א

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

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

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

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

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

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

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

אַ־, אָ־, אֶ־, אֲ־ &c. a prefix, 1) for the formation of nouns in Kal, Peel, Afel (Hifil) &c., e. g. אַסְפָּקָא, אִפְּטָרָה, אַפְטָרְתָּא, אִירְ', אַסְפַּקְלַרְיָא &c.; 2) demonstrative, e. g. אִירְהוּ=h. הַהוּא; אִינָא, אֲנָא &c.—3) euphonic (prosthetic) אִירְתָּא=h. יֵשׁ; דְּמָא=אִדְמָא &c., esp. before foreign words beginning with two consonants, e. g. אִסְטְרָטִיגוֹס= סְטַרְטִיגוֹס &c.

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

אָאִין plur. of אל"ף q. v.

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

אַאַרָא, v. אוּאַרָא.

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

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

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

עַוְעִית, עַבְבִית, עַבְעִבִית, אַבְּבִית, אַבְאֲבִית (reduplic. of אב, עב, עו; v. עַוְרִית) prop. *swelling, heaviness* (cmp. כאב), hence *disorder of the stomach, vomiting* (spasms); usu. in connection with חמת, *fever with vomiting*. Gen. R. s. 19 did you ever hear, this ass here that is driven out חמת עליה אבבית עליה Ar. (ed. corrup. צינה עליו כמה חכמים עליו) has fever, has vomiting (spasms)? Ib. s. 53 חמת ואכאבית. V. אַכְאֲבִית.

אבאמוס, read אֲבָאמֵיס.

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

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

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

אְבָּבָא, v. אִיב׳.

אֲוּוֹגִינֵס, אֲוּוֹגִינוֹס, אֲבְגִּינוֹס m. (corr. גֵּיס—εὐγενής) of *noble descent*. Koh. R. beg.; a. fr. (Midr. Till. to Ps. I אבירנוס; Cant. R. beg. אווגיסטוס, corr. acc.). —*Pl.* Yalk. Ps. 863 שהוא אֲוּוֹגְנֵסִין (read בן א׳) he is the son of nobles; Midr. Till. to Ps. CV בן גנסין (corr. acc.) cmp. גְּנֵיס.

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

אבגרומינה, v. אגו׳.

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

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

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

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

אָב II ch., v. אַבָּא.

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

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

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

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

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

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

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

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

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

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

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

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

אַבְדָּא, v. אֲבִי׳.

אַבְדוּמָא pr. n. m., v. אֲבְדִימוֹס.

אבדומת, אבדומא, v. אברומא.

אבדימי, v. אֲבְדִימוֹס.

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

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

אֲבְדִימָא, v. next w.

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

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

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

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

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

אֲבֵדְתָּא, v. אֲבִי׳.

אבדתא, v. אֲבַרְתָּא.

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

אָבָּה, v. אבי.

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

אבחונוס, אבחנוס Y. Kil. III, 31ᶜ Ar. (ed. אבחטס, read אַמְבָּטְרִס q. v. or אִיפּוֹבַּטְרִס (ἱπποβάτης) *stallion ass for mares.*

אַבָּהָתָא pl. of אַבָּא.

אבחתא, v. מַמְצִיא.

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

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

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

אַבּוּב רוֹעֶה=אַבּוּבְרוֹאֶה, אַבּוּבְרָאֶה, v. foreg. h.

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

אָבּוּד, v. אִירְבּוּד.

אבוד, v. אָכוּז.

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

אבודמי, אָבּוּדָמָא, v. אֲבְדִימוֹס.

אבוורנקא, v. אַבְוַרְנָקָא.

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

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

אֲבוּיָה pr. n. m. *Abuyah*, known as the father of Elisha, v. אלישע. Y. Ḥag. II, 77^{b}; a. fr.

אבויין Y. Sabb. V, 8^{b} bot. Ar., read אִסְתַּרְיָן or אִסְתַּרְיָן.

אָבוּל I *mourning*, v. אִיבּוּל.

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

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

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

אבולי, B. Bath 143^{a}, read with *Ms. M.* אַבּוּלֵי ואסטרטיגי, v. בּוּלֵי II.

אבולין, v. אַבִּילִין.

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

אֲבוּנָה, אֲבוּנָא, pr. n. m. *Abuna*, an Amora. Y. Shebi. II, 33^{d}; a. fr.

אבונגרי, v. אַכְּוַנְגַּר.

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

אֲבוּקָא pr. n. m. *Abuka.* Yalk. Lam. 1001, v. אֲבִיקָה.

אֲבוּקָה f. (אבק, cmp. אבך, חבק; v. Sachs Beitr. I, p. 62; Nahm. to Gen. XXXII, 25) [*bundle of twigs*], *torch* (with, or without של אור). Sot. 21^{a} נזדמנה לו א׳ של אור a burning torch happened to come in his possession. Ber. 43^{b} א׳ כשנים walking by torchlight is equal to two walking together (as regards protection from night-spirits).—*Pl.* אֲבוּקוֹת. Tosef. Succ. IV, 2 were dancing before them בא׳ with torches. Ib. 4 בשמונה א׳ של אור; Succ. 53^{a} ח׳ א׳ של אור; Y. ib. V, 55^{c} top א׳ של אור זהב (corr. acc. or read זֶפֶת?); Mish. ib. V, 4.

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

אבורנקי, v. אַכְוַר׳.

אבזיוני, v. אֲפוּזְרִינֵי.

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

אַבְזָרָא, אֲבִיזְרָא m. (Arab. bazr, abzār, v. בזר, פזר) *anything used for seasoning, spices* &c.—Fig. *pl.* אַבְזָרֵי, אֲבִיזְרֵי *requisites, appurtenances.* Snh. 74^{b} אינהו וכל אבזרידהו they (the commands) and all appertaining thereto. Men. 73^{b} עולה וכל אֲבִיזְרָהָא Ar. a. Rashi to Snh. l. c. (ed. חבירתא corr. acc.) the burnt-offering and &c.

אבחמס, v. אַמְבַּטְיס a. אבחנוס.

אבטא, v. אַבְטֵי.

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

אבטר, v. אַפְטֵי.

אבטולים, אַבְטוֹלִיס, v. next w.

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

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

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

אַבְטַח, v. בְּטַח II.

אַבְטָחָה=הַבְטָחָה.

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

אַבְטִי, v. אַמְבָּטִי.

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

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

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

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

אבטילאות, v. אַבְטוֹנִיוֹת.

אַבְטִילוֹס abbr. of אַבְטוֹלְמוֹס.

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

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

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

אבטניות, v. אַבְטוֹנִיוֹת.

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

אביא, v. אביה.

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

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

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

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

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

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

אביה, אביא, v. אכווייא a. אַסְיָא.

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

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

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

אֶבְיוֹנָה f. pl. אֶבְיוֹנוֹת dial. for חֶבְיוֹנָה. Tosef. Kel. B. Kam. II, 2 (ed. Zuck. אוברינות).

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

אֶבְיוֹנֵי*, בֵּי א׳ pr. n. pl. *Bé-Ebyonê* (Poor-House); Rashi. B. Kam. 117ᵃ. [Ms. M. אירביוני, Ms. F. אבוויני, Hal. G'dol. Ms. אכסני; v. Rabb. D. S. a. l.—Prob. a corrupt. of בֵּי זוּנָא, v. בְּזוּנָא.]

אֲבִיזְרָא, v. אֲבַזְרָא.

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

אַבָּיִי, v. אַבַּיִּית.

אַבייא Y. Succ. II, 53[a], רב א׳ read אַבִּינָא.

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

אבינוס, v. אֲבִנִּינוֹס.

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

אָבֵיל *to mourn*, v. אֵבֵל.

אָבֵיל, אֲבֵילָא, v. אֵבֵל, אֲבֵלָא a. אֲבֵלָא.

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

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

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

אֲבֵילוּתָא, v. אֲבֵילוּ.

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

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

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

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

אבינסא Sabb. 151[b], v. אַבְסָן.

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

אֲבֵיק, v. אֲבַק.

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

אביקלוס, v. אֲבָקוֹלָס.

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

אבירודימוס, v. וַרְהִידְמוֹס.

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

אֲבִישְׁנָא, v. אַבְשׁוּנָא.

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

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

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

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

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

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

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

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

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

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

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

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

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

אָבֵל, v. אוּבָל.

אֲבִילָא, אָבִיל, אַבְלָא ch.=h. אָבֵל. Targ. Koh. VII, 2; a. e.—Pl., אֲבִילַיָּא, אֲבֵלַי, אֲבִילָן, אֲבִילִין. Targ. Prov. XXXI, 6; a. e.—Y. M. Kat. III, 82d bot.; a. e.

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

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

אבלומוס Ar. ed. Koh., v. אבלוסמוס.

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

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

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

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

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

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

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

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

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

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

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

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

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

אַבְנָא, v. אֶבֶן ch.

אבנגר Sabb. 109b, v. בנגד.

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

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

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

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

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

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

אַבַּע=דַּבַּע, v. נבע.

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

אַבְעַד, v. בְּעַד.

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

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

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

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

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

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

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

אבק Tosef. Mikv. V, 7, read אָבִיק.

אַבְקָא, v. אָבָק ch.

אבקאות, v. אָבָק h.

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

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

אבקת Men. 33^{a}, read אבקתא, v. next w.

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

אבר or יבר Hif. הוֹבִיר, v. בור.

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

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

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

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

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

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

אֵבְרָא *limb*, v. אֵיבְרָא.

אַבְרָא, v. אִיבְרָא.

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

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

אברוגני, אברגני, Erub. 62a, Var., v. אַבְּרוּגְנָא.

אַבְרוּיֵי, v. ברי ch.

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

אַבְרוֹסִי, v. אַבְּרוֹסִי.

אברוכסים, v. בריכסון.

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

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

אברוקלון, v. אַמְבּוּרְקְלוֹן

אַבְרוּרֵי, v. אַבְרַוְרֵי.

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

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

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

***אַבְרְזִיאָת** *Pl.* fem. אַבְרְזִיתָא (v. בַּר II) lit. *outside places*, hence *villages, cottages.* Y. Ber. VI, 10a [Comment. *'to take refreshments'*, v. אירְבְּזִיא.] [אברזיאה Cant. R. to II, 14, read אירְבְּזִיא, v. אִירְבֵּר.]

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

אברית, v. אַבְרוֹת.

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

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

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

אַבְרַנְסִי, v. אַוְרַנּוֹס.

אברסקין, v. אוורקסין.

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

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

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

אַבְשִׁין, v. אוּבְשִׁין.

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

אגאלגין, אגאלוגין Gen. R. s. 28, beg., read אירלוגין.

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

אַגַּבָּא, v. גַּבָּא.

אגבאסמס, v. אַגוּסְטוֹס, end.

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

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

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

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

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

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

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

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

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

אִיגַּד, אֲגַד ch. same. Succ. 33^{b} אי׳ מעלייתא וכ׳ (fem.!) it requires a substantial binding.

אַגְדָּא, v. אַגַּד III.

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

אַגָּדָת, pl. אַגָּדוֹת Tosef. Makhsh. III, 8 ed. Zuck., v. אֲגוּדָּה.

אגדון, אגדר, v. אַגְרוֹ.

אגדיס, v. חָגְדָּס.

אַגְדִּיקוֹס (אַגְדִּיקָס, popular corrupt. אנד׳, cmp. אַנְדִּיסְקֵר) m. (ecdicus=cognitor sive defensor civitatis, esp. in Asia Minor) *state's agent, syndic.* Gen. R. s. 12 א׳ ממונה על ביא שלה (ed. אנד׳; בית שלו, corr. acc.) when an ecdicus is in the country, he holds the authority over the public road (curator viæ, v. בְּיָא). Yalk. Ps. 794 (a. Ar.) אגר׳, corr. acc.—*Pl.* אַגְדִּיקִין. אנ׳. Cant. R. to VII, 9 (ed. אנ׳).

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

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

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

אַגָּאי adv. *inside, amid*, v. אַבְרָאי. Hull. 130ab. Cmp. גַּוּ.

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

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

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

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

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

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

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

אגומדי, v. אֲכְסַרְגוֹן.

אַגְרִיסְטוֹר* m. *Quæstor.* Gen. R. s. 12, v. אנגריסטוס a. אֲגוּסְטוֹס, end.

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

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

אגונה Tanh. Mishp. 1, read אֱנוֹנָה.

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

אֲגוּסְטִינִין, אֲגוּסְטָאן* m. (Augustanus, Augustianus) *a servant in a colonia Augustana*, (perhaps identical with Curialis or Decurio; cmp. Gibbon, ed. Milm. II, 142 sq., Amer. ed.). Snh. 26a מאן וכ׳ . . . יכול לומר Ms. M. (Ms. C. a. F. יסטוין . . ed. אגיסטון, אגיסטין, corr. אגוסטיין) he may say (as an excuse for tilling in the Sabbath year), I am merely an imperial servant in the estate.

אגוסטולי, Gen. R. s. 1, v. אגוסטלי.

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

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

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

אגוסטלא, v. next w.

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

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

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

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

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

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

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

אֲגוֹרֵי inf. of אֲגַר.—אגורי for אֲגִירֵי, v. אֲגִירָא.

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

אגוריאות, v. אֲגוֹרָא II.

אגושטוס תוס . . . ., v. אֲגוּסְטוֹס.

אַגַּח, אָגַח, v. גּוּחַ.

אֲגִיחָה, אַגָּחוּתָא (אֲגִידָ׳) f. (אגח, גוח) *fighting.* Targ. Ps. CX, 3; a. e.

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

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

אֲגַנְיָא, v. אוּגְנָא.

אָגַד, v. גּוּחַ.

אַגְדּוּחָתָא, v. אַגָּחוּתָא.

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

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

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

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

אגיסמין, אגיסמון, v. אגוס׳.

אגיסמרין, v. אֶגְסִרְטֵרִין.

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

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

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

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

אגלווקי, v. גּוּאַלְקָא a. חֶבֶר.

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

אגלין read אֵילוֹגִין.

אַגְלַפְּתָא f. (גלף) *engraving, setting.* Targ. Y. Ex. XXXI, 5.

אגלקי, v. גּוּאַלְקָא.

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

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

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

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

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

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

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

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

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

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

אַגְמוֹנָא, v. אַגְמוֹן ch.

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

***אגנטוס, אגניטוס** (Var. v. infra) name of a Roman general in the days of R. Yoḥ. b. Zakkai, or of R. Gamliël, prob. a corrupt. of אגורנטוס *Quintus,* or אגוריטוס *Quietus;* [Graetz: *Atticus,* v. Monatsschr. 1885 p. 17 sq.]. Sifré Deut. 351 אגנרטוס. Y. Snh. I, 19[b] top אנגטוס; ib. [c] bot. אנטונוס; ib. [d] top אנטרגנס. Num. R. s. 4 הונגטוס (קונגטים); Bekh. 5[a] קונטרוקוס. [אגורנטוס, קורנגטוס, קורנגטוס seem most probable.]

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

אגניד, v. next. w.

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

אגניסטור, v. אנגריסטור.

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

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

אגסטון, v. אֲגוּסְטָאן.

אגסטרות Ar. s. v. קלסקה, read אֲסְטַגְרוֹת.

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

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

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

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

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

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

אַגַּפָּה, v. חֲגָפָה.

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

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

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

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

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

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

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

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

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

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

אַגְרָא, אֶגְרָא *roof;* **אִגְּרָא** *letter,* v. אי׳.

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

אגרדים v. next. w.

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

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

אגרדי, v. אוֹגְדוֹדֵיקָנֵי.

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

אגרון, v. אִגְּרוּ.

אַגְרוֹנִימוֹס, v. next. w.

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

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

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

***אגרמין** Koh. R. to I, 18 read אֲגַרְגְּרוֹנִין or pl. אֲגַרְגְּרוֹנִין. Cmp. ארגסטיריון.

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

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

אגריסטיס, v. אַרְגָּסְטִיס.

אַגְרִיפָּא=next. w.

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

אגריקוס, v. אֲגְרִיקוֹס.

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

אגרנא, v. אַגְדָּנָא.

אַגְרָס, v. חָגְדָּס.

אגרסטיס, v. אַרְגָּסְטִיס.

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

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

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

אַגַּרְתָּא ch. same; v. אִרְגַּרְתָּא.

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

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

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

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

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

***אָדָא III** בר א׳, v. בְּרֵהּ II, 2.

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

אדאני Sabb. 35ᵇ, v. אֲרוֹנִי.

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

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

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

אדדם Cant. R. to IV, 8, v. דדי ch.

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

אַדְהָכִי v. אַהּ.

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

אַדּוּכִי, v. הוּךְ.

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

(Num. XIX). Ab. Zar. 24[a]; a. fr.—Lam. R. to IV, 5, v. קִלּוּרִית.—*Pl.* אֲדוֹמִים, אֲדוֹמּוֹת; Y. Succ. II, 53[d], v. אַדְמָדָם.—Gen. R. s. 89; a. fr.

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

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

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

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

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

אדונקי, v. אדנדקי.

אֲדוֹר, v. אַדְרוּתָא.

אֲדוֹרָה, v. אֲדַר.

אֲדוּרֵי, **אֲדַדּוּרֵי** m. pl. (הדר) *procession.* א׳ צלמא a procession in which an idol is carried. Y. Ab. Zar. III, 43[b] bot.; Y. Ber. II, 4[b] אדי צילמי׳; Y. Shek. II, end, 47[a] דארורא צילמא (read דצ׳ אדורי); Midr. Sam. ch. XIX צלמא הורדוסיס(?).

אֲדוּתָא, v. אַדְרוּתָא.

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

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

אדיבון read אִימִירוֹן.

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

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

אֲדַיִל, v. אֲדַל.

אַדִּילֵי m. pl., dialect. for אַרְזִילֵי. B. Bath. 74[b], v. אוּרְזִילָא.

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

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

אֲדִינַיָּא, v. אוּדְנָא III.

אַדִּיצוּתָא, v. אוֹדִיצוּתָא.

אוֹדִיק, **אַדִּיק**, v. דִּיק.

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

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

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

אֲדִישׁ, v. דּוּשׁ ch.

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

אדכי, v. אוּרְבָּא.

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

אַדְכָּרוּתָא, **אַדְכָּרוּת** f. (v. foreg.) *remembrance, mention.* Targ. Ps. XXX, 5 Ms. רו . . .; ed. רוח . . .

אַדַּכְּרָתָא, v. אַדְכָּרָה.

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

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

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

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

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

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

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

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

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

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

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

אַדְמוּמִית f. (אדם) *redness.* Ḥull. 87^{b}, a. e. מראה א׳ reddish color.

אַדְמוֹן pr. n. m. *Admon*, one of the justices of the peace in Jerusalem. Keth. XIII, 1.—Ib. 105^{a} א׳ בן גדאר.

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

אֲדָמִי pr. n. pl. *Adami* (Josh. XIX, 33). Y. Meg. I, 70^{a} bot. ואי׳ דמין *Adami* changes into *Damin.*

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

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

אֶדְנָא, אֶדֶן, v. אוּ׳.

אַדְנָא, v. אר׳.

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

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

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

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

אדאני, אדני Sabb. 35^{b}, v. אֲרוֹנֵי.

אדני מרוינים, read אַרְכֵי בְרִיוֹנִים, v. בְּרִיוֹן a. אַרְכִי.

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

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

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

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

אַדָּק m. *clepsydra*, v. אַרָק.

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

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

אֲדַר ch. same; v. אַדְרָא, אֲדָרָא, אַדְרוֹנָא.

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

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

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

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

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

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

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

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

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

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

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

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

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

אִדְרוֹעָא=אֶדְרָעָא. Targ. Y. Num. VI, 19.

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

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

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

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

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

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

אַדְרִיבָא, אַדְרִיב, v. אַרְהַב.

אדריבולין, v. אַדְרַבְּלָא.

אדריונמוס, v. אַנְדְּרוֹנִיקוֹס a. אַדְרִיאַנְטוֹס.

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

אדריונמוס, v. אַנְדְּרוֹנִיקוֹס a. אַדְרִיאַנְטוֹס.

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

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

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

אַדְרִיכָל, v. אַרְדִּיכָל.

אדרינמוס Gen. R. s. 8 Ar, ed. אינגדרטין, v. אַנְדְּרוֹנִיטְנוֹס.

אַדַרְכוֹן, v. הַדְרָכוֹן.

אַדַרְכִּיאָן, v. אֲדַרְכָּן.

אַדַרְכָּל, v. אַרְדִּיכָל.

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

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

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

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

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

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

אֲדַשׁ, v. הוּשׁ ch.

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

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

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

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

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

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

אהדורי Y. Ber. II, 4[b], v. אֲדוּרֵי.

אהו Y. Ab. Zar. V, 45[a], read אֲהָן.

אַהוֹלוֹת, v. אָהֳלִיוֹת.

אַהוֹלִין, v. אֹהֶל.

אַהוֹן, v. אֲהָן.

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

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

אהרי Y. Shek. V, 48[d], read חַרִי.

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

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

אָהִיל, v. אָהֵל.

אָהִילָא *tent;* v. אָהֳלָא.

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

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

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

אהינו, v. foreg.

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

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

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

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

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

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

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

אָהֳלוֹת, v. אָהִיל.

אוֹהֳלַיְיָא, אַהֳלַיְיָא pr. n. pl. *Oholaya* (tents) Eduy. VII, 4 אה׳. Zeb. 25b אוה׳.

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

אהמרא, v. אַחְמְרָא.

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

אהניותא Keth. 67b, v. מקרבן אהניותי, v. חֲנָיָה ch.

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

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

אַהֲרֹן, v. אַהֲרוֹן.

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

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

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

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

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

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

אוֹב *shoots*, v. אֵב.

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

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

אוֹבְדָנָא, אוֹבְדָן, v. אַבְהָנָא, אַבְהָן.

אוֹבִינוּת, v. חֲבִיבוּתָה.

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

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

אוּבָלָא I=אֲבָלָא. Targ. Y. Gen. VII, 10; a. e.

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

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

אוּבַנְתָּא, v. אֲבַנְתָּא.

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

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

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

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

אוֹגֵד, v. אֵגֵד.

אוֹגְדוּוִי, v. next w.

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

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

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

אוֹגוֹרִי, v. אֲגוֹר end.

אוֹגְיָא (אֲגָיָא) m. (אגר, sec. r. of אוג, v. אָגָן; cmp. עוּגָה) *rounded off,* whence *a field* or *fields surrounded with a ridge or ditch.* Ned. 6[b]. Ber. 6[a] כי כסלא לא׳ like the ridge surrounding the field.

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

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

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

אֶוְגֶּנֶס, v. אֶבְּוִינוֹס.

אוֹגַר Af. of אָגַר.

אוֹגָר, אוֹגְרָא m. (גָּרַר, אָגַר) *heap of stones, stone-hill* (h. גַּל). Targ. Y. Gen. XXXI, 46 (Bab. הִגּוֹרָא); a. fr. V. אֲגוֹרָא I.

אוֹגְרוּי, read אוֹגְדוּי.

אוֹגְרִים, v. גָּרַם Af.

אוֹגַרְנָא, v. אַגְּדָנָא.

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

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

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

אוֹדוּתָא, אוֹדָאוּתָא, אוֹדָאָה f. (ידי, Af. אוֹדִי) *thanksgiving.* Targ. Ps. XLV, 1 (var. אוֹדָאָתָא); a. e.

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

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

אודיאר, Toh. VII, 7, v. אוֹרְיָיר.

אודיא, v. אוּדְרָא.

אודיון, read אוֹרְיָין.

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

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

***אוּדְוִיתָא** II f. (דוּשׁ, v. אַדְוּתָא) *attendant*, or *superintendent of the vapor bath;* cmp. אֲוִיר.—Y. Shebi. VIII, 38[a] וסיסמי א׳ Zosime, the superintendent &c.

אוֹדְיצוּתָא f. (דיץ) *joy.* Targ. Ps. LI, 10 (ed. Vien. אֲדִי׳).

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

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

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

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

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

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

אוּדְרָא, v. אוּדְרָא, a. אֵדֶר I.

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

אָוָה, v. אוי.

אוֹחַלְיוּא, אוֹחָלָא, אוֹחָל, v. אחל.

אוֹחָרָא (הוֹחָרָא) m. (=חותרא, redupl. of חרי Ar.) *net-work*, esp. *loose fisher's net*, contrad. to אִרְזָלָא. Y. M. Kat. III, 81[b] top הו׳.—*Pl.* אוֹחֲרֵי. M. Kat. 11[a] למיגדל א׳ (Alf. אוחרי) to plait nets. Git. 60[b] bot.

אֲוִוגִינִיסְטָאתֵי, v. אבגניסטי.

אָוָז m. (√אוו, v. אָוַשׁ; cmp. Syr. ווזא, a. וזוז *bombum edit*, P. Sm. 1060) [the noisy], *goose*. Ber. 57[a] חרואה א׳ וכ׳ he who sees a goose in his dream, may hope for wisdom (with ref. to Prov. I, 20, 'wisdom cries' &c.). Y. B. Kam. V, end 5[a] אַוַּז ים ואי יישוב וכ׳ the water goose (bernicle) and the domestic goose are two diff. species (כלאים); Y. Kil. VIII, 31[c] bot. א׳ עם א׳ מדבר וכ׳ the (domestic) goose and the goose of the steppes (wild g.); B. Kam. 55[a] א׳ עם א׳ חים the domestic and the water goose; B. Bath. 73[b]. Hull. 56[b] חנהו א׳ דירן וכ׳ our (Babylonian) geese are considered as water fowls.

אַוָּזָא or **אֲוָזָא** ch. same. Git. 86[a].—בר א׳ *duck*. Bets. 33[a]. *Pl.* אַוְוֵזִין, אַוְוֵזֵי. Targ. II Esth. III, 8. Pes. 114[a]. B. Bath. 73[b]. Hull. 56[b] (אַוָּוז בית וא׳ חבר) the domestic and the wild g.; Bekh. 8[a].

אַוָּזָא a. אוּדְנָא II.

אַוְזָל, v. אֲזַל.

אוּזְלָא, אַוָּל, v. אֲזַל.

אוּלָם, אוּלַס, v. אֲבָלַס.

אָוֵן, v. אָוֶן.

אַוְנָא, אַוָּנָא, v. אוּנָא a.

אַוְנַבָּר, v. אֲוִנְפַּר.

אָוֹסוֹס, v. אוֹבְיסוֹס.

אָוקִי, v. אוקי.

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

אֲוַרְדִּימָס, v. וַרְדִּימוֹס.

אוּוֹרוֹס, v. אֲבְרוֹסִי.

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

אַוְרַשְׁנָא Ar. (ed. אוּרְשִׁינָה) m. name of a *mythical bird, Phœnix*. Snh. 108[b].

אַוַּשׁ, v. אָוַשׁ.

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

אֲוָתִיוֹס (אוֹתִיוֹם) (εὐθέως) *forthwith, immediately after*. Nid. II, 2 (14[a]) נמצא על שלה א׳ Ar. (ed. אותיום, corr. acc.) if a stain is found on her bedclothes immediately after (the coïtion). Ib. 12[b]; 14[b] אירוחו שיעור אוו׳ Ar. ed. Koh. (ed. ואחס, וסת, corr. acc.) what is the interval designated by *evthios?* Y. Nid. II, 49[d] bot. repeatedly הֲוָוִתְיוֹס or הֲוִי׳.

אוותונגיית, v. אוותנגטיא.

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

אוותנטי, v. אַוְתָנְטִין.

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

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

אוּזָא (אוּסְיָא)* f. (√אז, v. אֲזַד; cmp. קָצָה) *a piece, part, uzya*, a market term for a certain portion (quarter &c.) of meat. Bets. 29[a] in Pumb. they call it א׳ ופלגא Ms. M. (ed. ופלגו א׳ corr. acc.; Var. אוסיא) an uzya and half an uzya.

אוּזְלָא, v. אוּרְזְלָא.

אוּזְלָתָא, v. אִרְזָלָא.

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

אוּזָלָא, אוּזָלְתָא, v. אִרְזָלָא.

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

אוּזְמֵל, v. אִיזְמֵל.

אוֹזֶן, v. אֹזֶן.

אוּזְנָא, v. אוּדְנָא.

***אוּזְנִיּוֹת, אָזְנִיּוֹת** f. (?) pl. (=חזניות, v. חַזָּנוֹן 2, a. cmp. חָזִיז; cmp. חֲבִרְיוֹנוֹת=אֲבִרְיוֹנוֹת) *lichen-dishes.* Tosef. Shebi. VII, 13. [El. Wil. emends אהריני=אֲהִרְנִיוֹת whereas the context intimates a vegetable.]

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

***אוֹזְפִי, (אוֹזְפִית)** m. pl. (=זִיפִין, v. זִיף) *a species of bees, wasps.* Targ. Y. Lev. XI, 20.

אוֹזֶרְד, v. חִיזְרָר עוּזָרָר a.

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

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

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

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

אוֹחֲרִי, v. אֲחוֹרִי.

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

אוּחַרְנָתָא, אוּחֲרָנָא, v. אָחֳרָן.

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

אוֹטִימוֹס, v. אֲטִימוֹס.

אוֹטִיפִיטָא, v. אַנְטִיפִיטָא.

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

אוֹטֶם Tosef. Kil. III, 14 ed. Zuck., v. אִיטֶן.

אוֹטְנָס Ab. Zar. 39a, v. אֲטוּנָס.

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

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

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

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

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

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

אוֹיְרָא I, אִוִּירָא m. (v. חִוִּירָא) *serpent.* Gen. R. s. 26 בגלילא וכ׳ in Galilee they call *hivya, ivya.*

אוֹיְרָא II, אִוִּירָא pr. n. m. (v. foreg.) *Ivya,* a Babyl. Amora. B. Bath. 19a R. Ḥiya son of R. Iv.—Men. 78a; a. e.

אוֹיִין, אוֹיִים pl. of אוֹ I.

אֲוֵילָא, v. אֲוַל.

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

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

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

אוּירָא Y. M. Kat. I, 80b bot., v. אֲוִירָא.

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

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

אוֹכְחָתָא, אוֹכַחוּתָא f. (יכח) *reproof*. Targ. Y. I, Deut. I, 1; a. e.

אוֹכְמָא *eight*, v. אָכְטָא.

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

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

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

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

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

אוּכְלָה, v. אָכְלָה.

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

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

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

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

אוּכְמְנָא, v. אוּסְמָנָא.

אוּכְמְתָא, אוּכַּמְתָּא, v. אוּכְמָא, אוּכַּמְתָּא.

***אוּכַּמְתָּוֵי**, v. אוּכַּמְתָּא.

אוּכָּף, אוּכְפָּא c. (אכף) *saddle*. Kel. XXIII, 1; 2; a. e.—Y. Sabb. V, 7[b] bot. א׳ או a. א׳.—Y. Erub. I, 19[b] bot. בין או׳ לאו׳; Bab. ib. 16[a] בין או׳ לאו׳. Sabb. 53[a].—*Pl.* אוּכָּפוֹת. Erub. 15[b] ed. (Ar. אֲכוּפִּין). Y. Erub. l. c. אִיכּוּפִּין.

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

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

אוּכְצְנָא, v. אוּבְצָנָא.

אוּלָא, (אַוּל) אָוּל, אַוֵּל m. (אול *to circle*, v. חוּל, עוּל, cmp. עוֹלָם, חֲחָלָה) *beginning, early season*. Targ. Hos. IX, 10; a. e.—מן א׳ from the beginning (of the world). Targ. Job. XX, 4; a. fr.—לאוילו *to (its) previous condition*. Targ. Ez. XVI, 55 (some ed. לְאַוּלְהַן). Cmp. אלל.

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

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

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

אוּלוּגְלוּגִין, v. אִילוּגִין.

אוּלוּוֹתָא Y. Taan. III, 66[c] top, read מוּלְוָתָא, v. מוּלָא *mule*.

אוּלוּכוּרְסִין, v. next w.

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

אוּלוֹן, v. foreg.

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

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

אוּלוֹסְתִיקִין, אוּלוֹסְרִיקָא, v. foreg.

אוּלוּרִין, v. אוּלָּדִיר.

אוּלִיאוּס, v. אִירִילִיאוּס.

אוּלָּיִר, אוּלָּיָאר m. (olearius, ὀλεάριος S.) *keeper of clothes at the baths.* Y. Maas. Sh. I, 52[d] top מעות הנתינות לאו׳ tokens (in place of small change) given to the olearius; cmp. Tosef. Maas. Sh. I, 4.—Pesik. R. s. 22; a. e.—*Pl.* אוּלָּיָארִין, אוּלָּיָרִין. Tosef. Kel. B. Mets. II, 12 מגררות של אוּלָּרִין ed. Zuck. (oth. ed. אולו׳ corr. acc.) the brushes (strigils) of the bathing attendants. Sabb. 147[b]. Y. Ber. II, 4[c] top; cmp. Pesik. R. l. c.; a. e. V. אוּרָּיר. [Sabb. 144[a] כלים דאו׳, Nid. 20[a] דאולירין . . ., v. אוּלָּרִין.]

אוּלִירִין, v. foreg. a. אוּלָּרִין.

אוּלָּלָא, v. אַלָּלָא.

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

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

אוּלַּמָּא, אוּלָּמָא ch. אוּלָּם I. Targ. I Kings VII, 6; a. fr.—Targ. II Chr. III, 4 אילם, Var. אוּלַּמָּנָא.—*Pl.* אוּלַּמַּיָּא. Targ. Ez. XL, 22; a. e.

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

אוּלָּמָּנָא, v. אוּלָּמָא.

אוּלְפִּין, v. next w.

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

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

אוּלָּר, v. אוּלָּד.

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

אוּלָּרִין or אוּלְרִירִין m. pl. (pl. of aularis or aularius =aulicus, D. C. Lat.) *belonging to the royal court, court-*, only in connect. with כלים or בגדים. Sabb. 114[a] בגדי הא׳ Ms. M. (ed. כלים האולירין); Nid. 20[a] כלים האולרין court clothes, including white cloaks (גלימר), and red home or table dresses (פתורי, לבושי); v. Luebk. Alterth. s. v. Kleidung; Becker Gallus, ed. Gœll I, 16. Cmp. חִירְמוּצָתָא a. בּוּרְהִיקָא.

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

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

אוּמָּא *nation*, v. אוּמָּתָא.

תּוּמָּאָה, אוּמָּתָא, אוּמָּאָה f. (ימי, Af. אוֹמֵי) *the act of administering an oath, swearing, imprecation.* Targ. Y. Lev. V, 1; 4.—*Targ. Y. II, Deut. XXVII, 15 פתחו הוּמָּהוֹם וכ׳ (Var. פּוּמהום, ed. Vien. קתחו corr. acc.) they opened their imprecation with a blessing.

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

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

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

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

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

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

אמלוגין, אומולוגין Pesik. R. s. 44, read אֵירֵלוּגִין, v. ed. Friedm. p. 183[a].

אומניאה, read אֻמְנוּתָא, v. חֻגְמוּנְיָא.

אוֹמֵי Af. of רָמֵי.

אומיקמרון, v. ארמ׳.

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

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

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

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

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

אוּמָנָא *front bed,* v. אוֹמָן.

אוּמָנָה, v. אוּמָן ch.

אוֹמָנוּתָא, v. אוֹמָנוּתָא.

אומנון, v. אוּמָן.

אומנוס, read אֲמָנוֹס, v. אֲמָנָה II.

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

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

אוֹמָנִית, pl. אוֹמָנִיּוֹת, v. אוֹמָן.

אומפירטור, v. אִמְפֶּרָטוֹר.

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

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

אוּמָא, אוֹמָתָא, אוּמָת f. ch.=h. אוּמָּה *people.* Targ. Y. Deut. XXIX, 12; a. e. Midr. Prov. to XXX, 28; a. e.—*Pl.* אוּמַּיָּא. Targ. Y. Gen. XXV, 3. Gen. R. s. 61. אוּמַּיָּא, אוּמַּיָּא־; אוּמַּי. Targ. Ps. CXVII, 1.—Midr. Till. to Ps. IX, 6 שנאירהון דא׳ those hated by the nations.—Sabb. 32[a].—אוּמָּאתָא, אוּמָּתָא. Targ. Prov. XXIV, 24.

אוֹמָתָא *oath,* v. אוֹמָאָה.

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

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

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

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

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

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

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

אוֹנָאוּתָא, v. אוֹנָאִיתָא.

אונאי, v. אוֹסָאֵי.

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

אונדפי, אונדפא, v. אַנְדְּרִיפֵי.

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

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

אוֹנוּ, v. אוֹנִי I.

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

אונוס, v. אוֹנֵיס.

אוֹנוֹס, א׳ קְטָמִין (v. אֲנַקְטָמִין; ὄνος) *the pulley of the crippled.* Y. Sabb. VI, 8c. (Var. חונים.).

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

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

אוֹנָה, אוני, v. אוֹנָאָה.

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

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

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

אוֹנְיָאוֹתָא, v. אוֹנָאִירְתָא.

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

אוֹנְיָא, v. אוֹנָא.

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

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

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

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

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

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

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

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

אוֹנֵן, v. אָנַן.

אוננא Deut. R. s. 6, read אַוְונָא.

אוננות Lev. R. s. 23, v. אַנּוֹנָא.

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

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

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

אוֹנָסָא m., pl. אֲנוֹסָא=אוֹנָסִין.

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

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

אוֹנְפְּלַי, אוֹנְפְּלָא, v. אַמַּפְּלַי.

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

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

אוֹנְקוֹלִין, v. אוּנְקְלַי.

אוֹנְקוֹס m. (ὄγκος 1) *bulk, pile;* (in philosophy) *a primitive body*. Tanh Tr'um. 11 א' של מים the body of water; א' של אש (some ed. אונקנוס). 2) *trouble, difficulty, painstaking*. Gen. R. s. 12 (ref. to Neh. IX, 6 sq.) כל תא' חזה וכ' (ed. אונקים, corr. acc.) what is all this painstaking (creating the universe &c.) for? Ans. Because 'thou art the Lord who hast chosen Abraham' i. e. for the sake of establishing religion on earth; cmp. Midr. Till. to Ps. CIV, 18.

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

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

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

אונקיינוס, v. אוּקְדִינוֹס.

אונקילוסיא, v. אֲנְקְלַסְיָא.

אונקים, v. אוּנְקוֹס.

אוּנָקַל, v. אוּנְקְלַי II.

אוּנְקְלָא ch.=h. אוּנְקְלַי I, *hook*, &c. Targ. Job. XL, 26.—*Pl.* אוּנְקְלִין. Targ. Y. Ex. XXVII, 10. Lev. (ed. ווי). Targ. Ez. XL, 43 עִנְקְלִין).—Fem. pl. אוּנְקְלָוִין. Targ. Y. Lev. X, 5. Targ. Esth. I, 6.—Targ. Y. II Ex. XXVI, 37 אַנְקְלָוָיְתְהוֹן their hooks.

אוּנְקְלָאוֹת plur. of אוּנְקְלַי I.

אוּנְקְלָת, v. אוּנְקְלַי II.

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

אונקלוסיא, v. אֲנְקְלַסְיָא.

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

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

אונקלמוס, v. אִרְקוֹנוֹמוֹס.

אונקלסיא, v. אֲנְקְלַסְיָא.

אוס Ar. ed. pr., Ms. אום q. v.

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

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

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

אוסי, v. אוֹסְיָא.

אוסיא Pes. 111ª, v. אסיא.

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

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

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

אוסיניסי Y. Ab. Zar. V, end, 45ᵇ דא׳, read דאניסטריסי, v. דָּנִיסְטֵרִיס.

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

אוסכולי, v. אִסְכּ׳.

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

אוּסְנָא, v. אָסְנָא.

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

אוּסְפְּלִידָא, v. אַסְפְּלִידָא.

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

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

אוֹף II m. *nature,* v. אוֹפִי.

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

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

אוֹפְיָא (חוֹפְיָא) f. (אוף; v. אנף; b. h. אָפַע) *what is blown off, foam, froth.* Ab. Zara 26^{a} כי א׳ דימא Ms. M. (ed. דנהרא, v. Rabb. D. S. a. l., a. Ar. ed. Koh. s. v. אפי) as the foam of the Sea [river]; (Ar. *as logs on the river,* v. אוּפְתָא, אוּפֵי). Ib. 70^{b} חוות נקרטא א׳ (Var. חופיא, ה׳, v. Rabb. D. S. a. l. note 20) she took the froth off. Ḥull. 105^{b} א׳ (Ar. ה׳).

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

אוֹפִימָא, v. אַנְטִיפִּירָא.

אוֹפֵי *twigs,* v. אוֹפִי.

אוֹפְיָא (אוֹפְכָיָא f.) (אפך) *destruction, ruin* Lam. R. to III, 13 (expl. בני אשפיתו ibid., v. בני אוֹפִּירֵיהּ (אַשְׁפָּה) (Var. אוֹפְכֵיהּ) the children of those he laid in ruins; v. אִירְדָּא. [Differ. in Esth. R. to I, 1^{b}, v. אוּפִירְפָּא a. אֲמוּרְדָּא.]

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

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

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

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

אוֹפְכִין, אוֹפְכִי, v. אַפּוּכִי.

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

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

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

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

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

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

אוֹפְסִין m. pl., v. foreg.

אוֹפְסוֹנָן, v. אֲפֻסוֹנִין.

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

אוּפְתִּיק, אוּפְתֵּיק=חֻפְתַּק.

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

אוּצְבָּתָא, v. אֶצְבְּעָא a. אֶצְבַּע׳.

אוּצְיָא, v. אֲצִירָא.

אוּצִימִילִין read אִיצְטוֹלִין, v. אִסְטָלָא.

אוֹצָן, v. חוֹצָן.

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

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

אוקומיני, v. אִיקוּמֵינִי.

אוקונים, read אִיקוֹנִין, v. אִיקוֹן.

אוקמר׳, אוקמוריא, v. אקמ׳.

אוֹקַר=אוֹקִים, v. קוּם.

אוקר, v. אוקיר.

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

אוֹקְיָאנוֹס, v. אוֹקְיָינוֹס.

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

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

אוֹקִים Af. of קוּם ch.

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

אוּקִינִין, read אִיקוֹנִין.

אוּקְצָא, v. עוּקְצָא.

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

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

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

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

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

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

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

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

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

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

אָרְבָּא, אוֹרְבָּא m. (ארב, ערב *to braid, interlace* &c.); pl. אוֹרְבֵי, אָרְבֵי *meshes, void spaces, intervals.* Sabb. 50b ed. (Ar. ארבי, Var. אַרְכֵי, v. אַרְכָא I; v. Ar. ed. Koh. s. v. ארכי, note) between the meshes or void spaces between the bricks. Git. 69b. B. Bath. 3a (Ms. ירכי, oth. Var. v. Rabb. D. S. a. l. note).

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

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

***אוֹרְבָנִין** m. pl. (v. foreg.) name of a *seasoning reed.* Erub. 34b.

אורדי Kid. 12a, ז׳ דא׳ זוודא, read דאודרי or דאודדי, v. אוּדְדָא.

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

אוֹרְדִילָאי, v. אַרְדִּילָא.

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

אוֹרְדְעָה f. (v. עוּרְדְּעָן, and its hebr. phonet. equival. צְפַרְדֵּעַ) *frog.* Koh. R. to V, 8. Lev. R. s. 22 (אוֹרְדְּעָן fem.).

אוֹרְדְעָן, v. foreg.

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

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

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

אוֹרָה part. of אָרָה, v. ארי

אוֹרוֹרִין, v. אוֹרְדִּיד.

אוֹרוֹת, v. אוּרְוָא II a. אֻרְוָה.

אוֹרְוָתָא, v. אוּרְוָא II ch., a. אֻרְוָה I.

אוֹרוֹלוֹגִין, v. אוֹרְלוֹגִין.

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

אוֹרוֹרִין, v. אוֹרְדִּיד.

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

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

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

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

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

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

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

אוֹרִי Af. of ירי.

אוֹרְיָא *teaching,* v. אוֹרַיְתָא.

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

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

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

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

אוֹרְיוּר m. (horrearius, ὡρειάριος, v. אוֹרְיָא, אַהוֹרְיָר) *store-keeper*, used in the sense of אוֹלָיָר. Y. B. Bath. IV, beg. 14ᶜ מקום הא׳ (Tosef. ibid. III, 3 בית האוליירין) the clothes-keeper's room.—*Pl.* אוֹרְיָרִין. Y. l. c. אורורין, אוֹרוּרִין (corr. acc.) Toh. VIII, 7 אודיאריך (corr. acc.; Tosef. ib. VII, 8 אוליאריך).

אוֹרְיוּרָא ch. same.—*Pl.* אוֹרְיָרֵי. Targ. I Chr. XXVII, 25; XXVI, 22 (ed. Rahm. אוריירי, corr. acc.; Var. אוֹרְיָרַיָּא, h. text על אוצרות).

אוֹרַיְיתָא, v. אוֹרָיְיָא.

אוֹרִית, v. אוֹרָיְיָא I.

אוֹרַיְתָא, v. אוֹרָיְיָא.

אוֹרְכוּתָא, v. אוֹרָכוּתָא.

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

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

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

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

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

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

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

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

אוֹרְיָאן, v. אוֹרְיָין I.

אוֹרְיָת I, II, v. אוֹרְיָא.

אוֹרְיָת, v. אוֹרְיָיא.

אוֹרְיוֹן, v. אוֹרְיָין II.

אוֹרְיָזָא, v. אוֹרְזָא.

אוֹרְיָיא, v. אוֹרְיָא II h. a. ch.

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

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

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

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

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

אוֹרֶן, v. אֹרֶן.

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

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

אורסקין, אורסיקין, v. אוורקסין.

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

אוֹרְעֵי, v. next w.

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

אורשינא, v. אַוּרְשַׁנָּא.

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

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

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

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

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

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

אוּשָׁוְרָתָא, v. אֲשִׁירָתָא.

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

אוּשִׁירְתָא, v. אֲשִׁירָתָא.

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

אוּשְׁכָּף, v. אַשְׁכָּפָה.

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

אוּשְׁלָא=חוּשְׁלָא.

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

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

אוּשְׁפִּזְיָא, v. אוּשְׁפִּיזָא.

אוּשְׁפִּזְכָנָא, v. אוּשְׁפִּיזָכָנָא.

אושפזתי, v. אושפרתי.

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

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

customary to leave empty jars and hides of slaughtered animals (ל) באושפיזיה in one's inn. Zeb. 61b נקט חוה א׳ (Ms. M. נקיטא . . . אושְׁפִּוזְכָא, v. אושפיזכן; v. Rabb. D. S. a. l.) the Divine fire took up its abode now here and now there. Erub. 53b שאיל בא׳ (Rashi משיירל בעניין אושפזיכני, read גירה . . . ., v. Rabb. D. S. a. l. note 80) inquired after the character of an inn (of his landlord). Ib. (enigmatic inquiry that the landlord might not overhear it) גבר פום דין חי מה טיבו Ar. (v. Rabb. l. c. note 90)=איש־פי־ד־נא our inn—what is its character?

אוּשְׁפִּיזְכְּתָא, אוּשְׁפִּיזְכְּנָא, v. אושפיזכ׳.

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

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

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

אוּשְׁקָקָא, v. אִשְׁקָקָא.

אֲוֵשַׁר, v. אִוּושַׁר.

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

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

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

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

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

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

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

אֲוָתִּיוֹס, אותיום, v. אֲוִוסְתִּיאוֹס.

אותיניה, v. אַוְוחְנֵטָא.

אותניתיה Y. Snh. II, 20c bot. read פִּיתְנִיתֵיהּ, v. פִּיתְנִירָא.

אַזָּא *to kindle,* v. אֲזִי.

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

אזבין, v. אֲזוֹב.

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

אזגדא, אַזְגַּד, v. אִיזְ׳.

אזגר, v. אִיזְגַּדְר.

אזדי Ithpe. prefix of verbs with prim. lit. ז as אזדוג fr. זוג &c.

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

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

אִזְדַּעְזָא, v. next w.

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

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

אִזְדְּרוּ, v. אִיזְדְּ.

אַזְדַּרְתָּא, v. אַזְהַרְתָּא.

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

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

אִיזּוֹב, אֵזוֹב m. (b. h.; זוּב) *hyssop.* Neg. XIV, 6 א׳ יון (Ar. אזוביון) Greek hyssop. Sabb. XIV, 3 (109[b]) אירזוביון, אירזביון (read two words, Ms. O., v. Rabb. D. S. a. l. note 4); a. fr.—*Pl.* אִיזּוֹבִים M. Kat. 25[b] אִיזּוֹבֵי קִיר the hyssop (moss) on the wall (common humanity); v. אֶרֶז.

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

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

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

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

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

אַזִּיל, v. אֲזַל.

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

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

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

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

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

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

***אֲזַלְיָא** m. pl. (=נזל) *running waters, waves.* Targ. O. Ex. XV, 8 (Var. אֲזַלַיָּא; Y. נְזַלַיָּא).

אזמאזמא, v. אִיזְמָא.

אזמורד, v. אִזְמַרְגַּד.

אזמל, v. אִיזְמֵל.

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

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

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

אָזְנִיּוֹת, v. אוּזְנִיּוֹת.

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

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

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

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

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

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

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

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

אָחָא, אַחָא 1) *brother;* v. אח.—2) pr. n. m. *Aḥa.* Arakh. 22b; Keth. 88a, surnamed שר הבירה superintendent of the palace. Y. Ber. II, 5a R. A. surnamed Roba; a. many others. Y. Taan. II, 65a bot.; a. v. fr.

אַחַאי pr. n. m. *Aḥai.* Ḥull. 59b.

אָחָבָא, אַחָבָא m. (contr. of אחי אבא) *father's brother, uncle.* Targ. Jer. XXXII, 7 אַחָבוּךְ thy uncle. Targ. O. Lev. X, 4 (Ms. I a. III אח אבוהי; Targ. Y. חבירבא q. v.); a. e. Yeb. 21b Ar. s. v. בי אחבא (ed. בי דודי).

אֶחָד m., אַחַת f. (b. h.; v. next w., a. חַד) *one.* [Freq. represented by א׳.] Kid. 50b, a. fr. בבת אחת *simultaneously,* v. בַּת III. Peah III, 3 המחליק מאחת יד וכ׳ (Ms. M. באי) he who takes out onions with a unity of hand, i. e. all of them for one purpose. Ber. 61b, a. fr. על אחת כמה וכמה (abbr. עאכ״ו) how much against one, i. e. *how much the more.*—אחד .... אחד *both ... as well as.* Tem. I, 1 א׳ האנשים וכ׳ both, men as well as women. Y. Keth. V, 29d top אחת זו ואחת זו the one as well as the other; a. fr.—כְּאַחַת, בְּאַחַת *at the same time.* Tosef. Neg. I, 11; sq. Sot. 8a; a. fr.—Yoma I, 7 והפג אחת and cool thyself *for once, for a change,* v. חָרַת.—*Pl.* אֲחָדִים 1) *singular, unique.* Yalk. Gen. 62 (ref. to דברים אחדים Gen. XI, 1) they spoke words על שני א׳ against two only ones (ref. to אחד Ezek. XXXIII, 24 a. Deut. VI, 4) [corr. acc. Gen. R. s. 38].—2) (cmp. אַחַד) *closed up, mysterious.* Gen. R. l. c. (Yalk. l. c. אֲחוּדִים v. next w.).

אַחַד (sec. r. of חוּד, v. חוּד I) *to join, close. Part. pass.* אָחוּד, *pl.* אֲחוּדִים 1) *closed up, mysterious.* Yalk. Gen. 62, v. foreg.—2) *joined, united.* Gen. R. s. 38 (ref. to Gen. XI, 1, v. foreg.) דברים א׳ common goods, communism.

אֲחַד, *Pa.* אַחֵיד, אָחֵיד ch. (v. foreg.) 1) (corresp. to h. סגר a. תִּפֵּשׂ; cmp. h. אחז) 1) *to close* (the door), *to lock up; to seize, capture.* Targ. Is. XXII, 22 אָחֵיד. Ib. יֵיחוֹד, יִיחוֹד (fut.).—Targ. Deut. XXI, 19 יְאַ=יַחֲדוּן (Pa.; Var. יֵיאַח=יֵיחַדוּן Pe.). Targ. Am. III, 5; a. fr.—Snh. 26a bot., a. e. אחדיה לדשא locked the door. Pes. 111b אחדא

לית רוחא a spirit (demon, disease) seizes him.—*Part. pass.* אַחִיד a) *locked up.* Targ. Josh. VI, 1; a. e.—b) (v. אָחוּז, s. v. אָחַז) *holding.* Targ. Am. II, 15; a. fr.—*Part. pass. Pa.* מְאַחַד *locked up, hidden.* Targ. Job. XXVI, 9. 2) *to devote,* v. אַחִיד.

Af. אוֹחַד *to seize.* Targ. Ps. LXXIII, 23.

Ithpa. אִתְאֲחַד, אִתַּחַד, *Ithpe.* אִתְאַחִיד 1) *to be seized.* Targ. Ez. XIX, 4; a. fr.—2) *to be locked up, joined.* Targ. Is. XXIV, 10 את אחידו . . . (read אתאחידו). Ib. LIX, 10 Rashi (ed. אתא חד corr. acc.). Targ. Job XLI, 9 (8); a. e. —אִתַּחִיד. Ḥull. 52ᵇ דשא א׳ the door was locked.

אַחֲדָא f. (v. foreg.) 1) *bolt.* Targ. Prov. XVIII, 19 (read . . . חיך א׳ ד׳).—2) *shutting up.* אַחֲדַת רחמי shutting up of the womb, barrenness. Ibid. XXX, 16.

אַחַדְבּוֹי (contr. of אחי־דאבא; v. אחבא) pr. n. m. *Aḥadboy,* an Amora. Ḥull. 113ᵇ; a. e.

אָחָה, v. אחי.

אַחְוָה, אַחְוָא m. (=b. h. אָחוּ, v. Ges. H. Dict. s. v.) [green], *meadow-grass, reed.* Targ. O. Gen. XLI, 2.

אַחְוָדְתָא f. (אַחֲזָקָא=אַחֲזָתָא) *possession.* Targ. O. Num. XXVII, 7; a. e.

אַחֲוָת f. (b. h.; denom. of אָח) 1) *brotherhood, brotherly love, friendship.* Snh. 58ᵇ בא׳ among brothers and sisters. Gen. R. s. 89 (play on *aḥu,* Gen. XLI, 2) in days of plenty there is אהבה וא׳ love and friendship.—Lev. R. s. 2; a. fr.—Trnsf. בא׳ *jointly.* Sabb. 20ᵃ (explain. אָח Jer. XXXVI, 23) עצים שנדלקין בא׳ Ar., Ms. Oxf. (v. Rabb. D. S. a. l. note, ed. באחוונא cler. error) wood kindled all together [perh. with *reeds?* v. next w.].—2) (law) *status of consanguinity.* B. Kam. 88ᵃ a slave שאין לו א׳ who has no legal status of consanguinity.

אַחְוָת ch., v. אַחְוָא.

אַחְוָוא pr. n. m., v. אַחֲבָה II.

אַחְווֹינָא, v. אַחְוָנָא.

אַחְוַוְיָתָא, v. אַחְוַיְתָא.

אַחְוָנָא m. (v. אַחְוָא) 1) *meadow-grass, grass* (as fodder). Y. Ber. VI, 10ᵃ, bot.—2) *willow-twigs* used for kindling, *kindling wood.* Sabb. 20ᵃ (explain. אָח Jer. XXXVI, 23; v. אַחְוָה 1, end) אַחְוָנָא (Var. אַחְוָנָא) willow-fire. Ib. one cried מאן בעי א׳ וכ׳ who wants *Aḥvana?,* and it was found he had willow twigs for sale.—3) *willow-bast.* Ib. 20ᵇ explaining אירָן; Ms. M. (ed. אחווינא, אחוונא).

אַחְוָנָה f. (b. h. אֲחֻזָּה; אחז) *possession, inheritance.* Y. Kid. I 60ᶜ top; a. e. Y. Ḥall. IV, 60ᵇ. [Ib. אחיזה עצמה וכ׳ strike out the entire sentence.]. Ḥull. 75ᵃ אחוזת עינים, v. אֲחִיזָה.

אַחְוַיְתָא ch. same. Targ. Ps. II, 8 Ms. (ed. אחודתא).

אַחְוָיָה f. (חוי) *telling, interpretation.* Dan. V, 12.

אַחְוַיְתָא, אַחְוַוְיָתָא f. (v. foreg.) *instruction.* Targ. Ps. XLIX, 5; a. fr.

אַחוֹכֵי inf. of חוּךְ, v. חוּךְ a. אַחֵרְ.

אַחוֹם, v. אַחִים (כפר).

אַחְוָנָא, v. אַחְוָנָא.

אַחְוַנְיָא m. pl. (Syr. חחונית, v. חוֹחָא, a. Löw Aram. Pfl. p. 149) *plums.* Y. Ber. VI, 10ᵇ bot. (Bab. ib. 39ᵃ דורמסקין).

אַחְוַנְיְתָא, אַחְוַנְוְיָתָא f. (v. foreg.) *a dish of plums.* Y. Ber. VI, 10ᶜ top.

אַחוֹר m. (b. h.; v. חור a. חרר) 1) *back, hind-part, buttock.* Bekh. 8ᵃ; Gen. R. s. 20, beg.—Du. אַחוֹרַיִם (Ar. אחוררים). Pes. 17ᵇ, a. fr. א׳ ותוך the back (outside) and the inside of a vessel.—Y. Yoma V, 42ᶜ top אַחוֹרָיו לקדש his back turned to the sanctuary.—Y. Pes. VI, 33ᵃ bot., a. fr. מֵאַחוֹרֵי (prepos.) *behind.*—לְאַחוֹרֵי, אֲחוֹרֵי same. Ber. 61ᵃ; a. fr.—2) *last.* Ib. (ref. to Ps. CXXXIX, 5) א׳ למעשה וכ׳ the last of all things created; Lev. R. s. 14 א׳ זה יום לכל המעשים.—3) *farthest back, earliest.* Ib. אחור ראשון *aḥor* (Ps. l. c.) means the first day.

אַחְרָא (אֲחוֹרָא) ch. same. לאחורא *backward.* Targ. Gen. XLIX, 17; a. fr.—*Pl.* אַחוֹרִין, const. אֲחוֹרֵי. Targ. Ps. LXXVIII, 66 (buttocks).—אֲחוֹרֵי *behind, after.* Y. R. Hash. II, 58ᵇ top מן אחוריו behind him; a. fr. V. חוֹרֵי. [Targ. Y. Lev. XIX, 26, v. חָרוֹרָא.]

אוֹחֳרִי, אַחֳרִי f. (=h. אַחֶרֶת) *another, something else.* Y. Shebu. IV, 35ᵈ top אירתא או׳ another woman (wife). Y. Ber. IX, 13ᵃ bot. שיטה או׳ another method, Lev. R. s. 14, beg. אמר או׳ said differently. Y. Meg. II, 74ᵃ top אחו׳ another (scroll). Gen. R. s. 76 אחו׳ another (word, in reply). [Targ. אוֹחֳרִי. Targ. Gen. XXVI, 21; a. fr.]—[Dan. II, 39; VII, 5; 6; אָחֳרִי.] V. חוֹרֵי.

אָחוֹת f. (b. h.; אחה, v. אָח I) *sister.* Yeb. I, 1; a. fr. —Ḥull. 114ᵃ (of animals).—*Pl.* אַחָיוֹת. Yeb. III. 1; a. e.

אָחַז (b. h.; sec. r. of חזז, cmp. אחד) 1) *to press, seize, hold, keep; to befall.* Snh. 27ᵇ אוֹחֲזִין מעשה וכ׳ holding in their hands the doing of their fathers, i. e. following their father's example. Bekh. 33ᵇ אָחְזוֹ דם he had an attack of congestion. Y. Pes. I, 28ᵇ אחוזת הדם the animal attacked with congestion. Y. Sabb. XIV, 14ᶜ bot. אָחֲזָהוּ עין a pain in the eye seized him. Ib. XIX, end, 17ᵇ אחזתו חמה fever overtook him; a. fr.—אָחַז בְּ־ *to have a hold of.*—B. Mets. I, 1. Y. Yoma II, 39ᶜ top; a. fr.—Part. pass. אָחוּז *holding fast, having a firm hold.* Ex. R. s. 46 (v. אֶחָד).—2) א׳ את העינים *to capture the eyesight, to delude by optical deception.* Snh. 65ᵇ; a. e.

Nif. נֶאֱחַז *to be seized.* Y. Taan. II, 65ᵈ top; a. e.

**Hif.* הֶאֱחִיז *to distribute split wood (kindling chips) in the gaps of a large pile, to ignite with kindling wood.* Sabb. I, 11 (19ᵇ sq.) ומַאֲחִירִין ed. (Mss., Ar. a. Y. ib. beg. 4ᶜ ומחזין, ed. Ven. ומחזירין); v. חֲזָה.

אחזירונה, v. חֲזִירוֹן 2).

אַחַד, אָחַר (√חוּר, cmp. חבב) *to unite.* Part. pass. אָחוּד *united.* Num. R. s. 13, beg. שירחו אֲחוּדִים אצלו they shall be united with him (around his table).

Pi. אִיחֵד *to join; to sew together* (with fine stitches); cmp. חוּשׁ; חוּד I. Gen. R. s. 39 beg. אברהם שאִ֗ חִיבֵּר את וכ׳ Abraham who united all mankind into a brotherhood (by the belief in one God), כזה שחוֹאֵשׁ מְאַחֶה וכ׳ like one who sews &c., v. infra. Ex. R. s. 40, end.—Esp. *to mend, by stitching, the rent of the garment torn in mourning.* M. Kat. 22b; a. fr. Ib. 26a לַאֲחוֹתָן to stitch them together.

Hithpa. a. *Nithpa.* הִתְאַחֵד, נִתְאַחֵד 1) *to be joined; to be stitched together.* Num. R. s. 13, beg. (play on אחותי Cant. V, 1) נִתְאַחוּ לִי וכ׳ they were joined to me (I joined them) in the captivity. Gen. R. s. 68 מִתְאַחוֹת, v. אֶבֶן. M. Kat. 26a אין מתאחין must not be stitched together.—2) *to be joined by grafting, to grow together.* Y. Kil. I, 27a top חן נתאִ֗ וכ׳ they (the two seeds) combine. Y. Shebi. II, end, 34a bot. Y. Orl. I, 61a bot.

אחי ch., *Pa.* אַחֵי as foreg. *Pi.* Targ. Koh. III, 7 לאחאת to sew together.

אֲחִיד 1) part. pass. of אַחַד q. v.—2) (=h. מְיוּחָד, v. יחד) *singled out, devoted, betrothed.* Targ. O. Lev. XIX, 20. Targ. Ps. CXIV, 2. Targ. Cant. VI, 9.

אֲחִידָה I (אחד) *taking possession, capture.* Meg. 6a Ms. חירו קורין אותו אֲחִידַת מגדל צור (ed. שיר, Ar. שד) they recorded the act (of taking the place afterwards called Cæsarea) as the capture of Migdal Tsor.

אֲחִידָה II f. (h. חִידָה) *enigma.*—*Pl.* אֲחִידָן Dan. V, 12.

אֲחִיָּה (b. h.) pr. n. m. *Aḥiyah,* several men of various periods. 1) Shek. V, 1 א׳ על הנסכים A. superintendent of the Temple libations (wines, oils).—2) Ber. 63b A., a Babylonian scholar opposing Palestine authorities.—3) רבי אחייה R. A., a Tannai. M. Kat. 20a; a. e. Ibid.b ר׳ חייא לחוד וכ׳ R. Ḥiya (although a Chald. abbreviation of Aḥiyah) and R. A. are two different persons.

אֲחִיוֹת pl. of אָחוֹת.

אֲחִיוְתָא f. (חיי) *reanimation, resurrection.* Targ. Hos. VI, 2 . . . אֲחִיוּת resurrection of &c.; a. e.

אֲחַי pr. n. m. *Aḥai* (v. אַחַאי). Kid. 22b.

אֲחִיזִית, v. אֲחִיזָה.

אֲחִיךְ *to laugh,* v. חוּךְ.

אֲחִילוּ f. (חיל) *chills and fever, trembling.* Git. 70a (explained, as 'fire of the bones'). Ber. 32a (play on וירחל Ex. XXXII, 11). [Ib. 12b אחילו Af. of חוּל II.]

אַחִים, כְּפַר א׳ pr. n. pl. *K'far Aḥim.* Men. 85a. Tosef. ib. IX, 2 אחום.

אֲחִינִית f., pl. אֲחִינִיּוֹת (prob. to be read אֲחַנְיִיּוֹת, v. אַחַנְיָיא) *plums.* Y. Dem. II, 22d top.

אַחְלַת* f. (חלל) *defilement* of a priest's daughter, v. חֲלָלָה. Snh. 66b אם תחלת אֲחַלָּתָהּ וכ׳ if her first defilement occurred in whoredom (not in wedlock with one degraded).

אַחְמִיתָא* f. (cmp. h. חֲמָת) *pot, closed vessel. Pl.* אַחְמִיתִין. Targ. Esth. I, 4.

אַחְמַר m. (חמר) *ruby,* name of a jewel in the High-priest's breast-plate. Targ. Cant. V, 14; v. סַמְקָן.

אחמרא, אַחְמָרָא m., Ar., v. חוּמְרָא III.

אַחְמָתָא pr. n. pl. *Aḥm'tha, Ecbatana,* capital of Media. Ezra VI, 2, v. הַמְּדָן; v. Schr. K. A. T. p. 378.

אח״ס, אחס״ע a formula representing a permutation of letters wherein the first (א) interchanges with the eighth (ח) and with the fifteenth (ס); the second (ב) with the ninth (ט) and with the sixteenth (ע), &c. Sabb. 104a אני חס עליהם מפני שבעטו=אח״ס בט״ע גר״ת בגוֹיָה I shall spare them because they resisted sensual temptations; v. גִּיר.

אַחְסָנָא, אַחְסָנָה f. (חסן) *property, inheritance.* Targ. Lev. XIV, 34; a. e.—B. Bath. 133b עבורי אִ֗ who unlawfully pass an inheritance from one hand to another.

אָחַר (b. h.; denom. of אַחוֹר) 1) *to be behind,* v. *Pi.*—2) (euphem.) *to cover* (of camels). B. Bath. 93a; Shebu. 34a; Snh. 37b (Ms. M. B. Bath. l. c. יחיר). Tosef. B. Kam. III, 6 אוֹחֵיר.

Pi. אִיחַר, אֲחַר *to tarry, hesitate; to set behind.* Pes. IX, 9 אם אִיחַרְתִּי if I should be late. Y. Yoma III, 40c top אִ֗ בו מעשה the text orders a later action after it. Y. Ned. X, 42ab אִ֗ בעמידה he tarried in standing, i. e. was the last to sit down. Gen. R. s. 81, beg. אִ֗ אדם את נדרו if one procrastinates the fulfillment of his vow; a. fr.

Pu. (and *Hof.*) הוּאַחַר, אוּחַר *to be postponed, be done late, be placed later.* Y. Yoma III, 40c top בכלל מְאוּחָר would belong to things to be done later. Ib. יוּאַחַר היה let it be done later than &c.—אין מוקדם ומאוחר בתורה וכ׳ there is no 'earlier' or 'later' (no chronological order) in the events or laws of the Scripture. Pes. 6b; a. e.; Y. Sot. VIII, 22d מוּאַחַר.—Shebi. X, 5, a. fr. מאוחר (a document) *postdated,* opp. מוקדם antedated. B. Mets. V, 10 רבית מְאוּחֶרֶת postpaid interests.

אַחַר ch. same. 1) *to be behind.* 2) **to cover.* Targ. Jer. V, 8 (of steeds, h. text מוזנים; some ed. ד for. ר).

Pa. as foreg. *Pi., to tarry; to retard.* Targ. O. Gen. XXXIV, 19; a. fr. Sabb. 119a אחרות take ye a later meal (on Sabbaths).

Af. אוֹחַר same. Targ. II Sam. XX, 5; a. fr.—[Targ. Prov. XXIII, 30 מְוַחֲרִין, מְוַחֲרִין Part. Af. or Pa. of יחר=מאחר׳, מוֹחר׳.]

**Ithpe.* אִתְאַחַר, contr. אִתְחַר to *be delayed.* Targ. Y. I Deut. I, 2; cmp. however ib. v. 6, v. אֲרַת.

אַחַר (b. h.; v. foreg.), pl. constr. אַחֲרֵי *after, behind.* Gen. R. s. 44 wherever the Bible uses the preposition *aḥaré* סמיך, it means *in connection with,* אחר מופלג while *aḥar* means without connection (*later on*). Yoma 6ª אחר א׳ after 'after', i. e. some time after the act, opp. חד אחר one 'after', immediately, v. אַוְתִּירוֹס.—לְאַחֲרֶיהָ, לְאַחֲרֶיהָ, לְאַחֲרֶיהָ, מֵאַחֲרֶיהָ after it, as concluding, opp. לפניה, לפניו, לפנינו introductory (prayer).—Ber. I, 4 אחת לא׳ one benediction after the Sh'ma. Ib. III, 4 לאחריו (prayer) after meal; a. fr.—כְּלְאַחַר יד as if doing a thing with the back of the hand, i. e. in a manner different from the usual way of doing it. Sabb. 153ᵇ; a. fr.—מֵאַחַר 1) (conj. followed by ש־ or ד־) *after, since, whereas, because.* Ḥull. 29ª מא׳ ששנינו after it has once been stated in the Mishnah . . . . . why was it necessary (?) &c. Ib.ᵇ ומאחר דאפי׳ וכ׳ and since it is not even rabbinically unfit, why &c.; a. fr.—2) a legal term, *meaḥar,* the presumption of the truth of one's statement, *because* he might have pleaded more profitably, if he had been inclined to lie. Y. Shebu. VI, 36ᵈ bot. ארן אומרים במתון מא׳ מאחר וכ׳ in money matters we do not apply the principle of *meaḥer,* so as to say that because he might have said 'thou hast not lent me anything', he may say, 'thou didst lend me, but I paid half of it' (and his plea must be accepted without an oath); v. מִיגּוֹ s. v. גּוֹ.—אַחֲרֵיךָ *thy successor.* Y. Kil. IX, 32ᶜ top יהודה בני א׳ וכ׳ my son Judah shall succeed thee, none else (is worthy). Keth. 95ᵇ my property I bequeath to thee ואחריך לפ׳ and after thee it shall go over to . . . .—אַחַר כָּךְ (abbrev. אח״כ) *afterwards, subsequently.* Pes. X, 2; a. v. fr.

אַחֵר m. (b. h.; v. foreg. a. חוֹרִי) [back of,] *another, the other, stranger.* דבר א׳ (abbr. ד״א) 1) *another thing, another explanation.* Snh. IV, 5; a. v. fr. in Midr.—2) euphem. for *idolatry, swine* &c., v. דָּבָר. 3) *Aḥer,* [apostate,] byname of Elisha ben Abuyah. Ḥag. 14ᵇ; a. e. —*Pl.* אֲחֵרִים *others;* 1) freq. in Mishn. for anonymous authorities differing in opinion, א׳ אומרים, v. Hor. 13ᵇ אסיקו R. Meïr is quoted under the word *aḥerim.*—2) freq. for *strangers, gentiles.* Snh. 52ᵇ אשת א׳ the wife of a non-Israelite. B. Mets. 111ᵇ; a. fr.—Fem. אַחֶרֶת. Yoma I, 1 אשה א׳ a second (additional) wife; a. fr.—Snh. 104ª זאת ועוד א׳ this and something besides (shall happen).

אַחְרָא, אַחֲרָא v. אֶחוֹרָא.

אַחֲרָאי, אַחְרָאי m. (foreg. wds.) prop. *designated to step behind, substitute;* hence, *he who* (or *that which*) *is gone back to, obligated, pledged; surety, guarantor.*—*Pl.* אַחֲרָאִין, אַחְרָאִין. Dem. III, 5 אין אנו א׳ וכ׳ we are not responsible for deceivers. Pes. IX, 9 אינן אחראין זה לזה they are not responsible to one another (need not care for each other). Y. Keth. VIII, end, 32ᵇ, a. fr. כל נכסיו א׳ all his landed property is pledged for &c.

אַחֲרוֹן m., אַחֲרוֹנָה f. (אַחֲרוֹנִית f. noun) *other, next, last.* Meg. 21ᵇ; a. fr. א׳ the last of those called up to read from the Torah.—*Pl.* אַחֲרוֹנִים m., אַחֲרוֹנוֹת f.—מים א׳ the washing of hands after meals before grace, opp. מים ראשונים washihg before meals. Ber. 53ᵇ; a. fr.—דורות א׳ or only אחרונים the latter (present) generation, opp. ראשונים ancients. Yoma 9ᵇ; a. fr.—Ber. 13ª צרות א׳ וכ׳ the latter (present) troubles bring the former into oblivion.—א׳ (ברכות) the three last sections in the Prayer of Benedictions. Ibid. 34ª; a. fr.—Erub. 53ᵇ אַחְרוֹנִית *second wife;* v. אַחֲרוֹנִית.—בָּאַחֲרוֹנָה (adv.) *last.* B. Kam. 8ª; a. e.

אַחְרֵי v. אַחוֹרֵי.

אַחֲרָיוּת f. (v. אַחְרַאי) *surety,* esp. *mortgaged property,* or *property which may be resorted to in case of non-payment* (even if sold).—נכסים שיש להן א׳ property from which debts may eventually be collected (landed property), נ׳ שאין להם א׳ property which cannot be resorted to (movable property). Kid. I, 5; a. fr.—B. Mets. III, 11 חייב באחריותן is responsible for them (if lost). Men. 109ª; a. fr.—נכסים א׳ an obligation for which property is pledged. Keth. 34ᵇ; a. fr.—Ib. 51ᵇ, a. e. documents שאין בהן א׳ נ׳ in which the clause pledging property is omitted. Ib.ª; a. e. טעות סופר הוא א׳ the omission of the clause pledging property is considered as the scribe's mistake (hence has no legal consequences). B. Mets. 14ª, a. e. ראובן שמכר . . . בא׳ if R. sold to S. a field with surety (guaranteeing the title).

אַחֲרִיוָתָא f. (=h. אַחֲרִית) *future.* Targ. Y. II Deut. XXXII, 29; a. e.

אַחֲרִיי v. אַחֲרָאי.

אַחֲרִיָּא m. *another, the other, later, last.* Y. Pes. I, end, 28ᵇ ר׳ יושע א׳ the other (last named) R. Josh.—Y. Ber. II, 5ᵇ top פירקא א׳ last chapter.—*Pl.* אַחֲרָיִין. Y. Ter. VIII, 45ᵈ bot. א׳ ומיתון those (drinking) later, drank and died.—אַחֲרָיָא. Y. Meg. III, 74ᵇ bot. תומנתי פסוקייא א׳ the last eight verses.—Fem. אַחֲרָיְתָא, אַחֲרָיֵיתָא. Y. Taan. I, beg. 63ᶜ. Y. Shebu. III, 34ᵈ בא׳ in the last one.—Targ. Prov. V, 20 אחריתא *stranger.*—Ib. XXV, 8, a. fr. בא׳ *at last, in the end.*—*Pl.* אַחֲרָיְתָא. Ib. XXIV, 14 Ms. (ed. sing.).

אַחֲרִינָא m. *another.* Ḥull. 12ª אינש א׳ another man. Bets. 28ª מידי א׳ something different.—לישנא א׳ (abbr. ל״א) another version. Pes. 97ᵇ, a. fr.—*Pl.* אַחֲרִינֵי. Yeb. 45ª; a. fr. Cmp. אַחֲרָן.

אַחֲרִית f. (b. h.) *future, end.* Y. Meg. III, 74ª bot.

אַחֲרִיתָא v. אַחֲרָיָא s. v. אַחֲרָיָא.

אַחֲרִיתַי ch.=h. אַחֶרֶת *another, something besides.* Erub. 23ª מילתא א׳ another subject. Pes. 50ª; a. fr.

אוֹחֲרָנָא, אוֹחֳרָן, אָחֳרָן m. ch.=h. אַחֵרוֹן. Targ. Ex. XX, 3; a. fr.—Fem. אוֹחֳרָנָתָא, אוֹחֳרָנִיתָא, אָחֳרָנִיתָא. Targ. O. ib. XXI, 10 (another, additional wife). Ibid. Gen. XVII, 21.—Lam. R. to IV, 2.—B. Bath. 16ª אחרנית a stranger (not his own wife).—*Pl.* אוֹחֳרָנָן, אוֹחֳרָנִין. Targ. O. Gen. XLI, 3; a. e. אָחֳרָנְיָיתָא. Cant. R. to IV, 12.—[Targ. Y. Gen. XXXV, 8 אוֹחֳרָן בְּכִיוֹתָא a repetition of weeping, v. אֲפִלּוּ II.]

אַחֶרֶת v. אַחַר.

אַחַשְׁדַּרְפְּנַיָּא, נִין .... m. pl. (h. נים .....) *satraps, Persian governors.* Dan. III, 2; a. e.—Cant. R. to VII, 9.

אַחַת v. אֶחָד.

אַחַת (אַחַתָּא), אַחְתָּא f. ch.=h. אָחוֹת. Targ. Jer. XXII, 18; a. fr.—Pes. 4[a]; a. fr.—*Pl.* אַחְוָותָא. Targ. Job. I, 4 (ed. אַחָתֵי); a. e.—Yeb. 32[b]. Sabb. 13[a]. Yeb. 66[a] top (*twin sisters*).

אט"ח, אטב"ח *Atbaḥ,* a formula of combination or interchange of two letters the numerical sum of which is either ten (e. g. א"ט=1+9; ב"ח=2+8) or *one hundred* (e. g. י"צ=10+90; כ"ף=20+80=100), whereby ה and נ, remain isolated or substitute each other. Ex. R. s. 15 (allusion to הֵן Num. XXIII, 9).—Succ. 52[b] באטב"ח קורין כ' לסחורת מנון (של ר' חייא) in the Atbaḥ (of R. Ḥiya) *sahadah* finds a substitute in *manon* (v. Prov. XXIX, 21).

אַטָּא m. (אטט, cmp. חטט=b. h. אֵת, pl. אִתִּים), pl. אִטְרִין *plough-shares.* Y. Sabb. VI, 8[b] bot. (expl. לאתים (Is. II, 4) לא' (Ar. by cler. err. אבוירין).

אַטָּא, Af. אַיְטֵי, v. יְטָא, יְטֵי.

אַטְבָּא (אַטְבָּעָא) m. (טבע, v. טַבַּעַת) *ring, hook, clasp.* Men. 32[a] א' דסיפרי clasp for fastening the leaves of books while reading.—*Pl.* אַטְבֵי (אַטְבָּעֵי). Sabb. 98[a] Ar. אטבי (ed. באטבעי אטבעי, some ed. בא' בטבעי, corr. acc., Ms. M. only בטבעי, margin אטבי; v. Rabb. D. S. a, l.). Num. R. s. 6 (in Hebr. diction) א' של ברזל iron clasps (to fasten the boards on the wagon).

אט"ט v. א"ט.

אַטְבָּעָא v. אַטְבָּא.

אָטָד m. (b. h.; √אט, v. אָטָא) *thorn.* Gen. R. s. 100. Sot. 13[a].—Y. Ned. VI, end 40[a] מדבר האטד the desert of *Atad.*—*Pl.* אָטָדִין. Shebi. VII, 5; a. e. [V. Sm. Ant. s. v. Carduus.]

אַטָּדָא, אָטָד ch. same. Targ. Gen. L, 10.—Targ. Ps. LVIII, 10. Ms. (ed. אַטָּדָא); a. e.—*Pl.* אַטָּדִין. Targ. O. Gen. III, 18. (Y. אַטָּדָן). Targ. Hos. X, 8 (some ed. אטטין).

אַטוּ (abbrev. of אמטו, v. אַמָּטוּ) 1) *on account of, because of, for the sake of* (h. בגלל). קנסו שוגג א' מזיד they fined the inadvertent transgressor for the sake of the wilful one (in order to prevent wilful sin). Git. 53[b]; a. fr.—2) (in questions expressing *surprise, indignation*) *is it because? do you mean to say?* Ib. 7[a] א' אנא לא ידענא do I not know it myself? Ib. 30[b] א' ברשיעי עסקינן is it with wicked men we have to deal? (i. e. shall we presume deliberate sin?); a. v. fr.

אַטּוּנָא, אַטְוָנָא m. (cmp. b. h. אַטּוֹן; prob. fr. טוה *to spin;* for oth. etym. v. Ges. H. Dict. s. v. אטן) *rope, chord.* Targ. Josh. II, 15. Targ. Job. XXX, 11 (ed. give all var. combined, v. שׁוֹשַׁלְתָּא).—R. Hash. 23[a] א' דכירתנא (some ed. אטונא-pl.) flaxrope.—*Pl.* אַטּוּנִין, אַטְוָנֵי (אַטִּי). Targ. I Kings XX, 31; a. fr. [Tosef. Maasr. III, 8 אטונין ed., ed. Zuck. עטרינן, Var. אטרינן q. v.]

טוּנָס, אַטְוָנָס m. (cmp. θύννος; v. Sm. Ant. s. v.) *tunny-fish.* Ḥull. 66[b]; Ab. Zar. 39[a] Ms. M. (ed. אוט'). Tosef. Ḥull. III (IV), 27 אַנְתִּירְנוֹס ed. Zuck. (Var. אַנְתִּירְנוֹס). Ib. Kel. B. Mets. II, 17 לישול בטרנס; (read as) Ḥull. 25[a] לחטירתו בטר' to polish a vessel with the skin of a tunny. *Cant. R. to I, 7 כמה מיני אנונס וכ' (read אטו'; Ex. R. s. 2 מזונות) how many kinds of tunny fish hast thou prepared for the lying-in among them? V. אכספטריאס.

אטורנגא Keth. 61[a] bot., v. אַכְּוִנְגָּר.

אַטָּדָא v. אַטָּדָא.

אטיטס* Ḥall. IV, 11 (12) Ar., Ms. M.; ed. Talm. Y. בן א', Mishn. אנטרנוס; Tem. 21[a] Ar., ed. בן אַנְטִרְיָנוֹס, q. v.

אטימוריס, v. איריס.

אִיטִימוֹס, אֲטִימוֹס m. (ἕτοιμος) *present, ready.* Targ. Y. Num. XI, 26; a. fr.—Gen. R. s. 48 it does not read עומד (standing) but נצב (placed on his post), i. e. אט' ready (to proceed). Cant. R. to II, 9 אי'. Gen. R. s. 100.

אטימטון v. אֲטִימִיטוֹן.

אֲטִימְטָא v. next w.

אֲטִימִיטוֹן m. (neut., or accus. of ἀτίμητος (something) *invaluable, priceless.* Y. Peah I, 15[d] bot. חד מרגלי טבא א' (read חדא) a pearl worth a priceless treasure. Gen. R. s. 35 end מרגליה אטימטון. *Ruth R. next to I, 18 מרגליתא אטימיטא read מילא דאיסטיפימא an invaluable pearl.

אטימיסיאה v. next w.

אִיטְ', אֲטִימָסִיאָה f. (ἑτοιμασία) *well secured and supplied station.* Num. R. s. 16, end.

עֲטִינִין, אֲטִירִין* (עַטְנִין) m. pl. (a contr. of אטעירין; נטע) *herbs selected for planting purposes.* Tosef. Maasr. III, 8 אטי' ed. Zuck. (Var. עטי'; ed. אטו'). Y. ib. V, beg. 51[c] עטנין. Cmp. שְׁתִילִין; שָׁתַל.

אֲטִירָא* m. (נטף, cmp. טִרְף) *drop-like cavity in the cheese. Pl.* אֲטִירֵי. Ab. Zar. 35[b] בירי א' Ar. (ed. אֲטִפֵּי) between the holes.

אַטַּל Af. of נָטַל.

אִיטְ', אֲטַלּוּלָא m. (טָלַל) *jest.* Erub. 68[b] חוכא ואי' derision and jest (Ar. a. Ms. Oxf. טָלוּלָא).

אַטְלוּתָא f., const. אַטְלוּת (נטל) *throwing, casting.* א' אבנין stoning to death. Targ. Y. Ex. XXI, 17; a. e.

אִטַּלְיוֹן, אִטַּלְיָא, v. אִיטַּלְיָא.

אִיטַּלִּיס, אַטַּלֵּס, אִיטַּלִּיז, אַטַּלִּיז m. (טלל, with formats. ז or ס; cmp. אוּשְׁפִּיז; v. טָלַל II, טְלַל I, II) *a number of booths* put up for a *mercantile fair*, or for *popular entertainments;* whence (cmp. חָנוּת) *shops, bazaar* (v. esp. Gen. R. s. 79, quot. bel.). Ḥull. 91b א׳ של אמאוס the fair of Emmaus. Pesik. Asser p. 98b. Arakh. VI, 5 (24a) אם מיתירנין אותה לאיטלס if they delay the sale for the market day; a. fr.—*Pl.* אַטַּלֵּסִין &c. Gen. R. s. 79 (ref. to ויחן 'and he encamped'=made a חנות Gen. XXXIII, 18) Jacob was the first מעמיד א׳ Ar. (ed. also חטלסין, v. חָטְלֵס) to put up stores and sell cheap; [Koh. R. to X, 8; Est. R. to I, 9, sing., some ed. אַחֲלִיס, אַיְיחֲלִיס (!)]. Cmp. אִסְטֵל, עִטְלִיז &c. [Tosef. Ḥull. I, 7 באטלס read באַטַּלָּק by *throwing;* cmp. Ḥull. 12b זרק סכין וכ׳ Y. אִיטַּלִּיסִית.

אִטְלִיט, v. אַחֲלִיט.

אַטְלֵס, אַטַּלֵּס, v. אִטַּלִּיז.

אַטַּלָּק* m. (v. next w.) *throw, thrust.* Tosef. Ḥull. I, 7; v. אַטַּלִּיז end.

אִטַּלָּקוּתָא f. (טלק) *being thrown.* Targ. Job. III, 4 באטלקותיה (Var. אִיטַּלָּק) on his being thrown.

אָטַם (b. h.; sec. r. of טמם) *to obstruct, close, fill up.* Part. pass. אָטוּם, f. אֲטוּמָה 1) *filled up, solid.* Zeb. 61b א׳ באדמה filled up with earth, opp. חָלוּל. Ḥull. 47b א׳ בריאה v. אוֹטֵם. Y. B. Bath. II, 13c top כותל א׳ a solid wall.—2) (cmp. טוּמְטוּם) *stumped, shapeless.* Nid. 24a גוף א׳ the stump of a human body (of the embryo). Ib. את שגולגלתו א׳ an embryo whose scull is a shapeless lump (no scull discernible). Y. ib. III, 50d top.—*Trnsf.* Snh. 44b אוֹטֵם עונות he locks up the sins (makes them invisible, cmp. טָמַן); v. אִיטְמוֹן.

אִיטְמָא (אַטְמָא) m. (v. foreg.) *something solid,* whence *the solid part, flank.* Targ. II, Esth. I, 2.—B. Mets. 23b אי דדפנא או דא׳ Ar. (ed. או דדפקא אי דא׳, v. Rabb. D. S. a. l. note 3) whether from the ribs or from the flank. Ḥull. 42b בוקא דא׳ the thickest part of the flank (the thigh, hip).—B. Bath. 73b חדא דלי א׳ one (goose) lifted up its thigh (leg).—*Pl.* אַטְמֵי. Ḥull 8a א׳ דקיימי לקורבנא solid pieces (roast) intended for a present. Sabb. 49a.—אַטְמָתָא. Snh. 59b ed. (Ms. אַטְמַדְתָּא). Lam. R. to I, 1 (רבתי) אַטְמָאתָא.—Ḥull. 97b חנהו אַטְמַדְתָּא those solid pieces of the thigh. Erub. 57b א׳ דשוריא ed. (Ms. אטמאתא) flanks (projecting parts) of a wall. V. אִרְטָמָא.

אטנס, אטנם, אמנים Esth. R. to I, 14, read אֲנוֹנָא, v. אֲנוֹנִים.

אַטְפָּא v. אַטְרְפָּא.

אטקטיא*, prob. אַטַּקְטֵר or אַטַּקְטָר m. pl. (ἄταχτοι) *undisciplined, irregular troops.* Pesik. Ekhah p. 122b (explaining: 'thy princes are rebels' Is. I, 23) אדוניך מריונים דהוו מזיינין א׳ 'thy lords are rebels'—for they equipped irregulars. [This seems to be the proper version restored from Ar. a. Var.; v. Pesik. l. c. note 75.]

אִיטֵּר, אֲטֵר m. (b. h. אֶשֶׁר, v. Hebr. Dict.), sub. יד ימינו *one whose right hand is tied up* or *unfit for labor; left-handed.* Sabb. 103a א׳ יד. Men. 37a only א׳. Tosef. Bekh. V, 8 א׳ בין בידיו וכ׳; Bekh. 45b א׳ בין ביד וכ׳ one either left-handed or left-legged (v. Rashi a. l.).

אַטְרִבּוֹלִיס pr. n. pl. *Tripolis,* on the coast of Phœnicia. Y. Sabb. III, 6c top; (Bab. ib. 45b *Sidon*).

אִיטְרוֹגָא, אֲטְרוֹגָא m. (v. אֲתְרוֹגָא) *orange* (tree, a. fruit). Targ. Cant. II, 3 (h. text תפוח, some ed. אֲתְ׳). Y. Ab. Zar. II, 41a bot.

אִטְרוֹן v. אִיטְרוֹן.

אִטְרִיטָא, אִטְרִי f. (נטר; cmp. חִטְרֵר a. חִטְרִית) prop. *something preserved,* hence *dough preserved, vermicelli.* Y. Ḥall. I, 57d bot. as I intend making אצווחי א׳ my dough into vermicelli. Y. Bets. I, 60d חדא אטריתא וכ׳ to make verm. (on Holy Days), if for drying them, it is forbidden &c.

אַטְרְכוֹנָא pr. n. pl. *Trachonitis,* a district east of Gaulanitis. Targ. Y. II, Deut. III, 14 (h. Argob). V. טרכונא.

אַטְרָפָא, אַטְרָף m. (=טַרְפָּא, h. טֶרֶף) *leaf.* Git. 69b (collect.).—*Pl.* אַטְרְפֵי, אַטְרְפִין. Targ. Ps. I, 3. B. Mets. 114b (Var. טרפי, v. Rabb. D. S. a. l.).

אִי־ prefix, v. אִי־.

אִי I fem. of אוּ q. v.

אִי II, **אִיאִי** I (=אִין; h. אִם; cmp. אוֹ) 1) *if, whether.* Targ. Cant. VII, 13; a. e.—Ber. 2a, a. fr. אי חכי (abbrev. א״ה) if this be so (introducing an argument against one's opinion).—R. Hash. 3a כי משמש וכ׳ *khi* has four meanings, אי *if,* &c.—אי נמי (abbrev. א״נ) a) if you choose, it may also be said; *or.* B. Mets. 98a; a. fr.—b) *even if,* v. נַמִּי. Ḥull. 12a א״נ דילמא וכ׳ (Rashi א״נ שמע אינש וכ׳) even if somebody else overheard it; a. fr.—אי אמרת בשלמא (abbr. בשלמא אי אמרת=אא״ב) I grant, if you were to say .... תירנו then would be right what &c.; v. בשלמא. Yoma 17b; a. fr.—אי .... אי *whether ... or.* Targ. Koh. XI, 6. B. Mets. 98a; a. fr.—2) adv. of interrogation, v. אִין II. Targ. Job XI, 2 Ms. (ed. אין).

אִי III (=h. אַיִן) *not.* Git. IV, 5 אי אפשר it is impossible. Keth. XII, 3 אי אפשי I want not; a. fr.

אִי IV (abbr. of אִית, as לִי=לִית) *there is.* Y. Snh. VI, 23b bot. אי בי וכ׳ there is in me (the possibility of) doing, i. e. I can do it. Ib. מה אי וכ׳ what is it thou canst do? (v. Y. Hag. II, 78a top).

אִי II (b. h. אִי) Interj. *Eh! Oh! Woe!* Targ. Y. II, Lev. XXVI, 29.—Taan. 7a אי חכמה וכ׳ Oh, for such a brilliant mind in such an ugly vessel (body)! R. Hash. 19a אי שמים Oh heavens!; a. fr. Y. Shek. V, end, 49b אי לי שאני וכ׳ woe unto me, that I thus see thee! Y. Yeb. XIII, 14a top; a. fr. [Babli, usually אוֹי.]

אֵי III (אִיי) h. a. ch. (b. h. אַיֵּה) *where? what? how?*—אי מנן *whence?* Targ. Josh. II, 4; a. e.—Hebr. אי זה (often אֵיזֶה, אֲזֶה in one word) *who? which?* Y. Kil. VIII, beg. 31[b] לאי זה דבר נאמר with regard to what (in what way, sense) has it been said? Y. Shebi. I, beg. 33[a] ואי זה זה and which (ploughing time) is this?; a. v. fr.—Y. Peah III, 17[c] top ואיי דינו מירוג (=אידרן) and what is the meaning of *merog?* Kerith. 6[b] לאיי מיצרך what need is there (of the others)? Cmp. אֵיזֶה; אֵימָתַי; כֵּיצַד.

אֵיב v. אֵב.

אִיבָא I, אֲבָא m. (cmp. אֵב) *growth, fruit.* Targ. Gen. IV, 3; a. e.; v. אִנְבָּא.

אִיבָּא II, אִיבָא m.=אַבָּא *father.* Targ. Y. Num. XXX, 4; a. fr.

***אִיבָּא=אִיבְבָא** I, pl. אִיבְבַיָּא. Targ. I Kings VI, 38 (ed. Vien. אִבְּבָיָא).

אֵיבָה f. (b. h.; אָיַב, √אוֹ or אב, cmp. אַבְאֲבִירִת, אָוֶן, עָוֹן) 1) *enmity, hostility, grudge.* Snh. III, 5 an enemy is he who has not spoken to his neighbor for three days בא׳ in his grudge; a. fr.—א׳ משום (מפני) for the sake of preventing ill-feeling. Y. Dem. IV, 24[a]; a. fr.—2) *aversion, disgust, loss of attraction.* Y. Yoma VIII, 44[d] bot. הכלה מפני א׳ the bride (is permitted to wash her face on the Day of Atone.) that she may not lose her attraction.

(אִיבּוֹ) אִבּוּ, אִיבּוּ f. (אנב, √אב. cmp. אבל) [*black*], name of a bird (h. אֲנָפָה) *vulture* or *kite.* Targ. O. Lev. XI, 19; Deut. XIV, 18 (Targ. Y. אוכמתא). [Targ. Y. I, II Deut. XIV, 13; 14, gloss to v. 18; confounded with v. 13—h. text אַיָּה.]—אִירבּוּ pr. n. m., v. אִבּוּ.

אִיבּוּד m. (אבד) *ruin, destruction.* Ab. Zar. 33[a] אזיל לא׳ is wasted. Hull. 11[b] משום א׳ נשמה to prevent loss of life (to save the convict). Bets. 22[a] אבוד ממון pecuniary loss; a. fr.

אִיבּוּל I m. (אבל) *mourning;* v. אֲבִילוּת. Yeb. IV, 10; a. e.

אִיבּוּל II, אִיבּוּלָא ch., v. אִבּ׳.

אֵיבּוּס v. אֲבוּס.

***כפר א׳, אִיבּוּס,** v. אֲמוּס.

אִיבּוּס m. (אָבַס) *stuffing, forcing food down the animal's throat.* Erub. 20[b] (first time) והא א׳ כמאן וכ׳ in stuffing, is it not as if taking a vessel in hand &c.? [Second time והא א׳ כמאן וכ׳ omitted in Ms. M.]

***אִיבִּירִיתָא, אִיבִּירִיתָא** f. pl. (prob. contr. of אִיבְעִיר; בְּעַר), א׳ דזהרא *lamp-lighters,* hand-maids who attended to the lights. Y. Yoma III, beg. 40[b]; Y. R. Hash. II, beg. 57[d] R .... handled things forbidden to handle on the Sabbath על פום א׳ דז׳ (Y. R. Hash. l. c., insert פום) on the lamplighters' declaring that night had set in (חשיכה מוצאי שבת). [The context proves that our w. designates a person or persons.]

אֲבָלָא=אִיבְלָא. Targ. O. Gen. L, 10; a. e. ed. Berl., oth. ed. אֲבֶלָא.

אֵיבְלַיִים, v. אֵבִילִין.

אִיבְּעִית (=אִי בָּעִית, v. בעי) *if thou so desirest; or.* א׳ אימא—וא׳ אימא (abbr. אב״א) if you choose, I may say ... or if you prefer (another solution) I may say ... Yoma 28[b]; a. fr.

אֵיבָר, pl. אֵיבָרִים, אֵיבָרִין, v. אֵבֶר.

אֵבְ׳, אֵיבְרָא ch. (=foreg.) 1) *limb.* Targ. Job. II, 4 (Ms. אֵיבְרָא). Yoma 25[b].—Trnsf. *arm, wing, pinion.* Sabb. 90[b] א׳ דשמאלא left arm.—*Pl.* אֵיבָרַיָּא, אֵיבָרִין. Targ. Lev. I, 8, a. e. (*pieces*). Targ. Ezek. XVII, 3; Deut. XXXII, 11 (wings).—2) *membrum genitale.* Targ. Y. Gen. XIV, 2; I ibid. XLIX, 24.—[B. Mets. 84[a], v. אִירְבָּדָה.]

אִיבְּרָא (אבר *to be strong*) *indeed, to be sure.* Ḥull. 59[b] א׳ חזינא ליה indeed, I should like to see him. Git. 56[b] top א׳ מלכא את indeed, thou art a sovereign.

***אִיבְּרִיאַתָא** f. pl. (v. next w.) *enough for a meal in the household.* Erub. 82[b] תרתי ריפתא א׳ Ms. M. (ed. אכרייתא, Asheri, ed. Ven. כברייתא, v. Rabb. D. S. a. l. note) two large loaves of the household (or of mourners' meals). [Rashi, expl. our w. as loaves of *drivers of oxen,* appears to have had before him the vers. of Ms. M. and to derive our w. from ברא, v. בַּר I a. אֲפַר.]

***אִיבְּרִיתָא** f. (ברי, v. הוֹבְרָיָא) *a meal.* B. Mets. 84[a] א׳ דר׳ וכ׳ one meal of R. Ismael &c. (v. Rabb. D. S. to אִיבְּרִיאַתָא, Erub. 82[b], note 1); cmp. Pesik. B'shall. p. 90[b] sq., a. Ber. 44[a]). [Some read אִיבָּרִיתָא v. אֵיבָרָא 2).]

אִיבְּרִין Y. M. Kat. III, 82[b] bot. read אִירְבְּרִין; v. אִירְבָּן. [V. however, אִירְבְּרִיאַתָא end.]

אִיבְּרִיָּא Y. M. Kat. III, end, 83[d], v. הוֹבְרָיָא.

אִיגֵּד, v. אֵגֶד.

אִיגּוֹרָא, אֵיגוֹר v. אֲגוֹרָא a. אֲגוֹרָא.

אִיגְּרָא=אִיגּוֹרָא. Targ. Zeph. I, 5 (pl.) אִיגּוּרַיָּא (ed. Vien. אֲגוֹרַיָּא).

אִיגּוֹרִי v. אֲגוֹרִי.

אִיגְּיָאת f. (αἰγεία, sub. δορά) *goat-skin.* Gen. R. s. 20, end..

אִיגְּלָא v. אוּגְלָא.

אִיגָּר (אגר II) [*vaulted*] *roof.* Arakh. 32[a]; Meg. 5[b] שור א׳ a city line formed by joining roofs, opp. חוֹמָה.—

אִגְּרָא, אִיגְּרָא, אִיגָּרָא (also אִיגַּ׳ with Dagesh) const. אִיגַּר same. Targ. Prov. XXI, 9; a. fr.—Ruth. R. to

I, 17 (Par. 3) אירגר פלטין roof of the palace. Git. 85b (Rashi אירגרת, corr. acc.), v. אִגְּרָה.—*Pl.* אִיגַּרְיָא, אִירָגְרִיָּא; אִירָגְרֵי. Targ. II Kings XIX, 26; a. e.—Y. Pes. VII, 35b (Cant. R. to II, 14 אברייאה, corr. acc.); v. זִירְתָּא I. Lam. R. introd. (R. Yoḥ. 1) ולא׳ סלקין and they ascend the roofs. Pes. 111b דבי א׳ those (demons) dwelling on roofs.

אִיגְּרָא *letter*, v. אִיגַּרְתָּא

אַגְרוֹנִימוֹס=איגראנאמון q. v.

אִיגֶּרֶת, v. אִגֶּרֶת.

אַגָּ׳, אִיגַּרְתָּא f. אִיגְּרָא m. (=h. אִגֶּרֶת) *letter* &c. Targ. II Kings V. 5; a. fr.—Y. Ned. X, end, 42b, a. e. א׳ דאיקר letter of honor, recommendation. Sabb. 115a; a. fr.—B. Mets. 83b; Snh. 82a; 96a (prov.) קדיינא דא׳ אידהו ליהוי פרוונקא let him who composed the letter be himself its carrier.—*Pl.* (of אִיגְּרָא) אִיגְּרִין. Targ. Y. II Num. XXII, 7 אִגְּ׳.—Targ. Is. XXXIX, 1.—אִיגַּרְתָּא, אִירְגָּרָן, אִירְגָּרָאן, אִירְגָּרְתָּא. Targ. I Kings XXI, 9; a. fr.—Y. Keth. II, 26b bot. Y. Ned. VI, 40a bot. Y. Snh. I, 19a top.

אִיד m. (b. h.; עוד, אוד, cmp. עֵת, אִידָנָא) *turn*, *due day*, whence 1) *evil fate*, *reverses*. Gen. R. s. 13, v. אֵד. —2) *anniversary*, *idolatrous festival*. Ab. Zar. 7b יום אִידָם the very day of their festival.—*Pl.* אִידִים. Ib. I, 2, a. fr. (של נכרים) אִידֵיהֶן. Ib. 2a; Y. Erub. V, beg. 22a (controversy as to spelling with א׳ or with ע). [As to cacophemistic designation, cmp. אבידן &c.]

אִידָא I, עִידָא, עֵדָא ch. same. Targ. Esth. I, 3. Targ. Prov. VII, 20.

אִידָא II, v. אִידְיָן a. חֵידָא.

אִידָא I, אַדָּא f. (=ידא; v. אַ־) *hand* (only in Targ. Y.). Targ. Y. Deut. IX, 26; a. fr.—*Pl.* אִידַּיָּא, אִידֵי. Targ. Ps. XXIV, 4; a. fr.

אִידָא II f. (=אִי דָא, v. אוּ a. דָּא) *this*, *the same*. Y. Erub. III, 21b bot. הדא אמרה אי א׳ אי א׳ this proves this is this, this is that, i. e. it is the same. [Ib. הי הדא חדא.]

אִידָא *wool*, v. אִידְּדָא, a. אִירָא.

אִידוֹר m. (ὕδωρ) *water*. Succ. 35a; v. חִידּוֹר.

אִידוּתָא v. אַדּוּתָא.

אִידֵי pl. of אִידֵּךְ.

אִידִי, אִידִית pr. n. m. *Idi*, *Idith*, an Amora. Y. Yoma VII, beg. 44a. Snh. 38b; a. e.

אֵידְנָא (אַיְידִי) אַיְידָא אֵידָא f. (h. אֵיזֶה, אַיזוֹ) 1) *who now? what now? which now?* (*quisnam*, *quidnam*). Targ. I Sam. VI, 20. Targ. Jer. II, 10; a. fr.—Tam. 32a א׳ מתקרי חכים who is to be called wise? Lam. R. to I, 1 (4 חד מאתי׳) אחמי לי אידא וכ׳ show me now which of these is from a white goat &c. Y. Pes. II, 28c top ואיידא אמר דא what (passage) now says this (is this derived from)? Y. Sot. V, 20c bot. ואיידי חובתא עבדית and what is the sin I have committed? Lam. R. to III, 7 באידנא אסטרטיא וכ׳ by which road did you come? 2) (ellipt.) *what do you want?* Y. B. Kam. V, beg. 4d, v. הֵידָא.

אִידְנִי, v. אוּד׳.

אִידִית, v. אִידִי.

אִידֵּךְ m. a. fem. (=הַהּ, with אִי prosth.) *this*, *that*, freq. *the other*, *another*. Yeb. 62a; a. fr. תניא א׳ another (author or Boraitha) teaches. Ib. 22b בא׳ קרא in another verse. B. Mets. 98b ואי׳ לא ידענא and as to the other (cow), I don't know; a. fr.—*Pl.* אִידֵּי.—אִי׳ וא׳ these and those, i. e. *both*. Yeb. 8a; a. fr.

אִידְּכְרוּ v. אִדְּכַר.

***אִידָּן** m. (אדד, v. אוּדְּנָא) *tow-cotton*, &c., esp. *bast twisted for a wick*. Sabb. II, 1, expl. in Babli (20b) אתוירנא, v. אַחְוָונָא 3), in Y. (4c) עידנירתא.

אִידְנָא v. אִידְיָן.

אִידָנָא, אִידָּנָא m. (=עִידָּנָא, עִידָּן; עוד, אוד) *time*.—הָאִידָּנָא *this time*, *now*, *to-day*. Targ. Y. Deut. I, 6 (usu. with ע׳).—Yeb. 62a לילא דהאי׳ this night. Yoma 19b האי׳ יומא וכ׳ to-day is the Day of Atone. Ber. 4a כי האי׳ at this very time (hour). Kid. 71b והאי׳ דאיכא רמאי but now-a-days when there are deceivers; a. fr.

אִידָּרָא, אִידַּר v. אִדַּר.

***אִידְרוֹמִירוֹן**, read

***אִידְרוֹמִילוֹן** m. (ὑδρόμηλον) *a cider of quince jelly*. Y. Shebi. III, beg. 37b.

אִינְדְּרוֹנָא, אִינְדְּרוֹנָא, אִידְּרוֹנָא, אִידְּרוֹן m. (אדר; Assyr. *idrânu*, v. Fred. Del. Hebr. Lang. p. 24; cmp. חֲדַר) *an enclosure*, *chamber*, esp. *dark alcove*, *bed-room*. Targ. Job XXXVII, 9. Meg. 26b אירי׳ דהוה וכ׳ a room where the corpse was placed before burial. B. Bath. 7a השתא משויית לי אירי׳ ed. (Ms. M. ויהשתא אינך׳) now thou makest my (formerly open) compartment a lightless alcove. Ḥull. 52b; a. e.—Men. 33b (fem.) א׳ מעליירתא a fine room. B. Kam. 85b, v. הַרְזֵק. Taan. 25a עיילא לאינ׳ she went up to the bed-room.

אִידְּרוֹנָה=preced.

אִידְּרִי v. הִדְרִי II.

אִידְרָעָא=אִידְרָעָא.

***אִידְרְתוֹ**, Koh. R. to IV, 7 זו אידרתו של מלאך המות (Var. in Y'dê Mosheh a. l. של א״ה), a corruption of a mutilated clause, part of which is to be found in Deut. R. s. 2 where Prov. XXIV, 21 is reprehended and Solomon is made to emend it with Koh. IV, 8 יש אחד ואין שני.

The passage restored would probably read: זו ירא את ר׳ בני ומלך עם וג׳. אמר ר׳ אחא בעס חקב״ח . . . . תזר ופירש את הדבר יש אחד ואין שני וכ׳.

אידתיקרימא* Y. Dem. V, 24[d], a corruption; prob. אינוקפילא m. pl. (οἰνοκάπηλοι) *keepers of wine-shops*, opp. שפריא; q. v.

אִידָּה pr. n. m. *Ayah*. Git. 35[a] א׳ מרי A. Mari, surname of one Aha b. Hidya.

אִידָּא (v. next w. a. הָא) *that, the same*. Targ. Ruth I, 16.

אִידְהוּא, אִידָּהוּ m., אִידְהִי f. (=הוּא, הִי, v. אִי) *he, himself; she, herself*. Targ. Y. Lev. V, 3. Targ. Esth. I, 1; a. v. fr.—Gen. R. s. 49 יסב א׳ וכ׳ let himself take ashes; a. fr.—*Pl.* אִינָּהוּ m., אִינָּהִי f.; נִינָּהוּ, אִינָּךְ, אִינָּן m., אִינִין f. (contr. אִנִּין); very freq.—Y. Bicc. II, end, 65[b] דאינון אמרין=דינון מרין Y. Meg. I, 71[a] top אילין אינין are there only these (differences between the Sabbath and Festivals)?

אִידִי I, v. foreg.

אִידִי* II, א׳ דַּקִּירָא (חאי) pr. n. pl. *Ihi Dakkira, Is*, a city on the W. banks of the Euphrates, and upon a little river of the same name; (v. Rapap. Er. Mill. p. 33, a. Sm. Class. Dict. s. v. Is). Kid. 72[a] א׳ ד׳ (Ar. חאי). B. Bath. 24[a] Ms. R. א׳ דקי׳ (ed. האי דקרא, v. Rabb. D. S. a. l.). Ber. 59[b] (v. Rabb. D. a. l.).

אִידּוֹ pr. n. m. *Ayo*, a scholar. Bets. 37[b]; a. fr.

אִיּוֹב (b. h.) pr. n. m. *Job*, the personage after whom the Biblical book (ספר א׳) *the Book of Job* is named. B. Bath. 14[b]; 15[a] sq. Y. Sot. V, end, 20[cd]. Nid. 52[ab]; a. fr.

איוונמיאות Yalk. Ex. 376, read אוותנמאות, v. אַוְותָנָמָה.

אִיוָּרָא, v. אִוָּרָא.

אִיוּל, אַיָּל, v. אַיָּל 2).

אִיזָּא, pl. אִיזְנָא m. (אזז, cmp. גדוזא, חדוז, אוד) *prickly twigs*. Y. Maas. Sh. IV, 55[b] bot. (to one who dreamt that people ran before him—meaning power) דאת מירתי א׳ וכ׳ thou wilt carry prickly twigs and everybody will run away from thee. [V. Lam. R. quot. s. v. גְּבַב.]

אִיזְבִּין, v. אֲזוֹב.

אִיזְגַּדָּא, אִיזְנַד (Targ. Y. עִזְגַּד, עִזְנַד) m. (contr. of גזגודא, ג softened into א or ע, cmp. אדהדא, אוד; also מזדעוע=מזדנדז, s. v. זעזע; Massorah אסגד־, Ispe. of גזז; Berl. Targ. O. II, pp. 63, 68; cmp. Mand. אשגאגרא, Nöld. Mand. Gr. lithog. table; v. גזז, גזן) *runner*. Targ. Y. Gen. XLIX, 21 ע׳ קלל a light runner; a. e. *In gen. messenger*. *Pl.* אִזְגַּדְיָא, עִזְנַדְיָא, עִזְנִין, אִיסְ׳. Targ. Is. XVIII, 2; a. v. fr.

אִיזְגַּדָּר pr. n. m. (for אירזדגרד) *Yesdigerd, Yezdjird*, a Persian King. Zeb. 19[a] top. Keth. 61[a] bot. אזגוד (corr. acc.).

אִיזְגָּרָא* m., pl. אִיזְגָּרִין (גרר, v. אֲגוֹר; prefix אִיד, cmp. אִידְגַּד a. אִיזְמַל) *mounds*. Gen. R. s. 74 בחקל דאית בירה א׳ וכ׳ in a field in which there are mounds (behind which people may hide) talk no secrets. [Muss. incorr. ד for ר.]

אִיזְדַּקַּר v. זְקַר.

אִיזֵּי, אִיזֵּךְ, אֵיזֵי m., אִיזֵּי f. (b. h. אֵי זֶה=אֲשֶׁר, אֵי זוּ, אֵיזֶהוּ חוּא) *who? what? which?* Ab. IV, 1 אידהו חכם אֵי זוּ who is wise?; a. v. fr.—באיזה צד in what manner, v. כֵּיצַד. [Chald. אֵידֵין, אֵירָא.]

אֵיזֵי, v. foreg., a. אִיזִי.

אֵיזוֹבָא, אֵיזוֹב, v. אֵזוֹב.

אִיזִי, אֵיזִי (v. אֵיזֶה=b. h. אֵיפוֹא, אֵיפֹה, אֲפוֹ) *now, then, pray*. Yoma 30[b] אודו לי א׳ (miss. in Mss., Ms. M. 2 זי) admit then at least. B. Mets. 70[a] אימא לי איזו tell me now; a. e. V. הֵידֵין.

אִיזַלְתָּא, אִיזָלָא m., **אִיזַלְתָּא** f. (אָזַל II) *web, net*, &c. Hull. 51[b] א׳ ומקרבי קירטרי a net in which the knots are close. Erub. 28[b] אוזלתא דאיכרי Ms. M. (ed. אוזדלתא, Ar. איזולתא) the twist (of bunches) of the farmer.—*Pl.* אִיזָלֵי. M. Kat. 11[a]. Git. 60[b] אוזלי; v. אוֹהֲרָא.—Erub. 8[a] פסק ליה לסורא באו׳ (ed. Sonc. אי׳) he separated the court-yards of Sura with nets (*hurdles, matting*).

אִיזְמָא m., v. הִיזְמָא. Tosef. Kil. I, 11 ed. Zuck. (ed. corrupt אזמאזמא).

(אוּזְמַל) אִזְמַל, אִיזְמַל m. h. a. ch. (זמל √מל; cmp. b. h. סמל; cmp. אִיזְגָּרָא) *cutting tool, knife*, esp. *surgeon's knife*. Targ. Job XVI, 9; a. e.—Hull. 31[a] א׳ שיש לו קרנים a knife which has hornlike projections as ornaments. Y. Sabb. XIX, beg. 16[d] אנשון מירתי אי׳ they had forgotten to bring the knife (for circumcision). Ex. R. s. 26 man מכה באי׳ וכ׳ wounds with a knife (operating) and heals &c. *Pl.* Chald. אִזְמַלָּוָן; אִזְמַלְיָא (f.). Targ. Is. XLIV, 13. Targ. Josh. V, 2.

אִיזְמַר, Y. Shebi. IV, 35[a], v. זְמַר I.

(אִיזְקָפָא) אִיזָקְפָה, v. אִסְקוּפָה.

אִיזַתְּרוּדָא, v. אִזְ׳.

אִיחוּי m. (אחי, Pi.) *the act of stitching together seam*, esp. with ref. to the rent of garments in mourning. Y. M. Kat. III, 83[b] top; a. e.—M. Kat. 26[b] א׳ אלכסנדרי Alexandrian (invisible) seam.

אִיחוּר m. (אחר, Pi.) *delay, detention*. Y. Meg. III, 74[b] top.

אִיחוֹרָא ch. same. Targ. Ps. LXXXIX, 52, const. אִיחוּר.

***אִיחַטָּא** m. (Ithp. of חטא) *one in the habit of sinning.* Y. Taan. I, 64[a] top חזרת א׳ בלישניה was foul-mouthed; v. Arakh. 15[b].

אִיטָא, אִיטָה I (ἦτα) *the letter* (η) of the Greek Alphabet, the numerical value of which is *eight;* used in the way of a phonetic play (ἤτω, or ἰτά as though an adj. verbale of ἰέναι) to indicate *going* or *death.* Gen. R. s. 14, beg. (proving that a seven months' child can live, while an eight months' child cannot) מדידכון אנא ממטר לכון זית״א אפ״טא, אית״א אוכ״טא from your own (Greek) language I will prove it to you, '*Live* (ζήτω) *seven*, *Go*, *eight*' (ζ=ἑπτά, η=ὄκτω). Y. Yeb. IV, 5[d] top; Tanḥ. B'midbar 18 (corr. acc.); Ibid. (ed. Buber) 21.

אִיטַאלְיָא, v. אִיטַלְיָא.

אִיטָה I, v. אִיטָא.

***אִיטָה** II (Syr. אישא, εἶτα) *and so* (indignantly). Y. Snh. I, 18[d] top עבדתני וכ׳ א׳ how thou hast been the cause of my putting rabbis to shame!

אִיטִימוֹס v. אֶטִימוֹס.

אִיטִימוֹסִיוּת, v. אֶטִימַי.

אִיטַלוּלָא v. אִטְלוּלָא.

אִיטַלְיָה, אִיטַלְיָא pr. n. pl. *Italy*, esp. the southern part of the peninsula, called Magna Graecia. Meg. 6[b] ed. Ven. (omitt. in later ed.) א׳ של יון זה כרך גדול של רומי וכ׳ (Ms. M. שברומי v. Rabb. D. S. a. l.) Greek Italy, that means the great city of Rome &c. Gen. R. s. 37 beg. Ib. s. 67 איטאלירה.—Targ. Ezek. XXVII, 7; a. e.—Targ. I Chr. I, 7 אִיטַלְיוֹן.

אִיטַלִּיס, אִיטַלִּיז, v. אֲטַלִּיז.

אִיטַלִּיסִית f. (v. אֲטַלִּיז) *station. Pl.* אִיטַלִּיסִיּוֹת. Tanḥ. Masé 11; ib. (ed. Buber אִיטַלַּסִיּוֹת); v. אִסְטַלִּי.

אִיטַלְקוּתָא, v. אִטַלְקוּתָא.

אִיטַלְקִי m., **אִיטַלְקִית** f. (v. אִיטַלְיָא) *Italian.* Kid. I, 1 איסר הא׳ *As Italicus*, Italian as. Snh. VIII, 2 באיטלקי Y. ed. (Bab. הא׳, corr. acc.); Lev. R. s. 37 באיטלקית in Italian measure. Y. Sabb. XVIII, beg. 16[c]; a. e.

אִיטִם Lam. R. to I, 1 (חצירו) read הָאִיטָא v. הֵיטִי.

אִיטְמָא m. (אטם) 1)=אֲטָמָא.—2) *obstruction, dam.* Kid. 70[b].

אִיטְמוֹן pr. n. m. *Itmon*, surname of the angel Gabriel (*coverer of sin*). Snh. 44[b]; v. אָטַם.

אִיטָּן m. (אטט; cmp. חטט, a. אָטָט) *calamus*, a reed used for writing (cmp. b. h. עֵט). Tosef. Kil. III, 14 Var. ed. Zuck. (text אוטם, prob. אִיטִּים). Y. Kil. V, end, 30[a] חִיטָּן. V. הִיטָּנִי.

***אִיטַּנִי** f. (foreg.) *pencil, tube.* Sot. 48[b] א׳ של אבר (Y. Sot. IX, 24[b] bot. a. Ar. טני) a leaden tube (Rashi=גוּבְתָּא). V. טְנִי.

אִיטַּר v. אֲטַר.

אִיטְרָא B. Mets. 39[b]; B. Bath. 29[b] Ms. M., v. עִיטְרָא.

אִיטְרוֹן, אִיטְרוֹן m. (טוּרָנָא, נ־טר, cmp. טוּרְנָא) *watchman, officer.* Targ. Is. IX, 13; XIX, 15.

אימרטלין read אִיסְטַרְטִילְטִין, v. אִסְטַרְטִילָטָא.

אִיי v. אִי III.

אַיִּיבוּ, v. אִבּוּ.

אַיִּידָא, אַיִּידִי, v. אִידֵין.

אַיִּידֵי (contr. of על ידי; v. אַ־ 1) *by the way of, through.* Sabb. 109[b] א׳ פומיה through his mouth.—Naz. 2[a] א׳ בחמתו through the instrumentality of the animal; a. fr.—2) (conj.) *because, since as.* א׳ דתני .... תני נמי as the compiler had to state this, he incidentally mentions also the other. Kid. 65[a]; a. fr.

אִיזֵן Snh. 106[a], v. זְנֵי.

אַיְזַכֵּל Af. of אֲזַל.

אֵיזֵילָא, אֵיזֵל &c., v. אֵזֵל.

אַיְזֵלֵן (=אי הלין) *where are those?, which?.* Y. Ber. II, 5[b] א׳ רבנן which rabbis?

אִיזֵם, Pi. of אָזַם.

אִיזֵן, Pi. of אָזַן.

אִיזְנֵי (cmp. חֵיזְנוּ) *is it he?* Cant. R. to V, 16 א׳ בריך is this thy son?

אִיזְנְטַפ׳, אִיזְנְטַבְלִינִית read אִסְפָּנְיָא.

***אִיזְנִיס, אִיזְנִים** Y. Dem. VII, 26[b], R. S. to Dem. VII, 3 אזמיוס, אטרמוס, prob. אֲטוֹנוֹס m. (ἄτονος) *languid, feeble.*

אִיָּיר m. (אור; cmp. b. h. זִיו) *Iyar*, the second month of the Hebrew calendar, of twenty nine days, varying betw. the tenth of April and the eighth of June. R. Hash. 3[a]; a. fr. [V. Schrader K. A. T. glossary.]

***אַיְרָא** f. (אור; cmp. יְאוֹר esp. Job XXVIII, 10; v. H. Dict. s. v.) *channel, duct.* Y. M. Kat. I, 80[b] bot. א׳ דצריפורין וכ׳ the duct of Zepph. was damaged during the festive week.

אַיְרִי v. אֲרָא, אֲרִי.

אַיְרִינוֹן m. (εἰρίνεον, εἰρινοῦν, neut.) *woolen.* Esth. R. to I, 6 (ref. to Aquila's translation).

אַיְרִישַׁר v. אֲרַשׁ.

אֵיךְ *as, how.* Targ. Prov. XX, 20; a. fr.

אֵיכָא (=אִי a. כָּא) *where now?* (ubinam). Targ. O. Gen. XXXVII, 16 (ed. Berl.); a. e., v. אֵיכָן a. חֵיכָא.

אִיכָּא (contr. of אִית־כָּא) 1) *there is, there are (sunt qui).* א׳ דאמרי (abbrev. א״ד) some say. Ḥull. 3[b]; a. fr. א׳ ביניירהו they differ in this &c. Ib. 4[a]; a. fr.— מאי א׳ למימר what is there to say? how can it be explained? what can you reply? Ib. 12[a] top; a. fr.—*2) *he who.* Targ. Prov. XIX, 7. [Prob. to be read אִינָא.]

אֵיכְדֵין *how then! how!* Targ. O. Deut. I, 12; a. e.; V. אֵינָא.

אֵיכָה (b. h.=אֵי־כֹה) 1) *oh how! oh!* Gen. R. s. 19; a. fr.—2) *Ekhah,* name of the Book of Lamentations, also א׳ מגילת א׳ רבתי—א׳ *Ekhah Rabbathi* (*Lam. R.*), Midrash Rabboth on Lamentations.

אֵיכִי 1) (=אי כח) *if now; oh that.* Bets. 4[b] top א׳ חשתא אשתלאי if I (had given my decision forthwith) I should have made a mistake. Yeb. 46[a].—Snh. 107[a] א׳ זממא וכ׳ oh that a muzzle had been put on my enemy's (euphem. for *my*) mouth! i. e. oh that I never had said this!—2) pr. n. f. *Ikhu.* Taan. 35[a] what is thy name? She said, Ikhu.—Said he א׳ נמטו כשוריך oh that thy joists were sufficiently long!

אִיכּוּל m. (אכל) *consumption, combustion.* Y. Ber. IV, 7[b] top, a. e. א׳ איברים the consumption on the altar of the pieces of the daily offering; v. אֵבֶר. [V. עִיכּוּל.]

אִיכּוּמָא m. (אכם) *black color, something black.* Y. Sabb. II, 4[d] א׳ חחן black naphta.

אִיכּוּף v. אוּפָּא.

אֵיכָן, אֵיכַן (אֵי־כַּאן, v. אֵינָא) *where?* also relat. *where,* &c. Targ. Gen. XXXVII, 16. Y. Ber. I, 3[b] bot. א׳ יצאת בת קול where did that divine voice come forth? Ib. III, 6[a] bot. מא׳ ללמוד one from whom to learn. Ib. IV, 7[a] מא׳ למדו וכ׳ whence did they derive the obligation of three prayers?—עד א׳ how far? how long? Y. Peah VIII, beg. 20[d]. Cant. R. to VI, 4; a. e. [In Babli הֵיכָן q. v.]

אוכפית, איכפיד Esth. R. to I, 1[b] בני אר׳ (Var. אוכ׳), v. אוּפְּיָרָא.

אִיכְפַּת v. אַכְפָּה.

אִיכָּר, אִיכַּר m. (b. h., אכר, √כר, cmp. כְּפָר) *husbandman, farm-laborer.* Arakh. VI, 3 (23[b]) אם חירת אי׳ (Mish. אכ׳) if he is a husbandman; a. e.—*Pl.* אִיכָּרִים. Y. M. Kat. III, 82[b] bot. איבריו (read אִיכָּרָיו) his farm-hands. [V. איבריו.]

אִכַּ׳, אִיכָּרָא ch. same. Targ. Is. XXI, 10; a. e.—*Pl.* אִיכָּרֵי, אִיכָּרַיָּיא, אִיכָּרִין. Targ. Jer. XXXI, 23; a. e.—Erub. 28[b], v. אִרְזָלָא.—*Denom. אִיכַּרְיוּתָא f. pl. Erub. 82[b] רפתא א׳ *farmer's loaves;* v., however, אִיבְּרְיָאתָא.

אִיכְּרוּם v. אִכַּ׳.

אִיכַּרְיוּתָא v. אִיכָּרָא.

אִיל*, אֵיל m. (b. h.; אול) *superiority, patronage, arbitration;* v. Midr. Till. to Ps. LXXXVIII, 5. Ib. to Ps. CIV, 29 (ref. to Is. LVII, 19 *peace, peace* &c.) אילולי (אֵילָלוֹ) אֵילָלוֹ של וכ׳ but for the peace-making arbitration of the Lord &c.

אַיִל, אַיִל m. (b. h.; אול) 1) *ram (the strong).* B. Kam. 65[b] if one stole א׳ טלה ונעשה a lamb and it grew to be a ram. Ib. א׳ בן יומו קרוי א׳ a ram one day old is called a ram (*ayil* is used in a general sense, irrespective of age). R. Hash. 16[a]; a. fr.—[*Pl.* אֵלִים. Tosef. R. Hash. III (II), 3 (Var. ריעלים).]—*2) א׳ קמצא [perh. אַיָּל q. v.] *a species of locusts.* Eduy. VIII, 4; Pes. 16[a]; Ab. Zar. 37[a] איריל ed. (Ms. M. אירול), v. הָכֵי.

אַיִל m. (b. h.; prob. fr. עול=אול, cmp. Var. lect. of אַיָּלֶת II; cmp. אלל) [*the climber*], *hart.* Ḥull. 28[a]; a. e.

אַיְרָא, אֵילָא ch.=h. אַיִל 1); trnsf. 1) *beak of a ship* (a beam to which the head of a ram was attached), *prow.* Ned. 50[a].—2) *projection from a lateral wall, buttress,* &c. Targ. Ezek. XL, 48; a. e. (Var. אֵלָא).—*3) (cmp. אַיָּל 2) name of a *worm* or *mite* in grapes. Sabb. 90[a] איל (Rashi a. Ms. Oxf. אירי).

אֵילָא, אַיְלָא, אַיָּלָא ch.=h. אַיָּל. Targ. O. Deut. XIV, 5; a. fr.—Bekh. 7[b].—*Pl.* אֵילִין, אַיָּלָיָא, אַיְלִי׳. Targ. Y. Deut. l. c. (ed. Vien. אירלן!) Targ. Lam. I, 6.

אֵילָא pr. n. m. *Ila* 1); a Tannai. Bekh. IV, 5 (29[a]), a medical expert כא׳ בירבנה like I. in Yabneh'.—2) an Amora. Yoma 73[b]; a. fr. [Other forms חילא, אילי, אילעא; v. Frankel M'bo p. 75[b].]

אִילָא v. אֶלָּא. Y. Shebu. I, 33[b] bot. לא מסתברא דאי׳ v. חִילְפָּא.

אילאסרין v. אִילְצָרָא.

אַיָּלְתָּה v. אֶלָּה.

אַיָּלְתָּא, אַיְלְתָּא f. (b. h. אַיֶּלֶת; v. אַיָּל) 1) *hind, roe.* B. Bath. 16[b] top א׳ רחמה צר the hind has a narrow womb (vagina).—2) mostly אילת השחר *the first rays* (climber) *of the morning dawn;* cmp. Yoma 29[a]. Y. Ber. I, 2[c]; a. fr.; (cmp. Gen. XIX, 15 השחר עלה).

אִילֵּדִין, v. אִלֵּי.

אִילֵּי v. אִלֵּי.

אִילֵּי, Pesik. R. s. 17 א׳ פילוס v. אִילִיפּוֹלִיס.

אִלּוּ, אִילּוּ (late b. h.=אִן לוּ; cmp. Ez. III, 6) *if* (oh that!). Targ. Ez. l. c.; a. fr.—Gen. R. s. 12 א׳ חיו ... הירתה נאה if the pillars had been higher, it would have looked better; a. fr.—ואי׳ *but if (considering), whereas.* Ber. 20[a]; a. fr.—א׳ ואי׳ ר׳ whereas R. Yudah &c.—א׳ .... ואי׳ *while ...., in this case on the contrary.* Ib. 37[a] דא׳ במעשה ..... ואי׳ וכ׳ for while over pot-dishes we say the benediction &c., here, in our case we say—; a. fr. Y. Shebu. I, 33[b] top

אי׳ מי ש— in the case of one who . . . . .—כְּאִילּוּ, contr. כִּילּוּ *as if, as though.* Y. Maas. Sh. V, 56ᵈ bot. כא׳ לפניו שינה as if the Lord were, so to say, asleep, when Israel is in trouble; a. v. fr.—Y. Kil. IV, end, 29ᵈ בילו.

אֵלוֹגִין, אֵילוֹגִין m. (elogium) *record, bill of indictment, sentence stating the crime, verdict.* Ex. R. s. 15 שאעביר אי׳ שלכם I may set aside (cancel) your verdict. Ib. s. 31 אל׳. [Corr. acc. Num. R. s. 16 אלגון; Gen. R. s. 28, beg. אגאלגין; Lam. R. to I, 14 אנלוגין, אולוגלוגין Ar.; Midr. Till. to Ps. I, 5 אגלין; Pesik. R. s. 44 אמלוגין, אמלגין.]

אילוא Git. 69ᵇ, v. אַלְוָא.

אֵילַוְוחָתָא f. (לוי) (*lamentation at*) *funeral escorts.* Targ. Job. III, 7 Ms. (ed. אֵלְוִיתָא; h. text לְוְיָתָן).

אֵלוּל=אֵילוּל. Targ. Y. Num. XIV, 37.

אֵלָּ׳, אֵילוּלֵי, אֵילוּלָא 1) (b. h. אִילּוּ לֹא=לוּלֵי, ch. אֵילּוּ לָא) *were it not, but for* (followed by h. שֶׁ־, ch. דְּ־, or by a noun without a verb; v. אֶלְמָלֵא). Targ. Y. Deut. I, 1; a. e.—Mekh. B'shall., Amalek 1 א׳ שאמר משה but for Moses, who said &c; a. fr.—2) (followed by a verb without ש־ or ד־ h. אִילּוּ=אֵילּוּלֵא) *if indeed, if.* Targ. Koh. VI, 6. Targ. Esth. VII, 4; a. e.—*3) *oh that!* Num. R. s. 2, beg. א׳ חוא מדגיל וכ׳ oh that He would allow His love to be a banner over me! [אלואי as in preceding lines?]—*4) *whether.* Targ. Cant. VI, 11 א׳ פשן וכ׳ whether the sages among them increase &c.

אֵלוּלָפוֹן, אֵילוּלֵיפוֹן (=preced. with פוֹן=h. פֶּן) *if not perchance, but for.* Targ. Y. Gen. XXXI, 42; a. fr. (in some ed. in two words אילולי פון).

אֵיילוֹנִית, אֵילוֹנִית f. (prob. fr. אַיִל; cmp. זָכָר a. דְּכַר) (*the man-like*) *barren, wombless, incapable of conception.* Keth. 11ᵃ (etymol. from אַיָל אירי׳ דוכרנית *aylonith* means ram-like. Nid. V, 9 (47ᵇ); a. fr.

אילוסיס, v. אֶלְסִיס.

אילוסריקא, v. אוּלוּסֵירִיקָא.

אֵילוּפִיסָח* pr. n. m. (prob. ὑελέψης *glass*-smelter) *Ilofisa.* Y. Ter. I, 40ᶜ top.

אילמיס, v. אֶלְסִיס.

אֵלָלִית) אֲלָלָא, אֵילוּיָא, אֵילָיָא m. (אלי, ילל, v. יָלַל; cmp. אֲלִי Joel I, 8) *mourning, lamentation, dirge.* Targ. II Sam. I, 17; II Chron. XXXV, 25; a. fr.—Y. Sot. VII, 21ᶜ top; Meg. I, 71ᵇ bot. סורסי לאילויא Syriac is adapted for dirges; Esth. R. to I, 22 פרסי לאלידה (corr. acc.).

אֵילִיוֹס, אֵילִיאוֹס* m. (ἥλιος) *Sun.* Ex. R. s. 15. [The words from סנדריאוס to אורח are a marginal gloss, prob. to be emended: (אלכ) סנדרוס איוס אילאו חדה שמו וחשמש וכ׳ Ἀλέξανδρος ὑιὸς Ἡλίου (Alexander the son of Helios) was his name, and the Sun is called a hero &c.]

אֵילִין, v. אֵלֵּ׳.

אֵלִיוֹפּוֹלִיס, אֵלִיוֹ׳ pr. n. pl. (Ἡλιόπολις) *Heliopolis,* in lower Egypt. Pesik. Vayhi p. 63ᵇ Ar. (ed. פולים); Pesik. R. s. 17 אילו פולים (corr. acc.)

אֵילֵּימָא (אֵלֵּ׳) (=אִי *if,* and לֵימָא=לֵימַר) prop. *if to say,* hence a dialectic term in debate, *you do not mean to say,* or *shall I say?* B. Mets. 12ᵇ א׳ כשחייב מודה shall I say (it means) when the debtor concedes (his indebtedness)? Kid. 74ᵃ אדהיא א׳ וכ׳ what does it refer to? You cannot say it refers to . . . . . Sabb. 150ᵇ (some ed. אל׳). Yoma 52ᵇ; a. v. fr.

אֵילֵּימָא I *unless, but for;* v. אֶלָּמָא.

אֵילֵּימָא II *mute,* v. אִלֵּימָא.

אֵילֵּין, v. אִילֵּין.

אילן Tosef. Kil. V, 26, ed. Zuck. קלא אילן, v. קלא אילן.

אֵילָן, v. אִילָנָא.

אִילֵּין, אֵילֵּין) אֵילֵּין, אֵילֵּין) com. pl. (h. אֵלֶּה, אֵלּוּ) *these, those.* Targ. Jud. XX, 17; a. e.—Y. Ber. V, 9ᶜ top א׳ דמתרגמין those who translate; a. v. fr.—Y. Erub. III, 20ᵈ top אילין ארנון insert מאי, what are those (names mentioned)?

אֵילִיס, v. אֶלִּיס.

אֵילֵּיתָא, v. אֶלֵּיתָא.

אֵילַךְ, אֵילֵךְ (ch. a. h.; cmp. אִירָךְ) *hither, thither.* Targ. Y. Num. XXII, 4.—מכאן ואי׳ (מכן) from now and further on, i. e. *after that.* Targ. Esth. II, 14. Ber. I, 2; a. fr.—Men. 28ᵇ אחד א׳ ואחד א׳ one in this, another in that direction. Erub. 55ᵇ. [Diff. from. אֶלֶךְ.] V, חֵילֵךְ.

אֵילָם pr. n. *Elam.* Y. Kid. IV, 65ᵈ top; v. עֵילָם.

אִילֵּם *mute,* v. אִלֵּם.

אֵילְמָא ch. same, v. אִלְּמָא.

אֵילְמָנָא, v. אִלֵּימָנָא.

אֵילָן m. (cmp. b. h. אֵלוֹן *oak,* v. אֵלָה) *tree.* Shebi. I, 1, a. e. שדה תא׳ a field containing at least three trees within a distance of a S'ah (v. סָאָה). Ib. 3 א׳ סרק bearing no edible fruit, opp. א׳ מאכל.—Pes. 112ᵃ (prov.) אם בקשת וכ׳ if you desire to be strangled, be hanged on a large tree, (if you must refer to an authority, select a good one).—*Pl.* אִילָנוֹת, const. אִילָנֵי. Shebi. I, 2. Gen. R. s. 16; a. fr.

אֵלָּ, אֵילָנָא, אֵילַן ch. same. Targ. Gen. I, 11; a. fr.—Ab. Zar. 50ᵇ, v. ברר ch.—*Pl.* אִילָנִין, אִילָנַיָּא, אִילָנֵי, אֵלָּ׳. Targ. Gen. II, 5; a. fr.—Lev. R. s. 12 א׳ פירויהון (insert מתקריין וכ׳ fruits are named after the

trees. B. Bath. 16[b]; a. fr.—Lev. R. s. 5 דסדום א׳, v. אמבוניא. —[קלא א׳, תלא א׳, v. s. תְּלָא a. קְלָא respectively.]

אִילֵס, v. אֲלִיס.

אִילְסָרִין, v. אִלְצָרִין.

אִילְפָּא I, אֵלְפָּא f. (אלם, ילם; Assyr. êlippu) *ship, raft.* Targ. Jon. I, 3; a. e.—Lev. R. s. 12, beg. כהדא א׳ like the ship tossed about on high sea. Koh. R. to III, 2 (prov.) at the time thou tiest thy Lulab (for the Feast of Booths) קטר אלפך tie thy ship (cease navigation). Ab. Zar. 10[b] ווי לה לאר׳ וכ׳ woe to the ship which leades without having paid its toll (of a convert who died before circumcision).—Trnsf. *the body of a chicken* (*chest-bone* resembling a ship). Lam. R. to I, 1 נסבית הדין אר׳ וכ׳ (רבתי) I took for myself this ship (of the chicken), for in a ship I came &c.—*Pl.* אִילְפֵּיָא. Targ. Ps. CIV, 26; a. e.

אִילְפָּא II pr. n. m. *Ilfa*, an Amora. Taan. 21[a]; a. fr. [In. Talm. Y. חילפיי]. R. Hash. 17[b] אילפי ואי״ל א׳ *Ilfay* or, some say, *Ilfa* (v. Rabb. D. S. a. l.)

אִילְפַּי, v. preced.

אִילְקְטִי, אִילְקַט, אִילְפֵּס, v. אלי׳.

אַיֶּלֶת I, v. אַיָּלָה.

אַיֶּלֶת II, אַיֵּילֶת pr. n. pl. (*not* bibl. אַיֶּלֶת) *Ayeleth*, one day's journey south of Jerusalem. Maas. Sh. V, 2; Bets. 5[a] עלת ed. (Ms. M. איילת); R. Hash. 31[b] אילת ed. (Ms. M. עַיֵּילֶת; Ms. L. עלת corr. into עיר׳; Ms. 2 עגלת; v. Rabb. D. S. a. l. note). [Bets. a. R. Hash. l. c. read מן חדרום for מן חצפון a. vice versa.] Cmp. אַיָּל.

אַיָּלְתָּא, אַיַּלְתָּא, אַיֵּילְתָּא f. (h. אַיָּלָה) *hind, roe.* Targ. Jer. XIV, 5; a. e. Cant. R. to II, 9; a. e.—א׳ דשחרא (v. אַיָּלָה) *morning dawn.* Y. Ber. I, 2[c]; a. e.—*Pl.* אַיַּילָתָא, אַיֵּילָאתָא. Targ. Ps. XXIX, 9; a. e.

אָיַם (√אוי, v. אֵיבָה) *to feel aversion, fright.* Denomin. אֵימָה.

Pi. אִיֵּים (denom. of אֵימָה; with על) *to impress with awe, forewarn* (witnesses). R. Hash. 20[a] מְאַיְּמִין על העדים we may try to intimidate &c. Yoma 4[b] לְאַיֵּים עלוי to impress him. Sot. I, 4; a. e.

אֵימָא, v. אֵמָא.

אֵימָא I *distaff*, v. אִימְּהָא II.

אֵימָא II, אִמָּא, אִימָּה f. ch. (=h. אֵם) 1) *mother*, frequ. *my mother*; v. אַבָּא. Targ. Gen. III, 20; a. fr.—Ber. 18[b] אֵימָא לה לא׳ tell my mother; a. fr.—א׳ זקינה *grandmother.* Meg. 27[b].—2) trnsf. *the flesh of a stone fruit.* Sabb. 143[a] חזרין אגב אימָן may be handled on account of the flesh (with which they were surrounded when Sabbath cause).—*Pl.* אִמָּהָתָא, אִמְּהָתָא. Targ. Jer. XVI, 3; esp. *the arch-mothers* of the Israel. nation. Targ. Y. Ex. XVII, 9; a. e.—Kid. 82[a] א׳ דינוקי the mothers of school children. [V. also אִימְּהָא II.]

אִימָא III pr. n. f. [or *title;* cmp. אַבָּא]. *Imma.* Y. Git. I, 43[c]; Shebi VI, 36[c] top א׳ שלום Imma (Mother) Shalom.

אִימָאוּס, v. אֲמָאוּס.

אִימָּה I *mother*, v. אִימָא II.

אִימָּה II f. (אמם, √אם *to gather*; cmp. אוּמָּה a. עִמִּים I in Ges. H. Dict.) *distaff.* Kel. XI, 6 (Ar. אימא, Var. עִימָּא).

אֵימָה f. (b. h.; אָרַם) *fear, awe.* Num. R. s. 9; Y. Sot. I, beg. 16[b] אלא בתוך דבר של אמה (read אימה) but from a solemn conversation (v., however, Maim. Sotah IV, 18 a. comment.). R. Hash. 17[a]; a. fr.—*Pl.* אֵימוֹת. Sabb. 77[b] חמש א׳ הן there are five sorts of fear. [Tanḥ. Tsav 2 אימת שירוץ (אימות), v. אִימּוּס.]

אִימָּהוֹת, v. אֵם.

אִימְהָן, v. אִרְמָתָן.

אִימוֹלוֹגִים, v. אומולוגייא.

אִימּוֹם, v. אֲמוּם. [Tosef. Kid. IV, 8 באימום read בבימוס.]

אימונים Koh. R. to VII, 11, v. אֲמָאוּס.

אימוס Sabb. 141[b], v. אֲמוּם.

אִימּוּס* m. (contr. of מְיָאוּס=אֲמָאוּס; מאס) *disfiguration.* א׳ שירוץ *one disfigured by burns.* Cant. R. to VII, 9 ונעשה א׳ ש׳ and he (Nebucadn.) became &c. [Tanḥ. Tsav. 2 (ed. Buber 3) ונעשה אֵימַת שירוץ עליו and the fright (repulsiveness) of a burned face was put upon him. Midr. Till. to Ps. XXII אמבירוס read אֲמְפִּירוֹס, ἔμπυρος, *fire-scathed.*]

אֵימוֹר, v. אֲמַר.

אֵימוֹרִין, אֲמוּרִים, אֵימוּרִים I m. pl. (אמר, v. Ges. H. Dict. s. v.; cmp. Deut. XXVI, 17 sq.) *devoted objects, sacrifices.* Succ. 55[b] אמורי חרגלים וכ׳ (Mish. ib. אימ׳) are not the festive Emurim (v. infra) the Lord's, i. e. to be offered on the altar? Answ. מה שאמור ברגלים *Emuré* &c. means, whatever is consecrated as offering for festivals.—Esp. *Emurim, Emurin, those portions of sacrifices offered on the altar.* Pes. 71[a] אֵימוּרֵי חגיגה וכ׳ the Emurim of the pilgrim's feast offering. Zeb. II, 2; a. fr.

אֲמוּ׳, אֵימוּרִין, אֵימוּרִים II m. pl. (ימר, מור) *exchange* (cmp. חֲלִיפִין as to pl.). בני א׳ *hostages* in place of their parents. Lam. R. to III, 13 ed. (Ar. אימרייא q. v.). V. also אֲמוּרְיָא.

אֵימוּרִין, v. preced. ws.

אִימְטִין* m. pl. (=אירתמ׳, play on מִיטָּה and אמיטתא) *those who go to bed with the setting in of darkness* (a witty expression made up in oppos. to שִׁיחֲרִין, v. שַׁחַר). Ex. R. s. 47 למדו תורה דא׳ learn the teachings of those who rested well by night (as better fitted to teach).

אימיקנטרון*, אר׳ Koh. R. to II, 17, prob. a. corruption of מקטרג *a malicious informer.*

אִימֵירָא* f. (ἡμέρα) *day.* Y. Ab. Zar. I, 39c top, they lament over it מילני אי׳, μέλαινα ἡμέρα, oh, the black (luckless) day! V. Macrob. Sat. I, 15 *dies atri.*

אִימֵירוֹן m. (ἥμερον, neut. or accus.) *tame, soft, gentle* (opp. אַגְרִיאוֹן q. v.). Gen. R. s. 77 end נמירון (corr. acc.). Num. R. s. 11; Pesik. Hahod. p. 44b אי מכון; Pesik. R. s. 15 אימרון; Cant. R. to III, 7 אדיבון (corr. acc.). Midr. Sam. ch. XVII (for אגרון read אימירון, for נמירון read אגריון).

אִימְלָא* m. (=h. מְעִיל; contr. of אירמלא; cmp. מִילְתָא) *cloak. Pl.* אִימְלִין. Targ. Ez. XXVII, 24.

אִימְמָא m. (v. אוֹ־) *day time.* Y. Ber. III, 6d top; a. e. Y. Ab. Zar. I, 39c top אי׳ ארך the day growing longer.

אימן Tosef. Kel. B. Bath. II, 6 read אִרְמוֹם.

אִימֵן, v. אָמַן.

דְּמָנוֹן=אִימְנוֹן.

אירמריו, read אימרוי, v. אִימְרִים II a. אִימְרָיָא.

אִימְצִי, v. מְצִי.

אֵימַר m. ch. (=h. אֹמֶר) *speech, utterance.* Targ. Num. XXIV, 3; a. e.—*Pl.* אִימְרַיָּא. Targ. Prov. IV, 5 Ms. (ed. מַאֲמָרֵי); a. e.

(אימראי) אִימְרִיא, אִימְרִי, אֵימַר *to retract,* v. מרי ch.

(אִימְרָה) אִמְרָא, אִמַּר, אִימְרָא, אֵימַר m. (אמר, √אם, v. אמם; cmp. עמרא, חומרא, צמר) 1) [*thick, heavy,*] *lamb.* Targ. Gen. XXX, 32; a. fr.—Ned. I, 3 'this be as forbidden to me כאימרא (Y. ib. I, end, 37a כאימרה) as *the* lamb'—כאימר תמידא that means, 'as the lamb of the daily offering'. Lam. R. introd. (R. Josh. 2) דחזה נכיס אמ׳ וכ׳ who slaughters a lamb and augurs from its liver. Erub. 53b (deriding the Galilean dialect) a Galilean cried אמר למאן וכ׳ who wants *amar?* (indistinctly pronouncing the vowels, as well as the guttural sound of א), when they said to him ...., חמר למירכב או חמר למשתי עמר למילבש או אימר לאיתכסאה (for var. lect., v. Rabb. D. S. a. l. note 10) do you mean *ḥămâr* (an ass) to ride on, or *ḥămar* (wine) to drink, or *ămar* (wool) for putting on, or *immar* (lamb) for slaughtering?; a. fr.—*Pl.* אִמְּרִין, אִימְרַיָּא, אִמְּרַיָּיא, אִמְּרַיָּה, אִמְּ׳. Ezra VII, 9; a. e.—Targ. Ex. XXIX, 38; XII, 5; a. e.—Y. Snh. I, 18d top אי׳ רכיכין the lambs (of the spring) are yet tender (in a letter announcing the intercalation of a month); Bab. ib. 11b אי׳ עדקין (not עי׳; v. Tosef. ib. II, 6); a. e.—Fem. אִימַּרְתָּא *ewe.* Targ. Lev. V, 6; a. e.—Hull. 51a. Gen. R. s. 44 end, the sow (Rome) pastures with twenty (young ones), ואי׳ ולא בחד and the ewe (Sarah) not even with one.—2) (cmp. חוּמְרָא) *knot, bandage* on wounds. Snh. 98a כולהו שרי ואסרי אר׳ וכ׳ Ar. (in ed. a. Ms. our w. omitted) all of them untie their bandages all at once and tie them up all at once, but he attends to one at a time.—3) *fringe, border.* Targ. Ps. CXXXIII, 2. Targ. Y. Ex. XXVI, 4 (Var. אֵימְרָא). V. next w.—4)* pr. n. pl. כפר א׳ *K'far Imra* (Lamb-ville). Y. Taan. IV, 69a bot.; (Lam. R. to II, 2 נמרא).

(אִימְרָא) אִימַּרְתָּא h. f. (v. preced.) 1) *fringe, border, skirt;* trnsf. *the bordered garment,* (toga prætexta), *state garment.* Taan. 11b; Ab. Zar. 34a חלוק לבן שאין בו אימרא a white plain frock without border (without official distinction; cmp. toga pura). Y. Kil. IX, 32a top; Tosef. ib. V, 19 מפורסמת (ה)א׳ a conspicuous border garment. Y. Kid. IV, beg. 65b (play on אִמֵּר Ezra II, 59) פירסמו וכ׳ they made themselves as conspicuous as the border on the frock. Sabb. 105a; Tosef. ib. XII (XIII), 1. —Y. Yoma I, 38d top; Y. Meg. I, 72a bot. אִימַּרְתָּא חלוקי the skirt of my frock; a. fr.—[Lam. R. to II, 17 explain. אִמַּרְתּוֹ ib., פורפירא, v. בזע.] *Pl.* (of אוּמָּרִיתּ) אוּמְרִיּוֹת. Neg. XI, 10. Y. M. Kat. I, 80d bot.; v. זָוִג.—2) trnsf. *object of distinction, decoration* (play on אֲמִירָה II); cmp. חֲטִירָה. Mekh. B'shall., Shirah, s. 3 (ref. to דאמרי Deut. XXVI, 17) עשאני וכ׳ He made me (His) decoration (chosen people) &c.; Yalk. Ex. 244 אֲמִירָה.

אִימְרִיָּא* m. (מרי, v. next w.) *rebellion.* Lam. R. to III, 13 (rendering בני אשפתו ibid. 'the children of those thrown down' (into the dung, conquered), Rab explains 'the children of his destruction' (v. אוֹפְיָכָא), בני אִימְרִיּוּתוֹ the children of rebellion against him. (Editions vary, אימריה, ריויא ..., אמוריים &c., v. אֵימוּרִים II). [Esth. R. to I, 1b, independently interpreted, v. אוּכְּרִיפָּא a. אֲמוּרָא.]

אִימְרָנָא* m. (=h. מְרוֹן; v. אִימַּר a. preced.) *rebellion.* בני א׳ *rebels.* R. Hash. 18a (translating בני מרון Mish.) (all creatures pass before the Lord for receiving their decrees) כבני א׳ like rebels (after surrender brought before a court martial; cmp. Midr. Till. to Ps. XVII, 1, s. v. אפיפסין, a. Y. R. Hash. I, 57b). [Rashi אמרונא=Syr. אֲמִרוּנָא 'like young lambs passing singly to be marked for tithes'.]

אִימַּרְתָּא 1) *ewe,* v. אִמַּר.—2) pr. n. f. *Immarta.* Snh. 52b Im. daughter of Tali (prob. pseudonyms).

אֵימָתַי, (b. h. מָתַי; v. אֵי) *when?* Hull. 17a.—Ber. I, 1, a. fr. מאימתי from what time (of the day)? Shebi. I, 1, a. fr. עד אימתי; ib. II, 1 עד אימת how long (until when)?

אֵימַת ch. 1) *whenever, when.* Targ. Y. Lev. XXIII, 42; a. e. Y. B. Kam. III, 3d top אי׳ דמתיבון וכ׳ when they quote the Mishnah in support of &c. Ab. Zar. 53b כל אי׳ דבעינא לה whenever I desire it. Nid. 66a.—2) also אֵימָתַי (אִימְתַי) *when?* Targ. Job. VII, 4.—לא׳ *for what time? until what time?* Targ. O. Ex. VIII, 5; a. e.

אִימְתָא ch.=h. אֵימָה. Targ. O. Ex. XV, 16; a. e.—B. Kam. 28a; a. e.

אֵימַתַי, אֵימָתַי, v. אֵימַת, אֵימָת.

אֵימְ', אֵימְתָנָא, אֵימְתָן m. (denom. of אימתא) 1) *fear-inspiring, powerful.* Targ. Jud. III, 30.—*Pl.* אֵימְ', אֵימְתָנֵי, אֵימְתָנִין. Targ. Hab. I, 7. Targ. Gen. XIV, 5 (Y. II, אמתניא, h. text אֵימִים).—2) *timid.* Y. Meg. III, 74ª bot. ספרא חזה אימתן וכ' (ed. Krot. אימתן, corr. acc.) the school-master was a timid man and but for R. Abbahu that passed by, he would not have cleared the children out of the premises of the Synagogue. [Hebr. form, v. אֵמְתָן.]

אֵין, *Pi.* אִיֵּין (=עִיֵּין, v. next w.) *to look upon, investigate.* B. Bath. 115ª (play on אֵין עלוי) אַיֵּין Ar. (ed. עַיֵּין) investigate his family relations. Kid. 4ª.

אַיִן I m. (√אי; cmp. אָיֵן, עַיִן) [b. h. *naught*], *something rounded, decorative.* Koh. R. to III, 12 expl. as נוֹי, ref. to the shape of the human buttock, v. אֶפִּירִיזוֹן.

אַיִן II, **אַיִן** (b. h. אַי; Nun emphat; cmp. אָן) *where?* (only with pref. מ or ל). לְאַ' *whither?* מֵאַ' *whence?* Y. Snh. X, 28ª bot; Y. Ḥag. II, 77ª bot. מא' ולא' whence and whither?—Aboth III, 1. Gen. R. s. 2 מא' חרגלים whence art thou coming? i. e. where hast thou been staying?—Y. Snh. X, 28ᵇ top חזית לו מא' ללמוד he had (a precedent) to learn from.—Contr. of אין מִן, v. מִן.

אֵין (b. h.; constr. of אַיִן I) *nothing, not.* Ber. 5ª אין עוף אלא וכ' *uf* (flight, Job V, 7) means nothing else but &c.; a. v. fr.—אֵינִי, אֵינָךְ *not I* &c. אֵינִי יודע I do not know; do I not know? B. Mets. 97ᵇ; a. fr. Ber. l. c. but the Holy One . . . אֵינוֹ כן is not so; a. fr.—אֵינוֹ דין is it not a legitimate conclusion?, whence *so much the more.* Y. Naz. VI, 55ª; a. v. fr.— . . מניין אין לי אלא . . from this I could only prove . . . ., whence, however, will you deduct . . .? Ḥull. 65ᵇ; a. fr. [Y. Git. IX, end, 50ᵈ אפי' סימנו read כתב אינו.]

אֵין I or **אֵן** (Syr.=חֵן, חֵין) *yes, indeed.* Keth. 65ª חדא השתא א' וכ' now,—yes, but not before. B. Mets. 98ª א' בעידן וכ' as regards the one (cow)—well, she died &c.; a. fr.—אֵין חַי=אֵינִי *is it really so? indeed?*, i. e. it cannot be. Ḥull. 96ᵇ ואתאמר א' it cannot be so; for did not R. . . . say &c.? M. Kat. 20ª; a. v. fr.

אִין II, **אִם** (h. אם) 1) *if, whether.* Targ. Ps. VII, 4; a. e. [Apocopated: אִי q. v.]—אין תימר (h. אם תאמר) if thou wilt say (argue). Y. Macc. II, 31ᵈ bot.; a. fr.—אין כיני (h. אם כן תיא) if this is (be) the case. Y. Naz. VI, 54ᵈ bot.—Lam. R. introd. end אן את יתיב וכ' if thou remainest here, or &c. Koh. R. to X, 5 אן אתת ענתח וכ' if the (my dying) time comes first, what of it? and if &c. —2) adv. of interrogation, introducing the alternative, *or.* Targ. Job VI, 6; a. e.

אִינָא c. (cmp. אִינָחוּ), followed by ד־, *he who.* Targ. Prov. XI, 26; a. e. (also אֲנָא ed.).

אֵינָב m. (=b. h. עֵנָב q. v.) *berry, an excrescence on the eye.* Tosef. Bekh. IV, 2. [Mish. ib. VI, 2 עֵינָב. Talm. ed. 38ᵃᵇ עצב (corr. acc.).]

אִינְבָּא, v. אִנְבָּא.

אִינְגַּד* (נגד) *prolong! go further!* Git. 58ª א' פוסחא וכ' go one page and a half further, (and you will find it). [Rashi: *a little*=אי־נְגַד, v. אי III.]

אִינְגוֹרִין, v. אֲגִינָרוֹן.

אִינְדְּרָא m.=next w.—*Pl.* with suffix of third pers. sing. אִינְדְּרוֹי. Targ. Ps. CIV, 3 Ms. (ed. אכסדרוי). [The verse is variously corrupted and defective.]

אִינְדְּרוֹנָא, v. אִדְּרוֹן.

אִינְדַרְטִין, v. אֲנְדְּרוֹנִיטִיס.

אִינְדְּתִי, אִינְדַּתּ, v. אִדְּתוּ.

אִינוֹ Y. Git. IX, end, 50ᵈ אפי' כתב א' read סִימָנוֹ, v. Bab. ib. 87ᵇ.

יֵינוֹ', אִינוֹמֶלִין (οἰνόμελι) m. *wine mixed with honey.* Sabb. XX, 2 (139ᵇ) אי' Ar. (ed. אנ', var. in Mss. יינמי', יינמילין, v. Rabb. D. S. a. l. note 20). Ab. Zar. 30ª defined as a mixture of wine, honey and pepper. Ter. XI, 1 יינומלין Ar. (ed. יינומלים; Ms. M. אט', read אינו'). Y. Sabb. XIV, 14ᶜ top יינומילין.

אִינִין, אִינִין, pl. of אִידְּתוּ, אִידַּתּ.

אִינוֹנִיתָא*, Gen. R. s. 29 ר' חנינא א', a corruption of אינוניר or אנינירא, dialect.=חנינא; cmp. Frankel M'bo p. 64ᵇ א' בן סוסיי with p. 88ª ח' בר סיסיי. [Our w. omitted in Yalk. Gen. 47, Job 908.]

אִינַחְתָּא* f. (אנח) *sigh, grief.* Targ. II Esth. III, 3. V. אֲנָחָתָא.

אִינְ', אִינְטַפְלִינִית Tosef. Kil. V, 25, read with ed. Zuck. אִינְסְפְּלָנִית.

אִינִי 1)=אִין אֲנִי, v. אִין.—2) אִין חַי, v. אִין I.

אִינִי pr. n. m. *Ini*, an Amora; cmp. אִינְיָנִי. Cant. R. to VIII, 11. [Koh. R. to IX, 10 אינבו.]

אִינִיבָא, v. אֲנְבָא.

אִינְיָא pr. n. m. (cmp. אִינִי) *Inya.* Y. Git. I, 43ᵈ (Y. B. Bath. 16ᶜ חיירת). V. next w.

אִינְיָנִי, אֲנְיָנִי (אִינְיָנָא) pr. n. m. *Inyani*, an Amora. Y. Yoma III, 40ᶜ; a. e. Y. [Maas. Sh. IV, 55ª bot. אינירא, seems to be a different person, v. preced. w. a. Frankel M'bo p. 64ᵇ.] V. אינוניתא.

אִינִין, v. אִינּוּן.

אִינִישׁ, v. אֱנִישׁ.

אִינָךְ 1) *those*, v. אִידְּתוּ.—2) *onyx*, v. אֲנָךְ.

אִינְמִירִינוֹן, אֲנְמִירִינוֹן m. (a contraction of ἔλαιον μύρινον; cmp. אנגרון as to נ for ל) *unguent scented*

with Arabian myrtle. Cant. R. to IV, 14. [Mss. οἶνος μυρίνης; but the context requires an unguent.]

אִינְפּוֹלַי, v. אֶמְפַּלַי.

אִינָקָא m. (ינק) *suckling* (infant or animal); cmp. יַנְקָא. Targ. II Esth. I, 2 א׳ דר דהבא a suckling (kid?) of gold (lying, on the third step, opposite נמרא [not נשרא] the panther; ref. to Is. XI, 6). *Pl.* אֲנָקִין (אֲנָקִין). Ib. (end) א׳ בכיין the sucklings were crying.

אִינְקוֹרָא, אִינְקוֹדָא m. (נקר) *a bird with traces of bites or wounds on its legs;* [*black bird with white spots on its head*, quot. in Rashi; to be read אינקודי?]. —*Pl.* אִינְקוֹרֵי, אִינְ׳. Ḥull. 57a.

אינקלסיא, v. אנקלסיא.

אִינֵשׁ, אִינָשׁ, (אֵינָשָׁא, אֵינַשׁ) אִינָשָׁא, אֱנַשׁ m. (אנש, sec. r. of אוּשׁ; h. אֱנוֹשׁ, אִישׁ) *being*, esp. *human being* Dan. II, 10, a. fr. אנש.—Ib. VII, 13 בר א׳ son of man (in Talm. freq. בר נש). Targ. O. Lev. XIII, 2; a. fr.—Y. Snh. VIII, 25a bot., a. fr. כאר׳ דמר as if one says. Y. Ber. VIII, 12a bot. אֲנָשָׁא רבא a great man. Shebu. 22b; a. fr.—*Pl.* אִינָשִׁין, const. אִינָשֵׁי. Targ. O. Gen. VI, 4; a. e.—אִינְשִׁין, אִינְשֵׁי. Targ. Y. ibid.; a. e.—In Talm. mostly אִינְשֵׁי *people.* B. Kam. 92b אמרי א׳ (text רבנן, corr. acc.). Snh. 95b תירגו דאמרי א׳ (abbr. ת״ד״א) this is what people say, it is a common saying (proverb). Ibid. 103a; a. v. fr.—Git. 45a אִינְשָׁאן (our people?).

אנת׳, אינתימרוס pr. n. m. prob. a corrupt. for אַנְטִיפַּטְרוֹס *Antipater.* Targ. II, Esth. III, 1.

אֵס־, אִיס־ a prefix for the formation of (verbal) nouns (Ispeel nouns), affecting the first radical in the same way as the prefix of the Hithpa. or Ithpe.; e. g. from סגי, אִסְתַּגְיוּת (pl.) *rims;* from שור=סוּר *to walk, stride,* אִיסְתְּוָרָא *ankle,* &c. Before dentals איס and אס interchange with אִיצ־ and אֵצ־. [Words not found under איס־ must be looked for under אֵס־ and *vice versa.*]

(אס) אִיס* m. (υἱός) *son.* Ex. R. s. 15, v. אִילְיאוֹס.

אִיסָא pr. n. m. *Isa,* an Amora, disciple of R. Yoḥanan. Y. Ter. I, 40c top. V. אִיסִי.

אִיסגינמירין, אִיסגנמירין, v. אסגנטירין.

אִיסְדָּא m. *Pl.* אִיסָדֵי (v. סדא, סדרא) *head-side, pillow.* Targ. Gen. XXVIII, 11; a. e.—Ber. 56a אאיסדן by our head-side.—[Ib. בי סדרא *pillow.*]

אִיסוּ f.=אָסוּ.

אִסּוֹדָא, אִיסּוֹדָא, pl. אִיסּוֹדֵי m.=יְסוֹדָא. Targ. O. Num. V, 17 ed. Berl.

(אספלטייא) אִיסּוֹפּוֹלִיטַיְיא* f. (ἰσοπολιτεία) *civic rights granted to strangers, isopolity* (v. Sm. Ant. s. v. Civitas). Pesik. R. s. 15 עבדות וגרות בארץ לא להם ועכו אותם ארבע מאות שנה אפילו [עכ] א׳ שלהם Ar. s. v. פלטיא II (ed. אירספטלים, אירספטלים, corr. acc.) 'slavery and stranger's condition' (indicated Gen. XV, 13) were in a land not theirs (in Egypt), but, 'and they shall afflict them four hundred years' refers even to their isopolity (in Canaan, from the birth of Isaac); Cant. R. to II, 17 באירספטלירה .... (corr. as above.). Gen. R. s. 44; Yalk. Gen. 77 לאספטריא ..... (corr. as above.). Pesik. Haḥod. p. 47b note 96.

אִיסּוּר m. (אסר) 1) *imprisonment.* Ber. 28b אין אִיסּוּרוֹ א׳ עולם the imprisonment which he decrees is not everlasting (as he may die and his successor may relieve me). 2)*(=אָסִיר), pl. אִיסּוּרִין *prisoners.* Ex. R. s. 30 he burst the prison open והוציא האיסו׳ (ib. also האֲסָרִין) and set the prisoners free [prob. to be read אסירין].

אִיסּוּר I pr. n. m. *Issur;* 1) a proselyte. Ab. Zar. 70a. B. Bath. 149a.—2) an expert on coins. B. Kam. 99b bot.

אִיסּוּר II, אִסּוּר m. (אסר; cmp. b. h. אֱסוֹר, a. אֵיסוּר) 1) *band, chain;* trnsf. *social circle.* Succ. 45b (ref. to Ps. CXVIII, 27) כל העושה א׳ לחג וכ׳ he who creates a circle for the festival with eating and drinking, i. e. social pleasures. [Oth. explan.: he who makes an *addition* to the number of festive days;—hence the popular name of אסרו חג for the day following the festivals.]—2) *prohibition, interdict;* also *the forbidden object.* Y. Ber. I, 3b bot. דברי תורה יש בהן א׳ וכ׳ the Biblical law contains prohibitions and permissions.—א׳ ערוה *an obstacle to marriage by the existing laws of incest,* e. g. a man prevented from performing a levirate marriage because his late brother's wife is his own wife's sister; &c.—א׳ מצוה *a marriage* (or sexual connection) *permitted in the Torah but forbidden by Rabbinical enactment;*—so called because obedience to the Rabbis is a meritorious act (מצוה); א׳ קדושה *marriage restrictions* incumbent *on priests* on account of their sacred office; (another opinion inverts the last two definitions). Yeb. II, 3 (20a).—אין א׳ חל על א׳ one prohibition can take no legal hold where another prohibition already exists; i. e. you can punish, or impose sacrificial expiation, only for the first one; e. g. if you eat the meat of an unclean animal which, besides, has not been slaughtered according to ritual (נבלה). Ib. 13b; a. fr.—Exceptions to this principle (adopted by most authorities) are when the acceding act is: 1) א׳ גוֹלֵל *a more comprehensive prohibition,* i. e. *having a wider range of prohibited objects;* e. g. the law imposing abstinence from food on the Day of Atonement includes food in general, i. e. food otherwise allowed as well as food forbidden at all times; א׳ מוֹסִיף *a more extensive prohibition,* i. e. *having a wider range of persons concerned;* e. g. the sister of A's wife is forbidden to him (אחות אשתו) but not to his brothers. If, afterwards, his brother B. marries that sister of A.'s wife, she is forbidden in marriage (after B.'s death) to *all* the brothers as a brother's wife, and to A. both as his own living wife's sister and as his late brother's wife (אשת אח);—3) א׳ בַּת אַחַת *a coincidental prohibition,* i. e. two prohibitions *taking effect at the same moment,* e. g. the Day

of Atonement coinciding with the Sabbath day, in which case the restrictions connected with each take effect at the same time (night-fall); 4) א׳ חָמוּר *a heavier prohibition*, i. e. a prohibition *imposing larger restrictions*, e. g. the law prohibiting *any* profitable use of a thing (א׳ הנאה), compared to the lighter prohibition, א׳ קַל, not to eat or drink a thing (v. infra). Yeb. 32b sq; Shebu. 24ab; Ḥull. 101a sq; Kerith. 14b.—א׳ תורה *a Biblical prohibitory law;* א׳ דרבנן *a Rabbinical prohibitory enactment.*—א׳ לאו *a prohibition expressed in the Law by a plain* (לא) 'thou shalt not', without defining the penalty, in which case the latter consists of thirty nine lashes (v. מַלְקוּת).—א׳ כרת *a prohibition to which the Bible attaches the penalty of excision* (by the hand of God).—א׳ מיתה a prohibition the transgression of which the Bible punishes with death (execution).—א׳ אכילה *the law not to eat* (meat boiled with milk); א׳ הנאה *not to make any use* (of it, as selling &c.); א׳ בישול *not to boil* (meat with milk). Ḥull. 115b; a. fr.—א׳ במות, v. בָּמָה.—*Pl.* אִיסּוּרִין. Ḥull. 98a sq. כל א׳ שבתורה (בטלין) בששים all things Biblically forbidden are neutralized if mixed with a quantity sixty times as large; ib. במאה—in a quantity one hundred times as large; a. fr.

אֲסוּרָא, אִיסּוּרָא, אִסּוּרָא, I ch. 1) as the preced. 1), *band.* Targ. Ezek. III, 25.—*Pl.* אִיסּוּרִין. Targ. ib. XVI, 4 (bandages).—2) as the preced. 2). Ḥull. 9b; a. fr.—B. Bath. 92b כי אזלינן בתר רובא בא׳ בממונא לא we follow the majority principle (that a doubtful thing is presumed to have the legal status of the majority of its class) only in *ritual questions*, but not in civil law.—עבד א׳ to commit a crime, euphem. for *prostitution*, &c. Ab. Zar. 18a. Git. 38a.—*Pl.* אִסּוּרֵי, אֲסוּרֵי. Sabb. 60b בבלאי שרי א׳ a Babylonian permitter of forbidden things (R. Ḥiya). —Nid. 24b, a. fr. הלכתא כרב בא׳ Rab is the adopted authority in ritual law. [Kid. 12a זול אסורי &c. read אִסָּר; v. אִסָּרִי.]

אִיסּוּרָא II m. (יסר) *chastisement. Pl.* אִיסּוּרִין. Targ. Koh. III, 10. Targ. Jer. XXX, 11 (Var. יסורין).

אֲסוּרְיָא, pl. אֲסוּרְיָתָא, v. אֲסוּרְיָתָא.

אִיסְטְ־, v. אִיסְ־. For words under איסט־ not found here below, v. אסט־, אצט־.

אִצְ׳, אִיצְ׳, אִסְ׳, אִיסְטְווּא, אִיסְטָבָא [also ה־, a. with one ו] m. (Ispe. noun of סב, סבב=h. אִיסְטְרֵב q. v., b. h. מַסַּב; v. אִיסְ־) *a surrounding, attachment,* whence 1) *balcony, colonnade, portico* (also *an independent colonnade*), esp. הָאִ׳ the Itst'ba (Ist'ba) *the Temple portico.* Pes. I, 5 (11b) על גג האיצ׳ Ms. M. (Bab. ed. incorr. גב, Var. אִסְטְוָא, v. Rabb. D. S. a. l. note). Ib. 13b one recited על גב on top (inside) . . ., say על גג האי on the roof of the Its. (so as to expose it to public view). Y. Sabb. I, 2d bot. איסטוה וכ׳; Bab. 7a איצ׳ שלפני העמודים a balcony in front of the columns (projecting into the street, used as a stand for dealers, v. אִיסְטְרֵב). Ib. דוקא א׳ הוא דלא ניחא תשמישתיה Ms. M. (ed. דלא) only the colonnade the use of which for passers by is not convenient. Num. R. s. 12 two columns of silver which were placed in front of the Ark כמין איסטווה (Cant. R. to I, 11 אִיסְטְוִין pl.) forming a kind of balcony; Y. Sot. VIII, 22c תנם לא׳ allow the surplus of three handbreadths (over the space occupied by the Tablets) for the balcony.—Yoma 49a דעבוד מעשה אסטווה Ar. (ed. איצ׳) they (the laymen) served only the purpose of a portico (holding the bowls up to view, v. Pes. I, 5, but not handing them to the altar).—Y. Succ. V, 55a bot., v. דִּיפְלִי.—2) (cmp. חֶסְבָּה, חַסְבָּה) *something to recline on; couch, seat.* Kid. 70a, (to one using the high-toned קרפיטא q. v.) א׳ דאמרי אינשי call it itst'ba as the people do.—M. Kat. 10b למבני א׳ Ar. a. ed. (Var. as Yoma l. c.) to build a temporary *banqueting place* for guests during the festive week, cmp. אַכְנִיקָא, (Rashi: *stone building*, Ms. Rashi כסא).—*Pl.* אִיצְטַבָּאוֹת (h. form). Ex. R. s. 31 (basilicas).—אִיצְטַבֵּי (Chald. form). Pes. 65b דמסגי אא׳ they (the priests) walked alongside the walls on balconies (projecting boards made for them that they should not tread on the blood); Y. ib. V, 32c bot. מִסְטָוָוֹת. V. מִסְטָוָה.

אִיסְטַגְלִילִית* f. (Ispe. of סגלל, r. סגל; cmp. סגלגל a. b. h. אֶשְׁכּוֹל) *cluster, a crowded band.* Ber. 51a א׳ של מלאכים Ms. Beth Nath. (Ar. אִסְטַלְגְנִית, ed. אִרְסְטַלְגְנִית. transpose אירסטגל׳, Ms. M. אירסתלתנות read אִירְסְטַלְטָלִית fr. תלתל; v. Rabb. D. S. a. l.) a cluster of angels of destruction.

אִיסְטַגְנִינוּת, אִיסְטַגְנִין, v. אִסְטְ׳.

אִיסְטְדוּמוּטָא, v. אִסְטְרוּפוֹמָטָא.

אִיסְטַדְיָא, אִיסְטַדְיָה &c., v. אִיצְטְ׳ a. אִסְטַדְיָא.

אִיסְטְדִין, v. אִיצְטַדִּין a. אִסְטְרִין.

אִיסְטְדִידָא, v. אִיסְטְרִידָא.

אִיסְטַדַּר pr. n. f. (r. סחר=זחר) *Istahar* (beauty). Yalk. Gen. 44 (a legendary personage).

אִיסְטְוָא, אִיסְטְוָה, I v. אִיסְטְבָא.

אִיסְטְוָא II, **אִסְ׳** (m.?) (Isp. noun of סוי; cmp. b. h. מַסְוֶה, סוּת) *cover, blanket,* (*coarse*) *cloak.* Y. Maas. Sh. IV, 55b א׳ דהתחוא גברא אית ביה—מרקין (ed. Krot. בָּהּ . . . מקרעין . . . *rents*) this man's (thy) blanket has twelve patches (Lam. R. to I, 1 חד כותאי, 1 has מרדעא).

אִיסְטְוָוֹת v. supra.

אִיסְטְוָונָא m. (v. אִיסְטְבָא) *a balcony* (h. עֲלִיָּה, עֲלִיד). Targ. II Kings XI, 14; II Chron. XXXIV, 31, a. e. נִיהּ . . . . the balcony (of his palace).

אִצְ׳, אִסְ׳, אִיצְ׳, אִיסְטְוָונִית (v. אִיסְטְבָא) *a system of colonnades, colonnade with double rows, basilica* (v. Sm. Ant. s. v. Basilica). Pes. 13b א׳ היתה נקראת (the *itst'ba* of the Temple being of double rows) was called *ist'vanith*, v. אִסְטְוָנִי, אִסְטְוָנִיתָא. Ohol. XVIII, 9 (ed. נִיתּוֹת . . . pl.). Tosef. Sabb. I, 4; a. fr.—*Pl.* אִיסְטְוָונִיּוֹת. Ohol. l. c., v. supra.—Tanḥ. Mishp. 14 (ed. Bub. 6 אִיסְטוּטִין corr. acc.). Tosef. Oh. XVIII, 12 אִיסְטְוָנוֹת (prob. incorr.).

אִיסְטָוָורָא, v. אִיסְתְּוָורָא.

אִיסְטָוויט, v. סוּט ch.

אִיסְטוּלִי, אִיסְטוֹלִין, v. אִסְטְלִי.

אִיסְטָונוֹת, v. אִיסְטְוָונִית.

אִיסְטוּפִימָא, v. אֶסְטִימִיסוֹן.

אִיסְטַטְיוֹן (אִישְׁטַטְיוֹן) m. (στατίων, statio, v. Harper's Lat. Dict. 1882 s. v. Statio II, B, 4) *seat of the fiscal officers in the Roman provinces*, also *the staff of officers*. Gen. R. s. 66 (play on *Shulamith* Cant. VII, 1) the people of Israel שמשלמת אִיסְטַטְיוֹנוֹ של עולם וכ׳ that preserves the (divine) government of the world complete (filling the vacancies) both in this world &c. Cant. R. to l. c. אִיסְטְיונִרִין, read אִיסְטַטְיוֹנָרִין (stationarii) the number of officers (of the divine government). Cmp. צַדִּיק. V. סְטַטְיוֹנָר.

אִיסְטְיונִרִין, v. אִיסְטַטְיוֹן.

אִיסְטָטִית, v. אִסְטָנִית.

אִיסְטַטָנִית* f. (Ispa. of סמן) *querulous.—Pl.* אִיסְטַטָנִיוֹת. Gen. R. s. 45. [Deut. R. s. 6 אִיסְטַסוֹנִיוֹת, אִיסְטַסָנִיוֹת; Ar. סְטִיסָרְאנוֹת, denom. of סִיס, סוּסְרָא, *scratching like a bird;* v. Gen. R. l. c. quot. s. v. חָמַס, a. Ḥull. 62ᵃ s. v. סְנוּנִית.] V. אִסְטָנִית.

אִיסְטֵיב, אִסְ׳ m. (Isp. n. of סב in סבב; cmp. b. h. מוֹסָב, מֵסֵב) *an extension around the house* (gen. with a stone bench) *used as workshop or dealer's shop, portico, colonnade* (cmp. מְסְטוֹבָא). Y. B. Bath. II, beg. 13ᵇ top, R.—drove a pastry dealer מא׳ לא׳ from portico to portico (it being private ground). Ib. III, end, 14ᵇ a window שהיא פתוחה לא׳ וכ׳ opening towards a porch is made only for letting light in. V. אִיסְטָבָא.

אִיסְטֵיו, אִסְ׳ m. (v. preced., a. אִיסְטָבָא) *colonnade*. Y. Succ. V, 55ᵃ bot.; Y. Taan. III, 66ᵈ bot.; v. סְטֵיו.

אִיסְטִיוט, v. סוּט.

אִיסְטִיוֹת Y. Ab. Zar. II. 42ᵃ bot.. v. אִסְטָנִיוֹת.

אִיסְטִיטִית, v. אִסְטָנִית.

אִיסְטְיָא pr. n. m. *Istya*. Y. Yeb. I, 2ᶜ.

אִיסְטִילִין* Midr. Sam. ch. XI, v. אִסְטְלִי.

אִיסְטִית, אִיסְטִיס Ex. R. s. 15, read אִיסְטֵיב; cmp. Tanḥ. Ḥayé, 3 אִיצְטְבָא.

אִיסָטִיס, אִסָטִיס (סָטִיס) f. (ἰσάτις, isatis tinctoria) *a plant producing a deep blue dye, woad.* Shebi. VII, 1. Y. ib. 37ᵇ אסטים (corr. acc.). B. Kam. 101ᵇ אס׳ Ar. (ed. סטיס, סטים; corr. acc.). Meg. IV, 7; a. fr.

אִיסְטִיסִית, v. אִסְטָנִית.

אִיסְטִירְטִיגוֹס Midr. Till. to Ps. XVII, beg. כמין א׳ read אִיסְפַּרְגִּיס, v. סְפַּרְגִּיס. [V. אִסְטְרַטִיגוֹס.]

אִיסְטִית Ex. R. s. 15, read אִיסְטֵיב, v. אִיסְטִיס.

אִיסְטְמָא, אִצְטְמָא f. 1) (h. צְמָה; Ispe. of √צם) *something restraining* (the hair from flying), *band, chaplet* (of woolen and other stuff). Sabb. 57ᵇ (Ms. M. אצ׳); v. בְּזִרוּנָא. Tosef. ib. IV, 7, Kil. V, 26.—2) *steel*, v. אִסְטָמָא.

אִיסְטְמָאת* Ms. M. אירסתמי מיירתי, Ar. אסטמיתיד, Ms. O. אירסתמיתיד, some ed. אירסטמה, a word in a charm formula (apparently a fictitious denom. of סמי). Sabb. 67ᵃ.

אִיסְטְנִינוֹתִיא, v. אִסְטַפְנִינֵי.

אִיסְטָנִיס m. *delicate*, v. אִסְתְּנִיס.

אִיסְטָסָנִית, אִיסְטָסוֹנִית, v. אִסְטַטָנִית.

אִיסְטְפוּנִין, v. next w.

אִיסְטַפְנִינֵי, אִיסְטַפְלִינִין (אִיסְתַּפְנִינֵי) m. pl. (σταφυλῖνος, οι, Syr. אסטפלינין P. Sm. 301, prob. of Semit. orig., rad. נטפל) *a kind of carrot, parsnip*. Y. Maasr. II, end, 50ᵃ bot. Y. Ḥall. IV, 60ᵃ top אִיסְתַּ׳. Ib. אירסטניניתידה read אירסטניניתידא his parsnip. Y. Kil. I, 27ᵃ bot. אסטפלינון R. Sims. to Kil. I, 4 (ed. corrupt). Tosef. Ukts. I, 1 אסטפונין.

אִיסְטְרָא, v. אִיסְתִּירָא.

אִיצְ׳, אִצְ׳, אִסְ׳, אִיסְטְרוֹבָלָא, אִיסְטְרוֹבִיל m. (στρόβιλος) 1) *cone*, also *kernel of the stone pine*, (nux pinea).—*Pl.* אִיסְטְרוֹבִילִין, אִיסְטְרוֹבְלִין &c. Ab. Zar. I, 5 (13ᵇ sq.); defined ibid. *fruit of the cedar* (stone pine); a. fr. Pesik. R. s. 10 אסטרובליות (read לִים— or לוֹת—).—2) (v. Sm. Ant. s. v. Mola) *the cone* or *lower millstone* (which is immovable, hence included in the sale of the house). B. Bath. IV, 3. Zabim IV, 2.—*Pl.* אִסְטְרוֹבְלִין, אִיסְטְרוֹבִילֵי &c. Gen. R. s. 28; a. e. Keth. 69ᵃ Ar. (ed. more correctly בל . . . . ., sing.).

אִיסְטְרוֹבִילוֹס pr. n. m. *Istrobilos* (v. preced.; but prob. a corrupt. of אֲרִיסְטוֹבּוּלוֹס). Y. Kil. IX, 32ᶜ bot. (Y. Keth. XII, 35ᵇ אירסטריבוליא, corr. acc.).

אִיסְטְרוֹגֵי m. pl., a. corrupt. of אִיסְטְרַטֵּיגֵי, v. אִסְטַ׳.

אִיסְטְרוֹלוֹגוֹס and deriv., v. אִסְ׳. [Koh. R. to I, 14, read לוֹגִיסְטֵס.]

אִיסְטְרְטְמִי Cant. R. to VII, 9, defining גרבריא Dan. III, 2, read אִיסְטְרַטִילְטֵי, v. אִסְ׳.

אִיסְטְרִיא, Men. 103ᵇ, v. אִסְטְרַטְיָא a. אִסְטְרִיָא.

אִיסְטְרִיבוּלִיא, v. אִיסְטְרוֹבִילוֹס.

אִצְטְ׳, אִיסְתְּ׳, (אִיסְטְדִירָא) אִיסְטְרִידָא* m. (Ispe. of סרד, cmp. סְרִידָא &c.) *net-work*, esp.

rigging, sail-yard, sails. [If the vers. אִיסְתְּדִירָא, אִיסְטְדִירָא, v. Rabb. D. S. to Sabb. 111b note 2, be correct, it must be derived from סדר; cmp. b. h. סְדִרָה, סְדִרוֹן.] Sabb. 111b קטרא דקטרי באר׳ the loop which they make when attaching the sail to the rigging. Ib. וראר׳ גופה and the (permanent) knots in the rigging or ropes.

אִיסְטְרִיפּוּמְטָא, v. אִסְטְרוּפוּמְטָא.

אִיסַּטְרְכִין* m. pl. (Ispe. of סרך; cmp. b. h. שְׂרוֹךְ) *plaited chords*, as a collect. noun fem. *a girdle of strips of cloth* (used by washers). Y. B. Kam. X, end, 7c חזה עביד ליה חדא א׳ וכ׳ used to make for himself one girdle of one kind of wool (so as not to be suspected of using strips of the cloths given him for washing).

אִיסִי pr. n. m. *Isi*, abbr. of Joseph (v. Yoma 52b חזא יוסף חזא א׳), esp. known: I. b. Y'hudah, an Amora; (v. Frankel M'bo, p. 100b). Ḥull. 115b; a. fr.

אִיסִיפְקָאוֹת, v. אִסְקָפָא.

אִיסְכוּלִי, v. אִסְ׳.

אִיסְכּוֹלַסְטִיקָא, אִסְ׳ m. (σχολαστικός, *scholasticus*; S.; D. C.) *scholasticus=causidicus, advocate, pleader.* Y. Ber. IV, 7d; cmp. Gen. R. s. 64, end, אסקולסטיכא דאורייתא Ar. (trnsp. כ a. ק; ed. ארכילוסטקיא; corr. acc.) pleader in behalf of the Jewish law.—*Pl.* אִיסְכּוֹלַסְטִיקֵי. Cant. R. to VII, 9 איסכלוסקי, corr. acc.—אִיסְכּוֹלַסְטִקִין Ex. R. s. 43 בקתדרת של אסט׳ (corr. acc., כו mistaken for ט) like the pulpit of the scholastici. [Also written סְכוֹ׳.]

אִיסְכּוּפָה pr. n. pl. א׳ דשילה *Iskufia, near Shiloh.* Y. Meg. I, 72d top, expl. תאנת שלה Josh. XVI, 6 (σκοπιά; cmp. Zeb. 118b, as quot. in Yalk. Deut. 881).

אִיסְכְּלָא, v. אַסְכְּ׳ a. אִסְ׳.

אִיסְכְּלוֹסְקִי, v. אִיסְכּוֹלַסְטִיקָא.

אִיסְמָטָא* f. (=סְמִיטָא q. v.; שמט=סמט) *recess of the market place, alley.* Y. Ber. III, 6c bot.

אִיסְנִיא* Gen. R. s. 37, v. אוסיא.

אִיסְפּוֹ, Tanḥ. T'rumah, 9 א׳ נרמוז, v. אִיסְפַּנְדַּמְנוֹס.

אִיסְפּוּמְטִיקוֹס read אִירְפַּטִיקוֹס.

אִיסְפּוּסִין, v. אִירְפּוּסִין.

אִיסְפַּמְלִיוֹת, אִיסְפַּמְיוֹת, אִיסְפַּמְיָא, v. אִיסּוֹפוֹלִיטָיָא.

אִיסְפַּמְר, v. אִסְפַּתְר.

אִיסְפִּי Tanḥ. T'rumah, 9, v. אִיסְפּוֹ.

אִיסְפִּימִין Yalk. Ps. 808, v. אִיסְפְּרִיטִין.

אִיסְפִּיסְרִיאוֹן*, קוּמִיס א׳, Lev. R. s. 5, read אוֹסְפְּרִיאוֹ (ὀψαρίου)=*comes annonæ;* v. D. C. s. v. Comes.

אִיסְפַּלִּנִית(א), אִיסְפְּלִידָא, אִיסְפְּלִיטוֹן, אִיסְפַּמְיָא, v. אִסְפְּ׳.

אִיסְפַּנְדַּמְנוֹס m. (σφενδάμνος) *maple-tree.* Tanḥ. T'rumah, 9 איספו נרמוז ed. (Ar. אספרנדמון; corr. acc.) *Tidhar* (Is. LX, 13) means &c.

אִיסְפַּקְא* m. (ספק) prop. *feeder, supplier*, hence *vessel in which wine is put on the table* (amphora). Targ. O. Ex. XVI, 33 Ar. (ed. צלוחית). Git. 14a. Cmp. זַפָּק.

אִיסְפַּקְאוֹת, v. אִסְקָפָא.

אִיסְפַּקְלָטוֹר, סְפִיקְלָטוֹר m. (speculator, spiculator) *arm-bearer*, esp. *guardsman* of the Roman Emperor; mostly *executioner, torturer* (v. D. C. s. v.). Sabb. 108a. Num. R. s. 19. Lev. R. s. 26 סס׳. Lam. R. to II, 1. V. סְפִיקוּלָא.

אִיסְפַּקְלָטוֹרָא, סְפוּקְלָטוֹרָא ch. same. *Pl.* רַיָּא.., רֵי ... Targ. II Esth. V, 2. Targ. Y. Gen. XXXVII, 36.

אִיסְפַּקְלַרְיָא, v. אִסְפְּ׳.

אִיסְפַּקְסִימִין*, read אוֹפְּסַרְטִיטִיס m. (ὀψαρτυτής) *cook.* Esth. R. to I, 14, read חא׳ של כולם (מבוכן=*preparing*).

אִיסְפַּקְרְפַּסְטִי, v. אִסְקָפָּסְטֵי.

אִיסְפַּרְגּוֹס, אִסְפַּ׳ m. (ἀσπάραγος) 1) *asparagus*, also *shoots of cabbage*, like asparagus in form. Ned. VI, 10 if one vows abstinence from cabbage אסור בא׳ he is forbidden to eat asparagus (the latter being considered a species of the genus 'cabbage'). Tosef. Dem. IV, 5 לקנב את הא׳ שבו to cut off the stalks thereon (and throw the remainder away).—2) *asparagus, a beverage* of wine or beer with asparagus. Ber. 51a. Pes. 110b. Kid. 70a אר׳ דקריוה וכ׳ aspar. as the educated call (the morning drink). [Yalk. Gen. 34 אירספרגוס read אִירְפַּרְגִּיס (σφραγίς) *seal*, v. סְפַרְגִּיס.]

אִיסְפַּרְגַּל (אספרלג) m. (Arab. safar-ǧel) *isp-argal*, name of a fruit (called Persæa, Περσαία), *plum;* others: *quince.*—*Pl.* אִיסְפַּרְגַּלִין. Y. Maasr. I, 48d bot.; Y. Kil. I, 27a, explain. פרישין=persæa. V. Löw Pfl. pp. 144, 289, a. Sm. Ant. s. v. *Persæa.*

אִיסְפַּרְקְמִי (איספרקמי), v. אִסְפְּ׳.

אִיסְפַּרְנְמִין, Tanḥ. ed. Bub. T'rumah. 9, v. אִיסְפַּנְדַּמְנוֹס.

אִיסְפַּתְרִין, v. אִסְ׳.

אִיסָק pr. n. m. *Isak.* B. Mets. 39b Mari ben I. (v. Rabb. D. S. a. l.); Keth. 27b.

אִיסְקַבְּטִירוּרִי, v. אִיסְקְרִיטוּרִי.

אִיסְקוּדְרֵי, v. אִיסְקוּנְדְּרֵי.

אִיסְקוֹזוֹת (אִיסְקוֹזִית)* f. (Isp. of קוז=קוץ; cmp. קְזוּזוֹת) *cutting*, trnsf. *fate, doom;* cmp. גְּזֵרָה. Esth. R.

to I, 14 (Ar. ed. Koh. ית . . .). [Levy Talm. Dict. s. v. אַסְקוּזוֹת, quotes מתוקנות . . . . היו א׳, pl.]

אסקומדרי, v. next w.

אִיסְקוּנְדְּרֵי, אִסְק׳, סְקוּנְדְּרֵי m. pl. (Pers. iskodâr, ἀσκάνδης, σαγγάνδης, ἀστάδης; v. Perles Et. St. p. 113) prop. *despatch-bearers*, name of a game, *a kind of chess*. Kidd. 21b באר׳ אטללתו Ar. (Var. Ar. בסק׳; ed. אסקומדרי) you must have played at *iskundré* (instead of studying). Shebu. 29a דילמא איס׳ וכ׳ (Ms. M. איסקודרי) perhaps he gave them checkers (tokens in game) and passed them for Zuzé. Ned. 25a. Cmp. איסקרנדה.

אִיסְקוּפָּא, אִיסְקוּפָּה, v. אִסְק׳.

אִיסְקוֹרְטְיָא f. (scortea) *leather-coat*. Ned. 55b. V. סְקוֹרְטָא.

אִיסְקְרְיָא, v. אִסְקְרָא.

אִיסְקְרִיטוֹרִי, read אִיסְקְרִיטָרֵי m. pl. (σηκρητάριοι, secretarii) *the sovereign's private secretaries* (Asecretis, v. D. C. Gr. a. Lat. s. v.). Y. Keth. XII, 35b; Y. Kil. IX, 32c איסקבטרריי (corr. acc.).

אִיסְקְרִימִין, אִיסְקְרִימִי, v. אִסְק׳.

***אִיסְקְרַנְדָּה** m. (corrupt. of אִיסְקוּדְרָא, Pers. iskodâr; Koh. Ar.; v. אִיסְקוּנְדְּרֵי) *courier*. Y. Ab. Zar. I, 39d top יהב תרתין וכ׳ he gave two pounds of pepper to a courier (to go to Tyre), and he (the courier) went up and found &c.

אִיסָּר m. (contr. of איסתיר, cmp. איסתירא, an adapt. of assarius=as) *As*, a Roman coin, usu. 1/24 of a Denar (v. Zuckerm. Talm. Gew. p. 22 sq.), called א׳ דאיטלקי *Italian As*. Kidd. I, 1; a. fr.—Y. ibid. I, 58d דא׳אחד מכ״ד וכ׳ the As is 1/24 of the silver Denar.—Trnsf. *coin*. Taan. 19b א׳ מדלית because there was a scarcity of coin.—*Pl.* אִיסָּרִין. Y. Maas. Sh. IV, 55b top.—*Chald.* Kidd. 12a איסורי read אִיסָּרֵי. [Gen. R. s. 42 א׳ לשם אלסר the Assar received its name from Elasar (Gen. XIV, 1), comment.; v. however next w.]

אִיסָּר m. (b. h. אֱסָר, אָסַר) prop. *band*, hence *vow of abstinence*, (cmp. איסור). Y. Ned. I, beg. 36c.—*Pl.* אִיסָּרוֹת, אִיסָּרִין, אֱסָרִין. Ibid. אין לוקין על דא׳ the punishment of lashes is not applied for breaking vows. Y. Yeb. XIII, 13d אסורות (corr. acc.). Y. Ned. I, 36d top. [אֱסִיר *prisoner*, v. אֱסוּר.] [Gen. R. s. 42 א׳ לשם אלסר bands (chains) forged for Elasar, v. preced.]

אֱסָר ch. same; 1) *band, chain*. *Pl.* אֱסָרִין. Targ. Jud. XV, 14.—2) *vow*. Targ. O. Num. XXX, 3 (Y. אִיסָּרָא); a. e.—*Pl.* אֱסָרֵי. Targ. O. Num. XXX, 5; a. e.—[Targ. Ps. II, 3 אֱסָרְתָא (some ed. אַסְרוּ), v. next w.]

אִיסָּרָא I 1) m., v. preced.—2) אִסְרָא, אִיסְרָא; אִיסַּרְתָּא f. *bundle, bunch, sheaf*. Targ. Y. Num. XIX, 18. Targ. O. Gen. XXXVII, 7; a. e.—*Pl.* אִיסָּרָן, אִיסְרָן. Ibid. (ed. also אִסרתא, אִסרא). אֱסָרְתָא Targ. Ps. II, 3 (some ed. אַסְרוּ) *chains;* v. preced.

אִיסָּרָא II m. (v. סר) *prince, angel, genius*. Pes. 111b א׳ דמזוני וכ׳ (Ms. M. שדא, read שרא; v. Rabb. D. S. a. l.) the genius appointed over sustenance is named *Cleanliness*. Ib. א׳ דענייותא וכ׳ (in Ms. our w. omitted) the genius of want is named *Filth*. Yoma 77a א׳ דפרסי Ms. M. (ed. שרא, in a passage omitted in many editions, v. Rabb. D. S. a. l.) the genius of the Persians (Pharsees).

אִיסְרָטָא m. (strata) *street*, v. אִסְרָטָא.

***אִיסְרָטָת** f. same. Y. B. Bath. VIII, 16c top אינה תרא א׳ that is not the proper way (=לא זו הדרך), i. e. it is inconsistent that the same formula should be illegal in the case of a letter of divorce, and legal in the case of a donation. Y. Gitt. VII, 48d אינה איסרתה (corr. acc., and supplement acc. to Y. B. Bath. l. c.).

***אִיסַרְטוֹס** Y. B. Mets. II, 8c מאילין דא׳, read דְּאִינִיסַטִּיס, v. דְּנִיסַטִּיס.

***אִיסַרְטִין** m. pl. (=אסטרטין, pl. of στρατός) *band* or *body of men*. Gen. R. s. 87 א׳ של נואפים (Ar. אסרטון) bands of adulterers; א׳ של רוצחים bands of murderers; (Yalk. Gen. 145 איסטר׳).

אִיסַּרְקָא, v. אִסְרָטָא.

אִיסַּרְתָּא, v. אִיסְרָא I.

אִיסַּרְתָּה Y. Gitt. VII, 48d, v. אִיסְרָטָא.

אִיסְתּוּרָא, אִיסְטְוָרָא, אִיסְתְּוִירָא, אִיסְתְּוָרָא m. (Ithpe. or Ispe. of שְׁוַר=סְוַר *to leap, stride;* b. h. אֲשׁוּר; cmp. אִסְפִּירֶכֶס) *ankle, foot-step*. Targ. Job XXIII, 11; a. e. Yeb. 103a; Arakh. 19b תאר אר׳ עד אריעא נחית (Ar. אסתוו׳) what is called *ist'vira* (*ankle*, in an anatomical sense) goes down to the ground (the entire length of the foot from the ankle). Men. 33a, דעבידא כי אר׳ a door turning horizontally like the foot from the ankle.—*Pl.* אִיסְתְּוִירִין, אַתְוִירֵי . . . . Targ. Koh. XII, 5; a. fr. Cmp. רֵי.

***אִיסְתּוֹנַנְסִין** Y. Maas. Sh. V, 56b top תלת׳ א׳ וכ׳, read תלתא סִיטוֹנַיסִין (pl. of σιτώνης) three *corn-dealers* upon whose estimates he redeemed the second tithes.

אִיסְתְּוָרָא, v. אִיסְתּוּרָא.

אִיצְטְרָא, אִיסְטְרָא, אִסְ׳, אִיסְתִּירָא m. (contr. of אסתהרא &c., r. סחר, צהר; cmp. אִסְתַּהֲרָא a. אִיסָּר) 1) *a silver coin*, (with זוזא or פשיטא, or sub. זוזא &c.) equal to a common (provincial) *Sela*, or *half a Zuz*. Keth. 64a; Gitt. 45b, v. טרפעיקא. B. Mets. 102b. Bekh. 49b א׳ סורסיא Syriac Istira (v. Zuckerm. Talm. Münz. p. 27). Kidd. 11b.—*Pl.* אִיסְתִּירֵי Gitt. 14a א׳ זוזי. Ḥull. 44b א׳ פשיטי.—Ib. 105a. 2) *Hebr. pl.* אִיצְטְרָאוֹת. Tosef. Shek. II, 4 א׳ של זהב (Var. אִיסְטְרָאוֹת) *gold coins* (*staters*). Y. ib. III, 47c איצטלי (corr. acc.). [Targ. II Esth. II, 7 יונית אִיסְתִּירָא, a gloss to ככב נגהא, v. אִסְתַּהֲרָא, confounding our w. with ἀστήρ.]

אִיסְתַּלְגִּינִית, אִיסְתַּלְגִּנִית, v. אִיסַּטַּגְלִילִית.

אִיסְתָּנָא, v. אִסְ׳.

אִיסְתַּנְדְּרָא, v. אִסְטַנְדְּרָא.

אִיסְתְּנִיס, אִיסְטְנִיס, אִיסְתְּנִיס אִסְ׳ m. (נִיס, Saf. סְנִיס, Ithpe. אִיסְתְּ׳, Ispe. אִיסְטְ׳; cmp. אִיתְנִיסְ; cmp. אֶשְׁתְּמוֹדַע as to Ishtafel) *of feeble health, delicate, fastidious in diet.* Yoma III, 5 אִיסְתְּ׳ Ms. a. Ar. (v. Rabb. D. S. a. l., note 10; Bab. ed. mostly אִיסְטְ׳). Pes. 108ª. Ṣnh. 100ᵇ (opp. דעתו יפה not choicy); a. fr.—*Pl.* אִיסְתְּנִיסִים &c. Gen. R. s. 11 Ar. (ed. אִיסְטְ׳). Lam. R. to IV, 2 סִיתִּ .... (read סִים . . . .).—*Chald.* Targ. Job VI, 7 ed. אִסְתְּ׳ (Ms. אִסְטְ׳). [Cmp. b. h. נָסַס, ch. נְסִיס.]

אִיסְטְ׳, אִיסְתְּנִיסִית, v. preced.

אִיסְתַּפְנִינִי, v. אִיסְטַ׳.

אִיסְתְּרוֹקְנִית, v. אִסְ׳.

אִיסְתַּרְתִּיגִין read אִיסְטַרְטֵ׳, v. אִסְטַרְטֵ׳ג a. foll.

אִיפְאנוּמָא Yalk. Ex. 167, v. אִיפּוּמְנִימָא.

אִיפָּה I Sifra Sh'mini ch. VII, Par. 6, v. חֵיפָּה II.

אִיפָּה II* f. (cmp. אוֹפִי) *character, disposition, temper.* Ex. R. s. 40 (play on אֵיפֹה Job XXXVIII, 4) הא׳ שלך וכ׳ where was thy predestined temper suspended? (on which limb of Adam's head, hair &c.?, v. preceding passage ibid.). Ib. אֵיפָתָךְ.

אֵיפָה III f. (b. h.; אפה) [batch], *Ephah*, a dry measure. Sifré Deut. 294, both a small as well as a large Ephah קרויה א׳ is named Ephah.—Men. 45ᵇ top אֵיפָתָן the Ephah belonging to the sacrifices; a. fr.—*Pl.* אֵיפּוֹת. Ibid.

אִיפּוּטוֹנְקְרִיק*, Pesik. R. s. 26, הינטין א׳; ed. Lemb. אפוטונטריק לינטין, ed. Friedm. לינטין, read מִפַּלְטִין מְרִיקְלִין וְקִירְטוֹן than the palace (with) triclinium and bed-chamber wherein I dwell.

אִיפּוּטִיקוֹס, v. אִיפְּטִיקוֹס.

אִיפּוּכִי, v. אַפּוּ׳.

אִיפּוֹלִין, v. אֲפוֹלִים.

אִיפּוּמָא m. (v. פּוּמָא) *mouth, orifice*, esp. *sky-light* (impluvium). Erub. 100ª דחוה סלוק בא׳ Ms. M. (ed. ודחוה) (a palm-tree) which grew up through the impluvium. Kidd. 81ª. Ḥull. 51ª.

אִיפּוּמְטָא, v. next w.

אִיפּוּמְנִיטָא, אִיפּוּמְטָא, אִיפּוּמְנִימָא* (Mus.), **אִיפּוּמְגִ׳** &c. (read: אִיפִּיטִימָא) m. pl. (ἐπιτίμια, τὰ) *the imposed penalty, sentence.* Deut. R. s. 2; Yalk. Gen. 77; Ex. 167. [Mus. reads נקריית sing. fem.=ἐπιτιμία.]

אִיפּוּס* m. (אפס, √אפ, cmp. אֲבוּס) *fodder, feed.* *Pl.* אִיפּוּסִין. Midr. Till. to Ps. LXXVIII, 52 אין מתקנין אירפוסיהן . . . their feed is not prepared for them; (Ex. R. s. 24, in a passage otherwise miscopied, אפוטיקון).

אִיפּוֹפּוֹדִין, v. אַפּוֹ׳.

אִיפּוּפּוּרִין, v. אִפּוּפְּסִין a. אֲפִרְפּוֹרוֹן.

אִיפּוֹפִי* *ĕfofé*, a disguise of *ĕlohé* (אֱלֹהֵי); cmp. אֲפִיקִי, אֲשֶׁקוּדָה. Y. Ned. XI, 42ᶜ top, how did you swear? He said, 'I swore Efofé Yisrael' (for, *By the God of Israel*), 'I will not enter my house'. He replied, (you said) *Efofé Yisrael*, ולא עללת לבירתיך (not עללה) and on that account you would not enter your house?

אִיפּוּפְּסִיס, אִיפּוּפְּסִין, אִיפּוּפְּסִים, אִיפּוּפִיס, v. אִפּוּפְּסִין.

אִיפּוּרְיָא, read אִוּ׳, v. אֲפוֹרְיָא.

אִיפּוּרְיָא, v. אַפְרְיָן.

אִיפּוֹתוֹרוֹס* f. (ἱπποθόρος, sub. νόμος, שירת) *a tune played to mares on being covered.* Cant. R. to I, 9 (being asked why they rushed into the water, the horses said) א׳ נעשית לכם בים (ed. אִיפְּתוֹסִים, אִיפְּתוֹסִים, אפ׳ corr. acc.) a hippothoros is prepared for you in the Sea (a satire on Egyptian lasciviousness).

אִיפְּטָא, אֶפְטָא (ἑπτά) *seven.* Gen. R. s. 14, beg.; a. e. V. אִיטָא.

אִיפַּטְיָא (אֶפַּטְיָא) אִיפַּטְיָאה, אִיפַּטְיָא f. (ὑπατεία) prop. *Roman consulship, consulate*, in gen. *era*, dating from accession to government or an other important event. Lev. R. s. 36 נמנה בא׳ של מלכים (Ahaz) was counted under the era of kings (under whom Isaiah prophesied). Num. R. beg. איזה יום—ויאיזה א׳ what day, month, year and era (from the exodus from Egypt.). Pesik. Baḥod. p. 104ª הרו מונין א׳ וכ׳ count ye a new era from my son's redemption. Ib. Haḥod. p. 52ᵇ sq. he wrote her marriage contract וכתב לה א׳ in which he stated the era of his government.

אִיפַּטִיקוֹס (incorr. אִיפּוּט׳, אִירְפִּיט׳) m. (ὑπατικός) *consularis, Emperor's delegate, viceroy.* Mekh. B'shall. Amalek, 2, א׳ מבטל וכ׳ the Hypaticus annuls it over his (the Hegemon's) hand (ignoring his authority).—*Pl.* אִיפַּטִיקִין. Tanḥ. (ed. Bub.), Vayesheb 2 אפסיקין (corr. acc., v. note 4). V. הִיפַּטִיקוֹס.

אִיפּוּמִיקוֹס, v. preced.

אִיפְּכָא f. (אפך) *the reverse, opposite.* Bekh. 5ª, a. fr. אנן א׳ מתנינן לה our version is the reverse. Ḥull. 20ᵇ, a. fr. אדרבא א׳ מסתברא, v. אִדְרַבָּא. R. Hash. 20ª; a. v. fr.

אִיפְּלִיקְתָּא, v. אַפִּיקְרִלְטָא.

אִיפַּסְטִלִין (אֲפִיצְטִלִין Mus.) m. pl. (pastilli) *lozenges, pills of sugar.* Cant. R. to I, 2. V. פִּיצְטִלִין, פַּסְטִרְלוֹס; cmp. Yalk. Cant. 981.

אִיפְּסַטְקִין, v. אַפְּסָטְ׳.

אִיפְּסָר, v. אַפְּסָר.

אִיפְּקִינוֹן, v. אֲנַפְּקִינוֹן.

אִיפְּקְרְסִין, v. אַפְּ׳.

אִיפְּרָא, v. אֶפְּרָא.

אִיפְּרָא pr. n. f. *Ifra.* Zeb. 116[b] I. Ormuzd, mother of king Shapur; B. Bath. 8[a] bot; Taan. 24[b]; Nid. 20[b] אפ׳.

אִיפַּרְוִורִין, v. אִפַּרְוִורִין.

***אִיפְּרוּטוֹס**, Midr. Sam. s. 5 read א׳ משלו הירה חִפְּרוּטוֹת . . . הירו (v. פְּרוּטָה, esp. Pes. 50[b]) he (Nebucadnezar) had to pay the writer's fees (for the change of בר אלהין into מלאכיה Dan. III, 25; 28), i. e. had to suffer for it; v. אִימּוּס. Cant. R. to VII, 9 פרישין משלו דירו read פרוטין.

אִפַּרְכוֹס, אֶפַּרְכָא, אִיפַּרְכָה, אִיפַּרְכָא m. (ὕπαρχος, ἔπαρχος) *prefect of a province* or *town; governor, lieutenant.* Gen. R. s. 11; a. v. fr.—*Pl.* אִיפַּרְכִין, אִפַּ׳; אִפַּרְכֵי, אִירְפַּרְכֵיא. Targ. Y. Num. XI, 26. Targ. Esth. I, 3; a. e.—Shebu. 6[b]; a. fr.

אִיפַּרְכוֹס, v. preced.

אִיפַּרְכוֹסְיָא f. (deriv. of preced.)=next w.

אִפַּ׳, אִיפַּרְכְיָא, אִיפַּרְכִי f. (ἐπαρχία) *prefecture, province, town-government.* Gen. R. s. 39; a. fr. [In Targ. also אִירְפַּרְכִיוּתָא.]—*Pl.* אִירְפַּרְכִיוֹת, אִפַּ׳. Gen. R. s. 89; a. e. [Targ. Lam. I, 1 אִפְּרִיכְיָא, read אִירְפַּרְכְיָא. Targ. Y. II, Deut. III, 11 אפרכיון, read בֵּי אַרְכִינֵי.] [Midr. Sam. ch. VII, לא׳ (Var. לאפי), v. אַפַּנְטֵי.]

אִיפַּרְכִיוּתָא, v. preced.

***אִיפַּרְסֵן** (Ithpe. denom. of פּוּרְסָן) *he was taxed* (by Roman officials), i. e. his property was seized for taxes. Y. Kidd. III, 64[a] top א׳ לוי Levy's property &c.

אִיפְּרְפּוֹס, v. אַפּוֹפְּסִין.

אִיפַּשַׁר, אֶפֶשׁ, v. אֶפֶשׁ a. אֶפְשַׁר.

אִיפְּתוֹסִים, אִיפְּתוֹסִיס, v. אִיפּוֹתוֹרוֹס.

אִיצָּא I m. (אוץ) *ozier, prickly twigs.* Gitt. 69[b] א׳ רטיבא וכ׳ (Ar. אִצָּא) green twigs with which the river is dammed in (figur. for diarrhœa stopped). Cmp. חוּצָא.

אִיצָּא II, **אִיצְצָא, אִיצְצָתָא** m., f. (אוץ, אצץ) 1) *squeezing, pressure.* Yeb. 121[b] top, אגב איצצא מזקי (Ar. איצא) on account of the pressure (which the falling person exercises on the serpents in the pit) they injure him. Sabb. 144[b] Ar. דאתי בתר איצצא (ed. איצצתא; Ms. M. איצינא) (the juice) which oozes out of the grapes through the pressure of their non weight. M. Kat. 11[a] salted fish made fit for immediate use אגב א׳ by squeezing (and washing) out the salt.—*Pl.* אִיצְצֵי. Ib. שיתין א׳ sixty times pressed and washed.—2) trnsf. *depression, depreciation* in the market; [oth. opin. *deterioration* of quality]. Keth. 100[b] אע״ג דנפל בירה איצצתא (read דנפלא; Ar. דהוי בירה איצא, Rashi איצצא) though there is a risk *of depreciation* (on account of large supply for the festive season) [or *of getting sour*].

אִיצַבְתִּי, אִיצַבְתּוֹ, v. אֶצְבְּתִי.

אִיצְטַדְיָא f. (צדי, v. next w.) 1) *destruction.*—2) (cacophem.) *theatre;* v. אִצְטַדְיָא.

אִיצְטַדְיִן f. (orig. m. pl., Ithp. of צדי q. v.; sub. שדה &c.) 1) *a place full of ruins.* Y. Erub. II, 22[b] את רואה את תא׳ כילו וכ׳ you look upon the debris near Tiberias as &c. (cmp. אלסיס).—**Pl.* אִירְצְטַדְיִנִין. B. Bath. 103[b] א׳ מהו if the stones in the field are debris, how is it? [Comment. diff.]—2) cacophemism for *theatre* (a *place of destruction*). [The prevailing versions are אצטדין, אסטדין q. v.]

אִיצְטִיוּרָאן Tosef. B. Kam. VI, 28, read אצטבא or אצטווא.

אִיצְטְנִיסִית, v. אִסְטָנִית.

אִירְצְטְרִי Yeb. 17[a], v. צרי.

אִירְצְיָיתָא, v. אִצְרְיָא.

***אִירְצָרָא** m. (אֲצַר q. v.) *what is pressed out, juice.* Gitt. 69[b] (Ar. עצרא).

אִירְצְרוֹלוֹגִין, v. אַסְטְרוֹלוֹגוֹס.

***אִירָקָא** m. (עוק=אוק; cmp. Lat. ambire, b. h. סבב) *stallion-goat, buck.* Sabb. 152[a] א׳ שליפא וכ׳ Ar. (ed. עירקא, עקירא, Ms. Oxf. עירק, Ag. Hatt. עקר, v. Rabb. D. S. a. l. note 40) a goat, if castrated, sells for eight &c. [V. Sachs Beitr. II, 131 sq.]

אִירְקוֹבִימוֹן, v. אַק׳.

***אִירְקוֹטְטָא**, Lev. R. s. 5, v. דאירקוטטא.

אִירְקוֹמוֹנוֹס=אִירְקוֹנוֹמוֹס.

אִירְקוֹמֵינִי f. (οἰκουμένη) *the inhabited earth.* Koh. R. VI, 3 אוקו׳ (corr. acc.); Gen. R. s. 32 יקו׳ (corr. acc.) (play on *y'kum* Gen. VII, 4).

אִירְקוֹמְנוֹס, v. אִירְקוֹנוֹמוֹס.

אִירְקוֹנָא, אִירְקוֹן, (אַק׳) c. (εἰκών) *likeness, portrait, iconic statue.* Targ. Y. Gen. V, 3.—*Pl.* h. אִירְקוֹנִין; ch. אִירְקוֹנָתָא, אִירְקוֹנַיָּא. Ex. R. s. 30 (של מלך) א׳ emperor's *statues;* a. fr.—Y. Ab. Zar. III, beg. 42[b] אירקונות, אירקינות read אִירְקוֹנוֹת. Ib. 42[c] top; a. e. V. אִירְקוֹנִין. [Midr. Till. to Pss. XV, XVII, v. אִירְקוֹנָא.]

אִיקוֹנוֹמוֹס m. (οἰκόνομος) *steward, town-clerk* (a slave). Y. B. Mets. IX, beg. 12a. Y. B. Bath. IV, 14c bot. אירקומנוס (corr. acc.). B. Bath. 68b אינקלמוס, אנקולמוס, אונק׳, אנקל׳ (popul. corrupt.).

אִיקוֹנְיָא* I (pl. of εἰκόνιον) *statuary.* Midr. Till. to Ps. XV (ref. to Is. XXXI, 9, applied to the Roman empire or emperor) 'his rock' זה א׳ this means the statues with the likenesses of the emperors (v. Sm. Ant. s. v. Statuary).

אִיקוֹנְיָא* II or **אִיקוֹנְיָה*** f. (pl. as a collect. noun) (denom. of אִיקוֹן) *a procession in which portable images are carried.* Midr. Till. to Ps. XVII א׳ של מלאכים וכ׳ a procession of angels passes before man and they cry, Make room לאיקוניה של וכ׳ (read לְאֶקוֹנְיוֹ or לְאִיקוֹנוֹת; Yalk. Ps. 670; Deut. R. s. 4 לאִיקוֹנִין) for the images of the Lord (man being created in the image of God). Deut. R. l. c. אוֹ׳ מחלכת (corr. acc.).

אִיקוֹנִיד, v. preced.

אִיקוֹנִים read אִיקוֹנִין.

אִיקוֹנִין (אִקוֹנִין) f. (εἰκόνιον) *picture, image;* Targ. Y. Gen. IV, 5 *features* (pl.); a. fr.—Ex. R. s. 15. Deut. R. s. 4, v. אִיקוֹנְיָא II; a. fr.—Esp. זִיו א׳ the brightness of expression, *features.*—Gen. R. s. 53; a. fr.—Ex. R. s. 35 נאה א׳ (sub. זיו) *fine appearance;* Cant. R. to III, 11 אותונין (corr. acc.).—*Pl.* v. אִיקוֹן.

אִיקְלִיטָא, v. אֶקְ׳.

אִיקְלִין, Y. Ab. Zar. II, 41d, read with some ed. איקרין, v. אִיקָר.

אִיקְלַס Ithpe. of קְלַס.

אִיקְנוֹס m. (ἱκανός) 1) *worthy, fit; wealthy.* Yalk. Job 919.—2) *sufficient,* v. אַקְסְרוֹס.

אִיקָר, אִיקָרָא m. (=h. יְקָר, v. אִיר־) *honor, glory.*—Targ. Prov. XI, 16; a. fr.—Y. Ber. I, 2d איקרי וכ׳ my honor counts for nothing before the honor of my Maker. Ib. II, 4b מה את פליג ליה א׳ (not אתפליג) what honor dost thou pay it (by passing by)?; Y. Shek. II, 47a top.—Y. Peah VIII, 21b bot. פרנסה דא׳ an honorable livelihood. Y. Ḥag. I, 76d top איגרא דא׳, v. אִיגְּרָא.—*Pl.* אִיקָרִין *presents, greetings.* Y. Ab. Zar. II, 41d (some ed. איקלין).

אִירָא m. (אור, cmp. חור) *white substance, undyed wool* or *cotton.* Sabb. 11b; (Tosef. ib. I, 8 missing). Ib. 79a דוגמא לא׳ a sample color for the wool (given to the dyer).—*Pl.* אִירִין. B. Kam. 119b, the remnants of wool in the hands of the dyer. [R. Hanan. reads אִירָא q. v.] [Tosef. Kel. B. Bath. I, 4 אִירָה; Kel. XXI, 1 עִירָה.]

אִירוֹנִית*, (אֲרוֹנִית), חִירוֹנִית, חֲרוֹנִית, עִירוֹנִית, (עֲרָנִית) f. (v. preced.) *made of white clay, unburned and flat clay-dish,* a kind of tray extemporized for immediate use in the field.—*Pl.* אִירוֹנִיּוֹת &c. Eduy. II, 5 לפסין אר׳ ed. (Ms. אלפסין ארנ׳, Mish. Nap. ארו׳). Y. Sabb. XI, 13a ארו׳. Bets. 32a חיר׳ Ms. M. (ed. חר׳) expl. עיר׳=Ms. M. (ed. צר׳) צעי חקלייתא field-dishes. [Rashi; from עיר *used in country towns*(!), hence *coarse, unfinished.*].

אֵירוּס I, אֵרוּס m. (supposed to be=ἴρις) *Erus,* a lily with an aromatic root. Kil. V, 8, expl. Y. ib. 30a bot. אִירַסָּה (pl. of אִירָסָא, v. P. Sm. s. v.). Tosef. ib. III, 13. Ohol. VIII, 1.

אֵירוּס II, אֵרוּס m. (prob. from its use, v. ארס a. deriv.) *erus,* a musical instrument used at weddings and funerals, *drum, taboret.* Sot. IX, 14 גזרו—על האי׳ the use of the *erus* at weddings was interdicted; v. expl. Bab. ib. 49b; Y. ib. 24c top. Kel. XV, 6 האי׳ (used at funerals).

אֵירוּסִין, v. אֵרוּסִין.

אֵירוּעַ m. (ארע) *meeting, festive gathering.* Targ. Y. Num. XXIX, 35 (=h. עֲצֶרֶת).

אֵירְיָא, אִירְיָא, v. אִרְיָא.

אֵירִימִין, v. אֵרִימִין.

אֵירֵימִיאָה f. (ἐρημία) *desert, desolation.* Koh. R. beg. (play on *Jeremiah*).

אֵירָם, Y. Maasr. V, 52a, read אֵירֶס.

אֵירָסָא, אֵירֶס, v. אֵרֶס.

אֵירְסָיָה, v. אֵירוּס I.

אֵירַע, v. אֲרַע, אָרַע.

אִישׁ m. (b. h.; אוש, cmp. נָשׁ, v. אֱנָשׁ) *being, man; husband; lord.*—א׳ ירושלים a native or citizen of Jerusalem. Aboth I, 4; a. fr.—Yoma I, 7 אִישׁ כה״ג my lord the High-priest. Sot. 17a א׳ ואשה husband and wife; a. fr.—*Pl.* אֲנָשִׁים, v. אֱנוֹשׁ.

אִישָׁא *fire,* v. אֶשָׁא.

אֵישְׁבּוֹרָן, v. אֶשְׁבּוֹרָן.

אִישָּׁה m. (b. h. אִשֶּׁה, v. אֵשׁ) *burnt-offering.*—*Pl.* אִשִּׁין, אִישִּׁים. Ned. 13a. Zeb. V, 4 כליל לא׳ altogether to be burnt; a. fr.

אֲשׁוֹן, אִישׁוֹן m. constr. (v. אֲשַׁן a. b. h. אִישׁוֹן) *essence, exact time, season.* Targ. Y. Gen. XVIII, 5. Ib. XXVIII, 10; a. fr. (in Targ. Y.).—*Pl.* אֲשׁוּנֵי, אֶשׁוּנֵי. Targ. Y. Lev. XV, 25; Deut. XXXI, 10. Cmp. אִיתָן.

אִישׁוּר m. 1) (v. אָשַׁר, *Pi.* 2) *praise, adoration.* Cant. R. to VIII, 11 אישורך תגא it is thy praise. Y. Succ. III, 54a top, with ten var. expressions of praise are the psalms headed באי׳ with the word *ashrê,* &c.—2) (v. אָשַׁר *Pi.* 1) *legal attestation.* Y. B. Mets. I, 8a bot; v. אֲשָׁרָא. [Some ed. אֵישָׁר.].

אִישׁוּת f. (v. אִישׁ) *matrimony, marital state.* Ab. Zar. 36[b] דאורייתא א׳ דרך חתנות biblically intermarriage with gentiles is forbidden only in the way of legal marriage (opp. concubinage, &c.). Y. Kidd. I, 59[c] bot. שִׁפְחוּת אחר א׳ servitude after marriage, i. e. a father selling his daughter after she had been married and had returned to her parental home in widowhood &c. Yeb. 76[a], a. fr. לשום א׳ with the intention of establishing a matrimonial relation.

אישות Y. Erub. II, 20[a] א׳ קנים, v. חִיצָה II.

אִישׁוּת *mole,* v. אֲשׁוּת.

אִישְׁטַמְיוֹן, v. אִיסְטַ׳.

אֵישְׁפָּה, v. אֲשְׁפָּה.

אישפותי, v. אוּשְׁפַּרְתִּי.

אִישְׁפּוֹת, pl. אִישְׁפַּתּוֹת, v. אַשְׁ׳.

אִישְׁקָקָא, אִישְׁקָק, v. אִשְׁ׳.

אַיְישַׁר, אִישַׁר (Af. of אֲשַׁר) *good luck!* Y. Shebi. IV, 35[b] what means 'we salute them'? Ans. (Saying) אר׳ good luck. Ib. אירי. Y. Taan. I, 64[b] bot.; a. e.

אִישֵּׁר, *Pi.* of אֲשַׁר.—אֵישֵׁר, v. אִישּׁוּר.

אִישַׁת, v. חִישָׁה.

אֵישָׁתָא *fire,* v. אֶשָּׁא.

אִשְׁתָּא, אִישְׁתָּא m., **אִשְׁתָּא** f. (=שִׁיתָּא) *six.* Targ. I Chr. XII, 24; a. e.—Y. Sot. VIII, 22[c] bot. אמתא א׳ a cubit has six handbreadths. Y. Snh. I, end, 19[d] חד מן א׳ *one sixth.* Ib. X, 28[b] top אש׳ ירחין six months.—*Pl.* אַשְׁתִּין *sixty.* Targ. Y. II, Num. XII, 16. Cmp. אֶשִׁיתָא.

***אִישְׁתַּטִּית** pr. n. pl. or river *Ishtattith.* Ḥull. 95[a] bot. מברא דאי׳ the ford of I.

אִישְׁתִּי *he drank;* v. שְׁתִי.

אישתתא, אִישְׁתִּיתָא, v. אִשְׁתִּיתָא.

אִישְׁתַּמּוֹדַע, v. אִשְׁ׳.

אִיתְּ־ formative prefix, v. אִתְּ־. [Words not found here below, will be found under אִתְּ־.]

אִיתָא, אִית (h. יֵשׁ; אוּת, cmp. רֵת, אִשׁ, אֵת &c.) prop. *being, existence,* hence *there is, are; est qui* &c. Targ. Gen. XVIII, 24; a. fr.—Y. Ber. VI, end, 10[d] א׳ תנאי תני וכ׳ one Tannai reads.... R. Hash. 11[b], a. fr. כדאיתא as it is, i. e. as stated.—אית לי *I have, I hold* (the opinion).—Snh. 90[a], a. fr. מר כדאית ליה וכ׳ the one in accordance with the opinion he holds, and the other &c.—B. Mets. 5[a], a. fr. . . . . אם איתא לדר׳ if the opinion of R. . . . . has (had) any substance, i. e. if we must adopt his authority.—Yoma 41[a] מאי א׳ לך למימר what hast thou to reply?—B. Mets. 3[a] מאי א׳ לי גבי וכ׳ what have I to do with the hired man?—Yeb. 116[a] כי אִיתְּנכוּ בש׳ when ye are in Shili &c.—Compounds אִית־כָּא, contr. אִיכָּא; לא איתא contr. לֵיתָא. [אִיתָאי, אִיתַי, *my existence, I am*=h. עוֹדִי. Targ. Ps. CIV, 33; a. e.] Cmp. אִיתַי.

אִיתָא come!, Imp. of אֶתָא.

אִתְּ, אִיתְּתָא, אִיתָּה, אִיתָּא f. (cmp. אִית a. אִישׁ;=h. אִשָּׁה; cmp. אִנְתָּא) *woman, wife.* Targ. Gen. II, 22; a. fr.—Y. Maasr. V, end, 52[a] חדא אית׳ a certain woman. Y. Taan. I, 64[b] bot. אית׳. Y. Ber. II, 5[c] bot. אִיתֵּת דאבוהי his father's wife, step-mother (fig. for Babylon); a. fr.

אִתּוּ, אִתּוֹ, אִנְתּוּ f. (preced.)=h. אִישׁוּת *matrimony;* לא׳ *in matrimony, as wife.* Targ. Gen. XII, 19; a. fr.

אִיתּוֹ *come ye!,* Imper. of אֶתָא.—[Pes. 50[a] אנן אית׳, v. אִיתַי.]

אִתְּ, אִיתְוַדָּאָה f. (ודי׳=אִתְוַדָּאָה) *confession* of sin. Targ. Hos. XIV, 3.

***אִיתַי, אִיתַיי** (pl. of אִית) *there is, there are.* Dan. II, 10; a. fr.—Y. Shebi. X, 39[c] לי׳ יום לא איתיי (Y. Macc. I, 31[a] איתי . . . .) a loan on thirty days does not exist, i. e. does not come within the rule whereby a creditor may secure collection by announcing legal action before the Sabbath year limitation takes effect.—*Pes. 50[a] כי חיכי דאיתו אנן אִיתֵינָן וכ׳ (read דאיתי or דאיתינן; Ms. M. אתינן; diff. vers. v. Rabb. D. S. a. l.) as we are esteemed *here* (in this world) so are we *there* (in the world of the beatified).

אִיתִי pr. n. m. *Ithi.* Kerith. 24[a].

***אִתְּ, אִיתְּטַרְנָן, אִיתְּטַרְנָן** m. (v. תִּיאַטְרוֹן) *theatre.* Targ. Ezek. XXVII, 6 (ed. Vien. אִתְרָטְרוֹן).

אִיתְּמָא (=אִית, אִיתַי a. אֲמָא) *some say.*—שמואל ואי׳ ר׳ יוחנן Samuel or, as some say, R. Johan. Bets. 6[a]; a. fr. [Diff. fr. ואי׳ תימא.]

אִיתִּימוֹס, read אֶטְרִמוֹס.

אִיתְּנָן, v. אִיתַי and אִית.

אִתְּ, אִיתְּכָּלָא, אִיתְּכָּלָא (const. אִיתְּכַּל) m.=h. אֶשְׁכֹּל (q. v.) *bunch of grapes.* Targ. Num. XIII, 24; a. e.—*Pl.* אִיתְּכָּלַיָּיא, אַתְּכֵּ׳, אִיתְּכָּלִין. Targ. I Sam. XXV, 18; a. e.—Trnsf. *scholars,* opp. עילריא (leaves), the untutored. Ḥull. 92[a] ליבעי רחמי וכ׳ let the grapes pray for the leaves (the scholars for the untutored); for but for the leaves, the grapes could not exist. V. אֶשְׁכֹּל.

אִיתַּלִּיס, v. אַטְלִיז end.

***אִיתָּם** m. (יתם; v. אִי־) *orphan.* Targ. Ps. X, 14; Job XXXI, 17 Ms. (ed. יתם).

אִתְמוֹל, אִיתְּמָלִי, אִיתְּמָל=h. אֶתְמוֹל *yesterday.* Targ. Ex. IV, 10; a. e.—Erub. 15[a]; a. e.

אֵיתָן, אֵתָן m. (b. h.; אית; cmp. אִית, אִיתּוּת, אִישׁוֹן, עוּת, אֲשׁוֹן) 1) *essence, permanent* or *normal condition.* Nidd. 48^{b} חזר לאֵיתָנוֹ obtained again its normal condition. Sot. 36^{b} שבה קשתו לאֵיתָנוֹ his membrum resumed its normal condition. (Cmp. Ex. XIV, 27).—2) adj. *essential, strong.* R. Hash. 11^{a} א׳ לישנא דתקיפי *ethan* means *strong.*—*Pl.* אֵיתָנִים. Ib. אֵיתָנֵי עולם the mighty of the world (patriarchs). Gen. R. s. 98 (play on *ăthono* Gen. XLIX, 11) בנים אֵתָנִים וכ׳ mighty sons (heroes) are destined to descend from him. —3) pr. n. river *Ethan.* Succ. 18^{a} (Ms. M. נתן); a. e.

אֵיתַנְטִירִית Koh. R. beg., v. אוֹתֶנְטָא.

אִתַּנַּס, אִתְנִיס (=אתנסס, v. נסס; or Ithpe. of נוס or ניס) *to be taken sick.* Sabb. 145^{b} אִיתְנַסִּי (Ms. M. אִיתְנִיסִי אִיתְנִיסִי *Ithpa.*) I should have grown sick; (Ms. Oxf. אִיסְתַּכְנִי I should have been in danger). Git. 56^{a} אִתְנִיסָא (or אִתְנַיסָא) she grew sick (from aversion), fainted. Cmp. אִיסְתְּנִיס. [אִתַּאֲנִיס=אִיתְנִיס, v. אַנַס.]

אִיתֵּן, אִיתְּנִי, v. אית.

אִיתְקוּמְלָא, v. אִסְקוּטְלָא I.

אִיתְתָא, v. אִיתָּא.

אַךְ I (b. h., נכי) *only, but.* Pes. 5^{a} אך חלק the word *akh* (Ex. XII, 15 'but on the first [preceding] day') intimates a division of the day between two categories as to the laws concerning that day. Kerith 7^{a}; a. fr.—*Pl.* אַפִּין (אַכִּים) *the word akh in the Biblical texts.* Y. Ber. IX, 14^{b} bot., a. e. ורקין מיעוטין א׳ the *akh* and the *rak* intimate limiting qualifications.

אַךְ II m. (v. אָנַךְ 2) *affliction, calamity.* B. Mets. 59^{b}; v. חֲנָךְ. Gen. R. s. 32, end; Tanḥ. Noah 9, ed. Bub. 3, cmp. preced.

***אַךְ III**=אִיךְ, only with חדא *together.* Targ. Prov. XXII, 18 (ed. Vien. אִיךְ).

אַכְאָבִית f. (כאב) *fever connected with pains,* חמת וא׳, a vers. for אַבְאָבִית; q. v.

אַכְאָטִיס m. (ἀχάτης) *agate.* Ex. R. s. 38, end (ed. אבאטיס corr. acc.).

אַכָּבָא, v. אַבָּבָא.

אַכְבְּרָא, אכבדא pr. n. pl. *Okhbara.* Kidd. 71^{b} Ar. (ed. בגדא, בגדת); v. אַגָּנָא II.

אַכְבְּרִין=אַבְרִין.

אכדרוי, Targ. Ps. CIV, 3 Ms., read אִירְנְדְרוֹי or אַכְסַדְרוֹי; v. אִירְנְדָּרָא.

אכוור Y. Succ. V, 55^{b} bot. read מְכַוֵּר.

אַכְוֵרְנַקִי, אַכְוֵרְנָקָא, v. אַכְוַר׳.

***עָכוּז, אָכוּז** m. (כוז, v. פּוּז) [hollow, arched pitcher], euphem. for *buttocks* or *extremity* (*testicles* &c.). Bekh. VI, 6 (40^{a}) ע׳. Erub. 53^{b} (question as to spelling) א׳ or ע׳? (Ms. M. אבוד, עבוד, Rashi אבוז, עבוז; v. Rabb. D. S. a. l. note). V. P. Sm. s. v. כוז 1691 sq. V. הַרְגִּיז, אַבּוּז.

אֲכוּזָא ch. (v. preced.)=כּוּזָא. Taan. 20^{b} Ms. M., ed. כיזא.

כְּפַר אַכּוֹם pr. n. pl. *K'far Iccum.* Y. Snh. X, 29^{c} (Bab. ib. 110^{b} כ׳ עַכּוֹ; Joseph. B. J. II, 20, 6 Καφαρεκχώ); Tanḥ. (ed. Bub.) B'resh. 25 עכו (Var. אירכום); Ḥull. 55^{b} עֲכִּיכוּם; Y. Sot. VII, 21^{c} bot. אמוס (corr. acc.; Bab. ib. 37^{b} עכו).

אַכְוַר, כְּוַאנְגַּר, אֲכַנְגַּר, אַכַנְגַּר m. (Pers. Kh^{w}angar, Kh^{w}algar, Fl.) *table-steward, seneschal.* Keth. 61^{a} כ׳ Ar. (ed. אטורנגא read אַכַנְגַּרְגָּא; Var. in Ar. כונדקא, corr. acc.).—*Pl.* אַכְוַנְגְּרֵי. M. Kat. 12^{a} (Ar. אכנ׳, ed. אבו׳, corr. acc., Ms. M. אכוורנ׳, cmp. Rabb. D. S. a. l., a. vol. VIII, p. 75). [Pes. 40^{b} Ms. M. בורדיקאי, ed. בורדיקי, Ar. בוורדקי, prob. corrupt. of our w.]

כְּוֵרְנַק, אַכְוֵרְנַקִי, אַכְוֵרְנָקָא m. (v. preced.; Pers. *Khorengah,* Arab. *Khawarnak,* Fl.) *dining place, dining hall in the garden.* Targ. Y. Deut. XXXII, 50, א׳ . . . . קי דמלכיא a royal banqueting hall (put up for the wedding). Taan. 14^{b}; Meg. 5^{b} (distinguishing between בנין, erection of a building, and נטיעה, putting up a temporary structure), what is meant by 'putting up a tent of joy?'—זה הנוטע אכ׳ של מלכים Ms. M. (Ar. כ׳; ed. אב׳, corr. acc.) it means one putting up a regal banqueting tent (for his son's wedding). Erub. 25^{b} אכ׳ וכ׳ (ed. אב׳) the Resh Gelutha was to have a banquet (on a Sabbath) in his garden.

***אכזווייא** Targ. I Chr. I, 7 ed. Rahm.; Targ. Y. Gen. X, 4 אכזיא, v. אַכְזָרְיָא.

אַכְזִיב pr. n. pl. (b. h.) *Achzib* (Ecdippa, Ecdippon), a sea-town in Northern Palestine. Y. Shebi. V, 36^{b} bot. he who travels מעכו לא׳ (Git. 7^{b}; Tosef. Oh. XVIII, 14 מעכו לכְזִיב) from Acco (Ptolemais) to Ach. (Chezib).

אַכְזַר, v. אַכְזְרִי. Denom. *Nithpa.* נִתְאַכְזַר *to show one's self merciless.* Num. R. s. 8.

אַכְזָרָא, אַכְזָרָה m. (=b. h. אַכְזָר) *cruel.* Targ. Job XLI, 2 (1); a. e.—Lam. R. introd. (R. Joh. 1) קטילא א׳ merciless slaughter.—*Pl.* אַכְזָרָאִין. Targ. Deut. XXXII, 33. Targ. J. II ibid. אַכְזָרוֹאֵי.

אַכְזָרִי m., **אַכְזָרִית** f. (b. h., r. כזר) *cruel, merciless;* also *strictly just.* Koh. R. to VII, 16; a. e. B. Bath. 16^{a} bot.—*Pl.* אַכְזָרִים, אַכְזָרִין; fem. אַכְזָרִיּוֹת. Pesik. R. s. 44. Num. R. s. 8. [Ib. s. 9 מדת אכזרית, read אַכְזָרִיּוּת.]

אַכְזָרִיאֵל, v. אַכְזְרִיאֵל.

אַכְזָרִיּוּת f. (b. h.) *cruelty, severity; strict justice.* Succ. 14^{a}; Num. R. s. 10 (p. 239, ed. Amst.) מדת א׳ the divine justice. Ib. s. 9, v. אַכְזְרִי.—Esth. R. to I, 15 שלא כדת אלא בא׳ not according to law but with cruelty.

אַכְזָרִית, v. אַכְזְרִי.

אכטא, Ab. Zar. 34[b] Ar., v. אַבְטָא.

אוכטא, אכטא (ὀκτώ) *eight.* Gen. R. s. 14 beg.; a. e.; v. אִיטָא. Tanḥ. (ed. Bub.) B'midb. 21 אקמז.

אכיא, אכיה pr. n. pl. *Achaia*, the Roman province including Peloponnesus and northern Greece, south of Thessaly. Targ. I Chr. I, 7 אכזוזיא (Var. אירטליון); Targ. Y. Gen. X, 4 אכזיא; Y. Meg. I, 71[b] bot. אביא (Gen. R. s. 37 אירטליא), (for b. h. כִּתִּים). [Sifré Num. 131 אביא, v. אסיא.]

אכילה f. (b. h.; אכל) *eating, food, meal, dish.* Y. Sabb. I, 4[a] top, a. e. אֲכִילַת בן דרוסא (דור׳, דרוסאי) the food Ben D'rosa used to eat, i. e. *third done.* Yoma 80[b] א׳ גסה excessive meal. Ib. 81[a], a. fr. א׳ בכזית wherever אכל (to eat) is mentioned in the Bible text, the size of an olive is meant. Y. Sot. III, 19[b] top אכילת מזבח the consumption (of sacrifices) on the altar. Zeb. 31[b]; a. fr. א׳ פרס, v. פֶּרֶס. Kil. II, 10, v. אֲכִלָּה II.—*Pl.* אֲכִילוֹת. Pes. 78[a]. Gen. R. s. 86, beg. (play on אוכיל Hos. XI, 4) א׳ הרבה (some ed. אובילות—אובילות corr. acc.) *purveyances.*

אכילתא ch. same. Targ. I Kings XIX, 8 (ed. Vien. אֲכִילָתָא).

אכים* m. (אכם) *black (wine).* Y. Gitt. VII, beg. 48[c] א׳ גו סמיק, v. סְמִיק; (Y. Ter. I, 40[b] אבוס read our w. or אירפומא=אפום); cmp. Gitt. 67[b].

אכן, אכין (v. כֵּן) *thus, in this manner.* Y. Ber. III, 6[a] א׳ בר נש וכ׳ is it thus man deals with his neighbor? Y. Keth. II, 26[c] bot. אתמול אמרת א׳ וכ׳ yesterday thou saidst so, and to-day thou sayest *otherwise;* a. fr. V. הָכֵין.

אכיס Af. of כסס.

אכיסן, v. לָאכִיסִין.

אכפא* m. (אכך, cmp. כַּפָּא) *ground* or *pounded drug, poultice.* Targ. Job XXX, 24, Var. for אסכלניתא.

אככמה Targ. Prov. VII, 10, read אַסְכַּמָּא.

אכל (b. h.; √אך) *to rub*, cmp. אָנַךְ) 1) *to gnaw, eat, consume.* Inf. in Y. freq. לְאֵכּוֹל=לוֹכַל. Ber. I, 1; a. v. fr.—2) trnsf. *to absorb, occupy, take away.* Y. Shebu. VII, 38[a] בשרבית אוכלת בו when interests gnaw on (absorb) the property. Y. Erub. IV, 21[d] bot. ד׳ אמות אוכלות וכ׳ four cubits entering into the area of Tiberias. Num. R. s. 4 כמה לוחות אוכלות how much space did the tablets occupy &c.? B. Bath. 14[a] (interchanging with אוגרות, Var. אוגדות, v. Rabb. D. S. a. l. note 5, 6).—3) (euphem.) *to sleep with.* Keth. V, 9, differ. of opin. ib. 65[b]; Y. ib. 30[b] top a. bot.

Nif. נֶאֱכַל *to be eaten* &c. Zeb. I, 3; Ber. I, 1; a. fr.

Pi. אִיכֵּל *to consume, burn.* Tam. I, 4 המאוכלות הפנימיות (Talm. ed. חמשו׳) the thoroughly lighted coals in the centre; Y. Yoma II, 39[c].

Hif. הֶאֱכִיל *to give to eat, cause to eat.* Keth. V, 3 היבם אינו מאכיל וכ׳ the Yabam does not transfer the privilege of eating T'rumah to his sister-in-law. Kidd. 31[a] יש מאכיל וכ׳ one may feed his father on pheasants &c.; a. fr.

Hithpa. a. *Nithpa.* הִתְאַכֵּל, נִתְאַכֵּל 1) *to be consumed, burnt up, digested.* Ber. VIII, 7 עד כדי שיתאכל וכ׳ Ar. (ed. שירתע׳) until the food is digested (or absorbed) in his bowels. Tam. II, 1; a. e.—2) *to be worn off, spent.* Snh. VI, 12 Y. ed. נתא׳ הבשר (Mish. 6 נתע׳) when the flesh of the corpse was gone. Cant. R. to IV, 4 שלא נתא׳ אחת מהן none of them was worn off. Kidd. 59[a] נתא׳ המעות the money was spent; a. e.

אכל, אכל I ch. 1) same.—Inf. מֵיכַל, מֵיכוּל. Targ. Gen. II, 16; a. fr.—Y. Ter. VIII, 46[a] כד אתון ייכלון when they came and were about eating; ib. (more corr.) אתון מיכל; a. fr.—2) with קרצי prop. *to eat (the bread of) destruction, eat the informer's bread,* hence *to inform against.* Dan. III, 8; VI, 25.—Targ. Ps. XV, 3; a. fr.—Gitt. 56[a] אוכל בהו קו׳; Lam. R. to IV, 2 אוכל קרצהון I will inform against them.

Af. אַוכַּל, אַייכַל *to give to eat, to support.* Y. Ter. X, 47[b] bot. אוכלה ליה he gave it to him to eat. Gen. R. s. 48, end (read:) אוכלית אשקית לוי hast thou given (thy guest) to eat? to drink? do escort him, i. e. perform thy duties fully. Y. Kidd. I, 61[b] הוה מייכל לאבוי וכ׳ fed his father on &c.; a. fr.

Ithpe. אִתְאַכַּל, אִתְאֲכִיל, אִתְאֲכַל *to be eaten, consumed.* Targ. Ps. LXVIII, 23; a. fr. Tanḥ. Emor, 6 ומה דהבא מִתְאַכַּל וכ׳; Lev. R. s. 27 ומה זה וכ׳ what is this? do they eat gold &c.? Kidd. 59[a] קא מתאכלי were eaten up (spent). [אכלי Af. of כלי *to cry,* v. כלי.]

אכל II (sec. r. of כול) *to measure.* Ned. 51[a] ליכיל לי מר please measure for me. Ruth R. introd. 2 . . . . הא סאה תקום אכול (read סאתה קום) here is the bag and here the measure, get up and fill it; v. כּוּל.

אכל, v. אוֹכֶל.

אכלא m. (אכל) *eater.* Targ. Jud. XIV, 14.

אכלאין, Targ. Ps. CIV, 21 Ms., ed. אכלין, v. כְּלִי *to cry.*

אכלבא m. (כלב; v. Ges. H. Dict. s. v.; cmp. כְּלוּב, כְּלוּבָה; Var. lect. אַכְלָכָא, v. infra) *shed, store-room.* B. Mets. 63[b] חיטי . . . . באכלבאי (v. Var. lect. in Rabb. D. S. a. l.; Mss. a. Ar. אכלכא) would my wheat have gone to ruin in my granary? Taan. 24[a] (v. Rabb. D. S. a. l.). —*Pl.* אַכְלְבֵי. Gitt. 56[a] שתין א׳ וכ׳ . . . אכלבא one shed of wheat requires sixty sheds of wood (for baking). B. Mets. 72[b] חיטי דא׳ (Ms. M. באכלכי, v. Rabb. D. S. a. l.) wheat stored in granaries &c.

אכלה I f., א׳ טִינָא (אכל) *mud-eater*, name of a parasitic worm in fishes. B. Bath. 73[b] (Ms. M. אבל׳ טינא; oth. var., v. Rabb. D. S. a. l. note).

אוכלה, אכלה II f. (אָכַל 2) *occupied space.* Kil. II, 10 Y. ed. אֲכִילַת הגפן (Mish. ed. אֲכִילַת; Y. Gem. 28[a] אוכלת) the soil occupied by the vine roots, א׳ הקבר the ground needed for the formation of the cave, i. e. as far as the roots &c. extend.

אָכְלוֹזָא, v. אוֹכְלוֹסָא.

אַכְלוֹנָס, v. כְּלוֹנָס.

***אָכְלוֹשֵׁי** m. pl. (v. אוֹכְלוֹסָא) *public laborers, working men.* B. Mets. 77[a]; v., however, אַבְלוֹשֵׁי.

אַכְלֵי *to cry,* Af. of כְּלִי. Targ. Ps. CIV, 24 אִכְלִין, some ed., read אַכְלִין.

אַכְלָיוּתָא f. (v. preced.) *noise, cry.* Targ. Job IV, 10; a. e.

אכלים Y. Ab. Zar. IV, 43[d], v. אוֹכֶל.

אַכְלָן m. (אָכַל) *a greedy eater.* Y. Maasr. III, 50[d] bot.

אכלסין, v. אַכְלַסִּין.

אָכַם (√כם; cmp. חם) *to be sun-burnt, black, dark-colored. Nithpa. to be blackened.* נִתְאַכֵּם. Sot. 15[b] נִתְאַכְּמוּ פניו the outside of the pot grew black (Var. נתפחמו).

***אָכְמַר** (=חכ׳, onomatop.; cmp. חכך *Pi.*) *to cough.* Kidd. 81[b] top. א׳ שדא בירה כיתו he coughed, and threw his phlegm into the cup. [Perh. כסא א׳ a *black, dirty* cup?]

אָכֵן, v. אָכֵר.

אַכְנַגַּר, v. אַכְוַנַּגַּר.

אכנס Tosef. Ḥull. III (IV), 27, v. אכספטראס.

***אַכְסָא** m. *mad.* (?) Gitt. 69[a] (a word in a charm formula). Cmp. אַכְתָּנָא.

אכסגרון, v. אָכְסִיגָרוֹן.

אַכְסַדְרָה, אַכְסִדְרָא, אַכְסַדְרָא f. (ἐξέδρα, exedra) (Greek) *a covered place in front of the house;* (Roman) *recess, parlor, hall for conversations and discussions.* Targ. Jud. III, 23. [*Pl.* Targ. Ps. CIV, 3, v. אִינְדְּרָא.] B. Bath. 11[b] דבי רב א׳ the hall of the school house (philosophers' exedra, v. Sm. Ant. s. v.), contrad. to א׳ רומיתא (Ms. Oxf. דרומיתא, v. Rabb. D. S. a. l. note 10) Roman exedra (open but surrounded by a railing). Ib. 25[ab] עולם לא׳ וכ׳ the world resembles an exedra the northernmost side of which is not covered (מסוככת Ms. M., ed. מסובבת not surrounded); a. fr.—*Pl.* אַכְסַדְרָאוֹת. Tam. 28[b] בנין של א׳ exedras forming, or belonging to, a structure (opp. to open exedra with plants).

אַכְסוֹרְיָדָה f. (ἐξορία) *exile, banishment.* Lev. R. s. 18 אכסר׳ (Ar. כסוריא) (corr. acc.).

אכסי Tosef. Kel. B. Kam. VII, 4 א׳ קמטרא, read with R. S. to Kel. X, 1 כסוי קמטרא [אתם] עתם also the lid of a chest.

אָכְסִיגָרוֹן m. (ὀξύγαρον, oxygarum) *a sauce of vinegar and garum;* in gen. *a sauce of all kinds of vegetables.* Ber. 35[b] bot. Ms. M. (ed. אנס׳); Yoma 76[a]; Shebu. 23[a]. Tosef. Bets. II, 16. Y. Shebi. VIII, 38[a] top אַקְסִי׳; Tosef. Ter. IX, 10; ib. Shebi. VI, 3 סְנִיגְרוֹן.—*Pl.* אַכְסִיגָרִיּוֹת, abbrev. סְגָרִיּוֹת *vegetable sauces, vegetables used for oxygarum.* Shebi. IX, 5 ed. (Var. סנריות, סנדיות, סגדיות, Ms. M. הנרדיות); Tosef. ib. VII, 13 אגוטרי read אָגוּזְגְּרִין; Sifra B'har Par. II ch. 3 סנדריות (Rabad סנדיות; corr. acc.). [Koh. R. to XI, 9 ארגסטרין read אוֹגְסִיגָרִין.]

אַכְסִיוָמָא f. (ἀξίωμα) *request, petition.* Midr. Till. to Ps. VI, end אחרים מקבלים אנ׳ וכ׳ (corr. אכ׳) others receive the petition presented to him אני אירי מבקש אלא אני מבקש אנסיומין שלי (corr. acc., insert שאתה תקבל) I only ask that thou mayest receive my petition thyself. Ib. to Ps. CII אל תתן א׳ שלי בתוכה (read שלו); [the entire passage is obscure and seems out of place].

אכסיוס, אכסיוט Gen. R. s. 46, v. אַקְסִיוֹס.

אכסיטורין, read אֶכְסִיטֵרִין, v. אֶגְסִיטֵרִין.

אכסילין Tosef. Kil. V, 26, Var. of כליסים, v. אכסלי.

אכסיריה, v. אֶכְסוֹרְיָה.

***אַכְסִילָגָס, אַכְסִילָגוֹס** m. (ξύληγος) *wood-carrier, forester.* Men. 97[a] כלי א׳ common wooden vessels; Ḥag. 26[b] כלי אכסלגס Ar. (ed. אכסלגים Ms. M. אבלוגסין corr. acc.).—Zeb. 94[a] כלי אַכְסִלְגָּיָא (Ms. M. אכסלמוס) forester's apparel (leather covers &c.); v. אַבְלוּסְמוֹס.

אַכְסִלְגָּיָא f. (ξυλητία) *foresting;* v. preced.

אַכְסִלָּגָס, אכסלגים, v. אַכְסִילָגוֹס.

***אכסליה, אכסלי**, Tosef. Kil. V, 26 (ed. Zuck. כלירים תגרגים, Var. כליסים, אכסילין) prob. כלים אַכְסִילִינִין (ξύλινος) *cotton clothes.*

***אָכְסֵן** (denom. of אַכְסָן II) *to harbor a guest. Nithpa.* נִתְאַכְסֵן *to be received; to lodge with.* Midr. Till. to Ps. CXVI.

אַכְסָן, אַכְסָנָא I m. (transpos. of אסכנא, v. סַכָּא; h. אֶכֶד) *weaver's pin.* Targ. Jud. XVI, 13; 14; a. fr.—*Sabb. 151[b] אפי׳ מליא כא׳ דגרדאי Ms. Oxf. a. Ar. (ed. כאבריסנא; Ms. M. מלי אכסניא וגרדאי) even if the painting stick is as thick (with paint) as a weaver's pin.

***אַכְסָן** II, pl. אַכְסָנִים, v. next art.

אַכְסָנָא II, read:

אַכְסָנַי, אַכְסַנַּאי or **אַכְסָנָאי** m. (deriv. of אַכְסְנָיָא) *stranger, guest, lodger;* also (ξένος) *hired soldier.* Y. Erub. II, end 20[b] יֵעָשֶׂה כא׳ let him be considered as a stranger (transient lodger). Tosef. Shebi. V, 21 אכסנא some ed. (ed. Zuck. אַכְסָנְיִין pl.) *soldier,* v. אַכְסָנְיָא 3).—Arakh. 16[b] דאקראי א׳ an occasional guest. Ib. א׳ פוגם ונפגם a traveller (constantly changing his lodging place) discredits others a. himself; a. fr.—*Pl.* אַכְסָנְיִין (v. supra),

אַכְסָנִין Lev. R. s. 27.—אַכְסָנֵי, אַכְסָנְיָא, אַכְסָנְיָאר, אַכְסָנַיָּא. Targ. Y. II Gen. XLVII, 21 א׳ גילולאי exiled strangers. Gen. R. s. 50 חב לאילין א׳ give these travellers &c.—*אַכְסָנִים. Num. R. s. 10 (p. 239c ed. Amst.) מנהג הא׳ custom of hospitality [prob. אכסניא].

אַכְסַנְדְרִית, אַכְסַנְדְרִיָא* f. (v. אלכסנדרית) *an Alexandrian merchantman* (Alexandria navis); trnsf. *a high mast* (satyrically for *cross, gallows*). Targ. II, Esth. VII, 10 the son of Hamdatha wants to ascend לא׳ דבר פנדירא (Ms. לאַלַכְסְ׳) the mast of the son of Pandira (is to be hanged). Neg. XII, 1 באכסנדריא (marginal vers. in Mishn. edit., text אסקריא, Var. אסדא, אכסדיא, אסכדיא q. v.) in the *rigging*.

אַכְסַנְיָא f. (ξενία) 1) *hospitality, lodging*. Ex. R. s. 35 א׳ נעשו וכ׳ (Pes. 118b, corr. acc) they were a lodging place to my children in Egypt (they offered hospitality to &c.).—א׳ בעל *host*. Pesik. R. s. 11; cmp. אוּשְׁפִּיזְכָן.—B. Mets. 85a תורה מחזרת על א׳ שלה scholarship likes to come around to its inn again (to be hereditary in the family); a. fr.—2)(=בעלת א׳) *hostess*. B. Mets. 87a one must inquire בא׳ שלו after the health of his hostess.—3) *quarter given to troops on march* or *to transient poor men;* also *the passing troop*, or *the passing poor;* (individ.) *beggar*. Targ. Job XXXI, 32; a. e.—B. Bath. 11b א׳ לפי בני אדם the quartering (of soldiers takes place) in proportion to the number of inmates (of each house). Dem. III, 1; v. Y. ib. 23b top. Tosef. Shebi. V, 21 אין מאכילין אכסניין וכ׳ ed. Zuck. (Var. את אכסניא) you are not allowed to give.... to soldiers quartered with you. Y. Ber. IX, 13b חהן א׳ עלובתא this poor beggar. Ib. א׳ עלו׳ poor beggars. Lev. R. s. 34. Lam. R. to I, 1 (חד מירו׳) בר נש א׳ a poor man.—4) *a gathering of scholars entertained by the hospitable of the place*. Y. Ber. IV, 8b top נפיק לא׳ leaving for the scholars' meeting. Bab. ib. 63b פתח בכבוד א׳ opened his speech in honor of hospitality to scholars.

אַכְסַנְיוּת, אַכְסַנְיָאוּת f. (v. preced.) 1) *stranger's condition, exile*. Sot. 36b.—2) *soldier's pay*. Mekh. B'shall. Shirah 4; Yalk. Ex. 246; a. e. (interchanging with אפסניא q. v.).

א׳ פרכא, אכסניר* m. (read אכסניפרוכא Xenoparochus) *one who provides for strangers* or *soldiers, quartermaster*. Y. B. Kam. III, 3c top חהן א׳ פ׳ . . . . שרי (read למירשחדונירה) וכ׳ it is permissible to bribe the quartermaster (to let you off) before the Romans enter (the place), but not after that (when one man's release from quartering duty is a direct injury to the other inhabitants).

אכספמיוס, אכספמיאס* Hull. 66b, Ab. Zar. 39a אקונס ואפונס . . . וא׳ (v. Var. lect. Rabb. D. S. a. l.), Tosef. Hull. III (IV), 27 קוליוס ופולמוס כספתיאס אכנס וכ׳ (א)קוליוס ופילמוס (א)כסיפראס (כסיפריוס) restore ואתנראס (ואתנריס) וכ׳ κολίας, πήλαμυς, ξίφιας, ἀθνίας, names of fishes (v. Greek Dict.) *Colias, Pelamys, Xiphias, Athnias* and *Thunny*; v. אֲטוּנָס.

אכסרא Tosef. Ohol. XVIII, 5, v. אסכדיא a. אכסנדריא.—[V. also next w.]

אַכְסָרָה f. (used as adverb; a comp. of אך a. סרח *less or more*, v. נכר) *in a lump, on measuring by sight*. Dem. II, 5 (Ms. M. אסכרא); Y. ib. III, 23c מוכרן א׳ he sells them in a lump (as many as there may be). Maas. Sh. IV, 2. Sifra B'ḥukk. Par. 4, ch. X; a. e.

אַכָּף, אֲכַף ch. (b. h. אָכַף, √כפף, v. כפף), denomin. of אוּכָּף, *to ride on a saddled ass*. Nid. 14a הא דמרכב וכ׳ Ar. (ed. מְאַכֵּף)=דמַכֵּף Pa.) in the one case it means that he rides on a saddled ass. [מיכף Snh. 36a, v. כוף.]

אַכָּפָא m. (v. preced.) 1) *load, weight*. B. Bath. 69a אבני דא׳ stones to weight the sheaves down to protect them from the wind.—2) *a contrivance to carry loads*, as a *hand-barrow* or *hand-basket*. Sabb. 66b חמרא דא׳, v. אֲגַקְטָמִין. Bets. 30a (var. אכיתפא *on the shoulder*, v. Rabb. D. S. a. l.).

אַכָּפָה, v. next w.

אַכְפַּת, אִיכְפַּת (אִיכַּפַּת) f. (אכף; cmp. b. h. אֶכֶף) *burden, care, solicitude*, followed by ל־ of the person concerned. Targ. I Chr. XXI, 13 אִירַכְפַּת.—Y. Sot. V, 20b top ובריתא מאי אכפה ליה what concern is the Temple to him? Taan. 25a מאי אי׳ לך why should that trouble thee? B. Mets. 40a וכי מאי א׳ וכ׳ what do the mice care whether &c. Koh. R. to IV, 1 זה מה אי׳ ליה what concern is it to this one (if the other sinned), i. e. why should he suffer for it?; a. fr. Pesik. R. s. 10, beg. אי׳ לחם will people care for them (miss them)? Git. 62a מכפת לא אכפת ליה should he not care for it? Cmp. כפת.

אַכְרָא, אִכָּר, v. אי׳.

אַכְרְגָא, v. כַּרְגָּא.

אַכְרוּב m. (=כְּרוּב q. v.) *cabbage*. Y. Sabb. III, 5d top. Num. R. s. 7.—Y. Bets. V, 63a קולסי א׳ cabbage heads.

אֲכִי, אַכְרוּם, אִי׳, אֲכַרְכּוּם* m. (קרם=כרם; √כר) *covering, coating*. א׳ אוכמין כקדרא a coating of blackness like a pot. Targ. Jer. VIII, 21 (h. text קדר). Targ. Joel II, 6; Nah. II, 11 (h. text פארור). Cmp. קְרוּם.

אכרוע* Y. Maasr. I, 48d top, read אַכְרוּב; cmp. קְלַח.

אַכְרָזָה f. h.=ch. אַכְרָזְתָא. Y. Meg. IV, 75b top, expl. אגרת בקורת, v. אִגֶּרֶת; Y. Keth. XI, 34c; Y. Snh. I, 19b top.

אַכְרִזְיאֵל pr. n. [*the herald of God*], *Akhr'ziel*, an angel. Yalk. Deut. 940. Deut. R. s. 11 אכזרי׳ (corr. acc.)

אַכְרָזְתָא f. (=h. הַכְרָזָה; כרז) *proclamation announcing public sale*, whence, *auction*, cmp. אִגֶּרֶת.—B. Mets. 35b ימי א׳ time appointed for public sale. Keth. 100b נכסי דא׳ property sold at auction. Ib. for capitation-tax &c. we sell בלא א׳ without previous announcement; a. fr.

אכרמוניא Midr. Till. to Ps. XIX, 5, Yalk. ib. ברטניא pr. n., prob. a corrupt. of איר בריטניא *Britannic Isles*.

אַכְרַעְתָּא f. (כרע) prop. *balancing*, hence *balances, scales, weighing*. Pesik. B'shall. p. 82[a] בא' דאכרעון וכ' in the way they weighed, they were weighed. [Cmp. Buber l. c. note 43.]

אַכְשָׁרוּתָא f. (כְּשֵׁר) *propriety, proper use*. Targ. Koh. X, 10.

אַכַּתַּי (contr. of אַד כְּעַנְתָּא הַר) a scholastic term in Talm. Bab., *still, even now, yet*. Meg. 2[a] וא' מבעי ליה וכ' and still the plural form is needed. Yoma 27[a]; a. fr.—מִדְּאַכַּתַּי *since*, up to that time. R. Hash. 10[b].

אַכְתָּנָא* m. (אכת, v. P. Sm. 191; cmp. אכסא, עכס, עכן, עכסה) *venomous, vindictive*. Targ. Prov. XII, 28 Ms. Luzz. (v. Pesh., a. LXX b.c.); [some ed. אבהתנא, v. בְּהַת; h. text עִוְּתָנָא; וכ' אַל תיתיבה]

אַכְתַּר* m. (v. preced.; ר format., cmp. סמוקר) *greenish, blighted*. Y. Dem. II, beg. 22[b] is there no rice in Hulta? א' הוא it is greenish.

אַכְתְּרִיאֵל* m. (כתר) [divine crown], pr. n. *Akhtriel*, a divine surname (attribute). Ber. 7[a].

אלב"ם, א"ל *Albam*, a formula of permutation of letters wherein the first interchanges with the twelfth, the second with the thirteenth, &c. Num. R. s. 18 טבאל באלב"ם רמלא *Tabel* in *Albam* reads *Ramla*. Sabb. 104[a].

אַל־ a prefix, =עַל; e. g. אַלְתּוּסְכְּרָאוֹת (=על האוצרות) *appointed over treasures*, v. אַ־.

אַל (b. h.) *not, no* (according to Talmud a milder form of prohibition than לֹא; v. Y. Pes. VI, 33[b]). Aboth I, 3.—אל תקרי (abbr. א"ת), v. אֶלָּא. Taan. 11[a] א' יראה וכ' shall not live to see &c.; a. v. fr.

אֶל (b. h.; אול *to turn*) prep. *to, toward*.—*Pl.*, with prefix מ a. suffix of pers. pron., *of itself, of my (his &c.) own accord, on my (his &c.) authority*. Yoma 5[b] לא מֵאֲלַי not on my own authority. Orlah I, 2 חעולה מֵאֲלָיו growing spontaneously.—Y. Peah VII, 20[b] bot. its sacred character מֵאֲלָיו למדו they did derive from itself (i. e. from the wording of the law itself).—Hence מִיַּרְלָא, v. מֵרָלָא.

אֵל m. (b. h.; v. אלל) *God*. Shebu. 35[a] divine names which dare not be erased are *El* &c. Taan. 6[b] bot.; a. fr.

אֶלָא *buttress*, v. אֵרָלָא.

אֶלָא I *to lament*, v. אלי.

אֲלָא II m. *club, bat*. Targ. Cant. VIII, 5; v. אַפָּתָא.

(אֶלָּא) אֶלָּא (contr. of אִם לֹא=אֶן לָא) 1) *if not, except, but, only*. Targ. O. Ex. XV, 11 לית א' את none but thou, none besides thee; a. e.—Ber. V, 1 א'וכ' .... אין צומדין one must stand up for prayer in no other disposition but that of humility.—Snh. 4[a] לא נתן א' שלשה he did only three times. Ber. I, 1 וכ' (אמרו) א' ולא זו בלבד not only in this case they said so, but wherever &c. Ib. 5[a] אל תקרי תְּלַמְּדֵנוּ א' תַּלַּמְּדֵנוּ read not *th'lamm'dennu* (thou instructest him) but *th'lamm'dēnu* (thou teachest us); a. v. fr.—2) (ellipt.) (you cannot say anything except . . .) *but*, a logical inference excluding all other explanations &c. Ib. 30[b] א' לא שנא but (the conclusion is proven) there is no difference. Ib. א' אמר ר' but, said R .... we may derive it &c.; a. fr.

אלאופטרא, read קְלָאוֹ, v. קלפטרא.

אַלְבִּינָא, אַלְבִּינָא (אלב *to cut;* cmp. חלם, חֵילָם, חִילְפָּא &c.) *a bundle of shoots, broom*. Y. Meg. II, 73[a] (for b. h. מַיְטְאטֵא).

אִלְבָּנָא m. (v. preced.) *young shoot of the palm-tree, thin pointed branch*. *Pl.* אִלְבָּנִין, אִלְבָּנְיָא. Cant. R. to VII, 9 the palm . . . has no less מן תלת אילנין אלבנין (strike out אילנין) than three new (cutting) shoots. Ib. in our place they call לאלבנייא סנסנייה the young shoots *sans'naya* (h. סנסנים). [Num. R. s. 3, beg., in Hebr. diction, אִנְבּוֹנִין, fr. אנב, cmp. אֵב; prob. to be read אִלְבּוֹנִין.]

אִלְגָּבִישׁ m. (b. h., cmp. גביש Job XXVIII, 18, a. Targ. a. l.) *hail, hailstone* (crystal). Ber. 54[b] (playful etymol. על גב איש).

אַלְגּוּמַּיָּא m. pl. (=b. h. אַלְגֻּמִּים) name of *a tree*. Targ. II Chr. II, 7 (8). [Ib. IX, 10; 11 אלמוגייא, reading the h. text as in I Kings X, 11.] V. אַלְמוּג.

אלגוסין Tosef. Maasr. III, 14 Var. ed. Zuck., v. גְּרִיס.

אלדי, אלדים=אלהי, אלהים, v. אֱלוֹהַּ.

אָלָה *to curse*, v. אלי.

אָלָה f. (b. h.; אלה, √אל *to point*, cmp. ארר a. הרר) *imprecation, curse*. Sot. II, 5 (17[a]); a. fr.—*Pl.* אָלוֹת. Ib. a. e.

אֵלֶּה c. pl. (b. h.; v. preced.) *these, those* (cmp. הרי). Ex. R. s. 30 *v'elleh* (and this) adds to the preceding (continues), *elleh* (these) restricts. V. אֵלּוּ.

אֵלָה f. (b. h.; v. preced. ws.) *terebinth*. Shebi. VII, 5.

אֵלָה Sabb. 90[a] Ar., v. אֵירָא 3.

אַלָּה f. (b. h. Josh. XXIV, 26; v. אַלָּתָא) [pointed, prominent] 1) *lance, fork*. Kel. XVI, 8 חפוי ח' v. חָפוּי. Pes. 57[a] אוי לי מֵאַלָּתָן woe to me (I am afraid) of their fork (weapon). Sabb. VI, 3 (63[a]) ed. (Ms. אלא); Y. ibid. 8[b] (expl. דיקרן).—2) *sign-pole*, used in the barn as a mark. Ib; Y. Maasr. I, 49[a] bot.; Tosef. Ter. III, 11 משתיעקר ח' (ed. Zuck. משתיעשר, corr. acc.) as soon as the sign-pole (fork) is removed (indicating that the grain is ready for use and priestly gifts).

אֵילָה, אֱלָהָא, אֱלָהּ m. ch. (=h. אֱלוֹהַּ) *God*. Dan. III, 28; a. fr.—Targ. O. Deut. XXXIII, 26; a. fr.—Lev. R. s. 5, end את אלה רב Ar. (ed. אלוה). Y. B. Mets. II, 8[c]

אלההון דירהודאי the God of the Jews. Y. Snh. X, 28[b].—*Pl.* (also plur. majest.) אֱלָהִין. Dan. II, 11; a. e.—אֱלָהָא. Jer. X, 11. Targ. Ps. CXXXVI, 2 אלהי אלהיא the God of gods. [Gen. R. s. 26 כומריא גנבו א׳ וכ׳ (read אלהון) when priests rob—who would swear by their god?] Ib. (ref. to Gen. VI, 2).—Lev. R. s. 33 אֱלָהֵיהֶם .... תמן קריין there (in Rome) they call their kings *gods*.

אֱלוֹהוּת, אֱלָהוּת f. (v. preced.) *Deity, divinity.* Gen. R. s. 46 שאין חעולם—כדי לאלוהותו the universe and what it contains, are but inadequate manifestations of his divinity; a. e. Ib. s. 66 ויתן לך אלוהותו (some ed.) may he impart to thee his divine power; v. next w.—אֱלוּהוּת, v. אֱלוֹהַּ.

אֱלָהוּתָא ch. same. Targ. Cant. VIII, 1; a. e. Gen. R. s. 66 Ar. (v. preced.).

אֱלֹהִים, v. אֱלוֹהַּ.

אִילָּדִין, אִלָּדִין (=אלא הן) *but that, unless, except, only.* Targ. Gen. XXXII, 27; a. fr.—אִלָּא א׳ *even only*, i. e. *so much the more* (or *less*), *not to say.* Targ. I Kings VIII, 27; II Kings V, 13. V. לָהֵן; cmp. אֶלָּא.

אִילוֹ, אֵלּוּ c. pl. (b. h. אֵלֶּה, q. v.) 1) *these, the following.* B. Mets. II, 1; a. v. fr.—א׳ ואי׳ *both.* Zeb. V, 2; a. v. fr. *[2] (interrog.) *which?* Pesik. R. s. 29 (—30, ed. Friedm. p. 138[b]) לאילו נאמין in which of them shall we trust? Pesik. Naḥămu p. 127[b] sq.; Yalk. Is. 307 לאי זה, לאיזו.]

אֵלּוּ, v. אִילוֹ.

אֵלוּ (=אֲרוּ, v. אָלָה) *behold.* Dan. II, 31; a. e.

אַלְוָא m. (ἀλόη, prob. of Semit. orig.) *the impissated juice of aloes*, used as a purgative. Git. 69[b] Ar. (ed. אילווא).

אַלְוֹאוֹן, v. אקסילאליאיין.

הַלְוַי, הַלְוַאי, לְוַאי, אַלְוַי, אַלְוַאי (b. h. לוּ) *oh that!* Targ. Y. II Num. XXIII, 10; a. e. Targ. Ex. XVI, 3, a. fr. (לוי).—Targ. Y. ib. XXXII, 30 (h. text אולי) —Num. R. s. 2. Gen. R. s. 9; a. fr. *[Targ. Y. II Num. XXIV, 23 אַלְוַוי, Y. I וַי, *woe!*]

אַלְוָת m., pl. אַלְוָיִם (v. אַלְוָא) *aloe-wood.* Y. Keth. VII, end, 31[d]; Gen. R. s. 15, v. אַלְמוּג. V. also אַלְוִויִן.

אֱלוֹהַּ m. (b. h.; v. אֵל) *God. Pl. majest.* אֱלֹהִים, cmp. אֵל.—האלהים by God! Sabb. 145[a]; a. fr. [ד is freq. substituted for ה as אלדים, אלדי, ידוד esp. in Targ. Y. ed. Sab.] אלקים, ch. אלקא, adopted in order to avoid uttering the divine name. B. Kam. 106[a]; cmp. אלעזיקי, אירפוני &c. —*Pl.* אֱלוֹהוֹת 1) *deities, powers.* Y. Ber. IX, beg. 12[d]. Lev. R. s. 4.—2) *biblical verses containing the word El, Elohim* &c. Y. R. Hash. IV, 59[c].

אֱלוֹהוּת, v. אֱלָהוּת.

אֱלוֹהֵי, v. אֱלוֹהַּ.

אַלְוָוא, אַלְוָה, v. אַלְוָא, אַלְוָה.

אַלְוָואי, v. אַלְוַאי.

אַלְוִוים (אלווס Ar.), v. אַלְוָה.

אַלְוִויִן (עַלְוָאִין, עַלְוִיִּים) m. pl. (v. אַלְוָא) *the herbaceous plant aloe*, a kind of cress. Y. Shebi. IV, 35[b] bot.; Tosef. ib. I, end (ed. Zuck. עלוא׳, oth. ed. עלויין ומקרימין את האי׳ וכ׳ (עלווין you may (in the Sabbath year) let the aloe grow on the top of the roof, but you must not water it.

אַלְוִויתָא, אַלְוִוִיתָא f. ch. (=h. לְוָיָה) *escort, reception on arriving and leaving.* Y. Maasr. II, 49[d] other people דלית אלוויתיה שכיחא לון (read תא ....) who do not frequently meet with a reception (an offer of refreshments &c.). Ib. דַּלְוִוִידְתֵּיהּ וכ׳ (=דאל׳) who may fairly expect a reception. Cmp. אִירַּוְוִיתָא.

אלונתית, v. אֶלוֹנְטִית II.

אלווס Ar. read אַלְוִויִם.

אַלְוָוָתָא B. Bath. 73[a], v. אִילְוָתָא a. אַלָּתָא.

אֱלוּל m. (b. h.) *Elul*, the sixth month of the Hebrew calendar, containing twenty nine days, varying between the seventh of August and the second of October. R. Hash. I, 1. Ib. 19[b]; a. fr. Y. Shek. III, beg. 47[b] bot. בני א׳ animals born in Elul. Targ. Y. Num. XIV, 37 אילול. Targ. II Esth. III, 7.

אלולנין, אלולוגין, Tosef. Kel. B. Bath. VI, 9 read אַנְלוֹגִין.

אֱלוּלִי m. (denom. of אֱלוּל) *born in Elul. Pl.* אֱלוּלִיִּים, אֱלוּלִירִין. Y. Shek. III, beg. 47[b]; a. e.

אֱלוּלְפוֹן, אֱלוּלִיפוֹן, אֱלוּלִי, v. אִירְ׳.

אֱלוֹם m. (אלם; √אל, cmp. חלם, חלב &c.) *a mucilaginous plant* (cmp. Lat. Alum), prob. *Silphium*, a kind of *Laserpitium* or *Asafœtida.* T'bul Yom I, 5 (Var. in Ar. חלום, אילום). Cmp. אֶלֶל.

אֲלוּמָא m. ch.=next w. 2).—*Pl.* אֲלוּמַיָּא. Targ. Ruth II, 7; 15.

אֲלוּמָה f. (b. h. אֲלֻמָּה; אלם) 1) *binding, making sheaves.* Peah VI, 9 (10) נתנה ... לא׳ grain stalks intended for binding sheaves *thereof* (but not for binding the latter into bundles of sheaves עֳמֶר, Maim.)—[For binding sheaves *therewith* R. S.].—2) *sheaf.* Ex. R. s. 31.—*Pl.* אֲלוּמּוֹת. B. Mets. 22[b] sq. *large sheaves*, opp. כריכות.

אַלּוֹן I m. (b. h.; v. אֵלָה) *oak.*—*Pl.* אַלּוֹנִים. Gen. R. s. 15 א׳ בלוטין the bibl. *allonim* means *b'lutin*, v. בָּלוּט. [Ib. אלמוגים א׳ read אַלְוִוים, v. אַלְוָה, אַלְמוּג]. R. Hash. 23[a] א׳ בוטמי, v. בּוּטְמָא; B. Bath. 80[b] בוטני א׳, v. בּוּטְנָא. [Gen. R. s. 60 (play on *hallazeh* Gen. XXIV, 6) א׳ זה he is an oak (of fine appearance); Rashi refers to next w.]

אַלון II m. (ἄλλος acc.) *another*. Gen. R. s. 81 in Greek *allon* means אַחֵר; Pesik. Zakh. p. 24ª א׳ תרי (read אַחַר) another (one more).

אַלוּנְטִית I (אַלוּנְתִית) (interchanging with לוּנְטִית q. v.) f. (לוט, *to cover, wrap*, cmp. I Sam. XX, 10, a. לאט in H. Dict.; נ inserted) *wrapping cloth, sheet, bathing clothes*. Sabb. 40ᵇ מיחם אדם אלונט׳ (Ms. M. אלונת׳, Tosef. ib. III (IV), 7 אלונתא) one may warm a sheet on the Sabbath to put it on the stomach; Y. Sabb. XIX, 17ª bot. [Gen. R. s. 80 to put on a wound, prob. next w.]—Sabb. 147ᵇ (Ms. M. always אלונת׳, Ar. לונט׳). Men. 72ª.—Y. Erub. VIII, 25ᵇ top.—*Pl.* אֲלוּנְטִיאוֹת Sabb. XXII, 5 (147ª). Ib. 147ᵇ בעשר אלונטית (read טְרִיאוֹת . . ., or טִיוֹת . . .). Tosef. ib. XVI (XVII), 15 אֲלֶנְטִיאוֹת (Var. אֲלֶנְטְרִיאוֹת). Ib. 17 אנלונטאות (Var. אלנטריאות).

אַלוּנְטִית II, corr. אֲלִינְתִית (אֲלַנְתִית) f., אֲלִינְתִין m. (a corrupt. of οἰνάνθη, οἰνάνθινος, œnanthe, œnanthinus; cmp. אניגרון as to נ a. ל) made of the grape (or *leaves*) of wild vine (œnanthe), whence 1) *an aromatic water*. Y. Ber. VI, 10ᵈ he who sprinkles אלינת׳ œnanthe.—2) *an unguent*. Y. ib. I, 3ª top סכין אלונ׳ וכ׳ (corr. acc.) you may oint a sick person with œn. on the Sabbath. Y. Sabb. XIV, 14ᶜ bot. אלינתין. Y. Shebi. VII, beg. 37ᵇ רצאת א׳ לתַפְרִילִין . . . (read תירת . . . .) except œn. which is only for children (after circumcision).—3) *a wine* (vinum œnanthinum), used esp. after bathing. Ab. Zar. 30ª (expl. as a mixture of old wine, pure water and balsam); Sabb. 140ª אלונט׳ ed. (Ms. M. אלונת׳). Hull. 6ª wine to be put לתוך חא׳ into a mixture called *ăluntith*; Tosef. Dem. I, 24. Y. Bets. I, 60ᵈ top.

אלוניסתין, v. אֲלִינְסְטִי.

אַלוּנְקָא m. (=לוּנְקָא q. v.) *spear-head, javelin*. *Pl.* אֲלוּנְקֵי. Git. 70ª בא׳ דפרסאי (Ar. בלונכי) with Persian (poisoned) javelins.

אלונקי, v. אֲלַנְקִי.

אַלוּנְתִית, v. אֲלוּנְטִית.

אלוסטרוס, v. אֲלַסְ.

אַלוּף m. (b. h.; אלף) *prince, chief*. Gen. R. s. 20 beg. אלופו של עולם the world's chief (*Aleph*, i. e. Adam).

אֲלוּשׁ pr. n. pl. (b. h.) *Alush*, one of the stations of the Israelites on their journey to Kanaan. Yoma 10ª. Gen. R. s. 48 (play on *lushi*, Gen. XVIII, 6). Y. Bets. II, beg. 61ª.

אלות Pesik. R. s. 22 כ״ד א׳, read בּוּלָאוֹת, v. בולי.

אַלְוָתָא f. (v. אַלְוָא) *a piece of aloe-wood*. Bets. 33ᵇ; v. אַפָּתָא.

אַלוּתָא, v. אַפָּתָא a. אַפְרְתָא.

אלטיכסייא*, **אלטיכסיוד**, Gen. R. s. 8 א׳ שלך Ar., ed. תכסרס א׳ שלך . . ., Yalk. Ps. 834 אלתמסין, prob. אַלְטַכְסִיסִין (v. אַל־ a. עַטְכְּסִיס) *chief of the court-ceremonies* (i. e. the angel of Truth); Rashi: *seal* (?).

אַלְטִין (ἐλάτη) *fir-trees*. Tanḥ. T'rum. 9 ברוש א׳ Bibl. *b'rosh* means *firs*.

טיינון, אלטינון*, a corruption of יַאנְטִינוֹן for יַאנְתִינוֹן m. (ἰάνθινον, Aquila Ex. XXV, 5) *violet-colored*. Koh. R. to I, 9 אלט׳; Y. Sabb. II, 4ᵈ (expl. bibl. תחש as a color לשם צבעו, v. Ges. H. Dict. s. v. תַּחַשׁ). [Esth. R. to I, 6 טיינון (Var. סיינון) read יקינטינון].

אלי I, אָלָה (b. h. √אל, v. אָלָה; cmp. נקב, חָגָה &c.) *to curse*. Sifré Num. 18 (ref. to Num. XVIII, 21) לאלה שיהו אָלין בה וכ׳ 'as a curse' means that people shall curse by her (pointing to her), 'may happen unto thee what happened to . . . . .'.

אלי II, אָלָא (=ילל, v. אִילְיָא) *to lament, wail*. Targ. II Sam. I, 17; a. e.

Pa. אַלֵּא same. Targ. Jud. XI, 40 לאַלָּאה (some ed. לאֱלָאה).

אֲלִי *mourning*, v. אַלְיְתָא and אַפְרְתָא.

אֲלִיָא, אֲלֵיָא, v. אִילְיָא.

אליאס read אִילְיָאוֹס q. v.

אֲלִיבָא (=עַל־לִי׳=אַל־לִי׳) *according to the opinion, in the sense of*. B. Kam. 13ª, a. fr. א׳ דמאן in whose sense? in accordance with whom? Sot. 21ª א׳ דהלכתא in accord. with the adopted decision. Sabb. 28ᵇ, a. v. fr. א׳ דר׳ in the sense, developing the opinion, of R.—.

אַלְיָה f. (b. h.; לוי; v. infra) *attachment*, whence 1) (cmp. גּוּנְבָּא, זָנָב) *tail, fat-tail*. Ab. Zar. 25ª (ref. to I Sam. IX, 24) what means *v'heāleha* (and that which is upon [or by] it)? שוק ואי׳ that means the leg (with thigh) and the fat-tail. מאי והעליה וכ׳ and why is it called 'and that which is upon it'? Because the leg is near the fat-tail (back). Ḥull. 117ª; a. fr.—כלפי א׳ (Ar. s. v. כלפי; ed. כלפי לַיְיָא, Mss. לָיְיָא) *towards the tail!* i. e. *just the reverse!, reverse it*. Pes. 5ᵇ; Sabb. 93ᵇ; Ab. Zar. 75ª; a. fr. [Rashi: כלפי לייא where are you turning to?]—2) *ear-lap*. Keth. 5ᵇ.

אֵלִיָּהוּ (b. h.) pr. n. m. *Eliyahu, Elijah*, the great prophet in the days of Ahab, freq. represented, in Talmud and Midrashim, as intervening in behalf of the pious and punishing wrong-doers, and expected, in the Messianic days, to clear up doubts and prepare the heavenly kingdom; cmp. Mal. III, 23.—Ber. 58ª, a. fr. אתא א׳ E. came and appeared to him in the disguise of &c. Gen. R. s. 33, a. fr. אתא א׳ זכור לטוב E., whose memory be blessed, came &c. B. Mets. I, 8 (37ª), a. fr. יתא מונח עד שיבוא א׳ let it be deposited until E. shall come (and decide to whom it belongs, i. e. an indefinite time until the matter be cleared up). Men. 45ª; a. fr.—סֵדֶר אֵלִיָּהוּ *Seder Eliyahu*, name of a lost Talmudic treatise, divided into Seder Eliyahu Rabba (Large) and S. E. Zuta (Small). Keth. 106ª (of legendary origin).

אֱלִיהוּא pr. n. m. (b. h.) *Elihu*, one of Job's friends. Y. Sot. V, end, 20ᵈ. Yalk. Job 919. B. Bath. 15ᵇ.

אֱלִיוֹעֵנַי, אֱלִיהוֹעֵינַי (b. h.) pr. n. m. *Elioenai*, a highpriest. Par. III, 5.

אֱלִיוֹן m. (√לוי, v. אֱלְיָה) *thumb, great toe. Pl.* אֱלִיוֹנִים. Pesik. R. s. 31 אֱלִיוֹנֵי יְדֵיהֶם their thumbs; Midr. Till. to Ps. CXXXVII. 4; Yalk. a. l.

אֵילֹ, אֱלִיוֹנָא, אֱלִיוֹן ch. same. Targ. Ex. XXIX, 20; a. e.—Git. 69ª טופרא דאֱלִיוֹנָא (Rashi אלריונא, corr. acc.) the nail of the thumb.—*Pl.* אֱלִיוֹנָיָא. Targ. Ps. CXXXVII, 4 קטעו לואי אֱלִיוֹנֵיהוֹן בככיהון (missing in some ed.) the Levites cut their thumbs off with their teeth; v. quot. in preced.

אֱלִיוֹסְטוֹן, v. אֱלַיְסְטוֹן.

אֱלִיוֹעֵינַי, v. אֱלִיהוֹעֵינַי.

אֱלִיוֹפוֹלִיס, v. אֵילֹ׳.

אֱלִיוּתָא f. (אלי II) *wail, eulogy.* Targ. Job III, 7; v. אִילְפַּנְיוּתָא.

אֱלֵיוּתֵרוֹפוֹלִיס pr. n. pl. (Ἐλευθερόπολις) *Eleutheropolis* (Freetown), an Idumean town corresponding to *Hori* (Gen. XIV, 6). Gen. R. s. 42 (ed. corrup. מטרופ׳) read with Ar. ואת החורי א׳ ולמה קורא אותה א׳ שבררו אותה ויצאו להן לחירות . . . they selected it for their residence and made themselves independent.

אַלִּיחֲרוֹק pr. n. *Allihrok*, name of an Egyptian eparchy or nomos, prob. *Heracleotes.* Targ. Y. Gen. X, 6; I Chr. I, 8 (h. text פוט), ed. Rahm. אלירחרק (Var. אליחרק).

אֲלִיטָא, v. חֲלִיטָא III.

אֱלִילָה, v. אֵילָא.

אֱלִילַיְסְטָן, v. אֱלַיְסְטוֹן.

אֲלִילִית, אֲלִיתָא f. (אלי II) *female wailer.* Kel. XVI, 7 רבריעית של א׳ the wailer's musical instrument. Ib. XV, 6. —Ch. אֲלִילְתָא q. v.

אֱלִיל m. (אלל *to roll*, sec. r. of אול; cmp. חול a. גְּלִילִים) 1) (cacophem.) *idol.* Ab. Zar. IV, 3 (Talm. ed. ע״ז); a. e.—*Pl.* אֱלִילִים. עבודת א׳ (abbr. ע״א) *idolatry;* also *idol* (cmp. יִרְאָה). Snh. 97ᵇ. Yoma 9ᵇ; a fr.—2) *offal of meat, v.* אֱלָל.

אֱלִיל ch. same.—*Pl.* אֱלִילַיָּא. Targ. Y. Lev. I, 2.

אֲלִיל (=יְלִיל) *to lament.* Targ. Is. XV, 4 (XIV, 31); Joel I, 11.

אַלִּיל Pa. of אַלַּל.

אַלִּילָא m. (v. preced.) *spy.*—*Pl.* אַלִּילֵי. Targ. Gen. XLII, 9; a. e. (ed. Berl. אָלֵי).

אֲלִים, 1) בֵּית א׳ pr. n. pl. *Beth-Elim*, near Mount Tabor. Gen. R. s. 99 beg. Mekh. Yithro s. 5 (אלהים).—2) אֵילִים pl. of אַיִל q. v.

אֵלִים, v. אֵלֵם.

אַלִּים, אַלְמָא m., **אַלִּימָא** f. (אלם) *strong, influential; violent.* Targ. Y. Gen. XXV, 23; a. e.—Git. 60ᵇ, a. fr. כל דא׳ גבר whoever is in power wins (right of possession in cases in which the judge is unable to decide). Ḥull. 39ᵇ אירניש אלמא a powerful man (defying the law).—Keth. 14ª א׳ ליה ברייא to him the positive assertion is the stronger argument.—*Pl.* אַלִּימֵי Ḥull. 76ª *thick* (sinews). Kid. 59ª באגא דא׳ a village community of violent men.—Fem. Kidd. 44ᵇ מי א׳ כיד אבוה is she as strong, has she the same authority as her father has? B. Mets. 34ª מי א׳ ממתניתן is (the Boraitha) stronger (less pliable) than our Mishnah?—Ḥull. 48ᵇ אַלִּימְתָא the strong, thick (pin).—*Pl.* אַלִּימָתָא. Yeb. 43ª א׳ strong, thick combs.

אַלִּימָא, v. preced.

אִילְּמָא I, אֵילְמָא 1) (=אִין *if;* לָא=לֵי *not;* מָא *quidem, somehow*) *unless, but for* (followed by שֶׁ־; cmp. אֶלְמָלֵא 1). Num. R. s. 18, end שמעמ׳ וכ׳ ..... אי׳ מֵי but for the sticky substance in the nose intercepting the evil smell.—2) (=אִילּוּ־מָא if somehow) *if* (ruling the verb without mediation of a relative; cmp. אֶלְמָלֵא 2). Ib. א׳ תופשת וכ׳ if (the harsh ringing sound) should take a permanent hold of his ear, it would be bound up (with his body, sub. בלבו as in Tanḥ. Ḥukkath 1, where our w. is substituted by אֶלְמָלֵא).—3) v. אִילְּמָא.

אִילְּמָא II, אֵילְמָא (אֲלִימָא) m. 1) *mute,* v. אֶלְמָא. Targ. Y. Ex. IV, 11.—*2) *thick,* v. אֲלִים. Ḥull. 76ᵇ.

אַלְמוּתָא, אֲלִימוּתָא f. (אֲלַם 1) *strength, force.* Targ. Job XXX, 21. Targ. Y. Ex. XXV, 2. Cmp. אוּלְמָא.

אַלִּימָנָא m. (אֲלַם 3) *mute.* Targ. Ps. XXXVIII, 14 Ms. (ed. אִילְּמָנָא).

אַלּוּמְתָא, v. אֲלִים.

אַלִּינְתִּית, אַלִּינְתִּין, v. אֶלוּנְטְרִית.

אַלִּיס* (אִילִיס) m., only in pl. אֲלִיסִים, רצץ, רסס) אֲלִיסִין &c. (אלס, cmp. אלץ in Hebr. Dict. a. *ruins, debris.* Lev. R. s. 19 (referring to Amos VI, 11) חדרין רסיסה אית מינייה אל׳ (read רסיסא) of what is demolished by making breaches, there remain ruins, בקיצא ליה מינייה אל׳ while of what is demolished by chopping, no ruins remain; Koh. R. to X, 18 (corr. acc.); Cant. R. to IV, 14. Cmp. בְּרִיזָא and אַלְסִיס.

אַלִּיס, v. אֲלַס.

אֱלַיְסְטוֹן, אֱלִיוֹסְטוֹן, אֲלִיסְטוֹן m. (ἡλιαστός, acc., fr. ἡλιάζω, v. Gr. Dict.) *a luscious wine* (vinum dulce) for which the grapes were to be dried in the sun for three days, after which they were gathered and trodden on the fourth during the full fervor of the midday heat (Sm. Ant. s. v. *Vinum;* Columella XII, 27). Men. VIII, 6 אלריסטון Mish. (Ar. ed. Koh. אלריס׳, Talm. ed. 86ᵇ הלריסטיון, חיל׳). B. Bath. 97ᵇ אלריסטון Ar. (Var.

עֵלִיתָא, אֲלִיתָא* f. (pronunc. and meaning doubtful) *Illitha*, something supposed to render fire-proof or extinguish the fire. Snh. 108b יש לנו דבר אחד ואי שמה Ar. (ed. ועי) we have something, its name is Ill. [perhaps to be read דבר אחר a (female) idol]; Yalk. Job 906 עיל', Ms. עלירנה]. [B. Bath. 73a ומחינן ליה באלי' Ar. Var. s. v. אלתא, ed. אֲלִיוָתָא, Rashi אֲלִיוָתָא, Ms. Oxf. ואית לן אלוותא pl. of אֲלָתָא. The use of the masc. gend. in connection with the word, makes the passage appear spurious.]

אֲלִיתָה, pl. אֲלִיתוֹת, v. אֲלִיתָא.

אֲלָךְ: אִילֵּין=. Dan. III, 12; 13.

לִיכְסָה, אֲלַכְסָא pr. n. m. *Alaxa, Lixah*, abbrev. of Alexander. Y. Keth. V, beg. 29c R. Al.—Ib. IX, 33b אי אמר לו ר' מנא (read לר' מנא); Y. Shebu. VII, 38a bot. ליכסה וכ' name of a gentile judge.

אַלַכְסוֹן (=לוכסן, λοξός; cmp. howev. ἀλλάξ) 1)(adv.) *athwart, crosswise.* Tosef. Kel. B. Mets. VIII, 5 two feet &c. of a bed cut off א' crosswise; (Kel. XVIII, 5 לוכסן).—2) אֲלַכְסוֹן, ch. form אֲלַכְסוֹנָא m. *diagonal line, diameter.* B. Bath. 101b; Succ. 8a באלכסונה . . . . כל אמתא a figure of one square cubit has a diagonal line of $1\frac{2}{5}$ cubits (approximately). Men. 35a; Meg. 24b must be square בחפרן ובאלכסונן both as to their seams (not warped) and as to the measure of their diagonal lines. Erub. 59a מידת העיר ואלכסונה Ms. K. (ed. בא', v. Rashi a. l.) the measure of the circumference of the town plus its diameter. B. Bath. 99a ודילמא בא' חזי קרימי perhaps the Cherubim in the Sanctuary were placed across the room; a. fr.

אֲלַכְסַנְדְּרִין, אֲלַכְסִין m. pl. (v. אֲלַכְסָא) *Alexandrians*, name of a *nut*, prob. *a species of pistachio.* Ab. Zar. 14a אלכסין ed. (Ms. M. אלכסנדרין, Ar. אכלסין). Cmp. אֶלְסַרִין.

אֲלֶכְסַנְדְּרָא pr. n. m. *Alexander.* Y. Dem. II, 22c top, (an Amora of a place called Tsadoka). Cant. R. to IV, 12; v. אַלְכְּסַנְדְּרִי.

אַלַכְּ, אֲלֶכְסַנְדְּרוֹס pr. n. m. *Alexander.* 1) A. the Great, מוקדון the Macedonian. Targ. Cant. VI, 8; Targ. II, Esth. I, 2.—Tam. 31b; a. fr.—2) name of a judge and of a robber. Y. Ber. IX, 13b top (for אלכסנדריאה ib. read our w.).

אֲלֶכְסַנְדְּרִי m. 1) *Alexandrian.* Sifra B'ḥukk. chap. V, Lulianus the Alex.—2) pr. n. m. *Alexandri*, an Amora. Y. R. Hash. IV, 59c bot; a. e.—Cant. R. to IV, 2 דרא . . . . (corr. acc.).—3) v. אַלַכְסִין.—*Pl.* אֲלֶכְסַנְדְּרִיִּים; fem. אֲלֶכְסַנְדְּרִיּוֹת. Men. 100a *Alexandrians.* Ib. 28b כוסות א' (Yalk. Ex. 369 ריוות . . . .) Alexandrian cups (lengthy and narrow). Tosef. Meg. III (II), 6 בח"כ של א' a Synagogue built by Alexandrians in Jerusalem.

אַלַכְּ, אֲלֶכְסַנְדְּרִיאָה, אֲלֶכְסַנְדְּרִיָא pr. n. pl. *Alexandria*, in Egypt. Targ. Ez. XXX, 15; a. e.—Y. Ḥag.

a. ed. חילסטון; Ms. וחלאסטון, וחילסטיון; v. Rabb. D. S. a. l.). Tosef. Men. IX, 9 (from which B. Bath. l. c. is quoted) אלסטון.

אֱלִיעֶזֶר pr. n. m. *Eliezer*, 1) servant of Abraham. Gen. R. s. 44; a. fr. 2) several Tanaim: a) E. ben Hyrcanus; E. b. Jacob, E. bar Zadok, disciples of R. Johanan b. Zaccai of the second gener.—b) E. b. Judah, E. b. Matathias; E. b. Ḥisma, of the third gener.—c) E. hak-Kappar, a late member of the fifth gener.

אֲלִיף, v. אַלַּף.

אלופיס, Y. Shebi. IV, 35c top, read אֶלְסִיס.

אֲלִיקָה* m. (ἕλιξ, acc. . . κα) *wind-lass* for launching ships. Y. Sabb. VII, 10c top, read: החן דמגפר אצין he who pitches wood for vessels or ropes for a wind-lass.

אֲלִיקִי, אֲלִיעִקִי* (a disguise of אלהים for the purpose of avoiding the utterance of the divine name, cmp. אֱלוֹהַּ) *by God! forsooth* (ironically). Pesik. Bahod. p. 104a אלי' אני תובע בה Ar. (ed. אל אחא, Ms. Oxf. אליקי אינו) forsooth, I shall propose to her, i. e. do you believe I shall &c.? Cant. R. to I, 4 אלעי' אני נותן וכ' forsooth (do you believe) I shall give &c. [V. Pesik. l. c. note 81.]

אֶלְיָקִים (b. h.) pr. n. m. *Eliakim.* Ab. Zar. 58a R. El. attendant of Rabba.

אלירא read אַפַּרְיָא.

אֱלִישָׁע pr. n. m. *Elisha*, 1) the prophet. Ber. 10b. Gen. R. s. 25; a. e.—2) E. ben Abuyah, surnamed אַחֵר, q. v. Aboth. IV, 20. M. Kat. 20a.—3) one E. surnamed בעל כנפים 'winged'. Sabb. 49a; 130a. Y. Ber. II, 4c bot.

בֵּי אֱלִישָׁפָט, v. בֵּילְשָׁפָט.

אֲלִית, v. אַלְיָת.

אֲלִיתָא f. ch.=h. אֲלִילִית *wailing woman. Pl.* אֲלִיתָא. Targ. Jer. IX, 16 (17) ed. Ven. אֲלִילְתָן, ed. Vien. אֲלִיתָא.

אֲלִיתָא* f.=אֲלִילִיתָא. Gen. R. s. 15, end; Pesik. Ron. p. 142b ובכיתא א' wailing and weeping; v. אֲלִילִיתָא.

אֲלִיתָא (אַלְיְתָא) f. ch.=h. אַלְיָה, *fat-tail.* Targ. Ex. XXIX, 22; a. e.—Ḥull. 127a בשמתא נרש . . . . ואליתיה excommunicated be Narash with its fat, skin and tail, i. e. all its inhabitants.

אִלְיְתָא or אִלְיוֹתָא f. (cmp. אַפּוֹן, אַפָּה &c.) 1) *fig-tree* (of a certain species).—א' בְּרַת name of a fig species. Gen. R. s. 15, end ברת א' וכ' Ar. (ed. אלי) it is called *brath alitha* (daughter of mourning, v. אֲלִילְתָא), because it has brought wailing and weeping into the world (as the fruit of the tree of knowledge).—2) *wood of the fig-tree*, used as kindling wood on the altar (h. form אֲלִיָּתָה). Tam. II, 4 (Mish. תא . . ., Talm. 29a תה . . . .). Yoma 24b. Y. ib. II, 39c top.—*Pl.* אֲלִיתוֹת. Par. III, 9.

II, 77[d]; a. fr.—Kel. XV, 1, v. next w.—Midr. Till. to Ps. XIX, a ship coming מא׳. V. אַכְסַנְדְּרָא.

אֶלֶכְסַנְדְּרִית f. *Alexandrian.* Kel. XV, 1 ספינה א׳ Mish. ed. (Talm. ed. אלכסנדריא ס׳) Alexandrian ship, i. e. Sea ship with water reservoirs. Sabb. 90[a], a. e. נחר א׳ Alex. nitron. Tosef. Nid. IV, 17 Cleopatra מלכת א׳ (ed. Zuck. יס׳—) Egyptian queen.—*Pl.* אֶלֶכְסַנְדְּרִיּוֹת, v. אֶלֶכְסַנְדְּרִי.

אָלַל (sec. r. of אול, v. אָוַל; cmp. עלל) 1) *to circle. Pi.* אִילֵּל *to go around; to espy, track.* Cant. R. beg. (play on תורה a. תוֹרָה) אחר ד״ת אִילַלְתָּ thou didst search after the words of the Law. Pesik. R. s. 47 *hafar* (Job XXXIX, 29) לשון מְאַלֵּל has the meaning of espying (ed. incorr. רלל, v. ed. Friedm. p. 190[b]).—[2) *to point out;* 3) *to tie around; to be strong;* v. אֵל, אֵלוּ I, אֵלָה, אֵילָן &c., a. אלם.]

אָלַל, *Pa.* אִלֵּיל ch. same. Targ. Num. XIII, 2; a. fr.—Deriv. מְאַלְּלָא, אַפְּלָא.

אֵלָל h., אַלָּל ch. m. (b. h. אֵלֶל Job XIII, 4; v. אֲלִיל; cmp. חֵלֶל) *soft, lax object,* whence *fatty substance, offal of meat.* Targ. Job. l. c.—Ḥull. IX, 1 (Gem. 121[a], diff. of opin. as to what kind of offal is meant in the Mish., v. מְרִיקָא). Ib. חא׳ חמכונס the offal gathered (as a ball). Zeb. III, 4.—Toh. I, 4 אֲלִיל. Meil. 7[a] כיון דלית ביה וכ׳ א׳ *ălal,* because there is no substantial value in it. Zeb. 35[a] פיגל בא׳ if one had an inappropriate thought about *ălal* of fowls (which is fit to eat).

אַלָּלָא or **אוּלָּלָא** m. (אַלַּל; cmp. b. h. דֶּרֶךְ) *treading the wine or olive press; quantity put into the press at a time.* B. Mets. 105[a] הא באתרא ..... בא׳ Ar. (ed. או׳) the one Rabbi treats of a place where they ordinarily put one *khor* (measure) into the press at a time, &c. Esth. R. to I, 2 (referring to Esth. l. c., and Neh. XIII, 15 'in those days'; play on *al'la* a. *al'lay;* v. next w.) וויי וכ׳ א׳ '*wine pressing*' (on Sabbath, Neh. l. c.) and 'woe' (persecution as punishment) were those days marked for.

אַלַּי (b. h.; v. אלי II, ילל) *woe.* Lev. R. s. 17, a. e.; v. next w. Tanḥ. Aḥaré 2, אלילים (corr. acc.); ed. Bub. 3.

אַלַּיָּא m. pl. (v. preced.) *woe-makers,* a word coined for playing on הוֹלְלִים (Ps. LXXV, 5, a. e.). Lev. R. s. 20; a. e.; v. וַוּיַנָּיָא for correct vers.

אָלַם (b. h.; אל, v. אָלַל) 1) [to surround]; *to connect, tie* (cmp. אסר. חגר); intr. *to be tied up, excluded, lonely, mute;* v. אִלְּמוֹן, אִלְּמָנָה II, אִלֵּם.—2) *to grow, be strong,* v. אֵלָם. Cmp. אִלְמוֹן I. [Cmp. אֵלָם Ps. LVIII, 2, LXX ἄρα, a. v. אוּלָם I.]

אֵלָם ch., intr. אִתְּלֵם (אִתַּלֵּם *Pa.,* עלים) (v. preced.) 1) *to be* or *grow strong, to grow.* Targ. I Chr. XXII, 12 (13) אֵלַם (h. text אֱמֶץ, Var. עילם). Targ. O. Deut. XXXI, 6; 7; 23 ed. Vien. א׳ (ed. Berl. ע׳, v. Berl. Targ. O. II, p. 59).—B. Bath. 124[a]; 135[b] (he left them) דיקלא וא׳ a slender palm-tree and it grew thick.—2) *to tie,* v. אֲלוּמָא.—3) *to be mute;* v. Ithp.

Pa. אִלֵּם 1) *to be strong,* v. supra.—2) *to strengthen, support.* Targ. II Chr. XI, 17; a. e. Part. pass. f. מְאֻלְּמָא *resolved, insisting upon.* Targ. Ruth I, 18 (h. text מתאמצת).—B. Kam. 90[a] רבנן וכ׳ אַלְּמוּהָ the Rabbis fortified the husband's right (gave him superior privileges). Kidd. 43[a] אַלְּמוּהָ קא מְאַלְּמְנָא למילתיה (Rashi אַלְּמוּהָ) we (the court) give him privileges.—3) *to overpower.* Sabb. 156[b] אַלְּמִיה יצריה his appetite overwhelmed him.

Ithpa. אִתְאַלֵּם 1) *to make one's self strong, to summon strength.* Targ. Job XXXVI, 19.—2) *to become mute, be silenced.* Targ. Ps. XXXIX, 10. Targ. Koh. XII, 6. [Targ. Ps. XC, 10 מִתְאַלְּמִין (for h. text בָּחַם?). [Targ. Job VI, 6 Ms. Vers. מִתְאַלֵּם (?), h. text תחלמות.]

אִלֵּם, אִלֵּם m. (b. h.; v. אָלַם 1) cmp. חֵרֵשׁ) *mute, unable to speak,* also *ignorant.* Ter. I, 6; a. fr.—Ruth. R. to IV, 1 (ref. to *almoni,* Ruth. l. c.) א׳ הירה מד״ת he was unable to speak of (excluded from) the Law (ignorant).—*Pl.* אִילְּמִין אִלְּמִים. Snh. 71[a]; 100[a].—Fem. אִלֶּמֶת, אִילֶּמֶת. Num. R. s. 9. Ḥull. 79[a]. Sot. 10[b] אר׳; a. e.

אַלּוּמָא, אִילּוּמָא, אִלְּמָא ch. same. Targ. Ex. IV, 11.—*Pl.* אִילְּמֵי &c. Ḥag. 3[a]; Yalk. Ex. 356; Deut. 440. [Ḥull. 76[b] חד אילמא, v. אִלֵּימָא II, 2.]

אַלְּמָא *strong,* v. אַלִּימָא.

אַלְּמָא m. (cmp. b. h. אֵלֶם, v. אָלַם) *confirmation;* (dial. term) *consequently.* Pes. 2[b] א׳ אור וכ׳ consequently *ôr* means day-light. Sabb. 151[a]; a. fr.

אַלְּמָה, אַלְּמָא (=על למה) *why?, wherefore?* Erub. 3[a] אלמא אמר וכ׳ why did R... say &c.?—Yoma 2[b] אלמה לא ניבעי וכ׳ why should separation not be required &c.?; a. fr.

אַלְמוּג m. (b. h. עצי אלמגים, ע׳ אלגומים) 1) *red coral.* Tosef. Kel. B. Mets. III, 13; Kel. XIII, 6; Sabb. 59[b]; Y. ib. VI, 8[b] top.—2) pl. אַלְמוּגִּין, אַלְמוּגִּים *a species of cedar-tree,* prob. *coral-wood* (v. infra as to various opinions). R. Hash. 23[a]; B. Bath. 80[b] sq. א׳ כסיתא *almugim* is coral (apparently a confusion of *coral* and *coral-wood*). Y. Keth. VII, end, 31[d] א׳ אלוים *alm.* is the aloe-wood (agallochum); (Gen. R. s. 15 beg. אלוס Ar., ed. אלום, אלונים corr. acc.). Pesik. R. s. 33 (ref. to II Chr. II, 7 a. I Kings X, 12); v. גלומי.

אַלְמוּגָּא, pl. אַלְמוּגַּיָּא ch. same. Targ. I Kings X, 11; 12. II Chr. IX, 10; 11.

אַלְמוֹן I m. (v. אלם) *a cedar species, oak* [or *terebinth*]. *Pl.* אַלְמוֹנִים. R. Hash. 23[a]; B. Bath. 80[b]; v. בּוּטְמָא a. בְּלוּט.

אַלְמוֹן II m. (b. h. אַלְמָן, v. אלם) [*tied up, secluded;* cmp. Targ. I Sam. XXI, 3 טמיר for h. אלמני] *widower.* Keth. 7[b]; a. fr.

אַלְמוֹנִי m. (b. h. אַלְמֹנִי *unnamed, unknown,* v. preced.) pr. n. m. *Almoni.* Ruth R. to IV, 1 פלני א׳ וכ׳ the man's name was Ploni Almoni. Cmp. אֶלֶם.

אַלְמִיג Tosef. Kel. B. Mets. III, 13 read אַלְמוּג.

***אִלְמִין** m. (prob. corrupt., for לִימִין λιμήν) *harbor.* Y. Succ. II, beg. 52[d] בנתונה בא׳ when the ship lies in port.

אִילֵּי, אִלְמָלֵי, אִלְמָלֵא 1) (=אילו־מא־לָא) *if in any way not, if not, but for* (usu. without verb or followed by שֶׁ־ or דְּ־; cmp. אִלְמָלֵא I, 1). Snh. 49ª א׳ דוד וכ׳ but for David (studying the Law), Joab could wage no war. Meg. 12ᵇ א׳ אגרות וכ׳ but for the previous letters. Tanḥ. Ḥukkath 1 (ed. Bub. 1 אם לא); a. fr.—2)(=אילו־מא־לָא: cmp. אִלְמָלֵא I, 2) *if indeed.* Meg. 24ᵇ אלמלי אתה לוי [Ms. M. אלמלא לוי אתה) if thou wert a Levite. Keth. 33ᵇ אלמלא נגדוה וכ׳ if they had lashed Hananiah &c. Sabb. 118ᵇ; a. fr. [A differentiation of spelling which may have existed for the two opposite meanings of our w., is untraceable; v. Lowe, Pesachim, p. 28.] Cmp. אִילּוּלֵי.

אִלְמֵן (deriv. of next w.) *to reduce to widowhood, bereave, desert.* Pes. 49ª ומאלמן את אשתו will be forced to desert his wife (to leave his home).—*Nithpa.* נִתְאַלְמְנָה *to become a widow.* Y. Keth. II, beg. 26ª (Mishn. ed., a. Talm. Bab. נִתְאָרְמְלָה, v. אִרְמֵל).

אַלְמָנָה f. (b. h.; v. אַלְמוֹן) *widow.* Keth. I, 1; 2, v. אַרוּסִין. Kidd. 75ª אַלְמָנַת עיסה the widow of one of spurious descent; v. עִיסָּה; a. fr. Trnsf. א׳ דלת a *frameless* door (or *made of one piece*). Erub. 101ª; v. נְשָׁמָה.—Denom.

אַלְמָנוּת f. (b. h.) *widowhood.* B. Bath. VI, 4 בית א׳ (98ᵇ; Ms. M. אַרְמָלוּת) a house in which to live in case of widowhood. Yeb. 45ª; a. e. Y. Keth. V, 29ᵈ bot. הרי אני מיגדת אַלְמְנוּתִי, v. אָגַד II.

אלנמיאות, v. אֲלוּנְטִית I.

אֲלוּנִיסְטִין, אֲלַנְסְטִי (read אלוי׳ ἑλληνιστί) *Hellenic, in Greek.* Tanḥ. Tsav, 2 [a gloss] לשון א׳ קטבך קמאב״א in Greek *katab'kha* (Hos. XIII, 14) means κατάβα *descend;* v. Yalk. Jer. 333. Y. Sot. VII, beg. 21ᵇ שמע קלון קריין שמע אלונ׳ heard them read the *Sh'ma* in Greek.

אֲלוּנְקִי, אֲלַנְקִי* f. pl. (=על־ענקא *on the neck*) *poles used to carry burdens on the shoulder of two or more persons* (v. Sm. Ant. s. v. *Falangæ, phalangæ,* which is of Semitic origin). Bets. 25ᵇ what means 'provided no carrying on shoulders takes place'? Ans. באלנקי . . . . Ar., Ms. M. (ed. באלו׳) by means of *alanke* (phalangæ). Ib. למיפק באלו׳ ed. (Ms. באל׳) to be taken out &c. (carried in a sedan chair through which poles are put). Ib. Am. and Mar Zut. allowed themselves to be carried on shoulders of men בשבתא דריגלא באלנ׳ Ar., Ms. M. (ed. our w. absent) on a Sabbath during the festive week on phalangæ (to the lecture room). V. בְּלוּנְקִי.

אַלַּס, *Pa.* אַלֵּס, אֲלֵיס (contr. of אלעס, v. לעס) *to craunch, bite.* B. Kam. 84ª. Git. 70ª.

אַלַּס pr. n. m. *Alas* (Valens; v. וָולָס) 1) an Amora. Y. Kil. I, 27ª top.—2)(?) Snh. 64ª Sabta son of A.; v. אַבְּלַס.

אַלַּס, אַלָּס pr. n. *Hellas* (=Græcia Magna). [That Italian places are meant in quot. below, is obvious from Targ. Ezek. XXVII, 7, v. אִירַטָּלְיָא.] Targ. Y. I Gen. X, 4 א׳ ודטרסס (h. text אלישה ותרשיש) Hellas and Taras (Tarentum, v. טָרַסִיס); Targ. Y. II ib.; Y. Meg. I, 71ᵇ bot. אלסטרסס; Gen. R. s. 37, beg. אלוסטרוס, אלסיט׳ (corr. acc.). [Targ. Y. a. Midr. reflect geograph. a. ethnograph. conditions and notions of their own days.]

(אילוסיס) אֲלִיסִיס, אֲלִסִיס* [the final ס freq. read ם in ed., as אֲלִירִסִים &c.] f. (v. אֲלִירִים) pr. n. pl. *Ilsis* &c. (grottoes near Tiberias; v. Jos. B. J. II, 20, 6) *ruins* of fortified caves. Koh. R. to III, 9 אלס׳. Y. Shebi. IV, 35ᶜ top אליפיס; Gen. R. s. 34 אילטיס; Ruth. R. to I, 17 אילוסיס (או׳); Yalk. Ezek. 351 אלפטס; cmp. בְּטִירָא a. אִירַצְטַדִין.

אֲלִצְרִין, v. אִלְצְרִין.

לְעָזָר, אֶלְעָזָר pr. n. m. *Elazar.* 1) E. b. Poïra, counsellor of John Hyrcanus. Kidd. 66ª.—2) Several Tanaim: a) E. b. Azarian; E. b. Arakh. of the second generation; b) E. b. P'rata; E. of Modim, of the third gener. —c) E. b. Jacob; E. b. Shamua; E. b. Simon (bar Yoḥai); E. b. R. Yose the Galilean, of the fourth gener.—3) Several Amoraim: a) E. b. Antigonus; E. b. R. Yannai, of the second gener. Y. Ber. V, 9ᵇ bot.; a. e.—b) E. bar Abina. Ib. I, 3ᶜ bot.—c) R. Lazar or E. (in Babli E. b. P'dath) one of the most renowned Amoraim of the third gener. Erub. 65ᵇ; a. v. fr.

אַלְעִירְקִי, v. אֶלְיוֹקִי.

אֶלֶף (b. h.) *thousand. Du.* אַלְפַּיִם.—*Pl.* אַלְפִּים. א׳—אַלְפִּים *a million.* Gen. R. s. 8 שני א׳; a. fr.—Ex. R. s. 5 אַלְפַּיִם *two thousand* (men); a. e.

אַלְפָּא, אַלָּף I, **אַלָּף** ch. same. Targ. O. Ex. XXXVIII, 25 אַלְפָּא ed. Berl. (Y. אלפא); a. fr.—Snh. 95ᵇ חד א׳ one thousand. Bekh. 8ᵇ מאה א׳ זוזי one hundred thousand zuz; a. fr.—*Pl.* אַלְפִּין, אַלְפַּיָּא. Targ. Ex. XXXVIII, 26; a. fr. Targ. I Sam. XVIII, 8; a. fr.—Y. Dem. VII, 26ᵇ bot.; a. fr.

אַלָּף II, **(יִלֵּיף) אֵלֵּיף** (h. אָלַף, √לף *to join, be joined) to become used; to learn, study, train one's self.*—אָלֵיף *accustomed, used to.* Targ. I Sam. XVII, 39. Targ. O. Num. XXII, 30.—Targ. Deut. V, 1; a. fr. (v. also יִלֵּיף). —Cant. R. to II, 2 צבי רבי דיילוף would you like to study? B. Bath. 111ᵇ top גוד לירת דין צבי למילף take me away from here, this man has no desire to learn (but only to argue). Taan. 4ª man is bound למֵילַף נפשיה בניחותא [prob. לְמַלֵּיף, v. infra] to train himself to be gentle; a. fr.

Pa. אַלֵּיף, אַלֵּף *to train, teach.* Targ. Ps. XVIII, 35 מַלֵּיף (=מְאַלֵּף). Targ. Prov. XI, 25; a. fr.—Koh. to IX, 10 thou didst emigrate למילף for the sake of studying, והוא גלי לאַלָּפָא but he emigrated for the sake of teaching. Y. Dem. I, 22ª top ולא כן אַלָּפָן רבי (not אילּ׳) did you not teach us thus?—א׳ זכו—, v. infra.

Af. אוֹלִיף as *Pa.* Lev. R. s. 30 מוֹלִיף (מַלֵּיף) עלי זכו offers arguments in my favor.

Ithpa. אִתְאַלַּף *to exercise, practice, exert one's self.* Targ. Is. II, 4; XXVI, 9.

אל״ף *Alef*, the first letter of the Alphabet. Y. Snh. I, 18[a] bot.; a. fr. Y. Yeb. IV, 6[a] כל שחוא בח״ר רבה באל״ף רבא (referring to *harbah arbeh* Gen. III, 16) the embryo that counts *harbah* with Hé, (the numerical value being 212—days), will grow; that which counts *arbeh* with Alef (i. e. 208 days, or less than seven months) will lie down (die); (cmp. הַרְבָּה for differ. versions).—B. Bath. 168[b] א׳ בית וכ׳ mere Alef Beth (arbitrary words). Gen. R. s. 1 תא׳ קרא תגר the Alef complained.—Y. Sabb. XVI, 15[c] top א׳ בר״ת אחד one of the alphabetical acrostics (chapters) of Lamentations.—*Pl.* אלפ״ין. Sabb.103[b]. Ex. R. s. 38; a. e.—אָאִרְן. Y. Ber. II, 4[d] bot. they pronounce עיינין א׳ Ayins like Alefs.—[Sabb. 103[b] אלף אלף דאאזרך וכ׳ ed. (Ms. M. omits דאאזרך) they differ as to one who wrote on the Sabbath two such letters as Alef, Alef (of *ăazzerkha* Is. XLV, 5) being merely vowels; v. בגלמורי.]

אלפ״א 1) ch. *Alfa*=Alef. Cant. R. beg. the poet כר עברד א׳ ביתי״א when writing alphabetical acrostics. Lam. R. introd. (R. Ḥama b. Ḥ.) מן תלתא תלתא פסוקי בא׳ ביתי״א belonging to the alphab. acrostics (in Lamentations) of three verses for each letter.; a. fr.—2) (ἄλφα) *Alpha*, the first letter of the Greek Alphabet. Shek. III, 2. Men. VIII, 1 א׳ לסולת best quality of flour. Ib. 6.

אַלָּפָא, v. אַלַּף I.

אַלָּפָא *ship*, v. אִילְפָא.

אַלְפַבֵּטָרִין m. pl. (ἀλφαβητάριον) *alphabetic acrostics, songs*. Ruth R. to III, 13 (ed. אלפנטרין, אלפבתרין, corr. acc.).

אַלְפְּבִיטָא m., pl. אַלְפְּבִיטִין same. Koh. R. to I, 13; v. אלפ״א.

אלפנטרין, אלפבתרין, v. אלפבטרין.

אִילְפַּס, אַלְפַּס c. (=לֶפֶס q. v.) *a tightly covered pot, stew-pot*, contrad. to קדירה a boiling pot. Ned. 51[a] a dish goes first in a pot קודם שיורד לאי׳ before it is put in a stew-pot for steaming. Y. Ḥall. I, 58[a] top.—Pes. 37[a] מעשה אי׳ *stew*.—Gen. R. s. 1, end כא׳ וכיסויו as a pot with its lid.—*Pl.* אִילְפָּסִין. Bets. 32[a], v. אִירוֹנִית.

***אַלְסָרִין, אַלְצָרִין** m. pl. (Syr. אלסרא P. Sm. 155; 212; an abbrev. of אלבסנדרין, v. אַלְבָּסִין) *a species of pistachio* (tree or fruit). Y. Dem. II, beg. 22[b]; Y. Maasr. I, 48[d] bot. אלצ׳.—Tosef. ib. I, 1 אילס׳. Ib. III, 14 אִילָאסָרִין ed. Zuck. (Var. אלרסין).

***אלקולאון, אלקולאון** Cant. R. to I, 11 שלמד אונקלס בדעתו של חקב״ה א׳, a corruption; read: שלמד בן אחותו של הדרייניוס (עקילס); cmp. Tanḥ. Mishp. 5. [The entire clause seems to be a gloss.]

***אַלְקוֹם** (b. h.) a symbolized pr. n.: *No-Standing*. Y. R. Hash. I, 57[a] bot. ומלך א׳ עמו but the King (the Lord)—no standing (on his decrees) is with him; he desires not to insist upon his decrees (but permits repentance to set them aside).

אלקטו, אילקט, אלקט, v. next w.

אִילְ, אֲלַקְטִי f. (ἐλικτή, sub. κλῖμαξ; v. also הֵילְקֵט) *winding staircase*. Tosef. Erub. VIII, 11 (V, end) five compartments חפתוחות לא׳ ed. Zuck. (ed. אלקט) opening towards a common winding staircase. Ib. ואסורין בהילקטי ed. Zuck. (ed. באלקטון, Var. בדיאלקטו corr. acc.) and are forbidden the use of &c.

אֲלַקְטִית f., pl. אֲלַקְטִיּוֹת (לקט, v. הֵילֵקֵט) *stack of grain, shed for stacks* in the field. [Comment. fr. קריט summer.] Maasr. III, 7 the stores in חבורגנין והא׳ (Ms. M. אלנקטיות) turrets and sheds in the field are exempt from tithes (until brought home).

אֲלָקִים, אֲלָקָא=אֱלָהִים, אֱלָהָא, v. אֱלוֹהַּ.

אלקים Pesik. R. s. 21, ed. Fr. p. 108[a], read ולוקרוס, v. גַּיְרוּס.

אַרְקַבְטָא, אַרְקַפְטָא, אַלְקַפְטָא m. (ἀργαπέτης, ארגבטא, Palm. inscript., Zeitschr. der Deutsch. Morgenl. Ges. XVIII, 89—90; Syr. ארזבד, Pers. arzabedes; v. Perl. Et. St. p. 105) *Arkafta*, a high dignitary in Persia. Targ. Y. Gen. XLI, 44 (ed. Vienna אַלְקַפְטַע); a. e.—Shebu. 6[b] אלקפ׳. Y. ib. I, 32[d] bot. ארקב׳. Y. Ber. II, 5[a] top Ar. (ed. בסא . . ., corr. acc.).—Zeb. 96[b] (prov.) ארקפת׳ נקטן בידד ריחד׳ אתי ליתי ליד Ms. M. (ed. . . . אלקפתא נקטן ריחא) the Ark. took *us* by the hand, and the scent came into the hand (undue pride of accidental acquaintances.

אלקפרין, v. אַקְלַפְרִין.

אַלְקַפְטָא=אַלְקַפְטָא.

אִילַ, אֲלַרְיָא f. (ἱλάρια) *day of rejoicing*, both private and public; esp. *days of public rejoicings appointed by a new emperor, consisting of games, masquerades* &c. Pesik. Sh'mini p. 193[b] while the King is engaged בא׳ שלו וכ׳ in his hilaria, ask of him what you need. Cant. R. to IV, 4 לא חיו עומדין באלירא וכ׳ (corr. acc.) (at Mount Sinai) they did not stand (as) in hilaria, but in awe, trembling &c.

***אלריא** *a disease;* prob. a corruption of אִילַרְיָא (εἰλεός, ileus) *iliac passion, spasm of the abdominal muscles connected with vomiting*. Git. 70[a] מיושב אחזתו א׳ Ar. (ed. דלריא as in the sentence following).

אַלְתָּא, אַלְוָתָא (**אַלּוּתָא**) f. ch. (=h. אֵלָה) *post, pole, door-post*. Targ. Josh. XXIV, 26 (ed. Vien. I אילנא).—*Pl.* (of אלותא) אַלְוָתָא. Targ. Is. VI, 4 אַלְוָוֹת (ed. Vien. אֵילְוָוֹת.) B. Bath. 73[a] ומחינן ליה באלוותא Rashi (ed., sing. אלותא) and we struck it with clubs; v., however, אַלְוָתָא. Bets. 33[b] ויהיב לן א׳ and gave us each several branches (Rashi), v., however, אַלְוָתָא.

אַלְתּוֹסְבְּרָאוֹת m. (תּוֹסְבְּרָא, a. תוס, v. עַל=אַל-) *comes thesaurorum, chief-treasurer*. Midr. Till. to Ps. XV *magor* (his resort, stores) that is א׳ שלו his (the Roman Emperor's) chief treasurer (or plur. treasurers).

אַלְתִּית f. *Iltith*, name of a large fish (prob. from its place, v. חוּלְתָּא). Makhsh. VI, 3 (Mish. ed. אלתות). Tosef. Kel. B. Mets. V, 7.

אַלַּתַּר (=עַל־אַתַּר) *on the spot, forthwith*, always with לְ־. Gitt. III, 3 (Mish. Talm. Y. על אתר). R. Hash. 6ª; a. v. fr. (in Hebr. phraseol.).

אִם (b. h.; cmp. a. אוֹ) 1) *if, when*. Mekh. Yithro, end כל א׳ שבתורה רשות every *Im* (If) in the Torah refers to voluntary actions (which you may or may not do) except three &c. Y. Gitt. VII, 48ᵈ בגין דאמר א׳ because he said, *If* (I die), i. e. conditional divorce. Succ. 53ª אנא כאן א׳ when I am here; a. fr.—2) *whether*. Yoma III, 1; a. fr.—א׳ . . . א׳ *whether . . . or*. Y. Pes. VI, beg. 33ª א׳ פסח וכ׳ whether or not the Passover ceremonies supersede the Sabbath; a. fr. [Ib. אם רש תוחלת read אפשר רש וכ׳, as before.]—אִם כֵּן (abbrev. א״כ) *if this be so*. Ber. I, 1; a. fr.—אֶלָּא אִם כֵּן (abbr. אא״כ) *only when indeed, not until, unless*. Keth. 76ª; a. fr.

אֵם f. (b. h.; אמם, אמה, √אם; *to press, embrace, join, support, lead;* v. אמן, אמר, אמץ &c.; cmp. אָב) 1) *mother*, freq.=*my mother*. Sabb. 134ª; a. fr.—Y. M. Kat. III, beg. 81ᶜ הניח חק אמו left his mother's lap (Palestine).—Num. R. s. 10 (ref. to *immo* Prov. XXXI, 1) אמו זו . . . התורה וכ׳ 'his mother' that means the Law which trained Solomon and which is called a mother of those studying it, as you read (Prov. II, 3; text אֵם is read אֵם *ēm*).—2) *womb, mouth of the womb*. Ḥull. III, 2 (54ª) נימלה חאם וכ׳ if the mouth of the womb is absent, cut out. Bekh. IV, 4 (28ᵇ).—Trnsf. *legitimate existence, authority*. Succ. 6ᵇ, a. fr. יש א׳ למסורת the traditional Scripture text (letters without vowels) is authoritative in Biblical interpretation, opp. יש א׳ למקרא the traditional reading (vowels) must guide us, e. g. בחלב (Ex. XXIII, 19) may be read בַּחֶלֶב as the traditional vocalization, or בְּחֵלֶב *in the fat of*.—*Pl.* אִמָּהוֹת, אִרְמָהוֹת. Kidd. IV, 4 her genealogy must be traced back ארבע א׳ to the mothers of four generations (on each side) which is eight mothers. Y. Snh. II, 20ᵇ bot. they are not אלא אִמָּהוֹת אִרְמָהוֹת maid-servants but mothers (of the nation).—Trnsf. א׳ של בצלים *seed-onions*. Peah III, 4. Erub. 29ª; a. e.—Ch. אִמָּא. [Koh. R. to XII, 7 א׳ דבצלי, v. אַמָּה.]

אִמָּא, v. אִימָּא.

אַמָּא *cubit*, v. אַמְתָּא.

אִמָּא I, **אָמָּא** f.=h. אָמָּה. Targ. O. Deut. XXIII, 18; v. אַמְהָא.

אֲמַר II, fut. יֵימַר, imper. אֵימָא (√אם *to join*, v. אמר) *to say, speak, think*. Targ. Y. Gen. XXXIII, 10.—Freq. in Talmud.—אפילו תימא even if you will say, i. e. it may come right even if you assume that &c. Succ. 13ᵇ; a. fr.—מי לֵימָא, נֵימָא (מי), or לימא must it be said, *does it mean to say?* Ib.; a. fr.—וכי תימא (ואי) and if you should object. Ib.; a. fr.—אלא אימא but rather say, i. e. the correct version is. Ib.; a. fr.—אימא סיפא now read the second clause, i. e. how will you understand &c.? Ber. 21ᵇ; a. fr.—אֵימָא I might think. Ib.; a. fr.—הוה אמינא I might have thought, I might have been led to believe. Erub. 74ᵇ מאי הוה א׳ what might I have been led to believe?; a. fr.—נימא כוותיה let him express his opinion in agreement with his authority, i. e. why does he not say so expressly? Taan. 3ª; a. fr.—Pes. 7ᵇ תיכי נימא what else should he say? נימא למול should he use the expression *lamol?*—Gitt. 47ᵇ, a. fr. ס״ד אמינא it may occur to you to think; v. הַשְׁתָּא. Yoma 85ᵇ אי הואי התם הוה אמינא had I been there, I should have said.—קאמינא=קא אמינא I say, speak of, v. קָא. Gitt. 47ᵇ; a. fr.

אִימָּאוֹס, אַמָּאוֹס pr. n. pl. (Ἐμμαούς, Ἀμμαούς, hellenized form of חמת, חמתה) *Emmaus, Ammaus*, a town in the plain of Judæa (or Philistæa), renowned, in Talmudic days, for its warm springs and luxurious life. Koh. R. to VII, 7, a. e. [Ib. 11 אימונים prob. אימאוס.] Cmp. דימסית. [Other forms: עמאוס, עמיס, עמאום, אמאום, עמאים. For other places by that name, v. Neub. Géogr. p. 100.]

אַמַּאי (=אַמָּה־מַּאי=עַל מַאי) *wherefore? why?* א׳ לא *why not?* Sabb. 48ª. Erub. 70ª; a. v. fr.

אַמַּאן (=עַל מַאן) *to whom?*, v. אַ־ and מַאן.

אַמְבּוּדָא, אַמְבּוּתָא m. (Pers. anbûh, Perl. Et. St. p. 18; cmp., however, מבוא עם Ezek. XXXIII, 31) *crowd, escort*. Yoma 87ª; Snh. 7ᵇ. Succ. 55ª.

אַמְבּוֹל m., *pl.* אַמְבּוֹלִין (=עִינְבּוֹל; ענב) *little grape*, i. e. *clapper* in the bell. Y. Sabb. VI, beg. 7ᵈ עשה להן אמבולי (corr. acc.) he put clappers in. V. אִנְבּוֹל.

***אַמְבּוֹנְיָא**, Lev. R. s. 5 על א׳ דסדום Ar. (ed. by cler. error אילנייא) read אַמְבַּטְיָא *towers, battlements*; v. אַנְבַּטֵי.

אִנְבּוּרְקָא, אִמְבּוּרִיקְלוֹן, אַמְבּוּרְקְלוֹן m. f. (ἐμβούρτκλον, imburuclum, corrupt. of involucrum, D. C. s. v.) *wrapper, cover, bundle*. Y. B. Mets. IV, beg. 9ᶜ חמוחלוקם א . . . ין באי Ar. (read ון . . . . .; ed. אברוקלון באמבירוקלון, corr. acc.) if one exchanges one bundle for another; cmp. צירבור ibid.—*Pl.* אִנְבּוּרְקָרָאוֹת. B. Kam. 114ᵇ ed. (Ar. אנבקראות, Ms. M. אגבו׳, v. Rabb. D. S. a. l. note).

אַמְבַּטִּי, אַמְבַּטְתָּא f. (√בט, v. אַבְטָא; מ inserted) *bath-tub, bathing reservoir*. Ned. IV, 4 (Var. טיא . . .). Ḥag. 15ª אב׳ Ar. (ed. אמב׳); a. fr.—*Pl.* אַמְבַּטְיוֹת, אַמְבַּטָּאוֹת (אמבטיאות). Y. Sabb. III, 6ª.—Bab. ib. 40ª אמבטי׳ (Ar. אבטאות); Tosef. ib. III (IV), 3 ed. Zuck. אבטאות (Var. אמבטאות) baths in large cities with ambulatories (v. Sm. Ant. s. v. *Baths*). [Y. Pes. III, beg. 29ᵈ א׳ של בצק (?), prob. a corruption.] Cmp. בְּטַח II.

***אַמְבַּטְיס** m. (ἀναβάτης, contr. ἀμβάτης) prop. *rider, traveller* on horseback &c.; hence (sub. חמור) *an ass used for marching* through the desert alongside of

(and sometimes tied to) the camel. Y. Sabb. V, 7[b] top מהו א׳ what is an *ambates?* חמר סלק the ass of the traveller (from Egypt to Asia). Y. Kel. VIII, 31[c] אבחנוס, אבוחנס (corr. acc.). V. לִיבְּהָקוֹס.

אַמְבַּטְיָתָא f. (deriv. of אמבטי) *water of the bath-tub, waste of the bath-tub.* Y. Sabb. VIII, 11[c] (גו׳) החן דמשזג א׳ וכ׳ he who washes (his anus) in &c., is liable to a disease of the rectum.

***אמבירוס**, read אַמְפִּירוֹס m. (ἔμπυρος) *fire-scathed.* Midr. Till. to Ps. XXII, v. אִירְמוּס.

אַמְבָּרָא m. (cmp. עִבּוּרָא; מ׳ inserted) *crop, store.* Keth. 105[a] smelt at (was an expert of) א׳ דחמרא (Rashi, pl.) wine stores.—*Pl.* אַמְבָּרֵי. Gitt. 56[a] קלנהו לחנהו א׳ וכ׳ set fire to all those stores of wheat and barley.

אַמְגוּזָא m. (=אגוזא, v. foreg.) *nut.* Sabb. 109[b] מא׳ אלרבא וכ׳ from eating a nut on an empty stomach. Men. 35[a] כי א׳ in the shape of a nut; a. e.—*Pl.* אֲמְגוּזֵי. Ḥull. 59[a]. B. Mets. 60[a].

אַמְגּוּשָׁא m. (h. מָגוּשׁ) *magus, magian,* a Persian priest and interpreter of dreams; *magician, sorcerer.* Targ. Y. I Ex. VII, 15; VIII, 16.—B. Beth. 58[a]. Yoma 35[a] (Ḥull. 62[b]) פרוה א׳ Parvah is the name of a Persian magus after whom the cell in the Temple was named.—Sabb. 75[a] א׳ רב ושמואל Var. (read אַמְגּוּשְׁתָּא).—*Pl.* אַמְגּוּשֵׁי. Snh. 98[a] אי בטלי יהירי בטלי א׳ when (in Israel) the haughty shall cease to exist, the magians (among the Persians) shall cease.

אַמְגּוּשִׁי m. (v. preced.) *a follower of magianism, believer in sorcery.* M. Kat. 18[a].

אַמְגּוּשְׁתָּא f. (deriv. of preced. ws.) *magianism, magian practices.* Sabb. 75[a] א׳ רב ושמואל Ms. M. (ed. מגושתא, Var. אמגושא) as to magianism Rab and Samuel differ, one declaring it to be sorcery, the other—blasphemy.

***אַמְגַּיִּירְתִּית** *referring to (the blood) which made him a proselyte* (circumcision). Y. Ab. Zar. II, 41[a] top ולא חוון אלא א׳ his visions as to bloodshed had reference only to that (blood) which made him &c.; v. גּוֹר.

אָמַד (√מד; v. מָדַד) *to form an approximate estimate, to guess; to appraise, judge, deliver an expert's opinion.* Erub. 58[b] אומדו וכ׳ he forms an approximate estimate of the height of the hill, and passes on. Snh. 78[b] אָמְדוּהוּ למיתה they (the experts) declared his injuries to be fatal; (Y. ib. IX, 27[a] bot., also עמד׳) א׳ לחיים the opinion was that he would recover; a. fr.—Ḥull. 51[a] אמדה נפשה the animal before taking a leap measures its strength.

Hif. הֶאֱמִיד same. Gen. R. s. 64 שהאמידו אותה they had appraised it (the field,—as to how much it would yield). V. אוּמָד.

אֲמַד ch. same. Bekh. 61[a] להכי אמדתיך I guessed this was thy intention. Keth. 68[a] הא דאמידניה in the one case it means that we have formed an opinion about him (know whether he is stingy or liberal).—*Part. pass.* אָמִיד. Arakh. 20[a] הא א׳ וקאי he stands appraised, he has been valued before this.—Hence אָמִיד *believed to be wealthy.* B. Kam. 62[a] א׳ אירגיש. Keth. 85[b] ידענא ביה דלא א׳ I know he is not rich. B. Bath. 8[b].—Ib. 52[a] אם אֲמִידָא לך if you believe her to be wealthy. V. אוּמְדָנָא.

***אַמִּידְלָא, אַמַּדְלָא** m. (=על מידי, על מדלא; דלי; cmp. דָּלִית) *watchman's lodge on top of trees.* Sabb. 155[a] דרגא דא׳ Ar., Ms. M. (ed. דמַדְלָא) ladder for climbing up to the lodge.

אמדלאי a word in a charm formula. Sabb. 67[a] Ms. M. a. Ar. (ed. אמרלאי).

***אַמְדְּרוֹמָת**=אִי מְהִ׳ *or from Daromah.* Y. Hor. III, end, 48[c].

אַמָּה f. (b. h.; אמם, v. אֵם) 1) *fore-arm, arm.* Sot. 12[b]; Ex. R. s. 1 אמתה חד אמר ידה the word אמתה (Ex. II, 5)—one says it means אַמָּתָהּ, her arm, the other says it means אֲמָתָהּ, her maid-servant (v. אָמָה).—Lam. R. introd. (R. Josh. 2) א׳ דבצלי׳ an arm (direction-post) &c.; v. בְּצַל; Koh. R. to XII, 7 אם.—חשחי (בית) אַמַּת the arm up to the axilla, *arm-pit,* name of an opening in a Temple door; v. however, infra. 4).—2) *cubit,* a measure equal to the distance from the elbow to the tip of the middle-finger. Keth. 5[b]; Men. 11[a] זו א׳ this one (the middle-finger) is used for defining the cubit measure. Kel. XVII, 10 אַמּוֹת חבנין וכ׳ the standard cubit of the Temple proportions was six, that of the vessels five hand-breadths. Sabb. 31[a] א׳ חבנין the builder's cubit (instrument).—א׳ על א׳ square-cubit. Yoma 31[a]; a. e.—Zeb. 62[b] א׳ גדומה (גרומה); Y. Yoma IV, 41[c] bot. גמודה a reduced cubit; v. גָּדַם; also called א׳ בת ששה עצבות a cubit of six hand-breadths pressed together (sorrowing), opp. to א׳ (בת ששה) שוחקות a cubit of six wide-spread (laughing) hand-breadths. Erub. 3[b]. Y. Shek. VI, end, 50[b].—Gen. R. s. 31 תבירקן (א׳) Theban (Egypt.) cubit(?). B. Bath. 99[b] אמה בית השלחין land for digging a dyke of one cubit's width; א׳ בית הקילון (Var. סילון, קלון) land for a creek or pond for watering cattle and washing clothes, of one cubit's width.—3) (=אצבע) *membrum virile.* Sabb. 108[b]. Nid. 13[a] sq. B. Kam. 19[b].—4) prop. *river-arm,* hence *canal, dyke, sewer.* Peah II, 2 אַמַּת חמים.—Yoma V, 6 אלו ואלו מתערבין באי׳ the blood of both was mixed in the sewer; Tam. III, 6; B. Mets. 33[a]; Y. Hor. III, 48[b] top אמת (בית) השחי a sewer in the Temple called *the duct of the arm-pit* (from its shape; v. Grætz Monatsschr. 1880, p. 289; [emendation שית unnecessary]; v. supra.—*Pl.* אַמּוֹת *cubits.* Kel. XVII, 10; a. fr.

אַמָּה f. (b. h.; v. אַם; cmp. preced.) *hand-maid.* Sot. 12[b], v. preced.; a. e.—*Pl.* אֲמָהוֹת. Y. Snh. II, 20[b] bot.; v. אַם; a. e.

אַמְתָּא, אַמְתָא, אַמְתָּא ch. same. Targ. Job XXXI, 13. Targ. Gen. XVI, 1; a. fr.—Y. M. Kat. III, 81[d]. —Meg. 18[a]; a. fr.—Erub. 53[b].—*Pl.* אַמְהָתָא; אַמְתָן. Targ. Gen. XX, 17; a. fr.

אַמְתוּ f. ch.=next w. Targ. O. Ex. XXI, 7 a. e. (Concrete: *servant.*); cmp. אִרְתּוּ.

אַמְהוּת f. (אָמָה) *servitude of a maid, servile condition.* Mekh. Mishp., sect. 3 קידוש אחר א׳ the father's privilege of giving away his daughter in marriage is valid even after having hired her out as a servant.

אַמְהָתָא, אַמְתָתָא, v. אַמְתָא.

אַמְהָתָתָא, pl. of אַמְתָא.

אֲמוֹדַאי*, with בַּר m. *diver.* R. Hash. 23ᵃ; B. Bath. 74ᵇ Ms. a. Ar. (ed. בר אמוראי).

אמודין Y. Snh. IX, 27ᵃ, read אוּמָדִין, pl. of אוּמָד.

אִימוּם, אֲמוּם m. (=אמאום, denom. of אֵם) *model, form, shoe-maker's last,* &c. Kel. XXVI, 4; XXIII, 1.—Ib. XVI, 7 הא׳ של גודלי וכ׳ the block of the cap-makers; של עושי וכ׳ of dressmakers. Sabb. 141ᵇ Ms. M. (ed. אימוס, corr. acc.); a. fr.

אָמוֹן I m. (b. h.; אמן) *artist;* (homilet.) a)=אוֹמֵן, *tutor;* b)=אָמוּן *nursed (well-covered); guarded;* c)=next w., *metropolis,* (great). Gen. R. s. 1.

אָמוֹן II pr. n. pl. 1) (b. h. נוא א׳) *No-Amon* (Thebes) in Egypt. Gen. R. s. 1 (=*Alexandria, the metropolis*).—[*2) A., near Tyre. Y. Dem. II, 22ᵈ top; Tosef. Shebi. IV, 9 עמק.]

אֲמוּנָה f. (b. h.; אמן) *firmness, faith, honesty, surety.* B. Bath. X, 8, a. e. לא על אֲמוּנָתוֹ הלווהו at the time he extended the loan, he did so not because he was relying on his (the friend's) surety. Ib. שכן על א׳ וכ׳ for in this case he did &c. Ab. Zar. 55ᵃ אנו נאבד את אֲמוּנָתֵנוּ shall we abandon our honesty? Ḥull. 133ᵇ אין א׳ בכותים Samaritans are (usually) not trusted. Tam. 28ᵃ יתירה א׳ scrupulous honesty. V. אֲמָנָה.

כְּפַר א׳ אָמוּס*, Y. Sot. VII, 21ᶜ bot., v. אָפוּם.

אֲמוֹרָא m. (אמר) 1) *speaker, lecturer, interpreter;* esp. *Amora,* one who, in lengthy popular discourses, expounds what the lecturer (Tanna, v. תַּנָּא) says before him in brief and in a low voice; often called מְתוּרְגְּמָן. Ex. R. s. 8, end כשם שהחזרש . . . . והא׳ וכ׳ as the lecturer sits . . . and the Amora speaks in his presence.—Snh. 7ᵇ קום עליה בא׳ stand by him as an expounder. Taan. 8ᵃ, a. fr. אוקים . . . . א׳ עליה ודרש S. . . . placed an Amora by his side and lectured. Sot. 40ᵃ ואמר אֲמוֹרָא חד טעמא and his Amora gave a different reason. Ḥull. 15ᵃ do people listen to the Tanna? לא׳ ציריתי they listen to the Amora.—2) in a particular sense אֲמוֹרָא, *Amora* (*Amoraïm*), that class of Talmudic authorities who lived after the final redaction of the Mishnah, and whose discussions on the opinions of the *Tannaïm* or authors of the *Mishnah* and *Boraitha,* are deposited in the *Guemara,* thus adding a second element to the development of the oral law, called *Talmud.*—*Pl.* אֲמוֹרִין. Y. Ber. I, 2ᶜ top, a. e. תרי א׳ two Amoraïm differ, for which Babli usually: . . . אֲמוֹרָאֵי נינחו ואליבא two Amoras differ in their relation (or conception) of the opinion of . . . Shebu. 40ᵇ; a. fr.

אֲמוֹרָאָה m. (=preced.) *teacher.* Targ. Job III, 17. —*Pl.* אֲמוֹרָאִין. Targ. Y. I, Num. XXI, 29.

אֲמוֹרָאָה ch. (=h. אֱמֹרִי) *Emorite.* Targ. Gen. XV, 16; a. fr.—Keth. 112ᵃ בר א׳.—*Pl.* אֲמוֹרָאֵי. Targ. Ex. III, 8; a. fr.—פרק א׳ *the chapter treating of idolatrous practices* (v. אֱמוֹרִי). Sabb. 67ᵃ, (v. Tosef. Sabb. ch. VII, sq.).

בר א׳, אמוראי, v. אמודאי.

אֱמוֹרִי m. (b. h.) *Emorite; Emorean.* Gen. R. s. 41 none among the nations are קשה מא׳ more obstinate than the Em.—Trnsf. *Emorean, superstitious, heathen-like.* דרכי הא׳ *superstitious practices.* Sabb. 67ᵃ, a. fr. אין בו משום דרכי הא׳ is not to be looked upon (not forbidden) as an imitation of &c.; יש בו משום דרכי הא׳ it is forbidden because it has the appearance of superstitious practices.

אֲמוּרְיָא* m. (מור, ימר) *exchange.* Esth. R. to I, 1ᵇ, בני אֲמוּרְיָתָא his hostages; v. אוּכְּרִיפָא for corr. vers.

אֲמוּרִים, v. אֵימוּרִים.

אַמְתּוֹ (abbrev. of next w.) *on account of, for the sake of.* Ber. 56ᵃ bot. א׳ זוזא וכ׳ for the sake of thy *zuz* (which has been refused, v. Ms. M. in Rabb. D. S. a. l.) shall the wardrobe of the king go to ruin? Lev. R. s. 27 א׳ בעירא כ׳ for the sake of the tender cattle.—א׳ הכי, א׳ לחכי *therefore.* Naz. 25ᵃ. B. Kam. 71ᵃᵇ (Ms. H. אמטול החכי); a. fr. V. אָמַט.

אַמְטוּל (=על מטול; טלל, טול) *for the protection of,* whence (=h. בַּעֲד, בִּגְלַל) *for the sake of, on account of* &c. Targ. Y. Lev. IX, 7; a. fr. V. מְטוּל and preced. w.

אַמְטוּלָתָא=preced., only with suffix of personal pronoun. Targ. Y. Lev. IX, 7 לָהֶם . . . .=h. בעדך. Targ. Job I, 10 לְהָגֵן . . . around him (protecting him). Targ. Ps. VII, 8 אַמְטַלְתָּהָא for her sake; a. e.—Keth. 67ᵇ אַמְטוּלְתֵּיהּ for his sake.

אמטי, v. אַמְטוּ.

אַמְטִיתָא f. (מוט Af.) *balances, scales.* Pesik. B'shall. p. 82ᵃ; v. אַכְרַעְתָּא.

אַמְטַלְתֵּי, אַמְטֵל, v. אַמְטוּל׳.

אַמְטְוָתָא, v. אַמְטִיתָא.

אַמֵּי, v. אַמָּא.

אָמֵיט, Af. of מוּט.

אמימון, v. אַמַּיְנְטוֹן.

אמיטליא Tosef. Maasr. III, 6 ed. Zuck., v. חַמְטַלְיָא.

עֲמִיטָתָא, אַמְטָתָא, אֲמִיטָתָא f. (עמט, אמט; √אם, עם, v. אָמַם; cmp. חוּמְטָא I) *darkness, dense cloud, mist.* Targ. Deut. IV, 11. Targ. II Chr. VI, 1, ed. Beck. עמ׳; a. e.—Gen. R. s. 44 (transl. עֲלָטָה).

אַמְיַינְטוֹן, אַמְיַנְטוֹן m. (ἀμίαντος, ἀμίαντον) *amiant*, a variety of asbestos from which the reputed asbestos linen was spun, which was cleansed by being thrown into the fire. Cant. R. to IV, 11; Pesik. B'shall. p. 92ᵃ. [Deut. R. s. 7, end אסיטון; Midr. Till. to Ps. XXIII, 2 חסיטון; Yalk. Deut. 850 אמיטון; corr. acc.]—Deriv. חמריינטון, read חַמְיַרְיַנְטָן *he who cleanses the amiant*. Y. Sabb. VII, 10ᶜ top.

אַמְיִלְתָּא Snh. 44ᵃ Ar., v. מִילְתָא.

אַמְיַנְטוֹן, v. אַמְיַרְיַנְטוֹן.

אַמְיַר, אֲמִיר (part. pass. of אֲמַר) *told, proclaimed, commanded*. Targ. Mic. V, 1. Targ. Mal. I, 6; a. fr.

אֲמִירָה I f. (אמר I) 1) *speaking, speech*. Gen. R. s. 5, beg. לא א' לא דיבור no (power of) speech or word; a. fr.—תא א' this is speech, i.e. *this is right*. Y. Snh. IV, 22ᵇ top; VI, beg. 23ᵇ. Y. B. Kam. IX, beg. 6ᵈ (contracted) תא' same.—2) *the word amar* (אמר) *in the Scripture text*. Y. Snh. VII, 25ᵇ bot. נאמר כאן א' וכ' here *amar* is used &c.; as well as *amar* here indicates that the word is considered a deed &c.; a. e.—3) *dedication* (cmp. אֲרִימוּרִים. Kidd. I, 6 אֲמִירָתוֹ לגבוה וכ' dedication to the Lord (by word of mouth) is equal to what delivery is in private transactions. —*Pl.* אֲמִירוֹת mostly in the sense of 2). Num. R. s. 14, end א' וצירופים texts in which *amar* and *tsirvah* occur; a. fr.

אֲמִירָה II f. (v. preced. 3); cmp. Ps. IV, 5; XCVI, 10; Is. III, 10) 1) *proclamation, receiving homage*. Ex. R. s. 29 when a human king יוצא לא' וכ' comes forth for a reception of homage, he comes forth singly (not with his army).—2) *distinction, ornament*. Yalk. Ex. 244, v. אַרְמְרָה.

חַמְיִתָּא, אַמְיִתָּא f. (חמם, אמם) *ammi, Bishop's weed* (v. Löw Pflzn. p. 260; Rashi=מינתא *mint*). Tosef. Sabb. XIV (XV), 13 א' (Var. ת'). Sabb. 128ᵃ; 140ᵃ, v. נִינְיָא. Tosef. Kil. III, 12, Var. (ed. Zuck. חמימא).

אֲמִיתִּי, v. אֱמֶת.

אֲמִיתִּי m. (אמת) *true, truthful*. Y. Ber. VII, 11ᶜ. Gen. R. s. 70 do ye not admit יעקב א' that Jacob was truthful? Ib. s. 78. [In later Hebrew: *real*.]

אַמֵּךְ Af. of מִיךְ or מְכָא.

***אמכותי** Koh. R. to VI, 1 או חד א' וכ' prob. to be read או חד מַכְּיָתְיָה או חד מעקיצה וכ' either one bites him (v. נְכַת) or one stings him—what benefit has he (the keeper of the obnoxious beasts) of them?

אַמְלוּגִין, v. אֵילוּגִין.

אַמְלָל or **אֲמַלָּל,** v. אוּמְלָל.

אַמְלָתָא, v. חַרְמַלְתָּא.

מַלְתָּרָא, אַמְלְתָּרָא f. (μέλαθρον) *main-beam of the ceiling, ceiling; beam projecting outside the house, cornice*. Erub. 3ᵃ (differ. opinions as to the meaning of our w.).—*Pl.* מַלְתָּרָאוֹת, אַמְלְתָּרָאוֹת. Erub. l. c. א'. Midd. III, 7 מ'.

עַמֵּם, אַמֵּם (b. h. עצם; √אם, עם to be pressed, dark; cmp. אֵם; חמם a. deriv.; v. אמרטתא) *to grow dim*, (in b. h. also *to obscure, excel;* v. infra). Sabb. 77ᵇ; Ber. 53ᵇ; Pes. 75ᵇ גחלים אוֹמְמוֹת (or עוֹמְמוֹת) dying coals (question as to spelling decided in favor of ע by reference to Ezek. XXXI, 8 'the cedars did not *obscure* him, i. e. excel his beauty).

אָמַן (b. h.; √אם, v. אֵם; cmp. אַמָּה) *to arrange in lines, array*. Ukts. II, 5 nuts שֶׁאָמָנָן which one arranged (Var. Ar. שחמרן which one piled).—Denom. אוּמָּן *expert, skilful*, whence

Pi. אִימֵּן, אַמֵּן *to make skilful, to train*. Sabb. 103ᵃ מְאַמֵּן את ידו he trains his hand (practicing). V. next w.

אָמַן I (√אם, v. אֵם; cmp. preced.) *to be strong, enduring;* (act. v. אָמַן *to support*, v. II Kings XVIII, 16 אֲמָנוֹת).—*Pi.* אִמֵּן, אַמֵּן *to support;* trnsf. *to confirm, verify, approve*. Tosef. Ter. I, 4 it is not the minor that made it T'rumah אלא אביו שאימן אחריו Var. (ed. Zuck. שאומן) but his father who confirmed his act (=ib. קיים על ידי); Y. ib. 40ᵇ א' על ידו. Ib.ᶜ top מְאַמֵּן.

Nif. נֶאֱמַן (b. h.) 1) part. נֶאֱמָן m., נֶאֱמֶנֶת f. *approved, trustworthy, reliable*. Peah VIII, 2 נֶאֱמָנִים על וכ' (the poor) may be relied upon concerning garnered fruit &c., i. e. if they declare the fruits to be the poor man's share, they are exempt from tithes. Keth. I, 6 נאמנת her statement is acted upon as true. Ab. Zar. 16ᵇ נ' עלי חדיין my judge is a reliable witness concerning me, i. e. I appeal to thy own judgment that I could not have engaged in such follies.—Dem. II, 2 if one resolves לתרות נ' to be one of the reliable (conscientious in giving tithes); a. fr.—2) *to be confirmed*. Y. Sot. II, 18ᵇ top אמן יֶאֱמְנוּ חדברים Amen means, May the words (of the oath) be fulfilled.

Hif. הֶאֱמִין (b. h.) *to declare trustworthy, to trust, believe in*. Dem. VII, 1 והוא אינו מַאֲמִינוֹ but he (the invited guest) trusts him not in tithe affairs. Ib. 3; a. fr.—Ab. Zar. 16ᵇ הואיל והֶאֱמַנְתַּנִי עליך ed. Pes., En Yak. (v. Rabb. D. S. a. l. note; ed. הֶאֱמַנְתִּי *Hof.*; since thou didst declare me a reliable witness unto thyself (appealing to my judgment), v. supra; [Ms. M. האמנת עלי thou *reliedst* on me]. Ch., v. הֵימֵן.

אֶמֶן II m. (b. h.; v. preced.) *firm, straight*, whence 1) *Amen!, true! so may it be!* Shebu. 36ᵃ א' בו שבועה וכ' in *Amen* is implied an oath, a promise, and a prayer for fulfillment. Ab. Zar. 65ᵃ; a. fr.—2) fem., *the response Amen*. Ber. 47ᵃ א' חטופה an Amen hastily pronounced (*'men*); א' קטופה an Amen cut short (*ame-*); א' יתומה an orphan Amen, the responder not having heard the benediction to which the Amen refers; Tosef. Meg. IV (III), 27.

אֲמָנָה f. (b. h.; v. preced.) 1) *faith, trust*. B. Bath. 48ᵇ; Keth. 19ᵇ if witnesses say א' תרי דבדינו our statement (over our signatures as to having seen the loan handed over) was a matter of trust (that the negotiation would be consummated afterwards). Ib. א' שטר a bill of

indebtedness signed on trust (that the loan would be consummated subsequently). B. Mets. 63[a] א׳ בפירות advanced payment at present prices for future delivery; א׳ בדמים with the option of paying the difference. Gen. R. s. 100 end, שמר א׳ to deal in good faith with. Tosef. B. Bath. V, 8 אֲמָנַת המדות honesty in measures. B. Mets. 49[a] מחוסרי א׳ (the way of) those lacking honesty (unfair dealing); Bekh. 13[b] מחוסר א׳ a. fr.—2) *faith in Providence.* Mekh. B'shall. s. 6, v. הֶאֱמָנָה. Sot. 48[b] אנשי א׳ men of faith, trusting in God; ib. קטני א׳ wanting in faith; Gen. R. s. 32 מחוסר א׳ same; a. fr. Cmp. אֱמוּנָה, הֶאֱמָנָה.

אֲמָנָה II pr. n. 1) (b. h.) *Amanah, Abanah* (Banas), a river crossing the city of Damascus. Targ. II Kings V, 12.—2) (אמנס) אֲמָנוֹס, אֲמָנוֹן *Amanah,* hellenized *Amanos, Amanon* &c. (Banias), a mountain range forming the northern limits of the Holy Land. Tosef. Ter. II, 12 אמנוס (Var. סמנון, אמנון). Ib. Ḥall. II, 11 אמנוס (Var. אמנון). Git. 8[a] ון...(Ar. סמנים, אמנים); Y. Ḥall. IV, 60[a] bot. אמנם (ref. to אמנה Cant. IV, 8). Shebi. VI, 1; Ḥall. IV, 8 (Ms. M. ם...); Ex. R. s. 23. V. טַוּוּרוֹס.

אֲמָנוֹס, אֲמָנוֹן, v. preced.

אמנותא Y. Keth. IV, 28[d] top, v. אוּמְנוּתָא.

אמנם, v. אֲמָנָה II.

אמפומטא, v. אמפומטא.

אַמְפּוֹלַי, v. אֲמַפְּלַי.

***אימפומטא, אמפומטא, אמפומטא** Pesik. B'shall. p. 86[b], Yalk. Sam. 152, corrupt. of אֶסְטְרוֹפּוֹמָטָא, or אֶסְטְרוֹפּוֹטָא q. v.

***אמפיביות, אמפומיות,** Pirké d'Rabbi Eliez. ch. XLII חלונות א׳ Ar. (in ed. our w. omitted); read אוֹפְּסָדִינִיוֹת (denom. of אָפְּסָדִין q. v.) *glass-windows.*

אמפורמור, v. אִמְפֶּרָטוֹר.

***אַמְפּוֹרִין, אַמְפּוֹרִין** m. pl. (ἔμποροι) *travelers, traders.* Targ. Y. I Gen. XXV, 3 (a gloss to preceding תגרין; Targ. Y. II inserts אומנין for לְטוּשִׁם; h. text אַשּׁוּרִים). Ib. XLVI, 23 (h. text חשים). [Gen. R. s. 61, quoting Targ. Gen. XXV, 3, reads ליפרין!]

אַנְפַּל׳, אַנְפִּי׳, אַמְפַּלְיָא, אַמְפִּילְיָא f. (pl. of ἐμπίλιον, impilia) (pair of) *felt-shoes,* in gen. *shoes, socks.* Kel. XXVII, 6. Yeb. XII, 1. Ib. 102[b] א׳ של בגד cloth-shoes; א׳ של עור leather-covered shoes; a. fr.—*Pl.* אַנְפִּילָאוֹת, אַנְפִּילָאוֹת, אַנְפִּילִין, אַמְפִּילִין *pairs of &c.* Sabb. 120[a]; Y. ib. XVI, 15[d] שתי א׳ two pairs &c. Gen. R. s. 61. Yeb. 102[b].

אִינְפּוֹלַי, אַנְפַּלַי, אַמְפּוֹלַי, אַמְפַּלַי f. (נָפַל; cmp. אוּנְקַלַי as to form) *the merchant's money-chest into which receipts are dropped through a slit.* Shebu. VII, 6 (45[a]) אמפלי Mish. Nap. (Ar. אמפו׳, ed. אונ׳; Y. אנ׳; v. Rabb. D. S. a. l. note 10). Tosef. Maas. Sh. IV, 11 ed. Zuck. אינפו׳ (ed. אונקלין, אונקלי). Ib. Shebu. VI, 4 אונכלי ed. Zuck. (corr. acc.; oth. ed. אוּנְפָּלָא). Cmp. אוּנְפִּיל.

אִמְפֶּרָטוֹר m. (imperator) *commander, Roman Emperor.* Lam. R. to I, 5 בירבי דומיני א׳ Ar. (ed. ובירבא מארי אפלטור, v. בִּירְבִי) be saluted, my lord, the Emperor. Tanḥ. Mikkets, 9 אומפירטור, אמפורטור (corr. acc.)

אָמַץ (b. h.; √אם, cmp. אמם, חמץ) *to press, harden.* אומצי הלב hard-hearted. Tosef. Sot. XIV, 7; v. infra.

Pi. אִמֵּץ 1) *to make strong, to strengthen.* Y. Taan. III, 66[d] all shall be מְאַמֶּצֶיךָ כוחך strengthening thy power (assist thee). Snh. 44[b] מאמץ עצמו וכ׳ who concentrates his energies for prayer.—2) *to press, close; to make impervious.* Sot. 47[b] מאמצי הלב those who close their hearts, the hard-hearted; v. supra. [Sabb. XXIII, 5 מאמצין את המת Y. ed. (Mish. מעמ׳, Bab. 151[b] מעצמין, Ms. M. מעמ׳) *to close* the eyes of a deceased person. Tosef. ib. XVII (XVIII), 19 לעמץ ed. Zuck. (Var. לאַמֵּץ). Sabb. 77[b] מעמצין או מאמצין וכ׳ is *m'amm'tsin* (l. c.) spelt with ע or with א? Answer by ref. to עוצם Is. XXXIII, 15 (!).] V. אוּמְצָא.

Hithpa. הִתְאַמֵּץ *to be closed.* Tosef. l. c. מִתְאַמְּצוֹת מאליהן they will be closed of themselves.

אֶמְצַע m. (v. מְצַע; √מץ; cmp. b. h. תָּוֶךְ, תָּוֵךְ, תְּכָכִים) [*lying in a press*], whence—בא׳ *in the centre, between two extremes.* Y. Ḥag. II, 77[a] bot. יהלך בא׳ he must walk between the extremes. B. Mets. 70[b] יד הנכרי בא׳; Y. Ab. Zar. I, 40[a] top אצבע חגורי בא׳ the hand [finger] of the gentile is between, i. e. he has a share in it; a. fr.—2) *common fund, estate.* B. Bath. X, 7 השכר לא׳ the profit belongs to the common fund. Ib. IX, 3 השביחו לא׳ they improved for the common fund, i. e. the profit must be equally divided. Ib. 144[b] מן האי׳ from the estate; a. fr. Cmp. מִרְסָן, מְצַע.—[Also in Ch. Targ. Job II, 8 (Ms. מצע) Targ. Y. II, Num. XXII, 24 בא׳ *between.*]

אֶמְצָעוּת f. (v. preced.) *centre.* Y. Snh. I, 18[a] bot. מ״ם באמצעותה the Mem is in the middle of the alphabet.

אֶמְצָעִי m., **אֶמְצָעִית** f. (preced.) *central, middle.*—Erub. V, 2 האי׳ the intermediate village, opp. חיצונים; a. fr.— Shebi. III, 4 האי׳ . . . יה the central part of the field, lying in the middle. Kil. IV, 8; a. fr.—*Pl.* אֶמְצָעִיִּים, אֶמְצָעִיִּין m.; אֶמְצָעִיּוֹת f. Y. Peah II, 17[a] top; a. e.—Y. Ber. II, 4[d] bot. האי׳ (sub. ברכות) the intermediate (central) sections of the benedictions (between the first three and the last three). Kil. V, 2 האי׳ the central garden beds; a. fr.

אֶמְצָעִי m., **אֶמְצָעִיתָא** f. ch. same, also as a noun. Y. B. Kam. IV, 4[b] top I was present ברישא . . . . ובא׳ at the discussion on the first, the last, and of the intermediate clause (or case). Ber. 3[a]; a. e.

אָמַר I (b. h.; √אם, v. אֵם; cmp. חמר, עמר) (a) *to join, knot; to be knotted, thick;* b) *to heap up;* c) transf. *to join words, compose,* cmp. דבר; d) *to contract, bargain, exchange.* [As to Assyr. *to see,* cmp. חמא.]) 1) *to speak, think, say, relate* &c. . . . א׳ ר׳ . . . א׳ ר׳ Rabbi . . . . related in the name of R. . . . Ber. 3[b]; a. v. fr.—Part. pass. אָמוּר *expression.* Yoma 70[b], a. fr. הוא האי׳ וכ׳ it is the same

expression (*'one ram'*) used here and in the Book of Numbers. Sifré Deut. s. 334, a. fr. אֱמוֹר מֵעַתָּה say from now, i. e. from this draw the conclusion. Gen. R. s. 39 תאמר שהבירה וכ׳ (usu. שמא תאמר) will you say (is it possible), this castle has no commander?—במה דברים אֲמוּרִים (abbr. בד״א) in what case are these words said? i. e. *this applies only.* Ḥull. 3ª; a. fr.—זאת אוֹמֶרֶת this tells, i. e. *this proves.* Ber. 11ᵇ; a. fr.—אֲמָרוּ it is said, told &c.; v. next w.—Inf. לֵאמֹר=לוֹמַר. Ḥag. 14ᵇ; a. fr.—2) *to vow, devote.* (לגבוה) אָמוּר devoted to the Lord. Succ. 55ᵇ; v. אֲמִירָה I, 3, a. אֲרִמּוּרִים.

Nif. נֶאֱמַר (b. h.) *to be said, to read* ... נא׳ כאן ... ונ׳ להלן we read *here* . . . . and we read *there* . . . (the same expression is used here and there in the Scriptural text). Ber. 9ª; a. v. fr.—שֶׁנֶּאֱמַר (abbr. שנ׳, שנא׳) for it is said in the Scriptures (as evidence in favor of an opinion). Snh. X, 1; a. v. fr.; also כמה שנ׳ (כמו) as it is said.—מְשׁוּם שנ׳ because it is said in the Scriptures, i. e. you may possibly be misled by a certain expression to think . . . ., therefore another term is used in its stead in an analogous case, or added to the ambiguous word; v. שׁוּם.

אֲמַר, אֲמַר ch. 1) as preced. 1). Targ. Gen. I, 3; a. v. fr.—מר׳ א above you quoted an authority, or, it has been stated. Ber. 2ª; a. fr.—קרא׳ א the Scripture says. Ib. 13ª; a. fr.—Y. Orl. III, end, 63ᵇ, a. fr. . . . אמרונה בשם (in Bab. heb. אֲמָרוּהָ) they said it in behalf of . . . i. e. as a tradition.—Y. Ber. I, 2ᵈ מילתיה אמרה his word (statement, opinion &c.) proves.—זאת אומרת=הדא אמרה; v. preced.—אֲמָרֵי (h. אָמְרוּ) *they say, it is said.* Sabb. 19ª ואמרי לה וכ׳ . . . אמרו עליו על it is told about R. . . . ., and another relation refers this to R.—; a. fr.—קאמר, קאמרי &c.=קא אמר &c. Ḥull. 85ª; a. fr.—מנא תימרא whence dost thou prove? Sabb. 23ª; a. fr.—*Inf.* מֵימַר, לְמֵימְרָא. סבר מ׳, סבר למ׳ originally he was of the opinion. Y. Sabb. VI, 8ᶜ top; Keth. 87ᵇ; a. v. fr.—לְמֵימְרָא *does this mean to say?* Sabb. 15ᵇ; a. fr. ..... אבל ... לא אמרן אלא this has been said, i. e. this applies only to a case . . . . but if . . . . Ber. 43ᵇ; a. fr.—כְּלוֹמַר *as if saying, meaning to say, viz;* v. כִּידוּ.—Y. Kil. IV, 32ᶜ bot. אימורין לבני וכ׳ say ye to &c.—מאי אירכא למימר, v. אִירְכָּא; Answ. אֵימוֹר say . . . . Sabb. 6ª; a. fr.—Hor. 13ª כולה א׳ who orders every thing (as an etymol. of אֲמַרְכָּל).—2) *to praise, proclaim.* Targ. Is. VIII, 13; a. fr.—Part. pass. אָמִיר q. v.

Ithpe. אִתְאֲמַר, contr. אִתְמַר, אִיתְּ׳ *it is said, taught.* Targ. Job XXXIV, 31.—Y. Yoma V, end, 43ª אתאמרת, contr. אִתְמְרַת it has been said with refer. to the opinion of . . . . .—אִיתְּ׳, אִתְּ׳ *it has been said (above); we have been taught.* Succ. 15ª; a. fr.

Ithpa. אִתְאֲמַר same. Targ. Gen. XXII, 14; a. e.

אֲמַר II (b. h.; √אם, v. אֲמַר I, a) *to be thick, strong.*

Hif. הֶאֱמִיר 1) *to thrive; to boast, vaunt, be oppressive* (cmp. Ps. XCIV, 4). Sot. IX, 15 (49ᵇ) יוקר יַאֲמִיר the nobility shall be oppressive (Snh. 97ª יַרְצֵנּוּ); Der. Er. Zut. X יעוות; Cant. R. to II, 13 חווה).—*[2) (denom. of מרירא *to fatten.* Sabb. XXIV, 3 (155ᵇ) Bab. מְאַמְרִירִין, Ms. Oxf., Mish. a. Y. מַמְרִירִין, v. מרי.]

אֲמַר, v. אִימַּר a. אִמְרָה.

אַמַּר *lamb,* v. אִמַּר.

אִמְרָה f. (b. h.; אמר) *speech.* *Gen. R. s. 42 play on *Amraphel,* א׳ אפרלה (quot. in Ar. s. v. אספרון) obscure speech (ed. שהיתה אֲמִירָתוֹ אפ׳).—*Pl.* אֲמָרוֹת, constr. אִמְרוֹת. Pesik. Parah, p. 30ᵇ (*promises*); Tanḥ. Ḥukk. 4. Pesik. R. s. 14.

אַמְרֵי Af. of מרי.

אמרוי, v. אמוריא a. אוכייפא.

אֲמַרְכָּל, אֲמַרְכֹּל (אמ׳); in Y. Dial. מַרְכָּל, מַרְכּוֹל m. (=מַלְכָּל; fr. מלך; ר for ל for euphony) *counsellor, officer* &c. Targ. Is. XXII, 23 (h. text יתד, LXX ἄρχοντα). Targ. Y. Num. I, 6 sq. (corresponding to ראש בית אב, נשוא, פקוד &c.; O. ib. III, 32 אֲמַרְכְּלָא); a. fr.—Esp. *Amarkal,* one of the seven Temple trustees superintending the cashiers. Tosef. Shek. II, 15 (etymol. מר על הכל mastering all, v. מַר; cmp. Hor. 13ª אמר כולא). Y. ib. V, 49ª; a. fr.—*Pl.* (h.) אֲמַרְכָּלִין, אֲמַרְכָּלִים (ch.) אֲמַרְכְּלָיָא, אֲמַרְכּוֹלִין &c. Targ. II Kings XXII, 4 (h. text שמרי הסף); a. fr.—Shek. V, 2. Tosef. l. c.; Y. l. c. (=פקידים II Chr. XXXI, 13); a. e. V. מלך a. deriv.

אמרלאי, v. אמדלאי.

אַמְרָפֶל (b. h.) pr. n. m. *Amraphel,* King of Shin'ar; v. אֲמָרְפָּל.

אֲמַשׁ m. (b. h.; √אם; cmp. אמיטתא) 1) *twilight, evening, nightfall.* Pesik. Vayhi, p. 63ᵇ; Pesik. R. s. 17 מא׳ (ו)עד חצות from nightfall to midnight.—2) (adv.) *this evening, last night.* Meg. 3ª, a. e. א׳ בירטלתם וכ׳ this evening you neglected the evening offering.—Snh. 40ᵇ א׳ הרגו last night he killed him. B. Mets. 60ª שמרים של א׳ dregs of last night (yesterday), opp. to היום; a. fr.

אֱמֶת f. (b. h.;=אמנת; אמן) *truth, faith, reality.* Y. Snh. XI, 30ᶜ top לחם א׳ bread of truth, unfeigned hospitality. Gen. R. s. 96 חסד של א׳ true (unselfish) charity. Y. Meg. I, 70ª top כַּאֲמִיתָּהּ של תורה as the Law itself, i. e. as though the Scroll of Esther were the Pentateuch. Y. Shebu. VI, 37ª top אֲמִיתָּן של דברים the truth of &c. Num. R. s. 12 א׳ של תורה וכ׳ the truth of the Law is a weapon (of protection) to its owner.—בא׳ אמרו in fact they said that &c. Sabb. I, 3; a. fr.—B. Mets. 60ª, a. e. כל בא׳ אמרו חלכה היא wherever an opinion is introduced with the words 'In fact they said' it means to say that it is an established legal rule. Y. Sabb. I, 3ᵇ bot., a. e. כ״מ ששנו בא׳ וכ׳ wherever the Mishnah says, 'In fact', it indicates a rule dating from Moses on Sinai, i. e. an ancient tradition; v. Frank. Darké p. 286.—הא׳ *indeed?* Tanḥ. Noah, 10 (ed. Bub. 15, corr. acc.); v. אוֹנְטוֹס.

אַמְתָּא f. ch.=h. אַמָּה. 1) *cubit.* Targ. Ex. XXV, 10; a. fr.—Y. Sot. VIII, 22ᶜ bot. א׳ אישתא a cubit has six

hand-breadths; a. fr.—2) *membrum virile.* M. Kat. 17ª טרקידה אאַמְתֵידה stung him on his membrum.—3) trnsf. *enclosure; protection* (cmp. חוֹמָה). דרידתיא א׳ enclosure of the millstones, mill. Ber. 18ᵇ.—*Pl.* אַמְּרִין (fr. אַמָּא). Targ. Ezek. XL, 5; a. fr. אַמְּהָתָא. Hull. 59ᵇ תשע א׳ nine cubits.

אַמְתָא *hand-maid,* v. אַמְּתָא.

אַמְתּוֹת f. pl. *the use of the word* אֲמָת־. Ber. 31ᵇ שלש א׳ אֲמָת־ three times (I Sam. I, 11; Ms. M. אֲמָתּוֹת).

אַמַתְלָא (Y. מַתְלָא) m. (cmp. h. משל) *something tangible* (=דבר שיש בו ממש); *plausible reason for correcting or retracting an evidence.* Keth. 22ª אם נתנה א׳ וכ׳ if she offers a reasonable explanation of her contradictory statements, her second one is accepted. Gitt. IX, 9 ובלבד שלא יהא שם א׳ provided no reasonable explanation is offered to show how the report may have arisen by mistake; a. fr. V. מַתְלָא.

אַמַתְלַאי pr. n. f. *Amathlai,* legendary name of Abraham's mother (א׳ בת כרנבו), and of Haman's mother (א׳ בת עורביתא). B. Bath. 91ª.

אַמְתָן m. (denom. of אֵימָה; י absorbed by preceding א; cmp. next w.) *one who rules through fear, tyrannical. Pl.* אַמְתָנִין. Der. Er. II, beg.; cmp. R. Hash. 17ª. V. אֵימְתָן.

אַמְתָנִי f. ch. (v. preced.) *fear-inspiring, powerful.* Dan. VII, 7 (quot. Gen. R. s. 44 אימ׳; Ex. R. s. 25 ארמתנו; Lev. R. s. 13 אימ׳ a. fr. אמ׳; Yalk. Gen. 77; Lev. 536 אמ׳). [Ges. H. Dict. אַמְּתָנִי, not found in editions, fr. מתן *to be strong;* cmp., however, אֵמְתָן a. אֵימְתָן.] [Edit. Letteris, Berl. 5644 a. m., אֵימְתָנִי.]

אֶן *if,* v. אִין.

אָן (b. h.) *where? whither.* Ab. III, 1.

אַן, אָן ch. same; (interrog.) *where?* Targ. Gen. IV, 9; a. e.—Y. Yoma VIII, 44ᵈ bot. אן מן הדה (read . . מן אן) wherefrom this? i. e. where is your authority? Y. Yeb. XII, 12ᵈ bot. הדהן סבא לְאָן ליך of what use is this old man to thee?; a. e.—(relat.) *where, wherever.* Lev. R. s. 27 beg. א׳ את יחיב וכ׳ (Yalk. Ps. 727 הן) wherever thou givest, thou givest abundantly.

אָנָא (b. h.) *oh! I pray.* Succ. III, 9. Yoma VI, 2.

אֲנָא, emph. אֲנָנָא ch.=h. אֲנִי, *I.* הא אנא contr. הָאֲנָא. Targ. O. Gen. XXII, 7; a. fr.—Ḥull. 2ᵇ א׳ וכ׳ as to myself &c. Y. Taan. IV, 68ᵈ bot. דאנא משלים וכ׳ that I myself should surrender the country.—*Pl.* אֲנַן *we.* Targ. Y. Gen. XLIII, 8; a. e.—Ber. 49ᵇ נחזי א׳ let us see; a. fr.—אַנַחְנָא, נַחְנָא. Targ. O. Gen. l. c.; a. fr.—

אֲנָא, 1) v. אִינָא.—*2)=אִן אֲנָא *if I.*

אֲנָבָא I=אִינְבָא I, *fruit, produce.* Dan. IV, 9.—Targ. Job XXXI, 12; a. e.

אֲנָבָא II, אִינְבָא f. (=עֵינְבָא) [berries], *eggs of lice, nits.* Naz. 39ª. Taan. 22ᵇ מתחזי ליה כי אנ׳ (מתחזי אינ׳ ed. ומחזי כי אינ׳) looked as small as &c.; v. ינבא.

אַנְפָּקָא, אַנְפַּק, אַנְבָּנָא, אַנְבָּג m. (v. נַבָּא; whence ἄμβιξος, ἄμβιξ, ambiga) *a small cup; a measure* containing one fourth of a Log. B. Bath. 58ᵇ on the gates of . . . it is written, אנבג אנפק וכ׳ (Ms. differ. order) Anbag, Anpak a. Antal (as the same measures). Kid. 70ª לישתי מר אנבגא will you take a cup (of wine &c.)? [Popular pronunciation: *anpak.*] Sabb. 109ᵇ אנפקא; a. e.

אַנְבּוֹל m. (=עִינְבּוֹל, v. אִמְבּוֹל) *clapper of a bell.*—*Pl.* אַנְבּוֹלִים, ין.... Zeb. 88ᵇ Ar. (ed. עינבלין). Tosef. Kel. B. Mets. I, 13 עשה לה האנבילים ed. Zuck. (read לחם אנבולים...) if he put clappers in. Ib. אנבילהן (corr. acc.).

אַנְבּוֹנִין, v. אַלְבָּא.

אַנְבּוּרְקָרָאוֹת, v. אִמְבּוּרְקָלוֹן.

אַנְבָּטַי f. (נבט;=b. h. מִצְפֶּה) *observatory, watch-tower, battlement. Pl.* אַנְבָּטָאוֹת. Ex. R. s. 12 the hailstones formed א׳ א׳ lines of battlements; (Midr. Till. to Ps. LXXVIII כותל). V. אמבוניא.

***אַנְבָּטֵי** m. pl. (v. preced.) *platforms or elevations erected for public spectacles.* Yalk. Esth. 1058 all the people shall go out להנדין א׳ (read להנהו א׳; Lev. R. s. 28, end פרטי להון, corr. acc.) to the spectacular elevations, for a Jew (Mordecai) is to be hanged. V. אמבוניא.

אנביל, v. אִנְבּוֹל.

אנבין, v. אַגְבִּין.

אנבקראות, v. אִמְבּוּרְקָלוֹן.

אנגוסס, v. אגנוסס.

***אנגיטוס** Yalk. Ps. 794; אגוסטוס Gen. R. s. 12, א׳ במדינה (Ar. (אגבאסטס) read גֶּרִיסְטוֹר (אגב׳) m. (quæstor, κυαίστωρ) *quæstor provincialis, assistant of the consul.* א׳ . . . ביא שלו (read שלה) the quæstor in the province is appointed over its roads, v. בִּיָא.

אנגיטירין, v. אַרְגֶּנְטָרְיָא.

אנגיטרים Y. Ter. VIII, 46ᶜ top, read אֲרוֹגְנְוָטְרִים.

אנגיסטור read אֲנְגִּירְסְטֵר m. (ὀνυχίστηρ=ὀνυχιστήριον) *knife* or *scissors for cutting nails.* Tosef. Kel. B. Mets. III, 12 (ed. Zuck. אגנסטר corr. acc.). Nid. 17ª גנוסטרי; M. Kat. 18ª גנוסטרא (Ms. M. גנוסטרי, v. Ar. s. v. גנסטר).

אַנְגַלְיָא, אַנְגָלֵי m. pl. (ἄγγελοι, v. Perles Et. St. p. 113) *messengers, angels.* Targ. Job XV, 15; a. e.

אנגלין, v. אַנְגָלַיִן.

***אַנְגָרָא** (read אַנְגִּירָא?) pr. n. pl. *Ancyra,* a city of Galatia in Asia Minor. B. Mets. 46ᵇ דינר אניאקא ואנגרא Ms. M. (ed. אנקא ואניגרא, Var. נֶרֶקָא, אַנְרָקָא; v. Rabb. D. S. a. l. note, Ar. Compl. ed. Koh. s. v. אנגרא) the Bithynian and the Ancyrean Denars, one of which was

repealed by the central Government, the other by the local authority. V. אַנְגָּרָא. [Ancyra prob. of Semitic origin, v. נִיגְּרָא a. אַפְגְּרָא.]

אַנְגַּרְבָּטָא, אַנְגַּרְוָטָא m. (ἀγγαρευτής, ἀγγαρευτάς) *commissioner* or *superintendent of forced public labor;* v. אַנְגָּרְיָא. Pesik. B'shall. 92[b] אתמני א׳ (for Var. v. Bub., note) was appointed angareutes.

***אבג׳, אנגרומינא, אנגרומינת,** Gen. R. s. 64 והלך א׳, prob. to be read זו אַנְגָּרְיָא . . ., as in Esth. R. introd. [B. Bath. 8[a]; Ned. 62[b] אַרְנוֹנָא.]

אנגרון, v. אֶגְּרוֹן.

אַנְגָּרְיָא f. (ἀγγαρεία, angaria) *forced labor, service,* esp. *seizure for public services* or *works.* Y. Ber. I, 2[d] bot. אירתצדית בא׳ וכ׳ I was pressed into service to carry myrtles &c. B. Mets. VI, 3 (78[a]) נעשרת א׳ (the ass) was seized for public service. Ib. 78[b] בא׳ חוזרת in the case that the animal pressed into service is sent back again. Lev. R. s. 12 שמעון א׳ במדינתא they heard that seizure for public service was to take place in the country. Esth. R. introd. והלך זו א׳ hălakh (Ezra IV, 13) means *angaria* (v. אנגרוטינא). Snh. 101[b]; a. fr.—*Pl.* אַנְגָּרִיּוֹת. Lev. R. s. 23 אע״פ שהן נגבין . . . . וא׳ though annonæ and angariæ are collected from them. Yalk. Esth. 1051 א׳ של נשים levies of women (for the king).—Trnsf. בא׳ as a forced labor, *reluctantly.* Midr. Till. Ps. CXII.—Pesik. R. s. 21 שלא באנגריס (corr. acc.) not as a forced labor.

אנגריס, אנגרים v. preced.

אנגרכטיס, v. אַנְגָּרְבָּטִיס.

אַנְגַּרְמוֹס corrupt. of אַנְרוֹנִימוֹס.

אנדוכתרי, v. אנדכ׳.

***אַנְדִּיסְקִי** m. pl. (a Babylonian adoption of *ecdicus,* v. אנדיקוס, אגדיקוס) *syndics, state-officials.* B. Bath. 55[a] Ar. (ed. omit אצלוחו) אבל אצלוחו א׳ וכ׳ but if the syndics exempted him from taxes, it is like a divine grant.

אַנְדִּיפָא m., אַנְדִּיפָה f., v. next w.

***אַנְדִּיפֵי, אַנְטִיפֵי** m. pl. (b. h. נְטִיפוֹת; נדף or נטף) *locks* or *ringlets falling from the temples.* Sabb. VIII, 4 כדי לעשות א׳ enough toilet material to make side curls (Mish. Pes. אנטיפי, Nap. אנטפי, Talm. אונד׳). Ib. 80[b] מאי א׳ כלכול ומאי א׳ what locks are meant by *kilkul,* and what by *andifé*? Answ. the upper and the lower &c. Ib. אמר ר׳ יצחק דבי ר׳ אמי אנדיפה וכ׳ Ms. M. (ed. . . . אלא אמר ר׳ אמר . . . אַאַנְדִּיפָא) R. Isaac of the school of . . . . (in reciting that Mishnah) used the word *andifah* (in the sing.) upon which R. . . . asked 'Will a person waste his money' (i. e. of what use is the material for one curl so as to make a person guilty of a transgression when carrying it on the Sabbath)? Ib. מאי אנדיפא אפותא by *andifa* (in the sing.) is meant the lock on the forehead. Ib. מחתיה באַנְדִּיפֵּיה וכ׳ Ms. M. (ed. incorr. באנדיפי) it stung him on his forehead and he died. [Rashi:=דיופי!]

אַנְדִּיקָס, אַנְדִּיקוֹס m., a popular corrupt. of *ecdicus,* v. אַנְדִּיסְקִי a. אַנְדִּיסְקִי.

***אנדיותיקוס** m. pl. Esth. R. to I, 12, a corruption; according to the sense it may have been קַטָּאדִיקִין (κατάδικοι) *convicts.*

***אונדכתרי, אנדוכתרי, אנדכתרי,** a corruption of אוּרִינְדִּיקְטָא or אוּרִינְדִּיקָטָא f. (vindicta, Gr. form βινδίκτα, οὐινδίκτα) *manumission of a slave by declaration before court* (v. Sm. Ant. s. vv. Manumissio and Pileus). Gitt. 20[a] but does not go free בכתב שע״ג כיפה וא׳ (ought to have read בכיפה וא׳, v. infra) by referring to his wearing a freedman's cap or to a *vindicta;* Y. ib.IV, 45[d] בכפה והרגירק טיאנירס (read ובוינדיקטא); Treat. Abadim ch. III (ed. Kirchh.) יוצא באנטוקטא (corr. acc.). [Commentators to Gitt. l. c., misled by בכתב שע״ג וכ׳, guess at embroideries &c. V. Révue des Etudes Juives 1883, Nr. 13, p. 150.]

אנדנא Ab. Zar. 29[a], some ed.; v. אַגְּדָנָא.

בַּר א׳, אַנְדְּרַאי pr. n. m. *Bar Andrai* (Andrew). Y. Keth. IX, 33[a] top אילין דבר א׳ those of the family of B. A. (who were very rich). V. אַנְדְּרַיי.

אַנְדְּרוֹגִינוֹס m. (ἀνδρόγυνος) *hermaphrodite.* Bicc. I, 5; a. fr.

אנדרואנטיא, read אַנְדְּרִיאַנְטוֹס.

***אנדרולומוסיא** (read אַנְדְּרוֹלֵימְסָיָא), אַנְדְּרוֹלֵמְסָיָה f. (popular pronunc. of ἀνδρολημψία=ἀνδρολῃψία; cmp. λῆμψις for λῆψις) *seizure of men,* a Greek right of reprisals (v. Sm. Ant. s. v.), in gen. *punishment of men regardless of guilt or innocence.* Gen. R. s. 26 א׳ באת וכ׳ an androlepsia comes which kills the good and the bad; Lev. R. s. 23; Num. R. s. 9; Y. Sot. I, 17[a] top.—Num. R. s. 5 in case of a rebellion עוש׳ בה א׳ the king orders an androlepsia. [Gen. R. s. 32 דרולמוסיא; Pesik. Vayhi, p. 67[a]; Tanḥ. Bo, 4; Pesik. R. s. 17 דורמסיאות, דורמסיות (corr. acc.); cmp. Pesik. R. suppl., ed. Fr. p. 197[a].]

אנדרולינאי Yeb. 115[b], read דוד בר נחילאי as Asheri Gitt. ch. IV, to p. 34[b].

אנדרומוסיא, אַנְדְּרוֹלֵמְסָיָה, v. אנדרולומוסיא.

אַנְדְּרוֹנָא, v. אִיתְרוֹן.

***אַנְדְּרוֹנִיטִיס, אַנְדְּרוֹנִיטִין** f. (ἀνδρωνῖτις) *banqueting hall, royal reception hall.* Gen. R. s. 8 אדריינטרס Ar. ed. Koh. (ed. אינדרטין; corr. acc.) אני עושה אותה I shall make it into (use the vacant ground for the erection of) a banqueting hall. [The context forbids the identification of our w. with אַנְדְּרִיאַנְטוֹס.]

אַנְדְּרוֹפִיקוֹס, v. אִדְרוֹפִי׳.

אַנְדְּרָטָא m. (a. contract. of ἀνδριάς,—άντος) *statue,* also *portable bust, image.* Targ. Esth. III, 2—5 (some

אנונס, אנונית, אנונים, v. preced.

אָנִיסָא (אוֹנָסָא) אָנוֹסָא m. (אנס) *violent man, oppressor.* Targ. Koh. VII, 7 (h. text עוֹשֶׁק).—*Pl.* אָנוֹסִין, אָנוֹסַיָּא (אני׳). Targ. Jer. VI, 6 ed. Ven. I אני׳ (ed. Vien. אוֹנְסִין, oth. ed. אנו׳). Targ. Is. XXI, 2; V, 7, a. e. Cmp. אֹנֶס.

אנוקי, read אֲנִיקֵי, v. אֲנִיקָא.

אֱנוֹשׁ m. (b. h.; v. ארנש) [being], *man.*—*Pl.* (of אִישׁ) אֱנָשִׁים, const. אֱנָשֵׁי. Ex. R. s. 25; a. fr.—א׳ כנסת הגדולה (abbr. אכה״ג) *the Men of the Great Assembly, Synagoga Magna,* a religious and judicial authority said to have been established by Ezra. Aboth I, 1; a. fr.; cmp. כְּנֶסֶת.—א׳ בית אב(ות) the division on duty of priests having charge of the services of the day; א׳ משמר the division of priests alternately on duty during one week; א׳ מעמד the division (of Israelites) assisting the priests on duty, by prayers &c. on the platform (מעמד) and divided in parties corresponding to the priestly divisions. Taan. II, 6; 7; a. fr.

***אָנוּשׁ** m. (b. h.; v. preced. a. אִישׁ) *strong, severe, overwhelming.* Num. R. s. 7 (ref. to Is. XVII, 11) א׳ לשון גבר *anush* has the meaning of *strong;* Lev. R. s. 18.

***אַנָזְקָא** m. (נזק) *injury, loss.* Targ. Esth. VII, 4 the adversary is (of) no value or gain בא׳ דמלכא against the King's loss. [Levy Targ. Dict. reads אוזניקא expense(?), v. אוּזְדִּנְקָא.]

אָנַח (b. h.; cmp. אנק) *to press. Hithpa.* הִתְאַנֵּחַ *to sigh.* Ber. 59ᵃ, v. next w. Yalk. Ex. 391 מִתְאַנֵּחַ על כבודו וכ׳ is anxious for the honor of the Lord &c.

אַנַח ch., *Peil* אָנִיחַ, *Ithpa.* אִתְאַנַּח same. Targ. Lam. I, 4; 11.—Targ. Is. XXIV, 7; a. e. Contr. אִתַּפַּח. Targ. O. Ex. II, 23 late ed.—*Ithpe.* אִיתְנַח, אִתְּ׳. Ber. 58ᵇ. Ib. 59ᵃ אִתְנוּחֵי מיתנח Ms. M. (ed. אנחו מִיתַּאֲנַח) he sighs.—Pesik. R. s. 18, end; Pesik. Haom. p. 72ᵃ שרי מיתנח he began to sigh.

אֲנָחָה f. (b. h.; preced.) *sigh, grief.* Ber. 58ᵇ; a. e.

אַנְחוּתָא I f. (נחת, נחי) *layer.* Targ. Y. Ex. XVI, 13; 14.

נְחוּתָא (אַנְחוּתָא II, **נַחוּתָה, אַנְחוּתָה** f. (v. preced.) *tray, board.* Nidd. 7ᵃ אנ׳ (Ar. a. T'bul Yom IV, 2 נ׳). Gitt. 62ᵃ; Tosef. Kel. B. Mets. VI, 7 אנחותא.

אַנְחָנוּ, אֲנַחְנָא pl. of אֲנִי, אֲנָא.

אַנְחָתָא f. (נוח; cmp. אַנְחוּתָא) *rest.* א׳ בית *rest for beams.* Targ. I Kings VI, 4.

אַנְחָתָא f. pl. (אנח) *sighs.* Targ. Lam. I, 22.

בית א׳, אַנְטְבִילָא pr. n. *Beth Ant'bila,* name of a Jerusalem family. Y. Peah VIII, 21ᵃ bot. Tosef. Peah IV, 11 נבלטא ed. Zuck., אנטרבלאי &c. (Var. גלבטא, גבטלא).

אנטד׳, אנטג׳, v. אנטר׳.

ed. pl., incorr.). R. Hash. 24ᵇ a synagogue דאוקימו בה א׳ Ms. M. (ed. דוה בה א׳) in which they placed a bust (of a Persian king). Snh. 62ᵇ; a. fr.—*Pl.* אַנְדְּרַטֵּי, אַנְדְּרַטַּיָּא. Ab. Zar. 40ᵇ א׳ של מלכים royal (imperial) busts. M. Kat. 25ᵇ אתעקרו כל א׳ Ms. M. (ed. אתקציצו) all royal statues were overthrown. Y. Ab. Zar. III, 42ᶜ top. [Gen. R. s. 8 אינדרטין, v. אַנְדְּרוֹנִיטִיס.]

***אנדרטין** f., Tosef. Kel. B. Mets. IV, 8, prob. אודונטוטי (ὀδοντωτή, sub. ξύστρα) *a teethed strigil;* cmp. Kel. XIV, 3 מגירה.

אַנְדְּרִיאַנְטוֹס m. (ἀνδριάς—άντος) *statue,* v. אַנְדְּרַטָּא. Ex. R. s. 27 נפלה . . . . של אנדרואנטיא (read נפלטה לתוך ידו של א׳) it escaped into the hand of a (royal) statue; (v. ibid. רשבה על אירקונין של מלך). Tanḥ. P'kudé, 4 אדריונטוס (corr. acc.); Ex. R. s. 51. [Gen. R. s. 8 אינדרטין, v. אַנְדְּרוֹנִיטִיס; v. Ar. s. v. אדרינטיס.]

אַנְדְּרֵיי pr. n. m. (Ἀνδρέας) *Andray.* Y. Meg. IV, 75ᵇ; cmp. אַנְדְּרַאי.

אַנְדְּרֵיינוֹס, v. **אַנְדְּרִיוֹנוֹס**. Ex. R. s. 51.

אנדריינטוס, v. אַנְדְּרוֹנִיטִיס, a. אַנְדְּרִיאַנְטוֹס.

אנדרכטוס, v. אַנְגַּרְבְּטִיס.

אנדרמוסית Ar., v. אנדרולומוסיא.

***אַנְדְּרַפְּתָא, אַנְדְּרַפְּטָא** m. (prob. Pers.) *Indrafta,* name of two species of birds, one called *Shabur And.,* and permitted, the other *Peruz And.,* and forbidden. Ḥull. 62ᵇ.

אָנָה, v. אני.

אַנְהוֹרֵי f. (Inf. Af. of נהר used as a verbal noun) *lighting, illumination.* Targ. Ex. XXXV, 14; a. e.

אַנְהָרוּתָא f. same, also *enlightenment.* Targ. Num. IV, 16. Targ. Y. Gen. II, 7.

אֲנוּ pl. of. אֲנִי.

אָנוֹךְ (Coptic ānokh) *I.* Pesik. R. s. 21; Yalk. Ex. 286 (in Egyptian) אנכי א׳ *Anokhi* is Anokh. Esth. R. to I, 22 לשון יחנך (corr. acc.).

אַנוֹמִילִין, אֲנוֹמִילִין, v. אִינוֹמִידִלִין.

אֲנוּן, pl. of אִידְּהוּ.

אַנוֹנָה, אֲנוֹנָא f. (annona) prop. *annual produce,* hence *ration,* or *portions of provision granted to courtiers as salaries or pensions.* Gen. R. s. 47 the king מעלה לו א׳ raised an *annona* in his behalf, i. e. granted him a pension. Ib. s. 87 אני חותכת א׳ שלך Ar. (ed. פרנסה) I shall cut down (reduce) thy pension; a. fr.—*Pl.* אֲנוֹנוֹת, אֲנוּנְיוֹת. Ex. R. s. 41 אנונית (corr. acc.). Lev. R. s. 23 נגבין אונניות (corr. acc.) annonæ are collected from them. Ib. s. 10 אֲנוֹנִים Ar. (ed. אֲנוֹנָס annonas, acc. pl., incorr. ed. אנינוס). [Cant. R. to I, 7 read אֲטוּנָס.] Cmp. אַרְנוֹנָא, אַרְנוֹן.

***אַנְטוּבִין, חִינְדְּבִי** m. (ἐντύβιον, Arab. hindeb, prob. fr. נדב *to flow, curl*, cmp. אַנְדִּיבִי) *endive*. Y. Kil. I, 27[a] top אנטוכין (corr. acc.). Pes. 39[a] חינדבי (Rashi חִינְדִּיבִי, Ms. חנדבי).

אַנְטוּכָאֵי, v. next w.

אַנְטִיוֹכִי, אַנְטִיוּכִי m. (v. next w.) *Antiochian, native of Antiochia, resident of A.* Gitt. 44[b] אנטי׳; Tosef. Ab. Zar. III (IV), 18; Y. Gitt. IV, 46[a] top אנטיר׳.—*Pl.* ch. אַנְטִיכָאֵי. Targ. Y. Gen. X, 18 (ed. אנטכואי, אנטוכיא corr. acc.; h. text חֲמָתִי).

אַנְטִיוֹכְיָאה, אַנְטִיוּכְיָאה, אַנְטִיכְיָה, אַנְטִיוֹכְיָא pr. n. (Ἀντιόχεια) 1) *Antioch*, surnamed Epidaphnes, the capital of Syria founded by Seleucus Nicator, situated on the Orontes. Targ. Y. Num. XIII, 21; a. e. (Hamath in Bible).—Keth. 67[a]. Gitt. 44[b]; a. fr.—Y. Shek. VI, 50[a] bot. דפני של א׳ Daphne near Ant.; Lev. R. s. 19 כייא . . .—2) *the country* or *district of Ant., Antiochene*. Y. Dem. II, 22[d] top; Y. Nidd. III, 48[a] bot.; a. e.; v. חוּלַת, חוּלְתָא a. חֲמַת.

אנטוכין, v. אַנְטוּבִין.

אַנְטוֹלִי pr. n. m. (Ἀνατόλιος) *Antoli*. Y. Dem. V, 24[d] bot.

אַנְטוֹלִינוֹס, v. next w.

אַנְטוֹנִינוֹס pr. n. m. *Antoninus*, 1) a Roman emperor freq. mentioned as a friend of R. Judah Han-Nassi, and supposed to be Ant. Alexander Severus (Graetz) or Ant. Marcus Aurelius (Rap. a. oth.). Ab. Zar. 10[a] אסוירוס בר א׳ Severus son of A.; Ib.[b] A. son of Severus. —Y. Meg. I, 72[b] bot. אית מילין וכ׳ there is one report that A. embraced the Jewish religion, another &c.—Y. Snh. X, 29[c] אנטוני׳ a. אנטולי׳; cmp. Y. Kil. IX, 32[b] top.—Koh. R. to IX, 10 אנטלימוס וכ׳ (corr. acc.)—2) א׳ זעירא A. junior, grandson of the former. Ibid. to X, 5.—[3) (?) a Roman general mentioned in conversation with R. Joh. b. Zaccai; v. אגנירוס.]

אַנְטוֹס, v. אוֹנְטוֹס.

אנטוסאי, v. אנתוסאי.

אנטוקטא, v. אנדכתרי.

אַנְטִיגְנָס, אַנְטִיגְנוֹס pr. n. m. (Ἀντίγονος) *Antigonus*, 1) A. of Sokho, disciple of Simon the Just. Aboth I, 3.—2) Bets. 34[a], a. fr. R. Elazar son of A.—Tem. 21[a] ed. (Ar. אנדיגס). [Y. Snh. I, 19[d], v. אגנירוס.]

אַנְטִיגְרָפִין f. (ἀντιγραφή) 1) (=ἀντίγραφον) *duplicate*. Targ. Esth. III, 14 Mus. (ed. דרטגמא); Esth. R. to ibid. (explain. פתשגן ib.).—2) *answer to a letter*. Gen. R. s. 67 חב לי א׳ Ar. (ed. אנטיגרפא, corr. פי . . . .) give me an answer (to the emperor's letter). Ib. א׳ הן where is the answer?

אַנְטִידִיקוֹס m. (ἀντίδικος) *opponent in a suit*, in gen. *adversary*. Gen. R. s. 82.—Ib. s. 100 אנטירוקוס (corr. acc.); Pesik. Naḥa'mu p. 126[a]; a. fr.—*Pl.* אַנְטִירִיקִין *parties to a suit*. Deut. R. s. 5 האנטיריקון (corr. acc.).

אַנְטִיוֹכָס (אַנְטִיוּכָס) pr. n. m. *Antiochos* (III) of Syria. Targ. II Esth. I, 2. Gen. R. s. 23; a. e.

אַנְטִיוֹכִיאָה, אַנְטִיוּכִי, v. אנטוכ׳.

אַנְטִיוֹכָס, v. אַנְטִיוּכוֹס.

***אנטיניא, אנטיטיד** corruptions; read אִיטַּלְיָא m. pl. (pl. of ἱμάτιον) *blankets used at the bath* which may also serve as cloaks (v. Sm. Ant. s. v. Pallium). Y. Kil. IX, 32[a] bot.; Y. M. Kat. III, 82[a] (explain. the sort of בלנרי in question).

אנטיריס, read אַנְטָרְהוֹס.

***אַנְטִיכִי** f. (ἀγγοθήκη, ἐγγυθήκη, lat. mutilat. incitega) *a receptacle for vessels, a stand for hanging in kettles, tripods* &c. Sabb. III, 4 (41[a]); Gem. ib. one opin., בי כירי *antichi* (in the Mishnah) means a vessel suspended between fire places (heated bricks); another opin., בי דודי a metal vessel suspended within a caldron-like vessel, the vacant space beneath being filled with coals. Ib. (in evidence of the latter opin.) א׳ אע״פ שהיא גרופה וכ׳ Ms. M. (ed. אע״פ שגרופה וקטומה) an *antichi*, even when cleaned of coals &c. Y. Sabb. III, 6[a] bot. Tosef. Bets. III, 20. Y. ib. I, 60[c] bot. כחדא א׳ נפלת וכ׳ as in the case of an *antichi* which fell &c.—*M. Kat. 28[b] (in a funeral dirge) גוד גרמא מככא ונמכי מיא לא׳ take the bone (pin) out of the jaw (the base in which the vessel is suspended) and let water be put into the *antichi*, i. e. body and soul are now separated, the latter being the vessel going back to the (divine) spring; cmp. Koh. XII, 6 sq.; [Ms. M. לאנטוכיא . . . . מבבא . . ., v. Rabb. D. S a. l. note.]

אַנְטִיכְרִיסִיס f. (ἀντίχρησις) *an agreement allowing the creditor the use of a pledged object* (in place of interest on the loan). Y. B. Mets. VI, end, 11[a] חדא א׳ ריבית חוא antichresis is considered usury.

אַנְטִילַיָּא, אַנְטִילָא, v. אַנְטַלְיָא.

אנטימטון, v. אַטִימְטוֹן.

אַנְטִינוֹס pr. n. m. (Ἀντίνους) *Antinous;* v. אנטינס.

אנטיניא Y. M. Kat. III, 82[a], v. אנטיטיד.

אנטיפותא=אַנְטִיפָּרָטָא.

אנטיפטרוס, read אנטיפטריס.

אנטיפטרין, v. after next w.

אַנְטִיפַּטְרִס, אַנְטִיפַּטְרִיס (אנטיפרס) pr. n. pl. *Antipatris*, a town north-north-west of Jerusalem, founded by Herod the Great and named after his father. Gitt. VII, 7 (76[a]) (the second ט freq. dropped). Y. B. Mets. VII, end, 11[c]. Y. Taan. IV, 69[b] top פריס . . . .; a. fr. Tosef. Gitt. VII (V), 9 אנטיפרוס, פטרוס . . ., (corr. acc.)

אַנְטִיפַּטְרִית f. (preced.) *of Antipatris, Antipatridic.* Sabb. 90[a] נתר א׳ Ms. M. (ed. אנפנטרין, Ar. אנטיפטרין); Nidd. 62[a] אנטפטרית Antip. nitrum.

אַנְטִיפַּטְרֹס, v. אנטיפטריס.

אַנְטִיפֵּי, v. אַנְדִיפֵּי.

פִּיטָא, אַנְטִיפּוּטָא, אַנְטִיפִּיטָא, אַנְטִיפִּיטָא .... m. (corrupt. of אַנְתִיפָּטָא ἀνθύπατος) *proconsul* (residing in Cæsarea). Y. Meg. III, 74[a]; Y. Ber. V, 9[a] top; Koh. R. to III, 6. [Ib. to XI, 1 אנטפיטי, אנטפיטא and var. corrupt. in var. ed.]

אנטיפרס, אנטיפריס, אנטיפרוס, v. אַנְטִיפַּטְרִיס.

אַנְטִיפָּטָא, v. אַנְטִיפַּרְטָא.

אַנְטִיקִיסַר m. (Ἀντι-Καίσαρος) *Pro-Cæsare,* the highest dignitary next to the Emperor; in gen. *vice-roy.* Gen. R. s. 53; s. 85, end (also אנטקרס׳).

אַנְטִיקִירוֹס, v. אֶפִּיקוּרוֹס.

אנטירוקוס, אנטירוקון, v. אַנְטִידִיקוֹס.

אַנְטִירִידִינָאֵי m. pl., v. אַנְטַרְדוֹס.

אנטכנון, v. אַסְטַכְנוֹן.

אַנְטַל m. (נטל) *Antal,* one fourth of a Log (liquid measure). B. Bath. 58[b]; v. נַטְלָא. V. אַנְטְלָא.

אַנְטְלִי* m. (ἐντολεύς) *procurator, mandatary.* Y. Snh. II, beg. 19[d] וימנה לו א׳ (ed. incorr. ליה אנטלר) let him appoint a mandatary. Ib. וא׳ בשבועה can the mandatary take an oath for his client?

אַנְטַלְיוּרְיָא, אַנְטַלְיוּא m. pl. (of אנטל; from which Greek ἄντλος, ἄντλον &c. and our w. ἄντλεία, antlia) *baling out bilge-water, pump* (with wheels and buckets). Ruth R. to II, 19 גלגל אנטר׳; Lev. R. s. 34 אנטל׳ (ed. אנטרלא, corr. acc.) the pumping wheel. Tosef. Makhsh. III, 4 מפני א׳ שלהן on account of their baling machine (besprinkling the wheat). Ib. Mikv. IV, 2 אנטדליא.

אנטלימוס, v. אַנְטוֹנִינוֹס.

אנטלר, v. אֶנְטְלִי.

אנטנח* Mass. Tsits. (ed. Kirchh. p. 22) perh. *Antoniana,* a cloak; v. אבטינא.

אנטנריא* Midr. Till. Ps. XV, beg., perh. מוֹנִיטִין or מוֹנִיטַרְיָא (monetæ) *mints;* cmp. אַלְהוּסְבְּרָאוֹת.

אנטנינוס, v. אַנְטוֹנִי.

אַנְטַפַּטְרִית, v. אַנְטִיפַּטְרִית.

אַנְטַרְדוֹס, אַנְטַרְדָּס pr. n. pl. (Ἀντάραδος) *Antaradus,* a Syrian town opposite the Isle of Aradus. Y. Bets. III, 62[a] top. Y. Sabb. I, 4[a] bot. אנטדירים (corr. acc.).—Cmp. עַנְתּוּרְדָּיָא.—Deriv. אַנְטַרְדָּנָאֵי *inhabitants of Ant.* Targ. Y. II, Gen. X, 18.

אנטרי Pesik. R. s. 24, p. 122[b] ed. Friedm. מטרילן בא׳, v. אסלטרן.

אַנְטַרְיוֹנָאֵי, v. אַנְטַרְדוֹס.

אנטרין Y. Sabb. VII, 10[a] bot. משקע בא׳, v. באנטרין.

אנטריס, prob. corrupt. of אַנְטִיפַּטְרִיס q. v. Y. Gitt. IV, 46[a] א׳ שרי if a slave escaped to A., he may be extradited; v. אוֹנִי II.

אָנָה, אני (=b. h. רנה, sec. r. of און, cmp. אָנַן a. b. h. ענה); *Pi.* אִנָּה (אָנָה) *to press, wrong, oppress; to impose, overreach in dealing,* v. אוֹנָאָה. B. Mets. 59[b] חִמְאַנָּה את הגר he who wounds a stranger's (proselyte's) feeling. Ib. 49[b] תן לי מה שאִינַּיתָנִי return to me the amount with which thou hast overreached me. Ib. 50[a] top מה שאניתני (Ms. R. 1 שנתאוֹנַנְתָּ, v. infra). Ib. 51[a] שאניתני (Ms. M. שאִנַּנְתָּנִי, fr. אָנַן; Mish. IV, 2 שאוֹנִיתָנִי, v. אוֹנָאָה, Ms. R. 1 שהוֹנִיתָנִי, v. הוֹנָאָה, Ms. R. 2 שאונתני, v. Rabb. D. S. a. l. note).

Nithpa. נִתְאַנָּה *to be overreached.* Ib. 49[b] מי נ׳ which of them has been overreached? Ib. 50[b] מי שנ׳ (Ms. M. מִתְאוֹנֶנֶת); a. fr. [Nithpol. of אנן, נִתְאוֹנֵן, v. supra.] [In. Y. אוֹנָאָה, v. אוֹנָאָה.]

אֲנִי (b. h.; demonstr. אן, v. אֲנִכִי) *I.* Succ. 53[a]; a. v. fr.—[Ib. IV, 5 אני והו (Y. והוא), reverential transcription of אנא יהוה, to avoid the utterance of the Tetragrammaton.]—*Pl.* אֲנוּ. Keth. I, 6; a. fr.

אֲנָיָא, v. אוֹנָיָא.

אֲנִיקָא, אֲנִיאָקָא pr. n. pl. (v. אוּנִיקִי) an abbreviation of בִּיתּ אוּנִיקִי *Bithynia,* a district of Asia Minor. B. Mets. 46[b] דינר א׳ the Denars issued in Bithynia; v. אַנְגָּרָא for var. lect.

אניגורין, v. אֶנִיגָרוֹן.

אַנִיגְרָא pr. n. pl. v. אַנְגָּרָא; cmp. next w.

אַנִיגָרָא m. (=על ניגרא *by the creek*) *shore;* v. נִיגְרָא, נִגְרָא. B. Mets. 107[b]; a. e.

אניגרן Pes. 112[b], a word in a charm formula against thirst (var. lect. Rabb. D. S. a. l.), prob.=next w.

(אניגורין) אֶנִיגָרוֹן m. (ἐλαιόγαρον, נ corrupt. for ל) *a sauce of oil and garum* (to which wine is sometimes added). Ber. 35[b] sq. א׳ מרא וכ׳ *elaiogaron* contains the juice of beets; oxygaron the sauce of all kinds of boiled vegetables. Yoma 76[a]. Shebu. 23[a] ודילמא ע״י א׳ perhaps if used as an admixture to *elaiogarum*? Tosef. Bets. II, 16 א׳ ואכסיגרון ועליהן וכ׳ (Y. Bets. II, end, 61[d] אינגורין ובחוכן וכ׳, corr. acc.; cmp. Rashi to Shebu. l. c.). Tosef. Ter. IX, 10; 12; Shebi. VI, 3. Koh. R. to I, 18 אגרטין (corr. acc.).

אֲנֵירָא, v. אוֹנֵיָא.

אֲנֵירָקָא, v. אַנְיָאקָא.

***אנים** Y. M. Kat. III, 83[c] bot., read אניא, contr. of אהניא, v. הנה.

אֲנִין, אָנִין, v. אָנַן, אָנַן.

אֲנִינָה f. (אָנַן) *grief, retired mourning*, esp. the status of the mourner between death and burial of a kinsman, contrad. to אֲבִילוּת, אֲבֵילָה. Lam. R. introd. (R. Abbahu 4) א׳ מבפנים *ăninah* is indoor (retired) grief. Y. Hor. III, 48[a] top איזהו א׳ וכ׳ what is *ăninah?*—The time from death to &c. Y. Pes. VII, 35[a] top אֲנִינַת לילה תורת observance of ăninah by night is biblical. Gen. R. s. 85 he is named *Onan* שהבריא א׳ לעצמו because he brought mourning over his early death.

אֲנִינוּת f. same. Kidd. 80[b]; a. fr. in Babli.

אֲנִינוּתָא ch. same. Targ. Lam. II, 5; a. e.

אֲנִינָקָא, v. אֲנַנְקָא a. אֲנִיקָא.

אֲנִיסָא, v. אֲנוֹסָא.

אֲנִיסָא m. (אנס) *oppression, ill-gotten wealth.* Targ. Is. I, 13; a. e.

אֲנִיסוּתָא f. (preced.) *oppression.* Targ. Koh. V, 7; a. e.

אֲנִיסִין m. pl. (v. נִיסוֹס; νῆσος) *islands.* Tosef. Ter. II, 12; Hall. II, 11; (also נסין a. נִיסִין; Y. Shebi. VI, 36[d] נִיסִים; Gitt. 8[a] נסין).

אֲנִיסְפָא com. (v. נִיסְפָא) *made of cast metal*, opp. ארוקתא of wrought or stretched metal. Sabb. 59[b] דא׳ כ״ע וכ׳ (Rashi ed. דניסכא) as to those made of cast metal there is no difference of opinion. Ib. א׳ עיקר (prob. to be read מיקר, v. Ms. M.) what is made of cast metal is more precious (original).

***אניפונים** Targ. II Esth. I, 2 read אֲפִרְפַנְיֵס pr. n. m. (*Antiochus*) *Epiphanes*, King of Syria.

אָנֵיץ Af. of נוּץ.

אָנִיץ, עָנִיץ m. (ענץ, אנץ, sec. r. of עוץ, אוץ) [*tight bundle*], only in pl. const. עֲנִיצֵי פִשתָן (עֲ) *flax-stalks after they are soaked, beaten and baked.* B. Mets. II, 1 (21[a]). Y. Succ. I, 52[b] bot.; Bab. ib. 12[b] (Ar., Ms. M., Tosef. ib. I, 6 ענוצי); a. fr. V. אוּנִין.

אַנְיָאקָא, v. אַנְיָאקָא.

אֲנִיקָא m. (אנק) *trouble, affliction.* Targ. Y. Gen. XXII, 20; a. e.—*Pl.* אֲנִיקִין, אֲנִיקֵי (often used as a singular). Targ. Lev. XXI, 10 (affliction by death in the family); a. e. Cmp. אֲנַנְקָא.

אֲנִיקוּתָא f. same. Targ. Ps. CII, 21.

אָנַךְ (sec. r. of אך, cmp. חנך) 1) *to rub, polish, finish*, esp. *to glaze vessels, to line* (with onyx). Tosef. Kel. B. Mets. I, 3 שאֲנָנָן באנך וכ׳ כלים . . . . (or שאָנָכָן *Pi.*) clean vessels which one lined with unclean glaze (onyx); v. אָנָךְ.—2) (cmp. חָכַךְ) *to make sore, to grieve.* Denom. אַנָּךְ II.

***אֲנָךְ** I m. (preced. 2)) *grief, wrong.* B. Mets. 59[a] all gates are sometimes closed except the gates (of prayer) of those wronged by men (v. אוֹנָאָה), for it says, (Amos VII, 3) "Behold the Lord stands on the wall of *anakh* and in his hand he holds *anakh* (oppression)." Ib. אונאה ׳א דכתיב ובידו the Lord hears the prayer of the wronged, for it says &c.; v. אוֹנְיָתָא.

אֲנָךְ II (b. h., prob. fr. a demonstr. אן, cmp. חן, הוֹךְ &c., a. אֲנָכִי, אֲנִי) *plummet, plumb-line.*. Lev. R. s. 33, beg. a. e. א׳ זה סנהדרי וכ׳ by the *plummet* (Amos VII, 7) the Great Sanedrin are meant whose number (71) corresponds with the numerical value of אֲנָךְ.

אִינָךְ, אָנָךְ m. (אָנַךְ) 1)) *Onyx Agate*, a semipellucid stone of a fine flinty texture. Ab. Zar. 8[b] Ar. אנך (ed. אינך).—2) *a variety of gypseous alabaster, onyx; a glaze.* Ib. 11[b] ומחפין . . . . באי׳ Ar. (ed. באר׳) the streets are paved with &c. (for the procession). Tosef. Kel. B. Mets. I, 3, v. אָנַךְ. Lev. R. s. 33 nothing makes the kettle durable אלא אֲנָכָה וכ׳ but its glaze lining; so says the Lord אֲנָכְכֶם וכ׳ I am your lining (stay) in trials (incorr. in some ed. a. Ar. s. v. נך).

אֲנָכִי (b. h.; v. אֲנָךְ II; cmp. אִינָךְ) *I.* Pesik. R. s. 21, v. אָנֹכִי. Sabb. 105[a] נוטריקון א׳ *anokhi* may be interpreted as an acrostichon אנא נפשי כתבית יהבית I myself have written, have given (the Law). Pesik. Bahod. p. 109[b]; v. אָנוֹךְ.—*Pl.* נַחְנוּ, אֲנַחְנוּ. Ber. 14[b]; a. fr. V. אֲנִי, אָנוּ.

אנלגין, v. next w.

אַנְלוֹגִין m. (ἀναλογεῖον) *reading desk, pulpit.*. Kel. XVI, 7 Ar. אנלגין (Var. in R. S. אנליגין, ed. אנגלין; corr. acc.). Y. Meg. III, 73[d] bot. אנגי׳, אירנג׳ (corr. acc.). Tosef. Kel. B. Kam. II, 3 או לולגין פרוס׳ וכ׳ ed. Zuck. (Var. אנאלוגין read אולו לוגין, ed. אלו לגין; used as fem.) a reading desk spread out is clean, folded together is unclean (susceptible of levitical uncleanness).

אנלונטית, v. אַלוּנְטִית I.

אָנַן (b. h.; sec. r. of און, v. אָוֶן) *to press, oppress, wrong*, v. אָנָה.—אוֹנֵן *one who feels grieved, mourner*, esp. *Onan*, mourner before the burial of a kinsman, contrad. to אָבֵל; v. אֲנִינָה. M. Kat. 14[b] מקריב א׳ may officiate at sacrifices though being an Onan.—*Pl.* אוֹנְנִין. Snh. 47[b] לא היו מתאבלין אלא א׳ they observed no mourning ceremonies but lived in silent and retired mourning.—Fem. אוֹנֶנֶת. Keth. 53[a].—Denom. אָנִין *complaining, fastidious, feeble. Pl.* אֲנִינֵי חדעת *fastidious of taste, easily taking an aversion, delicate.* Pes. 113[b]. Cmp. אִיסְתְּנִיס.

Nithpa. נִתְאוֹנֵן *to feel wronged, complain of being overreached*, v. אָנָה.

אָנַן, אֲנַן ch. *to be grieved, to mourn.* Targ. Koh. VII, 4.—Denom. אָנִין; f. אַנִינָא, with דעתא=h. אָנִין, v. preced. Hull. 112a א׳ דיעתיה he was fastidious, delicate. Ber. 24b; B. Bath. 23a א׳ דעתאי I am &c.

אֲנַן pl. of אֲנָא.

אַנְנָא=אֲנָא אֲנָא, v. אֲנָא.

אַנְנָקָא m. (=אֲנָקָא, נ inserted; אנק)=אֲנִיקָא. Targ. Y. Gen. XXXVIII, 25 אנגקי *my distress.*—*Pl.* אֲנַנְקֵי *troubles.* Targ. II, Esth. V, 1. Targ. Y. II Gen. XXII, 14 (Y. I אֲנִינְקֵי). Cant. R. beg. none tells א׳ דידיה (some ed. אוכ׳) his troubles except after his release; Koh. R. to I, 12 אנוקי, read אֲנִינְקֵי.—Targ. Y. II Gen. XXXVIII, 25 אֲנִינְקֵי Ar. *the distressed* (ed. עיריקיא). Cmp. עוק a. deriv.

אַנַנְקֵי* adv. (ἀνάγκη) *perforce, of necessity* (corresp. to בנוחכ׳ שבצולם). Gen. R. s. 12 if a human being spreads a tent א׳ ע״י שהות וכ׳ it must in course of time become loose. Cmp. Y. Ber. I, 2d top.

אַנְנַקְתָּא (אַנַנְקְתָּא)* f. (=h. אֲנָקָה II, נְאָקָה) *a full grown camel.* Midr. Till. to CIV, 24 and the lion took pity on him (the dog), for she (the camel), (read דהיא) is a friend of the lion, וכלבא סעדא דא׳ and the dog is a friend of the camel; Yalk. ib. 862 אקנקיתא, אקניקתא, Zay. Raan. a. l. אֲנַקִיתָא.

אָנַס (b. h.; sec. r. of אוס, √או; cmp. אנן, ארן, חוס; as to meaning cmp. כוף, אנן &c.) *to bend, force; to do violence; to outrage* &c. Hull. 45a א׳ בסרימנים if one in cutting presses the windpipe and gullet out of their natural position. Ib. אָנְסָה עצמה if the animal strained its neck so as to dislocate the organs. Gitt. 44b; Hull. 131a הרי שאָנְסוּ וכ׳ if royal officers took forcible possession of (seized,) his barn. Keth. III, 4 האונֵס he who violates a woman. Part. pass. f. אֲנוּסָה *an outraged woman.* Y. Yeb. VI, 7c; a. fr.—Masc. אָנוּס *the victim of an accident, unavoidably prevented.* Ned. 27a א׳ רחמנא וכ׳ the Merciful (the Law) acquits from responsibility him who is the victim of an unavoidable accident; a. fr.

Pi. אַנֵּס *to violate.* Num. R. s. 14 לאַנְּסָהּ to violate her.

Nif. נֶאֱנַס *to be forced, overcome, to meet with an accident.* Ber. 13b נ׳ בשינה overcome by sleep. Hull. 31a נֶאֱנְסָה וטבלה if she dipped in the water by an accident Ib. 45a ובלבד שלא תֵאָנֵס provided the animal is not forced so that its organs be dislocated. Keth. I, 10 נאנסה she was outraged; a. v. fr.

אֲנַס, fut. יֵינַס ch. same; 1) *to take by force, snatch, rob.* Targ. II Sam. XXIII, 21; a. fr.—2) *to oppress, rob* (h. עשק). Targ. I Sam. XII, 3; 4; a. fr.—Arakh. 16a ואזלין ואנסין ליה and they (violent men) go and rob him (or force him to feed them, v. Rashi a. l.). Lev. R. s. 34 אֲנַסְרִנָּן אקימנן וכ׳ (אֲנַסְרִנּוֹן) he forced them, made them managers of public charities.—3) (cmp. ענש) *to distrain, fine.* Targ. Amos. IV, 2; a. fr.; v. אֲנוֹסָא.—4) *to urge, press; restrain.* B. Bath. 57b one must לְמֵינַס נפשיה restrain himself (turn his eyes away forcibly). Hull. 133a א׳ ליה עידנא time pressed him.—Part. pass. אָנִיס 1) *wronged* &c. Targ. Hos. V, 11; a. e.—2) *unavoidably prevented, forced,* v. preced. Naz. 23a מינס א׳ he had no will of his own (being drunk). Ned. 27b; a. fr.

Af. אוֹנֵיס *to oppress.* Targ. Jer. VII, 6 (h. text רנה).

Ithpe. אִיתְנַס, אִתְאֲנַס, contr. אִיתְנַיס. 1) *to be robbed; to be fined,* (of official extortion); &c. Targ. Is. XXI, 2. Lev. R. s. 34 דאנון מארסוון (read דאתון מִתְאַנְסוּן or דאינון מאנסכון; Yalk. Lev. 665 דאתון מזדמירין, v. זמר) that you will lose through extortion &c.—2) *to meet with an accident, be unavoidably prevented.* Ned. 27a אתניס ולא אתא he met with an accident and did not come in time. Ib. והא מֵינַס אתניס was he not unavoidably prevented (since he died during the appointed time)? Keth. 16b אִתְנוּסֵי הוא דאתניסו they were prevented from forming the bridal procession [prob. alluding to government interference; Rashi: through excessive drinking]. [אתניס *to grow ill,* v. אִיתְנִיס a. נְסַס.]

אַנָּס m. (preced. ws.) *one who acts violently, a violent man.* B. Bath. 45a סתם נכרי א׳ הוא as a rule the gentile is violent (lawless). Y. Kidd. I, 60c top.—*Pl.* אַנָּסִין. Hull. 94b מפני הא׳ on account of the lawless (among the gentiles).—Esp. (law) *Annas, one who is in possession of property bought from one who obtained it by force or consfiscation, owner of reclaimable property.* Kil. VII, 6 (5) הא׳ שזרע וכ׳ if an Annas put seeds into a vineyard (creating Kilayim), and it is reclaimed. Ib. from what time and onward נקרא א׳ is one called an Annas (who may consider himself in undisturbed possession)? Answ. משישקע (v. Y. ib. 31a) from the time the name of the original owner is sunk (when the property is no longer named after him).—*Pl.* as above. Y. Succ. IV, beg. 54b, v. חֻפָּר.

אַנַסְיָא, אֲנַסְיָא Targ. Y. II Gen. X, 2, v. אוסיא.

אנסיגרון read אֲכַסְדְּרוֹן.

אנסיומא read אַכְסִיוֹמָא.

אָנַף* (b. h.; sec. r. of אוף; v. אפף) *to swell, blow,* whence, *to be angry.*—*Pi.* אִנֵּף *to quarrel.* Hull. 63a why is it called Anafah? שמאִנֶּפֶת עם וכ׳ (not שמנאפת, v. Rashi a. l.) because it quarrels with its kindred.

אַנְפָּא m. (more freq. אַפָּא q. v.) 1) *face, front;* freq. in pl. אַנְפֵּי. Targ. Ps. LXXXIV, 10; a. fr.—2) with prep. ב, *in sight of, before.* B. Mets. 86a לבבא באנפיה . . . . . he locked the door before him.—*Pl.* בְּאַנְפֵּי (Targ. also א׳ על). Targ. Y. Gen. XXIII, 10; a. e.—Hull. 121a בא׳ נפשיה (=h. בפני עצמו) *for itself, singly.* Targ. Y. Deut. I, 6; a. e. —B. Mets. 22b.—Keth. 7b באנפיירתו in their presence; a. fr.

אַנְפּוּ* f. (נפי)=h. תְּנוּפָה *waving.* Targ. Y. II Lev. VII, 30 (20) (some ed. אַנְפּוֹי).

אנפוליא Tosef. Kel. B. Mets. VI, 5 ed. Zuck., read אנפיליא.

אנפוקנין read אנפקינון.

אַנְפּוֹרָא f. (ἀναφορά) *official return.* *Pl.* אַנְפּוֹרָאוֹת. Pesik. Shek. p. 18[b] עשה שתי א׳ made out two military returns (census); Num. R. s. 2 אנפריאות; Pesik. R. s. 11 אפונראות (corr. acc.). [Not to be confounded with אַנְפָּרִיּוֹת, pl. of אַנְפָּרוּת.]

אַנְפּוֹרְיָא f. (ἐμπορία) *journey for business, traffic, trade;* also *merchandise.* כלי א׳ merchant's implements (straps, poles &c. for carrying goods). B. Mets. II, 2 כלי א׳ אינו וכ׳ merchant's implements (if found) need not be publicly announced (for return to the owner). Ib. 23[b] sq.; Y. B. Mets. II, beg. 8[b]; Tosef. ib. 1 (definit. of our w.). Midr. Till. to Ps. CXVIII, 20 התקין א׳ שלו arranged his journey with the caravan. [Also אַנְכּוֹרְיָה.]

אנפמי read אַפַּנְטֵי.

אנפיא Tosef. Ḥull. III (IV), 27, Var. נפיא, v. אפיין.

***אַנְפִּילוֹגוֹס** m. (ἐπίλογος, epilogus) *concluding speech, argument, inference; peroration.* Koh. R. to X, 16 התחיל א׳ וכ׳ (Solomon) in his wisdom began a concluding argument; (Midr. Till. to Ps. LXXII ופיו נובע!)

אנפילוגוס, corr. as preced.

אנפילון, v. אַפִּילוֹן II.

אַנְפִּילְיָא, v. אַמְפִּילְיָא.

אַנְפִּיקְנוֹן, אַנְפִּיקְנִין, v. אַנְפַּקִינוֹן.

אַנְפָּקָא, אַנְפַּק, v. אַנְבַּג.

אַנְפָּקוּת, v. נַפָּקוּת.

אנפקימן, corr. as next w.

אַנְפַּקִינוֹן m. (ὀμφάκινον, sub. ἔλαιον) *oil made of unripe olives.* Targ. Esth. II, 12 אַנְפִּי׳.—Pes. 43[a] אנפיקנין (Ms. M. אנפיקנון). Men. VIII, 3; a. e.—Gen. R. s. 98 טן .... (corr. acc.). Cant. R. to IV, 8 איפק׳ (corr. acc.).

***אַנְפָּרוּת** f. (פרר or נפר √פר) *a break, division,* whence 1) *the purchase of an odd object, of one of a pair.* Sabb. 80[b] (ref. to אַנְדְּרָפָא q. v.) וכי אדם עושה מעותיו א׳ will a man buy a half of a thing (as a cosmetic for one temple)?—2) *partial payments, an agreement* (invalid according to Jewish law) *of term payments with the condition of forfeiture on missing one term* (v. אַסְמַכְתָּא), esp. *such an agreement forced upon a Jew by a gentile* (*Roman*) *individual or authority.* Gitt. 44[a] (v. אָנַס) אם באו׳ if his crop was seized in consequence of an *anparuth,* he is exempt from paying the tithes (of his produces, since he is the loser, whereas if distrained for a real debt, he enjoys the legal benefit of being released of a debt, and therefore must pay the tithes, as if he had sold the crop). Y. Keth. X, end, 34[a] בארנונה וכ׳ with reference to annona, capitation tax and forfeiture. Gitt. 58[b] חבא מחמת חוב ומחמת א׳ וכ׳ if a gentile (Roman) obtained possession of a Jew's property in consequence of seizure for a debt or of forfeiture and subsequently sold it to a Jew, the Sicarion law finds no application (and the property must, without any indemnity, be restored to its original owner; v. סִיקָרִיקוֹן); וא׳ עצמה וכ׳ and the property seized for forfeiture must have been in the possession of the gentile for twelve months (during which the Jew might have had a chance to reclaim it as illegally seized; v., however, the objection, and subsequent emendation of סיקריקון for א׳, ibid.). Ib. אין א׳ בבבל in Babylon (under the Persian government) there is no *anparuth,* (which is interpreted) אין דין א׳ וכ׳ the laws concerning the purchase by a Jew of property which a gentile had seized for forfeiture find no application in the well regulated Persian state because the owner might have gone to court, if he felt himself aggrieved. Tosef. Gitt. V (III), 2.—*Pl.* אַנְפָּרִיּוֹת. Y'lamd. Sh'lah. (quot. in Ar.) אני נוטל מהן א׳ וכ׳ I (the Lord) take from them promises to pay in instalments (promises of amending their ways, repentance) and give them extension. Tanḥ. ib., end, a citizen was paying *annonæ* וכותב א׳ and signing agreements of forfeiture; (Num. R. s. 17 אפכיות, v. אַפּוּכִי). [Ibid. s. 2 אנפריאות, v. אַנְפּוֹרָא pl.]

***אַנַּץ** (sec. r. of אוץ, v. אָנִיץ) *to squeeze in, fasten.* Targ. Koh. XII, 11 דאנצין, read דְּאַנִּיצִין which are fastened (h. text נטועים; gloss דאציתין, clerical error for דאניצין or דנצירין, embodied in the text of some ed.). Targ. I Sam. XIII, 21, Ar., v. נָצַב.

אנק Y. Bicc. I, 63[d] bot. מאונקות, v. אָבַק.

אַנַּק (sec. r. of אוק, v. חנק), *Pa.* אַנֵּק *to press, choke.* Part. pass. מְאַנַּק *choked, grieved.* Targ. Ezek. IX, 4. Cmp. דְּנַק. V. אֲנַנְקָא, אֲנִיקָא &c.

אנקא B. Mets. 46[b], v. אַנְרָאקָא.

אַנָּקָה I (b, h.; אנק) a species of *lizzard.* Tanḥ. Balak. 9; Num. R. s. 20.

אַנָּקָה II f. *camel,* v. נָאקָא.

אַנְקוֹרָא, v. אִינְק׳.

***לוּקְטְמִין, אַנְקְטְמִין** m. pl. (a contr. of אנק קטמין, or לולי קטמין, v. אוּנְקְלִי a. its bibl. equivalent לוּלַי) *loop* or *hook for stumped limbs, a sort of artificial arm* (or *leg;* v. infra). Sabb. VI, 8 מהורין א׳ Mishn. a. Y. (Bab. ed. 66[a] לוק׳) an artificial arm (for carrying burdens) is not susceptible to levitical uncleanness, but you must not wear it in walking in the street on the Sabbath (because it is intended for carrying burdens). Y. ib. 8[c] bot. (R. Abbahu explains our w.) חמרא די ידיא, אונוס קטמין Ar. (read two words; ed. הונרים, corr. acc.) the ὄνος (ass, i. e. pulley) of the stump-handed,—a hand-pulley (ass); Bab. a. l. R. Abbahu (leaving out the etymology) חמרא דאכפא a pulley for loads, v. אַכְפָּא. Oth. opin. ibid. קשרירי stilts (artificial legs); פרמא (פדאמי) q. v.—V. Kel. XV, 6

נִיקָטְמוֹן. [The definitions by Ar. a. Rashi, referring to implements of public entertainments, are not in keeping with the preceding proposition of the Mishnah.]

אנקיינוס, v. אוֹקְ׳.

אנקילין, v. אוּנְקְלִי.

אַנְקִיתָא, v. אֲנַנְקָתָא.

אנקלווסיס, אנקלווסים*, read אִינְקְוִוילִינָטוּס m. (inquilinatus, v. Makeld. Roman Law, ed. Dropsie, § 408) *the lessee's right of dwelling, lease.* Y. B. Mets. VIII, end, 11d, let him stay עד ימלא א׳ דידיה until his lease expires.

אנקלומה (אנקלומא)* אֶנְקְלוּמָא (ἐγκαλοῦμαι) *I appeal.* Deut. R. s. 9; Koh. R. to VIII, 8 א׳ . . . לומר to say before the Lord, 'I appeal against thy decision.' V. next w.

אונק׳) אֶנְקְלִיטוֹן (אוּנְק׳) m. (ἡ ἔγκλητος, v. Sm. Ant. s. v. Appellatio) *appeal* from the decision of a court. Gen. R. s. 49 תולין לו א׳ one is permitted to hang up against him i. e. to announce, an appeal—from the dux &c. Deut. R. s. 9 ליתן לפניו אנקליטין (read ליתלות a. טון . . .); Koh. R. to VIII, 8 שיתלה א׳ to appeal from his decision. Tanh. Thazr. 7 שלא ירגנו עליו אונק׳ וכ׳ (ed. Bub. 9 יתנו, read יתלו). V. next w.

אנקליטון*, Mus. אנקלימון, read אֶנְקְלִימְטִין m. pl. (ἔγκλημα, . . ατα) *written complaints, charges.* Deut. R. s. 2; Yalk. Gen. 77; Ex. 167 נתפס בא׳ has been arrested on charges.

אנקלמוס, v. אִרְקוֹמוֹס.

אונ׳) אֶנְקְלַסְיָא* (אוּנ׳) f. (a corruption of ἐνεχυρασία) *taking property in pledge, writ of seizure*=אַדְרְכָתָא. Tosef. B. Mets. I, 7 אונקליטיא וכ׳ ed. Zuck. (Var. אונקילוסיא, corr. acc.) when a writ of seizure is found, if the debtor admits its correctness, it must be returned to the creditor; if not, it must be returned to neither. Ib. B. Bath. XI, 5 אנקלסיא וכ׳ (אונ׳, אינ׳) a writ of seizure may be written out without notifying the creditor, but not without notifying the debtor and giving him time to protest; v. B. Kam. 112b).

אַנְקְתָא, אַנְקְקְתָא, v. אֲנַנְקְתָא.

אֲנָשׁ, v. אִינָשׁ.

אַנְשָׁתָא *her walls*, v. אוּשְׁא

אַנְשׁוּן. Y. Ter. II, 41d; a. e., v. נְשִׁי *to forget.*

אֲנָשִׁים, v. אֱנוֹשׁ a. אִישׁ.

אַנְתָּה, אַנְתְּ com. (=h. אַתָּה, אַתְּ) *thou.* Dan. II, 29; a. e.—Targ. freq.—Sabb. 30a א׳ שלמה thou, O Solomon! Ned. 91b אי א׳ לא if it was not thou. B. Mets. 26b; a. fr.

אַנְתָּא* m. (אִרְתָּא, אִנְתָּא, cmp. אִרְנְתוּ for אִרְתוּ) *essence, substance.* Men. 78a אימא א׳ דמשחא perhaps by 'loaf of oil', the oil itself is meant?, i. e. a loaf made of congealed oil.

אַנְתּוּ f., v. אִרְתּוּ.

אנתונים, read אַנְתּוּנוֹס m. *tunny-fish.* Tosef. Ḥull III (IV) 27; v. אֲטוּנָס.

אַנְתּוֹסָאֵי m. pl. *Orthusians*, v. אָרְתּוֹסָיָה. Targ. Gen. X, 17 (Y. אנס׳).

אַנְתִּיפַּטְרוֹס corrupt. of אַנְטִיפַּטְרוֹס, pr. n. m. *Antipater.* Targ. II, Esth. III, 1.

אנתינים, אנתינוס, v. אנתונים.

אַנְתִּיקִי* f. (ἐνθήκη) *store, capital* of the business. B. Bath. V, 1 if one sold a ship, he has not sold with it . . . את הא׳ the funds and stores belonging to the business. Cmp. ib. 77b (definition) עיסקא דאית בה Ms. M. (ed. דבגווה) the business connected with it.

אַנְתְּרוֹפִי m. *anthropeus* (man), an assumed form for ἄνθρωπος, for the purpose of deriving another assumed form (אַנְתְּרוֹפְיָא) *anthropeia* (woman). Gen. R. s. 18; s. 31 did you ever hear people say *gynios* and *gyneia* (from γύνη, woman), or *anthropeus, anthropeia, gabra* (man) *gabratha* (woman)? but you do say (in Hebrew) *ish* and *ish-sha*, both of the same root (as an evidence of the primitiveness of the Hebrew language).

אַנְתְּרוֹפְיָא, v. preced.

אַנְתְּתָא f. (אִתְּתָא) *woman, wife.* Targ. Job XXV, 4; a. fr.—Lev. R. s. 37, beg.; a. fr.—Yeb. 45b . . . made a gentile woman perform the immersion לשם א׳ as a woman (after menstruation, not as a proselyte).

אָס־ a formative syllable, v. אִיס־. Words not found under אָס־ should be looked for under אִיס־.

אָס Ex. R. s. 15, v. אִיס.

אסא *to heal*, v. אֲסִי.

אָסָא, אַסָּא I f.(?) (infin. of אסי, as noun) *healing, remedy.* Targ. Jer. XIV, 19 (Regia אַסּוּ). Targ. II Chr. XXI, 18 דְּלִית א׳ *incurable.*

אָסָא, אַסָּא II m. (preced.) *physician.* Targ. O. Ex. XV, 26 אַסְכָּךְ (אָסְכָּךְ); Y. אַסָּאךְ thy &c. V. אֲסִי, אָסְיָא.

אָסָא III m. (contr. of אדסא, v. הדס) *myrtle.* Targ. II, Esth. II, 7; a. e. R. Hash. 23a א׳ חדס *hadas* (Is. XLI, 19) is *asa.* Pes. 56a א׳ רדא Ar., Ms. O. (ed. דרא) fresh (moist) myrtle. Ber. 9b דאמטירית א׳ וכ׳ you had to carry a myrtle-tree to the palace (when forced into public labor, v. אֲנַגְרְיָא). Snh. 44a (prov.) א׳ דקאר ברני וכ׳ a myrtle between willows still is a myrtle by name, and people call it a myrtle.—*Pl.* אֲסָיָא. Targ. Esth. VIII, 15.—Nidd. 37a (Rashi, sing.)

***אָשָׁא, אָסָא** m. (v. אסר, cmp. אשונא, אָשָׁן, אָשִׁישׁ &c.) *old.* Git. 69ª א׳ כלבא (Ar. אשא) old dog (in a charm formula); v. אכסא. Cmp. Assyr. āsi Kalbi, V, R. 8, 12.

***אַסַּב,** only in אַסּוּבֵי ינוקא (prob. fr. סב, סבא) *to cause a new-born child to vomit* by putting one's finger into its mouth, to relieve it of phlegm; cmp. חָנַךְ.—Sabb. 123ª, v. Ar. s. v. (Ms. O., Alf., Ash. אסוכי, v. Rabb. D. S. a. l.) [Rashi: *to set an infant's limbs aright,* v. עָצַב *Pi.*—incongruous with the following אפיקטוזין . . . .]. [Keth. 10ª אסבוהו, מסבינן, v. סְבָא.]

***אִיס׳, אסגנטרין, אסגינטרין** &c., a corrupt. of אֶיקְוִיסְטְרִין m. (equestris, equester) *one belonging to the equestrian order, knight, nobleman* (v. Sm. Ant. s. v. Eque). Esth. R. to III, 4 אני א׳ של חק״בה וכ׳ (Yalk. a. l. 1054 . . . . אסגנטרינו של) I am the Lord's knight, for . . . . my ancestor (Benjamin) was born in the Land of Israel. Yalk. l. c. וכי א׳ וכ׳ does a knight bow before a commoner?

אַסְדָּא (סָדָה), אַסָּדָה f. (v. סד) *logs joined together, raft.* Ber. IV, 6 באסדא (Ar. סדה, Ms. F. אסכדרא, read אסכדיא; v. infra). Y. ib. 8ᶜ היא א׳ אסכדיא וכ׳ *asda, iskhadia* (σχεδία) and *rafsodoth* are the same. Zab. III, 1 אסדה. Neg. XII, 1 אסדה Ar. (ed. אסקריה, Var. אסכדיא; v. אַכְסַנְדְּרְיָא).

אַסָּדְתָּא, אַסָּדוּתָא f. (סהד) *attestation, statement of an eye-witness.* Tem. 18ᵇ מאי אסהדותיה what is the object of his statement? Ber. 14ᵇ. Yeb. 64ᵇ.

אָסוּ v. אָסוּתָא.—*Pl.* אַסְוָן.

אַסְוָא, v. אַצְוָא.

אסונן, v. אוּסְיָא.

אַסְוֵירוֹס pr. n. m. *Severus,* prob. *Alexander Severus,* Roman emperor. Ab. Zar. 10ª. Nidd. 45ª. V. אַנְטוֹנִינוֹס.

אָסוֹן m. (b. h.; אוס, v. אנס) *accident.* Mekh. Mishp., N'zik. s. 8 אין א׳ אלא מיתה under accident is meant *death* (ref. to Gen. XLII, 38).

אֲסוּפוֹת f. pl. (b. h. אֲסִפּוֹת, Koh. XII, 11 אסף) *gatherings of scholars, councils.* Y. Snh. X, 28ª bot. Num. R. s. 14. Snh. 12ª בעלי א׳ Sanedrin.

אָסוּפַי m., **אָסוּפִית** f. (אסף) *foundling.* Kidd. IV, 1 (69ª) א׳ כל שנאסף וכ׳ *ăsufi* is a child taken up from the street, whose father and mother are unknown, contrad. to שְׁתוּקִי q. v.—Ib. 73ª if this be so א׳ אסופית לא ישא a male foundling ought not to marry a female foundling. B. Mets. 87ª.

אָסוּר m. (b. h., part. pass. of אָסַר) 1) *prisoner.* *Pl.* אֲסוּרִין, אֲסוּרִים.—בית האסורין (b. h.) *prison.* Gen. R. s. 91; a. fr.—2) [Part. of אָסַר, q. v., *forbidden.*]

אָסוּר, v. אִסְפּוֹר.

אֲסוּר m. ch. (b. h. אסור) *tie, chain.* Dan. IV, 12.—*Pl.* אֲסוּרִין Ezra VII, 26; v. אִיסַּר.

אֲסָרְתָּא, אֲסוּרָא m., **אֲסָרְתָּא, אֲסוּרָא** f. same. Targ. Prov. VII, 22 (ed. Walt. אס׳). Targ. Ps. II, 3; v. אִיסַּר.

אָסוּרָא, v. אִיסּוּרָא.

אֲסוֹרְרִיתָא, אֲסוֹרְרִיתָא f. pl. (אסר; cmp. אֲסָרְתָּא) *bundles, bunches.* Hull. 51ᵇ א׳ bundles of reeds. Bets. 12ᵇ א׳ דחרדלא bundles of mustard stalks. Ib. 13ª א׳ טבלא when in bundles, they are Tebel (v. טֶבֶל).

***אֲסוּרִין** m. pl. (v. אָסוּר) prop. *bands,* esp. *certain implements belonging to the wine press.* Y. B. Bath. IV, beg. 14ᶜ, for which Bab. ib. 67ᵇ נסרים, Var. ריצרים; Tosef. ib. III, 2 ריצידין, Var. ריצירין.

אסורינו Pesik. R. s. 22, v. סוּר, a. סְרִיאוּר.

אָסוּ, אָסוּתָא f. (אסי) *cure, remedy.* Targ. Is. LVIII, 8. Targ. Gen. III, 6 (some ed. O. אִיסּוּ); a. fr. B. Mets. 86ª top ואסו דרבי וכ׳ and Rabbi's cure shall be effected through him. B. Kam. 85ª, a. fr. מאי אָסוּתֵיהּ what is the remedy for it? Sabb. 110ª perhaps the Rabbis' snake (excommunication) has bitten him דלית ליה א׳ for which there is no remedy.—*Pl.* אַסְוָן. B. Bath. 58ᵇ ברישׁ כל א׳ אנא חמר I, the wine, stand at the head of all medicines.—אַסְוָותָא. B. Mets. 113ᵇ אַסְוָתַיְרֵיהוּ remedies for them. Lev. R. s. 37 אסוותך (read אַסְוָתָךְ).

אַסָּדָרְיָתָא f. (סתר) *sitting around the table, banqueting.* Targ. I Kings X, 5. Targ. I Sam. IX, 12 בית א׳ the place of feasting (h. text במה); a. e.

אִסְטְ־ interchanging with אִצְטְ־. [For words not found here below, v. s. אִיסְטְ׳, or אִצְטְ־.]

אִסְטַבְטִירְבָּא, אִסְטַאטִירְבָּא f. (stativa, sub. castra) *resting station.* Gen. R. s. 10 end עשה א׳ to take a rest. Pesik R. s. 31 אסטטירא, read אִסְטָטִירְוָא.

אִסְטְבָא, v. אִיסְטְ׳.

***אִיצְ׳, אִיסְ׳, אִצְ׳, אִסְטַבְלָא** II f. (diminut. of אִיסְטְבָא) *colonnade-like walk.* *Pl.* אִסְטַבְלָאוֹת, אִצְ׳ &c. Erub. 24ª עשויין א׳ Mss. (ed. one א׳, v. Rabb. D. S. a. l.) planted so as to form colonnades.

***אִסְטַבְלַאטָא** m. (stabulata, D. C. = stabularius, σταβλίτης) *equerry.* *Pl.* אִסְטַבְלַאטֵי. Esth. R. to I, 12 קומוס א׳ (read קוֹמִיס) chief of equerries (comes stabuli) [prob. to be read אִסְטַאבּוּלִי].

אִיסְ׳, אִסְטַגְנִין f. pl. (סוג, סגי) *rims, mouldings* around a stove. Kel. VIII, 9; cmp. לְזִבְזֵי, שָׁפָה, שְׁפִירִית.—Y. Ab. Zar. II, 42ª bot. הן ספיות הן א׳ ed. Zyt. (oth. ed. אסטיות) *s'fiyoth* and *istagioth* are the same; cmp. R. S. to Kel. l. c. [Tosef. Kel. B. Kam. VI, 17 .. סטאנאות ... ליזבז ספיות ed. Zuck. (Var. ספונאות, R. S. l. c. סטיראות), prob. corrupt. of סְטַגְיָאוֹת.]

אִיר׳, אִצְטְ׳, אִסְטַגְנִין m. (Ispe. noun of סְגַנּוֹן) *observer of constellations, astrologer.* *Pl.* אִסְטַגְנִינִין, constr. אִסְטַגְנִינֵי &c. Sot. 12ᵇ; 36ᵇ; Ber. 4ª; a. fr. Snh. 49ª, v. אִסְטַגְנִינוּת.

***אִיר׳, אִצְ׳, אִסְטַגְנִינָא** ch. same.—*Pl.* אִסְטַגְנִינִין (?), אִסְטַגְנִינְיָא &c. Targ. Y. Ex. VIII, 3; 14; 15. Targ. Job V. 13; a. e.

אִסְטַגְנִינוּת, אִי, אִצ׳, f. (v. preced.) *astrological speculation, planetary constellation.* Sabb. 156ᵃ נסתכלתי באצ׳ וכ׳ ed. (Ms. M. באס׳) I looked at my constellation. Ib. צא מא׳ וכ׳ give up thy astrological speculations, for Israel stands not under planetary influences. Yoma 28ᵇ; a. fr.—Snh. 49ᵃ עדיין א׳ של דוד עומדת Ar. ed. pr., Ms. Oxf. (ed. קיימין . . . . . אצטגנינו) David's star stands as yet (has not yet gone down).

אִסְטַדִּינִין, v. אִיסְ׳.

אסטו Y. Sabb. VII, 8ᵇ bot., v. אסטומוכריאה.

אִסְטָוָא I, II, v. אִיסְטָוָא I, II.

אִסְטָוָנִית, **אִסְטָוָנָא**, v. אִיסְ׳.

אִסְטָוָרָא, v. אִיסְ׳.

אִסְטוֹלָא, v. אִסְטָלָא.

אִסְטוֹלִי, v. אִסְטָלִי I, II.

***אסטומוכריאה**, Y. Sabb. VI, 8ᵇ bot., also in two words אסטו מ׳, quoted from Aquila as a rendition of בתי הנפש (Is. III, 20), read: אֶנְסְטוֹמַכְיָא (ἐνστομάχια pl. of ἐνστομάχιον=ἐμπλόκιον; v. explan. ibid. דבריהם וכ׳) *an ornament of the bosom* (stomach).

אִסְטוֹמָכָא, אִי׳ I m. (στόμαχος) prop. *orifice*, esp. *stomach.* Lev. R. s. 4 the food goes מיושטא לא׳ from the gullet into the stomach. Koh. R. to VII, 19 (incorr. order).

אִסְטוֹמָכָא II *muscle, cartilage* &c., v. אִסְתּוֹמָכָא.

אסטמיא, Pesik. R. s. 31, read אִסְטָאטִירָא=אִסְטָטִירָא.

אִסְטָטִירָא=אִסְטָאטִירָא.

אִסְטַטִּיוֹן, v. אִיסְ׳.

אִסְטַטִּיוֹנַר, v. סְטַטְיוֹנַר.

אִסְטֵיו, **אִסְטִיב**, v. אִיסְ׳.

אסטיום, v. סוּס׳.

אִסְטִיס, **אסטים**, v. אִרְסְטִיס.

אִסְטִיסִית, v. אִסְטָנִית.

אסמית Ex. R. s. 15, read אִסְטִיב.

אִסְטַקְטוֹן, **אִסְטַכְטוֹן**, אִי׳ m. (σταχτόν, sub. ἔλαιον) *oil that runs off without pressing, virgin oil.* Lev. R. s. 5 שמן אסטכ׳ Mus., ed. אסטק׳ (Ar. אסתק׳); Num. R. s. 10 אנטכטון; Cant. R. to IV, 8 אפי׳, אפוקסנין (corr. acc.).

***אִסְטַכְיָא** com., pl. אִסְטַכְיָן (אִסְטַכְיָנָא Ar.) (Ispe. noun of שכי, סכי; cmp. b. h. מַשְׂכִּית) prop. *embroidered figures*; hence *embroidered girdle.* Gen. R. s. 19 (ref. to Gen. III, 7) various girdles סדינים, א׳ גלוין (Var. גלוונים, Ar. ed. Koh. גולין) embroidered girdles (or girdle), wrapping belts, and white linen belts; v. גְּלִיוֹן 3). [*Pl.* in sing. sense, v. גְּלִגְּלִין.]

אִסְטֵל, pl. אִסְטְלִים m., v. אִסְטַלִּי.

אִסְטַלָּא, **אִסְטוֹלָא**, **אִצְטַלָּא**, אִי׳, f. (Ispe. noun of טל, טלל; cmp. טַלִּית) *robe, garment.* Targ. Y. Gen. IX, 23; a. fr.—Sabb. 128ᵃ א׳ חראויירה לו a robe becoming his position. M. Kat. 28ᵇ (prov.) שיול א׳ וכ׳ the grave is a fine robe for the freeman whose outfit is complete (well becoming old and virtuous age). B. Mets. 17ᵃ; a. e.—*Pl.* א׳ דלבושין, אִסְטַלָּוָן, אִסְטָלֵי, אִצְ׳ &c. *a suit of clothes.* Targ. Gen. XLV, 22; (ed. Berl. אוּסְטַלָּוָן; ib. Y. אסטלי, read אסטלי דלבוש ולבוש).—Y. Ber. III, 6ᵈ bot. (v. margin. note ed. Krot.). M. Kat. 24ᵃ. Y. Snh. X, 29ᵇ. Koh. R. to XI, 1 א׳ דלבושן v. supra.—Cmp. אִסְטַלִּית.—[Y. Shek. III, 47ᶜ bot. אסטלי של זהב, read אִירְסְטֵרֵי; v. אִירְסְטִירָא.] [Although our w. coincides, in meaning and sound, with στολή in its poëtic and older sense as 'an outfit', yet the form of its Hebrew equivalent (אסטלית) and the laws regulating the borrowing of words, as well as its appearance in so remote a dialect as the Mandaic (as עצטלא) forbid the derivation from the Greek.]

אִצְטַלָּה, **אִסְטַלָּה**, v. אִסְטַלִּית.

אִיסְ׳, **אִסְטוֹלִי**, **אִסְטַלִּי**, f. (טלל, v. preced., =אִסְטְלִים q. v.) *resting place, road-station*: Y'lamd. to Deut. IV, 30 (quot. in Ar.) עשה אסטולי וכתוב וכ׳ he put up a station for travellers, over which was written, "When this people shall go up &c." (I Kings XII, 27).—*Pl.* אִסְטַלְיוֹת (fr. אִסְטַלִּית). Num. R. s. 23 העמד להם א׳ put up for them (the unintentional murderers fleeing to the place of refuge) resting stations . . . . ובכל א׳ וכ׳ יות (read אסטלית or אסטל) and let there be an inscription over each of them &c. Tanḥ. Masé 11; ed. Bub. 8; אִירְטַלִּיסְיוֹת, אִירְטַלִּיס.—Y'lamd. to Deut. III, 9 עמון ומואב עשו אִירְסְטָלִים Am. a. Moab erected resting stations for the passing Israelites (quot. in Ar. s. v. ארך 5).

אִיסְ׳, **אִסְטוֹלִי**, **אִסְטָלִי** II f. (a corruption of אֶפִּיסְטוֹלִי q. v.) *letter, dying injunction. Pl.* אִסְטָלִיוֹת. לְיאוֹת . . . Y. Sot. VII, 21ᵈ bot. משה מתן להם ואי and (the stones containing) the dying injunctions of Moses (Deut. XXVII, 8); (cmp. Bab. ib. 35ᵇ). Gen. R. s. 74 end Ar. (ed. a. Var. in Ar. אפיסטולי). *Midr. Sam. ch. XI (ref. to the five verses I Sam. IV, 13—17) הכן לא הוה ליה ממחינון חמשה אירסטולין (read טופרין or חמשה אירסטולין (?סופרין) indeed so, not five pencils (writers?) or five messages could kill him, but over the news of the captured ark his neck was broken. [Others read אירְסְטִילִין (*stili*) *styles* used for writing on waxen tablets].

אסטליסמקין, v. אִירְסְטַלִּיסְמָקִין.

אִסְטַלִּית, אִי׳, אִצ׳, f. (טלל, v. אִסְטָלָא, טַלִּית) 1) *wardrobe*, esp. *festive suit.* Yoma VII, 1 א׳ לבן a suite of white color. Gitt. VII, 5 אִצְטַלְּיָתִי Mish. (Bab. 74ᵃ אִיצְטַלָּתִי, fr. אִיצְטַלָּה) my suit. Ib. 74ᵇ אירצטלא דוקא (read תי . . . . . or תו . . . .). Y. ib. 49ᵃ top כאיצטלות (read לית . . .).—2) *station*, v. אִסְטַלִּי.

אִסְטָמָא m. 1) (Ispe. noun of אסם=חסם, v. חִיסּוּם, the h. equiv. of our w.) *forging steel, steel-edge.* Ber. 62ᵇ אי׳

לפרוזלא (Ms. M. אסטימא read אִסְטוּמָא, Ms. O. סטומא, Var. אִיצָ׳, אִיצָ׳) what the steel edge is to the iron.—2) *frontlet*, v. אִיסְטָמָא.—3) a word in a charm formula. Sabb. 67a, v. אירסטמאה.

אסטמכרא, v. אסטומכריאה.

אסטמיתית, v. אירסטמאה.

אסטן* S'maḥoth XIII, end חן בא׳, read בארזין או..., v. אַרְזִין.

אִסְטַנְדָּרָא אִי׳, **אִסְתַּ׳**, m. (Pers. *ustâd-dâr*, *ustadâr*, Perl. Et. St. p. 104) *major domus, vice-roy*. Gitt. 80b לשום אסט׳ וכ׳ ed. (Ar. אסת׳) in the name of the governor of &c. Kidd. 72b אירסת׳ דמישן the governor of Meshan.

אסטנינותיא, v. אִיסְטַפְנִינֵי.

אִסְטָנִיס, v. אִיסְתָנִיס.

אִיסְטַסִית, אִיסְטַטִית, אִסְטָנִית* f. (שטן=סטן; cmp. אִיסְטַטָנִית) *a system of information, sycophancy*. Macc. I, 5 (5a) אסטנית הוא זו Ms. M. (ed. אירסטית, Mish. אסטס׳, Y. ed. 1, 7 אירסיסית) this endless prosecution of witnesses on the information by other witnesses testifying to an alibi would be regular sycophancy. [Maim. reads אסטיסית.] Tosef. Macc. I, 10 אירסטיטית, ed. Zuck. (Var. אירצטניסית).

אִסְטַסְיָאנִית, v. אִיסְטַסְיָנִית.

אִסְטַסִית, v. אִסְטָנִית.

אִסְטַפְנִינֵי, v. אִיסְ׳.

אִסְטַקְטוֹן, v. אִסְטַכְטוֹן.

אִסְטָרָא, pl. אִסְטָרִין 1) *streets*, v. אִסְטְרָטָא.—2) *theatre*, v. אִסְטַדְיָא.

אִסְטָרָא *a coin*, v. אִירְתִּירָא.

אִסְטָרָאוֹת f. pl. *theatres*, v. אִסְטַדְיָא.

אִסְטָרָאטִיגָא=**אִסְטָרָטֵי׳**, v. אִסְטַרְטֵי׳.

אִסְטָרַדְיוֹם=**אִסְטָרַטְיוֹט**.

אִסְטָרוֹבָלָא, אִסְטָרוֹבִיל, v. אִיסְ׳.

אסטרוגי, אִיסְ׳ B. Bath. 143a, read with Ms. אִסְטַרְטֵיגֵי.

אסטרוגיל, אסטרוגל, v. next ws.

אִסְטְרוֹלוֹגוֹס (**אִירְצָ׳, אִיסְ׳, אַצְ׳**) m. (ἀστρολόγος) *astronomer; astrologer*. Y. Sabb. VI, 8d top תדא אי׳ (read חד) a certain astrol.; a. fr.—*Pl.* אִסְטְרוֹלוֹגִין (אַצְ׳ &c.). Targ. I Chron. XII, 32 ed. Rahm. איצרולוגין (Var. אירצטרו׳). Ex. R. 1; a. v. fr.—Cant. R. to VII, 9 אַסְטְרוֹלוֹגוֹסֵי. [Yalk. Ex. 164 אירסטרוגילין, a. other corruptions, corr. acc.]—V. also next w.—[As regards צט for סט, v. Recens. Don. b. Librat ed. Filipp. p. 9.]

אִסְטְרוֹלוֹגְיָא (**אִיצְ׳**) **אַצְ׳, אִיסְ׳, אִסְתְ׳**), f. (ἀστρολογία) *astronomy*, mostly *astrology, sooth-saying, astrological prediction*. Y. Ab. Zar. II, 41a top הוה חמי באי׳ דידיה he foresaw by dint of astrol. speculation (prob. to be read גרן . . ., v. infra). Pesik. R. s. 14 אסטרוגילא (corr. acc.; cmp. אִסְטְרוֹלוֹגִין).—*Pl.* אִסְטְרוֹלוֹגִין prop. *astrologers*, trnsf. *astrological books, implements, horoscope* &c. Gen. R. s. 85 רואה חיתה באי׳ וכ׳ she saw in her astrological books (or horoscope). Deut. R. s. 8 מברט באסטרולוגים; Lev. R. s. 36 אצטרוגליס, לוגים . . . &c. (corr. acc.).

אִסְטְרוֹלוֹגְנִיָא same. Y. Sabb. VI, 8d אסת׳ דידיה שקרין his astrological books (or computations) lie.

אסטרון Yalk. Koh. 969, read אִסְטַרְטֵירִין.

אִסְטְרוֹנְגִילוֹן adv. (στρογγύλον, or στρογγυλοῦν, S.) *in a rounded way, circularly* (opp. τετράγωνον, or τετραγώνιον). Pesik. R. s. 10, read: טטרגונין שלא היו יושבין אלא כחצי גורן עגולה וכ׳ או שורה ארוכה אלא they sat not forming a square or a long line, but in a semi-circle, like the shape of a half of the rounded court-room (v. גּוֹרֶן), so that they could conveniently see each other. V. בוטרגנין.

אִיסְ׳, אִסְטְרוֹפוֹמָטָא (variously corrupted, v. infra) m. pl. (στροφώματα) *pivots, pins at top and bottom of a door turning in sockets*. Gen. R. s. 66 כמין א׳ הדלתות וכ׳ Ar. (ed. אירסטרפומיטא; Yalk. Gen. 115 אירסטדומוטא) pivot-like, the doors could be doubled backward. [Yalk. l. c. may be read אסטרופוטא στρόφωτος, v. LXX, Ezek. XLI, 24.] Midd. IV, 1 איצטרבאמוטא Ar., ed. איצטרמיטה (corr. as above). Pesik. B'shall. p. 86b; Yalk. Sam. 152 באילין אמפומטא &c. (corr. acc.) like doors turning in sockets.

אִסְטְרָטָה, אִיסְטְ׳, אִסְטְרָטָא c. 1) (interchanging with אִסְדְּטָא, סְדָטָא, trnsp. אסטרא; *strata*, sub. via, στρᾶτα S.) *paved way, public road*. Targ. Y. II Num. XX, 17 טה . . .; a. fr.—Y. Gitt. IV, beg. 45c. Y. Snh. II, 20a top גו א׳ וכ׳ on the road he heard &c. Tosef. Sabb. X (XI) 1 sq. (אסרטא, סרטא, Var. אסתרטא with ת). Ab. d'R. N. XXVIII life is like לאיסטרטיא וכ׳ (read טא ....) a public road running between two paths &c. Koh. R. to VII, 7 חווינא עקים אִסְטָרְטִי I was bending my road, went out of my way.—*Pl.* אִסְטְרָטִיָא, אִסְטַרְטִיָא, incorr. אִסְטְרָטָיָא). Targ. Y. Num. XX, 19.—אִסְטָרְטִין usu. *the city walks, promenades* (between the colonnades &c.). Y. Sabb. VI, 8a bot. הוו מטיילין בא׳ were promenading &c. Y. Kil. IX, 32d top; Cant. R. to V, 13; Y. Keth. XII, 35b bot. אסטרין. [Deut. R. s. 3 אסטרטין, read אסטרטירגין.] [In Targ. mostly אִסְרָטִין, אסטריין.]—2) *theatre*. *Pl.* אִסְטָרָטָאוֹת, v. אִסְטַדְיָא.

אסטרטאות M. Kat. 5a, read with Ms. M. אִסְטַרְטָיָאוֹת, v. אִסְטַרְטָיָא. V. preced.

אִסְטָרְטָה, v. אִסְטָרָטָא.

אסטרמטי׳ Cant. R. to VII, 9 read אִסְטָרְטִילָטֵיָא, v. אִסְטָרְטִילָטָא.

אִיסְ׳, אִסְטַרְטֵיָא I f. (στρατεία, in the sense of στρατόπεδον) *camp, encampment*, esp. *an open space in*

front of the royal palace, court; also *station on the road* for Temple pilgrims. Erub. 26[a] א׳ של מלכים Ms. M. (ed. מלך) camp or court round the royal palace. [Men. 103[b] איסטרייא של מלך, for איסטרטיא(?), v. however אִסְטַרְיָא.] [Lam. R. to III, 7 באידנא א׳; Ab. d'R. Nath. XXVIII לאר׳, read אִסְטַרְטָא. Targ. Y. Num. XX, 19 רַטְיָא . . . some ed., v. אִסְטַרְטָא.]—*Pl.* אִסְטַרְטָיָאוֹת. M. Kat. 5[a] Ms. M. (ed. טאות . . .); Mekh. B'shall. Vayissa ch. III א׳ *stations* (=רחוביות). [Erub. l. c. טרא . . . שהיו . . . , read שהיא, or יאות . . .; v. Rabb. D. S. a. l. note.]

אִסְטַרְטָיָא II (אִסְרַטְיָא) אִיסְ׳, f. (στρατία) prop. *army;* hence 1) *host* (of heavens, cmp. LXX Neh. IX, 6). Num. R. s. 12 א׳ של מעלה; Midr. Till. to Ps. XCII, end אסר׳ . . . divine army (angels, prophets &c.)—2) *royal suite, court-officers.* Kidd. IV, 5 מוכחב בא׳ של מלך recorded in the king's list of officers (during Agrippa's reign, serving as evidence of legitimate birth; cmp. אַרְכִי I). Lam. R. to II, 2 אסט׳; Y. Taan. IV, 68[d] bot. אסר׳ the list of Barkokhba's suite. [Y. Ned. XI, 42[d] bot. אסטרטיות read אִסְטַרְטִיוֹטוֹת; ib. חבק׳ אסטרטיות read אִסְטַרְטִיוֹט. Y. Gitt. III, 45[a] top. אסטרטיות, v. אַפְּטוֹסוֹת. Tanḥ. B'resh. 2 אסטראות, Var. אסטראות, v. אִסְטַרְיָא.]

אִסְטַרְטִינָא, אִסְטַרְטִיג m. (στρατήγιον) *camp, regular garrison* (=h. מַצָּב), contrad. to stragglers &c. Targ. I Sam. XIII, 23; XIV, 1; 4; 6; 16; a. e.—*Pl.* אִסְטַרְטִיגִין. Targ. II Sam. VIII, 6 (h. text נְצִיבִים). Targ. I Sam. X, 5 . . . אִסְטַרְטִיגֵי (constr.).—נָיָא . . . . . Targ. I Kings IV, 5 על א׳ chief of camps.

אִסְטַרְטִיגּוֹס (אסטרטיג) m. (στρατηγός) *military commander, general;* (in later Greek) *prefect, city-magistrate;* also *chief of body guards* (στρατηγὸς τῶν πραισενταλίων, D. C.). Ex. R. s. 31 (cmp. Gen. R. s. 58). Ib. s. 37, beg.; a. fr.—Deut. R. s. 10 לאסטרטיגין וכ׳ (read גוֹס . . . .); a. fr.—*Pl.* אִסְטַרְטִיגֵי, אִסְטַרְטִיגִין.—Targ. II, Esth. I, 3 אסתרת׳ (corr. acc.) *generals.* Y. Ber. VIII, 12[c] top שני א׳ two chiefs of guards; Gen. R. s. 3; a. fr.—B. Bath. 143[a] בולי ואסטרטיגי Ms. M. (ed. אבולי ואסטרוגי); Y. Yoma I, 39[a] top כולי ואסטרטיגי (read בולי ואסטרטיגי, v. בּוּלִי II). Yalk. Koh. 969 אמר לאסטרון שלו (read לאסטרטיגין) he ordered his guard.

אִסְטַרְטִיוֹטִיס, אִסְטַרְטִיוֹטָא, אִסְטַרְטִיוֹט m. (στρατιώτης) prop. *soldier,* later *Roman officer* (D. C. Gr. s. v.); *attendant.* Y. Shek. V, 49[a]; Cant. R. to III, 6, end אסטרטיג (corr. acc.). Y. Keth. I, 25[c] top טיוס . . . (corr. acc.).—*Pl.* אִסְטַרְטִיוֹטִין. Targ. I Chr. XVIII, 6 (v. however Targ. II Sam. VIII, 6). Tanḥ. Haăz. 2, read: באו א׳ the officers came to meet the king.—אִסְטַרְטִיוֹטוֹת. Y. B. Kam. IV, 4[b] top ששלית המלכות שני א׳ (read ששלחה) the Roman governm. sent two commissioners. Y. Ned. XI, 42[d] bot. אסטרטיות; v. אִסְטַרְטָיָא II.

אִסְטַרְטִיוֹס, אִסְטַרְטִיוֹטִיס, אִסְטַרְטִיוֹטִין, v. preced.

אִסְטַרְטִילוֹס, v. next w.

אִסְטַרְטִילָטִיס, אִסְטַרְטִילָטָא m. (στρατηλάτης=magister militum, v. Sm. Ant. s. v.) *commander in chief, military governor.* Lev. R., s. 16; a. fr. (everywhere corrupt, corr. acc.). Y. Snh. X, 28[b] top אסרטילטירה (corr. acc.) *his stratelates.*—*Pl.* אִסְטַרְטִילָטִין. Targ. Esth. III, 12; VIII, 9 אסטרטילוסי (corr. acc.). Gen. R. s. 44; a. fr. (corr. acc.). Ib. s. 78 אסטרטלי, read אסטרטילטי *my stratelatæ.*

אִסְטַרְטִינוֹס, read גוֹס . . . . . .

אִסְטַרְטִלִירוֹס, אִסְטַרְטִלִיטוֹס, v. אִסְטַרְטִילָטָא.

אִסְטַרְיָא, אִיסְ׳, אִסְטַרְיָה, אִסְטַרְיָא,

אִיצְ׳ f. (also אִסְטָרָא m.) cacophemistic appellations of all kinds of gentile sports; cmp. the use of θέατρον and θεατρίζειν in Ad Corinth. I, IV, 9, a. Hebr. X, 33; אסטריא &c., as if a denomin. of סרר, cmp. Syr. אסטרניא, אצטרניא, P. Sm. 304 a. cit. ibid.; אצטרריבא, as if fr. צרב; אצטרדיון (v. next w.) as if fr. צרד, v. אִרְצַטְדִין; cmp. אֲבִירָן) *theatre, arena, gladiatorial shows,* &c. Ab. Zar. I, 7 (16[a]) גרדום אצטדיא וכ׳ (Ms. M. אצטריבא, but in Gem. 18[b] repeatedly אצטריא; Y. ed. איסטדיא; Mish. Nap. אצטדיא, comment. אצטרדיא) place of execution, of shows &c.; v. Gem. 18[b]. —[Men. 103[b] איסטריא של מלך the king's amphitheatre, v. אסטריא]. *Pl.* אִסְטַרְיוֹת. Sifra Aḥaré Par. IX ch. 13. Tanḥ. B'resh. 2 אִסְטַרְאוֹת Var. (ed. אִסְטַרְטָאוֹת). Ab. Zar. 18[b] אשר לא חלך לאיסטרטאות Ms. M. (ed. לטרטיאות, v. Rabb. D. S. a. l.).—אִסְטָרִין, v. next w.

אִיצְ׳, אִיסְ׳, אִצְטָרִין, אִסְטָרִין (אִצְטַדְיוֹן, אִרְצַטְדִין, אִרְצַטְרְדִיוֹן, also with rejection of א׳ after prefixes) m. (pl. of אסטרא, v. preced.; used as sing., sub. בית ה׳ &c.) *arena, theatre.* B. Kam. IV, 4 (39[a]) שור האיצטרין Ms. M. (ed. איצטדין, Ms. H. a. R., a. Mish. Nap., a. Y. ed. איסטדין) an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 היושב באסטרין וכ׳ Var. (ed. Zuck. איסטרטון, ed. איסטרין) he who visits the amphitheatre is considered a murderer (countenancing bloodshed); Y. ib. I, 40[a] איצטדין (interchanging with תיאטרון).—*Pl.* אִסְטָרִינִין &c. Ab. Zar. 18[b] אין הולכין לא׳ מפני ש״ד Ms. M. (ed. לאצטדינין מפני מושב לצים ...., v. Rab. D. S. a. l. note) you must not attend theatres on account of bloodshed. Ib. (repeatedly) אצטריגן Ms. M.; Tosef. l. c. 6 לאיצטרטיונין (Var. לצטרדיונין, לצטרריונין); 7 לאיצטרריונין (Var. לצטריונין, לטרריונין); Ab. Zar. 18[b] לאצטרינין Ms. M. (ed. טרטיאות, En Yakob I איצטריאות, v. preced.). [Y. Erub. II, 22[b] bot. אצטדין, איצטדין f. *ruins,* near Tiberias, v. איצטדין.] [אסטרין sometimes for אִסְטָנִין.]

אִסְטַרְלִיטוֹס, v. אִסְטַרְטִילָטָא.

אִסְטַרְקְלִילָא, v. טַרְקְלִילָא.

אִסִּי (=יוֹסִי, Frank. Meb. Y. s. v.) pr. n. m. *Assi;* 1) an Amora, mate of R. Immi, disciple of Rab and of Samuel. Sabb. 22[a]; a. fr.—Y. Ab. Zar. V, 45[a] bot. רבסי=רב א׳.—2) a copyist. Y. Keth. II, 26[b] bot. כגון אילין ספרוי דא׳ וכ׳ as for instance, if witnesses say, these are the books written by Assi, and like these (in handwriting) must the documents be.

אָסָא, אָסִי (sec. r. of אוס, v. אנס; cmp. איש, איש, אינש &c.; v. Ges. H. Dict. s. vv. אשׁה, עשׂה) *to be strong, well.* [Act. v. *to make well,* v. infra a. אָסִי.]

Af. אַסִּי *to cure.* Targ. O. Gen. XX, 17 (Targ. Y. אָסֵי); a. fr.—*Part.* מְאַסֵּי, מְאַסֵּי.—Ned. 49ᵃ לְאַסָּיֵיהּ יְתֵיהּ, לְאַסָּאָה מְאַסֵּי to cure him. Sabb. 111ᵃ אֵיכָא מְכָּה מִסְּי where there is a wound, it (the vinegar) heals it. Lev. R. s. 16, end, read: מְאַסֵּינָא לֵיהּ לְגַרְמֵי I shall cure him all alone. Gitt. 56ᵇ מְאַסְּרִין=מְאַסְּיִין, v. next w.

Ithpa. אִיתַּסִּי, *Ithpe.* אִיתְסִי *to be cured, to recover.* Targ. Josh. V, 8; a. fr.—Sabb. 33ᵃ. Gitt. 12ᵇ דִּבְעִי אִתְּסוּיֵי לֵיהּ בְּדִמֵּי he wants to get cured with the money he receives as damages. Yoma 84ᵃ אִיתְּסָאי I got cured. Keth. 62ᵇ אִיתְּסִיאַת she grew well. Koh. R. to I, 8 he went &c. מִיתְּאַסְיָא in order to be cured. Cmp. וְסָת.

אַסְיָא, אָסְיָא, אָסְיָא m. (preced.) *physician, surgeon;* also *thaumaturg,* [*Essene, Therapeut?*] Targ. Ex. XXI, 19; a. e. Y. Yoma III, 40ᵈ bot. חַד אָסְיָא וְכוּ׳ a certain thaumaturg in Sepphoris. Y. Taan. III, 66ᵈ אוֹקִיר לְאָסְיָיךְ וְכוּ׳ honor thy physician (with presents) ere thou be in need of him. B. Kam. 85ᵃ אִי רְחִיקָא וְכוּ׳ if the surgeon is far off, the eye will be blind (before he arrives). Num. R. s. 9 לָא תְּרִיעָא . . . . a door which opens not for charity, will be opened for the physician; a. fr. *Pl.* אָסְיָרֵי. Y. Naz. IX, end, 58ᵃ.—אָסְוָותָא, אָסְוָותָא. Targ. Gen. L, 2; a. e. Gitt. 56ᵇ דְּמַסְיִין לֵיהּ וְכוּ׳ physicians to cure R. Zadok.

אסיא or **אוסיא** a word in a charm formula. Pes. 111ᵃ (Var. lect. v. Rabb. D. S. a. l.)

עַסְיָא, אַסְיָא, אַסְיָא pr. n. *Asia.* 1) *Asia Minor,* or rather the Roman province embracing the Western part of the peninsula of Asia Minor, bequeathed by King Attalus to the Roman republic. Targ. Y. II Gen. X, 3; I Chr. I, 6 (h. text אַשְׁכְּנַז). Y. Kidd. I, 61ᵈ top (twice for קְנִי); Gen. R. s. 44 (once for קְנִי, once for קְנִיזִּי, some ed. אֶפְרַיִם corr. acc.). Y. Meg. I, 71ᵇ bot. (for אַשְׁכְּנַז). Sifré Balak 131 (p. 47ᵇ ed. Friedm.) אַבְרִיא (corr. acc.); v. Yalk. Num. 771.—B. Mets. 84ᵃ; a. e.—2) name of a town supposed to be *Essa,* east of the lake of Tiberias (v. Neub. Géogr. p. 38; cmp. Rap. Er. Millin s. v.). Y. Kil. IX, 32ᶜ bot. Sabb. 109ᵃ ע׳ (with hot springs). Yeb. XVI, 4 ע׳; Y. ib. 15ᵈ top א׳; a. fr.

אסיאן, v. אוּסְיָא.

אַסְיוּתָא f. (אסי) *cure, recovery.* Targ. Prov. III, 8; a. e.

***אַסְיֵט** (v. סוּט; cmp. זוּל I a. זָלַל) *to be extravagant, squander.* Targ. Prov. XXIII, 20 דְּאַסְיְטִין וְכוּ׳ (Ms. דְּאַסְיְטִין, v. infra) who are extravagant in eating meat, v. זוּל I.—*Part.* אָסֵיט *extravagant.* Ib. 21.—*Pl.* אַסְיְטִין, v. supra.

אסימון Deut. R. s. 7, read אַמְיְרִנְטוֹן.

***אַסְיוּנָא** m. (אסי) *physician.* Y. Sabb. VI, 8ᶜ top אַסְיוּנִיתְהוֹן דְּרַ׳ וְכוּ׳ the physician of &c.

אָסִיל, v. אָסֵל.

אַסִּימוֹן m. (ἄσημος, -ον) *uncoined metal, bulion.* B. Mets. IV, 1 א׳ קוֹנֵחַ וְכוּ׳ the uncoined metal buys the coined, i. e. by delivering the uncoined, which is considered as goods, the purchase is concluded. Ib. 47ᵇ; a. fr.

אַסִּינֵי, v. אֲסָנָא.

אַסִּינְתָּא, v. אַסְנִיתָא.

***אַסִּינְתָּא** f. (v. אֲסָנָא a. חֲסִינָה) *a receptacle for grain.* Keth. 8ᵃ; Ab. Zar. 8ᵇ מִכֵּי רָמוּ שְׁעוֹרֵי בְּאַ׳ from the time they put barley into the ăsinta (as the first preliminaries of a wedding feast). [Ab. Zar. l. c. read בְּאַסִּינְתָּא.—Other opin. אַסִּינְתָּא=אַ׳ *mortar,* for pounding barley,—*trough* for brewing beer—*pot* for planting barley for the wedding ceremony, v. Ar. s. v. a. Rashi a. l.]

***אַסִּיסְנָא** m. (redupl. of אָסָן) *granary, storehouse. Pl.* אַסִּיסְנֵי. Pes. 4ᵃ אַכְרָךְ רָמֵי אַ׳ בִּרְאַתָּא on the sea-shore granaries are palaces. [Oth. opin., taking אַסִּיסְנָא fr. אסס, cmp. אשׁשׁ, *I would establish* (build) palaces. Oth. opin., reading אַסְנָא or taking our w. to be=אֲסָנָא, at the sea-shore *thorn-bushes* (a thorn-bush) pass(es) for cypresses (a cypress); v. בְּרוֹתָא.] [Gitt. 69ᵃ, v. סִרְסְנָא.]

אָסִיף m. (b. h.; אסף) *harvest, crop.*—*Pl.* אֲסִיפִין. Y. Shebi. II, 34ᵃ top, six sowing seasons אַ׳ וְשִׁשָּׁה and six crops in one Septennial.

***אַסִּיפָּא** m. (=סִיפָּא) *threshold.* B. Kam. 104ᵇ he consummated the transfer of the money (which he authorized him to collect) אַגַּב אַ׳ דְּבֵיתֵיהּ (Sh'ilt. Ms. סִיפָּא, v. Rashi a. l., v. Rabb. D. S. a. l. note 60) by transferring along with it the threshold of his house (as immovable property); v. אַגַּב. [Oth. vers. סִרְפָּא, *end,* extreme wing of the house, v. Rashi a. l.]

אֲסִיפָה f. (b. h. אֲסֵפָה; אסף) 1) *gathering, assembly.* Y. Taan. I, 64ᶜ top אֲסִיפָה עִם אַ׳ public meeting for fasting ceremonies. Gen. R. s. 98 ye shall be one (unanimous) assembly.—2)=אָסִיף. Hag. 18ᵃ חֲגִּ חֲבָא בִּזְמַן אַ׳ the festival that falls in the harvest season. Ib. אַ׳ בְּרִי״ט Ms. M. (ed. less correct מִלְּאַכְתָּהּ) מִי שָׁרֵי is harvesting permitted &c.?, a. e.—3) (ref. to Num. XI, 22) *the mere taking into the house for consumption,* without the ritual slaughtering (שְׁחִיטָה). Ḥull. 27ᵇ. Num. R. s. 19.—4) *being gathered in, death, use of the verb* אסף *with reference to death.* Ib. אֲסִיפַת אַהֲרֹן the death of Aaron (Num. XX, 24). B. Bath. 16ᵇ גּוּרְעָה וְאַ׳ the use of גּוּרְעָה a. אסף.

אָסִיר m. (b. h.; אסר) *prisoner.*—*Pl.* אֲסִירִין. Kel. XII, 1 קוֹרוֹת . . . . . שֶׁל אַ׳ prisoners' stocks (a metal frame in which the prisoner's feet were shut up).

אֲסִירָא, אַסִּיר, אָסִיר m. (אסר) 1) as preced., *imprisoned, prisoner.* Targ. Gen. XL, 3; a. fr.—2) (part. pass. of אַסַּר) *tied, connected.* Fem. אֲסִירָא. Targ. Y. II, Gen. XXV, 1.—3) *forbidden.* Targ. Y. Num. XXV, 6.—*Pl.* אֲסִירֵי, אֲסִירַיָּא; fem. אֲסִירָן. Targ. Gen. XL, 3; 5; a. fr.—Targ. II Sam. III, 34.

אֲסִירָה f. (preced.) *imprisonment.* Gen. R. s. 92 אִין כּוּלָּן בְּאַ׳ must not all of them go to prison?

אֲסִירְתָא f. (עסס, עסי=אסי; cmp. הוּדְךָ a. מְדֻכְתָּא) 1) *mortar.* Sabb. 77ᵇ (playful etym.) אַ׳ חֲסִירְתָא ed. a. Var. Ar., it is

called *ăsitha* because it is caved out (Ms. M. a. Ar. חסידתא *pious*, submitting to blows). Ḥull. 105b א׳ ובוכנא mortar and pestle for spices. Nidd. 36b (Issi playing on his name) I am א׳ נחשא a brazen mortar.—Keth. 49b כפו ליה א׳ וכ׳ invert for him a mortar in public (improvise a stand) and let him stand up &c. M. Kat. 22b כפי א׳ invert thou a mortar &c.—2) (from its shape) ***hip-bone, pelvic bone.*** Ḥull. 52a בוכנא וא׳ the pestle and the mortar, i. e. the rib sitting in the hip-bone and the hip-bone.—*3) (cmp. Nidd. l. c.) trnsf. ***hard-hearted woman.*** Gen. R. s. 17; Lev. R. s. 34 שבוק הדא א׳ Ar. (ed. אנתתא בישא; אירתתא; Yalk. Lev. 665; Is. 352 אירתתא) divorce that mean woman.

***אַסְכַּדְיָא** f. (σχεδία) *raft, float;* cmp. אַסְדָּא. Y. Ber. IV, 8c top אסכריא (corr. acc.). Neg. XII, 1 Var.; Naz. 55a אסקדיא Mus. (ed. אסקר; Tosef. Ohol. XVIII, 5 אכסרא). V. אַכְסַנְדְּרָיָא a. אִסְקַרְיָא.

אִיסְ׳, אִסְכּוֹלִי f. 1) (σχολή) *school.* Pesik. Baḥod. p. 101b; Cant. R. to II, 5; Koh. R. to III, 11; Yalk. Ex. 272 (all of which compare to arrive at a corr. text). Ex. R. s. 9. Ib. s. 20, beg.—*Pl.* אִסְכּוֹלִיּוֹת, אִיסְ׳. Cant. R. to II, 15.—2) (scholæ, sub. palatinæ=scholares, D. C.) ***imperial body guard, royal officers.*** Deut. R. s. 2 אסכילי פרעה (corr. acc.) Pharaoh's attendants; Cant. R. to VII, 4 אסקולין (corr. acc., or read אִסְכּוֹלָרִין); Midr. Till. to Ps. IV, beg.; Y. Ber. IX, 13a אוכלוסין, אוכלסין; Yalk. Ex. 167 אוכלוס (corr. acc.).

אִסְכּוֹלַסְטִיקָא, v. אִיסְ׳.

אִסְכּוּפְתָּא f., pl. אִסְכּוּפָתָא, v. אִסְקוּפְתָּא. Y. Meg. IV, end, 75c א׳ ארעיתא (=אא׳) on the lowest door-sills; Y. Yoma I, 38c אסק׳; [the entire passage is obscure].

אסכולי, v. אִסְכּוֹלִי.

אַסְכָּלָה, אַסְכָּלָא f. (סכל, √סך, cmp. Gen. XLVIII, 14) ***lattice-work of a fire place, grating, grille.*** Pes. VII, 2. Ib. 75a א׳ מנוקבת (Ms. M. אר׳) perforated grille (with holes in the upright bars for the spit to turn in, v. Rashi a. l.). Y. Pes. VII, 34a bot. צלי אסכלה roasted over the grate.—*Pl.* אַסְכָּלָאוֹת. Sifré Num. s. 158.—אַסְכָּלָאוֹת. Ab. Zar. 75b; Tanḥ. Ḥukk. 2.—*Chald. pl.* אַסְכָּלָתָא. Targ. Y. Num. XXXI, 23. Cmp. טַרְטָקָל. [Ἔσχαρα does not correspond in meaning.]

אִיסְ׳, אִסְכָּלָא** m. pl. (ξύλα,=σκεύη ξύλινα, v. Sm. Ant. s. v. Ships, a var. lect. quoted below) ***the wooden implements of a ship, ***oars, ladders, poles*** &c. Tosef. B. Bath. IV, 1 he who sells a ship מכר את האיסכ׳ (some ed. איסק׳) sells implicitly the oars &c., (Mish. B. Bath. V, 1 מנהיגין); B. Bath. 73a (Rashi אִסְכָּלִין, Ms. M. אסכליא, Ms. R. אסקלה, Ms. O. אירסכלניא, read אִירְסְכָּלִינָא). [Comm. *ladders*=scalæ.—As to transpos. of כס, cmp. דוכסוסטוס.]

(אסכמת) אַסְכָּמָא** f. (סכם, v. P. Sm. 307 sq. אסכם a. denomin.; an adoption of σχῆμα, -ατος would read אסכימטא) ***planning, simulation. Targ. Prov. VII, 10 (h. text שׁית); cmp. next w.

אַסְכָּמוּתָא f. (סכם) ***consent, agreement.*** Targ. Y. Gen. XXXI, 14. Ib. Num. XXXII, 25 באׁ׳ חדא in one thought; cmp. preced.

אַסְכָּרָה, אַסְכָּרָא f. (סכר; cmp. Ps. LXIII, 12) ***choking, croup.*** Ber. 8a. Taan. 27b; a. fr.

אסכריא, v. אִסְקַרְיָא a. אִסְקַרְיָא.

אַסִּיל, אֵסֶל m. (סלל; cmp. Gr. ἄσιλλα) ***a pole*** or ***yoke*** carried on two or, more commonly, on one shoulder. Par. VII, 5 וקושרו בא׳ and fastens the bucket to the pole. Kel. XVII, 16 חא׳ שיש בו וכ׳ a carrying yoke in which there is a (hidden) receptacle for money; Koh. R. to IX, 13 אסיל.

אַסְלָא I ch. same. Targ. Y. Num. XIII, 23. Ib. Ex. XXIX, 3.

עַסְלָא, אַסְלָה, אַסְלָא II f. (אסל, עסל, dial. for אצל, עצל, cmp. נִיסָּל) 1) ***foot-stool, folding stool.*** Sabb. 138a מטה וכסא טרסקל וא׳ (Ms. M. ועירסלא, Alf. איסקלא, v. Rabb. D. S. a. l. note, v. טַרְסְקָל) couch, folding chair, and foot-stool.—2) ***privy, iron frame of a privy-stool*** covered with leather. Kel. XXII, 10 תא׳ (Var. in R. S. חסלא); Erub. 10b ע׳ ed. (Ar. א׳); Tosef. Kel. B. Bath. I, 4.

אַסְלָא=אַסְלֵי, v. סלי.

אסלטין Y. Ber. V, 9a מטרילין באׁ׳, read אִסְרָטִין or אִסְטְלִיסִין; Pesik. R. s. 23—24, p. 122b ed. Fr. באנטרי corr. acc.

אַסְלֵי, v. סלי.

אַסְמַכְתָּא f. (סָמַךְ) 1) ***support, reliance.*** Keth. 67a אסמכתיהו אארעא הוא their reliance rests on the landed property.—2) ***Scriptural text used as a support for a rabbinical enactment, intimation*** (אסמכוה אקרא 'they leaned their enactment against a Bible text'). Ḥull. 64b מדרבנן וקרא א׳ בעלמא it is actually a rabbinical law, and the Bible text (quoted) is a mere support or mnemotechnical aid. Ib. 77a; a. fr.—3) (law) ***Asmakhta*** (***surety***), ***a promise to submit to a forfeiture of pledged property (or equivalent) without having received a sufficient consideration; collateral security with the condition of forfeiture beyond the amount to be secured;*** e. g. A pays a portion of his indebtedness to B, leaving the bill of debt as a security in the hands of a third party, and agreeing to pay ***the full amount*** on the bill, if, at a stipulated time, he should fail to pay the due balance. B. Bath. 168a א׳ לא קניא ***asmakhta*** does not purchase, gives no title, i. e. gives the claimant no rights (because the law presumes that he who made such a promise, could not have meant it seriously but had in view only to give his transaction the character of good faith and solemnity); ibid. א׳ קניא ***asm.*** is a valid legal transfer of property. B. Mets. 66a; 73b. Ned. 27b; a. e.—Snh. 24b applied to ***forfeiture of stake in gambling*** (inasmuch as it makes the gambler an immoral person disqualified for witness or judge in court).

אִסְמַרְגְּדִין=אִזְמַרְגְּדִין.

אוֹסָנָא, אֲסָנָא m. (אסן=h. חָסַן, אָסָם) *store-house, granary.*—*Pl.* אֲסָנַיָּא. Targ. Joel I, 17 (Var. אוֹסָ׳, ח׳).

אֲסָנָא or **אַסָּנָא** m. (=h. סְנֶה, v. Ges. H. Dict. s. v.) 1) *thorn-bush, bramble.* Targ. Ex. III, 2; a. e.—Sabb. 67ª א׳ א׳ Ms. M. (ed. חסנה, חסנה) Oh thornbush! Ab. Zar. 28ª גזרדא דא׳ parings of the bramble wood.—2) *shrubbery fruit, bramble nut.* Ib.ᵇ קשיותא דא׳ the stones of &c.—*Pl.* אֲסָנֵי *a drink* made of shrubbery fruit(?). Pes. 107ª (Ms. M. אֲסִינֵי, Ms. M. 2 אֲהִינֵי; v. Rabb. D. S. a. l.).

אסנגרין, v. אֲכְסִינְרוֹן.

אֲסָנְיָתָא f.=אֲסָנָא. Sabb. 109ᵇ גורדא דא׳ Ms. M. (ed. אַסְרְנְתָא).

אֲסַנַּפַּר pr. n. m. (prob. identical with Assurbanipal, Schr. K. A. T. p. 376) *Osnappar.* Ezra IV, 10. Snh. 94ª (referred to Sennacherib).

אַסַּס* *to found,* Pes. 4ª, v. אֲסִיסָנָא.

אַסְעַר, v. סְעַר.

אָסַף (b. h.; √סף, v. Ges. H. Dict. s. v.; cmp. גרר, a. אגר) 1) [*to scrape together*], *to gather, harvest.* Snh. III, 3 אוֹסְפֵי שביעית those who harvest the fruits of the Sabbath year (for storage); ib. 26ª אוֹסְפִין (opp. to סוחרין traders in fruits of the Sabbath year).

Nif. נֶאֱסַף 1) *to be gathered; to be taken away* (by death). Num. R. s. 14 (p. 257ᵈ ed. Amst.) וחם נֶאֱסָפִים לִשְׁמֹעַ and they (the people) gather themselves to hear him. Ib. (p. 258ª) בזמן שבעליהם נאספים מהם after their teachers have been taken away from them (when they are dead); Pesik. R. s. 3; Yalk. Koh. to XII, 11; Tanḥ. B'haăl., 15; a. e.—2) *to be picked up.* Kidd. IV, 1; v. אֲסוּפֵי.

Hif. הֶאֱסִיף, mostly הוֹסִיף, v. יָסַף.

אָסַף ch. same. Y. Keth. V, 30ᵇ top לא מסתברא דלא כאספין (read כאספין) וכ׳ it would be unreasonable not to consider students like harvesters, for they work (even) harder.

אִסְפָּגִין f., v. אִסְפּוּגִית.

אִסְפִּדְיָכָא* m. (Pers. *ispid-ab*; Arab *ispidaǧ*, Perl. Et. St. p. 48) *white-lead.* Gitt. 69ª אלוא וא׳ Ar. (ed. אספירכא) aloes and white lead.

אִסְפּוֹג, אִסְפּוּג m. (ספג, v. סְפוֹג) *sponge-cake, spungy bread.* Targ. O. Ex. XXIX, 23; a. e.—*Pl.* אִסְפּוּגִין. Ib. 2; a. e. (Editions also אִסְפּוֹג׳).

אִסְפּוּגִית f. h. same. Sabb. 78ᵇ Ms. M. (ed. אִסְפִּגִין, pl., sub. עוּגַת).

אִסְפּוּמְמִיָּא, v. אִסְפַּמְמִיָּא 2).

אִסְפּוֹן, v. אֲסַס.

אִסְפּוֹסִין, v. אִסְפַּסִין.

אִסְפּוֹר m. (=h. סַפִּיר) [the glistening] *sapphire.* Targ. Cant. V, 14.

אִסְפּוֹרַק* pr. n. pl. *Isporak.* B. Kam. 94ª top דמן א׳ Ms. M. (ed. דמא׳, Ms. R. דמאיס׳) who came from I.

אִסְפַּחְתִּי, v. אִסְפַּמְתִּי.

אִסְפַּמְיָא, אִסְפַּמְיָה, v. אִירְסוֹפוֹלִיטַנְיָא.

אַסְפֵּי *to feed,* Af. of ספי q. v. B. Bath. 21ª.

אִסְפִּינְדְּמוֹן, v. אִירְסְפִּנְדְּמָנוֹס.

אִסְפַּנְקִי, אִסְפִּנְקִי, אִסְפִּינְקִי* f. (Ispe. noun of פנק) *the free-man's* armor (for h. חֲגוֹר, חֲגוֹרָה q. v.). Targ. II Sam. XVIII, 11; a. e. [Syr. אספניקא, אספנקא *rubro colore tinctus,* P. Sm. 313.]

אִסְפִּיקוּלָא, v. סְפִיקוּלָא.

אִסְפִּיר, v. אִסְפַּר.

אִסְפִּירְכָא, v. אִסְפִּדְיָכָא.

אִסְפִּירְס* m. (Ispe. noun of פרס, cmp. פַּרְסָה) *the front part of the foot* (where it is split). Num. R. s. 4 הופך א׳ וכ׳ he turned the front of his foot (put his foot on tip-toe) and danced.

אִסְפְּלִיאָה* f. (Isp. noun of פלא) *solemn declaration.*—*Pl.* אִסְפְּלִיאוֹת. Deut. R. s. 7, beg. אמן ישׁ בו ג׳ א׳ וכ׳ *Amen* contains three kinds of solemn declarations, oath (vow), consent, and confirmation; v. Shebu. 36ª. V. חִפְלָאָה.

אוֹס׳, אִסְפְּלִידָא m. (Ispe. noun of פלד; Arab. פלד, *to cut,* v. Ges. H. Dict. s. v.; cmp. פרד); *a cut-off place, recess,* whence 1) *cave, cleft.* Targ. Y. Ex. XXXIII, 22 (h. text נקרה). Targ. Ps. LVII, 1 (ed. אוס׳).—2)=*exedra* (v. אַכְסַדְרָא), *recess in the house, sitting room in the shape of an open hall,* generally supported by columns. B. Bath. 7ª חד מטריה א׳ one of the heirs received a hall as his share. Ib. א׳ דא׳ . . . . . קא בני the other built a wall in front of the hall (debarring light and air). Esth. R. to I, 9 בירת א׳ *reception rooms.*—*Pl.* אִסְפְּלִידֵי. Men. 33ᵇ א׳ דאית להו וכ׳ halls supported by columns.

אִסְפְּלִיטוֹן, v. אִסְפְּרִיטוֹן.

אִסְפְּלָנִיתָא=אִסְפְּלָנִי.

אִסְפְּלָנִיס, v. next w.

אִסְפְּלָנִית* f. (=אִסְבְּלָנִית or אִסְפְּלָנִית, Ispe. noun of בלט or בלה; cmp. בְּלִיטָא, a. סִרְפְּלָנִי; פ dialect. for ב, induced by preceding sibilant) *rag, plaster, compress* (for softening or healing). Sabb. IX, 2 (expl. ib. 133ᵇ seven portions of fat and one portion of wax). Y. Orl. III, beg. 62ᵈ העושה א׳ וכ׳ he who makes a plaster of the fat of &c. Y. Sabb. VII, 10ᵈ top דממרית את דא׳ he who

spreads a plaster. Tosef. ib. I, 23; a. fr.—Pesik. R. s. 44 איספלנים (corr. acc.). [Σπληνίον, in Hippocr., seems to be a Greek adaptation of our w.]

אִיסְ, אִסְפַּלְנִיתָא, ch. same. Targ. Job XXX, 24 Ms. (ed. אִסְפַּלְעִירְתָּא, v. preced.); Var. אִסְפָּנָא.—Sabb. 133^{b} א׳ דכולחון כרבי וכ׳ a salve for all pains is seven portions of &c., v. preced.—

אִיסְ, אִסְפַּמְיָא pr. n. (=סרק־ימא, or סרק־מיא) 1) (prob. of Phœn. origin) *Hispania, Spain.* Nidd. 30^{b}. B. Bath. III, 2 כדי שירחיה בא׳ וכ׳ long enough for the owner to be in Spain, while the present occupant may occupy his property for one year, and for people to travel a year and notify him, and for him to come back the next year (and raise his claim). Ber. 62^{a}. Yeb. 63^{a}.—2) (=אַפַּמְיָא q. v.) Apamæa, several towns, esp. one each in Bithynia, Mesopotamia and Syria. Y. Shebi. VI, beg. 36^{a} (h. קנוז); Gen. R. s. 44, end; a. fr.—Gen. R. s. 60, beg. מא׳ ומחבירותיה from Ap. and her sisters (country towns) (in Babylon or Mesopotamia); ib. s. 30 מאספוטמיא; s. 44 ממספ׳ (corr. acc.)—[Targ. Ob. v. 20 Ar. (ed. ספמיא)]. [B. Bath. 74^{b} פמייס=רמת של א׳ as Ms. M.] V. אִסְפַּנְיָא.

אִסְפָּנִי m. (v. next w.) *Spaniard.*—*Pl.* אִסְפָּנִין. Makhsh. VI, 3 קוליס דא׳ the colias of the Spaniards, a species of thuny-fish (prob. to be read ק׳ חיסְפָּנִי).

אִיסְ, אִסְפַּנְיָא pr. n. pl. *Hispania, Spain.* Tanh. Vayetsé, 2 מגליא ומא׳ from Gaul, Spain &s.; cmp. Lev. R. s. 29; Yalk. Jer. 312, a. e. אספמיא.—Pesik. R. s. 32 (p. 56^{a} ed. Pr.) באספניס (corr. acc.; ed. Fr. s. 31, p. 147^{a} אספמ׳).—V. אִסְפַּמְיָא.

אִסְפַּנְיָא, אִסְפַּנְיָה Snh. 21^{b}, v. אַפַּסְנָיָא.

אִסְפַּנְקִי, אִסְפַּנְקִין, v. אִסְפִּינְקִי.

אִסְפַּסְיִינוֹס, אִסְפַּסְיָאנוֹס pr. n. m. *Vespasian,* the Roman Emperor who, when general, conducted the war against the Jews which ended in the destruction of the Temple. Targ. Lam. I, 19.—Sot. IX, 14 פולמוס של א׳ the Vespasian war. Y. Meg. III, 73^{d}; Lam. R. introd. (R. Han. 1); a. fr. [Meg. 11^{a} נבוכדנצר... ושמואל אמר, read with Ms. M. a. old prints א׳ קיסר.]

אִסְפַּסְיָאנִי (genit. of Vespasianus) *Vespasian's* (followers). Lam. R. to I, 17.

אִסְפַּסְיִינוֹס, אִסְפַּסְיָאנוֹס, v. אִסְפַּסְיָאנוֹס.

***אִסְפַּסְתָּא** f. (reduplic. of סְתָּ, v. ספי; cmp. b. h. מִסְפּוֹא) 1) *fodder for cattle.* Targ. Y. Gen. XXIV, 25; a. fr.—2) (in Talm. Bab.) *any plant especially adapted for fodder, grass* (Pers. *ifsist, clover,* prob. an adaptation of our w.; v. Snh. 93^{a}: 'to import בזרא דא׳ *aspasta*-seed'; Yalk. Dan. 1060 מא׳, corr. acc.). Yeb. 121^{b} קטול א׳ cut grass. B. Kam. 20^{a}; Ab. Zar. 28^{b} פתילה דא׳ long stalks of asp.—Ib. משחא דא׳ (Ms. a. old ed. דאפרסמא). B. Bath. 28^{b}.

אִסְפַּסְתּוּרִין, v. אִסְפַּתְּרִי.

אִסְפַּקְמִי, v. אִסְפַּתְּרִי.

אִסְפַּקְלַטּוֹרָא, אִסְפְּקְלַטּוֹר, v. אִיסְ׳.

אִיסְ׳, אִסְפַּקְלַרְיָא f. (specularia) 1) *window-pane made of lapis specularis, window-glass.* Targ. Y. Ex. XIX, 17; a. e.—Kel. XXX, 2 תמיחוי שעשאו א׳ a (glass) plate which is used as window-glass.—2) Metaph. *prophetic vision.* Succ. 45^{b} דמסתכלי בא׳ וכ׳ who contemplate (Deity) through a lucid speculum. Gen. R. s. 91 שראה בא׳ שסברו וכ׳ (play on *sheber, grain,* and *seber, hope*) he saw in the glass of prophecy that his hope (Joseph) was in Egypt. Lev. R. s. 1 א׳ מלוכלכת a dim glass (vision); opp. א׳ מצוחצחת polished glass (clear vision).—*Pl.* אִסְפַּקְלַרְיָאוֹת. Ib.; Yalk. Lev. 432 אִיסְפַּקְלַרְיָאוֹת.

אספקרפסמי, read אִסְקְרִיפַּסְטֵי, v. אִסְקַפַּסְטֵי.

***אספר (ספיר),** Snh. 106^{a} אמר רב (וציים מיד כתים) ליבון א׳ ed. [missing in Ms. M. and added on margin; Ar. ed. pr. a. ed. Koh. לכין א׳; Yalk. Num. 771 לא לגיון א׳] pr. n. m. (Λέων Ἴσαυρος, Leo Isaurus) *Leo the Isaurian,* Byzantine emperor, leader of the iconoclastic movement which caused a long-continued war between the East and the West of the empire. [The words above quoted are an interpolation of the eighth or ninth century, and refer to "the war between the lion and the lioness"—words immediately preceding our quotation. The interrupted context in Rashi a. l. shows that the commentary to our ws. is also a later addition and that in Rashi's Talmud text there was no such interpolation. As to the impression on the Jews of the iconoclastic agitation, v. Sachs Beitr. I, p. 78. For Var. Lect. v. Rabb. D. S. a. l. and Koh. Ar. s. v.]

אֶסְפַּר m. (ספר, cmp. אִסְפּוֹר) *Espar,* a Hebrew name for *Sestertius* (cmp. אִיסָר &c.). *Pl.* const. אִסְפְּרֵי. Maas. Sh. II, 9 (Ms. M. אצטרי, v. אִיסְתִּירָא, Asheri אצפרי); Eduy. I, 10 (he must exchange the fourth Denar) ארבעה א׳ כסף Ms. M. (ed. ארבע) for four sestertii. [Oth. opinions (v. comment.), ἄσπροι, supposed to be worth one fifth of a Denar. There is, however, no evidence of ἄσπροι being used in this sense in the days of the Mishnah.]

אִסְפַּרְגַּל, v. אִיסְ׳.

***אִיסְ׳, אִסְפַּרְוָה, אִסְפַּרְוָא** collect. n. (prob. a contraction of *explorator viæ*) *forerunner, the commander's van-guard.* Keth. 3^{b} (Tossaf. take it as singular). V., however, אִפְּרוֹרִין, אִפְּרוֹרִין.

***אַסְפְּרוֹן** m. (ἄσπρος, ον) *white,* opp. מוורון (μαυρός) *black.* Gen. R. s. 7 מוו׳ וחד א׳ Ar. (ed. מיירן) a white fish and a black fish; (Yalk. Gen. 12 תיוור a. אוכם; Y. Kil. I, 27^{a} bot. לכיסא a. ירוקא).

***אִסְפְּלִיטִין, אִסְפְּרִיטִין** m. pl. (Ispe. noun of פרט or פלט, v. H. Dict. s. vv.) *separate threads, hangings, fine fringes.* Lev. R. s. 17. Yalk. Ps. 808 איספיטין.

***אִסְפְּרִיסָא** m. (פרס; cmp. אִסְפְּרֵיסָא) *that which is to be split, log* (h. בקעת). Lam. R. to III, 12 כבורמא לא׳ (referr. to חץ *arrow,* taken in the sense of חצץ *to split*)

as a wedge for the log, i. e. the wedge (Israel) is struck but the log (the hostile nations) is split.

אספרלג, v. אִיסְפַּרְגַּל.

אספרקמי (אספרקמי) אי׳, אֲסְפַּרְמָקֵי m. pl. (v. Löw Aram. Pfl. p. 152) *smelling herbs, scent-box.* Bets. 36[b] באי׳ וכ׳ (ed. בי א׳) in the scent-box of R. A.; Sabb. 121[b] באי׳ (Var. באר׳). Men. 43[b] אספרקמי ed.

***אֲסַפְּרַנָּא** (√ פר׳ *to run*, cmp. אַדַּרְזְדָּא) *quickly, diligently.* Ezra V, 8; a. e.

אספרקמי, v. אֲסְפַּרְמָקֵי.

אֲסַפְּתֵי=אֲצַבְּתֵי q. v. Ohol. XIII, 4.

אֲסְפָּתִי, אִסְפָּטִי f. (σπάθη, spatha, spata D. C.) *broad sword,* esp. *the executioner's sword.* Pesik. B'shall. p. 81[b] באספטי וכ׳ Ar. (ed. איספטר; Yalk. Is. 302 beg. אספקטי; corr. acc.) with the sword with which the Egyptians struck, were they struck.—*Pl.* אֲסְפָּתִין. Ex. R. s. 15 עשו א׳ prepare ye the swords; v. ספיקולא.

אֲסַפְּתָרִי m. (σπαθάριος, v. preced.) *carrier of broad sword, one of the imperial body-guard* for which tall men would be selected. Cant. R. to II, 15 אספסתורין (corr. acc.).—*Pl.* אֲסְפַּתְרִין. Ib. a province (or city) מגדלת א׳ למלך was rearing spatharii for the king. [Gen. R. s. 65 ענקמון.]

אסקדיא, v. אִסְכַּדְיָא.

אֲסְקוּטְלָא I, **אִיתְקוּטְלָא** m. (Isp. or Ithpe. of קוטל=גודל *thumb*) *snapping with thumb and middle finger, flipping.* Taan. 25[a] טרק לי בא׳ באצבעותי Ar. (ed. ... מחרין; Ms. M. באפוהאי) he stirred me up by snapping on my forehead.—*Pl.* אֲסְקוּטְלֵי. Ab. Zar. 28[a] מחריה שתין אס׳ Ar. (ed. אית׳) snap thereon (on the swelling) sixty times.

אֲסְקוּטְלָא II f. (scutella, σκοῦτλον) *a salver* or *waiter of nearly square form.* Kel. XXX, 1. M. Kat. III, 7.

אסקולין, v. אִסְכּוֹלִי.

אסקולסטיקא read אִיסְכּוֹ׳.

אֲסְקוּנְדְּרֵי, v. אִיסְ׳.

אֲסְקוּפָּא, v. אִסְקוּפְתָּא.

אֲסְקוּפָה, אִסְקוּפְתָּא, אִסְקוּפָּא, אִיסְ׳ ch. 1) as preced. 2. Targ. Y. Ex. XII, 22; a. e. (O. שקפא).—*Pl.* אִסְקוּפָתָא. Targ. Prov. VIII, 34.—Y. Yoma I, 38[c], v. אִסְכּוּפָתָא. Yoma 53[a] מירתוסן א׳ וכ׳ the thresholds .... were stained with blood.—אסקופין (better אִסְקוּפָן). Y. Ab. Zar. III, 42[c] top שובערן א׳ ... seventy door frames were upset.—2) *meat hanging on a crosspiece.* Y. Shek. VII. 50[c] bot., ed. Bab. to VII, 4 תירה ... משיגא (not משזגא) to wash his meat in the river; Y. Ab. Zar. II, 41[d] bot. תה ..., read תירה ....

אֲסָקוּתָא f. (נסק) 1) *burning.* Targ. Y. Gen. I, 29.—2) *offering.* Targ. II Chr. XXX, 14; a. e.

אסקלה, v. אִסְכְּלָא.

אֲסְקָפָא or **אִסְקָפִי** f. (σκάφη, scapha) *light boat, skiff.* *Pl.* אִסְקָפָאוֹת. Tosef. Succ. III, 12 אירסיפק׳, ed. Zuck. (ed. אספק׳, corr. acc.).

אסקפי, אסקפטי, v. next w.

סְקִיפַּסְטֵי, אִסְקַפְסְטֵי f. (σκεπαστή, sub. ἅμαξα, σκεπαστόν=καμάρα; v. Poll. X, 52, Sachs Beitr. I, 171) *tilted wagon, litter with canopy.* Midr. Till. to Ps. 3 אסקפי, אוסקופי (corr. acc.; read מהלכת). Pesik. Bahod. p. 103[a] סקיפס׳ Ar. (ed. סקופוטי, corr. acc.). Koh. R. beg. אסקרפסטי (corr. acc.).—*Pl.* אִסְקַפְסְטִיאוֹת, סְקִיפַּסְטִיּוֹת &c. Ruth R. to I, 19; Lam. R. to I, 3 אסקפטריות ed. (Ar. כמנסקי פסקאות, corr. acc.). Num. R. s. 12 סקיפטיות, read כמין סקיפסט׳; Yalk. Num. 713 (corr. acc.). [Lev. R. s. 14 בתוך מעיה כמין סקיפסטי Ar., ed. only בתוך מעיה, v. Midr. Till. to Ps. CIII, s. v. אִסְקוּפָּה.]

אֲסְקָרָא m., pl. אִסְקָרִין (זקר=סקר) [*the hopper,*] *iskra,* name of a species of locusts born without legs. Hull. 65[a] Ar. a. Rashi sing., ed. pl.; Yalk. Lev. 537 (corr. acc.). V. זַחֲלָא.

אִיסְ׳, אִסְקַרְיָא f. (סקר *to espy*=b. h. תּוּר fr. תּוּרָן) prop. *espying place,* hence *mast* or rather *yard* (where the captain sits for looking out; cmp. תּוּרְנָא). B. Bath. 73[a], explain. *toren*; v. supra. Taan. 21[a] נפילנא מא׳ I would throw myself (into the water) from the sail yard. B. Mets. 69[b]. Keth. 69[b] דמכותא א׳ mast-yard; Taan. 21[a] (v. Rabb. D. S. a. l. note 300).—Neg. XII, 1; Naz. 55[a], v. אִסְכַּדְיָא.

אֲסְקִרִימָּן f. pl. ch. 1)=next w. Targ. O. Ex. XVI, 31. —*2) read מְקַסּוֹטֵירִין (μυξωτῆρες as LXX Zach. IV, 12) *tubes, lamp-mozzles.* Targ. Zach. l. c.

אסקרימי, v. next w.

אֲסְקְרִימִין, אִי׳ m. pl. (Ispe. noun of קרם; cmp. חַלְטָא I a. denom.) *balls; a kind of paste.* Mekh. B'shall. Vayas. 5 כעין אסקרימי (read טרך ...). Hull. I, 4; Pes. 37[a]. Y. Hall. III, 57[d] bot. אי׳ תלתין דשוק isk'ritin are &c., v. חַלְיָטָא III.

אָסַר (b. h.; sec. r. of סור) *to surround, enclose* (v. Schr. KAT Gloss. II, s. v.)—whence 1) *to chain, imprison; to sentence to prison.* Ber. 28^{b}, v. אֵיסוּר.—2) *to harness, put the horses to.* Mekh. B'shall. 1. Gen. R. s. 55, v. אֲסָרָה.—3) *to bind, obligate.* Lev. R. s. 23 אילולי שא' וכ' had not the Lord bound himself by an oath; a. e.—4) *to interdict, to declare a thing forbidden according to ritual law,* opp. הִתִּיר to loosen the tie, to allow. Ḥag. 3^{b} הללו אוסְרִין והללו מתירין the ones declare forbidden what the others allow. Lev. R. s. 22 מה שאָסַרְתִּי לך התרתי לך of whatever I have forbidden thee (as a class) I have allowed thee (a specimen). Erub. VIII, 4 אוֹסֵר עליו he (by residing there) restricts the other (debarring him from carrying things around on the Sabbath).—Part. pass. אָסוּר, f. אֲסוּרָה (*it is*) *forbidden.* Ber. 35^{a} א' לו לאדם ש' וכ' one must not &c.; a. v. fr.—*Pl.* אֲסוּרִין, אֲסוּרִים; f. אֲסוּרוֹת. Ter. X, 12; a. v. fr. V. אָסוּר.

Nif. נֶאֱסַר *to be forbidden, to become subject to ritual prohibition.* Ib. 11 אוֹסֶרֶת ואינה נֶאֱסֶרֶת affects other things which come in contact with it, but is not affected; a. fr.

אָסַר, אֲסַר ch. same; 1) *to chain, imprison.* Targ. II Kings XVII, 4; a. fr.—2) *to bind by spell, charm.* Targ. Ps. LVIII, 6; a. e.—3) *to tie up, put on* &c. Targ. Y. Gen. XLIX, 11; a. e.—B. Mets. 86^{b} דקא א' ושרי that he tied up (his wound) and untied it. Sabb. 81^{b} אֲסָרַתְהּ לארבא she tied (stopped) the ship (by magic spell).—4) *to bind the bowels, check diarrhœa.* Gitt. 69^{b} למֵיסַר.—5) *to forbid.* Ḥull. 109^{b} כל דא' לן וכ', v. preced.; a. v. fr. Ib. 111^{b}; 112^{a}, a. fr. אָסִיר, אֲסִירִי *it is, they are, forbidden.*—Ab. Zar. 37^{b} יוסף אָסָרָא מיבעי ליה he ought to be called, 'Joseph the forbidder.'—Y. Meg. I, 70^{c} bot. לוֹסַר לפניו to forbid fasting on the day preceding.—6) **to bind one's self by vowing a fast* (cmp. Num. XXX, 3), or *to be bound.* Meg. Taan. XII, end, quoted and discussed Taan. 12^{a} (v. Var. lect. in Rabb. D. S. a. l. a. notes).

Pa. אַסֵּר *to tie* (sheaves). Targ. O. Gen. XXXVII, 7.

Ithpa. אִתְאַסַּר 1) *to be imprisoned.* Targ. Gen. XLII, 19; a. e.—2) (in Talm.) *Ithpe.* אִיתְסַר *to be forbidden.* Targ. Y. Num. XI, 10.—Ḥull. 101^{b} ליתסר let it be forbidden. Ib. 115^{a} מעשה שבת ליתסרו what has been prepared on the Sabbath ought to be forbidden. Yeb. 33^{a} קא מיתסר במלאכה he is forbidden from doing labor; a. fr.

אֵסָר, v. אִיסָּר.

אֲסָרָא, אֵסַר, v. אִיסְרָא, אִיסַּר I.

אָסְרָא m. *one who forbids*, v. אָסַר.

אִי', אֲסַרְדּוֹט m.=אֲסְטַרְטִיוֹט (cmp. stradiot, D. C. s. v. στρατιώτης) *Roman officer.* Koh. R. to XI, 1. V. סַרְדִּיוֹט.

אֲסָרָה f. (אסר) *the act of tying* (the horses), *harnessing* (the chariot). Gen. R. s. 55 תבא א' שאסר וכ' the harnessing which Joseph did himself (in honor of his father, Gen. XLVI, 29) will stand against the harnessing by Pharaoh (to pursue the Israelites, Ex. XIV, 6); i. e. the merits of Joseph's filial love will protect Israel from the hostility of Pharaoh.

אֲסָרוּתָא, v. אִיסְרָא I, 2.

אִי', אֲסַרְטָא m.=אֲסְטַרְטָא, *road.* Targ., v. אֲסָטָא.—Y. Shek. VII, 50^{c} bot. א' דגופתא (in Bab. ed. אירסקא דגדפתה, corr. acc.). Y. M. Kat. I, 64^{b} bot.; a. e. (interchanging with אסט').—*Pl.* אֲסַרְטִין *promenade*, v. אֲסָטָא. Y. Taan. IV, 68^{a} bot. Y. Yeb. XII, 12^{d} top אֲסַרְטָן(?). [אֲסַרְטִין *troops*, v. אִיסָּר.]

אֲסַרְטָה, same, v. אִיסָּר.

אִיסָּר, אֲסַרְטְיָא I f.=אֲסְטַרְטָא I, *camp, station.* Y. Shek. VII, 50^{c} bot.

אִיסָּר, אֲסַרְטְיָא II f. *army, list of officers*, v. אֲסְטַרְטָא II.

אסרטיגי, v. אֲסְטַרְטֵגוֹס.

אִיסָּר, אֲסַרְטִיוֹט m.=אֲסְטַרְטִיוֹט.—*Pl.* אֲסַרְטִיוֹטוֹת. Y. Pes. VIII, end, 36^{b} חזו שומרין וכ' א' (Roman) soldiers were guarding the doors of the Temple in Jerus., and they bathed (as the ceremony of admission into Judaism), and on the same evening partook of the Passover meal. [Tosef. ib. VII, 13, אירצטרדיות ed. Zuck., Var. אצטרדיוטות, שחרדיו'.]

אסרטין, v. אִיסְרָטִין.

אסרטילמא, אסרטילוס, v. אִסְטַרְטִילָמָא.

אֲסַרְטִין, v. אִיסְרָטִין a. אֲסַרְטָא.

אֲסַרְתָּא, v. אִיסְרָא I, 2.

אֶסְתַּגַּר* (Ithpa. of סגר) *to be locked up, engrossed with,* [Rashi: *to be bewildered, silenced, not knowing what to say*]. B. Kam. 40^{a} שבקן אסתגרי בקמייתא Ms. F., leave us alone, I am yet engaged in the first question (Rashi: I am not yet ready to answer &c.). [Editions a. Mss. אסתגר, prob. אֶסְתַּגִּיר. Ar. אסתניר *I am sick* (?).]

אִסְתְּדִירָא, v. אִיסְטְרִידָא.

אִסְתַּהַר m. (Ithpe. noun of סהר) [*the bright,*] *Venus.* Targ. Job XXXI, 26 (h. text אור, cmp. ibid. ירח=סהרא).—Meg. 13^{a} why was Ḥădassa called Esther? או"ה קורין .. אותה א' Ms. M. (ed. על שום א') the Gentiles called her *Ist'har* (Esther), (ed. ... after Ist'har); Yalk. Esth. 1053 קורין אותה כוכב הנוגה על שם אסתהר .... called her Venus corresponding to Ist'har. [Cmp. ištar=עַשְׁתֹּרֶת, Schrader KAT 176 sq.] V. אִיסְתִּירָא.

אִסְתְּוָרָא, אִסְתְּוִירָא, אִסְתְּוָרָא, v. אוֹסְ'.

אִי', אִסְתּוֹמָכָא (אסטומכא) m. (Ithpe. noun of סמך; cmp. סוּמָכָא) *the thick part,* or *the protection of an organ of the body, muscle, cartilage* &c. Ḥull. 50^{b} (explaining 'the inner stomach') א' דכרסא (Ar. אסט') the thick portion of the rumen (?). Ab. Zar. 29^{a} א' דליבא the protector of the heart (or of the stomach), *the cartilago ensiformis, xiphoides*, v. אוּנְקְלַי I, 3; (other opinion rejected in Rashi: *fleshy walls of the heart*).

אִסְתּוּנְיָא* pr. n. pl. *Istunia*, a place near Pumb'ditha, perh. identic with וויסתניא q. v. Keth. 111a.

אִסְתּוּט, v. סוּט.

אִסְתִּירָא, v. אִירָס.

אִסְתַּלְגִּית, אִסְתַּלְגִּיתִית, v. אִיסְטַגְלִילִית.

אִסְתַּלְיָתָא* =אִסְטַלְיָא*. Targ. Y. II Deut. XXIV, 13.

אִסְתָּן h., **אִסְתְּנָא, אִיסְ׳** ch. m. (Ithp. of סן, v. סנן a. שנן) *the clear* or *cold wind*, hence *north-wind, North.* Keth. 23a; Kidd. 12b עדים בצד אסתן the witnesses are in the North (Babylon; v. Tosaf. ib. a. v. אוריא).—Targ. Job XXXVII, 22 Ms. (ed. אִסְתְּנָא); h. text זֹהַב).—Ber. 59a אתא אסתנא וכ׳ (Ms. אי׳) the northwind comes and clears the sky. Erub. 65a a Talmudic decision must be as clear כיומא דא׳ as a northwind day; Meg. 28b. Sabb. 116b. Cmp. טִיהֲרָא.

אִסְתַּנְדְּרָא, v. אִסְטַ׳.

אִסְתַּנְיָא, v. אִסְתָּן.

אִסְתְּנִיד, v. אִסְתַּנֵּר.

אִסְתְּנִיס, v. אִירְסְתִּי.

אִסְתַּנְיְנֵי, v. אִירְסְתַּ׳.

אִסְתַּקְטוֹן Ar. for אִסְטַכְטוֹן.

אִסְתַּקַּר* (Ithpa. of סקר) *to look around.* Keth. 62b חזיתיה א׳ Ar. (ed. סיר לבה) she saw him looking around in her room (not knowing that a stranger had entered).

אֶסְתֵּר (b. h.) pr. n. f. *Esther*, wife of king Ahasverus. Ex. R. s. 15 ובאה א׳ והאירה and Esther (*bright star*, v. אִסְתַּהֵר) came and brought light. Meg. 13a; a. fr.—מְגִילַת א׳, or only א׳, *the Book of Esther.* Snh. 100a. Meg. 7a, a. e. (controversy as to its canonic character).

אִסְתְּרוֹלוֹגְיָא, v. אַסְטְרוֹ׳.

אִיסְ׳, אִסְתְּרוֹקְנִית f. (Ithp. of סרק) מלח א׳ *desert-salt, fossil salt*, contrad. to מלח סדומית sea-salt. B. Bath. 20b (Ms. Oxf. אסט׳). Bets. 39a (Ms. M. אסקלודנית prob. from confounding with סלקונדרית). Men 21a.

אִסְתְּרְטִיגּוֹס, v. אִסְטְרַטֵּיגּוֹס.

אָע, אָעָא m. ch. (h. עֵץ) *wood, woods;* also *wooden handle.* Ezra V, 8; a. e.—Targ. O. Lev. XIV, 4; a. e. Y. Sabb. VII, 10c top, v. אִילְקָה.—*Pl.* אָעִין. Targ. Josh. IX, 21; a. e.—Y. Pes. IV, 30d top.—*Hebr. pl.* אָעִים, *beams.* Y. Erub. I, 19c; Y. Succ. I, 52a

אַעֲיְיתָא f. pl. (v. preced.) *laths* of a latticed window. Targ. Jud. V, 28 (h. אשנב).

אעל, Y. Sabb. VII, 10c top, v. אלקה.

אָעָן, אָעָן=עָאן. Targ. I Sam. XXV, 18.

אַעֲרָעָא m. (ערע) *occurrence, adversity.*—*Pl.* אַעֲרָעָן. Targ. Ps. XXXIV, 20 Ms.; v. אַרְעָא.

אַף I (b. h.; אפה, cmp. גַּם) *also, too.* Keth. 6b; a. fr. אף הוא *the same.* Aboth II, 6.—אף על פי (abbr. אע״פ) prop. *even following the dictation of;* אף על גב (abbr. אע״ג) prop. *even on the top of*,=*notwithstanding, although* (the former mostly in Mishnah, the latter in Gemara). Keth. V, 1 אע״פ שאמרו וכ׳ although the Rabbis have said; a. fr.—Meg. 3a אע״ג דאיהו לא חזא although he does not see it; a. v. fr.—אף על פי כן *nevertheless.* Snh. 98a; a. fr.—*Chald.* same. Targ. O. Num. XVI, 13; a. e. V. אוּף.

אַף II m. (b. h.; v. אָנַף) prop. *breath*, hence 1) *nose.* Midr. Till. to Ps. XVIII, 5 (interpret. *ăfafuni*, ib.) הגיעו חצרות עד א׳ the troubles have risen up to the nose. —2) *panting, anger.*—Du. אַפַּיִם. Y. Taan. II, 65b bot. ארך אף . . . . . ארך אפים וכ׳, it does not read (Jonah IV, 2), Slow of *anger* but of *angers*, which means that He is long suffering both to the righteous and the wicked; a. fr.—3) pr. n. m. *Af*, allegorical name of the angel administering justice. Ex. R. s. 41 end; s. 44; Deut. R. s. 3. —*4) *overheated condition, wearines.* Maksh. III, 8 בשעת חאף when the animal is overheated, Var. יַחַף q. v.

אַף III m. (b. h.; אפף), only in du. אַפַּיִם *face* (*cheeks*).

אַפָּא I ch. c. same; 1) *face, presence.* Targ. Ez. I, 6; a. e.; v. אַנְפָּא.—Gen. R. s. 35, beg. למירחוי סבר אַפָּאי to see my countenance. Ib. s. 87 it is right הדין אַפָּהּ כסי that the face of this (idol) is covered.—M. Kat. 20b באַפָּהּ in her presence, בלא א׳ in her absence.—Transf. *front.* Hull. 47a אפה וכ׳ the front (of the lungs) facing the examiner.—With -ל, *towards, opposite.* Snh. 72a קאי לאפאי he places himself opposite me (for defence). Pes. 111b לאַפֵּיהּ דשמאליה (Ms. M. לחדיה ש׳) towards, by his left side.—*Pl.* אַפִּין, אַפָּיָא, *face* (b. h. אפים, פנים). Targ. Ez. I, 6; a. fr.—Pesik. R. s. 21 א׳ באַ׳ face to face. Cant. R. to III, 11 the angel has חמש א׳ five faces. Lam. R. to V, 5 בשחור א׳ in darkness of countenance, in sadness. Y. B. Mets. IV, 9c bot ולא אמרין לה לכל א׳ but one must not say so in the presence of all (publicly).—2) (only in pl.) *modes, ways.* Targ. Cant. I, 11.—Ned. 41a אַפֵּי חלכתא methods of talmudical disquisitions. Lam. R. to II, 2 שיתין א׳ sixty ways of interpretation. Ber. 4b בתמניא א׳ (Var. אלפין, Ms. M. אלף בית) in eight ways, eightfold acrosticon.—באפי נפשיה *for itself, separately.* Snh. 56b; a. fr.; v. נַפְשָׁא.—3) esp. in the pl. אַפַּיָּא, אַפַּרְיָא *character, nature* Esth. R. introd. א׳ חציפתא impudent people (h. עזי פנים). Y. Snh. X, 28c bot. and if the Lord will not hear me כל א׳ שורין all natures (divinities) are alike (proverbial expression of distrust in God); Lam. R. introd. (R. Yitsh. 2) Ar. (ed. אַפְּרִין); Pesik. Shubah p. 162b; Ruth R. to II, 14. Cmp. אוֹפַּי.

אַפָּא II ch.=h. אַף II, *nose.* Targ. Lam. IV, 20; a. e.

אַפָּא m. (contr. of אַפְּצָא q. v.) *a striped wild animal* (of the genus *felis*) of which the male (stronger) and the female species are distinguished, corresp. to h. צָבוּעַ q. v.;

leopard, and *hyœna striata* (*striped hyena*). B. Kam. 16ª (expl. נפרזא leopard); ib. (expl. צבוע); v. discussion ib. Yoma 84ª א' דיכרא Ms. M. (ed. דדיכרא, corr. acc.) a male *afa*. [Not to be confounded with b. h. אֲפֵעָה, v. Nöld. M. Gr. p. 58 sq. note.]

אפדיינו, v. אֲפוּזְרִינִי.

אפור', אפרדכסיס, אפדכסיס*, read אֲפִידַכְסִיס m. (ἐπιδέξιος) *dexterous, clever, refined*. Num. R. s. 10 (alluding to Laban, v. לָבָן) he was surnamed (to his praise) א' 'the refined.' R. B. says מלובן ברשע refined in wicked acts. [In parallels Gen. R. s. 60; Ruth R. to I, 22; Yalk. Gen. 109 פרדוכסיס read פְּרִידַכְסִיוֹס (περιδέξιος).]

אַפַּדְנָא m. (h. אַפֶּדֶן, Pers.; v. Friedr. Del. Proleg. p. 149, note) *country-seat, mansion, palace*. Targ. Jer. XLIII, 10 (h. text שפריר).—M. Kat. 12ª. Ber. 56ª. Keth. 62ª גני בטולא דא' sleeps in the shade of his palace (at home, in safety).—*Pl.* אַפַּדְנֵי. Kerith. 6ª (read א' אא or with Rashi א' על). Keth. 97ª.

אָפָה *to bake*, v. אפי.

אַפָּה, v. אַפָּא.

אפו Lev. R. s. 30, read אוֹפִי.

אפודרים, v. אַפִּידְרָא.

אֲפוֹבַלְסָמוֹן, אֲפוֹבַלְסָמוֹן m. (ὀποβάλσαμον) *juice of the balsam-tree, balsam*. Gen. R. s. 27 חזו מבראין א' they would take balsam and smear it on the stones (of the houses of the wealthy); Y. Shebi. V, 55ᵈ bot. רושמין בא' marked out with balsam. Y. Hor. III, 47ᶜ באפי בלסמון (corr. acc.). Gen. R. s. 39, beg. אפופל', אפופילסימון (corr. acc.). V. אֲפַרְסְמוֹן.

אפוזיינו, v. next w.

אֲפוֹזְרִינִי, אֲפוֹזְרִינֵי*, m. pl. (ὀφιανός, sub λίθος, obsianus) *obsidian beads* [Rashi: *of gold*, thinking of פז]. Sabb. 57ᵇ Ms. M. אפוז (ed. אפוזרינו, Ar. s. v. אֲבִי; Var. in Mss. אפר', אפיר', v. Rabb. D. S. a. l.), expl. טוטפת, of Mish., contrad. to תומרתא דקטיפתא balsam beads, v. חוּמְרָתָא. V. אֲפַסְרִין.

אפודרים, v. אַפִּידְרָא.

אֲפוּחָא or **אֲפוּחָיָא** m. (נפח or פוח) *swelling*, whence *bulk, volume*. Pes. 50ᵇ נפיש אפוחיריהו Ms. Oxf. (ed. אפחזיריהו, v. Rabb. D. S. a. l. note) their bulk is large.

אפוטיין, read אוֹפְסְרִין, v. אֲפַסְרִין; cmp. אפוזרינו.

אפוטיקון*, Ex. R. s. 24, in a corrupt passage; cmp. אֵיפוּס a. Num. R. s. 23, by combination of which the original version may be restored; perhaps; מה הצאן אין מתקיינין לה אֵיפוּסִין אלא רועה בכל יום כך ישראל לא התקינו לחם אַפּוֹתִיקָאוֹת במדבר.

אפוטמות, אפוטמים, read פְּטוֹם, v. פֻּטָּם.

אַפּוּטְנֵי (אַפּוּטְנֵי), אַפְּטֵי', אַפּוּטְנִיּוֹת*, f. pl. (putealia, or puteana) *enclosures surrounding a well, protected cisterns* (in Noah's ark). Pirké d'R. El. ch. 23, expl. ib. המכסים את אמות המים וכ' (not והמכניסים) which cover the wells and can be opened and closed. Targ. Y. Gen. VI, 14 אַפּוֹטְנַיָּיתָא (נַיָּתָא....?). Tosef. Erub. XI (VIII), 7 כלי אפוטני (ed. Zuck. אב' כלים, in oth. ed. omitted) tools for unlocking the puteal.

אַפּוֹטְרוֹפּוֹס, v. אֶפִּיטְרוֹ'.

אפוטרוקא*, ed., אפוטרכא Ar., read פַּטְרִיאַרְכָא m. (πατριάρχης) *patriarch, religious chief of the Samaritans*. Gen. R. s. 94.

(אִיפּוּכִי, אוּפְכִי) אַפּוּכִי f. (חליפין, הפך, cmp. אפך) *return, exchange, equivalent, settlement* (cmp. esp. Targ. Prov. XXIV, 29, a. P. Sm. s. v. הפך). Lev. R. s. 34, end א' דידה הן חיא (Yalk. Lev. 665 אִיפּוּכִין, pl.) where is the equivalent for the money spent? Ib. and of all those (praised for their deeds with *ashrê*) לא נטל א' אלא זה (Yal. l. c. אירפוכין) none received the promise of an equivalent except this (Ps. XLI, 2). Gen. R. s. 42 on the day of the destruction of Jerusalem נטלו ישראל אפכי Ar. (ed. אופכי) Israel received full payment for all their sins (ref. to Lam. IV, 22). Ib. א' גדולה ample, general settlement; Lam. R. l. c. א' שלימה settlement in full. [Tanh. Sh'moth 13, אפופסים, corr. acc.] Num. R. s. 13; Esth. R. introd. Ruth R. introd. אופכין (corr. acc.). [Lam. R. to III, 13 בני אפוכרי Mus., *hostages*; v. אוֹפְרָא]—*Pl.* אַפְכִיּוֹת, אַפּוֹכְיוֹת. Y'lamd. Sh'lah, quot. in Ar.; Num. R. s. 17 a citizen was paying *annonae* וכותב א' and writing agreements of converting (security for the case of forfeiture); v., however, אַנְפָּרוּת.

(אפוליא) אַפּוּלְיָא*, pr. n. pl. *Apulia*, the country in the S. E. of Italy. Targ. Ezek. XXVII, 6 some ed., oth. ed. a. Ar. אִירַטְלָא (h. text כתיים).

אפולין, Yalk. Ex. 365, read פָּאפִּילְיוֹן.

אִיפּוֹלִין, אִיפּוֹלִים, אֲפוֹלִים m. pl. (b. h. פּוֹל) *beans*. Tosef. Ter. X, 15 איפילין, אירפולין ed. Zuck. (Var. אפולים, איריפלים). Ib. II, 4 אירפולין (Var. אופילין). V. אָפוּן.

אפולמוטוס, v. אֶפִּימֶלִיטַיס.

אפומטא, v. אמפומטא.

אפומליטוס, read אֶפִּימֶלִיטַיס.

אפומליא* Y. Ned. II, beg. 40ᵇ, read אִיפַּטַלְיָא, v. הַמְּטַלְיָא.

אָפוּן m. *bean* (cmp. אפול s. v. אֲפוֹלִים). Y. Yoma IV, 43ᶜ bot. עד כא' only the size of a bean; v. חָאפּוּן. Y. Ab. Zar. III, 43ª bot. וכא' היה had the shape of a bean. —*Pl.* אֲפוּנִים, אֲפוּנִין. Kel. III, 2 א' הגמלינין Ar., Ms. M. (ed. הגמלנים) large beans; v. גַּמָּלוֹן. Sabb. XXI, 3 (143ª) שער של א' (Ms. L. עפ'; ed. Sonc. פולין) the silique of the bean. Teb. Yom I, 5; a. fr.

אֲפוּנְדָּה f. (=פונדה q. v., funda) *money bag, purse*, suspended from the neck or from a belt. Y. Sabb. X, 12ᶜ. Sabb. X, 3 (92ª·ᵇ) Ar. (ed. פו'); a. fr.—Trnsf. *womb*. Tanh. Thazr. 3 דאפונדיה; ed. Bub. 5 פונדיה (corr. acc.); [Lev. R. s. 14 ארנקי].

אפונדית, v. preced.

אפונס* Ḥull. 66[b] top; Ab. Zar. 39[a], a. corrupt. of פֵּרְלָמוּס (πήλαμυς) *pelamys*, a species of *thunny* or *scomber*; Tosef. Ḥull. III (IV), 27 פולמוס (read פר׳).

אפונראות, v. אַנְפּוֹרָא.

אַפּוֹסְטָמוֹס, אפוסטמוס* (Var. פוסטמוס, פס׳) pr. n. m. *Apostomos* (Postomos), one who is mentioned as having burned the Law [and put up an idol in the Temple]. Taan. IV, 6; Y. ib. 68[cd]; Yalk. II Kings 250. [Prob. an officer of king Antioch Epiphanes of Syria; perh. a popul. corrupt. of ἀπόστολος, cmp. II Macc. VI, 1.]

אפוספיס, v. אַפּוֹפְּסִין.

אִי, אִפּוֹדִין (frequ. miscopied אפיפ׳, and with ד for ר) c. (ὑποπόδιον) *footstool to the throne or to a high chair of distinction.* Targ. Y. Ex. XXIV, 10 (corr. acc.).—Y. Ḥag. II, 77[c] bot. after building the throne, he makes אפו׳ שלו his foot-stool; Gen. R. s. 1; Lev. R. s. 36 (corr. acc.). Kel. XVI, 1 א׳ של בעלי הבית (in Talm. ed. בעל) the people's footstool of the household (a folding stool, cmp. אִסְקַמְלָא II). Ib. XXIV, 7 ג׳ פנקסין יש תא׳ וכ׳ (corr. acc.) there are three boards or tablets in use (v. פִּנְקָס), that which is used as a footsool is susceptible of uncleanness by being trod upon, that with a receptacle for wax (writing tablet) gets unclean by &c. [Gen. R. s. 17; Koh. R. to III, 19, v. אֲפִרְפִּירוֹן.]

אפופירות, v. אפי׳.

אפופלסמון, v. אֲפוֹבַלְסָמוֹן.

אפופסים, read

אַפּוֹפְּסִיס, אַפּוֹפְּסִין f. (ἀπόφασις, ἀπόφανσις) *verdict, dispensation.* [Variously corrupted: אירופוסין, אירופסף, אירפסף &c.] Y'lamd. to Gen. III, 1 quot. in Ar. (ref. to Prov. XVIII, 7) the fools give out האפופסין שלהן their own verdict. Pesik. R. s. 44 אפוספיס, אירספוסין (corr. acc.). Ib. s. 46 (ed. Fr. p. 187[b]) ניתן פאופרי read נטל א׳ he received his verdict (of expulsion from Eden). Y. Sot. VII, 21[d] bot.; Y. R. Hash. I, 57[a] bot. אירפ׳; a. fr. [Tanḥ. Sh'moth 13 שנטלו אפופסים, read אפוקי.]—Midr. Till to Ps. XVII; Yalk. Ps. 670 two curiosi (v. רצין הנדיוסין) בהפרכוס (באין באירפוס (read באפופסים) run (come) each with a verdict; v. בָּאַרְן.—Lev. R. s. 21, beg. אפופסיות Ar., read with ed. אפופסיס.

אפופרין Koh. R. to III, 19, v. אֲפִרְפִּירוֹן.

פוקי, אַפּוֹקֵי m. pl. (פוק, נפק) *exit, end* (=h. מוצאי). Y. Pes. IV, 30[d] top בא׳ שובת׳ on Sabbath night. Pes. 105[b] א׳ יומא dismissal of the festive day with benediction; a. fr.—Y. Peah VII, 20[b], top אפיקי (corr. acc.) a. פוקי.—[לאפוקי, v. אַפֵּק.]

אַפּוֹקֵי m. pl. (Af. of נפק) *carrying out.* Targ. O. Lev. XXVI, 5 לא׳ בר זרעא until seed-time.

אפוקלוס, אפוקליס, v. אַפִּיקוֹרִין.

אפוקסנין, read אַסְטַקְטוֹן.

אפורדכיס, v. אפדכס׳.

אפורטין Lev. R. s. 25, beg. מפני א׳, Yalk. Lev. 615 אפרטין, read מפני הַפִּרְטָדִין, v. פִּרְטָדִיס.

אֲפוֹרְיָא* f. (ὀπωριαῖα, τὰ) *fruit.* Gen. R. s. 72 בשעת בְּכּוּר כל מיני א׳ Ar. (ed. אירפוריא, read או׳) in the season when all kinds of fruit ripen.

אַפּוּתָא f. (=אַפָּא) 1) *nose.* Targ. Job XLI, 12 (9).—2) *front of the face, forehead.* Pes. 112[a] ידא אא׳ וכ׳ the hand on the forehead is one step to sleep. Ber. 44[a], v. דִּידָבָא.—Taan. 25[a] מאפותיה out of his forehead. Ib. אפותאי ed. (read אאפ׳), v. אִסְקוּמְלָא I.—Ab. Zar. 26[a] אאפורתיה Ar. (ed. אפורתא, Ms. M. אפותיה, corr.) on its (the child's) forehead. Sabb. 80[b], v. אַנְהִירְפָּא.

אפותיק, v. חֻפְתֵּק.

אַפּוֹתִיקִי f. (ἀποθήκη) *store-house, store.* Targ. Y. I, Gen. XXIV, 2. Ib. v. 10 שפר א׳ וכ׳ the best things of his store (Y. II אֲפוֹתֶיקִי . . ., Ar. only דְּנָתֵיקִי, v. Gen. R. s. 59).—Y. Sabb. IV, beg. 6[d] bot., opp. to אצל בצה״ב in dwelling rooms, cmp. חֻפְתֵּק.—*Pl.* h. אַפּוֹתִיקָאוֹת. Ex. R. s. 30 יש לך א׳ וכ׳ hast thou store-houses where to put them?—Ch. אַפּוֹתִיקֵי, אַפּוֹתִיקְנָא. Targ. Y. I Deut XXXII, 34; a. e.—Y. Ned. IX, 41[c] bot.

אַפּוֹתִיקִי f. (ὑποθήκη) 1) *pledge, mortgage*; an object made a security without being placed in the possession of the pledgee, opp. to מַשְׁכּוֹן.—B. Kam. 96[a] שווייה ניחלית א׳ וכ׳ he made it a mortgage by saying, 'You can pay yourself only out of this thing'. Ib. 11[b] עשה עבדו א׳ if he mortgaged his slave; a. fr.—2) *mortgage-document, deed.* Tosef. Shebi. VIII, 6 שטר שיש בו א׳ (ed. Zuck. חפותקי) a note (contract) containing a mortgage obligation. Ex. R. s. 31 כתוב לי א׳ על וכ׳ give me a mortgage on thy field.—*Pl.* אַפּוֹתִיקָאוֹת. B. Mets. 19[a] דייתיקאות א׳ וכ׳ (Ms. M. הפותיקי, v. Rabb. D. S. a. l. note) wills, mortgage deeds &c. Tosef. Sabb. VIII (IX), 13 שטרי דיותיקי וא׳ ed. Zuck. (ed. וחפ׳, read וחפות׳).

אָפֵז (=b. h. פָּזַז) *to dance, leap, sport.* Gen. R. s. 68 (emphasizing *bo*, Gen. XXVIII, 12 as referring to Jacob) אֲפָזִים בו וכ׳ sporting with him.

אַפְזְרִינֵי, v. אַפּוּזְרִינֵי.

אַפְחָא* f., const. אַפְחַת (נפח), with רוּחָא *grief, cause of grief.* Targ. Y. II Gen. XXVI, 35 ed. (Ar. רְפָחַן).

אַפְחָזָא m. (פחז) *levity, wantonness.* Snh. 57[a] אפחזיידהו Ar. (ed. אורחייהו; Var. lect. v. Rabb. D. S. a. l. note 7) the Bible text describes their wantonness, lewdness.—Pes. 50[b], v. אַפּוּתָא.

אַפְטָא, v. אֲפִיטָא.

אפטוניות* Koh. R. to I, 8 עבד בן א׳, prob. to be read אֲפְסוֹנִיוּתָא f. (denom. of אֲפְסוֹנִין) *catering, cooking*

(for the Jew-Christians living in community of goods). [The entire passage seems to be corrupt or defective. V. Zunz Gott. Vortr. p. 275.]

אפומריקא, v. אפטוריקא.

אַפְטוֹרִיקִי pr. n. m. *Aftoriki.* B. Mets. 5ᵃ אבוה דר׳ א׳; Hull. 64ᵇ . . . דוסתאי (Dostai) the father of R. A. (Y. Yoma IV, 41ᵈ top פטרוקי אחוה וכ׳ Patruki, brother of R. Darosa).

אֶפְטִים, אֶפְטֵט m. (=פִּיטְפּוּט; v. בטט) *puppets of clay, a set of clay (or metal) pins to put pots on for cooking, pot-stand.* Tosef. Kel. B. Mets. I, 12 א׳ שיש בו וכ׳ a pot-stand containing metal. Tosef. Nidd. VII, 3 אפטי (corr. acc.).

אפטי Yalk. Deut. 810, read אִירְפְּטָא.—Tosef. Nidd. VII, 3; v. preced.

אַפְטָיָא, v. אִירְפְּטָא.

אַפְטִינִיוֹת, v. אַפּוֹטִי.

אַפְטָרָה f. (פטר, Nif. נִפְטַר *to part;* v. הַפְטָרָה) 1) *farewell-address, homiletic observations made on parting with the host that entertained scholars, toast* (in praise of hospitality, charity, support of students &c.). Gen. R. s. 60 R. Y. עבד לה א׳ used the (preceding) text for a toast; a. fr.—2) v. אַפְטָרְתָּא.

אפטרופולין Yalk. Gen. 9; אפטרפא, אפטרפוס, אפטרפין, v. אֶפִיטְרוֹפּוֹס a. follow.

אַפְטָרְתָּא f. (v. אַפְטָרָה) prop. *conclusion,* esp. *Aftarah,* or *Haftarah,* i. e. the prophetic lesson read in Synagogue after the reading from the Pentateuch. Pes. 117ᵇ דא׳ (the benediction) belonging to the Aft.—*Gitt. 60ᵃ א׳ ספר (or pl. אַפְטָרָתָא) prob. *a book containing homiletic notes* for toasts &c., v. אַפְטָרָה. [V. Rapap. Er. Mill. p. 167.]—Cmp. הַפְטָרָה.

א׳ בלסמון, אפי Y. Hor. III, 47ᶜ bot., v. אֲפוּבַּלְסָמוֹן.

אָפָה, אפי (b. h.; √אפ, v. אפפ) [*to heat, darken,* cmp. חמץ,] *to bake.* Keth. V, 5 ואופה and must bake. Pes. 116ᵃ. Y. Ab. Zar. V, 45ᵃ bot. א׳ ג׳ תנורים baked three ovenfulls of bread; a. fr.—Part. pass. אָפוּי baked, (as a noun) *pastry.* Pesik. R. s. 16 א׳ אחד וכ׳ (some ed. עפוי; Pesik. Eth Korb. p. 58ᵇ, Yalk. Num. 777 שבוי corr. acc.) I charged thee with the furnishing of one kind of pastry (to supply the governor's household).—*Pl.* אֲפוּיִים. Mekh. Bs'hall. Vay. 4.—Fem. אֲפוּיָה. Gen. R. s. 67 (play on *epho,* Gen. XXVII, 37) פתך א׳ thy bread is baked, thou shalt have to eat without labor. Ib. פורניתא א׳ (read פורניתך), v. פּוֹרָנִית a. פּוֹרְנִי.

Nif. נֶאֱפָה *to be baked.* Cant. R. to IV, 11 (play on *epho,* v. supra) מי נ׳ בתנור זה who is to be baked in this oven (hell)?—Men. XI, 1; a. e.

Hithpa. הִתְאַפֶּה same. Mekh. l. c. חיה מתאפה became baked of itself. Sifré Num. 89 המתאפים בתנור things baked in the oven.

אֲפָא, אַפֵּי (אֲפָה) ch. same. Targ. Gen. XIX, 3; a. fr.—Men. 94ᵃ כיון דא׳ לה after he baked it. Sabb. 63ᵇ למיפא to bake.—אֲפָנָא, אֲפִיתָא *baking women, bakers.* Targ. I Sam. VIII, 13.—Ber. 58ᵇ שתין א׳ sixty bakers.—Ib. ואפיין and they used to bake. Y. Bets. IV, 62ᶜ bot. אתת מופה (read מֵיפָה) she came in order to bake; a. fr.

Ithpe. אִתְאֲפֵי *to be baked.* Targ. Lev. VI, 10; a. e.

אַפְיָא, v. אַפָּא.

אַפְיָאן, v. אִפְּיָן.

***אַפִּידְרָא** m. (פדר) *stable-floor,* or *cement formed on the stable-floor by moistening and stamping the dung.* Nidd. 28ᵃ he burned the corpse פידרא בא׳ ע״ג Ar. (ed. ע״ג אפודרים) over the dung on the cemented stable-floor. [Oth. opin. *marble-plate,* meaning *a hard cemented substance,* cmp. כלי גָּלָל.]

***אֲפִיטוֹת** m. pl. (פוט) prop. *able to talk* (sensibly), hence *children* of about six or seven years. Y. Gitt. V, 47ᵇ bot. א׳ פריא *ifyototh* (Mish. ib. 8 referred to reads פְּעוּטוֹת q. v.) means *little ones* (v. פרא). Y. Maas. Sh. IV, 55ᵃ פתר לה . . . . . א׳ וכ׳ expounds the subject by analogy with the law concerning minors, for we read in the Mishnah &c., v. supra.

אפימריסות, read אֲפִיטְרוֹפְסוּת.

אֶפִיטְרוֹפָא 1) m. (ch. form=next w.) 1) *guardian, administrator; procurator* (of a Roman district). B. Mets. 39ᵃ א׳ לדיקנני וכ׳ we appoint no guardian for the bearded (adults). Y. ib. III, beg. 9ᵃ לעשות בה א׳ to appoint another person as an administrator of the hired or loaned object. Lam. R. to V, 12 א׳ עליל לקרתא a governor (proconsul) entered a town.—*Pl.* אֲפִיטְרוֹפַיָּא. Pesik. Asser p. 95ᵇ אילין א׳ וכ׳ those Roman proconsuls that go out visiting the country places (cmp. Ex. R. s. 31, end).—2) fem. *administratrix;* v. אֲפִיטְרוֹפָא.

אֲפִיטְרוֹפוֹס (אַפְטָ׳, אַפּוֹ׳, אַפִּי׳) 1) m. (ἐπίτροπος) same. Targ. Y. Gen. XXXIX, 4; a. e.—B. Mets. 39ᵃ מעמידין א׳ the court appoints an administrator. Y. Ter. I, 40ᵇ bot. א׳ לעולם a permanent administrator (guardian), א׳ לשעה a temporary administrator (substitute). Ex. R. s. 46 מתגדלת אצל א׳ reared in the house of a guardian; a. fr.—Sabb. 121ᵃ א׳ של מלך royal administrator (of the fiscus).—Trnsf. Keth. 13ᵇ, a. e. אין א׳ לערוות there is no guardian (no means of guarding) against inchastity; Y. ib. I, 25ᵈ top א׳ על ערוות.—*Pl.* אֲפִיטְרוֹפְסִין, אֲפִיטְרוֹפְסִים, אַפְטְרוֹפְסִין אַפְטְרְפִין. Targ. Y. Gen. XLI, 34. Pes. VIII, 1. Esth. R. to I, 2; a. fr.—Tosef. Ter. V, 7 תרומת א׳ T'rumah set apart by administrators in behalf of minors. Y. ib. l. c.—Gen. R. s. 6; Yalk. Gen. 9 אפטרופולין (corr. acc.); a. fr. [Yalk. Ps. 771 אפיקורוס twice, read our w.]—2) fem. v. next w.

אֲפִיטְרוֹפָא, אֲפִיטְרוֹפְיָא (אַפּוֹ׳) *f. administratrix, guardian.* Keth. IX, 6 (86ᵇ) (Mish. ed. פא . . ., Talm. ed. פיא . . .). B. Bath. 144ᵃ פא . . . . Y. Keth. IX, 33ᵃ top אפטרפא, אפיטרופא a. אפטרפוס. Tosef. ib. IX, 3.

אֶפִּיטְרוֹפְּסוּת f. (denom. of אפיטרופוס) *guardianship, administration.* Tosef. B. Bath II, 5 (אפיטרוסות ed. Zuck., corr. acc.); Tosef. Keth. IX, 3 יוצא מאפיטרופסותו when he has ceased to be an administrator.

אֲפִיָּה I f. (אפי) *baking.* Y. Sabb. VII, 10[b] bot. א׳ תולדה לבישול baking is a labor forbidden on the Sabbath as a species of cooking; v. אָב II. Men. 94[a]; a. fr.—*Pl.* אֲפִיּוֹת. Y. Pes. III, 30[b] top כדי שתי א׳ twice the time required for baking. [Y. Ned. VII, 40[b] bot. הנודר מן הא׳, read חֲפִירָה as Tosef. Ned. IV, 3.]

אַפְּיַטְרוֹס m. (ἱππίατρος) *veterinary surgeon.* Num. R. s. 9.

אַפְּיָן, אַפְּיָאן (עַפְּיָן, עַפְּיָאן) m. (אפי) *bake-fish* (cmp. סולתנות), a small fish believed to grow scales when reaching a certain age. Ḥull. 66[a] bot. Ar. אפיין (ed. עפיאן); Ab. Zar. 39[a] עפיין ed. (Ms. M. עפאן, read עפיין, עפיאן); Tosef. Ḥull. III (IV), 27 אנפיא ed. Zuck. (Var. נפיא).

אַפֵּיךְ, v. אֲפֵה.

אָפִיל m. (b. h.; אפל) *slow to ripen, late in the season.* M. Kat. 6[a] א׳ late produces, opp. בָּכִיר. Gen. R. s. 61, beg. זרע בא׳ sow at the advanced season. Fem. אֲפִילָה *advanced autumn, rainy season.* Y. Taan. I, 64[a] bot.—*Pl.* אֲפִילוֹת. Y. R. Hash. III, beg. 47[b] *sheeps which conceive late in the season.*—קרן אפיל, v. אֲפֵל II.

אַפְלָא, אֲפִלָּא ch. same. M. Kat. 6[b] אפלא וקא משוי לה וכ׳ Ms. M. (ed. א׳ קא, diff. vers. in Rashi) it is a slowly growing garden and by watering he makes it fast growing.—*Pl.* m. אֲפִלֵּי, אַפְלֵי. Targ. Koh. XI, 2 *late seeds.* Taan. 3[b] אפילי late clouds (after the rain), v. חֲרָפָא. Nidd. 65[b] חרפי ואפלי earlier and later crops (in two succeeding years, so that the interval of time varies). *Pl.* f. אֲפִילָתָא, אַפְלָתָא. Targ. O. Ex. IX, 32. R. Hash. 8[a] late *conceiving,* sluggish sheep, opp. חֲרִפְּיָתָא.

אֲפִילָה, v. אָפִיל.

אֲפֵילָה adj., v. אָפֵל.

אֲפֵלָה f. (b. h. אֲפֵלָה) *darkness.* Gen. R. s. 89 beg. (mental darkness; trials &c.); v. אוֹפֶל.

אֲפִילוּ (abbrev. אפי׳) (=אַף אִילּוּ) *even if, although, even.* Targ. Ps. XIV, 3 (h. text גַּם); a. e.—R. Hash. 25[a] (reading אתם Lev. XXIII, 2; 4; 37 as, if אַתֶּם) 'which *ye* will proclaim', אתם אפי׳ וכ׳ *ye* even if erring in the appointment of the festive calendar &c., i. e. the appointment of the Supreme Court is definite and binding. Ber. 9[a], a. fr. א׳ לרבנן even if following the opinion of &c.; a. v. fr. [Cant. R. end א׳ להחריבו, v. next w.]

אַפִּילוֹן, אַפִּילוֹן I m. (ἀπειλῶν, ἀπειλέων, part. pres. of ἀπειλέω, prob. borrowed fr. Aquila to Ps. CIV, 32) *threatening.* Y. Ber. IX, 13[c] bot. הוא א׳ לעולמו להחריבו He looks upon his world threatening to destroy it. Cant. R. end, that time חושב הקב״ה אפילו להחריבו וכ׳ (read אפילון לעולמו להחר׳) the Lord plans threatening &c. Y'lamd. beg. (quot. in Ar. with ref. to Ps. l. c.) מסתכל אפילון של עולם (read על עולמו) He looks threatening upon His world; cmp. Midr. Till. to Ps. XVIII, 8; Yalk. II Sam. 158.

אַפִּילוֹן, אַפְּלוֹן II m. (πυλών, πυλεών) *gate-way.* Ber. 16[b] נכנס לאפילון Ar. (ed. אנפילון, Ms. F. לבית המרחץ, read לבית החצר, Treat. S'maḥ. I, 10 לחצר).

***אַפִּילוֹן** III m. (pilleum, πιλίον) *felt-cap, hat* &c. Kel. XXIX, 1 א׳ של ראש some ed. (others פִּרְלִיוֹן).—[Sabb. 120[a] פרילון, אפרילון Ms., ed. אפרילות, read אַפַּלְיוֹן q. v.]

אֲפִילוּת, v. preced.

אֲפִימוּת, Pirke d'R. El. ch. X, read אוֹפְּסָרִינִיּוּת; v. אמפומיות.

אֶפִּימֶלִיטוּס m. (ἐπιμελήτης) *manager, commissioner.* Tosef. B. Bath. X, 5 אפומ׳ ed. Zuck. (ed. אפולמוטוס, corr. acc.). B. Bath. 144[b] פולמוסטוס ed. (Ms. פומלימוס, oth. var. v. Rabb. D. S. a. l. note 2; corr. acc.). Men. 85[b] פולמוסטוס ed. (Ar. פלמימוס); corr. acc.

***סַר א׳, אָפִיס** pr. n. m. (*Sarapis,* Σάραπις) *Serapis,* the Nile-god. Ab. Zar. 43[a] the figure of מריקה וסר א׳ ed. (Ms. סַרְפִּיס; v. Rabb. D. S. a. l.) a nursing woman (Isis) and of Serapis. [Cmp. Sachs Beitr. II, 99 and illustr. in Sm. Ant. s. v. Coma.] [Tosef. Par. V (IV), 2 האפיס ed., read with ed. Zuck. חפאים, v. חַפַּאי.]

אֶפִּיסְטוֹלִי m. pl. (ἐπιστολαί) *message, injunction, last will.* Gen. R. s. 74 end, ed.; v. אִסְטְלִי II. Y'lamd. to Deut. II, 2 (quot. in Ar. ed. pr.; oth. ed. פיסטולי).

***אֶפִּיסְטִילִיוֹת** f. pl. (ἐπιστύλιον) *architraves,* lower members of an entablature. Y. Succ. I, 52[a] bot. Mus.; cmp. פִּרְסְטִלְיוֹת.

אֲפִיסָנִיּוֹת, v. אֲפַסְנָיָא.

אֲפִיסְתִיקְתִית, אֲפִיסְתְּקִיתִית, v. אפסתקי.

אֲפִיפּוֹרִין, אֲפִיפּוֹדִין, corruptions of אֲפוֹפּוֹדִין or of next w.

***אֲפִיפּוֹן** m. (ἐφίππιον, ephippium) *saddle cloth,* a figurative expression for the protuberances of the human buttock; v. אַיִן I. Koh. R. to III, 19 (ref. to 'the advantage of man over beast' Koh. l. c.) ואפופרין כפוי עליו וכ׳ (corr. acc.) and an ephippium is pressed over it (the lock of the buttock) in order that he may not look as hideous as a beast; Gen. R. s. 17 אפיפוררין (and otherwise, to be corrected after Koh. R. l. c.); Yalk. Koh. 969 אפיפורי פרוסה על רגליו (corr. acc.).

***אֲפִיפּוֹרָא** m. (פִּיפּוֹרָא, v. על פיפורא a. next w.) *litter-carrier, chief lecticarius.* Ab. Zar. 11[a] (v. פיפורא for correct versions).

פִּיפָּרוֹת, אֲפִיפָּרוֹת, אֲפִיפְּיָרוֹת f. pl. (פִּיפָּרוּת, פִּיפָּרִית—f. sing.) (√פר, cmp. b. h. בקע=פרפר) *to split;* cmp. פִּרְפָּרָה, a. פִּרְפָּרָאוֹת, פִּרְפָּרִיּוֹת) *split pieces of wood, laths,* slabs used for *espaliers,* also *as frames for decorative*

hangings. Y. Sot. IX, end, 24c; Tosef. ib. XV, 9 אבל עושה אפיפרו וכ׳ but one may make lath frames and hang thereon whatever decorations he may desire. [Bab. ib. 49b פַּפְּרִירִית; Rashi פְּרִיפְּרִית sing.] Kil. VI, 3 על מקצת מותר א׳ on a portion of the espaliers. Ib. VII, 3 the balance of the espaliers (on which no vine is trained). Kel. XVII, 3 אפי׳ וכ׳ (Ar. פי׳; Mish. אפו׳) frames for hangings to which reeds were fastened from the bottom upward (crosswise) for support. Tosef. Kel. B. Mets. VI, 6 (a. freq. in comment.) פִּירְפָּארוּת שאינה וכ׳. Ib. a frame (baldachin) which cannot be taken up by its handles and carried through the door (outside).—Ch. פִּירְפּוּרָא, פִּירְפּוּרָא. V. also פּוּרְיָא a. אַפַּרְיוֹן. [ר softened into י, cmp. חצוצרה.]

אפיפסדוס* or **אפיפסרוס** Y. Ter. VIII, 46b לא מטון א׳ וכ׳, prob. to be read לא מטון לפלמירא וכ׳ they (the would-be captors of R. Isi) had not arrived at Palmyra before all of them (the royal court &c.) were gone (carried into captivity). V. זנבריא.

אפיצמלין, v. אִיפַּסְטַלִין.

אָפִיק (b. h.; אפק, √פק, v. פוק, פקק, נפק, פנק; a) *to break through, go forth;* b) *to be a free man, ruler*) 1) *spring, rivulet* (ch. פצירא).—*Pl.* אֲפִיקִים. Ab. Zar. 54b bot.—2) *ruler. Pl.* as above. Cant. R. to V, 12 (allud. to *ăfiké mayim*, Cant. ib.) שהם א׳ על וכ׳ they (the scholars) are appointed officers over the waters of the Law.

אֲפִיקְהוֹנָא*=פִּירְקְדוֹנָא. Y. Shebu. VII, 37d מריה דא׳ (Y. B. Kam. VI, end, 5c דפ׳).

אֲפִיקוֹלוֹס (?) pr. n. m. *Aphikolos.* Tosef. Ḥull. VIII, 3; cmp. אבקולס. V. אַפִּיקוֹרִין.

אֲפִיקוֹמִין, אֲפִיקוֹמוֹן, v. next w.

אֲפִיקוֹמָן* m. (ἐπὶ κῶμον=comessatum ire; cmp. Sm. Ant. s. v. *Comissatio;* Plut. II, 726 Fragm. ed. Wytt.) *'to the after-meal entertainment!'*=our, *'Remove the cloth'*. Pes. X, 8 אין מפטירין אחר הפסח א׳ after the Paschal meal one must not wind up by saying, 'Now to the after-meal entertainment'; (cmp. אֲפִיקוֹמָן). Y. ib. 37d top אֲפִיקוֹמוֹן שלא ירחא וכ׳ in order that one should not break loose from his company and join another.—אֲפִיקוֹמִין m. pl. (ἐπίκωμοι) *things belonging to the after-meal, dessert.* Ib. bot. מאי א׳ what are *epicomoi? Fruits, sweet-meats* &c., v. זֵמֶר II. Tosef. ib. 11 אין מפטירין..., אפיקומן וכ׳ ed. Zuck. (read קומין..) we must not offer *epikomoi*, as nuts, dates &c. [Pes. 119b מאן א׳ אמר רב שלא וכ׳ seems to be a corrupt text; prob. to be read: מאי טעמא אמר רב שלא וכ׳ מאי א׳ אמר שמואל כגון וכ׳; cmp. Y. l. c. top א׳ שלא וכ׳ . . .; bot. מאי א׳ שמואל אמרי וכ׳ . . .]

אַפִּיקוֹרָא m. (פקר, v. next w.) *an irreverent person, scorner. Pl.* אַפִּיקוֹרֵי. Ned. 23a דשכיחי א׳ וכ׳ for it occurs frequently that disrespectful persons attack the scholars.

אַפִּיקוֹרוֹס m. (פקרס, enlarg. of פקר, cmp. פרכס &c.; cmp. אפקרסוך) *one irreverent of authority* or *religion, sceptic, heretic.* [The peculiar form and also the meaning assigned to our w. found a ready support in its phonetic coincidence with *Epicurus*, the philosopher; cmp. N. T. Acta XVII, 18. The derivatives of our w. and those of the plain root פקר interchange frequently.] Snh. X (XI), 1, the following have no share in the world to come . . . ואי׳ and the Ep.; Y. ib. XI, 27d bot. כהן דאמר אהן ספרא וכ׳ as the one who (speaking of the Law) says (sneeringly) 'That book', or 'Those Rabbis'. Bab. ib. 99b (similar definition). Ab. II, 14 ודע מה שתשיב לא׳ that you may know what to reply to the sceptic; cmp. Snh. 38b; a. fr.—*Pl.* אֲפִיקוֹרְסִין, סִים . . . ., אֲפִיקוֹרוֹי. R. Hash. 17a Yalk. Num. 764. Ḥag. 5b מאי תירהוי עלן מא׳ how shall we henceforth cope with the heretics?, i. e. opponents of tradition (Jew-Christians; cmp. מִין a. Snh. 38b).—Cmp. אַפְקָרוּתָא.—Denom. אַפִּיקוֹרוֹסוּת, v. אַפִּיקוֹרְסוּת.

אַפִּיקוֹרָן, אַפִּיקוֹרִין* only in בא׳ as adv. (v. preced. ws.) *without restraint.* Ḥull. 104b עוף וגבינה נאכלין בא׳ (Ar. ריך . . ., ed. רן . . ., some ed. אפיך, without prefix ב) poultry and cheese may be eaten without restraint, expl. ibid. בלא נטילת וכ׳ without intermission by washing hands &c. *[A marginal note referring to the opinion of אפיקולוס, Tosef. Ḥull. VIII, 3, has been mistaken for a var. lect. of our w., as אפיקולוס, אפוקלוס, אפיקולוס, אפקולוס, אפקולוס, and another glossator, prob. thinking of *facialis*, φαxιολης, added פי׳ מטלית— all of which was interpolated in Alfasi a. l., a. in Ar. s. v. אפיקורין.]

אַפִּיקוֹרְסוּת f. (denom. of אפיקורוס) *licentiousness, scepticism.* Kidd. 66b מזרקא בו א׳ (some ed. רוסְיָת . . . . .) scepticism (Sadduceism) came over him.

אַפִּיקְטַפִּיזִין, אַפִּיקְטַוִיזִין (corr. אַפּוֹ׳) f. (ἀποκοτταβίζειν) orig. *playing at cottabus*, or *squirting wine into a bowl;* trnsf. (S.) *the gourmand's practice of taking an emetic before meal; to vomit.* Sabb. 12a; 123ab. Ib. XXII, 6. Tosef. ib. XVI (XVII), 22, Var. ed. Zuck. אפקטוזין. Succ. 40b; B. Kam. 102a; Sifra B'har ch. I, end אפיקטפיזים (corr. acc.). [A noun ἀποκοττάβισις to which our w. would correspond, is not in the vocabulary.]

פִּיקוּלְטִין, אַפִּיקוּלְטָא m. pl. (ἐμποκιλτά, ποικιλτά, τὰ) *embroidered garments* (quoted as Aquila's translation of רקמה Ez. XVI, 10; LXX ποικίλα). Pesik. B'shall. p. 84b. Cant. R. to IV, 11; 12 תרגם אונקלוס אפליקטא (corr. acc.). Lam. R. beg. אפליקטא (read עקילס אפלקטורין פליקטא, and corr. acc. by striking out one of the two words as var. lect. that came into the text; cmp. Pesik. l. c. note).

אַפִּיקְרֵס, אַפִּיקְרוֹס, אַפִּיקוֹרוֹס pr. n. pl. *Epicœrus*, a town East of the Jordan (Ptol. V, 16, 9), in Targ. corresp. to h. מַעֲבָה. Targ. Deut. III, 14, O. אפקי׳; Y. II קריית אפיק׳ (Y. I corrupt קורוי ואנטיקרוס). Targ. Josh. XII, 5; XIII, 11; 13.

אפיקלין, v. אוּפִּיקְלִין.

אַפִּיקְרוֹתָא, v. אַפְּקָרוּתָא.

אפיקריתין, אפיקריסין, v. אַפְּקָרְסִין.

אֲפִיקָרֶס, v. אֲפִיקֵירוֹס.

אַפִּיקַרְסוּת, v. אֲפִקַרְסוּת.

אֲפִיקָרְסִי, v. אֲפִקָרְסִי.—אַפִּיקַרְסִין, v. אַפְקָר׳.

אֲפִירְטִין, v. אפורטן.

אַפִּירְיוֹן, v. אַפְרִיוֹן.

אפירסמן Y. Shek. V, 49c bot., read אַפַּרְסְמוֹן.

אפיסקותה, אפיסקותי, v. אפסתקי.

אָפַךְ (b. h. הָפַךְ q. v.) *to turn, change, reverse, overthrow.* Kil. II, 3 say not I will plant ואח״כ אוֹפֵךְ and then turn the soil over (destroy the previous seed) אלא אוֹפֵךְ Ar. (ed. הוֹפֵךְ) but one must first uproot &c. (cmp. אוכל fr. אָכַל). Ter. IX, 1; Tosef. Kil. I, 16 יוֹפֵךְ he shall &c. Ib. end לירפך ed. Zuck. (Var. לוֹפֵךְ) to uproot.

אַפֵּךְ, Af. אָפִיךְ, Pa. אַפֵּךְ ch. 1) *to turn* (act. a. neut.) also *to turn around, to flee; to make turn around, to beat.* Targ. Ps. LXXVIII, 9. Targ. I Chron. VIII, 13; a. fr.—Y. Kil. IX, 32c top אפיך אפיך turn around, turn around. Men. 25b, a. fr. אירפוך reverse it, or, I reverse it. Ib. ומי מציית אפכת לה how can you reverse it? Gitt. 69b ונפכיה let him reverse it; a. fr.—(With שבועה) *to reverse the oath, shift the oath over to the opponent.* Shebu. 41a in a case where the Biblical law prescribes an oath לא מפכינן we allow it not to be shifted over to the claimant; a. fr. —Sabb. 31a אפיך ליה he reversed it, i. e. recited the alphabet to him in inverted order. Yeb. 63a א׳ לה he said to her just the reverse. Gitt. 67b מיפך אפכי they will do the reverse; a. fr.—2) *to overturn, destroy.* Taan. 25a דאפכיה לעלמא מיישא (Ms. M. דאחרב) that I should destroy the world.—3) (cmp. אִרְכֵּפַת) *to have to do with, care for, mind.* Y. Bets. I, 60a bot.; Y. Shebi. IX, 38c top; Y. Erub. III, 21b bot. (read:) מה אפך לן פתילה גבי וכ׳ what does the law about wicks concern us when speaking of the egg, i. e. what relation is there between the two? Y. Ter. VIII, 46a top מה אפך לן מצוה וכ׳ what relation is there between religious laws and sanitary precautions concerning snake-bitten fruit? Ib. מה אפכיי וכ׳ (corr. acc.).—4) *to move about, travel, traffic.* Ab. Zar. 31b כ״ע אפכי all the people are about, on the road.—5) *to pay in return, to retaliate*, v. חָפַךְ a. אֲפוּכֵי.

Ithpe. אִיר׳, אִתְהֲפַךְ *to change off.* Bets. 10b אירתפוכי אתהפך (old ed. correctly אִתְפּוֹךְ, mod. ed. אִתְהַפּוֹךְ, Ms. M. והפוכי) they changed places. Deriv. אִירְפָּא, אֲפוּכֵי.

אפכן, אפכיי, v. preced.

אַפְכִיוֹת, v. אֲפוּכֵי.

אָפַל, only in Hif. הֶאֱפִיל (denom. of אֹפֶל q. v.) *to make dark, obscure.* Sabb. 86a bot. מַאֲפִיל בטלתו he makes dark by spreading his cloak (cover) over himself. Y. B. Bath. III, 13c top עומד ומא׳ the tree stands there and takes the light away.—2) *to be late in ripening, giving birth*, &c.; *to have late crops.* Y. Shebi. V, beg. 35d שנים מַאֲפִילוֹת years slow in ripening, when the crop is delayed. Gen. R. s. 99 שהיא מַאֲפֶלֶת which has late crops.

אָפַל ch. same. *Pa.* אַפֵּיל as foreg. Hif. 1). B. Bath. 7a קא מאפלת עלי thou makest my building dark, obstructest my light.

אָפֵל I m. (√אפל, v. אפף; cmp. אבל, תבל) [thick vapory,] 1) *dark.* Sabb. 86a, a. fr. בית א׳ a dark (windowless) house.—אֲפֵלָה f. *dark place.* Y. Naz. IX, 57d top; Pes. 81b בא׳ במים in water or in a dark place (cave).—*Pl.* fem. אֲפֵילוֹת. Lev. R. s. 9 מבואות א׳ dark alleys; a. fr.—2) *heavy, sluggish, slow, late.* Denom. תאפיל, v. אָפַל.

אָפֵל II (אֲפִיל) **קרן א׳** pr. n. pl. *Keren Afel* (Dark-Horn), name of a height. Taan. 22b עד שישב וכ׳ Ms. M. (ed. שיעמוד) until one sits on *Ker. Afel* and can bathe his feet in water. Ib. חזריא לי קרן א׳ .... ed. (Ms. החרא דוכתא) I have seen (that place) K. A.

אַפְלָא, v. אֲפֵילָא.

אפלון, v. אַפְלִיוֹן.

אַפְלַטּוֹר Syr.=אִמְפְּרָטוֹר q. v.

פַּלְיוֹן, אַפְלִיוֹם m. (pallium, παλλίον) *pallium, a sheet worn as a cloak and used for bed-cover.* Sabb. 120a Ar. a. Rashi (ed. אפילוות, Ms. M. פילין, corr. acc.). Y. ib. XVI, 15d top פילין (corr. acc.). Nidd. VIII, 1 וכן בפליום Mish. (Bab. ed. פולוס, corr. acc., Var. פלין). Treat. S'maḥoth XII מאפלוני, read מֵאַפַּלְיוֹנִי.

אפליקתא, אפליקטא, v. אַפִּיקֵילְטָא.

אַפַּלְסְמוֹן, v. אַפַּרְסְמוֹן.

אַפַּמְיָא pr. n. pl. 1) (=פַּמְיָס q. v.) *Paneas* in Northern Galilee (Cæsarea). Y. Kil. IX, 32c bot. ימא דא׳ the lake of P.—Y. Ḥall. IV, end, 60b (?).—2) *Apamœa* in Babylon; v. אַסְפַּמְיָא 2).

אַפַּנְטוֹרִין=פַּנְתִּירִין.

אַפַּנְטִי f. (ἀπαντή=ἀπάντησις) *encountering.*—לא׳ (=εἰς ἀπαντήν, h. לקראת) *to meet, to receive.* Tanḥ. Emor 22 לא׳ של מלך to salute the king. Pesik. R. Ten Command. 1 לא׳ של מלך וכ׳ (some ed. לאנפטי, corr. acc.) to salute his father the king. Cant. R. to I, 12 לאפנתי (corr. acc.). Y. Ab. Zar. II, 41b bot. לפגטי; Midr. Sam. ch. VII לאפרכי דידרה (corr. acc., or Var. לאפי). [Yalk. Esth. 1058 לאנפטי some ed., read: לַאֲנַבְטֵי.]

***אַפַּנְטִיסוֹן** (ἀπάντησον) *go to meet* (to join battle). Pesik. R. s. 31 translating *kadd'ma panav* (Ps. XVII, 13). [Correct: אין לנו זוג להזדווג לה אלא אתה קומה ד׳ קדמה פניו א׳ לה; v. Midr. Till. to Ps. l. c.]

פַּנְקְרִיסִין, אַפַּנְקְרִיסִין m. pl. (transposition of קַפְּרִיסִין, with נ inserted) *caper-fruit.* Y. Sabb. III, 5d top א׳ Ar. (ed. פ׳). Ib. I, 3c bot. פנקריסים (read ין . . .); Y. Ab. Zar. II, 41d פ׳. [In parallel places קַפְּרִיסִין q. v.]

פַּנְתָּא, אַפַּנְתָּא f. (פנה, v. פנים; cmp. אַפּוּתָא fr. אַף) *upper, (front)*, a kind of *legging* connected with a shoe

or sole over which straps are drawn for fastening; corresp. to h. מַנְעָל. Taan. 12[b] מסרימי א׳ (Ms. M. פַּנְחָאֵי pl.) having put on *appantas* (on a public fast-day). Yeb. 102[a] הוה ליה א׳ מַעַל וכ׳ (ed. פ׳; v. Ar. ed. Koh. s. v.) the panta is one 'from on' (referring to Deut. XXV, 9 'and she shall strip his shoe from on his foot'), and the thong a 'from on' of a 'from on', i. e. panta and thong are two coverings. Ber. 43[b] ולא אמרו אלא בא׳ (ed. בפ׳) this applies only to the panta (upper).

אפנתי, v. אַפַּנְטֵי.

אֶפֶס m. (b. h., v. next w.) [*extremity,*] *ankle.*—Dual אַפְּסַיִם. Yoma 77[b]. Cmp. אוּפְסַיִם.

אָפַס (אֲפַס) (b. h., √פס, v. פסס to cut off) 1) *to be gone.*—[As a noun: *there is an end of . . .*] B. Bath. 111[a] זכריה (דברי) אפס (v. Rabb. D. S. a. l.) (the words of) Zachariah (to whom you refer as an authority) are (is) gone, i. e. they are no authority.—2) homiletically used as though a Greek word (ἄφες) *let go, leave alone.* Pesik. Vattomer p. 130[a] (ref. to *heäfes*, Ps. LXXVII, 9) לשון יוני הוא במה״א אָפֵיס it is a Greek word, as if you were to say, *afes* (let alone); Lam. R. to I, 2 וכמד״א אמר ואמר, a. read אפיס); Ex. R. s. 45 לשון יוני אפס חניח (strike out אפס in Greek *aphes* means, (he) *let go*; Yalk. Ps. 816.—[Gen. R. s. 40 (ref. to *efes* Jud. IV, 9); omitted in Yalk. Gen. 67,—an interpolation from passages quoted above.]

אָפֵס pr. n. m. *Afes*, an Amora. Sabb. 59[b]; a. fr.

אָפַס dialect. for אָפֵץ q. v.

אפסוגין, read:

אוֹפְסוֹנִין, אֲפְסוֹנִין m. (ὀψώνιον) *provision, marketing.* Tanh. Tsav 1 כבר שלחתי אפסונין וכ׳ (some ed. גין....) I have already sent the marketing to thy house (bribing the market commissioner); Yalk. Lev. 479 אופסנון; Mic. 555 אופסינן (corr. acc.).

***אפסחתית**, Treat. Der. Er. VIII, beg. חרו חולכין את א׳ וכ׳ (v. Var. lect. ibid.) a corrupt and defective passage, to be restored from Lam. R. to IV, 2 a. Tosef. Ber. IV, 8, our w. being a remnant of משפחת. V. Koh. Ar. Compl. s. v. I, 224.

***אפסמיא** Erub. 100[b], supposed to be pr. n. pl. (Var. in Rabb. D. S. a. l. note 60 אשפרטא, אישפרטא, אשפיפיא). V. Neub. Géogr. p. 348.

***אַפְסַמִּיתָא** f. (redupl. of פס, v. פסס) *rake* or *pitch-fork.* Y. Sabb. VII, 10[a] bot. if one works on flax stalks (on a Sabbath) בא׳ חריב וכ׳ with a rake (spreading them apart), he is guilty of an act resembling winnowing.

אַפְסַמְקִין f. pl. (πιστάκια, τὰ) *the fruits of the pistachio-tree.* Y. Dem. II, beg. 22[b]; Y. Maasr. I, 48[d] bot. אירפ׳; cmp. אַלְצְרִין.

***אַפְסִיוֹת** f. pl., prob. denomin. of אֶפֶס (אפס דמים I Sam. XVII, 1) of *Ephes.* Y. Dem. II, 22[c] bot. תמרין א׳ Ephes dates.

***אַפְסִין** m. (obsianus, ὀψιανός) *obsidian*, a stone used as glass. Tanh. Naso 23. Yalk. Ps. 842 אפוטיין (read אוֹפְסִין). [Midr. Till. to Ps. XCI; Num. R. s. 12 קליפין.] Cmp. אַפְזְרִינִי. V. אמפומיות.

אַפְסִינְתִין m. (ἀψίνθιον) *absynth, worm-wood.* Ab. Zar. 30[a] מר א׳ the bitter wine is that of absynth (absinthites); v. פסינטון.

אפסיקמא, אפסיקימא, v. אַפְסִקְמָא.

אַפְסִירָא, v. אַפְסָרָא.

אַפְסָנְיָא f. (ὀψώνιον, cmp. אֲפְסוֹנִין) *provision,* esp. *supply and pay for an army.* Snh. 18[b] מלך משום א׳ the king (is excluded from the court deciding on the intercalation of a thirteenth month) on account of the soldiers' pay (it being to his interest to create an embolistic year). Ib. II, 4 (21[b]) (Mish. a. Gem. ed. אספ׳ throughout the whole page, Ms. M. אפס׳) כדי ליתן א׳ as much as is required for the stipends he has to pay. Y. Snh. II, 20[c] top אפסנריא. —*Pl.* אֲפַסְנְיוֹת (doubtful, prob. אַכְסַנְיוֹת). Cant. R. to I, 2 שחידה מחלך א׳ (read מחלק, ed. אפסינות, אפירסניות). Sifré Deut. 328; Yalk. ib. 946 אֲפַסַנְיָאוֹת.

***אפסיקמא, אפסיקמא, אַפְסִקְמָא** m. (a corruption of σχῖφινος) (*rope*) *twisted of palm-leaves,* (v. Löw Pfl. p. 118). Erub. 58[a] ed. a. Ms. (Ar. אפקימא).

אִיפְסַר, אַפְסַר m. (Pers. afsâr, Fl. to Levy Targ. Dict. I, 418[b]; ψάλλιον) *bit.* Sabb. V, 1; a. e.

אַפְסָרָא (אַפְסִירָא) ch. same. Targ. Y. Num. XIX, 2.—Trnsf. *the means of taking possession,* as possession is taken of the horse by seizing it by the bit. Kidd. 27[a] שטר דא׳ דארעא וכ׳ the deed is valueless in itself as it is merely the bit of landed property. B. Bath. 53[b] בצר א׳ דארעא the balk is &c. (taking possession of which is equal to taking possession of the fields to which it belongs).

***אפסתקי, אפסתיק** f. (supposed to be an adapt. of ὀψοθήκη) *wallet.* Gen. R. s. 70 when Laban could not see אפי׳ אפסתקיתיה (יתי׳ . . . . ., Yalk. Gen. 124 אפסתיק׳ without אפי׳, Ar. omits אפי׳, Lonz. אפיסטוקתיא, Rashi אפסט׳ without (אפי׳) even his (Jacob's) wallet. [Prob. to be read חמי אַפּוֹתִיקַיְתֵיהּ דידיה . . . or אַפּוֹתִיקַיְתֵיהּ, cmp. Targ. Y. Gen. XXIV, 10.]

אַפְעָא m. (contr. אָפָא; corresp. to h. צָבוּעַ; אפע *to color,* cmp. אפה) [the checkered,] *hyena* or *leopard. Pl.* אַפְעָיָא. Targ. I Sam. XIII, 18 (h. text צְבוֹעִים).

אֶפְעֶה m. (b. h.; prob. fr. אפע, v. אוּפְיָא; cmp., however foreg. w.) [the foaming,] *viper, adder.* Bekh. 8[a]. Gen. R. s. 20.

אָפַף (b. h.; √אף; cmp. אבב, חפף כפף &c.) *to swell, to bend; to press, to surround, to heat, to darken,* (v.

אפי, אנף, אפל, אפץ &c.). Midr. Till. to Ps. XVIII, 5, v. next w.—Denomin.

אֲפָפוֹן* m. (or אֲפָפִין m. pl.) *thick web.* Midr. Till. to Ps. XVIII, 5 (explain. *ăfafuni* ib.) when a woman weaves with two double threads הן נקראין א׳ they are called ăfafon (ăfafin); so did David say אפפוני וכ׳ troubles wove around me and came over me doubled.

אָפַס, אָפַץ (√אפס, v. אפף; cmp. חפץ) *to press, squeeze, contract.*—Part. pass. אָפוּץ. Ohol. IX, 3 a gap which was filled with straw או אֲפוּצָה or was made narrower by squeezing the parts together (e. g. pressing the lid down). Tosef. ib. X, 6 אֲפוּסָה a narrowing of the gap by pressing. Y. Sabb. III, 6ᶜ באפוצה when the wick is compressed in the candlestick. Ib. V, beg. 7ᵇ באֲפוּצִים when the vessels are closely packed. Y. Pes. I, 27ᶜ top אֲפוּצוֹת.

אָפַץ, עָפַץ ch. same, esp. *to use* אֲפָצָא q. v., *to dress* or *prepare with gall-nut juice.*—Part. pass. אָפִיץ, עָפִיץ. Meg. 19ᵃ top ולא א׳ Ms. M. (ed. ע׳) a skin not moistened with gall-nut. Gitt. 19ᵃ הא דאֲפִיצָן Rashi (ed. אפיץ) in the one case it means when the parchment has been dressed &c. Ib. 11ᵃ; 19ᵇ.—Ib. 22ᵃ; Sabb. 79ᵃ ע׳.

אֲפָצָא, עֲפָצָא m. (preced.) [contracting,] *gall-nut.* Gitt. 19ᵃ; Sabb. 104ᵇ א׳ (מי) gall-nut juice.—*Pl.* אֲפָצֵי, עֲפָצֵי. Shebu. 41ᵇ sq. Ms. Fl. א׳, ed. ע׳.—V. עֲפָץ.

אַפֵּק (Af. of נפק q. v.) *to bring out, take away.*—לְאַפּוּקֵי *to the exclusion of.* Ned. 41ᵃ; a. fr.=למעוטי, להוציא, v. מעט, ריצא.

אפקולים, v. אַפִּיקוֹרִין.

אֲפָקְתָא f. (אפק, v. אָפִיק) *that which branches off the trunk,* 1) *neck.* Targ. Y. Lev. VII, 30(20). Targ. I Sam. IV, 18 Ar. (Var. אפרק׳, פרק׳, פקותא).—2) א׳ דדיקלא *that portion of the palm-tree where the ramification starts* (Oth. opin. *the ramification, upper portion*). Succ. 13ᵃ. Nidd. 24ᵃ וכ׳ אַפְקָתָא.

אפקימא, v. אַפְסְקִימָא.

אפקלטורין, v. אַפִּיקְלָטָא.

אַפְקְלִין, v. אוּפִּיקְלִין.

אפקסינן, אפקסיון, read אִסְטְקְטוֹן.

אֲפַקְעָתָא f. (פקע) *cancellation of obligations, exceptional legislation.* א׳ דמלכא *a special royal dispensation* (with reference to the suspensions of rights connected with the Sabbath and Yobel years). B. Mets. 106ᵃ; 109ᵃ. —Ib. 39ᵃ.

אֲפִיקְרוּתָא (אַפְקְרוּתָא) f. (פקר; v. אַפִּיקוֹרוֹס) *making free, irreverence, contempt of the Law and its teachers.* M. Kat. 16ᵃ לאפיק׳ לאלתר for contempt of the Law excommunication is pronounced forthwith (without warning). Snh. 100ᵃ מי מיחזי כי אפק׳ Ms. M. (ed. incorr. נמי מיחזי כו׳) does that look like showing irreverence (to one's teacher)? Erub. 63ᵃ same (with מתחזי for מיחזי). [Snh. l. c. second time א׳ מיחזי כה״ג, corr. as above.]

אפקריתם, v. אַפְקְרִיסִין.

אפקרסו, Treat. Der. Er. X, Ar., read סִרְחוּ . . . .; v. אַפְקְרִיסִין.

אַפִּיקְרְסוּת, אַפְקְרְסוּת f. denom. of אַפְקְרִיסִין q. v.

אֲפִיקְרוּתָא f. (v. אפיקורוס)=אֲפִיקְרְסוּתָא. Targ. Y. Deut. I, 12.

אַפִּיקְרְסִי, אַפְקְרְסִי m. (v. preced.) *of an irreverent, rebellious disposition.* Y. Snh. X, 27ᵈ bot.

אִפִּיקְרִיסִין, אַפִּיקְרְסִין, אַפְקְרְסִין f. pl. (also used as sing. a. m.) (פקר, with format. ס; v. אפיקורוס; cmp. אוּנְקְלַי II, a. סַפְרְקִין, סַבְּרִיקִין, פַּקְרְסִין, אַבְּרְקִין) *undress, (negligee),* whence *underwear, the garment next to the skin, shirt, bathing* or *night gown, sheet.* Y. Ber. II, 4ᶜ top אפיק׳ חרח וכ׳ he had an undergarment on beneath; cmp. Pesik. R. s. 22.—Pesik. Shek. p. 15ᵇ sq. אפיקריסין (sing. a. pl.); Lev. R. s. 24; (Ib. s. 2 פרקסין, פקרסין). Y. Pes. VIII, 36ᵇ top המעביר בא׳ he who carries a skeleton wrapped in sheets; Y. M. Kat. I, 80ᵈ top.—Ib. III, end, 83ᵈ אין א׳ מעכבת (Bab. ib. 22ᵇ אַפִּיקַרְסוּתוֹ) his underwear (shirt) forms no check (but must likewise be rent; diff. in Rashi a. l.). Treat. S'maḥoth XII אפיקריסין (Tur Yor. Deah 203 אפרסקא). [Pesik. R. l. c. אפיקריתם, אפיקריתם corr. acc.]—Deriv. אַפִּיקַרְסוּת, אַפַּי׳ &c., *underwear.* Ber. 23ᵇ one may wrap up &c. &c. באפקרסותו Ar. (Ms. M. באפקרי׳, ed. אפרק׳) in his sheet. Nidd. 48ᵇ נישוּתָם בא׳ is rubbed against their underwear (corset &c.). Hag. 26ᵃ ואפי׳ נפל א—ו Ms. M. (read נפלה, ed. נפל omitted) even if his underwear fell into it, (the vessel remains clean). Mikv. X, 4 הקשר של אפרקסותו שבכתף Ar. ed. Koh. (ed. שבפרקסים) the knot of one's bathing sheet which is on the shoulder.

אַפְקְשִׁיאָן, אַפַּקְשִׁיוֹן* (Ms. M.) pr. n. m. *Afkashion, Afkashian.* Yoma 28ᵇ (Var. אפקישן).

אַפְקָתָא, v. אַפִּקוֹתָא.

אפר*, Y. Bicc. II, beg. 64ᶜ bot. חמשים א׳ שתין, א׳—. The entire passage is corrupt, and allows no inference that אפר means (=עבר) *to pass, be past.* The text possibly read: אפי׳ (בן) חמשים ועשה דבר שהוא בהיכרת, אפי׳ (בן) ששים ועשה דבר שהוא בעון מיתה מת בהיכרת כהא דתני ר׳ חנינ׳ וכ׳ [אבל רבתי a. ibid. (read: אבל רבתי) אבל רב חדי is a gloss referr. to S'maḥoth ch. III.]

אֵפֶר m. (b. h.; √אפה, cmp. אבק, אפה) *ashes.* Ohol. II, 2 א׳ שרופים ashes of persons burnt to death (by accident). B. Bath. 60ᵇ; Taan. II, 1 א׳ מקלה calcined ashes (symbol of mourning, supplication &c.). Y. ib. II, 65ᵃ אֲפָרוֹ של יצחק the ashes of (the ram substituted for) Isaac. Gen. R. s. 49. Lev. R. s. 36; a. fr.

אֲפַר m. (√פר, cmp. Ges. H. Dict. s. v. פרא) *pasture-ground* (outside of the town), in gen. *meadow.* Bets. V, 7. Pes. 8ᵇ; a. fr.

אֲפַר, אֲפָרָא I (**אֲפָרָה**) ch. same. Targ. Y. II Ex. II, 3; 5 (Var. אפרה; Targ. O. ישרא). [Y. Sabb. I, 3[b] חד אפר, v. חוֹתָא.]

אֲפָרָא II, **אֲפָרָה** (**אֵיפְרָא**) ch.=h. אֵפֶר. Targ. I Chr. XXI, 15 א׳ דעקדת׳ וכ׳ the ashes of Isaac's offering, v. אֵפֶר.—Y. Taan. II, 67[a] a foolish son א׳ בעיני וכ׳ is ashes in the eyes of his mother (תוגת by permutation אפרא; v. א״ת).

אַפְרַגְסְיָא, אַפְרַגְוְיָא, אַפְרַגְיָא f. (ἀπραγία, ἀπραξία) *inactivity, cessation of labor, holiday.* Pesik. Sh'mini, p. 195[a] (v. Buber note 66 to p. 193[a]) if both of us open (sales) at the same time אפרגיא תרי אנו עושין במדינה (Ar. Var. אפרגינה, אפרגיזא, read אפרגזיא) we shall create a cessation of labor in the district (as all the laboring people will run to the market town on one and the same day; Yalk. Num. 782 זול from misunderstanding); Cant. R. to VII, 2 אפרגייס (read אפרגיריא or אפרגסריא). Pesik. R. s. 41 R. Yonathan . . . . . had goods with him וחיירתה אפרגיס (corr. acc.) and there was inactivity and dull business in consequence thereof [for which Yalk. Ps. 758 ולא הוה יכול למזכרה—prob. to be read אַפְרַטוֹס ἄπρατος *unsaleable*].

אפרגיס, אפרגינא, אפרגייס, אפרגיזא, v. preced.

אפרגל Mekh. Yithro 6 מא׳, read, as Yalk. a. l., מאה פ׳, v. פַּרְגּוֹל.

אפרדוכסוס, v. אפדכסוס.

אֲפָרָה 1) *meadow,* v. אֲפַר; 2) *ashes,* v. אֲפָרָא II.

אפרהנג, v. פרהנגריא.

אַפְרוֹדִיטִי f. (Ἀφροδίτη) *Aphrodite,* a Greek goddess (Venus). Ab. Zar. III, 4 מרחץ של א׳ a bath where A. has a statue. Ib. we do not say, the bath has been built נוי לא׳ וכ׳ as an ornament of A., but we say, A. is an ornamental attachment to the bath. Y. Shebi. VIII, end 38[b] מזלפין להדא א׳ squirting water (as a libation) to A.

אפרוודין, read:

אַפַּרְוָרִין m. pl., אִפְּרוֹרְוָן (אִיפְּרָוְון) f. pl. (v. פְּרָוָר, פְּרָוְרָא, פְּרָוְרִילָא) *those appointed over the outworks of a fortress, runners.* Targ. Ezek. IV, 2; XXI, 27 (h. פָּרִים).

אֲפַרוֹחַ m. (b. h. אֲפַרְחַ; פרח) *brood, young bird.* Bets. 6[b]; Tosef. ib. I, 1; a. fr.—Gen. R. s. 37 אתמול א׳ וכ׳ yesterday a chicken, to-day an egg (lost prestige).

אֲפָרוֹחָא ch. same.—*Pl.* אֲפָרוֹחִין Targ. Deut. XXII, 6 (Var. אֲפָרְחִין); a. e.—אֲפָרוֹחָיָא. Y. Ber. II, 5[a].

אפרוטוס, v. איפרו׳.

אפרוכוס, read אִיפַּרְכוֹס, v. אִיפַּרְכָא.

אַפְרוֹמְבְיָא f. (φορβεία) *halter.* Tosef. Kel. B. Mets. IV, 6 sq. V. פְּרוֹמְבְיָא.

אפרופוס, read אפופסיס.

אַפַּרְזָקָא, v. אַרְזָפְתָא.

אפרחי Y. Sot. III, 18[c] bot., v. פְּרַח.

אֲפָרְחִין, v. אֲפָרוֹחָא.

אפרטומות, read with Mus.:

***אַפְּרָטוֹסוֹת** f. pl. (apparatus) *military engines.* Y. Keth. II, 26[d]; (Y. Gitt. III, 45[a] top אסטרטיות *camps*).

אַפְּרִיוֹן, אַפִּרְיוֹן m. (b. h. אַפִּרְיֹן; פָּרַר, פּוּר, על פריון=אפר׳; cmp. אפיפיירות, פיפיורא, פּוּרְיָא &c.) [*on a frame,*] *frame and hangings of a palanquin, litter of parade,* esp. for a bride in the wedding procession. Sot. IX, 14 (49[a]); Tosef. ib. XV, 9.—Sot. 12[a] הושיבה בא׳ (Pesik. R. s. 43 בפוריא), a. e. he placed her in the litter, arranged a wedding procession for her. Num. R. s. 20, end, לישב בא׳ to take her seat in the litter (for the wedding procession); a. e.

***אַפְּרִיזָא** m. (פרז) [*the leader*], (archit.) *the king-beam, principal.* B. Bath. 6[a].

אַפְּרִיָּא, v. next w.

אַפְּרִיוֹן m. ch.=h. אַפִּרְיוֹן. B. Mets. end א׳ נמטרייה ed. (Ar. חבו ליה אפרייא לר״ל, Var. אירפוּרְיָא, לר׳ שמעון אירפרייא; Ms. M. אפרין. Ms. H. אפריון, v. Rabb. D. S. a. l. note) let a palanquin be put up for R. Sh., i. e. he deserves a triumphal procession. Cmp. פְּרִפּוֹרָא.

אֶפְרַיִם (b. h.) pr. n. m. *Ephraim.* 1) son of Joseph, progenitor of the *tribe of Ephraim.* Gen. R. s. 98; a. fr.—2) name of the expected Messiah, also called *the Messiah, son of Joseph,* in contradist. to the Messiah of the tribe of Judah. Pesik. R. s. 36; 37.—3) a disciple of R. Meïr. B. Mets. 87[a]; Gen. R. s. 85 א׳ מקשאה E. the disputant.—4) *E. the Scribe, a disciple of Resh Lakish. B. Mets. end (Ms. M. א׳ מקשאה, v. Rabb. D. S. a. l. note).

אַפְרֵין, v. אִפְּרֵין.

אַפְרִיקִי (**אַפְרִיקָא**) I pr. n. pl. (Africa, Ἀφρική) *Africa,* esp. Northern A., the *Africa Propria* or *Vera* of the Romans. Y. Shebi. III, 36[c] bot. the Girgashite הלך לו לא׳ emigrated to Africa (Carthage). Ib. 'a land like your own' (II Kings XVIII, 32) זו א׳ that means A.; Lev. R. s. 17; Deut. R. s. 5.—Snh. 91[a] אפריקיא (corr. acc.). Tam. 32[a] sq. מדינת א׳; (Lev. R. s. 27; Pesik. Shor p. 74[a] קרטיגנא, v. חשֵׁךְ). Lam. R. to I, 5. דוכוס דאפריקא Duke (military governor) of A. (Egypt &c.).—Denom. אַפְרִיקָאֵי, ch. אַפְרִיקָאֵי *Africans* (Negroes). Sabb. 31[a].—Targ. II Chr. XXI, 16.

אַפְרִיקִי II, **אַפְרִיקָא** pr. n. pl. (supposed to be) *Phrygia,* in Asia Minor. Targ. Y. Gen. X, 2 (h. text גֹּמֶר);

Gen. R. s. 37, beg.; (Y. Meg. I, 71[b] bot.; Yoma 10[a] גרמניא). [Y. Ber. IX, 13[c] top; R. Hash. 26[a] (of R. Akiba's journeys)—perh. belonging to preced.]

אַפַּרְכוֹס, אַפַּרְנָא, v. אִרְפַּ׳.

***אפרכוריס** pr. n. pl., prob. אַפִּירְכִירוֹס=אַפִּיקִירוֹס q. v. Y. Gitt. IV, 46[a] א׳ צריכא if a slave fled to Ep., it is undecided whether he may be extradited; cmp. אנטריס.

אַפַּרְכִּיָא, אֲפַרְכִי, v. אִרְפַּ׳.

אפרכלי, Sabb. 45[a] ed., v. פַּרְכַּל, פַּרְכְּלִי.

אַפַּרְכָּס transpos. of אַרְפַּכְס.

אַפַּרְכָּסְתָּא (אפרכס) f. (פרכס q. v.) [the grinder, moving to and back,] *the hopper, grain-receiver* on top of the millstone. Hag. 3[a]; Ḥull. 89[a] עשה אוזך כאפ׳ (ed. כארפ׳) make thy ear like the hopper to receive the teachings &c.; Y. Kidd. I, end, 61[d] נקב אוזך כאפרכס הזו perforate (make open) thy ear &c.; Pesik. R. s. 10 הרעישה אוזך וכ׳ shake thy ear, like a hopper, to receive &c.

אַפַּרְסְמָא f.=next w. Targ. Y. Ex. XXXV, 28.—Kerith. 5[b]. R. Hash. 23[a]. Ber. 43[a]. Ab. Zar. 28[b] Ms. M. (ed. אספסתא).

אַפַּרְסְמוֹן, אַפַּרְסָמוֹן (אפלסמון) m. (v. פְּרֵסֶם, פַּרְצֵם; cmp. also בלסם, בלסמון) 1) *balsamum.* Yoma 38[b] sq. Y. Ab. Zar. III, 42[c] top; a. fr.—Lam. R. to IV, 15 אפל׳.—2) *balsam-tree, balsam-wood.* Ber. 43[a].

פַּרְסְקִין, אַפַּרְסְקִין (אַפַּרְסְקִים) m. pl. (πέρσικα, τὰ) *peaches.* Maasr. I, 2; a. fr. V. פַּרְסֵק.

אַפַּרְקִיד adv. (v. פרקד) *on the back.* Ber. 13[b]; Nidd. 14[a] גנו א׳ lies on his back. B. Bath. 79[a] top.

אַפַּרְקָא, v. אַפְרִי׳.

אַפַּרְקַסוּת=אַפְקַרְסוּת. Ber. 23[b]; 24[b] ed.

אַפַּרַשׁ, adv., with לְ- (v. פָּרַשׁ) *for a time to be defined* (in the future), *indefinitely, forever* (h. לָנֶצַח). Targ. Is. LVII, 16; a. fr.

חַפְרָשָׁה, אַפַּרְשָׁה f. (פָּרַשׁ) 1) *separation, setting apart for a sacred purpose,* as the heave-offering (T'rumah, for the priest), or a sacrifice (Korban); also *isolation on account of levitical uncleanness,* or *on acc. of sacredness.* Trnsf. *the thing set apart, offering, gift.* Y. Yoma I, beg. 38[a]; Tosef. Parah III (II), 1 זה (ה)אַפַּרְשָׁתוֹ בטהרה (Babli Yoma 8[b] פרישתו) the one is isolated for the purpose of purification (because of uncleanness), the other for sanctification (for the services of the Day of Atonement). Y. Dem. VII, 26[b] bot. תלוי בה׳ depends on the act of setting apart. B. Kam. V, 7 חַפְרָשַׁת הר סיני the isolation of Mount Sinai prescribed as preparation for the giving of the Law (Ex. XIX, 13); a. fr.—*Pl.* אַפַּרְשׁוֹת, חַפְרָשׁוֹת. Y. Shek. II, 46[d] top שלש א׳ three kinds of sacred gifts.—2) *crossing the Ocean;* cmp. פָּרַשׁ. Gen. R. s. 6 חפרשת וכ׳; Lev. R. s. 25 פַּרַשַׁת.

אַפַּרְשׁוּתָא, אַפְרַשׁ ch. as foreg. 1). Targ. Ezek. XLV, 1; a. fr.—*Pl.* אַפַּרְשָׁוָתָא, constr. אַפַּרְשָׁוַת. Targ. O. Num. XVIII, 8; 19 (some ed. אַפְרָשׁוּת sing.).

אַפְרָתִי m. (perh.=b. h.) *of Ephratha, Ephrathi.* Y. Keth. XII, 35[a] top יוסף א׳; Y. Kil. IX, 32[b] top יוסי א׳; (Gen. R. s. 100 חַפְרָתִי).—*Pl.* אֶפְרָתִים. Ruth R. to I, 2 expl. פלטיאני *courtiers, noblemen.*—Ch. אֶפְרָתִין. Targ. Ruth l. c. א׳ רבנין (in Ms. our w. omitted).

אֶפֶשׁ, אֵיפֶשׁ m. (אפש, √אף, cmp. חֵפֶץ; corresp. to b. h. נֶפֶשׁ, v. Jer. XV, 1) *desire, pleasure;* [only with personal pron. as suffix]. Naz. IV, 5 אי אֲפַשִׁי וכ׳ I will not live with an offensive woman. Keth. XII, 3 אי א׳ לזוז וכ׳ I cannot leave my husband's house. Y. Yoma VII, 45[b] bot. אי א׳ שיכפר וכ׳ I do not want the Day of Atonement to bring me forgiveness. Y. Yeb. XIII, beg. 13[b] א׳ בנישואיך I am willing to marry thee. Num. R. s. 13 (alluding to Gen. III, 22) אמר אדם אי א׳ said Adam, I cannot (do penitence). Said the Lord, 'And now',—said Adam 'pen', 'by no means', 'I will not'. Y. Keth. VII, 31[b] bot. אי א׳ אשה (read באשה). Y. Pes. VIII, 35[d] bot. א׳ שתמנה (read אי א׳). Y. Gitt. VI, 1; a. fr. Gen. R. s. 38 אי אֲפַשְׁנוּ וכ׳ we desire neither him nor his divine protection.

אַפְשַׁח, v. פְּשַׁח.

אפשלתה, v. אַשְׁפְּלָה.

אֵיפְשָׁר, אִיפְשַׁר (אֵוְשָׁר) m. (פשר) *division, space between, alternative,* whence *possibility; it is possible.* Targ. Job XIV, 14; a. fr.—Ḥull. 11[b] הכא דא׳ א׳ where it is possible (to ascertain facts), it is possible (we must do), but where it is impossible &c. Yeb. 61[b] sq. אין דנין א׳ משאי א׳ we cannot form an analogy between a case where there is an alternative and one where there is none. Sabb. 129[a] לא א׳ ליה he has no means. Y. Sot. VII, 21[c] bot. אי א׳ לומר you cannot say. Taan. 3[b] אי א׳ לעולם וכ׳ the world cannot exist without &c; a. fr.

***אַפְתָּא** I m. *bread.* Ber. 40[b] quot. in Ar., prob. from misreading ריפתא; v. Rabb. D. S. a. l. Ms. M.

אַפְתָּא II f. (פתי) *extension, width,* whence 1) (archit.) *a chamber* or *wing projecting from a building* (with stairs from outside), *balcony-chamber.* B. Bath. 61[a] (explain. ריצוץ). Ḥull. 92[a] ב״כ דתותי א׳ a synagogue named 'under the balcony'.—2) (bot.) *stole, tuber.* Lam. R. to I, 16, end כהדא א׳ דקרא וכ׳ like that tuber of cabbage, the larger the latter grows, the smaller gets the former.—3) pl. אַפְתֵּי, only with רַמְשָׁא, *spreading of night, nightfall.* Y. Ab. Zar. I, beg. 39[a]. Y. Bath. II, end, 13[c]. Lev. R. s. 25; Koh. R. to II, 20.—בפתי רמשא=ב׳ א׳ ר׳. Y. Ab. Zar. l. c.; Gen. R. s. 78.

אַפְתּוֹסִיס, v. אִרְפּוֹתוֹרוֹס.

אֶפְתַּנְטִין, v. אֶוְוחַנְטִי.

***חַפְתְּקָא, אַפְתְּקָא** m. (פתק, cmp. חֻפְתִּיק) *ladle with which provision is dealt out.* Snh. 39[a] מחא ביה בא׳

(Rashi באפתקיה, Ms. M. בהפתקיה מחיריה) he (the servant) warned him (Ms. M. struck him) with his ladle; (Rashi: struck him on his *neck* (!), v. אַפְקוֹתָא).

אַפְתְּרִין Targ. Y. I Num. XIII, 21 Ar., v. פַּתְרָן.

אִצָּא, v. אִרְצָא I.

אֶצְבַּע f. (b. h.;=עצבע; עצב, √צב, cmp. Job X, 8; cmp. טבע a. טבעת) 1) *finger*, esp. *index-finger*. Men. 11ª זו א׳ with this (the fourth from the little finger) the measure of 'a finger' is taken; Keth. 5ᵇ. Y. Taan. IV, 68ᵈ bot.; Lam. R. to II, 2 מקוטעי א׳ (מטרפי) who had their finger cut off (in evidence of devotion to the cause). Yoma I, 7 צרדה א׳; Tosef. ib. 9 explained גדולה א׳ *middle finger;* cmp. Tanḥ. Bo, end, expl. אמצעית.—Keth. 71ª חוא נותן א׳ וכ׳ he (the husband) puts his finger between her teeth (and must expect to be bitten), i. e. has to take the consequences of not interfering with her vow in due time.—2) *any projecting limb resembling the shape of a finger.* Ḥull. 61ª יתירה א׳ *the projecting toe* on a bird's claw. Tam. IV, 3 (31ª) חכבד א׳ the *lobe* of the liver.—Fig. (like יד) *share, part.* Y. Pes. IV, 31ª top; Y. Ab. Zar. I, 40ª top, v. אֶמְצַע.—*Pl.* אֶצְבָּעוֹת. Ḥag. 15ª; a. fr. (mostly in the sense of *finger's length*).—Pes. 112ᵇ; Nidd. 66ª euphem. for *membra virilia.*—*Dual* אֶצְבְּעַיִם. Cant. R. to VIII, 11 גידם א׳ one whose (index) fingers were lopped (stump-like). Ib. that whole trade of mine אינה נקנית אלא באצ׳ cannot be acquired except by learning how to use the index-fingers.—Pes. 109ª, a. e. *two finger lengths.*

אֶצְבַּע, אֶצְבָּעָא ch. same. Targ. Ex. XXXI, 18; a. e. —*Pl.* אֶצְבְּעָתָא. Targ. Y. Gen. I, 7; a. fr. Targ. Ps. VIII, 4 אצבעותך. Ned. 49ᵇ באצבעתיה with his fingers. Erub. 53ª כי א׳ בקורא לסברא (Ar. אוצבתא) as to reasoning like fingers on wax (hard to be impressed upon), ולשכחה וכ׳ but as to forgetfulness like fingers put in seed (leaving no trace), v. נְזָרָא; a. fr.

אֶצְבְּעִי m. *of a finger's length, dwarf of the smallest size.* Bekh. 45ᵇ.

אצבעתא, v. אֶצְבְּעָא.

אַצְבַּקִּי* f. (v. צבת, cmp. אצבע) *tongs, snuffers.* Ohol. XIII, 4 (Var. אַסְפַּקִּי); Tosef. ib. XIV, 4 לאִרְצַבְּתוֹ, ed. Zuck. (Var. ולא לצבתו) and for the snuffers belonging to it (the candlestick).

אֲצוּ Ar., v. אַצְוָתָא.

אַצְוָא, v. next w.

אַצְוָא f., pl. אַצְוָתָא (צוי, cmp. צבי a. סבב) *creeper, vine.* Pes. 39ª (expl. חרחבינה) Ar. אצווא דדיקלא (ed. אַצְוָתָא, Ms. M. אסיתא, read אַסְוָתָא, R. Ḥan. אַסְוָא, v. Rabb. D. S. a. l. note); Keth. 50ª אַצְוָתָא. Erub. 26ᵇ אצוותא חרוויתא דדיקלא Ar. (ed. דדיקלא omitted, also in Ms. M., cmp. Rabb. D. S. a. l. note) *arkablin* are the prickling creepers of the palm-tree; v. חַרְוָא. V. אַצְוָתָא.

אַצְוָדְחָתָא, אַצְוָדְחָתָא f. (צוח) *cry, noise.* Targ. Ezek. VII, 14.

אַצְוָתָא, אַצְוָתָא f. (אצי, √אין, cmp. חצב a. denom., a. אַסְיָתָא) *trough, kneading trough;* also *a trough-full, the quantity of bread baked at a time, batch.* Targ. Deut. XXVIII, 5; a. e. (also as plur.) Targ. Ex. VII, 28; a. e.—Pesik. B'shall. p. 91ª כל א׳ וכ׳ the entire batch of bread. Ib.ᵇ (correct acc. to Buber note 198; Var. Ar. אַצוּ, אַסְוָתָא, v. Koh. Ar. Compl. s. v.). Cmp. אֲצִיצָא. V. אַצְוָא.

אַצְוָדְחָתָא, אַצְוָדְחָתָא, v. אַצְוָתָא.

אַצְוָתָא, v. אַצְוָא a. אַצְוָתָא.

אִצְטְ־, for words not found here, v. sub אִסְטְ׳, אִרְסְטְ׳ or אִרְצְטְ׳.

אִצְטַדְיָא m. (צדי) 1) *destruction.* Targ. Prov. XVII, 14 (h. text הִתְגֹּלֵעַ; for אטעי ib. read אַשְׁדֵּשׁ, v. נטש).—2) (cacophem.) *theatre, arena;* prevailing vers. אִצְטַדְיָא q. v.

אִצְטַדְיָנִין, אִצְטַדְיָן as preced. 2); v. אִצְטְרִין.

אצטלוס, v. next w.

אִצְטַלְוֹת* f. (טלל, v. אִסְטַלְיָת) *covering, lining of a shoe.* Tosef. Kel. B. Bath. IV, 6 שניטל האונטלית שבו ed. Zuck. (R. S. to Kel. XXVI, 4 שניטלו האונטלים; Var. ed. Zuck. האצטלי; ed. האצטלוס) read שניטלת א׳ the lining of which is off.; v. זרב.

אצטרא, v. אִצְטַדְיָא.

אצטראמוטא, v. אִסְטְרוֹפוֹמָא.

אִיסְ׳, אִיצְ׳, אִצְטְרְיָא, אִצְטַדְיָה, אִצְטַדְיָא f. (סדר, cmp. אסטרניא אצטרניא P. Sm. 304 a. quot. ibid.; cmp. אֶבְרְיָן) *place of debauchery,* an opprobrious name for the *theatres, arenas* &c. of the Romans, and a phonetic perversion of *theatrum,* θέατρον. Ab. Zar. I, 7 (16ª) you must not build . . . . גרדום אצטדיא וכ׳ (Ms. M. אצטריבא, prob. אצטרינא, v. supra; in Gem. 18ᵇ repeatedly אצטר׳, Mishn. Nap. אצטדיא, in comment. ib. אצטרדיא), expl. ib. 16ᵇ בסרליקי של גרדום וכ׳ a building for public execution (court) or for public entertainment (amphitheatre &c.)—*Pl.* אִסְטַדְיוֹת. Sifra Aḥare IX, 13. [Men. 103ᵇ אסטרדיא של מלך royal amphitheatre (?), v. אסטרטיא.] [Tanḥ. B'resh. 2 אִסְטַדְיָאוֹת, Var. אִסְטַדְיָאוֹת *theatres.*] Ab. Zar. 18ᵇ לא הלך לאיסטרטאות Ms. M. (ed. אִסְטַדְיָאוֹת q. v; En Yak. תרט׳). [For the vers. אִצְטַדְיָא v. s. v.]

אִיסְ׳, אִיצְ׳, אִסְטַדְיָן, אִצְטַדְיָן [אִיצְטַדְיָן, v. preced. end] f. (prop. pl. of אצטרא, אסטרא, v. preced., used as sing.) same. B. Kam. IV, 4 (39ª) שור דאיצטדין Ms. M. (ed. אצטדין, Ms. H. a. R. a. Mish. Nap. אסטדין, Y. ed. איסטדין) an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 היושב באסטדין וכ׳ Var. (ed. Zuck. איסטרטון, ed. איסטדין) he who attends the arena as a spectator is like a murderer (countenancing bloodshed); Y. ib. I, 40ª היושב באיצטדין (interchanging with תיאטרון theatrum). *Pl.*

אין הולכין לא׳ מפני ש״ד Ms. M. (ed. לאצטדינין מפני מושב לצים . ., v. Rabb. D. S. a. l. note) you must not go to the arenas on account of bloodshed (ed. to theatres on account of 'scorners' seat', Ps. I, 1). Ib. Ms. M. repeat. אצטרינן, cmp. אבירן. Tosef. l. c. 6 לאירצטרונין (Var. לצטרירונין, לצטרידונין); 7 לאירצטרינין (Var. לטרירונין, לצטרירונין), cmp. טרטראות.

אצטרכיא m. pl. (צרך) *travelling necessaries, provision.* Gen. R. s. 60. Koh. R. to XI, 1.

אצטרמימטה, v. אסטרופומטא.

אוצ׳, אוציא, אציא f. (אצו, v. אצוותא) *cut, depression,* (agric.) *bed* as a measure, *row.*—*Pl.* אציאתא, אוצ׳, אוצ׳אתא. B. Bath. 12ª תלת א׳ וכ׳ (Ms. M. אוצ׳, Ms. F. איתייתא(?)) three rows containing twelve vine-trees each; (v. Rabb. D. S. a. l. note). Ib. 41ᵇ he encroached on his neighbor's ground תרתי אר׳ ed. (Mss. אי׳) two *bed-widths.*

אצל m. (b. h.; אצל or נצל, cmp. צלע) *the joint which touches the rib, elbow* (with or without יד). Arakh. 19ᵇ עד תא׳ up to the elbow.—*Pl.* אצילים, constr. אצילי. Zeb. 19ª top כנגד א׳ וכ׳ corresponding to the elbows (where the elbow in natural position touches the body). Y. Yoma V, 42ᵇ bot.; a. fr.—(Chald.) Lev. R. s. 8, beg. ודין אצילים פריך some ed. (read אצילית) and the other has his elbow (arm) broken.

אצפא, אציפא* m. (v. צרפא) *matting* used for bailing dates, cmp. חוטל. [Oth. opin: *the flesh sticking to the stone* of half-ripe dates.] Gitt. 89ª a woman was betrothed בא׳ דתוחלא (Ar. אצפא) with &c. (an object of no value).

עציצא, אציצא m. (אצץ, cmp. אצוותא) *a common bellied vessel.* B. Bath. 144ª אפי׳ א׳ דהרסנא Ms. (ed. ע׳) even a pot in which fish-hash is kept. Meg. 16ª א׳ דבית הכסא Ar. (ed. ע׳, Ms. O. עסיסא) night-chamber. [Targ. Esth. V, 1 ריעא עצוצא, read דעצ׳ . . . of the night-chamber.] Hebr. עציץ.

אציתין*, Targ. Koh. XII, 11 a gloss of אנצין, missing in ed. Buxt. a. oth.; v. אנץ.

אצל (√צל, v. נצל) *to protect, spare, exempt from taxes.* B. Bath. 55ª, v. אנדרסקי.—[Bets. 14ª אצלי, v. צלי.]

אצל or **אצל** (b. h.) pr. n. m. *Atsel, Atsal,* mentioned I Chron. VIII, 37 sq.; IX, 43 sq. Pes. 62ᵇ בן א׳ לא׳ וכ׳ (Ms. . . . בן א׳, v. Rabb. D. S. a. l. note, for var. lect.) the explanation of the repetition of I Chr. VIII, 29 to 38, and IX, 35 to 44 and the verbal discrepancies between the two records would load four hundred camels with discussion; cmp. Rashi to I Chr. l. c.

אצל (b. h.; √צל, v. צלל, צלע) *by the side of, near, with.* B. Mets. V, 1 חרי אצלי בהן יין thou hast wine with me instead, i. e. I owe thee &c. Ib. 85ᵇ א׳ מי אתה תקוע by whose side art thou lodged (in the world to come)?; Koh. R. to IX, 10; a. fr.

אצלחותא f. (צלח) *success, prosperity.* Targ. Is. XXXIII, 20; a. e.

אצלי, v. צלי.

אצעדה f. (b. h.; צעד) *clasp* or *brooch* for fastening dresses on going out, in Talm. *knee-band*; v. בירית. Sabb. 63ᵇ בריית זו א׳ what the Mishnah calls *birith* is the Biblical *etsadah*; modified ibid. בריית תחת א׳ וכ׳ *birith* has the function of the *etsadah* (Rashi: *birith* around the knee serves the same purpose as *etsadah* on the shoulder, to save inconvenience in walking).

אצפא* or **אצפא** m. (אצף, v. יצף) *trouble, labor.* Targ. Prov. XIV, 23 בכל מן דא׳ לך (h. text עצב) in whatever is a trouble to thee.

אצפא, v. אצרפא.

אצר (b. h.; sec. r. of צור, cmp. אסר) *to lock up, hoard, gather;* cmp. גנז. B. Bath. 90ᵇ אוצרי פירות those who store up fruit (for speculation). Ib. אין אוצרין וכ׳; Tosef. Ab. Zar. IV (V), 1 (אצר a. עצר used promiscuously) you must not hoard up (for speculation) such things as are necessaries of life; [correct כגון יינות שמנים . . . . אין א׳ דברים שיש ויסלתות ופירות]. Ib. לא יאצור (Tosef. לאצר *Pi.*). Ib. לא יאצור (Tosef. ולא יעצור, read לא; Var. לא יאציר). Gen. R. s. 45 end (play on נבוכדראצר) שאצרן וכ׳ he locked them up in the desert &c.—Y. Dem. VI, end, 26ª; Tosef. ib. VI, 4; Ab. Zar. 71ª אוצר (עוצר) *government's store-collector, commissary* (apothecarius), or read אוצר q. v.

Pi. ארצר, *Hif.* האציר, v. supra.

אצר I **אצר** ch. same. *Targ. O. Gen. XLI, 35 ויצרון, Var. ויוצרון, וירצרון). B. Bath. 90ᵇ פוק אצר לי וכ׳ (prob. אצר *Pa.*) go out and buy up for me for storage &c.

Ithpa. אתאצר, *Ithpe.* אתאצר *to be stored up.* Targ. Is. XXIII, 18.

אצר w. (preced.) אצר פירי *speculator in provision.* Yoma 83ª; B. Bath. 90ᵇ.

אצר II m. (preced.) *contraction* (h. עצר). Bekh. 21ᵇ א׳ חיותא contraction of the womb (and consequent destruction of the fœtus).

א׳ רוח, אצרות, read אוצרות רוחת (v. אוצר) *stores of wind,* name of the cavities in the *pearl-shell* in which the pearls are seated, and which contain a kali; v. אשלנא. Y. Sabb. IX, end, 12ᵇ top.

אקא, v. אקוא.

אקדיותא f. (קהה) *bluntness* or *looseness* of teeth. Targ. Amos IV, 6 (h. text נקיון וכ׳ שנין אקהיות=*perplexity.* Cmp. אקוא.

אקוביטון*, אקוביטון, m. (accubitum, ἀκκούβιτον) *dining couch* of the Roman nobility of the imperial period in place of the older triclinium. Lev. R.

s. 7 מיסב על א׳ וכ׳ (Pesik. Eth. Korb. p. 61ª חקוביטין; Yalk. Num. 777 איק׳; ib. Lev. 479 קוב׳, קנב׳; ib. Ps. 791 חנג׳ &c., corr. acc.; Pesik. R. s. 16, p. 83ᵇ ed. Fr. חקובטין) reclining on his accubitum.—א׳ לחם, or א׳(ד) ריפתא *bread used at the meals of the nobility, fine bread.* Targ. Y. II Gen. XL, 16 ריפתא ככבטון (read ריפתא דאקקובטון) bread of the nobles (h. text חרי). Pesik. R. l. c. p. 82ª (ref. to לחם הפחה Neh. V, 18) הקקבטין sub. לחם; Pesik. l. c. p. 59ª ככבטון (corr. acc.).

אקובנאה, B. Bath. 73ª bot. Ar., v. קוּבְנָאָה a. קוּבְנָאָה; cmp. אַקוּנְבִי.

אַקְדָא, אַקְוָא f. (קהי) *what blunts or loosens the teeth, weakening;* fig. (v. Mekh. Bo 18, end) *refutation, arguments. Pl.* אַקְוָותָא. Yeb. 110ᵇ יתבי וקמקוו א׳ (Rashi Var. מיקחו אַקְדָתָא) they were sitting and raising arguments. Cmp. אַקְדָיוּתָא.

אקומונים, v. אִיקוֹנוֹמוֹס.

אָקוֹן m. (deriv. of קנה, v. אקן) 1) *reed-basket,* used as a *fisher's cauf.* Kel. XII, 2; XXIII, 5.—2) v. אֶקֶן.

אָקוֹנָא, v. איק׳.

אַקוּנְבִי f. (קבב, with נ inserted; Mand. קומבא, Nöld. Mand. Gr. p. 105) *cupola, arched vessel. Pl.* אַקוּנְבְיָאוֹת. Tosef. Kel. B. Mets. II, 8 ed. Zuck. (Var. אקובנ׳, cmp. קובנאה) cupolas on turrets (a piece of house furniture), ornamental vases.

אַקוּנָס*, a corruption of קוֹלִירִס m. (κολίας) *colias,* name of a small fish. Ab. Zar. 39ª; Ḥull. 66ᵇ top; Tosef. Ḥull. III (IV), 27 קולירס.

אַקוּפֵי m. pl. (קוּף, נקף) *curlings of the web, anything sticking out of the web* (threads, knots &c.). Sabb. 75ᵇ האי מאן דשקיל א׳ וכ׳ whoever takes threads out of clothes on the Sabbath, is guilty of an act of finishing; v. פַּטִּישׁ. Cmp. אַקְפוּתָא.

אקופיא, v. קוּפְיָא.

אקורפימא, v. אַקְרַפְטָא.

אַקוּרְקָתָא, v. אַקְרוֹקְתָא.

אַקְוֹשָׁא m. (קשי) *hard, hard-baked.* Targ. Y. Lev. XX, 10.—Keth. 39ᵇ. Sot. 4ᵇ, opp. רכיכא. Sabb. 65ª כל מידי א׳ anything hard.—*Pl.* אַקְוֹשֵׁי. Sabb. 155ª חרובין א׳ ed. (Ms. M. דאשוני, Ar. דאשינא).—Targ. Ps. LVIII, 10 אַקּוֹשָׁן (some ed. אַקְשׁוּן).

אַקְטוֹר (אוקטור) m. (actor) *actor publicus,* an officer who had the supervision of slaves and state property.—*Pl.* אַקְטוֹרִין. Mekh. B'shall. Par. 1; Yalk. Ex. 230 או׳.—Targ. Y. Ex. XIV, 5 אוֹקְטָרְנָא.

אַקְטִיסְפוֹן, קְטִיסְפוֹן pr. n. pl. *Ctesiphon,* a town on the Eastern bank of the Tigris. Targ. Y. Gen. X, 10 ק׳ (for Bibl. *Kalneh*). Yoma 10ª (for Bibl. *Resen*) זה א׳ (Ms. זו אקטספון; Var. קטרספון; טרספוס). Gitt. 6ª. Erub. 57ᵇ אקרסט׳ (corr. acc.; Ms. M. קט׳; v. Rabb. D. S. a. l. note).

אַקְטָרְתָּא f. (קטר) *whatever raises dense smoke when ignited,* hence *roots, twigs* &c. Taan. 24ᵇ bot. ושדריא א׳ (Ms. M. adds. בתנורא; v. Rabb. D. S. a. l.) she used to throw twigs into the stove (to make people believe she was baking).

אקי, read: אִיקִי (εἶκε) *make room!* Y'lamd. to Deut. XI, 22 quot. in Ar. (v. Tanḥ. Ekeb, 4); cmp. Midr. Till. to Ps. XVII.

אקיוס, v. אַקְסִיוֹס.

אַקִילוֹס (Var. עַקִילוֹס), pr. n. m. *Akilos* (prob. identic with עקילס q. v.). Gen. R. s. 1 R. Yudan relates בשם א׳.

אקיסטפון, v. אַקְטִיסְפוֹן.

אקיקא, v. אַקַּקְיָא.

אַקְלַד, v. אַקְלִידָא a. קְלַד.

אַקְלִיבוֹסְתָּא, v. קְלִיבוֹסְתָּא.

אַקְלִידָא f. (κλείς-δός) *key, lock, fastening.* Sabb. 89ᵇ כככא דא׳ (Ar. s. v. קלד: בבא, Var., v. Rabb. D. S. a. l. note 400) the tooth of the key, *key-bit* (Ar. *'the key-gate'*); Men. 57ª; a. e.—Fig. א׳ דמטרא the key (to the store) of rain; א׳ דת״חמ the key (to the gate) of resurrection. Snh. 113ª (Var. קלידא, מפתחא; v. Rabb. D. S. a. l. note 30).—*Pl.* אַקְלִידְרֵי, אַקְלִידְרֵיא. Targ. I Chr. IX, 27.—Gitt. 56ª; a. fr.—Denom. אַקְלַד, v. קְלַד.

אקלנדס, read קאלנדס, v. קַלֶּנְדָּא.

אִקְלַס Ithpe. of קְלַס.

אַקְלְפָרִין m. pl. (aquiliferi) *eagle-bearers, bearers of the imperial standard.* Midr. Till. to Ps. XLV (some ed. אלק׳ corr. acc.).

אקמנין, אקמינון Lev. R. s. 34 א׳ פרנסין, read אוקמינון, v. קוּם.

אַקְמְתָּא* f. (אקם=עקם, cmp. עכברש, עכוביתא; Syr. אמקתא?, v. P. Sm. 243) *spider.* Targ. Prov. XXX, 28.

אַקַּן (denom. of קני) *to grow in stalks, produce stalks* Gitt. 30ª לא צריכא דאָקוּן (Var. דתדרר ואקון) in the case before us it means that the seeds which had been despaired off produced stalks (blades) again מהו דתימא אֲקַנְתָא מילתא וכ׳ when you might think this shooting up is *something* (enough to awaken new hopes of recovery), therefore &c.; Taan. 19ª.—Denom. אֲקַנְתָּא *growth of stalks;* v. supra.

אקנוס, v. אִיקָנוֹס a. אַקְסִיוֹס.

אַקְנִיאתָא, v. אַקְנִירְתָּא.

אַקְנְיוּתָא* f. (קני II) *being provoked.* Targ. I Sam. I, 16 (v. ib. v. 6).

אַקְנָיְיתָא, אַקְנְיָאתָא ch. pl., חַקְנָאָה h. f. (קני I) *giving possession*, whence שְׁטַר אַ׳ or שְׁטַר ד׳ *an agreement by which one's landed estate is mortgaged in the form of a sale from date*, independent of the loan to be consummated afterwards, so that at a certain date the creditor can claim the property, even if sold in the meantime, by referring to the priority of his purchase; *deed of transfer* (v. Bloch Civil-Process, p. 54, notes 5 a. 6 a. quot. ib.). B. Mets. 13ª; 14ª; 16ᵇ. B. Bath. 172ª שטרא אקנראתא (שטרי, Ms. M. *ib.* a. B. Mets. 16ᵇ אקנייתא without שטרי). —אַקְנָיְיתָא בְּמָנֵי *transfers, or sales by symbolic delivery*, v. מָנָא; whence *Aknayatha B'mané*, adaptation of the name of *a Babylonian festive time and fair* (cmp. יָרִיד). Ab. Zar. 11ᵇ Ms. M. a. oth. (ed. אקניתא בחנוני, Var. אקניתיה); [cmp. Y. ib. I, 39ᶜ where our w. seems to be rendered כנוני].

אַקְנִיתָא, v. preced.

אַקְנִקְיתָא, אַקְנִיקְתָא, v. אֲנַנְקְתָא.

אָקְסִיגָ׳רוֹן, v. אֲכְסִיגָ׳.

אַכְסִיוֹס, אַקְסִיוֹס m. (ἄξιος) *worthy, adequate.* Gen. R. s. 46 *'I am God Shadday'* (Gen. XVII, 1) is translated by Aquila אקווס ואקנוס Ar. (ed. אכסיוס, אכסיוט, corr. acc.) ἄξιος and (καὶ) ἱκανος, adequate and sufficient (competent); cmp. ibid. דייך וכ׳ it is sufficient for thee that I am thy protector.

אַקְסִיל, v. next w.

אַקְסִילְאֵלְיָאיִין* f. pl. (ξυλαλόη=ἀγάλλοχον) *pieces of bitter aloë-wood.* Targ. Ps. XLV, 9 Ar. (ed. אַקְסִיל אַלוּאוֹן combine) (h. text אֲהָלוֹת).

אַקְפָּדָה, דַּקְפָּדָה f. (קפד, Hif.) *getting excited, ebullition of temper, rashness.* Num. R. s. 10; Y. Ned. I, 36ᵈ bot. they make the vow of a nazir (ח׳) מתוך א׳ inconsiderately. Y. Ab. Zar. IV, 44ª. Tosef. Gitt. VII (V), 6 (opp. ברצון). Y. Naz. I, end, 51ᶜ חקפדן, read: דָּתָן . . .

אַקְפּוּתָא f. (קפ, נקפ) *curling the hair.* Targ. Is. III, 24. Cmp. אַקּוּפֵּי.

אַקְקוּבִיטוֹן, אַקְקַבְטוֹן, v. אַקּוּבִּיטוֹן.

אַקַּקְיָא* f. (ἀχαχία) *the thorny acacia.* Gitt. 69ᵇ Ar. (ed. אקיקא, corr. acc.).

אַקְרָא f. (dialect. for חַקְרָא in Yer. dial. q. v.; cmp. var. lect. bel.) *fort*, designation of various, mostly Babyl. places. Meg. 6ª דתולבקני א׳ (Ms. Oxf., L., F. עקרא; v. Rabb. D. S. a. l. note); Kidd. 71ᵇ, v. תולבקני. [Rashi: *fortified ford.*] B. Bath. 127ª, Kidd. 72ª, v. אַגְמָא. B. Mets. 86ª מא׳ לאגמא from Fort (Agma) to Agma (Var. lect. v. Rabb. D. S. a. l.). B. Bath. 73ᵇ, v. הגרוניא. Macc. 10ª, v. סְלִיקוֹס; a. fr. [The Gr. ἄκρα, orig. *summit*, is a phonetic coincidence.]

אַקְרַאי m. (קרא, קרה; h. מִקְרֶה) *accidental, chance.* R. Hash. 29ᵇ בית דינא דא׳ improvized court. Suh. 25ᵇ, a. fr. א׳ בעלמא a mere chance.

אקרופיטא, v. אַקְרַפְּטָא.

אַקְרוֹקְתָא f. (קרקר) [*croaker,*] *frog.* B. Bath. 73ᵇ דחויא א׳ (Var. אקורקרתא, &c., v. Rabb. D. S. a. l. note 3) כי וכ׳ a frog as big as Fort Hag. (others read בי, a frog which was in Fort H.). Ned. 41ª עקרבא דיתיבא על א׳ ועברה נהרא (corr. ed. acc.) a scorpion sitting on a frog and crossing the river.

קַרְפְּיָטָא, אַקְרַפְּטָא m. (κράβατος, grabatus) *couch, raised upholstered seat.* M. Kat. 10ᵇ למבני א׳ Ar. (ed. אקרפיטא, Ms. M. אקרפיטרא) to build up a raised seat (on a frame). [Rashi: אקרופיטא *crib.*] Kidd. 70ª ליתיב מר אקר׳ sit down, Sir, on the couch; (cmp. אִרְצְטָבָא, the Chald. equivalent of our w.).

אָרָא *to treat, argue*, v. ארי.

ארא *fowler*, v. אָדָא IV.

אַרָא*, אַרְאָ׳ (Ms. M. נר׳; Ar. s. v. פלמודא: פדא or פרא) name of a *fish* or *fish-brine;* perh. אֲרָאָרָא (*Raia*) *ray* or *skate.* Ab. Zar. 40ª.

אֲרָאֵל m. (b. h., Is. XXXIII, 7, =אלאל, v. אלל, cmp. אמרכל) *messenger*, esp. (in poetry) *angel.* *Pl.* אֲרָאֵלִים. Keth. 104ª א׳ ומצוקים וכ׳ the Erelim (angels) and the mortals seized the holy ark (strove for the soul of R. Judah); Y. Kil. IX, 32ᵇ top ריצוקים וא׳; Y. Keth. XII, 35ª; Koh. R. to VII, 11; IX, 10; v. בָּצַק, רָצַץ.

אראני, v. אֲרוֹנִי.

אָרַב (b. h.; √ארר, v. ארר, cmp. ארג) 1) *to press into holes, to make holes; to weave; join.* 2) *to look through a hole, to espy, lurk, lie in wait.* B. Kam. 44ᵇ, a. e. (ref. to Deut. XIX, 11) ואי לו וכ׳ it says 'And he lurks for *him*' &c., that means the intention to kill *that* man.—Denom. ארובה, ארובא, ארבל׳, ארבא, ארבתא.

אָרֵב* ch. same, part. אָרְבָּא *lurking.* B. Mets. 101ᵇ; B. Kam. 85ª; B. Bath. 168ª thou appearest to me כאריא א׳ like a lurking lion, i. e. I have no confidence in thee.

אָרְבָּא I f. (ארב *to join,* cmp. ארגז, תיבה) *boat.* B. Mets. 101ᵇ א׳ דחמרא a boat-load of wine; a. fr.—Gitt. 6ª; Kidd. 72ª א׳ תנריתא וכ׳ Ar. ed. Koh. (ed. תנרינא) to the second boat of the (floating) bridge; cmp. Kidd. l. c. והאידנא וכ׳ 'and now the Persians placed the bridge higher up'. [Oth. opin., v. אַרְבְּתָא.]—*Pl.* אַרְבֵּי. B. Mets. 72ᵇ חיטי . . . וא׳ the wheat in granaries and ships.

אָרְבָּא* II f. *a small silver vessel in the shape of a trough* (=עֲרִיבָה Ar.) B. Bath. 34ᵇ (Comm.: *ship*).

אָרְבָּא *layer, mesh*, v. אוּרְבָּא.

אָרְבָּא *lurking*, v. אָרַב.

אַרְבָּאֵי m. pl. *Arabs.* Targ. II Chr. XVII, 11 (ed. Beck; oth. עֲרָבָאֵי).

אַרְבֶּה I m. (b. h.; רבי) *locust* (also collect.). Ex. R. s. 13; a. fr. V. כּוּבַּשׁ.

אַרְבֶּה II, v. הַרְבָּה.

*אַרְבּוֹנָא m. (ארב, cmp. ערב) *confounding of colors, thickness,* whence *feeble sight.* Pes. 111b the following three things ירחיבי א׳ וכ׳ (Ms. Oxf. עוורונא; Ms. M. v. Rabb. D. S. a. l.) cause defective eye-sight.

אַרְבֵּילָא, v. אַרְבְּלָא.

אַרְבֵּיסַר, v. אַרְבְּעָה end.

אַרְבֶּל I pr. n. pl. *Arbel, Arbela,* in Galilee, near Zepphoris. Y. Ber. I, 2c בקעת א׳ the Valley of Ar.; Y. Taan. IV, 69b ארכל (corr. acc.). Y. Shebi. VI, 36d bot. Koh. R. to I, 18 coarse linen חבארן מא׳ coming from A.; a. e.

אַרְבֵּל II (רבל) (denomin. of next w., v. עֲרְבֵּל) *to sift, shake.* B. Mets. 26b דאייתי ארבלא ומאַרְבֵּל Ar. (Ms. R. 2 מארביל, ed. מַרְבֵּל=וקא מארבל) that he brought a sieve and sifted the sand. Snh. 39a וקמרבלינהו Ms. M. (ed. Sonc. וקא מא׳ לה, oth. ed. מחדר להו) and shook them.

Ithpe. אִירְתַּרְבֵּל (=אירתארבל) *to be shaken.* Hull. 49a מירבל חוא דרביל it was shaken down (by the movements of the animal). [Targ. עִרְבֵּל.]

עַרְבְּלָא, אַרְבֵּילָא, אַרְבְּלָא m. (ארב, cmp. אָרוּבְּתָא) *net work, sieve.* B. Mets. 26b; Snh. 39a, v. preced.—Macc. 20b בארבילא (Ms. M. בארבי); Snh. 89b אכיל חמרא בא׳ אכיל תמרי בארבילא ate dates out of the sieve, i. e. did a harmless thing.—Targ. Amos IX, 9 ערבלא.—V. עַרְבְּלָאִין.

אַרְבְּלִי m. (אַרְבֶּל I) *a native or resident of Arbel, Arbelite.* Ab. I, 6.—*Pl.* אַרְבְּלִיִּין. Gen. R. s. 19, beg.; cmp. Koh. R. to I, 18.—[Tosef. Par. XII (XI), 16 כוש דא׳, v. next w.]—Fem. אַרְבְּלִית. Y. Peah VII, 20a bot.; Y. Sot. I, 17b; IX, 24b bot. סאה א׳ one S'ah of Arbelite wheat. [Ib. IV, end, 19d top רבי מר עוקבא הורמ באַרְבְּלִי *Arbeli,* supposed to be a place in Babylon. The entire sentence is spurious both from Mar Ukba's title of Rabbi as well as from comparison with Keth. 60b.]

אַרְבָּן m. (ארב 1) *coarse weft,* opp. to פשתין fine flax woof. Parah XII, 8 כוש של א׳ (Var. רוֹבָן) the spindle used for spinning coarse material; [Tosef. ib. XII (XI) 16 כוש דארבלי the spindle used at Arbel; cmp. Koh. R. to I, 18 s. v. אַרְבֶּל I].

אַרְבְּנָא v. אוּרְבְּנָא.

אַרְבַּסְרָאָה, v. אַרְבְּעָה.

אַרְבַּע *four,* v. אַרְבְּעָה a. אַרְבְּעָא I.

אַרְבְּעָא *couching,* v. אַרְבְּעָה II.

אַרְבְּעָה I m., אַרְבְּעָא f. (b. h.) *four* (frequently represented by ד׳). Ḥag. 14b נכנסו וכ׳ א׳ four men entered into theosophical speculation; a. fr.—Constr. אַרְבַּעַת followed by singul. Y. Ber. I, 2c אַרְבָּעָה מילין=אַרְבַּעַת מיל; Y. Yoma III, beg. 40b; (cmp. Gen. R. s. 50).—*Pl.* אַרְבָּעִים (מ׳) *forty.* Sabb. VII, 2 חסר אחת א׳ thirty nine.—Macc. I, 1, a. fr. לוקה א׳ receives forty (thirty nine) lashes; v. ib. III, 10.

אַרְבָּעָה m., אַרְבַּע f. ch. same. Targ. O. Gen. XIV, 9; a. fr.—Constr. a) אַרְבַּעַת Targ. Y. ibid.—b) אַרְבְּעֵי, אַרְבַּעְתֵּי Sabb. 73a (omitting the object numbered); a. fr.—Targ. Y. Num. II, 3; a. fr.—Y. Gitt. V, 46d top ארבעתי דינריא four denars—אַרְבְּעָתָא, אַרְבַּעְתָּא m. *the fourth* (day of the week). Gen. R. s. 11; Pesik. R. s. 23, beg. Ibid. p. 120a ed. Fr. ארבעיא, ed. Prag ארבעיתא. Ibid. p. 115b בְּאַרְבַּעְתָּה on Wednesday.—*Pl.* אַרְבְּעִין *forty.* Targ. Gen. V, 13; a. fr.—Snh. 26b בכתפיה א׳ forty (lashes) rest on his shoulders, i. e. he is punishable (v. preced.); a. fr.—אַרְבֵּיסַר, אַרְבַּעְסַרֵי אַרְבַּע סְרֵי *fourteen, fourteenth.* Targ. Y. Gen. XIV, 5 בירבסרי; a. fr. Meg. 2b בא׳ on the fourteenth of Adar. Sabb. 98b.—אַרְבֶּסְרָאָה *the fourteenth.* Targ. I Chr. XXIV, 13.

*אַרְבְּעָה II f. (רבע) *couching.* Targ. Is. VII, 25; LXV, 10 בית א׳ (Var. אַרְבְּעָא, רִבּוּעָא) couching place (for animals).

אַרְבַּעְתָּה, אַרְבַּעְתָּא, אַרְבְּעִיתָא, v. אַרְבְּעָה.

אַרְבָּא, אַרְבְּתָא f. (ארב, h. עֲרָבָה, b. h. עֲרָבִים pl.) [*the thickly interwoven,*] *willow.* Pes. 111b טולא דא׳ Ms. M., Ar. (v. Rabb. D. S. a. l.; ed. עֲ׳) the shade of a willow-tree.—*Pl.* אַרְבָּתָא. Sabb. 20b (Ar. אַרְבָּאתָא; Mss. עֲ׳). [Gitt. 6a; Kidd. 72a ארבא וכ׳ the second willow after crossing the bridge; v., however, אַרְבָּא I.] V. עַרְבָּא I, II a. עֲרָבְתָּא.

אָרַג, constr. אֲרַג m. (v. רגג, h. ערג) *something desirable.* . . שפר א׳ the choicest of . . . Targ. Ps. XLV, 14. Targ. Y. Gen. XLV, 18.

אָרַג (b. h.; אר״ג, v. ארב; cmp. תרג) *to plait, braid, weave.* Sabb. VII, 2 דאורג he who weaves on the Sabbath; a. fr.—Metaph. (cmp. גרי) *to argue, conclude, spin out, deduct* &c. Ruth R., Par. 2, beg. (play on *or'gim* II Sam. XXI, 19) they brought a subject up והוא אוֹרְגָהּ and he carried it to a conclusive decision. Ib. שחיו אוֹרְגִין עמו they argued with him.—Num. R. s. 4 (play on *argaman,* purple) שהוא דיה אורג .... מן וכ׳ for it (the purple-covered altar) argued Israel free from sin (pleaded in his behalf). Ib. s. 12 (same play on the word) והוא אורג וכ׳ and He wove (planned) the world so that all creatures should come forth each according to its kind. Ib. א׳ מן the Sun weaves (ripens) food.

Nif. נֶאֱרַג *to be woven.* Y. Ter. XI, end, 48b. Ex. R. s. 50; a. fr.

**Pi.* אִירֵג, part. מְאָרֵג (cmp. עֲרוּגָה) *to follow the grooves of* the garden bed, *to range,* esp. *to select the green and tender onions* (v. לָקַט Hif.). Tosef. Peah I, 9 חמארג, quoted in Y. ib. III, 17c top חמירוג (corr. acc.; v. מֵירוּג) a. explained ibid. חמחליק וכ׳ he who takes

out the green onions for sale and leaves the others to ripen for storage.

אַרַג ch. same. Snh. 48[b] ואי בגד וכ׳ and where they weave a garment (directly) for a corpse.

אַרְגְּוָאנָא, v. אַרְגְּוָן.

אַרְגּוֹב 1) pr. n. m. (b. h. ארגב) *Argob.* Targ. II Kings XV, 25.—2) v. טְרַכּוֹנָא.

אַרְגּוּבְלָא m. (=b. h. גְּבָלִים) *Giblean* (v. גְּבָל); *master-mason.* Pl. אַרְגּוּבְלַיָּא. Targ. I Kings V, 32 (h. text גבלים); II Kings XII, 13 (h. text גִּדְּרִים). Cmp. אַרְדִּיכָל.

אַרְגְּוָן m.; **אַרְגְּוָנָא, אַרְגְּוָן** f., **אַרְגְּוָנָא, אַרְגְּוָנָה** ch. (also אַרְגְּוָנִי . . .)=b. h. אַרְגָּמָן *purple (garment).* Dan. V, 7; a. e.—Targ. Ex. XXV, 4; a. e.—Tam. 32[a] לבישרן דאי purple garments.—Pl. אַרְגְּוָנִים. Pesik. R. s. 33.—אַרְגְּוָנוֹת. Lam. R. to III, 19 אי טובות fine purple dresses (for females).

אַרְגּוּטַרְיָא, v. אַרְגַּנְטָרְיָא.

אַרְגְּוָנָא, אַרְגְּוָן, v. אַרְגְּוָן׳.

אַרְגָּז m. (b. h.; r. ארג with format. ז; cmp. אַרְבָּא) *box, chest* (joined with tenons &c.). Num. R. s. 4; Hor. 12[a]; a. e.—Snh. 46[b] *kabor* (to bury, cover) might mean only דעבד אי וכ׳ Ms. F. a. Ar. (Var. ארזג, ed. ארון) one makes a chest and puts the corpse in. [Pr. n. pl. v. אַרְגִּיזָא.]

***אַרְגָּזָא** f. (רגז) *provocation, evil deed.* Targ. Ezek. XX, 28 אי קורבניהון (prob. to be corr. אַרְגָּזוֹת, v. next w.).

אַרְגָּזוּתָא, אַרְגָּזְיוּתָא f. same. Targ. I Kings XXI, 22; XV, 30.

אַרְגָּמַיס m. (ἐργάτης) *working man, common laborer.* Y'lamd. Korah (quot. in Ar.) ועשה אותו אי (read אותי) and made me (Korah) a working man (Num. VII, 9); Tanḥ. ed. Bub. Korah, p. 96 אור׳.

אַרְגִּיז, אַרְגִּיזָא, אַרְגִּיזָת (ארגז) pr. n. pl. *Argiz, Argiza* (ארזק Schr. KGF 228; *Eragiza,* Ptol. V, 15, 14; modern *Razek,* Koh. Ar. s. v.). Sabb. 19[b]; Erub. 63[a] חדתא דאי Ms. M. a. oth. (v. Rabb. D. S. a. l. notes, ed. חרתא) Ḥadta (Newtown) [Ḥarta] near Ar. [Rashi: *Argiz,* pr. n. m. the builder of the town.] Gitt. 7[a] ארגיזה, בי אי. Zeb. 18[b] ארגיזא (Ms. M. אגוזיא, Ms. R. ארגיסיא, ארגזיא, Ms. K. ארגידיא; v. Rabb. D. S. a. l.).

אַרְגִּינִיטוֹן, אַרְגִּינְטִין, read אַרְגַּנְטִין, אַרְוֹגַנְטִיס q. v.

אַרְגִּירָא, v. פְּרִיסוֹ.

אַרְגַּלְיָא, אַרְגַּלְיָד m. pl. (ἐργαλεῖα, τὰ) *tools, implements.* Ex. R. s. 40, beg. Lev. R. s. 23; Y. Succ. IV, 54[c] top; Cant. R. to IV, 8 הדיא וכל אי וכ׳ itself (the brick) and all the implements for making it. [Y'lamd. B'haaloth., quot. in Ar. כלי אי implements of a ship.]

אַרְגָּמָן m. (b. h.); *purple-dye, purple garment.* Sabb. 90[a]. Kel. XXVII, 12; a. fr.; cmp. אַרְגְּוָן.

אַרְגַּנְטוֹרִין, אַרְגַּנְאטַרְיָא, v. אַרְגַּנְטָרְיָא.

אַרְגַּנְטִין, v. next w., a. אַרְוֹגַנְטִיס.

אַרְגַּנְטָרִין, אַרְגַּנְטָארְיָא, אַרְגַּנְטָרְיָא f. (ἀργεντάρια, argentarium) *silver-case, plate, table service* (of silver or gold). Pesik. Baḥod. p. 106[b] ארגנטין Ar. Var. (ארגנטרין ed. Koh.; ed. אנגרטרין); Yalk. Ex. 271 ארגנירטין (cmp. versions ibid. a. Ar. s. v., in order to arrive at a correct reading of the whole passage). Y. Peah VIII, 21[b] ארגנטרין, אגנטרין (corr. acc.). Esth. R. to I, 4 ארגוטדיא, ארגנאטרריא (corr. acc.).

אַרְגְּסְטַיס, ארגסטס) אַרְגֶּסְטַיס m. (ἀργέστης) *the brightening,* epithet of various winds (cmp. אַסְתָּן); *West-North-West, West-South-West.* Num. R. s. 13 אני מביא רוח א׳ וכ׳ I shall cause to pass over the world an argestes in which both winds (the Northern and the Southern) shall do service; Cant. R. to IV, 16 ארג׳; Lev. R. s. 9 ארגסטס; Ar. Var. אגרסטיס.

***אַרְגַּסְטִירִין** Koh. R. to XI, 9, v. אֲכְסִירָרוֹן.

***אַרְגְּרוֹן** (read אַרְגּוּרוֹן) m. (ἄργυρον) *a small silver coin,* also called *milliarium.* Y. Peah VIII, 21[a] top ובלבד וכ׳ provided you do not refuse him his customary *argyron* (the beggar's penny); v. B. Bath. 9[a].

אַרְד Y. Sot. II, 18[a] top, read אָרַר q. v.

אַרְדָּא I m. (Syr. ארדא, v. Löw Pfl. p. 303) *mushroom, morel.* Keth. 61[a] Ar. (ed. אַרְדֵּי pl.)—Pl. אַרְדֵּי, אַרְדַּיָּא. Pes. 119[b] ארדיא לי Ar. (ed. אַרְדִּילַיָּא, אַרְדִּילָיָא, Ms. אוּרְדִּילָאי, v. Rabb. D. S. a. l. note); Y. ib. X, end, 37[d] ערדילו (read עַרְדִּילַי or עַרְדֵּי לִי). Ber. 47[a] ארדיא Ar. (ed. a. Ms. אַרְדִּילַיָּא). Ab. Zar. 38[a] ארדי.

***אַרְדָּא** II prefix of Persian proper nouns, *Arda.*—Gitt. 14[b] their names are bewildering ברוש . . . ואי ואלטא אי beginning with Arda-, and Arta-, and Phile-.

אַרְדָּבָא, אַרְדַּב f. (ἀρτάβη, Syr. ארטבא, ארדבא) *Artaba,* a Persian and Egyptian dry measure (v. Zuckerm. Jüd. Masse p. 47; Sm. Ant. s. v.). B. Mets 80[b] אי לעריבה Ar. (ed. אדריב) an Artaba is an unreasonable additional load for a small boat called Arebah. Erub. 102[a] Ar. (ed. אדריבא, v. Rabb. D. S. a. l. note 20).

אַרְדַּבְלִיס, v. אִדַּר׳.

אַרְדָּכָל, אַרְדִּיכָל; ch. form אַרְדִּיכְלָא (אדר׳) m. (prob. from a place or country, cmp. אַרְגּוּבְלָא) *artist, artisan* (v. P. Sm. 370 s. v., a. derivat.) esp. *architect, key-stone-setter.* B. Mets. 118[b] בנאי . . . לא׳ (ed. אדרי׳) when the builder has handed the key-stone over to the architect (to set it). Y. ib. X, end, 12[c] אדרכל. Gen. R. s. 8 אור׳; ib. s. 27 אד׳.—Pl. אַרְדִּיכְלִין. Targ. II Sam. V, 11 (h. text חורשי אבן קיר); a. e.—Erub. 26[a] אַרְדֵּי Ar. (Ms. M. דאדרכלי; ed. אדר׳).—אַרְדִּיכְלַיָּא Targ. Ps. CXVIII, 22; a. e.

אַרְדִּילָא m. (dimin. of אַרְדָּא I q. v.).—*Pl.* אַרְדִּילֵי, אַרְדִּילַיָּיא, אַרְדִּילָיָא.

אַרְדָּכַל, v. אַרְדִּיכַל.

אַרְדְּלַיָּיא, v. אַרְדִּילָא.

***אַרְדְּפוּי** Targ. Y. Gen. XXX, 37 דלוז וא׳, a corruption; prob. דלוז וּדְאַרְמוֹן, v. אַרְמוֹן III.

אַרְדַּפְנֵי, אַרְדַּפְנֵי m. ch.=h. חַרְהֻפְנִין; v. חַרְהַפְנֵי. Targ. Y. I, II Ex. XV, 25.

אַרְדְּקַסְם, read אַרְהְקַסְט or

אַרְדְּקַסְס pr. n. pl. *Artaxata*, or *Artaxiata*, capital of Great Armenia. Y. Erub. III, beg. 20c. Bab. ib. 29a עַרְדִּיסְקָא ed. (Ms. M. עַרְדַּסְקִיס, Var. עַרְדִּיקס, עַרְדִּיסְקוּס, v. Rabb. D. S. a. l. note). Tosef. ib. IX (VI), 4 עַרְדִּסְקס, (Var. עַרְדִּסְקוּס, עַרְדִּסְקִין).

אַרְדְּשִׁיר pr. n. pl. *Ardjir*, formerly *Seleucia*, near Ctesiphon. Gitt. 6a בי א׳. Erub. 57b. B. Bath. 52a, v. חוּרְמִיז. Yeb. 37b הַרְהַשִּׁיר=דְּאַרְ׳, sub. חוּרְמִיז; Yoma 18b דרשיש (corr. acc.).

אָרָה, v. ארי.

אָרוּ (ארי; v. אָלוּ, cmp. תֵּרֵי) *lo!, behold.* Dan. VII, 6; 7; 13.

אַרוּבָּה f. (b. h. אֲרֻבָּה, ארב) *opening*, whence 1) *an aperture in the roof looking to the ground floor* (answering to the Greek *hypaithron*, Roman *compluvium*), contrad. fr. תַּלְּפֹן a garret window in the wall projecting above the flat roof. Bets. V, 1 (35b); cmp. Rashi a. l. Nidd. 20b כסומא בא׳ like a blind man finding his way down from the *ărubbah*, i. e. hitting the truth by chance. Ohol. X, 1; a. fr.—*Pl.* אֲרוּבּוֹת. Ib. 4 sq.; a. e.—2) *the opening panel of folding doors.*—*Pl.* as supra. Yoma 76a. [Sabb. 43a; 153b; Kel. XV, 2 read with Ar. אֲרוּכוֹת.]

אֲרוּגָּה f. (ארג) *web, matting.* Y. Succ. I, end, 52c א׳ טבאה a mat (of twigs &c. for covering the festive booth) that became unclean.

***אַרוֹגְנַוְטִין, אַרוֹגְנַוְטִיס** m. (ἀρωγοναύτης sub. δαίμων) *helper of sailors, Arogonautes*, a demon. Gen. R. s. 63; Y. Ter. VIII, 46c top; Yalk. Gen. 110, variously corrupted ארגינטין, ארגינטון, ארגנטרין, אנגיטריס.

אַרְוָא, pl. אַרְוָתָא, אַרְוָתָה, v. אוּרְיָא Ch.

אָרוֹדָא, אָרוֹד m. *mule*, v. עָרוֹד.

אֲרִידָה f. (b. h.; v. אוּרְיָא II) *manger, crib.*—*Pl.* אֲרִוּדוֹת. Snh. 21b.

אַרְוָד pr. n. pl. *Aradus* on the Phœnician coast. Gen. R. s. 37 (to *Arvadi*, Gen. X, 18).

אַרְוָדָאֵי m. pl. (preced.) *Aradeans.* Targ. O. Gen. X, 18 (Targ. Y. II אַנְטִירִידְנָאֵי; I לוּטָאֵי, Var. in Targ. I Chr. I, 16 לָטוּסָאֵי).

אַרְוָוסָא, v. אַרְוִיסָא.

אָרוּזָא m. *rice*, v. אוּרְזָא.

אַרְוָוסָא, אַרְוִיסָא* m. (a transpos. of אַפְסִירָא, אַפְסָרָא) *halter* (Rashi). [Ar. *chain*, Perl. Et. St. p. 21=Pers. arvîs *rope.*] Yeb. 46a רמו לירה ארוו׳ וכ׳ Ar. ed. Koh. (ed. ׳ארוי, Ar. ed. ארוסיה) they put a halter around his neck (to prevent him from claiming his liberty).

אָרוּךְ m. (ארך) 1) *long, tall, lasting;* v. infra.—2)(=עָרוּךְ; cmp. אַרִיךְ) *well-arranged, well-balanced, thinker*, a title of prominent scholars; cmp. אַרִירוֹךְ a. אֲרִיכָא. [In legend intellectual eminence was identified with physical tallness.] Nidd. 24b א׳ בדורו *arukh* (the tallest) in his generation. Kidd. 39b עולם שכולו א׳ the world in which all is well-balanced (also called שכולו טוב) i. e. *the hereafter.*—*Pl.* אֲרוּכִים. Yoma 71a חיים א׳ long life; a. fr.—Fem. אֲרוּכָה. Ber. I, 4 אחת א׳ one lengthy (benediction); a. fr.—Y. Hor. II, 46d בא׳ by the long road, slowly; Shebu. 18ab.—*Pl.* אֲרוּכוֹת. Y. Ber. II, 5c top, a. e. וקצרות א׳ long and short roads, i. e. *in all directions.* V. next art.

אֲרוּכָא, v. אַרְכָּא III.

אֲרוּכָה I f. 1) fem. of אָרוּךְ.—2) (noun) *long board, longside of bedstead, bedside.* Succ. 15b ושתי כרעים א׳ the long bedside with its two knees (supporters); 16a.—*Pl.* אֲרוּכוֹת. Ib. I, 8 (Var. ארובות, v. Rabb. D. S. ib. ad 15a, note 1); Sabb. 43a; ib. XXIII, 5 (151b) תמטה א׳ (some ed. ארובות, corr. acc.).—[Kel. XV, 2 נחתומים של א׳ Ar. Var. *the long ranging boards* used by the bakers: Maim.; the prevailing versions are אֲרוּבּוֹת or אֲרֻבּוֹת; Tosef. B. Mets. V, 4 ארובות, (Var. ארונות) *basins* or *moulds* in which loaves or cakes are shaped.—Var. Ar. עֲרִיכוֹת.]

אֲרוּכָה II f. (b. h. ארכה, ארוכה; ארך, v. Ges. H. Dict. s. v.) *the web of new flesh or skin on a healing wound, healing.* העלה א׳ *to produce a new cover, be restored.* Hull. 77a; 125a; B. Kam. 91b.

אֲרוּם 1) v. אֲרֵי.—2) v. אֲרִים.

אֲרוּמָא pr. n. pl. *Aruma.* Erub. 51b ed., Ms. M. רוּמָא q. v.

אַרוּמָאָה m. ch. *Roman.* *Pl.* אֲרוּמָאֵי. Gitt. 17a; cmp. אַרְמָאָה.

אֲרוּמִי m. h. same. *Pl.* אֲרוּמִיִּים. Gitt. 17a; v. אֲדֹם, אַרְמִי.

אָרוֹן c. (b. h.; ארן or ארר, √אר, cmp. ארגז, ארבא, עריבה &c.) [joined together,] *chest, box, coffin*, freq. (=אֲרוֹן הַקּוֹדֶשׁ) *the Holy Ark*, in the tabernacle and the Temple, or in Synagogues. Yoma V, 1 הגיע לא׳ reached the place where the Ark stood during the First Temple. Y. Ber. IV, 8c top; Gen. R. s. 55 (allegorical etymologies).—Keth. 104a א׳ חקודש (figuratively) *a good and learned man's soul;* v. אֲרָאֵל.—Kel. XII, 5 א׳ של גרוסות the grits-dealer's chest. Y. Kil. IX, 32b top; Gen. R. s. 100 ותהא

אֲרוֹנֵי נקוּבה (נקוּפה) וכ׳ let my coffin be perforated at the bottom. Snh. 98b אין לך כל א׳ ואי׳ וכ׳ there is no coffin in Palestine in which the Median horses do not eat straw (being used as cribs); a. fr.—*Pl.* אֲרוֹנוֹת. Sot. 13a; a. fr. [Y. Keth. VI, 30d bot. וארון, v. אֲרִי I.]

אֲרוֹנָא (אֲרוֹנָה) ch. same. Targ. Ex. XXV, 10; a. fr. Targ. Gen. L, 26 (coffin).—Y. Meg. III, 73d bot. the curtain על א׳ כא׳ over the ark containing the scrolls is as sacred as the ark itself. Y. Ber. II, 5c bot. אֲרוֹנֵיהּ נפקא his coffin was carried out for burial.

אַרונמס, v. אַרְנָטוּס.

***אֲרָאנֵי, אֲרוֹנֵי** m. pl. (prob. pl. of ארונא, so called from closing and opening like chests) name of certain *plants* growing in marshes and closing their leaves at nightfall. Sabb. 35b בדברא עורבי באגמא חזו אדני Ms. M. (ed. עורבי א״נ אראני . . . .; v. Rabb. D. S. a. l., Ar. הרני, Var. ארוני, Rashi ed. Sonc., Asheri a. R. Niss. early ed. אראני) in the desert you recognize the entrance of the Sabbath (on a cloudy day) by the ravens, in marsh-land you look out for *aronê*.

אֲרוֹנִים, v. אֹרֶן.

אֲרוֹנִית, v. אֲרוּנִית.

אַרונקי, v. אדנדקי.

אֲרוּס, v. אֵרוּס I, II.

אַרוסית, v. אַרְוִיסָא.

אֵירוּסִין, אֲרוּסִין m. pl. (אָרַס) *betrothal, preliminary act of marriage,* answering to the Roman *sponsalia; promise in marriage,* disting. fr. נישואין, or כניסה, marriage proper, the latter consisting in conducting the bride to the groom's permanent (or improvised) home. [The betrothal carries with it almost all the legal consequences of marriage, excepting some modifications mostly of a civil (pecuniary) character, and is, according to Talmudic usage, preceded by a benediction (בִּרְכַּת א׳), while the act itself is performed by the bride-groom (or his mandatary) delivering into the hands of the bride (or her mandatary, or her father, if she be a minor) an object representing any value not below the smallest coin (P'rutah), whereby the purpose of the delivery is stated and assented to by acceptance.] Keth. I, 2 אלמנה מן האי׳ a widow whose betrothed died before marriage proper. Ib. V, 1; a. fr. Yeb. 43a, a. fr. סעודת א׳ the repast following the betrothal.—Metaph. of the relation between Israel and God, *covenant.* Ex. R. s. 15, end; a. e.

אֲרוּקְתָּא, v. אַרְקְתָּא I.

אַרורא, Y. Shek. II, end, 47a דארורא צילמא, v. אֲדוּרֵי.

אֲרוּרַיְיא, אֲרוּרַיָּא, v. אֲרַר.

***אַרְז** (√ אר, v. ארר; cmp. חרז) 1) *to penetrate deeply, to take deep root.*—2) *to be prickly, dry, hard.* Sabb. 155a זורין דאַרְזֵי Zirin are called bundles of twigs which are hard. Ib. כיפין דא׳; [oth. opin., v. אַרְזָא]. Denom. אוּרְזָא, אַרְוְזָא, a. next ws.

אֶרֶז m. (b. h.) *cedar.* Tam. III, 5 של א׳ of cedar wood.—*Pl.* אֲרָזִים. R. Hash. 23a; Taan. 25b; a. e.—Metaph. *prominent men, scholars.* Sabb. 118b I planted חמשה א׳ five cedars (begot five sons who acquired renown). M. Kat. 25b, v. אָזוֹב.

אַרְזָא ch. 1) same. Targ. Lev. XIV, 4; a. e.—Ab. Zar. 14a. R. Hash. 23a; a. e.—*Pl.* אַרְזִין, אַרְזַיָּא, אַרְזֵי. Targ. Num. XXIV, 6; a. e.—Y. Ab. Zar. III, 42c top. Sabb. 157a. —Ib. 155a זורין דא׳ (Ms. זורין סוכי דא׳ *Zirin* means twigs of cedars (Rashi דארזא); [oth. opin. v. ארז].—2) pr. n. pl. תֵּל א׳ *Tel Arza* (Cedar-Hill), in Palestine, scene of massacres during the Bar Kokhba war. Yeb. XVI, 7.—3) pr. n. m. *Arza.* Tam. VII, 3 בן א׳: Shek. V, 1 ארזה; Tosef. ib. II, 14.

אַרְזְבוֹנִית f. (cmp. אַרְזוֹבָא) *arz'bonith,* a species of *locusts;* cmp. עַרְצוּבְיָא a. פַּרְזוּפָא. Sifra Sh'mini Par. III, ch. 5; Ḥull. 65a חרזבנית.

אַרְזָג, v. אַרְגָּז.

אַרְזָה, v. אַרְזָא.

אַרְזוֹבָא m. (=אַרְזַפְתָּא) *hammer.*—*Pl.* אַרְזוֹבִין. Targ. I Kings VI, 7.

אַרְזוֹן, v. אֶרְזִין.

אַרְזִילָא, v. אַרְזְלָא.—אַרְזִילַי, v. אוּרְזִילָא.

***אַרְזִין** m. (prob. plur. of אֶרֶז) *box, chest* (for collecting bones). Tosef. Snh. IX, 8 (ed. Zuck. בארזן, Var. בארזון). Treat. S'maḥ. ch. XII בגלוסקמא בא׳ (one word inserted by a glossator to explain the other). Ib. בידין (corr. acc.). [Tur Y. D. Abeluth 403: ארזים.]

עַרְסָלָא, עַרְסֵל, אַרְזִילָא, (אוּרְזִילָא) אַרְזְלָא m. (dimin. of עַרְסָא, עֶרֶס) *cradle, hammock* for watchmen in gardens. Targ. Is. I, 8; XXIV, 20 (h. מלונה).—Erub. 25b Ar. (ed. אור׳; Rashi ארז׳; Tosaf. ערס) דעבידא כי אר׳ the roof of the shed has the shape of a cradle, i. e both sides slanting towards the centre.

אַרְזָנֵאי m. pl. (v. ארזוניא P. Sm. 374, cmp. פרשניא Neub. Géogr. p. 396) *of Arzania.* Taan. 24b ארבי דא׳ Ar. (ed. דחיטין דפרזינא; Ms. M. דפרזינאי) ships of the Arzanians. Fem. *אַרְזְנֵיתָא. Git. 70a חיטין א׳ Arzanian wheat (of a large size).

I אַרְזַפְתָּא f. (רזם) *hammer.* Targ. Judg. IV, 26.—Gitt. 56b. Meg. 25a (Ms. מרזפתא).

II אַרְזַפְתָּא (אַפַּרְזַתָּא) f. (v. זַרְזַף, a. חַרְדַּף=אַרְהַפְנֵי; cmp. Löw, Pfl. p. 320) *hypericum (barbatum), St. John's wort,* a plant said to be fatal to cattle. B. Kam. 47b Ar. a. Ms. H. (Var. תרזיפא, v. Koh. Ar.; ed. באר׳ אפר׳)

under 'poison' is meant *arzafta* which may also be called *peré* (*fruit*, produces of the earth). B. Bath. 20ᵃ אר׳ Ar. (Ms. אר׳, changed into אפ׳ as ed.). Cmp. חַרְזִיפוּ.

אָרַח (b. h.; √ארר, v. ארר) 1) *to go through;* v. אָרִיחַ.—2) *to go outside, to travel.* Part. אוֹרֵחַ q. v.—Denom. אוֹרַח *path.*

Pi. אֵרַח (Denom. of אוֹרֵחַ) *to receive a guest, to lodge.* Ber. 63ᵇ הִמְאֲרֵחַ. Y. Ab. Zar. I, 39ᶜ bot. לְאָרְחוֹ.

Hithpa., a. *Nithpa.* הִתְאָרֵחַ, נִתְאָרֵחַ *to be received, be the guest of.* Sabb. 13ᵇ a. fr. Y. Ḥall. IV, 60ᵃ מִתְאָ׳.

אֹרַח, אֲרַח ch. same, esp. *to take lodging.* Targ. Jud. XIX, 17. [אֵרַח, אֵרְחָא Yoma 82ᵇ, a. e., Af. of רִיחַ.]

Ithpe. אִתְאֲרַח, contr. אִתְרַח *to dwell as a stranger, sojourn.* Targ. Y. Deut. I, 6; v. אֲתַר.

אוֹרְחָא, אָרְחָא m. (preced.) *traveler, guest.* Targ. II Sam. XII, 4.—[Y. Ber. I, 2ᵈ top לָא חזית ארחא אתיא וכ׳, oth. ed. ארחא, read שַׁחְרָא with oth. ed.].—*Pl.* אָרְחִין, אוֹרְחִין. Y. Peah VIII, end, 21ᵇ, (read as) Y. Shek. V, end, 49ᵇ חוה ליה א׳ he had guests. [אָרְחָא *path*, v. אוֹרְחָא.]

אַרְחָא *lath*, v. אֲרִיחָא.—ארחין, v. אָרִיחַ.

אַרְטָא prefix of Pers. proper nouns, *Arta-*. Gitt. 14ᵇ, v. אַרְדָּא II.

ארטבון, ארמבון Yoma 11ᵃ; Yalk. Deut. 844; Sam. 124—perh. a corruption of טְרִיבוּן (a Jewish) *tribunus;* cmp. ארטיגוס. [Or pr. n.?]

אַרְטַבִּינָא, v. אִרְטַבְּנָיָא.

ארטבלאי Targ. Esth. VIII, 10 Levita, v. עַרְטִילַי.

אַרְטָבָן, אַרְטַבָּן pr. n. m. *Artaban* (IV), the last Parthian king, friend of R. Judah han-Nasi. Y. Peah I, 15ᵈ bot.; Gen. R. s. 35; Yalk. Deut. 844; Prov. 934.—V. אדרכן.

ארטבנא, אַרְטַבִּינָא, אַרְטַבְּנָיָא, אַרְטַבָּנְיָא pr. n. pl. *Artabania* (named after Artaban, v. preced.), near Pumbeditha. Erub. 51ᵇ (Var. lect., v. Rabb. D. S. a. l.).

ארטיגוס Yalk. Esth. 1053, read אַסְטַרְטִיגוֹס or אַסְטָר׳ (Esth. R. to III, 1 טריכומוס, read טריב׳; v. ארטבון).

ארטיקנס, v. אַרְסְקִינָס.

ארטל (א׳ ליפרן), v. ארכי ליפורין.

אַרְטַלַאי, v. עַרְטִילַי.

***ארסיסיס, ארסטוס, ארטסיס,** Ex. R. s. 13 וא׳ נכנס, read: ואין רושב נכנס בתוכה but no juice enters into it, כך נעשה לבו של פרעה ולא הזיה מקבל וכ׳ so was Pharaoh's heart made and it received not &c.; v. Ter. X, 11.

אַרְטַקְפָא m. (ἀρτόχοπος) *baker*, בית א׳ *bakery.* Midr. Sam. ch. XIX בית א׳ שלו (Var. ארתוקופירון q. v.) a rendition of *beth hallaḥmi*, I Sam. XVI, 1) to his (Jesse's) bakery, שהוא בא וכ׳ (read with Yalk. Sam. 124 והוא יבוא וכ׳) and he (Jesse) shall come out (to the bakery) from Bethlehem (to meet Samuel there). Yalk. l. c. ארכ׳, ארנקפאן (corr. acc.).

אֲרוּם, אֲרֵי (v. next w.; cmp. אֲרוּ) prop. *behold*, in most cases corresponding to b. h. כִּי, *that, so that, because, if; but.* Targ. O. ארי; Targ. Y. ארום; v. fr.

אֲרֵי I, אֲרָא (√ארר, cmp. ירה) prop. *to point, throw*, hence (in a logical sense) *to argue, question, discuss, treat.* B. Kam. 30ᵇ מדקא אירינן גלל Ar. (ed. אירירנן, v. infra) since we pointed out the law about the dung placed in the street as an argument against Rab. Keth. 16ᵃ, a. fr. ודקארי לה מאי קארי לה and he who raised the question, how could he raise it at all, i. e. the answer being so obvious, what must have been the impression he labored under, that he could ask such a question, or raise such an argument?—Y. Keth. VI, 30ᵈ bot. ואין קמו יחמי ואָרוֹן if the heirs should rise and raise objections (go to law).

Af. אַיְרֵי same. Ned. 2ᵇ אירי בהון he does treat thereof.—Pes. 6ᵇ, a. fr. אירידי דאיירי ב־ incidentally of treating the question of... Kerith. 14ᵃ, a. fr. (באבר אחד) קא מַיְירֵי the argument is up (about one limb). B. Kam. 30ᵇ כי אירירנן when we raised the objection (taking our argument from 'the dung', v. supra), it was before R. N. had given his opinion; a. fr.—Deriv. אֲרָיָא.

אֲרִי, אֲרַת (b. h.; √ארר, v. ארר) [*to create a gap,*] *to pluck*, esp. figs. Shebi. I, 2 תָּאוֹרָה וכ׳ the gatherer and his basket. B. Mets. 89ᵇ day laborers שהיו אוֹרִין בתאנים Ar. (ed. עודר׳; v. Rabb. D. S. a. l. note 300) engaged in picking figs. Y. B. Bath. V, 15ᵃ bot.; a. fr.—Num. R. s. 20 Tanḥ. Bal. 4 (homiletic etymology of *arah*, Num. XXII, 6).

אֲרִי II, אֲרִיָּה m. (b. h.; ארי, v. preced.) [*the light-colored*] 1) *lion.* B. Kam. 16ᵇ א׳ תרבות a tamed lion; a. fr.—Transf. *brave man; distinguished scholar* (opp. שועל). Yeb. 122ᵇ. Kidd. 48ᵇ; Snh. 8ᵇ. Gitt. 83ᵇ; Y. ib. IX, 50ᵃ אין משיבין את הא׳ וכ׳ you must not argue against a lion (scholar) after he is dead. B. Kam. 117ᵃ; a. fr.—*Pl.* אֲרָיוֹת. זנב לא׳ a tail to lions, i. e. the least among the great (opp. head to foxes). Ab. IV, 15; Y. Snh. IV, 22ᵇ bot.—Ḥull. 3ᵇ, a. fr. גורי א׳, v. גּוּר.—[Gen. R. s. 28 א׳ נסטרירות, v. גַּסְטָרָא.]—2) *Leo, Lion* the fifth sign of the Zodiac (corresp. to the month of Ab). Yalk. Ex. 418. Pesik. Dibré p. 116ᵃ; Pesik. R. s. 27 (28, p. 133ᵇ, ed. Fr.); v. אֲרִיאֵל.—3) homiletic surname of *the Lord, Israel* &c. Pesik. l. c.; Pesik. R. l. c.; Yalk. Jer. 259, v. אֲרִיאֵל.

אֲרִי (אֲרִיוָא), אֲרְיָא ch. same. Targ. Num. XXIV, 9; a. fr.—B. Mets. 101ᵇ, a. e., v. אֲרַב. Ned. 62ᵇ לאברוחי א׳ to drive the lion off, i. e. to get rid of the tax-collector.—Shebu. 22ᵇ, a. fr. א׳ הוא דרביץ עלה a lion lies on it, i. e. it is unavailable because it is forbidden.—Ab. Zar. 31ᵇ, a. e. בר א׳ son of a lion (of a great man).—Ḥull. 59ᵇ the tiger is א׳ דבי עילאי the lion of the forest of Ilai (v. Schorr He-Ḥaluts VII, 32; cmp. Koh. Angelol. p. 103).—*Pl.* אֲרְיָוָן, אַרְיָוָתָא. Targ. I Chron. XI, 22; a. fr.—

Lam. R. to I, 9) א׳ דאוריתא the lions of the Law (scholars). Y. Shebi. IX, 39ᵃ top. Y. Sabb. I, 4ᵃ top מעלי רישא בין א׳ to put one's head between lions, i. e. to argue against the opinions of great men. [Yalk. Num. 771 גבתא דא׳, v. אַרְיֵתָא.]

אַרְיָא, אַרְיוּא, אַרְיָה f. (אֲרָא) *pointing at, argument, topic, subject.* Kerith. 3ᵇ וכ׳ גבי כריתות דאר׳ in speaking of K'rithoth, where this (the punishment of extinction) is the subject proper, I may say, the general term of Sabbath &c. is introduced (relying on those places in the Mishnah where the respective laws are treated in detail). Yoma 74ᵃ, a. fr. אי משום הא לא א׳ were it only for this, there would be no argument (no difficulty). Kerith. 18ᵃ, a. fr. מאי א׳ כי וכ׳ why is the argument brought up only on the presumption (that he has eaten? Supposed, he had not eaten, would not the same argument hold good?). Sabb. 101ᵃ, a. fr. מידי א׳ is this an argument (i. e. how can you compare two cases so unlike each other)?

אַרְיֵאל (b. h.) *Ariël, Divine Light* (cmp. Ps. CXVIII, 27, v. אֲרִי II); poetic surname of the Temple and Jerusalem. Pesik. Dibré p. 116ᵃ. Pesik. R. s. 27 (28, p. 133ᵇ, ed. Fr.) תבית שנקרא אריה (read אריאל) the Temple which is called Ariël (Is. XXIX, 1). Ib. ישראל שנקרא אריאל (read אריה); בחדש שנקרא אריאל (read אריה); דבריו של אריאל (read אריה; Num. XXIII, 24; Amos III, 8); v. אַרְיֵה.

אָרִיג m. (ארג) *something woven, web.* Sabb. XIII, 1; a. fr. Y. M. Kat. III, end, 83ᵈ, what is meant by אֲרִיחוֹי? Ans. כאריג when it looks as if woven. Meg. 26ᵇ, a. e. טווי לא׳ spinning the flax so as to prepare it for weaving (indirect preparation or designation); Snh. 48ᵃ טווי לאָרִיגָה, (Rashi לאריג).

אָרִיגָה f. (v. preced.) *weaving.* Y. Yoma III, 40ᶜ bot. אֲרִיגָתָן בקודש their weaving must take place within the sanctuary. Snh. 48ᵃ, v. preced.

אַרְיָה, v. אריה.—Y. Snh. X, 28ᵈ, v. אֲרִיתָא.

***אַרְיְדוֹן** (prob. corruption of אֲרִיתָא) pr. n. pl. Cant. R. to II, 17 (ref. to הרי בתר ibid. 'mountains of cutting') כדי שישתלו המלכיות בְּתָרֵי א׳ (not שיתלו, v. Matt. Keh. a. l.) that the (Roman) governments may receive (their pay for) the massacre of Ar. (cmp. Joseph. B. J. III, 10, 9 sq. or perh. ref. to the Bar Kokhba war; cmp. טור גופנית, שמעון a. oth. Y. Taan. IV, 69ᵃ sq.).

אַרְיָוָא, v. אַרְיֵא.

אַרְיוֹךְ pr. n. m. (Gen. XIV, 1) *Aryokh,* 1) homiletic surname of Nebuzraddan. Lam. R. to V, 5 (allusion to ארי).—2) (cmp. Dan. II, 14) *Aryokh,* a title of Samuel, the contemporary of Rab. Sabb. 53ᵃ. Kidd. 39ᵃ. Men. 38ᵇ. Hull. 76ᵇ (prob. a Persian adaptation for *judge*).

***אַרְיוֹס** pr. n. m. *Arios.* Sifré Deut. 13; Yalk. Deut. 802.

אַרְיוֹסְטוֹ, v. אוריוסטי.

אָרִיחָא m. (ארח) 1) *bond-timber,* also *small bricks,* which are placed at intervals between the rows of bricks (v. Sm. Ant. s. v. Paries II); *lath* (of half the width of a brick). Erub. I, 3; B. Bath. 3ᵇ; a. e.—*Pl.* אֲרִיחִין. Y. Erub. I, 19ᵃ top ארחין (corr. acc.).—2) *ariaḥ,* a term used in rules for writing certain passages of Holy Scriptures metrically arranged, *the short space filled out with writing,* opp. לבנה (brick, the larger space); v. R. Niss. to Meg. 16ᵇ; [Rashi: א׳ *the writing,* לבנה *the blank*). Y. Meg. III, 74ᵇ bot.; Bab. ib. l. c.; Treat. Sof'rim XII, 10 א׳ ע״ג ל׳ וכ׳ small brick (lath) above brick, and brick above small brick (lath); e. g. (Ex. ch. XV)

ויאמרו לאמר — אשירה לד׳ כי גאה גאה — סוס
ורכבו רמה בים — עזי וזמרת יה ויהי לי

Ib. א׳ ע״ג א׳ וכ׳ small brick (lath) above small brick and brick above brick; e. g. (Esth. IX, 7 sq.)

ואת — פרשנדתא
ואת — דלפון.

אַרְיָח (אריא, אריה) pr. n. pl. *Ăriaḥ*; [Tarichæa, South of Tiberias, Neub. Géogr. p. 21ᵇ]. Y. Snh. X, 28ᵈ גופתה א׳; Sifré Num. 131 גובתא דא׳; Yalk. Num. 771 דאריא (Y. l. c. ed. Zyt. אריה) Gufta in the district of Ariaḥ. Tosef. Kil. I, 3; Y. ib. I, 27ᵃ bot. תחום א׳ district of A.

אַרְחָא, אַרִיחָא ch. (=h. אֲרִיתָא) *lath, bar, pole.* Targ. Num. XIII, 23; a. e. (h. מוֹט). Bets. 32ᵇ נפל לה ארי׳ בתנורא ed. (Ar. ארחא) a binder of the brick wall fell into the stove. Sabb. 129ᵃ a house דשב לבינא וא׳ the width of whose walls was seven bricks and a half; a. e.—*Pl.* אַרְחִין, אַרְיֵי, אֲרִיחֵי, אֲרִיחָתָא. Targ. Ex. XXV, 27; a. e. (h. בַּדִּים). B. Bath. 3ᵃ כפיסין ארחי K'fissin are bondlaths. Y. Erub. I, 19ᵃ top (also אורחין).

אָרִיךְ I (b. h. אָרַךְ) *to be long, to project.* Targ. I Kings VIII, 8; II Chr. V, 9.—Y. Ab. Zar. I, 39ᶜ top, v. אִרְמָא.

Af. אוֹרִיךְ, *Pa.* אָרֵךְ 1) *to be prolonged; to lengthen.* Targ. Ex. XX, 12. Targ. Y. Deut. XXVIII, 67 מְאָרְכָן make appear long; a. fr.—Y. Taan. IV, 68ᵃ יומין מְאָרְכָה to live long; Koh. R. to VII, 7.—2) *to be tall.* Snh. 109ᵇ כי מאריך when one was tall.—3) *to tarry, wait, hope.* Targ. Num. IX, 22. Targ. Job VI, 11.—Y. Yoma VI, 43ᵈ אורכין צבחר wait a while. Y. R. Hash. I, 57ᵃ bot. תוות מוֹרְכָה וכ׳ she waited a whole year. Ib. תוי מורכין אילפא מורכא לך the ship will wait for thee. Y. M. Kat. II, 81ᵇ top

אֲרִיךְ II m., **אֲרִיכָא** f. (preced.) 1) *long.* Targ. Ezek. XVII, 3.—Targ. Prov. XIV, 17 תרעותיה דא׳ whose intrigue is long prepared (h. איש מזמות). V. אֲרִיכָא.—2) (part. pass. of אָרַךְ *to arrange*) *right, befitting.* Ezra IV, 14.—Succ. 4ᵇ א׳ או לא א׳ is it right or not? B. Mets. 75ᵃ וא׳ and it is proper to do so. Midr. Till. to Ps. I, 2 וא׳ כדין is such a thing right?

אָרִיךְ m. (preced.) *prolonging, retarding.* Targ. Y. I Num. XIV, 18 (II א׳ רחטין, read רודיה).

אָרִיךְ m. (denom. of אֲרִיךְ II, 2) *preparing, dressing.* Sabb. 33ᵇ הוא קא א׳ ליה לבישריה was dressing (cleansing)

his body. Keth. 103b ואֲרִיכְנָא וכ׳ I would dress parchment rolls of deer skins.

אֲרִיכָא m. (preced.) [one who arranges arguments,] *Arekha*, title of a lecturer. Sabb. 59b גברא רבה א׳ a great man, a lecturer. Esp. known *R. Aḥa Arekha*. Ib. 111a; a. e. Ber. 33a ed. (Ms. M. Ḥiya); *Abba Arekha* (Rab, v. רַב). [In legend: *tall*, v. אָרוּךְ.]

***אֲרִיכָא** f. (preced.) *theme of a lecture*. Midr. Till., beg. עבד לה א׳ used that idea of R. Yudan as a theme.

אֲרִיכָא m. (v. אֲרִיךְ II) *long, prolonged*. Bets. 30b יומא א׳ Ms. M. (ed. אריכתא); Succ. 45b יומא א׳ an adjourned day.—Fem. אֲרִיכְתָּא. Ber. 4b תפלה א׳ a continued prayer; גאולה א׳ a continued benediction on redemption, v. גְּאוּלָּה. —*Pl.* אֲרִיכָתָא. Keth. 8a שית א׳ the six lengthy benedictions.

אֲרִיכוּת, אֲרִיכָת f. (ארך) *prolongation, length;* (sub. אַף, or פנים) *forbearance*. Koh. R. to VII, 8 א׳ שהאריך וכ׳ the forbearance which Samuel showed. Gen. R. s. 70 א׳ פנים: Y. Ḥag. II, 77b bot.; a. e. א׳ ימים length of days, long life.—Gen. R. s. 64 א׳ ימים lapse of time.

אֲרִיכוּתָא ch. same. Targ. Is. XXXVIII, 11.

אֲרִיכוּתָא f. (v. אֲרִיךְ II, 2) *preparation, future* (v. ורך, Schr. KAT p. 549). Targ. Jer. XXXI, 5.

אֲרִים (אֲרוּם), pr. n. *Arim* (Arum). Y. Ḥag. I, 76c bot.; Y. Pes. III, end, 30b עליית בית א׳ v. עֲלִיָּה; (Sifré Deut. 41 ערוד; Yalk. ib. 681 שערים; Kidd. 40b נחזה).

אֲרִימִין m. (ἔρημα, τὰ) *desert, wilderness*. מקום א׳ a settlement in a desert. Lev. R. s. 35 (ed. אדרימון, Ar. ארימון, corr. acc.). Cant. R. to VII, 11.—Yalk. Jer. 257 אירימון, cmp. אֲיַרְמְיָה.

***אֲרִיס** I m. (ארס) *something tied to the body* (περίαμμα), whence *an emblem set in a ring or chain* (cmp. Deut. VI, 8; Prov. VI, 21, also Sm. Ant. s. v. Amuletum). *Pl.* אֲרִיסִין. Deut. R. s. 3 חכניסה לו׳ שנים א׳ (read שני) brought into his house two emblems (of faith); the king, too, זקק לה כנגדן שני א׳ had two corresponding emblems set for her. Ib. Abraham delivered to his children שני א׳ two emblems (which they should guard, Gen. XVIII, 19).

אָרִיס II m. (ארס) prop. *bound, engaged*, esp. *tenant* who tills the owner's ground for a certain share in the produces, contrad. fr. חכור tenant who pays the landlord a certain rent in kind, irrespective of the yield of the crops. Y. Bicc. I, end, 64b. Y. B. Bath. III, 14a bot. א׳ שהוריד א׳ a farmer letting to a sub-farmer. Ex. R. s. 43. Lev. R. s. 1 אֲרִיסוֹ his (the king's) tenant, i. e. Adam (in paradise); a. fr.—*Pl.* אֲרִיסִין, אֲרִיסִים. Y. B. Bath. I. c. Y. M. Kat. III, 82b bot. Deut. R. s. 7; a. fr.—Cmp. עֲרִיס.

אֲרִישָׁא, אֲרִיסָא ch. 1) same, also *field laborer*. Targ. Y. Deut. XXIII, 25; 26 Levita (ed. פועל). Targ. Cant. VIII, 11.—Ab. Zar. 21b אריסותיה קעביד א׳ the gentile tenant working during the Jewish festive week, works for his tenancy (not as the Jew's employee). Ḥag. 25b דינא הוא . . . א׳ וכ׳ it is the tenant's business to procure kegs &c.—*B. Bath. 55a דאריסא דפרסאי עד וכ׳ Rashb. a. l. (ed. אריסותא, Var. דְּאֲרִישָׁן, שָׁאִין . . . , דְּאֲרִישָׁאן, v. Rabb. D. S. a. l. note, Ms. M. דארישׁ׳) that the tenant of the Persians is such only up to forty years (after which time he is considered a legitimate owner); v. Nim. Jos. to Alf. a. l. [It seems that the Pers. Jews pronounced אֲרִישָׁא a. אֲרִישׁוּתָא, cmp. הִישְׁתָּנָא a. הִיסְתָּנָא.]—*Pl.* אֲרִיסַיָּא. Targ. Job XXIX, 23. אֲרִישָׁאן, v. supra. [Lev. R. s. 28, v. אֲרִיסְטָא.]—2) *betrothed*, v. אֲרַס.

אֲרִיסָא, אֲרִיסָא *poison*, v. אֲרַס ch.

אֲרִיסָה Tosef. Kel. B. Bath. IV, 8; v. עֲרִיסָה.

אֲרִיסוּת f. (אָרִיס II) *tenancy, condition of the Aris*. Peah V, 5 בא׳ as a tenancy; a. fr.—*Pl.* אֲרִיסְיוֹת. Y. Bicc. I, end, 64b בעלי א׳ owners of tenanted properties, v. חֲכִירָה.

אֲרִיסוּתָא ch. same. Lev. R. s. 5. Ab. Zar. 21b; a. e. B. Bath. 55a, v. אֲרִיסָא. [M. Kat. 22b, v. אֲרִישָׁתָא.]

אֲרִיסְטָא m. (corrupt. of אריסטיטא, ἀριστητής) *breakfasting*, in gen. *invited guest*. *Pl.* אֲרִיסְטַיָּא, אֲרִיסְטִין. Koh. R. to I, 3 שביק א׳ וכ׳ let the guests eat (some ed. אריסטון, *our guests?*). Lev. R. s. 28 אריסיא (corr. acc.). Lam. R. to IV, 2 בינו א׳ among the seated guests.

אֲרִיסְטוֹבּוּלוֹס, אֲרִיסְטוֹבּוּלוֹס pr. n. m. (Ἀριστόβουλος) *Aristobule*, brother of Hyrcan, son of Alexander Jannai. Men. 64b; B. Kam. 82b; a. e.

אריסטון, read:

אֲרִיסְטוֹן I m. (ἄριστον) orig. *morning meal*, later *principal meal, dinner, repast*. Y. Ber. IV, 7b אין חוזה לכון א׳ כ׳ if ye are invited to a dinner, and the day is advanced, &c. Y. Snh. III, 21c top גו א׳ during dinner. Ib. VI, 23c; a. fr.

אֲרִיסְטוֹן II pr. n. m. *Ariston*. Ḥall. IV, 11; Y. Shebi. VI, end, 37a (a Syrian land-owner).—Y. Yeb. XVI, end, 16a חד א׳ one Ariston. [*One of the* βουλὴ ἀριστῶν mentioned Cod. Theod. Lib. XII, Tit. 888, Frankel M'bo p. 65a.]

אֲרִירָה f. (ארר) *cursing, imprecation*. Y. Ber. IV, 8c (play on *Aron*, the ark) from there יוצאה לעולם א׳ curse goes forth into the world (for transgressors); a. e.

אֲרִירָן, v. אֲדָרָן.

אֲרִישָׁא or **אֲרִישָׁא, אֲרִישָׁאן, אֲרִישָׁן**, v. אֲרִיסָא.

(אֲרִיסוּתָא, אֲרִישׁוּתָא) אֲרִישְׁתָּא or **אֲרִישָׁתָא** f. (סעודת) prop. *obligation*, hence (sub. ארס, v. אֲרַשׁ) *a meal which creates an obligation, a meal which is given in the expectation of receiving invitations from the*

reciprocating members of a social club, opp. פורענא the entertainment in reciprocation for invitations received. M. Kat. 22b אירש׳ Ar. (ed. אריסותא, Ms. M. אארשותא, read אירשו׳).

אֲרִיתָא (אֲרִיטָא) m. (ארת, √אר, cmp. יְאוֹר) *cut, channel, dyke* Targ. Ps. CVII, 35 (h. text אגם); a. e.—Hull. 107a א׳ דדלאי dyke for irrigation. B. Kam. 50b sq.—*Pl.* אֲרִיתַיָּא (אֲרִיתֵי׳). Targ. O. Ex. VIII, 11. Targ. Ps. LXXVIII, 44. (h. text יְאֹר); a. e. Cmp. חרי׳ן.

אָרַךְ (√אר, cmp. ארג) *to join, weave;* whence *to arrange, plan;* v. ערך.—V. אֲרִיךְ II, אֲרוּכָה &c.

אָרֵךְ, אָרֹךְ or **אָרֻךְ** (b. h.; √אר, cmp. Schr. KAT p. 497 ארג; cmp. also גדל to *plait*, to *be tall*) *to be* [*pointed, stretched,*] *long, tall.*

Hif. הֶאֱרִיךְ 1) *to prolong, be long in doing.* Ber. I, 4 אמרו להַאֲרִיךְ they commended a lengthy benediction. Ib. 34a; cmp. אַרֵךְ. Yoma 35b בתפלתו הֶאֱ׳ staid long in prayer. —הא׳ ימים *to live long.* Meg. 27b; a. fr.—Ber. 8b, a. fr. מַאֲרִיכִין ימיו his life will be prolonged.—פנים, הא׳ רוח *to be long-suffering, forbearing.* Y. Shebu. IV, beg. 35b; a. fr.—Y. Taan. II, 65b bot. when collecting debts (punishing) מאריך וגובה he is slow in collecting (punishes in long intervals, gives extension).—2) *to be long, last long.* Num. R. s. 20, end הא׳ חברזל the point of the spear grew longer, v. infra; a. fr.—3) [*to lengthen the carrying pole,*] *to make heavy.* Nidd. 16b כמה הֶאֱרַכְתָּ עלינו how heavy thou hast made our burden (through restrictive laws)!

Nif. נֶאֱרַךְ *to be prolonged, grow longer.* Sifré Num. 131; Yalk. ib. 771; (Num. R. l. c. תאריך).

אֲרַךְ, v. אֲרִיךְ I.

אֶרֶךְ m. (b. h.) only with אַפַּיִם, אֲפִין *long-suffering, forbearing.* Y. Taan. II, 65b; a. fr.; v. אַף.

אַרְכָּא I m. (ארך; cmp. אוּרְבָּא); pl. אַרְכֵי *meshes, ranges, intervals.* Sabb. 50b. Gitt. 69b. B. Bath. 3a, v. אוּרְבָּא.—Targ. Esth. VIII, 15 בארכוהי in its (the girdle's) meshes.

אַרְכָּא II, **אַרְכָא, אַרְכָה** f. (ארך) *duration, term, limit; extension of time.* Dan. IV, 24 (prolongation). Ib. VII, 12 (set term).—Targ. Gen. VI, 3; a. e.

אַרְכָא III f. (=h. אֲרוּכָה) *healing, restoration.* Targ. II Chr. XXIV, 13.—*Pl.* אַרְכִין (אֲרוּכִין). Targ. Ps. CXLVII, 3 (ed. Vien. ארכא).

***אַרְכַּבְתָּא** f. (רכב) (a rider,) *the uppermost layer of a clay dam around a field.* B. Mets. 103b בוכרא the first, טפתא the additional (middle), א׳ the uppermost. [Targ. Y. Lev. IX, 17 read אַדְכַּרְתָּה.]

אַרְכָה f. h. (v. אַרְכָא II) *extension, a certain time.* Num. R. s. I4 (p. 259a ed. Amst.) נתן לחם א׳ וכ׳ allowed them a certain time but finally punished them.

אַרְכּוּבָא=אַרְכּוּבְתָּא.

אַרְכּוּבָה f. (רכב) 1) *the leg from under the hip-bone to the ankle, the knee and its surrounding parts* (containing three sections each of which is called א׳ and defined by a different surname). Ḥull. IV, 6; v. ib. 76a (also רְכוּבָה); a. fr.—2) *anything joined, joint.* Kil. VII, 1 הא׳ שבגפן (Tosef. ib. IV, 11, Var. חברירכה שבסלע) that part of the vine which is bent down and laid in the ground to rise at another place. Y. Meg. I, 71c bot. א׳ של למ״ד the lower joint of the Lammed. Kel. XIV, 8 מפתח של א׳ וכ׳ (Tosef. ib. B. Mets. IV, 15 רְכוּבָתוֹ . . . . רוֹכְבָה) a key with a joint, broken at the joint.—*Pl.* אַרְכּוּבוֹת. Nid. 30b. B. Mets. 105a.

אַרְכּוּבְתָּא ch. same. Targ. Esth. V, 9. [Y. Maasr. V, end, 52a אבריבא דפילא, read ארכובא or ענירבה; Y. Ned. III, 37d bot.; Y. Shebu. III, 34d.]—*Pl.* אַרְכּוּבָתָא. Targ. Koh. XII, 3. Targ. II, Esth. VI, 11.—אַרְכּוּבְיָא Targ. Job. IV, 4.—V. רְכוּבְתָּא.

אַרכוליפורין, v. ארכי׳.

אַרְכּוֹנָא, אַרְכוֹן m. ch. (=h. אַרְבֶּן q. v.) *ruler, elder* Targ. I Chr. XI, 2 (h. text נגיד). Targ. Job. XXI, 28 (h. text נדיב); a. fr.—Y. Ber. V, 9a עבר א׳ an elder passed by.—*Pl.* אַרְכוֹנִין. Targ. II Chr. XI, 11; a. e.—Y. Peah VIII, 21a (defective sentence); [h. pl. אַרְכוֹנוֹת, v. אַרְבֶּן).

אַרְכּוֹנְטָס, אַרְכוֹנְטוֹס m. (ἄρχων, -οντος) *archont, city-magistrate, prefect.* Y. Taan. IV, 69a top. Lam. R. to II, 2; IV, 18. Gen. R. s. 76 ארכונגוס (corr. acc.). [The office of a city mayor or senator in the Roman days was often ruinous to its occupants; v. Sm. Ant. s. v. Senatus.]

***אַרְכּוֹף** m. (רכף, cmp. מַרְכֹּפֶת) prob. *a screwing contrivance for bending wood; engine of torture, stocks.* Esth. R. to I, 1b; v. אוּכְּדָפָא.

אַרְכִי I f. (ארך, v. עַרְכִי; an adaptation of ἀρχή, cmp. אַרְכֵּן) *term of office, office, court of elders.* Num. R. s. 9 whoever was signed as a witness בא׳ ישנח וכ׳ (Kidd. IV, 5 ערכי q. v.) in the old court of Zepphoris.—Y. M. Kat. II, end, 81b מעלה לאַרְכָיִם he (the gentile) takes the deed to their (gentile) office for recording. Y. Gitt. I, 43d top. —Ruth R. to I, 3 א׳ של בנך דוחקת the time of thy son's accession to office presses. Deut. R. s. 2 הגיע א׳ וכ׳ surrender thy office to Joshua. Ib. a prefect שהיה בא׳ שלו who was in his office; a. fr.—*Pl.* אַרְכִיּוֹת. Ruth. R. l. c. א׳ הן the terms of office are predestined (cmp. Sabb. 30a bot. ואין מלכות וכ׳). [עַרְכָאוֹת, v. עַרְכִי.]

אַרְכִי II, pr. n. pl. קִרְיַת א׳ *Kiryath Arkhi* (=קריית ספר); v. preced. Targ. Josh. XV, 15; a. e.

אַרְכִי III (Greek pref. ἀρχι—) *chief of* (gen. followed by a pl.) as א׳ בְּרִיוֹנִים *chief of the castle guard.* Pesik. Ekha p. 122b Ar. (ed. אדני מריונים, corr. acc.); v. respective determinants.

אַרכידוּקי, Gen. R. s. 50 beg., Mus., v. יודקי.

אַרְכִיּוֹן m. (ἀρχεῖον, archivum) *prefecture, public building, archive.* Tanḥ. Ki Thetsé 9 he went לא׳ של וכ׳

אַרְכִיטִיקְטוֹן, אַרְכִיטִיקְטוֹס m. (ἀρχιτέκτων, architectus) *architect, engineer.* Gen. R. s. 24, beg. לא׳ שבנה to be compared to an engineer that built the fortifications of a principality; Num. R. s. 9, beg. לארכי קיטון קטאר׳ (corr. acc., and insert שנעשה) to an architect that was appointed &c.; a. fr.—*Pl.* אַרְכִיטֶקְטוֹנִין, אַרְכִיטֶקְטִין. Y. Ber. IX, 13ª top טקטנן .... (corr. acc.).

אַרְכִילוֹסְטַקְיָא, v. אִירְסְכוֹלַסְטִיקָא.

אַרְכִילִיסְטִים, ...לִיסְטוֹסִין, אַרְכִילִיסְטוּטִין, v. next w.

אַרְכִילֵיסְטִיס m. (ἀρχιλήστης) *chief robber, leader of a gang.* Gen. R. s. 48; a. fr. [Frequ. ארכילסטים, divide in two words, v. אַרְכִי III, a. לֵיסְטִים.] [Yalk. Ex. 255 ארכילסטוסין שוטרן ..., read אִירְסְכוֹלַסְטִיקִין.—Midr. Sam. s. XXV, end ארכילסטים some ed., v. אַרְכֵיסְטִיס.]

אַרְכִילִיפּוֹרִין* m. (read in two words, v. אַרְכִי III, a. לופר) *chief of the body-guard, executioner;* cmp. ספיקולטור. Pesik. B'shall. p. 91ᵇ ארכוליפורין Ar. (ed. ארטל ליפרן, Var. ארכן ליפרן, ארבופילון, לפילון ארבו, v. Buber a. l. note; corr. acc.).

אַרְכִיסְטִיס m. (ὀρχήστης) *dancer.* Y. Succ. V, 55ᶜ top; Y. Snh. II, 20ᵇ bot. ארכסטס; Num. R. s. 4.—*Pl.* אַרְכִיסְטִין or אַרְכִיסְטִיסִין. Midr. Sam. s. XXV, end ארכיסטריס, Var. ארכילסטיס (corr. acc.).

אַרְכִיסְטְרָטִיגּוֹס, אַרְכִיסְטְרָאטִיגּוֹס* m. (ἀρχιστρατηγός) *commander in chief;* also *chief magistrate* (v. אִסְטְרָטִיגּוֹס). Gen. R. s. 58; (Ex. R. s. 31 אסטרט׳).

אַרְכִיסְטְרִיגּוֹס, Gen. R. s. 58, corr. as preced. w.

אַרְכִיסְטְרִיס, v. אַרְכִיסְטִיס.

אַרְכִיקִיטוֹן, read אַרְכִיטֶקְטוֹן.

אַרְכֵל, v. אַרְבֵּל I.

אַרְכָן I m. (ארך, an adaptation of ἄρχων) *elder, magistrate.* B. Bath. 164ᵇ a letter of divorce dated בשנת פלוני א׳ (Var. עַרְכָן, עַרְכָאן v. Rabb. D. S. a. l. note 3 sq.; cmp. עַרְכִי) in the year when—was magistrate; v. הוּגְדָן.—*Pl.* אַרְכוֹנוֹת. Cant. R. to VII, 9. Ch. אַרְכוֹן, אַרְכוֹנָא.

אַרְכָן II m. (אָרַךְ) *one giving long prayers,* opp. קַצְרָן. Ber. 34ª; Mekh. B'shall., Vayassa 1 מארכן (read מה א׳).

אַרְכָנוּתָא f. (אַרְכָן I) *office.* B. Bath. 164ᵇ (Var. עַרְבָנוּתָא, v. אַרְכָן I).

אַרְכְּסָא* m. (רכס) *thick, well-kneaded.* Men. 43ª חמירא א׳ thick leaven of barley flour.

אַרְכְּסִיטְס, אַרְכְּסִיטַס, read אַרְכִיסְטִיס.

אַרְכְּקְפָאן, v. אַרְטָקְפָא.

אַרְכַת* pr. n. pl. *Arkhath, Warka,* S. E. of Babylon (v. Schr. KAT p. 94). Yoma 10ª (expl. *Erekh,* Gen. X, 10) Ms. M. (ed. אוריכות, v. Rabb. D. S. a. l.; Targ. Y. Gen. l. c. הדס; Gen. R. s. 37 תרן; Yalk. 62 ארם).

אַרְלָא* =עַרְלָא.—*Pl.* אַרְלָאִין, אַרְלִין. Targ. Y. II, Gen. XXXIV, 31 some ed.

אֲרָם pr. n. (b. h.) 1) *Aram,* son of Shem. Targ. Gen. X, 22; a. e.—2) *Aramaea, Syria.* Targ. I Kings XX, 1; a. fr.—3) (a disguise for רוֹמָא) *Rome, Roman empire* (cmp. אֱדוֹם). Pes. 87ᵇ לקבל גזרות אכזריות א׳ ed. (read לסבול ... של א׳; in Ms. M. 1 only לסבול גזרי׳, Ms. 2 ... של רומיים; oth. var., v. Rabb. D. S. a. l. note; Gitt. 17ª אֲרוֹמָיִים) to endure the severe decrees of Rome.

אֲרַמְאָה, אֲרַמְיָא m. (=h. אֲרַמִּי) *Syrian.* Targ. Gen. XXV, 20; a. e.—B. Kam. 59ª דירקלא א׳ Ms. (ed. דא׳ corr. acc.) Syrian palm-tree.—Fem. אֲרַמְיָתָא. Targ. I Chr. VII, 14 (ed. Rahm. ארמותא).—*Pl.* m. אֲרַמָּאֵי. Targ. II Chr. XXII, 5; f. אֲרַמְיָאתָא. Sabb. 29ª Syrian (dates).—Cmp. אֲרַמַּאי.

אֲרַמְיָא, אֲרַמְיָא f. =אֲרַמְיוּתָא 2). Targ. Ex. XXIX, 24; a. e.

אֲרַמְיָאָה, v. אֲרַמְיָא.

אֲרַמְיָאת, v. next w.

אֲרוֹמָאָה, אֲרַמְיָא, אֲרַמְיָה, אֲרַמְיִי, אֲרַמָּאי h., ch. m. (=b. h. אֲרַמִּי) *Syrian,* in gen. *gentile, Roman;* cmp. אֲרַמִּי 2). Targ. O. Lev. XXV, 47.—Y. Shebi. IV, 35ᵃᵇ חד א׳ ברומי (Y. Snh. III, 21ᵇ חד בר נש) a gentile in Rome. Ib. או יהודיי וכ׳ (prob. plur.) either be Jewish Jews (living as Jews ought to) or gentile gentiles (Roman Romans). Y. Ab. Zar. III, 41ᶜ top ארמריא וכ׳ the leather bottle of an Aramæan (or gentile) burst open. Yeb. 45ᵇ בר ארמאה son of a gentile. Ḥull. 97ª; a. fr.—*Pl.* אֲרַמָּאֵי. Targ. Y. Deut. XXXII, 24 (*Romans*); a. e.—Ab. Zar. 31ᵇ.—Gitt. 17ª אֲרוֹמָאֵי (*Romans*). Gen. R. s. 63 אֲרַמָּאִין. Koh. R. to VII, 11 אֲרַמָּיִין.—Num. R. s. 7 אֲרַמָּאִים (Kel. I, 8 עכ״ום); a. fr. [Lev. R. s. 34 אתון מארמאין, read מיודמאין, v. זְמֵי.] —Fem. אֲרַמְיָתָא. Yeb. l. c. V. אֲרַמְיָא.

אַרְמוֹן I m. (b. h., prob. fr. חרם=ארם) *enclosure, palace* (poëtic). Ab. Zar. 24ᵇ praised א׳ בדבירו in the innermost of the Palace (Temple). [Ex. R. s. 5 בירתא א׳; Pesik. Zakh. p. 27ª, v. אַרְכִיוֹן.] Cmp. ארם Schr. KAT p. 536.

אַרְמוֹן* II pr. n. pl. *Armon.* Yeb. 45ª captives coming from A. (v. Neub. Géogr. p. 371; prob. ident. with רַמּוֹן, q. v.).

אַרְמוֹן III m. (v. עַרְמוֹן) *platanus, the oriental plane.* אַרְמוֹנִים. Gen. R. s. 15, beg.; (R. Hash. 23ª; B. Bath. 81ª עַרְ׳).

אֲרַמְּ׳, אֲרַמְיוּתָא f. (רום) 1) *raising, rising.* Targ. Is. XIX, 16; a. e.—2) *waving, heave-offering.* Targ. O. Ex.

XXIX, 27; a. e.—*Pl.* אַרְמָוָתָא, const. אַרְמָוָת. Targ. O. Num. XVIII, 11 (Var. אַרְמוּת sing.).

אַרַמִּי m., אַרַמִּית f. 1) (b. h.) *Aramaean, Aramaic, Chaldaic.* [Targ. II Kings XVIII, 26.]—לשון א׳ *Chaldaic.* Sabb. 12[b]; a. fr.—2) (=אַרוֹמִי; v. אָרָם 3) *Romish, Roman, heathen.* [Owing to Christian censors as well as timid Jewish copyists, many of the passages originally referring to Romans, Christians, &c., have been altered by substituting *Arammi, Kuthi, Goy* &c., so that only by keen criticism their real application can be ascertained.]—Fem. *gentile woman.* Ber. 8[b] (Ms. M. ארמאית). Snh. IX, 6; a. fr.—Y. Meg. I, 71[c] top ארמית *Latin;* v. בְּדָא.—*Pl.* אַרַמִּים Meg. 11[a] (some ed. פרסיים; Ms. M. רוֹמִיים; Sifra B'ḥukk. Par. II, ch. 8 אספסיינוס). V. אֲרוֹמִי.

אַרַמְּיוּתָא f. (preced.) *gentile ways, Romedom, idolatry,* &c. Meg. III (IV), 9 (25[a]) whoever translates (Lev. XVIII, 21), 'Of thy seed thou shalt give none לאעברא בא׳ (Ms. Lond. לאעבודי אומיתא, v. Var. in Rabb. D. S. a. l. note) to become with child in Romedom (identifying Molokh with Rome and misinterpreting *l'haăbir* for the purpose of making it applicable to sexual connection with Romans) must be silenced with a sharp rebuke (v. נְזִירָפָה); cmp. Targ. Y. Lev. l. c.—Ab. Zar. 70[a] כד הוינן באַרמיותן (Ms. M. חואי בגיותא) when we were yet in our heathendom (prior to our conversion).

אַרְמִי, אַרְמָיָא, v. אַרַמַּאי.

אַרְמִילוֹס* pr. n. m. (a disguise of Romulus, Ῥώμυλος=Rome) *Armilus,* a mythical personage, representative of wickedness, answering to the Christian Antichrist. Targ. Is. XI, 4 א׳ רשיעא A. the wicked. Targ. Y. Deut. XXXIV, 3 ארמלגוס (corr. acc.); cmp. אַרְמַנְיָאָה. [V. Book of Zerub.; Saadia Emunoth VIII, 2; Graetz Gesch. d. Jud. V, p. 496.]

אַרְמִינְיָא pr. n. *Armenia,* the plateau of Western Asia. Lam. R. to I, 14.—Targ. Y. Gen. VIII, 4 name of a mountain and of a city.

אַרְמֵל (denomin. of next w.) *Nithpa.* נִתְאַרְמְלָה *to become a widow* (a Chaldaism). Keth. II, 1; V, 1; v. אִלֵּם. Yeb. 42[b]; a. e.

אַרְמְלָא, אַרְמַלְתָּא, אַרְמָלְתָּא f. (=עלם fr. אלמל; v. אַלְמוֹן; v. P. S. s. v. 391) *widow.* Targ. Gen. XXXVIII, 11; a. fr.—Y. Sabb. I, 3[d] top; a. fr.—*Pl.* אַרְמָלָן. Targ. Ex. XXII, 23, a. e.—Y. Keth. I, beg. 24[d].—אַרְמַלָּאתָא, אַרְמָלָתָא. Targ. Job XXII, 9; a. e.—Y. Meg. III, 74[a] top; a. e.

אַרְמַלְגוֹס, v. אַרְמִילוֹס.

אַרְמַלּוּתָא, אַרְמָלוּתָא, אַרְמְלוּתָא f. (v. אַרְמָלָא) (*in*) *widowhood.* Targ. Is. XLVII, 8 sq.; a. e.—Keth. 75[a], v. טַנָּהוּ.—Y. Ned. V, 39[b] top; B. Bath. 98[b] Ms.; ed. אַלְמָנוּת.

אַרַמְלָתָא, v. אַרְמָלָא.

אַרְמֹן, v. אַרְמוֹן.

אַרְמַנְיָא, 1) v. אַרְמִינְיָא.—[2) Targ. Job I, 1 Naḥmanid. in comment., Ms. קושטנטינא, ed. עוץ, v. next w.]

אַרְמַנְיָאדָא pr. n. pl. *Armannia* (Romania, New-Rome, Constantinople). Targ. Lam. IV, 21 Var. (h. text עוץ).—Deriv. pl. אַרְמַנְיָרֵיאֵי. Targ. I Chr. I, 17 ed. Beck. (ed. Rahm. ארמצ׳ corr. acc.).

אַרְמַנְיוֹס pr. n. m. (represent. a tribe; v. preced.) *Armanius.* Targ. I Chr. I, 42 (h. text עוץ).

אַרְמַנְיָא m. *Armenian* (?). Y. Gitt. VI, 48[d] bot. ר׳ יעקב א׳; Y. M. Kat. III, 82[c] top ר׳ א׳ (insert יעקב).

אַרְמְצִיוּאי, אַרְמַנְיָיאָא, v. אַרְמִינְיָאָה.

אָרָן, v. אָרוֹן.

אֶרֶן m. (b. h.; √ארן, cmp. אֶרְזָ) *pine* (Assyr. ארן *cedar,* Schr. KAT p. 411).—*Pl.* אֲרָנִים. Par. III, 8 (R. Hai Gaon ארנן). R. Hash. 23[a] אֲרוֹנִים (Var. עֲרוֹנִים). B. Bath. 81[a] ע׳.

אַרְנָא m. ch. (=h. אָרוֹן) *chest.* Sabb. 32[a] שקורין לא״חק א׳ who call the holy ark, 'the chest'.

אַרְנָב m.=אַרְנֶבֶת q. v.

אַרְנְבָא, v. אַרְנַבְתָּא.

אַרְנֶבֶת f. (b. h.) *hare;* [pr. n. f., v. next w.]. Meg. 9[b]. Lev. s. 13 תא׳ זו יון *Arnebeth* (Lev. XI, 6) is an allusion to Yavan (Greece); cmp. next w.—*Pl.* אַרְנָבִים. Sabb. 27[a]; Men. 39[b]. [Assyr. Annabu, Schr. KAT p. 498.]

אַרְנְבָא, אַרְנַבְתָּא ch. same. Targ. Lev. XI, 6; a. e.—Lam. R. to II, 10; Ned. 65[a] ארנבא.—Y. Meg. I, 71[d] bot. ארנתא וכ׳ .... אמו של תלמי (corr. acc.) King Ptolemee's mother was named *Hare* (λαγώς); cmp. Meg. 9[b] where the King's wife is named *arnebeth.*

אַרְנוֹן, Tanḥ. B'midb. 18, read אָקְטוֹ, v. אָבְטָא.

אַרְנוֹן* I m. (deriv. of אָרוֹן) *chest with many cases, trader's chest.* Tanḥ. B'midb. 20 לאדם פרגמטרוטרס שחירת לו א׳ של זכוכית Ar. (ed. incorr.) like a trader that had a chest containing (common) glass beads; cmp. Tanḥ. ed. Bub. 23 a. note; Yalk. Num. 692 (where אבנים must be read ארנון).

אַרְנוֹן II m., **אַרְנוֹנָא, אַרְנוֹנָה** f. (an adaptation of *annona,* cmp. אַנּוֹנָא a. סַסְקָא) [*chest, treasury,* v. preced.] *tax from crops and other farmer's produces delivered in kind.* Y. Keth. XIII, 35[d] גולגולת א׳ annona and poll-tax.—Pes. 6[a] בהמת א׳ cattle subject to the annona (v. D. C. ed. Hensch, s. v. Annona: 'capitur etiam in pecudibus'); עיסת א׳ dough made of flour subject to annona.—*Pl.* אַרְנוֹנוֹת, אַרְנוֹנִין, אַרְנוֹנִיּוֹת. Targ. Y. Deut. XXVIII, 36. Lev. R. s. 29. Y. Shebi. IV, 35[b]; a. fr.—Y. Snh. III, 21[b] top מיגבי ארנונין to collect taxes. Pesik. Shek. 11[b] (description of Roman extortions) איירתי ארנונך bring thy *annonae.*

אַרְנְטוֹס m. (ornatus, ὀρνᾶτος) *decoration.* Lam. R. to IV, 1 שחירת דומה לא׳ של זהב (ed. ארונטס, ארנטס) who was (to the nation) like a gold decoration.

אַרְנְטַס, v. preced.

אַרְנִי Yalk. Gen. 47 ארנני קטון, read אַרְכִּיטֶקְטוֹן.

אַרְנְסִי, v. אַוְרְנוֹס.

אַרְנָקָא ch.=next w. B. Bath. 8ª; a. fr.—Trnsf. א׳ דמוחא bag, i. e. *membrane of the brains.* Ber. 19ª.—*Pl.* אַרְנְקֵי. B. Mets. 84ᵇ. Keth. 67ª.

אַרְנָקִי f. (אנק, ר inserted for Dagesh) *merchant's bag suspended from the neck,* cmp. אֲמַפְּלַי; in gen. *money-bag, purse.* Y. Kidd. I, 61ª bot. Lev. R. s. 14; a. fr. [Ib. א׳ של כסף, read אוּנְקָא.]

אַרְנְקְפָאן, v. אַרְטָקְפָּא.

אַרְנְתָא Y. Meg. I, 71ᵈ bot., v. אַרְנַבְתָּא.

אֵירָס, אֶרֶס m. (√רס; v. רָסַס; as to modification of meaning cmp. Lat. *virus*) prop. *drop, fluid.* esp. *poison.* Y. Ter. III, beg. 42ª the serpent הטיל בו א׳ threw a drop (of poison) into it. Sabb. 62ᵇ (play on *t'akkasnah,* Is. III, 16) כארס בכעוס (read כא׳ עכיס; v. Var. Rabb. D. S. a. l. note) like the serpent's poison; a. fr.—Y. Maasr. V, end, 52ª an onion שאין לו ארס (read ארוס) which has no penetrating moisture.—*Pl.* אֵירְסִין, אֶרְסִין. Y. Ter. VIII, 45ᶜᵈ. Cmp. רֵיס.

אֵירְסָא, אֶרֶס ch. same. Targ. Y. Deut. I, 31; Gen. III, 14, some ed. אַרְסָא; a. fr.—*Pl.* אֵירְסִין. Targ. Y. Deut. XXXII, 24 (ed. Vien. אֵירִיסַן).

אֵרַס (b. h. ארשׂ Pi.; √ארר, v. ארר) *to bind, join; to betroth.* Part. pass. אָרוּס, f. אֲרוּסָה *betrothed, engaged.* Keth. 13ᵇ אָרוּס וַאֲרוּסָתוֹ a betrothed couple. Y. Hag. II, 77ᵈ אֲרוּסַי my betrothed, i. e. my beloved citizen.

Pi. אֵירֵס, אֲרֵס 1) *to betroth to one's self, engage in marriage.* Y. Bets. V, 63ª bot. לְאָרֵס. Ib. הא לארס יְאָרֵס but betroth he may; a. fr.—Yeb. VI, 4 ארס וכ׳ he betrothed a widow. Keth. I, 6 אֲרַסְתַּנִי, אֲרַסְתִּינִי; a. fr. [As to the legal status of betrothal, v. אֵירוּסִין.]—2) *to give away in betrothal* (of the bride's father). Ib. IV, 2.—Part. pass. מְאוֹרָסָה. Snh. VII, 9; a. fr.—Ex. R. s. 33 (play on *morashah,* Deut. XXXIII, 4).—

Hithpa. a. *Nithpa.* הִתְאָרְסָה, נִתְאָרְסָה *to be betrothed* (only of the woman). Keth. III, 3; a. e.—Yeb. IV, 10 חנשואות יִתְאָרְסוּ וכ׳ those who have been married before, may get betrothed (before the expiration of three months after separation from their husbands by death or divorce), and those who have been betrothed (and not yet married), may get married (during the above term).

אֲרַס, *Pa.* **אֵרֵס**, fut. יֵירוֹס, ch. same. Targ. O. Deut. XXVIII, 30; a. fr.—מְאָרְסָא (אָרְסָא) *betrothed woman.* Targ. Y. Lev. XX, 10. Targ. Ex. XXII, 15 (16).—*Cant. R. to IV, 12 אֲרוּסְתֵּיהּ or אֲרוּסְתֵּהּ (Chald. suffix) his betrothed. —[Lev. R. s. 34 דאינון מארסון, read מאנסיכון, v. אָנַס, or דאתון מיזדמירין, v. זְמַר.]

Ithpe. אִתְאֲרִיס, contr. אִתְרִיס (cmp. אָנַס Ithpe.) *to be betrothed.* בת אִיתְרוּסֵי *marriageable.* Gitt. 43ª; a. fr.

אַרְסְטַ־, v. אֲרִיסְטַ׳.

אַרְסְקִינוֹן* Koh. R. to I, 7, end, perh. a. corrupt. of אִירִיסְקִילוֹן m. (ἐριόξυλον) *cotton.* [The entire sentence, however, seems to be misplaced, and a repetition of a preceding one.]

אַרְסִקְינָס pr. n. m. *Ursicinus,* a Roman general delegated against Judea by Gallus who, as Constantine's nephew and associate emperor, resided at Antiochia. Y. Yeb. XVI, beg. 15ᶜ; Y. Sot. IV, 23ᶜ bot. א׳ מלכא U. the king (royal governor?). Y. Shebi. IV, 35ª לא׳....חורון מַפָּי; Y. Bets. I, 60ᶜ bot. חורי פרתא לא׳ וכ׳ (insert מַפָּי) the sages allowed to have bread baked on the Sabbath for (the army of) U. because his intercession might be needed. [Diff. explan. of latter sentence, v. Frankel *M'bo,* p. 56ª.] Y. Ber. V, 9ª. Y. Meg. III, 74ª top א׳ אוקיד וכ׳ U. burnt the scrolls of the Law of the congregation of Zennabris.

אָרַע (√רע, v. רעע) *to strike against. Nif.* נֶאֱרַע *to come in contact with* (cmp. זווג), *to happen, befall* (gen. of evil occurrences). Ber. IV, 2 שלא תֵאָרַע וכ׳ (Bab. ed. 28ᵇ שלא יֵאָרַע דבר וכ׳) that no (religious) offence may happen through me (by an erroneous decision &c.). Yoma I, 1 שמא יארע בו פסול lest something may occur to him to unfit him for services. Esth. R. to II, 7 שיארע על ישראל (read שיאָרַע לישר׳) will happen to Israel; a. fr.

Pi. אֵירַע, אֵירֵע *to strike, befall;* (neut. v.) *to occur.* Y. Kidd. I, 58ᵈ top ולא א׳ מעשה no accident (illegal act) *occurred.* Gen. R. s. 84 כל מה שאירע לזה וכ׳ whatever befell the one, befell also the other; a. fr.—M. Kat. II, 1 אֵירְעוֹ אבל (Ms. M. אירע בו) mourning in the family befell him; a. e.—Y. Shek. V, 48ᵈ bot. כך וכך אירע; Y. Dem. I, 22ª אירעון....(read אירעוֹ) so and so it happened to him. *Part. Pu.* מְאוֹרָע q. v.

Hithpa. הִתְאָרַע *to be added to, to join.* Y. Sot. I, 17ª אחת מִתְאָרַעַת לאחת וכ׳ one (sin) is added to the other, until the account is full; Num. R. s. 9.

אָרַע I ch. (in Targ. Y.; in O. usu. עָרַע q. v.) same; *to join, meet, find; to attack, visit.* Targ. Y. Gen. XIX, 19 תִּירְעִינַנִי may befall me Targ. Y. Deut. XXXII, 10 (h. text מצא). Targ. Y. Ex. V, 3 (h. פגע). Ib. IV, 2 (h. פגש; ed. Vien. ועַרַע read וְאָרַע). Targ. Y. Lev. V, 7 לא תֵאָרַע ידיה he will not be able, cannot afford (h. text תגיע וכ׳, cmp. תמצא ידו); a. fr. [Targ. Y. II, Ex. XV, 9 ואַרְעֵי יתהון (I ונגע, ונגד) read ואֵירַע and I shall meet them.]

Ithpa. אִתְאָרַע, *Ithpe.* contr. אִירְתַּע or *Pa.* אַרַע *to be met; to meet.* Targ. Y. I, Num. XXIII, 15 אֶתְעָרַע (h. text אֶקָּרֶה). M. Kat. 18ª, a. e. איתרע ברה מילתא an accident befell him (death in the family).—Lev. R. s. 37 אַרַעַת it so happened. Koh. R. to XI, 1 ארעת ענת׳ וכ׳ it happened to be the season when the Israelites travelled to Jerusalem. Y. Dem. I, 22ª אירעון, v. preced. Targ. Esth. VIII, 8 תתארען=תתארען; Targ. Y. Gen. XLIV, 34 תברז (corr. acc.). [אתרע *to be shaken, weakened,* v. רעע.]

Af. אוֹרַע=Pe. Targ. Ruth II, 3; a. e.—Targ. Ps. LXXXV, 11 אוֹרְעוּן (some ed. אָרְעִין Pe.) meet each other.

אָרַע* II (√רע, cmp. רוּעַ, *Hif.* הַרְיֵעַ, cmp. קָרָא a. אֵירְעוֹ במאכל קָרָה) *to proclaim a festival.* Sifré Num. 147

וכ׳ proclaim it (as מקרא קדש) with special meal and dress; v. Mekh. Bo 9, beg.

Pu. אוֹרָע *to be proclaimed.* B. Bath. 113b with והיתה משפט . . . (Num. XXVII, 11) אוֹרְעָה כל וכ׳ the whole section has been proclaimed as of a judicial nature; (Ms. M. חודעה, v. יָדַע).

אֶרַע II (Targ. Y., O. usu. עֶרַע q. v.), *Pa.* אַרַע same. Targ. Y. Lev. XXIII, 2; a. fr. Targ. O. Num. X, 2 לְעָרְעָה ed. Berl. (oth. ed. לְאַרְעָא); (Targ. Y. לְעָרְעָא, לְעַרַעָא!). [Targ. Y. Lev. XXIII, 4 דִּי יְתְחַרְעוּן, corr. דִּי תְאַרְעוּן. Ib. 21, a gloss תירין וקרימין הדי בזמן ref. to the festive benediction שהחחיינו וקרמנו וכ׳.]—Denom. מְאַרְעָא, מְעָרְעָא.

אַרַע *land,* v. אַרְעָא.—אַרַע *nether-, beneath,* v. אַרְעָאָה.

אַרְעָא m. (אַרַע I) *accident, occurrence.* Targ. Ruth II, 3.—[*Pl.* אַרְעַיָּיא *evils, diseases.* Targ. Y. Deut. XXVIII, 60 (prob. to be read מַרְעַיָּא).]

אַרְעָא f. (√רע, h. אֶרֶץ q. v.) [the brittle] *land, earth, ground, field.* Targ. Gen. I, 1. Targ. Y. Gen. XVI, 5; a. fr.—B. Bath. 29a חדא א׳ one field; v. בְּאגָא.—Bekh. 25b א׳ דחשוכא a land of darkness (Babylon); a. fr.—Sabb. 65a בת א׳ (a Chaldaic adaptation of ποδάγρα, podagra) *gout, sore on the toes.*—עמא דא׳, v. אֶרֶץ.—*Pl.* אַרְעָן, אַרְעָתָן, אַרְעָתָא. Targ. Jer. XXVIII, 8 Levita, Targ. II Esth. IV, 1. Usu. אַרְעָתָא. Targ. Gen. XXVI, 3; a. fr.—B. Bath. 12b; 61b *fields.*—B. Kam. 7a חוקר א׳, חוזל א׳ (Ms. M. דיל, sub. דמי) land fell, rose in price. V. לְאַרַע.

אַרְעָיִית, אַרְעָאָה m. (preced.) *earth-ward, that which, he who, is below, nethermost.* Targ. Josh. XVI, 3; a. fr.—Y. Kil. IX, end, 32d שלח א׳ to put off the undergarment. Y. B. Mets. X, beg. 12c ארעיריא who lives in the story below.—*Pl.* אַרְעָאֵי, אַרְעָאִין. Targ. Gen. VI, 16; a. e.—Lam. R. to I, 16 עביד בא׳ וכ׳ deal with the inferiors (females) as thou didst with the superiors (men); ib. to IV, 19; Y. Succ. V, 55b (incorr. vers.).—Fem. אַרְעָיְתָא. Targ. Ez. XLI, 7; a. fr.—Y. Maas. Sh. V, 56c top.—*Pl.* אַרְעַיָּתָא, אַרְעַיְיתָתָא. Targ. Ez. XLII, 5; 6. Y. Yoma I, 38c; Y. Meg. V, 75c bot., v. אִסְכּוּפָתָא. [Targ. Esth. אַרַע מינית, v. לְאַרַע.]

אַרְעַי m. (אַרַע I) *chance-, occasional, temporary,* v. עַרְאַי.

אַרְעָיִית, אַרְעָיָא, v. אַרְעָאָה.

אַרְעִית f. (v. preced.) *lower portion, bottom.* Y. Kil. VII, beg. 30d. Y. Shebi. I, 33b top; a. e.

אַרְעִיתָא ch. same. Men. 11a; Yoma 48a ארשרוה (read אַרְעִיתֵיהּ) the bottom of the reversed vessel. Keth. 77b א׳ דמוחא the skull(!).—V. אַרְעָאָה.

אַרְפְּכוֹסְיָא, read אִיפַּרְכוּסְיָא.

אַרְפַּכְסָא (אַפַּרְכָּסָא) m. (ἄρπαξ=ὑδράρπαξ, ἁρπάγιον) *clepsydra, water-clock.* Kel. XIV, 8; XXX, 4 אר׳ Ar. (ed. אפ׳). Gen. R. s. 4 הבא אר׳ get me a clepsydra.

אַרְפַּכְסַת, read אַפַּרְכָּסַת.

אַרְץ f. (b. h.; רצץ; Ch. a. oth. dial. ארע fr. רעע *to press together, stamp*—from the rugged appearance of the surface after the subsidence of the waters) *earth, dry land; country, land, field* (opp. to town). Ex. R. s. 13.... threw dust upon the waters ונעשה א׳ and earth (crust) was formed.—א׳ ישראל (abbr. א״י) *Palestine,* opp. חוצה לָאָ׳, or מדינת הים foreign countries, or distant countries. Gitt. I, 2. Ib. 6a; a. fr.—הָאָרֶץ *Palestine,* Ḥull. 16b משנכנסו לא׳ since entering Palestine (under Joshua); a. fr.—עם הָאָ׳ (abbr. ע״ה) *country people,* hence *illiterate, coarse, unrefined* (often applied to an individual); *pl.* עַמֵּי הא׳, opp. תלמיד חכם. Sabb. 63a. Ḥull. 92a; a. v. fr.—Esp. ע״ה *those not observing certain religious customs regarding tithes, levitical cleanness* &c., opp. חָבֵר q. v. Dem. I, 2; a. fr.—*Pl.* אֲרָצוֹת. Shebi. IX, 2 שלש א׳ וכ׳ Palestine is divided into three countries with reference to the laws of the Sabbath year. Keth. 111a; a. e., v. עִיסָּה; a. fr.

אַרְצוּת* f. (=הִרְצָאָה, רצי, cmp. אַרְצָאוּת) *persuasion, surrender.* Sot. 4a כדי טומאתה ואַרְצוּתָהּ time required for her pollution (by improper contact) and her surrender to the seducer.

עֲדָק, אֲדָק, אַדָּק m. (ארק, cmp. חרק; אדק, עדק, cmp. חדק) *a perforated vessel,* a sort of clepsydra used in sick rooms. Erub. 104a ומטרפין מארק Mus. a. oth. (ed. מיארק read מר א׳, Ms. M. אריך, indistinct, Ms. Oxf. ארג, Ar. אדק a. ארק, v. Ar. ed. Koh.) you may, on the Sabbath, let water drip from the Arak for a sick person; Y. Erub. X, 26d top מוסיפין בעדק (מטרפין); Tosef. Sabb. II, 8 מן אדק ed. Zuck. (Var. האדק).

אַרְקָא I f. (=אַרְעָא, cmp. רקק, v. אֶרֶץ) *earth.* Jer. X, 11.—Pesik. Baḥod. p. 155a; Gen. R. s. 13; a. e.

אַרְקָא II pr. n. pl. (Ἄρκη, Ἄρκαι) *Arca,* also called *A. Cæsarea, Cæs. Libani,* at the North-Western foot of Mount Lebanon. Gen. R. s. 37 (interpreting הערקי Gen. X, 17) א׳ דליבנן (some ed. ארקס). [Cmp. ערקת לבנה Bekh. 57b, v. Neub. Géogr. p. 33; 299.]

אַרְקַבְטָא, v. אִלְקַפְטָא.

אַרְקַבְסָא, read preced.

אַרְקוֹלָאוּן, v. אדק׳.

אַרְקוּרְיָאנֵי, אַרְקוּלְיָאנֵי m. pl. *Herculiani,* body of guards instituted by Diocletian, together with the *Joviani,* to supersede the prætorians (Gibb. I, 434; v. Sachs Beitr. I, 113 sq.). Esth. R. to I, 3 יכולני ובר ק׳ (corr. רובריאני ואר׳).

אַרְקִלִין, אַרְקִילִין*, read אַסְקַוְלִין m. (ἀσκαύλης) *performer on the bag-pipe.* Targ. II, Esth. I, 3 א׳ אזיל וכ׳ a bag-piper walks at (over) the head of all (ref. to the wind passing over the flax stalks on the field; in a riddle on linen).

אַרְקִין* m. pl. *crocus plants.* Mass. Kallah, quot. in Hebr. Dict. fr. Gitt. 70a, v. מוֹרִיקָא.

אַרְקִלִין, v. ארקילין.

אַרְקְלִיס, read אֲרַקְלִיוֹס pr. n. m. *Heraclius,* the surname of Maximianus, the associate emperor of Diocle-

tian. Y. Ab. Zar. I, 39d top אנא דיקל׳ וכ׳ I, Diocletian the king, have instituted the annual fair of Tyre in honor of the genius of my brother Heraclius (Heracles).

אַרְקַפְטָא, v. אַלְקַפְטָא.

אַרְקָתָא I f. (רקק) *beaten, wrought metal*, opp. אַנְיְסְקָא q. v. Sabb. 59b Ar. (ed. אֲרוּקְתָא, Var. רוּקְתָא, v. Rabb. D. S. a. l. note).

אַרְקָתָא II f. *shoe-thong*, v. עַרְקָא, עַרְקָתָא. Yeb. 102a, v. אַפְּנָתָא.

***אַרְקָתָא** III f. (cmp. preced.) name of a parasite worm in the bowels, perh. *fluke-worm*. Sabb. 109b ed. (Ms. M. אַרְקָאתָא pl., Ms. O. אורקתא, Ar. עַר׳). Cmp. עַלְקָא. [Mus.=h. יֶרָקוֹן *jaundice*; cmp. אִרְקִין.]

אָרַר (b. h.; √אר, sec. r. of אור, cmp. חָרַר, *to break through, to make holes, meshes* &c.; v. ארב, ארג, ארה, ארז, ארך, ארת &c.) 1) *to dig, stab*; v. אֲרָנָן.—2) *to point out for execration*, [or *to set outside*]; (cmp. חרם a. נקב, a. also ברך); *to curse*.—Part. pass. אָרוּר, f. אֲרוּרָה, pl. אֲרוּרִים &c. Shebu 36a; a. fr.—*Y. Sot. II, 18a top מַי יכול מראה מים ת״ל ארד (read אָרַר) you might infer from the word *mê* (Num. V, 18) that it must have the color of water, therefore the root *arar* is used in connection therewith (i. e. water in which the curse written with ink has been washed off and is recognizable in the mixture); אי ארד וכ׳ (read ארר) from *arar* again you might infer that the drink must have the color of ink, therefore we read *mê*, which means the color of water *and* the color of ink (a colored thin fluid); cmp. Bab. Sot. 16b (where the same argument is used with reference to blood).—Part. pass. f. אֲרוּרָה cacophem. for *idol*. Ab. Zar. 51a לא׳ זו מיבעיא Ms. M. (ed. לע״ז) so much the more for that cursed (idol).

Pi. אֵירַר, אֲרַר *to curse*. Gen. R. s. 36, end מְאָרֵר. Cant. R. to IV, 11 שאֵירָהּ וכ׳ which Joshuah had cursed. Pesik. R. s. 26 שאֵירְרוּ; a. fr.

Nif. a. *Nithpa.* נֵאָרַר, נִתְאָרֵר *to be cursed*. Num. R. s. 14 לא נֶאֱרְרוּ וכ׳ they were not cursed before seventy verses were completed (Gen. I, 1 to III, 14; Esth. III, 1 to VII, 10). Y. Sot. IX, 24b bot.; Tosef. ib. XV, 2 נִתְאָרְרוּ.

אֲרַר ch. same. Targ. II Kings IX, 34 אֲרוּרְתָא the cursed.—אֲרוּרַיָּיא m. pl. *Arurs*, the Bible chapters containing the word *arur* (Lev. XXVI, 14—46; Deut. XXVIII, 15—69); [Hebr. תוכחות or קללות]. Y. Meg. III, 74b bot.—Meg. 31b בא׳ מגמגם.... קא read the *arurs* in an undertone. Koh. R. to VIII, 3.

אֲרִירָן, אֲרָרָן m. (v. אָרַר) *dagger*. Snh. 30b; 41a אָרָ׳ Ar. (ed. a. Ms. אֲרִי׳). [Oth. opin. *club*. Var. אירדן.]

***אָרַשׁ** (b. h.; Ps. XXI, 3; √ארש, cmp. חרש a. ארס) *to weave, arrange*, trnsf. *to plan*. Gen. R. s. 9 קודם עד שלא יֶאֱרַשׁ וכ׳ before yet my tongue prepares a word. [In later liturgic poëtry ארש is used in the sense of *meditation, devotion*.]

אַרְתּוֹסְיָה pr. n. pl. (Ὀρθωσίας I Macc. XV, 37) *Orthosia*, a Phœnician seaport, South of the river Eleutheros. Gen. R. s. 37 (translat. of *has-sini* Gen. X. 17; Targ. O. ib. אַנְטוֹסָאֵי, Y. I אַנְטוֹסָאֵי, II כַּפְּרוּסָאֵי).

אַרְתּוֹקוֹפִיוֹן, read אַרְטוֹקוֹפְּרִיוֹן m. (ἀρτοκόπιον) *bakery*, v. אַרְטַקְפָּא.

אַרְתָּכָא, אַרְתִּיכָא m. (רתך) *chariot, vehicle*. Targ. II Chr. X, 18; a. e.—*Pl.* אַרְתִּיכִין, אַרְתִּכִין. Targ. Y. I, Ex. XV, 4 (Y. II רתיכ׳).

אֶשׁ c. (b. h.; אשש 1) 1) *fire*. Sabb. 11a; a. e. כא׳ לנעורת as destructive as fire to the flax. Sot. 48b כא׳ בנעורת like fire among flax, i. e. inflaming the senses. Gen. R. s. 39 מבול של א׳ (v. מַבּוּל) destruction by fire.—Num. R. s. 2 end א׳ חדיוטית fire from outside of the sanctuary; a. fr. —*Pl.* אֲשׁוֹת. Yoma 21b; a. fr.—2) *fever*. א׳ של עצמות Gitt. 70a.

אִי׳, אִישָׁתָא, אֶשָׁתָא, אִישָׁא, אֶשָׁא f. ch. same. 1) *fire*. Targ. Gen. XV, 17; a. fr.—B. Mets. 85b בעורין דאשא *torches*. Men. 53a אישא וכ׳ may fire consume him. —2) *fever*. Targ. Y. Gen. XXI, 15.—Yoma 29a אישתא וכ׳ the fever in winter time. Sabb. 66b sq. א׳ תלתא *tertian;* א׳ בת יומא *quotidian*. א׳ צמירתא *inflammatory fever*, Yeb. 71b דזנתיה אי׳ fever fed its vital energies. Snh. 108b.

אֶשָּׁא, v. אוּשָּׁא.

אַשָּׁא *old*, v. אָסָא.

***אַשַּׁב**=חֲשַׁב. Part. Ithp. מֵאשַׁב *respected*, v. חֲשַׁב Ithpa.

אִישְׁבּוֹרָן, אֶשְׁבּוֹרָן m. (שבר; cmp. מְקוָה) *collection of water, pond; cavity for reception of water*, opp. מַדְרוֹן slope. Pes. 42a מקום א׳ place where water poured out would remain stagnant. Ab. Zar. 72a; Ohol. III, 3, opp. קטפרס. Toh. VIII, 9; a. e.

אשברוע, read אֶשְׁפְּרוּעַ.

אַשְׁגָּרָת, חַשְׁגָּרָת f. (שגר) *current phraseology* (v. שָׁגוּר part. pass. of שָׁגַר)—אַשְׁגָּרַת לשון (ה׳) current phrase not meant exactly (arising from one's being accustomed to use a certain word in association with others). Y. Meg. II, 73b bot.; Y. Ber. II, 4d.

אֲשִׁיד, אֲשַׁד, אַשֵּׁד (√שד, v. שדי; v. H. Dict. s. v. אֶשֶׁד) *to pour out, to shed* (blood), *to deposit* (ashes). Targ. Lev. XVII, 4; a. fr.—Sabb. 156a אָשֵׁיד דמא a shedder of blood.—Part. pass. אֲשִׁיד *shed, spilt*. Targ. Mic. I, 4; III, 10; a. e.

אִשְׁתַּדְוֻתָא, v. אַשְׁתַּדְוֻתָא.

אַשְׁדָּתָא f. pl. (יָדוֹת=h. יָדוֹת) *lateral supports, arms*. Targ. I Kings X, 19.

אִשָּׁה f. (b. h.; v. איש, אנש), const. אֶשֶׁת, *woman, wife*. Pes. VIII, 1. Ab. Zar. 25b א׳ כלי זיינה עליה woman carries her weapon with her, is protected against murder by gentiles (who would rather assault her innocence). Ib. א׳ חשובה a woman of high rank (influential). Ib. אִשְׁתּוֹ משמרתו his

wife's presence guards him from wrong-doing; a. fr.—*Pl.* נָשִׁים (נָשׁוֹת) q. v.

אִשֶּׁה *burnt-offering*, v. אִישֶׁה.

אַשָּׁה, אֲשׁוֹה, אֲשִׁיָּא (**אַשְׁיָא**) f. (שׁוי, cmp. אֲשִׁיָּתָא a. אֲשִׁיתָא) *skein, reel, clue*, esp. *staff around which the wool is put, spool.* Kel. XXI, 1 the wool which is on the distaff ובאי Ar. (ed. באי corr. acc.) or on the spool. Tosef. Kel. B. Bath. I, 6 צמר שעל גבי האשׁוה ed. Zuck. (Var. אשה, cler. err.).

אשׁון, v. אֲשׁוֹן.

אֲשׁוּחֵי m. pl. (Syr. *ashuḥa* P. Sm. 406, שׁוח) prop. *the bending, a genus of weak (female) cedar*, disting. fr. אֹרֶז male cedar. Sabb. 157a (Ms. M. שׁיחי). [Opin. in Ar. *cypresses.*]

אֲשׁוָיָא, v. אֲשׁוָה.

אֲשׁוּן *essence*, v. אִישׁוֹן.

אָשׁוּן, אֲשׁוּנָא *hard*, v. אָשַׁן.

אֲשׁוּנָא m. (b. h. אֲשׁוּן; v. אשׁן, עשׁן) *dense vapor, steam; vapor-room in the bath* (sudatio). Y. Ned. IV, 38d top he who bathes in the small caldarium (v. Sm. Ant. s. v. Baths) נסב אי takes away vapor (and does not benefit his fellow-bather by his presence). Y. Shebi. VIII, 38a top אעללידה לי לא׳ take it up for me to the vapor-room. Gen. R. s. 33.

אַשׁוּר, interj., with הויא (שׁור) *go on, make haste, quick!* Gitt. 34a אי חבו לה הויא make haste, give her the letter of divorce; quick! Sabb. 119a אי הויא אי הויא. Ber. 57b אי צדיקי Ar. (ed. רהוטו) run, ye pious ones.

אַשּׁוּר pr. n. (b. h.) *Ashur, Assyria, Assyrian nation.* Gen. R. s. 37; a. fr.—Yoma 10a; Keth. 10b אי זה סילק (סלוקא) Ashur means (the later) Seleucia (ad Tigrim). Snh. 106a (referring to the Parthian kingdom). [Yalk. Ezek. 376, v. אַשֶּׁל 3).]

אַשּׁוּרִי m., **אַשּׁוּרִית** f. *Assyrian*, esp. *the modern form of Hebrew type* (square), supposed to have been brought along by the returning Babylonian captives, and made to supersede the older Hebrew (Syriac or Samaritan, עברי) characters. Y. Meg. I, 71b אי יש לו כתב וכ׳ the Assyrian (trans-Euphratic, Chaldaic) language had a (developed) type of writing, but no tongue (cultivated grammar) &c. [See the whole discussion, ibid.] Cmp. Snh. 21b. Meg. 8b. Esth. R. to I, 22; a. e.—Meg. I, 8; Y. Sot. VII, beg. 21b אשורית *the Hebrew language* in its modern type.

אֲשׁוּת Ar., אֲשִׁישׁוּת ed. f. (b. h. אֲשֶׁת Ps. LVIII, 9; אוש or אשׁשׁ, v. אשׁשׁ 2) [*groping*, cmp. גוּשׁ, גשׁשׁ,] *mole.* Gen. R. s. 51 (alluding to *esheth* Ps. l. c.) כאי זו וכ׳ like that mole which sees not the light. Kel. XXI, 3 מצודת האי the bow for shooting moles (v. Maim. a. l.). M. Kat. I, 4; cmp. ib. 6b.—Y. ib. 80c, explained חולדה.

אֲשׁוּתָא ch. same. Targ. O. Lev. XI, 30. Targ. Ps. LVIII, 9.

אֲשׁוָתָא, const. אֲשׁוָת f. pl. (שׁוי) 1) *meshes*, trnsf. *tricks.* Targ. Is. XXV, 11 (h. text אֲרִבּוֹת).—2) v. אֲשִׁיתָא.

***אַשְׁזוֹן** m. (שׁזא, cmp. שׁדא a. אשׁד) *winnowing.* Targ. Y. I, Gen. XXXV, 16 there was yet סוגעי אי עלאתא וכ׳ (comment. to Targ. Y. a. l. reads אשׁוון) much winnowing of the produces of the land &c. (h. text כברת, cmp. Gen. R. s. 82, a. Pesik. R. s. 3, explaining Gen. l. c.). [Targ. Y. II כרוב וכ׳; Targ. Y. Gen. XLVIII, 7 בעוד סוגעי ארעא וכ׳.]

אַשְׁחוּר pr. n. m. (b. h.) *Ashḥur.* Sot. 12a (I Chr. IV, 5).

אשׁמטיון, v. אִרְסְטַטְרוֹן.

אַשִּׁי pr. n. m. *Ashshē*, 1) R. A. bar Sinai, president of the academy of Sura (beginning of the fifth century), generally accepted as the redactor of the Gemara (v. גְּמָרָא). Gitt. 59a. B. Mets. 86a; a. fr.—2) Other Amoraim by that name. Sabb. 75b; a. fr. [Y. Ber. I, 3a top אשׁיא.]

אַשְׁיָן, אַשְׁיָאן, אַשְׁיָן pr. n. m. *Ashyan*, name of several Amoraim. Y. Ter. I, 41a. Ber. 14a.—Y. Ab. Zar. III, beg., 42b A. Nagra (the carpenter).—Y. Yeb. XI, 12a bot. Y. Meg. I, 71c bot.—V. רַאסָן.

אַשִּׁיבְתָּא a word made up as a disguise of שְׁבוּעָתָא, *oath* (cmp. שִׁיבְעָא=שְׁבַע). Ned. 10b; cmp. אַשְׁקוּפָא.

אָשִׁיד, אֲשִׁיד, v. אֲשַׁד.

אַשִּׁיוֹת f. pl. Snh. 108b Ar., v. עֲשָׁשִׁית.

אַשִּׁימָא, אֲשִׁימָא (b. h.) pr. n. m. *Ashima*, idol of the *Ḥamatheans.* Y. Ab. Zar. III, 42d top (ref. to II Kings XVII. 30) אימרא וכ׳ A. is represented as a lamb, as you read *el hāāsham* (Lev. V, 16); Snh. 63b called 'bald buck' (goat).

אָשִׁין, v. אָשַׁן.

אשׁינא, Snh. 96b, אי דטורא, v. שִׁינָא.

אֲשִׁירָא, pl. אֲשִׁירִין, אֲשִׁירַיָּא, v. אֲשִׁירְתָּא.

אֲשֵׁרָה, אֲשֵׁירָה f. (b. h.) *Asherah, tree* (grove) *devoted to idolatry* (v. Mov. Phœn. p. 567; Sm. Bibl. Dict. s. v.). Ab. Zar. III, 5; 7. Succ. 31b דמשׁה אי an Asherah to which the Mosaic law refers (remnant of anti-Mosaic idolatry). Pes. 27a; a. fr. *Pl.* אֲשֵׁרוֹת, אֲשֵׁירוֹת. Ab. Zar. III, 7; a. fr.—אֲשֵׁרִים. Pirke d'R. El. ch. XXVI.

אֲשֵׁירְתָּא, אֲשִׁירְתָּא ch. same. Targ. O. Deut. XVI, 21; a. fr.—*Pl.* אֲשֵׁירִין, אֲשֵׁירַיָּא, אֲשֵׁירָתָא. Targ. II Kings XXIII, 14; XVII, 10. Targ. Is. XVII, 8; a. e.

אֲשִׁישָׁא m. (cmp. next w.) *jug.* Sabb. 141a לא ... דא׳ Ms. M. a. Ar. (ed. שׁישׁא) you must not squeeze a cotton stopper into the mouth of a jug (on the Sabbath). B. Bath. 144a דמשׁחא אי ed. (Ms. M. אֲשָׁשָׁא, Ms. H. שׁישׁא) a jug of oil. [Pes. 36b אֲשִׁישָׁה (q. v.), according to Samuel, identic with our w.=גרבא דחמרא.]

אֲשִׁישָׁה f. (b. h., אשש) *anything made compact and substantial by pressing*, whence 1) *cake, pan-cake* (in Bible *pressed raisin-cake*). Pes. 36ᵇ excluding from 'bread of misery', חלוט וא׳ pudding and pan-cake. [Talmudic etymology, ibid., '*one sixth of an epha* of flour made into a cake'.] Y. ib. II, 29ᵇ bot.—Bab. ib. l. c. Samuel says א׳ גרבא וכ׳ *ăshishah* (II Sam. VI, 19) means a jug of wine (v. preced.).—*Pl.* אֲשִׁישׁוֹת (b. h.). Hull. 124ᵇ אני היום סמכוני בא׳ to me to-day the Bibl. words apply, 'Support me with cakes' (Cant. II, 5); Bets. 21ᵃ.—2) pl. אֲשִׁישִׁין *cakes made of boiled lentils impregnated with honey*. Ned. VI, 10; cmp. Y. ib. 40ᵃ bot.

אֲשִׁישִׁין ch. pl. as preced. 1). Targ. Y. Ex. XVI, 31 (h. צַפִּיחִית).

אֲשִׁישִׁין, אֲשִׁישִׁים, v. אֲשִׁישָׁה 2).

אֲשִׁית or **אֲשׁוֹת**, pl. אֲשִׁירוֹת, v. עֲשָׁשִׁית.

אשית, v. אֲשִׁיתָא.

אֲשִׁיתָא or **אֲשִׁיתָא, אוּשִׁיתָא** f. (=h. אֲשֵׁרָה Jer. L, 15, K'thib אשוירה; שׁוּר, cmp. שׁית) [*meshes, layers*, v. אַשְׁוָתָא a. אוּרְבָּא,] *frame-wall*. B. Bath. 7ᵃ. Ib. 59ᵃ תירתרע אשיתאי my framework will be shaken (by the hammering). Ber. 56ᵃ א׳ דנפל (read דנפלא; Ms. M. דשא ברייתא) that my wall fell in.—*Pl.* אֲשִׁיתָא, אוּשִׁיתָא, אוּשְׁיָתָא, אוּשְׁיָרְתָא, also אַשְׁוָתָא, אוּשְׁוָתָא. Targ. Ps. XI, 3 (h. text שתות); a. fr.—Ber. 28ᵃ אשיתא וכ׳ the walls of his house. B. Kam. 20ᵇ.—[Not to be confounded with אוּשָׁא *foundation*.] V. אַשְׁוָתָא, אַשְׁוָה.

אֲשִׁיתָא=אִישְׁתָּא *six*.—*Pl.* אֲשִׁיתִין *sixty*. Y. Taan. IV, 68ᵈ bot. אֲשִׁיתְסַר, אֲשִׁיתְסַר sixteen. Y. Sot. V, 20ᵇ bot. אשית תיסר corr. acc.

אֲשָׁךְ m. (b. h.; denom. of אִישׁ) *testicle*. *Pl.* אֲשָׁכִים. Bekh. VII, 5 (44ᵇ). Tosef. ib. V, 4.—Denom. מְאוּשְׁכָּן *one having large testicles*. Bekh. l. c. (Gem. ed. מאושבן, v. שׁשבז).

אַשְׁכְּבָתָא I f. (שׁכב) *lying down, death*. Keth. 103ᵇ.

אַשְׁכְּבָתָא II f. (preced.) *butcher's shop*. סכינא דא׳ *butcher's dissecting knife* [Tosaf. *slaughtering knife*]. B. Mets. 116ᵃ; Sabb. 123ᵇ.

אֶשְׁכּוֹל, אֶשְׁכֹּל m. (b. h. cmp. סגל) *bunch, cluster* (of grapes). Y. Naz. II, beg. 51ᵈ תורה קראת לא׳ וכ׳ the Bible calls the (berry in the) cluster *must* (*tirosh*, ref. to Is. LXV, 8) while people (at present) call the dried berry must (i. e. in common parlance abstinence from 'berry' means from grape-juice, must &c.).—אשכול של בצרים *the ovary* (of birds). Tosef. Zab. V, 9; Bets. 7ᵃ.—Midd. III, 8 א׳ של זהב a gold imitation of a cluster of grapes.—2) Trnsf. *a distinguished scholar* (opp. עֲלֵין *leaves=the ignorant*); v. infra. Cant. R. to I, 14, a. e. (play on the word) אִישׁ שהכל בו a man in whom all is contained, i. e. universality of knowledge.—*Pl.* אֶשְׁכּוֹלוֹת, אֶשְׁכְּלוֹת. Hull. 92ᵃ א׳ שבח וכ׳ the grapes thereon (on the nation), that means the scholars; cmp. Lev. R. s. 36.—Esp. *the scholars of the early Maccabean period*. Sot. IX, 9 (47ᵃ); Tem. 15ᵇ. Y. Sot. IX, 24ᵃ top, v. זוּגוֹת; Tosef. B. Kam. VIII, 13 אישכלות. Ch. אֶחְכְּלָא.

אַשְׁכִּי, v. אוּשְׁכִּי.

אֶשְׁכֹּל, v. אֶשְׁפּוֹל.

אַשְׁכָּף Ar., אוּשְׁכָּף ed., m. (v. אושכפא) [the saddler,] *a genus of edible locusts*. Hull. 65ᵇ לחבריא הא׳ to imply the *ashkaf* (among the סלעם).

אשכפא, Keth. 77ᵇ גירדי דא׳ Ar. ed., read אַשְׁפָּא as in Ar. ed. Koh. s. v. גרד, v. note ibid.

אֶשְׁכָּרָא m. (prob. a denom. of כַּר) *a wagon, wagon-load;* [b. h. אֶשְׁכָּר *gift, tribute;* cmp. Is. XVI, 1]. *Pl.* אֶשְׁכְּרִין. Targ. Is. V, 10 (h. text צמד). Targ. II Esth. I, 3 א׳ ומרגליין (read דמ׳) loads (gifts) of &c. (after Ps. LXXII, 10).

אֶשְׁכְּרוֹעַ m. (v. P. Sm. 408) *box-tree* or *ebony tree* [prob. a denom. of חשך=אשך, cmp. גּוּשְׁקָרָא]. Neg. II, 1 כא׳ לא שחורים וכ׳ like the *eshk'roa*, neither black nor white but of an intermediate color. B. Bath 89ᵇ אשב׳ ed. (corr. acc., v. Rabb. D. S. a. l. note 30). Yoma III, 9 (8) גורלות של א׳ ballot tablets of box-wood (cmp. Sm. Ant. s. v. Buxum); expl. Y. ib. 41ᵃ top פוקס׳=פסקינין (πύξινον).

אֶשְׁכְּרוּעָא ch. same. *Pl.* אֶשְׁכְּרִעִין. Targ. Is. XLI, 19 (h. text תאשור); LX, 13. Targ. Ezek. XXVII, 6 (h. text בת־אשורים!).

אֶשְׁכַּרְתִּי f. (prob. fr. its color, v. preced.) *mole* (?). Hull. 63ᵃ Ar. Var. s. v. קרפדאי; v. בָּאוֹת.

אֶשֶׁל m. (b. h.; אשל *to be firmly rooted*, √אש, v. אשׁשׁ; v. Ges. H. Dict. s. v.) 1) *tamarisk*, symbol of strength and eminence.—*Pl.* אֲשָׁלִים, const. אֲשָׁלֵי. Y. B. Mets. I, end, 8ᵃ א׳ דיורין וכ׳ the eminent (old) among the Babylonian scholars are but like the pidgeons (the young) among the Palestinean; cmp. Y. Ned. VI, 40ᵃ bot.—2) *plantation, pleasure-garden, tent*. Sot. 10ᵃ; Gen. R. s. 54 end (ref. to Gen. XXI, 33, v. Targ. a. l.).—*3) pr. n. *Eshel*, a river in Assyria. Snh. 92ᵇ. Yalk. Ezek. 376 אשור).

אֶשְׁלָא, אֶשְׁלָא ch. as preced. 1). Targ. I Sam. XXII, 6.—*Pl.* אֲשָׁלֵי א׳ רבריבי *great men* (v. preced.). Ab. Zar. 7ᵇ תליא באילני ר׳ it hangs on high tamarisks, i. e. originates from great men. Bets. 27ᵃ; B. Bath. 31ᵇ.

אַשְׁלָא m. (שׁלי *to draw up*) *rope, tow; net*. Targ. Job XVIII, 10; a. e. Gitt. 69ᵃ א׳ דפוריא עתיקא a rope of an old litter. Keth. 85ᵃ ממתח לה באילני he pulled it with a rope. B. Kam. 116ᵇ חד א׳ one rope's length away from the shore.—*Pl.* אַשְׁלֵי, אַשְׁלָיָא. Targ. Job XXXVIII, 31. Targ. Y. Gen. X, 26; a. e. [Targ. I Chr. I, 20 אוּשְׁלָיָא.]—B. Kam. l. c.—Succ. 16ᵃ משרא א׳ to twist ropes for a couch. B. Mets. 107ᵇ; v. מְתַח.—Bekh. 8ᵇ אייתו א׳ וכ׳ bring ye ropes and measure. Keth. 67ᵃ, v. קמחוניא.

אַשְׁלַג m. (שלג) *a kind of alkali*, or *mineral used as a soap*. Nidd. IX, 6; Sabb. IX, 5; Snh. 49b קמוניא ואי Ms. M. a. oth. (ed. אשלך).

שַׁלְגָּא, אַשְׁלְגָּא ch. same. Nidd. 62a (explaining the *ashleg* of the Mishnah) אי שמיה וכו׳ (Ar. שלגא) its name is *ashl'ga*, and it is found in the holes in which pearls sit, and is scraped out with an iron nail; Sabb. 90a שלגא Ar. (Ms. M. שולגא, ed. שונאנא). V. אִצְרוֹת רוּחַ.

אַשְׁלִימוּ=אַשְׁלְמוּ.

אשלך, v. אַשְׁלַג.

אַשְׁלְמוּתָא, אַשְׁלְמוּ (אַשְׁלַמְוָתָא, pl. אַשְׁלַמְוָתָא) f. (שלם=h. מְלֵאִים) *(finishing)* 1) *fitting, setting*. Targ. Ex. XXV, 7; XXVIII, 17; a. e.—2) *initiation*. Targ. Y. Lev. VIII, 28. Ib. 33; 34; a. e. Cmp. תַּרְנוּךְ.

אָשַׁם (b. h.; שמם) 1) *to be waste* (cmp. Ezek. VI, 6; Hos. XIV, 1). Snh. 97a יֵאָשֵׁם (in parall. passages יִשּׁוֹם); v. גַּבְלָן.—2) *to neglect, be guilty*.—Denom.:

אָשָׁם m. (b. h.) *guilt; guilt-offering, asham*, a special kind of offering.—אי תלוי (Lev. V, 18) an *asham* to be offered when you are in doubt as to the commission of a sinful act. Kerith. III, 1; a. fr.; (ib. 17b differ. opin. as to the nature of the doubt). Ib. VI, 3 אָשָׁם חסידים the *asham* offered by the over-scrupulous because they *may* have transgressed.—אי ודאי the *asham* for the undoubted commission of certain offenses, which are: a) אי גזילות for illegal appropriation of private property (after pecuniary reparation; Lev. V, 25); b) אי מעילות for misappropriation of sacred property (Lev. V, 16); c) אי שפחה חרופה for carnal connection with a slave betrothed to another man (Lev. XIX, 21);—d) אי נזיר the offering of a nazarite when interrupting the days of vowed nazaritism by levitical impurity (Num. VI, 12).—Deut. R. s. 1, beg. (alluding to Deut. I, 13 וְאַשְׁמָם כתיב) it is so written that you may read *v'ashmam* (and their guilt); if you listen not to them אשמה תלוי וכו׳ (read אשמם) their guilt shall fall upon your heads (you will be answerable for what offenses they may commit); differ. in Sifré Deut. 13. [Our Bible editions, however, read ואשרמם, *plene*.]—*Pl.* אֲשָׁמוֹת. Kerith. VI, 4. Sifré l. c.; a. fr.

אַשְׁמָא f. (=h. אַשְׁמָה) *guilt*. Targ. Y. Lev. XXII, 16 אַשְׁמַתְחוֹן.

אָשְׁמָא, אֲשָׁמָא (אַשְׁמָא) m. (=h. אָשָׁם) *guilt, guilt-offering*. Targ. O. Lev. V, 15; a. fr—*Pl.* אֲשָׁמִין. Targ. II Chron. XXVIII, 10.

אַשְׁמַי, אַשְׁמַאי m. (v. אָשַׁם 1) *waste* (in mind); *ignorant, neglected;* cmp. בּוֹר. Kidd. 32b זקן אי an uncultured, rough old man. Sifra to Par. III, ch. VII אשמיי (as noun). Cmp. אַשְׁמָה.

אַשְׁמְדַאי, אַשְׁמְדָאי pr. n. m. (Pers. Aêshma, Aêshmadaô, Kohut Jüd. Angel. p. 72; Rapap. Er. Mill. s. v.) *Ashm'day*, chief of demons. Targ. Koh. I, 12.—Pes. 110a. Gitt. 68a. Num. R. s. 11; a. e.

אַשְׁמָה f. (b. h.; אשם) *negligence, guilt*. Shek. VI, 6. —Gen. R. s. 49 זקני אי וכו׳ elders in coarseness (cmp. אַשְׁמַאי) which is (in Chaldaic) elders of shame.—*Pl.* אַשְׁמוֹת, v. אָשָׁם.

אַשְׁמוּרָה, אַשְׁמוֹרֶת f. (b. h. אַשְׁמֹרֶת; שמר) *night-watch, watch, a certain portion* (three or four hours) *of the day, called a watch* (v. Sm. Ant. s. v. *Castra*). Ber. I, 1 סוף תאי וכ׳ the end of the first watch of the night; a. fr.—*Pl.* אַשְׁמוּרוֹת. Y. Ber. I, 2d top ארבע(ה) אי וכ׳ the day is divided into four watches, and so is the night; cmp. Bab. ib. 3a.

אַשְׁמָיָא pr. n. pl. *Ashmaya*, in the district of Tyre. Y. Dem. II, 22d top (corrupt.; for ראש מיא read: דאי); Tosef. Shebi. IV, 9 דשמיא ed. Zuck. (Var. דאי).

אַשְׁמַיי, v. אַשְׁמַאי.

אַשָּׁן (√אש, v. אשש; cmp. אֵרֶתְן, אִירָה, יָשׁ, אִישׁ) *to be substantial, dense, strong, hard*.—Part. (as adj.) אֲשִׁינָא, אֲשָׁרִין Ar. (ed., Ms. M. אֲשׁוּנָא). Ḥull. 136b, opp. רכיך. Ib. 76a. Sabb. 155a חרובין דאשיני וכ׳ Ar. (Ms. M. אשונא, ed. אקושי) carob fruits which are hard .... aftermath which is hard (dry). Cmp. רָשָׁן.

אָשְׁנָא pr. n. pl. *Ashna*, supposed to be near Tyre. Esth. R. to I, 4 (Var. אָשְׁנָה).

אַשָּׁף m. (b. h.; נשף, v. Fl. to Levy Talm. Dict. I, 283b) *enchanter, (astrologer)*.—*Pl.* אַשָּׁפִים. Tanḥ. Mikketz 2 (ref. to Dan. II, 2) לא׳ אלו שדוחק׳ במזל the *Ashshafim*, these are those who press (lay stress) upon the planetary constellation, שכן א׳ לשון דחק for the root *ashaf* means *to press* (ref. to שאף, Amos VIII, 4).

אַשָּׁף ch. same. Dan. II, 10.—*Pl.* אָשְׁפַּיָּא, אָשְׁפִּין. Ib. II, 27; V, 11; IV, 4.

אַשְׁפָּא* m. (אשפא, שפך) *dressed skin*. Keth. 77b גירדא דאי the shavings of a hide when it is smoothed. [Ar. s. v. גרד I ed. אשכפא, ed. Koh. אשפא.]

אִישְׁפָּה, אַשְׁפָּה f. (b. h. אַשְׁפָּה; שפה, שפת, *to heap up*, cmp. Is. XIII, 2, Ps. XXII, 16) *pile, dunghill*. Y. Keth. I, 25d bot. אי׳. Ḥull. 12a; a. fr.—שער האי (b. h. ש׳ השפת, ש׳ האשפת) *Hill Gate*, name of a Jerusalem gate. Sabb. 15a; a. fr.—*Pl.* אַשְׁפּוֹת. Ex. R. s. 10 ארבע אי׳ four heaps (of dead frogs,=b. h. חמרים); a. fr.—Euphem. מערה לאי׳ *using means to prevent conception* (applied to both man a. woman). Keth. VII, 5. (Ib. 72a, acc. to Boraitha, literally, 'to draw water and pour it out on the dunghill'—as a foolish act). Gen. R. s. 85, ref. to Gen. XXXVIII, 7.—[Homiletic interpretation of בני אשפתו, Lam. III, 13, 'the sons of those laid low' (conquered); Lam. R. a. l., Esth. R. to I, 1b, v. אוּפִּירְפָּא.]

אַשְׁפּוֹרֵי Ab. Zar. 20b, אַשְׁפָּרָא.

אַשְׁפָּלָה f. (=h. מַשְׁפֵּלָה q. v.) *basket*, as a measure, cmp. טְעוּנָא. Y. Dem. II, 22[d] top.—*Pl.* אַשְׁפָּלָתָה. Ibid. (ed. אפשלתה, corr. acc.).

אִשְׁפָּר m. (b. h.; שפר, cmp. שׁוּפְרָא) *a goodly piece* (cmp. דֶּשְׁנָא), *a certain quantity of meat, eshpar*. Pes. 36[b] א׳ אחד וכ׳ an eshpar is one sixth of a bullock (as if composed of שש and פר; cmp. אֶסְפָּר).

אַשְׁפָּרָא m. (שפר) *the scourer of dresses*. *Pl.* אַשְׁפָּרֵי. Ab. Zar. 20[b] (Ms. M. אשפירי, ed. אִשְׁפּוֹרֵי).

אִישְׁפַּת, אַשְׁפַּת f. (b. h. אַשְׁפָּה, v. אַשְׁפָּה) *heap, pile, dunghill*. *Pl.* אִישְׁפָּתוֹת, אַשְׁפָּתוֹת. Shebi. III, 2.—Sot. 42[b] אי׳ אי׳ של וכ׳ piles of slain.

אַשְׁקוּקָה (אשקיקה) *ashkukah*, a fictitious word as a disguise of שְׁבוּעָה, *oath, I swear* (cmp. אֶרְפּוּפֵי, אַלְיקִי). Ned. 10[b] א׳ לא אמר כלום if one says *ashkukah*, he has said nothing (his vow is not binding); v. שְׁקוּקָה.

אַשְׁקְלוֹן pr. n. pl. (b. h.) *Ashkelon*, a Philistian town. Y. Shebi. VI, 36[c]; Sifré Deut. 51, v. גִּרְנָתָא; a. e.—Deriv. אַשְׁקְלוֹנִי m. *Ashkelonian*. Y. Peah I, 15[c] top.—*Pl.* אַשְׁקְלוֹנִים נִרִּין . . . . Kel. XIII, 7 Ashk. levers; a. e.

אַשְׁקְלָתָא f. (שקל) *transaction, sale*. B. Bath. 48[b] signed as one of the witnesses אמודעא ואא׳ both on the owner's protest against the forced sale and on the deed of sale.

אִישׁ׳, אוּשׁ׳, אַשְׁקָא, אִשְׁקָא m. (v. שְׁקָקָא) *open place, street*. Targ. II Esth. VI, 9; a. e.—Y. Taan. III, 66[c] bot.—*Pl.* אִשְׁקְקֵי &c. Targ. Esth. IX, 14 א׳ מלכא the royal markets. Targ. Y. I Deut. XXIX, 16; a. e.

אֲשֶׁר (b. h. √אש, cmp. next w.; v. Ges. H. Dict. s. v., as to opinions on etymol.) [*being,*] *who, which*. Ber. 11[b] א׳ בחר וכ׳ who hast chosen us; a. v. fr. (in prayer formulas).—In Talm. mostly prefix-שֶׁ.

אָשַׁר (b. h., √אש, v. אשש) *to exist, be strong, happy;* v. רָשַׁר.

Pi. אִשֵּׁר, אֵישַׁר (b. h.) 1) *to exalt, praise, declare happy*. Pesik. R. s. 45 התחיל מְאַשְּׁרָם he commenced by declaring them happy; v. אַשְׁרֵי.—2) *to substantiate; to verify, attest to*. Num. R. s. 14 לְאַשֵּׁר את הדין to give strength to the legal decision Y. Gitt. IX, 50[c] bot. אֵישַׁרְנוּהוּ (אישרנוהו) we have verified it in the presence of &c.—Part. pass. מְאוּשָּׁר 1) *firm, strong*. Gen. R. s. 15, beg. the bux-tree is called תְּאַשּׁוּר because it is א׳ וכ׳ the strongest of all (cmp. אֵשֶׁל). Y. Succ. III, 54[a] top; Y. Meg. I, 72[a] top א׳ שבכלן וכ׳ the strongest (expression) of all, is Hallelujah.—2) *substantial, good, rich*. Gen. R. s. 90, end (ref. to את כל אֲשֶׁר Gen. XLI, 56) המאושרין שבהם the best stores of all. Ib. s. 28.—Snh. 22[a] is called Ashurith שמאושרת בכתב because its characters are substantial (Ar. שמאושר); Y. Meg. I, 71[b] bot.; Y. Sot. VII, 21[c] top.

Hithpa. הִתְאַשֵּׁר *to be set up, be erected*. Sifra K'dosh. beg. (play on אֲשֵׁרִים) על שם שהם מִתְאַשְּׁרִים מאחרים because they are put up by others.

אֲשַׁר ch. same. [*Ithpe.* אִיתְאַשַּׁר *to be strengthened*. Targ. Y. Deut. X, 2 וְיִתְאַשַּׁר, prob. to be read וְיִתְיַשַּׁר, v. יישר.]

Pa. אַשֵּׁר 1) *to make strong*. Keth. 10[b]; Gitt. 70[a] (dates) מְאַשְּׁרָן give strength.—2) *to confirm, verify;* also *to credit*, (*consider true*). Keth. 21[a] אַשְׁרִנּוּהִי וכ׳ we verified it &c., v. preced.—Gitt. 30[b] (prov.) חברך מית א׳ וכ׳ if you are told, 'your friend is dead', believe it; 'your friend has grown rich' לא תְאַשֵּׁר don't trust.

אֶשֶׁר m. (b. h.), only in plur. constr. אַשְׁרֵי the *happiness of!, happy is he, are they* &c. Pes. 117[a]; a. fr.—Midr. Till. to Ps. LXXXIV אַשְׁרַאי happy am I.—Yoma VIII, 9 אַשְׁרֵיכֶם happy are ye. Ib. 87[a] אַשְׁרֵיהֶם לצדיקים happy are the righteous; a. fr.

אַשָּׁרָא, v. אַשְׁרְתָּא.

אַשְׁרַאי m. pl. (v. אֲשַׁר Pa.) *sale on trust, debts for goods sold*. Pes. 113[a] כל א׳ וכ׳ in all sales on trust it is doubtful, whether it (the money) will be forthcoming or not, and if it is, it is bad money, (partial payment, bad coins &c).—B. Mets. 63[b] אית לידה א׳ וכ׳ he has debts to collect. B. Bath. 22[a] אית לן א׳ וכ׳ we have outstanding debts to collect (and we must stay until we have collected them).

אַשְׁרַאי, v. אֶשֶׁר.

אַשָּׁרָה, f. *legal attestation*. Y. Gitt. IX, 50[c] bot. אַשַּׁרַת הדיינין; v. אַשַּׁרְתָּא.

אֲשֵׁירָה, v. אֲשֵׁרָה.

אַשֵּׁרֵי, v. אֲשֵׁר.

אַשְׁרָיוּתָא f. (שרי) *causing to dwell, dwelling*. Targ. Is. LXVI, 1; a. e.

אַשְׁרָנָא m. (אשר; cmp. אֶשָּׁא) *wall*. Ezra V, 3.

אַשַּׁרְתָּא f. (אֲשַׁר) *strength! health!*, a greeting extended to laboring men; cmp. אִישַׁר. Gitt. 62[a].

אַשָּׁרָא, אַשַּׁרְתָּא f. (אשר) 1) *legal attestation*. Keth. 21[b], a. e. א׳ דדיינין the attestation by judges (h. אַשָּׁרַת הדיינין, v. אַשָּׁרָה). B. Bath. 163[a] בין עדים לא׳ (Ar. a. Ms. אשרא) the space between the signature of the witnesses and the legal attestation.—2) (cmp. אַשְׁרַאי) *outstanding debts for goods sold*. Gitt. 14[a] R. S. had א׳ דסרבלי וכ׳ money outstanding in Maḥuza for garments sold.

אֲשַׁשׁ (b. h. r.) 1) (√אש) *to glitter, be polished;* v. אֶשׁ a. next ws.—2) (sec. r. of אוּשׁ) *to be thick, substantial; to be pressed, dark*, v. אשר, אשל, אשות, אשונא, אשן &c.

Pi. אִישֵּׁשׁ *to make firm, found*. Part. pass. מְאוּשָּׁשׁ. Pesik. Baḥod. p. 101[b]; Cant. R. to II, 5 (play on ăshishoth, Cant. l. c.) הלכות המאושׁשׁות well-founded decisions. V. אוּשׁ, אוּשָּׁא.

אֶשֶׁשׁ m. (preced. 1) *a crystal* or *ball reflecting the light, reflector* (v. next w.). Y. R. Hash. II, 58[a] bot. if the reflection

of the moon has been seen בא׳ ובמים in a reflecting glass or in water.

אֶשְׁשִׁירְתָּא ch. same; v. עֶשְׁשִׁירְתָּא. Num. R. s. 12 שאשירתא דקנדילא (read אש׳). Yalk. Ex. 186 אשתא; (Tanḥ. Vaëra 14; Ex. R. s. 12 עששׁ׳).

אשת Y. Ab. Zar. II, 41[d] bot. א׳ קנים, v. תִּישָׁה.

אֶשָּׁתָא f. *fire*, v. אֶשָּׁא.—[Yalk. Ex. 186, v. אֶשְׁשִׁירְתָּא.]

אִשְׁתָּא *six*, v. אִישְׁתָּא.

אִשְׁתָּאָה m. *the sixth*. Targ. I Chr. XII, 11.

אִישְׁתָּא׳, אִשְׁתָּדָא (contr. of שַׁתָּא דָּא, with א׳ pref.) *this year*. Y. Maas. Sh. IV, 55[b].

אִשְׁתְּדוּר, אֶשְׁתַּדּוּר m. (שְׁדַר II) *resistance, rebellion*. Ezra IV, 15; 19.—Targ. Lam. I, 1 תובאה א׳ (read תובא דא׳).

***אִשְׁתְּדִיוּתָא** f. (שדי) *being cast about, shaking*. Targ. Is. VII, 2 (Ar. אשדוות).

אשתוא Ithpe. of שׁוי.

***אִשְׁתּוֹמָא** m. (שׁמם, v. next w.) *confusion, nonsense*. Ḥull. 84[b] א׳ קאמר וכ׳ he talks nonsense, let his interpreter (אָמוֹרָא) be taken away from him (v. Rashi a. l. for diff. version, a. conception of אמורא).

אִישְׁתּוֹמֵם, אִישְׁתּוֹמֵם (Ithpe. of שׁמם; cmp. Dan. IV, 16) *he was confounded, stood aghast*. Ḥull. 21[a]; Sabb. 47[a].

אשתונית Yalk. Lev. 568 זרז׳ תאשקלונית, read זרז׳ תאשתונית.

עַשְׁתּוֹר, אַשְׁתּוֹר pr. n. m. *Ashtor*. Y. Bicc. I, 64[a] top; a. e.

אִשְׁתַּטִּית, אִשְׁתַּטִּית v. אִישְׁ׳.

***אִשְׁתִּיוָמָא** m. (שׁום) *mark, distinction*. Ab. Zar. 41[a] מעיקרא סבור א׳ וכ׳ Ar. (ed. אישתיירמא) at first it was thought the ring in the hand of a statue was a mere distinction (not typical of any religious idea), but afterwards it was found out that (it represents the idea that) he (the bearer of it) seals himself for death as a vicarious sacrifice for the whole world.

אשתי, v. שתי.

אשתין, v. שְׁתַן.

אִשְׁתִּיתָא pr. n. m. *Ishtitha*. Erub. 52[a] Ar. (ed. אישתא, Var. אישתי׳, Ms. אישתי׳; v. Rabb. D. S. a. l.)

אִשְׁתַּלְחָיוּתָא f., constr. אִשְׁתַּלְחִיוּת (שלחי) *fainting*. Targ. Ps. CXLII, 4.

אִשְׁתְּמוֹדַע I (v. next w.) 1) *to satisfy one's self from the evidence of friends, to have one identified*. Yeb. 39[b] אשתמודעינהו Ar. (ed. אישתמודעינהו) we satisfied ourselves about him that he is the brother &c.—2) *to recognise*. Targ. Gen. XLII, 7; 8; a. fr.—3) *to be recognized, known*. Targ. Y. Ex. XXI, 36; a. fr.—4) *to introduce one's self, to befriend*. Targ. Ruth II, 19; a. e.

אִשְׁתְּמוֹדַע II m. (Ishtaf. of the form מוֹדַע) *one who proved himself a friend, acquaintance*. Targ. Ruth II, 1; III, 2.

אִשְׁתְּמוֹדְעוּתָא f. (v. preced.) 1) *partiality, preferment*. Targ. Is. III, 9 (h. text הַכָּרַת פָּנִים).—2) *that by which one is recognized, distinctive feature*. Targ. Y. Gen. XLIX, 5 (h. text מְכֵרוֹת׳=מַכָּרוֹת׳).

אִשְׁתְּמִימוּתָא, אִשְׁתַּמְמוּתָא f. (שמם) *desolation*. Targ. Zeph. II, 13; a. e.

אִשְׁתַּסַּר (contr. of אשתא עסר, cmp. ארבסר) *sixteen*. Targ. I Chr. IV, 27; a. e.

אִשְׁתָּעוּתָא f. (שׁעי) *narration, tale, speech*. Targ. Y. Gen. IX, 24. Targ. Y. Lev. XVI, 6; a. e.

אִשְׁתַּעְמְמוּ f. (שׁעמם) *devastation*. Targ. II Chron. XXIX, 8.

אִשְׁתַּקַד 1) (contr. of שַׁתָּא קַדְמָאָה) *last year;* cmp. אֶשְׁתָּדָא. Y. Gitt. III, end, 45[b] ישן משל א׳ 'old produces' means last year's crop. Bets. 5[b]; a. fr.—2) (contr. of שַׁעֲתָא קַדְ׳) *previously, ere this*. Targ. Y. Lev. XVI, 21.

אִשְׁתְּרִיוּתָא, אִשְׁתְּדִיוּתָא corr. אִשְׁתְּדִיוּתָא. Targ. Is. VII, 2, ed. Ven.

א״ת ב״ש, א״ת *Athbash*, a method of interchanging the first letter of the Alphabet (א) with the last (ת), the second (ב) with the last but one (ש), the third from the beginning (ג) with the third from the end (ר), &c. Num. R. s. 13.—Ib. s. 18 ששך באת״בש בבל Sheshach (Jer. XXV, 26) represents Babel by the rule of *athbash*.

אִתְּ formative prefix of the Ithpa., Ithpe. and Ithpo., and corresponding nouns; in Talmud mostly אִיתְּ; cmp. אִסְּ a. אִירְסְּ. [For words not to be found here v. sub אִיתְּ, a. vice versa.]

אַתְּ c. (b. h. אַתְּ f.; contr. of אנת) *thou*. Targ. Gen. III, 11; a. fr.—Y. Snh. I, 19[a] top ואת מר חכן and thou sayest so?—[In Talmudic argumentation את אומר (אתה); Chald. את אמר, את מר *thou sayest*, את צווה ליה *thou callest it*, frequently applied to Scripture texts as though addressing an opponent.] Lev. R. s. 10, end ואת אומר אל פתח וכ׳ and yet the Scripture says, 'To the entrance of the Tabernacle'! i. e. how is this possible?—Y. Pes. V, 32[c] את מר והיה לאבק Scripture says 'And it shall turn into dust'.—Y. Kil. VIII, 31[b] top הן דאת אמר לא אמרה למה את אמר, [add the respective bibl. verses after each אמר a. read אמרת for אמרה] there where it reads, 'thou shalt not' &c. (Lev. XIX, 19), the text gives no reason why; therefore it is repeated (Deut. XXII, 9 adding the reason); a. fr.—[דאת אמר contr. דַּתְּ מַר q. v.]—*Pl.* אַתּוּן (תּוּן), (אַתּוּן) m. אַתֵּין f. *ye*. Targ. Ps. CXIV, 6 דאתון Ms. (omitted in ed., and third person). Targ. Is. III, 14. Targ. Ezek.

XIII, 20; a. fr.—Y. Snh. VI, 23[d] top ומה תון בטון (read בעתון) and what is it ye want? Y. Keth. XII, 35[a] אתון אמרתון *ye* said so; a. fr.—Snh. 109[a] דאַתוּ גנבי (v. Rashi a. l., Ms. דגנבי אית בכו, v. Rabb. D. S. a. l. note) that ye are thieves. V. אַנְתּ, אַתְּ.

אָתָא, אָת, אַתְ I c. (=b. h. אוֹת; fr. תאה, or תאו, sec. r. of אהּ or או; as to reject. of radical ו or ה, cmp. אב, אח &c.) *sign, type; letter* (v. אוֹת II). Targ. Ex. XIII, 16; a. fr.—Targ. Is. VII, 11; a. fr.—*Pl.* אָתִין, אָתַיָּא. Targ. Gen. I, 14. Targ. Ps. LXXIV, 4; a. e.—אַתְוָתָא, אַתְוָנָא, אַתְוָתָא, אַתְוָתִין, אַתְוָנוֹן (אָתָן). Targ. Ps. l. c. Targ. O. Num. II, 2 ed. Berl. אַתְּנָן, Var. אָתְנָן, אָתְוָן; Y. אתוון (v. Berl. Targ. O. II, p. 39); a. fr.—Koh. R. to I, 13 ד׳ אתואן five letters of acrostics.—אַתְוֵי (אָתְוָוי). Num. R. s. 13, end א׳ דידין וכ׳ the letters composing the one word (קצרת) are the same as those composing the other (קרשת).

אָת, אַתְ (b. h.; cmp. אִית, יֵת; v. Ges. H. Dict. s. v.; cmp. אוֹת III) [*essence*], a particle of the objective case, but also used as a noun, *the thing* (*which*) (cmp. Koh. IV, 3, v. אוֹת III). Ohol. II, 4 עליו . . . . את ש that upon which . . . . . Zeb. 72[b]; Bets. 3[b] את שדרכו למנות שנינו we read (Orl. III, 7) that which it is customary to count singly, opp. כל שדרכו וכ׳ whatever is sometimes counted singly; a. fr.—Ber. I, 1 קורין את שמע we read the *Sh'ma'*, a. v. fr.—[The fact that את as a particle of the objective case may be dispensed with, and that את (fr. אתת *to join*) may have the meaning of *with*, gave rise to a method of Biblical interpretation by which, wherever את occurs in the Bible, esp. in laws, an amplification by implication is looked for.] Pes. 22[b] את לרבות וכ׳ the word *eth* (Deut. X, 20 [with] the Lord thy God thou shalt fear [some one else] intimates that we must pay reverence to the scholars next to God. Ib. ואידך את לא דריש and as to the other authority (that differs)? He does not interpret *eth* (as having a particular meaning); a. fr.—*Pl.* אָתִים, אָתִין the word *eth* occurring in Scripture, as a substratum for interpretation. Ib. הוה דורש כל א׳ וכ׳ used to interpret every *eth* in the Law; a. fr. Num. R. s. 10 זו אחת מג׳ א׳ וכ׳ this is one of the three *eths* &c.

אָתָא I *letter, sign*, v. אַת.

אֲתָא, אֲתָא II ch. (b. h. אתה, אתא; sec. r. of אוֹת I q. v.) [*to join,*] *to come, to arrive; to occur to.* Targ. Gen. XIX, 9; a. fr.—Y. Peah III, 17[d] bot. אתאי עובדא וכ׳ the case came before . . . . . Gen. R. s. 68 (ref. to Gen. XXVIII, 11) א׳ שמשא the Sun (Jacob) has arrived. Snh. 98[b] ייתי ולא איתמיניה he (the Messiah) will come, but I do not desire to live to see him (to pass through the trials preceding his arrival).—תיתי לי ד־ may it come home to me that I did—, i. e. I believe to have merited divine reward. Meg. 28[a]; a. fr.—ייתי עלי דלא may it come home to me that I did not—; a formula of assurance, *surely, indeed.* Y. Ber. II, 5[c] bot.; a. fr.; (v. רבוא עלי, s. v. בוא).—Y. Shebi. VI, 36[c] top ייתי ד־ (sub. עלי).—*Imperat.* תָּא (Y. אֵיתָא). Gitt. 57[a], a. fr. תא חזי; Y. Dem. VI, 25[b] top תא חמי; in Bab. usu. תא שמע (abbr. ת״ש) come and see, come and hear, i. e. I will prove it.—אֲתָא כ־ it comes like, i. e. it is in accordance with the opinion of. —Y. Naz. VI, 54[d] bot.; a. v. fr.—ואתיא=ואתייא. Ibid.[c] bot. ותייא כהדא דתני חוקיה (ed. Krot. incorr. ותניא) תֵּי.—Y. Keth. IV, 28[d] top ותאיין וכ׳ (read ואתיין) and those differences of opinion correspond to . . . . . —אתיא פקידה the expression *pakad* occurs in two Biblical passages, אתיא זכירה and the expression *zakhar* occurs in two passages, i. e. draw an analogy between the respective Bible laws in which the same expressions are used, so as to cast a light upon each other. R. Hash. 11[a]; a. fr. [אתא נסיא Y. Meg. II, 73[b], a. e., read אֲתַאנְסָיָא q. v.] [Targ. Y. II Deut. XXXIII, 16 יְתֵיב, 3rd pers. fem. fut.]

Af. אַיְתִי, אֵיתִי, אֵירִיתִי *to bring, carry, cause to come.* Targ. Gen. IV, 3; a. fr.—מנא תיתי (מנך, מהיכא) whence wilt thou bring (evidence), *how will you prove it?* Y. B. Mets. III, beg. 9[a]; a. v. fr.—מַיְתֵיתָה, מַיְתֵי, מֵיתֵי *bringing, to bring.* Y. Peah I, 15[c] top בעי מ׳ וכ׳ he desired to bring it to them. Ib. לא יכילת מייתותי I cannot bring it.—לֵיתֵי, לֵיתֵי לֵיהּ let him bring. Sabb. 109[b]; a. fr.—לְאַיְתוּיֵי (cmp. אַת) *to bring in, to include*, opp. לאפוקי; v. אַפֵּק. לא׳ מאי what is to be implied (in addition to what is explicitly stated)? Tem. 2[a] הכל לאו׳ מאי what does *hakkol* (all) come to imply? a. fr.—*Haf.* הַיְתִיתִי same. Dan. V, 13; a. e.

Ittaf. אִתְּיתִי (אִתַּתִי, אִתּוֹתִי) *to be brought, offered.* Targ. Gen. XXXIII, 11. Targ. Lev. XIII, 2; a. e.

***אָתָא** III f. (b. h. עָשׁ, עַיִשׁ) the constellation called the *Great Bear, Ursa Major.* Ber. 58[b] Ms. M. (ed. רוֹתָא, v. Rabb. D. S. a. l., a. Ges. H. Dict. s. v. עָשׁ).

אֲתַנְסִיָאד, אֲתַנְסְיָא, אֲתַאנְסָיָא f. (ἀθανασία) *immortality.* Cant. R. to I, 3 (referr. to על־מות, Ps. XLVIII, 15) תרגם עקי׳ א׳ וכ׳ Aquila translates it *athanasia* (אל־מות), a world in which there is no death; Y. Meg. II, 73[b] אתא נסיא (combine into one w.); Y. M. Kat. III, 83[b] bot. Ar. (ed. אתנא סירא corr. acc.); Lev. R. s. 11, end (ed. incorr. transp.).

אֲתַדְשָׁא f. (דוש) *stamping upon, trampling.* Targ. Is. XXII, 5.

אַתְּ m., אַתְּ f. (b. h.;=אנתה, v. אֲנָכִי) *thou.* Ber. 11[a]; a. fr.—אתה אומר, v. אַתֵּם.—*Pl.* אַתֶּם, אַתֵּן *ye.* Ber. I, 1; a. fr. —R. Hash. 25[a] א׳ א׳ ג׳ פעמים וכ׳ three times *attem* is written (אָתֵם, without ו); v. אַפְרִיכוּ. Sifra Emor IX, 9; a. fr.

אִתּוֹ, v. אִיתּוֹ.

אַתּוּ *ye*, v. אַתְּ.

אַתְוָא *sign*, pl. אַתְוָן, אַתְוָאן, v. אָת.

אִתְוָדָאד, v. אִיתּ׳.

אַתּוֹן, v. אַתְוָנָא II. Dan. III, 6; a. e.

אַתּוּנָא I *Athens*, v. אַתִּינָס.

אַתּוּנָא II m. (אתן, sec. r. of אות, v. אִית) 1) (cmp. אשונא, עשן, אשן) *fire-place, stove.* Targ. Ex. XIX, 18;

a. e.—Keth. 67[b] חתוא א׳ וכ׳ a fire-place of which the fire has been scraped out. Esth. R. to I, 12 זרוק גופרי באתונית cast sulphur into his stove i. e. inflame his passion.—2) v. next w.

אֲתוּנָא (**אַתוּנָא**, **אָתוּנָא**, Ms. **אֲתוֹנָא**) m. (v. preced., =h. אישון) *density, intensiveness, essence.* Targ. Prov. XX, 20 איך א׳ דחשוכא as darkness itself (h. text באישון with ב). Cmp. אִיתָן.

אָתוּר, **אַתּוּר** ch. =h. אַשּׁוּר. Targ. Gen. II, 14; a. e.—Deriv. **אֲתוּרָאָה** *Assyrian.* Ib. X, 11; a. e.

***אַתּוּרִין** m. pl. (=h. אֲשֻׁרִים; שֻׁנַּר=תְּחַר, v. אִסְתְּוָרָא) *ankles, footsteps.* Targ. Ps. XL, 3 some ed. (oth. אירסטווירי).

אֲתַחוֹלֵי, v. תְּחַל.

אַתְחַלְתָּא f. (תחל) *beginning.* Sot. 41[b] top; a. fr. V. תְּחִלָּה.

אִתְחַנְנוּתָא or **אִתְחַנְנוּתָא** f. (חנן) *praying.* Targ. Ps. XXXI, 23.

***אַתִּיךְ** m. (נתך) *cast, hardened, fastened.* Targ. Job XLI, 16 (Ms. נַתִּיךְ, h. text יְצוּק).

אַתִּינָה, v. next w.

אַתִּינָא, **אַתּוּנָא** (corr. אַתִּינָא), **אַתִּינָה** pr. n. pl. (Ἀθῆναι, acc.—ας) *Athens*, the capital of Attica; in Talm. liter. freq. mentioned for wisdom and wit. Bekh. 8[b] סבי דבי אתונ׳ the elders (sages) of the Athenian school. Lam. R. to I, 1, s. v. *Rabbathi*, freq. אתינס a. אתינס.

אֲתָכוּתָא f. (נתך) *smelting, casting.* Targ. Job XXXVII, 10 (some ed. אִתָּךְ). Targ. Y. Lev. XX, 14. Targ. I Kings VII, 24.

אִתְכְּלָא, v. אִיתְכְּלָא.

אִתְכְּנָעוּתָא, **אִתְכְּנָעוּתָא** f. (כְּנַע) *humiliation.* Targ. Jer. III, 25; a. e.

אִתְכַּפְיָאוּתָא f. (כפי) *bending.* Midr. Prov. to XXII, 6 אית לה א׳ can be bent.

אַתְלִיטִיס m. (ἀθλήτης) *athlete, prize-fighter.* Gen. R. s. 77 לא׳ (Ar. Var. לתי׳).—*Pl.* אַתְלִיטִין. Ib. s. 22.—אַתְלִיטִים Ex. R. s. 21, end. Y'lamd. Emor (quot. in Ar.) תוקעין תחלה ואח״כ האתליטין נכנסין first the trumpet is blown (signal), and then the fighters enter (metaphor of the sounding of the Shofar on the New Year, conquest of sin on the Day of Atonement, and carrying the palm on Succoth; v. בָּאיָן).

אִתְמְהָא m. (תמה) *strangeness; strange! it sounds curious;* sometimes used as a mere exclamation mark. Gen. R. s. 4 ויעש א׳ וכ׳ and God *made?!* Is it not by his *word* that things were created? Ib. s. 5. Pesik. R. s. 31; a. fr.

אִתְמוֹל (b. h. =את יום הלז, v. חָלַח) *yesterday, on a previous occasion.* Y. Bets. II, 61[b] bot.; a. fr.

אִתְמוֹל ch., v. אִיתְמָל.

אִתְמַכְּכוּתָא f. (מכך) *humiliation, lowliness.* Targ. Ps. CXXXVI, 23.

אִתְמְלוּכָא m. (מלך) *counsel, plan, plot.* *Pl.* אִתְמְלוּכִין. Targ. Jer. XVIII, 23.

אִתְמְנִיוּתָא f. (מני) *counting, being counted.* Targ. Nah. I, 12.

אִיתָן, v. אֵיתָן.

אִתְנָא, Y. M. Kat. III, 83[b] bot. א׳ סירא, v. אֲתָאנַסְיָא.

אִתְנָא, **אַתְנָא**, **אַתָּנָא** f. (h. אָתוֹן) *she-ass.* Targ. Num. XXII, 21; a. fr.—*Pl.* אַתְנָן, אַתְנֵי (אתניי), אַתָנַיָּא (אַתָּי). Targ. Gen. XXXII, 15. Targ. I Sam. IX, 3; a. e.

אַתְּנוּ=אַתְּ אִיתְנוּ *thou art it.* Y. Yeb. XV, 15[a].

אִתְנִיס, v. אִיתְּ.

אִתְנִיסָאָה, read אתנסראה, v. אֲתָאנַסְיָא.

אֶתְנָן m. (b. h.; תנה *to hire*) *harlot's hire.* Tem. VI, 2 (29[a]) (as an offering); a. fr.

אֲתַנַסְיָא, **אַתְנַסְיָא**, v. אֲתָאנַסְיָא.

אִתְנַשְׁיוּתָא f. (נשי) *oblivion, forgetfulness.* Targ. Is. XLIX, 15.

אַתְעָרוּתָא f. (ערר) *inciting, exciting the funeral escort to weeping.* Targ. Job III, 7.

אִתְפְּלְגוּת, Num. R. s. 13, beg. א׳ ר׳ וכ׳ read אתפלגון, v. פְּלַג.

אִתְקוּטְלָא, v. אִסְקוּטְלָא.

אִתְקְטָלָא f. (קטל) *killing.* Targ. Jud. VII, 18 Ar., ed. Buxt. a. oth. מְקַטְלָא.

אִתְקְפָדָת f. (קפד) *cutting off, destruction.* Targ. Ezek. VII. 25.

אִיתְּ, **אַתְקְפְתָא** f. (תקף) *seizing;* whence *refutation, objection.* B. Bath. 129[a]; Hag. 9[b] ד״ א׳ objection raised by . . . .

אַתְרָא, **אֲתַר**, **אַתַר** c. (=אתאר, denom. of אֲתָא, corresp. to h. מָקוֹם, fr. קום) *place, town.* Targ. Gen. XXII, 3; a. fr.—Ber. 63[a]. Gen. R. s. 39 (prov.) מבית לבית וכ׳ removal from house to house (costs) a shirt;—from town to town, a life. Ex. R. s. 45, end אֲתָרִי טפלה לי וכ׳ my (the Lord's) place is an accidental attribute to me, but I am not accidental to my place; cmp. מָקוֹם.—Ned. 49[a], a. fr. מר כי אֲתָרֵיהּ וכ׳ the one follows the custom of his place and the other that of his. B. Bath. 124[b] לאתרין to *our* place.—*Pl.* אַתְרִין, אַתְרַיָּא. Targ. Jud. XIX, 13; a. fr.—Y. Ber. II, 4[c] מן א׳ סגון from many places (passages, authorities); Pesik. R. s. 22 תיגיס אתריו (corr. acc.)—Denom. אַתְרְוָתָא *local custom.* *Pl.* אַתְרְוָתָא. Gitt. 89[a] א׳

נינהו the customs of the places are divided.—בְּאַתְרֵי, בַּאֲתַר *in place of, instead; in consequence of, because of, for* (corresp. to h. תַּחַת). Targ. II Chr. VI, 10; a. fr.—Targ. Job VIII, 4; a. fr.—V. בְּהַר. על אתר—(contr. אַלְתַּר q. v.) *on the spot, presently.* Y. Ber. I, 3c. Ib. II, 4b, a. fr.

אִתְרַבְרְבוּתָא f. (רבר, Palp. of רב) *boast, pride.* Targ. Zech. XII, 7; a. e.

אִתְרְגוּשָׁא m., **אִתְרְגוּשְׁתָּא** f. (רגש) *noise, noisy crowd, riot.* Targ. Jer. XXV, 31. Targ. Is. XVII, 12; a. fr.—*Pl.* אִתְרְגוּשַׁיָּא, אִתְרְגוּשָׁתָא, f. אִתְרְגוּשִׁין. Targ. Job XVIII, 11. Targ. Ezek. XXXIX, 16; a. e.

אֶתְרוֹג m. (שרג=תרג q. v.) [*the shining,*] *Ethrog*, a kind of orange or citron used with the festive wreath on the Feast of Booths (=פְּרִי עֵץ הָדָר Lev. XXIII, 40; v. Targ.). Succ. III, 5; a. fr. Gen. R. s. 15. Lev. R. s. 30, end.—*Pl.* אֶתְרוֹגִין. Maasr. I, 4. Succ. IV, 9 בְּאֶתְרוֹגֵיהֶן with their ethrogim (which they had brought into the Temple); a. e.

אֶתְרוֹנָא, אַתְרוֹנָא ch. same. Targ. II Esth. VII, 10 (tree; fem.).—*Pl.* אֶתְרוֹגִין, אֶתְ׳. Targ. O. Lev. XXIII, 40. —Targ. II Esth. III, 8 אֶתְרוֹגְנָנָא our own citrons.—V. תָּרוֹג.

אֶתְרוּנְגָּא m. (an affected pronunciation of אֶתְרוֹגָא; v. תְּרוּנְגָּא; Pers. turundj)=אֶתְרוֹגָא. Kidd. 70a כל האומר א׳ וכ׳ whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. גּוּנְדְּרִיתָא.

אַתְרוֹתָא, pl. אַתְרָוָתָא, v. אֲתַר.

אִתְרַחֲצָא m. (רחץ) *reliance, trust.* Targ. Is. XXX, 2; 3 (ed. Vien. אִתְרַחְצָנָא).

אִתְרִיס=אִתְרֵיס, v. אֲרַס.

אִתְרִיסָת, v. תְּרֵיס.

אִתְרָן=אִתְרַעְיָן; אִתְרַע=אִתְאַרְעָא; v. אַרַע I.

אִתְרַשְׁלוּתָא f. (רשל) *slacking, faintness.* Targ. Jer. XLVII, 3.

אִתְתָא, v. אִיתְתָא.

ב

ב *Beth*, the second letter of the Alphabet. Its sound lies betwen p (פ) and v (ו), whence its interchange with either, e. g. חִפְקַר and חִבְקַר; בָּא (אַבָּא) and וָוא.—ב also interchanges with מ, as בולטירתא a. מלטירתא; cmp. b. h. מָלַט a. פָּלַט.

ב often rejected as a last radical letter, e. g. תוֹ=תּוֹב, נסי=נסב.

ב׳ as a numeral letter, *two;* v. א׳.

בְּ־ I prefix (b. h.) *in, within, on* &c. בו ביום on that day; באותו מקום in that very place; מינה ובה from it and in it, i. e. *out of the very thing.* B. Mets. 101b מינה ובה ... אגרא she hired carriers, paying them from the very wine which the man had placed in her storeroom.— בְּהוֹן=בּוֹן. Y. Ber. II, 4c bot.; a. fr.

בַּ־ II (contr. of בר) *son of.* בר׳ חייא son of R. Hiya. Cmp. בְּרַבִּי.

בָּא I m. (=אַבָּא) *1) *father.* Targ. O. Num. III, 24; 30 רב בית בא (and through the entire chapter ed. Berl.; oth. ed. אבא).—2) pr. n. m. *Ba=Abba.* Y. Ber. I, 2c top (interchanging with אבא); a. v. fr. in Y., v. אַבָּא II.

***בָּא** II m.=בִּירָא, *house.* Targ. Is. V, 8 ed. Ven., oth. ed. בִּירְתָא.

בָּא III m. (part. of בוֹא) *coming, future.* עולם הבא (abbr. עו״הב) *the world to come, futurity.* Snh. X, 1; a. fr.—לְהַבָּא (Bab.), לָבָא (Y.) *in future.* מכאן ול׳ (מיכן) from this date and further, opp. למפרע retrospectively, or מעיקרא in the past. Pes. 7b לה׳ משמע it refers to an act to be performed. Snh. 27a מיכן ולה׳ וכ׳ he becomes disqualified as a witness from now and in future (previous testimonies not being effected). Y. Ter. I, 40b bot.; a. fr. —V. בּוֹא.

בָּאב, v. בָּב.

בָּאגָא, בָּגָא m. (בוג dial. for בוּךְ, cmp. בקע) *valley, plain;* (=h. בִּקְעָה) *a group of fields belonging to several owners, rural community.* B. Bath. 29a one single field בכולידה בא׳ (Ms. H. a. O. בכולה) in the whole plain. B. Mets. 22b ב׳ בארעא וכ׳ we need not presume an entire plain to be the property of minors; a. e.—*Pl.* בָּגֵי, בָּאגֵי. Pes. 8b those students דדידרי בב׳ that are lodged in the rural districts (and come to town for their studies). B. Kam. 113b (v. Rabb. D. S. a. l. for diff. vers.). B. Mets. 73a; a. e.

באגדתא, Succ. 52b, v. בַּגַּדְתָּאָה.

באגין, באגון, v. בָּאדִין.

***בָּאגָּא** m. (v. בָּאגָא) 1) *cavity in the field, pool. Pl.* בָּאגֵי. B. Kam. 61b top, Ms. M. נָאגֵי q. v.—2) (cmp. בָּקִיעַ I, a. בקע Josh. IX, 4) *broken* or *burst water-vessel.* —*Pl.* as above. Ber. 58a באגני גליא Ms. M. (read לֵיאָ, v. יָא I; ed. כגני, read בָּגֵי; Ms. F. באגך דשיג ניגני, read: נָאגֵי, v. ב׳ ויש ג(ורסין) נ׳) whither do the broken vessels go? (i. e. what has the blind man to do here?).

בָּדָן, בְּדָאן, בְּאדָן pr. n. pl. *Badan*, a Samaritan place noted for its pomegranats. Tosef. Kel. B. Mets. VI, 10 בא׳; Kel. XVII, 5 בדאן. Orl. III, 7; Bets. 3b.

באדי, Targ. Prov. XXIV, 12 read באקי, v. בְּקָא.

בְּאוּשָׁה f. (b. h. בְּאֻשִׁים) [*sour,*] *an inferior kind of grapes, unripe grapes.* Y. Maasr. I, 48d משיקראו באי׳ (corr. acc.) when they are called *b'ushah;* v. בָּאַשׁ 4).—*Pl.* בְּאוּשִׁין. Maasr. I, 2 Y. ed., v. אוּבְשִׁין.

בָּאוֹת f. (בּוּת; cmp. Lat. noctua) 1) *night-bird, owl* (for תִּנְשֶׁמֶת Lev. XI, 18). Ḥull. 63a באי׳ שבעופות (Ar. בואת) the *bavath* among the birds.—2) *groper in the dark, mole* or *salamander* (for תנשמת Lev. XI, 30). Ib. ב׳ שבשרצים the *bavath* among the reptiles. [Targ. O. for 1): בָּוְתָא; for 2): אֲשׁוּתָא q. v.; v. also סַלְמַנְדְּרָא.—Var. in Targ. O. to Lev. XI, 18 בבתא, בּוֹתָא, כּוֹסָא, v. Berl. Targ. O. II, p. 34.]

באזי, באזוי, v. בְּזָא II.

באזיאדן, v. next w.

בָּאזְיָארָן m. pl. (Pers. bâzyâran, Fl., R. Hai Gaon) *falconers.* Sabb. 94a דב׳ (סוסא) Ar. (some ed. ד for ר; ed. בי ויראן, Ms. בי זיראיין, בי זירין, corr. acc.) the falconers' horse (used for carrying falcons, hawks &c. on his back).

בָּטָא, בָּאטָא m. (βάτος) *prickly roach,* a forbidden fish.—*Pl.* בָּטֵי, בָּאטֵי. Ab. Zar. 39a דהוה קרי לה באי׳ בָּטֵי ed. (Ar. בטי) that he (the Gentile) called the brine *baté.*

בָּטֵי, בָּאטֵי pr. n. m. *Bati.* Gitt. 11a as an un-Jewish name, v. בָּהַק. Ab. Zar. 76b; Kidd. 70b (בטי) B. bar Tobi, name of a freedman.

באטין, Yalk. Ps. 662 ב׳ קלא פת, read אַקוּבִּיטוֹן.

בַּיִן, בָּאיִן* m. (βάϊον-βάϊς, a Coptic word; denomin. βάϊνος; cmp. I Macc. XIII, 51) *palm-leaf, palm-branch.* Lev. R. s. 30; Pesik. Ul'kaḥ. p. 180a באגין (read באינון βάϊνον); Tanḥ. Emor 18 אגין (corr. acc.; ed. Bub. 27 אגוז [!]); Yalk. Lev. 651.—Midr. Till. to Ps. XVII ובא; Yalk. Ps. 670 בימין (corr. acc.); v. אַפּוֹפְּסִין.

בְּאִימָה (=בי אימה) pr. n. pl. *B'Imah* or *Imah.* Y. Orl. end, 63b; Tosef. Kil. II, 16 אומה ed. Zuck. (oth. ed. אימא); v. next w.

בְּאִינָה (=בי אינה) pr. n. pl. *B'Inah* a. B'Imah (v. preced.), two gentile conclaves in Northern Palestine. Y. Orl. end, 63b. Tosef. Kil. II, 16 בַּת עֲנָה (Var. בֵּית); cmp. בית ענת, בית ענת Josh. XV, 59; XIX, 38.

בְּאִיר, v. בְּאֵר.

בְּאַשׁ, בְּאִישׁ, בְּאֵישׁ ch. (h. בָּאַשׁ) 1) *to be bad, displeasing.* Targ. Gen. XXI, 11; a. fr.—Y. Sabb. VIII, 11a bot. ובְאַשׁ לר׳ וכ׳ it displeased R.... Y. Ber. III, 6a bot.; VII, 11c top; a. fr.—2) *to be ill, grow sick.* Ned. 40a top.—3) (with לבא, עינא, or נפשא) *to be displeased, angry, troubled.* Targ. Deut. XV, 9; 10 (some ed. יְבַאֵשׁ Af.). Targ. I. Sam. I, 8; a. e.—Lam. R., introd., end נפשך בְּאִישָׁא עלך thou art discontented.

Af. אַבְאֵישׁ, אַבְאֵישׁ *to make bad; to do evil; to harm one* (with ל or ב of the person). Targ. I Sam. XII, 25. Targ. Is. XIV, 20; a. fr.—Targ. Gen. XIX, 9. Ib. Y. XVI, 12; a. fr.

בְּאִישָׁא c. (preced.) *sick, a patient.* Ber. 22ab ב׳ חוה בקילעא וכ׳ Ar. (vers. quot. in marg. note to Ber. l. c. ב׳ חוה f.) (ed. באושא חוה עובדא, v. Rabb. D. S. a. l.) there was a patient in the anteroom of &c. Sabb. 30a מקמי ב׳ for the sake of a patient. Cmp. בְּרִישׁ.

באישה, v. בְּאוּשָׁה.

בְּאִישׁוּת f., v. בִּרְשׁוּ.

בָּאִית part. of בְּרִית.

בָּלָא, בָּאלָא m. ch. (=h. בּוֹל, cmp. רְבוּל) *growth* (of grass); whence *prairie, pasture ground* (in mountains &c.; cmp. Job. XL, 20 expl. in Lev. R. s 22).—Ḥull. 80a עזי דב׳ *wild goats.* V. תּוֹרְבָּלָא.

בָּאלוֹשָׁא, v. בַּלָּשָׁא.

בָּאלַי m. (part. of בלי, contr. of בהל, cmp. b. h. בַּלָּהוּת) 1) *hurrying:* Nidd. 26b ב׳ ואתי he came in a hurry.—2) *chasing* Ib. 17a ב׳ דידבי (Tosaf. בָּלֵי) chased the flies off. [Var. באלי, v. בלי.]

בָּאלִי pr. n. m. *Bali* (Οὐάλης, Βάλης, *Valens*). Ber. 25b; Taan. 18a. Sabb. 17b; Ab. Zar. 36b. Cmp. וָולִיס.

באמי, כאמי* (Mus. a. Maar.), Cant. R. to III, 4, read: באַרְגְּטוֹן farctum) m. *the stuffing of sausage.* Y. Sabb. VII, 10a bot. כד משקע ב׳ when he puts the stuffing in (on the Sabbath); v. בגומא.

בַּאנְי, v. בַּנְיָ.

בַּאנְיָא, v. בַּנָּאָה.

בָּאצֵי part. of בְּצָא.

בָּאַר (√בא, v. בּוֹא) 1) *to break forth, come to light.* Denom. בְּאֵר; cmp. בּוּקִם.—2) *to be open, clear.—Pi.* בֵּאֵר (b. h.) *to proclaim* (cmp. Deut. I, 5), *to explain; to make clear (to one's self), to understand clearly.* Y. M. Kat. III, 83b top לְבָאֵר משנתו to explain (argue on) what he has learned. Koh. R. to VI, 9 better is he שהוא מְבָאֵר משנתו וכ׳ who dwells on his studies to make them clear to himself, than he who learns to recite fluently.—Part. pass. מְבוּאָר *proven, clear.* Yed. III, 1 מ׳ הדבר (Talm. ed. מ׳ את הד׳) from this fact it is proven.

בְּאַר ch., *Pa.* בְּאֵר same. Y. M. Kat. III, 83b top לא חכמין מְבָאֲרָה know not how to make clear (argue).

בְּאֵר, בְּאֵיר f. (b. h., preced.) *well, spring.* Gen. R. s. 93; a. fr.—Erub. X, 14 (104ab), v. חָקַר. Taan. 9a ב׳ בזכות מרים the well in the desert was given to the Israelites for Miriam's sake; a. fr.— Transf. *origin.* Y. Sot. II, 18a (play on בוראיך, Koh. XII, 1) remember בְּאֵרְךָ וכ׳ thy well (whence thou camest), thy pit (grave), thy Creator; Lev. R. s. 18, beg.—*Pl.* בְּאֵרוֹת. Y. Erub. II, beg. 20a ב׳ חקר, v. חָקַר. V. בּוֹר II.

בְּאֵרָא ch. same. Targ. Cant. I, 1; v. בִּירָא.

בָּאַרַג m. (dial. for בָּרָקָא, v. ברק a. deriv.; cmp. בָּאנָא a. בְּקָעָא) *sparkling, effervescent; white-shining.* Ab. Zar. 30a מתוק חמר ב׳ Ar. (ed. מי ב׳) by 'sweet wine' we understand effervescent wine (liquid) (*mulsum vinum* or *mulsa aqua,* v. Sm. Ant. s. v. Vinum). —Snh. 98a סוסיא ב׳ quot. in Rashi to Ab. Zar. l. c., Ar. s. v. ברקא (ed. ברקא) a white-shining horse. [Deriv. fr. Pers. bârah is refuted by ברקא being used as an equivalent of our w.; v. also Fl. to Levy Talm. Dict. I, 284a.]

בְּאֵרֵי pr. n. pl. *B'erai,* 1) ident. with בֵּירֵי in Galilee. Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. a. l. —2) בֵּי ב׳ in Babylon, v. בֵּירַאי.

בָּאַשׁ (b. h.; √בא, v. בּוֹא) *to be disordered, bad* (cmp. רַע).

Hif. חְבְאִישׁ 1) *to cause decay, to make smell badly.* Ex. R. s. 26; a. e.—2) (with דברים, or sub. דברים) *to use insulting language.* Koh. R. to X, 1.—3) (neut. v.) *to deteriorate, ferment, decay.* Ter. X, 2 אע״פ שה׳ מימיו Ms. M. (ed. מימיו corr. acc.) though the barley has begun to ferment &c. Cant. R. to I, 2b חמים מַבְאִישִׁים liquids grow stale. Pesik. B'shall. p. 81b דג מב׳ ill-smelling fish.—4) (v. בְּאוּשָׁה) [*to begin to ferment, to boil,*] *to be in the early stage of ripening, to be b'ushah.* Maasr. I, 2 grapes are subject to the law of tithes משחבְּ׳ from the time they would be called *b'ushah,* cmp. Y. ib. 48d. Shebi. IV, 8. Tosef. Maasr. I, 1.

בְּאַתַּר, v. בְּתַר.

בַּב, בָּאב, בָּבָא I m. (reduplic. of בא, v. בּוֹא; cmp. b. h. בְּאָה a. מָבוֹא) *entrance, door, gate.* Targ. Esth. V, 14. —Sabb. 32a, v. חוּטְרָא a. בְּזִוּזָנָא I. Ib. 156b קרי אב׳ called at the door (begging). Erub. 11b; a. fr.—*Pl.* בָּבֵי. Ber. 58b; a. fr. Men. 34a בְּאַבֵּי.—Trnsf. (of writings) *section, clause.* ב׳ דרישא the clause of the first proposition. Sabb. 3a top; a. fr.—Hence ב׳ קמא (abbr. ב״ק), ב׳ מציעא (ב״מ), ב׳ בתרא (ב״ב) *Baba Kamma, Baba Metsia, Baba Bathra* (first, middle, last section), names of three Talmudic treatises of the order of *N'zikin* (civil law); v. נְזִיקִין. [Tosefta Kelim is likewise divided into three Babas with the same names.].—*Pl.* as above. R. Hash. 33b תקיעה דכולי ב׳ the tune T'kiah in all the three sections.

בַּב נַהֲרָא II, pr. n. *Bab Nahăra* (Gate of the River) name of a tributary or a canal of the Euphrates. Ab. Zar. 39a דב׳ נ׳ (Ms. M. דנהרא); Succ. 18a (Ms. M. 1 דבנהרא, 2 דפום נהרא, cmp. Yeb. 16b sq.).

בָּבָא I, v. בְּבִירְתָא a.

בָּבָא II pr. n. m. 1) *Baba* (ben Buta), a disciple of Shammai, blinded by Herod. B. Bath. 3b. Kerith. VI, 3. (Cmp. Jos. Ant. XV, 7, 10.)—2) B. father of R. Judah. Eduy. VI, 1; a. fr.

בָּבָה f. (b. h.), only in בָּבַת עַיִן the pupil of the eye. Ex. R. s. 30 ב׳ ע׳ העליונה (some ed. בת; corr. acc.) the Lord's &c. V. בְּבִירְתָא I.

בָּבוּי (בבוי) *f. hatred* (only in Targ. Y.,=דְּבָבוּ; ד׳ rejected through false analogy, v. הָבָבָא). Targ. Y. Gen. XXV, 11; a. e.

בָּבוּאָה (in Babli), בּוּבְיָא, בּוּבְרָה (in Y.) f. (onomatop., v. Fl. to Levy Chald. Dict. I, 419 a. Fried. Del. Assyr. Stud. I, 142; v., however, בְּבִירְתָא) *reflected image* in metal, water &c.; *image, shadow.* Ned. 9b ונסתכלתי בבב׳ שלי (Ar. with two ב, corr. acc.) and I was looking at my image (in the water); Tosef. Naz. IV, 7 (Var. בוביא); Y. Ned. I, 36d bot. בובירית; Num. R. s. 10 בוביא. Yeb. 122a לב׳ קא סגיד ב׳ דב׳ a shadow of a shadow. Ab. Zar. 47a he worships the image (in the water). Gen. R. s. 4 ב׳ גדולה magnified image. Treat. Sof'rim. III, 8 ב׳ שלו the outlines of an effaced letter.

בָּבוּיָא f. (v. preced.) prop. *mirror,* hence (from its shape) a musical instrument, *a little drum, tympanum* (used at orgies, v. Sm. Ant. s. v. Tympanum). Y. Taan. I, 64b bot.

בָּבֵי, v. בִּירַי.

בָּבִירְתָא (בַּבְתָא) I **בָּבְתָא** f. (cmp. בַּב a. בִּירָה)=h. בָּבָה, [*the innermost,*] with עֵינָא, *pupil of the eye.* Targ. O. Deut. XXXII, 10 בָּבַת ע׳ (plur.) the pupils of *their* (the Israelites') eyes; [Targ. Y. בבא דעיונית Ar. (ed. בָּבֵי) the innermost or the gates of His thought, v. בַּב I]. Targ. Prov. VII, 2 בבתא (Ms. בבייתא). Targ. Koh. XII, 2 בבי עינך (some ed. בני, גבי, corr. acc.). Gitt. 69a בבירתא.

בִּיבִירְתָא* II or **בָּבִירְתָא*** f. (v. בִּיר a. preced.) *gutter, outlet.* Hull. 85b על ב׳ דמיא Ar. (ed. בו׳) over the outlet (wherein the flax is put); v. יָנִיבָא.

בָּבִירְתִין* m. pl. (fr. בָּבָא or fr. בירה) *gate* (or *lodging*) *money, contribution for the support of traveling poor.* Y. Dem. III, beg. 23b.

בָּבֶל (b. h.) pr. n. *Babel, the city of Babylon; Babylonia,* a country of varying limits, chiefly comprising Mesopotamia, a portion of Great Armenia and some neighbouring countries east of the Tigris (v. Neub. Géogr. p. 320). [Owing to the continued political disturbances in Palestine, Babylonia gradually became the centre of Jewish scholarship; hence both the frequent comparisons and jealousies between the East and the West (Babyl. a. Palest.); cmp. אֶרֶץ, חַגְנְיָה, תַּלְמוּד. Kidd. 69b; 71b. Sot. 49b. Y. Snh. I, 19a; Y. Ned. VI, 40a bot. כי מב׳ תצא וכ׳ (sarcastic imitation of Is. II, 3). Snh. 24a תלמודה של ב׳

Babylonian method (Talmud). עולי ב׳ those coming from Bab. to visit the Temple, pilgrims. Ned. V, 4 דבר של ע׳ ב׳ that in which pilgrims from Bab. (i. e. Jews living abroad) have a share, as the Temple Mount &c. [Macc. 24a, a. e. חמונה של ב׳, read רומי as Ms. M.; cmp. אַרְמִי.]

בַּבְלָיוָא, בַּבְלָיָא, בַּבְלַאי, בַּבְלָאָה m. ch.=h. בַּבְלִי, *Babylonian.* Targ. Josh. VII, 21 (some ed. בַּבְלִי). —Sabb. 105b ב׳ O, thou Babylonian! B. Mets. 85a גמרא ב׳ (Ms. M. תלמודיה דבבל) the method he had learned in Babylonia; cmp. preced.—Y. Sabb. VI, 8a bot.; a. fr.—*Pl.* בַּבְלָאֵי. Targ. Ps. CXXXVII, 3. Ḥull. 45a חבריו ב׳ our Babyl. colleagues. Keth. 75a, a. fr. טפשאי ב׳ foolish Babylonians.—Fem. בַּבְלִיתָא. Targ. l. c. v. 8.—*Pl.* בַּבְלָיֵתָא, בַּבְלָיָתָא. Targ. II Esth. I, 10.—Sabb. 81a.

בַּבְלוֹן, pr. n. (Βαβυλών) *Babylon.* Cant. R. to I, 6 (a legend about the origin of Rome) and they called it רומי ב׳ Rome-Babylon.

בַּבְלִי m. (preced. ws.) *Babylonian.* Pes. 66a הלל הב׳ Hillel the Babylonian; a. fr.—*Pl.* בַּבְלָיִין. Yoma 66b; Men. 100a. Cant. R. to VIII, 9; Lam. R. to I, 13 ספסלין מלאין ב׳ וכ׳ students' seats in Palestine occupied by Babylonians; [for מונחי Lam. R. l. c. prob. to be read מומחין].

בַּבְלָיוָא, v. בַּבְלָאָה.

בבליקון, read בָּבִילָנִיקוֹן m. (Babylonicum) *Babylonian tapestry.* Yalk. Josh. 18 פורפירא ב׳; (Gen. R. s. 85 בבליא).

בַּבְלִיתָא, v. בַּבְלָאָה.

בָּבָעוּ, v. בָּעוּ.

בַּבְתָּא, v. בְּבִיתָא I.

בָּבְתָא, v. בָּאוּת.

בֶּן בַּג בַּג, בַּג pr. n. m. *Ben Bag Bag.* B. Kam. 27b; a. fr. Kidd. 10b Joh. son of B. B.

בָּגָא, v. בָּאנָא.

בָּגַד (b. h.; v. infra) *to act violently, to rebel, be faithless.* Snh. 37a (allud. to Gen. XXVII, 27) א״ת בְּגָדָיו אלא בּוֹגְדָיו do not read *b'gadav* (his garments), but *bog'dav* (his faithless ones). Y. Peah I, 16b top; Num. R. s. 10, beg.; Cant. R. to V, 16, v. בְּגִידָה.—Mekh. Mishp., N'zikin 3 מאחר שב׳ בה וכ׳ (b'bigdo bah, Ex. XXI, 8) since he &c., treated her contemptuously (opp. to the interpretation of בגדו as *his garment,* שפירש בגדו עליה he spread his bedcloth over her). [From Targ. renderings as well as from Agadic interpretations it appears that the primitive meaning of בגד (√בג) is, *to tear;* also *to despise,* corresp. to the meanings of √בז; v. Targ. Job VI, 5; Is. XXXIII, 1; Prov. XXI, 18; Snh. 94a, cit. s. v. בזזוא; Esth. R. to I, 10, cit. s. v. בּוּז; Mekh. l. c.; cmp. also K'thib בג for K'ri בַּז Ezek. XXV, 7.—בֶּגֶד seems to be *a piece, web,* corresp. in meaning and use to φᾶρος.]

בֶּגֶד m. (b. h.; preced.) *web, garment.* Men. 40b דהיא של ב׳ וכ׳ if (the garment) itself is a web, but its borders are of leather. Ib. the principal element ב׳ בעינן must be a web (in order to require Tsitsith). Mekh. Mishp., N'zikin 3, v. preced. Sabb. 26b; a. fr.—*Pl.* בְּגָדִים, constr. בִּגְדֵי. Gen. R. s. 20 ב״אחר ב׳ Adam's garments, v. אוֹר II, 3. Yoma 60b ב׳ לבן the Highpriest's white garments (for the Day of Atone, Lev. XVI, 4), contrad. to ב׳ זהב gold-embroidered &c. Ib. 68b; a. fr.

בַּגְדָא, v. אֲגָנָא II.

***בגדל**, Gen. R. s. 98 ב׳ דרך, read מִגְדַּל יוֹן pr. n. pl. *Migdal Yon,* near Sidon; v. Neub. Géogr. p. 295.

בַּגְדַּת pr. n. pl. *Bagdath* (prob. Eski Bagdad, Neub. Géogr. p. 360), birth place of R. Ḥanna. [Kidd. 71b, v. אֲגָנָא II.]—Hence:

בַּגְדָתָאָה m. *of Bagdath.* Yeb. 67a; a. e.—Succ. 52b Ms. M. (ed. באגדתא, corr. acc.).

***בגומין, בגומא**, read בַּרְגִּימִינָן or בַּרְגִּימִינָא m. pl. (farcimen,—ina) *stuffings of sausage, sausages.* Y. Sabb. VII, 10a bot. כד מקטע ב׳ when cutting the sausages through (dividing them off), v. באנטרין. Y. Bets. IV, 62c bot. the sausage-maker is forbidden to work on a Holy Day משום מקטע ב׳ because he cuts the sausage-bags apart; v. סיקורא.

בְּגִידָה f. (בָּגַד) *faithlessness, rebellion.*—*Pl.* בְּגִידוֹת. Y. Peah I, 16b top (play on *bigdothekha,* Ps. XLV, 9) כל בגידות שבגדת וכ׳ all sinful acts thou hast committed, shall (after repentance) be like myrrh &c.; Num. R. s. 10, beg.; Cant. R. to V, 16.

בְּגִין, v. גִּין.

***בַּגָּר, בַּגִּיר** m. (בגר) *rough.* Targ. Y. Gen. XXVII, 11 quot. in Tosef. Yom Tob to Keth. III, 8, a. e. (ed. סערן).

בְּגָלַאי, v. גְּלָאי.

***בגלמורי**, Ms. Oxf. בגלאטורי, Sabb. 103b, a corrupt. of בּוֹגָלִיס לִיטֵירָא (or בּוֹגָאלִיס) (vocalis litera) *open sound, vowel.* כיון דאיתיה ב׳ וכ׳ since it has merely the value of a vowel letter, one is guilty for writing two Alephs on the Sabbath (v. R. S.'s opinion ib. מלאכה שכרוצא בה מתקיימת). [Differ. in commentaries.]

בָּגַן, v. פָּגַן.

בָּגַר (√בג, v. בָּאנָא; cmp. חֲזָזִית) [*to be rough* (of surface, voice &c.);] *to be wrinkled* (of a female's nipples), whence; *to become of age* (at twelve years and a half). Keth. III, 8 חבוגרת a girl of beginning maturity (v. Tosef. Yom Tob a. l.). Nidd. V, 7 כיון שבָּגְרָה as soon as she is mature, v. צָמַל. Pes. 113a (prov.) בתך ב׳ וכ׳ has thy daughter become of age? Set thy slave free and give him to her (as husband); a. fr.—Tosef. Keth. III, 8 תִּתְבַּגֵּר (Nif.); Y. ib. 27c bot. תִּתְבַּגֵּר.

בְּגַר ch. same. 1) *to be of age.* Targ. Y. Num. XXX, 11, sq.—2) *to be rough, harsh, husky.* B. Bath. 167b בגר לה קלא her voice has become rough (from old age).—Denom. בַּגִּיר.

Af. אַבְגַּר *to produce a rough surface, to heat and*

bruise by friction. Nidd. 66ª שפופרת אבגודרי מבגר לה Ar. (Var. אנג׳, מנג׳, ed. אפג׳ מפג׳) will not a tube bruise her?—Keth. 65ª מבגר לה (the ropes of the bedstead) hurt her.

בֶּגֶר m. (preced. ws.) *age of majority* (of females). Y. Kidd. I, 59ᵇ ימות הב׳ the period of majority. Y. B. Bath. IX, beg. 16ᵈ. Kidd. 4ª ב׳ דאיילונית majority of a barren (or wombless) woman (who has no signs of maturity and becomes of age at twenty years). Keth. 38ᵇ יש ב׳ בקבר can the legal consequences of becoming of age enter after the woman's death? [Other form: בּוֹגֶר. Y. Keth. V, 29ᵈ לאחר בוגרה after her becoming of age.] V. בַּגְרוּת.

בַּגָּר f. (preced.) *a woman of age.* Tosef. Keth. V, 1 חב׳ כתבריעה (read בת׳, Var. ed. Zuck. הבוגרת בתבריעה) she who is of age when asked (by her betrothed) to be married; Y. ib. 29ᵈ הב׳ בשעה (corr. acc.). Ib. נותנין לב׳ וכ׳ a girl of age is allowed twelve months for preparation for her wedding.—Ch. v. בַּגִּיר.

בגרון, Lev. R. s. 28, end, קומוס ב׳, read קוֹמִיס פִּרִיבָּטוֹן (κόμης πριουάτων)=*comes privatarum*, v. דומין.

בגרונדי, v. גּוּנְדָּרָא.

בַּגְרוּת f. (v. בָּגַר) *womanhood*, (after twelve years and a half), opp. to נערות, maidenhood (between twelve and twelve and a half) and ילדות childhood (from three to twelve years). Y. Yeb. I, 3ª top אין בין ... לימות הב׳ וכ׳ between the period of maidenhood and that of womanhood there is no more than a six months' interval; Keth. 39ª; a. fr.

בְּדִי, בִּדְ־ prefix (comp. of בְּ a. דְּ=h. בְּשֶׁ־, בְּשֶׁל) 1) *concerning that (those) of; at the time of; treating of what refers to.* Sabb. 112ª בדטרייני in the case of those (sandals) of the travelling merchants (Arabs). Yoma 78ᵇ, v. הוּצָא. Ḥull. 20ª ומתני׳ בדלא אהדר our Mishnah treats of a case when he did not turn. Gitt. 49ª בדניזק וכ׳ we go in our assessment by (the property) of the injured; a. v. fr.—2) *if, when.* Targ. Y. Gen. XLIII, 5 בְּדִלְיֵת *unless.* Targ. O. Deut. IX, 4 בְּדִיתְחַבַּר; a. e.

בַּד* I=אֲבַד. Targ. Y. II, Num. XXI, 29 וּבְדִיתוֹן (Var. וְאָ=וּבְדִיתוֹן). Ithpe. אִתְבְּדִי, v. אֲבַד.

בַּד II m. (בדד) *olive press* (cmp. גַּת), *tank.* Shebi. VIII, 6 בַּבַּד ..... אין you must not press olives in the tank (in the Sabbath year).—בית הַבַּד *the building containing the tank* and all implements for pressing olives. Sabb. I, 9 קורת ב׳ הב׳ the beam of the press; a. fr.—Bets. 19ª; Tosef. ib. II, 7, v. גַּב.—*Pl.* בַּדִּין, בַּדִּים. B. Bath. IV, 7 בית הב׳. Toh. IX, 7 בד אחד או שני ב׳ a quantity of olives for one tank or for two; a. fr.

בַּד III m. (b. h.; בדד) 1) *single, separate.* Ber. 63ᵇ (play on *baddim*, Jer. L, 36) שיושבין ב׳ ב׳ who study separately (without interchange of ideas). Kerith 5ª expl. Ex. XXX, 34 ב׳ בב׳.—2) with pref. לְבַד (b. h.) *alone, only.* Sot. 8ª אותה לְבַדָּהּ *her* (Num. V, 19) indicates her alone (each separately); a. fr.—בִּלְבַד (adv.) *only.* Ber. I, 1 ולא זו ב׳ (usu. with אמרו) and not only in this case did they make such a rule. Meg. I, 5 ב׳ .... אלא אין בין ... there is no difference between Festivals and the Sabbath (as to forbidden labors) except only as to the preparation of the necessaries of life; a. fr.—וּבִלְבַד *but only, provided.* Zeb. V, 8; a. fr.

בַּד IV m. (b. h.; ברד) *chosen, fine linen.* Zeb. 18ᵇ ב׳ שירחו של בוץ וכ׳ wherever the Law speaks of garments of *bad*, it means that they must be of byssus, new &c. Ib. how do we know דהאי ב׳ כיתנא הוא that *bad* (as material for garments) means linen (and no other fine stuff)? Answ. Something which grows בד בבד in single stalks (v. preced. a. next w.); Yoma 71ᵇ. Ib. 35ª *bad* is used four times, intimating מובחר בב׳ the choicest of &c (for diff. vers. v. Rabb. D. S. a. l. note); [cmp. Targ. Jer. XLVIII, 30].

בַּד V m. (בדד) *single stalk, twig;* also (b. h.) *pole, bar.* Zeb. 18ᵇ; Yoma 71ᵇ; v. preced. Keth. 17ª ב׳ של הדס myrtle twig. Succ. 44ᵇ even one leaf ואחד ב׳ and (on) one twig. B. Mets. 24ª anything on which something is suspended ב׳ קרו ליה is called *bad.*—*Pl.* בַּדִּים. Y. Yoma V, 42ᵇ bot., a. e. בין הב׳ between the bars projecting from the Ark (i. e. their corresponding place in the Second Temple). B. Mets. l. c. בַּדֵּי מחטין וכ׳ poles of peddlars for needles &c. Ib. מאי בדי what does *baddê* mean? Answ. *Twigs.*—And why do they call them *baddê?* Answ., v. supra. V. אַנְפּוֹרְיָא.

בְּדָא I ch.=h. בַּד II.—*Pl.* בְּדָיָא. Targ. Joël II, 24 Ar. (ed. בִּירְיָא). Snh. 95ª תותי בי ב׳ under the wine press (Var. בי סדיא).

בַּדָּא II m.=h. בַּד IV, *fine linen woof.* Y. Sabb. XIII, beg. 14ª.

בְּדָא, בִּדָּא, v. בדי.

בְּדָא *in this case,* v. הָא.

בַּדְיוּא, בַּדָּאָה m. ch.=h. בַּדַּאי. Ḥull. 63ª חזוא ביידא תוה (corr. acc.; Yalk. Zech. 578 בראה) that man was a liar.

בַּדָּאוּת, v. בַּדְיוּת.

בַּדַּאי m. (בדי I) 1) *liar, misrepresenting.* Snh. 89ᵇ (prov.) כך שונשו של ב׳ וכ׳ such is the punishment of the liar &c.; Ab. d'R. Nath. ch. XXX; Gen. R. s. 94 מה טיבו של ב׳ חזה; v. טָרַב. Kidd. 49ª he who translates a Bible verse literally (v. צורה), הרי זה ב׳ is a liar (misrepresenting the sense).—2) *invention, fiction.* Deut. R. s. 5, a. fr. דברים של ב׳ fictitious words (mitigating the original report); ib. דברי ב׳.—*Pl.* בַּדָּאִים, בַּדָּאִין. Y. Gitt. IV, 46ª bot. נמצאו הדברים ב׳ things turned out to be false. B. Bath. 74ª; Snh. 110ªᵇ Moses and his laws are true ותו ב׳ and they (euphem. for *we*) are liars. Tosef. Keth. II, 1 אנו ב׳ (ed. Zuck. מבודדין) we have been telling a falsehood.

בָּדָאן, v. בְּאדָן.

בְּדַד (b. h.; √בד; cmp. בז, *to enter into, split, separate*; v. בדל, בדק, בדר &c.) 1) *to scatter.* Y. Yoma V, 42c top בּוֹדְדָהּ ברגלו he scatters it (the frank-incense) with his foot (shoves it apart).—2) *to dig out, create, choose, invent.* Denom. בַּדִּים II.—3) *to be lonely. Part.* בּוֹדֵד *lonely.* Pesik. R. s. 29 (30), expl. בדד (Lam. I, 1)= בּוֹדֵד lonely, forsaken. *Part. pass.* בָּדוּד *exiled.* Lam. R. to I, 1 בגדים בדודים Ar. (read בגדי) garments of the exiled (כלי גולה, Jer. XLVI, 19); [ed. בגדי בָּדָד, a. בְּדָדִין, v. next w.].

Hithpol. הִתְבּוֹדֵד *to be exiled, homeless.* Lam. R. introd. (R. Alexandri 1) (ref. to Ps. CII, 8) as the bird מִתְבּוֹדֵד וכ׳ is driven (separated from the rest) from roof to roof.

בָּדָד m. (b. h.; preced.) *loneliness,* (adv.) *in a lonely state, in exile.* Snh. 104a יהיה ב׳ מושבם the exile shall be their dwelling. Lam. R. to I, 1 בגדי ב׳ garments (outfit) of exile, v. preced.—*Pl.* בְּדָדִין, בְּדָדִים. Ib. בגדי ב׳ (plur. abstr. as חיים &c.).

בַּדָּד m. (denom. of בַּד II) *olive-treader, workingman in the olive press.* Gitt. 62a.—*Pl.* בַּדָּדִין. Toh. X, 1 sq. Sabb. 19b שמן של ב׳ וכ׳ the oil (remnants in corners) belonging to the pressers, and the mats which they use. B. Kam. 119a וחב׳ לוקחין מהן וכ׳ (read מנשותיהן, v. Rabb. D. S. a l. note 40) you may buy from the oil pressers' (Rashi: oil producers') wives &c. Tosef. Maasr. I, 10 חב׳ מדליקין וכ׳(ה) the oil pressers who take their lighting oil (alternately) from one press and another.

בְּדִדוּת, v. בְּדִידָה.

***בְּדָדִין** m. pl. (preced. ws.) *stocks* of prisoners. Tosef. Kel. B. Mets. X, end (ed. Zuck. גרדין, v. גַּרְדּוֹן).

בָּדָה, v. בדי.

בְּדָה, v. בְּדִי II.

בְּדוֹ, v. next w.

בְּדוֹבַר (Arab. *dubr, back*) *with one's back to.*—Ber. 6b (speech of an Arab) ב׳ קיימת וכ׳ Ar. (Ms. M. בדו בר, ed. כדו בר, corr. acc.) with thy back (to the Synagogue) standest thou before the Lord?

בְּדוּדִיוֹת, v. בַּהוּרִית.

בְּדוּחָא m. (בדח) *merry-maker.*—*Pl.* בְּדוּחֵי. Taan. 22a אינשי ב׳ וכ׳ we are merry-makers and cheer up the sad.

בּוּדָחָא, בְּדוּחָא m. (v. preced.) *cheerfulness.* Targ. Ps. CL, 5 דמשמעין לבדוחא Ms. (ed. incorr. דשמעין בלתודיחון) which are sounded for rejoicing. Ib. LXVIII, 32 בבודחא Ms. (ed. בנוי דחם).

בְּדוּי, v. בדי.

בְּדוֹלַח m. (b. h.) *b'dolaḥ,* name of a jewel, also of a gum, *bdellium.* Gen. R. s. 16, beg. את סבור כב׳ וכ׳ you might think, b'dolaḥ (Gen. II, 12) means the druggists' bdellium—let its neighbor (next word אבן השוהם) explain it (correct. acc. to Yalk. Gen. 21).

בְּדוֹלְחָא ch. same. Targ. Gen. II, 12; a. e.

בדולקי, read בְּרוּקְלֵי.

בָּדוֹקָא m. (בדק) *searching, penetrating.*—*Pl.* בְּדוֹקָיָא. Targ. Y. Num. V, 19; a. e.

בְּדוֹקִי m. (בדק) *one requiring examination,* i. e. *one whose father is unknown,* usually שְׁחוֹקִי. Kidd. IV, 2 Abba Saul called the *sh'thuki* ב׳ *b'duki.* Y. ib. II, 65d bot.; Bab. ib. 74a.

בְּדוּר, בְּדוּרָא, בְּרִי׳ m. (בדר) 1) *dispersion, scattering.* Targ. Is. VIII, 22 (ed. Vien. בַּהוּר), a. e.—2) *one exiled.* Targ. II Sam. XIV, 13 sq.

בדורילון, בדורילו, v. פַּרְוִילָא.

בְּדוּתָא f. (בדי I) *fiction, mistake.* B. Bath. 145a, a. fr. תא דר׳ . . . ב׳ תיא R. . . .'s account (or opinion) is a mistake. [Ar. reads בָּרוּתָא q. v.]

בְּדִיחַ, בְּדַח (denom. of √דח, v. הְדַח; cmp. בְּזָרָא) *to be cheerful.* Targ. Y. Ex. XVIII, 9; a. fr.—Ber. 30b, a. fr. ב׳ טובא was very cheerful. M. Kat. 17a בְּדִיחָא דעתאי I feel happy. Sabb. 77b.—*Ḥull. 32a לא הוה בדיחנא ביה וכ׳ I could not make light of my uncle so as to ask him (Ar. ed. pr. בדיקנא).

Pa. בַּדַּח *to cheer up, make laugh.* Taan 22a, v. בָּדוּחָא. Ned. 51a have I not cautioned thee דלא חבדוחן not to make us laugh? Ib. 50b bot. חבדיחן (En Yaak. חבדוחן).

בְּדִי, בָּדָא, בָּדָה (b. h., √בד, v. בדד) *to dig out,* whence 1) (cmp. ברא) *to take out* (a piece of dough) and *shape, to form.* Men. V, 1; Sifra Emor Par. 10, ch. XIII חשאור בּוֹדֶה וכ׳ he gets the leaven required for the loaves out of themselves (taking a piece of dough out of that intended for the loaves).—2) *to create, invent.* Ned. 10a לשון שבָּדוּ וכ׳ terms (for vows) which the Scholars have (arbitrarily) invented (as disguises). Lev. R. s. 9 לשון בָּדוּי an invented expression. Gen. R. s. 100 דברים בְּדוּיִים fictitious words. Ib. s. 48 בדויים (sub. דברים, some ed. בדאות).

Pi. בִּירָא, בִּירָה 1) same. Y. Meg. I, 71c top בר׳ להן וכ׳ made up for them a false Latin translation (of the Bible) from the Greek; v. בָּרַר.—Y. Keth. II, 26b bot. מְבַדְּרִין הדינו we have been inventing, i. e. speaking in fun; Tosef. ib. II, 1 מבודין אנו (corr. acc.; Var. בראים). [Y. Kidd. III, 64d מבדרין אחם וכ׳, prob. to be read מן הדרין.] [Y. Shebi. IV, 35b bot. מבדרין בחדשים, v. בָּהָה.]—2) *to disprove, refute.* Tanḥ. Balak, 14; ed. Bub. 23 (ref. to *baddim,* Is. XLIV, 25) מְבַדְּיִין וכ׳ they frustrate their predictions.

Hithpa. הִתְבַּדָּה *to be tempted to a falsehood, turn a liar.* Ber. 4a; Der. Er. Zut. ch. III train thy tongue to say, I do not know, שמא תִּתְבַּדֶּה וכ׳ lest thou be induced to tell a falsehood and be caught.

בְּדָא I, בְּדִי ch. same, *to invent.* Targ. Y. II, Num. XVI, 28 בְּדִית (Var. בָּדִית).

Ithpa. אִתְבַּדִּי *to be declared wrong, to be mistaken.* Y. Yeb. VIII, 9c עברת בִּירְתָּא תלתא נהרין ואיתבַּדַּת thy story crossed three rivers (coming from Babylonia) and is found to be a mistake; Y. Sabb. II, 9a top ואיתבר׳ (corr. acc.).

בְּדִי II, Pa. בַּדֵּי (dialect.=בזי) *to despise.* Cant. R. to VIII, 1 (ref. to לא יבזו לי ibid.; read:) ליח דו מבדה לי there is none can despise me (for kissing my brother); [Ex. R. s. 5 beg. corrupt].

בדי, Yalk. Deut. 913 ב׳ פלסטין, v. הִיפְּלֵי.

בְּדָאֵי m. pl. (בדי) *fictions.* Bekh. 8b מילי דב׳ ed. (Ar. כדי, En Yaak. כדיבי) some stories.

בְּדִיד m. (בדד) *digging instrument, spade, mattock.* Kel. XXIX, 7 יד חב׳ the handle of a spade.—*Pl.* בְּדִידִין. Y'lamd. Sh'laḥ quot. in Ar. ב׳ בברזל(?).—2) *rut, cavity* (cmp. next w.).—*Pl.* as above. M. Kat. 4b; Tosef. ib. I, 2; ib. Shebi. I, 7 ב׳ שבעיקרי וכ׳ the cuts around the roots of trees; v. אוּגְדָּה.

בּוֹדִידָה, בְּדִידָה f. (בדד, v. בַּד II) *small olive press.* Sifra B'har ch. I one may grind the olives in the large tank ומכניס לבד׳ and then put them into the small press; Shebi. VIII, 6 לבוד׳.—*Pl.* בְּדִידוֹת. Gen. R. s. 31 Ar. (ed. בדריות, בדריות, corr. acc.).

בַּדָּאוּת, בַּדָּיוּת f. (בדי) *fiction, falsehood.* Lev. R. s. 9. Gen. R. s. 48, v. בַּדָּא.

בְּדִיחַ, v. בְּדַח.

בְּדִידָחָא f. (בדח) *joy.* Constr. בְּדִידַחַת. Targ. Esth. VIII, 17.

בְּדִידְחוּתָא f. (v. preced.) *cheer.* Sabb. 30b מלתא דב׳ something humorous. Ber. 55a בדידחותיה מפכחא ליה its very cheerfulness frustrates it (the good dream).

בַּדְוָנִי* m. (contr. of בי דיוני) prop. *court-house*, in gen. *government's building, public building, treasury.* Ber. 56a ב׳ דמלכא וכ׳ ed. (Mss. בֵּי זְוִוגָא, בֵּי זְוִונָא q. v.) the king's treasury shall be broken into. [Perl. Et. St. p. 25 refers to Pers. *divân* which, however, seems of too late an origin for the Talmudic date, v. Cycl. Brit. 9th ed. s. v. Divan.]

בְּדִיל (comp. of בְּ, דִּי, a. לְ=h. בַּעֲשֶׁל) *as to what refers to*— whence; *on account of, for the sake of, in order that.* Targ. O. Gen. VI, 3; a. e.—Lev. R. s. 28, end אזל ב׳ בלנאי he went for (the sake of getting) a bather. Y. Kidd. III, 64a ב׳ דלא יכפור וכ׳ in order that he may not deny his owing a cup. Yoma 75b ב׳ רבא וכ׳ (v. Rabb. D. S. a. l.) through the merit of the teacher is the scholar supported.—בְּדִילָךְ, בְּדִילָהּ &c. on my, thy account &c. Targ. O. Deut. III, 26; a. e. (Y. בגלל; b. h. למען).

בְּדִילָה f. (בדל) *separation.* Tanḥ. Mishp. 17 לשון ב׳ an expression meaning 'creating a partition'.

בְּדִין *by right*, v. דִּין.

בִּידִין, בְּדִין m. pl. (h. בַּדִּים; v. בדד, בדי) *fictions*, whence *lying oracles;* trnsf. *conjurers.* Targ. Is. XLIV, 25. Targ. Lev. XX, 27; a. fr.

בְּדִיק, v. בְּדַק.

בְּדִיקָה f. (בְּדַק) *search, examination, test.* Pes. I, 1. Y. ib. I, beg. 27a׳ בְּדִיקַת חיום ב׳ search (after leavened bread) made in day-time is a (valid) search. Kil. IX, 7; a. fr.—Num. R. s. 9 לב׳ דידיה referring to his search; i. e. intimating that the test by the 'bitter waters' (v. סוטה) will also affect him (the adulterer) (Sot. 28a לידיעה).—*Pl.* בְּדִיקוֹת; esp. *cross-examinations of witnesses as to minor circumstances;* v. זַקִּירָה. Snh. V, 2 (40a); a. fr.

בְּדִיקוּתָא f. ch. same, esp. *examination of slaughtered animals* as to the condition of the lungs &c., v. בְּדַק. Ḥull. 48a ליח לחו ב׳ וכ׳ no examination will avail them to make them permitted; (ib. 46a ליח לחו בדיקה). Ib. 10b מצריך ב׳ וכ׳ declares an examination (of the slaughtering knife) necessary &c.; a. e.

בְּדִיקְנָאָה* m. (v. בְּדַק Pa., end) *detective, police officer.* Taan. 22a ב׳ אנא Ms. M. (ed. זנדוקנא, v. זַנְדוּקָא). [The description of that officer's doings proves the correctness of the version of Ms. M.]

בְּדִיתָא* pr. n. *B'ditha*, name of a canal of the Euphrates, v. פּוּמְבְּדִיתָא. M. Kat. 11a ב׳ לבאר כוורי (read בב׳, Alf. בפומבדיתא) in the B'ditha the fish were laid dry. [Var. ברייתא, בריתא, v. Rabb. D. S. a. l. note 300.]

בְּדַל (בד/ל, v. בדד) *to separate, divide, distinguish;* (neut. v.) בְּדֵל *to keep aloof.* Pes. 87b בְּדוֹל עצמך וכ׳ withdraw thyself from (touching) her. Y. Ḥag. II, 78b top כדי שיהא בָּדֵל מן תתרומה in order that he may be careful in handling T'rummah. B. Mets. 59b it seems to me שחברים בְּדֵילִים וכ׳ that the colleagues hold themselves aloof from thee (i. e. thou art excommunicated). Ib. 89a ב׳ בתמרים to separate (with a tool) dates which stick together (cmp. Rashi a. l.); Y. Maasr. II, 50a top הבדיל בתמרים (read הבודל). Ber. 5a יסורין בְּדִילִין וכ׳ pains will stay away from him; a. fr.

Hif. (b. h.) הִבְדִּיל 1) *to sever, set apart, distinguish.* Ḥull. 21b מולק ואינו מַבְדִּיל he nips the bird's neck but must not sever a limb or cut with his nail deeper than required (Lev. I, 17). Ib. I, 7 המבדיל בין וכ׳ He who established distinctions between (the) sanctity (of the Sabbath) and (the) sanctity (of the Festivals); a. fr.—2) (denom. of אַבְדָּלָה or חַבְדָּלָה) *to recite the benediction Hammabdil* on the exit of the Sabbath or Festival, *to say Habdalah.* Ibid. כיצד מבדילין what formula must you use (at the exit of the Sabbath and the simultaneous beginning of a Festival)? a. fr.—Part. Hof. מוּבְדָּל *separated, distinguished.* Num. R. s. 10 beg. מובדלים וכ׳ are different from the doings of other nations. Naz. 7a מובדלות זו מזו are separated one from another. Tosef. Peah III, 5; a. fr.

בְּדַל, בְּדֵיל ch. 1) as h. Kal. (neut.) Ḥull. 116b בדלינן

וכ׳ we abstain from them. Ib. וכ׳ לא בדילי do not abstain; a. e.—2) (as foreg. Hif. 2) *to say Habdalah.* Erub. 40ᵇ מי בדלת hast thou said Habd.? . . . אין בדילנא yes, I have &c.

בְּדָן, v. בְּאדָן.

בדסין, v. בִּרְסִין.

בָּדַק (b. h. √בד, v. בדד) *to split, break into, penetrate.* Keth. XIII, 9 חנוה הידפה בודֵק the removal to a better residence (and style of living) penetrates (the body and creates disease); v. ib. 110ᵇ מאי ב׳ כדשמואל וכ׳ what does *bodek* mean? Answ. As it is expressed by Samuel . . . ., a change of the mode of living (v. וְסֵת) is the beginning of abdominal disease.—Esp. 1) *to search, examine, investigate, try.* Sot. V, 1 as well as the water בּוֹדְקָן אותה וכ׳ tries her (eventually makes her sick), so does it try him (the adulterer). Pes. I, 1 ב׳ את החמץ leavened bread is searched after (for the sake of removing it). Ib. 9ᵇ בָּדוּק (בית) a house which has been searched. Snh. III, 6 ב׳ את העדים the witnesses are cross-examined. Ib. IV, 5; v. חֲקִירָה. Sabb. 139ᵃ וכ׳ בָּדוֹק בדיינו investigate the doings of the Israelitish judges. Keth. VII, 8 חוא בּוֹדְקָהּ וכ׳ he has her examined (as to bodily soundness) by his female relatives. Ib. 75ᵇ חזקה אין . . . אא״כ בּוֹדְקוֹ the presumption is that nobody will drink out of a cup, unless he has examined it (will not marry a woman before ascertaining her physical condition). Kidd. IV, 4 צריך לִבְדוֹק אחריה וכ׳ must investigate her family records up to four mothers &c. Ib. 5 אין בודקין מן וכ׳ no family records are searched beyond the altar, i. e. the ascertained fact of a person's admission to priestly services is sufficient evidence of unblemished descent for marriage purposes. Nidd. 30ᵇ ובדקן ומצאן (read ובדקו ומצאו) they (the scholars) examined (made a post mortem examination); Tosef. ib. IV, 17; Bekh. 45ᵃ; a. fr.—2) *to tend, cure* (plants), esp. *to cover with earth or manure.* Tosef. Shebi. I, 12; Y. ib. IV, 35ᵇ bot.

Nif. נִבְדַּק *to be examined* &c. Y. Gitt. I, 43ᵇ; IX, end, 50ᵈ נ׳ חשם the report was traced. Nidd. V, 6 נדרידה נִבְדָּקִין her vows are subject to examination (to find out whether she knows the import of a vow); a. fr.

בְּדַק, בְּדִיק ch. same; 1) *to split, burst, break into.* Ḥull. 105ᵃ חזא צינורא דבדקא וכ׳ (Ar. דבירקא) he saw that a sewer had burst into his field (inundating it); v. בְּדָקָא.—2) *to examine, espy; to test.* Targ. Judg. XVIII, 2; a. fr.—Yeb. 65ᵃ אִיבְּדוֹק נפשאי I will test myself (as to my virility). Y. Ned. II, 37ᵇ bot. בעי חיפה מיבְּדְקוֹנֵיהּ Ḥefa wanted to sound his knowledge. Taan. 21ᵇ; a. fr.—3) *to cure the body by means of a purgative.* Ned. 50ᵇ חוה בְּדִיק נפשיה וכ׳ purged himself with &c.; a. e.—Part. pass. בָּדִיק *tested, sure, known.* Y. Sot. V, 20ᶜ bot. לא הוות בריקה לי was unknown to me (I had not experienced). Taan. 23ᵇ לא בדיקתו לי (not בדקיתו) ye are unknown to me (as to your honesty).—בְּדִיקְנָא *I am sure, I know.* Pes. 111ᵇ בדיקנא ביה במר דלא וכ׳ I am sure you do not know (Ms. M. ב׳ ליה וכ׳, Ms. 2 Oxf. בקינא, v. Rabb. D. S. a. l. note). *Ḥull. 32ᵃ לא הוה בדיקנא ביה וכ׳ Ar. Var. (ed. בדיחנא) I was not so familiar with my uncle that I should have asked him.

Pa. בַּדֵּק *to discover* (by sorcery), *to find out secrets.* Targ. O. Gen. XLIV, 5; 15 . Cmp. בְּדִיקָנָאָה.

בְּדֶק (b. h., preced.) 1) *breach, defect.*—2) *attendance, repair.* ב׳ חבית (II Kings XII, 8) keeping the Temple in repair. Y. Pes. VIII, 36ᵃ top. Tem. I, 6 קדשי ב׳ הב׳ (Mish. קרבנות) offerings for the Temple repair, opp. to קדשי מזבח objects dedicated for sacrifices. Ibid. VII, 1; a. fr.—*Pl.* בְּדָקִים, constr. בִּדְקֵי. Sabb. 32ᵃ ב׳ מיתה breaches through which death enters, i. e. sins for which one is visited with death; v. דֶּבֶק.

***בֶּדֶק** ch. same, *defect, sin.* Targ. Y. II Num. V, 19 these waters searching לב׳ האילין the defect. [Probably a corrupt reading.]

בִּידָקָא, בְּדָקָא m. ch.=h. בְּדֶק 1) *breaking into, freshet, bursting dam.* B. Mets. 66ᵇ אתא ב׳ וכ׳ a freshet came and overflooded &c. B. Bath. 41ᵃ שקל בר׳ וכ׳ a freshet swept his field (taking away the fence). Ḥull. 105ᵃ צינורא דב׳ Ar. a channel caused by a freshet, v. בְּצַק. Snh. 7ᵃ strife is likened וכ׳ (דמיא) לצינורא דבי׳ to an inroad made by a burst (of water), once entering it widens more and more; a. fr.—*Pl.* בִּידְקֵי, בִּדְקֵי. Erub. 21ᵃ דשכיחי בי׳ where freshets are of frequent occurrence.—2) *breach, defect.* Targ. O. Gen. XLII, 9 (h. ערוה). Targ. II Kings XII, 6 sq.—*Pl.* Targ. Lam. I, 8 בְּדָקָתָא her shortcomings (h. עֶרְוָתָהּ). [B. Bath. 61ᵃ בדקא, v. בִּרְקָא III.]

***בַּדַּר**, Pi. בִּידֵּר as following. Ruth R. to II, 15 הירה מְבַדֵּר וכ׳ scattered coins. [Prob. to be read מבקר or מבקיר.]

בְּדַר (√בד; cmp. בזר, פזר) 1) *to scatter, strew.*—*Pa.* בַּדֵּר same, also, *to distribute freely.* Targ. Ps. LXVIII, 31; a. fr.—Ḥull. 54ᵃ אי בַּדֵּרי לה סמא וכ׳ if a powder is strewn upon its wound, it may recover; [Rashb. to B. Bath. 74ᵇ quotes דיעבד ליה סמיתרי וכ׳]. Gitt. 56ᵇ ובַדְּרוּ לקיטמיה וכ׳ and scatter ye his (my) ashes over seven waters. Y. Ber. IX, end, 14ᵈ בשעה דמכנשין בַּדְּרִי וכ׳ when people gather (are willing to listen to instruction), distribute (teach); when people scatter (throw religion away in neglect), gather in (live in retired study). Cant. R. to VIII, 9 בדרו גרמיכון disperse ye (do not stand in crowds).—Part. pass. מְבַדַּר *scattered.* Y. M. Kat. III, 81ᵈ top אית סגין מנהון מְבַדְּרָן וכ׳ there are more than those (twenty four cases) scattered in Mishnah and Boraitha. Sabb. 20ᵃ, v. infra.—2) *to shake* (in a sieve). Targ. Amos IX, 9. [Ibid. מחזרין, prob. מבדרין.] Cmp. בַּזֵּיל.—3) *to tread olives.* Targ. Mic. VI, 15 (perh. בדד?).

Ithpa. אִיתְבַּדַּר, אִיתַבַּדַּר; *Ithpe.* אִיתְבְּדַר *to be scattered, to disperse.* Targ. Is. XXXIII, 3; a. fr.—Sabb. 20ᵃ קנים מִיבַּדְּרִין (v. Rabb. D. S. a. l. note 300, ed. מבדרן) loose staves in the stove will fall apart (and may require stirring). Lev. R. s. 6 and the denars began מִתְבַּדְּרִין to be scattered. Gitt. 33ᵇ לִיבַּדְּרוּ אִירַבְּדוּרֵי (not אירבדורו) let them disperse (so as not to be found together). Snh. 8ᵃ bot. ואיבדור and they (the judges) dispersed.—Denom. בְּהוּרָא.

בדרסין, v. בִּרְדְּסִין.

בָּהָא, בָּחָא, v. בחי.

בַּהֲדֵי, v. חַד־.

בְּהוּ, בְּחוּ f. (b. h.; בחי) *chaotic condition;* always with תהו. Gen. R. s. 2; a. fr.

בְּהוּ=אֲבַהוּ. Ber. 45ª; a. fr. (Ms. M.).

בְּהוֹן ch.=בְּהוֹן *with, in them.* Pes. 72ᵇ; a. fr.; v. הוּ.

בַּהוּלְתָּא, v. בִּירְחוּלְתָּא.

בְּהוֹר, v. בְּהִיר.

בְּהוֹתָא f. (בחי) *confusion.* Targ. Prov. XXVI, 21 ed. Wil. (Ms. בְּהַוְתָא; oth. ed. כהוותא).

בָּהַח, בְּהָא, בחי (b. h.; √בה, cmp. בוא, *to be broken into*; *to gasp; to burst forth*, v. בחק, בחר; v. Ges. Hebr. Dict. s. v.) *to be stirred up, confounded, in disorder.* —Gen. R. s. 2, beg. תוהא ובוהא; ib. fem. תוהא ובוהא bewildered and confounded.

**Hif.* הַבְהָה *to clear* (the field), cmp. בָּעָה. Y. Sabb. VII, 10ª top המברה בחרשים (read המַבְהֶה). Y. Shebi. IV, 35ᵇ ומבדין (read ומַבְהִין or ומַבְהֶה) you may clear thickets (in the Sabbath year); v. בָּרַךְ Pi.

בְּהִי ch. same. Part. בְּהֵי, fem. בְּהָיָא *chaotic.* Targ. Y. II, Ex. XII, 42. Targ. Y. Gen. I, 2.

***בְּהִיר**, Targ. Prov. II, 7, read סבריא (as in Pesh.) or סַבְּחוֹר=ed. Wil. שבחור.

בְּהִילוּ f. (בהל) *haste.* Ezra IV, 23. Targ. Ex. XII, 11; a. e.

בְּהִיקָא, בְּהִיק (בחק) *bright, distinguished.* Targ. Cant. VII, 3; a. e.

בְּהוֹר, בְּהִיר m. (בהר; b. h. בהיר) *white, white spot* (cloud).—*Pl.* בְּהִירִין, בְּהוֹרֵי. Taan. 7ᵇ (ref. to Job XXXVII, 21) אפי׳ בשעה שהעננים עומדין בהר׳ בהי׳ וכ׳ Ms. M., even when the clouds stand in white spots, there comes a wind &c.; edit. שרקיע נעשה בהור׳ בחו׳ the sky is made (to appear) full of white clouds.

בְּהִירָא, pl. **בְּהִירֵי** same. Targ. Job XXXVII, 21 ב׳ מן וכ׳ white clouds without giving rain &c.

בְּהִית, v. בְּהַת.

בְּהַל (b. h.; √בה, v. בחי) *to hurry, be excited, anxious.* Part. pass. בָּהוּל *excited, pressed.* Pes. 11ª sq. אדם ב׳ חוא וכ׳ man is excited when his property is at stake. Ib. 72ᵇ זמנו ב׳ his time (for doing the thing) is pressed (it cannot be postponed). Yoma 85ª, a. e. ב׳ על מתו anxious to save his dead relative from the fire.

Pi. בִּיהֵל *to agitate, frighten.* Y. Yoma VI, 43ᶜ bot. למה אתה מְבַהֲלִינוּ why dost thou agitate us.

Hithpa. a. *Nithpa.* הִתְבַּהֵל, נִתְבַּהֵל *to be excited, confounded.* Num. R. s. 14 (ref. to *tibbahel*, Koh. VIII, 3) אל תִּתְבַּהֵל וכ׳ be not intimidated by his wrath, Ib. לא נ׳ מן מעשיה he was not carried away by her (tempting) actions. Ib. לא נ׳ מפנאי וכ׳ he was not confounded on account of his being alone in the house. Pesik. R. s. 36 מתרעשים ומִתְבַּהֲלִים were in commotion and alarm.—

Part. Hof. מוּבְהָל, or Pual מְבוּהָל *confounded, hard to pronounce* or *remember.* Gitt. 14ᵇ שמותיהן מוב׳ וכ׳ Ar. (ed. מבו׳) their names are bewildering, beginning with Arda, Arta, Phile.—[Deut. R. s. 9 דעתו מובלגת, read מוּבְהֶלֶת his mind is confused, he cannot collect himself for prayer.]

בְּהַל, בְּהֵל ch. same.—*Pa.* בַּהֵל 1) *to be precocious, inconsiderate, hasty.* Targ. Koh. V, 1; a. e.—2) as h. Piël. Targ. Job XXIII, 16; a. fr.

Ithpa. אִתְבְּהַל, *Ithpe.* אִיתְבְּהֵל 1) *to be hurried, to hurry.* Targ. Esth. II, 9.—2) *to be agitated.* Targ. I Sam. XXVIII, 21; a. fr.—Y. Keth. I, 25ª is it possible that the whole town מִתְבַּהֲלָה וכ׳ was excited on account of Naomi?

בְּהָלָה f. (b. h.; בהל) *suddenness, sudden calamity, shock.* Y. Bicc. II, 64ᵈ top; S'mah. III, 9 לשנים מיתה של ב׳ death after two days' sickness is a shocking death. —Y. B. Mets. II, end, 8ᵈ a rending of garments שאינו של ב׳ וכ׳ which is not done under the influence of the first shock (after the sad news) is considered as if not performed at all.—*Pl.* בְּהָלוֹת. Num. R. s. 11; Tanh. Naso, 10 באנגריא ובב׳ as a forced duty and in a hurried manner; a. fr.

בַּהֲמִי (?בְּהֶמְיָא) m. (denom. of next w.) *cattle-driver, cattle-raiser, driver.* Deut. R. s. 3 וחבהם עמו and the driver (leader of the ass) was with him. *[Y. Ned. XI, end, 42ᵈ הבַּהֲמִיאָם שלי פיתני (=בְּהֶם) my stable-man (a gentile) has seduced me. Ib. אין הבהמיאם אוסר (not אסור) (do you believe) the stable-man's connection with thee has no restrictive consequences? [V. Noda Bihudah, 2nd ed., Eb. Haëz. Nr. 12.] Gen. R. s. 86 בהמי (Yalk. Gen. 145 אדם, prob. בהם).—*Pl.* בַּהֲמִין, בְּהֶמִים. Y. Pes. I, 27ᵇ (in gen. *servants*). Cant. R. to IV, 4 (play on ובבהמתך Deut. VII, 14) there shall be none barren (of knowledge) among thee, אפי׳ בב׳ שבכם even among your cattle drivers; Deut. R. s. 3; a. e.; Gen. R. s. 32 בבהמות (corr. acc.)—Y. Maasr. II, 50ª bot. התריגו לבהמין (not התריגי) give the drivers (field laborers) oranges to eat; [Erub. 53ᵇ אתריגו לפחמין in diff. connection].

בְּהֵמָה f. (b. h.; בהם, Æthiop. *to be dumb;* √בה, v. בהי) *cattle, quadruped domestic animal* (mostly of the horned race); in gen. *dumb beast*, opp. to man. Gen. R. s. 20 ב׳ חיה ועופות domestic animals, wild beasts, and birds; a. fr.—ב׳ גסה *large cattle* (of the bovine race); ב׳ דקה *small cattle* (sheep, goats &c.). Bekh. 8ª; a. fr.—ב׳ ארנונא, בְּהֵמַת מלוג &c., v. ארנונא, מִלּוּג &c.—*Pl.* בְּהֵמוֹת Gen. R. s. 86; a. fr.

בְּהֶמוֹת m. (b. h.; Coptic p-ehe-mau, *water-ox*, Ges.) in Rabbin. lit. *B'hemoth, a legendary animal* reserved for the righteous in the hereafter; cmp. לִוְיָתָן. Lev. R.

s. 22 in place of the forbidden animals from which you here abstain, ב׳ בהרי אלף (I shall give you in the hereafter) 'the b'hemoth on the thousand mountains' (Ps. L, 10). Ib. s. 13 ב׳ ולויתן וכ׳ b'hemoth a. leviathan are the game of the righteous &c. Ib. ב׳ נותץ וכ׳ b'hemoth shall attack the leviathan with his horns &c.

בָּהַק (b.h.in בֹּהַק; √בה, v. בהי) *to shine with a pale light, be white, glisten.* Bekh. 45[b] בּוֹהֵק one glistening (with unsteady eyes, *albino*), diff. fr. לבן white-complected. *Hif.* הִבְהִיק 1) *to shine, be bright.* Y. Pes. I, beg. 27[b] top בשעה שהיו מבהיקים when the candles burned brightly. Ib. מַבְהִיקוֹת; Gen. R. s. 31 מַבְהֵקֶת (of glistening jewels). Ib. s. 40 הבהיקה כל וכ׳ the whole land of Egypt was brightened by her (Sarah's) beauty; a. fr.—2) *to brighten, make bright.* Snh. 100[a].—Part. Hof. מוּבְהָק *distinguished, prominent.* Kidd. 33[a] ברבו חמ׳ when his teacher is a distinguished scholar. Gitt. 11[a] שמות מוּבְהָקִין names of a distinctly gentile character (which Jews do not assume). [Sifra Thazr. ch. I שאת מובהקת, read with R. S. to Neg. I, 1 מוגבהת, v. גָּבַהּ.]

בָּהַק ch. same. *Af.* אַבְהִיק *to shine.* Targ. II Sam. XXII, 13.

בֹּהַק, v. בּוֹהַק.

בַּהֲקָא (pl. בַּהֲקֵי), בַּהֲקִיתָא f.=h. בַּהֶרֶת. Targ. Y. I, II Lev. XIII, 2; XIV, 56; a. e.

בָּהָקָן m. (בהק) *one afflicted with bohak* (Lev. XIII, 39), *one having an eruption* resembling leprosy, v. בּוֹהַק. Gen. R. s. 98 מי שהוא ב׳ וכ׳ one who is a bahakan is hot-tempered. *Pl.* בָּהֲקָנִין. Ib. (ed. בּוֹהֲקִי) ריבה בהן ב׳ (ref. to Gen. XLIX, 7) he let rise among them a large number of bohakanin (hot-tempered men). V. next w.

בּוֹהֲקָנִי, בֻּהֲקָנִי m. same, *one full of whitish pustules.* Ber. 58[b] Ms. M. (ed. בהקנים plur.). Fem. בֻּהֲקָנִית, בּוֹהֲקִי, בֻּהֲקָנִיוֹת, בּוֹ׳ Meg. 24[b] ידיו ב׳ one whose hands are &c.

בָּהַר (b. h.; √בה, v. בהי; cmp. preced. ws.); *Pi.* בִּיהֵר or *Hif.* הִבְהִיר *to shine brightly, be glossy;* trnsf. *to make one's self conspicuous, to boast.* Lev. R. s. 15; Tanḥ. Thazr. 11 *bahereth* (Lev. XIII, 2) that is Yavan (Græco-Syria) שהירתה מְבָהֶרֶת על וכ׳ (or מַבְהֶרֶת) that lorded it over Israel by her decrees; v. קָרַן.—[*Pi.* בִּיהֵר *to make clear.* Pesik. R. s. 33, v. בָּהַר.]

בָּהַר ch., Shaf. שַׁבְהַר q. v.

בַּהֲרָא, בְּהָרָא, v. בַּהֲרָתָא.

בַּהֲרִיקָאי, v. חֲרִיקָא.

בַּהֶרֶת f. (b. h., בָּהַר) *bright white spot on the skin,* eventually one of the symptoms of leprosy. Neg. I, 1 ב׳ עזה כשלג *bahereth* means an intensively bright spot (sparkling) like snow. Ib. II, 1 ב׳ עזה וכ׳ an intensely bright spot appears faint on the skin of a Germanus (Teuton), and the faint spot appears bright on a Cushite; (Sifra Thazr., Neg. ch. I, ed. Weiss כג׳, ככ׳; Yalk. Lev. 551 גרדמ׳, corr. גרמ׳, בכושי, בגרמ׳); a. fr.—*Pl.* בְּהָרוֹת. Neg. VII, 1. Ib. VIII, 6; Tosef. ib. III, 12.

בְּהָרָא, בַּהֲרָא, בַּהֲרָתָא ch. same. Targ. O. Lev. XIII, 2; a. e.—*Pl.* בַּהֲרָן. Ib. 38; 39. V. בַּהֲקָא.

בְּהָת, בָּהֵת (√בה, v. בהי) 1) (=h. בּוּשׁ, cmp. רוּץ a. רָהַט) 1) *to be confounded, abashed, ashamed.* Targ. O. Gen. XLIX, 8; a. fr.—Y. Shek. I, beg. 45[d] (in Hebr. phraseol.) הן נקרא ולא נבהית (Bab. ed. נבעית . . . הנקרא) can we read this and not feel ashamed? Y. Keth. XII, 35[a] top; Y. Kil. IX, 32[b] top, if I rise among the righteous, לא נבהית I may not feel ashamed. Ib. ומה אנא בהית בעבדאי (read בעובדיי) why should I be ashamed of my doings? Y. Kidd. IV, 65[c] top בָּהֲתִין וכ׳ they are ashamed of one another. Y. Orl. I, 61[b] top בהית מסתכל ביה is ashamed to look at him. Lev. R. s. 31 לא בהתין yet are not ashamed (to worship them).—2) (=בָּעֵית) *to be bewildered.* Keth. 62[a] (prov.) a woman used to abortion (or loss of children through death) לא בהתה is no longer besides herself (when it reoccurs; Ar.: is not ashamed).

Pa. בַּהֵית, *Af.* אַבְהֵית 1) *to put to shame.* Targ. Ps. XIV, 6. Ib. CXIX, 116; a. e.—Y. Shebi. IV, 35[b] bot.; Y. Maas. Sh. V, beg. 55[d] ומבהתין ליה דיעבד and bend the tree down as if in shame, in order that it may bear fruits (cmp. Sabb. 67[a] 'that people may pray for it'). Y. Kil.; Y. Keth. l. c. if I rise among the wicked לא נְבַהֵית (or נְבָהֵת) I may not put (them) to shame.—2) *to frighten, confound.*—Y. R. Hash. II, 58[a] bot. לא תבהית וכ׳ confound not thy Master's children (the Israelites).

Ithpa. אִתְבְּהֵית, *Ithpe.* אִתְבַּהֵית, contr. אִבְּהֵית *to be put to shame.* Cant. R. to II, 5 והוא מחב׳ וכ׳ and he felt ashamed and went away. Y. Sabb. VI, 8[c] top מִתְבַּהֲתָא she is ashamed.

בִּיהוּתָא, בִּיהֲתָא, בַּהֲתָא f. (h. בּשֶׁת; בהי, בהת) *shame, disgrace; nakedness* (=h. עֶרְוָה). Targ. Job VIII, 22; a. fr.—Snh. 102[b]; Gen. R. s. 49 סבי דב׳ elders of disgrace, v. אַשְׁמָה. Ḥull. 56[b] איגלאי בהתיידהו their shame (diseased conditiou) has been revealed. Targ. II Chr. XXXII, 21 בִּיהוּת.

בֹּ־, v. בְּ־.

בּוֹא (b. h.; √בא, בה, v. בהי, *to enter into, split, insert;* v. בבא, בון; *to be vacant, clear,* v. באר, בור; *to be disordered,* v. באש, בוש) 1) *to enter, come.* R. Hash. I, 2 בָּאֵי העולם those come into the world, i. e. mortals. Ḥull. 54[b] בּוֹאֲכֶם בשלום be welcome!—Tanḥ. Vaëra 14; Midr. Till. to Ps. LXXVIII, 47, a. e. (play on בּוֹאנֹמל ibid.) בָּא חֵן מַל [בָּא נוֹת מַל] it (the locust) comes, encamps [rests], and plucks. Y. Shebu. VIII, 38[c] top, a. e. במקום שבאת, v. גְּזֵרָה.—Y. Peah I, 15[c] top, a. fr. יָבֹא עלי אם וכ׳ may (evil) befall me, if—; cmp. אָתָא; Koh. R. to X, 8 אם לא יבא וכ׳ (corr. acc.).—2) with על (b. h. with אל) *to have sexual connection.* Kerith. I, 1; a. fr.—3) with לְיַד or לִידֵי *to fall into the power of.*—Aboth II, 1 ואין אתה בא לידי עבירה and sin will have no power over thee. Yoma 86[b] בא לידו דבר וכ׳ (not באת) he had the power (the chance)

to commit a sin &c.; Kidd. 39[b]; a. fr.—בּוֹא וּרְאֵה come and see (I will prove). Yoma l. c.; a. fr.

Hif. הֵבִיא 1) *to bring, carry.* Gitt. I, 1 הַמֵּבִיא וכ׳ he who brings (as a messenger) a letter of divorce from abroad; a. fr.—2) *to offer.* Bicc. I, 1; a. fr.—3) *to draw an object toward's one's self*, opp. הוֹלִיךְ, v. הָלַךְ. Ḥull. II, 3 הוֹלִיךְ וְלֹא הֵ׳ he put the knife out (in slaughtering) but did not draw it backward; הֵ׳ וְלֹא וכ׳ or drew it toward himself but did not then move forward; a. fr. —4) *to bring about, produce, cause.* Aboth I, 17 מֵבִיא חֵטְא begets sin; a. fr.—5) *to lead, procure admittance.* Ab. Zar. 20[b] Torah מְבִיאָה לִידֵי וכ׳ (v. supra) leads to careful conduct &c. Ib. 18[a] אַתָּה מְבִיאֵנִי וכ׳ wilt thou procure me (promise me) admittance into the world to come?; a. fr.

בואנא, v. בְּוָאנָא.

בואת, v. בָּאוֹת.

בּוּבְיָא I m. (Syr. *bubia* sartago, P. Sm.; prob.=בִּי אפיא, פ softened through assimilation, cmp. a. בִּי תִפְרִיָא חפר) *a frying pan*, sometimes used as a *coal pan* containing the coal over which things are roasted. Pes. 30[b] הֵאי בּוּבִ׳ (Ms. M. 2, Ms. Oxf. Ar. and old ed., v. Rabb. D. S. a. l. note 10); Zeb. 95[b] (Ms. R. 1 מִבְּרִיא, corr. בּוֹ׳; Ms. K. בּוּכְרִיא). Sabb. 29[a] he threw the date stones לְבוּבְרִיא Ms. M. a. Ar. (Y. Bets, IV, 62[c] לְתִפְרִיה, v. Rashi to Sabb. l. c.) into the pan. [Editions vary betw. כּוּבְרִיא a. בּוּכְרִיא.]

בּוּבְיָא II, **בּוּבְיָה** f. *image*, v. בְּבוּאָה.

בוביה, בוביא, Lam. R. to II, 2, v. בִּירָא.

בוביאר, v. בּוּכְיָאר.

בּוּבְיָה, v. בּוּבְיָא.

בּוּבְיָתָא, v. בְּבִיתָא.

בובן *the word* נְבוּב *reversed.* Sabb. 104[a].

***בוגני**, Targ. II Esth. IV, 1 בּ׳ נוגמי אירון, Var. פּוּגְנֵי, פּוּגְנֵי נְעִירֵי א׳ נ׳ א׳, read פִּירַטְגְּמָטִין or (אֶ)פִּירַטְגְּמָטִין (ἐπιτάγματα, διατάγματα) *commands, ordinances;* v. דִּירַטְגְּמָא.

בּוּגָר, v. בָּגַר.—בּוּגֶרֶת, pl. בּוּגְרוֹת, v. בָּגַר.

***בּוּדְיָא** c. (denom. of בַּד V) *a mat of reeds.* [The best versions, however, read בּוּרְיָא q. v.]

בּוּדִידָה, v. בְּרִידָה.

בּוּדְחָא, v. בְּדוֹחָא.

בּוּדְחוּ, v. בְּדַח.

בּוּדַיִין pr. n. m. *Bohăyon.* Pes. 57[a] (Ms. M. בּוּהִין); Tosef. ib. II (III), 20 (Var. בּוּבִי הִירִין, בֶּן נְבוּ הִירִין).

בּוֹדָק, בּוּדָק m. (b. h.; בּדק) *white scurf.* Neg. I, 5. Sifra Thazr., Neg., ch. X.

בּוּדְקָא ch. same. Targ. O. Lev. XIII, 38 (ed. Berl. בּוּהְקָא).

בּוֹדָקָנִית, בּוּדָקְנִי, v. בְּחָק׳.

בּוּוְתָא, v. בְּתָוְתָא.

בּוּז (b. h., √בז, v. בזז) 1) *to tread upon*, whence *despise.* Aboth IV, 3 אַל תְּהִי בָּז despise not &c.—2) *to divide;* v. בְּזַז.

בּוּז ch. same; 1) *to plunder, ransack.* Targ. Gen. XXXIV, 27; a. fr.—Esth. R. to I, 10 (play on בּוּזְתָא ibid.) בּוּז בֵּיתֵיהּ plunder his house.—2) *to tread.* Ib. (play on בּוּז וּבוּזְבּוּז (בּגוֹד בּוּגְתָא וְאַבּוּגְתָא ibid. as if from בּג, cmp. בּוּז וּבוּזְבּוּז) tread and shatter (v. Targ. Esth. a. l.; cmp. בָּזוּזָא). [Most of the forms may be derived fr. בזז.]

בּוּזָאָה m. *the Buzite.* Targ. Job XXXII, 2; 6.

***בּוֹזָנָא** m. (בּוּז, בזז) *plunderer.* *Pl.* בּוֹזָנַיָּא. Yalk. Jer. 281 (Lam. R. introd. R. Yits. 1 בָּזוֹזָנַיָּא).

בּוּזְתָא (בִּיזְתָא) f. (v. בּוּז) *contempt, contumely.* Targ. Ps. CXIX, 22.—V. בִּרְזָא II.

בּוֹחַל m. (בחל I) prop. *aversion, sickness*, hence (cmp. בּאשׁ) *a certain stage in the growth of the fig* (intermediate between פּגה and צמל), *when its head becomes white;* trnsf. *the stage of female puberty* intermediate between childhood (ילדות) and full womanhood (בגרות). Nidd. V, 7 the Scholars have introduced figurative terms for the stages of womanhood: paggah, boḥal &c.; בּ׳ אֵלּוּ יְמֵי נְעוּרִיהָ boḥal means the days of maidenhood. V. בָּחַל.

בּוּטָא pr. n. m. *Buta*, father of Baba, v. בָּבָא II.

***בּוֹטֵט** m. (בָּטַט) *bright spot* (cloud, v. בָּהִיר). Targ. Job XXXVII, 21 (Ms. בּוֹטֵשׁ).

בּוֹטָטָא, בּוּטְיָטָא m. (v. preced.), בּ׳ דְּנוּרָא *spark* (blossom of light, cmp. h. נִיצוֹץ).—*Pl.* בּוֹטָטֵי, בּוּטְיָטֵי. B. Mets. 85[b] בּוֹטְטֵי דְּנוּ׳ מִחְיוֹת וכ׳ . . . ; Ms. M. (ed. . . . בּוּטְרֵי וּמִחְיוֹת, corr. acc.) two sparks came forth and struck the eyes of &c. Ber. 58[a] מִילְתָא אָמַר ר׳ שֵׁשֶׁת וְנָפְקוּ בּ׳ דְּנ׳ וְכִבְּרִינְהוּ לְעֵינֵיהּ Ar. ed. Koh. (Ms. M. חַב בְּרֵיהּ מִילְתָא וְנָפַק בּוּטְיְתָא דְּנ׳, omitted in ed., v. Rabb. D. S. a. l. note) R. Sh. spoke a word, and there came forth sparks and blinded him.

בּוּטֵי m. pl. (בטט) *the poor* (*broken ones*). Gitt. 37[a]; v. בּוּלְבּוּטֵירֵס.

בּוֹטָטָא, v. בּוֹטָטָא.

בּוּטְיָטָא, v. בְּטִיטָא.

בּוּטְיָתָא, בּוֹטָטָא f. (בטט; cmp. בּוֹטָטָא) *flower-bud of the caper tree, capers.* Ber. 36[b] וּשְׁקָלֵיהּ לְנִיצָא דְּפַרְחָא . . . Ms. M. לְנִיצָא . . . Ar. (ed. לְפַרְחָא דְּבַר׳ וְאִיקְרִים וְחַוְרָא בּוּ׳ דְּפַרְחָא וְחַוְרָא בּוּ׳) the blossom of the caper was cut off, but the bud survived. [Ib. 58[a] בּוּ׳ דְּנוּרָא Ms. M. read בּוּטְרָתָא, בּוּטְרָתָא, v. בּוֹטָטָא.]—*Pl.* בּוּטְרָתָא, בּוּטְיָתָא. Ḥull. 59[a] שֵׁב בּ׳ וכ׳ seven blossoming capers (Rashi: stones of the caper

fruit). Y. Maasr. IV, end, 51c בר׳ . . . מרימין to remove the buds. [Y. Pes. I, beg. 27a באילין בוטרטא, v. בְּטָרְטָא.]

בּוּטָלָן, בּוּטָלָנָא m. (בטל) 1) *idleness.* Targ. O. Ex. XXI, 18 (being incapacitated).—2) *indemnity for loss of time.* Ib. v. 19. V. בְּטֵרְלָא.

בּוּטְמָא m. (בטם, √בט, v. next w.) 1) *terebinth (fruit* and *tree), pistacia terebinthus* (v. Sm. Ant. s. v. Tereb.). Targ. O. Gen. XXXV, 4; a. e.—*Pl.* (Hebr., fr. בּוּטְמָה) בּוּטְמִין. Y. Kil. I, 27a bot. הלוזין וחב׳ וכ׳ nuts and terebinths combined produce pistachio.—Chald. בּוּטְמֵי. R. Hash. 23a אלונים ב׳ ed. (Ar. אלמונים ב׳; Gen. R. s. 15 אלונים בלוטי, B. Bath. 80b בּוּטְנֵי, Ms. M. (בוטמי), v. אַלּוֹן I.—2) *pistachio* (*tree* or *nut*). Shebi. VII, 5 Ar. s. v. אלה (ed. בָּטְנָה); v. next w.—*Pl.* בּוּטְמִין. Targ. O. Gen. XLIII, 11 ed. Berl. (oth. ed. a. Y. בוטנין).

בּוּטְנָא I m. (b. h. בָּטְנָה; בטן, √בט *to be hollow, swell,* v. Ges. H. Dict. s. v. בטן) *pistachio* (*nut* or *tree*). Shebi. VII, 5 Ms. M. a. Y. ed. (Bab. ed. בטנה), v. preced.; Tosef. ib. V, 11 בּוֹטְנָה;—*Pl.* בּוּטְנִין, בּוּטְנֵי. Targ. Y. (a. O. some ed.) Gen. XLIII, 11; v. preced. B. Bath. 80b; v. preced.

בּוּטְנָא II m. (בטן) *swollen belly, swelling.* Lev. R. s. 18, end; Num. R. s. 7.

בּוֹטְנָה, v. בּוּטְנָא I.

בּוּטְנָה pr. n. *Batanæa,* town and district east of the Jordan, reputed for large commercial fairs (יָרִיד). Y. Ab. Zar. I, 39d; Gen. R. s. 47 בָּטָנָן. Cmp. בָּשָׁן (b. h.) a. בּוּתָנָן.

בּוּטַרְגּוּנִין Pesik. R. s. 10, read מְטַרְגּוּנִין; v. אִסְטַרְגְּנִילוֹן.

בּוּטָשָׁא, v. בִּיטָשָׁא.

בּוּיְשָׁן, v. בִּישָׁן.

בּוּךְ ch. (b. h.; √בוא or בהה, v. בהל, בהר) *to run to and fro, be agitated.* Part. בָּיְיךְ, f. בָּיְיכָא. Gen. R. s. 87, beg. (expl. הומיה וכ׳ Prov. VII, 11) בייכא חיא ושציא Ar. (ed. שגשיא; Yalk. Prov. 940 בוכה, corr. acc.) she runs about (revelling) &c. Y. Taan. II, 65b (ref. to Mic. VII, 4) (read:) מן גו דא אנן בָּיְיכִין ובכין וכ׳ therefore we are now in trouble. And they wept &c. Ruth. R. s. 3 (before I, 18) קל ברייתא ביירבין (read בייכין) the sound of people runing in excitement (on business).

בּוּכְאָנָא, v. בּוּכְנָא.

***בּוּכְיָא** m. (בוך; v. P. Sm. I 526 sq.) 1) *the weaver's shuttle;* 2) *the spider.* Succ. 52a; Snh. 99b ב׳ חוט של חוט the thread of the shuttle [or spider-web]. [Snh. l. c. כוביא, Mss. vary betw. כוביא a. כוכיא q. v.]—[3) *coal-pan,* v. בּוּכְיָא.]—Cmp. בִּירְכִי.

בּוּכְיָאר m. (v. preced.; ר formative, cmp. חלזיטר) *the weaver's clue.* Sabb. 96b ed. a. Ar. (Ms. M. בוב׳, Ms. Oxf. בּוּכְיָרְיָאר, Ar. Var. בּוּכְיָאן).

בּוּכְלִין, Y. Shek. VII, beg. 50c, v. בּוּכְלָרִיס.

בּוּכְנָא, בּוּכְאָנָא m. (Syr. בּוּקְלָא; בכן, בכל √בך, בק *to split;* cmp. Ges. H. Dict. s. v. בכא) 1) *a club, a stripped smooth pole, bar.* Erub. 102a ב׳ קאמרת (Ar. ed. Koh. בכנא) you speak of a club (with a handle used as a door-bar).—*Pl.* בּוּכָאנֵי. B. Kam. 93b it says (in the Mish.), 'If one robbed pieces of wood and made utensils out of them' בב׳ דחרינו וכ׳ Ar. (ed. ב׳ with one ב, Ms. H. בבירכאני) it means that he made them into clubs, that is 'he polished them'.—2) esp. *a club* (with handles) *used as a pestle* for crushing olives &c. Sabb. 77b (playful etymology) בוכנא בּוֹא ואכנה (Ar. ed. Koh. בוכאנא) it is called *bukhana,* 'come and I shall strike'. Y. Bets. I, 60c bot. ובוכנה דו כתת ביה and concerning a club, for he pounds with it; Y. Sabb. XVII, 16b top במכונה (read בבוכנה). Nidd. 36b I am ב׳ דפרזלא וכ׳ an iron pestle which breaks the copper mortar. Bets. 14a בו׳ (Ar. ed. Koh. בכ׳).—Trnsf. *the rib resting in the pelvis, hip-joint.* Hull. 52a, v. אַסְרָתָא.

בּוּכְנָת f. h. (preced.) *the peduncle* (or *upper stem*) deeply seated in the Ethrog (like the rib in the pelvis). Succ. 35b בּוּכְנָתוֹ, expl. פִּרְשֵׁם.

בּוּכְרָא I m. (בכר) 1)=h. בְּכוֹר, *first-born.* Targ. Ex. XII, 29; a. fr.—Hull. 44b; a. fr.—B. Bath. 126b ב׳ סכלא (h. בכור שוטה) foolish (wild) first-born, i. e. a first-born by his mother but not by his father (having no privileges).—*Pl.* בּוּכְרִין, בּוּכְרֵיָא. Targ. Ps. CXXXV, 8; a. e.—Fem. בּוּכְרָתָא. Ber. 6a ב׳ בת ב׳ a first-born cat whose mother is a first-born.—[2)=h. בִּכּוּרָה. *Pl.* בּוּכְרֵי *first fruits.* Targ. Y. I Deut. XXXIII, 14. (Targ. Y. II בִּכְרָא).]

בּוּכְרָא II f. (v. preced.) *the first,* i. e. *lowest layer* in the clay dam; v. אַרְכְּבְתָא. B. Mets. 103b.

***בּוּכַּרְיָא, בּוּכַּרְיָתָא** (בַּכָּרְיָא Ar.) (m. pl.?) f. (baccar, baccaris; βάκχαρις=ἄσαρον; v. Sm. Ant. s. v. Asaron, Löw Pfl. p. 370) *baccar,* an aromatic plant supposed to be *hazelwort* or *spike-nard.* Shebi. VII, 2 (Ms. M. כוברייא). Tosef. Kil. III, 12 בורכיר ed. Zuck. (oth. ed. ברכווייד, ברכוויד).

בּוּל I *to mix,* v. בִּיל. [Y. Snh. X, 27d קום ב׳ read בּוּל.]

בּוּל II (v. preced. a. בָּלַל) 1) *something kneaded together, a handful, ball, lump.* Sabb. 67b; 128b ב׳ של מלח a lump of salt. B. Mets. 90a ב׳ מאותו חמין a handful (fodder) of the same species; v. infra.—*Pl.* בּוּלוֹת, בּוּלִים, בּוּלִין *clods,* v. next w.—Gen. R. s. 13 ב׳ ב׳ של אדמה clods of moist ground. Num. R. s. 2 sand is thrown into the fire ומוציאו בולים and he brings it out as lumps (of glass); v. בּוּלָס.—2) *fodder.* Lev. R. s. 22 (expl. בול חרים Job XL, 20); Tanḥ. Pinḥ. 12.

בּוּל III (prob. fr. נבל) *Bul,* the biblical name for the eighth month (Marḥeshvan); v. מַרְחֶשְׁוָן. R. Hash. I, 56d bot. (etym. of בול) שהעלה נובלת וכ׳ the leaves decay and the ground is cloddy; v. preced.—Tanḥ. Noaḥ 11, the month is named *bul,* ירח שבוללין לבחמות וכ׳ the

month when cattle is given mixed fodder from what is in the house; Pesik. R. s. 7.

בּוּלָאוֹת, v. בּוּלִי.

בּוּלְבּוּטָס, בּוּלְבּוּטֵס m. (corrupt. of βουλευτής) *senator.* Y. Taan. IV, 69[a] ארכינטס וב׳ (corr. acc.) archont or senator; v. בּוּלָבְטָס.—*Pl.* בּוּלְבּוּטֵי. Gitt. 36[b] sq. (explain. פרוסבול) פרוס בולי ובוטי (prob. a Babyl. corruption of בולי ובולבוטי πρὸς βουλῇ βουλευτῶν) before the council of senators. Ib. 37[a] (as if two words) בולי ובו׳ וכ׳ bulé are the rich, bute (as if fr. בטט, play on עבט) the poor (broken ones).

בּוּלְבּוֹס m. (βολβός, bulbus) in gen. *bulbous root,* esp. *bulbus,* a delicious kind of *onion,* or *musk-hyacinth.* —*Pl.* בּוּלְבָּסִין (בולפ׳). Y. Dem. II, 22[c] bot. (ed. בולכסין, corr. acc.). Ukts. III, 2 בולבסין Var. in Ar. s. v. בלפסין (ed. בלוסין, כלוסין; Maim: ענב אלדיב=*Solanum nigrum,* v. Löw Pfl. p. 296 a. 393). [Gen. R. s. 41 בולבוס some ed., read: בולמוס.]

בּוּלְבָּטָס, בּוּלְוָוטָס, בּוּלְוָוטִיס, corr. **בּוּלְיָוטִיס** (incorr. טוס . . .) m. (βουλευτής, v. בולבוטס) *senator, councilman.* Gen. R. s. 76 this one is rich נעבדינית בל׳ (Yalk. Dan. 1064 בולטוס, corr. acc.) let us make him a senator (to ruin him, v. ארכונטוס). Koh. R. beg. בלוטוס (corr. acc.); Cant. R. beg. בולוטוס.—Sifré Deut. 309 בלוסטוס, בלאיוסטוס; Yalk. ib. 942 בלוסטוס, corr. acc.—*Pl.* בּוּלְוָוטִין, בּוּלְבָּטֵי, טַיְרֵיא . . ., טַיְרֵיה . . . Y. Hag. II, 77[d] bot. Lam. R. to II, 2. Ibid. לאיבדא (לע׳) בולידטין, read לאיעבדא בולידטיס; v. אַרְכּוֹנְטוֹס. Y. Peah I, 16[a] בולוטיה דציפורין the council of Sepphoris. Lev. R. s. 11 אלו הבולידוטוס (read טין . . . .). Y. Sabb. XII, 13[c] bot.; Y. Hor. III, end, 48[c] בולוטייא family heads entitled to seats in the Bulé of Sepphoris.

בּוּלְבָּסִין, v. בּוּלְבּוֹס.

בּוּלְדָּר, בּוּלְדָּאר, v. בַּלְדָּר.

בּוּלְוָוטָס, v. בּוּלְבָּטָס.

בּוּלוֹס, v. בּוּלָס.

בּוּלְטָיְתָא f. (בלט, v. בלל; P. Sm. 533) *crumbling, corrosion, being worm-eaten.* Targ. Job XLI, 19 קרסא ב׳ (read דב׳) worm-eaten wood. Targ. Prov. XXV, 20; XII, 4 Ms. (ed. בַּלְטָיְתָא, Pesh. בל׳).

***בּוּלִי** I pr. n. pl. *Buli* (prob. the assembly building of the Senate in Sepphoris, cmp. בּוּלְבָּטָס end). Y. Shek. VII, 50[c] bot. (Bab. ed. בולי, oth. כולית, קוליתא, ed. Just. ב׳; v. Rabb. D. S. a. l. p. 62, note 30); Y. Taan. I, 64[a] bot. כנישתא דב׳ assembly (or synagogue) of B.—Y. Ab. Zar. III, 43[b] bot. צלמא דב׳ (ed. Krot. דכ׳) a statue (idol) in front of the Bulé(?).

בּוּלִי II f. (βουλή) *council, assembly,* esp. *senate, city council.* Y. Peah I, 15[c] top בפני כל ב׳ שלו in the presence of the whole council over which he presided; Y. Kidd. I, 61[b] top. Ib. פטר ב׳, v. פַּטְרוֹבּוּלוֹס. Y. Yoma I, 39[a] top כולי (corr. acc.). Y. M. Kat. II, 81[b] אם הזכירוך לב׳ וכ׳ if they have mentioned (nominated) thee for the *bulé,* let the Jordan be thy neighbor, i. e. hide thyself in the bushes near the Jordan. Ib. להפטר מב׳ to be exempt from serving in the *bulé;* Y. Snh. VIII, 26[b] top. Gen. R. s. 6 ב׳ ודימוס senate and people (senatus populusque). Ex. R. s. 15 וכן דימוס וכן כולם (read בולי) and so did the people and so the senate. Gitt. 37[a], v. בּוּלְבּוּטָס.—*Pl.* בּוּלִיּוֹת, בּוּלָאוֹת. Y. Ned. III, 38[a] top; Y. Shebu. III, 34[d] bot. כ״ד ב׳ twenty four city councils, i. e. cities or districts having their own councilmen; [Tanḥ. Vayikra 7; Matt. 1 ב׳ אלפים עיירות]; Pesik. R. s. 22 אלות (read בולאות). Gitt. 37[a].

בּוּלְיָוטִיס, בּוּלְיוֹטוֹס, v. בּוּלְבָּטִיס.

בּוּלִיטִין, v. בּוּרְגָּן.

בּוּלִיס, בּוּלִים, v. בּוּלָס.

בּוּלְמוֹס m. (βούλιμος, bulimus) *ravenous hunger, bulimy,* esp. *faintness from fasting.* Yoma VIII, 6 (83[a]). Koh. R. to VII, 11 (some ed. incorr. ות . . .); a. fr.—Trnsf. ב׳ של עריות *morbid carnal appetite, sexual passion.* Gen. R. s. 51; s. 41; a. e.

בּוּלָס (בּוֹלוֹס) m. (בלס; cmp. ὅλος, ὅελος) *a shapeless mass, a glass-ball.* Num. R. s. 2 ומוציאו בולים (v. בּוּל II, some ed. בולים). Y. Ber. I, 2[d] top נוסך בלים (corr. acc.); Gen. R. s. 12 מוצק כלים (read: נוסך ב׳, v. Ar.) casts a lense; v. אֲנַנְקֵי.—Pesik. Par. p. 39[b] גלויים לכם כהדרין ב׳; Pesik. R. s. 14; Yalk. Num. 759 צפים כהדרין ב׳ perspicuous (clear) as crystal; cmp. Num. R. s. 19 כהדרין סמיא a. Mat. Keh. a. l.

בּוּלָסָא ch. same, esp. *glass-lump,* unshaped and prepared for casting into vessels. Sabb. 154[b] בבלוסא Ar. (ed. בכולסא, read as Rashi a. Ms. בבולסא, v. Rabb. D. S. a. l. note 1) what is meant here are glass lumps (which may be broken without loss).—*Pl.* בּוּלָסָיָא, בּוּלָסָרִין *crystals* or *glass vessels.* Y. Kidd. I, 60[c] top אילין ב׳ those glass vessels (what is the law concerning their division among heirs)? Ib. בולסיין סגין . . . . תכים (corr. acc.) thou art known to have plenty of glass vessels.

בּוּלְסִיף, v. בּוּרְסִיף.

בּוּלְפְּסִין, Tosef. Kil. III, 12, v. בּוּלְבּוֹס.

בּוּלְקָס, Y. Taan. II, 66[a], v. בַּלְקִים.

בּוּלְרָא m. (follis, follera; v. next w. a. Sm. Ant. s. v. Senatus) *follera,* name of a Roman land-tax, adopted by the Persians. B. Kam. 113[b] בב׳ וכרגא וכ׳ Ar. (ed. דברלא בכולארא, Ms. M. ב׳ ארנונא וכ׳, read ארגא וכרגא ארגא ואכרגא, corr. acc.) with reference to follera, annona and charga of the ensuing year.

בּוּלְרִין m. (φολλερόν, S.) *obol,* a small coin. Cant. R. to I, 1 if one drops סלע או ב׳ (Ar. ed. Koh. בלורין, ed. כילדין) a Sela or (even) a folleron. V. פּוֹלֶר.

בּוּלְרִין Gen. R. s. 8, v. בלורין.

בּוּלְשְׁפְּטוּ, v. בַּלְשָׁפְּט.

בּוּלֶשֶׁת, v. בַּלָּשֶׁת.

בּוּן I pr. n. m. *Bun*, abbrev. of אַבּוּן; name of several Amoraim. Y. Shek. IV, end, 48c ר׳ אבון ור׳ ב׳. Y. Ber. III, 6c בּוּן some ed. (corr. acc.); a. fr.—Y. R. Hash. I, 56c top, a. fr. R. B. bar Ḥiya.—Y. Ter. VIII, 45c, a. fr. R. B. bar Kahana; v. Fr. M'bo p. 67b sq.

בּוּן II *to understand*, v. בִּין.

***בּוּנָא** pl. בּוּנֵי *a handful*, v. כּוּנָא.—Sabb. 67a ב׳ כמוניא, v. also בִּרְנָתָא I.

בּוּנָה pr. n. m. *Bunah*, abbr. of אַבּוּנָה. Y. Gitt. II, 44b ב׳ בר שילא (ed. Krot. בירנה שילוח, v. marginal note a. l.).

בּוּנִי or **בּוּנַי** pr. n. m. *Buni* or *Bunai;* 1) name of one of the alleged disciples of Jesus of Nazareth. Snh. 43a Ms. M. a. ed. Ven. (omitted in later ed., v. Graetz Gesch. d. Jud. III (2d ed.) p. 243; Rœsch Jesusmythen p. 99).—2) name of a pious and liberal man, otherwise named Nakdimon. Taan. 20a.

***בּוּנְיָא** *Bunia*, a bird. Ḥull. 62b ed. (Ar. בַּנְיָא).

בּוֹס, v. בָּסַס.

בּוֹסְיָא, v. בַּסְרָא.

בּוֹסֶם m. (b. h. בֹּשֶׂם; בסם) *flavor, perfume, spices.* Snh. 108a מקום חב׳ (Var. מבושם) place for spices, opp. מקום הטנופת.—[Tosef. Kidd. II, 4 נעשה בוסם, ed. Zuck., read בַּסָּם.]

בּוֹסֶם, בּוּסְמָא, בּוּשְׁמָא, בֻּסְמָא, בּוּסְמָא, בְּשׂ׳ ch. same. Targ. Ex. XXX, 25; a. fr.—*Pl.* בּוּסְמִין, בּוּסְמַיָּא; בְּסִ׳, בּוּשִׂ׳. Ib. 27; 34; a. fr.

בּוּסְמָן m. (preced.) *aromatic fluid* for sprinkling.—*Pl.* בּוּסְמָנִין, constr. בּוּסְמָנֵי. Num. R. s. 13 ב׳ ג״ע (some ed. בְּרֵי) the aromas of paradise (carried by winds).

בּוּסְמָנָא ch. same. *Pl.* בּוּסְמָנִין. Targ. II, Esth. I, 2. V. בּוּסְמָנְיָא.

בְּסִ׳, בּוּסְמָנוּ f. (preced.) *art of making perfumes*, Targ. O. Ex. XXX, 25; a. e.

בּוּשִׂ׳, בּוּסְמָנִין, בּוּסְמָנְיָא m. pl. (preced. ws.) *aromas, ointments* &c. Targ. I Kings X, 10. Targ. Ruth. III, 3; a. e.

בּוֹסֶר m. (b. h. בֹּסֶר, בְּסֶר; בסר II) *half-ripe fruit*, esp. *grapes.* Shebi IV, 8 חב׳ משהבריא וכ׳ the *boser* from the time it contains liquid. Gitt. III, 8 (31a) בשעת כנוסת המים בב׳ when the liquid is beginning to gather in the *boser;* (oth. opin. when it can be put in water for making vinegar; v. Rashi a. l.). Pes. 53a חוא ב׳ וכ׳ boser indicates the same stage of ripening as gerua, v. גָּרַע Hif. Y. Maasr. I, 49a top; Succ. 36a אתרוג חב׳ a half-ripe Ethrog. Y. B. Kam. VI, 5b bot.; a. fr.

בּוֹסְרָא ch. same. Targ. Ps. LVIII, 10 (h. text חַי); a. e.

בּוֹסַרְנוּתָא m. (בסר I) *contempt;* v. בַּסְרָנוּתָא. Targ. Ezek. VII, 19.

בּוֹסְתָנָא m. (Pers. bûstân) *garden, orchard.* Sabb. 30b. Erub. 25b.—*Pl.* בּוֹסְתָנֵי. B. Bath. 61b.—Targ. II Esth. III, 8 בּוֹסְתָנָא our *orchards* (collect.).

בּוֹסְתָקָא, v. בַּסְתָּקָא.

בָּעִי, בּוּעַ (√בע, cmp. נבע, בץ, בט) *to swell, burst forth,* whence (of sound) *to shout, rejoice.* Targ. Is. XIV, 7 (h. text פצח). Ib. LXV, 19; a. fr.—Part. f. בָּרְעָא. Ib. 18 (Var. בָּרְעָא).

בּוּעָא f. (v. preced.) *swelling, abscess,* mostly applied to *tubercles* of the lungs. *Pl.* בּוּעֵי Ḥull. 46b sq.; a. fr. V. בּוּעֲיָתָא I.

בּוּעְדָא, v. next w.

***בּוֹעֲרָא** m. (בער) *torch, fire-signal.* Targ. Is. XXX, 17 (Var. בּוּעְדָא, v. also בּוּעֲיָתָא III). Targ. Job XII, 5 (Var. בעו׳). V. בָּעוּר.

***בּוּעֲתָא** I, (**בּוּתָא**) f. (v. בּוּעָא) *abscess.* Snh. 84b למיפתח בוע׳ Ar. (Var. Ar. בותא, ed. כוותא) to cut open an abscess. [Targ. Prov. XXIII, 29 (Var. פודעתא).—*Pl.* בּוּעֲתָתָא. Ib. XX, 30 (Var. פודעתא).]

בּוּעְתָא II f. (בוע) *bursting forth, rejoicing.* Targ. Job XX, 5. Targ. Ps. XLIII, 4 בָּעוּתִי (prob. בּוּעָתִי).

***בּוּעֲתָא** III f. (בוע) *alarm-post, signal-pole.* Targ. Is. XXX, 17 Ar. ed. pr. (h. תֹּרֶן, taken fr. רנן; oth. ed. Ar. בּוּעְדָא, Targ. ed. בּוֹעֲרָא q. v.).

בּוּץ I (cmp. בּוּעַ) *to swell, bubble, burst forth, shine.* Pilp. בִּצְבֵּץ.

בּוּץ II m. (b. h.; v. preced.) *linen, byssus.* Yoma VII, 1 (68b sq.), v. בַּד IV; a. e.

בּוּץ, בּוּצָא ch. 1) same. Targ. Esth. VIII, 15. Targ. Gen. XLI, 42; a. e.—*Pl.* בּוּצִין. Targ. Job XVIII, 13 Ms. Var. (ed. בּוּצִנִּין) *linen garments* (h. text בַּדִּי).—2) (v. בּוּצִין) *wick.* Targ. Is. XLII, 3; XLIII, 17 (Var. בוצין; h. text פשתה).—3) *swamp*, v. בִּצָּא.

בּוּצִיא, Tosef. Sabb. VII (VIII), 1 a word in a charm formula; v. יִמְיָא.

בּוּצִיאָתָא, v. בִּרְצִיעָתָא.

בּוּצִין, בּוּצִינָא (**בּוֹצִין**) m. (fr. בּוּץ to shine; orig. a plur. of בּוּצָא) 1) *wicks;* v. בּוּצָא.—In gen. *candle, lamp, light.* Targ. I Sam. III, 3; a. e.—Cant. R. to III, 4 (expl. Is. XXI, 5) אקרמת מנרתא אדליקת ב׳ thou hast put up the lamp, lighted the wicks. Sabb. 30a לכבות ב׳ דנורא to put out a lamp (Ms. M. omits דנורא).—Snh. 14a ב׳ דנהורא bright light (wise man). Gen. R. s. 85 (play on שׁוּשׁ, Gen. XXXVIII, 2, v. שַׁעֲנָה) ב׳ דאתרא the light of the town (leader); a. fr.—*Pl.* בּוֹצִינַיָּא. Targ. Ex. XXX, 7 sq.; a. e.—2) (in Bab. dialect; cmp. בטי) *a young pumpkin*, contrad. to קרא the full-grown one. Ber. 48a (prov.) ב׳ ב׳ מקרניה ידיע Ar. a. Rashi (ed. מקטפיה; Ms. M. בוצינא מקרטפיה ידע, v. Rabb. D. S. a. l. note) the young pumpkin is known

by its shaft [by what oozes out of it, מקיטפירה], i. e. the future scholar is recognized by his utterings in childhood. Succ. 56b a young pumpkin (now) is better than a large one (later); (differ. in Tosaf. a. l.); a. e.—*Pl.* בּוּצִינֵיָא, בּוּצִינֵי. Targ. O. Num. XI, 5.—Ned. 66b (a misunderstanding of בוצינו betw. a Babylonian husband and a Palestinean wife). Yoma 78a מצטנן בב׳ Ms. M. (ed. בינוקא) cooled his hands with young pumpkins.—Meg. 12a sq. (prov.) אירחו בקרי וכ׳ (Var. בי וכו׳; Sot. 10a בי קארי וכ׳) the husband between the old pumpkins, his wife between the young ones, i. e. a faithless husband makes a faithless wife.—*3) (from its shape) ב׳ דריחוירא *the pivot* (Rashi); *the hole* (socket) in the lower millstone (Ar.). Pes. 94b (Var. סרנא).

בּוּצִיתָא, בּוּצִית, v. בִּיצִי׳.

בּוּצָלָא, בְּצָלָא m. ch. (h. בָּצָל, v. בְּצַל) *onion.*—*Pl.* בּוּצְלֵי, בּוּצָלֵיָא, בְּצָצֵי׳. Targ. Num. XI, 5.—Kidd. 62a; a. e.—Y. Shebi. II, 34a bot. ב׳ כופריא וכ׳ country onions which mature no seeds; Gen. R. s. 82, v. בָּצֵל. *Ib. s. 95, end וקלף ב׳ peel the onions (i. e. take all we have); [the passage seems to be corrupt; the explanation beginning with פי׳ is a glossator's note].—Kidd. 62b; v. next w.

בּוּצְלָנָא m. (v. preced.) *onion-like plants, leeks.* Kidd. 62b; v. אֲגַם II.

בּוּצָנָא m. *linen garment;* pl. בּוּצְנִין, v. בּוּצָא.

בּוּצְצִיא, v. יִמְמִיא.

בּוּצְרָאָה, v. next ws.

בּוֹצְרָה pr. n. pl. (b. h. בָּצְרָה, v. בצר) *Bozrah* (Fortress), an Idumean town, the home of several scholars. Y. Naz. VII, 56a bot.—Denomin.

בּוֹצְרָאָה, בּוֹצְרִיָּה, בּוֹצְרִיָּת m. *of Bozrah.* Y. Ned. VI, beg. 39c. Cant. R. to VII, 1. Lam. R. to IV, 20 בְּצָרָאָה.—Fem. h. בּוֹצְרִית. Y. Bicc. III, beg. 65c a Bozrah fig.

בּוּצְרָתָא, v. בַּצּוֹרְתָא.

בּוּקָא m. (cmp. אֲבִיק, b. h. בַּקְבּוּק for which LXX, βύκος, βίκος; cmp. בוצא, בוצין) 1) *an earthen vessel, pitcher.*—*Pl.* בּוּקֵי. Ab. Zar. 37b, a. e. לא תחלו ברה ב׳ וכ׳ hang not empty pitchers on R. N., i. e. do not pronounce him the author of such an absurdity; a. fr.—2) (fr. its shape) *hind leg, thigh.* Hull. 42b; 54ab; v. אַטְמָא. [Ar. s. v. פטם quotes בוכנא.]

בֵּית ב׳, בּוּקְיָא pr. n. pl. *Beth Bukya.* Yeb. 84a.

בּוּקְיוֹן m. (βουκκίων, bucco; v. Sachs Beitr. II, 121; Sm. Ant. s. v. Atellanæ Fabulæ) *bucco,* the clown in the Atellanæ Fabulæ of the Romans. Ab. Zar. 18b; Tosef. ib. II, 6 ב׳ ומוקיון; Y. ib. I, 40a מוקיון מופיון (corr. acc.) Bucco and Macchus.

בּוּקִינוֹס, corr. **בּוּקִינוֹת** (or **בּוּקִינָס**) f. pl. (bucina, βυκάνη) *bucinæ,* horns used in the Roman camps to proclaim the watches of the day and the night. Cant. R. to I, 12 he appointed over them (read:) קלאנין בב׳ ושופר (v. Yalk. Cant. 983) criers with bucinæ and Shofar. Lev. R. s. 29; Pesik. Bahod. p. 152a; Yalk. Lev. 645; Num. 782; Ps. 840 (corr. acc.). [Midr. Till. to Ps. LXXXI, 4 ספק ידים, read קרנות ב׳ וסלפינגין.]

בּוּקְלָסָה, בּוּקְלָסָא, v. בַּקְלָסָא.

בּוּקֵר, v. בֹּקֶר.

בּוּקְתָּא, v. בְּקָתָא end.

בּוֹר I (√ בהה, v. בהה) *to be empty, waste, uncultivated.* Y. Dem. VI, 25b top שלא תֶּחְבּוֹר א״י in order that Palestine should not lie waste. Ib. יובירו ואל וכ׳; (read as) Y. Ab. Zar. I, end, 40b יִבּוֹרוּ let them rather lie waste than rent them to a gentile.—Part. בָּר, בָּרָה a. בּוֹרָה. B. Mets. 101a שתהא ברה בידו in order that the field may rather lie waste in his own possession; cmp. Y. l. c. [Rashi fr. ברר to be *clear and firm* in his possession, by buying it back from the gentile. R. Han., in Tosaf. a. l., בּוֹרָה, *lying* waste in the gentile's possession; v. Rabb. D. S. a. l. note 90.] B. Bath. 168a בבורה [דאפי׳] לא צריכא (v. Rabb. D. S. a. l. note) it means to say that even in the case of an unbroken field being rented, the tenant has to pay the scribe's fees; Rashi: even if the field will have to lie fallow for some time to come yet. [Cmp. part. fem. חוֹלָה fr. חול.]

Hif. הֶחְבִּיר a. הוֹבִיר (fr. יבר, or אבר) *to let lie waste; to neglect.* Arakh. IX, 1 (29b) הֶחְבִּירָהּ (הוֹ׳) if he let it untilled. Ex. R. s. 27, end הוֹבִירָהּ. B. Mets. IX, 3 הו׳ (Y. ed. הב׳). Gen. R. s. 82 מְבִירָן (מוֹבִירָן); Koh. R. to IV, 6 מְבַיְּרָן Pi.).

Pi. בִּיֵּר 1) same. Koh. R. l. c., v. supra. Ex. R. s. 32 (play on שית in אשיתך Jer. III, 19) בִּיַּרְתֶּם עצמיכם ye neglected yourselves (mentally).—*2) (denom. of בּוֹר II or בִּירָה) *to prepare a pitfall, to entrap.* Lev. R. s. 19; v. בִּירָנִית 2).

בִּיר, בּוֹר ch. as preced. Kal. Targ. O. Gen. XLVII, 19. —Part. בָּיֵיר. Taan. 6b לא בָּיְירֵי וכ׳ the halls (academies) are not empty (oth. expl.: the gardens do not lie waste). Lev. R. s. 1, beg. he sees חקליה בָּיְירָה וכ׳ (Var. ביירא) his field waste (in the Sabbath year) &c.

Af. אוֹבֵיר as preced. Hif.—B. Mets. IX, 3; Ib. 104b אי מוֹבַרְנָא לה if I should let it lie waste.

**Ithpe.* אִתְבָּר *to become empty (stupid).* Targ. Jer. X, 14 (h. text נבער).

בּוֹר II m. ch. (cmp. בּוֹר I) 1) *something waste, wild-growing,* whence *weed, brier.* Targ. Is. VII, 23; a. e. (always with חוֹבָאי q. v.; h. text שמיר ושית).—2) (adj.) *coarse, indigestible.* *Pl.* בּוּרִין. Koh. R. to I, 18 the one ate מלין ב׳ coarse food.

בּוֹר *to choose,* v. בָּרַר.

בּוֹר I m. (v. בּוּר I) *uncultivated, an uncultured person, mannerless, ruffian.* Aboth. II, 5; a. fr.—Mikv. IX, 6 של בור, v. בַּנָּאִים.—*Pl.* בּוּרִים. Num. R. s. 3, beg.

בּוֹר II m. (rarely fem.) (b. h.; v. בּוּר I a. בְּאֵר) 1) *pit, cistern,* often=בְּאֵר. Erub. II, 4 contrad. to בְּאֵר, v. ib. 18[a] ב׳ בחפירה . . . ב׳ מכונסין באר מים חיים *bor* means a pit or well gained by mere digging (without masonry), v. דוּת. B. Kam. V, 5 (50[b]), a. fr. ב׳ שיח ומערה a narrow pit (about ten hand-breadths deep), a lengthy ditch, and a spacious cavity. Y. Sot. II, 18[a], v. בְּאֵר. B. Kam. 6[a] ב׳ תוכיח the word *bor* proves. Taan. 8[a], v. חוּלְדָּה.—Trnsf. *obstacle, danger* (v. Ex. XXI, 33 sq.). B. Kam. 6[a] ב׳ המתגלגל a moving danger (e. g. a rolling stone).—ב׳ וסירה, v. סִירָה.—ב׳ הגדול the Large Well, ב׳ הגולה the Pilgrims' Well, names of cisterns in the Temple premises. Erub. X, 14; Midd. V, 4.—ב׳ ספינה אלכסנדרית *the tank* of sweet water in Alexandrian merchantmen. Ohol. VIII, 1; Sabb. 35[a]; a. e.—[Ib. 77[b] ב׳ זינקא, v. בּוּרְזִינָקָא.]—2) *a receptacle for oil* or *wine in the press.* Maasr. IV, 1 כב׳ קטן like an oil tank on a small scale. Ab. Zar. IV, 8 עד שירד לב׳ until the wine comes into the tank.—*Pl.* בּוֹרוֹת. B. Bath. 17[b]; a. fr.—Erub. 104[b] ב׳ הקרוח, v. חָקַר.—[Y. Snh. I, 19[a] bot. אני ובוראך=ובורך I and thy Creator.]

בּוֹרֵא m. (b. h. בּוֹרֵא; ברא) *Creator.* Ab. IV, 22; a. fr. Y. Snh. I, 19[a] bot., v. preced.

בּוּרָא I m. ch.=h. בּוֹר I. Targ. Prov. XII, 1; XXX, 2 (h. text בַּעַר).—*Pl.* [בּוּרֵי. Ib. XXII, 3 Ms. a. ed. Ven. prob. a gloss for ושברי.] בּוּרַיָּא. Lev. R. s. 18, beg. (opp. חבריא).

בּוֹרָא II m. (doubtful) 1) *little cavity, hole.* Sabb. 103[a] לב׳ דקרא Ar. (ed. Koh. לְבֵירָא, ed. בִּירָא q. v.).—2) *female's pudenda.* Ib. 140[b] Rashi, Var. (prob. cler. error; ed. כורא), v. בְּזָרָא.

בורבלין, v. פּוּרַבְלִין.

בּוּרְגָּס (בּוּרְגָּן) בּוּרְגִּין m. (πυργίον, πύργος burgus) *little turret, isolated place of residence,* often used as a *station* for travellers (*castellum;* v. Sm. Ant. s. v. Mansio). Lev. R. s. 7 חגיע לב׳ וכ׳ he arrived at the first station &c.; Pesik. Eth. Korb. p. 61[a] Ar. (ed. בורגנין, Yalk. Lev. 479, end כור דגן, corr. acc.). Midr. Till. to Ps. X, 1.—*Pl.* בּוּרְגָּנִים, בּוּרְגִּנִין. Y. Meg. IV, 75[c] bot. הדר בב׳ he who takes lodging in &c. (contrad. to פונדקי).—Y. Erub. V, 22[b] bot. ב׳ מערות וב׳ ע״י on account of a connected Sabbath line by means of underground walks and of turrets; (Tosef. ib. VI (V), 8 מגדלות). Erub. 21[a] אין ב׳ בבבל the law as to stations in the neighborhood of towns eventually counted as outskirts for measuring Sabbath limits, cannot be applied to Babylon &c. Ib. 55[b] וחב׳ שבתוכן Ms. M. (ed. שבתוכה) and the station houses in the fields (containing provision and lodging rooms). Maasr. III, 7, v. אִלְקָטִית. Mekh. Yith. Bahod. 1 הרי .... את הבורגסין ואת הבורגמין וכ׳ (read ואת הבורגנין) ye are now forced to keep in repair the large and small stations for those going to the royal vineyards (prob. to be read כרכים fortresses).—Lev. R. s. 37; Erub. 64[b]; Y. Ab. Zar. I, 40[a] bot. (בורנין, corr. acc.); Tosef. Pes. I (II), 27 מעיירות (הללו) של ב׳ אני I am one of those station guards. Lam. R. to I, 4 it does not read (the roads are in mourning) מבלי ב׳ מבלי בולישין (Ar. בלישין, read בַּלִּיסְטִין) because they are not guarded with turrets and catapults. [Midr. Till. l. c. הבורגן, v. בּוּרְגָּנִי.]

בורגמין, v. preced.

בּוּרְגָּן, v. בּוּרְגִּין a. next art.

בּוּרְגָּנָה, v. next w.

בּוּרְגָּנִי m. (denom. of בורגין) *keeper* or *resident of a station house.* Midr. Till. to Ps. X, 1 when it grew dark, בא לו הבורגן (read ני . . . .) the *burgani* came to him. Ib. אצל הב׳ .... חזר he turned back and came to the *burgani.* Y. Ab. Zar. IV, 43[d] אתא גבירה בורגנה ed. Krot. (oth. ed. בורגנרה, read בורגני or בורגרי) a station guardsman (burgarius) came to him.

בורגנרה, v. preced.

בּוּרְגָּר m. (burgarius) *castle-guard, station soldier.* Gen. R. s. 36; v. next w.—V. preced.

בּוּרְגָּרוּת f. (denom. of preced.) *station.* Gen. R. s. 36 Noah is called 'a man of the ground' (Gen. IX, 20) בורגר לשם ב׳ as the burgarius is called by the name of the castle; (Yalk. Gen. 61 בורגרתיה, Ar. תֵּה . . . . his station).

בּוּרְגָּתָא, בּוּרְקָתָא pr. n. pl. *Burgatha, Barkatha,* a Galilean place north of Samaria; v. Neub. Géogr. p. 173. Y. Ab. Zar. V, 44[d]; Bab. ib. 31[a] ברק׳.

***בּוּרְדִּיקָא** m. (Parthicus, Πάρθικος) *scarlet-colored* (sub. pellis, δέρμα) *leather, scarlet-dyed dress.* Y. Keth. XII, 35[a] top אלבישוני ב׳ וכ׳ dress me in scarlet (which is) neither white nor dark; Y. Kil. IX, 32[b] top ביריריקא; Gen. R. s. 96 צבועים דברריקא; ib. s. 100 מאנין דברריקה. Yalk. Job 924 בורקיא (for which Sabb. 114[a] בגדי האולרין). Cmp. אוֹלָרִין a. חַרְמוּצָתָא.

בורדיקאי, v. בּוּרְדִּיקָאי Pes. 40[b], v. אַכְוַנְגַּר.

בּוּרְדְּלָא, בַּרְדִּילָא m. (a corrupt. of flagellum, cmp. פַּרְגַּל; late Lat. burdillus; cmp. late Greek βουρδουλίζειν, Sachs Beitr. II, 88 note) *club, whip.*—*Pl.* בּוּרְדְּלִין *blows, lashes.* Pesik. B'shall. p. 81[b]; Yalk. Ex. 225 בורלודין (corr. acc.; Mekh. B'shall. 1 מכות).—בַּרְדִּילַיָּא. Num. R. s. 13 חמית שוטרא וב׳ she beheld the rods and whips.

***בּוּרְדָּם** m. (comp. of בּוֹר a. דָּם) [*well of blood,*] *dysentery, bloody flux.* Ned. 41[b] ב׳ אין מבקרין ואין מזכירין (Ar. ברדס .... אותו) שמו we must not visit (one afflicted with) *burdam,* nor mention its (real) name. [Rashi quotes a vers. בורדס.]

בורדס, v. preced.

בּוּרְדָּסִין, v. בַּרְדָּסִין.

בורדקאי Pes. 40[b], v. אַכְוַנְגַּר.

בּוֹרָה f. *fallow ground*, v. בּוּר I.

בּוֹרוּת f. (בּוֹר I) *emptiness, senselessness.*—דברי ב׳ unmeaning things, nonsense. Nidd. 69[b]; 70[b].

בּוּרְזִינְקָא m. (a comp. of בור a. זינקא, v. זנק) *a leaping well*, i. e. *a well which springs forth periodically to disappear again* (v. Is. LVIII, 11). Sabb. 77[b] ed. in two words (corr. acc.; cmp. בּוּרְדָּם; Ms. M. בור זיקנא, corr. acc.), phonetic etymol. בור זה נקי this well is empty. [Syr. בר זנקא *ocrea*, בור זינקא *tiara*, P. Sm. 586 sq., Nöld. Mand. Gr. p. 20 (cmp. בּוּרְכַּיָּיר, בֵּירִית) have nothing to do with our w.]

***בּוּרְטְיָא** m. (a corrupt. of verutum, βηρύττα, S.) *spit.* Sabb. 146[a] בב׳ . . . למיברז to break open a barrel (of dates) by jamming a spit between the splices (Ms M. קורבוי׳, Alf. ed. Cost. בּוּרְזִיתָא). Snh. 27[b] top דב׳ קתא the handle of a burtya.

בּוֹרֵי f., pl. בּוֹרָאוֹת, בּוֹרְיוֹת (בּוּר I) *trees which fail to thrive after transplantation.* B. Bath. 95[a] מקבל עליו עשר ב׳ למאה Ms. H. a. Ar. (ed. בוריות, Ms. M. טראות לסאה corr. acc.) the owner must be prepared for ten failures out of one hundred trees planted (and has no claim on the contractor).

בּוֹרֵי, בְּרֵי m. (v. בְּרִי) 1) *strength, health, normal condition.* Y. Gitt. VII, 48[c] bot. נשתתק מתוך בּוֹרְיוֹ lost his speech while in his normal health (suddenly), opp. מתוך חוליו. Y. Nidd. I, 49[b]; Y. Keth. V, 30[a] bot. פירש מתוך (בְּרִיוֹ) בוריו the child ceased to suck while in normal health. Mekh. Mishp. N'zikin. 6; Y. Keth. IV, 28[c] top (expl. על משענתו Ex. XXI, 19 'on his own support') על בוריו restored to his former health. Mekh. l. c. 13 על בריו. —2) cmp. אֲשֵׁר) *certainty, evidence, assertion.* Y. Sot. I, 16[d] עמדי על בוריך stand by thy assertion (be not intimidated). Gen. R. s. 70 מעמידין אותו על בוריו they establish it (the law) on its strength, i. e. arrive at a final decision.

בּוֹרְיָא I ch. same. Targ. O. Ex. XXI, 19 על בּוֹרְיֵיהּ, v. preced.

***בּוֹרְיָא** II f. (v. בַּר I;=h. חוֹצֵלֶת, מַחֲצֶלֶת) *reed-matting used for partitions, coverings* &c. [Var. בּוּדְיָא, against Syr. בוריא a. best Mss., v. בַּד III.] Succ. 20[b] מסככין בב׳ Ms. M. 2 (ed. a. Ar. with ד, Ms. M. 1 בכ׳) you may cover the festive booth with matting. Bekh. 8[b]. B. Mets. 67[b] תמרי דאבודיא ed. (Ms. M. דעל בורי׳, v. Rabb. D. S. a. l. note) dates spread on mattings. Erub. 8[a] an alley כריך ב׳ (with ד, ed., Ms. M. with ר) surrounded by a partition of matting.—Ib. 102[a] זיל כריך ב׳ וכ׳ go and fold the matting up (for the night), but leave a handbreadth of it spread.—*Pl.* בּוֹרְיָתָא. Succ. l. c. Ms. M. בורייתא a. ביריתא (Ms. M. 2 בריתא).

בּוֹרְיָא, בּוֹרֵיָא *Creator*, v. בָּרְיָא.

בּוֹרִיק, v. בָּרַק.

בּוֹרִית f. (b. h. בִּירִית, contr. of בהרית, בהר; v. בּוֹר) *a sort of soap, lixivium*, Nidd. IX, 6. Sabb. IX, 5. Ib. 90[a]; Nidd. 62[a], v. זִירְתָּא, אַהֲלָא, אֲהַלָּא II a. כַּבְרִירְתָּא. Kerith. 6[a] ב׳ כרשינה a borith won out of a leek.

בּוֹרִית, v. בִּירִית.

בּוֹרְךָ, v. בָּרַךְ.

בּוֹרְכְתָא, בּוֹרְכָא f. (v. ברך) *something hollow, absurdity;* cmp. בּוֹר I. Keth. 63[b]; Ḥull. 88[b]; Shebu. 12[b] תא ב׳ this is entirely unfounded (or absurd). מאי בורכתיה (תא....) wherein does its absurdity (or hollowness) consist? —[בּוֹרְכָא *knee, shoot*, v. בִּרְכָא.].

בורכיור, Tosef. Kil. III, 12 ed. Zuck., v. בּוּפְרָא.

בּוֹרְכַּיָּיר, v. בִּרְכַּיָּיר.

בּוֹרְכָתָא, v. בּוֹרְכָא.

בּוֹרְלָא, v. בִּירְלָא.

בורלא B. Kam. 113[b] Var., v. בּוּלְרָא.

בּוֹרְלוֹדִין, v. בּוּרְדְּלָא.

בּוֹרְמָא m. (פּרם=ברם, cmp. P. Sm. I, 616) *a wedge.* Lam. R. to III, 12, v. אַסְפַּרְיָסָא.

בּוֹרָן, v. בִּירָן.

בּוּרְנִי I (ברני) f. (Λιβυρνίς, sub. ναῦς) *Liburnian (ship)*, a light fast-sailing vessel. Targ. Is. XXXIII, 21; Yoma 77[b] (citation of Targ. l. c.). R. Hash. 23[a]. B. Mets. 80[b] ג׳ כורין לב׳ וכ׳ an addition of three *khor* is a culpable overload for a large liburna. [Y. Kidd. I, 61[a] bot. בורניות, v. בִּרְיוֹן.] [Targ. Y. Gen. XXXVI, 2 בורנייתא some ed., v. בּוּדְנָא.]

בּוּרְנִי II pr. n. pl. *Burni*, a place near Lydda. Snh. 32[b].

בּוּרְנָן, v. בִּירַנְתָּא. [Y. Ab. Zar. I, 40[a] bot., v. בּוּרְגָּן.]

***נהר ב׳ בּוּרְנִיץ** pr. n. *N'har* (canal of) *Burnits*, in Babylon. M. Kat. 4[b] ed. (Ms. M. בורנינין or בורניניץ; oth. var., v. Rabb. D. S. a. l. note).

בורסגניות, Cant. R. to II, 2, read בְּרוּסַּרְגּוּרִיּוֹת, v. בְּרוּסְוֹאַרְגִּירָא.

בורסטיותא, Lam. R. to I, 5 Var., v. בַּרְסְטִיוֹנָא.

בּוּרְסִי II (ברסי) m. (βυρσεύς) *tanner.* Kidd. 82[a] (Ar. ברסי, ed. בורסקי q. v.) read: הגרע וחבלן וחב׳ אין וכ׳ (v. Tosef. ib. V, 14; Kes. Mish. to Maim. M'lachim I, 6). Keth. 77[a] ב׳ גדול a tanner on a large scale, ב׳ קטן on a small scale (who collects the excrements himself). Tosef. Kidd. II, 2; 4 בורסקי ed. Zuck. (Var. בורסי). Pes. 65[a]; Kidd. 82[b]; a. fr.—*Pl.* בּוּרְסָיִים. Succ. 51[b] Ms. M. (ed. טַרְסִיִּים).

בּוּרְסִי II pr. pl. *Bursi*, prob. identical with בּוּרְסִיק q. v. Kidd. 72[a].

***בּוּרְסִיוֹן** m. (βυρσεῖον) *tannery*. Y. Sabb. V, 7[b] bot. עור מכורסינין (corr. acc.) hide from the tannery.

בּוּרְסִין, בּוּרְסִים, v. בִּרְסִין.

בּוּרְסִיף (בּוֹלְסִיף) pr. n. pl. (Βόρσιππα) *Borsif*, a city near the site of Babylon, frequently identified with *Babel*. Snh. 109[a] (phonetic etymol.) בור שפת Ar. (ed. שאפי, Var. שפיא; Yalk. Gen. 62 שפוי, Var. ספר, v. Rabb. D. S. a. l. note 5, a. Schr. KAT. p. 124; p. 278 sq.) an empty pit. Sabb. 36[a]. Gen. R. s. 38 (calling it Bolsif, by play on בִּלֵּל שִׂפָּה, Gen. XI, 9). Ab. Zar. 11[b] בית נכו בכורסי ed. (Ms. M. בית נבו שבבורסין, corr. acc.) the temple of Nebo in Bors. (v. Rabb. D. S. a. l. note). Kidd. 72[a] פרת דבורסי the Euphrates land near B.—Yoma 10[a] כלת זו פרת דבורסיף.

בּוּרְסְקִי f. (βυρσική sub. τέχνη) 1) *the tanning process, tannery*, [fr.(=בעל ב׳) *the tanner;* v. בּוּרְסִי]. Sabb. I, 2 ולא לב׳ nor must one enter the tannery (to look after the process, shortly before Sabbath). Ib. 9[b] תחתלה כ׳ the beginning of the tanner's work. Ib. ב׳ גדולה a tannery on a large scale; v. בּוּרְסִי. B. Bath. 21[b] ולא ב׳ nor to put up a tanner's workshop; a. fr.—2) *Bursiké*, a suburb of Tiberias. Cant. R. to I, 4.

בּוּרְצָא, v. בִּירְצָא.

בּוּרְקַי I *morning star*, v. בֹּרֶק. Y. Yoma III, 1 Mish.; 40[b]; Y. R. Hash. II, beg. 57[a]. V. בַּרְקָאי.

בּוּרְקַי II, **בּוּרְקִי** pr. n. m. *Bor'kay*, an Amora. Y. Kidd. III, 63[d] bot.; a. e. Koh. R. to IX, 9; Yalk. ib. 979 בַּרְקָאי.

בורקיא, Yalk. Job 924, v. בורדיקא.

בורתידה, read קַהִידְרָא.

בורתיה, Targ. Job XV, 33 some ed., read בוסריה, v. בּוּסְרָא.

בּוּשׁ (b. h.; √בה, v. בָּהַת); (as adj.) m. *confounded, abashed, ashamed*. Zeb. 101[a] הודה ולא בוש וכ׳ he confessed and was not ashamed so as to say, 'I have not learned it', but he said &c.; ib.[b] (v. Rabb. D. S. a. l.).—Hag. 22[b] בוש אני=בּוֹשְׁנִי; Tosef. Ohol. V, 11 בּוֹשְׁתִּי. Kidd. 81[b] בּוֹשָׁה she is too bashful to &c. Keth. VIII, 1 אנו בּוֹשִׁין we are confounded (to find a reason); a. fr.—בוש פנים (not בושת) *bashful, chaste*. Aboth V, 20.

Pi. בִּיֵּישׁ *to put to shame, insult, disgrace*. B. Kam. VIII, 1 המְבַיֵּישׁ את הישן he who exposes a sleeping person to shame. Ib. הזריק וב׳ he injured and exposed (a person at the same time). Ib. הכל לפי המב׳ וחמתביישׁ all (the fine) according to the social position of the insulter and of the insulted. Succ. 53[a] happy our youth שלא בִּיְּישָׁה וכ׳ which casts no reflection on our old age; a. fr.

**Hif.* הוֹבִישׁ (cmp. הוֹבִיר fr. בור) *to trouble, spoil*. Tosef. B. Kam. V, 12 ed. Zuck. (Var. הבאיש, v. בָּאַשׁ, as Mish. V, 3).

Hithpa. a. *Nithpa.* הִתְבַּיֵּישׁ, נִתְבַּיֵּישׁ *to be put to shame, be exposed, insulted; to be bashful*. B. Kam. l. c. Ned. 20[a]. Num. R. s. 15 התב׳ וחטמין he felt ashamed (to offer the king common accommodations) and hid &c. Ib. נִתְבַּיְּישָׁתִּי; a. fr.

בּוּשָׁה f. (b. h.; preced.) *shame*. B. Bath. 75[a] אוי לה לאותה ב׳ Oh, for that shame! Zeb. 113[a]. Y. Shebu. VII, 38[a] top מפני הב׳ in order that they should be ashamed of each other (to swear falsely). Y. Ned. V, 39[b] מפני הב׳ in order to make reparation for putting his neighbor to shame; a. fr.

***בּוּשְׁכִּי** a word in a charm formula, supposed to mean *night;* v. אוּשְׁכִּי. Sabb. 67[b] (Ms. M. בושקי).

בּוּשְׁלָא f. (בשל) 1) *warm and moist* (of a fresh stripped hide). Sabb. 79[a] חתם בבו׳ Ar. (ed. בבישולה, early ed. בבושלה, v. Rabb. D. S. a. l. note) there a fresh hide is meant (not dry enough for the first process of tanning).—2) *Pl.* בּוּשְׁלֵי *ripened fruits*. Ber. 40[b] ב׳ כומרא Ar. (ed. כמרא) figs ripened by shrinking (placed in the ground, Ar., overripe through exposure to the sun; Rashi).

בּוּשֵׁר׳, v. sub. בּוֹסֵר׳.

בּוּשֶׁת, בֹּשֶׁת f. (b. h.; בּוֹשׁ) (freq. with פנים) *shame, insult; bashfulness, chastity*. Ber. 32[a]; a. fr.—Keth. 67[b] בּוֹשְׁתָּהּ של וכ׳ the shame of a woman (in remaining single).—Trnsf. (sub. דמי) *indemnity for exposure*. B. Kam. VIII, 1 sq. Ib. 85[b] דרק ליה וכ׳ ב׳ an indictable insult (without physical injury) is (e. g.) spitting in one's face. Y. Yeb. VI, 7[b], a. fr. בית הב׳ *pudenda*. Lev. R. s. 14 במקום בָּשְׁתָּהּ near her pudenda.

בּוּת, v. בִּית.

בּוּתָא, v. בּוּשְׁתָא I.

בּוֹתָא, בָּוְתָא, v. בָּאוּת.

***בּוֹתְנִיאָס, בּוּתְנִיאָס**(?) pr. n. m. a. pl. *Bothneas*, founder of Sidon. Targ. I Chr. I, 13 (Var. כותניאס). Targ. Y. Gen. X, 19 (כותניס, h. text צִידֹן).

בָּתַנְיָא, בּוּתָנָא, בּוּתָנִין, בּוּתָנִים, בּוּתָנֵי pr. n.=h. בָּשָׁן *Bashan*, country East of the Jordan; cmp. בּוּטָנָה. Targ. Y. II Deut. XXXII, 14. Ib. I a. II, XXXIII, 22. Targ. Ps. LXVIII, 23 (some ed. כ׳).—Y. Maasr. IV, 51[b] bot. בריתניין. Y. Maas. Sh. IV, beg. 54[d] כות׳ (corr. acc.). Y. Peah I, 16[a] (read:) בּוּתָנָאי, v. חֲנוּתָא.—V. מַתָּנָן.

בּוּתְרָא, Targ. Job XV, 33 בותריה Ms. a. Regia, read בוסריה, v. בּוּסְרָא.

בַּז, v. בָּזַז, בָּזָז.

בָּזָא I, II, v. בּוּז I, II ch.

בְּזָא, v. בְּרִיזָא.

***בְּזָאֵי** m. pl. (v. בְּרִיזָא, בְּרִיזָעָא) *clefts, breaches*. Snh. 95[a] נפק לְשַׁפּוֹר ב׳ (Var. לְשַׁפֵּר, v. Rabb. D. S. a. l. note) he went out to fill up breaches, v. סְכַר. [Oth. opin. שכר ב׳ name of a place; Yalk. Sam. 155 כפר ב׳, ed. Salon. שכר ב׳, v. Rabb. l. c.]

בַּזְבּוּזָא m. (בזז) *plunder, spoil, ill-gotten goods.*—*Pl.* בַּזְבּוּזַיָּא. Cant. R. to VII, 7 (expl. נבזבוזתך Dan. V, 17) בַּזְבּוּזַיִךְ וכ׳ thy ill-gotten goods; you are plunderers, sons of &c.

בַּזְבֵּז (Pilp. of בז, v. בָּזָא II, a. b. h. בָּזָא in H. Dict.) 1) *to divide, distribute.* Tosef. Meg. IV (III), 21 אין אדם מְבַזְבֵּז בירדו לעצמו (v. ed. Zuck. Var.) one who distributes (honors) must take none to himself. B. Bath. 142a a convert died ובזבזו וכ׳ and Israelites divided his property among themselves (he having left no legitimate heirs).—2) *to give away liberally, to give charity on a large scale.* Keth. 50a הַמְבַזְבֵּז אל יְבַזְבֵּז וכ׳ he who wants to be liberal, must not give away more than &c. Ib. קטנים כתבו ובזבזו 'minors' 'wrote' and 'gave away' (ref. to the order of three traditions concerning minors, transfer of property and charity, related ib. 49b sq.). B. Bath. 11a שבזבז וכ׳ who gave away to charities his own and his father's treasures; a. fr.—3) *to spend unnecessarily, squander.* Gen. R. s. 80. [4) *to divide spoils, to plunder*, v. בָּזַז, בַּזְבּוּזָא &c.]

בַּזְבֵּז ch. same; 1) *to shatter.* Esth. R. to I, 10; v. בּוּז ch.—2) *to give away, to squander.* Targ. Koh. III, 22 למא אנא מְבַזְבֵּז וכ׳ why should I waste money in doing charity?—Keth. 67b בַּזְבְּזֵיהּ וכ׳ he gave away (on charity) half of &c. Y. Sot. III, 19a, a. e. הוות מְבַזְבְּזָה וכ׳ was squandering the estate.—3) (v. בּוּז) *to treat lightly.* Y. Ter. XI, 48b; Y. Sabb. II, 4d top (read:) [בבריתיה] וכולא מן הדין שמשא מְבַזְבְּזָא בחקדישא and all this discussion arose from that servant [in R. Ammi's house] dealing lightly with sacred property.

בזבזא, Y. Sabb. II, 4d top, v. preced.

בַּזְבֵּזִי, v. בְּזִיזֵי.

בַּזְבְּזִירִית, בַּזְבַּזִּירִית m. pl. [*breakers*], name of messengers from Sodom [or Edom]; a word in a charm formula. Sabb. 67a (ed. בזו בזירית, v. Rabb. D. S. a. l.).

בזבזיך Sabb. 67a, a word in a formula of incantation; v. preced.

בזבינא, v. next w.

***בַּזְבָּנָא** m. (Pers. bâzwân, bâzbân, Perl. Et. St. p. 117) *collector of bridge toll.* B. Bath. 167a Ar. (ed. בזבי; Ms. M. בזירונא; for oth. var. v. Rabb. D. S. a. l. note).

בַּזְגָּא m. (בזג, cmp. פַּתְכָּא) *that which is divided off,* whence *sheaf, bundle.* Ḥull. 52a straw ועברד ב׳ (Ar. ed. Koh. בִּירְז׳) made into bunches.

בזגירתא Y. Kidd. I, 60b top (ed. Krot. כזגירתא), v. זַגִּירְתָּא.

בָּזָה, v. בזי.

בָּזּוֹז m. (בזז) *robber, plunderer.* *Pl.* בָּזּוֹזִים. Gen. R. s. 1 אומה של ב׳ a nation of robbers.

בָּזּוֹזָא ch. same. Targ. Prov. XXVII, 19.—*Pl.* בָּזּוֹזִין, בָּזּוֹזֵי, בָּזּוֹזַיָּא, בָּזּוֹזָיָא. Targ. Ps. XXV, 3. Ib. CXIX, 158; a. e.—Snh. 94a (ref. to ובגד וכ׳ Is. XXIV, 16) עד דאתי ב׳ וכ׳ until the robbers (of the Holy Land) shall have come and those that shall rob it from its robbers. Keth. 112b.—Lam. R. introd. (R. Yits. 1) אוי הוות לנא מב׳ (some ed. מבזונים, corr. acc.) what an affliction has come to us from the plunderers; v. בּוֹזָנָא.

בִּזּוּזָא, בִּזּוּ׳ m. (בזז) *robbery, plunder.* Targ. Is. XXIV, 16.

***בַּזּוֹזִירְתָּא (בַּזּוֹנִירְתָּא)** f. (v. בָּזּוֹזָא) *plunderer.* Targ. Ps. CXXXVII, 8 (Ms. בזוז׳; h. text שְׁדוּדָה!). [Targ. Job XV, 21 בזוזירית׳, בזוזת׳, בזירות׳, read בָּזּוֹזָא.]

בזוזתא, v. preced.

בָּזוֹל, v. בְּזוֹל.

בָּזוּעַ, v. בִּיזּוּעַ.

בָּזַז (b. h.; √ בז *to divide*, cmp. בָּזָא II, בָּזַע, בָּזַק, בָּצַע) *to distribute, to make spoil.* Y. Macc. II, 31d bot. הירה בּוֹזֵז made booty.—Part. pass. בָּזוּז, f. בְּזוּזָה *robbed, illegitimately conquered.* Gen. R. s. 1 ב׳ הרא בירכם it is robbery what ye possess (ye have no title).

בָּזַז I ch. (בָּזַז) same. Targ. Hos. VII, 9; X, 2; a. fr.—Esth. R. to I, 10, v. בּוּז. Cant. R. to VII, 7 (prov.) take presents from an heir ולא מן דבַזְּזִין ליה but not from one for whom they make spoil (king).

Pa. בַּזְּזִי same. *Num. R. s. 12 דהוא בזזי וכ׳ he robs (the youths of) the noon-day lessons (transl. ישוד Ps. XCI, 6); v. גָּזַז.

Af. אַבְּזִי *to cause to be plundered.* Targ. Is. XXIV, 1 מַבְּזִי (Var. מְבַזְּזִי).

Ithpe. אִתְבַּזְּזִי *to be robbed.* Ib. 3; a. e.—Ib. 16 מִיתְבַּזְּזִין=מִתְבַּזְּזִין.

***בָּזַז II** *to be shy,* v. כָּזַז.

בזזתא, Targ. Job XV, 21, v. בָּזּוֹזִירְתָּא.

בָּזְזָנָא, Targ. Ps. CXXXVII, 3, v. בְּזִזָּא 2).

בָּזָה, בזי (b. h.; √ בז *to tread*, v. בּוּז) *to tread upon*, whence *to despise, spurn, degrade.* Ab. d'R. Nath. ch. XXIX חבוזה את חבירו וכ׳ he who spurns his neighbor (rebuking him) for a sacred cause. Ib. הן בּוֹזְזִין בעצמן they make themselves contemptible (neglecting their appearance). Part. pass. בָּזוּי, f. בְּזוּיָה. Y. Sot. V, end, 20d שהיתה נבואתו ב׳ his prophetic gift was degraded (by him). Ruth. R. to I, 1 מי שהוא ב׳ בדבריו he who becomes contemptible through his own words (in not practicing what he teaches). Cant. R. to VI, 5 מה עז זו ב׳ as the goat is despised כך בְּזוּיִין וכ׳ so were the Israelites made despicable at Shittim (through debauchery); a. fr.

Pi. בִּיזָּה, בְּזָה same. Ab. d'R. Nath. l. c. Y. Sot. l. c. he (Isaac) is called Buzi, שבי׳ את וכ׳ because he made all idolatrous temples appear contemptible (by his willingness to be sacrificed to the Lord). Gen. R. s. 30 (play on בוז Job XII, 5) שהיו מְבַזִּים עליו they sneered at him. Snh. 65b

בִּיזִּיתוֹ thou hast insulted him. Aboth III, 11 חִמְבַּזֶּה אֶת וכ׳ he who disregards the festive weeks (treating them as week days); a. fr.—*Part. Pu.* מְבוּזֶּה, pl. מְבוּזִּין. Ab. Zar. III, 3 חמב׳ common vessels, opp. מכובדין ornamental; Tosef. ib. V (VI), 1 בזויין ed. Zuck. (Var. מב׳); Y. ib. III, 42[d]; a. e.

Hithpa. יִתְחַבְּזֶה *to be despised, humbled, exposed.* Y. Taan. II, beg. 65[a] you cannot compare חִמְתְחַבֶּזֶה מעצמו וכ׳ one who humbles himself to one who is humbled by others. Keth. 97[b]. Ruth. R. to I, 1 אימתי ד״ת מִתְחַבְּזִין וכ׳ when are the words of the Law despised by the people? When the scholars make them contemptible (through their conduct); a. fr.

בְּזָא, בְּזָה I ch. same. Targ. Prov. XIII, 13; a. fr.—Targ. Y. Lev. XVIII, 8 sq. (interchanging with Pa.) לא חבזי not expose. Y. Ḥag. II, 77[d] bot. לא תְּבַזֵּי וכ׳ despise not the children of thy Master (thy fellow-creatures).—Part. pass. בָּזֵי, f. בַּזְיָא. Targ. Y. II Gen. XVI, 5.

Pa. בַּזֵּי same. Targ. Cant. VIII, 1; a. fr.—Gen. R. s. 63 לא מְבַזּוֹן וכ׳ never despise, v. גּוּלְדִּיר. Meg. 25[b] if one is ill-reputed שרי ליה לְבַזּוֹיֵי בגי׳ מל וש״ין you are permitted to show him your contempt with Gimmel and Shin (v. comment.).

Ithpa. אִתְבַּזֵּי, *Ithpe.* אִיתְבְּזֵי, contr. אִיבְּזֵי *to be despised.* Targ. Y. I, Gen. XVII, 5 ויתבז איקרי (read ואיתבזי).—Keth. 97[b] דתִיתְבַּזֵּי that she (his wife) should be exposed to publicity in court. Ib. דלִיבְּזוּ that they (his heirs) should &c.

בְּזָא, בְּזָה II (=בְּזַע q. v.) *to break, divide.* Part. pass. Pes. 110[a] דיקולא בְּזִירָא ed. (Ms. M. 2 דיקולי בזירן pl., v. Rashi a. l. a. Rabb. D. S. a. l. note) a broken basket.—*Num. R. s. 12 דהוה בזא וכ׳ for he breaks into (compels to interrupt) the lessons of the day (as a ref. to קטב, v. בְּזַז).

Pa. בַּזֵּי *to divide, change off.* B. Bath. 37[a] דבזי בַּזְזֵי Ms. M. (ed. דבאזי באזוזי, read with Rashi דבזאי בזויי or בזואי; v. Rabb. D. S. a. l. note) he divided the usufruct of each year betw. the trees of each division of the orchard (so as to have actually been in undisturbed possession of the entire orchard for three consecutive years.

**Ithpe.* אִתְבְּזֵי *to be divided, cut apart.* Targ. Job X, 1 אתבזיית Ms. Var. (ed. Vien. אתגזרת, Ms. אתכזרית; h. text נקטה).

בְּזָא, v. בִּיזָּא.

בְּזָה, v. בִּיזָּה.

בְּזָיָא, v. בִּיזְיָא.

בִּיזָּן, בְּזָן m. (b. h.; בָּזָה) *contempt, disgrace.* Y. Ab. Zar. III, 42[d] דבר של ב׳ a common vessel (v. בָּזָה Part. Pu.). Y. Sabb. XI, 13[a] top, a. fr. נהג ב׳ ב־ to treat disrespectfully. Y. Ḥag. II, 78[a] top נהג עצמו בב׳ conducted himself disgracefully. Snh. 47[a]; a. fr.

בִּיזּוֹנָא, בְּזוֹנָא ch. same. Snh. 46[b] קבורת משום ב׳ is burial required in order to prevent disgrace (to the dead and his relatives)? Ib. א״א משום ב׳ הוא לא כל (Ms. M. כל . . . ני דחיי . . .) וכ׳ if you say, burial is required in order to prevent disgrace, he has no such power (as to prohibit it by his last will). Ib. 45[a] [read:] בזיונירה דאינש עדיף וכ׳ (the prevention of) disgrace stands to man higher than bodily ease (absence of pain), i. e. one would rather suffer protracted agony than exposure; (Var. lect. v. Rabb. D. S. a. l. note 8); Sot. 8[b].

בֵּי זִיזָנָא, בֵּי זִיזָא, בִּיזִּיזָא, בִּזִּיזָנָא I m. (בֵּי a. זִיזָנָא; v. זִיזָא II a. זִיזְיָנָא II) *place* or *means of detention,* whence 1) *prison.* Ber. 56[a] Ms., v. בְּדִירְנֵי. Erub. 11[b] קם אבבא דבר זירנא Ar. (in ed. last two words omitted) placed himself at the prison gate.—*Pl.* בִּזִּיזְנֵי. Sabb. 32[a] (prov.) at the gate of shops (you have) many friends ..., אבב ב׳ וכ׳ (Ms. Oxf. אבי ב׳) at the prison gate—no friends &c.—2) (pl. as a sing. noun) *lock, clasp, buckle.* Sabb. 57[b] what is *ist'ma?* Answ. בזיזני. What is *bizyunê?* Answ. כלרא פרוזתי what imprisons the flying (curls), v. אִרְסְטָמָא.

בִּיזִּיזָנָא, בִּזִּיזָנָא II m. (בְּזִיזָא II, v. Nöld. Mand. Gr. § 119) *slit.*—*Pl.* בִּזִּיזְנֵי, בִּזִּיזִינֵי. Ned. 56[b]; Snh. 20[b] a couch is called *mittah,* אעולי ואפוקי בב׳ when the straps go in and out through slits (incisions in the boards), contrad. to אֲבַקְתָּא; (Ms. M. emendation בי זינני, Ms. M. בזזינני; Ned. l. c. בזיני; v. Rashi to Snh. l. c.).

***בְּזִיז** m. *shy,* v. בְּזַז.

בְּזִיזָא m. 1) (part. pass. of בְּזַז I) *despoiled.* Targ. Is. XVIII, 3; 7 (h. text מְבוּסָה).—2) *sneerer.*—*Pl.* Targ. Ps. CXXXVII, 3 בְּזִיזָנָא (Ms. בְּזוֹ, ed. Vien. בְּזָזָנָא).

***בְּזִיזִי, בְּזִבְזֵי** m. pl. (v. בזבז) prob. *distributors,* hence=בְּזִידָא (cmp. אַפְתָּקָא) *vessels, dishes* with handles. Targ. Y. Ex. XXV, 29 בְּזִיזוֹי Ar., בְּזַבְזוֹי Mus. (ed. בְּזִיכוֹי).

בזיזי a word in an incantation. Sabb. 67[a], v. בזבזיך.

בְּזִיזָא, v. בִּזִּיזָא.

בְּזִיזָה, v. בִּיזְלֵי.

בְּזִיזֵי, v. בִּזִּיזָא II.

בְּזִיךְ, בְּזָךְ, m. (בזז, with format. ךָ; v. בְּזִיזֵי) *vessel, dish, censer* (b. h. כַּף). Tam. IV, 3 entrails הנתונים בב׳ which had been put in a vessel. Ib. V, 4. וחב׳ חרה וכ׳ in the larger vessel was the baz., filled to the brim with incense. Y. Yoma II, 39[c]; a. fr.—*Pl.* בְּזִיכִין, בְּזִיכִים. Men. XI, 5; a. fr.—Num. R. s. 4 (expl. b. h. כַּפּוֹת) בְּזִיכֵי לבונה censers.

בְּזִיכָא, בִּזִּיכָא (בְּזִכָּא, בִּזִּכָּא) ch. f. same. Targ. Num. VII, 14; a. fr.—*Pl.* בְּזִיכַיָּא, בְּזִכַּיָּא, בִּזִּכַּיָּא. Ib. IV, 7. Targ. Ex. XXV, 29; a. fr.

בזיני, v. בִּזִּיזָנָא II.

בְּזִיעָא f. (בזע) *rent, part.* Targ. Koh. III, 7.—*Pl.* בְּזִיעָן. Targ. Y. Ex. XIV, 21. [Hebr. בְּזִיעִים, expl. בִּזִּיזְנֵי in Rashi to Snh. 20[b].]

בְּזִיקְיָא, v. בִּזִּיזָנָא.—בזיקים, Tosef. Ned. I, 3, read בְּזִיכִים.

בָּזְכָא, בָּזָךְ, v. בְּזַךְ h. a. ch.

בַּרְזֵל, בַּזֵּל (Pa. of בזל, √בז, v. בְּזָא II) *to scatter, to distribute by shaking* (cmp. בְּדַר Pa. 2). Sabb. 66^{b} ולירבוזוליה וכ׳ Ms. M. a. oth. (ed. לברזוליה) let him shake it (the ant in the tube) to pieces and carry it off.

בְּזֵלֵי, v. בִּרְזֵלֵי.

בְּזַע (√בז, v. בְּזַז II; cmp. בצע, פצע &c.) *to split, perforate, rend.* Targ. Gen. XXXVII, 29 (ed. Berl. Pa.). Targ. Ps. LXXVIII, 13; a. fr.—Y. M. Kat. III, 83^{d} top וּבְזָעוֹן and rent them (his garments); Y. Snh. II, 20^{a} top ובזעיה (corr. acc.). Lev. R. s. 6; Lam. R. to II, 17 (expl. בצע אמרתו ib.) פורפיריה ב׳ He rent His purple (allowed the Temple curtain to be cut through by Titus).

Pa. בַּזַּע same. Targ. Ps. LXXVIII, 15; a. e. (Var. Pe., v. supra).—Part. pass. מְבַזַּע. Targ. Josh. IX, 4.—Y. Kil. IX, 32^{b} top; Y. Keth. XII, 35^{a} top מאנוי מבזיען his garments torn. Y. Kidd. I, 60^{a} top מְבַזְעָא בידיה והיא and it (the wine botte) bursts in his hand; v. infra.

Ithpa. אִתְבַּזַּע, *Ithpe.* אִתְבְּזַע, contr. אִיתְבַּזַּע *to be split, rent.* Targ. Num. XVI, 31; a. fr. Y. Ab. Zar. III, 42^{c} top א׳ ימא וכ׳ the lake of Tib. was split. Ib. מִתְבַּזַּע. Ib. II, 41^{c} top אתבזעת זיקיה his wine bottle burst. Ib. V, 45^{a} top אירבוע׳ שיפתיה מִיבַּזְעָא בידיה והיא, v. supra. Bekh. 36^{a} his lip was slit; a. e.

בָּזָק m. (b. h.; v. next w.) [*shattering, splitting,*] *lightning.* Y. B. Mets. V, 11^{a} top (citing the Mishnah) ותִבְרִיקָה הַבָּ׳ [not ד׳ב] and lightning struck her (affecting her feet, v. אַבְזָקַת).

בָּזַק (√בז, v. בזז II; cmp. בדק) *to break, crush.* Erub. X, 14 (104^{a}) בּוֹזְקִין מלח וכ׳ you may crush salt (lumps) on the steps (that the priests should not slip). Gen. R. s. 50, beg. (expl. כמראה חבוזק, Ezek. I, 14) כזה שהוא בוזק וכ׳ as one who crushes pieces of peat in the stove (when the flames break forth).

**Nif.* נִבְזַק (cmp. בָּזַק) *to be split in flashes, to flash* (used of the divine spirit). Gen. R. s. 26 הרוח היא נִבְזֶקֶת וכ׳ the spirit flashes in (seizes) one of man's limbs, ... בכל תגוף the entire body.

בְּזַק ch. same.—*Pa.* בַּזֵּק *to cast* (or *shoot*) *a mass of fragments* (as from a catapult). Snh. 108^{b} ב׳ בהון עפרא וכ׳ Ar. (ed. וזהה שדינן) he shot at them with dust and it turned into swords &c. *B. Bath. 73^{a} והוה כי מבזק ארבעין גירוי דברזלא and there was a flash as if one shot forty arrows of iron (v. Koh. Ar. Compl. s. v. בזק, note 5). —Ed. כי מבזר ארב׳ גרויי דחרדלא like one scattering forty measures of mustard [from a confusion of which two versions the variants in Mss. a. in Ar. arose, v. Rabb. D. S. a. l. note.—Ar. כמיבזק Ithpe.].

Ithpe., contr. אִיבְּזִיק *to be broken.* Yoma 22^{b} how do you know that *Bazek* (I Sam. XI, 8, v. next w.) is here used לישנא דמיבזיק in the sense of being broken (a fragment of pottery); perhaps it is the name of a place? B. Bath. 73^{a} Ar., v. supra.

בֶּזֶק m. (preced.) *fragment, piece of pottery, pebble* (testa). Yoma 22^{b}, v. preced. Tanḥ. Ki Thissa 9 ומחו ב׳ וכ׳ what is *bezek?* Answ. he took a pebble &c.

בִּיזָקָא, בְּזָקָא ch. same. Targ. Prov. XXVI, 8 Ar. (ed. ניקצא, Ms. ניסקא).—*Pl.* בְּזָקַיָּא. Pesik. Shek. p. 18^{a} when they were poor, ב׳ באילין Ar. (ed. בזיקיא) they were counted with broken pieces of pottery, when rich with lambs (ed. reverse order); Num. R. s. 2 בְּזָקָנְיָיה.

בזקה, Y. Kidd. I, 60^{b} top, v. זְקָא III.

בָּזַר (b. h., √בז, v. בזע) *to strew, scatter.* Kerith. 6^{b} בּוֹזְרָהּ Ar. (ed. incorr. בזורה, v. Rashi a. l.) he scatters it, lest it may decay.

Pi. בִּזֵּר same. Part. pass. מְבוּזָּר. Sifra B'har ch. I אבל אתה בוצר מן חמב׳ ed. Ven. a. oth. (Var. חמופקר) but you may gather (in the Sabbath year) the grapes from (broken) branches lying scattered on the ground, opp. השמור בארץ the vine seated in the ground (Y. Shebi. VII, 38^{b} top המובקר).

בְּזַר ch. same. *Pa.* בַּזֵּר. B. Bath. 73^{a}, v. בְּזַק.

בִּיזְרָא, בְּזָרָא m. (=בר זרעא, v. Nöld. Mand. Gr. p. 55) *seed.* Targ. Y. Gen. I, 11 sq. (O. בר זרעא). Ib. v. 29. Snh. 93^{a}, v. אַסְפַּסְתָּא. B. Mets. 74^{b} אריסא יהיב בי׳ the tenant furnishes the seed; a. fr. Erub. 53^{a} ביזרא Ar. (Mss. a. ed. בירא, v. also Rabb. D. S. a. l. note 1); v. אֲצַבְּעָא. B. Bath. 73^{a}; v. בִּזָּקָא.—Sabb. 140^{b} נקיט ב׳ וכ׳ Ar. (ed. reversed order a. בורא, Var. ברזא, סורא, a. בורא דחספא, v. בּוּזָּרָא II) he (R. Ḥisda) took a (valueless) seed grain in one hand and a pearl in the other; the pearl he showed to them (his daughters), but he would not show them the seed grain until they were excited, and then he showed it (as an illustration of the folly of curiosity). [Ar., with a Var. ברזא, translates, *a valueless pebble*=בִּזָּקָא q. v., which seems to be confirmed by the vers. בורא דחספא (read ד׳ for ר׳) a fragment of an earthen vessel.] [Rashi's interpretation is grammatically forced and out of harmony with the natural reserve of a father towards his daughters.] [Ib. 103^{a} לבריז׳ דקרא for (putting in) the seed of a pumpkin (Ar. לבורא, ed. Koh. לבירא, Ms. M. לבירא דקירא as a cavity for planting &c.).]—*Pl.* בִּזְרֵי, בִּירֵי. Ḥull. 51^{b} דעבירד ב׳ when the flax stalks have seminal vessels. Ib. 60^{b} שדא ברית ב׳ Ar. (ed. ביזרני) he put seed into it.

בִּיזְרָנָא, בְּזָרָנָא m. (collect. noun, v. preced.); *pl.* בִּזְרָנֵי, בִּירָנֵי *various seeds.* Kidd. 39^{a}. Ḥull. 60^{b}; v. preced. Bets. 15^{a} דב׳ (צררי) the folds (pockets) wherein the seeds are carried. Gitt. 68^{b}.

בִּזְתָא f. (בוז) *disgrace.* Targ. Job XII, 19.

בִּזְתָא f., v. בִּירָא.

בָּחוּר m. (b. h. בחר) 1) *chosen.* Sabb. 105^{a} (ref. to אַב, Gen. XVII, 5) I have made thee אַב a father of the nations, ב׳ נתתיך וכ׳ I have made thee a chosen one among the nations. Gen. R. s. 76, beg.; a. fr.—2) *young*

man, youth, unmarried. Keth. 7b, opp. אַלְמוֹן.—Gen. R. s. 39 בְּ ובתולה מיכן a young man and a virgin on the one side (of the coin). Ḥag. 14a; a. fr.—Fem. בַּחוּרָה. Gen. R. s. 71; a. e.—*Pl.* בַּחוּרִים, f. בַּחוּרוֹת. Num. R. s. 10, beg. לבְ׳ קול וכ׳ to the young (the strong) 'the voice of the Lord (at revelation) sounded with might', opp. תשרים; a. e.

בחורין, בחורא, v. בְּחִירָא.

בחורתא Targ. Y. I, Num. XXI, 27 (28), some ed., read בחודתא, v. חִידָתָא.

***בְּחָו** (cmp. בחן) *to look out, be cautious.* Lam. R. to I, 16 beg. אילין דבַחְיִין וכ׳ (expl. in a. gloss אירתבוננו) the cautious did not go out.

בְּחִיר, בְּחִירָא m., **בְּחִירָא** f. (בחר) 1)=h. בָּחוּר, בָּחִיר, *chosen, select.* Targ. II Sam. XXI, 6; a. e.—*Pl.* בְּחִירִין. Targ. Ps. CV, 6; a. e.—Y. Snh. VI, 23c bot. תמנין גוברין בְּ eighty select (young) men; Y. Ḥag. II, 78a top בחו׳ (corr. acc.).—Fem. בְּחִירָן. Targ. O. Ex. XIV, 7.—2) (cmp. בָּחַן) *tried, purified.* Targ. Ps. XVIII, 31; II Sam. XXIII, 31.

בְּחִירְתָּא f. (בחר) *selection, being chosen.* Y. Meg. I, 72d top מה בְּ שנ׳ וכ׳ as the selection (expression בחר) used there &c.—בֵּירְתָּא חַבְּ׳ (also with omission of בית) *the Temple of Jerusalem.* Snh. 20b; a. fr.—Y. Yoma I, 38c bot. עידיכם הב׳ וכ׳ your witness, the Temple, shall prove it (Bab. ib. 9b בִּירָה).

בְּחִירְתָּא f. ch. (v. preced.) *B'hirta* (selection), surname of the Talmudic treatise named Eduyoth or Ediyoth (עדיות). Kidd. 54b bot.; Bekh. 26a.

בָּחַל I (b. h.; √בח, cmp. √בה s. v. בהי) [1) *to be disordered, sick;* whence בּוֹחַל q. v.].—2) (denomin. of בּוֹחַל) *to be in that stage of ripening when the fig is called boḥal;* cmp. בָּאַשׁ. Nidd. 47a (quot. fr. Maasr. I, 2) התאנים משיבָחֲלוּ . . . . משילבינו וכ׳ figs are subject to tithes from the time they are called boḥal, which R. . . defines, from the time their heads grow white.

Pi. בִּיחֵל (בִּירְחֵל), *Hif.* הִבְחִיל same. Shebi. IV, 7 בִּיחֲלוּ וכ׳ (Y. ed. בִּירְחֵילוּ). Y. ib. 35b bot.; Y. Maasr. I, 48d (חִיוָּתָה) מאי בירחילו חִוִּירָתָה וכ׳ what is biḥ.? It (the fig) creates aversion (v. חוּוֹת), as we read (Zech. XI, 8) &c. Maasr. I, 2 משיבָחְילוּ (Y. ed. משיבירחילו), v. supra. [Cmp. בָּכַר as to spelling in Talm. Y.]

בָּחַל II (=בחל, v. Prov. XX, 21, cmp. preced.) *to hasten. Pi.* בִּיחֵל *to come early.* Mekh. Bo, Pisḥa, 2 בר׳ אביב ובא ed. Livorno (oth. ed. כי חל corr. acc.) when the ripening of grains came very early.

Hif. הִבְחִיל *to advance growth.* Y. Sabb. VII, 10a top כל דבר שהוא מַבְחִיל (not שחיית מכחיל) whatever is done for advancing the fruits. Ib. לְהַבְחִיל (ed. Krot. להכחיל, corr. acc.).

בָּחַן (b. h.; √בח, v. Ges. H. Dict. s. v.; cmp. בה s. v. בהי) prop. *to distinguish, examine* (cmp. בון, חזי), hence *to try, probe* (of metals); *to find out.* Snh. 107a בְּחָנַנִי try me.—Part. pass. בָּחוּן. Pes. 87a בְּחוּנֶיךָ Ms. M. (ed. חנוניך, v. Rabb. D. S. a. l.) thy tried servants. Ib.b בְּחוּנַי my tried servants. Yalk. Hos. 515; a. e.

Pi. בִּיחֵן *to inquire.* Yoma 73b; Shebu. 35b לא ביחנו they did not ask distinctly. Y. B. Kam. IV, 4b bot. שב״ד מְבַחֲנִין וכ׳ for the court (appointing him guardian) inquires after his character.

Hif. הִבְחִין *to distinguish.* Snh. 8b a. e. לְהַבְחִין בין וכ׳ in order to be able to distinguish between the ignorant and the willful transgressor. Yeb. 42a; a. fr.

בְּחַן ch. same. Targ. Koh. II, 6; a. fr.—Y. Maas. Sh. V, beg. 55d (read:) דְּבָחִינַת לית וכ׳ by whom every Mishnah has been critically examined.

Ithpe. אִתְבְּחַן *to be tried, tested.* Targ. O. Gen. XLII, 15 sq. (Var. אתבחר, v. Berl. Targ. O. II, p. 15).

בָּחַר (b. h.; √בח, v. preced.) 1) *to try, examine;* v. infra.—2) (with בְּ) *to choose, select, prefer.* Tanh. Mishp. 11 בָּחַרְתָּ ביסורים יותר וכ׳ thou didst prefer sufferings to poverty. Mass. Sof'rim XIII, 9; a. e.—Part. *Hof.* מוּבְחָר *chosen.* מן המ׳ *of the best, the best way.* Bicc. I, 3; a. fr. —מצוה מן המ׳ the most preferable way of performing a religious act. B. Kam. 78b; a. fr.—מ׳ מן המ׳ *the very best.* Y. Pes. VI, 33b top מ׳ דוחה וכ׳ for doing a thing (in the Temple) in the preferable way, you may set aside (the Sabbath law); for doing it in the best way, you dare not &c.; a. fr.

Pi. בִּיחֵר *to examine.* Pesik. R. s. 33 (ref. to אבחר Job XXIX, 25) הייתי שואלו ומְבַחֲרוֹ I was in the habit of investigating and examining it; [ed. Fr. emends ומְבַחֲרוֹ, v. בָּחַר].

בְּחַר ch. same; 1) *to try, test.* Targ. Jer. XVII, 10 (h. text בחן); a. fr.—2) *to choose, select.* Targ. Ps. XXXIII, 12.—Part. בָּחֵר. Targ. Job XV, 5 (not בָּחִיר).—V. בְּחִיר.

**Af.* אַבְחַר *to pick out.* Y. Sabb. VII, 10a bot. כד מַבְחַר בקלופיירתא when one picks out (the pieces of garlick) in the husks. Ib. כד מכחר (corr. acc.).

בַּחֲרוּת f. (v. בָּחוּר) *youth.* Tana d'be El. ch. XVIII.

בָּחַשׁ (√בח, v. בחן) 1) *to search, examine;* v. next w.—2) *to stir, to go to the bottom of a thing* (v. P. Sm. 508). Ber. 38a; Sabb. 156a, v. שָׁתִית.

בְּחַשׁ ch. same; 1) *to search, examine.* Targ. Y. Gen. XXXIX, 11 לְמֵיבְחוֹשׁ וכ׳ to examine .... the accounts.—Sabb. 152a אדלא אבידנא בְּחִישְׁנָא I am searching for what I have not lost (of the aged man's unsteady walk and bent figure). B. Mets. 5b עד דב׳ וכ׳ until I may search and find it. Ib. 86a בחוש אבתריה וכ׳ (not בחיש, v. Rabb. D. S. a. l. note 90) search for him and find him. B. Kam. 97b. —2) *to stir.* Targ. Esth. I, 14.—Sabb. 30b קא בחיש באילני Ms. M. (v. Rabb. D. S. a. l. note) he shook the trees. Ib. 140a. Gitt. 45a בחשן וכ׳ stirred a (hot) pot with their hands. Ib. 69b top.

בַּחֲשָׁא m. (preced.) 1) *stirring ladle, pot-ladle.* Pes. 111b [read:] ומיחזי כי ב׳ והדר בי כדא דכמכא (v. comment.)

and he (the shadow-demon) looks like a ladle turning in a vessel &c.—*2) *rakings, hot ashes.* Snh. 39ª [read:] אותיבתה תותי ב׳ she placed it (the roast) under the grate (in the ashes); (Ar. אותיבתיה קמיה בבירחושׁיה she placed it before him with the raked ashes clinging to it; Yalk. Gen. 23 אוחבו׳ תותי רגליה ב׳, v. Rabb. D. S. a. l. note).—[בחשר, quot. in Ar. fr. Ab. Zar. (60ᵇ), תותי ב׳, read בֵּי שַׁחְנָא, *arm-pit;* v. Y. ib. II, 41ª bot.]

בָּטָא, v. בטר.

בטאריקי, Ex. R. s. 11, read קַטָּאדִיקִי.

בְּצַבּוּט, בְּטַבּוּט m. (v. next w.; cmp. b. h. בּוּץ) *hemp.* Y. Ab. Zar. V, end, 45ᵇ בט׳; Bab. ib. 75ª בצ׳; Nidd. 65ᵇ.—Tosef. Tohar. XI, 16 בצבץ.

בְּטְבֵּט (Pilp. of בוט or בטט, v. בטר) *to swell.*—*Hithpa.* הִתְבַּטְבֵּט; *Nithpa.* נִתְבַּטְבֵּט *to swell, grow.* Tanḥ. Mishp. 9 as the bite of a snake is not felt עד שנ׳ עליו until a swelling sets in, so is usury not felt עד שמתבטבטת עליו until it has grown upon him (the debtor). Ex. R. s. 31 שמתבעט, corr. acc.).

בְּטָדָא, v. בִּטְרָא.

בְּטוּל, בְּטוּלָא, בְּטוּל, v. בִּרְשׁ׳.

בְּטָוְיָא* m. pl. (בטר)=h. בְּטֶשׁ II, אַבְטֵי, *column-like receptacles* (of water). Lev. R. s. 25 (ref. to בטחות, Job XXXVIII, 36, taking ב as a radical letter, 'receptacles of wisdom') מהו בטוחות ב׳ what is battuḥoth? Answ. *Bitvaya.* [Ar. reads בטיטא, taking ב as propos., v. Koh. Ar. Compl. s. v. טיטויא, IV, p. 27. Mat. K. guesses at טויא as a name of *a bird*, as parallel to שכוי.]

בְּטוּנָא m. (בטן, cmp. Cant. VII, 3) *rounded sheaf, bunch.*—*Pl.* בְּטוּנֵי. Ḥull. 51ᵇ.

בטונין, v. בָּטְנוֹן.

בְּטַח (b. h.; √בט, v. בטר; cmp. רָוַח) *to be at ease, without trouble,* whence *to trust.* Ber. 6ᵇ הו״ל לִבְטוֹחַ וכ׳ he ought to have trusted in the name of the Lord, but did not trust.—Part. pass. בָּטוּחַ *assured.* Y. Naz. IV, end, 53ᶜ.—Lev. R. s. 31 ב׳ שגזור he may rest assured that &c.; a. fr.

Hif. הִבְטִיחַ *to assure, promise.* Ber. 17ª חבטחה שה׳ the assurance which the Lord has given. Pesik. R. s. 1, beg. אע״פ שמתו המַבְטִיחִין וכ׳ though those who gave the assurances, the prophets, are dead, but the Lord who promised (through them) is ever-living; a. fr.—*Part. Hof.* מוּבְטָח(=בָּטוּחַ) *confident, sure.* Ber. 4ª מ׳ אני בך וכ׳ I am sure that thou rewardest &c. Ib.ᵇ מ׳ לו may rest assured. Gitt. 58ª מ׳ אני=מוּבְטַחְנִי; a. fr.

בְּטַח I ch. same. Taan. 22ᵇ הואיל וקא ב׳ בע״א since he trusts in idols.

Af. אַבְטַח=preced. *Hif.* Targ. Ruth II, 13.

Ithpe. אִתְבְּטַח *to feel safe.* Targ. Jer. XII, 5.

בְּטַח II, **אַבְטַח** (**אַבְטִי**) m. (בטח, בטר, v. Ges. H. Dict. s. v. בטח; cmp. מִקְוֶה) *a hollow column-like receptacle of rain water near the house.* [Maim., *a projection in front of the window* to stand upon in climbing.] Ohol. XII, 3 חבטח (Ar. Var. אבטח). Tosef. ib. XIII, 3 אבטי (ed. Zuck. אבטו, corr. acc.). [Cmp. פּוּתִי for פּוּתַח, טָפֵי IV for טפּוּת.] V. בְּטַוְיָא.

בִּטְחוֹן, בִּיטָּ׳ m. (b. h.; בָּטַח) *trust, faith, hope.* Y. Ber. IX, 13ᵇ bot. יש להם ב׳ there is hope for them (that they will not be punished, if they repent before dying). Sabb. 139ª תלו בְּטָחוֹנָם ב- they put their trust in &c. Men. 29ᵇ; a. e.

בְּטַט (√בט) 1) (v. בטר) *to swell, burst forth; to shine.* Denom. בּוֹטֵט, בּוֹטְטָא.—2) (=√פּץ, cmp. בדד) *to tread, to dash to pieces.* Denom. בְּטַרְטָא.—Cmp. בְּטַשׁ.

בְּטָאִי, v. בָּאטִי.

בְּטָא, בְּטָא, בטי (b. h.; √בט *to be hollow, to swell;* v. בטח, בטן, בטל &c.; v. Ges. H. Dict. s. v.) *to talk inconsiderately, make hasty vows.* Erub. 64ᵇ (ref. to Prov. XII, 18) כל הבוֹטֶה whoever vows or swears inconsiderately.—Denom. בִּרְטוּי.

בְּטִי f. (v. preced.) 1) *bottom, bathing basin;* v. אַמְבַּטִי. —2) *bottom, depth.* Gen. R. s. 68 Ar. (ed. אמבטי); s. 50; s. 86 (ed. בירטי); v. דְּרֵיטָא.

בֶּן ב׳, בְּטִיחַ pr. n. m. *Ben Battiaḥ,* nephew of R. Johanan b. Zaccai, one of the leaders of the terrorists during the siege of Jerusalem by the Romans. Koh. R. to VII, 11; Lam. R. to I, 5; (Gitt. 56ª אבא סקרא). Kel. XVII, 12.

בְּטִיטָא (בּוֹטִיטָה) f. (בְּטַט) *cleft, grotto; ruins.* Gen. R. s. 31 בהדא ב׳ דטבריה Ar. (ed. בו׳) in the grotto (or ruins) of Tiberias; cmp. אֶלְסִיס.—**Pl.* בּוֹטִיטָאֵי. Y. Pes. I, beg. 27ª בוטיתא דסדרא רבא (corr. acc.) the ruins of the large colonnade (of Tiberias); cmp. Midr. Till. to Ps. XCIII, s. v. דִּיפְּלֵי.

בְּטִיטַיי pr. n. m. *B'titay.* Y. Ber. V, 9ᶜ bot.

בְּטֵל, v. בְּטֵל; בָּטֵל, v, בָּטַל.

בְּטִיל m. (בטל) 1) *loose, demoralized* (=בטל מן המצוות). Targ. O. Ex. XXXII, 25 (h. text פרע, v. Rashb. a. l.).—2) *idle, vain. Pl.* בְּטִילִין, בָּטְלִין. Ib. V, 9. Targ. Koh. V, 2. —3) *idle, resting.* Targ. II Esth. III, 3.—4) *invalid, void,* v. בָּטֵל.

בְּטִילָא f. (בטל; h. בִּרְטוּל) *idleness, loss of time.* Keth. 105ª אגר ב׳ דמוכתא קרנא indemnity for loss of time. Ib. (in the case of) Karna, the loss of time was ostensible (i. e. all knew that the fee he took for judging was needed to indemnify him for his loss of time). Y. Ned. IV, 38ᶜ bot. שכר בְּטִילָן (in h. phraseol.) indemnity for their loss of time.

בְּטִין, v. בְּטֵן.

בטינין, v. בָּטְנוֹן.

בטינתא, Targ. Jud. XV, 15, v. טִינָתָא.

בְּטַל I (b. h.; v. בטי) [*to be hollow*]; 1) *to be void, abolished, suspended; to cease to exist.* Keth. 103[b] בָּטְלָה קדושה sanctity of life ceased; [oth. opin.: the levitical law concerning the contact with a corpse was suspended in favor of Rabbi; v. Tosaf. a. l.]. Ab. V, 16 ב׳ דבר בְּטֵלָה וכ׳ as soon as the (sensual) attraction disappears, love will disappear. Ib. 21 as if dead מן העולם ועבר וב׳ and passed away and disappeared from this world. Y. Meg. I, 70[d] top, a. e. בטלה מגלת תענית the *Scroll of Fasts* has been abolished (the festive commemorations enumerated therein are no more observed). Sot. IX, 9 (47[a]); a. fr.—2) *to rest from labor, be at ease, be idle.* Ab. IV, 10 אם בְּטַלְתָּ מן וכ׳ if thou choosest not to study the law, there will be many disturbances (excuses) to assist thee. Ib. I, 5 בּוֹטֵל מד״ת he neglects the study of the Law; a. fr.

Nif. נִבְטַל 1) *to be abolished, suspended.* Y. Meg. I, 70[d] bot. עתידין לִהְיוֹת בָּטֵל (=לְהִתְבַּטֵּל) shall in future be abolished (neglected). Gitt. 32[a], v. infra.—2) *to be excused, be exempt.* Ib. II, 16 thou art not a free man להתבטל ממנה so as to be exempt from life's duties.—3) *to remain single.* Gitt. IV, 5 (41[b]) יִבָּטֵל shall he never marry?

Pi. בִּיטֵל, בִּטֵּל 1) *to abolish, suspend, cancel, undo, neglect.* Ab. II, 4 בַּטֵּל רצונך וכ׳ set aside thy will for the sake of the Lord's will, in order that He may set aside the will of others (euphem. for *His will*) for the sake of thy will (withdraw evil decrees at thy prayer). Ib. IV, 9 המְבַטֵּל וכ׳ he who neglects the study of the Law on account of his wealth. Sot. IX, 10 (47[a]) אף הוא בִּטֵּל את המעוררין he also abolished (the custom of) the wakers, v. עָרַר. Sabb. 63[a] מְבַטְּלָהּ he (the observer of the Law) will cancel it (avert God's evil decree). Mekh. B'shall., Amalek, 2, v. אִיפַּטִּירְקוֹס. Macc. 24[a]. Ab. Zar. IV, 7 למה אינו מְבַטְּלָהּ why does He not destroy it (the objects of idol worship)?—Gitt. IV, 1 שוב אינו יכול לְבַטְּלוֹ he can no longer annul it (his letter of divorce). Ib. 2 in former times a man could summon a court in a strange place ובִּטְּלוֹ and declare it (the letter of divorce which he had sent off) void. Ib. 32[b] אתי דיבור ומבטל דיבור a word (declaration) comes and cancels a word.—Ab. Zar. IV, 4 (42[b]) an idolator (gentile) מבטל אליל שלו וכ׳ may (by mutilation &c.) cancel his own or his neigbor's idol (so that it is no longer subject to the law forbidding Jews to derive any benefits from idolatrous paraphernalia), but an Israelite cannot &c. Ib. המבּ׳ אליל ב׳ וכ׳ in cancelling an idol, one has at the same time cancelled its attachments; a. fr.—ב׳ רשות *to resign possession*, a legal fiction by which the carrying of objects on the Sabbath from one's own place to one common to several persons, may be permitted. Erub. VI, 7 מְבַטֵּל את רשותו he (the brother who forgot to lay the Erub, v. עֵרוּב) must resign his share in the common property. Ib. 68[b] מבטלין ותחזרין ומבּ׳ you may resign your share to your neighbor, and then he may resign to you; a. fr.—ב׳ חמץ to renounce (by declaration) the possession of anything leavened that may have remained undiscovered in one's possession. Pes. 6[b] חבורק צריך שיְבַטֵּל after one has searched the house for leavened things, he must renounce (whatever he may have failed to find); a. fr.—*Part. pass.* מְבוּטָּל, f. מְבוּטֶּלֶת. Erub. 69[b] רשותי מב׳ לך my possession be resigned to thee (for Sabbath purposes). Gitt. 32[a] if a recipient says, מתנה זו מב׳ 'this donation be void', תִּתְבַּטֵּל 'shall be void', opp. to בְּטֵלָה הרי 'is a void one', i. e. has been annulled.—Eduy. I, 5; Gitt. 36[b], a. fr. אין ב״ד יכול לבַּ׳ וכ׳ no court can repeal (overrule) the decisions of another court, unless &c.—2) *to neutralize* an admixture of forbidden food &c. in a certain quantity. Ḥull. 108[a] ומבטלו . . . ושאינו מינו and the portion of the mixture which is not its kind is prevailing and neutralizes the forbidden portion (as if did not exist at all); a. fr.—3) *to disturb, cause suspense, interfere with.* Erub. 63[b]; Meg. 3[a] וכ׳ בִּיטַּלְתֶּם ye interfered with the daily offering; a. fr.—Ber. II, 5 לבטל ממני וכ׳ to suspend (shake off) the yoke of heavenly government even one minute.

Hif. הִתְבְּטִיל *to cause interruption, to order suspension.* Succ. V, 5 להַתְבְּטִיל את העם וכ׳ to cause the people to cease working.

Hithpa. a. *Nithpa.* הִתְבַּטֵּל, נִתְבַּטֵּל *to be interrupted* &c., v. Nif.—Tan. d'be El. I, 5; II, 3.

בְּטֵיל, בְּטֵל ch. same; 1) as h. Kal 1). Targ. Lam. V, 15; a. e.—Sot. 33[a] בטילת עבידתא וכ׳ the decree enforcing idol worship in the Temple has been repealed. Meg. Taan. XI on the twenty second (of Shebat) ב׳ עבידתא was the decree &c. revoked. Sabb. 139[a], Snh. 98[a] אי בטלי וכ׳; v. אַמְגּוּשָׁא. R. Hash. 18[b] בטילת אדכרתא (Meg. Taan. VII, read אתנ׳), v. אַדְכָּרְתָא; a. fr.—2) as h. Kal 2). Targ. Y. Ex. XVII, 1 [read:] דבְטִילוּ אידיהון when their hands were lazy &c.—Part. pass. בָּטִיל *annulled; neutralized* (in a larger quantity, v. preced. Pi.). Ḥull. 100[a], a. fr. (in Hebr. phraseol.) מין במינו לא ב׳ in a mixture of homogeneous things (of which one is forbidden) the rule of neutralization by quantity takes no effect. Ib. 99[a] ברובא ב׳ it is neutralized in any larger quantity (than the forbidden ingredient); a. fr.—Ib. 100[a] top ותבטיל, v. Ithpe.

Pa. בַּטֵּל as h. Pi. Targ. Ps. XXXIII, 10 (some ed. incorr. בְּטִיל); a. e.—Erub. 66[b] למאן נְבַטֵּיל to whom should he resign his right of usage (for Sabbath purposes)? לְבַטֵּיל וכ׳ shall he resign &c.? Ib. 67[a] מְבַטֵּיל . . בַּשּׁוּלֵי. Pes. 6[b] לְבַטָּלֵיהּ let him renounce it (the leavened thing). Ib. ונבטליה בארבע let him renounce it at four hours of the day. Gitt. 36[b] אֲבַטְּלִינֵיהּ I would repeal it (that law). Ib. 32[a] דבטולי בטליה that he revoked it (the letter of divorce); a. fr.

Af. אַבְטֵיל 1)=Pa. Targ. Y. Gen. VI, 7 אַבְטֵיל I will undo (h. text אמחה); a. e.—2)=h. Hif. Targ. Is. XXX, 11 אַבְטְלוּנָא מִן make ye us free from tradition.

Ithpe. אִתְבְּטִיל, contr. אִיתְבְּטִיל 1) *to be abolished, removed, undone.* Targ. Job XVII, 11; a. fr.—Gitt. 32[ab] בָּטֵל has two meanings משמע דבטל ומשמע דליתבטיל it may mean 'it is void', and may mean 'be it declared void'. Ḥull. 100[a] ותִתְבְּטִיל ברובא (or ויִתְבְּטִיל) let it be neutralized

in the larger mixture; (why is it not &c.?) — 2) *to be disturbed, to be forced to be idle.* Targ. Koh. XII, 3; a. e.

בָּטֵל II, בָּטִיל m. (preced. ws.) 1) *null, void; vain.* Gitt. IV, 1 ב׳ הוא is void (revoked); v. בְּטַל Ithpe.; a. fr. —*Pl.* בְּטֵלִין, בְּטֵלִים.—בְּטֵי׳ דברים ב׳ *vanities, absurdities.* Ab. Zar. 16b; a. fr.—2) *idle, unemployed, not needed.* Snh. 21a one horse והוא ב׳ when not needed (for war). Koh. R. to VI, 8.—*Pl.* as supra. Y. Meg. I, 70b bot. עשרה בטלין . . . לבי״כ (where there are) ten men at leisure for attending Synagogue, v. בַּטְלָן. Ber. 16a והוא ת״ח שב׳ ממלאכתן provided they stop working. Ib. 17b ב׳ scholars have to abstain from work; a. fr.—Fem. בְּטֵלָה, בְּטִילָה. Ab. V, 16, v. בָּטֵל I. Gitt. 32a, v. בָּטֵל I, Pi.; a. fr.

בַּטָּלָה f. (preced.) *vanity, idleness.* Keth. V, 5 חב׳ מביאה idleness leads to immorality. Ab. III, 4 חמפנה לבו לב׳ who turns his mind to vanities. Y. Ber. VI, 10a bot. לחזכיר ש״ש לב׳ to pronounce the name of the Lord for no purpose.—Y. Keth. VII, 31b bot. דברים של ב׳ useless labors (as carrying water and pouring it out again). Gen. R. s. 91 דבר של ב׳ irrelevant argument. Y. Naz. IV, 53b על חב׳ for no use. Kidd. 16b שכר ב׳ compensation for interrupted labor; a. fr.

בַּטָּלוֹן, v. בַּטָּלָנוּת.

בַּטְלָן m. (בטל) *unemployed.* — *Pl.* בַּטְלָנִין, בַּטָּלָנִין. Snh. 21b סוסים חב׳ horses not needed for the army. Y. ib. II, 20c. Meg. I, 3 עשרה ב׳ ten persons having leisure; v. Y. ib. 70b bot.

בַּטְלָנָא ch. same; *idler, lazy; unemployed.* Pl. בַּטְלָנִין. Targ. Ex. V, 8; 17.—בַּטְלָנֵי. Pes. 51b; 55a; Ber. 17b.

בַּטְלָנוּת f., בַּטָּלוֹן m. (בטל) *idleness, loss of time.* Treat. Abad. ch. II בַּטְלוֹתוֹ; Sifré Deut. 118 בַּטְלָנוּתוֹ his idleness (during sickness),

בָּטֵן, בָּטַן (v. בטי) *to be pregnant.* Targ. Prov. XXV, 23.—Gen. R. s. 98 (play on *triyah*, Jud. XV, 15, as if τρία, three) בָּטְנָה תרין she was going with two (making together three). Lam. R. to I, 1 רבתי (חד מאת׳ 7). [Targ. Jud. XV, 15 בטינתא, v. טִרְנָתָא.]

בֶּטֶן m. (b. h.; v. בטי) *belly.* Nidd. 31b. Sot. 28a בִּטְנוֹ וכ׳ the belly of the adulterer; a. fr.

בִּטְנָא ch. f. same. Targ. Jud. XIII, 5; a. e.

בָּטְנַאי *Botnai*, name of a bird. Ḥull. 63a.

בָּטְנָה, v. בּוּטְנָא I.—*Pl.* בָּטְנִים, v. also next w.

בָּטְנוֹן m. (בטן) a musical instrument, a sort of *bagpipe;* (oth. opin.) *cittern fastened around the body;* (oth. opin.) *workingman's pinafore.* Kel. XV, 6 (Ar. בטנים, oth. vers. בטנין, בטונין, v. Ar. Compl. ed. Koh. s. v.).

בָּטְנִי *Botni*, name of a bird. Ḥull. 63a (diff. fr. בטנאי).

בָּטְנִית pr. n. *Botnith.* Pes. 57a Abba Saul ben B.

בִּי ב׳, בָּטְנִירָא* (prob. a geogr. term) (a hen) *of Be Botni.* B. Mets. 86b בי ב׳ . . . זגרתא a black hen &c. [Rashi פטנירתא *fattened;* Ar. s. v. זגרתא: בדפטמתא, Var. בדפטנירתא Ms. R. 2; בי פטנירתא Ms. M., בר פנטירתא; v. Rabb. D. S. a. l., Koh. in Ar. Compl. l. c.]

בָּטְנָן, v. בּוּטְנָה.

בִּטְרָא (בִּטְדָא) m. (=בִּי עִטְרָא, v. עִיטְרָא) *space for spanning one's hand around an object*=h. תְּפִרְסָה or אֲחִיזָה. Ḥull. 50b.—*Pl.* בִּטְרֵי. Ib. 76a (ed. ד for ר, as B. Mets. 39b עיטדא for עיטרא). [Differ. of opin. as to measure: *one finger* or *four fingers.*]

בָּטַשׁ (v. בָּטַט 2) *to tread; to kick, knock down* (with one's foot), *crush.* Targ. Y. I, Ex. XXIV, 10.—Sabb. 116b אתא חמרא וב׳ לשרגא the ass (offered to the judge as a bribe) came and knocked the (gold) lamp over. B. Kam. 62a דב׳ בכספתא וכ׳ who kicked the money box aside so that he threw it into the river.

Pa. בַּטֵּשׁ *to stamp.* Targ. II, Esth. III, 8.—B. Kam. 99a he hired him לְבַטּוֹשֵׁי (Rashi a. Ms. R.) for stamping; v. בִּיטְשָׁא.—Transf. *to treat with contempt, sneer at.* Targ. Y. Num. XIV, 9.—Erub. 54a top. *Shebu. 30b בטש ביה ואוקמיה לע״ה (Ms. F. only . . אוקמיה) he insulted the ignorant man and made him stand up; v., however, בְּחַשׁ.

Ithpa. אִתְבַּטֵּשׁ *to be stamped in, mixed up.* Targ. Y. I, Ex. XXIV, 10.

בִּטְשָׁא, v. בִּיטְשָׁא.

בֵּי 1) (=בְּ״ I) *in, with, at.* Targ. Y. Num. XXII, 28 בי הדהיא שעתא at that time. Targ. Cant. I, 9; 13, 14 (ed. Vien. בהדיא).—2) (=בֵּין) *between, among.* Sot. 10a; Meg. 12a; v. בּוּצִינָא.—Sabb. 109b בי מילי (Ms. במ׳) between the embers; a. fr.—בי שמשי (=h. בין השמשות) during sunset. Ber. 43b קדושא דבי ש׳ the Kiddush said on Friday night. Keth. 103a כל בי ש׳ every Friday night.—3) (=בַּר II) *son of;* v. בְּרַבִּי. Y. Ber. IV, 7c bot.; a. fr.—4) (=בַּיִת) *house of, school of; home, place of* &c. Targ. Job VII, 9; a. e.—. . . תנא דבי ר׳ (sub. תני) a student of the school of R. . . . . taught. Ḥull. 42a; a. fr.—Ab. Zar. 6b ברבי ר׳ או׳ (Ms. M. ב״ר) in (the Boraitha) of the school of R. O. —Yeb. 21b דבי אימא רבתי one of the family of the grandmother (whether mother's or father's mother). Ib. דבי אבא רבה of the grandfather's family; דבי דודי one of the uncle's relation.—דבי רב the Boraitha of Be Rab (Sifra). Ḥull. 66a (v. Rashi a. l.); a. fr.—בי רבנן *college.* Ber. 17a; a. fr. [For other compounds with בי, v. respective determinants.]

בִּיאָה (בְּיָאָה) בִּיָּה, בִּיָּא, בִּיָּא f. (via, late Gr. βία) *highway, road.* [As regards the import, in the Roman government, of the office of commissioner on highways, v. Sm. Ant. s. v. Via.] Y. Ḥag. II, 77c bot.; Midr. Till. to Ps. CXIV, beg.; Yalk. ib. 794; Gen. R. s. 12 (corr. vers. by comparison) אין לך (מקום ומקום) מדינה ומדינה שאין (לו) לה (אין) אדם ממונה על ב׳ שלו there is not a district (place) which has not an officer appointed over its highways; v. אגריקוס a. אנגריטוס. Ib. do not read בֵּיָה

שמו but בִּירָה שמו (Y. l. c. כי רה corr. acc.) (the overseer of) *via* (the maintenance of the world's roads) in His name; cmp. מָקוֹם. [For βία *force*, v. בִּירָא II.]

בִּיאָה II f. (b. h. בּוֹא; בּוֹא) 1) *coming in, entrance.* Men. 4[a]; Sifra Metsor. Neg. ch. IV, Par. 7 (ref. to ושב, Lev. XIV, 39 a. בא, ib. 44) זו היא שיבה זו היא ב׳ the same rule applies to his coming the second time and to his entering (after a week). Cant. R. to II, 6 (ref. to ביתך . . ., Deut. VI, 10) (on the door post to the right) of thy coming from the street to thy house. Yoma 86[b] ולואי . . . כב׳ oh, that the going out (of office) be (as pure) as the coming into! Ib. sq. ב׳ כיציאה . . . oh, that the coming home (from court) be (as sinless) as the going out (for holding court)! B. Mets. 107[a] ב׳ לעולם birth. Y. Naz. VII, 56[d] top, a. fr. בִּיאַת המקדש entering the Temple. Yoma 53[b] ב׳ ריקניות entering (the Holy of Holies) without incense, i. e. needlessly.—ביאת שמש *sunset.* Ber. 2[a] ב׳ שמשו וכ׳ the sunset of his last day of levitical uncleanness prevents him from &c., i. e. is indispensable for his permission to eat T'rumah, v. טָהֵר: a. fr.—*Pl.* בִּיאוֹת. Kidd. 37[b] נאמרו ב׳ וכ׳ bibl. passages mentionning entrance into the promised land; a. fr.—2) (v. בּוֹא; =בְּצִירָה) *coition, connection.* Kidd. I, 1; a. fr.—ביאת ערוה incestuous connection. Y. Yeb. II, 3[c] bot.; a. fr.—ב׳ מצוה, v. מִצְוָה.—*Pl.* as supra. Kerith. II, 3; a. fr.—Cant. R. to IV, 12 שתי ב׳ two ways of &c.

בִּיאָם* v. בְּהֵם.

בִּיאָרִי v. פלא.

בִּיב m. (בוב, v. בָּב) *pipe, gutter, canal.* Erub. VIII, 10 (88[a]). Ab. Zar. III, 4. Gen. R. s. 12 בִּיבָהּ על פתחה its water-spout over its entrance. Ib. בִּיבוֹ man's spout (nose). Ex. R. s. 36 מצא ב׳ he strikes against a gutter; a. e.—*Pl.* בִּיבִין, בִּיבִים. Y. Ḥag. II, 77[d] bot. במקום ב׳ on a place where there were sewers; Gen. R. s. 1.—Ex. R. s. 6 גורף ב׳ cleaning sewers. Koh. R. to I, 2 בכרכין (corr. acc.)—בִּיבוֹת. B. Kam. 6[a]; 30[a].

בִּיבָא ch. same; *duct, underground walk.* Y. Taan. IV, 68[d] עלילית מן ב׳ דמדינתא עאל לית; (Lam. R. to II, 2 ברית בבובי׳ corr. acc.) he came up to him from the duct of the besieged fortress.—[Lam. R. to I, 5 וביבא, v. בִּיבֵי.]

בִּיבַאי v. בֵּיבַי.

בִּיבוֹן pr. n. m. Y. Gitt. VII, 48[d] ר׳ ב׳, read as Y. B. Bath. VIII, 16[c] top, בּוֹן.

בִּיבִי (vive) *long live!* Lam. R. to I, 5 ב׳ דומינו וכ׳ Ar. (read דומיני, vive domine imperator) long live my lord the Emperor. [Ed. וביבא מארי אפלטור, Syriac, corr. ביבי.]

בִּיבַי, בִּיבָאי, בִּיבִי pr. n. m. (b. h., v. Ezra II, 11; Neh. VII, 16) *Bebai.* Shek. V, 1 בן בבי; Yoma 23[a] בי׳. Ib. 34[b] רב ב׳ R. B., an Amora. B. Bath. 36[b]; a. e.—[Y. Maasr. V, 52[a] בעל ביבי, read בֶּכִי q. v.]

בִּיבְנִי* m. (=בִּי בנו, v. בָּנָה) *bath-house.* Y. Ter. VIII, end, 46[c]; (Gen. R. s. 63 בי בנו). Y. Sabb. VIII, end, 11[c] גו ב׳ in (the water of) the bath house.

בִּיבָר m. (vivarium, βιβάριον) *vivarium*, an enclosure in which live game, fish &c. (also wild beasts) are kept. Snh. 39[a] לשדיות לב׳ must be thrown into the vivarium. Ib. שדרוה וכ׳ they threw him &c. but they (the beasts) did not eat him. Bets. 24[a]; a. fr.—*Pl.* בִּיבָרִים, בִּיבָרִין. Ib. III, 1; a. fr. V. בִּרְבָּרְיָא.

ביברי, Ḥull. 127[a], read בי ברי, v. בִּרְאִי.

בִּיבָרְיָא, בִּיבָרְיוֹא m. pl. (pl. of vivarium, v. בִּיבָר) *animals kept in the vivarium, game.* Pesik. R. s. 16; Pesik. Eth Korb. p. 58[b]; Yalk. Num. 777; Kings 176; Koh. R. to II, 7 (corrupted ציב׳, ברב׳ &c.; expl. בַּרְבָּרִים אֲבָסִים I Kings V, 3 *chosen, fattened*) מיני ב׳ various kinds of game (deer &c.) from the vivarium. V. בִּרְבָּרְיָא, end.

בִּידֵד, v. בְּדַד.

בִּידָא, Pi. of בְּדָא.

בִּידָא m., **בִּידָה** f. (בְּדִי I; cmp. בִּדְרָן) *fiction, false report, information.* Y. Sot. IX, 23[c] bot.; Y. Yeb. XVI, 15[c] ואחצירו כולהון מן ב׳ and they were all taken prisoners owing to the information against them. [Rabad Seder hak-Kabb. a. other chroniclers have erroneously ונחלה ר׳ שרירא מידו אחת, read . . . מן בידה or בידו.]

בִּידוּרָא, בִּידוּר, v. בְּדוּר.

בִּידָן, v. בְּדִין.

בִּידוֹלְתָא f. ch.=h. בְּדָלָה. Targ. O. Lev. XXVI, 16; a. e. (ed. also בְּהוֹלְתָא).

בִּידוֹתָא f. (בחת) *shame.* Targ. II Chr. XXXII, 21, constr. בִּידוּחַת; v. בַּהֲתָא.

בִּיוּכָא, v. בִּירְכָא.

בִּיוּ f. (בין)=בִּינָא *understanding.* Targ. Prov. II, 3; a. fr.

בִּיוָא I, **בִּוָּא** m., **בִּיזְתָא** f. (בוז II) 1) *rent, cleft.* Lev. R. s. 19 Ar. דְּמִי הדין ריסא להדין ב׳ [לא] (ed., v. אֲלִיס a. בִּיזְעָא).—*Pl.* בִּיזֵי. B. Bath. 74[a]; Snh. 110[a] אחוי לית תרי ב׳ Ar. he showed him two clefts in the ground (ed. חזאי ביזתא דסלוק . . . ; Ar. ed. pr. Var. חזאי תרי ביזעי); תננא מינה (Ms. R. כוותא, v. Rabb. D. S. a. l. note) I saw a cleft out of which smoke rose.—2) *ruin, destruction.* Targ. Is. LX, 18 (h. text שֹׁד); v. next w.

בִּיוָא, בִּיזָתָא, בִּוָּא II m., **בִּוְזָתָא** f.=h. בִּזָּה *dividing; plunder, spoil.* Nah. III, 1. Targ. O. Ex. XV, 9; a. fr.—Lam. R. to II, 13 בערביא וכ׳ in Arabia they call spoil (ביזתא) ăditha (with ref. to אעירך ib.). Cmp. עֲדוּדָה. [Targ. Is. LX, 16 (h. text שֹׁד); v. preced. w.]—Trnsf. *robbed* woman. Midr. Till. to Ps. I, 2 הא ב׳ עלובתא בִּיזְתָא this poor robbed woman; Yalk. Num. 750 (incorr. vers.).

בִּיזָא III m. (בּוּז, cmp. בִּיזְתָא f.) (בְּזִזֵי; cmp. שֹׁד, שַׁד) *feeder*, whence *pap, breast.* Targ. Y. Num. XI, 8 (*brisket*, v. ביזיאה; h. text לְשַׁד, cmp. שַׁד).—Y. Kil. I, 27[b] top לית

ב׳ וכ׳ cursed be the breast which nursed such a man.—*Pl.* בִּיזָּנֵא. Targ. Job XXI, 24 בִּיזּוֹר (Var. תְּרִיזוּתֵי).—Gen. R. s. 5 לִירִיטְרָן ב׳ וכ׳, v. supra; Pesik. Zakh. p. 23[b] (Ar. sing.). Y. Ḥag. II, 77[d] bot.

בִּיזְנָא, v. בִּזְנָא.

בִּיזָּת f. (b. h. בִּזָּה; בזז) *spoil.* Num. R. s. 13, end בִּיזַּת חֹרֶם spoil made at the Red Sea, ב׳ מצרים made in Egypt; a. e.—*Pl.* בִּיזּוֹת. Lam. R. to II, 13 (ref. to אעירך ib.; cmp. בִּיזָּנְתָא s. v. בִּיזְנָא II) כמה ב׳ וכ׳ how often did I give you the spoils of your enemies.

בִּיזּוּעַ, בִּזּוּ m. (בזע) *rending, rent.* Targ. Joel II, 13. —[בִּיזְעָא, v. בִּיזּוּעוֹתָא.]

בִּיזְיָא, בִּזְיָא* m. (בזי II) *rag, wreck.* Gen. R. s. 30 ב׳ סבא old rag (contemptuous designation of an old man).

בִּיזְיָאתָא* f. (v. בִּיזְיָא III) *brisket.* Gen. R. s. 34 Ar. וכבדו ב׳ דיסקוס נאה (ed. דורון נאה, which is the interpret. of our w. in Ar.).—[The orig. vers. prob. read בביזא נאה על דיסקוס נאה with a fine brisket on a fine plate; v. Yalk. Gen. 60; Ps. 697.]

בִּיזָּרוֹן, v. בִּזָּר.

בִּיזוּנָא, v. בִּזּוּ׳.

בִּיזַּיח, בִּיזְלֵי m. pl. (בזי II, ל format.) *cuts, rents,* whence *disconnected outskirts* of a community. B. Bath. 68[b] (expl. שיורית) ביזלי. What is bizlé? פיסקי בגי, v. בָּאנָא; Y. ib. IV, 14[c] bot. שוריה בוזיה (read שְׁרֵרֵיהּ).

בִּיזְעָא (בִּיזָּעָה) m. (בזע) *rent, split, cleft.* Ab. Zar. 70[a] חוה ב׳ בדשא there was a crack in the door. Cant. R. to IV, 14 (Koh. R. to X, 18 בקיעה), v. אָלִיס; Lev. R. s. 19, v. בִּיזְנָא I.—*Pl.* בִּיזְעֵי. Taan. 21[b] דאית ביה Ar. s. v. ב׳ ב׳ כסילתא (ed. קרנא דהוה בוזיע, Ms. M. v. Rabb. D. S. a. l.), v. כּוֹסִילְתָא. Num. R. s. 18 אזלי וחזאי תרי ב׳; Snh. 110[a], v. בִּיזְנָא I.

בִּיזָּרָא, בִּיזְרָא, v. בִּזָּר.

בִּיזְתָא, v. בִּיזְנָא.

בִּיזָּתָא* pr. n. pl. *Bez'tha* (contr. of בי זיתא Olive-town), near Pumbeditha. Erub. 52[a] ב׳ [ב]תהא שביתתי Ar. (ed. בצינתא; Ms. M. בני זיתא read בבי; Ms. O. בזיתא; v. Rabb. D. S. a. l.) my central point for Sabbath distances be in B.

בִּיחוּשָׁא*, v. בַּחֲשָׁא.

בִּיחוֹל, v. בָּחַל.

בִּימָא, בִּימ, Y. Shebu. III, 34[d] bot., read בִּירָא.

בֵּיטָא I (βῆτα) *Beta,* second letter of the Greek Alphabet. Shek. III, 2. Y. ed. (Bab. בי״ת corr. acc.).

בִּיטּוּי, בִּיטּוֹ m. (בטי) *vain, useless talk,* ref. to vows and oaths which neither benefit nor injure anybody; ב׳ שבועת a useless oath, contrad. to ש׳ שוא a false oath or one asserting something impossible. Shebu. III, 9 sq. Ib. 49[b]; B. Mets. 36[a] אין ב׳ בה משום שבועת ב׳ does not come under the law of vain oaths (as to sacrifices). Ib. ב׳ שפתים erroneous statement without legal consequences, oppos. to כפירת ממון whereby somebody lost money. [Y. Naz. I, beg. 51[a] שבירטי שבועה, read שִׁכְרִנּוּרֵי.]

בִּיטּוּל, בִּטּ׳ m. (בטל) *interruption, loss of time; abrogation; relinquishment, renunciation.* Kidd. 33[a] קרמה ב׳ שאין בה rising (in honor of an elder &c.) which causes no interruption of labor.— ב׳ תורה neglect of the study of the Law. Sabb. 32[b]; a. fr.—Men. 99[a] sq. פעמים שביטולה וכ׳ sometimes the neglect of the Law is its establishing. Sabb. XVI, 1 ב׳ בה״מ neglect of lectures (through reading at home). Y. Peah IV, 18[b], a. e. ב׳ עניים loss of time to the poor (when compelled to wait for their share in the crop).—Erub. 66[b] ב׳ רשות, v. בָּטֵל Pi.—Y. Gitt. IV, 46[a] top, a. fr. ב׳ פריה ורביה neglect of marital life.—Y. Ab. Zar. III, 43[d] bot. יש לה ב׳ can be cancelled, v. ib. IV, 4 s. v. בָּטֵל Pi.—Pes. 4[b] בב׳ בעלמא וכ׳ a mere relinquishment of possession would be sufficient.; a. v. fr.

בִּיטּוּלָא, בִּטּ׳ ch. same. Targ. Prov. XV, 22.—Ab. Zar. 53[b].

בִּיטָּחוֹן, v. בִּטָּחוֹן.

בִּיטֵי, v. בִּטֵּי.

בִּיטִיתָא, v. בּוּטְזִיתָא.

בִּיטָנָתָא f. (בטן) *pregnancy, growth of the embryo.* Lam. R. to I, 1 רבתי אילין ירחי דב׳ דילידתא (6 חד מאת׳) (strike out one of the two terms).

בִּיטָּשָׁא, בּוּטָּשָׁא m. (בטש) *stamping, fulling.* B. Kam. 99[a] ב׳ ב׳ וכ׳ (בָּטֵשׁ) for every stamping manipulation one M'ah.—*Pl.* בִּיטָּשֵׁי Ib. (Var. לבטושי), v. בָּטֵשׁ.

בִּיר=בִּירָה, v. בִּרְבִּי.

בִּירָא I (via), v. בִּנְיָא.

בִּירָא II, **בִּירָה** f. (βία) 1) *force, act of violence, extortion, wrong.* Gen. R. s. 93 (play on *bi,* Gen. XLIV, 18) ב׳ אתה מעביר עלינו thou passest violence over us (thou treatest us unjustly). Ex. R. s. 20 שמא . . . ב׳ וכ׳ do I ever wrong any creature? Deut. R. s. 2 (play on בבאה Ez. VIII, 5) הא ב׳ רבא לעלמא וכ׳ Oh, this great wrong in this world, v. infra. *Y. Ned. III, 38[a] ביה כורוסתי . . . כן that is the way one says to his neighbor (read כריזסתי χαρίζεσθαι βία) to do a favor perforce (ref. to an invitation accompanied with a vow in case of refusal).—2) interj. (=h. וי) *woe! help!* Yoma 69[b] ב׳ ב׳ וכ׳ woe, woe, it is this (the tempter) that destroyed the Temple &c. Yeb. 97[b] ב׳ ב׳ מאה וכ׳ woe, woe over the brother who is &c. Lev. R. s. 17, end (play on בבאה, v. supra) ב׳ ב׳ תותבא וכ׳ woe, woe, that the stranger dislodges the owner (idolatry in the Temple).

בִּיבָא, v. בַּיְרָא.

בִּיבִין, read בִּייכִין, v. בּוּךְ.

בַּיְדָא, v. בַּדָּאָה.

בְּיָדָה 1) *road*, v. בְּיָא; 2) *wrong*, v. בְּיָרָא.

בָּיוּךְ, v. בּוּךְ.

בַּיְיכָא m. (בוך; cmp. סְבַכְתָּא, סְבַכְתָּא) *net, head-dress.* B. Bath. 146ª 'small presents', תרגמה רבא בייכא וסבכתא Ar. s. v. ייכא (ed. בייבא, Ms. M. ביוב, Ms. H. ביוכא, cmp. comment. כגון ב׳; v. Koh. Ar. Compl. s. v.) said R., This means e. g. a net or a cap.

בָּיֵיל, v. בִּיל.

בִּיילִין, Tosef. B. Mets. IX, 14, v. בַּיָּרִיל.

בַּיֵּין, v. בִּין ch.

בָּיִיר, בַּיֵּיר, בָּיֵּיר, v. בּוּר I h. a. ch.

בַּיָּר m. (denom. of בֵּיר or בּוֹר, cmp. בּוּר Pi. 2) *superintendent of the well* in rural communities. Shebi. VIII, 5 אין נותנין לא לב׳ וכ׳ (out of the money realized from the fruits of the Sabbath year) you must not pay the well-master &c.; אבל נותן הוא לב׳ לשתות but you may pay the well-master a fee for giving you water to drink. Tosef. B. Mets. IX, 14 חב׳ והבלן וכ׳ (Y. ib. beg. 12ª ed. Krot. חכ׳, corr. acc.) the well-master, the bather &c. when collecting their fees from the owner (individually), may attach only the owner's share in the produces. Ib. VIII, 11ᵈ top שאלה מן חב׳ למדשאל מידי מחברידה; [Bab. ib. 97ᵇ read מבַּיְרָא ch.].

בַּיָּר, בַּיוּר m. (בּוּר) *untilled, waste ground.* Targ. Deut. XXI, 4 (virgin land, h. text אֵיתָן).—Targ. Is. XXVIII, 25. Targ. Jer. XII, 13 בְּרַר (!).—Lev. R. s. 1, beg., v. בּוּר ch.

בַּיְשׁוֹנִי, v. בְּרִשָׁנִי.

בִּיישִׁיא, Y. Bets. I, 60ᶜ bot., read בְּרִשָׁיָא.

בַּיְשָׁן m. 1) (בּוּשׁ) *bashful, chaste; chaste person, bashful man.* Ned. 20ª סימן יפה באדם שהוא ב׳ it is a favorable indication in a man that he is bashful. Ab. II, 5. הב׳ he who is ashamed (to ask questions at school); a. e.—*Pl.* בַּיְשָׁנִין, בַּיְרִשָׁנִין. Yeb. 79ª. Y. Snh. VI, 23ᵈ בוירשנין (?); Num. R. s. 8; Midr. Sam. ch. XXVIII; Midr. Till. to Ps. I.—2) v. בְּרִשָׁן.

בַּיְשָׁנִי, בַּיְשַׁנָּאָה, v. בְּרִשָׁנִי.

בַּיְתָא, v. בֵּיתָא I.

בַּיְתוֹס, v. בֵּיתוֹס.

בַּיְתוֹת f. pl. (denom. of בַּיִת) *animals lodged* (at certain seasons) *in sheds within town-limits.* Bets. V, 7 (40ª, Ms. M. בראתות); Sabb. 45ᵇ; a. e.

***בִּיכַאי** m. (v. בּוּכְרָא) name of *a spider.* Tosef. Par. IX (VIII), 6 ed. Zuck. (Var. מובאי corrupt, R. S. to Toh. IX, 2 כובאי).

בִּיכוּרָה, v. בְּכוּרָה.

***בִּיל** h., Hif. הוֹבִיל *to mix*, v. next w.

בִּיל, בּוֹל ch. (cmp. b. h. בָּלַל) *to mix, knead;* trnsf. (cmp. גרס, דרש) *to study thoroughly.* Men. 65ª (play on בלשן, Neh. VII, 7; cmp. בלש) ודריש.... הוה בָּיֵיל he studied languages and explained them.

**Pa.* בַּיֵּיל same; trnsf. *to discuss.* Y. Ab. Zar. III, 43ª מאן דתני אוֹבִיל נייבל (read נְבַיֵּיל) he who reads in the Mish. (III, 5; v. בִּין Hif.) *obil*, means, Let us discuss the subject.

בִּילְגָּה, בִּלְגָּה (b. h.) pr. n. m. *Bilgah*, chief of a priests' division; whence, fem. (sub. משפחת) name of a priests' division, v. מִשְׁמָר. Succ. V, 8 ב׳ לעולם וכ׳ the Bilgah division at all times distributes its shares of the show-bread in the Southern part of the Temple courts. Ib. 56ᵇ; Tosef. ib. IV, 28 בִּרְלְגָּא ed. Zuck.

בִּילְדִין, Targ. Y. II Num. XII, 7, v. בַּלְבָּר.

בִּילָּה f. (=בְּלִילָה, fr. בלל, cmp. נִידָּה Lam. I, 8; עִרְלָה a. עֲלִילָה) *thorough mixture, even distribution of mixed objects.* Zeb. 80ª יש ב׳ a mixture is considered evenly distributed in all its parts. R. Hash. 13ᵇ לכל אין ב׳ none of the mixtures named is a real mixture (of even distribution), except wine and oil (being liquid). Ḥull. 83ᵇ, a. fr. כל הראוי לב׳ וכ׳ wherever from the proportions and properties of the mixture a perfect fusion is possible, the real act of mixing thoroughly is not indispensable.

בִּילוּת, Targ. Job XXXVIII, 37, v. בִּילוּת.

בִּילוֹן, Bekh. VII, 1, v. בִּירוֹן.

בִּילוּנְיָא, v. בְּלִיוּנָא.

***בִּילוֹס** or **כִּילוֹס**, Y. Sabb. VII, 10ᵇ bot. משיח ב׳ (Var. כ׳), read חייב משום לש. [Read the passage as follows: ההן דאגין גירקדרין שרי זרפות שרי משרין חייב משום לש —all of which belongs to line 26 fr. bottom]

בִּילְמִי, Pesik. R. s. 21, read צַלְמִי, v. צֶלֶם. [Read: הא ברייתי לך חברותך את וחברך בדמותי וצלמי behold, I created for thee thy company; thou and thy neighbor (were made) in my image &c.]

בִּילָן, Bekh. 43ᵇ Ar., v. בִּירוֹן; Kel. XX, 6 Ar., v. וִירוֹן; Targ. Y. Gen. XXV, 25 Ms., Lev. a. oth., v. בִּירָן.

בִּילְנִי, v. בַּלְנִי.

בִּילְפַט, v. בִּלְשָׁפַט.

***בִּילָק** (בְּלָק Ar.) pr. n. m. *Billak*, in conjunction with חִלָּק, חִלְקָא, fictitious names for *any men* (similar to our 'Tom, Dick & Harry'). Ḥull. 19ª אנא לא ח׳ וכ׳ I know no Ḥillak and no Billak (I know of no authorities or individual opinions), I only know a tradition. Snh. 98ᵇ ח׳ וב׳ אכלי לחו (margin in Ms. M. חלק בלק) shall Ḥ. a. B. (any persons indiscriminately) enjoy it?

בִּילְקָאוֹת, Sifré Deut. 36, read בסילקאות, v. בְּסִילְקֵר.

בילרין, v. בּוֹלְרִין.

בִּילְתִּין, v. בַּלְתִּין.

בִּימָא, Ab. Zar. 16b,=next w.

בִּימָה f. (cmp. בָּמָה) *elevated stand for public meetings* (for speakers, readers, holding court &c.). Sot. VII, 8. Succ. 51b. Ab. Zar. I, 7 (ib. 16b בימא). Gen. R. s. 76 as if seated על ב׳ ודן upon the platform and holding court. Lev. R. s. 13 ונראית כאילו מצעת ב׳ and gives itself the appearance as if holding court (giving the form of legality to robberies). Gen. R. s. 37 של ב׳ רשע the court of injustice (Rome).—Koh. R. to I, 8 (Ab. Zar. 16b גרדום; Tosef. Ḥull. II, 24 במה); a. fr.—*Pl.* (of בימא) בִּימָאוֹת. Pesik. B'shall. p. 84a (Ms. O. כסאות; Tanḥ. ed. Bub. B'shall. 5 מגדלים) (wooden) platforms.—בִּימוֹת. Meg. 32a הלוחות וחב׳ (Ms. M. והבמות; Y. ib. III, 73d bot. בימה ולוחות) the tablets (in Synagogues, prob. used for announcements) and the raised seats (for readers or distinguished persons to speak from). [Ar. s. v. במות, ref. to Meg. l. c., explains, לוחות *the board-covers of books*, במות *wooden stands* (עמוד) for exhibiting the Torah scrolls during the services; another opinion quot. in Ar.: לוחות the blank margins between the columns of the scroll, במות the upper and lower as well as the front and back margins; cmp. a. לבנה a. אירית.] [A derivation of our w. fr. βῆμα is excluded, because the sing., in that case, would be בימא or בימטא a. the pl. בימטין or בימטאות.]

בִּימָס, בִּימוֹס m. (an adaptation of βωμός, treated in inflection as a cacophemism=בי מיאוס, v. Tosef. Ab. Zar. V, 6, quot. bel., cmp. איצטריא; Syr. בומסא, Ch. בַּמְסָא, בִּימָסָא, בְּמוֹסָא) *pedestal of idolatrous statuary*. Ab. Zar. III, 7 a stone originally hewn לב׳ for an idol's pedestal. Tosef. ib. V (VI), 8 ב׳ שנפגם a broken bomos, (contrad. to מזבח); Bab. ib. 53b bot. ב׳ אבן וכ׳ a bomos is made of one stone, an altar of several. Tosef. ib. VI, 10; a. fr.—[Y. B. Mets. X, end, 12c העלה על גבי ב׳ read דִּימוֹס.]—*Pl.* בִּימָסִין, בִּימוֹסִיוֹת, בִּימוֹסְיָאוֹת, בִּימוֹסָאוֹת, בִּימָס׳. Ab. Zar. IV, 6 (53b) ב׳ של מלכים (v. Rabb. D. S. a. l., Mish. N. בומסיות) pedestals temporarily put up for the reception of princes (governors). Ib. 54a בימסיאות בשעת השמד Ms. M. (v. Rabb. D. S. a. l. note) idolatrous pedestals (or altars) erected during (the Hadrianic) persecution, אע״פ שהשמד בטל אותן חב׳ לא ביטלו although the persecution has been repealed, they (the Romans) have not cancelled these altars; v. בָּמָה Pi.—Gen. R. s. 53, a. e. (some ed. בִּימָסוֹת) altars. Tosef. Ab. Zar. V (VI), 6 בֵּי מוֹסְיָאוֹת ed. Zuck. (Var. בימסיות). [Ab. Zar. I, 7 (16a) בימוסיאות, בימסיות, read with Ms. M. a. Ar. דִּימוֹסְיָאוֹת.]

בִּימִי pr. n. m. *Bimi*=אַבִּימִי. Y. Ber. IX, 14a top אדא ור׳ ב׳ read: אדא בר ב׳; Y. Taan. I, 64b top בר אירומ׳ (אירומ׳); v. Frank. M'bo p. 62a.

בִּימִין, Yalk. Ps. 670, v. בָּאנִין.

בִּימַסִּיוֹת, בִּימַסְיָאוֹת, בִּימָסוֹת, בִּימָס, v. דִּימוֹס.

בִּימָסָא ch.=h. דִּימוֹס. Ab. Zar. 53b.

בִּין, בּוֹן (b. h.; √בה, v. בוא) *to pierce, split, penetrate;* whence, *to discern, understand;* v. Hif.

**Polel* בּוֹנֵן (cmp. בָּרִין) *to cause to penetrate, to saturate.* Sifra Vayikra, N'dab., Par. 12, ch. XIV (ref. to Lev. II, 13) יכול תְּבוֹנְנֵהוּ from *bammelaḥ* I might judge, 'thou must thoroughly saturate it, ת״ל תמלח therefore it says, 'timlaḥ' (thou shalt strew). Men. 21a (quoting Sifra l. c.) מאי תבוננהו what does the word *t'bonnehu* mean? Said R. b. U. ה״ק יכול יְתַבּוֹנְנוּ כתבן (taking ת as radical, as if imperat. of a verb תבן, denom. of תֶּבֶן) it means, I might suppose, he must mix it up like straw in clay (v. infra). Said A. to him א״ה יתבוננו מיבעי לידה if so, then it ought to read (in the Sifra) *yithbonennu* (third person). But said A. (taking it fr. בנה) יכול יעשנו כבנין I might suppose, he shall heap the salt upon it like a building (a pile). Said R. to him, א״ה יבננו מיבעי לידה then it ought to read *yibnennu*. But said R. (you must correct the Sifra so as to read) יכול תבונידהו (corr. תָּבִינֵידהוּ) thou shalt make it savory . . . . . יתן בו טעם כבינה he shall put a taste into it as does understanding into a man, v. טַעַם. [Yalk. Lev. 454: מאי יתבננהו . . . . יכול יתבלנו כתבן וטרט .... תבלנו מ״ל ..... יכול יעשנו כבנין ... א״ה יבנהו מ״ל ... יכול תבינהו יכול תבונידהו . . . . יכול יתן בו טעם בבינה.—Ar. ed. Koh.: מאי תבוננהו . . . . יכול יתבלנו (הרבה במלת) כתבן בטרט . . . יכול תבינהו יתן וכ׳, correct: יכול יתן בו טעם.]

Hif. *1) הוֹבִין (cmp. הוֹבִיר, s. v. בּוּר) (denomin. of בֵּין) *to mediate, to be interpreter.* Ab. Zar. III, 5 (45a) אני אוֹבִין לפניך (v. Rabb. D. S. a. l. note 8) let me be thy interpreter (let me explain what you mean) כל מקום וכ׳ (the words על החרים וכ׳, Deut. XII, 2, are explanatory) wherever thou findest a high mountain &c., know there must be an idol. [In the version אני אהיה אובין וכ׳, אוֹבִין is used as a part. of a verb אָבֵין, denomin. of בֵּין, to act as a mediator or interpreter.] 2) חֵבִין (b. h.) *to perceive, make intelligible,* esp. *to find analogies* (between two cases). ה׳ דבר מתוך דבר prop. to bring out one thing from between another, i. e. *to form a conclusion by analogy.* Sabb. 31a הֲבָנְתָּה וכ׳ hast thou cultivated thy mind to conclude &c. (ref. to דעת Is. XXXIII, 6). Snh. 93b; a. fr. Ḥag. II, 1 (11b) חכם מֵבִין מדעתו (not ומבין, v. Rabb. D. S. a. l. note) a student able to speculate by himself, a thinker.—Ib. 13a bot. דרה מֵבִין בחשמל speculated over the ḥashmal (Ezek. I, 27); a. fr.

Hithpo. a. *Nithpo.* הִתְבּוֹנֵן, נִתְבּוֹנֵן *to understand one's self, to be careful, to reflect.* B. Kam. 27b להתבונן בדרכים to look around on roads (to be prepared for something in their way against which they might strike). Gen. R. s. 34 ויבן כתי׳ נתבונן the word ויבן (he built, Gen. VIII, 20) may be read *vayaben*, i. e. he reflected, argued.

בּוֹן, בִּין ch. same; v. infra.—*Pa.* בַּיֵּן, בַּוֵּן *to teach, make wise.* Targ. Ps. CXIX, 27. Targ. Job XXXII, 8. Ib. v. 9 יְבַיְּנוּן דינא explain the law (ed. Vienn. יְבִינוּן, Pe., *understand*).

Ithpe. אִתְבַּוַּן *to reflect upon, to understand.* Targ. Job XXXII, 12. Ib. XXVIII, 23; a. fr.

Ithpol. אִתְבּוֹנֵן *to be considerate, cautious.* Lam. R. to I, 16, beg., v. בְּדַי.

בֵּין m., only in constr. בֵּינַת־, בֵּינֹת־ (b. h.; preced., cmp. באירן, ביין) *something split,* or *placed between;* prep. *between, among.*—אין בין...ל there is no difference betw. . . . and . . . Meg. I, 5; a. fr.—בין השמשות (abbr. בה״ש) *at twilight, dusk;* v. בֵּי. Ab. V, 6; a. fr.—. . . ב׳ . . . ב׳ *both . . . as well as* . . . . B. Kam. IV, 3; a. fr.—Yeb. 23ª ב׳ אומרים לו וכ׳ whether the law says to thy father . . ., or &c. Koh. R. to VII, 11 בין ווי לוה וכ׳ owing to the difference between *vay* (woe) and *vah* (ah), R. J. escaped.—דברים שֶׁבֵּינוֹ לְבֵינָהּ private affairs concerning him (the husband) and her (the wife). Ned. 79ᵇ; a. fr.—*Du.* בֵּינַיִם, בֵּינָיִם, בֵּינָתַיִם, בֵּינֹתַיִם (for בֵּינוֹתַיִם) *between two, among, amid.* Gen. R. s. 4 ביניים ובינתיים in the very centre. Y. Ber. II, 5ᵇ top. Y. Maasr. I, beg. 48ᶜ טול מבנת׳ take from what is between the two, i. e. qualifications common to both; a. fr.—Constr. בֵּינֵי־. Nidd. 67ᵇ מפסקת בֵּינֵיהֶן intervening between; a. fr.

בֵּין ch., usu. pl. בֵּינֵי ch. same. Targ. Gen. I, 6; a. fr.—Hull. 114ª; Sabb. 132ᵇ אתיא מְבֵּינַיָּא from between the two (from both cases combined) it may be concluded.—מאי בֵּינֵיהוּ (abbr. מ״ב) wherein do they differ? אוכא בינייהו (abbr. א״ב) they differ as to . . . B. Mets. 15ᵇ; a. v. fr.—בינו ובינו a) *in the meantime.* Yeb. 71ᵇ; a. fr.—b) *the difference between* (these and other goods). Bets. 7ª; a. fr.—Hull. 47ª ב׳ וב׳ ההוא a case (of an abnormal lobe) between the normal lungs. [Targ. Am. IX, 9 מִבֵּינָהּ, Var. מבינא, read מִבֵּינֵיהּ from between its meshes.]

בִּינָא I, בְּיָנָא f. ch.=h. בִּינָה. Targ. Ps. XLIX, 4. Targ. Job XII, 12; 13; v. בִּיוְנָא.

בִּינָא* II m. (v. P. Sm. 519) *tamarisk,* (comment.: *willow*). Gitt. 68ᵇ שורבינא וב׳ (perh. a tautography of שורבינא?).

בִּינָא III m. (בִּין, cmp. בַּיִן) *a thin thing, hair;* ב׳ דמיא (cmp. נִימָא) *leech.* *Pl.* בִּינֵי. Gitt. 69ᵇ. [Sabb. 67ª, v. בִּינְיָנָא I a. II.] Cmp. בִּינִיתָא.

בִּינָה f. (b. h.; בין) *intelligence, wisdom.* Nidd. 45ᵇ (play on וייבן, v. בִּין Hithpa.) the Lord has given to woman ב׳ יתירה greater (earlier maturity of) judgment. Ber. 10ª במקום ב׳ at the place of understanding (near the heart); a. fr.

בִּינוֹנִי m. (בין) *central, mean* (between extremes), *average.* Y. Sabb. I, 2ᵈ bot. לא לח וכ׳ neither wet, nor dry, but between the two (moist). אדם ב׳ a man of average strength. Y. Ber. I, 2ᶜ bot.; a. fr.—Sot 42ᵇ ב׳ שבאחיו the middle betw. his brothers (the third of five).—*Pl.* בֵּינוֹנִים, בֵּינוֹנִיִּים. Lev. R. s. 30 בינוני חמדינה people of the middle class, opp. גדולי; Koh. R. to IX, 7 הבינונים; Tanh. Emor 22 ביוני (corr. acc.). R. Hash. 16ᵇ ב׳ those between the very good and the very bad; a. fr.—Fem. בִּינוֹנִית. Gitt. V, 1, a. fr. (sub. שדה) *a field of average fertility;* betw. עידית a. זיבורית.—Y. Taan. I, 64ª bot. חב׳ the intermediate rainy season.—Y. Ber. V, 9ᶜ bot. there are three things of which too much or too little is obnoxious וביניתן יפה but a reasonable quantity good. Kel. XVII, 7; a. fr.—*Pl.* בֵּינוֹנִיּוֹת. Ib. 10 דיו ב׳ were mean cubits; Y. Shek. VI, 49ᵈ top חוא כבניונות; Y. Sot. VIII, 22ᶜ bot. בבינויות (corr. acc.).

בִּינוֹתָא f.=בִּינָא I. Targ. II Esth. I, 2, beg. בינות ליבא.

בִּינָזָא pr. n. m. *Binza.* Bets. 28ᵇ (Ms. M. ביסנא; v. Rabb. D. S. a. l. note).

בִּינֵי, v. בֵּין ch.

בִּינֵי pl. of בִּינָא III, a. of בִּינְתָא.

בִּינִים, בִּינַיִן, בֵּינַיִן m. pl. (בין) *intervals,* empty spaces between the rows of vine. Y. Kil. IV, 29ᶜ top (R. S. to Kil. IV, 5 בינים). Ib. beg. 29ª, v. בַּרְמוֹן. Cmp. בַּתְוָותָא.

בִּינָן, בִּינָיָן, v. בְּנָן.

בִּינְתָא f. (cmp. בִּינָא III; P. Sm. 520) *binitha;* 1) *a small fish* (collect.). B. Kam. 19ᵇ חמרא דאכל ב׳ an ass that swallowed fish (something unusual). B. Mets. 79ᵇ bot. אכרסה תקלא ב׳ according to the size of its belly is the weight of fish (if you buy by weight, have the belly first removed; diff. in Ar.). Ib. 59ᵇ bot. (prov.) if one has a hanged one in his family, say not in his presence זקוף ב׳ hang the fish up; Yalk. Ex. 349 בינתא (corr. acc.); ib. Lev. 617 בְּנִיתָא. Gitt. 69ᵇ (masc.!) נותר ב׳ וכ׳ let him take fish and roast it in the smithy.—Bets. 28ª שב בְּנִיתָא (Var. בִּינְיָתָא pl., גוניתא, v. Rabb. D. S. a. l. note 9).—2) name of a worm. Macc. 16ᵇ ב׳ דבי כרבא (Ms. M. מניתא) a worm found between cabbage. [Sabb. 139ᵇ ב׳ some ed., v. צינייתא.]—3) *hair;* v. בִּינָא II.

בִּינְכָא* transp. of בִּירְכָא=בִּר כַּנָּא, v. כַּנָּא a. בְּנָתָא. Cmp. Syr. בונכא=בוכנא P. Sm. 465; 471.

בִּינְכִי*, Y. Taan. III, 66ᶜ bot., read בִּרְנָא(?).

בִּינַת, בֵּינַת, v. בִּין, בֵּין.

בִּינָתָא *understanding*, v. בִּינָא I.

בִּינָתָא I f. collect. noun, or בִּינָתָא pl. (v. בִּינַת) *the inside part,* whence *the kernel* of seeds. B. Bath. 18ᵇ bot. אי בב׳ as to the grains (of mustard). Gitt. 69ᵇ נזודחר מב׳ let him guard against swallowing the seeds. Sabb. 67ª בִּינֵי כמונא Ms. M. (ed. בוני) cumin seeds.

בִּינָתָא II (בִּינְיָתָא Ar. s. v. בין 2) f. (v. בִּינָא III) *thread, a single hair,* (collect.) *hair.* Targ. Jud. XX, 16 בִּינַת שערא.—Sabb. 140ª מב׳ דראשי from the hair of my head. Naz. 39ª עיקבא דב׳ the root of the hair, ריש׳ דב׳ the top of &c.—Yoma 69ᵇ אשתמיט ב׳ וכ׳ (Ms. M. בניתה) a hair of his beard fell out. Ber. 8ª כמשחל ב׳ וכ׳ (ed. בנירתא) as easy as taking a hair out of the milk.—*Pl.* בִּינֵי. Sabb. 67ª seven cumin seeds (v. preced.) and ז׳ ב׳ מדיקנא seven hairs from the beard.—בִּינְתָא. Targ. Job IX, 17 חוטי ב׳ (h. text שְׂעָרָה!).

בֵּינָתַיִם, v. בֵּין.

בִּיסָא c. (=בֵּי עִיסָא) *basin for kneading* the meat-offering. Men. 7ª; 24ªᵇ. Ib. 57ᵇ ב׳ למילש ביה a basin in which to knead.

ביסא pr. n. m. Y. Gitt. IV, 46ª top, read נִיסָא.

ביסי *thorns* (Ar.), v. בֵּיסָא.

***בִּיסַי** f. (בוס, v. בְּסִיסַי) *tray for wine cups.* Lam. R. to III, 17 מן כל ב׳ וב׳ וכ׳ Ar. (ed. פטרס) from each tray (which was handed around) one cup.

בִּיסֵּם *Pi.* of בָּסַם. [Freq. incorr. for בִּישֵּׂם, v. בָּסַס.]

בִּיסְמָן, v. בּוּסְמָן.

בִּיסְנָא pr. n. m. *Bisna.* Keth. 100ª; a. e. V. בינוא.

בְּסִ׳, בִּיסְתַּרְקָא c. (=בֵּי אִסְתַּרְקָא, Ithpe. noun of סרק) *receptacle of hackled or hatcheled wool,* whence *mattress, cushion.* B. Kam. 117ª חד ב׳ Ms. R. (ed. חדא fem.).—*Pl.* בִּיסְתַּרְקֵי, בְּסִ׳. Targ. Y. Deut. XXXIV, 6 בב׳ מילת (not כב׳) with fine woolen mattresses.—B. Kam. l. c. Bekh. 8ᵇ. Taan. 21ᵇ bot. מאידך לחוו ב׳ Ar. (ed. מך) laid down before them mattresses (to sleep on). Yeb. 63ª. Snh. 95ª. B. Bath. 58ª (=חביתא דאודרא in an enigma).

בִּיעַ m. *rejoicing;* v. בּוּעְתָא II. Targ. Is. XVI, 10; a. e. (Var. בְּרַע incorr.).

בִּיעָא (בִּיעָא), part. f. of בּוּעַ.

בֵּעְתָא, בִּיעָא, בִּיעְתָא, בֵּיעָא f. ch. (=h. בֵּיצָה; בוע) *egg.* Targ. Job VI, 6; a. fr.—Y. Ned. III, 38ª top (Y. Shebu. III, 34ᵈ bot. סגין, corr. acc.) כגון ב׳ ומרגליתא as e. g. one swearing of an egg that it was a pearl (as an instance of שבועת שקר). Yoma 69ᵇ ב׳ בת יומא a fresh egg of the same day; a. fr.—*Pl.* בֵּיעִין, בֵּיעֵי, בֵּיעַ׳. Targ. O. Deut. XXII, 6 (Y. ביעירן); a. fr.—Keth. 61ª top. Bets. 6ᵇ sq. ב׳ דפחיא the eggs of a cackling hen, opp. those found in the killed hen. Ib. ב׳ דדיכרא eggs from a hen impregnated by a cock, opp. ב׳ דספנא מארעא by friction on the ground. Ḥull. 93ª ב׳ חשילתא, v. חֲשִׁילָא. Sabb. 109ª פיעפועי ב׳ beaten eggs.—Lev. R. s. 16; a. fr.—זבן בכל בֵּיעָתָא to buy (the hen) with all the eggs, i. e. to do a thing thoroughly. Lev. R. s. 11; Ruth R. (introd.) to I, 2; Esth. R. beg. ביתא (corr. acc.); v. בֵּרְצָה.

בִּיעוּט m. (בעט) *stamping, kick.* B. Kam. 19ª. [Targ. Is. LXIII, 3, v. בְּעוֹט.]

בִּיעוּר m. (בער) *removal.* Maas. Sh. V, 3; Shebi. VII, 1, a. fr. (removal of the fruits of the third and sixth years of the Sabbath period).—ב׳ חמץ, v. בָּעַר Pi.—*Pl.* בִּיעוּרִין. Y. Ḥall. IV, 60ª bot. לב׳ as to laws of removal of fruits.

בִּיעוּרָא ch. 1) same. Pes. 6ᵇ.—2) *clearing, taking off the last olives.* Targ. Is. XVII, 6; XXIV, 13 (h. לֶקֶט).

בִּיעוּתָא m. (v. בִּרְעָתוּתָא) *fright.* Targ. Job VI, 4; a, e.—*Pl.* בִּיעוּתִין. Targ. Is. XXI, 4; a. e.

בִּיעָתָא, בֵּיעָתָא *egg,* v. בֵּיצָא.

בִּיעָתָא *rejoicing,* v. בּוּעְתָא II. Targ. Ps. XXXII, 7.

בִּיעוּתָא f. (בעת; =b. h. בְּעָתָה) *fright,* v. בִּירוּתָא. Pes. 3ªᵇ ב׳ דגמלים fear of falling down from the camel's back; ב׳ דלילא fear of the night. Sabb. 41ª ב׳ דנהרא fear of being drowned. Gitt. 68ᵇ הוה ליה ב׳ מיניה he was afraid of him. Sot. 20ᵇ fear (פחדא) detains the blood (menstruation), ב׳ וכ׳ sudden fright loosens (produces menstruation). Nidd. 71ª.

***בִּיץ,** pl. בִּיצִים Mus., v. חִינֵּץ. Y. Kidd. I, 58ᵈ.

בִּיצָא, pl. בִּיצִין, v. בְּצָא.

בִּיצָה *swamp,* v. בְּצָה.

בֵּיצָה f. (b. h.; בוץ, בְּצַבֵּץ) 1) [*the bubbling,*] *egg.* Bets. I, 1; a. fr.—Sabb. VIII, 5 (80ᵇ) ב׳ קלה a light (easily boiling) egg.—2) *an egg-shaped object, ball, lump.* Ib. בֵּיצַת הגיר Ar. (ed. חסיר) cement (lime) in a lump; Tosef. ib. VIII (IX), 20 בזמן שבריצה, Var. שהיא כבריצה, when it is as compact as a ball, opp. חבוט.—Par. V, 6; Lev. R. s. 23, end ביצת היוצרים the potter's lump of clay. —3) trnsf. *germ, root,* esp. ב׳ קנקנ to stamp out, *to exterminate* (the last germ). Y. Ab. Zar. IV, 44ª top. Lev. R. s. 26. Ib. s. 11; Ruth R. (introd.) to I, 2; Esth. R. beg.; v. בֵּרְיָא pl.—4) *Betsah,* name of a Talmudic treatise, beginning with that word (in Tosefta יום טוב).—*Pl.* בֵּיצִים, בֵּצִים, constr. בֵּיצֵי. Sabb. VIII, 5; a. fr.—Ab. Zar. 3ᵇ; a. e. ביצי כנים, v. פִּרְנָה.—Y. Snh. XI, 30ᵇ bot., [read as] Cant. R. to II, 5 פתפותי בצים הם כאן scrambled eggs are here, i. e. confusion of persons. Y. Shebi. V, 35ᵈ bot. עשה ביצים a. עשה ביצה if the leek has formed bulbs. Ib. VII, 37ᵇ bot. ביצי נץ חלב, v. חַלְבְּצִין.

בִּיצּוּעַ m. (בָּצַע) *adjustment, compromise* (usually פְּשָׁרָה). Snh. 6ª. Y. ib. I, 18ᵇ; a. e.—[*Pl.* בִּיצּוּעִין, v. בְּצִיעָה.]

בִּיצְעָא, בִּרְצוּעָא m. (בְּצַע) *piece, morsel, crumb.*—*Pl.* בִּיצְעֵי, בִּרְצוּעֵי, בִּרְצוּעִין. Targ. O. Lev. II, 6; a. e.—Sabb. 140ᵇ לא ליבצע ב׳ he must not eat it by morsels (but enough at a time). Succ. 26ª תרתי או תלת ביצעי Ms. M. (ed. ביעי, v. Rashi a. l.) two or three morsels.

בִּיצּוּר (בָּצַר Pi.) *besieging,* trnsf. (by play on בֵּצַר Ps. XVIII, 7) *beseeching, entreaty.* Deut. R. s. 2, beg. (in Yalk. Sam. 157 our w. omitted; Yalk. Deut. 811 בצר).

בִּיצּוּרְתָּא, v. בְּצוּרְתָּא a. בִּצּוּרְתָּא.

בִּיצְיָאתָא pl. of בִּיצְרָתָא.

***בִּיצְרְתָּא** f. of בְּצִיר, *the lowest.* Targ. Y. Ex. XI, 5.

בּוּצִית, בִּיצִית f. (v. בְּצָה) *dyke-boat, lighting boat,* Babylonian name for Palestinean הוּגְרָה. B. Bath. 73ª; Tosef. ib. IV, 1 בו׳; Y. ib. V, beg. 15ª בו׳ (v. Rabb. D. S. to B. Bath. l. c., note 5).

בִּיצְרָא, בִּיצְרָתָא ch. same. *Pl.* בִּיצְרֵיתָא, בִּיצְרֵיתָא, בִּיצְרָיְיתָא. B. Bath. 73ª ed. בו׳ (Ms. M. בי׳, Ar. בוציריתא); Sabb. 101ª בי׳ דמישן the canal boats of Meshan.

בִּיצְעָא, pl. בִּיצְעֵי *morsels*, v. בִּיצּוּעָא.

בִּיצְעִין, **בִּיצְעֵי** *ditches*, v. בְּצִיעָה.

בִּיצַרְתָּא, v. בְּצוּרְתָא.

בִּיקָא* m. (בקק) *incisions in muddy ground.* Sabb. 147a bot. Ar. s. v. פלם (Ms. O. בוקא, ed. פיקא), v. פִּילוּמָא.

בִּיקּוּעַ, **בְּקִיעַ** m. (בקע) 1) *splitting, chopping.* Kel. XIII, 3 בית ב׳ that part of the spade (or shovel) which is used for chopping. Ib. XXIX, 7; Y. Meg. I, 71b top קרדום של ב׳ an axe for chopping, opp. של ניכוש (a hoe) for weeding; Y. Ned. IV, beg. 38c קורדום של בקעי (corr. acc.).—2) (v. בָּקַע) *trimming the* (olive) *tree.* Sifra B'har, beg.

בִּיקּוּר m. (בָּקַר) 1) *examination, investigation.* Pes. 96a; Arakh. 13b; Men. 49b טעון ב׳ requires examination (as to physical defects). Ḥull. II, 3 (32a) כדי ב׳ as much time as the examination (of the slaughtering knife) requires; ib. 9a; [ib. 32a ביקרו של חכם, read ביקור חכם or בב׳ בִּיקּוּרוֹ של]. Kerith. 11a (ref. to בִּקֹּרֶת Lev. XIX, 20) תחילה she must first be examined (whether she can endure the punishment required by law).—2) *visiting* (the sick), *visit.* Ned. 39b ב׳ חולים אין וכ׳ the duty of visiting the sick knows no limits (of time or rank). B. Mets. 30b; a. fr.

בִּיקּוֹרֶת, **בִּקֹּ׳** f. (b. h. בִּקֹּרֶת, v. preced.) 1) *examination, assessment.* אגרת ב׳ a public announcement inviting buyers to examine the property assessed, i. e. *an announcement of public sale*=אַכְרָזָה. Keth. XI, 5 (99b); a. fr.—V. אִגֶּרֶת.—2) (b. h. *punishment*). Kerith. 11a (ref. to Lev. XIX, 20) ב׳ תהיה מלמד שהיא לוקה there shall be *bikkoreth*, this teaches that she shall be lashed. ומניין דהדין ב׳ לישנא וכ׳ how do we know that this bikkoreth has the sense of chastisement? Answ. תהא בקריאה ... Rashi (ed. בקראי) she shall have the Bible verses read to her (as customary when chastising in court, v. Macc. III, 14); oth. homilet. interpret. בביקור תהא, v. preced. [Tosef. M. Kat. II, 11 ביקורת ed. Zuck., v. בִּקְרוּת.]

בִּיקְיָא f. (vicia, βίκιον) *vetch.* Y. Maasr. V, end, 52a. Tosef. ib. III, end בִּקְיָא. Y. Ḥall. IV, 60b בִּקְרִיָּה.

ביקעי, Y. Ned. IV, beg. 38c, v. בִּיקּוּעַ.

ביקרא, Ab. Zar. 28b, v. בִּקְרָא II.

בִּיקְתָא, v. בִּקְתָא.

בִּיר m. (=בַּר) *son.* Targ. Y. Ex. I, 15; a. e.—Ber. 5b; B. Bath. 116a this is the bone (tooth) דעשיראה ב׳ of the tenth son (that died).—*Pl.* constr. בִּירֵי. Targ. Y. Num. XXXIII, 31 sq. ב׳ עקתא (h. text. בני יעקן!).

בִּירָא, **בֵּירָא** c. ch. 1)=h. בְּאֵר. Targ. Gen. XVI, 14; a. e. Ber. 56a. מיבעי עסקך כי חני מידי דנפל לב׳ Ms. M., thy goods will be sought for like something fallen into a well (i. e. thy business will thrive; diff. vers. in ed. a. Mss., v. Rabb. D. S. a. l. note). Sabb. 66b נפל פותא לב׳ Dyer's Madder, as a remedy, has fallen into the pit (is not practiced). B. Kam. 92b (prov.) ב׳ דשתית וכ׳ cast no stone into a well out of which thou once didst drink (never despise what once benefitted you).—Ḥull. 106a בַּת בִּירְתָא a little gutter fed by a well.—*Pl.* בִּירִין, בֵּירֵי. Targ. Gen. XXVI, 15; a. e.—2) (=h. בּוֹר) *pit, hole.* B. Mets. 85a ב׳ מליא וכ׳ . . . the cavity (created by the taking out of a radish) stood full of water; [Ms. M. כי ב׳ דמיא like a well; v. Rabb. D. S. a. l. note].—*Pl.* as above. Targ. Gen. XIV, 10 (h. text בְּאֵרוֹת); Gen. R. s. 42.—Snh. 7a (prov.) שב ב׳ וכ׳ seven pits are open for the righteous man (and he escapes), and one for the evil-doer (into which he falls). Sabb. 110b.—3) בִּירָא pr. n. pl. *Bera* (prob. ident. with בִּירַאי 2, a), native place of R. Simlai. Y. Taan. II, 65d bot. ר׳ ש׳ דיב׳; Y. Meg. I, 72c bot. דב׳; Koh. R. to III, 14 דברווירא (corr. acc.).

בִּירְוִיחָא, **בֵּירָאָה** m. (v. next w.) *of Berai*, surname of Ulla. M. Kat. 26a; a. fr.—Y. Meg. II, 73b; Y. M. Kat. III, 83b bot. בִּירְוָיָא.

בִּירְיָא, **בֵּירְיוֹ**, **בֵּירַי** f. (denom. of בִּירָה, בְּאֵר) 1) *watering station*, esp. in Palestine for Temple pilgrims.—*Pl.* בִּירְיָאוֹת, בֵּירְיוֹת, בִּירְוִיוֹת. Erub. II, 1; a. fr. Y. ib. 20b top לבירוייות ולא לבורות (read לבירייות ולא לבורות) for watering stations but not for cisterns; v. Bab. ib. 18a.—2) pr. n. pl. *Berai* or *Beri;* a) in Galilee. Yeb. 83b. B. Mets. 84b בני בירי the inhabitants of B. (Ms. M. בני בר מרון). Y. Pes. IV, 30d top. Y. Shebi. VI, 36c top ביריי רבתא (a border-town); (v., however, Hildesh. Beitr. z. Geogr. p. 21).—b) *B.* or *Be-B.* in Babylon, native place of Ulla, R. Dostai, a. oth. Ab. Zar. 40a. Erub. 56a מולייתא דבני ב׳ וכ׳ the ascents between Berai a. Narash. Sot. 10a בי באירי. Erub. 45a בירי. [Ḥull. 127a בייברי דנרש, read בי בירי ונרש.]

בִּירְבְּלִין, read כּוֹרְבְּלִין.

בִּירָה f. (b. h.; ברר, as בִּילָה fr. בלל; cmp. בִּירִית) *cut off, surrounded*, whence 1) *castle, fort.* Gen. R. s. 39; a. fr.—2) *a group of buildings forming one residence.* B. Bath. 61b בית בב׳ גדולה a house in a large residence (court). Bets. 25a בטפיחין ובב׳; (ib. 24a בט׳ בבירות); v. שפית I, 2.—3) (=בית חבחירה, I Chr. XXIX, 1; 19) *the chosen Divine residence, Temple.* Zeb. 119a והא בעי ב׳ does it not require a chosen residence (Deut. XII, 18)? Y. Pes. II, 35a top כל הר וכ׳ the whole Temple mount is named Birah; Pesik. R. s. 14. Zeb. XII, 5 (104b) בבית חב׳; v. Gem. a. l.—Yoma 9b עידיכם חב׳ your witness is the Second Temple (which has not been rebuilt; Y. ib. I, 38c bot. חבחירה). Ed. VII, 3 בִּירִית הפלא (Ms. M. הפליו׳) Fort Haflaya (?).—*Pl.* בִּירוֹת. Bets. 24a, v. supra. Zeb. 119a שלש ב׳ וכ׳ there are three Divine residences, Shiloh &c. Ch. בִּירְתָא.—Denom. בִּירְוָן.

בירו, Y. Pes. IV, 30d top, read בֵּירַי, v. בֵּירַאי.

בִּירְוָן, **בִּירָן** f. pl. *cypress trees;* sing. בִּרְוָתָא, v. בִּרְתָא.

בֵּירוּלִין m. (βηρύλλιον) *beryll*, a precious stone. Targ. Job XXVIII, 16. Ib. 18 (some ed. בִּירוּצִין q. v., Ms. Var. פִּירוּצִין). Targ. Y. II Ex. XXVIII, 19 בירזלין (corr. acc.). V. בִּירְלָא.

בִּירוֹס m. (birrus, βίρρος) *birrus*, a travelling cloak, v. בִּרְסִין. Tosef. Meg. IV (III), 30 כירוס, כידום (corr. acc.).

בִּרוּץ, בֵּירוּץ m. (ברץ) *heaping, crowding. Pl.* בִּירוּצִין, בֵּירוּצִין, בִּיר׳. Men. 88ª ב׳ or בֵּירוּצֵי המדות the quantities which remain, when filling from a brimful measure into smaller ones. Y. Shek. IV, 48ª bot. לב׳ goes to the collection of &c. Ib. בירוצי לח the remnants of the overflow of liquids, ב׳ יבש those of dry things emptied over.

בֵּירוּצִין* m. ch. (Æthiop. אבן ברד, v. Ges. H. Dict. s. v. גָּבִישׁ) *chrystal.* Targ. Job XXVIII, 18; v. בֵּירוּלִין.

בֵּרוּר, בֵּירוּר m. (ברר) 1) *clearness, correct sense.* Yalk. Ps. 658 ב׳ של הלכה (cmp. בּוֹרְרִי) the true sense of the law.—2) *Pl.* בֵּירוּרִין, בֵּר׳ *arbitration.* B. Mets. I, 8, a. e. שטרי ב׳ documents referring to the choice of arbiters, v. קוֹמְפְּרוֹמִיסִין; [anoth. opin. ib. 20ª שטרי טענתא records of evidences, minutes of court proceedings].—3) בֵּרוּרֵי חמדות *exact account of wine measures*, whence, *the surplus in the shopkeeper's wine account* arising from measuring quickly and not allowing the wine to settle in the measures. Bets. III, 8 (29ª) ed. (properly omitted in Ms. M., v. Rashi a. l.; Var. in Rashi Ms. בְּרוּצֵי). Ib. 29ª three hundred *gereb* (v. גרב) of wine מב׳ חמ׳ from the surplus found in his account.

בירזלין, v. בֵּירוּלִין.

בֵּירַי, v. בֵּירַאי—[בירי, Hull. 139ᵇ, v. בִּירִי I.]

בִּירְיָא I, v. בִּירְיְתָא a. בִּירְיָה.

בִּירְיָא II m. pl. (βίρρια, pl. of βίρριον) *birrus*, a kind of cloak, v. בִּרְסִין. Y. Kil. IX, 32ᵈ top quoted in R. S. to Kil. IX, 7 (ed. בריה, corr. acc.).

בִּיריאתָא, v. בִּרִירוּתָא.

בִּירְיָא, בִּירְיָה f. *creature*, v. בִּרְיָה.

בִּירְיוֹנָא, בִּירְיוֹן m. *palace-guard*, v. בִּר׳.

בֵּירַיי, v. בֵּירַאי.

בִּירְיִי pr. n. m. *Biryi*, an Amora. Y. Ter. X, 47ᵇ bot. (Hull. 98ª בּיריים). Y. Pes. II, end, 29ᶜ (Asheri to Pes. II, s. 13, quotes פּראי).

בֵּירָיוּת, v. בִּירָאָה.

בִּירְיִים, v. בִּירְיִי.

בִּירְיִיתָכוֹן, Y. Snh. II, 20ª top, read בּוֹרְרֵיכוֹן, v. בָּרְרָא.

בִּירְיְשָׁא pr. n. pl. *Beresha* (prob. Baris), in the territory of Ruben. Targ. Y. Num. XXXII, 37 (h. text קריתים).

בִּירִית or בּוֹרִית f. (בָּרָה, cmp. בְּרִית) *something cut out; ring, hoop.* Tosef. Kel. B. Mets. V, 7 כל חבוריות טהורה בִּרִית מחרישה טמאה ed. Zuck. (Var. בּוֹרוֹת, בּוֹרִית) every thing cut in circular form is clean (not susceptible of levitical uncleanness), except the hoop of the plough (cmp. תחיכה ibid.).—Esp. *knee-band, garter.* Sabb. VI, 4. Ib. 63ᵇ ב׳ of the Mishnah is the Biblical אצעדה. Y. ib. VI, 8ᵇ bot. בי׳ כל שהיא וכ׳ it is called *birith* when single, *k'balim*, when the two bands are coupled with a chain. [Ar. ed. Koh. בו׳, oth. ed. בֵּרִית. Cmp. Assyr. *birîtu* chain, Schr. KAT 542.]

בִּירְכְּתָא, בִּירְכָא, v. בִּרְכְּתָא, בִּרְכָא.

בִּירְכָּא *knee, shoot*, v. בִּרְכָּה.

בּוֹרְלָא, בִּירְלָא m. (βήρυλλος) *beryll*, a precious stone, prob. the *Chrysoberyll* or *yelloiw emerald* (h. שֹׁהַם). Targ. O. Ex. XXVIII, 9; 20; a. e.—Targ. Cant. V, 14 (some ed. בִּרְלָא).—*Pl.* בּוֹרְלִין. Targ. Esth. I, 4.—V. בֵּירוּלִין. —Targ. Y. Ex. XXXIX, 13 בּוֹרְלַת חַבָּא sand-colored beryll. Ib. (I) XXVIII, 20 ובירליות חלא, prob. to be read בירולין דחלא; Ib. (II) בדולחא (corr. acc.). [Ex. R. s. 38, end פראלוקין, prob. a corrupt. of our w., cmp. LXX].

בִּירָם pr. n. pl. *Biram*, also called *Beth Baltin.* R. Hash. 23ªᵇ, a signal station for announcing the New Moon (betw. Syria and Mesopotamia, Neub. Géogr. p. 354). Kidd. 72ª.—Snh. 108ª ועינא רבתי דב׳ Ms. M. (ed. ועינוה, corr. acc.) the Great (hot) Spring of B.; v. Hildesh. Beitr. z. Geogr. p. 29, note 206.

בִּירְנִין, v. בִּירַנְתָּא.

בִּירָנִית f. (b. h.; denom. of בִּירָה) 1) *castle, palace.* Pes. 118ᵇ (Ms. M. 2 בירה).—*Pl.* בִּירְנִיּוֹת Ibid. (description of Rome; v. Rabb. D. S. a. l. for Var. Lect.).—2) (cmp. בִּרְיוֹן) *a palace-woman, court-lady.*—*Pl.* as supra. Lev. R. s. 19 חושיב ב׳ וכ׳ (Yalk. Kings 249 נשים ב׳) he placed court ladies in Jerusalem (forced them to leave home and serve at the palace); מהו ב׳ what is meant by (why are they named) biraniyoth? ביירן צויידן וכ׳ (not צויירן), he laid a trap for them, he caught them (ensnared them).

בִּירַנְתָּא ch.=preced. 1). Targ. Esth. I, 2 (h. text הבירה); a. fr.—*Pl.* בִּירְנִיתָא, בִּיר׳; constr. בִּירְנָיְתָא. Targ. Ps. XLVIII, 4 (h. text ארמון). Targ. Am. III, 9 בִּרְנָתָא באשדוד (!). —Targ. Y. Lev. XXV, 29 בִּירְנִין masc. (some ed. בּוּרְנִין) *fortified places.*

בִּירְצָא m. (ברץ) *brim. Pl.* בִּירְצָיָא. Ab. Zar. 74ᵇ ותתים לדו אבִּירְצָיָיהוּ (some ed. אבּוּר׳) and sealed the kegs on their brims. [Gitt. 69ᵇ בירצא, some ed., v. כִּרְצָא.]

בִּירְקָא pr. n. pl. *Birka*, in Babylon. Kidd. 72ª, v. בִּירְתָּא.

בּוּרְקָא, Ab. Zar. 28ᵇ פתילתא ב׳, v. בַּרְקָא II, 2.

בִּירְתָּא f. *well*, v. בֵּיר.

בִּירְתָּא f. ch.=h. בִּירָה. Ezra VI, 2. Targ. II Esth. IX, 6, v. בִּירַנְתָּא; a. e.—Freq. as pr. n. pl. *Fort.* Y. Ber. II, 5a top בִּירַת מלכא וכ׳ the royal fort of Bethlehem; (Lam. R. to I, 16, end בירת ערבא). Pesik. Shim. p. 117a; Yalk. Jer. 263 כד תימוט בירתא (read בירתא) when a capital declines, it is still called the Capital.—Sot. 38b ב׳ דשחורי (דשיחורי) the Fort of Shihori. Y. Ab. Zar. V, 44d בירת סיריקא (Bab. ib. 31a בירת סריקא (not בירא; Ms. M. ב׳ סירקו׳) Fort Sirikah in Samaria. Kidd. 72a ב׳ דסטרא; ib. ב׳ דנדה Ms. Oxf. (ed. only בִּירְקָא) opprobrious by-names of Babylonian places (v. Graetz *Messene*, in Progr. of Bresl. Jew. Semin. 1879); a. fr. [Y. Peah VII, 20a bot. ב׳ דחרובתא, v. פְּוּרְתָּא.]—[*Pl.* בִּירָתָא(?). Targ. Prov. I, 21, prob. to be read בִּירְיָתָא *streets*, v. Nöld. Mand. Gr. p. 17.]

בִּירְתִין m. pl., v. בִּרְתָא.

בִּירְתִית f. (v. preced. art.) *of Birtha.*—*Pl.* בִּירְתִיּוֹת. Y. Pes. III, 30a, v. קוּבְטָלִיּוֹת.

בִּישׁ I, בִּישָׁא m. (v. באיש) *bad, wrong* (of persons and deeds); also *ill, sick.* Targ. Gen. VI, 5; a. v. fr.—Lev. R. s. 22 (prov.) טב לב׳ וכ׳ when thou hast done good to a bad man, thou hast done evil (to thyself). B. Kam. 115a חנן בישא Ḥanan, the bad man.—B. Mets. 75b bot. דב׳ ליה וכ׳ he who fares badly in one place; a. fr.—*Pl.* בִּישִׁין, בִּישַׁיָּא. Targ. Gen. XIII, 13; a. v. fr.—בִּישַׁיָּא freq. *the sick.* Koh. R. to IV, 6 ומפלגא לב׳ and distributes (the apples) among the sick.—Y. Bets. I, 60c bot. מבקרא ביש׳ (not בייש׳) to visit the sick.—Fem. בִּישְׁתָּא, בִּישָׁא 1) (adj.) *bad;* 2) (noun) *evil, wickedness, illness.* Targ. Gen. XXXVII, 20; a. fr. —Ib. VI, 5, a. fr. בִּישַׁת constr. —Sabb. 129a ב׳ מי וכ׳ can bad be good? Y. ib. XIV, 14c bot. טב לבישתא וכ׳ (vinegar is) good for a sore, but bad for a sound tooth. Lev. R. s. 33, beg., from it (the tongue) comes the good ומינה ב׳ and from it the evil; a. fr.—*Pl.* בִּישָׁתָא, בִּישָׁאתָא, בְּיִשִׁין.—Targ. Gen. XXVIII, 8 (ed. Vien. O. בישא, corr. acc.); a. fr.—Snh. 7a happy is he who hears (himself insulted) and keeps silence חלפוה בישתיה מאה (corr. חלפוהו בישתא, v. Rabb. D. S. a. l. note 7) a hundred evils pass by him (he escapes &c.); a. fr.

בִּישׁ II, כְּפַר ב׳ pr. n. pl. *K'far Bish*, prob. *Capharabis* in upper Idumæa. Lam. R. to II, 2; Gitt. 57a.

בְּאִישׁ׳, בִּישׁוּתָא, בִּישׁוּת, בִּישׁוּ f. (בִּישׁ I) 1) *bad quality.* Targ. Jer. XXIV, 2; a. e.—2) *wickedness, evil.* Targ. O. Gen. XXXI, 52; a. fr.—Sabb. 156a חדא לב׳ one quality on the bad side; כולי לב׳ all bad. Lam. R. to I, 1 בישו עבדית וכ׳ (רבתי) (not בישי) have I done wrong that I &c.? Pesik. Zakh. p. 24b [read twice:] למדגדי לבישא בִּישׁוּתֵיהּ; (Tanḥ. Ki Thetse 6 בִּישְׁתֵּיהּ, ed. Bub. ib. בישותיה) to repay the bad man his badness. B. Kam. 115a מפורסם מבישותהן וכ׳ of our shortcomings they speak to them. Ab. Zar. 65a ב׳ . . . עינא the eye which desires to see your misfortune. Keth. 25b; Macc. 5b הדר חזייה לר׳ א׳ בישות he turned around and looked at R. E. with displeasure; Pes. 53b ב׳ . . . חזא ביה (Ms. M. 2 a. Oxf. בבישות, v. Rabb. D. S. a. l. note 400). —Y. Taan. III, 66c bot. ומדינתא אזלא בבאישות and the city perishes in wickedness (by pestilence).

בִּישׁוֹלָא, v. בִּשּׁוּל׳.

בִּישׁוּתָא, v. בִּישׁוּ.

בִּישָׁם, v. בָּשָׂם.—Pesik. R. s. 21, read בִּיסֵּס, v. בָּסַס.

בִּישָׁן (בִּישָׁן) pr. n. pl. (contr. of בית שאן, v. שְׁאָן) *Beshan* (Scythopolis), in Galilee. Y. B. Mets. X, 12c top בני ביישן דרייא the dwelling houses of B.—Pes. 50b בני ביישן (Ms. Oxf. בישן, Ms. M. מישן).

בִּישָׁנִי (בִּישָׁנִי) m. (v. preced.) 1) *inhabitant* or *native of Beshan.* Meg. 24b (ed. בשינו, Ms. M. בשני, corr. acc.).—*Pl.* בִּישָׁנִין. Y. Ber. II, 4d bot.; (Meg. l. c. אנשי בית שאן).—Ch. בִּיישָׁנָאֵי. Y. Meg. III, beg. 73d.—2) *beshani*, name of a species of olives. Peah VII, 1 an olive called ב׳ . . . . (Ms. M. ביר׳) beshani. Y. ib. 20a top אית דבעי מימר ב׳ ממש וכ׳ some would say, it means really a beshani (named after Beshan), others would derive its name from the fact (v. בּוֹשׁ) that it shames its neighbor (trees by its richness). [Oth. opin. *a dry olive*, not used for manufacturing oil.]

בִּישָׁרָא, v. בִּשָּׂרָא.

בִּישַׁרְנָא m. (v. preced.) *fleshy, stout.*—*Pl.* בִּישַׁרְנֵי. Keth. 61a.

בִּישְׁתָּא, v. בִּישׁ I fem., a. בִּישׁוּ.

בי״ת *Beth*, the second letter of the Alphabeth. Y. Sabb. XVI, 15c top; a. fr.; v. אל״ף.—Y. Ned. III, 38a bot. בי״ת תרי וכ׳ the Beth (in ביצחק Gen. XXI, 12) intimates two, a son that is destined to inherit two worlds. Lev. R. s. 19 אם אתה עושה ב׳ כ״ף if thou changest the Beth into a Kaf; a. fr.—*Pl.* בֵּיתִין. Sabb. 103b one must not write . . בי׳ כפין (Ms. M. בְּתִין) the Beths so as to be taken for Kafs.—Chald. בי״תא. Cant. R. beg.; a. fr. [Shek. III, 2 Mish. ed. בירתא, read בִּירְתָא.]

בָּת, בִּית, inf. בּוּת (sec. r. of בוא) *to go in, lodge, pass the night.* Dan. VI, 19. Targ. Gen. XXXII, 22; a. fr.—Pes. 107a בת טווה (Dan. l. c.) he went to bed without tasting food. Snh. 95a (prov.) בת דינא וכ׳ if punishment is procrastinated, punishment is gone. Taan. 24b ביתו כולי וכ׳ go ye all to bed fasting. Pes. 42a מיא דבירתו (Chald. transl. of the ambiguous מֵימֵי שַׁלְנוּ) water kept in vessels over night. Ber. 60b בת בדברא he slept in the open field. Snh. 63b.—Ib. 109a top בעי למיבת he wanted to stay over night; a. e.—Part. בָּאֵית. Targ. Is. LVIII, 5.

Pa. בַּיֵּית same. Erub. 73a (opp. to taking meals).

Af. אֲבִית *to keep over night, postpone burial.* Snh. 47a מַבִּית ליה למת dare one postpone the burial of the dead?

בַּיִת m. (b. h.; cmp. preced.; v. Ges. H. Dict. s. v. as to various etymological attempts), constr. בֵּית, *pl.* בָּתִּים. 1) *house, household, home.* Yoma 11b ב׳ מיוחד לדירה

bayith means a building intended for a dwelling. Ib. מי שמייחד ביתו לו (Var. v. Rabb. D. S. a. l. note) he who devotes his house (its contents) to himself exclusively (unaccommodating); Arakh. 16a מי שמיודה וכ׳ בעל הב׳—(abbrev. בע״ה) *owner, landlord; host; private man,* opp. to trader, artisan &c. Ber. 46a בע״ח בוצע וכ׳ the host breaks the bread, and the guest says the blessing. Tosef. ib. IV, 14 של בע״ה home-made (bread), opp. גלוסקין; Y. ib. VI, 10b bot.—Sabb. I, 1 בע״ח the donor, opp. עני the recipient. Gen. R. s. 22; a. v. fr.—בן ב׳ *inmate, attendant.* Ab. I, 5; a. fr.—פסול הב׳ the degraded (slave) of the house. Gen. R. s. 70.—2) Esp. (הַ)בַּ׳ *the Temple.* בפני שלא בפני הב׳ in days when the Temple exists, when it does not exist. Ḥull. V, 1; a. fr.—ב׳ שני or ב׳ אחרון *the Second Temple.* Cant. R. to VIII, 9; a. fr.—הר הב׳ Temple Mount, v. הַר.—3) *school, college,* (collect.) *disciples;* בֵּית הלל Hillelites &c. Bets. I, 1; a. fr. Treat. Sof'rim IV, 1 של ב׳ וכ׳ those of the house of &c. [Y. Shebi. II, 33d bot., a. e. ר׳..דבירת, usu. דבר, v. בַּי.]—4) *body.* Ber. 44b אויר לו לב׳ וכ׳ that human body (Rashi: stomach) is to be pitied where vegetables are a constant guest (being the only food).—5) *wife.* Yoma I, 1 ביתו זו וכ׳ 'his house'—that means his wife. Ib. 13a והך לאו ביתו הוא but this one (designated for him in case of his wife's death) cannot be called 'his house'. Sabb. 118b; a. fr.—6) Euphem. *pudenda; marital intercourse.* Y. Sabb. IX, 12a top; Mikv. VIII, 4 שמשה את בֵּיתָהּ she had intercourse. Ib. כבדה את הב׳ she washed &c. Y. Sot. I, 16c bot. אסורה לביתה is forbidden to her husband. Nidd. 5a מהומת לביתה she hastens to perform her marital duty. Y. ib. I, beg. 48d. Cmp. חֶדֶר.—7) *store-house, store-room.* בית העצים wood-room; ב׳ התבן straw-magazine; ב׳ הבקר stable; &c. Yoma 11a; a. fr.—8) (geogr.) *place, town,* in compounds (for which see the respective determinants), e. g. ב׳ בוקיא Beth-Bukya &c.—9) (anat.) *limb, organ,* in compounds (v. supra 8)), e.g. ב׳ הבליעה œsophagus, &c. —10) *shed* for plants, *covering.* Shebi. II, 4 (pl.). Y. ib. 33d. —Y. Sabb. VII, 10a.—11) in compounds, denoting *receptacle, cover* &c., e. g. ב׳ הדיו *inkstand.* Tosef. Kel. B. Mets. IV, 11; ב׳ יד *sleeve,* v. אוּנְקְלַי II, &c.—Men. 34b, a. e. *cases of the T'fillin.*

Chief compounds: בֵּית אָב, pl. בָּתֵּי אָבוֹת 1) *paternal home, family.* Snh. 38a שני ב׳ א׳ two families (dynasties); a. fr.—Tosef. Ter. II, 11 אריסי ב׳ א׳=בתי אבות *hereditary land-tenants;* B. Bath. 46b.—2) *priest's division.* Taan. II, 6; a. fr.; v. אֲנוֹשׁ pl.—3) *origin of a law, rule* &c.; cmp. אָב II. Cant. R. to II, 4 ב׳ א׳ של הלכה the origin (principle) of a legal rule. Midr. Till. to Ps. CIV, 29 wherever the root רעש is used, it means cessation of government, ואיזהו ב׳ א׳ שלהם וכ׳ and where is the origin (determining the meaning) of all of them? (Answ. Jer. LI, 29). Lev. R. s. 1, beg. מב׳ א׳ שלהן וכ׳ from the chief passage (Hagg. I, 13 'Haggai, the messenger' &c.) we learn that prophets are called messengers (or angels).—בֵּית דִּין (abbr. ב״ד) *court.* —ב״ד של שבעים ואחד or ב״ד הגדול the Great Sanedrin of seventy one members. Snh. I, 5. Y. ib. 19a bot.; a. fr.—ב״ד נוטה court of an odd number of judges. ב״ד שקול of an even number of judges. Snh. 3b.—ב״ד שריא a permitting court, opprobrious name of a court too lax in religious affairs. Y. Gitt. VII, 48d top; Y. Nidd. III, 50d bot.—[For all other compounds not self-evident, v. respective determinants.] [בית תר, v. בִּיתַּר.—Gen. R. s. 12 בית של עולם, שלו, v. בָּיָא.]

בֵּיתָא, בֵּית, בֵּיתָא I ch. 1) same. Targ. Ex. XII, 3; a. v. fr.—Meg. 16a ווי מב׳ וכ׳ woe inside, woe outside! Gen. R. s. 32 החוא ב׳ קלקלתא that house which is a ruin (a Samaritan's designation of the Jerusalem Temple). Y. Snh. I, 18c החן ב׳ דלרע that house down there (Rabbi's college); Y. R. Hash. II, 58a bot. וחן ביתא.—Yeb. 109b דביתיה כי ביתיה דמי for his (the trustee's) house is like his (the neighbor's) own house (he is familiar with the interior); a. fr.—*Pi.* בַּתֵּין, בַּתֵּיא, בַּתֵּי. Targ. Ex. I, 21; a. v. fr.—B. Bath. 61b sq. Ib. 67a, v. בַּרְתָּא.—Ber. 6a *the case of T'fillin,* v. preced. [Playful etymol. בוא איתיב בה. Sabb. 77b.]—2) *night-lodging.* Gitt. 57a לא יהבי ב׳ לאושפיזא they would not designate a house as a lodging for strangers (Lam. R. to II, 2 דלא הות מקבלא אכסניא).

בֵּיתָא II f. (=h. בַּת) *bath,* a measure. Targ. Is. V, 10. Targ. Ezek. XLV, 11; a. e.—*Pl.* בֵּיתִין, בַּתִּין. Ib. 14. Targ. I Kings VII, 26.

בַּיְתָא *night-bird,* v. בָּאוֹת.

בי״תא, v. בי״ת.

בֵּיתוֹס, בַּיְתוֹס pr. n. m. (Βοηθός) *Boëthus;* 1) the founder of a sect similar to that of the Sadducees, named בַּיְתוֹסִין *Boëthusians.* Ab. d'R. Nath. ch. V.—2) father of one Martha or Miriam, a rich woman in the days of the siege of Jerusalem by Titus. Gitt. 56a. Lam. R. to I, 16 מרים; Y. Keth. V, 30b bot. מרתא.—3) B. ben Zonin. Y. B. Mets. V, 10b top; a. fr.—4) R. B.—Y. Erub. VI, 23c bot.

בַּיְתוֹסִי, בַּיְתוֹסַי m. *Boëthusian,* v. preced. Sabb. 108a שאל ב׳ אחד (Mass. Sof. I, 2 שאל אחד, corr. acc.) a Boëthusian asked. Tosef. Yoma I, 8 (Yoma 19b צדוקי).—*Pl.* בַּיְתוֹסִים, בַּיְתוֹסִין, בַּיְתֻסִי. Men. X, 3. Y. Yoma I, 39a bot. מפני הב׳ (for which ib. a. Bab. Yoma l. c. הצדוקים); Tosef. l. c. [Ar. ed. pr. בית סי, בית סין, read as one w., like Tosef. l. c. Var.]

בִּיתוֹר, v. בִּיתַּר.

בִּית־יוֹנִי, v. חִינִי 3).

בֵּיתָתָא f. (בית) *dwelling.* Targ. Job XXX, 23 Ms. (Var. a. ed. בית קבורתא).

בֵּיתֻסִי, בּוֹתֻסִי, Tosef. Yoma I, 18, Var. for בַּיְתוֹסִי.

בִּיתַּר pr. n. pl. (prob. a contr. of בית תרשא) *Bithter* (Βιθθηρά), known as *Bettar,* a town in Southern Palestine, renowned as the centre of the Bar-Kokhba revolution against Hadrian. [As to its situation, v. Neub. Géogr. p. 130; Graetz Gesch. der Jud. IV, 168). Gitt. 57a כרך ב׳ the Fortress of B.—Y. Taan. IV, 69a top. Lam. R. to II, 2; IV, 18; a. fr.—Y. Ber. I, 3d, a. fr. תרוגי ב׳ those killed in the Bar-Kokhba revolution (whom Hadrian would not allow

to be buried). Ḥall. IV, 10 (11) (Y. ed. ביתור; ed. Nap. ביתר, Ven. ביתיר) mentioned as a place not belonging to Palestine proper. Cant. R. to II, 17 בית תר.

בִּיתְרֵי* pr. n. pl. *Bethre.* Snh. 95ᵃ כי מטו בי תרי (Ms. M. ביטרי) when they came to B.

ביתרתת*, Y. Succ. I, 52ᵃ bot., read, with Y. Erub. I, 19ᶜ top; Y. Kil. IV, 29ᵇ, בית חבירתא or תה . . . ., name of a field or an estate.

בְּכָא, **בָּכָה**, v. בכי.

בכוליאר, Yoma 25ᵃ, v. כּוֹלְיָיס.

בְּכוֹר m. (b. h.; בכר) *first-born* (opp. פשוט, a plain, unprivileged son); also of animals. B. Bath. 126ᵃ ב׳ הוה ב׳ והוה אכיל ופשוט; a. fr.—Y. Pes. X, beg. 37ᵇ was a first-born and yet did not fast (on the eve of Passover). —Yeb. 16ᵃ; Y. ib. I, 3ᵃ bot. ב׳ שטן (play on קטן) the first in obstinate dispute.—Gen. R. s. 91 (ref. to Gen. XLII, 37) הדין זה ב׳ שוטה וכ׳ is this a foolish first-born son! are thy children not my children? [ב׳ שוטה a first-born son by his mother, v. בּוּכְרָא I.]—Bekh. VIII, 1, a. fr. ב׳ לנחלה a first-born with the privileges of a double share of inheritance (Deut. XXI, 15 sq.), ב׳ לכהן one who must be redeemed from the priest (Ex. XIII, 2). Ib. IV, 4 ראה את הב׳ examined the first-born animal (and declared it defective); a. fr.—*Pl.* בְּכוֹרִים, בְּכוֹרוֹת. Ex. R. s. 18 בְּכוֹרֵי מצרים the first-born of Egyptian cattle; ib. מכת בכורות the plague of the first-born in Egypt; Num. R. s. 4; a. fr.—Bekh. IV, 5 he who receives payment לחיות רואה ב׳ for examining first-born animals (as to bodily defects, v. supra); a. fr.—[Y. Shek. III, beg. 47ᵇ, חבכו׳, read חבַּכּוֹרוֹת.] Ch. בּוּכְרָא.

בִּכּוּרָא f. ch. (=next w.) *early fig.* Targ. Hos. IX, 10. Targ. Is. XXVIII, 4.—*Pl.* בִּכּוּרַיָּא, בְּכוּרַיָּא m. *first fruits.* Targ. Lev. II, 14; a. e.

בִּכּוּרָה, **בִּיכּוּרָה** f. (b. h.; בכר) *early fruit*, esp. *fig.*—1) *Pl.* בְּכוּרוֹת. Gen. R. s. 22 הירח אוכל הב׳ וכ׳ ate the early fruits himself and offered the late to the king. Snh. 91ᵇ; Lev. R. s. 4 ב׳ נאות fine early figs. Ter. IV, 6 בב׳ at the time of early ripening.—2) *Pl.* בְּכוּרִים m. (b. h.) *first fruits* (to be offered), (sub. מנחת) *offering of first fruits.* Bicc. I, 1; a. fr.—*Biccurim*, name of a treatise of the Mishnah, belonging to the order of Seeds (זרעים).

בְּכוֹרָה f. (b. h.; בכר) 1) *first-born. Pl.* בְּכוֹרוֹת. Ex. R. s. 18 חנקבות הב׳ the first-born females (in Egypt).—2) *first birth, birth-right.* B. Bath. 123ᵃ נטל ב׳ מראובן וכ׳ took the birth-right from Reuben and gave it to Joseph. Ib. ראויה הירתה ב׳ וכ׳ the first birth (of Jacob's children) was destined to issue from Rachel. Ib. 124ᵃ חלק ב׳ the share of the first-born; a. fr.—3) *the law appertaining to first-born animals*, v. בְּכוֹר.—Bekh. I, 1 חייב בב׳ is subject to the law &c., פטור מן הב׳ is exempt from &c.; a. v. fr.—*Pl.* בְּכוֹרוֹת, v. supra a. בְּכוֹר.—*B'khoroth* (Bekh.), name of a Talmudic treatise, belonging to the order of Kodashim (קדשים).

בְּכוֹרוּתָא ch. same, *birth-right.* Targ. O. Gen. XXV, 31 sq.; v. בְּכִירוּתָא.

בַּכּוּשָׁא* m. (=בר כושא, v. כשכש; for Syr. בכשא=בר כשא, cmp. דּוֹפֵק) *knocker* for giving signals for worship. Y. Meg. III, 73ᵈ bot. (Var. מַכּוּשָׁא).

בְּכוּתָא, v. בְּכִירְתָא.

בכי, **בָּכָה** (b. h.; √בך *to break through, split*, v. Ges. H. Dict. s. v.; v. בכר) *to weep.* Ḥull. 7ᵇ; a. fr. Ohol. XVIII, 4 שדה בוכין weepers' field, a place where the funeral cortege disperses; v. M. Kat. 5ᵇ שדה שמפטרין בה מתים (Ms. M. שמפסדין) where the funeral addresses are held.

Pi. בִּכָּה 1) *to cause to weep, make cry.* Lam. R. to I, 2 (ref. to בוכה תבכה ומְבַכָּה מה״ש עמה) she cries and makes the angels cry with her. Ex. R. s. 1 הרו מְבַכִּין אותו they made it (the Egyptian child) cry.—2) *to mourn, lament* (Ezek. VIII, 14). Tosef. Kel. B. Bath. II, 8 מְבַכּוֹת מיתיהן lament their dead.

בְּכָא, **בְּכִי** ch. same, also (act. v.) *to lament.* Targ. Gen. XXIII, 2; a. fr.—Part. בָּכֵי. Ber. 5ᵇ קא בכינא . . . להדהוא שופרא I cry over that beauty that it should rot in the ground. Ib. אמאי קבכית why criest thou? Ib. דהוה קא בכי (v. Rabb. D. S. a. l.) that he was crying. Lam. R. to I, 17 בָּכְיָה סלקא בָּכְיָה weeping she (Israel) goes up (to the ruins of Jerusalem), weeping she goes down. Y. Yoma II, 39ᵈ top שרון . . . . . בָּכְיִין all the people began to cry.—Y. Ḥag. I, 76ᶜ bot. בכי בעיניו blear-eyed.—Taan. 5ᵇ וכי בכדי בכו בָּכְיָא Ms. M. (ed. ספדו) is it for naught the weepers wept? Gen. R. s. 68, v. next w.; a. fr.

בְּכִי I m. (b. h.; preced.) *weeping.* Gen. R. s. 68; Lev. R. s. 8, a. e. (playing on בכושרות, Ps. LXVIII, 7) ב׳ ושירות weeping and songs, מאן דבעי אומר וכ׳ he who loves (his wife) sings, he who does not, weeps; Snh. 22ᵃ.

בְּכִי f. ch. same. Targ. II, Sam. XIII, 36; v. בְּכִירְתָא.

בִּכְי II, (עין ב׳) בַּעַל ב׳ pr. n. pl. *Baalbek* (*En-Bekhi*, later *Heliopolis*), an ancient city of Syria, renowned for its temples and bazaars (יריד). Ab. Zar. 11ᵇ יריד שבעין ב׳ the bazaar at En B. (with its idolatrous rites). Maasr. V, 8 שום ב׳ ב׳ Baalbek garlic.

בֶּכִי m. (b. h. בָּכָא?) a species of *pears*, prob. the pyrum Syrium of the Romans (cmp. LXX a. Vulg. I Chr. XIV, 15). *Pl.* בְּכָיִים. Y. Kil. I, 27ᵃ.

בְּכִיָּא f.=בָּכִי. Targ. Is. XXXVIII, 3; a. e.

בַּכְיָא m. (בכי) *weeper, wailer. Pl.* בַּכְיָיָא. Taan. 5ᵇ, v. בכי ch.

בְּכִירָה, **בְּכִירָת** f.=בְּכִי I. Y. Taan. IV, 68ᵈ top בכירי של תפלות; Bab. ib. 29ᵃ בכי של חנם weeping for no cause. Gitt. 58ᵃ, a. fr. געו בב׳ they sobbed loudly.

בְּכִירוּתָא ch. same. Targ. Y. I Gen. XXXV, 8; (II ib. בְּכוּתָא), v. בְּכִירְתָא.

בְּכִירוּתָא, v. בְּכוּרָה.

בַּכְיָן, בַּכְיוֹן* m. (preced. ws.) *weeper*. Targ. Esth. II, 21 (Esth. R. ib. בַּרְבָּרִי).

בְּכֵין *then*, v. כֵּן.

בַּכִּיר m. h. a ch. (b. h. בַּכֹּרָה; בכר) *early, first-ripening*, opp. לקוש or אפיל. Snh. 18b אם ב׳ ולקיש וכ׳ when the early and the late seeds blossom simultaneously &c.; Y. ib. I, 18c bot.; Y. R. Hash. I, 58b bot. (corr. acc.). Gen. R. s. 61; Koh. R. to XI, 6 (ref. to Koh. ib.) אם זרעת בב׳ if thou hast sown in the early season. Ib. חב׳ the early seed. Ib. to VII, 26 לקוש לסטים ב׳ וכ׳ (read ללס׳) the latest of the robbers is the first to be hanged.—Fem. h. בַּכִּירָה. Y. Taan. I, 64a bot. חב׳ וכ׳ the early rain sets in on the third (of Marḥeshvan), v. בֵּירוֹנִי. [Y. Sot. III, 19a top תאינה ב׳, v. בְּכוּרָה.]—*Pl.* בַּכִּירוֹת. Y. Dem. I, beg. 21c (Tosef. ib. I, 3 בכורות). Y. R. Hash. I, 56d top אלו חב׳ those are the early-bearing sheep; (Y. Shek. III, beg. 47b חבכורות, corr. acc.).

בְּכִירוּתָא, בְּכֵירוּתָא f. ch.=h. בְּכוֹרָה 2). Targ. Gen. XXV, 31 (ed. Berl. בְּכוֹ׳); a. fr.—Ber. 7b זבנה לבכירותיה (not זבניה) he (Esaw) sold his birthright; ib. שקלו בכירותיה מיניה ויהבוה ליוסף Ms. M. (read ויהבוה; ed. incorr.) his (Reuben's) birthright was taken from him and given to Joseph (v. Rabb. D. S. a. l. note). Sot. 13a נהדר דזבינית לבכירותי וכ׳ though I sold my birthright, have I ever sold my plain heir's right?

בְּכוּתָא (בְּכוּתָא) f. ch. (=h. בְּכוּת, בְּכִית) *weeping, mourning*. Targ. Gen. L, 4. Targ. Deut. XXXIV, 8 (Y. בכותא); a. e.—Gen. R. s. 15, end, Ar. (missing in ed.); Pesik. Ronni p. 142b; v. אֲלִיבָתָא.

בכלופסין, v. בְּלוּפְסִין.

בכנא, v. בּוּכְנָא.

בָּכַר (b. h.; √בך, v. בכי, cmp. בָּקַר) [*to break forth,*] *to be early*. [Kal prob. not used.]

Pi. בִּיכֵּר 1) *to be early, produce first fruits*. Tanḥ. Vayḥi 14; Gen. R. s. 99 (פירותיה) מְבַכֵּרֶת has early crops, opp. מאפלת, מלקשת. [Ib. end מבכרין מפירותיהם read מכבדין, v. כָּבַד.]—2) *to bear for the first time* (of animals). Bekh. I, 3 sq. שלא בִיכְּרָה that never before had given birth; a. fr.—3) (neut. v.) *to be first in ripening*. Bicc. III, 1 and sees תאנה שבִּכְּרָה a fig which is first ripe, אשכול שביכר a cluster of grapes which &c. Y. Maasr. I, 49a top משביכרו בנות צמריא, v. צמריא. Ib. משְׁבַכְּרוּ, v. בָּרַח. Ib. משְׁבִיכְּרוּ (v. בָּחַל as to spelling). —4) (b. h.) *to recognize as first-born* (בכור). B. Bath. 130a sq.

Hif. הִבְכִּיר same. Bekh. III, 2 הַמַּבְכִּירוֹת those animals which have given birth for the first time.

Hithpa. הִתְבַּכֵּר *to hasten*. Yalk. Gen. 161 שהיא מִתְבַּכֶּרֶת בפירותיה, v. supra.

בָּכַר ch. same.—*Pa.* בַּכֵּר 1) *to produce, mature*. Targ. Y. Deut. XXXIII, 14 דְּמַבְכְּרָא וכ׳ which his land produces.—2) *to recognize as first-born*. Targ. O. Deut. XXI, 16.

Ithpa. אִתְבַּכַּר *to be dedicated as the first-born*. Targ. O. Lev. XXVII, 26.

בְּכָרָא, v. בּוּכְרָא I, 2.

בְּכָרָא, v. בּוּךְ׳.

בְּכֵרוּתָא, v. בְּכִיר׳.

בַּכְרִיָא, v. בּוּכְרָא.

בַּל (b. h.; cmp. בלי, v. Ges. H. Dict. s. v.) *not*, frequ. used, in connection with a verb, in the sense of *a prohibitive law*. Erub. 100a עובר על בל תגרע he transgresses the law which says 'thou shalt not diminish therefrom' (Deut. XIII, 1). Pes. III, 3 שמוזהרים עליו בבל יראה וכ׳ concerning which we are cautioned by the law prohibiting leavened things to be seen or to be found (Ex. XIII, 7; XII, 19); a. v. fr. [Our w. is also applied to Bible texts in which לֹא appears.]

בֵּל pr. n. *Bel*, the Babylonian deity. Ab. Zar. 11b בית ב׳ בבבל the temple of Bel in Babylon.

בָּל* m. (contr. of בהל, cmp. בָּאלַי) *care, anxiety*. Dan. VI, 15.

בָּלָא, v. בָּאלָא.

בַּלָּא m. *destroyer*, v. בְּלָעָם.

בְּלָא *to be worn out*, v. בְּלֵי.

בְּלָא, בָּלָא *without*, v. לָא, לָא.

בְּלָאוֹת, בִּלְוֹת f. pl. (of בְּלֵי; בלי) *outworn garments*. Keth. V, 8 מתכסה בִּבְלָאוֹתֶיהָן וכ׳ she wears her winter clothes in their outworn condition in the summer. Ib. 65b מותר ב׳ the entirely outworn clothes (=שחקים Mish. l. c.); a. fr.—2) *the woman's right to claim compensation for the wear or ruin of the things which she brought along as her property* (v. מלוג, a. צאן ברזל). Yeb. X, 1 ולא ב׳... nor can she claim compensation for used or spent property (but may take the things in what condition they are, v. comment.). Keth. XI, 6.—[Y. ib. V, 30b bot.; XI, 34a bot., as in Mish. ib. 7 בלויות.]

בלאי, Ned. 91b Ar., read with ed. בְּלָאֵי.

בְּלָאֵי m. pl. *those of* (the family or town of) *Bela*, in Babylon, (prob. a nickname). Kidd. 70b; v. מְלָאֵי.

בְּלוּיִים, בְּלָאִים m. pl. (b. h. בְּלוֹאִים, בְּלוּיֵי, v. בְּלָאוֹת) *fragments, rags*. Succ. 15b sq. בְּלָאֵי כלים torn pieces of garments. Ib. V, 3; a. e.—Ḥull. 107b בלאי חמתות fragments of wine bags.—Kel. XXVII, 5 בְּלוּיֵי נפה וכ׳ (leather) pieces from a winnow or sieve.

בְּלָאִין ch. same. Targ. Jer. XXXVIII, 11; a. e.

בלאריו, v. בַּלְנִרִין.

בלבוטס, read בּוּלְבֻטֵּס.

בִּילְבֵּל, בִּלְבֵּל (Pilp. of בלל or בול; cmp. בחל) *to mix up; to disarrange, upset, disturb.* Bekh. 38[b] (expl. חבל, Lev. XXI, 20) דבר המבלבל וכ׳ something which disturbs the arrangement (of the white and the black) of the eye. Snh. 108[a] עמד ובלבל את וכ׳ (Var. ופזר) he upset the bridal canopy. Sot. 46[b] לא בִילְבְּלָהּ did not disturb the town (by pillaging, removing the inhabitants &c.). Y. B. Kam. IV, end, 4[c] one struck him fatally ובא השני ובִילְבְּלוֹ and the other came and made him senseless (accelerating his death).—Part. pass. מְבוּלְבָּל, f. מְבוּלְבֶּלֶת. Succ. 22[a] סוכה מב׳ a festive booth the covering of which is disarranged, v. הָבַל. [Pesik. R. s. 4 נתבלבל, v. בִּלְבֵּל.]

בַּלְבֵּל ch. same. Targ. O. Gen. XI, 9. Targ. Is. XXVIII, 28 ומְבַלְבֵּל and mixes up (the grain with the chaff, h. text חמם); a. e.—Part. pass. מְבַלְבֵּל. Bekh. 44[a] משום דמְבַלְבְּלָן because they (the white and the black of the eye) are mixed up, v. preced.—Denom. מְבַלְבְּלִיתָא *mixture of white and black* (h. חֲבַלָּל, v. preced.). Ibid. (Ar. ed. pr. מברב׳).

Ithpalp. contr. אִיבַּלְבֵּל *to be disturbed, mixed up.* Hull. 26[b] מִיבַּלְבְּלֵי they (water and wine) mix well. M. Kat. 9[b] לְבַּלְבֵּל פתורים thy table (meals) be disturbed (by the noise of children).

בלבסין, בלבסים, v. בְּלוּפְסִין a. לְבְסִים.

בלבקי, בלבקיא, v. גְּלַבְקָא.

***בלג,** Deut. R. s. 9 דיצחו מובלגת, read מוּבְהֶלֶת, v. בָּהַל, end.

בִּילְגָּה, v. בִּירְגָּה.

***בלגי,** Yoma 83[b] אחדרוחו ב׳ וצער ed. (Ms. M. 1 פלאגי; 2 a. Ar. פלוגי; Ms. Oxf., Yalk. Deut. 959 Ms. לגי, v. Rabb. D. S. a. l. note), take ב as servile letter, v. לוּגָּא.

בּוּלְדָּר, בַּלְדָּר m. (veredarius, βερεδάριος, with change of liquida) *courier.* Y. Taan. IV, 68[c] bot. ביום ולילה נפק בולדרה וכ׳ could the courier go in one day and night from Jerusalem to Tyre? Gen. R. s. 10. Ib. s. 78; a. e.—*Pl.* בּוּלְדָּרִין, בּוּלְדָּארִין. Esth. R. to I, 8 הכתבים והב׳ (strike out either of the two, v. Pesik. Shek. p. 14[a], Cant. R. to III, 4). Ib. ושלח בולדארין והחזיר וכ׳ and sent couriers (after them) and had the letters brought back.

בַּלְדִּרְסִין pr. n. pl. (a corrupt. of Brundisii, Βρεντέσιον) *Brundisium,* a port in Calabria, Italy. Erub. IV, 1 (41[a]); 43[a] Ms. M. (ed. פלנדרסין, Var. פלנדסין, פרנדסין, פלנדריסין, פרדיסין; v. Rabb. D. S. a. l. notes). Cmp. בְּרִנְדִּסִין.

בָּלָה, v. בלי.

בְּלוֹ f. *a tax* (cmp. Assyr. *biltu,* v. Schr. KAT Gloss. II, s. v. ובל). Ezra IV, 13; a. e.—B. Bath. 8[a] expl. *capitation tax;* Ned. 62[b]. Gen. R. s. 64; Esth. R. introd., v. פְּרוּבְּגִירוֹן.

***בַּלְוָוטֵי** (?) pr. n. m. *Balvati.* Arakh. 11[a].

***בְּלוּזְמָא** f. (בסם, בלסס=בלזם) *drinking of spiced wines,* whence (cmp. בֶּסֶם) *frolic, carousal.*—*Pl.* בְּלוּזְמָאוֹת. Lev. R. s. 12 ודחו שם שתי ב׳ (Yalk. Jer. 320 בלזמרות) two excessive rejoicings took place at the same time. [Num. R. s. 10 a. Midr. Prov. to ch. XI have צהלה.]

בָּלוּט m. (בלט) 1) *acorn, nut.*—*Pl.* בְּלוּטִים, בְּלוּטִין. Men. 63[a] בְּלוּטֵי הדונים Grecian nuts (nut-ben; v. Sm. Ant. s. v. Balanus).—2) *oak. Pl.* as above. Y. Keth. VII, end, 31[d]; Gen. R. s. 15, expl. אַפּוֹנִים (v. next w.)—3) (v. Sm. Ant. s. v. Porta) *peg placed in the door-bars* when quite home in the socket. Pesik. R. s. 6 if the gate-bars were wanting ב׳ אחד only one peg.—*Pl.* as above. Ibid.—4) *key-bit.* Y. Sabb. VIII, 11[b] bot. כלוט (corr. acc.); v. חָתַם.

בְּלוּטָא, בְּלוּטָא ch. same, *oak.* Targ. Y. II, Gen. XXXV, 8 (h. text אַלּוֹן); a. e.—*Pl.* בְּלוּטֵי, בְּלוּטֵין.—Targ. Ezek. XXVII, 6.—R. Hash. 23[a] Ar. (ed. בוטמי a. בלוטי transposed; v. בּוּטְמָא); B. Bath. 80[b].

בְּלוּיִים, v. בְּלָאִים.

בָּלוּל m. (בלל) 1) *mixed up,* v. בָּלַל.—2) *cloudy.* B. Bath. 147[a], v. בָּרוּר.

בלולין, v. לוּל.

בְּלוּנְיָא, v. בְּלִיוֹנָא.

בלוניא, Cant. R. to I, 10; Yalk. Cant. 983 כלוניא, כלוניוס, read בְּלִינְיָא, v. לִינְיָא a. תָּרַז.

***בְּלוּנְקִי** m. (=בי אלונקי, v. אַלַנְקִי) *poles for carrying burdens to market;* cmp. אוּנְקְלֵי I, 2.—Y. Dem. II, 22[c] bot. בלוקח מן חב׳ when buying from the retailer's stand, opp. מן הגרינה directly from the garden.

בלוסא, v. בּוּלְסָא.

בלוספין, v. בְּלוּפְסִין.

בְּלוּעָה f. (בלע, v. בְּלִיעַ) *vortex, gulf.* Snh. 108[a] ב׳ דגדר (Ms. O. בְּלִיעָה דגדור, v. Rabb. D. S. a. l. note 300) the gulf of G.

בלופסין, v. בְּלוּפְסִין.

בלורי, v. בַּלְנִרִין.

בְּלוּרְיָא pr. n. f. *B'luria* (Valeria). R. Hash. 17[b], a proselyte. Cmp. בְּרוּרְיָא.

בְּלוּרִיוֹת, בְּלֻרִיוֹת, Gen. R. s. 28; Yalk. Zeph. 566, v. בְּלוּרִית.

***בולרין, בלורין,** read בַּלְנִרִין f. (balneria) *bath-house.* Gen. R. s. 8; Yalk. Gen. 13 וראה ב׳ אחת מושלכ׳ saw a bath-house cast down.—[Ab. Zar. 18[b], v. בלרין.]

בְּלוּרִית f. (בלר, בל √, v. בלל) *something twisted,* whence 1) *chain, rope* or *wreath* (v. P. Sm. I, 532 בלורא=h. מעשה

מקשה, a. בלוריא vincula jugi).—*Pl.* בְּלוֹרִיּוֹת. Gen. R. s. 28; Yalk. Zeph. 566 ב׳ של זהב (Gen. R. l. c. some ed. בְּלֵרִיּוֹת) thick gold chains (as translation of יתר, Job XXII, 20). —2) *plait* or *locks*, esp. the long hair worn by the Roman and Greek youths of the upper classes and offered to the gods on arriving at puberty (v. Sm. Ant. s. v. κόμη). Ab. Zar. I, 3 יום תגלחת זקנו ובלוריתו the day of shaving his (the gentile's) beard and cutting his locks (v. Maim. a. l.). Ib. 29a. Tosef. Sabb. VI (VII), 1. Deut. R. s. 2 השושה ב׳ וכ׳ he who grows a wig does so for none but an idolatrous purpose. Lev. R. s. 23; a. fr.—Snh. 82a תפשה בבלוריתה he seized her by her plait.

בְּלוֹרִיתָא ch. same, *woman's plait.* Targ. Y. I Num. XXV, 6 (ref. to Snh. 82a, v. preced.).

בְּלוּשָׁא m. (בלש) *search, examination.* Targ. Ps. LXIV, 7.

בְּלוּשָׁא, בָּלוּשָׁת, v. בַּלְשָׁא, בַּלְשָׁת.

בלזמיות, v. בְּלוּזְמָא.

בָּלַח* (cmp. b. h. בלה in בָּלָהָה, a. בָּחַל), *Hif.* הִבְלִיחַ *to be unsteady, dazzle.* Y. Pes. I, beg. 27a.

בְּלַחוֹד, v. לְחוֹד.

בָּלַט (√בל, v. בָּלַל; cmp. פלט, מלט, ולד; cmp. Assyr. בלט *to live*, Schr. KAT gloss. I, II) 1) (neut. v.) *to stand forth, project; to be cut in relief*, opp. שקע to sink, be engraven. R. Hash. 24b מבעת שחותמת בולטת Ms. M. (ed. incorr.) a ring whose seal is cut in relief; Y. Ab. Zar. III, 42c bot. Gitt. 20a sq. Sot. III, 4 עיניה בולטות her eyes protruded; Num. R. s. 9.—Yoma 54a דוחקין ובולטין pressing forth and protruding (from behind the curtain); a. fr. —2) (act. v.) *to drive forth, beat.* Y. Sabb. XII, 13d בבולט מקום הכתב וכ׳ when he beats out the place of writing, opp. חוקק.

בָּלַט ch. same. Part. pass. בָּלִיט. Targ. II Chr. V, 9. Ḥull. 45b בְּלִיטָן, ib. 76a בְּלִיטֵי protruding sinews, opp. בלוע sunk in the flesh, indistinguishable.

בלטוורא, read בַּבּוֹשׁוּרוֹת. Cant. R. to II, 15 קינגין מכללת ודיארטרה עתידים מן ב׳ דא דיתהו ויטורד זה שטיחם אחריהם, read, acc. to intimation in comment. Mat. K., as follows: קינגין ותייטרן הת״ד מוציא אסירים בכשרות ואח״כ תתייטרון זה שנ׳ חבאים אחריהם בים (the passage through the Red Sea and the coming of the noble Egyptians afterwards was) like the order of the kynegion (the actors in the fights of the arena) and the theatron (the spectators), as it says (Ps. LXVIII, 7), 'He leadeth forth the captives with their outfits', and then come the spectators, as we read (Ex. XIV, 28), 'who came after them into the Sea.'

בלי, Y. Ned. III, 38a top, v. בריכסון.—Pesik. Baḥod. p. 107b, v. בִּילִי.

בָּלָה, בְּלִי (b. h.; √בל, v. בלל; cmp. נבל) *to be crumbled; to be worn out, to fail, decay, perish.* Koh. R. to I, 4 הוא בולה it (the generation of man) decays (dies out), אינה בולה it (the earth) does not grow old. Taan. 9a (play on עד בלי דר Mal. III, 10) עד שירבלו שפתותיכם מלומר די until your lips grow tired from saying, It is enough; (Y. ib. III, 66d bot. שירבללו, v. בָּלַל); a. fr.—Part. pass. בָּלוּי *outworn.* *Pl.* בְּלוּיִים. Midr. Till. to Ps. XXV, 1.

Pi. בִּלָּה *to wear out, outlive, survive.* Lev. R. s. 4 הנפש מְבַלָּה the soul survives the body. Ib. s. 19 (play on אין בלחדֵ, I Sam. II, 2) אין לְבַלּוֹתֵךְ there is none to outlive thee. Koh. R. l. c.; Cant. R. to V, 15 one erects a building ואחר מְבַלֶּה אותו (not מכלה) and another man ruins it. Snh. 105a, v. בְּלָעָם.

Nif. נִבְלָה, *Nithpa.* נִתְבַּלָּה *to become outworn, fade away.* Esth. R. introd. עתידין לְהִתְבַּלּוֹת (Gen. R. s. 42 לְבַלּוֹת) are destined to decay. Deut. R. s. 7, end נִתְבַּלּוּ (the garments) were worn out. B. Mets. 87a חבשר נ׳ her body was withered. B. Bath. 146a עשויין לְהִתְבַּלּוֹת made to be used up.

בְּלֵי I, בְּלָה, בְּלָא ch. same. Targ. Deut. VIII, 4; ib. Y. XXIX, 4 בלמו, Var. כלמו, read בלח; a. fr.—Lev. R. s. 19 כולו בלה all goes to ruin. Ber. 5b, v. בְּכָא. Ib. 6a. Bekh. 9a ובלו לחו ואזול they failed and went to destruction. Ab. V, 22 סיב ובְלֵה בה grow old and frail in it (the study of the Law).—[Targ. Ps. LXII, 11; XCI, 2 Ms., v. בְּלִי I.]

Pa. בַּלֵּי as preced. *Pi.*—Targ. Is. III, 15; a. e.—Ab. Zar. 20a that this beauty ב׳ עפרא dust will destroy.—Part. pass. f. מְבַלְּיָא. Lev. R. s. 33 (interpret. בלה נאפים Ezek. XXIII, 43) Aquila translates παλαιὰ πόρνη (old harlot), דהוא מבליא גייראא ed. (Ar. דהרא מב׳ גיירייא, Yalk. Dan. 1061 only דהרא מבליא) which means, a wasted harlot (wasted through fornication).

בְּלֵי* II m. pl. constr. (preced., cmp. בְּלָאוֹת, בְּלוּיִים) *rotten pieces of* (wood). Targ. Is. XLIV, 19 (h. text בּוּל, v. Rashi a. l.; Var. רִבְלֵי).

בְּלִי (b. h., v. preced. ws.) prop. *destruction, naught; not;* v. בִּלְתִּי. Ber. 44b מב׳ בשר if without meat.

בלימוס, v. בּוּלֶמְסָא.

בִּילְיוֹנָא, בְּלִיוֹנָא* m. (בלי, formed like בזיונא) [*destruction,*] a cacophem. for idolatrous *phylactery, amulet* (v. Sm. Ant. s. v. Amuletum). ב׳ דגושפנקא (Ar. בילוניא) *an amulet (stone) set in a ring.* Gitt. 57a עד דמתחזי ב׳ וכ׳ so that the stone of a ring could be distinguished (as to shape, legend &c.) at a distance of a mile (from the illuminated town). Ib. 58a נקטי ב׳ וכ׳ (Yalk. Lam. 1242 כילירנא, כול׳) they took an amulet (believed to effect the begetting of healthy and handsome children).

בְּלָיוֹת, v. בְּלָאוֹת.

בְּלִיוֹתָא, v. בִּלְיָתָא.

בְּלִילָה f. (בלל, v. בִּילָה) *mixing, mixture.* Y. Maas. Sh. II, 53c; Y. Dem. V, 24d top אין ב׳ אלא וכ׳ b'lilah (an even distribution) applies only to wine or oil. Men. III, 2 זו בְּלִילָתָהּ עבה וכ׳ the one forms a thick mixture (one *Log* of oil to one *Issaron* of flour), the other forms a loose mixture (three Log to one *Issaron*).—*Pl.* בְּלִילוֹת. Tosef.

Dem. II, 7; Men. 18[b]; Ḥull. 132[b] חב׳ the priest's mixing the offerings (Lev. II, 5; a. fr.).

בְּלִים part. pass. of בָּלַם.

בְּלִי מָה (בְּלִימָה) f. (b. h., v. בְּלִי) [*nothing,*] *air* (fr. Job XXVI, 7). Num. R. s. 14 עשר ספירות ב׳ (some ed. בלי מה) the ten heavenly spheres (cmp. Sepher Yetsir. beg.). Ex. R. s. 15 על אויר העולם על ב׳ . . . he rested it (the upper story, the sky) on the atmosphere, on b'limah (Tanḥ. Ḥaye 3 על מה על האויר).

בלינוס, Pesik. R. s. 42, read בָּלִינוֹס.

בַּלִּיני, v. בַּלִּינִי.

בלינירין, Y. Snh. X, 29[a] top, read בְּלִינִידִין.

בליסטורי, v. בַּלִּיסְטָרִי.

בליסטין, Cant. R. to II, 14, read כַּלִּיסְטִין; cmp. Ex. R. s. 21.

בְּלִיסְטְרָא (בליצטרא) f. (ballistra, βάλιστρα) *catapult, a war engine for throwing stones,* or (b. manualis) *for arrows.* Lam. R. to II, 2 אבני ב׳ stones thrown from the catapult. Y. Sot. VIII, 22[b] bot. ברד כנגד בליצטרא שלחן; (Mekh. Bshall. s. 2 בלסטראות, pl.; Yalk. Ex. 232 בלסיטראות, read בליסט׳) the hail stones correspond to the catapults in the warfare of men. Pesik. R. s. 17; Pesik. Vayhi p. 67[a] אבני בלסטרא (corr. acc.). Pesik. R. s. 29—30 (p. 139[b] ed. Fr.) את האבן בליסטרה (read אבן חבל׳). Lam. R. introd. (R. Josh. 2) אבני בליסטרוס (read רא . . .); a. fr.—*Pl.* בַּלִּיסְטְרָאוֹת. Yalk. l. c., v. supra. Tanḥ. Bo 4; Shof'tim 14. Mekh. l. c. Midr. Till. to Ps. XVIII.

בַּלִּיסְטוֹרִי (בליסטורי) m. (ballistarius, βαλιστάριος) *attendant of the catapult,* also *archer.* Ḥull. 60[b] או ב׳ חיה . . . . was Moses a hunter or an archer (to have known the nature of animals so well)?

בליספימיא, v. בְּלַסְפֵּי׳.

בְּלִיעָה f. (בלע) 1) *swallowing, gluttony.* Num. R. s. 14 (play on בָּלַע Gen. XXXVI, 32) he sold his birthright בשביל בְּלִיעָתוֹ to satisfy his gluttony.—בית הב׳ *œsophagus.* Toh. I, 1; a. fr.—2) *vortex,* v. בְּלוּעָה.

בְּלִיעֵי, בֵּי בְּ׳ m. (=h. בית הבליעה, v. preced.) *gullet,* whence (cmp. וֶשֶׁט) *straits* (prob. *Scylla and Charybdis*). Bekh. 9[a].—Snh. 110[c] בלועי דקרח (corr. acc.) the chasm created for Korah.

בְּלִיַּעַל m. (b. h.) *availing nothing, wickedness.* Snh. 111[b] (playing on עול) בני ב׳ . . . עול וכ׳ means בנים sons who shook off the yoke &c.

בְּלִיעְתָּא f. ch. (=h. בְּלִיעָה) *swallowing,* Targ. Y. I Num. XXVI, 11, constr. בְּלִיעַת.

בליצטרא, בליצטורא, v. בַּלִּיסְטְרָא.

בליקוס, v. בַּלְקוּס.

בְּלִירְתָּא f. (בלי) *rag, shred.* Sabb. 134[a]. Ḥull. 8[b] ב׳ ציירי בב׳ דפרסא a shred of a curtain (soft rag). Kidd. 48[b] tied up in a rag.—*Pl.* בְּלִירָתָא. Yeb. 120[a] (some ed. בליתא).

בָּלַל (b. h.; √בל; a) sec. r. of בול, ביל; √בו, בה, cmp. בִּין, *to penetrate, break through,* v. בלט; b) √בל *to crumble, soften,* cmp. √מל; v. בלי, נבל, בלט in בולטרתא) *to mix* (with oil), *knead, stir; to mix fodder.* Zeb. XIV, 3 (112[b]) הבּוֹלֵל the priest who kneads the meat-offering with oil, v. בְּלִילָה. Dem. V, 5 בולל ונוטל (strike out ואוכל in Bab. ed., Ar. Var. בורר) he mixes the fruits and takes the tithe. Y. B. Kam. IV, beg. 4[a] לְבַלּוֹל to mix up (coins in a bag.) Y. R. Hash. I, 56[d] bot.; Tanḥ. Noah 11, v. בּוּל III; a. fr. —Part. pass. בָּלוּל, f. בְּלוּלָה. Snh. 24[a] (play on בבל) ב׳ במקרא וכ׳ mixed up (confused) in Bible study &c. [Y. Yeb. VIII, end, 9[d] קריבה בבלל, read בבָלִיל.] V. בָּלוּל.

Nif. נִבְלַל, *Hof.* הוּבְלַל *to be mixed.* Y. Maas. Sh. II, 53[c], v. חָפַן. Men. XII, 4 (103[b]; 18[b]) ששים נבללין sixty measures of flour can be thoroughly mixed; v. בִּירָה. Ib. יכולים לְהִתְבַּלֵּל.—Y. Shek. VI, 49[d] bot. אש מובְלָלָה באש fire mixed with fire.—[Y. Taan. III, 66[d] bot. עד שיִּתְבַּלְבְּלוּ וכ׳ until your speech shall become confounded from repeatedly saying, Enough; v. בלי.] Y. Ber. VI, 10[a] top (play on בַּל) יִתְבַּלְּלוּ וכ׳ all blessings shall be kneaded thogether—*Pilp.* בִּלְבֵּל.

בָּלַם I (b. h.; denom. of בְּלוּם, √בל, בלל, *fodder-bag, nose-bag, muzzle*) *to muzzle, restrain.* Yalk. Num. 743 (read in place of כדו בלום וכ׳:) פיו בָּלוּם לעמו של משה יכול הוא לְבַלּוֹם צפורנו של אחד מהם the mouth of the people of Moses is tied up (we dare not talk), but can he tie up (disable) the nail of any of them (the Canaanites)? Ḥull. 89[a] (play on בלימה, Job XXVI, 7) שבּוֹלֵם וכ׳ who restrains himself in strife (refrains from violence, keeps silence &c.).—2) part. pass. בָּלוּם (cmp. אָלֵם) *unfit for use, lame, sore, swollen, closed by a tumor.* Bekh. 40[b] פיו ב׳ one whose mouth is swollen (one opin. in Rashi: *shrunk*); רגליו מְבוּלָמוֹת (Pu.) one whose feet are swollen (shrunk). Ib. 43[b] חוטמו ב׳ Ar. (ed. בולם, corr. acc.) whose nose is obstructed.—Gitt. 67[a] אוצר ב׳ a packed treasury of knowledge; v. בָּלַס.—*Part. Pu.* מְבוּלָם, v. supra.

**Hif.* הַבְלִים *to restrict.*. Y. Ḥag. II, 78[a] bot. ובלבד שיַּבְלִים לעיסתו provided that (when cutting &c.) he does only as much as is needed for his dough for the offering; [Tosaf. to Ḥag. 17[b], s. v. אלא, cites שיכלה עיסתו, v. בָּלָה.]

בָּלַם II (v. preced.; cmp. Syr. בלמא *halter*) *to attempt to get rid of the halter; to kick, strike* (of an unruly horse). Pesik. Zakh. p. 24[b] (ref. to Ps. XXXII, 9) thou puttest a bit on him קריב לגבירה והוא בוֹלֵם and he strikes. Ib. קריב לגבירה והוא ב׳ (strike out לא, as Tanḥ. ed. Bub. Ki Thetse, 6 a. Yalk. Ps. 719) you come near him and he strikes; Tanḥ. Ki Thetse, 6; Yalk. Deut. 938, Ps. l. c. (with var. vers.).

בְּלַם ch.=h. בָּלַם I.—1) Part. pass. בְּלִים *tied, mute.* Targ. Is. XXXII, 4; a. e. [Targ. Y. Deut. XXIX, 4; v. בְּלִי I.]—2) (cmp. כרך) *to put meat between bread, wrap up.* Ḥull. 107[b] ב׳ ליה אומצא wrapped up a piece of meat for him (v. Tosaf. a. l.).

בְּלָמָא* m. (preced.; v. בְּלַם) *halter*, trnsf. *guard, protection of the borders of a field*, as fences &c.; cmp. אַפְסָרָא. B. Mets. 103[b] כל עיקר ב׳ וכ׳ whatever is essential for guarding the limits, the landlord must provide. [Ms. M. כלומ׳, Ar. כלמי, v. בְּלָמָא.]

בַּלָּנִי, בַּלָּן m. (βαλανεύς) *bathing master, bathing attendant* (who receives a small coin as fee, cmp. אוֹלְדִיר). Shebi. VIII, 5; v. בַּיְיר. Y. B. Bath. IV, 14[c] bot. מקום הב׳ the bathing master's station (the income therefrom); a. fr.—*Pl.* בַּלָּנִין. Sabb. IV, 2 קורות הב׳ the beams whereon the bathing masters are stationed.

בְּלָנֵי, בַּלָּנַי, בַּלָּנָא, בַּלָּן ch. same. Lev. R. s. 28 אתעביד ב׳ וספר אזל בדיל ב׳ he went after a bather. Ib. has become a bather and hair cutter; Esth. R. to VI, 10 (בלן); Pesik. R. s. 18.

בלנטיא, Sifra B'har Par. 5, ch. VII (Yalk. Lev. 666 בגלשקא), v. בְּלוּנְדָּקָא a.

בְּלָנֵי, בַּלָּנֵי, v. בַּלָּן, בַּפָּן.

בַּלְנֵי, בַּלָּנֵי m. pl. (balnea, balineæ) *bath, bathing.* Y. Ber. VI, 10[c] bot. כהדין דשתי חמרא בתר בילני (read בלינני) as if one drinks wine after bathing (for medicinal purposes, when the wine which he drinks after meal cannot be considered as a continuation of the draught taken before meal; v. אֲלוּנְטִית II). Y. Maas. Sh. IV, 54[d] bot. as much as one will ask (for the fruits left over) on a hot summer day בתר ב׳ after bathing time (when he is anxious to sell).—*Denom.* בַּלָּנִיּוֹת f. pl. (=balnearia) *bathing apparel.* B. Bath. IV, 5 (67[b], Bab. ed.) ואת הב׳ (Var. וילָאוֹת q. v.).

בלנידיא, Y. Sabb. VI, 8[b] bot., transl. of רעלות Is. III, 19, read בְּלָנִידְיָא.

בַּלְרִין (בַּלְנִרִין) 1) constr. בַּלְנֵרֵי (בַּלְרֵי) m. pl. (balnearia) *bathing apparel, bathing utensils.* Y. Kil. IX, 32[a] bot.; Y. M. Kat. III, 82[a] ב׳ נשים women's bathing clothes; Sabb. 147[b] בלרי (some ed. בלורי, corr. בלנ׳); Tosef. Kil. V, 16 בלארי (corr. acc.).—2) *bath-house*, v. בלורין.—V. בַּנְרִיּוֹת.

בָּלַס (√בל, v. בָּלַל) 1) *to mix with all sorts of things, to mix indiscriminately. Part. pass.* בָּלוּס, f. בְּלוּסָה. Sabb. 76[b] עיסה ב׳ a dough of unsifted flour (with bran &c.). B. Bath. 58[a] אוצר ב׳ a store room of mixed things (lumber room).—Gitt. 67[a] אוצר ב׳ a mind full of all kind of knowledge (oth. vers. בלום, v. בָּלַם).—*Pl.* בָּלוּסִין. Mikv. IX, 5 הב׳ utensils soaked with a mixture of colors (stains from use), opp. נקיים shining, polished.—2) (cmp. בלי) *to rot.* Gen. R. s. 28 אוצרות בְּלוּסִים store of spoiled fruits.

בלסימיה, v. בְּלַסְפֵּימְיָא.

בַּלְסָמוֹן, בַּלְסָם m. (בסם, with inserted ל=ר; hence βάλσαμον which was readopted as בלסמון; cmp. בְּלוּזְמָא) *balsam, aromatic gum.* Gen. R. s. 91 (interpr. צרי) בלסם קטף the gum of the balsam tree.—Targ. Cant. VII, 14. Lev. R. s. 31; Cant. R. to I, 15; a. e. Cmp. פַּלְסְמוֹן a. אַפְרְסְמוֹן.

בְּלַסְפֵּימְיָא f. (βλασφημία) *blasphemy.* Y'lamd. to Num. XXVIII, quot. (בלישפ׳) in Ar.—Tanḥ. ed. Bub. Tol'doth 21 בלסימיה (corr. acc.).

בְּלַסְפֵּימִיסוֹן, read בְּלַסְפֵּימִיסִין (ἐβλασφήμησεν) *he blasphemed.* Y'lamd., ref. to I Kings XXI, 13 quot. in Ar. (interpret. בֵּרַךְ).

בלסתרא, v. בְּלִיסְטְרָא.

בְּלַע (b. h.; √בל, v. בלל) *to absorb*, opp. פלט; *to swallow, consume.* Y. Shek. VI, 49[c] bot. . . . שהאור בּוֹלֵעַ the flame absorbs a portion of the oil, and so do the wood and the kettle. Ḥull. 110[b] the liver when boiled with other meat פולטת ואינה ב׳ gives out (blood) but absorbs nothing from the other pieces. Y. Sabb. XIV, 14[d] top; Tosef. ib. XII (XIII), 9 but he may sip vinegar ובולֵעַ and swallow it (opp. פלט to spit it out). Y. Ter. VIII, 45[b] bot. חלעוס כבלוּעַ what is chewed is to be considered as swallowed. Ḥull. 71[a] טומאה בלוּעָה an unclean object (food) that has been swallowed.—Snh. 110[a] הַבְּלוּעִין those (of the band of Korah) that were swallowed up. Kel. IX, 6, v. הֶרֶבֶן; a. fr.

Nif. נִבְלַע *to be swallowed;* with בין, *to be absorbed, disappear.* Sot. 36[b]; Tanḥ. Vayigg. 4; Yalk. Gen. 150 (interpret. the name Bela, Gen. XLVI, 21) שנ׳ בין האומות for he (Joseph) has disappeared among gentiles. Gen. R. s. 94; Yalk. l. c. שנבלע ממני he disappeared to me.

Hif. הִבְלִיעַ *to cause swallowing, to make absorb.* Ex. R. s. 33 הִבְלַעְתָּ לקרח thou mad'st (the earth) swallow Korah. Ber. 24[b] מַבְלִיעוֹ בטליתו he hides the spittle in his cloak; Y. Sabb. VII, 10[b] top. Ḥull. 113[a] מַבְ׳ דם באברים causes the blood to remain in the meat (prevents it from flowing out).—Trnsf. *to sell something in connection with other things, in a lump, in the bargain.* Bekh. 31[b] מבליעו וכ׳ he sells it (the meat) in the bargain with the hide &c. B. Mets. 64[a]; B. Kam. 118[b] one who robs his neighbor וה׳ לו בחשבון and makes up for it implicitly on settling his accounts. V. הַבְלָעָה.

Hof. הוּבְלַע *to be swallowed up; to mingle with,* v. supra Nif.—Part. מוּבְלַע. Ber. 31[b] מ׳ בין אנשים mixing with people, expl. לא ארוך וכ׳ neither very tall &c. (of average qualities). Erub. IV, 6 מ׳ בירידן his property is enclosed between theirs (reaches into the limits of each). Y. ib. IV, 21[d] bot. עיירות המוּבְלָעוֹת *inland-towns*, opp. border-towns. Y. B. Bath. VII, 15[cd] מובלָעִין בת fields which are enclosed by others belonging to the same estate.

Hithpa. הִתְבַּלַּע *to be swallowed up, to disappear.* Midr. Till. to Ps. XIX, beg. מִתְבַּלַּע מן וכ׳ he disappears from the world (forfeits his life).

בְּלַע ch. same. Targ. Ex. VII, 12; a. fr.—Ḥull. 111[a] כי הדכי דפליט הדר ב׳ as it gives out, so does it again absorb; a. fr.—Part. pass. בְּלִיעָא, בְּלִיעָה. Ib. בלידא דמא filled with blood.—Snh. 110[a] בלועי דקרח, v. בְּלִיעֵי.—

Trnsf. *to receive blows* (cmp. סָפַג). Men. 7ª קולפי תאבי בַּלְעִי I received many blows at the hands of Ab. over &c. Arakh. 22ª. Ber. 56ª.—Targ. II, Esth. III, 7 בְּלִיעָן אינון they are swallowed up (bound to be destroyed) by my hand.

Af. אַבְלַע, as h. Hif. Ḥull. 67ᵇ אַבְלַע לי let me swallow them (put them in my mouth). Men. 17ª, v. infra. B. Mets. 64ª וא' ליה בחשבון, v. preced. Hif.

Ithpe. אִיתְבְּלַע, אִירְבְּלַע=as h. Nif. 1) *to be swallowed up, to disappear.* Targ. Y. Gen. XLVI, 21 אתב' מנידה he was swallowed up (disappeared) from his side; v. preced. Targ. Josh. VI, 5 יתבלע וכ' shall sink into the ground beneath it; a. e.—Y. R. Hash. II, 58ª bot. איתב' מן קומוי (the moon) disappeared from his sight.—2) *to be given to eat; trnsf. to be taught.* Ber. 24ᵇ הא מילתא אִבְלָעָא לי v. Rabb. D. S. a. l. note) בי וכ' this I have been taught in the school of R. &c.; (Men. 17ª הא מילתא אבלע לי וכ' this has R. Ḥ. taught me).

בֶּלַע m. (preced.) 1) *absorption, natural loss, leakage.* B. Mets. III, 8 (40ª) לוג ומחצה ב' a *Log* and a half is a reasonable leakage (absorbed by new vessels); a. e.—2) pr. n. m. (b. h.) *Bela;* v. בָּלַע a. בְּלִיעָה.—3) בֶּלַע or בַּלַע (cmp. בְּלִי) *a nothing, a mote.* Tanḥ. Vayak. 7 (ref. to בְּבַלַּע Num. IV, 20) כב' הזה שהוא נופל בעין; (Num. R. s. 5 מן העין) as much as a mote which enters one's eye.

בַּלָּע m. *swallower, glutton.* Num. R. s. 14; v. בְּלִיעָה. Snh. 105ª, v. בִּלְעָם.

בְּלַע, בִּלְעָא, בִּלְעָה ch. m. (cmp. בֶּלַע) *the thing swallowed, choking fit.* Y. Ab. Zar. II, 40ᵈ אחן בלעה שרי in a choking attack it is allowed (to apply remedies on the Sabbath) Ib. הוה ליה בלע had a choking fit; Koh. R. to X, 5 הוה ליה חד בלעא. Ib. לאפקא בִּלְעֵיהּ to get out what he had swallowed.

בלעין, Y. Dem. III, 23ᵇ מחוסר לב', read בְּעָלִים=בְּעָלִין, v. בַּעַל.

בִּלְעָם (b. h.) pr. n. m. *Balaam,* the gentile prophet of the Pentateuch. Snh. 105ª ב' בַּלַּע עם Ar. (Var. in Ar., a. ed. בְּלָא) devourer (destroyer) of the people; other homilet. etymology ibid. שבִּלָּה עם he ruined the people (through debauchery; Rashi:=בִּלְבֵּל). Gen. R. s. 65. Ab. V, 19 (as type of false teachers); a. fr.

בַּלְעַס (בלע with ס intens.; cmp. בלס, לעס); *Ithpe.* אִתְבַּלְעַס *to be choked, to choke.* Y. Ter. VIII, 46ª ואיתכ', ואיתכלעסון (corr. acc.).

בַּלְצָא* pr. n. m. *Baltsa.* Ex. R. s. 29 שאל ב' את ר' אלידוד ז"ל=אל' ז"ל, cmp. Y. Ber. IX, 13ᶜ; Midr. Till. to Ps. XVIII; CIV end].

בָּלָק, v. בִּרְיָק.

בָּלָק (b. h.) pr. n. m. *Balak,* King of Moab. Ber. 7ª. Num. R. s. 20; a. fr.

בלקטורים, בלקטורין, ...רין, v. כּוֹלֶקְטָר (collectarius), and כַּלַקְטֵירִין (χαραχτῆρες).

בלקיא, v. גְּלַבְקָא.

בלרא, v. בּוּלְרָא.

בַּלָּרֵי, v. בַּלְנָרִין.

בלריון, v. בלרין.

בַּלְרִיּוֹת, v. בְּלוּרִית.

בלרין*, Ab. Zar. 18ᵇ ב' ובלריון Ms. M. (ed. only בלורין; Y. ib. I, 40ª מילרין מלררה, added in Ms. M. l. c. as מלרין ומלריון; Yalk. Ps. 613 (בלרין ובלריין) corruption of לִיבֶּרָלִין (liberales, sub. ludi, or liberalia) *Bacchanalian games* (v. Sm. Ant. s. v. Dionysia). [The preceding לולין or לולן must prob. be read לודין *ludi.*] V. סגולרין.

בָּלַשׁ (בל/ל, v. בלל) 1) **to hack and break the clods of earth* (v. בוּל II; v. Sm. Ant. s. v. Raster). Lev. R. s. 36 on setting a vine בּוֹלְשִׁין אותה וכ' (read אותן) you first break them (the large stony clods) under it and then you plant it. Cmp. אַבְלוֹשָׁא.—2) (law) *to search* (for concealed goods &c.) *to hold a visitation.* Denom. בַּלָּשׁ &c. —3) (milit.) *to patrol.* Midd. I, 7 לְבַלּוֹשׁ וכ' to patrol the Temple.

בְּלַשׁ ch. same; *to search, examine.* Targ. O. Gen. XXXI, 35; a. fr.

Pa. בַּלֵּשׁ same. Targ. Is. XXII, 5 מְבַלְּשִׁין (ed. Vien. מַבְלְשִׁין Af.); a. e.

Ithpa. אִתְבַּלֵּשׁ, *Ithpe.* אִתְבְּלִישׁ *to be searched, ransacked.* Targ. Ob. v. 6, quot. B. Kam. 3ᵇ; a. e.

בַּלּוֹשָׁא, בְּלָשָׁא m. ch. (v. next w.) *searcher; constable.* Nidd. 52ª שדר ב' וכ' he sent a constable and forced her to leave her (second) husband.—*Pl.* בַּלּוֹשַׁיָּא, בְּלוֹשַׁיָּא. Targ. Zeph. I, 12; a. e.—Ber. 44ª בַּלּוֹשֵׁי Ar. a. Ms. F. (ed. בְּאלוֹשֵׁי).

בַּלְשָׁנִי, בַּלְשָׁר m. (בלש) *detective, investigator, searching tax-commissioner, constable.* Y. Dem. VII, 26ª מקל ב' (not מיקל) the commissioner's pointed staff (with which he searches). Y'lamd. to Gen. XXXVIII, 1 quot. in Ar. בלשרי מסר וכ' the constable delivers the prisoner over to the executioner.—*Pl.* בַּלְשָׁנִין. Kel. XV, 4 מקל חב' v. supra.—בַּלְשָׁנִירִין. Y'lamd. to Num. XXIII, 7. [Var. in Hai Gaon בַּלְסָרִי.]

בֶּלְשָׁפַט pr. n. pl. *Belshafat* (contr. of בי אלישפט), a staple town in Susiana (Khazistan), Syriac name *Beth-Lapetha=Ahwaz* (Neub. Géogr. p. 380). Taan. 22ª בי לפט ed. (Var. בילפט, בולשפטי, v. Rabb. D. S. a. l. note 8). B. Mets. 73ᵇ זולשפט ed. (Ar. לולשפט, Ms. H. בלשפט); B. Bath. 98ª וול שפט ed. (Ar. לולש'; Ms. M. ולשפט; Var. וילש, וויל שפט, בי לישפט, לישפט, v. Rabb. D. S. a. l. note). [Yoḥăsin s. v. ברוקא: בי אלישפט.]

בַּלָּשָׁת, בּוֹלֶשֶׁת f. (בלש) *reconnoitring troop, quartermaster's division, marauders.* Bets. 21ª; Tosef. ib. II, 6. Ab. Zar. V, 6 (Y. ed. בו'). Y. ib. 45ª top בשלום בו' ובמלחמת בו' the Mishnah means when the troop comes in peace,

or when it comes with hostility. Sabb. 145[b] ed. בו׳, Ar. בל׳.

בית ב׳, בַּלְתָּן, בַּלְתִּין, בַּלְתִּי pr. n. pl. *Beth-Baltin* &c., v. בִּירָם. R. Hash. II, 4 (22[b]; Ms. M. בילתי, בלתי; v. Rabb. D. S. c. l. note). Ib. 23[a] bot. מאי בית ב׳ (Ms. M. 1 בילתי, בלתי 2, Ms. L. בילתין) what is B. B.? Answ. בירם.

במגנימין, Y. R. Hash. I, 57[b], כהדא ב׳, prob. to be read: כהדין אירפּוֹמְנִימָטִין (ὑπομνήματα) like *the minutes* of the court proceedings, opp. to preced. דיריז, read דִּיקִין (δίκη, pl.).

בְּמִדְבַּר סֵפֶר ב׳, m. *the fourth book of Moses* (*Numeri*). Gen. R. s. 3; a. e.—ב׳ רבה the fourth book of Midrash Rabbah (Num. R.).

בָּמָה f. (b. h.; prob. fr. בוא) *entrance, gathering place, ascent* (cmp. b. h. מָבוֹא a. מַעֲלֶה); esp. *Bamah*, name of the legitimate altars prior to, and of the illegitimate after, the establishment of a central sanctuary (at Shiloh) and of the Temple at Jerusalem; *temporary* or *improvised altar;* v. Zeb. XIV, 4—8.—Meg. I, 10 ב׳ גדולה national altar; ב׳ קטנה local altar (during their period of legitimacy); Tosef. Zeb. XIII, 17 sq.; a. fr.—*Pl.* בָּמוֹת Zeb. l. c. Ib. 114[b] בשעת היתר חב׳ at the period when bamoth were permitted. v. supra; a. fr. [Meg. 32[a] הלוחות וחב׳, v. בִּרְמָה.] Cmp. בִּירָה.

בָּמוֹסָא, v. בָּמָסָא.

בָּמוֹתָא, v. בָּמְתָא.

במיסטאות, Midr. Thron. Salom., Beth-Hammidr. ed. Jellinek V, 2, read בִּימוֹסָאוֹת, v. בִּימוֹס.

בָּמָסָא* m. ch.=h. בִּימוֹס *altar, high-place.* [Targ. Y. II, Deut. XXXII, 13 בְּמָסָא, read בְּמָתָא.]—*Pl.* בָּמָסָיָא, בָּמוֹסָיָא, בָּמוֹסָיָא (בְּמַסָיָא) *idolatrous places of worship.* Targ. II Chr. XIV, 4; a. e.

במרזה, Cant. R. to VII, 10 some ed., read ככוֹמֶר הזה.

בָּמְתָא f. ch.=h. בָּמָה. Targ. I Kings III, 4; a. e.—*Pl.* בָּמָתָא (בָּמוֹתָא). Targ. ib. 2; a. e.—[Targ. II Chr. XI, 15 בָּמַתַיָּא.]

בֵּן m., constr. בֶּן (b. h.; בנה) *offspring, son, child.* שבוע חב׳ the male child's week, a disguise for *circumcision day*, adopted during the Hadrianic persecutions. Snh. 32[b]; Y. Keth. I, 25[c]; a. e.—ישוע הב׳ a disguise for פְּדְרוֹן הבן. B. Kam. 80[a].—. . בנו של the son of, v. שֶׁל. בְּנָן של קדושים descendant of holy men. Ab. Zar. 50[a]; a. e.—*Pl.* בָּנִים, constr. בְּנֵי. Ab. III, 14 ב׳ למקום chosen children of God. Gen. R. s. 82 בניה של תורה children (followers) of the Law.—Trnsf. *belonging to, fit for* &c.; e. g. בני גולה those belonging to the colony of exiles, Babylonians &c.; בני גליל Galileans; בני אכילה things fit to be eaten &c. [For such compounds as are not self-evident, see the respective determinants.] [בני פירקרין, v. בְּנֵיפִּרְקְרִין.]

בָּנָא, v. בני.

בַּנָּאָה m. (contr. of בַּלְנָא) 1) *bather.* Targ. II, Esth. VI, 12 Ms. (ed. בַּאנָיָא).—2) pr. n. m., v. בַּנַּאי II.

בַּנַּאי m. h. a. ch. (בנה) *builder, mason.* B. Mets. 118[b]; a. fr.—Y. Ḥag. II, 77[b] top ב׳ אומנתיה דהן this boy's trade should be that of a builder. Sabb. 156[b] ב׳ וסתיר וכ׳ (shall grow to be one) who builds and destroys, destroys and builds (restless). Ib. 115[a]; a. fr. V. אַרְדִּיכָל.—[V. בַּנָּאִים, בַּנָּאִין.]

בַּנַּאי II, בַּנָּאָה, a. רַבַּנַּאי (=רב ב׳) pr. n. m. *Bannai, Bannaah, Rabbannai*, name of an Amora. Keth. 50[b]. Ber. 38[b]. [Ib. 55[b] Ms. M. נהוראי. B. Mets. 2[a], a. e. רב׳, Ms. M. רבינא, v. Rabb. D. S. a. l. note.]

בַּנָּאִין, בַּנָּאִים m. sing. a. pl. (contr. of בן נאים, v. נָאֶה) *one of becoming conduct, refined, a cultured person;* opp. בּוּר; (cmp. Sabb. 114[a] top, as to a scholar's duty to pay attention to dress). [For oth. opin., v. Sachs Beitr. II, 199; Frankel Monatsschr. 1846, p. 855.] Mikv. IX, 6; Sabb. l. c. של ב׳ וכ׳ the garments of a Bannaïm, if stained with pitch on one side cannot be immersed for levitical purposes before the stain is removed (because their owner is more fastidious). Tosef. Mikv. VI (VII), 14 (where גדולה a. קטנה refer to the stain; as to correct vers. v. R. S. to Mikv. l. c.). Sabb. l. c. מאי ב׳ what does B. mean? Answer: אלו וכ׳ it means the scholars who are engaged in building up the world (of civilization) all their lives (as if fr. בָּנָה). Ib. (dresses of the B.) אלו כלים וכ׳ are the court-garments imported &c., v. אוֹלָרִין.

בנאיתא, v. בִּנְיָרְתָא.

בַּנָּאתָן, pl. of בִּרְתָא.

בַּנָּיָא m. (בני) *builder.* *Pl.* בָּנּוֹיֵי. Yoma 10[a] ב׳ בירי וכ׳ shall the builders (of the Temple, the Persians) be delivered into the hands of the destroyers (the Romans)?

בָּנוֹת pl. of בַּת.

בָּנָה, בני (b. h.; sec. r. of בין) [*to combine,*] *to build.* Sabb. XII, 1 הַבּוֹנֶה he who builds (on the Sabbath). Ib. 102[b] משום בונה (isguilty) because it is one of the labors classified under 'building'; a. fr.—Metaph. *to educate, train.* Ber. 64[a] (ref. to Is. LIV, 93) א״ת בָּנַיִךְ אלא בוֹנַיִךְ read not *banayikh* (thy children), but *bonayikh* (thy builders, trainers); v. בַּנָּאִים.—Ex. R. s. 23 (play on b'noth, Cant. I, 5) בונות וכ׳ the authorities directing the building of Jerusalem; v. Pi.—Ḥull. 78[b] זה בנה אב, v. אָב, a. בְּנָיָן. [Tosef. Par. VII (VI), 4 בָּנָאוֹ ed. Zuck., v. בָּנַן.]

Nif. נִבְנֶה 1) *to be built up.* Y. B. Bath. III, 14[b], a. fr. לְהִיבָּנוֹת.—2) (denom. of בֵּן) *to get children.* Gen. R. s. 71.

Nithpa. נִתְבַּנָּה (denom. of בֵּן) *to be adopted, naturalized.* Pesik. R. s. 43 נִתְבַּנּוּ בישראל they became full Israelitish citizens.

Pi. בִּירָה *to lay out, plan a city, determine its limits.* Ex. R. l. c. the Great Sanedrin held sessions ומְבַנִּים אותה (not אותם) and determined the limits of Jerusalem; v. Snh. I, 5.—Part. Pu. מְבוּנָּה *cultivated; built* (of human

stature), *well-proportioned.* Keth. 112ª; Sot. 34ᵇ הוֹרִיתָה מְבוּנָּה עַל וכ׳ it (Hebron, in spite of the rocky nature of its soil) was seven times better cultivated than Zoan (one measure of its land yielding as much as did seven measures of the soil of Zoan). Ib. 42ᵇ (play on *benayim*, I Sam. XVII, 4) מִבֹּכֶל מוּם מִבְנָיו his build was without blemish.

בְּנוֹנִי, v. בֵּרוֹנִי.

בְּנָא, בְּנֵי ch.=h. בָּנָה. Targ. Deut. XXV, 9 (Y. יִבְנֶה); a. fr.—Part. בָּנֵי. Targ. Gen. IV, 17.—M. Kat. 10ᵇ מִבְנֵי to erect; a. e.

Ithpe. אִתְבְּנֵי as h. Nif. 1) a. 2). Targ. I Kings III, 2; a. fr.—Targ. Gen. XVI, 2; a. e.—Y. Ber. II, 5ª מִתְבַּנְיֵי will be rebuilt; a. e.

בְּנִיאָתָא, v. בְּנָיְיתָא.

***בְּנִינְגֵי** pl. (benignae, sub. interpretationes, opp. durae, v. Harper's Lat. Dict. 1882) *favorable side, mitigating circumstances.* Ab. Zar. 4ª אבקש ב׳ שלחם ed. (Ms. בנו׳; Ar. בנינגי, taking ב for a servile letter as do the commentaries) I shall search for what can be found in their favor.

בְּנִיָּה, בְּנִיתָה I m. ch.=h. בַּנַּאי, *builder.* Y. Yoma III, 40ᶜ; Y. Gitt. VII, 48ᵈ bot.; Y. B. Bath. VIII, 16ᶜ top בְּנִיָּיתָא דאורייתא ב׳ a builder of the law (forming ingenious conclusions).—*Pl.* בְּנָיִין. Y. Ber. IX, 13ª top; v. אוּמָן.

בְּנִיָּה II pr. n. m. *Bannayah*, an Amora. Y. Peah I, 15ᵇ bot.; a. fr. (Bab. B. Bath. 57ᵇ בְּנָאָה, v. בַּנַּאי II).

בְּנַיִם, v. בֵּין.

בְּנִינָא, v. בְּנָיְנָא.

בְּנִינוֹת, Y. Shek. VI, 49ᵈ top, v. בֵּרוֹנִי.

בְּנִיתָא, בְּנִיָּתָא f. pl. (בנה; cmp. ארב, ארג a. denom.) *net-work, veils, curtains* &c. Ber. 61ª; Sabb. 95ª; Erub. 18ª; Nidd. 45ᵇ שכן בכרכי חרם קורין לקלעיתא ב׳ (v. Rabb. D. S. a. l. for vers.) at the sea-towns they call all net-works *binyatha*; Koh. R. to VII, 2 בְּנָיְאָתָא (Var. בנאיתא).

בִּינְיָן, בִּנְיָן m. (b. h.; בָּנָה) 1) *building, structure; erection.* Succ. 51ᵇ מי שלא ראה בה״מ בבִנְיָנוֹ whoever has not seen the Temple in its finished state, expl. ibid. בִּנְיַן הורדוס the Herodian Temple (Ms. M. ראה בנין בה״מ.....; v. Rabb. D. S. a. l. note).—אַמַּת הבִּנְיָן, v. אַמָּה.—Sabb. 102ᵇ דרך ב׳ בכן such kind of labor belongs to builders' work. Ib. דמי לבִּנְיָן אב it looks like builders' work; a. fr.—*standard rule*, v. אָב; v. Ḥull. 78ᵇ, B. Kam. 77ᵇ זה בנה אב this (Ex. XII, 5) forms the rule, wherever שה is used &c. (v. Tosaf. a. l.).—Sabb. 114ª בִּנְיָנוֹ של עולם the preservation of the (mental and moral) world.—2) *human frame, skeleton.* Ohol. II, 1 רוב בניינו the greater portion of a corpse as to size of limbs, contrad. to רוב מניינו the larger as to the number of joints and limbs.

בִּנְיָנָא ch. same. Targ. Koh. III, 3; a. e.

בְּנִיסְתָּא m., **בְּנִיסְתָּא** f. (בנס) *sour; angry, sad.* *Pl.* בְּנִיסְתִּין; f. בְּנִיסָתָא. Targ. Y. Gen. XL, 6 (O. נסיסין). Targ. Prov. XXV, 23. [Y. Shek. IV, 48ᵇ bot. בניסין, read: בְּרִיגְדוֹן, v. בֵּין ch.]

בניסן, Y. Keth. XII, 35ª ב׳ . . . . חמני, v. כְּיִרְשָׁא.

בְּנִיפִיקִין (בנפיקין) m. (beneficium, βενεφίκιον) *favor, grant*, esp. *the rights of a privileged person concerning the protection of his character.* Tanḥ. Korah (ed. Bub.) addit. 2 (cmp. Tanḥ. ib. 8) משל לשושבינה של בת המלך שביקש בני פיקון מן המלך (corr. acc.) this is to be compared to a sponsor of the King's daughter who claimed satisfaction of the King on the ground of his privileges. He said to the King אם אינך תובע ב׳ שלי if thou wilt not stand up for my privileges &c.; Num. R. s. 18 בנפקין שלך (corr. acc.).

בְּנִיפִיקְרִין m. pl. (beneficiarii, βενεφικιάλιοι) *the commander's attendants, orderlies.* Sifrè Deut. 317 (בני פיקרין, בני פוקרים corr. acc.); Yalk. Deut. 944 אלו ב׳ שלחם those are their (the Roman) beneficiarii.

בְּנִיתָא, v. בְּנָיְיתָא.

***בְּנָכֵי** m. pl. (√בך, v. בכי) *cavities* dug around the vine to receive the water,=h. בְּדִיד 2). M. Kat. 4ᵇ.

בְּנָן pl., v. בְּרַתָּא.—[V. also בֵּן.]

בְּנַס (sec. r. of בס, v. בסס) *to ferment, get sour;* trnsf. *to be angry, agitated.* Dan. II, 12. Targ. Y. Gen. XL, 2. Targ. Esth. II, 21 בנסו וקצפו (ed. Vien. בְּנַסוּ, corr. acc.). Ib. IV, 17 ונסס וב׳ (ed. Vien. וכ׳, corr. acc., h. text וירעבר!); v. נְסַס.—Part. pass. בְּנִיס, v. בְּנִיסְתָּא. Denom. בַּסְּרִין.

בְּנָסָא m. (preced.) *anger, ill-humor.* Targ. Job XVI, 10 (Ms. כנסא, some ed. בַּנְּסָא).

בנפקין, בנפיקין, v. בְּנִיפִיקִין

בַּנְרִיוֹת f. pl. (=בלנרין; cmp. βανίαριν for βαλνιαρία, S.) *bathing apparel.* Gen. R. s. 45 דליים וב׳ וכ׳ (Ar. בנריות, some ed. פנדיות) buckets and bathing apparel did she make her carry &c.; Yalk. Gen. 79 סנדלריאות (corr. acc.).

בַּנְרִיוְתָא f. pl. ch. same. Y. B. Kam. VII, end 6ª אנא נסרב בַּנְרִיוְתֵיהּ I will carry his bathing clothes (i. e. I will be his servant; cmp. B. Mets. 41ª; Erub. 27ᵇ; Snh. 62ᵇ).

בנרסיו, Y. Kil. IX, 32ᵇ top, v. הַרְהֶסְרֵן.

בְּנָתָן, בְּנָתָא, pl. of בְּרַתָּא.

בְּנָתַיִם, v. בֵּין, בַּיִן.

בנתיקה, Y. Snh. VII, 25ᵈ, v. נְתִיקָה ch.

בְּסָא, v. בסי.

***בסאטה**, Pesik. R. suppl. (p. 197ª ed. Fr.), v. הַסְטָא.

בסבסטי, Num. R. s. 10, v. סְבַסְטִי.

בס"ג a mnemotechnical device, representing בְּחֹמָה, חִסָּרוֹן, גְּלוּדָה and חֲרוּתָא. Ḥull. 42ab.

בסגר, Lam. R. to III, 7 ב' של ערבייא (Yalk. a. l. גנר (גונדא) של ערביים) prob. to be read: חַסְגֵּר *the locking up* of Jerusalem by the Arabs, v. ib. to I, 5.—[For קסטרא של פרסיים ibid., read רוֹמָיִים.]

בְּסוֹמָא m. (בסם) *sweet-meat, delicacy.*—*Pl.* בְּסוֹמֵי. Erub. 82b; Meg. 7b רווחא לב' וכ' Ms. M. (ed. sing., Var. in ed. בסימא, בסימה) for delicacies there is always room (appetite). V. בְּשׂוֹם.

בסוס, read בָּסִיס.

בְּסוֹרְתָא, בְּסוֹרָא, v. בְּשׂוֹ׳.

בְּסוֹרָה f., pl. בְּסוֹרוֹת (בסר) *first-ripe fruits, first priestly gifts.* Keth. 16b כוס של ב' Ar. (ed. בשורה), expl. כוס יין של תרומה. Y. ib. II, 26b top חבית של בסורות (ed. Krot. בשורות).

בְּסָמֵיָא* m. pl. (βέστια, pl.=vestes) *garments.* Num. R. s. 7 כלים וב' כלים. [Prob. our w. was a gloss to כלים.]

בְּסָא, בסי (v. בסס) *to trample upon;* hence (with ב־) *to despise;* v. בְּזַי I; cmp. בְּטַשׁ.

Pa. בַּסֵּי 1) same. Y. Ter. VIII, end, 46c לא מבסי לא ברומי לא בכו׳ (read תְּבַסֵּי) despise neither a Roman of low standing &c.; (Gen. R. s. 63 לא תבזון).—*2) (Arab. بسّ) *to drive, instigate.* Gen. R. s. 79, end, heard an Arab say to his neighbor מה את מְבַסֶּה בי וכ׳ (some ed. מכ׳, corr. acc.) why art thou driving me? and he meant to say מה את מְעַצֶּה בי (Var. מְעַצָּה) why wilt thou force me?—from which they learned the meaning of ועסותם, Mal. III, 21.

בְּסָיָא (Ar.), **בּוּסְיָא** m. (v. preced.;=h. פְּשִׁיעָה) *indifference, willful negligence.* Targ. Y. Ex. XXII, 8 בכו׳ (corr. acc.). Y. B. Mets. V, 10b bot. מתה בב׳ if the animal died through negligence; Tosef. ib. V, 10 בבוסיא ed. Zuck. (Var. בכ׳). B. Kam. 116b בבו׳ וכ׳ (Var. בכ׳; Ms. M. בבו׳, בבִיסָיָא).

בסינ׳, v. פסינ׳.

בסילגוס, בסילוגוס, read בָּסִילְיוֹס.

בָּסִילְיאוֹס (βασιλέως, Genit. of βασιλεύς); v. בָּסִילְיוֹס. Y. R. Hash. I, 57a bot., v. אַגְרָפוֹס.

בָּסִילְיוֹן 1) m. (βασίλειον, τὸ) *royal seat, palace.* Y. Snh. II, 20c מלכא יתיב על ב' דידיה וכ׳ (read בי ב׳) the King sits in his palace, and thou sayest thou art the King?—2) (genit. of βασίλεια, τὰ) *of the palace,* or *of the royal affairs.* Gen. R. s. 93 פטרון ב' (πάτρων τῶν βασιλείων) *superintendent of* &c.

בָּסִילְיוֹס, בָּסִילְיוּס m. (βασιλεύς) *king.* Y. Ber. IX, 12d bot.; Gen. R. s. 8 (corr. acc.).

בָּסִילְקִי (בסלקי) f. (βασιλική, sub. στοά) *basilica, a building with colonnades* for holding courts, also *meeting place for merchants, exchange, forum.* Yoma 25a כמין ב' גדולה was built in the style of a large basilica (semicircular). Tosef. Succ. IV, 6 (describing the Alexandrian Synagogue); Succ. 51b. Gen. R. s. 68 עולים לב' וכ׳ one goes up to the basil. and finds the King holding court. Ex. R. s. 15; Tanḥ. Ḥaye 3 שמא אצל ב' וכ׳ perhaps he wanted me to wait for him near the basilica (on the forum). Esth. R. to I, 3. Toh. VI, 8; Tosef. ib. VII, 12; a. fr. [Y. B. Bath. IV, 14c bot. בסלקי, v. בַּלְכּוֹס.]—*Pl.* בָּסִילְקָאוֹת. Ab. Zar. 16b שלש ב' חן וכ׳ there are three kinds of basilicas, for Kings (holding court), for baths, and royal treasuries (τὸ βασιλικόν, sub. ταμεῖον, S.). Tosef. Ohol. XVIII, 18 selling wheat בב' שלהן in their (the gentiles') exchanges. [Lev. R. s. 34 בסלקי, read בפילקי.]

בָּסִים, v. בָּסַם.

בָּסִים, בְּסִימָא, בְּסִימָא, בְּסִימְתָא m., f. (בסם) *boiled, ripe,* whence 1) (Var. בַּסִּים, בַּסְמָא, בַּסְמָתָא) *sweet, pleasant, well-seasoned* &c. (=h. עָרֵב). Targ. Ps. CXLI, 2 (h. text ערב, translated in both senses); a. fr.—Keth. 104a top דמדליא וב׳ אוירא which lies high and whose air is pleasant (temperate). R. Hash. 21a ב' תבשילא וכ׳ (Ms. M. 2 margin כמה ב׳; v. Rabb. D. S. a. l. note 80) how well tastes the food of the Babylonians on the day when in Palestine they observe the Day of Atonement! B. Mets. 60a לא הוה ב׳ (the wine) was not good. Ib. 69b דאיכא דב׳ וכ׳ that there is good and bad wine. Ber. 56a ב' חמרך thy wine will be good.—*Pl.* בְּסִימִין, fem. בְּסִימָן, בְּסִימָתָא (also as nouns, as h. נְעִימוֹת, נְעִימִים). Targ. Y. Num. XXXIII, 28 sq.; a. e.—V. בַּסְמַיָּא.—2) (cmp. חָמָא) *fermenting, sour.* Y. Maas. Sh. IV, 55c top מיפוק בסים .... חמרא this man's (thy) wine shall turn sour (ferment); v. בַּסֵּי. Lam. R. to I, 1 וחד דבסים (7 חד מאתינם) and one bag with sour wine. Ib. דבסימא חסיס the dripping of the sour wine bubbles. Ib. ונפיק כוליה בסים (חד כותאי) and it will all turn sour.

בְּסָמָא, בְּסִימָא m. (v. preced. 2) *fermenting wine, wine turned into vinegar.* Lam. R. to III, 40 אין דיעולית מרירן בסימא חמיץ Ar. (ed. איית כרנבי ב' דסימא חמיץ; read אין דכר׳, strike out דסימא) when the endive (the cabbage) is bitter, the fermenting wine turns sour (sin begets sin). Cant. R. end, if the vineyard is cut before its time, אפי׳ בְּסָמֵיהּ וכ׳ even its vinegar is not good.

בְּסִימָה f. same. Y. Pes. III, beg. 29d formerly..... the wine (in Judæa) never turned sour, and they put in barley to make it sour, whence it was called ב' דרומיא Southern vinegar (fermentation,=h. חוּמִין הָאֲדוֹמִי).

בְּסִימוּתָא f. (בסם) *sweetness.* Targ. Ps. XXVII, 4; a. e.

בַּסִּימַיָּא m. pl. (בסם;=h. חֲנָטִים) *embalming process.* Targ. Y. Gen. L, 3.

בַּסִּין* m. pl. (בנס) *vinegar.* את מינסב חסין וצבע בב׳ thou wilt take lettuce and dip in vinegar. [Prob. בסים.]

בְּסִיס, v. בָּסַס.

בָּסִיס m. (בוס, בסס; formed like עָצִיץ) *anything to tread upon; footstool, stand, base* (=b. h. כֵּן, מְכוֹנָה). Kel.

XI, 7 חפרת וחב׳ the bud (receptacle of the candlestick) and the stand. Lev. R. s. 25; Cant. R. to V, 15 like a column which has ב׳ מלמטן וכ׳ a base beneath &c.; Tanḥ. B'har 1. Y. Ab. Zar. III, 42ᵈ top בשאין עלידהן ב׳ when there is upon them (the idolatrous emblems) no stand (indicating that they were intended for practical use). Ib. כוס בסוס לדרקון וכ׳ (corr. acc.) if the cup serves as a stand for the dragon (idolatrous emblem), it (the cup) is forbidden; a. fr.—Trnsf. (in Sabbath law) *whatever is subservient to another object*, e. g. the case in which a book is kept, the table upon which a lamp is placed. Sabb. 117ᵃ ב׳ לדבר האסור subservient to an object which must not be handled on the Sabbath; a. fr.—V. בְּסִירַי, בְּסִירִית.

בְּסִיסָא, בְּסִיס f. ch. same. Targ. I Kings VII, 30; a. fr.—Y. Sabb. XVII, 16ᵇ top ב׳ דידיה its (the delphica's) pedestal. Y. Succ. V, 55ᵇ bot. whatever (structure) stands isolated being one hundred feet high בעי ב׳ וכ׳ requires a buttress (in the shape of an ascent) of thirty three cubits on each side.—*Pl.* בְּסִיסַיָּא. Targ. I Kings VII, 27; a. e.

בְּסִיסִי, בְּסִיסִית, בְּסִסִית f. (=בְּסִיס; בסס) *footstool, base, stand, step.*—*Pl.* בְּסִיסָאוֹת Ar., בְּסִיסְיוֹת, בְּסָסִיוֹת. Kel. XXIV, 6 שלש בְּסִ׳ הן (Ar. בסי׳) there are three stands, one before the bed (step) &c. Num. R. s. 10, beg. בסיסיות, v. בָּסִיס.

בְּסִיר m., **בְּסִירָא** f. 1) (בְּסֵי) (בסר) *contemned, contemptible.* Targ. Ps. XV, 4; a. fr.—*Pl.* בְּסִירִין, fem. בְּסִירָן. Targ. Mal. II, 9; I, 12. Targ. Jud. IX, 4, v. בְּקָרָא II.—2) *ripening*, v. בְּסַר II.

בְּסִירוּתָא f. (preced.) *contempt.* Targ. Ps. CXXIII, 3.

בסלקי, v. בְּסִילְקִי.

בְּשִׂם, בָּסַם (√בס, בש, cmp. בָּשַׁל, *to boil, ripen, be warm, ferment*) *to be sweet, pleasant, pleasing.* Lam. R. to I, 9 יעיב לך ויבסם לך may (the sacrifice) be sweet unto thee (Moloch), may it be pleasing unto thee. Gen. R. s. 85 יערב לכם יבושם וכ׳ (Yalk. Gen. 144, Josh. 35 יבסם) may (the wine you drank) be sweet to you, may it well agree with you.—Denom. בּוֹסֶם.

Pi. בִּסֵּם, בִּישֵּׂם, בִּישֵּׁם *to make a person look well*, esp. (denom. of בּוֹסֶם) *to perfume with oil* &c. Ex. R. s. 23 a bride מקשטין אותה ומבשמין אותה is adorned and made handsome (her toilet is attended to).—Part. pass. מְבוּסָּם, f. מְבוּסֶּמֶת מבושׁ׳ *perfumed, sweet* &c. Num. R. s. 20 מקושטת ומב׳ in full toilet. Tosef. Ber. VI (V), 5 it is not becoming for a scholar שיצא מבוסם to go out with perfumed oil on his head; Ber. 43ᵇ מבושׁ׳. B. Bath. VI, 3 יין מב׳ sweet wine (guaranteed as not sour). [Pesik. R. s. 21 בישם חטולם; Ruth. R. beg. בישם, read בִּישֵּׂם, v. בָּסַם.]

Hithpa. הִתְבַּשֵּׂם, הִתְבַּשֵּׁם; *Nithpa.* נִתְבַּשֵּׂם 1) *to perfume one's self with oil* &c. Gen. R. s. 17.—2) *to become exhilarated, to feel the wine.* Koh. R. to XI, 9 אכל ושתה ונת׳ he ate and drank and felt well.—3) trnsf. *to grow better, improve.* Gen. R. s. 67, end נִתְבַּשְּׂמָה דעתו עליו his character grew better (play on בשמת Gen. XXVI, 34). —[Ib. s. 66 נחבשם העולם, v. בָּסַם.]

בָּסַם ch. same. Targ. Ex. XV, 25; a. fr.—*Part. pass.* בְּסִים, v. בָּסִים.

Pa. בַּסֵּם 1) *to sweeten, season;* trnsf. *to make happy, to delight.* Targ. Y. Num. XVIII, 19. Targ. Ps. CXIX, 122; a. e.—Succ. 51ᵃ; Arakh. 11ᵃ לבסומי קלא to sweeten the sound (by means of instrumental accompaniment).—2) *to embalm.* Targ. Y. Gen. L, 2; 26.—Part. pass. מְבַסַּם. Targ. O. XXX, 25.

Ithpa. אִיתְבַּסַּם, *Ithpe.* אִיתְבְּסַם, contr. אִיבְּסַם 1) *to be sweet, well-seasoned, prepared.* Targ. Job XXIV, 20. Targ. Y. Ex. XXX, 25 מִתְבַּשֵּׂם; a. e.—2) *to be embalmed.* Targ. Y. Gen. L, 3.—3) *to be cheerful, feel the wine;* cmp. בְּלוּזְמָא. Snh. 38ᵃ כיון דאיבסום when they were feeling the wine. Sabb. 66ᵇ. B. Bath. 73ᵇ bot.—Meg. 7ᵇ מיחייב אינש לְבַסוּמֵי לאיבסומי(=) וכ׳ (v. Rashi a. l.) one must cheer himself up with wine &c. Ib. איבסום they were feeling the wine (v. Rabb. D. S. a. l. note). [Targ. Cant. II, 5 אתבסם, v. בָּסַם.]

בֹּשֶׂם, בֹּסֶם m. (preced.) *dealer in*, or *manufacturer of, spices, perfumes* &c.; *druggist.* Kidd. 82ᵇ. Tosef. ib. II, 2; 4. Y. Ber. IX, 13ᶜ bot. B. Mets. 56ᵇ if one sells his (cancelled) notes לב׳ to a druggist (for wrapping paper); a. fr.—[Tosef. Ber. VI (V), 8 ed. Zuck. בושם.]—*Pl.* בַּשָּׂמִים, בַּשָּׂמִין, בַּשָּׂ׳. Sabb. 81ᵃ.

בְּסִימָא, v. בְּסִירָא.

בָּסַס (sec. r. of b. h. בוּס) *to tread, stamp, pile up.* Ukts. I, 5 stalks of eatable plants (straw &c.) שבְּסָסָן בגרן which the owner packed in the barn; Succ. 14ᵃ מאי בסס what does this *b'sasan* mean? R. . . . says ב׳ מימש he really stamped them (threshed); R. . . . says תחיר אגדן he untied them (for the purpose of piling the stalks closer by treading upon them). [Pesik. Haḥod. p. 45ᵃ; Pesik. R. s. 15 חיו בוססות, read with Num. R. s. 11 בּוֹסְסוֹת, v. בָּסַס.]

Pi. בִּסֵּס (denom. of בְּסִיס) *to establish firmly, to found, to put on a secure basis.* Cant. R. to I, 9 ומי ב׳ העולם and who gave the world a firm basis?; (ibid. VII, 1; Ruth. R. beg.; Pesik. R. s. 21 בישם, בישם corr. acc.).—Part. pass. מְבוּסָּס *firmly established.* Num. R. s. 15; Tanḥ. B'haal. 11 כסאו מב׳ למעלן (not מבוסם) His throne is firmly established above, when Israel &c.

Nithpa. נִתְבַּסֵּס *to be firmly established, to rest safely.* Num. R. s. 12 after the Sanctuary was erected נתב׳ העולם the world became firm. Ib. as soon as they made a third leg for the table (v. טרסקל), נתב׳ it stood firm; Tanḥ. T'rum. 9. Gen. R. s. 66 נתבשם העולם (corr. acc.); Yalk. Ps. 811.

בַּסַּס ch. same. Part. pass. בְּסִיס *based, firm.* Targ. Cant. V, 15.

Pa. בַּסֵּס as preced. Pi. Targ. II Chr. III, 3.

Ithpa. אִתְבַּסַּס as preced. Nithpa. Targ. Cant. II, 5 (not אתבסם).

בְּסָסִית, v. בְּסִיסִית.

בָּסַר I (√בס, v. בסס) *to tread upon;* trnsf. (v. בעט) *to contemn* (with על); *to be overbearing* (with ב). Ex.

R. s. 42, end כך הזיתה בוסרת עלי so did she slight me. Ib. s. 3 beg.; s. 45 בוסר הוא על וכ׳ he will treat his prophetic mission lightly. Tanḥ. Ekeb 1 בָּסַרְתִּי בחן have I become overbearing because I observed thy commands? (Tanḥ. ed. Bub. 2 כפרתי, v. note a. l.). Ib. Mikkets 10 לא תהא בוסר בשעת וכ׳ be not haughty in happiness, so as to refuse to pray. Ib. (ed. Bub.) Emor 29 בוסר עלידהן; Tanḥ. ib. 20 (some ed. בודהר, corr. acc.) thinks lightly of them.—Part. pass. בָּסוּר, fem. בְּסוּרָה *contemptible.* Tanḥ. Sh'moth 11.

Pi. בִּסֵּר same. Ex. R. s. 1 וב׳ עלידה (some ed. וכופר) and he despised it (idolatry). Tanḥ. Ekeb 1 some ed. בירסרתי, v. supra.

בְּסַר ch. same. Targ. Ps. LXIX, 34; a. fr.

Pa. בַּסֵּר, בַּסַּר same. Targ. O. Num. XV, 31 ed. Berl.; a. fr.; [in ed. sometimes בשר].—Targ. I Sam. XI, 12 מבסר למימר spoke sneeringly.—Y. Ber. II, 5c bot. בר נש דאימיה מְבַסְּרָא ליה one whom his mother (Palestine) despises and his stepmother (Babylon) honors; v. אֵם. Y. Snh. I, 19a top; Y. Ned. VI, 40a בעא מבסרתהון (מבסרתון; read מבסר בהון) he wanted to despise them (reject their authority).

בָּסַר II (√בס, v. בסם) *to begin to boil, to be in the first stage of ripening;* v. next w.—Denom. בּוֹסֶר, בְּסוֹרָה. —Trnsf. (v. בָּשַׂר) *to be glad.* Gen. R. s. 34 end (play on לב בשר, Ezek. XXXVI, 26), [read as] Yalk. Gen. 61 לב בוסר בחלקו של חבירו a heart rejoicing in the good fortune of his neighbor.—V. בָּשַׂר.

בַּסַר ch. same. 1) Part. בְּסִיר m., בְּסִירָא f., pl. בְּסִירָן *in the early stage of ripening.* Targ. Y. Ex. IX, 34 סעריא . . . בסירין Ar. (ed. כסרא . . . . סרתא, כסירא, read בסירא; h. text אביב).—2) *to be cheerful;* v. בְּשַׂר.

בְּסַר III, **בְּסָרָא** *flesh,* v. בְּשַׂר, בְּשָׂרָא.

בסריוא, Pesik. Bahod. p. 154b, read קיסריוא.

בַּסְרָנוּתָא f. (בסר I) *contempt.* Targ. Job XII, 21; a. e.

***בְּסַתָּיוּר** (read בְּסָטַי) m. (vestiarius, βεστιάριος S.) *the keeper of the (royal) wardrobe.* Pesik. R. s. 10.

***בְּסַתָּקָא** (בוס׳) m. (reduplic. of בסק=בזק; cmp. Mand. עסקא=עזקא, Nöld. Mand. Gr. p. 62; Syr. בריסתא=בריזתא, P. Sm. 520) *jug, pitcher;* cmp. בְּזָזָה. Ḥull. 49b.

בְּסַתַּרְקָא, v. בִּרְסָ׳.

בְּעָא, v. בעי.

בְּעָאתָא, v. בַּעֲתָא.

בְּעֲבוּעַ m. (v. next w.) *casting bubbles, bulging, bulge.* Mikv. X, 4 (of garments dipped in water until they are soaked through) וינוחו מבעבועין and cease from bulging. T'bul Yom II, 8 ב׳ שבחביות (an imperfection in an earthen jug) *a protuberance.*

בְּעֲבַע (Pilp. of בּוּעַ; cmp. בְּצַבֵּץ) 1) *to cast bubbles, to form protuberances, to bulge.* Mikv. X, 4 עד שיבעבעו until they (the garments dipped in water) form bulges; v. preced. Yalk. Sam. 157; Midr. Till. to Ps. XVIII, 3 (read:) שהיה שמן המשחה מְבַעְבֵּעַ ויורד עליו the oil of anointment came bubbling down upon him.—2) *to struggle in the water, swim.* Y. Sabb. XIII, 14b top.; Y. Sot. III, 19a top. תינוק מב׳ וכ׳ a child struggling in the river. Y. Yoma III, 41a וכ׳ התחיל מב׳ commenced casting up bubbles from under the ship (Bab. ib. 38a מבצבצת).

***בַּעְבַּע** ch. (v. בער) *to ask entrance, knock at the door.* Lev. R. s. 21; Pesik. Aḥare, p. 177a הוה מבעבע used to knock. [Ar. reads כעכע, quoting Lev. R. l. c. also for a Hebrew verb לכעכע; Rashb. to Pes. 112a quotes נענע.]

בעד (Arab.) *to keep off.* Imper. IV אַבְעֵד. Cant. R. to IV, 1 (ref. to מבעד ib.) ל׳ ערבי וכ׳ it is Arabic; if one desires to say to one, Make room for me (or, Let me alone), he says אבעד לי (some ed. מבעד).

בָּעָה, v. בעי.

בָּעוּתָא, בְּעוּ f. (בעי) *prayer.* Targ. Jer. VII, 16. Targ. II Sam. VII, 20; a. fr.—בְּבָעוּ (in prayer) *I pray* (h. בְּנָא, בִּי). Targ. Gen. XIX, 7. Ib. XLIV, 18; a. v. fr. [Targ. Ps. XLIII, 4, v. בּוּעֲתָא II.]

בָּעוֹד, v. עוד.

בְּעוֹט m. (בְּעַט) 1) *treading grapes,* or *trodden grapes.* Targ. Is. X, 33; Targ. Joel IV, 13 (ed. בְּעוּט); Targ. Is. LXIII, 3 בִּיעוּט.—2) *a kick with the foot.* Y. Taan. IV, 68d bot. יהב ליה חד ב׳ וכ׳ he gave him one kick and killed him; Lam. R. to II, 2 חד בעיטא ברגליה.

בָּעוֹר (**בָּעִיר**) **בַּעֲוֹרָא, בָּעֲוִירָא** m. (בער) *torch, fire* (h. לַפִּיד). Targ. O. Gen. XV, 17 (Y. מבעיר); a. e.—*Pl.* בְּעוּרַיָּא, בְּעוּרַיָּן. Targ. Nah. II, 5 בְּעוּ (ed. Vien.). Targ. Job XLI, 11; a. e. —B. Mets. 85b ב׳ דאשא (Ms. M. דנור).

בָּעוּתָא, v. בְּעוּ.

בָּעַט I (√בע, v. בוע) *to swell, bulge.* Midd. III, 8 שלא יִבְּעַטוּ marg. vers. (or יִבָּעֲטוּ Nif.; text יבעט sing.) that the walls should not bulge.

בָּעַט II (b. h.; √בע, akin to בץ, בט) *to trample, strike, kick.* Y. Yoma VIII, 45b top בְּעָטָתוֹ פרדה a mule kicked him. Ex. R. s. 30 ב׳ בפרלקי knocked against the prison door (burst it open). Ab. Zar. IV, 8 גת בְּעוּטָה a wine press packed with stamped grapes.—Trnsf. (with ב) *to resist, reject.* Sabb. 104a, v. אח״ס.

Pi. בִּיעֵט same. B. Kam. II, 1. חיתה מְבַעֲטַת if the animal kicked. Ber. 32a; a. e.—Trnsf. *to kick against, rebel, be contumacious.* Sot. 22a. Y. Ber. IX, 14b bot., a. e. מְבַעֵט בייסורין bearing suffering with contumacy (instead of showing repentance). Pesik. R. s. 47; Yalk. Job 908 התחיל מב׳ (sub. בייסורין) began to be contumacious (challenging the Lord).

בְּעִיט, בַּעֲטָא ch. same. Targ. Hos. IV, 16; a. e.—Y. Sabb. VII, 11a bot.; Y. Shek. III, 47c ב׳ בירה rejected his authority.

Pa. בַּעֵט, בְּעֵיט *to tread (grapes).* Targ. Lam. I, 15.

Ithpe. אִתְבְּעִיט *to be trodden.* Targ. Joel IV, 13; Targ. Is. LXIII, 3; a. e.

בַּעֲטָן m., **בְּעַטְנִית** f. (preced.) *habitual kicker, butting.* B. Mets. 80[a]; Tosef. B. Bath. IV, 6.

בְּעָה, בְּעֵי (b. h.; √בע, akin to בה, בו, v. בוא, a) *to enter into, split;* b) *to be empty, bare*). Part. בּוֹעֶה, v. infra.

Hif. הִבְעָה *to lay bare, destroy the crop.* B. Kam. I, 1 הַמַּבְעֶה damaging the crop (ref. to Ex. XXII, 4). Ib. 3[b] Rab says מבעה זה אדם the damaging force in the Mishnah means that of a human being (ransacking, searching); for we read (Is. XXI, 12) אם תבעיון בעיו if ye desire to enter &c. (where בעה refers to human action); Samuel says, מבעה זה חשן the *mabeh* of the Mishnah refers to the tooth, i. e. to an animal's eating up the crop, for it says (Obad. 6) נבעו מצפניו its hidden treasures were laid bare (made empty,—which refers to eating up). Ib. (argument against Samuel) מי קתני נִבְעָה the Mishnah does not use the Nifal (which may mean *eaten up*); (argument against Rab) מי קתני בּוֹעֶה the Mishnah does not use the Kal (which may refer to human action) but the Hifil "to cause damage"—through the animal.—Tosef. ib. IX, 1.

בְּעָא I, בְּעֵי ch. (v. preced.; cmp. בין) 1) *to search, inquire, ask, examine.* Targ. Jud. VI, 29 (h. text בקש); a. fr. —Ber. 2[b] ובעו לה מבעיא דאי וכ׳ and put it as a question (not as an argument), Does this *uba hash-shemesh* mean &c.? (opposed to preceding ומאי דאי וכ׳ how can it be proven that &c.). Y. Ḥall. I, 57[b] רבנן . . . בעיין the Rabbis of . . . asked. B. Kam. 33[a] מרב וכ׳ . . . בעא R. asked R. N.; a. v. fr.—2) *to ask, pray,* frequ. ב׳ רחמין *to ask for mercy, pray.* Targ. Y. Num. XII, 13; a. fr.—Ber. 8[a] לבעי אינש רחמי man should pray &c., v. זירבולא. Ib. 10[a] בְּעֵי רחמי עלויהו וכ׳ pray thou for them that they may repent; a. fr.—3) *to ask, want, desire; to require.* Targ. Ex. II, 15; a. fr.—Pes. 9[a] ובָעֵי בריקה and it (the house) requires searching over again. Keth. 39[b] לא בעינא לך I do not want thee. B. Kam. 102[b] לא יקריכו בעינא וכ׳ I want neither your honor nor your disrespect; a. fr.—Pes. 2[a] בעי שבוחי *must* give praise.—אי בעית אימא, usu. אִיבָּעֵית אימא, v. אִבָּעֵית. [Y. Yeb. XII, 13[a] top בָּעֵי תתן לנו, please, give us.]—4) (ellipt.) *to beg leave to say; to remark, assert.* Y. Ber. I, 2[b] top. Y. Peah II, beg. 16[d]; a. fr.

Ithpe. אִתְבְּעִי 1) *to be searched for, to be wanted.* Targ. Jer. L, 20; a. fr.—2) *to be urged, hurried.* Targ. I Sam. XXIII, 26. Targ. II Sam. IV, 4 בְּאִתְבַּעְיוּתָהּ when she was hurried; v. בְּעַע.

Ithpa. contr. אִרְבְּעִי 1) *to be asked.* Pes. 4[b], a. v. fr. אִרְבְּעֵיא לְהוּ it was asked by them (the scholars), i. e. the argument came up.—2) *to be required; it ought to.* Ib. 7[b] יצא בו מיבעי ליה it ought to read *yatsa bo* (he *has* done his duty). Ib. 15[a] מדבריו מ׳ ליה it ought to be *midd'barav* (not *middibrehem*); a. fr.—B. Kam. 21[b] א׳ ליה לאסוקי דעתא he ought to have borne in mind; a. fr.—לא מיבעיא *there is no question.* אלא אפילו . . . . לא מ׳ there is no question as to . . . ., but even . . . .; *not only . . . . but.* Pes. 4[b] לא מ׳ באחרא . . . אלא וכ׳ not only in a place where they pay no wages for searching, but do it themselves. (is there no cause for withdrawing from the agreement,) because a man likes to perform a religious duty: but even in a place where they pay wages, (there is no cause &c.,) for a man likes &c. B. Kam. 54[b] לא מ׳ קאמר לא מ׳ שור וכ׳ the Mishnah states a case of 'not only'; not only for an ox . . . is he responsible, but even &c.; a. v. fr.—מִיבָּעְיָא *is there any question?;* v. הַשְׁתָּא.

Af. אַבְעֵי *to let burst forth,* v. יְעָא a. נְבַע.

בְּעֵי II (v. בעי, בָּעָה) *to open wide* (the mouth), *to yawn* (of leopards). Targ. II Esth. I, 2 נמרין בעיין.

בְּעָיָא m. 1) (preced.) *yawn, gap.* Constr. בְּעֵי. ב׳ לבא *greed.* Targ. Prov. XXI, 4 (h. text רחב לב).—2) (בעי I) *question. Pl.* בְּעָיֵי. Snh. 106[b] ד׳ מאות ב׳ four hundred questions. Ib. רבותא למבעי ב׳ is there any greatness in asking questions?

***בְּעָיָא** (מעין) pr. n. m. *Baya* (Mayan), name of a publican. Snh. 44[b] ב׳ מוכסא (not מיכ׳); Y. Ḥag. II, 77[d] מ׳ מוכס.

בְּעָיָא f. (part. of בעי) *desirous.* Y. Taan. I, 64[b] bot. אנא ב׳ וכ׳ I want to see what I can do to relieve him.—*Pl.* m. בְּעָיֵי. Ib.[a] top אימת דאתון בעיי הוא בָּעֵי whenever ye are desirous (that he should come), he is willing to.

בְּעֵיוָא, v. בְּיעָא.

בְּעִיט, v. בְּעַט.

בְּעִיטָא, v. בְּעוֹט.

בְּעִיטָה f. (בעט) 1) *kicking.* Y. B. Kam. I, beg. 2[a] (of animals). Bab. ib. 27[b] לב׳ חמש for kicking with one's foot &c. 2) *beating* (with one's fist). Men. VI, 5 (76[a]) שיפה וב׳ בחטין rubbing and beating refer to the preparation of the wheat of the meat-offering (prior to grinding); R. Y. says בבצק (Mish. אף incorr.) beating refers to the dough. Ib. Gem. Var. שיפה בחיטים וב׳ בבצק; Tosef. ib. VIII, 14.

בְּעִיל, v. בְּעַל a. בַּעֲלָא.

בְּעִילָה f. (בָּעַל) *sexual intercourse.* Keth. 3[a] שוויוה רבנן לבְעִילָתוֹ בְּעִילַת זנות the Rabbis (in this case) have declared his coition (by which he wanted to establish marriage), a mere act of prostitution (annulled his marriage). Ib. 73[a], a. e. אין אדם עושה בעילתו בעילת זנות the presumption is that nobody wants to make his intercourse with a woman one of prostitution (but wants to make her his wife thereby).—Ib. 4[a] בעילת מצוה the marital duty, i. e. first coition; frequ. ב׳ ראשונה. Y. Macc. II, 31[d]; a. fr.—*Pl.* בְּעִילוֹת. Sabb. 72[a]; a. fr.

בְּעִיץ I m., v. בַּעֲצָא.

***בְּעִיץ** II m. (part. pass. of a verb בעץ, denom. of בעצא) *tinned, wrapt in tin-foil.* Targ. Jer. XXXII, 11 (a. 14, in some ed.) כתיב ב׳ וחתים written, wrapt in tin-foil and tied up (v. חתם) with a seal, opp. to שטרא פתיחא.

בְּעִיר, v. בְּעֵר.

בְּעִירָא, בְּעִיר ch. c. (b. h. בְּעִיר; בער; cmp. also בְּעָה) *grazing animal, cattle.* Targ. Gen. I, 24 sq.; a. fr.—Y. B. Mets. II, 8[c] bot.; Lev. R. s. 27, a. e. ב׳ דקרקא *small cattle;* v. בְּהֵמָה.—Pesik. B'shall. p. 93[a] אתקן לי ב׳ get an animal ready for me (for travel). Snh. 105[a] (in Hebr. dict., play on בְּעוֹר).

בְּעִית, v. בְּעֵי.

בְּעַל (b. h.; √בע, v. בְּעָה, *to enter into, take possession*) [in b. h. *to be master, protect;*] *to have sexual intercourse* (both legal or illicit), *to embrace a woman.* Kidd. 9[b] וּבְעָלָהּ מלמד וכ׳ 'and he embraced her' (Deut. XXIV, 1), this intimates that woman can be acquired as wife by intercourse, v. בּוֹעֵל.—בִּרְאָה *lover, adulterer,* contrad. to בַּעַל *husband.* Sot. V, 1, a. fr. כשם שאסורה לַבַּעַל לַבּוֹעֵל . . . . as well as the woman suspected of adultery is forbidden to her husband (who must separate himself from her), so is she forbidden to the lover (who cannot marry her after leaving her husband). Yeb. 103[a] שבע בעילות ב׳ וכ׳ that wicked man had seven sexual connections &c.; a. fr.—Part. pass. f. בְּעוּלָה *one no longer a virgin,* opp. to בתולה; *married woman,* opp. to ארוסה, v. אָרַס. Keth. 10[b]; a. fr.—*Pl.* בְּעוּלוֹת. Y. Kidd. I, 58[b] bot.; a. fr.

Nif. נִבְעֲלָה *she had intercourse.* Keth. 5[a] . . . נישאת ונִבְעֲלָה וכ׳ is married on the fourth day and embraced in the night of the fifth day of the week. Ib. 3[b] תִּרְבָּעֵל לטפסר וכ׳ must first be surrendered to the (Roman) officer (jus primæ noctis); a. fr.—Masc. נִבְעָל (of the hermaphrodite). Tosef. Bicc. II, 5; Y. Yeb. VIII, 9[d] bot.

בְּעִיל, בַּעַל ch. same. Targ. O. Deut. XXI, 13; a. fr.—Keth. 6[b] דבעי לְמֵיבְעַל because he is anxious to perform his marital duty. Ib. דטריד דלא בעיל he is excited because he has not &c.; a. fr.

Pa. בַּעֵל, part. pass. f. מְבַעֲלָא *married, having had intercourse.* Targ. Ruth I, 12; a. e.

Ithpe. אִתְבְּעָלָא as preced. Nif. Yoma 19[b] ואִתְבְּעוּל כמה ואיבעיל וכ׳ (Ms. M. ואיבעיל) and how many virgins have been seduced (to-day) in Nahardea!

בַּעַל m. (b. h.; preced.) 1) *husband.* Kidd. I, 1 and she becomes her own master בגט ובמיתת הב׳ through a letter of divorce or on the husband's death; a. v. fr.—2) *the idol Baal.* Y. Ab. Zar. III, 43[a] bot. ב׳ ראש גוריה חוה וכ׳ the Baal was the phallus and had the shape of a bean [read וכאפון].—3) [*the fructifier,*] *rain* (v. Taan. 6[b]; cmp. Is. LV, 10). בֵּירַת ב׳ *a field sufficiently watered by rain* and requiring no artificial irrigation. Tosef. M. Kat. I, 1 חב׳ (בירת) שדה. B. Bath. III, 1. Tosef. Succ. II, 7 ערבה של ב׳ (sub. בירת) a willow in a naturally watered field. Ib. Shebi. II, 4 בשל ב׳ (=בשדה של ב׳), opp. של שוקי. Num. R. s. 16 the Egyptian gods של שקר הם (read שקי) are gods of artificial drainage, but those of Canaan של ב׳ הם are gods of rain; (Tanh. Sh'lah 13, through misunderstanding, שקר . . . בעלי כח.—4) (mostly in compounds) *owner of, master of, possessed of, given to* &c.; e. g. ב׳ אבירדה owner of a lost object; ב׳ אגדתא master of Agadah, lecturer; ב׳ דין opponent in court; v. infra. Pes. 86[b] ב׳ חשם אני I am so named.—*Pl.* בְּעָלִים, בְּעָלִין *owners;* mostly as sing. *owner.* B. Mets. VIII, 1; a. fr. [Y. Dem. III, 23[b] bot. לבלעין, read לבעלין.]

Compounds: ב׳ מחשבות *He who knows man's thoughts.* Snh. 19[b].—Ib. בעלי מ׳ *those entertaining considerations* (of fear), *hesitating to do justice.*—ב׳ שיבה *gray-haired.* Ned. III, 8.—ב׳ תשובה *repentant sinner.* Succ. 53[a]; a. fr.—ב׳ תשובות *a man of many objections or excuses.* Gen. R. s. 20 beg.—[For other compounds, not self-evident, see the respective determinants.]

בַּעֲלָא, constr. בְּעַל, בַּעַל ch. same. 1) *husband.* Targ. O. Ex. XXI, 3; a. fr.—Taan. 6[b] מטרא ב׳ וכ׳ the rain is the husband (fructifier) of the field; v. preced. 3).—2) *Baal.* Targ. Jud. VI, 25; a. e.—*Pl.* בַּעֲלַיָּא. Ib. II, 11; a. fr.

בַּעֲלַת f. (preced.) *mistress, owner* &c. Gen. R. s. 52 (rendering בְּעָלַת, Gen. XX, 3, as though בְּעֻלַת) מרתא דבעלה her husband's mistress.—Compounds are mostly self-evident, e. g. בעלת הגט the woman receiving the letter of divorce;—ב׳ אבירים an animal of large build. Ber. 32[a]; v. בַּעַל.

בְּעַע (v. בְּעָה; cmp. בהל) *to be excited.—Af.* אַבְּעַע *to hurry.* Targ. I Kings XXII, 9 מיכריה א׳ Ar. (ed. חבע, h. text מחרה) bring . . . . quickly. Targ. Ezek. XXIV, 5.—Part. pass. מַבְּעָא, מְבַעְּתָא (מבּ׳) *quick.* Targ. Deut. XXXII, 35. —*Pl.* מַבְּעִין. Targ. Num. XXXII, 17.

Ittaf. אִתְבַּעַע *to be in a hurry, be anxious.* Targ. Ps. XXXI, 23 באתבעוּתי Ms. (ed. באתבעותי). Targ. II Kings VII, 15; Targ. II Sam. IV, 4, v. בְּעֵי I.

בְּעַץ* 1) (dialectic for בְּעַט) *to tread.* Targ. Ps. XCI, 13 some ed. (oth. תבעוט).—2) *to wrap in tin,* v. בְּעִיץ.

בַּעַץ m. (cmp. בּוּץ, v. עבץ a. אבצא) *tin, plumbum album.* Kel. XXX, 3 עשאו בין בב׳ if he mended it either with &c. B. Bath. 89[b] (diff. fr. אבר, a. גיסטרא, cassiterum, v. Sm. Ant. s. v. Plumbum). Men. 28[b]; a. fr.

בְּעִיץ, בַּעֲצָא ch. same. Targ. Ezek. XXII, 18. Targ. Y. Num. XXXI, 22 Ar. a. Levita (ed. קסיטרא, O. אבצא).

בָּעַר (b. h.; √בע, v. בָּעָה; cmp. בָּאַר) [*to clear,*] 1) *to burn* (act. a. neut.). Ex. R. s. 2 אש בּוֹעֶרֶת burning fire. Ib. כשם שהסנה בּוֹעֵר וכ׳ as the bush is burning &c. [Num. R. s. 9, end לבוערים בע״ז, read לבוסרים, v. בָּסַר I, Var. לכופרים.]—2) *to be empty.* Denom. בַּעֵר.—3) *to eat up.* Denom. בְּעִיר.

Pi. בִּעֵר 1) *to clear, remove* (out of existence or out of possession). Pes. 6[a] זקוק לְבַעֵר is bound to remove (the leaven by burning or otherwise); a. fr.—Shebi. VII, 7 חייב לב׳ is bound to remove (dispose of the fruits of the Sabbath year in due time). [Num. R. s. 9 (p. 230[b] ed. Amst.) מבעירים את חטון, read with Yalk. Num. 708, Sifré Num. 11 מערערין; oth. vers. מבררין, v. בָּרַר.] 2) *to clear, eat up.* B. Kam. 2[b] וּבִעֵר זו השן 'and it clears' (Ex. XXII, 4) this refers to injury by the tooth (animal's eating). [3) (b. h.) *to start a fire, enkindle.* V. בְּעֵרָה.]

Hif. הִבְעִיר *to start* or *entertain a fire, to clear a field.* Sabb. 20[a] (ref. to Ex. XXXV, 3) בכל....אי לא תבערו וכ׳ 'in all your dwellings' thou art not permitted to start a fire; v. הַבְעָרָה. B. Kam. 60[b] הַבְעֵרָה שהִבְעַרְתִּי the fire which I set (to Zion). Ib. 55[b] (ref. to Ex. l. c. 5) עד דעבריד כעין מבעיר only when he acts like the one setting fire (to clear the field, i. e. criminal negligence); a. e.

Hof. הוּבְעַר *to be rekindled, to burn again.* Sabb. 37[ab].

בְּעַר I, **בְּעִיר** ch. same. 1) *to burn.* Targ. O. Ex. III, 2 בָּעַר ed. Berl. (oth. ed. בָּעֵר, Part.). Targ. Is. LXII, 1. Targ. Ps. XVIII, 9; a. fr.—2) *to remove; to dispose of.* Pes. 5[b] בְּעִירוּ חמירא וכ׳ dispose ye of the leavened bread of the (gentile) soldiers (deposited with you).

Pa. בַּעֵר *to enkindle, ignite.* Targ. Ex. XXXV, 3. Targ. O. Lev. VI, 5 (Mss. a. some ed. רְבַעֵר Af.).

Af. אַבְעֵר same. Targ. O. Lev. VI, 5 (v. supra). *Targ. Y. I Gen. XV, 17 מַבְעִיר שבירין.

***בְּעַר** II (cmp. בְּעֵי II) *to open the mouth wide, to low* (of oxen; cmp. פער). Targ. II Eth. I, 2 בוערין (some edit. גוערין).

בַּעֲרָה f. (b. h.; בָּעַר) *fire, conflagration.* B. Kam. VI, 4 השולח את הב׳ ביד וכ׳ he who sends out a deaf and dumb, an idiot or a minor with burning materials (live coal &c.) thus causing or ordering a conflagration. Ib. השולח את הב׳ he who starts a fire (himself). Ib. 60[b], v. בָּעַר.

בְּעַשׁ=בְּאַשׁ *to displease* (in Targ. Y. II). Targ. Y. II Deut. XV, 10 (ed. Vien. באש). Ib. XXVIII, 54 תַּבְעַשׁ (read תִּבְעַשׁ); 56.

בָּעַת (b. h. בעת, v. בָּעָה; interch. with בָּהַת q. v.) *to startle.* [Not used in Kal.]

Nif. נִבְעַת *to be startled, frightened, confounded.* Num. R. s. 18; Tanḥ. Korah 6 נזדעזע אהרן וכ׳ Aaron trembled and was alarmed. Y. Shek. I, beg. Bab. ed. נִבְהֲלִית, v. בָּהַת.

Hif. הִבְעִית *to frighten, bewilder.* Yoma V, 1 (52[b]) שלא להבעית וכ׳ in order not to alarm the people (by a long delay). Ib. 39[b] למה אתה מבעית עצמך why wilt thou be the alarmer thyself (predicting thine own destruction; Ms. M. a. Yalk. Zech. 578 את עצמך, incorr.; Ms. Oxf. בעצמך; Y. ib. VI, 43[c] bot. מבהלינו, v. Rabb. D. S. a. l. note).

Hithpa. הִתְבָּעֵת *to be agitated, excited.* Y. Sabb. VI, 8[b] top שהוא מִתְבָּעֵת for he is excited.

בְּעֵת, בְּעִית ch. (v. preced.) *to be excited.* Nidd. 66[b] משום דבעיתא because she is excited (afraid of falling down).

Pa. בַּעֵת, בַּעֵית *to frighten.* Targ. Ps. XVIII, 5 (Ms. בָּעֵיתַת Pe.).—Keth. 77[b] דילמא מְבַעֲתַת לי lest thou frighten me. Ḥull. 53[a] sq. בַּעוּתֵי קא מְבַעֲתֵי אהדדי they frighten each other. Nidd. 66[a] זיל בַּעֲתָהּ go and frighten her (by a sudden noise).

Ithpe. אִתְבְּעֵית, אִיתְבְּעֵית *to be afraid; to be agitated, anxious, in haste* (cmp. b. h. חָרַד). Targ. I Sam. XXI, 2. Targ. Is. XXII, 4. Targ. II Kings VII, 15 באתבעותחון Regia (ed. באתבעותחון); v. בְּעֵי a. בַּעֵי I. Y. Ab. Zar. V, 44[d] bot. והוא מתבעת and he is afraid (to touch the wine). —Meg. 3[a] האי מאן דמיבְּעֵית when one is suddenly seized with fright. Ib. אירבעיתו. Keth. 106[a] חזה מיבעית ליה בעותי he ran anxiously to meet him; cmp. Targ. I Sam. l. c.; a. fr.

בַּעֲתָא I m. (preced.) *terror.*—*Pl.* בַּעֲתַיָּא. Targ. Ps. LXXXVIII, 17, v. בִּישׁוּתָא.

בַּעֲתָא II f. (בעע) *urging, stimulation.* Targ. Prov. XIII, 1; a. e. (h. text גערת).—Ib. XVII, 10 some ed. בָּעָאתָא.

בפה, Y. Meg. I, 72[a] top, v. כִּיפָּה.

בְּצָא, בְּצִי (√בץ=בק, בע; cmp. בצע) [*to split, break through;*] (cmp. בְּעֵי I) *to search, ransack.* Targ. Prov. II, 4 (ed. Wil. תצבירה, read תבצירה). Ib. XXV, 27. Ib. XX, 27 (Var. בעיא).—*Part.* בָּצֵי בָּאצֵי. Ib. XXV, 2.

Ithpe. אִתְבְּצִי, contr. אִיבְּצִי *to be searched, found out.* Ib. 3. Ib. XXVIII, 12 מִתְבַּצֵּי.

בִּיצָא, בְּצָא (**בּוּצָא**) **בִּיצָא** m. (=h. בִּיצָה) *swamp, pond.* Targ. Job VIII, 11 (Var. כיסנא). Targ. Ps. LXIX, 3 בוצא דמצולתא *Ms.* (ed. מיא).—*Pl.* בְּצִין, בְּצָוָא, בִּי׳. Targ. Is. XIV, 23. Targ. Y. II Ex. VIII, 1 (ed. Vien. בִּיצָוָא). Targ. Ezek. XLVII, 11.

בְּצַבּוּץ m. *hemp,* v. בְּטַבּוּט.

בְּצְבֵּץ (Pilp. of בוץ or בצץ; v. בָּצָא) *to break through, bubble forth, burst forth.* Sot. 11[b]; Ex. R. s. 1 הדו מְבַצְבְּצִין וכ׳ they burst forth and came out of the ground. Keth. 111[b] the righteous (dead) שמבצבצין וכ׳ will break through (the ground) and rise in Jerusalem.—Pes. 13[a] הוה חמץ מב׳ the leavened bread crumbled through the bag. Num. R. s. 18, end; Gitt. 56[b] דם מב׳ ויוצא blood bubbled forth. Ḥull. 56[a] אם מב׳ if the brains bubble through the hole in the scull.

בַּצְבֵּץ ch. same. Ḥull. 46[b] אי מבצבצא if the lungs (on being put in water, or water being put on the diseased spot) cast bubbles when blown up.

בְּצִים, בֵּיצָה, v. בֵּיצָה.

בִּיצָה, בְּצָה f. (b. h., בצץ; v. בָּצָא; cmp. בְּצָעָה, a. בְּצָאתָא Ezek. XLVII, 11) *channel, marsh, pond.*—*Pl.* בְּצִים, בִּי׳. Par. VIII, 10. Tosef. Mikv. I, 14. Snh. 5[b] a teacher spoke of מי בֵּיצִים the liquid of eggs, and the students understood בְּצִים Ar. (Ms. F. ברוצים, ed. בצעים, v. בְּצָעָה). V. בִּרְצָיָה.

בְּצוֹצְטָרָא f., pl. בְּצוֹצְטָרָאוֹת (reduplic. of בצר)=גְּזוֹזְטָרָא a. גְּוֹזוֹזְטָרָא; cmp. בְּצוֹרְתָא. Y. B. Bath. III, end, 14[b] (for which Tosef. ib. II, 17 גוזוטראות). V. next w.

בְּצוֹצְרָה f. (reduplic. of בצר; cmp. חצוצרה) *a compartment surrounded with bars, balustrade, balcony.* Midd. II, 5 והקיפוה ב׳ וכ׳ and they surrounded the cell (לשכה) with a balcony so that the women could sit above, while

the men were seated beneath it; [Succ. 51b גזוזטרא, Ms. M. גזוזטראות; Tosef. ib. IV, 1 שלש גז׳]. [The variations כצוצרא, כצוצטרא &c., v. Rabb. D. S. to Sabb. 96a, Erub. 78b notes, a. Ar. s. v. גזוזטרא, are clerical errors induced by assonance with the synonymous גזוזטרא. Ἐξώστρα as *balcony*, for h. עֲלִיָּה, Symm. II Kings I, 2, is itself an adaptation of גזוזטרא.]

בְּצוֹצְרִיּוֹת, בְּצַרְצְרִיּוֹת f. pl. (בצר, v. preced.) *engines of siege* or *defence* (v. אֲהָלִיּוֹת). Pesik. Hahod. p. 47a; Shub. p. 163b (for Var. Lect., v. Bub. notes a. l.); Pesik. R. s. 15. Midr. Till. to Ps. II, end שמא אהליות וב׳ אני צריך do I need camps and engines (for demolishing the world)?; Yalk. Ps. 623 צוצריות (corr. acc.). V. קַסְטְרִיּוֹת.

בַּצּוֹרֶת f. (b. h. בַּצֹּרֶת; בצר) *scarcity of provision, dearth.* Ab. V, 8 רעב של ב׳ וכ׳ a famine in consequence of high prices, when some are hungry, others are satisfied, רעב של מהומה ושל ב׳ a famine through political disturbances and through dearth. Gen. R. s. 33 שנת ב׳ a year of dearth. Taan. III, 1 מכת ב׳, expl. ib. 19b מכה חמביאה לידי ב׳ a calamity which will produce dearth (want of rain in season).

בַּצּוֹרְתָּא (בִּיצּוֹרְתָּא, בִּיצּוֹרְתָּא, בּוּ׳) ch. same. Targ. Jer. XVII, 8 (ed. Wil. בְּצוּרְתָּא); a. fr.—Taan. 19ab נהרא אנהרא ב׳ וכ׳ when provision has to be imported on rivers (canals), it is called ב׳, when from one country to another it is called כפנא. Keth. 97a.—*Pl.* בַּצּוֹרָתָא. Targ. Jer. XIV, 1 (some ed. בּוּצְרָתָא).

בִּיצּוֹרְתָּא (בִּיצּוֹרְתָּא, בִּצּוֹרְתָּא) f.=h. גֻּזְרָה, *balcony* (v. בְּצוֹצְרָה). Targ. Ezek. XLI, 13 sq.; a. fr.—

בְּצִים, v. בְּרֵצָה.

בִּצִּים, v. בְּצָצָה.

בָּצִיר I m. (b. h.; בצר) *vintage, harvesting.* Peah VII, 7; a. fr.—Y. B. Bath. III, 14a top ב׳ וכ׳ ..... ג׳ שנים three undisturbed grain crops, three grape harvests &c.; v. Bab. ib. 36b. V. בְּצִירָה.

בָּצִיר II, בְּצִיר ch. m. (בצר) *diminished, small;* (adv.) *less, least.* Targ. Y. Gen. I, 16; a. e.—Snh. 108b. B. Mets. 21b ב׳ מהכי less than this; a. fr.—V. בִּיצִירְתָּא.

בְּצִיר *to be less*, v. בְּצַר.

בַּצִּירָא, v. בְּצַר, end.

בְּצִירָה f.=בָּצִיר I. Sabb. 17a בשעת הב׳ when they are cut; a. fr.—*Pl.* בְּצִירוֹת. B. Bath. 36b עד שירבצור ג׳ ב׳, v. בָּצִיר.

בְּצִירְתָּא, v. בְּצוֹרְתָּא.

בְּצַל (√בץ, cmp. פצל) *to peel; to split, branch off.* Lam. R. introd.; Koh. R. to XII, 7 (interpret. אם חדרך Ezek. XXI, 26) אמה דבצלית (אם) an arm which branches off (direction post on the cross-road).

Ithpe. אִתְבְּצִיל (denom. of בָּצָלָא) *to grow bulbous.* Erub. 29b top אי׳ זירתא (ed. Pesaro a. Ar. אפציל, Var. אבציל) the bulb has grown to the length of a span.

בָּצָל m. (b. h.; v. preced.) *onion.* Nidd. 17a; a. fr.—Maasr. V, 7 (8) ב׳ של רכפה, expl. in Y. ib. 52a 'the stalk of which is pressed inward'; oth. opin. 'which has no acerbity', v. אֶרֶס.—*Pl.* בְּצָלִים. Shebi. II, 9 חב׳ חסריסים which produce no seeds. Ib. V, 4 ב׳ הקרצונים summer onions; a. fr.—Ukts. II, 8 עלי ב׳ ובני ב׳ the leek-like sprouts, and the central sprouts of onions. Gen. R. s. 82 (ref. to Obad. 6) קלפת ב׳ (not בצליא) like peeling onions (laying bare Esau's shame).

בְּצָלָא, v. בּוּצְלָא.

בְּצַלְאֵל pr. n. m. (b. h.) *Bezaleel*; 1) the artificer of the Tabernacle. Ber. 55a. Ex. R. s. 48; a. fr.—2) R. B., an Amora. Cant. R. to III, 11 ר׳ ברכיה בשם ר׳ ב׳ (Num. R. s. 12 בצלה; Pesik. Vayhi, p. 4b לוי; Yalk. Ex. 369 only בשם ר׳).

בִּצְלָה, v. preced.

עֲלֵי ב׳, בְּצָלִים pr. n. m. *Ăle B'tsalim* (Onion Leaves). Y. Snh. VI, 23c bot.; Y. Ḥag. II, 77d bot. Miriam, the daughter of A. B. (prob. a nickname).

בְּצַלְצוֹל m. (dimin. of בָּצָל) *dwarf-onion, (pallacana).* Kil. I, 3; v. Y. ib. 27a. [Maim.: *desert onion.*]

בָּצַע (b. h.; √בץ; cmp. בקע, בזע, פצע) 1) *to cut, break,* esp. *to break bread and say the blessing.* Ḥull. 7b מימיו לא ב׳ על וכ׳ never said grace over a piece of bread which was not his own (never accepted an invitation). Ber. 46a בע״הב בוֹצֵעַ וכ׳ the host breaks the bread and the guest says grace after meal. Ib. 47a אין הבוצע ראשי לְבָצוֹעַ וכ׳ he who is chosen to break the bread, must not begin to break until the Amen of those that respond (to the blessing) is finished; a. fr.—2) *to split the difference, to adjust, compromise.* Snh. 6b top לבצועי ..... נגמר after the legal proceedings are closed, thou must not act as an arbiter in a compromise. Ib. אסור לב׳ the court is forbidden to attempt a settlement (you must let the law take its course). Ib. מצוה לב׳ it is a meritorious act to bring about a settlement. Ib. (before having formed an opinion the judge may say) צאו ובִצְעוּ go out and settle; a. fr.

Pi. בִּצֵּעַ *to adjust.* Y. Snh. I, 18b top המְבַצֵּעַ וזוטא the judge who settles a case is a sinner. Ib. לְבַצֵּעַ (interch. with לבצועי). V. בְּרִיצּוּעַ.

בְּצַע ch. same. 1) *to break.* B. Bath. 91b כד הוה ב׳ רנוקא וכ׳ when a child broke apart a piece of St. John's bread. Sabb. 140b, v. בְּרִיצּוּעָא.—*2) *to tear away, rescue* (cmp. פצי). Targ. Job XXXIII, 18 יבצע Ms. (ed. רמנע).

Pa. בַּצֵּע *to break.* Targ. O. Lev. II, 6 (Var. בְּצַע Pe.). [Y. Taan. IV, 69b; Y. Meg. I, 70a bot. מבצע (Cant. R. to I, 16 מצנעה) read: מנצב, מנצבה, v. נְצַב.]

בְּצָעָה f. (בצע, cmp. בְּצָה) *ditch, dike, pond.*—*Pl.* בִּי׳, בְּצָעִין, בְּצָעִים. Tosef. Snh. III, 4 שתי בצערן ed. Zuck. (Var. בריצוערן); Shebu. 16a שני בצעים וכ׳ Ar. (read שתי, ed. בריצערן, Ms. M. בצעי) there were two ponds (reservoirs)

in Jerusalem, the upper &c. Sabb. 31a בין בְּצָעֵי חמים between the dykes (of the Nile). Snh. 96a בִּרְצָעֵי וכ׳. Ib. 5b, v. בְּצָה.

בָּצַץ (v. בצבץ) *to break through, divide; to ooze, trickle, drip.* Y. Pes. VII, beg. 34a כל העצים בּוֹצְצִין משקין all other sorts of wood (used for roasting spits) will drip moisture. Y. M. Kat. I, beg. 80a; Tosef. Mikv. I, 13 ההרים בוצצין (ed. Zuck. ברצין) the mountains are trickling (sending the rain water into the rivers; cmp. preced.).

בֶּצֶק m. (b. h.; בָּצַק, √בץ, *to break open, split*, v. Deut. VIII, 4; cmp. סדק a. denom.) *dough.* Pes. III, 2 (46a) ב׳ חַתֵּרֶשׁ deaf dough, i. e. having no indications of rising (which makes it doubtful whether or not fermentation has set in); [oth. reading ב׳ חָתֵרֶשׁ hard and smooth as a potsherd]. Ib. 4; a. fr.—*Pl.* בְּצֵקוֹת. Ib. 40a.

בָּצַר (b. h.; √בץ, cmp. בצע) *to cut* grapes. Pes. 3b בּוֹצְרִין בטהרה one must cut grapes under the rules of levitical cleanness. Gitt. 57a את כרמיהן וכ׳ . . בָּצְרוּ the gentiles held vintage in vineyards soaked with Israel's blood; a. fr.

Nif. נִבְצַר 1) *to be cut.* Ex. R. s. 30, beg. עד שתגיע עונתן לְהִבָּצֵר until their (the nations') time has arrived to be cut (ripe for punishment). 2) *to be cut off, diminished.* Tanh. Noah 18 נִבְצָרִים מן וכ׳ cut off from the world (destroyed). Gen. R. s. 38 יִבָּצֵר מהם shall be denied them.

Pi. בִּצֵּר, בִּרְצֵר *to cut off*, whence (cmp. גדר) 1) *to surround, fortify.* Part. pass. מְבוּצָּר. Y. Pes. VII, 35b bot.; Y. Shebu. VIII, beg., 38b גג מב׳ a roof surrounded with railings, v. בְּצוֹצְרָה.—Neg. I, 5 מְבוּצֶּרֶת an eruption surrounded with sound flesh; ib. X, 2 sq. מבוצר (of the hair in the flesh affected by the eruption). Deut. R. s. 1 (ref. to Ps. LX, 11, a. מבצר ib. CVIII, 11) עיר שמבוצרת עיר מצור וכ׳ the city (of Rome) which is well fortified &c.—2) *to diminish.* Ib. שמצירה ומבצרה לישראל (Mat. K. וּמְבַצֶּרֶת, Yalk. Ps. 779 מבצרא ch.) the city which troubles and diminishes Israel.

Nithpa. נִתְבַּצֵּר *to be railed around, be set apart.* Meg. 14a; Snh. 110a; Num. R. s. 18 מקום נ׳ להם וכ׳ a place was set apart for them in Gehenna; Koh. R. to VII, 2.

בָּצַר (v. preced. a. next w.) *to be diminished.* Keth. 7b דְּבָצְרָה מיום אחד who has less than one day's (celebration of marriage with benedictions at meals).

בְּצַר, בְּצֵר ch. 1) (neut. v.) *to be cut, lessened; to be small; to want.* Ab. Zar. 9a כמה בצרן (Rashi בצירן) how much is wanting yet? Targ. Prov. XIV, 28 בצר עמא the population is diminishing.—Hull. 42b בצר לחו חדא there is, according to him, one less (than the number stated); a. fr.—2) (act. v.) *to diminish, lessen.* Targ. Y. Deut. XIII, 1; IV, 2 (Var. תבצרון Pa.). Targ. Job XV, 4.—Nidd. 65a לְמִבְצַר לה חדא to allow her one night less; a. fr.

Pa. בַּצֵּר *to cut off; to diminish, deduct.* Men. 37b האי מאן דבַּצֵּרִיה לגלימיה he who cuts one corner of his cloak off.—Targ. Koh. III, 5. Targ. Deut. IV, 2, a. e., v. supra.—Ab. Zar. 9b ונְבַצֵּר וכ׳ we let him deduct therefrom forty eight. B. Mets. 103b בַּצְּרִי לך I let thee have it for less.—Denom. בַּצָּרָא *one who uses the vowel letters sparingly.* Ab. Zar. 9ab and as a mnemonical sign (for remembering when to add and when to deduct) ספרא ב׳ וכ׳ the writer of Bible copies writes many words without the vowel letters (defective) which the Mishnah teacher writes *plene.*

בֶּצֶר m. (b. h.) 1)=בָּצִיר *crop*, trnsf. *means of support, (family-) trade.* Ex. R. s. 40, end מנית בְּצָרוֹ לעולם . . . . one should never give up his trade; Pesik. R. s. 6, end מחלקת בְּצִירוֹ (Arakh. 16 אומנותו ואומנות אבותיו). Ex. R. l. c. (insert Job XXII, 24—25 as text) the Lord says, אני הוא בְּצָרְכֶן . . . . I am your support, give ye never up your support (faith); but also the support of your fathers ye must not give up (labor) &c. Pesik. R. l. c. thou art our God ובְּצִירֵנוּ and our support (ref. to Ps. XCV, 6).—2) pl. בְּצָרִים *fort.* Ex. R. l. c. (ref. to Job l. c.; cmp. Targ.) שנעשה חומותיך He will be thy fortification. [Yalk. Deut. 811, v. בִּרְצוּר.]

בָּצְרָה, בְּצָרָאָה &c., v. בּוֹצְ׳.

***בֶּצֶת** pr. n. pl. *Betseth*, a Phœnician border-town (perh. identical with Bassa, Neub. Géogr. p. 22). Y. Dem. II, 22d top; Tosef. Shebi. IV, 9 (Var. כצת; Hildesh. p. 34 בצץ).

בַּקָּא m., **בַּקָּתָא** f. (בקק *to enter into, search*, v. P. Sm. 573; cmp. בְּרִינְתָא III, בִּינִיתָא a. פְּשָׁפֵשׁ) *gnat.* Ḥull. 58b תלו לידי no gnat lives an entire day. Ib. תלו בב׳ וכ׳ they suspended on the gnat's proboscis sixty &c. Ib. אמראי בקת׳ לבקא Ar. (ed. אמרא ב׳ מבקא) the she-gnat quarrelled with the he-gnat, v. מרי.—*Pl.* בַּקֵּי. Succ. 26a משום ב׳ on account of the gnats. Sabb. 77b, v. כַּשְׁפֵּשׁ.

בָּקָא, בָּקִי (√בק, v. preced.; cmp. בצא, a. בּוֹרֵן; v. בקר, בקש &c.) *to search, investigate, examine, find out.* Part. בָּקֵי. Targ. Prov. XVII, 3 צרפא בקי Bxt. (ed. נקי). Ib. XXIV, 12 בָּאקֵי Ms. (Bxt. a. oth. בצי; corrupt. באהי; h. text יבין).—B. Mets. 84b בקי באבוך וכ׳ (Yalk. Prov. 964 בְּקִירֵי) find out what thy father is doing now. Pes. 3b בקי מאי דיניה Ms. M. (ed. בדוק) find out his ways and manners. Gitt. 69b ליבקי וכ׳ let one search for the body of one who died on a Sabbath. Koh. R. to XI, 2 (read:) עד דאינון בקיין תריך חיואן וכ׳ (strike out אזלון בעיין....ונפקין) while they were searching (for the grave), two serpents of fire &c.

בקוותא, Y. Snh. VII, end, 25d, read בְּקִרוּתָא.

בַּקוֹלָסָא, v. בַּקְלָסָא.

בקורת, בקורות, v. בְּקִרוּת.

בְּקוֹרֶת, v. בִּיקוֹרֶת.

בָּקִי, v. בָּקָא.

בָּקִיא, בָּקְיָא m. h. a. ch. (בקא) *expert, versed, familiar.* Targ. I Chr. XI, 11.—Kidd. 10b ב׳ בחדרי תורה well acquainted with the chambers (intricacies) of the Law; Y. Keth. V, 29d bot. ב׳ בסתרי וכ׳. Snh. VII, 2 שלא היה

ב״ד ב׳ the court was not versed in the law. Yoma 49ᵃ ב׳ ברפואות an expert in medicine. Yeb. 102ᵃ כלום אתה ב׳ בר׳ וכ׳ art thou acquainted with R. &c.?; Tosef. ib. XII, 11 ב׳ חר׳ לך בר׳ וכ׳ ed. Zuck. (read ב׳ חר׳ לך ר׳ as oth. ed.) was R. . . . well known to thee? Keth. 6ᵇ; a. fr.—*Pl.* בְּקִיאֵי, בְּקִיאִין. Targ. I Chr. XII, 32 (Var. בקיצין). Ḥull. 4ᵃ אין ב׳ וכ׳ (the Samaritans) are not so well versed in the details of the Law as &c. Gitt. 86ᵇ. Kidd. 30ᵃ אינהו ב׳ . . . אנן לא בְּקִיאִינָן they (the ancients) were versed in Biblical orthography (in *defective* and *plene*), we are not.—*Fem.* בְּקִיאָה. Ḥag. 5ᵃ. [Targ. Y. II Gen. XLIX, 12 בַּקִּירִין בהלכה Ar., ed. בח׳, incorr., Levita in Tishbi בְּקִיאִין; Y. I נקירין מן חלבא!]

בְּקָוְיָא, בְּקָיָא *vetch*, v. בִּיקְיָא.

בְּקִיעַ I m. (בקע; cmp. בְּצִיעָה) *fissure, ditch*, esp. *small pond* for washing clothes. M. Kat. 8ᵇ נברכת וב׳, expl. as גיחא ובר גיחא a large pond and a small pond. Tosef. B. Bath. I, 2. Ib. M. Kat. I, 9 ב׳ . . . זו היא נ׳ Nibrekheth a. B'kia are the same; Y. ib. I, 80ᵈ כל שהוא חושב וכ׳ any permanent cut in the ground is called בקיע (*fissure*, a grave, wash-pond &c.). [Another opin. in Ar. אבן ב׳=ב׳ *a flat stone* whereon washers beat their clothes; Y. l. c. כל שהוא וכ׳ any stone fixed in the ground is called a *b'kia*.—Ms. M. a. ed. Ven. נְקִיעַ, v. נָקַע.]

בְּקִיעַ II m. ch. (בקע=בקא)=בָּקִיא. Snh. 5ᵇ ב׳ במומי (Ms. M. פקיע) an expert in judging bodily defects. B. Bath. 164ᵇ בקיע some ed. (Ms. M. בקי, F. פקיע).—*Pl.* בְּקִיעֵי, בְּקִיעִין. Targ. I Chr. XII, 32 Var., v. בָּקַר. Shebu. 42ᵃ דכמה דנפישי בקיעי מפי (some ed. בקיאי, Ms. F. פ׳) the majority of the experts are supposed to be better versed (than the minority).

בְּקִיעָא m. (בקע) *that which is demolished by chopping*. Lev. R. s. 19, v. אֲלִיס.

בְּקִיעָה f. (בקע) 1) *cleaving, cleft; that which is cloven, a log*. *Pl.* בְּקִיעוֹת. Koh. R. to II, 23 בקע לי שתי ב׳ chop for me two logs; (Gen. R. s. 27 בקיעות, v. בְּצֵעָה). Koh. R. to X, 9; Gen. R. s. 55, end בשכר שתי ב׳ שבקע וכ׳ as a reward for the two pieces of wood which Abraham chopped (Gen. XXII, 3).—2) *crossing, passing over*. Sabb. 101ᵃ בְּקִיעַת דגים the crossing of fish under the ship.

בְּקִיעִין, פְּקִיעִין (כפר) pr. n. pl. *B'kiin, (K'far) P'kiin*, modern *Fukin*, a place in Southern Palestine between Lydda and Jabneh, residence of R. Joshua. Y. Ḥag. I, beg. 75ᵈ. Snh. 32ᵇ; a. fr.

בְּקִיקָא m. (בקק; cmp. בקיצא, בקע) *a broken piece, potsherd*. *Pl.* בְּקִיקִין. Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

בקלאנין, Cant. R. to I, 12 ב׳ בוקינוס וכ׳, read קַלָּאנִין, v. קַלָּן; בבוק׳ וכ׳, v. Yalk. ib. 983.

***בּוּקְלָסָא, בִּקְלָסָא** m. (בקלס, בקל with ס intens., as בלעס a. בלע; cmp. Syr. בוקלא P. Sm. 474; √בק, cmp. בקעה) *club, shepherd's crook*. Gen. R. s. 38 קם נסב בקלסיה (or בקלסא) he stood up, took (his) crook and broke the idols, ויהב בוקלסא וכ׳ and placed the crook into the hand of the largest of them (Rashi בולקסא, corr. acc.).—*Pl.* בַּקְלָסֵי, בּוּקְלָסֵי (בַּקּוֹלָסֵי). Zeb. 105ᵃ נקרטי לה בבו׳ Rashi (ed. בבקולסי; Ms. M. בקלסי, Ar. s. v. בקולסי, Ms. R. 1 בקינסי, Ms. K. בקונסי) they seize it (the sacrifice to be burnt) with crooks (while standing outside).

בָּקַע (b. h.; √בק, v. בָּקָא) 1) *to split, chop; to break through*. B. Mets. 99ᵃ בָּ׳ בו (Kidd. 47ᵇ בְּרִיקַּע) if he chopped wood with it. Gen. R. s. 55, end; Koh. R. to X, 9; II, 23, v. בְּקִיעָה. Ex. R. s. 21 אני בוֹקֵעַ להם וכ׳ I am going to split the sea for them; a. fr.—Lam. R. to II, 2 בקעו בחיילותיו וכ׳ broke through the lines of N.'s armies; Y. Taan. IV, 69ᵇ top ברחו לתוך.—2) *to cross, make a short cut, pass over*. Y. Pes. I, 27ᵇ bot. חצר שחרבים בּוֹקְעִין וכ׳ a court which people use for crossing. Erub. 16ᵇ; Sabb. 101ᵇ (a low wall) ב׳ שהגדרים וכ׳ over which the kids pass; v. בְּקִיעָה.—3) (cmp. בְּצִבֵּץ) *to break through the ground*, esp. as a legal fiction for a levitical impurity the cause of which is underground, but which affects the things above and beneath. Ohol. VI, 6 טומאה בּוֹקַעַת וכ׳ the impurity breaks through the ground and rises, and breaks through and goes down; a. fr.—Koh. R. III, 16 הרה הדם בו׳ ועולה the blood broke through and rose. Midr. Till. to Ps. LXXVIII, 45 ב׳ את הצור, ב׳ בצור break through (take root in) the rock; a. fr.

Nif. נִבְקַע *to be split, to burst open*. Ib. חסיפין נבקעין וכ׳ the door sells were burst before them. Ib. נ׳ הספל מאליו the vessel went to pieces of itself. Gen. R. s. 55, end זכה לְהִבָּקַע הים וכ׳ he was rewarded by the sea being divided before the children of Israel. Ḥull. 14ᵇ שמא יִבָּקַע חנוך the wine bottle may burst; a. fr.

Pi. בִּקַּע, בִּרְקַּע 1) *to split, chop, tear*. Kidd. 47ᵇ, v. supra. Y. Bets. I, 60ᵃ bot.; Y. Ab. Zar. II, 41ᶜ bot. שבירקעו (שבקעו) לחם וכ׳ of whose flocks the wolves had torn more than &c. Bets. IV, 3 אין מְבַקְּעִין וכ׳ one must not split woods (on Holy Days) etc. Sifré Deut. 183 (ref. to Deut. XIX, 5) מן העץ המְבֻקָּע from the *splitting* wood (the handle), opp. העץ המְחֻבָּקָע the *split* wood (the tree). Tanḥ. Vayetse 9 בַּקְּעִי וכ׳ chop thou &c.—Part. pass. מְבוּקָּע. Ab. Zar. 65ᵇ מְבוּקָּעוֹת grapes burst open.—2) *to jam in, wedge*. Sabb. 67ᵇ חמְבַקַּעַת ביצים (Rashi Var. חמקבעת, Ms. M. עצים) one who squeezes egg-shells &c. (a superstitious practice; Tosef. ib. VI (VII), 18 בכותל . . . . . חנותנת בצים).

Hif. הִבְקִיעַ 1) *to cut, clear*. Shebi. IV, 5 חמַבְקִיעַ בזתים וכ׳ he who cuts olive-trees down (in the Sabbath year) must not cover the stump with ground.—2) *to lead a line crosswise*. Y. Kil. III, 28ᵈ top לַהַבְקִיעַ וכ׳ to plant four rows across a valley from end to end.

Hithpa. הִתְבַּקַּע *to be split; to burst, break*. Sifré Deut. 183, v. supra.—Sabb. XVI, 5. Cant. R. to VI, 4.

בֶּקַע m. (b. h.; בקע) [*a split,*] *beka*, a *weight* and a *coin*, equal to half a Shekel. Gen. R. s. 84; a. e.

בְּקָעָא, v. בִּקְעָתָא.

בְּקָעָה f. (b. h.; בקע) *cut, notch*, whence *valley, plane; a group of fields*; ⇒ בָּאגָא; esp. *a short cut* for farm-

laborers &c. Toh. VI, 7, a. e. חב׳ בימות החמה וכ׳ the path through the fields in summer-time (when used by field laborers) is considered as private ground with regard to Sabbath laws, as public with regard to levitical purity. B. Bath. 61[b] when one sells ... a field בב׳ גדולה within a large group of fields (all belonging to the seller). Ib. (in a place) where they call לשדה ש׳ ולב׳ ב׳ a field *sadeh* and an estate *bikah;* a. fr.—Trnsf. *an unguarded field, moral danger.* Erub. 6[a]; 100[b]; Ḥull. 110[a] רב ב׳ מצא וכ׳ Rab found an unguarded field and fenced it in, i. e. found people transgressing the law in ignorance and instituted preventive regulations.—*Pl.* בְּקָעוֹת. Gen. R. s. 98.—2) (constr.) בְּקָעַת pr. n. pl. *Valley of*—, as ב׳ יזרעאל, ב׳ ירדים &c., for all of which see the respective determinants.

בקעי, Y. Ned. IV, beg. 38[c], v. בְּרִיקוּעַ.

בְּקַעְתָּא f. (בקע) 1) *chip, piece of wood; log to be chopped.* B. Kam. 32[b] נחזה ב׳ וכ׳ a chip slipped out (of the carpenter's hand) and struck his face; Y. ib. III, end, 3[d]. Y. Macc. II, 31[c] bot. Y. Bets. IV, 62[c] bot. אין מכבין את הב׳ you must not extinguish the log; v. בָּסַס. Sabb. 29[a] top; a. fr.—*Pl.* (cmp. pl. of בְּנֶסֶת) בְּקָעְיוֹת. Ḥull. 37[b] אפי׳ אוכלת ב׳ even if strong enough to bite wood. Koh. R. to III, 17 (a gloss expl. גזוזרין). Gen. R. s. 27, v. בְּקִיעָה.—2) dial. for פְּקַעְתָּא q. v.

בְּקַעְתָּא, בְּקָעֵי ch. same. Targ. Y. Num. XIX, 6.

בְּקָעָא, בְּקָעֵי, בַּקְעָתָא f. ch.=h. בְּקָעָה. Targ. Gen. XI, 2; a. fr.—*Pl.* בַּקְעָתָא.—Y. Shebi. III, 34[c] top, v. פְּקוּעָה.—Constr. בַּקְעַת, pr. n. *Valley of* .... Gen. R. s. 10; a. fr.

בָּקַר (b. h.; √בק, v. בקע) *to enter into, to clear, split;* whence 1) (=בער) *to eat up.* Denom. בָּקָר (=בְּעִיר).—2) (=בער) *to break forth, shine.* Denom. בֹּקֶר.

Pi. בִּקֵּר, בְּקַר (b. h.) 1) *to enter into, examine, search, distinguish* (cmp. בִּין). Keth. 106[a] מְבַקְּרֵי מומין those entrusted with the examination of sacrificial animals. Y. Bets. II, 61[c] top וביקרן ממומן and had them examined (and declared free) from bodily defects. Ḥag. 9[b] אין אומרים בְּקֹרוּ וכ׳ we do not say, Examine ye a camel, a swine &c. (i. e. only the deeds of distinguished persons are scrutinized); a. fr.—*Part. pass.* מְבוּקָר *examined and found fit.* Y. Ber. IV, 7[b] top טלאים מְבוּקָרִים lambs which passed examination.—2) *to inquire after one's health, to visit the sick.* Ned. IV, 4 (38[b]). ונכנס לְבַקְּרוֹ and comes to see him. Snh. 68[a]; a. v. fr. [Ruth. R. to II, 15, v. infra.]

Hithpa. הִתְבַּקֵּר, *Nithpa.* נִתְבַּקֵּר 1) *to be examined.* Gen. R. s. 81 פנקסי נִתְבַּקְּרָה his account is examined (his sins visited); Tanḥ. Vayishlaḥ 8 מִתְבַּקֶּרֶת. Gen. R. s. 84, read with Yalk. Gen. 141 נתב׳ פנקסי my account &c. 2) *to be visited, attended to.* Num. R. s. 18 as all sick persons מִתְבַּקְּרִין are tended (by physicians).

Hif. הִבְקִיר (Y. Dial. for הִפְקִיר, v. פָּקַר; v. next w.) *to give free, to resign ownership, to declare a property ownerless.* Y. Ned. IV, 38[d]; Y. Peah V, beg. 19[b] [read:] כיון שאדם מַבְקִיר דבר יצא מרשותו as soon as one declares a thing to be free, it has gone out of his control; Y. Dem. III, 23[b] bot. חבקירו חבקר . . . ויצא . . . כיון שאדם מ׳ as soon as one gives a thing free and it has left his possession, his act is valid; a. fr. [Ruth. R. to II, 15 מבקר, מבדר, prob. מבקיר; v. בָּדַר.]

Hof. הוּבְקַר *to be declared free, to be free.* Y. Peah VI, 19[c] top.—Part. מוּבְקָר Ib. 19[b] bot. שדי מוּבְקֶרֶת וכ׳ (Tosef. Maasr. III, 11. הרי . . מופ׳) my field shall be free for one day &c.; a. e.

בְּקַר ch. same.—*Pa.* בַּקֵּר 1) *to search, examine.* Targ. O. Lev. XIII, 36; a. fr.—2) *to clear, glean.* Targ. Y. I Deut. XXIV, 20 (II תחב׳, read תבקרון, h. text תפאר).—3) *to let the herd graze* (cmp. בער), *to drive unmuzzled animals.* Targ. Y. Gen. XIII, 7.—4) *to visit the sick.* Targ. Y. Ex. XVIII, 20; a. e.—Y. Sabb. VI, 8[c] bot.; a. fr.—5) (=preced. Hif.) *to abandon, leave unclaimed, declare free.* Targ. Y. Ex. XXIII, 11 Ar. (some ed. ותפקד, read וחפקר). Y. Shebi. IX, 39[a] top וַאֲבַקְּרֵה קומידהון and I will declare it free goods in their presence. Ib. וּמְבַקְּרִין לֵיה and declare ye it free property.

בֹּקֶר, בֻּקֶר m. (b. h.; v. בָּקַר) *morning, early day;* metaph. *light, salvation.* Y. Taan. I, 64[a] top ב׳ לצדיקים וכ׳ a morning for the righteous, a night for the wicked. Ruth. R. to III, 13 בַּב׳ בעולם וכ׳ 'in the morning'—that means in the world which is all-good. Esth. R., introd. (ref. to Deut. XXVIII, 67) בְּבֹקֶר של בבל וכ׳ in the morning (ascendancy) of Babel thou shalt say, Oh that her evening (downfall) would come! Gen. R. s. 21 (ref. to Dan. VIII, 14) לְכְשֶׁיֵּעָשֶׂה בָּקְרָן וכ׳ when the morning of the (persecuting) nations shall become evening, and the evening of Israel morning; Tanḥ. ed. Bub. B'resh. 23. Mekh. Bo, s. 6 in order to define it: לְבֹקְרוֹ של ב׳ at the very break of morning; Y. Ber. I, 2[c] top.—*Pl.* בְּקָרִים. Yoma 33[b] חלקהו לשני ב׳ divide the acts prescribed into two mornings, i. e. let another act be inserted between. Ber. 27[a] חלקהו לשני ב׳ take only one half of the morning hours. Y. Pes. V, 31[d] top אית לך מימר תמן בין הַבְּקָרִים then it ought to have read there *ben hab-b'karaim* (as you read בין הערבים, Du.).

בָּקָר m. (b. h.; v. בָּקָר) *a beef;* (collect.) *oxen, cattle.* Sifra Vayikra ch. II, Par. 2 אין לך בבחמה אלא ב׳ וכ׳ under *b'hemah* for offerings (Lev. I, 2) are meant only beeves and sheep; a. fr. בן ב׳ *young cattle, calf.* Ib.; a. fr.—רועי ב׳ *herders* (suspected of feeding upon other people's fields). Snh. III, 2 נאמנין עלי שלשה ר׳ ב׳ (if one says) I have faith in (the arbitration of) three herders.

בַּקָּר m. (preced.) *neat-herd, cow-herd; cattle-driver.* Y. Bets. V, 63[b], v. רַגָּל.

בַּקְרָא I ch. same. B. Mets. 42[b].—*Pl.* בַּקָּרֵי. Sot. 48[a] זמרא דב׳ the song of the drivers (at ploughing).

***בַּקְרָא** II m., pl. בַּקְרִין (v. בָּקַר, cmp. b. h. בַּעַר a. בּוֹר I) [*empty,*] *light-minded, thoughtless.* Targ. Jud. IX, 4 Ar. a. Kimḥi (ed. בסריין).

בַּקְרָא c. (בקר) *herd.* Targ. Y. Deut. VII, 13 בַּקְרָה (h. text שגר אלפיך) תוריך. B. Mets. 84[a] ב׳ דיתורי a herd

of oxen, (Var. פדנא, v. Rashia. l. a. Rabb. D. S. a. l. note 2). —*Pl.* m. בַּקָּרִין, constr. בַּקָּרֵי. Targ. O. Deut. l. c.; Targ. ib. XXVIII, 4.—Fem. בַּקָּרָן. Targ. Joel I, 18; Is. VII, 25.

בַּקָּרוּת f. (בָּקָר) *cattle-yard, cattle-farm, stock of cattle.* M. Kat. 12ª; Tosef. ib. II, 11 ביקורת (Var. בקרות, בקורות); Y. Pes. IV, 31ᵇ top בקורת. Y. Yeb. IV, 6ª bot.; Y. Nidd. I, 49ᵇ top; Gen. R. s. 20 [read:] בקרות של בית אנטונינוס תיתת עוֹבֶרֶת והרביעו (שוורים) ממנה בַּקָּרוּת של בית רבי the herd of the estate of A. passed by and (some oxen) thereof covered the herd of Rabbi's estate; [perhaps the second בקרות is to be read בְּקָרוֹת fem. pl. of בְּקָרָה; v. Var. lect. in l. c.]

בַּקָּרוּתָא I ch. same. Lam. R. to I, 9 חד בענא וחד בב׳ one is employed in the fold and one in the cattle-farm. Y. Snh. VII, 25ᵈ bot. גנב עגל מן בקוותא וכ׳ (corr. מן . . בקר׳ ואייתיה ליה) he stole a calf from the yard and brought it to him.

בַּקְרָנוּתָא, בַּקְרוּתָא II f. (v. בַּקָּרָא II) *levity, thoughtlessness.* Targ. Jer. XXIII, 32. Targ. I Sam. XVII, 28.

בַּקְרַת, v. בַּקָּרָא.

בָּקַשׁ (b. h.; √בק, v. בקא; corresp. to ch. בעי); *Pi.* בִּקֵּשׁ, מְבַקְּשִׁין וכ׳ בְּקַשׁ *to seek, desire, beg, ask.* Kidd. 65ª the court begs him to give her a letter of divorce, opp. to כופין. Ber. 12ᵇ בִּקְּשׁוּ לקבוע וכ׳ they (the Rabbis) intended to insert the chapter about Balak &c. Gen. R. s. 84 ב׳ לישב וכ׳ he intended to live in peace; a. fr.—ב׳ רחמים *to pray* (for mercy), v. בעי. Ber. l. c. B. Bath. 91ᵇ; a. fr.

Hithpa. הִתְבַּקֵּשׁ, *Nithpa.* נִתְבַּקֵּשׁ *to be sought, to be hunted for* (by detectives); *to be summoned.* Taan. 29ª (a disguised warning given to R. Gamliel) בעל חחוטם מִתְבַּקֵּשׁ the well-known man is wanted; v. חוֹטֶם. B. Mets. 86ª, v. יְשִׁיבָה.

בַּקָּשָׁה f. (b. h.; preced.) *desire, prayer.* Ned. XI, 12 דרך ב׳ in the way of a request (to give a divorce, v. preced.). Ber. 9ª, a. fr. אין נא אלא לשון ב׳ the word נָא in the Bible means prayer (I pray &c.). Ib. 57ª תלויה בְּקָשָׁתוֹ his prayer is held in suspense (its fulfillment is doubtful).—בב׳ ממך *I pray thee*, v. בְּעוּ. Ib. 9ª. Gen. R. s. 75 end; a. fr.—*Pl.* בַּקָּשׁוֹת.

בִּיקְתָא, בְּקָתָא f. (בקעתא, v. בְּאֹנָא a. בְּקָעָה) *valley, short cut; group of fields.* Ber. 34ᵇ bot. I consider him arrogant מאן דמצלי בב׳ (Ms. M. a. Ar. בפקתא q. v.) who prays in a valley (where people pass by). Keth. 54ª; 103ª בביתי ולא בביקתי 'in my house' ('as long as you will spend your widowhood in my house'—the marriage contract reads) but not in my estate, i. e. she must be content to live in her late husband's house with his heirs, but she cannot claim a separate residence. [Comment. בי עקתי=בקתי house of my distress, narrow house, i. e. when there is no room for her and the heirs, she loses her claims, v. Sabb. 77ᵇ, etymol. of בי עקתא=ב׳ בי עקתא narrow place.]—בר בי׳ (בת) one of the same rural community; trnsf. *of the same class* or *category*; *neighbor.* Men. 24ᵇ כולהו בני ב׳ they all belong together. Meïl. 17ᵇ בני חדא ב׳ of the same category.—Yeb. 84ª בת ב׳ (ed. בוקתא) a parallel case stated immediately after.

בְּקָתָא, v. בִּקְתָא.

בַּר I m. (b. h.; ברר) [*empty, open*] 1) *uncultivated ground, forest, prairie;* opp. יישוב. Kil. VIII, 6. Ḥull. 80ª שור הבר the ox of the prairie, *buffalo.* Ib. איל הב׳ forest ram. Y. Sabb. XIV, 14ᵇ bot. חזיר של ב׳ wild swine.—2) *clear, visible,* whence *the outside, surface,* opp. תוך. Yoma 72ᵇ a scholar שאין תוכו כברו whose inside is not as his outside (who is insincere); Ber. 28ª. Y. Pes. VII, 34ª bot. תוך בר the inner parts of the Passover lamb must hang outside (not be put inside, v. R. Akiba in Mish. VII, 1); Mekh. Bo, 6 תוך ובר (read תוכו כר); Pes. 74ª R. Ish. called it תוך בר Ar. s. v. תך 2 (ed. תוך תוך, Var. in Rashi a. Ar. תוכברא q. v.).

בָּרָא, בָּר, בַּר ch. same 1) (=h. שָׂדֶה, יַעַר) *forest, prairie* &c. Targ. Ps. L, 10 sq. Targ. O. Gen. III, 1; a. e.—2) (adj.) *living in the forest* &c., *wild.* Targ. Ps. l. c. Var. תרנגול ברא; Sabb. 78ª תרנגולא ב׳ Ms. M. (ed. לת....) woodcock (hen of the prairie).—*3) *peel.* Ib. 139ᵇ דחומא ב׳ the peel of garlic; [Rashi, expl. צלע, must have read אברא].—4) (=h. חוּץ) *outside, outdoors, street.* Targ. Gen. XXXIV, 31 נפקת ב׳ a prostitute, v. חוּץ II; a. fr.—Y. Kil. IX, 32ᵇ מאן בעי לך לבר who wants thee outside? (an intimation to leave the room). Snh. 62ª·ᵇ; Sabb. 106ª, a. e. פוק תני לברא go out and teach it in the street (i. e. your tradition is rejected).—תנא ברא a Tannai not recorded in the Mishnah, v. בָּרַיְיתָא. M. Kat. 17ᵇ (Rashi: תאי תנא דברייתא); B. Bath. 93ᵇ Ar. (ed. בתרא); cmp. בָּרְאָה.—4) (prep. a. adv.) *outside;* בר מן *outside of, except, without.* Targ. O. Gen. XIV, 24; a. fr.—Ber. 38ᵇ בר מן דין וב׳ וכ׳ without this and without that, i. e. apart from these two arguments. Y. Erub. VII, end 24ᵈ ב׳ מדעתיה without his knowledge; a. fr.—Ḥull. 62ᵇ וסימניך בר׳ מינידה צרדא a. בורדא, the one being forbidden, the other permitted) be: keep aloof from it (בורדא).—Trnsf. *restriction* (everywhere except . . .), *proviso.* Succ. 45ᵇ; Snh. 97ᵇ who enter the heavenly courts בב׳ with certain qualifications (by special grant), בלא ב׳ without any restrictions.—לְבַר מִבַּר *apart from, outside, exclusively.* Cant. R. to VII, 8 לב׳ מישראל except the Israelites. Ḥull. 98ª sixty one, בהדי דידה או...לב׳ מינה the one (egg) included or excluded? B. Bath. 90ᵇ שתותא מלב׳ the sixth part (as an addition) is outside, i. e. to each five portions one is added, an addition of twenty percent, opp. מִלְּגוֹ. B. Mets. 53ᵇ, v. חוּמְשָׁא.

בְּרָא, בַּר II m. ch. (b. h. בֵּן poetic; ברי) *son, offspring.* Targ. Gen. IV, 25; a. v. fr.—ב׳ שמואל son of Sam.; בְּרֵיה דר׳ . . . son of . . . . Ber. 3ª. Ḥull. 11ª; a. v. fr.—B. Mets. 110ª . . בְּרָהּ דבת the son of the daughter of . . . . Sabb. 116ᵇ במקום ברא ברתא וכ׳ where there is a son, the daughter cannot inherit. Y. Shebi. IX, 39ª bot. אמת דהן ילדת ב׳ this nan's mother has born a son, i. e. she may be proud of him; Y. Ab. Zar. IV, 43ᵈ איתי לאימיה ב׳ (not ואית); a. v. fr.—*Pl.* [בְּרֵי, בְּרִין. Targ. Y. Ex. X, 9 (some ed.). Targ. Ps. CXXVII, 5 Ms.] בְּנַיָּא, בְּנַי, בְּנִין.

Targ. Gen. V, 4 בְּנִין וּבְנָן sons and daughters; a. fr.—Keth. IV, 10 (in a marriage contract) בנין דכרין male issue, opp. בְּנָן נוקבין, ib. 11.—Ber. 10ᵃ בי דמעלי good children. Y. B. Bath. VIII, 16ᵇ bot. אין חזון בנוי דהנייה (read בָּנַי) if my children turn out well; a. v. fr.—בר בת, בר בר *grandson*. Esth. R. introd. (expl. נין ונכד) בר ובר בר (not וברבר) son and grandson; a. fr.

Fem. v. בְּרַת. [The meaning of בר in compounds is generally the same as of בן a. בעל, e.g. בי אולפנא *a scholar*, בי אמודאי *a diver*, בי שטיא *a maniac*, בי דעת *a rational being*. בר בי רב, v. בֵּי. For compounds which are not self-evident, see the respective determinants.]

בַּר III m. (b. h.; ברר; v. בַּר I) *clear, bright, clean, pure*. Tosef. Kil. III, 6 (missing in ed. Zuckerm., v. Var. a. l.) שהוא בר ובקי וכ׳ who is clear and well-versed in &c. Num. R. s. 10 (ref. to ברי Prov. XXXI, 2, a. בר Ps. II, 12) the Law שהיא נקראת בר which is called *bar* (clear, pure, Ps. XIX, 9).—*Pl.* בָּרִים. Ib.

בַּר IV, **בָּר** m. (b. h.; v. בָּרַר) [*sifted*] *grain*. Ber. 55ᵃ כשם שא״א לבר בלא תבן וכ׳ as there can be no grain without straw, so there is no dream without idle things; Ned. 8ᵃ.

בָּרָא I *outside, forest* &c., v. בַּר I ch.

בָּרָא II, בְּרָא I *to create*, v. ברי.

בָּרָא II *son*, v. בַּר II.

בָּרָאָה, בָּרָיָא, בָּרָיְתָא m. (v. בַּר I ch.) 1) *external, foreign, not belonging to*, opp. גַּוָּאָה. Targ. II Kings XVI, 18; a. e.—Y. Pes. VII, beg. 34ᵃ בר תנא׳, v. בַּר I ch.—Gen. R. s. 49; Yalk. Gen. 83 (interpret. חָלִילָה Gen. XIII, 25) ברייה הוא לך (בריה) it is foreign to thy nature; v. הִיצָה I.—*Pl.* בָּרָאֵי. Kidd. 33ᵃ בתי ב׳ the outer chambers of the bath-house. Ḥag. 5ᵇ בתי ב׳ the outer chambers of the heavens. B. Bath. 30ᵃ בשוקי ב׳ in the market places abroad.—Fem. בָּרְיְתָא, בָּרְיָתָא. Targ. Ezek. XLII, 1; a. e.—Y. M. Kat. III, beg. 81ᶜ; Y. Ned. X, 42ᵇ top ארעא ב׳ (=h. חוץ לארץ) abroad; v. אֶרֶץ.—*Pl.* בָּרְיָתָא, בָּרְיָתָא. Targ. Prov. XXX, 4 דארעא ב׳ the extreme ends of &c.—2) (as noun) *street, open place, field*. B. Bath. 40ᵇ sit down בשוקי Rashi (ed. בשוקא) and בבי in markets and open places (i. e. in public). Ḥull. 43; 47ᵃ; 58ᵇ חיוי ב׳ the animals of the prairies, v. בַּר I ch.—Esp. בָּרַיְיתָא, בָּרַיְתָא (sub. מתניתא = h. משנה החיצונה) *Baraitha* (or *Boraitha*), traditions and opinions of Tannaim not embodied in the Mishnah as compiled by R. Judah han-Nasi. [A collection of such Baraithas is found in the Tosefta (תוספתא) which bears the nearest resemblance to the Mishnah and is called by that name in Talm. Y.—The B. in frequently called מתניתא (Ch.) in contrad. to משנה (Hebr.), v. Num. R. s. 18 (ref. to Cant. VI, 8); Lev. R. s. 30.]—Sabb. 19ᵇ; Erub. 19ᵇ; a. e. בי לא שמיע ליה מתניתי׳ (cmp. Sabb. 61ᵃ; Pes. 101ᵇ לא וכ׳) he did not know that Boraitha. Ber. 19ᵃ; a. fr.

בָּרָאי m. (v. preced.)=אַבְרָאי *outside*. Ab. Zar. 28ᵃ דקאי זר בי׳ מכה דב׳ an external wound.—(Adv.) Zeb. 15ᵃ לבי׳ נפיק וכ׳ does (the blood) run only outside (away from the altar) and not also inside (in all directions)?

בְּרֵאשִׁית (b. h.) *in the beginning*, as a cosmological term (ref. to Gen. I, 1) *creation, primeval period, Nature, Universe*. Targ. Is. XXVIII, 29; a. e.—מִבְּ׳ *from the beginning*. Ib. XLI, 4.—בְּ׳ מעשה a) *creation*. Gen. R. s. 3; a. fr.—b) *cosmogony*, contrad. to מעשה מרכבה theosophy, Ḥag. II, 1; a. fr.—Y. Shebi. I, beg. 33ᵃ שבת ב׳ the Sabbath commemorative of creation, i. e. the regular weekly Sabbath, contrad. to Holy Days. [In later Hebr. שבת ב׳ the Sabbath on which the first section of the Pentateuch is read.]—Ber. IX, 2 ברוך עושה (מעשה) בי׳ praised be the Author of creation—a formula of benediction for awe-inspiring natural phenomena; v. ib. a. Y. ib. 13ᶜ bot.—ששת ימי ב׳ from the six days of creation. Keth. 8ᵇ נתיב חוא מש׳ וכ׳ this is the way (the lot of humanity) since the world existed.—Tosef. Maasr. III, 14: a. fr.—Y. Taan. II, 65ᵃ bot. מי ב׳; Lam. R. to III, 40 מימי ב׳ primeval waters, *Ocean* &c. (v. Gen. I, 9 sq.).—ספר ב׳ *The Book of Genesis*. Gen. R. s. 3; a. e.—רבה ב׳ *B'reshith Rabbah* (Gen. R.), name of the first book of the Midrash Rabbah.

ברבוי, v. בַּרְבַּיי.

בַּרְבּוּרִים, v. בַּרְבָּרָא.

בְּרִיבִי, בְּרַבִּי m. (contr. of בי רבי, *belonging to a school of an eminent teacher*, v. בֵּי 4) *B'rabbi, B'ribbi*, title of scholars, most frequently applied to disciples of R. Judah han-Nasi and his contemporaries, but also to some of his predecessors, and sometimes to the first Amoraim, v. אָמוֹרָא. B. Mets. 85ᵃ אסמכיה ב׳ he gave him the title of B'rabbi (a scholar of Rabbi Judah). Ḥull. 137ᵃ דברי ברי׳ (ref. to R. Yosé). Ib. 11ᵇ ברבי; Macc. 5ᵇ בריבי (v. Rabb. D. S. a. l. note 100). Sabb. 115ᵃ רבן גמליאל ברי׳ (Tosef. ib. XIII (XIV), 2; Mass. Sofrim V, 15 only ר׳ גמ׳) R. Gaml. son of R. Judah han-Nasi. Erub. 53ᵃ רבי אושעיא ברי׳ (Ms. M. ברב׳, v. Rabb. D. S. a. l. notes 70; 80) R. O. scholar of Rabbi Jud. han-N.—Sifré Deut. 1, end יהודה ברב׳ (Yalk. ib. 792 only יהודה). Y. M. Kat. III, 82ᶜ bot.; Gen. R. s. 100 תר בר׳ אמר a student (Amora) recited &c. Y. Sot. VIII, end, 23ᵃ ליח רבי ב׳ [insert אע] not even a teacher or a student was exempt. [Snh. 17ᵇ רמי בר ברבי, read ברובי.]

***בַּרְבַּיי** m. (abbr. of בַּר בַּיִת) *intimate, familiar*. Cant. R. to V, 15; Lev. R. s. 25 אזיל ומתעביד ב׳ (Cant. R. ברבוי, some ed.) he grows to be like an inmate of the house.

ברבר, v. בַּר *son*, a. בַּרְבָּרִי.

בַּרְבָּרָאָה=בַּרְבָּרִי. *Pl.* בַּרְבָּרָאֵי. Targ. Ps. CXIV, 1.

בַּרְבָּרוֹן (βαρβάρων, gen. pl. of βάρβαρος) *of the barbarians*. Lam. R. introd. (R. Josh. 2) נקיטא ב׳ (read נִיקִיטָא, νικῆτα βαρβάρων) O conqueror of the Barbarians (Jews). Y. B. Mets. II, 8ᶜ, v. בַּרְבָּרִי.

בַּרְבַּר, בַּרְבָּרִי m. (βάρβαρος, babbler, Curt. Griech. Etym. p. 290) 1) *foreigner* (in a contemptuous sense), *barbarian*. Esth. R. to II, 21 חב׳ חוזה this barbarian (Mordecai, contrad. to Cœlesyrians as Greeks); Targ. Esth. ib. בכיין.—*Pl.* בַּרְבָּרִים, בַּרְבָּרַיִּים. Ex. R. s. 20. Lev. R. s. 11; a. fr.—2) *an inhabitant of Barbaria* (v. בַּרְבָּרָא). Gen.

R. s. 60 beg. כושי אחד או ב׳ אחד a Cushite or a Barbar; Cant. R. to II, 8 (for כותי read: כושי). Y. Succ. V, 55[b] top, v. next w.

בַּרְבַּרִי ch. same. *Pl.* בַּרְבַּרַיָּא, בַּרְבַּרִיִּין. Lam. R. to I, 16; IV, 19; Esth. R. introd. עד דאת מכבש ב׳ וכ׳ instead of subjecting the Barbarians (Germans, Britains &c.); Y. Succ. V, 55[b] top (Hebr. diction).—Lev. R. s. 22 נקרטה ב׳, v. בַּרְבָּרוֹן.

בַּרְבָּרִיאָה, בַּרְבָּרִיָּא, בַּרְבַּרִיָּה, בַּרְבָּרָא f. (barbaria) *foreign* (not Roman) *country*, esp. 1) *Germania Barbara;* also *Britannia* (as hostile to Rome); 2) *East African coast, Azania*, v. בַּרְבָּרִי. Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 (for תוגרמה), v. גרמניקיא.—Yeb. 63[b] אנשי ב׳ . . . מרטנרא Ar. (ed. מרטנאי, corr. acc.); Sifré Deut. 320 מב׳ ומטונס וממורטניא . . .; Yalk. ib. 945 ומברריטניא those from Barbaria [,Tunes] and Mauretania [Britannia] who go naked &c. (v. Brüll, Trachten d. Jud. p. 4 sq.). Cant. R. to II, 8 אחד מכם גולה לב׳ . . . לסמרטיה (Yalk. ib. 586 לברריטניא . . . .) one of you is exiled to B., another to Sarmatia [Britannia]. Midr. Till. to Ps. CIX.—Y. Shek. VI, 50[a] top; Gen. R. s. 23, end כיפי ב׳ the rocks of B. (Azania).—Ib. s. 75 בני ב׳ ובני גרמניא.—Ex. R. s. 18 a king שהלך בנו לב׳ whose son went to a foreign land (conquered province). Koh. R. to II, 7 (ref. to *barburim* I Kings V, 3) a bird &c. היה בא מב׳ וכ׳ came from B. every day. [Ib.; Pesik. R. s. 16; Pesik. Eth. Korb. p. 58[b], מיני ב׳, read with Ar. s. v. ברבר: בִּירָבְרָא.]

ברבריה, Y. M. Kat. III, 81[d] bot. תונין בב׳, prob. to be read בפרדיסא; cmp. Bab. ib. 17[a].

בַּרְגְּנָא, בַּרְגַּנְיָא, v. גְּנָא.

בָּרָד m. (b. h.; √ ברר, v. ברר) [*bright, white,*] *hail* (v. Ges. H. Dict. s. v.). Mikv. VII, 1; a. fr.—אבן הב׳ block of *ice* (or hail stone). Ib.; v. next w.

בַּרְדָּא I ch. same. Targ. Ex. IX, 18; a. fr.—M. Kat. 25[b] כיפי דב׳ hail stones. Ber. 18[b]; v. גְּזִירָא.

בַּרְדָּא II (cmp. preced. a. אַשְׁלָג) *barda*, a cosmetic lotion used as a detergent, a mixture of aloes, myrtle and violet. Sabb. 50[b] (Ms. M., once, a. Ar. בר אדא, Alf. Ms. a. oth. בדרא; v. Rabb. D. S. a. l. note).

בַּרְדָּא III m. (v. preced.) *barda*, name of an unclean bird. Hull. 62[b] (Ar. בר אדא).

בַּרְדִּילָא, v. בּוּרְדְּלָא.

ברדין, Tosef. Kel. B. Mets. X, end (ed. Zuck. גרדין), read גַּרְדּוֹן.

ברדנין, ברדינין, Ex. R. s. 38, end, read כַּרְכְּדוֹן.

בַּרְדִּיסִין, v. בַּרְדְּסִין.

בַּרְדְּלָא m. (cmp. b. h. דְּלָדָה, דֶּלֶת) *Bard'la*, surname of several persons. B. Mets. 10[b] אבא כהן ב׳ (Var. כהנא; Ms. M. בר דלא); Gen. R. s. 76, end; Y. Gitt. VIII, 49[c] top; (Y. Peah IV, 18[a] bot. בר דלירא).—Succ. 26[a] (Ms. M. 2 בר דלא, v. Rabb. D. S. a. l. note); Gitt. 14[a] רב אחא ב׳. V. בַּרְדְּלָיָא.

ברדלה, v. בַּרְדְּלִיס.

בַּרְדְּלָיָה, בַּרְדְּלָיוּת, בַּרְדְּלָיָא (cmp. ברדלא) pr. n. pl. *Bard'laya*, near Lydda (v. infra). Y. Erub. VI, 24[a] top אנשי בר דליה the inhabitants of B. Y. Shebi. II, 33[d] bot. דברדליה of B. Y. Peah III, 17[d] bot. R. Jud. b. Pazi דבר דליא (for which Y. Meg. I, 71[a] דברזילה); cmp. Y. Snh. I, 18[c] bot. where R. Jud. b. P. is mentioned as of Lydda. [Num. R. s. 13 ברדליא, some ed., v. בּוּרְדְּלָא.]

בַּרְדְּלַס, בַּרְדְּלִיס m. (πάρδαλις, pardalis; πάρδος, pardus; prob. of Semit. orig.; cmp. b. h. בְּרָדִים) *a spotted beast*, whence 1) (v. Sm. Ant. s. vv.) *leopard* or *hyena*, usu. in connection with נָמֵר. Snh. I, 4. B. Kam. I, 4 (expl. ib. 16[a] אֶפָא q. v.). Bekh. 8[a]. B. Mets. VII, 9.—2) (prob.) *marten*, or *mariput* (Rashi: *putois*); usu. in connection with חוּלְדָּה. Pes. 9[b]; Nidd. 15[b]; Ab. Zar. 42[a]; Tosef. Ohol. XVI, 13 ed. Zuck. ברדלה.

ברדניקוס, v. הדרניקוס.

ברדס, v. בּוּרְדָּם.

בּוּרְדְּסִין, בַּרְדְּסִין (סִים . . .) m. pl. (a corrupt. of Brundusina, v. בלדרסין) *Brundisian cloaks*, thicker than בִּרְסִין q. v. Kil. IX, 7. Y. ib. 32[d] top בַּרְדִּיסִין. Tosef. Kel. B. Bath. V, 11 ברתסין ed. Zuck. (Var. ברתצין, ברתחצ׳). V. פַּלְהֲדִיסִין, פַּלְהֲדִיסִין.

***בַּרְדֵּק** (Parel of בדק, cmp. הרזק) *to penetrate, go from end to end; to bolt.* Targ. Y. II Ex. XXXVI, 33 לְבַרְדוּקֵי (h. text לְבָרֵחַ).

בָּרָה 1) fem. of בַּר.—2) v. ברי.

בִּרְוָן, v. בִּירְוָן.

ברובה, Y. Ḥall. I, 57[c], read בְּרוּבָּא.

***ברוזא,** read בְּרוּזָא m. (ברז) *perforation.* Targ. Y. Num. XXV, 8 באחר ב׳ in the place of perforation (hole).

ברוירא, Koh. R. to III, 14 שמלאי דב׳, v. בִּירָא, בִּירָא 3).

***בְּרוּךְ בְּ׳, בָּרוּךְ** m. (ברך, v. בֶּרֶךְ) *the neck* of an animal, so named from the benediction (בָּרוּךְ) which precedes the ritual slaughtering.

בְּרוּכִי pr. n. m. *B'rokhi.* Snh. 17[b] רמי בר ב׳ Ms. M., Ar. a. oth. (ed. ברבי, corr. acc.).

ברולקי, v. ברוקלי.

בְּרוּן, v. בִּירְוָן.

בְּרוּנָא I m. (dimin. of בְּרָא; cmp. אֲבוּנָא) *dear little son, darling.* Pesik. B'shall. p. 83[a] (allud. to termination נִי in Rubeni &c.) כאינש דאמר ברונִי סברונִי סכריונִי as if one says, My own dear son, my features, my looks; Yalk. Num 773; Cant. R. to IV, 12 (corr. acc.); [Ar. s. v. ברן, adds מאבוי from his father (has he this).]

בְּרוּנָא I pr. n. m. *B'runa*, a Babyl. Amora. Ber. 9[b]; a. fr.

בְּרוֹקָא I f. *smaragd*, v. בַּרְקָן.

בְּרוֹקָא II, בְּרוֹקָח pr. n. m. *Baroka*, father of R. Johanan. Ab. IV, 4. Erub. VIII, 2; a. v. fr.

בְּרוֹקָא III, בְּרוֹקָח m. *morning star*, v. בָּרָק a. בְּרַק. Y. Yoma III, beg. 40[b]; Y. R. Hash. I, beg. 57[d].

***בְּרוּקְלֵי** m. pl. (v. אַמְבּוּרְקָלוֹן) *wrapper, cover*. Midr. Sam. XXII; Yalk. ib. 129 (expl. תרפים as if טרפים, v. נִיקּוּרִים של ב׳ טַרְפֵי) shreds of (horse) covers (corrupt. בדולקי, Mus. ברולקי).

בְּרוּקְתִּי, v. בִּרְקְתִּי.

בָּרוּר m. (ברר) 1) *clear, bright; certain, firm*. B. Bath. 147[a] יו״ט . . . ב׳ וכ׳ when the day of Pentecosts is bright, sow wheat; opp. בָּלוּל; Tosef. Arakh. I, 9.—Snh. 7[b] אם ב׳ וכ׳ if the case is as clear to thee as the morning, speak out (thy opinion). Gitt. 89[a] דבר חב׳ an ascertained fact.—Pes. 50[a] עולם ב׳ a rightly-conducted world, opp. הִפּוּךְ.—Y. Ber. II, 5[a] חב׳ לו ..... יחזור he must begin to re-read from the place which he is certain of having read correctly. Y. Maasr. I, 49[b] חלוט ב׳, v. חָלַט I; חבשיל ב׳ real boiling (about which there is no legal doubt). Y. Yeb. IV, 5[c] bot. חלב ב׳ ascertained existence of forbidden fat. Y. Gitt. IX, 50[c] bot. קיים שרירי וב׳ (the formula) valid, firm and established. Y. Kidd. IV, 66[a] top כהן ב׳ a priest of undoubted genealogy; a. fr.—2) (b. h. בָּרָר, Neh. V, 18) *chosen, best*. Gen. R. s. 23 חב׳ שבהם the best one among them.—*Pl.* בְּרוּרִין, בְּרוּרִים. Y. Kidd. IV, 66[a] bot. חב׳ שבאחיך the chosen among thy brethren (whose genealogy has been established; v. supra); Num. R. s. 9.

בָּרוּר, pl. בְּרוּרִין, constr. בְּרוּרֵי, v. בִּירוּר.

בָּרוּר, בְּ׳ חַיִל or **בְּ׳ חֵיל** pr. n. pl. *B'ror Ḥayil* (*Ḥail*), seat of R. Johanan b. Zaccai's college, near Jabneh. Snh. 32[b] (Var. ח׳ גדור). Y. Keth. I, 25[c]; a. fr.

בְּרוּרְיָא, בְּרוּרְיָה pr. n. f. *B'ruryah*, daughter of R. Ḥanania b. T'radjon and wife of R. Meïr, reputed as a learned woman. Ab. Zar. 18[a]. Ib.[b] משום מעשה ב׳ Ms. M. (ed. מ׳ דב׳) (R. Meïr left for Babylon) in consequence of what occurred to B. (who defied her husband's opinion regarding woman's weakness and came very near being ensnared by a plot laid against her chastity; v. Rashi a. l.). Tosef. Kel. B. Mets. I, 6.

בְּרוֹשׁ f. (b. h.) *cypress*. R. Hash. 23[a]; Taan. 25[b], a. e. (as a species of cedar); v. בְּרוֹת a. בְּרָתָא.

ברושיותא, Gitt. 69[b] ב׳ דשערי, v. פְּרוּשְׁיָתָא.

בְּרוֹת f.=בְּרוֹשׁ. Sifra Metsora, beg. שהיא של ב׳ that it (עֵץ אֶרֶז, Lev. XIV, 49) means a branch of a cypress; Y. Sot. II, 18[a] top שלברית (corr. acc.); Tosef. Neg. VIII, 2 של אברית ed. Zuck. (Var. שלא ברית; R. S. to Neg. XIV, 1 אַבְרוֹת).

בְּרוֹתָא ch. same, v. בְּרָתָא.

בְּרוּתָא f. (v. בְּרִי I ch.) *outside, rejected;* cmp. בָּרַיְיתָא. B. Mets. 9[a]; a. fr. Ar. (ed. sometimes בְּדוּתָא q. v.).

בְּרִיז, בְּרַז (√בר, v. ברר) [*to get through,*] *to bore, perforate, transfix*. Targ. Y. Num. XXV, 8; a. e. [Targ. Y. Gen. XLIV, 34 דתברז, read דתירן or דתתרן as Targ. Esth. VIII, 6, v. ארע a. ערע.]—Snh. 52[b] דבריז ליה מיברז that one may put a culprit to death by piercing. Sabb. 146[a], v. בּוּרְטְיָא. Snh. 56[a]; a. fr.

**Af.* אַבְרֵיז *to sting*. Gitt. 84[a] אי בעי מברריז וכ׳ if he chooses, he may sting himself with thorns and he will not fall asleep (Ar. מחריז, v. חָרַז).

בַּרְזָא I m. (preced.) *bung-hole, bung*. Ab. Zar. 59[b] דאישתקיל לברזא Ms. M. (ed. דאישתקיל לברזיה) whose bung was taken out. Ib. כל דלהדי ב׳ all the wine facing the bung-hole (the first gush of wine). Ib. 60[a] עד דב׳ Ms. M. (ed. דחב׳, Rashi ב׳) to a level with &c., i. e. the wine above the bung-hole. Sabb. 139[b]. B. Bath. 98[a] שני בב׳ (Ms. H. בברזה) changed the bung-hole (or the bung).

בַּרְזָא II or **בַּרְזָא** m. (בזא II; v. אַבְרִיזִין) *cut (leather), strap; horse-line*. Ḥag. 9[b] כי ב׳ סומקא וכ׳ as a red line for a white horse (Ms. M. כוורדא). [Ber. 59[a] דברזא, read דברדא, v. גְּזִירְיָא.]—*Pl.* בִּרְזֵי. Sabb. 117[a] שקיל ליה בב׳ he stripped the hide strap-wise. Cmp. בִּרְזְלֵי.

בַּרְזֵג (denom. of בר זוג) *to couple, join* (cmp. איתברנש Syr., P. Sm. 582). Targ. Y. I Deut. XXXII, 4 מברזג, read מְבַרְזֵג (Y. II זַוֵּוג). Ib. XXXIV, 6 (Var. למזווגא). Targ. Ps. LXVIII, 7 לבר זוגא (read לְבַרְזוּגָן).

ברזות, v. בִּרְזִית.

בַּרְזֶל, v. בַּזֵּל.

ברזילא, v. כִּרְזִילָא.

***בַּרְזִלַּח** pr. n. pl. *Barzilah*, v. בִּרְזִלָּיָה.

בַּרְזָנָא m. (v. בְּרָזָא a. בְּרָזָא I) *a tap, sample of wine*, whence *barzina*, a liquid measure, one thirty-second of a Log (Ar.). Sabb. 109[b] ב׳ לזיבורא a barzina (of urin) is a remedy for a hornet's sting.

בִּרְזַיִת (ברזות b. h.) pr. n. m. *Birzayith* (I Chr. VII, 31). Gen. R. s. 71 end (expl.=בִּירְזַיִת).

בַּרְזִיתָא f. (ברז) *spit*, v. בּוּרְטָא.

בַּרְזֶל m. (b. h.; ברז) *iron, iron tool*. Gen. R. s. 75 לובשי ב׳ clad in iron armor; a. fr.—צאן ב׳ *flock sold on payment in terms* under the condition that the young be divided until the payment in full has taken place. Bekh. II, 4, v. יָלַד.—עבדי צאן ב׳ (נכסי) *mort-main*, wife's estate held by her husband, which, in case of her death or divorce, he must restore *in specie*, being responsible whith all his landed property for loss or deterioration. Yeb. VII, 1; a. fr.; v. נְכָסִים.

בַּרְזֶלָא, בַּרְזְלָא ch. same. Targ. I Kings XXII, 12; a. e.—Sabb. 66[b] קול ב׳ (Ms. M. קל פ׳). V. פַּרְזְלָא.

בַּרְזָנִיתָא f. (ברז) *boring, tapping.* B. Mets. 40[b] טרחיה ודמי בַּרְזָנִיתֵיהּ Ar. (ed. בַּרְזָנִיתָא pl.; v. Rabb. D. S. a. l. note 30) his (the seller's) trouble and the value of his tapping (the sample; v. בַּרְזִינָא). [Var. in Rashi כרז׳ his calling out, offering for sale, v. בָּרֵז.]

בָּרַח (b. h.; √ בר׳, v. ברר) 1) *to break through, pass through* (Ex. XXXVI, 33). Denom. בָּרִיחַ.—2) *to flee.* Erub. 13[b] הִתְבּוֹרֵחַ מִן הַגְּרוּלָה he who flees office. Y. Yeb. XIII, 13[c], a. e. בְּרַח מִן ג׳ וכ׳ shun three things. Y. Taan. IV, 69[b] top, v. בָּקַע; a. fr.

Hif. הִבְרִיחַ 1) *to cause to flee, drive out, exclude.* Y. Yeb. XV, 15[a] top לְהַבְרִיחוֹ מִנְּכָסָיו to force him to flee and abandon his property. Y. Gitt. V, 47[a] אִדָּם מַבְרִיחַ עַצְמוֹ מִן הַשְׁבוּעָה one will try to shirk the responsibilities of a guardian on account of the oath (which the court asks of him) but one will not do so on account of payment (to which he may eventually be subjected, v. Tosaf. to B. Kam. 39[b]).—2) *to abstract, steal, defraud.* B. Kam. 113[a] ה׳ אֶת חֲמוֹכֵס to smuggle. Y. Keth. VI, beg. 30[c] שֶׁלֹּא תְהֵא מַבְרַחַת מִשֶּׁל וכ׳ that she should not take stealthily something which belongs to her husband.

Hof. הוּבְרַח *to be chased, scattered.* Lam. R. to I, 21 הוּבְרְחוּ עֲנָנֵי וכ׳ the clouds of glory were withdrawn (R. Hash. 3[a] נסחלקו).

בְּרַח ch. same. *Af.* אַבְרַח as preced. Hif., *to withhold.* B. Kam. 88[b] לְאַבְרוֹחֵינְהוּ לְנִכְסֵיהּ מִנֵּיהּ in order to withhold his property from &c., i. e. to disinherit.

Ithpe. אִתְבְּרַח *to be driven off, withheld.* Targ. Job VI, 13 (h. text נִדַּחָה).

בַּרְחָא m. (ברח, v. בָּרַח 1)) [*one that breaks through,* cmp. Mic. II, 13;] *leader of the flock* (h. עַתּוּד), *bell-wether, buck.* Y. B. Kam. X, end, 7[c] if the restored sheep is as distinguishable כְּגוֹן אָהֳן ב׳ as the barḥa. Ib. what does כְּגוֹן אָהֳן ב׳ mean? Some say חוּטְרָא &c., v. בַּגְהוּרָא a. מַשְׁפּוֹכְיָת. Bab. ib. 20[a] top. Ib. 48[a]. Sabb. 18[b]. Ib. 152[a] ב׳ קַרְחָא a bald buck (sneer at R. Joshua b. Karḥa; v. גּוֹזְנָא).

***בַּרְטִיָא,** Pesik. R. s. 33 חב׳, read חַבְרַבַּרְיָא; Alexandria שֶׁהִיְתָה אוֹמַנְתּוֹ שֶׁל כָּל הָעוֹלָם חב׳ הַזֶּה which became the educator of all this world of Barbaria (northern Africa).

בְּרַטַּנְיָא, v. בְּרִיטַּנְיָא.

בְּרִי ב׳, v. בִּירַאי 2).

בְּרָא I בְּרִי (b. h.; √ בר׳, v. ברר) 1) *to hollow out, perforate,* v. Hif. a. בָּרָה.—2) *to think out, plan* (cmp. בָּרָא, חָקַק); *to create.* Snh. 38[b] when the Lord wanted לִבְרֹאוֹת אֶת וכ׳ שב׳ . . . ואח״כ to create man. Gen. R. s. 8 בָּרָאוֹ for He first created all the means of his support and then created him (Adam); a. v. fr.—Part. act. בּוֹרֵא q. v.—Part. pass. בָּרוּא, f. בְּרוּאָה. Gen. R. s. 44 (ref. to Is. IV, 5 וּבָרָא) כְּבָר הוּא ב׳ וכ׳ it (the futurity) is already created and prepared.

Nif. נִבְרָא *to be created.* Ib. s. 8 אַל יִבָּרֵא let him not be created. Snh. 38[a]; a. v. fr.

Hif. הִבְרִיא 1) (denom. of בַּר) *to come outside, bore, perforate.* Ḥull. 43[b] שמא ה׳ lest it (the thorn found in the throat) may have perforated (the gullet); v. infra.—2) (denom. of בְּרִיא) *to get well, recover; to be strong* or *stout* (fat). Meïl. 17[a] יַכְחִישׁ אוֹ יַבְרִיא does he wish him to be lean (feeble) or to be strong?—Y. Peah III, 17[d] bot. שמא יבריא for he may get well again. Ḥull. 33[a] הרוצה שיבָרֵי he who wants to be strong. Sabb. XIX, 5; a. fr. [Ḥull. 43[b] שמא ה׳ lest the wound created by perforation be healed, Rashi; v. supra.]

בְּרָא, בְּרִי ch. same; 1) *to create.* Targ. Gen. I, 1; a. fr. [Targ. Prov. XX, 12 אלהא אברי, prob. to be read אלהא ברא as ib. XXII, 2.]—Snh. 65[b] ברו עלמא they might create a world. Ib. 67[b] לא מצי ברי he (the demon) cannot create. [Ib. ומיברו, ומיברי, v. Ithpe.]—2) (v. preced. Hif.) *to get well, strong* &c. Ḥull. 93[b] מדלא קא בָרְיָין since they do not grow (develop). Ib. 46[b] הדרא בָּרְיָא gets well again. [Taan. 21[b] זיל ברייא, v. Af.]—3) *to cut, shape.* Targ. Is. XL, 20.—*4) (v. בַּר I ch., a. בָּרְאָה; cmp. זָהַם Pi. 2) *to expel, exile.* Targ. Prov. XXIV, 24 (h. text זעם).

Af. אַבְרִי 1) *to strengthen, make well, make grow.* Targ. II Sam. III, 35 (Var. לאוֹכָלָא, v. חַבְרָאָה). Succ. 44[b]; M. Kat. 3[a] אַבְרוּוֵי אוּלְנֵי to make the trees stronger (facilitate their growth); Ab. Zar. 50[b] אברוויי וכ׳, opp. אוקומי to preserve the trees. Nidd. 47[b]; Yeb. 97[a] אַבְרְיוּהוּ make him grow fat (feed him well). Taan. 21[b] זיל אַבְרֵי נַפְשָׁךְ (ed. ברייא, v. Rabb. D. S. a. l.) go and strengthen thyself.—2) *to permeate, perforate.* Ḥull. 112[a] דאבריה (the blood) soaked through the bread. Ib. 93[b] דץ ביה מידי דמברי ליה Ar. (ed. only דץ ביה מידי) if he stuck something into it which perforated it (making a passage for the blood).

Ithpe. אִיתְבְּרִי, אִתְבְּרִיָא, contr. אִיבְּרִי. 1) *to be created.* Targ. Gen. II, 4; a. fr.—Gen. R. s. 78 מן הן דאתבריין (to) where they were created from. Cant. R. to VIII, 5 וכדון אִתְבְּרִיתְ וכ׳ now thou hast been created again a new creature (having escaped a great danger).—Ber. 54[b] אירברי ליה a well was created (arose) before him. Snh. 65[b]; 67[b] ומיבְּרִי לְהוּ וכ׳ (not ומיברו, Yalk. Ms. אירברי, v. Rabb. D. S. a. l. note 4) and a three years' calf was created (arose) before them (Yalk. Ex. 182 ומַבְרֵי they created).—2) *to become strong.* Y. Snh. VIII, 26[c] מכיון דאִתְבְּרִי לִיבֵּיהּ עלוי וכ׳ since his heart (passion) became so strong over him as to do this (or דאַבְרֵי Af. he allowed his passion to become so strong &c.).—3) (v. בַּר I, בָּרָא) *to grow wild.* Nidd. 50[b] (explain. the expression תרנגול ברא used by a scholar) דאיבראי ממרה (=שמרדה) that became too wild (uncontrollable) to her owner.

בְּרָה II בְּרִי (b. h.) *to cut out* (v. בָּרָא). Part. pass. בָּרוּי, fem. בְּרוּיָה *hollowed out.* Tosef. Kel. B. Kam. III, 3, v. חִידּוּק a. בָּרָה.

Hif. הַבְרָה (b. h.; denom. of בְּרִי, v. ברי I Hif.) *to strengthen, to offer refreshment,* esp. to mourners on coming from the funeral. M. Kat. III, 7 ואין מַבְרִין and no mourner's meal is offered (during the festive week). Snh. II, 3. Ib. 20[a], v. בָּרָה; a. fr. V. חַבְרָאָה. [Y. Sabb. VII, 10[a] top חמברת בחרשים read חמַבְרַהּ, v. בהר h.]

בְּרִיא, בָּרְיָא m. (b. h.; v. בָּרָא) 1) *in natural condition,* whence 1) (cmp. אֵיתָן) *healthy, strong, stout, fat.* B. Bath.

147[b] sq. (opp. sick). Y. Naz. VI, 55[b] top (opp. תש, of tender build); a. fr.—2) *sound, sure, evident.* Y. Succ. I, 52[b] top; Y. Pes. II, 29[b] bot. דבר ב׳ שלא וכ׳ it is sure that he did not &c.—ב׳ לי I am sure. Ḥull. 10[a]; a. fr.—ב׳ ושמא 'sure' and 'perhaps', the plea of two litigants, one asserting a certainty, the other pleading ignorance or offering a possible alternative. Keth. 12[b]; B. Mets. 37[b]; a. fr.—3) *sound, firm.* Cant. R. to III, 4 honey ב׳ כאבן as solid as a stone; a. fr.—*Pl.* בְּרִיאִים. Lev. R. s. 17 ב׳ כאולם as sound as the Temple hall.—Ḥull. 84[a] ממשפחת ב׳ of a healthy, stout family; a. fr.—Fem. בְּרִיאָה. Kidd. 71[b] בבל ב׳ Babylon is sound (as to purity of descent). Erub. 62[a] שכירות ב׳ a sound (legitimate) lease, opp. רעועה rickety; a. fr.—Y. Erub. I, 19[a] בְּרִיָּיתָא a strong, solid rafter.—*Pl.* בְּרִיאוֹת, בְּרִיּוֹת. Ib. top ברויות ed. Krot. (corr. acc.).

בְּרִיא, בְּרִי ch. same. Targ. Koh. X, 6.—Taan. 29[b] דב׳ מזליה when his (the Israelite's) luck is good, opp. ריע מ׳ bad luck.—Yoma 57[a] top השתא ברי וכ׳ now it is sure ye are unclean (rejected by the Lord).—*Pl.* בְּרֵיֵּי. Keth. 60[b] sq. בני ב׳ strong children.—Fem. בְּרִיָּא, בְּרֵיָּא. Targ. Y. Ex. IV, 7.

בָּרְיָא *Creator*, v. בְּרֵיֵּא.

בְּרִיאָה, בְּרִיוּת (b. h.) f. (ברא) *creation, formation.* Gen. R. s. 1; Lev. R. s. 36 לב׳ שמים וכ׳ as to creation (plan), the heavens were the first; as to finishing (execution) &c. Gen. R. s. 7, end בְּרִיָּיתוֹ של עולם the creation of the world. Ib. s. 17 man looks למקום ברייתו to where he was created from (the earth), woman ... למקום בְּרִיּוֹתָהּ to where she was made from (the rib); a. fr.—Mikv. VI, 7 כל שהוא מבְּרִיַּית המים whatever originates in the water (aquatic plants or animals).—Macc. 17[a], a. fr. חיטה אחת כברייתה one wheat grain in its natural condition, נמלה כברייתה an ant in its natural condition (though small). Ib. ברית נשמה the natural condition of an animated being.—Nidd. III, 7 ברית זכר the formation of a male embryo. B. Kam. 94[b] חוזר לברייתו is changed into its original condition.

בְּרִיאוּת, בְּרִיוּת f. (בְּרִי) *health, strength, fleshiness.* Esth. R. to I, 3.

בְּרִיּוּתָא, בְּרִיאוּתָא, בְּרִיוּתָא ch. same. Nidd. 47[b] מחמת בריאותה (or read תא . . .) on account of (his) obesity. Bekh. 45[b] אתחלא וכ׳ ב׳ it is (unusual) strength which happened to rest in the left hand (and left-handedness is therefore no defect), opp. כחישותא weakness.

בְּרִיבִי, v. בְּרַבִּי.

בְּרִיָּה, בְּרִיָּה, בְּרִיָּא f. (ברא) *creature; human being;* (freq. masc.) *man.* Tosef. Kil. I, 9 ביריא. Ber. 17[a]; a. fr.—*Pl.* בְּרִיּוֹת. Ḥull. 127[a] ב׳ גְּדֻלּוֹת בים creatures living in the Sea.—חַבְּ׳ (often m.) *people, mankind.* Yoma 86[a]; a. fr.

בְּרִיָּה, v. בְּרֵאָה.

***בְּרִית**, Y. Kil. IX, 32[d] top, v. בִּירְיָא II.

בִּירְיוֹן, בִּרְיוֹן m. (denom. of בִּירָה) *palace-soldier, castle-guard, keeper.* Ex. R. s. 30 משל לב׳ וכ׳ this is to be compared to a palace-soldier who was drunk &c.; Yalk. Esth. 1056 ללבריון (read לב׳).—*Pl.* בִּירְיוֹנִים, בִּירִ׳. Ex. R. l. c. ב׳ שלו וכ׳ his palace-guard sneered at his purple cloak.—בִּירְיוֹנוֹת. Mekh. B'shall., Amalek 1, העמידו עליו ב׳ קשים they appointed over him cruel guards; Tanḥ. ib. 25 עמדו עליו ברירונים וכ׳ (read העמידו); Y. Kidd. I, 61[a] bot. בורניות (corr. acc.). Cmp. בִּירָנִית.

בִּירְיוֹנָא, בִּירְיוֹנָא m. (v. בְּרָא Ithpe. 3, cmp. בִּרְיוּתָא) *rebel, outlaw, highway-man.*—*Pl.* בִּירְיוֹנֵי, בִּרִ׳. Gitt. 56[a] הנהו ב׳ those rebels (the war party during the last siege of Jerusalem by the Romans). Ib. Abba Sikra ב׳ ריש chief of the rebels.—Ber. 10[a] הנהו ב׳ דהוו וכ׳ there were some highway-men living in the neighborbood of &c. Taan. 23[b] א״נ הנהו בר׳ וכ׳ ed. (omitted in Ms. M. a. oth.). Ib. 24[a] תנך ב׳ Ms. M. (ed. בני מאתיה, v. Rabb. D. S. l. note 2). Snh. 37[a] בַּרְיוֹי; a. fr.

בִּירְיוּת *health*, v. בְּרִיאוּת; בְּרִיּוּתָא, v. בְּרִיאוּתָא.

בִּרְיוּתָא f. (v. בִּירְיוֹנָא) *rebellion, defiance of the law.* Sot. 19[b]; 20[a] מחמת ב׳ (refusal to drink the searching water) in defiance, opp. ביעתותא, רתיתא. *[Targ. Prov. XXV, 20, prob. to be read בְּרִירְחוּתָא; ed. Lag. כִּרְיוּתָא. The entire verse is a corrupt combination of two versions.]

בְּרִיז, v. בְּרַז.

בְּרֵיז m. (ברז) *channel, stream.* Targ. I Sam. XIV, 26 (h. text חלך).

בְּרִיחַ m. (b. h.; ברח) *bolt.*—*Pl.* בְּרִיחִין, בְּרִיתִין. Ex. R. s. 52; Yalk. ib. 417.

בְּרִיחָה f. (ברח) *flight.* Gen. R. s. 74; a. e.

בְּרִיחֵי, Sabb. 21[a]; 145[b] *sick persons*, v. בְּרִיָּא.

בְּרִיטַנְיָא pr. n. *Britannia, Great Britain.* Yalk. Deut. 945. Ib. Cant. 586, v. בַּרְבַּרְיָא.

בּוֹרְיָא, בָּרְיָא m. ch.=h. בּוֹרֵא, *Creator, God.* Targ. Prov. XVII, 5 בָּרְיֵהּ his Maker; a. e.—Y. Ber. I, 2[d] אירקריה דבָרְיֵי the honor of my Maker. Gen. R. s. 68 מה אנא מובד סבברי מן בריי why should I give up my hope in my Creator? Y. Hor. III, beg. 47[a] דמי לבָרְיֵיכוֹן is like that of your Maker, v. הוּגְמָא; Y. Snh. II, 20[a] top לבירייתכון (corr. acc.). Lev. R. s. 15 ובוֹרְיֵיךְ קאים לך and thy Maker will assist thee; a. fr.

בָּרְיוּא *external*, v. בָּרָאָה.

בָּרְיוּת *creation*, v. בְּרִיאָה.

בָּרְיוּת *creature*, v. בְּרִיָּה.

בָּרְיוּת *foreign, strange*, v. בָּרָאָה.

בָּרְיוּתָא, v. בָּרָאָה.

בְּרִיּוֹתָא, pl. בְּרִיָּיתָא, v. בְּרִיָּתָא.

בְּרִיכָא *shoot*, v. בְּרִכָּא.

"if one says to a scribe, 'Write for me a letter of divorce for one of my wives whom I may choose to divorce', none of them can be divorced with it" (Gitt. III, 1), upon which the remark is made (ib. 24b) תא קא משמע לן דאין ב׳ this rule of the Mishnah implies the adoption of the principle that subsequent disposal does not react on the original status of the letter of divorce, so as to say that this subsequent selection is equal to a defined intention at the time when the deed was to be written. [The question of B'rerah, i. e. whether a subsequent disposal has or has not a retrospective legal effect, is widely spread in the Talmud, referring both to judicial as well as to ritual cases.] Yoma 55b ר׳ . . לית ליה ב׳ R. Judah rejects the principle of B'rerah; Y. Shek. VI, 50b אי אמרינן ב׳ if we adopt the principle of B., let four Zuz (the value of one offering) be taken out of the bag and thrown into the water, and the balance of the money be permitted for use. Hull. 14b; a. fr.

בְּרִירוּ, v. בְּרִירוּתָא.

בְּרִירוּת f. (ברר) *clearness, pureness, innocence.* Y. Taan. III, 67a כפיך ב׳ innocence of thy hands (expl. *bor*, Job XXII, 30).

בְּרִירוּתָא, בְּרִירוּ ch. same. Targ. O. Ex. XXIV, 10 (*brightness*, h. text טהר); a. e.—Targ. Prov. XVI, 15 ed. Lag. (Var. בירואתא).

***פּוּלִי ב׳, בְּרִישׁ**, v. אַרְנָא II. Gitt. 14b.

בְּרִית f. (b.h.; בָּרָה; v. בִּירִית) prop. *circle, ring, chain*, hence *oath* (of fidelity), *solemn injunction; covenant, treatise.* [כרת ב׳ to cut a ring out; to make a covenant; בא בב׳ to enter into the ring, to promise fidelity; חפר ב׳ to break the ring, to break one's oath &c.] Sabb. 137b; בריתו של אברהם אבינו (sign of) the covenant of Abraham, *circumcision.* Ab. III, 11; a. fr. Y. Peah VIII, 21a מפני ב׳ של א״א on account of the covenant of Abraham (for the sake of human dignity). Num. R. s. 18, a. fr. ב׳ כרותה לשפתים a law is made for the lips, i. e. words are ominous (ref. to לא נעלה, Num. XVI, 12). Gen. R. s. 34, v. אָוִיר; a. fr.—הַבָּ׳ וכ׳ *by the covenant* (an oath), *indeed.* Tosef. Hall. I, 6 ב׳ וכ׳ (Var. הב׳); Pes. 38b indeed, those are the very words &c.; (some explain) indeed?, are those the very &c. (is it a tradition for which no reason needs to be given)?; Y. Peah V, 19b bot. הב׳.—*Pl.* בְּרִיתוֹת. Ber. 48b sq. ב׳ שלש three covenants (three times the word *b'rith*, Deut. XXVIII, 69; XXIX, 8). Tosef. Sot. VIII, 10; 11 ב׳ Var. (ed. Zuck. בְּרִיתוֹת); Sot. 37b; a. fr.

בְּרִית, *a ring, band*, v. בִּירִית. [Y. M. Kat. I, 80b top, v. בְּרִית.]

בְּרִיא, בְּרִיָּא, בְּרִי׳ f. ch. 1)=h. בְּרִיָּה *creature.* Targ. Is. XXIX, 16; a. fr. Targ. Ezek. I, 9; 11 בְּרָא *each* (h. text איש).—*Pl.* בְּרִיָּתָא, בְּרִיָּתָא, בִּרְיָ׳. Ib. 13 sq. (h. text חַיּוֹת); a. fr. Gen. R. s. 60 חדא דב׳ אמרין that is what people say. Lam. R. to I, 1 רבתי (1 חד כותאי) מפליא בב׳ makes sport of men (interpreting dreams to suit himself). —2) *natural state*, v. בְּרִיָּה. B. Kam. 93b.

בְּרִיכָה f. (ברך) 1) *bending the knee.* Gen. R. s. 39; Y. Ber. I, 3c bot. (diff. fr. כריעה). Ib. 3d top לך ב׳ unto thee bending is due; a. e.—2) (denomin. of בֶּרֶךְ) *knee, young shoot.* Orlah I, 5 if a tree has been dying ובו ב׳ but there is a shoot on it . . . . .: the old stem is again like a young shoot (with ref. to the fruits of the first years, v. עָרְלָה). R. Hash. 15b; Tosef. Shebi. IV, 20 ed. Zuck. אילן חשוחה ב׳ אחת (ed. ברך) a tree which shoots only once a year (its fruits growing all at once), opp. שתי בריכות (expl. R. Hash. l. c. כעין שתי ב׳) two crops, i. e. early and late fruits.—3) (from the position of the hatching bird) *brood*, esp. of doves. B. Bath. V, 3; Bets. 10a ב׳ ראשונה the first brood of the year.—*Pl.* בְּרֵיכוֹת. R. Hash. l. c.; Tosef. Shebi. l. c. Yeb. 63a בִּרְכוֹת, v. בָּרַךְ Hif.

בְּרֵכָה, בְּרֵיכָה f. (b.h.; ברך) *pond, lake.* Mikv. VI, 11 אחד משלש . . . לב׳ one three hundred and twentieth part of the bathing pond. Gen. R. s. 39 (ref. to בְּרֵכָה Gen. XII, 12) קרי ביה ב׳ וכ׳ read *b'rekhah*, a pond, as the pond cleanses the unclean (by immersion) &c.; Num. R. s. 11; a. fr.—*Pl.* בְּרֵכוֹת, בְּרֵכֵי׳. Makhsh. II, 3.—Cmp. נִבְרֵכְתָּ.

***בריכסון**, read בְּרִיכְסִין (=ἔβρεξεν fr. βρέχω; ἐ rejected) *it rained.* Y. Shebu. III, 34d bot. if seeing that it has rained, one says קורי פלי ב׳ (κύριε πολὺ ἔβρεξεν) 'By God, it has rained much'—this is a vain oath; Y. Ned. III, 38a top בלי קורי בריקשון (corr. acc.); Pesik. R. s. 22 בלי קרי אבריכסין (corr. acc., read אֵיבְרִיכְסִין ἔβρεξεν).

בְּרֵיכְתָא f. ch.=h. בְּרֵיכָה. Targ. Is. XXII, 9; a. e.

***רם ב׳, בָּרִין** pr. n. pl. *Ram Barin*, a border town of Northern Palestine (district of Tyre; perh. *Kefr Bureim*, Neub. Géogr. p. 23). Y. Dem. II, 22d top; Tosef. Shebi. IV, 10 רמכוך, Var. רומברך. Y. l. c. עד כדון for which R. S. to Dem. II, 1 בּוּרָן (prob. the same).

בָּרִיק, v. בְּרַק.

בריקה, בריקא, v. בורדיקא.

בריקשון, v. בריכסון.

בְּרִירָה, בְּרִירָא, בָּרִיר, בָּרִיר m., **בְּרִירְתָּא, בְּרִירָא** f. ch.=h. בָּרוּר 1) *clear, pure, certain; polished, bright.* Targ. Ps. XVIII, 27 (h. text נָבָר). Targ. Y. Ex. XXII, 2 (Var. בָּרוּר); a. fr.—*Pl.* בְּרִירִין, בְּרִירַיָּן. Targ. Y. I, II Deut. VIII, 9; a. fr. —2) *chosen, peculiar.* Ibid. XXIX, 12.

בְּרִירְתָּא f. (ברר) *sifting, assorting.* Y. Sabb. VII, 10b top [read:] כל מה שהותר מכלל ב׳ וכ׳ what is allowed on Holy Days as coming under the category of sifting, is not always allowed . . . . on the Sabbath; Y. Bets. I, 60d (usually משום בורר).

בְּרִירָה f. (ברר) *choosing, choice*, esp. as a dialectic term, *B'rerah, subsequent selection, retrospective designation*, i. e. the legal effect resulting from an actual selection or disposal of things previously undefined as to their purpose, e. g. a letter of divorce must be written, with special intention, for the persons concerned; now,

בְּרִיתָא, v. בְּרָאָה.

ברותא, Targ. Y. II Num. XXIV, 6 כב׳ Ar., v. בְּרָתָא end.

בָּרַךְ (b. h.; √ בר, v. ברר, ברי) 1) *to cave out.* Denom. בֶּרֶךְ, בִּרְכָּה; cmp. בּוּרְכָּתָא, בּוּרְכָּא.—2) (cmp. ברר) *to select, point out* (cmp. esp. Gen. II, 3) whence *to bless* (Pi.).—Part. pass. בָּרִיךְ *chosen, blessed, praised.* הקדוש ב׳ הוא (abbr. הקב״ה) the Holy One, blessed be He. Pes. 118a; a. v. fr. Ib. 104b, a. fr. פותח בב׳ וכ׳ he (who prays) opens the benediction with *barukh* and closes with *barukh* (i. e. ברוך אתה ה׳). Tosef. Sot. I, 10 ב׳ בכלל, v. כְּלָל; a. fr.

Pi. בֵּרֵךְ, בֵּרַךְ (b. h.) 1) *to praise, bless,* esp. *to recite the due benediction.* Ber. VI, 1. Ib. 5 בי׳ על היין having recited the blessing over wine &c. Pes. X, 9 ב׳ ברכת הפסח having recited the blessing over the Paschal lamb. Ib. 5 אנחנו חייבים ... לְבָרֵךְ we are bound to .... praise &c.; a. v. fr.—2) (cmp. נקב) *to blaspheme.* Snh. 56a עד שֶׁיְּבָרֵךְ שם בשם until he blasphemes the Lord by His name. Ib. שבי׳ את השם בכינוי who blasphemed the Lord by an attribute.—Part. Pu. מְבוֹרָךְ *blessed, praiseworthy.* Ber. VII, 3; a. fr.—3) **to cut through, to clear virgin ground* or *forest.* Tosef. Shebi. III, 20 ed. Zuck. (Var. מגדר); Y. ib. IV, 35b bot. מבדין; Y. Sabb. VII, 10a top חמברה, v. בהי h. [Tosef. Shebi. I, 6 מבורכות, v. infra.]

Hithpa. הִתְבָּרֵךְ, *Nithpa.* נִתְבָּרֵךְ *to be blessed* (*praised*); *to be increased* (v. בְּרָכָה). Y. Ber. IX, 14a top וייתְבָּרֵךְ and be blessed. Y. M. Kat. I, beg. 80a if the waters were scanty ונִתְבָּרְכוּ and grew plentiful. Yeb. 63a; a. fr.

Hif. הִתְבְּרִיךְ (denom. of בֶּרֶךְ or בְּרִיכָה) *to form a knee, to engraft;* esp. *to bend a vine by drawing it into the ground and making it grow forth as an independent plant, to sink.* Shebi. II, 6; R. Hash. 10b; a. fr.—Tosef. Shebi. I, 6 אם היו מוּבְרָכוֹת (incorr. מבורכ׳) if they have been sunk before New Year &c.—Yeb. 63a (allud. to Gen. XII, 3) שתי ברכות טובות יש לי לַהַבְרִיךְ בך two good shoots (proselytes) have I to engraft on thee, Ruth and &c. (B. Kam. 38b פרידות וכ׳ . . .).

בָּרִיךְ, בָּרֵךְ ch. same. Part. Peil בְּרִיךְ *blessed.* Targ. Gen. IX, 26; a. fr.—Sabb. 67a, a. fr. קודשא ב׳ הוא the Holiness (Holy One), blessed be He. Cant. R. to. IV, 4; Gen. R. s. 32 הדין טורא בְּרִיכָא this blessed mount (Gerizim, revered by the Samaritans; Deut. R. s. 3 קדיש).

Pa. בָּרִיךְ, בָּרֵךְ as preced. Pi. 1) *to bless* &c. Targ. Deut. VIII, 10; a. fr.—Esp. *to say grace after meal.* Ber. 46a כי מטי לְבָרוּכֵי וכ׳ when it was time to say grace, he said, Will you please, say grace for us. Y. ib. VI, 10b מהו למיבָּרְכָה בסופה what benediction must be said after it? Ib. bot. לא אנא חכים מברכא I do not know how to say grace after it.—Part. pass. מְבָרָךְ. Targ. Y. II Gen. XLIX, 2.—2) *to blaspheme.* Targ. Job II, 9.—Snh. 56a לישנא דברוכי in the sense of blaspheming.

Ithpe. אִתְבָּרִיךְ as preced. Hithpa. Targ. Gen. XII, 3; a. fr.

בֶּרֶךְ (בּוֹרֶךְ) f. (b. h.; preced.) 1) *knee.* Y. Ber. I, 3d top.—2) *a knee-shaped pole.* Taan. 25b חמחרישה כמלא ב׳ (Var. כוך, v. Rabb. D. S. a. l.) (until the rain penetrates) as far as the knee of the plough enters the soil; Ohol. XVII, 1 בו׳. Kel. XXI, 2 בו׳. [Tosef. Shebi. IV, 20 ברך, v. בְּרִיכָה.]—*Du.* בִּרְכַּיִם. Ber. 34b; Meg. 22b; Shebu. 16b כריעה על ב׳ the word כרע means falling on one's knees. [בְּרִיכוֹת, v. בְּרִיכָה.]

בִּרְכָּא, בִּרְכָּא, בֶּרֶךְ ch. same, 1) *knee.* Targ. Is. XLV, 23.—*Pl.* בִּרְכֵּי, בִּרְכַּיָּא, בֵּרְכֵי׳. Targ. Jud. VII, 6; a. e.—Ber. 6a חנוחו ב׳ וכ׳ those fatigued knees (of scholars) must be ascribed to them (the demons). Pes. 108a, v. זְנָא.—2)=h. בְּרֵכָה. *Pl.* בִּירְכֵי *shoots, branches.* Tam. 30a top (Var. in Rashi בְּרֵכֵי, Ar. בורכי).

בִּירְכָּא, בִּרְכָּא, f. ch.=h. בְּרָכָה, *blessing, plenty.* Targ. Is. XIX, 24.—בִּרְכָּאן plenty for us, *we have enough with.* Gen. R. s. 78 אית במאתן ב׳ we have enough with two hundred fables; Yalk. ib. 133 בִּרְכָן.—*Pl.* בִּרְכָן, בִּרְכֵי׳; Targ. O. Gen. XXVII, 12 (Y. בִּרְכָאן; ib. 13 בִּירְכָן). [בִּרְכַיָּא Targ. O. Deut. XXVIII, 2, some ed.] V. בְּרָכְתָא.

בְּרָכָה f. (b. h.; ברך) 1) *blessing, bestowal of prosperity, good wishes, choice, plenty.* Keth. 5a . . . חואיל ב׳ לדגים because on it the blessing was given to the fish (Gen. I, 22, to be fruitful). Y. ib. I, beg. 24d אין כתיב ב׳ וכ׳ the blessing (Gen. II, 3) refers not to man but to the day.—Erub. 63b, a. fr. תבא עליו ב׳ blessing rest upon him (he acts rightly). Keth. 103a; B. Bath. 144b בְּרָכָה הבית ברובה the blessing of a house consists in the number of inmates (every member of a household contributes to its comfort); Tosef. Keth. XII, 3 ב׳ חבית מרובה. B. Mets. 42a אין הב׳ מצוירה וכ׳ blessing (unexpected supply, miraculous increase) will not take place in things which are weighed &c.; Taan. 8b; a. fr.—Pes. 50b, a. fr. אינו רואה סימן ב׳ לעולם will never see a sign of prosperity; a. fr.—2) *benediction, prayer to be recited on certain occasions.* Ber. 35a man must not taste anything בלא ב׳ without a blessing. Ib. 40b כל ב׳ שאין וכ׳ a benediction in which the Name of the Lord is not invoked, is no benediction; a. fr.—*Pl.* בְּרָכוֹת. 1) *blessings, benedictions.* Ib. 45b; a. v. fr.—Sabb. 115b כותבי ב׳ those who write out the formulas of prayer.—2) *B'rakhoth,* the first treatise of the Mishnah, Talmud, a. Tosefta.—Compounds: בְּרָכַת אבלים the prayer for consolation inserted in the mourners' grace after meal. Keth. 8b; a. fr.—ב׳ ארוסין benediction preceding betrothal, v. אֲרוּסִין. Ib. 7b.—ב׳ תארין that portion of the grace after meal which refers to Palestine. Ib. 8b.—ב׳ חזבה the benediction before partaking of the festive offering (חֲגִירָה) which accompanies the Paschal lamb. Pes. X, 9 (120a).—ב׳ הזימון the appeal to the partakers of a meal to say grace, *common prayer.* Ber. 45b.—ב׳ חתנים benediction on performing the marriage ceremony, also inserted in the grace after wedding meals during seven days. Keth. 8b.—ב׳ כהנים the priestly benediction (Num. VI, 24—26). Sot. VII, 6.—ב׳ המזון grace after meal. Keth. l. c.—ב׳ המצוות benediction on performing a divine command (of a symbolic nature). Ib. 7b.—ב׳ רחבה benediction of consolation pronounced in open air on the mourners' return from burial (v. הַבְרָאָה). Ib. 8b.—ב׳ החורה benediction before and after reading the Law. Y. Ber. I, 3c.—[For other compounds see the respective determinants.]—3) *blasphemy.* בְּרָכַת השם. Snh. 56a sq.; (Tosef. Ab. Zar. VIII (IX), 4 קיללת).

בורכיוד, ברכויר, ברכויד, Tosef. Kil. III, 12, read בּוּפַּרְיָא or בּוּפַּרְיָא.

בּוּרְכַּיוּר, בִּרְכַּיוּר m. (=בִּיר כַּיָּיר, v. בִּירַיְתָּא a. כּוּר) *the stove-setter's knee-band, the brick-layer's cushion* (on which he kneels at work). Kel. XXVI, 3 (Talm. ed. בּוּר׳).

ברכרח, ברכר, Y. Peah VII, 20ᵃ, v. בְּרָכָר.

בְּרֵכַת=בְּרֵכָה. Tosef. Mikv. IV, 8.

בִּרְכָתָא, בִּוְרְכָתָא f. ch.=h. בְּרָכָה. Targ. Gen. XXVII, 36; a. fr.—Ber. 51ᵇ כסא דב׳ (=h. כוס של ברכה) the cup for the grace after meal. Ḥag. 5ᵇ איכו חשתא מנעתן מהאי בר׳ how near thou camest depriving us of this blessing; a. fr.—*Pl.* בִּר׳, בִּרְכָתָא. Targ. Deut. XXVIII, 2; a. fr.

בְּרַכְתָּא pr. n. pl. *B'rakhta.* Y. Ber. VI, 10ᵇ bot.; cmp., however, מַבְּרַכְתָּא.

בְּרַם h. a. ch. conj. (ברם *to split*, √בר, cmp. פרם, v. בּוֹרְמָא) 1) *besides.* Targ. Y. Ex. XXXVI, 7.—2) *however.* Dan. IV, 12; V, 17.—Targ. Ps. LVIII, 3; a. fr.—3) *only, but.* Targ. Gen. VII, 23. Targ. Lam. III, 3 (h. text אַךְ). Targ. Ps. LVIII, 2 חב׳ בקושטא is it only in truth (indeed)?—Sabb. 63ᵇ; Erub. 16ᵇ, a. fr. ב׳ כך אמרו but in fact they said this. B. Mets. 114ᵃ.—3) interj. *truly!, surely!* Sabb. 13ᵇ; Ḥag. 13ᵃ; Men. 45ᵇ ב׳ זכור וכ׳ truly! this man be remembered for blessing!—[Ḥull. 112ᵃ דאברים some ed., read: דאבריה, v. בְּרָא.]

***ברמור,** El. Wil. in Tosef. Kil. III, 12, for ברכויר.

***ברנטון,** Yalk. Ezek. 356, v. לברטין.

בַּרְנֵישׁ, v. בַּרְנֵשׁ.

ברנקיא, Targ. Is. III, 22 Ar., ed. לבורניקיא q. v.

בַּרְנֵישׁ, בַּרְנֵשׁ pr. n. pl. *Barnesh,* in Babylon, prob. the modern *Khar-Birnus,* near Helle (Neub. Géogr. p. 345), having in its vicinity a Synagogue named after Daniel. Erub. 21ᵃ. B. Mets. 73ᵇ.

***ברס,** Af. אַבְרִיס *to bray* (used of the wild ass when hungry). Targ. Job VI, 5 (Ms. מַבְרִיס, perh. a denom. of בְּרֵס *stomach, appetite*).

בִּרְסָן (בִּרְסִים) m. pl. (birrus, βίῤῥος, v. בִּירוֹס; formed with a geographical termination, cmp. בִּרְדְּסָן) *birrus,* a cloak of thick woolen material. Kil. IX, 7 (Ms. M. a. Ar. בד׳); Y. ib. 32ᵈ top בּוּרְסָן; expl. בריה, v. בִּירְיָא II. Sifré Deut. 234 סדסים read as Yalk. ib. 933 בורס׳.

***בַּרְסָם** m. (Parel of בסם, cmp. בַּלְסָם) *a dripping like balsam,* whence *catarrh of the head.* Ḥull. 105ᵇ קשו׳ לב׳ Ar. (ed. לכ׳, Mus. כרסום) is liable to produce catarrh; לב׳ דחמרא וכ׳ a remedy for a catarrh contracted from drinking the foam of wine, is beer; for thet from beer &c.—Gitt. 69ᵃ לב׳ a remedy for &c. [Ar.: *pleurisy.* Pers. برسام, v. Fl. to Levy Talm. Dict. I, p. 228ᵇ.]

ברסנה, v. בַּרְסָנָא.

בָּרַץ (√בר; cmp. ברז, v. P. Sm. 618) *to break through. Pi.* בֵּרֵץ *to cut through* from end to end. Part. Pu. מְבוֹרָץ. Tosef. Kil. III, 10 תריץ המב׳ a ditch which is cut through, going from end to end of the vineyard (Mish. ib. V, 3 מפולש). Men. I, 2 קמצו מב׳ the priest's grasp of the meal offering must be coming forth on both sides.

בָּרַץ ch. same; *Pa.* בָּרֵץ *to bore.* Ab. Zar. 59ᵇ וברירצוהּ Ar. (ed. וברצוה) and bore into the keg, until it is emptied (Rashi: bend it towards the bung-hole).

בַּרְצוּץ m. (preced., cmp. P. Sm. 618 s. v. ברץ, a. Ges. H. Dict. s. v. פאר) *the crown of the turban.* Targ. Y. Ex. XXXIX, 28 (h. text פארי).

בַּר ב׳, בַּרְצִיתָא pr. n. pl. *Be-Bartsitha.* M. Kat. 4ᵇ לבי ב׳ early ed. (late ed. לבני בר ציתאי, Ms. M. בר צרתא, v. Rabb. D. S. a. l.).

בָּרַק (b. h.; √ברר, v. ברר) *to be bright, shine, flash.* B. Bath. 97ᵇ בּוֹרֵק (יין) white effervescent wine (not fully fermented; Var. בּוֹדֵק searching in the bowels, i. e. causing diarrhœa, v. בָּדַק); Tosef. Men. IX, 9 הַבּוֹרֵיק (sub. יין) the effervescent (wine), v. בָּאַרְג׳; Yoma 28ᵇ top, v. next w. Tosef. Ter. VII, 16 [read:] ב׳ והנירתו if it was effervescent when he left it.

Hif. הִבְרִיק 1) (cmp. ברת ברץ) *to cut through from end to end.* Y. Kil. V, 29ᵈ bot. עד שיתא מַבְרִיק כדי וכ׳ until it (the ditch in the vineyard) passes through from end to end, wide enough for man and his tilling cattle.—2) (denom. of בָּרָק) *to be affected by lightning, get blind* (or *get vermin*). B. Mets. VI, 3, expl. ib. 78ᵃ אבזקת a. נהורייתא.

בְּרִיק I, בְּרַק ch. same, *to shine, rise.* Y. Yoma III, beg. 40ᵇ; Y. R. Hash. II, beg. 57ᵈ what is בורקי (Mish. Yoma III, 1)? It means בָּרֶקֶת, the rising light, as people say in Babylonia בְּרַק ברוקא (בְּרַק בְּרוּק ברוקא) the sparkling (star) shines, meaning אנהר מנהורא the light-giver (morning star) gives light. [Bab. Yoma 28ᵇ (hebr.) בָּרַק ברקאי.] Ber. 59ᵃ (expl. רעמים) ברקא תקיפא דבריק בעננא וכ׳ an intense lightning which flashes through the cloud and breaks pieces of hailstone, (Var. v. Rabb. D. S. a. l.).

Af. אַבְרֵיק *to send forth lightning* (fulminare). Targ. Ps. CXLIV, 6.—Targ. II Esth. III, 8 מבריקין עינידהון their eyes sparkling (in defiance). [Ḥull. 112ᵃ דאבריק some ed., read דאבריה, v. בְּרָא.]

בָּרָק m. (b. h.; preced.) *lightning.* Lev. R. s. 31.—*Pl.* בְּרָקִים. Ber. IX, 2; a. fr.

בְּרַק II, בְּנֵי ב׳ (b. h.) pr. n. pl. *B'ne B'rak* (Josh. XIX, 45, modern *Ibn Ibrak*) near Japho, seat of R. Akiba's college. Snh. 32ᵇ. Lev. R. s. 21. Tosef. Sabb. III (IV), 3.

בַּרְקָא III, בַּרְקָא I m. ch. 1)=h. בָּרָק. Targ. Deut. XXXII, 41 (Y. II בְּרָקָא); a. fr.—Ber. 59ᵃ ב׳ יחידאה a single flash (for vers. v. Rabb. D. S. a. l.); a. fr.—*Pl.* בַּרְקִין, בַּרְקֵי, בַּרְקַיָּא. Targ. Ps. XVIII, 15; a. fr. [Y. R. Hash. II, beg. ברק ברקא, read בְּרַקָּאי.] Ber. l. c. ובריקיא ירוקתא some ed. (read ירוקרקי as Ms. M.). Ib. דבריק ברקי ומנהמי וכ׳ (read דברוק, v. also Rabb. D. S. a. l.) the lightnings break through and make the clouds rumble &c.—2) *white cataract* (v. בָּרַק Hif.), cmp. בַּרְקִיוּת. Bekh. 38ᵇ וסימנך ברקא

and thy sign (by which to remember which of the two affections of the eye is considered a blemish) take *barka* (meaning *white* and *cataract*, and like the cataract is the floating white spot in the eye a disqualifying blemish). V. next w.

בַּרְקָא II m. (ברק) 1) (adj.) *shining, white.* Snh. 98ᵃ סוסיא ב׳ a white horse, v. בְּאוּרְגָּ׳.—*Pl.* בַּרְקֵי. Y. B. Bath. VIII, 16ᵇ top; Y. Kidd. I, 60ᶜ bot. he let him ride אתרי ריכשי ב׳ on two white steeds (i. e. the donator gave him a doubly fortified document; another opin.: he made him ride on two . ., which run in different directions, i. e. the document is invalid; v. explan. ibid., cmp. B. Bath. 152ᵃ, Keth. 55ᵃ. Gitt. 69ᵃ שוורא ב׳ a string of white hair. Sabb. 67ᵃ; Ab. Zar. 28ᵇ נורא ב׳ a white thread (of hair).—2) (as a noun) *something white, white thread.* Ib. וליתוב ב׳ וכ׳ and let him put a white thread around one end. Ib. פתילי ב׳ Ms. M. (ed. פתילתא ביקרא, corr. acc.) strings of white stuff.

***בַּרְקָא** III m. (v. בָּרַק Hif.) *a compartment near the house with windows on all sides, a kind of pidzza.* Erub. 15ᵃ (Rashi Ms. M. בדקא). B. Bath. 61ᵃ חלילא ב׳ Ms. M. a. oth. (ed. בדקא; expl. ריצ״ע) a piazza open all around.

בַּרְקַאי I m. *morning star.* Yoma III, 1; 28ᵇ; v. בְּרַק. [Y. ed. בּוֹרְקַי q. v.]

בַּרְקַאי II pr. n. m., v. בּוֹרְקַי II.—2) כְּפַר ב׳ *K'far Barkai*, in Palestine; cmp. בורגתא. Pes. 57ᵃ, ᵇ.

ברקום, Gen. R. s. 98, read לִיבְדְּקוֹס.—Targ. Cant. II, 1, read נַרְקִיס.

בַּרְקוּרְיָאנֵי m. pl. (disguise of Herculiani, cmp. הוּרְמוֹס) *Herculiani*, a cohort of pretorians named after Diocletian (Heraclius). Esth. R. to I, 3 יכולני וכ׳ (read יוֹבְּרִיני); some ed. בר קוריאני (in two words) Joviani and Herculiani. V. Sachs Beitr. I, 113 sq., ref. to Amm. Marc. XXII, 3, 2.

בַּרְקוּת, v. בַּרְקִית.

בַּרְקוֹן, v. אַבְרְקוֹן.

בַּרְקוּרְיָא p. n. m. *Barkirya*, an Amora. Y. Kil. IX, 32ᵈ top; Y. Keth. XII, 35ᵇ bot. בר קריא.

בַּרְקוּת f. (ברק, v. בַּרְקָא I) *cataract of the eye.* Sabb. 78ᵃ שכן כוחלין לב׳ for they paint the eye with blood as a remedy for a cataract. Tosef. ib. VI (VII), 7 ברקות (Var. ברקו׳). V. בְּרַקְתִּי.

בַּרְקָן m., v. בַּרְקָתָא.

בַּרְקָנְיָא ch.=next w. Targ. Jud. VIII, 7; 16.

בַּרְקָנִים m. pl. (b. h.) *thistles.* Yoma 69ᵃ (quot. fr. Meg. Taan. ch. IX) they dragged them על חקוצים ועל חב׳ over thorns and thistles.

בַּרְקַת f. (ברק) *morning star* (in b. h. *a jewel*, v. next w.). Y. Yoma III, beg. 40ᵃ; Y. R. Hash. II, beg. 57ᵈ, expl. בּוֹרְקַי; v. בְּרַק I.

בַּרְקָתָא f., **בַּרְקָן,** m.=b. h. בָּרֶקֶת, *a jewel*, prob. *smaragd.* Targ. Ex. XXVIII, 17; a. e. Targ. Ezek. XXVIII, 13. Targ. Cant. V, 14 (ed. Vien. בַּרְקָן, corr. acc.); a. e.—Targ. Y. Num. II, 3 ברוקא.

בַּרְקָתָא, v. בּוּרְגָּתָא.

בַּרְקָתֵי f. ch.=h. בַּרְקִית. Pes. 111ᵇ קשה לב׳ Ar. (ed. לְבַרְוִקְתֵי) is liable to produce a cataract. Gitt. 69ᵃ top לברוק׳ a remedy for &c.

בָּרַר (b. h.; √ בר, contr. of באר, בור) [*to clear, clean; to place outside*, whence] 1) *to make clear, prove, ascertain.* Keth. 46ᵃ (interpret. Deut. XXII, 17) ובוֹרְרִין את חדבר וכ׳ and they make the fact as clear (bright) as a new garment.—Part. pass. בָּרוּר q. v.—2) *to single out, select, sift, assort.* Maasr. II, 6 שאבור לי which I may select for me. Ib. בּוֹרֵר ואוכל he has a right to pick out and eat (one after the other). Kil. II, 1 בָּבוֹר he must take it out entirely. Sabb. VII, 2 המבורר he who sifts (a labor forbidden on the Sabbath). Y. ib. VII, 10ᵃ, a. fr. משום בורר (is guilty) because it comes under the class of sifting. Bab. ib. 74ᵃ בורר ואוכל וכ׳ he may take out singly and eat, take out singly and put it down (rejecting it) ולא יִבְרוֹר but he must not assort (v. discussion ibid.). Gitt. V, 9 לא תָּבוֹר she must not help her to sift the grain. Snh. 45ᵃ בְּרוֹר לו וכ׳ choose for the convict the most gentle method of execution; Sot. 8ᵇ, a. fr.—Snh. III, 1 זה בורר וכ׳ each party chooses one judge, and the two judges בּוֹרְרִין וכ׳ elect a third.

Pi. בֵּירַר, בֵּרַר 1) *to prove, ascertain.* Snh. 23ᵇ צריך לְבָרֵר the claimant must offer clear evidence. Kerith. 24ᵃ לב׳ עוון to ascertain whether or not the woman was guilty; Num. R. s. 9, v. בָּעַר. Y. Kidd. III, 63ᵈ, v. סִרְטְפוֹן. Lev. R. s. 11; v. *Nithpa.*—2) *to sift, select.* Y. Ber. IX, 13ᶜ top דש זרה ובי׳ he threshed, winnowed and sifted. Y. Ned. I, beg. 51ᵃ לשונות שביררו לחן וכ׳ the terms (for oaths, vows &c.) which the Mishnahs have selected (as substitutes for the real expressions of oaths &c.); Bab. ib. 10ᵇ שבדו, v. בְּדָא. [Esth. R. to I, 22 [read:] ביירר להם בלשון רומי מלשון יוני . . . . . interpreted for them (the Bible) in Latin &c., v. בְּדָא. The passage is defective; cmp. Y. Meg. I, 71ᶜ top.] [Y. Snh. X, 28ᵃ בחרו להם ביררו חברזל וכ׳, read בְּרִיוּת, they selected (as similes for the Law) the soundness of the iron and the fixedness of the tree; cmp. Num. R. s. 14; Koh. R. to XII, 11.]

Hof. הוּבְרַר *to be cleared up, to be decided* (between two alternatives); v. בְּרִירָה. Bets. 4ᵃ (a hen is bought either for consumption or for breeding) נשחטה הוברְרָה וכ׳ by its being killed, it appears that it was originally intended for slaughtering; Ḥull. 14ᵃ.

Nif. נִבְרַר *to be selected.* Tanḥ. Sh'lah. 4 נִבְרְרוּ צדיקים they were righteous at the time they were selected.

Nithpa. נִתְבָּרֵר 1) *to desire clearness, to seek evidence, search for truth.* Lev. R. s. 11 (ref. to II Sam. XXII, 26 sq.) בשעה שנ׳ על עסקיו הק״בה ביירר לו וכ׳ when he desired to be enlightened about his affairs (asking, 'Whereby shall I know, Gen. XV, 8), the Lord enlightened him &c. (ib. 13). Ib. בשעה שנ׳ וכ׳ (with ref. to Moses); Midr. Till. to Ps. XVIII, 26 sq.—2) *to be confirmed, established.* Tanḥ.

T'tsavveh 9, end [read:] נִתְבָּרְרָה כהונה בידם through them the priesthood became established. Pesik. Dibré p. 115b [read as:] Yalk. Jer. 258 עד שעמד וכ׳ . . . . לא נ׳ their prophecies were not fulfilled until Jer. arose.

בְּרַר ch.; *Pa.* בָּרִיר same. Targ. I Chr. XXI, 13. Targ. Is. I, 25; a. e.—Bekh. 57a לִיבְרוֹר חד וכ׳ let him take out (for destruction) one lamb as an equivalent of the dog; v. בְּרִירָה; Y. Shek. VI, 50b נברור וכ׳ let him &c.

Ithpe. אִתְבְּרִיר *to be clear, pure.* Targ. Job XXV, 5.

בְּרָרָא m. (ברר) 1) *pureness, unalloyed metal.* Y. Shek. VI, 50b; Y. Yoma IV, 41d top עד דלא ירקום על בְּרָרֵיהּ וכ׳ as long as the gold ore is not reduced to its pure state, it looses much in the smelting process; but when once brought to its pure state, nothing is lost.—2) *clearness, truth.* Y. Yeb. VIII, 9b top; XV, 15a בר׳ על . . . (מקים) דו משים because he based the matter on truth (gave a clear decision).

בְּרַשָׁן, ברשאן* Ar. (s. v. בר שאן (בר, *in ecstacy* (?); *naked* (?). Targ. I Sam. XIX, 25 (v. Rashi a. l.; h. text עירום; Var. lect. ביישן).

בְּרַת I, בְּרָתָא f. (v. בַּר II) *daughter, child, issue; young tree.* Targ. Gen. XXX, 21; a. fr.—B. Bath. 141a בר׳ נמי וכ׳ the Lord did not suffer Abraham to be even without a daughter. M. Kat. 9b בר׳ אוכמתא Ms. M., v. אוּכָּם. Y. B. Mets. III, 8c bot. בר׳ נוקבתא female issue. Lev. R. s. 25 בר׳ פחין a mean woman.—בַּת קוֹל=בר׳ קלא.—בר׳ שבע a species of *figs.* Gen. R. s. 15, end (h. בנות שבע). Y. B. Bath. II, end, 13c בר׳ שובעין תיורין white figs; a. fr. [For other compounds, v. respective determinants.]—*Pl.* בְּנָן, בְּנָתָן, בְּנָתָן. [Targ. Y. Ex. X, 9 בְּרַתָנָא our daughters.] Targ. Gen. V, 4; a. fr.—Keth. IV, 11 בר׳ נוקבין, v. בַּר II. Kidd. 71b בְּנָתִין our daughters. B. Bath. 141a לדידי בנתן I prefer daughters &c.; a. fr.—[Y. Peah VII, 20a bot. בר׳ דתרובתא; Y. Sot. I, 17b top אורתא, v. בְּוֹרָתָא.]

בְּרַת II, בר׳ חוורן pr. n. pl. *B'rath Havran* (or *Horan*) prob. ident. with Beth-Horon, v. חוֹרוֹן. Y. M. Kat. I, 80b bot.; Y. Shek. I, 46a; Y. Ab. Zar. III, 42c top; Y. Sot. IX, 23c top.

בְּרָתָא, v. בְּרַת I.

בְּרָאתָא, בְּרוֹתָא, בְּרָתָא c. (=h. בְּרוֹשׁ; ברת or ברי, v. pl. בְּרָנָן; √ ברר, v.) [*the chosen* or *strong,*] *cypress,* or *pine-tree.* Targ. II Esth. II, 7 (transl. of Is. LV, 13). Y. Keth. VII, end, 31d; Gen. R. s. 15; B. Bath. 80b בראתא Ms. M. (ed. בְּרָתֵי pl.; for oth. var. v. Rabb. D. S. a. l.); R. Hash. 23a (transl. ברוש). [Y. Peah VIII, 20d bot. לְהָן אֶהָן צרירא סמך חדא בר׳ what has this pebble to do near this cypress?—an evasive answer or a rebuke; prob. to be read בִּירְתָא.]—*Pl.* בְּרָתִין, בְּרָתֵי, בְּרָא׳. Targ. Cant. I, 17. Targ. Ps. CIV, 17; a. e.—(Fem.) בִּרְנָן, בִּירְנָן, בִּרְוָון. Targ. Is. XLI, 19; a. fr. [Ar. ed. Koh. בִּירְתִין, Targ. II Sam. VI, 5.—Targ. Y. II Num. XXIV, 6 בכרוותיה ed., כבריתא Ar., read כִּבְרָתָיָא.]

בַּרְתוֹתָא pr. n. pl. *Bartotha,* in Upper Galilee. Ab. III, 7; Orl. I, 4; a. fr.

בְּרָתֵי, בְּרָתִין, v. בְּרָתָא.—בְּרָתִים, v. בְּרָתֵי.

בְּרָתְצִין, v. בְּרַתְסִין.

בשא* Ithp. אתבשו, Targ. Lam. I, 14 Var. = אשתבשו, v. שבש (ed. Lag. אִתְחַבְּשׁוּ, corr. acc.).

בְּשׁוֹל, בִּישׁוּל m. (בשל) *ripening, cooking; dish.* Snh. 95b זמן בר׳ פירות the season of the ripening of fruits. —Ḥull. 115b sq. אירסוּר ב׳, v. אִרְסוּר. Y. Sabb. VII, 10a; Y. Bets. I, 60b top חותר מכלל בר׳ permitted as coming under the category of cooking (on Holy Days); a. fr.—*Pl.* בִּשּׁוּלִים, בְּרֵי. Ab. Zar. 38a בִּישׁוּלֵי נכרים dishes prepared by gentiles. Ib. בישולי של עכ״ם (strike out של, v. Ms. M.); a. fr. [Gen. R. s. 49 אמר בישולת, v. בָּשַׁל.]

בְּרִישׁ, בְּשׁוּלָא ch. same. Pes. 27a דהא קא מקבלא ב׳ מקמירה דניתו וכ׳ Ms. M. (ed. דהא קבלה . . . דניתן) for it receives the dish (to be prepared), before yet they put the wood &c. Ab. Zar. 38a קרובי ב׳ וכ׳ to accelerate boiling (make it quicker done) is something essential. Ḥull. 111b.

בְּשׂוּם m. (בשם) *delicate food, dainty.* *Pl.* בְּשׂוּמִין, constr. בְּשׂוּמֵי. Cant. R. to I, 12 רית טוב מב׳ ג״ע the smell of the dainties of Paradise (stimulating their appetites), v. קְרָא.

בשומין, Y. Sabb. VII, 10a טריקסימון ב׳, read שׂוּמִין.

בְּשׂוֹרָא, v. בְּשׂוֹרְתָא.

בְּשׂוֹרְתָא f. (b. h. בְּשׂוֹרָה; בָּשַׂר) *joy, glad tiding;* in gen. *tidings.* Keth. 16b כוס של ב׳ cup of joy (wine carried in the bridal procession of a virgin), v. explan. ib.—Mekh. Bo. s. 12 ב׳ רעה evil prediction. Tanḥ. Ki. Thetse 4; Pesik. Zakh. p. 24a בְּשׂוֹרַת אמו the news of his mother's death; a. e.—*Pl.* בְּשׂוֹרוֹת. Y. Keth. II, 26b top חבית של ב׳ the keg of wine carried in the bridal procession, v. supra. Num. R. s. 14 (play on בשר Koh. XII, 12; Ezek. XXXVI, 26) the Lord sends thee ב׳ טובות good tidings. Ber. IX, 2 Mish. ed. (Talm. ed. 54a ב׳ רעות, שמועות רעות . . . . ב׳ טובות v. Rabb. D. S. a. l. note 4) good tidings . . . bad news. Sabb. 63a . . . . ב׳ רעות אין no bad tidings will reach him.

בְּסוֹרָא, בְּשׂוֹרָא, בְּסוֹרְתָא, בְּשׂוֹרְתָא ch. same. Targ. Job III, 26 (in an evil sense). Targ. II Sam. XVIII, 22; a. e.—R. Hash. 19a; Taan. 18a (quot. fr. Meg. Taan. ch. XII) אתת ב׳ טבתא good news came. Lam. R. to I, 5 ב׳ אתבשרת ט׳ thou hast received good tidings. Gen. R. s. 81 (in Hebr. phraseol.) שמתה אמו ב׳ the news that his mother died; v. preced.—*Pl.* בְּסוֹרָן, בְּשׂוֹרָן. Targ. Y. II Gen. XLIX, 21.

בְּשַׁט* (cmp. ישט, ושט a. Arab. *basaṭa*) *to send forth in all directions, to shoot wildly.* Targ. Prov. XXVI, 18 ed. Vien.; oth. ed. פשט).

בְּשְׁטוּתָא* f. (v. preced.) *running around in sexual lust.* Targ. Jer. XIII, 27 some ed. (oth. שְׁטוּתָא; ed. Lag. שרט).

בְּשַׁל, v. בְּשַׁל.

בְּשׁוּרוּתָא, בְּשִׁירוּתָא, v. בְּשׂוֹרְתָא.

*בַּשְׁכַּר, v. בַּשְׁפַּר.

בָּשַׁל (b. h.; √בש, sec. r. of באש, cmp. בשם, בשש) *to ripen, boil, be done* (through natural or artificial heat). Y. Snh. VIII, beg. 26a ב׳ חזרע וכ׳ when the seed boils inside (maturity of genital organs), the pot outside becomes dark (genitals are covered with hair).

Pi. בִּישֵּׁל, בְּיַשֵּׁל *to mature, cook, roast.* Snh. 95b לבַשֵּׁל פירות to make the fruits ripen. Ḥull. 98b; a. fr.—Pes. 112a לא תְבַשֵּׁל וכ׳ cook not in a pot which thy neighbor has used before thee (i. e. marry not a divorced woman).—Part. Pu. מְבוּשָּׁל. Ned. VI, 1 הנודר מן המב׳ וכ׳ he who vows abstinence from anything boiled, is permitted to partake of roasts &c. Ib. 49a קרו מב׳ . . . . . באתרא . . . . . ; in R. J.'s place they call roast likewise *m'bushshal* (cmp. II Chr. XXXV, 13); a. fr.

Hithpa. הִתְבַּשֵּׁל, *Nithpa.* נִתְבַּשֵּׁל *to be boiled, done, ripe.* Ter. X, 11. Ḥull. VII, 4; a. fr.—Ib. 98b top, v. בָּשֵׁל.—Sot. 11a; Ex. R. s. 1 בקדרה שבשלו וכ׳ in the pot they boiled in, they were boiled, (they were done by as they did by others).

בְּשִׁיל, בִּשֵּׁל ch. same; as preced. Kal. Targ. O. Gen. XL, 10 ed. Berl. בְּשִׁילוּ (ed. בְּשִׁילוּ, Pa.); Y. בְּשָׁלוּ; ib. IX, 20. —Part. pass. בְּשִׁילָא, בְּשִׁיל. Targ. O. Num. VI, 19; a. e.—Ab. Zar. 38a אי לא חוח חפיך בח חוח ב׳ וכ׳ Ms. M. (ed. less corr.) if he (the gentile) had not turned it, it would have been done in two hours.

Pa. בַּשֵּׁל, בְּשֵׁל as preced. Pi. Targ. I Kings XIX, 21; a. fr.; v. supra.—Ab. Zar. 38a לבַשּׁוּלֵי מנא to bake (in the furnace) the earthen vessel, contrad. to לשרורי to glaze, finish. Ḥull. 110a בעי לב׳ . . . ריבעא how much milk is required to boil a quarter of a litra of meat?

Ithpa. אִיתְבַּשֵּׁל, אִתְבַּשֵּׁל as preced. *Hithpa.* Targ. Y. Deut. XXVI, 2; a. e.—Targ. I Sam. II, 13 כמיתְבַּשֵּׁל (Var. כמְבַשֵּׁל). —Ab. Zar. 29b אִתְבַּשִּׁיל.

בְּשַׁל m., בְּשִׁי, בְּשִׁלְתָּא f. (b. h.; preced.) *ripe, boiled, done.* זרוע בשלה the boiled shoulder due to the priest (Num. VI, 19). Ḥull. 98a bot. both derive it מד׳ ב׳ from the process prescribed for the priest's gift &c. Ib.b top אין ב׳ אלא שלמה when it says, 'the shoulder boiled' it means entire (not carved). Ib. אין ב׳ אלא שנתבשל וכ׳ when it says, 'He shall take &c. from the ram' it means that it must be boiled joined to (or jointly with) the body of the ram. Tanḥ. Vayera 5 Abraham בלעה בשילה swallowed the fig ripe, i. e. spoke deliberately, opp. פגה; Gen. R. s. 49 אמר בישולה (corr. acc.).

בַּשְׁלָא ch. same. Targ. Y. Ex. XII, 9.

בַּשָּׁלָא m. (preced.) *cook.*—*Pl.* בַּשָּׁלַיָּא. Targ. Ezek. XLVI, 24 (some ed. בַּשְׁלַיָּא).

בִּשְׁלָמָא (v. שְׁלָמָא) *in peace, well,* whence (as a dialectic term) *granted, it is right, it would be right.* Pes. 7a אלא וכ׳ . . . . ב׳ שבח it is right as far as 'a Sabbath' is concerned, for it may happen on an eve of Passover concurring with a Sabbath, but (when it says) 'on a Holy Day', how can &c.? Ib. 24b ב׳ אי . . . שפיר וכ׳ I grant, if . . ., it would be right (to infer that &c.), but now &c. Ib. 50a הירינו . . . . ב׳ למאן דאמר it is right according to him who says . . . . ., but according to &c.; a. v. fr. II. אִי, v. ב׳ אי אמרת=אי אמרת ב׳.

בָּשֹׂם, בָּשָׂם &c., v. בָּסַם &c.

בֹּשֶׂם m., pl. בָּשָׂמִים (b. h., preced.) *spices, perfumes,* esp. those used for blessings at the exit of the Sabbath. Ber. VIII, 5 sq.; a. fr.

*בַּשְׁקַר (Pashel of בקר) *to search, discover.* Targ. Ps. XLIV, 22 (h. text חקר). Ib. XXVII, 4 ולבשקרה ed. Lag. *to find the truth, speculate* (ed. ולבקרא, h. text ולבַקֵּר).—Yeb. 120a he passed before them with a plaster on his face ולא בשקרוה and they (the officers) did not discover it (the disguise; for Var. v. Ar. ed. Koh. s. vv. בלירתא a. בשקר). Erub. 19a ולא מְבַשְׁקַר ליה and he (Abraham) does not discover the disguise; Ar. (taking מב׳ as part. pass.) and he (in his disguise) is not discovered (as a Jew). *Bekh. 36b חזריה בשקריה he saw him, and discovered his fraud, v. Tosaf.; (ed. a. Rashi חזריה בשְׁקָרֵיהּ looked at his fraud). [Targ. Y. II Deut. IV, 34 לְמִבַּשַּׁר, Var. למבשׂר, read: לְמִבַּשְׁקָר.] V. מְבַשְׁקְרָנָא.

בָּשַׂר (v. בָּסַר II a. בָּסַם) *to be sweet, pleasant.*

Pi. בִּישַּׂר, בְּשַּׂר *to gladden, to bring good tidings to;* in gen. *to announce.* Ḥull. 87a מְבַשַּׂר טובות וכ׳ I am bringing good news. Sabb. 63a, v. בְּשׂוֹרָה; a. fr.—Part. pass. מְבוּשָּׂר *informed of good news, assured.* Y. Kil. IX, 32b top ירא מב׳ מחיי השו״הב he shall receive a message from the life in the world to come, i. e. he may be assured of salvation; Y. Keth. XII, 35a מכושר לחיי וכ׳ . . . (corr. acc.); Y. Shek. III, end, 47c יהא מב׳ שבן עו״הב הוא. Ex. R. s. 46 אתה מב׳ שמחלתי וכ׳ thou art informed that I have forgiven thee &c. Y. Ber. V, end, 9d; a. e.

Nithpa. נִתְבַּשַּׂר *to be gladdened, to receive good tidings.* Pesik. R. s. 42 נ׳ בבנים he was assured that he would have children. Gen. R. s. 47; s. 53 נתבשרה בחלב she was assured that she would nurse her child. [V. בָּסַר II.]

בְּסַר, בְּשַׂר I ch. same, 1) *to be glad;*—*2)=*Pa.* Targ. Y. Gen. XXI, 7. Targ. Y. II ib. XLIX, 21 למיבְשַׂר.

Pa. בַּשַּׂר, בַּסַּר as preced. *Pi.* Targ. Y. I Gen. XLIX, 21. Targ. Jer. XX, 15; a. fr. [Targ. Y. II Deut. IV, 34, v. בַּשְׁקַר.]

Ithpa. אִתְבַּשַּׂר as preced. *Nithpa.* Targ. Ruth I, 6; a. e.

בְּסַר, בְּשַׂר II, v. בְּשׂוֹרָא.

בָּשָׂר m. (b. h.; v. preced.) [*ripe, warm, sweet, well-looking;* v. Freitag Arab. Dict. s. v. bsr, a. cmp. לָחֵם] *body* (b. h.); *flesh, meat.* Ḥull. VIII, 1 כל חב׳ any kind of meat. Ib. 16b בָּשָׂר תאוה meat eaten for satisfying the appetite, i. e. secular meal of meat, opp. to sacrificial meals (v. Deut. XII, 20). Ib. 17a, v. נְתִירָה; a. fr.—ב׳ ודם (abbr. ב״ד) flesh and blood, i. e. *mortal man.* Ber. 33a; a. v. fr.

בְּסַר, בְּשַׂר, בְּסָרָא, בִּישְׂרָא I ch. same; 1) *body, flesh, meat.* Targ. Gen. II, 21. Targ. Lev. XIII, 2; a. v. fr.—Ḥull. 109b ב׳ וכ׳ . . . בעינא I desire to eat something tasting like meat with milk. Sabb. 140b; a. v. fr.—2) *mortal.* Targ. Y. Gen. XL, 23. Targ. Jer. XVII, 5; a. e.

בִּישְׂרָא, בְּשָׂרָא II f. (בשר)=בְּשׂוֹרְתָא. Targ. Y. II Gen. XXI, 7.

בְּשׂוֹרְתָא* same. Y. Maas. Sh. V, 56c top ב׳ וכ׳ (=כסא דב׳) a cup for good news must be full; Y. Ḥag. II, 78a bot. בְּשִׂירוּתָא; Y. Bets. II, 61c top בשירותא.

בַּשַּׁשׁ m. (√בש, v. preced. ws.) *seasoning, relishes.* Targ. Job VI, 6 (h. text תָּפֵל).—Ber. 40a לית דין צריך ב׳ this (bread, being well seasoned) requires no seasoning relishes to go with it; v. לִיפְתָּן.

בִּשָּׁת, v. בּוּשָׁה.

בַּת I f. (b. h., contr. of בנת) *daughter; maiden, girl; servant-girl* (opp. שִׁפְחָה slave). Gitt. 89a בת לא׳א a daughter of Abraham our father, a Jewess. B. Bath. 109a בן וב׳ כי הדדי נינהו son and daughter are legally the same. Kidd. II, 3 בת או שפחה גדלה (Bab. ed. מגוד׳) a maid or a slave as hair-dresser; a. fr.—*Pl.* בָּנוֹת, constr. בְּנוֹת. Sabb. VI, 6 חבֵּ׳ *girls.* Kidd. 64a ב׳ ישראל מקוה וכ׳ Israelitish daughters (married to a degraded priest, v. חָלָל) are a well of purification (means of restoration to priestly ranks); a. fr.—Also Ch. בַּת (v. בְּרַת). Targ. Deut. XV, 12.—Mostly in compounds. Targ. I Sam. I, 16 ב׳ רשעא (h. text בְּלִיַּעַל בת); v. infra.—[Y. Keth. II, 26d bot., read: בתר איתתיה. Y. Gitt. IX, 50d top יוני כבת, read: כתב.]

Compounds of בַּת a. בְּנוֹת (v. בֵּן, בַּר): ב׳ אור *fuel, fit for fuel.* Sabb. 25b. בנות אזנים, v. אֹזֶן.—בת ארעא a sore on the foot, v. אַרְעָא. Sabb. 65a (Mish. צנים).—ב׳ מזגא חמרא Little Wine-Mixer, name of a clean bird. Ḥull. 63a top.—ב׳ מינא of the same class or size. Ab. Zar. 28a.—ב׳ חורין, ב׳ מלך King's, Noblemen's Daughter, name of a demon. Sabb. 109a. [ב׳ עין, Ex. R. s. 30, some ed., v. בְּבָה.]—בת עינא *the hole in the millstone through which the grain passes.* M. Kat. 10a (Ms. M. בית טינא).—בת קבריא a species of raven. Esth. R. to I, 4, v. גַּלְגֵּל.—ב׳ קול 1) *echo, reverberating sound.* Ex. R. s. 29, end. Cant. R. to I, 3 as the oil (when poured out) אין לו ב׳ קול gives forth no reverberating sound, so does Israel (suffer silently).—2) *Bath-Kol, divine voice,* a sort of substitute for prophecy. Yoma 9b; a. fr.—בְּנוֹת שָׁבָא a species of figs, v. בְּרַת. Maasr. II, 8; a. fr.—ב׳ שׁוּחַ a species of white figs. Dem. I, 1; a. e.—ב׳ שקמה young sycamore-figs. Ib.; Ber. 40b, v. הוּבְלָא.—בת תיהא the small bung-hole in the spicket, to be opened for examining the flavor of the wine. Ab. Zar. 66b.—[For other compounds, v. respective determinants.]—Chald. pl., v. בְּרַת.

בַּת II f., adv. בְּבַת [*daughter, product of*], בב׳ ראש (בב׳ זקירת ראש=), בב׳ עשירה אתת (=בב׳ אתת, בב׳ כתיבה &c.), *at once, simultaneously, suddenly.* Yoma 38b נזקרים בב׳ ר׳ לאחוריהם (Ms. M. בב׳ אותת) staggered backward with a sudden movement (enchanted with the beauty of the music); Cant. R. to III, 6 נסקרין וכ׳; Y. Shek. V, 48d bot. נוקרין לו בת ראש (read בב׳) rushed forward to him headlong (to congratulate him). Yoma 67b זוקרו בב׳ ר׳ Ar. a. Ms. Oxf. (ed. זורקו) he pushes the scapegoat down the precipice headlong. Succ. 14b כדי שיזדקר בה גדי בב׳ . . ., read (בב׳ ראשו בב׳ אתת Ms. M.) ר׳ wide enough for a goat to leap through with one headlong rush. Erub. 16a (Ms. M. כדי שלא יזד׳ הגדי בב׳ ר׳ שלא . . .) ירקד הגדי בב׳ א׳; Tosef. Kil. IV, 6 שלא יכנס הגדי . . .; Erub. l. c. bot. (בב׳ א׳) less space than a goat would require &c.—Yoma 38b היה כותבה בב׳ א׳ would write a word of four letters (with four pens between his fingers) at a time. Pes. 86b who empties his goblet בב׳ א׳ in one draught. Num. R. s. 4 they did not drop the curtain בב׳ א׳ at once, opp. קרמצא קרמצא; a. fr.

בַּת III c. (b. h.) *bath,* a measure; v. בַּיְתָא II.

בָּתָה* f. (b. h.; =בהה, v. בהי) *desolation.* Gen. R. s. 31; Yalk. ib. 51 (ref. to קץ . . . בא וכ׳ Gen. VI, 13) their term has come לעשות ב׳ to make (the earth) a waste.

בְּתָוָתָא*, pl. **בְּתָוָתָא** f. same, esp. *the untillable cuts* in the valley or field (cmp. בְּתוֹת Is. VII, 19). Sabb. 110b let him cut porret מב׳ דמישרא Ar. (Var. גובתא ed. Koh.; oth. ed. בוותא; Ms. M. ממכתוותא, ed. מכבתותא דמישרי) from the waste parts of the valley; v. בְּתָא.

בְּתוּלָא, v. בְּתוּלְתָּא.

בְּתוּלְתָּא f. (b. h.; בתל, √בת, to separate; cmp. בתר; v. Ges. H. Dict. s. v.) [*retired, untouched,*] 1) *virgin.*—*Pl.* בְּתוּלוֹת. Tosef. Shebi. III, 14 sq. שלש ב׳ הן b'thulah is used in three ways, ב׳ אדם וכ׳ of a human being (virgin), of soil (unbroken), and of sycamores (untrimmed); Nidd. 8b; Y. ib. I, 49a. Yeb. 61b אין ב׳ אלא נערה under b'thulah (in a legal sense) a girl between twelve and twelve and a half years is meant, v. בַּגְרוּת. Ohol. XVI, 4 עד שמגיע . . . לב׳ until he reaches a rock or unbroken ground. Sabb. 90a בתולת חוורד a closed rose (Var. quot. in Ar., a. Ms. O. פְּתִילַת). Y. Sot. III, 19a ב׳ ציירנית an ascetic maid (retired from social pleasures); Sot. 22a ב׳ צירלנית (צלירניה) a prayerful (bigoted) maid; a. fr.—2) (only in pl.) *the two posts supporting the beam in the wine-press* (Lat. gemelli, sorores). B. Bath. IV, 5 (67b), expl. כלונסות.—3) *Virgo,* sign of the Zodiac. Yalk. Ex. 418. Ib. I Kings 185. Pesik. R. s. 20.

בְּתוּלִין, בְּתוּלִים m. pl. (b. h.; preced.) *virginity, token* or *symptom of virginity.* ט׳ ב׳ suit of a husband against his young married wife concerning her virginity (Deut. XXII, 13 sq.). Keth. I, 1; a. fr.—Y. Yeb. VI, 7c top, a. e. כלו בְּתוּלֶיהָ the symptoms of virginity may have disappeared by absorption. Y. Nidd. 49a bot. בתולת לב׳ a b'thulah (virgin) as to virginity, opp. לדמים as to menstruation.

בְּתוּלִין ch. same. Targ. O. Deut. XXII, 14; a. e.—Y. Keth. I, 25b bot.; a. e.

בְּתוּלְתָּא I, **בְּתוּלָא** ch.=h. בְּתוּלָה. Targ. Gen. XXIV, 16; a. fr.—*Pl.* בְּתוּלָתָן, בְּתוּלְתָּא, בְּתוּלָתָא. Targ. Ps. CXLVIII, 12. Targ. Esth. II, 2. Targ. Lam. I, 15 (read:) וסאיב בְּתוּלָתָא.

בְּתוּלְתָּא II f.=h. בְּתוּלִין. Targ. Lam. I, 15.

בְּתִיָה (b. h., I Chr. IV, 18) pr. n. f. *Bithiah*, daughter of Pharaoh; in legend, name of Moses' foster-mother. Lev. R. s. 1, a. e (as if בַּת יָהּ daughter of the Lord, pious). Snh. 31[b] לדזיו ליה כבר ב׳ שלם salutation to him whose splendor is like that of the son of B. (Moses).

בְּתֵירָא, בְּתֵרָה, בְּתֵרָא pr. n. m. *B'therah;* 1) father of R. Judah of Netsibin. Yeb. 102[a]; Pes. 3[b]; a. fr.—2) בני ב׳ B'ne B., a scholarly family of Babylonian descent, much favored by Herod. Pes. 66[a]. B. Mets. 85[a] top.

בְּתַנְיָא, v. בּוּתַנְיָר.

בֶּתֶר m. h., or בְּתַר ch. (b. h.; בתר, √בת *to cut*, v. בְּתוּלָה) *piece, decree, allotment* (=גְּזֵרָה). Cant. R. to II, 17, v. אריחון a. סולא.—*Pl.* v. בְּתָרַיָּא a. בְּתָרִים.

בָּאתַר, בָּתַר (= בַּאֲתַר, v. אֲתַר) *after, behind.* Dan. VII, 6; 7.—Targ. Gen. X, 32; a. fr.—With suff. (pl.) בַּתְרַי, בַּתְרַאי, בַּתְרָךְ &c. Targ. O. Ex. XXXIII, 23; a. fr.—Ber. 19[a] spoke (evil) ב׳ ערסי׳ דשמואל Ms. M. (ed. בַּתְרַיָּה דמר שמואל, v. Rabb. D. S. a. l. note) of Mar Samuel's private life. Kidd. 71[b] זיל ב׳ שתיקותא follow the rule of silence; i. e. those of a peaceful nature are of pure descent. Pes. 84[a] ב׳ השתא אזלינן we are guided by the present status. Ab. Zar. 10[b] ליהוו למאן דבתרך וכ׳ let them (the presents) pass on to thy successors to be given to my successors that may come after thy death (as bribes to protect them). Y. Dem. II, 23[a] which (opinion of) R. Meïr? הההיא דתנינן that opinion of R. M. which is taught below; a. fr.

בָּתְרָא, בָּתְרָאָה, בַּתְרָא m. (preced.) *the last, latest.* Targ. Ex. IV, 8; a. fr.—Targ. Ps. LXXVIII, 4 Ms. (ed. Vien. בתרי, oth. ed. בַּתְרָאֵי).—Gitt. 47[a] יומא ב׳ the gladiator's last day; a. fr.—בבא ב׳, v. בָּבָא.—*Pl.* בַּתְרָאֵי, בַּתְרָאִין. Targ. Gen. XXXIII, 2; a. e.—Naz. 56[b] קמאי וב׳ the first and the last of the quoted authorities, opp. מיצעי.—Hull. 105[b] מיא ב׳=h. מים אחרונים, v. אַחֲרוֹן.—Fem. בַּתְרַיְיתָא, בַּתְרַיְתָא, בַּתְרַיְיתָא. Ab. Zar. 51[a]; a. fr.—בְּבָתְרַיְיתָא *in the last place, last.* Targ. O. Deut. XIII, 10; a. e.

בְּתַרְתָּ, v. בְּתֵירָא.

בְּתַרְיָא m. pl. ch.=next w. Targ. Y. II Lev. XXVI, 42.

בְּתָרִים m. pl. (v. בֶּתֶר) *pieces of the covenant-offerings.*—ברית בין הבתרים the covenant with Abraham (Gen. XV, 17—18). Cant. R. to II, 17; a. fr.

***בְּתַשׁ** (בת, v. בֶּתֶר) *to make incisions. Pa.* בַּתֵּשׁ with ב *to urge, beg persistently.* Hull. 7[b] חזה מְבַתֵּשׁ ברית טובא he begged him very persistently (to accept the invitation). Shebu. 30[b] בצורבא מרבנן מבתשינן בע״ח לא מבתשינן (Ms. M. מכ׳, with כ, Rashi with ב, v. to Hull. l. c.; ed. diff. vers.) a scholar is urged to sit down (in court), an ignorant man is not urged. [Ib. בתש ברית ואוקמיה לע״ה (read בת׳) he urged him (the scholar, to sit down) and made the ignorant man stand up; v. בְּטַשׁ as to vers.]

***בתת**, Targ. Job XXX, 7 בָּתְתִין Ms. Var. (ed. מִתְחַבְּרִין), read בָּתַתִין, v. בְּתַת.

ג

ג *Gimmel*, the third letter of the Alphabet. It interchanges with כ and ק; cmp. גשרא a. כשורא; גזז a. קצץ &c.; is related to ח, as גבב, חבב; v. letter ח.

ג prosthetic in foreign words before l, v. גלגטירקא, גלוסקא.

ג׳, as a numeral letter, *three*, v. א׳.

גָּאָא, v. גְּאִי.

גַּאָה, v. גאי.

גַּיְיאָה, גַּאֲה m. (b. h.; preced.) *lofty; ruler, lord; proud, haughty.* Pes. 113[b] ג׳ דל a proud pauper.—*Pl.* גַּיְיאִים, גַּאֲיִים. Gen. R. s. 63 (ref. to גיירים, Gen. XXV, 23) שני גייאי גוים וכ׳ two rulers of nations (Rome and Israel); Ber. 57[b]; Ab. Zar. 11[a] אל תקרי גוים אלא גַּיְיִים read the word גוים not *goyim* (as the Masorah intimates) but *geyim* (lords); (Ms. M. a. Yalk. Gen. 110 גַּאִים). Sifra B'ḥuck. Par. 2, ch. V (ref. to Lev. XXVI, 19) אלו הג׳ וכ׳ the 'pride of your power', those are the lordly (patrons) of whom Israel is proud. Cant. R. to III, 10 ארבע ג׳ הם גאה וכ׳ there are four majestic rulers (in the animal kingdom) the ruler among birds &c.; Ex. R. s. 23. Ḥag. 13[b] שמתגאה על הג׳ who is exalted (rules) over the rulers.—Y. Kidd. IV, end, 66[c]. רובן של עבדים ג׳ most slaves (when raised to power) are overbearing; Treat. Sof'rim XV, 10 גאים (corr. acc.); a. fr.—V. גַּאִים.

גַּאוּ, v. גַּוּ ch.

גַּאֲוָה, גַּאֲוָתָה f. (b. h.; גאר) 1) *haughtiness, pride.* Y. Yoma VII, 44[b] מפני הג׳ to avoid the appearance of pride (on the Day of Atonement).—2) *glory.* Ḥag. 5[b] (ref. to גוה, Jer. XIII, 17) מפני גַּאֲוָתָן של וכ׳ over the glory of Israel that has been taken from him &c. Ib. מפני גַּאֲוָתָהּ של מלכות שמים over the (lost) glory of the heavenly kingdom (the destruction of the Temple).

גַּאֲוָא, v. גַּוְוָא I.

גְּאוּלָה f. (b. h. גְּאֻלָּה; גאל) 1) *redemption, delivery.* Meg. 15[a], a. fr. מביא ג׳ לעולם causes redemption to

come (through his good deeds). Cant. R. to II, 2 בגְאוּלַּת מחר of to-morrow's redemption, i. e. Messianic days.—Kidd. 15b גאולת עצמו redemption from service by himself, ג׳ קרובים by relatives, ג׳ אחרים by strangers (Lev. XXV, 47 sq.). Pes. 118a מן הג׳ than delivery (from evil); a. fr. [Lev. R. s. 32, end; Koh. R. to IV, 1, read גּוֹאֲלָהּ, v. גּוֹאֵל.]—*Pl.* גְּאוּלּוֹת. Y. Peah VII, 20b bot. שתי ג׳ two redemptions (of fruits).—2) *G'ullah*, a) that section of the prayers between the Sh'ma (שְׁמַע) and the T'fillah (תְּפִלָּה), so called from its contents. Ber. 9b סמך ג׳ לתפלה he recited the T'fillah immediately after closing the G'ullah (with the benediction גאל ישראל). Ib. 4b; a. fr.—b) *the seventh benediction of the T'fillah, prayer for redemption.* Meg. 17b.

גְּאוּלְתָּא ch. same, *redemption.* Targ. Y. Num. XXV, 12.

גְּאוֹן m. (b. h.; גאי) *majesty, pride.* Sifra B'huck. Par. 2, ch. V; v. גֵּאֶה. [In the post-Talmudic period *Gaon* (excellency) was the title of the chiefs of the Babylonian academies.—*Pl.* גְּאוֹנִים.—גְּאוֹנוּת *Gaonate.*]

גאוסטראני, Gen. R. s. 94, v. אֲגוּסְטְרָאנִי.

גֵּיאוּתָא, גַּאוּתָא f. (גאי) 1) *haughtiness.* Targ. Prov. VIII, 13 (Ms. גֵּיאִיוּתָא).—2) *loftiness.* Targ. O. Ex. XV, 1; 21 Var., v. גֵּרוּתָא.

גַּאוּתָנָא, גֵּאוּתָנָא, v. גֵּרוּתָנָא.

גֵּאֶה, גַּאי (b. h.; √גא, גו, גה *to rise; to be arched, caved) to rise, swell;* trnsf. *to be elated, proud; to be exalted, majestic.* Mekh. B'shall., Shirah 2, v. infra. [Tosef. M. Kat. I, 7 גּוֹאֶה, v. גָּאָה.]

Pi. גֵּאָה, גֵּיאָה *to exalt.* Mekh. l. c. גֵּאַנִי וּגְאָתְיוּ He (the Lord) exalted me, and I exalt him; Tanḥ. ib. 12 גֵּאוֹנִי וּגְאָיְתִיו; Yalk. Ex. 242 וגואותיו (corr. acc.). Y. Taan. III, 67a top (ref. to Job XXIII, 29) .... אני אמרתי להשפילן לְגַאוֹתָן I (the Lord) decreed to humble them (by dearth), and thou—to raise them (Bab. ib. 23a הגבהתתו).

Hithpa. הִתְגָּאֶה, *Nithpa.* נִתְגָּאֶה *to show one's self glorious, exalt one's self, be exalted;* (in an evil sense) *to be proud, boast, to lord it.* Mekh. l. c. (ref. to Ex. XV, 1) גָּאָה ויתיר לְהִתְגָּאוֹת He was glorious and will be &c. Ib. מִתְגָּאֶה הוא על כל המתגאים He exalts himself above all those who are boastful, שֶׁבַּמֶּה שאו״ה מתג׳ לפנינו וכ׳ for that with which the nations boast themselves, becomes the means of their punishment; Tanḥ. l. c.—Ḥag. 13b, v. גֵּאֶה. Ib. 5b פרנס המתג׳ וכ׳ an officer who lords it over the community. B. Bath. 98a המתג׳ בטלית וכ׳ who parades the scholar's cloak. Tosef. Sot. III, 10 sq. לא נִתְגָּאוּ אלא וכ׳ became haughty only in consequence of the bounties &c.; Snh. 109a. Ber. 10b לאחר שאכל ושתה ונתג׳ זה Ms. M. (ed. לאחר שנתג׳; Yalk. Kings זה ונתג׳ . . . . . ; Lev. 616 לאחר שגאה) after this man has eaten and drunk and become haughty, v. גֵּאִים. Lev. R. s. 10 נתג׳ לבו עליו (Ex. R. s. 37 זחה דיעתו) became overbearing.

גְּאָא, גַּאי ch. same; *to rise, grow* &c. Targ. I Sam. II, 5 גָּאֲן (some ed. גָּעֲנָן).

Ithpa. אִיתְגַּאִי, אִיתְגָּאִי 1) *to grow high.* Targ. Job VIII, 11 (h. text רִגְאָה).—2) *to be exalted; to be proud.* Targ. Ex. XV, 1; 21. Targ. Y. II Gen. XXXIV, 31 (I מִתְגַּלְגֵּל); a. e.

גַּאוֹת pl. of. גַּיְא.

גָּאִיז, v. גּוּז.

גָּאִים, v. גּוּם a. גָּמַם.

גַּאִים m. pl. (abstract noun, v. גֵּאֶה; cmp. חֲרִים) *loftiness, excellence;* (in a bad sense) *haughtiness.* Ḥull. 92a (play on שְׁרֵי גַּיְ׳ בכל וכ׳ שלשה שרי גיי׳ Gen. XL, 10) the three princes of excellence (influential patrons of Israel) in every generation (in Palestine under the Roman, in Babylon under the Parthian government).—Ber. 10b; Yalk. Lev. 616 (ref. to I Kings XIV, 9) א״ת גַּוְּךָ אלא גַּאֲיךָ read not *gavvekha* (thy body), but *geekha,* thy swelling or pride (applied to taking a meal before prayer), v. גָּאָה.

גָּאַל (b. h.) [*to cover,* cmp. Job III, 4;] *to ransom, redeem, protect.* Pes. X, 6 גְּאָלָנוּ וג׳ וכ׳ has protected us and redeemed our ancestors. Gen. R. s. 78, beg.; Midr. Till. to Ps. XXV, beg.; Lam. R. to III, 23 אמונתך רבה לְגָאֳלֵנוּ thy faith is great enough to redeem us. Gen. R. s. 44.—Kidd. 20b לוה וגואל לחצאין he may borrow money and redeem his property (from the sanctuary), and may redeem in instalments. Midr. Till. to Ps. XXXI, beg. גְּאַל אותנו redeem us; a. fr.—V. גּוֹאֵל.

Nif. נִגְאַל *to be redeemed.* Ber. 9a כְּשֶׁנִּגְאֲלוּ ישראל וכ׳ when the Israelites were redeemed from Egypt. Kidd. 15b (ref. to Lev. XXV, 54) באלה הוא נ׳ וכ׳ through those (his relations) he may be redeemed, but he is not freed after six years of service (Ex. XXI, 2). Ib. 20b when the jubilee year arrives ולא נִגְאֲלָה and it (the field) has not been redeemed. Ib. יפה כחו לִיגָּאֵל מיד it has the privilege of immediate redemption. Sabb. 118b מיד נִגְאֲלִין they would be released (from captivity) at once. Y. Taan. II, 65d top וסופן לִהיגָּאֵל וכ׳ and they will be released &c.; Gen. R. s. 56 לִיגָּאֵל; a. fr.—[In b. h. ג׳ also: *to cover* (with blood), *stain, make repulsive.*]. V. געל.

גְּאַל ch. same.—Part. גָּאֵל, גָּאֵיל. Targ. O. Num. XXXV, 12; 19; 21, a. e. ג׳ דמא, v. גּוֹאֵל.

גאלה, Y. Ḥall. I, 57d מלי ג׳, v. מְלֵי גַּאלָּה.

גָּאֲלֵי, v. גְּלֵי.

גאלקי, v. גּוּאַלְקָא.

גַּאֵם, v. גַּם II.

גָּאֵם* = גְּמָא *to swallow.* *Pa.* גַּאֵם *to make swallow.* Ḥull. 111a גַּאֲמוֹ לשבא make (the son of) Sh'ba swallow it (Rashi). [Ar. reads גַּמּוֹ (contr. Pa. of געם or גאם, cmp. Syriac געם P. Sm. 761 sq.) it made (the son of) Sh. feel nauseous (which was his reason for not eating it.]

גָּאַנִי, v. גְּנִי.

גֵּב, v. גַּבָּא.

גַּב, v. גּוּבָּא.

גַּב m. (b. h.; גבב) *convex, arched*, whence 1) *the exterior* or *upper part* of a thing, a) *body*, esp. *back* (of an animal's body, usu. אָחוֹר). Gen. R. s. 8, beg. he split the double-faced body (v. פַּרְצוּף) ג׳ ועשאו גַּבַּיִים לכאן וכ׳ and gave it two backs, one back on this side &c. —גַּב רֶגֶל, גַּב יָד *a swelling* on the hand, on the foot. Ab. Zar. 28ª; Sabb. 109ª.—b) *eye-brow* (b. h.), *the elevation around genitals* &c. Nidd. 52ᵇ א׳ בִּנְּבָהּ one hair on the lower surrounding of her genitals, opp. בכריסה, v. כֶּרֶס; B. Bath. 56ᵇ; Snh. 30ᵇ; B. Kam. 70ᵇ, [Rashi: on her finger joints].—c) (also גַּבַּת הַזָּקֵן) גַּבַּת, pl. גַּבּוֹת, *chin*. Nidd. 23ᵇ; Y. ib. III, 50ᶜ bot. גומות הזקן (dimples).—*d) *a low fence*. Tosef. B. Mets. XI, 22 (ed. Zuck. גֵּג).—*Du.* גַּבַּיִן, גַּבַּיִן. Kel. XXV, 5 outsides of vessels (usu. אֲחוֹרַיִים). Gen. R. s. 8, v. supra.—*Pl.* גַּבִּים, גַּבִּין, גַּבּוֹת. Bekh. VII, 2 שני ג׳ וכ׳ double back and double spine (explain. גַּבֵּן, Lev. XXI, 20); Nidd. 24ª sq.; Ḥull. 60ᵇ.—Nidd. 23ᵇ חזקן ג׳, v. supra.—עַל גַּבֵּי, עַל גַּב (abbr. ע״ג) *on, upon, by the side of* (cmp. עַל in b. h.). Ḥull. 3ª, a. fr. עומד על גַּבָּיו standing by him, superintending. Nidd. 66ª על גב הנהר by the river-side; Makhsh. I, 4 (v. גֶּשֶׁם). Succ. IV, 4 על גב איצטבא (Talm. ed. 42ᵇ גבי), v. אִיסְטַבָּא.—Trnsf. *on the basis, on the principle*. אָמַ׳ על גב אַמַ׳ I.—Y. Ḥag. II, 78ᵇ bot. חולין שנעשו על גב הקדש (usu. על טהרת הקדש) layman's food prepared on the principles of sacred food (as though it were sacred food). Bets. II, 3 (17ᵇ); Tosef. ib. II, 7 מטבילין מגב לגב you may (on a Holy Day) immerse vessels for the purpose of changing their use (literally: from principle to principle, from one גב to another); expl. ibid. רצה לעשות גיתו ע״ג בדו ובדו ע״ג עיסתו הרי זה וכ׳ if one desires to work his wine press on the basis of his olive press, i. e. with vessels originally immersed for the use of the olive press, or his olive press on the basis of his dough, i. e. with vessels originally immersed to be used for kneading, he may immerse his vessels on the same day; Bets. 19ª ע״ג בדו ובדו ע״ג גיתו עושה . . . . Ms. M. a. Ar. (ed. incorr. כדו) if one wishes to change &c., he might have done so (even without another immersion and, therefore, may re-immerse his vessels on the Holy Day because he does not thereby create a new status).—Cmp. אַגַּב.—Tosef. Sabb. XII (XIII), 1; Y. ib. XIII, 14ª top חגס ג״ע וכ׳ around, or adding to the border of a web &c.; Bab. ib. 105ª על הגס. Hor. III, 3 אין על גַּבָּיו אלא וכ׳ none over him save the Lord his God.—בְּגַב *in the back, behind*. Y. Keth. XII, 35ᵇ top דברים בגב (Bab. 111ª בגו) there is something behind, i. e. there is a reason for it.—Cmp. בָּתַם.

גַּבָּא, **גֵּבָא** ch. same; 1) *back, body* &c. Targ. Y. II Ex. II, 3 ג׳ נהרא river-side (Y. I גֶּרֶם). Targ. Job XIII, 12 גב טינא a body (lump) of clay.—Ḥull. 47ᵇ אגבא on top, opp. מגואי inside, below. Sabb. 109ª אג׳ דכריעה on his foot. Yoma 78ª ג׳ דכריעא הוה it was the back (dorsum) of the foot, cmp. preced. גב רגל; a. fr.—*Pl.* גַּבְרִין, גַּבְרֵי. Targ. Y. Gen. XXXI, 10; a. e.—[גבריה. Gen. R. s. 8, some ed., read גבריים, v. preced.].—גַּב, עַל גַּבֵּי, עַל גַּבֵּי as preced. Targ. II Chr. XXI, 3 ע״ג קרקע, v. אַגַּב. Targ. Y. II Lev. I, 17; a. e.—ע״ג ידא upon one's hand; ר׳ בע״ג (כד, כִּיד) as upon one's hand, i. e. exposed to danger. Targ. Job. XIII, 14; a. fr.—Also ellipt. כעל גב. Targ. Jud. IX, 17; a. e.—2) (prep.) גַּב, גַּבֵּי *towards, with* &c. Targ. Y. II Num. XXI, 9.—With suffix of pers. pron. Targ. Job XIX, 4; a. fr.—Gen. R. s. 33 יתיב גַּבֵּיהּ he sat with him. Ib. גַּבְכוֹן in your country. Y. Ned. VI, 40ª sent letters גבי ר׳ יצחק through R. &c. Ib. גַּבָּן (thus we read) in our country. Ber. 10ª לִיתֵי . . . גַּבָּאי let Ezekiel come to me. Gen. R. s. 35 מן גַּבֵּיהּ ועד גַּבֵּי from those with him &c., from his generation to mine.—Bets. 25ᵇ זיל לגבי דר׳ וכ׳ go to see R. &c.; a. v. fr.

גֵּב, גֶּבֶא (**גֵּבִי**) m. (b. h.; גבי, גבב) *cavity for collecting water, pond, cistern*. Tosef. Mikv. I, 1 חמים שבגבא R. S. to Mikv. I, 1 (ed. Zuck. שבגבי, read שבגֵּבֵי) the water in the pond. Ib. 3 גבי.—*Pl.* גֵּבִים, גֵּבִין, גְּבָאִים, גְּבָאֵי, גְּבָרִים. Cant. R. to I, 2 (ref. to ישקני ib.) ישהרני כאדם שהוא מישק שני ג׳ וכ׳ may He make me pure, as a man levels the surface of two ponds (by which the unclean one is purified). Snh. 94ᵇ. M. Kat. 25ᵇ מי ג׳ stagnant waters, opp. נחל שוטף. Mikv. I, 1. Y. M. Kat. I, 80ª bot.; Tosef. Mikv. I, 13 כמין גבאין ed. Zuck. (read כְּמֵי).

גְּבָא, v. גּוּבָּא.

גְּבָא *to collect*, v. גְּבִי.

גְּבָאָה, v. גַּבָּיָא.

גְּבָאוּת, v. גַּבָּיוּת.

גְּבָאִי, v. גַּבָּיָא.

גָּבַב (√ גב *to arch, cave, curve*; cmp. √ כף, גף &c.) *to curve*. *Pes. 42ª bot. three things . . . גּוֹבְרִין אֶת הקומה Ar. (ed. כופפין; Erub. 55ᵇ bot. ed. Sonc. גופפין) curve the erect stature (make man's back high).

Pi. גִּבֵּב *to heap up, pile*, esp. *to gather twigs, straw* &c.; *to rake*. Shebi. IX, 6 הַמְגַבֵּב ביבש he who gathers dry plants, leaves &c., (opp. מלקט, of green plants). Bets. IV, 6. B. Kam. 101ᵇ; Succ. 40ª גִּיבְּבָן, v. חָבָה II. Y. Yeb. VIII, 8ᵈ bot.; a. fr.—Trnsf. (with or sub. דברים) *to pick up frivolous arguments*. Yoma 76ª עד מתי אתה מְגַבֵּב דברים ומביא עלינו (Ms. a. Ar. omit דברים) how long wilt thou rake words together and bring them up against us (i. e. what authority have you for your assertion)?; Sifra Vayikra, N'dab. ch. IV, Par. 4 מגבב ומביא . . . (Mekh. B'shall., Vayas. 3 מתמה).

גְּבַב ch., *Pa.* גַּבֵּב same, *to rake, collect*. Targ. Ex. V, 7 וירגבון ed. Berl. (ed. וירגבבון, Regia וירגובון; h. text קשש); ib. 12 לגבָּבָא ed. Berl. Targ. Ps. CIX, 11 (h. text ינקש); a. fr.—Targ. Prov. VIII, 10 גְּבוּ לכון וכ׳ hoard ye unto yourselves knowledge. Ib. XXV, 4 גִּבּוּ rake ye out (remove; h. text חגו). Targ. Is. XLVI, 6 גָּבְנָן וכ׳ they rake together gold (h. text זלים).—Lam. R. to I, 1 רבתי (1 חד כותי) הדוא גברא מְגַבֵּב כובין וכ׳ this man (thou) will be a gatherer

of thorns and when he brings them, all people will run away from him; [Y. Maas. Sh. IV, 55b bot., v. אִירָא].

גְּבָבָא m. (preced.) *rakings,* v. next w. ג׳ דעמרא *a ball of clipped wool.* B. Bath. 74a; Snh. 110a; Num. R. s. 18. Ber. 9b בין ג׳ דע׳ חיורא between a lump of white wool &c. Ib. 8a, v. חִירְזָא I.—*Pl.* גְּבָבֵי. Gitt. 68a.

גִּבְבָא, v. גִּירְבָּא.

גַּבְבָאי, v. גּוֹבַיָּא.

גְּבָבָה f. (גבב) *rakings, small stubble, straw* &c., used as fuel. Sabb. III, 1 sq., Y. ed. (Mish. a. Bab. ed. גְּבָבָא Chald.). Y. ib. III, 5c bot., Bab. ib. 36b. Kel. XVII, 1 של בלנין בג׳ the vessels of the bathers cease to be susceptible of levitical uncleanness, when they are so defective as to let small fuel drop out. Par. IV, 3; a. fr.

גַּבְבִי, גַּבְבָאי, גַּבְבַיָּא, v. גּוֹבַיָּא.

גַּבָּה f., v. גַּב.

גָּבָה, v. גבי.

גְּבַהּ, גָּבַהּ, גָּבַהּ, v. גּוֹבַהּ, גְּבוֹהַּ.

גָּבַהּ (b. h.; v. גבב; cmp. גאה) *to be high; to be elated.* Meg. 15a ג׳ חמן וכ׳ (Var. ג׳ לבו של חמן) Haman is haughtier than Ahasver (he dared what Ah. did not venture); Yalk. Esth. 1056.—Sot. 5a ולא ג׳ הר סיני למעלה and Mount Sinai did not rise higher (grow proud).

Hif. הִגְבִּיהַּ 1) *to raise, elevate; to make elated.* Taan. 23a הִגְבַּהְתָּהוּ בתפלתן hast thou lifted up through thy prayer, v. גָּאָה.—Erub. 55a מי שמַּגְבִּיהַּ דעתו עלו כשמים Ms. M. (ed. עליה, ed. Sonc. מגב׳ עצמו כשמ׳; v. Rabb. D. S. a. l.; Yalk. Deut. 940 שמגרס דעתו) who exalts his mind in himself as high as the heavens (who considers himself very wise, ed. who considers himself on account of his knowledge of it as high &c.). Ib. 13b him who lowers himself חק׳׳בה מַגְבִּיהוֹ the Lord will raise, וכל המגביה עצמו וכ׳ and whomsoever exalts himself, the Lord will lower; ib. 54a; Ned. 55a. Tanḥ. Ki Thissa 14 מַגְבִּיהִים פניהם lifted their faces up; a. fr.—Ḥall. III, 1 מַגְבַּהַּת חלתה she lifts up (dedicates) the priest's share; v., however, גָּבָה.—2) *to take up* a lost object in order to take possession of it. B. Mets. 8a חמגביה מצויאה לחבירו וכ׳ if one takes up an object in behalf of his neighbor; ib. 10a; Bets. 39b; a. fr.

Hof. הוּגְבַּהּ *to be raised.* Sot. 47b שפלים הוּגְבָּהוּ the low have been raised. Tanḥ. Ki Thissa 5; Lev. R. s. 8 בלשון זה ח׳ with the word *zeh* (Lev. VI, 13) has he (Aaron) been raised.—*Part.* מוּגְבָּהּ, f. מוּגְבַּהַּת. Y. Shebu. I, 32d bot. what means שְׂאֵת (Lev. XIII, 2) מוגבהת a raised spot (Sifra Thazr., Neg. ch. I מובחקת, corr. acc.).

Hithpa. הִתְגַּבֵּהַּ, *Nithpa.* נִתְגַּבֵּהַּ *to be elated, boastful.* Tanḥ. Ḥuck. 1 התחיל מִתְגַּבֵּהַּ וחולך he beame more and more overbearing (Tanḥ. ed. Bub. ib.; Num. R. s. 18 מתגבר). Num. R. s. 6, beg. נִתְגַּבְּהוּ בעצמם they were proud of their own selves.

גְּבִיהַּ, גָּבַהּ ch. same, *to be high, elated.* Targ. Ps. CXXXI, 1.—Sabb. 67a גְּבִיהַּת מכל וכ׳ thou art higher than all other trees. Meg. 15a ג׳ מלכא וכ׳ Ms. M. (ed. גבר) the King on high is higher than the king below. Ḥull. 7b ג׳ טורא וכ׳ a mountain rose between them (separating them). [Y. Ter. X, 47b bot. גבית מן דאבהתיה, Tosaf. to Ḥull. 64b גמיר.]

Af. אַגְבַּהּ 1) *to raise.* Targ. II Chr. XXXIII, 14.—2) *to take up.* Succ. 44b אַגְבְּהֵיהּ וכ׳ he took it (the festive wreath) up once as such and a second time for the willow branches thereon. B. Mets. 2b בהדי הדדי אַגְבְּהוּהָ they took the lost object up at the same time. Ib. 8a; a. fr.

Ithpa. אִתְגַּבַּהּ, *Ithpe.* אִתְגְּבַהּ 1) *to be high; to grow proud.* Targ. Job XXXV, 5. Targ. Koh. I, 12.—2) *to rise.* Targ. Job XXXIX, 27; a. e.—Ḥull. 141b sq. דלית׳גַּבְּהוּ that the young birds may rise (when frightened).

גַּבְהוּת f. (b. h.; preced.) *height, excellence; pride, haughtiness.* Ber. 10b (ref. to Ps. CXXX, 1) אין ג׳ לפני וכ׳ there must be no hight (elevated stand during prayer) before the Lord. Esth. R. to IV, 15 לב מִגַּ׳ from haughtiness.—Tanḥ. Ki Thissa 27 גְּבָהוּתוֹ של עולם the hight of the world, i. e. the Most High.

גַּבְהוּתָא ch. same. Targ. II Chr. XXXII, 26.

גְּבוֹהַּ m. (b. h.; preced. ws.), constr. גְּבַהּ 1) *high, exalted, elevated* &c. Sot. 5a among men ג׳ רואה את חַגַּ׳ וכ׳ a high persou looks up to a higher one, but ignores the lower one. Gen. R. s. 22 (ref. to Ps. XXXII, 1) happy is he שהוא ג׳ מפשעו וכ׳ who is higher than (who controls) his sin, and whose sin is not higher than himself; a. fr.—Snh. 5b (in Chald. diction) אבוה . . . גְּבַהּ עינים הוה this man's (my) father was ambitious.—Fem. גְּבוֹהָה. Ab. V, 19 ג׳ רוח *haughtiness,* opp. נמוכה.—*Pl.* גְּבוֹהִים, f. גְּבוֹהוֹת. Esth. R. to IV, 7 הגי׳ הושפלו the high were lowered.—Y. Shebi. VI, 36c top ג׳ חיו . . . עיניו my father was ambitious, v. supra.—Esp. חַגְּבוֹהַּ *the Most High.* Y. Snh. VII, 25b top; ib.c top ג׳ בעבודתה(ת) בעבודה with a service peculiar to it (that idol), or with a service prescribed for the worship of the Lord; Y. Naz. VI, beg. 54c למלאכת הגי׳ referring to a service prescribed for the worship of the Lord (but applied to an idol).—Y. Ned. I, 37a top; Y. Naz. I, beg. 51a לשון ג׳ הוא it is an expression alluding to Divinity, v. לְגַ׳.—לְגַ׳ *for the Lord, on the altar.* Pes. 3b אלית לג׳ סלקא the fat-tail is offered on the altar; a. fr.—2) *an abnormally tall and slim person with shaking gait.* Bekh. 45b (explain. קפח, כיפח Mish.) גבוה ed. (Ar. גְּבַהַּ).—Fem. גְּבוֹהָה. Ib. (Ar. גְּבַהַּ).

גַּבּוֹרִין, v. גַּבָּרִי.

גְּבוּל I (b. h.; גבל) [*heap, mound,*] 1) *landmark, boundary; limit; qualification.* B. Bath. 69b (ref. to Gen. XXIII, 17) מי שצריך לג׳ סביב such trees as require boundaries (small trees, are included in the sale). Ab. Zar. 24b ג׳ יש לה this assertion (לוקחין מהן בהמה לקרבן, ib. 23b) must be qualified. Y. Ḥall. I, 57b top (ref. to Is. XXVIII, 25) ע״כ גְּבוּלוֹ של לחם so far goes the definition of bread, i. e. only these species can be called *leḥem.*—

2) (in gen.) *country*, contrad. to the sanctuary (מקדש) and Jerusalem. Keth. 24b, a. fr. קדשי הג׳ the sacred gifts (T'rumah &c.) set apart and consumed outside of the Temple and Jerusalem.—*Pl.* גְּבוּלִין, גְּבוּלִים. B. Bath. 56a עיירות העומדות על הג׳ border-towns.—Shek. VII, 3 נמצא בג׳ if found outside of Jerusalem. R. Hash. 30a; a. fr.—V. גּוֹבֶל.

*גְּבוּל II pr. n. *G'bul* (High-land), cmp. גַּבְלָא. Sot. IX, 15; Snh. 97a ג׳ (ה)אנשי (Ms. M. Snh., a. Cant. R. to II, 13 גְּלִיל).

גְּבוּלָאָה, גְּבוּלָיָא m. (v. preced.) *of G'bul.* Koh. R. to I, 4 ר׳ יעקב ג׳ (ed. Wil. גְּבוּלָאֵי h. form); Y. Ḥall. III, 59a ר׳ ר׳ גבולייא; Y. Kidd. IV, 66a top; Y. Yeb. VIII, 9b גַּבְלָא of Gabla.

גבונתא, Y. Ter. X, 47b, read זְבִינְתָּא.

גְּבוֹר m. (b. h.; גבר) *strong, brave, mighty; hero.* Ned. 38a על ג׳ on a strong man; Sabb. 92a. Ab. IV, 1 אירזהו ג׳ who is a hero?; Tam. 32a; a. fr.—*Pl.* גְּבוֹרִים. Gen. R. s. 37 פלשתים ג׳ *Philisteans* which means giants, opp. ננסים. Sot. 42b ד׳ ג׳ four (Philistean) heroes; a. e.

כפר ג׳ חיל, גבור, Meg. 18a, v. גְּבוּר.

גְּבוּרָא, v. גְּבוּרְתָּא.

גְּבוּרָה f. (b. h.; גבר) 1) *superiority, strength, might.* Yoma 69b זו היא גְּבוּרָתוֹ Ms. M. (ed. גבורת גבורתו) in this His strength consists (in His long-suffering). Kidd. 49b ר׳ קבים ג׳ וכ׳ ten measures of bravery have come down into the world, nine of which the Persians have taken; Esth. R. to I, 3. Num. R. s. 10 (allud. to Koh. X, 17 a. Is. V, 22) ג׳ של תורה וכ׳ the strength (acquired by the study) of the Law consists in 'happy', the strength of wine in 'woe'; a. fr.—2) הַגְּ׳ *Divine Majesty, the Lord.* Sabb. 87a. Ib. 88b, a. fr. מפי הג׳ from the mouth of the Lord.—3) *high age*, v. infra.—*Pl.* גְּבוּרוֹת 1) *manifestations of Divine power, wonders.* Yoma l. c. איה גְּבוּרוֹתָיו where are the evidences of His power (that we should call Him גבור)?—2) *G'buroth*, the second section of the T'fillah (v. אָבוֹת), praising the powers of the Lord, also called תְּחִלַּת הַמָּתִים. Y. Ber. IV, end, 8c this is the order &c. אבות וג׳. וכ׳ Aboth, G'buroth, and Kiddush hash-Shem (K'dushah). —ג׳ גְּשָׁמִים *the power of rain*, a clause praising the Lord for giving rains, inserted in *G'buroth*. Ber. V, 2 מזכירין ג׳ גשמ׳ we mention 'the power of rain', i. e. insert the clause, in *'the Resurrection'*, contrad. to the prayer for rain (שַׁאֲלָה). Taan. 2a מאי ג׳ גשמ׳ וכ׳ why is it named *G'buroth G'shamim?* Ans. מפני שיורדין בגבורה because the rains come down through (God's) wonderful power (ref. to Job. V, 9—10).—3) (allusion to Ps. XC, 10) *the age of eighty.* M. Kat. 28a שמונים ג׳ (Ms. M. גבורה) 'eighty years' is called g'buroth (g'burah). Treat. S'maḥoth III, 8 מיתה של גבורה (Y. Bicc. II, 64c bot. של זקנה) a death of g'burah (at a high age); Ab. V, 21 בן שמנים לגבורה. M. Kat l. c. הגיע לג׳ if one has reached the age of eighty.

כפר ג׳, גבוריא, Meg. 18a, v. גְּבוּרְיָא.

גְּבוּרְיָא, גְּבוּרְתָּא, גְּבוּרָא, גְּבָרוּתָא, גִּיבָּ׳, ch.=h. גְּבוּרָה. Targ. II Chron. X, 10. Targ. Jud. XI, 29 גבורא (ed. Vien. ה . . . .). Targ. Jer. X, 6; a. fr.—*Pl.* גְּבוּרָן, גְּבוּרָתָא, גְּבָרְוָתָא, גִּיבָּ׳. Targ. Ps. XX, 7.—Targ. I Chr. XI, 19 (Var. גְּבוּרְאָתָא). Targ. Deut. III, 24 (Var. O. גְּבוּרְוָתָךְ, v. Berl. Targ. O. II, 50; ed. Amst. גְּבַרְתָּךְ); a. fr.—Targ. O. ib. XXXIII, 29 גִּיבָּרְוָתָךְ thy mighty deeds (h. text גאותך).

גְּבוּשׁ m. (גבש) *pile of stones.* *Pl.* גְּבוּשִׁים. Tosef. Ohol. XVII, 9, v. גָּבַשׁ.

גַּבּוֹת pr. n. pl., v. גַּבַּת.

גִּיבָּ׳, גְּבַבְתָּא, גְּבַבְתָּא m., גִּיבָּ׳ f. (גבה=גבה) *high, tall and slim.* Bekh. 45b Ar., v. גָּבוֹהַּ 2. [In b. h.: *with high forehead, bald in front.*]

גָּבַח; *Pi.* גִּבַּח (v. preced. end) *to shave a bald-pate.* Tosef. Sabb. VI (VII), 1 חִמְגַּבֵּחַ, v. גּוּחְגַּדִּירָן.

גְּבַבְתָּא, v. גַּבַּחַת.

גַּבַּחַת f. (b. h. גבחת) 1) *high forehead; baldness in front.* Ḥull. 65b הַבָּא ואין לו ג׳ a species of locusts which occasionally appear, having no long-stretched heads (=ראשו ארוך ib.); [Ar.: *a protuberance on the back, hump*]. Neg. X, 10 חג׳ a leprous affection on the front of the head (making it bald). Ib. אירו דיא ג׳ מן חקדקד וכ׳ which portion of the head is called *gabbaḥath?* From the crown sliding down forward to where the hair begins on the forehead; Sifra Thazr. Par. 5. ch. X. Tosef. Neg. IV, 11; a. fr.—2) *the front* or *outside of cloth; the nap of new cloth*, opp. קרחת. Sifra l. c. ch. XV בְּגַבַּחְתּוֹ אלו חדשים b'gabbaḥto (Lev. XIII, 55) means new cloths (v. Targ. O. a. l.).

גבטלא, v. אַגְבְּטִילָא.

גְּבֵי, v. גְּבָא.

גְּבָה, גבי (√ גב, v. גבב) *to collect* a bill, taxes &c.; *to make one's self paid, to seize.* Keth. 90a, a. fr. if a later creditor (second mortgagee) שקדם וג׳ מה שג׳ ג׳ collected first, what he has collected is his own. B. Mets. 13b גּוֹבֶה מנכסים ב״ח he may make himself paid of unmortgaged property. Keth. V, 1 גּוֹבָה את הכל she is entitled to the whole amount; a. v. fr.—Lev. R. s. 11 the king sent a treasury officer לְגַבּוֹתָהּ to collect (the delinquent taxes); Gen. R. s. 42 לְגַבּוֹתָהּ; Tanḥ. Sh'mini 9. [Lev. R. l. c. וגבו אותו, read והכו, cmp. Gen. R. l. c.] Ex. R. s. 30 מי ג׳ הרמנו הדם וכ׳ who collected from him (punished him for) the blood on his hand? לא ישראל גָּבוּ אותו וכ׳ not the Israelites collected it, but the Gibeonites did.—Gen. R. s. 85; s. 92 end מצא ב״ח מקום לגבות וכ׳ the creditor met with a chance to collect his bill, i. e. the Lord takes this occasion to visit our sins; a. fr.—Part. pass. גָּבוּי *collected, seized.* B. Mets. 58a ג׳ הַגְּ׳ על counting on the Shekel contributions collected (though not yet delivered in the Temple treasury); Keth. 108a; Y. Shek. II, beg. 46c. Shebu. 48b, a. fr. כג׳ דמי is considered as if collected (in the possession of the creditor); a. fr.

Nif. נִגְבָּה 1) *to be collected, to be collectible.* B. Mets. l. c. על התחיד לְהִגָּבוֹת on what is

yet to be collected. Peah VIII, 7 תקופת נגבית בשנים the charity fund must be collected by two persons; B. Bath. 8b; Snh. 17b; a. fr.—2) *to be collected from, be taxed.* Pesik. R. s. 10 לא הרו נִיגְבִּים וכ׳ they were not highly taxed; a. fr.

Hif. הִגְבָּה *to cause to be collected.* Ḥall. III, 1 מַגְבַּהַת חלתה she orders the priest's gift to be collected; v., however, גָּבָה. Gitt. 35b הַגְבּוּהָ את השאר help her to collect the balance. [Tosef. Sabb. VI (VII), 1 מגבה, v. גָּבַח.]—*Part. pass. fem.* מוּגְבָּה *collected fund.* Tanḥ. Emor 18.

גְּבָא, גְּבִי ch. same; [1) *to rake*, v. גְּבַב.]—2) *to collect, tax.* Targ. O. Deut. XXII, 19 (h. text ענש). Targ. Koh. VIII, 14; a. e.—Part. act. a. pass. גָּבֵי. Targ. Hos. VIII, 6 (some ed. incorr. גָּבֵּי, v. Rashi a. l.).—B. Mets. 12b נירחו דלא גָבֵי .... מִגְבָא גָבֵי though it cannot be collected from mortgaged, it may be collected from unencumbered property. Y. Gitt. I, end, 43d נחתון מִיגְבֵי וכ׳ they went down (to Babylonia) to collect debts there for friends; Y. Kidd. III, 64a לגבית (read לְמִיגְבֵי); cmp. Gitt. 14b.—B. Mets. 17b גָּבְיָא she has a right to collect (seize); a. fr.

Af. אַגְבֵי as preced. Hif., *to confiscate, fine.* Targ. Am. IV, 5. Targ. Hos. VIII, 13 (some ed. מְגַבֵּן Part. pass. Pa.).—Targ. Koh. XI, 4 לא מגבי אגר makes not (people) derive any gain.—B. Kam. 98b; Keth. 86a מַגְבֵי ביה makes him pay. Ib. א׳ ביה כי וכ׳ made him pay the full amount, v. כְּשׁוֹרָא. Shebu. 48b אַגְבּוּיֵי מַגְבִּינַן ביה we do not order collection on such a bill. [Nidd. 65b מגבי בה, v. גִּיב a. גִּיחַ.]

Ithpe. אִתְגְּבִי *to be taxed, fined.* Targ. O. Ex. XXI, 22.

גבי, Y. Succ. V, 55b bot., v. גְּבִינִי II.

גְּבָא I m. (גבי) *collected, hoarded.* Targ. Prov. VIII, 19 סימא סגיא ג׳ ed. Lag., (h. text נבחר כסף) hoarded treasure; XVI, 16.—V. גְּבִי.

גְּבָא* II m. (v. גָּבוּהַּ a. גָּבַח) *tall and slim.* Targ. Y. Lev. XXII, 22 דג׳ או דנסיס Ar. (ed. differ. vers., h. text חרוץ או יבלת) extremely tall or of stinted growth; v. גְּבִיחַ. [The vers. of Ar. obviously belonged to Lev. XXI, 20.]

גַּבְיָא III, ג׳ גילא, v. מַגְבְּיָא.

גְּבִיחַ m. ch.=h. גָּבוֹהַּ (v. גָּבַהּ). Targ. Ps. CXIII, 5 (Var. גָּבִיהַּ).—*Pl.* גְּבִיחִין. Ib. CIII, 11. [Y. Ter. X, 47b bot., v. גָּבַהּ.]

גְּבִידָא, גְּבִידָה pr. n. m. *G'biha.* Snh. 91a ed. (Ar. גְּבִיטָא).—Ab. Zar. 22a.

גַּבָּאוּת, גְּבָוּת f. (גבי) *collectorship, office of* גַּבַּאי. Y. Dem. II, 23a top יצא מגבייתו (not מגבריתו); Tosef. ib. III, 4 פירש מגבוותו (ed. Zuck. ייתו ..., some ed. מגבאוותו) as soon as he has resigned his office as (Roman) tax-collector.

גַּבְוָתָא ch. same. Snh. 25b ג׳ עבד occupied the collector's office.

גְּבִיחָא m. ch.=h. גְּבַהּ, *extremely tall.* Targ. Y. II Lev. XXI, 20 (second vers. for h. text גִּבֵּן; Var. in Ar. גְּבִיעָ (not גבירי), v. Koh. Ar. Compl. s. v. גבן II, p. 227a); v. גַּבְיָא II.

גַּבַּאי, גַּבָּר m. (גבי) *collector* of taxes or charities, *treasurer, manager.* Ned. 65b when one is reduced to poverty, אינו נופל לידי ג׳ תחלה he does not at once fall into the hands of the public almoner (but is taken care of by his friends). Y. Dem. II, 23a top; Tosef. ib. III, 4 חבר שנעשה ג׳ if a *ḥaber* (socius, v. חָבֵר 3) becomes a collector (publican), he is expelled from the order; a. fr.—Y. Sabb. XVI, end, 15d; Y. Yoma VIII, 45b; Y. Ned. IV, 38c הניחו לַגַּ׳ שיגבה וכ׳ let the collector collect his debt, i. e. let the divine agency do its mission.—*Pl.* גַּבָּאִים, גַּבָּאֵי. Tosef. B. Mets. VIII, 26 הג׳ והמוכסים וכ׳ for tax and custom collectors it is difficult to make reparation; B. Kam. 94b. Tosef. Dem. III, 17 גַּבָּאֵי צדקה collectors or managers of charity.—Ab. III, 16 הג׳ מחזירים וכ׳ the collectors (divine agencies of justice) go around every day; a. fr.—Chald. גַּבּוּרְיָא, pl. גַּבּוּרִין. Targ. Esth. IV, 7 (Bxt. a. oth. גַּבָּאֵי). [גַּבְרְיָא, v. גַּבְרָא I.]

גָּבְרִין*, גְּבִירִין m. (גבר, cmp. גבב) *saving, thrifty.* Targ. Prov. XXI, 5 (h. text חרוץ).—[גַּבְרְיָא, v. גַּבְרָא I.]

גבריתי, read גַּבְרוּתִי.

גְּבִיל m. (גבל) *a mush of flour and water.* Ber. 37b (defin. טָרְיָיתָא) ג׳ מרתח a scalded mush (Ms. M. מרתח ג׳), a sort of puff-pastry or trifle.

גְּבִילִית, v. גַּבְלִית.

גָּבְרָן, v. גְּבִירִין.

גְּבִרָא, גְּבִרְנָא I m. ch.=(b. h. גִּבֵּן) *hump-backed.* Targ. O. Lev. XXI, 20. Targ. Koh. VII, 13.

גְּבִרָן II m. h. (v. גַּב) *eye-brow.* Nidd. 23b הגברין Ar. (ed. הגבן corr. acc.). Bekh. VII, 2 (43b) ... אין לו גבירין אלא ג׳ אחד וכ׳ if one has no eye-brows or only one eye-brow,—this is the *gibben* of the Bible (Lev. XXI, 20); expl. Gem. ib. זהו מדרש או גבן this is what is deducted by interpretation from *ô gibben* (ib.).—*Pl.* גְּבִרִין, גְּבִרְנִין. Nidd. l. c.; Y. ib. III, 50c bot.—Bekh. l. c., v. supra. Ib. (explain. גִּבֵּן, Lev. l. c.) שגבריניו שוכבין (not שגבינין) whose eye-brows are lying (overshadowing the eyes).

גְּבִרְנָא I ch. same; also *eye-lash.* *Pl.* גְּבִרִין, גְּבִרְנִין; גְּבָרְנָתָא. Targ. Lev. XIV, 9. Targ. Y. I, II Lev. XXI, 20 דגבירנוי שכבן וכ׳, v. preced. (h. text גִּבֵּן).—Targ. Prov. VI, 4; ib. 25 גְּבִרְנָתָא Ar. (ed. גְּבִרְנָתָא); ib. XXX, 13 (h. text עפעפי).—B. Kam. 117a ומסרחי גבירוי and his eye-lashes were over-hanging (he could not move his eye-lids). Ib. דלו לי גְּבִרְנַי Mss. (v. Rabb. D. S. a. l. note 3, ed. עיני) lift my eye-lashes for me.

גְּבִרְנָא II *hump-backed,* v. גְּבִרָן I.

גְּבִרְנָה f. (b. h.; גבן) *curdled milk, cheese.* Ab. Zar. 34b גְּבִרְנַת בירת אוניריקי Bithynian cheese (prepared by gentiles), v. אוּנְרִירְקִי; a. fr.—*Pl.* גְּבִרְנוֹת. Ib. II, 4; a. fr.—Tosef. Zab. II, 5 הַגְּבִרִינִין. Treat. Kuthim ch. II הגבירנים.—Ch. גּוּבְרְנָא.

גְּבִינִי pr. n. m. *G'bini*, name of a Temple crier. Tam. III, 8; Yoma 20[b]; Y. Succ. V, 55[b] bot. גבי (corr. acc.).—2) G. ben Ḥarson. Koh. R. to IV, 8.

גְּבִינְתָּה, גְּבִינְתָּא* f. (גבן, v. גְּבִין I) (the camel's) *hump*. Pl. גְּבִינָתָהּ. Y. Sabb. V, 7[b] bot. (expl. מטולטלת) כהדא כֵּירָפָּה דהדא משויא ג׳ like a ball (a cushion) to level the humps; cmp. גְּבִירְתָּא II.

גְּבִינָתָא, pl. of גְּבִינָא I.

גְּבִיעַ m. (b. h.; גבע) *cup*. Gen. R. s. 91; Tanl. Mikkets 8; a. e.

גִּבְיָעָה, גִּבְיָעָא I pr. n. m. *G'biah (hump-backed)*. Gen. R. s. 61 ג׳ בן קוסם; Snh. 91[a] ג׳ בן פסיסא Ar. (ed. גְּבִירָא).

גִּבְיָעָה II f. (גבע) *hump*. Gen. R. s. 61 (Alexander the Great to G'biah, v. preced.) אני משוה לך גְּבִירְעָתָךְ Var. (ed. פדחתך) I will level thy hump.

גְּבִירָה f. (b. h.; גבר) *mistress, lady*. Sot. 12[b]; Ex. R. s. 1 גְּבִירְתָּנוּ O our mistress! Taan. 21[b] (of Palestine, opp. שפחה Babylonia). Y. Ber. III, 6[c]; a. e.—*Pl.* גְּבִירוֹת. Ex. R. l. c.; Tanḥ. Sh'moth 3 בני ג׳ the sons of the ladies (Leah and Rachel). V. גְּבֶרֶת.

גְּבִישָׁתָא f. pl. (גבש) *hills*. Targ. Zeph. I, 10, v. גְּבַעְתָּא.

גָּבַל (b. h. r.; v. גבב) [*to give a rounded shape,*] *to to knead, stamp*. Sabb. XXIV, 3 you may put water into the bran (on the Sabbath) אבל לא גוֹבְלִין but must not mix it to a mass. Tosef. Maasr. III, 13 גובל עיסתו he kneads his dough. Lev. R. s. 29 בד׳ גָּבְלוֹ (Pesik. Baḥod. p. 150[b] גִּיבְּלוֹ) on the fourth day He formed the dust into a mass.

Pi. גִּיבֵּל same. Y. Ter. V, 43[c] bot. חפריש ואח״כ גי׳ he set apart (the T'rumah) and then made the dough. Ib. מיגבול חמש (read מְגַבֵּל). Taan. 10[a] הגבינה את שמְגַ׳ that forms a cheese. Ib. 19[b] שמג׳ את הטדש that stamps clay; a. fr.—Part. pass. מְגוּבָּל. Ib. מ׳ יפה a thoroughly kneaded mass.

Hithpa. הִתְגַּבֵּל *to be kneaded*. Ib. אינו מִתְגַּבֵּל יפה is not thoroughly kneaded.

גְּבַל ch. 1) same. Y. Sabb. VII, 10[b] bot. חהן דְּגִבַּל כ׳ (or דְּגַבַּל) he who kneads lime dust. Gitt. 69[a] ונירגבול בדובשא let him knead it with honey. Ib. וניגבול .... וניגדול Ar. (Var. v. גַּרְבֵּל; ed. וניגדבל) בהדין קיטמא let him twist .... and mix (the wick) thoroughly with ashes. Gen. R. s. 34, end אֲדַמְדְּמַיְּי, v. גַּבְלִין ליה וכ׳.—2) (of parasite worms) *to grow*. Ḥull. 67[b] מיניה קא גָּבְלֵי they grow out of it (originate in the body). Ib. bot. כי קא גָּבְלָן וכ׳ when they grew, they grew as permitted food.

Pa. גַּבֵּל as Pe. 1).—Y. Maas. Sh. V, 56[d] top ומְגַבְּלָא אדמירה וכ׳ and to mix its blood with flax-seed. B. Mets. 69[a] (prov.) גַּבֵּיל לתורי גבול לתורא mix (fodder) for an ox, mix for oxen, i. e. it is the same trouble. Ber. 40[a] גבול לתורי (if he interrupted himself by saying,) 'Mix fodder for the oxen'. Sabb. 156[a].

Ithpa. אִיתְגַּבֵּל, אִירְגַּבֵּל *to be kneaded*. Lev. R. s. 6 אירגבלון בלישה the coins were kneaded with the dough.

גְּבַל, גְּבָל pr. n., v. גַּבְלָא.

גַּבָּל m. (גבל) *kneader, baker*. Pes. 34[a] ג׳ של בית וכ׳ was the baker for the house of Rabbi. Ib. 46[a] לג׳ ולתפלה וכ׳ in order to get a kneader (that observes levitical purity), for prayer (in a synagogue) and for washing hands (for a meal) one is bound to walk four *mils* (no more). Keth. 72[a] פלוני ג׳ תקן וכ׳ a certain kneader prepared for me the dough according to the law of Ḥallah.

גַּבָּלָא ch. same, esp. *one that mixes fodder*. Sabb. 156[a] ג׳ דבי וכ׳ the *gabbal* of the house of the Nasi, v. preced.

גַּבַל, גְּבָל, גְּבַל (cmp. b. h. גֵּבָל) [*Highland,*] *Gabla, Gabalena*, a district (and town) South or South West of Jerusalem, occupied by Edomites (v. Graetz Monatsschrift 1875, p. 61 sq.; 1880, p. 481 sq.). Targ. Y. Gen. XXXVI, 20; I Chr. I, 38 (h. text שֵׂעִיר). Targ. Y. I Deut. XXXIII, 2.—Ab. Zar. 59[a]; Keth. 112[a] איקלע לג׳ came to Gabla. Cmp. גַּבְלָן.

גַּבְלוּל m. (גבל) *a lump of dough* taken out for forming cakes &c., *a roll of dough*. Y. Ḥall. II, beg. 59[a] חלה כמין ג׳ the priest's gift must be, in shape and substance, like a roll.—*Pl.* גַּבְלוּלִין. Ib. משתיעשה ג׳ ג׳ from the time that the dough is divided into lumps.

גבלות, v. גְּבִלִּית.

גַּבְלָיָא m. *of Gabla*. v. גְּבוּלָאָה a. גַּבְלָא.

גְּבָלִית f. (a geogr. term) *Giblean*, sub. גִּיזְרָה, *a Giblean balcony*. Ohol. XIV, 1 הגיזרה וחג׳; Y. Shebi. III, 34[c] bot. גיזרה הגובלית. Tosef. Oh. XIV, 9 איזה ג׳ what balcony is called Giblith? כל שמניקה מכאן ומכאן ומשויירר מן האמצע (ed. Zuck. a. oth.) a balcony which sucks from (is girded to the wall on) both sides and left alone (without support) in the middle. [Ar. reads כל שמעוקם מכאן וכ׳ curved on both sides and straight-lined in the middle, and explains our w. to mean אוצר *storeroom*.] [Var. lect. גבילית, גבלות, גבלת.]

גַּבְלָן, דַּגַּ׳ pr. n. [*Highland,*] *District of Gablan, Gabalena* (cmp. גְּבָלָא a. גְּבוּל II). Sot. IX, 15 (49[b]); Cant. R. to II, 13 וחג׳ ישום; Snh. 97[a] וחג׳ יאשם (Ms. F. והגבל) the Gablan will lie desolate; (cmp. Keth. 112[a] איקלע לגבלא as to the envied fertility of Gabalena). V. גּוּבְלָנָא.

גַּבָּן, v. גְּבָעוֹנִי. [גַּבָּן *with us*, v. גַּב ch.]

גִּבֵּן m. (b. h., denom. of גַּב) *hump-backed*, or one *having defective eye-brows*. Bekh. VII, 2 R. Ḥanina .... says, the *gibben* of the Bible (Lev. XXI, 20) is מי שיש לו שני גברים וכ׳, v. גַּב h.; oth. opin., v. s. v. גְּבִין. [Targ. Y. II *extremely tall*, v. גְּבִיחַ.]

גְּבַן, *Pi.* גִּבֵּן (v. גְּבִינָה) *to form cheese*. Sabb. 95[a]; Tosef. ib. IX (X), 13 חמגבין, ed. Zuck. (Var. חמגבן); Y. ib. VII, 10[c] bot. והמְגַבֵּן, v. חָבִין.

גִּבְנָא, v. גִּרְבָּנָא.

גַּבְנוּן m. (b. h. גַּבְנֻן; גבן) *humpy, humpbacked. Pl.* גַּבְנוּנִים. Mekh. Yithro, Baḥod. 4 (ref. to Ps. LXVIII, 17) כלכם ג׳ אתם וכ׳ ye are all humpbacked (blemished) as we read (Lev. XXI, 20) &c., v. גִּבֵּן; (Meg. 29ª בעלי מומין); Yalk. Ex. 284; v. Tanḥ. B'midbar 7; Yalk. Ps. 796.

גַּבְנוֹנִי, v. גִּבְעוֹנִי.

גַּבְסִים, v. גִּיפְּסוֹס a. גִּפְּסִים.

גָּבַע (cmp. גבח) *to be arched.*—Part. גָּבִיעַ, v. גָּבִיחַ. **Af.* אַגְבַּע *to waddle.* Y. Dem. I, 22ª top saw one mouse (which had swallowed a jewel) מַגְבַּע ואתי come in waddling.

גֶּבַע (b. h.) pr. n. pl. *Geba,* a Samaritan town. Kel. XVII, 5 חֲצִירֵי ג׳ leeks of G.; Y. Orl. III, 63ª bot. חריצי ג׳ (corr. acc.); Tosef. Kel. B. Mets. VI, 10 חצר ג׳ של בית חכותים.—[Tosef. Sot. XI, 14 (ref. to Zech. XIV, 10) גבע רמון, Yalk. Zech. 585 ורמון ג׳.]

גִּבְעָה f. (b. h.; גבע) 1) *hill.* Lev. R. s. 10 כמין ג׳ like a hill (the bullock between the two rams). Cant. R. to IV, 6 עשה ערלותיהן ג׳ he piled up their preputia; Gen. R. s. 47 חעמידן גִּבְעַת ערלות; a. e.—*Pl.* גְּבָעוֹת. Ḥag. 15ª ברא הרים ברא ג׳ He created mountains, and (corresponding to them) hills. Taan. 8ᵇ (ref. to Job XXXVII, 13) אם לשבט בחרים וג׳ if He sends rain as a scourge, He sends it on mountains and hills. Ab. Zar. 17ª הרים וג׳ ye mountains and hills! Sot. 5ª; a. fr.—2) pr. n. pl. *Gibeah.* Gitt. 6ᵇ עסיק בפלגש ג׳ studying the case of the woman murdered in Gibeah (Jud. XIX sq.). Pesik. R. s. 11 בפלגש בג׳ in the war about the woman of G.; a. e.—Shebu. 35ᵇ שמות האמורין בג׳ Rashi (ed. בגִבְעַת בִּנְיָמִין) the names (*Adonai, El* &c.) used in the chapter about Gibeah (Jud. XX).

גִּבְעוֹל m. (b. h.; גבע, ל dimin.; cmp. גָּבִיעַ) *calyx* or *capsule* of plants. Par. XII, 2 (of hyssop).—*Pl.* גִּבְעוֹלִין. Ib. 2; 5; Yoma 14ᵇ.—Ib. 75ª זרע פשתן בגבעולין (Ms. M. 2 בגִבְעוֹלָיו) the seed of flax in (its) capsules; v. גַּד II. Num. R. s. 7 נעשה ג׳ the flax had formed capsules; Lev. R. s. 18 ומצאה ג׳ (when no longer good for linen). Par. XI, 7, v. גָּמָל; a. fr.

גִּבְעוֹנָאי, v. next w.

גִּבְעוֹנִי m. (b. h.) *Gibeonite, one not admissible as a member of the congregation of Israel,* v. נָתִין. Pesik. R. s. 26 (ref. to Jer. XXVIII, 1). Yeb. 71ª ג׳ מהול (Ar. ed. Koh. גבנוני, oth. ed. גבן) a circumcised G.; Ab. Zar. 27ª גִּבְנוֹנִי; Yalk. Gen. 81 Ms. גבעוני (v. Rabb. D. S. to Ab. Zar. l. c. note 40).—*Pl.* גִּבְעוֹנִים. Num. R. s. 8; Ex. R. s. 30; Yeb. 78ᵇ; a. fr.—Ch. גִּבְעוֹנָאֵי. Targ. II Sam. XXI, 1; a. e.—Kidd. 70ᵇ, v. גּוֹבַיָּא; a. e.

גִּבְעָתָא f. ch.=h, גִּבְעָה. Targ. Jud. VII, 1; a. e.—*Pl.* גִּבְעָתָא. Targ. Zeph. I, 10 (ed. Lag. גבישתא).

גָּבַר (b. h.; v. גבב) *to be uppermost, prevail; to be strong.* Num. R. s. 7 לשון גָּבַר, v. אָנוּשׁ. Sot. IX, 15 גָּבְרוּ בעלי זרוע the violent prevailed. Y. Bets. II, 61ᶜ top; Tosef. Ḥag. II, 11; Bets. 20ª גָּבְרָה רָבָן וכ׳ the Shammaites prevailed over (outnumbered) the Hillelites; a. fr.

Pi. גִּבֵּר, גִּיבֵּר *to make strong, strengthen, sustain.* Lam. R. to III, 1 גִּבְּרַנִי לעמוד בכולן he made me strong enough to survive all these calamities; ib. 12. Cant. R. to II, 14 מְגַבְּרָן לישראל (ed. Wil. מַגְבִּירָן Hif.) sustains Israel. Ib. III, 7 שהן מְגַבְּרִין את וכ׳ they (the sixty words of the priestly benediction) strengthen Israel. Mekh. B'shall., Amalek, s. 1 מְגַבְּרוֹת ישראל . . . וכי can Moses' (uplifted) hands make Israel victorious?; a. fr.—Part. pass. מְגוּבָּר, v. infra.

Hif. הִגְבִּיר 1) same; v. supra.—2) *to grow strong.* Ib. עתידין . . להַגְבִּיר בד״ת וכ׳ (Moses' uplifted hands indicated that the Lord remembered that) Israel would in the future be strong in the Law which was to be given through his (Moses') hands, opp. להמיך; Yalk. Ex. 264.

Hithpa. הִתְגַּבֵּר, *Nithpa.* נִתְגַּבֵּר *to rise, swell; to grow strong, gather courage; to make one's self master.* Tanḥ. B'resh. 7 המים מִתְגַּבְּרִין the waters of the Nile rose. Num. R. s. 19 ומִתְגַּבְּרַת שם מלא מים מְגוּבָּרִין and rose there. Ib. full of high waters. Snh. 96ª לא ג׳ עד וכ׳ had no courage until he came to Dan. R. Hash. III, 8 היו מִתְגַּבְּרִין they were victorious. Ḥag. 16ª, a. e. שיצרו מתגבר עליו if one feels that his passion threatens to make itself master over him; Kidd. 80ᵇ. Ned. 81ª מפני שהן מתגברין על הצבור because they lord it over the people (Ar. מתגדרין, v. גָּדַר). Num. R. s. 18, v. גָּבָה. Yalk. Is. 287 (ref. to Is. XVII, 11) מכה מִתְגַּבֶּרֶת (Lev. R. s. 18 מגרת, corr. acc. or מגברת) an affliction which makes itself the master, v. אָנוּשׁ. Gen. R. s. 76; a. fr.

גֵּבֶר I ch. same. Targ. Ps. CIII, 11.—Gitt. 60ᵇ, v. אַלִּים. Pes. 76ª, a. fr. עילאה ג׳ in the case of a contact between warm and cold substances, the upper one prevails (heating or cooling the substance into which it is poured); תתאה ג׳ the lower prevails.

Pa. גִּבֵּר as preced. *Pi.* Targ. Am. V, 9. Targ. Zech. X, 6; a. e.—Part. pass. מְגַבֵּר *growing, swelling.* Targ. Is. VIII, 8.

Af. אַגְבַּר *to make strong, to cause to overpower.* Targ. Is. XLI, 25.—Snh. 38ª חמרא וכ׳ אַגְבְּרוּ let the wine get the better of the young men, i. e. give them plenty to drink, that they may become mirthful.

גֶּבֶר m. (b. h.; גבר) 1) *man, master.* Lam. R. to III, 1. Kidd. 80ᵇ (ref. to Lam. III, 39) וכי ג׳ על חטאיו הוא (Rashi) is man master over his sins (sinless)?—2) *cock.* Yoma I, 8 בקריאת הג׳ at the time of the crowing of the cock; ib. 20ᵇ; Y. Shek. V, 48ᵈ bot.; Y. Succ. V, 55ᶜ disputed meaning: *man's (the cryer's) crying,* or *the cock's crowing,* v. גְּרוֹנָא.—3) (euphem.) *membrum virile.* Bekh. VII, 5 (44ᵇ) בעל ג׳ a man with an abnormally large membrum.

גֶּבֶר II, **גַּבְרָא** ch. same; *man.* Targ. Gen. II, 24; a. v. fr.—Ber. 63ª באתר דלית ג׳ כ׳ where there is no man, (leader). B. Mets. 97ª (prov.) ג׳ דנשי וכ׳ for a man whom women killed there is no law or judge. Erub. 53ᵇ, v. אוּשְׁפִּיזָא.—Men. 42ᵇ, a. e. חובת ג׳ personal duty, opp. ח׳

טלית the duty resting on the garment (whether or not you wear it).—הדוא גברא a certain man. B. Mets. l. c.; a. v. fr. [Frequ. הואי גברא, or הדוא, euphem. for *I*, or *thou;* v. הדוא.]—Bekh. 36ª בלא גברא (Rashi גברי) without naming an authority.—*Pl.* גַּבְרִין, גַּבְרַיָּא, גַּבְרֵי. Targ. O. Deut. I, 13; a. v. fr.—Lev. R. s. 23 יחוון גַּבְרִ בכל מיליא (Cant. R. to II, 2 גּוּבְרִין) they shall be strong (trained) in all things. B. Kam. 92ᵇ (prov.) כד הוינן זוטרי לגי וכי when we were young, we were esteemed as men, now that we are old &c.; a. v. fr.—Keth. 6ª בלא גי, v. supra. Ib. 53ᵇ סימן דגברי שקן זרקן the mnemonical sign for the authorities quoted is &c. (שׁשׁת, לקיש, רבא, אלעזר, פפא).—Fem. גְּבַרְתָּא, only assumed for argument, v. אַנְהַרוֹפִי. V. also גּוּבְרָא.

גְּבָרָא, v. גִּירְבָּרָא.

גְּבַרְוָותָא, v. גִּירְבָּר.

גְּבַרְיוּתָא, v. גְּבוּרְתָּא.

גַּבְרִיאֵל pr. n. (b. h.) *Gabriel*, name of an angel (*Divine Strength*). Dan. VIII, 16; a. e. Gen. R. s. 1, beg. Ex. R. s. 1. Y. Ber. I, 13ª bot. לא ירגיל לא לגי וכי man in distress must not invoke Gabriel &c.; a. v. fr.

גַּבְרִית f. (denom. of גֶּבֶר) *cock-like.* Sabb. 67ᵇ kill this hen שקרתה גי for she crowed like a cock (a superstitious practice); (Tosef. ib. VI (VII), 5 שקראה כזכר).

גְּבֶרֶת f. (b. h.)=גְּבִירָה. Gen. R. s. 51 בן גְּבַרְתָּהּ her mistress' son. Ib. s. 45 גְּבַרְתִּי (גְּבִירִי) my mistress; a. e.

גְּבַרְתָּא, v. גְּבַר II.

גַּבְרְתָן m. (denom. of גְּבוּרָה) *brave, hero.* Sifré Deut. 305; Yalk. ib. 941 כמותך (ש) גי a hero (who is) like thyself.

גַּבְרְתָנִית f. (v. preced.) *powerful, overwhelming.* Num. R. s. 7 (ref. to אָנוּשׁ Is. XVII, 11, v. גֶּבֶר) leprosy is called a strong disease מפני שהיא מכה גי (not הגי) because it is an overpowering affliction; Lev. R. s. 18 מכה גי ומתשת an overpowering and weakening &c.

גָּבַשׁ *to be high, piled up;* denom. גְּבוּשׁ.

Pi. גִּבֵּשׁ *to fill with piles of stones.* Tosef. Oh. XVII, 9 שגִּבְּשׁוֹ בגבושים which he filled up &c.; (Oh. XVIII, 5 רצחם באבנים).

גְּבַשׁ ch. same; *to heap up.* Targ. Prov. VI, 8 ed. (Ms. גדש).

גַּבְשׁוּשִׁין, v. גַּבְשׁוּשִׁיתָא.

גַּבְשׁוּשִׁית f. (גבש) *heap of stones, pile, mound.* Sabb. 73ᵇ. Ib. 152ª (ref. to Koh. XII, 5 שאפי׳ (מגבוה יראו) ג׳ קטנה וכי even a small mound appears to him (the aged man) like the highest mountains. Y. Erub. II, 20ª, opp. חֲרִיץ.—*Pl.* גַּבְשׁוּשִׁיּוֹת. Y. Sot. VII, 21ᶜ שתי גי וכי (not שית . . . .) they put up two mounds and named them Mount Gerizim &c.

גַּבְשׁוּשִׁיתָא ch. same. Targ. Koh. XII, 5.—Targ. Cant. IV, 1, v. גַּלְשׁוּשִׁיתָא.—*Pl.* גַּבְשׁוּשִׁין m. (fr. גַּבְשׁוּשָׁא). Y. Snh. VII, 25ᵈ מינוקיא עבדין גי (Jewish) children (in Rome) made little piles &c.

גַּבַּת pr. n. pl. *Gabbath*, later name for Biblical *Gibbethon*, in the territory of Dan. [Cmp. as to change of Biblical names Y. Meg. I, 70ª bot.] Y. Taan. IV, 69ᵇ; Ruth R. introd.; Cant. R. to I, 16 מגי ועד אנטיפרס וכי between G. and Antipatris there were sixty myriads of townships; Y. Meg. l. c. מגבות; Lam. R. to II, 2 מגיבתון.

גַּבְתָּא, v. גּוּבְתָּא I.

גַּג m. (b. h.) 1) *roof.* Midd. V. 3. Pes. 13ᵇ, v. אִיסְטְבָא; a. v. fr.—Yoma 47ª עלה לגג excelled all, v. זֵרֶד.—2) in gen. *upper portion, top, apex.* Y. Yeb. VIII, 9ª רוב גַּגָּהּ של עטרת the largest portion of the top of the membral corona, contrad. to רוב גּוּבָּהּ, v. גּוֹבַהּ; Y. Sabb. XIX, end, 17ᵇ רוב גוב׳ עטרת (corr. acc.).—Hull. 67ᵇ תמרה גי the outer covering of a date.—*Pl.* גַּגּוֹת. Erub. IX, 1; a. fr.—Men. X, 2 (64ᵇ), v. צְרִיפִין.

גַּגִּית, v. גִּיגִּית.

גַּגְמֵי* or גִּיגְמֵי m. pl. (=גמגמי, r. גמא?) *stone-like peas.* Hor. 13ª Ar. (Var. Ar. a. ed. גְּלִימֵי).

גַּד, v. גדד a. גגד.

גָּד pr. n. m. *Gad* 1) son of Jacob. Gen. R. s. 71; a. fr.—תְּנַאי בני גד, v. תְּנַאי.—2) the prophet in the days of David. B. Bath. 15ª דאסקיה גי החוזה וכי Gad, the seer, and Nathan, the prophet, continued the Book of Samuel (from XXVIII, 3; Ms. O. וסיימוה . . . . דאתא גי).

גַּדָּד I, גָּדָד m. (גדד, cmp. חד) [*cutting,*] *bitter, acrid.* Ex. R. s. 5 (ref. to Num. XI, 7) מר וגד bitter and acrid. Targ. B'shall., ed. Bub. 21 גד ולענה (read כלענה; Yalk. Ex. 258 מר כלעי).—*Pl.* גַּדְּרִים, גַּדְּרִין. Gen. R. s. 71 (play on *Gaddi*, Num. XIII, 11) [read:] גְּדָדִין ומרירין acrid and bitter (people); Yalk. Gen. 126 כגידין מרירין, v. גִּידָא II; Yalk. Ezra 1067 בר גדי (corr. acc.). [גדרין, Targ. Y. Num. XXII, 7 Ar. s. v. גדרין, read אַגְּדְרִין.]

גַּד II m. (b. h.; cmp. כַּד II) *a rounded-off seed grain, coriander,* (in Talm. a. Midr.) *linseed.* Yoma 75ª (ref. to Ex. XVI, 7) עגול כגידא וכי the manna resembled a grain by its rounded shape, and a pearl by its white color; even so it has been taught גד שדומה לזרע וכי the word *gad* (grain) is used, because the manna resembled linseed; Yalk. Ex. 261; Num. 734. Mekh. B'shall., Vayassa, 5 (ref. to Ex. l. c.) איני יודע של מי דומה I do not know to which the comparison refers (to shape or to color); דומה . . . לזרע וכי it resembles (in form) linseed: but you might think &c., ת״ל לבן therefore 'white' is added.

גַּד, גָּד III m. (b. h.; גדד, cmp. גזר) 1) *decree, fate,* esp. *Gad* (*Fortune*), a god worshipped by the Babylonians and the Jewish exiles. Snh. 63ᵇ נמי מיכתב כתיב גי Gad is also one of the names of idols mentioned in the Bible.

Sabb. 67b ג׳ אינו אלא לשון ע״א Gad is nothing else than a designation of an idol, v. next w.—2) גַּד יָוָן pr. n. *Gad Yavan* (*Greek Fortune*) near Jerusalem. Zab. I, 5 כְּמָן ג׳ ר׳ לשילוח as long as it takes from G. Y. to Siloah; Tosef. ib. I, 10 כְּמִיגַּדְרָיוָן לשילה; Snh. 63b כְּמִיגַּדְרָיוָן לשילה (corr. acc.)—[*Gad Yavan* is prob. the name of a pool connected with the Siloah, perh. *Fount of the Virgin*, v. Sm. Bible Dict. s. v. Siloam.] [Toh. VI, 6; Erub. 22b גְּלֻגּוּל, v. בית גד גד.]

גַּדָּא, גָּדָּא ch. same, *luck; genius, godhead.* Targ. O. Gen. XXX, 11 גָּדָּא; Y. II גַּדָּא (not גָּרָא). Targ. Esth. VIII, 15 גַּדָּא (not גָּדָּא).—Gen. R. s. 71 ג׳ דביתא the good genius of the house. Sabb. 67b גד גַּדִּי וסינוק לא (Ms. M. צינוק), a charm formula supposed to mean, *Be lucky, my luck, and tire not* (prob. *Grow, my luck* &c., v. גָּדַל). Ḥull. 40a לג׳ דהר to the godhead of the mountain. Ned. 56a (explain. ערסא דג׳ (דרגש) the bed reserved for the domestic genius (bed of state). Y. Ab. Zar. I, 39d top לְגַדַּיָּה וכ׳, v. ארקליס. Gen. R. s. 65 [בית] ג׳ דע״ז דאת קאים by the idolatrous godhead by whom thou standest, i. e. to whom thou referrest in saying, 'Let my father rise' (Gen. XXVII, 31). Y. Sabb. XVI, end, 15d; Y. Yoma VIII, 45b; Y. Ned. IV, 38d בגדך מדלי (not בגרך) doest thou rely upon thy good luck? Koh. R. to VII, 26 מה בישׁ ג׳ וכ׳ how bad is this woman's (my) luck!; a. fr.—*Pl.* גַּדַּיָּא, גַּדָּיָא. Y. Ab. Zar. III, 43a bot. ג׳ קורין אורתה גליא a place called *Gaddaya* is cacophemistically named *Gallaya* (dung-hills); Tosef. ib. VI (VII), 4 גדגיא ed. Zuck. (ed. גריא, corr. acc.).

גַּדַּאי pr. n. m. *Gaddai* (b. h. גַּדִּי). Keth. 105a.

גדבל, v. גַּרְבֵּל.

גַּדְבָּרָא m.=גַּזְבָּר. *Pl.* גַּדְבָּרִין, גַּדְבָּרַיָּא. Dan. III, 2; 3.—Targ. Koh. II, 7.

גדגד, v. גַּלְגּוּל.

גדגדות, Y. Shek. to IV, 4 in Bab. ed. (Var. גדגניות), v. גְּרוֹגְרוֹת.

גִּדְגַּד, גַּדְגַּדְנִיּוֹת f. pl. (cmp. גַּד II) *melilot*, a kind of clover, v. חִנְּיקְוָקָא. Y. Erub. III, 20d top; Y. Peah VIII, 21a top; Erub. 28a. Ber. 57b.—[In later ritualistic literature our w. designates *cherries*, v. Löw Pfl. p. 94.]

גדגיא, Tosef. Ab. Zar. VI (VII), 4 ed. Zuck., v. גַּדָּא.

גדגלידא, v. גַּרְגְּלִידָא.

גדגניות, v. גדגדות.

גָּדַד I (b. h.; cmp. גזז, קצץ) *to cut, cut off.* Par. II, 2; Bekh. 44a יְגוֹד let him lop off (the black tops of the horns or hoofs).—[V. גָּדַר.]—Trnsf. (cmp. קצץ) *to fix the price.* B. Bath. 13a גּוֹד אוֹ אָגוֹד either fix you a price for my share, or I shall do so (and buy your share); דינא דגוד או אגוד the right of settling by *god o agod.* Ib. אגוד איכא גוד ליכא the offer to buy is applicable in this case (the half-freed slave can offer to buy his other half), but the offer to sell cannot be made (since there is no price for a free man).—*Part. pass.* גָּדוּד *stripped* (of branches); trnsf. *empty-handed.* Gen. R. s. 68, beg. ג׳ שלחו (Yalk. ib. 117 גדודי) Isaac sent Jacob away without anything valuable.

Pi. גִּדֵּד *to cut off, level.* Gen. R. s. 71 (play on בא גד, Gen. XXX, 11) בא מי שעתיד לגַדֵּד וכ׳ he has come who is destined to level the fastnesses of the nations (idolatry). Tanḥ. Ki Thissa 13 (play on מגדל גד, Josh. XV, 37) from there the Lord יוצא ומְגַדֵּד וכ׳ will proceed and level &c.; Ex. R. s. 40 ומגדד (corr. acc.).

Nif. נִגְדַּד *to be cut off.* Keth. 51a כל העומד ליִגָּדֵד בְּגָדוּד דמי Ar. (ed. ליגזז, v. גָּזַז).

Hithpol. הִתְגּוֹדֵד *to make incisions in one's own body.* Yeb. 13b, v. גּוּד. Tanḥ. Sh'laḥ. 15; Num. R. s. 17 קבר מת לא תִּתְגּוֹדְדוּ when one buried a dead, the law says, Ye shall not &c. (Deut. XIV, 1). V. גְּדִידָה.

**Polel* גִּדֵּד same. Yeb. l. c. הְגוֹדְדוּ א״כ לימא קרא לא if it were so (that Deut. XIV, 1 meant only to forbid incisions in the body) it ought to read *lo t'god'du*, ye shall make no incisions.

גְּדַד ch. same. [Dan. IV, 11; 20.] Targ. Deut. XIV, 1 אפר׳ לְמֵיגַּד לית וכ׳ תְּגוּדוּן, v. preced. Hithpol.—Bets. 6a לְמֵיגַּד Ar. a. Ms. M. (ed. למֵיגַז) even to cut a shroud for him (the dead, on the second Holy Day); Sabb. 150b, v. גְּזַז.

גְּדַד II, v. גּוּד.

גָּדָד m. *acrid*, v. גַּד I.

גְּדוּד I m. (b. h.; v. גּוּד) *troop, band.* Pesik. R. s. 20, end ג׳ מלאכים a troop of angels. Ber. 3b; Snh. 16a לכו ופשטו ידיכם בג׳ go ye and stretch your hands out (for booty) as a band (of marauders). Pesik. R. l. c. ג׳ של מלאכי חבלה a troop of angels of destruction.—*Pl.* גְּדוּדִים, גְּדוּדִין. Ib. Deut. R. s. 11, end. Ber. 29b במקום גְּדוּדֵי חיה וכ׳ in a place where there are hords of wild beasts or robbers; Tosef. ib. III, 11 Var. ed. Zuck.

גְּדוּד II pr. n. pl. *G'dud.* Arakh. IX, 6 (32ab); Y. Meg. I, 70a bot. גְּדוֹר q. v.

גְּהוּד, v. גִּיהוּד.

גְּדוּדָא, גְּדוּדָּא, v. גִּיהוּדָא.

גְּדוּדָא f. (גדד, v. גָּדַד part. pass.) *a tree stripped of all branches.* Erub. 100b (Ar. גרדא, Var. גרודא; Ms. M. גרידא, ed. Sonc. גדור; גרויא; v. Rabb. D. S. a. l. note). [גְּדוּדָאִין, Targ. Is. XXXVIII, 12, v. גִּיהוּדָא.]

גְּדוּדִי m. *stripped, empty-handed*, v. גָּדַד.

גְּדוּדִית f. (dimin. of גְּדוּד) *small troop.* *Pl.* גְּדוּדִיּוֹת. Sifra B'ḥuck. beg. (ref. to Lev. XXVI, 31) I shall lay waste your sanctuaries מן הג׳ even of the troops (of travellers; Rashi: of pilgrims).

גְּדוּדִית II f. (גָּדַד I; cmp. Ps. LXV, 11) *ruins.* *Pl.* גְּדוּדִיּוֹת. Erub. V, I (52b) ג׳ גבוהות וכ׳ (Ms. M. omits גבוה׳) debris ten palms high. Cmp. גּוּדָּא I.

גדודקי, v. גורזקי.

גדודתת, Y. Dem. I, 21[d] ג׳ במקום שהיתה R. S. to Dem. I, 2 (ed. גדרתה), prob. במקום גדודי וחיה, v. גְּדוּד.

גָּדוֹל m., **גְּדוֹלָה** f. (b. h.; גדל) 1) *great, distinguished;* (noun) *a great man, leader.* Sabb. 94[b], a. fr. ג׳ כבוד חבריות וכ׳ human dignity is something great, for it overrules a prohibitive law &c. Ned. 49[b] ג׳ מלאכה וכ׳ labor is something great, for it honors him who pursues it.—Sot. I, 9 ג׳ ממנו his superior. Gen. R. s. 100 גְּדוֹל העולמים the Great One of the worlds, the Lord.—Snh. 21[b] גְּ׳ השולם a world-renowned man (Solomon). M. Kat. 22[a] גְּ׳ הדור a prominent man of his days. Y. ib. III, 82[c] top גְּ׳ המשפחה the chief of the family; a. v. fr.—2) *adult, of age, older.* Yeb. II, 8 בג׳ on the eldest brother. Ib. XIII, 11 ג׳ וקטנה if one of the brother's widows is of age, and the other a minor; a. fr.—כהן גדול (abbr. כ״ג) *Highpriest.* Ib. IX, 1; a. fr.—*Pl.* גְּדוֹלִים, גְּדוֹלִין; גְּדוֹלוֹת. Koh. R. to VII, 8 גְּדוֹלֵי הדור scholars, v. supra; ג׳ ירושלים prominent citizens of Jerusalem.—Ab. Zar. 18[a] ג׳ רומי Roman dignitaries; a. fr.—Ber. 23[b], a. e. גדולים (sub. נקבים) the larger functions of the body, movement of the bowels; v. הֵק.

גְּדוּל, v. גְּרוּהוּל.

גְּדוּלָה f. (b. h.; גדל) *greatness, distinction, dignity, wealth, high position, office.* Gitt. 59[a] ג׳ במקום א׳ תורה learning and high office combined in one person. Ber. 61[a] בג׳ מתחילין מן הגדול וכ׳ for distinction the superior is first mentioned, for degradation the inferior. Erub. 13[b] מחזר על הג׳ hunting for office. Ib. 54[a] עולה לג׳ will rise to distinction. Y. Ter. V, 43[c] top למשחה לג׳ וכ׳ *'for ointment'* (Num. XVIII, 11) means for installation in office, for unguent, and for lighting. Meg. 31[a] גְּדוּלָּתוֹ של חקב״ה Ms. M. (ed. גבורתו) a description of the greatness of the Lord. Ex. R. s. 3 end חלב ששמח בגדוּלַּת אחיו וכ׳ the heart (of Aaron) which rejoiced over a brother's distinction shall wear the Urim &c.; a. fr.

גְּדוּפָא, גְּדוֹף, v. גְּרַף.

גַּדּוּפֵי f. (גדף) *blasphemy.* Sabb. 75[a], v. אַמְגּוּשְׁתָּא.

גְּדוּר, v. גְּרוּהוּר.

גְּדוֹר pr. n. pl. *G'dor*, in Peraea. Y. Meg. I, 70[a] bot.; Arakh. 32[ab] (repeatedly גדוד). Ib. גמלא בגליל וג׳ בעבר הירדן Gamla in Galilee, G. in Peraea. Y. R. Hash. II, 58[a] top הרי מכוור וג׳ (as stations for signalizing the New Moon) the mountains of Mikhvar and G'dor (Bab. ib. 23[b] חרים וכיר וגֶדֶר, corr. acc., v. גֶּדֶר); Y. Shebi. IX, 38[d] bot.

גְּדוֹר, גְּדוֹרָא *a stripped tree*, v. גְּדוּדָא.

גְּדוֹרָה, גְּדוֹרָא pr. n. pl. *G'durah* (Gadara) near Tiberias, giving the name to a species of carob. Y. Maasr. I, beg. 48[c] ג׳ תרובי; Y. Orl. I, 61[a] top גידודה; Gen. R. s. 79 תרובין של גרודא; Yalk. ib. 133 גידורא.

גדורקרי, v. גורזקי.

גָּדוּשׁ (גָּרִישׁ, גָּדִישׁ) pr. n. m. *Gadush.* Tosef. Maas. Sh. I, 14; Erub. 27[a] (v. Rabb. D. s. a. l.).

***גָּדַר** (v. גדד I) *to cut, divide, assign.*

Pa. גִּדֵּר *to cut off, excommunicate.* Nidd. 36[b] ואי לא צאית גַּדְּרֵיה הוא סבר גַּדְּרֵיה א״ל and if he does not obey, drag him over (v. גרר, i. e. force him with arguments), but he (R. Assé) understood that he told him *gadd'yeh* (excommunicate him). Ib. לא צויית גדיירה he (Shila bar Abina) did not obey, and he (R. Assé) excommunicated him (Rashi). [Tosaf. read for גריירה: גַּדְּרֵיה, fr. גדר, a sec. form of נגר, *draw him over.*—Ar. s. v. צנע 2 reads גַּדְּרֵיה *lash him* (ref. to Deut. XIV, 1), without referring to any misapprehension, while s. v. גר 10 הוא סבר גריירה א״ל is quoted—obviously a later insertion of a copyist.]

גְּדִי m. (b. h.) 1) *kid*, in gen. *young animal.* Ḥull. 113[ab] (ref. to Gen. XXXVIII, 17) כאן ג׳ עזים וכ׳ here it reads *g'di izzim* from which we learn that wherever *g'di* without any qualification is used, it includes cow and sheep. Men. XIII, 7; a. fr.—*Pl.* גְּדָיִים. Snh. 11[a]; Tosef. ib. II, 4 מפני הג׳ וכ׳ on account of the kids or lambs (being too young for offerings on Passover).—Y. ib. X, 28[b] bot.; Gen. R. s. 42, a. e. אם אין ג׳ אין תישים when there will be no kids (young students), there will be no wethers (leaders, scholars). Y. ib. I, 19[a] top ג׳ שהנחת וכ׳ the kids (young scholars) thou hast left behind (in Palestine) have grown to be wethers; a. e.—Trnsf. *the tender grain in its husks.* Pesik. Asser p. 99[b]; Tanḥ. R'eh 17; Yalk. Deut. 892 (homiletic interpret. of Deut. XV, 21) אל תגרמו לי לבשל ג׳ וכ׳ do not cause me to ripen the grains in their mothers' womb (husks, so as to be blown out by the East wind).—2) *the Capricorn*, a sign in the Zodiac. Pesik. R. s. 20. Yalk. Ex. 418; Kings 185. [Yalk. Num. 785 חרי נכנס הזאב לגדי, v. גדיגוד.]

גַּדְיָא, גַּדְיָה I ch. same. Targ. O. Gen. XXXVIII, 17; 20 (Y. גירי, גידי (?)); 23 O. a. Y. גַּדְיָא.—Pes. 3[b] גדי מסנקן, v. סְנַק. Sabb. 18[b] דג׳ (בשרא) meat of a kid. Ib. 20[a]. Ḥull. 51[a]—*Pl.* גַּדְיָן, גַּדְיָין, constr. גַּדְיֵי. Targ. Deut XIV, 4. Targ. Gen. XXVII, 16 ed. Berl. גְּדֵי; 9 גַּדְיֵי; a. e. Midr. Sam. ch. XX (expl. חריצי החלב I Sam. XVII, 18) גדיין מגיערן וכ׳ kids taken away from their mothers.—גַּדְיַיתָא. Targ. Y. Num. XV, 27 (h. text עֵז).

גַּדְיָא II pr. n. m. *Gadya.* Y. Sot. IX, 24[b] אצל ברית ג׳ (Snh. 11[a] בעליית בית גּוּרְיָא). Tanḥ. Ki Thetsé 9; Pesik. Zakhor p. 25[ab] יודן בן ג׳; Lam. R. to III, 64 גדייא; Yalk. Ps. 827 (Yalk. Sam. 123 Ms. O. גּוּרְיָא, v. Bub. Pesik. l. c. note 76).

גַּדַּיְיא, v. גַּדָּא.

גדיאן, Ḥull. 65[a] ed., read גַּדְיָאן, v. גַּדְיָן a. גְּדוֹנָא.

גדיגור, גדיגוד, Y'lamd. Mattoth quot. in Ar., חרי חרי . . . . . לגדי נכנס הזאב לג׳, read with Yalk. Num. 785:

(or לִגְדִּיוֹ) the wolf is coming to get his kid; cmp. Tanh. Matt. 4 עד שהזאב בא לצאן פרשו לו המצודה while the wolf goes for the sheep, spread ye the snare for him.

גְּדִידָה f. (גָּדַד I Hithpa.) 1) *incision in the flesh, wounding.* Kidd. 35[b] לג׳ או אינו אלא (אם) perhaps the exemption of females (intimated by בנים Deut. XIV, 1) refers (also) to the law forbidding incisions? Ib. שריטה וג׳ אותת הוא *s'ritah* and *g'didah* are legally the same. Macc. 21[a] שריטה ביד וג׳ בכלי *s'ritah* is done with the hand (nails), *g'didah* with an instrument.—2) *cutting dates,* v. גְּדִירָה.

גְּדִידִים pr. n. m. *G'didim.* Kidd. 66[a] Judah b. G.

גְּדִידִית, גְּדִידָה f. *she-kid* (v. גְּדִי). Men. XIII, 7 (107[b]). —Trnsf. *the tender grain in the husks. Pl.* גְּדִידוֹת. Pesik. R. s. 25 הרינו מבשל את חג׳ וכ׳ I shall make ripe &c., v. גְּדִי.

גַּדְיוָא, v. גַּדְיָא II.

גַּדְיוֹתָא, v. גַּדְיָא I.

גְּדִיל m. (גדל) *growing,* esp. *one entering on puberty.* Tosef. Mikv. VI, 10, v. פְּשׁוּת.—*Pl.* גְּדִילִים, v. גָּדַל I.

גָּדִיל m. (b. h.; גדל II) 1) pl. גְּדִילִין, גְּדִילִים *twisted threads, fringes,* v. צִיצִית. Men. 39[b]; Yeb. 5[b] גדיל שנים ג׳ ארבעה *gadil* (a twist) means at least two threads, *g'dilim* means four threads (which doubled make eight). Sifré Num. 115; a. e.—2) *twist, table-cloth.* B. Bath. 57[b] שני שלישי ג׳ . . גלוי וכ׳ Ar. a. Ms. O. (ed. גלאי) two thirds of the width of the table covered and one third uncovered for putting on dishes and vegetables.

***גְּדִיל** m. ch. (גדל) *liberal, heaped measure,* opp. מחרץ. Y. Pes. IV, end, 31[c] (Esth. R. to I, 4 גדיש).

גְּדִילָא ch.=h. גָּדִיל. Men. 39[b] top וג׳ מיגדיל and the fringe is twisted (without leaving loose threads). *Pl.* fem. גְּדִילָתָא, v. גְּדִילָתָא.

גְּדִילָה I f. (גָּדַל I) *growth.* דרך ג׳ *the way a thing grows, in natural position.* Nidd. 67[a] דרך גְּדִילָתָהּ in her natural position (not pressing limbs together). Succ. 45[b] דרך גְּדִילָתָן as the plants grow (not upside down); a. e.

גְּדִילָה II f.=גָּדִיל 1). Sifré Num. 115 שתהא ג׳ יוצא וכ׳ the twisted fringe must start from the border, and the loose fringes out of the twist; Yalk. ib. 750.

גְּדִילָה f. (גדל) *plaiting, wreathing.* Targ. O. Ex. XXVIII, 14; a. e. (h. text צבת).

גְּדִילָתָא f. (preced.) *rope, chain, plat of hair, fringe.* Targ. Is. V, 18.—*Pl.* גְּדִילָתָן, גְּדִילָתָא. Targ. Jud. XV, 13 sq. Targ. Y. II Deut. XXII, 12. Targ. O. Ex. XXVIII, 4; 24; a. e.

גְּדִין, v. גְּדִי ch.—[Targ. Y. Num. XXII, 7 Ar., read אַגְּדִין.]

גַּדְיִסְפָּא, v. גְּדִיפָּא.

גָּדִיר m. (b. h. גָּדֵר; גדר) *fence, guard, precaution against trespassing the law.* Y. Dem. I, 21[d] מפני גְּדִירָהּ, מפני גְּדִירוֹ in order to guard it against transgressing. Gen. R. s. 79 פרצת גְּדִירָן של וכ׳ (גְּדֵרָן) thou hast broken down the guard (enactment) which the scholars have erected; a. fr.

גְּדִירָא, גְּדֵירָא c. ch. same, *fence, partition.* Targ. O. Num. XXII, 24; a. e.—ג׳ מיצעא דאודנא the central fence of the ear, *anti-helix.* Targ. Y. Lev. VIII, 23, a. e. (h. text תְּנוּךְ).—B. Kam. 23[b] לגדור מר ג׳ וכ׳ erect you a fence in your field.

גְּדִירָה f. (preced.) *fence, fortification;* trnsf. *guard, self-restraint.* Cant. R. to IV, 12 גְּדִירַת צרוה moral restraint, v. גְּדֵר.—*Pl.* גְּדֵירוֹת. Pesik. R. s. 26 saw the Temple (which the angels had set on fire) עשוי לו ג׳ ג׳ של אבנים (Yalk. Jer. 300 גזרות של אבנים) surrounded with stone fences (fortified).

גְּדִירָה f. (גדר) *cutting dates, date harvest.*—*Pl.* גְּדִירוֹת. B. Bath. 36[b] (Ar. a. ed. Pes. גדיד), v. גָּדַד.

גְּדִישׁ m. (גדש) *heaped, liberal measure.* Esth. R. to I, 4; v. גְּדִיל.

גָּדִישׁ I m. (b. h.; גדש) *a heap,* esp. of sheaves, *shock* or *stack of grain;* [in b. h. also *mound*]. B. Mets. V, 7 פוסק עמו על חג׳ he may conclude a bargain with him (the early harvester) for the grain in the stack (though no price has been published as yet). Peah VI, 2. Yad. IV, 7.—*Pl.* גְּדִישִׁין, גְּדִישִׁים. Gen. R. s. 51 end. B. Kam. 60[b]. Pesik. Shubah p. 164[a] ג׳ ג׳ של עבירות heaps of sins; a. e. [V. גְּדוּשׁ.]

גְּדִישָׁא, גְּדִישׁ ch. same, *pile; mound,* Targ. Y. Ex. XXII, 5. Targ. Job V, 26.—Y. Sabb. XVI, 15[d], end, spread his cloak על ג׳ over a burning stalk.—*Pl.* גְּדִישִׁין. Targ. O. Ex. XXII, 5. Targ. Job XXI, 32.

גַּדְיֵשׁ m. ch. (גְּדַשׁ II) *staff, leader of a blind man.* Lev. R. s. 22; Yalk. Koh. 972 וכ׳ ליח ג׳ . . והוה החיא and the seeing man was a leader to the blind man.

גְּדִישׁוּתָא f. (גְּדַשׁ I) *heaped measure.* Targ. Y. Lev. XIX, 35.

גַּדְיוֹתָא, v. גַּדְיָא I.

גָּדַל I, **גָּדֵל** (b. h.; v. גדל II) *to be high, to grow, be large, tall.* Ex. R. s. 1 שהיה גָּדֵל שלא וכ׳ he was extraordinarily tall for his age. Ib. וכי אין הכל גְּדִילִים do not all children grow?—Y. Maasr. I, 49[a], v. טָפוּחַ; a. fr. Fem. גְּדִילָה, pl. גְּדִילוֹת. Succ. 34[a]; a. fr.

Pi. גִּידֵּל, גִּדֵּל 1) *to raise* (of live stock and of plants); *to rear, train.* Kil. VIII, 1 מותרים לגַדֵּל you are permitted to raise. Snh. 19[b] מיכל גִּידְּלָה Michal reared (Mirab's children). Ib.; Meg. 13[a] המגַדֵּל יתום וכ׳ he who educates an orphan in his house. Gen. R. s. 98 היו . . מְגַדְּלִים שער

they let their hair grow (in mourning). Erub. 100b מְגַדֶּלֶת שער she lets her hair grow (does not cut it); a. fr.—2) *to raise to dignity, make famous; to praise.* Hor. 9a (ref. to Lev. XXI, 10) whence do we know אם אין לו שחייבין לגַדְּלוֹ when he (the Highpriest) is poor, that they (the brethren) are bound to raise him (make him independent)? Ib. גַּדְּלָחוּ משל אחיו raise him by a collection from his brethren (v. Rabb. D. S. a. l.). Esth. R. to III, 1 למה גִּדְּלוֹ for what purpose did (the Lord) raise him? Yalk. Esth. 1053 עד היכן גִּידְּלוֹ וכ׳ how high did he raise him? Fifty cubits (to the gallows); a. fr.—Y. Meg. III, end, 74c (ref. to הגדול, Neh. VIII, 6) במה גִּידְּלוֹ wherewith did he magnify the Lord (describe His greatness)?; Yoma 69b ג׳ בשם וכ׳ he praised the Lord by pronouncing the tetragrammaton; Y. Ber. VII, 11c גודלו (corr. acc.)—Part. pass. מְגוּדָּל *well grown.* Ber. 11a; a. fr.—Kidd. 49a, b, v. גְּדֻלָּה.

Hif. הִגְדִּיל *to grow up, to become of age.* Yeb. X, 9 ומשהגדילה and after he is of age. Ib. XIII, 1 עד שתַּגְדִּיל until she becomes of age; a. fr.

Hithpa. הִתְגַּדֵּל, *Nithpa.* נִתְגַּדֵּל 1) *to be raised* to dignity. Esth. R. to III, 1 יִתְגַּדֵּל ואח״כ יתלה let him first become great and then be hanged. Gen. R. s. 99, end (play on פַּרָה, Gen. XLIX, 22) ע״י פָּרוֹת ג׳ by means of cows (Pharaoh's dream) was he raised to power; a. fr.—2) *to be magnified.* Y. Ber. IX, 14a top; Y. Taan. I, 64b top יִתְגַּדֵּל וכ׳ may Thy Name be glorified, sanctified &c.; a. e.—3) *to glorify one's self, to boast, parade.* Ned. 62a; Ab. IV, 5 אל תעשם עטרה להִתְגַּדֵּל בהם make them (the words of the Law) not a crown to parade therewith.—4) *to grow, prosper, be nursed.* Tanh. V'zoth 1; Pesik. ib. p. 199a מִתְגַּדֵּל עמו .... הרר the poison-bearing tree will be nursed along with it (the health-giving tree). Tanh. B'resh. 7 נִתְגַּדַּלְתָּ ותטאת thou didst grow older and didst sin, opp. תינוק היית; a. fr.

גְּדַל I ch. same. Kidd. 71b ג׳ ולא נסיב was grown up and not yet married.

Pa. גִּדֵּל *to raise, rear.* Ḥag. 4b מרים מְגַדְּלָא דרדקי Miryam, the childrens' nurse.

Ithpa. אִתְגַּדַּל *to be exalted.* Targ. Ps. CIV, 1.

גְּדַל II (v. preced.; cmp. גדש) [*to heap up, round;*] *to plait, dress the hair.* Kel. XVI, 7 גּוֹדְלֵי מצנפות cap-weavers (on a model head, v. אֲמוּם). Ib. XV, 3 וגוֹדְלוֹת and dress their hair. Sabb. X, 6 תִּגּוֹדֶלֶת she who plaits her hair (on the Sabbath). Ib. 94b bot. גודלת משום אורגת plaiting the hair (is forbidden on the Sabbath) as an act of weaving; ib. 95a (another opin.) ג׳ . . . משום בונה as an act of building. Y. ib. VII, 10d הגודל כלי צורה he who forms raised figures on a vessel. M. Kat. 11a ג׳ תנור *to build* a stove.

גְּדַל II ch. same. Gitt. 69a ניגדול תרתי וכ׳ let him twine two threads. M. Kat. 11a למיגְדַּל אהורי to weave nets; למי׳ תנורא to build a stove, v. preced.

Pa. גִּדֵּל same. Ḥag. 4b מרים מְגַדְּלָא נשייא Ms. M. (ed. מגי׳ שיער נ׳) Miriam the women's hair-dresser (v. Rabb. D. S. a. l. note); Snh. 67a; Sabb. 104b (missing in later editions). Succ. 37a הנהו מְגַדְּלֵי הושענא those twining the willow twigs (v. הוֹשַׁעְנָא).

גָּדָל, v. גִּרְהוֹל.

גִּדְלוֹן m. (גדל) *elevation to dignity, rise.* Yalk. Ps. 777, v. גִּרְהוֹל.

*גַּדְלַי (גדל II) *weaver.* Y. Keth. XII, 35a bot. (Y. Kil. IX, 32b bot. גרדיר).

גּוֹדֶלֶת, גַּדֶּלֶת f. (גדל II) *hair-dresser.* Kel. XV, 3 the sieve-like receptacle של גד׳ (Mish. ed. גּוּדְלוֹת pl.) of the hair-dresser. Kidd. II, 3 ע״מ שיש לי בת או שפחה גד׳ וכ׳ (Y. a. Talm. ed. 49b מגודלת, Ar. מגדלת) under the condition that I shall have a (free) girl or a hand-maid as a hair-dresser, and she has none, or 'that I shall have none', and she has. Ib. 49a מי סברת מאי מגודלת גדולה ממש מאי מגודלת גדלת וכ׳ do you think *m'guddeleth* of the Mishnah means really *a well-trained* (girl or hand-maid)? It means *a hair-dresser*, when she may see, I want none to take up my words and carry them to my neighbors. Y. ib. II, 62c bot. כיני מתניתן בת לגוֹדַלְתֵּיךְ ושפחה לשמשותיך the Mishnah means this: a girl for thy hair-dresser (or thy governess), and a hand-maid for thy attendant. Lev. R. s. 19 נפיים לַגַּ׳ וְהַגַּ׳ וכ׳ let us win the favor of the (queen's) hair-dresser (or *governess*), and the hair-dresser will win the queen and the queen the king; Gen. R. s. 100.

גָּדַם (v. גדד I) *to lop off, stump.*—Part. pass. גָּדוּם, f. גְּדוּמָה. Zeb. 62b אמה ג׳ (Y. Yoma IV, 41c bot. גְּמוּדָה) a reduced cubit, v. אַמָּה. [Gen. R. s. 12 אמה ג׳, read גְּרוּמָה, v. גֶּרֶם.] Tosef. Bekh. V, 4 אצבעותיו גְּדוּמוֹת ed. Zuck. (Var. גרומות) with stump-like fingers.

Hithpa. הִתְגַּדֵּם *to be cut off, lopped.* Taan. 21a . . . ידי יִתְגַּדְּמוּ may my hands .... be stumped (through sickness).

גְּדַם ch. same. *Parel* גִּרְהֵם.

גְּדֵם, v. גִּרְהֵם.

גַּדְפַּנָּא (גַּדְפָּנָא) m. (גדם, with inserted נ) *rim, enclosure.* Targ. O. Ex. XXV, 25, a. e. (ed. Berl. גַּדָּ׳, Y. גפוק, h. text מסגרת). Targ. Ezek. XLIII, 13; 17 (h. text גבול).—Succ. 20b דאית ליה ג׳ (Ms. M. גדפנא, Ar. גדפא) when the matting has a rim (so as to be used as a receptacle for fruits). Ab. Zar. 76ab אהדר ליה ג׳ דלישא made a rim of dough around the kettle.—*Pl.* גַּדְנַפְּרָא, גַּדַּנְפַּרְיָן. Targ. I Kings VII, 28 sq. Targ. II Kings XVI, 17. V. גַּדְפָּא.

גָּדַע (b. h.; v. גדד I) *to cut, chop, lop off.*—Y. Sabb. IV, end, 7a תרויות שגְּדָעָן וכ׳ twigs which one cut off (trimming the date tree) with the intention of using them for &c. (Bab. ib. 50a גדר).—Part. pass. גָּדוּעַ, f. גְּדוּעָה; pl. גְּדוּעִים, גְּדוּעוֹת. Midr. Till. to Ps. LXXV, end קרני ישראל ג׳ the horns (power) of Israel are lopped off (checked).

Pi. גִּדַּע, גִּרְהֵעַ. Ib.; Midr. Sam. ch. V, end קרנות שג׳ צדיקו וכ׳ the horns which the Righteous One of the world (the Lord) has lopped.

Nif. נִגְדַּע *to be lopped, diminished.* Cant. R. to III, 7 נ׳ גובהו וכ׳ (Var. נגרע, v. גרע) Adam's high stature was reduced. [V. גָּדַע.]

גְּדַע ch. same. *Targ. II Sam. X, 4 (ed. Lag. גרע).

Ithpa. אִתְגְּדַע *to be cut, mutilated.* Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

גָּדַף (b. h.; cmp. preced.) *to cut, scrape.* Part. pass. גָּדוּף, pl. גְּדוּפִין. Pes. 42a מים הג׳ Ar., v. גְּרַף.—מירתה גְּדוּפָה, v. infra.

Pi. גִּידֵּף, גִּדֵּף 1) *to hollow out, scrape* or *chisel so as to form* an *enclosure* or *rim* (cmp. גדנפא, גדפא).—2) *to scrape, to empty to the dregs.* Kerith. 7b (explain. מגדף, Num. XV, 30, as a metaphor) as one says to his neighbor גִּדַּפְתָּ את הקערה וחיסרת Ar. (ed. גֵּירַ׳; Sifré Num. 112 גֵּרַרְתָּה מן וכ׳) thou hast scraped out the dish and lessened the thickness of the vessel (i. e. besides worshipping the forces of Nature to impair, so to speak, the supremacy of the Creator); he who thus explains, is of the opinion that מגדף means blaspheming the Divine Name; ג׳ הקערה ולא וכ׳ thou hast scraped the dish clean but not impaired it (i. e. to worship natural forces without denying the Divine supremacy); he who thus explains, is of the opinion that מגדף is a worshipper of idols; [Y. Snh. VII, 25b top גירר את כל וכ׳ thou hast emptied the whole dish and left nothing in it, i. e. thou hast erased the entire Law; Sifré l. c. גררתה וכ׳].—Trnsf. (cmp. ארר, קלל, נקב) *to blaspheme* (God); *to revile, reproach.* Kerith. I, 2 אם המְגַדֵּף the blasphemer is also excluded from the rule (and has not to offer a sacrifice in the case of sinning through ignorance); expl. ib. 7b, v. supra. Snh. VII, 5; a. fr.—Num. R. s. 10 לפי שהיה מתרפם ומְגַדֵּפָם בנחירצה לכן מת מיתה גְּדוּפָה וכ׳ because he (Sisera) disgraced and reviled them (the Israelites) with oppressive measures, therefore he died an ignominious death, for (the Lord) delivered him into the hands of a woman; a. fr.

גְּדַף ch., *Pa.* גִּדֵּיף 1) same, *to blaspheme.* Targ. I Kings XXI, 13; a. e.—Y. M. Kat. III, 83b; Y. Snh. VII, 25b top.—2) (with ב) *to sneer at.* Snh. 40b; Ab. Zar. 35a מְגַדֵּף בה . . . ר׳ R. . . . sneered at the opinion.

גַּדְפָּא m. (v. גָּדַף) Pi. 1) *hollowed out,* whence 1) *rim, border.* Succ. 20b; Ab. Zar. 76ab Ar., v. גַּדְנָפָא.—2) (cmp. כָּנָף) *wing.* Targ. Job XXXIX, 13. Targ. O. Deut. IV, 17 (ed. Berl. גַּפָּא, v. Berl. Targ. O. II, p. 50); a. e.—B. Bath. 73b דלי ג׳ (Rashbam דליא לי גדנפא, Ms. O. גפא, v. Rabb. D. S. a. l. note 40) lifted (towards me) a wing.—Trnsf. *bird; feather, plumage.* Keth. 105b פרח ג׳ וכ׳ a bird flew on his head. Gitt. 86a בג׳ דאווזא with a goose feather; Ab. Zar. 28a. Ḥull. 46b we put on it ג׳ או רוקא a feather or some spittle.—*Pl.* גַּדְפִּין, גַּדְפֵּי (גִּי׳). Targ. Job XXXVIII, 13 borders of the earth. Targ. Ex. XXXVII, 9. Targ. Y. Gen. I, 21; a. e.—B. Bath. l. c. דשמטי גַּדְפַיְיהוּ וכ׳ whose feathers fell out on account of their fatness. Ḥull. 31a we see גידפי דמירמרי that the rims of the cut throat stand apart (Rashi: that the plumage of the throat is cut through).

***גַּדְפָּה**, Y. B. Mets. IV, beg. 9d ג׳, read מבקרא, as Y. Gitt. IV, 48b top; cmp. Y. Peah III, 17d bot.

גַּדְפַּי, v. פַּחְפַּי.

גּוֹדְפָן, גַּדְפָּן m. (גדף) *blasphemer.*—*Pl.* גּוֹדְפָנִין, גַּדְפָּנִין. Y. M. Kat. III, 83b משרבו הגד׳ וכ׳ since the (gentile) blasphemers (of the Lord) became too numerous, they (the Israelites) ceased to rend their garments (on hearing blasphemy); Y. Snh. VII, 25b top הג׳ (corr. acc.).—Y. Yoma VII, 44c top; Cant. R. to IV, 4 על הג׳ (Lev. R. s. 10 על המְגַדְּפִים) atones for the blasphemers.

גַּדַּר *to roll,* v. גַּנְדַּר I.

גָּדַר (b. h.; v. גדד I) 1) *to cut,* esp. *to harvest dates.* B. Mets. 89b (Ar. גדד, v. Rabb. D. S. a. l. note 300). B. Bath. 36b עד שיגדור ג׳ גדירות until he has reaped three date harvests.—Y. Sabb. VII, 9c top; Bab. ib. 73b (terms equivalent to קוצר); Y. ib. 10a ed. Krot. הגורד (corr. acc.).—Sabb. 50a; 125b שגְּדָרָן לעצים . . . . תריות twigs of a date tree which one cut with the intention of using them for fuel; v. גָּדַע.—Tosef. Ber. IV, 21; a. fr.—*Part. pass. גָּדוּר *cut down.* Tosef. Shebi. IV, 13 כרם ג׳ בציפורי (Var. גדול; R. S. to Shebi. VI, 4 גריד) a ruined vineyard in Zepphoris.—2) *to surround with a* גָּדֵר, *fence in; to limit, control, ward off.* B. Kam. 23a שהיה לו לגוֹדְרָהּ ולא גְּדָרָהּ he ought to have fenced it in and did not do so. Tosef. M. Kat. I, 7 חומת . . . גּוֹדְרִין אותה if a city wall is broken into, we may fence it in (repair it, during the festive week).—Gen. R. s. 49 (play on *haaf,* Gen. XVIII, 23) אתה גוֹדֵר את האף והאף לא יִגָּדֵר Thou controllest the anger, but the anger does not control Thee.—Y. Ber. IX, end, 14c וגוֹדְרָהּ, v. זָקַן I.—Mikv. V, 6 גודר כלים one may form a dam with garments (Tosef. ib. IV, 10 גרר, corr. acc.). Y. Ber. III, 6c דבר שהוא גוֹדֵר את ישראל מן וכ׳ a custom which guards Israel from sin. Lev. R. s. 24 (Y. Yeb. II, 3d top פורש) מי שהוא גודר עצמו וכ׳ he who guards himself against sin (restraining himself from anything unchaste) is called holy. Gen. R. s. 70 גָּדְרוּ עצמן וכ׳ trained themselves to chastity; a. fr.—*Part. pass.* גָּדוּר *abstinent, chaste.* Lev. R. s. 22 ומעצמו הוא ג׳ and he will become abstinent of his own accord. Gen. R. l. c. אנשי מזרח גְּדוּרִים וכ׳ the people of the East are chaste; a. fr.—ג׳ פרצה (or sub. פרצה) to fence in a breach, *to remedy calamities,* also *to check lawlessness* by preventive measures (v. גְּדֵרָה). Ber. 19a שתְּגוֹדְרוּ וכ׳ that Thou repair our breaches (relieve us); B. Bath. 91b.—Lev. R. s. 1 (play on *Abigdor* I Chr. IV, 4) הרבה גוֹדְרִין וכ׳ Israel had many fence-makers (guardians against sin). Ruth. R. s. 2, a. fr.—Erub. 6a, a. e. ג׳ בה גדר, v. בְּקָעָה.—[Y. Erub. X, 26b bot. דלת גודרת וכ׳; Tosef. ib. XI (VII), 18 גוררת ed. Zuck., Var. גוד׳, v. גָּרַר.]—[Y. Sabb. XV, 15b top וגדרתא, read וּגְדַרְתָּהּ.]

Nif. נִגְדַּר *to be guarded; to guard one's self.* Y. Sabb. XVII, beg. 16a כיון שנִּגְדְּרוּ (ib. III, 6a top שנִּתְגַּדְּרוּ) when they had been trained (to guard against desecrating the Sabbath). Lev. R. s. 32 נ׳ כל הנשים וכ׳ all women were made chaste through her meritorious example; a. e.

Pi. גִּידֵּר *to cut into.* Gitt. 56b; Lev. R. s. 20; 22; Num. R. s. 18 וגידר את הפרוכת and cut into the curtain (Koh.

R. to V, 8; Tanḥ. Ḥuck. 1 וגֹ׳). [Tosef. Shebi. III, 20 מְגַדֵּר בחורשין Var. (ed. Zuck. מברך) to cut into, to clear thickets, v. בהה.]

Hithpa. הִתְגַּדֵּר 1) [*to cut one'sself off from others,*] *to distinguish one's self, to excel; to raise one's self above others, to arrogate power, be presumptuous.* Ber. 17ª כשם שהוא אינו מִתְגַּדֵּר וכ׳ as he cannot excel in my work (study), so can I not in his (field labor). Ḥull. 7ª my predecessors have left room for me לְהִתְגַּדֵּר בו to distinguish myself; Yoma 78ª; (Y. Dem. II, 22ᶜ bot. עטרה להתעטר, Ar. להתגדר).—Ned. 81ª כדי שלא יִתְגַּדְּרוּ על וכ׳ in order that they may not be presumptuous towards the people; v. גָּבַר Hithpa. [Mekh. B'shall., Vayassa 1 כבן שמתגדר וכ׳, v. גָּדַר II.]—2) *to be trained,* v. supra Nif.

גָּדַר ch. same; 1) *to fence in; to check.* B. Kam. 23ᵇ, v. גְּדֵרָא. Yeb. 90ᵇ מִידְגַּדַּר מילתא שאני a measure to check something (an extraordinary measure for checking lawlessnes) is something different, allows of no analogies.—*2) *to cut off, deduct.* Esth. R. to I, 4 גַּדְרָאנֵיתּ מן פורני I will deduct it from my dowry. [Ib. to I, 9 אנא מגדיר, v. גְּדַר.]

גָּדֵר I m. (v. גַּדֵּיר) *fence, partition.* Peah II, 3. Y. ib. 16ᵈ ג׳ מחובר a hedge, v. חֲבַר. B. Kam. 23ª [read:] ג׳ ונפל הג׳ (v. Rabb. D. S. a. l.) and the partition wall fell in; a. v. fr.—Trnsf. *guard against trespassing the law, restraint, preventive measure* (v. גְּזֵרָה). Tosef. Shebi III, 13 לא גזרו אלא ג׳ שיכול לעמוד they (the scholars) erect only such a fence as can stand, i. e. enact only practicable measures (v. גָּזַר). Snh. 21ª ג׳ גדול גָּדְרָה וכ׳ Tamar erected a great guard at the time (became a warning to girls). Lev. R. s. 26 the serpent פרץ גְּדֵרוֹ של עולם made a breach in the fence of the world (opened the way to lawlessness). Ib. s. 24, a. fr. ג׳ שרוה guard against immorality, *chastity,* v. גָּדַר; a. fr.—Y. Pes. I, 27ᶜ bot. ג׳ ויש לג׳ can a preventive rabbinical law (גְּזֵרָה) be enacted as a guard for another preventive law?—*Pl.* גְּדֵרוֹת. Lev. R. s. 24; a. e., v. גַּדֵּיר.

גֶּדֶר II, הַגֶּדֶר pr. n. pl. *Geder* (*Gadara*), capital of Peraea, v. גְּדוֹר. Pesik. R. s. 21 (p. 107ª ed. Fr.) מן חגודר (read גדר or גדור), v. גַּדִּיוֹס; ib. (p. 108ª) מן הג׳.—R. Hash. 23ᵇ, v. גְּדוֹר. Esth. R. to I, 3, v. אַרְכִיּוֹן.—Y. Kidd. III, 64ᵈ top ג׳ חמתא Ḥamtha (Hot Springs) near G.—Sabb. 109ª מי ג׳ springs of G.—Erub. 61ª; Tosef ib. VI (V), 13 שירתו בני ג׳ יומין וכ׳ that the inhabitants of G. were permitted to go down to Ḥamtha (on the Sabbath), but &c., v. טַטְרֵג.

גְּדַרְאנִית, v. אנא גְּדַרְא ליה=גְּדַרְנִיה, v. גְּדַר.

גדרסן, Targ. Jud. XVI, 14 some ed., read גַּרְדָּאִין, v. גַּרְדִּי.

גדרפוס, v. גנדרופוס.

גָּדֵשׁ pr. n. pl. *Gadesh,* in Gilead. Midr. Sam. ch. XXX; XXXII (expl. הגלעדה II Sam. XXIV, 6).

גָּדַשׁ *to heap up, to put up stacks of grain.* Pes. 56ª; Men. 71ª גּוֹדְשִׁין לפני העומר they put the stacks of grain up before offering the Omer (v. עֹמֶר); Tosef. Pes. II (III), 19 (corr. acc.). Tosef. B. Kam. VI, 24 השאילו לְגָדוֹשׁ . . וגֹ׳ וכ׳ if he lent him a spot to pile wheat on it, and he piled barley; a. fr.—2) *to give heaped measure,* opp. מחק to strike. B. Bath. V, 11 where the usage is למחוק לא יְגַדּוֹשׁ וכ׳ to strike grain, one must not heap (even for special remuneration) &c.; a. fr.—Part. pass. גָּדוּשׁ, f. גְּדוּשָׁה, *brimful, overflowing, heaped.* Tam. V, 4. Yoma 48ª חטאו . . . . ג׳ וּמְגוּדָּשׁ the measure of thy sin is heaped to excess.—Sabb. 153ᵇ; Tosef. ib. I, 17; Y. ib. I, 3ᶜ בו ביום גְּדוּשׁוּ (את ה)סאה on that day (of rabbinical enactments) they overfilled the measure (of laws).

Nif. נִגְדַּשׁ *to be heaped up, to tower up.* Men. IX, 5 חיו נִגְדָּשׁוֹת were heaped, v. גּוֹדֶשׁ. Sot. 34ª the waters נִגְדָּשִׁין ויעולין rose more and more.

Pi. גִּידֵּשׁ same. Part. pass. מְגוּדָּשׁ, v. supra.

Hif. הִגְדִּישׁ *to pile up stacks.* B. Kam. VI, 3.

גְּדַשׁ I ch. same. Targ. Prov. VI, 8 Ms. (ed. גבש).

גְּדַשׁ II, *Pa.* גִּדֵּשׁ (cmp. נְגַד III a. נָגַר) *to lead a blind man.* Lev. R. s. 22; Koh. R. to V, 8; Yalk. ib. 972; v. גִּדְּרִישׁ.

גַּדַּחַת, גְּדָחָה (for dialect. change of ח a. ח, cmp. גבח a. גבה) *to swell, bulge; to hang over* (cmp. בָּעַט I). M. Kat. 7ª כותל הגודחה וכ׳ Ar. (ed. ח) a wall inclining towards the public road; Tosef. ib. I, 7 גּוֹאָה ed. Zuck. (Var. גודחה); Y. ib. I, 80ᶜ bot.; a. e.—Succ. 45ª כדי שירחו גודחות (ed. גוחות, Ms. M. גבוהות) על וכ׳ that the willows might overtop the altar one cubit. [Cmp. Ps. XXII, 7 גֹּחִי *bending over me, protecting.*]

גַּדַּם, גְּדָחָם (cmp. גהץ) *to polish over, erase.* Part. Peïl גְּדִיחַ, גְּדִיחַת *erased.* Ber. 56ª ג׳ וכ׳ דפטר חמור ו״ו (for right vers. v. Rabb. D. S. a. l.) the Vav in *Peter Ḥămor* (Ex. XIII, 13) of thy T'fillin is erased (had by mistake been written and its erasure could be noticed).

גְּדִירָנָם, v. גִּירְגְּמָם.

גדירקן, גדירקין, v. גַּמְרִקוֹן.

גָּהַץ (cmp. גהט) *to be bright, glad, willing.* Gen. R. s. 39 [combine text of ed. with vers. of Ar. and read:] וא״ת שלא ג׳ אברהם ושמח על דבור המקום שאילו ג׳ ושמח למה לא יצא and if you will say, Abraham was not glad and joyful over the command of the Lord (to leave his home), for if he were so, why did he not emigrate (until he was commanded)?

Pi. גִּיהֵץ, *Hif.* הִגְהִיץ *to polish (clothes), iron, gloss.* Cant. R. to IV, 11 the cloud rubbed their clothes וּמְגַהֲצָן and polished them; Midr. Till. to Ps. XXIII וּמְגַהֲצָן; Yalk. Deut. 850; Ps. 691 ענני כבוד חיו מְגַהֲצִין וכ׳; Pesik. B'shall. p. 92ª מַגְהִיצִים וכ׳; (Deut. R. s. 7 ומלבנן). Ib. אין מג׳ אלא באור, (v. אַמְרִינְטוֹן) is cleansed only by fire.—*Part. Pu.* מְגוּהָץ, pl. מְגוּהָצִין. Pes. 109ª. Y. M. Kat. III, 82ª bot.

Hithpa. הִתְגַּהֵץ *to be polished.* Cant. R. l. c., a. parallel, passages, v. supra.

גָּהַק, *Pi.* גִּיהֵק (onomatop.) *to belch.* Ber. 24ª. Ib.ᵇ מְגַהֵק.

גַּהַר, v. גַּחַר.

גַּו, גַּוּ m. (b. h.; cmp. גב) *belly, body;* prep. *within, among.* Keth. 15ª; B.Kam. 44ᵇ, a. e. זורק אבן לגו one who throws a stone into (a crowd); Yalk. Deut. 921 לגוי (corr. acc.). Keth. 111ª; Kidd. 44ᵇ דברים בגו there is something in it, v. גַּב end.

גַּוָּא, גַּו, גַּוֵּי, גַּוְיָא, constr. גַּוֹּא ch. same; 1) (=h. קֶרֶב) *belly; innermost.* Targ. Ex. XXIX, 13; a. e. Targ. Prov. XXVI, 24. Targ. O. Deut. III, 16 (h. text תּוֹךְ); a. fr.—Sabb. 152ᵇ לגַוֵּיהּ דבירתא (insert ולירוזל) and go home. Cant. R. to IV, 8 like the hen דמנערא גפה מגווא קטמא (read מְגוֹּא) that shakes her wings off (rising) from between the ashes (Gen. R. s. 75 beg. מן קיטמא). Cant. R. to I, 7 יומא דהוה קאים בגַוֵּיהּ the day on which he stood, i. e. that every day; a. fr.—*Pl.* גַּוָּוָיָא. Targ. Prov. XX, 27 (ed. Lag. גַּוַּוֵּיהּ).—2) (with or without ב) *among, amid; in, into.* Targ. Ex. XIV, 22; a. fr.—Y. Peah VIII, 20ᵈ bot. מן גוא לפסא out of the pot. Hull. 41ª אית ליה שותפות בגַוָּהּ he owns a share in it. Ib. 48ᵇ קופא לגַיו if the head of the pin is towards the inside. Lev. R. s. 12 את מפני מלגאו . . . מלבר pour thou out from inside (the hole), and I shall drink from outside. B. Mets. 53ᵇ sq., v. בַּר I ch. a. חוּמְשָׁא.—Pes. 110ᵇ אחית לגאו, אחית לגו I have come among (you). Y. Keth. XII, 35ᵇ; Y. Kil. IX, 32ᶜ bot. גוא ארעא וכ׳ in a unclean land. Y. Keth. l. c.ª bot.; Y. Kil. l. c.ᵇ bot. גו בני (גובני) in the bath-house. Y. Ned. IX, 41ᵇ bot. גו שמשא in the sun (in sunlight); a. v. fr.—מן גו, מִגּוֹ, מִיגּוֹ *because, in consequence of.* Y. Taan. II, 65ᵇ, v. בּוּךְ. Y. Ber. I, 3ᵇ top מן גו דאינון צירבחר because they are brief.—B. Mets. 39ᵇ מיגו דמוקמינן וכ׳ since we have to appoint a guardian for &c. Ib. 5ᵇ, a. fr. מ׳ דחשיד אממונא וכ׳ since he is suspected of wrong-doing in money matters, he is also suspected of swearing falsely; a. fr.—Hence מִגּוֹ *Miggo,* 1) (=h. מִתּוֹךְ, Shebu. 45ᵇ, and מֵאַחַר, v. אַחַר) *a legal rule according to which a deponent's statement is accepted as true on the ground that, if he had intended to tell a lie, he might have invented one more advantageous to his case* (cmp. B. Bath. 31ª מה לו לשקר אי בעי וכ׳ why should he lie? If he wanted to lie, he might have said &c.). Keth. 16ª הכא מאי מ׳ אימא what *miggo* is there in that case, i. e. what choice did she have in inventing a statement, if she intended to tell a lie? Ib. מכדי הכא מ׳ והתם מ׳ וכ׳ since in this case there is the legal presumption of a *miggo,* and so is in the other, what is the difference between the one *miggo* and the other?; a. fr.—2) (cmp. אַגַּב) *an action declared valid because one part of it was indisputably legitimate,* or *because the legal status required for its legitimacy might easily have been obtained.* B. Mets. 9ᵇ מ׳ דאי בעי מפקר וכ׳ since, if he wanted, he might have declared his possession public property, in which case he would have obtained the legal status of poverty entitling him to the corner of the field (פֵּאָה), and since (if he had resigned his property) he would have been entitled to take possession of the corner for himself, he has a right also to take possession of it in behalf of his neighbor. Ib. תרי מ׳ לא אמרינן two *miggos* cannot be accepted, i. e. two conditions required to make an action legitimate cannot be dispensed with. Ib. 8ª. Ned. 88ᵇ; a. e.

גַּוְיָא (גֵּירָא) גַּוְאָר, גַּוְרָ׳, גַּוְאָה m. (preced.) *inner, inside* (adj. a. adv.) Targ. I Kings VI, 27; a. e.—Zeb. 15ª דקאי ג׳ stands inside. Ib. לג׳, v. בְּרָאִי. Y. Sabb. VIII, 11ª top בהרין גירייא of the inside (reed), opp. בראה.—*Pl.* גַּוְוָארִין, גַּוְוָאֵי. Targ. Y. Num. VI, 4.—Hull. 47ª bot. מג׳ from the inner lungs (lower part), opp. אַגַּבָּא. B. Bath. 29ᵇ שכוני ג׳ the interior compartments. Hag. 5ᵇ בתי ג׳ the inner chambers of the heavens; a. fr.—Fem. גַּוְרְתָא. Targ. Ezek. XL, 27; a. e.—*Pl.* גַּוְוָרָתָא. Erub. 25ᵇ גודא ג׳ (read גודי, Ms. M. גודי גואי) inner partitions.

גַּוְזָא, v. גַּוָּזָא.

גּוֹאֵל m. (b. h.; גָּאַל) *vindicator, redeemer, relative entitled to redemption* (Lev. XXV, 25 sq.); in general *relation.*—ג׳ הדם *avenger of blood, nearest relation* (Num. XXXV, 19 sq.). Macc. II, 7. Ib. 12ª [read:] אב שהרג בני בנו when a father killed a son of his, his (surviving) son becomes the avenger of blood. Tanh. Masé 11 וימצא אותו הג׳ and the avenger may meet him; Num. R. s. 23 ג׳ הדם. Macc. 10ª (ref. to Deut. XIX, 6) בג׳ הדם הכתוב the text means the avenger (is not punished); a. fr.—*Pl.* גּוֹאֲלִין, גּוֹאֲלִים. B. Kam. 109ª; Kidd. 21ª (ref. to Num. V, 8) וכי יש אדם שאין לו ג׳ is there a person . . . without relations (heirs)?; Snh. 68ᵇ גואל. B. Kam. l. c.ᵇ; Snh. 69ª בירדוע שאין לו ג׳ it is known that the minor has no heirs (offspring); a. fr.—Esp. *the redeemer from captivity,* also *the Lord.* Lev. R. s. 32 end; Cant. R. to IV, 7; Koh. R. to IV, 1 (ref. to וגלה, Zech. IV, 2) one reads גּוֹלָה (He emigrates), and one reads גּוֹאֲלָה (not גאולה) her Redeemer (goes at the head of Israel). Ib. מאן דאמר גואלה פרוקא (not גאולה) he who reads גואלה means 'the Redeemer' as it says (Is. XLVII, 4), Our redeemer &c.—Pesik. S'liḥ. p. 166ᵇ אין אלא בג׳ מלא . . . they will be redeemed only through a *complete* redeemer (ref. to גואל Is. LIX, 20 written *plene*). Ex. R. s. 26 beg.; a. fr.—*Pl.* as above. Gen. R. s. 85; Yalk. ib. 145 מהרכן ג׳ עומדים (not גדולים) whence will the redeemers rise (if not from Judah)? Ib. אני מעוברת ג׳ I am going pregnant with redeemers (of Israel).

גְּוּלָקָא, גּוּלָקָא, גּוֹאֲלָקָא m. (Arab. ǧuwâlik, Pers. ǧawâlakh=hippopera, Freytag s. v.) *long pouch as a receptacle for grain,* thrown over the shoulders or across an animal's back, *haversack.* Taan. 23ᵇ הבו לי גואלקי וכ׳ (Ar. קא . . .; Ms. M. 2 שקיל גולקא, v. Rabb. D. S. a. l. note 200) get me my haversack, and I shall go and buy &c.—*Pl.* גּוֹאֲלָקֵי, גּוֹאֲלָקָאן. Targ. Lam. V, 5.—Sabb. 154ᵇ, v. חֻבָּר (where Var. lect. are quoted). Succ. 20ᵇ חזו לגואלקי Ms. M. (ed. לגולקי) are fit for haversacks.

גַּוָּאן, v. גַּוָּן.

גּוּב, *Pa.* גַּיֵּיב, v. גִּיב I. [Targ. Prov. IX, 3 Ms., v. גִּיב II.]

גּוֹב m. (גבב, cmp. גֻּבָּא) *pit;* ג׳ אריות *lions' den.* Ex. R. s. 18, end הצילו לדניאל מג׳ א׳ He rescued Daniel from the lions' den. Deut. R. s. 2; a. e.

גּוֹב, גּוּבָּא, גֻּבָּא, גֻּב, גּוּבְתָּא, גּוּבְתָּא ch. 1) same. Dan. VI, 8; 13; 17 sq.—Targ. Ex. XXI, 33 sq. (some ed. גּוֹבָא); Targ. Ps. XLIV, 26 (ed. Vien. גּוּבָּא); a. e.—Y. Ab. Zar. IV, 44ª bot. נפל לגו׳ fell into a wine pit, v. זְחַל. —*Pl.* גּוּבְיָן, גּוּבְיָא, גּוּבֵי, גּוֹבִי. Targ. Jer. II, 13. Targ. Gen. XXXVII, 20 ed. Berl. גּוּבַּי (Y. גּוֹבִי).—2) (cmp. גֻּבָּא) *body, trunk, untrimmed log.*—*Pl.* גּוּבֵּי or גּוֹבֵי. B. Kam. 96ª גּ׳ דדיקלא logs of a date-tree. Ib. ועברינהו וכ׳ גּ׳, v. כָּשׁוֹרָא. Sabb. 109ᵇ the swallowed serpent came out of his body גּ׳ גּ׳ in single trunks (sections of the body). M. Kat. 24ª גּ׳ דדיקנא chin, v. גֻּב (Rashi: *the dimples* of the chin).—3) *back, top.* Targ. Prov. IX, 3 Ms. על גּ׳ (cmp. עַל גֻּב; ed. גָּרִב, h. text גַּגֵּי).—4) *prep. (cmp. מִן גּוֹבֵי־ s. v. גֻּב) *out of.* Y. Keth. II, 35ª ומן גובירהן עבד וכ׳ and out of these (seventeen years) he spent thirteen years suffering with tooth-ache; Y. Kil. IX, 32ᵇ ומן גובעין (corr. acc.).

גּוֹבָא m. *locust*, v. גּוֹבַאי. Targ. Ex. X, 4; a. fr.—**Pl.* גּוֹבַיָּא. Targ. Y. II Gen. XXIII, 2 ed. pr. a. ed. Ven. (later ed. גובריא *giants*, Anak and his three sons, v. Gen. R. s. 58; h. text ארבע).

גּוֹבָאָה, v. גּוּבָתָא.

גּוֹבַי, גּוֹבַאי m. (b. h. גּוֹב, גּוֹבַי; גבה, cmp. גַּבַּחַת) [*the hump-backed,*] *gobay*, a species of edible locusts. Ber. VI, 3. Sabb. 32ᵇ. Y. Taan. I, end, 64ᵈ שני דברים...וג׳ two calamities, drought and locusts. Ib. III, 66ᵈ (homiletic etymology) why is it called גובאי? דו גבי דינא וכ׳ because it collects the (fines of) judgment of the Lord.

גּוֹבִי, גּוֹבַאי ch. same. Targ. Y. I Deut. XXVIII, 38. Targ. Ps. CV, 34. Am. VII, 1; a. e. (mostly גּוֹבָא; Var. גּוֹבֵי, גּוֹבַאי).

גּוֹבָאֵי m. pl. *inhabitants of Gobaya*, v. גּוֹבַיָּא.

גּוֹבְבָתָא, גּוֹפְפָתָא f. pl. (גבב) *hills*, esp. *Gob'batha*, near Sepphoris. Gen. R. s. 98 (ref. to גת החפר, I Kings XIV, 25) אילין ג׳ דצפורין that is G. near Sepph. Koh. R. to IX, 10 the lamentations over the death of Rabbi at Sepph. were heard עד גובבתה וכ׳ (some ed. גובתתה, גובתח׳, corr. acc.) as far as Gob., a distance of three *mil;* ib. to VII, 11 גופתתא; Y. Kil. V, 32ᵇ top לגו פפתה (combine in one w.); Y. Keth. XII, 35ª top לגו פתתה (corr. acc.). [Y. Snh. VII, end, 25ᵈ גופתא דצפורין; Y. Ber. III, 6ª bot.; Y. Naz. VII, 56ª top גופנא דצרים (corr. acc.). Y. Shek. VII, 50ᶜ bot.; Y. Succ. II, 53ª top גופתא—prob. the same as גובב׳.] V. גּוּבְתָא.

גּוֹבַהּ m. (b. h. גֹּבַהּ; גְּבַהּ) *height, elevation; thick, fleshy part* (cmp. גֻּב). Midd. IV, 1 גָּבְהוֹ Ib. 6. גּוֹבְהוֹ; a. fr. —Men. 37ᵇ גּ׳ שבירד the thickest part of the upper arm (קיבורת); גּ׳ שבראש the highest point of the forehead. Y. Yeb. VIII, 9ª; Y. Sabb. XIX, end, 17ᵇ; Bab. ib. 137ᵇ גּוֹבְהָהּ של עטרה the thickest part of the apex.

גּוֹבְתָא ch. same. Targ. Y. Ex. XIII, 9 (corresp. to Men. 37ᵇ, v. preced.). Targ. Job V, 7 (some ed. גובאה, corr. acc.).

גּוֹבַיָּא pr. n. *Gobaya*, a Babylonian place or district, (v. Graetz, *Koenigr. Messene*, in programme of the Rabbin. Semin., Breslau 1879). Kidd. 72ª; Y. Yeb. I, 3ᵇ top; גובריא (corr. acc.); Y. Kidd. IV, 65ᵈ top גַּבְבָיָא.—Denom. pl. גּוֹבָאֵי. Kidd. 70ᵇ (phonetic play) ג׳ גבטרנאי Gobeans are legally considered like Gibeonites (v. גִּבְעוֹנִי); Y. Yeb. l. c. גובאי (corr. acc.); Y. Kidd. l. c. גַּבְבָאֵי, גַּבְבָרֵי. Ber. 17ᵇ ג׳ טפשאי foolish Gobeans.

גּוֹבִירָא m.=h. גִּיבּוּר, *collection.* Yeb. 66ᵇ, a. e. מחוסר ג׳ wanting collection (not yet collected). B. Mets. 110ᵇ landed property כיון דלג׳ קרמא וכ׳ because it is ready to be collected from, (is seizable for debts and cannot be hidden), is considered as if collected.

***גּוּבְרִיתָא** f. (v. h. גֶּבֶר d) *a low fence.* Y. Orl. III, end, 63ᵇ עבר חנן ג׳ וכ׳ Ḥanan passed over the fence and tore the mixed seeds out.

גּוֹבָל m. (גבל, v. גְּבוּל) *border of the field, balk, ridge.* Kil. III, 1 sq. Ms. M. (ed. גבול). Y. ib. 28ᶜ (R. S. to Kil. III, 1, reads: גבול).—*Pl.* גּוֹבְלִין. Ib.

גּוּבְלָא m. (גבל; v. גְּבִיל) *a thick dough-like mass.* Ber. 38ª ג׳ בעלמא הוא it is a mere thick mass (no bread).

גּוּבְלָאֵי m. pl. (v. גַּבְלָא) *of Gabla, Idumeans.* Targ. Ps. LXXXIII, 8 ed. (Var. גּוּבְנָאֵי, Ms. גִּירְלֵי).

גּוּבְלִית, v. גִּבְלִית.

גּוּבְלָנָא, גַּוְלָנָא ch.=h. גַּבְלָן. Y. Ab. Zar. II, 41ᶜ top לגוּבלנ׳; Y. Meg. III, 73ᵈ bot. לגוילנה.

גּוּבְנָא ch. m.=h. גְּבִינָה, *cheese.* Y. Shek. VII, 50ᶜ bot. עיגול דג׳ a loaf of cheese. Y. M. Kat. III, 83ᵇ bot.—*Pl.* גּוּבְנִין. Targ. I Sam. XVII, 18. Targ. Jud. V, 25 (*cream*, h. text חמאה). Targ. Ps. LV, 22 (h. text חֶמְאוֹת(מ)). Targ. Job XX, 17; XXIX, 6 Ms. (v. לָוְיָאֵי).

גּוֹבַנֵּי=גּוֹ בַּנֵּי, v. גּוֹ.

***גּוּבְלָאֵי,** v. גּוּבְלָאֵי.

גּוּבְעִין, Y. Kil. IX, 32ᵇ, v. גּוֹב ch., end.

גּוּבְרָא m. 1)=גַּבְרָא, *man, husband.* Targ. Koh. V, 11. —Y. Taan. I, 64ᵇ bot.; a. fr.—*Pl.* גּוּבְרִין, גּוּבְרַיָּא. Targ. Y. Deut. I, 13; a. e.—Snh. 65ᵇ מה גבר מגו׳ what is the difference between man and men (you and common people). Ber. 31ᵇ גברא בגו׳ a man among men (a distinguished man). Gitt. 45ª עדר ג׳ וכ׳ these (our captors) are men and those (our husbands) in Nehardea are men (Rashi: *our* masters, husbands), a. fr.—2) *strength, skill.* Nidd. 25ᵇ; 64ᵇ דרב גּוּבְרֵיהּ because his skill (physiological knowledge) was great.

גּוּבְשָׁא f. (גבש) *hill, mound.*—*Pl.* גּוּבְשָׁתָא. Targ. Zeph. I, 10 Kimḥi (ed. גִּבְעָתָא).

גּוּפְתָא, גֻּבְתָא, גּוּבְתָא f. (v. גּוּבְתָא) *hill* (or *pit*), esp. *Gubta, Gabta*, name of several places, as ג׳ דאריח, v. אָרִיחַ; גּוּבַת שמאי, v. סְמַאי &c.

גּוּבְתָּא f. (cmp. גֵּב) *little reservoir*, whence *tube, channel.* Targ. II Esth. I, 3 ג׳ דכוחלא the tube containing the eye-paint; Ber. 18[b] גּוּבְתָּאי דכ׳ my tube &c.—Sabb. 90[b] רמי לידה בג׳ דנחשא one puts it into a bronze tube. Ib. 146[b] ג׳ to insert a tube into the barrel. Hull. 58[b] הדהיא ג׳ וכ׳ a channel was discovered forming the passage from the second stomach &c. Yeb. 75[b] ג׳ דשכבת זרע the channel for the effusion of semen.

גוגיותיה, v. גִּירְגְּתָא.

גוֹגַלְתָּא=גּוּלְגַּלְתָּא.

גּוֹגָמֵי, v. גַּגְמֵי.

גּוֹד 1) (sec. r. of אָגַד I) *to bind;* denom. גִּיד.—[Polel גּוֹדֵד, fr. which גְּדוּדִי.]—2) (denom. of גְּדוּד) *to form a faction;* (b. h. *to attack in small bands*). Yeb. 13[b] (ref. to Deut. XIV, 1, v. גָּדַד I) if *lo tithgod'du* were meant only in the one sense of 'ye shall form no factions', it would have read לֹא תָגוּדוּ.

Hithpol. הִתְגּוֹדֵד *to form bands, factions.* Ib. 14[a] כי אמרינן לא תתגודדו the law against factions applies only to &c.—Sifré Deut. 96; [Pesik. Zutr. R'eh (p. 43) מלשון גדוד].

גּוֹד or **גּוֹד**, forms of גדד a. גגד.

***גּוֹד** m. (גגד) [*stretched,*] *leather bag* for wine, milk &c.; which travellers at night stretch like a tent in order to let the cool air strike it, *large leather bottle.* Sabb. 138[a] דג׳ . . . לא יעשה (Ms. M. הגוד a. O., v. Rabb. D. S. a. l. note) one must not stretch the bag &c. on the Sabbath. Ib.[b], v. כֶּסֶךְ.

***גּוֹדָא** ch. same. Succ. 48[b] out of this man's (thy) skin ג׳ משוירנן לידה (Ms. M. 2 גודא) we shall make a bottle.

גּוּדָא I f. (גְּדַד) 1) *partition, wall.* Targ. Ps. LXII, 4 (ed. Vien. גּוּדָא; Ms. גודרא, h. text גדר). Targ. Koh. X, 8 ג׳ דעלמא the world's fence (morality).—B. Bath. 2[a] (explain. מחיצה, Mish. ib. I, 1) it means ג׳ *wall* (not פלוגתא division). Ib. 36[a] מג׳ דערודי ולבר the land outside the fence which is erected to protect the fields from beasts. Sabb. 110[b] בין תנורא לג׳ between the stove and the wall. Taan. 21[a] ג׳ רעיעא (Ms. M.; Yalk. Deut. 897 אשיתא) a ruinous wall. Koh. R. to X, 7 טריק ריישיה אג׳ he knocked his head against the wall. B. Kam. 92[b] (prov.) קרית תברך ... רמי ג׳ רבה שדי (Ms. M. דחי גידא רבא וכ׳, Ms. R. a. Yalk. Ez. 364 דחי ביה ג׳ רמי שדי עילויה) when thou hast called thy neighbor (cautioning him), and he would not answer, push down a big wall and throw it at him (he deserves to suffer).—*Pl.* with suff. גּוּדָּהָא. Targ. Ps. LXXX, 13 (ed. Vien. גּוּדְרָהָא, Ms. גדירהא, h. text גְּדֵרֶיהָ).—2) (cmp. גִּירְדּוּר) *banks.* Taan. 24[b]; Yoma 77[b] אַגּוּדָּא ג׳ דנהר וכ׳ the banks of &c. *Gitt. 73[a] דנהר וכ׳ Ar. (ed. אגידא, v. next w.) on the banks of &c.

גִּידָא, גּוּדָא m. (גּוּד) *junction, joined boards.* Hag. 15[a] כי גו׳ דגמלא (Ms. M. 2 כגידא) as the boards of a landing bridge are placed side by side (leaving small slits). Snh. 7[a] דמי לגו׳ דגמלא וכ׳ (Ms. M. לגי׳, v. Rabb. D. S. a. l.) like the junction of a landing bridge (which is at first shaky, but,) once put up, grows firmer.—*Gitt. 73[a] bought poppy seed, אגודא דנהר וכ׳ deliverable at the landing of &c.; v. preced.—Y. Meg. I, 71[d] top גו׳ דרצועתא the seam of the straps (of the phylacteries). V. גִּידָא.

גּוּדָא II pr. n. m. *Gudda.* Ab. Zar. 32[a] (Ms. M. גּוּרָא, v. Rabb. D. S. a. l. note).

גודאות, Yalk. Gen. 55, read גור, v. גּוּרָה.

גּוּדְגֻּדָה, גּוּדְגֻּדָא pr. n. m. *Gudgada,* father of R. Johanan. Hag. II, 7; Gitt. V, 5; Yeb. XIV, 2; Eduy. VII, 9. ר׳ נחוניה בן ג׳ ed. (Ms. M. יוחנן).

***גּוּדְגַּדְיוֹן** m. pl. (v. גֻּדְגֻּד h. a. ch.) *good luck, Fortune.* Tosef. Sabb. VI (VII), 1 חמגבת לג׳ ed. Zuck. (Var. גורגדין; oth. ed. חמגבה לגרגרן) he who shaves his head (makes a bald-pate) for good luck (a superstitious practice).

גּוּדְגַּדְנִיּוֹת, v. גֻּדְגֻּד.

גּוּדִיזִין, v. גּוּזְזִין.

גּוֹדֶל m. (b. h. גֹּדֶל; v. גדל) 1) *greatness.* Erub. 21[b] כבודי וגוֹדְלִי, my glory and my greatness.—Ex. R. s. 29; Cant. R. to I, 2 גָּדְלוֹ His greatness.—Ib. to II, 4; Num. R. s. 2 (play on ודגלו, Cant. l. c.) וגוֹדְלוֹ עלי אהבה even his (the child's) elevating himself over Me (by putting his finger on the Divine Name) is (a token of) love; (Tanh. B'midb. 10 ודגלו; ed. Bub. ib. note וגידולו Ms. R.).—2) *pile.—Pl.* גּוֹדְלִין. Y. B. Mets. II, beg. 8[b] עשויין ג׳ (coins found) piled up (assorted according to their sizes, pyramid-like; Bab. ib. 25[a] כמגדלין).

גּוּדָּל m. (גדל, v. אֲגוּדָּל) *thumb, great toe.* [Cant. R. to II, 4 גודלו עלי וכ׳ the child's pointing with his finger (comment.); v., however, preced. w.] Y. Ber. I, 2[c] top עקב בצד ג׳ heel touching toe (in walking); Sabb. 62[b] (expl. חלוד וטפוח, Is. III, 16).—*Pl.* גּוּדָּלִים, גּוּדָּלִין, constr. גּוּדְלֵי. Sabb. 151[b] ג׳ רגליו his great toes.

גּוּדְלָנָא m. (גדל, v. גְּדִיל) *the heap, the difference between stricken and heaped measure.* Y. Pes. IV, end, 31[c] [read:] אנא מחשכנא ג׳ וכ׳ I will deduct the difference from my dowry, v. חֶשְׁכָּן.

גּוּדְלָת f. *governess* or *hair-dresser*, v. גַּדֶּלֶת.

גּוּדְמָא, v. גִּירְדָּמָא.

גּוּדַע pr. n. m. *Gudda.* Ab. Zar. 32[b] (Ms. M. גּוּרַע, v. גּוּדָּא II).

גּוּדָפָן, v. גַּדְפָּן.

גּוֹדְרוֹת f. pl. (denom. of גדרה *fold,* Num. XXXII, 16) *animals living in folds* (which they leave in day-time), in gen. *moving live stock.* B. Bath. 36[a]; Gitt. 20[b]; Keth 84[b] הג׳ אין להם חזקה the possession of fold-animals is no evidence of ownership (as they may have come over by accident). B. Mets. 69[a] בג׳ כ״ד חדש fold-animals (small cattle given out for raising on half-profit) must be attended to twenty four months (before a division of profits can be demanded by the keeper).

גּוּדְרִיתָא f. (גדר) *partition;* ג׳ דקני (=h. חוצצות קנים) a hedge of reeds spreading from a common stem. Erub. 19^{b} (Ms. M. גּוּדְרִיתָא, pl.; Ar. גורדיירתא). Sabb. 50^{b} בגורד׳ דקני ed. (corr. בגודר׳, Ms. M. בגרירתא, corr. בגדיר׳; Ar. בי גזרתא) (to put a knife) between the branches of a hedge of reeds. [The vers. of Ar. proves גודר׳ to be the proper version and גורד׳ or גריר׳, corruptions.]

גּוּדֶשׁ m. (גדש) *the heap, the top over the level of a dry measure.* Zeb. 62^{b} כמחק ג׳ סאה as thick as the instrument for striking off the top of a S'ah. Men. IX, 5 (90^{a}) דירה גודשה לתוכה (Var. גדשה) its heap was added to the measure, i. e. the additional quantity forming the top of other measures, was contained in the Highpriest's measure which was so much larger.

גּוּדְשָׁא ch. same. Erub. 14^{b} דהוא לג׳ this refers to heaped measure (dry quantities). Ib. דהוא ג׳ תילתא חור that top in dry measures amounts to one third of the entire quantity; Sabb. 35^{a}.

גּוּדְתָא (Ms. M. גִּידְתָא) m. (גנח=גנח, or גוח=גוח, v. Nöld. Mand. Gr. p. 52) *an abrupt sound, a subterranean thunder, earthquake, rumbling.* Ber. 59^{a} defining זְוָעוֹת (Mish. IX, 2). Ib. גנח ג׳ (Ms. M. גנא ג׳) a thunder roared (a rumbling was heard). Ib. ג׳ ג׳ עבריד it really comes in one rumbling sound after the other.

גּוּהַר, v. גִּיהַר.

גּוּדַרְקָא I f. (a corrupt. of גרהוקא, carruca, καροῦχα, καββοῦχα) *a carriage used by persons of distinction* (v. Sm. Ant. s. v.). Taan. 20^{b} דדהבא ג׳ a gilt carruca (aurea carruca, v. Sm. Ant. l. c.); Gitt. 31^{b}. B. Mets. 73^{b} מעיריל׳ לחו בג׳ דרבא made them draw Raba's carriage. Ib. 85^{b} ג׳ דר׳ חייא the carriage in which R. Ḥiya will rise to heaven.—*Pl.* גּוּהַרְקֵי. Ib. בכולהו ג׳ Ms. H. (v. Rabb. D. S. a. l. note 90).

גּוּתַרְקָא II m. (=גַּוּוּ הַרְקָא; cmp. Syr. חרוק acerbus P. Sm. 1384, a. h. חַרְצָן) *sour and hard berry.*—*Pl.* גּוּהַרְקֵי. Naz. 34^{b} גוה׳ ed. (Ar. גורקי) undeveloped grapes.—Pes. 25^{b} גוהרקי Ms. M. (ed. גוהרקיה, Ar. גרקי) undeveloped olives (used for rubbing the skin in fever).

גֻּוּר, v. גֵּר.

גַּוְרָא, גַּוְרָאָה, v. גַּבָּא, גַּבָּאָה.

גַּוְוָא I m. (גוז)=h. גֵּזַע, 1) *trunk, stem.* Ber. 40^{ab} איתיה לג׳ וכ׳ (Ms. F. גִּזְעָא, Ar. גִּדְא) there remains a stem which produces fruits again. Ab. Zar. 35^{b} קטפא דגַּוְזָא ed. (Ms. M. גווזא, Ar. גזא, גנזא, v. Koh. Ar. Compl. s. v. גז II, p. 262); Nidd. 8^{b} קטפא דגווזא the gum which oozes out of the stem, opp. דפירי.—Ned. 50^{a} (became rich) מן גַּוְזָא through a (hollowed out) trunk. Ib. לא אשכחו אלא גווא וכ׳ they found on the sea shore nothing (of the wrecked ship) except a trunk. Ib. וכולי עיסקא מחית בהחוא גווא (Ar. גראזא, read גו׳) and the entire treasure of the ship was hidden in that trunk; [Rashi: *chest,* v. גּוּזָא].—2) [*that which is cut off,*] *branches;* [*that which is chopped,*] *wood.* Ḥull. 8^{b} פסק ברית ג׳ לע״ז (Ar. גואזא) he cut wood with it for idolatrous purposes. B. Kam. 22^{b} ג׳ סילתא וכ׳ (Ms. O. a. Ar. גואזא) chopped wood, kindling chips and light. Sabb. 154^{b} גואזא פרסכנא ed. (Ms. M. גווזא ופ׳, v. Rabb. D. S. a. l. note) low and spreading ramifications (forming the fourth wall of a *Succah*). Gitt. 69^{b}, v. מרמדרן.—גַּוְזָר. Sabb. 155^{a} let him rest the ladder Ms. M. (ed. אגַּוְזָרוי, Ms. O. גואזא) on the branches spreading beyond the circumference of the tree (Rashi: *on pegs* reaching beyond &c.).—3) pl. גַּאוָזִין (cmp. אירסקווות) *lots, division by lots.* Lam. R. to I, 1 רבתי (1 חד מאת׳) נעביד ג׳ let us divide by lots (comment.: *pieces of wood* on which names are written for raffling).

גַּוְזָא, גַּוְזָן II m. (v. preced.) *castrate, eunuch;* in gen. *servant, guardsman.* Targ. I Kings XXII, 9; a. fr. (var. גַּוְזָא, גַּוָּאָא, גַּוָּאָה &c.—Sabb. 152^{a} דהיא גַּוְזָאָה ed. (ed. Sonc. גַּוָּאָא, v. Rabb. D. S. a. l. note 40; Ar. גאזא, v. Koh. Ar. Compl. s. v. גוז, p. 256 notes).—*Pl.* גַּוְזָרֵי &c., גַּוְזָאֵי. Targ. II Kings IX, 32.—Meg. 28^{a} (Ms. M. גוזאי, Ar. גואזי). Kidd. 33^{a} משדר גוזאי used to send guardsmen.

גַּוְרִיָּה, v. גַּוְרִיתָא.

גַּוְרִיתָא, גַּוְרִיָּתָא, v. גַּוְרִייתָא.

גַּוּכְיָא, v. גּוּבְיָא.

גַּוּלְכָּה, v. גּוּבְלָנָא.

גַּוְרוֹלְקָא, v. גּוּאלָקָא.

גַּוָּן, גַּוְנָא (גּוּן, constr. גּוֹן) m. (גּוּן) *surface, color; resemblance.* Erub. 53^{b} (as specimen of elegant language) מאי גַּוְנָא טלית׳ך of what color is thy cloak?—Midr. Till. to Ps. XC, end תכלת מכל ג׳ [בחר] מפני מה why has the blue been preferred to any other color?—*Pl.* גְּוָונִים, גְּוָונִין... Ber. 6^{b}. Nidd. 24^{b} ג׳ תנן the Mishnah (III, 2 גנינים) speaks of variegated colors. Num. R. s. 12 מינין הרבה וג׳ הרבה many qualities and many colors; a. fr.—Trnsf. כְּגוֹן (cmp. כְּעֵין s. v. עֵין) *like, similar to; for example.* כגון ש־ (Chald. כגון ד׳) *for instance if, when.* Ps. 119^{b} כג׳ תמרים וכ׳ such things as dates, roasted ears &c. Ib. כג׳ אורדילאי לי e. g. mushrooms for me. B. Mets. 101^{a} כג׳ דא צריכא רבה something like this was very necessary to be said. Ḥull. 84^{a} כג׳אנו people like ourselves (in our condition). Y. Ber. I, 3^{b} top כג׳ אנו שעוסקין וכ׳ people like ourselves who are engaged &c. Shebi. VIII, 1; 3. Tosef. ib. IV, 8. Orl. II, 7. B. Kam. 108^{a} כ׳ שטען וכ׳ e. g. if he claims &c. B. Mets. 69^{a} כ׳ דאית וכ׳ if he has &c.; a. v. fr.—Denom. גְּוֵון *to color.* Sabb. 140^{a} top the egg is put in לגַוָּאן (Ar. לגַוָּאן, Ms. M. לגיאן, O. לגירון) only for coloring.

גַּוָּא, גַּוְנָא, גַּוָּן, גַּוְנָא ch. same. Targ. Esth. I, 6. Targ. Y. Lev. XV, 3 גּוֹנָן. Ib. 19 גַּוָּן ed. Amst.—Targ. Koh. I, 13 ג׳ ביש a sort of evil (h. text ענין); a. e.—Nidd. 24^{b} בחד ג׳ הוה קאי it would constantly have only one color.—Trnsf. *way, manner.* Targ. Y. Lev. V, 4 לכל גַּוָּן די in what way soever. Targ. Is. L, 11 ובהדא גַּוְנָא (some

ed. גּוּנְיָא) and in this manner; a. e.—כי האי ג׳ (abbr. כה״ג) *like this, in this way, in a case like this.* Targ. Ruth IV, 6.—B. Mets. 30b ומי הוי הפקר כי האי ג׳ is there a renunciation of property like this, i. e. is such a conditional renunciation valid? Ib. 69b top כה״ג צריך וכ׳ in such a case he must give notice; a. v. fr.—*Pl.* גַּוָּונֵי, גַּוָּונִין. Targ. Y. Num. II, 3; 10; a. e.—Targ. Y. Ex. XIV, 2.—B. Mets. 8b תרי גוני מנהיג there are two ways of driving. B. Kam. 108a תרי ג׳ ממונא two sorts of indemnities or fines; a. fr.—Ib. 86a (ארישיה) בעי מחוי גוני wants to show faces (pantomimes, by moving his head).—גְּגוֹן, v. preced. [Snh. 98a, v. הֲזָר.]

גַּוְרְתָּנָא, גַּוְרְתָּן=גֵּירוּתָא.

גָּזַז (b. h., v. גזז) *to cut* (the way, air), *pass, fly.*—*Hif.* הַגְזִיז *to carry across, drive up.* Mekh. Yithro, Baḥod. s. 5; Tanḥ. Vayikra 3; Yalk. Lev. 427.

גְּזַז ch. same, 1) *to cut, cut off.*—Part. גָּזֵיז, גָּזֵי. Gitt. 67b זימנין דג׳ ליה לדיבוריה sometimes one cuts his speech short (does not finish his sentence).—Ned. 68a בעל מֵיגַז גָּזֵיז does the husband (betrothed) cut the vow apart, i. e. annul half the vow of his betrothed, leaving it to her father to annul the other half?, opp. מיקלש קליש he weakens the stringency of the entire vow.—2) *to cross, pass.* Targ. Is. LI, 10.—Koh. R. to VII, 8 גזיז וכ׳ passed the street riding on horse-back (Yalk. ib. 974 עבר). Lev. R. s. 37 [read:] מן דגזיזון בחד נהר when they were crossing a river.

Af. אַגֵּיז *to carry across.* Gen. R. s. 10 מְגִיזָה יתירה וכ׳ carried it across the river; Koh. R. to V, 8; Yalk. ib. 972 מְגִיזָא; Lev. R. s. 22 ומגוחיה (corr. ומְגִיזְוֵחִיה). Koh. R. l. c. אֲגִיזְוֵחִיה she carried it over; Lev. R. l. c. אגיזתא (corr. acc.).

גָּזָא, v. גַּוְזָא.

***גִּיזָא** m. (גנז, cmp. גַּנְזָא) *chest, money chest.* Nidd. 50a Rashi, v. גַּוְזָא I.

***גּוֹזָא** pr. n. *Goza,* a river or channel in Babylon. Ab. Zar. 39a נהר ג׳ (Ms. M. נתן; Succ. 18a איתן, Ms. M. נתן, v. Rabb. D. S. a. l. note).

גַּזָּאוּת *castrate,* v. גַּוְזָא II.

גִּזְזִין m. pl. (גזז) 1) *cut wool.* Targ. Ezek. XXVII, 24 (Ar. גודידין, h. text גלומי).—2) v. גָּזְזָן.

גַּזָּל *robber,* v. גָּזַל.

גְּזַל m. (b. h., cmp. Syr. זוגלא, a. זַגְלָא) *brood, chick,* esp. *pidgeon.* Kinnim II, 1. Gen. R. s. 44 (expl. תור וג׳, Gen. XV, 9) תור ובן יונה.—*Pl.* גּוֹזָלִים, גּוֹזָלוֹת. Y. Ned. I, beg. 40b לים . . .; Tosef. ib. IV, 1 לות . . . . Snh. 94b; a. fr.—Trnsf. *young children.* Pes. 49a ומירחם גּוֹזָלָיו ed. (Ms. M. a. Yalk. Am. 545 בנוי) and causes his children to become orphans. Y. B. Mets. I, end, 8a גזלי הדיינין (read גּוֹזְלֵי), v. אֲשֵׁל.

גַּזָּלָא I ch. same.—*Pl.* גּוֹזָלַיָּא, גּוֹזָלִין. Targ. Cant. IV, 1. Targ. Y. II Deut. XXXII, 11. Targ. Ps. LXXXIV, 4; a. e.—Y. B. Mets. I, 8a top. Pes. 119b; a. e.

גַּזָּלָא II m. (גזל) *robber.* *Pl.* גּוֹזָלִין. Targ. Y. II Gen. VI, 11.

גַּזְלָן, v. גַּזְלָן.

גִּיזְמָא m. (גזם) *a figure of speech, hyperbole.* B. Mets. 104b ג׳ בעלמא הוא דקגזים he used only a hyperbolical expression ('a thousand Zuz'). Arakh. 11a וסימנך מתניתא ג׳ and thy mnemotechnical sign (to remember who said a hundred and who a thousand) be: the Boraitha (or Mishnah) frequently uses hyperboles. Bets. 4a; a. fr. —V. הַבְאי.

גַּזְנַיָּא pr. n. pl. (a. fictitious denom. of גַּוְזָא II) *Gavzania* (*Eunuchia*), a fictitious place. Sabb. 152a a eunuch (*gavvaza*) asked R. Joshuah ben Karḥah (Baldhead) מהכא לקרחינא כמא how far is from here to Karḥina (Baldburgh), upon which R. Josh. replied כמהכא לג׳ (Ms. M. לגווזאה) as far as from here to Eunuchia (v. Sachs Beitr. II, p. 132).

גַּזָּר m. (גזר) *circumciser, surgeon.* Y. Sab. XIX, beg., 16d; Bab. ib. 130b ר׳ יהודה הגז׳ R. J. the surgeon. [Cmp. גְּזוֹרִי.]

גַּזָּרְיָא, v. גְּזוֹרִי.

גִּזְרַתָּא, v. גְּזוֹרְתָּא.

גִּזְרָתָא, גִּזְרָתָן, v. גְּזוֹרְתָּא.

גּוּחָא, גּוּחַ, v. גְּחָא.

גִּיחָכָא m. (גחך) *laughter, sneer.* Targ. Prov. XIV, 13 (h. text שְׂחוֹק). Targ. Ps. LXXIX, 4 (ed. Vien. גו׳, Ms. גר׳; h. text קלס).

גּוּטָּס, גּוּטִי, גּוּטָה, גּוּמָא, read גּוֹיֶסֶת, v. גָּיָסָה.

גּוֹי m. (b. h.; cmp. גֵּו) *crowd, people, nation;* pl. גּוֹיִם *gentiles,* fr. which נָכְרִי=גּוֹי or עכו״ם, *gentile, idolator.* Tosef. Ab. Zar. III, 4 sq.; Y. ib. IV, 41a top contrad. to כותי (Bab. ib. 29a נכרי); a. v. fr.—*Pl.* גּוֹיִים, גּוֹיִם. Ab. Zar. I, 1 sq. in Y. ed. ג׳ (Bab. ed. נכרים, עכו״ם, Mish. עכו״ם, נכרים indiscriminately); a. v. fr.—Fem. גּוֹיָה *gentile woman.* Y. Yeb. II, 4a top ואין בנך מן הגז׳ וכ׳ thy son from a gentile is not called thy son but her son (Bab. ib. 23a נכרית); a. fr.—*Pl.* גּוֹיוֹת. Y. ib. IV, 6a bot. [Y. Gitt. I, 43b top, a. e. גוירים לוקין, v. גַּיּוֹס.]

גַּוְיָא, גַּוְרָיָא, v. גַּוְזָא.

גַּוְרָיָא, v. גְּוִירְתָּא.

גְּוִירְתָּא, גְּוִירְדָּא, גְּוִירְדָּא f. (b. h.; cmp. גֵּו) 1) *inner body, creature.* Y. Ber. IV, 8b top לכל ג׳ וג׳ וכ׳ to each creature its needs. Mikv. X, 7 לפסול את הגז׳ to make the inner body unfit (for receiving T'rumah); Toh. I, 3 הגְּוִירְתָּא; a. fr.—*Pl.* גְּוִירוֹת, גְּוִירְדוֹת. Yoma 80b טומאת ג׳ some ed. (oth. sing.)

the uncleanness of the inner body.—2) *membrum.* Nidd. 25ª; Y. ib. III, 50ᵈ. Kidd. 25ª; a. fr.—*Pl.* גְּרִירוֹת. Midr. Sam. ch. XX גוריית some ed. (corr. acc.).

גְּרִירְתָּא, גְּרִירִי' ch. same, *body.* Targ. Y. Gen. VII, 23; a. fr.—*Pl.* גְּרִירָתָא. Targ. Is. VI, 2 גורותהון Kimḥi in ed. Ven. I, read גְּרִירָתְהוֹן (ed. חַיָּה . . , corr. acc.). Targ. Ezek. I, 11.

גְּרִיל m. (גרל) 1) *a rolling stone, rough untrimmed stone, cobble.* B. Bath. I, 1; expl. ib. 3ª ג׳ אבני דלא וכ׳ untrimmed stones. B. Mets. 117ᵇ.—2) *a roll of parchment.* Y. M. Kat. III, 83ᵇ bot. must rend his garments הגי בפני עצמו וכ׳ once for the burnt parchment and a second times for the writing; Bab. ib. 26ª אחת על הג׳ Ms. M.—Ib. (ref. to Jer. XXXVI, 27) חמגילה זה הג׳ Ms. M. (v. Rabb. D. S. a. l.) *m'gillah* refers to the writing paper, *hadd'barim* to the writing.—*Pl.* גְּרִילִין. Ab. Zar. 18ª I see ג׳ נשרפין וכ׳ En Yakob (v. Rabb. D. S. a. l. note 50, ed. incorr. גלירון) the parchment burned but the letters soar upward. —Esp. *g'vil,* a certain kind of parchment, v. הוּכְסוּסְטוֹס. Tosef. B. Bath. IV, 7 (if one sold) ספר של צבאים ... של ג׳ a book for deer-skin and it is found to be *g'vil.* Mass. Sof'rim I, 4. Sabb. 79ᵇ; a. e.

גְּרִילָא ch. same, *parchment, roll.* Targ. Y. Deut. XXXI, 24 (h. text סֵפֶר). [Y. Meg. IV, 75ᵇ bot., v. גּוּל.]

גְּרִיעָה f. (גָּרַע) *exspiration, use of the verb* גָּרַע *with reference to death.* B. Bath. 16ᵇ, v. אֶסְרְפָּה.

***גּוֹל** (b. h.; √גול, cmp. גבל) *to form a ball, circle; to roll up* a scroll of the Law. Y. Yoma VII, 44ᵇ top שאין גָּלִין וכ׳; Y. Meg. IV, 75ᵇ bot. שאין גולים (read גָּלִים or גּוֹלְלִי, v. גָּלַל) the Book of the Law must not be rolled up (to prepare the place to be read from) in the presence of the congregation. Denom. גִּיל, גָּרִיל. [In b. h. גּוּל or גִּיל *to dance, rejoice.*]

גּוֹל ch. same. Part. גָּרִיל (גָּרִיל). Y. Yoma VII, 44ᵇ top [read:] תהא גריל לה לאחורי פרוכתא thou must roll it (the scroll, v. preced.) behind the curtain; Y. Meg. IV, 75ᵇ bot. (corr. acc.).

Hitpol. אִתְגּוֹלַל, v. גַּלְגֵּל Ithpalp.

גּוֹל *clapper,* v. גִּיל.

***גַּוְלָא** m., constr. גּוּל (גול) *ball, roll.* Targ. Is. XXXVIII, 12 some ed. כג׳ גרדאין like the weavers' roll (v., however, נַוְלָא *web;* oth. ed. מנחל גרדאין, כנחל גודראין).

גּוֹלָא *cloak,* v. גּוּלְתָּא.

גּוֹלָא, Zeb. 116ᵈ, v. גַּיְלָאֵי.

גּוֹלְבָּא m. (גלב) *spelt.* Pes. 35ª, explain. בּוּסְמִין (ib. Mish.) ג׳ (Ms. M. גּוֹלְבֵי pl.); Men. 70ªᵇ.

גּוֹלְבּוֹנָה, גּוֹלְבִּינָא m. *a species of peas,* (Vicia sativa, Lathuros cicera, v. Fl. to Levy Talm. Dict. I, 433ᵇ). Y. Kil. I, 27ª top, explain. פורקדן of Mish. I, 1 (v. quot. in R. S. a. l.).

גּוֹלְגָּא, v. גַּלְגַּל.

גּוּלְגּוּלְתָּא, גּוּלְגּוֹלְתָּא, v. גּוּלְגַּלְתָּא, גּוּלְגֹּלֶת.

גּוּלְגּוּרְקִין, read גַּלְגְּרוֹלִין m. pl. (calceoli) (*Roman*) *shoes* which leave the toes uncovered (v. Sm. Ant. s. v.). Y. Bets. V, 63ª bot. we saw his toes מן ג׳ דידרית reaching out of his *calceoli.*

גּוּלְגּוֹת, v. גַּוְלָנִית.

גּוּלְגַּל, v. גַּלְגַּל.

גּוּלְגַּלְתָּא ch.=next w. Y. Snh. VII, end, 25ᵈ נסב חדא ג׳ וכ׳ took a skull and threw it upward.—*Pl.* גּוּלְגַּלְתָּיָא *capitation taxes.* Lev. R. s. 33 (Yalk. Dan. 1061 גַּלְגַּלְתּוֹת).

גַּלְגַּל, גּוּלְגֹּלֶת, גּוּלְגַּלְתָּא f. (b. h.; גלל) 1) *head, skull.* Ab. II, 6. Snh. 65ᵇ הנשאל בג׳ he who consults a skull (as a conjurer). Koh. R. to XII, 6 'the golden bowl' (גולת ib.) is the head (bowed down in old age); a. e.—*Pl.* גּוּלְגַּלְתּוֹת. Num. R. s. 19; Tanḥ. Ḥuck. 20 ג׳ וזרועות וכ׳ innumerable skulls, arms &c.—2) *capitation tax.* Y. Keth. X, end, 34ª; ib. XIII, 35ᵈ, v. אַרְנוֹנָא. Tanḥ. Ki Thissa 1; a. fr.—*Pl.* as above. Y. Peah I, 15ᵇ bot.—Yalk. Dan. 1061, v. preced.; a. fr.

גּוּלְגּוֹל, גּוּלְגַּלְתָּא ch. same, 1) *skull, head.* Targ. Ex. XVI, 16; a. fr. Targ. II Esth. III, 9 גּוּלְגַּלְתָּא.—Tam. 32ᵇ והבו ליה ג׳ תרא they gave him (Alexander the Great) a skull. Ib. ג׳ דערנא, v. גַּלְגַּלְתָּא.—2) *capitation tax.* B. Bath. 8ª; Ned. 62ᵇ בְּלוֹ כסף ג׳, v. בָּלַו. Pesik. Shek. p. 11ª גּוּלְגַּלְתֵּיךְ thy capitation tax (for the Roman government); a. e.

גּוּלְגַּסְיוֹם, v. גַּלְגַּסְיוֹם.

גּוּלְדָּנָא, v. גַּלְדָּנָא.

גּוּלְדָּת, גּוֹלֶדֶת, part. of גָּלַד.

גּוֹלָה f. (b. h.; גלי) *exile,* esp. (with or without בני) *the diaspora, Jews living abroad,* esp. *Babylonians.* Ab. Zar. 30ᵇ. R. Hash. 18ᵇ בֵּאת שמועה לג׳ the report came to the captivity (in Babylonia); a. fr.—ראש ג׳ (ch. ריש גלותא) chief of the Babylonian Jews, *Resh G'lutha.* Snh. 38ª; Ḥull. 92ª ר׳ ג׳ שבבבל; a. e.—עולי ג׳ those returning from Babylonian captivity. B. Bath. 15ª bot.—V. גָּלוּת.

גּוּלָּה f. (b. h. גַּגָּה; גלל) *cup, bowl.* Lev. R. s. 32, a. e. (used for play on גּוֹלָה, a. גּוֹאֲלָה), v. גּוֹאֵל.

גּוּלְדִּי, גּוּלְחִי, v. גִּרְלְדִּי.

גּוּלְדִּיר, v. גּוּלְדִּיר.

גּוֹלְיָא *cloak,* v. גּוּלְתָּא.

גַּלְדִּיר, גּוּלְדִּיר m. (galearius) *soldier's boy, common soldier.* Gen. R. s. 63 never despise a low Roman ולא בג׳ זעיר (Y. Ter. VIII, end, 46ᶜ בחברי) not even a low galearius. Num. R. s. 9; Tosef. Sot. III, 14, v. סָפָן. Esth. R. to III, 1. Ib. to VI, 12 practiced in four trades a bather, a barber,

גלידור וכ׳ (read גלידיר) a soldier's servant and a crier; a. e.—*Pl.* גּוּלְיָידִירִין. Pesik. R. s. 15; Pesik. Haḥod. p. 45[b] גולדירין (corr. acc.); Num. R. s. 11; a. e. the subordinate divine messengers.—Naz. 66[b] גּוּלְיָידִירִים מתגרין וכ׳ the common soldiers begin the battle and the heroes (veteran soldiers) wind up with victory; Ber. 53[b] גולידירין (Var. גלידורין, corr. acc.).

גּוּלִילָא* m. (גלל) *threshing roller.* Targ. I Kings XIV, 10 ed. Lag. (ed. גּוּלִילִין, Var. גַּרְלוּלָא); v. גַּנְהַר I.

גולוקוס, v. גַּלּוּסְקוֹס.

גּוּלְיַת, v. גַּלְיַת.

גּוּלְיָתָא, v. גּוּלְתָא.

גּוֹלֶל m. (גלל, cmp. גַּל) *the stone placed on top of a burial cave, top-stone,* contrad. to הוּפֵּק. Ohol. II, 4; a. fr.—סתימת הַגּ׳ the closing of the tomb with the *golel.* Snh. 47[b]; Sabb. 152[b] עד שיסתם הגּ׳.—Erub. 15[b]; Succ. 23[a] cannot be used לקבר גּ׳ for closing up a grave, i. e. if put on top, it is not considered a *golel* in levitical law, v. Ḥull. 72[a].

גּוֹלְלָא ch. same. Targ. Job. XIV, 22; a. e.

גּוֹלֶם m. (b. h. גֹּלֶם, גלם) *a rolled up, shapeless mass,* whence 1) *lump, a shapeless or lifeless substance.* Y. Nidd. III, 50[d] and the other limbs of the embryo look כמין גּ׳ מצומצמים like a lump, squeezed together. Gen. R. s. 14 העמידו גּ׳ He made him stand, a large, lifeless mass. Ib. s. 24 גּ׳ בראו וכ׳ He formed him into a huge body, which extended from one end &c. Ib. (ref. to Ps. CXXXIX, 16) גּ׳ שראו עיניך (read גּוֹלָמִים) the embryos which Thy eyes have seen, have all been recorded (preordained) &c.; Pesik. R. s. 23; a. fr.—Ib. s. 33 גלומי הדו (read גְּלוּמִין or גולמין) they were (hard) lumps (blocks).—2) *unfinished matter, a vessel wanting finishing,* opp. פשוט plain surface, forming no receptacle. Snh. 22[b] אשה גּ׳ הרא ואינה וכ׳ woman (unmarried) is an unfinished vessel, and she makes a covenant with (cares for) none but him who made her a vessel.—*Pl.* גּוֹלָמִים, גְּלָלִים, constr. גּוֹלְמֵי. Kel. XII, 6 גּ׳ כלי מתכות unfinished metal vessels, v. defin. Ḥull. 25[a]; Tosef. Kel. B. Mets. II, 10.—Ib. VII, 12 גְּלָמִין (ed. Zuck. גלמי) pumpkins in their natural shape, opp. to תתוכין ומנוקבין.—Sifré Num. 158 כלים ולא גלומים (Yalk. ib. 786 גּוֹלְמִין) 'vessels' which means finished vessels but not half-finished.—Trnsf. *uneducated, unrefined.* Ab. V, 7.—3) *body.* *Pl.* as above. Sifré Num. 131; Yalk. ib. 771 the spear entered בשני גּ׳ both bodies.

גּוֹלְמָא ch. same; 1) *unfinished vessel.*—2) *Pl.* גּוּלְמַיָּא, גּוּלְמֵי. Targ. Y. Num. XXXI, 22 (after Sifré Num. 158, v. preced.).—Sabb. 52[b] בגּוּלְמֵי; 123[a] בגולמי it treats of unfinished (needles).—2) (cmp. גְּוִיל) *stone.* *Pl.* גּוּלְמִין. Targ. Esth. IX, 5 קטילת גּ׳ (for b. h. חֶרֶג) death by stoning.—Snh. 95[a] [read:] אייתו לי ... גולמא (דטינא) ונירגמינה bring ye unto me, each of you a stone (lump of clay), and we shall stone it (overthrow the city with mere stones); cmp. Yalk. Is. 284; Ar. s. v. גולמהרג.—3) *hill,* v. גִּלְעָד II.

גולמו, גולמהרג, Snh. 95[a], v. preced.

גּוֹלָמִי m., **גּוֹלָמִית** f.=*like a* גּוֹלֶם, *roughly shaped.* *Pl.* גּוֹלָמִיּוֹת. Ex. R. s. 30, v. גָּבַם.

גּוֹלְמִישׁ m. (גלם, with formative רש—; cmp. עַכְבִּישׁ) [*hard, stone-like,* v. גולמא,] *golamish,* a species of *cedar.* R. Hash. 23[a], (explain. אדרא); Snh. 108[b] (v. Rabb. D. S. a. l. note 1).

גַּלְמֶשָׁא, גּוּלְמֵישׁ ch. same. Targ. Y. Num. XIX, 6 (h. text ארז).—*Pl.* גַּלְמֶשִׁין. Targ. Cant. V, 15 (h. text ארזים).

גּוֹלָן (b. h.) pr. n. pl. *Golan,* in Bashan (Gaulanitis). Targ. O. Deut. IV, 43 (Y. דברא). Targ. Jos. XX, 8; a. e.—Macc. 9[b].

גּוֹלָנִית* f. (preced.) *a coin* named after *Golan.* Tosef. Maas. Sh. IV, 13 Var. (ed. Zuck. גולגית).

גּוּלְפָא m. (גלף) *stone pitcher, jug.* Yoma 12[a] it is usage to leave in the inn ג׳ ומשכא the (empty) wine pitcher and the hide (of the slaughtered animal). Ned. 49[b] שקיל ג׳ וכ׳ would carry a pitcher (on which to sit during the lectures) on his shoulder.—*Pl.* גּוּלְפֵי, גּוּלְפַיָּא. B. Bath. 71[a] the house דמחזיק מאה ג׳ which has room for one hundred jugs (placed in rows). Ab. Zar. 32[a] בג׳ חיורי in unglazed jugs. Hag. 25[b] למיטרח אג׳ to provide jugs (for the harvest). [גולפין, Targ. Esth. IX, 5, a clerical tautography of גולמין, v. גּוּלְמָא.]

גּוּלְקָא, v. גּוּאַלְקָא.

גּוּלְתָא f. (גול, גלל; cmp. גְּלִימָא) [*wrapper,*] *a long woolen cloak of state used at prayers.* Sabb. 77[b] (playful etymology) ג׳ גלי ותיב Ar. a. Rashi, roll it up and sit down (Ms. O. גלי ואיריתי travel abroad and import it, ed. גלי ואתיב uncover thyself and put it down). Y. Kil. IX, end, 32[d] גו גּוּלְתָּח וכ׳ to wrap up money in one's cloak and tie it up with linen cords. Y. Taan. III, 66[d] top עצור גּוּלְתָּךְ וכ׳ save thy cloak from the rain (a sneer at an unefficacious prayer for rain). Ib. IV, 67[c] את יהב לי גּוּלְתָּאי וכ׳ give me my cloak that we may pray at the time of closing the gates (sunset). B. Mets. 85[a] ג׳ דדהבא וכ׳ they spread over thee a gold-trimmed cloak (at graduation ceremonies); a. fr.—*Pl.* גּוּלְתָּא, גּוּלְתָּאֵי, גּוּלְתֵּיהֶן. Targ. Y. II Num. XV, 38 גּוּלַּתְּחוֹן, I גּוּלַּתְּחוֹן a. גּוּלֵּידְחוֹן. Targ. Y. ib. XVI, 1 גּוּלְתֵּיהֶן his cloaks. Ib. 2 גּוּלְתֵּיהֶן. Targ. Y. I Deut. XXII, 12 גּוּלְתֵּי-, II גּוּלְתֵּי-. Ib. XXXIII, 19.—Gen. R. s. 36 (expl. סרבלי-) Dan. III, 21) בגּוּלַּדְחוֹן (fr. גּוֹלָא) in their fine cloaks; Cant. R. to VII, 9; Esth. R. to I, 12. Bets. 38[b] גּוּלְתֵּירְכִי שקלי have I taken your cloaks (that you laugh at me)?—[Gen. R. s. 19 גולין Ar. ed. Koh., v. גְּלִילוֹן end.]

גּוֹם I m. *bent, joint,* v. גֵּם II,

גּוֹם II *to cut off,* v. גָּמַם.

גּוֹמָא m. h. a. ch. (b. h. גֹּמֶא, cmp. אגם, אגמא) *bulrush, papyrus.* Targ. Is. XIX, 6. Targ. O. Ex. II, 3. Targ.

Job VIII, 11 (some ed. גומרא). [Y. Sabb. VII, 10[a] bot.; Y. Bets. IV, 62[c] bot., v. בגומא.]—*Pl.* גוֹמֵי, גוֹמַיָּא. Targ. Y. Gen. XLI, 2. Targ. Y. Ex. II, 3.—Y. Sabb. VII, 10[a] גומי.

גּוּמָא f. (גמא *to scrape*, v. Targ. Job XXXIX, 24) *hole, indentation*, Ḥull. II, 9 (41[a]). B. Bath. 16[a] for each hair ג׳ בפני עצמה a separate follicle. Y. Keth. I, 25[b] לעושה ג׳ וכ׳ like one making a depression in flesh which fills up again; a. e.—*Pl.* גּוּמּוֹת. Ab. Zar. 76[b] a knife שאין ג׳ חלוק בה ג׳ which is not battered. Tosef. Maasr. III, 18 (ed. Zuck. גּוּמָּה, sing.), v. לוֹק.—Y. Nidd. III, 50[c] bot. ג׳ הזקן dimples, v. גַּב.—גומיות, v. גּוֹמָמִית.

גּוּמַאצָא, v. גּוּמְפַּצָא.

גּוֹמֶד m. (b. h. גֹּמֶד, v. גָּמַד) 1) *gomed, a length-measure*, supposed to be *the cubit less the hand's length; arm*. [Arakh. 11[a] ורגמדה אמה Ar. and the arm of the scraper was one cubit, contrad. to דידא itself, i. e. the perpendicular part; ed. וגובה.]—*Pl.* גּוֹמָדִין, גְּמָדִים. B. Bath. 100[a] שני גמ׳ ed. (Ms. M. a. Ar. ג׳).—2) *a veil of a square gomed*, used by Arabs in cold weather for covering the face.—*Pl.* גּוֹמָדִין. Kel. XXIX, 1 הגמ׳ של ערבין.—Denom. גִּמֵּד *to measure by the gomed*. Tana d'be El. I, ch. XXXI (v. Lattes Saggio p. 84).

גומיא, v. גּוּמָא.

גומים, v. גֻּמִּים.

גּוּמָל pr. n. m., v. גְּמַלְיָא III.

גּוּמְלָא, v. גַּמְלָא.

גּוֹמָמִית f. (גמם, v. גּוּמָא) *hole, excavation*. *Pl.* גּוֹמָמִיּוֹת. Y. Kil. III, 28[c] ג׳ שיש בהן וכ׳ depressions in a field of the width of &c.—Y. Ab. Zar. IV, 44[a] bot. ג׳ מותר what is left in the depressions in the vat.; Tosef. ib. VII (VIII), 5 גומיות ed. Zuck. (Var. גממיות).—Tosef. Mikv. III, 4; Hag. 19[a] גְּמָמִיּוֹת.

גומנני, v. גַּמְזוּזִינַרְיָה.

גּוּמַסִּית, v. גְּמוּמַסִּית.

גּוּמְצָא, **גּוּמְצָא** f. (b. h. גּוּמְפֶּצֶת) *pit*. Targ. Prov. XXII, 14 Ms. (ed. גומאצא). Ib. XXIII, 27. Ib. XXVI, 27 masc.

גּוּמְרָא, **גּוּמָרָה** f. (גמר *to consume*) *burning, glowing coal*. Targ. Y. Ex. XXVII, 5.—Y. Bets. II, 61[c] top; Y. Maas. Sh. V, 56[c] top; Y. Ḥag. II, 78[a] bot. (prov.) כל ג׳ דלא כויה וכ׳ a coal which does not burn you in its time, will never burn you.—*Pl.* גּוּמְרִין, גּוּמָרַיָּא, גּוּמָרֵי. Targ. Y. Gen. III, 24. Targ. Job V, 7; a. e.—Targ. Y. Ex. XXXVIII, 4 גורמיא (corr. acc.), v. גַּרְמָא. Ḥull. 93[b]. Gen. R. s. 51 (ref. to פחים, Ps. XI, 6) ג׳ ומצדין burning coals (=פחמים) or snares; Yalk. Ps. 655, cmp. Midr. Till. to Ps. XI. Sabb. 110[a]; a. e.

גּוּמְרָתָא f. 1) same. Ḥull. 11[a] דמנח ג׳ וכ׳ he may put a burning coal on it.—2) *a local skin-disease*, prob. *a burn*. Y. Ab. Zar. II, 40[d] top; Y. Sabb. XIV, 14[d] top.

גּוּמְתָא f. ch.=h. גּוּמָא. Targ. Job XXXIX, 24 ישבירד ג׳ (prob. גּוּמְתָּא pl., h. text רְגָמָּא).

גּוּן (cmp. גָּנַן *to surround;* with על, *to cover*. Denom. גָּנַן. *Hif.* הֶגִין same, *to protect*. Midr. Till. to Ps. I מה חמגן חזה מגין את . . מגין על וכ׳ as the shield surrounds the body, so does the Lord protect man. Sot. 10[a] [read:] מה הקב״ה מגין על . . . אף שמשון ה׳ וכ׳ as the Lord protects the whole world, so did Samson in his generation protect Israel; Yalk. Jud. 69. Sot. 21[a]; a. fr.

גּוּן ch., v. גַּן.

גַּוְנָא, **גּוֹן**, **גַּוָּן**, v. גַּוְונָא.

גּוֹנְבָא *tail*, v. גְּנוּבְתָא.

גּוּנְבָא *bed-cloth*, v. גּוּנְכָא.

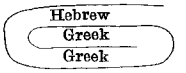
גּוּנְבְּרָא, v. גִּינְבְּרָא.

גּוֹנֶבֶת f. (גנב) *inclined to steal*. Deut. R. s. 6; Tanḥ. Vayesheb 6; v. מַשְׁמָשָׁנִית a. גַּנָּבִית.

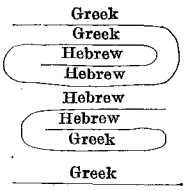
גּוּנְדָא I c. (=גּוּדָּא; גוד or גדד, v. גְּדוּד I) *a band, troop*. B. Mets. 86[a] ג׳ דפרשי a troop of horsemen, Ab. Zar. 11[a] ג׳ דרומאי a troop of Roman (soldiers). [Ib. הדר שדר גונדאי דרומאי וכ׳, read with Ms. M. גונדא אחרינא, v. Rabb. D. S. a. l.). Ber. 58[a]; a. e.—Ned. 32[a] דחימה ג׳ the troop commanded by Ḥemah (angel of wrath).—*Pl.* גּוּנְדֵי. Ḥull. 60[a] דנפישי ג׳ Ar. (ed. חילותיה) His armies are too numerous.

גּוּנְדָא II f. (=גּוּדָּא) 1) *wall*. *Pl.* גּוּנְדֵי. Sot. 22[b] דחריפי ג׳ (Ar. s. v. חקק 5, v. infra) who scratch themselves against the walls (in saintly self-chastisement).—2) *gunda*, name of a domestic overall used at work for the protection of one's clothes, *duster*. *Gitt. 68[b] (in Hebr. diction) גּוּנְדּוֹ his duster (was all that was left to Solomon) (Snh. 20[b] (Ms. M.) Yalk. Kings 177, Tanḥ. Aḥăre 1 קודו; Koh. R. to II, 10 קודירה; Y. Snh. II, 20[c] bot. קנא). Sabb. 119[a] R. Anan (while preparing for the Sabbath) ג׳ לביש (Ms. O. גורנא, Alf. Ms. גודנא, Asheri ed. Ven. גונרא, v. Rabb. D. S. a. l. note 2) put a *gunda* on.—*Pl.* גּוּנְדֵי. Sot. 22[b] בי דינא let the great Court call to account מהנך דחפו ג׳.... those who are wrapt up in overalls (hypocrites whom you cannot see through; Rashi: those who wrap themselves in cloaks as though they were true Pharisees; oth. vers., v. supra).

***גּוּנְדִּילִית** f. (גדל II; נ inserted, cmp. next ws.) *spiral form*, (sub. כתב) *writing in spiral form* (cmp. Greek *bustrophedon*), esp. signatures of witnesses alternately in Hebrew handwriting (from the right to the left) and in Greek (from the left to the right). Gitt. 87[b] (ref. to two documents side by side on the same sheet with two Hebrew and two Greek signatures going through from under one document to the other), ג׳ חתום וכולהו וכ׳ דילמא perhaps it was signed *gund'lith*, and all the signatures belong to



one document (to the one on the right in the case of Hebrew commencing the spire, to that on the left, if Greek begins the spire). Ib. (ref. to a case when Hebrew and Greek signatures alternate with each other) דילמא ג׳ חתים ותלתא וכ׳ perhaps it was signed *gund'lith*, so that three of the signatures belong to one document, and only one to the other. [For oth. interpret. v. comment. a. Ar. Compl. s. v. גנדל.]



גונדרי, v. גְּרוּנְדֵי.

גונדריתא f. (גדר, ג inserted; cmp. preced. art.) *balustrade, ledge.* Kidd. 70ᵃ פורתא דג׳ וכ׳ (Ar. by cler. error זנא . . . .) I am only making a little bit of a balustrade (a word considered too affected in place of b.h. מעקה, Talmudic מחיצה).

גונא, גוניי f. (γυνή) *woman.* Gen. R. s. 18; s. 31; v. next w.

גונבא, גונבייא m. (an assumed form corresp. to γυνεος) *man*, v. אַנְתְּרוֹפֵי. Gen. R. s. 18; s. 31.

גוניות, v. גְּרַבַּאי.

גונין, v. גְּרִינִין.

גוניסריות, גוניסר, v. גְּרִיסַר.

גונכא m. *bed-cloth, blanket.* Targ. Jud. IV, 18 (h. text שמיכה). Targ. II Kings VIII, 15 (h. text מכבר). [Var. גוּנְבָא.]

***גונתאי** m. (v. גוֹתְדָא) *a Goth.* Lam. R. to II, 2 (Y. Taan. IV, 69ᵃ top בוחייא, Yalk. Deut. 946 גינאי).

גוס I (cmp. גאה) *to swell, be bold* (gen. with לב). Keth. 12ᵃ כדי שיהא לבו גס בה in order that he may become bold towards her (become intimate). Ib. 28ᵃ שאין לבו גס בה for he is not intimate enough with her (not having been married to her). Sot. I, 6 לבו גס בהן she is too proud towards them (their appearance may only harden their heart). Gitt. VII, 4 לבה גס בשפחתה she is too proud towards her handmaid (so that her presence has no restraining influence). Ab. IV, 7 הגס לבו בהוראה he who gives decisions in haughtiness. [Ib. גס רוח, v. גַּס.] Tosef. Maasr. III, 7 לא גס לבבי וכ׳ I did not venture to say &c.

Hif. הֵגִיס (with לב or דעת) *to embolden one's heart;* (reflexive) *to become bold.* Ex. R. s. 6 מי ה׳ את לבך who made thee so bold i. e. who has encouraged thee to take such liberties? Y. Maasr. II, beg. 49ᶜ להגיס את לבו שיאכל to encourage him to eat. Y. Snh. I, 18ᵃ bot. ה׳ דיעתו לדון he dared to judge singly. Num. R. s. 2 הגיסו את לבם they became presumptuous; Lev. R. s. 20 גיסו לבם (corr. acc.)—Num. R. s. 19 היה מגיס ברעו וכ׳ (sub. לבו) was arrogant (towards the king) in privacy; ה׳ במעמד וכ׳ was arrogant in the presence of his legions; a. fr.

גוס ch. same. Ber. 47ᵃ גָּס דעתיה Ms. M. he has become proud. Snh. 8ᵃ קא גָּאֵיס (בירה) (Ms. O. גָּיֵיס, v. Rabb. D. S. a. l. note) he was arrogant.

Af. אַגֵּיס as h. Hif.—Targ. Y. Deut. XVII, 20. Ib. Lev. IX, 7 א׳ מנדעך take courage. Ib. Ex. XXVIII, 39 מְגִיסֵי רעיונרהון the haughty (cmp. גסי רוח, s. v. גַּס).

Ithpa. אִתְגַּס *to become bold, haughty.* Targ. II Chr. XXVI, 16 (h. text גבה). Targ. Koh. I, 12 (Var. אתגבה).

גוס II *to come in contact, touch, be connected.* Denom. גַּיְיסָא; גֵּיס. [Ukts. II, 6 שיגוס, v. גָּנַס.]

Hif. הֵגִיס *to stir* (with a ladle &c.). Makhsh. V, 11 מְגִיסָה בקדרה she stirs the pot. Ab. Zar. 38ᵇ top ומְגִיסָה and may stir it.—Sabb. 67ᵇ המגיס בפני אפרוחים (missing in Ms.) who stirs a dish before chickens (a superstitious practice). Meil. 17ᵃ, a. e.

Pi. גַּיֵּיס, v. s. v. גַּיֵּיס.

גוס ch. same 1) *to come in contact, meet.* Pes. 110ᵇ מיגַּס גָּאֵיס בה גָּס ביה וכ׳ an Arab met him. Gitt. 65ᵇ (Ar. גַּיֵּיס) he may meet him.—Adj. גַּיֵּיס גּוּס *familiar*, v. גּוּס. —2) *to recline, dine*, v. גְּסַס.

***גוסר** m. (גָּסָה) *nauseousness, indigestion.* Sifra B'har Par. 3, ch. IV (ref. to Lev. XXV, 19) אוכל ולא ג׳ eating (with gratification), but not to produce indigestion. [Prob. to be read אוֹכֵל ולא גוֹסֵה, v. גָּסָה.]

גוסין, Ex. R. s. 9 some ed., v. גֵּיס.

גוסס m., **גוֹסֶסֶת** f. (Pol. of גּוּז=גּוּז, Syr. גוס P. Sm. 686) *rapidly passing away, sinking, dying.* Ohol. I, 6; a. fr.—Kidd. 71ᵇ עילם ג׳ Elam is to be despaired of (with reference to purity of descent, v. בֵּרִי).—*Pl.* גּוֹסְסִים, גּוֹסְסִין; f. גּוֹסְסוֹת. Gitt. 28ᵃ, a. fr. רוב ג׳ למיתה the majority of those believed to be in a dying condition, really die. Shebu. 37ᵇ.—Y. Yeb. I, 3ᵇ top (of genealogical descent, v. supra). V. גִּירְזָה, גְּרָסָה.

***גוספנין** m. *chariots* (?). Targ. Is. X, 32 (missing in ed. Lag. I, p. XXVIII⁷; Snh. 95ᵇ has קרנות).

גוסרדליא, v. גְּסָה.

גָּוַע (b. h.; cmp. גָּזַן, קָזַן) 1) [*to shrink,*] *fail, fall away.* Gen. R. s. 31 (explain. יגוע, Gen. VI, 17) יצמוק (Yalk. Gen. 55 ינמוק), v. צָמַק. Ib. s. 12 גזזה; s. 19 גרעה, read: גָּוְעָה וכ׳ his stature was reduced.—2) (act. v.) *to diminish.* Tanḥ. Noah 7; ed. Bub. 10 והן גָּוְעוּ אותן וכ׳ and they (the wild beasts) diminished their numbers, as it says (Gen. VII, 21) and there were diminished &c.

גוף I, perf. a. part. גָּף (=גָּפַף) [*to join* body to body,] *to squeeze, cork, bung.* Nidd. 6ᵇ חיתה גָּפָה וכ׳ was corking (pitching) wine jugs. M. Kat. 11ᵇ כדו לָגוּף we take for the mourner his wine jug for corking. [Ib. Mish. II, 1 וגף, omitted in Ms. M., v. Rabb. D. S. a. l. note.] Maas. Sh. III, 12 שגָּפָן (אע״פ; Tosef. ib. II, 18 גּוֹפָם (Var. גָּפָם fr. גָּפָה) though he corked them; a. e.

Pi. גִּיֵּיחַ *to embrace, hug.* Y. Yoma III, 41ª גִּיֵּיחֵיפוֹ he put his arms around it.

Hif. הַגְחַח (Neh. VII, 3) *to fill up* (a hole), *close* (a door), *fasten.* Par. VI, 1. Ohol. XIII, 3 הַגִּיחָהּ וְלֹא וכ׳ he filled the hole out but not entirely. Zab. III, 2 מַגְחִיפִין אוֹ פוֹתְחִין if both close or open a door simultaneously. Tosef. Ohol. XIV, 1; a. e.—Part. pass. מוּגָּח fastened. Y. Keth. VII, 31ᶜ מ׳ צְרִירָה if the door (behind the suspected couple) was closed (but not locked), it is doubtful (whether the woman is to be considered a *Sotah*, v. סוֹטָה).

גּוּחַ ch. same 1) *to close.* Targ. Mal. I, 10; a. e.—2) [*to embrace,*] *to have illegitimate intercourse, to commit adultery with.* Targ. O. Lev. XX, 10 (Y. גּוֹר); a. e.—Part. גָּיֵיחָא, גָּיְחָא. Targ. Hos. IV, 2; 13; a. e.—Lev. R. s. 3; Koh. R. to IV, 6 (prov.) ג׳ בְּחִזּוּרִין וכ׳ (Ar. גַּיְרָא) she prostitutes herself for apples and distributes them among the sick (sinning and doing charity).

Af. אָגִיחַ, אַגִּיחַ, אָגֵחַ *to close.* Targ. II Sam. XIII, 17 אִירְגּוֹחַ ed. Lag. (ed. אָגִיחַ) close thou &c. Ib. 18 אגח (ed. Lagarde (ed. אגיח); a. e.—B. Kam. 105ª אגח חציריה he closed half of the opening.

Pa. גַּיֵּיחַ as Pe. 2. Targ. Hos. IV, 14 מְגַיְּחִין (ed. Lag. גריפן).—V. גּוּר a. גּוּפָא II.

גּוּחַ II m. (b. h. גֵּו, גְּוִיָּה, cmp. גַּב, גְּוִיָּה) 1) *body, person, self.* Kidd. 20ª (expl. *b'gappo* Ex. XXI, 3) בגוּפוֹ נכנס וכ׳ of himself he entered, of himself he shall go out (free, in the seventh year) but not, like a gentile slave, on losing a limb. Snh. 91ª ג׳ ונשמה וכ׳ the body and the soul may try to escape judgment (shifting the responsibility one on the other). Kidd. 37ª, a. fr. חובת הג׳ *personal duty*, contrad. to ח׳ קרקע laws connected with the (Palestinean) soil. Y. Taan. I, 64ᵈ top, a. e. אותו הג׳ הקדוש that holy body (saint). R. Hash. 17ª בגוּפָן by defiling their bodies. Ab. IV, 6 גּוּפוֹ מכובד וכ׳ will himself be honored by men.—Trnsf. *Guf*, the fictitious storehouse of souls in heaven. Yeb. 62ª, a. e. the son of David shall not come עד שיכלו . . . . שַׁבְּגּוּפֵי before all souls in the *Guf* are exhausted (i. e. sent to live on earth).—2) *essence, substance.* Y. Ber. I, 3ᶜ גּוּפָהּ של שמע an integral portion of the Sh'ma (confession of faith). Y. Sabb. II, 5ª top גופה של פתילה the wick itself. Gitt. IX, 3 גּוּפוֹ של גט וכ׳ the essential formula of a letter of divorce is &c. Yoma 74ᵇ גופו של מעשה the deed (of sexual gratification) itself; a. fr.—Pes. 112ᵇ מצוה וגוף גדול עושה פרות ולו שכר (Ar. a. Ms. M. 2 a. O., ed. ולא) a charity and at the same time a good investment is the act of him who helps to produce fruits, while he has the reward (e. g. one who loans money to a husbandman on security, allowing payment in small instalments); מצוה וג׳ טהור וכ׳ a religious act by which one preserves his body pure does he perform who marries a wife &c.—*Pl.* גּוּפִין, constr. גּוּפֵי. Gen. R. s. 31.—Y. Sabb. II, 5ᵇ bot. ג׳ תלכות; Tosef. ib. II, 10 ג׳ תורה essential parts of the Law; Ab. III, 18; Hag. I, 8 (10ª); 11ᵇ.—3) *membrum.* Lev. R. s. 25, end.—4) *surface, color* (cmp. גָּוֶן). Men. 44ª top גופו דומה וכ׳ its color resembles that of the Sea, contrad. to ברייה shape; Mass. Tsitsith ed. Kirchheim p. 23.

גּוּפָא ch. same, 1) *body.* Targ. I Sam. XXXI, 10; 12 (h. text גְּוִיָּה). Targ. Prov. XVII, 22 (h. text גֶּהָה); a. e.—Lam. R. to I, 1 ג׳ כולא (רבתי) the entire body (of the chicken). Sabb. 65ᵇ דלא לילפן ג׳ נכראה that they might not become used to bodily contact.—2) *self, substance* &c. Bets. 3ª, a. fr. הרא ג׳ גזרה this law is itself only a precautionary measure. Nidd. 46ª, a. fr. הא ג׳ קשיא this contains a contradiction in itself.—3) *Gufa (text)*, a talmudical term used for taking up a text or subject after an interruption by a discussion or digression; *our text says; returning to our subject,* &c. Hull. 54ᵇ; a. v. fr.—Lev. R. s. 5; s. 6; s. 8. [Y. Keth. XII, 35ᵇ bot. גוּף ירא, read גִּיחַ.]—*Pl.* גּוּפֵי, גּוּפַיָּא. Targ. I Sam. XXXI, 12.—Zeb. 82ᵇ תרי ג׳ two subjects.

***גּוֹפָן** m. (גפן, v. H. Dict. s. v.) *curve*, trnsf. *character of letters.* Meg. 9ª בג׳ שלנו in our (Hebrew) characters, בג׳ שלהן in their (foreign) characters. [Ar. reads גִּירְפָן.]—Y. ib. II, beg. 73ª שהיתה כתובה גיגנטון, read: שתהיה כתובה בגוֹפָנָן it must be written in our characters (though in a foreign language).

***גּוֹפָנִין**, pl. **גּוֹפְנִין** m. a species of *dill.* Tosef. Kil. I, 1 [read:] חשבת וחג׳ anise and *gof'nin.*—2) *late grapes.* Dem. I, 1 (Y. ed. גופנן), expl. Ber. 40ᵇ שלהי גופני the late fruits of the grape-vine. [Y. ib. 21ᵈ top explains גופנן with שומרה (read שׁוּמָרָה) *dill;* Maim. a. l.: a species of vegetables similar to שבת, v. supra.]

גּוּפְנָא, גּוֹפָן c. ch. 1)=h. גֶּפֶן, *vine*, esp. *grape-vine.* Targ. O. Gen. XLIX, 22 ed. Berl. (some ed. גּוֹפָן, Y. גופן). Targ. Ezek. XVII, 7 גופנא fem. (ib. 6; 8 גֶּפֶן m.). Targ. Hos. IX, 10; a. fr.—Lev. R. s. 12 הרא ג׳ מסתמכ׳ וכ׳ the grape-vine is supported with so many reeds and props &c. Ib. ג׳ מתקריא וכ׳ the vine (with its product) goes by three names.—2) *the cotton-tree,* עמרא דג׳ *cotton.* Sabb. 110ᵇ. Gitt. 69ᵇ ודעמר ג׳ and (rags) of cotton cloth. Y. Kidd. III, 64ᶜ bot. a proselyte is like לעמרא (ד)ג׳ וכ׳ cotton, if you desire to combine it with wool, you may do so (without violating the law of כִּלְאַיִם) &c.—*Pl.* גּוּפְנָיָא, גּוּפְנִין, גּוּפְנֵי. Targ. Joel I, 12. Ib. 7 (ed. Lag. גפ׳). Targ. Ps. CV, 33; a. e.—Ber. 40ᵇ, v. preced. B. Kam. 92ª. Keth. 79ª. B. Bath. 69ᵇ; a. fr. [Targ. Y. Num. VI, 4 מגופנין מקלרפין, read מִקְּ׳, מג׳ being a misplaced gloss to מגופנא.

גּוֹפְנָא pr. n. pl. *Gofna, Gophna,* fifteen miles northwest of Jerusalem (v. Neub. Géogr. p. 157). Y. Taan. IV, 69ª bot.; Lam. R. to II, 2 גַּפְנָא. Ib. to I, 5 Vespasian went מסחי בהדא גפנא to take a bath at G.—Ber. 44ª גּוֹפְנִית (Ms. M. גּוֹפָנִין).—Tosef. Ohol. XVIII, 16 בית גופנין. [Y. Ber. III, 6ª bot.; Y. Naz. VII, 56ª top, v. גּוּבְבָתָא.]

גּוֹפְפָתָא, v. גּוּבְבָתָא.

גּוֹפֶר m. (b. h. גֹּפֶר, v. גפר) *gofer*, a resinous tree. Snh. 108ᵇ, v. זַבְלִירְגָא. [Tanh. Noah 5 (ref. to Gen. VI, 14) identifies our w. with ארזים.]

גּוּפְרִיתָא f. ch.=h. גָּפְרִית *sulphur.* Targ. O. Gen. XIX, 24; a. e. [Some ed. גֻּפְּ׳.] V. כַּבְרִיתָא.

גּוּפְתָּא, v. גּוּבְבָתָא a. גּוּבְבָתָא, also גִּירְפְתָּא.

גּוּפְתָּנְיָה m. (v. preced.) *of Gufta.* Y. Sabb. V, 7[b] חנין מג׳, read ח׳ ג׳ Ḥanin of G.

גּוּפְתָּא, v. גּוּבְתָּא.

גּוּץ I ch. (cmp. גָּנַע) *to gnaw* (of mice). Part. גָּיֵיץ, pl. גָּיְיצֵי. Hor. 13[a].

גּוּץ II m. (v. preced.; cmp. קָנֵץ) *short, dwarfish.* Ber. 31[b], v. בָּלַע.—*Pl.* גּוּצִים. Pesik. V'zoth p. 200[a] ג׳ ממנו of a lower stature; (ib. Baḥod. p. 108[a] קווצים כיוצא בו; Sifré Deut. 343 only קווצרים; Yalk. Ps. 776; Ex. 286).—*Fem.* גּוּצָה. Yeb. 106[b] הוא ארוך והיא ג׳ if he is very tall and she dwarfish.

גּוּצָא, גּוּצָּא ch. same. Targ. Job XIV, 1 (Ms. גזוז; h. text קצר).—B. Mets. 27[b] גופו דאריך או ג׳ Ms. M. a. H. (ed. דאריך) insufficient signs of the body for identification—e. g. 'very tall', 'dwarfish'. Snh. 109[b] כי ג׳ וכ׳ when he was short, they stretched him. Meg. 27[b] אינש ג׳ הוה was a very short man. Ned. 50[b] ורבה כריסיה ג׳ short and very stout.—*Pl.* גּוּצֵי. Ḥull. 63[a]. Sot. 38[b] אריכי באפי ג׳ the tall in front of the small.—*Fem.* גּוּצָא. B. Mets. 59[a] (prov.) אתתך ג׳ וכ׳ if thy wife is dwarf, bend down and listen to her (advice), v. לְחַשׁ.

גּוּצְרִין *sparks*, v. גֵּיצָה.

גּוּר I (b. h.) [*to move around* (cmp. סחר),] *to be a stranger, sojourn, dwell.* Sot. 36[b] גֵּרָא שְׁגָרָ וכ׳ he is named Gera (Gen. XLVI, 21), because he (Joseph) dwells in exile; Gen. R. s. 94. Yeb. 96[b] is it possible לָגוּר וכ׳ בשני to dwell (simultaneously) in two worlds? Sabb. 104[a], v. ג״ר. Sifré Deut. 301 (ref. to Deut. XXVI, 5) מלמד . . . להשתקע אלא לָגוּר שם it proves that he (Jacob) did not go down to be permanently settled, but only to sojourn there; a. fr. —Denom. גֵּר.

Pi. גִּיֵּיר (denom. of גֵּר) *to make a proselyte, to initiate into the Jewish faith.* Gen. R. s. 39 (ref. to Gen. XII, 5 'the souls which they had made') אלו הגרים שגִּיְּירוּ that means the proselytes they had made. Ib. כל מי שמקרב . . . ומְגַיְּירוֹ וכ׳ whoever befriends a gentile and effects his conversion, is considered as though he had created him. Sabb. 31[a] גַּיְּירֵנִי וכ׳ make me a Jew with the condition &c.; a. fr. [For גִּיֵּיר *to dress with lime*, v. גִּיר.]

Hithpa. הִתְגַּיֵּיר, *Nithpa.* נִתְגַּיֵּיר *to become a proselyte.* Ber. 57[b] עתידים להִתְגַּיֵּיר they will adopt the Jewish faith. Yeb. 47[b] גר שבא להתגִּיֵּר if a stranger comes (appears before Jewish authorities) desirous to become a Jew. Ab. Zar. 3[b] מִתְגַּיְּירִין shall ask to be admitted &c.; a. fr.

גּוּר ch. same. Taan. 25[a] בך גירי (גֵּרֵי) Ar., ed. Ven. a. oth. (v. Rabb. D. S. a. l. note 1, ed. גָּיְרֵי) proselytes shall dwell with thee (in heaven); (for oth. vers. v. גִּיר III).

Pa. גַּיֵּיר *to convert.* Targ. Y. Gen. XII, 5, v. preced. Targ. Y. Ex. XVIII, 7; 27; a. e.—Sabb. 31[a] גַּיְּירֵיהּ he accepted him for initiation. Yeb. 76[a] גַּיְּירֵי גַּיְּירֵהּ he made her an Israelite. Gen. R. s. 76, end לאו גַּיְּירְתֵּיהּ would she not have converted him?; a. e.

Ithpa. אִיתְגַּיַּיר, אִיתְגַּיַּר 1) *to reside as a stranger.* Targ. Lev. XVI, 29; a. fr.—2) *to become a Jew, to embrace the Israelitish faith, to be converted.* Targ. Y. Ex. XVIII, 6. Targ. Ps. LXVIII, 19; 32; a. e.

גּוּר II (euphem., cmp. גּוּחַ ch.) *to have illegitimate intercourse;* (also as act. v.) *to seduce.* Targ. Job XXXVI, 20 תגור Ms. (ed. תְּגַיֵּר). Targ. Y. Lev. XX, 10 (O. גּוּחַ); a. e.—Part. גָּיְרָא, גָּיְרָה. Lev. R. s. 3; Koh. R. to IV, 6 ג׳ בחזורין Ar. (ed. גָּיְפָא), v. גּוּחַ ch.—Ab. Zar. 10[b] הוה ליה ההיא ברתא דשמה גירא וכ׳ he (the emperor) had a daughter whose name was Gira (Ar. גילא), and who did wrong (was seduced); he sent to him (Rabbi) גרגירא (Ar. גרגילא) a *gargira* (rocket, play on גירא).

Pa. גַּיֵּיר *to seduce.* Targ. Job XXVI, 20, v. supra. Targ. Prov. VI, 32 דגַיֵּיר אינתתא Ar. (ed. דְּגָיֵיר בא׳).

גּוּר III m. (b. h.; גרר, cmp. בנו כרוך אחריו Ḥull. 78[b]) *young animal, whelp, cub.* Yalk. Job 926 עלה ג׳ אחד וכ׳ a young (R'êm) appeared in Palestine; Gen. R. s. 31 גורא (corr. acc.).—*Pl.* גּוּרְיָא, גּוּרְיֵי וכ׳. Ib. his (the R'êm's) whelps went into the ark. Ib. s. 98 גבורת של גוריו ..... של the strength of the lion and the daring of his whelps.—גּוּר אַרְיֵה pr. n. m., v. גּוּרְיָא II.

גּוּרְיָא, גּוּרְיָה ch. same. Lev. R. s. 19 (prov.) ג׳ טב מכלב ביש וכ׳ raise not a gentle cub of a vicious dog, much less a vicious cub &c.—[*Pl.* גּוּרְיֵי. Y. B. Bath. II, 13[b] bot. מן קל ג׳, prob. גִּירֵי, v. גִּיר III.]

גּוּרְיָא, pl. **גּוּרְיָאוֹת**, v. גּוּרְיָה II.

גּוּרְגָּא m. (גרג) *wicker-net* used in vine and oil presses.—*Pl.* גּוּרְגֵּי. Ab. Zar. 75[a] (Ms. M. indistinct: גמגדי, גוזגדר, or גודגדי).

גּוּרְגְּדָנָא, v. גּוּרְגֻּנָּא.

גּוּרְגּוֹס pr. n. m. (Γόργος) *Gorgos.* Treat. S'maḥ. II, 4 (Asheri to M. Kat. 141 גורגנוס).

גּוּרְגּוּתָנֵי, v. גַּרְגּוּ.

גּוּרְגְּלִידָא, v. גַּרְגְּרָא.

גּוּרְגֻּנָּא* m. (v. גַּרְגּוּתָא) *connected with a wheel work.* Arakh. 10[b] (expl. הרדולים hydraulis) ג׳ טבלא Ar. (ed. גורגדנא, read גּוּרְגֻּנָּא) a musical instrument (of pipes) worked by the pressure of water, v. טַבְלָא I (Rashi: *bell*,—which, however, does not correspond to the context in which הרדולים is used; v. esp. Tosef. Arakh. I, 13).

גּוּרְגְּנָן, v. גַּרְגְּנָן.

גּוּרְדְּיָנוֹס, v. next w.

גּוּרְדְּיָנוֹן, גּוּרְדְּיָנִי, גּוּרְדְּיָנִי' m. (Gordianus) *Gordian*, name of a *gold denar* coined by one of the Roman emperors of that name. Y. Yoma IV, 41[d] top; Num. R. s. 12;

Cant. R. to III, 10 Diocletian possessed (of that sort of gold) משקל דינר ג׳ only the weight of a Gordian denar. Lev. R. s. 7 כשובי דינר גרדיון הרת בו (corr. acc.) the bronze plate on the altar was as thick as a G. denar; Y. Ḥag. III, end, 79d.—Cant. R. l. c. משקל גורדינון; Num. R. l. c. משקל דינר גורדיני; Men. 29a דינר זהב קורדיקיני (corr. קורדדיני).—Y. Gitt. IV, 47b [read:] קרקע דינרא גרדיינא רביע רביע בקרקע שהן שליש במעות (ed. דינר אגרמא . . . סרימיסין) for a piece of land bought for a Gordian denar,—if he chooses to pay to the original owner the due indemnity of the fourth portion in money (instead of land), he must pay him a *tremis;* cmp. Bab. ib. 58b. Y. Kidd. II, 62d דינר קוורדיינא; Y. Keth. VII, 31d top דינרא ק׳. Ḥull. 54b קורדינאה a. קורדנאה (corr. acc.).

גורדיותא, v. גּוּרְדְּיָתָא.

גורדינון, v. גּוּרְדְּיָנִי.

גורדלי m. (גרד) *scraper, scratcher, gurd'li,* a nickname for an inferior white wine, adopted as a play on חרדלי a dark red wine (mustard-colored). Gen. R. s. 98 יין חרדלי . . . יין ג׳ וכ׳ if thou drankest *ḥard'li,* thou drankest wine; if *gurd'li,* thou drankest bad wine. Sabb. 62b sq. (an obscene disguise for a fair-complected woman).

***גורזקי** *a trap* or *cage.* Sabb. 106b עד שיכניסנו לג׳ שלו until he forces him (the lion) into his &c. [Ms. M. גדורקרי (or גדוד׳); O. גרודרקי; Ar. גרדלקי; s. v. גדיגוד גדורקי; ed. Sonc. גזדקי; ed. Ven. גרזקי.—Prob. our w., combined with the suspicious שלו, is an old clerical corrupt. of גיקרופלוס κεκρύφαλος *the pouch of a hunting net,* v. Sm. Ant. s. v. Retis. For a similar Babylonian corruption of an imported Palestinean term, cmp. אנדכתרי.]

גוריא I m. (v. גור III) *cub, young lion.* Snh. 64a כג׳ דנורא fire in the form of a young lion.—*Pl.* גּוּרְיֵין. Ib. 95a (play on בֵּיתְחֵרִי q. v.) when they came to Bethré, they said בין תרי ג׳ קטלין א׳ (read קטלן) Ms. M. (ed. בתרי ג׳ קטלוה לאריא, read בי תרי a. קטלן) between (us) two cubs (David and Abishai)—can we kill the lion (Goliath)?

גוריא II, **גוריה** I (v. preced.) pr. n. m. (*Abba*) *Gurya.* Kidd. IV, 13.—Mekh. Mishpat. 20 (ed. Friedm. p. 104a; 109a) איסי בן גוריה; Yalk. Ex. 351; ib. 359 איסי בן גור אריה a. בן יהודה.

גוריה II m.=ch. גּוּרְיָא, *cub. Pl.* גּוּרְיָאוֹת, גּוּרְיָתָא. Zeb. 113b; Yalk. Gen. 55 *young R'êms.*

גוריון, גוריין, גוריון pr. n. m. *Guryon, Guryan.* 1) a Tannai (Abba) G. Kidd. IV, 13.—2) an Amora. Y. M. Kat. III, 82d bot.; a. fr.—3) G. of Isporak. Tem. 30b; B. Kam. 93b sq.

גוריתא, גוריותא f. (v. גּוּרְיָא) *a young female cub* (dog or lion). Erub. 86a (prov.) נבח בך כלבא עול נבחא בך גוריתא וכ׳ Ar. (ed. נבח בך גוריית׳, corr. acc., v. Rabb. D. S. a. l. note 400) if the dog barks at thee, go in; if the bitch barks at thee, go away, i. e. you can endure a quarrelsome son-in-law, but not a quarrelsome daughter-in-law. Sabb. 67a (in a charm formula) אאוסי דגורייתא (Rashi דגוריית׳) on the nostrils of a lioness.—*Pl.* גּוּרְיָתָא, גּוּרְיָאתָא. Ib. 155b בג׳ זוטרי it means young dogs (which eat flesh with difficulty). Keth. 61b she plays בג׳ קיטנייתא with little cubs (Ar. קוסנייתא), v. נרדשיר. [Ar. גוריתא, name of a bird, v. גּוּרְוָתָא.]

גורל m. (b. h.; גרל, cmp. גלל) [*a little ball* or *stone,*] *lot.* Yoma 39a; a. fr.—*Pl.* גּוֹרָלוֹת. Ib. IV, 1; a. fr.—Denom. הִתְגָּרִיל *to cast lots.* Ib. 39b; a. fr. V. חַגְרָלָה.

גורן c. (b. h. גֹּרֶן; גרר) [*collection,*] 1) (cmp. מְגוּרָה Ḥag. II, 19) *granary, threshing floor; harvesting season.* Pesik. R. s. 10 חרי חג׳ בא when harvesting comes. Ib. באתה הג׳ when harvest time came. Ib. ומשיירים את החטים לג׳ and they reserved the wheat for storage; Midr. Till. to Ps. II; Gen. R. s. 83, end; Cant. R. to VII, 3 עד שתבוא לג׳ הג׳; (נכנסו אל הג׳) באו לג׳. Tosef. B. Mets. VIII, 27; Y. ib. 11d גּוֹרְנוֹ his store of pottery. Maasr. I, 5 איזהו גָּרְנָן למעשרות (comment. גּוֹרְנָן) what is their harvesting time for making them liable to tithes?—*Pl.* גְּרָנוֹת. Y. Peah I, 16c bot.; a. fr.—2) (cmp. כְּרִי a. כַּרְכָּה) *circle, meeting, court-room, court* (v. I Kings XXII, 10). Pesik. R. l. c.; v. אַסְטְרוֹנְגִּילוֹן; Snh. IV, 3. Koh. R. to I, 11 the Lord will be seated כבג׳ as in a court; Lev. R. s. 11 end כג׳ (corr. acc.); Ex. R. s. 5 the Lord will seat the elders of Israel כג׳ as the Sanedrin used to be seated. Ib. it is the habit of kings (councils) לישב כג׳ עגולה (read בג׳) to sit in a round court-room; Ḥull. 5a (ref. to II Kings l. c.) ג׳ ממש וכ׳ a real court,—אלא כי ג׳ but it means like the court (of the Sanedrin, ref. to Snh. l. c.). Cant. R. to V, 11 גָּרְנָהּ של תורה the gathering for studying the Law (Lev. R. s. 19; Yalk. Prov. 964 רַגָּה). Cmp. אִדְּרָא.

גורנא ch. same, esp. *gathering of rain water, reservoir* (Syr. labrum lapideum in quo homines se abluant, P. Sm. 692). Y. Meg. II, 74a bot. washed his hands and feet מן גּוֹרְנָהּ (with water) out of its (the Synagogue's) reservoir. [Var. גודנה incorr.]

גורסינא, v. גִּירְסָנָא.

גורסק pr. n. m. *Gursak.* Erub. 29a (Var. גורסאק, גורסיק, גורסקי, v. Rabb. D. S. a. l. note 40).

גוש I (v. גשש) *to be hard, thick.* V. גִּישׁ.

Af. אַגְּשׁ, or אַגֵּשׁ (fr. גשש) *to harden,* (with אפא) *to be bold.* Lam. R. to I, 21 אַגְּשׁוּתוּן אפרכון (or אַגֵּשׁוּתוּן) Ar. (ed. a. Var. Ar. אקשירתון) have ye the hardihood (to come back to me)?; Pesik. Anokhi p. 138b תא אגשתון אפירכון Ms. O. a. Parma (ed. ארגישתון). Ib. אַגְּשַׁתְּ אפך Ar. a. Ms. O. a. Parma (ed. ארגשת, Lam. R. l. c. אקשרת) hast thou &c.?

גוש II m. (b. h.; גשש, v. preced.) *something substantial, lump, clod, ball.* Nidd. 23a הדרא ג׳ איקרי such a shapeless fetus is called *gush* (a ball, stone). Y. ib.

II, 50b ג׳ של אדמה a clod of earth. Y. Kil. IX, 32d top; Y. Keth. XII, 35b bot. ג׳ עפר a handfull of Palestine earth. Toh. V, 1 ג׳ מארץ חצמרים a lump of imported clay, v. Sabb. 14b.—Y. Hall. III, 59a when the dough is formed into ג׳ אחד one cohesive mass; a. fr.—*Pl.* גּוּשְׁרִין. Lam. R. to I, 20 (explain. חמרמרו ib.) עשאן ג׳ ג׳ their bowels were pressed to lumps (v. חמרם Ex. VIII, 10). B. Mets. 101a נעקרו בגוּשַׁיְרֵיהֶן they were uprooted with their clods of earth (attached to the roots). Y. ib. VIII, end 11d [read:] בששטפן בגושירהן when the river swept them away with their clods.—גּוּשׁ חֶלְבָּא pr. n. pl. (*Fat Ground*) *Gush-Heleb, Giscala* (Neub. Géogr. p. 230) in Galilee. Arakh. IX, 6. Tosef. Men. IX, 5; a. e.—גּוּשׁ חֶלְבָּאֵי m. pl. *inhabitants of Giscala.* Pesik. B'shall. p. 94a; Koh. R. to XI, 2.

גּוּשָׁא ch. same, esp. *ground, soil*, contrad. to air, atmosphere. Naz. 54b; 55a (ib. 19b גושה). Sabb. 15b.—*Pl.* גּוּשַׁיָּא. Nidd. 20a בגושַׁיְרֵיהוּ with their clods of ground. V. גַּרְגֻּשָׁתָא.

גּוּשְׁמָא m. (גשם, cmp. גֻּשְׁמָא) *matter, substance, body.* Targ. Ps. XXII, 21; a. fr.—Targ. Job XX, 20 (h. text חמודו).—*Pl.* גּוּשְׁמַיָּיא, גּוּשְׁמַיָּרִין. Targ. II Chr. XX, 24. Targ. Ps. LXXXVIII, 11; a. e. V. גֻּשְׁתָא.

גושפנא Ar. in some ed. s. v. בלן, read גושפנקא, v. Koh. Ar. Compl. s. vv.

גּוּשְׁפַּנְקָא m. (prob.=גוש פנקא *the freeman's lump* or *cylinder*) *signet; seal; signet-ring.* Targ. Koh. I, 12. Targ. Esth. III, 10; a. fr.—Ber. 6a בג׳ דפרזלא with an iron signet. Gitt. 57a; 58a, v. בְּלִילוֹנָא.—*Pl.* גּוּשְׁפַּנְקִין. Sabb. 66b בשתין ג׳ with sixty seals.

***גּוּשְׁפַּקִּין** m. pl. (prob. of the same origin as Latin *gausapa*) *rough shaggy cloth, bed-cover* for the winter. Gitt. 70b, Var. for גלופקרי.

גּוּשְׁקָרָא (גֻּשְׁקָרָא) f. 1) *wheat flour of the second course, dark flour*, opp. חִוַּרְתָּא. Gitt. 56a. [Fl. to Levy Targ. Dict. II, 570b refers to Arab. *ḳushkâr*, derived fr. the Persian, *bran-bread.*]—2) *a cotton-like plant.* Sabb. 20b (Var. קוש׳); v. אַגְבִּרִין.

גּוּתָא, גּוּתָאִי m. (cmp. גּוּנְתָאִי) *a Goth; servant, body-guard.* *Pl.* גּוּתָרִין. Y. Hor. III, beg. 47a; Y. Snh. II, beg. 19d גנתן (corr. acc.). Y. Bets. I, 60c bot. was leaning on ג׳ תרי two servants (Goths).

גּוּתָיָא pr. n. *Gothia*, the land of the Goths. Y. Meg. I, 71b bot. (explain. Magog); Targ. I Chr. I, 5 (Vers. in ed. Rahmer) גיתיריא. V. Neub. Géogr. p. 422.

גֻּוְתָנָא, v. גִּיוְתָנָא.

גַּז m. (b. h.; גזז) *shorn wool, fleece*,—רֵאשִׁית הַגֵּז the first shorn wool (the priest's gift), Deut. XVIII, 4). Ḥull. XI, 1; a. e.—*Pl.* גִּיזִּין. B. Kam. 118b. V. גִּיזָּה.

גַּז (גַּס) m. (dialect.=עַז, cmp. b. h. equivalent עזניה) *gaz*, name of a bird of prey, supposed to be *the falcon.* Ḥull. III, 1 הגז Ar. (ed. החגס). Tosef. ib. III, 3 החגס. [Alleged name of a species of bees, v. חִגְזִין or חִגְזִין.]

בַּר גַּ׳, גַּוָּא ch. same. Targ. Y. Lev. XI, 13 (O. עַזָּא). Targ. Y. II Deut. XIV, 12 (also in one w. בַּרְגַּוָּא; Y. I בר גִּיזָּא). [גזר, Nidd. 17a Ar., v. זַגָּא.]

גַּוָּא or **גַּנָּא** m. (=גנזא; גנז; fr. which γάζα) *treasure, collection.* בי ג׳ *treasury.* Sabb. 63a ומשתכחא בי ג׳ וכ׳ Ms. M. a. Ar. (ed. בְּגַוָּאֵי) it is found in the treasury (among the collections) of queen &c. Yoma 51a בי ג׳ דאהרן Aaron's (the Highpriest's) fund. Hor. 9a בי ג׳ דילך או דג׳ (Ms. M. דידך ג׳דג׳, insert או, v. Rabb. D. S. a. l. note) from thy (the Highpriest's) private money or from the fund?—Meïl. 17b עולו לבי ג׳ Ar. (ed. עיילינהו לגניזה) go ye into the treasury (he took them to &c.). Ḥull. 139a wherever the vowed sacrifice stands, בבי ג׳ דרחמנא וכ׳ it is in the Lord's treasury (it is to be considered as if its delivery had taken place).—[גְּוָא Ber. 40ab Ar., v. גְּוָזָא I.]

גוא דפטי, v. גזרפטי.

גַּוָּא pr. n. m. *Gaza.* Sabb. 145b (Ms. M. גדא, Rashi Ms. גידל).

גְּוָא, v. גזר.

גִּיזְבָּר, גִּזְבָּר m. (late b. h.; גזב, cmp. קָצַב, with format. ר) *manager, treasurer.* Ex. R. s. 21 עשיתיך ג׳ עלוי I have appointed thee its (the Sea's) commander. Ib. s. 51 ג׳ לעצמו sole treasurer. Sabb. 31b. Tosef. Hor. II, 10 אמרכל קודם לגזר׳ the *Amarkhal* in the Temple is of a higher rank than the *Gizbar;* Y. ib. III, 48b ליגבר (corr. acc.); a. fr.—*Pl.* גִּזְבָּרִים, גִּזְבָּרִין, גִּיזְרִין. Meïl. III, 8. Shek. V, 2; a. fr.—Fem. גִּזְבָּרִית. Sabb. 62a אשה ג׳ a woman engaged as treasurer (wearing a signet ring).

גִּיזְבָּרָא, גִּזְבָּרָא ch. same. Targ. Esth. X, 3 וסבא ג׳ commander and elder (h. text גדול).

גִּיזָּה, v. גִּזָּה.

גִּזָּה, v. גִּזִּי.

גִּזּוּזְטְרָה, גִּזּוּזְטְרָא f. h. a. ch. (=גִּזּוּזְרָה, reduplic. of גזר; b. h. equival. גִּזְרָה q. v.; cmp. בְּצוֹצְרָה) *enclosure, balcony.* Ohol. XIV, 1 הזיז וכ׳ the *ziz* is a projection the finished side of which faces the ground, והגד׳ וכ׳ Ar. s. v. זיז (ed. והגיזרה) while *g'zuztra* is one facing upward. Zab. IV, 1 על גד׳ Ar. (ed. כצוצרא).—Targ. Ezek. XLI, 13 גד׳ Ar. (ed. Koh. כוזטרא; Targ. ed. בצוררא). Midd. II, 5 ג׳ Ar. (ed. כצוצרא).—*Pl.* גִּזּוּזְטְרָאוֹת (טְרוֹת . . . .). Tosef. Succ. IV, 1; Succ. 51b Ms. M. (ed. sing.). [Ar. גְּזוּזְרִיּוֹת, כְּצוֹצְטְרָאוֹת, כְּסוֹסְטְרָאוֹת, גְּזוּזְטְרִיּוֹת, כְּצוֹצְרִיּוֹת, כְּסוֹסְרָאוֹת, כְּצוֹצְטְרָאוֹת.] [Tosef. Erub. IX (VI), 27 גוסטרא ed. Zuck., Var. גזוז.]

גִּזּוּזְרִית, v. preced.

גְּזוּזְרִין, v. גְּזִיזִין.

גִּזּוּזְרִית, v. גִּזּוּזְטְרָא.

גזולא, v. גְּזֵילָא.

גְּזוּם, v. גְּרוּזָם.

***גַּזוּמָא** m. (גזם, v. P. Sm. s. v. גזמא 699) *violent man.* Targ. Ps. VIII, 3 Ms. (ed. גְּזוּמָא, גרזמא; Levita גזרם; h. text מתנקם).

גְּזוּסְטְרָא, v. גְּוּזְטְרָא.

גָּזוֹרָא m. (גזר) *circumciser, surgeon.*—*Pl.* גְּזוֹרֵיָא. Y. Keth. V, 30[a] אנא חכים לגזורה וכ׳ (corr. לְגָזוֹרְתָּה) I (as an infant) could distinguish the surgeons that attended me at circumcision.

***גְּזוֹרָאָה** m., pl. גְּזוֹרָאֵי *inhabitants of Gezer (?)*, prob.=גְּדוֹרָאָי, v. גְּדוֹרָא. Y. Erub. V, 22[d] bot.

גְּזוֹרָה *circumcision*, v. גְּזוּרְתָּא.

***גְּזוֹרְיָא, גָּזוֹרֵי** m. *of Gezer (?)*, v. גְּזוֹרָאָה. Y. Meg. I, 71[a] top ר׳ יודה גוד׳ ר׳ יודן גזו׳ Y. R. Hash. III, end, 59[a] ר׳. [Cmp. גּוֹזֵר.]

גְּזוֹרְתָא, גְּזִירְתָּא, גְּזוֹרְתָּא f. (גזר) *circumcision, feast of circumcision; the circumcised membrum.* Targ. Y. Ex. IV, 25 sq. Targ. Y. Gen. XXIV, 25 גזו׳; v. גְּזִרְתָּא.—Y. Succ. III. 53[a] גזורה דר׳ וכ׳ the feast of circumcision at R. &c. Y. Ab. Zar. III, 42[c] top ר׳ יהב נפשיה על ג׳ he staked his life for the ceremony of circumcision. Y. Meg. I, 72[b] bot. חמר גְּזוּרְתִּי see that I am circumcised; ib. III, 74[a]; Y. Snh. X, 29[c] גזרר׳; Koh. R. to IX, 10 גזרתי.

גָּזַז (b. h.) *to cut, shear.* Pesik. R. s. 11 (play on גִּנַּת אֱגוֹז, Cant. V, 11) חגינה שאני גוזז אותה וכ׳ the garden which I trim at all times. Ib. when they sin מיד אני גּוֹזְזָם I cut (punish) them at once; Yalk. Cant. 992.—Ḥull. 138[a] הא צאנו לָגוֹז but when he hires his (the gentile's) sheep for shearing (Rashi לְגָזוֹז). Ib. לגזוז; a. e.—Part. pass. גָּזוּז (v. גָּזָה) *covered with fleece.* Koh. R. to I, 9 a time will come when the wolf להיות ג׳ וכ׳ shall have a fleece of fine wool.

Nif. נִגְזַז *to be cut, trimmed, shorn.* Ukts. I, 4 את שדרכם לְהִגָּזֵז וכ׳ those plants which usually are cut but which have been taken out with their roots. Pesik. R. l. c.; Yalk. l. c. כל דבר שהוא נ׳ מיד וכ׳ whatever (plant) is cut (trimmed) soon drives new shoots and grows better. Cant. R. to VI, 11 מה האגוזה נִגְזֶזֶת וכ׳ as the nut-tree is trimmed and shoots anew. Ib. כצפרנים הללו שֶׁנִּגְזָזִין וכ׳ as the nails are cut and grow again, כך כל מה שישראל נגזזין מעמלן וכ׳ so the more Israel is shorn of his worldly toil and given up to the toils of the study of the Law.

גְּזַז, גָּזַז ch. 1) same. Targ. Gen. XXXVIII, 13 לְמִיגַּז ed. Berl. (Y. לְמִרְגַּז). Targ. Deut. XV, 19 תִּרְגּוֹז ed. Berl. (Y. תִּרְגּוֹז); a. e.—Y. Sabb. VII, 10[a]. Succ. 30[a] bot. לא תְּגַזְּזוּ אתון לְגָזְזוּתָהּ אינהו וכ׳ (v. Rabb. D. S. a. l. note) do ye not cut (the myrtle) yourselves, but let them cut it. Ḥull. 138[a] מעידנא דאתחיל למיגז from the time he commenced shearing; a. e.—Bets. 6[a], v. גָּזַר. Nidd. 17[a] גָּז מידי וכ׳ if he cut something else afterwards.—Part. pass. גְּזִיז *cut, broken, shortened.* Targ. Ps. LXXII, 6 עסבא דג׳ (Ms. M. גריז) grass eaten up &c. (h. text גֵּז). Targ. Cant. IV, 2. Targ. Job XIV, 1, v. גּוּפָא.—*Yoma 78[b] מאני גְּזִיזֵי דפחרא *defective* earthen vessels (Ms. M. 1 פזירי, 2 a. Ar. גזירי, Ms. L. מאני, דפחרא בזוזא, v. Rabb. D. S. a. l.).—2) *to cross, pass* (v. גוז). Targ. Is. LI, 10; a. fr., v. גּוּז.—Ruth R. to III, 13 גָּזִיז בשוקא וכ׳ passing the street on horse-back; (Koh. R. to VII, 8 גזיז). Pes. 111[b] לְגָזְזֵי לה (v. Rabb. D. S. a. l. note) to go out of its way, v. גזר. Lev. R. s. 12 גזוז נטוריא Ar. ed. Koh. (oth. ed. גזון, differ. vers. in ed.) the watchmen are past.—3) *to castrate.* B. Mets. 90[b] top Ms. M., v. גָּנַב II.

Pa. גַּזֵּז *to cut into, interrupt.* Lam. R. to I, 3 ג׳ סוגרא וכ׳ interrupts the study of the midday, v. בְּזַז I.

Ithpe. אִתְגְּזִיז *to be cut.* Targ. Am. VII, 1.

גַּזָּז m. (preced.) *wool-cutter.*—*Pl.* גַּזָּזִין. Gen. R. s. 86, end, will you import ג׳ בדמשק wool-cutters to Damascus? (Mat. K. גְּזָזִין *wool*).

גִּזְזִין, גִּזְזִין m. pl. (=b. h. גְּזָזִים; גזז) (*feast of*) *wool-shearing.* Targ. Gen. XXXVIII, 12 גְּזָזֵי (Y. גּוֹ׳). Targ. I Sam. XXV, 7 גזזין ed. Lag. (ed. גוזי); 11 גְּזָזֵי. Targ. II Sam. XIII, 23 sq. גזוזין ed. Lag. (ed. גְּזָזֵי).

גְּזָא, גְּזֵי (v. גזז) 1) *to cut.* Sabb. 150[b] למיגְזָא לירא אסא (Ms. M. למגזו, v. גְּזַז) to cut a myrtle branch for one (attending a wedding, Rashi לה for the bride); ib. למיגזא לירא גלרמא (Ms. M. למגזו, Ar. s. v. גד: למגזד 'to cut', v. גדד, or 'to sew', v. אָגַד I) to cut a shroud for the dead; Bets. 6[a] למיגז (Ms. M. למגזד, v. Rabb. D. S. a. l. note). Snh. 106[a] (prov.) when the camel asked for horns, אודנין דהוו לירא גְּזִירִין מינירא they cut off the ears he had. Ib. 96[a] אנא אֲגִזְרִיךְ I myself will cut thy hair. Succ. 37[b] אתי למיכל לְמֶגְזֵירֵיהּ he may be induced to cut it (Ms. M. . . . למירתלש). Gitt. 3[a] אתי למיגזריה he may cut it short, i. e. say only a portion of a lengthy legal formula, v. גּוּז. Y. ib. V, 47[b] top ומה דאת גָּזֵי גְּזֵי and what crop thou mayest cut, cut, i. e. enjoy the crop as my tenant; a. e. —2) *to pass, go out of one's way.* Pes. 111[b] לְגָזְזֵי לה Rashi, v. גָּזַז. Ib. וגזי לה (Ms. M. גיריז לירא, v. גּוּז) he went out of the demon's way.—Targ. Jer. VIII, 6 דְּגָזְזָא Ar. s. v. גז 4 (ed. גזר, corr. גזז) which passes swiftly (h. text שׁוֹטֵם).—3) *to deal out, dispense, repay.* Pesik. Zakhor p. 24[b] [read:] למיגְזֵי לטבא טיבותיה ולמ׳ לבישא ברשותיה (v. Bub. note 68 sq.) to repay the good man his goodness &c.; Tanḥ. Ki Thetsé 6 למזגיה (corr. acc.); ed. Bub. ib.; Treat. Sof'rim XIV, 7 למזגא, למזגוא (corr. acc.); Yalk. Ps. 719.—Y. Taan. IV, 69[c] top וגזי לירא and he (R. Ba bar Zabda) retaliated to him (R. Elazar) his refutation; Y. Meg. I, 70[c] top וגזזה לירא.

Pa. גֵּזֵר *to cut, design.* Targ. Is. XLIV, 13.

גָּזָא, v. preced.

גְּזִיב pr. n. pl. *G'zib*, v. כְּזִיב a. אַכְזִיב.

גְּזָזָא m. (גזז) *cut off*, whence 1) *branch, club.* Snh. 7[a] אדיירה לְגָזְזֵי זיתא וכ׳ lifted up his club and stood (against me;

Rashi: his *fist*). B. Kam. 5[a] תבריה ר״ע לגזירתיה R. Akiba has broken the force of his club (Rashi: *fist*), i. e. modified his opinion; ib. 42[b].—2) *piece.* ג׳ דברדא *a piece of ice.* Targ. I Chr. XI, 22 תבר ג׳ דב׳ וכ׳ he cut a hole in the ice and bathed; Ber. 18[b] גְּזִירֵי.—*Pl.* גְּזִירֵי. Ib. 59[a] גְּזִירָתָא דברדא Ar. (ed. גזידו דברזא) hail-stones (Ms. M. בְּזִירַתָּא or בְּזִירַתָּא דנורא, Ms. F. גְּזִירֵי, v. Rabb. D. S. a. l. note).

גְּזִיזָה f. (גזז) 1) *shearing wool.* Yalk. Num. 750 (Korah, beg.) זמן הג׳ (Midr. Till. to Ps. I זמן גזיזה) the season of shearing. Hull. 135[a] מחוסר ג׳ וכ׳ wants shearing, redemption &c. Gen. R. s. 74; s. 85; Midr. Sam. ch. XXIII כל מקום שנ׳ ג׳ וכ׳ wherever shearing is mentioned in biblical accounts, it marks (an important epoch).—2) (=תתיכה, v. preced.) *piece, shred.*—*Pl.* גְּזִירוֹת. Y. Orl. III, 63[a] top (in Chald. diction) what profit is it to him גזים גזירית (read זוֹת . . .) to cut it into shreds?

גַּזָּרְתָא f. pl. (גזר) *cuts* (of the road), *paths, narrow passages.* Pes. 19[b] (Ms. M. גורי, clerical error). Ib. 113[a] top.

גָּזַל-, v. גָּזַל.

גְּזֵילָא, גָּזֵילָא m. ch.=h. גְּזֵלָה. Targ. Lev. V, 21 (Y. גְּזוֹלָא); a. e.—*Pl.* גְּזֵילַיָּא. Y. B. Kam. X, beg. 7[b] אזל תנויה לג׳ the Tannai (Tosef. B. Mets. V, 26) goes over (from usurers' gains) to robbed objects.—*Pl. f.* גְּזֵילָתָא, גְּזָלָן. Targ. Koh. V, 7.

גְּזֵילָה, גְּזֵלָה f. (b. h. גָּזֵל, גְּזֵלָה; גזל) *robbery, robbed object, illegitimate gain.* B. Kam. 98[b] משלם כשעת הג׳ he must make retribution according to the value of the object at the time it was robbed. Y. ib. X, 7[b] bot. ג׳ מפורסמת a well-known robbery or robbed object. Treat. S'mah. ch. IX מרובה גְּזֵילַת חמת וכ׳ severer is the crime of robbery (or wrong) committed against a dead person &c. —*Pl.* גְּזֵילוֹת, גְּזָלוֹת. Snh. I, 1 וחבלות ג׳ law-suits of larceny and mayhem. Gitt. 55[b] that it may not be said מזבח אוכל ג׳ the altar receives illegitimately acquired goods; Y. ib. V, 47[b] top.—Keth. 105[a]; ib. XIII, 1 דיינו ג׳ Y. ed. (Bab. גזירות) judges in suits of robbery; Bab. ib. 105[a] (harmonizing the two versions) גזרו גזירות על ג׳ decreeing fines in cases of robbery. [Targ. Cant. VI, 6 גְּזָלָה a. גְּזֵילוֹת h. forms.]

גְּזִים, v. גְּזַם.

גָּזִיר, pl. גְּזִירִין, v. גְּזֵר.

גְּזֵירָא f. ch.=h. גְּזֵרָה, *decree, law.* Targ. Gen. XLVII, 26 (ed. Berl. גְּזֵרָה, h. text חֹק). *Pl.* גְּזֵירִין. Targ. Esth. I, 19 archive of decrees.—גְּזִירָן. Targ. Ezek. XX, 25. V. גְּזֵירְתָא.

גְּזֵירָה, v. preced. a. גְּזֵרָה.

גְּזִירָה, Lam. R. to IV, 7, v. גְּזֵרָה.—Y. Keth. V, 30[a] חכים לג׳, v. גְּזוֹרְתָא.

גְּזִירְפַּטֵי, גְּזִירִיפַּטֵי m. pl. (ἀζαραπατεῖς, Pers. hazâr paiti; v. Perl. Et. St. p. 118, a. authorities quot. ib.) name of a class of oppressive *Persian officers* (chiliarchi). Taan. 20[a]. Snh. 98[a]; Sabb. 139[a]. [Ar. גאזי דפטי, גזי דפ׳; Var. גוזרפטי, גזרי דרפטי, גזיר דפ׳, גזיר פ׳, גוזרפ׳ &c., v. Rabb. D. S. a. l. c.]

גְּזֵירְתָא, גְּזֵרְתָא f. ch. (גזר) 1) *circumcision, foreskin,* v. גְּזוּרְתָא. Targ. Y. II Ex. IV, 25 sq. (some ed. גְּזִירָה).—2) (=h. גְּזֵרָה) *decree, edict, ordinance.* Targ. Ex. V, 14 גְּזֵירַתְכוֹן your decreed task. Targ. I Kings X, 25 גְּזֵירַת וכ׳ the decreed (tax) of every year. Targ. O. Ex. I, 8; a. fr.—Gitt. 55[b] ג׳ קמיירתא the first (Roman) decree (after the capture of Jerusalem). Ab. Zar. 35[a] כי גזרי ג׳ וכ׳ when they published a (religious) enactment in Palestine.—*Pl.* גְּזֵירָתָא. Targ. Job XIV, 5.

גָּזִית f. (b. h.; גזז) *hewn stone; wall of squared stones.* B. Bath. I, 1, contrad. to גְּזִיל. B. Mets. 117[b]; a. fr.—לשכת הג׳ *the cell of Gazith,* name of a Temple compartment, the seat of the Great Sanedrin. Midd. V, 4; a. fr.—Trnsf. אבן ג׳ (*squared stone*), *a plain interpreter of Bible texts* (*Midrash*). Ab. d'R. N. ch. XXVIII; 2[d] vers. ch. XLVI.

גָּזַל (b. h.) *to tear away, rob* (with accus. of person or of object); *to take illegitimately.* B. Kam. X, 5 הגּוֹזֵל שדה מ׳ he who robs a field from his neighbor (takes forcible possession). Ib. 6 הגוזל את וכ׳ he who robs his neighbor (takes illegitimately what belongs to his neighbor). Ib. 7 גְּזַלְתִּיךָ I have wronged thee (and owe thee retribution). Ber. 35[b] כאילו גּוֹזֵל להקב״ה as though he robbed the Lord. Taan. 16[a] ג׳ מריש ובנאו בבירה if one robbed a beam and placed it in a large building; a. v. fr.—*Part.* גּוֹזֵל *robber,* pl. גּוֹזְלָן. Y. B. Bath. III, 14[a] bot. האומנין וחג׳ וכ׳ mechanics (who take working material to their homes) and robbers cannot claim the right of possession, v. חָזַק.—*Part. pass.* גָּזוּל *robbed, illegitimately acquired.* Succ. III, 1; a. fr.

Nif. נִגְזַל *to be robbed* (of object taken, or of person deprived). B. Kam. 95[a], a. e. קרקע אינה נִגְזֶלֶת landed property cannot be robbed, i. e. can never become legitimate property by the law of limitation, v. יאוּשׁ.—Part. נִגְזָל *the person robbed* of his property, *claimant.* Shebu. VII, 1; a. fr.

גְּזַל I, גְּזַל ch. same. Targ. Lev. V, 23; a. e.—B. Kam. 103[a] מְרִגְזַל גְּזָלוּהָ they acquired it illegitimately. Ib. 96[a]; a. fr.—[גזל *to spin,* Targ. Y. Ex. XXXV, 26, quoted in Ar. s. v. כש 3, read עזל.]

גֵּזֶל, גָּזֶל m. (b. h. גָּזֵל; גזל) *robbery, wrong, oppression.* Sabb. 32[b] בעוון ג׳ וכ׳ as a punishment for the crime of oppression, the locust rises &c. (ref. to Am. IV, 1 a. 9). Gen. R. s. 31, beg. שטופים בזימה ובג׳ steeped in lust and violence. Pes. 113[b] Canaan bequeathed to his sons .... אהבו את הג׳ love ye violence. B. Kam. 80[b] אין בו משום ג׳ the law of robbery does not apply to it (it is not private property). Erub. 100[b] ג׳ מנמלה we should have learned the regard of property from the ant. B. Kam. 109[a] עד שיוציא גְּזֵילוֹ until he dispossesses himself of his robbery. Ib. שיוציא וכ׳ גזילו יוצא וכ׳ his robbery must go

out of his possession. Y. B. Mets. II, 8c גזילו של גוי וכ׳ what has been illegitimately taken from a gentile, is forbidden (must be restored). Y. Gitt. IV, 45c מפני ג׳ השבט in order to protect the (priestly) tribe from loss; Y. Orl. II, 61d bot. מפני גיל השבט (corr. acc.); a. fr.

גְּזֵלָה, גְּזֵלָא, v. גזל׳.

גְּזֵלָי, Y. B. Mets. I, 8a bot. ג׳ חדיינין, v. גּוֹזָל.

גּוֹזָלָן, גַּזְלָן m. (גזל) *robber.* B. Kam. 62a (defin.) ג׳ לא יהרוג וכ׳ . . . חמסן *ḥamsan* (violent man) is one who (takes by force and) pays; *gazlan*—who takes without paying. Snh. 26b ג׳ דאוריירתא a robber in the strict (Biblical) sense; ג׳ דרבנן a robber in a wider (Rabbinical) sense, e. g. a gambler &c.; ib. 25b.—Y. Snh. VIII, 26b he who takes an object in the presence of witnesses is called thief (גַּנָּב), he who takes in the owner's presence—ג׳ a robber; v. B. Kam. 79b. Y. Kidd. II, 62b bot. כל המשנה וכ׳ he who changes the use of a loaned object without the owner's consent נקרא גו׳ is called a robber. Ib. I, 60c top גו׳; a. fr.—*Pl.* גַּזְלָנִים, גַּזְלָנִין, גּוֹזְלֵי. Snh. l. c. Ib. 38a; a. fr.

גַּזְלָנָא ch. same. B. Bath. 30b; a. e.—*Pl.* גַּזְלָנִין, גַּזְלָנֵי. Snh. 26b. B. Kam. 79b.

גַּזְלָנוּת f. (preced.) *robbery.* B. Bath. 47a הוחזק על שדה זו בג׳ (not הוחזק, v. Rabb. D. S. a. l. note) he is known as possessing this field through illegitimate means.

גַּזְלָנוּתָא ch. same. Snh. 23b ערער דג׳ an objection raised against the fitness of witnesses on account of their illegitimate trade. Ib. 27a פסלינהו בג׳ they disqualified them by denouncing them for robbery.

גְּזֵלְתָּא, v. גְּזֵילָא.

גָּזַם (v. גזז) *to cut, trim.*

Pi. גִּזֵּם 1) *to cut branches off* (for letting the sap drip), *to tap.* Ab. Zar. 50b אין מְגַזְּמִין you must not tap (in the festive week or in the Sabbath year).—2) Trnsf. (cmp. b. h. קרץ a. Targ. Prov. XVI, 30) *to threaten mischief.* Num. R. s. 14 שהיא מְגַזֶּמֶת לעשות לו which she was threatening to do unto him.

גְּזִים, גְּזַם ch. same, 1) *to cut.* Y. Orl. III, 63a top גְּזִים וכ׳, v. גְּזִירָה.—2) *to threaten.* Targ. Prov. XVI, 30 (h. text קרץ). Shebu. 46a עביד אינש דגזים וכ׳ a man frequently threatens mischief and does not do it. Ib. הכי נמי ג׳ וכ׳ (not דג׳, v. Rabb. D. S. a. l.) in this case, too, he may have threatened and not done it.—3) *to speak hyperbolically.* B. Mets. 104b, v. גּוּזְמָא.

***גָּזַע** (cmp. גָּדַע) *to cut off, lop off.* [Gen. R. s. 12 גזעה קומתו, read גָּוְעָה, v. גָּוַע.]

גֶּזַע m. (b. h.; preced.) *trunk, stem, stump; that which grows out of the trunk, shoot.* B. Bath. V, 4 הצולה מן הגזע whatever shoots out of the trunk, opp. שרשים; defined ib. 82a כל שרואה . . . מן הגזע whatever sees (when shooting) the light of day is 'from the *geza*' (and belongs to the owner of the tree). Ib. דקל אין לו גזע a date tree has no *geza*, i. e. the purchaser of a date tree has no claim on shoots growing out of the trunk; ib. אין לו גזע לבעל הדקל לפי שאין לו גזע Ms. M. (ed. שאין מוציא גזע, v. Rabb. D. S. a. l. note) the owner . . . . has no claim &c., because the stump of a date-tree has no shoots. Ib. 80b אין גִּזְעָן מחליף their stump grows no new shoots. Nidd. 55a גִּזְעוֹ מחליף . . . . שער hair, if cut, grows again. Ib. בשר גזע מחליף flesh, if cut, regenerates; a. fr.—Trnsf. (of persons) גזע ישישים *a shoot, offspring of worthy men* M. Kat. 25b.

***גָּזַף** (cmp. קָצַף) *to be wrath.—Ithpe.* אִיתְגְּזַף *wrath is enkindled.* Ab. Zar. 55a דכי מִתְגְּזַף בעלמא ולא אתי מטרא וכ׳ Ar. where, when the world is cursed, and no rain comes, he (the idol) appears to them in a dream &c.; [Ms. M. מנדיף, Ag. Hatt. מינזף עלמא, v. נָזַף; En Yakob מנגיב עלמא, v. נָגַב; ed. דכי מצטריך עלמ׳ למיטרא].

גָּזַר (b. h.; v. גזז; cmp. גדר) 1) *to cut;* v. גּוֹזֵר.—2) *to cut off, to guard;* v. גְּזֵרָה a. גְּזֵרָה;—trnsf. *to institute a precautionary measure* (גְּזֵרָה); *to enact a prohibition, to decree* (mostly in a restrictive sense). Sabb. I, 4 . . ושמנה גָּזְרוּ בו ביום they issued eighteen enactments on that day. Ib. 14b ג׳ טומאה על וכ׳ declared metal vessels (of gentiles) unclean (even when broken and remolten, v. ib. 16b). Ib. 17b גזרו על פתן משום וכ׳ they prohibited their (the gentiles') bread in order to prevent the use of their oil &c. Ib. 30a מלך בו״ד גּוֹזֵר גזירה a mortal king issues a decree. Ber. 61b גְּזֵרָה מלכות הרשעה שמד על ישראל שלא וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government decreed religious persecution over Israel, that they should not study the Law &c. R. Hash. 18b גזרו תענית they ordered a public fast. Ib. II, 9 גּוֹזְרַנִי עליך וכ׳ I order thee to come to me &c. Yoma 67b (ref. to גזרה, Lev. XVI, 22) אני ה׳ גְּזַרְתִּיו וכ׳ I, the Lord, have ordained it; a. v. fr.

Nif. נִגְזַר *to be decreed, ordained.* R. Hash. 17b נִגְזְרָה גזירה it has been decreed. Ber. 58b; a. fr.

Hithpa. הִתְגַּזֵּר 1) *to be cut to pieces.* Yoma l. c. (ref. to גזרה, Lev. l. c.) דבר המִתְגַּזֵּר where an object thrown down is shattered to pieces. [2) *to be cut off, be steep.* Ib. Ms. 2 מקום המתגזר a steep place.]

גְּזַר ch. same, 1) *to cut, split.* Targ. Ps. LXXIV, 13 (h. text פרר). Targ. Y. Lev. XXV, 3 sq. (h. text זמר); a. e.—B. Kam. 81b גזרתינהו לשקך וכ׳ ed. (Ar. גַּזְרִית, Ms. R. גַּזְרִי, Ms. F. אַגְזַרְתִּינְהוּ Af.) I should have split thy shoulder with the iron weapon (i. e. should have excommunicated thee).—ג׳ קיימא *to make a covenant* (h. כָּרַת בְּרִית). Targ. Gen. XV, 18; a. fr.—2) *to circumcise, have one's self circumcised.* Targ. Gen. XVII, 10; 11; a. fr.—Targ. Y. Lev. XIX, 23 ג׳ גזרא (h. text ערל ערלה, v. עָרְלָה).—Part. pass. גְּזִיר, pl. גְּזִירִין. Targ. Y. Gen. XVII, 13. Targ. Josh. V, 5; a. e.—Macc. 11a (prov.) שכם נסיב ומבגאר גזיר (Gen. R. s. 80 ומגבאר קטע) Shechem wants to marry (Dinah), and Mabgai (his subject) must submit to circumcision. Gen. R. l. c. גְּזוֹר be thou circumcised. Y. Kidd. III, 64d bot. מהו מִיגְזוֹר וכ׳ how about circumcising . . . . on the Sabbath? Y. Sabb. XIX, 16d bot. הוה ליה עובדא

למיגזור וכ׳ had a case, when he was to have his son... circumcised (on a Sabbath). Y.Meg.I,72[b] bot. אזל וגז׳ he (Antoninus) went and had himself circumcised; (Y. Snh.X,29[c] וגייר גרמיה); Koh. R. to IX, 10 הוה גזיר was circumcised; a. fr.—3) *to decree; to enact a prohibition as a precautionary measure, to prohibit, guard.* Targ. Job XXII,28; a.e. Targ.Is.XXI,17 גְּזִיר כן it is so decreed.—Ab. Zar. 36[a] ואתי ארכהו וגזור וכ׳ and they came and forbade (gentile bread &c.) even in the field. Sabb. 14[a] גזרי ביה . . . טומאה declared him unclean.—Ib. 53[b] ולא גזרינן דילמא וכ׳ and we do not prohibit it (from fear) lest he may &c. Ab. Zar. 38[b] גזרינן הא אטו הא we may forbid one thing in order to ward off from another thing; a. v. fr. V. גְּזֵרָה.

Ithpe. אִתְגְּזַר, אִתְגְּזִיר 1) *to be cut off.* Targ. Job XVIII, 14; a. e.—Ms. מתגיירי; h. text יתמללי. Targ. Ps. LVIII, 8 (Var. מתגזרי).—2) *to be decreed.* Targ. Koh. VIII, 4; a. e.

גְּזָר m., constr. גְּזַר (גזר) *decree,* גְּזַר דִּין *sentence, legal decision, divine dispensation.* Keth. 8[b] אפי׳ נחתם לו ג׳ ד׳ שלו וכ׳ even if a divine decree granting seventy years of happiness were sealed to him; Sabb. 33[a]. Lev. R. s. 26 בלי שטר ובלי ג׳ ד׳ without a note of indebtedness and without a judicial verdict. Ib. כמה גזר דין, corr. גְּזָרֵי דינין.—Y. Snh. III, 21[d] top עבדון ליה ג׳ ד׳ the court passes sentence over him; a. fr.—*Pl.* גְּזָרִין, גְּזָרֵי דינין. Lev. R. l. c. Y. M. Kat. III, 82[a] bot. (expl. גדירות ב״ד, Mish. III, 3) אילו גזי׳ ד׳ that means judicial verdicts.

גֵּיזָר (גִּיזָר), גֵּזִיר m. (גזר) *piece* (of wood), *log, club.* Y. Shebi. IX, 39[a] top; Y. Shek. VI, end, 50[b] מביא גזי׳ אחד he may offer one log; (Bab. ed. Var. גזיר).—*Pl.* גְּזִירִין, גְּזִירִין, גִּיזְרִין. Tam. II, 3. Yoma II, 5 גְּזִירֵי עצים; Y. Shebi. l. c.; Y. Shek. l. c. גיזרי (corr. acc.); Bab. ed. גזרי. Tosef. Kel. B. Kam. I, 6 פצעין את מוחו בגזי׳ they split his scull with clubs; Snh. IX, 6 בגזי׳ Mish.; ib. 82[b] בגיז׳; Taan. 18[b] בגיז׳; (Sifra Emor Par. 8, ch. IX בבקעיות, v. בְּקִיעָה); Koh. R. to III, 17 בגזי׳; a. e.

גִּיזְרָא, גֵּזְרָא I ch. 1) same, *piece; club.* B. Kam. 81[b] ג׳ דפרזלי (Ms. H. a. F. גְּזִירֵי, R. גִּירְזֵי), v. גְּזַר.—*Pl.* גְּזִי׳, גְּזִירֵי, גְּזִירִין, גִּיזְרִין (v. preced.). Targ. I Kings III, 25 לתרין ג׳ (ed. Lag. only לתרין) into two pieces (h. text לשנים).—2) *what is to be cut* (h. עֲרֵלָה). Targ. Y. Lev. XIX, 23, v. גְּזַר.—3) (cmp. גְּזֵרָה) *a guard.* Sabb. 54[b] דעבדו ליה לגי׳ (a strap on the foot of the ass) which is put on him as a guard (against knocking the feet against one another).

גִּיזְרָא, גֵּזְרָא II m. (cmp. h. גְּדֵרוֹת) *sheep in folds, fold, flock.* Targ. Prov. XXX, 31 בית גיד׳ Ms. (ed. גיורא) between the flock.—*Pl.* constr. גִּזְרֵי. Targ. I Kings XX, 27 (h. text חשיפי).

גְּזָרַאי* m. pl. (גזר) *persecutors* (v. גְּזֵרָה). Targ. Y. II Deut. XXXII, 33.

גִּיזְרָה, גְּזֵרָה f. (b. h.; גזר) *enclosure; balcony.* Ohol. XIV, 1, v. גְּזוּזְטְרָא; Y. Shebi. III, 34[c] bot., v. גַּבְלִית.—*Pl.* (from גְּזֵרִית) גְּזֵרִיּוֹת. Ohol. VIII, 2 Mish. (Talm. ed. גְּזִירִיּוֹת, Ar. גזוזטראות, R. Hai Gaon גְּזִירָאוֹת, v. Koh. Ar. Compl. II, p. 264, note 3).—2) (cmp. גְּזִית a. גְּזִירָה) *hewn stone block.* Pesik. Aniya p. 135[b] (ref. to ספיר גזרתם, Lam. IV, 7, v. Bub. note 24) כל ג׳ וג׳ וכ׳ every block which will be placed in the future Jerusalem, will be as handsome as sapphire; Yalk. Is. 339 גְּזִירָה; Lam. R. to l. c. כל גזירה וגזי׳ שהיתה וכ׳ every stone block in Jerusalem was as hard as sapphire.

גְּזִירָה, גְּזֵרָה f. (b. h.; גזר) 1) *a secluded and narrow place, dale, precipice.* Yoma 67[b] ג׳ ת״ל ומנין שבצוק and how do we know that the place (Azazel) must be precipitous? We read *g'zerah* (Lev. XVI, 22); Sifra Aḥaré Par. 2, ch. II. Gen. R. s. 98, beg. איזה לשם ואיזה לג׳ which (goat) for the Lord and which for the precipice.—2) *decree, edict, divine dispensation;* (in an evil sense) *persecution* by foreign governments. Sifra l. c. ch. VI, Par. 5 יכול ירחא גְּזֵרַת מלך lest you may think it is a royal ordinance (the reason of which is not known); v. vers. in Yalk. Lev. 576. Num. R. s. 19 ג׳ גזרתי . . . על גְּזֵרָתִי I have decreed it, thou art not permitted to transgress my decree (though knowing no reason).—R. Hash. 18[b] גְּזֵרַת המלכות (Ms. M. שמד) political persecution. Sabb. 145[b] to reflect אידו ג׳ קשה אביא וכ׳ what hard dispensation to send them; a. fr.—3) *a rabbinical enactment issued as a guard* (v. גָּדֵר), *preventive measure;* in gen. *prohibition, restriction.* B. Bath. 60[b], a. e. אין גוזרין ג׳ על וכ׳ we must not impose a restriction on the public which the majority can not endure. Bets. 2[b], a. fr. ג׳ משום וכ׳ it is prohibited in order to prevent &c. Ib. 3[a] ג׳ לג׳ a guard to a guard, i. e. a preventive measure enacted in order to prevent the violation of another preventive measure; a. fr.—*Pl.* גְּזֵרוֹת, גְּזִירוֹת. B. Bath. l. c. ג׳ רעות וקשות Ms. M. (v. Rabb. D. S. a. l. note) bad and severe enactments (persecutions). Sabb. 30[a] Moses, our teacher ג׳ גזר כמה issued so many restrictions. Macc. 24[a] ארבע ג׳ גזר וכ׳ four hardships did Moses pronounce over Israel. Erub. 21[b] הרבה ג׳ גזרתי על עצמי וכ׳ many restrictions did I (Israel) impose upon myself beyond those which thou (the Lord, in the Torah) &c. Pes. 87[b], v. אֲרַם; a. fr.—M. Kat. III, 3, v. גְּזַר.—4) (logics) *category,* esp. ג׳ שָׁוָה *G'zerah shavah, an equal or identic category,* i. e. an analogy between two laws established on the basis of verbal congruities in the texts, e. g. Pes. 66[a], נאמר מועדו בפסח וכ׳ the Passover law contains the word *moʻădo* (due season, Num. IX, 2) and the law concerning the daily sacrifices uses the same word (ib. XXVIII, 2): as the word *moʻădo* in the latter indicates that it applies also to the Sabbath day (superseding the ordinary Sabbath law concerning labor), so does it in the former intimate that it supersedes the Sabbath law (if the eve of Passover occurs on a Sabbath). Ib. אין אדם דן ג״ש מעצמו you cannot establish an analogy from congruent expressions of your own accord, i. e. it must be authorized by tradition that the verbal congruity is applied to a certain analogy and no other.—Y. Yeb. XI, 11[d] top ג״ש במקום שבאת an analogy can be drawn wherever it occurs, i. e. a textual analogy once established must be carried through all details; ib. VIII, 9[c] bot. ג״ש במקום

שכתוב (corr. acc.); Y. Kidd. IV, 65[d] top; Y. Snh. IX, 26[d] bot.; a. e.—Sabb. 97[a] ג״ש לא גמיר he had no tradition concerning that analogy; a. fr.—In gen. ג״ש *analogy*. Bets. I, 6; a. e.—*Pl.* גְּזֵרוֹת שָׁוות. Gen. R. s. 46; Lev. R. s. 25. [Y. Ber. VIII, 12[b] top גזירה דהוא רבע, read גזירת or גזירנא I command that &c.; Y. Keth. V, 30[a] גזירה דגזרין, v. גְּזוֹרָא.]

גְּזֵרְתָּא, v. גְּזֵרְתָּא.

גְּזָרְתָּא, v. גְּזֵרְתָּא.

גְּחָתָא, v. גְּרוּתָא.

גָּחָה v. גְּהָה.

גָּחוֹן m. (b. h.; preced.) *belly*. Gen. R. s. 20.

גְּחִיךְ, v. גְּחַךְ.

גְּחִילְנָא, v. כּוֹחִילְנָא.

גְּחִין, v. גְּחַן.

גְּחִירָא, v. גְּרוֹרָא.

גְּחִיךְ, גְּחַךְ (corresp. to b. h. צחק) 1) *to laugh, jest*. Targ. Y. Gen. XVIII, 13; 15 (O. חייך, h. text צחק). Y. Naz. VII, 56[c] top אתחמי ג׳ he appeared to be laughing. Y. Kidd. III, 64[a] bot. גַּחֲכִין they laughed. Y. Ber. VI, 10[c] top [read:] גחיך ליה חבריה his colleague laughed at him (Bab. ib. 39[a] חבירו . . . לגלג). Y. Kil. IX, 32[c] bot. ג׳ לקבליה he received him with a smile; Y. Keth. XII, 35[b]. Gen. R. s. 30 גְּחוּךְ צבורא לקליה the audience laughed at what he said; a. fr.—2) *to sport, to be obscene* (of obscene idolatrous practices). Targ. II Chr. XV, 16; a. e.

Pa. גַּחֵךְ same, 1) *to jest*. Targ. Y. Gen. XIX, 14.—2) *to be obscene*. Targ. Y. ib. XXI, 9. Targ. Y. Ex. XXXII, 6; a. e.

Ithpe. אִיתְגַּחֵךְ *to be made sport of*. Y. B. Mets. IV, 9[d] it is no honor to me that people should say (of me) פלוני א׳ that man was fooled (allowed himself to be taken advantage of).

גַּחֲכָן m. (preced.) *jester*. Snh. 39[a] אלהיכון ג׳ וכ׳ your God is a jester (making sport of the prophet).

גֶּחָל, v. next w. pl.

גַּחֲלֶת f. (b. h.; גחל) *burning coal*. Bets. V, 5; Tosef. ib. IV, 7 חג׳ כרגלי וכ׳ if one takes burning coals from his neighbor on the Holy day, they may be carried only as far as the owner is permitted to go; contrad. to שלחבה. Y. Ber. VIII, 12[b] bot.; a. e.—Yeb. 63[b] כניצוץ מבעיר ג׳ (as dangerous) as a spark kindling coals. Ab. II, 10 וחוי זהיר בגַחֲלָתָן וכ׳ take care of their (the scholars') burning coals (do not treat them lightly) that thou mayest not be burnt. Gen. R. s. 78 end שלא נִכְוֶה בגַחֲלָתוֹ וכ׳ (we are afraid) that we may be burnt by the coal of Jacob, i. e. come to grief through contact with a godly man.—*Pl.* גֶּחָלִים. Yoma IV, 3. Gen. R. s. 51 רדת ג׳ she took coals out of the oven; a. fr.

גַּחְמִיךְ* m. (imper. of a verb גחם *to burn*, Arab. *gaḥama*, adopted for homiletical play on גחם, Gen. XXII, 24) *burn them*. Yalk. Gen. 102, end (from Gen. R. s. 57, end) גחם גחמון Yalk. a. l. [Midr. ed. גמיחון.—The entire passage seems to be a late gloss.]

גָּחַן (v. גחה) *to bend*. Pesik. R. s. 26 חיה גוֹחֵן לארץ וכ׳ he bent down to the ground and kissed the foot-prints. Num. R. s. 4, beg. אמו גוֹחֶנֶת עליו וכ׳ his mother bends over him and lets him suck; (Tosef. Sabb. XV (XVI), 5 שוחה).—*Part. pass.* גָּחוּן *bent*. Gen. R. s. 20 שיהו מהלכין גְּחוּנִין וכ׳ (v. Yalk. ib. 31) that they walk bent (with grief) over their dead.

גְּחִין, גְּחַן ch. same. Targ. Y. Gen. XXIII, 7 (O. סגיד). Targ. Ps. XCV, 6. Targ. I Kings XVIII, 42 (h. text גהר); a. fr.—Gitt. 57[b] גחין ושקלינה bend down and take it up. B. Mets. 59[a], v. גּוּצָא.—Sot. 40[a] ג׳ וזקיף עלוי bends down (to listen to him) and stands up by his side (as an Amora).—Part. pass. גְּחִינָן, pl. גְּחִינֵי. Sabb. 43[a] בתי ג׳ houses *with low ceilings*.

גַּחַר, גַּחֲר m. (גחר or גהר; cmp. I Kings XVIII, 42) *projection, jetty*. *Pl.* גְּחָרִים, גְּחָרִין. Ohol. VIII, 2 גה׳ ed.; Ar. גח׳, R. S. גְּחִירִים. [Ar.: *an opening* in a wall for admitting *light;* oth. opin.: *cave*. Cmp. גְּרוֹחַ a. גְּרוֹחוֹר.]

גֵּט (גִּיטֵּי) m. (גטט, cmp. חטט) [*engraving,*] *a legal document*.—ג׳ אשה (often without אשה) letter of divorce. *Pl.* גִּיטֵּי נשים. Gitt. I, 5; 4; a. fr.—ג׳ חוֹב (usu. שטר) note of indebtedness. B. Kam. 95[a]; Keth. 51[b].—ג׳ חֲלִיצָה a certificate stating compliance with the law of *ḥălitsah* (Deut. XXV, 5—10). Yeb. 106[a]. Ib.[b] דמקרי גט חליצה who pronounces the words to be said at the act of *ḥălitsah* (Deut. XXV, 7 a. 8).—ג׳ מְרִיאוּן a certificate stating a woman's protest against her marriage. Ib.—ג׳ כריתות=ג׳ אשה. Snh. 11[a].—ג׳ מעושה a document (of divorce) made out under compulsion. Gitt. IX, 8; a. fr.—[For other compounds see respective determinants.]—Ib. II, 5 a woman may write את גִּיטָּהּ her own letter of divorce. Ib. 7 לחבריא את גִּיטָּהּ to carry her letter of divorce. Ib. VI, 1, a. fr. גִּיטֵּי. Ib. VII, 3, a. fr. גִּיטָּךְ, גִּיטָּהּ &c. Ib., a. fr. דרר ג׳ זה the letter of divorce is valid. Ib. ג׳ אינו it is not valid. Ib. ג׳ ואינו ג׳ it is of doubtful validity.—*Pl.* גִּטִּין, גִּיטִּין; constr. גִּיטֵּי, גִּטֵּי. Ib. III, 2; II, 2; a. fr.—Hence *Gittin*, name of a Talmudic treatise.

גִּיטָּא, גִּטָּא, גֵּט ch. same. Targ. O. Deut. XXIV, 1 (ed. Berl. גֵּט). Targ. Y. Gen. XXI, 14; a. fr.—Gitt. IX, 3 גט פטורין=h. גט כריתות, v. preced.—Yeb. 106[b] ג׳ דחליצתא=h. גט חליצה, v. preced.; a. fr.—*Pl.* גִּיטִּין, גִּטֵּי. Gitt. 84[b].

גִּטּוּרִין, v. הִיגְּמַטְרִין.

גִּטְשָׁא, גִּטִּישָׁא, Targ. Y. II Lev. I, 16 Ar., v. נְטָשָׁא.

גַּיְא f. (b. h.; גאי) *glen, wady*. Constr. גֵּיא. Erub. 19[a]; Succ. 32[b], v. גֵּיהִינָּם.—*Pl.* גֵּאָוֹת. Shebi. III, 8 מדרגות של גיא steps leading to the ravines (for carrying up the water for irrigation); Tosef. ib. III, 4. Ab. Zar. 54[b].

גְּיָאָה, v. גֵּאֶה.

גְּיָאוֹתָא, v. גֵּאוּתָא.

גְּיָאוֹתָנָא, v. גֵּיוֹתָנָא.

גְּיָאוּתָא, v. גֵּאוּתָא.

גַּיָּארָא, v. גַּיָּירָא.

גיאתן, גיאתו, v. גֵּיעָתוֹן.

גִּיב I or **גּוֹב** (denom. of גַּב; cmp. דברים בגב s. v. גַּב), *Pa.* גַּיֵּיב *to reply*. Gen. R. s. 80 מְגַיֵּיב will he be able to reply (argue)?

Af. אָגֵיב same. Y. Ber. I, 3[b] top מֵיגֵיב לֵיה חבריה upon which his colleague remarked. Ib. IV, 8[b] top. Y. Kidd. I, 61[b] [read:] אימיה ... אמרה לכון אכין ואגיבונתה אכין ... אמרה לון אכין ואגיבונה אכין R. Tarfon's mother spoke to you thus (as reported), and ye answered her accordingly; R. Yishmael's mother spoke to us thus, and we &c. [Nidd. 65[b] דמגיבי, read דְּמָגִיבֵי; v. גִּיחַ.]

גִּיב II m. (=גַּב) *back, top*. Targ. Prov. IX, 3 ed. (Ms. גּוּב).

גִּיבְבָא m. (גבב, v. preced.) *hump* of a mountain, *summit*. Targ. Ps. LXVIII, 16 Var., v. גִּירְנָא.—*Pl.* f. גִּיבְבָתָא. Gen. R. s. 98 some ed., v. גּוֹבְבָתָא.

גיבביו, Y. Kidd. IV, 65[d] top, some ed., v. גּוֹבַיָּא.

גִּיבּוּי m. (גבי) *collection* of debts, dues &c. Bekh. 5[a] בג׳ כסף in the Bibl. account concerning the collection of silver (Ex. XXXVIII, 25 sq.). Keth. 68[a] קודם שיבוא לידי ג׳ before it becomes due for collection through the court.

גִּיבּוּל m. (גבל) *kneading*.—בר ג׳ fit, designed to be kneaded. Sabb. 18[a]; 155[b].

גִּיבּוֹר, v. גִּבּוֹר.

גִּיבְּלֵי, v. גּוּבְּלַאֵי.

גִּיבְנָא, גִּיבְנָא m. (גבן) *hump*. Targ. Ps. LXVIII, 16 אתעביד לחון ג׳ (Var. גיבבא) became hump-backed (unfit for sacred purposes, v. גַּבְנוּן). *Pl.* גִּירְבְנַיָּא. Sifré Deut. 51 ed. Fr. גִּיבְנֵי דאשקלון the heights of A., v. גַּבָּא.

גִּיבְּס׳, v. גִּיפְּסוֹס a. גֶּפֶס.

גִּיבָּר, גִּיבְּרָא I, **גִּבְּ׳** m. ch.=h. גִּבּוֹר, *strong; hero; giant*. Targ. Gen. X, 8; a. e.—*Pl.* גִּיבָּרִין, גִּיבָּרַיָּא, גִּבְּ׳. Targ. O. a. Y. II Gen. XLIX, 5; a. e.—Targ. O. Gen. XXXVI, 24 (Y. כודניתא, h. text ימם). Targ. O. Gen. XV, 20 גִּיבָּרַיָּא ed. Berl. (ed. גִּבָּרַאי, Y. גִּבָּרַיָּא, h. text רפאים); Deut. II, 10; 11 (Y. גִּנָּבָּרַיָּא, h. text ענקים). Ib. 20; 21.—Snh. 100[b] גברי גיבריו קטל דויא grief kills the strongest man.—Fem. pl. גִּיבָּרְוָותָא, גִּבְּ׳. Ber. 31[a] כמה הלכתא ג׳ וכ׳ (Ms. M. גִּבָּרְתָא) how many *important* rules can we learn &c.!

גִּיבָּרָא, גִּבְּ׳ II m. (v. אִיבְּרָא a. גְּבַר) *membrum virile*. Targ. Job XL, 17 Ms. a. Ar. s. v. שעבז (ed. וְתַנְיָא; h. text גידי). Targ. Y. Num. XXV, 8 בית גִּיבָּרֵיהּ his parts.—*Pl.* גִּיבָּרַיָּא. Targ. Y. Ex. XVII, 13; Deut. XXV, 18 (v. Tanḥ. Ki Thetse 10).

גִּיבָּרוּתָא, v. גְּבוּרְתָא.

גִּיגִּית f. (cmp. גַּג) *something arched, roofing, a huge vessel, tub, tank* (for brewing beer); *reservoir*. Sabb. 18[b] ג׳ ... מ״ש שרו וכ׳ why do the Hillelites permit the preparation of beer in the tank (where the process is continued on the Sabbath)? Ib. XXIV, 5 אם יש בג׳ whether there is in the roofing (which connected two buildings) &c. Ib. 157[b] ג׳ סדוקה וכ׳ a defective roofing rested over them. Ib. 108[b] sq. יד לג׳ כ׳ the hand which is put in the beer tank (in the morning, before being washed); [Ar.: a hand used for taking beer to tap out of the tank]. Snh. 77[a] כפה עליו ג׳ if one inverts a tank over a man (causing his death indirectly). Sabb. 88[a] כג׳ ... כפה the Lord arched the mount over them like a tank; Ab. Zar. 2[b]; a. e.—*Pl.* גִּיגִּיּוֹת. Y. Snh. VII, 25[b] bot. מה שבג׳ וכ׳ what lives in reservoirs or in *vivaria*. Succ. IV, 6 ג׳ של זהב gilt tanks.

גִּיגִּיתָא ch. same. Y. Ter. VIII, 45[c] bot.; Y. Ab. Zar. II, 41[a] bot. [read:] ארתגליא ליה גִּיגִּיתֵיהּ his water (or beer) tank was left uncovered.—*Pl.* גִּיגִּיתָאתָא. Y. Sabb. I, 3[d] top; Y. Ter. VII, 45[d] bot. גוגירתיה (corr. acc.).

גִּיגַּל, v. גִּלְגֵּל.

גיגנטון*, Y. Meg. II, beg. 73[a], read בְּגוֹפָנָן, v. גּוֹפָן.

גִּיד m. (b. h.; גּוּד) *thread, chord, sinew, artery, tendon*.—ג׳ הנ׳ נודהג (b. h.) *nervus ischiadicus*. Ḥull. VII, 1 ג׳ הַנָּשֶׁה וכ׳ the law concerning the nervus ischiadicus (Gen. XXXII, 33) applies &c. Ib. 89[b], a. fr. אירסור ג׳ (sub. הנשה) the prohibitory law concerning &c.—Euphem. *membrum virile*. Kidd. 25[a].—*Pl.* גִּידִין, גִּידִים, constr. גִּידֵי. Ḥull. VII, 5. Ib. 100[b], a. fr. אין בג׳ בנ״ט the rule for mixtures of forbidden and permitted things to be decided by taste-giving quantities applies not to tendons. Ib. 90[b] צואר ג׳ the blood vessels of the throat, contrad. to בשר ג׳ soft tendons.—Y. Meg. I, 17[d] top תופרין בג׳ the T'fillin are sewed with threads of dried tendons.—Gen. R. s. 20 ג׳ של אדמה fibres of dried roots in the ground. Maasr. I, 2 משירטילו ג׳ [אדומים] (v. comment.) when they (the peaches) get [red] veins; Y. ib. I, 48[d] bot.—Denom. גִּיֵּיד q. v. [גִּיד, pl. גִּידִין *worm-wood*, v. גִּירְדָא II.]

גִּידָא ch. same. Targ. Gen. XXXII, 33.—Targ. Y. Deut. XXIII, 2 *membrum*.—Ḥull. 97[b] נשיא ג׳ הנשה=ג׳ גיד, v. preced.—Y. Meg. I, 71[d] top גודא דרצועתא the thread with which a thong of the T'fillin was pieced together.—*Pl.* גִּידְּיָא, גִּידַיָּא. Targ. Ez. XXXVII, 6. Targ. Job X, 11.

גִּידָא I m. ch.=h. גַּד II, *grain, coriander* &c. Targ. O. Ex. XVI, 31; Num. XI, 7 (Y. כוסבר).—Yoma 75[a], v. גַּד II.—*Pl.* גִּידַי. Sabb. 109[b] ג׳ דרוביא Ms. O. (ed. גירי) grains of fenugreek, v. גִּיר III, 2.

גִּירָא II, (גִּירְדָא) m. (גדד, v. גַּד I) *worm-wood, bitter herb.* Targ. Am. V, 7. Targ. Prov. V, 4 גירדא ed. Lag. (ed. גירא, corr. acc.; Ar. גִּירְיָר pl.).—*Pl.* גִּירִין. Targ. Jer. IX, 14 Ar. (ed. גירין, corr. acc.). Ib. XXIII, 15; a. e.—(In h. diction) Yalk. Gen. 126, v. גַּד I. Tanḥ. B'shall., ed. Bub. 22 (play on גד) שחרת בפיהם כג׳ מרין the manna was in their (the gentiles') mouths like bitter worm-wood. Sabb. 87ª (play on וידגו, Ex. XIX, 9) דברים שקשין לאדם כגִירִין words (of warning against punishment) which are as hard (distasteful) to man as worm-wood. [Targ. Y. I, II Gen. XLIX, 23 גירין, גירדא some ed., read גיר׳, v. גִּיר III.]

גִּירְדָא, v. preced.

***גִּירְהוּד** m. (גדד) *full of incisions, wrinkled,* [or *acrid(?)*, v. גַּד I]. Y. Dem. II, beg. 22ᵇ ג׳ הוא; v., however, גִּדּוּרָא.

גְּדוּד, גִּירְהוּד m. (גדד) *a steep* or *straight embankment.* Erub. 93ᵇ (Ms. M. גִּידּוּד, v. Rabb. D. S. a. l. note 10); Gitt. 15ᵇ ג׳ חמשה ומחיצה וכ׳ an earth embankment of five cubits and on it a partition wall of five.

גְּדוּדָא, גִּירְהוּדָא ch. same. *Pl.* גִּירְהוּדֵי. *Targ. Is. XXXVIII, 12 נחל ג׳ ed. Lag. (Rashi גְּדוּדָאִין) a wady between steep embankments (Var. נָוֵל גִּרְהָאִין, h. text אֹרֵג).—Sabb. 41ª ליה ליה גו׳ (Ms. M. גד׳) has no steep banks. Erub. 6ª דאיכא גי׳ where there are yet embankments (remnants of ruined buildings).—בית ג׳ *soil full of cuts, rough places.* Targ. Is. XL, 4 (h. text רכסים).—Trnsf. *snares.* Targ. Ps. XXXI, 21 גידודי גיבריא (h. text רכסי) snares of mighty (violent) men (Ms. גבורי גדודי).

גִּירְדוּרָה, v. גְּדוּרָא.

גְּדוֹל I, גִּירְהוֹל m. (גדל) 1) *rearing* of children. Snh. 19ᵇ צער ג׳ בנים the trouble of rearing children; Gen. R. s. 20; Erub. 100ᵇ.—2) *growth.* Ber. VI, 3 דבר שאין גְּהוּלוֹ וכ׳ (Y. ed. גִּירְהוּלָיו pl.) whatever does not grow out of the soil (animal food &c.); a. fr.—*Pl.* גִּירְהוֹלִין, constr. גִּירְהוֹלֵי. Y. ib. V, 9ᶜ top דרך גִּירְהוֹלֵיהֶן the way they grow, v. גִּדֵּילָה.—Ned. VII, 6 אסור בתלופיהן (ובגיזיהן) ובגִּירְהוֹלֵיהֶן it is forbidden to eat or enjoy what has been exchanged for the fruits or what has grown of their seeds. Ib. ג׳ גידולי ג׳ growths of the second degree. Y. Ter. VII, end, 45ª ג׳ אסור products of forbidden seeds. Ber. 40ᵇ ג׳ קרקע products of the ground; a. fr.—3) *raising to dignity, elevation.*—*Pl.* as above. Gen. R. s. 55 beg. ג׳ אחר ג׳ (Yalk. ib. 95 גְּדוּלָּה, Yalk. Ps. 777 גְּדוּלּוֹן).

גְּדוֹל II, גִּירְהוֹל, גְּדָל, גִּידָל pr. n. m. *Giddol,* name of several Amoraim. Y. Meg. III, end 74ᶜ ר׳ גי׳; Yoma 69ᵇ ר׳ גדל. Y. Bets. I, 60ª (without title). Kidd. 59ª ר׳ גידל; a. fr.—G. b. Binyamin, b. Minyamin (Minyomi). Y. Pes. VIII, end, 36ᵇ.—Y. B. Bath. III, 14ª; Bab. ib. 39ᵇ; a. fr.—G. b. R'ulai. Gitt. 34ª.

גִּירְהוֹמִי, v. גַּרְגְּמִי.

***גִּירְהוֹרִין** m. pl. (v. גִּירְהוּדָא) *valleys, ravines.* Targ. Is. XXI, 14 פוקו ג׳ למיא ed. Lag. (v. notes p. XXIX, 21) come forth, ye ravines, to receive the waters (ed. Buxt. a. oth. נַגְהִדִין). [Our w. prob. a corrupt. of גִּירְהוּדִין.]

גִּירְהוּעַ m. (גדע) 1) *felling.* Y. Ab. Zar. IV, 44ª (ref. to Deut. VII, 5).—*Pl.* גִּירְהוּעֵי, constr. גִּירְהוּעֲרֵי. Bab. ib. 45ᵇ ג׳ ע״א the execution of the laws concerning the destruction of objects used for idolatry.—2) *that which grows out of a stump;* cmp. גְּזַע. Ib. שגִּירְהוּעוֹ אסור וכ׳ the fresh growth of which is forbidden while the root is permitted; 48ª.

גְּדוּף, גִּירְהוּף m. (b. h. pl.; גרף) *blasphemy, reviling.* Gitt. 56ᵇ; a. e.—*Pl.* גִּירְהוּפִין, גְּדֵ׳. Y. Ter. I, 40ᵈ תפלתו ג׳ his prayer is blasphemy. Ex. R. s. 41, beg.; a. e.

גִּירְהוּפָא ch. same. B. Kam. 38ª דגו׳ הוא for (their way of consoling) is blasphemy.—*Pl.* גִּירְהוּפִין, גִּירְהוּפָיָא, גְּדִ׳. Targ. I Sam. II, 3. Targ. Y. I Deut. XXXII, 3 (II גַּדִּיפִין, גְּדִ׳).—Cant. R. to I, 6 מדינתא דתירופיא וג׳ a city full of scorn and blasphemy (Cæsarea).

גְּדוּר, גִּירְהוּר m. (גדר) *fencing in, self-restraint.*—ג׳ *chastity.* Lev. R. s. 32; v. גְּדַר a. גְּדֵרָה.—Y. Dem. III, 23ᶜ top מפני גידורו, read גְּדֵירוֹ, v. גְּדֵר.—Erub. 93ᵇ, v. גִּירְהוּד.

גִּירְהָל pr. n. m., v. גִּירְהוֹל.

***גִּירְהָל** m. (גדל, Pi.) *pupil.* Yalk. Gen. 84 ג׳ בית אברהם (Gen. R. s. 50 בביתו של א״א, corr. acc.) וכ׳ he (Lot) was a pupil of the house of Abraham; v. Tanḥ. ed. Bub., Vayera 15.

גְּדֵם, גִּירְהֵם m. (גדם) *one whose hand or fingers are cut off* or *stumped.* Men. 37ª; Taan. 21ª; a. fr.—*Pl.* גִּירְהֵמִים, גְּדֵ׳. Snh. VIII, 4; Y. ib. VIII, 26ᵇ top; a. e.—Fem. גִּירְהֵמֶת, גְּדֵ׳. Y. Yeb. XII, 13ª top; Gen. R. s. 81, beg. Sabb. 53ᵇ ג׳ אשה a woman with a stumped finger.—Ḥull. 79ª גירדמת an animal whose tail and ears are lopped off. Cmp. קִרְשֵׁם.

גִּירְהָמָא (גּוּדְמָא) ch. m. (v. preced.) *trunk; twig. branch* (cmp. גֶּזַע). Gitt. 37ª ג׳ דדריקלא ed. (Ar. גו׳ בדריקלית) trunk of a palm tree (Ar. a branch on his &c.). Macc. 8ª ומחריה לגו׳ Ar. (ed. גרמא, Ms. M. גירמא) and struck a branch.—*Pl.* גִּירְהֵמֵי, גְּוּדֵ׳. Sabb. 110ª אסא וגו׳ ed. (Ar. וגו׳, Ms. O. גירד׳, v. Rabb. D. S. a. l.) myrtle and palm branches.

גִּירְהוֹנָא, v. גִּירְהוֹנָא.

גִּירְהָא m. (נגה; cmp. גִּירְחָא) *flame, light.* Targ. Job XVIII, 5 (Ms. Var. גֵּירָץ).

גִּירְהָא I m. (גִּירְחָא=גירה, cmp. בְּקִרְעָא) *cavity, pond.* M. Kat. 8ᵇ (explain. נברכת a. בקויע) ג׳ ובור ג׳ (Ms. M. גִּירְהָרָאה) a pond and a pool derived from a pond.

גִּירְהָא II *rumbling,* v. גְּהָרָא.

גִּירְהוּץ m. (גהץ) *calendering clothes, fine laundry work.* Y. M. Kat. III, 82ª bot. אירחו ג׳ כלי וכ׳ the process called

gihuts applies to woolen garments when they are new, and to white linen garments when laundried. Taan. 29^{b} ג' שלנו ככרבוס שלהם (Ms. M. always גִּירחוּץ) our (Babylonian) laundry work is like their (Palestinean) plain wash. Ib. ג' אין בהן משום are not included in the prohibition of laundry work (in the festive week &c.). Keth. 10^{b} top.

גִּירְחָיָא, גִּירְחָיָה m. (v. גִּירְחֵי) *flame-colored.* Bekh. 45^{b} (expl. גירחורי) as people say סומקא גירה' Ar. (ed. גרח') flame-red.

גִּירְחִיאָה, v. גִּירְחָא I.

גֵּהִנֹּם, גֵּיהִנָּם, גֵּיהִנֹּם c. (b. h. גֵּיא, גֵּיא הִנֹּם, בֶּן הִנֹּם) pr. n. *Gehinnom, Gehenna,* a glen to the south of Jerusalem where Molokh was worshipped; whence *place of punishment of the wicked in the hereafter, hell,* opp. גן עדן paradise. Erub. 19^{a}; Succ. 32^{b} שתי תמרות . . . . וזו היא פתחה של ג' two palm-trees are in the Valley of Ben Hinnom .... and this is the entrance to Gehenna. Sot. 4^{b}, a. fr. דינה של ג' future punishment. Yoma 72^{b} לא תירתו תרתי ג' be not the heirs of two G. (here and hereafter, by laborious study of the Law without living up to its requirements). R. Hash. 17^{a}; a. fr.

גִּיהַר, גִּיחַר m. (cmp. גִּירְחוֹר, גִּירְחָא) *gihar,* name of a precious stone, *ruby.* Targ. Cant. V, 14 (ed. Lag. גו').—*Pl.* גִּיחֲרִין, v. יוֹחֲרָא.

גִּיוֹבְרִיא, v. גִּינְבָּרָא.

גִּיוֹר, v. גֵּר.

גִּיוָה f. ch.=h. גַּאֲוָה *pride.* Targ. Is. III, 24 מהלכן בג' (h. text פתיגיל!).

***גִּיוָוטָאֵי** m. pl. *inhabitants of Coptos* (Κόπτος) in Upper Egypt. Targ. Y. I Gen. X, 13 (some ed. גי'); Targ. I Chr. I, 11 גיוטאי ed. Rahmer (Var. גיוט, ed. Lag. גאטאי, h. text לודים). Cmp. גִּיפְטַי.

גִּיוָוטָנָא, v. גִּיוָתָ'.

גִּיוָיָא, v. גַּוָּאָה.

גִּיוֹבְרִי, v. גִּינְבָּרָא.

גַּיוּס, גַּיוֹס (**גַּיוֹס**) pr. n. m. *Caius, Gaius,* 1) (mostly corrupt) used, in connection with לוקיוס (Lucius), to represent gentile names in general. Pesik. R. s. 21 (ed. Fr. p. 107^{ab}) ג' מן הגודר ולוקיוס מן וכ' e. g. Gaius of Gadara and Lucius of Susitha (Hippos). Ib. 108^{a} (corr. acc.).—Y. Gitt. I, 43^{b} top גוים לוקין וכ' (corr. acc.) G. a. L. are the signers and ye ask yet (whether the signers must be personally known as Jews to the witnesses)? [Bab. ib. 11^{b} לוקוס ולוס, prob. וגיוס ל'.]—Y. Ter. X, 47^{b}; Y. Ab. Zar. III, 42^{a} [ref. to letters accompanying a ship load (?)].—2) *Emperor Caius Caligula.* Y. Sot. IX, 24^{b} top גיוס גוליקם (גוליקוס); Bab. ib. 33^{a} גסקלגס; Cant. R. to VIII, 9 גיוסליקין (corr. גיוס קליגולס=Καλιγούλας).

גַּיוֹפָא, v. גַּיְרָפָא.

גִּיוֹרָא, גִּיוֹר m. ch.=h. גֵּר 1) *stranger.* Targ. O. Ex. XXIII, 9; a. fr.—Erub. 9^{a}; B. Kam. 42^{a}; Yoma 47^{a} רצרבא וג' בשמי שמיא . . the native below and the stranger on top! i. e. what a paradox is this!—2) *proselyte.* Targ. Y. Ex. II, 12; a. e.—Y. Sabb. VI, 8^{d} top. Y. Kidd. VII, 64^{c} bot. חחנן ג' וכ', v. גּוּפְנָא. Snh. 94^{a}; a. fr.—*Pl.* גִּיוֹרִין, גִּיוֹרֵי. Targ. I Chr. XXVIII, 2; a. e.—Fem. גִּיוֹרְתָא *proselyte.* Ber. 8^{b}; Pes. 112^{b}.

גִּיוֹרָא (**גִּיוֹרָא**) **גַּיוֹרָא** m. (גור II) *adulterer, wencher, lewd man.* Targ. Job XXIV, 15 Ms. (ed. גרופא). Targ. Y. Lev. XX, 10 גִּי'.—*Pl.* גַּיוֹרַיָּא, גַּיוֹרֵי (גִּי'). Targ. Y. Ex. XX, 13. Targ. Ps. L, 18 Ms. (ed. גיירופי); a. e.—[Targ. Prov. XXX, 31, read with Ms. גִּיוֹרָא II.]—Fem. גַּיוֹרְתָא. Targ. Y. Lev. XX, 10 גִּיוֹ'. Targ. Prov. XXX, 20 גַּיְרְתָא.

בר ג', גִּיוֹרֵי pr. n. m. *Bar-Giyore* (son of proselytes). M. Kat. 18^{a} בר ג' (Ms. M. גיורא); Erub. 62^{a}.—Gen. R. s. 35 יודן בר ג' (גירו); Yalk. Josh. 31 (some ed. גרו); M. Kat. 9^{a}; Tanḥ. B'resh. 13 יהודה בן גרים.

גִּיוֹרָת, fem. of גֵּר.

גִּיוֹרְתָא, fem. of גִּיוֹרָא.

גִּיוֹרְתָא (**גִּיוֹ'**), fem. of גַּיוֹרָא.

גַּיוּתָא, גַּיוּת f. (denom. of גּוֹי) *gentile status.* Keth. 11^{a} בגַּיוּתָהּ while she may live as a gentile (as she may protest against her conversion in childhood).

גַּיוָתָא f. (גאר, v. גַּאוּתָא) 1) *grandeur.* Targ. Ezek. XXVIII, 13. Targ. O. Ex. XV, 1 ed. Berl.—2) *pride, haughtiness,* v. גֵּירְתִי.

גֵּוָתָ', גַּאוָתָן, גִּיוָתָן m. (v. preced.) *haughty, proud man.* Gen. R. s. 85 גיו'; Yalk. Dan. 1063 גאו'.—*Pl.* גִּיוָתָנִין &c. Ex. R. s. 8; Tanḥ. Vaëra 9 הג' שטושרן וכ' the haughty who declare themselves as gods. Treat. Der. Er. II, beg. גִּיפְתָנִין, גֵּיפְ'.

גֵּיפְ' (**גֵּיפְ'**) **גֵּרְ', גֵּאוּ', גֵּיוָתָנָא** ch. 1) same. Targ. Ps. XXXVI, 12. Targ. Is. XLIX, 25 (Vers.); a. e.—*Pl.* גִּיוָתָנִין &c. Targ. Ez. XVI, 49.—2) (in a good sense) *exalted.* Targ. Job XXII, 29.

גֵּיפְ', גִּיוָתָנוּתָא f. (preced.) 1) *exaltedness, glory.* Targ. Ps. XLVI, 4. Targ. Y. Ex. XV, 7; a. e.—2) *pride, haughtiness.* Targ. Ps. XXXI, 19; a. e.

גִּיזָא I f., v. גִּיזָה.

גִּיזָא II m., v. גֵּזָא.

גִּיזְבָּרָא, גִּיזְבָּר, v. גִּזְבָּ'.

גִּיזָה, גִּיזָּה f. (גָּזַז) *shearing; wool cut* or *to be cut.* Bekh. 14^{a}; 25^{a}; Ḥull. 135^{a} אסורים בג' must not be shorn. Ib. בני ג' permitted to be cut. Y. Sabb. XIX, 17^{a} top; Y. Pes. VI, 33^{a} בגִיזָּתוֹ (בגִיזָּתָהּ) between its wool (Bab.

ib. 66[a] בצמרו); a. fr.—Midr. Till. to Ps. I זמן ג׳, v. גְּזִירָה.—*Pl.* גְּזוּזוֹת, גְּזִזוֹת. Hull. l. c. תורן מגְּזוּזוֹתֶיהָ with the exception of its wool. Midr. Till. l. c. ללבוש מגְּזוּזוֹתֵיהֶן to have garments from their wool.

גְּזָזָה f. *agony*, v. גְּזֵסָה.

גְּזוּזָא m. (גזז) 1) *cutting off, shearing.* Constr. גְּזוּזוֹ. Targ. Is. III, 24; XXII, 12 (h. text קרזחה).—2) *trimming.* B. Bath. 4[a].

גְּזוּם, גִּזּוּם m. (גָּזַם) *cutting, tapping.* Ab. Zar. 50[b] ג׳ אברויי וכ׳ tapping is an act of strengthening the tree. Ib. סכין שמן לג׳ you may put oil on the cut (to stop the flow of sap).

גְּזִיזִין, v. גֵּז.

***גְּזִירִית** pl. גְּזִירִיּוֹת (גזז, v. גְּזִירָא, cmp. גֵּזַע) *twigs.* Y. Sabb. IV, 7[a] top, tie ye ג׳ ראשי the tops of twigs (as bundles to sit on). [The passage is defective.]

גְּזִיזָר, v. גֵּזֶר.

גְּזִירָא, גְּזִירָה, v. גְּזָרָא, גְּזָרָה.

גְּזִירִיפְסִי, v. גְּזִירִיפַּסֵּי.

גְּזִירָא, גִּזְרָא f. ch.=h. גִּזָּה *fleece.* Targ. Jud. VI, 37. Targ. Deut. XVIII, 4; a. e.

גְּזִיזְתַיָּא, v. גֵּזִיתַי.

גְּזַח, גְּזַח (cmp. גִּזַּח) 1) *to break forth, stir up.* Dan. VII, 2. Targ. Job XXXVIII, 8 במגְּזַחְתֵּיהּ (h. text בגיחו) when he breaks forth. [Targ. Ps. XLII, 5 למגזח Ms., read למחג, v. חגג.—ג׳ קרבא, v. infra.—2) (cmp. meanings of בּוּעַ) *to low* (of oxen). Targ. Job VI, 5 (some ed. רגיעי, h. text רגעה).

Af. אַגְזַח, אַגַּח (אַגַּח), esp. with קרבא (Af. a. Pe.) *to attack, fight.* Targ. O. Ex. I, 10; XIV, 14. Targ. Y. Gen. XXI, 10.—Targ. Ps. LX, 2 אַגְזַחְתָּ עם (sub. קרבא). Targ. O. Deut. XX, 4; a. fr.—Tosef. Sot. XIII, 5; Sot. 33[a] לאגְזָחָא קרבא to wage war. Nidd. 65[b] כתובת דמגְזָחֵי וכ׳ Ar. (ed. מגבי, v. גִּיב, Var. דמגחי) a marriage deed over which they fight much before signing.

Ithpa. אִתְגַּזַּח (with קרבא) *to be fought.* Targ. O. Ex. XVII, 16; a. e.

גִּזְחוּק m. (גחך) *laughter, sport; obscenity.* Nidd. 23[a] חבריאו . . לידי ג׳ וכ׳ tried to make R. laugh, but the latter did not laugh.—Sabb. 64[a] כומז (Num. XXXI, 50) is translated מחוך דבר המביא לידי ג׳, ed. (Ms. M., Yalk. Num. 786 מחוך) something which leads to obscenity.

גִּזְחוּקָא ch. same. Targ. II Chron. XV, 16 (h. text מפלצת).

גִּזְחוֹן pr. n. (b. h.) the river *Gihon.* Gen. R. s. 16 (play on גָּחוֹן).

גִּזְחוּץ, v. גִּיחוּץ.

גִּזְחוֹר m. (v. גִּיחֲרָא a. גִּזְחָרָא) *red-spotted* in the face. Bekh. VII, 6, expl. ib. 45[b] סומקא. Ber. 58[b]; a. e.

גִּזְחוֹרָא ch. same. *Pl.* גִּזְחוֹרֵי. Ber. 59[b] וחאר דג׳ משום דמשמשי וכ׳ (Ms. M. שפרירי, inserting גיחורי in place of דנירדי עינירדו ed.) that they are red-spotted arises from sexual intercourse in day-time; (Ar. והאי דגָזְחָרֵי משום דדרירי בבתי אפלי because they live in dark rooms).

גִּזְחָיָא, v. גִּיחֲרָא.

גִּזְחָכָא, v. גִּיחֲכָא.

גִּזְטָא, גִּזְטָ, v. גִּזְטָא.

***גְּזִיר**, *Pa.* גַּזֵּיר (cmp. גאר) *to manifest power, treat with rigor.* Gen. R. s. 33 הן דמחזית גַּזֵּרְתְּ where Thou strikest, Thou showest Thy power (crushest; Rashi a. l. גַּזַּרְתְּ thou cuttest; Lev. R. s. 27; Pesik. Shor 74[a]; Tanḥ. Emor 6 את מדקדק). V. גֵּיזַי.

גְּזִיד *Pi.* (denom. of גִּיד) *to cut an artery through, to bleed to death* (a gentile mode of execution). *Lev. R. s. 6 מְגַזְּדִין את הגנבים וחורג וכ׳ Ar. s. v. גד 12 (Var. מנגיד, Ar. Compl. ed. Koh. 239[2]) had the thieves bled to death and the receivers of stolen goods decapitated (ed. הורג את הקבלנין ומחזר את הגנבים).—Part. pass. מְגוּזָּד *he who had his arteries opened, bled to death.* Ohol. I, 6 אפי׳ מג׳ even if his arteries are cut open (and he is dying). Yeb. XVI, 3 (120[a]). Ib.[b] למימרא דמג׳ חי does this intimate that one whose arteries have been severed, may survive?—Y. ib. XVI, 15[c] bot. אפי׳ ראוהו מ׳ וכ׳ (Tosef. ib. XIV, 4 נִתְגַּזְּדוּ) even if witnesses have seen him bleeding from severed arteries, I say, the operation may have been performed with a glowing knife and he may have recovered. Tosef. Gitt. VII (V), 1; Bab. ib. 70[b] מְגוּזָּד; Y. ib. VII, 48[c] bot.

Nithpa. נִתְגַּזְּדוּ, v. supra.

גַּזִּיד ch. same. Snh. 67[b] וגַזִּידָה לגמלא (read לגמלה, v. Rabb. D. S. a. l. note 8) and severed his camel's arteries; Yeb. 120[b].

***גַּזִּידוֹר** m. (γαύδαρος, Sachs Beitr. I, 155; mod. Greek γάδαρος; prob. an adaptation of עָרוֹד, v. S. s. v. γαρασδοειδής) *a small ass.* Y. B. Mets. VI, 11[a]. Cmp. גִּירְהוֹנָא.

גַּזִּיזוֹס, v. גַּזּוּס.

גַּזִּירָא, גַּזִּירָה, v. גַּזִּי.

גְּזִירִים, v. גְּאֵה.

גְּזִירַס, v. גִּירַס II.

גַּזִּירַס m. (גִּירַס II) *troop*, esp. *ravaging troop, invaders, robbers* (=b. h. גְּדוּד). Pes. III, 7 (49[a]) (if one left his home) להצריל מן הג׳ Y. ed. a. Ms. M. (ed. עכום, גוירים, v. Rabb. D. S. a. l. note) to rescue (Israelites &c.) from an invading troop. Yeb. 122[b] רדפו אחרינו ג׳ a band pursued us; a. fr.—*Pl.* גַּזִּירָסוֹת. Ib. XVI, 7 (122[a]) the country is משובשת בג׳ in confusion on account of invaders. Ruth R. to I, 5; a. fr.—Denom. גְּזִירַס *to arrange battle, to order*

out troops; to array. Ib. כמה גיסות ... לגייס how many troops can I send out. Ib.; Lev. R. s. 17 התחיל מְגַיֵּיס he began to arrange his armies for battle; a. fr. [גִּיוּס pr. n. m., v. גַּיְיוֹס.]

גַּיְיסָא ch. same. Targ. II Chr. XXXII, 7 (h. text חמון).—Y. Sot. VIII, end, 23a (translation of Gen. XLIX, 19) ג' אתי מְגַיְיסָתֵיהּ וכ' an army comes to ravage him, but he &c.; Gen. R. s. 98.—Ber. 60b bot.; a. e. *Pl.* גַּיְיסִין. Targ. Ps. LXV, 11 גַּיְיסָתָא ed. Vien. (ed. גיי, Ms. גִּיְּי).—Denom. סַיֵּיס=h. גַּיֵּיס, v. preced.—Gen. R. l. c.; a. e.

גָּיְיסָא, v. גִּיסָא II a. גִּיס II.

גַּיְיף, גַּיֵּיף, v. גּוּף I h. a. ch.

גַּיְיפָא, גַּיּוֹפָא, גַּיּוֹפָא m. (preced.) *adulterer, wencher, lewd man.* Targ. Job XXIV, 15 (v. גַּיְיוֹרָא). Targ. O. Lev. XX, 10.—*Pl.* גַּיְיפִין, גַּיְיפָיָא, גַּיְירוֹפֵי. Targ. Jer. VII, 9. Targ. Ps. L, 18 (v. גַּיְיוֹרָא); a. e.—Fem. גַּיְיפָתָא, גַּיְיפָ'. Targ. O. Lev. l. c.—*Pl.* גַּיְיפָן. Targ. Ezek. XVI, 38; a. e.

גַּיְיר, גַּיֵּיר, v. גּוּר h. a. ch.; also גִּיר II.

גַּיְירָא, גַּיָּארָא m. (גּוּר II) *adultery, whoredom.*—*Pl.* גַּיְירָרָא. Lev. R. s. 33, v. בְּלַי.

גִּיל I (b. h., v. גּוֹל) *to form a circle, to gather; to rejoice.* Y. Ber. V, 8d bot. (ref. to Ps. II, 11) לכשיבוא יום רעדה תָּגִילוּ when the time of trembling comes (in a disposition of reverence) shall ye assemble (for prayer); cmp. גִּילָה.

גִּיל II m. (b. h.; preced.) *circle, association of coevals.* B. Mets. 27b; Yeb. 120a the same mark מצוירה בבן גִּילוֹ is frequently found with those born at the same hour (under the same planetary influences, cmp. גַּלְגַּל). Meg. 11a בן גילו וכ' of the same character. Ned. 39b בן גילו (Ar. בני) of the same age; B. Bets. 30b. Ruth R. to I, 3 מת אחד מן החג' ידאג כל החג' if one of the circle (of the coevals) died, the whole circle must take it to heart.—*Pl.* גִּילִין. Ib.—v. גִּילָאֵי. [Y. Orl. II, 61d bot. גיל השבט, v. גָּזַל.]

גִּיל III m. (גּוֹל) *ball, clapper of a bell.* Lev. R. s. 27, beg.; Tanḥ. Emor 5 גול; ed. Bub. ib. 7 גיל.

גִּילָא I pr. n. f. *Gela (Coelia?).* Ab. Zar. 10b Ar., v. גּוּר II.

גִּילָא II, **גִּלָּא, גִּלְיָא** m. (גלל) 1) *something rounded.* Succ. 34a חילפא ג' a willow with rounded leaves. Sabb. 110a; Men. 42b גבריא ג' (מ)(v. מַגַּבְרָא) liquid alum in rounded form (στυπτηρία στρογγύλη, v. Sm. Ant. s. v. Stypteria). —2) (cmp. גַּלְגַּל Ps. LXXXIII, 14) [*rolled about,*] *stubble, straw.* Targ. Job XIII, 25.—Hull. 46b a feather, spittle, או ג' or a piece of straw. Ib. 56b top דחיטתא ג' a piece of wheat straw. Nidd. 26b דרמינן ליה בג' דחטתא on whom we may throw wheat chaff, i. e. embarrass with petty questions.—*Pl.* גִּילֵי, גִּילַי. Targ. Ex. V, 12. Targ. Job XLI, 20 sq.—Snh. 108b, v. גִּיר III.—Succ. 14a בגילידוהו (grains) in their haulms.—בֵּי גִּילֵי *dumping ground, marsh.* גילדנא דבי ג' the small fish living among the reeds in the swamps. Ber. 44b; Keth. 105b.

גִּילָאֵי m. pl. (גִּיל II) *persons of the same age and circle.* Zeb. 116b תרי שולמי ג' (some ed. גו', v. Rabb. D. S. a. l. note 3) two youths of the same &c.

גִּילְבּוֹנָה, v. גּוּלְבִּינָא.

גִּילְגִּלִין, גִּילְגְּלָא, גִּילְגַּל, גִּילְגָּל, גִּילְגּוּל, v. גלג'.

גִּילְדָּנָא, גִּילְדָּאָה, גִּילְדָּא, גֵּילֶד, v. גֵּלֶד'.

גִּילָה f. (b. h.; גִּיל I) *gathering; rejoicing.* Ber. 30b (ref. to Ps. II, 11) במקום ג' שם תהא רעדה where there is a gathering (for prayer and the like) there shall be trembling, v. גִּיל I.

גֵּילָה, v. גֵּלָה.

גִּילְדֵי, גִּילְדֵי m. pl. (גלי; cmp. שִׁילְהֵי fr. שלה) [*uncoverings,*] *flashes, the glowing horizon.* Taan. 3b גי' דלילא (Ms. M. גו') the glow after sunset. Pes. 13a top בגי' וכ' Ms. M. (ed. בגילויא) he was standing in the glow before sunrise (mistaking it for the flashing of sunrise, v. חֲנִין); Snh. 42a (ed. בגילויא).

גִּילּוּחַ m. (גלח) *shaving, hair-cutting.* Macc. 21a ג' שיש בו וכ' a cutting with which a destruction is connected (which attacks the roots); a. fr.

גַּלּוּחַ, גִּילּוּחַ ch. (preced.) *shaved beard* (in mourning). Targ. Is. XV, 2; Jer. XLVIII, 37, v. גְּלִירָא.

גְּלוּי, גִּילּוּי m. (גלי) 1) *uncovering.*—ג' ערוות uncovering of nakedness, *incest* (Lev. XVIII, 6; a. fr.). Yoma 9a; a. fr.—ג' ראש *bareheadedness.* Sabb. 118b.—ג' פנים *barefacedness, defiance.* Sot. 42b, v. גָּלַח. Erub. 69a מומר וג' פנים an apostate and a defiant person, expl. מומר בג' פ' a defiant apostate; a. e.—2) *the law forbidding the use of liquids that were left uncovered* (as possibly poisoned by serpents). Ter. VIII, 4 אסורים משום ג' are forbidden on account of *gilluy;* a. fr.—*Pl.* גִּילּוּיִין, גִּילּוּיִרִין. Y. Ab. Zar. II, 41a bot.; Y. Ter. VIII, 45c bot. [read:] שהיה מלגלג בג' (not מגלגל, not בגילוי יין) who sneered at the law of *gilluy.*

גְּלִי, גִּילּוּיָא, גִּילּוּיְיָא ch. 1) same. Targ. Y. Gen. VI, 2 גִּילּוּי בשרא nakedness. Ib. XIII, 13; Num. XXXV, 25 גִּילּוּי ערוות h.=ג' ערויתא.—Esp. *liquids left uncovered, law concerning them.* Hull. 49b כי הוה להו ג' when they had a case of uncovered liquids. Gitt. 69b לג' וכ' against the danger from drinking uncovered liquids apply &c. Ab. Zar. 30a אג' לא קפדי they care not for the law concerning uncovered liquids; a. fr.—גִּילּוּי דעתא intimation of meaning. Gitt. 34a בג' ד' בגיטא וכ' they differ with regard to one intimating the annulment of a letter of divorce.—2) *bright, polished surface.* Zeb. 38b אגילפריה on its (the altar's) top surface cleared of ashes.—Snh. 42a; Pes. 13a, v. גִּילְהֵי.—Targ. Nah. II, 8 בגילַיָּא ed. Lag. (oth. ed. בגַלַיָּא) *openly* (not in a covered carriage), v. גְּלֵי.

גִּילּוּל, pl. גִּילּוּלִים, v. גִּלּוּל.

גִּילְגּוּלְיָא, v. גּוּלְגַּלְתָּא.

גִּילְגּוּעַ m. (גָּלַע) *exposure, attack.* Y. Yeb. VIII, end, 9[d], v. גָּלַע.

גִּילַּוְיָא, v. גִּילְגּוּלְיָא.

גִּילְיוֹן, v. גִּלְיוֹן.

גִּילְלִין, v. גִּלָּה.

גִּילְשַׁל', v. גלשל'.

גִּימוֹל m. (גמל *to wean, train*) *a pointed pole tied to the neck of a calf to prevent it from sucking* (v. שִׁירְחוּעַ), or *a little yoke* put on the calf for breaking it in. Y. Sabb. V, 7[c] top אית תַּנֵּי תנני ג' some teachers read (Mish. V, 4) *gimol* (in place of *gimon*) in the sense of גמל in I Sam. I, 24; v. next w.

גִּימוֹן m. (גמם *to couple, tie*) *a little yoke* (בר נִירָא), or *a board tied* to the head of a calf (פִּירְנַקְסָה), or *a pointed pole* (שִׁירְחוּעַ, v. preced. w.). Sabb. V, 4; expl. Y. ib. V, 7[c]; Bab. ib. 54[b].—Y. l. c. מאן דמר ג' וכ' he who reads *gimon* supports the opinion of R. Hisda (פרנקסה); he who reads *gimol* supports the opinions &c. (שירחוע or בר נירא).—*Pl.* גִּימוֹנוֹת, v. next w.

גִּימוֹנִית f. (v. preced.) *chord, band. Pl.* גִּימוֹנִיּוֹת. Succ. III, 8 ג' של זהב 8 gold bands; Tosef. ib. II, 10 גִּימוֹנוֹת.

גִּימַטְרִיָא, גִּימַטְרִיָה f. (a transpos. of γραμματεῖον, . . . άτια, pl.) 1) *accounts.* Y. Ter. V, 43[c] bot. חשבון ג' arithmetical calculation.—2) *the use of letters for their numerical value; homiletic interpretation based on the numerical value of letters.* Ber. 8[a] תּוֹצָאוֹת בגי' וכ' the word *totsaoth* (Ps. LXVIII, 21) intimates 903 (causes of death). Lev. R. s. 21 חשמן גי' וכ'; Midr. Till. to Ps. XXVII השט"ן בגי' וכ' *hassatan* (the accuser) counts 364; a. fr.—3) *learned writing, cifer.* Snh. 22[a] בגי' ארכתיב (Ms. M. איתחזי) the inscription of the wall was in cifers (א"ת ב"ש).—*Pl.* גִּימַטְרִיָאוֹת *arithmetic.* Ab. III, 18.

גִּימַטְרִיקוֹן, גִּימַטְרִיוֹן m. (γραμματεῖον, γραμματικόν) same, *cifer-writing.* Y. Taan. III, 67[a] לרישן גימטריון וכ', v. אֶפְרָא. Pesik. R. s. 43 לשון גימטריקון הוא תַּהוּ הוא אֹסֶף it is cipher speech, *Tohu* (I Sam. I, 1) is (in א"ת ב"ש) *Asaf.*

גִּימֶ"ל m. *Gimmel*, third letter of the Alphabet; numerical value, *three.* Shek. III, 2; a. fr.—Sabb. 104[a] (childrens' mnemonical play) גי' דל"ת גמול דלים (Ms. M. גמל) Gimmel-Daleth intimates, Do good to the poor. Ib. כריעת רגי' the foot of the Gimmel; a. fr.—*Pl.* גִּמְלִין. Ib. 103[b] one must not write . . . צדין וכ' ג' Ms. M. (ed. גַּמְרִין) Gimmels so as to be possibly taken for Tsaddes.

גִּימֶל pr. n. m., v. גַּמְלָא.

גִּימְלָא, v. גַּמְלָא a. גַּמְלָא I, 2.

גִּין I (v. גוּן), Af. אָגִין (with עַל) *to cover, surround with; to protect.* Targ. Y. I Deut. XXXII, 10 (II אקיף). Targ. II Kings XX, 6. Targ. Is. XXVII, 3 מְגִין (ed. Lag. מגן, v. גָּנַן); a. e.

Ithpe. אִתְגִּין *to be protected.* Targ. Zeph. II, 3 (ed. Lag. ירתגן). V. גָּנַן.

גִּין II m. (preced.) *protection.* Targ. Is. XXVIII, 15. —בְּגִין *for the sake of, on account of; in order that.* Targ. Y. Gen. XII, 13 (O. בדיל). Ib. XVIII, 24; a. fr.—[In Talm. h. a. ch.] Yeb. 89[b] אוכלת בְּגִינוֹ וכ' on his account (as his wife) she is permitted to eat T'rumah. Y. B. Kam. X, 7[c] top בגי' כן therefore; a. fr.—בגין ד' *because, since.* Y. Gitt. IX, 50[b] ב' דרב וכ' because Rab and Samuel, both of them, said. Y. Bicc. II, 64[d] top ב' דכתיב because it is so written; a. fr.

גִּינָּא, v. גִּינְתָּא a. גַּנָּא.

גִּינָּאָה m. (denom. of גִּינְתָּא) *gardener, dealer in vegetables.* Hull. 105[b]. Sabb. 110[b].—*Pl.* גִּינָּאֵי. Gitt. 14[a]. Taan. 20[b] פירש לה לגי' (Ms. M. ירתיר לגִּנָּאֵי) was left over with the gardeners (was not sold).

גִּינַּאי, גִּינְיַר I f. (denom. of גִּנָּה, גִּינְתָּא) *a group of gardens, country residences.*—*Pl.* גִּינָּאוֹת. Midr. Till. to Ps. XLVIII, end; Yalk. ib. 756.—B. Bath. 75[b] Ms. M. (ed. גינואות, v. Rabb. D. S. a. l. note); Yalk. Zach. 568; v. טֶפֶת. [Ar. גונדות, גינואות, v. ed. Koh. s. v. גוננא p. 320.]—[Yalk. Deut. 946, v. גּוּנְתָּאי.]

גִּינַּאי, גִּינְיַר II m. (denom. of גִּינָּא; cmp. preced.) *dyke for irrigating gardens;* also pr. n. *Ginnai.* Hull. 7[a] ג' נהרא the rivulet Ginnai; Y. Dem. I, 22[a] top. Y. Shek. VI, 50[c] bot. שטף זיקין ג' an overflowing dyke carried off wine bottles.

גִּינְבְּרָא m. (cmp. ζιγγίβερις a. זַנְגְּבִיל) *ginger.* Gitt. 86[a].

גִּינְבָּרָא, v. גִּנְבְּרָא.

גִּינְגְּלוֹן, v. גִּלְגְּלִין.

גִּינְדְּרוּנָא, v. גִּרְדְּהוּנָא.

גִּינְדָּה, v. גַּן. [Chald. = גִּינָּא.]

גִּינּוּן, v. גִּנּוּן.

גִּינּוּנִיתָא, v. גַּנּוּנִיתָא.

גִּינּוֹסִין, גִּינּוֹסִים, גִּינּוֹסָיָא, v. גִּינְיַסְרָא.

גִּינּוֹסַר, v. גִּינְיַסַּר.

גִּינְזַק, v. גִּנְזַךְ.

גִּינְיָא, גִּינְיָה, v. גִּוְּנָא a. גִּוְּנָא.

גִּינְיָאוֹתָא read גִּינַּיָּא דט' Targ. Is. LXV, 3; LXVI, 17 (Buxt. a. oth. ed. גִּרְנָּן), v. גִּרְנָּא.

גִּינְיַר, v. גִּינַּאי.

***גִּינְיָן** (גִּרְכִין) m. pl. (גנן) *protective armor, cuirass* (?). Tosef. Kel. B. Mets. III, 1. [V. גַּנָּא.]

גִּינִיסָרָא, גִּינִיסִין, גִּינִיסִיָּא (גְּנוּ', גִּינוּ') m. pl. (γενέσια, τὰ) 1) (with יום) *bithday festival, anniversary of death;* in gen. *commemorative festival.* Targ. Esth. III, 8. Targ. Y. Gen. XL, 20 גְּנוּסָא (v. גִּינְיָא a. גְּנוּסַיָּיא).—Ab. Zar. I, 3 (8a) יום ג' של מלכים royal anniversaries, expl. Y. ib. 39c birthday festival (with ref. to Gen. XL, 20, v. supra); Bab. ib. 10a (after discussion) יום שמעמידין בו המלך installation of a king (Roman emperor). Y. R. Hash. III, 59a top; Yalk. Hab. 564. Ex. R. s. 15 יום ג' an anniversary (commemorative of his delivery); a. e.—2) (=γενέθλια) *descent, nobility of birth.* Pesik. Naḥămu p. 126ab; Yalk. Gen. 162 הודעתם ג' שלי (Gen. R. s. 100 הודעתי הוגנוסים corr. acc.) ye have made known my noble descent. Pesik. Haḥod. p. 53a בת גִּינוּסְרִים; Pesik. R. s. 15 בת גינסין (read גִּינְיָסִין, Yalk. Ex. 190 only בת טובים) a woman of noble birth. Cant. R. to I, 2; a. fr. [Sot. 36b גִּנְיסֵי מלכות וכ' Ar. (ed. גְּנוּנֵי) I recognize in him royal nobility.]

גִּינְיסַר (גְּנִי', גִּנְיָי', גִּינְיָי') pr. n. pl. (Γεννησάρ, Γεννησαρέτ, a hellenization of כִּנֶּרֶת) *Gennesar, Gennesaret,* lake, town and district of G. Pes. 8b פרות גינוי Gennes. *fruits.* Gen. R. s. 98 (etymology) גני שרים=גנוסר princely gardens; Meg. 6a, v. כְּנָרָא; a. e.—*Pl.* גִּינְיסַרְיוֹת. Y. Meg. I, 70a bot. שני גוי הוי (corr. acc.) were there two places of the name of G.?

גִּינִירוֹת, Tosef. Men. IX, 3, Var. גיטרות, read גינורות, v. גִּיר.

גִּינְנַיָּא, v. גַּנָּא.

גִּינְסִין, v. גִּינִיסָרָא.

גִּינָּא, גִּינְתָּא, גִּנְּ' f. (גנן, v. גַּן) *garden.* Targ. O. Gen. II, 8. Targ. Y. I Gen. XLXI, 4 גינא (Y. II גַּנָּא). Targ. Ps. LVI, 14 (second vers.). Constr. גִּינַּת. Targ. Deut. XI, 10; a. fr.—Gen. R. s. 80 (prov.) לפום ג' גננא as the garden so the gardener (as the people so the leader); Y. Snh. II, 20d top כגִּנָּתָהּ כן גננה. B. Bath. 54a; a. fr.—*Pl.* גִּינָּתָא, constr. גִּינַּת. Targ. Koh. II, 5.—גִּנָּן, גִּינָּן. Targ. Is. LXV, 3; LXVI, 17 (some ed. גִּנָּן; v. גריניאך). V. גַּנָּא.

גִּיס m. (גנס; cmp. גנז a. כנס; Syr. גסא divitiae P. Sm. 757) *spoils, heaped up treasures.* *Pl.* גִּיסִין. Ex. R. s. 9 (ref. to Esth. I, 4) ששה ג' וכ' he showed them six collections every day, and not two of them alike; Esth. R. to l. c. ששה ג' הירה פותח וכ' (ed. גיסין, טוסין, corr. acc.) six treasuries he opened to them &c.; (Yalk. Esth. 1046 תסבוריות; Targ. II Esth. I, 4 בי גנזי).

גִּיס II, גִּיָּיס m. (גוס II) *intimate, familiar.* Keth. 85b דגי' ביה הא ג' ביה ואי . . דגי' ביה (Ar. . . . גָּס ביה דגיריס . . .) but if it is one who is familiar with him (so as to use his name without a title), then, we may say, he spoke of him in a familiar way.—Fem. גִּיסְתָּא. Kidd. 81a ג' ביה she was on familiar terms with him.—*Pl.* גִּיסֵי, גִּיסֶי. Ib. 33a דגי' בה רבנן where scholars are a familiar sight (and no attention is paid them). Keth. 28a גיי' בהדדי they are intimate with each other.

גִּיס III m. (v. preced., cmp. גִּיסָא III) *the wife's sister's husband, brother-in-law.* Snh. III, 4 (27b) גִּיסוֹ (Y. ib. III, 7 אֲגִיסוֹ); a. fr.—*Pl.* גִּיסִין. Y. Shek. I, end, 46b; a. e.

גִּיסָא I, אַגִּיסָא ch. same. Y. Snh. III, 21b bot. אֲגִיסֵיהּ דר' וכ' R. H.'s brother-in-law.—*Pl.* גִּיסֵי. Snh. 28b אחי וג' brothers and brothers-in-law (two brothers having married two sisters). Ib. תרי ג'.

גִּיסָא II, גִּיָּיסָא m. (גוס I) *bold man.* Ḥull. 18b he called out over him ג' ג' (Ar. ed. Koh. גרי' וגרי') bold man that thou art!

גִּיסָא III m. (גוס II) *neighborhood, side.* Kidd. 33a באידך ג' on the other side (of the river); Erub. 16b. Sabb. 110a בהחוא ג' וכ' in a certain neighborhood of &c. —Yoma 77b. Bekh. 44b אַגַּב ג' sideways. Koh. R. to VII, 9 when the kettle boils over, על גיסיה שפיך it pours over its own sides (wrath will hurt none but the man himself); a. fr.—Trnsf. *way, manner.* Gitt. 67b some argue לחאי ג' וכ' one way and some the other way; a. fr.—Nidd. 66a [read:] לא תגלי . . . דכי הירכי דהתוו עליך לחן ג' וכ' (v. Ar. ed. Koh. s. v. דם IV, 75[2]) do not tell thy friends, for as they wondered over thee on the one side (over thy bad luck), they may wonder on the other side (over thy good fortune, and bewitch it). [Ḥull. 17b אחרי גִּיסָנֵי, Sh'eltoth d'R. Aḥai 92, ed. אחלת רוחתא.]

גִּיזָה, גִּיסָה f. (v. גּוֹסֵס) *agony of death, dying stage.* Y. Sot. IX, 23d bot. מקום גִּיסָתָהּ the place where the expiatory heifer died; Tosef. ib. IX, 1 גִּיזָתָהּ.

גִּיצְטְרָא, גִּיסְטְרָא, גִּיסְמְרָא f. (=גזרא, a reduplic. of גזר; for assimilation of sibilants cmp. Nöld. Mand. Gr. p. 45 sq.) *something defective, mutilated;* 1) *a large vessel which turned out defective or unwieldy,* by having its handles broken off or being cracked, and is therefore used as a *receptacle for refuse,* as *a pickling pot,* as *a receiver of drippings* from a leaking vessel &c. Kel. II, 6 גס' שנמצאת וכ' (Ar. גצרא) a defective vessel found in the furnace (in which vessels are put for baking); Tosef. ib. B. Kam. III, 10 ואם הירתה גסטרא but if the jug turned out a *gistra,* contrad. to נפחתה. Ib. אי זו היא גסטרא כל שנסדקין אזניה וכ' (Kel. IV, 3 . . . גיס' כל שניטלו וכ') when is a vessel called *gistra?* When its handles are split (broken off) &c. Ib. 2 גי' שנתרועעה וכ' if a *gistra* is broken so as to be no longer a receptacle for liquids, though it may yet receive eatables, it is not susceptible of uncleanness, for there is no fragment of a fragment, i. e. a fragment of a *gistra* is no longer considered a vessel. Sabb. 96a (a leaking *gistra* is not considered a vessel) because nobody says הָבֵא ג' לגי' bring a *g.* to be put under a *gistra;* a. fr.—2) *an animal body maimed to disfigurement.* Ḥull. 21a; 32b עשאה ג' נבלה if one made an animal a *gistra* by lacerating some of its limbs, it is considered a carcass. Ib. 52a קאמרית ג' ye speak of a maimed body (a rib on each side disjointed)! Ib. 27a דלא לישוייה ג' that in cutting the animal's throat one must not make it a *gistra*

(by cutting the head off). Snh. 52b ג׳ דעבירו ליה that the culprit be cut in two.—Hull. 124a ג׳ דעבדיה he split the stove lengthwise.—*Pl.* גִּיסְטְרָאוֹת, גִּיסְטְרָיוֹת. Tosef. Kel. B. Kam. III, 8 שרובן מן הג׳ for most of the fragments of pottery found in the potter's place come from misshaped vessels. Makhsh. II, 3 ג׳ שישראל וכו׳ pots into which Israelites and gentiles cast their refuse.—Y. Sabb. III, beg. 5c ג׳ מלא גְּצָרָא וכו׳ one may fill a large pot with hot ashes &c.—3) (castra) *camp*, v. גַּסְטָרָא.

גיסטרון, v. גַּסְטְרוֹן.

גִּיסָּא I m. (גוס II, v. גִּיטָא III a. גֶּסֶס) 1) *side, arm.*—*Pl.* גִּיסְסַיָּא. Targ. Is. LX, 4; LXVI, 13 (h. text צד).—2) *Pl.* גִּיסְסַיָּא, גְּסֵי *loins.* Targ. O. Lev. III, 4; 15 (h. text כסלים, Y. כפליא).

גִּיסָּא II m. (cmp. גְּשׁוֹשׁ) *long pole.*—*Pl.* גִּיסְסִין, גְּסֵי. Targ. II Sam. XVIII, 14 (Ar. גְּסִיסִין, h. text שבטים).

גיסתרא, v. גַּסְטָרָא.

גִּיעֲגוּעַ, v. גֵּעַ.

גִּיעוּל I m. (גָּעַל) *the cleaning of an impure vessel* by means of boiling water (Num. XXXI, 23), v. חַגְעָלָה. Zeb. 97a; Ab. Zar. 76a ג׳ לחבירו ..... כל יום every day the boiling done in the sacred vessel is the means of absorbing the soakings of the previous day.—*Pl.* גִּיעוּלִים, constr. גִּיעוּלֵי; (עכו״ם, גוים) ג׳ גכרים vessels of gentiles which require cleaning with boiling water before they may be used by Jews. Ib. 67b; 75b; a. fr.

גִּיעוּל II m. (גָּעַל, v. Job XXI, 10), pl. constr. גִּיעוּלֵי, ג׳ בצים *abortive eggs* driven off by striking the hen. Tosef. Ter. IX, 5; Y. ib. X, 47b bot.; Ḥull. 64b (Rashi: *eggs scalded in hot water* together with forbidden eggs, v. preced.).

גִּיף m. (b. h. גַּב) *side, shore.* Makhsh. I, 4 על ג׳ תנחר Ar. (ed. גַּב, R. Hai Gaon גַּף, v. Koh. Ar. Compl. s. v. note 9).

גִּיף, גִּיפָא ch. same. Targ. Y. Ex. XIV, 9. Ib. XV, 9 (Y. II some ed. גַּף). Ib. II, 5 (Y. II גַּב, O. כִּיף); a. e.—Y. Kidd. I, 58d; Y. Keth. VI, end 31a ג׳ איירתיבוני על אירתיבוני נהרא וכו׳ place me at the shore of a river, and if I do not . . . ., cast me into the river. Ib. XIII, 35b bot. (גוף, corr. acc.); Y. Kil. IX, 32c bot.; a. fr.

***גִּיף** m. (גּוּף I) *adultery, sensuality.* Sabb. 104a, v. אח״ס.

גַּיְפָא, v. גַּבָּא.

גִּיפּוּף m. (גפף) 1) *embracing, hugging.* Snh. 56b ג׳ ונישוק embracing and kissing idols.—2) *closing up.* Y. Sabb. III, 5d bot. אחר גִּיפּוּפוֹ according as the stove is closed up.

גִּיפּוּף, גִּיפּוּפָא, גִּיפְּ, גִּפְּ, ch. (cmp. preced.) *railing, rim.* Targ. Y. Ex. XXV, 25; 27 (h. text מסגרת; O. גדנפא).—*Pl.* גִּיפּוּפִין, גִּיפּוּפֵי. Targ. Y. I Deut. XXII, 8 (II גופוף). Erub. 89b.

גִּיפְסִי m. (Αἰγύπτιος) *Epyptian, Coptic.*—*Pl.* גִּיפְסָאֵי. Meg. 18a ג׳ גיפטרת לג׳ (Ar. גפתית לגפתים) to Egyptian Jews &c.—Fem. גִּיפְסִית *in Egyptian or Coptic language.* Ib.—Sabb. 115a. Ib.b ג׳ תנא the author of the rule concerning sacred writings in Egyptian &c. (ib.a). Cmp. גִּירְוָטָאֵי.

גִּיפָן, v. גּוֹפֶן.

גִּיפְסוֹס m. (γύψος) *gypsum.* Y. Sabb. II, 5a top; v. גִּפְסִים.

גִּיפְסִים, גִּיפְסִיס, v. גִּפְסִים.

גִּיפַּף, v. גָּפַף.

גִּיפַּר, v. גָּפַר.

גִּיפְתָּא (גּוּפְּ׳) ch.=h. גֶּפֶת a sort of *peat* or *turf.* Y. Sabb. IV, 6d [read:] כמראי גו ג׳ I kept it warm in *gifta.* Ib. ג׳ על on top of *g.*

גִּיפְתִּי, Erub. 64a (missing in Ms. M.), marginal version דִּירְפְּתִי q. v.

גִּיפְתָּנוּתָא, גִּיפְתָּנָא, גִּיפְתָּן, v. גֵּרוּתָא.

גִּירָא m. ch.=h. גֵּץ *spark.* Targ. Job XVIII, 5 Ms. Var. for גְּרֵהּ.—*Pl.* גִּירָצִין, גִּירְצִין. Targ. Job V, 7 (Ms. גִּר׳ (ed. גִּי׳, ed. Vien. נצין). Ib. XLI, 11 Ms. (ed. גּוּצִין). Targ. Ps. CXL, 11 (ed. Vien. נירצין).

***גִּיר** I (Syriac גיר, P. Sm. 709 sq., prob. fr. גרר, cmp. גְּרָרָא) *as a consequence, for* &c. Targ. Prov. XXIX, 19 (agreeing with Peshito) ידע ג׳ דלא בלית ed. Lag. (Var. ולא, ed. דידע ג׳ ולא וכו׳, Peshito בלע . . . .) for he understands (from being spoken to) only that he will receive no blows. [Ib. XXIII, 14 אנת בדר וכו׳ Ms. (missing in ed.), read: גיר (as in Peshito) thou, therefore, &c.]

גִּיר II m. (b. h. גִּר; גרר or גור *to boil, effervesce*, v. H. Dict. s. v.) 1) *lime.* Sabb. 80b ברצת הג׳ Ar. (ed. הסיד), v. בְּרִיצָה.—Denom. גִּייֵר *to plaster.* Lam. R. to IV, 11 Ar. (ed. סייד).—Ḥull. 88b bot. הג׳ וחזרניך quot. in Rashi to Ex. XVI, 14 (ed. only חז׳) powdered lime and orpiment.—2) *ink-stone*, or *sulphate of iron* (*sory*). Bets. 15a ברצת הג׳ a lump of inkstone (for blackening leather).—In gen. *powder*, in compounds גִּירְגְּבָסִין *powder of gypsum;* גִּירְקְרָרִין *wax dust*, v. אַגִּין. Y. Sabb. VII, 10b bot. (perh. to be read in two words: lime, gypsum &c.).—3) *froth.* Men. VIII, 7 (87a) זרק הג׳ (Mish. ז׳ את הגיד, corr. acc.) if the froth (of the fermenting wine) burst forth; Tosef. ib. IX, 11 ג׳ של שמרים.

גִּירָא I ch. same, *lime, plaster.* Dan. V, 5.—Targ. O. Ex. XVI, 14 דעדק כג׳ thin and brittle like a coat of lime (h. text מחספס). Targ. Y. Deut. XXVII, 2 (h. text סיד); a. e.—2) *froth, foam.* *Pl.* גִּירִין Targ. Y. Ex. XV, 10 ג׳ דימא the foaming billows. [Targ. Jer. IX, 14, read כגרדין, v. גִּרְדָּא II.]—3) name of *a disease, a sort of fever (?).* Gitt. 69b, v. next w.

גִּיר III, גִּירָא II, גִּירְרָא m. (גרר, גרי; cmp. b. h. שֶׁלַּח) 1) *projectile, arrow.* Targ. Is. XXXVII, 33. Targ. Job XLI, 20; a. fr.—Gitt. 56a שדא ג׳ וכ׳ he shot an arrow eastward. B. Kam. 26b בעידנא דשדיית פסוקי מפסקי גִּירַיָּיה (v. Rabb. D. S. a. l. note) at the time he let his arrow off, its force was broken, i. e. when he threw the vessel down, polsters were there to prevent its breaking. Succ. 38a דין ג׳ בעיניה וכ׳ this is an arrow in the tempter's eyes, i. e. this enables us to defy him. Kidd. 30a I should say to Satan ג׳ בעיניך I defy thee; ib. 81a.—Taan. 25a אגרי בך גִּירַי I shall let my arrow loose against thee (v. Rabb. D. S. a. l. note; oth. vers. v. גּוּר I ch.). Pes. 28a, v. גִּירָאָה; a. fr.—ג׳ דלילתא (Ar. דלולית) the arrow of Lilith, supposed to be a wedge-shaped meteoric stone. Gitt. 69b לגירא ליתי ג׳ דל׳ as a remedy for *gira* (v. preced.) let one get a *gira* of &c.—*Pl.* גִּירִין, גִּירֵי, גִּירְיָא; גִּירְרִין, גִּירְרֵי, גִּירְרָיָא. Targ. II Sam. I, 22. Targ. Y. I, II Gen. XLIX, 23 (not גיד׳). Targ. Ps. CXX, 4; a. fr.—Snh. 108b גילי וחוי ג׳ he threw chaff and it turned into arrows. B. Bath. 73a; v. בְּזַז. Y. ib. II, 13b bot. מן קל גורי וכ׳ (corr. acc.) from the hissing sound of the arrows; a. fr.—2) *shoot* of a plant. *Pl.* גִּירֵי. Sabb. 109b דרוביא ג׳ shoots of fenugreek; (oth. opin. in Ar. *flax-seeds*, Ms. O. גרדא, v. גִּירָא I).

גִּירָא III m. (גרר; cmp. גְּרָרָא) *direct consequence* of an act. *Pl.* גִּירֵי. B. Bath. 22b בגירי דידיה (Rashi דילידה); ib. 25b sq. בגִירֵיהּ דילֵיהּ (Ms. M. only בגירֵיהּ, v. Rabb. D. S. a. l. note); B. Mets. 117a בגירי דילֵיהּ when the damage is a direct result of his act. Ib. 44a גירי דידיה וכ׳ it is his act that helped it (to get sour). [Rashi: *his arrows* in a metaphorical sense, v. preced.]

גִּירָא IV pr. n. f., v. גִּירְלָא.

גִּירָא ch.=h. גֵּר. *Pl.* גִּירֵי. Taan. 25a, v. גּוּר I ch.

גִּירָאָה m. (denom. of גִּירָא II) *shooter*, (Rashi:) *arrow-maker.* Pes. 28a (prov.) ג׳ בגִירֵיהּ מקטיל וכ׳ (ed. גירא, corr. acc., v. Rabb. D. S. a. l. note) when the shooter (arrow-maker) is killed by his own arrow, he is paid from the spinnings of his own hand.

גִּירְגְּבְסִין, v. גִּיר II, 2).

גִּירְגֵּר, v. גָּרַר.

גִּירְדָא I m. (גָּרַד) *scraping, rind.* Sabb. 109b גי׳ דאסניתא (ed. גי׳ דאסירנתא) the paring of &c., v. אַסְנִיתָא. Keth. 77b, v. אַשְׁפָּא. Ab. Zar. 28a גִּרְדָּא דיבלא וגי׳ דאסנא (Ms. M. וגורדא . . . גרדא, early ed. וגורדא) scraped root of cynodon and the paring of the bramble. Sot. 10b; Num. R. s. 9 (prov.) קמי דשתי חמרא חמרא קמי רפוקא גי׳ דיבלא before wine drinkers, place wine; before a ploughman—a dish of scraped roots &c. V. גַּרְדָּא.

גִּירְדָא II m. (גדד, with ר inserted) *stump, stem.* Pes. 111b top גי׳ דדיקלא (Var. גידא, גודא, v. Rabb. D. S. a. l. note 30) the stem of a palm tree (Ar.: *rind*, v. preced.). B. Mets. 86a (Ms. M. גידרא, Ms. R. 2 גירדא, v. Rabb. D. S. a. l. note).

גִּירְדַּאי, גִּירְדָּאי, v. גַּרְדִּי.

גִּירְדוֹנָא (גִּירְדוּנָא) m. (cmp. גִּירְדוֹר) *a young ass.* Ned. 41a.

גִּירְדָּנָא, גִּירְדָּנַי, v. גַּרְדִּי.

גִּירָה, v. גֵּרָה.

גִּירָה, Pi. of גרר.

גֵּירוּר m. (גרר) *instigation, provocation, stirring up.* Sifré Deut. 87, v. הַסָּתָה; Yalk. ib. 886. Tanḥ. Balak. 2 (ref. to Deut. II, 19) כל מיני ג׳ any sort of provocation (is forbidden); Num. R. s. 20, beg. גירור (corr. acc.); Yalk. ib. 765.

גֵּירוּמִין, גֵּירוּמִים m. pl. (גרם) *that which goes along, customary addition to weight* or *measure* at sales. B. Bath. VI, 11 נותן לו גֵּירוּמָיו (Bab. ed. 88b מין . . ., Y. ed. מים . . . .) he must give him the due surplus. Sifra K'doshim Par. 9, ch. VIII.

גִּירוּמְסִין, v. גרמסין.

גִּירוֹנִין, Targ. II Chr. XX, 25, some ed., read רִיגּוֹנִין.

גֵּירוּעַ I m. (גָּרַע) I) *deduction* from the price of redemption according to the years of possession (Lev. XXVII, 18). Arakh. 24a לגאל בג׳ to be redeemed with due deduction. B. Mets. 106a the Sabbath year לא תצלה לו בג׳ Ar. (ed. מן הג׳, v. Rabb. D. S. s. l. note 90) ought not to be counted in for deduction.—*Pl.* גֵּרוּעִין. Y. Shebu. VI, beg. 36d סוף גֵּרוּשֶׁיהָ the final redemption of the Hebrew hand-maid.

גֵּרוּעַ II, גֵּרוּעָא m. (גָּרַע II) *the formation of globules* or *kernels* in the grape. Ber. 36b; Pes. 53a ג׳ הוא בוסר הוא, v. בּוֹסֶר.

גִּירוּר, v. גֵּירוּר.

גֵּירוּשִׁין, v. גֵּרוּשִׁין.

גֵּירוּת, v. גֵּרוּת.

גִּירוּתָא f. *girutha*, name of an unclean bird, supposed to be *moor-hen.* Hull. 62b; Nidd. 50b expl. *the hen of the marshes.* Hull. 109b we are forbidden ג׳ to eat *girutha.* [Ar. גִּוּרִיתָא, v. Koh. Ar. Compl. II, 378a.]

גֵּירִי m. (denom. of גֵּר) *belonging to a convert family, descendant of proselytes.* Kidd. IV, 1 (collectively); v. Tos'foth Yom Tob a. l. s. v. כהני.

גִּירְמָא, v. גַּרְמָא.

גִּירְמַנִיקִי, גִּירְמַנְיָא, v. גַּרְמִי.

גִּירְסָא I, גִּירְסָא m. (גָּרַס II) *acquired learning, tradition, study by heart.* Targ. Cant. I, 2 בג׳ for study by heart (oral tradition).—Meg. 6b לאוקומי ג׳ וכ׳ to preserve (remember) what one has learned, requires divine assistance. Sabb. 21b דינקוטא ג׳ acquired in early youth (which

is better remembered). Ib. 30b פומיה מג׳ . . . לא did not cease studying by heart; B. Mets. 86a מגַּרְסֵיהּ.—*Pl.* גִּירְסַיָּיא. B. Bath. 22a they may be disturbed. מִגִּירְסַיְיהוּ in their studies. [In later literature גִּירְסָא *version.*]

גִּירְסָא II, v. גִּירְצָא.

גִּירְסִינָא (גִּירְסָנָא) m. (גִּרַס II; b. h. גְּרֶשׁ, גְּרֻשָׁה Ezek. XLV, 9) *acquisition, saving.* Yeb. 117a. Ib. גִּירְסָנִי (Rashi גִּירְסָנָאי) what is accumulated for me.

גִּירְעוֹן, גֵּרָ׳ m. (=גֵּירוּעַ I) *deduction.* Arakh. 25b בת ג׳ subject to the law of deduction. Ib. IX, 7 (33a) .. יוצאים ובג׳ כסף go back to their owners in the year of Jubilee or with a deduction from the purchasing price (Lev. XXV, 27). Kidd. I, 2 (of the Hebrew slave); a. e.

גִּירְצָא m. (גִּרִיץ, v. גְּרִירְצָה) *putting layers of dough on each other.* Pes. 37a נפישא בג׳ Ar. (ed. Koh. בלישא בגירסא, ed. בלִישָׁה) because it grows thick by combination.

גִּירְקְרִין, v. גִּיר II, 2).

גִּירְרָא *arrow,* v. גִּיר III.

גִּירְרָתוֹ, Koh. R. to IV, 14 מבית ג׳ של פרעה, read: גִּדֵּירָתוֹ (v. גְּדֵירָה) from Pharaoh's *fortress* (where he was in prison).

***גִּירֵשׁ** m. (v. גִּירֵס I) *familiar.* Yeb. 117b דג׳ לה וכ׳ Ar. (ed. דרגירש) annoyance of family quarrels is familiar to her.

גִּירְשָׁה f. (נגש) *drawing near* the altar (Ex. XXX, 20). Yoma 32b. Zeb. 19b; a. fr.

גִּירְשָׁרָא, v. גִּשְׁרָא.

גִּירְשָׁתָא, v. גִּשְׁתָא.

גִּירְשְׁתָמָא m. (reduplic. of גשם) *door-sill, door-stop;* v. גַּשְׁמָה.

גִּירְתָא m. (גאה, cmp. גּוֹר, גֵּו) [*growth, accrued property,*] *herd, flock* (corresp. to h. מִקְנֶה). Targ. I Chr. XXVIII, 1.—*Pl.* גִּירְתִי, גִּירְתִין. Targ. Am. I, 1. Targ. Gen. XLVI, 34; a. fr.—Ned. 38a (quot. fr. Targ. Am. l. c.).

גֵּירְתָּא m. pl. (v. preced., cmp. גַּאִים) *haughtiness, tyranny.* B. Kam. 114a דדיינו בג׳ (Rashi בגֵּירְוָתָא, Ms. H. בגֵּירְוָתָה, Ms. R. בגֵּוְוָתֵי, v. Rabb. D. S. a. l. note 2 for Var. lect.) whom they (the gentile judges) convict tyrannically (not listening to arguments), opp. to Jewish judges who go by argument, points of law &c. [Rashi a. v. מגזותא, B. Mets. 30b, quotes our w. גִּירְזָתָא; Ms. F. has גֵּירְזָתָא, fr. גזז with anomalous pl. *arbitrary decisions,* v. מְגֵירְזָתָא.]

גַּל m. (b. h.; גלל) 1) *heap of stones, bones* &c., esp. *rubbish, ruins.* Sot. IX, 2 if the body of a murdered person was found טמון בג׳ buried in a heap. Keth. 15b לפקח עליו את הג׳ as to removing debris for saving one's life (on the Sabbath). Sabb. 34a עשתו ג׳ של עצמות changed him into a heap of bones; a. fr.—*Pl.* גַּלִּים, גַּלִּין. Nidd. IX, 5. Kil. I, 2, v. חֲזֶרֶת. Cmp. גִּירְגָּא.—2) *wave, billow.* Mikv. V, 6 ג׳ שנתלש a wave thrown on shore. Yeb. 121a; a. fr.—*Pl.* as above. Ex. R. s. 19 ג׳ הגרשוה waves overcame her, i. e. she encountered storms; a. e.—3) *revolving door, turning on hinges or pivots.* Sabb. 81a ג׳ של the pivot of a revolving door. V. גְּלָה.—4) (v. LXX Hos. XII, 12) *turtoise. Pl.* as above. Sifra Sh'mini, ch. IV, Par. 3.

גַּלָּא ch. same, 1) *heap. Pl.* גַּלִּין. Targ. Is. XXV, 2.—2) also גְּלָגְלָא *wave.* Koh. R. to XI, 1.—*Pl.* גַּלִּין, גַּלַּיָּא, גַּלֵּי, גַּלְגַּלַּיָּא, גַּלְגַּלֵּי. Targ. Zech. X, 11. Targ. Ps. XLII, 8 (some ed. גְּלִילֵי); a. e. Targ. Y. I Ex. XV, 18 [read:] בֵּינֵי גְּלַלַּיָּא between the waves.—Yeb. 121a גלי אשפלו the waves may have cast him out (alive).—3) *revolving door.* B. Kam. 112a. Snh. 113a bot. דטרקיה לגַלַּיה וכ׳ who locked his door and lost the key.—*Pl.* גַּלֵּי. Ber. 28a טרוקו ג׳ close ye the (college doors); Ab. Zar. 58a. B. Mets. 108a, v. אַגְלָא.—4) pl. גַּלֵּי, גַּלַּיָּא *excrements, ordure.* Targ. Ezek. IV, 12; 15 (incorr. גְּלֵי).—5) (v. גִּלּוּל) *Gallaya,* cacophemism for similarly sounding idolatrous names. Y. Ab. Zar. III, 43a bot.; Tosef. ib. VI (VII), 4, v. גַּדָּא (Ab. Zar. 46a; Tem. 28b; v. גַּלָּא II). Meg. 6a ברת גלוא שלהן their house of idolatry. [גלין, Sabb. 138a, v. גְּלָה.] [Targ. II Kings XXIII, 6; Jer. XXVI, 23, v. גְּלֵי.]

גְּלָא, v. גְּלֵי.

ג׳ קסינון, גלא, v. גַּלַאקְסִינוֹן.

גְּלָאי, v. גְּלֵי.

גְּלָאלָא, Yalk. Zech. 578, v. גְּלָלָא.

גַּלַאקְסִינוֹן m. Ar. (ed. גלא ק׳) (γαλῆ Ἀξεινῶν) [*fur of*] *the weasel imported by the Axeinoi* (living around the Pontus Axenus or Euxenus); *ermine* (v. Sm. Ant. s. v. Pellis). Gen. R. s. 20, end גלי ק׳ (גלא). Y. Sabb. II, 4d bot. (rendition of חֲחַשׁ) גלקטינון; Koh. R. to I, 9 גלטינון (corr. acc.). Ib. והכלב גלבטינון (read גלבסינון) and the dog shall wear ermine fur.

גְּלַב (cmp. גלח, גלש) *to scrape, shave.* Targ. Y. Lev. XIX, 27.—V. גְּלִיבָא.

גְּלַב m. (preced.) *razor, knife.* Targ. Y. Num. VI, 5; VIII, 7 (גְּלָבִין).—*Pl.* גְּלָבִין. Gen. R. s. 31 (transl. חרבת צרים Josh. V, 2) ג׳ דטרנרי flint knives.—[Targ. Ezek. XXVII, 24, v. גְּלַח.]

גַּלְבָּא, גַּלָּבָא ch. (preced.) *barber.*—*Pl.* גְּלָבַיָּא. Targ. Ezek. V, 1.

גלבמא, v. אַגְטְבִילָא.

***גַּלְבִּין** m. pl. (גלב)=קַלְפִּין, *scales.* Targ. I Sam. XVII, 5 שריין ג׳ (Var. גלכין; h. text קַשְׂקַשִּׂים). V., however, גְּלַבָּא.

***גְּלַבְקָא** f. (γλαύκιον, glaucion) *juice of glaucion,* a plant like the horned poppy. Sifra Vayikra, Ḥoba, Par. 12, ch. XXII המערב ג׳ ... בשמן Ar. (ed. גלובריא, Var. בלבקרא &c., v. ed. Weiss p. 28a note) he who adulterates oil with the juice of glaucium (selling it for poppy-oil); Koh. R. to

IX, 13 בלבקי; ib. to VI, 1 בלקיא; Tosef. B. Bath. V, 6 מי כגלקיא ed. Zuck. (Var. בלקיא); Yalk. Lev. 479 בלנקי (corruptions of בְּלַבְקָא or בְּלַוְקָא; cmp. Löw Pfl. p. 205 a. 257). [Ar. a. Mus. seem to think of *Lycium*.]

גַּלַּג, *Pa.* גַּלֵּיג (reduplic. of גל, v. גלה) *to reveal* (v. P. Sm. 723), *to announce.* Gen. R. s. 36 זיל גַּלֵּיג וכ׳ Ar. (ed. זיל גְּלוֹג, not זילא) go, tell thy mother the good news; Lev. R. s. 5.—Ib. s. 25; Koh. R. to II, 20 אירולי גלוג לאימיך (not גלוגי) I will go and tell thy mother. Pesik. Aniya, p. 137[a] [read:] כל מה דאת יכיל למיגלג גלג למישבת שבת as much as thou canst tell, tell; as much as thou canst praise, praise; Yalk. Is. 339 (corr. acc.); (Pesik. R. s. 32 דרוש וכ׳).

Ithpe. אִיתְגַּלֵּיג *to boast.* Lev. R. s. 10 is it these דאת מִתְגַּלֵּיג עלידהון of whom thou art so boastful?

גַּלְגָּא, pl. גַּלְגָּוִין m. (preced.) *revelation, preaching.* Y. Sot. I, 17[b]; Lev. R. s. 26 [read:] מאי את בעי מן גַּלְגּוֹי do not mind this man's boastful talk.

גלגומיקא, v. גלוגדקא.

גַּלְגּוֹל, **גִּילְגּוֹל** m. (גלגל) 1) *rolling, turning.* Y. Sot. I, 16[c] bot. כדי ג׳ ביצה as much time as is required for roasting an egg in the ashes; Num. R. s. 9.—Y. Pes. III, 30[a] לאחר גִּילְגּוּלָהּ after the dough has been rolled (formed).—Keth. 111[a] ע״י ג׳ by rolling under the ground (for resurrection in the Holy Land).—2) (with or without שבועה) *the rule permitting the court to insert in an oath an affirmation to which the person concerned could not have been compelled directly; an oath by implication.* Kidd. 27[b]. Y. ib. I, 60[d]. Yeb. 58[b]; Kidd. l. c. ע״י ג׳ by implication (the woman including in her oath the time of her betrothal); a. fr.—4) (cmp. גַּל) בית ג׳ *a field full of hills and depressions.* Toh. VI, 6; Erub. 22[b] (Var. in Ar. גדגד, ref. to גִּידּוּד). [Tosef. B. Bath. II, 16 בית גילגל, v. גַּלְגֵּל.]

גִּילְגּוֹל, **גִּילְגּוֹל** ch., v. גַּלְגַּלְתָּא.

גַּלְגֵּל, v. גַּלְגֵּל.

גַּלְגֵּירָא, v. גַּרְגִּירָא.

גלגילון, v. גִּלְגִּלִּין.

גִּלְגֵּל (b. h., Pilp. of גלל) 1) *to roll, turn.* Pirké d'R. El. ch. XXXVI לגַלְגֵּל וכ׳ to roll (move) the stone.—Y. Sabb. III, 6[a] top מְגַלְגְּלִין ביצה וכ׳ you may roll an egg (for roasting) on &c. Hall. III, 1 (בחטים) גִּלְגְּלָהּ when she has formed the dough (of wheat) by rolling; a. fr.—*Part. pass.* מְגוּלְגָּל, f. מְגוּלְגֶּלֶת; pl. מְגוּלְגָּלִים, מְגוּלְגָּלִין; מְגוּלְגָּלוֹת. 1) *rolled.* Pes. 7[a] עיסה מג׳ a formed dough. Y. Sot. I, 16[c] bot. ביצים מג׳ roasted eggs; a. fr.—2) *rounded.* B. Bath. 16[b] מה עדשה זו מְגוּלְגֶּלֶת אף אבילות מְגַלְגֶּלֶת וכ׳ as the lentil is rounded, so does mourning roll and go around (different version in Ms., v. Rabb. D. S. a. l. note, a. in Yalk. Gen. 110, v. גַּלְגֵּל). [Men. 86[a], v. גִּרְגֵּר.]—2) (with על) *to roll upon, to put on one's shoulders, to burden, tax; assess.* Keth. VIII, 1 (78[a]) אתם מגלגלים עלינו וכ׳ you burden us with old restrictive laws. Y. Shebi. IV, 35[b] אתם מג׳ וכ׳ ye impose upon us taxes &c. Y. B. Bath. I, beg. 12[d] מג׳ עלידו וכ׳ you make him bear the expenses for &c.—3) *to bring about, cause.* Sabb. 32[a]; Tosef. Yoma V (IV), 12 מגלגלין זכות ע״י וכ׳ good things are brought about through the agency of good men &c.; a. fr.—4) (v. גָּלַל Nif.) *to overcome* (one's own feelings), *to put up with, bear with.* Keth. 67[b] רצונך שתְּגַלְגֵּל עמי בעדשים will you bear with me when I offer you only lentils? ג׳ עמו וכ׳ he tried to live with him on lentils, and died. Ib. 111[a] ג׳ בעצמו he conquered his love and remained single. Y. ib. VII, beg. 31[b] מגלגלת עמו וכ׳ she has to bear with him thirty days longer. Y. Yeb. VIII, 8[d] top גַּלְגֵּל עמהן וכ׳ bear with them twelve months (give them time for reconsideration).

Hithpalp. הִתְגַּלְגֵּל, חִתֵּג, *Nithpalp.* נִתְגַּלְגֵּל 1) *to be rolled.* Erub. X, 3 נ׳ הספר מידו the scroll rolled out of his hands (down the roof). Hall. III, 1 עד שתִּתְגַּלְגֵּל בחטים in the case of wheat flour, until it (the dough) is rolled, v. supra. Y. Kil. IX, 32[c] top; Y. Keth. XII, 35[b] top מִתְגַּלְגְּלִין their bodies are rolled underground, v. גִּלְגּוּל. B. Kam. 17[b] ונתגּ׳ למקום אחר but the barrel rolled to another place. Pesik. R. s. 6 מא״י נִתְגַּלְגְּלָה וכ׳ from Palestine it (the stone) rolled and arrived just for this momentary use; a. fr.—2) *to be turned, changed, transferred, caused.* Pirké d'R. El. ch. XLIX נתגלגלה המלכות על וכ׳ the royal dignity was transferred on Esther. Shebu. VII, 8 נ׳ לו שבועה וכ׳ if by chance an oath is imposed upon him in another law-suit (with the same persons), the court makes him swear by implication &c.; v. גִּלְגּוּל.—3) (of waters) *to tower, gather.* Pirké d'R. El. ch. V; ch. XXIII.—4) (with רחמים) *to prevail* (over hatred &c.), *be moved.* Pesik. R. s. 20 נִתְגַּלְגְּלוּ רחמיו וכ׳ the Lord's compassion was moved. Tanh. Vayigg. 4; a. e.—5) *to throw one's self upon, to attack.* Yalk. Is. 350 (ib. 288 נתגאה).

גַּלְגֵּל, **גַּלְגֵּל** ch. same, *to roll.* Targ. Y. I Gen. XXVIII, 10 (II גלל). Ib. XXIX, 8 (O. גנדר); a. e.—Y. Shebu. VI, 37[a] wait עד דְּיִגַּלְגֵּל עלך וכ׳ until he heaps upon thee all his claims, and then swear concerning all of them. Ib. VII, end, 38[a] או אישתבע ליה כל דְּמִגַּלְגֵּל עלך or thou must swear to him concerning all that he asks thee to swear to by implication.—*Part. pass.* Ber. 44[b] ביעתא מְגוּלְגַּלְתָּא an egg roasted in ashes, v. preced.

Ithpalp. אִיתְגַּלְגֵּל, אִירְתְּגַלְגֵּל; אִתְגַּלְגַּל (fr. גִּלְגַּל), אִתְגּוֹלַל (Ithpolel of גלל) 1) as preced. Hithpalp. 3. Targ. Job XXX, 14. —2) (with רחמין) as preced. Hithpalp. 4. Targ. I Kings III, 26 אירתגלגלו ed. Lag. (ed. אִירְתְּגַלְלוּ). Targ. O. Gen. XLIII, 30 (אִתְגּוֹלַלוּ). Targ. Hos. XI, 8 מתגללא ed. Lag. ed. אִתְגּוֹלְלוּ). Targ. Jer. XXXI, 20 אִתְגּוֹלַלוּ. Targ. II Chr. XXXIII, 13. Targ. Y. Num. XXVI, 1; a. e.—3) *to come about, to happen.* B. Mets. 40[a], a. e. אירגלגל מילתא it so happened in the course of time.—4) (denom. of גולגלתא) *to crown, adorn one's self.* Esth. R. to I, 4 whether with its own or with strange (feathers) מִתְגַּלְגַּלַת בת קברייא the raven will adorn itself; ib. 9.

גַּלְגַּל m. (b. h.; preced.) 1) *wheel,* esp. *the wheel-work at wells, crane* &c. Midd. V, 4. Tosef. B. Bath. II, 16

בית גולגל לרבים ed. Zuck. (Var. גילגל) a public well. B. Bath. IV, 5 את הגו׳ the crane of the wine or oil press, v. חוּמְרָתָא. Erub. X, 14; a. fr.—2) *globe, celestial sphere*, esp. *the sphere of the zodiac.* Yoma 20^{b}, a. e. ג׳ חמה the revolution of the Sun. Pes. 94^{b} ג׳ קבוע ומזלות וכ׳ the sphere of the zodiac is stationary, and the planets make the circuit; ג׳ חוזר וכ׳ the sphere (wheel) turns around and the planets are stationary; a. fr.—B. Bath. 16^{b} Ms. M. מה עדש זה דומה לג׳ וכ׳ as the lentil resembles a sphere, so is mourning a sphere making a circuit in the world; (diff. in ed., v. גְּלְגַּל); Yalk. Gen. 110 מה עדשים האלו ג׳ וכ׳.—3) *the eye-ball.* Gen. R. s. 42; Lev. R. s. 11; Ruth R. introd. 6 (ref. to עין משפט Gen. XIV, 7) ג׳ עינו של עולם the eye-ball of the world (Abraham). Snh. 108^{a} בשביל ג׳ העין וכ׳ on account of (the covetousness of) the eye-ball (v. next w.); a. e.—*Pl.* גַּלְגַּלִּים. Makhsh. III, 8 wheel works. B. Bath. 58^{a} שני גַּלְגַּלֵּי חמה two Sun-globes.—Y. Nidd. III, 50^{c} bot. ג׳ אדם וכ׳ the apples of man's eyes are round.—Trnsf. *the rotation of fortune, changes* (v. B. Bath. 16^{b} quot. above). Sabb. 151^{b} (ref. to בְּגַלַּל Deut. XV, 10) ג׳ חוא וכ׳ a wheel rotates in this world, i. e. changes of fortune take place constantly; Ex. R. s. 31, a. e.—3) (=גַּרְגַּר) *globule, grain.* Sabb. 64^{b}; 65^{a}, v. גַּרְגַּר.—*Pl.* as above. Y. Maasr. V, end, 52^{a}; Tosef. ib. III, 14 Egyptian beans are those שגַּלְגַּלֵּיהֶן חדין (ed. Zuck. גלוגל׳, Var. גלגל הן, corr. acc.) whose globules are pointed.

גִּלְגְּלָא, גַּלְגַּל, גִּירְלִ׳, ch. same; 1) *wheel.* Targ. Ezek. I, 15 sq. גִּירְלִ׳ ed. Lag. Targ. Ps. LXXXIII, 14; a. e.—Erub. 104^{a} למימלא בגי׳ to fill (draw water) with the wheel. Lev. R. s. 34, v. אַנְטַלְיָא.—2) *globe, celestial sphere.* Targ. Ps. LXXVII, 19. Targ. Job XXXVIII, 33.—B. Bath. 74^{a} ג׳ דרקיע וכ׳ the sphere of the zodiac which turns around.—3) *eye-ball.* Targ. Ps. XVII, 8 גִּירְלוּגוֹל ed. Lag. (oth. ed. גַּלְגּוּל; Ms. גִּירְגַּל).—Tam. 32^{b} they handed him ג׳ דעינא Ar. (ed. גולגלתא דעינא וכ׳ incorr.) an eye-ball. Ib. גולגלתא דעינא וכ׳ (read גילגלא) the eye-ball of a mortal which is never satisfied. B. Bath. 73^{b}.—4) *stubble.* Targ. Is. XVII, 13.—*Pl.* גִּלְגַּלָּא, גִּירְלִ׳. Targ. Ezek. I, 16 sq.—Targ. Ex. XIV, 25 גִּלְגַּלֵּי ed. Berl. (ed. a. Y. גַּלְגַּלֵּי). Targ. Y. II ib. גִּלְגַּלַּיָּא; a. e.—Koh. R. to XII, 6; Lev. R. s. 18; a. e.—4) (v. next w.) *a sort of girdle. Pl.* גַּלְגַּלְדִּירָה. Y. Sabb. VI, 8^{b} bot. (transl. of גלירים, Is. III, 22), v. גְּלִירוֹן 3.

גַּלְגְּלוֹן m., v. next w.

גִּירְלְגַּלִּין, גַּלְגַּלִּין m. pl. (used as sing.; גלל) *girdle of net-work, bandage, wrap.* Eduy. III, 4 (Ms. M. גנגלון, v. infra). Neg. XI, 11 גלגלון.—Y. Naz. VII, 56^{b} bot. נקבר אפי׳ ג׳ קטן וכ׳ if there is buried with the corpse even a small wrap (or belt), the law concerning decayed corpses (v. רָקַב) finds no application. Ib. if two corpses are buried beside each other נעשה ג׳ לזה וכ׳ each acts as *gilg'lin* to the other (suspending the law of *rakab*); Bab. ib. 51^{a}; Nidd. 27^{b} גנגרלון. Tosef. Kel. B. Bath. V, 9 גנגלין. Sifra Sh'mini ch. XI, Par. 10 גנגלים וגנגרליון (a fusion of two versions); ib. Aḥaré Par. 8, ch. XII גרינגלידון; a. e. [Var. lect.: גנגלון, גנגלים, גנגלים, influenced by the Latin *cingulum* to which our w. nearly corresponds.]

גַּלְגַּלְתָּא, v. גּוּלְגּוֹלְתָּא.

גַּלְגַּלְתָּא f. (גלל) *ball, round stone.* Gitt. 47^{a} חיריתא וג׳ a bag and a stone (in it).

גָּלַד *to form a coating; to congeal, become solid.* Y. Ber. I, 2^{c} bot. רִיגְלַד הרקיע let the (liquid mass of the) firmament solidify; Gen. R. s. 4, beg. גָּלְדָה טרפה וכ׳ the intermediate layer of water solidified.—*Part. pass.* גָּלוּד, f. גְּלוּדָה (denom. of גֶּלֶד) *skinned, flayed* in consequence of bruises, scabs &c. Ḥull. III, 2; Tosef. ib. III, 7; a. e.

Hif. הִגְלִיד 1) same. Tosef. Par. IX (VIII), 8 מַגְלִידוּ forms a clodded froze. Nidd. 56^{b}; Tosef. ib. VI, 13 מַגְלִיד surface, opp. מקדיר penetrates.—2) *to form a rind, scab;* v. infra.

Hof. הוּגְלַד *to be covered with a scab* (of a wound). Ḥull. 51^{a} הו׳ פי המכה Rashi a. Ar. (ed. הַגְלִיד) if the top of the wound is covered with a crust; Keth. 76^{b}; Tosef. Ḥull. III, 11 הגליד.

גְּלַד ch. same.—*Part. pass.* גְּלִיד *hoar-covered.* Sabb. 152^{a} טור תלג סחרנוהי גְּלִידִין (v. Rabb. D. S. a. l. note) the mountain (my head) is snow-covered, its sides (beard) hoary. [Lev. R. s. 7, v. next w.]

Ithpe. אִיתְגְּלִיד *to be flayed.* Ḥull. 46^{b}, v. אִיתְרְנָא; Succ. 35^{b}.

גֶּלֶד m. (b. h.; גלד) 1) *coating, skin; thickness.* Y. B. Bath. III, 13^{c} top עד מקום שעושה ג׳ the fifty cubits of legal distance from the inhabited place are counted from the end of the town to the place where he flays the carcass. Yoma 44^{b} [read:] בכל יום הירה גְּלָדָהּ עב והיום דק (v. Rabb. D. S. a. l.) all the year around the pan was of a thick size, and this day (Day of Atonem.) it was thin. Num. R. s. 13 קערה גִּילְדָּהּ .... גִּילְהוֹ דק the charger was a heavy size, the bowl &c. R. Hash. 27^{b} if he scraped the Shofar והעבירו על גִּלְּהוֹ and reduced it to its due size. Lev. R. s. 7 ואי׳ת דהוה ג׳ (Ar. גְּלִיד) but you may think the bronze on top of the altar was a solid mass, v. גּוּרְדִּינִי.—2) *scab* of a wound, *crust.* Mikv. IX, 2 ג׳ שחוץ למכה (Maim. ג׳ וכ׳) the scab surrounding the wound (Maim.: on the wound).—*Pl.* גְּלָדִים, constr. גִּילְדֵי, גִּלְדֵי. Ib. ג׳ צואה וכ׳ the scabby, dirty spots on one's body.

גִּירְלִ׳, גְּלִידָא ch. same; 1) *plate, covering.* Targ. Y. I Num. VII, 13 ג׳ סמיך (=גְּלֵד עב, v. preced.).—*Pl.* גִּירִ׳ גְּלִידִין Targ. Ezek. XXVII, 24 ג׳ חפן (gold, or silver) plated.—2) *scab, scurf. Pl.* גִּירִ׳, גִּלְדֵי. Ḥull. 46^{b} lungs full ג׳ of scabs.—3) *skin, leather.* Targ. I Sam. XVII, 5 (v. Lag. I, p. XVI) שריון דגלד נוני ירמא (ed. שרין גלבין) a coat of mail made of the skin of sea-fishes (h. text קשקשים).—Snh. 110^{a}; Pes. 119^{a} אקלידי וקלפי דג׳ (Ms. M. קופלי, v. Rabb. D. S. a. l. note) the keys and the locks (the stiff rims of the bags usually of metal) were of leather (so as to be of light weight). Ber. 43^{b} בגי׳ on the leather of the shoe, opp. פנחא, v. אַפַּנְתָּא (Rashi: *heel*).

גִּירְלִ׳, גְּלָדָאָה m. (preced.) *worker* or *dealer in leather, harness-maker* &c.—*Pl.* גִּירְלִ׳, גְּלָדָאֵי. B. Mets. 24^{b}; Ḥull. 48^{a} sq. שוקא דג׳ harness-makers' place.

גִּילְ, גִּלְדָּנָא m. (גלד) *gildana*, name of a certain fish with a *thick fatty skin*. Snh. 100b לא תנטוש גילְ׳ וכ׳ (Ms. M. חפשוט) do not begin to strip the *gildana* from its gill, lest its skin go to ruin (a citation from Ben Sira). B. Bath. 73b התוא ג׳ וכ׳ that was a sea *gildana* (a small fish among the sea monsters). Hor. 12a; Ker. 6a. —*Pl.* גִּילְ׳, גִּלְדָּנֵי. Tam. 32b דמלחא ג׳ Rashi (ed. גולדנא) salted g. Ber. 44b; Keth. 105b, v. גִּילָּא II.

גִּילְדָּה, גַּלְדָּה f. (גלל, cmp. גַּל 3) *a valve, folding*. Y. Sabb. XII, beg. 13c מטה של ג׳ folding couch.—*Pl.* גִּלְּדִין. Bab. ib. 138a כסא ג׳ camp chair.

גַּלְדָּה, v. גּוּלְדָּה.

גָּלְדָה, v. גלי.

גָּלוּ, v. גָּלוּתָא.

גלובדק, v. גְּלוּגְדָקָא.

גלוביא, v. גְּלוּבְקָרָא.

גְּלוּגְדָקָא (גלוגדק), גְּלֶקְטִיקָא f. (popular corruption of *lectica;* for the prefixed guttural cmp. laena and χλαῖνα, lectum and κλίνη; v. Liddell & Scott's Greek Dict. s. lit. Γ) 1) *litter, sedan-chair*. Bets. 25b Ar. (ed. גלודקי, Ms. M. גלנדקי). Cant. R. to V, 5; Koh. R. to IX, 11 אפי׳ בגלק׳ לא וכ׳ could not even be carried in a *lectica*. Cant. R. to IV, 8 בכל קדיקה; Yalk. Ps. 838 כל קרקוא (read בְּכָלֶקְדִיקָא). Ib. Lev. 666 שלא ירטיל אחריך בגלטק׳; Sifra B'har Par. 5, ch. VII בלנטיא . . . . ישוב . . .) he (the Hebrew servant) shall not walk behind thee when thou art carried in the lectica, v. גְּלֶקְטִיקָא. Sifré Deut. 37 גלגוטיקא; Yalk. Kings 238 גלוגיקא.—*2) (=lecticula) *bier*. Targ. Job XV, 24 אישתמוט לגלוגדיקא Ar. ed. Koh. (ed. לגלוגדק) ready for the bier (for death, cmp. LXX).—3) **foot-stool* to the throne. Targ. Y. Ex. XXIV, 10 אתקניה גְּלוּגְדָקָא וכ׳ (גִּילְ׳ some ed.) made the sapphire brick a foot-stool in place of the *hypopodion* &c. — Targ. Lam. II, 1 גלוגדקא דרגלוהי (h. text הדום רגליו).

גלוגות, v. חֲלַגְלוּג׳.

גלוגיקא, v. preced. art.

גלוגלין, Tosef. Maasr. III, 14, v. גַּלְגַּל.

גלודקי, v. גְּלוּגְדָקָא.

גלודתי, v. גִּילְחֵי.

גלוואי, Lam. R. introd., beg., v. גָּלוּתָא.

גלווקי, v. גּוּאַלְקָא.

גָּלוּי m. (part. pass. of גָּלָה) *appearance, outside*. Gen. R. s. 45 אין סיתרה כגלויה her private conduct is not like her public appearance (she is insincere); ib. s. 71.—בְּגָ׳ *in public, visible to all*, opp. בסתר. Ab. IV, 4 he will be punished בג׳ in an ostensible way. Sot. 3a; a. fr.

גָּלוּי, v. גִּילּוּיָא, גָּלוּיָא.

גָּלוּיָא m. (גלי) *exile, stranger*. *Pl.* גָּלוּיֵי. Lev. R. s. 5 גלויא בר ג׳ Ar. (ed. גלויר בר ג׳, corr. acc.) thou stranger, son of strangers. Lam. R. introd. beg. גלוואי, read גְּלוּיָרֵיאַי (Ar. גְּלוּלָאֵי).

גָּלוּיר, v. גלי ch.

גִּילּוּל, גָּלּוּל m., pl. גִּלּוּלִים, גִּ׳ (b. h.; גלל) *filth* (v. גָּלָל), *idols*. Meg. 13a to clean herself מִגִּלּוּלֵי בית אביה from the contamination of her paternal idolatry. Ib. מרדה בגילולי וכ׳ she rejected &c.—עובד ג׳, עבודת ג׳ (abbr. ע״ז) *idolator, idolatry*. In some ed. for עכו״ם &c.; v. זָר a. כּוֹכָב.

גָּלוֹלָא m. (גלל) *cast about, homeless*. *Pl.* גְּלוֹלָאֵי, גְּלוֹלָיָא. Lam. R. introd., beg. Ar., v. גָּלוּתָא; Pesik. Dibré, p. 110b גלילוא (Var. גְּלוֹ׳, v. Bub. note a. l.). V. גְּלִילָה.

גָּלוֹם, v. גּוֹלֶם.

גלוסא, v. גְּרִיסָא.

גְּלוֹסְטְרָא, קְלוֹסְטְרָא (claustra, clostra, pl.) *fastening, lock, bar*. Erub. X, 10 נגר שיש בראשו ג׳ a door bolt which has on its top a (movable) fastening contrivance (which may occasionally be used as a pestle). Sabb. 123b ג׳ (Ar. ק׳, Ms. M. repeatedly גלוסקר׳) the law about claustra, ref. to Kel. XI, 4 ק׳. Sabb. 124a ג׳.

גְּלוֹסְטְרָאָה m. (preced.) *locksmith* (claustrarius). Ber. 22a R. Yehudah גלוסטרא (corr. acc., Ms. M. קלסתראה, Yoḥăsin Completum p. 148b קְלוֹסְטְרָאָה).

גְּלוֹסְקָא, קְלוֹסְקָא . . . קִין c. (a contraction of גְּלוּפְסָקָא or גְּלוּסְבִּירְקָא, Lesbiacus, Lesbiaca, v. גְּלוּגְדָקָא) *relating to Lesbos* (an island of the Aegean Sea, noted for its fertility and luxuries), *Lesbian*, whence 1) [in Syriac] name of *a brand of white flour* (P. Sm. 726), *a white and delicate bread* (cmp. Athenæus Deipnosophistæ III, 111). Tosef. Ber. IV, 15 שלמה של גלוסקין an unbroken loaf of *g'luskin*, opp. של בע״חב home-made. Dem. VI, 12 buy for me גְּלוֹסְקָן אחד ed. (accus.; Ms. M. גלוסקא אחת, Ar. קין אחת . . . . ., R. S. קלוסקן) one loaf &c. Y. Ab. Zar. I, 40a bot. קלוסקין אחת; Erub. 64b גלוסקין pl.—Pes. 6b he may find ג׳ יפה ודעתו עליה Rashi (ed. ודעתיה עילויה, Ms. M. יפיפרה) a fine *gl.* which he may have the intention of eating (in place of burning). Lam. R. to I, 16 גלוסקאן; a. e.—*Pl.* גְּלוּסְקָאוֹת, גְּלוּסְקִין, קְלוּ׳. Sabb. 30b. Gen. R. s. 88, beg. Lam. R. to II, 12 גלו׳ (Ar. ed. Koh. קלסקין); a. e.—2) *a superior sort of olives already pressed when appearing in the market* (θλασταί, σταφυλίδες, v. Athenæus l. c. II, 56; cmp. גְּלוּפְסָרִין). Ab. Zar. II, 7 זיתי קלוסקא חמגולגלין Y. ed. II, 10 (Mish. זתים גלוסקאות, Bab. ed. 39b זיתי ג׳, Mish. Nap. קלוסטא, Ar. ed. Koh. s. v. גלגל: קלוסטא, קלוסטרא). Bab. ib. 40b (ed. Pes. a. oth. קלוסקא, Alf. early ed. גלוסטא, v. Rabb. D. S. a. l. note 4). Y. ib. II, 42a bot. חן זיתי ק׳ וכ׳ *zethé k'luska* is the same as *rolled olives*. [Ex. R. s. 30 גלוסקאות, v. גְּלוּסְקָמָא.]

גְּלוּסְקָאן, v. preced.

גְּלוּסְקוֹם, גלוסקוים, v. next art.

גְּלוּסְקִין, v. גְּלוּסְקָא.

גְּלוּסְקָא, גְּלוּסְקוֹם, דְּלוּסְקָמָא m. (γλωσσόκομον, v. LXX, II Chr. XXIV, 8; as to ד for ג, v. Liddell & Scott s. lit. Δ) *case, chest, coffin.* Y. Sot. VII, 22d כמין גלוסקום a kind of casing; Y. Shek. VI, 49d bot. גלוסקוים (corr. acc.).—Gitt. III, 3 if he found the document בגו .. Ar. (ed. בד) in a case; expl. ib. 28a טלירקא דסבי a box for elders (for keeping documents &c.); B. Mets. I, 8 Y. ed. ג׳ (Bab. 20a, b a. Mish. ד׳). Meïl. VI, 1 ג׳ (Bab. ed. 21a ד׳). M. Kat. 24b חניטלת באגפיים (ד׳) ג׳ a coffin carried by its handles.—*Pl.* גְּלוּסְקָמָאוֹת, דְּ׳. Meg. 26b דְּלוּסְקְמֵי ספרים (Alf. Ms. קָמָאוֹת . . ., ed. סקאות . . .) cases for books &c.—Ex. R. s. 30, end פותח הגלוסקאות (corr. acc.) he opens the cases (containing his goods).

גְּלוֹף, v. גְּלַף.

גְּלוּפְסִין, v. פְּלוּפְסִין.

גְּלוּפְקְרָא, v. next w.

קְלוּבְקְרִין, גְּלוּפְקְרִין, גְּלוּפָקְרֵי m. pl. (cubicularia, sub. gausapina &c.) *woolly bed-covers, blankets.* Targ. Y. I Deut. XXIV, 13 (h. text שַׂלְמָה).—Sabb. 51a; Tosef. ib. III (IV), 20, opp. סדין linen sheets. Gitt. 70b ג׳ וסדיני (Var. גושפקי) shall we ascertain his sanity of mind, according to the season, by asking him whether he desires heavy or light covers? Ib. 35a גלופקרין אחד Ar. (ed. גלופקרא) one set of bed-clothes.—Kel. XXIX, 2 קלובקרין אחד (Bart. גלופקרין, Bab. ed. אחת). Tosef. Sabb. VI (VII), 4; Yalk. Lev. 587.

גְּלוּרִין, Num. R. s. 11, read גַּלְגַּלִּירִין, v. גּוּלְגַּלִּיר.

גְּלוּשׁ m. (גלש) *bald-headed.* Targ. O. Lev. XIII, 41.

גְּלוּשׁוּתָא f. (preced.) *bald forehead.* Targ. O. Lev. XIII, 42 sq. (some ed. גְּלוּשְׁתָּא).

גָּלוּת f. (b. h.; גלי) *exile;* also (sub. בני) *the exiled community, diaspora.* Ab. I, 11 ג׳ שמא תחובו חובת ye may be condemned to exile. Ber. 56a, a. e. ג׳ מכפרת עון exile (leaving home) is an expiation. ג׳ בבל Babylonian captivity; ג׳ יון Greek (Syrian) dominion; ג׳ אדום Roman dominion. Ex. R. s. 15.—Esp. *banishment to the city of refuge* (Num. XXXV, 11 sq.). Macc. II, 6; a. fr.—*Pl.* גָּלִיּוֹת. Arakh. 12a ג׳ שלש three divisions of exiles; Num. R. s. 23, end ג׳ . . . . סנחריב הגלה Sennacherib carried them off in three divisions.—Pes. 88a ג׳ קבוץ the reunion of the exiled. Men. 110a ג׳ של שאר וכ׳ the exiled of other countries (besides Babylonia). Bets. 4b שני ימים טובים ג׳ של the two Holy Days (in the place of the one Biblical) observed by those living abroad (whom the communications of the Palestinean authorities could not reach); a. fr.

גָּלוּתָא, גָּלוּ ch. same. Targ. Y. Ex. XX, 14. Targ. Am. I, 6; a. e.—ג׳ דרישׁ *Resh-Galutha,* chief of the Babylonian Jews. Succ. 31a; a. fr.—*Pl.* גָּלְוָתָא. Targ. Ps. LXIX, 1 גָּלְוָות ed. Lag. (oth. ed. גָּלוּת sing.). Targ. Y. Ex. XL, 10. Targ. O. Deut. XXX, 4 ירחוץ גָּלָךְ ed. Berl. (ed. רחי גָּלוּ, corr. acc.) thy exiles; a. e.—Snh. 11b בני ג׳ דבבל וכ׳ the diasporas of Babylonia and all other diasporas (v. Rabb. D. S. a. l. note). Ḥull. 60b that the Egyptians might not call his brothers ג׳ *exiles.*

גָּלַח (b. h.; cmp. גלב), *Pi.* גִּילַּח, גִּירַּח *to cut the hair, shave.* Naz. VI, 3. Ib. IV, 6 ג׳ או גִּילְּחוּהוּ וכ׳ if he himself or his friends cut his hair. M. Kat. III, 1 ואלו מְגַלְּחִין וכ׳ the following are permitted to cut their hair during the festive week. Ib. 14a מותר לְגַלֵּחַ; a. fr.—Part. pass. מְגוּלָּח, f. מְגוּלַּחַת. Naz. IV, 5 אשה מְגֻלַּחַת a woman with her hair cut; Y. ib. IV, end, 53c.

גְּלַח ch. Pa. גַּלַּח same. Targ. O. Lev. XIII, 33; a. fr.—M. Kat. 17b אירבעי לירח לְגַלּוֹחֵי וכ׳ he ought to have his hair cut &c.

Ithpa. אִיתְגַּלַּח, אִירְגַּלַּח *to have one's hair cut.* Targ. Jud. XVI, 17; 22.—Sabb. 110b לִירְגַּלַּח וכ׳ let him have the middle part of his head shaved.

גַּלְחִי pr. n. pl. *Galḥi,* a legendary place in the district of Sodom. Nidd. 69a ג׳ . . . . דיינין בגו׳ האר דינא such justice which is injustice is dealt out in G.

גלטורי, v. בגלטורי.

גלטירון, v. גַּלְאַקְסִירוֹן.

גָּלָה, גלי (b. h.) 1) *to be uncovered.* Tosef. Mikv. III, 1 a pit שגָּלָה ed. Zuck. which was left open.—*Part. pass.* גָּלוּי *open, revealed.* Sabb. 55a ג׳ וידוע וכ׳ it is open and known to me. Ber. 60b; a. fr. V. גָּלוּי.—2) (of a place) *to become bare of inhabitants* (v. Jud. XVIII, 30; Jer. I, 3); (of the inhabitants) *to leave home, go into exile.* Y. Taan. I, 64a top בכ״מ שגָּלוּ . . . גָּלָת וכ׳ whithersoever Israel went as exiles, the Divine Majesty went with them (ref. to נגלה, I Sam. II, 27); Meg. 29a; a. e.—Pesik. Haḥod. p. 48a אם ג׳ אחד מכם . . . כאילו גָּלִיתֶם כולכם if one of you is banished (by the Roman Government) to &c.: . . . as though ye all had been banished; Pesik. R. s. 15; Cant. R. to II, 8. Arakh. 12a; Meg. 11b גָּלוּ בשבע they were transported to Babylonia in the seventh year (after the subjection of Jojakim). Macc. II, 1 אלו הן הַגּוֹלִין the following (involuntary homicides) have to leave for the city of refuge. Ib. אינו גוֹלֶה is not bound to flee to &c. Ib. 3 האב גולה ע״י הבן a father is banished for killing his son; a. fr.

Hif. הֶגְלָה *to banish, carry into captivity.* Macc. 12b הירו . . . מַגְלִין וכ׳ the Israelites executed the law of banishment in the desert. Num. R. s. 23, end. Ruth R. to I, 1 ומַגְלָם מארצם and is the cause of their exile &c.; a. fr.—Koh. R. to XII, 6 (play on גלת ib.) 'the golden bowl' is the gullet, שהיא מַגְלָה את החזהב ומרצה וכ׳ (not שהרה; Lev. R. s. 18 שמכלה, corr. acc.) which banishes the gold and makes the silver run, i. e. which impoverishes the glutton.

Nif. נִגְלָה *to be discovered, exposed to view; to reveal one's self, appear.* Tanḥ. Sh'moth 19 נ׳ עליו בקולו וכ׳ He

revealed Himself to Moses with the voice of Amram &c.; Ex. R. s. 3. Ib. s. 2, end בכ״מ שחשכינה נִגְלֵית wherever the Divine Glory appears. Snh. II, 1, v. כָּסָה II; a. fr.

Pi. גִּלָּה, גִּילָּה *to uncover, remove; to discover, reveal, publish.* Ex. R. s. 15, beg. גִּלּוּ חצדיקים וכ׳ the righteous uncovered their heads. Sot. V, 2; Gen. R. s. 21 מי רִגַּלָּה Oh that one would remove the dust from over thy eyes, i. e. Oh, that thou wouldst resurrect!; Y. Ber. IX, 13[d] bot.—Sabb. 88[a] מי גי׳ וכ׳ who revealed this secret to my children? Meg. 3[a]; a. fr.—ג׳ משפחות *to expose to suspicion* the legitimacy of families. Tosef. Naz. I, 3; Kidd. 71[a].—ג׳ פנים בתורה (שלא כהלכה) a) to interpret the Law in opposition to the adopted sense, *to misinterpret, pervert.* Ab. III, 11; a. e. b) *to put the Law to shame* by treating its teachers irreverently. Snh. 99[a]; a. e.—ג׳ פנים (in gen.) *to expose, put to shame.* Pirké d'R. El. ch. XLIV, v. לָבַן II.—*Part. pass.* מְגוּלֶּה, f. מְגוּלָּה *uncovered.* Par. XI, 1; Ḥull. 9[b]; a. fr. *Pl.* מְגוּלִּין. Ib.; a. fr.

Nithpa. נִתְגַּלָּה, נִתְגַּל *to be revealed; to be exposed.* Pirké d'R. El. ch. XXIII ונתגל בתוך האהל his nakedness was exposed &c. Yoma 9[b] נתגי עונם their sins were public (they did not hide them); נתגי קיצם the end of their captivity was revealed (through prophecy). Naz. 23[b] ג׳ קלונו his disgrace is published.—Pes. 119[a]; a. fr.—Tanḥ. Mishp. 6; Yalk. Prov. 956, v. גָּלַע.

גָּלָא, גְּלָא, גְּלֵי ch. same; 1) *to reveal, uncover.* Targ. Num. XXII, 31. Targ. Am. III, 7; a. fr.—Part. גָּאלֵי. Targ. Prov. XX, 19.—2) *to go into exile, go away, disappear.* Targ. Hos. X, 5.—Ib. XI, 11 דִּיגְלוּ those who were exiled. Targ. Am. V, 5 מִיגְלָא רִיגְלוּן (some ed. רִילפוּן, corr. acc.); a. fr.—Ber. 56[a] אִגְלֵי I will leave home; גלא לבי רומאי he emigrated into Roman territory. Pes. 49[a] לא גלאי כדגָלֵי אינשי I should not have emigrated; לא גְּלָאי I did not emigrate (voluntarily) as others do. Koh. R. to IX, 10 את הדוית גָּלֵי וכ׳ אַגְלֵי, v. II.—Part. גָּלֵי, pl. גָּלְיָא, f. גָּלְיָן *exiles.* Targ. Nah. II, 8 בגָלְיָא ed. among the exiles (on foot; ed. Lag. בגִירְיָא, v. גִּירְיָא, h. text גְּוִיָּה). Targ. Am. VI, 7 גָּלְיָן the exiled communities.—Targ. II Kings XXIII, 6 קברי ג׳ (some ed. גַּלֵּי) the graves of the homeless (h. text בני חמם).—*Part. pass.* גְּלֵי, גְּלִי, גְּלֵיָא, גְּלִיָא *known, revealed; uncovered.* Dan. II, 19; 30. Targ. Job XXIII, 10. Targ. I Sam. III, 1; a. fr.—Targ. O. Ex. XIV, 8 ברישׁ ג׳ openly (h. text ביד רמה).

Pa. גַּלֵּי as preced. Pi.—Targ. Lev. XVIII, 6 sq.; a. fr. Gitt. 31[b] לדרעיה ג׳ he uncovered his arm. Ab. Zar. 28[a]; Yoma 84[a] דלא מְגַלֵּית that thou wilt not divulge it. Ib. מְגַלֵּינָא I shall divulge. Ḥull. 113[a] תנא סרפא לְגַלּוּיֵי רישא the second clause is stated in order to throw light on the first. Gitt. 34[a] גַּלּוּיֵי דיעתא, v. גִּירְיוּיָא. Y. Maasr. V, end, 52[a] מן דגַלֵּית לך חספא אשכחת מרגניתא (not דגליית) after I removed the potsherd, thou foundest the pearl, i. e. but for my teaching, you would not have found the truth which you now claim as your own discovery; Y. Keth. IX, 33[b] bot. (corr. acc.); [in Babli דלאו, v. דלי].

Af. אַגְלֵי *to banish.* Targ. II Kings XV, 29; a. fr.—Snh. 94[a]. [הַגְלֵי Ezra IV, 10; a. e.]

Ithpe. אִיתְגַּלֵּי, אִיתְגְּלֵי 1) *to be uncovered, revealed* &c. Targ. Is. LXII, 1. Ib. LI, 9 אִיתְגְּלָא reveal thyself (h. text עוּרִי). Targ. II Sam. VI, 20 דא׳ who exposed himself; a. fr.—Snh. 109[b] אִיתְגְּלָאי מלתא the fact became known. R. Hash. 22[b], a. fr. כל מילתא דעבירא לאִיתְגְּלוֹיֵי וכ׳ people are not presumed to tell a lie which is likely to be found out. Sot. 22[b] מאי דמִתְגְּלָא מגליא what is visible is visible, i. e. man judges only by what he can ascertain, opp. מטמרא.—R. Hash. 21[b] whence do we know that *alil* לישנא דמִיתְגַּלֵּי הוא has the meaning of being clearly visible? Ab. Zar. 30[a] אִיגְלֵי לירה חמרא his wine was found uncovered. Bets. 3[a] מְגַלְּוּ וקרימי remain visible; a. fr.—2) *to be led into captivity.* Targ. Jer. XL, 1.

גַּלָּא, גְּלַי m. (גלי, cmp. גִּירְלַדֵּי) *flash.* בְּגַ׳ *as a flash, suddenly, rapidly.* Targ. Is. XLI, 2; 25; Targ. Hos. XI, 11.

***גַּלִּי** f. (cmp. γάλιον) *galium, bed-straw,* an ódoriferous plant. Targ. Y. Num XXI, 12 [read:] דמרבי חילפי וג׳.

גַּלְיָא, גְּלִי, גַּלִּי, גְּלֵי, part. pass. of גְּלָא.—*Pl.* fem. גַּלְיָרִין. Targ. Prov. XXXI, 27 (ed. Lag. גלין).

גַּלְיָא I pr. n. (Gallia) 1) *Gaul, country of the Gauls* in Europe. Yeb. 63[a] ships going מג׳ לאספמיא from Gaul to Spain.—2) *Gallia* or *Galatia* in Asia Minor. R. Hash. 26[a]. Keth. 60[a] Nahum ג׳ איש the Galatian.

***גַּלְיָא** II f. (גלי) *revelation.* בית ג׳, *a place or temple for oracles.* Ab. Zar. 46[a] הדו קורין אותה בית ג׳ קורין אותה בית כריא when they (the idolators) call a place *Beth-Galia,* Israelites should call it *Beth-Kharia,* v. כַּרְיָא; Tem. 28[b].—Meg. 6[a] (ref. to Zech. IX, 7) זה בית ג׳ שלהן that means their temple. V., however, גַּדָּא a. גָּבָא.

גַּלַּיָּא, v. גָּבָא a. preced.

גָּלַיָּא *exiles,* v. גְּלֵי.

גליאסין, גליאס, read גַּלִּיגָּאסִין, גַּלִּיגָּאס.

***גְּלִיבָא** m. (גלב) *shaved face.* Targ. Is. XV, 2 Kimḥi (ed. גילוח).

***גְּלִיבְטוֹן** m. (γλυπτόν) *carved.* Y'lamd. to Deut. IV, 4 quot. in Ar., expl. פטורי צירצים (I Kings VI, 18).

***גַּלִּיגָּס, גַּלִּיגָּאס** m. (caliga, adopted fr. acc. pl. caligas) *nail-studded shoe of the Roman soldier.*—*Pl.* גַּלִּיגָּאסִין. Lam. R. to II, 7 [read:] ועשו מסמרות של גליאסין שלהן רושם בארץ and the nails of their shoes left marks in the Temple floor. [Vers. in Ar.: ועושין רושם במסמרות הגלגוסיים בקרקע בירחמ״ק.]

גָּלִיד m. (גלד) 1) *ice-coating* on the water. Ohol. VIII, 5. Mikv. VII, 1.—2) v. גְּלֵד.

גְּלִידָא, גְּלִיד ch. same; *ice, hoar-frost* (h. כְּפוֹר, קֶרַח). Targ. Ps. CXLVII, 16. Targ. O. Gen. XXXI, 40 (Y. קרושא).

גִּיל, גְּלִי, גְּלָיוֹן m. (b. h. גְּלָיוֹן; גלי) 1) *blank parchment, margin of scrolls.* Yad. III, 4 שמלמעלן וכ׳ . . . ג׳ the blank portions of a sacred book, the upper, the lower

margins and those at the beginning and the end; Sabb 116a Ms. M. (ed. pl.). Men. 30a.—*Pl.* גִּלְיוֹנִין, גִּלְיָן. Sabb. l. c., v. supra. Ib. הגּ׳ של ס״ת (Ms. M. sing.) blank parchments of, or intended for, a sacred book.—2) (a satirical adaptation of εὐαγγέλιον, v. אָוֶן) *gospel.* Tosef. Sabb. XIII (XIV), 5 הגּ׳ וספרי מינין; Sabb. l. c. הגּ׳ וספרי הצדוקים (Ms. M. הגליון . . . מינין) the gospels and books of heretics; [disputants, Sabb. l. c., take our w. in the sense of *blanks*]. Ib. sq., v. אָוֶן.—3) (v. Is. III, 23; cmp. גְּלִיגְלִין) *a girdle* of fine material. Gen. R. s. 19 (Ar. גלינים; ed. Koh. גולין, corr. acc.).

גְּלִיוֹת, Lev. R. s. 20 יודן ג׳, read גְּלִילָאָה; cmp. Tanḥ. Aḥaré 3 יודן דמן גלילא.

גַּלְוִיר, v. גּוּלְיָר.

גָּלִיל pr.n. (b. h.) [*District,*] esp. *Galilee* in Northern Palestine. Shebi. IX, 2 ג׳ העליון Upper Galilee, ג׳ התחתון Lower Galilee. Sot. IX, 15 (49b) ג׳ הַנָּךְ. Keth. 9b; a. fr. [ג׳ בגוים, Snh. 94b, v. גְּלִילָה.]

גְּלִילָא ch. same; 1) *district, circuit.* Targ. Ezek. XLVII, 8.—*Pl.* גְּלִילֵי, גְּלִילִין. Targ. Josh. XXII, 10; a. e.—2) *Galilee.* Ib. XX, 7; a. e.—Sabb. 47a; 78a בג׳ שנו it refers only to Galilee.—Tosef. Snh. II, 5; Y. Maas. Sh. V, 56c top, a. e. ג׳ עילאה Upper Galilee, ג׳ תיתאה (ארעיתא) Lower G.; Snh. 11b גלילאה (corr. acc.).—Erub. 53b בר ג׳ a Galilean.

גְּלִילָה, pl. **גְּלִילַיָּא,** v. גְּלוֹלָא.

גְּלִילָאָה m. ch.=h. גְּלִילִי, *Galilean.* Erub. 53b ג׳ שוטה (Ms. M. גלילאי) foolish Galilean, v. אַרְמַי.—Snh. 113a ההוא ג׳ a certain Galilean; Sabb. 88a. Ḥull. 27b; a. e.—*Pl.* גְּלִילָאֵי. Y. B. Bath. VI, 15c top.

גְּלִילָה f. (גלל) *casting about, contempt.* Snh. 94b (play on גלילי הגוים, Is. VIII, 23) אני עושו׳ אותו ג׳ בגוים Ms. M. (ed. אעשה לו גלילי) I will make him (Sennaherib) contemptible among the nations; Yalk. II Kings 237.

גְּלִילִי m. (גָּלִיל) *Galilean.* Yad. IV, 8 צדוקי ג׳ Mish. ed. (Talm. ed. only צדוקי) a Galilean Sadducee (heretic).—ר׳ יוסי הגּ׳ R. José the Galilean. Pes. 28a; a. v. fr., v. יוֹסֵי.—*Pl.* גְּלִילִין, גְּלִילִים. Kel. II, 2 חפכים הגּ׳ Galilean flasks; Tosef. ib. B. Kam. II, 2 חפכין והגּ׳ (read חפכין הגּ׳); ib. 9. [Cmp., however, גָּלָל.]

גְּלִילְתָּא, גְּלִילְנִיתָא f. (v. גָּלָה) *folding.* Sabb. 47b Ms. M. (ed. גללני׳, Ar. גילרתא) מטה גלילתא, *folding couch, cot.*

גְּלִימָא I m. (גְּלַם 1) *wrapper, cloak.* Targ. O. Gen. XXV, 25 ed. כְּגִלִּים (ed. Berl. כָּרִילַן, v. כְּרִילַן, Var. כְּגִלָּם). Targ. II Esth. VIII, 15.—Sabb. 77b it is called *g'lima,* שנעשה בו כגולם ed. (Ms. M. שנעשית כגו׳) because one looks in it like a shapeless (armless) body (Ms. M. it is rolled up like a lump). Snh. 102b שיפולי ג׳ trail of the cloak; a. fr.—*Pl.* גְּלִימֵי. Ib. 110a.

גַּלְמָא II, **גְּלִימָא** f. (גְּלַם 2) 1) *height, hill.*—*Pl.* גַּלְמָתָא, גְּלִימָתָא. Targ. Y. I, II Num. XXIII, 9; Targ. Y. II Gen. XLIX, 26 גּוֹלְמֵיהָא (read גּוֹלְמֵי). Targ. Y. II ib. 11 sq. גּוֹלְמָתֵיהּ his hills. Targ. Ps. LXXII, 3 גַּלְמֵי.—2) *valley.* Targ. Job XXXIX, 21. Targ. Josh. XVIII, 28 Var. (ed. Lag. I, p. VIII30 גְּלִימָתָא).—*Pl.* גְּלִימָתָא, גַּלְמָתָא. Targ. Job XXXIX, 10. Targ. Y. Num. XXI, 19.—גְּלִימִין. Pesik. B'shall. p. 93a ומחית ליה ג׳ (Ar. גַּלְמָן) and carried him down the valleys.

גַּלִּינָא f. (γαλήνη) *calm, stillness of wind and wave.* Y. Yeb. XV, 15d top אם (הירה) הים ג׳ וכ׳ if there was a calm sea, and you looked around and there was none &c.; Y. Erub. IV, 21d bot. גלנו ed. Krot. (corr. acc.).

גְּלִיפָא m. (v. next w.) *shaping* (of writing), *impress, poetry.* Targ. Ps. XVI, 1 ג׳ תריצא a well-arranged poetry (h. text מִכְתָּם). Ib. CXIX, 130 גְּלִיף דבריך the impress of thy words (h. text פֵּתַח).

גְּלִיפָה f. (גָּלַף) *shaping, formation* (of speech, cmp. גּוּזְמָא, גזם). Pesik. R. s. 33 גְּלִיפַת שפתים eloquence (ref. to Is. LVII, 19).

גַּלִּיצוּר pr. n. *Gallitsur,* name of an angel. Pesik. R. s. 20 (defined מְגַלֶּה טעמי צור revealing the reasons of the Creator); Yalk. R'ubeni, Mishpatim end ג׳ חמכונה רזיאל G. surnamed Raziël.

גּוֹלְיָת, גָּלְיָת pr. n. m. (b. h.) *Goliath,* the Philistine. Sot. VIII, 1 בנצחונו של ג׳ relying on the strength of G. Ib. 42b בגילוי פנים וכ׳ גָּלְיָת . . . he is named G., because he stood before the Lord with barefacedness (defiance). Lev. R. s. 5; a. fr.

גַּלְכִין, v. גַּלְבִּין.

גָּלַל (b. h.) 1) *to roll, unfold, fold.* Meg. 32a he opens (the scroll), sees the place (to read from), גּוֹלֵל ומברך rolls it up again and says the benediction. Ib. הגּוֹלֵל ס״ת וכ׳ he who rolls the scrolls up (preparing the place to read from). B. Mets. II, 8 (29b) גּוֹלְלָן he must roll the scrolls over (for the purpose of airing); a. fr.—2) (v. Gen. XXIX, 3) *to roll off* (one's shoulders), *disregard.* Gen. R. s. 21 (play on גללו, Job XX, 7) על שג׳ מצוה וכ׳ because he disregarded a light command.

Nif. נִגְלַל *to be rolled, folded.* Cant. R. to V, 14 ודרו נִגְלָלִין they could be folded up. Snh. 68a my two arms which are like two scrolls of the Law שנגללין rolled up (not unfolded, i. e. with me learning is buried which I was prevented from teaching).—Trnsf., with עַל, *to be rolled on top of, to prevail.* Ber. 7a יִגּוֹלוּ רחמי על וכ׳ may my mercy prevail over my attributes (of justice &c.). Ib. יגולו רחמיך; v. גְּלַגֵּל.

Hof. הוּגְלַל *to be rolled up, folded.* Taan. 21b; Men. 95a הוּגְלְלוּ הפרוכות when the curtains (of the Tabernacle) were folded up (for removing).

גְּלַל ch. same, *to roll, unfold.*—Part. pass. גְּלִיל *unfolded, visible.* Targ. Cant. V, 14.

Pa. גַּלֵּל *to roll off.* Targ. Y. II Gen. XXVIII, 10 (some ed. לְגַלְגְּלָא Pe.).

Ithpe. אִתְגַּלַּל, v. גַּלְגַּל, Ithpalp.

גַּלַּל, constr. **גְּלַל** m. (b. h.; preced.) 1) *rolling along with, appendage.* Men. 15[a]; Pes. 13[b] לחם ג׳ תודה the bread is an appendage of the thank-offering; Men. 80[a] לְגִלַּל תודה.—בִּגְלַל *in consequence of, on account of,* v. next w.—2) *something rolled, rounded, ball, ordure, excrement, dung.* B. Kam. III, 3 הזהופך את הג׳ he who upturns (throws up) ordure into the street.—*Pl.* גְּלָלִים, גְּלָלִין. Sabb. 153[b] להשליל ג׳ to cast excrements (of animals). Lev. R. s. 16; Esth. R. to III, 1 מה הג׳ חללו וכ׳ as the dung is repulsive.—3) (with כְּלֵי) *a material used for vessels,* supposed to be *baked ordure.* Kel. X, 1. Par. V, 5. Mikv. IV, 1; Sabb. 16[b]. Men. 69[ab]; a. fr. [Rashi to Sabb. l. c. expl. ג׳=שיריש, *marble,* to Men. l. c.=צפיעי בקר.]

גַּלָּא, גָּלָל ch. same; 1) *untrimmed stone, cobble* (v. גְּוִיל). [Ezra V, 8.]—Ḥull. 63[a] אתא ג׳ a stone fell (from on high); Yalk. Zech. 578 גלאלא. Gitt. 47[a] Ar. (ed. גַּלְגַּלְתָּא). Ab. Zar. 22[b], v. הַגָּלָא.—2) *lump.*—*Pl.* גְּלָלֵי. Ḥull. 112[a] bot. תרי ג׳ דמלחא Rashi (ed. ג׳ מלחא) two lumps of salt.—3) *ordure,* v. גַּלָּא.—*Pl.* as supra. B. Kam. 92[b] (prov.) a dog in his hunger ג׳ מבלע (Ms. H. sing.) will swallow excrements (Rashi: stones).—4) *wave,* v. גַּלָּא.—5) *consequence; on account of, in order to.* Targ. Ps. XL, 12 (Ms. ג׳ הרכנא).

גַּלְגְּלִיתָא f. (preced.) 1) *ball-shaped, lump.* ג׳ מילח *salt in lumps, rock-salt.* Ḥull. 114[a]; Kidd. 62[a].—2) *folding,* v. גְּלִילְתָא.

גָּלַם (b. h.; cmp. גלל) 1) *to roll up, to unshape.* Denom. גּוֹלֶם.—2) (denom. of גּוֹלֶם) *to calculate in a lump, fix an arbitrary price,* opp. דקדק to calculate exactly. Sifra B'har, Par. 6, ch. IX; B. Kam. 113[b] יכול יְגַלְּמוּם עליו you might think, he (the redeemer of the Jewish slave in possession of a gentile) was permitted to force an arbitrary price upon him (the gentile); [Rashi: (גלם *to double*) he (the gentile owner) might be permitted to ask an exorbitant price].—Part. pass. גָּלוּם, f. גְּלוּמָה 1) *wrapt up.* Sot. 42[a], v. גַּלְמוּד.—2) *roughly shaped, unfinished. Pl.* גְּלוּמִים, גְּלוּמּוֹת. Sifré Num. 158, v. גּוֹלֶם. Ex. R. s. 30 מצות גלומות rough laws (containing no details, assigning no reasons; Var. lect. גולמיות, גּוֹלָמִיּוֹת, fr. גּוֹלָמִי).

גַּלֵּם ch. same; 1) *to roll, wrap up.* Denom. גְּלִים, גְּלִימָא I, גּוּלְמָא.—2) *to arch, cave.* Denom. גְּלִימָא II.

גְּלֵם, v. גְּלִים.

גַּלְמָא, גְּלֵם, v. גּוֹל׳.

גַּלְמָא, v. גְּלִימָא II.

גַּלְמוּד m., **גַּלְמוּדָה** f. (b. h.; גלם; ד format., v. Fürst H. Dict. s. v.) *like a shapeless, lifeless lump,* whence (cmp. דמם) *lonely, melancholy.* Sot. 42[a] in the sea-towns קורין לנידה ג׳ they call the menstruous woman *galmudah;* R. Hash. 26[a]. Ib. (phonetic etymol.) גמולה (דא) מבעלה she is weaned (separated) from her husband; [Ar. ed. Pes. a. Ven. גלומה, which version, however, disagrees with the reference to Gen. XXI, 8 in Ar. s. v.]. Gen. R. s. 31; s. 34 (ref. to Job XXX, 3) when there is want in the world &c. כאילו ג׳ . . . חור רואה ג׳ be lonely; look upon thy wife, as if she were menstruous; Y. Taan. I, end, 64[d] עשה אשתך ג׳ make thy wife lonely. [Cmp. Snh. 22[b], quot. s. v. גּוֹלֶם.]

גַּלְמוּדָא f. (preced.) (euphem.) *a menstruous woman.* Gen. R. s. 79, end they heard a woman say to her friend ג׳ אנא I am *galmuda* (for נדה), from which they learned the meaning of *galmudah* in Is. XLIX, 21 (v. corr. vers. in 'Rashi' a. l.).

גַּלְמוּדָה, v. גַּלְמוּד.

גַּלְמָתָא, גַּלְמָן, v. גְּלִימָא II.

גלנו, v. גַּלְגֵּן.

גָּלַע (b. h.; cmp. גלח a. גרע) *to scratch off, rub; lay open.* *Nif.* נִגְלַע *to be opened through rubbing or scratching, to bleed.* Nidd. VIII, 2 (58[b]) וחזא יכולה לְהִתְגַּלַּע וכ׳ (Bart. לחתגלע) and it (the wound) may have been bruised so as to bleed.

Pi. גִּילֵּי, גִּלַּע (with ב of person) *to detract from, lay bare the ignorance of, attack.* Y. Yeb. VIII, end, 9[d] משום שלא לְגָרוֹעַ בו וכ׳ (did they send him off) in order not to see him exposed, or because he was not fit (to argue)? What is the difference? הדה דרכו לְגַלַּע א״ת משום שלא לגלע בו וכ׳ It was his (Rabbi's) habit to begin with vehement argument; now, if you were to say, 'in order not to see him exposed', his exposure was in his own hand (he being the attacking part) &c. Ib. מה הדה לו לְגַלַּע בו what could he have attacked (on that subject of *androgynos*)?

Hithpa. הִתְגַּלַּע, *Nithpa.* נִתְגַּלַּע 1) *to be scratched open,* v. supra. 2) *to be laid bare, be argued.* Snh. 6[b]; Y. ib. I, 18[b] (ref. to Prov. XVII, 14) קודם שנתגלע (עד שלא נתגלע) הריב נשוש before the case of litigation has been laid open (fully argued), you (the judge) may compromise it &c.; Tanḥ. Mishp. 6; Yalk. Prov. 956 נִתְגַּלָּה, יִתְגַּלֶּה).

גַּלְעֵד, גִּלְעָד, v. גִּלְעָד.

גַּלְעִינָה, גַּלְעִין, v. גַּרְעִינָה, גַּרְעִין.

גָּלַף (cmp. גלב) *to dig out, engrave; to shape, form.* Gen. R. s. 47; s. 53; s. 63 ג׳ לה הקב״ה וכ׳ the Lord shaped a womb for her.—Part. pass. גָּלוּף *engraven.* Tanḥ. Balak 14.—*Pi.* גִּלֵּף same. Pesik. Aniya, p. 137[a] מְגַלְּפִין בו shaping it; Pesik. R. s. 32 מפלירגים (corr. acc.).

גְּלַף I ch. same. Targ. I Kings VII, 36. Targ. Ex. XXVIII, 9; a. e.—Part. pass. גְּלִיף. Targ. Y. ib. 11; a. e.—*Pl.* גְּלִיפָן. Targ. Ex. XXXIX, 6; a. e.

גְּלוּף II m. (preced.) *engraving, setting.* Targ. Ex. XXVIII, 11. Targ. Hag. II, 23; a. e.

גְּלַפְּתָא f.=אגְּלַפְּתָא. Targ. Y. II Ex. XXXV, 33.

גַּלְפַּטְרָה pr. n. f. *Cleopatra,* queen of Egypt. Tosef. Nidd. IV, 17 ed. Zuck., v. קְלֵיאוֹפַּטְרָא.

גַּלְקְטִינוֹן, v. גַּלְאַקְסִינוֹן.

גְּלוּקְטִיקָא, v. גְּלוּזְדְקָא.

גָּלַשׁ (b. h.; cmp. גלה) 1) *to come in sight, to come forth.* Cant. R. to IV, 1 (ref. to שגלשו מהר וכ׳ ib.) הר שגלשתן מתוכה עשיתיו גלעד לאו״ה (not תי . . . .) the mountain (of trouble) out of which ye came in sight again (ye escaped), I (the Lord) made it a hill of witness (a warning) to the nations; אי זה זה ים סוף what is this? It is the Red Sea [which R. Joshua . . . translated into Chaldean: טורא דאתנהרתון מן גווה]; ib. to IV, 4 הר סיני ..... הר שגי׳ I made your escape memorable to the nations, it is Mount Sinai (by the giving of the Law); ib. repeatedly (referring to various escapes from dangers).

Hif. **הִגְלִישׁ** *to bring to light, to publish.* Ib. to IV, 1 ומה הגלשה הִגְלַשְׁתִּי וכ׳ (Ar. ed. Koh. גלשה) and what publication (institution or law) have I (the Lord) brought to light out of that event?

Hof.* **הוּגְלַשׁ (denom. of גֶּלֶשׁ *baldness*) *to be made hot enough for scalding the hair or feathers of an animal's skin.* Part. מוּגְלָשׁ, pl. מוּגְלָשִׁין *seething water.* Pes. 37^{b} (Rabad to Eduy. V, 2 quotes a version מַגְלוֹשִׁין *scalding water*, Ar. מִי גְּלָשִׁים, fr. גֶּלֶשׁ; Y. Ḥall. I, 58^{a} top חַמִּין).

גְּלַשׁ ch. same; *to shine, be bald;* v. גְּלוֹשׁ, גְּלוֹשׁוּתָא &c. —Part. pass. גְּלִישׁ=h. מוּגְלָשׁ (v. preced.) *brought to scalding heat, boiling over.* Koh. R. to VIII, 9, v. גִּרְסָא III.

***גֶּלֶשׁ** m. (preced.) *baldness.* *Pl.* גְּלָשִׁים. מֵי גְ׳ *scalding water*, v. גָּלַשׁ Hof.

***גַּלְשָׁא**, m., pl. **גַּלְשִׁין** *bright* or *bald lines.* Cant. R. to IV, 1 (a gloss to גלש) a woman whose hair is thick עבדא לה ג׳ ג׳ parts it so as to show white lines; חדא מוצינא בוצינא ... כהחוא לפי שבאות חוא עבד ג׳ ג׳ . . (כך חוא) a young pumpkin, when it sprouts nicely, produces bright stripes.

גַּלְשָׁה, v. הַגְלָשָׁה.

גַּלְשׁוֹשִׁירְתָּא f. (גלש) *public monument.* Targ. Cant. to IV, 1 (v. Cant. R. to ib. s. v. גַּלֶשׁ). [Ar. reads גבשושירתא, but the phonetic interpretation refers to שגלשו of the Hebrew text.]

גְּלַשְׁלָשְׁתָּא, גְּלַשְׁלוֹשְׁתָּא, גְּלַשְׁלוֹשְׁתָּא=גְּלוֹשׁוּתָא. Targ. Y. Lev. XIII, 42 sq.

גַּלְשַׁלְשַׁן=גְּלוֹשׁ. Targ. Y. Lev. XIII, 41.

גַּלְתָּא, v. גּוֹלְתָּא.

גַּם I (b. h.; גמם) [*junction,*] 1) *too, also.* Snh. 108^{b}; Taan. 21^{a} ג׳ זו לטובה this, too, is for the best. אישׁ גם זו, v. גְּמַזּוֹ.—2) *the particle gam* in the Bible text. B. Kam. 94^{a} ג׳ לב״ח קשיא *the gam* (Deut. XXIII, 19) is unaccounted for according to Beth Hillel's opinion; Tem. 30^{b}. Esth. R. to I, 9 (ref. to גם ib.) ארן ג׳ אלא ריבוי *gam* intimates an amplification, a. e.—*Pl.* גַּמִּים, גַּמִּין Gen. R. s. 1; Y. Ber. IX, 14^{b} bot. אתין וג׳ ריבויין the *eths* and the *gams* intimate an extended qualification (by implication), v. אֵת.

גַּם II, **גַּאם** (גמא) m. (preced.) *joint, angle,* esp. *two sides of a rectangle.* Erub. 55^{a} כמין גם Ar. (ed. גאם) in the shape of a right angle. Zeb. 53^{b} גמא (Yalk. Lev. 441 גאם). Pes. 8^{b} שורה אחת כמין ג׳ one row of wine vessels, in the shape of &c., i. e. the front and the whole upper layer. Y. ib. I, 27^{b} bot. קולפו כמין גם.—Kel. XIV, 8 (מפתח) של גם שנשבר מתוך גומו a key whose bit is joined (opp. to של ארכובה of one piece) broken at its junction. [Sabb. 105^{a} על החגם Ar., ed. הגַּס, q. v.]—*Pl.* גַּמִּים, גַּמִּין. Y. Pes. l. c. קולפו כמין שני ג׳ he takes off for examination two front and two upper layers, v. supra. Ib. if the vessels are arranged like steps קולפו ג׳ ג׳ he must examine by front and upper layers on each landing. B. Mets. 28^{a} מדת גַּמֵּיהו the combined measure of both dimensions of a piece of goods, square measure, opp. מדת ארכו ומדת רחבו the measure of each dimension specified.—Sabb. 103^{b} גַּמִּין, v. גר״מל.—[Commentators explain our w.=*Greek Gamma,* Γ, whence the Var. גַּמָּא.]

גַּמָּא m. (Γάμμα) 1) *Gamma,* the third letter of the Greek alphabet. Shek. III, 2 אלפא ביתא ג׳ Ms. O. (ed. גמלא).—2) *the shape of a Gamma,* Γ, v. preced.

גָּמָא (b. h.), גָּמַה, גָּמַע *to take a draught, quaff; to sip, suck up.* Y. Maas. Sh. II, beg. 53^{b} he melted fat וגְמָעוֹ and sipped it; Y. Yoma VIII, 45^{a} top וגְמָרוּ. Sabb. XIV, 4 (111^{a}) לא יִגְמָא בהן וכ׳ Ar. (ed. יִגְמַע, or יִגְמַר *Pi.*, v. infra) he must not quaff vinegar through his teeth. Y. Maasr. III, 50^{d} bot. לְגָמוֹת בכוס .... כמה how large a portion of the cup one must quaff at a time. Y. Shebi. II, end, 34^{b}; Y. Ned. VII, beg. 40^{b} the leaves of the colocasia must not be used (in case of a vow of abstinence from vegetables, or in the Sabbath year) לגמות וכ׳ to sip water out of them (v. Sm. Ant. s. v. Colocasia); a. fr.

Pi. גִּמֵּא, גִּמַּע same. Sabb. 111^{a} מְגַמֵּעַ ופולט תנן (Ms. M. לא יְגַמַּע וירפלוט) the Mishnah means, he must not quaff and spit out; Bets. 18^{b}; Y. Shebi. VIII, 38^{a} top מְגַמֵּא; a. fr.

גְּמָאִין m. pl. (preced.) *sweetmeats, delicacies.* Esth. R. to I, 9 (play on גם ib.) מיני ג׳ various delicacies.

גְּמְגֵּם (Pilp. of גמם) [*to peel, scrape;* trnsf., cmp. חָסַם II, חָסַךְ] *to hesitate, stammer, to speak with an expression of uncertainty* or *of scruple.* Kidd. 30^{a} אל תְּגַמְגֵּם ותאמר לו that thou need not hesitate in answering him; Sifré Deut. 34. Ber. 22^{a} הוה מְגַמְגֵּם למעלה וכ׳ (Ms. M. a. Rashi מג׳ וקורא) was speaking hesitatingly over (as the Amora of) R. Judah &c. Ib.^{b} מג׳ וקורא he should read in a hesitating manner (rapidly murmuring); Y. ib. III, 6^{c} bot. התחיל מג׳ בה he commenced stammering over it (hesitating to pronounce the Divine Name). [Cant. R. to VII, 1 מתגמגם, transpos. of מתמגמג, v. מָגַג.]

גַּמְגֵּם ch. same. Hag. 15^{b} מְגַמְגֵּם בלישנירה a stotterer (Ar. מלגלג). Meg. 31^{b} קא מג׳ וכ׳ (v. Rabb. D. S. a. l. Var. Lect.) read the curses (v. אָרַר) rapidly murmuring; Koh. R. to VIII, 3.

גִּמֵּד, v. גּוֹמֵד.

גָּמַד (v. next w.) *to contract.* אמה גְּמוּדָה a reduced cubit, v. גָּדַם.—*Pi.* גִּמֵּד, v. גּוֹמֵד.

גְּמַד (cmp. קמט, קמץ) *to contract, shrink, be tight.* Pes. 111ª גְּמוּד מסאנירה (Ms. M. גמד) his shoes shrank (became too tight). Ḥull. 43ª גמדא ליח (the gullet) contracts. Gitt. 57ª גמדא the land shrinks, opp. רווחא. Yoma 69ª; Bets. 15ª תאר נמטא גמדא דנרש וכ׳ the shrunk (hard) mattress of Narash (which does not warm) is permitted (does not come under the law of כִּלְאַיִם).—Part. pass. גְּמִיד *contracted, atrophied.* Targ. Jud. III, 15; XX, 16 (h. text אֻשַּׁר q. v.).

גַּמְדָּא I, v. preced.

גַּמְדָּא II *Gamda;* 1) pr.n.m. B. Kam. 72ª Rab. G.—Pes. 64ª; 73ᵇ; Ḥull. 30ª R. Ḥiya bar G.—2) G., name of a river or canal in Babylonia. Ab. Zar. 39ª; Succ. 18ª נהר ג׳.

גַּמְדָּא, v. גַּמָּא.

גַּמּוֹ, Ḥull. 111ª, v. גַּאֲם.

גְּמוּד m., **גְּמוּדָה** f. (גמד) *contracted, reduced.* Y. Yoma IV, 41ᶜ bot., v. גָּרַם a. אַמָּה.

גְּמוּל m. (b. h.; גָּמַל) *deed, reward, recompense.* Keth. 8ᵇ בעל הג׳ . . . גְּמוּלְכֶם may He who rewards, pay you for your good deed.—*Pl.* גְּמוּלִים, גְּמוּלִין. Gen. R. s. 13 ג׳ טובים וכ׳ goodness bestowed on the guilty. Tosef. Shebi. VII, 9 ואין משלמין מהן ג׳ and favors received must not be repaid with them (the fruits of the Sabbath year); ib. Peah IV, 16.—גְּמוּלוֹת. Deut. R. s. 1 ג׳ אני פורע (some ed. גמ׳ incorr.) I repay according to deeds.

גְּמוּלָא f. ch. same.—*Pl.* גְּמוּלָן. Targ. Ps. CXVI, 12.

גּוּמָסִית, גְּמוּמָסִית* f. (גמס, *to couple;* cmp. גמז) *coupling song,* a sarcastic adaptation of γάμος, to deride the *hymenean songs* in their licentious application to sodomy and to copulation of animals (cmp. אִירְפּוֹתוֹרוֹס). —*Pl.* גְּמוּמָסִיּוֹת, גּוּמָסִיּוֹת (Ar. ed. Koh. גְּמָסְסִיּוֹת). Gen. R. s. 26 the generation of the flood were not doomed to destruction עד שכתבו ג׳ לזכר ולבהמה until they composed hymenean songs for sodomy &c.; Tanḥ., ed. Bub., B'resh. 22 גמיקיסום; 33 קמיסמסרן, Var. קמיסקסרן, Y'lamd. quot. in Ar. גמיסיקין—(perversions arisen from confounding our w. with גְּמִיקִין q. v.); Yalk. Gen. 43 גממטריות (corr. acc.); Lev. R. s. 23 גומסיות לזכר ולנקבה (corr. acc.).

גמורקין* or **גמ׳,** Koh. R. to III, 9, a corruption of אַמְבּוּרְקָלוֹן, v. אַנְבּוּרְקָרָאוֹת=אַנְבּוּרְקָרִין.

גָּמַז (cmp. גמומסית), *Pi.* גִּמֵּז *to couple,* esp. *to suspend branches of the wild fig on the cultivated* (the process called caprification, v. Sm. Ant. s. v. Caprificatio). Tosef. Shebi. I, 11 ומצדדין ומְגַמְּזִין ed. (missing in ed. Zuck.).

בר ג׳, גַּמְזָא* pr. n. pl. *Bar Gamza.* Lam. R. to I, 15 (Ar. s. v. סח 3: בורגיא).

גַּמְזוֹ (b. h.) pr. n. pl. *Gimzo,* in Judea. Taan. 21ª, a. fr. נחום איש גם זו; Tosef. Shebu. I, 7 מנחם וכ׳ (always in two words).

גַּמְזוּז m. (v. גמז) *a fig or carob ripened through caprification.* Lam. R. to I, 5 (Ar. גמזון).

גַּמְזוּזַנְיָרִית m. pl. (preced.) *a dish of gamzuz* (prepared with wine), v. אוּרְזַנְיָרָא. Y. Maas. Sh. II, beg. 53ᵇ; Y. Yoma VIII, 45ª top גומנני; Y. Shebu. III, 34ᵇ bot. גמרירה (corr. acc. or גַּמְזַרְרָה).

גַּמְזִית f., pl. **גַּמְזִיּוֹת** (גמז) 1) *branches used for caprification.* Pes. IV, 8 (55ᵇ) ומחתרין ג׳ של חקדש (ed. Y. בג׳, Var. מתזרין) they considered as permitted the use of branches of (carob or sycamore) trees belonging to the Temple treasury; Tosef. ib. III, 19 (Var. גזוזית, גזוזות); Men. 71ª של חרוב וכ׳ . . . ג׳; Pes. 56ª; Y. ib. IV, 31ᵇ; Y. Peah VII, end, 20ᶜ. [R. Hai Gaon reads גְּזָזִיּוֹת *twigs,* cmp. גזוזות Var. Tosef., v. supra.]—2) *fruits ripened through caprification,* v. גַּמְזוּז. Tosef. Ter. V, 7.

גַּמְחוּן, v. גַּחֲמוּן.

גַּמְטְרָיָא, v. גִּרְמֵ׳.

גְּמִי I, **גְּמַע,** *Pa.* גִּמֵּי, גַּמֵּע ch.=h. גָּמָא, גָּמַע, to *swallow, quaff.* Targ. Job XXXIX, 30 גְּמָעָן (Ms. גְּמָעָאן).—Y. Ab. Zar. II, 41ᶜ bot. (expl. שורפה, Mish. II, 7) גמי לה (ed. גמילה, corr. acc.) he quaffs it, sucks it out. Succ. 49ᵇ לירגמע גַּמּוּעֵי let him quaff (take full draughts); ib. אגמע גמועי (read: מְגַמַּע with Rashi, or גַּמַּע, v. Rabb. D. S. a. l. note 300). Sabb. 109ᵇ ולרגמע.

גְּמִי II m.=גּוֹמֵא *bulrushes, reed-grass* (used for ropes). Kil. VI, 9. Sabb. VIII, 2. Y. Erub. I, 18ᵈ וגמי על גבריהן and a reed-rope over them; a. fr.—Chald. form גְּמָרָא. Ib.

גְּמִיעָה, גְּמִיאָה f. (גָּמָא, גָּמַד, גָּמַע) *quaffing, full draught.* Sabb. VIII, 1 (76ᵇ) כדי גמיא׳ Ms. O. a. Ar. (ed. גמיע׳) as much as is quaffed at a time. Ib. 77ª (discussion about spelling with א or ע); Tosef. ib. VIII (IX), 8 (with ע); Y. ib. VIII, beg. 11ª גמירה. Gen. R. s. 60 גמירי אחת (some ed. גְּמִידָה) only one quaff; Tanḥ. Pinḥ. 13 כדי גמיא׳; Num. R. s. 21 גמיריא (corr. acc.); Midr. Prov. ch. XIII גמיאה.—Num. R. l. c. חוא עושה גמיע׳ אחת the Leviathan swallows with one quaff; Pesik. R. s. 16 (with א); a. fr.

גְּמִיד, v. גָּמַד.

גָּמְיָא, v. גְּמִי II.—[Num. R. s. 21 כדי גמיריא, v. גְּמִיאָה.]

גְּמִידָה, גְּמִידָא, v. גְּמִיאָה.

גָּמִיל, v. גָּמַל.

גמילה, Y. Ab. Zar. II, 41ᶜ bot., v. גְּמִי I.

גְּמִילָה, constr. **גְּמִילַת,** v. גְּמִילוּת.

גְּמִילוּת f. (גמל), ג׳ חֲסָדִים (also גְּמִילָה, v. גְּמִילָה) *deeds of love, charity* (abbr. ג״ח). Peah I, 1. Ber. 5ª. Sot. 14ª the Torah התחילתה ג״ח וכ׳ begins with charity (clothing the naked, Gen. III, 21) and ends with charity (burying the dead, Deut. XXXIV, 6); a. v. fr.—[Deut. R. s. 1, v. גְּמוּל.]

גמיסקון, גמיסקוס, גמיסיקון, v. גַּמּוּרְקִין a. גְּמוּמַסִּית.

גַּמְרָאָה, v. גְּמִירָאָה.

גמיקון, v. next w.

גַּמִּיקִין m. pl. (γαμικά, τὰ) *marriage, nuptial feast* (the guests of which are the witnesses of the marriage; v. Sm. Ant. s. v. *Marriage*); *wedding contract.* Pesik. Hahod. p. 52[b]; Yalk. Ex. 190 a king married many wives ולא כתב להם לא ג׳ ולא איפטרא but did not order in their behalf a record of the nuptial act or of the date of marriage וכיון שנשא . . וכתב לה ג׳ וכ׳ but when he married a woman of noble descent, he had her marriage recorded as we read (Esth. II, 16) &c., v. אִירַפְטָרָא; Pesik. R. s. 15 כתובת גהיקן (read גמ׳). Ex. R. s. 32 שאין ביניהם גמיסקין for there is between them no wedding feast to testify to their alliance. Ib. s. 47 כתב לה גמיסקוס משלו he had a marriage contract written at his own expense; עֲשֵׂה לה ג׳ ולואי וכ׳ prepare thou the certificate, and would I could prevail upon myself to lend my signature to it! [Var. in ed. a. Ar. גמיקן, גמיקון, גמיסקין, גמיסקוס, v. Ar. ed. Koh. s. v. גמס, note.—The nouns γαμισκος, γαμισκα, as if from γαμίσκω, are not otherwise recorded in the Greek vocabulary, and seem to be cacophemistic perversions; cmp. גמומסית.]

גמיקיסום, v. גְּמוּמַסִּית.

גְּמִירָא, גְּמִירְתָּא m. (Part. pass. of גְּמַר) 1) (=h. כָּלִיל) *finished, perfect.* Targ. Ez. XVI, 14.—2) *holocaust, entirely burnt.* Targ. Lev. VI, 16; a. fr.—3) (=h. כָּלָה) גְּמִירְתָּא f. (with or without כלירה) *entire destruction, extermination.* Targ. Gen. XVIII, 21 (Targ. Y. II, v. כְּלָיָרָה). Targ. Jer. V, 18; a. fr.—4) *concluded, decision.* Targ. I Sam. XX, 33; a. e.—V. also גְּמַר II, III.

גמ״ל, v. גימ״ל.

גַּמַל (b. h.) [*to tie, couple, load,*] 1) *to load* (*good or evil*) *on, to deal with,* esp. *to do good to.* Gen. R. s. 38 שהוא ג׳ עליך תחלה for he was the first to do thee good; Yalk. Prov. 956.—Sabb. 104[a] גְּמוֹל דלים, v. גימ״ל.—ג׳ חסד *to be kind, charitable.* Ib. שכן דרכו של גּוֹמֵל חסדים וכ׳ (Ms. M. דרכן של גּוֹמְלֵי) for such is the habit of the charitable to run after the poor. Yeb. 79[a]; a. v. fr.—2) *to make even, repay.* Dem. IV, 6 אע״פ שהן כגוֹמְלִין זה את זה although it has the appearance as if they were repaying each other (by mutual recommendations). Ab. Zar. 61[b] חיישינן לגומלין we reject witnesses suspected of favoring each other; Keth. 24[a].—3) (cmp. גְּמַר a. חָסַל) [*to finish,*] *to wean.* B. Mets. 87[a] on that day שגּ׳ אברהם וכ׳ when Abraham celebrated the weaning of Isaac &c.; Yalk. Gen. 93; Deut. R. s. 1 שמל (corr. acc.). Pesik. R. s. 25 תינוק הגָּמוּל וכ׳ a Jewish infant just weaned; a. fr.—4) *to ripen, be fully developed.* Par. XI, 7 *yon'koth* are גבעולין שלא נָמְלוּ capsules of hyssop which are not yet developed; (Tosef. ib. XI (X), 7 גָּמְרוּ).

Nif. נִגְמַל *to be weaned.* Gen. R. s. 53 נ׳ מחלבי weaned from his mother's milk; נ׳ מיה״ר weaned from the evil inclination (able to resist temptation); a. fr.

Pi. גִּמֵּל *to take turns.*—Y. M. Kat. III, 82[b] bot. פרה מְגֻמֶּלֶת a cow engaged for working in a team in turns; v. גַּמְלָא I, 2.

גְּמַל ch. same, *to do one good* or *evil.* Targ. I Sam. XXIV, 18; a. fr.—Y. Hag. II, 77[d] bot. the whole town stopped work מְגוּמָּל לידה חסד in order to show kindness to him (to give him an honorable funeral).—Y. Ab. Zar. III, 42[c] top גָּמֵיל חסדא the charitable.

Ithpe. אִתְגַּמַּל *to be laden with; to be bestowed.* Targ. II Esth. V, 2 (Targ. I אטעינת, h. text וַיֶּחְשָׂא).—Y. Hag. l. c. לא אתגּ׳ לידה חסד nobody cared to attend his funeral, v. supra.

גַּמָּל m. (b. h.; גמל) [*carrier of loads,*] *camel.* Bekh. 8[a]. Ber. 56[b]; a. fr.—*Pl.* גְּמַלִּים. Keth. 67[a] ג׳ של ערביא וכ׳ camels in Arabia can be levied for a wife's portion (כְּתוּבָּה); a. fr.

גַּמָּל m. (preced.) *camel-driver.* Kidd. IV, 13 one must not rear his son to be חמר ג׳ וכ׳ an ass-driver, or a camel-driver &c.; Y. ib. IV, end, 66[c]; a. e.—*Pl.* גַּמָּלִין. Ib.—Y. M. Kat. III, 62[a] bot. גַּמָּלָיו his drivers.—חַמָּר (וְ)גַמָּל ass-driver and camel-driver in one person (the camel-driver walking by the head of his beast, the ass-driver behind), *one walking forward and backward,* i. e. one who, owing to the loss of the object with which he appointed the central point for the movements of the day (v. עֵירוּב), may walk only from his home to that spot and back. Erub. III, 4 (35[a]); Tosef. ib. V (IV), 2; Y. ib. III, 21[b] top.

גַּמְלָא, גִּימְלָא, גּוּמְלָא (גַּמְלָא) m. ch.=h. גְּמוּל. Targ. Is. III, 11. Targ. Ps. XCIV, 2. Ib. CXXXVII, 8 גַּמְלָא Ms.; a. e.—*Pl.* גַּמְלָיָא. Targ. Is. XXXV, 4.—Lev. R. s. 4 גְּמַלַּיי טבויה דגמלית עימיך my benefits which I bestowed on thee.

גַּמְלָא I c., ch. 1) =h. גָּמָל *camel.* Targ. Lev. XI, 4; a. e.—Snh. 106[a] (prov.) ג׳ אזלא וכ׳ the camel went to ask for horns, and had her ears cut off.—Macc. 5[a] ג׳ פרחא a flying (swift) camel, *dromedary;* Yeb. 116[a].—Ib. 45[a] (prov.) ג׳ במדי וכ׳ in Media a camel can dance on a *kab* (bushel), i. e. in Media everything is possible. Sot. 13[b]; Keth. 67[a], a. e. (prov.) לפום ג׳ שיחנא according to the camel is his load, i. e. the greater the man, the greater his responsibility.—*Pl.* גַּמְלִין, גַּמְלָא, גַּמְלֵי. Targ. Gen. XXIV, 10 sq.; a. fr.—Gen. R. s. 38.—Y. Hor. III, 48[a] bot. אבא יודן דגמלוי Abba Yudan who is busy among his camels; Lev. R. s. 5 דגמלי; a. fr.—2) *couple, teaming arrangement.* M. Kat. 11[b] הוה לחו ג׳ דתורא בהדי הדדי (Asheri 33 ..... עבוד גִּימְלָא) had an arrangement between them to team their oxen for mutual work. Ib. פסקיה לגַמְלֵיה he broke the arrangement (Ms. M.; as corrected, v. Rabb. D. S. a. l. note); v. גָּמַל Pi.—3) *a small bridge, crossboard* (cmp. גֶּשֶׁר). M. Kat. 6[b] ג׳ . . . והוא דלרכא גשרא provided there is neither bridge nor crossboard. Snh. 67[b], v. אוּסְקְנִיתָא. B. Bath. 21[a] ג׳

contrad. fr. תירתורא. Snh. 7a, v. גּוּדָּא.—4) *large-sized,* v. גַּמְלָנָא.

גַּמְלָא II pr. n. pl. *Gamala,* in Galilee. Arakh. IX, 6. Tosef. Macc. III (II), 2; Y. ib. II, 31d גַּמְלָה.

גַּמְלָא III pr. n. m. *Gamla* (abbrev. of Gamliel). Yoma 18a; Yeb. VI, 4; B. Bath. 21a Joshua ben G., a highpriest.—Gitt. 30b Abba Elazar b. Gamla; Bets. 13b גרמל; Bekh. 58b, Men. 54b גמל (Ms. M. גמל).—Snh. 111a R. Ḥănina b. Gamla (v. Rabb. D. S. a. l. note), usu. b. Gamliel.

גמלא, Shek. III, 2, v. גַּמָּא.

גַּמְלָה, v. גַּמְלָא II.

גַּמְלוֹן m. (deriv. of גָּמָל) *large-sized* (bean).—*Pl.* גַּמְלוֹנִין, גַּמְלוֹנִים. Shebi. II, 8; Kil. III, 2. גמלנים ed., v. אָפוּן.—Tosef. Kil. II, 8 פולין הגי (v. ed. Zuck. note). Tosef. T'bul Yom I, 1.

גַּמְלִיאֵל pr. n. m. (b. h.) *Gamaliel, Gamliel;* 1) Tannaim, a) Rabban G. senior (הזקן), grandson of Hillel. R. Hash. II, 5. Gitt. IV, 2; a. fr.—b) Rabban G. (of Jabneh), grandson of the former. Ber. I, 1. Peah VI, 6.—Ber. 27b sq. Tosef. Nidd. IX, 17; a. fr. (v. Frank. Darkhé Mish. p. 69).—2) Amoraim, a) R. G. B'ribbi (Bar Rabbi) I, son of R. Judah han-Nasi I. Y. Ḥall. IV, 60a top ר׳ ג׳ ב״ר. Keth. 103b. Ib. 10b. Men. 84b; a. e. [Ab. II, 2.]—b) R. G. B'ribbi II, son of R. Judah han-Nasi II. Y. Ab. Zar. I, 39b. —c) (also גַּמְלִיאֵל) G. Zuga. Y. Ḥall. IV, 60a top; a. fr.; a. others (v. Frank. M'bo p. 72a sq.).

גַּמְלִין, pl. of גרמ״ל.

גַּמְלָן, v. גַּמְלוֹן.

גַּמְלָנָא m., גַּמְלָנִיתָא f. ch.=h. גַּמְלוֹן, *large-sized.* Sabb. 66b שומשמנא ג׳ Ar. (ed. גמלא) a large ant.—Ab. Zar. 28b, v. חִרְפּוּשִׁירְתָא.

גַּמְלָת f. (גַּמָּל) *a caravan of camel-drivers.* Snh. X, 5 (111b); ib. 112a; B. Bath. 8a.

גַּמְלָתָא f. (גַּמָּלָא) *stock of camels.* Gen. R. s. 75 (ref. to generic sing. שור חמור, Gen. XXXII, 6) it is a popular expression חמורתא ג׳ (as we say in Chald.) the stock of asses, of camels.

גָּמַם 1) *to join, connect.* Denom. גֵּם I, II.—2) *to make even, level, smoothen, peel, raze.* Shebi. IV, 5 גּוֹמְמִין מן הארץ Ms. M. (ed. מֵעַל, Y. מֵעִצּם) he razes (the tree) even with the ground; B. Bath. 80b ג׳ מעם. Tosef. Maas. Sh. V, 18 גּוֹמְמִין אותו you may raze it (the vineyard with the fourth year's fruits). Ter. IX, 7 עד שיגום את האוכל (Y. ib. end, 46d האוכלין) until he has entirely cut off what is eatable. Y. l. c. כיני מתניתן עד שיגיע בעלים the Mishnah means, until he has razed the plant while it was yet bearing leaves. Y. Kil. V, 30b bot.; Y. Shebi. I, end, 33c הגוזם את כרמו וכ׳ he who razes his vineyard lower than a hand-breadth (above the surface); עד שיגום מעם הארץ until he razes it even with the ground.—Ḥull. 92b גּוֹמְמוֹ עם וכ׳ he peels the fat off even with &c., opp. to חָסַט. Tosef. Kel. B. Mets. VII, 3 עד שיִשְׂפַּח ויִגָּם (R. S. to Kel. XVII, 12 שיִגָּפַח ויִגָּם Nif.) until one has blown it up and scraped it (polished the leather surface). —*Part. pass.* גָּמוּם *levelled, smoothened.* Ḥull. 59a פיה ג׳ her mouth is smooth i. e. toothless (Rashi: *cut off*); v. infra. Tosef. Bekh. IV, 16 אירוזו גמום וכ׳ (ed. Zuck. גמום, corr. acc.) what animal is called *ganum?* That which lacks horns, i. e. whose horns are not projecting, v. next w. Ib. 15 חגומים (ed. Zuck. חנירום) read: חֲגֻמִּים.

Nif. נִגְמַם *to be levelled, smoothened, razed.* Shebi. I, 8 אילן שנ׳ (Ms. M. שנפגם) a tree which has been cut off (near the ground). Bekh. VI, 4 (39a) the incisors שנפגמו ושנִּגְמְמוּ which are broken off or levelled (with the gum; cmp. Ḥull. 59a quoted above). Ḥull. 70a נגממו כותלי וכ׳ if the sides of the womb are peeled (diminished in size). Tosef. Kel. B. Mets. l. c. נגממו after the leather bottles have grown too thin for holding liquids. Kel. XVII, 4 נגממו if they are worn off (the sides of a vessel having become too thin), opp. נפרצו broken into (Maim.: the sides have been cut off, so that nothing but the bottom remained); Tosef. ib. B. Mets. VI, 9 נפגמו ed. Zuck. (R. S. to Kel. l. c. נגממו).—Trnsf. *to be degraded, disgraced.* Esth. R. to I, 9 (play on *gam* ib.) Vashti's time has come לִיגָּמֵם to be disgraced (explained לחבצר).

Pi. גִּמֵּם as Kel. Gen. R. s. 38 when a vineyard yields no fruits, מְגַמְּמִין אותו the owner cuts it down.

גִּמֵּם (גום) ch. same. Y. Kil. II, 27d גִּם כרמיה he razed his vineyards. Ḥull. 50a גום שדי peel it off and throw it away. Ib. 92b גָּאִים ליה ed. (Ar. גיים) peeled it off (on the surface, opp. מרטט). Ib. 96a.

Ithpe. אִרְגּוֹם as preced. Nif. Ib. 44a אִרְגּוֹם אִרְגּוּמֵי וכ׳ the chin was razed, detached without laceration from the neck, opp. איעקור forcibly torn off. Bekh. 44a אִרְגּוּם אירגומי the horns are levelled (not projecting), opp. אִיעְקוּר uprooted.

גָּמְמִית, v. גּוֹמָמִית.

גַּמְסָסִית, v. גַּמּוּסְסִית.

גמניא, v. גַּרְמַנְיָא.

גָּמַע, גָּמָא, v. גָּמָא a. גְּמִי I.

גָּמַץ (v. גמם) *to finish a pit.* Targ. Ps. VII, 16.—Denom. גּוּמְצָא.

גָּמַר I, *Pi.* גִּמֵּר (denom. of מִגְמָר, v. גּוּמָרָא) *to perfume (clothes) with burned spices.* Bets. 22b לְגַמֵּר for the purpose of perfuming clothes. Ber. 53a.

Hithpa. הִתְגַּמֵּר *to be perfumed, soaked with perfume.* Sabb. 18a you may put *mugmar* under the clothes on the eve of Sabbath, ומִתְגַּמְּרִין והולכין וכ׳ and the process of soaking is continued during the entire Sabbath day. Bets. l. c. חבירת מִתְגַּמֶּרֶת מאליו the room is perfumed of itself.

גָּמַר I ch., *Ithpe.* אִתְגְּמַר as preced. *Hithpa.* Targ. Cant. III, 6. Targ. Ps. XLV, 9.

גְּמַר II (b. h.; cmp. v. גמם) 1) *to polish, touch up, finish.* Y. Sabb. VII, 10[a] bot. ג׳ מלאכתו when he gives to his work the finishing touch; a. fr.—2) (in gen.) *to complete, end.* Pes. X, 7 גומר עליו את ההלל he reads over it (the fourth cup) the Hallel to the end, v. הַלֵּל.—Tosef. Succ. III, 2 גומרין בהן וכ׳ on those occasions the *entire* Hallel is read; Ber. 14[a]; Arakh. 10[a]; Taan. 28[b]. Ber. 13[b] חזור וגומרה (after the disciples left) did he take it up again and read the whole of the Sh'ma?—Y. Yeb. II, beg. 3[c] חבריה גומרה בה coition consummates the levir's marriage (Bab. ib. 18[a] קונה קניין גמור), v. מַאֲמָר.—Y. Ber. VI, 10[d] top ג׳ מלאכול after he has finished eating; a. fr.—Euphem. *to gratify the sexual appetite.* Kerith. II, 4. Pes. 87[a] (play on *Gomer*, Hos. I, 3) שהכל גומרים בה all people could gratify their lust on her.—וְגוֹמֵר (abbr. וגו׳, וג׳) *and one finishes* (the sentence quoted)=*and so forth, &c.*, a clerical term used in Bible citations to save the writing out of the entire quotation. Ḥull. 98[a]. Gen. R. s. 51, beg.; a. fr.—**Part. pass.* גָּמוּר, f. גְּמוּרָה *finished, complete, real, valid.* Kidd. 40[b], a. fr. צדיק ג׳ a perfectly righteous man (without faults); רשע ג׳ a wicked man throughout (without any good quality). Yeb. 18[b], a. fr. קניין ג׳ real (legal) possession.—*Pl.* גְּמוּרִים, גְּמוּרוֹת. Ḥull. 89[a]; a. fr.—Bets. 2[b], a. e. בצים ג׳ perfectly developed eggs (with shells), v. infra.—3) *to destroy.* Pes. 87[b] (play on *Gomer*, v. supra) בזזו וגמרו (Ms. M. גמרו וגמרו) they plundered and destroyed (they destroyed thoroughly).—4) *to conclude, determine, decide.* Kel. XVI, 1. Ber. 17[a] גְּמוֹר בכל לבבך וכ׳ be determined with all thy heart &c. Shebu. 26[b] ג׳ בלבו he resolved (vowed) in his heart, opp. הוציא בשפתיו; Ḥag. 10[a]. —Erub. 13[b], a. fr. נמנו וגמרו they were counted (their votes were taken) and they decided.—Snh. III, 7 (42[a]) גמרו את הדבר when they had closed the case (being ready for publishing the sentence); a. fr.—5) *to draw a conclusion by analogy.* Sabb. 96[b] ג׳ חעברה חעברה מיוה״כ one forms an analogy between the expressions *heĕbir* &c.; a. fr.—6) *to be fully developed.* Tosef. Par. XI, 7, v. גָּמָל.—בצים גמורות, v. supra.

Pi. גִּמֵּר 1) *to destroy.* Pes. 87[b] בקשו לגַמֵּר וכ׳ they intented to destroy the possessions of Israel in her (Gomer's) days, v. supra.—2) *to develop, mature, ripen.* Y. Shebi. V, beg. 35[d] אין פירותיה׳ מְגַמְּרִין וכ׳ their fruits ripen only every three years.

Nif. נִגְמַר *to be finished, completed.* Snh. VI, 1 נ׳ הדין when proceedings are finished (sentence pronounced). Gen. R. s. 12 נִגְמְרָה מלאכתן they were finished; a. fr.

גְּמַר II ch. same; 1) *to finish.* Targ. Ps. LVII, 3 דְּיִגְמַר (ed. Lag. די גמר, corr. acc.); a. fr.—Pes. 55[a] גַּמְרִינָן we dare finish a work commenced. Ib. מִדְּגָמַר אין אתחולי לא to finish is permitted, but not to begin; a. fr.—2) *to consume, destroy.* Targ. Job I, 16. Ib. XXII, 20; a. fr. (also *Pa.*).—3) *to end, cease.* Targ. Ps. XII, 2 גְּמִירוּ they are gone. Targ. Prov. V, 11. Ib. XXII, 8; a. e.—4) *to conclude, derive.* Ḥull. 98[b] ולִיגְמַר מיניה now let one draw a conclusion from this (by analogy)! Ib. מחידוש לא גַּמְרִינָן from an exception we draw no conclusions; a. fr.—5) *to be perfect, ready to answer, to know well.* [Targ. Y. Deut. VI, 7 ותְגַמְּרִינוּן וכ׳, read ותַנְּ, v. infra.]—*Part.* גָּמִיר. Sabb. 63[a] והוה גְּמִירְנָא וכ׳ and I knew well the whole Talmud (v. Rabb. D. S. a. l.). Taan. 7[a] bot. דגְמִירֵי who are learned; ib.[b] top ג׳ טפי הוו they would be more learned; a. fr.—Whence: *to learn by heart,* esp. *to learn traditional law* (cmp. גָּרַס II). Targ. Job XXII, 22 (h. text קח, cmp. לֶקַח).—Sabb. l. c. לִיגְמַר אינש והדר לישבר one must first learn traditions, and then he may reason; Ab. Zar. 19[a], v. גָּרַס II.—Ber. 43[a] גַּמְרִינָן ... וברכת and we are not sufficiently familiar with the laws concerning grace at meals. Yoma 29[a] מִידְּגָמַר בעתיקא וכ׳ to remember well something old (to refresh the memory) is more difficult than to commit to memory a fresh thing. Sabb. l. c. למגמר מיניה from whom to receive traditions. Sot. 36[b] לא הוה קגמר he could not remember; a. fr.—Sabb. 96[b] גמרא גְּמִירֵי לה they (the scholars) know it by tradition; ib. 97[a] הילכתא ג׳ לה.—גְּמִירִי they have a tradition, *it is a well-known maxim.* Snh. 37[b] bot. Sot. 34[a]. Gitt. 47[a]; a. fr.

Pa. גִּמֵּר *to finish; to consume.* Targ. Job XXI, 13 ed. (Ms. גַּמְרִין Part. Pe.). Ib. XIII, 28; a. fr.

Af. אַגְמַר *to teach verbally.* Targ. Y. Deut. VI, 7 [read:] ותַגְמְרִינוּן and thou shalt teach them (v. Ber. 13[b]).—Sot. 36[b] אַגְמְרֵיה ולא גמר he taught him (the Hebrew language), but he (Pharaoh) could not remember it. Ḥull. 45[b] אַגְמְרָךְ גמרא I will teach thee a tradition. B. Kam. 17[a] לאַגְמוּרֵי as to teaching. Ber. 13[b], v. גָּרַס II.

Ithpe. אִתְגַּמַּר, אִתְגְּמַר *to be finished; to be destroyed.* Targ. Job XXIII, 17. Targ. Ps. CIX, 23.—Targ. Y. Num. XVIII, 14 דמִתְגְּמַר (h. text חֵרֶם). Targ. Y. Ex. XXII, 19 יִתְגַּמְּרוּן (h. text יָחֳרָם).

גְּמַר, constr. גִּמַּר m. (preced.) *finishing, last touch; consummation.* Sabb. 103[a], a. fr. ג׳ מלאכה the finishing work.—Snh. 6[b]; a. fr. ג׳ דין close of legal proceedings.

גְּמַר III ch. 1) same, *finish, perfection, beauty.* Snh. 8[b], a. e. ג׳ דיוקא, v. preced. Targ. Ez. XXVII, 24 ג׳ מיני וכ׳ the perfection of all valuable things (h. text מכללים). Ib. XXIII, 6 ed. Lag. (ed. גמיר, h. text תכלת). Ib. 12 (h. text מכלול).—2) (cmp. גּוּמְרָא) *carbuncle,* a precious stone. Targ. Is. LIV, 12 (h. text אקדח).

גְּמָרָא f. (v. גְּמַר II, 5) *memorizing of verbal teachings, tradition.* Ab. Zar. 19[a] bot. הנ״מ סברא אבל ג׳ מחד רבא וכ׳ (v. Rabb. D. S. a. l. note) this refers to reasoning (dialectics), but as to traditional laws (rules &c.), it is better to study only with one teacher, in order not to be confused by varying wording; Yalk. Ps. 614.—Gitt. 6[b] הא ג׳ היא וג׳ לא שמיע ליה this is merely a tradition (not to be arrived at by way of reasoning) and one may not have heard that tradition (and yet be an able man). B. Mets. 33[ab] ג׳ verbal study (opp. to משנה which had been put to writing). Arakh. 29[a] רב גְּמָרֵיה גמיר (not גמור) Rab had his own tradition about it (had it from his teacher that the Mishnah was corrupt). Erub. 60[a] ג׳ גמור זמורתא תהא if it is a tradition, learn it by heart, let it be like a song (the wording of which you dare not change); Sabb. 106[b]; Ab. Zar. 32[b]; Bets. 24[a] (variously interpreted in comment.). —Yoma 14[b], a. fr. משמיה דג׳ as a tradition (without knowing the reasoning process, cmp. ib. 33[a] bot. ג׳ גמירנא

וכ׳); a. fr.—*G'mara*, that part of the Talmud containing those discussions, decisions &c. which, after the reduction to writing of the Mishnah, were the materials of verbal studies until they, too, were put to writing.—Abbrev. גמ׳, a clerical mark in the Talmud Babli editions, to indicate where the Mishnah ends, and the G'mara begins.

גַּמְרִי (infin. Pa. of גמר) לְגַ׳ *entirely.* *Targ. Job XXX, 24 Ms. (ed. לגרמיה).—Pes. 55[b]. B. Kam. 35[b]; a. fr.

גַּמְרִירוּתָא, Y. Shebu. III, 34[b] bot., v. גַּמְזִירוּתָא.

גַּמְרָנָא m. (Denom. of גְּמָרָא) *a teacher of traditions.* Pes. 105[b].

גְּמַשׁ (cmp. כמש) *to contract, bend.* Yoma 67[a] Ms. M. 2 (v. Rabb. D. S. a. l. note 20) זימנין דגְמִישׁ רישיה ולא חזי ליה sometimes the animal's head (in falling) is bent, and he (the man) cannot see the chord.

Pa. גַּמֵּישׁ same. Ib. ed. זימנין דג׳ ליה לרישיה ולאו אדעתיה the animal may bend its head, and the man may not think of looking after the chord.

גִּן, c., **גִּנְתָּא, גִּנְּתָא** f. (b. h.; גנן) *a fenced-in place, garden.*—גַּן עֵדֶן *paradise, place of future reward,* opp. גֵּיהִנָּם. Pes. 54[a]; Ned. 39[b]; a. fr.—Gen. R. s. 15 beg. גן גדול מעדן the garden was larger than Eden (Eden was a portion of the garden, ref. to Ez. XXXI, 9). Taan. 10[a] וגן אחד וכ׳ and the garden was one sixtieth portion of Eden.—Gen. R. l. c. כפרגי שהרא נתונה בגי׳ like a spring in a garden. Kil. II, 2 זרעוני גנה garden plants. Ex. R. s. 31 גלגל שבגי׳ the wheel works of the well in the garden; a. fr.—Trnsf. (cmp. hortulus a. χῆπος) *woman.* Pirké d'R. El. ch. XXI אין גן אלא האשה וכ׳ *gan* (Gen. III, 3) means woman who is compared to a garden (ref. to Cant. IV, 12), מה הגנה זו וכ׳ as a garden &c. Cant. R. to IV, 12 גִּנָּתִי נעולה ודיא מתגניא my consort (Israel) is closed (chaste), and yet defamed.—*Pl.* גַּנּוֹת. Lev. R. s. 3, beg. better off is he who owns גינה one garden and &c. ממי שנוטל ג׳ של וכ׳ than he who takes other people's gardens on half-shares; a. fr.—Gen. R. s. 85 חורש בגנות (euphem. for sexual intercourse).

גִּינָּא, גַּנָּא ch. same. Targ. Job XXXVIII, 18 גִּן עֵדֶן Ms. (ed. גינתא דע׳); a. fr.; v. גִּירָתָא.—*Pl.* גִּינְּיָן, גִּינְּיָא, גַּנֵּי. Targ. II Kings IX, 27.—Lev. R. s. 3, v. אֲגַר II.—ג׳ דאשקלון *the gardens* (or *the forts?*) *of Ascalon,* name of a Palestinean border place (v. Hildesh. Beitr. p. 72). Y. Shebi. VI, 36[c]; ib. מן מה דתני גנוירה וכ׳ (corr. גנירה) from the expression 'the gardens of A.', we derive that A. itself is considered as foreign land; Tosef. ib. IV, 11 גיניא דא׳; Sifré Deut. 51 גבנירא דא׳ (prob. גַּנָּבֵי); Yalk. ib. 874 גִּירְגָּנָתָא.

גְּנָא, v. גְּנַח I a. גני.

גְּנָאָה, v. גִּירְגָּאָה.

גְּנַאי m. (גני) *disgrace, shame, blame; obscenity.* Ab. Zar. 46[a] a byname לג׳ of reproach, (cacophemistic, opp. לשבח). Kidd. 33[b]; Y. Shek. V, 49[a] bot. חד אמר לג׳ one says 'they looked after Moses' (Ex. XXXIII, 8) with the purpose of fault-finding; Tanh. Ki Thissa 27. Meg. 25[b] כל המקראות . . לג׳ וכ׳ words in the Torah which, as they are written (v. כתיב), have become obscene, are in reading changed &c. (שגל changed into שכב &c.). Ber. 33[b] ג׳ הוא לו it would be offering an insult to him; a. fr.

גְּנַיי, גְּנַאי ch. same. Targ. II Esth. I, 2. Targ. Y. Lev. XX, 17; a. e.

גְּנַב (b. h.) [*to put behind, aside,*] *to steal.* Y. Snh. VIII, 26[b] top לא תגנוב את . . . . גונב נפש do not carry off steathily thine own property from the thief, lest thou appear to be stealing.—Snh. 86[a] גונב נפש one who kidnaps a person. B. Kam. VII, 2 ג׳ על פי שנים if he is convicted of stealing through two witnesses; a. fr.—ג׳ דעת *to deceive, to create a false impression.* Hull. 94[a] אסור לְגַנּוֹב דעת וכ׳ it is forbidden to create &c. (e.g. to make believe as if you opened a fresh barrel of wine as a special attention to your guest, while you would have had to do it at any rate). Shebu. 39[a]; a. fr.—ג׳ עין *to deceive by a false impression on the eye, to delude.* B. Mets. IV, 12.—Part. pass. גְּנוּב, f. גְּנוּבָה. Ab. Zar. 44[b]; Meil. 7[b] ג׳ תשובה a fallacious reply; v. גְּנוּבְתָּא II.

Pi. גִּנֵּב *to keep behind.* Ex. R. s. 5 הוו מְגַנְּבִין את עצמן וכ׳ they kept themselves at a distance from Moses and then withdrew.

Nif. נִגְנַב 1) *to be stolen, kidnapped.* B. Mets. III, 1. Gen. R. s. 84; a. fr.—2) *to be deceived* (sub. דעת). Tosef. B. Kam. VII, 8 sq.; Mekh. Mishp. N'zikin, s. 13.

Hithpa. חִתְגַּנֵּב *to sneak in.* Pesik. R. s. 21, חרו מִתְגַּנְּבִים וכ׳ they used to have stealthy intercourse &c. Mekh. l. c. חמתגנב אחר וכ׳ who steals himself (into the college room) behind a neighbor.

גְּנִיב, גְּנַב ch. same. Targ. Y. Gen. XXXI, 30. Ib. 20. Targ. O. Deut. XXIV, 7 גְּנִיב (Y. גְּנִיב, corr. acc.); a. fr.—Part. pass. גְּנִיב. Targ. O. Gen. XL, 15 גְּנִיבְנָא ed. Berl. I have been stolen.—Ruth R. introd. 3 (a trial before a Roman court) גְּנַבְתּוּן לא גְּנַבְנוּן "Ye have stolen".—'We have not' . . . .; לא גְּנַבְתְּ מאן ג׳ עמך "thou hast not stolen? Who has been stealing with thee?"; Gen. R. s. 37; s. 63. B. Kam. 65[b] תורא גְּנַבְתְּ מינך was it an ox I stole from thee?—Ib. 67[b] עד דגְּנִיב חדי (he is not bound to pay) unless he stole two animals; a. fr.

Pa. גִּנֵּב 1) same. Targ. Jer. XXIII, 30.—2) *to go round about.* Keth. 19[a] גַּנּוֹבָא גְּנוּבֵי למה לך וכ׳ O thou cunning man, what is the use of thy going round about?; Yeb. 91[a]; B. Bath. 133[a] גְּנָבָא גנובי Ms. R. (ed. גנבא גנבי, corr. acc.).—Part. pass. מְגַנָּב *crooked.* Targ. Jud. V, 6 אורחן מְגַנְּבָן (h. text עקלקל׳).

Ithpa. אִיתְגְּנַב, *Ithpe.* אִיתְגְּנֵב 1) *to be stolen.* Targ. Ex. XXII, 11. Targ. Y. Gen. XL, 15; a. e.—B. Mets. 34[a] top מי יימר דמיתגְּנָבָא who can say that it will be stolen? Ib. 24[a] אִיתְגְּנִיב כסא וכ׳ a silver goblet was stolen from the inn; a. e.—2) *to sneak away.* Targ. II Sam. XIX, 4.

גַּנָּב m. (b. h.) *thief.* Y. Snh. VIII, 26[b] top גַּנָּב בפני עדים ג׳ וכ׳ if one carries an object off in the sight of witnesses, he is a thief (amenable to the law Ex. XXI, 37), if in the owner's presence, he is a robber. B. Kam. 57[a]

since he keeps himself hidden ג׳ הוא he is a thief (not a robber). Ib., a. fr. טוען טענת ג׳ he pleads that a thief had stolen the object in his charge. Snh. 26b ג׳ ניסן וכ׳ a thief (a laborer or tenant who takes fruits) in Nisan or in Tishri is not a thief (to be considered unfit to testify in court); a. fr.—*Pl.* גַּנָּבִים, גַּנָּבִין. Tosef. B. Kam. VII, 8; Mekh. Mishp., N'zikin, s. 13; a. fr.

גַּנָּב, גַּנְבָא ch. 1) same. Targ. Ex. XXII, 1; a. e.—Ber. 5b (prov.) בתר ג׳ גנוב וכ׳ steal after the thief (take thine own stealthily from him), and thou hast a taste (of theft), v. גְּנַב. Snh. 22a (prov.) חסריה לג׳ נפשיה וכ׳ when strength fails the thief, he pretends to be honest.—*Pl.* גַּנָּבִין, גַּנְבֵי, גַּנְבַיָּא. Targ. Y. Ex. XX, 13; a. fr.—Ab. Zar. 70a. Snh. 109a, v. אִתָּי; a. fr.—2) *cunning.* B. Bath. 133a, v. גְּנַב *Pa.*

גָּנֵב m.=גְּנֵיבָה q. v.

גַּנְבָא, v. גַּנָּב ch.

גְּנָבָה, v. גְּנֵיבָה.

גַּנָּבִית f. (denom. of גַּנָּב) *inclined to steal.* *Pl.* גַּנָּבִיּוֹת. Gen. R. s. 45, v. גּוֹנֶבֶת.

גִּינְבָּרָא, גִּנְבָּרָא m. (=גִּיבַּר) *strong man, giant.*—*Pl.* גִּנְבָּרֵי, גִּנְבָּרַיָּא. Targ. Prov. IX, 18 גינברי ed. Lag. (ed. Vien. גוברי, some ed. גנסרי, corr. acc.). Targ. Y. Gen. XIV, 1 גיובריא (read גִּינְבֵּי). Targ. Y. Deut. II, 10 sq. [Ib. 11 מישר גיונברי, corr. acc.]

גִּנְבָּרָא *ginger,* v. גִּינְבָּרָא.

גַּנְבָּתָא f. (גנב) *thief.* Gen. R. s. 92 גנבא בר ג׳ thief (Benjamin), son of a thief (Rachel); Tanḥ. Mikk. 10 (ref. to Gen. XXXI, 19).

גִּנְגִּידִין m. (γιγγίδιον) *gingidium,* a kind of chervil (bitter herb; v. Sm. Ant. s. v.). Y. Pes. II, 29c top (expl. תמכה).

גִּנְגִּילוֹן, גִּנְגָּלוֹן, גִּינְגָּל m. (cingulum) *girdle,* v. גַּלְגַּלְתִּין.

גנגלים, v. גַּלְגַּלְתִּין.

גִּנְדַּר I (גדר *to be rounded,* v. גַּד II; cmp. כדר; v. Nöld. Neusyrische Gramm. p. 39) *to roll.* Targ. O. Gen. XXIX, 3; 8; 10 (ed. Berl. גדר, v. Berl. Targ. O. II, p. 10; Targ. Y. ib. 13 גדר, some ed. גדר). Targ. I Kings XIV, 10 כמא דמְגַנְדְּרִין בגולילא (Var. דמגדרין) as they roll with a (threshing) roller (h. text ירבער הגלל..).—Gitt. 69b וניגַנְדְּרֵיהּ ולג׳ וכ׳ (Rashi ולגלג׳) and let him roll it sixty times. Ab. Zar. 28a וניגנדר (some ed. וניגגדר).

Ithpa. אִיגַּנְדַּר *to be rolled; to roll one's self.* B. Kam. 35a למקליה ואִיגַּנְדּוּרֵי בקיטמא Ms. M. (ed. ואיגגדר, v. Rabb. D. S. a. l. note) to burn the stack in order to roll himself in the ashes. Ib. קמְגַנְדַּר בקיטמיה Ms. M. he did roll himself in its ashes. Gitt. 77b ארג׳ גיטא Ar. (ed. אזל, Rashi to Sabb. 80a quotes ארג׳) the letter of divorce (thrown over to the woman) rolled and fell &c. Yeb. 17a (prov.) קבא רבא . . . . מִידַּגְדַּר וכ׳ the large and the small measure (both instruments of fraud) roll together and arrive at hell, and from hell &c., i. e. all the low elements meet in those Babylonian places.

גַּנְדַּר II (גדר, cmp. גְּדַר *Hithpa.*), *Ithpa.* אִיגַּנְדַּר *to lord it.* Taan. 23b מְגַנְדְּרָא עלי she lords it over me (being proud of her beauty; (Ms. M. אתא ומרדא ליה).

קַנְטְרוֹפּוֹס, גַּנְדְּרוֹפּוֹס m. (corrupt. of κυνάνθροπος or of λυκάνθρωπος, sub. νόσος; for rejection of ל, v. בּוּרְנִי) *lycanthropy,* a form of melancholy, the patient so afflicted believing himself to be a wolf (or a dog) and spending his nights among tombstones; also (ὁ λυκάνθρωπος) *the person so afflicted.* Ḥag 3b אימר גנדריפס אחדיה ed. (Ms. M. גדדפוס, Var. גנדרופס, גנסי, גרדפוס, v. Rabb. D. S. a. l. note) say, lycanthropy has seized him.—Y. Gitt. VII, beg. 48c קנטרופיס בלילה חיוצא; Y. Ter. I, 40b קנוטרוכוס (corr. acc.) he who goes out at nights is merely a lycanthrope (but not insane).

גנדריפס, v. preced.

גְּנָה, v. גְּנַח I.

גְּנָה, גַּנָּה, v. גַּן.

גְּנָה, v. גנו.

גַּנּוֹבָא (=גַּנָּבָא) *cunning.* Keth. 19a, v. גְּנַב *Pa.*

גְּנוּבָא m. (גנב) *stolen, secret.* *Pl.* גְּנוּבֵי. Targ. Prov. IX, 17 (Ms. גְּנִיבֵי).

גְּנוּבְתָא I f., **גּוֹנְבָא** m. (גנב) *tail.* Targ. Job XL, 17 Ms. (ed. דונביה). Targ. Y. Deut. XIV, 9 גּוֹנְבֵיהּ. Sabb. 77b. M. Kat. 17a; a. e.

גְּנוּבְתָא II f. (גנב) 1) *theft, stolen object,* v. גְּנִיבוּתָא.—2) *fallacy, fallacious reply* (v. גְּנַב). Ab. Zar. 44b מאי גְּנוּבְתָּהּ wherein lies the fallacy of his answer? Ib. גְּנוּבְתָּהּ מהכא its fallacy comes in from here (consists in this).

***גְּנוֹגֶנֶת, גְּנוּגְנִית** f. (גנן, cmp. גִּפְנִית) a sort of *parasol made of osier* and used by field laborers. Kel. XVI, 7 גנוגנת חעני Ar. (Mish. גְּנוֹגְנוֹת pl., Talm. ed. גנוגנית, Maim. comment. ed. Derenbourg גְּנוֹגֶנֶת). [Ar. a. R. S.: *the poor man's bag.*]

***גְּנַי** m. (גנו, cmp. גְּנַאי) *shame.* Y. Yoma VI, 43c the order of confession is עוו פשעו חטאו in order not to mention גְּנוּתָן של ישראל the shame of Israel (by bringing the name of Israel in direct connection with פשעו as the harshest of the three expressions).

גנויה, Y. Shebi. VI, 36c, v. גְּנָא.

גִּינּוֹן, גְּנוּן m. (גנן) *baldachin* (the Greek θάλαμος), *bride-chamber, state room.* Cant. R. to I, 4 (play on *ganno,* ib. IV, 16) לְגִנּוּנוֹ to his state room (the Tabernacle). Ib. to V, 1; Num. R. s. 13. Pesik. R. s. 5.—Num. R. l. c.

מהו גַּיָּר גִּפּוּנֵי מה הכירלה וכ׳ *ganni* (Cant. IV, 16) means "my state room"; as the bridal curtain is embroidered in variegated colors, so was the Tabernacle &c.; a. e.

גִּנּוּן, גִּנְבָּא, גִּינְךָ׳, גַּנְבָּא ch. same; 1) *cover, shade, baldachin;* esp. *bridal chamber, state-room.* Targ. Y. Gen. XIV, 13 גגנא cover. Targ. Is. IV, 5 בגנון (read בגו׳, ed. Lag. בגנין, h. text חפה). Targ. Job XV, 32 Var. his enclosure (v. פִּרְיָתָא) shall not be גגנא ed. Lag. (ed. גגנא) a (wreathed) state-room (h. text רעננה; cmp. Cant. I, 16). Targ. Y. Ex. II, 1 גו׳ דחילולא. Targ. Ps. XIX, 6; a. e.—Y. Yeb. XIII, 13c bot. עבד לה גנון if a bridal room is prepared for her. Y. Ber. II, 5a they went מיעבד גִּנּוּנֵיהּ דרו׳ וכ׳ to prepare the bridal chamber of &c.; Bab. ib. 16a קטרין ליה גגנא wreathed the bridal chamber of &c. Ruth R. to I, 17 (sect. 3) [read:] דיהא גִּנּוּנָךְ חסר וכ׳ that thy state-room in the hereafter have one jewel less than &c., i. e. that the jewel given thee in this world be deducted from thy future reward.—2) (v. גנז) *couch, breeding place.* Targ. Job XL, 22. Ib. 31.

גִּנּוּנִים, v. גִּנְנִים.

גִּנּוּנִית f. (v. גִּנּוּן) *couch.*—*Pl.* גִּנּוּנִיּוֹת. Y'lamd. to Deut. X, 12 quot. in Ar. (ref. to בַּגַּנִּים, Cant. VIII, 13) when the students at college sit ג׳ ג׳ arranged by couches (school forms).

גִּינְךָ׳, גַּנְבּוֹנִיתָא f. (v. גַּן) (*hortulus,*) *garden at the house, pleasure-garden.* Targ. Y. Ex. II, 21.—Ber. 43b. Y. Kidd. IV, end, 66d ג׳ של ירק vegetable garden; a. fr.—*Pl.* גִּנּוֹנִיתָא, גִּנּוֹנִיתָתָא. B. Bath. 68ab.—Esp. (גַּן עֵדֶן) *paradise.* Targ. Y. Gen. XLVI, 17; a. e.

גִּנּוֹנִיתָא pr. n. f. *G'nunitha,* (*gardener*) legendary name of Esther's attendant for the third day of the week (with ref. to Gen. I, 11). Targ. Esth. II, 9.

גִּנּוֹנִית, v. גִּנּוֹנִית.

גִּנּוּס, pl. **גִּנּוּסִין, גִּנּוּסִים,** v. גִּינִיסָא.

גִּנּוּסָא, v. גִּנְסָא.

גִּנּוּסְיָא, v. גִּינִיסָא a. גִּינִיסַיָּא.

גִּנּוּסַיָּא, v. גִּינִיסַיָּא.

גִּנּוּסָר, v. גִּינַּיסַר.

גִּנּוּת f. (גנב; v. גִּנּוּב) *blame, disgrace.* Pes. X, 4. Arakh. 16a בא לידי גִּנּוּתוֹ may be induced to speak of his shortcomings; a. fr.

גִּנּוֹתָא ch. same. Targ. Y. Gen. XXXIV, 14. Targ. Koh. V, 5.

גְּנַז [*to cut off, set aside,*] 1) *to save, hoard up, reserve.* B. Bath. 11a; Tosef. Peah IV, 18 אבותיך גָּנְזוּ וכ׳ thy ancestors saved (treasures) and increased the savings of their fathers. Ḥag. 12a למי גָּנְזוּ for whom has He reserved it?; a. fr.—*Part. pass.* גָּנוּז, f. גְּנוּזָה *reserved.* Pes. 119a; Snh. 110a.—2) *to remove from sight, hide* (in order to prevent desecration). Tosef. Sabb. XIII (XIV), 5; Sabb. 116a. Meg. 26b a book of the Law in a state of decay גּוֹנְזִין אותו וכ׳ is buried by the side of a scholar; a. fr.—3) *to declare a book apocryhal, to suppress, prohibit the reading of.* Pes. 56a ג׳ ספר רפואות suppressed the Book of Remedies. Sabb. 115a אף הוא צוה עליו וגָנְזוֹ he (R. Gamliel junior), too, gave orders about it and suppressed it; Tosef. ib. XIII (XIV), 3; a. fr. —Sabb. 30b בקשו חכמים לְגַנּוֹז וכ׳ the scholars wanted to suppress (declare uncanonical) the Book of Koheleth; a. fr.

Nif. נִגְנַז 1) *to disappear, be hidden.* Yoma 52b משנ׳ הארון נִגְנְזָה וכ׳ when the Holy Ark was removed, there disappeared with it &c.; Tosef. ib. III (II), 7. Tosef. Sot. II, 2 מגילתה נִגְנֶזֶת וכ׳ the scroll used for the suspected wife (סוטה) was hidden away under the door pivot of the Temple; a. fr.—2) (of books) *to be prohibited, suppressed.* Sabb. 13b אלמלא חוא נ׳ וכ׳ but for him, the Book of Ezekiel would have been suppressed; Ḥag. 13a; Men. 45a; a. e.

גְּנַז ch. same, *to save.*—Targ. II Kings XX, 17.—Part. pass. גְּנִיז, f. גְּנִיזָא 1) *hidden, stored up, reserved.* Targ. II Chr. XXXIV, 15. Targ. I Sam. XXV, 29.—*Pl.* גְּנִיזִין, גְּנִיזָן. Targ. O. Deut. XXXII, 34. Targ. Hos. XIII, 12.—Targ. Prov. XXX, 18.

Ithpe. אִתְגְּנִיז *to disappear.* Targ. Y. Num. XX, 2; 13.

גִּנְזָא m. (b. h.; preced.) *store, treasure.*—*Pl.* גִּנְזִים, constr. גִּנְזֵי. Ḥag. 12b. Pes. 119a בית גִּנְזָיו של וכ׳ Korah's storehouse. Ib. 118b bot. בית גִּנְזֵיהֶם Ms. M. 2 (Ms. M. 1 גְּנָזָיו; ed. גנזיה, corr. acc.).

גִּנְזָא, constr. **גִּנְזֵי, גִּנְזֵי** ch. 1) same. Targ. I Sam. XXV, 29 גִּנְזֵי; Targ. Y. Deut. XXXI, 16 גְּנִיזֵי.—*Pl.* גִּנְזִין, גִּנְזַיָּא, גִּנְזַיָּתָא. Targ. Ps. CIV, 13. Targ. Hos. XIII, 15. Targ. Y. Deut. XXXIII, 19 the hidden treasures.—Koh. R. to XI, 1 [read:] ועול לבי גנזי דידי וכ׳ and go into my treasury and take from there seven suits of clothes.—2) *garments kept in the royal treasury* (cmp. Koh. R. l. c., a. שַׁרְזַיָּא). Targ. Esth. I, 3 גנזי מילתא fine woolen garments. [Ab. Zar. 35b, v. גַּזְוָא I.]

גִּנְזְבִירִיה, v. גִּנְזַכְרִיָּה.

***גַּנְזַכָּה** f. (b. h. pl. גִּנְזַכִּים; גנז, with format. ך, cmp. בזך) *treasury, store.* Gen. R. s. 61 (homiletic interpret. of קטורה, cmp. קוֹרְטֹר) כזה שחוא חותם ג׳ ומוצאה וכ׳ (not ומוציאה) like one who seals up a store and finds it sealed and knotted; Yalk. ib. 109 גניזבא some ed. (corr. acc.); ib. Chron. 1074.

***גִּנְזַכִּירִית** (v. next w.) *of Ginzak.* Y. Ber. II, 5b top Benjamin of G. (Nidd. 65a מנימין סקסנאה).

גִּינְזָק, גִּנְזָק pr. n. pl. *Ginzak, Gazaka,* a city in the North of Media Atropatene (v. Neub. Géogr. p. 375). Kidd. 72a; Yeb. 17a, expl. נהר גוזן (II Kings XVIII, 11). Ab. Zar. 34a; 39a; Gen. R. s. 33 (mentioned in connection with R. Akiba); Taan. 11b (v. Rabb. D. S. a. l. note 7). Treat. S'maḥ. ch. XII.

גָּנַח (v. גּוּחָא) *to groan,* esp. 1) (with or without מלבו) *to sigh heavily under an attack of angina pectoris.* Tem. 15b; B. Kam. 80a; Tosef. ib. VIII, 6; Keth. 60a.—2) *to cough and spit blood.* Gen. R. s. 32, end דם ג׳; Tanḥ. Noah 9 ג׳ וכוחה דם, v. כָּחַח.

גָּנַח I ch. same, *to groan, rumble* (of the underground thunder at earthquakes). Ber. 59a ג׳ גיחא (Ms. M. גָּנָא, Ms. O. גּוּחָא), v. גּוּחָא.

Pa. גַּנַּח same, esp. *to utter disconnected sounds* (staccato), opp. to ילל to utter a trembling plaintive sound (tremolo). R. Hash. 34a.

*גָּנַח II *to cut, pass swiftly.* Targ. Ps. VIII, 9 Ar. (ed. חלוף, h. text עובר).

Pa. גַּנַּח *to castrate.* B. Mets. 90b top they take them stealthily וּמְגַנְּחִין יתחזון (Ms. M. וגזזין, v. גָּזַז; v. Rabb. D. S. a. l. note). [גנח prob. misread for גזז, a. מגנחין for מְגַוְּזִין, denom. of גַּוָּזָא II. Cmp. form of letters, Sabb. XII, 5; 103b; 104b.]

גָּנָה, גני (cmp. גָּנַן) *to cover, be covered.*

Pi. גִּנָּה, גִּנָּה *to overshadow, to obscure, to put to shame; to censure.* Snh. 92b חירו מְגַנְּין את החמה וכ׳ obscured the sun with their beauty. Gitt. 58a חירו מג׳ את הפז וכ׳ they outshone the finest gold with their beauty. Snh. l. c. בירקש לְגַנּוֹת וכ׳ he would have attempted to excel all the praises &c.—Sabb. 33b שגי׳ who criticised (the Roman government); a. fr.—Part. pass. מְגוּנֶּה *deserving to be covered up, reprehensible, indecent; ugly.* Pes. 3a דבר מג׳ an ugly expression e.g. טמא in place of לא טהור. Ber. 33b הרי זה מג׳ he is to be reprehended; ib. 45b, opp. משובח; a. fr.

Hithpa. הִתְגַּנֶּה *to make one's self reprehensible, to become repulsive.* Ḥag. 15b ומה לְמִתְגַּנְּין בה וכ׳ if such regard is paid to those who abuse the knowledge of the Law &c., opp. משתבחין. Kidd. 41a he may see in her דבר מגונה ותִתְגַּנֶּה עליו something objectionable, and she may become repulsive to him. Yoma 78b, v. אִרְבָּה. Keth. 65b; a. fr.

גְּנָא, גְּנָא ch. same, *to be shaded, to lie down, sleep.* Targ. Job XL, 21. Targ. Y. Deut. XXIV, 13. Targ. II Esth. I, 4 מיגנו to recline for meals, *to dine;* a. fr.—Gitt. 68a וּגְנָא and fell asleep. Sabb. 65a did not allow his daughters גַּנָּאן גבי הדדי (Ms. M. דנגנין) to sleep together. Ib. 129a ונִיגְנֵי וכ׳ let him lie in the sun. Yoma 78b ולגנו and let him sleep (in his sandals). Snh. 109b גְּנִי אפורייא lie down on the bed. Y. Taan. I, end, 64b כותלא דגְנָאי בירה a wall of a room in which people sleep; ib. IV, 64d bot. דגַנְיֵי.—B. Bath. 58a גָּנֵי Ar. (ed. גָּאנֵי) is lying. [Ber. 59a Ms. M., v. גָּנַח I.]

Pa. גַּנֵּי (with על) *to cover, protect.* Targ. Is. IV, 5. Targ. Y. Deut. XXVIII, 15.

Af. אַגְנֵי *to cause to lie down.* Targ. II Esth. I, 3 (2) וא׳ וכ׳ and made them lie down (for meals),—Snh. l. c. they had a bed דחוו מַגְנֵי עלה וכ׳ upon which they made strangers lie. Num. R. s. 18; Tanḥ. Korah 10 ואַגְנִיתֵיהּ וכ׳ and made him lie down on his bed; Snh. l. c.—B. Mets. 84b [read:] אַגְנֵיךְ בערליתאי hide me, I pray, in my room (v. Rashi a. Rabb. D. S. a. l. note 7). Ib. [read:] אגנרתיה בערליתיה I kept his body in his room.

Ithpe. אִרְתַּגַּנֵּי, אִרְתַּגְנֵי (v. preced. Hithpa.) *to be disgraced, become repulsive.* Targ. II Chr. XV, 16.—Y. Ab. Zar. III, 42c bot. [read:] דלא יתוון מִירְתַּגַּנֵּין בי that they may not be disgraced through me (be ashamed of me). Sabb. 140b ואתי לְמִתַּגְנֵיָא and he may be disgraced. Ib. 65a מידי דְּמִתְגַּנֵּיָא בירה something by which she is exposed. Keth. 65b תִּתְתַּגַּנֵּי וְתִתְתַּגַּנֵּי let her look repulsive (her husband being dead).

גְּנִיב־, v. גָּנַב.

גְּנִיבָא, גְּנִיבָה pr. n. m. *G'niba.* Gitt. 31b; 62a. Y. ib. VI, 48a bot. כהדא ג׳ אתאפק וכ׳ as in the case of one G'niba who was carried out to be put to death.

גְּנֵיבָה, גְּנִיבָה f. (b. h.; גנב) *theft, the stolen object; deception.* B. Kam. X, 3 ויצא לו שם ג׳ בעיר and the report of his being robbed had spread in town. Ib. 8 did not know בגְנֵיבָתוֹ that it had been stolen. Y. Sot. III, end, 19b ג׳ אחת one theft; Kidd. 18a. Ib. גְּנֵיבוּ אלף if what he has stolen is worth one thousand (Shekel &c.); a. fr.—*Pl.* גְּנֵיבוֹת, גְּנִיבוֹת. Ib.—Mekh. Mishp., N'zikin, s. 13 גנב שלש ג׳ וכ׳ he committed three frauds &c., v. גָּנַב. Num. R. s. 7; a. fr.

גְּנֵיבוּת, גְּנִיבוּת f. same; ג׳ דעת *deception.* Y. Snh. VI, 23d bot., sq.

גְּנֵב׳, גְּנִיבְתָּא, גְּנֵיבוּתָא ch.=h. גְּנֵיבָה. Targ. Y. Ex. XXII, 2 sq. (O. גְּנוּבְתָּא); a. fr.—*Pl.* גְּנִיבָתָא. Ab. Zar. 26a ג׳ עבוד committed thefts.

גְּנִיגַי *hunter,* v. גַּנְגִּי.

גְּנִיזָא, גְּנִיז 1) Part. pass. of גְּנַז.—2)=גְּנָזָא.

גְּנִיזָה f. (גנז) *removal of sacred objects.* Sabb. XVI, 1 מצעונים ג׳ must be removed (in case of their being unfit for use). Meg. 26b זו היא גְּנִיזָתָן this (their use for shrouds) is their removal.—[Pes. 118b בית גנוזה, v. גָּנַז].

גְּנַיי, v. גְּנַאי.

גנירין, v. גְּנִירִים.

גנרן, v. גְּפוֹן ch.

גְּנוּנִים, גְּנִינִים m. pl. (contr. of גְּוּוֹנִין, v. גָּוָן) *of many colors.* Nidd. III, 3 (24b) שפיר מלא גנו׳ (an abortion consisting of) a bag full of a many-colored substance; (Ar. גני—for which in Gem. ib. גוונים; incorr. opin.= גבנונים *lumps of a fleshy substance,* v. Ar. s. v.); Bekh. VIII, 1 גנו׳ (Talm. ed. 47b גני׳); Kerith. I, 5 גנו׳ (Talm. ed. 7b גני׳).—Esp. *a sort of flour containing all shades of colors.* Tanḥ. T'savveh 13 סאה גני׳ (ed. Bub. 10 גבוינים, Ms. R. גנירין, oth. corrupt. v. ib. note 63) one measure full of all sorts of flour; Y. Peah VII, 20a bot. גנירין (corr. גנירון; omitted in Yalk. Hab. 565).—Sot. 36b גְּנוּנֵי מלכות royal *manners* (v. גָּוָן a. גְּוָנָא; Ar. גְּנוּנֵי, גְּנִינֵי, v. גִּינִיסָא).

גְּנִיסָא, גְּנִיסְתָּא (גְּנִבוּ) f. (adopted fr. γένος) *gens, family, gentry.* Targ. Y. Ex. XII, 47. Targ. Y. Deut. XXIX, 17.—Targ. Y. Gen. VI, 9 גְּנִיסַת נח (גְּנַסְתָּ) of the family of Noah; a. fr.—*Pl.* גְּנִיסָן, גְּנִיסָאתָא, גְּנִיסָתָא. Targ. Y. Deut. X, 6. Targ. Y. Num. XXVI, 7 (some ed. גְּנִיסְתָּא read סָתָא . . .). Targ. Job XXXI, 34; a. e.—Masc. pl. גְּנִיסַיְּרָא. Targ. Ps. CVII, 41, v. next w.

גְּנִבוּ, גְּנִיסַיְּרָא m. pl. (v. preced. a. גִּרְנִיסָרָא) *nobles, gentry.* Targ. Y. Gen. XXXVI, 29 sq.; Deut. II, 12 (some ed. סָרָיָא . . ., corr. acc.; h. text חֹרִי).

גְּנִיסָן, v. גִּרְנִיסָרָא.

גְּנִיסַר, v. גִּרְנִיסַר.

גְּנִיסְתָּא, v. גְּנִיסָא.

גְּנַן (b. h.) *to protect, surround.* Denom. גַּן.

גְּנַן ch. same. Targ. Zech. VIII, 4.

Af. אַגֵּין same. Targ. O. Gen. VII, 16 (some ed. אָגֵּן, fr. גִּין, Y. I אַגֵּין, h. text סגר). Targ. Ex. XXXIII, 22. Targ. Is. I, 6; a. fr. (interchanging with אָגֵּן).—Sot. 21ª אַפּוּנֵי מַגְּנָא does protect, contrad. fr. אצולי to rescue. Keth. 77ᵇ אגוני לא מגנא will it (the Law) not protect (me)? Ab. Zar. 15ᵇ bot. מגנו עליהו they (the bucklers) protect them. Ib. 16ª מגנו עילוון they (the Persian soldiers) protect us.

גַּנָּן m. (denom. of גַּן) *gardener.* Lev. R. s. 5.—*Pl.* גַּנָּנִין, גַּנָּנִים. Kel. XVII, 1. Yoma V, 6; a. e.

גַּנְבָא, גַּנְבָתָא ch. same. Y. Snh. II, end, 20ᵈ; Gen. R. s. 80, v. גִּרְבָתָא.

גְּנָבָא, v. גְּפוֹן.

גְּנִבְסַת, v. גְּנִיסָא.

גנסרי, v. גְּנִבְרָא.

*גַּנְפָּא=גַּפָּא.—*Pl.* גַּנְפֵּי. Targ. Mic. I, 16 (ed. Lag. a. oth. גדפי), v. גְּדַנְפָּא a. גְּדַפָּא.

גְּנָתָא, v. גִּרְנָא.

גַּס I m. *falcon,* v. גַּד.

גַּס II m. (v. next w.) *the thick part of the web, border, hem.* Tosef. Sabb. XII (XIII), 1 ע״ג הגס (Var. הנס; Y. ib. XIII, beg. 14ª הגב, corr. acc.), v. גַּב; Bab. ib. 105ª על הגס (some ed. הנס).

גַּס III m., גַּסָּה f. (גסס, cmp. גשש) *bulky, huge, large.* Ḥull. III, 1 עוף הגס large fowl (goose, hen &c.), opp. דק.—גסה (בהמה) *large cattle* (beeves &c.), opp. דקה sheep, goats &c. Ib. Y. Pes. IV, 30ᵈ bot.; a. fr.—Dem. II, 4 sq. גסה ג׳ בגסה in large quantities, *wholesale.*—Ber. 6ᵇ פסיעה גסה ג׳ large, hasty step. Pes. 107ᵇ אכילה גסה ג׳ a large, full meal.—Shebi. IV, 1 (to gather wood or stones) את הגס חגס the larger the better, i. e. picking out the largest for using them in buildings &c., clearly indicating that it is not done for the purpose of improving the field; expl. Y. ib. beg. 35ª כדרך שהוא מלקט .... בין דקים לגסים as one gathers in his neighbor's field distinguishing between the small and large pieces.—Nidd. 2ᵇ חַגַּס she noticed the menstruation only when coming in large quantities (in clods, while the blood had previously been imperceptibly gathering).—*Pl.* גַּסִּים, גַּסִּין, f. גַּסּוֹת. Y. Shebi. I. c. Ḥag. 26ª; a. fr.—גַּס רוּחַ *presumptuous, haughty.* Ab. IV, 7. [Ib. גס לבו, v. גּוּס.]—*Pl.* גַּסֵּי רוח. Y. Pes. V, 32ª bot.; a. fr.—גַּסִּים (sub. נקבים) *movement of the bowels,* v. גָּדוֹל end. Y. Ber. II, 4ᵈ top; a. e.

גַּסָּא ch. f. (sub. מִידָּה) *large quantity.*—בג׳ *intemperately.* Esth. R. to I, 8 לפום דחמן שאתן ג׳ because there (at the Persian court) they used to drink immoderately.

גָּסָא, v. גָּסָה.

גַּסְבַּר, Tosef. Shebi. II, 7 השבת וחג׳ some ed., v. פּוֹסְבַּר.

גָּסָה (denom. of גַּס; cmp. אכילה גסה, s. v. גַּס) 1) *to swallow large quantities at a time, to glut.* Der. Er. Zutta ch. V ולא יִגְסֶה בפני וכ׳ must not eat or drink like a glutton in the presence of &c.—Pesik. Vattomer, p. 131ª (ref. to לחם חקלקל, Num. XXI, 5) I (the Lord) selected for them light food ....., שלא יהא אחד מהם גּוֹסֶה ודלריא lest one of them should eat too much and be seized with diarrhœa; Sifré Deut. 1 Ms. (v. ed. Fr. note 26); Yalk. Num. 764 גוטר (corr. acc.); ib. Deut. 790 גוסרודליא (read גוס׳ ודולריא); ib. Is. 332 גוטס (corr. acc.); Lam. R. to III, 37 גּוֹסֶה.—2) *to feel inflated, nauseous; to belch.* Nidd. 63ᵇ (among the symptoms of approaching menstruation) וגוֹסֶה.—V. גּוֹסֵי.

גַּסּוּת f. (גַּס III) (with or without רוח) *presumptuousness.* Succ. 29ᵇ. Kidd. 49ᵇ; a. fr.

גַּסּוּתָא ch. same. Targ. Ps. X, 2. Ib. CI, 5 גסות עיינין haughty look; a. fr.

גִּסְטְרָא, v. גִּרְסָ׳.

גַּסְטְרָא f. (castra, v. קַסְטְרָא) *military camp, fort.* Sabb. 121ª אנשי ג׳ של וכ׳ Ar. (ed. גרסט׳, גיסת׳, גרוסט׳, v. Rabb. D. S. a. l. note 1) the Roman garrison of Sepphoris. Ber. 32ᵇ (Ms. M. גירסט׳, Yalk. Is. 332 ועל כל לגיון (גסתרא ולגיון בראתי בו שלשים ג׳ וכ׳ Ms. M. (v. Rabb. D. S. a. l.) for each legion (of minor planets in the constellations) I created thirty camps, and for each camp thirty squares, v. קרטון.—Sot. 13ᵇsq. שלחה מלכות הרשעה אצל ג׳ ביח וכ׳ the Roman government sent to the camp of Beth Peor; (Yalk. Deut. end גיס׳; Pesik. Zutr. Deut. p. 134 מלכות (של חצרה ושל ביח וכ׳.—Hence: pr. n. pl. *Castra.* Lev. R. s. 23 כגון ג׳ לחיפא as Castra is hostile to Haifa; Lam. R. to I, 17 קסטרא.—*Pl.* גַּסְטְרִיּוֹת. Gen. R. s. 28 ג׳ אריות; Yalk. ib. 47 חיילות וג׳, read אהלות וג׳, v. אָהֳלִית.—*2) (cmp. castellum) *reservoir.* Lev. R. s. 15 Ar., Var. קִנְצְטָרָא (cisterna, κιστέρνα) *cistern* (not extant in ed; B. Bath. 16ª דְּפוּס).

גַּסְטְרוֹן, v. גַּסְטְרוֹן.

גַּסְטָרִיוֹת, v. גַּסְטָרָא.

גַּסְיוֹטָאֵי* m. pl. n. gent. (Κασίωτις, Κάσιος) *inhabitants of Casiotis*, a district surrounding Mount Casius, East of Pelusium in Egypt. Targ. Y. I Gen. X, 14 נסיוט׳ (corr. ג׳, Y. II פִּרְלוּסָאֵי; h. text פתרסים); Targ. I Chr. I, 12 נסיוט׳, נסאט׳ (corr. acc.).

גַּסִּיטְרוֹן m. (κασσίτερος) *tin*. B. Mets. 23ᵇ [read:] של ג׳. Men. 28ᵇ ושל גיסט׳ (corr. acc.); cmp. קַסִּיטְרָא.

גַּסִיסִין, v. גִּיסְטָא II.

גָּסַס (v. גּוּס II; cmp. גִּיסְטָא III) *to recline, to dine*. Y. Snh. III, 21ᶜ top אשגח למיגוס גו וכ׳ cared to remain undisturbed at a banquet among the guests. Esth. R. to I, 8 דבעי מיגס וכ׳ where one wants first to dine and then to drink. Lev. R. s. 28 why dost thou not allow the guests דיגסון to eat? Koh. R. to II, 17; a. fr.—Denom. מְגִיסְתָּא, מַגָּס &c.

גֵּסָּס m., pl. גְּסָסִים (v. preced. a. גִּיסְטָא) *side, arm*. Nidd. 48ᵇ על גְּסָסֵיהֶן upon their (left) arms.

גַּסְטָא, v. גִּיסְטָא.

גַּסְטְרָא, v. גַּסְטָרָא.

גַּעָא, v. געי.

גְּעָא, Koh. R. to XI, 1 לבי געא וגנזי, read לבי גְּנָזֵי or לבי גַּוָּא.

גִּיעֲגוּעַ, גְּעָגוּעַ, m., pl. גְּעָגוּעִים, גְּעָגוּעִין, גּוּ׳ (reduplic. of געי) *lowing, roaring;* trnsf. 1) *homesickness, longing* (as the cow lows after her calf). Sabb. 66ᵇ בן שיש לו גיע׳ וכ׳ Ms. M. (ed. omit לו) a son who is homesick for his father. Snh. 39ᵃ. Ib. 63ᵇ.—2) *sulky, rebellious conduct, howling* (of children). Tanh. Shmoth 1; Ex. R. s. 1, beg. שהיו לו ג׳ על אברהם וכ׳ who behaved rebelliously against his father.

גָּעַגַּע (=געגע, cmp. קעקע) *to roll*. *Hithpa.* הִתְגַּעְגַּע, הִתְגּ׳ *to roll one's self*. Cant. R. to IV, 11 מִתְגַּעְגְּעִין היו וכ׳ they would roll themselves in the plants around the well (to make their garments flagrant); (Pesik. B'hall. p. 92ᵇ; Yalk. Deut. 850 מתלכלכין); Midr. Till. to Ps. XXIII מְגַּעֲגְּעִין; Yalk. Ps. 691; (Deut. R. s. 7, end מתעגגין).—Lev. R. s. 20, v. next w.

גַּעְגַּע, *Ithpa.* אִתְגַּעְגַּע, אִיתְגַּעְגַּע ch. same, *to roll one's self, wallow*. Lam. R. to II, 2 as long as that hen מִתְגַּעְגְּעָא בקיטמא wallows in the ashes (as Israel lives in its religious element). Koh. R. to XI, 1 מגין מְגַעְגְּעִין בדמא clothes rolled in blood (suspicious of murder).—Tanh. Aḥaré 3 (ref. to Job XXXIX, 30) חמר אפרוחיו מגעגעין בדם וכ׳ he sees his brood wallowing in blood (Aaron sees his sons dead), and is silent; Lev. R. s. 20 באדמא . . . . ראה Ar. (ed. באדמה); Pesik. Aḥaré p. 171ᵇ מְגַעְגְּעִין באדמה (Ms. Carmoli מגעגעין באדמא). [Targ. I, II Gen. XLIX, 11 מגעגעין באדמא.]—Trnsf. *to enjoy one's self, play*. Targ. Ps. CXIX, 117 ואיגַּעְגַּע Ms. (ed. וְאֶגַּעְגַּע, h. text שעשע).

גַּעְגָּעָא m. (preced.; cmp. חוֹגֵג) *rolling;* (דמיא) ג׳ *cataract*. Lam. R. to I, 17, v. אֲגוּגָא.

גָּעָה, געי (b. h.; cmp. גוה) *to burst forth, to roar, low*. Midr. Till. to Ps. CXXXVII, beg., a. e. גָּעוּ וכ׳, v. בְּכִיָּה.—Gen. R. s. 31, end וגָעָה אמו and the whelp's mother roared. Yalk. Gen. 101 ג׳ געירה וכ׳ cried loudly. Ḥull. 38ᵃ top גּוֹעָה if the animal lows (when taken to slaughter). Tosef. Bekh. VII, 10 גּוֹעוֹת. Y. Taan. II, beg. 65ᵃ חָשְׁבִנוּ כאלו גוֹעִים וכ׳ regard us as if we were lowing before thee (in agony) like cattle; a. fr.

גָּעָא, גָּעַר ch. same. Targ. I Sam. VI, 12. [Ib. II, 5 וגעין some ed., corr. וְנָאֲן, v. גאר].—Targ. Job VI, 5, v. גָּרַח.—Y. Taan. II, 65ᵇ והוו אילין גָּעֲרֵי וכ׳ and they lowed from this side &c.; Pesik. Shubah, p. 161ᵃ מְגַעֲרִין. Y. Ber. II, 5ᵃ top גָּעַת תורתיה his cow lowed; Lam. R. to I, 16, end.

Pa. גַּעֵר same, v. supra.

גְּעִיָּה, גְּעִירָה f. (preced.) *roaring, crying in agony*. Yalk. Gen. 101, v. געי. Tana d'be El. I, ch. III בכו וגעו ג׳ אחת they wept and burst forth in one loud cry of agony.

גְּעִירְתָא ch. same. Lam. R. to I, 16.

גְּעִילָה f. (next w.) *loathing, rejection*. Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332.

גָּעַל (h. h.; cmp. גאל) *to be covered with impurity, be loathsome; to loathe*. V. preced.

Hif. הִגְעִיל *to remove impurity by means of hot water, to cleanse*. Ab. Zar. V, 12 את שדרכו להַגְעִיל יַגְעִיל a vessel which ordinarily is cleansed with hot water, must be purified for ritual purposes by means of hot water. Ib. 76ᵃ כיצד מַגְעִילָן וכ׳ how must one disinfect them? You put a smaller vessel into a larger one &c.; a. fr.—Y. Ter. XI, 48ᵃ בחמין מַגְעִילָה removes the soakings of T'rumah &c. [Y. Maasr. I, end, 49ᵇ שיגעיל, read משיעגל, v. עָגַל.] V. הַגְעָלָה.

Nif. נִגְעַל *to be removed through boiling*. Y. Ter. l. c.

Nithpa. נִתְגָּעֵל *to be soiled*. Zeb. 88ᵃ.

גָּעַל ch. same. *Ithpa.* אִתְגְּעַל, *Ithpe.* אִיתְגְּעֵל *to be polluted, soiled*. Targ. Is. I, 6.—*Part. pass. Af.* מַגְעֵל. Ib. VI, 5; XXVIII, 8.

גָּעַר (b. h. גָּעַר) *to shout, to rebuke*. Targ. Zech. III, 2 ed. Lag. (ed. רְגִיזַת).—Kidd. 81ᵇ רחמנא נְגַעֲרֵי ביה וכ׳ the Lord rebuke Satan. Gen. R. s. 56 דיגַּעֲרֵי ביה ההוא גברא that man of whom it is said, Rebuke him (Satan; with ref. to Zech. l. c.).

גָּעַשׁ (b. h.) 1) *to rush forth, to quake, be agitated*. Yalk. Josh. 35 (cit. fr. Sabb. 105ᵇ, ref. to הר געש Josh. XXIV, 30) מלמד שג׳ עליהם ההר להרגם it intimates that the mountain over them quaked (threatening) to slay them; Sabb. l. c. שרגש. Cant. R. to III, 10 ג׳ חרם וכ׳

the sea rushed forth and flooded the cave.—2) *to cough* or *sneeze*. Lev. R. s. 3 ג׳ השור וכ׳.

Hif. הִגְעִישׁ *to shake, cause to reel.* Koh. R. to VII, 1 להרעיש וגם להגעיש וכ׳ to shake and even make reel the mountain &c., v. supra.

Hithpa. הִתְגַּעֲשׁ, *Nithpa.* נִתְגַּעֲשׁ *to be agitated, very busy, anxious.* Ruth R., introd. 2 מעשות ג״ח . . . נִתְגַּעֲשׁוּ וכ׳ the Israelites were too much engrossed (in settling) to attend the funeral of Joshua; Koh. R. l. c.—Pesik. R. addit. s. 2 (ref. to יגעשו, Job XXXIV, 20) מִתְגַּעֲשִׁים וכ׳ marched hurriedly to get out &c.

גַּעְתּוֹן pr. n. pl. *Gaton (Ġatan;* v. Hildesh. Beitr. p. 13 sq.). Y. Shebi. VII, 36c ראש מי ג׳ וג׳ עצמה the head of the brook of G. and G. itself; Tosef. ib. IV, 11 ריש מיא דג׳ וג׳ גרמא Var. (ed. ריש מעון רגעתן וכ׳, corr. acc.); Sifré Deut. 51 מגיאתו וגיא׳ עצמה (read מי ג׳ וג׳); Yalk. ib. 874.

גַּף I m. (b. h.; גפת, v. גּוּף) *body.* בְּגַפּוֹ *alone*; explained Kidd. 20a בגופו נכנס בגופו יצא he came with his body, and so he shall go out, i. e. he has no claim for injuries received during servitude; oth. expl. ירחדי נכנס וכ׳ if he entered a single man, he must leave a single man, i. e. his master has no right to give him a Canaanite slave for propagating purposes.

גַּף II c. (גנח, cmp. כָּנָף a. כֵּף; v. אַגַּף) [*bent, joint,*] 1) *the long portion of the wing.* Zeb. VII, 5 שיבש גַּפָּהּ (Talm. ed. 68b שיבשה, v. Rabb. D. S. a. l.) whose wing is withered. Ḥull. 57a שמושת גף a bird whose wing is dislocated.—*Du.* גַּפַּיִם, גַּפַּיִם. Ib. III, 4 נשתברו גַּפֶּיהָ whose wings are broken, contrad. to כנפ׳ wing feathers.—2) *arms, shoulders* of a human being. Ohol. VII, 4 נישלת בג׳ carried by her arms (put around the necks of her supporters); v. אַגַּף.—3) *handles* of a vessel, *sides* &c. Kel. VIII, 3. Tosef. ib. B. Mets. X, 5; a. e.—V. גֵּיף.

גַּפָּא I ch. same; 1) *wing,* also *winged animal* (interch. with גַּדְפָּא). Targ. Prov. I, 17; a. fr.—Cant. R. to IV, 8 דמנערא גפא (Gen. R. s. 75 גרמה, Var. אגפה), v. גּוֹ.—*Pl.* גַּפְּיָן, גַּפַּיָּא, גַּפֵּי. Targ. Koh. X, 20. Targ. Ez. I, 6; a. fr.—Lam. R. to I, 1 רבתי beg.—*2) *a pole with a hook* for cutting off fruits on high trees; [oth. opin. *a ladder hooked* into the tree.] Ned. 89b (a proverbial phrase) רהיט בג׳ ותובליה he ran with hook and ropes (or baskets); i. e. he tried his utmost.

גַּפָּא II m. (גפת, cmp. אַגַּף) *city-gate.* B. Bath. 8a; B. Mets. 108a, v. אַגְּלָא.—V. next w.

גַּפָּה f. (גַּפָּא m. ch.) (v. preced.) 1) *stone fence with gate.* Peah VI, 2 סמוך לג׳ ולגדיש (Ms. M. לגפא ולגדר, Ar. לגפא) near the stone fence (ready for being carried out) or the stack; Eduy. IV, 4. Kil. II, 8 (Ms. M. א . . .). B. Mets. II, 3.—2) ג׳ של רומי (Ch. גפא דרומאי) *the Capitol of Rome.* Sifré Num. 115 ג׳ של ר׳ (Var. גפר) by the Capitol of Rome (an invocation used by a gentile woman). Men. 44a ג׳ של פרס (read רומי, Ar. גפא דרומי). Pes. 87b ג׳ דרומאי ed. (Ms. M. דרומי, omitted in some ed.).

גָּפָה, part. גּוֹפֶה, v. גּוּף I.

גְּפוֹף, גִּפּוּף, v. גִּיפּוּף.

גִּפִּי, v. גַּפָּה.

גִּפְל, Y. Sabb. XIII, 14a bot. מגפל, v. גָּפַף.

גֶּפֶן c. (b. h. גפן, v. גפת) *vine,* esp. *grape-vine.* Kil. VII, 2; a. fr.—פרי הג׳ *wine.* Ber. VI, 1; a. fr.—צֶמֶר ג׳ *cotton, cotton tree,* v. גּוּפְנָא. Kil. l. c.—*Pl.* גְּפָנִים. Ib.; a. fr.

גֻּפְנָה, גֻּפְנָא, v. גּוּפְנָא.

גָּפַס (גָּפַת) (v. גפת) *to make air-tight, to paste with gypsum, clay* &c. Kel. X, 5 שגָּפָסָן עם וכ׳ Ar. a. R. H. G. (ed. שגָּפָתָן); Tosef. ib. B. Kam. VII, 7 שגפסן (Var. שגפת, R. S. to Kel. l. c. שגָּפָתָן) which one closed up by connecting the paste with the rim (leaving an empty space between the cover and the body of the vessel).

Nif. נִגְפַּס *to harden and be closely consolidated with the ground.* Mikv. IV, 3 Ar., Maim. a. Rabad (v. Tos'f. Yom Tob a. l.; ed. נכבש).

גִּיפְסִים, גִּפְסִים m. pl. (preced.; cmp. גֶּפֶת) *paste, plaster,* esp. *gypsum.* Kel. X, 2 we must use בסיד בג׳ וכ׳ lime or gypsum &c. Y. M. Kat. I, 80b bot. גירבסם; Y. Shebi. III, 34c bot. גִּירְפְּסוֹס, v. infra. Tosef. Kel. B. Kam. III, 4 גִּפְסִית ed. Zuck. (oth. ed. גִּפְסִיס). Ḥull. 8a גפסית רותח; Pes. 75b גפסיס רותח, Ar. גפסים רותחין. Tosef. Mikv. IV, 7 גפסים; a. fr. [Greek adoption: γύψος, readopted גִּירְפְּסוֹס, גִּירְבְּסוֹס.]

גִּפְסוֹס, v. גִּירְפְּסוֹס.

גִּפְסִיס m. (denom. of גפס) *plastering material, gypsum,* v. גִּיפְסִים.

גִּפְסִית f. same, v. גִּיפְסִים.

גָּפַף (v. גּוּף) *to bend, to join; to press, close*; v. גָּפַס.

Pi. גִּיפֵּף 1) *to attach a rim, to surround.* Kel. XV, 2.—2) *to throw arms around, embrace* (v. גַּף). Yoma 66b ג׳ ונשק Ar. (ed. גפף וגישק) whosoever embraces or kisses an idol; Snh. VII, 6 (60b) דמְגַפֵּף.—Pesik. R. s. 26 גִּיפְּפָן וכ׳ he hugged and kissed them. Ib. מְגַפְּפוֹת את וכ׳ threw their arms around the columns.—Y. Keth. VII, 31c מְגַפְּפִין סוטה if they have been seen embracing one another, she is amenable to the law of Sotah (v. סוֹטָה); a. fr.—*Part. pass.* מְגוּפָּף *closed, enclosed, surrounded from all sides.* Y. Kil. IV, 29b bot.; Y. Erub. I, 19c מְגוּפָּה וכ׳ enclosed on four sides; a. fr.—Tosef. Bekh. IV, 16 שאזניה מְגוּפָּפוֹת וכ׳ whose ears are closed.

Hif. הֶגֵּף *to lock up, shut.* Y. Sabb. XIII, 14a bot. [read:] ולא כמגף לתוכה וכ׳ we are not treating the case of one shutting (the animal) up in the vivarium; (Y. Bets. III, beg. 61d בנעל).

גָּפַת ch. same, *to embrace.* Y. Erub. III, 20d bot.; VII, 24d top נסתיה גְּפָתַתְיָהּ she took him and hugged and

kissed him &c.—Snh. 82b גְּפָתָתּהּ לאמה (Yalk. Num. 372 גפתא) did she hug her mother there? [Rashi: she made her mother a prostitute.]

Pa. גִּפֵּר, גְּפִיר 1) *to embrace.* Targ. O. Gen. XXIX, 13 ג׳ (Ms. a. Y. some ed. גִּפֵּף). Ib. XXXIII, 4; a. fr.—2) *to fold hands* (in idleness). Targ. Koh. IV, 5.

גָּפַר (v. גפת) *to make thick, tighten.* Denom. גְּפָרִית; fr. which

Pi. גִּיפֵּר *to make water-tight.* Part. pass. מְגוּפָּר, f. מְגוּפֶּרֶת *water-tight.* B. Bath. 97b; Tosef. ib. VI, 3 מְגוּפָּרוֹת (defective clay vessels) made tight by a lining of sulphur or pitch.

Hithpa. הִתְגַּפֵּר *to be darkened through sulphur fumes.* Sabb. 18a; Y. ib. I, 4a top; Tosef. ib. I, 23 מִתְגַּפְּרִין they (the silver vessels) go through the process of sulphuring.

גָּפַר, *Pa.* גִּפֵּר as preced. *Pi.* Y. Sabb. VII, 10c top מְגַפֵּר, v. אֲגַיְרָקָה.

גָּפְרִית f. (b. h.; גפר, cmp. כִּבְרִיתָא) *sulphur* [or *bitumen, pitch*]. Sabb. 18a, a. e., v. גָּפַר Hithpa.

גָּפַת, v. גָּפַס.

גֶּפֶת f. (גפת) *a pressed hard mass, peat, turf.* Sabb. IV, 1. Ib. 47b ג׳ של זתים peat made of olive peels, דשומשמין of poppy seed (after the oil is pressed out). Kel. IX, 5; a. fr.—Ch. גִּיפְתָּא.

גפתא, גפתה, v. גְּפַת.

גִּפְתֵּי, v. גִּיפְטֵי.

גֵּץ m. (גחץ, v. Targ. Job. XVIII, 5 s. v. גִּיצָא) [*shining,*] 1) *spark* from the forger's hammer. B. Kam. VI, 6 (62b); B. Bath. 26a; Sabb. 21b. Gen. R. s. 84; Tanh. Vayesheb 1.—2) (cmp. Arab. جَصّ *gypsum*) ג׳ יוני *a white earth, chalk; a cross-path laid out with whitened pegs of baked mud or clay* (=יתדות הדרכים). Mikv. IX, 2 ג׳ י׳ the lime of the crossings sticking to the feet or clothes; cmp. Tosef. ib. VI (VII), 14.

***גֵּצָא** m. (preced.) *lime, pypsum.* בג׳ ואגורא quot. in Ar. fr. Erub. beg.—not to be found.—גצא, M. Kat. 10b Var., v. נְצָא, נוּצְרָא.

גצרא, גִּצְטְרָא, v. גִּיסְטְרָא.

גקרמונין, Pesik. Shor p. 74b, read גַּרְזִימִין.

ג״ר ד״ק, ג״ר, a transmutation of letters, v. א״ת. Sabb. 104a גופו טימא אדחם עליו though he defiled his body, I shall have mercy &c. Ib. אם ... גור בדוק: ג״ר ד״ק (Ar. عُدْ بدوك تحيه) if thou doest so (be chaste), dwell thou in heaven (a dweller . . . shalt thou be).

גֵּר m. (b. h.; גור) 1) *a dweller.* Sabb. 104a, v. preced.—2) *a stranger.* Tanh. Vayigg. 4 ג׳ גרא שנעשה he is named Gera, because he (Joseph) became a stranger, v. גּוּר.—Esp. *a proselyte, convert to Judaism.* Yeb. 46b; Ber. 47b לעולם אינו ג׳ וכ׳ one is not a proselyte until he has been &c. Yeb. l. c.; Kidd. 62b ג׳ צריך שלשה a proselyte requires a court of three for making declaration and immersion. Kerith. II, 1 ג׳ מחוסר כפרה a proselyte who has not yet offered a sacrifice in the Temple; a. v. fr.—ג׳ גמור a full, true proselyte, ג׳ תושב one who, for the sake of acquiring limited citizenship in Palestine, renounces idolatry. Snh. 96b; Gitt. 57b; a. fr.—ג׳ שקר an insincere proselyte (from impure motives). Y. B. Mets. V, 10c.—*Pl.* גֵּרִים, constr. גֵּירֵי.—ג׳ גרורים self-made converts, not formally admitted. Ab. Zar. 3b; 24a; a. e.—גרי אריות *lion-proselytes,* i. e. proselytes from mere fear (with ref. to II Kings XVII, 25 sq.). Ḥull. 3b, opp. גרי אמת. Kidd. 75b; Snh. 85b; a. fr.—גרי חלומות proselytes converted by the advice of a dreamer or an interpreter of dreams; גרי מרדכי ואסתר such as joined the Jewish ranks from motives like those prevalent in the days of Mordecai and Esther (Esth. VIII, 17). Yeb. 24b. —Nidd. VII, 3 (56b) גרים טועין Ar. (ed. וטועין) proselytes not living in accordance with the Jewish usages.—בן גרים a descendant of proselytes. B. Mets. IV, 10 (58b).—Sabb. 33b ג׳ יהודה בן ג׳. [Mode of admission, v. Yeb. 47a.—Views about converts, v. Num. R. s. 8; Nidd. 13b; Pes. 87b; a. fr.]. Fem. גֵּרָה. Gen. R. s. 88, end.—Usu. גִּיּוֹרֶת. Keth. IV, 3; a. fr.

גְּרָא, v. גְּרִי.

גַּרָא, Targ. Y. Gen. XXX, 11, v. גַּדָּא.

גַּרְאִין, v. גַּרְעִין.

גְּרַאפָּא f. (גרף) *a dish prepared on the hot oven plate after the removal of the coal.* Esth. R. to I, 4 טלופחין דג׳ lentil cakes baked in the clean oven, contrad. to דטמאשא baked in the ashes.

גָּרֵב pr. n. pl. *Gareb,* near Shiloh, supposed to have been the seat of the Image of Micah (Jud. XVII, 7 sq.). Snh. 103b.

גָּרַב (cmp. גרף) 1) *to scrape,* v. next ws.—2) *to rob, seize, levy.* Sabb. 148a זיל גְּרַבֵּיהּ go and seize him (take his coat until he appears). Ib. לא בדינא גְּרַבְתִּיךְ was I not right in summoning thee? Ḥag. 5b גְּרַבוּהוּ they (the royal officers) seized his property. Gitt. 45a משום דלא לִיגְרְבוּ וכ׳ in order that robbers should not be tempted to kidnap persons and then offer them for ransom. Ib. 46b גרבי לחו seized them (for debts).

Ithpe. אִיתְּגְרַב *to be robbed.* Y. B. Mets. IV, 9d אִיתְּגְרַבְתָּ thou hast been robbed of one Denar.

גָּרָב I m. (preced.) *the quantity collected on emptying the wine or oil press* (v. next w.); in gen. *bottle, keg* as a measure. Ter. X, 8 וכל ג׳ וכ׳ Ms. (ed. כל) and one measured the keg and it contained (as usual) two S'ah.—*Pl.* גְּרָבִים, constr. גִּרְבֵי. Sabb. 13b; a. e. three hundred ג׳ שמן *garab* of oil. Bets. 29a.

גַּרְבָּא, גְּרָבָא I ch. same, *bottle.* Targ. Jer. XIII, 12; Targ. I Sam. I, 24 (h. text נֵבֶל). Ib. XVI, 20 (h. text נאד);

a. e.—[B. Mets. 15b, v. גְּרִירָא.]—*Pl.* גְּרָבִין. Targ. I Sam. XXV, 18. Targ. Hag. II, 16 (h. text פּוּרָה, quantity pressed at a time). Targ. Joel I, 17 (h. text פְּרֻדוֹת!).

גָּרָב II m. (b. h.; גרב) *itch, scurf.* Bekh. VI, 12; classified ib. 41a.

גַּרְבָּא, גַּרְבָּא II ch. same. Targ. Y. II Lev. XXI, 20 (Y. I תַּרְסִין יבשִׁין, v. Bekh. 41a). Targ. Deut. XXVIII, 27.—Denom. גַּרְבָּן *one affected with itch.* Targ. O. Lev. l. c.

גָּרְבָּא m. (גרב) *plundering troop.* Ber. 60b bot. אתא ג׳ וגרבירה למתא Ar. (ed. גריסא שבייה) a troop came by night and carried the inhabitants off.

גַּרְבִּיתָא f. (גרב) *the scouring* or *sweeping* (wind); רוחא ג׳ North-wind. Targ. Prov. XXV, 23 (h. text צָפוֹן). Ib. XXVII, 16 גַּרְבִּירָא, גַּרְבִּירָא׳ (h. text צָפְנִיָּה!).

גַּרְבֵּל (Parel of גבל) *to knead, roll.* Gitt. 69a וניגַּרְבֵּל קרטמא Ar. (ed. וניגדל׳, corr. acc.) let him roll (the wicks) in the ashes.

גַּרְבָּן, v. גָּרָב II ch.

גַּרְבְּתָא f. (euphem. transpos. of גברתא, v. גֶּבֶר 3) *abnormal length of the membrum virile.* Bekh. 44b, v. next w.

גַּרְבְּתָן m. (v. preced.) *one having an abnormally long membrum* (one of the blemishes unfitting for priestly service). Bekh. 44b חג׳ זה בעל קוק (for Mish. בעל גבר). Ib. בעל קוק בבוצים ג׳ בגיד Ar. *baal kik* refers to the testicles, *g'rabtan* to the membrum (ed. גרבתא וכ׳ ... קיין, v. preced.).

גָּרַג, *Pa.* גָּרֵיג (=גרגר) *to be rough, to roughen,* whence 1) *to incite, stir up.* Targ. Prov. X, 12; XXIX, 22 (h. text גָּרָה, עוֹרֵר). Ib. VI, 3 גָּרֵג דכריל וחברך ed. Lag. (Var. הבריל, חבריל) stir up, now, thy friend (for whom thou hast vouched), v. Peshittô a. Syr. Hexapla.—2) *to be excited, impatient.* Targ. Ps. XXXVII, 1; 7; 8 (Ms. תְּגָרַג Pe., h. text תִּתְחַר).—3) (v. P. Sm. 773, s. v. גרג 2, cmp. גַּרְגּוּתָנֵי, אַרְגָּא II) *to cover with scurf, heal up.* Targ. Job XXX, 24 יְגָרֵג מחתיה he will heal up the wound he has inflicted.

גַּרְגּוּשְׁתָּא, v. גַּרְגּוּתָא.

גַּרְגְּרִיתָא, גַּרְגִּיתָא, גַּרְגּוּתָא, f. (=גלגליתא, v. גַּלְגַּלְתָּא, cmp. גַּרְגַּר) *wheel-work, well for irrigating fields.* Ber. 58a; B. Bath. 91b (prov.) אפי׳ רישׁ ג׳ וכ׳ (Ber. ed. גרגי׳, Ms. M. גדגיד, corr. acc., v. Rabb. D. S. a. l.) even a superintendent of the well (cmp. בָּאִיר) is appointed in heaven. B. Kam. 27b. B. Mets. 103a if one says, 'Lend me ג׳ דהדיא the use of *this* well', he may restore &c.; בי ג׳ 'a place (in the field) for a well',—he may go on digging wells until he strikes one that suits him. B. Bath. 56a.—*Pl.* גַּרְגּוּתֵי. B. Mets. l. c.

גַּרְגּוּתָנֵי (גַּרְגַּתָּנֵי Ar.) f. (v. גּוּרְגָּא) 1) *a wicker* or *net work* in the *wine or oil press.* Ab. Zar. 56b התזיר ג׳ לגת if he placed the net (once used) back into the vat. Hag. 22b גורג׳ some ed.; Tosef. ib. III, 4. Lev. R. s. 22 he gathered the vessels of the Temple ג׳ ונתנן לתוך and placed them in a net; Gitt. 56b he took the curtain ג׳ ועשאו כמין and shaped it like &c. Tosef. Kel. B. Mets. VI, 5.—2) (from its shrivelled surface) *the scarry and lifeless surface of a healed up wound, eschar.* B. Kam. 85a דעלתה מכתו ג׳ if, through neglect of medical advice, the wound became scabby; Y. ib. 6b bot. [read:] עלתה בו ג׳.

גַּרְגִּילָא, v. גַּרְגִּירָא.

גַּרְגִּים m. pl. (v. preced. art. a. גּוּרְגָּא) *nets, filters.* Tosef. Kil. V, 25 ed. Zuck., v. אכסליה.

***גַּרְגִּינָא** m. (v. preced.) *wicker-work.* Gen. R. s. 79; Yalk. ib. 133 שוקא דג׳ wicker market (differ. in Koh. R. to X, 8).

גַּרְגִּיר m. (גרר) 1) [*the stimulating plant,*] *garden-rocket, Eruca* (v. Sm. Ant. s. v.). Yoma 18b; Yalk. Kings 228. Tosef. Shebi. II, 9; Erub. 28a sq. (Ar. ed. Koh. גרגל).—Shebi. IX, 1 גרגר של אפר (comment. גרגיר) *field-rocket, Eruca agrestis.*—[2) *grain, berry,* v. גַּרְגַּר.]

גַּרְגִּירָא ch. same; 1) *rocket.* Yoma 18b ג׳ מצרנאה rocket growing on the balk (Ms. M. מצראה). Sabb. 109a (Ar. ed. Koh. גַּרְגִּילָא; Yalk. Kings 228 גַּרְגּוּרָא).—Gitt. 69b גַּלְגִּירָא ed. (Ar. s. v. בזר: גַּרְגִּילָא). Ab. Zar. 10b, v. גּוּר II.—[2) *berry, grain,* v. גַּרְגְּרָא.]

גַּרְגִּישְׁתָּא, v. גַּרְגּוּתָא.

גַּרְגִּיתָא, v. גַּרְגּוּתָא.

גַּרְגְּלִידָא m. (=גלגלידא׳; גלד) *slice;* ג׳ דלישנא *a slice of turnip,* esp. the upper slice. Bekh. 43b one whose head resembles לגרגלידה דל׳ Ar. (ed. לגדגלידא, corr. acc.) the upper portion &c. (expl. לפתם ib. VII, 1).—*Pl.* גַּרְגְּלִידֵי. Ber. 39a (Ar. גורג׳). Ib. 56a (Var. in Ar. ראשי לפתות). Keth. 61a.

גַּרְגַּף, v. גַּרְסַם.

גִּירְגֵּר, גִּרְגֵּר 1) (denom. of גָּרוֹן, גַּרְגֶּרֶת) *to pour down the throat,* opp. שׁחה to set the lips to the vessel. Par. IX, 4; Tosef. ib. IX (VIII), 6.—*Gitt. 89a גִּירְגְּרָה בשׁוק if she quaffs outdoors; [Rashi: walks with outstretched neck (גָּרוֹן)].—2) denom. of גַּרְגַּר) *to pick single berries.* Maasr. II, 6 מְגַרְגֵּר ואוכל he may pick grapes (from the hanging cluster) and eat; ib. III, 9; Y. ib. II, 50a top.—3) (denom. of גַּרְגֶּרֶת) *to let the olive shrivel* (on the tree or in the sun on the roof), *to mark out for shrivelling.* Ex. R. s. 36 that olive—while it is yet on its tree, מְגַרְגְּרִין אותו they mark it out for shrivelling (in order to use it for the press). Men. VIII, 4 מְגַרְגֵּר בראש הזית he lets it shrivel on the top of the olive tree; מג׳ בראש חגג in the sun on the roof; [for oth. opin. v. Rashi a. l.].—Ib. 86a מְגַרְגְּרוֹ תנן או מְגַלְגְּלוֹ תנן does it read *m'garg'ro* (he lets it shrivel) or *m'galg'lo* (he lets it hang until it is fully rounded)?

גַּרְגֵּר ch. (v. preced.) *to grow berries, to ripen into full berries.*—Part. pass. מְגַרְגַּר. Targ. Ps. I, 3 ed. Lag. (some ed. סגרגר).

גַּרְגַּר m. 1) (b. h.; גרר=גלל) *berry, grain, heap (of pebbles).* Peah VII, 4 ג׳ יחידי single berries (not growing in bunches). Shebi. III, 7 (Bart. גרגיר) a heap of pebbles. —Tosef. Sabb. II, 8 גרגיר של מלח a globule of salt. Sabb. VI, 5 בפלפל בגרגיר מלח (Y. ed. גרגר, Bab. ed. 64ᵇ, 65ᵃ גלגל, Ms. O. גרגר).— *Pl.* גַּרְגְּרִין, גַּרְגְּרִים. Peah VI, 5; a. e.— 2) (=גַּרְגְּרֶת) *the shrivelled olive. Pl.* as above. Men. VIII, 3 (85ᵇ), v. גַּרְגִּיר.—[3) *rocket,* v. גַּרְגִּיר.]

גַּרְגְּרָא ch. same, 1) *berry.*— *Pl.* גַּרְגְּרִין. Targ. Is. XVII, 6.—Targ. Y. I Deut. XXXII, 14 גַּרְגְּרֵי חִטֵּי their wheat grains.—[2) *rocket,* v. גַּרְגִּירָא.]

גַּרְגָּרִין f. pl. (גרר, v. next w.) *wheel-works* of a well. Targ. II Esth. I, 2 (3) ג׳ דאע wooden wheel-works.

גַּרְגְּרִיתָא, v. גַּרְגּוּתָא.

גּוּרְגָּרָן, גַּרְגָּרָן m. (v. גַּרְגֶּרֶת) *glutton, bibber.* Y. Ber. VI, 10ᶜ top, v. גַּרְגְּרָנוּת. Pes. 86ᵇ; a. fr.—Nidd. X, 8 (of one unable to control his sexual appetite).—*Pl.* גַּרְגְּרָנִין. Yoma 39ᵃ bot., opp. צנועין.—Fem. גַּרְגְּרָנִית. *Pl.* גַּרְגְּרָנִיּוֹת (unable to resist tasting temptation). Gen. R. s. 45; Deut. R. s. 6 (ref. to Gen. III, 6).

גַּרְגְּרָנָא, גַּרְגָּרָן ch. same. Targ. Y. Deut. XXI, 20.— *Pl.* גַּרְגְּרָנֵי. Keth. 60ᵇ Ar. Var. (ed. גרדני, v. גַּרְדָּנָא).— Fem. גַּרְגְּרָנִיתָא. Targ. Lam. I, 11 (h. text זוֹלֶלֶת).

גַּרְגְּרָנוּת f. (preced.) *greed.* Y. Ber. VI, 10ᶜ top לא לזה גורגרן בגַרְגְּרָנוּתוֹ וכו׳ . . . . not this greedy man must be laughed at, but thou, the sneerer; he acted hastily in his greed &c.

גַּרְגְּרִיתָא, גַּרְגְּרִנְיתָא, v. גַּרְגָּרָן h. a. ch.

גַּרְגֶּרֶת (b. h. pl. גַּרְגְּרוֹת *neck;* גרגר; v. גָּרַר, a. גָּרָה) *throat, gullet;* (in ritual law) *wind-pipe, trachea.* Koh. R. to XII, 6; Lev. R. s. 18, v. גָּלָה Hif.—Ex. R. s. 24 the Lord created for man מעין בתוך גַּרְגְּרָתוֹ a well (mucous membranes) in the trachea. Hull. II, 4 פסק את הג׳ he tore open (instead of cutting) the trachea. Ib. III, 3 פסוקת הג׳ an animal with a split between the rings of the wind-pipe.

גַּרְגִּישׁ׳, גַּרְגּוּשׁ׳, גַּרְגֻּשְׁתָּא f. (=גשגש; גשש)=h. גּוּשׁ, 1) *clod, lump of earth.* Targ. Ps. XVIII, 43. Targ. Job VII, 5 (h. text גוש). Targ. Y. Gen. I, 24; a. fr.— *Pl.* גַּרְגִּישָׁ׳, גַּרְגֻּשָׁתָא. Targ. Job XXI, 33; XXXVIII, 38 (h. text רגבים).—2) *a certain reddish clay,* used also as medicine. B. Mets. 40ᵃ משום ג׳ the difference of opinion as regards leakage (v. בָּלַע) arises from the different qualities of the clay used for the vessels. Nidd. 20ᵃ bot. broke apart קורטא דג׳ a piece of potter's clay. Keth. 60ᵇ דאכלה גרגוש׳ a woman who eats *gargushta* (as an astringent or in place of a cosmetic; v. Sm. Ant. s. v. Creta). Ab. Zar. 38ᵇ.

גַּרְגַּתָּנִי, v. גַּרְגְּרוֹתָנִי.

גָּרַד (b. h.; v. גרר) 1) *to scratch, scrape, comb.* Sabb. VIII, 6 (81ᵃ) לִגְרוֹד Ar. a. ed. Y.; a. fr. [Editions a. Mss. mostly גָּרַר q. v.]—*Part. pass.* גָּרוּד *stripped,* v. גַּרְדּוֹם.—2) (denom. of גֶּרֶד 2) *to cut the web with its fringes off the loom.* Yoma 72ᵇ (expl. בגדי השרד Ex. XXXV, 19) בגדים שגּוֹרְדִין אותן כבריתן מכליהן וכ׳ webs which they cut off the looms in their needed shape (so as to require no tailoring), leaving a small portion of the unwoven threads.

גֵּרַד ch. same; 1) *to scrape, comb, strip;* trnsf. *to chastise.* Targ. Jud. VIII, 16 וגרד Regia (ed. Lag. גרר, oth. ed. תבר; h. text וַיַּדַּע).—Naz. 4ᵇ, v. גֵּרִי.—Part. pass. גְּרִיד. Sabb. 109ᵇ דגריד׳א מעילאי וכ׳ which has been stripped of its rind from the top downward.—2) *to rub, create friction* (of sexual connection).—Part. גָּרִיד. Yeb. 75ᵇ.—[3) *to stimulate the appetite.* Ber. 35ᵇ, a. fr. Ar. (ed. a. Ms. mostly גָּרַר).] [*Ithpa.,* v. גְּרַר.] V. גרר, גרע.

גֵּרֶד m. (גרד) 1) *erasure.* Men. 30ᵇ Ar. (ed. גֵּרֶר).— 2) *that which is combed, fringe.*— *Pl.* גְּרָדִין. Ib. 42ᵇ; Succ. 9ᵃ.

גַּרְדָּא ch. same, 1) *combing;* ג׳ דסרבלא *the removal of the woolly surface of a thick cloth.* B. Kam. 99ᵃ; B. Mets. 112ᵃ.—M. Kat. 23ᵃ went out בג׳ דס (Ms. M. 2 בגרא) in a fresh scraped and smoothed cloak.—2) *fringe, thread.* Sabb. 134ᵃ דילמא מדביק ג׳ מיניה (Var. מדביקא גרדתא, v. Rashi a. l.) lest a thread of it stick to the membrum.—*Pl.* גַּרְדֵּי, גַּרְדָּיָא. Targ. Y. Num. XV, 38 (ref. to Men. 42ᵇ). —Bekh. 8ᵇ כרוכו לי ג׳ מיניה וכ׳ twist for me threads pulled out of it, and I will sew it. Men. 31ᵇ. [גַּרְדָּא or גְּרָדָא *scraping,* v. גִּירְדָּא.—גְּרָדָא *cud,* v. גְּרָרָא I.]

גַּרְדַּאי, v. גַּרְדַּי.

גַּרְדּוֹם m. (גרדם) *a stump.* Ruth R. s. 1 end וילך איש ג׳ 'and a man went' (Ruth I, 1)—a stump, i. e. without any description as to what he took with him (opp. to the description of the return to Palestine, Ezra II, 66); [Yalk. Ezra 1067 גָּדוּד, v. גָּדַד; ib. Ruth 598 גָּרוּד *stripped, alone,* cmp. גְּרִירָא.]—*Pl.* גַּרְדּוּמִין, constr. גַּרְדּוּמֵי. Tosef. Par. XII (XI), 2 ג׳ אזוב stumped stalks of hyssop; ג׳ צרצית (not נרצית); Men. 38ᵇ ג׳ תכלת remnant of the *tsitsith.* Sifré Num. 115 שיריה וגַרְדּוּמֶיהָ what is left of it or the stump of it; Men. 39ᵃ שיריו וגַרְדּוּמָיו, expl. ibid. דבערנן שירא לגרדומיו a small remnant of the threads must remain on the stumps; a. e.

גַּרְדּוֹן, גַּרְדּוֹם m. (גרר, cmp. Targ. Jud. VIII, 6 s. v. גָּרַד; cmp. סַרְכָּא) *place of torture and execution, (Roman) executioner's scaffold, gallows.* Sabb. 32ᵃ חשולה לג׳ לידון he who ascends the scaffold to be punished. Ab. Zar. I, 7 בסילקי ג׳ וכ׳ a basilica, a scaffold &c., interpreted ib. 16ᵇ בס׳ של ג׳ a basilica for tortures, executions &c., i. e. a basilica for holding court. Pesik. Shimu, p. 118ᵇ תלאו בגרדון ordered him to be suspended on the gallows (for torture); Y. Taan. IV, 69ᵇ top בג׳ תְּלָיָן (cmp. Gitt. 57ᵇ, a. e. מסריקנא וכ׳). Tosef. Kel. B. Mets. X, end והגרדין שהור ed. Zuck. (ed. ברדין; corr. acc.) the torturer's block is not affected by levitical impurity.

גַּרְדּוּמָא ch.=h. גַּרְדּוֹם.—*Pl.* גַּרְדּוּמֵי. Bekh. 44ᵃ אשתיור ג׳ roots of the eyebrows remained visible.—Gen. R. s. 33, v. גַּרְזְמֵי.

גַּרְדִּין, גַּרְדּוֹן, v. גַּרְדּוֹם.

גַּרְדִּי, גֵּירִי' m. 1) (גרד) *wool- dresser*, in gen. *common weaver*, diff. fr. טַרְסִי. [Our w. adopted in Greek a. Latin γέρδιος, gerdius.] B. Bath. 21ª one of the inmates of a court ג' . . . הרוצה לעשות that wants to open a business as . . . . weaver. Kel. XII, 4 מסמר הגי the weaver's pin (of the shuttle). Sabb. 93ᵇ קנה של ג' the weaver's cane (quill); Y. ib. X, 12ᶜ bot. גירי'; a. fr.—*Pl.* גַּרְדִּיִּין, גַּרְדִּיִּים. Kidd. 82ª; Tosef. ib. V, 14. Eduy. I, 3; Sab. 15ª.—Kil. IX, 10 גרדין, v. אוֹת II.—[2) (=גַּדָּרִי) *of Gadara*, v. אַבְנִימוֹס.]

גַּרְדִּי, גַּרְדָּאי, גֵּירִי' ch. same. Targ. Y. Ex. XXXIX, 22; a. e.—Koh. R. to IX, 10 חד גַּרְדָּיָא (some ed. גרדייא, corr. acc.); Y. Kil. IX, 32ᵇ bot.; Y. Keth. XII, 35ª bot. גדלי (corr. acc.)—*Pl.* גַּרְדָּאֵי, גֵּירֵי'. Targ. Jud. XVI, 14 (some ed. גדרסן, corr. acc.). Targ. Is. XXXVIII, 12 (v. גַּרְדּוּתָא); a. e.—Y. Ab. Zar. I, 39ᶜ bot. גירדאי.—Yoma 20ᵇ, v. אַבּוּב. Sabb. 151ᵇ, v. אַכְסָן.

גַּרְדִּין, v. גַּרְדּוֹן.—גּוֹרְדִּינִי, v. גַּרְדּוֹן.

גַּרְדִּיקִי, v. גַּרְדִּירִקִי.

גַּרְדִּיתָא f. (גרד) *web* or *thread*. Targ. Job VII, 6 גרדית מחי (Ms. גַּרְדִּית pl.; h. text ארג) the weaver's thread.

גַּרְדֵּם (Parel of גדם) *to cut off, to lop*.—Ithpa. אִיגַּרְדֵּם 1) *to be lopped*. Men. 38ᵇ איג' חכלת וכ' if the blue fringe has been lopped off, but the white remains &c. Ib. 39ª גרדומיו דאיגַּרְדּוּם אִיגַּרְדּוּמֵי does not *gardumav* intimate that they (the fringes) are entirely cut off (leaving no remnant)?—2) אִיגַּרְדַּם, אִיתְגַּרְדַּם (=גרזם, v. גַּרְזְמִי) *to be nibbled at*. Targ. Ps. XXXIX, 12 היך עמר דאיתי' (Ms. דאוג') like wool nibbled at (by moths; h. text כָּעָשׁ).

גַּרְדְּמָנִי, Sifré Thazr., Neg. ch. I some ed., read גַּרְמָנִי.

גַּרְדָּנָא*, גַּרְדְּנָא, גֵּירִי' m. (גרד) 1)=גַּרְדִּי, *weaver*. Ab. Zar. 26ª there was among them חד גי' Ms. M. (ed. גרי') one weaver. Ib. ג' דלא שריין, v. שַׁרְיָן. [Var. גרדנאי, גרדן in Rashi a. l., v. Rabb. D. S. a. l. note 90.]—2) *scabby, afflicted with an itch*.—*Pl.* גַּרְדְּנֵי, גֵּירֵי'. Keth. 60ᵇ, v. גַּרְגְּרָנָא.

גַּרְדְּקִי, v. גַּרְדִּירִקִי.

גָּרָה, v. גרר.

גַּרָה I f. (b. h.; cmp. גַּרְגֵּר) 1) *gerah* (a grain), name of a coin. Bekh. 50ª.—2) *the seed of St. John's bread*, v. next w.

גַּרָה II f. (גרר, v. גְּרָרָא II) *a shoot, stalk* (of flax or asparagus). Mekh. Mshp., N'zikin, s. 13 חמצרב את הגי' בחלהן (Var. גֵּירָה, גרדה) he who mixes (other) stalks among stalks of fenugrec; Yalk. Ex. 343; Tosef. B. Kam. VII, 8 גירדה ed. Zuck. (Var. גירה, גורה). [Löw Pfl. p. 317: *seed of St. John's bread* among seeds of fenugrec.]

גַּרָה III f. (גרר, cmp. גָּרוֹן, גַּרְגֶּרֶת) 1) [*the rough*, cmp. τραχεῖα,] *throat, larynx with wind-pipe, lungs and heart*. Tam. III, 1. Ib. IV, 3. Yoma II, 7.—2) (b. h.; cmp. גרס) *ground food, cud*. ג' מַעֲכֶלֶת *ruminant*. Bekh. 6ª; Sifra Sh'mini Par. 2, ch. III; a. e.

גֵּרָה IV f., v. גֵּר.

בַּר גְּרוֹגְרוֹת, גְּרוֹגְרוֹת pr. n. m. *G'rog'roth, Bar G'rog'roth*, surname of one Judah. Y. Shek. IV, 48ª ג' ר' יהודה (Bab. ed. גדגדות, גדגדניות, Ms. M. גרוגרות, v. Rabb. D. S. a. l., p. 34, note 20). Yoma 78ª בר ג' (Ms. M. בר גרוגרת).

גְּרוֹגֶרֶת f. (גרר, v. גֵּרָה III) [*the rugged, shrivelled,*] *the dry fig*. Sabb. 80ª; B. Bath. 55ᵇ; Kerith. 17ª גרוגרות (corr. acc.). Lam. R. to I, 11 כג' of the size of &c. Y. Naz. II, beg. 51ᵈ people call לג' תירוש dry figs, too, *tirosh* (Tosaf. to Men. 103ª לגרוגרות); a. e.—*Pl.* גְּרוֹגְרוֹת. Naz. II, 1 if one says, I will be a Nazir abstaining from *g'rog'roth*, he is a Nazir; Tosef. ib. II, 1; v. כְּרִינוּי. Maasr. I, 8; a. fr.

גָּרוּד (גָּרוּר) m. (part. pass. of גָּרַד or גָּרַר) *stripped, bare*. Yalk. Ruth 598, v. גְּרָהוּם.—*Pl.* גְּרוּדִים. Ab. Zar. 33ª גרוד' wine jars not lined with pitch; Tosef. ib. IV (V), 10 גְּרוּדִין.—Fem. pl. גְּרוּדוֹת. Y. ib. II, 41ᵇ bot.

גְּרוּדָא* pr. n. pl. *G'ruda*, near Tiberias. Gen. R. s. 79, v. גְּדוּדָא.

גרוזמיתא, גרוזמין, גרוזמי, v. גַּרְזְמִי.

גְּרוּטְמִי f. (γρύτη) *trash, frippery, broken ware*. Kel. XI, 3 a vessel made משברי כלים מן הגי' Ar. (ed. גרוטים, Bart. גרוטאות) out of fragments of vessels, or out of small ware &c.—*Pl.* גְּרוּטָאוֹת. Sabb. 123ª זורקה לבין הגי' (Ms. O. גְּרוּטָאוֹתֶיהָ; R. S. to Kel. l. c. גְּרוּטוֹתֶיהָ) he cast it among the rubbish (considering it no longer a vessel); B. Mets. 52ᵇ בין גרוטותיו (Ms. M. לתוך גרוטות'). Bekh. 13ᵇ; Ab. Zar. 53ª; 71ᵇ; Tosef. ib. V (VI), 3. Tosef. Ḥull. I, 18.

גְּרוּיָא, v. גְּרִיָּא.

גְּרוּמָּה, גְּרוּמָּא, v. גֶּרֶם.

גְּרוּמְנֵי, גְּרוּמְבֵי m. pl. (γρυμέα, crumena, v. Lidd. a. Scott s. v.;=γρύτη) *trumpery, broken pieces of iron, glassware* &c. B. Bath. 89ᵇ top דיגרומי ed. (Ms. M. דגרומני, Ar. בגרמני) scales used for weighing &c.

גְּרוּמִין, v. גְּרוּמְנֵי.

גְּרוּמְמָא, גְּרוּמִיתָא, v. גַּרְמִיתָא.

גָּרוֹן m. (b. h.; v. גֵּרָה III) *throat, palate*. Gen. R. s. 94 לחוט אחר גְּרוֹנוֹ anxious to gratify his appetite, to receive sustenance, v. לָהַט. Ber. 36ª, a. e. חשש בגרונו to have a sore throat; a. e.

גְּרוֹנָא ch. same. Targ. Is. LVIII, 1; a. e.—Succ. 49ᵇ מִגְּרוֹנֵיהּ שבע he finds satisfaction from his palate, i. e. by taking draughts large enough to gratify his taste.

גְּרוּנְדָּא m. (גרד, cmp. גְּרִיד) *hard, stony clod*.—*Pl.* גְּרוּנְדֵּי. B. Mets. 80ª ואי דמחזקא בג' Ms. M. (v. Rabb. D.

S. a. l. note; ed. דמחזקא גונדרי, corr. acc.) if the field is known for its stony clods.

גְּרוֹסָה h. a. ch. m. (v. גָּרַס) *grist-maker* or *dealer*. Y. Ber. I, 2[d] bot. R. Jacob ג׳. Y. Maas. Sh. IV, 54[d] bot. ג׳ חווי פירין לג׳ showed the produces to a grist-dealer (to value them).—*Pl.* גְּרוֹסִים, גְּרוֹסוֹת. Men. X, 4; Lev. R. s. 18 ג׳ רחים של ג׳; Pesik. R. s. 28 גרוסת (corr. acc.) the grist-grinders' mills; Pesik. Haomer, p. 69[a] גרוסות (corr. acc.); a. e.—Y. Pes. IV, 30[d] top; Y. M. Kat. II, end, 81[b] גְּרוֹסֵי צפורין the grist-makers of Sepphoris.

גְּרוֹסְיָא f. (גרס) *a dish of beans* (a remedy for melancholy). Targ. II Esth. III, 8 (cmp. Gen. R. s. 94, beg.).

גרוסת, v. גְּרוֹסָה.

גְּרוּעִין, גְּרוּעַ, v. גְּרוּעֵי.

גָּרוּעַ, v. גָּרַע.

גְּרוֹף m.=גְּרוֹפֶרֶת *block* or *shoot*. Gen. R. s. 53 lest people say ג׳ מבריתו וכ׳ (Isaac is) a shoot taken from the house of Abimelekh. Tanḥ. B'ḥuck. 5, v. גְּרוֹפֶרֶת.

גרופי, גרופות, גרופו, v. גְּרוֹפֶרֶת.

גְּרוּפְיָנָא, v. אַגְרוּפְיָנָא.

גְּרוֹפֶרֶת f. (גרף, cmp. אֲגַרְדּוֹם) [*as large as a fist,*] *little stump* or *shoot*. Kel. XII, 8 ג׳ של זית a vessel made out of a piece of an olive tree; Tosef. ib. B. Mets. II, 19 he who makes vessels מג׳ של זית R. S. to Kel. l. c. (ed. Zuck. גפי, גרפות, corr. acc.).—Metaph. ג׳ של שקמה a block of a sycamore tree, i. e. *a man barren of thought, ignorant; barren of merits, worthless*. Tanḥ. B'ḥuck. 5 Jephtah was as poor in the Law כגרופו של שקמה (ed. Bub. 7 גרופות של ש׳ חיה, note: גרופית) as a block &c.—Y. Ab. Zar. II, 40[c]; Gen. R. s. 25, end; Ruth R. s. 1, opp. ג׳ של זית one rich in merits; a. e.—*Pl.* גְּרוֹפְיוֹת. B. Bath. V, 3 if one buys olive trees for felling, מניח שתי ג׳ he must leave a stump of two fists' size (out of which new shoots may rise); Tosef. ib. IV, 7 (v. Tos'f. Y. Tob a. l., a. B. Bath. 80[b]).—Gen. R. s. 31, end ג׳ לזתים Ar. (ed. sing.) shoots for future olive plantation.

גָּרוּר, v. גָּרַר a. גָּרַד.

גְּרוּשָׁה m., **גְּרוּשָׁה** f. (part. pass. of גָּרַשׁ) *a divorced spouse*. Pes. 112[a] ג׳ שנשא ג׳ a divorced husband who married a divorced wife. Ib. ג׳ בחיי בעלה marrying a divorced wife while her husband is yet alive. Ned. 20[b] גְּרוּשַׁת חלב divorced at heart, one whom her husband is determined to divorce; a. fr.—*Pl.* גְּרוּשִׁים, f. גְּרוּשׁוֹת. Yalk. Jer. 268 אתם לי ג׳ וכי are ye divorced from me (the Lord)?

גֵּרוּשִׁין, גֵּרוּשִׁין m. pl. (גרש) *sending off, divorce*. Gen. R. s. 19; Lam. R. introd. 4 (ref. to Gen. III, 23 sq.) דגרתי אותו בשלוחין ובג׳ I punished him with expulsion and banishment.—Gitt. 64[a] שליש אומר לגי׳ the trustee says (the letter has been given me not as a deposit but) as a letter of divorce which I was authorized by thy wife to receive in her behalf.—Y. Kidd. I, 58[c] top גוים אין להן ג׳ the law of divorce (according to Deut. XXIV, 3) does not apply to gentiles. Ib. או שאין להם ג׳ וכ׳ either they have not the institution of divorce, or either may divorce the other; Gen. R. s. 18; a. fr.

גֵּרוּת, גִּירוּת f. (denom. of גֵּר) 1) *the stranger's civic condition*. Gen. R. s. 44; Pesik. R. s. 15, a. e., v. אִירְסוּפּוֹלִיטָא. —2) *conversion to Judaism*. Gitt. 85[a].

גַּרְזְמִיתָא, גַּרְזִימִיתָא, גַּרְזִימִי f. (גְּרִזִימִין m. pl.) (גרזם, Parel of גזם, cmp. b. h. כְּרֻסֵּם) *nibblings, dessert* (mostly of fruits, v. infra). Lam. R. introd. 10 I wished they had made me (the Lord) כגרזימי חזו וכ׳ ed. (Var. גריזמי, Ar. גרוד) like dessert which (at least) is served up at the end; Esth. R. to I, 9 ככרזימין הזה (!); Yalk. Is. 318 כגרומזי וכ׳ (corr. acc.). Y. Ber. VI, 10[c] bot. גריזמי, גריזמתה ed. Krot. (Ar. גרוזמתא)=פְּרֻסָּנִין a. פִּרְסָנִין. Gen. R. s. 33 Ar. Var. (ed. גַּרְהוּמֵי, v. גדם) גרוזמי דדהב וכ׳ golden fruits on a golden tray; Lev. R. s. 27 גרוזמין דדהב Ar. (ed. רמונין . . . חזורין); [Pesik. Shor, p. 74[b] . . . בחורין וגקרמונין . . וירמונין (corr. . . . וגרזמין (בחזרין); Tanḥ. Emor 6 ובלחמא].

גרזקי, v. גורזקי.

גָּרַד, גרי (b. h.) 1) *to be rough, grating, scraping;* v. גָּרוֹן, גֵּרָה &c.—2) *to be hot, burn, singe* (cmp. חָרָה).

Pi. גֵּירַד, גֵּרַד *to incite, stir up, let loose*. Snh. 107[b] שגי׳ דובים וכ׳ because he let the bears loose against the children. Ex. R. s. 21 ג׳ לפרעה He incited Pharaoh &c. Gen. R. s. 19, end (interpret. *hishshiani*, Gen. III, 13) גֵּירַנִי. Cant. R. to I, 4 (play on משכני ib.) ממה שגֵּרִיתָ בי ג׳ את הדוב ב׳ *to let temptation loose against*. Gen. R. s. 87 אני מְגָרֶה בך וכ׳ I shall lay temptation in thy way; a. fr.—Lev. R. s. 17 ביום שיְגָרֶה וכ׳ on the day when the Lord shall stir up his anger &c.

Hithpa. הִתְגָּרֵד, *Nithpa.* נִתְגָּרֵד 1) *to be inflamed, jealous; to rival*. Snh. 19[a] מִתְגָּרוֹת זו בזו jealous of one another.—2) *to engage in battle, to fight*. Ber. 7[b]; Meg. 6[b] מותר להִתְגָּרוֹת וכ׳ it is permitted to enter into combat with the wicked (with reference to b. h. התחרה).—Num. R. s. 19 נתגי׳ בהם he attacked them.—3) *to be let loose*. Esth. R. introd. נִתְגָּרְתָה אותה הדוב that temptation was aroused (against Joseph), v. supra; Num. R. s. 13 מִתְגָּרֵת.—4) *to have a passion for, to indulge freely in*. Yoma 76[b] wine is called תירוש, because he המִתְגָּרֶה בו נעשה רש who indulges in it becomes poor. Ab. Zar. 18[b]; 19[b] אֶתְגָּרֶה בשינה I will freely indulge in sleep (idleness).—5) (denom. of תְּגָרָה) *to incite*. Num. R. s. 18; Tanḥ. Koraḥ 3 להִתְגָּרוֹת בו את וכ׳ to incite Israel against him.

גְּרָא, גָּרֵי ch. same.—Pa. גֵּרֵי 1) *to incite, let loose*. Targ. Num. XXI, 6; a. fr.—2) *to let off, drive, thrust*. Naz. 4[b] דילמא גָּרוּיֵי ג׳ בהו perhaps he thrust (the jaw bone) at them (without touching them; Ar. a. Rashi: גרדויי גרד וכ׳, obviously for גרויי גרר, cmp. גרירא, v. Koh. Ar. Compl. s. v.). Taan. 25[a] אֲגָרֵי בך וכ׳, v. גִּירָא II. [3) *to drag* (cmp. גרר). Nidd. 36[b], v. גָּרֵי.]

Ithpa. אִיתְגְּרִי, *Ithpe.* אִיתְגְּרֵי 1) *to attack.* Targ. Deut. II, 5; a. fr. Targ. I Sam. XIII, 4 (h. text נִבְאַשׁ). [Targ. Ps. XXII, 8 ed. Lag., v. גְּרַר.]—Lam. R. to I, 5 מלכוותא מִתְגַּרְיָן בכון kingdoms will attack you; a. e.—2) *to be let loose, hurled.* Targ. Y. Deut. XXVIII, 60; a. e.—Y. Peah I, 16[a] top הא דובא מִתְגַּרְיָא לך that same temptation will be let loose &c., v. preced. Ithpa.—3) *to become impassionate, be hot with sexual passion.* Snh. 64[a] דלא מִתְגָּרֵי אינש בקרובתיה Ms. M. (ed. ארגרו) that one does not fall in love with his nearest kindred. Ab. Zar. 22[b] כיון דמיגרי בה because the animal will show his sexual desire by running after her (and thus betray her sin).—Denom. תִּגְרָא.

גְּרִיבָא m., pl. גְּרִיבֵי, v. גְּרִיוָא.

***גְּרִיבָה** pr. n. *G'ribah,* name of a street or open place in Tiberias. Koh. R. to X, 8, v. גַּרְגְּרָנָא.

גְּרִיד, v. גָּרַד.

גְּרִיד m. (גרד) [*rind, crust,* cmp. גָּרָב,] *the parched surface of the field, arid land, unbroken* or *untilled ground.*—ימי חג׳ *dry season, summer.* B. Mets. V, 10.—Ib. חרוש עמי בג׳ plough thou with me in dry ground (in summer), opp. רְבִיעָה.—מקום חג׳ *dry ground,* opp. מקום (חטינא) חטיט muddy ground. Pes. 55[a]; Y. Kil. II, 27[d] top; Y. Ḥall. I, 57[c].—M. Kat. 6[b] ג׳ שדה, opp. מטונגת.—Y. Kil. II, 28[a] bot. ג׳ unbroken ground between tilled fields. Gen. R. s. 33, end נעשה כג׳ וכ׳ (the earth, after the flood had subsided) became like hard unbroken ground; they planted but nothing would grow.

גְּרִידָא ch. same, *rind,* v. גְּרִידָה.

גְּרִידָא m. (גרד) [*stripped,*] *alone, mere, unqualified* (v. גַּרְהוּם). Ab. Zar. 37[a] אם מיתי ג׳ the mere formula 'If I die' (without qualification). Yeb. 20[a] לא תעשה ג׳ הוא it is merely a prohibitory law; a. fr.—*Pl.* גְּרִידֵי. Ib. 79[b] חייבי לאוין ג׳ trespassers of a mere prohibitory law, opp. לאוין דשאר referring to incest. Ḥull. 2[b]; a. fr.—Fem. גְּרִידְתָא. Sot. 32[b] אמירה ג׳ the expression אמר not qualified by ענה. Keth. 73[b] טעות אשה אחת ג׳ a plain error concerning one woman (where you cannot say that the case may be considered as though concerning two different persons); a. fr.—[Targ. Y. II Ex. XIV, 25, v. גְּרַר.]

גְּרִידָה f. *scraping,* v. גְּרִידָה.

גְּרִידוּתָא f. (גְּרַד 2) *friction* (at sexual intercourse). Yeb. 75[b] (Ar. גרידתא).

גְּרִידְתָא, v. גְּרִידָא. [Yeb. 75[b] Ar., v. preced.]

גְּרִיוָא, גְּרִיוָה (**גְּרִיבָא**) f. (גרב, גרם, labial softened) [*a quantity carried at a time to and from the hand-mill* (cmp. גָּרָב I),] 1) *griva,* a dry measure (=סָאָה). Ab. Zar. 43[a] והוא דנקיט ג׳ וכ׳ provided the statue (of Serapis) has a *grivah* (modius) as a symbol of measuring (v. Sm. Ant. s. v. Coma). Erub. 29[b] גרויא (corr. acc., v. Rabb. D. S. a. l. note 1). Pes. 32[a]. Ned. 51[a] כל ג׳ וכ׳ whatever measure I may want.—2) בי ג׳ or ג׳ *the size of a field needed for a griva of seed* (cmp. סָאָה). B. Kam. 96[a] ג׳ דארעא a *griva* of land; B. Mets. 110[b]; ib. 15[b] גרבא ed. (Ms. M. גרויא, Ms. F. גריבא, Ms. R. גריוא, v. Rabb. D. S. a. l. note).—*Pl.* גְּרִיוֵי. Erub. 14[b]. B. Bath. 73[a], v. בְּזַק. Ned. 50[b] sq.

גְּרִיזְמָה, גְּרִיזְמָא, v. גַּרְזְמִי.

גְּרִיטוֹת, v. גְּרִיטָה.

גְּרִימָנִי, v. גַּרְמָנִי.

גְּרִיס, v. גְּרַס.

גָּרִיס m., pl. גְּרִיסִין (b. h. גְּרֵשׁ; v. גְּרַס I) [*split, broken,*] *grits* 1) esp. *pounded beans; beans used for pounding.* Gen. R. s. 94, beg.; Nidd. IX, 6 sq.; Tosef. ib. VIII, 9, v. חֲלוּקָה a. שְׁעוּרִית.—Maasr. V, 8 ג׳ הקלקין Cilician beans. Tosef. ib. III, 14 [read:] אילו הן ג׳ הקלקין (אילו) הַמְּפֻשָּׁין המרובעין (v. Maim. a. R. S. to Maasr. l. c.) Cilician beans are the large and quadrangular; a. fr. [גריסות, v. גָּרוֹסָה.]—כג׳ *the size of a bean.* Sifra Thazr. Neg. ch. I. Kel. XVII, 12 ג׳ נגעים כג׳ וכ׳ the *garis* as a standard for eruptions is the Cilician bean.—2) (pl.) *a dish of pounded grains.* Koh. R. to II, 2; Tanḥ. Aḥaré 1, a. e. קערה של ג׳ a dish of boiled grit; Ruth R. to II, 14 גְּרִישִׁין. [Ib. to 15 הדה מבקר גרישין, read with Yalk. ib. 604 גְּדִישׁ, v. גְּדִישׁ.]

גְּרִיסָא ch. same. Y. Sabb. III, 6[b] top פינכא דג׳ a dish of beans; Y. Maasr. I, 49[a] top דגלוסא (corr. acc.).—*Pl.* גְּרִיסִין. Targ. Y. Lev. XIV, 37. [Ex. R. s. 43 קאקו גריסין, v. קָאקְרוֹגוֹרוֹס.]

גְּרִיעָא, גְּרִיעַ, v. גְּרַע.

גְּרִיעוּתָא f. (גרע) *diminution; lesser degree; disadvantage.* Ber. 56[a] מפשר ליה לג׳ he interpreted his dream unfavourably, opp. למיעלויתא. B. Kam. 99[b] . . . עביד בך הרתי לג׳ he has doubly injured thee (through his verdict). Yeb. 122[b] top מאי ג׳ וכ׳ whereon is the inn-keeper's lower status (lesser trustworthiness) based? Ḥull. 5[b] wherever the Bible uses *b'hemah* (beast), ג׳ הוא does it necessarily imply contempt?

גְּרִיפָה f. (גרף) *removal of coal and ashes, scraping.* Bets. 28[b] גְּרִיפַּת וכ׳ the cleaning of stoves &c.

גְּרִיפָס, גְּרִיפוֹס, v. אַגְרָפוֹס.

גָּרִיץ, pl. גְּרִיצִין, גְּרִיצִים, v. גְּרִיצָה.

גְּרִיץ, גְּרִיצָא, pl. גְּרִיצָן, v. גְּרִיצָא.

גְּרִיצָה f. (גרץ *to cut,* cmp. גרס) *slice. Pl.* גְּרִיצוֹת *bread or cake formed of slices twisted together* or *layers above one another, twists.* Bets. II, 6 (21[b]) אין אופין פְּתָן ג׳ Ms. M. a. ed. Y. (ed. פְּתִיתִין גְּרִיצִין, Ar. פתן גריצין) they must not (on Holy Days) bake their bread in the form of twists; Y. ib. 61[c] bot.—Tosef. Ab. Zar. VII (VIII), 2 מולכין עמו ג׳ לחנור you may carry your cakes, to be baked with his, to the confectioner's oven.—Snh. 100[b], v. next w.

גְּרִיצְתָּא f., גְּרִיץ m. ch. same. Targ. Ex. XXIX, 23 (O. צְתָא . . ., Y. גרירץ, h. text חַלָּה). Targ. Prov. VI, 26 (h. text כִּכָּר); a. e.—*Pl.* גְּרִיצָתָא, גְּרִיצָן. Targ. Gen. XVIII, 6 (h. text עֻגוֹת). Targ. Lev. VII, 12 sq.—Snh. 100b תרתין גריצים, read גְּרִיצָן.

גְּרִירָה f. (גרר) 1) *scraping off.* Ḥull. 84a .... וג׳ מחוסר requires the acts of pouring out the blood, scraping off the blood stains &c. Ib. 93a ... בעי ג׳ ריש מעיא the top of the small bowels up to a cubit's length must be scraped (in order to remove the fat).—2) *dragging, pulling, moving an object without lifting.* Sabb. 22a; Pes. 101a; Men. 41b הלכה ... בג׳ the law decides in favor of ... with reference to dragging an object on the Sabbath, v. גָּרַר. Y. Kidd. I, 60d top מהו שיקנו בג׳ can they be taken possession of by moving without lifting?—3) *carrying with, involving.* Y. Pes. VII, 34c top ג׳ ... מאי נפקא what is the difference between them? They differ as to the majority of one tribe carrying with it (determining the legal status of) the whole nation, v. גָּרַר 3.—Sabb. 71a ומי אית ליה ג׳ ... does R. adopt the opinion that one action can be involved with another so as to be considered one continuous act (e. g. cutting grain and immediately grinding it)? Ib. דג׳ ג׳ an application of this principle in the second degree, that the action involved should involve a third action.

גָּרִישׁ m., pl. גְּרִישִׁין, v. גָּרַס.

גָּרַל, Hif. הִגְרִיל, v. גּוֹרָל.

גָּרַם (v. גרר) *to drag along, carry with it.*—Part. pass. גָּרוּם *added in boot, additional measure,* v. גַּרְמֵי.—אַמָּה גְּרוּמָה *a large cubit.* Gen. R. s. 12 [read:] כאמה ג׳ the size of a liberal cubit (equal to a cubit and a half of strict measure; some ed. ׳גד; vers. in 'Rashi' a. l. גרמידא ומחצה).—Y. Shek. VI, end, 50b אמה גרו׳, read גְּדוּמָה, v. גָּדַם. [Tosef. Bekh. V, 4 אצבעותיו גרומות Var., ed. Zuck. גְּדוּמוֹת.]—Trnsf. *to carry with it, to be the cause of, to engender.* דבר הגורם לממון something which may be the cause of pecuniary profit or loss. B. Kam. 71b if one steals objects dedicated to the sanctuary for which the original owner is responsible in case of loss &c., he is bound to pay the thief's fine (כֶּפֶל) to the owner; אלמא דבר הג׳ למ׳ כממון דמי which proves that that which may cause a pecuniary loss, is to be considered as the property of him to whom it may cause it. Ib. 98b according to the opinion of R. Shimeon who says ... מיתיריב דבר הגורם that what is the cause of monetary gain is considered as money, he who burns a note of indebtedness is bound to pay the full amount of the note; a. fr.—Snh. 104a גורם גלות לבניו causes his children to be exiled. Ber. 5b bot. ג׳ לשכינה וכ׳ is the cause of the Divine Presence departing from Israel. M. Kat. 25a בבל גְּרָמָה לו Babylonia was the cause (that the Shekhinah did not rest upon him). Ab. Zar. 8b bot. המקום גורם the place makes the act legal, i. e. only in the Temple hall can the Sanhedrin judge capital cases; Snh. 14b המקום ג׳ only in the Temple hall can a rebellious elder be judged; ib. 87a.—Y. Yeb. I, 2c top דבר שתיא בא מתמת הגורם וכ׳ if a prohibition arises from a cause (a person that causes it, e. g. the prohibition against C.'s marrying B. because B.'s sister A. is his wife)—when the cause is removed (through A.'s death), the prohibition ceases; but a prohibition which has not its cause in the action of a person (but in natural kinship, e. g. C.'s daughter married to C.'s brother whereby she becomes forbidden to him also as his brother's wife), is not removed with the removal of the cause of the (additional) prohibitiou, i. e. C. cannot perform the levir's marriage with his brother's wife since she has not ceased to be his daughter; ib. III, beg., 4c; IV, 6a top.—זה וזה גורם *a product of combined causes.* Tem. 30b זה וזה ג׳ אסור a product of combined causes is forbidden, e. g. the offspring of a dam unfitted for the altar, and of a sire fit; Pes. 27a; a. fr.—Ib. 26b זה וזה ג׳ מי שמעת ליה can you prove that Rabbi adopts the rule forbidding the product of combined causes?—Nidd. 31a (homiletical play on Gen. XLIX, 14) חמור ג׳ ליששכר the braying of an ass was the cause of Isachar being begotten; Gen. R. s. 99; v. next w.

Pi. גִּירֵם same. Gen. R. s. 39 הדרך מְגָרֶמֶת וכ׳ traveling is the cause of three evils.

Nif. נִגְרַם *to be indirectly engendered.* Ab. Zar. 55b אסור לְהִגָּרֵם וכ׳ no assistance must be given to making unclean &c.

Hif. הִגְרִים *to leave a comb* (גֵּרוּם) *in striking a measure off,* whence (in ritual slaughtering) *to cut in a slanting direction, to let the knife slide beyond the space prescribed for cutting.* Ḥull. 19a; 20a; a. fr.—Part. pass. f. מוּגְרֶמֶת an animal slaughtered by a slanting cut. Ib. 18b; a. fr.—Denom. הַגְרָמָה.

גֶּרֶם I ch. same. Targ. Is. III, 9; a. fr.—Meg. 12b אנא גַּרְמֵי וכ׳ Ms. M. (ed. גרים) I am the cause that M. was born. Ber. 7b שמא גֶּרֶם a person's name has an influence on his fate or character. Ab. Zar. 19b ע״א מאן קא גרים לה what action caused the work to be called an idol?—Gen. R. s. 98 [read:] ישששכר חמור גְּרָמֶיהָ (play on גרם, v. preced. w.) the braying of an ass caused him to be begotten (by announcing Jacob's arrival upon which Leah went forth to meet him; v. ib. s. 99, Nidd. 31a).

גֶּרֶם II, **גָּרִים** (denom. of גַּרְמָא, cmp. עצם) *to be substantial, strong.* *Targ. Prov. XVIII, 10 וניגרים ביה Ms. a. Var. in ed. Lag. (read וְנִיגָּרִים; ed. ונתרים). Ib. V, 19 תִּגְרַם (some ed. תִּגָּרֵם, Ms. תגרס) thou shalt grow strong.

Pa. גָּרִים 1) *to strengthen, comfort.* Targ. Y. II Gen. XXXV, 9 וְגָרְמַת וכ׳ (some ed. וגרי׳ Pe.) and Thou didst strengthen him (in his trouble).—2) *to eat up to the bone, to pick off.* Targ. Ps. XXVII, 2 לְגַמְרָא (Ms. a. Regia לְגַרְמָא, v. גְּמַר).—B. Bath. 22a אדמגַרְמֵיתהו גרמי וכ׳ (Ms. M. מגרדיהו) fr. גָּרַד; Ar. דמגרסתו fr. גָּרַס; v. Rabb. D. S. a. l. note) in place of picking off bones (receiving scanty instruction) in the school of A., go ye and eat flesh &c.

Af. אַגְרִים *to make substantial, harden.* Targ. Prov. VIII, 28 (Var. אוגריס, h. text אמץ).

גְּרָם m. (גָּרַם) *cause, indirect production of an effect.* Sabb. 120[b] גְּרַם כיבוי indirect extinction of a fire (by placing vessels filled with water in its way), v. גְּרָמָא.

גֶּרֶם m. (b. h.; גרם *to strip;* cmp. גרד, גְּרִידָא) [*stripped, bare,* cmp. II Kings IX, 13,] *skeleton, bone;* (cmp. עֶצֶם) *self, strength.*—*Pl.* גְּרָמִים. Gen. R. s. 98 מה חמור זה גְּרָמָיו ברורים as the bony frame of the ass is clearly discernible.

גַּרְמָא ch., constr. גַּרְמֵי, גַּרְמֵי same, 1) *a bare twig,* opp. כְּבָסָא. Macc. 8[a] (Ms. M. גִּירְמָא).—2) *bone.* Targ. Gen. II, 23; a. fr. [Targ. Y. Ex. XXVII, 5 גומא read גַּר or גַּוּרְמָא.]—Gen. R. s. 70 [read as Yalk. ib. 124, cmp. Dan. VI, 25) כהדין ג׳ אנא מחדק לך like a bone I shall crush thee. Ber. 5[b]; B. Bath. 116[a], v. בִּיר.—*Pl.* גַּרְמֵי, גִּרְמֵי. Targ. Gen. l. c. גַּרְמֵי (Y. גִּרְמֵי). Targ. Ezek. XXXVII, 4; a. fr.—Targ. Y. Ex. XXXVIII, 4 [read:] גּוּמְרָא וְגַרְמֵי or גורמיא וגומריא, v. supra.—B. Bath. 58[a] תביתא דג׳ a vessel of bones (an enigmatical phrase for *an animal*). Ib. 22[a], v. גֶּרֶם II.—Bets. 11[a] תברא ג׳ a block on which bones are chopped; a. fr.—3) *body, self.* ג׳ ג׳ *each for itself, one after the other.* Ib. 11[b]. Hull. 113[a].—With suffixes of personal pronouns: גַּרְמֵי *myself* &c. Targ. Job I, 3 לגַרְמֵיהּ as his own, לגִּרְמֵיהּ אתתיהּ (Ms. לגַרְמֵיהּ) as his wife's sole property. Targ. Y. Lev. VII, 29 בגַרְמֵיהּ himself; a. fr.—Gen. R. s. 75, beg., v. גַּפָּא I. Y. Ber. III, 6[c] bot. קטר גרמיהּ tied himself; a. fr.—Ber. 48[a], a. fr. לג׳ הוא דעבד he did so for himself, i. e. this is no authoritative precedent.—Y. Orl. I, 61[a] top ג׳ אמר he gave his own opinion. Y. Erub. III, 21[a] bot. בשם גרמיהּ in his own name; Y. Kidd. II, 63[a] top.—Y. Keth. III, end, 28[a] כל גַּרְמָהּ אמרה this very fact (thing) proves; Y. Shebu. V, end, 36[c]; Y. Keth. IX, beg. 32[d]; Y. Pes. IX, end, 37[a] כל גרמא (corr. acc.).

גְּרָמָא ch.=h. גְּרָם, 1) *cause.*—מ״ע שהזמן ג׳ (in Hebr. diction) a positive command the observance of which depends on a certain time of the day or season of the year. Kidd. I, 7 (29[a]); a. fr.—2) *indirect effect.* Sabb. 120[b] ג׳ שרי indirect effect (e. g. effacing the Divine Name in consequence of bathing) is permitted, opp. עשיידה the direct act. B. Kam. 60[a] בניזקין פטור ג׳ damage by indirect action is not actionable. B. Bath. 22[b] בניזקין ג׳ אסור to cause indirect damage is forbidden.—*Pl.* גְּרָמֵי. B. Kam. 98[b] מאן דאמר דינא דג׳ he who holds the opinion that one who is the cause of damage to another person is responsible; ib. 100[a]; 117[b]; a. e.

גרמומיא, v. גְּרַמְּיָא.

***גְּרַמְטִין** m. (γραμματεῖον) *bond, document.* Ex. R. s. 15 גרמסרון (corr. acc.).

דינא דג׳, וגרמי, v. גְּרָמָא.

גַּרְמִידָא m. (=גַּמְּדָא, v. גּוּמְדָּא) *arm, elbow, cubit.* Targ. Y. Ex. II, 5. Targ. Jud. III, 16 (h. text גמד).—B. Mets. 64[a] בני ג׳ of an arm's length.—*Pl.* גְּרָמִידֵי. Targ. Y. Ex. XVI, 29; a. e.—Snh. 7[a]. Erub. 14[b].

גרמיני, v. גְּרָמָנִי.

גַּרְמִיתָא f. (dimin. of גְּרָמָא) *a small bone* or *sinew.* Ḥull. 103[b] Ar. (ed. גְּרוּמִיתָא, גְּרוּמְתָא).

גִּיר׳, גְּרַמַנְיָא, גְּרַמְנְיָא pr. n. *Germania, Germania,* 1) *the land of the Cimmerii* (v. Schr. KAT p. 428). Targ. I Chr. I, 5; Targ. Y. Gen. X, 2 (for *Magog*); Y. Meg. I, 71[b] bot.; Yoma 10[a] (for *Gomer*); Gen. R. s. 37, beg. (for *Magog*). Ib. (also for *Togarmah,* v. גְּרַמְנִיקְיָא).—2) (ג׳ של אדום or רומי של) *Germania, the Roman province of Germania.* Meg. 6[ab]; Yalk. Ps. 888. Gen. R. s. 75, v. בַּרְבַּרְיָא. [Y. Sabb. VI, 8[c] bot. read גְּרָמַנְיָ.]

גרמנא, v. next w.

גְּרָמָנִי m. (Germanus, v. preced. art.) *German, one of the Caucasian race, white man,* opp. כּוּשִׁי. Gen. R. s. 86 everywhere you find ג׳ מוכר כושי one of the white race sells a dark man. Neg. II, 1, v. בַּהֶרֶת.—Y. Yoma VIII, 45[b] top ג׳ עבדיה וכ׳ a German, a slave of &c.; Y. Sabb. VI, 8[c] bot. גרמנא (corr. acc.); Y. Ab. Zar. II, end, 42[a] גרמנא.

גרמני, B. Bath. 89[b] Ar., v. גְּרוּמֵי.

גְּרַמְנְיָא, v. גְּרַמַנְיָא.

גִּיר׳, גְּרַמְנִיקְיָא pr. n. pl. *Germanicia,* town (and district) in the province of Commagene, near the borders of Cappadocia. Y. Meg. I, 71[b] bot.; Yoma 10[a]; Gen. R. s. 37 (for *Togarmah,* v. Schr. KAT p. 428); [Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 בִּרְבַּרְיָא.]

גרמסיון, v. גְּרַמְטִין.

***גרמסין,** prob. to be read גְּרַמְטִין m. pl. (γράμμα, -ατος,=scrupulum, v. Sm. Ant. s. v.) *gramma,* 1/24 of an ounce. Y. Shek. II, 46[d] top, half a Shekel which makes שיתא ג׳ (Bab. ed. to II 3 also גרומסין, Ms. M. גרמוסין, Yalk. Ex. 386 גרמיסין) six *grammata.*

גֶּרֶן, v. גּוֹרֶן.

גָּרַן, denom. of גּוֹרֶן q. v.

גרנן, v. גּוֹרֶן.

גָּרַס (b. h.; v. גרד), *Pi.* גִּירֵס *to crush, split, grind.* Tosef. T'bul Yom II, 12 fat figs שלא גֵּירְסָה which he has not yet crushed (into a cake). V. גָּרִיס.

גָּרַס I ch.; *Pa.* גָּרֵיס, *Af.* אַגְרֵיס same. B. Bath. 22[a], v. גֶּרֶם II *Af.* [Targ. Prov. VIII, 28, v. גֶּרֶם II Af.]

גָּרַס II, **גָּרִיס** (cmp. גּוֹרֶן, גרר) *to scrape together; to collect, accumulate.* Denom. גְּרִיסְנָא. [Targ. Prov. XVIII, 10; V, 19, v. גֶּרֶם II.]—Trnsf. *to acquire knowledge, to commit traditions to memory,* as a preliminary stage to speculation and analysis compared to grinding, v. טחן. Ab. Zar. 19[a] לעולם יגמר ואע״ג דמשכח וליגרס ואע״ג דלא ידע וכ׳ Ms. M. one must at all events acquire readiness (v. גֶּמֶר II), though one may afterwards forget, and one must study by heart

though one does not understand, for Holy Writ says (Ps. CXIX, 20) *gar'sah* &c.; it says גְּרָסָה and not טָחֲנָה (my soul *heaps up*, but not it *grinds*, learns but not analyzes); (ed. לִיגְרִיס, and other Variants); Yalk. Ps. 876.—Ber. 8ª חוה גְּרִיסְנָא בגו ביתאי Ms. M. (v. Rabb. D. S. a. l.) I used to study in my house; Meg. 29ª. Ber. l. c. bot. turned his face וגריס and reviewed (what he had learned). Taan. 10ᵇ למיגְרַס to recite traditions, opp. לעיוני to speculate. Ber. 13ᵇ (ref. to Deut. XI, 18, v. Targ. Y. a. l.) teach your children ..., (ונגְרְסוּ בהו Ms. M.) כי הדכי דלילגְרְסוּ בהו so that they be able to review them (by themselves); a. fr.—*Part. act.* גָּרִיס *well-versed, knowing by heart.* B. Bath. 21ª ג׳ ולא דיוק knowing Bible verses by heart, but being inexact.—*Part. pass.* גְּרִיס, f. גְּרִיסָא *known by heart.* Men. 32ᵇ מיגרס גְּרִיסָן; Meg. 18ᵇ מיגרס גְּרִיסָן they are known by heart.

גִּירְסָא, גִּרְסָא I f. (preced.) 1) *acquired learning, study of tradition.* Targ. Cant. I, 2 בג׳ for verbal study.—Meg. 6ᵇ לאוקומי ג׳ וכ׳ to preserve (in memory) what one has learned requires divine assistance. Sabb. 21ᵇ ג׳ דינקוותא what has been learned in youth (which is better remembered). Ib. 30ᵇ לא הוה פסיק פומיה מג׳ did not cease reciting. Erub. 68ª בגִרְסָאי .... אנא I am busy studying; a. fr.—*Pl.* גִּירֵי׳, גִּרְסֵיא. B. Bath. 22ª דלא ליטרדו מיגִּירְסֵיהוּ Ms. M. (ed. אתו ליטרדו מג׳) that they may not be disturbed in their studies.—2) (editorial note) *version.* Yalk. Gen. 84 ג׳ אחרינא זה וכ׳ another version (for זה איוב, Gen. R. s. 50) is, 'This alludes to the tribe of Levi'. [Frequently in commentaries.—Denom. גרס *to read.* הכי גרסינן (abbr. ה״ג) such is the proper reading.]

גִּירְסָא, גִּרְסָא II, v. גִּירְצָא.

גַּרְסִי m. (v. גָּרִיס) *grits-dealer* or *maker*, v. גְּרוֹסָה. Midr. Prov. ch. IX; Erub. 21ᵇ יהושוע הג׳ (not רבי, v. Rabb. D. S. a. l. note).

גָּרַע I (b. h.; v. גרר) *to scrape off, to diminish, deduct.* Snh. 29ª כל המוסיף גּוֹרֵעַ he who adds (to the truth) diminishes (whoever does too much does too little). R. Hash. 28ᵇ, a. fr. עובר על בל תִּגְרַע transgresses the law which prohibits diminishing from what the Law prescribes (Deut. XIII, 1, v. בַּל). Yoma 48ª גּוֹרְעִין ומוסיפין ודורשין we may take away (one servile letter from one word of the text) and add it to another and thus interpret the law (e. g. מדם מחפר explained as: דם מחבר); B. Bath. 111ᵇ; a. fr.—Y. Yeb. VIII, end, 9ᵈ, v. גָּלַע.—[Gen. R. s. 19, a. e. גרועה קומתו, v. גָּוַע.]—*Part. pass.* גָּרוּעַ *inferior.* *Pl.* גְּרוּעִים. Gen. R. s. 28. [Ber. 36ª ומי גרע, read with Ms. M. גרדעי.]

Hif. הִגְרִיעַ *to deduct from, to calculate the price of redemption in proportion to the years served and those to be served,* v. גְּרִיעוּת. Kidd. 11ᵇ מַגְרַעַת מפדיונה she makes a deduction from her redemption money; ib. 14ᵇ מגרעת פדיונה she lessens &c.; ib. 16ª מגרע פו׳ (corr. acc.). Y. Kidd. I, 58ᶜ bot.; Y. Shebu. VI, beg. 36ᵈ מגרעת (ב)מעה וכ׳ she redeems herself by deducting a M'ah for each year.

Nif. נִגְרַע *to be deducted, to be redeemed by deducting the compensation for the time served.* Y. Kidd. l. c. אם בקשה לִיגָּרַע if the desires a redemption by deduction &c.; Y. Shebu. l. c. למיגרע (read: לְהִיגָּ׳ or לִיגָּ׳). Kidd. 11ᵇ תִּיגָּרַע עד פרוטה she can redeem herself by deductions until she comes down to a P'rutah.

גָּרַע ch. same, esp. *to shave, cut the hair* (dialectically interchanging with גרד). Targ. Jud. XVI, 19; II Sam. X, 4 Ar. (ed. גדע, ed. Lag. II Sam. l. c. גרע; cmp. Is. XV, 2, Jer. XLVIII, 37).—Lam. R. to I, 1 רבתי (8 חד מאת׳) ג׳ ריישיה he shaved his head. Snh. 96ª (prov.) גְּרַע לארמאה וכ׳ Ar. (ed. גרירתיה, Ms. M. גרירתיה) if you shave a gentile, he likes it; hang fire on his beard, and you will get no end of his fun (i. e. if he finds it convenient, he will submit to indignities).—Part. pass. גָּרִיעַ, f. גְּרִיעָא 1) *shaved.* Lam. R. l. c.—2) *inferior, less.* Yeb. 51ª ג׳ מאמר is inferior (as to legal power) to &c., v. מַאֲמָר. Gitt. 70ª ג׳ דכולהו the worst of all.

Af. אַגְרַע as preced. *Hif.* [Targ. Y. II Gen. XXX, 11, read מגדעא.] Kidd. 11ᵇ מַגְרֵעָה ואזלה she deducts more and more every year. Ib. [read:] מאי מגרעה what is there for her to deduct from?—Arakh. 25ª, v. infra.

Ithpe. אִיתְגְּרַע as preced. *Nif.* Arakh. 30ᵇ מִיגְּרָעָא ואזלא his obligation grows less (every year, if he chooses to redeem her). Ib. 25ª לא מִיגְּרַע ליה (Rashi מיג׳) no deduction is allowed him (for fractions of a year).

גָּרַע II (b. h.; cmp. גָּרַר) *to form globules, to drop.* Denom. גִּרְעִין.

Pi. גֵּרַע, *Hif.* הִגְרִיעַ (denom. of גרעין) *to form globules* (one of the early stages of development of the grape). Shebi. IV, 10 גפנים מְשֻׁגְּרָעוֹת grape vines (must not be cut down in the Sabbath year) from the moment they form stones, Maim.; oth. opin. ovules containing moisture; Y. ib. IV, end 35ᶜ משגריעו (Hif.), defined מים משירזחלו, with ref. to Job XXXVI, 27; Ber. 63ᵇ; Pes. 52ᵇ sq. משגריעו (Ms. M. 2 משיגרעו).

גָּרָע m. (גרע I) *scraper, barber,* in gen. *low class surgeon, blood-letter* &c. Kidd. 82ª. Kel. XII, 4; Tosef. ib. B. Mets. II, 11 גָּרוֹעַ, v. מְסַמֵּר.

גַּרְעוֹן, v. גִּירְ׳.

גַּרְעִין, גַּלְעִין, גַּרְאִין c. (v. גָּרַע II) *globule,* esp. *the stone* or *kernel* of a stone fruit, *nut* &c.—*Pl.* גַּלְעִינִין, גַּרְעִינִין, גַּרְאֵי׳. Sabb. VII, 4 (76ᵇ) גרעינין Ms. M. (ed. גַּרְעִינֵיהֶן); Y. ed. גַּלְעִינֵיהֶן. Bab. ib. 77ᵇ top, question as to spelling with א or ע (decided by ref. to ונגרע Lev. XXVII, 18). Shebi. VII, 3 ג׳. Ter. XI, 5 גַּרְעִינֵי תרומה (Ms. M. גל׳) stones of fruits which are the priest's share. Tosef. ib. X, 1; a. fr. V. גַּרְעִינָה.

גַּרְעִינָא, v. גְּרִיעִינוּתָא.

גַּלְעִינָה, גַּרְעִינָה f. = גִּרְעִין (collect. noun, used promiscuously with גַּרְעִינִין). Ukts. II, 2 ג׳ של רוטב the stones of moist olives; Y. Ter. XI, 47ᵈ bot. גלעיני חרוטב. Y. Maasr. I, 48ᵈ bot.; a. fr.

גְּרִיעִינוּתָא f. ch. same. Ber. 39ª גַּרְעִינוּתֵיהּ (Ms. M. גַּרְעִינֵיהּ) the stones (of an olive).

majority of tribes (seven) decides, though it may be a minority of the people as a whole. Lev. R. s. 13, end (play on *gerah*, Lev. XI, 4 sq.) גְּרָרָה מלכות וכ׳ carried another government after it, i. e. was followed by another oppressive government. Ab. IV, 2 מצוה גוֹרֶרֶת וכ׳ a good deed begets a good deed &c. Tosef. Sabb. XV (XVI), 6 [read:] אין גּוֹרֵר וכ׳ it is not considered a corpse so as to cause uncleanness to man or vessels.—4) *to saw, split.* Sabb. XVII, 2 (122[b]) a saw (may be used on the Sabbath) (Ms. M. לְגָרוֹר, Mish. ed. Pes. לְגָרֵר, v. Rabb. D. S. a. l. note) to saw cheese with it. Ohol. XV, 8 עתיד לָגוֹר Ar. intended to be sawed apart (ed. לגוד, fr. גדר, v. Tosef. ib. XV, 8). Tosef. Kel. B. Mets. II, 18 לָגוֹר וכ׳ to saw off a part &c.

Nif. נִגְרַר 1) *to be dragged, pulled.* Erub. X, 11 נגר הנגר a bolt which is dragged along (with the door, i. e. attached and hanging down). Ib. 101[a], v. supra. Tanḥ. Thazr. 9, v. supra. Bets. II, 10 (23[b]) אינה נִגְרֶרֶת; ib. אין נִגְרָרִין must not be dragged or pulled, a. fr.—2) *to be scraped, planed.* B. Kam. 119[b] הנ׳ במגירה shavings, opp. נפסק במגירה chips. —Nidd. 55[b] נִגְרָרִין דרך הפה (secretions of the nose) scraped (discharged) through the mouth (v. גָּרַם).

Pi. גֵּרַר, גֵּירַר 1) *to drag.* Pes. IV, 9 (56[a]) ג׳ עצמות וכ׳ he had the bones of his father carried out on a bed of ropes. Ib. I, 2 (9[a]); a. fr.—Tosef. Sabb. VI (VII), 1 (a superstitious custom) חמגָרֶרֶת בנה וכ׳ Var. (ed. Zuck. המגוררת) one who drags her son among the dead (to the cemetery).—2) *to scrape, plane.* Ib. XVI (XVII), 19 מְגָרְרָן he may scrape them (clean his feet of mud). Tosef. Kel. B. Mets. II, 17; Ḥull. 25[a] לגָרֵר . . . עתיד requiring planing for finish; a. fr.—Part. pass. מְגוֹרָר a) *scratched, full of scabs.* Gen. R. s. 64 (play on מגרר, Gen. XXVI, 26) ד״א מג׳ וכ׳ another explanation is *m'gorar*, for eruptions grew on him (with ref. to Job II, 8); Yalk. ib. 111; v. גֵּרַר II. b) *planed.* Tosef. Sot. XV, 1 מְגוֹרָרוֹת במגר׳ היו Var. (ed. Zuck. היה מְגֹרָר) the stones were planed with a plane.

Hithpa. הִתְגָּרֵר *to be scraped.* Tosef. Sabb. XVI (XVII), 19 אין מִתְגָּרְרִין במגוררת ed. Zuck. (Var. מגרדין במגרדת, Sabb. 147[b] גוררין במגררה, Ms. M. גודרין במגדירה, corr. acc.) one must not be scraped with a strigil. Ib. XXII, 6 (147[a]) מתגררין, Talm. ed. (Mish. מִתְגָּרְדִין, v. Rabb. D. S. to 147[b], note 70).

גָּרַר ch. same; 1) *to drag, pull, push.*—Part. pass. גְּרִיר *dragged, following, guided by.* Targ. Y. II Ex. XIV, 25 גְּרִירֵן וכ׳ (some ed. גרירד) pushed from behind.—B. Kam. 18[b] בתר גופיה גְּרִירִין they are clinging to his body. Taan. 24[a] אנן בתריידהו גרירין Rashi (ed. גרירנן, read גְּרִירִינָן, Ms. M. קאזלינן) we must be guided by their order. Ab. Zar. 72[b] ג׳ . . . . אגרשתא moves towards the siphon. B. Mets. 85[a] דג׳ עלמא וכ׳ that all the world followed David.—2) *to scratch, scrape.* Targ. Jud. VIII, 16, v. גָּרַד.—Ḥull. 83[b] ולירגְּרֵיה ונכסי (Ar. גרד) let him scrape off the blood and cover it. Ib. ונְגָרוֹר.—*Part.* גָּרֵיר Ib.—3) *to rub, to whet the appetite.* Ber. 35[b] כי היכי דנְגָרֵירֵיה לליביה (Ar. everywhere גרד) in order to stimulate his appetite. Ib. טובא גָּרֵיר a large quantity has an appetizing effect. Pes. 107[b] מְגָרֵר גָּרֵיר. Sabb. 140[b] משום דג׳ because it stimulates the appetite.

Pa. גָּרֵיר *to make appetizing.* Esth. R. to I, 9 [read:] אנא מְגָרֵיר וכ׳ I will make their drinks appetizing (induce

גָּרַף (b. h.; v. גרר) *to scrape, sweep,* esp. *to remove ashes and coal from the stove; to scrape together, collect.* Kel. VIII, 11 חירתה גּוֹרְפָתוֹ if while she was sweeping it (the stove) &c. Sabb. III, 1 עד שיְגָרוֹף not before he has swept it.—Y. Peah VII, 20[b] top (ref. to Joel I, 17) תחת שהיינו גּוֹרְפִים וכ׳ in place of collecting honey (from beehives or trees), we collected foul matter. Sabb. XVII, 2 לְגָרוֹף בה וכ׳ to grab with it the figs out of the barrel; a. fr.—Gen. R. s. 67 גּוֹרֶפֶת מחוטמה blowing her nose (v. גָּרַר).—*Part. pass.* גָּרוּף, f. גְּרוּפָה *cleared* of ashes &c., *swept.* Sabb. III, 4, v. אֲגַמְּדִי; a. fr.—[Gen. R. s. 53 ג׳ מביתו של וכ׳ (Isaac is) the refuse of &c., comment.; v., however, גְּרוֹף.]

Pi. גֵּירַף same. Kerith. 7[b]; Y. Snh. VII, 25[b] top, v. גָּדַף.

גָּרַף ch. same. Targ. II Esth. III, 8 גרפין חמיצא they remove leavened things.—Y. Pes. II, end, 29[c] גְּרוֹף מן תוחתיהון scrape them at the bottom. Y. Bets. IV, 62[c] bot. [read:] איזלי גָּרְפִין go thou and sweep them (the stones) out. Y. M. Kat. I, 80[b] bot.; a. fr.

Ithpe. אִתְגְּרִיף *to be scraped out, removed.* Targ. II Esth. l. c.

Ithpalp. אִיתְגַּרְגִּיף same. Targ. Job VII, 12 like the Ocean דמיתגרגם וכ׳ Ms. which, at certain times, is swept (pours itself out over the shores; ed. דמתרגיף, v. רָגַם).

גרפית, גרפות, v. גְּרוֹפִית.

גרקי, v. גּוּדַרְקָא II.

גָּרַר I (b. h.; v. גָּרָה) [*to produce a grating, scraping sound,*] 1) *to scratch, scrape, shave* (v. גָּרַד, גָּרַע I). Sabb. VIII, 6 (81[a]) כדי לְגָרוֹר וכ׳ (Ar. a. Y. ed. לגרוד) large enough to scrape with it the top &c. R. Hash. 27[b] גָּרְרוֹ Ms. M. (ed. גרדו), v. גָּלַד. Keth. 60[a]; Kerith. 21[b] גּוֹרְרוֹ וכ׳ he must scrape the blood off before eating the bread; a. fr.—Part. pass. גָּרוּר, v. גָּרוּד.—2) *to drag, to move without lifting;* (also neut. verb) *to follow.* Sabb. 29[b], a. fr. גורר אדם וכ׳ one may, on the Sabbath, pull or push a couch &c. (on the floor). Y. Kil. I, 27[b] bot. לא יָגוֹר אדם וכ׳ one must not pull &c. Tanḥ. Thazr. 8 גְּרָרוּהוּ מקבריו they dragged him out of his grave. Tosef. Erub. XI (VIII), 13; Tosef. Bets. II, 19 הגּוֹרְרִים . . . דלת הגּוֹרֶרֶת (Y. Erub. X, 26[b] bot. גודרת, corr. acc., v. גָּדַר) a door which drags along the ground (on opening), a matting which is moved by dragging, or large kegs which &c.; Erub. 101[a] . . . הנִּגְרֶרֶת דלת. Cant. R. to II, 15 אני גּוֹרְרוֹ למבולו I will drag him to the flood in which to perish; a. fr.—Tanḥ. Thazr. 9 (ref. to Ps. V, 5) אין אתה נגרר . . . . ואין הרעה גּוֹרֶרֶת אותך וכ׳ (יגרך) neither art thou dragged behind (attracted by) evil, nor does evil drag (have power over) thee, nor does it dwell with thee; Yalk. Kings 231 אין אתה גורר אחר . . . . גוררת אחריך.—Part. pass. גָּרוּר *dragged along, hanging on.*—*Pl.* גְּרוּרִין, גְּרוּרִים. Num. R. s. 18 ח׳ ג׳ eight threads dragged along (as fringes; Tanḥ. Korah 12 ח׳ חוטין). Ab. Zar. 3[b], a. e. גרים ג׳ proselytes who have attached themselves but have not been admitted, v. גֵּר.—3) *to carry with it, to cause; to affect* (v. גָּרַם). Y. Hor. I, 46[a] bot.; Y. Pes. VII, 34[c] שבט אחד גּוֹרֵר וכ׳ (a majority of) one tribe affects the legal status of the entire nation, i. e. the

them to get intoxicated, interpreting Jer. LI, 39; differ. in comment.).—2) *to saw off.* Targ. Y. Deut. XXXIII, 20 דְּמָגַר וכ׳ (or דַּמְגַּר Af., ed. דְּמָגְרַר, corr. acc.) for he cuts off the arm &c. (II מְפָרֵק).

Ithpa. אִתְגְּרַר 1) *to be dragged.* Y. Kidd. I, 60[d] large bags דאורחיהון מִתְגְּרְרָה which are commonly dragged (not lifted).—2) *to stimulate, instigate one another.* Targ. Ps. XXII, 8 מִתְגַּרְדִין (some ed. מִתְגְּרְדִין, ed. Lag. מִתְגָּרְרִין, fr. גרי; h. text יפטירו).

*גָּרַר II (fr. a Polel of גּוּר; cmp. גָּלַל) *to roll;* cmp. גָּרְגַּר.—Part. pass. מְגוֹרָר *whirled, reeling.* Gen. R. s. 64 (play on מגרר, Gen. XXVI, 26) שנכנסו וכ׳ ... מג׳ reeling (after a night revel) &c.; v. גָּרַר I.

Hithpa. הִתְגּוֹרֵר, *Hithpol.* הִתְגּוֹרֵר (v. Jer. XXX, 23, cmp. XXIII, 19) *to roll one's self,* esp. (cmp. חָבַט II, חָנַן, נָפַל Hithpa.) *to lie in contrition, asking forgiveness.* Mekh. B'shall., Vayassa 1, [read as in] Yalk. Ex. 256 (ref. to וישלך אל המים, Ex. XV, 25, as if meaning, 'and he caused them to throw themselves down in contrition over their sin by the sea-side'). כבן ..... הדו ישראל מתחננים ומִתְגַּרְדִים שהוא מתחנן לפני אבירו וכתלמיד שמִתְגּוֹרֵר לפני רבו כך היו ישראל מתחננין ומִתְגּוֹרְרִין וכ׳ the Israelites prayed beseechingly and rolled themselves in contrition before &c.

גֶּרֶד, v. גָּרַד.

גְּרָדָא I f. (=h. גְּרָדָה III, 2) *cud.* Targ. Y. II Deut. XIV, 6 sq. (some ed. גְּדָדָא).

גְּרָדָא II f. (גרר) 1) *that which is carried along; incidentally, occasionally.* B. Mets. 4[b]; Shebu. 40[b]. [2) *scraping,* v. גִּירְדָּא I.]

*גְּרָדָה *stalk,* v. גֵּרָה II.

גרדין, Bets. 24[b] top, Ar., v. גָּנֵב.

גרדיקון, v. next w.

גְּרָדִיקִי f. (a Greek formation fr. גְּרָר, LXX Γέραροι) *Gerarikê, the district of G'rar* in Philistea. Targ. Y. Gen. XX, 1 (Ar. a. Lev. גרדקי, corr. acc., ed. גְּרָר); ib. XXVI, 1. —Gen. R. s. 64 גרדיקי (corr. acc.); Y. Shebi. VI, 36[c] bot. גרריקו (corr. acc.).

גררתה, Y. Dem. I, 21[d], v. גדודתה.

גָּרַשׁ (b. h.) 1) *to stir up, to set in commotion.* Sifré Deut. 39; Yalk. ib. 859 יכול ירחו מים גּוֹרְשִׁין את העפר ממקום בקעה וכ׳ you might suppose the (rain) water will stir up the (fat) ground of the valley, and thus the valley will lack (drinking) water.—2) (cmp. עָזַר) *to banish; to send off, divorce* (a wife).—Part. pass. גָּרוּשׁ, f. גְּרוּשָׁה q. v.

Pi. גֵּרֵשׁ, גֵּרַשׁ *to send off, banish.* Gen. R. s. 21.—Esp. *to give a letter of divorce.* Gitt. IX, 1 הַמְגָרֵשׁ וכ׳ if one divorces his wife and says, on handing her the letter, &c.; a. v. fr.—Ib. VI, 5 if one says (to his delegates) ... גָּרְשׁוּהָ *ga'rshuha,* they are authorized to write and deliver to her a letter of divorce (*geresh* being the colloquial term for divorcing).

Pa. גֹּרֵשׁ *to be banished,* &c. Pirké d'R. El. ch. XIX; XX ג׳ ויצא וכ׳ he was banished and he left paradise.—*Part.* מְגוֹרֶשֶׁת, f. מְגוֹרֶשֶׁת. Gitt. VII, 4 מג׳ ואינה מג׳ she is and is not divorced, i. e. her divorce is doubtful, and she has to suffer the disqualifications of a married and of a divorced woman. Ib. 5; a. v. fr.

Hithpa. הִתְגָּרֵשׁ, *Nithpa.* נִתְגָּרֵשׁ 1) *to be banished; to be divorced.* Midr. Till. to Ps. XCII. Gitt. 65[a] מִתְגָּרֶשֶׁת בקידושי וכ׳ she is entitled to receive a letter of divorce for herself even though her father had contracted the marriage in her behalf; a. v. fr. [2) *to be stirred up, become muddy, thick.* Midr. d'R. Akiba, Alef (Jellinek Beth Hammidrash III, 13).]

גְּרַשׁ I ch. same. *Pa.* גֵּרֵשׁ. Pes. 110[b] דגֵרְשָׁהּ לאיתתיה Ms. M. (ed. דגרשא, corr. acc.) who had divorced his wife. Ber. 56[a] תרי נשי מְגָרְשַׁת it will be thy destiny to divorce two wives. Arakh. 23[a] דלִיגָּרֵשׁ לדבריתהו that he should divorce &c. Ib. אמו כל דמְגָרֵשׁ וכ׳ does every one who divorces his wife, give divorce in court?; a. fr.

Ithpe. אִיתְגְּרַשׁ, infin. אִיתְגְּרוּשֵׁי *to be divorced.* Gitt. 78[a] בת אי׳ in a fit condition to receive a letter of divorce.

*גְּרַשׁ II (cmp. גרר *to drag*) *to hoist up.* Y. Kil. IX, 32[c] top. Y. Keth. XII, 35[b] top [read:] ואין עניית אתון גרשין לי and if I call, ye will hoist me up; (Koh. R. to IX, 10 שרר; Mat. K. quotes גדש, v. גִּדַּשׁ II).

גֶּרֶשׁ m. (b. h.; v. גָּרִיס) *grits.* Sifra Vayikra, N'dabah, ch. XIV, Par. 13 אפשר יקלנו ג׳ I might think he must roast it after being pounded; Men. 66[b].

גִּרְשָׁא ch. same. Targ. Y. Lev. II, 14; 16 Levita (ed. פירוכ׳).

*קִרְטִיקוֹן, גְּרִיטִיקוֹן m. (γῆ κρητική, creta) *chalk, white earth* used for cleansing silver ware. Sabb. 50[a] גרתי׳ Ar. (ed. גרתקין, גרתקון); Y. Bets. IV, 62[c] bot. קרטי׳; Tosef. ib. IV, 10 קירטון ed. Zuck. (Var. קרקתין, קרתתין). [Rashi to Sabb. l. c. expl. אלום, describing *tartar* deposited in wine vessels; Ar.: pulverised *resin.*]

גַּשׁ, v. נִגַּשׁ.

גָּשְׁגַּשׁ, v. גָּשַׁשׁ.

גָּשׁוֹרָא, pl. גָּשׁוֹרֵי, v. גִּשְׁרָא.

גָּשׁוֹשׁ m. (גשש), ג׳ של ספינה prob. *framework* of a ship (v. גָּשְׁרֵשׁ); comment.: *sounding pole.* Sabb. 125[b] (Ms. M. אגושש, Ms. O. גשיש; v. Sm. Ant. s. v. Contus).

גְּשׁוֹשָׁאָה, גָּשׁוֹשָׁא m. (v. preced.) 1) *one carrying the sounding pole in advance of the ship, sounder. Pl.* גְּשׁוֹשָׁאֵי Sabb. 100[b] (Ms. O. גְּשׁוֹשָׁאֵי).—2) *one tracing treasures buried in the ground.—Pl.* גְּשׁוֹשָׁאֵי. B. Mets. 42[a].

גָּשְׁרֵשׁ m. (גּוּשׁ, גָּשַׁשׁ; formed like עָצְרִין) [1) *sounding apparatus,* v. גָּשׁוֹשׁ.]—2) *a frame on which the couch is spread* (sponda). Zab. III, 1; 3 ג׳ של מטה; Tosef. ib. IV, 4. Ib. Mikv. VI (VII), 17 חג׳ החיצון the outer frame (of a double bed, sponda exterior, v. Sm. Ant. s. v. Lectus).

R. s. 76, end עשה עצמו כגי׳ וכ׳ Jacob constituted himself a ferry, taking persons from one shore and setting them down on the other (Mat. K. כגֶשֶׁר like a *ferry-man*).—*Pl.* גְּשָׁרִין, גְּשָׁרִים. Erub. V, 1. Ib. IX, 4 גי׳ המפולשים bridges under which there is an open passage. Ab. Zar. 2^{b}; a. fr.

גִּישְׁרָא, גְּשָׁרָא ch. same, 1) *board, joist* (cmp. בָּשׁוֹרָא).—*Pl.* גְּשָׁרִין. Targ. Ezek. XXVII, 5 Levita (ed. גְּשָׁרָךְ, גִּשְׁרָיִךְ).—2) *bridge.* Ber. 59^{b} he who sees the Euphrates אגי׳ דבבל from the bridge (or ferry) of Babylon; a. fr.—*Pl.* גִּישָׁרֵי, גְּשָׁרֵי, גִּישׁ׳, גְּשָׁרָא. Targ. Y. I Ex. XX, 26. Targ. Nah. II, 7 (h. text שערי).—B. Kam. 113^{b}, v. גְּשַׁר. B. Bath. 73^{b}.—[Sabb. 67^{a} top וז׳ סרכי מד׳ גְּשׁוֹרֵי (Ms. M. גשרי)—prob. a Var. of preceding כְּשׁוֹרָא, v. וד׳ צירבי מד׳ כשורי.]

גְּשַׁשׁ (b. h.; v. גּוּשׁ) *to touch a substance, to strike against.* Ḥall. II, 2; Y. ib. 58^{c} top הספינה גּוֹשֶׁשֶׁת the ship touches the ground (in harbor).

Pi. גִּישֵּׁשׁ *to feel, grope.* Y. Yoma V, 42^{c} הוה מְגַשֵּׁשׁ וכ׳ entered groping &c.

Pilp. גְּשְׁגֵּשׁ (cmp. קשקש, כשכש) *to beat, ring.* Lev. R. s. 8 (ref. to Jud. XIII, 25, cmp. פַּעֲמֹן) התחיל רוה״ק לְגַשְׁגֵּשׁ וכ׳ the holy spirit began to ring in Samson.

Hithpa. הִתְגַּשֵּׁשׁ, *Hithpol.* הִתְגּוֹשֵׁשׁ, *Hithpalp.* הִתְגַּשְׁגֵּשׁ, *Nithpa.* נִתְגַּשֵּׁשׁ 1) *to wrestle, fight.* Gen. R. s. 22; s. 77; Cant. R. to III, 6. Ex. R. s. 28, beg.—2) *to exercise one's strength, practice.* Pesik. S'liḥoth. p. 166^{a} גבור שהוא מִתְגּוֹשֵׁשׁ וכ׳ a warrior practicing on a stone-cutter's stone.

גִּישֵּׁשׁ ch., *Pa.* גִּשֵּׁשׁ same, *to feel, touch.* Targ. Y. Gen. XXVII, 12; 22 (h. text מוש). Gitt. 67^{b} bot. גִּשְּׁשָׁהּ he (being blind) touched it (and felt the bone).

גִּישׁ׳, גְּשָׁשָׁא I f. (preced.) *feeling, touch.* Ḥull. 47^{b} resembling wood בגי׳ in touch. Ib. 122^{b}; Sabb. 107^{b}.

גִּישׁ׳, גְּשָׁשָׁא II f. (preced.; cmp. גְּשׁוֹשָׁא) *sounding tube;* גי׳ ובת גי׳ *a large and small tube,* i. e. *a siphon.* Ab. Zar. 72^{b} אסרק חמרא בגי׳ brought up wine through the siphon. Ib. a gentile came and put his hand אגי׳ . . . גרר on the large tube. Ib. v. גְּרַר.

גַּת I pr. n. pl. *Gath* in Philistea. Snh. 102^{a}; a. e.

גַּת II f., with suffix גִּיתִּי־, גִּתִּי־ (contr. of גֶּנֶת) *a marked-off space.* Tosef. Ohol. XV, 7 'the court of a burying place' . . . זו חגת לתוכה (R. S. to Ohol. XV, 8, ed. Zuck. לתוכו, Var. גל) is the marked space into which the caverns open.—Par. IV, 2 שרפה חוץ מגִּתָּהּ if he burnt the cow outside of the place selected for the purpose; Zeb. XIV, 1; Tosef. Par. III, 9 sq.—*Pl.* גִּיתֵּי, גִּתּוֹת. Par. l. c.

גַּת III f., with suffix גִּיתִּי־, גִּתִּי־ (b. h.; contr. of גגת, cmp. גִּרְגִּרְתִּי) *vat for wine pressing;* חגי׳ (שנת) *the season of wine pressing.* Ab. Zar. V, 11 גי׳ של אבן a stone vat, של חרס an earthen. Ib. IV, 8, v. בָּצַע. Ḥag. III, 4 (24^{b}) מניחה לגי׳ הבאה he may reserve it for the next season (and give it to the priest). Ib. 25^{b} דבר שאין לו גי׳ something which has no special manufacturing season (e. g. date wine); a. fr.—Lam. R. introd. 32 (play on מבלי גִּיתֵּי, Jer.

Esth. R. to I, 6.—*Pl.* גְּשִׁישִׁין, גְּשִׁירְשִׁרִים. Tosef. Kel. B. Mets. VIII, 3 חגי׳ של קרטליזקי (ed. Zuck. קרטליאקי, read ס for א) the bed-frames of the little bed chambers (κοιτωνίσκοι—which are taken apart or placed against the wall in day time).—*Tosef. Mikv. VI, 8 גי׳ ע״ג השבר Ar. (ed. קשקשים, Sabb. 53^{a} קשישין) *splints.*

גָּשַׁם (b. h., v. גּוּשׁ) *to make the earth cloddy* (v. Ges. H. Dict.^{10} s. v.).—*Part. pass.* גָּשׁוּם *cloddy* in consequence of ample rains. Y. Yoma V, 42^{c} top שנת גְּשׁוּמָה שחונה וכ׳ (sub. ארץ) a year in which the earth forms clods, then is parched so as to form scabs, and then moistened with dew; Bab. ib. 53^{b} שנת שחונה שנת גי׳ Ms. M. (ed. שנת אם שח׳ (הוא) תהא גי׳ ורשח׳, v. Rabb. D. S. a. l. note), expl. גי׳ if it is to be parched, let it first be soaked with heavy rains; Lev. R. s. 20; Tanḥ. Aḥărê 3 (corr. acc.); ed. Bub. ib. 4.

Hof. הוּגְשַׁם (denom. of גֶּשֶׁם) *to be frought with rain, rain-bringing.* B. Bath. 25^{b} since the destruction of the Temple לא הוּגְשְׁמָה וכ׳ the south wind has not been rain-bringing.

גֶּשֶׁם I m. (b. h.; preced.) *heavy, continuous rain.* Taan. 3^{b} לא אמר מוריד הַגֶּ׳ if he failed to insert in the second benediction (v. גְּבוּרָה) 'Who sendeth rain'.—*Pl.* גְּשָׁמִים. Taan. I, 1, a. fr. גבורות גי׳, v. גְּבוּרָה. Ib. 2 שואלין את הגי׳ we insert the petition for rain in the ninth benediction, v. שַׁאֲלָה.—ימות הגי׳ *rainy season, autumn and winter.* Ib. 3^{b}. Toh. VI, 7, v. בְּקָעָה; a. v. fr.—שְׂדֵה גי׳ (or sub. שדה) *a field naturally watered by rain,* opp. שלוחין. Bekh. VI, 3 של גי׳ from fields with natural irrigation; cmp. בַּעַל. [In later Hebr. literature גֶּשֶׁם *substance,* v. next w.].

גֶּשֶׁם II, **גִּשְׁמָא** m. ch. (גשם, v. גּוּשְׁמָא) *body, self.* Dan. IV, 30.—*Pl.* גִּשְׁמַיָּא. Lam. R. to I, 5 לא יהבון גִּשְׁמַיְהוֹן לא (Koh. R. to VII, 11 גרמיהון) they will not devote themselves to warfare.

גְּשָׁמָה (**גִּשְׁמָא**) f. (v. preced., cmp. גָּשַׁשׁ) *frame, door-stop* against which the door shuts. Erub. 101^{a} (explain. 'a widowed door') דלית לה גי׳ (Ms. M. בשמא, a clerical error for כשמא, oth. Var. גְּשָׁאמָא, כְּשָׁאמָא, v. Rabb. D. S. a. l. note; גִּישְׁחָמָא, reduplic. of גשם, cmp. גזוזטרא, v. Ar. ed. Koh. s. v. גשם) which does not shut against a frame.

גשף, Men. 50^{b} אגשף Ar., v. נָשַׁף.

גְּשׁוּקָרָא, v. גּוּשְׁקָרָא.

גָּשַׁר (v. גשש) *to join,* esp. *to make a bridge.* Ab. Zar. 2^{b} חרבה גשרים גָּשַׁרְנוּ we have built numerous bridges.

גְּשַׁר ch. same. B. Kam. 113^{b} וגשרי גְּשָׁרֵי קטרלי . . they (the government officials) fell trees (belonging to private persons) and build bridges.

גֶּשֶׁר m. (preced.) *bridge, ferry.* Erub. 55^{b}; Tosef. ib. VI (V), 4 הקבר יהגי׳ וכ׳ graves and bridges (in the outskirts of towns) which have a place of shelter.—Gen.

VIII, 18) עשיתי לביתי גוּתִּי I made my house my vat (cmp. Lam. I, 15).—*Pl.* בית הגרי׳ גִּתִּי, גִּתּוֹת *the press room.* Tosef. Ter. III, 7; Y. ib. II, 41[b] bot. בית הגריתי׳ (corr. acc.)—Tosef. l. c. שתי ג׳ לבור וכ׳ two vats for one pit; a. fr.

גִּתִּי, גִּתִּית* f. (denom. of preced.) *woman engaged in the wine press, wine treader.*—*Pl.* גִּתִּיּוֹת. Gen. R. s. 71 [read:] אף הגּ׳ מאחורי הקוריים וכ׳ even the wine-treaders behind the beam handlers (of loose character) maligned her. Esth. R. to I, 10 (play on אֲבִיגַיִל) אֲבִיגִּתִּית אמ׳ ק׳ I shall bring the wine treaders &c. (to deride her).

ד

ד *Daleth*, the fourth letter of the Alphabet; it interchanges dialectically with ז, e. g. זב, דב; with צ, e. g. אֶדְבַּע, אֶצְבַּע.—ד eliminated in אוּדְנָא=אוּזְנָא, קַדְמָא=קַזְמָא.

ד׳ as a numeral, *four*, v. א׳.

דְּ־ (דִּי) a prefix, corresp. to h. שֶׁ־, *of, who, which, that* (quod). Targ. Gen. XXXI, 42. Ib. IX, 5; a. v. fr.—Ber. 2[a] זמן ק״ש דשכיבה the time of reading the Sh'ma of bed-time (Deut. VI, 7). Ib. ליתני דערבית וכ׳ let him first state *that of* (the law concerning) the evening prayer. Ib. הא קמ״ל דכפרה וכ׳ we are given to understand (by implication) that &c. Ib. ממאי דהאי וכ׳ whence is it proved that this *uba* &c.? Ib.[b] ואינהו דמחשכי וכ׳ and it was *they* who (as an exception) worked late and early; a. v. fr.—[This prefix is used for the formation of what may be named *Difel nouns*, as דְּכָמָא, דְּבֵירָתָא &c., a. *Dispeel nouns* as דְּיִסְקָרְתָּא &c.]

דָּא I, דָּה f. (=h. זֹאת, זוֹ) *this;* with prefix ה, הָדָא (הָדָא), cmp. אָדָא I. Targ. Gen. II, 23; a. fr.—Ned. 41[a] (prov.) דְּאִית בֵּיהּ הָדָא וכ׳ in whom there is this (wisdom), in him there is everything.—דא ודא this and that, both. Sabb. 52[b] ד׳ וד׳ (אותה) חדא הוא all sorts of rings come under the same law; a. fr.—Y. Succ. I, 52[c] top חדא אמרה הוא חדא וכ׳ this proves &c., v. אָדָא I.—הדא הוא דכתיב (abbr. הה״ד) it is this which Scripture says, thus we read. Y. Sot. I, 17[b] bot.; Gen. R. s. 2; a. v. fr.—Y. Gitt. IV, 45[d] bot. introduced his lecture בדה with this.—לא בְּדָא *not in this case*, i. e. the law does not apply to this. Y. Ber. I, 2[b] bot.; a. fr.—Y. Taan. II, 66[a] bot. לא בדא הלכה וכ׳ not in this case is the practice in agreement with the anonymous opinion.

דָּא II, דָּא דָּא *da da*, the camel-drivers' call. Pes. 112[b]. [דא, Cant. R. to II, 15, v. בלטוורא.]

דְּאַב (b. h.; cmp. זוב, דוב) *to melt, pine away, languish.*—*Hif.* הַדְאִיב *to melt, to cause to languish.* B. Bath. 79[a] (play on מידבא, Num. XXI, 30) עד שתַּדְאִיב נשמתן (Var. תדוב, תדוב, v. Rabb. D. S. a. l. note 2) until it (the fire of Gehenna) shall melt their soul. Ned. 22[a] (ref. to Deut. XXVIII, 65) ומַדְאִיב וכ׳ . . . . שמכלה which ruins the eyesight and makes life languid. Ch. דְּאִיב.

דְּאָב, דְּאוֹב m. (preced.) *languor, weariness.* Targ. Y. II Deut. XXVIII, 65.

דְּוָנָא, דְּבוֹנָא, דְּאבוֹנָא same. Targ. Job XLI, 14 (דאב׳ fem., h. text דאבה).—Targ. Ps. XIII, 3 דב׳ Ms. (ed. דוו׳; h. text רגון). Targ. Y. Num. XXI, 30 בְּדִבּוֹ׳ (some ed. בְּדָבּ׳, h. text דיבון, cmp. B. Bath. 79[a], s. v. דְּאַב); a. e.

דְּאֵבֵן* (denom. of preced.) *to make languid.* Targ. Prov. XVIII, 8 מְדַאֲבְנָן ed. Lag. (oth. ed. מרכנן, h. text כמתלהמים).

דְּאֵג, v. דּוֹאֵג.

דָּאַג (b. h.) [*to melt,*] cmp. דאב a. רצץ, *to be low-spirited, to sorrow, fear.* Snh. 106[b] (play on דאג, I Sam. XXI, 8, a. דּוֹאֵג, ib. XXII, 18) at first יושב חקב״ה ודוֹאֵג וכ׳ the Lord sat in anxiety, that he (Doeg) might degenerate; after . . . ., He said וֵוי שרצא זה woe that he did &c. Ber. 40[a] יְדָאֵג מריח וכ׳ must be in fear of contracting &c. Succ. 29[a]. Ḥag. 13[a] שלבו דואג בקרבו whose heart within him is in fear of sin (reverential). Sabb. 105[b] sq. יְדָאֲגוּ כל האחין all the brothers should feel troubled (examine their ways). Midr. Till. to Ps. XLVIII a man committed a sin והיה דואג בלבו and was troubled in his heart; a. fr.

דָּאָה I (b. h.) *to float, fly.* Pirké d'R. El. ch. IV הוֹאָה על וכ׳ (ref. to Ps. XVIII, 11).

דָּאָה II f. (b. h.; v. הַדָּיָה) *Daah*, name of an unclean bird. Ḥull. 63[b] ד׳ וראה וכ׳ Daah and Raah and Ayyah and Dayyah are the same genus; Sifré Deut. 103.

דָּאֲוִי=דָּוִי, v. דָּוָא, דּוֹי II.

דאומטיקוס, read: רָאוּמָטִיקוֹס.

דאוסיניסי, Y. Ab. Zar. V, end, 45[b], v. דָּנִיסְטֵיס.

דַּאי m. (v. דַּי) *sufficiency.*—יותר מִדַּאי more than enough, *too much.* Keth. 111[a]; a. fr.—כְּדַאי, v. כְּדַי.

דְּאִיב (v. דאב) *to flow.* Targ. Ps. CV, 41 (h. text זוב).—Part. דָּאֵיב, v. דּוּב.

דָּאִיב *languor*, v. דְּאַב.

דָּאִיג, דָּאֵיג, v. דּוּג, דּוֹג.

דְּאִיסְקָרְתָּא, v. דִּיסְקָרְתָּא.

דאיסרטוס, Y. B. Mets. II, 8[c], v. דָּנִיסְטֵיס.

דָּאִיר, דָּאִיץ, v. הוּר.

דְּאוֹת, Targ. Prov. XII, 12 some ed., read רָאוּג.

דְּאִיתָאָה, pl. דְּאִיתָאֵי, v. דִּיתָאָה.

דָּאלוּ, v. דָּלוּ.

דְּאַפְלָא, v. דִּיפְלָא.

דְּוִיצִיפֵי, דָּאצִיפֵי, m. pl. name of a species of *doves*. Hull. 62a ed. (Ar. דוי).

דְּאַר* (v. הוּר) *to turn, circle*. Targ. Ps. CXXIX, 3 דַּאֲרוּ דַּאֲרָיָא ed. Ven. (cmp. Pesh.) the turners turned (planned my destruction, h. text חרשו חרשים; ed. Lag. ראדו ראדייא, oth. ed. רדו רדייא, v. רָדִי).

דַּאֲרָא* m. *turner*, pl. דַּאֲרָיָא, v. preced.

דָּארוּ pr. n. m. *Daru*, name of R. Naḥman's slave. B. Mets. 64b; a. e.

דְּארִיז, v. ארז a. אַרְזָא.

דְּאַת* (h. דשא) *to sprout*. *Af.* אַדְאִית *to bring forth*. Targ. O. Gen. I, 11, v. דִּיתָאָה.

דָּב, v. דּוֹב.

דֵּב (v. הֵיבָא) *wolf*. Gen. R. s. 99 לדב כתיב דב הרת שמה it reads (Dan. VII, 5) לדב (instead of לדוב)—*deb* (wolf) was her (Media's) name (with ref. to Jer. V, 6); Lev. R. s. 13; Esth. R. introd.

דָּבָא, v. דבי.

דְּבָא, v. דִּיבָּא.

דָּבָא *to drip, overflow*. Sifré Deut. 42 (ref. to Deut. XXXIII, 25) כל הארצות הוֹבָאוֹת כסף וכ׳ all countries will send their overflow of silver to the land of Israel (to buy fruits); Yalk. Deut. 963; Lev. R. s. 35 ד׳ כסף ומבריאין, read באות; cmp. Lev. R. l. c.] הארצות דובאות למלאות וכ׳ לא״י.

דָּבַב I (b. h.) *to drip, flow; to murmur, speak lowly, whisper*. Yeb. 97a (ref. to Cant. VII, 10) מה כומר ... מיד הוֹבְבִין as the heated mass of grapes drips as soon as you apply your finger, כך ... הוֹבְבוֹת וכ׳ so do the lips of scholars in the grave murmur when their names are cited; Snh. 90b; Bekh. 31b (Y. Ber. II, 4b bot. רוחשות, Ar. דובבות); a. e.—2) **to drop pitch*. Y. Ab. Zar. II, 41b bot. נכרי עובדן ודוֹבְבָן a gentile may tan them (the leather bottles) and pitch them; [Tosef. ib. IV (V), 10 זופתן ed. Zuck. (Var. רובבן; Bab. ib. 33a ריבבן; Tosaf. a. l. quotes fr. Tosef. רובד׳, v. דָּבַד a. דָּבַב.]

דָּבַב II (deriv. of דִּבָּה or דֵּב) *to speak evil, be hostile*, only in part. pass. דָּבוּב, f. דְּבוּבָה. Y. Erub. VII, 24c bot. a woman שחירתה ד׳ לחבירתה who was on bad terms with her neighbor (ib. III, 20d bot. דבר׳, corr. acc.).—*Pl.* דְּבוּבִין, דְּבוּבוֹת. Cant. R. to III, 11 two legions זה עם זה ד׳ hostile to each other. Ib. fire and hail זה וכ׳ ד׳ are hostile elements; Pesik. Vayhi, p. 4a רכו׳ (corr. acc.).

דְּבַב I ch. same, *to murmur*. חזינהו לסיפוותיה דקא דַּבְּבָן Ar. (prob. quot. of B. Kam. 117a bot. חזא דפריט׳ סיפוותיה Ms. M.).

דֵּבָב m. (=דִּבָּה, v. דָּבַב) *whisper, evil speech;* only in בַּעֲלֵי ד׳, pl. בַּעֲלֵי ד׳ *man of evil speech*, i. e. *opponent, informer*. Cant. R. to VII, 10 (play on *dobeb*, ib.) הוירתי נעשה בעל ד׳ וכ׳ I should have become an opponent of those (patriarchs) sleeping &c. Sifra B'ḥuck. Par. 2, ch. IV בעלי ד׳ וכ׳ informers shall surround you from without; Yalk. Lev. 673 בעל דבבא. Sifra Emor, Par. 14, ch. XIX כבעלי ד׳ לו the whole congregation shall act as if they were his accusers.

דְּבַב II, דְּבַבָא ch. same, with בְּעַל, בְּעֵיל. Targ. Ps. VIII, 3 (h. text אוֹיֵב); a. fr.—Gitt. 55b וב׳ דְּבֵרִיה בר וכ׳ and his enemy was Bar K., opp. רחמיה.—*Pl.* בעלי ד׳, also דְּבַבְיָא, ב׳ דְּבַבְיָא. Targ. Ps. LXVIII, 24. Ib. XXXVII, 20. —Targ. Lam. I, 2; a. fr. [Sifré Num. 42, v. next w. Yalk. Lev. 637, v. preced.]

דְּבָבָה f. same. Sifré Num. 42 במקום ... ושנאה ובעלי ד׳ (not דבבא) there (in heavens) where there are neither hatred .... nor slanderers; Yalk. ib. 711.

דְּבָבוּתָא, דְּבָבוּ ch. same, *hatred*. Targ. Gen. III, 5; a. e.—Targ. Is. XIV, 21 ed. Lag. (ed. דבב).

דַּבְדְּבָנְיוֹת f. pl. (reduplic. of דבב) *lumps of dripping grapes* (exposed to heat; v. דָּבַב). Ab. Zar. II, 7 (39b) והדבד׳ (Mish. ed. דברניות, Ms. M. דברבנ׳; Y. ed. דכדב׳, corr. acc.; Mish. Nap. הַמְדָמְנִיּוֹת). Y. Sabb. I, 4a bot.; Y. Bets. II, 62a top דמדמ׳. Cmp. אַדַּמְדְּמָנֵי.

דִּיבָּה, דִּבָּה f. (b. h.; רבב) *evil report, calumny*.—Trnsf. *an ill-reputed* woman. Pes. 87b (play on *Diblayim*, Hos. I, 3) ד׳ רעה בת ד׳ וכ׳ an ill-reputed woman daughter of &c.; cmp. הוּמָה I.

דְּבוּ f. (הֵב) *she-wolf*. Cant. R. to III, 4 כבין ד׳ לכלב about that stage of the morning when you begin to distinguish between a wolf and a dog (v. Ber. 9b).

דְּבוֹנָא, v. דְּאבוֹנָא.

דְּבוֹרָא, דְּבוּר, דְּבוּק, v. דִּיבֵּר.

דְּבוֹרָא, דְּבוֹר, v. דְּבוֹרְתָא.

דְּבוֹרְתָא f. (b. h. דְּבֹרָה; דבר *to lead, join*) 1) [*swarm,*] *bee*. Yalk. Deut. 795 (play on הדברים, Deut. I, 1) מה הד׳ הזו בניה מתנהגין וכ׳ as the bee is followed by the young, so are the Israelites led by the righteous &c.; (Deut. R. s. 1 כִּדְבוֹרִים היו וכ׳ like bees my children were guided &c.). Ib. מה חד׳ הזו וכ׳ as the bee whose honey &c.; a. fr.—*Pl.* דְּבוֹרִים. Kel. XVI, 7 מדקן של ד׳ the vessel used for smoking the bees out. Bekh. 7b דבש ד׳ bee-honey. Deut. R. l. c., v. supra.—2) pr. n. f. *Deborah*, the heroine

and prophetess. Meg. 14[a]; a. fr.—שִׁירַת ד׳ *the song of Deborah* (Jud. V). Y. Meg. III, 74[b] bot.; Treat. Sof'rim XII, 10; a. e.

דְּבוֹרָא, דְּבוֹר) דְּבוֹרְיָא f. *bee-swarm, bee-hive.* B. Bath. 108[a] (in Hebr. Diction). חרחק חרדלך מִדְּבוֹרְיִי Rashi (ed. מִן דְּבוֹרָאי, Ms. F. a. R. דבורי) remove thy mustard plants from my bee-hive. Ib. דְּבוֹרָיִךְ Rashi (ed. דבורך).—*Pl.* דְּבוֹרָיִן. Y. Peah VII, 20[b] top דבש ד׳ bee-honey.

דְּבוֹרִיתָא, v. הַבְּרִיתָא.

דְּבַח I ch.=h. זָבַח, *to slaughter, to sacrifice, feast.* Targ. Ps. LIV, 8; a. fr.

Pa. דַּבַּח same. Targ. Ex. V, 8; a. fr.

דְּבַח II, **דִּיבְחָא, דִּבְחָא** ch.=h. זֶבַח, *slaughtering, sacrifice, feast.* Targ. II Kings V, 17. Targ. Prov. XXI, 3; a. e.—*Pl.* דִּבְחַיָּא, דִּבְחַיָּן, דִּיבְ׳. Targ. Num. XXV, 2 דִּבְחֵי (some ed. O. דִּבְ׳). Targ. II Sam. XV, 12; a. fr.—Esp. *the feast of Passover.* Sabb. 110[a] בין ד׳ לעצרתא between Passover and Pentecost.

דְּבָא, דְּבִי* (=דְּוָא) *to look out, lie in wait.*—*Pa.* דַּבֵּי *to lurk for, hunt.* Sabb. 106[b] חנוי לא בעי דַּבּוּיֵי Ms. M. (ed. לא עבידי לרבויי) the ones need no hunting; Bets. 24[a] בעירן לדַ׳ Ms. M. (v. Rabb. D. S. a. l.; ed. עבידי לר׳), v. רְבִי.

דְּבִיבָה, v. דָּבַב II.

דְּבִיבִים m. pl. (b. h.; דבב=דבה) *excrements,* a softer expression in the *K'ri* instead of the *Kethib* חרירים (II Kings VI, 25). Meg. 25[b].

דְּבִילָה f. (b. h.; דבל, cmp. דבב) *a thick viscid mass, cake of pressed figs; fig used for pressing.* Pes. 87[b] (play on *Diblayim,* Hos. I, 3) she was sweet in the mouth of all כד׳ like figs; כד׳ . . . הכל all trod upon her as figs are trodden upon. Gen. R. s. 31 הכניס עמו ד׳ he took the provision with him in a pressed state; רוב מְבֻנָּסוֹ ד׳ most of his storage was &c. Yoma 76[a]; Tosef. Ker. I, 20, a. e. ד׳ קעילית preserved figs from Keilah (which are intoxicating). Y. Bicc. III, beg. 65[c] ד׳, opp. גרוגרות; a. fr.—*Pl.* דְּבִילוֹת. Naz. 9[a] (alternating with sing.).

דִּיבְלָא, דְּבִלְתָּא, דְּבִילְתָּא ch. same. Targ. Jud. IX, 11 (h. text תְּמוֹכָה); a. e.—*Pl.* דִּיבְלִין. Targ. I Chr. XII, 40.—דִּבְלָ׳, דְּבִילָתָא. Targ. I Sam. XXX, 12 (some ed. sing.). Targ. Y. Num. XXXIII, 46.

דְּבִילְתָה same. Y. Dem. II, 22[c].

דָּבִיק, דְּבִיק, v. דְּבֵק.

דְּבִיקָה f. (דבק) 1) *embrace.* Ex. R. s. 33 דרך דְּבִיקָתָן in the position of their embrace.—2) *attachment.* Gen. R. s. 80; Midr. Till. to Ps. XXII בד׳ with the expression דבק (ref. to Deut. IV, 4).

דְּבִיר m. (b. h.) 1) *the Holy of Holies* in the Temple. Y. Ber. IV, 8[c] top.—2) *the Book,* a word in use among the Persian Jews. Ab. Zar. 24[b] (ref. to Jud. I, 11).

דְּבִירָא, v. דִּיפְתָּרָא.

דְּבִירְתָא f. (Difel noun of בֵּירְתָא, v. letter ד) [*of the house,*] *wife,* only with suff. of person. pron. דְּבִירְתְּהוֹן ד׳ *the wife of.* Ber. 27[b]. Taan. 23[b] ד׳ דמר your wife; a. v. fr.—דְּבִירְתְּכִי *thy wife.* Ned. 51[a].

דבלא, Targ. Is. XXXIV, 4, some ed., read נְבָלָא.

דְּבֶלָה, v. דְּבִילָה.

דַּבְלוּל m., pl. דַּבְלוּלִין (denom. of דְּבֶלָה, cmp. σῦκον, συκῆ, ficus) *piles, excrescences;* trnsf. *lumps.* Tosef. Kel. B. Mets. IX, 2 היו ד׳ יוצאין וכ׳ (cmp. מְעַיֶּרֶת ib.) if lumps of upholstery protrude from the couch. Ib. VII, 11 היו ד׳ . . . תימנה if lumps or irregular pieces of reeds hang down from the matting.—Denom. מְדוּבְלָל a) *lumpy.* Bekh. III, 4 הצמר חמ׳ (Talm. ed. 25[b] המדולדל) the clumps in the wool.—b) (cmp. Arab. *dubal*) *melancholy, miserable-looking.* Succ. II, 2 סוכה המְדוּבְלֶלֶת a miserable looking Succah, expl. ib. 22[a] (by Rab) as ענייה or מדולדלת (Y. ib. 52[b] bot. מדוללת, v. דָּלַל a. דְּלַדֵּל) beggarly, thinned; (by Samuel) as קנה עולה וקנה יורד or מבולבלת disarranged.

דְּבֻלָּל, part. pass. מְדוּבְלָל, v. preced.

דְּבֶלְתָּא, v. דְּבִילְתָּא.

דָּבַק, דָּבֵק (b. h.) *to cleave, adhere, stick.* B. Bath. 91[b], v. infra.—Yalk. Gen. 133 דבקו כל החיל וכ׳ the whole army was close to the fortress.—Ib. Deut. 824 ד׳ לסדומיים he joined the Sodomites.—2) *to join, glue, affix.* Y. Meg. I, 71[d] top דּוֹבְקִין בְּדָבֵק the parchment is joined with glue.—*Part. pass.* דָּבוּק, f. דְּבוּקָה *attached, close, cleaving.* Sot. 42[b] (ref. to Ruth I, 14) בני הדבוקה the descendants of her who was attached (to Naomi). Gen. R. s. 20 דְּבוּקִין לעור close to the skin. Snh. 64[a] (ref. to Deut. IV, 4) like two dates חֲבוּקִים וכ׳ which stick to one another (easily separated); ib. דבוקים ממש really glued (inseparable); Yalk. Deut. 824 חֲדְבוּקוֹת . . . כשתי; a. fr.

Nif. נִדְבַּק *to be joined, attached, affixed.* Keth. 111[b]; Yalk. l. c. is it possible for man לִידָּבֵק וכ׳ to be joined to the Divine Majesty? Ib. כאילו נ׳ בשכינה (Keth. l. c. מְדַבֵּק) as though he were joined. B. Bath. 91[b] ששבה ונִדְבְּקָה וכ׳ (Ms. H. וְדָבְקָה) (Ruth) who came back and remained attached to Bethlehem (v. supra); a. fr.

Pi. דִּבֵּק, דִּבֵּק 1) *to glue.* R. Hash. III, 6 (27[a, b]).—2) *to invite one to join in travel.* Gen. R. s. 29 ראה אחד ודִבְּקוֹ he saw a person and made him go with him.—Part. pass. מְדוּבָּק Yalk. Deut. l. c. שמְדוּבָּקִים לחייו וכ׳ who cling to the Life of the World (the Lord).

Hif. הִדְבִּיק *to paste, fasten.* Pes. 37[a] הרחיח ולבסוף ה׳ he heated the pot and then pasted the dough to its wall. Ib.[b].

Hithpa. תִּתְדַּבֵּק, הִתְדַּבֵּק *to be joined.* Gen. R. s. 59 אין ארור מִתְדַּבֵּק בברוך (Yalk. Hos. 528 מְדַבֵּק) the cursed (Eliezer) shall not be joined (through marriage) to the blessed (Isaac). Keth. l. c., v. Nif.—Yalk. Deut. l. c. מְדַבֶּקֶת; a. fr. [Sabb. 113[b] [read:] לִידַּבֵּק עם הנשים or לדבר, v. Rabb. D. S. a. l. note.]

Pa. דִּבֵּר 1) *to lead, drive.* Targ. O. Ex. III, 1 ed. Berl. (ed. דְּבַר); Ib. XIV, 21 (ed. דְּבַר, h. text וַיּוֹלֶךְ). Targ. Ez. XVI, 12; a. e.—Keth. 62[b] sq. עַד כְּמָה קָא מְדַבְּרַת אַלְמְנוּת חַיִּים how long yet wilt thou lead a life of living widowhood (separation from a living husband)?—2) *to carry off.* Targ. Ezek. XXXIII, 6; a. e.

Af. אַדְבַּר *to take, lead.* Targ. Is. XIV, 2; a. fr.—Bets. 21[b] אַדְּבְרֵיהּ וכ׳ took him out on a walk; ib. 29[a]. Y. Yeb. XIII, 13[c] bot. מַדְּבְרִין לָהּ גבר they introduce to her a suitor.

Ithpa. אִיתְדַּבַּר, *Ithpe.* אִיתְדְּבַר 1) *to be seized, taken away.* Targ. Prov. XXIV, 11. Targ. Ez. XXXIII, 6. Targ. II Kings II, 9 sq.; a. e.—2) *to conduct one's self.* Targ. Gen. XXXIII, 14 אִיתַּדְּבַר ed. Berl. (h. text אתנהלה).

דָּבָר m. (b. h.; preced.) 1) *word, utterance, command* (cmp. דִּיבְּרוֹר). B. Bath. 56[b] (ref. to Deut. XIX, 15) ולא ד׳ חצי ד׳ a statement (testimony) but not a partial statement. Mekh. Bo, introd. הָיָה דְּבַר ד׳ לְאַחֲרוֹן (Tanḥ. ib. 5 דִּבֶּר) the word of the Lord came to &c.; a. fr.—דְּבַר תּוֹרָה according to the Biblical law. Erub. 81; a. fr.—*Pl.* דְּבָרִים, constr. דִּבְרֵי ד׳ תּוֹרָה Biblical laws; ד׳ סוֹפְרִים Rabbinical laws. Ib. Yeb. IX, 3; a. fr.—ד׳ קַבָּלָה prophetic exhortations or incidental utterances in other Biblical books than the Pentateuch. Ḥag. 10[b]; Nidd. 23[a]; a. e.—B. Mets. 49[a]; Bekh. 13[b] ד׳ יֵשׁ בָּהֶם מִשּׁוּם מְחוֹסְרֵי אֱמוּנָה to word of mouth the rules concerning the faithless are applied, i. e. a verbal agreement is morally binding. B. Mets. 48[a] הַנּוֹשֵׂא וְנוֹתֵן בְּד׳ וכ׳ he who contracts verbally has no legal claim. Ib. קָאֵי בְּאַבָּל ... ד׳ וְאָזְלָא he who retracts a verbal transaction with which a payment of money was connected, comes under the category of those against whom the words 'but the scholars declared' (ib. IV, 2) has been pronounced.—דִּבְרֵי הַיָּמִים *the Book of Chronicles.* Lev. R. s. 1. B. Bath. 14[b].—דָּבָר אַחֵר (abbrev. ד״א) another interpretation (is this). Gen. R. s. 1, beg.; a. fr.—2) *thing, affair, object, occurrence* &c. Sot. 28[b] ד׳ שֶׁיֵּשׁ בּוֹ דַּעַת לְיִשְׂרָאֵל an object which has sense to ask, i. e. a rational being, opp. ד׳ שֶׁאֵין וכ׳ dumb creatures &c.—Num. R. s. 11 ד׳ שֶׁבְּרִינְךָ לְבִרְיוֹתָיו that which concerns only thy relation to God; v. בֵּין.—ד׳ שֶׁבְּמָמוֹן a monetary affair. B. Mets. 94[a]; a. fr.—ד׳ הִלְמֵד מֵעִנְיָנוֹ a thing (law) derived from the context on the very subject. Sifra, introd.; a. fr.—ד׳ אַחֵר (abbr. ד״א) something not to be named, a) *idolatry.* Men. XIII, 10 וְאֵין צָרִיךְ לוֹמַר לד״א much less priests who have been offering to idols; a. fr.—b) *swine.* Ber. 43[b] (prov.) תְּלֵה לֵיהּ קוֹרָא לד״א וכ׳ hang a palm shoot around the swine and it will follow its habits (of wallowing in the mud). Sabb. 129[a] sq.; a. e.—c) *leprosy* Ib. אִי פָּגַע בד״א קְשָׁה לר״א if he meets a swine (after blood letting), he is in danger of becoming a leper.—d) *unchaste conduct, sexual intercourse, sodomy* &c. Ib. 17[b] עַל בְּנוֹתֵיהֶן מִשּׁוּם ד״א וְעַל ד״א מִשּׁוּם ד״א they forbade connection with their daughters on account of idolatry, and decreed something else (that a gentile child should be unclean as though afflicted with gonorrhœa) on account of sodomy. Ber. 8[b] צְנוּעִין בד״א chaste in marital life; a. fr.—*Pl.* as above.—בְּעַל ד׳ *the person to deal with, opponent, party.* B. Mets. 14[a] לֹאו בֵּ״ד דִּידִי אֶת I have nothing to do with thee; a. fr.—לֹא הָיוּ ד׳ מֵעוֹלָם there were no such things,

דָּבַק, דְּבֵק ch. same, *to adhere* &c. Targ. Ps. XLIV, 26. Targ. Prov. XVIII, 24 דָּבֵיק ed. Lag.; a. e.—Keth. 111[b] וְכִי אֶפְשָׁר לְדִבּוּקֵי, v. preced. Nif.

Pa. דַּבֵּק *to paste, glue.* Men. 11[a] דְּבָקָהּ לְקוֹמֶץ וכ׳ if he pasted the handfull of dough to the wall of the vessel.

Ithpa. אִתְדַּבֵּיק, *Ithpe.* אִידְּבֵק *to be attached, join.* Targ. Ruth I, 14; a. fr.—Gitt. 56[b] מִדְּאִידְּבוּקֵי בְּהוּ how about joining their ranks?—Pes. 49[a] אֲנָא לְאִידְּבֵק בְּזַרְעֵיהּ Ms. M. (ed. דְּאִדְבֵּק בְּזַרְעֵיהּ) that I should be connected with his descendants. Sabb. 113[b]. Gen. R. s. 14 אִיתְּ חַסְפִּין מִתְדַּבְּקִין can broken earthen vessels be joined together?

Af. אַדְבֵּק 1) *to reach, overtake, attain to, obtain* (corresp. to h. הִשִּׂיג). Targ. Gen. XXXI, 23. Targ. O. Lev. XIV, 21 sq.; a. fr.—Part. pass. מַדְבַּק *joined work.* Targ. I Kings VII, 29 (h. text לְיוֹת; v. 30 עוֹבַד דִּיבּוּק).—2) *to join* (plans), *to contrive fraud* (nectere dolos; h. text הִצְמִיד). Targ. Ps. L, 19 (Ms. *Pa.*).

דֶּבֶק m. (b. h.; preced.) 1) *glue, paste.* Y. Meg. I, 71[d] top, v. דָּבַק. Sabb. VIII, 4, v. שַׁבְשֶׁבֶת.—2) *junction.* Ḥull. 50[a] מְקוֹם הַד׳ the place where the entrails adhere to the hip.—*Pl.* דְּבָקִים *followers.* Yalk. Deut. 824 אַתֶּם וּדְבָקֵיכֶם ye and your followers.—3) *nexus, cause. Pl.* as above; constr. דִּבְקֵי, דְּבָקֵי ד׳ מִיתָה—.דִּיבְקֵי duties the neglect of which is the cause of premature death. Sabb. 32[a] (a Variant of בִּדְקֵי, v. בָּדֵק); Y. ib. II, 5[b] bot.; Tosef. ib. II, 10 דִּיבֵּק ed. Zuck. (corr. acc.); Ber. 31[b].

דָּבַר (b. h.) *to join, arrange, lead* (the flock); v. next w.

Pi. דִּבֵּר, דִּבֵּר (b. h.) *to converse, speak.* Ber. 31[b], a. fr. דִּבְּרָה תּוֹרָה כִּלְשׁוֹן בְּנֵי אָדָם the Torah speaks according to the language of men, i. e. uses metaphors and phrases adapted to human understanding. Sot. 12[b] שֶׁעָתִיד לְדַבֵּר וכ׳ destined to speak to Divinity. Ter. I, 2 מְדַבֵּר .... חֶרֶשׁ שֶׁהִבְּרוּ wherever the scholars use the word *ḥērēsh,* they mean one who neither hears nor talks. Mekh. Bo 7, end, a. fr. אוֹ אֵינוֹ מְדַבֵּר אֶלָּא ב־ or does perhaps the text speak only of—? [מְדַבֵּר as a noun, v. s. v.].

Nif. נִדְבַּר *to hold communion, converse.* Mekh. Bo, introd. לֹא נ׳ עִמּוֹ וכ׳ the Lord did not hold communion with him outside the capital of Egypt. Ib. fr.

Hithpa. הִתְדַּבֵּר, same, esp. part. f. מִתְדַּבֶּרֶת *being on terms of intimacy with a man.* Keth. I, 8 רְאוּיָה מִד׳ עִם (omit בְּשׁוּק); expl. ib. 13[a]. Ib. VII, 6 מִד׳ עִם כָּל אָדָם she is intimate with everybody. Ib. לִכְשֶׁהִיא מִד׳ בְּתוֹךְ בֵּיתָהּ וכ׳ when her neighbors can hear her voice in moments of intimacy with her husband.

Hif. הִדְבִּיר *to make submissive, persuade,* v. דִּיבּוּר. Macc. 11[a] דִּבֵּר לְחוּד יַדֵּבֵּר לְחוּד the Piel *dibber* has one meaning (speaking harshly), and the Hif. *yadber* another.

דִּבַּר ch. same, 1) *to seize, take, lead, drive.* Targ. Gen. XIX, 15; a. fr. (h. לקח).—Ib. XXXI, 18; a. fr. (h. נהג).—2) *to conduct one's self* (cmp. נָהַג). Erub. 14[b], a. e. פּוֹק חֲזִי מַאי עַמָּא דְּ׳ go out and see how the people conduct themselves (what the religious usage is). Koh. R. to IX, 10, v. בְּלוּם.

I deny it outright. Shebu. 41b; a. fr.—בגב ,ד' בגו, v. גַּב, גַּו.

דֶּבֶר m. (b. h.; cmp. דְּבַר Pa. a. Ithpe., esp. Targ. Ez. XXXIII, 6) *death, pestilence.* Ab. V, 8. Sabb. 33a; a. fr.—Esp. *the plague of pestilence in Egypt.* Ex. R. s. 12. Tanḥ. Vaëra 14; a. fr.

דַּבָּר m. (דבר) *leader.*—*Pl.* דַּבָּרִין. Snh. 8a ד' אחד וכ' a generation must have one leader, but not two.

דִּבְרָא I, דַּבָּרָא m. (דבר, cmp. נָהַג) *drive, way of moving.* Targ. II Kings IX, 20.—*Pl.* דַּבָּרִין. Targ. Jud. V, 20 כבשי ד' (h. text מְסִלּוֹת).

דַּבָּרָא II, pl. דַּבָּרֵי *bees,* v. דִּבְרָתָא.

דַּבָּרָא m. (דבר) 1) *pasture, field.* Taan. 4b. Ab. Zar. 68b בדד' concerning a field mouse; a. e.—2) pr. n. pl. *Dabra.* Targ. Y. Deut. IV, 43 (h. text בָּצֶר).

דִּבְרָת, pl. דִּבְרוֹת, v. דִּיבֵּר.

דִּבְרוֹנָא (דברונה) דַּבְרוֹנָא m. (דבר) *drift, flow, current* (cmp. דַּבָּרָא I). Ab. Zar. 47a לד' דנהרא וכ' Ms. M. a. Rashi (ed. לדברונה דמיא) he worships the current of the river (the whole connection from its source to its mouth).

דברותא, Yalk. Gen. 22 ד' דמיא, v. זִכְרוֹנָא.

דִּבְרִיתָא (דַּבְרִיוֹתָא) דַּבְרִיתָא, דַּבְרִית f. (v. דַּבָּר) *leader.* Midr. Till. to Ps. XXII, 6; Yalk. Jud. 42; Ps. 686 (play on דבורה) דבורה דראתא דאתתא חשיך poor is the generation whose leader is a woman.

דַּבְרָן m. (דבר) *spokesman.* Yalk. Gen. 151 למה אתה ד' why art thou the spokesman?

דַּבְרַן m. (preced.) *eloquent.* Targ. Y. Ex. IV, 10.

דַּבְרָנִית f. (cmp. preced.) *talkative, loquacious.* Gen. R. s. 18, beg.—*Pl.* דַּבְרָנִיּוֹת. Ber. 48b. Gen. R. s. 45; Deut. R. s. 6; a. e. [Ab. Zar. II, 7, v. דַּבְּהַבְנִיּוֹת].

דִּבְרָתָא I f. (דְּבַר)=h. מַלְקוֹחַ, *booty.* Targ. Num. XXXI, 11; a. e.

דִּבְרָתָא II f. (דְּבַר)=h. דֶּבֶר, *pestilence.* Taan. 21b.

דְּבוֹרְתָא, דַּבָּרְתָא f. ch.=h. דְּבוֹרָה, *bee.* *Pl.* דַּבָּרְיָתָא, דְּבוֹרְיָתָא. Targ. O. a. Y. II Deut. I, 44. Targ. Jud. XIV, 8. —דַּבָּרֵי. Y. Sabb. I, 3b.

דְּבַשׁ, *Hif.* הִדְבִּישׁ *to become liquid, to ferment* (of honey). B. Mets. 38a. Snh. 101a. Sabb. 154b.

דְּבַשׁ m. (b. h.; preced.) *glutinous substance, honey* (of bees, dates &c.). Bekh. 7b. Ter. XI, 2 ד' תמרים; a. fr.

דִּבְשָׁא, v. הוּבְשָׁא.

מַדְבַּשְׁתָּא, דִּבְשְׁתָּא pr. n. pl. *D'beshta, Madbashta* (Honey-Town) in Gad. Targ. Y. I, II Num. XXXII, 34. Targ. Y. ib. 3 מד' (O. מלבשתא ed. Amst., ed. Berl. דרבון).

דָּג m. (b. h.) *fish.* ד' טמא unclean fish, forbidden in dietary laws, ד' טהור clean, permitted. Bekh. I, 2; a. fr.—*Pl.* דָּגִים. Hull. VIII, 1; a. fr.—M. Kat. 25b דגי רקק, v. רָקַק.—לִוְיָתָן—מַזַּל דָּגִים (or without מזל) *The Fishes, Pisces,* twelfth sign of the Zodiac. Pesik. R. s. 20; a. e; v. גְּדִי.

דָּגָה f. (b. h.) same, mostly collect. *all kind of fish, pieces of fish.* Ned. 51b if one says, 'I will taste no דג, he is forbidden to eat large fish &c.; if he says דגה he is forbidden small fish &c. Ib. ד' משמע גדולים וכ' *dagah* implies both large and small (in Biblical language), but in vows the popular usage is followed. Y. Bets. II, 61b top; a. fr.

דְּגוּנָא m. (preced., v. דּוּגִית) *fisher boat, light shallow-going boat.* *Pl.* דְּגוּנִין. Targ. Is. XVIII, 2 (Var. דְּגוּנָן).

דְּגוּנִית f. same.—*Pl.* דְּגוּנִיָּתָא. Targ. Am. IV, 2 דְּגוּנִיָּת (Var. דּוּגִית, דְּגוּנִית sing.).

דְּגוּל, v. דִּיגּוּל.

דָּגוּל, v. דָּגֵל.

דָּגוֹן (b. h.) pr. n. *Dagon,* name of the Philistean god. Tosef. Sabb. VII (VIII), 2 דגן על שם ע"ז וכ' Dagan (in the charm *Dagan v'Kidron*) reminds of idolatry, as it is said &c. (Jud. XVI, 23). Y. ib. VI, 8c bot. [read:] ד' משום ע"ז.

דְּגוּרָא m. (דָּגַר I) *heap, pile, mound.* Targ. O. Gen. XXXI, 46. Targ. Hab. III, 15 (piled up waves, h. text חֹמֶר).—*Pl.* דְּגוּרִין. Targ. O. Ex. VIII, 10; a. e.—[Y. Kil. I, 27a top חסדיגרון, read חס דגורין, R. S. to Kil. I, 2 חסא דאיגרין, cler. error, for דדגורין; v. חָסָא.]

דְּגִירָה f. (דָּגַר b. h.) *brooding,* the expression דגר. Hull. 140b אתיא ד' ד' there is an analogy betwen *dagar* (Jer. XVII, 11) and *dagar* (Is. XXXIV, 15).

דָּגַל I, *Pi.* דִּיגֵּל, הִידְגֵּל (denom. of דֶּגֶל) *to outgeneral, play tricks* (cmp. στρατηγέω a. καταστρατηγέω). Cant. R. to II, 4 (play on ודגלו ib.) באביו..שהדיגלין הדיגל אפי' אותן even those devices with which Jacob deceived his father.

Hif. הִדְגִּיל same. Sabb. 63a (play on ודגלו, v. supra) two students המדגילים זה לזה וכ' who outwit each other with sophistries (Tosaf. to Ab. Zar. 22b). [Rashi: *who form an assembly* (דֶּגֶל) for studies, in the absence of a teacher.]

דְּגַל ch., *Pa.* דַּגֵּיל same. Targ. Prov. XVI, 10 לא נְדַגֵּיל פומיה Ar. (ed. נְדַגּוּל) his mouth is not tricky (h. text מָעַל).

דָּגַל II, part. pass. דָּגוּל, v. דָּגֵל.—*Nif.* נִדְגַּל (denom. of דֶּגֶל) *to be divided in troops, arranged.* Part. pl. f. נִדְגָּלוֹת *those arranged in troops, the hosts of heaven.* Num. R. s. 2 (ref. to Cant. VI, 4) ובמה אתם כ' and wherein do ye (Israelites) resemble the angels?; Yalk. Cant. 992.

Hif. הִדְגִּיל 1) *to put up a flag, to signalize.* Tanḥ., ed. Bub., B'midb. 15 (ref. to Cant. II, 4) ולוי הוא מַדְגִּיל עלי אהבה (Tanḥ. ib. 14; Num. R. l. c. מגדיל) Oh, that He

would let the flag of love wave over me!—2) *to arrange an assembly.* Sabb. 63[a], v. דָּגַל I.

דֶּגֶל m. (b. h.) *troop, division, cohort* (cmp. *caterva*); *standard.* Cant. R. to II, 4 ודִגְלוֹ Michael and his band (of angels); a. e.—*Pl.* דְּגָלִים. Num. R. s. 2 והיו כולם עשויים ד׳ ד׳ וכ׳ and all of them (the angels) were arranged in divisions, as it is said (Cant. V, 10) *dagul* (surrounded by divisions) of a myriad each (with ref. to Ps. LXVIII, 18). Ib. עֲשֵׂה אותם ד׳ וכ׳ divide them into cohorts as they desired (with ref. to Num. II, 2); v. Cant. R. to II, 4; Tanḥ. B'midb. 10.—Ex. R. s. 15 אין ד׳ אלא צבאות *d'galim* means hosts. Ib. הַגְּלֵי השמים ... וד׳ הארץ וכ׳ the heavenly hosts are the angels, the earthly hosts (of the Lord) are Israel. Ib. s. 24, end; a. fr.—Sabb. 5[a]; 98[a] דומה לדִגְלֵי מדבר resembling the marches of the Israelites in the desert.

דִּיגְלָא, דְּגְלָא* m. (v. preced.) *a carrying pole in the shape of a standard,* Ar. (ed. a. Mss. mostly רִגְלָא, רִיגְ׳ q. v.) Bets. 30[a]. B. Mets. 83[a] (v. Rabb. D. S. a. l. note, a. to Sabb. 148[a]).

דִּיגְּאלָא (דַּגְלָא) m. (דְּגַל) *cunning; false.* Targ. Prov. XIX, 28 דיגא׳ ed. Lag. (oth. ed. דגל׳, ר׳). Ib. XXIV, 28 (h. text תכם). Ib. XX, 17 (h. text שקר).—Ab. Zar. 22[b] (prov.) ד׳ בחברייה ידע ... מכחבא Ar. (ed. a. Ms. M. רגלא) the pencil splits the stone (marble), a schemer finds out his like.

דגלוס, דגלום, Koh. R. to V, 12 ד׳ פטרגוס, a corrupt. arising fr. two Var. to ערטיל ibid., פודגרוס a. פודלגוס (ποδαγρός, ποδαλγός); cmp. Y. Kidd. I, 61[a]; Sot. 10[a]; Tanḥ. Masé 12.

דַּגְלוּתָא f. (דְּגַל) *cunning, scheme.* Targ. Prov. XVII, 4 ed. Lag. (Var. ר׳). Ib. XXX, 8 דיגלתא ed. Lag. (Var. ריג׳); v. דַּגְּלָא.

דִּיגְלָת, v. דִּיגְלָת.

דֶּגֶם, v. דּוּגְמָא.

דגמטרין, דגמטורין, v. דוגמטרין.

דָּגָן m. (b. h.; v. next w.) *pile; grain, bread, breadstuff.* Pesik. R. s. 10 דְּגָנוֹ של עולם are the store of the world. Tosef. Ber. IV, 15; Y. ib. VI, 10[b] חד׳ שהוא כל שהוא וכ׳ the more preferable kind of bread. Tosef. l. c. כל שהוא מין שבע ואינו מין ד׳ whatever belongs to the seven produces (Deut. VIII, 8) but not to breadstuffs; Bab. ib. 37[b]. Pes. III, 1; a. fr.—Ned. VII, 2 חנודר מן חד׳ וכ׳ he who vows abstinence from *dagan,* is forbidden dry Egyptian beans, v. next w.—*Pl.* דְּגָנִים. Pesik. R. s. 41 מנפח את הד׳ swells the grains; (Yalk. Ps. 755 מנפנח את רגלידה, read דְּגָנֶיהָ). Tosef. Ber. VII (VI), 8 Var.—בֵּית דָּ׳ pr. n. pl. *Beth-Dagan* in Judea. Tosef. Ohol. III, 9. [Tosef. Sabb. VII (VIII), 2, v. דְּגוֹן.]

דָּגַן, *Ithpe.* אִידְּגַן *to be piled up, stored.* Ned. 55[a] shall we judge (fr. R. Meir's opinion VII, 2, v. preced.) כל דמידגן משמע *dagan* implies everything which is piled up?—Ber. 47[b]; Bets. 13[b] אר׳ וכ׳ האי (אד׳) the one (the piled up) has become *dagan,* the other (standing in the ears) is not yet *dagan* (with ref. to Num. XVIII, 27).

דְּגָנָא ch.=h. דָּגָן. Targ. Y. Ex. XXIII, 19 (cmp. Tanḥ. R'eh 17 s. v. גְּדִי).—Y. Ned. VII, 40[c] top (ref. to R. Meir's opinion ib. VII, 2, v. preced.) דְּגָנָהּ דארעא dry Egyptian beans are the bread of the land (Palestine, therefore implied in *dagan*); (ref. to the Rabbis' opinion, ib.) דגנה מעבורה 'its bread' means its home growth.

דָּגַר I (h. דָּגַר) 1) *to heap,* v. הִגּוֹרָא.—2) *to brood.* Targ. Job XXXIX, 14.

Ithpe. אִיתְגַּר *to be piled up* (of bowels in pain). Targ. Lam. I, 20. Ib. II, 11 אידגארן ed. Lag. (h. text חמרמר, cmp. חֹמֶר=הִגּוֹרָא).

דָּגַר* II (cmp. זקר) *to leap.* Ḥull. 51[a] ד׳ נפל מאיגרא (our w. omitted in Ar. s. v. אירפומא) it leaped [and] fell from the roof (Rashi).

דַּד, v. הוֹד.

דַּד m. (b. h.; =דּוֹדִי, v. דּוֹד; cmp. דְּחִי) *breast, nipple, teat.* Sabb. 144[b]. Sifré Num. 89; Tosef. Sot. IV, 3 (ed. Zuck. שד); a. e.—Trnsf. *spigot.* Yoma III, 10.—*Pl.* דַּדִּים. Ber. 10[a]. Y. Yeb. II, 3[d]; a. fr.

דַּדָּא, דַּדְּא ch. same. Ab. Zar. 26[a] she may smear poison לד׳ מאבראי on her breast outside.—*Pl.* דַּדַּיָּא, דַּדַּיִן. Targ. Is. XXXII, 12 (ed. Lag. תדין).—Lam. R. to I, 1 ותרין מיגין אילין תרין דדיא (6 חד מאת׳) רבתי (not דדא) the two bottlers (in the riddle) are the two breasts. Gen. R. s. 98 יתברכון ד׳ וכ׳ blessed are the breasts which nursed such a son.

דְּדָבָא, v. הִידְּבָא.

דַּדָּה, v. הוֹד.

דָּדָה, v. דדי.

דדתובא, v. דְּתוּבָא.

דְּדַיִן, v. דְּדַן II.

דַּדָּוָתָא, v. הוּדָא.

דָּדָה, דדי (b. h.; cmp. זוז) *to move nimbly, hop, trip.*—*Pl.* הָדָה 1) *to walk, pull* (a young child or beast unable to walk by itself). Sabb. XVIII, 2 מְדַדִּין עגלין וכ׳ you may lead or pull calves &c. (on the Sabbath). Ib. אשה מְדַדָּה a mother may walk her child. Ib. 128[b] דוחין אין מְדַדִּין push you may, but make them hop, no. Pes. IV, 7 (55[b]) מְדַדִּין ומחזדרין וכ׳ Ar. (ed. only מחזדרין). Sabb. 88[b] and the angels מְדַדִּין אותך led them (the frightened Israelites) back; ת״ר ידודון אלא יְדַדּוּן read not (Ps. LXVIII, 13) *yiddodun* but *y'daddun* (they led them). Cant. R. to VIII, 11 והיו מְדַדִּין להם וכ׳ the angels led the Israelites away, מְהַדְּדִין לפני וכ׳ and they themselves tripped timidly before the Lord, v. infra. Y. Sabb. XVII, end, 16[b]; Y. Erub. X, 26[c] top מְדַדֵּחוּ וכ׳ he makes the bolt slide with his finger tips. Cant. R. to IV, 8 [read:] אדין מְדַדֵּם ואינם וכ׳ He had just been leading them (through the Red Sea), and they should

not trust?—פ׳ פִּיתְקִין *to shake stones (ballots)*, i. e. *to protest against*. Esth. R. to I, 2 מה״ש מְדַּדִּין פִּיתְקִין וכ׳ the angels protested against the Lord's decision; Cant. R. to VIII, 11 יְהוֹדוֹן בהם ממדדין פִּיטְקִין (read מדדין) they (the angels) were excited against them, they protested (ref. to Joel IV, 3).

Hithpa. (b. h.) הִתַּדַּדָּה *to hop, trip* (of young or tied birds). B. Mets. 25[b] אי מִתַּדַּדִּין Ms. M. (ed. אי בְּמַהּ) if the tied birds (deposited in a certain place) hop from spot to spot. B. Bath. 23[b]; Bets. 11[a].

דדי, *Pa.* דִּדֵּי ch. same. Sabb. 128[b] מְדַדִּינָן הַהוּרֵי pull them we may, opp. עקר.

Ithpa. אִידַּדֵּי 1) as preced. Hithpa. B. Bath. 24[a] כל דְּמִידַּדֵּי וכ׳ any young bird which hops, will hop only within sight of its nest. Bets. 11[a] אִידַּדּוּדֵי אִידַּדּוּ they came hopping (from the nest). Sabb. 99[b] דלא לְהַדּוּדֵי וכ׳ that the boards should not shake.—2) *to move about.* Y. Kidd. III, 64[a] top בֵּינֵי אוּרְחָא דזבונה מְדַּדְיָה it is the habit of traders to travel from place to place.

דדינין, דדינון, Y. Sabb. II, beg. 4[c], v. דִּרְדִּינוֹן.

דדכאות, v. דִּידְכֵי.

דדניא, Lam. R. to II, 2, v. הוֹדָא.

דְּדָנִים m. pl. (b. h.) *Dedanites*, a nomadic tribe on the borders of Idumaea. Tanh. Yithro 5.—V. הוֹדָנִים.

דדנין, Y. R. Hash. II, 58[a] top, expl. עצי שמן (Mish. ib. II, 2), prob. דְּרִדִּינִין (δάδινος, pl.) *pine-wood*, (used for torches; Bab. ib. 23[a] אפרסמא; v. Sm. Ant. s. v. Taeda).

דדרא, v. דִּדְרָא I.

דְּדַקְרֵת, v. דְּרוֹקְרֵת.

דָּה, v. דָּא.

דְּהַב (cmp. זהב, צהב) *to be red* (or *yellow*).—*Hif.* הַדְהִיב *to redden, make red (with anger)*. Lev. R. s. 15, end (play on *madhebah*, Is. XIV, 4) שהרא מַדְהֶבֶת וכ׳ that reddens with indignation the face of every one coming near her.

דְּהַב, דַּהֲבָא m. ch.=h. זָהָב, *gold*. Targ. Gen. II, 11; a. e.—Y. B. Mets. II, 8[c] bot. קופד דד׳ a golden piece resembling meat; Tam. 32[a]; a. fr.—B. Mets. 70[a]; B. Bath. 166[a] פ׳ פריכא broken pieces of gold (for the melting pot). Ib. 165[b] פ׳ אין פתות וכ׳ if a note has the word 'gold' (without any further definition), it means no less than a Denar in gold (v. Rabb. D. S. a. l. note).

דַּהֲבָאי pr. n. m. (preced.) *Dahăbai* (Goldsmith). Hag. 2[a].

דַּהֲבוּנָא m. (preced. ws.) *price in gold, cash*. Targ. II Esth. III, 11 (ed. Lag. ר׳, corr. acc.).

דְּהָבִי m.=h. זָהָבִי, *goldsmith*.—*Pl.* דְּהָבִין. Cant. R. to V, 5 דהבים (corr. acc.).

דַּהֲבָן ch. same. Y. Gitt. IV, 46[a].

דַּהֲבַת (דִּיחַ׳) pr. n. pl. *Dahăbath*. Taan. 7[b] Ms. M. (ed. הַר׳).

דְּהָדַּח *to be faint*, v. הֵידָּהָה.

דְּהָדוֹן, דָּדוֹן (דַּחְדוֹן, דָּחְדוֹן) m. (v. הֵידַּן) *fattening substance, urin-soaked dung; a concrete of dung used for vessels*, cmp. גֻּלָּל. Y. Ab. Zar. II, 41[b] bot. אהן ד׳ של מימי וכ׳ a vessel made of dung prepared with urin absorbs no liquids.—Gen. R. s. 39, end (ref. to *Bethel*, changed into *Beth-aven*, Josh. VII, 2) [read:] לא זכתה . . . . בית תעמל הרי . . . . בית העמד תמן קריין לפועלא טבא עמילא עמידה . . . (ולהַדְחוֹן) ולדחון she did not deserve even to be named *Beth Heamal* (house of toil, cmp. עמל ואון Ps. XC, 10), now she is named *Beth-Heamad* (dung-house); there (in Samaria, Galilee &c.) they call the good laborer *amela* (the industrious, v. עמל), and the dung prepared with urin *amidah* (concrete, cmp. עָמַד Hif.); Y. Sabb. IX, 11[d]; Y. Ab. Zar. III, 43[a] bot.; Yalk. Josh. 17 (v. Koh. Ar. Compl. s. v. הרחון).

דְּהָדַּק, דְּהָדַּק=דְּהַדַּק. Targ. Job XI, 3. Targ. Ps. II, 4 ed. Lag.

דְּהָדַּן, דְּהַדַּן (cmp. רוה; interch. dialectically with רחן, cmp. רוה) *to drip, to be fat* (corresp. to h. דָּשַׁן a. רָוָה). Targ. Prov. XI, 25 תדהן ed. Lag. (Var. תודכן, תורכן, corr. acc.); a. fr.

Pa. הַדְהֵן 1) *to fatten*. Targ. Ps. XXIII, 5. Targ. Prov. XV, 30; a. e.—2) *to grow fat*. Targ. Y. Deut. XXXI, 20.—[Targ. Ps. XX, 4, v. הַדְהָנָאן.]

Ithpa. אִידַּהֵן *to drip, be fat*. Targ. Is. XXXIV, 6.—Shebu. 47[b], v. next w.

דְּהָדַּן, דְּהַדְנָא m. (preced.) *fat, sappy*. Shebu. 47[b] קרב לגבי ר׳ ואִידַּהֵן go near a fat man, and be fat.—*Pl.* דְּהִדְנִין. Targ. Ps. XCII, 15. Ib. XXII, 30 (Var. רד׳).

דְּהַדְנוּנִיתָא, v. דְּהַנּוּנִיתָא.

דְּהַדַּק, v. דְּהַדַּק.

דַּהֲדָכָא, v. הוֹחֲכָא.

דְּהָדַּן I *to be fat*, v. הֵידַּן.

דַּהֲדָנָא II, **דַּהֲדָנָא** m. (preced.) *fat*. Targ. Ps. XXXVI, 9 (Var רחן). Targ. Is. LV, 2 ed. Bxt. בד׳ (ed. Lag. a. oth. בדהדין; cmp. הִידְבָא).

***דַּהֲנָאן** (denom. of preced.; cmp. הַאֲבַן) *to consider fat, to accept*. Targ. Ps. XX, 4 (ed. Wil. יְדַהֵן; h. text יְדַשְּׁנֶה).

דַּהֲנִיתָא f. (דהן, cmp. דְּחוֹן) *manure*. Targ. Ez. XXXII, 6 (ed. Lag. דוה׳).

דְּהַנּוּנִיתָא, דַּהֲנוּנִיתָא f. (preced. ws.) *of a fat land*. תמרתא ד׳ (a fat-land date) *a species of dates of strong*

perfume. Keth. 61a דחנ׳; Sot. 49a דחינ׳ (corr. דחינ׳). Ib. ריחא דחינ׳ (read דדחינ׳) the flavor of a *d'hinunitha.*

דחק, v. דחק.

דִּי I (=דְּהוּ, cmp. דִּיר) *who, which is, since he, it,* &c. Y. Sabb. XIX, beg. 16d דו אמר . . . הוא דאמר the same that says . . ., says also &c. Y. Peah I, 15c top בגין דו בעי וכ׳ because he wants to teach &c. Y. Maasr. I, 49a bot. מן דו from the time that. Y. Gitt. IX, 50c top nobody says 'even' אלא דו מודה וכ׳ except he admits the preceding; a. fr.

דִּי II c. (=הַן) *this, that.* Y. Naz. IV, end, 53c. Y. Erub. V, 22c top דו ואַלְפַּיִם itself (the whole area of the town) and two thousand cubits beside.

דִּי III (δύο, only in certain compounds) *two, double.* Lev. R. s. 14, beg. דו פרצופין נברא Adam was created with two faces (male and female persons combined); Gen. R. s. 8, beg. דיו; Ber. 68a; a. e.—Ex. R. s. 5 דו פרצ׳ חדה יוצא the word of the Lord went forth in two characters (killing and reviving). V. דִּיו II.

דְּיָא, v. דְּוִי.

דּוֹאֵג (b. h. דֹּאֵג) pr. n. m. *Doeg,* 1) the servant of Saul. Snh. 106b; a. e.—2) one D. ben Joseph. Lam. R. to I, 16; Sifra B'huck. ch. VI.

דַּיֵּיאר, Pa. of דּוּר I ch.

דַּיָּור, דַּיּוֹרָא, דַּיָּאר I m. (דּוּר I, cmp. preced.) 1) (transl. of cursor) *mail-carrier, despatch-bearer.* Tanh. Ekeb 11 ד׳ שהיה מהלך וכ׳ a *cursor* who travelled with an ordinance in his hand. Sabb. 19a קבריע ד׳ במתא Ms. M. (ed. בי ד׳) the mail-carrier (ed. the post office) is permanently located in town.—2) (Pers. dâvar, judge, ruler, Fl.) בֵּי ד׳ *the* (*Persian*) *circuit court* consisting of regular law scholars, opp. דיירני דמגיסתא squires in country places ignorant of the law. B. Kam. 114a (Ms. R. אַבֵּי ד׳ in the &c., Ms. M. בודאור, corr. acc.). Gitt. 58b כיון דאיכא בי ד׳ וכ׳ since there exists (in Persia) a lawful court, and he did not sue (the tax officer). Ab. Zar. 26a נקיטא לי זימנא לבי ד׳ I am summoned to court (and have no time). [In later Hebr. literature בי דואר is used in the sense of *post-office.*]

דַּיָּאר II* m. (cmp. preced.) *davvar,* a species of lizard. Ex. R. s. 15 end [prob. to be read עֲרוֹד, v. Ḥull. 127a, or חֲוַורְבָּר, v. Sifra Sh'mini ch. VI, Par. 5].

דִּיב, דּוֹב ch.=h. זוֹב, *to flow, drip.* Targ. Ps. LXXVIII, 20 (Var. וְדָיְרִבָן). Targ. Lev. XV, 25 יְדוֹב.—Part. דָּיֵיב, דָּאֵיר. Ib. 33.—Ḥull. 8b bot.—Pes. 74b מְדַב דָּיֵיב it drips. Nidd. 22a עד דמידב ד׳ it must be fluid. Ḥull. 133a.

דֹּב, דּוֹב c. (b. h.; דבב) [*murmurer,*] *bear.* Kidd. 72a; Ab. Zar. 2b; Meg. 11a (used of Persians, ref. to Dan. VII, 5). —Allegorically: *temptation.* Num. R. s. 13; a. e., v. גָּרָה.—*Pl.* דּוּבִּים. Snh. 107b.

דּוֹבָא, דֹּב ch. same. Targ. II Sam. XVII, 8. Targ. Is. XI, 7 (some ed. דיבא, corr. acc.).—Kidd. 72a. Taan. 25a.—Gen. R. s. 87, beg. תַּא חֲזֵי ד׳ קְמָךְ here is the temptation before thee.—*Pl.* דּוּבֵּי. Targ. II Kings II, 24.—Taan. l. c.; B. Mets. 106a.—[דּוֹבָא, דּוֹבָא *wolf,* v. דֵּיבָא.] [Targ. I Kings XIV, 28, v. דּוּכָּא.]

דִּיבָא, דִּיבָא, דּוֹבָא, דּוֹבָא m. ch.=h. זוֹב, *flux, gonorrhœa, abnormal menstruation.* Targ. Lev. XV, 2 sq. [Targ. Y. ib. 3 דִּיבֵיהּ, read דִּוָּיהּ]; a. e.

דּוּבִּיאֵל pr. n. m. *Dubbiël* (bear-god), the genius of the Persians (v. דֹּב). Yoma 77a, v. אִיסְרָא II.

דּוּבְלָא m. (v. דְּבֵילָה) *a species of figs* or *sycamore. Pl.* דּוּבְלֵי. Ber. 40b (defin. בעות שקמה). [דובלא, Sot. 10a, v. רִבְלָא.]

דּוֹבָנָא m. (v. דּוֹבָא)=h. זָב, *one afflicted with gonorrhœa.* Targ. Lev. XV, 4; 7; a. e.

דּוּבְקָא, v. דִּיבְקָא.

דּוּבַר *back,* v. בְּדוּבַר.

דּוּבָשׁ* m. (v. דְּבַשׁ) *honey-crop.* Deut. R. s. 1 דּוּבְשָׁהּ לבעלה what honey the bee produces, belongs to its owner; Yalk. ib. 795. [Ḥall. I, 4 דובשין, Mish. ed., v. דּוּבְשָׁן.]

דּוּבְשָׁא m. ch.=h. דְּבַשׁ. Targ. Jud. XIV, 8; a. fr.—Ber. 37b. Ib. 38a דחמרי ד׳ date honey; a. e.—Yoma 83b some ed. דיבשא.

דּוּבְשָׁן m. (preced. wds.) 1) *honey-crop, honey-store.* B. Kam. 114b. Snh. 101a. B. Bath. 80a דּוּבְשָׁנָן their own stock of honey.—2) *honey-cake.*—*Pl.* דּוּבְשָׁנִין. Ḥall. I, 4 (3), expl. Y. ib. 57d מלי גאלה meligala, honey and milk cake (Mish. ed. דובשין, corr. acc.).

דּוּבְשָׁנִיתָא f. (preced. wds.) *honey-like.* Gitt. 69a חלבניתא ד׳ sweet galbanum.

דובשקא, v. דִּפְשָׁקָא.

דּוּג ch.=h. דָּאַג, *to be anxious, troubled.* Part. דָּאֵיג, דָּיֵיג. Sabb. 156b הוה דאיגא וכ׳ she was very much troubled over it. M. Kat. 28a דוו קא דייגי רבנן the rabbis were troubled (over R. Huna's sudden death).

דּוּגְזָר, v. רוּגְזָר.

דּוּגֵי m. pl. (דּוּג, v. דָּאַג) *drippings* from melting fat.—בֵּי ד׳ a receptacle for the drippings of a roast. Ḥull. 111b.

דּוּגְיָאוֹת, Yalk. Deut. 923, v. כדכיאות.

דּוּגִין, Y. Keth. II, 26d, v. זוּג.

דּוּגִית f. (=דגוגית, denom. of דָּג) *fisher-boat, light-going boat for shallows,* Palestinean word for Babylonian בִּרְצִית. B. Bath. 73a; 78b; Y. ib. V, beg. 15a.

דּוּגְמָא, דּוּגְמָה, דּוּגְמָא f. (δεῖγμα, cmp. παράδειγμα) 1) *simile, illustration* (cmp. מָשָׁל לִ־ משל למה הדבר דומה). Cant. R., introd. ד׳ תיתה . . עד up to Solomon's

days the method of argument by illustration was unknown (in Hebrew literature).—2) *show, exhibition, public appearance.* Y. Hor. III, beg. 47ᵃ דר׳ דירכו דמי וכ׳ (prob. to be read דמיא) your appearance resembles that of your Maker. Eduy. V, 6; Ber. 19ᵃ ד׳ חשקוה it was for show that they made her drink, i. e. they merely pretended to give her the real 'bitter waters'; [oth. opin. they performed the act on one who was, *like themselves*, a descendant of gentiles; Y. M. Kat. III, 81ᵈ הֲכָמָה חשקוה, (a popular adaptation of our w.; v. הֲכָמָא), expl. הֲכָוָיָתָהּ something like it]. Midr. Sam. ch. XX (expl. תפקד לשלום, I Sam. XVII, 18) ד׳ דירהון how they look.—3) *sample, example, token* (corresp. to h. אוֹת). Ḥag. 16ᵃ (play on דִּגּוּל תִּרְבָּבָה, Cant. V, 10) דוגמא הוא ברבבה שלו He is exemplified by His myriad (of angels), i. e. the Divine nature is recognized indirectly from the nature of His ministering messengers, v. Cant. R. to V, 9.—Keth. 28ᵇ קחו לכם ד׳ וכ׳ take a warning example &c. Taan. 23ᵃ ד׳ לדורות a sample (of great fertility) as a lesson for future generations. Sabb. 30ᵇ I will show thee דוגמתך וכ׳ (Ms. M. דוגמתו) the like thereof in this world.—Ib. 11ᵇ the dyer must not go out on the Sabbath בדו׳ שבצוארו (Ar. בדו׳ שבאזנו; Tosef. ib. I, 8 בדו׳ שבאזנו) with the sample of colors around his neck, v. אוֹת II.—Num. R. s. 6 (expl. Job XXXVI, 7 עיניו) ד׳ דירהו that which is like his own doing, i. e. some realization of his ideal, v. עַיִן; Midr. Sam. ch. XXVIII דוגמה דירהון; Gen. R. s. 71 דוגמת דירה (corr. acc.), v. next w.; a. fr.—*Pl.* הוּגְמָאוֹת. B. Kam. 119ᵇ, v. אוֹת II (Var. Ms. הוּגְמָאוֹת). [Our w., owing to its phonetic resemblance to הֲכָמָא, is inflected as though it were a native, whence the forms: הוּגְמָה, הוּגְמַת־, הוּגְמָת, הוּגְמוֹת, and even a Var. to Tosef. Sabb. I, 8 דְּגָמוֹ, as though fr. דְּגֶם.]

הוּגְמַטְרִין, (דוגמטורין) **הִיגְמַטְרִין,** (דיגמטורי) m. pl. (a transpos. of διαγράμματα; cmp. גִּימַטְרִיָּא) *plans, designs.* Gen. R. s. 11 מראה לאלו׳ משין ד׳ שלהן וכ׳ Ar. (ed. דוגמא גטורין, some ed. in one w., corr. acc.; Tanḥ. Ki Thissa 33 (משין דוגמא שלהם) He shows to these (the righteous) something corresponding to their designs (reward) and to those &c. Tanḥ. P'kudé 11 (ref. to Job XXXVI, 7) the Lord refuses not to the righteous man שלו ד׳ a realization of his designs (ideals), v. preced.

דוגמניות, Midr. Till. to Ps. CXVIII, read הֲגֻמוֹנִיּוֹת, v. הֲגֻמוֹנָה.

דָּוִיד, דָּוִד (b. h.) pr. n. m. *David*, King of Israel. Ber. 4ᵃ; a. v. fr.—בן ד׳ or ד׳ (=משיח) the son of David (the David of the future), the redeemer of Israel from captivity. Snh. 98ᵇ ד׳ אחר a second David. R. Hash. 25ᵃ (a secret watchword) ד׳ מלך וכ׳ David, the King of Israel, is alive &c. Y. Ber. II, 5ᵃ top. Yeb. 62ᵃ; a. fr.

דֹּד, דּוֹד (b. h.) 1) *friend, lover, beloved;* (allegor.) *the Lord*, as the beloved of Israel. Cant. R. to I, 4, v. גְּזוֹן; a. e.—2) *uncle, father's brother.* Sifra K'dosh. Par. 10, ch. XI; Yeb. 54ᵇ.—Fem. דֹּדָה, הוֹדָה *aunt.* Ib.—*Pl.* דּוֹדִים 1) *friends, related.* Y. Snh. XI, 30ᵃ bot.; Y. Ber. I, 3ᵇ bot. (ref. to Cant. I, 2) דברי וכ׳ ד׳ the words of the scholars are related to the words of the Law; Cant. R. to l. c. Ab. Zar. 35ᵃ דברי דודים Ms. M. (ed. דודיך) the words of the friends (the scholars); Num. R. s. 14. Gen. R. s. 37 בני דודיהן וכ׳ cousins (related nation).—2) (abstr. noun) *friendship, love.* Ab. Zar. II, 5 (29ᵇ) do you read כי טובים הודיך מיין .... הודיריך מיין Ms. M. (v. Rabb. D. S. a. l. a. Cant. R. l. c.) better is thy (God's) love, or thy (Israel's) love?

דּוֹדָא ch. same. Gen. R. s. 37, beg. בני דודריכן אנן we are your cousins (Yalk. Chr. 1073 דּוֹדְרִיכוֹן, pl.).—*Pl.* הוֹדָיָא. Y. Taan. IV, 69ᵃ top כן ארתהון דבני ד׳ עבדין is this the way cousins act?; Lam. R. to II, 2 דדנייא (corr. acc.).

הוּדָא m. (b. h. הוּד) *boiler, caldron, pot.* Targ. II Kings IV, 38; a. e.—Snh. 64ᵃ, v. אַבָּרָא; a. fr.—*Pl.* הוּדַיָּא, הוּדֵי. Targ. Zach. XIV, 20; a. e.—Nidd. 68ᵃ חסרת ד׳ thou wantest boilers (for hot water). B. Kam. 101ᵃ top, v. כַּפָּרָא. Sabb. 41ᵃ, v. אַנְטִירְכִי.—Fem. הוּדְוָותָא, הוּדְוָו׳. Targ. Y. Ex. XVI, 3; XXXVIII, 3; a. e. Targ. Y. Lev. VIII, 31 הוֹדְוָותַיָּא (!).

דודאי, v. הוּרַאי.

הִידְבָא, v. הִידְבָא.

הוֹדָה, v. הוֹד.

הוּדְוָותָא, v. הוּדָא.

דודורין, v. הַרְהוּר.

הוֹדַנְיָא, v. הַרְדַּנְיָא.

הוֹדָנִים m. pl. (b. h. הֹדָנִים) *Dodanites*, a Javanic tribe, v. הַרְדַּנְיָא. Gen. R. s. 37, beg.; Yalk. Chr. 1073 (ref. to הֹד, Gen. X, 4, a. רוֹד, I Chr. I, 7).

הָוָה, v. דּוּר.

***הִידְתָא** f. (דוּר) *menstruation.* Y. Ab. Zar. II, 40ᵈ bot.; v., however, זַבְרִיתָא.

הִידְתָנָא m.=הַהֵן II. Targ. Prov. III, 8 ed. Lag. (ed. רוה׳, Ms. רַוְתָ׳, h. text שקוי).

הִידְתַנְיָתָא, v. הַהַנְיָתָא.

הוֹוָא, v. הוּבָא.

הַוְואר, v. הַוָּאר.

הַוְודָא, v. הִיוּדָא.

הָוָוֹת, pl. הָוִים, v. דּוּר.

הָוַוי, v. הִוֵּי.

דַּוְ׳, דַּוְלָא, דָּוַל, דַּוַּל m. (דול) *bucket;* (collect.) *irrigation* by means of buckets. Targ. Is. XL, 15 (ed. Vien. הוֹל).—Erub. 20ᵇ דרי ליה לד׳ בהדיה he might carry the bucket with him.—B. Mets. 104ᵃ top אבעי לך ... בד׳ you ought to have brought the water over from the large well by irrigating works. Ib. 77ᵃ לד׳ . . מאן if one hired working men for irrigating work. M. Kat. 4ᵃ ד׳ חוה דלי

was doing irrigating work. Yeb. 97[b] דלאי דדלו ד׳ ye water drawers engaged in irrigation.—*Pl.* דַּוְלִין. Targ. II Esth. I, 2.

דַּוְלָא, v. דַּוְלָא.

דָּוֹן m.=דַּאֲבוֹן. Ab. II, 7 Ar. (ed. דָּאָגָה).

דָּוָן, דָּוְנָא, דָּוֹנָא, v. דָּאבוֹנָא.

דַּוְנָקָא, v. דַּוְנָק׳.

דַּוָּר, v. דּוּר.

דַּוָּר, v. דַּוָּאר.

דַּוְשָׁא m. (דּוּשׁ) 1) *treading, passage.* Sabb. 81[b] משום ד׳ because of treading down (injuring a neighbor's field). B. Bath. 22[b] ד׳ דהכא וכ׳ the passage between the walls (stamping the ground) is beneficial to both buildings.—2) *ordinary course, habit.* B. Kam. 116[b] דַּוְשַׁיה נקיט ואזיל he (the boatman) took his wonted course. Ber. 16[a] דושיה נקיט Ar. (ed. סרכיה) he followed his habit (in recitation).

***דַּוְתָא** f. (דּוּי) *the sick man's draught, medicine for the appetite.* Targ. Job VI, 7 (Ms. זוותא; h. text כְּדוּי).

דָּוְתָא, דָּוְנָא f. ch. (=h. דָּוָה; v. דּוֹבָא) *a menstruating woman.* Targ. Y. Num. XXXI, 23 (some ed. דָּוָתָא).

דוזגר, v. רוּנְגָּר.

דּוּחַ, *Hif.* הַדִּיחַ (b. h.; v. דָּחָה) [*to brighten,*] *to wash off, cleanse, rinse.* Mikv. VII, 3. Ḥull. 8[b] מְדִיחַ he must wash the meat (at the place where the knife passed); a. fr.—Tam. IV, 2 בית המְדִיחִין the washers' hall where the offering meat was washed.—Y. Ab. Zar. III, 42[d] bot. לְהַדִּיחַ=לְדִיחַ.

Hof. הוּדַח *to be washed, cleansed.* Makhsh. IV, 3 בשביל שהודח in order that the dish may be washed by the rain; Ḥull. 16[a]; Sabb. 11[b]; a. fr.

Nif. נִידּוֹחַ, נָדוֹחַ *to be washed away.* Koh. R. to VII, 1; Midr. Sam. ch. XXIII.

דּוּחַ ch., *Af.* אַדִּיחַ same. Targ. II Chr. IV, 6.

דּוּחָה, Yeb. 80[b]; Gitt. 57[a], v. דֵּיחָה.

דּוֹחִינָא ch.=h. דּוֹחַן. Targ. Y. Num. XV, 19.

דּוּחָקָא m. (דָּחַק) *laughter, scorn.* Targ. Job XXXIV, 7 (Lev. הַחֲכָא).

דּוֹחַן m. (b. h. דּוֹחַן) *a species of millet.* Pes. 35[a]. Ber. 37[a]; a. fr.

דְּחַק, דּוֹחַק m. (דחק) [*pressure;*] 1) *need, distress.* Ḥag. 5[a] בשעת דּוֹחֲקוֹ just when he needs it (no sooner); Yeb. 63[a] (v. Tosaf. a. l.). Ab. II, 3 בשעת דְּחָקוֹ when he is in need (of official protection). Y. Ber. V, 9[b] מד׳, v. אַזְפָּרָה.—2) *crowd,* v. הִירְחוּק.—3) *emergency,* v. דְּחָק.

[In later Hebr. דּוֹחַק *a forced opinion* or *reply,* v. next w.]

דּוּחָקָא, דּוּחֲקָא ch. same; 1) *squeezing, forcing.* Targ. Y. Num. XXII, 24 בד׳ in a narrow place.—Pes. 14[b], a. e. מאי דּוּחֲקֵיה דר׳ וכ׳ what forces R. . . . (logically) to put it &c.—Ḥull. 8[b] דסכינא ד׳ the force of the knife (the blade forcing its way).—2) *crowded state, pushing.* Ber. 6[a] ד׳ דכלה Ms. M. (ed. ד׳ דהוה בכלה) the pushing at public lectures, v. כַּפָּה. Ib.[b], v. אַגְרָא I.—3) *oppression, extortion, distress.* Targ. Ex. III, 9; a. e.—Gitt. 45[a] משום ד׳ דציבורא because the exorbitant price is an extortion of the community.—4) *difficulty.* Bets. 30[a] דדרו בד׳ (Ms. M. דרהקא) a load carried (on ordinary days) with a great effort.

דָּוַר, דָּוַי (b. h.; cmp. דָּאַב) [*to drip, melt away,*] *to mourn, repine.* Nidd. 23[b] (ref. to Deut. XXI, 17 אנו, cmp. דְּוַי) מי שלבו דָּוֶה עליו a child over whose death his (the father's) heart is grieved. Ber. 16[b] אל יִדְוֶה לבנו may our heart not sink. Kidd. 81[b] יִדְווּ כל הַדְּווּים let all those mourn who feel the affliction; Naz. 23[a]. Yeb. 47[a] the Israelites ... are דווים (some ed. דְּווּרִים, Part. pass.) broken down (under persecution). Gen. R. s. 60; s. 74; a. fr.

Nif. נִדְוֶה *to be afflicted.* Pesik. Asser, p. 96[a] על אותו האיש שנ׳ over this man (me) in his affliction; Tanḥ. R'eeh ed. Bub. 7 (Tanḥ. ib. 10 שנידוהו, Yalk. Deut. 892; Prov. 962 שנדוהו, corr. acc.).

Hif. הִדְוָה *to afflict.* Y. R. Hash. I, 57[b] bot. מַדְוָה לה וכ׳ afflicts it (the year, causes prayers and fasting from fear of failure of the crop) in its beginning.

דְּוָא, דָּוַי I ch. same. Targ. Jer. XLVIII, 17; a. e.

Ithpe. אִידְּוִי *to feel pain, groan.* Ḥull. 51[a] מידוו וקיימי they groan constantly.

דְּוָא, דָּוַי II (v. preced; cmp. b. h. כָּסַהּ, כָּלָה) *to look out for, espy.* Sabb. 35[a] דָּוֵי למזרח Ar. (ed. דָּאֲוֵי) he looked eastward (for the reflection of the setting sun). Ib. 53[b] they raise their nostrils [read:] ומסגי כי דָּוֵי (Ms. O. כדובי) and march like looking out (for the wolf). Ker. 6[a] דְּוִי לפומיה וכ׳ Ar. (ed. חזי) watch the lips of &c. Tam. 26[b] דוי לחכא וכ׳ he (the watchman) looks out in both directions.

דְּוֵי, דָּוֵי m. (דְּוָא I) *sad, depressed.* Targ. I Kings XX, 43; XXI, 4 (ed. Vien. הַדְוֵי).—*Pl.* דָּוִין, דָּוְנִין. Targ. Is. XVI, 7 (ed. Lag. הו׳, corr. acc.); 11.

דַּוְיָא, דְּוַי, דַּוַי m. ch. (=h. דַּוַי, v. preced.) *grief, affliction.* Targ. Gen. XXXV, 18 (h. text אוֹנִי, v. דָּוָה). Targ. Y. ib. XLII, 38 דָּווֹי (O. דוונא).

דְּוָיָא m. same. Snh. 100[b] (cit. fr. the Book of Ben Sira) לא תעיל ד׳ וכ׳ suffer not grief to enter thy heart &c.; v. גִּירַבֵּר.

דְּוָיָא, v. דּוֹבָא.

דִּוּלָן m. (דּוּי) *grief.* Yalk. Jer. 279 דִּוּלָנוֹ של בית the grief over the (destroyed) Temple (differ. in Lam. R. introd. 32).

דְּוִיל m. (דוּל Af.) *winding; clue*, only in דויל ידיה the clue which one's own hand wound up, i. e. *one's own doing*. Pes. 28a, v. גִּירָאָה. Cmp. הֲלִיל.

דּוּךְ I (b. h.) 1) *to pound, break*. Y. Bets. I, 60d top וידוך וכ׳ but why should he not pound a day before?—Part. pass. דָּךְ, v. דַּךְ.—2) *to designate, mark off*, v. דּוּךְ II. [Gen. R. s. 5, v. דּוּךְ III.]

Nif. נָדוּךְ, נְדוּךְ *to be pounded, crushed*. Bets. I, 7 נְדוּכִין כדרכן are pounded (on Holy Days) in their usual way. Ib. 14a לְדוּכָּהּ וכ׳ as to pounding it (salt) alone. Yoma 75a דבר שנ׳ וכ׳ something which is pounded in the mortar (spices); a. fr.

Pol. דּוֹכֵךְ, part. pass. מְדוּכָּךְ *crushed*. Yalk. Ps. 848 מְדוּכָּכִים אנו we are crushed (Gen. R. s. 5 מדוכנין, v. דָּכַן).

דּוּךְ ch. same. Part. דָּאֵיךְ, דָּאֵירְ. Targ. O. Num. XI, 8. Bets. 14a דּוֹךְ, v. infra.

Pa. דַּיֵּיךְ same. Bets. 14a כי דַּיֵּיכְתְּ וכ׳ ed. (Ms. M. דיריקת . . . דוק) when thou poundest (on a Holy Day), bend the mortar sideways and pound.

Af. אַדִּיךְ (cmp. דעך) *to extinguish*. Kidd. 81a אחו כ״ע לַאֲדוּכֵיהּ Ar. s. v. אדך (missing in ed.) people came to put the fire out.

דּוּךְ II, דּוּכָא m. (cmp. דַּךְ; Assyr. דכי *to muster*, Schr. KAT p. 209[9]) [*marked off, pointed out,*] *place, stand, hall*. Targ. I Kings XIV, 28 (ed. Lag. דובא, some ed. רובא, corr. acc.); Targ. II Chr. XII, 11 (h. text מָגִן).—Ber. 18b. Ib. 42b. V. דּוּכְתָּא.

דּוּךְ III m. (v. preced.) *leader, chief commander*, only in דוך דּוּכְנִין (an adaptation of dux ducum, δώξ δωκῶν, v. Du Cange s. v.) the leader of the services of the Levites, v. דּוּכָן. Y. Sabb. X, 12c; Num. R. s. 7 (rendering of נשיא Num. III, 32). Ib. s. 4, end [read:] אלעזר הירה דוך דוכנין וכ׳ Eleazar was chief commander, prince over princes; cmp. דּוּכּוֹס.—**Pl.* דּוּכִּים. Gen. R. s. 5 (play on דַּכֵּי־מַיִם, Ps. XCIII, 3) ('the rivers lift up their voices', saying to the waves of the Sea) דּוּכִּים קבלונו ye leaders, receive us; [Yalk. Ps. 848 דַּכִּים אנו we are crushed].

דּוּכָא, v. דּוּךְ II.

דּוּכָס, דּוּכּוֹס m. (dux) *dux, commander*. Ex. R. s. 15; a. fr.—[Gen. R. s. 5 לדוכוס ים Rashi, v. דכסס.]—*Pl.* דּוּכְסִין, דּוּכְסָרִים. Cant. R. to II, 15 עשו ודוכסיתה (read רומי) Rome and her *duces*. Gen. R. s. 78 דּוּכְסַי my (Rome's) *duces;* a. fr. [Lev. R. s. 16 דוכוסיא רואני, read as ed. Wil. דוכוס אחד ר׳.] V. דּוּכְסָא.

דּוּכוֹסִיא, v. preced.

דּוּכִיתָא f. (דּוּךְ) *mortar* (h. מְדֹכָה). Targ. Y. I Num. XI, 8.

דּוּכָן m. (cmp. דּוּךְ II) *place to stand on, stand, stage*, esp. *Dukhan*, the priests' stage from which they pronounce the benediction. Midd. II, 6; a. fr.—עלה לד׳ to go up the stage, *to officiate as priest*. Sabb. 118b; a. e.—2) *religious service from the stand, the Levite's singing, teaching*. Meg. 3a; Arakh. 4a the Levites מהדוכנן Ms. M. (ed. בד׳) must interrupt their services.—*Pl.* דּוּכָנִין, דּוּכָנִים, v. דּוּךְ III. Cmp. דָּכוֹן.

דּוּכְנָא, דּוּכָן ch. same. Targ. Y. Num. VI, 23. Targ. Ezek. XLII, 12 (h. גדרת); a. e.—In gen. *teacher's platform, pulpit*. B. Bath. 21a ריש ד׳ *superintendent of the platform*, title of a tutor who assists the teacher of a primary class numbering more than twenty five pupils.—Cmp. דִּכְוָן.

דּוּכְנָה f. (דוך, v. דכן) *pounding, pounded dish*. Y. M. Kat. I, 80d bot. buy for us שרתורין לד׳ peas for pounding.

דּוּכְסָא, דּוּכְסָא ch. = דּוּכּוֹס. Lam. R. to I, 5. Ab. Zar. 11a; a. e.—*Pl.* דּוּכְסָרְיָא, דּוּכְסִין. Targ. Cant. VI, 8; a. e.—Gen. R. s. 67; a. fr.—Koh. R. to X, 18; Lam. R. introd. (R. Alex. 2) (ref to Is. XXII, 8 מסך) [read:] גלי דְּכַסֵּירֵיהּ He uncovered (disgraced) its (the Temple's) commanders (cmp. דּוּךְ III).

דוכסוסטון, v. next w.

דּוּכְסוֹסְטוֹס m. (transpos. of δύσχιστος) *hard to split*, an inferior kind of *parchment*, opp. to קלף, a split parchment of superior quality. Men. 31b. Ib. 32a sq.; Sabb. 79b; a. fr.—*Pl.* דּוּכְסוֹסְטִין. Y. Sabb. VIII, 11b (not טון . . . . .).

דּוּכְסוֹסְיָא m. (v. דּוּךְ III, a. סוֹסְיָא; a popular adaptation of סַכְסִיוֹטָא, ταξεώτης) *the magistrate's officer, sergeant*. Meg. 27a דוכסו׳ ed. (Ms. M. דוכסס׳, Ar. דכסס׳), expl. by R. Shesheth פרשא דמתא the riding messenger of the town. [Cmp. דורקטי.]

דּוּכְסוּתָא f. (denom. of דּוּכְסָא) *dukedom*, (*ducatus*), *governorship*. Cant. R. to VI, 12 [read:] הב לי ד׳ דגובבתא give me the governorship of G. (v. גּוֹבְבָתָא). Ib. כד נסב ד׳ וכ׳ having entered the office he came down from there (to Sepphoris).

דוכסן, Y. B. Mets. II, 8c bot. בד׳, some ed., v. פַּרְכָּסִין.

דוכסס, v. דִּכְסֵס.

דוכססיא, v. דּוּכְסוֹסְיָא.

דוכרא, v. דְּכַר II.

דוכרנא, דוכרן, v. דְּכָרָן.

דּוּכְרָנִית f. (denom. of דּוּכְרָא) *ram-like*, or *man-like*. Keth. 11a, v. אַרְלוֹנִית.

דּוּכְתָּא f. (v. דּוּךְ II) *place*. Ber. 42b (interch. with דּוּךְ). Ib. 4b בכל ד׳ everywhere else (in Rabbinical writings). Yeb. 62a בד׳ אחרינתי in another place (of the Scriptures). B. Mets. 93b bot.; a. v. fr.

דּוּל (v. דְּלָא) *to wind, draw water*. Denom. דִּוּלָא, דְּוִיל.

**Af.* אַדְוִיל *to wind up, make skeins, prepare for spinning*. Yeb. 63a זבון ולא תדויל Ar. s. v. דל 5 buy (ready-made) and do not wind skeins (ed. זבין ולא תיזול, v. זול I a. II).

Ithpe. אִדְּוִיל, אִידְּ *to be drawn from, to give water enough for irrigation*. B. Bath. 8a מידווּל לא ודילמא but

perhaps the well (to be dug) will prove unfit for irrigation? Ib. 12b.

דַּוְלָא, דְּוַל, v. דְּוִל.

דּוֹלְבָּא, v. דְּלוּב.

דּוֹלְבְּקִי, v. דַּלְפְּקִי.

דַּוְוַלְלָא, דַּוְלָלָא m. (דְּוִיל, v. דְּוִל) *clue, skein.—Pl.* דַּוְלָלֵי. Hull. 60a they give the leper a reel וסחר דַּוְלָלֵי ed. (Ar. דוללא) and he must wind up the clues or skeins.

דּוֹלְפִינִין m. pl. (δελφίν) *dolphins* (a fish about which many fables were circulated among the ancients, cmp. Sm. Ant. s. v.). Bekh. 8a דולפני (Var. דּוֹלְפִּינָא, corr. acc.; Ar. ed. pr. דַּרְל׳); Tosef. ib. I, 11.

דּוֹלְפָּנָא m. (דלם) *blear-eyed.—Pl.* דּוֹלְפָּנֵי. Keth. 60b. [דולפנין, Bekh. 8a, v. preced.] [דולפני, Tosef. Kel. B. Bath. I, 9, read דולפקי.]

דּוֹלְפָּקִי, v. דַּלְפְּקִי.

דולפקס, דולפקוס, Sifré Deut. 231, v. לִיבְּדְקוֹס.

דולריא, v. דְּרַרְיָא.

דוֹם, imper. of דָּמַם.

דִּים, הִים (cmp. דמם, דבב) *to speak in a low voice, to suspect.* Part. pass. מְדִים *suspected.* Yeb. 52a מדים הוה מְדִים לה׳ מחמתיה he was suspected of illicit relations with his mother-in-law; Kidd. 12b חמתיה מינית דַּיְיקָא . . . . (v. Rashi to Yeb. l. c.) his mother-in-law was suspected &c.; Yeb. 69b sq.

דּוּמָא pr. n. *Duma.* Tosef. Par. II (I), 1 ור׳ חיתה נקראת the cow was named Duma (Var. ור׳ שמו the owner's name was D., v. דָּמָא); Yalk. Num. 759 דמה.—V. דּוּמָה II.

דּוּמָה I f. (v. הִים) 1) *evil report, rumor.* Nidd. 66a, v. דִּימָה.—2) *a woman of ill repute.* Sot. 27a. Gitt. 69b ר׳ בת׳ ר׳ דשדתיה which an ill reputed daughter of an ill-reputed mother has spun.

דּוּמָה II f. (b. h.; preced.) *silence, land of death.* Masc. *Dumah,* the guardian angel of the deceased. Ber. 18b (Ms. M. דּוּמָא). Ḥag. 5a משלימנא ליה לר׳ I (the angel of death) hand him over to Dumah. Sabb. 152b.

דּוּמוֹס, v. דִּימוֹס.

דומסיא, v. דִּימוֹסִין.

דּוּמִי f. (דּוּם) *evil report, gossip.* M. Kat. 18b; Yeb. 25a ר׳ דמתא וכ׳ the gossip of a place must remain undenied for a day and a half (in order to be acted upon legally).

דּוּמְיָא m. (דָּמָא) *resemblance,* (*there is*) *an analogy; (under) analogous conditions.* Kidd. 19a בנו ר׳ דידיה וכ׳ 'his son' (Ex. XXI, 9) means a son like himself (the father), as he (the father) is of age, so must his son (to whom he designates her) be of age. Shebu. 40b; B. Mets. 4b ר׳ דכלים וכ׳ under similar conditions as the just stated claim of chattel and landed property. Meg. 2a זמניהם ר׳ דומנם מה וכ׳ *z'mannehem* (their respective seasons, Esth. IX, 31) is analogous to *z'mannam* (ib. 27); as *z'mannam* means two days &c.—M. Kat. 4a; a. fr.

דּוֹמִיטִינוֹס pr. n. m. *Domitian,* the Roman Emperor. Y. Sabb. XIV, 14d ברתיה דדמיטי׳; Y. Ab. Zar. II, 40d דתרמטרינוס (corr. acc.).

דומין, Esth. R. to VI, 10 ר׳ פנטון, read קוֹמִיס פְּרִיבָּטוֹן, v. בגרון. V. קוֹמִיס.

דומינו, read הוֹמִינֵי (vocat. of dominus) *O Lord.* Lam. R. to I, 5 Ar., v. בִּיבֵּי. [דומינון, דומינין, דומינו, Gen. R. s. 8; Koh. R. to VI, 10, read הֵירְמָנוֹן.]

דּוֹמְנִיקִי, דּוֹמִינְקֵי f. pl. (dominicae, sub aedes, v. Revue des Etudes Juives, 1884, p. 277) *churches.* Snh. 74b הני קווקי ור׳ הירכי יהבינן לחו נורא Ms. M. (ed. omit. נורא; Var. lect., v. Rabb. D. S. a. l.) how dare we give fire to those churches (on Sundays)? [קוקי, קוואקי &c., misnomer of κυριακή, the name used by the Greek teachers of Christianity, corresp. to the Latin dominica.—For another explan. v. Revue des Etudes Juives 1885, p. 195 sq.]

דּוּמְקָא, v. דַּמְכָא.

דּוּמָם, v. דָּמַם.

דּוֹמִינְקֵי, v. דּוֹמְנִיקִי.

דומסיא, v. דִּימוֹסְיָא.

דומקיא, Yeb. 17a, v. רומקי.

דּוּן, v. דִּין.

***דּוֹן** m. (v. דַּנָּא) *keg, measure.* B. Bath. 90b they called it ר׳ פפא (quot. Tosaf. to Yeb. 79a ed. רוז, Ms. M. רז, Ms. H. כוז) and they named it (the measure introduced by Papa) ר׳ פפא *Papa's keg.*

דָּוָן, v. דָּוַן.

דּוֹנַטִיבָא, דּוֹנָאטִיבָא m. pl. (donativa, pl.) *imperial donations.* Gen. R. s. 10, end (בה . . ., corr. acc.); Yalk. ib. 16 דונאט׳. Ex. R. s. 41 דונה טרבה some ed. (corr. acc.). Num. R. s. 7; a. fr.

דּוֹנְבָא, v. דַּנְבָא.

דּוֹנָג, v. דִּינָג.

דּוֹנַג m. (b. h.) *wax.* Lam. R. to I, 4 נעשו כד׳ they became (yellow-complected) like wax.

דונגר, v. רוּנְגָּר.

דונחטיבה, דונת טיבה, דונת, v. דּוֹנָאטִיבָא.

דּוֹס (=דּוּשׁ) *to stamp;* denom. הֵידִיסָא.

דּוֹסָא pr. n. m. (prob. an abbrev. of Dositheus, v. דּוֹסִתַּאי) *Dosa,* a Tannai, usu. named *R. D. ben Harkhinas,* or *Hork'nos.* Eduy. III, 1.—Tosef. Kel. B. Bath. IV, 14; a. fr.—Erub. 83a [read:] ר׳ נתן אומר ר׳ ד׳ אומר (v. Rabb.

D. S. a. l.). [Y. Shek. VII, 50d ד׳ ר׳, Men. 50b יוסי ר׳.] V. חֲנִינָא, a. חַרְכִּינָס.

דוסאי, v. הוֹסַתַּאי.

דוסיקאות, Tosef. Kel. B. Mets. II, 3, v. דִּיסַקְיָא.

דוסקמא, דוסמקא, Tanḥ. Noah 1, v. הוּרְמַסְקִית.

דוֹסַתַּאי pr. n.m. (Δοσίθεος) *Dostai*, 1) a disciple of Shammai. Orlah II, 5.—2) D. father of Abba José. Tosef. Peah IV, 2 ed. Zuck. (Var. דוסאי); Yoma 22b; a. fr.—3) R. D. son of R. Judah. Tosef. Shebi. II, 18; a. e.—4) R. D. son of R. Jannai. Tosef. Ber. VII (VI), 8. Nidd. 31b; a. fr.

דופורין, דופורון, read: רִיפּוּדִין m. (repudium) *divorce*. Gen. R. s. 18 (among gentiles) the wife may divorce him והיא נותנת לו ד׳ and she gives him the *repudium* (v. Sm. Ant. s. v.).

דּוֹפִי f. (b. h. דָּפַי, דָּפָה; r. דפה) *to strike against, damage;* cmp. (דפן) *damage to reputation* (cmp. meanig of גַּדַּם), *taint, reproach*. Yoma 22b לא חידה בו שום ד׳ no reproach rested on Saul's descent. Tem. 15b; Tosef. B. Kam. VIII, 13; a. fr.—Snh. 99b תגדות של ד׳; v. דָּרַשׁ.—Pes. 30b earthen ware אינו יוצא מידי דופיו לעולם (Ms. O. מדפני, v. Rabb. D. S. a. l. note 50; Ab. Zar. 34a דופני, Ms. M. דָּפְיוֹ) can never get rid of its defect (once made unclean, it cannot be cleansed by any process, v. תַּקָּנָה).

דּוֹפְיָא ch. same. Targ. Ps. L, 20 (Var. דּוֹפִי, דָּפְיָא, Regia דָּפְיוֹ fem.).

דופלומטר, v. דיפלומט׳.

דופלין, v. דיפלון.

***דֹּפֶן, הוֹפֶן** m. *damage, defect*. Ab. Zar. 34a, v. הוֹפִי.

דָּפָן, דּוֹפָן c. (דפן, v. דָּפַן) 1) *board-partition*, esp. a wall of the festive booth (סוּכָּה). Succ. 4a ד׳ תאמצעי the middle of the three walls. Ib. ד׳ עקומה *the curved wall*, a legal fiction by which a part of the ceiling may be considered as part of a curved wall.—Ib. 6b; a. fr.—2) (trnsf.) *side* of a vessel, oppos. to bottom, rim &c. Ohol. IX, 16 דפנה תחת under the belly of its side; Tosef. ib. X, 9 הוֹפְנָה. Ib. VII, 10 side of a cave, opp. to שקוף &c.; a. fr.—3) *the chest surrounding the lungs, ribs*, also *a single rib*. Ḥull. 48a, a. fr. ריאה חסמוכה לד׳ lungs adhering to the chest. Snh. 49a ד׳ חמישית the fifth rib (counting from the lowest).—4) *the paries of the abdomen*. ד׳ יוצא a fetus extracted by means of *the cesarean section*. Nidd. V, 1; a. fr.—Metaph. ד׳ תלה בד׳ to suspend from the wall, i. e. *to leave a decision in suspense*. Y. Kidd. IV, 65b bot.; Y. Snh. VI, 23c bot. ברפן (corr. acc.).—*Pl.* דְּפָנִים, constr. דִּפְנֵי; mostly דְּפָנוֹת. Ḥull. 45b דופני ריאה *the grooves between the lungs*, דפנות *ribs*. Ib.a שתי ד׳ two sides of the chest.—Succ. I, 1; a. fr.—Tosef. Ohol. VI, 2 בצד הוֹפְנֵי וכ׳ ed. Zuck. on the *wall-like* side of the tent. Ib. עם דופני של אוהל, ed. Zuck., read (with R. S. to Ohol. V, 7) לִדְפנות or (with ed.) הוֹפְנֵי.

דָּפְנָא, הוֹפְנָא ch. same. B. Mets. 23b אי דדפני Ar. (ed. דפקא) whether the piece is from the ribs.—*Pl.* דּוֹפַנָּרְיָתָא. Targ. Y. Lev. XXIII, 42 (הוֹפַנָּרְיָתָא).—דָּפְנָתָא. Y. Succ. I, 51d.

דּוֹפְנִי, v. הוֹפָן.

דּוֹפֶק m. (דפק; cmp. אַפֵּק) *that against which a turning body knocks, frame*, esp. *dofek, the frame supporting the movable stone of a tomb*, v. גּוֹלָל. Ohol. II, 4; a. e.—*Pl.* הוֹפְקִין. Ib. ד׳ דופק the frame supporting the frame stones or sills.

דּוֹפְקָא ch. same. Targ. Y. Num. XIX, 16; 18.

דּוֹפְקָנִין m. pl. (דפק) *knockers*, name of a parasite plant growing on thorns, cmp. כָּשׁוּת. Tosef. Erub. XI (VIII), 11 קרנין וד׳ (Var. קוצין) 'horns' and 'knockers'.

דופרה, v. הִיפְרָא.

דּוּפְשָׁקָא, v. הִפְשָׁקָא.

דּוּץ I, דִּיץ (b. h.) *to skip, dance; to rejoice*. Denom. הִידְּצָה.

דִּיץ, דּוּץ ch. same. Targ. Job XLI, 14 תדיץ ed. Lag. (Ms. תדוץ, some ed. תדיק, corr. acc.).—Targ. II Sam. I, 20. Targ. Ps. XXI, 14 (ed. Lag. נְדוֹצְצָא *Pol.*); a. fr.—*Part.* דָּיֵיץ, הָאִיץ. Targ. Hab. I, 15. Targ. Prov. XXIX, 6; a. e.

דּוּץ II (contr. of דְּצַץ) *to prick, stick, squeeze*. Sabb. 50b דָּצָהּ שלפה וכ׳ if he stuck it in, pulled it out &c.—Ib. 156b דָּצָתָהּ בגודא (Ms. O. דעיצתא בבזיעא, v. Rabb. D. S. a. l. note 30) she stuck it (the brooch) into the wall. Ḥull. 93b אי דָּץ בית מידי if he stuck something into the nostrils (so as to keep them open). Succ. 37b לא לָדוּץ וכ׳ one must not squeeze the palm branch between the myrtle and willow (after they have been tied together). [B. Bath. 74a דציריה Ar., v. דְּצַץ.]

דּוֹק m. *a withered spot in the eye*, v. דַּק II.

דּוֹק (cmp. דּוּךְ) 1) *to pound, beat; to powder*. Bets. 14a, v. הוּךְ.—Part. Peil דָּיִיק *powdered*. Ib.b מפי ד׳ fine-powdered. Ḥull. 51b, v. כִּיתְּנָא. V. דְּקַק.—2) (cmp. בִּין, בָּקַר a. oth.) *to examine carefully, to be particular, exact in expression; to pay special attention, to mind*. Ib. 6a, a. fr. דָּק ואשכח he examined and found. Succ. 8a לא דק he did not express himself exactly; a. fr.—*Part.* דָּיִיק *careful*. Keth. 18b מִידָּק ד׳ he is very careful (as to what witnesses he uses). Yoma 83b חווה ד׳ בשמא minded a man's name (considering it an indication of his character). Ib. לא חוו דַּיְיקֵי בשמא did not mind &c. Ib. הַיְיקִירְתּוּ ye mind.—Part. Peil דָּיִיק (v. *Pa.*) *proved, conclusive*. B. Kam. 3b those verses לא כמר דָּיְיקֵי וכ׳ are no evidence either for the one or the other.—Denom. דִּיוֹקָא, דִּיְיקָא, דּוּקָא.

Pa. דַּיֵּיק 1) *to grind, to chew carefully*. Sabb. 155a bot. דדיקה ואכלה (ed. דדריקה באוכלא) Ms. M. she grinds her food carefully.—2) *to argue by pressing a word, to analyze, prove*. Keth. 31b ד׳ מרישא takes his argument from the first clause; a. fr.—3) *to calculate exactly*. Targ. Y. Lev. XXVII, 18. Ib. XXV, 50, v. דְּקַדֵּק; a. e.

Af. אַדִּיק, אוֹדִיק *to be punctilious, get impatient*. Koh. R. to III, 9 א׳ מלכא the king was irritated. Pesik. B'shall.

p. 86b; Yalk. Sam. 152 אוֹדִיקַת סרח וכ׳ Serah . . . grew *angry;* cmp. הַקְדֵּק.—2) *to examine, look with anxiety, wait attentively.* Targ. Prov. VII, 6. Targ. Ps. XIV, 2; a. fr.—Gen. R. s. 17 לקלהון . . . אודיק R. . . . . examined into the noise they made; Lev. R. s. 34; Yalk. Lev. 665; Yalk. Is. 352. Y. Keth. XII, 35a top; Y. Kil. IX, 32b top א׳ לון תכ׳ Bar K. looked out for them (waiting for them to ask him).

דַּוְקָא, הַוְקָא m. (preced.) 1) *exactness, minuteness.* Nez. 7b נחית לד׳ enters into minuteness (saying 'one and a half').—2) (as an adv.) *exactly, exclusively, only.* Yeb. 76a ד׳ שערתא a real barley corn it must be (nothing else). Men. 30a באמצע שיטה ד׳ only in the middle of a line.—Gitt. 44a ד׳ או לאו ד׳ is this meant exactly (one hundred), or not exactly? Men. 27b אל ד׳ *el* (towards) is meant in its exact sense; a. fr.

הוּקָא I m. (דוק)=h. דַּק, *chaff.* Targ. Is. XL, 15. Ib. XXVIII, 28.

הוּקָא II m.=h. דַּק, *a withered spot in the eye* (or *withered in growth, dwarf*). Targ. O. Lev. XXI, 20 (Y. II ib. גנרס).

דּוּקָא m. (דוק) *evidence by conclusion, exact meaning.* Keth. 31b בד׳ דתא וכ׳ they differ as to the conclusion to be drawn from this Mishnah. Zeb. 31b (Rashi: דְּיוּקָא).

דּוֹקְיָא m. pl. (δόκια, pl. of δόκιον) *beams of the ceiling.* Lam. R. to I, 1 רבתי חד בר נש, an oneirocritical interpret. of Kappadokia) *Kappa* in Greek is *twenty,* ד׳ בל״י קורות (not דרקיא) *dokia* in Greek is *beams;* v. דַּרְקָא.

דוקלינוס, v. דִּיקְלִיטְדִינוֹס.

דּוֹקִים (v. הוּק) pr. n. pl. *Dukim* (cmp. צוֹפִים), *Dokos,* a stronghold near Jericho. Y. Ab. Zar. I, 39c טקסיס דד׳ the garrison of D.

דּוּקְרָנָר m. (ducenarius, δουκηνάριος S.) *commander, procurator.* Y. Ab. Zar. I, 39b (Bab. ib. 6b מינאה).

דוקליטיאנוס, v. דִּיקְלִיטְדִינוֹס.

דַּוְקָנָא, דַּוְקָנָא m. (הוּק) *calculating, accurate scholar.* Ab. Zar. 10a ספרא ד׳ an accurate scribe (paying attention to exact historical dates).—*Pl.* דַּוְקָנֵי, דַּוְוֵי. Men. 29b ספרי ד׳ careful copyists of the Bible. Yeb. 43a משום דמסיימי בה ד׳ זו וכ׳ because exact scholars report a traditional addition (to the Halachah in question), 'These are the words of R. S.'

דּוּקָנִי, דִּיקָנִי f. (denom. of דִּקָּן; adopted in Hebr.) *trimming shears* on a pole. Y. Maasr. III, end, 51a חיתה נטלת בד׳ if the fruit is taken off with trimming shears (by a person standing outside the garden). Ib. צור צור הוּקָנִיתָךְ וכ׳ wrap well up (keep well thy question about) the pruner (sophistical as it is), it is better than anything (the Agadists have to say).—Tosef. Kel. B. Mets. III, 9 האיזמל של דר׳ one knife of the shears.

דּוּקְנִיתָא, v. preced.

דּוּקְרָא m. ch. (דקר) *fork-like reed,* opp. to קְנֵי plain stems; prop. *Pl.* הוּקְרֵי, הוּקְרִין. Succ. 13a ד׳ דקני the pronged reeds (corresp. to אַפְקוֹתָא of the palm-tree, Rashi). Lev. R. s. 12.

דִּיקָרָן, הוּקָרָן m. h. same, *fork, fork-like reed, pronged pole.* Y. Erub. I, 18c קנה וד׳ reed-stem and prongs. Ib. 19c כמין דוק׳ כמין דק׳; Y. Kil. IV, 29b כמין דוק׳; Y. Succ. I, 52a bot. כמין הִיקָרִים (v. הֵיקֵר). Y. Shebi. II, 33d top עושה לה דיק׳ (corr. acc.) he puts under it a pronged prop. Tosef. Kel. B. Mets. III, 14 הדוק׳ ed. Zuck. (Var. דורקין).—*Pl.* דִּיקִ׳, הוּקְרָנִין, הוּקְרָנִים. Y. Kil. l. c. he took דוק׳ וסותם forked reeds with which he closed the breach; Y. Erub. I, 19c top; Y. Succ. l. c.—Tosef. ib. I, 4 if one made a ceiling of the Succah בקנים ובד׳ with (plain) reeds and with forked reeds; Bab. ib. 13a קנים וד׳ (Ms. M. 2 קנים תד׳, v. Ar. s. v. דקר), expl. קנים של ד׳ pronged reeds. Tosef. Men. XI, 6 דומין לדק׳ shaped like forks; Men. XI, 6 (96a) מפוצלין . . . . כמין ד׳ Ar. (ed. omit. כמין ד׳).—*Denom. מְדוּקְרָן *fork-shaped.* Tosef. Kil. IV, 5 קנים הדוקרנין 11b; Erub. 16a קנים מדוקרנים (Ms. M. הדוקרים).

דַּק׳, דּוּקְרָנָא ch. same.—*Pl.* דַּקִּ׳, הוּקְרָנִין. Y. Yoma III, beg. 40b כמין תרין דק׳ וכ׳ like two prongs of light; Y. Ber. I, 2c דקור׳ (corr. דוקר׳); Gen. R. s. 50 Ar. (ed. תרתין קרנין).

הוּר I (b. h.) [1) *to form a circle or enclosure* (v. Fl. to Levy Talm. Dict. I, p. 440a sq.).—Denom. הוּר II, הוֹר, הִירָה &c.].—2) (denom. of הִירָה) *to reside, dwell.* Ber. 8a לעולם יָדוֹר וכ׳ one must try to live in the same place with his teacher. Keth. 72a; a. fr. אין אדם יָד וכ׳, v. כְּפִירָפָה. Ib. 110b בל חָדַר בא״י whoever lives in Palestine.—Succ. 35a (ref. to *hadar,* Lev. XXIII, 40) א״ת חָדַר אלא הַדַּר דבר שֶׁהַדַּר וכ׳ ed. (Ms. M. חָדָר דבר חָדַר וכ׳) read not *hadar* but *haddar,* something which remains on its tree from year to year (without withering); a. fr.—3) *to lodge,* v. infra.

Pi. הִדִּיר 1) *to cause a circuit;* ד׳ שדה *to let cattle change folds within a field, to collect manure in a field, by letting cattle live on it.* Shebi. III, 4. Y. ib. 34c bot. מְדַדִּירִין בטובה you may let your cattle live on one's field as a favor; a. e.—2) *to lodge,* v. infra.

Hif. הַחְדִּיר *to lodge.* Pesik. R. s. 3, beg. (play on הֶדְיֵוֹט) שמַּדִּיר בִּינָה בפרה it (the goad) causes understanding to dwell in the cow; Pesik Bahod. p. 153a שמורה (ed. O. שמדיר); Koh. R. to XII, 11 [read:] שהוא מְדַדִּיר; Num. R. s. 14 שָׁדָר; Y. Snh. Tanh. B'haăl 15 דִּיר אצל הפרה וכ׳.—[Num. R. l. c. the words of the wise הָרִים בִּינָה וכ׳ lodge understanding with men.]

Nithpa. נִהְדַּר *to be manured* by cattle living in folds, v. Piel. Shebi. IV, 2; M. Kat. 13a; a. e.

דִּיר, דּוּר ch. same, *to dwell.* Targ. Ps. CV, 23; a. fr.—Pes. 113a top (v. Rabb. D. S. a. l. note 6).—Part. דָּיֵר, דָּאִיר. Targ. Ps. LVII, 5 דְּיוּרָא Ms. (ed. דחיורא).—Yeb. 52a דאיר בבי חמוי וכ׳ he resides with his father-in-law. B. Mets. 117a דהוו דָּיְרֵי who occupied. Taan. 24a דְּיוּרְנָא אנא וכ׳ I live in a poor village.

Pa. דַּיֵּר, דַּנֵּאר, דַּיֵּיר 1) *to go around, to peddle* (cmp. h. סָחַר). R. Hash. 9b (expl. הֲרוֹר, Lev. XXV, 10) כְּמִדַּיֵּיר Ms. M. (ed. בי דיירא, Ar. s. v. דר 3: כי דיירא ומוביל וכ׳ מִדַּנֵּאר דריא) as a traveller is licensed to go around and carry his goods through the whole district.—2) *to deposit manure*, v. preced. *Pi.*—B. Kam. 113b הני דְּדַיְּירֵי דיורי Rashi (ed. דדרי, Ms. R. דְּמְדַיְּירֵי דיורי, v. Rabb. D. S. a. l. note) those (gentiles) who manure fields for pay by letting cattle live on them in folds.—3) *to place around (in a row*, Rashi). Kidd. 81a גולפי ד׳ placed jugs around (as a partition).—*4) *to round a person, to overtake.* B. Kam. 92b; B. Mets. 107b (prov.) רהוט . . . ולא הַוְורוּהוּ וכ׳ Ar. (ed. אמטו, מטו) runners run but overtake not one who has taken a morning meal.

דּוּר II m. (preced., cmp. זַר) *rim, wreath.* Kel. XVI, 3.—*Pl.* הוּרִים. Ib.

***דּוּר** III m. *a stuffed bag.* Lam. R. to I, 1 רבתי (חד כות׳ 2), v. אֶדֶר I. [Y. Snh. X, 28a top; Num. R. s. 14; 15; Tanh. B'haăl. 15, v. כַּהוּר.]

דּוֹר m. (b. h., הוּר I) [*circle, period*, cmp. גִּיל] *generation, contemporaries.* Arakh. 17a ד׳ לפי פרנס as the leader so the generation; a. v. fr.—ד׳ הפלגה the generation which witnessed the separation of races; ד׳ המבול which perished in the flood; ד׳ המדבר which perished in the desert, &c. Snh. X, 3 (107b, sq.); a. fr.—*Pl.* הוֹרוֹת. Ib. 99a; a. fr.—לַדּוֹרוֹת *for all time to come; permanent*, opp. לְשָׁעָה, חוראת שעה a temporary ordinance. Ib. 16b (ref. to Num. VII, 1) אותם במשיחה ולא לד׳ וכ׳ only they were installed with ointment, but not as a precedent for future installations; a. fr.—Men. 19b, a. e. ד׳ משעה לא ילפינן a permanent law cannot be derived from a special temporary legislation.—פסח ד׳ annual Passover celebration, opp. to פסח מצרים the one observed in Egypt. Pes. IX, 5; a. fr.

דּוֹר imperat. of נָדַר. Kidd. 41a; a. fr.

דּוּרָא I m. (v. הוּר I) *district, settlement, village* (corresp. to h. חָצֵר). B. Bath. 54b ד׳ דרעוותא Ms. M. (ed. דרשואתא); Erub. 12a הוּרָה דרעותא *Shephardville* (v., however, Berl. Beitr. z. Geogr. Babyl. p. 30).—Pes. 40a ד׳ דבי וכ׳ the settlement of Be-Ḥashu.—*Pl.* הוּרָתָא. Targ. Ps. X, 8 ed. Lag. (Var. דרתיא, v. הַרְתָּא; Ms. הוּרָאתָיָא).

דּוּרָא II m. (b. h. דֻּר, v. Ges. H. Dict. s. v.) *dura*, name of *a jewel, mother of pearl*(?). Targ. Esth. I, 6 ד׳ דכרכי וכ׳ the dura of the Sea places.—Esth. R. to l. c. אית אתר . . . למרגליתא הוּרָה there is a place where a pearl (or jewel) is called *durah;* Meg. 12a there is a precious stone in the Sea places ודירָה שמה Ms. M. (ed. הָרָה) whose name is *dirah* (*darah*); Y. Snh. X, 28a top תמן קריין . . דירה there (at a certain place) they call &c.

דּוּרָא III or **דֻּרָא** m. (הוּר I) a *parasite worm* in the bowels. Num. R. s. 7 [read:] שאהיה נותן ד׳ במעיהן; v. הַרְרִיָּא.

דּוּרָא IV m. (דיר II) *burden, load.* B. Kam. 92b (prov.) אי דלית ד׳ וכ׳ (our w. missing in Ar. s. v. דלא) if thou wilt lift the burden, I shall lift (if you will share the responsibility, I shall take the lead).

***דּוּרָא** IV, or **בֵּי ד׳, דַּוְרָא** (cmp. דַּנֵּאר I) *Be-Dura (Davvara)*, a station near Hagronia. Ber. 31a ed. (Ms. M. without בי; Ms. F. בי דיירא; oth. var. דראי, דרא, בי דודא, v. Rabb. D. S. a. l. note).

***דּוּרָאטָא** m. pl. (δώρατα, irreg. pl. of δῶρον, v. LXX, II Chr. XXXII, 23 ed. R.) *gifts.* Y'lamd. to Num. XV, 1 quot. in Ar. s. v. דרית.

***דּוּרַאי** m. (v. הוּרָא) *county governor*,—מרי ד׳ (Mylord, the governor), title of an officer. Yoma 82b; Snh. 74a; Pes. 25b (Ms. M. דודאי; Rashi: the lord of *my village*, v. הוּרָא I).

דּוֹרְבָן, v. הַרְבָּן.

דּוֹרְבָּנָא m. (contract. of דברברנא, reduplic. of דבר, v. הַדָּבָר; cmp. רוֹרְבָּנָא a. הַרְבָּן) *a haughty leader.* Targ. Job XXXIV, 20 ed. Lag. (ed. Vien. הוּרְבָּנֵי).—*Pl.* הוּרְבָּנַיָּא, הוּרְבָּנֵי. Ib. XXXV, 9 (Var. רַבְרְבַי). Targ. Prov. VIII, 16 Var. ed. Lag. דוכרני (corr. acc.). Targ. Ps. XXXI, 24.

דַּרְגּוֹן, דּוּרְגּוֹן m. (דרג) *a suite of graded officers.* Y. Hor. III, beg. 47a הוא וכל דו׳ דידיה Himself and His entire staff (of angels); Y. Snh. II, 20a top ד׳. Ex. R. s. 1 חזית מנחת ד׳ שלו he (Moses) left his escort.—Y'lamd. to Num. XII, 1, quot. in Ar. דרוגין. Num. R. s. 4 שיהיו עושין דד׳ לפניו that they should form a hierarchy of officers before him. Y. Keth. XII, 35a bot. חמא דורגין דידיה וכ׳; Koh. R. to IX, 10 דרגין (corr. acc.) he saw his (R. Ḥiya's) suite in the future world, and his eyes became dim.

דּוּרְדָּא m. (Pers. *durd*, cmp., however, דרד) *sediment, lees, dregs.* Ab. Zar. 32a.—*Pl.* הוּרְדֵּי, הוּרְדָּיָא (used as sing.). Targ. Ps. LXXV, 9.—Meg. 12b like wine resting על הוּרְדַּיָּיהּ upon its lees (Jer. XLVIII, 11). Ab. Zar. 34a; a. e.

דּוֹרְדַּנְיָא, v. הַרְהֲנָיָא.

דּוֹרְדֵּס, v. הַרְהֵס.

דּוֹרְדָּיָא pr. n. m. *Durdaya.* Ab. Zar. 17a El. ben D. (Var. דרודיא).

דּוֹרָה, v. הוּרָא I, II.

דּוֹרוֹן I pr. n. pl., כרם ד׳ *the vineyard of Doron.* Y. Kil. VII, 20a bot.

דּוֹרוֹן II, ch. form הוֹרוֹנָא m. (δῶρον) *present, honorary gift.* Targ. Ps. CXLI, 2. Ib. XL, 7; a. e.—Zeb. 7b עולה ד׳ הוא the burnt offering is a votive gift (not a means of atonement). Pes. 118b; a. fr.—*Pl.* הוֹרוֹנִין. Targ. Y. Ex. XII, 46; a. e.—הוֹרוֹנוֹת. Gen. R. s. 79. (Yalk. ib. 133 הוֹרָנוֹת); a. fr.—Chald. form. הוֹרוֹנְיָתָא. Targ. Ps. XX, 4 ed. Lag. (Ms. a. some ed. דוכר׳ incorr.). Cant. R. to VIII, 11 דורוניות, v. next w.

דּוֹרְיָא f. (δωρεά) same. *Pl.* דּוֹרָיוֹת, דּוֹרָאוֹת. Gen. R. s. 85, end, the one sent (to Babylon) dates, and the other (to Palestine) דוריות gifts of honor (purple cloak, ref. to Josh. VII, 21); Cant. R. to VIII, 11 דורוניות (corr. acc. or דּוֹרוֹנוֹת).—Ex. R. s. 5 דוראות של עטרות gifts consisting of crowns.

דְּרוֹרִיָּה, דּוֹרְיָה, דּוֹרְיוּת f. (דרר, דור, v. דְּרוֹר) *freedom, remission of tribute* or *fine, pardon.* Gen. R. s. 53 (play on יִצְחָק) [read:] יצא חוק לעולם ליתן דו׳ לעולם a law was issued to give a grant (remission of sin) &c.; Yalk. ib. 92 יצא חוק דרור׳ וכ׳. Gen. R. l. c. [read:] מה עשירה . . . ליתן ד׳ לעולם אף עשירה . . . . ליתן ד׳ לעולם as the verb עשה used there (Esth. II, 18) means to grant a remission to the world, so does the verb עשה (Gen. XXI, 8) etc.; Pesik. Sos, p. 146ᵃ דורניא (corr. acc.); Yalk. Gen. 93 דרור׳.—Y'lamd. to Lev. XXI, 10, quot. in Ar. ד׳ שלימה full pardon.

דּוֹרְיוֹת, v. דּוֹרְיָא.

דּוֹרְיָה, v. דּוֹרְיָה.

דּוֹרְכָא m. (דרך) *threshing.* Targ. Y. II Deut. XXV, 4 דּוֹרְכֵיהּ (Y. I דָּרְכֵיהּ, h. text דיש).

דּוֹרְכָאוֹת f. pl. (v. preced.) *pomace.* Tosef. Maas. Sh. I, 10 ד׳ של תמרה ed. Zuck. (Var. ריתכאות).

דּוֹרְכִיּוֹת, דּוֹרְכִיאוֹת, דּוֹרְכָאוֹת *reliefs*, v. דִּידְכִי.

דּוּרְמוֹס m. (a disguise of Ἑρμῆς, or Mercurius, the divinity of commerce to whom a great annual fair, prob. of Tyre, was dedicated, v. Y. Ab. Zar. I, 39ᵈ top, quot. s. v. ארקליס) *Durmos*, name of *a great annual fair.* B. Mets. 72ᵇ (Ms. M. אסרטין, v. Rabb. D. S. a. l. note).

דורמוסקיות, v. דּוּרְמַסְקִית.

דורמליס, דורמלוס, דורמילוס, v. דרומילוס.

דורמיס, דורמסיות, דורמסיאות, v. אנדרולומוסיא.

דורמסקין, v. דַּרְמַסְקִינָא.

דּוּרְמַסְקִית pr. n. f. *Durmaskith (of Damascus).* Sifré Deut. 1 R. José ben D.; Ḥag. 3ᵇ; Tosef. Yad. II, 16 דורמוס׳; Tosef. Sot. III, 9; a. fr.—Mekh. Yithro, Baḥod. 1 Abba José b. D.—[Tanḥ. Noah 1 דוסמקא, דוסקמא (corr. acc.), Var. קצרתא, v. Tanḥ. ed. Bub. ib.] [*Pl.* דּוּרְמַסְקִיּוֹת, v. דַּרְמַסְקִינָא.]

דורמסקנין, דורמסקניות, דורמסקנא, v. דַּרְמַסְקִינָא.

דורניא, Pesik. Sos p. 146ᵃ, v. דּוֹרְיָה.

דורניאות, Esth. R. to I, 1, read דּוֹרוֹנִיּוֹת, v. דִּידְכִי.

דורסות, Tosef. Maas. Sh. I, 10 Var., v. דְּרוּסוֹת.

דורסים, Y. Kidd. I, 58ᵈ, v. דְּרוֹסָה.

דּוֹרְסָן m. (דרס) *place where hides are trodden or fulled* before tanning. Bets. I, 5 (11ᵃ) you must not place the hide לפני הד׳ in front of the *dor'san* (Mish. Nap. a. oth. בית הדריסה, Y. ed. לפני הדריסה).

דּוֹרְצִינִי, v. דַּרְצִינִי.

דּוּרְקְמִי f. (a perversion of τρωκτή, sub. σταφυλή, v. infra) *grape used for dessert*, fit for eating but yielding no wine, fig. *a woman who has no menstruation.* Nidd. IX, 11. Ib. 64ᵇ; Keth. 10ᵇ (phonetic etymology) דור קטוע [hence the perversion] a cut-off race (bound to die out). Ib. משפחת ד׳ a family the women of which have neither menstruation nor symptoms of injured virginity. Y. ib. I, 25ᵃ bot. quoting Mish. Nidd. l. c. טְרוֹקְטִי.

דורקן, דורקין, Tosef. Kel. B. Mets. III, 14 Var., v. הוֹקְרָן.

דּוֹרֵשׁ m. *lecturer*, v. דָּרַשׁ.

דּוֹרְשִׁינֵי m. (comp. of דור a. שיני, pl. of שִׁנָּא) [*row of teeth,*] *gum.* Sabb. 65ᵃ לד׳ (some ed. לדורשו׳, incorr.; Ms. M. דורשני, Var. a. Ar. in two words, v. Rabb. D. S. a. l. note) a remedy for the gum. Cmp. דְּרָא I.

דּוֹרְתָא, v. דַּרְתָּא.

דּוּשׁ (b. h.), part. a. perf. דָּשׁ 1) *to tread, trample, thresh.* Sabb. VII, 2 הַדָּשׁ he who threshes (on the Sabbath); a. fr.—Euphem. for sexual contact. Nidd. 41ᵇ. Gen. R. s. 85. Pes. 87ᵇ; a. e.—דוש בעקב to trample with one's heel, *to treat lightly, not to heed.* Ab. Zar. 18ᵃ. Lev. R. s. 27.—2) *to walk about, be familiar, well-known.* Meg. 24ᵇ אם הית דש בעירו if he has been a familiar figure in his town (so that people do not mind his bodily disfigurement); Y. Taan. IV, beg. 67ᵇ; a. fr.

Pi. דִּדֵּשׁ *to trample.* Ex. R. s. 15 הרית מְדַדֵּישִׁין את העץ וכ׳ you used to tread upon this piece of wood. Midr. Till. to Ps. VIII, 3 מְדַדֵּישׁ עליך כעפר even one who treads upon thee as upon dust. Gen. R. s. 44 דִּדִּישׁוּם tread upon them.

Polel דּוֹשֵׁשׁ, v. דָּשַׁשׁ.

דּוֹשׁ ch. same, 1) *to thresh.* Targ. Ruth II, 17.—Zeb. 116ᵇ; Men. 22ᵃ, v. דָּשָׁאתָא.—2) *to tread upon, trample* (to death). Targ. II Kings VII, 17; a. fr.—B. Kam. 9ᵃ דָּדֵישׁ he sets his foot upon the landmark (symbol of possession).—3) *to be used to, not to mind.* Sabb. 129ᵇ כיון דדשו ביה רבים since the people are in the habit of doing it. Gitt. 56ᵇ כיון דדש דש being used (to the hammering) the gnat did not heed it. Keth. 62ᵃ דַּשְׁנָן בה we are used to it.—Targ. Prov. VIII, 33 תְּדִישׁוּן, v. Af.

Af. אָדֵישׁ, אַדֵּישׁ *to pass over, to leave unheeded, to be listless.* Targ. Prov. IV, 15; XIII, 18; XV, 32 Ar. a. Mss. (ed. Lag. אר׳ מר׳ with ר, h. text פרע); ib. VIII, 33 (v. supra, ed. Lag. תירשון).—Snh. 7ᵃ (prov.) טוביה לדשמע ואדיש (Ms. M. ואריש) happy he who hears (himself abused) and minds it not; he will escape a hundred evils.—Y. Peah I, 15ᶜ bot.; Y. Kidd. I, 61ᵇ ומדשין . . . . אכול ואַדֵּישׁ eat and care not (do not share in our conversation), for so do dogs eat and mind not. [Targ. Y. II Num. XI, 8 אדשין, v. דָּשַׁשׁ.]

Ithpe. אִתְדַּשׁ, אִידַּשׁ *to be trampled upon, threshed.* Targ. Is. XXIV, 3. Ib. XXV, 10.—[Targ. Jer. XLVIII, 26, v. דְּשַׁשׁ.] *Polel* דּוֹשֵׁשׁ. *Palp.* דַּשְׁדֵּשׁ, v. דְּשַׁשׁ.

דַּוְשָׁא, v. דַּוְשָׁא.

דּוֹשָׁן m. (דשן) *fat pasture ground.* Sifré Num. 81; Deut. 62 דּוֹשְׁנָהּ שֶׁל יְרִיחוֹ (cmp. דֶּשֶׁן Jer. XXXI, 39).

דַּחֲוֹת, דְּוֹת f. (sub. בית) m. *a subterranean masoned store-room, cistern, cellar.* [Syr. דחוותא *grex, horreum,* P. Sm. 1200.] [In Mishnah Seder Tohăroth חדות, v. R. S. to Ohol. XI, 8.] B. Bath. IV, 2 he who sells a house, has not sold with it לֹא אֶת הַבּוֹר וְלֹא אֶת הַדּ׳ either the pit or the *duth.* Ib. 64ᵃ אחד הבור ואחד הדּ׳ וכ׳ *bor* and *duth* are subterranean, בּוֹר בְּחַפִּירָה דּ׳ בְּבִנְיָן a *bor* is made by digging, a *duth* by masonry. Tosef. Erub. XI (VIII), 18; Tosef. Pes. I, 3 הִרְצִיף וְהִדֵּד; Y. ib. I, 27ᵇ top והחתד׳. Ib. בּדּ׳ שִׁישׁ לָהּ וכ׳ treating of a *hadduth* which has a lid. R. Hash. III, 7.—Y. Ab. Zar. II, 40ᶜ bot. לְחַתְּרוֹת . . . עוֹלֶה (corr. acc.) when going up with him to the upper story or down to the cellar &c. Kel. V, 6 ed. Derenb. הדּ׳. Ohol. XI, 8 הדּ׳; Tosef. ib. XII, 4 הדּ׳; a. fr.—*Pl.* דּוּתוֹת. Tosef. B. Bath. III, 1 (Var. דּוּתוֹת, Mish. ib. IV, 2 sing.).—חֲדוּתִין. Y. ib. IV, 14ᶜ bot. חרותין ed. Krot. (corr. acc.). [Our w. seems to be originally חדות, fr. יחד. As to rejection of ח cmp. חֲלָבְצִין.]

דַּוְתָא, דָּוְתָא, v. דַּוְתָא.

דָּחָא, דָּחָא, v. דחי.

***דַּחַד**, *Pa.* דַּחֵד (=חדחד) *to set apart of each kind.* Targ. Y. I Deut. XV, 14 (O. פרש, h. text ענק Hif.) מְדַחֲדָא תְּדַחֲדוּן לֵיהּ (ed. Amst. מדחר׳ תדחר׳, corr. acc.).

דָּחָה, v. דחי.

דְּחַח, דַּחַח (cmp. זָחַח) *to be merry, wanton.*—Denom.:

***דַּחֲוָא** f. *jester, dancer.*—*Pl.* דַּחֲוָן. Dan. VI, 19 (cmp. דַּחֲלָיָא; oth. opin.=next w.).

***דַּחֲוֹנוֹת** f. pl. (v. preced.) *boards used at weddings as tables.* Tosef. Kel. B. Mets. V, 3 Kimḥi (ed. Zuck. רחוירנית, Var. רחוזונות).

דַּחֲוָרָא m., pl. דְּחוֹחֵי (דחח, v. הָחַח) *wantonness.* Targ. Ps. LXII, 9 ed. Lag., v. דְּחוֹחָא.

דָּחֲוֵי, v. דחי.

דָּחֲוֵי, v. דִּירְחוּי.

דִּחֲוֻכָא m. (דְּחִיךְ) *feast, wedding entertainment.* Koh. R. to II, 2 [read:] דִּרְחוֹכֵיהּ מֵעַרְבָּא וכ׳ he whose feast is disturbed,—what has rejoicing to do with him?; Pesik. Aḥaré p. 169ᵇ הֵן דִּרְחוֹבָהּ מֵעוֹרְבָּב (read הֵן דִּרְחוֹכֵיהּ); Lev. R. s. 20.

דַּחֲוָק m. (דחק) 1) *oppression.* Targ. Ex. VI, 6. Targ. Ps. XLIII, 2.—2) *need, stint.* Targ. II Chr. XVIII, 26; I Kings XXII, 27.

דְּחַח, דָּחָא, דחי (b. h. הָדַף) 1) *to push away, thrust.* Tosef. Yoma IV (III), 14 דְּחָאוֹ וְלֹא מֵת; Y. ib. VI, 43ᶜ bot. דְּחָיֵיהוּ if the man thrust the goat down the precipice, and it did not die. Snh. 107ᵇ, a. e. תְּהֵא שְׂמֹאל דּוֹחָה וכ׳ let the left hand repel them and the right invite; a. fr.—Transf. דּ׳ בְּקֹשׁ, or בְּקִנְאָה *to dismiss with a vague or paltry reply.* Ḥull. 27ᵇ. Tanḥ. Ḥuck. 8; Num. R. s. 19; a. fr.—2) *to expel.* Tosef. Dem. III, 4; Bekh. 31ᵃ; Y. Dem. II, 23ᵃ top, v. חֲבִירוּת.—3) *to suspend, make inoperative, supersede.* Ohol. VII, 6 אֵין הוֹחְרִין נֶפֶשׁ מִפְּנֵי וכ׳ we dare not set aside the regard due to one human life for the sake of saving another human life; Gen R. s. 94 כָּךְ עוֹשִׂין דּוֹחִים וכ׳ is it thus one must act? dare you sacrifice one life &c.?—Y. Snh. VIII, 26ᶜ top דּ׳ אֶת הַסָּפֵק to disregard the doubt the benefit of which is to be given to the criminal.—Y. Shek. IV, 47ᵈ bot. דְּחָיְנוּהוּ אוֹתוֹ וכ׳ we postponed it (the fast) to the first day of the week; Meg. 5ᵇ דְּחָיְרִינוּהוּ; Erub. 41ᵃ דְּחָיְרֵנְהוּ.—Pes. VI, 1 . . אֵלּוּ דְּבָרִים דּוֹחִין וכ׳ the following performances needed for the Passover offering take precedence of the Sabbath (cause a suspension of the Sabbath laws); a. v. fr.—*Part. pass.* דָּחוּי a) *pushed, hurried.* M. Kat. 28ᵃ מִיתָה דְּחוּפָה a hurried death.—b) *suspended, superseded.* Yoma 7ᵇ, a. fr. טוּמְאָה דְּחוּיָה הִיא וכ׳ the law about levitical purity is only suspended for the sake of an entire community (and its suspension requires atonement), opp. טוּמְאָה הוֹתֶרֶת the law &c. is inoperative. Zeb. 12ᵃ דּ׳ מֵעִיקָּרוֹ unfit from the start, opp. נִרְאֵית וְנִדְחֵית, v. infra.—[Yeb. 80ᵇ; Gitt. 57ᵃ דּוֹחֵק, v. דּוּחַק.]

Nif. נִדְחָה *to be pushed aside, suspended; to give way.* Meg. 5ᵇ חוֹאִיל וְנִ׳ יִדָּחֶה the fast being once suspended (on account of the Sabbath), let it remain so (and not be taken up on Sunday). Pes. 66ᵇ אִישׁ נִ׳ . . . וְאֵין צִבּוּר נִידָּחִין an individual (if unclean on Passover) is suspended (postpones the celebration) until the second Passover (Num. IX, 10 sq.), but not a community. Yoma 64ᵃ בַּעֲלֵי חַיִּים אֵינָן נִידָּחִין animals (dedicated for sacrifices) cannot be removed forever from sacred use (as long as the obstacle lies not in their physical unfitness). Ib. נִרְאֵית וְנִ׳ once fit and then discarded (on account of a temporary unfitness).—Ber. 64ᵃ שְׁעָה נִדְחֵית מִפָּנָיו . . כָּל הַנִּ׳ to him who gives way to time (yielding patiently to circumstances), time will give way, v. דְּחַק.

Hif. הִדְחָה 1) *to remove hurriedly.* M. Kat. 22ᵃ מְדַחֶה מִיטָּתוֹ he who is anxious to remove the bier of a relative (hurries the burial).—2) *to thrust.* Arakh. 30ᵇ אַדְחֵהּ אבן אַחֲרֵי וכ׳ Rashi (ed. אירדחה, corrupt. of אַרְמֵיהּ; Ar. הִדַּח imperat. Kal) I will throw a stone after the fallen man (not give the sinner a chance to return). [Naz. 16ᵇ מִדְּתִין בֵּהּ Ar., read with ed. כִּדְהוֹרִינָן בֵּהּ.] [Tosef. Toh. VIII, 8 הִמְדִּיחָה, v. דָּחַס.]

דָּחֲי, דָּחָא ch. same, 1) *to thrust, push, knock down.* Targ. O. Num. XXXV, 20 הֲדָחֲיֵהּ he knocked him down (h. text הֲדָפוֹ; Y. הֲדָחֲרֵיהּ). Targ. Ps. CXVIII, 13; a. e.—2) *to suspend, supersede* &c., v. preced. 3). Zeb. 12ᵇ הוּא דּ׳ נַפְשֵׁיהּ בִּידַיִם he debarred himself from offering (on account of his apostasy). Pes. 69ᵇ אִימָא לִידְחֵי I might think they take precedence of the Sabbath. Ber. 23ᵃ גַּבְרָא דְּחוּיָא הוּא the person was for the time in an unfit condition to pray (and his prayer does not count at all).

Af. אַדְחֵי, *Pa.* דַּחֵי *to push aside, drive off.* Pes. 57a דַּחוּיֵי קָא מַדְחֵי לָן he sends us off (with a vain promise). *Ithpa.* אִידְּחֵי, *Ithpe.* אִירְּחֵי 1) *to be thrust down.* Targ. Ps. XXXVI, 13 אִירְּחָיִין Ms. (ed. וְיִדְחָיִן); a. e.—2) *to be superseded, postponed* &c. (v. preced. Nif.). Targ. Y. Num. IX, 10.—Zeb. 12b מִמִּילָּא אִי׳ he was debarred from offering through no fault of his. Ib. גַּבְרָא אִי׳ the person was unfit; a. fr.

דְּחִיָּה, דְּחִיתָה f. (preced.) 1) *thrusting, knocking down.* Snh. 45a (ref. to דּוֹחֲפוֹ, Mish. ib. VI, 4) מִנַּיִן שֶׁבִּ׳ whence do we derive the law that he must be knocked down?; Y. ib. VI, 23c top מִנַּיִן שֶׁטָּעוּן דְּ׳.—*Pl.* דְּחִיּוֹת, דְּחִיּוֹת. Ib.—2) *postponement, suspension.* Y. Sabb. XIX, beg. 16d עִיקַּר דְּחִיָּתָן וְכוּ׳ what they chiefly supersede is the Sabbath and that which is required for their execution is labor (otherwise forbidden).—[דְּחִיּוֹת in later Hebr. literature: *the reasons for shifting the first day of Tishri* in the Jewish calendar.]

דַּחְיָא m. (v. דַּחֲיָא) *feaster, reveller.*—*Pl.* דַּחְיִין. Lev. R. s. 33, v. דְּיָאוֹנִיסִין.—Fem. דַּחְיְתָא. Lam. R. introd. (R. Johan. I) קִרְתָּא דְּ׳ (translation of קִרְיָה עֲלִיזָה Is. XXII, 2; Targ. חֲדָאָה).

דְּחַק, דְּחֵק, דְּחֵיק (cmp. דְּחַח) *to laugh; to deride.* Targ. Job XI, 3; Targ. Ps. II, 4, v. דְּהֵיק. Targ. Ps. XXII, 8 (ed. Lag. רְחֵב). Targ. Prov. I, 26 (Var. דְּחֵק, incorr.).—Pesik. B'shall. p. 93b דַּחֲבָא וְכ׳ laughing and weeping (Koh. R. to XI, 2 חֵירוּת).

Pa. דַּחֵק *to make sport of, to play.* Gen. R. s. 79 לֵית אֲנָא מְדַחֵק בְּחַדְרִין וְכ׳ (Koh. R. to X, 8 מְגַחֵךְ) will I not make sport of that elder of the Jews?! Koh. R. to III, 2 children מְדַחֲכִין וְכ׳ (ed. Wil. מְדַחְדְּחִין) playing in front of a dwelling.

דְּחַל, דְּחֵיל (cmp. זחל a. Arab. *daḥala*) [*to be depressed, bent,*] *to fear, be afraid of, shun; to worship, revere.* Targ. Gen. XVIII, 15. Targ. Ps. XXXIII, 8; a. fr.—*Part.* דָּחֵיל, דָּחֵל; constr. דְּחִיל. Targ. Ex. IX, 20. Targ. Gen. XIX, 30; a. fr.—Sabb. 23b דְּ׳ מִרְבָּנָן he who reveres the scholars. Y. Naz. IX, end 58a (play on מוֹרָה a. מוֹרָא, v. Mishn. ib. IX, 5) מַה בֵּיזְרָא דְּ׳ וְכ׳ as the grain is afraid of the iron (scythe), so is the hair &c.; a. fr.—Sabb. 31b, a. fr. דְּחִיל חֲטָאִין shunning sin.

Pa. דַּחֵל *to frighten, to cause fear.* Targ. II Sam. XIV, 15 דַּחֲלוּנֵי ed. Lag. (ed. דְּחַלּוּנֵי).

Af. אַדְחֵיל *to frighten, scare.* Cant. R. to III, 6 מִן הָדָא אַתְּ מִדְחִיל לִי with this (fire) wilt thou frighten me?—Koh. R. to VII, 1 (prov.) whom a snake once has bitten, חֲבֵלָא מִדְחִיל לֵיהּ a rope will frighten.

Ithpe. אִידְּחִיל *to be afraid.* Lev. R. s. 9 אִידְּחִילַת מִינֵּיהּ she was afraid of him.

דְּחִילָא, דְּחִיל m. (preced.) 1) *fearing,* v. preced.—2) *fearful, terrible, awe-inspiring.* Targ. Y. Gen. XXVIII, 17. Targ. Ps. LXXVI, 5 דָּחִיל Ms. (ed. נְחִיר דְּחִיל, combin. of two versions). Targ. Deut. X, 17. Ib. VIII, 15; a. fr.—Lev. R. s. 9 מַה דִּ׳ חֲדִין שְׁלִיטָא how severe is this ruler!—*Pl.* דְּחִילִין, f. דְּחִילָן. Targ. Hab. I, 7. Targ. Ps. XLV, 5 (noun).

דְּחִילָא m. (preced.) *fear, reverence.* Targ. Jon. I, 16 (ed. Lag. דַּחְלָא).

דְּחִילוּ f. same, *fear, worship.* Targ. O. Gen. XXVIII, 17 מָא דְּ׳ אִתְרָא וְכ׳ Oh, the fearfulness of this place!—**Pl.* דְּחִילָוָן *manifestations of worship.* Targ. Is. LXVI, 20 ed. Ven. I a. Levita (ed. Lag. רְחִילוֹן, oth. ed. רְחִילִין; h. text כַּרְכֻּרוֹת תּוּשְׁבְּחָן for צַבִּים(!) ibid.).

דְּחִינוֹנִיתָא, v. דַּחֲנוֹנִיתָא.

דְּחִיס, v. דְּחַס.

דְּחִיק, v. דְּחַק.

דְּחִיפָה f. (דחף) *pushing, knocking down.* Y. Sabb. VII, 9d bot. נְגִיחָה וְדְ׳ אַב goring and knocking down are chief actionable damages, v. אַב (Y. B. Kam. I, beg. 2a נְגִיפָה).

דְּחִיק, דְּחֵיק, v. דְּחַק.

דָּחוֹק m., דְּחָקָא c. (דחק) 1) *narrow, pressed.* Targ. Y. Num. XXII, 26. Targ. I Kings VIII, 64 (not ר); a. e.—Taan. 21a דְּ לְחוּ מִילְּתָא שְׁבָא they were hard pressed (in great distress); B. Mets. 114b.—*Pl.* דְּחִיקִין, f. דְּחִיקָן. Targ. Ez. XLII, 5 sq.—2) *forced.* B. Kam. 43a, a. e. שִׁינּוּיָא דְּ׳ a forced answer (argument).

דְּחַל, v. דְּחֵיל.

דְּחַלָא I m. (preced.) *fearer, worshipper.*—דְּ׳ דִּיר׳ *God-fearing.* Targ. Gen. XXII, 12; a. e.—*Pl.* דַּחֲלַיָּא. Targ. Ps. CXXXV, 20; a. e.—Targ. Is. LV, 13 דְּחָלֵי חֲטָאָה shunning evil.—Fem. דַּחֲלְתָא. Targ. Prov. XXXI, 30 דְּ׳ דִּיר׳ Ms. (ed. דְּחַלְתִּיהּ דְּאֱלָהָא). Targ. II Kings IV, 8.

דַּחֲלָתָא II, דַּחֲלָא f. (preced.) *fear.* Targ. Ps. II, 11. Targ. Prov. I, 7; a. fr.—Y. B. Mets. II, 8c bot. בגין דַּחֲלָתִיךְ from fear of thee; a. e.—Trnsf. (cmp. יִרְאָה) m. *deity.* Targ. Is. II, 22. Targ. Y. II Deut. XXXII, 15. Targ. Y. I ib. 18 דַּחֲלַת (Ms. דְּחָלָא); a. fr. *Pl.* דַּחֲלָן. Ib. 17; a. fr.—דַּחֲלָתָא. Targ. Ps. LV, 5.

דחלא, Pesik. Zakhor, p. 26b, read: זַחֲלָא.

דַּחֲלוּלָא m., pl. דַּחֲלוּלֵי *scarecrows.* B. Bath. 27b וּבְדְ׳ בְּעַלְמָא סַגֵּי לֵיהּ Ms. (v. Rabb. D. S. a. l.) and the putting up of scarecrows (to keep the birds off) would be sufficient (Rashi: cutting *gaps* between the branches).

דַּחֲלוֹנָא m. (v. דַּחֲלָא) *God-fearing, conscientious.*—*Pl.* דַּחֲלוֹנַיָּא. Y. Maas. Sh. V, 56b bot., v. חַכַּר.

דַּחֲלָתָא, דַּחֲלְתָא, v. דַּחֲלָא.

דחם, v. next w.

דָּחַס (דָּחַשׁ) (cmp. דחי) *to press, crowd.*—*Part. pass.* דָּחוּס, f. דְּחוּסָה *crowded, thick, full.* Lev. R. s. 30 דְּ׳ בְּעַלִּין Ar. (ed. רְחוּשׁ) thick with leaves; דְּ׳ בְּבָנִים richly blessed with children; Pesik. Ul'kah. p. 184a דָּחוּשׁ Ms. O. (ed. דְּ׳, v. Ar. Compl. ed. Koh. s. v. חשׁ 3, a. Koh. Ar. Compl. s. v. דחס).

Pi. דְּחַס same. Tosef. Toh. VIII, 8 המְדַחֲס כליו וכ׳ (ed. Zuck. המדחם, ed. חמדחה; R. S. to Toh. VII, 7 חרש, corr. acc.) if one stuffs his bathing apparel into the bather's window closet (opp. to המנירה).

דַּחַס (v. preced.) *to press, stamp.* Targ. Lam. II, 2 ed. Lag.—Yeb. 103ª צריך למְדַחֲסיה לכרעיה must press his foot (rest it firmly on the ground). Y. B. Mets. IX, beg. 12 הוו דחשין (read: דְּחִיסִין or דְּחִישִׁין) they were crowded, opp. דְּלִיל.

Pa. דַּחֵיס same. Ib. [Targ. Y. Deut. XXV, 9 ויחדס ed. pr., oth. ויחכס, prob. ויַרַחֵס.]

דְּחָסָה f. (דַּחַס) *squeezing, pressure* (on the abdomen). Yeb. 42ª bot.

דְּחַף (b. h.; cmp. דחי) *to push, thrust, knock down* (interchanging with דְּחָה). Yoma VI, 6 דְּחָפוֹ וכ׳ knocked him down backward. Ib. 66ᵇ דחפו (Tosef. ib. IV (III), 14 דחאו), v. דחי. Snh. VI, 4; a. e.—Part. pass. דָּחוּף, f. דְּחוּפָה *impelled, hastened.* M. Kat. 28ª מיתה ד׳ (stronger than דְּחוּרָה, v. דחי; Var. סחופה, v. Rabb. D. S. a. l. note).

דַּחַף ch. same. Targ. Y. Lev. XXIV, 23 (v. Snh. 45ª quot. s. v. דְּחָוָה). Targ. Y. Deut. VI, 19 (some ed. דחי; h. text הדף). Targ. Job XVIII, 18 Ms. Var. (ed. הדף).—*Part. pass.* דָּחִיף, pl. דְּחִיפִין *hastened, hurried.* Targ. II Esth. III, 15; VIII, 14 (Targ. I Esth. סחיפין, cmp. preced.). [Targ. Prov. I, 26, v. דְּחִיר.]

Ithpe. אִיתְדַּחַף, אִיתְדְּחַף *to be pressed against, to hold firm.* Targ. Y. I Deut. XIX, 5 Levita תתדחף (ed. תְּדַחַף, Pe., Var. תְּחַף; Y. II תקף, h. text נדחה).

דָּחַק (b. h.; cmp. preced.) *to press, squeeze, crowd, stamp.* Pes. 95ᵇ, a. e. דְּחָקוּ זבין וכ׳ if persons afflicted with .... forced their way &c.—Men. 98ᵇ top דּוֹחֲקִין ובולטין they pressed against and protruded &c. Ab. II, 15 בעה״ב דוחק וכ׳ the employer (the Lord) presses (urges to work). Ber. 64ª ד׳ את השעה to force time, be importunate, v. דָּחָה. Lev. R. s. 28; Pesik. Haom. p. 70ᵇ; Pesik. R. s. 18; Yalk. Job 998 (ref. to ושאף, Job V, 5) מי ד׳ (ל)(ב)ממונו וכ׳ who trampled upon the wealth of &c.?—Sifra Vayikra Par. 1, ch. II ד׳ להיות מדבר וכ׳ (Yalk. Lev. 430 נדחק) He pressed himself (confined His Presence) between the Cherubim &c.—*Part. pass.* דָּחוּק *pressed, scarce.* Ab. Zar. 35ᵇ.

Nif. נִדְחָק *to be pressed, confined,* v. supra.

דְּחִיק I, דְּחִיק ch. same, 1) *to push, squeeze* &c. Targ. Jud. I, 34; a. fr.—2) *to impel, hurry, press.* Targ. Josh. X, 13 (h. text אוץ). Targ. Y. Deut. XV, 3; a. fr.—M. Kat. 28ª דְּחָקָא רגלה וכ׳ the foot of Bar Nathan is pressing (his predestined term of office has begun).

Pa. דַּחֵק *to press* (a debtor). Targ. Y. Deut. XV, 2 למְדַחֲקָא (ed. Vien. למדח׳).

Ithpe. אִיתְדַּחֵק, אִיתְדְּ׳ 1) *to be pressed, squeeze one's self.* Targ. O. Num. XXII, 25 (Y. אִתְדָּחֲקַת, read אִתְדְּ׳).—2) *to be distressed.* Targ. I Sam. XIII, 6; XIV, 24.

דְּחָק m. (preced.) 1) *emergency.* Nidd. 9ᵇ, a. fr. בשעת הד׳ in a case of emergency.—2) *pressure, need,* v. הוֹחֵק.

דַּחֲקָא II, דַּחֲקָא ch. same, *oppression, distress.* Targ. Y. Deut. XXVI, 7 הַחְקָן (O. הוֹחֲקָנָא).

דַּחֲקָא m. (preced.) *oppressor. Pl.* דַּחֲקָיָא. Targ. Jud. II, 18.

דַּחֲקוּתָא f.=דְּחָקָא. Targ. Y. Gen. XXX, 8.

דחש, v. דחס h. a. ch.

דמסים*, Y. Bets. III, beg. 62ª top; Y. Sabb. III, 14ª bot., read: דְּיָטִיס (retis) כהדיא ר׳ a stoppage in the river as one made with a net (v. Sm. Ant. s. v. Retis).

דִּי (h. זֶה, cmp. דֵּין; corresp. to h. אֲשֶׁר, שֶׁל, שֶׁ־) 1) *who, which, where, whom* &c. Dan. IV, 5; a. fr.—Targ. Gen. XXIV, 27. Targ. Ps. LXXIII, 27; a. fr.—Mostly as prefix: דִּילִי, דִּידִי, דִּילָךְ, דִּילָהּ, דִּירָהּ, דִּירַהּ, דִּירַיהּ, דִּילַיהּ, דִּירָךְ, דִּירַיִךְ, דִּידָךְ, דִּירָנָן, דִּירַן, דִּירְחִי, דִּירְהוֹן, דִּידְכוֹן, דִּילְכוֹן, דִּידְכֶן, דִּירְכוּ, דִּילְכוֹן, דִּידְכוֹן; דִּילָן *mine, thine* &c. Targ. O. Gen. XXXI, 16 דילנא (Y. די לנא). Targ. O. ib. XXXIII, 9; a. fr.—B. Bath. 4ᵇ דידי ודידיה הוא it is mine and his. Ib. עבד דידיה he made the *ḥazith* on his side, v. חֲזִית. Ber. 2ᵇ בין חשמשות דידך thy definition of *ben hash-sh'mashoth.* Tam. 32ª דידי טבא מדידכו my advice is better than yours. Gitt. 84ᵇ דילכון your countryman (Rab Kahăna). B. Kam. 117ᵇ דילכון אמרי דילהון הוא I believed (learning) was yours (the Palestineans'); but it is theirs (the Babylonians'); Succ. 44ª דִּלְהוֹן, דִּלְכוֹן.—Ḥull. 42ᵇ תנא דידן the author or compiler of our Mishnah. Deut. R. s. 2 ר״י דידיה אמר R. J. said in his own name. Ab. Zar. 17ª פליגא דידיה אדידיה there is a discrepancy between two opinions of his. Y. Ḥag. II, 78ª top מן דידכֶן; Y. Snh. VI, 23ᶜ bot. מן דידכון one of yours.—2) *that* (*quod*). Dan. IV, 3; a. fr.—Y. Taan. IV, 67ᶜ bot. די תענויתא that it is a fast-day.

דִּי II=דְּאִי, *for if.* Y. R. Hash. I, 56ᵇ די לא כן. Also דִּילָא, דְּלָא *for if not.* Y. Ter. V, 43ᶜ; a. fr.—דִּילָכֵן, דְּלָכֵן *for if not so.* Y. Shebi. IV, 35ª bot.; a. fr. V. דְּלָ.

דַּי m. (b. h.; דָּוָה, cmp. דְּאִי) *sufficiency, plenty*; constr. דֵּי *enough for*; דַּיִּי *enough for me*, דַּיָּךְ *enough for thee* &c. Nidd. I, 1 דַּיָּן שעתן they have enough for the time being, i. e. the unclean condition, now discovered, has no retrospective effect, opp. מִשְּׁקָרְדָה לְפִקְרְדָה. Pes. 8ᵇ דַּיִּינוּ we should have been contented. Taan. 24ᵇ דַּיּוֹ בקב וכ׳ (Ms. M. דַּיי לו קב) he is contented with a Kab of &c. B. Kam. II, 5 (25ª) דיו לבא מן הדין וכ׳ it is sufficient for the law which is derived by conclusion *ad majus* to be as strict as the law from which it is derived, i. e. you cannot go beyond the latter. Ib. ור״ט ליתי ליה דיו does R. T. not follow the principle of *dayyo* (that the derived law cannot go beyond the original)? והא דיו דאוריתא הוא is not the principle of *dayyo* biblical?—Gen. R. s. 21 דייך פפוס it is enough for thee, Papus, i. e. say no more; a. fr.—With prefix בְּדֵי (v. בְּדַיי), constr. כְּדֵי *as much as is required for, corresponding to,* as conj. *in order to.* Maasr. V, 6 ומצא כ׳ מדתו and found a quantity corresponding to what he had measured into it (reasonably increased); יתר על כ׳ more than the reasonable quantity.—כ׳ דיבור or כ׳ תוך ד׳ as much, within as much, time as is needed for an utterance (e. g. a greeting, v. Y. Ber. I, 4ᵇ). B.

Kam. 73a, a. fr. תוך כ׳ דיבור כדיבור דמי two statements following each other immediately are considered one. Ib.b תרי ת׳ כ׳ ד׳ there are two different intervals comprised under the expression *tokh k'd'e dibbur*. Snh. 31b bot. כ׳ לזלזוק וכ׳ in order to give honor to &c. Ib. 32a bot. כ׳ שלא תנעול דלת וכ׳ in order not to make loans too difficult, v. דֶּלֶת; a. fr.

דִּרי (representing δις-, δύο) *two, twice*, cmp. דוּ III.

***דִּיאָו** m. (דאב=דאו formed like עָנֵג, v. יֵרוּ) *longing, faint, love-sick*. Cant. R. to II, 9, v. יֵרוּ.

***דיאו**, Y. Ab. Zar. I, 39c top, קַפְּדָן ד׳, read הַיְּאָן (calo diem) *I proclaim (welcome) the day*, an etymology of *calenda* (v. Sm. Ant. s. v. Calendar). V. קָלַנְדַּס.

***דִּיאוֹנִיסִין** m. pl. (διονύσια, τὰ) *the Dionysian feast, bacchantic revels*. Lev. R. s. 33 (ref. to Ezek. XXIII, 42) מובאים קאניסין וכ׳ (corr. acc.) *'carried along'* (in procession) refers to the Dionysia, 'drunken', means the revellers, v. דַּחְיָיא.

דִּיאָטָא, v. דִּירְטָא.

דִּיאַטַגְמָא, דִּיאַטָגְמָא (דְּיוֹטַ׳) f. (διάταγμα) *edict, ordinance*. Targ. II Esth. III, 15; a. e.—Sifré Deut. s. 33 כדיוט׳ ושנה like an antiquated ordinance. Lev. R. s. 1; a. fr.—*Pl.* דִּיאַטַגְמָאוֹת, דִּיטַ׳, דְּיוֹטַ׳. Ex. R. s. 30; a. e.—דִּיאַטַגְמָטִין. Y. Shebu. VII, 38a bot. דיאטיגמתין; Y. Keth. IX, 33b bot. דין מוגמרין (corr. acc.).

דִּיאָטָה, pl. **דִּיאָטוֹת**, v. דִּירְטָא.

דיאטיגמתין, v. דִּיאַטַגְמָא.

דִּיאַטִרִיטִין, דִּיאַטְרִיטָא (דְּיוֹ׳) דִּיי׳ m. pl. (diatreta, v. Sm. Ant. s. v. Vitrum) *cut or engraved glass vessels*. Ex. R. s. 27, end [read:] ב׳ כוסות הללו ד׳ these two cups of cut glass. Esth. R. to I, 7 כוסות דיוטררי׳ (corr. acc.). Gen. R. s. 19 דייטרו׳ (corr. acc.). Ruth R. to I, 1 כוסות דיוטרירטין (corr. acc.); a. fr.

***דִּיאִיקִימֵיס, דִּיאִיקִיטָא** m. (διοικήτης, dioecetes) *overseer of the treasury, treasurer*. Lev. R. s. 5 (prov.) unfortunate the district where the physician has the gout, ודאיקוטא בחד עינא ed. (Mus. ודייקטסא, corr. acc.) and the treasurer only one eye (is unable to examine the coins).

דַּיְיאָלָא, v. דַּיְירָא.

דיאלקטו, v. אֶלֶקְטוֹ.

דיאנא, דיאנה, Men. 77a ed., v. זְיָרְנָא II.

***דיאתימון**, read דִּיאֲתִימִין (διεθέμην, sec. aor. med. of διατίθημι) *I disposed by will*. Y. B. Bath. VIII, 16c top אף הכותב ד׳ בלעז וכ׳ even if one writes in Greek διεθέμην (*I willed*, instead of *I will*), it is to be considered as if it were a gift (cmp. ib. עשירי יחזק &c.); ib. חזרתי וכ׳ I went around to all linguists to find out what ד׳ was &c.; Tosef. ib. IX, 14 דיותומין (ed. Zuck. דייתיקי, corr. acc.).

דִּיאָתִיקִי, דִּיוֹתִיקִי (דְּיוֹ׳) f. (διαθήκη) *a disposition of property*, esp. *by will and testament; covenant, contract*, v. Y. Peah III, 17d bot. for difference between ד׳ a. מתנה.—Targ. Y. Gen. XXIV, 10 דריבונא ד׳ Ar. (ed. שפר אפותיקי); Gen. R. s. 59, end (ref. to Gen. l. c.) זו ד׳ this means (his master's) will (in favor of Isaac).—Y. Ber. V, 9b top בד׳ נתתיו לו וכ׳ have I given it to him as a bequest (which may be cancelled)? I have given it to him as a donation. Y. B. Bath. VIII, 16b bot. וירחזור בדיתיקתו he may change his will. Ib.; Bab. ib. 152b מבטלת ד׳ the later will cancels the prior. Y. B. Mets. I, end, 8a לפגם . . . אין דייתיקין וכ׳ nobody is likely to make a defective will (by anticipating in it the receipt of a debt before it has been collected).—*Pl.* דִּיתִיקָאוֹת. B. Mets. 19a. Tosef. B. Bath. XI, 6; a. e.

דִּיב, v. דּוּב.

דִּיבָא m. (=h. זְאֵב), *wolf*. Targ. Y. I Gen. XLIX, 27 (II דּוֹב). Targ. Is. XI, 6 (Regia דּוּבָא); LXV, 25.—*Pl.* דִּיבִין. Targ. Zeph. III, 3.—[Targ. Is. XI, 7 דיבא *bear*, v. דּוּבָא.]

דִּיבָא m. 1) *flux, gonorrhoea*, v. דּוֹבָא.—2) סני דיבא or סניא דיבי *a certain part of the maw*, v. סַנְיָא.

דִּיבָא f. ch.=h. דֻּבָּה. Targ. O. Gen. XXXVII, 2 דִּיבְהוֹן, דִּבְהוֹן, ed. Berl. טִרְבְּהוֹן.

דִּיבָבָא m. (cmp. זְבוּב) *fly*. Targ. Koh. X, 1 (h. text זְבוּבֵי מָוֶת, ed. Buxt. דבובא).—*Pl.* דִּיבְבֵי, דִּיבְבָיָא. Targ. Is. VII, 18 (ed. Lag. דבב׳, ed. Buxt. דְּבוּבָיָא). Targ. Y. Lev. XI, 20 דִּיבַבֵי (read דִּי׳); Targ. Y. Deut. XIV, 19. V. דִּירְבָא.

דִּיבָה, v. דֻּבָּה.

דיבון, דיבן, Targ. Y. II Num. XXXII, 24 some ed., v. דִּבּוֹן.

דִּיבוֹנָא, Targ. Prov. XXIV, 2, v. דִּרְכּוֹנָא.

דִּיבּוּק, דִּבּוּק m. (דבק) 1) *attachment, junction, intimacy*. Cant. R. to II, 6 (ref. to Deut. XI, 22) אידחו ד׳ what is the form of intimacy? [Ab. ch. VI (Boraitha) ד׳ חברים (some ed. דקדוק) the friendship of students (the care in selection of friends).—2) *glue, paste, solder*. Y. Sabb. III, 6a bot. שמא נתאכל דִּיבּוּקוֹ (read: שלא יתא׳ וכ׳) lest its solder may be consumed (if the vessel be left without water). [Ḥull. 52a, read דָּבוּק if the bird is caught by means of glue, v. דָּבַק.]

דִּיבּוּק, דִּבּוּק ch. same, *joining*. Targ. I Kings VII, 30 עובד ד׳ joiner's work.

דִּיבּוּר, דִּבּוּר m. (דבר) *utterance, speech, dictate*. Cant. R. to III, 4 ד׳ קשה of the various expressions for prophecy *dibbur* is the severest; Gen. R. s. 44; Macc. 11a; (Sifre Num. 99 הַדִּבֵּר). Lev. R. s. 1 (play on ויקר, Num. XXIII, 4, a. ויקרא Lev. I, 1) the Lord reveals Himself to the gentile prophets בחצי ד׳ only with half a word (defective revelation), opp. ד׳ שלם. Ex. R. s. 28 ד׳ זכור וכ׳ the

commandment, 'Remember the Sabbath'. Y. Ned. III, 37[d] bot.; a. fr.—תּוֹךְ כְּדִי דִּ׳, v. דַּי.—Esp. חַדּ׳ *revelation, Divine Speech,* (hypostasized) *the Word, the Dibbur.* Lev. R. s. 1, beg. קוֹל חַדּ׳ עַצְמוֹ the direct voice of the Dibbur. Yeb. 5[b], a. fr. לִפְנֵי חַדּ׳ prior to the revelation. Cant. R. to I, 2; a. fr.— עַל פִּי חַדּ׳ following the Divine order. Y. Sabb. VII, 10[c]; a. fr.—*Pl.* דִּבּוּרִין, דִּיבּוּרִין, דִּבֵּי. Gen. R. s. 38 דִּ׳ אֲחָדִים mysterious words (accounts), v. אֶחָד. Cant. R. l. c.; a. fr. V. דָּבַר.—2) (homilet., v. Ps. XLVII, 4) *being led, submission.* Sabb. 63[a] אֵין דִּ׳ אֶלָּא נִיתּוּחַ the root דבר (in Mal. III, 16 נִדַּבְּרוּ) means submission; Macc. 11[a] (corr. acc.).

דִּיבּוּרָא, דִּבּוּרָא, דִּבּוּרָא, דִּבּוּ׳ ch. same, esp. *revelation.* Targ. Ez. I, 24; 25 ed. Lag. דִּבְרֵי (oth. דִּבּ׳, some ed. דִּי בִּירָא, read דִּיבַּרְתָּא). Targ. Y. Num. VII, 89; a. fr.—R. Hash. 6[a] אִימְּתָא דְּ׳ לָא כְּלוּם הוּא I might have thought a mere word (without action) was of no effect. Ib. לָא קַיְּימָהּ לְדִיבּוּרֵיהּ he did not substantiate his word (by an action). Ned. 41[a] דְּ׳ קָשֶׁה וְכוּ׳ talking is injurious to the eyes; a. fr.—*Pl.* דִּיבּוּרַיָּא, דִּבְרַתָּא, דִּיבְרַתָּא, דִּבּ׳, esp. *the Ten Commandments.* Targ. Y. Ex. XX, 1 (II דִּיבְרַתָּא); a. fr.—Y. Meg. IV, 75[b] bot. קְטַע בְּדִבְרֵי וְכוּ׳ cut the Ten Commandments apart, so that our children may be able to study them.

דִּיבְדָּא, v. דִּבְדָּא.

דִּיבֵי, v. דִּיבָא.

דִּיבֵּירָא, *of Bera, Bire,* v. בֵּירָא.

דִּיבֵּירָא, v. דִּיבּוּרָא.

דִּיבְלָא, v. דִּבְלָא.—[דִּיבְלָא Yoma 78[b], v. בְּלָא.]

דִּיבְקָא, דִּיבָקָא m. (דבק) *joining, combination.* Meïl. 16[b] דְּאִי דְּ׳ דִּידָךְ הִיא Ar. (ed. דִּיוּקָא) this is merely thy own combination (that Rab's opinion was delivered in connection with the Mishnah), but Rab himself recited merely a tradition (without reference to that special clause of the Mishnah).

דִּבֵּר, דִּיבֵּר (b. h.) m.=דִּיבּוּר, esp. *revelation.* Sifra Thazr., Neg., ch. I. Mekh. Bo, beg. (Tanḥ. ib. 5 דִּבּוּר); a. fr.—*Pl.* דִּיבְּרוֹת (fem.). Mekh. l. c., v. כְּלוּל. Y. Ber. IV, 8[c] top; a. fr.—Esp. *the Ten Commandments.* B. Kam. 54[b] דְּ׳ הָרִאשׁוֹנוֹת the text of the Decalogue in Exodus, דְּ׳ הָאַחֲרוֹנוֹת the one in Deuteronomy. Snh. 67[a], מְדַבְּרוֹתֶיךָ, v. כָּלָה.

דִּיבָּרָא, דִּיבְרָא, v. דִּיבּוּרָא.

דִּיבְשָׁא, v. דּוּבְשָׁא.

דִּיגְאָלָא, v. דַּגְּלָא.

דִּיגּוּל m. (דָּגַל I) *stratagem, deception.* Cant. R. to II, 4 דִּיגּוּלּוֹ his (Jacob's) stratagem (Gen. XXVII, 16).—*Pl.* דִּגּוּלִין, דִּגּוּלִים. Ib.; v. דָּגַל.

דִּיגּוּן m. (v. דגן) *storing of grain, piling up.* Gitt. 47[a] דִּיגּוּנְךָ וְלֹא דְּ׳ נָכְרִי (the word דגנך, Deut. XIV, 23 means) what thou (the Israelite) storest up (is subject to tithes), but not what the gentile stores up, opp. to דְּגָנְךָ וְכוּ׳ the grain growing on thy ground (Palestine). B. Mets. 88[b] בְּנֵי דִּ׳ Ms. F. (ed. גּוּרָן, v. Rabb. D. S. a. l. note 100) adapted for storage.

דִּיגּוֹן m. 1) (δίγονος) prop. *born a second time,* in gen. *for a second term, twice* (Lat. *bis*). B. Bath. 164[b] such is the custom of that nation אַרְכֵּן שְׁנִירִית קוֹרִין לוֹ דְּ׳ (Ms. M. דּוּגְרִין) an archont in his second term is called *digonos* (bis, iterum consul). Ib.; Naz. 8[b] if one says, I vow to be a Nazir . . . . דִּ׳ שְׁתִּים *digon,* he has to be a Nazir twice in succession; Tosef. ib. I, 2 טִיגּוֹן ed. Zuck. (Var. דְּרִיגּוֹן, corr. acc.).—2) (by analogy with τριγώνιον, τετραγώνιον) *having two corners.* Tosef. Neg. VI, 3 דִּיגְּרִין (בַּיִת) וְכוּ׳ ed. Zuck. (corr. acc.) a house which has only two corners (semicircularly built); B. Bath. l. c.; Naz. l. c.

דִּיגְנוֹסִיס, v. הִיגְנוֹסִיס.

דִּיגְלָא, v. הִגְלָא.

דִּיגְלַת, דִּגְ׳ pr. n. (h. חִדֶּקֶל) *the river Tigris.* Targ. Gen. II, 14.—M. Kat. 25[b] bot. נְשׁוֹק כִּיפֵי דִּ״ וְכוּ׳ the shores of the Tigris touched each other (the water forming a level with the banks). Kidd. 71[b]. Yeb. 121[a]. Ber. 59[b]. Taan. 24[b] שִׁפּוּךְ מְרוֹבֵי דְּמָחוֹזָא לְדִ׳ (not דְּצִיפּוֹרִי, v. Rabb. D. S. a. l. note) the gutters of Maḥuza emptied themselves into the Tigris.

דִּיגְמָא, v. הִגְמָא.

דִּיגְנוֹסִיס f. (διάγνωσις) *decree.* Targ. II Esth. II, 8 ed. Lag. (ed. דִּיגְטָ׳, corr. acc.).

דִּיד־, v. הִיד־.

דִּידְבָא (דִּוְדָבָא), דִּיוְדָבָא m. (=דִּבְדָבָא, v. הִיבְדָא) *fly.* Ḥull. 58[b] לֵית דִּ׳ בַּת שְׁתָּא (Ar. דד) no fly lives a whole year. Ber. 44[a] עַד דְּחָוָה שְׁרִיק לֵיהּ דִּ׳ וְכוּ׳ (Ms. M. דּוֹר . . דְּשַׁרְיָא; v. Rabb. D. S. a. l. note) so that a fly would glide down his (fat and smooth) face.—Gitt. 86[b] דִּידְבָתָא דְּבֵינֵי כִּיפֵּי a large fly found among sheaves.

דִּידְרוֹנֵי* f. (reduplic. of דּוּד or דּוּעַ; cmp. אוּדְרָתָא) *the vapor room.* Nidd. 67[a] אֵימַר בַּר׳ נְפַל Ar. s. v. אַרְוָורְתָא (ed. דְּרִידּוֹנֵי) I say, it (the mud) fell off in the vapor room (where she entered after the bath).

דִּידְכָאוֹת f., pl. (διαδοχή, v. דִּיתְרִיכוֹס) *relays, guards at stations.* [Popular adaptation דַּרְכָּא, as if fr. הֲרָכָה.] Yoma VI, 8 (68[b]) דִּידּ׳ Y. ed. (Mish. הִרְכָאוֹת; Bab. ed. הִירְתָּךְ, Ms. M. דִּירְתָּךְ, Ms. L. דִּיד׳, דּוּד׳; Mish. Nap. הִירְכָיוֹת, v. Rabb. D. S. a. l. note). Mekh. B'shall. s. 1 דּוֹרְכִיוֹת הָיוּ לוֹ Pharaoh had guards at stations (communicating with one another).—Gen. R. s. 10; Yalk. ib. 16 [read:] הִרְבָּה לָהֶן בְּרִיצָה וְהִרְבָּה לָהֶן בְּדִידּוֹכִין he increased for them the speed (of the mail bearers), and the number of mail stations. Esth. R. to I, 1 דּוֹרֵךְ עִם דּוֹרְנִיאוֹת וְכוּ׳ postmen carrying gifts will be numerous &c.

דִּיָּה f. (h. b. ; v. הָאָה) *Dayyah* name of several unclean birds. Ḥull. 63[a] *ḥăsidah* (Lev. XI, 19) זוּ דְּ׳ לִבְנָה is the white

dayyah (stork), *anaphah* (ib.) זו ד׳ רגונית the irascible *dayyah;* v. הַיִּירָתָא.

דִּיהַ (cmp. דוי) *to be faint.—Af.* אַדִּיהַ *to make fainter, paler.* Nidd. 20ᵃ אַדִּיהוּ לֵיהּ וכ׳ they showed him a fainter color, and he declared it clean.

דִּיהָה, דִּיהָא m. (preced.; cmp. form and meaning of כַּהָה) *faint, feeble, dim; light* in substance, *thin.* Neg. I, 2 סוד הִיהָה תימנה של סוד the red within the lime-colored leprosy is fainter than the latter, opp. עז; Tosef. ib. I, 3 הוֹתָא. Tosef. Nidd. III, 11 ד׳ מכאן if fainter than this (shoe-black), opp. עמוק; Nidd. II, 7; 20ᵃ מכן ד׳. Ib. ד׳ דד׳ extremely faint. Gitt. 57ᵃ דיהה מן האור Ar. (ed. דוהה, read הוֹהָה, fr. דָּהָה) gets faint from the effect of the heat. Yeb. 80ᵇ; Tosef. ib. X, 6 שכבת זרעו דוחה his semen is watery, opp. מקושר cohesive; Tosef. Zabim II, 4 דוחה; Nidd. 35ᵇ.—Y. B. Bath. VIII, 16ᵃ bot. wherever the word מורשה (heirloom) is used, לשון דיהא it is a faint (vague) expression (not meant in its true sense as a real inheritance). Ib. (ref. to Deut. XXXIII, 4) ליה ד׳ סיגין וכ׳ there is none vaguer than this (*morashah*), for whosoever labors (studies), obtains the whole of it.—*Pl.* f. דִּיהוֹת. Y. Ter. III, 42ᵇ top ענבים ד׳ the juice of grapes is light in substance (incohesive).

דִּיחֵי (=דִּי חֵי) *of this* (certain event). Targ. Y. Gen. XXV, 33 כיום ד׳ as if it were the day of a certain event (of Isaac's death and Esau's succession, cmp. Targ. Y. ib. 31); Targ. O. ib. 31, 33 דְּלַחֵי ed. Berl. (ed. דִּלְחַיִן, דִּירְלַחַיִן, cmp. דִּילַי, דִּירְלַיִת, s. v. דִּי).

דִּיחֲנָא=הַחֲנָא. Targ. Ps. LXV, 12.

דַּיּוּ, v. הַיִּירְתָא.

דְּיוֹ I f. (b. h.; דוי) *fluid, writing ink.* Ab. IV, 20. Sabb. 133ᵇ. Y. Sot. II, 18ᵃ top, v. אֲרֵי; a. fr.—*Pl.* דְּיוֹאוֹת, דְּיוֹת. Midr. Sam. ch. XXVII, end (דיוא); Gen. R. s. 58; Yalk. ib. 102; Yalk. Kings 170 כמה ד׳ וכ׳ how many ink drops have been spilt . . . . to write 'the sons of Heth' ten times!

דִּיו II (δι-) *two, double,* a Greek prefix, sometimes used as a separate word (δύο) for etymological purposes, and sometimes separated from its junction. Erub. 18ᵃ (explain. דיומדין, v. דְּיוֹמַד) דיו עמודין two columns; ib. (expl. דיופרא, v. דִּיפְרָא) חטושה ד׳ פירות bearing fruits twice a year.—דיגוי, ד׳ פרצוף, ד׳ זוגי &c., v. דִּיוּג, דיום׳ &c.

דִּיו־ a Greek prefix.—1)=δι-, v. preced.—2)=δια-.

דֵּין* m. (v. דְּיַי) 1) *faintness, trouble, sickness.* Y. Ber. IX, 13ᵃ bot. ד׳ ליה וכ׳ he was in trouble; (so) we let him pass.—2) interj. expressive of love-longing (cmp. אוֹי &c.) *Oh! Ah!* Cant. R. to II, 9 (play on דודי) את אומר לנו ד׳ ד׳ וכ׳ thou (O Lord) sayest to us, Oh! Oh! [strike out the gloss פר׳ דיאו דיאו]. *Thou* art sighing for *us* first (instead of our aspiring for thee)! Ib. (twice more; correct slight inaccuracies). Pesik. R. s. 15 [read:] את אמרת לנו דיו, דיאו את לגבן, את אתת לגבן קדמאה; Num. R. s. 11 [read:] את אמרת לנו דיו את אתת וכ׳.

דִּיוָא m. (v. preced. a. דְּוַי) *grief.* Targ. Prov. XXIII, 29 ed., Ms. דִּירְוָדָא.

דִּיוֹבִיט m. (διαβήτης, diabetes) *siphon.* Y. Erub. X, 26ᵈ top מעלין בד׳ you may draw liquids by means of a siphon on the Sabbath; Tosef. Sabb. II, 8; Erub. 104ᵃ בדיופי (popular perversion, as though=דִּיו פִּי *double mouth,* v. דִּיו II).

דִּיוְדָא, דִּיוָדָא* m. (reduplic. of דוי, v. דוי) *grief.* Targ. Prov. XXIII, 29 Ms. דיר׳, ed. Lag. דוי; ed. דִּירָא (Var. in ed. Lag. p. XII ריוא, corr. acc.). [Prob. a corrupt. fr. הִידּוּדָא, v. next w.]

דִּידּוּי m. (דָּוָה) *grief.* Gen. R. s. 74 חזר לדידוי Ar. s. v. קרקר 2; Yalk. Gen. 130 (ed. Gen. R. לסורו) he (Laban) went back to his grief.

דִּיוּגִי, דִּיוּגָנוּ, v. next w.

דִּיוּזְגִי (a popular perversion of διαδοχή, as though=דִּיו זוּגֵי *two sets,* v. דִּיו II) *succession in government, surrender of office.* Sot. 13ᵇ דיוזגי אותה שבת של ד׳ חיתה וכ׳ (Ar. דיוזגי; Yalk. Deut. 941 דיוגו) it was the week of transmission of office when the office was taken from the one (Moses) and given to the other (Joshua, hence 'Moses and Joshua went' &c., Deut. XXXI, 14); v. דִּייתִיכוֹס.

דִּיוֹטָא, v. דִּיֵּיטָר.

דִּיוֹטַגְמָא, v. דִּיאַטֵּגְמָא.

דִּיוֹטָס, read דִּיוֹטָא.

דִּיוֹטְרִיטוֹן, v. דִּיאַטְרִיטָא.

דִּיוֹטְרִין, Gen. R. s. 62, a corrupt. of דִּיוֹטָר, v. דִּיֵּיטָר.

דִּיוֹמַד m. (perh. a perversion of δίδυμος, *forked,* cmp. LXX, Josh. VIII, 29; popular etymol.=דִּיו עמודין, v. דִּיו II; Erub. 18ᵃ) *a corner-piece* made of two boards rectangularly joined or of a block dug out in the shape of a trough, four of which corner-pieces form, in legal fiction, an enclosure of wells &c. (v. פֵּס), making the ground so enclosed a private place for Sabbath use. Erub. 15ᵃ, a. fr. נידון משום ד׳ is considered as a *diomad* (two fictitious walls). Y. ib. II, 20ᵃ top, opp. פשוט a plain bar; a. fr.—*Pl.* דִּיוֹמְדִין. Ib. II, 1 ארבע ד׳ נראין כשמונה four corner pieces having the appearance of eight bars; a. fr. [דיומדין, Y. Shebi. VII, beg. 37ᵇ, v. דִּרְמוֹרוֹן.]

דִּיוֹמַסְתּ, דִּיוֹמַסִּית, v. דִּרְמַסִּית.

דִּיוּנָא m., pl. דִּיוּנִין (דון) *quarrels.* Lev. R. s. 12 (ref. to מדנים, Prov. XXIII, 29) למאן ד׳ Ar. s. v. פט (ed. דינין).

דִּיוֹסִים or דִּיוֹסוֹס pr. n. m. (prob. intended for Dionysos) name of one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1 (strike out בר דיוס, Var. דיוסק).

דִּיוֹסְטוֹס, Ex. R. s. 31, beg., read דִּינְיסְטְרִס.

דְּיוֹסְטַר m. (an adaptation of διωστήρ, treated as a compound of דְּיוֹ־ and סְטַר) *a pole reaching from end to end* (LXX Ex. XXXVIII, 4; Aquila Ex. XXX, 4) 1) *the transverse staff of the upright loom* (v. Sm. Ant. s. v. Tela). Kel. XX, 3; Tosef. ib. B. Mets. XI, 5 דיסטר.—2) (adj.) *double-edged.* Targ. Ps. CXLIX, 6 סיפא דיוסטרא ed. (Ms. דיו סטר).—3) מיפסלת ד׳ *the engraving on both sides of the tablets* (Ex. XXXII, 15). Targ. Ps. LXXIV, 6 (corresp. to גליפידא ib.; Ms. דְּיוֹ סְטָרָא).

דְּיוֹסְפְּרָא pr. n. pl. *Diosp'ra* (prob. Diospolis=Lydda). Sabb. 46[a].

דיוסק, v. דְּיוֹסָקְנָא.

דיוסקוס, דיוסקום, v. דְּיוֹסְקוֹס.

דיופוטא, Var. of טַפְּרָטָא.

דְּיוֹפְּטִין m. pl. (διαβήτης=circinus, cmp. דְּיוֹבִיט) *compasses.* Sifré Deut. 7 ye need no arms, אלא קובע ד׳ ומחלק but one has only to put up compasses and divide (the land in shares); Yalk. ib. 801 לא קובע ד׳ (some ed. יופיטון, corr. acc.); Targ. Y. Deut. I, 8 קבעו דְּיִפְּטָא וכ׳ (הפ׳) put up the compasses &c.

דְּיוֹפִי, v. דְּיוֹבִיט.

דְּיוֹפְּטִין, v. דְּיוֹפִּטִין.

דְּיוֹפְּלָא f., pl. **דְּיוֹפְּלֵי** (a corrupt. for tabula or tabella,—ae) *letter, despatch.* Ab. d'R. Nath. ch. IV [read:] עד שבאה אגרתו של אלוי ד׳ וכ׳ when he received a letter from Rome announcing the death of the Emperor &c.; (Ed. Schechter 2nd vers. ch. VI: באו לו אגרות). Meg. Taan. ch. XII עד שבאת עליו דיופלה של רומי ופצעו וכ׳ when a despatch arrived against him, and his head was split with clubs (v. Sm. Ant. s. v. Fustuarium); Koh. R. to III, 17; Taan. 18[b] דאפלי מרומי Ms. M. (ed. דיופלי מהעיר); Sifra Emor Par. 8, ch. IX.

דיופלוסטון, v. דִּיפְּלַי.

דיופלין, Gen. R. s. 59, v. דיפלון.

דְּיוֹפָרָא, v. דִּיפְּרָא.

דְּיוֹפָרְצוֹף, דְּיוֹפְּרוֹסוֹף, v. דִּיפְּרוֹסוֹף.

דְּיוּקָא m. (דוק) *deduction, argument, implied opinion.* B. Mets. 8[a] מהרכא . . . . דְּיוּקְיה דרמי whence does Rami . . . . draw his deduction? Keth. 17[b] ד׳ דמתניתן וכ׳ he reports what is to be derived from the Mishnah by implication; a. fr.—Meil. 16[a], v. הִיבְּקָא.

דיוקולגין, v. דִּיקוֹלוֹגוֹס.

דיוקמניאות, v. דִּיקוֹמָנִי.

דְּיוּקָן f. (a reverential transformation of אִיקוֹן q. v.) *image, likeness.* M. Kat. 15[b] דמות דְּיוּקְנִי a likeness of My image (a human life; Y. Ber. III, 6[a] top; Y. M. Kat. III, 83[a] top איקונין); v. בָּעָה. B. Bath. 58[a] בדמות דְּיוּקְנִי . . . thou hast been permitted to see the likeness of My image (Abraham), but My image itself (Adam) &c. Ḥull. 91[b] דְּיוּקְנוֹ של מעלה his (Jacob's) image in heaven (Gen. R. s. 68 איקונין). Sot. 36[b] באת דמות דיוקני Ar. ed. Koh. (ed. באתה דיוקני) וכ׳ a vision resembling his father's countenance appeared; Tanḥ. Vayesh. 9; a. fr.—Sabb. 149[a] דְּיוּקְנָהּ עצמה the statue itself.—*Pl.* דְּיוּקְנָאוֹת (fr. דדיוקני). Sabb. l. c.; Tosef. ib. XVII (XVIII), 1 ed. Zuck. (Var. בַּיְיקְנָאוֹת, הַיְיקְנָאוֹת) *statues, busts,* differ. fr. צורה painting (Y. Ab. Zar. III, 42[b] bot. אִיקוֹנִיוֹת). B. Mets. 115[a] שכר ד׳ remuneration for pictures (?)

דְּיוֹקְנָא ch. same. Targ. Y. Gen. I, 26. Targ. Y. Deut. XXI, 23. Targ. Ps. XXXIX, 7; a. e.—*Pl.* דְּיוֹקְנִין. Targ. Y. Lev. XXVI, 1.

דְּיוֹקְנָה, v. דְּיוּקָן.

דְּיוֹקְנִי f. (v. preced.) *figure,* esp. *a figure in place of a signature* (v. Gitt. 36[a], quot. s. v. בַּוְורָא). B. Kam. 104[b] you must not deliver trust money to a mandatary בד׳ ואפי׳ וכ׳ if the power of attorney is signed with a mere figure, even if witnesses are signed on it identifying the signature.—*Pl.* דְּיוֹקְנָאוֹת, v. דְּיוּקָן.

דְּיוּקְתָּא* f. (דוק) *the examination of family records required for pure marriages* (v. בְּדַק); in gen. *family record.* B. Mets. 59[b] (prov.) בדיוקתה . . . דזקיק, quot. Yalk. Ex. 349 (ed. בדוותקיה, Ms. M. בריסתקי, Ms. H. בדוקתיה, Ms. F. בדותקיה, &c., v. Rabb. D. S. a. l. note) if there is a case of hanging in one's family record, say not to him, Hang this fish up for me. [Sh'ilt. d'R. Aḥai s. 41 has three times דוקתא, s. 153 דותקא. For the etymol. of דותא, דיותקא, v. Perl. Et. St. p. 80.]

דְּיוּר, דִּיוּר m. (דור) *dwelling,* esp. *temporary residence, lodging.* Y. Erub. V, 23[a] top לשם דיור as a lodging place; a. e.—*Pl.* דְּיוּרִין, דִּיוּרִים. Ib. ד׳ ממש real lodging places, ראוי׳ לד׳ fit for shelter. Tosef. ib. X (VII), 12; a. fr. V. הִיר.

דַּיּוּר, דִּיּוּר m. (דור) *inhabitant, lodger, tenant.* Y. Maasr. II, 50[d] top, opp. to בעה״ב landlord; a. e.—*Pl.* דַּיּוּרִים, דַּיָּרִין, דִּיּוֹרִין. Succ. I, 2. Ib. 10[a] מאי ד׳ . . . ד׳ ממש אטו ד׳ וכ׳ what is meant by *dayyorin?* Do you mean that no dwellers occupy the upper story?—Does the fitness of a residence depend on the existence of real dwellers?—Gen. R. s. 28; a. fr.

דַּיּוּר, דִּיּוּר, דַּיּוּרָא, דִּיּוּרָא (not הִי׳) ch. 1) same. Targ. Y. II Gen. XLIV, 18. Targ. Y. Ex. XII, 45. Targ. O. Deut. XXIII, 8 (h. text גֵּר).—Gen. R. s. 58 (expl. גר, Gen. XXIII, 4).—*Pl.* דַּיָּרִין, דִּיּוֹרִין &c. Targ. Y. Deut. l. c.; a. e.—2) *traveller, pedlar.* R. Hash. 9[b], v. הוּר *Pa.*—3) *proselyte.* Gitt. 54[a]; Bekh. 30[a] בר הַיְירָתָא ד׳ proselyte son of a proselyte.—4) *pl.* דַּיּוֹרֵי דִּיּוֹרֵי *innkeeper.* Taan. 21[a]; Snh. 109[a].—*Fem.* הַיְירָתָא *proselyte,* v. supra. [Y. Snh. VIII, 26[b] top נסבה דיורין, read דינרין, cmp. Bab. ib. 71[a].]

דְּיוּרָא, דִּיוּרָא ch.=h. דִּיר, esp. *inn.* Taan. 21[a] בההוא דיור Ms. M. (ed. דְּיָר, Var. דורא) in a certain inn.

Ib. אמטו לתהוא דיו׳ Ms. M. (ed. . . . כי אתו ביתו) they reached the same inn; Snh. 109ª דיו׳ Ms. M. (ed. דיו׳).—B. Kam. 113ᵇ, v. הִירָא.

דִּיוֹתָא f. ch.=h. דְּיוֹ, *ink*. Targ. Jer. XXXVI, 18.—Ḥull. 47ᵇ כד׳ like dried ink. Nidd. 20ª פכחותא דד׳ the watery part of the ink, תרורתא דד׳ the sediment. Ib. קורטא דד׳ a piece of dry ink (a sort of Indian ink, v. Sm. Ant. s. v. Atramentum).—Denom. דִּיֵּית *to dot with ink-marks*. B. Bath. 163ª מְדַיֵּית לית Ar. (ed. מְטַיֵּיט).

דיותקא, v. דִּיוּקְתָּא.

דִּידּוּי, דִּידּוּי m. (דדי) *suspension, removal of a consecrated object from its purpose; disability*. Kidd. 7ᵇ; Zeb. 12ª, a. e. ד׳ מעיקרא חוי ד׳ a primary disability (existing at the time of the vow) is considered like a removal (through a cause of a later date), (opp. to דָּחָה, v. נראה ונדחה Nif.). Ib. יש ד׳ בדמים the law concerning suspension or removal applies also to such objects as are consecrated only for the value they represent; a. e.—*Pl.* דִּידּוּיִין, דִּיחוּיִין. Yoma 63ᵇ דלית ליה ד׳ who rejects the opinion concerning unfitness (of the scape-goat on account of an accident to the sacrificial goat). Zeb. 12ᵇ; a. e.

דִּידּוּק m. (דחק) *crowd*. Tosef. Yoma IV (III), 17 ed. Zuck. (Var. דּוֹחַק).

דידחתן, Cant. R. to II, 15, v. בלטוורא.

דִּידַמְנָמָא, v. דִּיאַמְנָמָא.

דידעא, v. דִּיעָא.

דִּידַר, v. דִּי.

דִּיְרְיאוֹן=דִּי יִהוֹן, *that they be*. Y. Hall. I, 58ª top.

דִּיָּרוּג, v. דּוּג.

דִּיָּרוּת, Targ. Y. Lev. XV, 3, v. הוֹבָא.

דִּיאֲטִי, דִּיטָא, דִּיטֵי, דִּיטָא f. (δίαιτα, diaeta) 1) *chamber, sitting-room* (generally up-stairs); *compartment, story*. Sabb. XI, 2 (96ª) בדייטי אחת Y. ed. a. Ar. (Bab. דיוטא, v. Rabb. D. S. a. l. note 1) in the same story (of separate buildings). B. Bath. 63ª דיד׳ תשליונה Ar. (ed. דיו׳) upper story. Y. Yeb. I, 3ª bot. לד׳ התחתונה וכ׳ to the nethermost room of the nether world (utmost degree of damnation; Gen. R. s. 68, a. e. אמבטי, אמבטה; בָּטִי, בִּיטִי). Tosef. Erub. IX (VI), 21 דיוטא ed. Zuck. (Var. דיאטה, ed. דיאטס, corr. acc.); a. fr.—Gen. R. s. 62 they buried him בדיוטרין שלו (corr. acc.) in the compartment designated for him.—*Pl.* דִּיטָאוֹת, דִּיטָטוֹת, דִּיוֹטָאוֹת, דִּיטָטוֹת. Erub. VIII, 11 (88ª) שתי ד׳ וכ׳ two upper compartments opposite each other (with a common yard between them). Tosef. ib. VIII (V), 11, v. אִלְקְטִי. Ib. XI (VIII), 4; a. fr.—2) *arbitrator's office*, whence *diaeta*, name of a prison in Cæsarea in the Roman days. Esth. R. introd., beg. (some ed. דִּיטִי).

דִּיטוֹנָא f. (διάτονος, diatonus) *band-stone* running through the thickness of the wall. Lam. R. to I, 1 (Var. שְׁרִירְתָא) the bandstone of my house was broken. Ar. (Var. רבתי) ד׳ דבריתי וכ׳ (חדא אתתא)

דַּיָּאלָא, דַּיָּלָא m. (דול) 1) prop. *one who pours water over another person's hands* (cmp. II Kings III, 11) hence (=שַׁמָּשׁ) *attendant, waiter*, esp. *attendant of a dining club*, serving at the table and collecting assessments, fees &c. Sabb. 148ª; B. Kam. 119ª אדא ד׳ (Y. Sabb. II, 4ᵈ top אדא שמשא) Ada, the waiter. Pes. 86ᵇ ודהוה דרגש בהו ד׳ provided the club-keeper has taken notice of them (Ms. M. 1 דְּגַשׁ ופ׳) the club-keeper knows them well; Ms. M. 2 דהדר בהו ד׳ that he went around for them to see whether they are all in).—2) in gen. *beadle, constable*. Yoma 18ª (prov.) אי בר אחתך ד׳ חוי חזי בשוקא קמיה וכ׳ if thy sister's son has been appointed a constable, look out that thou pass not before him in the street (for he knows thy affairs well and may blackmail thee).

***דִּיוֹלָא** f. (דול) *pouring, sprinkling*. Y. Pes. V, 32ᶜ bot. (ref. to Num. XIX, 13) הא ד׳ קרים גבה וזריקה of this sprinkling act the expression זרק is used, and yet (in Num. XIX, 18 sq.) you call it חֲזָרָה.

דַּיָּן, דַּיָּנָא m. (b. h.; דון) *judge*, generally at the same time *lecturer, spiritual leader*. Snh. 7ᵇ. Sabb. 10ª; a. fr.—*Pl.* דַּיָּנִין, דַּיָּרִין. כלי הד׳ Snh. l. c. the judges' implements (stick, strap &c.). B. Bath. 51ª דַּיָּרֵי גולה the judges of the Diaspora (Karna a. Samuel; v. Snh. 17ᵇ). Keth. XIII, 1, v. גְּזִירָה; a. fr.—*Fem. pl.* דַּיָּרוֹת. Koh. R. to II, 8 דיינים זכרים וד׳ נקבות male judges and female judges (leaders; Yalk. ib. 968 דַּיָּנִין נקבות . . וַדַּיָּנִין).

דַּיָּן, דַּיָּנָא, דַּיָּרָן m. ch. same. Targ. Ps. VII, 12; a. fr.—Keth. 94ᵇ אנא ד׳ וכ׳ I am an authorized judge &c. Snh. 7ᵇ אוקמו ד׳ דלא וכ׳ appointed a judge (lecturer) who had not studied; a. fr.—*Pl.* דַּיָּרִין, דַּיָּרְנָא, דַּיָּרֵי. Targ. Deut. XVI, 18; a. fr.—B. Bath. 29ª דשפלי דַּיָּרֵי חכמי Ms. M. (ed. ד׳ דשיפלי חכי דַּאֲרֵי) ignorant judges will so decide; ib. 133ᵇ ד׳ דחצצתא וכ׳ compromising judges (who know not the law) &c.; a. fr.

דַּיָּסָא, דַּיָּסָא f. (דוש=דוס) *a dish of pounded grain* (wheat or barley), *grit*. Taan. 24ᵇ פרנכא דד׳ a plate of grit. Ber. 36ᵇ גרירא ד׳ a plain dish of &c. (without admixture of honey). Bets. 16ª. Ned. 49ᵇ.

דִּיסְפַּק, v. דִּיסַּפָּק.

דִּיסִיקְיָא, v. דִּיסַּקְיָא.

דִּיסְקִי, v. דִּיסַּקְיָא a. דִּיסְקָא.

דַּיְצַיפֵּי, v. דְּאַצִּיפֵּי

דַּיְקָא m. (דוק) *evidence by implication*. Pes. 99ª מתניתן נמי ד׳ our Mishnah, too, is evidence thereof; a. fr. V. דִּיקָא.

דִּיקוֹלוֹגוֹס, v. דִּיקוֹלוֹגוֹס.

דִּיקוֹסִין, v. דִּיקוֹנְתִין.

דיוקי, v. דִּיקִי.

דיוקינתין, דיוקינטין, v. דִּיָּקִינְתִין.

דיוקלרא, דיוקלר', Y. Ber. III, 6[d] bot., perh. a corrupt fragment of *perpendiculum* (פרפנדיקלון), *plumb-line* (hanging with its weight downward).

דיוקניתא, v. דִּיָּקִינְתִין.

דַּיּוָרָא, דַּיּוָרָא, v. דַּיּוֹר.

דְּיוֹרָא, דְּיוֹרָא, v. דִּיּוֹרָא.

דַּיּוֹר, דַּיּוֹר, v. דּוּר.

דיורומין, v. דִּיאַטְרִיטָא.

דַּיּוּשׁ, v. דִּישׁ.

דַּיֵּית 1) (*Pa.* of דּוּת, cmp. Syr. דשת P. Sm. 933, a. דור) *to drip, sweat.* Pes. 30[b] מְדַיְּירִיתֵי Ms. M. (ed. מְדַיְּירִיתֵי Ithpa.) (the glazed vessels) exude (are porous).—2*) *to languish, faint.* Targ. Job IX, 13 דייתן, Ar. (ed. Lag. דִּיתִין, Var. דיותן, ed. שַׁיְּיחִין).—3) denom. of דַּיּוֹתָא q. v.

דַּיּוֹ, דַּיּוֹתָא, דַּיּוֹתָא f. ch.=h. דַּיָּה. Targ. Lev. XI, 14. Targ. Y. ib. 19 (v. דַּיָּה). Targ. Deut. XIV, 13 (Targ. Y. V ib., v. אַרְבּוֹ). Targ. Y. ib. 18.—Keth. 50[a] דיו חיוורתא Ar. (ed. דַּיָּה). B. Mets. 24[b] דיו (masc.).—Y. Shek. VII, 50[c] bot.; Y. Ab. Zar. II, 41[d] bot.

דְּיוֹתִיכוֹס m. (corrupt. of διάδοχος) *successor.* Sifré Deut. 334 בא ד' שלו (sub. זמן) the time of his successor (surrender of office) had arrived (cmp. דיוגי); Yalk. Deut. 947 דיתיקוס. Sifréib. s. 27 דיתיכוס (corr. acc.); Yalk. Deut. 814 דוכוס (read דידוכוס).

דְּיוּתַיְקִי, v. דִּיאָתִיקִי.

דִּיכָּה f. (דּוּךְ) *pounding.* Sabb. 19[b], contrad. to שחיקה pulverizing.

דִּיכְוָן, v. דִּכְוָן.

דִּיכְוָותֵ־, v. דִּכְוָת־.

דִּיפּוֹן m. (דָּכַן) *the crushing* of the bulb or tuber in the ground. Y. Shebi. V, 35[d] bot. כעיקור ד' crushing is equivalent to tearing the plant out with the root.

דִּיכּוּנָא, דִּיכּוּנָא m. (preced.) *crushing, oppression.* Targ. Prov. XXIV, 2 (ed. Lag. ריבון, Var. ריבונא, ed. Vien. רִבּוֹ; h. text שֹׁד). Ib. XXI, 7 ed. Vien. דכ' (ed. Lag. ריכ', Var. ריב').

דִּיכְוָותֵ־, v. דִּכְוָת־.

דִּיכְוִי, v. דִּכְוִי.

דִּיכְרֵי* m. pl. (דּוּךְ II) *marks, points.* B. Bath. 4[b] סנריפי Ms. M. a. Ar. (ed. סִנּוֹפֵי דִּרְכֵי) the points (stinging boughs of the thorn hedge) must be directed outside (towards the neighbor). [Oth. opin. in Ar. *the staves* supporting the hedge.]

דִּיכְמָא, דִּיכְמָא, v. דִּכְמָא.

דיכסאים, Gen. R. s. 5, v. דִּכְסָס.

דיכפת, v. דִּיכְפַּת.

דִּיכְרָא, v. דִּכַּר II.

דִּילָךְ, דִּילָךְ (דִּילְיָ) &c.), v. דִּיל I.

דִּילָא, דִּילָא=דְּאִי לָא, v. דִּי II a, דִּל.

דִּילְבִּין, דִּילְבָּא, v. דִּלּוּב.

דִּילְדּוּל, v. דִּלְדּוּל.

דִּילְדֵּל, v. דִּלְדֵּל.

דִּילּוּג m. (דָּלַג) *leap, skipping.* Num. R. s. 5 בד' in a leap (hurriedly).—Ib. s. 2 (play on ודגלו, Cant. II, 4) ודילוגו עלי וכ' even his skipping from subject to subject is to me a token of love. Cant. R. to l. c. (ref. to a child's skipping over the Name of the Lord in reading exercises and to an ignorant person's misreading); Yalk. ib. 986.

דִּילוּעִין, v. דְּלַעַת.

דִּלְמוֹר, דִּילְמוֹר m. (delator) *informer, sycophant.* Snh. 43[b]; a. e.—*Pl.* דִּלְמֵי, דִּילְמוֹרִין. Y. Peah I, 16[a]; Lev. R. s. 26; a. fr.

דִּילְמוֹרָא, דִּילְמוֹרָא, דִּלְ' ch. same. [Targ. Y. Gen. III, 4 דִּלְמוֹר, v. next w.]—*Pl.* דִּילְמוֹרַיָּא. Esth. R. introd. מן דסגין ד' וכ' when the informers increased, the plundering (confiscation) of people's property increased; Yalk. Esth. 1044; Yalk. Job 920.

דִּלְ', דִּילְמוֹרָא f. (delatura) *information, sycophancy.* Targ. Y. Gen. III, 4 (corr. acc., v. preced.).—Pesik. R. s. 33 אמר ד' על בניי spoke evil of My children.

דִּלְ', דִּילְמוֹרְיָא f. (delatoria, sub. verba) same. Gen. R. s. 19; a. fr. [Y. Peah I, 16[a] bot. חזרה להן דר', read: דִּילְמוֹר, v. דִּילְמוֹרִין.]

דִּילְמֵן, v. דִּי II.

דִּלְמָא, דִּילְמָא I (=דִּי לְמָא, v. Ezra VII, 23;=h. שֶׁלָּמָּה=שְׁמָא) *for why,* whence 1) *lest, perhaps.* Targ. Deut. VII, 22; a. v. fr.—Ab. Zar. 35[a] ד' אזכא וכ' lest there may be one who &c. Ber. 29[b] מסתפינא ד' וכ' I am afraid, lest I may become confused; a. fr.—2) (without the meaning of apprehension) *perhaps, it may be.* R. Hash. 3[a]; a. e. כי has four meanings: אי ד' אלא הא *if, perhaps (lest), but, because.* Ber. 2[b] top ד' בראת וכ' is it not possible that the word *uba* indicates the arrival of *his* sun (the morning of the eighth day)? Ib. או ד' or may it not be; a. v. fr.—[Pesik. Shek. p. 13[a] דד', corr. דולמא, as Tanh. Ki Thissa 5.]

דִּלְמָא, דִּילְמָא II (=אַלְמָא (חִיא) דָּא, v. אַלְמָא) *here is a confirmation*, a heading used in the Palest. dialect for introducing a story as *an illustration* (corresp. to h. מעשה; v. Ruth R. to I, 17 a. Ex. R. s. 52). Koh. R. to V, 11. Pesik. Baḥod. p. 155[a]. Y. Ber. I, 2[c]. Y. Peah III, 17[d] bot.; a. fr. (in Talm. Y.).

דולמא, דילמא, Y. Kil. IX, 32[d] top, a fragment of a Variant of the following דלמטיקון; read: חברדסין והדלמטיקין קולבין ומעפורין.

דִּילְנִיח, Y. B. Mets. II, 8[c], a corrupt., perh. of כְּלִידוֹנָהּ, v. כְּלִידוֹן, *her bracelet.*

דִּילְפָא, דִּילְפָא, v. דִּלְפָא, דָּלְפָא.

דִּילְפִינִין, v. דּוּלְפִינִין.

דִּים, v. דּוּם.

דִּימְהִים, v. דִּמְהוּם.

דִּימָה f. (דמם or דום) *evil talk, gossip, envy* (cmp. דבב a. derivatives). Nidd. 66[a] דִּמַּת עִירֵךְ וכ׳ שמא ed. (Ar. דמות) perhaps the envy of thy towns-women has risen against thee (bewitched thee).

דימוניקי, v. דּוֹמִינִיקִי.

דִּימוֹס I, דּוֹמוֹס m. (δόμος, v. LXX, I Ezra VI, 24) *a row* or *layer* of stones, bricks &c. in a wall. Y. Erub. I, 19[a] top דו׳ של ארחין a row of bond timber, v. אֲרִיתָא. Sabb. 102[b] ד׳ של אבנים a row of stones in a wall; Tosef. ib. XI (XII), 1. B. Mets. 118[b] הניח .. על חד׳ placed a stone in its position. Sot. 44[a] if in rebuilding his house הוסיף בו ד׳ אחד he made it one layer higher; a. fr.—*Pl.* דִּימוֹסִים, דִּימוֹסִין. [Ex. R. s. 50, read with Gen. R. s. 3 תְּרֵמַלְיוֹסִים.] Num. R. s. 7, beg. דמוסין (corr. acc.). [דִּימוֹסִין *baths*, v. דִּימוֹסְיָא.] Chald. form דִּימוֹסָא, *pl.* דִּימוֹסַיָּא. Y. Ber. II, 5[a] bot. מנית ד׳ I counted the layers (during prayer).

דִּימוֹס II m. (δῆμος) 1) *people* (populus). Gen. R. s. 6; Ex. R. s. 15, v. בּוּלֵי II.—2) *popular gathering, public festival with games* (δημοτικὸς ἀγών) given by Emperors or high officials and connected with amnesty; in gen. *amnesty, pardon.* Y. Ber. IX, 14[b] when the king נותן ד׳ grants a general pardon, opp. ספיקולה.—Kidd. 63[a] עשה כד׳ חזזה act as was done in that public game (Ar. דִּרוּמוֹס). —Lev. R. s. 29, a. fr. יצא בד׳ he was pardoned. Gen. R. s. 79 when he heard a divine voice say ד׳ ד׳ *demos, demos* (pardon), the bird escaped, opp. ספיקולא; Y. Shebi. IX, 38[d] top; Pesik. B'shall. p. 88[b] דינים (corr. acc.); a. fr.—[Ex. R. s. 2, beg. נתן בד׳, v. דִּימוֹסִין.—Gen. R. s. 8 דִּימוֹסָה, v. דִּימוֹסְיָא.]—*Pl.* דִּימוֹסִין *public games.* Cant. R. to VII, 12 נטייל בד׳ וכ׳ let us take a walk among (observe) the amusements of the world.

דִּימוֹסָא, pl. **דִּימוֹסַיָּא,** v. דִּימוֹס I, end.

דִּימוֹסְיָא (דמוסיא) f. (δημόσια, τὰ) 1) *public affairs.* Gen. R. s. 8 בד׳ של מדינה Ar. (ed. בדימוֹסָה; Yalk. Job 907 בדימוסיס) with the public affairs of the country.—2) (δημόσιος=fiscus) *state property.* Y. Snh. X, 28[b] top ואחד ד׳ לכולן and one golden calf was the common property of all the tribes. Gen. R. s. 84, end; Yalk. ib. 143 they sold him לדמ׳ של וכ׳ to the public treasury (as a state slave).—3) (also as pl.) *state-tax, confiscation.* Lev. R. s. 30 למגבי דמ׳ וכ׳ to collect the taxes &c. Ib. . . . התיר מדמוסא שלהן (corr. acc.) he remitted one third of their due taxes; Pesik. Ul'kaḥ. p. 182[b]. Ib. Shek. p. 11[a] sq. אייתי דִּימוֹסַיְיךְ bring thy *demosia;* Yalk. Ex. 386 דִּימוֹסַיְיךְ; Yalk. Prov. 953.—*Pl.* (Hebr.) דִּימוֹסְיָאוֹת, דִּימוֹסִיּוֹת. Lam. R. to III, 7.—4) *public bath,* v. דִּימוֹסִין.

דִּימוֹסִין, v. next w. a. preced.

דִּימוֹסִין m. (δημόσιον) 1) (sub. βαλανεῖον) *public bath.* Y. Snh. VII, 25[d] top, a. fr. ד׳ דטבריא the baths of Tiberias. Koh. R. to V, 11 דִּימוֹסִין; a. fr.—*Pl.* דִּימוֹסְיָאוֹת, דִּימוֹסִיּוֹת (דמוס). Ab. Zar. I, 7 (16[a]) דימוסיא׳ Ar. (Ms. M. דומסיא׳, ed. בימ׳, corr. acc.). Gen. R. s. 1 דמוסיות. Ib. s. 8; a. fr.—Y. Shebi. VIII, 38[b] bot. דומסריא read דִּימוֹסַיָּא public baths, opp. פריבטה private baths.—2) *prison.* Ex. R. s. 2, beg. בדימוס (corr. acc.).

דִּימוֹסְיָא, v. דִּימוֹסְיָא.

דִּימוֹסִית, v. דִּימָסִית.

דִּימוֹסִיּוֹת, v. preced. a. דִּימוֹסְיָא.

דִּימְסָנָאֵי (דימסנאי, דִּימוֹסָנָאֵי* m. pl. (a corrupt. of δημοσιῶναι=publicani) *farmers of public revenues* under the Roman government. Meg. Taan. ch. III, quot. in Snh. 91[a] [read:] איתבטילו ד׳ וכ׳ (v. Rabb. D. S. a. l. note) the *demosionai* were removed.

דִּמּוּעַ, דִּימּוּעַ m. (דָּמַע) *mixture of T'rumah and Ḥullin.* Tosef. Dem. V, 2; Y. ib. IV, 24[a] אימת חד׳ conscientiousness in observing &c. Ib. V, end, 25[a]; a. e.—Nidd. 47[a] דמ׳ דרבנן the law concerning mixture &c., which is merely of rabbinical origin.

דִּימּוֹרוֹן, דִּימוֹרוֹן m. (diamoron) *a medicament composed of the juice of black mulberries and honey.* Y. Shebi. VII, beg. 37[b] Mus. (ed. דיומדין, corr. acc.).

דִּימְחַמְרָא, v. דִּמְחַמְרָא.

דִּימְסִית, דִּמְסִית pr. n. pl. (cmp. דִּימוֹסִין) *Dimsith* (*Bath*), identical with Emmaus, v. אַמָּאוּס. Sabb. 147[b] קרקעיתה של ד׳ Ar. (ed. דיומסית, corr. acc.) the mud of D.—Ib. מיא דיומס׳ (read מיא דדימסית, v. Rabb. D. S. a. l. note 20). Ab. d'R. N. ch. XIV, end (cmp. Sabb. l. c., a. Koh. R. to VII, 7).

דִּימְעָתָא, v. דְּמַע.

דִּינוּ, דִּין, v. דִּין.

דִּין I, דִּין (b. h., v. Ges. H. Dict. s. v.) [*to rule,*] 1) *to hold court, pass sentence, punish.* Snh. II, 2 המלך לא דָּן ולא דָּנִין וכ׳ the king must not act as judge, nor be summoned before court. B. Kam. 82[a] ודנין בשני וכ׳ court is held on Mondays and Thursdays. Snh. VII, 5 דנין את

witnesses are examined &c., v. כְּרִינּוּי. Ib. 5[a] רדין העדים וכ׳ ידין dare he hold court? He dare; a. fr.—2) *to argue, conclude.* Pes. 27[b] דָּנוּ דִּין אחר they argued differently. Maas. Sh. II, 9; Eduy. I, 10 חַדָּנִין לפני חכמים those who argued before the scholars; Snh. 17[b] by 'those who argued &c.' are meant R. Shimeon &c. Ab. Zar. III, 5 (45[a]) אני אובין ואָדוּן (v. Rabb. D. S. a. l. note 8), v. בְּרִין. R. Hash. 7[a] דנין שנה . . . משנה וכ׳ we compare the word *shanáh* (year), used in connection with *months*, with *shanah* used &c. (Num. XXVIII, 14 with Ex. XII, 2); a. fr.—3) *to judge, form an opinion of.* Ab. I, 6, v. זְכוּת; a. fr.

Nif. נְהוֹן, נִיהוֹן (b. h. נָדוֹן) *to be judged, be called to account, summoned, punished, sentenced.* R. Hash. I, 2 חשולם נ׳ sentence is passed upon the world (prosperity or failure decreed). Ib. 16[a] נִיהוֹנֵת לשעבר sentence has been passed upon it in the previous year (on the Passover, *before* the seed was sown), נ׳ לחבא on the Passover of this same year (after the seed has been planted). Ib. אדם נ׳ בכל יום judgment is passed on man every day. Ib. 12[a] ברותחין נִיהוֹנוּ they were punished with (found their death in) hot water. Ab. III, 15 בטוב העולם נ׳ the world is ruled with divine mercy. Hull. 45[a] כמות נ׳ is subject to the same law as the brain. B. Kam. II, 5 להיות כנ׳, v. דַּי; a. fr.

Pi. דִּיֵּן *to argue, discuss, dispute.* Koh. R. to II, 8 הירתה מְדַיְּנַת וכ׳ she argued (contended) with him. Ib. שמְדַיְּנִין בהלכה who argue legal questions.—Gen. R. s. 3 חיו מדיינין זה עם זה contended with one another; a. fr.

דִּין, דִּן ch. same. Targ. I Kings XX, 40; a. e.—*Part.* דָּיֵן, דָּיְנִין, דָּיְנִן. Targ. Is. XVI, 5. Targ. O. Ex. XVIII, 16 דָּאֵינָא ed. Berl. (Var. דָּאִינָא, דָּאֶינָא, v. Berl. Targ. O. II, p. 25; Y. דָּיְרֵינָא).—Ib. מֵידוֹן, מֵידַן. Targ. O. ib. 13 לְמֵידַן (ed. Berl. לְמֵדַן, Y. לְמֵידוֹן); a. e.—Y. Snh. I, 18[a] bot. יתיב דָּיְרִינָן sat holding court single-handed. Ib. חוו דָּיְרִינָן וכ׳ קומי וכ׳ had a law-suit before &c. Keth. 27[b] דָּאֵינָא I decide (v. supra). B. Bath. 29[a], v. דַּיְרֵינָא; a. fr. [Sabb. 67[b], v. דנר.]—דוּן מִינָהּ ומִינַהּ judge from it and (all) from it, i. e. an analogy (v. גְּזֵירָה) must be carried through all points so that the case deduced agrees throughout with the case from which the deduction has started, opp. דון מינה ואוקי באתרה judge from it and place the deduction back on its own basis, i. e. let the deduction won by analogy be regulated by the rules of the original case, e. g. Shebu. 31[a] an analogy between testimony and trust with reference to false oaths (Lev. V, 1 sq., a. 21 sq.). Yeb. 78[b]; B. Kam. 25[b]; a. fr.

Pa. דַּיֵּן 1) *to dispute, quarrel.* Targ. Y. Ex. XV, 12; a. e.—2) *to decide.* Shebu. 32[b] חיכי לְדַיְּנֵי דַּיְּנֵי וכ׳ how shall the judges decide this case?; ib. 47[a] לִידַיְּנוּנוּ; a. e.

Ithpe. אִתְדַּן, אִתְּדַן, אִתְּדִן *to be judged, decreed upon, punished.* Targ. Y. Ex. XVIII, 11. Targ. Is. LIX, 4; a. fr.—R. Hash. 16[a] אימת אִיתְּדִנוּ when were these sentences passed?—Ib. חד דינא מִתְּדָנָא sentence is passed upon it (the grain) once only; תרי דיני מתדנא sentence is . . . . twice.

Ithpa. אִיתַּדַּן, אִיתַּדִּין 1) same. Targ. Ps. XXXVII, 33; a. e.—2) *to argue, dispute, have a law-suit with.* Targ. II Chr. XXII, 8; a. e.—Y. Snh. III, end, 21[d] [read:] והוון מִיתַּדְּיְנִין וכ׳ and contested before &c.; a. e.

דִּין II m. (b. h.; preced.) 1) *law-suit, claim; judgment, justice, law.* Yeb. 92[a]; Snh. 6[b] יקוב הד׳ את ההר let the law cut through the mountain (justice under all circumstances). Ib. 2[b] אין דִּינֵיהֶם ד׳ their decision is not binding. Keth. IX, 2 אין מרחמין בד׳ compassion must have no influence on the decision of the law. Ib. IX, 1 ודברים ד׳ אין לי וכ׳ I have no claim whatever &c. Snh. l. c. שנים שבאו לד׳ two persons who come before court. Ib. VI, 1, v. גָּמַר.—B. Mets. 30[b], a. fr. תורה ד׳ strict law, opp. לפנים משורת הד׳ inside the line of the law, *equity.*—Sabb. 33[a] עינוי הד׳ vexations of the law, unnecessary delay of sentence, עיוות הד׳ perversion of the law, partiality and sophistry; קילקול הד׳ disregard of the law, wrong sentence through carelessness.—Ab. Zar. 18[a], a. fr. יום הד׳ the day of judgment (in the world to come). Ib., a. fr. הצדיק את הד׳ to declare God's judgment right, to submit to God's decree with resignation, צידוק הד׳ resignation.—Ab. IV, 22, a. fr. נתן ד׳ to give an account, to be made responsible.—Gen. R. s. 28 נטלו דִּינָם suffered punishment. Ib. s. 22 לתבוע דינו של וכ׳ (Ar. דקרון) to make responsible for &c., cmp. דִּיקְרוֹן; a. fr.—Ib. s. 12 end, a. fr. מידת הד׳ the attribute of justice, Divine Justice, opp. מידת הרחמים Divine Mercy; v. מָדָּה.—בֵּית דִּין (abbr. ב״ד) court, v. בַּיִת.—גְּזַר ד׳ decree, v. גְּזַר.—Kidd. 65[b], a. fr. בעל ד׳ litigant, opponent in court.—Snh. 32[b] מרומה ד׳ proceedings in court which bear evidences of fraudulent claims or statements.—Ber. 55[a] על חבירו וכ׳ מוסר ד׳ one who appeals to the Lord for judgment on his neighbor.—2) *argument, analogy.* Snh. 4[b]; Zeb. 38[a] מִפְּנֵי הד׳ by analogy from equal expressions, v. גְּזֵרָה. Ib. והלא ד׳ הוא is not this an analogy?—Esp. *conclusion from minor to major* (קל וְחוֹמֶר). Y. Kidd. I, beg. 58[b]; Bab. ib. 4[b], a. fr. מה . . . . . אינו ד׳ הוא if a Hebrew hand-maid . . . . . is acquired by means of money, is it not so much the more proper that a wife &c.—Snh. 54[a], a. fr. אין עונשין מן הד׳ the tresspass of a law derived by conclusion *ad majus* is not punishable.—לבא מן הד׳ וכ׳, v. הֵי.—Snh. 2[b], a. fr. ובד׳ הוא ד״ and by right &c. Ib. הוא הד׳ דאפי׳ the same applies also to &c.—*Pl.* דִּינִין, constr. דִּינֵי. Hag. I, 8 הד׳ the interpretations of laws, v. ib. 11[a].—Snh. IV, 1, a. fr. דיני ממונות civil cases, ד׳ נפשות capital cases. R. Hash. 21[b] ד׳ שבלב שלא וכ׳ sentences from a mere inner conviction, without witnesses &c.; a. fr.

דִּינָא, דָּנָא ch. same, 1) *law, decision; cause* &c. Targ. Is. LVIII, 6, v. מַסְטֵי. Targ. Prov. XX, 8; a. fr.—Gen. R. s. 45 יבעי דִּינִי גבך may my cause be required at thy hands, i. e. you wronged me, cmp. דִּיקְרוֹן.—Snh. 8[a] יומא דד׳ court day. B. Kam. 39[a]; B. Mets. 117[b] נחית לעומקיה דד׳ he enters into the depth of the case before him. B. Bath. 173[b] ד׳ דפרסאי Persian law (arbitrary). B. Kam. 113[a], a. fr. ד׳ דמלכותא the law of the (secular) government is law (must supersede the Jewish law in civil affairs). B. Mets. 83[a] ד׳ הכי is this the law? Ber. 5[b] בלא ד׳ that He will pass sentence without justice (punish without cause). Nidd. 69[a], v. גַּלְגַּל. Gitt. 56[b] bot. ד׳ דהתוא גברא במאי what is this man's (thy) punishment (in the nether world)? Lev. R. s. 27 אילו הוה הדין ד׳ וכ׳ if such a case would

come up in your country. Ib. דִּינְכוֹן אתיתי למחמי (Tanḥ. Emor 6 דיצרבון, read: דִּינֵיכוֹן pl.) I came to see your administration of the law; a. fr.—2) *contest, quarrel.* Targ. Prov. XVII, 1; a. fr.—*Pl.* דִּינִין. Targ. Y. Gen. XIII, 7 [read:] וחוו דינין. Targ. Y. Ex. I, 10 בחלין ד׳ by what laws; a. fr.—[Y. Keth. IX, 33b bot. דין מוגמרין, v. הִיאַטְגְּמָא.]

דִּינָא, דַּיְנָא, v. דַּיָּן.

דִּינָאטוֹס m. (δυνατός) *able, capable.* Y'lamd. to Deut. IV, 30 אני ד׳ וכ׳ Ar. ed. R. (Var. דינסטוס &c., v. Koh. Ar. Compl. III, p. 97b).

דִּינָג, דּוּנָג pr. n. f. *Dinag (Dunag)*, daughter of R. Naḥman. Kidd. 70a דו׳ Ar. (ed. דו׳).

דִּינָה pr. n. f. (b. h.) *Dinah*, daughter of Jacob. B. Bath. 15b; a. fr.

דִּינוּ, v. הֵן.

דִּינוֹן=דְּאִינוּן (v. אִיהוּ). Y. Bicc. II, end, 65b מרין ד׳ who say (v. הוּ I). Y. B. Bath. X, 17c bot. (a note which contains the words) זוזין ד׳ וכ׳ '—*zuz* which are', and the number is effaced (Mish. ib. 2 דאינון). Y. B. Mets. V, 10b top ומה ד׳ וכ׳ and what profit they may bring; a. e.

דִּינוֹן, v. הֵן.

נהר דִּינוּר, pr. n. *N'har Dinur* [*Fire-River*] a fictitious river (v. Dan. VII, 10). Yalk. Is. 373 the Sun bathes in a river of fire which is called נ׳ ד׳. Gen. R. s. 78; Hag. 13b (Ex. R. s. 15 נהר של אש).

דִּינִיס, Pesik. B'shall. p. 88b, v. הִרְמוֹס II.

דִּינָמִיס f. (δύναμις) *power, ability.* Cant. R. to IV, 8 (not דינמוס, interpret. אֵל, Is. XLV, 14).

דִּינַסְטִיס, v. דַּנִיסְטִיס.

דִּינְקַאי, Koh. R. to X, 8, v. נַקַּאי.

דִּינָר m. (denarius) *denar* (silver denar=1/24 of a gold denar, v. Zuckerm. Talm. Münz. p. 19 sq.; Sm. Ant. s. v. Denarius). Y. Kidd. I, 58d top; cmp. B. Mets. 44b; a. fr.—*Pl.* דִּינָרִין, constr. דִּינְרֵי. Y. Ber. IX, 13d bot.; a. fr.—V. גּוֹרְדִּינוֹן a. אִיסָר.—B. Bath. 166a דִּינְרֵי (sub. זהב) *gold denars*, דינרין *silver denars.*

דִּינָר, דִּינָרָא, דִּינָרָא; ch. same. Targ. Y. Ex. XXX, 13.—Y. Keth. VII, 31d top; Y. Kidd. II, 62d, v. גּוֹרְדִּינוֹן. Ab. Zar. 52b ד׳ טריינא והדריינא שרפא Ms. (ed. הדר׳ טורדי׳) a Trojanic, Hadrianic denar which is rubbed off (i.e. Jewish coins restamped by Trojanus &c.). Ib. 6b ד׳ קיסראנא (some ed. קיסרנאה, Rashi קס׳) a Cæsarean denar (Ms. M. ד׳ דקיסר a denar coined in commemoration of coronation; cmp., however, דִּיסְקוֹס); a. fr.—*Pl.* דִּינָרִין, דִּינְרֵי. B. Bath. 166a; a. fr.

דַּיְסָא, v. הַיְסָא.

דִּיסְגִּנִים, v. דִּיסְקָנָס.

דִּיסְמוֹרִין, v. דִּיסְהוֹרָא.

דִּיסִיקְיָא, v. הִיסְקְיָא.

דִּיסְפַּק* (דיספ׳ Ar., ed. רִיסְפַּק) m. a *litter carried by mules* (Lat. Basterna). Ḥull. 79a ד׳ בד׳ . . . אי מעיילת לי when you hitch for me the mules to the litter. Gitt. 55b; 57a ד׳ שקא the shaft of a litter. [Prob. named after the city of Thapsacus.]

דִּיסְקָא (הִיסְקָא) m. (δίσκος) *disc* (always used in the sense of *tabula, tabella*), 1) *tablet.*—*Pl.* דִּיסְקֵי. Men. 40a ליכתביה אדי׳ (Rashi אדיסקי׳, Ms. R. 2 a. K. אר׳) let it be published on public tablets (inscriptions; comment.: in official letters from Palestine to Babylon, v. infra).—2) *official document, letter.* B. Kam. 112b נקיט ד׳ מב״ד וכ׳ (M. M. ריסקא, v. Rabb. D. S. a. l. note) he held a letter from the Supreme Court (authorizing him to take depositions of witnesses). Kidd. 70a ד׳ דזמינותא Ar. (ed. פיתקא דהזמנא, פיסקא) summons to appear before court. Ib.b, v. דַּסְקָא.—*Pl.* דִּיסְקֵי. Men. 40a, v. supra. Gitt. 36a their signatures in the shape of figures (as a fish, bough &c.) were known to the public בדסקי (Rashi בדיס׳, Ar. בדיר׳) by the official letters which they issued. Ib. 88a רב בדי׳ וכ׳ (Ar. בדיר׳) Rab put his signature sideways only in official letters.—[דיסקאות, v. הִיסַּקְיָא.]

דִּיסְקוֹס I m. (δίσκος) *disk, plate, trencher.* Ex. R. s. 15 ד׳ של לבנה the disc of the Moon. Ib. ד׳ מלא דינרין שלה her (the Moon's) disc. Y. Ab. Zar. I, 39b (Bab. ib. 6b דינרא קיסרנאה, v. הִינָּא) a plate full of (gold) denars. Gen. R. s. 33 ד׳ דדהב a golden plate. Ib. s. 11 דיוסקום אחד טעון (corr. acc.; Var. Ar. טרפזין; Sabb. 119a שלחן; Pesik. R. s. 23 תמחוי) a large trencher carried on sixteen poles. Esth. R. to I, 19; a. e.—*Pl.* דִּיסְקוֹסִים, דִּיסְקוֹסִין. Gen. R. s. 10 a bath-tub in which were שני דו׳ נאים Ar. (ed. דור׳; Yalk. Gen. 16 דיסקסר׳, דסקוס׳; Yalk. Prov. 961 רסיקיסין, corr. acc.) two fine disks.—Ib. דיסקים, v. הִיסְקְרִין.

דִּיסְקוֹס II pr. n. m. (or place). Tosef. Mikv. I, 17; Y. Ter. VIII, 45b; Kidd. 66b דסקים, v. מְגוּרָה I.

דִּיסְקָיָא f. (δισάκκιον=bisaccium S.) *bag with two pouches, saddle.* Tosef. B. Bath. IV, 2; B. Bath. 78a.—Ber. 18a לא יתנם בדי׳ ויניחם וכ׳ Ms. M. (once דיסקיא, ed. דסקיא) one must not put them in the saddle bag and place them across the back of an ass. Sabb. 142b דד׳ Ms. M. (ed. דס׳); a. fr.—Y. Ber. III, 6d bot. דייסקי; Y. Erub. VI, 23c top דיסיקיא (corr. acc.). Y. Sabb. VII, 10c אזנים של דיסיקיא (corr. acc.) locks of &c.—*Pl.* הִיסַּקְיָאוֹת. Tosef. Kel. B. Mets. II, 3 דוסיקאות ed. Zuck. (R. S. to Kel. XII, 1 דיסקאות; Kel. l. c. סיטונות).

דִּיסְקִיפְלִינָא f. (disciplina) *instruction, habit.* Y'lamd. Vayikra, end, quot. Ar.

דִּיסְקָנָס (דיסקנים, דיסגנים) m. (a popular corrupt. of דיקסטנס, דיג׳, dextans) *dextans*, a copper coin, 5/6 of an As. Y. Maas. Sh. I, 52d top מעות

של ד׳ money consisting of small coins (Tosef. ib. I, 4 פרוטות קטנות וכ׳), v. תורמסר.

דיסקרי, דיסקרא, v. next w.

דְּיִסְקָרִין m. (διισκάριον, v. דִּיסְקוֹס) *salver, saucer.* Gen. R. s. 78 דיסקרא, דסיקרין (corr. acc.).—*Pl.* דְּיִסְקָרִין. Ib. s. 93 (translat. משכיות, Prov. XXV, 11; Yalk. Prov. 961 דְּיִסְקוֹס, v. דִּיסְקוֹס). Pesik. Baḥod. p. 101[a]; Pesik. R. s. 14; Lev. R. s. 20 דיסקרי (read: שני דיסקרין); Pesik. Par., p. 36[b] קיטונין (corr. acc.); Koh. R. to VIII, 1; a. e.

דְּיִסְקָרְתָּא, דְּאִיסְקָרְתָּא, דְּסְ׳ c. (a Dispael of קָרְתָּא, v. דְּ־) *part of a town, settlement, private town* (עיר של יחיד). Erub. 59[a] 'a private town which became public ground' כגון דאיס׳ וכ׳ ed. (Ms. M. דיס׳) e. g. the *diskarta* of the Resh Galutha. Ib. דיס׳ דנשואר Ms. M. (ed. דנתזואר). Gitt. 40[a] סגי דס׳ דעבדי a settlement of slaves. Meg. 16[a] לית בחדא ד׳ Ms. M. (ed. בחד) he is sufficiently rewarded with a township (as a royal grant, v. דִּיסְקָא).—Sot. 6[b] רב יהודה מד׳ Rab Judah of *Diskarta.* [Fl. to Levy Targ. Dict. II, 577[a] identifies our w. with Pers. *dastcharah, dascharah.*]

דְּיִסְתּוֹדַר, דְּסְ׳ m. (Dithpe. or Dispe. of סודר; v. preced.) *shreds of a turban.* Sabb. 48[a] ed. (Ms. M. סוּדְרָא).

דְּיִסְטוֹרִין, דְּיִסְתּוֹרָא, דְּסְ׳, sing., pl. m. (Dithpe. or Dispe. of אסר; v. preced.) *a binding relation, the relation of a serf* or *peasant, a sort of tenancy.* Arakh. 28[a] סגיא לית בדיסתורן ed. (Ar. a. Yalk. Lev. 678 דיסטורין) (when consecrating all of his fields) he may still make a living by working as a serf. Kidd. 60[b] דנקיט בדיסתורא ed. (Ar. דסטורין) when he holds the land shown to her as a peasant (but owns it not).

דְּיִסְתָּנָא, דְּסְ׳ I c. (dial. for דשתנא, reduplic. of דָּשְׁנָא) *gift, portion.* Sabb. 156[b] אנא שקלת דר׳ דיחבו לי וכ׳ Ms. M. (v. Rabb. D. S. a. l. note, ed. שקלתי ריסתנאי דיהבת) I took the portion which was given to me (the bride) and gave it &c. Ber. 42[a] ד׳ . . . . שדא Ms. M. (read שדר; ed. שדרו להו ר׳ מבי וכ׳) the Resh Galutha sent them an honorary portion. Gitt. 67[b] דחנקא חמותא ד׳ Ar. (ed. ר׳ . . . . חמתא) a gift which chokes a mother-in-law (a colloquial expression for a treacherous gift, as from a diseased animal &c.; differ. in Rashi). Ber. 50[b] . . . . שקל פתק Mar Z. took (some of the fruits) and threw them to R. . . as his portion of honor (Ms. M. רומנא . . . זרק) ד׳ . . .

דְּיִסְתָּנָא, דְּסְ׳ II (dial. הִשְׁתָּנָא) f. (Difel, v. דְּ־, denom. of נִסְתָּא) *a menstruous woman.* Taan. 22[a] דיס׳ ed. (Ms. M. דיש׳). Sabb. 110[a] דיס׳ Ms. O. (ed. דיש׳, Ms. M. דש׳). Ab. Zar. 18[a] דש׳. Ib. 24[b] כמאן קרו פרסאי לנדה דש׳ (Ms. M. אמרי for קרי) on what authority do the Persians call a menstruous woman *dishtana* (for the usual *distana*)? Answ. (ref. to Gen. XXXI, 35 as if fr. דוש, cmp. דַּוְיָא, having the *course* of women). [פרסאי does not necessarily refer to the Persian language, as evidenced by the preceding הִבְיר. Persian *dashtân* may be borrowed from Aram.—Syr. דשתנא, P. Sm. 958.]

דְּיִסְתָּקָא, דְּסְ׳ m. (dial. for דשתקא, v. preced.; Dithpe. denom. of שַׁקָּא; cmp. Syr. אסתקא, לסתקא, P. Sm. 325; 931) *handle* of an axe, sword &c. Targ. Jud. III, 22.—Y. Erub. V, 22[d] bot. דשקתא דגזוראי (read: דִּשְׁתָּקָא) the handle of a wood-cutters' axe (wedged in between two buildings of a court). [Correct s. v. גְּזוֹרָאָה: (גזר) *wood-cutter.*]

***דְּיִסְתָּקָא, דְּסְ׳** f. (dial. for דשתקא, v. preced.; Dithpe. denom. of שִׁוּקָא, שׁוּקָא) *market-town, settlement.* Targ. II Esth. VI, 10 ed. Frf. (ed. Lag. רוסתקא, oth. ed. ריס׳; Meg. 16[a] דְּיִסְקַרְתָּא).—Ber. 54[a] רס׳ דמחווא; B. Mets. 83[a]; B. Bath. 12[b]; Yalk. Ex. 346 ריס׳ the market-town (outside) of M'ḥoza; v. רִיסְתָּקָא.

דְּיִעְבַד m. (=דְּאִיעְבַד, Dithpe. of עְבַד) *having been done, diăbad,* a dialectical term to indicate that the case before you is dealt with as a fact, and not with reference to its direct permissibility in the premises, לכתחילה; *as a fact, decision ex post facto.* Ḥull. 2[a] הכל שוחטין לכתחילה ושחיטתן כשרה ד׳ the words of the Mishnah (I, 1), 'All slaughter' mean a direct permission (all *may* &c.), whereas the immediately following clause, 'And their slaughtering is ritually legitimate' indicates a decision after the fact (which implies that deaf-mute persons &c. must not be admitted to the slaughtering act)!—Ib.[b] אי אמרת הכל לכ׳ אירכא sometimes 'All . . .' means a direct permission (all *may*), and sometimes a sanction after the fact. Ib. תרתי ד׳ למה לי why should there be in the Mishnah two *diabads?* Men. 105[b] ד׳ אין לכ׳ לא if it has been done, it is legitimate, but directly permissible it is not. Ber. 15[a]; a. v. fr.—בְּדִ׳ *as a diabad.* Ḥull. 15[b] לא קא מכשיר . . . אלא בד׳ R. Ḥ. declares the action legitimate after it has been done, but he does not directly authorize it; a. fr. [Zeb. 75[b] דאיעבד, read: דאיעבר.]

דִּיעָה, v. ה נה.

דִּיעָתָא f. (=h. זֵעָה) *sweat.* Targ. O. Gen. III, 19 (ed. זִיעָתָא, v. Berl. Targ. O. II, p. 2).

דִּיף, Targ. Job XLI, 14 תדיף, some ed., read: תדיץ, v. הדץ I, ch.

דִּיפְל, v. next w.

דִּיפְלָא f. (dupla, sub. pecunia) *a double price,* in gen. (=mulcta, v. Du Cange s. v.) *fine.* Y. Ab. Zar. I, 39[d] bot.—Y. Sabb. VI, end, 8[d] מאן גרם ליה ד׳ (not דיפל) what was the cause of his being fined?; v. מוּכְסָא.

דִּיפְלוּמְטַר, Ex. R. s. 20, beg., v. פלומטר.

***דִּיפְלוֹן,** read: דִּיפְלִין m. pl. (pl. of διπλόος) *double (years), double age,* i. e. 140 years (Ps. XC, 10). Gen. R. s. 59 (expl. בא ברמים, Gen. XXIV, 1) בא בדר׳ (some ed. בדיוף׳, Yalk. ib. 103 בדופלין) he was entering into his double age (approaching his one hundred and fortieth year; cmp. Gen. XXI, 5; XXV, 20); comment.: *double world* (this life and the hereafter).

דִּיפְלֵי f. (διπλῆ, sub. στοά, v. Lübker Reallex. s. v. Stoa) *a double colonnade.*—ד׳ איסטבא an *ist'ba* (v. אִיסְטְבָא)

with a double row of seats, v. אִיסְטַוָונִית. Y. Succ. V, 55[a] bot. (describing the basilica-synagogue of Alexandria). Yalk. Ps. 848 ד׳ אוסטווה של וכ׳ the basilica-synagogue of Tiberias; Midr. Till. to Ps. XCIII, end דפליסט׳ (corr. acc.).—Contracted: דִּיפְּלִיסְטָנָן, דִּיפְּלוֹסְטָן׳, דִּיפְּלוֹסְטָן׳ (v. סְטָנָן). Succ. 51[b] (v. Rabb. D. S. a. l. note 40); Tosef. ib. IV, 5; Yalk. Deut. 913 די פלסטין (corr. acc.).—[Y. Pes. X, 37[c] top דיפלי פוטדרין, read: פירולי דפוטדרין, v. פִּירְלִי a. פּוֹטְדִרִין.]

דִּיפְּלוֹסְ׳, דִּיפְּלִיסְטָנָן, v. preced.

דִּיפְּרָא (דְּפָ׳, דּוּפָ׳) m. (δίφορος) *bearing twice a year*, a species of *figs*. Dem. I, 1 דופרה ed. (Ms. M. דיפרא, read רא . . .; Ar. דיופרא). Shebi. IX, 4 ד׳; Tosef. ib. VII, 15 ד׳.—Erub. 18[a] דיופרא, v. דִּיוֹ II.—*Pl.* דִּיפָּרִין. Y. Shebi. IX, 39[a] top דפרין, דפרים (corr. acc.).—[Gen. R. s. 65 דיפרא סופא, v. פראסופא.]—V. דִּיפָּרִיאוֹת.

דִּיפְּרוֹסוֹפִין, דִּיפַּרְצוֹף, דִּיפַּרְצוֹפִין m., pl. (διπρόσωπος) *double-faced*. Erub. 18[a] דיו פרצוף פנים וכ׳ ed. (Ms. M. דו פרצוף, Ar. דיו פרצוף) Adam had two faces. Ber. 61[a] דו פרצופין ברא וכ׳ (Ms. M. שני) the Lord created Adam with two faces; Gen. R. s. 8 beg. דיו פרצופים וכ׳; Yalk. ib. 20 דיו פרצופין (Ar. דיו פרוסיפון, corr. פרוסופין); Tanḥ. Thazr. 1; a. fr.—Trnsf. *double-natured*. Ex. R. s. 5; Lev. R. s. 1 דו פ׳ היה וכ׳ the Word (v. דִּיבּוּר) went forth with a double nature, bringing life and death; Cant. R. to II, 3 דִּיפְּרוֹסְפִין.

דִּיפְּרִיאוֹת* f. pl. (v. דִּיפְּרָא) prop. *bearing twice a year*, in gen. *several crops in one year*. Tanḥ. T'tsavveh, ed. Bub., 10 והיא עושה לי שלש ד׳ כל שנה (Ms. R. דופריות, Tanḥ. ib. 13 רפואות, ed. Amst. רפאיות; Yalk. Hab. 565 צופריאות) and it brings me three crops every year.

דִּיפַּרְצוֹף, v. דִּיפְּרוֹסוֹפִין.

דִּפְתֵּי, דִּיפַּתְיֵי pr. n. pl. *Difti*, in Babylonia (v. Neub. Géogr. p. 390). Ḥull. 87[b]. [Erub. 64[a] גיפתי, marginal correct. ד׳; missing in Ms. M.; ed. Sonc. גובתא; Ms. O. זיפתי &c., v. Rabb. D. S. a. l. note.]

דִּיפְּתְרָא, דִּיפְּ׳ m. (διφθέρα) 1) *hide prepared for writing* (contrad. to מצה a. חיפה, v. also דוכסוסטוס). Meg. II, 2 (opp. to ספר). Ib. 19[a] defined די׳ דמלירה וכ׳ *diphtera* is a skin prepared with salt and flour, but not with gall-nut, v. אַפְּץ; Sabb. 79[a]; Gitt. 22[a].—2) *record, document, list*. Tanḥ. Vaëra 5 ד׳ של אלוהות a list of the deities; Yalk. Ex. 175.—*Pl.* דִּיפְּתְרָאוֹת, דִּיפְּתְרִין, דִּיפְּ׳. Y. Peah II, 17[a] bot. דִּפְתַּרְיֵהֶן their (national) records. Pesik. R. s. 8 ד׳ כתובות וכ records are written before the Lord &c.

דִּיץ I, *to dance*, v. הוּץ I.

דִּיץ II, דִּיצָא, דִּיצָה I m. (preced.) *dance, rejoicing*. Targ. Is. XXXII, 13. Targ. Job III, 22 (h. text גִּיל); a. e.

דִּיצָא II f. (הוּץ II) *pricking pain* in the eye. Bets. 22[a]; Ab. Zar. 28[b].

דְּיָצָא m. (הוּץ I)=b. h. זְמֶר, an animal of the *deer* or *gazelle* species. Targ. O. Deut. XIV, 5.—*Pl.* דִּיצִין. Targ. Y. ib.—Fem. דִּיצָתָא. Targ. Prov. V, 19 (h. text יעלת).

דִּיצָה f. (הוּץ I) 1) *dancing, rejoicing*. Keth. 8[a]. Pesik. Ronni, p. 141[b] ד׳ ומעיילין and insert *ditsah* (in place of הריעה); Cant. R. to I, 4; Ab. d'R. N. ch. XXXIV.—2) דִּיצַת הָעַרְבִּין (sub. תּוּרַס) *a shield* used at Arabian sports. Kel. XXIV, 1. [Gen. R. s. 10, beg., read רִיצָה, v. דִּירְכֵי.]

דִּיצוּתָא f. (preced.) *rejoicing*. Targ. I Chr. XVI, 27 (h. text תִּהִלָּה).

דִּיצִיבוֹן, Tanḥ. Emor 6, read: הִינֵיכוֹן, v. הִינָא.

דִּיצָתָא, v. הֵיצָא.

דִּיק, v. הוּק.

דִּיקָא m. (preced.) *evidence by conclusion*. Sabb. 154[b], a. fr. ד׳ נמי there is also an evidence, i. e. I can also prove it. V. הֵיקָא.

דִּיקָא* (δέκα) *ten*. Ber. 56[b] (oneirocritical analysis of *Kappadokia*) קפא כשורא ד׳ עשרה *Kappa* (v. כַּפָּה) means *beam*, *deka* means *ten;* [v., however, הוֹקְרָיָא, a. Gen. R. s. 68].

דִּיקְדֵּק, דִּיקְדוּקָא, דִּיקְדוּק, v. הִקֵּד׳.

דִּיקוּ, Num. R. s. 22 ד׳ שלכם, read: דִּיקְרוּ.

דִּיקוּלָא m. (דקל; v. דֶּקֶל) *anything made of thin twigs* or *reeds* (cmp. דִּקּוּרָא); 1) *basket* of twisted osiers or reeds. Snh. 7[a] (prov.) הוא ניימא ודי שפיל when she slumbers, the basket (upon her head) drops (laziness begets ruin). Meg. 7[b] (prov.) if a peasant become a king, ד׳ מצואירה וכ׳ the basket will never come down from his neck (he will always betray his low birth). Pes. 112[b] ריש תורא בד׳ וכ׳ even when the ox has his head in the fodder basket, &c. Ned. 51[a].—Ḥull. 98[a], v. next w.—*Pl.* דִּיקוּלֵי. B. Mets. 83[b] ד׳ ד׳ וכ׳ basketfuls of fat. Ab. Zar. 75[a] דקולי ed., v. חַלָּא.—*2) *a shoe made of twisted reeds* &c.—*Pl.* דִּיקוּלֵי. Yoma 78[b] בדיקוי Ar. (Ms. M. בדקולי, ed. בדִיבְלֵי, Var. in Mss. דיקורי, דכולי, v. Rabb. D. S. a. l.).

דִּיקוּלָא m. (דקל; cmp. תְּמַר, תְּמוּר) 1) ד׳ דמיא (=h. קִרְלוּחַ) the *column* or *jet* of boiling water poured upon wheat &c. for scalding. Pes. 40[a] (Ar. דיקלא).—2) (=h. קְפוּחַת) *seething kettle*. Ḥull. 98[a] ד׳ דבישרא a kettle of boiling meat; [Ar.: a kettle containing *a basketful* &c.; v. preced.]. [Keth. 10[b] לד׳, v. דִּקְלָא.]

דִּיקוּלָאָה m. (v. דִּיקוּלָא) *basket maker*.—*Pl.* דִּיקוּלָאֵי. B. Bath. 22[a] ד׳ דאיירתי דיקולי Ms. M. (ed. דיקלאי . . .) basket-makers who brought wickerwork for sale; [Rashi: 'one opinion': *kettle-makers*, v. preced.].

דִּיקוֹלוֹגוֹס m. (δικολόγος) *pleader, advocate*. Lev. R. s. 29 מנה לך דקליקוס Ar. (corr. acc., ed. נִיקוֹלוֹגוֹס q. v.).—*Pl.* דִּיקוֹלוֹגִין. Yalk. Num. 738 שני ד׳ וכ׳ two pleaders stood before Hadrian; Yalk. Prov. 946 דיוקולגין (corr. acc.).

דִּיקוֹלַר, v. דִּיוּקְלִירָא.

דִּיקוֹמְיוֹנִי, דִּיקוֹמִיוּנִי, read:

דִּיקוּמָנִי m. pl. *Decumani,* soldiers of the tenth Roman cohort. Esth. R. to I, 3, end, v. אֲגוּסְטָיָאנִי. Gen. R. s. 94 דיקומניות, דיקומניות (corr. acc.).

דִּיקוֹנְתִית, v. קוֹנְתָּרָה, קָנַת.

דִּיקוּקָא m. (דקק) *crushing, fragments.* Targ. Is. XXX, 14.

דִּיקוּרִיוֹן m. (decurio) *decurio,* commander of ten horsemen. Sifré Deut. 322 דיקריון (corr. acc.); Yalk. ib. 946.

דִּיכָּן f. (δίκη) *right, justice, punishment, satisfaction.* Ex. R. s. 19 עשיתי ד' שלהם בבני (not דיקי) I gave them (the Gibeonites) satisfaction (for their wrongs) on My children (II Sam. XXI, 1 sq.).—Cant. R. to II, 7 (ref. to Is. XXXII, 1) [read:] עד שגובה ד' שלו until He collects His debt of justice (punishes Israel for his sins). Gen. R. s. 45 תבע ד' דידי Ar. (ed. דקיון) plead my cause; a. e.—Num. R. s. 22; Tanḥ. Matt. 3 [read:] אינו אלא ד' שלכם it is your cause which is taken up.—*Pl.* דִּינִין. Y. R. Hash. I, 57^{b} כהדין דדיין (corr. acc.) like court proceedings, v. במגנימין.

דַּיְקוֹן, v. הַיְקוֹן.

דִּיקוֹס, Yalk. Gen. 15. v. הַיְקוֹן.

דִּיקוֹיָא, Lam. R. to I, 1 רבתי (חד בר נש), v. הוֹקָיָא.

דָּיוֹק, דָּיוֹקְנָתִין m. pl. (ὑάκινθος; דד for הד or יי to avoid the use of letters of the Tetragrammaton; Ar. reads דיקנטין) *hyacinth,* a precious stone. Ex. R. s. 38, end לוי ד' (not דדיקני) Levi was represented on the Highpriests' breast-plate by a hyacinth (h. ברקת). Y'lamd. to Deut. X, 1, quot. in Ar. חמרגליות וירי (Yalk. ib. 854 דדיקוסנין, דדיקנטין, corr. acc.) the pearls and hyacinths. Gen. R. s. 79, end (after interpreting קְשׁוּטָה in קְשׁוּטָה, Gen. XXXIII, 19) what function have *Yod Hê* here? [read:] אלו חליות ד' וזמרגדין שדרכן וכ' (v. 'Rashi' a. l. a. Yalk. ib. 134) these are the links of hyacinths and smaragds with which jewelry is decorated, i. e. the vowel letters connecting the consonants, but which also have an allegorical meaning (v. the sentence following: מי כותב וכ').

דָּיוֹקְנָתִינוֹן m. (ὑακίνθινον, v. preced.) *hyacinth-colored.* Esth. R. to I, 6 (quoted as Greek translation of כרפס ib.) יקינטינון Mus. (ed. טרינון, corr. acc.); v. אלטרינון.

דִּיקְלָא, v. הִיקוֹלָא a. הִיקוֹלָא.

דִּיקְלָאי, v. הִיקוֹלָאָה.

דִּיוֹקְלִיטְס pr. n. m. (Diocles, etis) *Diocles,* the name of the emperor Diocletian before his accession to the throne. Y. Ter. VIII, end, 46^{b} ד' חזירא D. the swineherd; ib.^{c}, v. דִּיוֹקְלִיטְיָנוֹס.

דִּיקְלוֹן, Y. Sabb. II, 5^{a} top זקוקה ד' read: דדיקלין *a strainer made of reeds,* v. הִיקוֹלָא.

דִּיוֹקְלִיטְיָנוֹס, דִּיקְלִיטְיָנוֹס, דִּיקְלַטְיָאנוֹס (abbrev. דִּיקְלוֹט) pr. n. m. *Diocletian,* Roman emperor. Y. Ter. VIII, end 46^{c} (v. דִּיקְלוֹט) we despised Dioclet the swineherd, ד' מלכא וכ' D. the King we do not despise; Gen. R. s. 63. Y. Ab. Zar. I, 39^{d} top דיקלטריא. Y. Naz. VII, 56^{a} דוקלינוס (corr. acc.); a. fr.

דִּיקָנָא, v. דִּכּוֹן.

דִּיקָנִי, v. הוּקְנִי.

דִּיקְנָנָא, v. דִּקְנָנָא.

דִּיקְרִיוֹן, v. הִיקוּרִיוֹן.

דִּיר I m. (=זִיר) *crown, rim.* Targ. Ex. XXV, 11; (Targ. O. ed. Berl. זִיר, v. ib. II, p. 27); a. fr.

דִּיר II m. *tent,* v. דִּירָא.

דִּיר, *Pi.* הֵדִּיר, *Pa.* בַּדֵּיר, v. הוּר.

דִּיר m. (הוּר) *shed,* esp. for cattle, wood &c.; *stable, store-house.* B. Kam. VI, 1; a. fr.—Yalk. Ex. 191 יְהִירוֹ. (Pesik. Haḥod. p. 55^{a} מדידן, Var. מדורות, Pesik. R. s. 15 מהידורות) when taken directly from its stable.—*Pl.* הִירִים. Ned. I, 3 כד' (Y. a. Bab. ed., 10^{b}, הִירְיִים *Du.*) as forbidden as the Temple sheds for cattle or wood. Ib. 13^{a} דדירים; Y. ib. 37^{a}; Tosef. ib. I, 3 דדיריים.

דִּיר (דַּיְרָא), דִּיר, דַּיְרָא ch. same, *shed,* also *tent* for human residence. Targ. Mic. II, 12. Targ. Prov. XXI, 20 הִירֵיהּ וכ' (ed. Vien. הִדְרֵיהּ) the dwelling of the wise man; a. fr.—*Pl.* הִירִין. Targ. Y. Num. XXXII, 16; 24 (Targ. Y. II ib., v. הִכְנָוָן). Targ. Is. XXXII, 19.—B. Kam. 113^{b} דיירי דִּיירֵי Rashi (ed. דרי), v. הוּר Pa.—[דיירין, Y. R. Hash. I. 57^{b} כהדין ד', v. הִיכֵּל.]

דַּיְרָא, v. הִיוֹרָא.

דִּירָה I f. (preced.) *human dwelling.* Yoma 10^{a} בית ד' a compartment in the Temple designated for a dwelling. Ib.^{b} דִּירַת קבע permanent residence, opp. ד' עראי. Ib. ד' בעל כרחה וכ' a dwelling not freely chosen (as the Highpriests' in the Temple) is not called a dwelling (to require *M'zuzah*). Ib. 11^{b} מיוחד לד', v. דָּחַד; a. fr.—*Pl.* דִּירוֹת. Pesik. R. s. 15; v., however, דִּיר.

דִּירָה II f. name of *a grain worm.* Par. IX, 2; cmp. הוּרָא III.

דִּירָה III f. name of *a jewel,* v. הוּרָא II.

דִּירְכָא, v. הַרְכָא.

דִּירְכָאוֹת, דִּירְכָיוֹת f. pl. *guards at stations,* v. הִידְכִי.

דִּירָתָא f. ch.=h. דִּירָה I.—*Pl.* דִּירָוָתָא, constr. דִּירָוָת. Targ. Jer. IX, 9. Targ. Ps. LXXXIII, 13 Ms. (ed. עירדית; h. text נאות).—דִּירָאתָא, הֵירָתָא. B. Bath. 67^{a}. Lam. R. to I, 1 העיר; v. הַרְתָּא.

דִּישׁ, דִּוּשׁ m. (b.h.; דּוּשׁ) *treading, threshing.* Meil. 13a (ref. to בדישו, Deut. XXV, 4) דִּישׁוֹ שֶׁלְּךָ וכ׳ what the ox threshes of thine own, but not of sacred property; Y. Ter. IX, 46c bot. בר׳ שהוא מותר לך. Tosef. Kel. B. Mets. IV, 3 מקום דִּישׁוֹ the threshing place. Gen. R. s. 69, a. e. מה עפר עשוי ד׳ לכל as the dust is trodden upon by all.—B. Mets. 90b לאו בדישו הוא he did not muzzle it in the threshing place.

דִּישׁ, דִּישָׁא, דַּיְשָׁא ch. same. Targ. O. Deut. XXV, 4. Targ. Is. XXVIII, 18; a. e.—Hull. 6b (prov.) תורא מדישיה וכ׳ the ox has a right to eat of what he threshes.

דַּיְשָׁאָה m. (preced.) *thresher.*—*Pl.* דַּיְשָׁאֵי. Zeb. 116b [read:] דדדישר דיישתאי בידיה ד׳ (Ms. M. דדישר דישתאי) with which the threshers thresh; Men. 22a דדשו בה דַּשְׁתָּאֵי; Ab. Zar. 24b דדוישן (קורקסא) ed. (Ms. M. דדדיש בידיה דַּיְשָׁרְתָּא); Yalk. Sam. 122 דדַיְשָׁא (קורקשא), v. preced.

דִּישָׁה f. (דּוּשׁ) *threshing.* Sabb. 75a. Pesik. Hahod. p. 46a, a. e. בְּדִישָׁתָן in their law about threshing (Deut. XXV, 4). B. Mets. 90b.—Euphem. *coitus, friction.* Nidd. 41b.

דְּשׁוֹן, דִּישׁוֹן m. (דשן) *removal of ashes, cleaning.* Yoma 21a ד׳ מזבח הפנימי the ashes removed from the inner altar, ד׳ המנורה the snuffs of the candlesticks. Ib. 33a ד׳ מזבח וכ׳ the cleaning of &c. Tam. III, 9.

דִּישָׁן pr. n. gent. *Dishan.* Targ. Gen. XXXVI, 21; Targ. I Chr. I, 38 דִּיתָן.

דִּישְׁנָא, v. דָּשְׁנָא.

דִּישְׁרָא m. *rye.* Pes. 35a (expl. שִׁיפּוֹן, cmp. דּוּשׁ a. שׁוּם).

דִּישְׁתָּאָה, pl. דִּישְׁתָּאֵי m. *threshers,* v. דַּיְשָׁאָה.

דִּישְׁתָּנָא, v. דִּיסְתָּנָא II.

דִּית, v. דִּיתָא.

דִּיתָא, v. דַּוִּי.

דִּיתָא, v. next w.

דִּתְּ, דִּיתְאָה m. ch. (v. דאת)=h. דֶּשֶׁא, *sprouting, plants.* Targ. O. Gen. I, 11; a. fr.—Meg. 27b Rab. H. Ar. a. Ms. M. 2 (ed. ריתא, Ag. Hatt. דיתא) אסר דר׳ had grass tied around (in place of a belt).—*Pl.* דִּיתְאֵי, הֵידְתָאֵי. Targ. Jer. XIV, 5. Targ. Ps. XXIII, 2 (some ed. הֵידְתָאֵין). Targ. Y. Gen. l. c.

דִּיתְיוֹכוֹס, v. דִּידִיתְ.

דִּיתְכְּאוֹת, v. הִידְכֵּי.

דִּיתָן, v. דִּישָׁן.

דֵּךְ, דֵּיכִי, דֵּךְ m., דָּךְ f. (דא with format. ך; cmp. דּוֹךְ II) *this, that.* Ezra V, 16; a. fr. Ib. IV, 13; a. fr.—Targ. Gen. XXXVII, 19 הידכי ed. Berl. (ed. הֵידְכִי). Targ. Jud. VI, 20; a fr.—Gen. R. s. 5; Yalk. Ps. 848; (play on דָּבָם, Ps. XCIII, 3) לְחַדֵּךְ ימא unto this sea there; Midr. Till. to Ps. l. c. לחדך פלן, expl. לדוכתא פלן. B. Mets. 86a מרי דיכי the lord of this (breeze) here.

דַּךְ m. (b. h.; דכך) *crushed, broken; afflicted, contrite.* Lev. R. s. 34; Midr. Prov. ch. XXII דך (שהוא) מדוכדך the poor man is called *dakh* because he is crushed.—*Pl.* דַּכִּים. Sabb. 104a, v. דכ״ן. Ib. 105a, v. נצטד״ק. Yalk. Ps. 848, v. דּוֹךְ III.

דְּכָא, *Pi.* דִּכֵּא (b. h.; v. preced.) *to crush, humble.* Midr. Till. to Ps. XCIII, 3 (play on דכים ib.) אני מְדַכְּאָן I will crush them (the Philistines) by means of severe afflictions. Ib. וְיַדַכֵּאוּ ישראל וכ׳ and crush Israel by means of persecutions; a. e.—*Part. pass.* מְדוּכְּאָה, pl. מְדוּכְּאִין. Keth. 8b.

דְּכָא, v. דְּכִי.

דכדבנות, v. דַּבְדְּבָנִיּוֹת.

דִּיכְ׳, דְּכִידוּךְ m. (next w.) *being crushed.* Y. Hag. II, 77c top; Ruth R. to III, 13 (ref. to דכא, Ps. XC, 3) עד דְּכִדּוּכָהּ שֶׁל נפש מקבלין up to the time when life is crushed, are repentant sinners received.

דְּכֵדֵךְ (Pilp. of דוך) *to crush.*—Part. pass. מְדוּכְדָּךְ. Lev. R. s. 34, v. דךְ.

דַּכְדֵּךְ ch. 1) same. Targ. Ps. CXLIII, 3.—2) *to act humbly, to dissemble humility.* Ib. X, 10 יְדַכְדְּכוּן ed. Wil. (Ms. יְדַכְדְּכוּ, h. text דכאו).

דְּכִי, v. הִכּוּתָא.

דְּכָוֵן, דְּכִי׳ f. pl. (v. דּוֹךְ; cmp. דָּכוֹן) *marked off places, folds.* Targ. Y. II Num. XXXII, 16; 24 (Targ. Y. I הֵידִין, h. text גדרות).

דְּכָוָתֵי, v. הִכְוָתֵי.

דָּכוֹן m. (דכן, cmp. דְּכָוֵן, דּוּכָן) *an elevated spot* in the kitchen or in the bath-house for vessels &c., *stand* (fixed to the stove or portable). Kel. VII, 2. Tosef. ib. B. Kam. V, 7 דָּכֵין. Ib. 8 ד׳ של אולירין the bathers' stand.

דְּכוֹנָא, דְּכוֹן, v. הֵידִיכ׳.

דְּכוּרָא m. (הִכָּר II) *male person, male population.* Targ. O. Gen. XVII, 14 (Y. הִכּוּרָאָה). Ib. 10; a. fr.

דְּכוּרָן f. *necromantic apparitions,* v. זְכוּרָן. Targ. II Chr. XXXIII, 6.

דְּכְוָתֵי, דְּכָוָתֵי (only with suffix of personal pronoun; v. דְּכָוָת) *the like of, resemblance, appearance.* דְּכְוָתִי the like of me, &c. Targ. Ex. XI, 6. Targ. Y. ib. דדכוָתֵיה לילא וכ׳ that there was never a plague like that of this night &c.; a. fr.—Y. M. Kat. III, 81d (expl. דכמה) דְּכְוָתֵיהּ, v. דּוּגְמָא a resemblance of it. Yalk. Sam. 134 (prov.) מוליד׳ ולא דכוָתֵיהון וכ׳ (Cant. R. introd. דלית כְּוָתֵיהון

parents of incomparable virtue often rear children not like them at all; a. fr.—Cmp. דְּכְמָא.

דְּכִי, דְּכוּתָא f. (דכר) *purity, levitical cleanness.* Targ. Lev. XII, 4; a. e. [Targ. Y. ib. 6 דְּכִירְתָא.]—*Pl.* דְּכְוָותָא, דְּכְוָ׳ *affairs concernig levitical cleanness.* Targ. I Chr. XXIII, 28.

דְּכָה, דְּכִי, *Pi.* דְּכָּה (Aramaism, v. next w.) *to declare clean.* Nidd. 25ᵃ לא דכוּ וכ׳ the scholars never declared clean &c.

דְּכָא, דְּכִי (=h. זָכָה) [*to be clear* (cmp. דְּכַךְ),] 1) *to be clean, pure; to be cleared, acquitted, cleansed from sin.* Targ. Lev. XII, 7 ותְדַכֵּי O. ed. Berl. (ed. ותַ׳ incorr., Y. ותְדַכֵּי). Ib. XVI, 30 תְּדַכּוֹן O. (Y. תִּידְכוֹן). Targ. Ezek. XXIV, 13 תְּדַכְּיִן (Nun emphat.; ed. Lag. תדכן); a. fr.—2) *to be deserving, privileged, admitted* (cmp. זכי). Targ. O. Deut. XXIII, 2 sq.—Targ. Ruth II, 10. Ib. 13 מְדַכֵּי (sub. למיעל).—Lev. R. s. 34 [read:] זכי בי או דכי בי, v. זְכִי.—*Part.* דָּכֵי, f. דַּכְיָא. Targ. Is. LXV, 5 דַּכְיָנָא וכ׳ I am purer than &c., v. דְּכִי. [Targ. Prov. VI, 11, v. דְּרַךְ.]

Pa. דַּכֵּי *to clear, purify; to restore to levitical cleanness, to cleanse.* Targ. Ezek. XXIV, 13. Targ. Lev. XVI, 30; a. fr.—Gen. R. s. 79 לית אנן מְדַכְּנָן יתה וכ׳ should we not restore it (Tiberias) to levitical cleanness from the slain (buried there)?; Yalk. ib. 133 מְדַכְּיָין. Gen. R. l. c. [read:] צרוכין אנו מְדַכְּיָה לטבריא we must cleanse Tiberias (Pesik. B'shall. p. 89ᵇ למזכירה); Koh. R. to X, 8.—Ib. דְּדַכְּיֵיהּ which he had declared clean. Y. Shebi. IX, 38ᵈ מְדַכֵּי טיבריא.—Nidd. 6ᵇ מְדַכְּנָן וכ׳ observe the same levitical cleanness as required for Temple offerings, v. חַבְרָא.

Ithpa. אִיתְדַכֵּי, אִתְדַכֵּי 1) *to became clean, be cleansed* (from sin), *be purified.* Targ. II Sam. XI, 4. Targ. Lev. XIV, 4 לְדִתְדַכָּאָה ed. Berl. (Var. לְדִתְדַכֵּי; Y. לְדִתְדְּכֵי); ib. 7; a. fr.—2) *to be cleared away, be removed, be gone.* Ber. 2ᵇ אִתְדַכֵּי יומא the day is past; v. טְהַר.

Af. אַדְכָא *to polish;* trnsf. *to train.* Targ. Prov. XXII, 6 אדכא ed. Lag. (Ms. אדכית, read אַדְכִּיהּ; some ed. אַדְרְכָא; h. text חנך).

דְּכֵי m., **דַּכְיָא** c., **דְּכִיתָא** f. (preced.) *clear, pure, clean, guiltless.* Targ. Ex. XXV, 11. Ib. XXVII, 20.—Ib. XXXI, 8; a. fr.—*Pl.* דַּכְיָן, דָּכֵן; f. דַּכְיָרָתָא. Targ. Lev. XIV, 4. Targ. O. Gen. XXVII, 15; a. e.—Eduy. VIII, 4 דָּכֵן they are clean (permitted), v. אֵזֵל; ib. דאינון דַּכְיָין ed. (Ms. M. דכן) that they are clean (not susceptible of levitical uncleanness); Pes. 16ᵃ; Ned. 19ᵃ; Ab. Zar. 37ᵃ.—Yoma 76ᵇ חיטי דכייתא fine wheat flour.

דְּכִיחַ, v. דְּכִי *Af.*

דְּכִין m., **דְּכִינְתָא** f., v. דְּכַךְ.

דְּכֵין, v. דְּכוֹן.

דְּכִיר m. (v. דְּכַר)=h. זָכוּר, *remembered, reminded, mindful.* Targ. Ps. CIII, 14 ד׳ קדמוי it is remembered before Him.—Targ. Gen. IX, 15 דְּכִירְנָא I shall remember; a. fr.—Taan. 20ᵇ ברינקותיה לא דכירנא I do not remember his young days. Hull. 137ᵇ.—*Pl.* דְּכִירִין, דְּכִירֵי. Targ. Y. Deut. V, 15; a. e.—Snh. 29ᵇ.—Fem. דְּכִירָא. Targ. Lam. I, 7.

דְּכִירָא f. 1) v. preced.—2)=דְּכוּרוּ. Targ. Y. II Num. XXIV, 1.

דְּכַךְ (v. דכא), *Pi.* דִּכֵּךְ *to crush.* Part. pass. מְדוּכָּךְ, pl. מְדוּכְּכִים. Midr. Till. to Ps. XCIII מד׳ אנו we are crushed, worn out (Gen. R. s. 5 מדוכנין, v. דָּכַן).

דָּכַךְ ch. same. Part. Peil. דְּכִיךְ, f. דְּכִיכְתָא *crushed, melancholy.* Targ. Prov. XVII, 22 (h. text נכאה). [Ib. VI, 11 ותדכוך some ed., v. דְּרַךְ.]

Pa. דַּכֵּךְ *to crush.* Targ. Job IV, 19.

Ithpa. אִתְדַּכַּךְ *to be crushed.* Targ. Job XXXIV, 25.

דִּיכְ׳, דְּכָמָא, דְּכָמָת f. (compound of דִּי כְּ a. בָּא, v. כְּמָא a. דְּ־) *appearance, resemblance, the like of.* Y. M. Kat. III, 81ᵈ, v. דְּכָוות־. With suffix of pers. pronoun: דְּכָמַי, דְּכָמֵיהּ &c. Targ. Job I, 8; II, 3; a. e.—Constr. דְּכָמַת, with suffix דְּכָמָתִי &c. Targ. II Chr. XVIII, 3 ed. Lag. Targ. Job XII, 3; a. fr.—*Targ. Ps. LXXIII, 15 דְּכָמָתְחוֹן (ed. Lag. דמכמתחון), v. כְּמָת־.

דָּכֵן, pl. of דְּכִי.

דְּכַן, *Pi.* דִּיכֵּן (cmp. דכך) *to pound* bulbous plants in the ground in order to stop the growth of the tuber (differ. fr. ריכן, v. רָכַן). Y. Shebi. V, 35ᵈ bot. דִּיכְּנוֹ וכ׳ he crushed the tuber in the Sabbatical year and took it out after &c. [Tosef. ib. II, 10 לדכן Var., read with ed. Zuck. לרכן; cmp. Y. ib. 36ᵃ top.]—Part. pass. מְדוּכָּן, pl. מְדוּכָּנִין. Ned. 58ᵃ במד׳ it treats of onions which had been pounded in the preceding agricultural year; Y. Shebi. VI, end, 37ᵃ במורכנין (corr. acc.).—Gen. R. s. 5, v. דְּכַךְ.

דְּכַן ch. same, *to crush.* Targ. Prov. XI, 3.

דְּכַס* (cmp. preced. a. Arab. دكس in Wahrmund Arab. Handwörterbuch) *to crush, weaken.* Y'lamd. to Gen. XXIV, 1 quot. in Ar. חלי דכסן (חולי דוכסן) read דְּכָסוֹ or דִּיכְּסוֹ disease broke his energies (I Kings XI, 4). Gen. R. s. 5, v. דְּכָסָס.

דִּיכְ׳, דְּכָסוּמְנִי, דְּכָסוּמְרִינִי f. (δεξαμενή) *reservoir, tank.* Pesik. R. s. 4.—Y'lamd. to Num. XX, 8 quot. in Ar.

דכסוסיא, v. דוכסוסיא.

דכסיא, דכסיאָ, v. הוּכְסָא.

דכסן, v. דָּכַס.

דִּיכְ׳, דּוּכְסָס, דְּכָסָס m. (דָּכַס, cmp. Arab. *dakasan*) *masses stamped upon each other, mounds, piles.* Gen. R. s. 5 (play on דָּכְיָם, Ps. XCIII, 3) לד׳ ים Yalk. Ps. 848 (ed. Gen. R. לדוכסאים, לדיכ׳) unto the piled up waters of the Sea.

דכ״ץ, v. אח״ס. Sabb. 104ᵃ דכים הם כנים הם צדיקים הם they are humble, sincere, righteous.

דְּכַר I=h. זָכַר [*to mark,*] *to remember.* Targ. Lam. III, 19 sq. Targ. Ps. LXXXVIII, 6; a. fr.—Sabb. 12ᵇ ר׳ זמנא

יְדַכְּרִינָךְ וכ׳ the Lord remember thee for health.—Part. דָּכֵר, דָּכְרָא, pass. דְּכִיר, דְּכִירָא *remembering, reminded.* Targ. Ps. CXXXVII, 1 הוינא דָכְרִין (ed. Lag. דְּכִירִין). Targ. Gen. VIII, 1; a. fr.; v. דְּכִיר.—2) *to mention, remind.* Targ. Gen. XL, 14 (with עַל).—[Targ. Y. I Num. XXIV, 1, v. *Af.*].—Sabb. 57ᵃ, a. fr. מאן ד׳ שמיה who mentioned his (its) name, i. e. what has this to do here?

Af. אַדְכַּר *to remind, call to remembrance.* Targ. Gen. XLI, 9. Targ. Y. II Num. XXIV, 1 (Y. I מַד׳, corr. acc.); a. e.—Ber. 31ᵃ, a. e. אַדְכָרְתָן מילתא וכ׳ thou recallest to my mind what R. . . . said; Succ. 53ᵃ bot.—Snh. 82ᵃ אַדְכְּרֵיה רב לגמריה (by reciting the verse) he recalled to Rabs' mind a tradition, v. גְּמָרָא. Nidd. 24ᵇ דכי מַדְכְּרוּ ליה מְדַכַּר that when they mention it (the reason), one should be reminded (that he has heard the law before). Keth. 20ᵃ מַדְכַּר חד לחבריה one (witness) may recall (the circumstances) to the other's mind. Ber. 18ᵇ לאַדְכּוּרֵיה to recall it.

Ithpe. אִתְדְּכַר, אִיתְדְּכַר. 1) *to be remembered.* Targ. Jer. XI, 19 יִתְדַּכַּר (not יִדְּכַר).—2) *to be reminded, recollect.* Targ. Ps. XXV, 6; a. e.—Keth. 20ᵇ. Nidd. 24ᵇ, v. supra; a. e.

דְּכַר II, דִּכְרָא, דִּיכְרָ׳, דִּוכְרָ׳ m.=h. זָכָר [*marked,*] 1) *male, man.* Targ. Gen. I, 27; a. fr.—Gen. R. s. 33 בר דִּ׳ male offspring, opp. ברתא נוקבא. Bets. 7ᵃ ביעי דִּכְרָ׳ eggs originating from fructification by a cock, opp. דספנא וכ׳ from self-friction. Pes. 56ᵃ כופרא דִּי׳, v. כּוּפְרָא III.—*Pl.* דִּכְרִין, דִּכְרֵי, דִּכְרַיָּא, דִּוכְרֵי, דִּי׳. Targ. Ex. XIII, 15; a. fr.—Keth. IV, 10 (52ᵇ) בנין דיכרין male issue, opp. בנן נוקבן. Gen. R. l. c. הוא מן ד׳ וכ׳ he is a descendant of Judah by the male side.—2) (sub. דענא) *the male of the flock, ram.* Targ. Num. XXVIII, 11; a. fr.—*Pl.* as above. Targ. Ex. XXIX, 1; a. fr.—Ḥull. 51ᵃ הנהו ד׳ וכ׳ wethers which thieves carried off (by throwing them over the fence).—Gen. R. s. 70, end, v. הִכְרָנִי. [עינבי דיכרין, v. פְּרוּמָא a. fr. כְּרַז.]

דִּכְרוֹנָה, דִּכְרוֹן=next w. Ezra VI, 2.

דִּכְרָן, דִּכְרָנָא, דִּוכְרָ׳ m.=h. זִכָּרוֹן, *memorial, record.* Targ. O. Gen. IX, 16; a. fr.—Snh. 29ᵇ bot. דר׳ פתגמי a memorial of judicial proceedings (but not the verbatim reproduction of the words of the witnesses).—*Pl.* דִּכְרָנַיָּא. Targ. Job XIV, 17; a. e.

דִּיכְרָ׳, דִּכְרָנִי m. (דִּכַּר II, 2) *ram-like, lewd, unchaste.* *Pl.* דִּכְרָנִין. Gen. R. s. 70, end 'Rashi' (ed. דכרון, דכרין).

דִּיל, דְּלָ׳ (contract. of דְּאִי לָא) *for if not.* דִּלְ כֵּן (joined דִּילָכֵן, דִּלָכֵן, v. דִּי II) *for were it not so.* Y. Yoma VIII, 44ᵈ bot. Y. Gitt. VII, beg. 48ᶜ; a. e.—Y. Ber. II, 5ᵃ bot.—Y. Shebi. IV, 35ᵃ bot. אכול דילכן וכ׳ eat, for if thou (doest) not so, I shall kill thee.

דַּל I (imperat. of דְּלַל) *lessen, deduct;* (adv.) *less.* Sabb. 89ᵇ ד׳ עשרין deduct twenty years. R. Hash. 7ᵇ ד׳ רגלים leave out festivals. Succ. 2ᵃ ד׳ עשתרות וכ׳ imagine the Succah outside of the hollow, and there remains the shade of the roof; ד׳ דופנין imagine the walls removed. Ib. 56ᵇ נרמא ליה דל בדל let the retiring division of priests say to the coming in, 'less for less', i. e. take ye one loaf less and those relieving you will also take one less. Midr. Prov. ch. XXII דל עוד מחיריו deduct also from the years of his life; a. e.

דַּל II m. (b. h.; דָּלַל) *thin, sparse; poor, needy.* Kil. V, 1 כרם ד׳ a sparsely planted vineyard; Y. ib. 29ᵈ bot. ד׳ בגפנים וכ׳ poor concerning vines, and rich as regards labor (requiring as much labor as a thickly planted vineyard). Lev. R. s. 34, v. דָּלַל; a. fr.—*Pl.* דַּלִּים. Sabb. 104ᵃ, v. גרמ״ל. Tanḥ. B'har 3 ד׳ ממע״ט they were void of good deeds. Num. R. s. 5 ד׳ במנירן small in numbers; a. fr.—דַּלּוּת, v. דַּלּוּת.

דָּלָא, v. דְּלִי.

דָּלָא *that wot, which not,* v. דְּ־.

דָּלָא *to draw,* v. דלי.

דָּלָאָה m. (preced.) *drawer of water, worker on an irrigating apparatus.*—*Pl.* דָּלָאֵי. B. Kam. 50ᵇ; Ḥull. 107ᵃ, v. אֲרִיתָא. Yeb. 97ᵇ, v. דְּוַל.

דָּלַג (b. h.) *to contract, go back; to leap* (cmp. קָפַץ). Taan. 27ᵇ; Meg. 22ᵃ דּוֹלֵג the second reader goes back, i. e. takes up the last verse read by his predecessor. Ib. נְדַלּוֹג let us take up the last verse.

Pi. דִּילֵג *to leap, skip.* Cant. R. to II, 9 וכ׳ מְדַלֵּג skips from mount &c. Meg. IV, 4 מְדַלְּגִין בנביא in reading from the Prophets you may skip (read two portions separated in the text). Num. R. s. 2 מד׳ מהלכה וכ׳ skips (digresses) from subject to subject. Tosef. Dem. III, 17 charity collectors מד׳ על פיתחיהן וכ׳ must skip the doors of (take no contributions from) those eating the fruits of the Sabbatical year; a. fr.

דַּלַּג ch. same; *Pa.* דַּלֵּג *to reduce.* Gitt. 82ᵃ top מְדַלֵּג ותני חד חד (the author of the Boraitha, Tosef. ib. VIII (VI), 9) drops only one by one (seven foldings with six signatures, six with five &c.). [Targ. Y. Gen. XLI, 14 דלוגיה, some ed., דלגיה Buxt., read דלוניה, v. דְּלֵי.]

דִּיל, דִּלְדּוּל m. (v. next w.) 1) *a limb torn in shreds, strips* &c. Ḥull. 46ᵃ דר׳ זה וכ׳ as to this case of (נדלדלה) the liver found to be torn &c.—2) *wart with a thin neck,* v. רַבֶּלֶת. *Pl.* דִּי׳, דִּלְדּוּלִין. Neg. VI, 7 (Tosef. ib. II, 2 תלתלין); Sifra Thazr., Neg., Par. 1, ch. II. Bekh. VII, 6 (45ᵇ, Rashi בעלי הד׳ persons or animals afflicted with large warts. Neg. VI, 8 הד׳ שבראש וכ׳ (hairless) warts on the head or chin (Tos'f. Yom Tob: *isolated hair-grown spots*).

דִּילֵל, דִּלְדֵּל (Pilp. of דָּלַל) *to reduce, weaken.* Sot. 9ᵇ (play on דילדלה את כחו וכ׳ (דלילה) she weakened his strength, his understanding, his merits; Num. R. s. 9. Tanḥ. B'har 3 מְדַלְדְּלוֹ וכ׳ the Lord reduces his income, and he must sell his property.—2) *to loosen, detach.* Kidd. 24ᵇ דיל׳ בו עצם he loosened a tooth in the slave's jaw.—Part. pass. מְדוּלְדָּל a) *loosely connected, hanging down, detached.* Lev. R. s. 34 he is called *dal* מד׳ מן הנכסים which means detached from his property (homeless); Midr. Prov. ch. XXII דל מנכסיו (insert מדולדל). Ker. III, 8 אבר המ׳ (Talm. ed. 15ᵃ sq. דמְדוּלְדֶּלֶת) a limb hanging down from the body (not yet entirely detached). Ḥull. IX, 7

חַמְדוּלְדָּלִין . . האבר limb or a part of flesh hanging down in tangles. Bekh. III, 4; v. דַּבְלוּל.—b) *poverty-stricken, beggarly.* Succ. 22[b], v. דַּבְלוּל. Tanḥ. Vayakhel 7 עניים וּמְדוּלְדָּלִים poor and miserable.

Hithpalp. הִתְדַּלְדֵּל, הִידַּר; *Nithpa.* נִדַּר, נִתְדַּלְדֵּל 1) *to become thin, sparse; to be reduced.* Num. R. s. 5 (play on דל, Prov. XXII, 22) וחם מִתְדַּלְדְּלִים וכ׳ they (the Levites) expose themselves to diminution for your sake.—2) *to be detached, loosely connected, disarranged, parted into shreds.* Y. Ab. Zar. V, 44[d] top נ׳ חותמן the berries are forcibly detached from the stalk, v. חוֹתָם. Ḥull. 46[a] נִידַּלְדְּלָה כבד וכ׳ the liver is parted into shreds and mixed up with the fat layers. Ib. 44[a] סרמנים שנִּדַּלְדְּלוּ וכ׳ gullet and windpipe which are torn loose from their connection so that the larger portion of their circumference is detached.—3) *to be disregarded.* Sot. IX, 15 (49[a]) נִדַּלְדְּלוּ וכ׳ miracle workers are not appreciated.

דַּלְדֵּל ch. (preced.) *to become poor, neglected.* Sot. IX, 15 אזלא ודַלְדְּלָה become more and more abandonned.

Ithpalp. אִידַּלְדַּל *to be torn loose.* Ḥull. 44[a] אִידַּלְדַּל אִידַּלְדּוּהֵי Ar. (ed. אידרוק וכ׳; v. Tosaf. a. l.).

דַּלְדַּלּוּת, v. דַּלּוּת.

דל״ת, Y. Naz. II, 51[d] bot. לשון חפר הוא דל״ת מל״ה קבר״ת בר״ה (Var. מל״ה דל״ת), read as ib. V, end, 54[b]: לשון הפוך הוא דלא קברת ברה the language (Mish. ib. V, 6, 'I will be a Nazir that this is &c.') has a negative meaning, as in the phrase 'that she will not bury her son' (where the opposite is meant).

דָּלָה, v. דלי.

דַּלְדָּן, דַּלְדָּנִי, v. דַּיְדָּן.

דָּלוּ f. (דלי) *irrigation.* B. Bath. 12[a] דוולא . . . . בר ד׳ יומא Rashi (ed. דָּאלוּ, Ar. בדלי) a well can be divided between heirs only when there is for each enough for one day's irrigating work.—*Pl.* דַּלְוָותָא. Gitt. 74[b] דלו תלת ד׳ irrigate three times a year.

דּוּלְבָּא, דִּלּוּב m.=h. צַרְמוֹן, *plane-tree.* Targ. O. Gen. XXX, 37.—Gen. R. s. 73, end דְּלוּבָּה (דלרק); Yalk. ib. 130 דלוב.—*Pl.* הוּלְבֵי. R. Hash. 23[a]; B. Bath. 81[a]; Y. Keth. VII, end, 31[d]; Gen. R. s. 15, beg. דִּילְבִּרין (not ון . . .). [Ber. 40[b] דולבי Ms. M., v. הוּבְלָא.]

דלובקס, דלובקוס, read: לִיבְּדְקוֹס.

דְּלוּבְקָן, v. דִּלְפְּקִי.

דַּלְוָותָא, v. דָּלוּ.

דְּלוּדָא, m. (דָּלַל) *fear; object of fright.* Targ. Job III, 25. Targ. Ps. XXXI, 12; a. fr.—*Pl.* דְּלוּדָיָא. Targ. Y. Deut. XXV, 18. Targ. Job XV, 21; a. e.

דָּלוֹס, v. דֶּלֶס.

דְּלוּסְקָמָא, v. גְּלוּסְקָמָא.

דִּלּוּעִין, v. דְּלַעַת.

דָּלוּף, v. דָּלוּב.

דְּלוּפְקִי, v. דִּלְפְּקִי.

דַּלּוּת f. (דלל) 1) *poverty.* Midr. Prov. ch. XXII; a. fr.—בד׳ in poverty, i. e. sacrifice of poverty (birds), opp. בעשירות lambs, goats &c.; בדַלְּי ד׳ the sacrifice of extreme poverty (flour). Kerith. 10[b]. Hor. 9[a] (v. Ms. M. a. l.). Kerith. l. c. עֲלֵיהּ דְּרַפְּוּת upon the person coming under the category of *dalluth;* עליה דדלי דלוּת upon the person coming under the category of extreme *dalluth.* Y. Hor. II, 46[d] (ref. to Lev. XIV, 21) מי שהוא ראוי לבוא לידי ד׳ only he who may possibly come under the category &c. (Bab. ib. l. c. בא לידי עניות).—*2) *vacillation.* Yoma 9[b] (ref. to דלת, Cant. VIII, 9) שעליהם בד׳ (Ms. M. 2) that ye left the Babylonian captivity with vacillation, opp. to בחומה, 'as a wall', i. e. all combined and firm; (Ms. Ms. 1 שעשיתם עצמיכם כדלת, ed. שעליהם כדלתות; Ar. ed. pr. s. v. סמגור quotes בַּדַּלְפַּוּת, Ms. Koh. בדלי דלות; Yalk. Cant. 994 Ms. בדלי דלות).

דְּלַח 1) (as in Hebr. a. Syr.) *to stir up, make turbid.* Targ. Is. XXX, 14 ed. (ed. Lag. זלח, h. text חשׁח) a sherd with which לְמִדְלַח מיא וכ׳ to stir up some water out of a (dried up) pool.—2) *to be troubled, to fear.* Targ. Job III, 25. Targ. Ps. XXVII, 1; a. e.—[Targ. Job XXXVIII, 25 דלח Ms., ed. הִדָּא.]

Pa. דַּלַּח, *Af.* אַדְלִיחַ *to frighten.* Targ. Job IV, 14 הַדְּלַח Buxt. (some ed. a. Ms. הִלְחַ).—Targ. Prov. XXVIII, 14.

דְּלַט׳, v. דִּרְלַט׳.

דָּלָה, דלי (b. h.; דָּלַל) [*to be suspended, swing;* denom. דְּלִי; whence] 1) *to draw water.* Gen. R. s. 93; Cant. R. to I, 1. Ex. R. s. 1 אנשים דולים וכ׳ men draw the water and women water the flock; a. fr.—Yoma 28[b] (play on דִּמְשֹׁק, Gen. XV, 2) שהוֹלָה ומשקה וכ׳ he (Eliezer) drew and gave to drink of his master's teachings.—2) *to lift up, relieve.* Midr. Till. to Ps. I, 3 וכשירְדָּלֵנִי וכ׳ and when the Lord shall lift me up out of the depths of suffering. Cant. R. to II, 1.

Hif. הִדְדָּלָה 1) *to draw water, to irrigate.* B. Kam. 51[b] המַדְדָּלָה מים וכ׳ he who draws water (to irrigate his field &c.); ואני אַדְלֶה and I will &c.; a. fr.—2) (denom. of הַדְלִית) *to suspend, to train a plant to an espalier* &c. Succ. I, 4 ד׳ עליה וכ׳ if he trained a vine over the festive wreath. Kil. VI, 4; a. fr.—*Part. pass.* מוּדְלָה, f. מוּדְלָה. Ib. Midd. III, 8. Y. B. Mets. X, 12[c], v. הַדְלִית.—Bab. ib. 91[b] במוּדָלוֹת Ms. F. (ed. במודלית) when figs and grapes overhang one another. [Y. Shebi. II, 33[c] bot. מודלה, v. מְדַלַּעַת.]

Pi. הִדָּה *to sprinkle.* Part. מְדַהֶּה, pl. מְדַלְּין. M. Kat. 4[a] sq., v. דָּלַל.

דְּלָא, דְּלֵי ch. same, 1) *to be suspended.* Part. pl. דְּלָיְרִין suspended. Targ. Esth. I, 6.—2) *to draw, raise.* Targ. Ex. II, 19. Targ. II Esth. I, 2 buckets דדלו אבנא which draw stone; a. fr. [Targ. Y. Num. XIV, 14 read מַדְלֵי Af.] [Pes. 40[a] מדלירהו, v. מַדְלָא.]—3) *to lift up.* B. Kam. 92[b] דְּלֵירֵיהּ, דְּלֵירְנָא, v. הוֹרָא IV.—Ber. 18[a] דַּלְיֵרֵיהּ (Yalk. Koh. 979; Yalk. Sam. 152 סלקיה) lift it (the cloak) up. Kidd. 81[a] דַּלְיֵרֵיהּ וכ׳ he carried it by himself.—Yeb. 92[b]; B. Mets. 17[b] אי לאו דדְלָאי לך וכ׳ had I not taken up (removed) the sherd for thee, thou wouldst never have

found the pearl under it, i. e. but for my intimation you would not have reached the conclusion &c.; Macc. 21b.—M. Kat. 28b, v. דְּלַל.

Pa. דַּלֵּי (v. דלל) 1) *to relieve, lighten.* Targ. Y. Deut. XXXII, 51 ולא דַלוּ מיניה (Var. דַלוּ, fr. דְּלַל) and they would not relieve him (give him a respite). Ib. דַּלֵּי מינני (Var. דְּלִי) respite me.—Meg. 13a דַּלֵּי כרגא he lightened the taxes (Esth. II, 18).—2) *to lift up.* Ber. 6b דַּלּוּיֵי lifting up the voice at funerals, v. דְּלַל.

Af. אַדְלֵי *to lift, suspend.* Sot. 34a טשולא דמַדְלֵי וכ׳ a load which one can lift up and put on his shoulders, is the third portion of the weight he can carry.

Ithpe. אִידַּלֵּי 1) *to be suspended.* Y. Sabb. XVI, end, 15d, a. e. בגדך מִדַּלֵּי (sub. אַתְּ) doest thou depend on thy good luck?, v. גְּדָא.—2) *to be elevated, high.* Pes. 8a דמיִדַּלְיָא (a bed) which stands on high legs (leaving space under it).—3) *to be relieved.* B. Bath. 16b; Yalk. Gen. 106 (prov.) א׳ יומא א׳ קצירא (מִידַּלֵּי) when the day (sun) is high, the sick man is relieved.

דְּלִי, דָּלְיָא m. (b. h.; דָּלָה) 1) *bucket,* also used as *cover* of the well. B. Kam. 51b משרמסור לו דָּלְיוֹ from the moment he delivers his bucket (Rashi: cover) to him; Y. Kidd. I, 60b top; Y. B. Bath. III, beg. 15d דָּלְיוֹ. Tosef. Ber. IV, 16 ד׳ של צונן a bucket of cold water; a. fr.—*Pl.* דָּלְיִים. Gen. R. s. 45, v. בְּנָרִיוֹת. [Y. B. Bath. l. c. (perhaps) דָּלְיָיו].—2) *Aquarius,* a sign of the zodiac. Yalk. Ex. 418.—3) בֵּית ד׳ pr. n. pl. *Beth Doli.* Yeb. XVI, 7; Eduy. VIII, 5 (Ms. M. מדלי).—4) *tangle,* v. דָּלִיל.

בַּר ד׳, דְּלִית, דְּלִיא, v. בַּרְדְּלָיָא.

דַּלְיוּתָא f. (דָּלָה) *drawing water.* Ex. R. s. 1 ד׳ אחת דלה one draft (bucketful) he drew.

דָּלִיל m. (דלל, cmp. הִדַּלְדֵּל) *anything irregularly wound, tangle; tow, oakum* &c. B. Kam. II, 1 הרה ד׳ קשור וכ׳ (Ms. M. a. Var. noticed in comment. דְּלִי) if the cock's feet were entangled &c. Ib. 19b בעל הד׳ the owner of the tangled material.

דָּלִיל m. (part. pass. of דָּלַל) *thin, sparsely planted.*—*Pl.* דְּלִילִין. Y. B. Mets. IX, beg. 12a, opp. דחשין, v. דָּחַס.

דְּלִיפָתָא, v. דְּלֻפְתָּא.

דְּלִיק, דְּלֵיק, v. דְּלַק.

דְּלֵקָה, דְּלֵיקָה f. (דלק) *fire, conflagration.* Sabb. XVI, 1 sq.; a. fr.

דְּלֵיקָ׳, דְּלֵיקְתָּא ch. 1) same. Targ. Ex. XXII, 5. Targ. Num. XI, 3.—Nidd. 36b are you not afraid מד׳ of the fire (punishment for disobeying a rabbi, cmp. נִדָּחַת)? Y. Yoma VIII, 45b; a. fr.—2) (=h. דַּלֶּקֶת) *fever.* Targ. O. Deut. XXVIII, 22 ed. Berl. (ed. דַּלְקְתָּא, דְּלֵקְתָּא).

דְּלִית f. (b. h.; דלה) [*suspended,*] *branches of the vine trained to an espalier* &c.; also *grapes of the espalier.* Peah IV, 1 במחובר לקרקע ובד׳ וכ׳ of that which is directly connected with the ground as well as of the hanging fruits (grapes) and of the palm tree; Tosef. ib. III, 16. Y. B. Mets. X, 12c ד׳ אחת וכ׳ a grape vine which was overhanging a neighbor's peach tree; a. fr.—*Pl.* דְּלִיּוֹת. Men. VIII, 6 (86b) wine for libation must not be offered מן חד׳ (Tosef. ib. IX, 10 sing.) from grapes of the espalier, opp. רגליות. Pes. 53a ד׳ של וכ׳; Tosef. Shebi. VII, 15 ד׳ שבאשכול וכ׳ the hanging grapes of Abel.

דְּלִכּוֹן, v. דִּי.

דְּלֶכֶן, v. דֶּל.

דָּלַל (b. h.) [*to be thin, swing, hang,*] *to be poor.* Lev. R. s. 34 דַּלּוּ מן המצות they became poor in good deeds.

Hif. חִדֵּל, חֲדֵל 1) *to thin, to take off grapes,* or *take out plants* in order to give the remainder more room. Peah III, 3 חמדל (Y. ed. חמירל) he who thins the vineyard; Tosef. ib. I, 10. Peah VII, 5; a. fr.—M. Kat. 4a sq. (a Boraitha quoted by Rabina) והתניא מְדַלְּין לירקות וכ׳ (v. דָּלָה) are we not told, you may irrigate the vegetable garden during the festive week, if you intend to use the vegetables during the festive days? Said Rabbah to him [read:] מי סברת מדלין מדלין מיא מאי מדלין שלופי you think this *m'dallin* means you may draw water, it means: *to pluck* (ref. to Peah VII, 5).—Said Rabina to him: והתניא מדלין מים לירקות וכ׳ But it reads, *M'dallin mayim* you may sprinkle *water* &c.—*Part. Pual* מְדוּלְּלָת, f. *beggarly.* Y. Succ. II, 52d bot.; v. הַבְלוּל.

דְּלַל ch. 1) *to lift up* (v. דָּלַי). Keth. 72a הידל ידלוניה him who lifts up (his voice in funereal lamentations), they will lift up (praise him at his funeral); M. Kat. 28b.—2) *to thin,* v. דָּלִיל.

Ithpa. אִידַּל *to lift one's self up, be proud.* Ib. [read:] דלא אִידַּל ידלוניה him who did not praise himself, they will &c. (Ms. M. 2 לא ליתדל דדידלוניה, read: דְּיִדַּלּוֹנֵיהּ, let one not praise himself, in order that they may &c.).

דְּלוֹם, דְּלֹם m. (דלל, with formal. מ) *diminution, defect* (cmp. הוֹסֶפֶר). Pes. 57a that the workmanship was good ואין בהם ד׳ Ms. M. 1 a. ed. (Ms. M. 2 דלים, Ar. דלוס, דלים, v. Koh. Ar. Compl.) and there was no defect in them; Tosef. Men. XIII, 19 שלא נטהו בו דלום ed. Zuck. (ed. כלום).—Tosef. B. Kam. VII, 8 אין חשמן מקבל דלים (Var. כלום; Mekh. Mishp. N'zikm. s. 13 מַכָּל; Yalk. Ex. 343 מעל) oil admits of no dilution through admixture (cmp. Cant. R. to I, 3).

דְּלָמָא I, II, v. דִּילְמָא I, II.

דלמטיקון, דלמטיקין, read:

דַּלְמָטִיקִין m. pl. (δαλματική, dalmatica) *dalmatics,* long undergarments of Dalmatian wool. Kil. IX, 7; expl. Y. ib. 32d top קובלין (read קולובין κολόβιον, v. Sm. Ant. s. v. δαλματική).

דָּלִיס, דָּלוּס, דֶּלֶס m. (דלל; cmp. Samaritan דלס

דלס Gen. XXI, 23, Arab. *dallasa*) *adulteration, fraud.* V., however, דֶּלֶם. [V. Fränkel Aram. Fremdw. p. 188.]

דלסתי, v. דַּלְתָּא.

דְּלַעַת f. (דלע, cmp. דֶּלִי a. זלוּעַ)[*bottle-shaped,*] *gourd*, a general name for *cucumbers, pumpkins* &c. (v. Sm. Ant. s. vv. Colocynthe a. Colocynthis). Kil. I, 2 ד׳ מצרית וכ׳ Ms. M. (ed. תמצרי, corr. acc.) Egyptian gourd and the Bitter-gourd may be planted together (v. כִּלְאַיִם). Ned. VI, 1 דלעת הרמוצה, variously explained ib. 51ᵃ; Y. Kil. I, 27ᵃ top; a. fr.—Sot. 16ᵃ מגלחו כד׳ he shaves his body as smooth as a gourd; Y. Kidd. I, 59ᵈ top כדלת (corr. acc.). *Pl.* דִּלּוּעִין, דְּלוּעִים. Sabb. XXIV, 4. Ned. VII, 1; a. fr.—Tosef. Maasr. III, 14 דְּלוּעוֹת.—Erub. 104ᵃ דְּלָעָיו, v. מְדַלַּעַת.

דָּלַף (b. h.; cmp. זלף) *to drip.* Bekh. 44ᵃ his eyes are דומעות דולפות וכ׳ tearing, dripping or running.

דָּלַת ch. same. Targ. Prov. XIX, 13 דָּלֶת (Var. דָּלֶף).—Sabb. 43ᵃ דשכיחי דדלפי which are liable to have leaky roofs.

דֶּלֶף m. (preced.) *drippings* from the roof; *leak* in the roof. Bets. V, 1; Sabb. 43ᵃ. Pes. 39ᵇ שנפל לתוכו ד׳ on which the drippings from the roof have fallen. Makhsh. IV, 4 sq.; a. e.

דִּילְ, דְּלְ, דַּלְפָּא ch. same. Targ. Prov. XIX, 13; XXVII, 15.—Y. Maas. Sh. IV, 55ᶜ top; Lam. R. to I, 1 חד כות׳ רבתי).

דִּילָה, דְּלָפָה f. (preced.) בֵּירַת ד׳ *receptacle of drippings*, name of the second roof of the Temple made for protection against an eventual leak in the upper roof. Midd. IV, 6 (Maim. הדְּלִיפָה).

דִּלּוּפָקִי, דִּלְפָקִי f. (δελφική=δέλφις, delphica, sub. mensa) *delphica*, a three-legged table used as a toilet table or a waiter, contrad. fr. שֻׁלְחָן eating table (v. Becker Gallus, ed. Göll II, p. 354). Kel. XXV, 1. Ib. XXII, 1; Tosef. ib. B. Bath. I, 9 דולפני (corr. acc.). Ab. Zar. V, 5 (69ᵃ) דלפ׳ Ar. (Ms. M. דלוב׳, ed. דולב׳, v. Rabb. D. S. a. l. note). Y. Dem. VI, 25ᵈ statuary made כמין ד׳ like a kind of delphica (for practical use and not for idol worship, cmp. בָּסִיס). *Ex. R. s. 43 מגפפת לד׳ hugging the statuary figure supporting a delphica (Num. R. s. 2 סריס).—*Pl.* דִּלְפָקִיּוֹת. Y. Ab. Zar. III, 42ᶜ bot.

דָּלַק, דָּלֵק (b. h.) 1) *to burn; to be illumined.* Gen. R. s. 39 saw a castle דּוֹלֶקֶת lighted. B. Kam. VI, 5 ודָלְקוּ and they caught fire. Y. Sabb. II, beg. 4ᶜ והיא דְּלִיקָה that it may continue to burn. Ib.ᵈ דְּלִיקִין והולכת are burning.—Part. pass. דָּלוּק *enkindled, burning.* Gen. R. s. 11 מצאתי אותו דָּ׳ (Yalk. ib. 16 הוֹלֵךְ) I found it still burning. Midr. Till. to Ps. VII, 14 (ref. to לדלקים ib.) שלבם דָּ׳ עליהם (Yalk. a. l. דולק) whose hearts within them are burning (with lust).—Lam. R. to IV, 19 [read :] שהיו דולקין אחריהם מעבויות (Koh. R. to V, 2 שמשלכין דָּלֶק) they (the Romans) sent fire after them from their engines (tormenta), v. עֲבִירָה.—2) *to pursue eagerly.* Lam. R. l. c. דּוֹלְקֵיהֶם של ישראל (Koh. R. l. c. רודפ׳; Midr. Till. l. c. שונאין) Israel's persecutors.

Nif. נִדְלַק *to be burnt, destroyed by fire.* Orl. III, 1 יִדָּלְקוּ; יִדְלְקוּ must be burnt. Ib. 2 sq.; a. fr.—Y. B. Kam. IV, 5ᶜ top דרכן לִידָּלֵק liable to take fire.

Hif. הִדְלִיק *to kindle, light.* Sabb. II, 1 במה מַדְלִיקִין what material may be used for the Sabbath lights? Ib. 7 הַדְלִיקוּ וכ׳ light the lamps. Y. ib. II, 4ᶜ bot.; Y. Ter. XI, 48ᵇ top באה להַדְלִיק וכ׳ she came to get a light from a priest's wife; a. fr.—V. הַדְלָקָה.

דְּלִיק, דְּלַק ch. same; 1) *to burn.* Targ. Am. V, 6; a. e.—Meg. 12ᵇ הַדְּלָקָה בירה חמתירה Ms. M. (v. Rabb. D. S. a. l.)=חמתו בערה בו (Esth. I, 12).—2) *to pursue*, v. infra.

Af. אַדְלֵיק 1) *to kindle a light, start a fire.* Targ. Num. VIII, 2. Targ. Ex. XXII, 5; a. e.—Sabb. 22ᵇ ואַדְלוּקֵי and kindle (the chip). Ib. bot. לצורכי הוא דאַדְלָקָה he lighted it for his use. Ib. 23ᵃ מַדְלִיקֵי עלי וכ׳ they light the Ḥanuckah lamps in my behalf at home; a. e.—2) *to pursue.* Targ. Lam. IV, 19. [Ib. III, 66 תַּדְלוֹק׳, read תְּדַלּוֹק׳ or תַּדְלִיק׳.]

דָּלָק m. (preced.) *light, burning material, wick, wood* &c. Y. Sabb. II, beg., 4ᶜ לא הוצת האור ברוב הד׳ the larger portion of the burning material was not enkindled (on the entrance of the Sabbath). Midd. I, 4 שער הד׳ the Temple gate by which the burning material was brought in. Koh. R. to V, 2, v. דָּלַק.

דלקטירין, v. כּוֹלֶטָרִין.

דַּלֶּקֶת f. (b. h.; דלק) *fever.* Y. Ab. Zar. II, 41ᵃ bot.

דְּלֵיקְתָּא, דַּלֶּקְתָּא, v. דְּלִיקְתָּא.

דלרא, v. דַּרְדָּא.

דל״ת *Daleth*, the fourth letter of the Alphabeth. Sabb. 104ᵃ, v. גרמ״ל. Y. ib. VII, 10ᵈ top היה ד׳ וכ׳ if one changed a *Daleth* into a *Resh.* Maas. Sh. IV, 11 ד׳ דמאי the mark *Daleth* intimates that the contents are *D'mai* (v. דְּמַאי); Tosef. ib. V, 1; Y. ib. IV, 55ᵇ top. Y. Snh. X, 28ᵇ top; a. fr.—*Pl.* דַּל״תִין, דַּלְ״תִין. Sifré Deut. 36; Sabb. 103ᵇ.

דֶּלֶת f. (b. h.; דלל) *door, lid* on hinges, *shutter.* Erub. 101ᵃ, v. אַלְמָנָה.—נעל ד׳ בפני ליון to shut the door to borrowers, *to render credit difficult.* Snh. 32ᵃ; a. fr.—B. Kam. 80ᵇ הנעלת וכ׳ ד׳ a door once shut is not easily opened, i. e. it requires ardent prayer to regain divine grace after a calamity has set in; a. fr.—Tosef. Kel. B. Mets. VI, 7 של ד׳ *on hinges*, v. מַסְחִיט.—*Pl.* דְּלָתוֹת, constr. דַּלְתוֹת. Sabb. XVII, 1. Lev. R. s. 14 יש ד׳ וכ׳ a woman's womb has doors (muscles, ref. to Job III, 10); a. fr.—Par. III, 2; Tosef. ib. III (II), 2 על גביהן ד׳ a seat of boards on hinges upon the backs of the oxen; Succ. 21ᵃ.—Yoma 9ᵇ כד׳ vacillating like doors, v. הַלּוּת. [Y. Kidd. I, 59ᵈ top, v. דַּלַּעַת.]

דַּלְתָּא* ch. same. *Pl.* constr. דַּלְתָּתֵי. Targ. Job III, 9 (10) דלתתי דהנון דשוי, a gloss to פּתחי or פּרתי. [Ed. Lag. דלסתי; Ms. ולויסתיו.]

דלתותא*, Targ. Prov. XIX, 14 Var. (v. ed. Lag. II, p. XII⁴), a corruption of ירותתא.

דָּם m., constr. דַּם (b. h.; דום or דמם, cmp. דבב) *liquid; blood; life.* Men. 44[a] בְּדָמוֹ (not בדמה, v. Rabb. D. S. a. l. note) with the juice of the purple shell.—Sabb. 31[b] רבִיעִית ד׳ וכ׳ one fourth of a Log of blood did I (the Lord) put in your body (the smallest quantity required to sustain life, v. Sot. 5[a]). Snh. 72[b] (ref. to Gen. IX, 6) חצל דָּמוֹ וכ׳ save the life of the one (who is pursued) at the expense of the life of the other (the pursuer).—דַּם ברית= ד׳ של מילה the blood lost at circumcision. Tosef. Sabb. XV (XVI), 9 צריך להטיף . . . ד׳ ב׳ he must cause the blood of the covenant to flow from him (even if born without preputium). Ib. 8; a. fr.—Pes. 16[b] ד׳ שחנפש וכ׳ the blood with which life escapes when cutting the animal's throat is called a *fluid* (with regard to levitical purity, v. כָּשֵׁר); a. v. fr.—*Pl.* דָּמִים. Keth. 9[b] טענת ד׳ complaint of absence of the token of virginity.—שְׁפִיכוּת ד׳ (abbr. ש״ד) *murder.* Yoma 67[b]; a. fr.—Midd. III, 1, a. e. ד׳ העלִיונים blood sprinkled against the upper part of the altar, opp. ד׳ התחתונים.—Snh. VIII, 6, a. fr. (with ref. to Ex. XXII, 1) אין לו ד׳ יש לו his blood is revenged, ד׳ may be killed with impunity. Ib. 72[a] בד׳ קננהו he acquired possession of them by risking his life.—[דָּמִים *equivalent,* v. דָּמִים.)

דְּמָא, דָּמָא ch. same 1) *blood; life.* Targ. O. Gen. IV, 10. Targ. ib. IX, 6; a. fr.—B. Bath. 58[b] ברישׁ כל מרעין אנא ד׳ וכ׳ at the head of all diseases (chief cause of physical disorders) am I, the blood. Yoma 82[b], a. e. מאי חזית דד׳ דידך וכ׳ what right hast thou to assume that thy blood is redder than thy neighbor's (you have no right to commit murder even under compulsion). Kidd. 81[a] נשויתיה (שויתיה) לדָמָךְ וכ׳ I should have valued thy life two *M'ah,* i. e. I should not have spared thee; Pes. 112[b] Ms. M. (ed. סכנתיך, v. Rabb. D. S. a. l. note 200, a. note 3). Keth. 60[b] bot. על דמא דחמרא Ar. s. v. גרדן (ed. רמא) on the blood of an ass.—*Pl.* דְּמֵי. Targ. Gen. IV, 11; a. fr.—Gitt. 57[b], v. דְּמֵי I.—2) *congestion.* Ab. Zar. 28[b]; Bets. 22[a] ד׳ דמעתא וכ׳ congestion of the eye, tears &c. Gitt. 68[b] לד׳ דרישא for congestion of the head (head-ache). [דְּמֵי *equivalent,* v. דָּמִין.] V. אַדְּמָא.

דְּמָא *to resemble,* v. דְּמֵי.

דָּמָא pr. n. m. *Dama,* name of a gentile of Ascalon, praised for his filial reverence. Ab. Zar. 23[b] (Var. רמא, רמה, v. Rabb. D. S. a. l. note 90); Kidd. 31[a]; Y. Peah I, 15[c] top דָּמָה; Yalk. Ex. 364. Cmp. הוּמָא.

דְּמַי, דְּמַאי m. (דמי) *suspicion, talk,* whence (cmp. שְׁתוֹקֵי, הוּמָה) *D'mai,* fruits about which there is a suspicion as to the tithes therefrom being properly taken, opp. וַדַּאי. Y. Maas. Sh. V, end, 56[d] [read:] דמאי דְּמַי תיקן דְּמַי לא תיקן *D'mai* means, There is a talk that he has given the tithes, there is a talk that he has not; Y. Sot. IX, 24[b] top ומי לא תיקן (read דְּמַי). Y. Dem. II, 22[a] top; Y. Shek. V, 48[d] top אירמתון דְּמַיָּין have you set apart what is due of them (the barley) according to the law of D'mai?—Dem. I, 1. Ib. 3 פטור מן חד׳ is exempt from the law of D'mai (no tithes required of them on account of doubt); a. fr.—*D'mai,* name of a treatise of *Mishnah, Tosefta* a. *Y'rushalmi* of the Order of *Z'raïm.* [Not to be confounded with ד־מאי=דְּמַאי *of what.*]

דְּמָאִין m. pl. (דמי, v. P. Sm. 913 sq.) *figures.* Targ. Jud. XVII, 5; XVIII, 14; a. e.

דִּימְ׳, דְּמִדּוּם m., pl. דְּמִדּוּמִין, דִּוֵּי (דָּמַם) *stand-still, stillness;* דְּמִדּוּמֵי חמה the time in the morning and the evening when the sun appears to stand still or be silent (cmp. Yoma 20[b]), *dawn and sunset.* Sabb. 118[b]; Ber. 29[b]; a. fr. Y. Pes. V, beg. 31[c] ד׳ החמה sunset.

דְּמִדֵּם (Pilp. of דמם) *to silence.* Part. pass. מְדוּמְדָּם *unable to speak, overcome by wine.* Y. Ter. I, 40[d] bot.

דַּמְדֵּם ch. same. Part. pass. מְדַמְדַּם *overwhelmed.* Cant. R. to III, 4 חוה מ׳ וכ׳ he lay in a stupor the whole night, opp. פרפר to be restless.

Ithpalp. אִיתְדַּמְדַּם *to be dumb.* Targ. Y. II Ex. XV, 16 [read:] יִתְדַּ׳.

דַּמְדְּמָנִיּוֹת, v. דַּבְּהַבְנִיּוֹת (cmp. דָּם).

דָּמָה pr. n. m., v. דָּמָא.

דָּמָה, v. דמי.

דַּמְדַּרְיָא pr. n. pl. *Damharia,* in Babylonia. R. Hash. 21[a]. Erub. 6[a] דמח׳ Ms. M. (ed. דמת׳). Men. 81[a] Ms. M. (ed. הַמְהוּדְרָיָא). V. Berl. Beitr. z. Geogr. p. 30.

דְּמוּ f.=דְּמוּתָא. Targ. Y. Deut. V, 8. Targ. O. Ex. XX, 4 ed. Berl.; a. fr.

דְּמוֹי, דָּמוֹי m. same. Targ. Y. Ex. XX, 4; a. e.

דְּמוּךְ, v. הַמֵּךְ.

דְּמוּכָא m. (preced.) *sleep.* Targ. Esth. II, 21 בית ד׳ bed-room.

דמולא, Targ. Prov. VI, 31 Ms. (ed. מזלא), read מוֹדָלָא.

דמוסיא, דמוסא, v. דימ׳.

דְּמוּעַ, v. דִּימְ׳.

דְּמוּת *gossip,* v. דִּיוָּמָה.

דְּמוּת f. (b. h.; דמי) *resemblance, image,* esp. *man's divine image* (Gen. I, 26). Yeb. 63[b] כאילו ממעט חד׳ as though he diminished the divine image (by neglecting the propagation of man). Num. R. s. 19 מדמיון ד׳ גבורה של מעלה וכ׳ they compare the appearance of Divinity to the shape of man; a. fr.—*Pl.* דְּמוּיוֹת. Pesik. R. s. 33 כמה ד׳ נדמיתי וכ׳ in how many images (visions) did I appear to you!—Yalk. Ex. 422 שני ד׳ אחד וכ׳ (!) two embroidered *designs,* one on each side.

דְּמוּתָא, דְּמוּתָה ch. same. Targ. O. Ex. XX, 4 (v. דְּמוּ). Targ. O. Deut. IV, 15 sq.; a. e.—Pesik. Parah, p. 41[a] כדמותיה אנא וכ׳ whenever I see a vision resembling him &c.; Pesik. R. s. 14 בדמותיה (corr. acc.).

דִּימְ׳, דְּמַחְמְרָא m. (Difel of חָמַר, v. דִּי חָמַר I, a.) *that which is ruined; ruins, debris.* Targ. Is. XXIII, 13; XXV, 2 (h. text מִפְלָה).

דָּמָה, דָּמַי (b. h.; v. דום, דמם) 1) *to mumble, think* (cmp. דבב); *to be silent.* Denom. (דְּמָמָה,) דְּמוּת.—2) *to imagine, compare.* Denom. דְּמוּת.—3) (denom. of דְּמוּת) *to resemble, be like, to imitate.* Sabb. 133[b] חזי דוֹמֶה לו imitate Him. Ber. 29[b] שתפלתו דומה עליו וכ׳ to whom his prayer appears like a burden. Taan. 22[b] אין דורו דומה רפה (v. Rabb. D. S. a. l. note 20) his generation was not considered worthy. B. Kam. 92[b]; Yalk. Jud. 67 ובן אדם לדור לו (not ובני) and man associates with his equal. Sifra Sh'mini Par. 10, ch. XII; Ḥull. 76[b] דַּהוֹמֶה that which resembles the animal specified in the Bible (species); חד׳ לַהוֹמֶה what resembles the animal classified with the animal specified in the Bible (genus); a. fr.—אֵינוֹ דוֹמֶה there is no resemblance, *you cannot compare.* Yeb. 64[a] א׳ ד׳ תפלת....לתפלת you cannot compare the prayer of .... to the prayer of &c. Sabb. 119[b]; a. fr.—Ḥull. 48[b] זו דוֹמָה לזו these are analogous cases, v. Pi.—למה הדבר דומה (משל) (abbrev. למ״ד, מלה״ד) (a simile:) to what can this be compared?, a phrase introducing a simile. Taan. 25[b]. Yoma 86[b]; a. v. fr.

Nif. נִדְמָה [1) (b. h.) *to be silenced, undone*].—2) *to be compared, to be imagined; to appear in the disguise of; to seem.* Kidd. 32[b] נִדְמוּ לו כמה״ש that they appeared to him as ministering angels; נדמו לו לערביים they appeared to him as if they were Arabs. Succ. 52[a] צדיקים נ׳ להם כהר וכ׳ to the righteous sin will appear like a high mount; a. fr.—נִדְמֶה an animal *suspected* to be a hybrid or looking like one (cmp. דַּמְיָא), esp. *a lamb looking like a kid*, and vice versa. Bekh. 12[a] 'a ewe which gave birth to what looked like a kid'. Ḥull. 38[b]; a. fr.

Pi. דִּימָּה 1) *to compare, judge from analogy.* Lev. R. s. 32 דִּמִּיתִיךְ להם I made thee like them (beasts). B. Bath. 130[b] ובלבד שלא יְדַמֶּה וכ׳ but one must not decide ritual cases by analogy; v. Ḥull. 48[b].—2) *to have an opinion* without authority to refer to. Gitt. 19[a]; 37[a] מפני שאנו מְדַמִּין because we have such an opinion.—*Part. pass.* מְדוּמֶּה, pl. מְדוּמִּין; כמ׳ אני *it seems to me*, כמ׳ אנו *it seems to us* &c. Men. 18[a]. Taan. 23[a]; a. fr.—Y. Ber. II, 5[b] bot. כמ׳ חיירתי I thought.

דָּמָא I, דְּמָא ch. same, 1) *to be dumb.* Targ. Hab. II, 19 הַמְיָא (some ed. incorr. ר׳).—2) *to imagine, suspect, consider*, Targ. I Kings VIII, 27 דָּמֵי (incorr. חמי).—Part. act. a. pass. דָּמֵי *suspected, considered; resembling, like.*—Yeb. 114[b] אמרה בדְדָמֵי she speaks of what was to be suspected (under the circumstances, though she has not seen it).—שפיר דמי it is considered as right, *it is right.* Ab. Zar. 38[b] ש׳ ד׳ it is all right (is permitted). Ber. 13[b] הא מיגנא ש׳ ד׳ but to lie (on the back) is permitted; a. v. fr.—Ber. 25[b] כולה ביתא ד׳ .... the entire house is to be considered (for legal purposes) as four cubits. Ib. 4[b] כתפלה אריכתא דְּמָיָא is to be considered as one continued prayer, v. אֲרִיכְתָּא; a. fr.—היכי דמי (abbrev. ה״ד) what is it like? *in what case?* Yeb. 63[b] ה״ד אשה רעה what do you call 'a bad wife'? Sabb. 4[a] ה״ד אילימא וכ׳ what case do you mean? Do you mean the case of an involuntary transgressor &c.?; a. v. fr.—Targ. Y. I Deut. XXXII, 32, v. *Pa.*—Erub. 54[a] כהלולא ד׳ is like a wedding feast (soon passing away). B. Kam. 85[a] הַמְיָא עלי כאריא וכ׳, v. אַרְיֵא. Taan. 21[b] דְּמָיִין מעיירהו לי׳ their entrails look like those of human beings; a. fr.—Pes. 14[b], a. fr. מי דָמֵי is this like (the other)?, i. e. there is no analogy between them.

Pa. דַּמֵּי 1) *to compare.* Targ. Is. XL, 25; a. fr.—Ḥull. 55[b], a. e. טרפות קא מְדַמֵּית להדדי you compare cases of *T'refoth* to one another (form an analogy)? (v. preced. *Pi.*). Snh. 47[a] מי קא מדמית וכ׳ can you compare &c.?—Part. pass. מְדַמֵּי, f. מְדַמְּיָא, pl. מְדַמְּיִין. Targ. Y. II Deut. XXXII, 32 sq. (Y. I דמי׳).—2) *to imagine, speculate.* Targ. Jud. XI, 23. Targ. Is. XLV, 9; a. e.

Ithpe. אִתְדְּמֵי, אִידְּמֵי 1) *to be like, to take an example.* Targ. Prov. VI, 6 אִתְדְּמֵא וכ׳ imitate the ant (ed. Vien. אִתְרְמֵי, read אתדמי). Targ. Ps. CII, 7; a. e.—Y. Shek. IV, 48[d] top; Y. Dem. I, 21[d] bot. לא אִידְּמִינָן we cannot compare ourselves. Gitt. 57[b] אידיתו דמי ולא אִידְּמוּ they brought blood of animals but it did not look like (the blood of the prophet); a. fr.—2) *to appear* in the disguise of. Kidd. 81[a] אי׳ לידּ שטן כ . . . Satan appeared to him as a woman &c. Ib. 29[b] אי׳ לידּ וכ׳ (a demon) appeared to him as a monster &c. Snh. 95[a] אד׳; a. fr.

דָּמֵי II, 1) pl. of דָּמָא.—2) *value,* v. דָּמִין.

דְּמֵי, v. דְּמַאי.

דִּמִּיטָנוֹס, v. דּוֹמִיטוֹס.

דְּמִיכְתָּא, constr. דְּמִיכַת f. (דמך) *sleep.* Targ. Koh. V, 11.

דָּמִין, דָּמִים m. pl., constr. דְּמֵי (דמה) *equivalent, compensation;* (cmp. שָׁוֶה) *price, value; payment.* Pes. 112[b] בשעה שאין לך ד׳ do not bargain when thou hast no money to pay with. Kerith. 13[b] ד׳ וערכין the assessment of an object to be redeemed or of an object the value of which was dedicated, v. עֵרֶךְ.—Pes. 32[a] . . . לפי מידה או לפי ד׳ וכ׳ must he pay the fine according to quantity or according to value?—Kidd. I, 6 כל הנעשה ד׳ באחר whatever is used as payment for another object; expl. ib. 28[a] כל הנישום ד׳ וכ׳ whatever is assessed as an equivalent, i. e. an exchange is meant and not a sale for cash. Ib.[b] החלוקין דמי שור בפרה if he gives a cow in payment of money which he owes for an ox; a. fr.—Keth. 103[b] נחוג נשיאותך בד׳ Ar. conduct thy office of Nasi as something valuable (Var. in Ar., a. ed. בְּרָמִים).

דָּמִין, דָּמֵי, constr. דְּמֵי ch. same. Targ. Lam. V, 4 (h. text מְחִיר); a. fr.—B. Mets. 5[b] דמי קא יהבנא ליה I am willing to compensate him. Ib. לא תחמוד לאינשי בלא ד׳ משמע להו common people understand the law, 'thou shalt not covet' (Ex. XX, 16) to mean coveting to get our neighbor's property without compensation. B. Kam. 46[a] אי דְּמֵי רדיא וכ׳ if he paid the market price of a ploughing ox, he surely bought him for ploughing; a. fr.

דָּמִין (or דְּמִין) pr. n. pl. *Damin* (D'min), later mame of *Adami* (Josh. XIX, 33). Y. Meg. I, 70[a] bot.

דִּמֵּךְ, דְּמִיךְ, דְּמַךְ *to sleep; to die, to lie in the grave.* Targ. Ps. III, 6. Ib. IV, 9; a. fr.—Gen. R. s. 72, beg. עמך הוא דמיך he (Jacob) will lie with thee in the grave.

Ib. s. 91, a. fr. כד ד׳ וכ׳ when R. . . was dead; a. v. fr.—Ruth R. to III, 13; Koh. R. to VII, 8 ודַמְכַת לה and the fire over the grave died out.

Pa. דַּמֵּךְ same. Targ. Koh. V, 11. Targ. Job III, 13, some ed.—Y. Maas. Sh. IV, 55c top והחוא גברא יתיב מְדַמֵּךְ (not מדרך) and this man (I, thou) dreamt that he was sitting and sleeping.

Ithpe. אִידְּמִיךְ *to feel the approach of death.* Y. Kil. IX, 32c bot.; Y. Keth. XII, 35b.

דּוּמְּ, דִּמְכָא, דַּמְכָא m. (preced.) *sleep; couch.* Targ. Ps. CXXXII, 4. Targ. Y. Deut. XXVIII, 16; a. e.—*Pl.* דִּמְכִין. Targ. Ps. CXLIX, 5 דמכיהון Ms. (ed. דְּמָּ׳) their resting places.

דַּמְכוּתָא f. (preced.) *death.* Y. Ab. Zar. III, 42c top.

דָּמַם (b. h.; v. דָּמָה, הוּם) 1) *to be silent, dumb, at rest; to be stricken dumb.* Pesik. R. s. 33 (ref. to Is. VI, 5) היאך היית לי שדָּמַמְתִּי how did it happen to me that I was silent (did not join in the praises of the angels)? Taan. 20a דָּמְמוּ הרוחות when the winds subside. Snh. 91a כאבן הוּמָם like a dumb stone. Ber. 19a יושב ודוֹמֵם sits in silence; a. fr.—*Part. pass.* דָּמוּם, f. דְּמוּמָה. Lam. R. to I, 17 (ref. to אֲדַמֵּם, Ps. XLII, 5) ועכשיו ד׳ סלקא וכ׳ and now in silence does she (Israel) go up (to the ruins of Jerusalem), and in silence &c.—V. דְּמֵם.—2) *to leave off.* Midr. Till. to Ps. IV, 5 (ref. to ib.) [read:] ובלבבכם שתהום וכ׳ provided that thou leavest off from the sin &c.; Yalk. ib. 627.

Hif. הַדְמִים *to silence, bring to a stand-still.* Ex. R. s. 29 end ה׳ כל העולם He made the world stand still. Gen. R. s. 97 שהוא מַדְמִים וכ׳ who will bring to a stand-still sun and moon.

דַּמַסְקָאָה, v. דַּמֶּשֶׂק׳.

דִּמַסְקוֹס pr. n. pl. (Damascus) *Damascus* in Syria. Y. Bicc. III, 65d כד מסקום read בד׳ in D.

דָּמַע (b. h.) *to flow, shed tears.* Tosef. Bekh. IV, 4 אם . . . . . דומעת if his eye is tearing. Bekh. 44a, v. דָּלַף. [Sifré Deut. 157 עד שירחו . . . דומעות, read: שזלגו עיניו דְּמָעוֹת; v. Sot. VII, 8.]

Pi. דִּמֵּעַ (denom. of דֶּמַע II) *to make a thing, otherwise exempt, subject to the law of T'rumah, to mix secular grain, wine, oil &c. with T'rumah in proportions sufficient to make the whole prohibited to non-priests;* in gen. *to mix secular with sacred things.* Orl. II, 4; 6 הִמְדַּמֵּעַ; a. fr.—Ter. III, 1 אינה מְדַמַּעַת וכ׳ does not make *Dema* by itself (if mixed with secular fruits). Ib. 2 אינה מְדַמַּעְתָּן does not make them *dema;* מְדַמְּעוֹת כקטנה וכ׳ make *dema,* the smallest of the two being considered as an admixture; a. fr.—Part. pass. מְדוּמָּע. Ib. V, 6 אין חמדומע מדמע וכ׳ that which became subject to the law of T'rumah through an admixture, can affect a second mixture only in proportion, i. e. according to the quantity of real T'rumah contained therein. Ḥag. III, 4 wine jars or oil jars חֲמֵדוּמָּעוֹת which have been mixed up; expl. ib. 25b מדי דקדש containing liquids, a portion of which was designated for libations.

Nif. נִדְמָע *to become Dema through mixture.* Ter. l. c. Nidd. 46b עיסה שנִדְמָעָה if a sufficient quantity of T'rumah has been put in a dough to make it forbidden to non-priests; a. e.

דֶּמַע ch. *to tear, drip.* Targ. Jer. XIII, 17 (some ed. דַּמַּע . . *Pa.*). Targ. Lam. II, 18.

דֶּמַע I m. (b. h.; preced.) 1) *tear, weeping.* Men. 30a; B. Bath. 15a Moses wrote בד׳ (Ms. M. בִּדְמָעוֹת) with tears (so that he could not speak).—*Pl.,* v. דִּמְעָה.

דֶּמַע II m. (b. h.; cmp. נִיר, תְּנוּבָה) *fruits,* whence (sub. מַתָּנַת רֵאשִׁית, v. Ex. XXII, 28) *the priest's share of the produces, T'rumah.* Mekh. Mishp. s. 19; Yalk. Ex. 351 T'rumah has three names, *Reshith, T'rumah* וד׳ and *Dema;* Tem. 4a. Ohol. XVI, 4 אוכל בִּדְמָעוֹ he may partake of his priestly share. Tosef. Ter. X, 16 בית חד׳ place in the barn designated for T'rumah.

דְּמָעָא f. 1) *tear,* v. דִּמְעָתָא.—2) as preced. Targ. O. Ex. XXII, 28.

דִּמְעָה f. (b. h.; preced. wds.) *tear,* collect. *tears, weeping.* Lam. R. to II, 11 דִּמְעַת חסם וכ׳ (Ar. הַחְסִית, Var. השום, v. Ar. Compl. ed. Koh. s. v. חסית) tears caused by pungent matter, mustard &c. Ib. ד׳ חקרר Ar. l. c. (ed. Amst. חקבר, ed. Lam. R. בית הכסא, v. Sabb. 152a top); Ab. d'R. N. II, ch. XLVIII (ed. Schechter, p. 132 חדקר) tears caused by severe cold; a. e.—*Pl.* דְּמָעוֹת. Ib.; Sabb. 151b; Ab. d'R. N. ch. XLI (XLVIII, v. supra); a. fr.—B. Bath. 15a, v. דֶּמַע.

דִּמְעָתָא ch. same. Targ. Is. XXXVIII, 5; a. fr.—*Pl.* דִּמְעָן, דִּמְעָתָא. Targ. Ps. CXVI, 8. Targ. Lam. II, 11 (ed. Lag. דִּמְעִין m., fr. דִּמְעָא). Targ. Jer. XIII, 17 דמען ed. Lag. (oth. ed. עין . .); a. fr.—Bets. 22a; Ab. Zar. 28b דִּמְעָתָא (or עָתָא . . sing.) constant tearing of the eyes.—Sabb. 33b דִּמְעֵי עיניה (some ed. דִּמְעָת, Ms. M. דִּמְעֵיה) tears dropped from his eyes.

דְּמַר*, *Ithpa.* אִתְדַּמַּר (v. P. Sm. p. 921) *to be stupefied, astonished.* Targ. Prov. VI, 30 לא לִמְיִתְדַּמְּרוּ (Ms. a. some ed. למתר׳, corr. acc.) let them not be astonished (h. text יבוזו, v. LXX).

דַּמֶּשֶׂק (b. h.) pr. n. pl. *Damascus.* Targ. O. Gen. XIV, 15 (Y. I דַּרְמֶשֶׂק). Targ. Is. XVII, 1; a. fr.—Sifré Deut. 1 שאני מד׳ I (R. José b. Durmaskith) am from D., v. דּוּרְמַסְקִית; a. fr.

דַּמֶּשֶׂקָאָה m. *of Damascus.* Targ. O. Gen. XV, 2 (ed. Berl. דַּמַּסְ׳).

דָּמֶת, v. הוּמָא.

דָּן (b. h.) 1) pr. n. m. *Dan,* son of Jacob. Pes. 4a מדן קאתי he is a descendant of Dan; a. e.—2) pr. n. pl. *Dan* in northern Palestine. Pesik. Shek. p. 15a מזבח שבדן the altar (erected by Jeroboam) in Dan.—Targ. Y. II Num. XXXIV, 15. Targ. Cant. V, 4; Pirké d'R. El. ch. XXVII expl. = פמיאס, *Paneas;* Midr. Sam. ch. XXX; XXXII דנה (ינן) פנייס. —Y. Dem. II, 22c bot. כְּפַר דָּן.—3) name of an

idol *Dan.* Sabb. 67[b]; Tosef. ib. VII (VIII), 3; Y. ib. VI, 8[c] bot. (ref. to Am. VIII, 14).

דֵּין, דֵּן, emph. **דֵּינָא, דֵּנָא** c. (cmp. דָּא, הַדֵּךְ) *this, that.* Targ. Is. VI, 3. Targ. Deut. II, 3 דֵּנֵן (ed. Berl. דְּנָא ד׳=דֵּרֵין); a. v. fr.—Lev. R. s. 7 מן הדר׳ קריא from this verse (it is proven). Ib. s. 8 ד׳ אמר לינא בעיא לד׳ וכ׳ the one said, I do not want this (woman) &c. Sabb. 112[b] ליח ד׳ כגון ד׳ וכ׳ ב״א this is not (an ordinary) human being; ib. a man like this is worth the name of a human being; a. fr.—Y. Ab. Zar. II, 41[d] bot.; a. e. אסיר לך דנא this (piece) is forbidden to thee.—מן קדמת דנא ere this, formerly. Y. Sot. II, 17[d]; a. e.—פְּדֵי a)=h. פֹּה, *here* (cmp. פָּא, הָכָא). Targ. Jud. XVIII, 3. Targ. Is. XXII, 16 (some ed. בְּדֵרֵין); b) *like this, thus.* Targ. Gen. XXXII, 4. Targ. Jud. XVIII, 4; a. fr. [Targ. Ps. II, 10 read; בְּדוּן.]—B. Bath. 75[a] (play on כדכד, Is. LIV, 12) לידהוי כד׳ וכד׳ let it be as this one says, and as that one; Pesik. Aniy. p. 135[b]; Pesik. R. s. 32.—בְּכֵדֵּין in this manner. Targ. I Kings XXII, 20.—מַדֵּין=h. מַה־זֶּה, *why.* Targ. Jer. XXVI, 9; a. e.—אֵי מִדֵּין *from what, which.* Targ. Jon. I, 8.—הֵידְנוּ (=הֵין הוּ) *this.* Y. Erub. VII, 24[c] top, a. e. חֵי ד׳ צד וכ׳ (=h. אֵי־זֶהוּ) which is 'side', and which &c.?, v. חֵידְהֵנוּ.—*Pl.* הֵידֵנִין, הֵירְנִין. Y. Snh. IV, 22[b] bot. הר ד׳ וכ׳ which are the two additional ones?—[הֵידֵין *then*, v. הֵירֵין.]

דְּנָא 1) v. preced.—2) v. הֲנָא. [Targ. Prov. VIII, 7 דנא, Var. ed. Lag., v. רְנָא.]

דַּנָּא m. (v. אוּדְנָא II) *a cylindrical vessel, jar* (dolium). Yoma 28[b] ד׳ דחלא a jar of vinegar (which emits a stronger smell through a slight opening than when open). Ab. Zar. 60[a], v. כּוּבָּא II. Sabb. 157[b], v. אוּדְנָא II.

***דַּנָּב** pr. n. pl. *Danab.* Tosef. Dem. I, 13 אוצרה של ד׳ Var. (ed. Zuck. ר׳). Tosef. Shebi. IV, 8 (Var. ed. Zuck. דגב, דנב, text ר׳); Y. Dem. II, 22[d] top דבב.

דִּינְבָא, דַּנְבָא m. (=h. זָנָב) *tail.* Targ. Jud. XV, 4. Targ. Job XL, 17, v. גְּנוּבְתָּא I. Targ. O. Ex. IV, 4 ed. Berl. (ed. זְנִי); a. e.—*Pl.* דִּנְבֵי, דַּנְבַיָּא. Targ. Jud. l. c. Targ. Y. Gen. XXXVII, 2; a. e.—Snh. 37[a] בדנבי (Ms. M. בז׳) among the last (in the front row).

דִּינְגְּאֵי, v. זִרְנְגָאֵי.

דַּנְדַּנְתָּא, דַּנְדָּנָא f. *mint* (Maim.). Shebi. VII, 1 עלה הד׳ the leaves of *dandana;* 2 עקר הד׳ the root of &c. (Y. ed. תר׳, corr. acc.); Nidd. 51[b] (v., however, Löw Pfl. p. 108 sq.).

דְּנָא, דָּנָא 1) v. הֵן.—2)=הַאֲנָא *which I.* Y. Pes. V, 32[c] bot. (Y. Taan. III, 67[a] bot. דאנא).

דְּנַח *to shine, be bright* (corresp. to h. זרח). Targ. Gen. XXXII, 32; a. fr.—Lev. R. s. 27 ושמשא הַנָּחָא וכ׳ does the sun shine in your country?; Gen. R. s. 33 איזה גבכון שמשא דנח; Tanḥ. Emor 6; Y. B. Mets. II, 8[c] bot.

דְּנִי a word in a charm formula. Sabb. 67[b] הוּנוּ דְּנִי *be strong, my vessels* (Rashi, v. הֲנָא); Y. ib. VI, 8[c] bot.; Tosef. ib. VII (VIII), 3 דני דני.

דָּנִיֵּאל (b. h.) pr. n. m. *Daniel,* 1) the Babylonian exile. Snh. 93[a]; a. fr.—Erub. 21[a] בי כנישתא דד׳ a synagogue named from D., v. בַּרְנֵשׁ.—B. Bath. 14[b]; 15[a] *the Book of Daniel.*—2) name of an Amora. Y. Succ. IV, 54[b] bot. Ḥull. 62[a]; a. fr.—3) one Daniel, 'the tailor', a scholar. Lev. R. s. 32, end; Koh. R. to IV, 1.

דַּנְיֹסְטִיס, v. דַּנְסְ׳.

דַּנְכוֹ pr. n. m. *Dankho,* name of an expert money changer. B. Kam. 99[b] (Ms. M. דנבו, בנבו).

דֵּנָן, דִּנַּן c. (=הֵן) *this one; there.* Targ. Ps. XXIV, 6; a. e.—Targ. Gen. XXV, 32; Targ. Num. XI, 20 למא ד׳=h. למה זה.—B. Mets. 15[a]. Ib. 18[a]; Keth. 89[b].—כְּדִנַּן *thus.* Targ. Gen. XXXII, 5; a. e.

דַּאנְ׳, דַּנְיְס׳, דַּנְסְטִיס m. (δανειστής, danista) *money-lender, usurer, creditor.* Ex. R. s. 29 טוס . . . . (corr. acc.). Ib. s. 31, beg. דיוסטוס (corr. acc.). Num. R. s. 9, beg. הד׳ משבר שיניו the lender breaks the debtor's teeth (enforces his claim). Y. Sabb. II, 5[b] top (ref. to רַשָּׁי, Ps. LV, 16) he makes the angel of death ד׳ שלו (some ed. דינ׳) his creditor (to collect his debts, visit his sins). Y'lamd. Thazr. end (quot. in Ar.) דנסטס, (Var. דינסטיס, corr. acc.). [Ib. to Deut. IV, 30 אני דינאסטוס וכ׳ ed. Koh. (v. Var. ib.), v. הִירְנָאטוֹס.]—*Pl.* דַּנְסְטִין. Ib. to Deut. XXIV, 10.—Y. B. Mets. II, 8[c] אילין דאיסרטוס; Y. Ab. Zar. V, 42[b] bot. אילין דאוסרניסי, read: דַּאנַסְטְרִסֵי.

דְּנַק (Difel of אנק, v. הִ־) *to feel narrow, to choke. Ithpe.* אִיתְנַק 1) *to sigh, sob* (corresp. to h. אנק). Targ. Ezek. XXIV, 17. Targ. Mal. II, 13. Targ. Ezek. IX, 4 ed. Lag. (ed. מאנ׳).—2) (cmp. תָּנַק) *to regret, despair.* Ib. VI, 9; XX, 43; XXXVI, 31.

דַּנְקָא m. (Pers. dânkh; δανάχη) *Danka,* a small Persian coin, *the sixth of a Denar,* in gen. *one sixth.* B. Mets. 60[b] מאה בד׳ one hundred *P'rutah* for a *d.*—Ib. 39[b] ואידך תילתא יהבינן ד׳ וכ׳ and of the remaining one third we give one sixth to the sister, and for the other one sixth we appoint &c.—Zeb. 48[a]; Kerith. 22[b] בר ד׳, בת ד׳ worth a *d.*—Sabb. 35[a] [read with Rashi:] א״ב פלגא דד׳ the difference between two thirds and three fourths (of a mile) is half a sixth.—*Pl.* דַּנְקֵי. R. Ḥash. 26[a] (identified with מְעָה a. קְשׁוּרְטָה).

דנקאי, Gen. R. s. 79, v. נַקַּאי.

דנרסי, v. הַרְהֵסִין.

דְּסְ־, for words under הִסְ׳, v. under הִיסְ׳.

דסיקרין, v. הִיסְקְרִין.

***דַּסְקָא** m., an assumed word for טַסְקָא q. v. Kidd. 70[b] (criticising the spelling דסקא for דיסקא, in a summons issued by R. Naḥman) תא גברא ותא ד׳ this word (ג, ב, ר, a. א) is read *gabra* and so this word (ד, ס, ק a. א) must be read *daska* (which you must have meant for *taska*).

דעד, Targ. Nah. III, 12 some ed., v. רְעַד.

דַּעְדֵּק (=דקדק, v. דקק) *to crush, break into small fragments; to humiliate.* Targ. II Chr. XXXIV, 7. Targ. Job XVI, 12 (Ms. Var. דצדק, corr. acc.). Ib. XL, 12.

דַּעְדַּק m. (preced.) *powdered; minute, tender, young.* Targ. O. Ex. XVI, 14 (Y. הָקִיק) *something powdered.*—Targ. Am. VII, 1; a. e.—*Pl.* דַּעְדְּקִין, דַּעְדַּקַּיָּא; f. דַּעְדָּקָן. Targ. Jer. XVI, 6. Targ. O. Num. XXIII, 10; a. e.—Targ. Ez. XVI, 61.—Tosef. Snh. II, 5 וכאימריא ד׳ and that the spring lambs are yet tender; Snh. 11b Ms. M. (ed. ערקין, Var. עדקין, v. Rabb. D. S. a. l. note). V. הַקִּיק a. הַרְהֵק.

דַּיְעָה, דַּעְתָּא f. (b. h.; ידע) *knowledge, understanding, reason; view; taste.* Snh. 92a אדם שיש בו ד׳ קנין וכו׳ a man that has obtained knowledge. Lev. R. s. 1 (prov.) if thou hast acquired knowledge, what doest thou lack? &c.—Cant. R. to IV, 3 ד׳ סרוחה של וכו׳ the corrupt mind of, i. e. the fool, Ahasver; a. v. fr.—*Pl.* דַּיְעוֹת, דַּעְוָת (used also in Chald. phrases). Shebu. 42a אזלינן בתר רוב ד׳ אזלינן we are guided by the majority of opinions; Yoma 83a; Tem. 27b בתר ד׳ אזלינן. Shebu. l. c. כיון דנחית לד׳ since he cared to mention a certain number of minds (as witnesses). Y. Sot. I, 17a; Tosef. ib. V, 9; a. e. כשם שיש ד׳ וכו׳ as men differ in tastes (sensibilities) as regards food and drink, so do husbands differ &c. Pes. 112a ארבע ד׳ וכו׳ there are four thoughts &c. (the husband thinking of his first wife and the wife of her first husband); a. fr. V. הַעַת.

דַּיְעָוָן, דַּעֲוָן f. pl. ch. (preced.) *opinions.* Y. Yeb. I, 2c bot.; Y. Keth. VI, beg. 30c ד׳ ד׳ אית וכו׳ there are different opinions related in behalf of &c.; ib. V, 30a top רעיון רעיון (corr. acc.).

דָּעַךְ (b. h.; cmp. הוּךְ) *to crush, stamp upon.* Sifré Num. 160.

Nif. נִדְעַךְ *to be stamped upon, crushed, annihilated.* Pesik. R. s. 35 נִדְעֲכוּ וחלכו להם they were annihilated (their resistance broken) and gone.

דְּעַךְ ch. same, esp. *to extinguish, quench.* Targ. Prov. XVI, 14 נִדְעֲכִנֵּיהּ ed. Lag. (some ed. נדעכנ׳, corr. acc.).—דְּעֵיךְ *to be quenched.* Targ. Is. XLIII, 17 דָּעִיכוּ (ed. Lag. דעכו׳). Targ. Prov. X, 7; XIII, 9, a. e. נִדְעַךְ shall be quenched.

Af. אַדְעֵיךְ *to quench.* Ib. XV, 18.

דַּעַץ (v. הוּץ II) *to prick, squeeze, fix, stick.*—Part. pass. דָּעִיץ *fixed.* Targ. Y. Ex. II, 21.

Pa. דָּעֵיץ same. Targ. O. Gen. XXX, 38 ed. Berl. (some ed. וכו׳; Bxt. ודעיץ *Pe.*).—B. Bath. 74a דַּעֲצִיחָה וכו׳ (Ms. M. אנחירתיה, Ar. הַצָּרָה, v. Rabb. D. S. a. l. note). I stuck it on the point of the lance.

דַּעַץ, Snh. 22a Var. in Ar. s. v. רעץ, v. רַעַץ.

דעקין, Y. B. Kam. X, 7c top בר נש ד׳, v. עָקָא.

דַּעַת f. (b. h.; v. הֵדָה) *knowledge, mind; temperament, physical disposition, constitution.* עלתה על ד׳ *to occur to one's mind, to strike.* Sot. IX, 6 (45b); a. fr.—שיקול הד׳ weighing of opinions, i. e. decision between opposite views. Snh. 6a טעה בש׳ הד׳ made a mistake in deciding, against the common practice, a case concerning which there are opposite authorities, opp. to a decision against an established law; ib. 33a; Y. Keth. IX, 33a; Y. Snh. I, 18a bot.—Y. Ḥag. II, 77b top אין דַּעְתָּן נקיה their mind is not pure (unfit to study esoterics).—B. Mets. 11b, a. e. אחרת מקנה ד׳ a deputized person (or fictitious person, e. g. one's ground) can take possession. Snh. 25a sq. תולה בד׳ עצמו one who makes the chance of a game dependent on his own action, e. g. throwing dice, תולה בד׳ יונו who makes it dependent on his dove's flight.—Tosef. Ḥull. VII, 1 ד׳ מכרעת reason decides in favor &c.; Ḥull. 90b מאי ד׳ תורה by saying 'reason decides' does he mean a reasonable interpretation of the Biblical law, or is he in doubt and 'reason decides' means ד׳ נוטה his opinion inclines in favor of &c.?—מִדַּעְתָּהּ, לְדַעְתָּהּ *with the consent of, with the knowledge of,* opp. בעל כרחה, v. כּוֹרַח. Kidd. 44a מד׳ אביה with her father's consent; מְדַּעְתָּהּ with her consent. Ib. שלא לד׳ אביה without her father's consent; a. fr.—ד׳ יפה good physical constitution, מי ד׳ שדעתו *not fastidious* in taste, opp. אִיסְתְּנִיס q. v.—קצרה ד׳ *impatience, greed,* רחבה ד׳ *contentedness.* B. Bath. 145b bot.; Snh. 101a top.—Ber. 29b קצרה דַּעְתָּם they are impatient (Rashi: they do not understand how to express their wishes).—Pes. 113b אין הד׳ סובלתן whom the mind cannot endure; a. fr.—*Pl.* הֵדָעוֹת, v. הֵדָה.

דַּעְתָּא ch. same. Targ. Job XV, 2; a. fr.—Ber. 18b אחלישתיה לדַעְתֵּיהּ thou madest him feel badly; Ḥull. 94b.—Ber. 33b bot. לא כיון דעתיה he had not his mind directed on it, recited without devotion. Ib. 36a צנון אַדְּ׳ וכו׳ .... people plant radishes with the intention of eating them when they are young. Ib. מאי דַּעְתָּךְ כר״ע (in doing so) what was thy opinion? Is it that thou holdest to R. A.?—Kidd. 81b; Ber. 26a, a. fr. לאו אַדַּעְתָּאי I did not think of it. Keth. 3a, a. fr. כל דמקדש אַדַּ׳ וכו׳ whosoever betroths a wife to himself does so with the implicit understanding that his act is in agreement with the rabbinical enactments.—M. Kat. 17a, v. בְּרַח. Gitt. 70b ד׳ שגישתא a clear mind, full consciousness; ד׳ צילותא a confused mind, delirium. M. Kat. 26b bot. כמה ליח ברית ד׳ וכו׳ how little sense (manners) has this scholar!—סלקא דעתך (abbr. ס״ד) it enters thy mind, i. e. you may think. Ber. 41b כל שיעוריה ס״ד 'all its measures',—you cannot mean that?—Pes. 2a, a. fr. קא ס״ד וכו׳ (abbr. קס״ד) thy first impression naturally was that he who said 'light' meant really &c. (an editorial remark for the sake of introducing a discussion on premises finally to be upset). Ib. 14b דאי ס״ד וכו׳ for if we were to think that it was a rabbinical law; ib. 18a; a. fr.—Ib. top ואי ס״ד מכלים וכו׳ if we were to assume that he withdrew his opinion only as to vessels &c.; ib. 19a; a. fr.—Sot. 46a צריכא ..... ס״ד אמינא you may possibly think we say, i. e. you may be misled to interpret &c.; therefore (to obviate such a misinterpretation) a Biblical intimation is required; a. fr.

דַּף m. (דפק, *to hammer, join;* cmp. דפן) *board, plank;* trnsf. *a column* in the scroll (later Hebr. *a leaf* of a book).

Kel. XV, 2 ד׳ של נחתומות וכ׳ the (metal) plank of the bakers joined to the wall; B. Bath. 66a,b. Yad. IV, 8 בד׳ on the same column. Tosef. Gitt. IX (VII), 10; a. fr.—*Pl.* דַּפִּין, דַּפִּים. Ab. Zar. 75a; Nidd. 65a חד׳ the planks used as frame in the wine press. Num. R. s. 14 (ed. Amst. p. 258c) מקיים חד׳ keeps the joined boards (of the door) together. Men. 30a בת שלש ד׳ (יריעה) a sheet of parchment wide enough for three columns. Ib.b לבין חד׳ in the space between the columns. Neg. XI, 9 דַּפֵּי חלוק the strips (widths) of a shirt; a. fr.

דַּפָּא ch. same. Targ. O. Ex. XXVI, 16 (Y. לוחא, h. text קֶרֶשׁ); a. fr.—Y. Meg. III, 74b bot. the word *ish* (Esth. IX, 6) ברישׁ ד׳ must be written on the top of the column.—*Pl.* דַּפִּין, דַּפָּיָא, דַּפֵּי. Targ. O. l. c. 18; a. fr. [Some ed. דַּפָּא, דַּפָּיָא, דַּפִּין.]—B. Mets. 74a בי דפי the frame of the oil press, v. preced.—Succ. 36b דעבידא ד׳ ד׳ when the Ethrog was artificially moulded so as to look like planks joined together (angular); [Rashi: as the wheel of a water mill].

דפאמא, v. גְּוִירִיפַּסְטִי.

דְּפוֹס m. (interch. with טָפוּס; דפם, cmp. form דְּלוֹס) [*joined boards forming a frame*, v. דָּם pl.,] *frame, mould* for cakes &c. Men. XI, 1 (94a) ד׳ (Mish. טָ). Dem. V, 4 מכל ד׳ וד׳ Ar. (ed. טָ; Y. טִרְפּוּס) from each cake-form. Succ. 36b גדלו בד׳ if one trained it (the Ethrog) in a frame.—B. Bath. 16a (ref. to Job XXXVIII, 25) to each rain drop in the clouds I created בפני עצמה ד׳ a special mould (that no two of them commingle).—Sabb. 64a ד׳ של דדין a cast of female breasts; a. e.—*Pl.* דְּפוּסִין, דִּפּוּסִין. Men. 94a. Ib. 97a by קערותיו (Ex. XXV, 29) אלו חד׳ the cake-moulds are meant; Num. R. s. 13 (ed. Amst. p. 254a) דפוסיו (some ed.) read דִּפּוּסָיו. V. טָפוּס, cmp. טוֹפֶס. [In modern Hebr. ד׳ *print*, בית חד׳ *printing office;* מַדְפִּיס *printer*, נִדְפַּס *printed.*]

דפוס, Targ. Y. II Gen. XLIX, 11 ד׳ עינבין, read with Bxt. רְפוֹס.

דפוסיות, דפוסיו׳, v. דְּפוּס.

דפוקא, Num. R. s. 9 some ed., read רְפוֹקָא.

דפטא, v. גְּוִירִיפַּסְטִי.

דְּפַטְיָא, v. דִּיוֹפְטִין.

דְּפָיוּ, דָּפָיָא, דִּפֵּי, v. דּוֹפְיָא, דּוֹפֵי.

דְּפִיעַ, דְּפִיחַ, Var. of רְפִיעַ, רְפִיחַ q. v.

דפליסט׳, v. דִּיפְלִי.

דָּפַן (cmp. דָּם) *to hammer, force into a groove* &c.—Part. pass. דָּפוּן, f. דְּפוּנָה. Kel. II, 3 חבירת ד׳ וכ׳ an attachment in the shape of a jar fitted into the projecting rims of a vessel (to serve as a handle).

Pi. דִּפֵּן *to force, enforce the law against.* Sifra Emor ch. I מנין אם לא רצתה דִּפְּנוֹ whence do we prove the rule, 'If he refuses (to dismiss her), force him'; Yeb. 88b מנין שאם וכ׳ (read אם). Ib. צריכא למימר דפנו (not דד׳, v. Yalk. Lev. 629). Ib. דפנו בעדים proceed against him by procuring counter-evidence.

דְּפֵן, *Pa.* דִּפֵּן ch. same. B. Mets. 107b דְּפָנוּהוּ they prosecuted him.

דַּפְנָא m. (preced.) *beadle.*—*Pl.* דַּפְנִין. Gitt. 34a משום דַּפְנוֹי on account of his (R. Shesheth's) beadles (who forced him).

דְּפָנָא *partition*, v. הוֹפְנָא.

דַּפְנָא m. (cmp. δάφνη which is prob. of Semitic origin, v. preced.) *Bay-tree* used for hedges. M. Kat. 7a; B. Bath. 4a; v. הוּצָא. Pes. 56a שיכרא דד׳ the juice of the bay-fruit.

דפנא, דפנו, v. דְּפָנֵי.

דְּפַנּוֹת pl. of הוֹפֶן.

דְּפָנֵי (דְּפָנִי) pr. n. pl. *Daphne*, a suburb of Antiochia in Syria. Targ. Y. Num. XXXIV, 11 (h. text רִבְלָה).—Lev. R. s. 19 ד׳ של וכ׳ (not דפנו) Daphne Antiochena; Y. Shek. VI, 50a bot. דופני; Y. Snh. X, 29c bot. (not דפנא).

דָּפַק (b. h.) *to knock, strike against.* Denom. הוֹפֵק. [Gen. R. s. 44 שירהו מחדפקות, read מִתְרַפְּקוֹת, v. רָפַק.]

דְּפַק, *Pa.* דִּפֵּק ch. same, *to knock.* Lev. R. s. 5 [read:] מְדַפְּקָא לה she knocks at the door.

דְּפָרָא, v. הִרְפָּרָא.

דְּפַשְׁקָא m. (Dif. of פשׁק, dial. for פּסק, פּתק, v. דד׳; v. Koh. Ar. Compl. s. v. דבשקא; corresp. to בְּצָעָה) *dyke, ditch.* *Pl.* דְּפָשְׁקֵי. Sabb. 21a ומד׳ רבי ed. (Ar. ובדוב׳, Mus. s. v. פשׁק quotes ומפשקי in Rashi, דופשׁ in Talm.) and they grow in dykes.

דְּפָתְרָא, דְּפָתֵי, v. הִרְפַּתִּי.

דָּץ, v. הוּץ.

דצדק, v. הַצְהֵק.

דְּצוֹצָא m. (דצץ, reduplic. of הוּץ II) *a pullet in the egg-shell.* Bekh. 8b (some ed. ר׳, Ar. רצרצא; Rashi הַצְרָצָא).

דְּצֵי (sec. r. of הוּץ II) *to stick.* *Pa.* הִדְּצֵי. B. Bath. 74a הַצְרִיה, v. הַצְרָה.

דְּצִיא* f. (דצי, sec. r. of הוּץ I) *cheering up.* Targ. Prov. VI, 22 הַצְרִיךְ Ms. (ed. רצידך; h. text תשׂיחך).

דְּצִיצָא* m. (דצץ, redupl. of הוּץ I, cmp. preced.) *rejoicing.* Targ. Is. LXVI, 10 Ar. (ed. דִּירִץ).

ד׳ עד״ש באח״ב, דצ״ך, *the initials* of the names *of the twelve Egyptian plagues.* דָּם, צְפַרְדֵּעַ, כִּנִּים; עָרוֹב, דֶּבֶר; שְׁחִין, בָּרָד, אַרְבֶּה, חֹשֶׁךְ, מַכַּת בְּכוֹרוֹת. Ex. R. s. 5; s. 8 end; Tanḥ. Vaëra 9.

דַּק I m. (b. h.; דקק) *thin, fine, tender*, opp. גַּס. Ḥull. III, 1 עוף הד׳ small fowl (doves, birds &c.). Ib. VI, 7

זבל דר׳ powdered ordure, חול דר׳ fine sand; a. fr.—*Pl.* דַּקִּין, דַּקִּים. Ib. III, 1; a. fr. דר׳ the *small bowels.*—Y. Ber. II, 4[d] top בדקים (sub. נקבים) concerning the smaller functions of the body (urinizing, usu. קטנים), opp. גסים (usu. גדולים), v. גָּדוֹל 2.—Kel. II, 2 דר׳ שבכלי חרס the fine and small earthen vessels; a. fr.—Fem. דַּקָּה. דר׳ (בהמה), small cattle, v. גַּס. Ḥull. l. c. B. Kam. VII, 7. Ib. 80[a] חיה ד׳ small forest animals (deer, fox &c.). בד׳ (sub. מדה) in small quantities, *retail.* Dem. II, 5; Y. ib. 23[a] bot.; Tosef. ib. III, 12, v. לוּמְיָא.—Yoma IV, 4 ד׳ powdered frank incense, ד׳ מן הדר׳ the very finest; a. fr.—*Pl.* דַּקּוֹת. Ḥull. 56[a]; a. fr.

דַּק, דַּקָּא ch. same.—*Pl.* דַּקָּוֵי. Naz. 59[b] לד׳ with the small bowels (of the sacrifice).

דַּק II, דֹּק, דּוֹק m. (b. h.) *a veiled* or *withered spot* in the eye, *cataract.* Sifra Emor ch. II, Par. 3 דק זה הדוק the Biblical *dak* is what is now called *dok.* Bekh. 38[b] דוק שחור a black spot, ד׳ לבן a white spot.—*Pl.* דּוֹקִין. Gitt. 56[a]; Ab. Zar. 51[a] ד׳ שכעין; a. e.—V. דּוּקָא II.

דִּיק׳, דִּקְדּוּק m. (דִּקְדֵּק) 1) *crushing, humiliation, suffering.*—*Pl.* דִּקְדּוּקִים. Erub. 41[b] דִּקְדּוּקֵי עניות the sufferings of poverty.—2) *nicety, fine point, subtility, detail, minuteness;* [in later Hebr.: *grammar*]. Ab. ch. VI ד׳ חברים the fine points discussed among scholars. Snh. 99[a] חוץ מד׳ זה except this single point (in the adopted interpretation of the Law). Bekh. 30[b].—Y. Ber. II, 4[d] אלו ד׳ אותיות (not צריך) צריכין ד׳ the following pairs of words require special care in pronouncing; Deut. R. s. 2.—*Pl.* as above, constr. דִּיקֵי, דִּקְדּוּקֵי. Ḥull. 4[a] ד׳ מצות the details of ritual laws. Succ. 28[a] ד׳ תורה the subtile points in the interpretation of Biblical laws, ד׳ סופרים the special points in rabbinical enactments. Lev. R. s. 22 שני ד׳ שחיטה וכ׳ there are two defined rules concerning the cutting of animals. Y. Yoma III, 41[a]; Y. Sot. II, 18[a] כל ד׳ הפרשה all the particulars of the section; Tosef. ib. II, 1; a. fr.

דִּיק׳, דִּקְדּוּקָא ch. same.—*Pl.* דִּקְדּוּקִין. Targ. Cant. V, 13.

דַּקְדֵּק (Pilp. of דוק or דקק) 1) *to crush, grind;* v. *Nithpa.*—*Part. pass.* מְדוּקְדָּק *broken, humiliated, afflicted.* Ex. R. s. 31 מדו׳ בעניות afflicted with poverty. Gen. R. s. 100 עני מדו׳ a very poor man.—2) *to even a woof by beating.* Tosef. Sabb. VIII (IX), 2; Sabb. 75[b]; 97[b] (v. Rashi a. l.).—3) *to examine minutely, search, investigate* (charity cases); *to trace genealogical records* (corresp. to בָּדַק); in gen. *to be very strict* in religious observances; (with עם) *to deal strictly with* (esp. used of divine retribution). Y. Peah VIII, 21[a] מְדַקְדְּקִין בכסות וכ׳ you must make inquiries if one asks for clothes, but you must not &c., if food is asked for; Lev. R. s. 34 (B. Bath. 9[a] בודקין).—Y. Kidd. IV, 65[d] אין מד׳ אחורה you must not trace its past records. Y. B. Bath. IV, end, 14[d] it is the custom in sales להיות מְדַקְדְּקִין to be strict, opp. בערן יפה liberal. Ex. R. s. 31 מד׳ עמהם he is stinting (illiberal) towards the poor. Y. Succ. I, 52[b] top לא דר׳ בה he paid no particular attention to its preparation. Ḥull. 4[a] תרבה מד׳ בה יותר וכ׳ they are very strict in the observance, even more so than &c.; Tosef. Pes. I (II), 15.—Yeb. 121[b] (ref. to Ps. L, 3) חקב״ה מד׳ עם וכ׳ the Lord deals with those around Him (the good) strictly, to a hair's breadth; Y. Shek. V, 48[d]. Lev. R. s. 27; a. fr.—Tanḥ. Mishp. 11 למה אתה חְדַקְדֵּק בהכאתה why art thou so severe in punishing her?

Nithpa. נִדַּקְדֵּק (=נִתְדַּק) *to be crushed, powdered.* Ohol. II, 7.

דַּקְדֵּק ch. same, 1) *to crush, humiliate,* v. דַּעֲדֵּק. Lev. R. s. 27, v. גָּרַר.—2) *to investigate; to be strict.* Targ. Job IX, 17 (cmp. Yeb. 121[b] in preced. w.)—Lam. R. to I, 22 (ref. to עולל, ib.) דַּקְדֵּק עלידהון מה דדַקְדַּקְתָּא עלי be as strict in punishing them as thou hast been in punishing me.

Ithpa. אִיתְדַּקְדֵּק *to be crushed, powdered, broken.* Targ. Mic. I, 7 ידדקדקון Var. (ed. Lag. ידדקקון; Vien. ידקרון, corr. acc.). Targ. Is. XXI, 9 יְדַי׳ (not יְרַי׳). [Targ. Nah. III, 10= יודקזק׳ they will be chained, v. זְקַק.]

דַּקְדָּקָא m. (preced.) *powder.* Targ. II Chr. XXXIV, 7 (ed. Lag. אדקדקא, h. text חַדְרָךְ).

דַּקְדְּקִירָא c. (דקדק, with format. ר; cmp. סמוקרי &c.) *very thin, light.* Y. M. Kat. II, 81[b] top [read:] דזיפתה ד׳ for its pitch coating is very light, opp. גלידא.

דַּקְדַּקְתָּא, v. דַּקְתָּא.

דַּקָּה, v. דַּק I.

דָּקָה m. (v. דוק Af.) [*a look-out,*] *a small door* or *bar* at the foot of a stairway, leading to a court or river bank. Erub. 60[a]. Ib. 61[a].—*Pl.* (Chald.) דָּקֵי. Ib.

דִּיקוֹלָא, v. דִּיקוּלָא.

דקונתית, v. קוּנְתִית, קָנַת.

דִּיקוּקָא, v. דִּיקוֹקָא.

דקוקיא, read דקר׳, v. דַּקִּיק.

דָּקוֹר m. (דקר) *chisel* or *borer.* Kel. XIV, 3 ד׳ של חרש the carpenter's &c.

דִּיקוֹרָא m. (דקר; cmp. דּוּקְרָא) *wickerwork, basket; jug inclosed in wickerwork.*—*Pl.* דִּיקוֹרֵי, דִּקּוֹרֵי. B. Mets. 84[a] כי ד׳ דתרפניא (Ms. M. כדקוראי) of the size of the baskets of H.; Sabb. 127[a] כד׳ וכ׳ of the size of the jugs of H.—Ḥull. 4[a] דקוריא דצפורי baskets with slaughtered birds (v. Tosaf. a. l.; Rashi: *strings of birds,* fr. דקר *to perforate*).

דקוריא, Y. Maas. Sh. IV, 55[b] bot. ד׳ קַפָּא, read: דּוּקְנֵיָא *twenty beams.*

דִּיקָן׳, דִּקּוּן m. (דִּקָּה=b. h. דָּכָה; cmp. דוק, דקק) *crushing; oppression, wrong.* תבע ד׳ של- *to ask satisfaction for one's wrongs, to take one's part;* Gen. R. s. 9, end תובעת ד׳ של וכ׳ protects the wronged; Yalk. Gen. 15 וכי ד׳ של וכ׳ did the angel take up the cause of the ass?; a. e. Cmp. עֶלְבּוֹן.

דְּקִילָן, דְּקִילִין* Targ. II Sam. XVII, 19, prob. to be read דְּקִירָן or דְּקִיקָן (Pesh. דושא) *pounded grits;* v. next w.

דַּקִּיק m., דַּקִּיקָא c. (דקק, v. דַּק) 1) *broken, powdered, pounded.* Targ. O. Ex. XXXII, 20 (some ed. a. Y. דָּקִ׳). Targ. Y. Ex. IX, 8 דְּקִ׳ a pounded mass (v. דַּעֲבַד; h. text דַּק); a. e.—*Pl.* דַּקִּיקִין, דְּקִ׳, f. דְּקִיקָן. Targ. O. Lev. XVI, 12.—2) *minute, tender, little, young.* Lev. R. s. 27, a. e. בעיר ד׳, בעירא דקיקא, v. בְּעִיר.—*Pl.* דַּקִּיקַיָּא, דַּקִּיקִין &c. Targ. II Chr. XXXIII, 11.—Y. Snh. I, 18[d] top; Y. Maas. Sh. V, 56[c] top גוזליא ד׳ the pigeons are yet very small. Y. Bets. I, end, 61[a] טליין ד׳ young children. Y. B. Mets. VI, end, 5[c] בנין ד׳ *minors.* Ib. מהו דירמון דקיקיא וכ׳ can the minors say to the adults &c.? Ib. דקוקיא (corr. acc.).—[Targ. Y. Gen. XIX, 11 מְדַּקְּקִיהוֹן Ar., ed. מטליא.]—Y. Ber. I, 2[a] כופרניא ד׳ (the inhabitants of) small villages (living in scattered dwellings).—Fem. דַּקִּיקְתָּא, דַּקִּיקָתָא. Targ. II Esth. IX, 19 קירוי ד׳ (h. text צרי הפרזות).—Y. Gitt. V, 47[c] top אילין ד׳ the traps for small animals. Y. Dem. V, 24[c] bot.—V. דְּקָקָה.

דַּקְיָרָא, v. אִיתִי II.

דְּקִירָה f. (דקר) *act of digging, quantity of ground broken with one stroke.* Bets. 8[b].—*Pl.* דְּקִירוֹת. Ib.

דַּקִּיתָא f. collect. noun (דקק) *young shoots.* Targ. Y. Gen. XXII, 3 [read:] ד׳ דתאנ׳ (=מרביות של תאנה, v. Tam. 29[b]).

דְּקִיתָא f. (v. preced.) *the lowest joint of the vertebra* (=h. עֶצֶה). Targ. Y. Lev. III, 9. [Targ. Y. Deut. XVIII, 3 ד׳ Ar., v. דְּקִיתָא.]

דֶּקֶל m. (cmp. דקר) 1) *palm-tree.* Peah IV, 1. Tam. 29[b]; a. fr.—B. Bath. 36[b] ד׳ נערה (Ms. H. a. O. נעורה, v. Rabb. D. S. a. l. note 3) a young palm bearing more than once a year (oth. opin.: one dropping its fruits prematurely). Ab. Zar. I, 5 ד׳ טב a variety called *dekel tab* (Chald.: *good palm*). Sifra Thazr., Neg., Par. 5, ch. XIII ד׳ הרים אתה thou art a mountain-palm (too rash, v. Men. 84[b] top; Var. in R. S. to Neg. XI, 7 דוקר וכ׳ cutting through mountains, sophistical; Yalk. Lev. 552 עוקר).—*Pl.* דְּקָלִין, דְּקָלִים. Gen. R. s. 38.—Tosef. M. Kat. II, 10; Sabb. XIV, 3 מי דקלים (Var. דקרים, Tosef. ib. XII (XIII), 13 דקר׳, Var. ed. Zuck. דקלין) a potion used as *a purgative* (said to be the water of a well springing forth between two date-trees); Y. ib. XIV, 14[c]; Bab. ib. 110[a]; Y. Ber. VI, end, 10[d].—2)=דְּקָר. Y. Sot. II, 18[a].

דְּיוֹקָ׳, דְּקָלָא ch. same, *palm-tree.* Targ. Ps. XCII, 13. Targ. Y. Gen. XXII, 3; a. e.—B. Kam. 59[a] ד׳ ארמאה Ms. M. (ed. דארמ׳, incorr.) an Aramean palm, ד׳ פרסאה a Persian palm. Ib. 92[b] (prov.) מטריל ואזיל ד׳ וכ׳ the bad palm will travel to meet a barren cane (like meets like). Ber. 55[b] bot. none see in a dream ד׳ דדהבא a golden palm-tree (a thing not experienced in reality). Erub. 51[a] ד׳ דסביל וכ׳ a palm-tree which supports its neighbor. Ib. ד׳ דפריק וכ׳ a palm which pays its owner's taxes. Keth. 10[b] כי נרגא לדיקולא (not לדיקולא) as injurious as the axe to the palm-tree.—*Pl.* דְּקָלִין, דְּקָלַיָּא, דְּקָלֵי, דְּקָלִ׳. Targ. Ex. XV, 27. Targ. Deut. XXXIV, 3.—Y. R. Hash. II, 58[a] top, a. e. ד׳ דבבל the Babylonian palms. B. Bath. 26[a]; a. fr. [Sabb. 110[a] שני דקלי, read: דקלים as Ms. M.]—Fem. form דְּיוֹקָלְתָּא. Sabb. l. c. תרתי ד׳ Ms. O. (ed. תלאי, Ms. M. תרלתא, corr. acc.), v. Y. ib. XIV, 14[c].

דְּקָלַי m. (preced.) *a palm-gardener.* Gen. R. s. 41, beg.; Num. R. s. 3; Midr. Till. to Ps. XCII (Yalk. Ps. 845 אדם).

דִּיקָ׳, דְּקָנָא, דְּקַן m. ch.=h. זָקָן, *beard, bearded chin, hair-growth.* Targ. Lev. XIII, 29 sq.; a. fr.—B. Bath. 58[a] תפשיה בדיקניה seized him by his beard. Gen. R. s. 72 (prov.) הניאת לסבי מן דיקני thou pleasest my grandfather (with hair) from my beard, i. e. you wish to be liberal at other people's expense; (Yalk. Gen. 129 הבאת לפני מן דאקני, corr. acc.). Naz. 39[a] bot. [read:] כד צבעי סביא דיקנהון when old men dye their beards. B. Mets. 60[b] צבעית לרישיה ולדיקניה he dyed the hair of his head and beard; ib. ולד׳ . . . חווריה he washed it white again; a. fr.—*Pl.* דִּקְנִין, דִּיקִ׳. Targ. Y. Lev. XIX, 27; a. e.—B. Mets. 39[a], v. next w.

דִּיקָ׳, דְּקָנָא m. (preced.) *bearded,* i. e. *adult, major.*—*Pl.* דִּקְנֵי, דִּיקָ׳. B. Mets. 39[a] לדיקנני (Ar. לִדִּרְקָנֵי *for beards,* i. e. adults), v. אפיטרופא. Ib. 70[a] אפי׳ בד׳ וכ׳ is permitted even for the benefit of adult orphans.

דָּקַק (b. h.; cmp. דּוֹךְ, דּוּק) *to crush, pound, powder.*—Denom. דַּק.—*Pilp.* דִּקְדֵּק q. v.

Hif. הַדְקִיק, הַדְקֵק 1) same. Kerith. 6[b] הדקיד הדיקד היטב pounding well &c.; Y. Yoma IV, 41[d] bot. כשהדיה מידקק חיה אומר הדקק וכ׳ when the attendant pounded, the superintendent called, Pound well &c. [Sifré Deut. 207 להדוק פשתן, read להדקיק or לְהַסְרוֹק.]—2) *to be fine, small.* Part. מְדַקֵּק. Succ. IV, 9 (48[b]) one was wide (מעובה), Ms. M. (ed. דק; Y. ed., Ms. M. 2, a. Mish. ed. Pes. מי׳; Mish. Nap. מוּדָק Hof.) and the other tube was narrow; Y. ib. 54[d] top (they thought) חמי׳ של יין the narrow was for wine. Y. Yoma III, 41[a]; Y. Sot. II, 18[a] top מידק small and thin type of letters. Arakh. 25[a] מי׳ a sparsely sown field.

Nif. נִדַּק *to be crushed.* Mekh. Bo. s. 13 נִידַּקוּת; Pesik. R. s. 17 נִידַּקֶת; Pesik. Vayhi, p. 64[b] נָדַקֶת. [Zeb. 22[a] טרט חנדוק, read חנרוק, v. רָקַק.]

דַּקֵּק ch. same, v. דקיק.—Imperat. הוֹק (v. הוּק). Sabb. 152[a] ד׳ בככי וכ׳ grind with thy jaws (eat well), and thou wilt find (its effect) in marching.

Pa. דַּקֵּק same. B. Kam. 101[a] ודקינהו and pounded them.—*Part. pass.* מְדֻקָּק (מְדֻקָּק). Targ. Is. XXX, 14 (h. text כְּחוּשׁוֹת).—*Palp.* דַּקְדֵּק q. v.

Af. אַדֵּק, אַדֵּיק (חַדֵּק) same. Targ. II Kings XXIII, 15; Targ. II Chr. XXXIV, 4 אודיק.—Gen. R. s. 70 מְדַדֵּק, v. גְּרַמָּא. Lam. R. introd. (R. Ḥănina 2) אכלה ומדקה (fr. Dan. VII, 7). [Targ. Y. II Num. V, 19 חַזְדַּקִּי=חַדְּקִי, v. זְקַק.]

דְּקָקָה f. (דקק, v. דקיק) *a tender child.* Y. R. Hash. II, 58[b] top ד׳ כחדא as the nails of a young child; Y. Snh. I, 18[c] bot. ed. Krot. ד׳ (corr. acc.).

דָּקַר (b. h.) 1) *to dig, bore, pierce.* Sabb. 110ª, a. e. (explain. מי דקרין, v. דֶּקֶל) שהם הוֹקְרִין וכ' because they make an opening in the bile. Y. Ned. IX, 41ᵇ bot. ודוֹקְרָהּ בלבו and sticks it (the sword) into his own heart. Gitt. 56ª, v. next w.—Kidd. 22ᵇ; a. fr.—2) (cmp. דֶּקֶל) *to spread, branch off.* Succ. 13ª Ar.; Erub. 11ᵇ; 16ª קנים הדוֹקְרִים (הדוֹקְרִין) reeds which spread, i. e. the top reeds, v. דּוֹקָן.—*Part. Pu.* מְדוּקָּר *ramified,* formed like a דּוֹקָן. Erub. 11ᵇ Ar.

Nif. נִדְקַר *to be pierced, stabbed.* Tanḥ. Pinḥ. 1; Num. R. s. 21, beg.

דְּקַר ch. same, *to stab.* Gitt. 56ª בעו למִדְקְרֵיהּ (the guardsmen) wanted to stab his body (to see whether R. Joḥ. was really dead). Ib. (Hebr.) יאמרו רבן הָקְרוּ they (the Romans) will say, they stabbed their teacher. [Ex. R. s. 47 ודקרין, v. קְרֵי.]

דֶּקֶר m. (preced.) *a pronged tool, mattock* (v. Sm. Ant. s. v. Raster). Bets. I, 2; 7ᵇ. Ib. נעוץ וכ' ד' the mattock was stuck into the ground on the eve of the Festival. Shebi. V, 6.—Y. Sot. II, 18ª יחפור בדֶּקֶל (twice).—*Pl.* דְּקָרִין, דְּקָרִים. מֵי ד' *a purgative water,* v. דָּקַר a. דֶּקֶל. Sabb. 110ª (differences about spelling דקר' or (דקל'; Y. ib. XIV, 14ᶜ; a. e.—Y. Succ. I, 52ª bot. כמין ד' like prongs, v. דּוֹקָן.

דַּקְרוֹנָא, pl. דַּקְרוֹנִין, v. הוֹקְרָנָא.

דַּקְרָנָא, דַּקָּרָנָא, v. הוֹקְרָנָא.

דַּקְתָּא f. (הוּק) *stalks of flax beaten once* (still hard and knotty), contrad. to דַּקְדַּקְתָּא *thoroughly beaten, tow.* Ḥull. 51ᵇ חיישינן וכ' ד' if a bird falls upon *dakta,* we must apprehend internal injury, if on *daktakta,* we need not. B. Bath. 26ª top הוה אזלא ד' וכ' Ms. M. a. oth. (ed. ר', v. Rabb. D. S. a. l. note 2) pieces of stalks flew off and injured people.

דַּר, v. הוֹר.

דָּר part. of הוּר.

דַּר m. (הוּר) *row.*—*Pl.* דָּרִין. Gen. R. s. 20 (explain. דַּרְדַּר) שהיא עשויה ד' ד' because it consists of rows above rows (of the imbricated form of the artichoke).

דָּרָא, דַּר I ch. 1) same, *row, range, order.* Keth. 60ª בד' נשי in a row of women. B. Kam. 117ª בד' קמא in the first row of scholars. Ḥull. 11ª top ד' דגברי a row of men. Ib. 47ª בד' דאוני within the ranges of the lobes of the lungs. Ib. 53ª בד' דסיתופיה in the order in which the claws of the lion's paw appear when he assaults an animal. Snh. 97ᵇ ד' קמא דקמי וכ' Ms. M. (ed. ד' דקמי; Ms. K. a. Ar. דָּרֵי, pl.) the first row (of righteous men) before the Lord; Succ. 45ᵇ (v. Rabb. D. S. a. l. note 9).—Kidd. 36ᵇ ר''י דדריה R. J. his class-mate; a. fr.—*Pl.* דָּרִין, דָּרֵי. Meg. 12ª (expl. דַּר, Esth. I, 6) ד' ד' ranges of mosaics. Nidd. 20ª תלתא ד' וכ' there are three ranges of leaves, and three leaves in each. Ber. 28ª תיוורתא ד' rows of white hair. Ib. 62ᵇ (phonetic etymol. of קפנדריא) אדמקרפנא in place of going around the rows of houses &c. Ab. Zar. 28ª ומיירתי דמא מבי דרי ed. (Ms. M. מבי ככי); Yoma 84ª ואתי דמא מבי ד' (Ms. M. ומיירתי ליה דמא מבי ככי ושרי) and he makes blood come (and blood will come) out from between the rows of teeth. [Ib. בככי דריה, v. הָדְרָא.] [Taan. 3ᵇ; B. Mets. 73ª; B. Kam. 113ᵇ בי ד', v. דָּרֵי.]—2) *a range of wood, pyre.* Cant. R. to III, 4 ד' יקידא יקדת a burning pyre hast thou set on fire, v. יְקַד.—*Pl.* as above. Targ. Ps. LXXXII, 15 Ms. (ed. זרזו).—3) (v. הוֹר) *period, generation.* Targ. Deut. XXXIII, 7. Targ. Job. VI, 17; a. fr.—Ḥag. 5ª עד דמלי להו לד' until they have completed the period (lived the years allotted to them). Snh. 97ᵇ בכל ד' וד' (Ms. M.) in each generation; a. fr.—*Pl.* דָּרִין, דָּרֵי, דָּרֵיָא. Targ. Is. LI, 8 sq.—Targ. Ps. XLIX, 12 (Ms. דָּרָתָא); a. fr.—Ḥull. 93ᵇ; Yeb. 39ᵇ אכשור ד' have the generations (the present) grown better?

דָּרָא II f. *court,* v. דִּרְתָּא.—*shed,* v. דִּירָא.

דָּרָא 1) *to winnow;* 2) *to carry,* v. דרי I, II.

דרא, Pes. 56ª, v. אסא ד'.

דרבאני, v. דִּרְבָּנָאָה.

דרבון, Deut. R. s. 6, read דִּרְקוֹן.

דָּרְבּוֹנֵי, v. דִּרְבָּנָאָה.

דָּרְבָּן m. (b. h.; a contr. of דברבן, v. דָּבַר) [*leader,*] *goad, the iron point on the staff* (מַלְמֵד); also *the spud at the end of the handle of the ploughshare* (v. Sm. Ant. s. vv. Aratrum a Catrinos). Ḥag. 3ᵇ מה ד' זה וכ' as the goad directs the cow &c. Kel. IX, 6 מלמד שבלע הד' a goad (handle) in which the iron point was driven in so that nothing could be seen of it. Ib. XXV, 2, v. מַרְהֵיטָא. Tosef. ib. B. Mets. IV, 4. Pesik. Baḥod. p. 153ª; Y. Snh. X, 28ª, a. e., v. הוּר I. Ib. אדם עושה ד' לפרתו וכ' man makes a goad to direct his cow, and to his (evil) inclination should he not &c.?—*Pl.* דָּרְבּוֹנוֹת, דָּרְבוֹנוֹת. Koh. R. to XII, 11; Num. R. s. 15 (quoted fr. Koh. l. c.); a. fr. [Num. R. s. 14 א''ת כד' אלא כדרבנות, v. כַּד I.]

דָּרְבָּנָאי* דָּרְבָּנָאֵי m., pl. (v. preced.) *goad-bearers* (an adaptation of δορυφόροι in speaking of Athens), *guardsmen.* Bekh. 8ᵇ (Ar. דָּרְבּוֹנֵי).

דָּרַג *to leap, step.*—*Hif.* הִדְרִיג *to make a step* (מַדְרֵגָה), i. e. *to fell trees at uneven heights from the ground,* so as to make the stumps appear like steps, opp. חחליק to cut at even heights. Y. Shebi. IV, 35ᵇ bot. [read :] לא יהא מחליק ומַדְרִיג מדריג ומחליק וכ' he must not cut one portion even and another step-like, but must make the stumps equally high; הַדְרִיג לַדְרִיג יחליק . . מקום where it is the custom to cut even, he must (in the Sabbatical year) cut uneven &c.; Tosef. ib. III, 14 [read :] ח''ז לא יחליק והַדְרִיג וכ'. Y. Erub. VII, beg. 24ᵇ, v. כּוֹפֶת.

דַּרְגָּא, דַּרְגָּא c. (v. preced.) *step, stairs, ladder.* Targ. II Esth. I, 2. Targ. II Kings IX, 13 ד' שַׁעֲרָא (h. text גרם המעלות, v. גֶּרֶם).—Sabb. 77ᵇ; Keth. 10ᵇ (phonet. etymol.)

דֶּרֶךְ גַּג a way to the roof. Sabb. 155a, v. אַמַּדְלָא. Yeb. 63a נחית ד' . . . סק ד' וכ' go down a step when taking a wife, go up a step in choosing a groomsman; Y. Kidd. IV, 66a. Pes. 112a לשינתא, לפחדא ד' inviting fear, sleep; v. אוֹסַר.—*Pl.* דַּרְגִּין. Targ. O. a. Y. II Ex. XX, 23; a. e.—Targ. II Sam. VI, 13 דרגי Regia a. Kimḥi (ed. זוגי).

דַּרְגּוֹן, דּוּרְגּוֹן m. (דרג) *a suite of graded officers, staff.* Y. Hor. III, beg. 47a הוא וכל דו' דידיה He and His entire staff (of angels); Y. Snh. II, 20a top. Ex. R. s. 1 שידחוי היה מנדח ד' שלו Moses left his suite. Num. R. s. 4 עושין ד' וכ' (not דרגין) to form his staff (on bringing up the Ark, II Sam. VI, 1 sq.).—Y'lamd. to Num. XII, 1, quot. in Ar.; ib. to Deut. XI, 22 דרוי, a. דור (v. Koh. Ar. Compl. s. v. אקי).—[Tosef. Naz. I, 2 דרגון, v. טְרִיגוֹן, דִּיגוֹן.]

דַּרְגּוּשָׁה, v. דִּרְגּוּשָׁא.

דרגיבת, דרגי, Y. Sabb. VI, 8c bot., read with Tosef. ib. VII (VIII), 2 דגן וקדרון, a charm formula.

דַּרְגִּישִׁין, v. דִּרְגּוּשָׁא.

דַּרְגָּשׁ c. (דרג, with formative ש) 1) *the footstool in front of a high bed* (*Scamnum*); 2) *state bed with its footstool;* (v. Ned. 56a sq. the discussions about the meaning of our w., a. Maim. comment. to Mish. a. l.). Ned. VII, 5 חנודר . . . . מותר בד' if one vows abstinence from 'bed', he is allowed the use of the footstool. Snh. II, 3 (20a). M. Kat. 27a, v. גַּדָּא; Y. Ber. II, 5d bot.; Y. Ned. VII, end, 40c; a. e.

דַּרְגְּשָׁא ch. same, in gen. *couch.* Targ. Y. Gen. XLVII, 31 (Y. II דַּרְגּוּשָׁה.). Ib. XLVIII, 2. Targ. Ps. VI, 7; a. e.—*Pl.* דַּרְגְּשִׁין. Targ. Esth. I, 6 (ed. Lag. דַּרְגִּישִׁין). Targ. Ez. XXIII, 41; a. e.

דרד, *Pa.* דַּרֵּד (=דרדר, cmp. ירד, רדה) *to take down, remove ashes.* Targ. Y. Ex. XXVII, 3 למירדא וכ' (למי') to cleanse it (the altar, h. text דשן); Targ. Y. Num. IV, 13 וירדרדון.

Ithpe. אִיתְדְּרִיד *to glide down.* Sot. 44a מִתְדְּרִיד ונפל (the uncleanness coming out sideways) glides down and falls to the ground. Cmp. מְדַרְדֵּר.

דַּרְדּוּגֵי, v. דִּרְדּוּג.

דַּרְדּוּר m. (דרר) *a large barrel carried on wheels,* or *rolled.* Kel. XV, 1 ד' עגלה a water tank on wheels. Sifra Sh'mini ch. VII, Par. 6 מוציא דרור עגלה (corr. acc.). Ib. ארבה ד' עגלה; Yalk. Lev. 538 דַּרְדַּר. Pirké d'R. El. ch. XXX (ref. to חמת Gen. XXI, 14) לקח את הד' וכ' Abraham took the water barrel and tied it to her loins that it might drag behind her &c. [Sifré Num. 115, read דְּרִידִי, as Yalk. ib. 750.]—*Pl.* דַּרְדּוּרִין. Tosef. Ab. Zar. IV (V), 5 (Var. הדרורין); Ab. Zar. 32a. Tosef. ib. VII (VIII), 9; Ab. Zar. 59b top Ms. M. (ed. דוד, corr. acc.). [Yalk. Cant. 992 דרדורי, v. דַּרְדַּר.]

דַּרְדֵּיג (Pa'pel of דרג, cmp. זרק; v. Fl. in Levy Talm. Dict. I, 444a) *to drip.* Keth. 17b ד' משחא וכ' he dripped oil on the head of scholars at his son's wedding. Ib. דַּרְדּוּגֵי משחא וכ' the act of dripping oil &c. (indicating that the bride is a virgin).

דַּרְדַּנְיָא pr. n. *Dardania,* a district and city of Upper Mysia. Targ. Y. I Gen. X, 4 (some ed. הוֹרְדַּנְיָא; Y. II הוֹדַּי); Targ. I Chr. I, 7 (h. text דדנים, רד'); Gen. R. s. 37, beg.; Y. Meg. I, 71b bot. דַּרְדַּנְיָדִית.

דַּרְדָּסָא m., pl. **דַּרְדָּסִין, דּוֹרְ'** (Pa'pel of דרס) *cloth-shoes* or *slippers, socks.* Y. Kil. IX, 32d top (explain. Mish.). Ib. דילבש ד' דעמר ע"ג ד' וכ' מנעלות חפרנון who puts woolen socks over linen &c. Ib. bot. בוחדא ד' דע' a woollen shoe on one foot &c.—Gen. R. s. 100 ואלבשוני דַּרְדָּסַאי וכ' dress me in my slippers . . . . and place my sandals by my feet (v. Sm. Ant. s. v. Solea); Y. Kil. IX, 32b top בנרסיי; Y. Keth. XII, 35a top דנרסיי, read דַּרְדָּסַיי. Y. Orl. III, 63a top מעבדינית דורדסין (ed. Krot. דודר', corr. acc.) to make socks of them.

דַּרְדָּקָא, דַּרְדַּק m. (Parpel noun of דקק; cmp. דַּקִּיק a. הַשְׁדַּק) *tender, young, small;* esp. *pupil of a primary class.* Targ. Job III, 19.—B. Mets. 66a ד' קריעה גברא רבא וכ' was it a child that destroyed the note? A great man &c. Ib. ד' קריעה דכולי עלמא וכ' it was a beginner in learning that tore it, for, in civil law, all people are beginners &c.—*Pl.* דַּרְדְּקֵי, דַּרְדַּקְיָן. Targ. Job XXX, 1 ד' מינו my juniors; a. e.—B. Mets. l. c.—B. Bath. 21a ד' מקרי מקרי teacher of primaries (Bible teacher); Bekh. 46a. Sabb. 104a. B. Kam. 92b, v. גַּבְרָא. Keth. 111b ד' דר"ל מקרי the teacher of Resh Lakish's children.

דְּרְדֵּר (Pilp. of דרר, v. Fl. to Levy Talm. Dict. I, p. 444a); *Hithpalp.* תְּדַרְדֵּר *to roll.* Cant. R. to VI, 11 כולן מְדַרְדְּרִין ומתגלגלין all of them get in commotion and roll (Pesik. R. s. 11 מתרעמין ומרגישין). V. דַּרְדּוּר.

דַּרְדַּר m. (b. h.; v. דָּר) *thistle, artichoke* (v. Löw Pfl. p. 100; 427). Gen. R. s. 20.—*Pl.* דַּרְדָּרִין, דַּרְדָּרִים. Shebi. VII, 1. Lev. R. s. 23; Cant. R. to II, 2 חוחים וד' thorns and thistles.—Pesik. R. s. 10 בקוצין ובד' וכ' with hedges of thorns &c.; Yalk. Cant. 992 דרדורי. [Yalk. Lev. 538, v. דַּרְדּוּר.]—V. עַכְבִּית.

דַּרְדָּרָא ch. same.—Gitt. 70a מאי ד' what kind of *Dardara?* Ans. מוריקא דחוחי 'the crocus of thorns', i. e. Carthamus tinctorius (Löw Pfl. p. 199).—*Pl.* דַּרְדָּרִין. Targ. Y. II Gen. III, 18.—Pesik. B'shall. p. 93a [read:] ומעבר ליה חקלוון דד' (v. Bub. note 225) and he carried him over fields full of thistles.

דְּרוֹכוֹת m. pl. (דרך) *grape or olive treaders.* Ter. III, 4. Y. ib. 42a bot.; Y. Ab. Zar. IV, 44b top דרוכית (corr. acc.).

דרולמוסיא, v. אנדרולומוסיא.

דָּרוֹם m. (b. h.) *South, southern region.* Yoma 21b דרומו של כלפי ד' towards the South. Gen. R. s. I, beg. דרומו של רקיע the southern section of the sky; a. fr.—Esp. דָּרוֹם (b. h. הַנֶּגֶב) *the South of Palestine,* south of Lydda (with

a town of the same name: *Darom*, v. Neub. Géogr. p. 63). Pes. 70b. Yeb. 45a; Zeb. 22b דקני ד'; Y. Erub. VI, 23c bot. זקני חד' the scholars of D.

דָּרוֹמָא, דָּרוֹמָה ch. same. Targ. Gen. XXVIII, 14; a. fr.—Targ. Deut. XXXIV, 3; a. fr.—Lev. R. s. 20 [read:] רבנן דד' (or דְּרוֹמָאֵי)=זקני דרום, v. preced.—Y. Hor. III, end, 48c מטבריה אמדרומה from Tiberias or from Daromah?—Y. Ber. VIII, 12a top; a. fr. [Y. Erub. VI, 23c bot. ר' נתן דרומה, v. next w.]—בַּר דָּ' *Bar-Daroma*, name of a leader during the Bar-Kokhba rebellion. Gitt. 57a.

דָּרוֹמָאָה m. (preced.) *inhabitant of Darom* or *Daroma, Daromean.* Y. Erub. VI, 23c bot. ר' נתן ד' (not דרומה).—*Pl.* דָּרוֹמָאֵי. Zeb. 22b. Y. Taan. III, 66c bot. דָּרוֹמָאֵי (?). Ib. IV, 69b bot. ד' נהגין חגה the Daromeans, in their custom of observing mourning for the destruction of the Temple, refer to חַגָּה (Hos. II, 13) (and mourn from the 'festive day', i. e. the first day of Ab, to the ninth; v. Bab. ib. 29b sq.). V. דָּרוֹמָא.

דָּרוֹמוֹס* m. (δρόμος) *the runner's race in the stadium; course;* in gen. *contest* at public games. Kidd. 63a act before me כד' חזה Ar. (ed. דִּימוֹס) as is done in that certain *dromos.*

דרומוסקוס, v. דּוּרְמַסְקוֹס.

דָּרוֹמִי m., **דָּרוֹמִית** f. (דָּרוֹם) *southern; Daromean.* Y. Peah III, 17d חצירה ד' its southern half; Y. Kidd. I, 60d top.—Gen. R. s. 91, v. אֲבָל. Y. Sabb. I, 3d top, a. e. ר' שמלאי הד' R. Simlai the Daromean.—B. Bath. 25b, a. fr. רוח ד' southern wind.—Zeb. V, 3, a. fr. מזרחית ד' South-East. Y. Pes. V, 32a bot. לר' a Daromean (Bab. ib. 62b לודים); a. fr.—*Pl.* דָּרוֹמִיִּים. Shek. VI, 3 Y. a. Bab. ed. (Mish. דָּרוֹמִים).

דָּרוֹמִית, דָּרוֹמְיָא ch. same. Y. Ber. III, 6b bot. ר' יעקב ד'; a. fr.—Ib. I, 2b bot. דרומנה (corr. acc.).—*Pl.* דָּרוֹמְיֵי. Y. Pes. V, 32a bot. Y. Ber. II, 5b דָּרוֹמְיֵיא, דָּרוֹמָאֵי. V. דָּרוֹמָאָה.

דרומילוס, Gen. R. s. 48; Yalk. ib. 82 דרומלות, prob. a corrupt. of דִּיפִּילוֹס m. (δίπυλος) *double-gated (passage).*

דרומיסקוס, v. דּוּרְמַסְקוֹס.

דרומנת, v. דָּרוֹמָא.

דָּרוּמָתָא* pr. n. pl. *Darumatha.* M. Kat. 27b ed. (Ms. M. 1 דארו מתא, 2 דראו מ', v. Rabb. D. S. a. l. note).

דָּרוֹסָה, דְּרוֹסָא pr. n. m. *D'rosa, D'rosah.* Y. Yoma IV, 41d top ר' ד'; Num. R. s. 12 דְּרוֹסַאי; Cant. R. to III, 10 בן ד'.—דרוסה, v. אֲכִילָה.

דָּרוֹסָה m. *Darosah* (*Wine-Treader*), name of a coin,= 1¾ As. Y. Kidd. I, 58d; Bab. ib. 12a הַדְּרִיס; Tosef. B. Bath. V, 12 הַדְּרֵיס.—*Pl.* דּוֹרְסִים. Y. l. c. ג' ד' למעה (Bab. l. c. הַדְּרֵיסִין; Tosef. l. c. הַדְּרֵיסִין) three *d.* make one *M'ah.* [V. legends of Jewish coins in Conder Handbook to the Bible, 3rd ed., p. 177, sq.]

דָּרוֹסָה, v. דָּרַס.

דְּרוֹסוֹת f. pl. (דרס) *pomace* of dates in an advanced stage, contrad. to הִידְרָאוֹת. Tosef. Maas. Sh. I, 10 (Var. דורסות).

דָּרוֹעָא, v. הָדַע III.

דָּרוּפְתָּקִי* m. sing. a. pl. (a comp. of דרי *to carry*, a. pl. of פִּתְקָא; cmp. מקבלי פתקין Sabb. X, 4) *bag for official documents, mail bag.* Snh. 99b [read with Ms. M.] כולהו גופי ד' נינהו טוביה לדזכי וחזי ד' דאורייתא שנ' כי .. בבטנך (Ar. דרפתקי) all human bodies are mail bags (carrying the decrees of the Lord); happy they who are found worthy to be receptacles of the Law, as it says &c. (Prov. XXII, 18).

דָּרוּקָא* m. (cmp. Lat. drungus, v. Sachs Beitr. I, p. 96) *a troop of soldiers.* Keth. 62a ד' דמלכא Ar. (ed. פריסתקא).

דרוקרא, v. next w.

דְּרוּקְרַת (דַּדָּק', דַּרְקֶרֶת) pr. n. pl. *Drukereth* (*Darkereth, Dadk.*) a Babylonian town (cmp. דָּרוּמָתָא, v. Berl. Beitr. Geogr., p. 31). Taan. 21b (Ms. M. דרו'). Nidd. 58b. Sabb. 94b דרוקרא (corr. acc.).

דְּרוֹר m. (b. h.; דרר, v. דור) [*moving about,*] 1) *freedom, privilege, amnesty.* Midr. Till. to Ps. XC ליטול ד' to ask a privilege. Ib. שתתן לי ד', v. מָרֵד I.—Esp. *merchant's license.* Meg. 12a (cmp. הוד ch. *Pa.*).—2) צפור ד' *a free bird*, living in the house as well as in the field. Sabb. 106b. Neg. XIV, 1 שתי צפרי ד' (corresp. to חרות, Lev. XIV, 4); Tosef. Naz. VI, 1 שני צפרים ד'; Y. ib. VIII, 57a bot. Tosef. Neg. VIII, 3 שתי צפרין ד' ואלו וכ' two free birds which means such as are around in the city. Neg. XIV, 5 נמצאת שלא ד' it is discovered that it is not a free bird; Tosef. ib. VIII, 7 [read:] ונמצאת שנירה שלא ד' (v. R. S. to Neg. l. c.).—[Y. Snh. X, 28a top כד' נאות, read: כהדור בנות like the *jewel* of girls, v. הוּדְרָא II.]

דְּרוֹרִית f. (preced., formed like שערורית) *freedom,* v. הוֹרְדָה.

דָּרוּשָׁה, דָּרְשָׁא m. ch.=h. דַּרְשָׁן *lecturer.* Y. Sot. I, 16d bot.; Lev. R. s. 9; Num. R. s. 9.—*Pl.* דָּרוּשַׁיָּא. Succ. 38b in Alf. (ed. דָּרְשַׁיָּא). [Y. Yeb. VIII, 8d top דְּרוּשָׁה, v. דָּרַשׁ.]

דְּרָא I, דְּרִי (=h. זָרָה) *to scatter, strew; to winnow.* Targ. O. Ex. XXXII, 20 דרא ed. Berl. (some ed. זרא); Y. דרי. Targ. Is. XLI, 16. Ib. XXX, 24; a. fr.—B. Mets. 74a מִידְרָא winnowing. Ab. Zar. 44a what proof is there that *vayissaëm* (II Sam. V, 21) לישנא דדרוויי הוא Ar. a. ed. Pes. (v. Rabb. D. S. a. l. note 7; ed. זרוי) has the meaning of scattering (to the winds)? Ans. (ref. to Is. XLI, 16) ומתרגמינן תדרינון (Ms. M. תבדר', ed. תזרי, v. supra) and we translate (*tissaëm*) 'shall scatter them'.

דְּרָא II, דְּרִי (cmp. דלי, a. b. h. נָשָׂא quoted in preced. art.) *to carry away, to lift, bear, sustain.* Sabb. 66b a big ant דדרי מידי which is carrying something. Meg. 28a ד' מרא וכ' was carrying a rake over his shoulder. Ib.

אתא . . . . . וקא ד' מיניה ed. (Ms. M. a. Ar. שקיל) R. Ḥ. came and took it from him (to carry it himself). Ib. אי רגילת דָּרְרִית במיתך דְּרִי if thou, in thy own place, art accustomed to carry (such things), carry it. Ab. Zar. 44a it was a magnetic stone דחזת דַּרְכָּא ליה Rashi (ed. דרא, Yalk. Ms. II Sam. to XII, 30 דלא, v. Rabb. D. S. a. l. note 9) which sustained it (held the crown suspended).—Ab. Zar. 32a ודָרוּ בהדייהו and they carry (the fragments of soaked clay vessels) with them (Ms. M. ודרו ליה במיא, v. תְּרֵי); a. fr.—Sabb. 77a כל חמרא דלא דרי וכ' a wine which bears not an admixture of three (measures of water) to one, is no wine; B. Bath. 96b דְּאַרֵי; Erub. 29b. V. הִדְּרָא IV.

Ithpe. אִידְּרִי *to be carried off; to get up involuntarily* to save something. Ab. Zar. 59b; 60b. Y. Sabb. III, 5d top ואִידְּרוּן חבריא וכ' the colleagues jumped up trying to bring him back.

בֵּי דָּ', דָּרֵי m. (=בֵּי אִדְּרֵי, v. אִדַּר; v. Fl. to Levy Targ. Dict. I, p. 417b) *barn.* Taan. 3b מיבעי לבי ד' (v. Rabb. D. S. a. l. note 4) (the strong wind) is needed in the barn (for winnowing). B. Mets. 73a חפשוכי בבי ד' turn around (busy yourselves) in the barn. B. Kam. 113b מאן ... בבי ד' he whose grain is found in the barn.—[Ab. Zar. 28a, v. דָּרָא I.]

דריא, R. Hash. 9b Ar., v. דור ch. *Pa.*

דריאבון, Tosef. B. Bath. XI, 2, v. דַּרְכּוֹן.

דריגון, Tosef. Naz. I, 2, v. דִּירְגוֹן a טְרִירְגוֹן.

דָּרְיָוֶשׁ (b. h.) pr. n. m. *Darius,* King of Persia. Lev. R. s. 13; Esth. R. to IV, 4 ד' האחרון וכ' Darius the Second was the son of Esther.

דָּרְיוֹךְ, v. דָּרַךְ.

דְּרִיכָה f. (דרך) *treading* grapes &c. Sabb. 145a bot. דְּרִיכַת זיתים Ms. M. (ed. דריסת).

דָּרְיכוֹן, v. דַּרְכּוֹן.

דריכות, Ter. III, 4 some ed., v. דְּרוֹכוֹת.

***דָּרְיְנוֹן** m. (corrupt. of κέδρινον) *cedar-wood,* the wool-like substance of which is used for wicks. Y. Sabb. II, beg. 4c (explain. כְּלָךְ; Bab. ib. 20b שוכא דארזא). V. קֶדְרִינוֹן.

דָּרְיס, v. דָּרַס.

דְּרִיסָה f. (דרס) *treading; walking, crossing.* Sabb. 145a דְּרִיסַת זיתים וכ' (Ms. M. דְּרִיכַת) treading olives &c. Meg. I, 6 דריסת תרגל entering one's ground, the benefit of crossing; Y. Erub. VI, 23d bot.—Y. Bicc. I, 63d top מקום ד' a place for crossing, (right of way but not ownership of the interior of the soil). Lev. R. s. 3, beg. ד' אחת וכ' one passing which the Lord passed.—Y. Sabb. I, 2d bot. כל חמעכב דרסה (corr. acc.) whatever prevents from crossing; a. fr.—Bets. I, 5, v. הוֹרָסָן.

דָּרְיָשׁ m. *lecturer,* v. דָּרַשׁ.

דְּרִישָׁה f. (דרש) 1) *inquiry.* Snh. 11b כל ד' שאתה דוֹרֵשׁ וכ' whatever inquiry about common affairs you have to make.—2) *examination of witnesses; cross-examination,* v. חֲקִירָה. Snh. IV, 1; a. fr.—3) *interpretation* of the Biblical text. Pes. 22b; a. e., v. פְּרִישָׁה.—*Pl.* דְּרִישׁוֹת. Lev. R. s. 13, beg. ד' שתי two queries.

דָּרַךְ (b. h.) *to tread, stamp, walk.* Ter. I, 9 ונמלך לדוֹרְכָן and after consideration decided to use them for pressing. Ex. R. s. 15 עתיד לְדָרוֹךְ וכ' He will tread with His shoe upon &c.; a. fr.

Nif. נִדְרַךְ *to be trodden, pressed.* Ter. I, 8 ענבים הנִדְרָכוֹת (Mish. ed. הנִדְרָכִים) grapes in the press or intended for the press.

Hif. הִדְרִיךְ *to lead, rear, train.* Snh. 76b; Yeb. 62b המַּדְרִיךְ בניו וכ' he who leads his sons . . . on the right path.

דָּרֵךְ, דָּרֶךְ, דָּרִיךְ ch. 1) same. Targ. O. Deut. I, 36. Targ. Is. LIX, 8; a. fr.—Keth. 60b bot. דְּרָכָא על וכ' who stepped upon &c. Sabb. 109a דדרכא ליה וכ' Ms. M. (ed. דדריכא) that an ass had stepped on his foot. [Y. Maas. Sh. IV, 55c top יתיב מדרך, read: מְדַמַּךְ, v. דְּמַךְ.—Lev. R. s. 27 דרכת עד, read: אוֹרַכַת, v. אֲרִיךְ I.]—2) *to overtake,* v. infra.

Af. אַדְרֵךְ 1) *to thresh.* Targ. Is. XXVIII, 27 sq.; a. e.—2) *to lead.* Targ. Prov. XXII, 6, v. חָנַךְ. *Af.*—Targ. Ps. XXV, 9; a. e.—3) *to trace, overtake.* Targ. Prov. VI, 11; XXIV, 34 ותַדְרִיכָךְ (ed. Lag. וְתֵירֵךְ, Var. ותדרוך, ותדכיך, ותרכיך, h. text כמהלך). Keth. 60b; Ab. Zar. 15b ולא אַדְרֵכֵיה and did not find him.

דֶּרֶךְ c. (b. h.; preced.) *way, road; method, manner.* Kidd. 2b ד' לשון וכ' *derekh* is feminine gender &c. Ib. דַּרְכּוֹ של איש וכ' it is man's way to carry war, and not woman's.—Y. Ned. I, beg. 36c, a. e. התורה דיברה כדַרְכָּהּ, v. לָשׁוֹן. Succ. II, 1 לפי דַּרְכֵּינוּ by our way (incidentally). Ab. Zar. 15b כד' שאמרו אסור . . . כך וכ' Ms. M. (ed. כד' שאמרו אָסוּר) on the same principle that &c.; a. v. fr.—דֶּ' אֶרֶץ (abbrev. ד"א) the way of the land, a) *good manners;* b) *secular occupation, trade;* c) (euphem.) *sexual connection.* Ab. II, 2 study עם ד"א combined with a trade. Tosef. Sot. VII, 20 לימדה . . ד"א וכ' the Torah teaches incidentally the proper conduct that one must first build a house &c.—Gitt. 70a bot. ד' וד"א וכ' travelling, marital connection &c. Gen. R. s. 18, end. Ib. s. 22, beg.—Ib. s. 80 כדַרְכָּהּ natural gratification of sexual appetite, ד' שלא כד' unnatural. Ib. s. 18, end; a. fr.—Snh. 31b העביר עלי את ד' mutilated me (oth. interpret.: wronged me in business).—*Pl.* דְּרָכִים. Kidd. I, 1. R. Hash. 17a פירשו מדַּרְכֵי צבור they deviated from the ways of the community, became heretics.—דרכי אמורי, v. אֱמוֹרִי.—דרכי שלום ways of peace (ref. to Prov. III, 17); מפני ד' ש' because the ways of the Law are ways of peace (differ. fr. משום איבה, v. אֵיבָה), i. e. it is a demand of equity, good manners &c., though no special law can be quoted for it. Gitt. V, 8 sq.; a. fr.—(ד"א) דרך ארץ *Derekh Erets* (*Manners*), name of a treatise attached to Talmud editions, divided into *Rabba* (Large), and *Zuta* (Small).

דִּירְכָּא, דַּרְכָּא ch. same. Kidd. 2b ד' דמיכלא וכ' it is usual for excessive eating to produce &c.—Ab. Zar. 48b ד' אחרינא another road.

דּוֹרְנָא, דָּרְנָא m. (דרך) *threshing, threshing time.* Targ. Y. I, II Deut. XXV, 4. Targ. Y. Lev. XXVI, 5 (דַּרְבָּא).

דרכון, Y. Kil. I, 27ᵃ bot., v. יַרְבּוּז.

דַּרְכּוֹן m. (late b. h. אַדַרְכֹן, hellenized Δαρεικός) *Daric,* a Persian gold (and silver) coin, v. infra.—*Tosef. B. Bath. XI, 2 דָּרִיכוֹן ed. Zuck. (Var. דריאבון).—*Pl.* דַּרְכּוֹנוֹת.—Shek. II, 1 (in carrying the half-Shekel contributions to Jerusalem) מצרפין שקלים לד׳ (old ed. לדרב׳) you may exchange them for Darics. B. Bath. X, 2 (165ᵇ) if in a note is found ד׳ דאינון וכ׳ (Var. דַּרְכְּמוֹנוֹת) 'Darics which are'—and the rest is blurred. Shek. II, 4 after the Jews came from Babylonia חזו שוקלין ד׳ they offered their half-Shekels in (half-)Darics of silver (this being the standard coin); Y. ib. 46ᵈ top ד׳ דינרין *Darics,* which is *denars* (of silver, v. דִּינָר). Tosef. ib. II, 4; Y. ib. III, 47ᶜ bot. דרכונות של זהב (Bab. ed. Var. דַּרְכְּמוֹנֵי זהב; Ms. M. דַּרְכּוֹנֵי).

דרכל, v. זַרְכֵּל.

דַּרְכְּמוֹן m. (late b. h.)=דַּרְכּוֹן.—*Pl.* דַּרְכְּמוֹנוֹת, v. דַּרְכּוֹן.

דרכמונין, Lam. R. to I, 6, a corrupt. for מָנִין (v. מָנֶה) with a numeral before it, perh. ארבע or ד׳.

דָּרַם, *Hif.* הִדְרִים (denom. of דָּרוֹם) *to turn southward.* B. Bath. 25ᵇ יַדְרִים shall face South(-East) in prayer.—*Part. Hof.* מוּדְרָם *exposed to the southern sun;* pl. f. מוּדְרָמוֹת. Men. 85ᵃ.

דָּרַם ch., *Af.* אַדְרִים same. B. Bath. 25ᵇ אַדְרִימוּ אַדְרוּמֵי face ye South-East.

דַּרְמוּסְקוֹס, v. דַּרְמַסְקוֹס.

דרמינון, Y. Shebi. II, beg. 37ᵇ, read: רוֹדוֹמִילוֹן m. (ῥοδόμηλον) *a marmelade of quinces and roses.*

דַּרְמַסְקוֹס (דרומיס׳) דַּרְמוּסְ׳, pr. n. pl. (*district of*) *Damascus.* Gen. R. s. 44, end דרמיז׳; Yalk. ib. 78 דרמס׳ (expl. הקיני, Gen. XV, 19); B. Bath. 56ᵃ ערדיסקוס.

דַּרְמַסְקִינִין, דַּרְמַסְקִינָא m. pl. (pl. of δαμασκηνόν) *Damascene plums.* Y. Sabb. I, 4ᵃ bot.; Y. Bets. III, 62ᵃ top דורמסקנא, נה ..... Ber. 39ᵃ דורמסקין (Ms. M. margin דורמסקנין; Y. ib. VI, 10ᵇ bot. אַתְוָנְיָיא).—B. Kam. 116ᵇ top דורמסקנין. Tosef. Ter. VII, 13 דרמסקנין. Tosef. Dem. I, 9 דורמסקניות ed. Zuck. (Var. דּוּרַמַסְקָנִיּוֹת).

דֶּרֶן m. (cmp. b. h. הֶדְיוֹן) *deren,* name of a parasite worm.—*Pl.* דְּרָנִים, constr. דַּרְנֵי. Ḥull. 67ᵇ. Sabb. 54ᵇ ד׳ ראשה the worms in the sheep's head.

דַּרְנָא ch. same, also *moth* in clothes; *wood worm.* Sabb. 75ᵃ top (in Hebr. diction) ירויעה שנפל בה ד׳ a curtain of the Tabernacle which was attacked by moths. Ib. Ms. M. (ed. שנפלה) קרש שנפל בו ד׳.—*Pl.* דַּרְנֵי. Ḥull. 67ᵇ. V. זַרְנָא.

דרניקוס, v. הדרניקוס.

דָּרַס 1) *to tread, stamp.* B. Kam. II, 1 דָּרְסָה על וכ׳ if she trod upon a vessel. Y. Maasr. II, 49ᵈ bot. והוא עתיד לדוֹרְסָן dates which he intends to stamp; a. fr.—בית הדוֹרְסָן, v. מַעֲגִיל.—Part. pass. דָּרוּס, f. דְּרוּסָה, דְּרוּסַת.—אישׁ (calcata a viro) *defloured.* Keth. I, 7.—2) (ritual) *to press,* i. e. *to cut the throat of an animal by pressing the knife* (adding muscular force to the cutting capacity of the knife, instead of passing the latter to and back). Ḥull. 20ᵇ. Ib. 30ᵇ שמא יִדְרוֹסוּ זה על זה lest they press the knife by one adding to the strength of the other.—Denom. דִּרְסָה.—3) (of animals of prey) *to attack with paws or claws.* Ib. 53ᵃ. Pes. 49ᵇ; Snh. 90ᵇ; a. fr.—Ḥull. III, 6 עוֹף הַדּוֹרֵס a bird of prey (that seizes food with its claws or eats animals before they are dead).—דְּרוּסָה f. *an animal known to have been attacked by a beast or bird of prey* (which are suspected of leaving a poisonous substance in the body). Ib. III, 1 (42ᵃ) דְּרוּסַת הזאב an animal saved from the attack of a wolf.—יש דרוסה לי— the case of a *d'rusah* applies to one attacked by &c. Ib. 52ᵇ; a. fr.—4) *to stuff food into the camel's mouth,* contrad. to אָבַס a. חִלְעֵיט.—Sabb. XXIV, 3; Gen. R. s. 63; Num. R. s. 21.

Nif. נִדְרַס *to be trodden down, to be effaced* (by treading or otherwise). B. Mets. 22ᵃ עשוי לְהִדָּרֵס liable to be effaced; ib.ᵇ.

דְּרֵיס, דְּרַס ch. same, 1) *to tread.* Targ. Y. I Deut. XXVIII, 56; a. e.—Lev. R. s. 28, end דְּרוֹס עלי step on me.—Part. pass. דְּרִיס. Targ. Y. Deut. XXVIII, 33 *oppressed.*—2) *to press, use as a rest* (v. מְדָרָס). Nidd. 32ᵇ תא קא דָּרֵיס לכולהו Ar. (ed. תא דרס להו).—3) as preced. 2). Ḥull. 9ᵃ זמנין דשהי ודָרֵיס וכ׳ he may sometimes pause or press unawares.—4) as preced. 3). Part. act. דָּרֵיס, pass. דְּרִיס, f. דְּרִיסָא. Targ. Y. Lev. XX, 25; a. e.—Ḥull. 53ᵃ דדָרֵיס ופסקוהו לידיה when people cut its forefeet off, while it was attacking; a. e.

Ithpe. אִידְּרַס as preced. *Nif.* B. Mets. 22ᵇ sq. משום דמִדְּרָסָא because the mark is likely to be effaced.

דְּרָסָה f. (דָּרַס 2) *pressing the knife* (which makes the animal so cut ritually forbidden). Ḥull. 9ᵃ; a. e. [Y. Sabb. I, 2ᵈ bot., v. דְּרִיסָה.]

דָּרַע I=זָרַע *to sow.* Targ. Koh. II, 5. Targ. Job XXXI, 8 Ms. (ed. זרע). [דרעינא, Ḥag. 5ᵃ, v. רְעָא I.]

דַּרְעָא II, דַּרַע m. (preced.) *seed, produce; offspring.* Targ. Y. Gen. IV, 3 (ed. Amst. מזדרע). Targ. Cant. I, 14; a. e.—Targ. Ps. XXXVII, 26 (ed. Lag. ז׳, Var. ד׳).

דְּרוֹעָא (דִּרְעָא) III, דַּרַע c. ch.=h. זְרוֹעַ, *arm,* (of animals) *shoulder.* Targ. Ex. VI, 6. Targ. O. Num. VI, 19 (Y. אֶדְרוֹעָא); a. fr.—Gitt. 31ᵇ; Ber. 5ᵇ לִדְרָעֵיהּ, v. גְּלָה. Keth. 65ᵃ [read:] איגלי דִּרְעָהּ her arm was uncovered; a. fr.—[Gen. R. s. 80 שגלתּ בה דרועה, a corrupt., prob. to be read: שגלתה את זרועה.]—Yoma 33ᵇ עבורי ד׳ וכ׳ it is forbidden to forego the arm in favor of the forehead, i. e. to reverse the order of putting on T'fillin (Deut. VI, 8; oth. interpret. v. Tosaf. a. l.). Ib. מד׳ (Ms. M. מאידרעא).—*Pl.* דִּרְעֵי, דְּרָעֵי, דְּרוֹעֵי. Targ. Ps. XXXVII, 17 דִּרְעֵי.—

Targ. O. Gen. XLIX, 24.—דְּרָעָתָא. Targ. Job XXII, 9 וּדְרָעַת Ms. (ed. אדרעת).

דרפתקי, v. דְּרוּפַתְקִי.

דרצונא, v. next w.

דּוּרְצִינִי, דַּרְצִינִי f. (Pers. *dârsini*, Lag. Ges. Abh. 35, Löw Pfl. p. 346) [*Chinese wood,*] *cinnamon.* Sabb. 65ª דורציני Ms. M. (ed. דרצונא, Ar. דרצין; v. Rabb. D. S. a. l. note).

דְּרַק=זְרַק *to sprinkle, strew, thrust.* Targ. Job II, 12. Targ. Y. Ex. XIX, 13; a. e.

Pa. דְּרֵיק same. Targ. II Chr. XXIX, 22.

דְּרָקוֹן m. (δράκων) *dragon, Boa Constrictor* (v. Sm. Ant. s. v.). [Its figure was used as a military ensign of the Roman cohorts. In Talm. it is considered an emblem of idolatry.] Ab. Zar. III, 3 if one finds vessels ... ועליהם צורת ד׳ upon which is the figure of the sun .... or of a dragon. Tosef. ib. V (VI), 2 אזהו מין ד׳ שאסור (v. ed. Zuck. note) what kind of serpent is forbidden (as an emblem of idolatry)?; Y. ib. III, 42ᵈ top.—Lev. R. s. 16, beg. (ref. to תעכסנה, Is. III, 16; cmp. עֲכָסִים) שהיתה צורת ד׳ וכ׳ the figure of a serpent was on her shoes; Lam. R. to IV, 15 דרקין (corr. acc.). B. Bath. 16ᵇ. Gitt. 56ᵇ וד׳ כרוך עליה and a serpent wound around the barrel (allusion to the city of Jerusalem under the terrorism of the extremists). [Deut. R. s. 6 בא הדרבון, corr. acc.] [Y. Kil. I, 27ª bot. Ar., v. הַרְבּוּז.]

דְּרַקוֹנָא, דְּרַקוֹנָא ch. same. Gitt. 56ᵇ. Ber. 62ᵇ אתא ד׳ וכ׳, v. כַּרְפַּשְׁתָּא II; Gitt. 57ª דרקנא (corr. acc.).

דרקונים, דרקונוס, v. הדריקוס.

דְּרָא I m. (דָּרָא I) [*row of teeth,*] *the gum* (cmp. דוּרְשַׁנְיָא). Ab. Zar. 28ª; Yoma 84ª רמי מידי בי ככיה ואתי דמא מבי דרי (ואתא) ומיתי דמא מבי דרי Ar. (ed. דמי מִדָּרֵיהּ) if he puts anything between his teeth, his gums will bleed. Ib. ורַבֵּיק בי דדיך Ar. ed. Koh. (read: דְּרָרֵיךְ; ed. Ab. Zar. בית דדרי; Yoma בככי דריה, Rashi דדריה; v. Rabb. D. S. a. l.) and stick it into the inside of thy gums.

דְּרָא II m. (דרר, v. דור) [*the object around which the question revolves,*] *stake, risk.* Targ. Esth. IV, 7.—In Talm. ד׳ דממונא *money at stake, eventual loss.* B. Mets. 2ᵇ. Keth. 23ᵇ; a. fr.—Ḥag. 21ᵇ ד׳ דטומאה מדאורייתא an eventual violation of the Biblical law of purity; Nidd. 6ª.

דְּרָיָא f. (an adaptation of διάῤῥοια, as if fr. דְּרִי I; as to dialectic variations, v. infra) *diarrhœa.* Lev. R. s. 18 (explain. זָרָא, Num. XI, 20) R. Ebiathar says, *l'zara* means לד׳ Ar.; Num. R. s. 7 לד׳ שאחיתה נותן דורא וכ׳ (not אותן) Ar. (ed. לקדרא or לקדרא) it will cause diarhœa, for I will put a worm in their entrails. Sifré Deut. 1 דולריא; Pesik. Vattom., p. 131ª דרד׳ Ar. (Var. in Ar. a. ed. דלר׳, Ms. O. דרד׳, Ms. Parma דר אריא), v. גָּסָה. Gitt. 70ª (מלמטה) אוחזתו דל׳ will be seized with diarrhœa. [Ib. (מיושב) אוחזתו דל׳ ed., Ar. אלריא q. v.] Ib. מאי דל׳ (insert סם) what is the remedy for *d.*? Ans. הַרְדָּרָא q. v.

דָּרַשׁ (b. h.) 1) *to examine, question.* Denom. דְּרִישָׁה.—2) *to expound, interpret.* Ber. I, 5 עד שהָרָשָׁה בן זומא until Ben Zoma found an intimation of it in the Biblical wording. Taan. 5ᵇ מִקְרָא אני דוֹרֵשׁ I find it intimated in a Bible verse. B. Mets. 104ª היה ד׳ לשון הרְיוּט interpreted the popular (Chaldaic) wording used in documents. Pes. 22ᵇ, v. אֵת; a. v. fr.—Part. pass. דָּרוּשׁ, f. דְּרוּשָׁה. Y. Yeb. VIII, 8ᵈ top והלא ד׳ הוא has not the word ממנו been employed for interpretation?, opp. מופנה.—Denom. מְדָרֵשׁ, דִּרְשָׁה.—3) (in gen.) *to teach, lecture.* Hag. II, 1 אין הוֹרְשִׁין ב־ you must not lecture on &c. Snh. 99ᵇ ודורש בהגדות וכ׳ lectured on topics with the object of fault-finding; a. v. fr.—הוֹרֵשׁ *lecturer.* Ex. R. s. 42, beg. אבא הַהוּ Abba, the lecturer. Ib. s. 8, end, v. אָמוֹרָא.—*Pl.* הוֹרְשִׁים. Snh. 38ᵇ; Ab. Zar. 5ª דור דור ודוֹרְשָׁיו every generation with its preachers. הוֹרְשֵׁי חמורות, v. חוֹמֶר; ד׳ רשומות, v. רְשׁוּמָה. [M. Kat. II, 5 (13ᵇ) דורשין Ms. M. (ed. עושין), read הוֹשְׁשִׁין.]

Nif. נִדְרַשׁ *to be interpreted, expounded.* Sifra, introd. rules שהתורה נִדְרֶשֶׁת בהן by which the Law is interpreted. Y. Peah II, 17ª דברים הַנִּדְרָשִׁין מן הכתב things which are derived by interpretation from the written code (Torah); הנדרשין מן הפה derived from the oral code (Mishnah). Y. Meg. I, 70ª top נתנה לִהְיוֹת נִדְרֶשֶׁת is a legitimate object of interpretation.

Hithpa. הִתְדָּרֵשׁ same. Y. Keth. III, 27ᵈ top מִתְדָּרֵשׁ (מִתְדָּרְשָׁה) ולו וכ׳ the words *v'lo* &c. are open for interpretation, v. גְּזֵרָה.

דְּרַשׁ ch. same. [Targ. Jer. XLVIII, 26, some ed., ידרשון, v. הִשַּׁשׁ.] Targ. Jud. V, 9.—Succ. 51ᵇ bot. קרא אשכחו ודרוש they found a Bible verse and interpreted it. Arakh. 30ᵇ איכא למידְרְשִׁינְהוּ וכ׳ it may be interpreted in favor of a lenient practice &c.—Sot. 21ª לתאר קרא ... הַדְּרָשָׁה R. .... interpreted this verse. Ib. מאי דָּרוּשׁ what verse did they interpret (to guide them in their action)?—Bets. 28ª הַדְּרָשִׁינָן משמך we taught in thy name. Yeb. 94ª . . . הוה ליה למִידְרַשׁ R. El. might have given a valuable interpretation &c., v. מַרְגָּנִיתָא. Lev. R. s. 9 עד דיחסל מְמַדְרַשׁ until he ended his lecture. Ber. 28ª נְדָרוֹשׁ מר וכ׳ shall this teacher lecture one Sabbath, and the other &c.? Ib. לְדָרוֹשׁ ר׳ (v. Rabb. D. S. a. l. note); a. v. fr.—דָּרִישׁ *lecturer.* Y. Yeb. XII, 13ª top ד׳ ודיין וכ׳ to serve as lecturer, judge &c.

Ithpe. אִיתְדְּרִישׁ *to be interpreted.* Ber. 63ª . . . האי קרא מִדְּרִישׁ וכ׳ this verse (Ps. CXIX, 126) can be interpreted in its regular order (it is time to work &c., because people neglect the law) or in inverted order (the teachers ignore the letter of the law, because it is time to work for the Lord by guarding its spirit); ib. 60ª; Snh. 70ª.

דָּרְשָׁא, דָּרְשָׁיָא, pl. דְּרוּשָׁא, v. דְּרוּשָׁא.

דִּרְשָׁא, (h. form) **דִּרְשָׁה** f. (preced.) *interpretation, argument, attempt to harmonize.* Pes. 62ᵇ ת׳ גמלי דדרשה (Ms. M. דִּרְשֵׁי pl., v. Rabb. D. S. a. l. note), v. אָצַל.—Yeb. 54ᵇ לד׳ אתי is required for an argument to be based upon it. Ib. ומאי ד׳ and what is the argument based upon it?

Ib. 70b בו לדרשה וכ׳ the word *bo* (Ex. XXII, 44, a. e.) is inserted for interpretation (emphasis); a. fr.

דַּרְשָׁן m. (preced. wds.) *interpreter of the law, lawyer, lecturer.* Lev. R. s. 30, beg.—*Pi.* דַּרְשָׁנִים, דַּרְשָׁנִין. Sot. 49b; Tosef. ib. XV, 5 דּוֹרְשָׁנִים. Gen. R. s. 5. Koh. R. to VII, 5; a. fr.—Fem. דַּרְשָׁנִית, pl. דַּרְשָׁנִיּוֹת. B. Bath. 119b ד׳ חיו (not הך, v. Rabb. D. S. a. l.) were good lawyers (arguers).

דָּרָא, דַּרְתָּא, דְּרָתָא f. (דור) 1) *court-yard.* Targ. Ex. XXVII, 12; a. fr.—[Targ. II Esth. V, 1; VI, 5 דרא; I Esth. דרתא.]—Y. Snh. X, 28a bot. עד דַּרְתֵּיהּ דר׳ וכ׳ (ed. Krot. דַּרְתֵּהּ) to the court of R. Ḥ.'s residence. Yoma 72b; Sabb. 31b דלית ליה ד׳ וכ׳ he who has no court, but makes a gate-way for his court (who possesses erudition but no fear of the Lord).—*Pl.* דָּרָתָא (דַּרְתַּיָּא), דָּרָאתָא. Targ. II Kings XXI, 5 (ed. Lag. דָּרַת constr.). Targ. Ps. X, 8 דורתיא ed. Lag. (Var. דדרתיא, Ms. דּוּרְאתָרְיָא). Targ. I Chr. XXIII, 28 דרתיא ed. Lag. (ed. Rahmer דראתא).—2) *buildings, dwellings* in a court.—*Pl.* דָּרָתָא. B. Bath. 67a if he said דִּירָתָא, all agree, it meant *houses;* they differ only when he said דַּרְתָּא (Ms. O. דָּרָאתָא), the one says, the court is meant &c. Ib. if he said דָּרָאתָא (Ms. M. דרתא).

דרתא, Targ. O. Lev. II, 7, v. דָּרְתָּא.

דרתנא, Targ. Prov. XVI, 28, v. חַרְתָּנָא.

דָּשׁ, v. דּוּשׁ.

דֶּשֶׁא m. (b. h.) *tender grass, herbage.*—*Pl.* דְּשָׁאִים, דְּשָׁאִין *herbs.* Ber. VI, 1. Ex. R. s. 17, beg. Ḥull. 60a. Y. Kil. I, 27b top. R. Hash. 11a what month is it שהארץ מוציאה ד׳ וכ׳ in which the earth produces fresh green while the trees are full of fruits?—Ib. האדץ מליאה ד׳ the ground is covered with herbs.

דַּשָּׁא (דָּ׳, דַּ׳) m. (=דרשא, Sam. דרשה; דרש, cmp. also דּוּשׁ) *entrance, door-way* (v. דְּרִיסָה); *door.* Targ. O. Gen. XIX, 6 דַּשָּׁא ed. Berl. (oth. ed. a. Y. דָּשָׁא). Targ. O. Ex. XXI, 6 דַּשָּׁא ed. Berl. (Y. דָּ׳); a. fr.—Ḥull. 52b, v. אֲחַד. Sabb. 77b; Keth. 10b (phonetic etymol.) דשא דרך שם. Ib. כי עבדא לר׳ (as strengthening) as the bolt to a door. Ber. 56a ד׳ בריתא דנפל (read דבריתאי, v. Rabb. D. S. a. l. note) (I dreamt) that the door of my house fell down; a. fr.—*Pl.* דַּשִּׁין, דַּשֵּׁי, דָּ׳. Targ. Job XXXVIII, 8. Targ. O. Deut. III, 5; a. e. [Targ. Esth. I, 6 ודשרין וכ׳, read ודַשִּׁין וכ׳ (or וּדְרָשִׁין, v. supra) and there were turning doors of silver.]—Men. 33a תלי דשי וכ׳ (some ed. דשא) hang the door frames in first.

דַּשְׁדֵּשׁ, v. דְּשַׁשׁ.

דַּשּׁוּן, v. דִּישׁ׳.

דשונא, v. רַשּׁוּנָא.

דשונה, Tanḥ. Aḥaré 3, read שְׁחוּנָה, v. גָּשַׁם.

דָּשׁוֹשׁ m., pl. **דָּשׁוֹשׁוֹת** (cmp. דָּרוֹכוֹת) *wheat-stampers, groats-makers.* M. Kat. II, 5 (13b; Ms. דשתות, רשתות, v. Rabb. D. S. a. l.).—Constr. דְּשׁוֹשֵׁי. Ib. 13b ed. (Ms. ר׳). V. דְּשַׁשׁ.

דַּשָּׁשׁ, דְּשׁוֹשׁ, v. דְּשַׁשׁ.

דַּשְׁתָּא pl. (דּוּשׁ, cmp. דְּשׁוֹשׁוֹת a. גִּתִּיּוֹת) *threshing* (women) or *gritsmakers.* Ab. Zar. 24b דדרישן ברית ד׳ Ms. M. (ed. only דדריש); Zeb. 116b דדרישן דרישאי ed. (Ms. M. דדרישי דְּרִישְׁתָּאֵי); Men. 22a דדשו בת דְּשָׁתָּאֵי (fr. דשש) wherewith the threshers (or gritsmakers) crush the grain.

דָּשֵׁן (b. h.; cmp. דֶּשֶׁא) *to be moist, sappy, fat.*

Pi. דִּשֵּׁן 1) *to bless with rich pastures.* Ber. 29a דַּשְּׁנוּ בנאות וכ׳ (cmp. Ps. XXIII, 2) give us pasture on the meadows of thy land.—2) (b. h.; denom. of דֶּשֶׁן) *to remove the ashes, to clean* (the lamps). Tam. III, 9 מְדַשְּׁנָן trims them. Yoma II, 3 מי מְדַשֵּׁן וכ׳ who shall do the cleaning of the inner altar. Tam. III, 1; a. e.

Nithpa. נִדַּשֵּׁן 1) *to become sappy, vigorous.* Pirké d'R. El. ch. XXXII, end.—2) *to be treated like the charred wick, to become unfit for sacred use.* Men. 88b נר׳ חשמן נִדַּשְּׁנָה וכ׳ the oil as well as the wick has become unfit.

דֶּשֶׁן m. (b. h.; v. preced.) 1) *fat, honorary gift,* v. next w.—2) *ashes* (of burnt flesh &c.). Zeb. V, 2, a. fr. בֵּית הַדֶּ׳ the place where the ashes of sacrifices were deposited.—*Pl.* דְּשָׁנִין. Ib. 104b שלש בֵּירוֹת הֲדָשָׁנִין (!)

דִּישָׁנָא, דָּשְׁנָא ch. same, *fat piece, honorary gift, present.* Snh. 94b (ref. to II Chr. XXXII, 1 in connection with the preceding account) דאי ד׳ לחאי פרדשנא Ar. (ed. דיש׳; Ms. M. ד׳ש, corrected into ד׳ש, oth. Mss. ד׳יש, v. Rabb. D. S. a. l. note; Yalk. Kings 235 (דיש׳) such a treat for such a gift, i. e. is this an adequate reward? V. הִירְסְתָּנָא I.

***דשקתא,** Y. Erub. V, 22d bot., v. הִירְסְתָּנָא.

דשרין, Targ. Esth. I, 6, v. דַּשָּׁא.

דָּשַׁשׁ (v. דּוּשׁ) *to crush grain, make groats.* M. Kat. 13b (Ms. M. ר׳), v. דָּשׁוֹשׁ.

דַּשְׁדֵּשׁ ch. same, *Pa.* דַּשְּׁשׁ, *Polel* (of דּוּשׁ) הוֹשַׁשׁ *to stamp upon.* Targ. Esth. VI, 1.—Targ. Jer. XLVIII, 26, v. infra.—Targ. Jud. V, 21. Targ. Ps. XVIII, 43 דושׁ׳ Ms. (ed. Lag. ר׳); Targ. II Sam. XXII, 43. Targ. II Chr. XXXII, 1; a. e.

Af. אַדַּשׁ *to crush, pound.* Targ. Y. Num. XI, 8.

Palp. דַּשְׁדֵּשׁ *to tramp, reel* (of a drunken person). Targ. Is. XIX, 14; Targ. Jer. XLVIII, 26 וְיִרַדְשְׁדְּשׁוּן Ar. (Kimḥi וירדשד׳=וְיִרְדְּשׁוּן, ed. Lag. וידשדשון).—Part. pass. מְדַשְׁדַּשׁ *stamped upon.* Targ. Is. XIX, 14 (h. text מובס).

דִּישׁ׳, דְּשִׁישָׁאָה m. (=דששאה; דשש) *thresher* or *gritsmaker.* *Pl.* דִּישׁ׳, דְּשִׁישָׁאֵי. Men. 22a, v. דַּשְׁתָּא.

***דְּשִׁתַּיְהִידִי** pr. n. f. *Dishtayhi.* Pes. 110a א״ל אם ד׳ מִפַּשְׁפְּנִיּוֹת Ms. M. (Ms. O. דיש׳, v. Rabb. D. S. a. l. note; ed. רישתינהו דנשים כשפניות) Mother D. of the sorceresses told me.

דשתן, Y. Shek. V, 49b top, v. רַשְׁוָתָא.

דִּשְׁתָּנָא, v. הִירְסְתָּנָא II.

הִישְׁתַּקָּא, v. הִיסְתַּקָּא.

הָאֲתְּ=הָאַתְּ. Y. Snh. X, 27[d] bot., a. fr. כמה דת מר (=כמה דתימר) as thou sayest, i. e. as we read in Scriptures &c.—Y. Ab. Zar. II, 42[a] top הדא דת מר וכ׳ (interch. with הדא דתימא=הדא דאת אמר) that which thou sayest (hast recited), applies only &c.—Y. Snh. X, 29[d] top על דשתך דת מר according to thy opinion who sayest; a. fr.

דָּת f. (b. h.;=דנת, fem. form of דִּין, Arab. *dîn* corresp. to our w.) 1) *custom, law; judgment, punishment.* Esth. R. to I, 8 כדת כל מקום וכ׳ in accordance with the usages of &c.—Keth. VII, 6 דת משה Mosaic (ritual) law, ד׳ יהודית Jewish custom (chastity, decency); Tosef. ib. VII, 6 ד׳ משה וישראל. Ib. 7 שעברו על הדת who disregard the Jewish custom. Esth. R. to I, 15 כדת just dealing, v. אַכְזְרִיּוּת. Meg. 12[a] ד׳ של תורה the Biblical dues (sacrifices); a. fr.—2) *religion.* Succ. 56[b] תמירה דָּתָה (Tosef. ib. IV, 28 נשתמדה she changed her faith, became an apostate. Yeb. 70[b]; Pes. 96[a] (ref. to Ex. XII, 43, v. זָרָשָׁא) בו חמרת דת וכ׳ to eat of *it* (the passover lamb) apostasy does unfit, but &c.—*Pl.* דָּתִין. Koh. R. to VII, 19 (play on ידותון, I Chr. XXV, 3) חנבא על חד׳ ועל הדינין וכ׳ (Asaph) who prophesied over the judgments and dispensations that passed over him; Cant. R. to IV, 4 (corr. acc.). [As to derivation of our w. from the Persian, v. Ges. H. Dict.[10] s. v.]

דָּתָא, דָּתָה ch. same. Dan. VI, 16. Ib. II, 15; a. fr.—*Pl.* constr. דָּתֵי. Ezra VII, 25.

דְּתָאָה, v. דִּיתְאָה.

דָּתָבְרֵיָא m. pl. (v. Fl. to Levy Talm. Dict. I, 440[b]; 444[b]) *judges.* Dan. III, 2.—Cant. R. to VII, 9, expl. אִיסְכּוֹלַסְטִירָקָא, v. אִיסְכּוֹלַסְטִירָקָא.

ה

ה *He*, the fifth letter of the Alphabet.—It interchanges dialectically with א as הָדָא a. אָדָא, הֵידֵיין a. אִידֵין, הַגְּדָה a. אַגָּדָה &c.; with ח as הָהָה a. חָחָה, הַחֲזֵי a. גַּחֲזֵי &c.; with ו as בְּהָרִית a. בְּוּשׁ, רְהַט a. רוּץ &c.—ה a formative prefix of verbal nouns, e. g. חוֹלָבָה, חֶסְפֵּד &c.

ה׳ as a numeral, *five*, v. א׳.

הַ־, הֲ־ (b. h.) an interrogative prefix. Targ. O. Gen. IV, 9; a. e.—With לא, הֲלָא ch. (=b. h. הֲלֹא) *is it not?, behold, indeed.* Targ. Gen. IV, 7; a. fr.

הַ־, הָ־ (followed by Dagesh forte) 1) the definite article, *the.* Ber. I, 1 הָאַשְׁמוּרָה הָרִאשׁוֹנָה the first night watch. Ib. הַשַּׁחַר the dawn; a. v. fr.—2) an interjection, *by.* Sabb. 145[a], v. אֱלוֹהַּ; a. fr.—3) (ch.)=הָא q. v.

ה׳׳, ה׳׳א *He*, name of the fifth letter of the Alphabet. Y. Maas. Sh. V, 56[a] לא מתמנעין רבנין דרשי מידכה (כתיב) בה׳׳י בין ה׳׳א לחי׳׳ת (not דרב׳) the rabbis do not hesitate to draw analogies between words written with *He* and those with *Ḥeth* (as *hillulim* and *ḥillulim*); Y. Peah VII, 20[b] bot. Y. Meg. I, 71[c] bot. צריך לכתוב ה׳׳א וכ׳ you must write the *He* of *laădonay* (Deut. XXXII, 6) so that it extend below the foot of the *Lammed.* Y. Sabb. VII, 9[b] bot. ה׳׳א תמניא וכ׳ *He* may count for eight, as the rabbis do not hesitate &c., v. supra.—Men. 37[a] בה׳׳י (כתיב) כתה (v. Rabb. D. S. a. l. note) it is derived from *yad'khah* (Ex. XIII, 16) with a *He*, which intimates (יד כהה) the weak (left) hand; a. fr.—*Pl.* הֵי׳׳חִין. Y. Ber. II, 4[d] bot. עושין ה׳ חירחין they pronounce *He* like Ḥeth. Sabb. 103[b].

הָא I f. (demonstr. pronoun) *this.* Yoma 26[a] הא שכיחא והא וכ׳ the one is a frequent (daily) performance, but the other is rare. Ber. 2[a] והא קמ׳׳ל and this he intimates. Ib. 4[b] והא דקאמרי וכ׳ and as to this (the fact) that they say, 'Until midnight', it is said in order to prevent &c. Ib. 9[a] הא דר׳ אחא as to this (opinion) of R. Aḥa. Ib. 15[b] הא דידיה והא דרביה the one represents his own opinion, the other that of his teacher; a. v. fr.—הא והא *both.* Taan. 25[a] bot.; a. fr.—Contractions: הָנֵיתָא=הָא נִיתָא this would be right. Yoma 3[a]; a. fr.—וְהָרְתַנְיָא=וְהָא דְתַנְיָא and as to it being taught in the Boraitha. B. Kam. 12[a]; a. fr.—With prefixes: בְּדָא *of this.* Yoma 13[b] דגיטא דהא וכ׳ that the letter of divorce for this wife is invalid; a. fr.—עַל הָא=עָלְדָא *referring to this.* Keth. 40[b] אַתּוּן אחא וכ׳ ye cited it (Resh Lakish's opinion) with reference to that, we used to cite it with reference to this; a. fr.—2) *here, here is.* Targ. Gen. XXII, 7; a. fr.—B. Kam. 12[a] הא עולא וכ׳ here is (the opinion of) Ulla, here &c.; a. fr.—3) (as conjunction) [*there is this,*] a) introducing a self-evident consequent, *then of course.* Yoma 13[a] מיתה חד הא קיימא הא if that one dies, there is the other one living; a. fr.—הָדָא *for, of course.* Ber. 3[b] דהא אשה וכ׳ for, of course, a woman is not liable to be found in the open field; a. fr.—b) introducing a counter-argument, [*here is a case speaking against you,*] *but, is'nt it?* &c. Ib. 4[b] ואי אמרת . . . הא לא קא סמך . . . דהא וכ׳ and if you be right in saying that one must &c.; then he failed to do so, since he had to say *hashkibenu* between. Ib. 9[b] הא בלילא נמי וכ׳ are they not by night, too, distinguishable?—Ib. 13[a] לקריות והא קא קרי you say, 'if he directed his heart' (Mish. II, 1) means the intention to read in the Law? well, was he not reading?—Ib. ולרבי נמי הא כתיב שמע but according to Rabbi's opinion, too, does not the text say *sh'ma* (you must understand)?—Contractions: הָא תניא=הָתַנְיָא do we not read?, did he not say?, has it not been taught? &c. הָא אמר=הָאָמַר, הָא כתיב=הָכְתִיב. Yoma 26[a]. R. Hash. 34[b]. Ber. 14[b]; a. fr.—c) introduc-

ing an inference of limitation, *this means to say but.*—Ib. 13[b] הא מיגנא ש״ד . . . מקרא *read* he dare not (while lying on his back), but sleeping in that position is permitted?, והא ר׳ וכ׳ but did'nt R. . . . . say &c.?—Y. Succ. V, beg. 55[a] (ref. to Mishnah: 'playing the flute &c.) הא של קרבן דוחה this allows the inference that at offerings the playing does supersede the Sabbath.—[Targ. Y. Ex. VII, 23 הא some ed., read הָא.]

הָא II, **הָא** I (v. preced.) an interjection, 1) (cmp. הַ־) *Oh!* Targ. Jer. IV, 30 (not והא).—Ned. II, 2 (15[b]) הא קרבן שאוכל לך (Mish. a. Y. ed. קרבן) Oh, the sacrifice, that I will (not) eat this which belongs to thee!. Ib. 16[a] לא שנו הקרבן . . . ליה קרבן draws no distinction between *korban* and *ha-korban* (v. marginal note to Rashi a. l.). Ib. II, 2 הא שבועה שאוכל לך (Mish. a. Y. ed. שבועה) Oh, an oath that &c. Ib. 16[a] מכלל דהא שבועה שאוכל וכ׳ we infer from this that 'Oh, an oath that I will eat' means that I will not eat.—2) *behold* (h. הִנֵּה, הֵן). Dan. III, 25.—Targ. Gen. III, 22. Ib. XX, 15; a. fr.—Dan. II, 43 הֵא־כְּדֵי *as if.*—Targ. Ps. CXXIII, 2 הָא כמא *as,* . . . . הא כדין Ms. (ed. הֲכִדֵין) *so.*—3) introducing a question, *is it that?* Targ. Job XV, 7; a. e.—Ib. XXXVIII, 19 הא דין Ms. (ed. אֵידֵין) *where?*

הָא II, **הָא הָא** pr. n. m. *He-He.* Ab. V, 23 בן הא הא. Ḥag. 9[b] בר חֵי חֵי (Ms. M. 2 חֵיחֵי); Yalk. Is. 328; Yalk. Mal. 591 בר הא הא (v. Rabb. D. S. to Ḥag. l. c. note 19).

הָא III name of *a worm*, v. הֵה.

הַאֲזָנָה f. (אָזַן) *giving ear, close attention,* contrad. to שְׁמִיעָה. Sifré Deut. 306.

הַאי c. (=הָא־אֵי) *this, that.* Targ. Ruth IV, 6, v. גְּוֹנָא. Ber. 2[a] ה׳ וטחר this *v'taher* (Lev. XXII, 7). Ib. 4[b] ה׳ אחד this 'one' (Is. VI, 6). Ib. 6[a] ה׳ מאן דבעי וכ׳ he who wants &c. Ib. 7[b] bot. ה׳ מאי כולי (Ms. M. למה לך כולי ה׳) what is all this for?—Ib. 8[b] בה׳ שעתא at that hour. Erub. 10[a]; a. fr. ה׳ מאי what is that, i. e. what has this to do here?, this is no argument.—Ber. 43[a] ה׳ משחא וכ׳ as to balsam oil &c. Ḥag. 4[b] כולי ה׳ ואולי all that (suffering) and yet only 'perhaps'!—Ib. ה׳ קרא this (following) verse; a. v. fr.—With suffix ך (*locale*) הַאיךְ *the one there, the former.* R. Hash. 2[b] אלא האי וכ׳ . . . בשלמא ה׳ I grant it as to the former (verse), for it says distinctly . . ., but as to the latter &c. Snh. 4[b] ירשיעון דהאיך והאי (Ms. M. האיך והאי) *the Elohim* which is the subject to *yarshiun* (Ex. XXII, 8) is the same in the preceding clause as in this, i. e. it means the same number of judges, and the repetition of *Elohim* does not intimate a differently construed court. B. Bath. 167[b] איתתיה דה׳ the other one's wife; a. fr.

הַאֲדָנָא, v. אִידְנָא.

הַאֵיךְ, v. האי.

הַאֵיק, Targ. Job. XXIV, 16, v. חוּק ch.

הַאֲיָתָא f. *cream*, v. חַאֲיָתָא.

הָאֲיָתָא=הָא אִיתָא, v. הָא I a. אִית.

הָאַל, הָאֵל (cmp. הָלְאָ) 1) *farther off, far* (of space). Targ. Y. Gen. XXXII, 25 מן ה׳ on the other side of. Targ. Y. Num. XVII, 2 לה׳ far away.—2) לה׳ *onward* (of time). Targ. Y. Ex. XVI, 21.

הַאֲמָנָה f. (אמן) 1) *confirmation, fulfillment.* Shebu. 36[a] הַאֲמָנַת דברים prayer for fulfillment, v. אֱמֶת II.—2) *faith.* Yalk. Is. 296; Yalk. Hos. 519 (interchanging with אֱמוּנָה a. אֲמָנָה). Tosef. B. Bath. V, 8 some ed.; a. fr.

הָאָן (הא אן=) *where? whither?* Targ. Y. Gen. XXII, 7. Targ. Job XXIV, 25 Ms. (ed. הָן). Targ. Ps. CXXXIX, 7 Ms. (ed. Lag. ואן . . אן; ed. ואן . . אן); a. e.—V. הָן.

הָאָנָא (הא אנא=) *behold I.* Targ. Jer. XXIII, 32 (ed. Wil. הָאֲנָא). Targ. Y. Gen. XXII, 7 (ed. Amst. הָא נָא, two words); a. e.

הָאַסְטוּ* f. (a Samaritan word, cmp. סטר a. הַ־) *Oh, the perversion* (of the law)! Y. Shebi. IV, 35[a]; Y. Snh. III, 21[b] top [read:] אמר .... חד משמרייא חוח עבר בשמיטתא לון ה׳ שרי לכון מירדא וכ׳ a Samaritan passed (by Jewish fields) in the Sabbatical year and saw them throw up the ploughed clods, when he said to them, Oh, that perversion of the law! You have been given permission to plough (in the Sabbatical year, because of the governments' edict), but have you been permitted to &c.?

הָאֵק, Targ. Job XXIV, 16, v. חוּק ch.

הַאֲרָדָה f. (אוּר) 1) *kindling.* Sifra Tsav, Par. 11, ch. XVI, end הַאֲרַת הנרות kindling the lights in the Temple (quoted by Hai Gaon to Zeb. ch. III; differ. vers. in ed.).—2) הַאֲרַת פנים *shining of divine countenance, grace.* Midr. Till. to Ps. LXXX, end; Yalk. ib. 830.

הַב 1) abbrev. of יְהַב. Ab. Zar. 76[b] והב ליה לבאשי and gave it to B.—Ib. והב ליה למר וכ׳ Ms. M. (ed. הב). Y. Ber. I, 2[d] bot. there are people הָבְרִין וכ׳ who pay money for the permission to visit the palace.—2) Imperat. of יְהַב. [הב הב, Targ. Prov. XXX, 15 ed. Wil., v. הַבְהַב.]

הַבָאָה f. (בּוֹא) 1) *carrying, bringing.* Bicc. II, 2 require הֲבָאַת מקום to be brought to the Temple place (Deut. XII, 5 sq.). Ḥag. 4[b] ישנו בה׳ is subject to the law of offering festive sacrifices. Y. Sabb. III, 6[a] הבאת לונטרות carrying home the bathing sheets; Y. Erub. VIII, 25[b] top; a. fr.—*Pl.* הֲבָאוֹת. Yoma 47[a] (ref. to Lev. XVI, 12) הבאה ולא שתי ה׳ . . the Law speaks of *one* carrying in but not of offering in two instalments.—2) *bringing about, making.* Peah I, 1 הבאת שלום וכ׳ making peace between &c.; Yeb. 109[a]; a. e.—[3) *drawing home* of the slaughtering knife &c., opp. to הוֹלָכָה moving forward; (used in commentaries and digests).]

הֶבֶאי, הֲבַאי m. (חבר, חוּר, cmp. הבל) [*breath,*] *vanity, vain talk; impossibility, exaggeration, rhetorical phrase.* Ned. III, 1 נדרי הב׳ vows made dependent on an impossibility, expl. ib. 2 קונם וכ׳ I may be forbidden . . . ., if I have not seen &c. (a mere exaggeration not meant

literally). Ib. 24[b] שבועות ה׳ oaths affirming &c. (Shebu. III, 8 שבועת שוא). Ḥull. 90[b] לשון הב׳ Ar. (ed. הו׳) exaggeration in rhetorical speech; Tam. 29[a]; a.e. V. גּוּזְמָא.

חַבְאָשָׁה f. (באש) *disfigurement through disease.* Yalk. Deut. 942 (Tana d'be El. Zut. ch. III בּוּשָׁה).

חָבַב, חָבַב, v. חִבְּהֵב.

חַבְדָּלָה f. (בָּדַל) 1) *cutting apart.* Ḥull. 20[b] מצות ה׳ the law ordering the separation of the head from the body (Lev. I, 15). Ib. ישני בה׳ must be cut apart; a. fr.—2) *separation.* Gen. R. s. 3 ויבדל ה׳ ממש *vayyabdel* (Gen. I, 4) means real separation (in space, not logical differentiation). Ḥag. 15[a] דהואי . . . . . ה׳ the separation (of the waters) took place on the second day.—3) *Habdalah,* a formula of prayer for the exit of the Sabbath or Festivals, v. אַבְדָּלָה. Ber. VIII, 5; a. fr.—*Pl.* חַבְדָּלוֹת *the distinctions referred to in the Habdalah.* Ḥull. 26[b] bot.; Pes. 104[a] סדר ה׳ the order of the subjects of distinction. Ib. מערן ה׳ האמורות וכ׳ corresponding to the distinctions mentioned in the Bible (Lev. X, 10 &c.).

חְבַחֵב I (Pilp. of חבב *to glow;* cmp. חבל) 1) *to singe, parch.* Y. Maasr. IV, beg., 51[a] חמחבחב שיבולין באור if one parches ears over the fire; Tosef. ib. III, 1 חמה׳ בשדה וכ׳ (sub. שיבולין). Men. X, 4 (66[a]). Bets. 34[a]. Sabb. II, 3 ולא חִבְחֲבָהּ and did not singe it (to prepare it for a wick).—Snh. 37[a] is it possible for fire to be in contact with flax ואינה מְחַבְחֶבֶת and not to singe?—*Part. pass.* מְחוּבְחָב *lightly roasted.* Y. ib. VIII, beg., 26[a].—2) *to be like coals giving heat without flame; to nod consent without showing anxiety.* Ber. 34[a] שנים מחבחב (Y. ib. V, 9[c] bot. מיצמצם) if asked a second time, he must not consent &c.

Nithpa. נִתְחַבְחֵב *to be affected by flames.* Yoma 41[b] נ׳ חלשון if the band caught fire.

חַבְחָב ch. same; part. pass. מְחַבְחַב 1) *glowing with passion, greedy.* *Pl. fem.* מְחַבְחַבְן. Targ. Prov. XXX, 15 ed. Lag. (ed. Wil. חב חב).—2) *lightly roasted; rare.* Targ. Y. Lev. II, 14 (h. text קלוי). Targ. Y. II Ex. XII, 9 (Y. I a. O. כד תו, h. text נא).—Yalk. Ex. 191 (symbolizing Ex. XII, 9) לא תַבְעוּנָהּ מְחַבְחָבָה desire not to consume her (Rome) half-done (but well ripe for destruction); Pesik. R. s. 15; Pesik. Haḥod. p. 56[b] (corr. acc.).

חַבְחָבָא m. (preced.) *glow, heat.* Targ. Y. II Gen. XLIV, 19.

בַּר חָבוּ, חָבוּ pr. n. m. *Bar Habu (Habu),* a writer of T'fillin and M'zuzoth. Ber. 53[b] אדבי בר ה׳ Ms. M. (Ar. ה׳, ed. אבחו) over the lights in the house of Bar H.—Meg. 18[b] (v. Rabb. D. S. a. l. note 60). B. Mets. 29[b].

חַבָּטָה f. (נבט) 1) *looking at, keeping in sight.* Gen. R. s. 44 (ref. to Gen. XV, 5) אין ה׳ אלא מלמעלה וכ׳ the use of *hibbit* indicates a looking down from above. Lam. R. to V, 1 ה׳ מקרוב *hibbit* is used for looking at a near object, contrad. to ראייה.—2) *superintendence, watching owner-less objects,* as fruits of the Sabbatical year, v. הֶפְקֵר. B. Mets. 118[a] כאן בהגבהה כאן בה׳ in the one case the laborer was hired for taking up abandoned objects, in the other for watching. Ib. בהפקר קני ה׳ watching gives the right of possession of *hefker.* [Ms. M. has חֲבָטָה; Ar., s. v. בט 2, hesitates betw. ה׳ a. ח׳.]

חִבְטַח, v. בְּטַח II.

חַבְטָחָה f. (בָּטַח) *assurance, divine promise, faith.* Ex. R. s. 38 באתה הח׳ the promise came true. Ber. 17[a] גדולה ה׳ וכ׳ the divine promise (of reward) to women is greater &c. Ib. V, 4; Sot. 38[b] ואם חַבְטָחָתוֹ וכ׳ but if he is confident that &c. Gen. R. s. 76 אין ה׳ לצדיקים וכ׳ the rigtheous do not rely on the divine promise in this world (they are afraid, lest their sin may have caused its withdrawal, v. Ber. 4[b]). Mekh. Yithro s. 2 אנשי אמת אלו בעלי ה׳ (Var. אַבְטָחָה) 'men of truth' (Ex. XVIII, 21) that means men having faith in God; a. e.—*Pl.* חַבְטָחוֹת. Ex. R. s. 19 הרי כל ה׳ וכ׳ are these all the promises held out to the proselyte &c.?; a. fr.

חָבִיל, Targ. Prov. VI, 3 some ed., v. הֵיכִיל.

חָבִיר *dark, sad,* v. חַפִּיר.

חֲבִירָא m. (חבר, cmp. חבל) *vapor, mist, darkness.* Targ. Prov. IV, 19 Ar. (ed. Lag. חֲבִירָא, oth. ed. חכירא, חכירה). Ib. VII, 9 (ed. Lag. חֲבִירָה, oth. ed. חכירה).—*Pl.* חֲבִירַיָּא. Targ. Ps. XXXV, 6 Lev. (ed. Lag. חכירייא, ed. Wil. חסירא, corr. acc.; Ms. חַבִּירָאתָא; h. text חלקלקות). V. חַבְרָא.

חֲבֵין (=הא בכין) *Oh then, yea then.* Targ. Ps. LI, 21; a. e.

חָבַל, *Hif.* הֶחְבִּיל (cmp. חבב) *to be affected by hot air, begin to steam.* Sabb. I, 6 (17[b]) long enough before the Sabbath כדי שיַחְבִּילוּ for the flax stalks to begin &c.

חָבַל ch. (=b. h. חָבַל, denom. of הֶבְלָא) 1) *to do vain things.* Targ. Job XXVII, 12.—2) *to be wanton, to sport.* Targ. Ps. LXII, 11 תְּהַבְּלוּן ed. Wil. (Bxt. תְּתְהַבְּלוּן *Ithpa.*; ed. Lag. תקבלון, Ms. תתחבלון).

חֶבֶל m., constr. חֶבֶל or חֲבַל (b. h.) 1) *breath, vapor, air, heat.* Sabb. 88[b] בה׳ שבפיהם with the (fiery) breath of their mouths. Ib. 119[b] ה׳ תינוקות וכ׳ the breath of school children. Ib. ה׳ שאין בו חטא a sinless breath (of children). Y. Ab. Zar. III, 42[d] bot. ה׳ חמרחץ וכ׳ the vapor of the bath room is injurious to the teeth. Yeb. 80[b] אין בשרו מעלה ה׳ his body (after bathing) does not steam. Pesik. Baḥod. p. 154[a]; Lev. R. s. 29 (ref. to Ps. LXII, 10) עד שהן עשויין ה׳ בתוך וכ׳ while they are yet a gas (in the first embryonic stage) . . . ., they are predestined for marital union. Y. Ter. X, 47[a] bot. חה׳ כובש the heat (of the fresh bread placed on top of an open wine casket) keeps the evaporations of the wine down. B. Kam. 50[b] לחַבְלוֹ for injuries suffered through the bad air of the pit (into which the animal fell), opp. to לחבטו injuries arising from knocking against the ground. Koh. R. to I, 2 ה׳ של תנור the hot air of the stove; ה׳ של עליונה the vapor of the topmost pot; Yalk. ib. 966 ה׳ שבירעת; a. e.—

2) (b. h.) *vanity.* B. Bath. 16b תנחומין של ה׳ vain consolations. Koh. R. l. c.; Yalk. l. c. (ref. to Ps. CXLIV, 4) לאיזו ה׳ to what kind of *hebel* (breath) man is like; a. fr.—*Pl.* הֲבָלִים. Ib. שבעה ה׳ וכ׳ the seven times that Solomon used the word *hebel.* Pesik. Bahod. l. c.; Lev. R. l. c. כל ה׳ וכזבים וכ׳ all the vain things and falsehoods which the Israelites commit.

הֶבֶל, הֲבָלָא, constr. הֲבֶל, חֲבֵל ch. same, 1) *breath* &c. Targ. Ps. XC, 9.—B. Mets. 36b ה׳ דאגמא the vapors of the marsh. Sabb. 95a מצטער מה׳ suffering from the close air of the room. Hull. 8a ואתי ה׳ וכ׳ and the effect of the hot iron comes and removes the traces of the stroke; ה׳ קדים וכ׳ the burn takes effect first &c. Bekh. 7a bot. ה׳ דבישרא וכ׳ it is the exudations of the body (which make the urin thick). B. Kam. 50b דאית ביה ה׳ in which the air is injurious (v. preced.). Ib. אין ה׳ למיתה ויש ה׳ וכ׳ the air is not bad enough to cause death, but enough to cause injury; a. fr.—2) *vanity.* Targ. Job XXVII, 12 הֶבֶל. Targ. Koh. I, 2.—*Pl.* הַבְלַיָּא, הַבְלִין. Ib.—Ib. XII, 8.

הַבְלוּתָא, הֲבָלוּ f. (preced.) *vanity.* Targ. Koh. I, 2; XI, 8; a. e.

הַבְלִילָא m. (בלל) *stomach* (first or second). Succ. 34a; Sabb. 36a ה׳ בי כסי וכ׳ Ar. (ed. הוּבְלִילָא) formerly they called the second stomach *hablila,* and now the first, v. הַמְסָס, a. פַּסָּא, פּוֹס.

הַבְלָעָה f. (בלע) [*absorption,*] *payment for a thing included in the bargain* (and not mentioned); *indirect sale* or *purchase.* Erub. 27b בד׳ .... שנתן דמי he paid the full value of the salt and water indirectly (by paying so much more for the oil for which he bargained). Bekh. 31b מוכרין אותו בה׳ it is sold in connection with other things. Ned. 37a ה׳ היא the teacher's fee for the Sabbath lessons is included in the general engagement (by the week, the month &c.).

הֶבְעֵר m. (בער) *damage through carelessness in handling fire.* B. Kam. I, 1; cmp. Y. ib. beg. 2a; Tosef. ib. IX, 1.

הַבְעָרָה f. (preced.) 1) *the law* (Ex. XXXV, 3) *forbidding the kindling of fire on the Sabbath.* Sabb. 70a ה׳ ללאו יצאת the law, 'ye shall kindle no fire &c.' is singled out in order to indicate that its transgression is a plain offence (לָאו). Ib. ה׳ לחלק יצאת that law is specified in order to intimate that each transgression of a Sabbath law is to be atoned for separately (if several of them have been committed in one act); Pes. 5b. Y. Sabb. II, 5a bot.; a. fr.—2) *removal, destruction.* Y. Snh. VII, 24b bot. we read here (Deut. XIX, 19) ובערת, and there (ib. XXI, 9) תבער ה׳ וכ׳ compare the analogous expressions for analogous modes of execution &c.—3) *heating, fire.* Pesik. R. s. 16, end כדי ה׳ אחת sufficient for one altar fire: Tanh. Ki Thissa 10.

הֶבְקֵר, Palest. dialect for הֶפְקֵר q. v.

הַבְרָא (הַבְרָה) m. (v. הֲבִירָא; Syr. חברא, P. Sm. 1185) *mist, darkness.* Tam. 32a דפרשי בה׳ which travel in the dark (fog). Ker. 5b bot. בבירתא דה׳ Ar. (ed. דבהתא) in a half-dark house; Hor. 12a דה׳ Ar. a. En Yakob (v. Rabb. D. S. a. l. note 1, ed. דת׳). Pes. 112b לא ליזיל בה׳ בלא מסאני Ms. M. (ed. הכרא a. oth. differ., v. Rabb. D. S. a. l.) one must not walk without shoes in the dark (twilight).

הַבְרָאָה f. (בָּרָה) 1) *recovery to health.* Sabb. 137a יום הַבְרָאָתוֹ the day on which the child recovers.—[2) *refreshment,* esp. סעודת ה׳ *the meal of comfort given the mourner after funeral,* v. ברר II Hif. In commentaries and digests.]

הַבְרָה, v. חַבְרָא.

הֲבָרָה f. (חבר, cmp. הֲבִירָא; Neo-Syr. חברא P. Sm. 1185 bot.) 1) *confused sound* (contrad. to tune), *noise.* Yoma 19b כדי שישמע ... קול ה׳ that the Highpriest might hear the reverberating noise (of people awake at night). R. Hash. III, 7 ואם קול ה׳ וכ׳ but if he heard only an indistinct sound (echo, opp. קול שופר).—2) *report, rumor.* Y. Dem. I, 22a נפלה ה׳ בעיר the report spread in town. Y. R. Hash. IV, 59b bot. נפלה ה׳ וכ׳ an alarm spread. Gitt. 89a שמעו קול ה׳ they heard only an indistinct rumor (gossip). Gen. R. s. 10; a. fr. [In modern Hebrew ה׳ *syllable.*]

הַגָּא, v. חגי.

הַגָּא m. ch. (h. הֶגֶה; חגי) *thought, utterance.* Targ. Job XXXVII, 2.

הַגְבָּהָה f. (גבה) 1) *lifting, taking up a found object.* B. Mets. 118a, v. חַבָּטָה. B. Bath. 76b ה׳ קונה בכל מקום lifting gives possession everywhere (on private or public ground); Kidd. 22b; a. fr.—2) *elevation.* Ex. R. s. 45 השפלתי זו הַגְבָּהָתִי my humiliation is my elevation; Lev. R. s. 1.

הַגְבָּלָה f. (גבל) *setting bounds, marking off.* Sabb. 87a מצות ה׳ the command concerning the setting of bounds at Mount Sinai (Ex. XIX, 12).

הַגָּדָה, הַגָּדָה f. (נגד) 1) *telling, communication, evidence.* Snh. 30b (ref. to Lev. V, 1) מקשינן ה׳ לראיה the laws regulating the witnessing of the act must also apply to the evidence before court (that the two witnesses must be together).—2) (v. אַגָּדָה) *homiletics, popular lecture,* opp. to הֲלָכָה legal interpretation. Hag. 14a מה לך אצל ה׳ what hast thou to do with homiletics? Ib. בעלי ה׳ Ms. M. (ed. א׳) lecturers. Ib. 3a במה חיתה ה׳ וכ׳ what was the subject of to-day's lecture?; a. fr.—3) *Haggadah,* the recitations at the home service on Passover nights, v. אַגַּדְתָּא. Pes. 115b; 116b.—*Pl.* הַגָּ׳. Y. Peah II, 17a bot. אין למדין מן ההגדות we must not derive laws from homiletical interpretations.

הַגְדִיס, הַגְדוּם, v. הוגדס.

הֶגְדֵּר m. (גדר) [*restriction,*] *hegder,* a word made up as a substitute for (הֶקְדֵּשׁ) *hekdesh,* v. פִּרְנוּר. Y. Ned. I, beg. 36c.

הָגָה, v. חגי.

הֶגֶה m. (b. h.; preced.) *thought, study.* Gen. R. s. 49 (ref. to Job XXXVII, 2) אין ה׳ אלא תורה *hegeh* (thought, speculation) means study of the Law.

הֲגֵה, v. הֵרֶגֶה.

הַגְזִין, v. חַגְזִין.

הֶגְזֵר m. (גזר) [*restriction,*] *hegzer,* a word made up as a substitute for חֶקְדֵּשׁ. Y. Ned. I, beg. 36c, v. הֶגְדֵּר.

הָגָה, הגי (b. h.; v. אָגָא) [*to point, pierce,*] 1) *to reason, argue, deduct.* Koh. R. to I, 16 חלב הוֹגֶה the heart reasons (ref. to Ps. XLIX, 4 הֶגְיוֹת). Deut. R. s. 11 הוֹגֶיהָ those who study the Law, contrad. to עוֹשֶׂיהָ.—Y. Meg. I, 72b ה׳ נח תורה וכ׳ Noah deducted a new law from a given law. Gen. R. s. 49 שהוא הוגה בתורה וכ׳ who shall discuss the Law in seventy languages; a. fr.—2) *to pronounce, recite, spell.* Midr. Till. to Ps. XC, 9 (ref. to הֶגֶה, ib.) זה נער שהוא הוגה like a boy that spells (with difficulty). Snh. X (IX), 1 חהוגה וכ׳ he who pronounces the Divine Name as it is written, v. אָגָא. Koh. R. to XII, 12 (ref. to להג ib.) לֶהֱגוֹת ניתנו וכ׳ they are good for reading exercises but not for painful study; v. הֶגְיוֹן. Y. Meg. IV, 74d bot. לא יהא הוגה מפיו וקורא he must not spell (the letters of a Biblical book) from memory and dictate for writing a scroll.—3) *to murmur a charm,* v. *Hif.*

Nif. נֶהֱגֶה *to be spelled, read.* Sabb. XII, 4; 5, נֶהֱגִין זה עם זה letters which can be read together (give sense).

Pi. הִגֶּה (also from הָגָה) *to pierce, sting;* ה׳ מכת *to prickle, open a wound;* trnsf. *to lay bare a person's disgrace.* Lam. R. to I, 4 (interpret. נוגות, ib.) they assaulted her . . ., עד שהגו את מכתה and then laughed at her disgrace. Ib. to III, 33 (ref. to וַיַּגֶּה); Cant. R. to VII, 8.

Hif. הֶהֱגֶה *to murmur charms.*—*Part.* מַהְגִּים, pl. מַהְגִּים, מַהְגִּין. Sot. 12b (ref. to Is. VIII, 19) מ׳ ואינן וכ׳ they murmur but know not what &c.; Ex. R. s. 1 הוֹגְנִין. Lev. R. s. 6 המ׳ אלו המנהמין *hammahgin* (Is. l. c.) that means the humming (sorcerers).

הָגָא, הגי ch. same; *to reason, speak, study.* Part. הָגֵי. Targ. Josh. I, 8.—*Pl.* הַגְיָין. Targ. Y. Deut. VI, 7. [Targ. Y. Num. XI, 1, v. next w.]

Af. אַהְגֵי same; Y. Ber. V, 9a סגין באוריתא אהגי הוא ed. Lehm. (ed. מנהגי, מנהגירה) meditated much in the Law.

Pa. הַגֵּי (v. preced. *Pi.*) *to sting, to point at with scorn.* Targ. Is. XXVII, 8 מַגֵּי עלוהון וכ׳ (ed. Lag. מיגי, Bxt. הַגֵּי, ed. Wil. הני, corr. acc.) he pointed at them with words (of scorn).

הַגְיָא, הַגְיָא m. (preced.) *speech, meditation.* Targ. Y. Num. XI, 1 הַגְיָאן their speech. Y. Ber. V, 9 מִנֵּיהַגֵּיהּ וכ׳ מִנֵּיהַגּוֹ (=מן ה׳) because of his meditating in &c., v. preced.

הֶגְיוֹן m. (b. h.; preced. wds.) *recitation, reading lesson.* Y. Snh. X, 28a top (ref. to להג, Koh. XII, 12) לה׳ ניתנו וכ׳ they are good for recitation, not for painful study, v. הֶגֶה. Ber. 28b מנעו בניכם מן הה׳ restrain your children from recitation (parading a superficial knowledge of the Bible by verbal memorizing).

הֲגֵיוְנָא ch. (הגי, v. *Pa.*) *derision, boastful talk.* Targ. Lam. III, 62 (Var. לְהֲגֵיוֹנוֹ).

הֲגִיָּה f. (הֶגֶה) *speaking, recitation, study.* Y. Ber. I, 3c top (ref. to Josh. I, 8) שתהא הֲגִיָּתְךָ יום וכ׳ that the recitation of the day and the night be alike; Midr. Till. to Ps. I, 2.

הֲגִין, הֲגִים, v. הֵרֶגֶה.

הַגְלָשָׁה f. (גָּלַשׁ) *publication, revelation.* Cant. R. to IV, 1, v. גָּלַשׁ (Ar. הַגְלָשָׁה).

הֶגְמוֹן (אֶגְמוֹן) m. (ἡγεμών) *general.* Targ. Is. IX, 13; XIX, 15 (ed. Lag. חִירֵי; h. text זנב).—Sabb. 145b ed. (Ms. O. ח׳; Ms. M. א׳ וקמוטרי, Ar. ח׳ וקומין, read וקמיטו) a general with his suite (comites). Taan. 29a Ms. M. (ed. אֶדוֹן). Y. Snh. I, 19b top; a. fr.—*Pl.* הֶגְמוֹנִים, הֶגְמוֹנִין. Targ. II Esth. VIII, 7.—Ex. R. s. 31, end. [Tanḥ. Yithro 5 הגמונות, v הֶגְמוֹנְיָא.]—Ch. form הֶגְמוֹנָא. Ab. Zar. 11a.

הֶגְמוֹנְיָה, הֶגְמוֹנְיָא f. (ἡγεμονία) 1) *commandership, consulship.* Gen. R. s. 50, beg.; Lev. R. s. 26 נטל ה׳ וכ׳ got an appointment as a consul from the King. Cant. R. to I, 6; Lam. R., introd. (R. Yitsḥ. 3) וכולן עשו ישראל ה׳ (אחת) וכ׳ and Israel declared all these gods one government and worshipped all of them; Esth. R. to I, 9 אומוניאה (read: אֶגְמוֹנִיָּאה, cmp. אֶגְמוֹן).—*Pl.* הֶגְמוֹנִיּוֹת *staff of commanding officers.* Tanḥ. Yithro 5 לה׳ שעלידם (not להגמונות) to the staff appointed over them (to take them to the exile). Midr. Till. to Ps. CXVIII, 6 he will send forth דוגמניות (corr. acc.) staffs to all countries &c.—2) (v. Sm. Ant. s. v. Eisagogeis) *court, administration, jurisdiction, district.* Gitt. I, 1 מה׳ לה׳ from one jurisdiction to another.—*Pl.* as above. Ib. 4b there were in one town שתי ה׳ וכ׳ two jurisdictions jealous of each other.

הָגַן (v. Ez. XLII, 12) *to balance, make corresponding.*—*Part. pass.* הָגוּן (cmp. רָאוּי, חָזֵי) *fit, worthy.* Ḥull. 133a תלמיד שאינו ה׳ an unworthy student. Esth. R. to II, 4 מי ה׳ לדבר זה who was well-fitted for this mission?; Midr. Sam. ch. XIII.—B. Kam. 80a לא נתכוונה אלא לה׳ לה she had in her mind only such a one as would be worthy of her; a. fr.—*Pl.* הֲגוּנִין. Gen. R. s. 48 Ar.

Pi. הִגֵּן, part. pass. מְהוּגָּן=הָגוּן; pl. מְהוּגָּנִים, מְהוּגָּנִין. B. Kam. l. c. ב״א שאינן מ׳ unworthy people (not her equals). Ib. 16b ב״א שאינן מ׳ unworthy recipients of charity. Keth. 22a אנשים מ׳ worthy men (proposing to me). Kidd. 70a בנים שאינן מ׳ degenerate children; a. fr.—V. הוּגָּן.

**Hif.* הֶהֱגִין *to be of the same weight.* Y. Keth. I, 25b top טבריניות מַהֲגִינוֹת וכ׳ (not סב׳) the Tiberian Selaim are of the same weight as &c.

הֲגַן same, only in *part. pass. Pa.* מְהַגְּנָא, f. מְהַגְּנָא=מְהוּגָּן, v. preced. Targ. Y. Gen. XXIV, 12; 26. Targ. Y. Num. XXII, 32 לא מְהוֹגְנָא displeasing.—Taan. 22b מילתא דלא מיה׳ an unbecoming word.—*Pl.* m. מְהַגְּנִין. Targ. Y. I Num. XII, 1.

הַגַּס, v. גַּס.

הַגָּעָה f. (נָגַע) *striking.* Mekh. Bo, Pisḥa, s. 11, v. טְבִילָה.

הַגְעָלָה f.=גִּיעוּל, *the cleaning of an impure vessel* by means of boiling water. Ab. Zar. 76a ה׳ בחמין *hagalah*

is always done with hot water. Ib. מאי ה׳ דקתני התם Ms. M. (ed. differ.) the *hagalah* there (in the Mishnah) means in general scouring and rinsing (also with cold water).

הֲגָפָה f. (גּוּף) *shutting up, closing.* Yoma 18ᵃ הֲגָפַת דלתות (some ed. הֲגָפוֹת pl.) locking the Temple doors; Arakh. 11ᵇ; a. fr.—Sot. VIII, 1 הגפת תריסין (קול) noise made by fastening the cuirasses (to frighten the enemy); Sifré Deut. 192; a. e.—Mekh. B'shall. 2 אֲגַפַּת תריסין (not תריסטין).

הֲגַר, Ned. 49ᵇ והוגרני Ar., v. חָגַר.

הָגָר (b. h.) pr. n. f. *Hagar*, hand-maid of Sarah. Gen. R. s. 45, beg.; a. fr.

הַגְרָאָה, v. next w.

הַגְרָה pr. n. *Hagrah*, an Arabian district; cmp. חַגְרָא. Num. R. s. 13, beg. גלות ה׳ the diaspora of H.—Denom. ch. הַגְרָאָה m. *Hagrean.* Targ. I Chr. XXVII, 31.

הַגְרוֹל, v. הֲגָרִיל.

הַגְרוֹם, v. חוּגְרָס.

הַגְרוֹנְיָא pr. n. pl. *Hagronia* (Agranum), a Babylonian town, seat of several scholars (v. Neub. Géogr. p. 347). Ber. 31ᵃ. Sabb. 11ᵃ סבי דה׳ the elders (scholars) of H.; a. fr.

הֲגָרִיל m.=next w. Y. Yoma VI, 43ᶜ הֲגָרִילוֹ של וכ׳ (ed. Krot. הגרולו, incorr.) the designation by lot of the first animal.

הַגְרָלָה f. (גרל) *casting lots*, esp. for the sacrifices of the Day of Atonement (Lev. XVI, 8). Y. Yoma IV, 41ᶜ ה׳ מעכבת casting lots is indispensable for the legality of the entire act. Bab. ib. 62ᵇ. Kerith. 28ᵃ; a. e.

הֶגְרֵם m. (v. next w.) *hegrem*, a word formed as a substitute of חֶקְדֵּשׁ [prob. to be read חֶגְדֵּם, v. גָּדַם]. Y. Ned. I, beg. 36ᶜ, v. חֶגְהַר.

הַגְרָמָה f. (גָּרַם Hif.) *cutting the animal's throat in a slanting direction*, letting the knife slide beyond the space ritually designated for cutting. Ḥull. 9ᵃ. Ib. 27ᵃ; a. fr.

הַגָּשָׁה f. (נָגַשׁ) 1) *drawing near, coming forward.* Gen. R. s. 49; s. 93 ה׳ למלחמה the verb נגש is used for drawing near for battle; ה׳ לפרוס for persuasion, &c.—2) *bringing near, offering.* Sifra Vayikra, N'dabah, ch. XII, Par. 11. Men. V, 5, sq.; a. fr.—*Pl.* הַגָּשׁוֹת. Ib.; a. fr.

הֲגָתָא, v. חֵיגָא.

הַדַּ־ a prefix (a compound of הָא a. דְּ־), pl. הַהֵנִי, 1) with prefix ב and suffix of personal pronoun: בַּהֲדֵי, בַּהֲדַיְיהוּ; בַּהֲדָךְ; בַּהֲדָיְיכוּ; בַּהֲדַיְיהוּ *with myself, in my presence; with thyself* &c. Targ. Job VI, 4. Ib. XV, 10; a. e.—B. Bath. 41ᵃ בהדאי in connection with myself. Sabb. 118ᵃ הא דאיכא בהדך אוכליה eat what thou hast with thee; מלוינן ליה . . . בהדיה we give him a meal along. B. Bath. 73ᵇ אתלוי בהדן וכ׳ a certain Arab joined us. Ḥull. 57ᵇ מלכא הוה בהדיירהו the king was among them; a. fr.—2) בַּהֲדֵי *in the presence of, with.* Targ. Y. Deut. XXII, 15.—Pes. 112ᵇ a law-suit ב׳ תלתא with three opponents. Sabb. 33ᵇ ב׳ פניא near twilight. Keth. 103ᵇ ב׳ דידי מינצת with me wilt thou dispute?—B. Kam. 92ᵃ, v. הוּצָא; a. fr.—ב׳ הדדי, v. לַהֲדֵי.—לַהֲדֵי *towards, near.* Sabb. 134ᵃ ל׳ רוּמְיָא towards the light. Ib. ל׳ פומיה (not פומי, Ms. M. בהדי פומי) close to his mouth. Ab. Zar. 30ᵇ טִיחָא ל׳ טִיחָא טִיחָא (Ms. M. . . טִיחָא טִיחָא בהדי) drop immediately after drop. Pes. l. c. לַהֲדֵיהּ כריעה (Ms. Ms. על גבי) at his feet; a. fr.—3) (conj.) בהדי ד׳ *during the time that, while.* Gitt. 68ᵃ top ב׳ דקא מעיינינ ואתו while they were going on searching. Ḥull. 53ᵃ ב׳ דדריס while he inserts his nails, ב׳ דשליף in the moment he takes them off; a. fr.

הָדָא, v. הָא.

הַדָּדֵי (=הַד־הַדִי, v. הַד־) *each other, mutually.* Targ II Esth. I, 7 הדא להדא=לחדדי (ed. Lag. לחדי, Var. לה׳; cmp. Syr. חדדא P. Sm. 1196). Gitt. 68ᵃ כבשינהו אה׳ (=הדא אהדא) squeeze them against each other. Ib. 69ᵃ בהדי ה׳ with one another (in immediate contact). Ḥull. 43ᵃ, v. הַנְהֵוּ; a. fr.—כי ה׳ (=הדא כי הדא) *like each other.* Snh. 4ᵇ (*ḥeleb* a. *ḥăleb*) דכי ה׳ גינהו which are written alike. Erub. 69ᵇ כי ה׳ וכ׳ are in the same legal category. Yeb. 14ᵃ כי ה׳ of equal rank in scholarship; a. e.

הָדָה I, v. הָדָא.

הָדָה II (interj., v. preced.) *hoa! look out!* Tosef. Sabb. VI (VII), 10 [read:] התוסס אור בכותל ואומר ה׳ (Var. חדה, v. ed. Zuck. note) if one strikes a brand against a wall and says *hada* (a superstitious practice to frighten away evil spirits). Ib. 11 (Var. חדא). Ib. 12 (v. ed. Zuck. note).

הַדְוִיין, Tosef. Toh. VIII, 6 Var., v. חַדְוִיין.

הֲדוֹם m. (b. h.) *stool.* Macc. 24ᵇ בית ה׳ רגלי וכ׳ the house which was the foot-stool of our God; Sifré Deut. 43.

***הַדְרוֹסְמָא**, Y. Sabb. VI, 8ᵃ top, a corrupt., prob. for הִיפּוֹדִירְמָטָא m. pl. (ὑποδήματα) *half-shoes*, contrad. to sandals or soles which may accidentally be fastened with the front backward.

הֲדוּק, v. חֲדוּק.

הָדַר, v. הָדַר.

הָדוּר ch. (=h. הָדוּר) *splendid, handsome.* Targ. Y. Gen. XXIV, 65.

הִידּוּר, v. הִיהוּר.

הִידּוּר, v. הִידּוּר.

הַדְרָא, הַדּוּרָא m. (הָדַר) *coil, convolution.* ה׳ דכנתא *the coils of the ileum.* Ḥull. 48ᵇ. Ib. 113ᵃ (ed. חדרא).—*Pl.* הַדּוּרֵי (cmp. Is. XLV, 2) *spiral road, a field which*

can be tilled only by spiral movements, steep hill. B. Bath. 12a בח׳ in the case of a steep ascent (which requires more time).—בית ח׳ *Beth-Hăđurê*, name of a summit from which the scape-goat was thrown down (Lev. XVI, 21 sq.). Targ. Y. Lev. XVI, 22.—Yoma VI, 8 (68b) Ms. M. in Gemara (Mish. הרורי, indistinctly corrected, v. Rabb. D. S. a. l. note 3 a. 6, ed. חדודו, Y. ed. חורון).

הַדּוּרָה f. (הדר) *circuit, round-trip.* Y. Hor. III, 48a bot., v. חֲזוּרָה.

הַדּוֹת, v. הוּת.

הַדָּחָה f. (הוּחַ) *washing off, rinsing.* Ḥull. 107b. Ab. Zar. 60b; a. fr.

הַדֵּי, v. הַר־.

הָדָיָא (v. preced.) *presence, directness;* בח׳ *openly, explicitly.* Snh. 39a לשקליה בח׳ (Yalk. Gen. 24 בַּהֲדֵיהּ, v. הַר־) He ought to have taken it (Adam's rib) openly (while he was awake). Sabb. 133b גדול בה׳ כתיב ביה וכ׳ as to an adult, is it not said distinctly concerning him, 'And any male' &c.?—Pes. 27a הא תניא בח׳ is it not explicitly taught?; a. fr.

הָדָיָא II, **בֶּן ח׳, בַּר ח׳, הַדְיָה** m. (corresp. to h. הֲדָאָה or הַיָּה, v. discussion Ḥull. 63b) 1) a bird of the *hawk* species. Sifra Sh'mini Par. 3, ch. V (ref. to חנץ למינהו, Lev. XI, 16) 'after its kind' להביא בן החדיה refers to *ben hădaya;* Ḥull. 63a בר חוריא ed., Ar. בר חוֹדָנָא. Lev. R. s. 5, beg. חדין בר הדיה וכ׳ ed. (Ar. חודיא, v. ed. Koh. s. v.) this hawk sees its food at a distance of &c. (v. Ḥull. 63b, ref. to רָאָה a. הֲדָאָה).—2) pr. n. m. *Bar Hădaya.* Ber. 56a (an interpreter of dreams). Ab. Zar. 30a.

הַדְיֵב, v. הַדְרֵיב.

הַדְיָה, v. הָדָיָא.—[Targ. Prov. XXXI, 25 חדיה, some ed., read הַדָּרָא.]

הֲדִיוֹט m. (an adaptation of ἰδιώτης) *private man* (opp. to priest, officer &c.), *commoner; ignoble, ignorant.* Targ. I Sam. XVIII, 23; a. fr.—Meg. 12b, a. e. (prov.) חה׳ קופץ בראש the lowest man rushes ahead (is the first to give an opinion).—Yeb. 59a, a. fr. כהן ח׳ a common priest, opp. כהן גדול. M. Kat. I, 8 חת׳ the untrained tailor, opp. אומן the professional. Ib. 10a תיכי דמי ח׳ when do you call one a *hedyot?*—B. Mets. 104a לשון ח׳ the popular terms, v. הֵרֵשׁ. Gen. R. s. 96 משל ח׳ a popular adage; a. fr.—*Pl.* (Ch.) הֲדִיוֹטִין. Targ. Job XXX, 8; a. e.—(Hebrew) הֲדִיוֹטוֹת. Snh. X, 2 (90a) three kings וארבעה ח׳ and four private persons. Ib. 21b bot. לח׳ for the common people (Samaritans). Tosef. Sabb. XIII (XIV), 1; Y. ib. XVI, 15c top שטרי ח׳ private (not Hebrew) writings; Bab. ib. 116b; a. fr. Num. R. s. 8 הֲדִיוֹטִים (some ed.).—Fem. הֲדִיוֹטִית. Ruth R. to I, 19 פרה ח׳ a cow of common stock (not trained for work).

הַדְיוֹכִין, Gen. R. s 10, read: הַיְרִיכִין, v. הֵירֵכִי.

הַדְיָיב, הַדְרְיֵב (ח׳) pr. n. *Adiabena,* a district of Assyria between the rivers Lycus and Caprus. Targ. Jer. LI, 27 (ed. Lag. ח׳; h. text אשכנז). Targ. Ez. XXVII, 23 (h. text עדן).—Gen. R. s. 37 Ar. (for ריפת, Gen. X, 3; ed. הַדְרֵיתָם); Y. Meg. I, 71b bot. הדריית (corr. acc.). Y. Sabb. XIV, beg. 14b הדריית (corr. acc.); Bab. ib. 121b ח׳ (Ms. M. הריב, corr. acc.; v. Rabb. D. S. a. l. note). M. Kat. 28a זוזא דמן ח׳ Ar. (ed. זוג׳); Nidd. 21b חבור זו ח׳ Z. of Ad.—Yeb. 16b sq. חבור זו ח׳ Ḥabor (II Kings XVIII, 11) is *Ḥadyab.*

הַדְיָיבָא m. (preced.) *of Adiabena.* B. Bath. 26b (Ms. H. חידייבא, Var. in ed. חדריבא, חדריבא, בר אבא, v. Rabb. D. S. a. l. note 300).

הַדְיָית, v. הֲדָיָא.

הַדְיִין, v. הֲדוּרִין.

הַדְיוּת, הַדְרְיוּת, v. הַדְרֵיב.

הַדִּימָא *dissected,* v. הָדַם.

הַדִּימָה, v. ארקולאון.

הַדִּין, הָדֵין, v. הֵין a. הֵירֵין.

הַדְיוֹת, v. הַדְרֵיב.

הָדֵךְ, v. הֵךְ.

הַדַּלְיָקָא f. (דלק) *fire.* Targ. II Esth. III, 8 (ed. Lag. ה . . .).—[Num. R. s. 15, beg. הדליקתן some ed., read הַדְלָקָתָן, v. next w.).

הַדְלָקָה f. (דלק) *lighting, kindling.* Sabb. 23a ח׳ עושה מצוה the kindling (of the Ḥanukhah lights) is the ceremony prescribed, contrad. to הנחה the placing it. Ib. II, 6 (31b) הַדְלָקַת חנר kindling the Sabbath lights. Y. Ter. V, 43c top לח׳ למשחה *l'moshḥah* (Num. XVIII, 8) means (also) for lighting purposes (cmp. מִישְׁחָא). Num. R. s. 15, beg. על הַדְלָקָתָן וכ׳ concerning feeding them with olive oil.

הָדַם, *Pa.* הַדֵּם (אדם) 1) *to dissect, dismember, tear to pieces.* Targ. Jud. XIV, 6. Ib. XIX, 29; XX, 6 (v. Ar. ed. Koh. s. v.); a. e.—Ab. Zar. 38b דילמא הַדְמוּהָ וכ׳ Ms. M. a. Ar. (ed. אדמווי אַדְמוּהָ, read אַדְמוּיֵי) perhaps they carved the bird and then put it into the pot. Erub. 30a הַדְמוּיֵי נְהַדְמִיה shall we cut him apart?—Bets. 24b דאַדְרִימֵי (ed. Sonc. a. Ven. דַּהֲדִימֵי, v. Rabb. D. S. a. l. note) fish that were dissected (Rashi: *red,* v. אַדְרְמָא).—2) אַהַדֵּם (denom. of next w.) *to arrange the parts of an animal.* Gitt. 67b אַהַדְמוּ לִי הַדְמֵי דחיותא arrange before me the limbs of the (dissected) animal.

הַדְמָא, הַדָּם m. (v. preced.) *part, member.*—*Pl.* הַדְמֵי, הַדָּמִין. Dan. II, 5; III, 29.—Gitt. 67b, v. preced.

הָדֵן, v. הֵן.

הַדְנָא (=האידנא) *then.* Targ. II Esth. II, 13; cmp. הֵירֵין.

חָדַס (חָדַס), *Pi.* חִידֵּס (ח׳) (cmp. דחס) *to make incisions, mark* (cmp. חנדז) esp. (of chickens) *to leave marks of the feet, to scratch.* B. Kam. II, 2 חירח מְחַדֵּס וכ׳ it was scratching and broke vessels; expl. ib. 17[b] bot. חר׳ וחתרז it scratched and caused the smashing of the vessel by rolling it against a hard object. Ib. חרו מְחַדְּסִין על וכ׳ left marks on dough or fruits, or soiled &c.; Y. ib. II, beg. 2[d] שחירדסו את וכ׳ Ib. חירדסו עפר על וכ׳ (Bab. ib. l. c. חעלו עפר) they threw dust by scratching; a. e. [Ar. reads חדס; Syr. חדס *to study.*]

חַדֵּס* (ch. v. preced.; cmp. אִסְפֵּירֵס) *to dance on tiptoe.* Y. Peah I, 15[d] חוה מְחַדֵּס קומי כלא (ed. Krot. מקלס) used to dance before the bridal couples; (Keth. 17[a] מרקד).

חֲדַס, חֲדָס pr. n. pl. *Hadas,* (prob.) *Edessa* in Mesopotamia. Targ. Y. Gen. X, 10 (h. text אֶרֶךְ, v. אַרְבֵּת).

חָדָס m. (b. h.) *myrtle branch* (with three leaves on top), used for the festive wreath on the Feast of Booths (Lev. XXIII, 40). Succ. III, 2. Ib. 32[b] ח׳ שוטה wild myrtle (with one or two leaves on top); a. fr.—*Pl.* חֲדָסִים. Ib. III, 4 שלשה ח׳ three myrtle branches are required for the festive wreath. Meg. 13[a] the righteous שנקראו ח׳ who are named myrtles (Zech. I, 8); a. e.

חֲדַסָּא, חֲדָסָא ch. same. Targ. II Eth. II, 7.—*Pl.* חֲדַסָּיָא, חֲדָסָיָא. Targ. Lev. XXIII, 40. Targ. Zech. I, 8; a. e.

חֲדַסָּה f. (b. h.) same; also pr. n. f. *Hădassah,* name of Esther. Esth. R. to II, 7. Meg. 10[b]; 13[a]; [Targ. II Esth. II, 7].

חדסמ״ב, mnemonical abbrev. for חבאת וידוי אשור טומאה ביעור. Yeb. 74[b] שכן ח׳ for they (the tithes of the third year) require bringing to the Temple and confession, are forbidden to the mourner (אונן), must not be removed in levitical uncleanness, and must be removed (Deut. XXVI, 12—14).

חָדַף (חָדַף) (b. h.) *to thrust down, hurry.—Part. pass.* חָדוּף, f. חֲדוּפָה *hurried.* Y. Bicc. II, 64[d] top מיתה ח׳ (Var. ח׳; cmp. M. Kat. 28[a] s. v. הָדַק). [Pesik. R. s. 21 פנים הדופות, v. חָדַק.]

חֲדַף ch. same, *to thrust.* Targ. Y. Num. XXXV, 20 הדוק (read: הדפיה); ib. 22. Targ. Job XVIII, 18.

חָדֵק, חֲדַק, v. הָדַק.

חָדַק, *Pi.* חִידֵּק, *to squeeze,* v. חָדֵק.

חֲדַק ch., *Pa.* חִדֵּיק same. Sabb. 141[a] לא ליחדוק וכ׳ one must not squeeze cotton into the mouth of a bottle (as a stopper). Ib. 125[b] דַּחְדְּקָה, v. חָדֵק; a. fr.—B. Kam. 85[b] דחדקיה, v. חַדְוֵיק.—*Part. pass.* מְחַדָּק, v. infra.

Ithpe. אִיתְחַדַּק *to be squeezed in, rabbeted.* Sabb. 65[a] הא דמיתחדק ed. (Ar. מִתְחַדֵּק, v. supra) in the one case it means that it is squeezed into the ear. Pes. 109[b] חהוקי מיהדק חוה the parts of the table were rabbeted. Ab. Zar. 31[a] דיקולא ומי׳ a basket squeezed over the wine casket.

הָדַר (b. h.; cmp. חדר, חזר) *to enclose, go around. Part. pass.* הָדוּר 1) *rounded.* Ḥull. 59[b] הדורות בערנן Ar. (ed. חַדְוּרוֹת, v. חָדַר) the horns must de rounded (not flat; Ar.: showing circular layers).—2) (b. h.) *distinguished, adorned, beautiful.* Gen. R. s. 60 (ref. to הלזה, Gen. XXIV, 25) ראתה אותו ה׳ she saw his commanding appearance; Midr. Till. to Ps. XC, end.

Pi. הִדֵּר, הַדֵּר 1) *to crown, adorn, distinguish.* Lev. R. s. 30 שהדרו הקב״ה וכ׳ whom the Lord crowned with old age. Kidd. 32[b] יְהַדְּרֶנּוּ במעון that he must show him honor even at a material sacrifice; a. e.—*Part. pass.* מְהוּדָּר. Lev. R. s. 3 שיהא המזבח מה׳ וכ׳ that the altar may appear adorned by the poor man's offering; a. e.—2) *to go around searching,* whence *to be zealous in religious observances, to look out for the best method of doing good.* Sabb. 21[b] המְהַדְּרִין the zealous, המה׳ מן המה׳ the most zealous. V. הֲדוּר.

Hithpa. הִתְהַדֵּר *to be crowned, glorified.* Gen. R. s. 1 הוא לבדו מִתְהַדֵּר וכ׳ He alone is glorified through His world.

הָדַר ch. (preced.) *to go around, come back, return.* Targ. Y. Gen. III, 19; a. fr.—B. Mets. 14[a] what thou takest from him, עלי דידי ה׳ comes back on my property (I am responsible for it). Ib. 69[b] הָדְרָא בעינא is returned bodily. Pes. 29[b], a. fr. ה׳ ביה went back on himself, changed his opinion. B. Mets. 65[a] הָדְרִי בי I take it back. B. Bath. 84[a] לא מצית הָדְרַת בך וכ׳ thou wouldst not have been at liberty to retract (the transaction), and now thou shouldst &c.?; a. fr. [Frequ. used adverbially.] B. Mets. 6[a] שתיק מעיקרא וה׳ צוח first he kept silence and then (reconsidering) he protested. Gitt. 8[b] ה׳ אמר אביי another time A. said. Ḥull. 76[b] הֲדוּר שלחו (הדר) another time they sent word; a. fr.

Pa. חַדֵּר (v. preced. *Pi.*) 1) *to honor, distinguish.* Dan. IV, 31.—Targ. O. Lev. XIX, 15 (ed. Berl. תַּחְדֵּר *Af.*).—B. Bath. 3[b] חַדְּרִי, v. חוּדְרָא.—2) *to go around searching, be zealous, anxious.* Ḥull. 76[b]; Nidd. 65[b] הַדּוּרֵי אפירכא what need is there to go around searching for an argument (why do you resort to unknown authorities)? Sabb. 23[a] הוה מְחַדֵּר מר וכ׳ my teacher used to be anxious for puppy-oil. Ib. מהדרא אמשהא (read: מהדר אמ׳); a. fr.—3) *to restore;* 4) *to review;* v. *Af.*

Af. אַהְדַּר 1) *to return, restore; to lead back; to turn around.* Targ. Y. Deut. XXII, 3 (some ed. *Pa.*). Targ. Cant. VII, 5; a. fr.—B. Mets. 26[a] לאַהֲדוּרָהּ אַהַדְּרוּהָ נידחלי אי . . . if they had had the intention of returning it, they would have returned it to me. Ib. אמרי קמיירחו לי . . . . לְיַהֲדְרוּ לי ולא הֲדְרוּ לי וכ׳ (differ. in Mss., v. Rabb. D. S. a. l. note) I spoke in their presence several times (of my loss); they might have returned it to me, but did not; will they now return it?—Ḥull. 20[a] בדלא א׳ when he did not turn round (the windpipe &c.). Ḥag. 5[b] . . . עמא דַּאֲהַדְּרִינְהוּ מיניה a people from which its master has turned away his face; a. fr.—2) *to repeat, review.* M. Kat. 28[a] אֲהַדְּרִי לתלמודאי that I may review my studies. Ber. 38[b] מַהְדַּר תלמודיה (or מְהַדֵּר); a. fr.—3) *to reply.* Ḥull. 34[a] מאי אהדרי

וכ' what did . . . . reply to one another?; a. e. — 4) *to carry around in procession.* Yeb. 110a Ar., v. כּוּרְסַיָּא; v. אֲדוּרֵי.

Ithpa. אִיתַּהַדַּר, *Ithpe.* אִיתְּהַדַּר 1) *to go around begging.* Sabb. 151b אַהֲדוּרֵי אפיתחא לא מִיתְּהַדַּר he will not be forced to go around begging. — 2) *to go back.* Ned. 50a אִיהַדַּר לאתורי I will go back again.

הָדָר m. (b. h.; preced.) 1) *adornment, crown, beauty, glory.* Ab. Zar. 24b ברוב הֲדָרֵךְ in the abundance of thy glory. Gen. R. s. 39 (ref. to Ps. CX, 3) מֵהֲדָרוֹ של עולם וכ' from the glory of the world (the East) have I consecrated thee; (Yalk. Ps. 869 בהררי קדש בהררי של עולם וכ' 'in the mountains of holiness', among the mountains, i. e. the distinguished, of the world &c.).—Y. Succ. III, 53d a tree שפריו ה' וכ' whose fruit is beautiful &c.—Lev. R. s. 30; a. fr.—[Ib. תרגם עקילס הגר הדר Aquila in his translation read our w. *haddar*, v. הוּר I.]—2) עֵץ הָדָר (b. h.) the tree *Hadar.* Ib.; a. fr.

הַדְרָא, הַדְרָא ch. 1) same. Targ. Prov. XXXI, 25 (Ms. הַהַדְרָה). Ib. XIV, 28.—Targ. Y. II Deut. XXXIII, 17, v. הַדַּרְתָּא. Y. Maas. Sh. IV, end, 55c (ref. to a dream about בה' דאוריית וכ' אַדְרַת through the glory of the Law thou shalt be raised, cmp. אַדְרוֹתָא.—2) הַדְרָא=הַדּוּרָא q. v.

הַדְרָאָה f. (הדר) *flour of the second course.* פת ה' bread made of seconds (opp. פת נקיה). Pes. 37a (Ar. הַרְדָּאָה trnsp.). Tosef. Sabb. XIII (XIV), 7. Y. Pes. II, 29b bot.; Bab. ib. 36b, opp. מצה של שִׁלְמָה.

הַדְרַאוְלִיס, v. הִרְדַּוְלִיס.

הַדָּרָה, constr. הַדְרַת (b. h.; v. הָדָר) *beauty, dignity.* Sabb. 152a פנים זקן ה' the beauty of the face is the beard. B. Mets. 84a פנים לא הוויא ליה ה' he had no beard.

הַדְרָה, v. הֲדָרָא.

הַדְרוּנָא, v. חַרְהוֹנָא.

הַדְרוֹקָן m. (ὑδρωπικόν or ὑδερικόν, sub. πάθος) *dropsy;* ה' (חולה) *one afflicted with dropsy.* Erub. 41b חירה וחולי מעיים וה' Ms. M. (ed. חירה misplaced, v. Rabb. D. S. a. l. note) a lying-in woman, and sufferers from bowel diseases or dropsy. Ber. 25a; 62b; Bekh. 44b; Tam. 27b. Sabb. 33a (Ms. M. הִדְרָקוֹן); a. e. [Ar. reads everywhere הדרקון.]

הַדְרוֹס, v. חַדְרֵס.

הַדְרִיוָנָא m. *Hadrianic.* Ab. Zar. 52b דינרא טרריגא וה' Ms. M. (ed. differ. order, v. Rabb. D. S. a. l. note) the Trajanic and the Hadrianic Denarius; Bekh. 50b.

הַדְרְיָנוֹס pr. n. m. *Hadrian,* v. אַדְרְיָנוֹס.

הַדְרִינִי, v. אַדְרְיָנִי.

הַדְרִינְתָּא, v. הַרְנִיתָא.

הַדְרֵס, v. חַדְרֵס.

הַדְרָנָא m. (הֲדַר) 1) *one who goes back on his word, shuffler, rogue;* cmp. הַדְרָנִיתָא. Keth. 53a שוירית נפשך ה' וכ' I do not advise thee to make a rogue of thyself.—2) v. חוּדְרָנָא.

הַדַּרְנִיאֵל pr. n. *Hădarniel (surrounding God),* name of an angel. Pesik. R. s. 20.

הַדְרְנִיקוֹס* m. (a corrupt. of ὑδερικός or ὑδρωπικός, cmp. הִדְרוֹקָן; for Var. lect. v. infra) *one afflicted with dropsy.* Ber. 58b ואת חנגס ואת ה' (Ms. M. ואת הרדינקס, Ms. F. והנגס ה'); Tosef. ib. VII (VI), 3 (absent in ed. Zuck., added in note); Tanḥ. Pinḥ. 10 חבחקנין ואת דרניקוס . . .; ed. Bub. ib. 1 הנגס . . . ואת הדרקונוס (Mss. הדריקינוס, הדרקוניס); Y. Ber. IX, 13b bot. (absent); [absent in Bekh. VII, 6, among bodily blemishes disqualifying for priestly service]. [Our w. is obviously a gloss to one of the anomalies enumerated in the text, prob. to קִפַּח.—Ar. reads והברדניקוס, in the place of קפח in our text, giving it the meaning of כָּרְפַּח q. v., but records also הדר in letter *He;* Alf. reads בדרקינוס, בדרקונוס, leaving out קפח.—For other definitions of our w., v. commentaries.]

הַדְרָנִיתָא f. (הדר; v. הַדְרָנָא) *swindler, a woman who sells property and afterwards reclaims it on a mortgage held by herself.* Keth. 97a דלא ליקרו לה ה' (some ed. הדרינתא) that they may not call her a swindler.

הַדְרֵס, הַדְרֵיס m. a popular contraction of הַהוּרְס, *pl.* (by false analogy) הַהְרֵיסִין, הַדְרֵיסִין, v. הָרוֹסָה.

הַדְרְסִיוֹת, v. הַרְדְּסִיוֹת.

הַדְרָקוֹן, v. הִדְרוֹקָן.

הַדַּרְתָּא f., constr. הַדַּרְתַּ=הֲדָרָא. Targ. Y. I Deut. XXXIII, 17.

הַדַּתְנָיָא, v. הָא I.

הָהּ (b. h.; interj.) *ah, alas!* Esth. R. to I, 2 (play on *hahem*) הה לאותן הימים alas, for those days (of feasting)!

הֵא m. *heh,* name of *a worm* in the pomegranate. Sabb. 90a (Var. הָא, הָח, v. Rabb. D. S. a. l. notes 200 a. 300; Alf. ed. הח).

הַהְוָא, הַהִוָּא, v. הַהִיא, הוּא.

הָהֵן, הַהֵין m. (=הא הין) *this, that.* Y. Yeb. III, 5a bot. ה' תרתי ה' וכ' this one is guilty of two sins, and that one is &c.—Y. Gitt. IX, 50b פירקא כל ה' (ib. VIII, 49c bot. כל הרא) all of this chapter is the teaching of R. M. Y. Snh. VII, 25d. Y. Erub. V, 22c bot., v. next w.; a. fr.

הָהֵנוּ (=ההן הוא, v. preced.) *this is.* Y. Erub. V, 22c bot. אין חמשת מן ההן ה' אמצעי וכ' (not חמשת) if you commence measuring from this (village), that one will be the central village, &c. Y. Pes. II, beg. 28c ה' איסור וכ' (ed. Krot. הַהֵנִי) this is implied in the prohibition of benefit. V. הֵינוּ.

הֵוּ, v. הוּא ch.

הִיא m., הִיא f. (b. h.) *he, it; she; it is* &c. Snh.

must be extended to all analogous cases)?; a. fr.—Yeb. 117a ח' דלא ידעה וכ' it helps (we believe her that her husband is dead), for she did not know &c. (marginal correction משום).

הוֹבַאי m. (בחי) *desolation, waste; desert plants, thorn.* Targ. Is. VII, 23; a. e. (with בּוּר II q. v.).—*Pl.* (of הוֹבָאִי) הוֹבָאֵי. Targ. Job XXX, 4 Ms. (ed. הוֹבַאי, ed. Wil. הוֹבֵי, h.text מלוח). Targ. Y. Num. XXXIII, 41 (some ed. חובאי וכור, corr. acc.).

הוֹבָדָא, constr. הוֹבַד m. (אבד) *destruction.* Targ. Esth. IX, 5.

הוֹבְדָנָא m. (v. preced.) *ruin.* Targ. Ps. XCII, 12 (ed. Wil. עוּבְ', corr. acc. or אוֹ').

הוֹבִיר, *Hif.* of בּוּר I.

הוֹבְלִילָא, v. הַבְלִילָא.

הוֹבְעָיוֹת=אוּבְעָיוֹת, v. אַבְעָה. Peah IV, 5 Ms. M.

אוֹ', הוֹבָרְיָא, הוֹבָרְיָא f. ch. (=h. הַבְרָאָה; ברי) *mourners' meal on returning from burial.* Gen. R. s. 49 זו ח' this (צדקה Gen. XVIII, 19) means the custom of offering mourners the meal &c. Y. M. Kat. III, end, 83d עבדון ליה אינ' (read אוֹ') they prepared for him &c.

הוֹבָרִים m. pl. (v. b. h. הָבַר) *astrological specula, horoscopes.* Num. R. s. 20 חזית רואה בהוֹבָרָיו וכ' he saw in his horoscopes that &c.

הוּגְדִּיס* (Var. v. infra) pr. n. m. *Hugdes.* Yoma III, 11 Y. ed. (Mish. a. Bab. ed. (38a) הגרוס, Ms. M. אגרו', v. Rabb. D. S. a. l. note); ib. 38b הוגרס (Ms. M. אגרס, v. Rabb. D. S. a. l. note); Tosef. ib. II, 8 אוגדס (Var. אגדיס, some ed. הגדיס); Shek. V, 1 הוגרס (הוגדס, v. Rabb. D. S. a. l. p. 40, note 6).

הוֹגֵן m., pl. הוֹגְנִים, הוֹגְנִין (הגן) [*balance-holder,*] *anchor, ballast.* B. Bath. V, 1 החוגין Y. ed. (Mish. a. Bab. ed. עוגין q. v.).—Gen. R. s. 12; Yalk. Is. 314 ...נין, הוגנים.—Gen. R. s. 83 הוגין Ar. (ed. pl.). Sifré Deut. 346 וקשרם בהוגנים וכ' and tied the two ships to anchors and iron weights, and made them rest upon them; Yalk. ib. 953; Yalk. Am. 548.—Y. Sabb. XVII, beg. 16a אם החוגין; Tosef. ib. XIV (XV), 1 אם אגוז שבספינה ed. Zuck. (Var. ארגן, עוגין) also a ballast stone in the ship (may be handled on the Sabbath).

הוֹגָן m. (preced.) *balance;* only in בְּהוֹ' (adv.) *appropriately, reasonably, correspondingly.* Gen. R. s. 93 כה' וכשורה עשה he acted (according to balance and line) exactly right. Taan. 4a שאלו שלא כה' made an unreasonable demand (making their actions dependent on chance); לשנים השיבו כה' two of them were answered properly (Providence favoring their ways); Gen. R. s. 60; Lev. R. s. 37. Yeb. 110a הוא עשה שלא כה' וכ' he acted improperly, therefore the court deals with him improperly (more strictly than the law would justify) and declares his marriage invalid; B. Bath. 48b; a. fr.

III, 3 (24b) if he has no trade אלא הוא (Y. ed., Erub. 82a היא) except this (gambling &c.); יש לו אומנות שלא הוא (היא) if he has a trade besides this (v. Rabb. D. S. a. l. note 80).—הוא—הוא, היא—היא it is the same, i. e. there is no difference between the two. Y. Ber. I, 3b היא היא both are equally precious. Gen. R. s. 9, end הוא מאד הוא the word אדם has the same letters as מאד. Ber. 2b דילמא בריאת אורח הוא perhaps it is (means) the arrival of his day, v. אוֹר II; a. v. fr.—[Shebi. III, 8 עושה הוא; IV, 5 מכסה הוא, Y. ed. מְכַסֶּהוּ, עוֹשֶׂהוּ; ib. X, 6 מוזכה הוא; Ms. M., Gitt. 37a מְזַכֶּהוּ.—ולא היא but it is not so (it has a different reason &c.). Ber. 57a; a. fr.—כל שהוא (כל שהיא) a) *whosoever, whatsoever (is).* Peah II, 4 כל ש' אוכל whatever is eatable &c.; a. fr.—b) *whatever it may be, a minimum,* v. כָּל. Shebi. X, 6 כל שהוא; Gitt. l. c. כל שֶׁהוּ; a. fr.—ספר היא *the Book Hi,* name of a Pentateuch scroll in the Temple in which היא occurs nine times (for the archaic הוּא), whereas in others it appears eleven times (v. Ab. d'R. N. ch. XXXIV, ed. Schechter). Sifré Deut. 356; Y. Taan. IV, 68a bot.—הַהוּא, הַחִיא, mostly in Chald. diction, v. next w.—*Pl.* חֵם m., חֵן c. Ber. 2b הם טובלים . . . והלא כהנים but do not priests bathe &c.?—Meg. 14b רחמניות הן are compassionate. Hull. 127b הרי הן . . הן וכ' they are to be treated as if &c.; a. v. fr.—הן are the same. Y. Ab. Zar. II, end, 42a, v. אִסְטַגְּיוֹת.—With prep. לָהֶם, מֵהֶן, מֵהֶם &c.

הוּ, הוּא m., **הִי, הִיא** f., ch. same. Targ. Ex. I, 16; a. v. fr.—היא הדא, v. הָא.—Y. Shebi. VII, 37c top בהוא אתר (R. S. to Shebi. VII, 3 בההוא אתרא) in the same place.—כל דהוי whatsoever, v. preced. Arakh. 2a נפשות כל דהוי human beings of any nature, v. כָּל.—Y. Kil. VI, 31b top כהיא דאמר וכ' (in Babli כי הא) as (that which) R... said.—*Pl.* הֵן (perhaps only in Hebr. phrases); הֵינוּן, הִינִין. Targ. Y. Ex. I, 10; Ib. 19 (O. אינ'); a. fr.—With prefix ה: הַהוּא, הַהִיא. Targ. Y. Ex. XXI, 20; a. fr.—In Talmud frequ. used to introduce a case. Pes. 3b ה' ארמאה ד' it occurred that a gentile &c. Keth. 78b ה' איתתא ד' the case came up of a woman that &c.; a. v. fr.—ה' גברא, ה' איתתא frequ. euphemistically for *myself, thyself* (to avoid ominous speech or curse). Y. Maas. Sh. IV, 55b bot. ה' אבוי דה' ג' thy father. Ib.c top ה' א' חמית I saw; בעלה דה' א' thy husband; a. v. fr.—With prefix ד': דהוא, דהיא, contr. דֵּה, דֵּי, v. דְּ' a. הוּ.—With prefixed prep. בְּהוֹן, בּוֹן, לְהוֹן, לוֹן.

הָוָא, v. הוי.

הַוַּאי, v. חֲבַאי.

הוֹאִיל conj. (=הוֹעִיל, v. יָעַל) [*it helps,* or *help,*] followed by ו־, *because, since.* Ab. Zar. III, 7 ה' ולצורה וכ' since they worship the figure (but not the tree). Y. Shek. III, beg. 47b ה' ואילו וכ' since they say so and the others &c.; a. v. fr.—Also in Chald. phrases. Targ. Y. II Gen. XVIII, 17; a. e.—Yeb. 22a ה' ואתו לידן since we are at these subjects. Bets. 18b ה' ובשבת שרי וכ' since it is allowed on the Sabbath, it is also allowed on Yom Kippur. Ib. ומי אית ליה לרבא ה' does Raba adopt the principle of *hoïl* (because something is permitted in one case, the permission

הוֹגָן m. *border, rim*, v. אוֹגֶן.

הוֹגָן, only in fem. הוּגָּנֶת (=מְהוּגֶּנֶת, v. הָגַן; cmp. הוֹגֶן) *befitting, corresponding to; well-regulated.* Yeb. XII, 6 (106[b]) עצה הגונה לו an advice befitting his case. Gitt. VIII, 5 (79[b]) לשום מלכות שאינה ה' (Mish. אהרת) in the name of a government not corresponding (to the country in which the document was written, or not recognized in the country). Kidd. 70[a] אשה שאינה ה' לו a wife beneath the social standing of her husband (eventually degrading the priestly status of the issue); Y. Gitt. I, 43[c] bot.; a. fr.— *Pl.* (from הָגוּן, v. הָגַן) הֲגוּנוֹת. Snh. 93[a] ה' לכהונה fit to be married by priests.

הוֹגָנָא, חוֹגְנָא m. (הגן, v. preced. wds.; v. meanings of Arab. stem hagan in Fl. to Levy Targ. Dict. I, 423[a]) *young camel*, or *dromedary*. *Pl.* הוֹגְנֵי, חוֹגְנִין. Targ. Is. LX, 6 (ed. Lag. תגרי, h. text בכרי). Targ. II Chr. IX, 1.—Y. Ḥag. II, beg. 77[a]. Snh. 52[a] (prov.) . . . נפישין משכי דה' many old camels are laden with the hides of the young ones (many old men survive the young).

חוגנוס', v. חוגניס'.

חוֹגְנִין, חוֹגָנִים, v. הוֹגְנִין.

חוגניסיס, חוגניסיס, Gen. R. s. 100, v. גְּרִינִיסָיָא.

חוֹגְנַס m., pl. חוֹגְנַסִּין (εὐγενής, v. אבגינוס) *of noble birth.* Gen. R. s. 48 חוגנסין . . חוגנין Ar. (ed. ב"א גדולים מהוגנין . . .).

חוגרס, חוגרם, v. חוּגְּרֵס.

חוֹד m. (b. h.) *distinction, pride, majesty.* Ex. R. s. 47 קרני ה' the rays of majesty (from Moses' face). Y. Yeb. II, 3[d] (play on לְהַדְּפָה, II Kings IV, 27) he placed his hand בחוד שביופיה וכ' on the most distinctive of her charms, &c.

חוֹדָה, חוֹדָאָה f. (ידה) 1) *confession, admission.* Shebu. VI, 1 ה' בשוה וכ' the amount admitted to be due must be at least one P'rutah. B. Mets. 3[b], a. fr. חוֹדָאַת בעל דין וכ' the admission of indebtedness by the defendant is worth as much as a hundred witnesses; a. fr.—2) *confession before the Lord, thanksgiving.* Sot. IX, 10 (47[a]) חוֹדַיִּית המעשר (Mish. חוֹדָיוֹת, pl.) the confession to be recited on having given away the third year's tithes (Deut. XXVI, 12 sq.); ib. 47[b] חוֹדָאַת; Maas. Sh. V, 15 (Mish. ed. חודיות). Gen. R. s. 71 Leah seized פלך ה' the shuttle of confession (made gratitude her duty, Gen. XXIX, 35); בעלי ה' men of confession (ready to admit their wrong or to thank the Lord); Midr. Sam. ch. XXVIII.—Ber. IV, 2 (28[b]) אני נותן ה' וכ' I offer thanks for my lot (being permitted to teach). Y. ib. I, 3[d] top ה' ושבח וכ' thanks and praise are due to &c.; a. fr.—3) *Hodaah, the first of the last three sections of the Prayer of Benedictions* (תפלה), so named from the words *Modim* &c. Ber. 34[a] בה' תחלה וכ' in reciting the Hodaah one must bend at the beginning &c. Ib.[b] בה' ובה' של הלל on reading the Hodaah or the thanksgiving in *Hallel* (הוֹדוּ). Ib. ה' דבה"מ the thanksgiving in the grace after meal (נוֹדֶה לְךָ וכ'). Y. Taan. II, 65[c] bot. חידיות.—*Pl.* חוֹדָאוֹת, הוֹדָרוֹת. Taan. 6[b] ברוך רוב הה' blessed be He to whom a multitude of thanks is due; אל הה' the Power to whom (all) thanksgivings are due; Y. Ber. I, 3[d] top; a. fr.—Y. Taan. III, 66[d] bot. פר של ה' the bullock over which the confessions are uttered.— Esp. *Hodâaoth, proceedings resting on evidences of the defendant's admission of his indebtedness.* Snh. 2[b]; B. Kam. 84[b]; a. e.; cmp. אוֹדְיתָא.

חוֹדָאָה ch. (preced.) *confession of guilt.* Targ. Josh. VII, 19 (ed. Lag. אוֹדָאָה).

חודאה, Sifra Sh'mini Par. 3, ch. V, a corrupt Var. lect. for חֲדָרָא, which came into the text; v. חֲדָרָא.

חוֹדוּ I pr. n. (b. h. הֹדּוּ) *India.* Targ. Zeph. III, 10 (h. text כּוּשׁ); v. חִנְדִּיָא.—Esth. R. to I, 1; Meg. 11[a]; a. e.

חוֹדוּ II (ידה) *hodu* (*thank ye* the Lord), a section of Hallel. Succ. III, 9; a. e.

חוֹדְיָא, v. חֲדָיָא.

חוֹדָיִית, חוֹדָיִת, v. חוֹדָאָה.

חוֹדַע, *Af.* of יְדַע; v. also יָדַע.

חוּדְרָא m. (חדר) *trimmed (and thin) beam for ornament*, opp. כשורא a supporting joist.—*Pl.* הוּדְרֵי. B. Bath. 3[b] שרגי לבני והדרי ה' וכ' (v. Rabb. D. S. a. l. note) if the officers of the congregation have had the bricks (for the new Synagogue) piled up, the beams trimmed &c. Ib. 6[a] אחזיק להודרי וכ' if one has acquired, by the law of limitation, the right of laying beams in the neighbor's wall, he has not the right of laying joists. [For transpos. of ד a. ר, cmp. מְדָרָא.]

חוּדְרָנָא m. (חדר) *circle*, only in חַדַר ה' *all-around.* Pes. 76[a] סולת דה' חודרניה (missing in Ms. M., v. Rabb. D. S. a. l.) the flour around it. Sabb. 77[b] לאפוקי חדר הו' (Ms. M. ה' הדרנא; in ed. חדר left out, v. marg. note a. Rabb. D. S. a. l.) to exclude what is required for rubbing all around the sore.

חַוָּה f. (b. h.; חוי, v. Pi.) [*change,*] *misfortune.*—*Pl.* חַוּוֹת. Num. R. s. 12 (expl. מְהֻבָּר הוות, Ps. XCI, 3) מְהֻבָּר שמביא ה' בעולם from the word which produces misfortunes &c.; Midr. Till. to Ps. l. c. שמביא חַוָּה לעולם (insert מדבר).

חַוָּה* pr. n. pl. *Ḥevah.* Y. Yeb. III, 5[a] top R. Ḥ. דמן ה' of Ḥ.; (Gitt. 86[b] הונא or הוגא, Var. חִרְפָּא).

חָוָה, v. חֲוִי.

חָוָה *ah!*, v. וָהּ.

חוֹוָרָא, v. אוֹחֲרָא.

חָוֹן only in ה' דְּ־, *he who.* Targ. Prov. XVI, 19, a. fr. (in Targ. Prov.) ed. Lag. (Ms. הוֹן, v. הָן; ed. Wil. הוּא).

חָוָרִיתָ, v. חֲוָיָתָ.

חַוְוִינָא, v. חֲוִינָא.

הַוְוִירְנָן, הַוְוִירָנָא=הַוִּי, v. הֲוֵי.

הַוּכְרִיא, misread by Mus. for הוֹבְרָיָא q. v.

הַוְנָא, v. הֲוָנָא.

הַוְעָדָה, Y. B. Kam. IV, 4[b] top בה', read בהוּעָדָה, v. עוּד.

הַוְתִיאוֹס, v. אֲוִותִיאוֹס.

הַוְזָמָא, הִיזָמָא.

הַוְטָבָא (הֵיטָבָא), v. חוֹטָבָא.

הַוְטָלֵס, v. חֲטָלֵיס.

הַוִּי (b. h.) *woe!, ah!* Ex. R. s. 24, beg. (ref. to Deut. XXXII, 6) כלומר ה' (ה)לוי וכ' as if saying, Woe, unto &c.—Y. Snh. X, 29[b] bot., v. וַיְ; a. fr.

הֲוֵי, הֲוָה, הֲוָא, הַוִּי (b. h.) *to exist; to be, become; to occur, come to pass.*—With part. ה' מביט *he looked;* ה' אומר *he said,* freq. *used to say.* Gen. R. s. 1, beg. אני ה' חקבי"ה מביט וכ' Ib. I was the implement &c. Ib. ה' לתורה הוה מביט וכ' the Lord looked into the Law (as often as a thing was to be created). Ab. I, 13 חוא ה' אומר the same used to say. Gen. R. s. 2 ה' ללמה ולא כלום became a nothing; a. v. fr.—Apocopate forms: יְהֵא, יְהִי, תְּהֵא, תְּהִי, אֶהֱא, אֶהֱי, אהא בשלום אני וכ' Yoma 66[b] (Tosef. ib. IV (III), 14 נְהֵא) may I and you be as well; Y. ib. VI, 43[c] bot. כך תהו וכ' so may ye be well. B. Mets. 35[a] תהא במאמינו let this be (speak of a case) when he accepts his opponent's statement; a. v. fr.—Part. הֲוֶה, הֲוֵה 1) *frequent, usual.* Sabb. VI, 6 דברו חכמים בה' the scholars (in using the words 'Arabian women') speak of the ordinary custom (not to the exclusion of other people); a. fr.—2) *existing, enduring.* Pesik. R. s. 11, end הם הוֹוִים ודומים [לחקב"ה] they shall be existing for themselves (not merely as an attachment) and resembling [the Lord]; ib. אף הם הווים אש וכ' they, too, shall endure as a consuming fire.—Cant. R. to II, 13 עניות ירבה ויוקר הווה (read תרבה) poverty shall increase, and prices remain high (different in Snh. 97[a] a. Sot. 49[b], v. אָמַר II). *Imper.* הֱוֵא, הֱוִי; pl. הֱווּ. Ab. I, 4. Ib. II, 3; a. fr.—הֲוֵי אוֹמֵר, also elliptically הֲוֵי *say,* i. e. *you must admit, this proves, that is meant by saying.* Taan. 2[a] which is the service of the heart? ה' אומר זו תפלה you must admit, it is prayer. Tosef. Nidd. I, 6 ה' לא אמרום וכ' that is to say, the scholars have spoken &c. Cant. R. to I, 6 ה' כרמי שלי וכ' this is meant by 'my vineyard &c.'—Y. Shebu. VII, 38[c] top הווי לא צורכה וכ' it is evident that it would not have been necessary &c.; a. fr.

Pi. חִיָּה, הַוָּה (v. הֲוָיָה 1) 1) *to change one's legal status, to dispose of.* Keth. 40[b] (ref. to תהיה Deut. XXII, 19) במהוה עצמה וכ' the text speaks of a woman who can dispose of herself.—2) *to produce, make.* Kidd. 58[a] (ref. to והייתי, Deut. VII, 26) כל שאתה מהייה הימנה whatever thou makest out of it; Tem. 30[b] מהוה ממנה; a. e.

הֲוֵית, הֲוָא, הַוִּי, fut. יֶהֱוֵי, יְהֵי ch. 1) same. Targ. Gen. I, 3; a. v. fr.—Koh. R. to IX, 10 הוא הוה גלי he emigrated, v. גְּלֵי. Ib. לא הֲוֵינָא גלי did I not emigrate?—Ib. ויהוי מה דהוי (read דיהוי) and come what may. Ber. 3[a] (in Hebr. diction) ג' משמרות הוי וכ' the night consists of three watches. Ib.[b] תרי נשפי הוו there are two נְשָׁף (twilights); a. v. fr.—Y. Maasr. IV, end, 51[c] תְּוֹון מפקדין וכ' דיהוון (=תֶּהֱוֹון, or read: וֶהֱוֹון) give orders to your wives &c., מרימין וכ' that they (the laborers) should &c.—B. Bath. 73[b], a. fr. הוה אזלינן it happened that we &c.—Kidd. 31[b] מרבינתיה הואי (=הֲוָאִית) she was his foster-mother. Ned. 50[a] אי הויאי לי (Rashi הוי) if I become wealthy. Y. Shek. V, 49[b] top אית הוה סבין וכ' (Bab. ed. אית, אית הוון, corr. acc.) there used to be old men &c.; Y. Peah VIII, 21[b] אית הוו.—Imper. הֱוֵי, v. preced. Ib. זיל הוי בי רב go and stay at college; a. fr.—In Palest. dialect יֵא, יְהָא=יְהֵא. Y. Taan. IV, 68[c] top ייא שלמא וכ' peace be with the hand &c.; a. fr.—V. יֵיאבָךְ.—2) *to dwell upon, discuss,* v. infra.

Pa. הַוֵּי, הַוּוִי, הַוָּיָא 1) *to produce.* Y. Taan. III, 66[d] bot. דהוויה (not דהיות) וכ' where the ground used to produce &c.; Midr. Till. to Ps. CXXVI הַהַוָּה; v. זְוִוֵּי.—2) (also Peel) with ב or על *to dwell upon, to discuss, argue, oppose,* cmp. קוּם. Y. R. Hash. I, 57[a] top אינון הַוּוִי על דב"ה they were discussing the question on the basis of Beth-Hillel's opinion (differing as to the application of B. H.'s principle). Keth. 72[b] הוי בה ר' פפא R. P. (when that subject was up) raised the question.—Usu. והוינן בה וה' עלה on its being brought up at college we raised the point. Ber. 45[b]. Gitt. 4[b]; a. fr.—Naz. 16[b] וכולה כדה' בהאליבא וכ' and all this must be understood, in accordance with what we have discussed (ib. 5[a] sq.), in the sense of &c.—Kidd. 50[b], a. fr. מאי הַוֵי עלה what have they decided upon it?, what is the result?—[Nidd. 66[a] תתהוו...נתהוו, v. תְּהָא.]

הֲוָיָה, הַוָּיָה, הַוָּיָה f. (preced.) 1) *existence, status, condition, stability.* Ab. Zar. 54[b] (ref. to תהיה, Lev. XXV, 12) בהַוָּיָתָהּ תהא it shall remain in its status. Y. Ber. II, 4[d] bot. (ref. to והיו, Deut. VI, 6) כדרך הַוָּיָתָן יהו they shall remain (be read) in the order in which they stand. Y. Shek. IV, 48[b] top שתהא ה' בקודש that it must retain its sacred character. Cant. R. to VI, 4 (ref. to ויהי, Num. VII, 5) נתן להם ה' he gave them stability; Num. R. s. 12, end ניתן להם ה' (read ניתנה). M. Kat. 15[a] חויה the use of the word היה in the Biblical text; Men. 28[a]; a. e.—Esp. (with ref. to והיתה לאיש, Deut. XXIV, 2, v. הָיָה *Pi.*) *legal status of marriage,* Kidd. 5[a] מקיש ה' ליציאה וכ' the text puts entrance into marriage on an equality with going out (divorce), as divorce takes place by means of a deed, so may marriage be contracted &c. Yeb. 13[b] (ref. to לא תהיה, Deut. XXV, 5) לא תהיה בה ה' לזר she shall have no legal status with another man; Y. ib. I, 2[c] bot. לא תהא לה ה' וכ' (not יהא); a. fr.—*Pl.* הַוָּיוֹת, הַוָיוֹ'. Keth. 46[b], a. e. איתקוש ה' להדדי the various modes of entrance into marriage correspond to each other.—2) ה', or הַוָּיָה (v. preced. *Pa.*) *discussion, argument.* Y. Maasr. II, 49[d] bot. הוו' דר' מנא the result of a discussion stated by R. M.—*Pl.* הַוָּיוֹת or הַוֵּי. Succ. 28[a] ה' דאבוי וכ' (Ms. M. sing.) arguments raised by A. &c.; B. Bath. 134[a] (Ms. H. sing., Ms. R. הַוֵּי; v. Rabb. D. S. a. l. note 40).

הַוְיָנָא, v. הַוָּנָא.

הוֹכָיח m. (יכח) *evidence, precedent, rule.* Y. Dem. II, 22c top; ib. III, 23c this one day has become ה' לכל הימים a precedent by which to judge all other days. Y. Nidd. II, 50a top הוֹכִיחָה קיים her evidence (the cloth with which she examined herself) exists; Bab. ib. 16b מוֹכִיחָה.

הוֹל (cmp. הלל) *to be merry.*—*Polel* הוֹלֵל *to deride, laugh at* (cmp. שָׂחַק). Pesik. Aḥăré, p. 169a (ref. to Koh. II, 2) אמר שלמה שלשה . . . מה״ר הוֹלֵלְתִּים Solomon said, Three things which Divine Justice scorned (and prohibited)—I laughed at them; Tanḥ. Aḥăré 1 (read: ששחקתי, a. הוללתים); Y. Snh. II, 20c top תילתים (corr. acc.); Koh. R. to II, 2 (read: שלמה for שמואל, a. הוללתים for תם . . .).

הוֹלְיָא (interj.) *hulya!*, sailor's cry. Pes. 112b, v. הַיְיָא.

הוֹלָכָה f. (הָלַךְ *Hif.*) 1) *leading, carrying.* Yoma 27a הוֹלָכַת אבריים וכ' the carrying of the portions of the sacrifice to the altar ascent. Zeb. 14a שלא ברגל לא ה' carrying without moving the feet (handing over without walking from the spot) is not called *holakhah.* Ib. 15a זוטרתי ה' immediate sprinkling from a slaughtering place near the altar, opp. רבתי ה' actual carrying.—שלית לה' a delegate sent by the husband to deliver the letter of divorce, opp. שלית לקבלה a delegate authorized by the wife to receive &c. Gitt. 62b; a. fr.—[2) *drawing the slaughterer's knife in a forward direction*, v. הֲבָאָה.]

הוֹלֶלָה f. (b. h. הוללות *confusion;* חלל, cmp. חלל, חוּלְחֻלְתָּא, חַלְחוֹלִית) [*creating confusion,*] *intrigue, schemes.* Koh. R. to II, 12 ה' של מלכות the diplomatic schemes of the (Roman) government (cmp. Targ. a. l., I, 17, a. e.) Ib. ה' של מינות the intrigues of the heretics.—*Pl.* הוֹלֵלוֹת. Lev. R. s. 17 (ib. s. 20 חלחליות), v. חַלְחוֹלִית; Midr. Till. to Ps. V, 6.

הוּמְדוֹם, v. אוֹמְדָא.

הוֹמוֹנְיָא f. (ὁμόνοια) *concord, union*, opp. מחלוקת. Lam. R. introd. (R. Alexandri 1) נעשו כולן ה' all of them (formerly divided into factions) became unanimous (Mekh. Yithro, Baḥod., s. 1 הושוו לב אחד; Lev. R. s. 9 חניירה אחת). [Lam. R. l. c. (Zibdi b. Levi 1) אחת ה'; Yalk. Ps. 795 הומני, read: הֲגְמוֹנְיָא.]

הוּמַם *to become defective*, v. מוּם.

הוּמַנְיָא, **הֵי'** pr. n. pl. *Humania*, [*Hymenia*, v. Neub. Géogr. p. 367, below Ctesiphon], a town in Babylonia hostile to Jews. Kidd. 72a. Ib.b; Yeb. 16b כגון ה' וכ' as hostile as H. against Pum Nahăra. [Ar. ed. Koh. הירמוניא, Ms. O., quoted in Neub. l. c. הימניא.] [Yalk. Ps. 795 הומני, v. הֲגְמוֹנְיָא.]

הוּמָנִיוּת, v. חֲמוֹנוּת.

הוֹמֶר, v. חוֹמֶר.

הוֹן I *he*, v. הֵן. [בְּהוֹן, לְהוֹן, v. הוּא ch.] [Targ. Y. II Gen. XIV, 5 בְּהוֹן, taking בְּהֶם=בָּהֶם; Y. I חֲמָתָא.]

הוֹן II m. (b. h.; contr. of הָוְיוֹן; הוה; cmp. Gr. οὐσία) 1) *possession, wealth.* Y. Peah I, 15d top (ref. to Prov. III, 9) בין שיש לך ה' וכ' whether or not thou art wealthy; Pesik. R. s. 23—24; a. e.—Ib. s. 25 (interpreting מהונך, Prov. l. c.) ממה שחננך from whatever He has graced thee with; Pesik. Asser, p. 97a; a. e—2) *natural condition, nature; faculty; health, sanity.* Pesik. R. l. c. כבד . . . שאם . . . נוי וכ' honor the Lord with thy nature; if thou art handsome &c. Ib. (another interpretation) מהוניך וכ' (pl.) while thou art in possession of thy powers (health); honor thy physician &c.; Ib. בקולך . . . with thy voice; Pesik. l. c.; a. fr.—Pesik. R. l. c. עד שהונו עליו while his mind was sound. Gen. R. s. 78 (interpret. לאטי, Gen. XXXIII, 14) להוני להוני אני מהלך I shall walk suitably to my condition (at my ease, slowly). Lam. R. to I, 13 לְהוֹנָךְ לה' come to thy senses (be not rash)!

הוֹן, **הַוָּנָא**, **הַוְיָא**, **הַוְיָן** ch. same. Targ. Prov. XXXI, 5 (h. text מִשְׁפָּט) *proper conduct.* Ib. XXVIII, 16 ed. Lag. (oth. ed. הַוְיָנָא, h. text תבונות). Ib. V, 19 הוונא ed. Lag. (ed. Wil. תַּדְיָנָא).—Pesik. Asser, p. 97a (ref. to מהונך, Prov. III, 9, v. preced.) עבור בהַוְיָנָךְ עד וכ' (or בהוֹנָךְ) do (good) while in thy senses, ere thou be unable to do through the loss of thy senses; Tanḥ. R'eh 12; a. e.—Lev. R. s. 34 (play on הַאֲבִיוֹן) אהן מסכינא הב הַוְיָנָךְ מינית here is this poor man, give; thy nature is the same as his; Ruth R. to II, 19 הַאֲבִיוֹן הַוְיָנָךְ ביה.

הוּנָא pr. n. m. *Huna* (in Y. also חונא, חונה, חונה) 1) Rab Huna, disciple of Rab. Keth. 106a מתיבתא דר' ה' the college of R. H.—Gitt. 59b. Y. B. Kam. X, end, 7c; Y. Shebu. VI, end, 37b; a. v. fr.—2) R. H., an Amora of the fourth gener. Y. Peah III, 17d bot. (ח').—3) R. H. Rabbah (Roba) of Sepphoris. Y. Ber. IV, end, 8c; Y. R. Hash. IV, end, 59d. Gen. R. s. 8; a. e.—Yoma 77b; Ḥull. 51a ר' ה' צפוראה (prob. the same).—4) *Mar Huna, Resh Galutha.* Y. Kil. IX, 32b (read מר for רב). [Ib. bot., strike out ריש גל', v. M. Kat. 25a]; a. others. V. Fr. M'bo, p. 73a, sq. [הונא, Gitt. 86b, v. הֲוָא.]

הוֹנָיָה, **הוֹנָאָה** f. (=אוֹנָאָה; ינה) *oppression, wrong.* Sifra B'har ch. III, Par. 3 חניית ממון . . . חניית דברים, read הוֹנָיַת.—Esp. (law) *imposition, fraudulent representation; redress in case of overreaching*, v. אוֹנָאָה. B. Mets. IV, 6 Y. ed. (Mish. IV, 7 (או') התיניריה וכ' the overreaching, to be actionable, must be at least four M'ah &c. Y. Keth. XI, 34c top אין למקח ה' וכ' against purchase there is no claim for overreaching, i. e. the purchase itself is not invalidated. Y. B. Mets. IV, 9d top עצמית ה' the actual amount overcharged. Ib. הוֹנָיָתוֹ the amount with which he was overcharged. Sifra l. c. יש ה' legal redress can be claimed; a. v. fr.—*Pl.* הוֹנָיוֹת, v. אוֹנָיָה.

הוֹנְגְטוֹס, v. אגניטוס.

הוּנְגְרָאָה, pl. **הוּנְגְרָאֵי** m. (v. הַגְרָה) *inhabitants of Hagra.* Targ. Ps. LXXXIII, 7. Targ. I Chr. V, 10; a. e.

הונדקס pr. n. m. Y. Sabb. XVI, 15[d] top מתניתא דר' ה', prob. a corruption for יוסה, v. Mishn. a. l. [The entire passage seems to be corrupt, v. Bab. ib. 117[b], sq.]

הוֹנָדָה, v. הוֹנָאָה.

הוֹנְדִיקִי, v. אוֹנְדִיקִי.

הוֹנִים, v. אֲנָקְטָמִין.

הוֹפְיָא, v. אוֹפְיָא a. חוּפְיָא.

הוֹפְכָא m. (הפך) *perverseness.* Targ. Prov. II, 14.

הוֹפָעָה f. (יפע) *the appearance* (of Deity), the use of the verb הוֹפִיעַ. Midr. Till. to Ps. XIV.—*Pl.* הוֹפָעוֹת. Sifré Deut. 343; Yalk. Ps. 759. Snh. 92[a] הופעיות (corr. acc.); Ber. 33[a] Ms. F. (ed. נקמות, v. Rabb. D. S. a. l. note 40).

הוֹפָעוּתָא ch. same. Targ. Jud. V, 4 (ed. Lag. הוֹפָעַת).

הוֹפָעָתָא, הופעיות, v. preced. wds.

הוֹפקנת, Targ. Prov. XXV, 16, correct (with Bxt.): סוּפְקָנָךְ, v. סוּפְקָנָא.

חוּץ I *fastened*, pl. הוּצִין, v. אוּץ.

חוּץ II m., pl. **הוֹצִין** (v. next w.) *palm-leaves.* Y. Sabb. VII, 10[c] top he who beats סיב ה' וכ' bast, palm leaves or papyrus. Ib. XVIII, 11[b] top; Bab. ib. 78[b]; Tosef. ib. VIII (IX), 10. [Succ. 12[b]; 15[a] סככה בה' Ms. M., ed. חֵיצִין, v. חֵץ.]

חוֹצָא I m. (חוץ; cmp. חוֹץ, חוֹצ) 1) (adj.) *prickly.* B. Kam. 80[a] שרצא ה' Ms. M. (ed. חרצא) a prickly creeping animal, v. חִרְזָא.—2) *the long and thin foliage of a palm-branch spreading from the stem.* Succ. 32[a] a *Lulab* דסליק בחד ה' which spreads its foliage on one side only.—*Pl.* הוּצֵי. B. Kam. 96[a] if one stole a palm-branch ועבדינהו ה' and tore it into leaves. Yoma 78[b] בדה' in shoes made of &c.—3) *prickly shrubbery used as fence, hedge.* B. Kam. 92[a] (prov.) בהדי ה' לקי כרבא with the shrub the cabbage is smitten (the good suffer with the bad). Ned. 49[b] אכיל בה' ate with a thorn (as a fork). Ib. 91[b] פרטיה . . . לה' וכ' the lover parted the hedge and ran off. B. Bath. 4[a] דנחיגי בה' ודפנא where it is customary to make fences with shrubbery or bay-trees.—Ib.[b] ה' ליה וכ' where they use hedges for fences, the exclusive ownership of one neighbor can only be secured by a deed.—*Pl.* חוּצֵי. Ib.

חוֹצָא II pr. n. pl. *Hutsa.* Y. Ned. IX, 42[c] יהודה איש ה'; v., however, חוּצָל.

חוֹצָאָה f. (יצא, v. יְצִיאָה) 1) *carrying out.* B. Kam. 30[a] שעת חוֹצַאַת זבלים the season for carrying out dung; a. fr.—חוֹצָאַת חמת *funeral escort.* Meg. 3[b]; a. e.—Esp. (with ref. to Sabbath law) *carrying out of the house,* in gen. *transferring an object from one territory to another* (from private to public ground a. vice versa, v. רְשׁוּת). Sabb. 2[b] שתים דה' two forbidden acts in taking out of the house, opp. הכנסה, carrying in. Ib. תנא הכנסה נמי ה' וכ' the teacher of the Mishnah calls the carrying in, too, *hotsaah* (Mish. יְצִיאָה), *transfer.* Ib. כל עקירת . . . ה' וכ' any removal of an object from its place is implied in the term *hotsaah.* Y. ib. I, 2[b]; a. fr.—2) *bringing forth, sprouting.* Y. Shebi. V, 35[d] bot. מחוצאת עלין from the time that the leaves come forth.—3) ה' נפש *the escape of life, last dying movement.* Ḥull. 38[a].—4) *the time consumed by the laborer to go out to the field.* Gen. R. s. 72 ה' מְשֻׁל בעה"ב the time for going out to the place of labor is included in the working hours belonging to the employer (B. Mets. 83[b], a. e. יציאה).—5) *expenditure, outlay, cost; marketing.* Y. Peah IV, beg. 18[a] משל ה' בעה"ב the cost (of cutting the fruits of the tree) must be borne by the owner (and not by the poor). Y. Shek. I, end, 46[b] דרכים ה' expense for keeping the roads in repair. Keth. 80[a] אם הי' שבח יתר על הה' if the income from the improvement exceeds the outlay. Sabb. 117[b] ה' שבת the marketing for the Sabbath; a. fr.—*Pl.* חוֹצָאוֹת. Keth. VIII, 5 המוציא ה' על וכ' if one spends money for improving his wife's estate. Num. R. s. 14, end כמה ה' יוצאות וכ' how large the expenses are for the royal table; a. fr.

חוּצָל pr. n. pl. *Hutsal,* 1) an old fortress in Palestine. Sabb. 92[a], sq. (?) Meg. 5[b], also called דבירת בנימין ה', or דבי בנימין (v. Rabb. D. S. a. l., a. Neub. Géogr. p. 152).—2) H. in Babylonia. Ib. 29[a]. Yoma 52[a], sq. Kerith. 13[b]; a. fr. (v. Berl. Beitr. z. Geogr. p. 32).

חוֹצָץ m. (cmp. חוץ II a. חוֹצָא), only in pl. constr. חוֹצְנֵי פשתן (*hard*) *flax-stalks* before they are prepared for spinning, opp. אֲנִיצֵי, v. אָנִיץ. Tosef. Succ. I, 5; Succ. 12[b]; Y. ib. I, 52[b] bot. V. חוֹשָׁן.—Tosef. Maasr. III, 8 ה' פשתן (Var. אוצני) read: חלתן ה' stalks of fenugreek.

חוֹקָעָה f. (יקע *Hif.*) *making an abomination, exposure; hanging.* Snh. 34[b] מניין לה' וכ' how do we know that *hokaah* (Num. XXV, 4) means hanging?

חוֹר or **חוֹרָה** m. (b. h. in pl.; ירה) *teacher, father.* Deut. R. s. 1 (play on הָהָר הזה, Deut. II, 3) חוֹרוֹ זה וכ' this his *hor,* that is his father.—*Pl.* חוֹרִים. Gen. R. s. 68; Yalk. Ps. 878, v. מַשְׁבְּדָנָא. Pesik. R. s. 23—24 חוֹרָיו his parents. Pirké d'R. El. ch. XXXII אחבתו חולכת אחר חוריו his love follows (is given to) his parents. Gen. R. s. 76; a. fr.

חוֹרָאָה, v. חוֹרָיָה.

חוֹרְדָא, v. חוּרְדָא.

חוֹרָדָה f. (יָרַד) *leading down, letting down; descent.* Y. Sot. IX, 24[a] top משעת ה' from the moment the calf is led down (Deut. XXI, 4). Midd. IV, 7 בית חוֹרַדַת המים (Talm. ed. חוֹרְדוֹת pl.) an enclosure in the Temple serving as a spout for the rain water.

חוֹרוֹדוֹס, הוֹרְדוֹס pr. n. m. *Herod,* the Idumean, King of Judæa. B. Bath. 3[b]. Ib. 4[a], a. e. בִּנְיַן ה', v. בִּנְיָן. Lev. R. s. 35; Taan. 23[a]; a. fr.

הוֹרָה I f. *conception*, v. הוֹרַת.

הוֹרָה II f. (b. h.; v. הוֹר) [*mother*,] (homiletically) *teaching*. Cant. R. to III, 4 (interpret. תדר הוֹרָתִי, ib.) זה בהוריה . . אח״מ that means the Tabernacle, for from there issued the obligation of Israel to abide by legal decisions; Lev. R. s. 1; Cant. R. to II, 3, v. next w.

הוֹרָאָה, הוֹרָיָה, הוֹרָיָא f. (ירה, *Hif.*) *decision, instruction; teacher's* or *judge's office*. Y. Ber. IV, 8c top *Moriah* שמשם ה׳ וכ׳ because instruction goes forth &c.; Taan. 16a הוראה . . . יצאה (not יצא); Gen. R. s. 55; Pesik. R. s. 40.—Cant. R. to III, 4, a. e., v. preced.—Y. Shebi. VI, 36c top אין הוֹרָאָתוֹ הוריה his decision is not binding. Kerith. 13b לא סגי ליה בלא ה׳ he could not help giving a practical decision (cases constantly coming before him). Y. Sot. VIII, 22d bot. ואסור בה׳ and (he who drinks it) is forbidden to give a decision. Hor. I, 1 ראוי לה׳ authorized to teach; a. v. fr.—(הוֹרַאת שעה) *a decision under an emergency, a special dispensation* (not to be taken as a precedent), opp. ה׳ לדורות. Yoma 69b; a. fr.—מוֹרֵה ה׳ *an authorized teacher, judge*. Pes. 3b; a. fr.—*Pl.* הוֹרִיוֹת, הוֹרָאוֹת. Y. Naz. IV, end, 53c עד שתורה ה׳ בישראל before being appointed a teacher in Israel. Hor. I, 5 (5a) הוריות ב״ד (Mish. ed. הוֹרָיוֹת); a. fr.—*Horayoth* (*Horaoth*), name of a treatise of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, on liability for erroneous decisions.

הוֹרְכִינוֹס, הוֹרְכִיוֹנוֹס, Tosef. Gitt. VIII (VI), 3, read with ed. Zuck. הִירַפַּרְכִיוֹת.

הוֹרְכִינוֹס, v. הִירַפִּינָס.

הוֹרְמִיז pr. n. 1) *Ormuzd* (Ahuramazda), the good principle in the Zendavesta. Snh. 39a, v. אֲהוּרְמִין.—[B. Bath. 73a bot., v. next w.].—2) a gentile (Persian) proper noun, v. בָּהָק. Gitt. 11a.—3) אירפא ה׳, v. אִירְפָּא.—4) ה׳ אורדשיר pr. n. pl. *Hormiz* (*Ormuzd*)-*Ardjir*, prob. identical with Ardjir, v. אַרְדְּשִׁיר. B. Bath. 52a.

הוֹרְמִין m. *Hormin*, name of a demon, cmp. אֲהוּרְמִין. B. Bath. 73a bot. ה׳ בר לילית (Ar. a. Ms. H. a. Var. in comment. הורמיז).

הוֹרְמִינִי, v. הַרְמִינִי.

הוֹרְקָנוֹס pr. n. m. *Hyrcan*, 1) a Maccabean prince and High-priest, brother to Aristobule. B. Kam. 82b; Sot. 49b.—2) father of R. Eliezer. Ab. II, 8; a. fr.—3) son of R. Eliezer. Snh. 68a.

הוֹרָת or **הוֹרָה** f. (denom. of Hofal of הָרָה) *conception, being conceived*. Snh. 58a, a. fr. הוֹרָתוֹ שלא בקדושה he was conceived in an unhallowed condition (when his mother was a gentile). Ex. R. s. 1 הוֹרָתָהּ בדרך she was conceived on the road. Ib. מה תורתה שלא בצער as she conceived without pain; a. fr.

הוֹשָׁטָה f. (יָשַׁט) *reaching over, handing over*, opp. הוֹלָכָה q. v.—Y. Sabb. VII, 10d עמהון ה׳ תנינן לא ולמה why is not reaching an object over (from one territory to another) counted among the labors forbidden on the Sabbath? Zeb. 14a כדי הוֹשָׁטַת ידו as far as one may reach over with his hand (without moving from his place).

הוֹשֶׁן m., only in pl. constr. הוֹשְׁנֵי פשתן *flax-stalks* in an intermediate station of preparation, contrad. to בה׳ פ׳ אירי יודע Succ. 12b (v. הוֹצְנֵי a. אָנִיץ). Ms. M. (v. Rabb. D. S. a. l.) if one covered the Succah with *hosh'neh* . . ., I do not know (whether or not the Succah is *kasher*). Ib. וה׳ פשתן עצמן א״י מהן Ms. M. (v. Rabb. D. S. a. l.) nor do I know what *hosh'ne* . . . are (in which stage they are called so).

הוֹשָׁעָה f. (יָשַׁע) *relief, delivery*. Yalk. Num. 725.

הוֹשַׁעְיָה, הוֹשַׁעְיָא pr. n. m. *Hoshaya* (in Bab. אוֹשַׁעְיָא, q. v.) 1) R. H. the Elder (רַבָּה). Y. Kidd. I, 60a bot.; Y. Keth. IX, 32d, sq. אבי המשנה the author of the Mishnah (Tosefta); a. fr.—2) several Amoraim by that name. Y. Ter. VIII, 45c. Y. Bets. I, 60c bot.; a. fr. V. Frank. M'bo p. 74a, sq.

הוֹשַׁעְנָא f. (=הוֹשַׁע־נָא=הוֹשִׁיעָה נָא) [*help, I pray*,] *Hosanna*, name of parts of, or of the entire, festive wreath (*Lulab*) carried in procession on the Feast of Booths. Succ. 30b ה׳ דאוונכרי וכ׳ the traders' own H. (myrtles). Ib., sq. מיקרא . . . והשתא ה׳ before its use was designated it was called *asa* and now it is called H.—Ib. 37a כי גדליתו ה׳ when ye tie the festive wreath; a. fr.—Targ. II Esth. III, 8.—Esp. *the separate branches of the willow tree carried in procession on the last day of Succoth*, whence יום ה׳, יומא דה׳ *the seventh day of the Feast of Booths* (now called ה׳ רַבָּה); v. עֲרוּבְתָא.

הוּתָא, Targ. Prov. XXVI, 21 בְּהַוְתָא Ms., v. בָּהוּתָא.

הַזָּאָה, v. הַזָּיָה.

הֲזָדָה f. (זוד) *wilful act; use of the stem* זוד *in the Bible text*. Snh. 16a אתיא ה׳ ה׳ וכ׳ an analogy is drawn between the law concerning the false prophet (יזיד Deut. XVIII, 20) and that concerning the rebellious elder (בזדון, ib. XVII, 12). Ib. וה׳ כי כתיבא וכ׳ but is not the term 'wilfulness' used in connection with death penalty?

הַזּוּטוֹ, v. זֵיט.

הַזָּאָה, הַזָּיָה, הַזָּיָא f. (נזה) *sprinkling* of the blood of sacrifices, of the water of purification upon the unclean. Zeb. V, 1 ודמן טעון ה׳ וכ׳ and their blood must be sprinkled on the space between the bars &c.—Y. Ber. V, 9d top הַזָּיָתוֹ כשרה the rite of sprinkling which he performed is valid. Pes. VI, 2 הזאה תוכיח (Y. ed. הזייה) let the sprinkling (on the unclean) prove it; a. fr.—*Pl.* הַזָּאוֹת, הַזָּיוֹת. Y. Yoma V, 42d top. Bab. ib. 55a. Men. III, 6; a. fr.

ה׳ ל״ך, הז״יו, mnemotechnical formula for *the six portions into which the song of Hadzinu* (Deut. XXXII, 1—43) *is to be divided in public recitation*: v. 1—6 האזינו; v. 7—12 זכור; v. 13—18 ירכיבהו; v. 19—26 וירא; v. 27—35 גולא; v. 36—43 כי. R. Hash. 31a (v. Tosaf. a. l. for another division); Treat. Sof'rim XII, 8.

הַזָּיָה, v. הַזָּיָה.

הֲזָיָא, הֲזָיָק, v. הֵזִיק.

הַזָּכָרָה f. (זכר; v. אַזְכָּרָה) 1) *giving a debtor notice* in order to prevent loss of right by limitation. Keth. 104[a] גובה שלא בה׳ has a right to collect (after the lapse of twenty five years) even if he has given no notice.—2) *Hazkarah* (=הַזְכָּרַת גשמים), the insertion of a reference to rain in the second section of the Prayer of Benedictions, v. גְּבוּרָה, contrad. to שְׁאֵלָה. Taan. 2[b]; a. e.—3) *the Tetragrammaton.* Y. Ber. III, 6[c] bot.—*Pl.* הַזְכָּרוֹת. Ib. IV, 8[a] top י״ת ה׳ וכ׳ eighteen invocations in Ps. XXIX. Lev. R. s. 1 י״ח ה׳ שבק״ש eighteen invocations in the recitation of Sh'ma, v. שְׁמַע; a. e.

הַזְמָא, pl. **הַזְמֵי**, v. הִזְמָא.

הַזְמָה f. (זמם) *the refutation of witnesses by proving an alibi,* contrad. to הכחשה counterevidence; *the conviction of false witnesses* (Deut. XIX, 19). B. Mets. 4[a] בתורת ה׳ subject to the law of *hăzamah.* Keth. 20[a] ה׳ שלא בפניהן evidence of an alibi taken in the absence of the witnesses concerned. Macc. 2[a] דין ה׳ the punishment for evidence disproved by an alibi (retaliation); a. e.

הַזְמָנָא m. (זמן) *summons.* Kidd. 70[a] פיתקא (פרסקא) דה׳ (Ar. דיסקא דזמינותא) a document containing a summons (to appear before court).

הַזְמָנָה f. (זמן) *preparation, designation* of an object for a certain purpose. Snh. 47[b], a. e. ה׳ מילתא designation is a reality, i. e. the designation of an object for a certain (sacred) purpose is equal to its having been used. Bets. 26[b] ה׳ designation for use on the coming Holy Day; a. e.

הַזְמָנוּתָא f.=הַזְמָנָא. Kidd. 70[b], v. הַסָּקָא.

***הַזְמַת** (Arab. *ḥuzmath*) *a bunch.* Snh. 26[b] bot., quot. in Ar., a gloss to כפא which came into the text, v. כַּפָּא a. קַבָּא.

הֲזָק, v. הֵזִיק.

***הַזַר** (Pers. hazâr, v. Perles Et. St. p. 16) *a thousand.* Snh. 98[a] (speaking to the Persian king) אית לך כאר ה׳ גוּנָא Ar. hast thou (Khar hazâr gûnah, Persian) an ass of a thousand colors? [Ed. בר חיור גוני, Ms. M. חמר בר גונג, Ms. F. חיור מאה גוונוג, Ms. K. גוונג; Yalk. Zech. 576 Ms. מי איית ליה גווני דאית ליה לחמריה has he (your horse) the colors which his (the Messiah's) ass has?; v. Rabb. D. S. a. l.]

הַחְלַט m. (חָלַט II) *final decision,* esp. *ascertained condition of leprosy* after the probationary days of confinement (הֶסְגֵּר, v. Lev. XIII). Y. M. Kat. III, 82[c] bot. הכא הוא עבד לה׳ here (in Miriam's case) the confinement was ordered for a definite case of leprosy, opp. להסגר for probation; ib. ימי ה׳ the seven days of Miriam's leprosy (Num. XII, 14 sq.); Gen. R. s. 100.—V. חֲלִיטָה III.

הַחְלָטָה f. *paste,* v. חֲלִיטָה II.

הַחַרְפּוּתָא, Pesik. Parah, p. 35[a], read תַּרְסְפָּרְתָּא.

הֲטָבָה f. (טוב) 1) *doing good,* esp. *a vow to benefit one's self* (or *others*), opp. הרעה self-abnegation (or harm to others). Shebu. III, 5 דברים שיש בהן הרעה או ה׳ vows in which a self-abnegation or an enjoyment is implied. Ib. 27[a] מה ה׳ רשות וכ׳ as well as the vow of enjoyment refers to something religiously indifferent, so &c. Ib. הֲטָבַת אחרים a vow comprising a benefit to others; a. fr.—2) (v. Ex. XXX, 7) *preparing, trimming.* Yoma 14[b]; ib. 33[a]; a. fr.—Lev. R. s. 32; Cant. R. to II, 14, a. e. (ref. to הרטיבו, Deut. XVIII, 17) ה׳ כהֲטָבַת הנרות a well considered word (which has its effect) like well-trimmed lights; כה׳ הקטורת like the well-prepared frank-incense.

הַטְבָּלָה f. (טָבַל I) *immersion* of vessels for levitical purification. Bets. 18[a], v. הַשָּׁקָה; a. e.

הַטּוּי m. (נָטָה Hif.) *inclination, sliding.* Bets. 9[b] ה׳ סולם וכ׳ the question about moving a ladder by sliding from one window to another.

עֲטוּלִין (חֲטוּלִין) הֲטוּלִים m. pl. (*wine of*) *Hătul* or *Ătul,* a place mentioned as producing the most preferable wine for libation. Men. VIII, 6 ה׳ (Talm. ed. 86[b] ע׳ (Ms. M. עֲלוּטִים, v. Rabb. D. S. a l., note; Ar. ח׳).

הַטּוּחַ m. (טוּחַ I) *plaster.* Tosef. Ohol. VII, 4 אם יכול הֲטוּחָן וכ׳ if the plaster on them is thick enough to stand by ilself.

הַטָּחָה f. (טוּחַ II) 1) *throwing* (a stone &c.). Y. B. Kam. III, 3[c] top אם כדרך ה׳ החזרת if one hit (him who was carrying a flask) in the way of throwing a stone (not merely by letting a stone lie in the road).—2) *contusion.* Y. Sabb. VI, 8[c] bot. דומה . . . ה׳ זו בלבד it seems that I am not to carry off from this place anything except this contusion (of my finger).

הַטְזוּמָא, Tanḥ., ed. Bub., B'reshith 6, read קַטְרוּמָא.

הַטָּיָה, הֲטָיָה f. (נטה) 1) *being inclined,* i. e. *giving a verdict according to the majority of votes* (Ex. XXIII, 2 אחרי רבים להטות). Snh. I, 6 לא כהַטָּיָתְךָ וכ׳ thy verdict against the defendant must not be given in the same way as thy verdict of acquittal; for the latter suffices a majority of one, for the former there must be a majority of two.—2) *perversion of justice* (Ex. XXIII, 6). Sot. 47[b] הֲטָיַת משפט.—3) (euphem.) *performing coition with a virgin without causing a bleeding.* Keth. 6[b].

הַטְלִים, v. next w.

הַטְלֵיס הֲטָלֵיס m. (טלל, v. אַטְלֵיז) *bazaar, shop, public place* (cmp. חֲנוּת). Gen. R. s. 19; s. 20 I shall die הטלים, corr. acc.), and thou wilt sit in public places (with none to care for)?—*Pl.* הֲטָלֵיסִין. Ib. s. 37 היו מעמידין ה׳ (some ed. סון . . ., corr. acc.) they arranged bazaars (with entertainments) where they would exchange their wives. Ib. s. 79 (ref. to ויחן, Gen. XXXIII, 18; cmp. חנות) התחיל מעמיד ה׳ וכ׳ he was the first to put up bazaars and sell cheap.

הָטְלֵיס* (a popular exclamation containing a disguised oath; v. בִּרְנוּר) *I swear!* Gen. R. s. 87; Yalk. Gen 145; Yalk. Job 920.

הַטְמָנָה f. (טָמַן) *preserving*, esp. (v. Sabb. IV, 1) *putting a dish in a warm place or under covers to keep it warm for the Sabbath.* Sabb. 39a. Ib.b בטלה ה׳ וכ׳ the permission to keep a dish in matter which adds heat was abolished. Ib. 50a יחדן לה׳ he designated them to be used for keeping dishes warm; a. fr.

הַטְפָּה f. (נָטַף) *flow of words, prophetic speech* (Mic. II, 11). Gen. R. s. 44; Cant. R. to III, 4 (one of the biblical terms for prophecy). [Tosef. Kel. B. Mets. IV, 1 חטפה, v. חֲטַרְפָּה.]

הֲטָמָרָה m.=טְמִירָה, *preparation.* Koh. R. to IX, 8.

הַטְמָרִית, הַטְמִירִית f. (טָמַר, v. אִטְמַר, טָמִיר) *a preserve of gourd.—Pl.* הַטְמָרִיּוֹת. Ned. 49a ה׳ רכות וכ׳ soft preserves with which the sick eat their bread; Y. ib. VI, 39c bot. (for הרופא read החולה); Tosef. ib. III, 1 טרירות רכות ed. Zuck. (Var. אטמר וחרכית, סיטרות רכות, read: .. אטרירות, הטרירות).

הֲטָמָשָׁא, Y. B. Mets. V, 10c bot., v. טַמָּשָׁא.

ה״י, v. ה״א.

הַי I pr. n. m., v. הָא II.

הַי II 1) interj. (b. h. הֵא) *behold, here is.* Y. Succ. V, beg. 55a הי לך מצה here is unleavened bread for thee. Combined הֵילָךְ. Ib.—B. Mets. 4a I owe thee only fifty Zuz, ו׳ and here they are.—Hence (law) *helakh, the instantaneous delivery of the amount confessed,* while the creditor claims a larger amount. Ib. ה׳ פטור וכ׳ if one delivers one portion of the claim (says, 'here it is'), he is exempt from taking an oath (as one who confesses a part of a claimed debt otherwise must do); a. fr.—2) (interrog.) *which?* Ḥull. 14a הי ר׳ יהודה which R. Judah, i. e. to which opinion of R. J. do you allude? Sabb. 9b הי סמוך וכ׳ which 'near Minḥah' is meant in the Mishnah?—Ḥull. 49b הי מיניהו which of them (eventually closes up a hole in the entrails); a. fr.—3) *where?* Ber. 31a הי תורה וכ׳ where is the law, and where the good deeds to protect us?—Targ. Y. Deut. V, 23, v. הַן.—הי דינו, v. הַיְרִידְנוּ.—4) *as, like.* Targ. Y. I Deut. XXXII, 41 הֵיא ברק (not הֵיא) as lightning. Mostly הי כ־; comb. היכ־. Targ. Y. Lev. XXV, 40, v. הֵיךְ.

הִי I she, v. הוּא.

הִי II, m. (b. h, Ez. II, 10;=הֲוֵי) [*grief,*] *woe! oh!* Snh. 11a הי חסיד וכ׳ alas, the pious man (is no more)! (Y. Sot. IX, 24b הוֹי). Meg. 28b דחסר . . . הי צנא (Ms. M. אי, omitting דחסר) alas for the lost basket full of books (dead letter learning)! Ib. 11a, v. וַי.

הִיא she, v. הוּא.

הִיא=הִי.

הֵיאַךְ h. (interrog.=הֵיךְ) *how!* Ab. Zar. II, 5 ה׳ אתה קורא (Y. ed. הֵאֵיךְ) how do you read?—Y. Ber. IV, 7c top. Pesik. R. s. 1; a. fr.

הֵיגָא m.=הֵיגְהָא, v. הֵיגְתָא.

הֵיגָא ch., pl. הֵיגֵי, v. הֵיגְתָא.

הֵיגָה m., pl. הֵיגִים, הֵיגִין (v. הָגָה, cmp. אֵגֶה) *a prickly shrub* or *tree* (v. Sm. Ant. s. v. Acanthus II, Acantha), prob. *hollow.* Erub. 34b הוחרי וכ׳ Ms. M. (ed. והגי; Tosef. Kil. III, 15 ed. Zuck. החגין, oth. ed. חברין, corr. acc.) *hegin* belong to the class of trees. Lam. R. introd. (R. Naḥman) (play on הגים רנקופו, Is. XXIX, 1; v. הֵיגְתָא) the deserted roads מעלין הי׳ (Yalk. Is. 302 הי׳ וקוצים) are overgrown with shrubs (and thorns).

הִיגִים or הִיגִיס, Pesik. R. s. 22 ה׳ אחריו, v. אֶחָא.

הֵיגֵיתָא, v. הֵיגְתָא.

הֵיגְמוֹן, v. הֵגְמוֹן.

הֵיגְתָא f. ch.=h. הֵיגְהָא. Targ. II Esth. II, 7 (translating נעצוץ, Is. LV, 13, some ed. הֵיגֵי). Sabb. 110b חרגוגא דהי׳ רומיתא a thistle growing among Roman thorns (prob. Corduelis spinosa, v. Sm. Ant. s. v. Acantha and succeed. wds.)—*Pl.* הֵיגֵי. B. Bath. 83b ה׳ רומיתא (Ms. H. חיגא רומיתא). B. Kam. 119b (in Hebr. dict.) מנקפי ה׳ (Rashi a. Ms. M. הֵיגָא) those who trim thorns (collecting the twigs for themselves). Ab. Zar. 47b דגדיר ליה בחיזמי והיגי Ms. M. a. Ar. (ed. הינגי) he makes a fence by means of thorns and shrubs; a. fr.

הֵידִי, הֵידָךְ, הֵידָא f. (=אֵיכִי, v. אֵי הָךְ, אֵי הָא a. הֵיכְדָא) 1) *what now?, who now?, where now?* Targ. Y. I Deut. IV, 7; 8 (II הֵיכְדָא). Targ. II Esth. VIII, 7.—Koh. R. to IX, 18.—2) (ellipt.) ה׳ לי־, ה׳ לך־ *what is this here in reference to? what hast thou to do with—?* Gen. R. s. 87 הן אדני הי׳ לדקמך (Yalk. ib. 145 הידה לקומך) 'here is my lord' (thy husband), what hast thou to do with the one before thee (me)?—Y. B. Kam. V, beg. 4d אירידי ליקומיך what claim hast thou against me?—Lev. R. s. 26 הידא לְיַגַּבֵּי שנאך וכ׳ (not לי גבי) why dost thou call on thy enemy &c.?—[הֵיכְדָא, v. הֵיכְדָא.]

הִידּוֹאָה m. *Indian.* Targ. Jer. XIII, 23 ed. Lag. (oth. ed. הִינְדְּוָאָה, הִינְדְּוָאָה; h. text כּוּשִׁי).

הִידּוּס m. (הָדַס) *damage done by scratching chickens.* B. Kam. 17b; 18b; v. מוּעָד.

הֵידוֹר m. (ὕδωρ) *water.* Succ. 35a א״ת הָדָר אלא ה׳ וכ׳ Ms. M. 2 (ed. אידור, Ar. הִדּוֹר) read not *hadar* (Lev. XXIII, 40) but *hydor,* for in Greek water is called h.; Yalk. Lev. 651.

הִידּוּר, הֲדוּר m. (הָדַר, Pi.) *paying respect; honoring, adorning.* Kidd. 32b (ref. to Lev. XIX, 32) קימה במקום שיש ה׳ rising in such a way as to show your respects (being near enough). Ib. ה׳ שאין בו וכ׳, v. חֶסְרוֹן. Lam. R. to I, 1 בהידורה של תורה וכ׳ (תד מתלמ׳) רבתי thou shalt

die in the glory of the Law (as a great scholar), v. הֲדָא.—ה׳ מצוה doing a religious act in the handsomest way. B. Kam. 9b ה׳ מצוה עד וכ׳ the expense for adorning a religious act (e. g. buying a fine copy of the Law) must not exceed one third (of the ordinary expense); a. e.

חֵידִי, v. חֵידָא.

חֵידִין, חֲדִין (contr. of הַאידְנָא, v. הַדְנָא) *then.* Targ. Prov. I, 28 (h. text אז); a. fr.—Targ. Ps. CXIX, 6 ed. Lag. (some ed. הֲדִין). Ib. XIX, 14 (Reg. אֲזִין, cmp. אֵיזִי).

חַיְדִין *which?*, v. הַיְדֵהֵן.

חֵידְנוּ, חֵידִינוּ, v. הַיְדְנוּ.

חֵיוּתִיאוּס, חִיוּתְאוּס, v. אֲוִותְיאוֹס.

חֵיזִיקָא, חֵיזִיק, v. חֵיזָקָא.

חֵיזָמָא, חִזְמָא, אִיזְמָא m. (חזם, cmp. חזם) *a prickly shrub,* prob. *Spina Regia* (v. Löw Aram. Pfl. p. 231 a. quot. ib. from Plin. Hist. Nat.). Tosef. Kil. I, 11 you must not plant *cuscuta* על גבי חאי׳ ed. Zuck. (Var. אזמאזמא, corr. acc.) on *izma.*—*Pl.* חִיזְמֵי. Targ. Job XXXI, 40 חז׳ (Ms. חז׳).—Keth. 77b שכר של חי׳ beer containing (in place of hops) cuscuta growing on *hizmê.*—Mostly in connection with חֵיגָתָא, v. חֵיגָא. Sabb. 107b; a. fr.

חִיזְמְתָא f. (preced.) *shrubbery of hizmê.* Erub. 28b דקטלינן לה לח׳ וכ׳ for the cuscuta dies when the *hizmê* are cut.

חֵיזָק m. (נזק) *injury, damage, loss; danger.* Gitt. 53a, a. fr. ח׳ שאינו ניכר a damage not discernible in the object itself (e. g. if an unclean person touches food, whereby its value is reduced, because the scope of its use is limited). B. Kam. 2b שן יש הנאה לחֵיזָקָהּ the damage done by the tooth is connected with a benefit (to the animal). Ib. רגל הזיקה מצוי the damage by the foot is an ordinary occurrence (and must be guarded against). Y. Ber. IX, 14b top ח׳ חמין possible injury to health by the hot bath. Gen. R. s. 82 דבר של ח׳ an obnoxious thing (animal); a. fr.

חֵיזִי׳, חֵיזָקָא ch. same. Pes. 8b היכא דשכיח ח׳ where danger is to be expected. B. Kam. 22b ברי ח׳ the damage is sure to occur. Ib. 5a ח׳ דמינכרא=h. חזק ניכר, v. preced.; a. fr.

חֵיזְרָא, v. חִיזְרָא.

חֵיטְבָא, v. חוֹטְבָא.

חֵיטָנֵי m. pl. (v. אִיטָּן) *calamus, reeds.* Yoma 78b בחח׳ in shoes made of reeds. [Rashi: מין שעם; Ms. M. a. oth. ברחיטני; oth. vers. חירטני; Asheri: shoes made of *wheat-straw.*]

חֵיטָרִית, v. חִטְּ׳.

חֵיי c. 1) (=הַאי) *this, that.* Y. Keth. XII, 35a bot. ח׳ שיניך וכ׳ (Y. Kil. IX, 32b bot. האי) how is that tooth of thine?—[Y. Snh. VIII, beg. 26a חיי דו לידה אב, v. חַיְדָּא.]—2) (=הֵי) *which?* (generally with דֵּין or דָּא, v. הַיְדָּא, הַיְדֵהֵן).

Y. Shek. V, 48d אחיי דין . . . וח׳ דין וכ׳ (read חיי) which wine was good for the bowels, and which &c.—Y. R. Hash. I, beg. 56a ח׳ דין שני . . וח׳ וכ׳ which *sheni* refers to months, and which to years?—Y. Meg. I, 72a top לין ח׳ אילין (=ה׳ אילן; Y. Succ. III, 54a top הַיְלֵין) which are the headings of chapters?—Y. Keth. VII, 31c top [read:] כחיי דא מתניתא דר׳ חנין בשם ר׳ שמואל with which of them does the Boraitha cited by R. Ḥ. . . . agree?—Ib. IX, 32d bot. [read:] חיי לין רבנין (Y. B. Bath. VIII, 16b מאן אינון) who are meant by 'the Rabbis'?—With prefixes: לַיי, בַּיי. Y. Ber. I, 3a top כיי דמר ר׳ וכ׳ (=כהא דאמר) as (that which) R. . . . said. Y. Erub. III, 21a top; a. fr.—Y. Shebu. II, 33d ליי דא מילה (לַיְדָּא) with regard to what?; a. e.—Y. Gitt. IX, end, 50d ואדיין את ליי (usually לְזוּ), v. אַדֵּין.

חֲיָא (traditional pronunc. חֵייָא) only in אֲחֵייָא (=אֲחַי־הָא) *to which* (of the clauses &c.) does *this* refer? Kidd. 74a; Keth. 12a; v. אִילֵימָא; a. fr.

חַיָּא adv. (=חיא, cmp. חָיוֹת, Ex. I, 19) 1) *quickly, rapidly.* B. Kam. 84a; Sabb. 134b סליק בישרא ח׳ (Ms. M. חַיָּא, v. Rabb. D. S. a. l. note) the flesh grows fast (the wound heals quickly). Ib. 119a bot. דלירקומי ח׳ that they may soon rise.—2) (an exclamation of encouragement) *quick! go on!* Gitt 34a, a. e., v. אֲשׁוּר.—Pes. 112b (sailors' cry) ח׳ ח׳ Ms. M. (ed. הילני ח׳ הילא והילוק חולא, v. Rabb. D. S. a. l. note; Mus. in Ar. ed. Koh.: הליוני ח׳ הילא חילוק). [Y. Peah I, 15d ח׳ דתרין סבא ed. Amst., ed. Krot. חיוי, Y. Ab. Zar. III, 42c top חייא, read חַיֵּי.]

חַיְדָּא, חַיְדָּה f. (=חיי דא) 1) *this very thing, even this, it is this.* Y. Dem. I, 22b top ח׳ מחלוקת this very thing is controverted. Y. Sabb. VII, 10c bot. ח׳ משום נטילת וכ׳ this is because it is an act of killing. Y. Taan. V, 67d top וח׳ אמר and this he said.—2) (=הֵי דָא) *which? where?* Y. Maas. Sh. V, 56a top בח׳ אתיתא by which road did you come? Ib. ולא חכים בח׳ and he did not know by which.—Y. Sabb. II, 5a bot. ח׳ היא which (transgression) is it (that he is guilty of)? Ib. VII, 10c, a. fr. וח׳ אמרה דא and what (Mishnah, Boraitha) says this (where is your authority)?; Y. Pes. II, 29b bot. וחַיְדָּא.—Contr. וַיְדָּא. Ib. VII, 34b bot. ו׳ אמר and it is this he said; i. e. in this connection he said it.—לַיְדָּא, v. חַיי.—חיידא לי־ (cmp. h. הִנֵּנִי) *behold, there is.* Y. Bicc. II, beg. 64c וחַיְדָּלוֹן חמשים וכ׳ (וח׳ לון=) and behold, here are fifty two.—Gen. R. s. 84 (ref. to הַלָּזֶה, Gen. XXXVII, 19) חַיְדָּה הָדָא (=חיידא הד) behold, it is himself, he comes carrying his dreams; (Yalk. ib. 141 דילידה, corr. acc.).—Y. Snh. VIII, beg. 26a חיי די לידה אב וכ׳ behold, he is a father and not a son.

חַיְדִי, v. preced.

חַיְדֵהֵן, v. חַיְדֵהֵן.

חַיְדְנוּ, חַיְדִינוּ, v. חַיְדִינוּ.

חַיְדָּלוֹן, v. חַיְדָּא.

חַיְדֵהֵן m. (=חיי דן, v. חַיְדָּא) *which now? who?* Y

Peah VIII, 21[a] top ד׳ וינון (read יינון or אינון) which are they?; [Y. Erub. III, 20[d] top אילין אינון, read: אַיְרִיכָן].—Y. Dem. II, 23[a] bot. ד׳ ר׳ מאיר, v. חֵי II.—Y. Sabb. XIX, 17[b] (also חיי דין). Y. Gitt. II, 44[a] bot. ד׳ הוא למחר what is meant by 'to-morrow' (the next following or the day after the next)?; a. fr.

חֲזִידְנוּ, חֲזִיהְנוּ (also חיי דנו) c. (=חיי דן הוּ, v. preced.) *which now is?* Y. Erub. V, 22[c] bot. ד׳ אמצעי which do you call 'the central'? (v. חֲהֵנוּ). Y. Pes. I, 27[d] top חיי ד׳ שעת הביעור which 'time of removal'? Ib. V, 32[c] top וחֲזִירְהִינוּ לשמו פטור and what case do you mean when saying *lishmo patur*?—Y. Yeb. IV, 6[b] top חֲזִידְנוּ רבה which is greater?—Y. Snh. V, 22[d] top הזדנו כולל וד׳ מונה what is meant by *kolel*, and what by *moneh*?; Y. Naz. III, 52[d] bot. חזיי דיי נו (corr. acc.).

חֲזִילֵין, v. חֲיִי.

חֲזִימִיס, חֲזִימִים, read: חֲמִימִיס.

חֲזִינוּ c. (=חֲזִי נִיהוּ) *it is this, it is he; it is the same, it corresponds to.* Ber. 25[b] bot. ד׳ דבעא וכ׳ it is this that R. J. asked. Pes. 50[a] ד׳ דכתיב וכ׳ it corresponds to what is written &c., v. בְּשִׁלְמָא. Y. Ter. II, 41[b] bot. וד׳ חמשה וכ׳ this is analogous to the case of 'five sacks' &c. Sabb. 118[b] ד׳ ורדימס ד׳ וכ׳ Vardimas and Menahem are names of the same person; a. v. fr.—Ber. 2[b] חכמים ד׳ ר׳ מאיר what difference is there between what 'the scholars' say and what R. M. says? Ib. ד׳ חנינא ד׳ ר׳ וכ׳; a. fr.—[חֲזִירְהִינוּ *which means.* Gen. R. s. 87 (in a gloss) דה׳ בעליך viz. thy husband.]

חֲזִיכ־ prefix, v. next w.

חֲזִיךְ ch. (=חֲזִי כְּ) 1) *how?* (v. חֲזִיאָךְ). Y. Erub. I, 19[b] bot. ד׳ עבידא how can it happen?, i. e. name a case to which this rule will apply.—2) *as, like;* in Targ. editions mostly with double comparison: חֲזִיךְ כְּ־.—Targ. Ps. XXII, 15, sq.; a. v. fr.—ד׳—ד׳ *as—so.* Targ. Ps. CXXXIX, 12.—ד׳ מה ד׳ *as that which, even as.* Targ. Y. II Num. XXIV, 1, v. infra.—ד׳ מה דאת אמר (abbr. חמו״א) even as you read in the Scriptures. Gen. R. s. 1, beg.; a. v. fr.—Y. Succ. III, 54[a] top ד׳ מה דאמרת וכ׳ the same words which you spoke to the one, you spoke to the other!—Combined חֲזִיכְמָה, חֲזִיכְמָא. Targ. Y. Gen. XXI, 1; a. fr.—Y. Erub. I, 19[b]; a. fr.—As prefix to nouns חֲזִיכ־. Targ. I Chr. II, 54 חזיכנטופא (ed. Lag. חי כנ׳). Ib. 55 (ed. Lag. חי כ־); v. חֲזִי II.—*[3] (v. next w.) *where?* Targ. Ps. LXXXIX, 50 Ms. (ed. אָן).]

חֲזִיכָא (=חֲזִי כָּא) *where?*, (relat.) *where.* Targ. Jer. III, 2 (ed. Lag. אַיְכָא); a. e.—Targ. Prov. XXVI, 20 Ar. (ed. חֲזִיכָנָא).—Ber. 2[a] תנא ד׳ קאי וכ׳ where does the Tannai (of the Mishnah) stand, that he starts with, 'From what time'?, i. e. to what law does he refer?—Yeb. 106[a] אבוך ד׳ where is thy father?—Snh. 93[a] אזלו לה׳ where did they go to (what became of them)? Ib. ודניאל לה׳ אזל where was Daniel at the time?; a. v. fr.—Ḥull. 11[b] ד׳ דליכא . . . ד׳ (not חיכי) וכ׳, v. אֲפִשַׁר. Yoma 2[b] דלא וכ׳ where there is nothing resembling it. B. Mets. 102[a] כל ד׳ דאיתו וכ׳ in all cases in which he can acquire possession himself; a. v. fr.—Emph. חֲזִיכָן (in Hebr. diction). Pes. 2[b] וכי ד׳ מצינו do we find anywhere &c.? Succ. 23[a] ד׳ סוכתך where is thy Succah?

חֲזִיכְדָא (=חֲזִי כְּדָא, v. Dan. II, 43 תא כדי) *even as.* Targ. Y. Deut. XVI, 21 sq. (some ed. חֲזִיכְמָא).

חֲזִיכְדִין, חֲזִיכְדֵין (v. preced.) 1) *even so.* Targ. Y. Deut. XVI, 21; a. e. [Targ. II Esth. III, 8 ד׳—ד׳ ed. Lag., oth. ed. כה׳—ד׳ even as—so.]—2) (interrog.) *how now?.* Targ. Ps. LXXIII, 11 (not חַכִּי).—3) (exclam.) *Oh, how!* Ib. 19.—4) *one like this.* Pesik. Zakh., p. 23[b]; Yalk. Gen. 135, v. בְּרִיָּא III.

חֲזִיכִי (=חֲזִי כִי) 1) *how?* Ber. 4[b] ד׳ מצי סמיך how can he join?; a. fr.—ד׳ דמי (abbr. ד״ד), v. דְּמֵי I.—Emphat. חֲזִיכִין *how now?* Ned. 51[b] ד׳ משמע how is it now to be decided?—2) כי ד׳ a) *as well as,* v. כְּי ch.—b) *so that, in order that.* Ber. 8[a] כי ד׳ דתורכו חיי in order that you may prolong your lives. Ib. 6[b] כי ד׳ דלא ליתזק lest he may be injured; a. v. fr.

***חֲזִיכִיל** (cmp. preced., v. P. Sm. 1006 s. v. חכיל; cmp. b. h. בָּעֵצֶל) *therefore, now.* Targ. Prov. VI, 3 Ms. (ed. Lag. חכיל, ed. הביל, חביל; Pesh. חכיל).

חֲזִיכִין, v. חֲזִי.

חֲזִיכְרָא, v. חֲזִיפְרָא.

חֵיכָל m. (b. h.) *palace, the Temple;* esp. *the Holy,* the hall containing the golden altar &c., contrad. to the Holy of Holies, v. חֵבִיר. Midd. IV, 1; a. fr.—Ned. I, 3 כה׳ as forbidden as the offerings of the Temple (a vow formula). Y. Succ. V, 55[c] ד׳ ומשחיתים לה׳ (not ומשתחוים, v. Rashi to Ez. VIII, 16) and offended the Temple (through indecency); a. fr.—*Pl.* חֵיכָלוֹת. Y. Shek. V, end, 49[b] (quot. fr. Hos. VIII, 14).

חֵיכְלָא, חֵיכָלָא ch. same. Targ. I Kings VI, 3; a. e.—Kidd. 71[a] ד׳ by the Temple!—Y. Taan. III, end, 67[a] קום לך קומי ד׳ stand up facing the Temple (for prayer). Cant. R. to I, 1, end (ref. to Am. VIII, 3) שבחות דה׳ praises of the Temple (religious songs).

חֵיכְמָה, חֵיכְמָא, v. חֵיךְ.

חֵיכָן, v. חֵיכָא.

חֵיכְנָה, חֵיכְנָא (v. חֵיךְ) 1) *thus, in the following manner, even as.* Targ. Prov. VI, 3. Targ. Ps. XLVIII, 9; a. fr.—2) *Oh, how!* Targ. Prov. V, 12.—[Ib. XXVI, 20 ד׳ . . . וה׳ *as—even so* (Ar. חֵיכָא).]

חֵיכַר m. (נָכַר) *recognition, sign, indication.* Men. 33[a]; Erub. 11[b] ד׳ ציר a mark in the door posts (holes) for the hinges, v. אַבְקָתָא. V. חַפְרָה a. חֲפָרָה.

חֵיכְרָא, חֵיכָרָא ch. same. Sabb. 16[a] עבדי בהו רבנן ד׳ the Rabbis made a distinction (a somewhat different

law) concerning glass ware. Yoma 2ª כי הכי דליהוי להו ח׳ in order that they be distinguishable (from other sacrifices). Hor. 13ᵇ לא בעי . . . ח׳ וכ׳ ought there not to be a distinction (in honors) between myself and them? Pes. 114ᵇ ח׳ לתינוקות some distinction to attract the attention of the children.—*Pl.* חִיבֵּרֵי. Zeb. 21ᵇ בי תרי ח׳ חוו עבדי two signals were given at a time.

הִילָא I pr. n. m.=אִילָא. Y. Yoma VI, 43ᶜ top; a. e.

הִילָא II *hila*, a sailor's cry, v. הִירָא.

הִילוּז, v. חֵלּוּז.

הִילּוּךְ, הֵילּוּךְ m. (הָלַךְ) 1) *walk.* Keth. 111ª. Sabb. 113ᵇ הֵילּוּכְךָ שֶׁל שַׁבָּת thy way of walking on the Sabbath. Nidd. 31ª ח׳ רגלים faculty of walking.—Gen. R. s. 20 מעים כדרך וכ׳ (not בדרך) natural movement of the bowels (Ber. 57ᵇ שלשול).—2) *walking* (lengthwise and breadthwise) *through a field*, as a form of taking possession. B. Bath. 100ª; Y. Kidd. I, 60ᶜ.—3)=הוֹלָכָה, *carrying to the altar.* Zeb. I, 4. Ib. 15ᵇ ח׳ שצריך להלך (לילך) a carrying necessary for the purpose.

הֵילּוּכָא ch. same, 1) *walking.* Sabb. 148ª הא קא מפשי בח׳ they would have to do so much more walking; ib. 113ᵇ קא מפיש בח׳; a. e.—2) as preced. 2). B. Bath. 100ª.

הִילּוּל, הֵילּוּל m. (הלל) 1) *recitation of Hallel* (v. הַלֵּל), *singing praises.* Num. R. s. 3, beg. לולבין לה׳ the branches are employed (on Succoth) for reciting Hallel with them. [Ib., a. e. לחַלֵּל.]—2) *occurrence of the stem* חלל *in Bible texts.* Ber. 35ª (ref. to the plural חִלּוּלִים, Lev. XIX, 24) אייתר ליה חד ח׳ לברכה one *hillul* is remained over to be employed as an intimation that you must give praise (when drinking wine).—*Pl.* הֵילּוּלִים. R. Hash. 32ª עשרה ח׳ חלל ten times חלל in Ps. CL; Meg. 21ᵇ (omitted in Ms. M., v. Rabb. D. S. a. l. note).—Pes. 117ª *hal'luyah* means חללוהו בחי׳ הרבה praise him with many praises.

הִילּוּלָא, הֵילּוּלָא ch. same, esp. *praising the bride in dancing before her* (v. Ps. LXXVIII, 63; Keth. 17ª), in gen. *wedding.* Targ. Koh. III, 4; a. e.—Ber. 31ª; a. fr.—Snh. 105ª (prov.) when mouse and cat עבדי ח׳ מבישרא וכ׳ Ms. M. (ed. מתרבא) make a wedding feast, it is from the flesh (fat) of an unlucky (victim).—בי ח׳ *wedding house, feast.* Ber. 6ᵇ אגרא דבי ח׳ מילי (Var. חִילּוּלֵי pl.) the meritorious act in attending a wedding consists in words (cheering songs, addresses &c.); a. e.—*Pl.* חִילּוּלֵי, חִלֵּי. M. Kat. 28ª בי ר׳ חסדא שתין ח׳ sixty weddings were celebrated in the house of R. H. Gitt. 57ª ח׳ ובהך גיסא ובחינגי and on the other side of the town were weddings and feasts; a. e.

הִילּוּף (or הִילּוּק) *hiluf* (or *hiluk*), a sailor's cry; v. הִירָא.

הִילְיוֹנִי *hilyoni*, a sailor's cry, v. preced.

הִילְיוֹסְטוֹן, v. אִילְיוֹסְטוֹן.

הֵילִין, v. חֲלִין.

הֵילָךְ, v. הֵי II.

הִילֵךְ, הֵילֵךְ=אִילֵךְ. Y. Yeb. X, end, 11ᶜ.—Zab. III, 2 ח׳ . . . ח׳ this way . . ., the other way; a. fr.

הֵילְכָא f., pl. הֵילְכָן, v. הִלְכְתָא.

הִילְכָךְ, הֵילְכָךְ (=הֵי לְכָךְ) *therefore.* Yoma 74ᵇ הי׳ ח׳ מאן וכ׳ therefore (since sight aids in satisfying the appetite) &c. Meg. 21ᵇ הי׳ ח׳ therefore (since the opinions differ); a. fr. [Ms. M. 2 reads הולכך, v. Rabb. D. S. vol. VI, preface, p. I, note.]

הֵילְכָתָא, הֵילְכָן, v. הִלְכְתָא.

הִילֵּל pr. n. m. *Hillel*, v. הִלֵּל. [הֵילֵּל, Pi. of הָלַל q. v.]

הֵילְמִי (corr. הַלְמִי) f. (ἅλμη) *brine for pickling.* Sabb. XIV, 2. Ib. 108ᵇ. Y. ib. XIV, 14ᶜ top צריכה הי׳ אומן the preparation of *halmê* requires a trained person. Erub. 14ᵇ בהלמי Ar. (ed. בהי׳) in the law concerning *halmê* (Sabb. l. c.)—*Pl.* הֵילְמִין or הַלְמִין. Y. Ter. X, 47ª bot. מהלימין היו, read: מהילמין היה it (the taste) came from the brine.

הֵילְמִי, Pesik. R. s. 23—24, read מֵילְקֵי, v. לקי.

הֵילְנִי I pr. n. f. (Ἑλένη) *Helen*, 1) mother of king Munbaz, a convert to Judaism. Succ. 2ᵇ (Ms. M. הלני, Var. הלניה, v. Rabb. D. S. a. l. note); Tosef. ib. I, 1. Yoma III, 10; Tosef. ib. II, 3 (not הילנו). Naz. III, 6.—2) mother of R. Hillel. Lev. R. s. 12, end; Yalk. Jer. 320 ר׳ אילם ר׳ חילל בר ח׳; (Lam. R. to II, 8 ר׳ אילם).

הֵילְנִי II, *hilni*, a sailor's cry; v. הִירָא.

הֵילְקָט, הֵילֵקֶט m. (לקט, v. אִלְקְטִית; cmp. b. h. לֶקֶט) [*receptacle, store,*] 1) *the ciborium* (seed vessel) *of the Egyptian colocasia* (v. Sm. Ant. s. v. Colocasia; v. קוֹלָקָס).—*Pl.* חֵלְקָטִין, חֵילְקָטִין. Tosef. Maasr. III, 14; Y. ib. V, end, 52ª whose stalks are few, וחֵלְקָטֵיהֶן מרובין and ciboria numerous.—2) *stack of grain, pile of fruits in the field.*—Pl. as ab. Naz. 8ᵇ כמנין חֵילְקֵי קיץ (as many days a Nazir) as the number of piles during the fig crop.—[3) *a bird's pouch;* v. next w.]

הֵילְקֵט, הֵילֵקֵט (denom. of preced.) 1) (of circumcision) *to trim the preputium,* by splitting and drawing it upwards so as *to form a sort of pouch* around the denuded cone. Sabb. 133ᵇ; Tosef. ib. XV (XVI), 4 מְהַלְקְטִין וכ׳ you must denude the cone &c.—2) *to fill a bird's pouch* or *crop, to stuff.* Sabb. XXIV, 3. Ib. 155ᵇ; Tosef. ib. XVIII, 4 distinction between מהלקטין a. מַלְקִיטִין (Hif. of לָקַט).

הֵילְקְטִי f. (v. אִלְקְטִי) *winding staircase.* Tosef. Erub. VIII (V), 11, v. אִלְקְטִי. *Sabb. 157ª bot. חֵלְ׳ קטנה וכ׳ (Ms. M. חילקה, Rashi a. Tosaf. חילקט) a small passage (Rashi) was between, covered with a defective roofing; (Tosaf.: *pile, shed,* v. אִלְקְטִית).

הֵימֵ־ prefix (=b. h. מִמְּ־) *from, of.* הֵימֵנִי from me; הֵימָךְ from thee; הֵימֵנֵּהּ, הֵימֵנָּהּ from him, her (it). Ned. 9ª he said הֵימֵנִי עֲלַי 'I will be' (a Nazir), 'upon me' (shall the vow of an offering rest), and 'from it' (I will abstain). Keth. 27ᵇ חוץ מהימנה except herself. Y. Shebi. VIII, 38ª bot. אין לוקחין הֵימֵינוּ וכו' (Bekh. IV, 7, sq. ממנו, Talm. 29ᵇ ה' interch. with ממנו) you must not buy of him &c. Gen. R. s. 87 למעלה הימנה on top of it (the bed). Ib. s. 38 ויצילך הימנו and save thee from it (the fire); a. fr.—לא כל הימנו not all depends on him, i. e. he has no right, it is not in his power. Ib. לא כל הימנו לבור וכו' He had no right to choose for Himself the heavens &c. Num. R. s. 4 לא הימך לומר ליתן וכו' you had no right to order &c. Ex. R. s. 15 וכל הימך וכו' have you a right to say &c.? v. כֹּל.

הֵימַג, v. חֵמַג.

הֵימוּ ch.=h. הֵם; דִּי ה' *which are.* B. Bath. X, 2 Y. ed. (Mish. a. Babli אינון).

הֵימוֹס (הֵימוּם), v. חֵמָם.

הֵימוֹנָא, Y. Keth. I, 25ª top, v. הֵימְנוּתָא.

הֵימוֹנִיא, v. הוּמַנְיָא.

הֵימוֹס, v. הֵימוּם.

הֵימוֹסִיוֹן, v. הִימִיסִיוֹן.

הֵימוֹצְיָאתָא, v. הִימוּצְיָאתָא.

הֵימִין *to trust,* v. הֵימֵן.

אֵי, הֵימִיסִי* (ἡμίσυ) *half.* Tanh. ed. Bub., additam. to Sh'lah. 19 (ref. to הֲמַסּוּ, Deut. I, 28) 'they divided our hearts' לשון אלוינוסטי אֵימִיסִי (read אילוינוסטי) the Greek *hemisy;* v. Num. R. s. 17; v. חָסַס.

הֵימְיָנָא, v. הֲמִירָנָא.

הֵימוֹס, הֵימִיסִיוֹן, הֵימוֹסִיוֹן, read: הֲמִיתִיסְטִיוֹן or אֲמִיתִיסְטִיוֹן m. (ἀμεθύστιον, dim. of ἀμέθυστος) *amethyst,* a jewel in the Highpriests' breast-plate. Ex. R. s. 38, end (v. LXX Ex. XXVIII, 19).

הֵימְלָטָא, הֲמַלְטָא* m., pl. הֵימְלָטֵי (denom. of מַלְטֵט, v. מַלְטֵט) *the casings for the beams in wall openings.* B. Bath. 6ª אע"ג דמנח ביה המלטא Ar. (ed. Koh. הַמְלָטָה, Ms. M. דמחנח ביה חמולט, ed. דעביד ליה הימלטי) although he placed sills thereon (intimating that the neighbor may in future rest beams on them). V. מַעֲזִיבָה.

אֲמַלְהָא, הֲמַלְהָא, הֵימַלְהָא f. (חמל=חמל) [*heating spice,*] *preserved ginger.* Ber. 36ᵇ האי חמ' דאתיא וכו' (Ms. M. חֲמֵי, marginal correction הימ'); Yoma 81ᵇ הי' (Ms. M. הו', Var. חמ', אמ', v. Rabb. D. S. a. l. notes) that preserved ginger coming from India; cmp. חֲמֵם.

הֵימִין, הֵימֵן (Af. of אמן;=h. הֶאֱמִין) *to credit, trust, confide; to loan on trust; to admit as evidence.* Targ. O. Gen. XV, 6. Targ. ib. XLV, 26; a. fr.—B. Kam. 115ª הֵימִינֵי on trust (without a pawn). Keth. 22ᵇ הֵימְנֵיהּ he loaned him on trust (without a pawn). הֵימְנֵיהּ רבנן כבי תרי the Rabbis declared his evidence as legal as if there had been two witnesses. Shebu. 41ᵇ לא לדידיה הֵימְנֵיהּ he did not trust him by himself (without witnesses). Y. Ber. II, 4ᶜ top לאילין דברישך הֵימְנִית I trusted those (T'fillin) on thy head; a. fr.—*Part. pass.* מְהֵימָן (=h. נֶאֱמָן) *faithful, reliable; credited, admitted as evidence.* Targ. Num. XII, 7 (Y. II הֵימַן); a. fr.—Sabb. 10ᵇ דמתרגמינן אלהא מְהֵימְנָא for we translate (Deut. VII, 9) &c. (only the participle being used as a divine attribute, not the abstract noun).—Keth. 27ᵇ מְהֵימְנָא she is admitted &c. Ib. מהימני (corr. acc.). Y. Gitt. V, 47ª [read:] בעי בר נש מיהן כמה ומתקרי' מ' a man would sacrifice any amount in order to be called trustworthy; Y. B. Kam. IV, 4ᵇ bot. הימן; a. fr.—B. Mets. 86ᵇ לא מהימנא לך (ed. (=מהימן אנא, part. act.) I do not trust thee (Mss. לא הימן ביה he (Abraham) did not rely on him).

הֵימְנוּ, v. הֵרְמְנוּתָא.

הֵימֵנִי, v. הֵימֵ־.

הֵימְנוֹן, הֵמְ' m. (ὕμνος, acc.) *hymn.* Ex. R. s. 45. Gen. R. s. 8; Koh. R. to VI, 10 דומינון, דומינון, דומינין (corr. acc.); Yalk. Gen. 23; Yalk. Is. 261; a. fr.

הֵימְנוּתָא, הֵימָנוּ f. (הימן) *trust, confidence, faith.* Targ. Y. Gen. XV, 6; a. fr.—B. Mets. 15ᵇ, a. fr. דליקו בהֵימְנוּתֵיהּ (דליקום) to keep up his reputation for honesty (his credit). Ib. 86ᵇ לית ה' בעבדי no reliance can be placed on servants.—As an affirmation: *faith! on my word!* Ned. 49ᵇ ה' ברדא וכ' my word in the hand of this woman, i. e. I pledge thee my word. Snh. 38ᵇ ה' ברדך Ms. M. I assure thee (ed. ה' ביד we have the evidence in our hands).—Sabb. 10ᵇ שרי למימר ה' וכ' it is permitted to say 'faith!' in an unclean place, v. הֵימֵן.

הימני', Erub. 94ª, v. הֲמִירָנָא.

הֵימַנְיָא, v. הוּמַנְיָא.

הֵימְנִיק, v. הֲמַנִּיק.

הֵימָנִית* f. (הֵימָן) *reliable, steady;* רוח ה' even-tempered disposition, opp. קפדנית rash. Yalk. Num. 776 (quoted fr. Sifré Zuta).

הֵימָנָק, v. הֵינָק.

הֵימְסִיוֹן, v. הִימִיסִיוֹן.

הֵימְצָא m. (=h. חֹמֶשׁ, v. Nöld. Mand. Gr. p. 46) *the fat around the large stomach of ruminants;* בַּר ה' *the fat covering the less curved side of the large stomach* (opinions undecided). Ḥull. 49ᵇ Ar. (ed. הֵי' a. בַּר חֵי').

הֵימְצוֹתָא, v. חִימּוּצָתָא.

הֵין 1) *yes,* v. הֵן.—2) (=b. h. הֵן) *behold!, now.* Sifra Vayikra, Ḥobah, ch. XI, Par. 8 הין אם תאומר וכ' now, if he who speaks (seducing to idolatry) is not punishable, how can he &c.? (Yalk. Lev. 470 only אם תאומר).

הֵין* I=אֵין II. Y. Bicc. I, 63ᵈ top ה' תימר (interchanging with אין).

הִין II m. (b. h.) *Hin*, a liquid measure, equal to twelve Log. Eduy. I, 3; Sabb. 15[a] Hillel said מלא ה׳ וכ׳ a *hin* of &c., (using *hin* instead of *twelve Log*) because one must use his teacher's words, v. לָשׁוֹן. Men. IX, 2. Ib. 88[a] הוה ה׳ דעבד משה וכ׳ there was (in the Temple) the *hin* which Moses made for &c.; a. e.—2) homiletical interpretation of *hin tsedek* (Lev. XIX, 36)=הֵן, *yes*. B. Mets. 49[a] שירהא הן שלך וכ׳ that thy *yes* be true and thy *no* be true. Y. Maas. Sh. IV, 55[b] top והיכו הין צדק and where is (what becomes of) the *hin tsedek* (that thy *yes* must be true &c.)?; Y. Gitt. VI, 47[d] bot. והֵן הוא ה׳ צ׳.

הִינָא ch. same. Targ. O. Ex. XXX, 24; a. e.

חֵינָא m. (ἕνα, acc. of εἷς) *one*, v. חֵן.

חַיְנָא* f. (cmp. חַיָּא a. חי) *quick-baked, half-baked.* Pes. 37[a] מצה ה׳ ed. a. Asheri (Ms. M. 2 נָא, v. Rabb. D. S. a. l. note 3); Men. 78[b] Ms. (ed. נא; v. Rabb. D. S. a. l. note 4).

חֵינַג, v. חֵנַג.

חֵינְגִי, v. חֵינְגָא.

חֵינְדָא m. *Indian vetch.* Bekh. 37[b] מאי כרשינה what kind of *karshinah* is meant? Ans. ה׳ Indian; v. כְּרֻשִׁינָה II.

חֵינְדֵבִי, v. אַנְטוּבִין.

חֵינְדוּ׳, **חֵינְדוּאָה**, **חֵינְדוּא** m. ch. *Indian.* B. Bath. 74[b] ר׳ יהודה ה׳ (v. Rabb. D. S. a. l. note 100) R. J. the Indian. Ab. Zar. 16[a] פרזלא ה׳ Indian iron (used for armour).—Targ. Jer. XIII, 23, v. חֵידוֹאָה.—*Pl.* חֵינְדוּאֵי.—בֵּי ה׳ *India.* Ber. 36[b]; Yoma 81[b] (Ar. הִנְדְּוִי).

חֵינְדִי, **חֵינְדְוִי**, **חֵינְדְוִוי** חֵנְ׳ h. same. *Pl.* חֵינְדְוִין, חֵינְדְוִוין, חֵנְ׳. Yoma III, 7 (Y. ed. חינדוון, corr. acc.) Indian linen garments. Y. ib. 40[d] top.—בֵּי חֵנְדְוִי, v. preced.—V. חֵינְדִיקִי.

חֵינְדָזָא, v. חֵנְדָזָא.

חֵינְדִיָּא, **חֵנְ׳** pr. n. *India.* Targ. Esth. I, 1 (h. text הדו). Targ. II Esth. VIII, 13; a. e.

חֵינְדִיקִי, **חֵנְ׳** f. (Ἰνδική, sub. γῆ) *India.* Targ. Y. Gen. II, 11 ארע ה׳ (Ar. חִנְדְּוִין; h. text חוילה). Ib. XXV, 18 חינדיקיא (Y. II הנדקי).—Denom. חִינְדִיקָאֵי, חִינְדָקִי, חִינְדִיקִי, חִנְ׳ *Indians.* Targ. I Chr. I, 9.

חֵינוּ ת׳, **חֵינוּ**, B. Mets. 88[a], v. חֵינִי.

חֵינוּ (=חֵי נִיהוּ, cmp. חֵירוּ) *where is?* Y. Maas. Sh. IV, 55[b] top, v. חֵין II, 2.

חֵינוּחַ m. (נוח) *setting down, temporary deposit.* Y. B. Mets. II, beg. 8[b] דרך ה׳ in the way an object is laid down (to be taken up again), opp. משוקע hidden away. Ib.; Bab. ib. 21[a] דרך ה׳, opp. דרך נפילה accidental dropping. Ib. 25[b] ספק ה׳ a case which leaves it doubtful whether an object was laid down to be called for again, or dropped.—Zeb. 27[a] מחשבת ה׳ the intention of letting the blood of the sacrifice stand over the due time (v. ib. III, 6).

חֵינוּמָא, **חֵינוּמְתָא** f. (נום, formed like preced.) *slumbering couch*, esp. (a popular adaptation of ὑμέναιος) *henuma, a curtained litter on which a virgin bride was carried in procession* (cmp. Sm. Ant. s. v. Lectica, about κλίνη a. φορεῖον). Keth. II, 1 שיצאת בה׳ that she was carried out of her father's home in a *henuma* or with loosened hair; Y. ib. I, 25[a] top חימונא (corr. acc.). Bab. ib. 16[b] עדי ה׳ witnesses testifying to her having been taken out in a *h.*—Ib. 17[b] מאי ה׳ what is *henuma*? Answ. תנורא דאסא an oven-shaped (frame) draped with myrtles; oth. opin. קלתא דמנמנמא בה וכ׳ (not קריתא דמנמנא, v. Rashbam to B. Bath. 92[b]) a curtained couch on which the bride reclines as though slumbering. Y. Keth. II, 26[a] bot. תמן נמנומא וכ׳ there (in Babylon) they call it *namnuma* (a slumbering couch), the Rabbis here call it פוריומא q. v.

חֵינוֹן m. pl. (=הָא אִינוּן) *those, exactly those.* Y. R. Hash. II, 58[a] bot. בה׳ דחוון קיימין וכ׳ in the case of such witnesses as had been standing (at the time of observation) &c. Gen. R. s. 9, end ה׳ אותיות דדין ה׳ וכ׳ the same letters form both words (אדם a. מאד).

חֵינְמִין, v. אִיפּוּטוֹנְקְרִיק.

חֵינִי 1) pr. n. pl. *Hini*, a Babylonian place near Pumbeditha, a twin-town of Shili. Gitt. 80[a]. Bets. 25[b]. B. Mets. 72[b].—2) pr. n. m. *Hini.* Sabb. 147[a] אסי בר ה׳ (Ms. M. ר׳ א׳ בר חני, v. Rabb. D. S. a. l. note).—3) בית ה׳ pr. n. pl. *Beth Hini* [Bethania], a place near Jerusalem (v. Neub. Géogr. p. 149 sq.). B. Mets. 88[a] חנויות של בית חינו (Ms. H. חנן; Y. Peah I, 16[c] bot. בני חנון; Sifré Deut. 105 בני חנן) the shops of B. Pes. 53[a] ביתי ה׳ (Ms. M. בייתני); Tosef. Shebi. VII, 14 ביתיני, ביתיאני; Erub. 28[b] ביתיוני (Ms. M. בית ואני); v. אוֹנִי II.

חֵינְיָקִי, v. אוּנְיָקִי.

חֵינָם I, v. חִנָּם.

חֵינָם II, **חֵינָן** *they are*, v. חֵן.

חֵינְצִין, v. גֵּץ.

חֵינָק (?) pr. n. m. *Hinak.* Pes. 101[b] the school of רב ה׳ . . בר ה׳ Rab H., or according to some, Bar H.; (Ms. M. רב הימנק a. רב חינק; v. Rabb. D. S. a. l. note).

חֵיסֵב, *to recline*, v. סָבַב.

חֵיסְבָּה, **חֵיסֵב**, v. חֶסֶב.

חִיסּוּחַ m. (נסח) *removal*, only in ה׳ הדעת *discarding from the mind, being given up, diverted attention.* Y. Ter. VIII, 46[b] top לא נפסלה בה׳ חד׳ it (the T'rumah) has not become degraded by your giving up the hope of using it. Ib. ה׳ חד׳ דבר תורה the law declaring T'rumah degraded by being given up is Biblical. Snh. 97[a] three things happen בה׳ חד׳ when least thought of. V. חִסּוּעַ.

הֶסֶט, הֵיסֵט m. (סוּט or סָסַט) *skaking an object so as to move it from its place*, differ. fr. רִיצְדָה vibration (v. Tosef. Zab. IV, 6), esp. *hesset*, one of the causes of levitical uncleanness. Toh. X, 1 אֵינָן בְּקִיאִין בְּה׳ are not familiar with the laws of *hesset*. Meg. 8b בְּה׳ . . מִלְטַמֵּא so as not to make earthen vessels unclean by shaking them; a. fr.—*Pl.* הֶסְטוֹת, הֵיסֵיטוֹת *laws concerning hesset*. Y. Dem. II, 23a top. Y. Sot. V, 20a top.

הֵיסֵי׳, הֵיסְטָא ch. same. Targ. Y. Num. XIX, 22.

הֵיסֵיטוֹת, v. הֵיסֵט.

הֵיסֵיק, v. הֶסֵּק.

הֵיסֵת m. (יסת, v. וָסֵת) *consuetudinal law, equity;* only שְׁבוּעַת ה׳ *consuetudinal* or *equitable oath*. [שבועת ה׳ is applied, if one who is sued for a debt, denies the latter entirely (כּוֹפֵר הַכֹּל), in contradist. to the legal oath which is required when the defendant admits a part of the claim (מוֹדֶה בְּמִקְצָת). It being presumed that nobody will go to law unless he have a claim, it is a matter of equity to put the opponent to an oath, to which he may in return put the claimant.] Shebu. 40b; B. Mets. 5a; 6a.

הֵיפְטִיקוֹס (variously corrupted) m. (ὑπάτικος) *consular, governor*. Sifré Deut. 309 [read:] אִם הָיָה ה׳ שִׁגְדּוֹל מִשְּׁנֵיהֶם if he were a hypaticos who is higher than either of them; Yalk. ib. 542.—Sifré ib. 330.—*Pl.* הִיפָּטִירְקִין. Ib. 327; 317 הִפִּיטְקִים (corr. acc.). Y'lamd. to Gen. XXV, 23 quot. in Ar. חִפְאטִירְקִין (read הִפָּאטִירְקִין). V. אִיפָּטִירְקוֹס.

הֵיפֵךְ, v. הָפַךְ.

הֵיפֵר, v. הָפַר.

הֵיפַרְכוֹן, v. הִפַּרְכּוֹס.

הֵיפַרְכִּית, הֵיפַרְכְּיָא, v. הִפַּרְכּוֹס.

הֵיקִים, Hif. of קוּם.

הֵיקֵישׁ, הֵיקֵישָׁא, הֵיקֵיפָא, הֵיקֵיפָה, v. sub הִיקִּישׁ, הִיקִּישָׁא, הִיקִּיפָא.

הֵיקֵם, v. הָקַם.

הֵיקֵף, הֵיקֵיף, הֵיקֵיפָה, הֶקֵּף m. (נקף II) 1) *circumference, surface*. Y. Erub. VII, beg. 24b ה׳ תִּשְׁעִים וכו׳ a circumference of ninety &c. Sabb. 20a רוֹב הֵיקְפּוֹ the larger portion of the surface of the wood (burning), opp. רוֹב עֻבְיוֹ. Succ. 7b אִם יֵשׁ בְּהֶקֵּפָהּ וכו׳ if there is room enough in the circumference of a round Succah to seat &c. Erub. I, 5, a. e כָּל שֶׁיֵּשׁ בְּהֵיקְפּוֹ וכו׳ whatever (circle) has a circumference of three hand-breadths, has a width (diameter) of one. B. Bath. 13b כְּדֵי לְגוֹל ה׳ enough (blank parchment) to be wrapt around the entire rolled-up scroll. Ib. 14a קְשִׁיאָ הֶקֵּף this is in contradiction to what has been said above 'enough to be wrapt &c.'; a. fr.—2) *outstanding debt*, v. הֶקֵּפָה. Tosef. B. Mets. VIII, 27 כְּדֵי שִׁגְבַּת חֵקִיפּוֹ sufficient time to collect his outstandings (to wind up his business).

הֵיקֵפָא, הֵיקֵיפָא m. (v. preced.) *enclosure, fence*. B. Kam. 20b אַתְּ גָּרַמְתְּ לִי ה׳ יִתִּירָא thou (on account of the situation of thy field) hast put me to the trouble of erecting an additional (or larger) fence.

הֶקֵּשׁ, הֵיקֵישׁ, הֵיקִישׁ, הֵיקֵּשׁ m. (נָקַשׁ) [*clapping together,*] *comparing, correspondence;* esp. *hekkesh*, the analogy between two laws which rests on a biblical intimation (as Lev. XIV, 13) or on a principle common to both. Y. Pes. VI, beg., 33a מִ׳ הוֹאִיל וְתָמִיד וכו׳ he derived the law that the Passover sacrifice supersedes the Sabbath (v. דָּחָה) by drawing an analogy: as the daily offering is &c., (contrad. to גְּזֵרָה שָׁוָה, v. גְּזֵרָה). Zeb. 49b, a. e. דִּבֶּר הַלְמֵד בְּה׳ חָווּר וכו׳ a law which is derived by analogy may be used for deriving another law by analogy; a. fr.

הֵיקִישָׁא, הֵיקֵשָׁא ch. same. Snh. 85b בְּה׳ פְּלִיגִי they differ as to the application of the *hekkesh* (between striking and cursing). Kerith. 4b; a. fr.

הֵירְדוֹף (חֲרְדוֹף) m. *hirduf, a shrub* or *tree* with bitter and stinging leaves, supposed to be *rhododaphne, oleander* (v. P. Sm. 1050 חרדוף; Löw Pfl. p. 130). Succ. 32b וְאִירְמָא הֵירְ׳ (Ms. M. 2 ח׳, v. Rabb. D. S. a. l. note 8) but might not *hirduf* be meant (by *ets aboth*, Lev. XXIII, 40)? —Pes. 39a וְאִירְמָא הֵירְ׳ might not *h.* be meant (by *m'rorim*, Ex. XII, 8)?

הֵירְדּוֹפְנִי, v. חֲרַדְּפָנִי.

הֵירְדּוֹן m. (denom. of חִרְחִין, v. חָרַן) *pledge*. Y. Keth. II, 26d שְׁנִייָא הִיא בְּה׳ it is different in the case of a woman being placed among gentiles as a pledge.

הֵירְדֵּר, הֵירְדּוֹרָא, הֵירְדּוּר, v. הֵרְ׳.

הֵירְשָׁבוֹן, v. חֵשְׁ׳.

הֵיתִּירָא, הֵיתּוּר, v. הֵיתֵּר, הֵיתֵּרָא.

הֵיתְּלוּת, הֵיתְּלוּתָא pr. n. pl. *Hithlu, Hithluth*. Yeb. 59b; Tosef. Nidd. I, 9 (ed. Zolk. הִיתְּלָה).

הֶתֵּר, הֵיתֵּר, הֵיתּוּר m. (נתר, Hif. הִתִּיר) *release, legal permission, permitted object, legitimate action*, opp. אִיסּוּר. Yoma 86b, a. fr. נַעֲשֵׂית לוֹ כְּה׳ it appears to him like a legitimate act.—Y. Sabb. VII, 9d top יֵשׁ לָהּ ה׳ וכו׳ there is a time when the legal restriction concerning her is removed. Gen. R. s. 76, end; s. 80 beg. לְהַשִּׂיאָהּ דֶּרֶךְ ה׳ to give her in marriage in a legitimate way. Num. R. s. 10, beg. אֵלּוּ שֶׁהֵיתּוּ נוֹהֲגִין ה׳ וכו׳ those who consider the connection with hand-maids permitted. Y. Yeb. I, beg. 2a לְהֶתֵּירָהּ הָרִאשׁוֹן to the original status of free choice; a. fr.—Esp. (נדרים) ה׳ *the release from a vow by the declaration of a scholar after finding due reasons for its annulment*, v. פָּתַח. Hag. I, 8 ה׳ נ׳ פּוֹרְחִין בָּאֲוִיר the rules concerning the release from vows hang in the air (have no biblical foundation). Y. Naz. IX, beg. 57c חָכָם ה׳ dispensation by a scholar's decision; a. fr.

הֵיתֵּי׳, הֵיתִּירָא, הֵיתֵּירָא ch. same. Ab. Zar. 39b, a. e. לָא שָׁבַק ה׳ וְאָכַל וכו׳ one will not let stand what is

permitted and eat what is forbidden. Ḥull. 111b ה׳ בלע it absorbed permitted substances. Ib. ה׳ דאתי לידי איסורא a permitted substance which is bound to become forbidden (when coming in contact with milk). Ber. 60a, a. fr. בת דה׳, v. פֹּחָא; a. fr.

הַךְ, fut. יָהֵךְ, inf. מֵהַךְ (contr. of הלך) *to go.* Ezra V, 5; a. e.—Targ. Gen. XX, 13; a. fr.—*Part. Af. pl.* מַהֲכִין. Targ. Ps. CXV, 7 ed. Lag. (oth. ed. מהלכין).

הַךְ, **הָךְ** f. (=הָא with affixed ך locale) *this, that.* B. Bath. 58a הך איתתא this woman here (myself). Yoma 13a מיתא הא קיימא הך if this one should die, the other will be (his wife). Ib. והך לאו בירתו היא but this one (appointed to become his wife eventually) is not 'his house' (not being his wife).—Yeb. 23b, a. fr. היינו הך is not this the same case?; a. fr.

הָכָא, **הָכָה** (=הָא כָּא; cmp. preced.) *here, hither; in this case, now.* Targ. Gen. XXII, 5; a. fr.—Y. Ḥag. II, 78a top הכי אתית להכה how didst thou come hither?—Y. Snh. VI, 23c bot. ומעיילנא להכא וכ׳ and I shall bring hither &c.—Succ. 4a, a. fr. התם..ה׳ there (in the case first mentioned) . . ., here (in this case). R. Hash. 4a, a. fr. מה׳ from the following (Biblical passage &c.). Pes. 114a, a. fr. ה׳ נמי in this case, too, &c.; a. v. fr.—In Babli: ה׳ here, in Babylonia, התם, תמן in Palestine; in Y. the reverse. Snh. 5a; a. fr.—Y. Ber. I, 3d bot. דבנן דה׳ Palestine scholars. Y. Keth. II, 26a bot., v. הֵיכָמָא; Lev. R. s. 30 מן ה׳ from now, v. הָלָא; a. v, fr.

הַכָּאָה, **הַכָּיָה** f. (נכה, Hif.) *striking, beating, assault.* Macc. 8b sq., a. e. ה׳ שאין בה שוה פרוטה a striking for which no P'rutah can be claimed as damages. Y. B. Kam. IV, 4c הַכָּיַת מיתה a fatal blow; a. e.—*Pl.* הַכָּאוֹת. Tanḥ. Thazr. 9 לסבול ה׳ to suffer blows.

הכאכא, Tosef. B. Kam. IX, 28 ed. (Var. in ed. Zuck. הכאי, הכחכא); Tosef. Shebu. VI, 2 הנחכין ed., v. חבריאי.

הַכְדֵּין, v. הֵידֵּין.

הכחכא, v. הכאכא.

הֲכְחָשׁ, **הֲכְחֵישׁ** m. (כחש) *contradiction, incongruity in details of legal evidence.* Y. Yeb. XV, 15a bot. ה׳ עדות בתוך עדות an incongruity in the statements of witnesses concerning the details of the main fact to be ascertained; ה׳ עדות לאחר עדות concerning circumstances subsequent to the main fact.

הַכְחָשָׁה f. (v. preced.) 1) *contradiction,* the denial by one set of witnesses of the deposits of the preceding set; *counterevidence* (contrad. to הֲזָמָה), *rejection of evidence owing to counterevidence.* B. Mets. 3b ישנן בה׳ וכ׳ are subject to rejection through counterevidence or proof of alibi. Ib. אינו בה׳ וכ׳ (the debtor's own admission) cannot be upset by counterevidence &c. B. Kam. 73b, a. e. ה׳ תחלת הזמה וכ׳ counterevidence is a preliminary procedure to be finished by proving an alibi, i. e. both are one continued process of law; a. fr.—2) *failing, waste of flesh,* in gen. *deterioration.* B. Kam. 94a ה׳ דהדרי (sub. בישרא) a deterioration which can be raplaced (by good food), ה׳ דלא הדרי which cannot be replaced (e. g. a fracture).

הָכֵי (=הָא כִי) *so, in this manner, thus.* Snh. 109b ה׳ אתני ביניידהו thus they agreed between themselves. Ber. 2b, a. fr. ה׳ קאמר ליה he may say so to him, i. e. this is his argument. Succ. 26b, a. fr. וה׳ קתני . . . חסורי something is left out (in the Mishnah), and it must read thus. Naz. 2a, a. fr. וה׳ קאמר (abbr. וה״ק) and he means this.—אי ה׳ (abbr. א״ה) *if this be so,* introducing an argument. Gitt. 5a; a. v. fr.—בר ה׳ *fit for such a thing, old enough* &c. Sot. 26b לאו בר ה׳ הוא he is unable to copulate; a. fr.—אדה׳ וה׳ אַדַּהָ׳ *in the meanwhile.* Ber. 16a. Ib. 18b וה׳ חזירה וכ׳ Ms. M. (ed. only אדה׳) while this was going on, he saw &c.; a. fr.—כל ה׳ *all this, that much.* Snh. 107a; a. fr.—בתר ה׳ *afterwards.* Targ. Prov. XX, 25.—מטול ה׳, אמטו לה׳, משום ה׳ *on account of such* (a thing), *therefore.* Targ. Ps. XLIX, 15.—Pes. 31a. Tam. 32a; a. fr.; v. אַמָּטוּ, מְטוּל. Zeb. 14a לה׳ therefore.—השתא דאתית לה׳ *now after coming so far, at this stage of the argument.* Ber. 15b; a. fr.—ה׳ השתא, v. הַשְׁתָּא.—אפילו ה׳ *even so, at any rate.* Targ. Y. Gen. XXVII, 33.—ה׳ נמי, v. נַמִּי.

הַכָּיְיתָ, v. הַכָּאָה.

הָכֵין I, II, v. הָכֵן I, II.

הַכִּינָת* f. (denom. of כֵּן; cmp. כנה *Pi.*) *by-name.* Taan. 20b בְּהַכִּינָתוֹ (v. Rabb. D. S. a. l. note 8); Meg. 28a בח׳ ed. (v. Rabb. D. S. a. l. note 300), v. חֲנִינָה.

הָכֵינִי (=הָכֵין הִיא) *it is thus.* Y. Yoma II, 39c bot. ה׳ it is thus (R. Ḥ. said).

הַכִּיצַד=הָא כֵיצַד, v. כֵּיצַד

הַכִּירָא, v. הֵירֵא׳.

הַכֹּל, v. כֹּל. [B. Kam. 116a תשפך הכל, v. חֵבֶל.]

הַכְמָנָה f. (כָּמַן) *hiding, the appointment of witnesses to lie in wait* in order to overhear the seducer to idolatry. Snh. 67a.

הָכֵן, **הָכֵן** I (=הָא כֵן) *thus.* Targ. Prov. XXIII, 7. Targ. Is. LI, 6; a. e.

הֲכֵן, **הָכֵן** II m. (inf. Hif. of כּוּן, used as a technical term with ref. to הכינו, Ex. XVI, 5) *preparing, designation for use on the Sabbath or Holy Day.* Y. Sabb. III, 6b there is nothing that exists in the shape in which it is used, ואינו בהֲכֵנוֹ which may not be considered as designated for use (on the Sabbath &c.). Y. Bets. 62a top ספק ה׳ where there is a doubt as to whether a thing has been ready for use when the festive day began. Ib. הגוי צריך ה׳ that which a gentile offers on a Holy Day requires designation in due time. Ib. I, beg. 60a בְּהַכִּינָהּ because its mother (the hen) was designated for slaughter on the Holy Day; a. fr. [In Babli הֲכָנָה.]

הֲכָנָה f. (preced.) 1) same. Bets. 2b משום ה׳ on account of the law requiring readiness for use on the

preceding day. Ib. 4[a] ה׳ דרבה the law about readiness as interpreted by Rabbah (ib. 2[b]); a. fr.—2) (ref. to תכין Deut. XIX, 3) *marking out the road* to the city of refuge for the involuntary manslayer. Macc. 10[b].

הַכְנָסָה f. (כָּנַס) 1) *carrying in, putting in.* Sabb. 2[b], v. הוֹצָאָה; Y. ib. I, beg. 2[b]. Y. Hor. I, 46[a]; a. fr.—Yeb. 55[b] הַכְנָסַת עטרה insertion of the corona of the membrum virile; B. Mets. 91[a] ה׳ the coupling.—Y. Yeb. XII, 12[c]; Y. B. Bath. III, 14[a] top הַכְנָסַת פירות the bringing home of the crop.—Num. R. s. 17 ה׳ ישראל לארץ the leading of Israel into the promised land.—ה׳ כלה the leading of the bride into the chamber, in gen. *wedding ceremonies.* Succ. 49[b].—Meg. 3[b]; Keth. 17[a]; a. e.—ה׳ אורחים *hospitality.* Sabb. 127[a]; a. fr.—2) *entering, coming home.* Y. Yoma V, 42[b] bot. ה׳ יתירה an unnecessary entrance into the Holy of Holies.—Gen. R. s. 72 ה׳ the time required by the laborer for going home from the field, v. חוֹצָאָה 4).

הַכֵּר (imper. Hif. of נכר) *recognize!, the word hakker.* Sot. 10[b] בה׳ בישר וכ׳ with the word *hakker* (Gen. XXXVII, 32) he brought the news to his father, with *hakker* did they &c. (Gen. XXXVIII, 25). Gen. R. s. 85 (the account of Tamar follows that of the sale of Joseph) כדי לסמוך ה׳ לה׳ in order to let one *hakker* follow the other *hakker.*—ה׳ פנים *partiality.* Ex. R. s. 30 (ref. to Prov. XXIII, 23).

הַכְרָא, Pes. 112[b], v. הַבְרָא.

הַכָּרָה f. (b. h.; נָכַר *Hif.*) *recognition.*—הכרת חטובר recognition of the embryo, *certainty of pregnancy.* Nidd. 8[b]; Y. Yeb. IV, 6[a]; a. e.—הכרת פנים *that by which a face is recognized, means of identification; nose, features.* Y. Sot. IX, 23[c] bot. from the nose, מקום ה׳ פ׳ the place of identification. Y. Yeb. XVI, 15[c]; Gen. R. s. 65, a. e. העביר ה׳ פניהם של ישראל he (Abijah) mutilated the features of Israelites (slain in battle). Y. Nidd. III, 50[c] עד שחצא ה׳ פניו until that portion of the fetus comes to light by which its nature can be ascertained. Ib. הַכָּרוּת פניו; a. fr.

הַכְרָזָה f. (כָּרַז) *public announcement.* Snh. 26[b] ה׳ בב״ד announcement in court proclaiming a person disqualified as a witness. Ib. 89[a] צריכין ה׳ must be published, as to the nature of the crime for which they are to be executed. Deut. R. s. 11 ממונה על ה׳ appointed to announce the divine decrees.

הֶכְרֵיעַ, pl. **הֶכְרֵיעִים,** v. next w.

הֶכְרַע m. (כָּרַע *Hif.*) 1) *customary additional weight in retailing, boot,* v. גֵּירוּמִים. B. Bath. 89[a]. Ker. 5[a] בה׳ הוא שוקל וכ׳ must he weigh (the frank incense) with boot or exactly (v. עֵירָן)? Snh. 102[a] אחד מכ״ד בה׳ ליטרא one twenty fourth of the overweight of a litra (a minute portion).—2) (Gramm.) *decision as to the junction of a word with the preceding or the following word* (v. next w.), *construction, syntax.* Yoma 52[a] in five verses אין להם ה׳ the grammatical construction is undecided; Gen. R. s. 80; Tanh. B'shall. 26; Mekh. B'shall., Amalek 1; a. e.—*Pl.* הֶכְרֵיעִים. Y. Meg. IV, 74[d] bot. (ref. to Neh. VIII, 8 ויבינו אלו ה׳ that means the grammatical constructions.

הַכְרָעָה f. same, 1) *overweight.*—*Pl.* הַכְרָעוֹת. Kerith. 5[a] הקב״ה יודע (ב)ה׳ the Lord takes notice of overweights (liberality) in offerings.—2) *grammatical construction. Pl.* as above. Cant. R. to I, 2 he might have diverted his mind מחמשה ה׳ וכ׳ by referring him to one of the five disputed constructions of Bible verses, v. preced.; (Y. Ab. Zar. II, 41[c] bot. חשיאות). Gen. R. s. 36, end (ref. to Neh. VIII, 8, v. preced.) אלו ה׳ והראיות that means the disputed constructions and the arguments for and against; Yalk. Gen. 61.—3) *casting vote, verdict by a majority of one.* Y. Snh. I, 18[b] even arbitration in court requires הַכְרַעַת חדעת a majority of one. Ḥull. 137[a] אין הכרעת שלישית מכרעת (sub. דעת) a casting vote consisting of a third divergent opinion is not binding; B. Kam. 116[a]; Pes. 21[a]; Naz. 53[a].

הֶכְשֵׁר, הֶכְשֵׁיר m. (כָּשֵׁר) *preparation; fitness,* esp. 1) *direct cause, responsibility.* B. Kam. I, 2 חבתי .. כה׳ כל נזקו I am bound to pay such compensation as though I had been the entire cause of the damage. Y. ib. 2[a] לה׳ נזקין it refers to responsibility for damage, opp. נזקי גופו infliction of bodily injuries; Y. Gitt. V, beg. 46[c].—2) *finishing.* Gen. R. s. 14 הֶכְשֵׁירוֹ באור (an earthen or glass vessel) is finished in fire.—3) *that which makes a thing legal, that which is ritually fit* (v. כָּשֵׁר). Y. Gitt. III, 44[d] מפסולו את למד הכשירו from what makes a letter of divorce invalid you can learn what makes it valid. Y. Pes. V, 32[b] top לבור פסולו מתוך הכשירו to distinguish the unfit element of it from the fit element.—4) (levitical law) *fitness to become unclean* (which arises from contact with certain liquids), *cause of fitness* (הוכשר לקבל טומאה, v. כָּשֵׁר). Ḥull. 36[b] עשאוהו כה׳ מים they declared it (slaughtering, pressing grapes) to be equal in its effect to the fitness for uncleanness which arises from contact with liquids. Ib. 121[a] ה׳ מים ממקום אחר the liquids which produce the fitness to become unclean must come from without. Ib. ה׳ למה לי why should contact with liquids be necessary at all? Ib. צריך ה׳ requires contact with liquids in order to become fit &c. Y. Kil. VII, end, 31[a]; Sabb. 95[b] ה׳ זרעים (v. Rabb. D. S. a. l.) the requirement that the plants (in the pot) must come in contact with liquids in order to be fit for uncleanness; a. fr.

הֶכְשֵׁירָא ch. same, *proper ritual act.* Ḥull. 19[b].

הַכְשָׁרָה f. same, *making fit* for use. Taan. 10[a] (play on חשׁרת, II Sam. XXII, 12, a. חשׂכת, Ps. XVIII, 12) [read as Ms. M. 2:] שקול ... וקרי ביה הַכְשָׁרַת מים take the *Kaf* and add it to the *Resh* and read *hakhsharath mayim,* sweetening of the waters. [Ed. only הכשר, Ms. M. 1 ח׳, v. Rabb. D. S. a. l. note. As to the interchange for homiletical purposes between ח a. ה, v. ה״א.]

הֶכְשֵׁרוּת f. (v. preced. wds.) *fitness; virtue, charity.* Mekh. Bo s. 16; Yalk. Ex. 220 (play on בכושרות, Ps. LXVIII, 7) נהג עמהם בה׳ He dealt with them charitably; Tanh. Bo 11 בַּכְשָׁרוּת; Yalk. Ps. 795.

הַלַּ־, definite art., v. הַהֲוָה, הָיָה.

הַל, Y. Sabb. I, 4[a] אתקין להל, a corrupt.; read: מותרין לקבל, v. Bets. 24[b]; Y. ib. III, 62[a] top.—Y. R. Hash. II, 58[b] top, v. next w.

הָלְאָה (b. h. הָלְאָה; cmp. הָאֵל) *further on*, with prefix ל. Lev. R. s. 30 (מן הכא נחל) מן הכא ולהל נחל וכ׳ (ed. Wil. ולהלא) from now and onward we shall begin a new account. Y. R. Hash. II, 58[b] top מן ההוא תריעא דלהל from this court session and for all future ones.

הַלָּא, v. הַלַּי.

הַלְבּוֹן, dial. for חֶלְבּוֹן.

הַלְבְּשִׁישׁ, הַלְבְּשׁוּשׁ, v. הַלְבְּ׳.

הָלָה (tradit. pronunc. הֲלָה) m. (cmp. הָלְאָה) *that one there, this one;* (mostly in legal proceedings) *the person concerned.* B. Mets. III, 2. Shebu. VI, 6, sq. וה׳ אומר וכ׳ and the defendant says &c. B. Mets. 113[b]; a. v. fr. [Eduy. IV, 9 ה׳ תצא fem., v. הַהֲלָה.]—*Pl.* הֲלָלוּ. Erub. 54[a] ה׳ נוצצין וה׳ וכ׳ these blossom and those fade. Hor. 14[a] מי הם ה׳ שמימיהם וכ׳ who are those whose waters we drink &c.?—Bets. 15[b] ה׳ בעלי וכ׳ these here (now leaving the assembly) are &c.; a. fr.

הַלְחוּלְתָּא, v. חוּלְתָּא.

הַלְוָאָה f. (לוה) *loan.* B. Mets. 81[b] בשעת הַלְוָאָתוֹ at the time the loan was transacted. Ib. 14[a], a. fr. שטר ה׳ note of indebtedness, promissory note; a. fr.

הַלְוַאי, הַלְוַוי, הַלְוַואי, הַלְוַאי, v. אַלְוַאי.

הַלְוָיָה, הַלְוָיָת f. (לוה) *escort on parting, attendance to a departing friend's needs; following a funeral procession.* Sot. 46[b], v. לְוָיָה.—Y. ib. IX, 23[d] bot.

הַלּוּלָא, הַלּוּל, הַלּוּלָה, v. הִילּוּלָא.

הָלוֹם, v. אָלוֹם.

הָלֹם (b. h. הֹלֶם; cmp. הָלְאָה) *here, hither; thus far.* Zeb. 102[a] (play on הָלַם, q. v.) אין ה׳ אלא מלכות *hălom* alludes to royalty, as we read (II Sam. VII, 18) &c. עד ה׳ thus far (to be king). Ib. וכל הרוצה דכתיב ה׳ וכ׳ does *hălom* in the Bible always intimate royalty for all time to come?

הָלָן m. (b. h.; v. הַלַּ־ a. זֶה) *this here, that there.* Snh. 11[b] סופר ה׳ ed. (missing in Ms. M.; Tosef. ib. II, 6 הלה, Var. הלך); Y. ib. I, 18[d] top; Y. Maas. Sh. V, 56[c] top חסופר ה׳ the, then, scribe; v. נָזוּהּ.—Keth. 36[b]. Y. Erub. I, 18[c] bot. פירצה של ה׳ the breach on the other side.—*Fem.* הַהֲוָה. Yeb. XIII, 7 (109[a]) ה׳ תצא (missing in Mish. ed.) the other sister is free. Ib. ה׳ וחצא. Ib. 51[b]; (Eduy. IV, 9 הלה).

הֲלָנָה f. (לוז III) *talk, sneer.* Tosef. Keth. II, 3 נפלה ה׳ וכ׳ ed. Zuck. (Var. חלזה, חלזון, corr. acc.) talk (against the court's action) spread in town, opp. ערער legal protest.

הַלְנוּ, v. חַפָּא.

הַלְמָאָה* f.=לְטָאָה, a species of *lizard.* Pes. 88[b] גישתא דה׳ נמצאת ה׳ a lizard was found. Ḥull. 122[b] the touch of the skin of &c. [In Mishn., Tosefta a. Sifra לטאה, with defin. article ה.]

הַלְמָתָא ch. same. Targ. O. Lev. XI, 30 (ed. Berl. חַפְּמָתָא, Var. חוּלְטִירְתָא, v. Berl. Targ. O. II, p. 34).

הָלָא, הֲלִי (synon. with לאי, לחי) *to be faint, to labor.* Targ. Is. XLII, 4 ed. Lag. (ed. ילחי). Ib. LXV, 23 ירחלון (some ed. ירח׳; ed. Lag. ילחון). Targ. Jer. LI, 58.

Af. אַהֲלִי, *Pa.* הַלֵּי *to fatigue.* Targ. Is. VII, 13 מַהֲלָן (Buxt. מְהַלֵּי).

הַלְרוֹנִי, v. הִירְל׳.

הַלְרִיסְטוֹן, v. אִלְרִיסְטוֹן.

הַלִּיךְ, v. הֵלֵךְ.

הֲלִיכָה f. (b. h.; הָלַךְ) *going, going away; walking; run.* Pes. 8[b] בְּהֲלִיכָתָן on their going (opp. חזירה, return). Keth. 111[a] אל תרבה בה׳ do not walk too much. Sot. 12[b] אין ה׳ זו וכ׳ this 'going' (Ex. II, 5) means death. Ḥull. I, 2 בדרך הֲלִיכָתָהּ in the direction in which its indentations run (not against them); a. fr.—[Y. B. Kam. X, 7[b] bot. שגזלו מן הה׳, read: הֲהֲלָכָה, v. Y. Keth. II, end, 27[a].]—*Pl.* הֲלִיכוֹת. Meg. 28[b]; Nidd. 73[a], v. הֲלָכָה.

הֲלִיכְתָּא ch. same. *Pl.* הֲלִיכָתָא, constr. הֲלִיכָת. Targ. Ps. LXVIII, 25. [Ib. הֲלִיכוֹת, corr. acc.]

הַלֵּילָא, v. הִילּוּלָא.

הַלִּיס, v. וָלִיס.

הַלִּיסְטוֹן, read: הַלְרִיסְטוֹן.

הַלֵּךְ, v. הֵילֵךְ.

הָלֵין m. pl. (contract. of הָאִילֵּין) *these, those, these things.* Targ. Prov. XXIV, 23. Ib. XXXI, 8.—Ned. 91[b]. Ib. 79[b] ה׳ וה׳ both; a. fr.—Lev. R. s. 25 הֵילֵין תאיניא (Koh. R. to II, 20 הלין) these figs here.

הֵילֵין (=הֵיזִילֵין) *which? what?* Targ. Y. Ex. I, 10 בה׳ דינין by what laws.

הָלַךְ (b. h.) *to go, go away; to walk.* Yeb. 84[a] כשהלכתי וכ׳ when I left home to study with &c. Macc. 10[b], a. e. בדרך שאדם רוצה לילך בה מוליכין אותו whatever way one desires to go, one is led; a. v. fr.—הוֹלְכֵי מדברות travellers through the desert. Taan. 27[b]; a. e.—Y. Kidd. I, 61[d] כהולכים בתורת ד׳ (not בה׳) as though they did walk in the law &c.—Imper. לָךְ, לָכָה, v. הָלָה. *Pi.*, a. כַּלֵּךְ.

Pi. הִלֵּךְ, הֵילֵךְ 1) same, *to walk, tread upon.* Ḥull. IX, 2 (122[a]) או שהי׳ בהן (Mish. ed. שהלך) or trod upon them for tanning purposes. Erub. 100[b] שירַגְלֵךְ ע״ג וכ׳ to tread upon plants. Gen. R. s. 39 מְהַלֵּךְ בארם וכ׳ travelling through Aram &c.—Keth. 60[a]; Ker. 22[a] מְהַלְּכֵי שתים

walking on two legs (human beings); a. fr.—2) *to cause opening of the bowels.* Y. Kil. I, 27[a] top מְהַלֶּכֶת את בני מיעים; cmp. הִילִּיךְ. [Y. Keth. XII, 35[b] top מהלך לפנירהן אל הארץ, v. חָלַךְ.]

Hif. הוֹלִיךְ 1) *to lead; to carry.* Macc. 10[b], v. supra. Gitt. 4[a/b] המוֹלִיךְ וכ׳ he who carries abroad a letter of divorce, contrad. to המביא he who brings a letter from abroad. Ab. Zar. III, 9 הוֹלִיךְ הנאה וכ׳ let him cast the profit (one loaf's value) into the Sea. Gitt. VI, 1 הוֹלֵךְ גט וכ׳ carry this letter of divorce (as a messenger). Ib. 63[a] sq. (distinction between הילך, here is the letter of divorce, i. e. take possession of it in behalf of my wife, and הולך carry it, i. e. be my messenger). Ib. 64[a], a. e. הולך כזכי דמי 'carry' (the letter of divorce) is equal to 'take possession' (in behalf of her who authorized thee); a. fr.

Hithpa. הִתְהַלֵּךְ *to go away, withdraw.* Cant. R. to V, 1; Gen. R. s. 19 (ref. to Gen. III, 8) אלא . . . מְהַלֵּךְ it does not say *m'hallekh* (walking) but *mithhallekh,* He hastened and went upward. Ib. מתהלך לו (ed. מת חלך, corr. acc., v. Matt. K.) is he (Adam) going away (from God)?, v. אתמהא.

הֲלִיךְ, הֲלָךְ ch. same, *to walk.* Targ. Ps. CXXVI, 6 (Ms. *Pa.*). Targ. Y. II Gen. XXII, 8 הֲלִיכוּ (some ed. הַלִּי). Contr. מָהָךְ, רָהָךְ, v. הך.

Pa. הַלֵּיךְ, חַפֵּיךְ same. Targ. O. Gen. V, 22. Targ. I Sam. XXX, 31; a. fr.

Ithpa. אִתְחַלָּךְ same. Targ. Ps. CI, 2. Ib. CXVI, 9.

הֲלָךְ m. (Ezra IV, 13) name of *a tax,* prob. *sustenance of marching troops.* B. Bath. 8[a]; Ned. 62[b] expl. as אַרְנוֹנָא. Gen. R. s. 64, a. e., v. אַנְגַּרְיָא.

הָלֵךְ m. (b. h.; חלך) *traveller.* Succ. 52[b] (ref. to II Sam. XII, 4) מתחלה קראו ה׳ וכ׳ at first he calls him (the tempting sin) a traveller &c.

הָלְכָא, דָּלְכָא=h. הֵילֵךְ, *hither, thither.* Targ. O. Ex. III, 5 (h. text הֲלֹם). Targ. Jud. XIV, 15 (h. text חֲלֹא, v. הָלָא). Targ. Y. Num. XXI, 35; a. e.

הֲלָכָה f. (חלך) 1) (cmp. מִנְהָג) *practice, adopted opinion, rule.*—ה׳ כ־ in practice, the opinion of . . . . is the rule. Keth. 77[a] ה׳ כמותו; a. v. fr.—ה׳ למשה מסיני a usage dating from Moses as delivered from Sinai, i. e. *a traditional law* or *a traditional interpretation of a written law.* Kidd. 38[b]; a. fr.—2) in gen. *traditional law, tradition, custom.* Orl. III, 9 הערלה ה׳ the application of the laws of Orlah (v. עָרְלָה) outside of Palestine is traditional or a custom (הילכות מדינה, v. Kidd. 38[b]).—Y. Bets. II, 61[b] top לה׳ as a traditional opinion (of a teacher), opp. לעיבוא as his own decision for practice. Y. Dem. III, 23[c] bot., sq. מה׳ according to a custom. Ker. 13[b] 'which the Lord has spoken' (Lev. X, 11) זו ה׳ that means traditional interpretations. Ib. III, 9 (15[b]) אם ה׳ נקבל אם לדין וכ׳ if it is a tradition, we must accept it, but if it is a logical inference, there may be an objection to it.—3) *law,* contrad. to אַגָּדָה. Ber. 31[a] מתוך דבר ה׳ from discussion about a law, opp. פסוקה ה׳ a decision arrived at after discussion. Ib. 47[b] בה׳ . . . . המחדדין who whet each other's wits in legal discussion. Snh. 82[a] נתעלמה ממנו ה׳ the law had escaped his memory. Ib. ראה . . ונזכר ה׳ he saw an act and recalled the law; a. v. fr.—*Pl.* הֲלָכוֹת, constr. הִילְכוֹת. Kidd. l. c. הי׳ מדינה (v. R. S. to Orl. III, 9; ed. הלכתא מדינה, corr. acc.) the usages of the country (outside of Palestine). Y. Hor. III, end, 48[c] אילו ה׳ that means the collections of laws (Mishnah). Tem. 14[b] כותבי ה׳ those who reduce traditions (oral law) to writing. Snh. 67[b] הי׳ כשפים the laws concerning the punishment of witchcraft. Ib. חל׳ יצירה mystic practices. Sabb. 32[a]; Tosef. ib. II, 10; a. v. fr.—[הלכה in Talmud Y., heading of *Mishnah,* in Talm. Bab. מתני׳.]

הֲלָכוֹת, pl. הֲלַכְוָתָא, v. חִלְכְתָא.

הֲלָכְךָ, v. הִילְכְךָ.

*הֲלַכְשׁוּשׁ, הֲלַכְשִׁישׁ m. (redupl. of לכש, cmp. לָכַשׁ) *swelling, bruise, sore.* Targ. Y. Ex. XXI, 25 (ed. Amst. הֲלַכְ׳; h. text חַבּוּרָה).—*Pl.* הַלַּכְשׁוּשֵׁי, constr. הַלַּכְשׁוּשֵׁי. Targ. Ps. XXII, 18 (ed. הַלַּכְ׳); ib. XXXVIII, 6 (ed. הלב׳, Ms. הלפ׳, h. text חַבּוּרוֹת־). Targ. Job IX, 17 (ed. הלב׳; h. text פְּצָעַי־).

הֲלָכְתָא, דִּילְכְתָא ch. f. (v. הֲלִיכָה a. הִילְכְתָא) 1) *step.* Targ. Prov. XVI, 9.—*Pl.* הִילְכָתָא, הֲלָכָאתָא. Ib. XXVI, 7 (ed. Wil. הֲלָכָתָא). Ib. XXIX, 5; a. e.—Targ. Ps. XXIII, 3 חֲלַכְוָתָא Ms. (ed. Lag. הִילְכָוֹת צ׳, ed. Wil. הֲלָכֹת).—2) *custom, habit.* Targ. II Kings XI, 14. Targ. Y. Gen. XLIII, 33.—3) *law, rule.* Targ. Y. Ex. XII, 6; a. e.—Snh. 51[b] למשיחא ה׳ it is a *halakhah* for the Messianic days (without present application). Erub. 65[a] הי׳ בעיא למאי ה׳ for what practical issue &c.?—*Pl.* הֲלָכָתָא. Ber. 31[a], v. גִּירְבֵּר; a. fr.—Targ. Koh. XII, 11 הִילְכָתִין.—Lev. R. s. 3, beg. בר הִילְכָן (fr. הִילְכָא) a scholar.

הִלֵּל, דִּילֵל pr. n. m. *Hillel,* 1) H. the Babylonian (הבבלי) or Senior (הזקן). Pes. 66[a]. Tosef. Snh. VII, 11. Yoma 35[b] מחייב וכ׳ ה׳ the example of Hillel condemns the poor (who plead poverty as an excuse for not studying the Law); a. v. fr.—בית ה׳ *Beth-Hillel, the School of H., the Hillelites.* Bets. I, 1; a. v. fr.—2) H., son of Rabban Gamliel. Pes. 51[a]; Tosef. M. Kat. II, 16; a. fr.—3) R. H., son of אָלָס or וָלָס, an Amora. Y. Kil. IX, 32[a] top. Gitt. 59[a]; a. fr.—[Y. Bets. V, 63[a] bot. לי״ר, prob. a corrupt. or abbrev. of H.]—4) name of several Amoraim. Y. Ber. II, 5[a] bot.; a. fr. V. Frank. M'bo p. 76[a].—5) one Rabbi H. Snh. 98[b], sq.

הָלַל (b. h.) *to be bright, shine.*—*Pi.* חִלֵּל *to praise.* Pes. X, 5 לְחַלֵּל. Midr. Till. to Ps. CXIII צריכים אתם לחַ׳ לי you must give praise to Him. Ib. מנין הַלְלוּ the numerical value of *hal'lu* (71).

Hithpa. הִתְהַלֵּל *to praise one's self, boast.* Yalk. Jer. 284.

הַלֵּל m. (preced.) *Hallel* (Praise), recitations for Holy Days, consisting of Ps. CXIII to CXVIII, called ה׳ המצרי Egyptian H. (with ref. to Ps. CXIV), contrad. to ה׳ הגדול

the Large H. (v. differ. opinions Pes. 118a). Pes. X, 7, v. גְּמָר. Taan. 28b; a. fr.

הַלֵּלָא, הַלֵּילָא, הַלֵּילָא ch. same. Ber. 56a ה׳ מצראה (Ms. M. הלל׳ דמצראי) Egyptian Hallel, v. preced.—Cant. R. to II, 14; Pes. 85b bot.; Y. ib. VII, 35b bot., v. זִירָתָא I.—Taan. 28b ה׳ דברייש ירחא (Ms. M. הלל דר״ח) the recitation of Hallel on the New Month Day. Meg. 14a קריינא זו ה׳ the reading of the *M'gillah* takes the place of Hallel; a. e.

הָלַם (b. h.; cmp. חָלַם a. Arab. ḥilm *friend;* v. Fl. to Levy Talm. Dict. I, p. 558a) 1) *to join, weld.* Gen. R. s. 44 (ref. to הוֹלֵם פעם Is. XLI, 7) וה׳ את כל וכ׳ and welded all mankind to follow one road to the Lord; Yalk. ib. 76; Yalk. Is. 313.—2) *to be attached, fit closely.* Ab. Zar. 44a מתנשא שביקש להוֹלְמוֹ ולא הוֹלַמְתּוֹ Ms. M. (ed. שמתנשא לה׳, corr. acc.) 'he exalted himself' (I Kings I, 5) means that he attempted to fasten (the crown to his head), but it would not fit him; Yalk. Kings 166; Snh. 21b.—[Tosef. Bekh. IV, 13 מוהלמות, read: מְבוּהָלְמוֹת, v. בָּהַל.]

Hif. הֶהֱלִים *to attach closely, paste on.* Y. Ter. X, 47a bot. מַהֲלִימִין הדיו they made the pastry adhere to the mouth of the vessel.

הֶלְמוֹן, הֶלְמָה, v. חל׳.

הַלְמִי, v. הִילְמִי.

הָלָן or **הָלָךְ** (v. הָלָא) *there*, opp. כָּאן. Y. Keth. IV, 28d bot.; Y. Gitt. V, 46d bot. בני בנים של כאן בני בנים של ה׳ the 'grandchildren' here (with reference to maintenance) are legally the same as the 'grandchildren' there (with reference to the duty of propagation, i. e. 'grandchildren are like children'). Lev. R. s. 10 .... של כאן תבא לקיחה של ה׳ (ed. Wilno שֶׁלְּהָלָן, v. infra) the 'taking' here (Lev. VIII, 2) shall atone for the 'taking' there (Ex. XXXII, 4).—Mostly לְהָלָן *there.* B. Kam. 84a מה לה׳ ממון אף כאן ממון as below (Ex. XXI, 36) *taḥath* means pecuniary compensation, so here (ib. 24) &c. Sot. 38a נאמר כאן .. ונאמר לה׳ here (Num. VI, 27) the expression *sum shem* is used, and there (Deut. XII, 5) &c.; a. fr.—Gen. R. s. 50 (expl. גש הלאה, Gen. XIX, 9) קרב לה׳ get nearer there (go away).

הַלָּנָה f. (לוּן I) *leaving over night, undue delay over night.* Meïl. 4b ה׳ דקצבוד בידים the illegal delay of the sprinkling of the blood, an offence which he commits with his hands (omission of an act), opp. to מחשבה undue thought.—חֲלַנַּת דין the reserving of the verdict for the next morning. Snh. 17a; 34a; 35a.

הַלָּנָה f. (לוּן II) *murmuring, rebellion.* Ex. R. s. 25 ומה ה׳ וכ׳ what cause was there for rebellion?

הִלְנִי, v. הִילְנִי.

הַלְעָטָה f. (לָעַט) *stuffing.* Sabb. 155b ה׳ למקום שירכולה by *halatah* is meant a stuffing to a point of the throat from which the animal can bring it back again to the mouth, opp. הַמְרָאָה pushing far down the gullet.

הַלְפְּשִׁישׁ, v. הַלְבְּשִׁישׁ.

הַלְקָטִי, הֶלְקֵט, v. sub הרל׳.

הַלְקִים, Sabb. 156a מהלקירטרן, v. לָקַט.

הַלְקָשָׁה f. (לָקַשׁ) *doing late, procrastination.* Num. R. s. 1, beg. (interpret. מאפלירה, Jer. II, 31) לשון ה׳ it means procrastination; ib. s. 23; Tanḥ. Masé 9; a. e.

הֵם m. pl. of הוּא.

הָמָא, v. חֲמִי.

הֵימָג, הֲמָג m., only in בַּר ה׳ *Bar-Hemag*, a subspecies of *abratha* (hyssop). Sabb. 109b (defining h. אֵזוֹב), v. אַבְרָתָא.

בֵּית ה׳, הֲמַגְנִיָּה, הֲמַגְנִיָּא pr. n. pl. *Beth-Hamgania.* Kil. VI, 4 (v. Rabb. D. S. a. l. note).

הַמְדָּאי, v. הַמְדָּן.

בַּר ה׳, הַמְדוּדֵי pr. n. m. *Bar-Hamdudé* (Var. בר חַמְהוּרֵי *Bar-Hamdurê*). Yoma 87b (v. Rabb. D. S. a. l. note 8). Sabb. 107b; 125a בר המדורי(מר) ed. (Ms. דר . . ., דא . . .). Yeb. 83b רי . . . . Men. 38b (v. Rabb. D. S. a. l. note 40).

בר ה׳, הַמְדוּרֵי, v. preced.

הַמְדָּד, v. הַרְמִיד.

הַמְדָּן pr. n. pl. *Hamdan* (*Hamadân*, v. Schr. KAT2 p. 378), *Ekbatana*, capital of Media, v. אַחְמְתָא. Kidd. 72a (ed. חַמְדָּן).—[Targ. I Chr. I, 5 Var. in ed. Rahmer המדן (ed. חַמְהַאי, ח׳, not דְּאִי . .); Targ. Y. Gen. X, 2 חַמְהַרִי (not הִירִי . .).]

הָמָה, v. המי.

הָמוֹן m. (b. h.; preced.) *noise, tumult; multitude.* Yoma 20b קול הָמוֹנָהּ של רומי Ms. M. (ed. העיר); Lam. R. to V, 18; Macc. 24a קול ה׳ של רומי Ms. Ms. (ed. בבל); Yalk. Is. 278 המוני של כרך גדול (read: הֲמוֹנוֹ), the din of the city of Rome, v. פּוּטְיוֹלִין. Macc. 10a (ref. to Koh. V, 9) ללמד בה׳ to teach before large crowds; (Yalk. Koh. 971 ללמוד בה׳ to study among a crowd of students).—*Pl.* הֲמוֹנִים. Ex. R. s. 11 אתם עשיתם ה׳ וכ׳ you arranged troops against my children &c.—Cant. R. to VIII, 11 (play on המון, ib. באו עליהן המונות (read: המונים) hordes came against them. Ib. שחמו אחריהם הֲמוֹנֵי מלאכים (not מלכים) troops of angels rushed for them (to prevent them from receiving the Law, v. הָדָה). Ib. שחמו אחר המוני המוניות, read: שחמו אחריהם המוניות, v. חֲמוֹנוּת.

הֲמוֹנָא, הַמּוֹן ch. same, *multitude.* Targ. Is. XIII, 4. Targ. II Kings XXV, 11; a. e.

הֲמוֹנִיּוֹת or **חֲמוֹנִיּוֹת** f., pl. (preced. wds.) *troops, crowds.* Cant. R. to VIII, 11 (v. הָמוֹן, end) שחמו

אחריהם ה׳ דמלכוותא the hosts of kingdoms were greedy for them (to have a foothold in their country). Lam. R. to I, 17 formerly I used to go up to the Temple ה׳ ה׳ של חגיגה in (singing) troops of pilgrimage. Lev. R. s. 33 היידתם נעשים חומניות הר׳ לע״ז (corr. ׳המו) ye used to form troops (noisy processions) for idolatry; v. דְּיוֹנִיסִין.

חמונייא, Cant. R. to V, 14, read: חֲמוּנֵיהּ (v. ׳חמו); v. Pesik. B'shall. p. 90[b].

חֲמַטַלְיָא f. (a popular corrupt. of ἡπατόριον, v. Sm. Ant. s. v. Eupatorium) *liver-wort*, in gen. *herbs used for cooling the blood* (cmp. חוּמְצָן). Y. Ned. VII, beg. 40[b] במיני אפומליא וכ׳ (read: אפוטליא or אימט׳) the various kinds of *hepatoria*, e. g. Napu, Melissophylon and Colocasia.—Tosef. Maasr. III, 7 אמיטל׳ נהגו בה וכ׳ (Var. המטל׳) for *hepatoria* the scholars allowed no exemption &c. Tosef. Ab. Zar. IV (V), 11 המיטליא וכ׳ (Var. ׳המוט) *hep.* &c. prepared by gentiles; Y. ib. II, 41[d], Y. Sabb. I, 3[c] bot. ׳חרי מוט (read: ׳הַחֵרמ); Ab. Zar. 38[b] החמטליא Ms. M. (ed. ׳המט). Ib. היא ה׳ וכ׳ ed. (Ms. M. ׳ח) *hemtalia* is (legally) the same as &c., v. פְּסִילְיָא. Cmp. חוּמְטַרְיָא.

חָמַה, חמי (b. h.; cmp. המם) *to be noisy, excited*, with אחר *to rush after, be greedy, envious* &c.—Cant. R. to VIII, 11 חָמוּ, v. חָמוֹן a. חֲמוּנוּת. Part. חוֹמָה, v. infra; fem. חוֹמְיָה. Y. M. Kat. III, beg. 81[c] (in a riddle) ה׳ בירכתי ביתה she (the soul?) is restless in the corners of her house. Midr. Till. to Ps. LXXVII חוֹמִים are in commotion.

Pi. חִמָּה same, *to covet* (with אחר). Lev. R. s. 22 (ref. to אוהב בחמון, Koh. V, 9) כל מי שהומה ומְחַמֶּה אחר הממון whosoever is greedy and covetous for money; ib. הומה ומח׳ אחר תורה ambitious to accumulate learning; a. e.—*Part. pass.* f. מְחוּמֶת *anxious*. Nidd. 5[a], v. בַּיִת.—Denom. חָמוֹן.

חמי, חֲמָא ch. same, *to be excited, to roar, rumble*. Targ. Jer. IV, 19. Ib. V, 22; a. e.—[Targ. Prov. XXVIII, 27 מחמי Ar., v. חֲמָא.]

חֲמִירָה, חֲמִירִית f. (b. h.; preced.) = חָמוֹן, *din* of a large city. Sifré Deut. 43 [read:] קול ה׳ של רומי מפוטיולין, v. פּוּטְיוֹלִין a. חָמוֹן.

חֲמִיטוֹנָס (corr. חֲמִיטוֹנוֹס) m. (ἡμίονος) *mule* whose sire is an ass. Gen. R. s. 82, end; Y. Ber. VIII, 12[b] top (expl. יָמִם, Gen. XXXVI, 24); v. חֲמִירְפּוֹס.

חֲמִירָה, v. חֲמִירָה.

חֲמִירִין m. (Pers. *hemyân*, Fl. in Levy Targ. Dict. s. v. חֲמִירָנָא) *belt, girdle*. Erub. X, 15 (104[b]).—*Pl.* חֲמִירִינִין. Succ. V, 3 (51[a]) ומחֲמִירִינְהוּ היו מפקישין ed. Y. a. Ms. M. (v. Rabb. D. S. a. l. note) out of their (old) belts they made wicks.

חִימִי, חֲמִינָא, חֲמִינָא ch. same. Targ. O. Ex. XXXIX, 29 (ed. Berl.; oth. ed. חֲמִי); a. fr.—Erub. 94[a] שקילו חֲמִינֵיהּ וכ׳ Ms. M. (ed. חימני, corr. acc.) take his belt and tie &c. Meg. 27[b] משכנתיה לחֲמִירְנָאי I pawned my belt. Zeb. 19[a] הוה מְחַלֵּי לי חמירנאי וכ׳ (Ms. M. חִימְרָנָאי) my belt had slipped upward and he himself pulled it down.—Sabb. 59[b] חִימְרִינָא.—*Pl.* חִמְרִינִין, חֲמָרִי, חֲמָרֵי, חִמְרֵי. Targ. O. Ex. XXVIII, 4 (ed. Berl.; oth. ed. חֲמִי).—Sabb. l. c., v. קַמְרָא.

חמיינמון, Y. Sabb. VII, 10[c] top, v. אַמְיַנְטוֹן.

חֲמִירְפּוֹס* or **חֲמִיפּוֹס** m. (ἡμίπους, S.) *half-horse, a mule whose sire is a horse*. Gen. R. s. 82, end (expl. יָמִם, Gen. XXXVI, 24) המיסו (corr. acc., in oppos. to חמרונס); Y. Ber. VIII, 12[b] top ורבנן אמרין חירימים (corr. acc.).

חָמִים m. (המם) *confused in mind, delirious*. Y. Gitt. VII, beg. 48[c], expl. קורדיקוס.

חָמִין, v. חֵימִי.

חֲמִינָא, v. חֲמִירָנָא.

חֲמִינָא m. (ἡμίνα, hemina) *hemina*, a liquid measure, half a sextarius (nearly half a pint English).—*Pl.* חֲמִינִין. Targ. II Esth. I, 8 (ed. Lag. חמינון, corr. acc.).

חמיסו, v. חֲמִירְפּוֹס.

חֲמִיצְתָּא, v. חִימוּצְתָּא.

חמירוס, חמירום, v. next. w.

חֲמִירָם (prob.) pr. n. m. *Hămiram*, a person from whom certain secular books are named: ספרי ה׳ (cmp. בן סִירָא, בן לַעֲנָה, בן תַּגְלָא, בן מִירָם); Y. Snh. X, 28[a] top ספרי ה׳ (contrad. to ספרים החיצונים). Hull. 60[b] worth to be burnt כספרי מירון Ar. ed. Koh. s. v. מרום (Var. מרון, חמירוס, missing in ed.). [Conjectures: *Homeros* (Homer); Ἡμερησία (βίβλια) *diaries;* symbolical name='the Lord remove them'. V. Koh. Ar. Compl. s. v. מרום.]

חמירס, v. preced.

חֲמִלְטָא, v. חִרְמִלְטָא.

חֲמַלְחָא, v. חִימַלְחָא.

חָמַם (b. h.; cmp. חמי) 1) *to confound*. Tanḥ. Vayera 22 חֲמָמוֹ והלך וכ׳ He confounded him (took him by surprise), and thus he (Abraham) went to sacrifice his son; Gen. R. s. 55.—Mekh. B'shall. s. 5 (ref. to Ex. XIV, 24) חָמָמָן ערבבן He confounded them, He brought confusion into their ranks; ib. s. 2; a. e.—2) *to stir up, sweep* (v. next w.). Lam. R. introd. (R. Abbahu 2) (expl. הכביד, Is. VIII, 23, and ref. to Targ. Is. XIV, 23) חָמָמָם כבמכביד he swept them as with a broom (Num. R. s. 23, end, a. e. הכבירן, v. כָּבַד); Yalk. Is. 282 ה׳ במכבד. [חוֹתָם, denom. of מוּם q. v.]

חָמַם I ch. same; *Pa.* חַמֵּם, or *Af.* אַחְמֵם *to sweep*. Targ. Is. XIV, 23 (h. text מטאטא).

חָמַם II, *Ithpa.* אִתְחַמַּם (denom. of מוּם) *to mutilate one's self* (h. הִתְגּוֹדֵד). Targ. O. Deut. XIV, 1 (ed. Berl.

תחת׳, v. Berl. Massor. p. 90). Targ. I Kings XVIII, 28 Kimḥi (some ed. ׳אתח); a. e.—Part. מְתֻחָמִם *mutilated.* Targ. Jer. XLI, 5; XLVIII, 37 (some ed. ׳מתח).

חֲמָמָא f., constr. חֲמָמַת (חֲמַם I) *sweepings, refuse.* Targ. Amos VIII, 6 חממת ed. Lag. (ed. Wil. ׳מַחַ, h. text מַפֹּל).

חֲמָמָה f. (חמם) *confusion, perplexity.* Mekh. B'shall. s. 5 אין ה׳ אלא מגפה the word *hamam* (Ex. XIV, 24) means pestilence.

הָמָן pr. n. m. (b. h.) *Haman.* Snh. 61ᵃ נעבד כה׳ worshipped as H. wanted to be. Ḥull. 139ᵇ ה׳ מן התורה מנין where is Haman alluded to in the Pentateuch?—Meg. 10ᵇ ה׳ הרשע; a. fr.

חֲמָנוֹן, v. חִימְנוֹן.

חַמְנוּכָא, v. חַמְנִיכָא.

חַמְנוּנָא pr. n. m. *Hamnuna,* name of several Amoraim. Y. Taan. IV, 68ᵃ רב ה׳ דבבל R. H. of Babylonia.—Y. Hor. III, 47ᶜ top. Shebu. 34ᵇ; a. fr.—Y. B. Bath. VI, end, 15ᶜ רב ה׳ ספרא R. H., the scribe.

חַמְנִיכָא m. (מנה, with format. ך, cmp. בָּזִיךְ) [*emblem of appointment to office,*] *necklace.* Dan. V, 7, a. e. (Kethib: המינכא, חמנוכא).—Targ. Prov. I, 9 (some ed. חמניכה).—*Pl.* חַמְנִיכִין. Targ. Esth. II, 9.—V. מְנִיכָא. [Greek transformation μανιάκης, fr. which מוֹנָיְרִיק.]

חִימְ׳, חַמְנִיק* m. *a sort of spoon* or *fork,* with one end pointed and the other broad (similar to the *cochlear,* v. כּוֹכְלִיאָר). B. Mets. 25ᵇ סכיני וה׳ (Ms. R. חמנק) knives and fork (which may have been cast on the dunghill inadvertently). Succ. 32ᵃ דעביד כהימנק (Ms. M. והוא דעביד לה כי חימניק) when the palm-branch is formed like a *himnek* (Rashi: like the top of the stylus).

חִמֵּס׳, *Ithp.* אִתְחַמֵּס׳, v. מְסֵס׳.

חֲמֵסְיָא, v. חֲמֵסְנָא.

חֲמֵסְמָסָה, חַמְסְמָסָה f. (מְסֵמֵס) *melting, softening* of the brain or spinal column. Ḥull. 45ᵇ ואיזוהי .. אירוחי ה׳ which (of the defects) is *ḥamrakhah,* and which *ḥămas-masah?* Answ. מַסְמָסָה כל שאינו יכול לעמוד וכ׳ when the column does not remain upright (when held in the hand). Ib. 53ᵇ חמ׳ *decayed flesh.*

חֲמֵסְנָא or **מַסְנָא** m. (מָסַס) [*the dissolving (digesting) receptacle,*] *the first stomach of ruminants,* cmp. חַבְלִילָא. Ḥull. III, 1 חמסנא (=הַחֵ׳, or חֲמֵסְנָא). Lev. R. s. 4; Midr. Till. to Ps. CIII, beg. חמ׳ למחוך the first stomach has the function of grinding (the food). Lev. R. s. 18; Koh. R. to XII, 3 'the grinders' (ib.) זו ה׳ that is the stomach. [From later usage, e.g. Tur Yoré Deah 49, and from its Chald. equivalent it would seem that our w. is חֲמֵסְנָא, and the definite article fused with the ה of the noun.]

חֲמֵסְיָא, חֲמֵסְנָא ch. same. Lev. R. s. 3; Koh. R. to VII, 19 ׳חמסי; Yalk. Koh. 976 חמסס׳.

חֲמֵעֲסָה, חֲמֵעִיסָה, v. מְעִיסָה.

חֲמַר* m. constr. (מור) *substitute.* Ḥull. 112ᵃ Ar., ed. חמר, v. חֲמָרָא I.

חֲמָרָאָה I f. (מרר I) *stuffing food down the throat of an animal.* Sabb. 155ᵇ, v. חֲלַעְטָה.

חֲמָרִיָּה, חֲמָרָאָה II f. (מרה II) *rebelliousness, rebellion; contempt of court,* v. מְחַמְרָאתוֹ II. Snh. 16ᵃ מחמראתו ה׳ from the Scriptural text treating of his (the elder's) rebellion.. Ib. 14ᵇ חמראתו ה׳ his rebellion is legally punishable; a. fr.—*Pl.* חֲמָרִיּוֹת. Midr. Till. to Ps. CVI, 7; Yalk. ib. 864 שתי ה׳ חמרו וכ׳ they rebelled twice.

חֲמָרָה f. (מור) *change,* חֲמָרַת חַדָּת, *change of religion, apostasy.* Pes. 96ᵃ (Ms. M. משומדות); Yeb. 71ᵃ top.

חֲמָרִיָּה, v. חֲמָרָאָה II.

חֲמָרְכָה f. (מָרַךְ) *softening* of the brain or the spinal column into a liquid state, contrad. to חֲמֵסְמָסָה, into a cohesive, pulpy substance. Ḥull. 45ᵇ.

חֲמָשְׁכָה f. (מָשַׁךְ) *conducting water through a channel.* Tem. 12ᵇ.

חֲמָתָא (חֲמָתָא) pr. n. pl. *Hamtha.* Targ. O. a. Y. I Gen. XIV, 5 (h. text חָם).

חַמְתַּגְרָת, Koh. R. to III, 14, read: חֲמַת גֶּדֶר.

חֵן *they,* pl. of הוּא, הִיא.

חֵין, חֵן h. a. ch. (b. h. הֵן) 1) *here is, behold.* חֵינָם, וחי׳ לפניך אלא וכ׳ חֵינָן *behold, they are.* Ned. V, 6 (48ᵃ) Bab. ed. (Mish. ואינן; Y. ed. ודון בפניך עד) and behold they are before thee (thine), but only in order that my father &c.—2) (introducing a question or exclamation) *how?, indeed!* Y. Shek. I, 45ᵈ bot. חן נקרא ולא וכ׳ can we, indeed, read this and not feel ashamed? (Bab. ed. חניקרא, marginal correct. Ms. M. חן נק׳).—3) *if.* Dan. II, 5, sq.; a. fr.—חן—חן *whether—or.* Ezra VII, 26.—B. Bath. VII, 2 חן חסר חן יתר whether it be less (than a Beth Kor) or more. Ib. 3; a. e.—4) *yes* (cmp. אֵין I). B. Mets. 49ᵃ, v. חֵין II. Mekh. Yithro s. 4 answer חן על לאו ועל חן *no* to a prohibition and *yes* to a positive command. Ib. s. 5 ה׳ וה׳ yes, indeed; a fr.—Ned. 11ᵃ, a. fr. מכלל לאו אתה שומע חן from the negative we derive the affirmative by implication; Y. ib. I, end, 37ᵃ, a. e. ממשמע לאו וכ׳. Men. X, 3 (65ᵃ).

חֵן (חוֹן) 1) ה׳ ד׳ *he who.* Targ. Prov. XIX, 1, a. fr. in Ms., ed. Lag. חֲוֹוֵ q. v.—Pesik. Aḥaré, p. 169ᵇ, v. דְּחוּבָא; a. e.—2) *this one, that one.* Y. Meg. I, 72ᵃ לחן . . . חיך וכ׳ (Y. Succ. III, 54ᵃ top לרין), v. חֵיךְ. Y. Kil. IX, 32ᶜ top [read:] מה חן שאל להן וכ׳; Y. Keth. XII, 35ᵇ top מה חין דשאל לחון (corr. acc.) from all that this one asked that one &c.; a. fr.—3) *what?* Y. B. Mets. II, 8ᶜ לָהֵן, v. אָהֵן.—4) *where* (relat.), *where?* Esth. R. to I, 12 [read:] חן דליסטאה מקפח וכ׳ where the robber waylays, there he is executed. Y. Snh. I, 19ᵃ top; Y. Ned. VI, 40ᵃ bot. חן דמטא מטא where he came to, he came to (and his

order was obeyed). Y. Kil. IX, 32c bot. [read:] לחן דאשתלחית מינסבינן to the place whither I was sent to take them; Y. Keth. XII, 35b לחון דשלחית (read דאשתלחית). Gen. R. s. 78, v. בְּרָא. Y. Ber. II, 5c bot. לחן ייזיל whither shall he go? Ib. II, 5a top מן חן הוא where is he from?; a. fr.—*Pl.* חַנָּךְ, חַנָּי *those, these.* Targ. Esth. I, 10; a. e.—Tam. 32b. B. Mets. 117a, v. חַהוּא.—Gitt. 6a . . . חנך דחנו וחנו בדחנך וכ׳ those (the inhabitants of Ctesiphon) know the signatures of these (of Ardshir), but the latter do not know &c. Bets. 10b; a. v. fr.—**Fem. pl.* חַנָּן. Y. Bets. V, 63b top מפרשין לה׳ . . . . . רבנין the Rabbis of Cæsarea report these (controversies) more explicitly (stating the opinion of each by name; Y. Pes. VIII, 36a top מפרשין לחון).—חנו מילי (abbrev. חנ״מ) these words (have been said), i. e. *this is the case only* &c. Ber. 21a bot. חנ״מ יחיד ויחיד (הוה אמינא) I might have thought this refers only to &c.—Ib. 15a וחנ״מ לק״ש but this applies only to &c.; a. v. fr.—מנא חנו מילי, v. מָנָא II.—Emphatic. חַנָּא, חַנָּה. Gen. R. s. 87 הנה טבא וכ׳ is this (slave) good? Is the omen favorable?; Yalk. ib. 145 חא טב וכ׳ (corr. acc.).

חֲנָא, v. חַנִי.

חֲנָאָה I *enjoyment*, v. חֲנָיָה.

חֲנָאָה II (נוא, Hif. הֶחְנִיא) *intervention, objection.* Sifré Num. 153 (ref. to חנוא, Num. XXX, 6) ח׳ זו מה היא what this 'objection' means; v. חֲפָרָה.

בַּר חֲ׳, חֲנַג, חֲנַג m. (cmp. חַמַּג) *Bar-Henag*, surname of a species of *abrathah* (אַבְרָתָה). Sabb. 109b (defin. h. אווב יון).—[*Pl.* חֲנְגִין, חֲ׳, v. חֲנְגָתָא.]

חֲנָדָאָה, v. חִינְדָּאָה.

חֲנָדְבִי, v. אַנְטִיפִּרִין.

חֲנָדְוִי, חֲנָדְוִוי, חֲנָדְוָאָה, v. חִינְדָּא.

חֲנָדֵס, חַנְדֵּס (v. חַדֵּס, *Pi.*) *to mark by means of incisions* (cmp. כָּסַס). B. Bath. 89b באתרא דמחנדזי Ms. (ed. דמחנדסי) in a place where the authorities mark vessels used for measuring. Ib. כמה דלא מהנדז לא שקיל (כל) Ar. (Ms. H. כל כמה דלא חזי הינדוא; ed. only ליח לן בה) what is beyond the mark of the vessel the purchaser will not accept (merely on the faith of the seller as to the quantity).

Ithpe. אִיתַּחְנַדְזוּ *to be incised.* Ḥull. 43a דימינן דמיתחנדזין וכ׳ at times (when the animal stretches its neck) the perforations in the two skins of the oesophagus may just exactly cover each other.

חִינְדָּא, חֲנָדָא m. (preced.) *mark; calculation of proportions.* B. Bath. 89b, v. preced. Gitt. 60b ואשקי בח׳ and use the water in proportion (as much as is due to thy share). [Later Hebr. חַנְדָּסָה *geometry.*]

חַנְדִיוֹסִין, Midr. Till. to Ps. XVII; Yalk. Ps. 670, read: קוּרְיוֹסִין; v. אַפּוֹפְסִין.

חֲנָדוּקָא, v. חִינְדָּקָא.

חֲנָדִיקָא, v. חִינְדִּיקָא.

חֲנָדִית f. (preced.) *Indian.* Midr. Till. to Ps. VI חרב ח׳ an Indian sword.

חִינְדָּקָא m. (prob. חִינְדָּקָאֵי pl., v. חִינְ׳) *Indian.* נהמא ח׳ *Indian bread*, a dough roasted on the spit and poured over with oil, or eggs and oil. Ber. 37b (Asheri דחנדוקא).

חִינְדָּקָאֵי, v. חִינְ׳.

חִינְדְּקוֹנְקִי m. pl. (דקק, with prefixed ה a. נ inserted; corresp. to h. גַּדְגְּדָנִיּוֹת) *melilot*, a kind of clover used as a relish.—Erub. 28a ח׳ מדאר Median Melilot. Y. ib. III, 20d top; Y. Peah VIII, 21a top.

חַנָּה, v. חָן.

חֲנָה (b. h.; v. הֵן) *behold, here is.* Koh. R. to V, 6 ח׳ של בו״ד the 'here is' of a human being (Esth. VIII, 7), ח׳ של הק״בה the 'here is' of the Lord (Zech. XIV, 1).—חֲנָנִי here am I. Gen. R. s. 55 ח׳ לכהונה I am ready for priesthood; a. fr.

חֲנָה, v. חנו.

חֲנָהֲגָה f. (נָהַג) *driving* an animal, a form of taking possession. B. Mets. 9a, v. מְשִׁירָה.

חֲנָהוּ, v. חָן.

חֲנָחָה f. (b. h.; נוּחַ) *rest, ease, relief.* Gen. R. s. 87, beg. (ref. to Ps. CXXV, 3) אין לו ח׳ וכ׳ finds no ease in the company of &c.—חֲנָחַת רוח *peace of mind, appeasement.* Y. Dem. VII, beg. 26a (interch. with נחת רוח). Y. Peah I, 15c bot.; Y. Kidd. I, 61a bot. בעושה ח׳ רוחו וכ׳ when he gives his father ease of mind (by obeying his wishes).

חֲנָחָה f. (נוּחַ *Hif.*) *putting down, depositing, laying down* (v. הֵינִיחַ). Sabb. 22b, sq. ח׳ עושה מצוה the real religious ceremony consists in putting the lights in their appropriate place. Ib. 4a, a. e. עקירה וח׳ the lifting up (of a burden on the Sabbath) and the putting down.—Kel. VIII, 8 מקום חֲנָחַת העצים the place (in the oven) where the wood is placed. Ib. XXII, 1 מקום חנחה וכ׳ enough (left of the side board) to set down the cups; enough . . to set down portions of meat; Y. Ab. Zar. II, end, 42a הרא מיקום ח׳ חכוסות וכ׳ (not תחת) both terms mean the same. Taan. 2b; 4a משעת חֲנָחָתוֹ from the time it (the Lulab) is stored away (the seventh day of Succoth).

חֲנֵי, v. חָן.

חֲנָנָה, חֲנִי (denom. of חֲנָאָה), *Nif.* נֶחֱנָה (=נֶאוֹת, v. אוֹת I) 1) *to be pleased, to enjoy, to profit.* B. Kam. 20a, a. fr. זה נה׳ the one is benefitted &c., opp. חָסַר. Ib. II, 2 משלם מה שנֶּחֱנֵית he must pay for what the animal has enjoyed (eaten or drunk), contrad. to מה שחוריקה what she has damaged. Ber. 10b הרוצה לֵהָנוֹת יֵהָנֶה וכ׳ (Rashi

לֵירָדָ׳) he who desires to make use (of people's hospitalities), may do so following the example of Elisha. R. Hash. 28a, a. fr. מצות לא ליהנות ניתנו religious ceremonies are not considered an enjoyment (as regards the use of sacred property &c.); a. v. fr.—2) *to be enjoyed.* Ber. 35a דבר שנ׳ something which is enjoyable (can be eaten &c.).

Pi. הִנָּה *to benefit, to entertain, to cause to share.* Snh. 92a אינו מְהַנֶּה ת״ח וכ׳ allows no scholar to share his wealth. Ber. 63b bot. ומְהַנֵּהוּ וכ׳ and invites him to partake of his wealth. Yad. IV, 3 תרי אתה כמְהַנָּן וכ׳ you appear to benefit them pecuniarily, but &c. Ab. Zar. 16b sq. שמא דבר מינות . . . . והִנָּאָךְ (v. Rabb. D. S. a. l. note 20) perhaps a heretical idea was communicated to thee and it pleased thee; Yalk. Prov. 937; a. fr. [Snh. 102b הֶהֱנָה *Hif.*, marginal note הירה מְהַנֶּה; v. Yalk. Kings 207.]

הָנָא, הָנֵי ch. (preced.) *to please, to profit.* Targ. Jer. XXXI, 25 הֲנַהֲנֵי ed. Lag. (oth. ed. הֲנַאֲתְנִי). Targ. Is. XLIV, 10 לַהֲנָאָה (h. text הוֹעִיל); a. e.—*Part.* הָנֵי. Gen. R. s. 8 עביד מה דת׳ לך do what pleases thee.—*Pl.* הָנָיִין. Gen. R. s. 3; s. 9 דין ה׳ לי יתהון לא ה׳ לי these (worlds) please me, those did not &c.; Midr. Till. to Ps. XXXIV; Koh. R. to III, 11, v. הֵן.

Af. אַהֲנֵי 1) *to please, do good, benefit.* Targ. Hab. II, 18; a. fr.—Snh. 99b bot. מאי אַהֲנוּ לן רבנן (not אהני) what good have the Rabbis done us? Ab. Zar. 14b אַהֲנָאי לכון וכ׳ I did you good inasmuch &c. Y. Ber. I, 4b bot. ומה מְהַנְיָא ליה (ed. Krot. ומה missing) what good will it do him?; Y. M. Kat. III, 83c bot. ומה אנים ליה (corr. acc.); a. fr.—2) *to take effect, be legal.* Tem. 4b אי עביד מַהֲנֵי if (what the law forbids) has been done, the act has its legal effect. Ber. 43a מְהַנְיָא ליה הסבה the lying down of a company for a meal has an influence (in that one says the benediction in behalf of all); a. fr.

Ithpe. אִתְהֲנֵי, *Ithpa.* אִיתְהַנֵּי *to profit, enjoy, be gratified.* Targ. Y. Deut. I, 6 א׳ לכון it benefitted you (v. Sifré Deut. 5). Targ. O. Gen. XXXVII, 26.—Targ. II Sam. XVII, 16 דלמא יִתְהַנֵּי וכ׳ (ed. Wil. יְהַהֲנֵי) perhaps it will please the king (h. text יְרֻבַּע). Targ. Ez. XVI, 31; a. e.—Ned. 50a דאיתְהַנֵּי וכ׳ that I should enjoy this world's goods. Ḥag. 15a לִיתְהַנֵּי וכ׳ let him (myself) enjoy the world. Yeb. 103a מִתְהַנְיָא מעבירה she derived gratification from a sinful act. Y. Snh. X, 29b top ובר נש לא מִתְהַנֵּי כלום (not מתהנים) and none were benefitted; a. fr.

הַנְיָא, v. חֲנָיָה ch.

הַנְאָה, הַנְיָה f. (denom. of נֶאוֹת, v. אוֹת I; cmp. נָאֶה) *enjoyment, pleasure, benefit.* Taan. 8a מאי ה׳ יש לך what does it profit thee (to bite)?—Sifré Deut. 5 (ref. to רב, Deut. I, 6) ה׳ גדולה וכ׳ your dwelling &c. was of great benefit to you; a. v. fr.—Snh. 26b, a. fr. בעל ה׳ *a worldling.*—נדר ה׳ מן to vow refusal of any benefit or favor from a person. Ned. IV, 1, sq.; a. fr.—Kidd. 41a דור ה׳ ממנו vow that you will have no favor at his hands. [Sifra B'har ch. III, Par. 3 הנייה, v. הוֹנָיָה.]

הַנְאָה, הַנְיָא, הַנְיָה ch. same. Targ. Jer. XVI, 19. Targ. Koh. II, 2; 12.—Targ. Y. Lev. V, 16 הַנְיָיה קודשא enjoyment of sacred property. Targ. Y. Gen. XXXVII, 26; a. fr.—Ex. R. s. 6, end; Tanḥ. Vaëra 2 (prov.) מן שטריא לית חנייא וכ׳ of acacias there is no profit except you cut them down, i. e. a wicked man can be converted by suffering only.—Taan. 23b מקרבא הַנְיָיתָהּ Rashi (ed. חנייתא) what good she does is a direct one (by giving bread); ואנא . . . ולא מקרבא הנייתיה (read: הַנְיָתִי) but I give money, and what good I do is indirect; Keth. 67b ומקרבן אחנייתי (read: ומקרבא הַנְיָיתִי, or ומקרבן הַנְיָיתַי, pl.).—Y. B. Bath. V, 16b bot. בנוי דת׳ (cmp. מֻעָלֵי) good, worthy children.—2) *loveliness, beauty* (cmp. נָאֶה). Targ. Ps. XXIII, 2 הַנְיַת דיתאין loveliness of plants (h. text נְאוֹת!).

הַנְיְתָא, v. preced.

הַנִיפָה, v. חֲנִיפָה.

הַנִיץ, v. הַנֵּץ.

הַנְיָת, v. הַנְיָיה ch.

הַנָּךְ, v. הֵן.

הַנְכָּיָה f. (נכי) *deduction, diminution.* Y. Ber. IX, 14b bot.; Y. Sot. V, 20c bot. [read :] פרוש מן הנ׳ מן מאי דאית לי אנא מנכי עביד מצוה a Pharisee 'from deduction' (who says), I take from what is mine (I stint myself) in order to do a good deed.

הֶנֶם m. (homiletically = חִנָּם; v. ח״א) *gratuitous, purposeless act, vanity.* Erub. 19a (play on גיחנם) ... גרא שהכל יורדין בה על עסקי ה׳ (v. Rabb. D. S. a. l. note 50) the valley which all enter for affairs of vanity (worldly lusts).

הַנָּן, v. הֵן.

הֲנָף m. (Inf. Hif. of נוּף) *waving ceremony* in the Temple.—יום ה׳ (Lev. XXIII, 10—12) *the second day of Passover.* R. Hash. IV, 3; Succ. III, 12; Y. Ḥall. I, 57c top; a. e.—Tosef. Arakh. I, 11 ביום ה׳ on the same week-day as the second day of Passover; Arakh. 9b; v. עֲרִיבוּר.

הֲנָפָה f. (b. h.) same; *brandishing, swinging.* Pesik. R. s. 41 (ref. to יפה נוף Ps. XLVIII, 3) היפה בהֲנָפַת העומר שלה who is beautiful when she waves the Omer; Yalk. Ps. 755; Yalk. Ex. 417 בהֲנִיפָתָהּ.—Y. Maasr. II, 50a top הֲנָפַת מגל the swinging of the sickle.

הֲנָפָק m. (נפק) *producing* before court, esp. *the legal endorsement of a note, stating that it has been produced in court and found valid.* B. Mets. 7b; 16b; a. e.

הַנֵּץ, חַנֵּץ [*the blossom,*] name of *a coin; pl.* (through false analogy, v. חִרְוֹסָה) חִינְצִין (דְּרוֹסָה). Tosef. B. Bath. V, 12a; Kidd. 12a, v. נֵץ.

הָנֵץ m. (Inf. Hif. of נֵצַץ) *sparkling,* ה׳ החמה *the first sparklings of the rising sun.* Taan. III, 9. Ber. I, 2; a. fr.

הֲנָצָה f. (נוץ, v. preced.) *sprouting forth.* Men. 69[a] שתי . . . . ה' שהיין וכ' (Rashi) does the offering of the two loaves cause the permission to use plants which had sprouted forth at the time of the offering, or is a distinct formation of fruits required?, v. הֲנָטָה. Ib. ה' דפירא the coming forth of the fruit, ה' דעלה of the foliage.

הַנְתּוּכִין m. pl. (תוך, תכך, with prefix הנ; cmp. הנדקוקא) *pannelled ceiling.* Targ. I Kings VI, 9 (h. text גְּבִים).

הָסַב, הֲסֵב m. (סבב, Hif.) *placing the divans around the table;* in. gen. *banquet, meal in company* (v. מְסֵב). Y. Maasr. IV, 51[b] top עשה ה' בשדה if one arranges a meal in company in the field. Y. B. Bath. IX, 16[d] bot. ועשה לו ה' וכ' and he made the wedding meal for him in the *triclinium.* Y. Taan. IV, 68[a] bot. סדר ה' the position of couches at a banquet. Ib. the patriarchs lie in the grave דרך ה' in the same position to one another as at meals (distinction between seniors and juniors; v. Sm. Ant. s. v. Triclinium).

הָסִיבָה, הֲסֵבָה, הָסֵבָה I f. same; *lying down for a meal in company.* Ber. 43[a], v. הֲנִי. Ib. הסיבה (Ms. M. הֲסֵב), v. preced. Ib. 52[b] הֲסֵבַת גוים Ms. M. (ed. מְסִבַּת) a banqueting of gentiles. Pes. 108[a] הֲסִיבַת ימין lying on the right side at the Passover meal; a. fr.

הֲסֵבָה II f. (סבב; v. Num. XXXVI, 7) *the transfer of landed property from one tribe to another.* B. Bath. 111[b] הֲסֵבַת הבעל ed. (Ms. H. a. Rashb. סִיבַּת, סְבַּת) the transfer which would be caused by the husband's succeeding to his wife's property. Ib. 112[a] ה' חבן Ms. R. (ed. סיבת, סבת) the eventual transfer through the son's succession.

הֶסְגֵּר m. (סָגַר; v. Lev. XIII, 4, a. e.) *locking up* the leper for trial; cmp. הֶחְלֵט. Y. Meg. I, 71[b] מתוך ה' after being locked up. Y. M. Kat. III, 82[c] bot.; a. fr.

הַסְגָּרָה f. same. Lev. R. s. 17 אין ה' וכ' locking up (סגר, I Sam. XVII, 46) alludes to leprosy.

הָסָה (b. h.) *to be silent.* Num. R. s. 23 והסו כל וכ' and all Israel was silenced before him (to listen to him); Tanḥ. Masé 5 הסבו; ed. Bub. 4 וחסו.

הסוקים, Y. Snh. VIII, beg. 26[a], read: אכל חסחוסים, v. הַסְחוֹס.

הַסְחוֹס, v. הַסְחוֹס.

הֲסֵמ, v. הֵיסֵם.

הַסְמָא* f. (hasta) *spear.* Pesik. R. suppl. (p. 197[a] ed. Fr.) עושה להם בסאטה בתוך הארץ (read: שולח להם ה' וכ'; corresp. to וירה חצים, Pesik. Vayhi, p. 66[b]) he sends (or throws) a spear into their land (as a declaration of war, v. Sm. Ant. a. Luebker Reallex. s. v. Hasta).

הֲסִיבָה, v. הֲסֵבָה.

הֲסִירָה, v. הֵיסֵר.

הֲסִיעָה m. (נָסַע)=preced. w., (with or sub. הַדַּעַת) *discarding, giving up.* Y. Pes. I, 28[b] top דבר תורה ה', v. הֵיסֵחַ. Y. Shek. VII, beg. 50[c] ה' דעת טעון וכ' sacrificial meat whose existence has been forgotten (is unfit and) requires decomposition before it is burnt. Y. Meg. IV, 75[c] top מפני ה' ד' because his attention may be diverted (by looking at the priests); Y. Taan. IV, beg. 67[b] מסיע (corr. acc.). Y. Pes. X, 37[d] bot. מפני ה' הד' because the thought of eating it has been abandonned.

הֲסַם Ar., v. הֲסַם.

הֶסְפֵּד m. (סָפַד) *funeral ceremonies, manifestations of mourning, funeral address, eulogy* &c. M. Kat. III, 8 שלא להרגיל את הה' in order not to invite lamentation. Tosef. ib. II, 17 ה' על לב *hesped* means beating on the heart. Y. Ber. III, 6[b] top [read:] הסופד וכל העסוקין בה' (v. Tosef. ib. II, 11 ed. Zuck., Var.) the leader of the lamentation and all those engaged in it. Y. Succ. V, 55[b] bot. הֶסְפֵּדוֹ של וכ' the mourning for &c. Sabb. 153[a] מהספדו של אדם וכ' from the way a person is mourned for you can learn whether he deserves future happiness; a. fr.—קשר ה' *to compose and arrange a funeral song.* Y. Yeb. XVI, 15[d] top מצא ה' קשור וכ' found that lamentations were prepared in his house. Y. Yoma I, 38[b]; Y. Sot. I, end, 17[d]. Lam. R. introd. (R. Joh. 1).

הֶסְפְּדָא, ch. same. Targ. Lam. I, 18; a. e.—Ber. 6[b]. Succ. 52[a]; a. fr.

הַסָּתָה f. (סוּת or סָתַת) *seduction, enticement.* Yoma 22[b] דאוריה ודה' the sin against Uriah and that of counting the people to which he was enticed (II Sam. XXIV, 1). Ḥull. 4[b] אין ה' בדברים *enticing* (the verb הסית) never applies to verbal persuasion (but only to sensual influences). Sifré Deut. 87 אין ה' אלא טעות *enticing* means leading astray; אין ה' אלא גירוי it means instigation.

הַסְתֵּר m. (Infin. Hif. of סָתַר) ה' פנים (from Deut. XXXI, 18) *hiding of face, divine anger, refusal to answer prayer.* Ḥag. 5[a] כל שאינו בה' פ' וכ' he who is not subject to the hiding of face (who does not suffer under general persecution) is none of them (not of Israelitish descent). Ib.[b].

הַעֲבָרָה f. (עָבַר) 1) *carrying, bearing.* R. Hash. 27[b], a. e. (ref. to והעברת, Lev. XXV, 9) דרך הַעֲבָרָתוֹ (leave the horn) in the way in which it was borne by the living animal (in its natural shape).—2) (=הַעֶבְרַת קוֹל) *causing the sound to pass over a certain space, proclamation.* Ib. 34[a] דיליף ה' ה' ממשה Ms. M. (ed. דגמר עברה ע') we learn the meaning of העביר (Lev. l. c.) from the meaning it has in reference to Moses (Ex. XXXVI, 6). Sabb. 96[b]; Yalk. Ex. 413.—3) *leading across, passing;* in gen. *use of the stem* עבר. Y. Snh. VII, 25[b] bot. (interch. with עברה); Sifra K'doshim ch. VIII, Par. 4 מה ה' וכ' as the 'passing' there (Deut. XVIII, 10) means through fire, so does the 'passing' here (Lev. XVIII, 21). Bekh. 32[a] ה' ה' מבעשר analogy between the first-born and the tithes founded on

the use of the stem עבר (Ex. XIII, 12, a. Lev. XXVII, 32); (Zeb. 9a, a. e. עברה).—4) (from Num. VIII, 7, VI, 5, a. e.) הַעֲבָרַת שיער *passing the razor over the hair, shaving.* Naz. 58b, sq. ה׳ ש removing the hair of the body. Y. ib. II, end, 52b לה׳ ש for the purpose of removing the hair, opp. גידול שיער.

הַעֲדָאָה f. 1) (עוד, *Hif.*) *testimony, deposition.* B. Mets. 3a, b הַעֲדָאַת עדים evidence through witnesses; a. e.—2) (עָצַד) *warning given to the owner of a mischievous animal* (Ex. XXI, 29); *law concerning damages payable after warning*, v. מוּעָד. B. Kam. 18b יש ה׳ וכ׳ the law &c. applies to &c. (and full damages must be paid). Y. ib. II, beg. 2d; a. fr.

הַעֲדָפָה f. (עָדַף) *surplus; addition, increase.* Keth. 43a לה׳ concerning the surplus of the value of labor over the cost of sustenance. Ib. 66a ה׳ ע״י הדחק a surplus gained through an extraordinary exertion. B. Kam. 87b. Gitt. 12a; a. e.—Ib.b לה׳ for additional support (not included in the sustenance furnished by the master).

הַעֲלָאָה, הַעֲלָיוֹת f. (עָלָה *Hif.*) 1) (fr. Lev. XIX, 19) *throwing over one's shoulders, wrapping,* opp. to לבישה putting on of a dress. Yeb. 4b. Yoma 69a.—2) *bringing up, offering on the altar, placing on the table.* Pesik. R. s. 16, end כדי ה׳ אחת sufficient for one offering; Tanḥ. Ki Thissa 10. Ḥull. 104a ואנן נגזר ה׳ and shall we forbid the serving on the table for fear that &c.?—3) (v. Lev. XVI, 9) *taking the lot out of the ballot box.* Y. Yoma IV, 41c top.

הֶעְלֵם c. (Inf. Nif. of עָלַם) *being unknown,* esp. (with ref. to Lev. IV to V) *unconsciousness, forgetfulness* as the cause of a transgression. Shebu. 26a ה׳ שבועה forgetting that he had sworn; ה׳ חפץ forgetting the subject of the oath. Sabb. 70b ה׳ שבת unconsciousness of its being the Sabbath day; ה׳ מלאכות of the sinful nature of those labors. Ib. אם עשאן .. בה׳ אחד if he did all the forbidden labors in one state of unconsciousness (without being reminded between); Y. ib. III, 9b top בה׳ אחת. Ib. I, 2b בעלם אחד (interch. with בהעלם); B. Bath. 55b בה׳ (Ms. H. בעלם); Ker. IV, 2 (17b) בה׳ אחת; ib. III, 2 בה׳ אחד. Sifra Vayikra, Ḥobah, Par. 1, ch. I; a. fr.—*Pl.* הֶעְלֵמוֹת. Y. Sabb. I. c. בשני ה׳ in two discontinuous states of forgetfulness. Y. Shebu. I, 32d top כמה ידיעות וה׳ many moments of consciousness and intervening forgetfulness. Y. Snh. VII, 24c top; a. e.—Usu. הֶעְלֵמָה (fr. הֶעְלֵמָה, v. next w.), or הֶעְלֵמוֹת. Sabb. 80a בשתי ה׳; Ker. 17a; B. Bath. l. c. בשני ה׳. Tosef. Ker. III, 2; 7 בשני ה׳; a. fr.—[Midr. Till. to Ps. IX, 1 הֶעְלֵמוֹת, v. עֶלֶם.]

הַעֲלָמָה f. same. Shebu. 4a ה׳ למלקות מאי עבירתיה how can an act committed through forgetfulness be punished with lashes?—Ib. 14b ה׳ הוא is this to be considered a sin committed through ignorance (not preceded by knowledge)?—*Pl.* הַעֲלָמוֹת, v. preced.

הַעֲמָדָה f. (עָמַד) *placing, being placed, appearance.* B. Kam. 34a, a. e. כשעת ה׳ בדין according to the condition of the animal at the time of appearance in court. Bekh. 32b, a. e. בעי ה׳ והערכה must be placed (before the priest) and appraised (Lev. XXVII, 11). Ib. בכלל ה׳ וכ׳ subject to the law requiring placing &c. Yoma 41b אה׳ קאי does it refer to the placing of the sacrifice (to והעמידו, Mish. ib.)?—Y. Maas. III, 54c top ה׳ והערכה (interchanging with עמדה).

הַעֲנָק, הַעֲנִיק m. (Inf. Hif. of עָנַק, with ref. to Deut. XV, 14) *the outfitting of the emancipated slave.* Kidd. 17b לה׳ ('and also to thy handmaid shalt thou do likewise', Deut. XV, 17) refers to the outfit (not to the marking of the ear); Y. ib. I, 59c bot.; Sifré Deut. 122.

הַעֲרָאָה, v. הַעֲרָיָה.

הַעֲרָב m. (Inf. Hif. of עָרַב שמש ה׳ *sunset,* required for the unclean person, after purification, to be entirely clean (Lev. XI, 27; a. fr.). Yoma 6a והא בעי ה׳ חש׳ does he not require the sunset to pass before he may officiate?; a. fr.

הַעֲרָבָה f. (denom. of עֶרֶב) 1) *going home in the evening from labor* (=הַכְנָסָה), opp. to הַשְׁכָּמָה. Y. B. Mets. VII, beg. 11b [read:] שתהא השכמה משל בעה״ב וה׳ משל פועלין that the time needed for going out &c., v. הוֹצָאָה 4). Ib. (not ערבית) ובערבי שבתות בין . . . . ה׳ וכ׳ on Sabbath eves both are deducted from the employer's time.—2) *night work.* Lev. R. s. 19; Midr. Sam. ch. V דברי תורה צריכין השחרה וה׳ הפרנסה מנין the words of the Law require early and late study, whence shall sustenance come?

הַעֲרָאָה, הַעֲרָיָה f. (עָרָה, v. Lev. XX, 18) *sexual contact, the first stage of sexual connection.* Tosef. Sot. I, 2; Y. ib. I, 16c bot. כדי ה׳ time long enough for arriving at the intimacy of the first stage. Yeb. 55b, a. e. ה׳ זו חכנסת וכ׳, v. הַכְנָסָה; a. fr.

הַעֲרָכָה f. (עָרַךְ) *appraisement.* Bekh. 32b; a. e., v. הַעֲמָדָה.

הַעֲרָמָה f. (עָרַם) *trickery, legal evasion, improper means to avoid a religious duty.* Y. Peah V, 19b bot.; Y. Ned. IV, end, 38d לא חשו לה׳ the Rabbis did not apprehend an evasion. Ib. V, end, 39b a donation like that of Beth-Horon (v. Mish. ib. 7) שהיתה בה׳ which was made for the sake of circumventing (a vow). Tosef. B. Mets. IV, 3 הַעֲרָמַת ריבית an evasion of the law of usury; B. Mets. 62b; Y. ib. V, 10b top; a. fr.

הַפּוֹךְ, הַפּוּךְ, v. הֵפֵךְ.

הַפּוֹת, Tosef. Kel. B. Mets. II, 12, v. חָפוּת.

הַפּוֹתִיקָאוֹת, הַפּוֹתִיקִי, pl. v. אַפּוֹתִיקִי.

הַפְטָרָה f. (פָּטַר, v. אַפְטָרָה) 1) *farewell-address, toast on parting.* Gen. R. s. 69, end.—2) *Haftarah, prophetic lesson* read in Synagogue after the reading from the Pentateuch, v. אַפְטַרְתָּא. Meg. 30b.—*Pl.* הַפְטָרוֹת. Ib.; a. e.

הָפְרָא Ar., v. חוּפְרָא.

הפיטקי, v. הִיפָּטִירְקוֹס.

הָפֵיךְ, v. הָפַךְ.

הָפִיךְ adv., v. הָפַךְ.

הֲפֵיכָא f. (הָפַךְ) *perverse.* Targ. Prov. X, 31 Ms. (ed. דְּהֵפִיכוּ).—*Pl.* הֲפֵיכָתָא *perverse things, perverseness.* Ib. XVI, 30.

הֲפִיכָה f. (הָפַךְ) *upturning, displacing,* as a symbol of possession. Y. B. Kam. III, 3c bot., contrad. to הַגְבָּהָה. [הֲפִיכוּת, v. הֲפֵכָה.]

הֲפִיכוּ f. (הָפַךְ) *perverseness.* Targ. Prov. X, 31, v. הֲפֵיכָא.

הֲפֵיכְתָּא, v. הֲפֵכְתָּא.

(הפינס) הֲפִינוֹס *of Haipha*(?). Gen. R. s. 100 יוסי ה׳, v. חֲפָנִי.

הָפַךְ (b. h.) 1) (act. verb) *to turn; to change; to reverse; to pervert, subvert, destroy.* Ex. R. s. 18 הֲפָכָהּ חמדינה שעבודה וכ׳ a country perverted the rules of forced labor for the captives (treating them inhumanely); ה׳ עליהם את הדין וכ׳ he changed the law against them and put them to death by night (against the Jewish law, v. Snh. IV, 1). Ib. ה׳ סדום He destroyed Sodom. Ber. 55b כשם שהָפַכְתָּ וכ׳ as thou didst turn the curse . . . into blessing, כן הָפוֹךְ וכ׳ so do thou turn &c. B. Kam. III, 3 ההוֹפֵךְ את הגלל he who upturns (changes the place of) the dung (taking possession); a. v. fr.—*Part. pass.* הָפוּךְ. Pes. 50a עולם ה׳ ראיתי וכ׳ I saw a reversed world, the uppermost below &c. Sabb. 108b הָפוּכָה סדום וכ׳ Sodom is subverted and what is said about it is perverted. Sifra Thazr. Par. 3, ch. III הפוך, הפוכה when its color is changed; a. v. fr.—Y. Naz. V, end, 54b לשון הפוך, v. הֲפֵךְ.—2) (neut. verb) *to change.* Sifra ch. IV אי כולו ה׳ לבן if the whole of it has turned white. Neg. IV, 3; a. fr.

Nif. נֶהְפַּךְ 1) *to be upturned, destroyed; to be changed.* Yalk. Esth. 1056 כשנ׳ סדום when Sodom was subverted. Gen. R. s. 50 ומדינת נֶהְפֶּכֶת, v. אַדְרַבָּא. Tanh. Sh'moth 25 נ׳ לחם מן וכ׳ the voice turned around, as if coming from &c.; a. fr.—2) *to roll about,* v. *Hithpa.*

Pi. הִיפֵּךְ 1) *to reverse, pervert, turn.* Gen. R. s. 20 שהיו׳ דברים וכ׳ who spoke perversely of the Creator. Kidd. 59a עני מְהַפֵּךְ וכ׳ a poor man turns the cake, and another comes and takes it, i. e. one who buys away what another is negotiating for.—2) *to scheme,* v. infra.

Hithpa. הִתְהַפֵּךְ, *Nithpa.* נִתְהַפֵּךְ 1) *to be changed, disguise one's self.* Gen. R. s. 21 end שהם מִתְהַפְּכִים they (the angels) assume various shapes.—2) *to turn one's self around.* Ib. שהיא מִתְהַפֶּכֶת וכ׳ for it (the fiery sword) turns around man &c. Yeb. 35a; Keth. 37a מתהפכת she turns herself (makes violent motions). Ib. נִתְהַפְּכָה (Keth. l. c. נֶהְפְּכָה).—Tanh. Vayetsé 11 היה מ׳ עליו prevaricated (changing terms).—3) *to scheme.* Ruth R. introd. 3 שהוא מִתְהַפֵּךְ ובא וכ׳ he (Esaw = Rome) schemes and comes against &c.; Yalk. Prov. 959 בא ומְהַפֵּךְ על וכ׳. Ib. שהם מִתְהַפְּכִים וכ׳; Ruth R. l. c. שמְהַפְּכִין.

יְהַפּוֹךְ, הָפַךְ, יַהֲפִיךְ ch., fut. same (v. אֶפַּךְ) 1) *to turn, change.* Targ. Ps. CV, 29; a. fr.—Y. Sabb. XVI, end, 15d אפוי ה׳ he turned his face off.—2) *to overturn, destroy.* Targ. Gen. XIX, 25; a. fr.—3) (neut. verb) *to turn around.* Targ. Prov. XXVI, 11; a. e.—Num. R. s. 12 כהדרן ברנש . . . . הָפוֹךְ לאחוריו like one going down a ladder backwards; Y. R. Hash. II, 58a הֲפִיךְ כאילין דסלקין בסולמא like those who ascend a ladder backward; Yalk. Job 912 [read:] כחדין דסלקין בסולמא הפוך (v. Lattes Saggio p. 106).—4) (with ב) *to be engaged in, to handle.* Pes. 113a (prov.) הָפוֹךְ בנבילתא ולא תיפוֹךְ וכ׳ deal in carcasses, but deal not in words (gossip, sophistry &c.). Y. B. Kam. IV, beg. 4a אנא הפך ומתהפך ברידי וכ׳ I turn around my stock of goods (selling and buying again), so that I reach thee in profits. Ab. V, 22 הָפוֹךְ בה וכ׳ study it over and again; a. fr.—V. הֲפֵיכָא.

Pa. חִפֵּךְ 1) (=h. הֵשִׁיב) *to turn; to bring back, restore; to turn off* (wrath), *to appease; to give in return, reply.* Targ. Prov. XXV, 13.—Ib. XXIX, 8.—Ib. XXIV, 29 Ms. (ed. אֲחַפֵּךְ *Af.*).—Ib. 26.—2) *to handle, be engaged in, barter, study* (v. Pe. 4). Kidd. 59a דוח מְחַפֵּךְ בחהיא וכ׳ was negotiating about a field. Sabb. 119a כמ״ד דלא מְחַפְּרְנָא בזכותיה before I study what might be said in his favor. Pes. 40a דמְחַפְּכֵי כיפי who handle sheaves; כי מְחַפְּכִיתוּ (Ms. M. הפכיתו) חַפִּיכוּ וכ׳ when ye handle (them), handle them with the thought that they will be used for a religious purpose.—*Part. pass.* מְחַפָּךְ. Y. Maasr. III, end, 51a חיא חפכה והיא מְחַפְּכָה it turns and is turned in all directions (studied over and again), but we can learn nothing from it.

Af. אַהְפֵּךְ, v. supra.

Ithpa. אִתְהַפַּךְ, *Ithpe.* אִתְהַפֵּךְ 1) *to be turned, changed; to turn about, deal in* &c. Targ. Lev. XIII, 3. Targ. Job XXX, 21; a. fr.—Y. Maasr. III, end, 51a, v. supra.—2) *to roll about.* Targ. Jud. VII, 13; a. e.

הֲפַךְ m. (b. h.; preced. wds.) 1) *reverse, opposite.* לְשׁוֹן ה׳ a phrase which means the reverse (euphemism). Y. Naz. II, 51d bot. (ed. Krot. חפר, corr. acc.); ib. V, end, 54b לְשׁוֹן הָפוּךְ.—2) *upturning* (a pile), *displacing.* B. Kam. 29b כל ה׳ למטה וכ׳ the term 'upturning' means a movement within three cubits (Var. v. Rabb. D. S. a. l. note 80).

הֲפִיכָה, הֲפֵכָה f. (preced. wds.) 1) (b. h.) *destruction.*—2) *change, turn.*—*Pl.* הֲפֵכוֹת, הֲפֵי׳. Ber. 55b שלש ה׳ three verses in which *change* (the expression הפך) occurs.

הֲפַכְנָא m. (preced. wds.) *fickle-minded.*—*Pl.* הֲפַכְנִין. Targ. Y. I Deut. XXXII, 20.

הֲפַכְפָּךְ m. (b. h.) same. Yalk. Esth. 1056, v. next w.—*Pl.* הֲפַכְפָּכִין. Ruth R. introd., 3; Yalk. Deut. 945 (Sifré Deut. 320 הֲפַכְפְּכָנִים, v. next w.).

הֲפַכְפָּכָן m. same. Meg. 15b (Yalk. Esth. 1056, v. preced.).—*Pl.*, v. preced.

הֲפֵכְתָּא, הֲפֵי׳ f. (הָפַךְ) *destruction.* Targ. Gen.

XIX, 29. Targ. O. Deut. XXIX, 20 (Ms. מְהֵפֵּירְכְתָּא); a. e.—*Pl.* חֲפִירָתָא.—Targ. Y. II Gen. XVIII, 2.

חַפְלָאָה f. (פָּלָא) 1) *distinction, peculiarity, use of the word* פלא. Sabb. 138b ה׳ זו וכ׳ this peculiarity of punishment (Deut. XXVIII, 59) &c.; ה׳ זו תורה it means the Law (afflictions causing the Law to be forgotten, ref. to Is. XXIX, 14).—2) *distinct and solemn specification of a vow* (from Lev. XXVII, 2; Num. VI, 2; v. אִסְפְּלִיאָה). Tosef. Naz. III, 19 לא ניתנה נזירות אלא לה׳ the law of the *nazir's* vow applies only to distinct utterance (where there is no doubt); Naz. 34a; a. e.—Ib. 62a of the two *ki yafli* (Lev. l. c., Num. l. c.) אחד ה׳ לאיסור ואחד ה׳ וכ׳ one intimates a distinct binding expression, and one a distinctness which opens the way to absolution (v. חָתָם); Ḥag. 10a אחת ה׳ וכ׳.

חֲפִלִּיג, חֲפִלֵּג m. (פָּלַג) 1) *separation, interruption, interval.* Y. B. Kam. II, end, 3a בה׳ נגיחות it refers to gorings at intervals (not in three consecutive days). Y. Yoma III, 40b bot. אם להפליג if the conversation lasted long enough to be considered a discontinuation of the services, opp. לשיעה. Ib. עשו אותה כה׳ they declared it (the going out for easing one's self, v. מִסְרָכָה) to be like a discontinuation.—2) *digression.* Y. Ab. Zar. III, 42d bot. תשובת ה׳ השיבו he made a reply only to divert his mind (Bab. ib. 44b תשובה גנובה, v. גָּנַב).

חֲפַלָּגָה f. (preced.) *separation,* ה׳ הוֹר, v. הוֹר. Snh. X, 3; a. fr.

חֲפִלִּיג, v. חֲפִלֵּג.

חֲפִסַּד m. (פסד) *decrease, loss; injury; disadvantage; waste.* Pes. 15b ה׳ חולין an unnecessary destruction of &c.—Ib., a. fr. ה׳ מרובה a considerable loss, opp. ה׳ מועט. Ab. II, 1 ה׳ מצוה the loss (inconvenience, sacrifice) connected with the performance of a good deed. Ib. V, 11, sq. יצא שכרו בחֲפִסָּדוֹ his advantage is set off by his disadvantage. Lev. R. s. 34 חֲפִסָּדָה the disadvantage of (punishment for) neglecting it, opp. שכרה reward for observing it. B. Kam. 115b מפני ה׳ כהן because it is an injury to the priest (entitled to it). Sabb. 147b ה׳ אוכלין a waste of eatables; a. fr.

חֲפִסָּדָא ch. same. B. Kam. 115b דאיכא ה׳ (ed. הפסדה, corr. acc., Ms. R. a. F. הפסד). V. פְּסִידָא.

חֲפִסָק m. (פסק) *interruption, suspension, end.* Erub. 54a אין לו׳ ה׳ וכ׳ there is no end to it for all eternity. Y. Ber. XI, 10a bot. ה׳ ברכה an unlawful interruption between the blessing and the partaking of food. Ib. II, 5b top ימי ה׳ intervening days during which menstruation ceased. Ib. IX, 13c bot.; Midr. Till. to Ps. CIV, 32 ה׳ מלכות interregnum, anarchy. Y. Yeb. II, 3d bot. שניות אין להן ה׳ the secondary degrees of forbidden marriages have no limitation; a. fr.

חֲפַסְקָה f. (preced.) *ceasing, interruption, interval.* Gen. R. s. 33 Sivan, the seventh month להַפְסָקָת וכ׳ counting from the time the rains ceased (Yalk. ib. 59 לירידת). Taan. 4b לה׳ with reference to ceasing to insert the mention of rain in the prayers. Lev. R. s. 1, end אין כאן ה׳ there is nothing intervening (between ויקרא a. וידבר, Lev. I, 1); a. fr.—*Pl.* חֲפַסְקוֹת. Num. R. s. 14, end ה׳ the intervals in revelations, i. e. passages in the Pentateuch not introduced by *vayikra* and *vaydabber*.—Esp. *Hafsakah*, the Sabbath intervening between the four Sabbaths on which the sections of the Torah, *Sh'kalim, Zakhor, Parah* and *Haḥodesh* are severally read, v. פָּרָשָׁה. Meg. 30a שניה לה׳ 'the second Sabbath' means that following the Hafsakah.

חַפְצָא Ar., v. חַפְצָא.

חֲפַקְרָא, v. חֲפַקְרָא.

חֲפַקָּעָה f. (פָּקַע; cmp. אַפְקַעְתָּא) *cancellation, release from debt.* B. Kam. 113b חַפְקָעַת חלואתו the cancellation of his (the gentile's) loan.

חֲפַקָּר (Y. dial. חֶבְקֵר) m. (פָּקַר) *declaring free, renunciation of ownership* in favor of whosoever would take possession of the object renounced; *confiscation; public property.* Eduy. IV, 3 חפ׳ לעניים Ms. M. (ed. הב׳, v. Rabb. D. S. a. l. note) renunciation of ownership (of the standing crop) in favor of the poor is valid (exempting from tithes); (oth. opin.) אינו ה׳ עד שיפקיר וכ׳ Ms. M. (ed. שיובקר) it is not valid unless the owner makes it free for the rich, too; Peah VI, 1 (v. Rabb. D. S. a. l.); B. Mets. 30b חפ׳. Yeb. 89b; Gitt. 36b ה׳ ב״ד ה׳ the confiscation by the court (disposing of private property by the process of law) is valid; Y. Shek. I, 46a bot. הב׳ Peah I, 6 ונותן משום ה׳ or he may set aside a portion of his crop as public property. Y. ib. III, 17c bot. וה׳ חייב בפיאה is public property ever subject to the laws of *Peah?* Ib. V, 19b אֵין חֶבְקֵירוֹ ה׳ his renunciation is ineffectual. Ib. אין ה׳ יוצא..אלא בזכייה renounced property does not go out of the owner's possession, until somebody takes possession of it; Y. Ned. IV, 38d (corr. acc.). Y. Snh. VI, 23b, beg. ה׳ טעות הוא it is a confiscation under an erroneous presumption (and invalid); a. fr.—Gen. R. s. 80, end בני אדם של ה׳ *outlaws.* Yeb. 66a מנהג ה׳ נהגו בה people took liberties with her (because she had neither the legal status of a freed woman nor that of a slave).

חֲפַקְרָא, חֲפִקְרָא m. (פקר, cmp. אַפְקְרוּתָא) 1) *unbridled lust, lawlessness.* Gitt. 13a עבדא בה׳ ניחא ליה a slave prefers the dissolute life with a slave (to regular marriage with a free woman); Keth. 11a.—2) as preced. word. B. Kam. 115b מה׳ קא זכינא (in securing the honey from a broken vessel on the road) I took possession of renounced goods.—Targ. Y. Deut. XXV, 5 חֶפְקָרָא (חֶפְקָרָא) *an unprotected woman.*

חָפֵר m. (Inf. Hif. of פָּרַר, פּוּר; fr. Num. XXX, esp. verse 13) *the law of 'hafer', the husband's* (or *father's*) *right* of declaring void his wife's (or *daughter's*) *vow, invalidation.* Ned. X, 7, a. fr. את שבא לכלל הקם בא לכלל ה׳ whatever comes under the law of *hakem* (confirmation), comes under the law of *hafer* (invalidation), i. e. as you

cannot confirm a vow before it has been made, so you cannot invalidate a vow in advance. Ib. 69[a]; 79[a] על הת׳ in a case where the right of invalidation might have been exercised. Tosef. ib. VII, 5 חומר בהקם שאינו בה׳ there are restrictions in the law of confirmation which do not apply to the law of invalidation &c. Y. ib. X, 42[a] bot. הפר נדרים מעת לעת ה׳, v. next w.; a. fr. [In comment. our w. is spelled הפר and הֵיפֵּר indiscriminately, which would intimate that it is pronounced הֲפֵר, fr. Num. XXX, 9.]

הֲפָרָה f. (preced.) *invalidation, declaring void;* also *absolution for cause* (v. הֲתָרָה). Ned. X, 8 הֲפָרַת נדרים כל היום the right (of the father or the husband) to declare a vow void lasts the whole day on which it came to his notice (to sunset); Y. ib. 42[a] bot. הפר נדרים מעת לעת twenty four hours; Tosef. ib. VI, 1; Sabb. 157[a].—Ned. 87[b] מה הקמה ממנו אף ה׳ ממנו as the confirmation may be partial, so may the invalidation &c.; a. fr.—Gitt. 36[a] אין לו ה׳ cannot be absolved from. Shebu. 29[b] top כי תירכי . . . . . ה׳ in order to make absolution impossible.

הִיפַּ׳, הַפַּרְכָּא (not הַפַּ׳) m. (ὕπαρχος) 1) *governor, lieutenant.*—*Pl.* הִיפַּ׳, הַפַּרְכִּין, הַפַּרְכֵי, חִי׳. Targ. Esth. III, 12.—Ab. Zar. 8[b].—2) *subject (land), colony.* Targ. Esth. X, 1 הַפַּרְכֵי ימא (h. text אִיֵּי הים); Targ. Y. Gen. XLIX, 13.

הִי׳, הַפַּרְכוֹס m. same, *lieutenant.* Ex. R. s. 18, beg. Yalk. Ps. 875 (to Ps. CXVI, 15) [read:] משל למלך ששלח ה׳ (v. Midr. Till. to Ps. l. c.); a. e. [Ib. אחרת ה׳, read הפרכיא (v. next w.).—Midr. Till. to Ps. XVII בחפרכוס, some ed. בא ח׳, v. אַפּוֹפְסִין.]—*Pl.* הִי׳, הַפַּרְכִּין. Tosef. Gitt. VIII (VI), 3 לשום חיפרכון (corr. acc.). V. אִיפַּרְכוֹס.

הִי׳, הַפַּרְכִּיָּה, הַפַּרְכִּיָּא f. (ὑπαρχία) *lieutenancy, provincial government, province.* Sifré Deut. 330; Yalk. ib. 946 [read:] הירפטרכוס נכנס לתוך ה׳ שלו אם יכול ליפרע מכל הוא נפרע ואם לאו וכ׳ a consul enters his province; if he is able to collect (taxes) from all &c. Yalk. Ps. 875 הפרכוס אחרת (corr. acc.; v. preced.)—*Pl.* הִי׳, הַפַּרְכִּיּוֹת. Tosef. Gitt. VIII (VI), 3 ed. Zuck. (v. הזורכיינוס).

הַפְרִנְיָא, v. הַרְפַּנְיָא.

הֶפְרֵשׁ m. (פָּרַשׁ) *difference.* Sabb. 155[b] ומה ה׳ בין וכ׳ and what is the difference between the two? Pes. 27[b] אמר להן ה׳ said he to them, There is a difference; a. fr.

הַפְרָשָׁה, v. אַפְרָשָׁה.

הֶפְשֵׁט m. (פָּשַׁט) *stripping, flaying.* Zeb. V, 4 טעונה ה׳ ונחוח requires flaying and carving (Lev. I, 6). Ib. 50[b] carving שלא בה׳ without previous flaying. Y. Pes. VI, 33[a] bot. הֶפְשֵׁירְטוֹ the flaying of it; a. fr.

הַפְשָׁטָה f. same. Sabb. 116[b] קודם הַפְשָׁטַת חטור before the hide (up to the chest) is stripped off. Sifra Vayikra, N'dabah, Par. 4, ch. VI (ref. to Lev. I, 6) נתחים שהיו בכלל ה׳ such pieces as are affected by the order of flaying (to the exclusion of the head which is cut off before flaying); a. e.

הֶפְשִׁים, v. הֶפְשֵׁט.

הֶפְשֵׁר m. (פָּשַׁר) *making tepid, warming.* Sabb. 40[b] הֶפְשֵׁרוֹ זהו בשולו warming is to oil what cooking is to other liquids (a forbidden labor).

הֶפְתִּיקָא, הֶפְתִּיק, v. הֶפְתֵּק, הֶפְתֵּקָא.

הפתכי, Yalk. Deut. 942, read: הִירְפָּטִירְקוֹס.

הֶפְתֵּק m. (פתק *to cut, divide off;* Var. lect. v. infra) *the store-room* in the dwelling house out of which the daily portions of provision and work are distributed; also *the retailer's shelves* &c., contrad. to אוצר ware-house. Ab. Zar. II, 7 (39[b]) חבאין מן הת׳ the preserved locusts which the merchant takes from the shelves, contrad. to מן הסלולה, those laid out in baskets in front of the counter. Ib. 40[b] מן הת׳ מן האוצר ומן הספינה (not הסלולה, v. Rabb. D. S. a. l. note 5); Tosef. ib. IV (V), 12 מן הפתק וכ׳ ed. Zuck. (Var. הפתיק, cmp. הֶמְסֵס for fusion of article) from the shelves, the ware-room or the ship.—Sabb. 50[a]; Tosef. ib. III (IV), 19 גיזי צמר של ה׳ cut wool stored in the pantry (intended for spinning; Rashi: from the merchant's shelves). [Ar. s. v. אפתק reads: אוּפְתֵּק, noting a Var. ה׳. One Ms. Ar., a. Mish. ed. Nap. read אפותיק for אוּפְתֵּיק, induced by phonetic resemblance to ἀποθήκη. V. Ar. ed. Koh. s. v. אפתק, a. Rabb. D. S. to Ab. Zar. 39[b] note 8.]

הִיפְתֵּי׳, הַפְתֵּי׳, הַפְתֵּקָא ch. (preced.) *treasury.* Targ. Y. Gen. XLVII, 14. Ib. Deut. XXIII, 22 (constr.) בהפתי וכ׳ in the treasury of the Lord (v. Ḥull. 139[a] quot. s. v. גִּזָּא).

הַפְתָּקָא *ladle*, v. אַפְתָּקָא.

הפתקאות, read: הַפּוֹתִירְקָאוֹת; הפתקי, read: הַפּוֹתִירְקִי.

הצאתה, v. חַצָּתָה.

הַצָּבַת f. (רצב) *standing, use of the verb* רצב. Num. R. s. 18, beg.; Tanḥ. Koraḥ 3 (analogy betw. Num. XVI, 27 a. I Sam. XVII, 4, a. 16). Pesik. Zutr. Nitsab. beg. יש ה׳ לטובה וכ׳ the word רצב is sometimes used in a good sense (as firmness) and at times in a bad sense (as provocation); v. רְצָבָה.

הַצְלָפּוֹנִי, v. הַצְלְפּוֹנִי.

הַצָּלָה f. (b. h.; נצל) *rescue, relief.* Meg. 16[b] הצלת נפשות saving of human lives. Gitt. 56[a] (in Chald. diction) אפשר דהוי ה׳ פורתא may be some little relief (by royal favor) can be had; ib.[b] וה׳ פורתא נמי וכ׳ and even a little favor will not be shown. Ḥull. 52[b] הצלת עצמה the animal's own effort to save itself; ה׳ אחרים the human efforts to save the animal. Ex. R. s. 1 ה׳ מים saving from drowning; a. fr.

הַצְלְפּוֹנִי (b. h.) pr. n. f. *Hazzelelponi*, alleged name of Samson's mother. Num. R. s. 10; B. Bath. 91[a] צְלֶלְפּוּנִית ed. (Ms. R. הצללפוניית, Ms. R. צלולפונית).

הַצְלָפּוֹנִי pr. n. (cmp. preced.), בני ה׳ prob. name

fo *a family* settled in Babylonia. M. Kat. 22[a] (Ms. M. חצלבוני).

הַצְנֵעַ m. (Inf. Hif. of צנע) *chastity.* Pesik. Sos, p. 146[b]; Yalk. Job 906; (Yalk. Gen. 93 הַצְנִיעוּת).

הַצָּעָה f. (רָצַע) *making a couch, laying out of mattresses, carpets* &c. Keth. 4[b], a. e. הַצָּעַת המטה making the bed (for her husband). Yoma 69[a] בה׳ שרי for spreading under (to sit or lie on), garments of mixed materials (כלאים) are permitted.—V. מַצָּע.—Trnsf. *arrangement, structure, construction.* Ḥull. 49[b] כך היא ה׳ של משנה וכ׳ the construction of the Mishnah (Boraitha) is as you stated, but reverse the first clause. Snh. 51[a]; a. e.

הַצָּתָה f. (יָצַת) *kindling.* Y. Sabb. II, beg. 4[c] צריכה הצאתה ברוב וכ׳ (corr. acc.) must be kindled so that the larger portion be on fire, v. הֶלֶךְ. Y. Yoma II, 39[c] top; Bab. ib. 24[b] הַצָּתַת וכ׳ kindling of &c.

הַקָּבָלָה f. (קבל, v. קַבָּלָה), הַקָּבַּלַת פָּנִים *reception.* Shebu. 35[b]; Sabb. 127 (Ms. M. קַבָּלַת) ה׳ פני שכינה receiving the Divine Presence.

הֶקְדֵּשׁ, הֶקְדִּישׁ m. (קדש) 1) *that which is dedicated to a sacred purpose,* esp. *sacred* or *Temple property.* Yeb. 66[b] bot., a. fr. ה׳ וכ׳ a pledged animal which the debtor dedicates as a sacrifice &c., v. פָּקַע. Gen. R. s. 60 ה׳ דמים; Arakh. VIII, 7 ה׳ ערלוי dedication of the value of an object; opp. ה׳ מזבח dedication for the altar (allowing no redemption). Ib. VII, 1 אין מחשבין החדשים לה׳ months are not counted for redeeming dedicated property, i. e. fractions of a year count for a year in favor of the treasury. Kidd. 2[b] דאסר לה אכ״ע כה׳ because (by betrothing her to himself) he makes her forbidden to all other men like sacred property (v. קָדַשׁ). Taan. 24[a] חרי הן ה׳ עליך וכ׳ they shall be to thee sacred property (like charity funds); a. v. fr.—2) *dedication.* Arakh. 2[a]; Tem. 2[a] תחלת ה׳ a preliminary act of dedication, סוף ה׳ the final dedication (laying hands on the animal's head prior to sacrificing it). Ib. 9[b]; B. Mets. 54[b] ה׳ ראשון the original dedication, ה׳ שני the substitution (for an animal which became defective); a. fr.—*Pl.* הֶקְדֵּישׁוֹת, הֶקְדִּישׁוֹת 1) *sacred objects.* Lev. R. s. 5; a. fr.—2) *laws concerning dedication.* Tosef. Erub. XI (VIII), 24; ib. Ḥag. I, 9 (ed. Zuck. והקרקעות, corr. acc.); a. e.

הַקָּזָה f. (נקז) *letting blood, opening a vein.* Ker. V, 1 דם ה׳ שהנפש יוצאה בו the blood of arteries with which life goes out, i. e. the splashing blood; ib. 22[a]. Nidd. 19[b]. —Gitt. 70[a] הַקָּזַת דם blood-letting. Sabb. 29[a] סעודת ה׳ Ms. M. (ed. ה׳ דם) the meal taken after blood-letting; a. fr.

הֶקְטֵר m. (קטר) *letting rise in smoke, burning on the altar.* Ber. I, 1; a. fr.

הַקְטָרָה f. same. Y. Pes. VII, 34[c] top. Y. Yoma II, 39[c]; a. e.—*Pl.* הַקְטָרוֹת. Tosef. Dem. II, 7 ה׳ה; Men. 18[b] Ms. M. (ed. ה׳ק); Ḥull. 132[b] ה׳ק (v. הֶמְסֵס as to fusion of article).

הֶקֵיפָא, הֶקֵיף v. הֵיקִיף.

הֶקֵישָׁא, הֶקֵישׁ v. הֵיקִישׁ.

הָקֵם m. (Inf. Hif. of קום, formed for analogy with הָפֵר q. v.) *confirmation, the privilege of confirming a vow.* Ned. X, 7; a. fr. (comment. write indiscriminately הקם a. הֵקִים, analogous to הֵיפֵר).

הָקָמָה f. (קום) 1) same. Ned. 69[a] ה׳ ראשונה the first confirmation (when he said the first קדים ליכי). Ib. ולא תידחול ה׳ but my confirmation shall not take effect; a. e.—2) *erection.* R. Hash. 2[b] להקמת המשכן dating from the erection of the Tabernacle. Y. Yoma I, 38[c] top; Num. R. s. 12, a. e. ה׳ הלילה the putting up (of the Tabernacle) by night; a. e.—*Pl.* הָקָמוֹת. Ib. הָקָמוֹתָיו his repeated acts of putting up.

הַקְנָאָה f., v. אַקְנָיְיתָא.

הֶקֵנָא, הֶקֵף v. הֵיקִיף.

הַקְפָּדָה v. אַקְפָּדָה.

הַקָּפָה f. (נָקַף II) 1) *surrounding, going round.* Yoma 59[a] ה׳ ברגל the sprinkling was done in walking around; ה׳ ביד by circular movements of the hand. Pesik. R. s. 41 הַקָּפַת המזבח going around the altar in procession with the Lulab; a. e.—2) (ref. to Lev. XIX, 27) *shaving the hair of the head all around.* Naz. 29[a] ועביד ה׳ and he (the Nazir) may shave &c. Ib. הַקָּפַת כל הראש shaving the entire head, opp. to ה׳ פאה shaving the ends, v. פֵּאָה. Y. Sot. II, beg. 17[d] ה׳ נזירות the shaving required by Nazir laws (Num. VI, 18); a. e.—3) *growth of hair around a limb.* Y. Yeb. X, end, 11[c]; Snh. 68[b].—4) *debts for merchandise* payable at certain seasons (cmp. תְּקוּפָה). Shebi. X, 1; Tosef. ib. VIII, 3 הקפת חנות וכ׳ shop-debts are not subject to the law of limitation in the Sabbatical year.—*Pl.* הַקָּפוֹת. Gen. R. s. 41 he came back לפרוע הַקָּפוֹתָיו to pay his debts; Yalk. ib. 69.

הַקָּצָה I f. (קִיץ) *waking up.* Midr. Till. to Ps. XVII, 15 הַקָּצַת המתים resurrection of the dead.

הַקָּצָה II f. (קָצַץ, קוּץ) *cutting,* הַקָּצַת שפתים (cmp. Prov. XVI, 30) cutting the lips, i. e. contracting the mouth for a blasphemous expression. Snh. 65[a] Ar. a. Ms. K. (ed. עקימת, v. עֲקִימָה).

הָקֵר m. (Inf. Hif. of קוּר; cmp. Jer. VI, 7) *welling, pouring forth* (cmp. מָקוֹר). בְּאֵר ה׳ (בור) *well,* opp. to cistern; esp. *B'er Haker* name of a certain well. Erub. X, 14. Ib. 104[b] כל הבורות ה׳ Ms. M. (ed. incorr. הקרות); Y. ib. II, beg. 20[a].

הַקְרָבָה f. (קָרַב) 1) *offering,* use of the verb הִקְרִיב. Men. 11[a] בת ה׳ היא it is an object which may eventually be offered. B. Kam. 12[b] חזי להי׳ fit for offering (if the Temple existed). Erub. 63[b], a. e. מוהקרבת תמידין גדול . . . study of the Law is more important than the offering of daily sacrifices. Lev. R. s. 2, end נאמר ה׳ וכ׳ the term

הקריב is used &c. Ib. s. 20 they died על הקריבה ועל ה׳ (=הַה׳) for coming near (Lev. XVII, 1) and for offering (Lev. X, 1); a. fr.—2) *drawing nigh for attack.* Ex. R. s. 21 הקרבת פרעה (Ex. XIV, 10).

הַקְרָיָה, הַקְרָיִה f. (קָרָה Hif.) *preparation, arrangement.* Sifra Num. 159; Yalk. ib. 787 (interpret. הקריתם, Num. XXXV, 11).

הַקֵּשׁ, v. הֵקֵשׁ.

הַקָּשָׁה f. (נָקַשׁ) *clapping, knocking together.* Snh. 65ª הַקָּשַׁת זרועותיו the clapping of his (the necromancer's) arms; Ker. 3ᵇ.—*Pl.* הַקָּשׁוֹת. Ib. (Snh. l. c. always sing.).

הַר (הָרָר) m. (b.h.; הרר) *mound, mountain;* trnsf. *eminent person.* Midd. II, 1, a. fr. הַר הבית the Temple mount. Yeb. 17ª (play on הוֹלִיפְנִיא) הַר שהכל פּוֹנִין בו a hill to which all turn (whose spurious descent prevents them from getting wives elsewhere); a. v. fr.—Ḥull. 39ᵇ (in Chald. diction) רישיך והר here is thy head and here the mountain (a colloquial phrase for compelling one to give up a bargain).—Ex. R. s. 28 (ref. to Ex. XIX, 3) בזכות הה׳ for the merit of the distinguished one (Abraham), ואין הה׳ אלא אבות *har* means the patriarchs (ref. to Mic. VI, 2). Snh. 107ª ה׳ שבכם the most prominent of you; a. fr.—[For proper nouns composed with הר, v. respective determinants.]—*Pl.* הָרִים, הָרֵרִים. Tam. 32ª, a. e. הָרֵי חושך, v. חוֹשֶׁךְ.—Snh. 24ª עוקר הררי הרים uprooting the highest mountains (a figure for dialectical ingenuity). Y. Yeb. I, 3ª bot. בין שני חֶה׳ וכ׳ between the two high mountains (great scholars). Ex. R. s. 15 ואין ה׳ אלא אבות, v. supra.—Ḥag. I, 8 כה׳ תלויין בשערה like mountains suspended on a hair (a slender Bible text for numerous Talmudic laws); a. v. fr.

הָרָא, *Af.* אַהֲרֵי (cmp. חרי, חרר) *to heat, irritate.* Targ. Prov. XXV, 20 מַהֲרָא (Var. מַחֲרָה) ed. Lag. (ed. מחרא, ed. Wil. מחדא, corr. acc.); v. בְּרִיחָתָא.—Cmp. הִרְהֵר, וְתִרְתֵּר.

הַרְבָּה (Inf. Hif. of רָבָה) *to increase; the numerical value of the letters* הרבה=212 (days). Gen. R. s. 20 (play on הרבה ארבה, Gen. III, 16) כל שהוא ה׳ ארבה וכ׳ if an embryo is 212 days old, I shall cause it to grow (it is vital); Y. Nidd. I, 49ᵇ top כל שהוא בה׳ הרי הוא בארבה; v. אל״ף.

הַרְבָּעָה f. (רָבַע) *the (forbidden) coupling of heterogeneous animals.* Snh. 56ᵇ הַרְבָּעַת בהמה; Sifra Aḥaré Par. 9, ch. XIII. Ḥull. 71ª לה׳ with reference to forbidden coupling; a. e.

הָרַג (b.h.) [*to cut*, v. חָרַג,] *to kill, put to death.* Num. R. s. 21, beg. בא לַהֲרָגְךָ השכם לְהָרְגוֹ if one comes to kill thee, be the first to kill him; Ber. 58ª; Snh. 72ª .. להורגך. להורגו. Gitt. 56ᵇ כסבור ה׳ את עצמו he (Titus) thought he had killed himself (euphem. for *the Lord*); a. v. fr.—*Part. pass.* הָרוּג. Tosef. Gitt. V (III), 1 הרוגין שנהרגו לפני מלחמה ובשעת מלחמה (ed. Zuck. ובשעת) those executed (by the Roman government) before and during the Vespasian war; Y. Gitt. V, 47ᵇ top [read:] הֲרוּגֵי המלחמה ולפני וכ׳. Y. Ber. I, 3ᵈ, v. בִּירְחֵר. Pes. 50ª; B. Bath. 10ᵇ, a. e. הרוגי מלכות martyrs under the Roman government (R. Akiba and his fellow-martyrs), v. לוד; a. fr.

Nif. נֶהֱרַג *to be killed, executed.* Taan. 18ᵇ נֶהֱרְגוּ were put to death (by the Roman government). Gitt. 56ª יֵהָרֵג is to be put to death. Snh. 74ª עבור ואל תֵּהָרֵג transgress or thou wilt be killed; a. fr.

הָרָג m. (preced.) *murderer, highway-man,* contrad. to דורס the oppressor who does not threaten to kill. Y. B. Mets. IV, end, 9ᵈ.—*Pl.* הָרָגִין. Ned. III, 4, v. נָרַד.

הֶרֶג m. (b. h.; preced. wds.) *execution by decapitation with a sword.* Snh. VII, 1; a. fr.

הַרְגּוּז, הַרְגִּין m. (prob. = אַרְגָּז q. v.) euphem. for *buttocks* (or *testicles*). Bekh. VI, 6 הַרְגִּילוֹ Maim., Ar. Var. הַרְגּוּזוֹ, ed. אַכּוּז q. v.

הַרְגִּינִין, v. חַרְגִּ׳.

הֶרְגֵּל m. (רגל, v. רָגִיל) 1) *habit;* ה׳ לשון habit of the tongue, fluency acquired by memorizing. Koh. R. to VI, 9.—2) *leading to, occasion for.* מפני ה׳ עבירה because it offers an occasion for sin. Sabb. I, 3; Pes. 30ª; 36ª; a. e.—Ab. Zar. 17ª ה׳ דבר (euphem.) preliminaries of sexual connection.

הַרְגָּנָא, v. הַרְנוּגָא.

הַרְגִּנִין, v. הַרְגִּינִין.

הַרְגָּשָׁה f. (רָגַשׁ, Hif.) *sensation, perception, sensuous affection.* Nidd. 43ª נעקרה בה׳ he felt the effusion coming, ויצתה שלא בה׳ but the discharge was not perceived. Ib. 57ᵇ הַרְגָּשַׁת מי וכ׳ the sensation of discharging urin; a. fr. Yalk. Jud. 42 לכל ה׳ וה׳ to every *sense.*—*Pl.* הַרְגָּשׁוֹת *senses.* Num. R. s. 14 כנגד חמש ה׳ וחמש מורגשות corresponding to the five senses and the five perceptions.

הַרְגַּת, v. חַרְגָּא.

הַרְדַּאוּלִיס, v. הַרְדַּוְלִיס.

הַרְדּוּבְלִין f. (ὕδραυλις) *water-organ.* Targ. Ps. CL, 4 Ms. (Regia הרדיב׳, ed. חַלִּילִין).

הַרְדַּוְלִיס m. same. Arakh. 10ᵇ (not לים...); Tosef. ib. I, 13 הרדאולים לא חרו וכ׳ ed. Zuck. (corr. acc.; ed. הַדְרַאוְלִי׳ לא חיה); cmp. אַדְרַבְּלִיס.

הַרְדּוּס* m. (transpos. of דרס, v. מִדְרָא, מִדְרוֹן &c.) *the copulation of birds;* ה׳ מעשה *unnatural gratification on a woman's body.* Snh. 66ᵇ Ar. (ed. הרדודין; v. הֲרוּרִים). [Ar.: *doing of Herod,* ref. to B. Bath. 3ᵇ; v. הוֹרְדוֹס.]

הַרְדּוּף, v. הֵרִיחַ.

הַרְדּוֹפָה, v. חַרְדָּפָה.

הַרְדּוֹפַנֵי, v. הַרְהַפְנֵי.

הַרְדּוֹפַנִין m. (comp. of חר=הר, a. הוֹפָן; v. הַרְחֲבִינָה) *wall-ivy*, the leaves of which may be used for bitter herbs on the Passover night. Pes. 39a (Ms. M. הַרְהַפְּ). V. הַרְהַפְנֵי.

הַרְדְּסִיּוֹת, הַרְדְּסִיאוֹת (הַדְּרָסִ׳) f. pl., יוני הִ׳ *a species of domesticated doves* (prob. so named from the manner of their fructification, v. הַרְהוּס). Ḥull. XII, 1; Bets. 25a; Tosef. ib. I, 10; Tosef. Ḥull. X, 9 הרד׳ ed. Zuck. (Var. הדר׳). Ḥull. 139b חד תני הדר׳ וחד תני הרד׳ וכ׳ one reads *hadr.*, and one reads *hard.*, the one deriving our w. from Herod, the other from the name of a place.

הַרְדָּפָה* f. (הדם, with ר inserted; cmp. הִרְהוּם) [*removal, isolation,*] *imprisonment within a narrow enclosure of reeds or poles,* a punishment for contempt of court (v. נִידּוּי). M. Kat. 16a (explain. לְשָׁרוֹשֵׁי, Ezra VII, 26). Ib. (a version of the Gaonim quoted by Asheri a. l., Nr. 53) מאי הִ׳ א״ר פפא נצבי דקני what is *hardafah?* Said R. P., Poles of reeds (fastened in the ground). [In ed. a. Mss. the answer to מאי הִ׳ is absent.] [Ar. ed. Koh. הִרְהוֹפָה.]

הַרְדְּפוּנִי, v. next w.

הַרְדּוֹפַנִי, הַרְדַּפְנֵי m. (Chald. form of הַרְהוֹפַנִין) *a creeper* the berries of which were known to be injurious to animals. Ḥull. III, 5 (58b); Tosef. ib. III, 19.—Mekh. B'shall., Vayassa 1 (ref. to Ex. XV, 25) זה עץ הִ׳ it was the trunk of an ivy; Ex. R. s. 50; (ib. s. 23 הרדינון); Yalk. ib. 256 הרדפוני (corr. acc.); Tanḥ. B'shall. 24 הִ׳ מר היה; Tanḥ., ed. Bub., ib. 19.—[Var. הירדופני, v. Koh. Ar. s. v.]—Targ. Y. Ex. XV, 25 אַרַדְפְּנֵי.

הַרְדְּפַנִין, v. הַרְהוֹפַ׳.

הָרָה (b. h.) *to conceive, be with child.* Yalk. Ex. 168, end. Y. B. Kam. V, 5a top; Bab. ib. 49a.

Hof. הוֹרָה *to be conceived;* *(homilet.) *conception*, v. הוֹרֶת. Gen. R. s. 64; Yalk. Job 894 that she would have said to him, גבר הִ׳ is this a time for conception, man? ('Rashi').

הַרְדּוֹן I, v. הִירְ׳.

הַרְדּוֹן II m. *urin-soaked dung*, v. הָהֵין a. הִרְהֵן.

הִירְ׳, הָרְדּוּר m. (הִרְהֵר) 1) *thought, meditation*, opp. דיבור הִ׳ כדיבור דמי loud recitation. Ber. 20b reviewing in mind (a Biblical passage &c.) is as good as loud recitation. Sabb. 150a (ref. to Is. LVIII, 13) דיבור אסור הִ׳ וכ׳ talking (business on the Sabbath) is forbidden, thinking (planning) is permitted.—2) *heated imagination*, esp. *impure fancies.* Ber. 12b עבירה הִ׳ unchaste imagination, ע״ז הִ׳ idolatrous fancy. Nidd. 13b חמבריא עצמו לידי הִ׳ who allows sinful fancies to take a hold of him. Zab. II, 2; a. fr.—*Pl.* הִרְהוּרִים. Yoma 29a top הִרְהוּרֵי עבירה וכ׳ sinful (obscene) imaginations are more injurious to health than the sin itself. Esth. R. to III, 1 (play on aḥar) הרהורי דברים היו שם plans (schemes) were there.

הִירְהוּרָא, הַרְהוּרָא ch. same. Targ. O. Deut. XXIX, 18. Targ. Y. ib. XXIII, 11; a. e.—Snh. 45a תיישי לה׳ take into consideration the possibility of creating impure thoughts (among the spectators); Sot. 8a.—*Pl.* הִירְ׳, הִרְהוּרִין, הַרְהוּרִין. Targ. Y. Lev. VI, 2. Targ. Ez. XXXVIII, 10; a. fr.

הִירְ׳, הָרְדֵּר (Pilp. of הרר; v. הָרָה, cmp. esp. Is. LIX, 13) 1) *to conceive in mind, to think, meditate, plan.* Ber. III, 4 מְהַרְהֵר בלבו thinks (recites the Sh'ma) in his heart, v. הִרְהוּר. Gitt. 57b הִ׳ תשובה בדעתיה he conceived the idea of repentance.—2) *to be heated, entertain impure thoughts.* Ḥull. 37b לא הִרְהַרְתִּי ביום I allowed no impure thoughts to rise in me in day-time; a. fr.—3) (followed by אחר) *to disparage, criticise, detract from.* Snh. 110a המְהַרְהֵר אחר רבו who speaks evil of his teacher. Num. R. s. 7 אם הִרְהַרְתָּ וכ׳ if thou criticisest them &c. Ber. 19a אל תְּהַרְהֵר אחריו ביום do not think evil of him the day after (for he surely repented). Sifré Deut. 307 אין לְהַרְהֵר אחר מדותיו you must not criticise His dealings with man; a. fr.—4) *to heat, make sick with fever.* Lev. R. s. 17 (play on תִּרְצוּבוֹת, Ps. LXXIII, 4; v. ה״א) לא הִרְהַרְתִּים בחלאים (Var. חרחר; Ar. s. v. תרצב: עריר) I did not make them hot with diseases; Yalk. Ps. 808. [Ukts. III, 11, v. חִרְהֵר.]

הַרְהֵיר, הַרְהֵר ch. same. Targ. Y. Gen. VI, 2.—Targ. Job II, 10 הַהִרְהֵר; a. fr.

הִרְהִיבְנָא׳, Y. Kil. I, 27a, v. נִרְוָנָא.

הַרְוָחָא m. (v. next w.) *profit*, opp. פְּסִידָה. M. Kat. 2a.

הִרְוָחָה, הַרְוָחָה f. (b. h. הָרַוָח; רָוַח) 1) *relief, release.* Ex. R. s. 10, end; Tanḥ., ed. Bub., Vaëra 22; Yalk. Ex. 186 (cmp. הֶמְסֵס as to fusion of article). Tanḥ. Mikk. 10, v. בָּסַר I; a. e.—2) *plenty, liberal provision; comfort.* Snh. 21b לא צריכא לה׳ the word לוֹ is to intimate a liberal appropriation (for the army). Sifré Deut. 306 ואין לשון פתיחה אלא לשון ה׳ the word 'opening' has the meaning of comfort, opp. לשון דוחק. Keth. 43a אלמנתו לא ניחא ליה בה׳ וכ׳ as to his widow he cares not for her living comfortably (from her own earnings besides the legal alimentation) &c.

הִרְוִיחַ, Tosef. Toh. VIII, 1, v. הַרְוִיחַ.

הַרְוָרִים* m. pl. (הרר, v. הִרְהֵר) *heating*, מעשה הִ׳ *unnatural gratification on a woman's body.* Snh. 66b, Resp. Gaon. ed. Cassel, p. 110; v. הִרְהוּס, a. חִירְהוּד.

הַרְזְבוּנִית, הַרְזָבְנִי׳, v. אַרְזְבוּנִית.

הַרְזוּפָא, v. אַרְזַפְתָּא II, a. next w.

הַרְזִיפִי f., **הַרְזִיפֵי** m. pl. (Rashi) (v. אַרְזַפְתָּא II) name of a *bitter herb* (not generally used as food). Pes. 39a (Ms. M. 2 אַרְזִיפָא, Ms. O. חדרוק, v. הִירְהוּק; v. Rabb. D. S. a. l. note 9).

חַרְזֵק, חַרְזִיק (=חַזֵּק, v. חזק) *to imprison.* B. Kam. 85[b] חַרְזְקֵיהּ באנדרונא וכ׳ Ar. (ed. חדק׳) he kept him locked up in a room and forced him to be idle. — *Part. pass.* מְחַרְזַק. Ned. 91[b] דהוה קא מ׳ בבירתא וכ׳ Ar. (ed. מְתַחַרְזִיק *Ithpa.*) who was locked up in a room with a woman.

חַרְזְיָקֵי m. pl. (preced.) בֵּי ח׳ *guard-house, a gate house* with one door opening to the court and another leading to the entrance to the inner rooms or buildings; cmp. פְּלָאֵי. Men. 33[b].

חַרְזַק, v. חַרְזִיק.

חַרְחָצָה f. (רָחַץ) *washing, bathing.* Sabb. 134[b] חַרְחָצַת כָּל גופו bathing the child's entire body; ח׳ מילה bathing the wound of circumcision. Keth. 96[a].

חַרְחָק or חֶרְחָק (רָחַק) 1) *distance.*—ח׳ עדות a) *an unlawful space between a deed and the signatures of the witnesses.* Y. Gitt. I, 43[c] bot. עדים פסולין אינן נעשין כח׳ ע׳ the signatures of disqualified witnesses, between qualified ones, are not to be looked upon as if they were a blank creating an unlawful distance; ib. IX, 50[c]; ib. VIII, end, 49[d] (insert: עדים פסולים אינן). — b) *distance of relationship,* i. e. *testimony not objectionable on account of kinship.* Y. Keth. II, 26[d] top [read:] ואם אין את מאמינו שהוא בנו יעשה כח׳ ע׳ וכ׳ and if you do not believe him that he is his son, let his statement (that he is a priest) be considered a stranger's testimony &c.—2) *a precautionary measure, a preventive law.* Y. Maasr. I, 49[b] top.

חַרְחָקוּת f. as preced. 2. Pes. 2[b]. Ab. Zar. 31[b] ח׳ יתירתא an extraordinary precaution.

חַרְטָבָה׳, v. רְטִיבָה.

חַרְי I, חָרֵי m. (=תראי; ראה) *aspect, characteristic points, case.* B. Kam. I, 1 (ref. to the four cases of damage Ex. XXI, 28; XXI, 33; XXII, 4; XXII, 5) לא ח׳ השור כח׳ וכ׳ (Y. ed. לא השור כח׳ וכ׳) the case of the goring ox is not analogous to that of the eating animal, nor are the cases of both of them which are animated beings, analogous to the case of damage through fire which is inanimate &c. (i. e. the four cases had to be specified in the Biblical text); yet the points common to all are that they are liable to do damage &c. Mekh. Mishp., N'zikin, s. 5 לא ח׳ הדיין כח׳ וכ׳ the case of (cursing) the judge is not analogous to that of (cursing) the prince, yet the point common to both &c. [In G'marah רָאֵי, v. B. Kam. 4[a].]

חַרְי II (v. preced.,=b. h. הֵן, הִנֵּה) 1) *behold, here is.* Gen. R. s. 91, end ח׳ הכסף וכ׳ here is the silver &c.—Ab. III, 4, a. fr. ח׳ זה וכ׳ such a person is &c. Bets. V, 3, a. fr. ח׳ אלו וכ׳ in this case they are &c. B. Kam. IX, 2 ח׳ שלך לפניך here is thy property before thee (take it in the condition in which it is); a. v. fr.—חַרֵינִי=ח׳ אני behold, I am, will be &c. Naz. I, 1 ח׳ נזיר I will be a Nazir. Kidd. 31[b] ח׳ כפרת וכ׳ may I be the atonement for his rest (a blessing formula for a deceased father); a. fr.—2) ח׳ ש׳ *here is a case of one, if.* Meg. 3[b] ח׳ שחיטה וכ׳ if one is going to slaughter &c.; a. fr.

חַרְיָגָה f. (חָרַג) *killing.* Sabb. 107[b].—Esp. *execution of capital punishment, decapitation.* Y. Keth. II, 26[d] נגמר דינה לח׳ if she has been sentenced to death. Y. Snh. VII, 24[b] ח׳ decapitation, v. חֶרֶג. Ex. R. s. 1; a. fr.

חֲרִידוֹס pr. n. m. *Hăredos* (Herod), one of Haman's ancestry. Targ. II Esth. III, 1 (ed. Lag. הדרוס).

חֲרָיוֹן m. (b. h.; הָרָה) *conception, coition.* Nidd. 16[b]. Gen. R. s. 64. Y. B. Kam. V, 5[a] top בעל ח׳ the natural father (not step-father); a. e.—B. Kam. 49[a] בית הח׳ womb, abdomen.

חַרְיוֹסַן, Y. Ter. XI, 48[a], v. חַרְסָן.

חַרְיוּת, v. חֲדָרִית.

חָרָיוֹס, v. חֲרִיץ.

חֲרִיעָה f. (רוּעַ) *shouting* for joy. Pesik. Ronni, p. 141[b] one of the expressions for rejoicing (Cant. R. to I, 4, reads תְּרוּעָה). Cmp. חֲרָעָה II.

חֲרִיפָה f. (רוּף, רָפַף) *trembling,* only in חֲרִיפַת עַיִן *wink of the eye,* בח׳ ע׳ in a wink. Koh. R. to XI, 1 (ed. Wil. כח׳).

חֲרִיפוֹת or חֲרִי׳ f. pl. (b. h.; חרף, cmp. חָרַךְ) *grits, polenta.* Sot. 42[b] (homiletical play on *Harafah,* II Sam. XXI, 16, a. *Orpah,* Ruth I, 4) why was she called Harafah? שחכל דשין אותה כח׳ because all pounded (used) her like grits, v. הוּשׁ. [Cmp. Y. Kidd. I, 59[a] top a. Kerith. 11[a] where חרף is taken as the equivalent of כחש, with reference to חריפות Prov. XXVII, 22. Cmp. חַלְטָאָה for obliteration of radical ה.—Targ. I Chr. XX, 4; 6; 8 reads ערפה for h. text הרפא, הרפאים.]

חֲרִיקָא, v. חֲרִיקָא.

חֲרַךְ, v. חֲרָךְ.

חֲרְכָב m. (רָכַב) *carrying (a lamb) on one's shoulder.* Pes. VI, 1 חֲרְכֵּבוֹ Y. ed., Ms. M. a. Mish. Nap. חֲרְכִּיבוֹ (ed. חַרְכָּבָתוֹ) the carrying of the Passover lamb to the Temple. Y. ib. 33[b] top.

חַרְכָּבָה f. 1) same, v. preced.—2) *grafting.* Shebi. II, 6; a. fr.

חַרְכִּיא, v. חֲרַכְיָא.

חֲרְכִּיב, v. חֲרְכֵּב.

חַרְכִּינָס pr. n. m. (Ἀρχῖνος) *Harkinas,* father of R. Dosa. R. Hash. II, 8 (25[a]) הר׳ Mish. a. Ms. M. (ed. חוֹר׳); Mish. Pes. a. Y. ed. ארכינס, v. Rabb. D. S. a. l. note). Tosef. Neg. I, 6 הרכ׳; (ib. Kel. B. Bath. IV, 14 הורקינס). Yeb. 16[a]; a. fr.

חַרְכָּנָה f. (רָכַן) *inclination,* חַרְכָּנַת רֹאשׁ *nodding assent.* Y. Gitt. VII, 48[c] bot.; Y. Ter. I, 40[b] top.

חַרְמָה f. (רוּם) 1) *lifting, removal.* Y. Yoma II, beg. 39[b] יצא זה שחוא בח׳ this (service) is excluded, since it con-

sists only of removing (the ashes). Ib. 39c; a. fr.—2) *separating the priest's gift* &c. Bets. I, 6 (12b) אינו זכאי בהַרְמָתָהּ (v. Rabb. D. S. a. l.) nobody obtains a privilege by its being set apart; a. fr.—3) *lifting up, elevation.* Yalk. Ps. 624 (ref. to ומרים, Ps. III, 4) . . . תחת שהיית תלוי ראש נתת לי הַרָמַת ראש וכ׳ while I deserved hanging down the head (in the consciousness of guilt), thou hast granted me a lifting up of the head (forgiveness, II Sam. XII, 13); ib. (ref. to תשא Ex. XXX, 12) . . . . תחת שהיו תלוי ראש . . . ה׳ ראש; Pesik. Shek. 10b, sq. (corr. acc.); Midr. Till. to Ps. l. c.; Yalk. Ex. 365 (corr. acc.). Tanḥ. Emor 16.

הַרְמוּצָא, v. רְמוּצָה, s. v. רָמַץ.

הַרְמֶךְ; הַרְמֵיךְ pr. n. pl. (*Be*) *Harmekh* in Babylonia. Gitt. 60b בי ה׳ Ar. (ed. בי ח׳). M. Kat. 4b הרמיך Ms. M. (ed. בר המדך). Zeb. 2b בי ח׳ (v. Rabb. D. S. a. l. note 6).

הַרְמִינִי (חוּרְמִינִי) pr. n. *Harmine* (*Hurmini*), prob. a province of Armenia. Targ. Jer. LI, 27 הור׳ ed. Lag. a. oth. (h. text מִנִּי). Targ. Am. IV, 3 הר׳ (ed. Lag. הור׳; h. text הרמונה). Targ. Mic. VII, 12 חור׳ רבתא (Var. ed. Lag. הור׳) *Armenia Major*(?).

הַרְמֵךְ, v. הַרְמִיךְ.

הַרְמָנָא m. (מנה, with preform. הר, cmp. הרפתקי) *appointment to office, authority, royal patent.* Targ. Job I, 12; II, 7. Targ. Y. Num. XVII, 11.—Ber. 58a holding court בלא ה׳ דמלכא without royal appointment. B. Mets. 84a ה׳ דמלכא הוא (Ms. R. 2 הור׳) it is a royal appointment (which I cannot decline). Ḥull. 57b ה׳ דמלכא לא ליבעי would they not have asked for royal authority? Ib. ה׳ דמלכא הוו נקיטי they were in possession &c.; (Ar. ed. Koh. the king was among them ומיה׳ דמלכא עבוד and they did it by royal authority). B. Bath. 46b, v. next w.—*Trnsf.* (cmp. רֵשׁוּת) *office, bureau*, esp. *Resh Galutha's office.* Erub. 59a משום דשכיחי רבנן גבי ה׳ (v. Rabb. D. S. a. l. note 300) because scholars are accustomed to meet at the Resh Galutha's office (Ar. קהרמנא).

הַרְמָנְיָא f. same. B. Bath. 46b בעלמא שויוה ה׳ they (the owners) considered it (the transmission of the land to subtenants) merely an appointment (agency); (Asheri הרמנא שויוה; Ar. הרמנא; v. Rabb. D. S. a. l. note 90).

הַרְנְגוֹל, a clerical slip in Ar. s. v. חַרְנוֹגָא.

הַרְנוֹגָא m. 1) *harnoga*, name of a bird, one of eight about which there is a doubt as to being clean. Ḥull. 62b. —2) *a thorn*, v. חַרְנוֹגָא.

הַרְנִי, v. אַרְוַנִי.

הַרְנִירְק, v. אנדכתרי.

הָרַס (b. h.) 1) *to break, to destroy, demolish.* Midr. Till. to Ps. IX, 7 הוא הוֹרֵס את וכ׳ He destroys your plans; Yalk. Mal. 587.—*Part. pass.* הָרוּס; f. הֲרוּסָה. Gen. R. s. 45; a. e.—Y. Ber. IV, 8a; a. e.—2) *to break through, rush.* Yalk. Ex. 284 (expl. פן יהרסו, Ex. XIX, 21) שמא ידחקו, v. דָּחַק; Mekh. Yithro, Baḥod., s. 4.

הֶרֶס m. (preced.) *destruction.* Men. 110a (interpret. עִיר הַהֶרֶס, Is. XIX, 18) דעתידא למירחב ... קרתא (v. Rabb. D. S. a. l.) the town of Beth Shemesh which is doomed to destruction; v. חֶרֶס.

הַרְסָן, v. חַרְסָן.

הַרְסָנָא m. (הרס; cmp. Arab. הריסת, Fl. to Levy Talm. Dict. I, p. 559b; cmp. חֲרוֹסֶת) *fish-hash.* B. Bath. 144a, v. אֲצִירָא.—פַּשָׁא דה׳ a pie of fish-hash and flour. Bets. 16a, sq.; Ab. Zar. 38a; a. fr.

הַרְעָה I f. (רָעַע, Hif. הֶרֵעַ) *doing harm*) to one's self or others); *self-abnegation; vow to injure;* v. הֲטָבָה. Shebu. III, 5; a. fr.

הַרְעָה II f. (רוּעַ) *sounding the trumpet, a certain note or signal.* Y. R. Hash. IV, 59c bot., v. טרימוטה.—Cmp. תְּרוּעָה, תְּרִיעָה.

הֶרֶף m. (רפה, v. הֲרִיפָה) *trembling;* ה׳ עַיִן *wink, an indefinable portion of time.* Y. Ber. I, 2b bot. בין השמשות כה׳ ע׳ the time called *ben-hash-sh'mashoth* is really like a wink of the eye. Ib.c top. Ibd top; Lam. R. to II, 19; v. רֶגַע. Cant. R. to III, 6 בה׳ ע׳ (not כה׳) instantaneously; a. fr.

הָרְפָּה pr. n. f. *Harafah.* Sot. 42b, v. חֲרִיפוֹת.

הַרְפוֹתִיא, v. חַרְסְפִיתָא.

הַרְפִיא, v. חֲרָפַיָּיא.

הַרְפַּנְיָא pr. n. pl. *Harpania* (*Hipparenum*, Neub. Géogr. p. 335; p. 352) in Babylonia, a rich industrial town with a Jewish population of spurious descent. Yeb. 17a what a great man, אי לאו דה׳ מאתיה were not H. his native town! Ib. מאי ה׳, v. הַר. Sabb. 127a (Ms. M. הרדפנאי, read הַרְפַּנָאֵי *Harpanians*); B. Mets. 84a דה׳ Ms. M. (ed. דַּהַרְפַּנָאֵי), v. דְּקוּרָא. Ab. Zar. 74b. Snh. 48b (Ms. M. נהר פניא). [Kidd. 72b Ms. O. הפרניא והירמניא, ed. only הומניא.]—Denom. הַרְפַּנָאָה m. *of H.* Erub. 59b (v. Rabb. D. S. a. l. note 90).—*Pl.* הַרְפַּנָאֵי, v. supra.

הַרְפַּתְקֵי, pl. הַרְפַּתְקֵי m. (פתק with preform. הר, cmp. הַרְמָנָא; v. פִּתְקָא) [*portions, allotments,*] 1) *measure, limitation.* Targ. Job XVIII, 2 (h. text קִנְצֵי).—2) *destinies, reverses, experiences* (cmp. גְּזֵרָה). Ib. XII, 5 ה׳ זמנא the changes of time (h. text מועדי רגל; cmp. רֶגֶל).—R. Hash. 16a כל הני ה׳ דעדו וכ׳ all those preordained changes that passed over the standing crop (up to Passover).

הַרְצָאָה, הַרְצָיָה f. (רָצָה) 1) (v. Lev. I, 4) *acceptability of a sacrifice, gracious reception, qualification for offering, atonement.* Ḥull. 81a לילה לקדושה יום לה׳ the eve of the eighth day qualifies it for dedication, the morning for an acceptable offering. Zeb. 28b, a. e. (ref. to Lev. XXII, 27 a. XIX, 7) כהַרְצָאת כשר וכ׳ the same ceremonies which are needed for the atoning efficacy of the legally performed offering, are required for making it an unfit offering (the eating of which is punishable

with extinction). Ker. 9a (דמים) הַרְצָאַת דם reception into the covenant through the sprinkling of blood (Ex. XXIV, 5 sq.).—Sifra Vayikra, N'dabah, Par. 5, ch. VII לאחר הרצייה after the sprinkling of the blood. Zeb. 45b בני ה׳ those for whom a sacrifice may effect atonement. Sifra Emor ch. III, Par. 4 מה חילול . . . ה׳ as the desecration *there* refers to a sacrifice which has an atoning effect; a. fr.—2) *making willing, conciliation.* Men. 27a וכן ישראל עד . . . . באגודה אחת (Ms. M. . . . . וכן ישראל בה׳ באחת) and so is it with Israel's conciliation (with God), which can be achieved only when they are all one brotherhood; (Yalk. Lev. 651: וכן ישראל לא ישובו לארצם עד וכ׳). Kidd. 14b להרצאת אדון to make the master willing to dismiss his slave (Deut. XV, 18).—3) (v. רָצָה *Hif.*) *discourse* (on theosophy).—*Pl.* הַרְצָאוֹת. Hag. 14b.

הַרְקָדָה f. (רָקַד) *shaking* (in the sieve), *sifting.* Pes. 11a טחינה וה׳ מא״ל in grinding and sifting (the flour) what change from the ordinary process can he make? Ib. ה׳ ע״ג נפה he does the sifting on the back of the sieve. Y. Sabb. VII, 10b bot.; a. e.—Tosef. Men. XI, 4 הַרְקִידָן.

הַרְקִיא, הַרְקִיוּת, v. חַרְקָנִיָּא.

הַרְקִיד m. *sifting,* v. הַרְקָדָה.

***הַרַקְלְיאוֹפּוֹלִיס** pr. n. pl. *Heracleopolis,* in Middle Egypt. Pesik. Vayhi, p. 63b עיר התרס זה הדאקנו (corr. acc.) *Ir Haheres* (Is. XIX, 18) is Heracleopolis; Pesik. R. s. 17 סרס אני (corr. acc.). [V., however, Men. 100a.]

הָרָר, pl. **הָרָרִים,** v. הַר.

הַרְשָׁאָה f. (רָשָׁה, *Hif.*) *authorization, authority, power of attorney.* Keth. 95a נכתבו ה׳ להדדי let the two purchasers of the same property write out a power of attorney to one another (to sue the seller). Shebu. 31a חבא בה׳ he who comes before court with a power of attorney (not in his own case). Bekh. 47b; a. fr.

***הֶרֶת** f. (b. h., v. Jer. XX, 17; הָרָה) *womb* of an animal. Ber. 44b; 57b; Ab. Zar. 29a. [Oth. opin. *sweetbread, pancreas;* v. הֵרֶתְ.]

הַרְתָּא f., v. חַרְתָּא.

הַרְתֵּת, v. הֵרֶתְ.

הָשֵׁב m. (Inf. Hif. of שׁוּב) *restoring, giving back.* B. Mets. III, 6 (38a) מפני ה׳ אבידה Ms. M. a. Y. ed. (ed. מפני שהוא כמשיב) because the taking care of a trust comes under the duty of restoring a neighbor's lost property; Y. Yeb. II, end, 4b; a. e.; v. next w.

הֲשָׁבָה f. same, הֲשֵׁבַת אבידה the duty of restoring a neighbor's lost property. B. Kam. V, 7 (54b) לה׳ א׳ (Ms. M. a. Y. ed. לְהָשִׁיב; Y. ib. V, end, 5a לְהָשֵׁב, v. preced.); Yalk. Ex. 281; a. fr.—*Pl.* הֲשָׁבוֹת. B. Kam. 57a; B. Mets. 31a מפני . . ריבתה ה׳ חרבה because the Biblical text speaks frequently of restoration (but does nos intimate that the owner must be notified of the restoration).

הֲשָׁבוֹן, חֲשָׁבוֹן m. (preced.) *making amends for robbery, fraud* &c. (according to Lev. V, 20—26). Yeb. 47b לא ניתן לה׳ has not the privilege of making amends (and being atoned for); Ab. Zar. 71b. B. Bath. 35b לא ניתן לה׳ has no opportunity of &c.—B. Mets. 48a לחוי׳ as amenable to the law &c.

הַשְׁבָּתָה f. (שָׁבַת *Hif.*) *removal* (v. Ex. XII, 15). Pes. 5a הַשְׁבָּתַת שאור.—*Pl.* הַשְׁבָּתוֹת. Ib. 10b שלש ה׳ בתורה the three injunctions in the Torah concerning the removal of leavened things.

הַשָּׂג m. (נָשַׂג) *reaching,* ה׳ יד *regard to one's wealth, the law regulating the payment of certain vows according to one's means* (Lev. XXVII, 8). Arakh. 5a נידון בה׳ יד does he come under the law of &c.?—Ib. IV, 1 ה׳ יד בנודר the law of *hesseg yad* is regulated by the means of him who makes the vow; a. e.

הַשָּׂגָה f. same, הַשָּׂגַת יד (Lev. XXV, 26) *having* or *obtaining the necessary means.* Y. Kidd. I, 59b top ה׳ יד של עצמו his own obtaining the means of redemption; ה׳ ידי אחרים the furnishing the means by others.

הַשְׁגָּרָה, v. אַשְׁגָּרָה.

הַשְׁכָּמָה f. (denom. of שַׁחַר) *getting up early; early work, study.* Lev. R. s. 19, beg., v. הַשְׁרָמָה.

הַשְׁחָתָה (Inf. Hif. of שָׁחַת) pr. n. *Hashḥeth* (*Destruction*), allegorical name of an angel of justice. Ex. R. s. 41, end (ref. to Ps. CVI, 23); ib. s. 44; (Deut. R. s. 3, a. e. מַשְׁחִית).

הַשְׁחָתָה f. (שָׁחַת) 1) *destruction.* Y. Shek. I, 45d bot. (ref. to Zeph. III, 7) בהשכמה וכ׳ . . . כל ה׳ whatever destructive work the Israelites undertook, they did with early rising (eagerly). Ex. R. 10, end הַשְׁחָתַת הצפרדעים the injury (to their bodies) caused by the frogs (Ps. LXXVIII, 45); a e.—2) (with ref. to Lev. XIX, 27) *shaving with a razor.* Naz. 57b; Kidd. 35b כל שישנו בה׳ וכ׳ he to whom the law, 'Thou shalt not destroy' (Lev. l. c.) applies, is subject to the law, 'Ye shall not take off all around &c.', v. הַקָּפָה. Ib. גילוח שיש בו ה׳, v. גִּלּוּחַ; a. fr.

הֲשִׁיאָה f. (נָשָׂא, Hif.)=הַסָּרַת, *diverting the mind* from a question which must not be answered, a *Biblical puzzle of interpretation* used for diverting the mind.—*Pl.* הֲשִׁיאוֹת. Y. Ab. Zar. II, 41c bot. (ref. to השיאו, Mish. ib. II, 8) he ought to have diverted his mind by means of one מחמש ה׳ בתורה of the five puzzles &c., v. הַכְרָעָה.

הָשִׁיב, v. חָשַׁב.

הַשְׂכֵּל m. (b. h.; שָׂכַל) *reflection, wisdom.* Lev. R. s. 3, end; a. e.—Esp. *haskel,* one of the expressions for hymns (ref. to מַשְׂכִּיל in Psalm inscriptions). Y. Succ. II, 54a top; Y. Meg. I, 72a top; (Pes. 117a מַשְׂכִּיל).

הַשְׂכָּלָה f. (preced.) *wise reflection, thoughtfulness.* Gen. R. s. 60 (ref. to Prov. XVII, 2) ומהו הַשְׂכָּלָתוֹ and what was his (Eliezer's) reflection?; Yalk. Prov. 956.

הַשְׁכָּמָה f. (שכם, *Hif.*) 1) *early rising, early morning hour.* Sabb. 86a בה׳ עלה he went up early in the

הַשְׁקָה f. (נָשַׁק, *Hif.*) [*causing contact,*] *dipping of a vessel, filled with an unclean liquid, so as to make its surface level with the surface of the water into which it is dipped,* a ceremony of levitical purification, contrad. to הטבלה, immersion. Bets. 18[a] נגזור ה׳ אטו הטבלה let us prohibit levelling as a precaution against immersion (on the Holy Days). Ib.[b] קשיא ה׳ the Mishnah permitting *hashshakah* is contradictory (to what Rabbi said in the Boraitha). Hull. 26[b] לא סלקא לחו ה׳ למיא the *hash.* will not affect the liquid (in the vessel).

הַשְׁקָאָה, הַשְׁקָיָה, הַשְׁקָיַת f. (הַשְׁקָה, *Hif.*) *giving to drink,* esp. (הַשְׁקָיַת סוֹטָה) *handing the bitter water to the suspected wife* (Num. V, 24). Meg. II, 7 (20[b]) ולהשקיית וכ׳ (Ms. M. ולהַשְׁקוֹת, Ms. L. להַשְׁקָאַת, v. Rabb. D. S. a. l. note). Y. Sot. III, 18[d] top מחיקה סמוכה לה׳ the blotting out must be immediately followed by the giving to drink. Snh. 87[a] השקאת; a. fr.

הַשְׁקָפָה f. (שָׁקַף, *Hif.*) *the looking down, the use of the verb* הִשְׁקִיף. Y. Maas. Sh. V, 56[c] bot. כל ה׳...ארורה וכ׳ (not אלורה) wherever in the Torah *hishkif* is used, it means curse (punishment), but this (Deut. XXVI, 15) means blessing. Tosef. ib. V, 25 'from thy holy dwelling' זו מקום ה׳ וכ׳ ed. (ed. Zuck. ממעון קדשך השקיפה) that is the place of looking down, i. e. *hashkifah* (Deut. l. c.) refers only to 'thy holy dwelling', 'and bless' to 'from (the store of) the heavens'.

הַשְׁרָשָׁה f. (שָׁרַשׁ, *Hif.*) *taking root.* Pes. 55[a] ובה׳ and as to counting the third day after planting for taking root. Y. Shebi. II, 34[a] top אתר ה׳ we go by the date of taking root. Y. Kil. I, 27[b] אינו רוצה בהַשְׁרָשָׁתָן he has no interest in their taking root; Y. Maasr. V, 51[d] top. Men. 69[a]; a. fr.

הַשְׁתָּא (=הָא שַׁעְתָּא) 1) *now.* Targ. Prov. VII, 24; a. fr.—Sabb. 91[a], a. fr. בתר ה׳ אזלינן we go by the present condition. Pes. 4[a] וה׳ דקר״ל and now that it is established that &c. Hull. 97[a] ה׳ דאמר וכ׳ now that R. . . says &c.; a. v. fr.—חכי ה׳ *so now!, indeed,* i. e. *how can you compare these two cases?* Snh. 41[b]; a. fr.—2) (introducing an argument) *since, when, if.* Hull. 5[b], a. fr. ה׳ בהמיתן . . . . לא כל שכן since the Lord does not allow any evil to come through a beast belonging to the righteous, how much less through the righteous themselves? Ib. 6[b] ה׳ מיגזל גזלה חלופי מיבעיא if she would take what is not her own, is there any question that she would eventually exchange her own for what belongs to her neighbor?; a. fr.

הִשְׁתַּחֲוָיָה, הִשְׁתַּחֲוָיַת, הִשְׁתַּחֲוָאָה, ..., וייה f. (הִשְׁתַּחֲוָה, *Hithpa.*) *prostration* for prayer. Ber. 34[b]; Meg. 22[b] ה׳ זו פישוט וכ׳ prostration means spreading out hands and feet. Y. Ber. I, 3[d] top לך ה׳ before Thee prostration is due; a. fr.—[Y. Ab. Zar. IV, 43[d] top שְׁתַּחֲוָיָה.]—*Pl.* הִשְׁתַּחֲוָיוֹת, הִשְׁתַּחֲוָיוֹת. Shek. VI, 1. Ber. 31[a] מפני כריעות וה׳ in consequence of his repeated kneelings and prostrations.

הִשְׁתַּלַּח m., v. next w.

morning. Sifra K'dosh. ch. III, Par. 2 צא בה׳ start early.—Sabb. 127[a] הַשְׁכָּמַת בה״מ coming in good time to college; a. fr.—Trnsf. *eagerness.* Y. Shek. I, 45[d] bot., v. הַשְׁחָתָה.—2) *going to labor in the morning.* Y. B. Mets. VII, beg. 11[b] שתהא השלמה (corr. acc.), v. הַעֲרָבָה.

הַשְׁלָחָה f. (שָׁלַח), הַשְׁלָחַת יד *stretching forth of hand, Divine punishment.* Lev. R. s. 20; Num. R. s. 2 (ref. to Ex. XXIV, 11) מכאן שהיו ראויין להי יד from here we learn that they would have deserved punishment at that time. V. הִשְׁתַּלַּח.

הַשְׁלָכָה f. (שָׁלַךְ, *Hif.*) *casting away* by the side of the altar (Lev. I, 16). Sifra Vayikra, N'dab., Par. 7, ch. IX אותה אותה בה׳ וכ׳ 'it' intimates, only it (the bird sacrifice) is subject to the rule, 'And he shall cast' &c.

הַשְׁלָמָה f. (שָׁלַם) *completion.* Naz. 8[b] מי הוי ה׳ כלל how could he ever have finished the days of vowed nazirate?—Esth. R. to III, 7 הַשְׁלָמַת החומה וכ׳ the completion of the wall of Jerusalem.—Y. B. Mets. VII, beg. 11[b], v. הַשְׁכָּמָה.

הַשְׁמֵד (Infin. Hif. of שָׁמַד) [*extermination,*] *Hashmed,* allegorical name of an angel of justice. Ex. R. s. 41, end; s. 44; Midr. Till. to Ps. VII; a. fr.; (Deut. R. s. 3 (מָכְלָה).

הַשְׁמָדָה f. (preced.) *extermination, use of the verb* שמ״ד. Lev. R. s. 7; s. 10.

הַשְׁמָה f. (שׂוּם, Hif.), הַשְׁמַת עַיִן *putting an eye upon, paying kind attention to.* Gen. R. s. 93 [read:] זו היא ה׳ ע׳ שאמרת נהפך הדבר לסמיות עינים is this the kindness thou hast promised (Gen. XLIV, 21)? This is blindness; (Yalk. Gen. 150 שִׁרְמַת).

הַשְׁמֵט m. (Inf. Hif. of שָׁמַט, v. Deut. XV, 3) *cancelling,* esp. כספים ה׳ *cancelling of* (*cash*) *debts in the Sabbatical year.* Y. Shebi. X, 39[c] bot.; Y. Gitt. IV, 45[c] bot., sq. Y. Macc. I, 31[a] bot. כה׳ כספים הוא it is, like a cash debt, forfeited by limitation.

הַשְׁמֶטָה f. same. Y. R. Hash. III, 58[d] bot. הַשְׁמֶטַת כספים. Arakh. 4[a] ה׳ קרקע the return of landed property to the seller in the year of the jubilee. Kidd. 38[b] ה׳ כ׳ חובת חגוף הוא the remission of cash debts is a personal obligation (not dependent on the land of Palestine); a. fr.

*הַשְׁפָּה f. (שׁוּף) *smoothing, rubbing, finishing by rubbing.* Tosef. Kel. B. Mets. IV, 1 ed. (ed. Zuck. הטפה, v. חֲטִירָה).

הַשְׁפָּלָה f. (שָׁפַל) *lowering, removal from office.* Gen. R. s. 96 ואין מוות אלא לשון ה׳ death (Koh. VIII, 8) means removal &c. Ex. R. s. 45 הַשְׁפָּלָתִי, v. הַגְבָּהָה; Lev. R. s. 1; a. e.

הַשְׁפַּע m. (Inf. Hif. of שָׁפַע) *plenty, liberality.* Esth. R. to X, end.

הַשְׁקָאָה, v. הַשְׁקָיָה.

הִשְׁתַּלַּחַת f. (שָׁלַח, *Hithpa.*) ה׳ יָד *being stricken by divine hand, divine visitation*, v. הַשְׁלָחָה. Num. R. s. 15 Var. (ed. הִשְׁתַּפְּחַת); Tanḥ. B'haăl. 16 להשתלח; (ib. ed. Bub. 27 לשירפוּחַ).

השתק, Koh. R. to I, 5 מערטלו ומהשתקו ומנרתקו, read: מערטלו מנהתירקו, or מנשתירקו; v. נָרְתֵּק a. נִשְׁתֵּק.

***תְּוֻבְתָּא** f. (תּוּב *Af.*) *argument, objection.*—*Pl.* תְּוֻבָתָה. Y. Peah IV, 18[b] top כל אילין ה׳ וכ׳ all objections which R. Z. brought forth. V. תְּיוּבְתָּא.

תַּתָּוָה f. (נָתַז) *knocking off, cutting off.* Y. Snh. VII, 24[b] bot. תַּתָּוַת הראש decapitation.

תַּתְחָלָה f. (תחל *Hif.*) *beginning, preliminary act.* Sabb. 9[b] תַּתְחָלַת התספורת the preparations for hair-cutting.—Ex. R. s. 1 אין ויואל אלא לשון ה׳ *vayoël* (Ex. II, 21) has the meaning of beginning (attempting). Ber. 14[b] חויא ה׳ is considered a beginning of the recitation (and you must finish it); a. fr.—*Pl.* תַּתְחָלוֹת. Mekh. Yithro, Baḥod., s. 2 כל ה׳ קשות all beginnings are difficult. Cmp. אַתְחָלְתָּא.

תַּתִּירָא, תַּתִּיר, v. חִיתֵּר.

תתך, *Pi.* תִּיתֵּךְ (sec. verb of נתך, fr. *Hif.*) *to melt. Part. pass.* מְתוּתָּךְ; מְדוּתָּךְ חלב מה׳ melted tallow. Y. Sabb. II, 4[d] top; Bab. ib. 21[a].

תַּתְלִיטִיס m., Ar., Var. for אַתְלִיטִיס.

תַּתְלַעַת f. (תָּלַע *Hif.*) *being worm-eaten, rottenness.* B. Kam. 52[b] הוי פושע לענין ה׳ he is guilty of criminal carelessness when the cover of the pit became rotten.

תָּתָם (=הָא תָּם, v. תָּם II) *there; in that case;* opp. תָּכָא q. v. Y. Ber. I, 3[d] bot. רבנן דתּ׳ the Babylonian teachers. Snh. 5[a] מה׳ לת׳ from Palestine for Palestine. Ib.[b] שאני ה׳ there, in the case just cited, it is different; a. v. fr.

***תָּתָם**, Y. Ber. VII, 12[a] אכל בה׳ (some vers. כה׳); אכלין בה׳ (some vers. כה׳, כי ה׳), read בְּמַפָּה; v. Ḥull. 107[a], sq.

תַּתְקָנָה f. (תָּקַן, v. תַּקָּנָה) *amendment*, i. e. *a rabbinical measure* to prevent transgression of a law. Y. Succ. III, end, 54[a] ה׳ אחר ה׳ a rabbinical measure to fortify a rabbinical measure; cmp. גְּזֵרָה.

תַּתֵּרָא, תַּתֵּר, v. חִיתֵּר.

תַּתָּרָאת, v. תַּתָּרִיָּה.

תַּתָּרַת f. (נָתַר *Hif.*) 1) *untying, loosening.* Y. Yeb. XII, 12[c], a. e. ה׳, or חַתֶּרֶת חרצועות the untying of the shoe strings by the brother's wife, v. חֲלִיצָה. Sot. I, 16[c] bot. ה׳ הסינר loosening of the pantaloons; a. e.—2) (=הֶתֵּר) *permission, declaring permitted.* Y. Sabb. XVII, 16[a] bot. קודם להַתָּרַת כלים prior to the passage of the law permitting the handling of tools on the Sabbath (Mish. XVII, 1); Bab. ib. 123[b]. Snh. 58[b] מאימת תַּתָּרַתָּהּ when is she again considered free?

תַּתָּרָאָה, תַּתָּרִיָּה, תַּתָּרִיָּת f. (תָּרָה *Hif.*) *making one acquainted with the law on a certain subject*, esp. *the legal warning, by witnesses, given to the offender immediately before committing the offense.* Snh. 8[b], a. e. חבר אינו צריך ה׳ וכ׳ a student requires no warning, for the law requiring warning is intended only to enable the court to decide between the willful and the ignorant offender. Shebu. 3[b], a. fr. תַּתָּרָאת ספק a warning under doubt, e. g. one swears that he will do a certain thing during this day, when the actual moment of the offense (of omission) cannot be defined, so as to make the warning precede it immediately. Y. Pes. V, 32[c] top מקבלין התרייה על ספק warning is accepted (considered legal) on a doubtful offense; a. fr.—*Pl.* תַּתָּרָאוֹת, תַּתָּרִיּוֹת. Y. B. Kam. VII, 5[d] bot.; a. e.

תַּתָּרָעָה f. (תָּרַע, *Hif.*) *sounding the alarm on public fast-days* (with the Shofar and prayer עֲנֵנוּ). Taan. 14[a].—*Pl.* תַּתָּרָעוֹת. Ib.

ו

ו *Vav*, the sixth letter of the Alphabet. It interchanges wit ב, as אִרְסְטָוָא a. אִירְסְטָבָא, a. fr.; v. letter ב; also with ע as וָתִיק a. b. h. עָתִיק (v. וָסַח); v. also letter י. In inflections ו interchanges with, and is the equivalent of י. [To give ו the value of a consonant, וו is frequently used for ו, as וֶסֶת and וֶוסֶת.—For lexicographical purposes ignore the second ו in words beginning with וו.—As a vowel sign *u* or *o* (וּ, וֹ). In words of foreign derivation וּ (*u*) is frequently inserted where the originals have *a*, as גּוּלְדִּיר for *galearis* &c.]

ו׳, as a numeral, *six*, v. א׳.

וְ, וּ, a prefix, *and, but;* often introducing a question: *but, is it indeed so?* Ḥull. 2[a] וכל הכל וכ׳ is it so that wherever הַכֹּל is used, it means &c.? Ib. וּמה כתיב וכ׳ is it not written &c.?; a. fr.

וָוָה, וָוָא pr. n. m. *Va, Vah*, abbrev. of אַבָּא. Y. Ber. III, 6[d] bot. Ib. 6[a] top; a. fr. V. אַבָּא II.

ו״ו, וי״ו, וא״ו, *Vav*, name of the sixth letter of the Alphabet Kidd. 30[a] וא״ו דגחון חציין וכ׳ the Vav in *Gaḥon* (Lev. XI, 42) marks the (first) half of the number of letters in the Pentateuch. Ib. מהאי וא״ו . .

גיסא וכ׳ does the Vav of *gaḥon* belong to the first half or to the second?—Gen. R. s. 58 Ephron (Gen. XXIII, 16) is spelt חסר וא״ו without Vav; a. fr.—Y. Shebu. I, 33[a] bot. ושעיר וי״ו מוסיף וכ׳ the Vav in Us'ir (Num. XXVIII, 22) adds to the preceding subject, i. e. a goat in addition to &c. Kidd. 66[b] וי״ו דשלום וכ׳ the Vav in Shalom (Num. XXV, 12) is curtailed (so that it may be read *Shalem*, unblemished). Ḥull. 16[a], v. אוּפְתָּא. B. Mets. 87[a]; Meg. 16[b], v. לַבְּרוּתָא.—Yoma 45[a], a. fr. וא״ו לא דרשי they do not use the Vav for interpretation; a. fr.—*Pl.* וָוִי״ן, וָוִין. Y. Meg. I, 71[c] top (deriving from ווי העמודים, Ex. XXVII, 10) שירתא וורים וכ׳ that the shape of the Vav in the Pentateuch is column-like (as in כתב אשורית); Snh. 22[a] .... מה אם וורים וכ׳ as the columns have not changed (their shape), so has not the shape of the Vav. Y. Naz. I, 51[b] top עד שיזכיר ו׳ he must utter the Vav conjunctive. Ib. IV, beg. 53[a] מאן תנא ו׳ who is it that says the Vav must be uttered?; Y. Kidd. II, 62[b]; a. fr.

וַאי=וַי; v. וָהּ.

וְאֵלֶּה שְׁמוֹת ו׳ *V'elleh Sh'moth* (*and these are the names of*), name of the second Book of Moses, *Exodus*. Gen. R. s. 3; Yalk. ib. 4.

וָאלָי f. (ואל, cmp. b. h. וָאַל a. הוֹאִיל) *propriety*. לא ו׳ *it is unbecoming*. Ned. 8[b] לא ו׳ למישרא וכ׳ Ar. (ed. שרי, Var. יאי; Naḥm. יאלי) it is unbecoming (for a pupil) to absolve from a vow in a place where his teacher lives. Contr. וָלָא.

וָאנִי, וָואנִי pr. n. *Vânay*, name of a river or canal in Babylonia. Kidd. 71[b] נהר ואני Ar. (ed. יואני); Y. ib. IV, 65[d] top וואניי; Y. Yeb. I, 3[b] top וואניי. Gen. R. s. 16 (א)עברית נהר ו׳ Ar. (ed. only נהרא) at the ford of &c. [Erub. 28[b] בית ואני Ms. M., v. חִינָּנִי 3.] ['Nahr-Avan, a canal east of the Tigris', Neub. Géogr. p. 324.—'Nahrvân in Irak Arabi', Koh. Ar. Compl. s. v. ואני.]

וַאַרְדּוּנְיָא, v. וַרְדִּינָא II.

וְבָא, Midr. Till. to Ps. XVII, v. בָּאַר.

וְבִיבָא, Lam. R. to I, 5, v. בִּרְבֵּי.

וְגוֹתֵי, Yalk. Gen. 150, v. זוֹגָא.

וַדָּאָה f., pl. וַדָּאוֹת (v. next w.) *certainties*. B. Mets. 83[b] ו׳ שלכם cases in which you act on ascertained facts.

וַדַּאי, וַדָּאִי m., **וַדָּאִית, וַדָּיִת** (ידע) f. (**וַדַּאי, וַדַּי**) 1) *well-known, certain; distinct, real*. Ber. 33[b] הַנֵּי ו׳ (v. Rabb. D. S. a. l. note) Thou, the known one!—Arakh. I, 1 זכר ו׳ a person distinctly male, נקבה וודאית distinctly female (no hermaphrodite &c.). Yoma VIII, 8, a. fr. אשם ו׳, v. אָשָׁם.—Sabb. II, 7 הוי ו׳ that which undoubtedly requires the separation of the tithes, opp. דְּמַאי.—Y. Bets. I, 60[b] וַוַדָּרִיהּ, וַוַדָּרִיהּ where there is no doubt about it, opp. ספיקו, ספיקה. Kidd. IV, 3 (74[a]) וַדָּאָן the sure cases among them.—Num. R. s. 2, end אכילה וודיית Ar. ed. Koh. (ed. ודאית) the eating (in Ex. XXIV, 11) was a real one (physical refreshment, no metaphor); a. v. fr.—2) (gramm.) *emphatic form* by means of *He* paragogic. Ex. R. s. 3 לכה וודאית וכ׳ (strike out the gloss חת״א בסוף וכ׳) the word *l'khah* (Ex. III, 3) is emphatic (as if=לָךְ *unto thee* it belongs), if not thou &c.; Y. Succ. IV, 54[c] top לך וודייה (read: לכה וו׳) the *l'khah* (Ps. LXXX, 3) has the emphatic form (*unto thee* as well as unto us).—3) (noun) *certainty, undisputed fact*.—ארן ספק מוציא מידי ו׳ doubt cannot take a case out of the status of certainty. Ab. Zar. 41[b] הוי ספק וו׳ ואין וכ׳ here is a doubt (the idolatrous character of an object may have been given up) against a certainty (that it *was* an idol) and the doubt cannot set aside the certainty. Pes. 9[a]; a. fr.—בְּוַ׳, וַ׳ (adv.) *surely, indeed; in reality*. Y. Keth. V, 29[d]. Gen. R. s. 98 עלית בו׳ 'thou didst ascend' thy father's couch (Gen. XLIX, 4) means in reality (no metaphor). Ib. חללת ו׳ 'thou didst defile' (ib.) is to be taken literally. Pes. l. c. דו׳ מעשרי for it is sure that they separate the tithes. Gen. R. s. 55 נסה אותו בו׳ He tried him in the true sense of the word (gave him time); a. e.

וָדָה, *Pi.* וִידָּה, *Hithpa.* הִתְוַדָּה, v. יָדָה.—Denom. וִידּוּי.

וַוַדַּי, v. וַדַּאי.

וְדִי, *Pa.* וַדֵּי, *Af.* אוֹדִי, v. ידי.

וְדִינְן, Tosef. Dem. I, 27, Var. ed. Zuck., v. יירינון.

וָדַע, וְדָע, v. יָדַע, יְדַע.

וְודְעָא, Y. Bicc. III, 65[c] bot., v. וַיְּדָעָא.

וָוָה pr. n. m., v. וָוָא.

וָוֵי (**וַוַי**) **וָוָה, וָוֵי** (interj.; cmp. b. h. הֶוָּה, הֶוָּי) *vah* (*hăvah*), an exclamation of pleasure; *ah!* &c., contradist. to וַוי (woe!). Lam. R. to I, 5 למה אמרת ווי אמר וה אמרי (Ar. ואי) why didst thou exclaim, *Vay* (woe!)? Said he, I said *Vah*. Ib. בין וי לוה וכ׳ between *Vay* and *Vah* R. Joḥ. escaped.—Pesik. Asser, p. 97[b] בתחלה הם אומרים וה ולבסוף הם אומרים וי at first (on entering the hot and again the cold place) they say *Vah* (how pleasant!), but finally they say *Vay* (woe!); Tanḥ. B'eh 13 הוה; Tanḥ. ed. Bub., ib. 10; Yalk. Deut. 892; (diff. versions: Y. Snh. X, 29[b] bot.; Yalk. Ps. 737). Pesik. l. c. (play on חַיָּנָן, Ps. XL, 3) ממקום שאומרים וה וַוי (not שאומר) from the place where they (the wicked) say *Vah* and (then) *Vay;* Tanḥ. ed. Bub. l. c. וה וַוַי; Tanḥ. l. c. (corr. acc.); Yalk. Deut. l. c. חי ווי; (differ. vers. in Yalk. Ps. l. c. a. Y. l. c.).

וָו m. 1) (b. h.) *hook*.—*Pl.* וָווִים. Ex. R. s. 51; a. fr.—2) the letter *Vav*.—*Pl.* וָוִין, וָווִים; v. וא״ו.

וָוָא ch. same.—*Pl.* וָוֵי, וָוַיָּא. Targ. Ex. XXXVIII, 28. Ib. XXVII, 10; a. fr.

וְוֵהּ=וְהוּ. Y. Snh. X, 29[b] top וא״ל and he said to him.

וְזַרְד, Tosef. Kil. III, 15 Var. ed. Zuck., v. וָרְד.

וְחִי, *Af.* אַוְחִי, אוֹחִי, v. יָחִי.

וְחַר, *Af.* אַוְחַר, אוֹחַר; *Pa.* וִוחַר, v. אָחַר.

וְטִיב, וְטוּב* m. (יטב) *sexual gratification.* Shebu. 18ª עד שימות וטיב Ar. (read וְטִיבוֹ) until his gratification dies out; [Ar.: membrum virile; Hal. G'dol. אברטו, v. Perl. Et. St. p. 65].—Ed. וְטוּבֵיהּ Chald. form; [Rashi: וְטוּבֵיהּ *and well is it with him,* in which case it must read עד שימות הגיד ו׳, v. Ar. s. v. מת].

וְוֹס, v. sub וס.

וַי, וָוֵי, וֵוֵי m. h. a. ch. 1) *woe;* (interj.) *oh! woe!* Targ. Prov. XXIII, 29 ed. Wil. (ed. Lag. וָוָא or וָוָא).—Targ. Ps. CXX, 5; a. fr.—Gen. R. s. 26 לא ישלה ווי מפומך the word *woe* shall never cease from thy lips. Ib. ווי דלא וכ׳ woe that my son does not eat &c. Ab. Zar. 11ᵇ ווי לדין בר וכ׳ woe to this one (Esau), when that one (Jacob) shall rise. Meg. 16ª ווי מבראתא וכ׳ woe from inside, woe from outside! Ib. 11ª (play on *vayhi,* Esth. I, 1) ווי ותיר הדא וכ׳ (Ms. M. ווי הוה מה וכ׳; v. Rabb. D. S. a. l. note, a. marg. note in ed.) woe and grief, as it is written &c.; a. fr.—2) *the preformative* וַי in the Imperfect with Vav Conversive.—*Pl.* וַוַּיִן. Snh. 70ª ר״ג ו׳ נאמרו ביין thirteen times do we read *vay* (woe) in the chapter about wine (Gen. IX, 20 to 24); Gen. R. s. 36 כתיב בה ר״ד פעמים ו׳ fourteen times &c. (ib. 20 to 25).

וְוָא, וֵוָא, v. preced.

וַיְדַבֵּר *Vaydabber* (*and he spoke*), name of the Fourth Book of Moses, *Numbers.* Gen. R. s. 64 ספר ו׳. Ib. עבריד ו׳ תלתא וכ׳ divided the Book of Numbers into three books. Yalk. Gen. 4 ספר ו׳ (Gen. R. s. 3 בְּמִדְבַּר).

וִידּוּי m. (יָדָה) *confession of sin, prayer for pardon.* Tosef. Yoma V (IV), 14; Yoma 87ᵇ מצות ו׳ ערב וכ׳ the proper time for confession (on the entrance of the Day of Atonement) is &c. Ib. וחותם בו׳ and closes the benediction with an allusion to confession (forgiveness). Y. ib. VI, 43ᶜ הו׳ מעכב the confession (by the Highpriest, Lev. XVI, 21) is indispensible for the legality of the act. Snh. VI, 2 וְיִדּוּיוֹ his (Achan's) confession; a. fr.—*Pl.* (Chald.) וְיִדּוּיִן, וְיִדּוּיִן. Shebu. 14ª תרי ו׳ (Ms. F. שני; Rashi וְיִדּוּיֵי) two confessions (Lev. XVI, 6 a. 11).

וַיי, v. וַי.

וְוִיאדָן, v. בְּאוּזָאנָן.

וַוְיָדָא, v. חַוְיָדָא.

וְוִירִינוֹן, v. וִירִינוֹן.

וַוְיָתַנְיָא, v. וְוָתַנָּא.

וְוֵילָוון, וְוֵילָאוֹת, v. next w.

וֵילוֹן m. (velum, βῆλον) *door-curtain, curtain.* Targ. Y. Ex. XXXVI, 37.—Kel. XX, 6 ושאו ו׳ (Ar. בילן) and made of it a curtain (or sail); Tosef. ib. B. Mets. XI, 8. Bets. 14ᵇ bot. טמא וכ׳ ו׳ a door-curtain is subject to levitical uncleanness, because &c. Sabb. 138ª; Erub. 102ª. Gen. R. s. 52, beg. [read:] וּוילון מונח ביניהם with a curtain let down between them; ib. s. 74; Lev. R. s. 1; Yalk. Job 897. Esth. R. to I, 6 נגללין כו׳ זה וכ׳ they were rolled up like the curtain before the ark of the Law; a. fr.—Esp. *Vilon* (Curtain), the lowest of the seven heavens. Hag. 12ᵇ. Ber. 58ᵇ הוא דמגלגל ו׳ Ms. M. (ed. דמיקרע דמגלגל, one of which is a gloss) the Curtain is rolled up (torn apart).—*Pl.* וֵילָאוֹת. B. Bath. IV, 6 (67ᵇ) את הו׳ Mish. a. Ms. M. (Bab. ed. בלניות, Y. ed. בולניות) the curtains belonging to the bath-house. Ib. 67ᵇ בית הו׳ the room in which the curtains are kept. Tosef. ib. III, 1 [read:] לא את הו׳ הוילסאות, Var. הוירסלאות ולא את) ולא את המרחצאות, being a copyist's corrupt tautography).—Chald. pl.: וֵילָתָא. Targ. Ps. CV, 39 (not וֵילָתָא).—וֵילָוון. Targ. Y. Ex. XXVII, 9 (ed. Amst. וַילַוָן; Y. II וָוֵילָוון, read: וְוֵילָוון); ib. XXXVIII, 9 וֵילַוֵי (corr. acc.). Ib. 12; 14 וֵילַוֵן (corr. acc.). Ib. 15 וְלַוֵן.—וַיְלָוָתָא, constr. וַיְלָוַת. Ib. XXXV, 17 וָוֵילָוַת (corr. acc.). Targ. Y. Num. III, 26 וְלַוַות.

וְוִילסָאוֹת, v. preced.

וַוְינוֹן=וְאִינוֹן, v. וִינוֹן.

וַוְיַנְיָא, וַוְיַנְיָד (וְהוֹנֵי) m. pl. (denom. of וַי or וָוָה) *woe-makers,* a word coined in opposition to הוללים (merry-makers), and defined by אללי as a play on הוללי. Pesik. Aḥăre, p. 170ª קרי להון ווי נייהי אלו שבראין אללי וכ׳ (Ar. זהרינא, corr. acc.) called them (the hol'lim, Ps. LXXV, 5) *vayyanaya,* those who bring *al'lay* (woe) &c.; Lev. R. s. 17 זהוניא (corr. acc.; ib. s. 20 אלליא); Tanḥ. Aḥăre 2 זה והנייא ed. princ. (later ed. פסוק זה הוללים, corr. acc.); Tanḥ., ed. Bub., ib. 3 דהוניא; Yalk. Lev. 524 וי ויהי (corr. acc.); Yalk. Ps. 811 זוהוניא, זוהנוייא (corr. acc.).

וְוִיס, v. וס sub וס.

וַוְיסִיט, v. וְוָשֵׁט.

וַוְיסלָאוֹת, v. וְוִילוֹן.

וְוִיעוּד m. (יָעַד; cmp. וַוַּעַד) *place of meeting, appointment.*—*Pl.* וְוִיעוּדִין. Lam. R. to II, 13; Pesik. Naḥ., p. 125ª כמה ו׳ וישרתי בכם how many appointments did I arrange with you (Tabernacle, Temple &c.)!

וַיִּקְרָא *Vayyikra* (*and he called*), name of the Third Book of Moses, *Leviticus.* Gen. R. s. 3 ספר ו׳; ib. s. 64; v. וַיְדַבֵּר.

וְוִיתוּר m. (וָתַר) *the retailer's customary addition to exact measure.* Ned. 32ᵇ; B. Bath. 57ᵇ, a. e. אפילו ו׳ אסור וכ׳ if one forswears himself any benefit from his neighbor, he dare not even accept the customary addition &c.

וַוְיתִינָא, v. וְתִינָא.

וַוְיתִיקִין, v. וְיתֵק.

וַוְיתִירָה, Y. Keth. IV, end, 29ᵇ, v. וָתַר.

וַוְיָתַנְיָא, v. וְוָתַנָּא.

וְיתֵק m. (ותק; cmp. עתק) 1) *frail, weak-nerved.*—*Pl.* וְיתִקִין. Gitt. 70ª חוירין ליה בנים ו׳ (Ar. וַתִּיקִין, וְתוּקִין) will

have sickly children; Nidd. 17a הוין לו וכ'; Keth. 77b ויהיקין (Asheri ויתקין; Alf. נְקִפִין *epileptic*); Treat. Kallah ויתקין (some ed. וְוִתֵּר).—2) (sub. מַכַּת or a similar w.) f. *senility, debility.* Gitt. l. c. אחזתו ו' debility will befall him.

וְיִתְרוֹן m. (יָתַר) *rest, remnant.* Gen. R. s. 98 (expl. אל תותר, Gen. XLIX, 4) אל יהי לך ויתרון עון שלך there will be no remnant of thy sin left (but will all be forgiven.)

וָכַח, וַכַּח, v. נָכַח.

וְל, וו' שָׁפָט, B. Bath. 98a, v. בְּלָשָׁפָט.

וָלָא m. (v. וָאלִי; P. Sm. 1062 ולא) (*it is*) *becoming.* Targ. Prov. XXIV, 26 ו' שיפותיה וכ' Ms. (in ed. our w. omitted) it is becoming that the lips be kissed of those &c.

וָלַד, v. יָלַד.

וָלָד, וְלָד, constr. וְלַד m. (b. h.; יָלַד) *child, infant; young of an animal; offspring; embryo.* Y. Yeb. VII, 8a וולד בחמת וכ' the young of a domestic animal &c., v. מְלוֹג; ו' שפחת וכ' the child of a slave &c.—Sabb. 63b כבר נד ו' the embryo is already loosened (abortion must follow). Snh. 22a; Sot. 2a קודם יצירת הו' before the embryo assumes distinct shape. Lev. R. s. 14 צורות הו' the successive shapes of the embryo. Kidd. III, 12 הו' הולך אחר הזכר the child has the legal status of the father. Ib וְלָדָהּ כמותה her child has her legal status; a. fr.—*Pl.* וְלָדוֹת, וְלָלִי; constr. וְלָדֵי. B. Kam. VIII, 2 דמי ו' damages for causing abortion. Bekh. II, 4 ולדי ו' the second generation of sheep sold on condition of dividing the young with the (gentile) seller until payment in full, v. בֵּרְזֶל; a. fr.—Y. Keth. VII, 31b bot. המקללת את וְלָדָיו בפני יולדיו who curses his (her husband's) children in the presence of his parents; Bab. ib. 72b מולידיו . . יולידיו, v. וַלַּד הטומאה—וְלַד, v. אָב.

וַלְדָּא, (וָלַד) וַלַּד ch. same. Targ. Gen. XI, 30; a. fr.—Sabb. 63b איתעקר וַלְדָּהּ her foetus was loosened; v. preced.—*Pl.* וַלָּדִין. Targ. Y. II Gen. XXXII, 16; a. e.—בֵּית ולדא *womb.* Targ. Y. Gen. XX, 18; O. פְּתַח ו'.—Targ. O. Gen. XL, 20 יום בית ו' דפ' the festival of Pharaoh's *mother.*

וַלְדָנִית f. (preced.) *a handmaid intended for breeding slave children, breeder.* Y. B. Kam. V, 5a top שפחה וו' אני וכ' I sell thee a breeder.

וָלוֹס, וָלִיס p. n. m. (Οὐάλης, Valens) *Valis,* an Amora, father of R. Hillel. Gitt. 59a; Snh. 36a (Ms. M. ולס, Ar. ed. Koh. וילס); Y. Kil. II, 32a top; ib. I, 27a top אלס.—Y. Ḥall. I, 57c bot. חליס (ed. Krot. ה', read: וו'). V. Frank. M'bo p. 76. Cmp. בָּאלִי.

וְסִי, וִיס, וּוֹס (Arab. *vasha* colorare) *to color, stain.*—*Ithp.* אִיתְוַוֹס, אִיתְוִיס, אִיתְוַוסָא *to be stained, soiled.* Sabb. 75b דלויתווס ביה השחיטה (Ms. M. דניתווס) that the throat of the slaughtered animal be stained with blood. Ib. 124b אִתְוּוֹס מסנאיה טינא Ms. O. (ed. אתוסאי, Ar. ed. Koh. איתווס מאניה; ed. Sonc. אִתְוַסַי) his shoes were soiled with mud. Pes. 65b; Zeb. 35a מִיתְוַוסַי מאניידהו their garments would be soiled (with blood). Yoma 53a מִתְוַוסָא (Ms. M. 2 מִתְוַוסָן אסקופיתא וכ' sing.) the thresholds &c.—B. Kam. 18a דמתווס בלישא Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 80, ed. דמאוס, corr. acc.) the rope was covered with dough (which attracted the chickens).

וְסָת, וְו', f. (עָשָׂה; as to ע a. י (ו), v. Nöld. Mand. Gr. p. 72) [*habitual doing, condition,*] 1) *regular diet.* Snh. 101a; Keth. 110b, a. e. שינוי ו' וכ' a change of diet is the beginning of bowel diseases.—2) *conduct, way, manner.* Y. Yoma I, 38c bot. כל וו' טובה וכ' every kind of good manners was found among them. Gen. R. s. 87 כך הי' וְסָתָן שֶׁל וכ' this was the custom of the gentiles. Ned. IX, 9 כך היא וְוֵסְתוֹ של וכ' such is that man's way of acting.—3) *regular date,* or *regular premonitory symptoms, of menstruation.* Nidd. I, 1 כל אשה שיש לה ו' every woman of regular days &c. Ib. 4b שלא בשעת וִסְתָּהּ out of her regular time. Ib. 11b אשה שאין לה ו' a woman who has no regular time. Ib. IX, 8 (63a) שיש לה ו' that has regular symptoms of approaching menstruation, v. infra. [Ib. 12a; 14b שיעור ו', v. אֲוִוסְתְּרָאוֹס.] Tosef. ib. I, 11 כיוונה שעת וסתה she had her courses again (after an intermission) exactly at the usual date; Y. ib. I, 49c top כיוונה מחמ' חוסת (corr. acc.). Ib. וד' ארוכה a delayed menstruation (which may be expected any time), contrad. to הפסק עונה a skipping over of one course; a. fr.—*Pl.* וֵסָתוֹת. Ib. IX, 8 ואלו הן הו' and these are the symptoms of approaching &c. Ib. 63a התם בו' דיומי there (ib. I, 1) regularity of date is meant, הכא בו' דגופא here regularity of symptoms. Ib. 15a, a. e. דאוריירתא ו' the rule requiring a woman to examine herself on the regular day is of biblical origin. Yeb. 64b bot. ו' ושור וכ' the law concerning the mode of establishing a regularity of menstruation (Nidd. IX, 10) &c.—Gen. R. s. 48 (expl. עדנה, Gen. XVIII, 12), v. וֶוסְתָנִית; a. fr.

וֶוסְתָּא ch. as preced. 3. Targ. Y. Lev. XV, 31 (v. Nidd. 63b). [Lev. R. s. 28, end מטי ווסתיה, read מני מסותיה, v. מְסוּתָא.]

וַסְתַנְיָא pr. n. pl. *Vastania,* birth-place of R. Ḥiya. Taan. 9a bot.; Zeb. 112a Ms. R. a. K. (Ms. M. חסדא מיוסתניא, ed. חייא מיוסתיני; perhaps identical with הוסניא, Yeb. 21b); v. also אַסְתּוֹנְיָא. [V. Neub. Géogr. p. 391; Berl. Beitr. Geogr. p. 37.]

וֶוסְתָנִית* f. (וֶוסֶת) *a woman with regular menstruation.* Yalk. Gen. 82 (expl. עדנה, Gen. XVIII, 12) עדנה עדנן ו' *ednah* is related to *iddanin* (Dan. VII, 25, periods), and means a woman &c. (differ. in Gen. R. s. 48, v. וֶוסֶת).

וָעַד, *Pi.* וִיעֵד, v. יָעַד.

וַעַד, וַ', m. (preced.) 1) *meeting, appointment.* בֵּית ו' *meeting place.* Ab. I, 4 let thy house be בית ו' וכ' a meeting place for scholars.—Esp. בית ו' a) *scholars' meeting place,*

college, Beth-ham-Midrash. Y. Ber. IV, 7c bot. . . למחר לבית הו׳ to-morrow, when I come to college &c. Y. Macc. II, 31d bot. עושים לו בית ו׳ you must provide a school-house for him. Sot. IX, 15 (49b) ב׳ ו׳ יחידה וכ׳ the school-house will be used for debauchery. Gen. R. s. 1; a. fr.—b) בֵּית הַמִּדְרָשׁ *the Temple.* Y. Naz. VIII, 57a bot. . . . שלא תנעול מבית הו׳ so as not to lock out repentance from the Temple.—2) *fair, public games.* Ḥull. 127a; cmp. אֲבִידָן.

וְוַעְדָא ch. same; בי ו׳ (בית) *college.* Y. Ber. II, 5c bot. Y. Meg. I, 71d נעבוד ב׳ ו׳ let us have school; a. fr.

וְעָדָה f. (preced. wds.) *appointment, designation of time; insuspensibility.* Y. Yoma VI, 43d bot. שבתוב בה במועדו לית שמע מינה כלום ו׳ from an appointment (of time or space) in a biblical law where the word בְּמוֹעֲדוֹ is used, we can derive nothing (for other actions). Ib. [read:] ואמר ליה רבי בון בר חייה קיים בפר משיח ו׳ and he said to him, R. B. bar Ḥ. applied the designation of time, i. e. the rule of insuspensibility, even to the offering of the anointed priest.

וְעַדְוִין, v. וְעוֹדִי.

וְעוֹד m. [*and something besides,*] *addition, increase.* Erub. 83a כמה ו׳ how much is that 'and something'?—*Pl.* וְעוֹדוֹת *additions.* Ib. איתי ו׳ דרבי וכ׳ bring along the additions which Rabbi speaks of, and add them thereto. Ib. bot. בו׳ דרבי Ms. M. a. Rashi (ed. ועודיות של רבי, corr. acc.).

וְעוֹדִי m. (denom. of preced.) *with addition, large measure.*—*Pl.* וְעוֹדְיִין. Men. VII, 2 (78a) ששה עשרונות ו׳ Talm. ed. (Mish. ועדוין, read: וְעוֹדְיִין; v. Rabb. D. S. a. l., note 9) six tenths (of an Epha), large measure.—[וְעוֹדְיוֹת, v. preced.]

וְעִי, *Af.* אַוְעִי, v. יְצָא.

וְוּעִידָא, Targ. Prov. VII, 20 Ms. לירומנא ו׳, ed. לירומא דעידא, v. עִידָא.

וְוּעְצָא, Targ. Cant. II, 2 some ed., read נְעִיצָא.

וְוּקְלְטָה, Y. Sabb. VII, 10a bot., Or Z'rua Sabb. Nr. 57 ביקלטה, read: וּמַלַּקְטָן, v. מסבסלה.

וְקְתָא, Targ. Prov. XIV, 3, v. זַקְתָא.

***וְרֵד** I m. (ירד; cmp. מוֹרָד I) *valley.* Lev. R. s. 23; Cant. R. to II, 2 שושנה אחת של ו׳ a lily of the valley (שושנת העמקים, Cant. II, 1).

וְרֵד II m. (Arab. *vard* flos arboris; rosa) 1) *rose, rose-tree;* (collectively) *roses.* Shebi. VII, 6 הו׳ the rose-tree. Ib. 7 חדש ו׳ roses of the new crop. Y. ib. beg. 37b עיקר הו׳ the rose-tree itself (the wood); Tosef. ib. V, 7 חרוב (corr. acc.). Sabb. XIV, 4 שמן ו׳ rose-oil; a. fr.—Y. Kil. V, end, 30a הקנים והאגין והוו׳ וכ׳ Tosef. ib. III, 15 והזורד ed. Zuck. (Var. והוזורד); Erub. 34b Ms. M. והאורדין (Rashi והצוזרדין, ed. omitted; corr. acc. or plur.).—*Pl.* וְרָדִים, וְרָדִין. Maasr. II, 5 גינת ו׳ rose-garden (for the cultivation of fine fruits &c.).—2)* *rose-colored, red wool,* &c. Keth. 72b she spins red material holding it up to her face (to make it look bright; Tosaf.); [Maim.: she spins in the street וו׳ with a rose in her hair; Rashi (who seems to read וָרָד fr. רדד): with the thread in front of her body, i. e. she spins in the street in an indecent position.]

וַרְדָא, וְרַד ch. same, 1) *rose.* Targ. Cant. II, 1 sq. (h. text שושנה). Targ. Ez. XXVII, 24 Ar., v. כּוּשְׁפָּא.—Y. Shebi. VII, beg. 37b מהו לכבוש מן החן וו׳ is it permitted to use roses for preserving in the Sabbatical year?—Sabb. 152a ינקותא כלילא דו׳ youth is a wreath of roses. Gitt. 68b חיורא דקאי וכ׳ ו׳ a white rose (or blossom) whose leaves are all on one side. B. Bath. 69a, v. וַרְדָּנָא.—*Pl.* וַרְדֵי, וָרָדִין. Targ. Cant. VI, 2. Ib. VII, 3.—B. Bath. 84a דיחלפא אבי וו׳ דג״ע (Ms. H. אַגַּן...) he (the sun) passes the rose-garden of Paradise. Ab. Zar. 65a . . . . בי וו׳ יתיב Ms. M. (ed. בוורדא) seated up to his neck in roses.—2) *rose-color.*—Ḥull. 46a bot. וסרמנך כיתונא דוו׳ וכ׳ and thy sign-word (for remembering which of the two membranes of the lungs is of vital import) is, the rose-colored (precious) shirt, in which the lungs lie (i. e. the interior membrane).—3) ערנוניתא דוו׳ *the little rose-lobe,* name of an additional lobe of the lungs found with animals of the steppes (וַרְדָּא). Ib. 47a bot.

וַרְדָאן (preced.) *Vardan,* surname of R. Ḥin'na. Gitt. 64b (Rashi: ורדא׳ *of Vardania,* v. וַרְדִּינָא II).

וַרְדוֹנְיָא, v. וַרְדִּינָא II.

וַרְדִּימָס, וְרִדִּימוֹס, וַ׳, pr. n. m. (a corrupt. of Εὐρύδημος) *Vardimos, Vardimas.* Ned. 81a. Sabb. 118b Talm. ed. (Mish. חיינו ו׳ וכ׳ V. is Menahem (etymology fr. וְוֵרֵד).—Sifra Emor Par. 10, ch. XIII אֲוַרְדִּימָס. Y. Shebi. VIII, 38b top אבירודימוס.

וַרְדִּינָא I m. (v. וַרְדָּא) (*wild*) *rose-bush, thorn-hedge.* Sabb. 67a.—*Pl.* וַרְדִּינֵי. B. Kam. 80a.

וַרְדִּינָא II (**וַרְדוֹנְיָא, וַרְדַנְיָא**) pr. n. pl. *Vardina* (*Vardania, Vardunia*), a town in Babylonia, near Be-Berai. Sot. 10a וַארְדוּנָא ed. (some ed. וַורְדוּנֵי, Ar. וורדינא). Erub. 49a אנשי וורדינא (Ms. M. incorr. ורדינאה, Ms. O. וורדניא, v. Rabb. D. S. a. l. note; R. Ḥănanel: וורדאן, v. Berl. Beitr. Geogr. p. 34, note 3) the men of V. (known for their stinginess). V. וַרְדָאן.

וַרְדִּינְאָה m. (preced.) *of Vardina.* Nidd. 19b אמי ו׳ Ammi of V. (oth. opin. 'handsome as a rose'; Gitt. 41a א׳ שפיר נאה).

וַרְדָּנָא m. (וַרְדָּא), בי וו׳ *flower-garden* (v. וֶרֶד II pl.). B. Bath. 69a והוא דקרו ליה בי וו׳ דפ׳ Ms. M. (ed. לה וורדא; oth. Mss. וורדי, v. Rabb. D. S. a. l. note) provided it goes by the name of 'the flower garden of that man.'

וַרְדַּנְיָא, v. וַרְדִּינָא.

וָרִיד m. (ירד, cmp. יָרִיד a. וַרְדִּין) *the large blood vessel, jugular vein* (leading from the head to the heart).—*Pl.* וְרִידִין. Ḥull. II, 1 עד שישחוט את הו׳ he must sever the

jugular veins; Tosef. ib. II, 1.—Zeb. 25[a] sq. צריך שיתן וו' וכ' he must let the blood of the jugular veins run into the center of the receiving bowl. Ber. 8[b]; Snh. 96[a] הזהרו בוו' be careful in slaughtering that you sever the veins, v. supra; a. e.

וְרִיר m. (אור)=חֲוַרְוור *white spots* (λεύκωμα) *in the eye.* Tosef. Bekh. IV, 2; 3 (ריר, corr. acc.); 4; (Bekh. VI, 3, Talm. ed. 38[b] חוורוור q. v.).

***וְוַרְשָׁכָא** f. *silk-strain.*—*Pl.* וְוַרְשָׁכֵי. Kidd. 13[a]. B. Mets. 51[a] (Ms. R. 1 ריר'). [Koh. Ar. Compl. s. v. refers to Pers. ברשך *belt.* Oth. interpret. of our w.: *beads, frontlet.*]

וֶשֶׁט m. (עָשַׁט) [*something stretched and narrow,*] 1) *gullet.* Ḥull. III, 1 נקובת הו' an animal whose gullet is found to have been perforated.—Nidd. 23[b] וֶשְׁטוֹ נקוב if the infant's gullet is perforated (there being a hole in the throat); ו' אטום if its gullet is closed; a. fr.—Yalk. Ps. 687 (translating מלקודתי, Ps. XXII, 16) לְוִישְׁטִי; Midr. Till. to Ps. l. c. לוישרטי (corr. acc.; cmp. Lat. fauces) to my throat.—2) (cmp. בְּלִישֵׁי, בְּלוּעָה) *straits, canal.* Ber. 8[a] (Rashi: *loop-hole* for the rope), v. פִּישְׁטוּרִין a. צִיפּוּרִין; M. Kat. end; Lev. R. s. 4; Tanḥ. Mikk. 10; ed. Bub. 15; Koh. R. to VI, 6.

וְוֶשְׁטָא, וְוִ' ch. same, *gullet.* Y. Snh. IX, 27[a] top. Lev. R. s. 3; Koh. R. to VII, 19; Yalk. Koh. 976.

וָת, לָוָת &c., v. יַת.

וָתְּ=וְאַתְּ, *and thou.* Y. Snh. XI, 30[b] bot. ות מר הכין and thou (the Biblical text) sayest so (that he died in the same year)? Y. Shebu. I, 33[b] top; a. e.—Y. Macc. II, end, 32[a] וָתְּמַר אכן (=ואת אמרת).

וָוְתָא f. (v. וָוְ) *stork* (from the shape of its beak and neck). Targ. Ps. CIV, 17 (ed. Lag. וָתָא, Regia וותיא). Targ. Y. II Deut. XIV, 13 (belonging to v. 18, h. text חסידה, v. אִרְבּוּ).

וְתוֹנְיָא, וְתוֹנְיָה, וְתוֹנְיָא, וְתוֹנָא, v. וְתִינְ'.

וְתוֹקִין, v. וְיִתֵּק.

וְתִיא, v. וָוְתָא.

וָתְיָא=וְאַתְיָא, v. אֲתָא.

וָוְתִינָא, v. וָוְתָנָא.

וְתִינְ', וְתִינְיָא pr. n. (Βιθυνία) *Bithynia,* a province in the N. W. of Asia Minor. Targ. Y. Gen. X, 2 וְיַתִּינְ', וְיָתִינְ' (read: וְיוִית'; h. text תבל); Targ. I Chr. I, 5 (corr. acc.).—Gen. R. s. 37, beg. (misplaced, v. אוסיא); Y. Meg. I, 71[b] bot. (Yoma 10[a] בית אוניוקי).

וְתִינְיָקִי, וְתִ' f. (preced. Βιθυνιακή) *Bithynian.* Y. Ab. Zar. II, end, 42[a] גבינה וו' אוֹנְיָקִי, v. אוֹנְיָקִי. Ab. Zar. II, 5 Y. ed. ותיר (corr. acc.).

וָתִיק m. (ותק, cmp. Arab. vatiḳ, a. b. h. עָתִק) *enduring; trusty; strong; distinguished.*—ו' תלמיד *a faithful student, distinguished scholar.* Y. Ber. II, 5[c]; Cant. R. to VI, 2; a. fr.—Sabb. 105[a] נתתיך באומות ו' (omitted in Ms. M., a. Yalk. Gen. 81) I made thee distinguished among the nations.—*Pl.* וְיַתִּיקִין, וְיִתִּיקִים. Sifré Num. 92; ib. Deut. 13, v. פָּסַח.—Tosef. Hor. I, 1. Y. Snh. X, 29[a].—Esp. *Vethikin* (*Ancients*), *the conscientiously pious men of former days.* Ber. 9[b] ו' היו גומרין אותה עם וכ' (Tosef. ib. I, 2 מצותה עם וכ', v. Rabb. D. S. a. l. note 60) the *V.* used to finish the reading of the Sh'mah &c.; ib. 25[b]; 26[a]; Y. ib. I, 3[a] bot. הוו'.—R. Hash. 32[b]. [וַתִּיקִין, Gitt. 70[a], v. וִיתֵּק.]

וַתִּיקָא m. (v. preced.) name of a *certain pastry, tart.* Pes. 39[b].

וְתִירְיוֹקִי, v. וְתִינְיָקִי.

וְתַמַּר, v. תַּ.

וְוָתָנָא m. (יתן, cmp. אִיתָן) *sinew, vein* (h. גִּיד).—*Pl.* וְוָתָנֵי. Targ. Job XL, 17 (ed. Lag. וְוָתְנֵי, Var. וְוִ', וְוִי').

וְתַנְיָה, v. וְתִינָא.

וְתַק, *Pa.* וַתֵּק (privative verb, v. וְתִיק; cmp. עתק Targ. Lam. III, 4) *to unnerve* (v. וְיִתֵּק); *to break, shatter.* Targ. I Kings XIX, 11 מְוַתֵּק Ar. Ms. quoted in Buxt. s. v. (ed. מפרקין).

וְתַר, וָתַר (v. יָתַר) *to be plentiful.* Y. Succ. V, 55[c] (ref. to Jer. II, 13) הא וָתְרוּ לאלף (not וותרה) were they not numerous up to a thousand?; Cant. R. to I, 6 הא ווותרו למאה (read: לְמֵאָה).

Pi. וִיתֵּר 1) *to do more than justice requires, to be liberal; to forego one's rights.* Y. Ned. I, beg. 39[a] if they had agreed על מנת לְוַתֵּר to yield their rights (to allow each other the use of the entire court). B. Bath. 126[a] ו' . . . . בכור if a first-born accepted an equal share (of a field) with his brothers, he has renounced his privilege; Y. Keth. IV, end, 29[b] חזקה ויתר (read: וְוִיתֵּר). Ib. וְיִתְּרָה (=וְיִתֵּרָה). B. Kam. 9[a] ו' he has renounced his rights (cannot resort to his co-heirs for redress). Ruth R. to I, 8 שוִיתְּרוּ לה וכ' they relinquished their claim on her &c.; a. fr.—2) *to be indulgent, forgive.* Y. Ḥag. I, 76[c] ו' הקב"ה על וכ' the Lord overlooked Israel's idolatry, but did not &c.; Lam. R. introd. (R. Abba 2). Y. Sot. V, end, 20[d] שהיה מְוַתֵּר על קלקלתו he pardoned those who cursed him. Deut. R. s. 9 נְוַתֵּר לו עוד יום וכ' (not עד) let us give him a respite of one day or two.—Num. R. s. 21 לא יהא אדם מוותר על התורה man must not be more liberal than the Law; a. fr.—Snh. XI, 5 (89[a]) חמוו' על דברי נביא he who disobeys a prophet from mere soft-heartedness (v. I Kings XX, 35, sq.).—3) *to give additional space to a plant* by removing surrounding plants, *to make open space.* Y. Shebi. II, 33[d] top מְיַוְתְּרִין בגפנים you may clear (in the Sabbatical year) between the grape vines; ib. מקום שנהגו לוותר וכ' where it is customary to clear before the festive month; Tosef. ib. I, 7 מְוַתְּרִין; ib. להתיר ed. Zuck. (read: לְוַוְתֵּר).

Nif. תְּוָתֵּר (v. נָתַר) 1) *to be let loose, set free.* Midr. P'tirath Mosheh אֶוָּתֵּר (Jellinek Beth-ham-Midrash I, 125; v. Lattes Saggio 107).—2) *to be outlawed,* v. infra.

Hithpa. הִתְזַהֵר, *Nithpa.* נִתְזַהֵר (v. זָהַר) 1) *to become loose* (of bowels).—2) *to be declared free, be outlawed.* Cant. R. to III, 4 נִתְזַהֲרוּ מֵעָיו וכ׳ (Yalk. Is. 288 נתרזו בני מ׳) his bowels were loose that whole night. B.Kam. 50ᵃ bot. יִתְזַהֲרוּ חַייו Ms. M. (ed. יִזָּהֲרוּ, *Nif.*, v. supra) his life shall be let loose i. e. shall be outlawed; Ar. ed. Koh. יִתְזַהֲרוּן מֵעָיו וחַייו (v. Rabb. D. S. a. l. note); Tanḥ. Ki Thissa 26 יתזהרון בני מעיו his bowels &c., v. next w.; Yalk. Ps. 648 יִזָּהֲרוּ חַייו his life be outlawed.

זָהַר, *Pa.* זִהֵר 1) *to give a surplus, to profit, avail.* Targ. Prov. X, 2.—2) *to be indulgent, to overlook.* Lev. R. s. 10, beg. אם אין מְזַהֵר צריכין וכ׳ unless thou overlook something &c.; Gen. R. s. 49; a. e.

Ithpa. אִזְדַּהַר, אִתְזַהַר 1) *to be loosened.* Y. Bets. II, end, 62ᵇ יִתְזַהְרוּן בני מעוי וכ׳ . . . מאן דאמר whoever says, the Lord is lax in dealing out justice,—may his bowels become relaxed; He is merely long-suffering &c.; Y. Shek. V, 48ᵈ; Y. Taan. II, 65ᵇ bot.; Midr. Till. to Ps. X, 2 לִיזַּהֲרוּן מעוהי; Esth. R. to III, 15; IV, 1; Yalk. ib. 1056 רְוַוּתְרוּ מ׳ Yalk. Gen. 115 רְוַוּתְרוּ.—2) *to be declared free, outlawed;* v. preced.

זַהֲרָן m. (preced. wds.; also in Chald. diction) *liberal, benevolent, indulgent.* Snh. 102ᵇ הוה . . . ו׳ was very liberal (supporting scholars). Y. Sot. V, end, 20ᵈ (ref. to Job I, 1) ו׳ הוה he (Job) was liberal; ומאן דלית חוא ו׳ וכ׳ but if one is not liberal, may he not be virtuous (shunning evil)?; but it means forgiving &c., v. זַהֲרָא.—Num. R. s. 9, beg. תהא ו׳ בתוך וכ׳ be lenient in thy house (be not angry when anything gets broken &c.). Y. Gitt. IV, 45ᶜ bot. אילולי דאנא ו׳ if I were not lenient.—Esp. *lax in the practice of justice.* B. Kam. 50ᵃ; Y. Bets. II, end, 62ᵇ, a. fr., v. preced.—*Pl.* זַהֲרָנִים. Gen. R. s. 53 [read:] . . בביתו ו׳ הוו in the house of Abraham they were kind-hearted.—Fem. זַהֲרָנִית. Y. Ab. Zar. I, beg. 39ᵃ (they said) ע״ז ו׳ הוא the heathen deity is benevolent (entertaining the worshippers).

ז

ז *Zayin*, the seventh letter of the Alphabet; it interchanges with ד, q. v.; with צ, as זהר a. צהר, זוודא a. צדה &c.; with ס a. שׂ, as זור a. סור, עלז a. עלס &c. ז as final formative (*Palez=Pales*), as אושפיזא, אטליז &c.

זְאֵב m. (b. h.) *wolf.* B. Mets. VII, 9 ז׳ אחד וכ׳ the attack by one wolf is not considered an accident relieving from responsibility; a. fr.—*Pl.* זְאֵבִים, זְאִיבִים. Ib. בשעת משלחת ז׳ at a time when wolves are coming forth in hordes, v. מְשַׁלַּחַת; Y. Shebi. IV, 35ᵇ top; Y. Ter. XI, end, 48ᵇ. Esth. R. to IX, 2, v. כְּבָשָׂה; a. fr.—Fem. זְאֵבָה. Midr. Till. to Ps. X, 13 נזרמנה הז׳ וכ׳ a she-wolf was provided for them who gave them suck; v. רוֹמוֹס; ib. to XVII, 14 וזימנת להם ז׳ and Thou didst provide &c.; Yalk. Ps. 652.

זְאָזָא m. (reduplic. of זא=זע, v. זוּעַ a. זעזע) *foliage, spray; young twigs.* Targ. Job XIV, 9; a. e.—Sabb. 20ᵇ (expl. עצרים של בבל) ז׳ dry twigs and leaves used as fuel.

זְאָטוּט, v. זְעָטוּט.

זְאֵיב, v. זְאֵב.

זְאַר (cmp. זור, דור) *to pass around.* Targ. Job XXVIII, 8 (ed. Wil. זְאוֹר, Lev. זיאר read זְאִיר, part.; Ms. דָּר; h. text עדה).

זְאַת, v. זֹאת.

ז״ב, an abbreviation for זְמַן a. בָּמָה. Zeb. 28ᵇ דדמי לירה בז״ב because both subjects have reference to *time* and application to the *improvised altar* (v. בָּמָה) as well as to the Temple.

זָב m., זָבָה f. (b. h.; זוב) 1) *faint.* Y. Kidd. I, 61ᵃ (expl. זב, II Sam. III, 29) חֲשׁוּשׁ q. v.—2) *one afflicted with gonorrhœa.* Zab. I, 5 זב גמור a real *zabh* (subject to all the laws in Lev. XV, 1—15; 19—24). Ib. V, 6; a. v. fr.—*Pl.* זָבִים, זָבִין; f. זָבוֹת. Sifra Metsora, Zabim, Par. 1 מטמאים כד׳ (not בד׳) they make unclean like Israelitish *zabim;* Nidd. 34ᵃ שירחו כד׳ וכ׳; a. v. fr. [Sabb. 110ᵇ מזבריך, v. זוּב.]—*Zabim*, name of a treatise of the Mishnah a. Tosefta, and of a section of the Sifra to Metsora.

זְבַד (b. h. זָבַד) *to present with, outfit.* Targ. Y. Gen. XXX, 20 (some ed. עבד, corr. acc.).

זַבְדָּא, v. זַבְדִּי.

זַבְדַּאי, v. זַבְדִּין.

זַבְדִּי pr. n. m. *Zabday*, 1) name of an Amora *Z. bar Levi.* Zeb. 28ᵇ; (Kerith. 5ᵃ זַבְדָּא). Y. Dem. VII, beg. 26ᵃ. Y. Ab. Zar. III, 42ᶜ זַבְדִּי בר ליואי; Gen. R. s. 62 זבדי בן לוי; a. fr.—2) Y. Ber. III, 6ᶜ bot. אבא בר זבדא. Ib. יעקב בר זבדי.

זְבַדְיָה (b. h.) pr. n. m. *Zebadiah*, name of an Amora. Y. Ber. III, 6ᶜ bot.—[Y. Sot. I, 16ᵈ, v. זְכַרְיָה.]

בֵּית ז׳, זַבְדִּין pr. n. pl. *Beth-Zabdin*, prob. in Galilee. Y. Meg. I, 70ᶜ bot.; Y. Taan. II, 66ᵃ; M'gillath Taan. ch. XII בֵּית זַבְדַּאי (v. Graetz Gesch. d. Jud. III², p. 426).

זָבָה, v. זָב.

זְבוּב m. (b. h.; זבב) *fly.* Sabb. 121[b] ז' שבארץ מצרים the Egyptian fly (whose sting is dangerous). Tosef. Sot. V, 9; Gitt. 90[a]. Pesik. Zakhor, p. 26[b] לז' שהוא וכ' (Amalek resembles) the fly which is greedy for a sore; a. fr.—*Pl.* זְבוּבִין, זְבוּבִים. Y. Sabb. XIV, beg. 14[b]; Tosef. ib. XII (XIII), 4. Keth. 77[b] ז' של בעלי וכ' (not זבובי) flies which sucked from those afflicted with gonorrhœa (carrying contagion); a. fr.

***זְבוּגָא** m. *lizard.*—*Pl.* זְבוּגֵי. Nidd. 56[a] ז' דמחווא (Ar. זַבְזָגֵי, Mus.: זבובי, prob. clerical error) (skeletons of) lizards of Maḥuza.

זְבוּד pr. n. pl. *Zabud,* on the northernmost border of Galilee. Gen. R. s. 98 (ref. to Gen. XLIX, 13 על צידון) ז' דגלילה (*Safet,* Lit. Centralblatt 1879, p. 1188).

זְבוּדָא m. (זבד) *gift, outfit.*—*Pl.* זְבוּדִין. Targ. Y. Gen. XXX, 20 (h. text זֵבֶד).

זְבוּזִין, Y. Ter. VIII, 45[b] bot. בז', in a corrupt sentence which prob. read: שקץ זיזין וחגזין וכל שקצים שהפרישו, v. Sifra Sh'mini Par. 10, ch. XII.

זְבוּל m. (b. h.; זָבַל) [*place of offering* or *entertainment,*] 1) *residence,* esp. *Temple.* R. Hash. 17[a]; Y. Ber. IX, 13[b] bot. פשטו ידיהם בז' they laid hand on the Temple; a. e.—2) *Z'bul,* name of the fourth heaven. Ḥag. 12[b] ז' שבו . . . ומזבח וכ' it is called *Z.,* because there are (the heavenly) Jerusalem and the Sanctuary with the altar erected &c.—3) ז' יום *festival* of a heathen divinity. Pesik. R. s. 6 ז' יום גילוס היה it was the festival of Nilus; [cacophemistic disguise: גבול, Gen. R. s. 87; Cant. R. beg. גידול וזבול; ניבול;—Yalk. Gen. 146 גידול; Sot. 36[b] חַגָּם]. V. זִיבּוּל.

זְבוּלֻן, זְבוּלוֹן (b. h.) pr. n. m. *Zebulun,* 1) son of Jacob; *tribe of Zebulun; country of Z.* Gen. R. s. 98. Pes. 4[a]; a. fr.—2) one *Z. ben Dan.* Kidd. 30[a].

זְבוּנָא m. (זבן) *purchase.* Targ. Y. II Deut. XVIII, 8 בר זְבוּנֵיהּ that which he bought. *Pl.* זְבוּנִין. Ruth R. to I, 17 (sect. 3) ז' זבן he made his purchases.—V. זְבִינָא.

זְבוּנָא, v. זִיבּ'.

זְבוֹנָא, זְבוֹנָה m. (preced. wds.) *buyer, merchant.* Targ. II Esth. III, 11.—Y. Kil. II, beg. 27[c].—Y. Kidd. II, 64[a] top ז' קרן וכ' the merchant packed his goods on his wagon and went off; v. דַּהֵר.

זַבּוּנִי, v. זְבַן *Pa.*

זְבוּרָא, v. זִיבּ'.

זְבוּרִית f. (זבר, cmp. צבר a. also זַרְבּוּבִית) 1) *a receptacle for drippings fastened (or belonging) to the bottom of a vessel, saucer.* Mikv. X, 71 ז' בלא if the vessel to be immersed has no saucer (a rim at the bottom, wider than the belly of the vessel and which forces the water into the latter); (Var. זִרְבּוּרִית, זוּבְרִית, זִיבָּרִין). [Rabad to Maim. Mikv. III, 12 reads זַרְבּוּבִית q. v.].—2) *lowest land,* v. זִיבּוּרִית.

***זְבָזָגָא** m., pl. זַבְזָגֵי 1) (reduplication of זגא, v. זְגֵי; for inserted ב, v. זְבָלְגָן) *nest, brood, hatch.* M. Kat. 28[b] (in a funeral song) אחנא תגרא אזַבְזְגֵירה מיבדיק .... תגרי (or:) דאזַבְזְגֵי מיבדקו (v. Rabb. D. S. a. l.; Rashi a. l.) our brother, the merchant, will be judged by the brood he left behind, (or) our brethren, the merchants, will be judged by the broods (allusion to Jer. XVII, 11). [En Yakob reads תגרי.. דאזבוגי מיבדקי our (departed) brethren are merchants who (on crossing the frontier of life) are searched for goods.—Ms. M. 2 דאזַוְקֵי וכ' who are searched for the wine bags they carry, v. זִיקָא II a. זוק.]—2) v. זְבוּגָא.

זָבַח (b. h., cmp. זבל) [*to give a feast,*] *to slaughter, sacrifice.* Ḥull. II, 3 (ref. to Deut. XXVII, 7) מה שאתה זוֹבֵחַ וכ' thou mayest eat what *thou* (a human hand) cuttest. Snh. 60[b] בזובח לעבו"ם of one sacrificing to an idol; a. fr.—Part. pass. זָבוּחַ. Lev. R. s. 10 (play on מזבח, Ex. XXXII, 5) מֻזָּחָז' לפניו וכ' he was afraid on account of him who lay killed before him (Hur); a. fr.

Pi. זִיבֵּחַ same. Snh. 62[a] ז' וקיטר וכ' if he slaughtered a sacrifice, and burnt &c. (to an idol). Ib. VII, 6 (60[b]) המְזַבֵּחַ Talm. ed. (Mish. הזובח) he who offers an animal (to an idol), a. fr.—V. זָבַל.

Nif. נִזְבַּח *to be sacrificed, to be slaughtered; to die as a martyr.* Zeb. I, 1 שנִזְבְּחוּ שלא לשמן which were offered not for the purpose for which they were dedicated. Y. Snh. X, 29[c] top (play on עלי זבח, Ps. L, 5) שעילו אותי ונזבחו על שמי who raised me and sacrificed themselves for my name's sake; a. fr.

זֶבַח m. (b. h.; preced.) *a slaughtering, sacrifice,* esp. (*festive*) *peace-offering* (חַגִּיגָה). Pes. X, 9. Tosef. ib. X, 14. Tosef. Ber. V, 22; a. fr.—*Pl.* זְבָחִים, constr. זִבְחֵי. Ib. Zeb. I, 1 כל הז' all animalic offerings; a. fr.—*Z'baḥim,* name of a treatise of the Mishnah, Tosefta and Talmud Babli (also called שְׁחִיטַת קָדָשִׁים).

זְבִיד pr. n. m. *Z'bid,* name of several Amoraim. Ber. 46[b], a. fr. (Z. bar Levi).—Ib. 38[a].—Ab. Zar. 56[a].—Y. Sabb. I, 3[b], v. next w.

זְבִידָא, זְבִידָה pr. n. m. *Z'bida, Z'bidah,* name of a Palestinean Amora. Y. Orl. I, 61[a] bot.—Y. Sot. VII, 21[d].—Ib. ר' יודה בר זביד. Ib. bot. ר' סימון בר זביד. Y. Sabb. I, 3[b] רב זביד.

זְבִידָחָה f. (זבח) *slaughtering ceremony.* Ḥull. 31[b] כוונה לז' intention to slaughter according to ritual, contrad. to חתיכה the cutting operation as such. Snh. 60[b] ז' יצחה slaughtering for idolatry is especially mentioned (Ex. XXII, 19); a. fr.

זְבִיךְ or **זָבִיךְ,** v. זוֹב.

זַבִּילָא m. (v. זֶבֶל; Syr. זבילא, זנכ', P. Sm. 1074; 1140) *a basket* (or *book-chest*) *of palm leaves.*—*Pl.* זַבִּילֵי. Meg. 26[b] ז' דחומשי receptacles for Pentateuch copies; [Ar.: *leather casing.*]

זְבִילָא m. (v. זֶבֶל) [*an implement for forming heaps,*]

shovel, mattock. Taan. 21[b] שיריל מרא וז' וכ' he lent mattock and shovel for burial. B. Mets. 103[b]. [Ber. 8[a], v. זִיבּוּלָא.]

זְבִין, v. זְבַן.

זְבִינָא I pr. n. m., v. זְמִינָא.

זְבִינָא II, constr. זְבִין m. (זבן) 1) *object of purchase, goods.* Targ. O. Gen. XVII, 12 (Y. זְבִינֵי pl.). Targ. Ez. VII, 13; a. e.—Y. Kidd. III, beg., 63[c] זבין ד' bargaining for an object. Pesik. R. s. 21 הא ד' והא וכ' here are the goods and here the salesman; a. e.—2) *purchase.* Targ. Y. Lev. XXV, 42 (O. זִיבּוּן).—*Pl.* זְבִינִין, זְבִינֵי. Targ. O. Lev. XXV, 14 (Y. some ed. זְבִינֵי).—Targ. Gen. XLIX, 32 (Y. some ed. זַבֵּי); a. e.—Pes. 113[a], v. זְבַן *Pa.*—3) *purchase money.* Targ. Lev. XXV, I6 (Y. some ed. זַבְּרִנְךָ); a. e.

זַבִּינָא m. (preced.) *sale, sold goods, merchandise.* Targ. Y. Gen. XLIX, 32, a. e.; v. preced.—Pes. 113[a] (prov.) while the dust is yet on thy feet, זַבִּינָךְ זבין sell thy goods.—*Pl.* זַבִּינֵי *sale.* B. Bath. 47[b] זַבִּינֵיהּ ד' his sale is valid; a. fr.

זְבִינְתָּא *f.* (preced.) *goods; bargain.* Y. Ab. Zar. II, 42[a] אלא ע"י עילא ד' וכ' but, I say, through some accident the goods (in the ship) were upset; Y. Ter. X, 47[b] גבינתא (corr. acc.).—B. Mets. 51[a] עד דמתרמי ליה ד' כזְבִינְתֵּיהּ until he strikes upon goods like those he bought. Ib. קים ליה בד' he knew the value of his goods; a. fr.—*Pl.* זְבִינָתָא. Ruth R. to I, 17 (s. 3) ואילון ד' וכ' what do these purchases (marketing) mean?

זבית, Y. Taan. I, 64[b] bot., v. זְבַן.

זָבַל I (b. h.; cmp. זבד) *to entertain liberally.*—Denom. זִבּוּל.

Pi. זִבֵּל (cmp. זבח) *to offer to idols, make merry with idolatrous ceremonies.* Ab. Zar. 18[b] שמְזַבְּלִין שם וכ' because they have there (in their theatres) idolatrous entertainments; Tosef. ib. II, 5 (ed. Zuck. מזבחין). Y. Ber. IX, 13[b] bot. if one sees people מז' לע"ז engaged in idolatrous services; a. fr.

זָבַל II, *Pi.* זִבֵּל (denom. of זֶבֶל) *to deposit foliage in the field* for manure, *to manure.* Shebi. III, 2 עד כמה מְזַבְּלִין וכ' how many piles may be deposited? Ib. II, 2 מְזַבְּלִין וכ' you may manure &c. Keth. 10[b] the rain waters וּמְזַבְּלִין and *soften* (corresp. to מוג, Ps. LXV, 11, cmp. בּוּל II). Cant. R. to I, 1 אנחנו לא נְזַבֵּל וכ' (not נזבלים) should we not improve (our minds) even as those carrying out foliage and straw?; a. fr.—Part. pass. מְזוּבָּל *manured.* Y. M. Kat. I, 80[b].

Nif. נִזְבַּל, *Nithpa.* נִזְדַּבֵּל *to be manured.* Midr. Sam. ch. IV.—Ab. Zar. 49[a] שדה שנִזְדַּבְּלָה וכ' a field which has been manured with material connected with idolatry (foliage from a worshipped tree &c.).

זָבֵל ch. same.—*Ithpa.* אִיזְדַּבַּל *to be manured.* Ab. Zar. 49[a] (read אִזְדַּבְּלָא).

זֶבֶל m. (cmp. Assyr. zabâlu, KAT[2], p. 550; cmp. צֶבֶר) [*heaped up,*] esp. *foliage piled up for forming manure, manure, deposits.* Sabb. IV, 1 you must not keep dishes warm for the Sabbath בז' וכ' in foliage . . . . whether dry or moist. Ab. Zar. III, 8 (48[b]) והִוָּה לחן לז' and serves for them as manure. Yoma V, 6 נמכרין . . . לז' is sold to the gardeners for forming manure. Tosef. B. Mets. XI, 8 זִיבְלוֹ his heaped-up foliage. B. Mets. V, 7 (72[b]) עד שירחיה לו ז' באשפתו Ms. M. (ed. אלא א"כ הירחה וכ') unless he has manure piled up; a. fr.—*Pl.* זְבָלִים. Shebi. III, 1 מאימתי מוציאין ז' וכ' when may deposits of foliage be carried out for piling up in the fields.—Gen. R. s. 31 לז' (Snh. 108[b] sing.) for deposits of excrements &c.—Tosef. B. Mets. l. c. שעת הוז' the season for carrying out foliage; a. fr.—בית הז' *a field dependent on manuring.* Men. VIII, 3 (85[a]).

זַבָּל m. (preced.) *one carrying foliage for making dung.*—*Pl.* זַבָּלִים. Cant. R. to I, 1 ותבנים ז' carriers of foliage and of straw.

זַבְלָגָן m. (זַלַּג, with inserted ב=זולגן, cmp. זבוגא a. next w.) *blear-eyed.* Meg. 24[b].—*Pl.* זַבְלָגְנִין, זַבְלָגְנִין. Bekh. 43[b]; Tosef. ib. V, 2.

זַמְבְּלִינָא, זַבְלִינָא (זַמְבְּלִינָא) m. (זלג, v. preced.) *a resinous tree,* a species of *cedar.* Snh. 108[b], (expl. גּוֹפֶר) ז' Ar. s. v. אדר (Var. in Ar. זמל'); ed. זו מבלינא (corr. acc.); R. Hash. 23[a] מ' ed. (Ms. M. זו מ', v. Rabb. D. S. a. l. note; corr. acc.).

זַבֶּלֶת f. (v. זֶבֶל) *the place in the field where foliage is piled up.* Tosef. B. Mets. XI, 8 לזַבֶּלְתּוֹ להוציאו ed. Zuck. to carry it out to his field &c.

זְבִין, זְבַן (cmp. זמן, a. Syr. זבן) [*to plan,*] *to bargain, buy.* Dan. II, 8.—Targ. Gen. XXV, 10; a. fr.—B. Bath. 30[a,b] [read:] מפלניא זְבִינְתָּהּ דזַבְנָהּ מינך I bought it of such a person who has bought it of thee. Ib. אִיזְבּוֹן דינאי I will buy what by law belongs to me (to avoid litigation); a. v. fr.

Pa. זַבֵּן *to sell.* Targ. Gen. XXV, 31; 33; a. fr.—B. Bath. l. c. זַבְנָהּ ניהלי sell it to me. Ib. 90[a], a. e. (prov.) ארקרי . . . זְבַן וזַבֵּן buy and sell and be called a merchant, i. e. will a man buy and sell without profit?—Pes. 113[a] מילי דזְבִינֵי וזַבּוּנֵי Ag. hat-Torah (v. Rabb. D. S. a. l. note 50; ed. מילי דעלמא) rules about buying and selling. Ib. כל מילי זבין וכ' as regards all things, sell and regret, except wine דתְזַבֵּין ולא וכ' Ms. M. (ed. דזבין) which you must sell and never regret. Meg. 26[b] זַבּוּנָהּ to sell it. Gitt. 47[a] ז' נפשיה וכ' sold himself to &c.; a. fr.—Y. Taan. I, 64[b] bot. זבית ערסי (read: זַבְנִית) I sold my bedstead.

Ithpa. אִזְדַּבַּן *to be sold, to be bought; to sell one's self.* Targ. Ps. CV, 17; a. fr.—B. Mets. 40[b] הוה מְזַדַּבַּן לי (Ms. M. הוה זבנתיה) it would have been saleable with me. Kidd. 69[a] ואִזְדַּבֵּן וכ' and get thyself sold as a Hebrew slave.

זְבִרִית, v. זִבּוּרִית.

זָג m. (b. h.; זגג) 1) *pl.* זַגִּים, זְגִין (cmp. דכך) *pomace of grapes, husks* or *kernels and flesh.* Naz. VI, 2 (34[b]) חז' אלו הפנימים חרצנים . . . *hartsannim* (Num. VI, 4) means the exterior, *zaggim* the interior; (ib. contrary opinion, v. זוֹג).—Tosef. Toh. III, 1 הגפן וחזוּגִין וכ' ed.

Zuck. (oth. ed. זַגִּין; some ed. זומין, corr. acc.) the grape vine (clusters) and the pomace which have been treated in cleanness. Sabb. IV, 1.—Naz. I. c. זַגָּן Mish. (Y. ed. זגרן, Bab. ed. זג; Tosef. ib. IV, 2 זגא ed. Zuck., Var. זג) *the husk* (or *the interior*) of one berry.—2) *bell*, v. זוֹג.

זַגָּא ch. same, 1) *husk* or *kernel and flesh* of one berry, v. preced.—*Pl.* זַגִּין. Targ. Y. Num. VI, 4 ד׳ גווארן וכ׳ the interior *zaggin*, v. preced.—2) *bell.* Targ. O. Ex. XXVIII, 34; a. e.—*Pl.* זַגַּיָּא, זַגֵּי. Ib. 33; XXXIX, 25.—Nidd. 17ᵃ מקרקש זגי וכ׳ made the bells of his curtains ring; [Ar. מק׳ פַּגֵּי chased the *flies*, v. חַגְזִין].

זָגָא, v. זָגֵי.

זַגָּג m. (זגג *to clear*, cmp. זכך a. דכך, v. Ges. Thes. s. v.) *glass-maker; dealer in glass-ware.* M. Kat. 13ᵇ; Pes. 55ᵇ בית חד׳ the glass-maker's work-shop.—Gen. R. s. 19 חנותו של ד׳ a glass-dealer's shop. Ib. s. 25; a. fr.—*Pl.* זַגָּגִין. Kel. XXIV, 8 מטה של ד׳ the frame used by the glass-makers to put their ware on. B. Kam. 31ᵃ.

זַגָּגָא ch. same. *Pl.* זַגָּגַיָּא. Y. Ab. Zar. II, 40ᶜ bot. ד׳ לא אלפון the glass-makers did not teach their art.

זַגְדָּן, זַגְדוּם (זוּגְדָּס) m. (contr. of זוג a. גד fr. גדד, cmp. גדודא juvenis cælebs, P. Sm. 652) *unmatched;* esp. *one with an unequal pair of eyes or eye-brows.* Bekh. VII, 3 זוגדס Mish. (v. infra; Talm. ed. 43ᵇ זגדן). Ib. 44ᵃ זגדום אחד שחור וכ׳ Z. is one who has one black and one white eye-brow; ד׳ קרי ליה . . . . כל זוגא any unequal pair is called *Z.* Ib. זַגְדָּרְיָא מחוי וכ׳ (ch. form of our w.); Tosef. ib. V, 2, sq. סגריס (read: סַגְדוּם *Safel* of גדד). Sifra Emor ch. II, Par. 3 זגדוס (read ם . . . .). [Ar. זגדוס, influenced by the etymol.: זוג, and δίς=δυοῖν.]

זַגְדְּרְיָא, v. preced.

זוּגְרְיָתָא, זַגּוּגְרִיתָא f. (זגג, v. זַגָּג) *glass, crystal; glass-ware.* Targ. Job XXVIII, 18 (in one version); a. e. Targ. II Esth. I, 2 (3) בית זוג׳ glass-house.—Ber. 31ᵃ בסי דזגוג׳ Ar. ed. Koh. (ed. בסא דזוג׳ חיורתא, v. Rabb. D. S. a. l. note 10) cups (a cup) of (white) glass; Yalk. Ps. 881. Ḥull. 84ᵇ בזיגותא וכ׳ (corr. acc.) it means white glass (crystal). Gitt. 68ᵇ זוג׳. [Pes. 74ᵇ כזוּגָא חיורא Ar. a. Ms. O. like white glass; ed. זוזא.]

זַגָּגַ (Pilp. of זגג, v. זַגָּג) *to clarify.* Y. Nidd. III, 50ᵈ top שהוא מתון ומְזַגְּגַ (Tosef. ib. IV, 11 רך ומזכזך; Bab. ib. 25ᵇ מצוחצח) oil is cohesive and clarifies.

זַגְזַגָּאֵל pr. n. m. (v. preced.) *Zagzagel* (*Divine Clearness*, cmp. אספקלריא), name of an angel. Deut. R. s. 11, end. Targ. Y. Ex. III, 2 זגנוגאל (corr. acc. or זַגְזוּגָאֵל).

זָגָא, זָגֵי *to lie down, recline.* Meil. 14ᵇ דילמא בעי למִיזְגָא וזגא עלוי he may desire to lie down and will lie down on them. Gitt. 47ᵃ למִזְגָא עלוי to recline on (while eating). Pes. 108ᵃ זְגִינָן אבירכי וכ׳ we reclined (at the Passover meal) against the knees &c.—Sabb. 124ᵇ חזו למזגא עליהו they may be used for sitting on them (when seats are improvised). Snh. 85ᵇ דז׳ עלוי he leaned on him. [Tanḥ. Ki Thetsé 6, a. e. למזגר, v. גְּזַז.] [Targ. Y. Deut. X, 22 למזגי ed. pr., v. מְסָגֵי.]

Af. **אַזְגֵי** *to lay down.* Sabb. 119ᵃ top לא מַזְגֵינָא וכ׳ some ed. מַזְרְגֵנָא *Pa.*) I do not rest my head upon my pillow before &c.

זַגְרִיד m. (v. preced., cmp. אפרקד) *in a brooding position.* Ḥull. 62ᵇ מרדו ד׳ ואכיל (Rashi מרה) *mardu brooding and eating* (name of a bird, prob. an adaptation of a foreign word), contrad. to סגיד ואכיל kneeling down and eating (like a bird of prey). [R. Gerson Ms. to Ḥull.: מרדו מזרג, leaving out אכיל; Ar. ed. Koh. III, p. 319.]

***זַגְרִיתָא** f. (=זוּגְרְיָתָא) *a crystal vessel.* Y. Kidd. I, 60ᵇ top דהן דנסב בז׳ (ed. Krot. בזגריתא, corr. acc.) if one takes up a crystal vessel (to take possession).

זַגָּן, v. זָג.

זגנוגאל, v. זַגְזַגָּאֵל.

זַגְתָּא or **זָגְתָּא** f. (זגר) 1) *a clucking hen.* Bekh. 8ᵇ. B. Mets. 86ᵇ, v. בְּטַנְרְתָּא.—2) ד׳ של אפרחתא (*the clucking hen over her chickens,*) *the Pleiades.* Targ. Job XXXVIII, 32 (Ar. ed. pr. על בנהא).

זַד m. (b. h.; זוד) *wicked.*—*Pl.* זֵדִים. Tanḥ. Korah 12 ברכת הזד׳ the additional (twelfth) section of the Prayer of Benedictions, also called ב׳ הצדוקים or חמינים, v. מִין.

זְדוֹן m. (preced.) *violent man.*—*Pl.* זְדוֹנִין. Der. Er. ch. II, beg.

זָדוֹן m. (b. h.; זוד) *premeditated, conscious sin,* opp. שְׁגָגָה. Ab. IV, 13 a scholar's error in teaching עולה ד׳ is accounted for a wilful wrong. Ker. 25ᵇ, a. fr. דבר שזדונו כרת a sin which if wilfully committed, is punished with extinction; Sabb. 69ᵃ דבר שחיובים על ד׳ וכ׳. Ib. בזדון when he is fully conscious that this is a Sabbath day (whereon certain labors are forbidden); a. fr.—*Pl.* זְדוֹנוֹת. B. Mets. 33ᵇ כד׳ . . . ששגגות to whom errors are accounted &c.—Yoma 36ᵃ; a. fr.

זָדוֹן ch. same. Targ. O. Deut. XXIX, 17.—*Pl.* זְדוֹנָיָא *passions.* Targ. Ps. XIX, 14 Ms. (ed. זְרְדָנַיָּא, זְרְדוֹנַי, v. זְרְדָנָא).

זְדוֹנָתָא, זְדוֹנָא f. (preced.) *haughtiness, violence.* Targ. Hab. I, 3. Targ. Prov. XI, 2 Ms. (ed. זירדונתא).

זְדוֹנוּתָא, v. next w.

זְדָנוּתָא, זְדָנוּ f. ch.=h. זָדוֹן *wilfulness, rashness.* Targ. Y. II Lev. XXIV, 12. Targ. O. Deut. XXIX, 18 (ed. Berl. זירדנותא; Y. זְדוֹנוּתָא). Targ. Y. ib. XV, 9 (ed. Amst. זְדָנוּתָ׳); a. e.

זְדַנְנ, v. זוּז I.

זֶה, זֹאת m., f. (b. h.) *this, that.* Men. 53ᵇ יבא זה וכ׳ let this one come and receive this &c.; זה זה משה

'this one' that means Moses; זאת זו התורה 'this'—that means the Law. Gen. R. s. 4 לגיון זה this legion; a. v. fr.—זה הוא=זֶהוּ, *this is.* Sabb. 40b הפשרו זהו בישולו (also זה הוא) warming it is the cooking of it, v. הִפְשִׁיר; a. fr.—Gitt. VIII, 4 אי זהו Y. ed. (Mish. אֵירָזהוּ); a. v. fr.

זָהַב, *Hif.* הִזְהִיב (denom. of זָהָב) *to glitter*, contrad. to הצהיב (v. צָהַב). Hull. 22b משיזהיבו when their plumage is glittering.—*Part. Hof.* מוּזְהָב, f. מוּזְהֶבֶת *gold-embroidered.* Sabb. 59b.—*Pl.* f. מוּזְהָבוֹת. Tosef. Sot. XV, 9, v. זְהוֹרִית.

זָהָב m. (b. h.) *gold, gold coin*, v. הֵינָר. Snh. 92b יוצק ז׳ רותח וכו׳ molten gold be poured into &c. Ex. R. s. 33 מכל עשרך . . . ושל ז׳ than all thy (Korah's) wealth of silver and gold; a. fr.—B. Mets. IV, 1 חז׳ קונה את חכסף the delivery of gold coin effects the purchase of silver &c., i. e. in an exchange of coined gold for silver &c., the superior metal is the merchandise and the inferior the money; Y. ed. חכסף קונה את חז׳; v. Bab. ib. 44a; a. fr.—*Pl.* זְהָבִים, זָהָבִין. Ex. R. s. 35; Cant. R. to III, 10 שבעה (מיני) ז׳ וכו׳ seven kinds of gold were used in the Temple. Yoma 44b שבעה ז׳ וכו׳ there are seven &c.—Erub. 53b (in allegorical speech) והרקיעו לז׳ וכו׳ Ms. M. (ed. וארקיעו) make the gold (glowing coals) sky-blue (fan them so as to give blue flames) and prepare for me two tellers in the dark (cocks).

זָהָבִי m. (preced.) *goldsmith, jeweller.* Ex. R. s. 5; a. e.—*Pl.* זָהָבִים, זָהָבִין. Succ. 51b; Tosef. ib. IV, 6. Sabb. 123a. Ex. R. s. 35 (play on זהב סגור, I Kings VI, 20, a. e.) שהיה סוגר כל חז׳ (Cant. R. to III, 10 בעד כל בעלי חז׳) it closed up the shops of all gold dealers.

זָהַח, [*to glisten,*] *to be proud, wanton.*—Denom. זְהוּחַ.

Hif. הִזְהִיחַ *to charge one with wantonness.* Hull. 7a, Ar., (ed. מַזְהִיחִין) אין מַזְהִיחִין אותו you must not reproach him as a haughty person, v. זָנַח a. זוּחַ.

זָהַח, ch. same.—**Pa.* זַהֵיחַ *to make haughty.* Targ. Ps. XLIV, 19 לא זר פלגו וזהוחית לבנא (ed. Lag. זחוחין, Ms. זהוחין), read: וזהיחת ית וכו׳ (or וזהיחה) no stranger divided and made haughty our heart.

זָהוּ, v. זֶה.

זָהוֹב m. (זהב) *a gold coin.* Tosef. Shebu. V, 9 דינר זהב ז׳ a gold denar in coin, contrad. to דינר זהב the value of a gold denar; Shebu. 40a. Y. Shebi. X, end, 39d מה בין ז׳ וכו׳ what is the difference between a gold coin (as a pledge) and a gold ring?—ז׳ דרכו להשתנות a gold coin may be exchanged (the pledgee being permitted to use it). Ex. R. s. 35; a. v. fr.—*Pl.* זְהוֹבִים. Cant. R. to I, 1; a. fr.

זָהוּחַ, זָהֻחָה m. (זָהַח) *proud, boastful, wanton.*—*Pl.* זָהוּחִים, זְהוּחִים; only in זְהוּחֵי הלב (זָהֻחֵי). Sot. 47b זה׳ Ar. (ed. זח׳); Tosef. ib. XIV, 9 זְהִיחֵי Var. (ed. Zuck. זהורי, corr. acc.); Hull. 7a.

זָהוּחָא, זָהֻחָא ch. 1) same.—*Pl.* זָהוּחִין, constr. זְהוּחֵי. Targ. Job XXXVI, 13, a. e.—2) *wantonness, pride.* Targ. Lam. III, 33 ed. Lag. (oth. ed. זְחוּחָה).—*Pl.* as above. Targ. Ps. LXII, 9 (ed. Lag. דחותי).—[Ib. XLIV, 19, v. זְהַהּ.]

זָהוֹנִיא, v. וַיְהַנֵּיא.

זָהוֹר, pl. זָהוֹרִים, fem. זָהוֹרוֹת, v. זְהוֹרִית. [Tosef. Sot. XIV, 9 זהורי הלב, v. זָהוּחַ.]

זָהוֹרָא, v. זֵיהוֹרָא.

זָהוֹרָא, v. זִיהוֹרָא.

זָהוֹרִי m. (v. next w.) *safran-colored* or *crimson.* Targ. Y. Gen. XXXVIII, 28; 30, v. זְהוֹרִיתָא.

זָהוֹרִית f. (זהר; v. P. Sm. 1115 s. v. זהור) *crimson; crocus; crimson* (or *safran*) *colored material*, esp. *silk* (b. h. שָׁנִי). Kel. XXVII, 12 טובה ז׳ fine crimsom *silk.* Y. Succ. III, 53d (defining אדמדם) עמוקה ז׳ deep crimsom. Pesik. R. s. 26 ומלבשתן ז׳ (some ed. זהורים) and clads them in silk. Nidd. 25b זְהוֹרִין של . . . כב׳ like two threads of silk (woof); זהורית . . . כב׳ (prob. to be read זְהוֹרוֹת) like two threads of silk (warp); Y. ib. III, 50d של זהורות; Lev. R. s. 14. Yoma VI, 8 לשון של ז׳ a crimson-colored strap. Tosef. Sabb. IV (V), 5 שבין עיניו ז׳ crimson ornament between his (the horse's) eyes; Sabb. 53a זַהֲרוּרִית (Ar. זהור); a. e.—*Pl.* זְהוֹרִיּוֹת. Tosef. Sot. XV, 9 מוזהבות ז׳ (Sot. 49b זהורית מוזהבות, corr. acc.) gold-embroidered silks used for brides' canopies.

זָהוֹרִיתָא ch. same. Targ. O. Gen. XXXVIII, 28; 30. Targ. Is. I, 18 (ed. Wil. זָהֲרִיתָא; h. text תּוֹלָע); a. e.—Gitt. 69b חוטא דז׳ a (crimson) silk thread.

זַהֲרָנָא m. (זהה) *a wanton jester.* Lev. R. s. 20 Ar.; v., however, וַיְהַנֵּיא.

זָהִים m. (זהם) *a filthy person, one wearing a laboring suit.* Targ. Job XXXVIII, 14.

זָהִיר m., **זְהִירָה** f. (זהר) *looking out; strictly observant; careful, on one's guard.* Ab. II, 1 הוי ז׳ וכו׳ be as strict in the observance of minor religious duties &c. Ib. IV, 13; B. Mets. 33b הוי ז׳ בתלמוד be careful in teaching the Law, v. זָהַר. Snh. 76b הוי ז׳ במי שיועצך וכו׳ Ms. M. (ed. מן היועצך, v. Rabb. D. S. a. l. note) beware of him who advises thee to his own advantage. Sabb. 23b הז׳ במזוזה he who is strict in the observance &c.; a. fr.—*Pl.* זְהִירִין, f. זְהִירוֹת. Ab. II, 3 הוו ז׳ ברשות beware of the officials. Sabb. II, 6 שאינן ז׳ וכו׳ because they are not careful in the observance of the laws concerning &c.; a. fr.

זְהִיר, זְהִיר ch. same. Targ. Y. Gen. XLIX, 26 וז׳ ביקרא וכו׳ guarding the honor &c.—*Pl.* זְהִירִין. Ezra IV, 22.—Targ. Y. Deut. XII, 16.—V. זְהַר.

זְהִירָא *poison*, v. זִיהֲרָא.

זְהִירוּת f. (v. זָהִיר) *strictness, care.* Ab. Zar. 20b תורה מביאה לידי ז׳ וכו׳ study leads to strictness, strictness to zeal (differ. vers., v. Rabb. D. S. a. l., note, a. Sot. IX, 15).

זָהַל, v. זָחַל.

זָהַם (b. h.; cmp. זהה) [*to be glistening;* cmp. a. צחן צחח)] *to be filthy, smell offensively, be offensive.*—Part. זוֹהֵם, or part. pass. זָהוּם. Y. Ab. Zar. II, 41c bot. ר״ל אמר ככוס ז׳ (not בכוס) R. L. says, It is like drinking out of an offensive cup; השותה בכוס ז׳ וכ׳ he who drinks (sacred wine &c.) out of &c. Y. Nidd. IV, end, 51b דם נידה זוהם (Tosef. ib. IX, 10 זוחם; Bab. ib. 65b) the blood of a menstruant is sticky (or ill-smelling).

Pi. זִיהֵם 1) *to smear plants with rancid oil* for keeping off vermin, [oth. opin.: *to cover a wound in a tree with dung and tie it up.*] Shebi. II, 4. Y. ib. 33d (expl. מְזַהֲמִין of Mish.) מתלעין to keep the worms off. Ib. חמזהם אינו וכ׳ oiling a plant is merely like appointing a watchman (it does not advance growth). Y. Sabb. VII, 10a top, v. בָּהַל II.—*Part. pass.* מְזוּהָם, f. מְזוּהֶמֶת *ill-smelling, filthy, offensive.* Bekh. VI, 12 ומז׳ and an animal of offensive smell or sight. Ber. 53b מז׳ an offensive-looking priest. Y. Gitt. VIII, 49d top מז׳ היא מלפניו she is disgusting to him (on account of her conduct); a. e.—*Pl.* מְזוּהָמִין, מְזוּהָמִים; fem. מְזוּהָמוֹת. Ber. l. c. ידים מ׳ smelling hands (after a meal, when not perfumed). Lev. R. s. 16; Esth. R. to III, 1 מה . . . מ׳ וכ׳ as ordure is offensive, so is he (the leper); a. e.—2) *to declare unfit for priestly or levitical service (or connection), to reject.* Bekh. 47a אין מְזַהֲמִין וכ׳ the child is not rejected (as the child of a gentile).—Y. Yeb. X, 11a; XIII, 13d bot. ואין ב״ד מזהמין אותה but the court does not declare her unfit to marry a priest.—3) (v. זוֹהֲמָא) part. pass. מְזוּהָם, pl. מְזוּהָמִין *inclined to lasciviousness, unchaste.* Sabb. 145b bot.

**Hif.* הִזְהִים *to become unfit for offering through offensiveness.* Pesik. Vayhi, p. 10a לא הִזְהִירמוּ (perh. to be read הוּזְהָמוּ Hof.; (Yalk. Num. 713 חוזמו, expl. חוסמו, corr. acc., or הוּזְמָמוּ as Num. R. s. 12, end, a. e., v. Bub. note to Pesik. l. c.).

זָהַם ch. same. Part. pass. זָהִים q. v.

Pa. זַהֵם *to create aversion, to sicken.* Lev. R. s. 16 (to the leper) לא תְזַהֵם בריותא (ed. Wil. תזוהם, read תְּזַהֲמִים) do not sicken people with thy sight.

Ithpe. אִזְדַּהֵם, *Ithpa.* אִזְדַּהַם 1) *to be soiled, to empty the bowels.* Targ. Ps. CVI, 20.—2) *to become offensive.* Ab. Zar. 26a לא מִיזְדַּהֲמְנָא וכ׳ I do not desire to become offensive to my husband (get ungainly through nursing).

זָהַר (b. h.; cmp. זהה) 1) *to shine;* v. זָהוֹר, זָהִירִית.—2) *to look out, beware, be strict* (corresp. to b. h. שָׁמַר); v. זָהִיר.

Pi. זִהֵר *to brighten.* Midr. Till. to Ps. XC, 16 וזִהֲרוֹ and brightened his countenance.

Nif. הִזָּהֵר (=b. h. הִשָּׁמֵר) *to be careful, be strict; to beware, take heed.* Ber. 8b הִזָּהֲרוּ בוריזין be careful to cut the jugular veins, v. וָרִיד. Ib. ה׳ בזקן וכ׳ beware of disregarding an old man who &c. Ned. 81a ה׳ בבני עניים וכ׳ take heed of (do not disregard) the children of the poor; a. fr.

Hif. הִזְהִיר *to caution, forewarn,* esp. *to prohibit by a special law,* v. אַזְהָרָה. Yeb. 22b, a. e. אין מַזְהִירִין מן הדרן a law derived from analogy (v. הִין) is not considered a specified law on which punishment can be executed after due warning. Zeb. 106b, a. e. לא ענש אא״כ ה׳ the Bible text did not pronounce punishment without having expressed a warning ('thou shalt not' &c.); a. fr.

Hof. הוּזְהָר *to be forewarned, to be forbidden from doing* (by a special law). Yeb. 84b לא הוּזְהֲרוּ וכ׳ there is no specific law prohibiting women of legitimate birth to marry men of illegitimate birth.—Part. מוּזְהָרֶת, f. מְזוּהֶרֶת. Ib. מלמד שהאשה מ׳ (the repeated expression, 'they shall not take', Lev. XXI, 7) intimates that woman is included with man in the prohibition; ib. כל הרכא דהוא מ׳ היא מ׳ wherever the man is cautioned not to marry, the woman (in the same social relation) is cautioned; a. fr. [Ib. היא לא מזדהרא, read: מוזהרת.]

זֹהַר, זֵהַר ch. same, 1) *so shine, bloom.* Targ. Job XXII, 28 (ed. Wil. יְזַהַר *Af.*). Targ. Hos. XIV, 6; a. e.—2) *to look out, guard.*—Part. pass. זְהִיר. Ḥag. 23a מְזֻהָר זהיר בהו he guards them (from levitical impurity). Ḥull. 107b דְּזָהִיר he is careful (not to touch), contrad. to זריז taking precaution. Y. Ber. V, 9a bot. זְהִירָא לה watches it (the cloak). Y. Ab. Zar. III, 41a bot. לא חוינא ז׳ לך was I not on my guard against thee?; a. fr.

Pa. זַהַר 1) *to emit light, to glisten.* Targ. Zech. IX, 15.—2) *to caution.* Targ. Cant. V, 2.

Af. אַזְהַר 1) *to give light, shine.* Targ. Is. IX, 1; a. e.—2) *to explain.* Targ. Ex. XVIII, 20.—3) *to caution.* Targ. Ez. III, 18; a. e.—Snh. 66a bot. דילמא אקודש א׳ וכ׳ perhaps in saying 'thou shalt not curse *Elohim*' (Ex. XXII, 27) the Law gave warning with regard *to holy Elohim* (God), but not with regard to secular *Elohim* (authorities)?

Ithpe. אִזְדַּהַר, *Ithpa.* אִזְדְּהַר 1) *to take heed, beware.* Targ. Y. Ex. X, 28; a. e.—Ab. Zar. 28a, v. זְקָא I. Ib. 12b, v. שַׁבְרִירִי; a. fr.—2) *to watch.* Y. Ber. V, 9a bot. מְזַדְּהֲרָא תרתי . . ליה was watching it. B. Bath. 29a מְזַדְּהַר לית the first two or three years man takes care of the deed. Ib. הוה מְזַדְּהַרְנָא וכ׳ I should have taken care &c.; a. e.

זְהָרָא I, **זְהַר** (זהר) 1) *light.* Y. Yoma III, beg. 40b, v. אִרְבִּירְיָתָא. Cant. R. to VII, 3 (ref. to חסחר ib., v. אַחַר) איתי . . . לזהרא סהרא (some ed. לזהרת) there are places where they write and pronounce *sahăra* for *zahăra.*—2) *brightness, splendor; moon,* v. זִיהוֹרָא a. זִיהֲרָא I.

זְהָרָא II *poison,* v. זִיהֲרָא II.

זְהָרָת, v. זַהֲרָא I.

זְהַרְוָרָא, v. זִיהֲרָרָא.

זְהַרְוָרָא, זְהָרְוָרָא m. (זהר) *red light, glare, reflex.*—*Pl.* זְהַרְוָרֵי, זְ׳. Pes. 13a וז׳ בעלמא וכ׳ (Ms. M. זהרוריה, Ms. M. 2 וזהרירי) and what he saw was merely the glare, v. גִּילְלָהִי; Snh. 42a.—B. Mets. 84a דנפקי מינית מערן וחנהו ז׳ וכ׳ Ms. M. (ed. והוא ז׳ מערן; Rashi: זו׳) and those reflexes issuing from it are a specimen of the beauty of &c.

זְהַרְוָרִיתָא, v. זְהוֹרִיתָא.

זְהָרִיתָא, v. זְהוֹרִיתָא.

זְוֵ, v. זֵה.

זוּב (b. h.; cmp. רבב, רזה) to *flow, drip.* Bets. 3a, a. fr. משקין שזבו juice of fruits which flowed out (on a Holy

Day). Hull. 27a (play on וזֹבחֹת, Deut. XII, 21) ממקום שזָב יִתחתו from where (the blood) will flow (the jugular veins), there break (its life), v. חָתַת; a. fr.—V. זָב.

זוֹב m. (b. h.; preced.) *flux, gonorrhea, prolonged menstruation.* Nidd. 35b דומה ז׳ the flux (of the gonorrhea) resembles &c. Ib. יולדה בז׳ one giving birth while suffering with flux; a. fr.—Men. 64b שמא בז׳ סיכנה perhaps she was in danger from a severe *hemorrhage*, v. זִיבָה a. זֵיבָה.

זוֹב or **זָבָא** ch. same. Sabb. 110b (in an incantation) קום מזוֹבִיךְ (Ms. M. a. some ed. מִזָּבִיךְ) rise (be cured) from thy flux.

זוֹבָן m. (denom. of זָנָב) *the bag which contains a male animal's membrum.* Bekh. VI, 5; expl. ib. 39b כיס ולא וכ׳ the bag but not the organ itself; Tosef. ib. IV, 6.

זָוֵג, *Pi.* זִוֵּג, זִוְּוֵג 1) *to join, couple, match; to adjust.* Tosef. Kil. V, 11 המְזַוֵּג את הכלאים he who harnesses together two heterogeneous animals; B. Mets. 90b חמִדַּ׳ בכל׳. Y. Gitt. III, 44d bot. חגע עצמך שזִוְּוֵג but supposed that one matched it, i. e. found a letter of divorce just containing the names of the persons under consideration (though not written for that special transaction). Ib. כיון שאירנו מצוי לזַוֵּג אפי׳ ז׳ כמי שלא ז׳ since it is so rare to find such a matching combination, even if one did, we consider it as if he had not done it, i. e. such rare chances are not taken into consideration. Y. Shek. V, 49a bot. הגע . . שז׳ אותו היום supposed somebody produced a ticket with the mark of the same day of the week?—Ib. אפי׳ לזווג וכ׳ (read as above: כיון שאירנו וכ׳). Y. M. Kat. I, end, 80d bot. מְזַוֵּג את האומריות one who knots the fringes two by two (instead of making a regular network).—Y. Shek. V, 48d bot. מְזַוֵּג את הפתילות (Bab. ed. מְזַוֵּג) he adjusted the length of the wicks (to the length of the time they had to burn); Y. Yoma II, 39d bot.—Esp. 2) *to join in wedlock, to wed.* Sot. 2a אין מְזַוְּגִין לו לאדם וכ׳ a wife is selected (in heaven) for each man according to his deserts. Ib. קשין לזַוְּגָן וכ׳ to wed couples is as difficult as the splitting of the Red Sea. Gen. R. s. 68; Lev. R. s. 8, beg. מְזַוֵּג זיווגים וכ׳ He joins couples, decrees who should be married to whom. Ib. אני יכולה לזַוְּגָם וכ׳ I can couple them in one hour. Ib. זווגן בלילה וכ׳ (read: זִוְּוגָתָן); a. fr.—3) *to join* in a hostile sense, *to attack.* Cant. R. to III, 6, v. לָבַב.—4) *to match in misery, to comfort by pointing out a similar case* (cmp. Lam. II, 13). Pesik. R. s. 30 מזדווג בה וכ׳ (read מְזַוֵּג לה) He shows her (the country) a fellow-sufferer to comfort her. Ib. מזדווג לה אלכסנדריה וכ׳ (corr. acc.) he pointed out to her Alexandria. Ib. בא יואל וזי׳ לה Joel came and comforted her (by pointing to the Lord's sympathy).

Hithpa. חִזְדַּוֵּג, *Nithpa.* נִזְדַּוֵּג 1) *to be joined; to join, meet.* Y. Yoma VI, 43c top שיזְדַּוֵּג לו חבירו that the other bullock must be joined to him (they must belong to the same couple). Snh. V, 5 (40a) מִזְדַּוְּגִין זוגות וכ׳ they met in couples (for consultation). Y. Taan. I, 64a top (ref. to Is. XXI, 11, play on אֵלַי מאיכן נז׳ לי וכ׳ (אֵלַי whence did my God join me again? From Seir (Rome); a. fr.—2) (in a hostile sense) *to join in battle, attack.* Ex. R. s. 1; Tanḥ. Sh'moth 5 בוא ונזְדַּוֵּג וכ׳ come and let us plan how to get at that nation. Lev. R. s. 11 נִזְדַּוְּגוּ לו שלשה three enemies attacked it jointly. Ib. באו ברבריים נ׳ וכ׳ barbarians attacked him; Esth. R. introd.; a. fr.—3) *to be wedded.* Cant. R. to I, 4 (נגרלה); Pesik. Sos, p. 147a כשם שנזְדַּוַּגְתֶּם וכ׳ as you have been married with festivities.

זָוֵג ch., *Pa.* זַוֵּג, זִוֵּג, זַוֵּיג same, *to join, couple* &c. Targ. Y. Deut. XVI, 21. Targ. Ps. LXVIII, 7. Targ. Y. I Deut. XXXIII, 7; a. e.—*Part. pass.* מְזַוֵּג *joined.* Targ. Y. Ex. XXVI, 24 (h. text תאמים). Targ. Y. II Num. VII, 3 מְזַוְּגָן with teams and harness (h. text עֲגָלָה).

Ithpa. אִזְדַּוֵּג as preced. *Hithpa.* Targ. Y. Deut. V, 27; a. e.—Targ. Y. Ex. XXI, 13 (h. text צדה); a. e.

זוֹג m. (זגג) *bell, the body of the bell,* contrad. to עִינְבָּל, clapper. Naz. VI, 1 כזֹ׳ של בחמת (*zag* means the shell) like the bell of an animal; וכ׳ החיצון ז׳ the outer part is called *zog,* the inner *inbol.* Sabb. V, 4. Tosef. Kel. B. Mets. I, 13 של דלת ז׳ door-bell. Tosef. Sabb. V (VI), 7, sq.; Sabb. 58a, sq.; a. fr.—*Pl.* זוֹגִין, זוּגִין. Tosef. Kel. l. c. חשושה זוֹגִין וכ׳ he who fastens bells to a mortar. Ib. 14 חזקת ז׳ וכ׳ the rule concerning bells &c. Y. Gitt. III, 45a top זו׳ וכ׳ bells (among the appurtenances of siege, v. כַּרְכּוֹם II); Y. Keth. II, 26d דוגין (corr. acc.). Tosef. l. c. [read:] אמר לאומן עשה לי שני ז׳ אחד לדלת וכ׳ if one says to the artisan, Make for me two bells, one for a door &c.; Y. Gitt. III, 44d top (corr. acc.); a. fr. [זוּגִין *grape-shells,* v. זָג.]

זוֹג m. (זָוַג) 1) *couple, pair, set.* Erub. X, 1 מכניסן ז׳ ז׳ he must bring them in, one set at a time (on his head and arm). Snh. 12a (in a secret letter) ז׳ בא וכ׳ a couple (of scholars or messengers of Jewish authorities) came from Rakkath (Tiberias), and the eagle (Rome) caught them; a. fr.—בֶּן ז׳ *partner, equal, match, counterpart.* Gitt. 90b אין זה בן זוגו וכ׳ this (second husband) is not the equal of the first husband (is morally inferior). Gen. R. s. 11 שאין לו בן ז׳ it (the seventh day) has no match (the week having three couples of days and one single day). Ib. כ״י הרא בן זוגך the congregation of Israel be thy match. Ib. s. 7 בהמות יש לו בן ז׳ the B'hemoth has a partner (is created male and female).—*Pl.* זוּגוֹת. Ib. אין לָהֶם בן ז׳ (for בני זוג, cmp. ברזג) have no partners (females). Deut. R. s. 2 שמים וארץ ז׳ וכ׳ heaven and earth are couples, sun and moon are couples &c.—Pes. 110b יש בו משום ז׳ the apprehension of danger from even numbers applies to it, v. זוּגָא; a. fr.—Esp. *Zugoth,* the two chiefs (*Nasi* and *Ab Beth Din*) of the Supreme Court since its reorganization after Simon the Just (v. Ab. I, 2; 4, sq.). Naz. 56b; Peah II, 6. Y. Sot. IX, 24a top וכל הז׳ היו וכ׳ were all the *Zugoth* no accomplished scholars? Ib. כל הז׳ שעמדו (Tosef. B. Kam. VIII, 13 האשכולות). Ib. bot.; Y. Maas. Sh. V, end, 56d העמיד ז׳ he (John Hyrcan) appointed double sets of guards.—2) (*pair of*) *scissors.* Kel. XIII, 1 של ספרים ז׳ barbers' scissors. Neg. IV, 4; Nidd. VI, 12; a. fr.

זָוֻג, זֵוֻג m. (preced.) *marriage.* Sot. 2a; Gitt. 90b בז׳ ראשון in first marriage; Snh. 22a בזווג. Yalk. Jud. 70, v. זִיווּג.

זוג *to be clear*, v. זיג.

זוּג, זוֹג, זוּגָא I ch.=h. זוּג 1) *pair, couple, team, set.* Targ. II Kings IX, 25. Targ. Jud. XVII, 10 זוג לבושין a set of garments; a. e.—בַּר זוּגֵי *match, wife.* Targ. Y. II Gen. II, 18; a. e.—Snh. 43ª מסדרינן ליה ד׳ דרבנן we give him two scholars (to escort him); Yoma 85ᵇ (Ms. M. זָוָוא). Y. Ḥag. II, 78ª top כל דמטי יחכום זוגיה whosoever has a chance shall select his partner (as if for a dance); a. fr.—*Pl.* זוּגֵי. Pes. 110ª Ashm'dai . . . . . is appointed אכולהו ד׳ overseer of all even numbers (of cups &c., which were believed to invite dangers); a. e.—Keth. 71ª, v. זָוָוא I.—Sot. 13ᵇ דיו ד׳ דִּיזוּוגֵי, v. דִּיזוּוגֵי.—2) (cmp. above זוג לבושין, a. זָוַר) *an outfit for travelling, travelling cloak.* Targ. Y. Lev. XV, 9 (not זונא) garment for polster.—Erub. 100ᵇ bot. זברינא לך זיגא דמטו וכ׳ ed. (Ms. M. דזנא דמטיא, v. Rabb. D. S. a. l. note) I shall buy thee garments reaching to thy feet.—*Pl.* as above. Gen. R. s. 92 לבש זוגוֹר put on his travelling equipments; Yalk. Gen. 150 וגודר read זוגוֹתיו.—3) *scissors.* B. Mets. 116ª, a. e., v. זָוָוא I.

זוּגָא II, זוּגָת pr. n. m. *Zuga*, name of several Amoraim. Y. Maasr. V, end, 52ª; Y. Dem. II, 22ᶜ; a. e.—Gamliel Z. Ibᵈ top; a. e. (v. Fr. M'bo p. 77ª; 71ᵇ).—M. Kat. 28ª, a. e., Ar. זָוָוא II.

זוּגָא *glass*, v. זְגוּגִירְתָא.

זוּגְדָס, זוּגְדוֹס, v. זַגְּהוּם.

זוּגָת I pr. n. m., v. זוּגָא II.

זוּגָת II f. (זָוַג) *intended, beloved.* Keth. 63ª זוּגָתֵךְ נוכרית didst thou think of thy girl (that thou camest home before thy time was up)?

זוּד, v. זִיד.

זָוַד, *Pa.* זַוֵּד, זַוְּדִין (cmp. זבר;=b.h. צוד) *to endow, outfit*, esp. for travelling. Targ. Y. II Deut. XV, 14 (h. text הַעֲנִיק).—Ab. Zar. 17ª זַוְּדוּהָ לה זוודתא (editorial insertion; Ms. M. טרחו, v. Rabb. D. S. a. l. note) prepare her shrouds; R. Hash. 17ª זוידו Ms. M. (ed. צביתו).

Ithpe. אִזְדַּוַּד, *Ithpa.* אִזְדַּוְּוַד 1) *to provide one's self for a journey, lay in provision.* Targ. Josh. IX, 12 (h. text הִצְטַיְּדוּ).—2) *to tie up bundles.* Ib. 4 (h. text הצטירו, v. צָרַר).

זְוָדָא, זְוָדָה c. (preced.) 1)=h. צידה, *outfit for travelling, provision; dying outfit, shroud;* trnsf. *good deeds.* Targ. Ps. CXXXII, 15.—*Pl.* זְוָדִין, זְזָ׳. Targ. O. Gen. XLII, 25; a. e.—Keth. 67ᵇ זְוָדָאַי קלילי my provision (for the journey of death) is scanty. M. Kat. 28ᵇ דשלימו זְוָדֵיהּ whose outfit for death is completed, v. אִסְטְלָא.—זְוָדָתָא. Ib. 27ᵇ צבית ד׳ לאידך prepare the burial outfit for another son. R. Hash. 17ª; Ab. Zar. 17ª, v. preced.; a. fr.—2) *bag, bundle.* Kidd. 12ª דאודדי ד׳ (Ar. ed. Koh. זְוָדֵי, pl.) a bundle of tow cotton (being of small value).

זוּדַּי, Snh. 96ᵇ, part. f. זָוְדָא, v. זוּח ch.

זוּהֲמָא, זוֹהֲמָא f. (זהם) 1) *froth; filth, decayed matter, evil smell.* Pes. 42ᵇ שואבת את הזו׳ absorbs the froth of boiling meat. Ter. X, 1 ליטול את הזו׳ to carry off foul matter; Y. Ab. Zar. III, 41ᶜ top את שהוא ליטול את הזו׳ a substance which is used for &c.—Ber. 53ª את . . . . . שמן הזו׳; Y. ib. VI, 10ᵈ שמן לז׳ oil used for perfuming the hands after the meal, v. זְהַם.—2) *moral impurity, obscenity, voluptuousness.* Yalk. Lev. 525 דבר של ז׳ (ed. Lemb. זומא), v. זִיטְמָא. Yeb. 103ᵇ שדי בה ז׳ he infected her with sensuality. Ib., a. e. חטיל בה ז׳ the serpent infected her (Eve, i.e. the human race) with lasciviousness. Ib. פסקה זוהמתן their sensual passions ceased (were checked through the influence of religion); a. fr.—3) ז׳ דשמשא *the sultry air produced by the passage of the sunrays through a cloudy atmosphere.* Yoma 28ᵇ ז׳ דש׳ וכ׳ (Ar. a. Ms. L. זִיהֲרָא, Ms. O. זוֹהֲרָא, v. Rabb. D. S. a. l. note) the sultry heat is more intense than that of direct sunlight. [Sabb. 123ª זוּמְלִיסְטְרוֹן, v. לִיסְטְרוֹן.]

זוּהֲמַאי pr. n. m. *Zohămai*, by-name of a scholar. Ber. 53ᵇ, v. זְהַם.

זוּהֲמָת, v. זוּהֲמָא.

זוֹהֲרָא m. (זהר), ז׳ דשמשא *reflected sun-light.* Yoma 28ᵇ, v. זוּהֲמָא.

זוֹזָא, זָוָא I, m. (זָוַר; cmp. זוג, fr. זָגַג) *pair, set; change of clothes; scissors* (corresp. to, and interchanging with זוּגָא). Meg. 16ª לית לי זווא Ms. M. I have no scissors; אתא אליהו ושדא לית ליה ז׳ Elijah came and dropped a pair of scissors; (ed. זוזא, a. entirely differ. vers.; Ar. זווא). B. Mets. 116ª bot. זוגא דסרבלי ed. (Ms. M. זוזי, Ms. F. זוזא; Ar. זווא) scissors for shearing shaggy woolen stuff; B. Bath. 52ª; Shebu. 46ᵇ; Ab. Zar. 75ᵇ זוזא (Ar. זוז׳). Taan. 21ᵇ bot. זווא דרבנן ed. Pes. a. oth. (oth. ed. זוזא, oth. זוגא, v. Rabb. D. S. a. l. note 100) a delegation of scholars. Meg. 7ª; Succ. 4ᵇ; Sabb. 54ᵇ (an editorial gloss) בכולידה סדר מועד כל בי תאי זווא וכ׳ Ar. (ed. זוגא) in the entire Order of Moëd, wherever this combination of authorities appears, some take out R. Joh. and insert R. Jon.—Ber. 22ᵇ חד מהאי זווא וכ׳ Ar. (ed. זוגא) one of the first combination of scholars, and one of the second combination.—*Pl.* זָוֵי (זזֵי). Keth. 71ª ז׳ קתני Ar. (ed. זוגי) they are arranged in couples (two scholars for the one opinion and two for the other). Pes. 111ª חנחו ז׳ בכשפים עסיקן Ms. M. (ed. ודאי וכ׳) these are of the couples engaged in sorcery. Erub. 97ª צבתים ז׳ ז׳ (v. Rabb. D. S. a. l. note 90) *ts'vathim* (Mish. ib. X, 1) means bundles of one set (of *T'fillin*) each. Ib. 37ª עולא זוזי זוזי קתני ed. (Ms. M. זווי, v. Rabb. D. S. a. l. note) Ula arranges the authorities quoted in couples (two on each side, v. supra). Sabb. 129ᵇ דקיימא מאדים בז׳ (Ms. M. בזוזה, Ms. O. בזווי, Tosaf. to Erub. 56ª בזוגי) when the planet Mars rules at even-numbered hours of the day. Y. Ab. Zar. I, 39ᶜ bot. רחוץ בז׳ אוחרי bathe in another suit of clothes.—Sabb. 19ᵇ כריכי דזוזי (Ms. O. כריכי דזוגי) *coupled* (hinged) mattings used for roof-like protections for goods; [Var. quoted in Rashi: זְיָיר meaning *ships;*] ib. 156ᵇ (where Rashi has זווי *ships*).

זָרָא II pr. n. m. *Zava*, v. זוּגָא II.

זַרְזוּג, v. זִרְזוּג.

זַרְזָא, זַרְזָד, זַרְזָג, v. זְרָזָא, זְרַד, זְרַג.

זַרְרֵי m. pl. (v. זָרָא) *change of* (cmp. חִלּוּף); prep. *instead, in place of.* Y. Taan. III, 66[d] bot. ז' דהיות וכ' (v. חֲרִי) where it (the ground) used to grow vineyards &c.; Midr. Till. to Ps. CXXVI (corr. acc.).

***זַרְתָּא** f. (v. זָרָא I; cmp. כְּרָךְ) *what is taken with food, relish.* Targ. Job VI, 7 Ms. (ed. דְּהוּתָא q. v.).

זַרְתָּנָא, v. זְרוּתָא.

זָת I, perf. a. part. זָ (reduplic. of זא or זע, v. זוּעַ, cmp. זְאָזָא) *to move, go away, depart.* Keth. XII, 3 לָזוּז, v. אֶפֵּשׁ.—Yeb. 30[a], a. fr. ומשנה לא זָזָה ממקומה but the Mishnah was not removed from its place, i.e. it was left in the collection as it was, though afterwards repealed or modified. Gitt. 58[a] ארוני זז מכאן וכ' I shall not leave this spot until &c. Tanḥ. Matt. 6; Num. R. s. 22, end, a.e. (play on זוּזִים *coins*) שָׁזָזִים וכ' they leave the one and are given to the other; a. v. fr.

Hif. הֵזִיז *to move, shake; to remove.* Ab. III, 17 אין מְזִיזִין וכ' they cannot move it (the tree) from its place; Taan. 20[a] מְזִיזוֹת; Snh. 106[a].—Ex. R. s. 45 אין אתה יכול לְהָזִיז וכ' thou canst not remove thy love from them. Koh. R. to I, 13 אינו מֵזִיז ואינו מזיע וכ' he will not give up studying &c.; a. fr.

Hithpalp. (with anorganic נ) הִזְדַּנְזֵז, הִזְדַּנְזֵד v. זְעַזֵּעַ.

זָת ch. same. Targ. Y. Num. XIV, 44.

Af. אָזִיז *to shake.* Ḥull. 38[a] אזהזי אוני אָזִיזֵי the shaking of the ears (as a symptom of vitality).

זָת II m. (=זהזה, v. זחח) [*the glittering*, cmp. אִיסָר, אִסְתִּירָא &c.) *Zuz*, 1) *a silver coin*, one fourth of a Shekel, =דִּינָר. Keth. I, 5; a. fr.—*Pl.* זוּזִים, זוּזִין. Num. R. s. 22, end, a.e., v. זוּז I; a.fr.—2) *a weight.* Ter. X, 8; Tosef. ib. IX, 1 (Var. זִין); Y. ib. X, 47[b] top זִין.—*Pl.* זוּזִים. Tosef. l. c. ed. Zuck.; Y. l. c. זִינִין.

זוֹזָא I ch. same. Targ. I Sam. IX, 8 (h. text רבע שקל).—Kidd. 12[a] קום כ"ד בז' twenty four Isar went on a Zuz: when the Isar was reduced, קום ל"ב ז' thirty two Isar went &c.—Sabb. 66[b] ז' חיורא a new silver coin; Pes. 74[b], v. זְגוּגְרָתָא. Ḥag. 5[a] (prov.) ז' לעלא וכ' a Zuz for provision is not on hand, but for (saving from) hanging it is, i.e. charity often waits for the extremest distress. B. Kam. 11[a] (prov.) כשורא במתא בז' וכ' a joist in town costs a Zuz, a joist in the woods the same, i.e. the cost of transportation has no influence on the price; a. fr.—*Pl.* זוּזֵי, זוּזִין; also in gen. *money.* Targ. II Esth. I, 8; a.e.—Ḥag. 9[b]. B. Mets. 63[b] אי הוו לי ז' וכ' if I had money. Ib. ז' דאינשי וכ' people's money does the brokership for them (with cash in hand you need no broker); a. fr.—Ib. 65[b] זוּזַאי the money due to me.—Keth. 65[b]; 67[a] ז' פשרטר (=מדינה) *country Zuz*, one eighth of the town Zuz (or Tyrian) in value; (v. Zuckerman Münzen, Jahresber. des Jüd. Theol. Seminars, Breslau 1862, p. 6; p. 24).

זוֹזָא II *couple* &c., v. זָוָא I.

זוֹזָן m. *zozin*, name of a jewel in the Highpriest's breast-plate. Targ. Y. Ex. XXVIII, 19 (h. text לשם).

זוֹחַ I (cmp. זָהַח, cmp. זוא P. Sm. 1092) *to be elated, cheerful;* (in an evil sense) *to be proud, overbearing.* Keth. 67[b] כדי שתָּזוּחַ דעתו עליו in order that his mind be elevated (that he may not feel himself humiliated).—Ex. R. s. 37 זָחָה דעתו עליו he became overbearing. Snh. 38[a] אם תָּזוּחַ דעתו עליו if he become overbearing; a. e.—[Y. Sabb. VIII, 11[b] bot. הזיח, v. next w.]

זִיחַ ch. same. Y. Sabb. VIII, 11[b] bot. הא דלא זִיחָה דיעתי עלי (not הזיחה) this happened because I am not cheerful (I am too poor to collect my thoughts).—Snh. 96[b] קא זִיחָא דיעתיה (Rashi זָחָה) he became overbearing.

זוֹחַ II or **זָחַח** (b. h. זחח; cmp. זוּעַ) *to be unsteady, move.*—Part. זָ *faint-hearted, distracted.* Keth. 69[b]; M. Kat. 28[b]; Yalk. Am. 545, v. מַר II.

Hif. הֵזִיחַ or הֵזִירַ *to remove, to cause to move, to force one to yield* to others' opinions. Ḥull. 7[a] אין מְזִיחִין אותו (with ref. to יִזַּח, Ex. XXVIII, 28) we do not make him give up his opinion; v. זָהַה.—Keth. 10[b] מזבח מֵזִיחַ (or מֵזִירַ) the altar removes (evil decrees).

זוֹחַ ch. 1) same. Targ. Y. Deut. XX, 3 (O. זוּעַ; h. text יֵרַךְ). Targ. Job VIII, 14.—*2) (act. verb) *to remove, turn away.* Targ. Y. Num. IV, 19 (prob. to be read: וְיָזִיחוּן Af.).

Af. אַזִיחַ *to cause to tremble.* Targ. Jer. L, 23 (ed. Lag. מזרע, v. זוּעַ).

זוֹחָלָא, זוֹחַל m. (זחל) *creeper, worm.* Targ. Y. I Num. XXI, 35.—Tanh. Ki Thetsé 9, v. זַחְלָא.—*Pl.* זוֹחָלִין. Targ. Mic. VII, 17 (ed. Lag. a. oth. זָחֲלֵי); a. e. V. זַחְלָא.

זוֹט or **זוּם** m. (זוט, cmp. צָבַט, צָבַת) 1) *a catch, a bag-like receptacle for catch in the fisher's net; the solid web of the net-work.* Kel. XXIII, 5 החרם טמא מפני זוּטוֹ Ar. (ed. חזוטו, R. Hai G. חוּטָן, Var. חזומן) the net is fit for levitical uncleanness on account of its bag (being a receptacle of solid web). Ib. XXVIII, 9 ... החרם .. תשושה ומזוטו טמא (ed. Dehr., Ar. ed. Koh. ומן חזוטו) a garment made out of a net is clean, but one made out of its solid portion &c.—2) (cmp. שלל, שלולית) *what the Sea throws out, deposits after the tide; the deposit* or *ore of a mine.* B. Mets. 21[b] בזוטו של ים ובשלולית וכ' things found among the deposits of the Sea or the alluvium of a river. Ib. 24[a]; Ab. Zar. 43[a].—Cant. R. to IV, 8 מה החרמון חזה כל טוב נתון בזוטו (not טובו; Yalk. Cant. 988 בתוכו) as in the Hermon all good things are deposited in its mines &c.—Y. Ber. IV, 7[b] bot. (ref. to צולה, Is. XLIV, 27) זו בבל שהיא זוטו של עולם that means Babylon which is the deposit of the world (the treasury of booty and commerce); Lam. R. introd. (R. Josh. 2) זוטא (corr. acc.).

זוֹטָא c. (contract. of זעזטא, reduplic. of זע, v. זוּעַ. cmp. forms like גְּזוּזְטָרָא a. גִּיסְטָרָא) *slender, young; small;*

Targ. I Chr. XVIII, 17. Ib. XI, 22 יומא ז' *short* day.—B. Bath. 36b פרא ז' small crop (as grass, aftermath &c.), opp. רבא פ' grains &c.—Keth. 66b שומא ז' the taxation on a small scale; a. fr.—Ib. 106a, v. אֲלַיְהוּ. [Y. Yeb. IV, 5d top, read: זִיטָא.—Lám. R. introd. (R. Josh. 2), v. preced.]—*Pl.* זוּטֵי. Ab. Zar. 8a יומי ז' the short days of the Winter. Ib. 10b [read:] מחיי מיתי נינהו . . . ז' (v. En Yak. a. l.) even the least among you can revive the dead.—זוּטָא, זוּטָר (as surname) *junior*. Keth. 69a; B. Bath. 66b.—Ib. 120a.

זוּטוֹס pr. n. m. (Ζῶτος; Jos. Ant. XX, 2, 1 Ἰζάτης) *Zotos, Izates*, a prince of Adiabena. Gen. R. s. 46, v. מִזְנְבָּז.

זוּטִי m. 1) *junior*, v. זוּטָא.—2) pr. n. m. *Zuti*, an Amora. Ned. 77a; Sabb. 157a רב ז' דבי רב פפי; ib. ז' דבי רב פפא (Ms. M. רב זוטרי . . פפי).

זוֹטָן, v. זָוַט.

זוֹטַר I (v. next w.) *to be small, young.* Hag. 5a שכיב אַדְז' (Ms. M. 2 אדרינק) died young.

Ithpe. אִזְדּוֹטַר, אִיזְדּוֹטַר *to shrink; to appear small.* Ned. 50b עד דְּמִיזְדּוֹטְרָא כי וכ' until it is so reduced in size that you can swallow it.—Snh. 95a אז' בעיניה (En Yak. אִזְדּוֹטַר) it seemed to him a small enterprise.

זוֹטַר, II, זוּטְרָא I m. (a contract. of זעזוער; cmp. זוּטָא) *small, young, junior.* Targ. Ps. CXIX, 141; a. e.—Taan. 23b ז' (ינוקא) the younger child. Keth. 66b עסקא זוטא דזוטר רווחא a small investment which brings a small profit, v. זְוִיזָא III; a. fr.—*Pl.* זוּטְרֵי. B. Kam. 92b, v. גַּבְרָא; a. e.—Fem. זוּטַרְתָּא, זוּטְרָתָא. Ber. 33b מילתא ז' a trifle. Ab. Zar. 29a, v. מְלוֹא ch.—*Pl.* זוֹטְרָתָא. Targ. Ps. CIV, 25 Ms. (ed. זעיר).—Zeb. 63a בז' Ar. (v. marginal note, ed. בזכרותא) counting the little fingers (of which six go on a *Tefaḥ*).

זוּטְרָא II pr. n. m. *Zutra* (corresp. to זְעֵירָא), 1) *Mar Z.*, name of several Amoraim. Ber. 43b; a. fr.—2) *Rab Z.* Ib.; a. v. fr. (v., however, Rabb. D. S. a. l. notes 5, 6, 7).—רב זוּטְרֵי, v. זוּטַר.

זוּטַרְתִּי, זוּטַרְתָּא I, v. זוּטַר II.

זוּטַרְתִּי II pr. n. *Zutarti.* Ber. 12b (Var. זוטרא, זוטראי, v. Rabb. D. S. a. l. note 9).

זָוַי *to join, couple.* Denom. זָוִית, זָוְיָא &c.

זָוִי m. (זהה, cmp. Syr. זוא *tumuit*, P. Sm. 1092) [*breast,*] 1) *projection, bay-window.* Targ. I Kings VII, 4 (h. text מחזה).—2) *a projection of a wall formed by abruptly reducing its thickness*, so as to give space for *a balcony.*—*Pl.* זָוֵי. Targ. Ez. XLII, 3 (Levita זָוֵי; h. text אתיק).—זִיזַיָּא. Ib. 5 (ed. Lag. זִיזַיָּא).

זויד, Tosef. Bekh. V, 9, v. זִיזֵד.

זְוִיָּא m. = זְוִיתָא, *corner.* Lam. R. to I, 1 רבתי (7 חד מאת') בחד ז' in a corner (aside from the road). [זְוִירָא, v. זְוִירְתָא.]

זָוִיר, v. זִיזֵר.

זָוִית f. (b. h.; v. זְוָוִיא) *joint, angle, corner.* Ber. 31a בז' in one corner of the room, בז' אחרת in another corner; Pes. 10b.—M. Kat. 18a מז' לז' from one corner of the lips to the other (mustaches); a. fr.—קרן ז' (*the horn of juncture*), *corner-piece, shelf.* Gitt. 13a צבוררין ומונחין בק' ז' heaped up and ready on the shelf; Kidd. 66a; a. e.—*Pl.* זָוִיוֹת. Neg. XII, 3 בשני כתלים בז' Mish. ed. (Talm. ed. sing.) on two adjoining walls; Sifra M'tsora, Neg., Par. 7, ch. V.

זְוִירָא ch. same. Targ. Ez. XLVI, 23; a. e.—Taan. 23b.—*Pl.* זְוִירַיָּא, constr. זְוִירֵי; זְוִירֵן; זְוִירָתָא, זְ'. Targ. Ex. XXV, 26; a. fr.

זוּל I (b. h., v. זָלַל) *to be of slight value, to be cheap; to be despicable, mean.* Sabb. 55b (play on פּוּחַ, Gen. XLIX, 4) פזותה חבתה זַלְתָּה (not זלחת, v. Rabb. D. S. a. l. note 300) thou wast rash, becamest guilty, degradedst thyself. Snh. 98a מלכות חַזָּלָה the despicable (Roman) government (Rashi: 'the slightest trace of tyranny').—2) (cmp. בּוּז) *to squander, be excessive in sensual enjoyments, be dissolute.* Num. R. s. 10 (ed. Amst. p. 240a) חבורה של זָלְין a company of dissolute men.—*Polel* זוֹלֵל, only as part. 1) *low, mean.* Midr. Prov. to II, 4 (ref. to Jer. XV, 19) כל . . . להוציא ד"ת מז' he who succeeds in making the words of the Law come forth from a low man (who educates an abandoned person).—Pesik. R. s. 21 נעשה העולם זוֹלֵלָה the world became an object reduced in value.—2) *spendthrift, glutton.* Sifré Deut. 219 ז' בבשר *zolel* (Deut. XXI, 20) refers to excesses in eating meat (v. Snh. VIII, 2).

Hif. הַזִּיל 1) *to become cheap, fall in price.* Y. Keth. XII, beg. 34d הדו ביוקר והַזִּילו if provisions were dear and fell in price.—2) *to treat with contempt.* Treat. Der. Er. ch. II מְזַלֵּי הרבים those who treat the public &c. [B. Bath. 25a, v. נָזַל.]

Hof. הוּזַל *to fall in price.* B. Mets. V, 8 והוּזְלוּ and (the wheat) fell. Ib. 75a; a. fr.

זוֹל ch. same; perf. זָל, Part. זָיל, זוֹל 1) *to disregard.* Targ. Y. II Gen. XVI, 5 (perh. fr. זָלַל).—2) *to be worthless, cheap.* Targ. Y. Deut. XXVIII, 68 בדמין זוֹלִין for a low price.—B. Mets. 77a זל עבידתא (sub שכר) labor has become cheaper. Ib. זל עבידו' מעיקרא labor was originally cheap. Ib. זיל עבידו' Ms. M. (v. Rabb. D. S. a. l. note 40). Ber. 63a (prov.) זָלַת קמץ קניה Ms. M. (ed. זַלַּת קבוץ קנה מהינה, Ar. קפוץ) if a thing is cheap, be quick and buy it. B. Mets. 64a bot. אי יקרא אי זלא וכ' whether it will rise or fall, it shall be in my possession (gain or loss shall be mine). Ab. Zar. 70a זִילָה עליהו she is contemptible in their sight. B. Bath. 110a זִילָא בי מילתא such occupation is beneath my dignity. Yeb. 63a תֵּיזוֹל ולא זַבֵּין sell (part of thy clothes to start a business) in order not to be disgraced by poverty; (oth. explan., v. next w.).

Af. אוֹזִיל *to sell cheap, make easy terms.* B. Mets. 77a אוֹזִילו אינהו גבירה זוזא וכ' at the start they had agreed to work for one *zuz* less (than the market price of labor), and wages were generally reduced afterwards. Ib.b אוֹזְלֵי מוֹזִיל וכ' he will lower the price and sell (some of his movable goods in order to raise money). Ib. 73a top מוֹזְלֵי גבירהו they will be easier in selling them. Ib. bot. אוזילי דקא מוזלי גבירכו (better אתולי . . מחלי, v. Rabb. D. S. a. l. note 1) they are liberal towards you (paying more than the ordinary wages). Gen. R. s. 39 חלא מֵזִיל תמרא

vinegar cheapens wine, i. e. where bad wine is plentiful in the market, good wine sells cheaper; a. fr.

Ithpe. אִתְּזוּל *to be degraded, disgraced.* Keth. 53^{b} לא נִיחָא לֵיהּ דְּתִתְזוּל he does not want her to be disgraced (by dependence on public charity).

זוּל II (cmp. אָזַל II) *to spin.* Yeb. 63^{a} זְבִין וְלָא תֵּיזוּל buy (ready-made cloth) and do not spin; (oth. opin., v. preced.); v. הוּל a. זוֹלָלָא.

זוֹל m. (זוּל I) *low price.* Snh. 70^{a} (ref. to זוֹלְלֵי) עַד שֶׁיִּקַּח בְּשַׂר בְּזוֹל וְכוּ׳ until he buys meat and wine at the lowest prices (in order to have large quantities). B. Mets. 73^{a} מְקוֹם הַזּוֹל the place where prices are low. Maas. Sh. IV, 2 בְּשַׁעַר הַזּוֹל at the lower (the wholesale) market price. Y. Keth. XII, beg. 34^{d} הֵיזִיל בַּזּוֹל וְכוּ׳ if provision at the time was cheap and it rose. Ib. נוֹתֵן בַּזּוֹל he pays alimentation according to the lower prices; a. fr.

זוֹלָא ch. same. Y. Kil. IX, 32^{c} top תַּמָּן הַזּוֹלָא there everything is cheap. B. Mets. 64^{b} מְקַבֵּל עָלָיו הַזּוֹלָא he takes the risk of a reduction in prices.

זוּלְטָא, v. זַלְחָא.

זוֹלְלֵי, v. זוּל I h.

זוֹלָלָא or **זַוְלָלָא** m. (זוּל II) *skein.*—*Pl.* זַוְלָלֵי. Hull. 60^{a}, quoted in Tosaf. to Yeb. 63^{a} for דַּוְלָלָא, q. v.

זוּלְשָׁפְט, v. בֵּלְשָׁפְט.

***זוּם** (cmp. זהם) [*to glisten,*] *to be fat, greasy, filthy.*—*Part. Polel* זוֹמֵם. Sabb. 152^{b} (where the souls of the righteous are compared to clean, and those of the wicked to filthy garments) וְשֶׁל רְשָׁעִים זוֹמְמוֹת וּחְלוּכוֹת while the souls of the wicked are getting more and more greasy.

זוֹם m. (preced., cmp. זְמִית) *juice, brine.* Num. R. s. 7 הַזּוֹ the juice (or brine) of meat.—Pes. III, 1, v. next w.

זוֹמָא I m. (preced.) same, *broth, pulp.* Pes. III, 1 (42^{a}) זוֹמָא שֶׁל צְבָעִים Ms. M. 2 a. oth. (v. Rabb. D. S. a. l. note 1, Koh. Ar. s. v.; ed. זוֹמָן, v. preced.) the dyers'*broth (made of bran, to make the dye adhesive). Y. ib. III, beg., 29^{d} זִימּוֹ שֶׁל וְכוּ׳ (corr. acc.).—[Yalk. Lev. 525 דִּבֵּר שֶׁל זוֹ׳, v. זוֹמַלִיסְטְרוֹן.] [זוֹהֲמָא, v. זוֹ׳ לִיסְטְרָא.]

זוֹמָא II pr. n. m. *Zoma.*—בֶּן זוֹ׳, or שִׁמְעוֹן בֶּן זוֹ׳ (*Simon*) *ben Zoma,* a Tannai. Ab. IV, 1; a. fr.

זוֹמִילִיסְטְרָא, זוֹמָאלִיסְטְרוֹן, v. זוֹמַלִיסְטְרוֹן.

זוּמוֹת, Y. Shebi. V, end, 36^{a}, v. זִימְרָא.

זוּמִי, זוּמִי לִיסְטְרָא, זוּ׳ לִיסְטְרוֹן, v. זוֹמַלִיסְטְרוֹן.

זוֹמִית, v. זְמִית.

זוֹמַלִיסְטְרוֹן (variously corrupted) m. (ζωμάρυστρον=ζωμήρυσις) *soup-ladle,* with a spoon on one side and a fork on the other. Kel. XIII, 2; XXV, 3 זוּמְלִי׳ Ar. (ed. זוּמָא לִיסְטְרָא, זוּמִי לִס׳, Var. in Ar. זוּמְנִיסְטְרָה). Tosef. ib. B. Bath. III, 6 זִימְלִיסְטְרִין. Y. Sabb. XVII, beg. 16^{a} זוּמִי לִ׳; Tosef. ib. XIV (XV), 1 זוּמָה לִ׳ (Var. זוּמָא); Sabb. 123^{b} זוּהֲמָא לִ׳; Hor. 13^{b} זוּהֲמָא לִ׳.

זוּן (cmp. זוּד) *to provide, outfit; to sustain,* esp. *to feed.* Gitt. I, 6 שֶׁלֹּא לָזוּן אֶת וְכוּ׳ not to sustain his slave. Ib. 12^{a} אֵינִי זָנֵךְ I will not support thee. Y. Keth. V, 29^{d} top שֶׁתְּהֵא זוֹנָתוֹ וּמְפַרְנְסָתוֹ (for זַנְתּוֹ) that she should provide for all his wants. Sabb. 104^{a} זִ״חּ זָן . . . וּזְנָהּ וְכוּ׳ He supports and graces thee; a. fr.—Ber. 35^{b}, a. e. כָּל חוֹזֶן עָלַי I vow abstinence from whatever sustains the body.—Trnsf. *to feed the eye, to derive pleasure from a sight* (mostly of an illicit sight). Ohol. XIII, 4 one makes an opening in the wall לָזוּן אֶת עֵינָיו for the sake of enjoying a view; Tosef. ib. XIV, 4. Pes. 26^{a} כְּדֵי שֶׁלֹּא יְזוּנוּ עֵינֵיהֶם וְכוּ׳ that the laborers might not look at the Holy of Holies. Lev. R. s. 20 לֹא זָן עֵינָיו מִן וְכוּ׳ did not look at the Divine Majesty. Ib. s. 23, end וְאֵינוֹ זָן וְכוּ׳ and does not allow his eye to rest on an obscenity; a. fr.

Nif. נִזּוֹן *to be fed, sustained.* Gitt. 12^{b} נִ׳ מִן הַצְּדָקָה must be supported from the public charity. Ib. (distinction betw. נ׳ a. חִתְפָּרְנֵס, v. פַּרְנֵס). Taan. 24^{b}. Keth. XI, 1 נִזּוֹנֶת מִנְּכָסִיו וְכוּ׳ must be supported from the estate &c.

Hif. הֵזִין *to bless with plenty.* Keth. 10^{b}, v. זוּחַ II.

Pi. זִיֵּן *to outfit, decorate; to gird, arm* (cmp. זָנָא I, a. P. Sm. 1102 sq.) Lev. R. s. 34 (ref. to רִיחְלִיךְ, Is. LVIII, 11) יְשַׁמּוֹט וְיִזַּיֵּן וְכוּ׳ it has the meanings of 'he will loosen', 'he will arm', 'he will rescue', 'he will give rest'.—*Part. pass.* מְזוּיָּן, מְזוּיָּן. B. Kam. 57^{a} לִסְטִים מְ׳ a robber in arms; טוֹעֵן טַעֲנַת לִ׳ מְ׳ he pleads that he has been robbed by &c. Ib. 58^{a}; a. e.—*Pl.* מְזוּיָּנִין. Ex. R. s. 20 (expl. חֲמֻשִׁים, Ex. XXIII, 8) שֶׁעָלוּ מְ׳ they went out fully equipped; Mekh. B'shall., beg.; a. e.

Hithpa. הִזְדַּיֵּן *to arm one's self, to fight.* Tanḥ. Ki Thabo 3 מְזַדַּיֵּן עַל וְכוּ׳ He goes to war in defense of him &c.

זוּן I ch. same, *to support, nourish.* Targ. Gen. XLVII, 12 (h. text כלכל); a. fr.—Bets. 32^{b} וּמֵיזַן לֹא זָנוּ לֵיהּ Ms. M. (ed. זִינּוּהוּ *Pa.*) and they also refused to assist him (from the charities).—Part. זָיֵן. Ber. 35^{b} מִשְׁחָא זָיֵן oil nourishes, contrad. to סָעִיד to satisfy. Num. R. s. 9 אַחְיָן זָיֵן וּמְפַרְנֵס this one feeds and supports (his wife). Yalk. Lev. 665 וְהוּא זָן לְהוֹן וְכוּ׳ (Lev. R. s. 34 מְפַרְנֵס) and he supported them as long as they lived; a. fr.

Pa. זַיֵּן 1) same. Bets. 32^{b}, v. supra. Y. Yeb. IV, 6^{b} אֲנָא מְזַיֵּינָא יַרְחֵי I shall supply the wants of the household during my month (one month every year). Bab. ib. 65^{a} אִיתְּ לֵיהּ לְמִזַּיְינֵיהּ (some ed. לְמִזְמַן, read לְרִמְזַ׳) he has the means to support all of them; a. e.—2) *to equip, arm, decorate.* Targ. Y. Gen. XIV, 14 (O. זרז, h. text וירק).—*Part. pass.* מְזַיָּן, מְיַזַּן. Targ. Gen. XLIX, 19; a. e.

Ithpe. אִתְּזִין, אִתְּזַן *to be supported, managed.* Ib. XLI, 40 (h. text ישק). Targ. Koh. III, 22.—Keth. IV, 11 (in a marriage deed) וּמִיתְּזָנָן and shall be supported.

Ithpa. אִזְדַּיֵּן *to be equipped, armed.* Targ. Joel II, 9 (h. text ישקו). Targ. Y. II Num. XXXI, 3.

זוּן II (cmp. preced.) [*to gird, tie*], (cmp. אסר) *to detain.*—Denom. זְדִינָא, זְדִינָא.

זֵנֶן or זֵן m. (cmp. זְנָוָא a. זְנַן) *girdle, laborer's apron.* Kel. XXVI, 3. Cmp. זַנִּיתָא.—[זוּנִים, v. זוּנִי.]

זוֹנָאָרָא, v. זוּנָרָא.

זוֹנְבָּא=הוּנְבָּא. Targ. Job XL, 17 Ms.

זוֹנְדָה, v. זוּנִין.

זוֹנָדָה f. (b. h.; זָנָה) [*degenerate, degraded,*] 1) (in marriage law) *one unfit to marry a priest* (v. זָהַם). Yeb. VI, 5 שחזרה ז' האמורה וכ' for that (אֵילּוּנִית) is the *zonah* meant in the Law (Lev. XXI, 7, as one not married for propagation). Ib. אין ז' אלא וכ' a *zonah* (unfit to marry a priest) is none but a proselyte, a freed-woman and one who has had connection in forbidden grades of relationship. Ib. 61b, a.e. פנוי . . . עשאה ז' if an unmarried man has had connection with an unmarried woman without the intention of marriage, he has made her a *zonah* (for priesthood). Ib. ז' כשמה ז' the Biblical *zonah* means what the name indicates (a faithless wife); ib. מופקרת ז' *zonah* means a prostitute; a. fr.—2) *harlot.* Ber. 23a. Ḥag. 15a (in Chald. diction) אשכח ז' he met a prostitute. Snh. 82a; a. fr.—*Pl.* זוֹנוֹת. Ab. Zar. 17b, a. e. קובה של ז' (Roman) house of prostitution. Snh. 95b; a. fr.

זוֹנִי f. (ζώνη) *belt; cuirass, armour* (v. Sm. Ant. s. v.). Num. R. s. 4 end חגור מתניו בזנו (corr. acc.) he had a belt around his loins. Y'lamd. Vaëthḥ., quot. in Ar. התיר שלו ז' untied his belt (removed from office).—*Pl.* זוֹנַס (ζώνας, accus. pl.), זוֹנָאֵירוֹת, זוֹנִין. Lev. R. s. 13, beg. התיר זונין שלהן (Ar. s. v. זנס: זונס) untied their belts (made them weak). Cant. R. to IV, 4 [read:] ואחד אוסרו זַרְנוּ מהו זינו ר' הונא . . . אמר זונס and one angel girded him with his armour (outfit). What is meant by &c.? . . . . *zonas* (belts of magistracy); Pesik. Naḥ., p. 124b (expl. זיריני, Ar. זוני, read: זוני or (זינו זיינו) ר' הונא . . . זונס; Pesik. R. s. 21 (expl. מוסרו זונא, read: אוסרו זינו) זונס; ib. s. 33 (expl. זוֹנִיוֹת, v. זוֹנִית) זוֹנָאֵירוֹת וכ'; Tanḥ. T'savveh 11 זוֹנָאֵירוֹת; Tanḥ. ed. Bub., Sh'lah, addit. 1 זינס (read זונס); Yalk. Ps. 858 זוֹנָאוֹת; Midr. Till. to Ps. CIII זונראות (corr. acc.).

זוֹנִיחָא, v. זְנוֹחָא.

זוֹנִין, זוֹנַיָּא m. pl. ch.=next w. Gen. R. s. 28, end הזרו זרעין . . . . . מפקא ז' they sowed seeds and the earth produced rye-grass. Ib. אילין ז' וכ' that rye-grass is a growth dating from the generation of the flood.

זוֹנִין I m. pl. (of זוֹנֶה; זָנָה) [*degenerate wheat,*] *a weed growing among wheat, darnel* or *rye-grass* (Lolium perenne, v. Löw Pfl. p. 133). Kil. I, 1. Y. ib. 26d מין חטין וכ' they (zonin) are a kind of wheat, only that fruits degenerate, v. זָנָה. Tosef. Ter. VI, 10 ז' שבה (Var. זוגין) the darnel in it; Y. ib. V, end, 43d ז' טנופת (strike out ט' as a gloss).

זוֹנִין II *belt,* v. זוֹנִי.

זוֹנִין III, זוֹנָן pr. n. m. *Zonin, Zonan.* Ab. Zar. V, 2 (65b) זונין Ms. M. a. Y. ed. (v. Rabb. D. S. a. l.; ed. זונן); Y. B. Mets. V, 10b top, v. בַּרְתּוֹס. Sabb. 81a; a. fr.

זוֹנִיראוֹת, v. זוֹנִי.

זוֹנִית or זְנִית f., pl. זוֹנִיּוֹת (v. זֵנֶן) *outfit, armour.* Pesik. R. s. 33, v. זוֹנִי.

זוֹנִיתָא I or זַנִּיתָא f. ch. (v. preced.) *laborer's apron.* Pesik. Haomer, p. 72a אסר זוֹנִיתֵיהּ וכ' (Ar. זונסתיה, Var. זוסתיה, a corrupt. of מני מסותיה) he tied his apron around him and went on &c.; Pesik. R. s. 18 זונירתא. V. מְסוּתָא.

זוֹנִיתָא II f. ch.=h. זוֹנָה, *harlot.* Lam. R. to I, 16.

זוֹנָן, v. זוֹנִין III.

זוֹנַס, v. זוֹנִי.

זוֹנַסתִית, v. זוֹנִיתָא I.

זוֹנָרָא m. (ζωνάριον) *belt.* Targ. Prov. XXXI, 24 (ed. Wil. זונארא).—Y. Snh. X, 29a top hast thou any claim on us אלא הדין ז' וכ' except this belt and this cloak (insignia of office)?—*Pl.* זוֹנָרִין. Y. Sabb. VI, 8b bot. (expl. חריטים, Is. III, 22) ז' מציירין girdles embroidered with figures.

זוֹסְטָה, זוֹסְטָא, v. זוֹסְמָא.

זוֹסִימִי pr. n. f. (Ζωσίμη) *Zosime.* Y. Shebi. VIII, 38a top, v. אוּדְרְיָתָא II.

זוֹסְמָא m. (ζῶσμα=ζῶμα, in the sense of περίζωμα) *cook's apron.* Num. R. s. 4, end לובש מקורעים וזוסטא (corr. acc.) puts on ragged garments and an apron. Y. Meg. I, 71b top החן זוסמה וכ' (corr. acc.) an apron whose meshes are wide &c.; Y. Ned. IV, beg. 38c אהן זוסטה (corr. acc.).

זוֹסתִית, v. זוֹנִיתָא I.

זוּעַ (b. h.) 1) *to drip,* v. *Hif.*—2) *to move, shake, tremble.* Pesik. R. s. 26 אירברי זָעוּ עלי (read with Yalk. Jer. 262: קרבי) my bowels within me trembled.

Hif. הִזִּיעַ, חֲזִיעַ 1) *to perspire, drip.* Zeb. 18b (ref. to בזיע, Ez. XLIV, 18) במקום שמַּזִּיעִין on that part of the body where one perspires. Toh. IX, 1; Meil. 21a משהזיעו Ar. (ed. משהזועו) from the time the olives begin to drip, v. מַעֲטָן. Sifra B'ḥuck., Par. 2, ch. V השמים מַזִּיעִים the heavens perspire (vapors, rain); חנחושת מזיע (read: מַזִּיעָה) bronze sweats. Gen. R. s. 20 (ref. to Gen. III, 19) חֲזִיעוּ פניו his face began to drip (tears, v. Pes. 118a); a. e.—2) *to move.* Tosef. Shebi. III, 4 מחרישה מְזִיעָתָן, v. זְעַזֵּעַ. Koh. R. to I, 13, v. זוּז I.—3) *to be agitated.* Cant. R. to IV, 4 אפשר שלא ה' וכ' is it possible that the sensual desire was not at all agitated?

זְוַע ch. same *to move, tremble; hesitate.* Targ. O. a. Y. II Ex. XX, 15. Targ. O. ib. XIII, 17 (h. text ינחם); a. fr.—Ab. V, 22 מינה לא תָזוּעַ thou shalt not move (deviate) from it (the Law).—Part. זָיֵיעַ. Targ. Jer. IV, 24; a. e.—Lev. R. s. 10 לית את ז' מן . . thou shalt never leave my palace.

Pa. זַיֵּעַ 1) *to shake, frighten.* Targ. Y. Num. VI, 24 מְזַיְּעֵי frightening demons.—2) *to sweat, drip.* Targ. Y.

Lev. XXVI, 19 (cmp. Sifra a.l., quot. in preced. w.); Targ. Y. Deut. XXVIII, 23 מְזִיעַ (Af.).

Af. אָזִיעַ 1) *to shake, frighten.* Targ. Jud. VIII, 12; a. fr.—Part. pass. מְזִיעָא, f. מְזִיעָתָא. Targ. Prov. XXV, 19 Ms. (ed. מוּעדא).—2) *to sweat;* v. supra.

Ithpe. אִתְזִיעַ *to be frightened.* Part. מִתְזִיעַ. Targ. Prov. XVII, 12.

זִיעָא, זוֹעָא f. (preced.) 1) *trembling, fear.* Targ. Y. Deut. II, 25 זִיעָתָךְ the fear of thee (v. זוֹעָפָא).—2) *tempest* Targ. Job XXXVII, 9 Ms. (ed. זִיעָא).

זְוָעָה f. (b. h.; preced.) *earth-quake.*—*Pl.* זְוָעוֹת. Ber. IX, 1. Ib. 59[a], v. גּוּחָא. Y. ib. IX, 13[c]; Tosef. B. Mets. XI, 7; a. e.

זוֹעָפָא f. (זעם) *fear.* Targ. O. Deut. II, 25 some ed. (ed. Berl. 1 זוֹעָע, v. זוֹעָא).

זוֹעַר pr. n. pl.(=b. h. צוֹעַר) *Zoar,* a Sodomitic place. Targ. Y. Gen. XIX, 22, sq.—Y. Yoma III, beg. 40[b] (Y. Ber. I, 2[c] צוֹעַר).

זוּף I (cmp. זוב) *to drip, be viscid.*—V. זְפַת I a. זֻפַּת.

Pi. זִיֵּף 1) *to make thick, viscid; to adulterate.* Sot. 48[b] (expl. דבש שמְזַיְּפִין בו (רבש זיפים) a honey which is used for mixing with other substances in order to make them appear viscid (differ. in comment.).—2) *to be unctuous, false, treacherous.* Ib. (ref. to זיפים, Ps. LIV, 2) בני אדם המְזַיְּפִין Ar. (Rashi שמזיפין; ed. דבריהם המ׳) people who are unctuous (ed. who *make* their words *unctuous,* i. e. insinuate themselves). Sifré Deut. 26 דומה שז׳ משה בתורה it seems as if Moses was not sincere in writing the Law (smoothing over his own shortcomings).—3) *to falsify, forge; to prove the fallacy of, refute; to denounce as false, deny.* Y. Sot. VII, 21[c] זִיַּפְתֶּם תורתכם וכ׳ ye (Samaritans) have falsified your Torah (adding שכם to Deut. XI, 30) but to no purpose; Bab. ib. 33[b].—Ib. בדבר זה זִיַּפְתָּהוּ ספרי וכ׳ with this argument I showed the fallacy of the books of the Samaritans; Snh. 90[b]. Ib. זִיַּפְתֶּם ולא וכ׳ Ms. M. (v. Rabb. D. S. a. l. note, ed. ת׳ תוריתכם) ye disputed (our evidence from Deut. XXXI, 16), but it does not avail you (for the idea of resurrection is evident from Num. XV, 31).—*Part. pass.* מְזוּיָּף, f. מְזוּיֶּפֶת *false, informal, faulty* (of documents signed by disqualified witnesses). Gitt. 10[b] מז׳ מתיכו וכ׳ (גט) a document which has its rejection in itself (being signed by disqualified witnesses, although it would have been valid without the signature of witnesses) is illegal; B. Bath. 170[a]; a. e.—Ib. ונמצאת עדותן מז׳ and their evidence (signature) is found out to be informal (because they are disqualified).

Hithpa. הִזְדַּיֵּף *to be falsified, forged.* Gitt. II, 4 מפני שהוא יכול לה׳ because (on such writing material) forgery (erasing and writing over) is made easy. Ib. 19[b] כתב שאינו יכול לה׳ a writing which cannot be forged (i. e. written on material dressed with gall-nut, v. אַפָּץ). [*Hif.* הוֹזִיף, v. יָזַף.]

זוּף ch. same.—*Pa.* זַיֵּף *to falsify, forge.* Targ. Jer. VIII, 8 למְזַיְּפָא ed. Lag. (ed. לְזַיָּפָא).—Keth. 36[b] זַיְּפוּ לי forge for me (erase &c.). Ib. זַיּוּפֵי ז׳ וכתב he practiced imitation of handwriting and then wrote himself. B. Bath. 163[a] דילמא מְזַיֵּיף וכתב וכ׳ he may imitate and insert (over the signatures) whatever he desires. Ib. כל דמזייף (not חמ׳ד, v. Ms. M.) whoever desires to forge will not go to the scribe; a. e.

זוּף II (cmp. זעם) [*to be rough,*] *to be angry, threaten.* Targ. Is. XVII, 13. Targ. Zech. III, 2 יְזוּף (ed. Lag. רגער). Targ. Mal. III, 11; a. e. [*Af.* אוֹזִיף, v. יָזַף.]

זוּפְרִין, v. זְפִירִין.

זוּק, זִיק, *Pa.* זַיֵּיק (denom. of זִיקָא II) *to blow up, fill with air.* Hull. 109[b] זַיְּקוּ לה וכ׳ blow up for her an udder for roasting; (Rashi: *put . . . on the spud,* i. e. prepare a זוקתא *udder,* v. P. Sm. 1147).

זַוְקָאנָא m. (preced.) *blown up, swollen, afflicted with dropsy* (v. Syr. זקא, P. Sm. 1147).—*Pl.* זַוְקָאנֵי. Ab. Zar. 31[b] (Ms. M. זַוְקִינֵי; early ed. זַוּוְקָא׳).

זַוְקִינָא, v. preced.

זוּקְפָא m. (זקף) *rising, elevation, pride.* Targ. Job XX, 6 (h. text עֹשִׂי).

זוּקְתָּא, v. זִיקְתָּא.

זוּר I (b. h.; cmp. הוּר) *to go around,* with מִן or הִרְמִין *to turn away, be estranged; to deviate.* Yoma 72[b] זָרָה הִרְמִינוּ the Law departs from him (is forgotten); v. זָר. Midr. Till. to Ps. XC, 5 (play on זוֹרְמִים, ib.) זָרוּ מִמֶּנּוּ וּתְמוּ they deviated (from the Law) &c.; זרו מתורתיך וכ׳; Yalk. Ps. 841.

זוּר ch. same; 1) (with מִן) *to turn away.* Targ. Num. XVI, 26 (h. text סוּר); a. e.—2) (with לְ) [*to turn from the road to,*] *to enter as a guest, to lodge.* Targ. Gen. XIX, 2, sq.; a. fr.

Pa. 1) זַוֵּר *to turn, roll.*—*Part. pass.* מְזוַּוֵּר. Bekh. 44[a] דמְזַוְּרָן עיניה Ar. (ed. דמְזַוֵּר עיניה, Rashi דמזורדן, read: דמזוורן) one whose eyes are rolled about (ed. who rolls his eyes); v. זְוִיר.—2) זַיֵּיר (cmp. צוּר, זרר) *to tie up, keep* (as a pledge); *to press.* B. Mets. 16[b] ליה ז׳ . . . אפשרטי he keeps the document until the writer's fee is paid. V. זוֹרָא, מְזוֹרָה, זַיְּרָא &c.

זוּר II m. (preced. v. זִיר) *crown, wreath;* (bot.) *capsule.* Tosef. Maasr. III, 14 כל שאין לו אלא ז׳ אחד המקיף וכ׳ (ed. Zuck. דִּיר I) (a garlick plant) which has only one capsule of seeds crowning the stem; Y. ib. V, end, 52[a] חור (corr. acc.).

זוּרְאָן, v. זוּרְיוֹן.

זוּרְד, Tosef. Kil. III, 15, v. וֶרֶד II.

זוּרְזִיָּא, v. next w.

זוּרְיָא m. pl. (זור; cmp. זִיר) *bunches.* Y. Maas. Sh. IV, 54[d] bot. מסיק לזוּרְזִיָּרֵיהּ (ed. Zyt. זוּרְזִיָּרֵיהּ, v. זִירְזָא) when he takes up his bunches (the remnants of his stock), v. בַּלְנִי.

זְרִיוֹן, זוּרְיוֹן m. (זרי, cmp. זרר) *wringing,* מי ז׳ *water flowing from flax when wrung out, flax-water.*

Pes. 107a אישתיר מר זו' (Ms. O. זר'; Ms. M. זוראן, v. Rabb. D. S. a. l.) I will rather drink flax-water than &c. [Cmp. זרר, P. Sm. 1114.]

זְוָתָן, זְוָתַנְיִין, v. זִיתָן.

זָוֵי, v. זָוִי.

זָח m. *distracted,* v. זוּחַ.

זָחוֹדָא, זָחוֹדָח, v. דָּהוֹדָא, דָּהוֹדָה.

זָחַח, זָחָח, v. דָּהַה, דָּהָה; also זוּחַ II.

זָחִיל, זָחֵיל m. (זחל) *worm.* Targ. Job XIII, 28; a. e.

זָחַל (b. h.) 1) *to creep.*—2) *to flow, run.* זוֹחֲלִין *running waters,* opp. to נוטפין dripping water (collected rain water &c.). Mikv. V, 5 דה' כמעין running waters are like a well (for levitical purposes). Ib. נוטפין שעשאן ז' collected rain water which was made running (by causing an overflow into a channel). Eduy. VII, 3, sq. Sabb. 65b; a. e.—Y. Shebi. IV, end, 35c משיזָחֲלוּ מים when the berries are sufficiently developed to yield running drops when squeezed, v. גָּרַע II. [Num. R. s. 13, beg. וזוחלות; Yalk. Cant. 988 זוחלת, read זולת, v. זָלַח.]

Hif. הִזְחִיל *to let collected water run into a channel.* Mikv. V, 5 אין מַזְחִילִין בו you must not use it for &c.

זָחַל I ch. same, 1) *to creep.* Targ. Jer. XLVI, 22; a. e.—2) *to flow.* Targ. Ps. CXLVII, 18 Ms. (ed. זלח', h. text רזלו). [Targ. II Esth. I, 2 וזחלין ביסמ', read זלחין, v. preced.]

Pa. זַחֵל *to let run off, to empty* (by opening the spicket). Y. Ab. Zar IV, 44a bot. עד דתְּזַחֲלוּן גובה until ye shall have emptied the pit.

זָחַל II (cmp. זחח, צהל) *to be bright, brighten up.* Y. Snh. XI, 30b top; Koh. R. to VIII, 1; Pesik. Par., p. 37b וחלין (corr. acc.); Yalk. Koh. 977 וחלין (corr. acc.).

זַחַל m. (preced.) *zaḥal,* name of a species of *locusts* born without legs. Tosef. Ḥull. III (IV), 25. Ḥull. 65b, v. אַסְקָא.

זַחְלָא, זַחֲלָא ch. 1) same. Targ. Am. IV, 9; a. fr.—Yalk. Deut. 938 (play on עמלק) עם ילק פרח כחדרן ז' a people of locusts, quick like the *zaḥla;* ib. Ex. 262; Pesik. Zakh., p. 26b דחלא (corr. acc.); Tanḥ. Ki Thetse 9 פרח כזוחל (corr. acc.).—*Pl.* זַחְלָיָא. Targ. Is. XXXIII, 4 Ar. (ed. sing.).—2) (זָחַל I)=זוֹחֲלָא *worm, moth.* Targ. Job IV, 19. Targ. Y. Deut. XXVIII, 39. [Targ. Y. II Deut. XXXII, 24 זחלל עפרא, read: זַחֲלֵי creeping in the dust.

זחלל, v. preced.

זחרתית, Yalk. Gen. 116, v. נַחְרָתָא.

***זַחְתָן** m. (זחח, formed like גַּרְיָתָן) *haughty.*—*Pl.* זַחֲתָנִין. Treat. Der. Er. ch. II, beg.

***זט,** prob. an abbreviation of זְרִיזָךְ טַב *may thy sneezing be for good.* Y. Ber. VI, 10d top אסור למימר לידה זט

Ar. (explaining=ζήτω, live!); ed. ריס סעדך=רִיס the Lord help thee!

זַטּוּם, v. זַעֲטוּט.

זִמְדָא, v. זְנוֹדָא.

זְמַר, v. זוּטַרִי.

***זַמְרִי** pr. n. m. *Zatri* (v. זוּטַרִי). Pesik. Vatt. 133b (v., however, Bub. ib. note 70).

זִיאטְמוֹס, Yalk. Ps. 631, v. זִיעֲטוּטוֹס.

זִיאַר, v. זִיעַר.

זִיאָרָא, v. זִיעָרָא.

זִיבָה I f. (זוב) *gonorrhœa, protracted menstruation, legal condition of one suffering from* &c., v. זָב. Zab. II, 2; Naz. IX, 4 משנזקק לז' as soon as he is declared a *zab.* Y. Maas. Sh. II, end, 53d; a. fr.—Men. 64b לזִיבָתִי I offer a sacrifice for my recovery from the condition of a *zabah* (v. זָבָה), or from a severe hemorrhage, v. זוֹב; Y. Shek. V, 48d, v. next w.—*Pl.* זִיבוֹת. Ker. I, 7; a. fr.

זִיבָה II or **זֵיבָה** f. (popular diatectical pronunciation for זְאֵבָה) *wolf.* Y. Shek. V, 48d a woman said לְזִיבָתִי (v. preced.) which was interpreted as possibly meaning זאב בא ליטול את בנה a wolf had come near carrying off her son (and hence the thanks-offering); [differ. in Men. 64b, v. זוֹב].

זִבּוּחַ, זִיבּוּחַ m. (זבח) *slaughtering* of a sacrifice, *festival.* Snh. 63a; 65a; a. fr.—Tanḥ. Vayesh. 9 זִבּוּחוֹ של נילוס, v. זְבוּל 3).

זִבּוּל, זִיבּוּל m. (זבל) (*idolatrous*) *sacrificing and merriment.* Pesik. R. s. 6 לזי' נילוס . . . . . יום זִבּוּל it was the festival of Nilus, and all went out for the entertainment in honor of N.; v. זְבוּל 3).

זִיבּוּלָא f. (v. זִבְרָא) *a shovelful, clod.* Ber. 8a (prov.) לירבעי . . אפי' עד ז' בתרייתא שלמא (Ar. זבילא) man ought to pray for peace even to the last clod of earth thrown on his grave.

זְבִי', זִיבוּנָא m. (זבן) *sale.* Targ. O. Lev. XXV, 42; a. e.

זִיבּוֹרָא m. (זבר; cmp. h. דְּבוֹרָה) *bee, wasp.* Targ. Y. Lev. XI, 20.—Gitt. 70a האי מאן דבלע ז' וכ' he who swallowed a wasp cannot live.—Midr. Till. to Ps. I, end אמרין לז' וכ' (אומרין not) people say to the wasp, we want neither thy sting nor thy honey. Ab. Zar. 28b bot. וקרירי לז' and cold water is good for the sting of a wasp. Ḥag. 5a evils opposing each other כגון ז' ועקרבא as a bite of a wasp (requiring cold water) and one by a scorpion (requiring hot water); a. e.—*Pl.* זִיבּוֹרֵי. Targ. Y. Lev. l. c.; a. e.—Snh. 109b; a. e.—*Fem.* זִיבּוֹרְתָא. Ab. Zar. 17b Ms. M. (ed. זִיבּוֹרִיתָא). Meg. 14b חדא שמה ז' one was named wasp (Deborah).—*Pl.* זִיבּוֹרְיָיתָא. Targ. Ps. CXVIII, 12 (ed. Wil. זִבְּי').

זִבְּי', זִיבּוּרִית f. (זִבּוּרִית, v. זבר) 1) *the lowest (worst) land of an estate* (classified into עדיתי best, בינונית mean

and ז׳). Gitt. V, 1. Ib. 49a top כגון . . . כד׳ דמזיק when the claimant's best land was only as good as the defendant's worst. B. Kam. 7b ז׳ . . אין לו אלא if one has only third class land; a. fr.—2) v. זְבוּרִית.

זִיבוּת (זָבוּת) f. (זוב) *gonorrhea.* Lev. R. s. 18.

זִיבְחָא m. ch.=h. זֶבַח *sacrifice.* Tem. 31b עיקר ז׳ sacrifice in its strictest sense, i. e. cattle dedicated for the altar.

זִיג, *Pi.* זִייֵג, v. זָוַג.

זִיג (v. זגג) 1) *to be clear, bright, transparent.*—Part. זָיֵג, זָיְגָא. Pes. 74b דזיג וכ׳ ed. (Ar. דזייג) it was as clear as &c., v. זְגוּגִיתָא. Sabb. 134a והיכא דז׳ and where there is a transparent spot in the child's rump. Nidd. 25a. Ḥull. 76b כיון דזיגי וכ׳ (Ar. דזייגי) when they are transparent although not white.—2) (cmp. Lat. vitrea bilis) *to be glass-like.* Keth. 61b זָג לה she got a greenish bilious complexion (was *swollen,* Rashi).

זִיגָא, Erub. 100b bot., v. זוֹגָא.

זִיגּוּד, זִיגָּד pr. n. m. *Ziggad, Ziggod* (cmp. אִיזְגְּדֵר). Pes. 113b; Macc. 11a (prov.) טוביה חטא וז׳ מנגד Tobias sinned and Z. was punished (because he was a single witness).

זִיגוּתָא, read זוּגִיגְיָתָא, v. זְגוּגִיתָא.

זִיד (b. h.; cmp. הוֹד) *to flow over, boil.* Sot. 11a; Ex. R. s. 1, expl. זדו (Ex. XVIII, 11), v. בְּשַׁל.

Hif. הֵזִיד 1) *to boil, cook.* Snh. 69a (ref. to יזיד Ex. XXI, 14) איש מֵזִיד וכ׳ a man (adult) cooks (prepares semen virile) and begets; Y. ib. VIII, beg. 26a משיזיד from the time he prepares &c.; a. e.—2) *to plan evil, to act with premeditation, in full consciousness of doing wrong.* Sabb. 69a ה׳ בזה ובזה זו מֵזִיד וכ׳ if he acted in full consciousness of both (of its being a Sabbath day and of such a labor being forbidden on the Sabbath), that is the wilful sinner meant in the Law (punishable). Ib. שגג . . וה׳ במלאכה if he labored under a mistake as to the Sabbath day, but was aware of the sinful nature of the labor (if done on the Sabbath). Ex. R. s. 5, end; a. fr.—Part. מֵזִיד, f. מְזִידָה, v. supra. Y. Sot. V, beg. 20a; a. fr.—במֵ׳ if done wilfully, opp. בשוגג. Ker. 18a; a. fr.—*Pl.* מְזִידִין. Bets. 30a, a. e. ואל יהיו מ׳ . . מוטב it is better that they be ignorant than that they know and transgress wilfully; a. fr.

זוֹד, זֵד ch. same.—*Af.* אָזֵיד *to plan* &c. Targ. Y. Ex. XV, 21. Targ. O. ib. XXI, 14 ed. Berl. (ed. ירשע).

זִידוּ, זִידִי f. (preced.) *premeditation, malice.* Targ. Ez. XXIV, 7.

זֵידָנָא, זֵידוֹנָא m. (preced.) 1) *wilful, violent; tyrant.* Targ. Prov. XXI, 24. Targ. Job XXXI, 3. Targ. Y. Deut. XVI, 22.—*Pl.* זֵידָנִין, זֵידוֹנִין. Targ. Ps. LXXXVI, 14 (ed. Lag. זְדוֹנִין).—2) *seething, boiling over;* trnsf. *passion.*—*Pl.* זֵידָנַיָּא, זֵידוֹנַיָּא, זֵידָנִין. Targ. Ps. CXXIV, 5 (Ms. זידנין).—Ib. XIX, 14 זֵידוֹנַי ed. Lag. (ed. Wil. זֵידָךְ), v. זָדוֹן ch.

זִידָל, v. זַיְדָל.

זִידָנוּתָא, v. זְדָנוּ.

זִידָתָא, v. זוּתָא.

זִיהָא m. (זהה, cmp. זִיו) *reflected light, reflexion.* Yoma 28b, v. זוֹהֲמָא. Ber. 58b זִיהֲרִיהּ Ar. (some ed. זיהרא, incorr.; ed. זִירְוֵיהּ) its (the comet's) reflexion.

זִיהֲרָא, v. זֵיהוֹרָא.

זִיהוּם m. (זָהַם) 1) *the covering of plants with rancid oil,* or *tying up with manure* (v. זָהַם). Ab. Zar. 50b ז׳ אוקומי וכ׳ *ziham* is a means of preserving the tree, v. בְּרִי I ch.—2) *offensive, turbid substance.* Nidd. 65b, v. זָהַם.—3) *social disqualification, spot in the family record* (not subject to legal disqualification). Y. Yeb. X, 11a אין לה אלא משום ז׳ כהונה וכ׳ there is nothing against her except a social disqualification for priesthood, but the court cannot declare her &c., v. זָהַם; ib. XIII, 13d bot. אין בה משום ריחוס כהונה וכ׳; Y. Gitt. VIII, 49c bot. אין בה משום ריחוס כהונה (corr. acc.).

זִיהוּמָא ch. same, as preced. 1).—*Pl.* זִיהוּמֵי. Ab. Zar. 50b תרי ז׳ איכא Ms. M. (ed. זִיהֲמוּמֵי) there are two different processes called *zihum.*

זִיהוּמְהָא f. (preced.) *fat, filth, sediment.* Targ. Ez. XXIV, 6 (h. text חֶלְאָה).

זִיהוֹרָא m. (זהר) *what is worth guarding, possession, treasure.* Targ. Prov. IV, 23 (Bxt. זְהוֹ, h. text מִשְׁמָר). V. זִיהֲרָא III.

זִיהוֹרָא m. (זהר) *splendor, brightness.* Targ. Ez. VIII, 2 ed. Lag. (ed. זְהָרָא).—Targ. Ps. XVIII, 13 זִיהוֹר Ms. M. (ed. זְהוֹר; Targ. II Sam. XXII, 13 זִיו). Targ. O. Deut. XXXIII, 2. Targ. Ps. XIX, 5 זיהורא Ms. (ed. Lag. זִיוָהָא, ed. Wil. זיהרא, oth. זיהוא).—*Pl.* זִיהוֹרַיָּא. Targ. Ez. I, 13 (ed. Lag. sing.) [Ib. XXXII, 8 ניהוריא ed. Lag., ed. זְהָרַיָּא].

זִיהָא, v. זִיהָא.

זִיהֲמוּמֵי, v. זִיהוּמָא.

זִיהָרָא I, זֵיהָרָא m. (זהר) *moon, moon-light.* Targ. Y. Deut. IV, 19 (O. סיהרא). Ib. XVII, 3 ז׳ Ar. (ed. ס); a. e.—Kidd. 81a נפל ז׳ באיפומא Ar. (ed. נהורא) moon-light fell through the opening (impluvium). Y. Taan. IV, end, 69c אשלם ז׳ full-moon arrived.—V. זְהָרָא.

זִיהָרָא II (זְהָרָא Ar.) m. (זהר, cmp. זהה a. זהם) [*a glittering substance,*] 1) *gall* (cmp. Syr. זהרא P. Sm. 1091, זהירא *acerbus,* ib. 1090); trnsf. *anger, injured pride.* Gitt. 45b אזמלא ז׳ she was filled with gall (anger). Ber. 51b.—2) *venom, a fatal substance discharged by animals of prey on attacking.* Ab. Zar. 30b זִיהֲרִיהּ זחלש Ms. M. (ed. זיהרא קלש) its (the serpent's) poison grows weaker with old age. Ḥull. 53a שדי זיהריה it discharges its venom. Ib. 52b זיהריה . . . . ז׳ אית ליה it issues a fluid but its discharge does not burn. Nidd. 55b נהי דז׳ וכ׳ Ar.

(ed. דזהר, corr. acc.) though the poison is removed from the body (through the secretion of the nose), the fluid itself (put in the eye) is not removed.

זִירְהָרָא III m. (זהר) [*that which is guarded*, cmp. זִירְהוֹרָא a. בְּלָמָא;] *landed estate* (comprising fields, gardens &c., to the exclusion of private dwellings, contrad. to נכסין). B. Bath. 61[b] bot. זירהרי וכ׳ אי א״ל Ms. M. a. oth. (ed. א . . .) if he said (in the agreement), I sell thee my landed estate, the sale includes even orchards &c.

זְהָ׳, זִירְהָרָא, זִירְהָרוֹרָא m. (preced.) *owner of large estates, rich landlord.*—*Pl.* זִירְהָרוֹרֵי &c. B. Bath. 55[a] זבירנהו זבירני ..... (Ms. O. דזבירני ארציירהו) הנהו ד׳ דזבירן ארצא, Var. זהורי, זיארי, זיאהרירי, v. Rabb. D. S. a l. note) as to those landlords, whoever sells land to them for the taxes, the sale is valid. [Ar: *'land-tax collectors*—whosoever buys from them' &c.]

זִירְהָרוּרָא *glare*, v. זַהֲרוּרָא.

זִירְהָרָרָא, v. זִירְהָרוֹרָא.

זִיר m. (b. h.;=זהרו זהה) 1) *splendor, glory, countenance.* Sot. IX, 15 (49[a]) חכמת ד׳ the glory of learning, הכהונה ד׳ of priesthood. Ber. 64[a] שכינה ד׳ Divine Glory; a. fr.—אִיקוֹנִין ד׳, v. אִיקוֹנִין.—2) *good looks, bloom* of health. Koh. R. to III, 11 עדיין לא בא זיוו וכ׳ my son's former good look has not come back yet; Cant. R. to II, 5 עדיין לא בא בני בזיוו חנשתנה וכ׳ my son has not yet recovered his bright looks which changed &c. Koh. R. l. c. זִיוָן של בני; Cant. R. l. c. זיותן וכ׳ (corr. acc.); Yalk. Ex. 272.—3) *bloom, forth-coming vegetation.* Y. R. Hash. I, 56[d] bot. 'the month of Ziv' (I Kings VI, 1) שבו זיוו של עולם because in it the world appears in bloom. Cant. R. to VI, 11 זיון של ירק (read זִיוּ) the beauty of a vegetable garden.—4) (b. h. זִו) *Ziv*, name of the *Spring-month.* R. Hash. 11[a], a. e., v. supra. Pesik. Baḥod., p. 106[b]; a. e.

זִיר, זִירָא I ch. same. Targ. Y. Ex. XXXIII, 11; a. fr.—Targ. I Kings VI, 1; 37 ירח ד׳ ניצנירא, v. preced.—R. Hash. 11[a] דאיתי בה ד׳ לאילני for in that month (Ziv) there is the bloom of trees. Y. Yeb. XVI, 15[c] bot.; Lev. R. s. 18 זִיוָהּוֹן דאפוי his features.—Snh. 31[b], v. בַּחְתָּה; a. e.

זִירָא II, v. זִיזָא I.

זִירַאי pr. n. m. *Zivay*, son-in-law of R. Meïr. Ber. 53[b] (v. Rabb. D. S. a. l. note). Yalk. Koh. 989 ד׳ תתנו של ר׳ מ׳ (ed. Lemb. ד׳ omitted); Sabb. 153[a] זירזאי Ms. M. (Ms. O. ר׳ זרתאי, ed. omitted, v. Rabb. D. S. a. l. note).

זִירֵד, Tosef. Bekh. V, 9, v. זִירֵר.

זִירָא, זִירָוָא, v. זִיזָא, זִיו.

זִירוּג, זִירוּגָא m. (זָוַג) *coupling, matching, marital destiny.* Gen. R. s. 68, beg. אין זיווגו של וכ׳ man's conjugal destiny is decreed by the Lord; (Yalk. Jud. 70 זוגו or זִוְגוֹ, v. זִוֵּג). Ib. (Yalk. זוגו) יש שהוא הולך אצל זיווגו וכ׳ one must travel to meet her who is designated for him, to another she travels to meet him. Midr. Till. to Ps. LIX יחד הב״ח שמו על הד׳ the Lord has His special name connected with marriage (Gen. XXIV, 50; Jud. XIV, 4; Prov. XIX, 14); a. fr.—Trnsf. *a corresponding case, solace offered by pointing to a similar case* (v. זָוַג). Pesik. R. s. 30 מבקשים ד׳ לירושלים וכ׳ were looking out for a similar bereavement as a solace to Jerusalem and could not find any (ref. to Lam. II, 13). Ib. the Lord said אני אהיה זִיווּגָךְ I will be thy partner in misery (ref. to Is. XLIII, 14).—*Pl.* זִיווּגִין, זִיווּגִים. Gen. R. l. c.; Lev. R. s. 8, beg.; a. e.

זִירְוִירִין, v. זִיזָא.

זִירְזִיעַ m. (זעזע) *trembling.* Targ. Nah. II, 11 ed. Lag. (ed. Wil. זִירַעַ, oth. ed. זִירוּעַ).

זִירְזִיר, v. זִירוּר.

זִירְזָתָן, v. זִירְתָן.

זִירִיד, Tosef. Bekh. V, 9, v. זִירֵר.

זִיוָן m. (זון) 1) *putting on armour, going to war.* Num. R. s. 14 (p. 257[a] ed. Amst.) (ref. to נשק, Ps. CXL, 8) ברום זִיוּנָם של וכ׳ on the day when the thirty and one kings went to war against Joshua.—2) *the decoration of letters with crownlets.*—*Pl.* זִיווּנִין. Men. 29[b] seven letters (in the Torah-scrolls) require שלשה ד׳ each three crownlets (flourishes).

זִיוָנָא I, **זִיוָנָךְ** m. (זון I) *food, alimentation.* Targ. O. Ex. XXI, 10.—Ber. 44[a] ד׳ food, contrad. to מזונא satisfactory meal.

זִיוָנָא II m. ch.=h. זִיווּנִין 2).—*Pl.* זִיווּנֵי. Sabb. 105[a] דבעי ד׳ when the letters (he has written) want crownlets for finishing touches.

זִיוָנָא III m. (זון I) *management, expenses and risks of business.* Keth. 66[b] עיסקא זוטא דזוטר ד׳ a small capital the management of which is easy.

זִיוָנָא m. (זון II) בֵּי ד׳ *prison*, v. בְּזִיוּנָא I.

זִיוְעַ, זִירַעַ, v. זִירוּעַ.

זִיוּף m. (זוף, *Pi.*) *informality, fault.* Y. Gitt. II, 44[a] bot. זה זִיוּפוֹ מד״א such a document (written in day-time and signed by night) would be defective on account of a condition not perceptible from the document itself, opp. מזוריף מתוכו, v. זוּף I.

זִיזִיר (זִיזֵר) m. (זור) *one whose eyes are unsteady*, v. זוּר ch.—Bekh. 44[a] Ar. (ed. זרזיד, corr. acc.); Tosef. ib. V, 9 זירזיד (corr. acc.).

זִירְתָן m. (fr. זִירָה, fem. form of זִיר, formed like גִּיבְתָן) *bright, distinguished, noble.* *Pl.* זִירְתָנִין, constr. זִירְתָנֵי. R. Hash. 11[a] (play on זִו, I Kings VI, 1) שבו נבראו ד׳ שולם for in that month were created the nobles of the world (the patriarchs).

זִירְתָנָא, זִירְתָן ch. same. Targ. Job XXXI, 26.—Targ. II Esth. X, 3 דמזהר וד׳ (missing in ed. Lag.). Targ.

Is. XIV, 12. Targ. Zech. X, 3 (ed. Wil. זְוָתָן).—Sabb. 156a גבר ד׳ a distinguished (or handsome) man.—*Pl.* זִיזָתָנִין, זִיזָתָנַיָּא. Targ. Cant. VI, 10 זְוִיזָתָ׳ ed. Lag. (ed. Amst. זְוָזָתָ׳).—Targ. Y. II Gen. XIV, 5 זוזית (corr. acc.); Gen. R. s. 42 זיוותניא דבהון (ed. Wil. נה . . . ., corr. acc.) the brightest among them (h. text זוזים בהם, v. חוֹן I).—Keth. 61a בני זיוותניי handsome children.—Targ. Ps. CXLIV, 12 זיוותנין (read זִיזָתַנֵּן fem., Ms. זִיזָתַנְתָן!).

זִיז I m. (זוּז or זִיזוּ) 1) שבעדשים ד׳ name of *a mite* in lentils.—*Pl.* זִיזִין, זִיזִים. Ḥull. 67b; Sifra Sh'mini Par. 10, ch. XII; Y. Ter. VIII, 45b bot.—2) *spider.*—*Pl.* as above. Y. Sabb. XIV, beg. 14b (differ. in Bab. ib. 106b, a. Tosef. ib. XII (XIII), 4).—[Tosef. Bekh. I, 8 דבש הזיזין ed. Zuck. Var. חגוזין, v. חַגְזִין.]—3) name of a fabulous *bird* (ref. to Ps. L, 11). Lev. R. s. 22, end. B. Bath. 73b.

זִיז II m. (=זיזו, v. זִוִּית) *an attachment, a projection* from the door frame serving as *a shed* over the entrance, or *a moulding* projecting from a window-sill serving as *a bracket.* Ohol. XIV, 1 (difference betw. our w. a. גיזרה, v. גְּזוּזְטְרָא). Ib. 4 שהוא סובב וכ׳ ד׳ a moulding which runs around the entire building (or room) and forms a part of the door frame. Erub. X, 4 שלפני חלון ז׳ וכ׳ a bracket in front of a window. Yalk. Deut. 898 והז׳ עליו אכילה וכ׳ and on the bracket (in front of the palace) are spread eatables, drinks &c.; a. v. fr.—*Pl.* זִיזִין, זִיזִים. Ohol. VIII, 2. B. Bath. III, 8; a. fr.

זִיזָא I ch. same. Targ. I Kings VI, 5 (ed. Wil. a. oth. זְוָזָא). Targ. Ez. XLI, 6 (ed. Lag. *pl.*).—B. Mets. 83a; Yalk. Ex. 346 דמחוזא ד׳ (not זו׳) a Maḥuza balcony or bay-window (cmp. גְּבָלִית). B. Bath. 60a—*Pl.* זִיזַיָּא, זִיזִין. Targ. I Kings VI, 6. Targ. Ez. XLII, 5; a. e., v. זִוִּי. [B. Bath. l. c. זיזין דהוה נפיק, read with Ms. M. מפיק . . . זיזא.]

זִיזָא II ch.=h. זִיז I, 1. Targ. Y. Deut. XIV, 19.

זִיזָא III, **בַּר זִ׳** pr. n. m. *Bar-Ziza.* Y. B. Kam. VI, 5c bot.; Y. Shebu. VI, 37d.

זִיזִין, זִיזָן, זִיזָן pr. n. pl. *Zizyon, Zizyan.* Tosef. Shebi. IV, 8 זיזין ed. Zuck. (Var. זירזין, ed. זירזין); Y. Dem. II, 22d top חיזין.

זִיחַ, v. זוּחַ.

זִיטָא (זִיטָה) (ζῆτα) the Greek letter *Zeta* (numerical value ζ′ *seven*), used in phonetic play like ζήτω, *live!* Gen. R. s. 14, beg., a. e., v. אִידָּא; Y. Yeb. IV, 5d top זוטא (corr. acc.).

זִימוּמוֹס, read:

זִימִיזְמוֹס or **זִימִיזְמוֹס** m. (ζητητός or ζητευτός, sub. θανεῖν, cmp. Tobit I, 19, a. מתבקש Taan. 29a) *one who is sought for to be put to death, a fugitive from justice, outlaw.* Gen. R. s. 32, beg.; s. 38, beg.; (Yalk. Ps. 631 זיאטמוס; Ar. ed. Koh. זימירוס, Var. זימירוס, זימרוס) עשה אותו ז׳ declare him an outlaw, and he will be like (legally) dead &c.

זִימְמָא, זִימְזָמָא m. (ζήτημα) *judicial inquiry,* דבר של ז׳ *something subject to investigation, charge, suspicion* (of heresy, cmp. Acta XVIII, 15; XXIII, 29, or of illoyalty). Num. R. s. 4 דזימרי Mus. (ed. דזמא). Pesik. Aḥaré, p. 173b דזמי Ar. s. v. זגם Var. (ed. דזנומריא; Ar. זרנימון, read זְרִיסִין=ζήτησις); Lev. R. s. 20 זרנימון Ar. (ed. שִׁמְצָה; Yalk. Lev. 525 זומא, זודמא).

זִיאָרָא, v. זַיְרָא.

זִיג, v. זָוַג.

זִיגְדָל, זִיגְדָל pr. n. m. *Zaydal.* Y. Ab. Zar. II, 41a top; Y. Ter. VIII, 45c top.

זִידָן, v. בְּאוֹזָאנָן.

זִידָן, זִידֵן, v. זוּן.

זַיִן, זַיִן m. (זוּן) *armament, armor, weapon* (collect.), *steel*; כלי ז׳ *implements of war.* Tosef. Ab. Zar. II, 4 אין . . לא you must not sell them either armor (steel) or implements &c. Snh. 104a ז׳ אוכל וכ׳ he showed them steel consuming steel, i. e. the manufacture of hardened steel (cmp. ib. 96b); Cant. R. to III, 4 ז׳ בולע ז׳. Tanḥ., ed. Bub., Lekh 23 חרינו חוגרו זַיְנִי I will gird him with my (royal) armor. Cant. R. to IV, 4; Pesik. Naḥ., p. 124b, a. e., v. זוֹנִי. Ex. R. s. 45 (ref. to עדי, Ex. XXXIII, 5), cmp. זוֹנִי; a. fr.—Ab. Zar. 25b; Yeb. 115a אשה כלי זַיְנָהּ עליה a woman has her armor with her, i. e. her physical weakness is her protection from murderous attacks. [Num. R. s. 4, end בזינו, v. זוֹנִי.]—*Pl.* זַיְנוֹת. Pirké d'R. El. ch. XLVII, beg.

זַי״ן *the letter Zayin.*—*Pl.* זַיְ״נִין. Sabb. XII, 5. Ib. 103b.

זַיְנָא I, **זַיְנָא** m. *weapon, ornament,* v. זַיִן.

זַיְנָא II m. (זוּן II) *restriction, loss* (cmp. רַוְוָחָא). Targ. Y. Num. XXI, 27 זַיְנָא, opp. אגרא.—Men. 77a ז׳ Ar. (Ms. M. זַאנָא, v. Rabb. D. S. a. l. note; ed. דיאנא; B. Bath. 90a פסידא), opp. רווחא.

זַיְנָקָר, v. סַיאַנְקָר.

זַיְעָא, v. זִיעַ

זַיְפָא, זַיְפָא h. a. ch. v. זוּף

זַיְרָף, v. זַרְף.

זַיְפָא m. (זוּף) *forgery, a forged document.* B. Bath. 32b שטרא ז׳ הוא (Ms. H. זיופא) the document is a forgery. Keth. 36b דז׳ הוא that it is a forged document.

זַיְפִי or **זַיְפִי** (v. preced.) *Z'yafi* or *Zayafi,* a fictitious name of one of the Sodomite judges. Snh. 109b (Rashi זירפא).

זַיְפָנָא m. (preced. wds.) *forger, deceiver.* Ab. Zar. 11b.

זַיְפָנוּתָא f. (preced.) *forgery, deceit.* Ab. Zar. 11b.

זַיְרָא, זַיְרָה m. (זוּר *Pa.*) *press, the perforated tub containing the object to be pressed or beaten.*

Y. Sabb. XVII, 16[b] top; Y. Bets. I, 60[c] bot. בד׳ ובמזורה וכ׳ as regards the handling on the Sabbath of a press-tub &c. Ib. ז׳ דו עצר ביה וכ׳ *zayyara* is that in which an object is squeezed, *m'zorah* is that with which the beating is done. Ab. Zar. 60[a] מעצרא וזרא Ms. M. (ed. מעצרא זרי׳, Rashi to Sabb. 123[a] מעצרתא זיראא) the vat or the press-tub (used by a gentile for making wine).—*Pl.* זַיָּירֵי. Sabb. 123[a] סיכר ז׳ ומזורי (Ar. ed. Koh. זַיָּאנֵי) the dyer's pins, tubs and beams.

זַיְיתָא, pl. **זַיְיתַיָּא, זַיְיתָן**, v. זֵיתָא I, II.

זַיְכַיָּא, זִיכֵי m. pl. (זכי, Pa.) *clearings*, i. e. *twigs, roots* &c. *collected for clearing the ground, rubbish.* M. Kat. 10[b]; B. Bath. 54[a] האי מאן דזכר ז׳ (Ar. זַכַּיָּא, Var. in Mss. &c. זַיְכַיָּא, זַיְכַּי, זַכַּי, v. Rabb. D. S. a. l. note) he who clears away rubbish.

זַיֵּל *to be worthless*, part. זָיֵל, v. זול.

זַיֵּל imperat. of אֵזַל.

זַיְלָא 1) part. f. of זול; 2) m.=זִילוּתָא *low valuation.*—*Pl.* זַיְלֵי. B. Mets. 52[b], v. זַלַּל.

זַיְלַאי pr. n. m. *Zilay.* Ber. 53[b].

זַיְלָא, זִילוּף m. (זַלַּף) *sprinkling* (with aromatic wine &c.). Pes. 20[b] ראוי לז׳ (Ms. O. through entire page זָלֵף) fit for sprinkling. Ib. תֵּיעָשֶׂה ז׳ may be used for &c.—Num. R. s. 13, beg. (ref. to יזלו, Cant. IV, 16) זה ז׳ that means aromatic sprinkling. Succ. 40[b]; B. Kam. 102[a] לאכלה ולא לז׳ 'to be eaten' (Lev. XXV, 6) but not to be used for perfumes; v. זָלַח.

זִילוּתָא f. (זול) 1) *cheapness, low price.* Targ. II Chr. IX, 27. Targ. Job XXVIII, 17 Ms. a. Levita (ed. קילוחא).—2) *disregard, disgrace.* Targ. Lam. I, 8.—Yeb. 100[a] משום ז׳ because it is a disgrace (for a woman to stand waiting). Mace. 24[a] דלא שמע בז׳ וכ׳ he does not hear a scholar defamed and keeps silence. B. Kam. 102[b] bot. לא יקריכו זילותכו וכ׳ . . . I want neither your honor nor your insults; a. fr.

זִילְזוּלָא m. (זַלְזֵל) *disregard.* Ab. Zar. 35[a] לזו׳ בה, read with early eds. לזַלְזוּלֵי.

זִילְחָא, v. זַלְחָא.

זִימָא m., pl. זִימֵי (v. זמם III) *secretory vessels, nostrils, gils* (Syr. זומא P. Sm. 1101). B. Bath. 74[a] זִימֵירֵי (Var. אַוְסֵירֵי, v. Rashb. a. l.; Ms. O. זהוריה, Ms. H. קימיה, a. oth. Var., v. Rabb. D. S. a. l. note).

זִימָה, זִימָת I f. (b. h.; זָמַם III) 1) [*filth* (cmp. זוהֲמָא),] *obscenity, libidiousness, carnality.* Sabb. 152[a] שטוף בז׳ excessive in carnal gratification. Snh. 106[a] אלהיהם של אלו שונא ז׳ הוא their (the Israelites') God hates libidiousness. B. Kam. 16[b] (play on זנים, II Chr. XVI, 14) כל המרירה . . . לידר ז׳ whoever smells them becomes lusty. Ab. II, 7 מרבה זמה increases unchastity; a. fr.—Ab. Zar. 17[b] (ref. to מזמה, Prov. II, 11, v. next w.) מדבר זי׳ וכ׳ she (the Torah) will guard thee from improper conduct.—2) (homilet.; cmp. זָמַם I, דִּמָּאי, דִּמְדּוּמֵי &c.) *suspicion, parental uncertainty.* Sifra K'dosh., Par. 3, ch. VII ממזרים שנ׳ ז׳ זה מה הוא ממלא . . he fills the world with bastards, as it says (Lev. XIX, 29) the land will be full of *zimmah*, 'what is this person?'; Yeb. 37[b] הכי קאמר זו מה היא R. El. b. Jacob means by *zimmah* doubts as to paternity.

זִמָּה, זְמָה II f. (b. h.; זָמַם I) *thought, plan, counsel;* (in an evil sense) *cunning, evil plan.* Ab. Zar. 17[b] (ref. to מזמה, Prov. II, 11, and reading מִזְ׳ מאי מזי׳ וכ׳ (מְזִ׳ what do you understand by *mizzimmah?* Do you mean the Law in which the word *zimmah* is used in the sense of *counsel* (in Lev. XVIII, 17) since it is translated (in Targ. O.) 'counsel of the wicked' &c.?—Then it ought to read *zimmah* (divine counsel shall guard thee).—(Ans.) ה״ק מדבר ז׳ וכ׳, v. preced. (v. Rabb. D. S. a. l. note 2).—Deut. R. s. 2 (ref. to Ez. XXII, 11) מאי בזי׳ במחשבה what does this *b'zimmah* mean? With reasoning.

זִמּוּן, זִימוּן m. (זָמַן) 1) *designatian for a purpose*, v. הַזְמָנָה. Ned. 7[a] מועיל ז׳ has designation the same effect as virtual use (=חזמנה מילתא)?; Ber. 26[a] יש ז׳; a. fr.—2) *summons to appear before court;* 3) *appointment for a common meal, the appeal to partakers ta say grace after a common meal.* Snh. 8[a] בשלשה ז׳ *zimmun* requires three persons, מאי ז׳ . . . ברכת ז׳ what is meant by *zimmun*? Shall we say, it means the grace after meal &c.?—But we read ז׳ וברכת ז׳ וכ׳ *z.* and the grace &c. require three persons . . . . אלא מאי ז׳ אזמוני וכ׳ consequently, *zimmun* (not qualified) means summons before court. Ber. VII, 5 מצטרפים לז׳ can be counted together for common grace. Ib. 45[b] אין ברכת הז׳ ביניהם (not המזון) the appeal and answer to common grace must not take place between them. Ib. אין ז׳ למפרע the appointment for a meal and benediction in common cannot be made retroactive (it must be made before the meal commences); a. fr.—*Pl.* זִימוּנִים *appointments, meeting places.* Pesik. R. s. 33 במה נזדמנתי אתכם ז׳ how many meetings have I not appointed with you!; v. זִיעוּד.

זִימוּנָא pr. n. m., v. זְמִינָא.

זִימְזוּם m. (זָמַם I) *intention, planning; conspiracy.* Y. Ḥag. II, 78[a] top עד כדי ז׳ even the planning of a breach of law may be punishable in extraordinary times.

זִימֵר, v. זוֹמָא I.—[זִימֵּר, B. Bath. 74[a] זימרה, v. זִרְקָא.]

זִימְיָא f. (ζημία) *fine, penalty,* esp. *the oppressive penalties of the Roman government.* Tanḥ. Naso 10; Num. R. s. 11 שלא תבוא ז׳ למדינה that no *zemia* may be decreed over the district.—*Pl.* זִימְיָן. Y'lamd. Aḥaré (quot. in Ar.); Yalk. Cant. 985.—זִימְיוֹת. Y. Ab. Zar. IV, 44[b]; Y. Shebi. IV, 35[b]; ib. V, end, 36[a] זומעת (corr. acc.). Y. Peah I, 15[b] bot.; Yalk. Prov. 935 המזימיות (corr. acc.). Yalk. Jer. 312; Pesik. Baḥod. p. 151[a] זמיות (corr. acc.).—V. next w.

זִמְיוֹן, זִימְיוֹן m. (זמה=ch. זְמֵי I; adapt. of ζημία,

v. preced.) *penalty, tax.*—*Pl.* זִמְיוֹנוֹת, זִמְ׳. Gen. R. s. 1; (Y. Peah I, 15[b] bot. זימיות). Y. Gitt. VI, end, 47[c] (Y. Shebi. IV, 35[b] זימיות).

זִימְיוֹנָא, זִמְ׳ m. (זְמִי II) *plan.*—*Pl.* זִימְיוֹנִין, זִמְ׳. Targ. Job XXI, 27; a. e.

זִימִין, v. זִימְיָא.

זִימָנָא pr. n. m., v. זִמְרָא.

זִימָנָא *time,* v. זְמַן II.

זִימָנָתָא* f. (זמן) *summons* for public labor. Pesik. R. s. 23—24 אייתין ז׳ וכ׳ they issued a summons for millers; (Y. Peah I, 15[c] bot. אתת צמות; Y. Kidd. I, 61[b] bot. אתא מצוותא).

(זִימָרָא) זִימְרָה, v. זַמְרָה.

זִין I *to outfit, provide,* v. זוּן.

זִין II m. *Zin,* name of a weight, v. זוּז.

זַיִן m. *armor* &c., v. זַיִן.

זִין I *kind,* v. זַן.

זִין II, **זִינָא, זִנָּא, זִנִּי׳** (**זִנָּי׳, זִנָּן**) m. ch.=h. זַיִן. Targ. O. Gen. XLI, 44. Targ. O. Deut. XXII, 5 תְּקוּן זִין וכ׳ man's outfit; a. fr.—B. Bath. 4[a] אם זַיְינָךְ עלך וכ׳ though thou art armed (like a free man), thy record is here (showing that thou art a slave).—*Pl.* זְנִין, זַיְינִין &c. Targ. Y. II Gen. XLIX, 19. Targ. Cant. IV, 4. Targ. Ps. VII, 14 זַיְינֵי Ms. (ed. זְנֵי׳); a. e.

זִינְאוּת, v. זוֹנִי.

זִנְ׳, זִינְגָּאֵי m. pl. *Zingaë,* name of a Cushite tribe, prob. named from *Zeugis, Zeugitana Regio* in Africa Propria (cmp. τὰ Ζύγγα or Ζύγγα in Numidia, Strabo XVII, 831). Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (Var. in ed. Rahmer זנ׳; h. text סבתכא).

זִינוֹמִיָּא, Pesik. Aḥaré, p. 173[b], v. זִיטְרָמָא.

זִינוֹמְתָא, זִנּוֹ׳, Targ. Y. Num. V, 21, a corrupt. of מוֹמָתָא or אוֹמָתָא.

זִינּוּק m. (זנק) *squirting, splash, water rushing through a spout.* Hull. 38[a]. Zeb. 25[b] תחת חז׳ under the spout. Ib. במזרק שא״א לו בלא ז׳ when receiving the blood of the sacrifice in the bowl, which cannot be done without splashing. Yalk. Deut. 962 (ref. to Deut. XXXIII, 22 יזנק) מה ז׳ זה וכ׳ as the jet comes from one place and divides itself in two directions.—*Pl.* זִינּוּקִים. Pesik. R. s. 43.

זִינִימוֹן, Ar. s. v. זנם, v. זִיטְרָמָא.

זִינָקָא m. (זָנַק) *leap.* Sabb. 77[b], v. בּוּרְזִינָקָא.

זִיעַ m. (זוּע) *trembling, agitation.* Lev. R. s. 11; s. 27; Sifra Sh'mini, Milluim, a. e. באימה ברתת ובז׳ in fear, trembling and commotion.

זִיעָא, זִיעָא, זִיעַ f. ch. (preced.) 1) *earthquake.* Targ. Am. I, 1 (ed. Lag. זְוִיעָא).—2) *tempest.* Targ. Job XXXVII, 9, v. זוֹעָא.—3) *sweat,* v. זִרְעָתָא.—4) *trembling, commotion.* Targ. Is. XXI, 3 זיעא ed. Lag. (ed. זְוִיעָא). Targ. Ps. XLVIII, 7 Ms. זְוָעָא (ed. זַעֲרָא, זַעֲרָא, not זַעֲוִירָא).

זִיעָה f. (b. h. זֵעָה; זוּעַ) 1) *moisture, dripping, sweat, vapor.* Makhsh. II, 1 זִיעַת בתים the drippings of damp walls in houses &c. Toh. IX, 1, v. מַעֲטַן. Ber. 57[b]; Gen. R. s. 20; a. fr.—V. next art.—2) *commotion, agitation.* Cant. R. to IV, 4, v. זוּעַ.

זִיעֲזַע, v. זְעַ׳.

זִי׳, זִיעָא, זִיעֲתָא f.=h. זֵעָה 1) *sweat.* Targ. O. Gen. III, 19, v. הַדְרֵשָׁתָא.—Y. Ab. Zar. II, 41[a] bot. כל זיעה וכ׳ (Y. Ter. VIII, 45[d] top זיעא) every perspiration of man is poisonous &c.—Gen. R. s. 78, beg. מן זיעתהון וכ׳ from the sweat of the Ḥayoth (Ez. I, 5).—Ber. 38[a] זיעא בעלמא (זיעה) mere exudation (of the dates). Pes. 24[b] ז׳ בעלמא merely the juice pressed out (not manufactured drink).—2) *trembling, fear.* Targ. Jer. XXII, 23, v. זְרַע. Targ. O. Deut. II, 25 זִיעֲתָךְ Var., v. זוֹעָא. Targ. II Esth. IV, 2 (fr. Deut. XXVIII, 67).

זִיף I, verb, v. זוּף a. זָזַף.

זִיף II m., pl. זִיפִין, זִיפִים (זוּף I; b. h. צוּפִים) *thick honey.* Makhsh. V, 9 דבש הז׳ (R. S. דבש וחז׳), expl. Sot. 48[b], v. זוּף I.

זִיף III (b. h.) pr. n. pl. *Zif,* in the territory of Judah.—Denom. זִיפַי, pl. זִיפִים זִיפִין *inhabitants of Zif.* Sot. 48[b] (expl. דבש זיפים, v. preced.) על שם מקומו the honey of the Ziphites.—Ib. (ref. to Ps. LIV, 2) ע״ש מקומן *Zifim* means men of Zif (Josh. XV, 24).

זִיף, זִיף m. (v. זוּף II), pl. זִיפִים, זִיפִין, זִיפֵי׳, זִיפֵי׳, 1) *bristles.* Y. Sabb. VII, 11[b] זִיפֵי חזיר bristles of a swine; Tosef. ib. IX (X), 2 שני זיפין (Var. זִפֵּין).—2) *eye-brows.* Bekh. 44[a] שחמו זִיפָיו (ed. זיפין, incorr.) one whose eye-brows are gone.

זִי׳, זִיפָא ch. 1) same, *eye-brow.* *Pl.* זִיפִין, זִי׳. Bekh. 44[a] דנפישי זִיפַיְיהוּ whose eye-brows are extremely large.—*2) *graving tool, chisel.* Targ. O. Ex. XXXII, 4 זִי׳ ed. Berl. (ed. Amst. זִיפָּא); [oth. opin. *shaggy mat, cloth,* v. שׁוּשְׁרְפָא] (ḥ. text תרט).

זִיפוּת m. (זֶפֶת) *coating of pitch.* Y. Sabb. VII, 10[b] bot. שרי ז׳ he who dissolves the pitch-lining, v. בילוס.

זִיפִירִין, v. זְפִירִין.

זִיפְלָן, v. זִפְלָן.

זִיפְרִין, v. זְפִירִין.

זִיפְתָא, זִיפְתִּי׳, v. זֶפֶת, זֶפֶא.

זִיפְתִי, v. הִיפְתִּי.

זִיק m. (זנק), pl. זִיקִין (b. h. זִקִּים, זִיק׳, זִקּוֹת) *sparks, burning arrows* (b. h.); *meteors, shooting stars* [or *comet*]. Ber. IX, 1, expl. ib. 58[b] ככבא דשביט.—2) *a blast of wind,*

[also imagined as *a spirit* (cmp. רוּחַ)]. B. Mets. 107b.—(Mikv. IX, 5 Ar., v. זַקָּק.]

זִיקָא I ch. same, 1) *shooting star*, or *comet*. Y. Ber. IX, 13c.—*Pl.* זִיקִין, זִיקֵי. Targ. Y. Ex. XX, 2, sq.—2) *blast, wind, draught* (*spirit*). Targ. Y. Lev. XVI, 22 רוח ד׳. Targ. Job IV, 15; a. e.—Ab. Zar. 28b וירדהר מד׳ and let him beware of exposing his ear to a draught.—Ber. 40b תמרי ד׳ dates blown down by the wind. Ned. 28b איכא נפרשא ד׳ a strong wind is blowing (threatening to mow down the standing crop). Esth. R. to I, 12 פח ד׳ וכ׳ blow a blast into his belly (arouse his anger). Taan. 24a נשב ד׳ (not נשא) a wind arose (gathering clouds); ib. 25b; B. Mets. 85b; a. e.—Sabb. 129a היכא דכריך ד׳ in a room where the air is turned around, i. e. in a draught.—Gen. R. s. 50, beg. (ref. to כמראה החזק, Ez. I, 14) כרוחא לד׳ as the wind drives the sparks at a conflagration; [comment.: as the wind shakes the suspended leather-hose, v. next w.]; ib. כד׳ לענגא as the wind scatters the clouds. Ber. 59a כד׳ על פום דני like the rumbling sound produced by blowing into wine vessels; a. fr.

זִיקָא II c. (v. preced.) [*sprinkler,*] *hose, skin* for wine, water &c. (Syr. זוקתא *uter*). Targ. Ps. XXXIII, 7 (h. text נֵד); a. e.—Gen. R. s. 50, v. preced. Ab. Zar. 60a בין ד׳ מליא וכ׳ a tied up wine skin whether entirely filled &c. Y. ib. V, 45a top אהן דנגד בד׳ וכ׳ if one drags a skin (to take possession) and it bursts; Y. Kidd. I, 60b בזקה; a. fr.—*Pl.* זִיקֵי, זִיקִין. Targ. Y. Ex. XV, 8 (h. text נֵד). Targ. Josh. IX, 4 (h. text נאדות); a. e.—Lev. R. s. 12 (quot. in Ar., not found in ed.) נפרוק אילין זיקיא בהדין משכבא let us unload these bottles in this burial ground.

זִיקָא III m., pl. זִיקִין (זקק; cmp. b. h. זַקּוּם) *fetters, chains*. Targ. II Sam. III, 34. Targ. Jer. XL, 1 זיקנא Levita (ed. עיזקיא).—[זִיקָא f. *obligation*, v. next w.]

זִיקָה f. (זקק; cmp. בִּילָה fr. בלל) [*tie, chain,*] 1) *obligation, duty*. Y. Ter. VI, end, 44b זיקת תרומה וכ׳ the obligation to pay *T'rumah* and tithes. Y. Maasr. II, 50a top לא בא לד׳ וכ׳ it has not yet come under the obligation of tithes. Treat. S'maḥ. ch. XIII שמירתו עליו ד׳ the duty of watching the corpse rests upon him. Yalk. Gen. 151 חוץ לזיקא הן עומדין (corr. acc.) they are not pledged.—2) *legal restriction*. Snh. 50b זיקת הבעל marital ties, betrothal.—Esp. *zikah, the interdependence of a childless widow and her late husband's brothers, the levirate relation.* Yeb. 17b, a. fr. יש ד׳ the relation between a woman and her eventual *yabam* is a real connection, i.e. carries with it all legal consequences as regards the laws of incest and the right of interference with her vows, אין ד׳ the levirate relation is no marital connection as long as the levirate marriage is not consummated. Ib. III, 9, v. יָבָם. Y. ib. I, 2d; XIII, beg. 13b לעקור זיקת חמת מנאנת . . . she may refuse the *yabam* so as to annul retrospectively the relation between herself and her deceased husband, v. מָאֵן; a. fr.

זִיקוּ, Tanḥ. Matt. 3, v. דִּיקוּ.

זִיקוּק m. (v. זִיק) *dart, spark.*—*Pl.* זִיקּוּקִין. Deut. R. s. 7 שני ד׳ של אש two darts of fire (Tanḥ. Vayak. 7 נריצוצין).

זִיקוּקָא I, **זְקוּקָא** ch. same.—*Pl.* זִיקּוּקִין, זִקֵּי. Targ. Hab. III, 4. Targ. Y. Ex. XXIV, 17 זיקוקי אישא.—Y. Ber. V, 9a תרין ד׳ דנור, v. preced.

זִיקוּקָא II m. (dimin. of זִיקָא II) *bottle.*—*Pl.* זִיקוּקִין. Y. Ab. Zar. II, 41c top זעירין ד׳ small bottles.

זִיקְנוּת, זִיקָנָה, v. זִקְנָה.

זִיקְפָא, v. זִקִּיפָא I, II.

זִיקָתָא f. (collect. noun; denom. of זִיקָא I) *sharp-shooter.* B. Mets. 94a כך וכך ד׳ פסיקא לן Ms. M. (ed. זוקתא; Ar. כאן וכאן ד׳ אינא בהדן) so many sharp-shooters are assigned to us for our protection. [זיקתא *goad*, v. זָקַת.]

זִיר, *Pa.* זִיֵּיר, v. זוּר.

זִיר, זֵיר m. (b. h. זֵר; זור) 1) *crown, wreath, rim.* Yoma 72b מאי (ו)משהו ד׳ what purpose serves the 'something' (over ten handbreadths)? It is the space for the rim. Ib. כתיב זר וקרי זרד וכ׳ it is written (in the Bible) זר (which allows the reading זָר) and is read *zer;* if you are worthy, the Law is to you a crown, &c., v. זוּר; a. fr.—*Pl.* זִירִין. Ib. שלשה ד׳ three crowns (of vessels of the sanctuary).—2) *crest, customary addition to dry measure;* v. גֵּירוּמִין. Sifra K'dosh. Par. 3, ch. VIII 'in *m'surah*' (Lev. XIX, 35) זו ד׳ הגדול that means the large crest.—3) (bot.) *capsule of seeds, seed-pot.*—*Pl.* as above. Maasr. IV, 5; Ab. Zar. 7b ד׳ זרע וירק . . . השבת the dill-plant is subject to tithes when its seeds are collected, or when its leaves are used as vegetable, or when its pods are eaten. Y. Maasr. IV, 51b bot. זרעה לד׳ if he planted it for the sake of the pods; Tosef. Shebi. II, 7 ד׳ זרעה (read לד׳). B. Kam. 81a.—4) (v. זוּר *Pa.*, cmp. זֵרֶת) *small bundle, bunch*, contrad. to חֲבִילָה.—*Pl.* as above.—Y. Ter. X, 47b top; Y. Orl. III, 63a bot. כ״ח ד׳ a *ḥăbilah* is twenty five bunches. Sabb. XXIV, 2, contrad. to פְּקִיעָנִין a. כִּירְפִּין; expl. ib. 155a ד׳ דארזי, v. אַרְזָא; ib. (anoth. defin.) ד׳ תלתא they are called *zirin* when tied with three bands; [Var. lect. זִירִין, זִידִין, זְרָדִין, זִירִין, v. Rabb. D. S. a. l. note 80, a. marginal note in Talm. ed.].

זִיר, זִירָא ch. same, *wreath, crown, rim.* Targ. O. Ex. XXV, 11 ed. Berl., v. הֵיר I.

זִירָא, v. זַיְרָא.

זֵירָא pr. n. m. (=זְעֵירָא) *Zera* (*Little*), name of several Amoraim. Keth. 110b; a. fr.—Ib. 43b, a. fr.; v. זְעֵירָא.

זִירָה f. (זור) *circle*, esp. *wrestlers' ring.* Ex. R. s. 27 (play on זר, Prov. VI, 1) אתה הכנסת עצמך לד׳ וכ׳ thou (by assuming an office) hast placed thyself in the arena &c. Ib. אני ואתה עומדים בד׳ we two stand in the arena (combatting each other).

זִירוּד I m. (זרד *Pi.*) *cutting shoots off, trimming, thinning.* Shebi. II, 3; Y. ib. 33d זירודה של חמישית the

trimming as it is done in the fifth year of the year-Sabbath.

זֵירוּד II pr. n. m. *Zerud.* Ab. Zar. 30ª ר׳ ישמעאל בן ז׳ ed. (Ms. M. שמעון בן זכור, or זבור, v. Rabb. D. S. a. l.). Snh. 14ª שמעון בן ז׳ ed. (Ms. M. זירוז, v. Rabb. D. S. a. l. note).

זֵירוּז m. (זָרַז *Pi.*) *quickening, urging on, encouraging.* Sifré Num. 1; Num. R. s. 7 אין ציווי . . אלא ז׳ the verb צוה has everywhere the meaning of encouragement. Gen. R. s. 56, a. e. (the repetition of a call) לשון חיבה לשון ז׳ expresses endearment, encouragement. Kidd. 29ª; a. e.—*Pl.* זֵירוּזִין.—נדרי ז׳ vows intended for urging to buy or sell, vows uttered while bargaining. Ned. III, 1. Ib. 21ª נדרא הוי או ז׳ הוי is it a real vow or merely (a vow for) bargaining?—Y. ib. III, 38ª top ז׳ שבועות.—[זירוז pr. n. m., v. preced.]

זֵירוּעַ, v. זֵר׳.

זֵירָזָא m. (זרז, v. זוּרְזָא) *bundle, bunch.* Yeb. 101ᵇ ז׳ דקנים a bundle of reeds; Sabb. 8ᵇ.

זֵירָנָא, v. זְרָנָא.

זֵירָפָא, v. זְרָפָא.

זֵירְקְתָא, זִירְקְתָא.

זֵירְתָא, v. זְרָתָא.

זֵית m. (b. h.; זוּת; cmp. הֵזִיל) 1) *outflow, run.* Men. 86ª שמן זית מִזֵּיתוֹ 'olive-oil' (Ex. XXVII, 20) that means of that which flows of itself (before pressing). Ib. (VIII, 4) ז׳ ראשון the first run.—2) *olive;* (sub. עֵץ) *olive tree.* Ib. בראש הז׳, v. גַּרְגֵּר; a. v. fr.—כַּזַּ׳ the size of an olive; כחצי ז׳ half the size of &c. Bets. I, 1 זה וזה בכז׳ the legal size for both is that of &c. Zeb. III, 3. Kel. XVII, 8, v. אֲגוּדִּי; a. v. fr.—*Pl.* זֵיתִים. Ber. 57ª הרואה ז׳ וכ׳ one who dreams of olives. B. Mets. VIII, 5 המוכר זֵיתָיו וכ׳ he who sells his olive trees for the use of the wood. T'bul Yom III, 6. Ḥall. III, 9 זֵיתֵי מסרס, v. מָסְרִיס; a. fr.—Tanḥ. ed. Bub. Ki Thetsé 10 כַּזַּ׳ in pieces of olive-sizes; Pesik. Zakh., p. 25ᵇ ז׳ ז׳; Pesik. R. s. 12.—Ukts. III, 6 פריצי ז׳ the proud among the olives; expl. Tosef. ib. III, 6 היוצאין מתחת וכ׳ such as come out uncrushed from under the press; B. Mets. 105ª רשעי ז׳ (yielding very little oil).

זֵיתָא I ch. same. Targ. Hag. II, 19. Targ. Gen. VIII, 11; a. e.—Ḥull. 98ª החוא כז׳ וכ׳ fat of the size of an olive. Ib. פלגא דז׳ half the size of &c.; תלתין פלגין דז׳ thirty times the size of half an olive. Y. Pes. VII, 35ᵇ (prov.) כז׳ פסחא וכ׳ with an olive's size of the Passover meat (for each participant), the Hallel (sung on the roof) seems to burst the roof (i. e. joy in simplicity is the purest); Bab. ib. 85ᵇ; Cant. R. to II, 14 פסחא בבירתא (read כז׳).—*Pl.* זֵיתַיָּא, זֵיתֵי. Targ. Mic. VI, 15.—Targ. II Kings XXIII, 13 טור זי׳ (h. text הר המשחית); Targ. II Sam. XV, 30 (h. text הזתים).—B. Mets. 21ᵇ. Ned. 68ª תרין ז׳ two olives.—Y. Maas. Sh. IV, 56ᶜ top זיתאר (read זיתיא).—Y. Taan. III, 66ᵈ bot. זֵיתִין; a. fr.

זֵיתָא II m. (v. זֵית 1; cmp. Syr. דוּעתא P. Sm. 933, זתא 1163) *resin,* name of *an alkali* used for cleansing. Nidd. 62ª (expl. בוריתא) ז׳ Ar. s. v. זתא (ed. כבריתא).—*Pl.* זֵיתָתָא or זֵיתִיתָא, v. next w. [R. Hai Gaon to Nidd. IX, 6 ואתא read זאתא, v. Löw Pfl. p. 42, sq.]

זֵיתוֹם or **זֵיתוֹס** m. (ζῦθος, zythum, an adapt. of an Egyptian w.; cmp. preced. w., a. דועתא דחטי sudor tritici, P. Sm. 933, sq.), המצרי ז׳ *Egyptian beer.* Pes. III, 1 (42ª; readings vary betw. ם a. ס, v. Rabb. D. S. a. l. note 1); described ib. 42ᵇ; Y. ib. III, beg. 29ᵈ זיתים המצרי (corr. acc.), defined: זֵיתִיתָא (v. preced.) *decocts* (sudores tritici &c., v. supra).

זֵיתִים, v. preced.

זָךְ m. (b. h.; זכך, v. זָכָה) *clear, transparent; pure.* Men. VIII, 5 (86ª). Ib. 86ᵇ אין זך אלא נקי *zakh* means pure.

זָכָא, v. זְכִי.

זַכָּאָה f. h., v. זַכַּאי.

זַכָּאָה m. a. f. ch. (preced., v. זַכַּאי) *clear, innocent.* Targ. Ps. II, 7. Targ. Num. V, 19; a. e.—*Pl.* זַכָּאִין, v. זַכַּאי ch.

זַכָּאוּתָא f. (preced.) 1) *innocence.* Targ. Gen. XX, 5.—2) *justifying.* Targ. Job XXXII, 2 מטול זַכָּאוּתֵיהּ וכ׳ because he justified himself more &c.

זַכַּאי I m. (זָכָה) 1) *clear, guiltless, righteous; deserving, worthy* (corresp. to b. h. צַדִּיק, opp. חַיָּיב. Sabb. 32ª, a. e. מגלגלין זכות ע״י ז׳, v. גִּלְגֵּל.—יום ז׳ a lucky day, anniversary of joyous events. Taan. 29ª; a. e.—Snh. 11ª אין דורו ז׳ לכך his generation is not deserving it (Sot. 48ᵇ זכאין, pl.); a. fr.—2) *acquitted, not guilty.* Snh. III, 6 שנים אומרים ז׳ if two vote, 'Not guilty'; a. fr.—3) *entitled to possession* or *disposal, having authority, a right* &c.; v. זָכָה.—Keth. IV, 4 האב ז׳ בבתו וכ׳ the father has authority over his (minor) daughter to give her away in marriage by receiving a consideration &c.; וז׳ במציאתה וכ׳ and has the right of possession of what she finds . . . . . and of interference with her vows; a. fr.—*Pl.* זַכָּאִין. Ab. I, 8 כז׳ as if both (claimant and defendant) had been right. Sot. 48ᵇ, v. supra; a. fr.—Fem. זַכָּאָה. Snh. 45ª ז׳ שמא תצא... she may be acquitted in court.

זַכַּאי ch. same, *righteous, innocent.* Targ. Gen. VI, 9; a. e.—*Pl.* זַכָּאִין. Targ. Jer. XIX, 4; a. e.—V. זַכַּי.

זַכַּאי II pr. n. m. (b. h. זַכַּי) *Zakkai,* 1) father of R. Johanan. Snh. 41ᵇ כי הוה למד בן ז׳ וכ׳ when he was a student, they called him Ben Z. &c. Ab. II, 8; a. fr.—2) בן (בר) ז׳ *Ben (Bar) Z.* Ḥull. 52ª.—3) *R. Z.,* also זַכַּיי name of several Amoraim. Y. Sabb. VII, 9ᶜ top; Snh. 62ª (Ms. M. רב ז׳); Y. Yeb. VIII, 9ᶜ זכירה (corr. acc.); a. e.—Y. Keth. IV, 28ᵈ top ר׳ ז׳ דאלכסנדריה; Y. Yeb. VII, 8ᵇ bot. ז׳

ר׳ אלכס׳ (cor.acc); a.e.—Y. Meg. IV, 75^{b} bot. ר׳ ד׳ דכבול.—Ib. 74^{d} bot. ד׳ טבחא Z., the butcher.

זְכָה, v. זכי.

זְכוּ, זָכוּ, v. זְכוּתָא.

זְכוּכִית f. (b. h.; זכך, cmp. זְגוּגִיתָא) *glass, crystal.* Meg. 6^{a} (ref. to Deut. XXXIII, 19) חול זו ד׳ לבנה 'sand' alludes to white glass.—Sabb. 14^{b} גזרו טומאה על כלי ד׳ declared glass vessels subject to the laws of levitical purity. Ib. 15^{b}; a. fr.—*Pl.* זְכוּכִיּוֹת *glass beads.* Num. R. s. 21.—B. Kam. 30^{a} זְכוּכִיּוֹתָיו his *broken glass ware.* Ib. זְכוּכִיּוֹתֵיהֶם (ib. III, 2 sing.).

זְכוּכִיתָא ch. same. Targ. Job XXVIII, 17.

זָכוּר I part. pass. of זְכַר.

זָכוּר II m. (b. h.)=זָכָר *male* (mostly used in connection with pederasty). Snh. VII, 4. Ib. 54^{b}; a. fr.—Snh. 65^{b}, v. זְכוּרוּ.—*Pl.* זְכוּרִים *necromantic incantation,* v. זְכוּרוּ. Pesik. R. s. 23.

זְכוּרָא, pl. **זְכוּרִין** (v. preced.) *necromantic apparitions.* Targ. Y. II Deut. XVIII, 11.

זְכוּרוּ f. (זָכָר; cmp. Lat. fascinum=*witchraft* a. *membrum virile*) *necromantic incantation* (by means of a membrum); *necromantic apparition.* Snh. 65^{b} חמעלה בו׳ he who conjures up the dead by means of &c.; Gen. R. s. 11; Y. Snh. VII, 25^{c}; Lev. R. s. 26.—Snh. l. c.; Yalk. Deut. 918 (interpret. מעונן, Deut. XVIII, 11, fr. עון) חמעביר שבעה מיני זְכוּר על העין (Ar. ed. Koh. זמר זכורן, cler. error) he who lets pass before one's eyes seven sorts of apparitions; (Sifra K'dosh. Par. 3, ch. VI; Sifré Deut. 171 מעביר על העין only).

זְכוּרִי ch. same. Targ. O. Lev. XIX, 31, a. e., v. דְּכוּרוּ. Targ. Y. ib. מסיק ד׳, read: בו׳.

זְכוּת f. (זָכָה) 1) *acquittal, favorable judgment, plea in defence.*—לְמֵד ז׳ *to plead in favor of the defendant.* Snh. IV, 1 חכל מלמדין ז׳ all are permitted to plead for the defendant. Ib. פותחין לז׳ the opening argument must be for the defence. Ib. מטין על פי אחד לז׳ a majority of one is sufficient for acquittal; a. fr.—Ab. I, 6 דן.... לכף ז׳ judge every man with an inclination in his favor. Sabb. 32^{a} חבא ז׳ והפטר bring pleaders in thy favor (good deeds) and be acquitted; a. fr.—2) *doing good, blessing.* Taan. 29^{a}, a. fr. מגלגלין ז׳, v. גָּלְגֵּל.—Y. Naz. VII, 56^{a} bot. ניתכוונתי לז׳ I had the intention of doing good; Treat. S'mah. IV, end. [Ib. תחלת זכותי, read: תשמישי.]—3) *the protecting influence of good conduct, merit.* Y. Peah I, 16^{b} top חז׳ יש לה good deeds have a capital and interests (reward the author and protect his offspring).—R. Hash. 11^{a} בז׳ אבות for the sake of the Patriarchs; בז׳ אימהות for the sake of the Mothers (Sarah &c.). Ber. 27^{b} לית ליה ז׳ אבות has no distinguished ancestry to rely on. Gen. R. s. 44 זְכוּתְךָ עומדת וכ׳ thy guarding influence shall stand by them. Snh. 12^{a} בז׳ הרחמים ובזכותם through Divine mercy and their own merits; a. fr.—4) *advantage, privilege, benefit.* B. Mets. 19^{a} הוא לעבד וכ׳ ז׳ liberty is a benefit to the slave. Tosef. Gitt. I, 5 היאך נמצא ז׳ וכ׳ ed. Zuck. (Var. מיפני מה זכין) how dare we obtain a benefit for this slave?; a. fr.—*Pl.* זְכֻיּוֹת. Yoma 86^{b} זדונות נעשו לו כז׳ wilful wrongs are accounted to him (who repents) as though they were merits. Taan. 20^{b} מנכין לו מִזְּכֻיּוֹתָיו it is deducted from the rewards for his good deeds. Ex. R. s. 38, end; a. fr.

זְכוּ, זָכוּ, זְכוּתָא ch. same. Targ. Gen. XV, 6. Targ. Y. Deut. VI, 25. Targ. Y. Num. XX, 2; a. fr.—Lev. R. s. 30 מוליכם ד׳ אֲבָלַם, v. preced. a. II. Ber. 10^{a} ז׳ דידי ודידך my merit and thine. Keth. 10^{b} מאי ז׳ where is the benefit (that the word זכה can be used)?; a. fr.—*Pl.* זַכְוָון, זַכְוָותָא, מנכו לי מז׳ וכ׳ זַכְוָנָא. Targ. Deut. XXXIII, 21.—Sabb. 140^{a} (Ms. O. מִזַּכְוָותַאי, v. Rabb. D. S a. l.) it may be deducted from my reward in the world to come. Ḥag. 15^{a} למיכתב ז׳ וכ׳ to record the merits of Israel; למימחק ז׳ וכ׳ to wipe out the record of &c.; a. e.—Esp. (pl.) *verdict in favor, title, claims.* Keth. 85^{a} כתבו לי ז׳ וכ׳ give me in writing your decision in my favor, that they must pay &c. Ned. 27^{a} דאתפיס ז׳ וכ׳ לירלון whose papers were deposited in court; חני זַכְוָותַאי these my papers (claims) shall be void.

זְכָזֵךְ, v. זָכַךְ.

זָכָה, זכי (b. h.; cmp. זָךְ) [*to be pure, clear,*] 1) *to be acquitted, be right.* B. Mets. 107^{b} זוכה בדין he will be successful in his plea before court. Ber. 7^{b} זוכה בדין (v. Rabb. D. S. a. l. note) he will be found righteous in Divine judgment; a. fr.—2) *to be found worthy of, to be privileged, to succeed.* Ib. I, 5 ולא זָכִיתִי וכ׳ I did not succeed (in proving) that &c. Ib. 5^{b} זוכה לשתי וכ׳ לא.... not every one is privileged to enjoy two tables (this world and the hereafter). Ḥag. 5^{b} תִּזְכּוּ להקביל וכ׳ you will be privileged to receive &c. Pes. 19^{a} זָכִינוּ שארן וכ׳ it was a good thing for us that &c. Erub. 54^{a} ז׳ תאוות וכ׳ if one is favored, 'thou givest him the desire of his heart' (without prayer), if less favored &c. Yeb. 63^{a}, v. נָגַד; a. fr.—3) *to take possession, have authority; to own* (cmp. קָנָה); *to gain, obtain a privilege.* B. Mets. I, 3 אני זָכִיתִי בה I took possession of it for myself; ז׳ בה it is his. Ib. 4 זה שהחזיק בה ז׳ בה the one that took a hold of it, is the legitimate owner. Ib. זָכְתָה לי שדי my field (in which the object lies) has taken possession for me. Y. Kidd. I, 60^{a} top הראוי לְזַכּוֹת ע״י עצמו וכ׳ he who is legally qualified to acquire ownership through his own act, can obtain ownership through another person.—Erub. VII, 11 (81^{b}), a. fr. זְכֵה לאדם שלא בפניו you may obtain a privilege in behalf of a person in his absence, but you cannot act in his behalf to his disadvantage; a. fr.—4) (v. *Pi.*) *to benefit another person by one's own merit, to transfer blessing* &c. Eduy. II, 9 האב זוֹכֶה לבן וכ׳ a (good) father transmits to his son the benefits of beauty &c. Tosef. ib. I, 14 עד הפרק זוכה לו up to the age of majority the father's merit stands by him, מכאן ואילך זוכה לעצמו after that he lives on his own merits.—5) *to deserve well of, be of service to.* Lev. R. s. 34 (ref. to Ps. XLI, 2) הוי . . . היאך לְזַכּוֹת עמו reflect well how to be of real service to him. Ib. לזכות בו to deserve divine reward through him. Ib. שיהו זְכֵין אלו לאלו that they may deserve well of each other (the poor being the instrumentality of bliss to the giver); a. fr.

Pi. זִכָּה, זִיכֵּי 1) *to acquit, to argue* or *vote for acquittal.* Erub. 19[a] יפה זִכִּיתָ וכ׳ thou wast right in acquitting, in condemning. Snh. III, 5 שנים מְזַכִּין if two vote for acquittal; a. fr.—2) *to obtain a privilege for, take possession in behalf of; to transfer, make an assignment to.* Y. Kidd. I. c. זה זי׳ לבן דעת the one obtained a privilege for a rational being. B. Bath. VIII, 6 זי׳ בה לאחר if in his will (found on his body) he made an assignment to somebody else (as executor); a. fr.—3) *to transfer divine favor, to exercise a protecting influence on.* Snh. 111[a] מְזַכֶּה את כל וכ׳ protects the entire town. Yoma 87[a] לא דיין שזוכין לעצמן אלא שמְזַכִּין וכ׳ Ms. M. not only do they obtain divine grace for themselves, but they also transfer the same on their children &c.; a. fr.—4) *to lead to righteousness, to convert, make better, purer.* Ib.; Ab. V, 18, a. e. כל המזכה את וכ׳ whoever causes a community to do good. Macc. III, 16 רצה חקב״ה לזַכּוֹת וכ׳ the Lord desired to make Israel pure; a. fr.

Hithpa. הִזְדַּכָּה, *Nithpa.* נִזְדַּכָּה 1) *to be acquitted, to be found not guilty.* Snh. 30[a] מדבריהם נז׳ פלוני the defendant has been acquitted by their (the court's) verdict. Y. ib. V, 22[d] top ובאיזו מִזְדַּכָּה פוטרין אותו and on whichsoever (of the two counts) he is found not guilty, he is acquitted; a. fr.—2) *to have favorable evidence* or *argument offered.* Ib. 23[a] נ׳ מפי עצמו if the defendant himself offers &c. Ib. חרי שנ׳ מפי עצמו (read מפי עדו).

זְכֵא, זָכֵי ch. same, 1) *to be clear, pure.* Targ. Job IX, 15. Ib. X, 15 זְכִיתִי (some ed. זְכֵי, corr. acc.); a. e.—2) *to go unpunished* (h. נקה). Targ. Jer. XXV, 29; a. e.—3) *to deserve well, do good, to obtain a claim on divine favor.* Lev. R. s. 34 [read:] אדם . . . זְכֵי בי או דְכִי בי the beggar says . . ., 'obtain a claim &c. through me', or 'become pure through me', (which means) זַכֵּי גרמך בי benefit thyself through me. Ib. אנן זַכְיִין בך we shall give thee something. Ib. בהאי אתתא ז׳ give this woman (me) something. Y. Ḥag. I, 76[c] bot. שלח . . מְזַכֵּי וכ׳ sent his son to Tiberias for his improvement (through study); Y. Pes. III, 30[b] bot. יזכי (corr. acc.); a. fr.—4) *to become worthy of divine grace, to be privileged to enjoy, to live to see.* Targ. Job XX, 17; a. e.—Ber. 17[a] נשים במאי זַכְיָין wherewith do women (who do not study the Law) deserve divine grace?—Sabb. 21[b] אי זְכֵאי if I had been worthy (if the Lord had permitted me). Lev. R. s. 25 אי זְכֵית אכלית if the Lord permit, I may eat thereof. Ib. אם זַכֵּית אכול (תיכול) if thou shalt live long enough to eat thereof. Ḥull. 50[a]; Bets. 27[a], a. e. אִזְכֵּי ואסיק וכ׳ the Lord permitting I will go &c.; a. fr.—4) *to take possession, acquire a title.* B. Mets. 8[a] מיגו דזָכֵי לנפשיה since he has a right to take possession for himself, v. מִיגּוֹ, s. v. גּוֹ.—B. Kam. 12[b]; a. fr.

Pa. זַכֵּי 1) *to clear* (from rubbish). M. Kat. 10[b]; B. Bath. 54[a], v. זִיכֵּי.—2) *to clear, acquit, justify; to leave unpunished.* Targ. O. Ex. XX, 7 (Y. מְזַכֵּי, read: מְזַכֵּי). Targ. Cant. VII, 3; a. fr.—3) *to cleanse.* Targ. Ps. LXXIII, 13 זַכֵּאית Ms. (ed. זַכִּית, ed. Wil. זַכּוֹת, corr. acc.); a. e.—Lev. R. s. 34, v. supra.—4) *to win, defeat.* Ab. Zar. 10[b]; Snh. 39[a] כל דז׳ מלכא Ms. M. (ed. למלכא) whosoever defeats the king in argument. Ib. 107[a] עבדא ז׳ למריה (old ed. כפייה) the servant conquered his master. Bekh. 8[b] אי זַכִּיתוּ לי if you defeat me; ואי זַכֵּינָא בכו (read לכו) and if we defeat you. Ḥull. 31[b] זַכַּנְתוּהוּ וכ׳ R. N. defeated the Rabbis; a. e.—5) *to entitle, give possession to.* Pes. 78[a] שטרא מְזַכֵּי לבי תרי a document giving a title to both contestants, i. e. one agreeing with two opposite opinions.

Ithpa. אִזְדַּכֵּי, *Ithpe.* אִזְדְּכִי *to be cleared, to go unpunished; to clear one's self, to defend one's self.* Targ. Y. Gen. XXIV, 8. Ib. XLIV, 16; a. e.

זַכֵּי m. = זַכַּאי, *innocent, righteous.* Targ. O. Num. XXXV, 33 ed. Berl. (ed. Amst. זכאי). Targ. O. Deut. XIX, 10; a. e.—Fem. זַכְיָא. Targ. Y. I Gen. XXXVIII, 26 (Y. II זכאי).—*Pl.* זַכָּאִין, v. זַכַּאי; זַכְיָרִין. Targ. Y. II l. c.; Targ. Ez. XVI, 52 (some ed. זַכְיָן).

זַכְיָא, v. זִיכֵּי.

זְכִידָה, v. זְכִירָה.

זַכַּיי pr. n. m., v. זַכַּאי II.

זכירת, Y. Yeb. VIII, 9[c], v. זַכַּאי II.

זְכִירָה f. (זָכָה) *possession, taking possession, claim.* Y. Peah V, beg. 19[b], v. חֻפְקָר. Y. Pes. II, 29[a] top מאן דאמר ז׳ according to the opinion that renounced property does not go out of the owner's possession until somebody took possession of it. B. Kam. 12[b] אית להו לכהנים ז׳ בגוידה Ms. M. (ed. בגיריהו) the priests have a claim on it. Ib. ולית להו זכירה Ms. M. (omitted in ed.). B. Mets. 12[a] אית ליה ז׳ לנפשיה has a right to take possession in his own behalf; a. e.

זַכִּיכָא, זַכִּיךְ m. ch. = h. זָךְ. Targ. Y. Lev. XXIV, 2. Targ. Y. Gen. XLIX, 12 (of wine).

זְכִירָה f. (זכר) 1) *remembrance, thinking.* Men. 43[b] (ref. to Num. XV, 39 ראייה מביא לידי ז׳ וכ׳ seeing leads to thinking, thinking to doing. Gen. R. s. 33 (ref. to Gen. VIII, 1) מה ז׳ נזכר לו what (meritorious deed) remembered He to him. Meg. 15[a] אבריגיל בזְכִירָתָהּ Abig. suggested licentiousness by alluding to her being remembered (I Sam. XXV, 31); a. e.—2) *recitation.* Ib. 2[b] (ref. to Esth. IX, 28) ז׳ recitation of the Book of Esther, contrad. to עשירה celebration of the Festival.

זכירי, Yeb. 31[b], read דְּכִירֵי, v. דְּכִיר.

זָכַךְ (b. h.; v. זָכָה) *to be clear.*

Pilp. זַכְזֵךְ *to make clear.* Tosef. Nidd. IV, 11 שמן רך ומְזַכְזֵךְ oil is softly flowing and clears (the embryonic mass; Nidd. 25[b] ומצחצחו).

זָכַר (b. h.; ch. דְּכַר) [*to mark,*] *to remember, mention; to celebrate* (by a ceremony &c.). Pes. 106[a] (ref. to Ex. XX, 8 זכור) זָכְרֵהוּ על היין Ms. M. (ed. זוֹכְרֵהוּ) remember the Sabbath (distinguish it) by a benediction over wine; Bets. 15[b] זכרהו מֵאַחֵר שבא וכ׳ mark the Sabbath (by a ceremony) from another (Holy Day) which (preceding the Sabbath) may cause the neglect of it (Ms. M. לאחר, Rashi מֵאַחֵר, v. אַחֵר; v. R. Nissim a. l.). Men. 43[b] ראה וזכור וכ׳ . . . see this ceremony and be reminded of another

זִכָּרוֹן m. (b. h.) same, *memory, memorial.* Kidd. 31b, a. e. זִכְרוֹנוֹ לִבְרָכָה (abbr. ז״ל) of blessed memory, v. זָכַר. Y. Shek. II, 47a top דבריהן הן זִכְרוֹנָן their words are their monument; Gen. R. s. 82 זִכְרוֹנֵיהֶם (pl.). R. Hash. 27a ז׳ ליום ראשון typical of the first day of creation; a. fr.—Esp. *a Biblical verse in which Divine remembrance is alluded to, citation of verses* &c. R. Hash. IV, 6 ז׳ של ... פורענות citation of remembrance .... for evil. Ib. 32b ז׳ של יחיד a verse treating of the remembrance by the Lord of an individual; a. fr.—*Pl.* זִכְרוֹנוֹת. Ber. 6a ספר הז׳ the Divine records; a. fr.—Esp. *Zikhronoth, that portion of the Musaf of the New Year's Day which treats of Divine remembrance.* R. Hash. IV, 5, sq.; a. fr.—Constr. זִכְרוֹנֵי, v. supra.

זַכָּרוּת f. (denom. of זָכָר 1) *male genitals; male sex.* Y. Snh. X, 28d bot.; Num. R. s. 20, end.—Ab. Zar. 44a (expl. מפלצת, II Chr. XV, 16) כמין ז׳ a phallus. Men. 6a תמות וז׳ בבהמה unblemished condition and male sex of sacrifices are required only of cattle. Y. Yeb. VIII, end, 9d צד ז׳ the male side of the hermaphrodite; מכח זְכוּרוֹתוֹ in as much as he is a male; a. fr.—2) *the thin and pointed side of a double tool.* Bets. 31b ז׳ שלו the sharper side of a hatchet (used for splitting), opp. נקבות שלו the broader side. Cant. R. to I, 3 [read:] כאדם שמטבריל זְכָרוּתוֹ של מכחול בים as much as one takes up when dipping the point of the painting staff into the paint bottle.—3) *the fructifying principle, germ, bud, eye* or *strophiole* (in plants); *germinating spot* (in eggs) &c., v. next w.—Y. Sabb. VII, 9d bot.; XII, 13c bot. כדי ליטע זְכָרוּתָהּ של חיטה deep enough to plant the wheat grain up to its eye (so that it can take root). Y. Ter. X, end, 47c ז׳ של חלמון that part of the yolk where germination sets in; ib. ז׳ של מוח the germinating point in the white of the egg (the more substantial and cohesive part).—4) *the bony inside of an animal's horn* or *hoofs, the bony projection over which the horny substance grows.* R. Hash. 27b. Y. Erub. I, 19b bot. Bekh. 44a (Tosef. ib. II (I), 2 הזָכָר). [Zeb. 63a בזכרות, v. זוּטְרָא I.]

זַכְרוּתָא ch. same, 1) *male genitals.* Y. Ab. Zar. II, 40d bot. מן זכרותיה דדוחי; Y. Sabb. XIV, 14d bot. מן יברותה דדידי or דדידי; Tosaf. to Ab. Zar. 27b זכרות דחוור, read: מן זכרותא דַּחֲוָא (v. הַחֲזִירָא) a medicinal drink prepared of the phallus of Dionysian revellers; [oth. opin. v. infra].—2) (cmp. preced. 3) *source, fountain-head, feeder.* Bekh. 55a ז׳ דירדנא וכ׳ the chief supply of the Jordan comes from the cave of Paneas. Ib. ז׳ דדמא וכ׳ the liver is the fountain-head of the blood. Ib. ז׳ דמיא וכ׳ (Yalk. Gen. 22 דברותא, read הַבְרוּתָא or זַכ׳) the Euphrates is the supplier of water (for the world), cmp. אֲוִיתַּנְטֵי.—[Y. Ab. Zar. l. c. מן ז׳ דדוחי from the source of menstruation, v. supra.] [Zeb. 63a, v. זוּטְרָא I.]

זְכַרְיָה, זְכַרְיָהוּ (b. h.) pr. n. m. *Zechariah,* 1) the prophet-priest slain in the Temple court (II Chr. XXIV, 20, sq.). Targ. Lam. II, 20.—Gitt. 57b; Y. Taan. IV, 69a bot.; Lam. R. to II, 2; a. e.—2) *Zechariah,* the prophet. Erub. 21a. Macc. 24b. Snh. 99a; a. e.—3) Z. ben *K'butal,*

&c.; a. fr.—*Part. pass.* זָכוּר, f. זְכוּרָה a) *reminded, remembering, mindful.*—אני ז׳, contr. זְכוּרַנִי *I recollect.* Sabb. 115a אני ב״ ז׳ I recollect about &c.—Bets. 18a ז׳ תיא she will remember. Snh. 52b; a. fr.—b) *thought of, remembered.* B. Mets. 11a ז׳ ולבסוף שכוח if the sheaf had been thought of and was afterwards forgotten.—ז׳ לטוב (abbr. ז״ל) *remembered for blessing.* Gen. R. s. 16 end אלידתו ז״ל El. of blessed memory, v. זָכְרוֹן.—Sabb. 13b, a. e., v. בְּרַם; a. fr.—*Pl.* זְכוּרִים. Pesik. R. s. 13, end; a. e.

Nif. נִזְכַּר *to be reminded, to remember* (with accus.). Pes. 66a; Snh. 82a ראה מעשה ונ׳ חלכה he saw the practice and recalled the tradition. Yoma 38a נִזְכַּרְתִּי כבוד אבותי I was thinking of the vanished glory of my ancestors. Ex. R. s. 45 חִזָּכֵר remember; a. fr.

Hif. הִזְכִּיר 1) *to cause to be remembered, to recall.* Ber. 55a, a. e. ג׳ דברים מַזְכִּירִים וכ׳ three occasions cause the sins of man to be remembered; a. fr.—2) *to cite* (as an argument), *to take into account.* Ib. 60a; a. e. אין מזכירין מ״נ miracles must not be cited as evidence. Kidd. 40b אין מזכירין לו שוב רשעו his wickedness is not counted; a. fr.—3) *to recite* (in prayer), *quote.* Hor. 14a ושמותם אין אנו מז׳ whose names we do not quote (as authorities). Ber. I, 5 מזכירין י״מ וכ׳ we must recite the going out from Egypt (Num. XV, 37 to 41) in night prayers; a. fr.

Hof. הוּזְכַּר *to be mentioned.* Kel. XVII, 5. Toh. VI, 6; a. e.—*Part.* מוּזְכָּר, f. מוּזְכֶּרֶת *clearly defined.* Kidd. 77a.

זָכָר m. (b. h.; preced.) [v. זָכוּר,] 1) *male* (of man and animals), *male child;* opp. נקבה. Nidd. III, 7 תשב לז׳ וכ׳ she shall observe the laws as after the birth of a male child &c. (Lev. XII, 4). Ib. ברייתו הז׳ the formation of the male embryo. Y. B. Bath. IX, 16d bot. שמחת ז׳ the rejoicing over the birth of a boy; a. v. fr.—*Pl.* זְכָרִים. Nidd. 31b. Zeb. V, 3, a. fr. זִכְרֵי כהונה the male members of the priestly tribe.—Gen. R. s. 13, a. e. חמים הצלילונים ז׳ וכ׳ the waters from above are the males (fructifiers), &c.—2) (v. זֶכֶר II) (של רחלים) ז׳ *the male of the flock, ram.* Bekh. V, 3; Yeb. 121b.—Shek. V, 3 ז׳ משמש עם וכ׳ that with the inscription 'male' was used only for libations connected with rams.—*Pl.* as above. R. Hash. III, 4, sq. בשל ז׳ with horns of rams; a. fr.—3) *membrum* (of animals). Tosef. Bekh. IV, 6, v. זוּבָן.—4) (of inanimate objects) *the thinner, pointed side of a double tool,* v. זַכְרוּת. Kel. XIII, 2 הז׳ the pointed side of the cosmetic tube, contrad. to כף the broad part.—5) *the marrow of horns, reeds* &c. Tosef. Kel. B. Mets. VII, 12. [Ib. Par. II (I), 2, v. זַכְרוּת.]—6) (gramm.) לשון ז׳ *masculine gender.* Kidd. 2b אשכחן דרך דאיקרי ל׳ ז׳ we find (in the Bible) *derekh* in the masculine gender. Mekh. B'shall., Shirah 1 בל׳ ז׳ in the masculine form (שִׁירָה); Cant. R. to I, 5; a. e.

זֵכֶר, זֵכֶר m. (b. h.; זָכַר) *memorial, remembrance, symbol, mnemonical allusion.* Succ. III, 12 ז׳ למקדש as a reminiscence of the Temple usages; Pes. 115a. Ib. 116a ז׳ לתפוח typical of the apple tree (Cant. VIII, 5; v. Sot. 11b); ז׳ לטרש typical of the clay (which the Israelites had to tread). Ber. 2b; Tosef. Sabb. VII (VIII), 4, a. e. אע״פ שאין . . . ז׳ לדבר although there is no proof for it (in the Bible), there is a mnemonical allusion to it; a. fr.

a survivor of the Second Temple. Yoma I, 6; ib. 19[b] (v. Rabb. D. S. a. l. notes 3, 4).—4) R. Z. son of Eucolus, a Tannai. Tosef. Sabb. XVI (XVII), 6, v. אַבְקוֹלָס; Gitt. 56[a]; a. e.—5) R. Z., the butcher's son, a Tannai. Eduy. VIII, 2. B. Bath. 111[a]; a. e.—6) name of several Amoraim. Y. Snh. I, 18[b] top. Y. Pes. I, 27[b] top; Y. Sot. I, 16[d] זבדירה; Num. R. s. 9 זכר׳.—Snh. 67[b]; a. e.

זַכְרָן m. (זָכַר) *one having a good memory.* Der. Er. Zuta ch. III כונס וז׳ a receptive and retentive mind.

זַל, זָל, v. זוּל, זָלַל.

זָלָא, v. זָלֵי.

זָלַג (cmp. זלח, זלף) *to drip, flow.* Sot. VII, 8; Pes. 118[a] זָלְגוּ עיניו דמיעות his eyes shed tears. Y. Snh IV, 23[b] bot. זלגו עיניהם (sub. דמיעות). Yalk. Job 897 עינו של ימין זוֹלֶגֶת דמים his right eye was dripping blood; Gen. R. s. 93 שני שלטונין זולגות (corr. acc.); a. e.

זַלַּג ch same. Targ. Ps. LXXVII, 3. Targ. Lam. I, 2 זָלְגָן Ar. (ed. זלינ); a. e.

זַלְדְּקָן m. (a comp. of זל, v. זלל, a. דְּקָן) *thin-bearded, one with a downy beard.* Snh. 100[b] (a citation fr. Ben Sira) ז׳ קורטמן (Ms. M. דלדקן, Var. דל דקן, דל ז׳ &c., v. Rabb. D. S. a. l. note) a thin-bearded person is sharp-minded. Y. Taan. IV, beg. 67[b]; Y. Meg. IV, 75[c] top חוה מעבר ז׳ removed one with a downy beard (from pronouncing the priestly benediction).

זְלוֹחֲאָה m. (זלח) *sprinkler.*—*Pl.* זְלוֹחֲאֵי. Hull. 60[a] הני . . ז׳ וכ׳ these (the winds and rains) are the sweepers and sprinklers that march before the Lord.

זְלוּעַ m. (זלע Syr. to draw water, P. Sm. 1129; v. דלי) *pitcher.* Targ. Jer. XIX, 1; a. e.

זִלּוּף, v. זִרּוּף.

זְלוּקְפָּא* m. (transpos. of זלפק, Palel of זפק, v. זֶפֶק) *craw* of birds. Targ. Y. Lev. I, 16 Ar. (ed. זְרוֹקְפָּא; Ar. s. v. לקט: זַלְפָּקָא).

זַלְזָלָא m. (זלזל, v. זול a. זלזל) *spendthrift, debauchee.*—*Pl.* זַלְזָלַי. Targ. Prov. XXVIII, 7 (ed. Lag. a. oth. זְלִילֵי).

זַלְזַל, זָלְזַל, v. זָלַל, זָלַל.

זַלְזְלָנָא m. (preced.) *intemperate, gluttonous.*—*Pl.* זַלְזְלָנֵי. Keth. 60[b].

זָלַח (cmp. זלג) 1) *to drip, be wet.* Y. B. Mets. VI, beg. 10[d] שדחו זָלְחָה his field was too wet (for work).—2) *to sprinkle* aromatic fluids. Num. R. s. 13, beg. מכבדות וזולחות (not וזוחלות) the winds sweep and sprinkle all the perfumes &c.; Yalk. Cant. 988 זולחת ומכבדת, read: מכ׳ וזוֹחֶלֶת; cmp. זְלוֹחָאָה.—Tosef. Shek. I, 12 יְזַלַּח לוֹ זָלַח (or יְזַפֵּח) one may use it for sprinkling before his bier (Y. ib. II, 47[a] top יעשה לו זלוח).

Pi. זִרַּח *to sprinkle* the floor for cooling or perfuming the air. Tosef. Sabb. XVI (XVII), 3 אין מְזַלְּחִין את הבית (not החבית) וכ׳ one must not (on the Sabbath) sprinkle the house with any kind of sprinkling fluids.

זָלַח ch. same, *to sprinkle, rain.* Targ. Job XXXVI, 28 (Ms. זחל). Targ. Cant. V, 13; a. e. [Targ. Is. XXX, 14, v. הָלַח.]

Af. אַזְלַח, אַזְלִיחַ *to cause a flux* or *diarrhœa* by fright. Targ. Ps. XXIX, 9 (h. text ירחולל).

Ithpe. אִזְדַּלַּח *to be sprinkled, to gurgle forth,* v. זְלָחָא. Targ. Job XXVIII, 4 מִיזְדַּלַּח מרוברא (Ms. מזדלם) gurgling (and forming) gutters (h. text נָחַל).

זֶלַח m. (preced. wds.) *sprinkling fluid, perfume.* Tosef. Shek. I, 12, v. זָלַח.—*Pl.* זְלָחִין. Sifra B'har, Par. 1, ch. I ז׳ . . ולא לעשות but not for preparing perfumes, v. זִרּוּחַ. Tosef. Sabb. XVI (XVII), 3, v. זָלַח.

זִלְחָא, זִלְחָא ch. same, *sprinkling, gurgling, jet* of water. Sabb. 95[a] שרי זי׳ permitted sprinkling the floors on the Sabbath. Meg. 28[b] ז׳ דמטרא a shower.—*Pl.* constr. זִלְחֵי (זִלְּ), זִי׳. Targ. Job XXVIII, 11 Regia (ed. קלילי, h. text בכי). Targ. Ps. XLII, 8 ז׳ מרזבין the gurgling of gutters, v. זָלַח *Ithpe.*

זָלָא*, זָלֵי *to flow, glide.* Targ. Prov. IV, 21 (v. זָלַל).

זָלִיל m. (v. זלל)=h. זוֹלֵל, *reckless in spending and eating.* Targ. O. Deut. XXI, 20 זָ בסר׳ (ed. Amst. זַלֵּ) wasteful in buying and eating meat; cmp. זוֹל I h. a. זוֹל.

זְלִילָא I f. (זלל) *light, easy; insignificant, valueless.* Targ. II Chr. IX, 27. Targ. Prov. XIV, 6.—Y. Pes. IV, end, 31[b, c] כמיש וז׳ shrunk and cheap.

זְלִילָא II m. (preced.) *common man, humble; low.* Targ. Prov. XII, 9.—*Pl.* זְלִילֵי. Ib. XXVIII, 7 (some ed. זַלְזְלֵי).

זְלִילָה m. ch. (preced.) *cheap.* Y. B. Mets. V, 10[c] bot. בשיער ז׳ . . שתא (not בשיעה, בשיעת) at the lowest price of the entire year.

זְלִיפָה f. (זָלַף) *emptying* from vessel to vessel. Ab. Zar. 36[a] זְלִיפָתָן של . . אוסרתן the fact that they pour (into their oil vessels) residues of unclean (of forbidden) vessels makes their oil forbidden.

זְלִיקָא m. (זלק, cmp. P. Sm. 1125; 1131, a. זרק) *spark.*—*Pl.* זְלִיקֵי. Targ. Prov. XVI, 27.

זָלַל (b. h ; cmp. דלל) *to be light, slender.*—זוֹלֵל, v. זוּל.

Pilp. זַלְזֵל 1) *to treat lightly, to despise, neglect* (with ב). Ber. 6[b] (ref. to Ps. XII, 9) ובני אדם מְזַלְזְלִין בהן and which people treat slightly. Y. Peah I, 15[d], sq. מז׳ בבני וכ׳ they despise the sons of the handmaids; Gen. R. s. 84. Sabb. 62[b] המְזַלְזֵל וכ׳ he who is neglectful in the observance &c. Ab. Zar. 36[a] לודאי מזלזלין הן Ms. M. (ed. דמזלזלו) the Lyddeans are neglectful of religious observances; a. e.—2) ז׳ משוע *to disregard money-matters.* Y. Snh. VIII, 26[b] top; ib. XI, beg. 30[a] (the rebellious son that took what belonged to his father) אינו חייב עד שיְזַלְזֵל מ׳ cannot be made responsible, unless he disregards money, expl. ib. 'he takes an object and sells it for its exact cost price' (thus proving both his rationality and his wastefulness).

זְמוֹרָא c. (v. P. Sm. 1138; prob. from the color of peeled vine shoots, v. זְמוֹרֶת) *bluish-black* or *bluish-gray*.—*Pl.* f. זְמוֹרָן. Gen. R. s. 85 חורין שינוהי ד׳ his eyes were &c.

זְמוֹרַד, v. אזמורד.

זְמוֹרֶת f. (b.h.; זָמַר I) 1) *vine-shoot, vine-rod.* Sabb. XVII, 6 ד׳ שהיא וכ׳ a rod which is tied to a pitcher (to let it down into the well); a. e.—Esp. *the rod as an officer's badge and punishing instrument.* Num. R. s. 18 ולהיתן לו ד׳ and to give him the rod (appoint him an officer).—בעל הד׳ *carrier of the rod* (among the Romans *Centurio*, v. Sm. Ant. s. v.). Sabb. 145[b] ובעלי ד׳ Ms. M. (ed. ובעל) and Centuriones, v. הֶגְמוֹן. Y. Sot. IX, 24[b] top (rank of officers) בעל האגמון בעל הד׳ וכ׳ cane-bearer, rod-bearer, strap-bearer; Tosef. ib. XV, 7 (variously corrupted, v. Var. in ed. Zuck.). Midr. Till. to Ps. LXXIII, end; Yalk. ib. 808. Ex. R. s. 21, end; a. fr.—*Pl.* זְמוֹרוֹת. Gen. R. s. 31, end ד׳ לפילים vine-rods as food for elephants; ד׳ לנטיעות shoots for future plantation.—2) *membrum virile, phallus.* Tanh. Ki Thetsé 10 the Israelites did not know מה טיבה של ד׳ the idolatrous function of the phallus (with ref. to Ez. VIII, 17). Ib. חיכך . . את הד׳ Esau giggled and produced the phallus; Pesik. Zakhor, p. 27[b]. Num. R. s. 13. Pesik. R. s. 7 ובד׳ . . בחירופיו with his (Amalek's) blasphemies and by throwing up the phallus (taken from the mutilated Israelitish bodies). Ib. זְמוֹרָתָם של וכ׳ the membra of Israelites; Num. R. s. 13 (זַכְרוּתָן).

זְמוּרְתָּא f. (זָמַר II) *song.* Sabb. 106[b], a. e., v. גְּמָרָא.

זַמְזוֹמֵי m. (infin. of זמזם *tinnire*, P. Sm. 1132, v. זָמַם I) *playing on a tingling instrument.* Erub. 104[a] כי קלא דד׳ as the sound of tingling; [Ms. M. דמן מזומה, Ms. Alf. כי זמומי; Asheri: כמו זרמזומי; Sefer ha-Ittim כמזמוטי].

זְמָא I, זְמֵי (v. זָמַם II) *to bind over, to fine* (cmp. אסר, חוב &c.). Targ. Y. Deut. XXII, 19 (h. text ענש).

Af. אַזְמֵי same. Ruth R. to I, 1 יזמי לחון, read מַזְמֵי he (the Roman officer) fines them; Yalk. Prov. 959 מומי לחון (corr. מד׳); Pesik. Shek., p. 11[b] ומומירה לידה, Ms. O. ומזמי לידה; Yalk. Ex. 386 (corr. acc.).

Ithpe. אִזְדְּמֵי *to be fined; to lose.* Lev. R. s. 34 דבני אחתירה מִזְדַּמְּרִין ת״ש וכ׳ Ar. (ed. מתבערן מן מלכותא) that his sister's son will be fined (or lose) seven hundred Denars. Ib. או אתון מארמאין (read: מִזְדַּמָּאִין, *Ithpa.*; Yalk. Lev. 665 מזדמירין) or you will pay &c. Ib. דאנן מד׳ . . . דילמא (Yalk. l. c. דארנון, corr. acc.) didst thou know that we are destined to lose &c.? Ib. דארנון מארסוון (Yalk. l. c. דאתון מזדמירין), v. אֲנַס.

זְמַי II (cmp. זמם I a. דמי) *to think.* Denom. זְמִירוֹנָא.

זְמִירוֹנָא, זְמוֹנָא, v. זִימִי.

זְמִימִי, v. זָמַם I.

זְמִין, part. pass. of זָמַן.

זְמִינָא I m. (זָמַן) *invited guest.* Ned. 24[a].—*Pl.* זְמִינַיָּא. Targ. I Sam. IX, 22 (ed. Wil. זְמִנִּי, corr. acc.).

זְלַל ch. same, *to be of little value, disregarded.* Targ. Prov. III, 21 לא נִזַּל בעינך (h. text ילזו). Ib. IV, 21 לא נִזְלָן בעינך Var. ed. Lag. a. oth. ed. (ed. Lag. בעיניך, v. זְלִי; h. text מ־ ילזיזו).

Palp. זַלְזֵל 1) *to disregard, despise.* Targ. Y. Deut. XXVII, 16. Targ. Y. Gen. XVI, 4 זלזלת (ed. pr. זַלַּלַת) she disregarded.—Hull. 133[a] זַלְזוּלֵי קא מְזַלְזֵל וכ׳ does he show that he treats religious observances with disrespect?, opp. חבב.—Ab. Zar. 35[a] ואתי לזַלְזוּלֵי בה Ms. M. (ed. לִזְרִלְזוּלָא) and he may be induced to disregard it; a. e.—2) *to count the lowest price.* B. Mets. 52[b] מְזַלְזְלִינַן במעשר שני in redeeming second tithes we are permitted to count closely. Ib. תרי זילי לא מד׳ two lowerings of value must not be applied to it (to value closely and then to count a defective coin for full).

Ithpalp. אִיזְדַּלְזֵל; contr. אִיזְדַּלְזַל *to be despised; to lower one's self.* Targ. Job XL, 4. Targ. Koh. IX, 16.—Targ. Y. Deut. XXVIII, 16.

זָלַף (cmp. דלף, זלח) 1) *to pour, empty over.* M. Kat. II, 1, sq. זוֹלֵף וכ׳ he may empty the contents of the vat into the press and finish the process &c. Y. ib. 81[a] bot. זוֹלְפִין את יינו they put his grapes for him into the press. Tohar. X, 7 חזוֹלֵף את החבור if one empties the wine or oil pit.—2) *to sprinkle.* Par. VI, 2 זָלַף וכ׳ (R. S. זִילֵּף) if he used all the water for sprinkling. Ib. 3 יזלוף ed. (comm. זוֹלֵף; Yoma 58[a] וזולף והולך) he may sprinkle &c. (Bart. a. Rashi to Yoma l. c. he may empty the water into bottles &c.). Ib. VII, 8 זולף (Maim.: he empties &c.); a. fr.

Pi. זִילֵּף *to drip, sprinkle.* Par. VI, 2, sq., v. supra.—Y. Sabb. IX, 12[a] מְזַלְּפִין וכ׳ you may drip hot water on the wound; Tosef. ib. XV (XVI), 4. Sabb. XIX, 3; a. e.

Hif. הִזְלִיף *to flow, squirt* (neut. verb). Ab. Zar. 59[b] מַזְלִיף (Ms. M. מזלף; Tosef. ib. VII (VIII), 5 מנחז).

זָלַף ch. same. Targ. Job XXXVI, 27 יִזְלְפוּן Ms. (ed. יִזַּלְּפוּ *Pa.*).—Y. Ab. Zar. IV, 44[b] bot. Ib.[a] bot. וזַלְפִין וכ׳ and receive the wine at his hands.—Part. זָלֵיף. Targ. Hab. II, 15.

Pa. זַלַּף *to squirt, drip.* Targ. Job XXIX, 6.—Keth. 67[b] מְזַלְּפֵי ליה וכ׳ they sprinkled old wine before him as a perfume, v. זלח.

Ithpe. אִזְדַּלַּף *to flow out, to empty itself.* Targ. Job XX, 28. Ib. XXVIII, 4, v. זָלַח.

זֵלֶף m., v. זִילּוּף.

זַלְתָּא f. (זלל; cmp. זַלּוּעָא) *bucket, hod.* Yeb. 46[a] ד׳ דטינא Ar. (ed. זולטא, prob. corrupt. of זלועא) a hod with clay. [Sabb. 55[b] זלתא, v. זוּל I h.]

זָמָא, v. זְמֵי.

זַמְבְּלִיגָא, v. זַבְלִיגָא.

זַמְדָּה, v. זִימְדָּה.

זְמוּם m. (זָמַם II) *muzzle, bit.*—*Pl.* זְמוּמִים. Gen. R. s. 60 (interpret. וירפתה, Gen. XXIV, 32) התיר זְמוּמֵיהֶם he took their muzzles off; Yalk. Gen. 109 זְמֵמֵיהֶן, v. זָמַם II.

זְמוּן, v. זִימּוּן.

זְמִינָא II pr. n. m. *Z'mina* (interch. with זְבִינָא). Y. Bicc. III, 65[d] top ר׳ ז׳.—Y. Kil. IX, 32[d] top אבא בר זבינא; Y. Shek. V, beg. 48[c] זמ׳; Sabb. 112[b] רבא בר דימונא ed. (Ms. M. זימנא); a. fr.

זְמִיר, v. זְמַר I.

זְמִירָא m.=זְמָרָא, *song.* Esth. R. to III, 1 (Yalk. Esth. 1054 זמרי).

זְמִירָה I f. (זָמַר I) *pruning the vine.* Y. Kil. VIII, 31[c] top; Y. Sabb. VII, 10[a]; a. e.

זְמִירָה II f. (b. h.; זָמַר II), pl. זְמִירוֹת *songs.* Cant. R. to II, 12. Sot. 35[a] קרא לד״ת ז׳ he called the words of the Law songs (an entertaining secular study); v. זָמַר I.

זְמִית (זוֹמִית) f. (זהם=זום; Syr. זמיתא, P. Sm. 1134) [*foam,*] name of *a brine.* Ber. 36[a]; 40[b] (Ms. F. זו׳); Ned. 55[b] זו׳.

זָמַם I (b. h.; cmp. דמם, דבב) *to mumble; to meditate, plan* (mostly in an evil sense, cmp. הָגָה).—*Part.* זוֹמֵם *planning evil,* esp. (with ref. to Deut. XIX, 19) a) *giving false testimony, amenable to the law of retaliation;* b) *rebutting witness.* Tosef. Macc. I, 1 עד ז׳ a witness convicted of false testimony; a. fr.—*Fem.* זוֹמֶמֶת (sub. עדות). Macc. I, 9 נמצאת אחת מהן ז׳ if one evidence (of one set of witnesses) has been disproved; a. e.—*Pl.* זוֹמְמִין, זוֹמְמִים. Ib. 4 אין אלו ז׳ they do not come under the law of retaliation. Ib. נעשים ז׳ are declared amenable to the law &c.; a. fr.—Tosef. ib. I, 10 זוֹמְמֵיהֶן those witnesses on whose evidence they had been declared guilty of false testimony. Y. ib. I, beg. 31[a] זוֹמְמָיו those who witnessed falsely against him. Tosef. Snh. VIII, 2 העדים וזוממיהן וזוֹמְמֵי זוממיהן the original witnesses and their refuters, and the refuters of their refuters; a. fr.

Hif. הֶזֵם *to make a person a* זוֹמֵם, *to refute witnesses by testifying to an alibi, to rebut.* Macc. I, 5 if other witnesses came again והֶזִּימוּם and rebutted them. Keth. 20[a], v. כָּחַשׁ; a. fr. Macc. I, 4 (5[a]) שידזמו Bab. ed., read שיזומו, v. infra.

Hof. הוּזַם, *Nif.* נִיזּוֹם *to be refuted, to be declared liable to the law of retaliation.* Snh. 10[a] . . . . והוּזַמוּ פלוני if witnesses declared, This man did &c., and were declared guilty &c. Macc. 3[a] הוּזַמְנוּ וכ׳ we have been convicted &c. before that certain court, and made to pay. Ib. I, 4 עד שיזּוֹמוּ את עצמן (Ar. בעצמן, Bab. ed. שיזמו corr. acc.) unless an alibi is established against their own persons (not an alibi of any of the alleged actors in the case). Ib. 5[b] עד שיזומו שניהם unless both of them are refuted; a. fr.

Pi. זִמֵּם *to rebut.* Part. מְזַמֵּם, pl. מְזַמְּמִין, contr. מְזַמְּמִים. Y. ib. I, 31[b] top.—*Part. pass.* מְזוּמָּם *one accused by false witnesses.* Snh. VI, 2 אם היה יודע שהוא מ׳ if he knew that he was innocent.

Nithpa. נִזְדַּמֵּם 1) *to be refuted* &c., v. *Hof.* Y. Macc. I, beg. 31[a] נִיזּוֹמוּ=נִזְדַּמְּמוּ.—2) *to be mumbled.* Gen. R. s. 81, beg. (ref. to זמות, Prov. XXX, 32) אם נִזְדַּמְּמוּ אחריך דברים וכ׳ (Yalk. Prov. 964 נִזְמְמוּ) *Nif.*) if thou hast been slandered, put thy hand to thy mouth; v. זָמַם II.—Denom. זָמַם I.

זָמַם I ch. same.

Af. אַזִּים=preced. *Hif.* Targ. Y. Deut. XIX, 18 דמַזְמִין who rebut.—B. Kam. 73[b] bot. דאפכינהו ואַזְמִינְהוּ they reversed their statement of the case and also testified to an alibi as to time and place.

Ithpa. אִיזְדַּמַּם, אִיזְדַּמַּן *to be proven a false witness.* Ib. 73[a] כי מְזַדְּמִי אטבריחה when they were proven false witnesses with reference to slaughtering; ואִיזְדַּמְּמוּ לחו אגניבה and they are considered as false witnesses also with reference to stealing. Ib. אטבריחה דקא מְיזַדְּמִי אִיזְדַּמּוּם as regards the testimony to slaughtering on which they were refuted, they are refuted; a. e.—*Ithpe.* אִזְדַּמּוּם. Macc. 3[b] א׳ וחד מיניהו against one of them an alibi was proven.

זָמַם II (cmp. צמם) *to tie up, to muzzle* (b. h. חָסַם). Ber. 63[b] (ref. to זמות, Prov. XXX, 32, v. preced. w.) אם ז׳ וכ׳ if he muzzles his mouth (is ashamed to ask his teacher), he will have to put his hand to the mouth (when he in turn is asked). Ter. IX, 3 לא זוֹמֵם he does not muzzle his animal (complies with the law, Deut. XXV, 4); a. e.—*Part. pass.* זָמוּם, f. זְמוּמָה; pl. זְמוּמִים, זְמוּמוֹת *muzzled, prevented from grazing.* Gen. R. s. 41. Pesik. R. s. 3. Gen. R. s. 59, end; a. e.—Denom. זָמַם II.

זַמֵּם ch.=same, *to muzzle.* Targ. Y. II Gen. XIII, 7.

Pa. זַמֵּם same. Targ. Y. Deut. XXV, 4.

זָמַם III *to be filthy,* v. זוּם.

***זָמַם** III, *Ithpe.* אִתְזְמֵם (cmp. דמם) *to be confounded.* Targ. Is. XXIX, 9 אִתְזְמִימוּ (ed. Wil. אִדְזַמִּימוּ fr. דמם; absent in ed. Lag.; h. text השתעשעו, rendered by אשתגישו a. our w., of which one is a gloss). [For אדז׳ cmp. הִדַּקֵּר s. v. דקק.]

זְמַם I or **זֶמֶם** m. (זָמַם I) *false testimony.* Macc. 2[b] בגניבתו ולא בזְמָמוֹ 'one is sold for theft' (Ex. XXII, 2), but not for false testimony (which might eventually have caused the sale of the alleged thief); Y. Sot. III, end, 19[b]; Tosef. Macc. I, 1 בזְמֵימוֹ.

זְמַם II m. (זָמַם II) *muzzle* (v. זְמוּם). Gen. R. s. 81 (play on זמות, Prov. XXX, 32, v. זָמַם I) אם חשבת . . . נוח לך ליתן ז׳ וכ׳ if thou hast planned to do a good deed . . . , it would have been better for thee to put a muzzle on thy mouth. Ib. s. 75 (ref. to זמו, Ps. CXL, 9) עשה לו ז׳ וכ׳ put a bit to Esaw (Rome); .. ומחו ז׳ וכ׳ and what is the bit (to check Rome's power) &c.?; Meg. 6[a] bot. זְמָמוֹ אל תפק וכ׳ 'do not loosen his bit' (Ps. l. c.), that means Germania &c.—*Pl.* זְמָמִים, v. זְמוּם.

זְמָמָא, זַמְמָא ch. same, also the camel's *ring* or *staff through the nose* and the *basket* fastened thereto. Targ. Is. XXXVII, 29. Targ. Ps. XXXII, 9; a. fr.—Sabb. 107[a], v. אִיכּוּ. Ib. 111[b], sq. קיטרי דקטרי בז׳ the loop which is made to fasten the camel's basket to the ring; קיטרא דז׳ גופיה the (permanent) knot in the bit itself; v. אִיסְטְרִידָא.

זָמַן (b. h.; cmp. זבן) *to arrange, designate.*

Pi. זִמֵּן 1) *to invite,* esp. *to a meal.* B. Kam. 79b; a. v. fr.—*Part. pass.* מְזוּמָּן, f. מְזוּמֶּנֶת; pl. מְזוּמָּנִים, מְזוּמָּנוֹת a) *invited.* Pesik. R. s. 41, end מי שהוא מ׳ לסעודה he who is invited to the feast. Ib. (expl. מקראי, Is. XLVIII, 12) מְזוּמָּנִי My invited guest (Israel); a. e.—b) *designated, chosen.* Ber. 43a הוא מ׳ לברכה he is the one designated (by the host) to say grace. Ab. Zar. 17a מד׳ לחיי וכ׳ chosen for the bliss of futurity.—Snh. 102a עת הרא מ׳ וכ׳ there is a time designated for &c. Ib. יום מזומן (not עת הרא, v. Rabb. D. S. a. l. note 8); Yalk. Is. 330; ib. Jer. 287.—c) *ready at hand, in one's possession.* B. Mets. 102a; Sifré Deut. 227, a. e. כי יקרא פרט למ׳ 'if it chance' (Deut. XXII, 6) this excludes that which is at thy disposal (in thy court yard); a. e.—2) *to appoint a meal in common,* so as to say grace together; *to preface the grace after meal by saying, Let us praise* &c.; v. זִמּוּן. Ber. VII, 1 שלשה . . . חייבין לזַמֵּן if three dine together, they are bound to make an appointment for common grace. Ib. מְזַמְּנִין עליו common grace may be appointed by making him one of the party (offering him something to eat). Ib. אין מ׳ עלירהן you cannot count them in (to make up the requisite number). Ib. 2 עד כמה מזמנין how much must one eat of the meal in order to be counted one of the company? Ib. 3 כיצד מ׳ how is the appeal for common grace made?; a. fr.

Hif. הִזְמִין 1) *to cause to prepare, to notify.* Dem. VII, 1 המַזְמִין את חבירו וכ׳ if one notifies his friend that he will dine with him (on the Sabbath).—2) *to designate for use;* v. הַזְמָנָה. Ber. 26a הִזְמִינוֹ וכ׳ if he designated a building for &c.—3) *to summon,* v. next w.

Nithpa. נִזְדַּמֵּן 1) *to meet, to come to hand* (providentially); *to join one's self to.* Snh. 96a אותו מלאך שנ׳ לו וכ׳ that angel who was commissioned to accompany Abraham. Ib. נ׳ לו רגלי אחד a footman was joined to him (to meet his challenge). Ab. Zar. 25b ישראל שנ׳ לו וכ׳ (Ḥull. 91a שנטפל) an Israelite whom a gentile joins on the road. Shebi. VII, 4 שנזדמנו להם וכ׳ who accidentally caught unclean animals; a. fr.—2) *to make an appointment for meeting one another.* Pesik. R. s. 33, v. זִמּוּן.

זָמַן I ch. same.—*Part. pass.* זָמִין *ready, prepared.* Targ. Ex. XXXIV, 2 (Y. זַמִּין, incorr.).—Ib. XIX, 11; 15 זְמִינִין (Y. II מְזַמְּנִין, v. infra).—V. זְמִינָא.

Pa. זַמֵּין 1) *to invite; to appoint; to summon; to prepare.* Targ. Mic. III, 5. Targ. Ex. XIX, 10; 14 (ed. Berl. זְמִין, v. Berl. Targ. O. II, p. 25); a. fr. [Ib. XXV, 22 ואיזַמֵּן, ed. Berl. ואֵיזְמִין, Y. וְאִיזְמַן, Ithpe.].—M. Kat. 16a מְזַמְּנִינָן ליה וכ׳ we summon him &c. Cant. R. to V, 13 ביומוי דזַמְּנִינָן וכ׳ (not דזמנינין) in those my days when we invited two parties of scholars (for discussions).—*Part. pass.* מְזוּמָּן (hebraism: מְזוּמָּן). Targ. Ps. LXXII, 17 (h. text רנון).—*Pl.* constr. מְזוּמְּנֵי. Targ. Y. Num. I, 16 (h. text קריאי). [Ib. XXVI, 9 מנמנמי Ar., read מזמני; ed. מערער).—2) *to appoint a meal in common, to say grace in common.* Ber. 45b נירהר ונְזַמֵּן let us go back and agree (retrospectively) to make our meal a common one.

Af. אַזְמִין same. Targ. Y. Gen. XXIV, 7. Targ. I Sam. XVI, 3. Targ. Ex. XIX, 10 וחַזְ׳ some ed. v. supra; a. fr.—Ber. 50b אַזמוּן עלירהו they counted them in for common grace, v. preced. *Pi.*—Snh. 48a דאַזְמִינֵיה וכ׳ which one designated for &c.—B. Bath. 58a sq. אי אתי אינש מעלמא ומַזְמִין ליה לדינא Ms. M. (ed. incorr.) if any unknown man will come and sue him; a. fr.

Ithpa. אִזְדַּמֵּן 1) as preced. *Nithpa.* Targ. Job XXXIII, 23.—Targ. Y. II Gen. XIX, 31 למיזְדַּמְּנָא וכ׳ to join us in wedlock (cmp. זְוַג).—Targ. Am. III, 3; a. e.—2) *to prepare one's self.* Targ. Josh. VII, 13; a. e. [Targ. Y. II Gen. XXII, 8 יזדמן, read יִזְמַן.]—Contr. אִיזְמִין, *Ithpe.* אִיזְמִין, v. supra.

זְמַן m. (b. h.; preced.) 1) *appointed time, term, time.* Kidd. I, 7, a. fr. חד׳ גרמא, v. גְּרָמָא.—B. Kam. 113a קובעים ד׳ וכ׳ we appoint (in the summons to appear before court) a Monday, Thursday and Monday in succession. Gitt. 72a, a. fr. זְמַנּוֹ של שטר the date of the document.—Taan. 14b, a. fr. בד׳ חזדה in our days (after the dissolution of the Jewish common-wealth). Ib. תכל לפי הד׳ all depends on the season (whether it is advanced or retarded, v. Rabb. D. S. a. l. note 400). Ib. זְמַנָּהּ של רביעה the rainy season; a. v. fr.—*Pl.* זְמַנִּים. Meg. 2a ד׳ חרבה various dates (for reading the Megillah).—בִּזְמַן שֶׁ־ *in the case of, when, if.* Erub. VI, 7 אימתי בד׳ וכ׳ in what case (is this said)? When they carry &c. Ib. 6 ומודים בד׳ וכ׳ they all agree that, if some of them &c.; a. v. fr.—בִּזְמַנּוֹ, בִּזְמַנָּהּ &c. *in its prescribed, due time;* חוץ לִזְמַנּוֹ &c. *out of time, beyond its due time.* Zeb. I, 1. Ib. II, 3; a. v. fr.—2) *festive season* (cmp. מְאֻחָרָא, מְקֻדָּא); *'Z'man', that section of the benediction on the entrance of a Festival which refers to the return of the festive season* (שהחזירנו והגיענו לזמן הזה ....). Pes. 102b מדלא אמר ד׳ since he did not mention the benediction of *Z'man,* v. רקנת״ז. Succ. 48a שמיני . . . ד׳ בפני עצמו the eighth day (of Succoth) . . . is a festive season for itself, requiring the insertion of *Z'man;* a. fr.—*Pl.* as above. Y. Ab. Zar. I, 39c ג׳ ד׳ בבבל there are three festive seasons (idolatrous fairs) in Babylonia. Tosef. Ber. III, 13 וחד׳ . . . חותם ברוך you must close with 'Blessed be He . . who sanctifies the Sabbath, Israel, and the Seasons.—[Snh. 101a הקורא . . . שלא בזמנו he who cites a Biblical verse at a banquet out of its *context* (perverting its sense for lascivious purposes); Treat. Kallah beg.]

זְמַן II, **זְמָנָא**, **זְ׳** ch. same. Targ. O. Gen. XVIII, 14 (Y. ד׳ חגא, h. text מועד). Ib. II, 23 ד׳ הרא this time (h. text הפעם); a. fr.—Targ. Jer. XVIII, 7, 9 ד׳ ....וד׳ at one time . . . another time.—Ḥull. 105b ליקבע לי מר ד׳ וכ׳ set me a term, and I shall pay. M. Kat. 16a דקבעינן ד׳ that (in legal summons) a date is fixed for appearing in court. Ib. ד׳ בתר ד׳ one term after the ofther (in case of failing to appear on the first summons). Hag. 4b אזיל בלא זְמָנֵיה dies before his destined time; a. v. fr.—B. Bath. 73b, a. fr. ד׳ חדא once upon a time (introducing a story).—*Pl.* זְ׳, זְמָנִין. Targ. Ex. XXIII, 17; a. e.—Zeb. 94b, a. fr. ד׳ סגיאין many times.—ד׳—ד׳ *at times . . . at other times.* Ber. 20b, a. fr.—מִשְּׁכָּן זְמָנָא=h. אֹהֶל מוֹעֵד. Targ. Ex. XXVIII, 43; a. fr.—Targ. Ps. LXXIV, 4 משכני ז׳=זְמָנָךְ.—Targ. Jer. XLVII, 6 לבית ד׳ to thy destined home (the sheath; h. text הַרְגִּיעִי!).—[Targ. Ps. CXLI, 4 בזמן

משתיהון Ms. (ed. בזמר בירת מ׳) at their *appointed banquets*, v. preced. wds.]

זָמַר I (b. h.) *to nip; to prune; to cut.* Sabb. 73[b] זוֹמֵר וצריך וכ׳ if one trims a tree (on the Sabbath) for making use of the wood. Snh. 26[a] כהן וזומר (not וזמר) a priest is he, and he prunes the vine (in the Sabbatical year)!; a. fr.

Nif. נִזְמַר *to be pruned*, trnsf. *to be checked, unnerved, defeated.* Cant. R. to II, 12 (ref. to זמיר ib.) הגיע זמנה של ערלה שתִּזָּמֵר the time for pruning the preputium (circumcision) has come (v. Ex. R. s. 19); הגיע . . . שיִּזָּמְרוּ the time has come for the Egyptians to be checked; Pesik. Haḥod., p. 50[a]; Pesik. R. s. 15.—Lev. R. s. 9, beg. Akhan is named Zimri (I Chr. II, 6, cmp. with Josh. VII, 24) שנִּזְמְרוּ . . על ידו because through him the Israelites were unnerved (Josh. VII, 5); a. e.

זְמַר ch., *Af.* אַזְמֵיר same. Y. Shebi. IV, 35[a] חמא חד אַ׳ וכ׳ (not אית׳) saw one prune &c. (in the Sabbatical year).

זָמַר II (b. h ; cmp. זָמַם I) *to tingle, make music, sing.* V. זֶמֶר.

Pi. זִמֵּר 1) *to sing one's praise.* Cant. R. to II, 16 הוא זִמְּרַנִי . . זִמַּרְתִּיו (or זִמַּרְתִּיו, זִמְּרַנִי) He praised me, and I &c.—Gen. R. s. 91, end (expl. מזמרת, Gen. XLIII, 11) דברים שהן מְזַמְּרִין וכ׳ things which men praise all over the world.—2) *to review a lesson in recitative chant* (v. זִמְרָה). Snh. 99[b] top זַמֵּר בכל יום chant every day; Tosef. Ohol. XVI, 8 זַ׳ בי תדירה (the Law says) review me steadily &c.; ib. Par. IV (III), 7 ; cmp. גְּמָרָא.

זַמֵּר ch., *Pa.* זַמֵּיר same, 1) *to sing.* Targ. Ps. XVIII, 50; a. e.—Sot. 48[a] זַמָּרֵי גברי וכ׳ when men sing and women respond.—2) *to sing a satire, deride.* Targ. Lam. III, 14.

***זָמַר** III, *Hif.* הִזְמִיר (cmp. זְמוֹרָא) *to look bluish.* Y'lamd. to Num. XXV, 14, quot. in Ar. (play on זִמְרִי) עד שה׳ בשרו כבריצה מוזרת until his flesh (through his lewdness) had the color of a smashed (rotten) egg; (cmp. Tanḥ. Pinḥ. 2, Num. R. s. 21, beg., Snh. 82[b]—where our w. is omitted).

זֶמֶר I m. (זָמַר II) *music, song*; כלי ז׳ (or sub. כלי) *musical instrument.* Sot. 48[a] בארבעה מיני ז׳ to the music of four instruments. Y. ib. VII, 21[c] top לעז לז׳ Greek is adapted for song; Y. Meg. I, 71[b] bot.—Snh. 101[a] ועושה אותו כמין ז׳ and treats it (a verse of Song of Songs) like a (secular) song; Yalk. Prov. 953; a. fr.

זֶמֶר II m. (זָמַר I; cmp. זמרה, Gen. XLIII, 11) *fruits*, (grapes &c.), *dessert.* Y. Pes. X, 37[d] bot. (expl. אפרקומין) מיני ז׳ various dessert fruits (Bab. ib. 119[b] תמרים וכ׳; Tosef. ib. X, 11 אגוזים וכ׳).

זַמָּר m. (זָמַר I) *musician, singer.* Kel. XVI, 7 מרכוּם של ז׳, v. מַרְכּוֹם. Yalk. Lam. 1001.

זַמָּרָא ch. same.—*Pl.* זַמָּרֵא. Targ. Koh. II, 8.—Fem. pl. זַמָּרָתָא. Ib.

זְמָרָא ch.=זֶמֶר I.—זְנֵי ז׳=(זֵירֵי) מִינֵי זֶמֶר (כְּלֵי) *musical instruments.* Dan. III, 5; a. e.—Targ. Koh. II, 8.—Targ. Ez. XXXIII, 32 זְמַר אבובין flute-music.—*Pl.* זְמָרַיָּא. Targ. Lam. V, 14.—Ib. III, 63 זְמָרֵיהוֹן object of their derisive songs, v. זְמַר II.

זִמְרָא I זִמְרָ׳ m. same, *song, music.* Gitt. 7[a] ז׳ מנא לן וכ׳ how is it proved that music (at banquets, after the destruction of the Temple) is forbidden? Ib. ז׳ דמנא instrumental music, ז׳ דפומא vocal music. Sot. 48[a] ז׳ בביתא וכ׳ music in the house—destruction at the threshold. Ib. בטיל ז׳ prohibited musical entertainments.—Sabb. 118[b] פסוקי דז׳ verses of praise (Ps. CXLVIII a. CL; v. Rabb. D. S. a. l. note 200).—*Pl.* זְמִירִין, זִ׳. Y. Meg. III, 74[a] bot. הוה דמיד וקאים בזי׳ used to go to bed and rise with music.—V. זְמָרָה.

זִמְרָא II זִ׳ pr. n. m. *Zimra*, father of R. Yosé, v. יוֹסֵי. Keth. 96[a]; a. fr.

זְמַרְגְּדָא, זְמַרְגְּדָד (זמרגדז, זמרגדד) m. (σμάραγδος) *smaragd, emerald, colored crystal* (v. Sm. Ant. s. v.). Targ. Prov. XXV, 12; a. fr. (in the sense of a precious stone [v. next w.], and as crystal or spar of copper mine).—*Pl. h.* זְמַרְגְּדָרִין. Lev. R. s. 2 (precious stones).

זְמַרְגְּדִין, זְמַרְגְּדִין m. (σμαράγδιον) *emerald*, a precious stone. Targ. Y. II Ex. XXVIII, 19, v. אִזְמַרְגַּד.

זִמְרָה, v. זְמוֹרָה.

זִמְרָה, זְמִירָה f. (זָמַר II) *chant on reciting Talmudic lessons.* Meg. 32[a] (some ed. זימרא); Treat. Sof'rim III, 10.

זִמְרִי (b. h.) pr. n. m. *Zimri*, slain by Phinehas (Num. XXV, 14). Snh. 82[b], a. e., v. זָמַר III. Y. Taan. III, 66[c] bot. כמה ז׳ וכ׳ how mani Zimris (lewd men) are in our days!; a. fr.

זַמְרִיָּא, pl. **זַמְרִיָּתָא**, v. זַמָּרָא.

זִמְתָנֵי, זִמְתָנֵי nom. gent. pl. (denom. of זְמָה=זמתא) *Zimthanê* (schemers). Targ. Y. Deut. II, 20 (Targ. O. חשבני; h. text זמזמים).

זְנָא, זִין, זַן I (b. h. זַן; Syr. ז׳ qualitas, modus, P. Sm. 1138, sq.; cmp. זֶה, a. מִין a. מָה) *quality, nature; kind, species.* Targ. Gen. I, 11 לְזִנֵּהּ after its kind. Targ. Lev. XI, 14 לְזִנָּהּ; a. v. fr.—Ber. 32[a] (prov.) מלי כרסיה זנא בישא Ar. (ed. זְנֵי בישי) filled stomachs are a bad sort (plenty is tempting).—*Pl.* זְנֵי, זִינֵי. Targ. Gen. I, 21; a. fr.—Dan. II, 5, v. זְמָרָא.—B. Kam. 16[b] (expl. זנים, II Chr. XVI, 14) זני זני Ms. M. a. Ar. (ed. זיני) various species.

זְנָא II *to go astray*, v. זְנֵי.

זַנְאָר m. (זנר) *adulterer; voluptuous.* Sabb. 156[a].—*Pl.* זַנְּאָרִין. Targ. Jer. IX, 1; a. e.—Targ. Ez. XXIII, 45 (h. text נֹאֲפֹת!).

זָנָב m. (b. h.) *attachment, tail.* Bekh. VI, 9 זנב הגדי the tail of a kid; a. fr.—Yoma 41[b] לשון ז׳ the tail-end (fringes) of the band. Erub. 18[a] (ref. to צלע, Gen. II, 22) ז׳ it means the tail (with which Adam was originally created). Kil. IV, 6 ואחת יוצאה ז׳ and one vine projects like a tail. Ukts. I, 3 ז׳ של אשכול the skeleton of the cluster of grapes (the thin branches), opp. to רֹד, the

stem; a. fr.—Trnsf. *the last, least.* Ab. IV, 15, v. אֲרַר.—Euphem. *membrum virile.* Tanḥ. Ki Thetsé 10 (expl. וייזנב, Deut. XXV, 18) חכה אותן מכת ד׳ Amalek mutilated them by cutting off &c.; Pesik. Zakh., p. 27[a]; Pesik. R. s. 12; Num. R. s. 13; v. זְמוֹרָה.—Denom.

זְנַב *Pi.* (b. h.) 1) (v. Ukts. I, 3 quot. in preced. w.) *to cut off the extreme branches of the vine, to trim.* Shebi. IV, 6 המְזַנֵּב בגפנים he who trims grape-vines.—Trnsf. ד׳ באשכולות [*to thin the clusters,*] *to diminish the scholars* by persecution (v. אֶשְׁפּוֹל). Gen. R. s. 42; Lev. R. s. 11; a. e.—2) *to attack, force a passage.* Gen. R. s. 74 בקש לזַנְּבָן Joab wanted to force his passage through their territory; Yalk. Sam. 147.

זַנְבָא, v. הַנְבָא.

זַנְבִּיד pr. n. f. *Zenobia,* queen of Palmyra. Y. Ter. VIII, 46[b] bot. ד׳ מלכתא (not מלכותא).

זַנְגָּאי, v. זִרְנִי.

זנגבילא, Targ. Cant. III, 9, read: זַמְבְּלִירְגָא=זַנְגְּבִילָא.

זַנְגְּבִילָא f. (ζιγγίβερις, zingiber) an Arabian *spice plant,* prob. *ginger.* Yoma 81[b]; Ber. 36[b] (v. Ms. M. in Rabb. D. S. a. l.), v. הִרְמְלָתָא.

זַנְדוּקָא m. (Syr. זנדיקא, P. Sm. 1141;=זודוקא, reduplic. of זקק, cmp. זַרְקָא III; for inserted נ cmp מזדנדזין s. v. זיזע) *jailer.* Taan. 22[a] ד׳ אנא Ar. (ed., a. Ar. ed. Koh. זַנְדוּקְנָא, v. Rabb. D. S. a. l. note 50; Ms. M. בְּדִירְקְנָאָה) I am a jailer.

זָנָה, v. זנה.

זְנוּ, v. זְנוּתָא.

זְנוֹחָא pr. n. pl. *Z'noḥa* (b. h. זָנוֹחַ, Josh. XV, 34; 56) in Judaea. Men. VIII, 1 (83[b]) Ar. a. Rashi (ed. וזמחא, Ms. M. וזונחא, Mish. ed. מזוניחה, Mish. Nap. וזוניחא; v. Rabb. D. S. a. l. note); Tosef. ib. IX, 2 זו לחה (corr. acc.).

זְנוּנִים m. pl. (b. h.; זָנָה) 1) *prostitution;* בני ד׳ *children begotten in prostitution.* Pes. 87[a] bot. בני ד׳; ib.[b] ובניך בני ד׳ Ms. M. (ed. בנים ד׳, ובניך ד׳, v. זָנַן).—2) *sensuality.* Ib. 111[a] רוח ד׳ . . . אחדא sexual passion will seize him (her).

זְנוּק, v. זִרְנוּק.

זְנוּת f. (b. h.; זָנָה) *prostitution, unchastity, voluptuousness.* Sot. IX, 15 (49[b]) בית הועד יהיה לד׳ (לבית ד׳=) the scholars' meeting house shall become a place of licentiousness (where low people assemble). Num. R. s. 13 על ד׳ אחותו for seducing his sister. Ab. Zar. 36[b] דרך ד׳ a meretricious connection, opp. אֵרוּשׂוּת. Gen. R. s. 26 על הכל . . חוץ מן הד׳ . . . . the Lord is long-suffering to everything except debauchery. Keth. 3[a], v. בְּזִירְלָה; a. v. fr.

זְנוּתָא, זְנוּ ch. same. Targ. Y. Gen. XXXIII, 2. Targ. Hos. IV, 11; a. fr.—Targ. Job XXXVI, 14 מרי ד׳ keepers of brothels.—Sot. 3[b] בבירתא וכ׳ ד׳ faithlessness in the house is like a worm in poppy-plants.

זָנַח (b. h.) *to glisten* (cmp. דנח) *to be fat; to be greasy, foul* (cmp. meanings of זהם, צחן, v. Ges. Thes. s. v. זנח); 1) (act. verb) *to loathe.* Midr. Till. to Ps. LX; Yalk. Ps. 777 אני זַנַחְתִּי אתכם אתם זְנַחְתֶּם אותי did I loathe you? You loathed me.—2) *to be loth.* Pesik. R. s. 41 (ref. to זונה, Ps. LXXIII, 27) שרחקו וזָנְחוּ תימך because they removed themselves from and were loth of Thee.

Hif. הִזְנִיחַ 1) *to declare rejectable, unclean;* (cmp. זהם) *to reject;* (cmp. סאב, רחק) *to remove.* Ḥull. 7[a] אין מַזְנִיחִין אותו we must not detest him (remove him from college). Pesik. R. l. c. מַזְנִיחִים עצמם תימך they (through their sins) remove themselves from thee.—2) *to polish, cleanse.* Lev. R. s. 1, beg. (ref. to אבי זנוח) I Chr. IV, 18) that is Moses שהיה אב למַזְנִיחִים שהזְנִיחָם מע״ז for he was the father of the cleaners, for he cleansed them from idolatry; Yalk. ib. 428.

Pi. זִנַּח *to make glistening, to stroke, dress.* Num. R. s. 20; Tanḥ. Balak 12 זִנַּחְתִּיהָ . . . באתי I had come to kill her, and now I had to polish her up; (Tanḥ. ed. Bub. ib. 20 זיניחתה; Yalk. Num. 768, Matt. K. to Num. R. l. c. quotes in Tanḥ. l. c. דכיתיה).

זנח, Targ. Ps. XV, 5 יזנח ed. Lag., read יזוּח or יזוּע.

זָנַח, זָנִי (b. h.) 1) [*to run to and fro, wander;*] (with מאחרי) *to run after,* (with מאחרי) *to run away from;* esp. *to run about as a prostitute, to be faithless, be unchaste* (cmp. ch. נפקת ברא for זוֹנָה, a. טעי for our w.). Sabb. 55[b] (play on שׂוֹחֵז, Gen. XLIX, 4) חטאת זָנִיתָ . . . פסעת thou hast trespassed upon religion, sinned, been unchaste (v. זוּל).—Snh. 100[b] שמא תִּזְנֶה lest she may go astray (be seduced); a. v. fr.—2) *to commit an offense.* Gitt. 6[b] explain. ותזנה עליו, Jud. XIX, 2, cmp. Targ. a. l.

Pi. זִרְנֵּה same, also *to invite faithlessness, to excite the senses.* Sabb. 88[b] עלובה כלה מְזַנָּה בתוך חופתה (v. Rabb. D. S. a. l.) bold is the bride who thinks of faithlessness while getting married; Gitt. 36[b] שזִרְנְּתָה בקרב וכ׳. Sot. 10[a] כל המְזַנֶּה . . . מְזַנָּה עליו if a man is lewd, his wife will think of faithlessness against him; Yalk. Job 918 מְזַנָּה תחתיו. Meg. 15[a] רחב בשמה זִרְנְּתָה וכ׳ Raḥab suggested impure thoughts by her name (*Raḥab hazzonah*), Jael with her call (Jud. IV, 18) &c., v. זְכִירָה; a. fr.—Trnsf. (of plants) *to degenerate.* Gen. R. s. 28, end אף הארץ זינתה the earth, too, became degenerated in her produces; v. זוֹנְיָא. Y. Kil. I, beg. 26[d] הפירות מְזַנְּרִין the produces may degenerate (ref. to Lev. XIX, 29).

זָנָא, זָנֵי same. Targ. Y. Gen. XXXVIII, 24 זַנְרִית (O. זַנְיָאת); a. e.

Pa. זַנֵּי same. Targ. O. Deut. XXII, 21 לְזַנְּיָ ed. Berl. (ed. Amst. לְזָנָאָה); a. e.—Keth. 81[a] ספק זָנָאי וכ׳ there is a doubt, did she or did she not commit adultery?—*Denom. אַזְרְנֵן f. *a runner* (*after men*). Snh. 106[a] bot. (prov.) מסגני ושילטי הואי א׳ לגברי נגרי (נגדי) after (living with) princes and governors she became a runner after ship draggers (or carpenters). [Our w. is absent in Yalk. Num. 785 as well as in Ms. M., the latter having a marginal version אזלא הויא.]

זַנְרִיתָא, Ms. זְנִיוּ, Targ. Prov. XXIX, 3, read: זְנֵירְתָא, זְנֵרֵי, v. next w.

זְנֵרְתָא, זְנִירְתָא (זַנְרֵי) f. ch.=h. זוֹנָה. Targ. Joel IV, 3 (ed. Wil. זַנְרְתָא). Targ. Prov. VII, 10. Ib. VI, 26;

a. e.—Pesik. R. s. 21 ברא דז׳ the son of the whore (heretic). —*Pl.* זַנָּתָא, זַנָּיֵי׳, זַנָּי׳. Targ. Hos. IV, 14. Targ. Prov. XXIX, 3, v. preced. Y. Taan. I, 64[b] bot. מיגר ז׳ hiring out prostitutes.

זָנַן (sec. r. of זָנָה) *to be faithless, suspected of faithlessness.*—*Part. pass.* זָנִין, pl. זְנוּנִים *of spurious paternity.* Pes. 87[a] bot. והוליד לך בנים ז׳ and she will bear thee spurious sons; ib.[b] ובניך ז׳; v. זְנוּנִים.

Pi. זַנֵּן *to think of faithlessness.* Sot. 10[a], v. זָנָה.

זָנַק, *Pi.* זִינֵּק (b. h.) 1) *to squirt, sputter, eject with force.* Nidd. 59[b] בְּזִינְּקָת it means a woman discharging urin in a gush. Hull. 38[a] זִינְּקָה the animal's blood sputtered (when its jugular arteries were cut). Y. Yoma I, 39[a] bot. חוטמו מְזַנֵּק תולעים his nose discharging worms.—2) [*to make a persons' mouth water,*] *to make a person sick by withholding from him a desired dish.* Ex. R. s. 16, end אתם זִינַּקְתֶּם את בני וכ׳ ye made my children sick by withholding from them meat, when ye ate &c.

Hif. הֶזְנִיק *to drop, to pour.* Y. Sabb. VIII, 11[b] bot. במַזְנִיק שנו the Mishnah means when one uses pitch or sulphur in a liquid state.

זָע, v. זוּעַ a. זעזע.

זעאתא, Targ. Prov. XII, 21 some ed., v. עאתא.

זְעוּרָא, זְעוּר, v. זְעֵירָא, a. next w.

זְעוּרֵי m. pl. (זְעֵיר)=h. נְעוּרִים, *youth, youthful days.* Targ. I Sam. XII, 2 (ed. Wil. זְעֵיר׳). Targ. II Sam. XIX, 8 זְעוּרָךְ (sing.); a. e.

זְעָזוּעַ m. (זעזע) *shock, fright.* Targ. Y. Gen. XXVII, 33.

זִיעַ, זְעָזַע (Pilp. of זוּעַ) *to move, shake, agitate, trouble.* Ex. R. s. 15, end ז׳ את הימים וכ׳ He stirred the seas up and showed to him (Moses) &c. Y. Ber. IX, 13[c] bot. אני מְזַעְזֵעַ עולמי I will make my world quake. Orl. I, 3 זִיעְזְעָתוּ חמחרישה the ploughshare loosened it (the roots of the tree); זִיעְזְעוֹ ועשאו בעפר he (the husbandman) lifted the tree and placed it in soft earth (v. comment.).

Hithpalp. הִזְדַּעְזֵעַ, *Nithpa.* נִזְדַּעְזֵעַ 1) *to be shaken, frightened.* Shebu. 39[a]. Y. Ber. IV, 7[b] נִזְדַּעְזְעָה החומה the wall was removed from its place; B. Kam. 82[b] נז׳ א״י Palestine quaked. Cant. R. to III, 7 מתיראין ומִזְדַּעְזְעִין וכ׳ were frightened and shaken; a. fr.—2) *to rise in rebellion.* Yalk. Num. 763 שנזדעזעו בני המדינה against whom the inhabitants of the country rebelled; a. fr.—Contracted part. מְזַדְּעְזִין, or מְזַדְּנְזִין (=מזדעזעין). Hull. 48[a] התלמידים מזדנזי׳ בדבר ed. (Ar. מזדנדז׳) the students oppose it.—3) *to cause to quake.* Midr. Till. to Ps. XVIII, 8 אתה חִזְדַּעְזַעְתָּ . . . אֲזַדְּעְזַעְתִּי וכ׳ thou hast made thy limbs tremble . . . ., so will I make my world quake, v. supra.

זַעְזַע ch. same. Targ. Ps. LX, 4; a. fr.

Ithpalp. אִזְדַּעְזַע *to be frightened.* Targ. Y. Gen. XXVII, 33; a. fr.

זַעְטוּט (זַאטוּט, זְמוּט) m. (redupl. of זעט, v. זוּטָא) *young man, youth, student.*—*Pl.* זַעְטוּטֵי, constr. זַעְטוּטֵי (a Variant of נערי, Ex. XXIV, 5, because נערי admits of the meaning of *servants, slaves,* Greek παιδές). Sifré Deut. 356 (v. מָעוֹן a. הוא) and one manuscript existed in the Temple which was named ספר זעטוטים the Book of Za'ăṭûṭim (containing זעטוטי for נערי); Treat. Sof'rim VI, 4 זאטוטי; Y. Taan. IV, 68[a] bot. זעטוטי.—Meg. 9[a] (reported as one of the changes in the Greek translation of the Pentateuch, and ref. to נערי l. c., and to אצילי Ex. XXIV, 11) זאטוטי ed. (Ms. Par. זע׳, oth. mss. a. Yalk. Gen. 3 זטוטי) 'the youths' (νεανίσκοι, in place of παιδές, v. LXX Ex. l. c.).

זַעְטוּטָא, pl. זַעְטוּטֵי ch. same. Targ. Y. Ex. XXIV, 11 Lev. (ed. צולימיא). Targ. Cant. VI, 5.

***זְעִי** (v. זְעֵיר I) *to be small, diminished.* Targ. Prov. X, 27 נזעין Ms. a. Var. ed. Lag. (ed. Lag. a. oth. זער).

זְעֵירָא, זְעֵירָא, v. זְרֵעָא.

***זְעֵירְתָא** f. pl. (v. זְעֵיר) *small.* Targ. Prov. VII, 6 Lev. a. Buxt. (ed. Lag. זעירתא, Var. זעירי).

זְעִיק, v. זְעַק.

זְעֵיר I, זְעַר, זְעֵר, fut. נְזְעַר, יִזְעַר (cmp. זוּעַ; b. h. זְעֵיר) 1) *to be slender, small; to be reduced, diminished.* Targ. Prov. X, 27, v. זְעִי. Targ. Jer. XXIX, 6; a. fr.—Y. Sabb. VIII, 11[a] bot. זְעֲרַת ולא ז׳ וכ׳ it (the measure) was reduced, but was not made as small as it had been before; v. *Ithpe.*—2) (cmp. צער) *to get sick.* Gen. R. s. 33 ותִזְעַר נפשיה and he may get sick.—3) *to restrain.* Targ. II Sam. XVIII, 16 ed. Lag. a. Ar. (ed. מנע; h. text חשך).

Af. אַזְעַר, אַזְעֵר 1) *to reduce, do little.* Targ. Ex. XVI, 17; 18 (h. text הִמְעִיט). Targ. Lev. XXV, 16; a. fr.—Targ. Y. Num. XXII, 6 לאַזְעוֹרֵיהּ to reduce (defeat) him (h. text נכה).—2) *to be small.* Targ. O. Ex. XII, 4; a. e.

Ithpe. אִזְדְּעַר *to be made smaller.* Targ. Y. Gen. I, 16.—Y. Shek. III, 47[c] top [read:] אִזְדְּעֲרָא ולא אִזְדְּעֲרַת וכ׳ it was reduced, but not made as small &c., v. supra.

זְעֵירְתָא, זְעֵירָא, זְעֵירָא II m., f. (preced.) *small, young, tender; lesser; a little.* Targ. Gen. I, 16. Targ. O. ib. XLIV, 25.—Targ. Gen. XIX, 31; a. fr.—Y. Ber. II, 4[b] ז׳ לא . . דרבה the inferior does not greet the superior; Y. Shek. II, 47[a] top דז׳ (not ר׳ ז׳).—Y. Snh. III, 21[a] bot. משום דזעיר מיניה in behalf of one his junior. Y. Keth. V, beg. 29[c] ומר ז׳ and said something small (insignificant). Ib. והדא הוא ז׳ is this something small?; a. fr.—זְעֵירְנָא. Targ. Y. Ex. XII, 4. Targ. Ps. CXV, 13; a. fr.—Y. M. Kat. III, 82[d] top והוא שאיל לז׳ and he asked the inferior (scholars)?—Fem. זְעֵירְתָא. Targ. O. Gen. XXXII, 10.—Targ. Ps. CIV, 25 (Ms. זוטרתא).

זְעֵיר III pr. n. m. *Z'er* (*Little*), an Amora. Y. Ter. VIII, 46[b] bot. ז׳ בר חינא. Y. Ber. V, end, 8[d] ר׳ ז׳; a. e.

זְעֵירָא I, v. זְעֵיר II.

זְעֵירָא II pr. n. m. *Z'era,* [also: זְעוּרָא, רָה . . .] name of several Amoraim. Y. Ter. XI, 47[d] bot.; a. fr. (in Bab. זֵירָא).—Y. Ber. VI, 10[d] top; a. e.—Ib. I, 3[a] top תנאי ז׳ ר׳.—Ib. VIII, 12[c] top; Gen. R. s. 3 ר׳ ז׳ בר אבהו.—Y. Sabb. I, 3[d] ר׳ ז׳ בר אבינא. V. Fr. M'bo p. 77[b], sq.

זְעֵירוּתָא f. (זעיר) *smallness, small number.* Targ. Lev. XXV, 16; a. e.

זְעֵירְתָּא, v. זְעֵיר II.

זְעַם (b. h.) *to be excited, angry.*—*Part. pass.* זְעוּם; f. זְעוּמָה; pl. זְעוּמוֹת. Num. R. s. 11 פנים ז׳ morose countenance, opp. מאירות; cmp. זָעֲפָה.

זַעַם m. (b. h.; preced.) *anger, displeasure.* Num. R. s. 11 פנים של ז׳, v. preced. Kidd. 66ᵃ בז׳ . . . וירבדלו and Israel's scholars parted under (the king's) displeasure.

זְעַע, v. זעזע, a. זוע.

זָעַף (b. h.; cmp. זָעַם) *to be excited, troubled, serious.*—Part. act. זוֹעֵף; f. זוֹעֶפֶת, pl. זוֹעֲפוֹת, part. pass. זָעוּף; f. זְעוּפָה; pl. זְעוּפוֹת. Pesik. R. s. 21 פנים זוע׳ (a. זעו׳) serious (commanding) countenance. Pesik. Bahod. p. 110ᵃ; Yalk. Ex. 286 פנים זו׳, contrad. to בינוניות indifferent, מסבירות inviting, kind countenance.

זַעֲף ch. same, *to rage, threaten, storm.* Targ. Ps. L, 3 (h. text נשערה). Ib. X, 5 (h. text רפיח).—Gen. R. s. 63 בעא רבי דיזעוף ביה Rabbi wanted him (R. S.) to threaten him; Yalk. ib. 110 דיזעפה (Y. Ter. VIII, end, 46ᶜ למינזף).

זַעַף m. (b. h.; preced. wds.) *stormwind, vehemence; anger.* Taan. III, 8 התחילו לירד בז׳ the rain began to come down with vehemence. Pesik. R. s. 15, v. אַגְרִיאוֹן. Treat. S'mah. III, 9 מיתה של ז׳ a sudden death (by the anger of the Lord); cmp. M. Kat. 28ᵃ, s. v. דָּחַק.

זַעֲפָא ch. same, *stormwind, hurricane.* Targ. Job I, 19 (ed. Wil. זַעֲפָה); a. e.—Ber. 59ᵃ (expl. חרוחות Mish. ib. IX, 2).

זַעְפְּרָנָא m. (Arab. a. Pers. zafrân) *saffron.* Targ. Y. Lev. XV, 19 (ed. Amst. זְעַפְרָנָא).

זָעַק (b. h.) *to cry.* Ex. R. s. 1 (ref. to Ex II, 23) אין וַיִּזְעָקוּ אֶלָּא וכ׳ 'they cried' has the meaning of lamenting. *Hif.* הַזְעִיק *to cause to cry.* Gen. R. s. 67, v. זְעָקָה.

זְעִיק, זַעֲק ch. same. Targ. Ex. II, 23; a. e.

זְעָקָה f. (b. h.; preced. wds.) *cry, prayer.* Yalk. Deut. 811; Yalk. Sam. 157 (as one of the expressions for prayer; Deut. R. s. 2 צְעָקָה). Gen. R. s. 67 ז׳ אחת וכ׳ Jacob caused Esau to utter one cry.

זעקפי, Gen. R. s. 98, v. זְקִיפִין.

זְעֵרְתָּא, v. זְעֵיר II.

זַפְתָּא, זִפְתָּא, זָפָא f. ch. 1)=h. זֶפֶת *pitch.* Targ. Is. XXXIV, 9. Targ. Ex. II, 3.—2)=זִפּוּת *pitch-coating.* Y. M. Kat. II, 81ᵇ top [read:] דזִפְתָּהּ, v. דַּקְדְּקִירָא.

זִפְרִין, זִיפְרִין, (זוּפְרִים, זִיפִּין, זִיפְרִין) pr. n. pl. (Ζεφύριον) *Z'firin, Zifirin* &c., prob. *the headland of Cyprus* (v. Sm. Class. Dict. s. v. Zephyrium a. Neub. Géogr. p. 391), a place mentioned in connection with R. Akiba's travels. Y. B. Kam. IX, end, 7ᵃ זופ׳; Sifré Num. s. 4 זופרונה, זופרי׳; Num. R. s. 8 זופ׳; B. Kam. 113ᵃ זפר׳ (v. Rabb. D. S. a. l. note); Yalk. Num. 701 כופרי.

זְפָן, זְפָנִין c. pl. (Syr. זפלן, P. Sm. 1146; פלא, v. פְּלַן, with preform. ז׳) *a certain number, so and so many.* Targ. II Esth. I, 8.

זָפַת (v. זוּפָה a. זֶפֶת), *Pi.* זִפֵּת *to line vessels with pitch.*—*Part. pass. Kal* זָפוּת, *Part. Pual* מְזוּפָּת. Tosef. Ab. Zar. IV (V), 10 זְפוּפוֹת; Ab. Zar. 33ᵃ מְזוּפָּתִין. B. Mets. 40ᵇ במז׳ when the oil vessels are lined. V. זַפְתָּא.

זֶפֶק m. (זפק, cmp. ספק, שפק; cmp. אִירְסְפָּקָא) *bird's crop.* Hull. III, 4. Ib. 6 (one of the signs of clean birds). Lam. R. to IV, 15 ז׳ של תרנגולת, v. שַׁלְפּוּחִית.

זַפְקָא, זְפָקָא ch. same. Targ. O. Lev. I, 16.—Targ. Y. Deut. XIV, 11 זפק; ib. Lev. XI, 13 זְפַקְתָּא. V. זְלוּפְקָא.

זַפְקָתָא f., v. preced.

זְפִרִין, זִפְרוֹנָה, v. זִפְרִין.

זְקָה, v. זְרָקָא II.

זְקוּף m. (זקף. cmp. אסקופא) *lintel;* trnsf. *upper lip.* Targ. Ps. CXLI, 3 (h. text הַל, cmp. הֶלֶת),

זָקוּף, v. זָקַף.

זָקוּף, pl. זְקוּפִים, זְקוֹפִין, v. זְקִיפִין.

זְקוּפָה, זְקוּפָא f. (a. Hebraism, v. זָקַף) קומה ז׳ (קומא) *erect stature, pride.* Targ. Hos. XI, 7. Targ. Y. Lev. XXVI, 13. [זקופה *gallows,* v. זְקִיפָא II.]

זְקוּקָה m. ch. (זקק) *strainer.* Y. Sabb. II, 5ᵃ top, v. דִּירְקְלוֹן.

זְקִינָה, v. זְקֵן II.

זְקִיף *to erect,* v. זָקַף.

זְקִיפָא I m. (preced.) 1) *erect, upright.* Pes. 40ᵃ ז׳ אסיר if it (the pot) stands upright (so that the moisture cannot run out), the grain is forbidden. [Ms. M. זְקִיפָא as a noun, *an upright standing vessel.*]—2) *elevated, projecting.* Targ. Y. Lev. XIII, 2 שומא ז׳ (h. text שְׂאֵת; some ed. זְקִיפָא).—*Pl.* זְקִיפִין. Targ. Y. Ex. XXVII, 2.

זְקִיפָא II (זְקִיפָא) m. (preced.) 1) *pole, scaffolding, gallows.* Targ. II Esth. II, 7; a. e.—Targ. I Chr. X, 10 זיק׳.—Meg. 16ᵇ למרמיתחה כד׳ . . . וי״ו (Asheri ז׳ כי; ed. בד׳ incorr.; v. Rabb. D. S. a. l. note 6) you must extend the *Vav* of ויזתא (Esth. IX, 9) as long as a pole; כולהו בחד ז׳ וכ׳ (ed. זקיפה, Ms. H. 2 בד׳ חדא; Asheri ז׳ בחדא) they were all hanged on one pole (at the same execution, v. infra).—B. Mets. 83ᵇ תותי ז׳ under the gallows. Ab. Zar. 18ᵇ אסקוה לז׳ they took him out for execution.—2) (part. pass. of זָקַף) *hanged, culprit.* B. Mets. 59ᵇ, v. דִּיזְקָתָא.—3) (fem.) *execution,* v. supra.

זְקִיפָא m. (preced.) *raising, lifting up.* Targ. Y. Gen. XV, 12. [Targ. Y. Lev. XVIII, 2, v. זְקִיפָא I.]

זְקִיפָה f. (זָקַף) *putting up, erection.* Ab. Zar. 46ᵃ דמינכרא זְקִיפָתָהּ the erection of which is noticeable.

Succ. 43[b] דלמא בד׳ perhaps the proper ceremony consists in posting it (by the side of the altar).—M. Kat. 24[a], a. e. זְקִיפַת המטה the putting up of the couch (on the Sabbath during mourning), opp. פְּשִׁיטָה.

זְקוֹפִין, זְקִיפִין m. pl. (זָקַף) *officers for restoring the line of battle, guards against desertions.* Sot. VIII, 6 (44[a] ׳זקו; Y. ed. זְקוֹפִים, Rashi זוֹקְפִין). Gen. R. s. 98 זעקפי מלחמה (read זְקִיפֵי or זוֹקְפֵי).

זְקִיפְתָּא m. (זָקַף) *rising up.* Targ. Lam. III, 63. [Ab. Zar. 46[a] האי זקיפתי׳, read: זְקִיפָתָהּ, v. זְקִיפָה.]

זְקִירָא m. (זָקַר) *leap.* B. Kam. 22[a] top (Rashi: זְקִירָה h. fem.).

זְקִירָה f. (preced.) *leap,* v. preced.—R. Hash. 18[a] Ar., v. סְקִירָה a. זָקַר.

זְקִירְתָּא f. (זקק) [*the transparent one,* cmp. זְבוּגָא,] *chamæleon* (v. Sm. Ant. s. v.). Snh. 108[b] ed. (Ms. M. זקוותא, Ms. F. רקירתא); Yalk. Gen. 59 (some ed. רקירתא). [Mus. derives our w. fr. זיקא, cmp. זַוַקְאָנָא, the chamæleon being believed to live on air.]

זָקַן I (b. h.) [*to be thin, shrunk, hard,*] *to be old.* Gen. R. s. 48 (ref. to Gen. XVIII, 13) ואני זָקַנְתִּי מלעשות וכ׳ am I (the Lord) too old to do wonders?

Hif. הִזְקִין 1) *to grow old.* Snh. 100[b] הזקינה שמא וכ׳ when she arrives at old age, he is afraid lest &c. Erub. 56[a] מַזְקִינִים בחצי וכ׳ they age in the middle of their days (prematurely). Sabb. 152[a] כל זמן שמַזְקִינִין the older they grow; a. fr.—2) *to make old, consider old (feeble).* Gen. R. s. 48 ומזקינים חבריכם . . . אתם you consider each himself young, and each his partner old (Yalk. ib. 82 ומז׳ אדניכם and believe your Lord too old [to do wonders]); v. supra.

Nif. נִזְדַּקֵּן, *Nithpa.* נִזְדַּקֵּן 1) *to become old, weak, frail.* Y. Ber. IX, end 14[c] (ref. to prov. XXIII, 22) אם נִזְדַּקְּנָה אומתך וכ׳ if thy nation is decaying (in faith), stand up and fence her in (prevent her being trodden upon); Yalk. Prov. 960.—2) (cmp. דקדק) *to be maturely considered, be clear* (beyond doubt);—3) (cmp. קשיש) *to be hard, difficult.* Tosef. Snh. VII, 7 (the presiding judge declares) נִיזְדַּקֵּן הדין ed. Zuck. (Var. נזדקק, נזדקן); discussed in Snh. 42[a] מאי נזד׳ הדין what does *nizdakken* mean? Does it mean קש דינא the case is hard (difficult, so as to demand a reconsideration)? . . . . It means חכם דינא the case is clear; Y. Snh. V, end, 23[a].

זַקֵּן ch. same.

Af. אַזְקֵן 1) *to make old, weaken.* Erub. 56[a] חגי מוליריתא אַזְקִנִין . . those ascents . . . made us (me) old, v. בִּירַאי.—2) *to grow old.* Nidd. 47[a] אַזְקְנָא לה (some ed. אזקונא, Asheri אזקנה) this would be a sign that she has entered old age (passed the change of life).

זָקֵן II m. (b. h.; preced.) 1) *old man.* Gen. R. s. 39, opp. בחור. Y. Bicc. III, 65[c] bot. עמידת ז׳ (Yalk. Lev. 670 מצות ז׳) the duty of standing up before an old man. Hag. 14[a]; a. fr.—2) *elder, judge, scholar.* Ib. (ref. to Is. III, 2) ז׳ זה שראוי וכ׳ *zaken* means one fit to sit in college sessions. Ber. 8[b] ז׳ ששכח וכ׳ a scholar who forgot what he had learned, &c., v. אוֹנֶס. Kidd. 32[b] אין ז׳ אלא חכם under *zaken* (Lev. XIX, 32) a scholar is meant; Sifra K'dosh. Par. 3, ch. VII אין זָקֵן אלא זה שקָנָה חכמה a *zaken* is he who has acquired wisdom (through study).—ז׳ אשמאי, v. אַשְׁמַאי. Yoma 28[b] ז׳ ויושב בישיבה a scholar and member of college. Y. M Kat. III, beg. 81[c] אינו מכירך ז׳ I shall not recognize thee as (give thee the diploma of) a *zaken;* a. fr.—*Pl.* זְקֵנִים. Snh. I, 3, v. סְמִיכָה. Num. R. s. 14 מצות חז׳ rabbinical law. Ber. 11[a] זְקֵנֵי ב״ש the graduates of the Shammai school; a. v. fr.—3) *grandfather, ancestor.* Ex. R. s. 1 מעשה זְקֵנָן the conduct of their ancestor (Abraham). Pesik. Zakh., p. 27[b]; a. fr.—Fem. זְקֵנָה, זְקִינָה. 1) *old woman.* Gen. R. s. 39.—Nidd. 9[a] ז׳ *one who is past the change of life.* Ib[b]; a. fr.—2) *grandmother, ancestress.* Kidd. 31[b] חורה לירה החריא אמא זקי׳ had a grandmother. Gen. R. s. 93 זְקִינָתוֹ של זה this man's (my) ancestress (Sarah); a. e.—3) (sub. נְטִיעָה) *old plantation.* Tosef. Shebi. I, 2; a. e., opp. נטיעה young plantation.—*Pl.* זְקִינוֹת. Y. ib. I, 33[b] bot.; a. e.

זָקָן m. (b. h.; cmp. דִּקָּן) *beard, hair-covered spot.* Ber. 11[a] זְקָנְךָ וכ׳ thy beard is &c., v. גָּדַל. Snh. VIII, 1 (68[b]) עד שיקיף ז׳ תחתתון וכ׳ until he grows a beard, by which is meant the hair of the genitals &c.; a. fr.—*Pl.* זְקָנִים. Lev. R. s. 3.

זְקָנָה f. (b. h.; זָקֵן) *old age; frailty.* Ber. 39[a] ז׳ אין כאן is there not (the claim of) old age here?—Sabb. 152[a] ז׳ קופצת עליו frailty of old age will overtake him (prematurely). B. Bath. 120[a] מפליג בז׳ extremely old. Snh. 17[a], a. e. בעלי ז׳ men commanding repect for their age. B. Mets. 87[a]; Snh. 107[b] עד אברהם לא הואי ז׳ (v. Rabb. D. S. a. l. note 1) up to Abraham's days, there was no distinction in appearance of old age (v. Gen. XXIV, 1); a. fr.

זְקָנוֹת f. same. Kidd. 82[b] זְקָנוֹתוֹ (interch. with זְקָנָתוֹ). Y. Bets. I, 60[c] bot. שימרתי כחי לזקנותי I save my strength for my old age; a. fr.

זְקָנְתָּא, זְקָנוּתָא ch. same. Targ. Ps. LXXI, 18 (Ms. ׳זקנו).

זָקַף (b. h.) 1) *to join, put together, put up, erect, restore* (to proper position). Bets. II, 6 אין זוֹקְפִין וכ׳ you must not set up (put together the links of) a lamp on a Holy Day (v. ib. 22[a]). M. Kat. 27[a] מאימתי זוֹקְפִין וכ׳ from what time on the eve of the Sabbath are the mourners' couches put up again? Ab. Zar. 46[a] ז׳ לבינה וכ׳ if one put a brick up to worship it, v. זְקִירָה; a. fr.—Part. pass. זָקוּף, f. זְקוּפָה. M. Kat. III, 7 מטה ז׳ a put-up couch, opp. מ׳ כפויה an upset couch whereon mourners are seated; a. fr.—2) (cmp. לָוָה a. Lat. nexus) *to establish a loan, to obligate, enjoin upon* (with עַל). B. Mets. 72[a] וזָקְפָן עליו במלוה and the creditor settles the interests on the debtor as a loan (the note stating the combined amount of principle and interest as principle). Gitt. 18[a] עד שתפגום ותִזָּקֵף until she accepts partial payment (of her widowhood) and settles the balance as a loan (by

taking a note &c.). Ib. זָקְפָה ולא פגמה if she allows her widowhood to be entered as a loan without taking a partial payment. Ib. שזָקְפָן במלוה אונס . . . indemnity for outrage, fines . . . which were settled in the way of a loan; a. e.—3) (neut. verb) *to stand upright, to be restored again.* B. Mets. 59[b] לא נפלו . . ולא זָקְפוּ the bent walls did not fall, nor did they assume their straight position. Ber. 11[a] ר' ישמ' וז' ר' R. Y. remained upright, opp. הֶחְטָּה. Ib. כשאני . . אתה זָקַפְתָּ when I bowed, thou didst remain upright. Y. ib. IV, beg. 7[a] זוֹקֵף he erects himself (from his bowed position).—Part. pass. זָקוּף, f. זְקוּפָה *upright, erect.* Ber. l. c. קומה זקופה erect stature, *proud carriage.* Ib. 43[b]; a. fr.

Nif. נִזְדַּקֵּף 1) *to be put up, to erect one's self.* Tosef. ib. I, 6; Sifré Deut. 34; a. e.—2) *to be converted into a loan.* Gitt. l. c. מאימתי נִזְדַּקְּפִים במלוה from what time are fines &c. considered as converted loans (so as to be subject to limitation)?

זְקוֹף, זְקַף ch. same, 1) *to put up, rear, erect, raise* (arms, head &c.). Targ. Gen. XXXI, 45. Targ. Y. Ex. XVII, 11 זְקִיף; a. fr.—Bets. 22[a] לה לשרגא ז' he put the lamp up. M. Kat. 25[a] זַקְפָּיה לארונית he set his coffin upright.—*Part. pass.* זְקִיף q. v.—2) *to stand erect.* Targ. Job XXIX, 8. Ib. XXIV, 24 זקופי Ms. (ed. אורירכו) stand undiscouraged (wait).—3) *to hang up.* Targ. I Chr. X, 10; a. e.—Part. pass. זְקִיף *hanged.* B. Mets. 59[b], v. דְּיוּקְתָּא.

Af. אַזְקִיף *to elevate,* Targ. Ps. XXX, 2 (Regia *Pe.*; h. text דלה).

Ithpa. אִזְדַּקֵּף, *Ithpe.* אִזְדַּקִּיף 1) *to be erect, to rise.* Targ. Gen. XXXVII, 7. Targ. Ps. XXI, 14; a. e.—2) *to be hanged.* Meg. 16[b] אִזְדַּקִּיפוּ, v. זְקִיפָא II.

זְקִיפוּתָא f. (preced.) *raising, lifting up.* Targ. Ps. CXLI, 2.

זָקַק (b. h.; cmp. זכך a. דקק) [*to make thin, fine, clear,*] 1) *to distil, smelt,* v. *Pi.*—2) (cmp. צָרַף) *to rivet, forge; to chain, to join; to bind, obligate.*—*Part. pass.* זָקוּק, f. זְקוּקָה; pl. זְקוּקִין, זְקוּקִים, f. זְקוּקוֹת, with ל *chained to, connected with, dependent on.* Men. 27[a] חצושין פירות יהיו ז' וכ' the fruit-bearing species of the festive wreath shall be combined with those which bear no fruits. Y. Ber. VI, 10[a] bot. כשהיו כולן ז' וכ' when they were, all of them, dependent on one loaf (for saying grace). Pesik. R. s. 43 כנגד שלש . . . זקוקות לתן (not זקוקין) corresponding to the three laws for which, our Rabbis taught, women are made responsible (Sabb. II, 6). Y. Ab. Zar. II, 41[a] top ז' למלכות in constant intercourse with the government.—Num. R. s. 9 לשנים הוא זקוקה she is responsible to two (her husband and the Lord).—Shebu. VI, 3 . . . . . נכסים זוקקין וכ' movable chattel binds the immovable with reference to the obligation of making oath, i. e. the two claims preferred in one suit are considered as one lawsuit, and the oath must refer to both; Y. Keth. XII, 36[a] bot. [read:] לזוקקן לשבועה to combine the two (as one lawsuit) with regard to the oath. Yeb. II, 5 זוקק את וכ' he holds his brother's wife tied to the leviratical marriage, i. e. she cannot marry otherwise until released from him; a. fr. V. זִיקָה.

Nif. נִזְדַּקֵּק (cmp. זוג *Nithpa.*) 1) *to join, meet; to be engaged in.* Gen. R. s. 20 מעולם לא נ' וכ' the Lord never engaged in communication with woman. Ib. s. 42; Pesik. R. s. 5; a. e. נ' המלך וכ' the king was attached to, took an interest in the affairs of the country. Sabb. 12[b] ארן מ"ה נִזְדַּקְּקִין לו the angels do not attend to his prayers.—[2) (in a hostile sense) *to attack.* Gen. R. l. c. באו ברברים לִיזָּקֵק לו (Pesik. R. l. c.; Ruth R. introd., a. e. לְהִזְדַּוֵּג) Barbarians came to attack him.]—3) *to live with; to be coupled.* Ruth R. to IV, 3 ע"מ שלא אֶזָּקֵק לה with the condition that I will not live with her. Gen. R. s. 20 איני נִזְדַּקֶּקֶת וכ' I shall never again live with &c.—Pesik. R. s. 15; Pesik. Haḥod., p. 43[b] שירחא אדם נִזְדַּקֵּק לביתו in order that man be attached to his house (love his wife); Yalk. Ps. 738; a. e.

Hif. הִזְדַּקֵּק *to oblige.* Succ. 28[a] הִזְדַּקְּקוּנִי וכ' will you force me to say &c.?

Hof. הוּזְדַּקַּק *to be made dependent on, to obligate one's self, to be obliged to regard.* B. Bath. 170[a] אם הוּזְדַּקְּקוּ וכ' Ms. M. (ed. אם כתוב בו הוּזְדַּקְּקוּ) if they (the parties to the deed) bound themselves to depend on the signatures of witnesses, &c. (ed. if it was written in the document, we obligate ourselves &c.).

Nithpa. נִזְדַּקֵּק 1) *to be engaged in, to care.* Tanḥ. Korah 6 לא נִזְדַּקְּקוּ להשיבו (Yalk. Num. 750 נִזְקְקוּ) they did not care to answer him.—2) *to attach one's self to, to make love to.* Num. R. s. 9.—3) (in an evil sense) *to get at, to harm.* Ib. s. 5 בקש לְהִזְדַּקֵּק להם wanted to harm them.

Pi. זִיקֵּק (b. h.) *to smelt, refine, distil.* Lev. R. s. 31 עד שמְזַקְּקוֹ until he has refined the gold.—*Part. pass.* מְזוּקָּק, f. מְזוּקֶּקֶת. Pesik. R. s. 14 התורה . . . . ומז' וכ' the Torah is clarified and distilled in forty nine ways.—2) *to chain, tie, connect.*—Part. pass. as ab. Y. Ḥag. III, beg. 78[d] במז' לקדש it treats of an object which is tied (has been made subject) to the law regulating sacred matter, i. e. treated as if it were sacred matter, v. טָהֳרָה.

זְקַק ch. same, 1) *to refine.*—*Part. pass.* זָקִיק. Targ. Ps. XII, 7. Targ. Cant. I, 11; a. e.—2) *to chain.* Part. pass. as above. Targ. Is. LX, 11 זְקִיקִין led in chains (h. text נהוגים).—3) *to obligate.* Part. pass. as ab. Y. Ber. I, 3[c] bot. זְקִיקִינָן למברכה we are bound to say the blessing. Y. B. Mets. X, beg. 12[c] ז' את וכ' thou art bound to carry me (the lower story must be kept in repair at the expense of its owner). Ib. דארגון זקוקין (read: זקוי).

Pa. זַקֵּק 1) *to refine.*—Part. pass. מְזוּקָּק (Hebraism). Targ. Cant. I, 11.—2) *to obligate, tie.* Yeb. 22[b] top מיזקק נמי זַקְּקָהּ Rashi (ed. זקיק) he (the bastard brother) also ties her (prevents her from remarrying).

Ithpa. אִזְדַּקֵּק, contr. אִירַדַּקֵּק *to be cleared.* Targ. Y. II Num. V, 19 תְּזַדַּקַּק (h. text תִּזָּקֶה).

Ithpe. אִיזְדַּקִּיק as preced. *Nif.* Ned. 77[a] אירזדקקו לי' רבנן וכ' the Rabbis attended to (the absolution from vows of) the son &c. Ib., sq. א' לי' רב וכ' Rab attended to Rabbah's vows in a private room of the school-house &c.—Y. Keth. II, 26[c] bot. אִיזְדַּקּוּקֵי וכ' to sleep with &c.

זַקָּק m. (denom. of זִיקָא II; cmp. זִיקוּקָא II) *maker of and dealer in leather bags.*—*Pl.* זַקָּקִין. Mikv. IX, 5 ז' של saddles used by the dealers in hose (Ar.: זִיקִין של saddles on which hose is carried).

זָקַר (cmp. Syr. זקר P. Sm. 1151) 1) *to thrust, fling.* Yoma 67[b] זוֹקְרוֹ בת וכ' Ar. a. Mss. M. 2 a. O. (ed. וזרקו, v. Rabb. D. S. a. l. note), v. בַּת II.—2) *to cast lots; to decide.*

Nif. נִזְקַר, *Nithpa.* נִזְדַּקֵּר 1) *to be thrown; to leap, to stagger.* Ib. 38[b], v. בַּת II.—2) *to be decided upon, to be decreed upon.* Erub. 52[b] למקום שרובו הוא נזקר (Var. נזד') he is judged to belong to where the larger portion of his body is.—R. Hash. 18[a] כולן נזקרין בזקירה אחת Ar. (Var. Ar., a. ed. בסקירה . . . נסקרין) the fate of all of them is decided in one decree.—Ber. 46[a] אל יִזְדַּקֵּר וכ' (Alf. a. oth. יִזְדַּקֵּק, v. זָקַק, v. Rabb. D. S. a. l. note 40) may there not occur to him (our host) or to us anything that suggests sin &c.

זָקַר ch. same, *Ithpa.* אִזְדַּקֵּר *to leap forth, to leap with joy; to stagger, reel.* Gitt. 57[a] אִזְדַּקְּרוּ וכ' they leaped and ate and drank. Nidd. 17[b] אִזְדַּקְּרָה she staggered, jumped backward; ib. 57[b].—Lev. R. s. 5 (ref. to Is. XXII, 17, v. מְזַדְּקֵר (גֶּבֶר . . . . כהדא תרנגולא Ar. (in ed. a. Yalk. Is. 291 our w. omitted) like a (slaughtered) cock that rolls from place to place in spasmodic thrusts.

זִיקְ, זִקְתָּא, זַקְתָּ m. (זקת *to sting*, P. Sm. 1151; cmp. זִיקָא, זִיקְנָא) *goad.* Targ. I Sam. XIII, 21 (h. text הַדָּבֶן). Targ. Prov. XIV, 3 (some ed. זִיק, corr. acc.).—*Pl.* זִקְתִּין, זִיקִ'. Targ. Koh. XII, 11. [B. Mets. 94[a], v. זִיקְתָּא.]

זֵד, v. זִיד.

זָר m. (b. h.; v. זדר a. זוד) 1) *stranger;* (in Talm. mostly) *non-priest, layman.* Zeb. II, 1. Ib. 14[a]; Yoma 49[a]; a. fr.—Fem. זָרָה. Yeb. 85[b] ותהא ז' וכ' granted that she is not of a priestly family;—is not a lay-woman permitted &c.?—2) *oppressor, enemy.* Y. Ned. IX, beg. 41[b] (ref. to אַל זר, Ps. LXXXI, 10) זר שבקרבך וכ' do not make the enemy within thyself thy king; Sabb. 105[b] אידחו אל זר וכ' which is the tyrannical power within thee?—Ex. R. s. 34 (play on זֵר a. זָר, v. זֵרִי) if one is worthy נעשים לו זֵר they are to him a crown, if not—an enemy; Tanh. Vayakh. 8.—Fem. זָרָה. Yoma 72[b] נעשית לו ז' Ms. O. (Ms. M. ממני נעשית ז') the Law appears to him a tyrant (Ms. M. she becomes estranged from him, v. זוּר).—3) *outcast; shunned, loathsome* (v. זָרָא). Num. R. s. 7 (play on זָרָא, Num. XI, 20) ותיאך נעשה ז' וכ' and how does he become an outcast? Leprosy overcomes him.—*Pl.* זָרִים. Ib. מן הקהל ז' excluded from the congregation.—Zeb. III, 1; a. fr.

זָר ch. same. Targ. Ps. XLIV, 19, v. זְהַם.—Sabb. 82[b], v. נְכַר.

זָרָא m. (b. h.; v. preced. a. next w.) *nausea, loathing.* Num. R. s. 7; Lev. R. s. 18, v. הוּרְיָא III, זַרְנָא, הַרְיָא.

זָרָא, v. זרי ch.

זָרֵב m. (v. next w.) *rim, lining, trimming.* Kil. IX, 7 מנעול של ז' Ms. M. a. oth. (v. Rabb. D. S. a. l. note; ed. זרד) a cloth-lined shoe; Y. ib. 32[d] top.

זָרֵב *to surround, line, trim.* Y. Kil. IX, 32[d] top (ref. to מנעול של זרב, v. preced.) אית אתרין דזָרְבִין עימרא וכ' (not עימרה) there are places where they put wool around the shoe from inside.

Ithpe. אִזְדָּרִיב (denom. of preced.) *to be made to flow over the rim, to be upset.* Yoma 78[a] משום דמְזְדָּרִיב ed. (Ar. משום דאתי לאִזְדָּרְבוּיֵי, Ms. O. דילמא אתי לא', v. Rabb. D. S. a. l. note 70) because the silver vessel (being smooth) may be upset and liquid flow over. V. זְרִיזָה.

זַרְבּוּבִית f. (v. זָרֵב) *a tray* or *saucer* fastened to the bottom of a drinking vessel for the reception of drippings; in gen. *saucer, dish, disk.* Pesik. R. s. 35 שְׁנִדְמֶה כד' קטנה וכ' (ed. Fr. זרבוב', corr. acc.) whose face appeared (over the camp) like a small disk of fire; Yalk. Dan. 1062 כביבית (corr. acc., or כגיגית).—*Pl.* זַרְבּוּבִיּוֹת. Lev. R. s. 5; Num. R. s. 10 (expl. מזרקי, Am. VI, 6) כוסות שיש לחם ז' cups with saucers; Yalk. Am. 545 שאין בהם זכוכית (corr. acc.).

זַרְבּוֹנִין, v. יַרְבּוּזָה.

זַרְגּוֹן* m. (v. זרג a. denom. P. Sm. 1154) *zargon*, name of a plant, prob. a species of *beet.* Y. Kil. I, 27[a] bot. ז' *z.* crossed with carrot. [It is evident that our w. cannot mean a vine-shoot, as Fl. to Levy Talm. Dict. I, 564, a. Löw Pfl. p. 87 suggest.—R. S. to Ḳil. I, 4 reads זגדין or וגדין.]

זַרְגּוּנָה* m. *zargunah*, name of a *tree* or *shrub* with copious twigs, but bare beneath. Y. Succ. III, beg. 53[c].

זֶרֶד m. (v. זדז) 1) *strength, alertness, valor.* Yoma 47[a] (a metaphor in imitation of Prov. XXXI, 29) כל הנשים . . עלת' זֶ' זַרְדּוּ וזֶ' Ar. (read עלת'; ed. זרדו; Ms. M. זֶרְזוּ זָרְזוּ אימא וכ'; Ms. M. insert זֶ'; זרזיד זרדו וזֶ'; v. Rabb. D. S. a. l. note) all women have done valiantly, but the valor of my mother excelled them all (a metaphor of careful maternity).—2) (v. next w.) pl. זְרָדִין, זְרָדִים *shoots, greens.* Tosef. Sabb. IX (X), 16; Sabb. 103[a] המְזָרֵד ז' וכ' he who cuts greens, if for human food &c. Ib. XVIII, 2 (126[b]) חבילי ז' bundles of greens (young reeds &c., available for fodder); ib. 128[a]; Tosef. ib. XIV (XV), 10 זרדן ed. Zuck. (read זרדין, Var. דים . .).—Esp. לולבי ז' *the young sprouts of the service-tree*, the interior of which is eaten as a relish. Shebi. VII, 5. Tosef. Sabb. VIII (IX), 9 לולבין וז' (corr. acc.); Tosef. Maas. Sh. I, 13; Tosef. Ukts. III, 9; Ukts. III, 4.—3) pr. n. (b. h.) *Zered*, name of a brook, נחלא דז'. Targ. O. Num. XXI, 12; a. e.—Tosef. Shebi. IV, 11; Y. ib. VI, 36[c]; Sifré Deut. 51 דורד; Yalk. Deut. 874 נחלת דור (corr. acc.); v. Hildesh. Beitr. p. 66.

זָרַד (denom. of preced.) זָ' זֶרֶד (=עשה חיל) *to do valiantly.* Yoma 47[a], v. preced.

Pi. זִרֵּד [*to strengthen, accelerate growth;* cmp. בָּרָא *Af.*,] *to trim, nip shoots off.* Sabb. XII, 2 המקרסם והמְזָרֵד he who cuts off dry twigs, or young shoots. Ib. 103[a], v. preced. Ab. Zar. III, 10 (49[b]). Tosef. Sabb. IX (X), 16 וזזרד ed. Zuck. (Var. וזזרד).

זַרְדָּא m. (זרד) *coat of mail, armour* (v. P. Sm. 1154, sq. s. vv. זרגא, זרגנא, זרדא). Sabb. 62[a], expl. שריון.

זַרְדָן, Tosef. Sabb. XIV (XV), 10, v. זֶרֶד pl.

זַרְדְּתָא (זַרְתָּא) f. (זרד) *bushes of sorb*, or *service-tree*, growing in unhealthy marshes (v. Löw. Pfl. p. 289) Pes. 111b דבי ד' שידי (v. Rabb. D. S. a. l. note 400) the spirits of the sorb-bushes are named *shiddé* (demons). Ib. ד' סמיכא למתא וכ' a sorb-bush near a town has no less than sixty *shiddé;* [Ms. M. זַרְזָתָא, זִירְזָתָא, זַרְתָּא; v. Rabb. D. S. a. l. notes).—Kidd. 73b . . . ישׁ בו וכ' ד' a child exposed in a sorb-bush near a town (where it is likely to die) is considered a foundling (אֲסוּפִי). Keth. 79a אבא ד' וכ' a forest (of timber), a sorb plantation and a fish-pond.

זָרָה, fem. of זָר q. v.

זָרָה I, II, v. זרי I, II.

מֶלַח דְּזַ', זַרְוַאי* pr. n. pl. *Melaḥ d'Zarvai*, a border place on the east side of the Jordan. Tosef. Shebi. IV, 11 מלח דז' Var. (ed. Zuck. מלי חזרואי); Y. Shebi. VI, 36c מלח דזרכאי (read זַרְבַּ'=זַרְבַּי, v. Hildesh. Beitr. p. 61, sq.); Sifré Deut. s. 51 עלית זירוא; Yalk. ib. 874 מילית וירואי. [Hildesh. l. c. a. Neub. Géogr. p. 20 emend מוּלְיָא or מִלְיָתָא (מליתא) for מלח.]

זִרְזִין, pl. זַרְזִיזִין, v. זִירְזִי.

זְרוֹעַ f. (b. h.) *arm;* (with animals) *fore-leg, shoulder; strength, force.* Ber. 17b ניזונין בז' receive their sustenance from the Lord by dint of their strength (virtue), opp. בצדקה by divine grace. Y. Taan. IV, 69a top זְרוֹעָן של כל ישראל the arm (defence, protection) of all Israel. Sabb. 56a נטלו בז' they took by force. Lev. R. s. 2 כבא על חבירו בז' like one coming against his neighbor with force (confident of victory).—Ḥull. X, 1 חז' the law concerning the shoulder as the priest's share (Deut. XVIII, 3). Ib. 98a בשלה ד', v. בָּשַׁל; a. fr.—*Pl.* זְרוֹעוֹת, constr. זְרוֹעֵי. Sot. 49b; Tosef. ib. XIV, 3 תורה ד' the supports of the Law.—בעלי ד' violent men. B. Mets. 118a; a. e.

זֵיר', זֵרוּעַ m. (=b. h. זְרוּעַ; זרע) *sowing; seed.* Targ. O. Lev. XI, 37.—*Pl.* זֵרוּעִין, זֵרוּעִי. Targ. Is. LXI, 11 זֵרוּעָתָא (ed. Lag. זֵירוּעָתָא sing.). [Y. Sabb. IX, 12a top; Y. Kil. III, beg. 28c (ref. to Is. l c.) זֵרוּעֵירָה מליא *zerûëha* is spelt *plene* (with ו); v. ראנא.]

זְרוֹק pr. n., נהר ד', v. רֵזֶק.

זְרוּקִינְיָא pr. n. pl. *Z'rukinya*, in Babylonia. Ḥull. 111a.

זַרוֹקְפָא, v. זְלוּפְקָא.

זרורזי, Cant. R. to II, 9, v. זְרַז I.

זְרוּת f. (denom. of זָר) *the legal status of the non-priest, the laws concerning non-priests.* Y. Ter. V, 43c איסור ד' the prohibition as far as it concerns the T'rumah to be eaten by non-priests. Y. Bicc. II, 65a היתר ד' inasmuch as they are permitted to non-priests. Y. Orl. II, end, 62c משום ד' for violating the law forbidding non-priests &c.—Yeb. 68b, a. e. (ref. to וכל זר, Lev. XXII, 10) אמרתי לך וכ' ד' the Law treats of non-priests, but not of the mourners; a. e.

זָרַז (reduplic. of זר, v. זרר; cmp. אזר) *to be strong, vigorous, quick*, v. זָרַז.—Part. pass. זָרוּז, v. זְרִיז.

Pi. זֵירֵז 1) *to strengthen, to make active and ready, to instigate.* Pes. 89a כדי לְזָרְזָן . . קאמר he said so in order to awaken their emulation in religious acts. Nidd. 31a; Yoma 47a מְזוֹרְזָנִי, זֵירְזָנִי, v. זָרַז I.—*Part. pass.* מְזוֹרָז a) *strong, vigorous.* Nidd. l. c.; Snh. 70b; a. e., v. לָבַן II.—b) *active, zealous to do good, valiant.* Macc. 23a אין מְזָרְזִין אלא לְמְזוֹרָזִין Ar. (ed. מזורז; some ed. מזרז, corr. acc.) only the strong-minded it is worth encouraging; Yalk. Deut. 937; Sifré Num. 1 לְמְזוֹרָזִים; a. e.—2) (with ב) *to admonish, be severe.* Tanḥ. Korah 6 התחיל מְזָרֵז בהן (Num. R. s. 18 לדבר להם) he began to speak to them earnestly.

Hithpa. הִזְדָּרֵז, *Nithpa.* נִזְדָּרֵז 1) *to be alert, zealous, conscientious.* Pesik. R. s. 6 (ref. to מהיר, Prov. XXII, 29) נִזְדָּרַזְתָּ במלאכתך thou hast been zealous (conscientious) in thy own occupation. Tanḥ. P'kudé 11; a. fr.—V. זֵירֵז.—3) *to be armed.* Yalk. Num. 785, v. next w.

זָרַז I, *Pa.* זֵירֵז same; 1) *to be quick, to hurry.* Targ. Y. II Gen. XXIV, 20 (h. text מהר).—Targ. Ps. LXX, 2 זֵירֵז ed. (Ms. זְ'; h. text חוש); a. e.—*Part. Pe.* זָרִיז, *Pa.* מְזָרֵז; pl. מְזָרְזִין, זַרְזִין, זְרִיזִין. Targ. Y. I, II Num. IX, 8, opp. מתון; v. also זְרִיז.—2) *to quicken, strengthen.* Yeb. 102b (expl. ריחלץ, Is. LVIII, 11) זָרוּזֵי גרמי it means quickening the bones. Cant. R. to II, 10 זָרֵז גרמיך (not זרוזי) make thyself ready; Pesik. R. s. 15 זָרְזִי.—3) (cmp. אָזַר, זִיר) *to tie around, gird, arm; to harness, saddle.* Targ. O. Gen. XIV, 14. Targ. Job XXXVIII, 3 זָרֵיז Ms. (ed. זָרֵז, זֵירֵז). Targ. O. Ex. XXIX, 9; a. fr. —*Part. pass.* מְזָרָז, pl. מְזָרְזִין, מְזֹרְזָא *armed.* Ib. XIII, 18. Targ. Is. XV, 4; a. fr.—Yeb. l. c. (ref. to וחלצה, Deut. XXV, 9) ואימא זָרוּזֵי הוא may I not say, it means *tying on?*

Ithpa. אִזְדָּרִי, *Ithpe.* אִזְדָּרִיז 1) *to strengthen one's self* (so as not to give way to emotion). Targ. Y. Gen. XLIII, 31. Targ. Esth. V, 10.—2) *to gird one's self, be armed.* Targ. Num. XXXII, 17; 20; a. e.—Targ. Prov. XXX, 31, v. זַרְפֵּל.—Sifré Num. s. 157 אין החלצו אלא אִזְדָּרְזוּ *heḥal'tsu* (Num. XXXI, 3) means, be armed; Yalk. ib. 785 הִזְדָּרְזוּ (Hebr.).

זָרֵז (זָרִיז) m. (preced.) 1) *strength, valor*, v. זֶרֶד.—2) *belt, belt-saddle.* Kel. XXIII, 2 ד' האשקלוני Ar. a. ed. Dehr. (ed. זריז) the Ashkelonian saddle; Sifra M'tsora, Zabim, Par. 2, ch. III; Yalk. Lev. 568 זהו האשתונית (corr. acc.).—*Pl.* זָרְזִין, constr. זַרְזֵי (זְרִיזֵי). Erub. 18b ד' תאנים *garments* of fig-leaves (v. next w.).

זָרִיז, זָרְזָא II, זָרֵז ch. same. Targ. I Sam. XVIII, 4; a. fr.—Targ. Is. V, 27 זְרִיז (constr., ed. Lag. זז).—*Pl.* זָרְזִין, זַרְזִין *garments, equipment.* Targ. O. Gen. III, 7 (h. text חֲגֹרֹת). Targ. Jud. XIV, 19 זרזיהון ed. Lag. (ed. Wil. זַרְזֵי טוריא, h. text חלריצות).—Targ. Ps. LXXXIII, 15 the *crests* of mountains (cmp. זִיר; Ms. דָּרֵי, v. דָּרָא I).

זָרְזַף, זְרַזֵּף (redupl. of זרף, v. זרב) *to flow over.* Cant. R. to I, 3 מְזָרְזְפִים . . . מיה חשמן (not כשאר) as oil on top of another liquid, when the cup is full, does not flow over with other liquids, so will the words of the Law not flow over (the lips) in connection with words of frivolity.

זַרְזִיפָא m., pl. זַרְזִיפֵי (preced.) *squirtings from a vessel poured out from a height.* Yoma 87ᵃ דמיא ד' (Var. זַרְזִיפְתָּא f., pl. זַרְזִיפָתָא, v. Rabb. D. S. a. l. note 6). [Cmp. b. h. זַרְזִיף.]

זַרְזִיר I, זַרְזָר m. (v. זִירָה) *wrestler, antagonist, gladiator.* Y. R. Hash. I, 57ᵃ bot. לנצח זַרְזִירוֹ וכ' . . זה each is anxious to defeat his antagonist.—*Pl.* זַרְזָרִין, זַרְזִירִין. Lam. R. to V, 1 שני זרזרין . . . כובש וכ' אדם . . (not כבוש) if a man trains two gladiators in his house, he will restrain the stronger one &c. [Bib. Hebr. זַרְזִיר *quick*, or *armed*, v. זרז.]

זַרְזִיר II m. (Syr. זרזירא P. Sm. 1156, Ar. *zurzur;* prob. fr. זור *to circle*) *starling*, also (collect.) *flock of starlings.* Ḥull. 62ᵃ לחבירא את חד' (Sifra Sh'mini, Par. 3, ch. V הַזַּרְזִירִים, Ar. رزر . . .) to include the starling (in the genus raven). Ḥull. l. c.; B. Kam. 92ᵇ (prov.) לא לחנם חלך ד' וכ' not without cause does the starling follow the raven &c.; Gen. R. s. 65, beg. Ib. עלה ד' אחד וכ' a flock of starlings came to Palestine.—*Pl.* זַרְזִירִין, זַרְזִירִים. Ib. s. 75 אין שני ד' וכ' two flocks of starlings cannot sleep on one board (two nations cannot rule at the same time). Tosef. Ḥull. III (IV), 23.

זַרְזַף, v. זִרְזֵף.

זַרְזָר, pl. **זַרְזָרִין,** v. זַרְזִיר I.

זָרַח (b. h.; cmp. next w.) [*to spread,*] *to shine, sparkle, rise* (cmp. חָנַץ). Ḥull. 91ᵇ וזָרְחָה . . . וכי שמש did the sun rise for him (Jacob) alone? Y. Snh. VIII, end, 26ᶜ . . . וכי החמה זוֹרַחַת does the sun shine on him (the thief) alone? a. fr.—Tanḥ. Tsav 13, a. fr. צרעת זרחה וכ' leprosy broke out on &c.

Hif. הִזְרִיחַ 1) *to make shine.* Gen. R. s. 22 ה' לו הצרעת the Lord made leprosy glisten on his face. Ib. ה' . . . חמה he caused the globe of the sun to shine bright for him (a sign of pardon). Lev. R. s. 28, beg. דיין שהקב"ה מַזְרִיחַ וכ' it is reward enough for them that the Lord lets the sun rise &c. Macc. 10ᵃ (ref. to מזרחה, Deut. IV, 41) הַזְרֵחַ שמש וכ' let the sun shine on unwilling manslayers (give them safety). Ib. הִזְרַחְתָּ וכ' thou (Moses) hast &c.—2) (neut. verb) *to glisten.* Shebi. IV, 7 משיַזְרִיחוּ (Ms. M. משהֵזִּיזוּ) when the young figs begin to glisten.—3) (denom. of מִזְרָח) *to go east.* Gen. R. s. 61, end (ref. to Gen. XXV, 6) להַזְרִיחַ הַזְרִיחוּ . . . . כל מה go as far east as you can.

זָרָה, זרי I (b. h.) *to scatter, to winnow.* Sabb. VII, 2 הזוֹרֶה he who winnows (on the Sabbath).—Ib. 73ᵇ הירינו זורה וכ' is not winnowing the same process as sifting &c.?—Ab. Zar. III, 3 שותק וזורה לרוח he must grind it and cast it to the wind; a. fr.—Euphem. *to emit semen.* Gen. R. s. 85, v. הוּשׁ.

Pi. זֵירָה same, also *to sift, select.* Pesik. R. s. 10 שיחקו וזי' וכ' he ground and scattered it &c.—Nidd. 31ᵃ; Yoma 47ᵃ (ref. to ותזרני II Sam. XXII, 40, a. ותאזרני Ps. XVIII, 40) זֵירִיתָנִי וזרזתני thou didst sift me (select the best semen for embryonic formation, cmp. זָרַד) and make me healthy.

זָרָא, זרי ch. same, *to scatter.* Targ. O. Ex. XXXII, 20 (Var. דרא).

זָרָה, זרי II (sec. r. of זור) *to deviate, to do wrong.* Midr. Till. to Ps. LVIII, 4 (ref. to זורו ib.) מרחם זֵרִיתֶם while in the womb you were wrong-doers; Yalk. Ps. 776. Midr. Till. to Ps. XC, 5, v. זור I.

זְרִיבָה f. (זָרַב) *flowing over, boiling over, scalding.* Lev. R. s. 7, end (ref. to Job VI, 17, applied to the deluge) זְרִיבָתָם לחלוטין וכ' their scalding (destruction by hot water) was final (there is no resurrection for them); Gen. R. s. 28, end; Y. Snh. X, 29ᵇ bot. (cmp. וַחֲלוּטָן a. צַמְרִירוּת).

זְרִיד m. (זרד) 1)=זֶרֶד.—2) (from its strengthening effect) *a broth* or *porridge of broken grain.* Ber. 37ᵃ ד' ועירסן וכ' Ms. M. (ed. זְרִיז); expl. (in Ms. M. a. Ar., v. Rabb. D. S. a. l. note 30) ארבע ארבע ד' the dish is called *zarid*, when the grain is broken into four pieces (v. Sm. Ant. s. v. Alica; v. M. Kat. 13ᵇ). Y. Ned. VI, 39ᶜ bot. [Bekh. 44ᵃ, v. זִרְזִיר.]

זְרִידָה, זְרִידוּת f. (זָרָה II) *deviation,* (cmp. זְנוּת) *lewdness.* Midr. Till. to Ps. XC, 5 (ref. to זרמתם ib., v. זור I) זְרִידָתָם לשעה הרתה their debauchery was only for a while; Yalk. Ps. 841 זְרִידָתָם.

זְרִיזוֹן, v. זוּרִיזוֹן.

זָרִיז m. (זָרַז) 1)=זָרֵז.—2)=זָרִיז.—3) (adj.) *strong, quick; scrupulous; industrious.* Snh. 70ᵇ בן ד' a healthy child; Num. R. s. 10 זרוז.—Tosef. Bekh. VI, 10 אם היה בנו ד' if his son is a bright student; Kidd. 29ᵇ. Pes. 50ᵇ יש ד' ונשכר one is industrious and will be rewarded &c.; Tosef. Yeb. IV, 8, opp. שפל lazy.; a. fr.—*Pl.* זְרִיזִין, fem. זְרִיזוֹת. Pes. 4ᵃ, a. e. מקדימין למצות ד' the zealous do their religious duty as early as possible. Sabb. 20ᵃ, a. fr. כהנים ד' הן priests are presumed to be scrupulous.—Pes. 89ᵃ, a. e. נמצאו בנות ד' וכ' the daughters proved to be zealous &c.; a. fr.

זָרִיז, זָרִיז ch. same. Targ. Prov. XXIV, 5 (some ed. זדין, corr. acc.). Targ. Y. Lev. XXIV, 12, opp. מָהוּן; a. fr.—Ḥull. 107ᵇ דד' because he is scrupulous, contrad. to זָהִיר.—*Pl.* זָרִיזִין, fem. זָרִיזָן. Targ. Esth. III, 15; a. e.—Targ. Y. Ex. I, 19 (not זִין . . .).

זָרִיז m. *belt,* v. זְרַז II.

זְרִיזוּת f. (זָרִיז) *strength, quickness, zeal, industry.* Ab. Zar. 20ᵇ, v. זְהִירוּת. Sot. 12ᵇ בד' כעלמה quick like a girl. Lev. R. s. 11, end (ref. to על-מות, Ps. XLVIII, 15) בעלמות בד' with *almuth*, that is with alertness. Sifra Sh'mini, beg. בד'; a. fr.

זְרִיזוּתָא ch. same. Targ. Y. Lev. IX, 8, v. preced.—Ḥull. 16ᵃ קמ"ל . . זְרִיזוּתֵיהּ the Bible verse quoted intimates only Abraham's zeal.

זְרִיחָה f. (זָרַח) *rise, brightness.* Y. Erub. V, 22ᶜ זְרִיחָתָהּ החמה sunrise, East. Gen. R. s. 68 בזְרִיחָתָהּ in its rise. Pes. 2ᵃ כן ד' שמש וכ' Ms. M. (ed. כעין) so will be the sunshine for the righteous &c.; a. fr.

זְרִיָּה, v. זְרִיחָה.

זְרִיעַ, v. זְרַע I.

זְרִיעָה f. (זְרַע) *sowing, seed.* Ber. 35^{b} בשעת ז' at seed-time. Sabb. 91^{a} לז' to use it for seed; a. fr.

זְרִיקָה f. (זְרַק) 1) *sprinkling* the blood on the altar. Zeb. 25^{b}. Y. Pes. VII, 34^{b} bot.; a. v. fr.—2) *thrusting.* Sabb. 96^{b} תולדה וכ' ז' thrusting (on the Sabbath from one area, רשות, to another) is forbidden as a subspecies of carrying (v. הוֹצָאָה). Y. Erub. IV, beg. 21^{d} ע"י ז' by means of thrusting from place to place; a. fr.

זְרִיקְתָּא, זְרִיקָתָא f. (זרק) *that which is thrown off, pickings in the woods,* used as fuel. Targ. Is. XXXIII, 4 זרריק ed. Lag. (oth. ed. זְרָק, זְרִיק; h. text גֶּבִים, cmp. גְּבָבָה); v. אֲזַר.

זְרִירָא m., pl. **זְרִירִין** (זרר; cmp. זרי; cmp. Lat. sternuo) *sputtering, sneezing.* Targ. Job XLI, 10 זְרִירוֹי (זְרִירוֹתַי) (Var. מַקָּקָא).

זְרִיתִית, v. זַרְתָּא.

זְרַכַּאי, v. זַרְוַאי.

זְרַכֵּל, *Ithpa.* אִזְדָּרְכֵּל (orig. Ithpa. of דרכל, fr. דרך, cmp. אתדרכל P. Sm. 952; v. ib. 1157 s. v. זרכל a. sq.) *to walk proudly.* Targ. Prov. XXX, 31 מְיִזְדָּרְכֵּיל ed. Lag. (ed. Wil. מְזַדְּרַז, v. זְרַז), v. אַבָּא.

זְרָמִית, זַרְמִית f. ch. (=b. h. זֶרֶם; cmp. זרב, זרי) *shower, storm.* Targ. Is. IV, 6 Ib. XXVIII, 2; a. e.

זְרָנָא m. (זרר, cmp. זְרִירָא) *vomiting, nausea.* Lev. R. s. 18, end (expl. אֲזָנָה, Num. XI, 20); (Num. R. s. 7 לְזַרְנָא; Ar. s. v. בוטנא: זַרְנָא).

זַרְנוּקָא m. (*Parel* of זנק, cmp. זִיקָא II) *leather bag, hose.* Targ. Ps. CXIX, 83 (h. text נאד).—B. Mets. 103^{b} דוולא וז' buckets and hose (for irrigation). B. Bath. 58^{a} ז' אמרה לכו (comment. זרונקא, Ms. O. זרקונא, corr. acc.) she means a hose (which had been made of the hide of the animal stolen from her). Ib. 167^{a} קם אז' (some ed. אזרונקא, v. Rabb. D. S. a. l. note) he wrote standing on a hose (to imitate a trembling hand-writing).—*Pl.* זַרְנוּקִין. Targ. Job XXXII, 19 Ar. (ed. לגרנין, insert הדך).

זַרְנִיךְ m. (v. P. Sm. 1158) *arsenic, orpiment* (v. Sm. Ant. s. v. Arsenicon). Ḥull. 88^{b} bot.

זָרַע (b. h.; cmp. זרי) *to strew, sow.* Kil. I, 9. Ib. II, 3 אֶזְרַע, v. אֶפֶךְ; a. fr.—Part. pass. זָרוּעַ, f. זְרוּעָה; pl. זְרוּעִים &c. Ib. ז' חטים sown with wheat; a. fr.—Y. Sot. I, 17^{b} top כשם . . . . בנותיהן זרועות וכ' as well as their vineyards are sown with mixed seeds, so are their daughters &c. (faithless wives).

Nif. נִזְרַע *to be sown, to be stocked with seed.* Gen. R. s. 83, end, a. e. בשבילי נִזְרְעָה וכ' the field has been sown for my sake. Shebi. IV, 2 תִּזָּרֵעַ may be sown; a. fr.

Hif. חִזְרִיעַ *to emit semen* (also used of women emitting a secretion at coition). Ber. 60^{a}, a. e. איש מַזְרִיעַ תחלה when the male is the first to emit semen; אשה מַזְרַעַת וכ' when the female is the first &c.; a. fr.

זָרַע I ch. same. Targ. Jud. VI, 3; a. fr.—Part. זָרֵעַ, זָרִיעַ (זְרִיעַ). Targ. Prov. XI, 18; a. fr.—Targ. Is. XXVIII, 25 זָרִיעַ. Ib. XXXII, 20 זָרְעִין.—R. Hash. 16^{a} לִיזְרַע חרפא let him sow early seed (barley &c.). Y. Peah VII, 20^{b} top הוה ז' חקלא וכ' planted carrots on his field; a. fr.

Ithpa. אִזְדְּרַע, *Ithpe.* אִזְדְּרֵע as preced. *Nif.* Targ. O. Deut. XXIX, 22; a. e.—Y. Peah l. c. אִזְדְּרָעוּ they have been planted.

Af. אַזְרַע as preced. *Hif.* Y. Kil. I, 27^{a} bot. ומַזְרְעִין and they copulated.

זַרְע m. (b. h.; preced.) *seed;* animalic *semen* (mostly שִׁכְבַת ז'). Gen. R. s. 73 נעשו חמים ז' וכ' the water in their bellies turned into semen. Y. Kil. I, 27^{a} bot. נוטל הימנו ז' he may take seed thereof. Shebi. II, 8 שזרעו לז' which he planted for the sake of obtaining seed, opp. לירק for using it as vegetable; a. fr.—Trnsf. *issue, descent.* Gen. R. s. 23; s. 51 אותו ז' שהוא וכ' that issue which was to come from a foreign place (Moab). Ber. 31^{b} ז' שמושה וכ' a descendant who will anoint two men; a. fr.—*Pl.* זְרָעִים. Peah II, 3 חכל מפסיק לז' all of them form a partition with regard to seeds (making each field separately subject to Peah), opp. to trees. Kil. III, 2 כל מין ז' all kinds of seeds (small vegetable), opp. ירקות large beans &c.; a. fr.—Y. Shebi. II, 34^{a} top זְרָעִין שמה six *sowing seasons* during a Sabbatical period.—ז' סֵדֶר or ז' *Order of Seeds, Z'raim,* the first of the six orders of the Mishnah a. Tosefta. Sabb. 31^{a}. Esth. R. to I, 2.

זְרַע II, זַרְעָא ch. same. Targ. O. Gen. I, 11; a. fr. בר ז' that which is fit for propagation, *seed-capsule,* v. בִּיזְרָא. Targ. Prov. XI, 21; a. fr.—Targ. Ps. XXXVII, 26 Ms. (ed. דרעית, v. הַרַע II).—Y. Snh. VII, end, 25^{d} דכיתהן ז' flax-seed.

זְרָעוֹן, זְרָעוֹנִים, זְרְעוֹנִין pl. m. (b. h.; preced. wds.) *rows of plants in one bed,* also (=זְרָעִים) *seeds.* Kil. II, 2 זְרְעוֹנֵי גנה וכ' garden seeds which are not used for food, i. e. seeds of vegetables; Tosef. Maasr. III, 14; Sabb. IX, 7. Tosef. l. c. ז' שדה field seeds (e. g. vetch &c.). Kil. III, 1 חמשה ז' five rows of different seeds; a. fr.

זְרָעוֹת, Snh. 37^{a}, v. זְרָעִית.

זַרְעִי f., v. זַרְעִיתָא.

זַרְעִית f. (preced. wds.) *descendants, family.*—*Pl.* זַרְעִיּוֹת. Snh. IV, 5 (37^{a}) דמו ודם זַרְעִיּוֹתָיו Mish. a. Y. ed. (Bab. ed. זרעותיו, v. Rabb. D. S. a. l. note 10) his own (the murdered man's) blood and that of his eventual descendants; Gen. R. s. 22; Yalk. Gen. 38.

זַרְעִי, זַרְעִיתָא, זַרְעִית ch. same. Targ. O. Deut. XXIX, 17. Targ. Josh. VII, 14; a. e.—Y. Kil. IX, 32^{c} top זַרְעִיתֵיהּ לא פסיקה וכ' his race shall never cease; Y. Keth. XII, 35^{b} top זרעייתא (corr. acc.). Koh. R. to IV, 9 והא ז' ז' וכ' here is the third generation of that family &c.—*Pl.* זַרְעַיָּין, זַרְעַיָּתָא; constr. זַרְעַיַּית. Targ. O. Gen. IV, 10 (cmp. Snh. IV, 5 quot. in preced.; ed. Berl. וְרַעֲנָן). Targ. Zech. XII, 12, 14 (not זרעין). Targ. O. Ex. VI, 14 (ed. Berl. זַרְעָיָה); a. fr.—Kidd. 70^{b} אינא וכ' תרתי ז' there are two families in N. &c.

זֶרֶף, Ab. Zar. 18[b] מזרפיה Ar. (ed. לייתיה, Var. Ar. נטרפיה, Ms. M. לחפסיה) prob. a corrupt. for נגְרֵבִיה, v. גְּרַב.

זָרַף, *Pa.* זְרִיף (cmp. זרב) *to form a rim* or *elevation around a wound* (cmp. סָפַּת, סַפְּתִית), *to cause a swelling and inflammation.* Ab. Zar. 28[b] מִיזְרַף וְזָרִיף the operation with the hand creates soreness. Ḥull. 77[a]; Yeb. 76[a] פרזלא מד׳ ז׳ cutting with an iron tool causes inflammation.

זִרְפָּא, זִירְ׳ m. (preced.) *inflammation, swelling of a wound.* Sabb. 67[a] דעבדי ליה לז׳ Ms. M. (ed. דעברי לזי׳) it is applied for healing an inflammation &c.

זָרַק (b. h.; cmp. זרי) *to sprinkle; to cast, throw.* Keth. 103[b] זְרוֹק וכ׳ v. מָדָה I. Sabb. XI, 1 הזורק מרשות וכ׳ he who throws an object from private to public ground; a. fr.—Esp. *to sprinkle blood on the altar* (Lev. I, 5). Yoma III, 4 וזָרָקוֹ . . קבל he received the blood and did the required sprinkling. Zeb. I, 4; a. fr.—Yoma 67[b], v. זָקַר.

Nif. נִזְרַק *to be sprinkled.* Pes. V, 3; a. fr.

זֶרֶק ch. same. Targ. O. Ex. XXIV, 6 (Y. דריק); a. fr.—Gen. R. s. 53, end; s. 86, end [read:] זְרוֹק חוטרא . . . נפיל throw a stick in the air and it will fall back to its origin (the ground), i. e. innate disposition will always come forth; (cmp. Tanḥ. Balak 17; Num. R. s. 20).

Ithpe. אִזְדָּרִיק *to be sprinkled.* Targ. Num. XIX, 13; a. e.—Pes. 78[b] bot. אשתקד כי אידז׳ דם last year when the blood of the Passover sacrifice was sprinkled.

זְרַקְתָּא, v. זְרִיקְתָּא.

זָרַר (b. h.; v. זור a. זָרָה) 1) *to press, stamp;* 2) *to scatter.*

Nif. נִזַּר, נִזְרַר *to be scattered.* Pesik. Vayhi, p. 64[b] הירתה . . . ונגזרת נדקת was crushed, ground, and scattered; Pesik. R. s. 17; Yalk. Ex. 186; Mekh. Bo s. 13 ונזרות . . . (pl.).

Hof. חוּזַר *to be smashed.* Part. מְזוּזָר, fem. מְזוּזֶרֶת, pl. מְזוּזָרוֹת. ביצה מ׳ an egg smashed in the nest, *rotten* (cmp. מָאַס). Snh. 82[b]; Tanḥ. Pinḥ. 2; a. e., v. זָמַר III.—Nidd. 35[b]. Ḥull. XII, 3.

זֶרֶת f. (b. h.; preced.) *span* (the spread fingers); *distance from the little finger to the thumb of a spread hand.* Keth. 5[b]; Men. 11[a] זו ז׳ this one (the little finger) is used for measuring the span. Tosef. Kel. B. Mets. VI, 12 ז׳ אמורה וכ׳ *zereth* mentioned therein (in measures), is half a cubit of six handbreadths; a. fr.—*Du.* זְרָתַיִם, זְרֶךָ׳. Men. 85[a]; Tosef. ib. IX, 3 קנה זרת ושבולת ז׳ the halm one span long, and the ear two; Taan. 5[a] זְרָתַיִם.

זְרַתָּא, זְרָתָא ch. same, also *fist, hand.* Targ. Ex. XXVIII, 16 (ed. Amst. זְרַתָּא). Targ. Is. XL, 12; a. e.—Gen. R. s. 63 (play on זרו׳) מיתחא וכ׳ Ar. (ed. וירתיה) his fist was directed against him (Jacob); Yalk. Gen. 110; Yalk. Deut. 938 זירתיה;—Tanḥ. Ki Thetsé 4; Yalk. Jer. 261; Yalk. Ps. 868 זרייתיה; Tanḥ., ed. Bub. l. c. זירתיה.

זֵיתָא, v. זֵיתָא.

זֵתִים, v. זַיִת.

ח

ח *Heth,* eighth letter of the Alphabet. It interchanges with א a. ה, ע, v. letters א, a. ח; also with ג a. ק, as חבב, גבב, a. קבב; חָדָה a. גָּדָה &c.—For dialectical pronunciation, v. ה״א a. ח״ת.

ח׳, as a numeral letter, *eight.*

חָאֵי, part. of חֲרִי.

חָאִיק, חָאִיס, חָאִיף, v. חוּק, חוּס, חוּף (חָסַק).

חַאֲוָתָא* f. (חוו, cmp. חבב, *to be arched,* cmp. גְּבִינָה; Syr. חאוּתא, P. Sm. 1166) *clotted cream.* Targ. Prov. XXX, 33 Ms. (Var. ed. Lag. ח׳; ed. Lag. a. oth. וְחַמְאָתָא).

חאסטו, v. חָסַט.

חָאפָן m. (v. חָפַן) *a handful, a grab.* ח׳ בן *grabber* (a play on כָּאֲפִין, v. אֲפִין). Y. Yoma IV, 43[c] bot. (Bab. ib. 39[a] sq. בן חַמְצָן).

חָאק, v. חוּק ch.

חָב, חַב, v. חוּב.

חָבָא, חֲבָא, v. חבי.

חָבָא, חוּבָּא.

חֲבָא, B. Kam. 101[b], v. חֲבָה.

חָבַב I (b. h.) [*to be arched;* denom. חוֹב II;] *to bosom, love.*

Pi. חִבֵּב 1) same, *to love, cherish;* with לפני or בפני, *to prefer.* Ex. R. s. 27; Tanḥ. Yithro 4 Yithro is named חוֹבֵב שוז׳ את וכ׳ because he loved the Law; Sifré Num. 78. Sabb. 13[b] חיו מְחַבְּבִין את הצרות they cherished the memory of past troubles (devoting memorial days to the relief from them). Ib. 51[a], a. e. כמה מחבבין זה את זה how they honor each other. Pes. 100[a] בכל יום היית מחבב . . . בפני thou didst always prefer my opinions to those of R. J., and now thou embracest his opinion in my presence; Y. ib. X, beg. 37[b]; Tosef. Ber. V, 2; a. fr.—2) (denom. of חֲבִיב) *to make beloved.* Gen. R. s. 39 כדי לְחַבְּבָהּ בעיניו in order to make him feel the dearness of home; כדי לְחַבְּבוֹ וכ׳ to make him feel how dear was his son to him.

חֲבַב ch., *Pa.* חַבֵּיב same, 1) *to love, honor.* Targ. Prov. IV, 8 חַבְּבֶיהָ honor her. Targ. O. Deut. XXXIII, 3; a. fr.—2) *to make beloved.* Targ. Y. ib.—Sabb. 130[a] is it משום חֲבִיבוּ מצוה (Rashi חִיבּוּב) in order to show the high appreciation of the ceremony (of circumcision)?—Ib. אלא לחַבִּיבֵי (Ms. M. לְחַבֵּב). Ḥull. 133[a] חבובי קא מְחַבֵּב does he (by taking hastily) prove his anxiety for the divine command, or &c.?

Ithpa. אִיתְחַבִּיב *to be tied together* (in affection). Targ. I Sam. XVIII, 1 (h. text נקשרה).

חֲבַב* II (v. preced. wds.) *to embrace* (in a fight), *to wrestle.* Tosef. Shebu. VI, 2 כל זמן שהיו חוֹבְרין זה את זה (Var. חוֹכְכין) as long as they were fighting each other, i. e. if the case comes up immediately after the fight took place; ib. B. Kam. IX, 28 חוככין; Y. Shebu. VII, 37[d] bot. חוככין.—V. חֲבִיבָאֵי.

חֲבָבָאֵי, v. חֲבִיבָאֵי.

חִיבָּה, חִבָּה f. (preced. wds.) *love, esteem, honor.* Koh. R. to V, 14 בא לעולם בח׳ וכ׳ man enters the world with love (caressed by his nearest), and leaves with love. Y. Bicc. II, 64[d] top לשבעה מיתה של ח׳ a death after seven days of sickness is a death of (divine) love; (ib.[c] bot. לשבעים מיתה של ח׳, read שִׂרְבָּה).—Ab. III, 14 ח׳ יתירה וכ׳ the greater divine love consists in its being made known to him &c. Ḥull. 33[a], a. e. חִיבַּת הקדש מכשרתן the honor in which sacred objects are held makes them fit for levitical uncleanness (even without contact with liquids, v. כָּשַׁר). Ex. R. s. 2, a. fr. לשון ח׳ the repetition of a name intimates endearment. Y. Succ. IV, 54[d] top לשון ח׳ (the word שֵׁכֶר, Num. XXVIII, 7) expresses something dear; (Bab. ib. 49[b]; Num. R. s. 21 שתיירה).—Keth. 56[a] חיבת חופה וכ׳ the affection produced by the seclusion in the bridal department is the final act of possession. Gen. R. s. 93; Yalk. ib. 150 [read:] על חיבת חצין כך על בעל אכסניא וכ׳ if this was done for a dear object of sight (our sister), how much more shall we do in defence of the host of the Lord (Benjamin, v. אוּשְׁפִּיזָכָן); a. fr.—Ch. חִיבְּתָא.

חִיבָּה, חִבָּה f. (חבא) *reserve, storage.* B. Kam. 101[b] שגיבבן בחיבה Ms. M. (oth. בחִבָּה; ed. בחֻבָּא, v. Rabb. D. S. a. l. note) which he gathered up for storage; Succ. 40[a] לחוּבָּה ed. (Ms. Ms. 2 בחיבה, v. Rabb. D. S. a. l. note 200).

חֲבִי, pr. n. m. בר ח׳, v. חֲבִיבָה.

חֲבִיבָא, v. חִיבָּה.

חבורתא, Ḥull. 57[b], v. תַּבְרוּתָא.

חֲבוּט, חִיבָּה.

חָבוּט m. (חָבַט) *pressed down,* esp. *ḥabut,* a legal fiction by which an inclined projection is assumed to be like a horizontal plane. Erub. 9[a] אמרינן ... או ח׳ או לבוד וכ׳ either we assume the fiction of a junction (v. לָבוּד) or of *ḥabut,* but both of them we do not assume. [Rashi reads חֲבוֹט or ch. חברט, as imperative: *press it down.*]

חֲבוּטָא, v. חוּבְטָא, a. חֲבָטָא.

חֲבוֹל, v. חָבַל I, II. [Y. Kidd. IV, 65[d] top ח׳ ימא, v. חֲבִיל.]

חֲבוּלָא, חִבּוּל, v. חִיבָּה.

חֲבוּלָה f. (b. h. חֲבָלָה; חָבַל 1) *pledge.* Tanḥ. B'shall. 19 (ref. to חבל תחבל, Ex. XXII, 25) . . . חֲבַלְתָּ ח׳ אחת if thou seizest a pledge once, thou wilt finally be seized many times (cmp. Ex. R. s. 31, quot. s. v. מַשְׁכּוֹן); Yalk. Ex. 257; Mekh. B'shall., Vayassa, s. 1 (corr. acc.). Tosef. Keth. XI, 8 על חֲבִילָה חמלוה . . . וכ׳ if one gives a loan on a pawn &c.—*Pl.* חֲבוּלוֹת, v. supra (Yalk. l. c. וְחַבְלוֹת).

חֲבוּלָא m. *injury, loss,* v. חֲבִילָא.

חִיבִּי, חִבּוּי, חֲבוּלְיָא f. (חבל; v. Nöld. Mand. Gr. p. 146, sq.) *interest, usury* (h. נֶשֶׁךְ). Targ. O. Ex. XXII, 24 חֵי ed. Berl. (oth. ed. וַי). Targ. Ps. XV, 5; a. e.—M. Kat. 28[b] (in a funeral dirge) מותא כי מותא ומרעין חי׳ death is death (paying a debt), but sufferings are the interests.

חֲבוּר, v. חִיבָּה.

חֲבוּרָא c. ch.=h. חֲבוּרָה, *company, party.* Targ. O. Ex. XII, 46 (Y. ed. Amst. חַב׳).—*Pl.* חֲבוּרָן. Targ. Y. Deut. XXXIV, 6; a. e.—Masc. חֲבוּרִין. Targ. Y. II Deut. XIV, 1 (some ed. חַב׳; Ar. חבורן; cmp. אֲגוּדָּה).

חַבּוּרָא I, v. preced.

חַבּוּרָא II m. (חבר) *charmer.*—*Pl.* constr. חַבּוּרֵי. Targ. Y. II Deut. XVIII, 11 חַבּוּרֵי חֲבוּרֵי בישרן (not חֲבוּרָא) those who conjure up companies of evil (demons).

חֲבוּרָה I f. (חָבַר) *company, association, party;* esp. *those united for eating the Passover lamb in company* (Ex. XII, 4); *the colleagues at school* (v. חָבֵר); *the college.* Pes. VII, 3, a. fr. בני ח׳ the members of a Passover party. Ib. אם חֲבוּרַת כהנים if it is a party consisting of priests only. Y. ib. X, 37[d] top שלא יהא עומד מח׳ זו וכ׳ that one should not rise from one party and join another; Bab. ib. 119[b], v. אֶפִּיקוֹמָן; a. fr.—Ber. 9[b] במעמד כל חח׳ in the presence of the whole college. Ned. 81[a] חזהרו בח׳ beware of disregarding the benefits of collegiate studies. Lev. R. s. 2, end חֲבוּרָתוֹ של משה the disciples of Moses; a. fr.—Y. Dem. II, 23[a] top דותין אותו מחבורתו, v. חֲבִירוּת.—*Pl.* חֲבוּרוֹת. Pes. IX, 10; a. fr.

חֲבוּרָה (חַבּוּרָה) f. (b. h.; חָבַר 4) *a mark of violence, wound, discoloring.* B. Kam. VIII, 1 מקום שאינו עושה ח׳ a spot on which no wound is made by burning (e. g. on the nail). Snh. XI, 1 (85[b]) עד שיעשה בהן ח׳ unless by striking them he creates a wound; Y. ib. XI, beg. 30[a] באיזו ח׳ כחַבּוּרַת שבת כח׳ נוקין what wound is meant here? One the creating of which would be a Sabbath offence (discoloring), or one of the kind required for claiming damages?; Mekh. Mishp., N'zikin, s. 5 מכה שיש בה ח׳ (in order to be punishable with death) it must be a beating which makes a wound (or a sore). Sabb. 107[b] ח׳ שאינה חוזרת a permanent discoloring. Ib. מניין לח׳ שאינה וכ׳ whence is it proven that by *ḥabburah* a permanent (not a momentary) discoloring is meant?—

Keth. 3[b] עושה ח׳ he makes a wound (by tearing the hymen). Ib. 5[b] מקלקל בח׳ destroying by making a hole, מתקן בח׳ amending by &c.; a. v. fr.—*Pl.* חבורות. Gen. R. s. 23; a. e.

חַבּוּרְתָּא ch. same. Yalk. Gen. 38, v. חַנּוּרְתָּא.

חַבּוּרְתָּא ch.=h. חֲבוּרָה, *company* &c.—Y. Ber. II, 5[c] top וַחֲבוּרְתֵּיהּ and his disciples. Y. Ter. II, 41[c] כד הוה מורי בחבורתיה when teaching in his college; a. e.—*Pl.* חַבּוּרְתָּא. M. Kat. 27[b] ח׳ איכא במתא there are burial societies in the place.

חָבוּשׁ m. (Syr. חבושא, P. Sm. 1187) name of *a fruit, quince* (v., however, Löw Pfl. p. 143).—*Pl.* חֲבוּשִׁין. Sabb. 45[a]: Bets. 26[b]. Tosef. Ter. VII, 13 חובשין ודרמסקנין ed. Zuck. (Var. עובטין; Y. ib. VIII, 45[d] ענבים ואובשין). [חָבוּשׁ *prisoner*, v. חָבַשׁ.]

חָבוּשָׁא ch. same. Keth. 60[b].—*Pl.* חֲבוּשֵׁי. Snh. 39[a].

חַבּוּשָׁא m. (חבש) *imprisonment.* Koh. R. to XI, 9 לַחֲבוּשַׁי לֵית אַת סְקֵר my being imprisoned thou dost not take into consideration.—Targ. Y. II Gen. XXXIX, 20 בֵּית חֲבוּשָׁה (Ar. חֲבוּשָׁרָא) *prison.*

חָבַט (b. h.; cmp. חבש, חבל) [*to use force,*] 1) *to press down.* Erub. 42[b] חוֹבֶשֶׁת . . . תקרת the roofing of the house presses upon him (keeps him mindful of the Sabbath limit); v. חָבוּשׁ. B. Mets. 80[b] חָבְטוֹ לאלתר (Ar. חבסו, v. חָבַס) the load pressed him down immediately (before he could find out that it was too heavy for him). Snh. 19[b] חָבָטָן בקרקע pressed them into the ground. Succ. IV, 6 (45[a]) חוֹבְטִין אותן ע״ג קרקע בצידי המזבח Ms. M. (v. Rabb. D. S. a. l. note 10) they laid them down closely upon one another on the ground by the altar (opp. to זוקפין, ib. IV, 4). Keth. 39[a] צער שחָבָטָה ע״ג וכ׳ 'the pain' (Mish. ib. III, 4) refers to his pressing her down on the hard ground.—2) *to force, to knock open,* esp. *to knock upon olives* to make them burst, before putting them under the press, or *upon ears* to thresh the grain out. Ex. R. s. 36, beg. . . . ונחבט ומשחובְטִין וכ׳ מורידין they take the olive down and it is knocked upon, and after knocking it, they put it into the vat (corresp. to כתש, Men. VIII, 4). Ib. . . וחובטין . . ממקום וכ׳ . . . . באין או״ה the gentiles come and knock them (the Israelites) from place to place. Men. X, 4; a. e.—*Part. pass.* חָבוּט *mashed.* Sabb. 80[b] בח׳ when the lime is mashed (and mixed with water); Y. ib. VIII, 11[b] bot. בחביט (corr. acc.).—3) *to lay down for receiving lashes,* in gen. *to punish, bind over.* Gitt. IX, 8 ובנכרים חובטין אותו וכ׳ but when the gentile authorities bind him over and say, Do as the Israelites tell thee, (the letter of divorce so enforced) is valid (differ. vers. in Y. ed.); Tosef. Yeb. XII, 13.—Tosef. Sot. XV, 7 מסרוהו לבעל זמורה וחָבָטוֹ ed. Zuck. Var. (Y. ib. IX, 24[b] top וחבשוהו) they gave him in charge of the rod-bearer (v. זְמוֹרָה), and he tried to force him (into submission). Midd. I, 2 חוֹבְטוֹ במקלו he punishes him with his cane.

Nif. נֶחְבַּט *to be knocked upon; to strike against.* Ex. R. s. 36, v. supra.—Keth. 36[b] מפני שנֶחְבָּטָת וכ׳ because the blind girl may have struck against something (and fallen, so as to have lost her virginity by the shock). Ḥull. 51[b] עוף שנ׳ על וכ׳ a bird that fell with force upon water.—Koh. R. to VII, 8, v. infra.

Pi. חִיבֵּט *to press down, throw down.* Keth. l. c. חִיבְּטָהּ ע״ג שיראין if he forced her down on (soft) silk garments.

Hithpa. הִתְחַבֵּט, נִתְחַבֵּט *to prostrate one's self* (in prayer, in deep commotion). Gen. R. s. 91 הוה מִתְחַבֵּט he threw himself to the feet of every one &c. (with ref. to Gen. XLII, 21). Ib. s. 70; Num. R. s. 8, end; Yalk. Gen. 123 דבר שנתח׳ וכ׳ a thing for which that patriarch (Jacob) begged in prostration; Koh. R. to VII, 8 שנִּתְחַבֵּט. Deut. R. s. 2, beg. עכשיו הוא מתחנן ומתח׳ now he supplicates and prostrates himself; a. fr.

חֲבִיט, חֲבַט ch. same, 1) *to knock; to strike, punish.* Targ. O. Deut. XXIV, 20. Targ. Jud. VI, 11. Targ. Is. XXVIII, 27 (Regia: מְחַבְּטִין *Pa.*).—Targ. Prov. XXVIII, 3 מטרא חָבִיטָא (not חֲבִיטָא) a prostrating rain (h. text סחף). Y. Sabb. XVII, 16[b] top דו חָבִיט ביה; Y. Bets. I, 60[c] חֲבַט, v. זְוִירָא.—Gen. R. s. 7, a. e. חֲבוֹט חבטך, v. חֲבָטָא. B. Bath. 58[a] חֲבוֹטוּ (not חובטו), v. חֲבִיטָא.—2) *to throw down.* Y. Snh. VI, 23[c] top חַבְטָהּ תורא בתילא Ash. to Ḥull. 51[a] (ed. בתיילית) threw an ox down with force (before slaughtering).—*Part. pass.* חָבִיט, f. חֲבִיטָא *prostrated.* Keth. 10[a] מברכתא ח׳ ליה is Mabrakhta (i. e. all the women of ill repute of M.) prostrated before him (so that he is an expert in such matters)? [Y. Sabb. VIII, 11[b] bot. בחביט, v. preced.]

Pa. חִבֵּיט *to shake, agitate.* Targ. Y. Num. XXV, 8 (ed. Amst. Pe.) he shook (the spear). Targ. Esth. VI, 1.—Succ. 44[b] ח׳ ח׳ ולא וכ׳ he shook it repeatedly but said no benediction.

Ithpa. אִיתַּחֲבַט as preced. *Nif.* Keth. 36[b] כולהו נמי חֲבוּשֵׁי מִיתַּחֲבְטֵי all girls (even if not blind) may receive a shock by falling.

חֻבָּט I c. (חָבַט 1) *fastening;* ח׳ של סנדל *thongs of a sandal joined in a knot* (v. Sm. Ant. s. v. Sandalium). Mikv. X, 3.—*Pl.* חֻבָּטִין (חוֹבְטִין). Y. Yeb. XII, 12[d] top וחן שיהו חו׳ של עץ this means that the thongs be of wood (of the vegetable kingdom; oth. vers. מעמידין, תרסיות). Ib. נפסקו חֻבָּטָיו (omitted Tosef. Kel. B. Bath. IV, 5, a. Sabb. 112[a]) if its thongs are broken; נפסקה . . . אחת מח׳ if one set of its thongs is broken; Y. Sabb. V, 8[a] חברתיו (corr. acc.; omitted Tosef. ib. XII (XIII), 14).

חֻבָּט II m. (חָבַט, v. *Nif.*) *shock, lesion through a fall.* B. Kam. 50[b] לַחֲבָטוֹ, v. חֲבָל. Ib. חבטו קרקע וכ׳ (not חבטה or חבטא, v. Rabb. D. S. a. l. note 1; Yalk. Ex. 341) as to the shock which the animal suffered, it is the natural ground which injured it, v. קַרְקַע.

חֲבָטָא ch. same, also *stroke, blow.* Ḥull. 8[a] ח׳ קדים וכ׳ does the effect of the blow come first (and create an inflammation, שחין), and the effect of the heat follows (creating a burn, מכוה) &c.?—B. Mets. 116[b] אי בחבטא נפל אי בח׳ נפל whether the building fell through pressure (in which case the lower portion of the materials would be more affected), or through a shock.—Gen. R. s. 7 חבוט

חֲבָטָךְ go on with thy beating; Koh. R. to VII, 23; Tanḥ. Huck. 6 חֲבִיטָתֵךְ; Y. Kidd. III, 64c bot. חבושך.—Esp. *the beating of olives.* Lam. R. to I, 1 רבתי (2 חד כותי) בשעת ח׳ in the season of beating; ib. חבטה (corr. acc.).—*Pl.* חֲבָטָיָא *olives ready for beating.* Y. Maas. Sh. IV, 55b bot. [read:] החוא חוח בנציא ואת בח׳ that one (dreamt of olives) in the blooming stage, but thou of olives ripe for beating.

חֲבָטָה* f. (חָבַט) *seizing an object violently* in order to take possession of it. B. Mets. 118a, v. חַבָּטָה. [B. Kam. 50b, v. חָבֵט II.—Lam. R. to I, 1 רבתי (2 חד כותי), v. preced.]

חבטי, Y. Shebu. VII, 37d, v. חֲבִיבָאֵי.

חָבָא, חבי (b. h.) *to cover, hide.*—*Part. pass.* (fr. חבה) חָבוּי, f. חֲבוּיָה. Cant. R. to II, 1 (play on חֻבְצֶלֶת, ib.) חבויה בצלן של מצרים hidden (disregarded) in the shade of Egypt; ח׳ בצלו של ים nearly covered up by the darkness of the Sea; ח׳ בצלו של סיני nearly covered up by the shade of Sinai (threatening to fall upon me) &c.—Ib. שח׳ בְּצֶלָּהּ its (the young lily's) onion is hidden (its leaves not being unfolded).—Ib. חֲבוּיִים בי . . כל מתי all the dead of the world are buried in me (the earth).

Nif. נֶחְבָּא *to be hidden.* Sabb. 60a חיו נֶחְבָּאִין וכ׳ they hid in a cave. Taan. 23b, v. infra.

Hif. הֶחְבִּיא *to hide.* Taan. l. c. they named him חנן הנחבא מפני שח׳ עצמו Ms. M. (ed. שהיה מַחְבִּיא) because he hid himself (in his modesty). Y. Kil. V, 30a top (play on בתי כְּלָאִים, Is. XLII, 22) בית שמַּחְבִּיאִין . . . a garden house in which it is permitted to keep plants of a different species (from the surrounding vines). Sot. 34b (play on נחבי שח׳ וכ׳) he hid (suppressed) the word of God (truth); Tanḥ. Sh'laḥ 6 שח׳ את דבריו he suppressed the words he ought to have said; ib. Haăz. 7. [Lam. R. introd. (R. Josh. 2) מחבי חבריים, read: מחבר חברים, v. חָבַר.]

Hithpa. הִתְחַבֵּא *to hide one's self.* Midr. Prov. ch. IX; Tanḥ. Ki Thabo 2 מִתְחַבְּאִים trying to hide themselves.

חָבָא, חֲבֵי ch. same. Bekh. 43b, v. infra.

Ithpa. אִתְחַבֵּא, *Ithpe.* אִיתְחֵבִי *to hide one's self; to be hidden, covered.* Targ. Lam. I, 3. Targ. Y. Gen. VII, 19, sq. (ed. pr.=O. אתחפ׳).—Bekh. 43b מִיתְחֵבִי דַחֲבָיָא (Rashi, ed. מִיחָ׳) when the head is hidden (between the shoulders). B. Kam. 60b מִיתְחֵבִי חַבּוּיֵי וכ׳ he hides himself and walks (by the way-sides).

חֲבַי pr. n. m *Ḥăbay.* Yeb. 115b bot. (a name of frequent occurrence in Maḥuza).—B. Kam. 72a Ms. M. (ed. וַחֲבִיבַי); Erub. 57a Ms. M. (ed. וַחֲנִילַאי).

חָבִיב I m. (חָבַב) *beloved, dear, precious; favored, privileged.* Ab. II, 10 יהי . . . ח׳ עליך וכ׳ let thy neighbor's honor be as dear to thee as thine own. Ib. III, 14 ח׳ אדם וכ׳ man is privileged (favored of God) in that he was created &c.; a. v. fr.—*Pl.* חֲבִיבִין, חֲבִיבִים. Ber. 5b ח׳ עליך יסורין are sufferings dear to thee (as divine trials)? —Yoma 52a ח׳ ישראל וכ׳ Israel is favored, for the Lord made them independent of a mediator; a. v. fr.—*Fem.* חֲבִיבָה. Tosef. Ber. VII, 24; Ber. 63a; Y. ib. IX, end, 14d ח׳ תורה וכ׳ the Law is appreciated. Pes. 68b כמה ח׳ מצוה בשעתה how much more preferable is a religious act when done betimes; a. e.—*Pl.* חֲבִיבוֹת. Sot. 13a על . . . כמה ח׳ וכ׳ how dear were religious acts to Moses.

חָבִיבָא, חַבִּי, חֲ׳, חָבִיב I ch. same. Targ. Jer. XXXI, 19; a. fr.—*Pl.* חֲבִיבִין, חֲבִיבַיָּא. Targ. Is. I, 4. Targ. Y. II Deut. XXVI, 18; a. e.—*Fem.* חֲבִיבְתָא; חֲבִיבָתָא (as noun). Targ. Y. Gen. XLIV, 30 (h. text קשורה, cmp. חָבַב *Ithpa.*).—Targ. Cant. VI, 4.

חָבִיבָא, חָבִיב II m. (preced.) [*connected,*] *uncle, father's brother.* Targ. Y. Lev. X, 4; a. e.—B. Bath. 41b. Y. B. Kam. X, beg., 7b; a. fr.—*Fem.* חֲבִיבְתָא 1) *aunt, father's brother's wife.* Targ. Y. Ex. VI, 20; a. e.—*2) *mother-in-law.* Targ. Y. II Deut. XXVII, 23 (h. text חתנת).

חֲבִיבָא, חֲבִיבָה III pr. n. m. *Ḥăbiba,* name of several Amoraim. Yoma 10a; B. Mets. 85b רב ח׳ בר סירמקי (Ms. M. חֲבִיבַי, v. Rabb. D. S. a. l. note).—Ib. אמר רב ח׳ (v. Rabb. D. S. l. c.). Sabb. 54b, a. e., v. זָוָא I. Y. Meg. I, 70b top ר׳ חבריה; a. fr.—V. Fr. M'bo p. 79b.

חֲבָבָאֵי, חֲבִיבָאֵי* m. pl. (v. חָבַב II) *wrestlers, a case of assault and battery without witnesses.* Tosef. Shebu. VI, 2 ר׳ יהודה הירה קורא אותה ח׳ (Var. ed. Zuck. חנחכין) R. Judah called such a case (in Chald.) *ḥăbibaé*; ib. B. Kam. IX, 28 (our w. a. אותה omitted in ed. Zuck., Var. אותה כאי, אותה הכחכא); Y. Shebu. VII, 37d bot. קורא חבטי.

חֲבִיבָה, v. חָבִיב I, a. חֲבִיבָא III.

חֲבִיבוּתָא f. (חָבִיב) *love, attachment, divine favor.* Sabb. 88b ועדיין ח׳ היא גבן (Ms. M. חֲבִיבוּתֵיהּ הוא) and yet (in spite of our defection) the divine love is with us; Gitt. 36b; Yalk. Cant. 983. Arakh. 16b אגב ח׳ וכ׳ on account of the extreme friendship &c.

חֲבִיבַי pr. n. m. *Ḥăbibay,* v. חֲבַי a. חֲבִיבָא III.

חֲבִיבְתָא, v. חֲבִיבָא I a. II.

חֲבִיוְנָא m. (חבי; b. h. חֲבִיוֹן) *secret place, recess.*—*Pl.* constr. חֲבִיוְנֵי. Targ. Cant. II, 14 ח׳ דַּרְגְּתָא (ed. Lag. דַּרְגִּיתָא, h. text סתר המדרגה). Targ. Koh. X, 20.

חֲבִיוְנָה f. (dimin. of חֲבִית) *a small vessel, flask* with flat sides.—*Pl.* חֲבִיוְנוֹת. Kel. II, 2; Tosef. ib. B. Kam. II, 2 אֲבִירְנוֹת (ed. Zuck. אוברנות).

חֲבִיטָא, חֲבִיט m. 1) part. pass. of חֲבַט.—2) (חָבַט) *flail, cudgel.* [Tanḥ. Huck. 6 חביטך, v. חֲבָטָא.]—*Pl.* חֲבִיטֵי. B. Bath. 58a [read:] שקילו ח׳ חבוטו אקבראי וכ׳ (v. Ms. M. a. Rabb. D. S. a. l. note) take cudgels and beat on the grave of your father, until &c.

חבוים, Lam. R. introd. (R. Josh. 2) מחבי ח׳, read: מחבר חבריים, v. חָבַר.

חָבִיל (v. חָבַל I) *to get sick.* B. Mets. 97a ח׳ ומית got sick (from overeating itself) and died.

חֲבִיל *woe!*, v. חָבַל II. [Targ. Prov. IV, 13, v. הֵחֵיל.]

חְבִיל יַמָּא, חֲבִיל ח׳ (v. חַבְלָא II) pr. n. *Ḥăbel Yamma (district of the sea)*, a Babylonian district (v. Berl. Geogr. p. 34, sq.; Neub. Géogr. p. 327). Kidd.72ª; Y. ib. IV, 65ᵈ top (not חבול); Gen. R. s. 37 חֲבַל.

חֲבִילָא I f. (חבל) *injury, loss.* M. Kat. 28ᵇ ויי לאזלא וויי לח׳ (Ms. M. לְחַבּוּלָא) woe for him that is gone, woe for the loss!—Bekh. 8ᵇ מנא דלא שוי חֲבִילֵיה (Rashi חבליה) a utensil which is not worth the damage which it causes.

חֲבִילָא II (v. next w.) *bundle.*—*Pl.* חֲבִילִין. Lev. R. s. 14 (prov.) אשתרי חד חבלא אשתרו תרין ח׳ if one rope is untied, two bundles are loosened. [Ar. ed. Koh., a. ed. Wil. חַבְלִין.]

חֲבִילָה f. (חָבַל 2) 1) *connection, whatever is in a connected state.* Kel. XVIII, 9 חמטה מיטמאת ח׳ וכ׳ a couch gets unclean only when combined, and can become clean again &c., opp. אירגים; Succ. 16ª.—2) *bundle, load, baggage, luggage.* Y. Ter. X, 47ᵇ top, v. זֵיר. B. Mets. 72ᵇ המולידך ח׳ וכ׳ if one carries a load (as a messenger) from one place to another (where prices are higher). Kidd. 65ᵇ וח׳ עמהם and have luggage with them. B. Mets. 78ª כשבאת ח׳ לידו when the working man has left a bundle (of tools) with him (as a pledge that he will come to work); a. fr.—*Pl.* חֲבִילוֹת, חֲבִילִין, חֲבִילֵי, constr. (mostly) חֲבִילֵי. Sabb. XVIII, 2 ח׳ קש וכ׳ bundles of straw &c.—Y. Ber. VII, beg. 11ª מג׳ ח׳ from three different bundles (of hyssop). B. Kam. 10ª bot. מרבה בח׳ Ms. M. (ed. sing.) one adding bundles (of dry twigs) to the fire.—Ber. 49ª, a. e. אין עושין מצות ח׳ ח׳ we must not perform religious duties bundle-wise (but pay attention to each singly). Erub. 54ᵇ (ref. to Prov. XIII, 11) אם עושה . . ח׳ ח׳ מתמעטת Ms. O. (v. Rabb. D. S. a. l. note) if one studies bundle-wise (too many subjects at a time), his learning will decrease (ed. מתמעט he will become poorer in learning). B. Mets. 84ᵇ הקפתנו ח׳ תשובות וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) thou hast surrounded us with bundles of arguments which contain no substance; a. fr.—3) *band, bandage.* Ab. Zar. 10ᵇ, sq. נתפרדה ח׳ the bond (of friendship between the two nations) is severed—*Pl.* חֲבִילִין. Lev. R. s. 14; Yalk. Job 905 עשוייה . . ח׳ ח׳ consists of cells, convolutions and bands (muscles).—4) *pledge*, v. חֲבוֹלָה.

חבין, Tosef. Kil. III, 15, v. חֵרְגָּה.

חֲבִינָאוּת, v. חֲבִינָנוּת.

חבינא, v. חֲבִינָא.

חֲבִינָנוּתָא, חֲבִינָנוּת f. (חבן, denom. of חוּבָּא, v. P. Sm. 1181, *to fold hands in the bosom*) *idleness.* Targ. Prov. XXXI, 27 ולחמא דחבננותא ed. Lag. (Var. חכינאנות, ed. Wil. חכינ׳, corr. acc.). Ib. XXII, 13 בחבננותיה ed. Lag. (Var. a. ed. Wil. בחכינ׳, corr. acc.).

חבין, Y. Peah I, 16ª bot. בר ח׳, v. חוּבָּן I.

חֲבִיץ m. (חבץ) *a dish of flour, honey and oil beaten into a pulp;* ח׳ קדרה a *ḥabits* boiled in a pot. Ber. 36ᵇ, v. אַבְרוֹשֵׁךְ.—Gen. R. s. 48.

חֲבִיצָא ch. 1) same. Ber. 37ᵇ; Men. 75ᵇ חֲבִיצָה (fem.; Ms. M. חמיצא, v. Rabb. D. S. a. l. note). Y. Ned. VI, beg. 39ᶜ.—2) ח׳ דתמרי *a cake of pressed dates.* B. Mets. 99ᵇ (Ar. חִרְבוּצָא, Ms. H. הוצצא).

חֲבִיר, v. חָבֵר.

חַבִּי, חֲבִירָא, v. הַבִּירָא.

חֲבִירְתָּא, חֲבֵירְתָּא, חֲבֵירָה, v. חָבֵר, a. חַבְרָא.

חֲבִישָׁה f. (חָבַשׁ) *imprisonment.* Snh. 78ᵇ ח׳ מנא לן whence do we derive the right of committing to prison (to await the result of wounds afflicted)?—Y. Yeb. XII, 12ᵈ bot. ביה ח׳ דר׳ וכ׳ the prison where R. Akiba was confined.

חֲבִית f. (חבב, as גֲּזִית fr. גזז, v. Fl. to Levy Talm. Dict. II, 202ᵇ) *an arched, pouched vessel, (earthen) wine jug.* B. Kam. III, 1 (27ª, identical with כַּד); a. fr.—Kel. II, 3 ח׳ של שיריין the swimmers' bottle (used for practicing).—*Pl.* חֲבִיּוֹת. Ib. 2 ח׳ לודיות Lyddean jugs, smaller than לחמיות Bethlehem bottles. Nidd. 6ᵇ, v. גּוּמָּא I h.; a. fr.

חֲבִיתָא ch. same. B. Kam. 27ª. Sabb. 74ᵇ דעביד ח׳ who makes an earthen jug (on the Sabbath); a. e.—*Pl.* חֲבִיתָא. Ib. 110ª אתרתי ח׳ Ms. M. (ed. חֲבִיתָא) on two jugs.

חֲבִיתִין, חֲבִיתִים f. pl. (b. h. חֲבִתִּים; חבת, cmp. חבץ, חֲבִיץ) a sort of *cakes* (cmp. מַחֲבַת). Y. Yoma I, beg. 38ª נאמר תמיד בח׳ the word *tamid* is used in connection with *ḥăbittin* (Lev. VI, 13). Ib. אין ח׳ מעכבת (sub. הקרבת) the offering of the cakes at the High-priest's inauguration is no indispensable requirement. Men. XI, 3 חֲבִיתֵי כ״ג the cakes at the Highpriest's inauguration.

חָבַל (b. h.; cmp. חבב) 1) *to seize, to take a pledge.* Mekh. B'shall., Vayassa, s. 1, a. e., v. חֲבוֹלָה.—B. Mets. IX, 13 (115ª) החובל את הריחים he who seizes millstones (for his debt); a. fr.—2) *to twist* (v. חֶבֶל); *to do violence, unshape; to inflict a wound, to hurt* (followed by ב of the object). B. Kam. VIII, 1 חחובל בחבירו he who injures his neighbor. Sabb. XIV, 1. Ib. 106ª חובל בצריך לכלבו one who wounds (an animal on the Sabbath is guilty) when he needs the blood for his dog. Ib. חובל בעלמא one who wounds generally (not for a purpose); a. fr.—3) *to writhe, travail*, v. *Pi.*

Nif. נֶחְבַּל 1) *to be seized.* Yalk. Ex. 351 שניתן ליחבל ביום (B. Mets. 114ᵇ לְהֵחָבֵל) which may be seized as a pledge in day time.—2) *to be injured.* Tosef. B. Kam. IX, 29 מן הנֶחְבָּל וכ׳ . . . . אע״פ שלא although the injurer does not ask the injured (to pray for him), the injured must pray &c.; a. fr.

Pi. חִיבֵּל 1) *to injure, wound; to unshape, ruin, spoil.* Ber. 51ª יש לי . . . לְחַבֵּל I have permission to injure (kill). B. Kam. 91ᵇ לחַבֵּל בעצמו to mutilate one's self.—Kel. XIV, 2 משיחבל from the moment he batters (the tube, for fitting it into the top of the staff); Tosef. ib. B. Mets. IV, 5 משיחבול, v. חֲבַר. Num. R. s. 10 (play on חֲבֵל, Prov. XXIII, 34) שחִבְּלָתוּ יעל וכ׳ whom Jael mutilated on his

head. Yalk. Ex. 301 חִבַּלְתֶּם מעשיכם you have ruined (turned to evil) your deeds. Snh. 24a מְחַבְּלִין זה לזה וכ׳ (Ms. K. זה את זה) wound each other's feelings in discussions; a. fr.—2) *to travail.* Taan. 8a bot. מְחַבֶּלֶת ואינה יולדת (Rashi: חוֹבֶלֶת) travails but cannot give birth.—*Pass. pass.* מְחוּבָּל *ruined.* Ex. R. s. 30.

Hithpa. הִתְחַבֵּל *to be spoiled, ruined.* Mekh. B'shall., Vayassa, s. 1 נותן דבר המְחַבֵּל לתוך דבר המִתְחַבֵּל he puts a thing which spoils (the taste) into a thing which is spoiled.

חָבַל I, חֲבִיל, fut. יַחְבּוֹל same, *to wrong, be violent.* Targ. Job XXXIV, 31.

Pa. חִבֵּל 1) *to injure; to ruin, destroy* &c. (corresp. to b. h. הִשְׁחִית). Targ. O. Lev. XIX, 27. Targ. Gen. VI, 12; a. fr.—*Part. pass.* מְחִבָּל *mutilated, blemished.* Targ. O. Deut. XXIII, 2. Targ. Mal. I, 14.—B. Kam. 87a אי בעי מְחַבֵּל בה לא מצי חַבִּיל Ms. M. (ed. מיחת, incorr.) if he desired to wound her (his daughter), he dared not.—2) *to travail.* Denom. מְחַבְּלְתָּא.

Ithpa. אִתְחַבַּל *to be corrupted, destroyed.* Targ. Gen. VI, 11, sq. Targ. Job XVII, 1; a. e. [Targ. Ps. LXII, 11, v. חֲבַל.]—*Ithpe.* אִיתְחַבַּל *to get sick.* B. Mets. 97a ואי׳ ומית Ms. H. (ed. חַבִּיל).

חֲבַל II m. (preced.) 1) *injury,* v. חַבְלָא I.—2) *woe!, Oh!* (cmp. בִּיזְיָא II). Targ. Job X, 15 (Var. חַבִּיל, חֲבוֹל); a. e.—[Also in Hebr. diction] Ned. 74b ח׳ עליך וכ׳ woe unto thee! (a pity) that &c. Snh. 111a; Ex. R. s. 6, a. e. ח׳ על דאבדין וכ׳ Oh, for those who are gone and cannot be replaced! Ib. s. 26; Mekh. B'shall., Vayassa, s. 6 (prov.) נפל ביתא ח׳ לכוותא (not אבל) when the house falls, woe to the windows!; a. fr.—3) (adv.) *to ruin.* Pes. 20b תשפך ח׳ (v. Rabb. D. S. a. l. note 9) it must be poured out (and go) to ruin; B. Kam. 116a (ed. הכל, corr. acc., v. Rabb. D. S. a. l. note 30), opp. to תעשה זילוף, v. זִילּוּף.

חֲבֵל, v. חִבִּיל.

חֶבֶל m. (b. h.; חָבַל) 1) *rope, a measure of dimensions, rope's length.* Gen. R. s. 93 קשר ח׳ בח׳ tied rope to rope, v. גִּימָא; Cant. R. to I, 1. Erub. V, 4 אין מודדין אלא בח׳ וכ׳ Sabbath distances must be measured with a rope of fifty cubits' length. Ib. 58a, v. אַפְּסַקְרְמָא. B. Bath. VII, 2 (103b) מדה בח׳ measured with the rope (exact dimensions). Peah IV, 5 על הח׳ in a straight line, v. לָקַט; a. fr.—*Pl.* חֲבָלִים. Erub. l. c. ג׳ ח׳ חם וכ׳ there are three kinds of ropes (used for legal purposes).—Trnsf. *share, possession.* Sifré Deut. 312 אין ח׳ אלא גורל *ḥebel* means lot; a. e.

חֶבֶל m. (b. h.; חָבַל) 1) *writhing, throes of birth, agony.* Snh. 98b, a. e. חֶבְלוֹ של משיח the sufferings which are to precede the advent of the Messiah.—*Pl.* חֲבָלִים, constr. חֶבְלֵי. Nidd. 31a ח׳ נקבה the pains at giving birth to a female. Ib. חבלי של נקבה (read: חבלים). Ib. וזהו ח׳ אשה and this is the cause of woman's throes.—2) *damage, injury.* Mekh. Mishp., N'zikin, s. 8 ח׳ אשה לבעל the damages for a wife's injury belong to her husband.

חֵיבְ׳, חֶבְלָא ch. same.—*Pl.* חֵיבְ׳, חֶבְלִין, חֲבָלִין. Targ. Is. XIII, 8. Ib. XXI, 3; a. e.

חַבְלָא I, חֶבְלָא m. (preced.) *injury, ruin.* [Dan. III, 25 חֲבָל. Ezra IV, 22 חֲבָלָא.]—Constr. חֲבַל. Targ. Job V, 21. Ib. 22 (ed. Wil. חֲבָל). Targ. Y. II Gen. XXII, 10 גובא דח׳ (=h. בְּאֵר שָׁחַת). Targ. Jon. II, 7; a. e.—B. Kam. 89b בחַבְלֵיה for the injury he sustained. Bekh. 8b חַבְלֵיה Rashi, v. חַבְלָא. Snh. 100b לזוזי לח׳ go to ruin.

חַבְלָא, חֶבְלָא f.=h. חֲבָלָה, *destruction.* Targ. Y. I Ex. IV, 25 מלאך ח׳ (II מְחַבְּלָא). Targ. Y. I Gen. XXII, 10 (II some ed. חַבָּלָה), v. preced.

חַבְלָא II, חֶבְלָא ch.=h. חֶבֶל, 1) *rope, measure.* Targ. II Sam. VIII, 2.—Y. Sot. VIII, end, 23a צווח לסריפיה דח׳ וכ׳ called the ending point of a rope measure its head. Lev. R. s. 14, v. חַבְלָא II.—Koh. R. to IX, 10 איריתון חַבְלָה get a rope and tie it &c. Gen. R. s. 49 את תפיש ח׳ וכ׳ thou seizest the rope by both ends (demanding justice and mercy); Lev. R. s. 10, beg.; a. fr.—*Pl.* חַבְלֵי, חַבְלִין. Targ. II Sam. l. c. Targ. Prov. V, 22; a. e.—Y. Sabb. VII, 10c top, v. אֲיַלְתָּא. Y. Meg. IV, 74d bot. עבד ח׳ וכ׳ make ropes and catch deers.—2) *district.* Constr. חֲבַל, v. חֲבִיל.

חַבְלָה, v. preced.

חֲבָלָה f. (חָבַל) *injury, mayhem; damages for mayhem.* B. Kam. 87a ח׳ למי to whom belong the damages? Ib. 91a bot. לח׳ דחסריה ממונא . . . כי לא we disallow payment in instalments only for the injury, because he caused a loss of money (to the wounded person); a. fr.—*Pl.* חֲבָלוֹת. Ib. Snh. I, 1, v. גְּזֵרָה; a. fr.

חַבָּלָה f. (preced.) *destruction.* מלאכי ח׳ angels of destruction, *demons.* Kidd. 72a; a. fr. [Chald. חַבָּלָה or חַבְלָה, v. חַבְלָא.]

חַבְלוּתָא f. (preced.) *act of destroying.* Targ. Y. Ex. XII, 27.

חַבְלָנִית, חַבְלָן, v. חוֹבֵל.

חבננא, v. חֲכִינָנָא.

חַבְנָנוּתָא, v. חֲבִינָ׳.

חָבַס (cmp. חָבַט) *to crush, press down.* B. Mets. 80b Ar., v. חָבַט.

Nif. נֶחְבַּס *to be crushed.* Hull. 42b גולגולת שנחבסה וכ׳ a skull the larger portion of which is crushed.

חֲבָסָא m. (preced.) *crush through pressure.* B. Mets. 116b, v. חֲבָטָא.

חָבַץ, *Pi.* חִיבֵּץ (cmp. חָבַט) *to beat* milk &c. into a pulp, *to make a pulp, to scramble.* Sabb. 95a; Tosef. ib. IX (X), 13 חְמַחֲבֵּץ והמגבן he who makes thick milk (on the Sabbath, oth. opin. in Rashi: *who presses thick milk* in a bag to let the fluid run out). Ib. XII (XIII), 14 ובלבד שלא יְחַבֵּץ (Var. יַחְבּוֹץ, v. ed. Zuck. note) provided, he does not beat it into a pulp. T'bul Yom II, 4 אם ח׳ if the unclean person stirred (the jelly with the oil on top).

Y. Maasr. II, 50[a] top; a. e. [Y. Orl. I, 61[b] top חמיחבץ, read: חמיחמץ.]

חֲבַצֶּלֶת f. (b. h.; prob. a comp. of חב, v. חוֹב II, a. בצל; v. Ges. H. Dict.[10] s. v.) *young lily*, before its leaves are unfolded. Cant. R. to II, 1 כ״ז שהיא קטנה קורא אותה ח׳ וכ׳ as long as the lily is small, it is named *ḥ.*, when it is full-grown it is named *shoshannah;* v. חֲבָא.

חָבַק (b. h.; cmp. חבב a. אבק) *to embrace, press, fasten. Part. pass.* חָבוּק, pl. חֲבוּקִין *clinging to, creeping* (of vines). Y. Kil. VI, beg., 30[b] ח׳ לכותל creeping up the wall.

Pi. חִיבֵּק *to embrace.* Pesik. R. s. 3 באין ומְחַבְּקִין וכ׳ they shall come and embrace Rachel's grave; a. fr.

Hithpa. הִתְחַבֵּק *to embrace one another, make love.* Y. Bets. II, 61[c] מִתְחַבֵּק עם וכ׳ making love to thy wife; Y. Sabb. II, 6[d] bot. מְחַבֵּק.

חֲבַק, *Pa.* חַבֵּק 1) same. Targ. Prov. IV, 8 חַבְּקֶנָּה embrace her (Wisdom). Ib. V, 20; a. e.—Pes. 111[b] חַבְּקָהּ לדיקלא (Ms. M. חנקיה, v. Rabb. D. S. a. l. note, Rashi נפלא אדיקלא, Rashb. נפקא אד׳) he threw his arms around the tree.—2) *to fold hands*, cmp. חֲבִינְוָתָא. Targ. Prov. VI, 10 (h. text חִבֻּק).

חֻבָּק m. (preced. wds.) *junction;* 1) *loop of ribands on the shoe, ankle loop.* Nidd. 58[a] עד מקום ח׳ the part of the leg to the place where the loop sits (is called the inside of the leg); וח׳ עצמו and (if blood is found) on the ankle itself. [Oth. opin.: 'the place where the leg meets the thigh in a squatting position', Ar.—'the knee-hole with its sinews', Rashi.]—2) *riband around the neck.—Pl.* חֻבָּקִין. Sabb. 57[a].—3) *a band with which the saddle or housing of an animal is fastened around its belly;* [oth. opin.: *the housing itself*]. Kel. XIX, 3. Sifra Sh'mini, Sh'rats., Par. 6, ch. VIII; Sabb. 64[a]. B. Bath. 78[a], v. קִילְקֵי.

חָבַר (b. h.) 1) *to join, befriend, assist.* Y. Ab. Zar. I, 39[b] top (ref. to Ps. LVIII, 6) [read:] כל מי שהיה חוֹבְרוֹ הוא חוברו whoever assisted him (in his political ambition), him he befriended.—Esp. חוֹבֵר, pl. חוֹבְרִים, חוֹבְרִין *having a share in the ownership of a sacrifice*, v. חֲבוּרָה. Men. IX, 9 (93[b] bot.) אחד מניף לכל החוֹ׳ Ms. M. (ed. חֲבֵרִים) one of the compauy does the waving in behalf of all of them. Ib. 94[a] נתמעטה בחו׳ is reduced in numbers as regards the participants (only one of them being required to act). Tem. 2[a]; Arakh. 2[a] בעלי ח׳ (sub. קרבן) partners of a sacrifice (also בעלי קרבן).—2) with על (cmp. זָוַג) *to join against, protest.* B. Bath. 11[a] וְחָבְרוּ עליו וכ׳ his brothers &c. combined to protest against his actions.—3) *to tie, fascinate, charm.* Lam. R. to I, 5 מביאין חוֹבֵר וחוֹבְרִין וכ׳ they procure a charmer and charm the serpent. Sifré Deut. 172 ח׳ מרובה he who charms large objects; Ker. 3[b] ח׳ גדול; Snh. 65[a] חַבָּר גדול. Ker. l. c. חוֹבֵר חֶבֶר דבלאו הדין הוא but what kind of charmer (Deut. XVIII, 11) is he that is liable only to lashes (v. לַאו)?; a. fr.—[4) (cmp. חָבַל) *to unshape, wound.* Denom. חִבּוּרָה.]

Pi. חִיבֵּר 1) *to join, fasten.* Yalk. Job 927 (ref. to Job XL, 30) מי שחי עצמו במצות whoever befriended himself with good deeds; Tanḥ. Nitsab. 4 (corr. acc.). Kel. XIV, 2 וחִבְּרָהּ לו (or וַחֲבָרָהּ) and he fastened the tube to it (the staff). Ib. משׁיְחַבֵּר from the moment he attaches it, opp. משׁיחבל, v. חָבַל.—Part. pass. מְחוּבָּר. Ib. XII, 2 כל חמ׳ וכ׳ whatever is fastened (belonging) to an object fit to become unclean &c.—(לקרקע) מ׳ *fixed, immovable*, opp. תלוש. B. Mets. 89[a] אוכל במ׳ may eat of what is standing in the field (Deut. XXIII, 25, sq.). Peah IV, 1, v. דָּלִית. Y. ib. 18[a] ואינו מ׳ and when the Mishnah says בדלית ובדקל, it does not mean במ׳ בדלית וכ׳ 'of that which is attached to the vine and tree'; אין תימר מ׳ חוא וכ׳ if you say, it means that which is attached, then the Mishnah means to say that the owner must designate the *Peah* while it is up (on the tree) &c.—Ib. II, beg. 16[d] (in a passage misplaced and corrupted) הא גדר מ׳ ואינו מ׳ this 'fence' (Mish. ib. II, 3) is to be considered as something attached to the ground (like a growth) and (in other respects) as not attached.—2) *to charm.* Lam. R., introd. (R. Josh. 2) התחיל מְחַבֵּר חֲבָרִים (not מחבי חבריים) he began to consult charmers (with ref. to Ez. XXI, 26). Snh. 65[a] מקטר לחַבֵּר he burns incense for charming purposes (to exorcise the demons); a. fr.

Nif. נֶחְבַּר *to be joined, gathered.* Gen. R. s. 80 (ref. to Hos. VI, 9) as the priests נֶחְבָּרִים על וכ׳ are grooped around &c.; Macc. 10[a] מִתְחַבְּרִין וכ׳.

Hithpa. הִתְחַבֵּר, *Nithpa.* נִתְחַבֵּר 1) same; v. supra.—2) *to associate, make friends with.* Ab. I, 7.—Num. R. s. 20, beg. נִתְחַבְּרוּ מואב וכ׳ Moab and Midian formed an alliance; Tanḥ. Balak 3.—3) *to be charmed, spellbound.* Ib. B'shall. 18 מיד נתח׳ וכ׳ at once the bird is spellbound (by the snake looking at its shadow) and falls to pieces; Yalk. Ex. 255 מת (read מתחבר); Mekh. B'shall., Vayassa, s. 1 מִתְחַבֵּר על צלו (not אל ומת׳) it remains spell-bound over its own shadow.

חָבַר, *Pa.* חַבֵּר ch. same, 1) *to fasten, join.* Targ. Ps. CXIX, 69 (Ms. חָבְרוּ *Pe.*; h. text טפלו).—2) *to combine against.* Targ. Job XVI, 4 (h. text אחבירה).—3) *to charm.* Targ. Y. I Deut. XVIII, 11.—4) *to wound*, v. infra. [Y. Maas. Sh. V, 56[b] bot., v. חַכַּר.]

Ithpa. אִיתְחַבַּר 1) *to associate.* Targ. Hos. IV, 17; a. e.—2) *to be wounded.* Keth. 5[b] דם מיפקד פקיד או חַבּוּרֵי אִיתְחַבַּר is the blood (in the womb) stored up, or is it the result of a wound?; ib. 6[a] דם חבורי מִיתְחַבַּר.

חָבֵר m. (b. h.; preced. wds.) (with suff. חֲבֵירוֹ) 1) *associate, friend, partner* (in sacrifices); *colleague, fellow-student; fellow-being; of the same kind* (also of things). Ab. II, 9 ח׳ טוב a true friend; ח׳ רע a false friend. Ib. 10 כבוד חֲבֵרְךָ thy neighbor's honor. Sabb. 63[a] top בח׳ טוב with a good friend (an obscene disguise for a fair woman, v. גּוּרְדְּלִי); a. v. fr.—ח׳ ותלמיד, (in Babli) תלמיד ח׳ colleague and pupil, a title of distinction for a student, *fellow.* Y. Shek. III, beg. 47[b]; Y. B. Bath. IX, end, 17[b], a. e. ח׳ וח׳ הוה וכ׳ was a fellow under R. Ak.; Bab. ib. 158[b]. Ber. 27[b] דתלמיד ח׳ הוה who was a fellow (under Rab).—2) *Ḥaber, Fellow*, a scholar's title, less than חָכָם or זָקֵן. Kidd. 33[b] (in Chald. phras.) אתון חכימי, אנא ח׳ ye are *ḥakkime* (doctors), and I merely a fellow. Snh. 8[b], a. e. ח׳ אינו וכ׳ הַתְרָאָה; a. fr.—Gen. R. s. 84 (play on חֲבוּרוֹן) חבר הגאה וכ׳ that worthy scholar buried &c.—3) *Ḥaber,*

member of a religious or charitable association, esp. *member of the order for the observance of levitical laws in daily intercourse*. Dem. II, 3. Tosef. ib. II, 2 מקבלין אותו להיות ח׳ is accepted as a member of the order; a. v. fr.—*Pl.* חֲבֵרִים, חֲבֵרִי. Ber. 28b ולא יכשלו חֲבֵרַי וכ׳ that my colleagues (in court) may not fail in a decision of the law. Ib. הזהרו בכבוד חֲבֵירֵיכֶם take heed of your fellow-students' honor. Bekh. 30b בפני שלשה ח׳ in the presence of three members of the order. Pesik. R. s. 11 חֲבֵרֵיהֶם שלהם עוסקים וכ׳ the members of societies among them are engaged in charitable work. Ib. ואין חבריהם מרגישים and their neighbors (the fruits in the same bag) are not affected; a. v. fr.—*Fem.* חֲבֶרְתָּא, חֲבֵרְתָּא, חֲבֵרְתָּ, חֲבֵירְתָּ. Snh. 8b אשה חבירה a scholarly woman (acquainted with the law). Ber. 48b, a. fr. אין מלכות נוגעת בחֲבֵרְתָּהּ וכ׳ one term of office does not touch upon its successor even at a hair's breadth (duration of power is preordained). Deut. R. s. 7 אין טיפה מתערבת בחברתה one rain-drop does not mix itself with the other; a. fr.—*Pl.* חֲבֵרוֹת. Sabb. 129a וחַבְרוֹתֵיהּ וכ׳, v. אֲגַב; a. fr.

חֶבֶר m. (b. h.; preced. wds.) 1) *association.*—חֶבֶר עיר *a town organization, congregation* (for divine services, study, charities). Ber. IV, 7. R. Hash. 34b. Meg. 27b top (Rashi: חֲבַר עיר a scholar maintained by the town, v. preced. w.).—2) *charm.* Snh. 65a; Ker. 3b, v. חָבַר.—*Pl.* חָבָרִים. Lam. R. introd. (R. Josh. 2), v. חָבַר, *Pi.*—3) ח׳ גואלקי *a load of sacks tied across* an animal's back, to unload which you must lift them before untying, contrad. to אֲבָר גואלקי a load kept in balance by equal weight on both sides, to unload which you need only untie the knot on the animal's back. Sabb. 154b מאי לאו בחבר גוולקי וכ׳ ed. (Ms. M. באבר גזול or גדול) do you not think (when it says, ib. XXIV, 1, 'he unties the ropes and the sacks drop of themselves') a *ḥeber* is meant which must be lifted along the sides of the animal?; לא באבר גואלקי וכ׳ Rashi Ms. a. Ar. (ed. בחבר אגלווקי, Ms. M. בגאלקי מפיידהו, read: גופיידהו, v. Rabb. D. S. a. l. note 7) no, a balanced load is meant &c.; v. Ar. Compl. ed. Koh s. v. חבר. Cmp. אַבְרְוֹורֵי.

חָבָר m. (b. h. *associate;* Talm.=חוֹבֵר, v. זְחַבַּר) 1) *charmer.* Snh. 65a, v. חָבַר. Deut. R. s. 7; a. e.—2) *magus* (v. אֲמָגּוּשָׁא), *Parsee priest, guebre* in gen. *Parsee government.* Sabb. 11a תחת נכרי ולא תחת ח׳ (v. Rabb. D. S. a. l. note 80) rather under heathen (Roman) government, than under a Parsee.—*Pl.* חָבָרִין, חַבָּרִים. Kidd. 72a הראני ח׳ let me see (give me a description of) the Parsees (as opposed to Persians). Pes. 113b. Yeb. 63b (ref. to Deut. XXXII, 21 גוי נבל) אלו ח׳ this means the Parsees.

חַבָּרָא, חַבָּר ch. same, 1) *charmer*, v. חַבּוּרָא II.—Lev. R. s. 22; Yalk. Koh. 972 אתא חד חבר (Gen. R. s. 10; Koh. R. to V, 8 גבר, corr. acc.) a charmer (of snakes) came; Tanḥ. Ḥuck 1.—*Pl.* חַבָּרַיָּא. Snh. 65b מן ח׳ את thou art a creation of the charmers.—2) *Parsee.* Gitt. 16b, sq. אתא חחוא ח׳ וכ׳ a Parsee came and took the lamp from them.—*Pl.* חַבָּרֵי. Sabb. 45a מקמי ח׳ from fear of the Parsees (that they might see the lights). Yeb. 63b אתו ח׳ לבבל the Parsees have entered the Jewish colonies of Babylonia. Bets. 6a but nowadays דאיכא ח׳ when there are Parsees (forcing to public labors).

חַבְרָא m.=h. חָבֵר 1) *friend, neighbor, fellow-being* &c. Targ. Prov. X, 24 (h. text רַע!); a. fr. [Targ. Hos. III, 1 בחבריה, v. חַמְרָא I.]—B. Bath. 28b, a. fr. חַבְרָךְ ח׳ אית ליה וכ׳ thy friend has a friend, and thy friend's friend has a friend (you cannot claim ignorance). Sabb. 31a דעלך סני לחברך וכ׳ do not unto thy neighbor what would be hateful to thee; a. v. fr.—*Pl.* חַבְרִין, חַבְרֵי. Targ. Jud. XIV, 11; a. fr.—B. Bath. 16b אי חברא כח׳ דאיוב וכ׳ either a friend like those of Job, or death; a. e.—Esp. *Ḥaber*, a) *scholar* (v. preced.), *fellow-student;* b) *member of an order.* Bets. 25a חַבְרִין our fellow-student (Rab Ḥisda); בר ח׳ the son of &c. (Rab Huna).—Y. Taan. I, 64c ר׳ חנניא חֲבֶרְתּוֹן וכ׳ R. H. the 'Fellow of the Rabbis'.—*Pl.* חַבְרַיָּא, חַבְרִין, חַבְרִין. Targ. Job XII, 2. Ib. XL, 30 Ms. (ed. חַפְרַמַּיָּא). Nidd. 6b ח׳ מידכן וכ׳ the *Ḥăberim* observe &c., v. הָכִי. Ḥull. 12b אושעי׳ זעירא דמן ח׳ O. junior, of the *Ḥaberim* (Tosaf.: of *Ḥabaria*, pr. n. pl.); Taan. 24a. Gen. R. s. 13, end אבימי מן ח׳ וכ׳ A., one of the *Ḥ.*, visited a sick person, v. חַבּוּרְתָּא.—Fem. חַבְרְתָּא, חֲבֵירְ׳. Targ. Ps. CX, 1 (v. Ber. 48b quot. s. v. חָבֵר fem.). Targ. O. Ex. XI, 2; a. e.—Yeb. 63b (prov.) בחֲבֶרְתָּה ולא בסילתא correcting a bad wife by giving her a rival will be more effective than thorns; a. fr.—*Pl.* חַבְרָתָא, חֲבֵרֵי. Targ. Jud. XI, 37, sq. [בית חבירתא, v. בירתרתה.]

חַבְרְבַּר (denom. of חַבְרִיָּא) *to darken.* Targ. Ps. CXXXIX, 11 מְחַבְרְבַּר, מְחַבַּב׳ (ed. Wil. מְהַה׳).

חַבַרְבָּר m. (v. preced.) [*hiding in the dark,*] *ḥăbarbar*, a species of *lizard.* Sifra Sh'mini, Sh'rats., ch. VI, Par. 5 (a subspecies of צב; Ḥull. 127a ערוד). Gen. R. s. 82, end ויצא מהם ח׳ (not ויצאת; Ḥull. l. c. ערוד); Y. Ber. VIII, 12b, v. חַכְרִינָה. Ib. V, 9a bot. (Bab. ib. 33a, Tosef. ib. III, 20 ערוד).—Y. Yoma VIII, 45b top חֲוַורְבָּר.

חַבְרְבָּרָא ch. same. Y. Ber. V, 9a bot. חדין ח׳ (not ברייא . . .).

חַבַרְבָּרֵי m. pl. (preced. wds.) *groping in the dark, temporary loss of direction.* Targ. Y. II Gen. XIX, 11 Var. (ed. חַרְבַּרֵיָּה, read חַבַרְבַּרֵיָּה); v. חִיוַרְוַרְיָא.

חֲבֶרְת, pl. **חֲבֵרוֹת**, v. חֶבֶר.

חֶבְרוֹן (b. h.) pr. n. pl. *Hebron*, in Judea. Macc. 9b. Gen. R. s. 84 (ref. to Gen. XXXVII, 14) והלא אין ח׳ וכ׳ is not H. situated on a mountain? Yoma III, 1 עד שבח׳ up to the horizon over H.; a. fr.

חַבְרוּבְרָא m. (reduplic. of חבר) *companionship, association.* Keth. 65a לך ולחברך ולַחַבְרוּבְרָךְ for thine own sake, and for the sake of thy friend and thy association (social standing). [Yalk. Is. 292, ed. Salon., fr. Pes. 118b לַחַבְרוּבְרִיךְ, v. Rabb. D. S. a. l. note 300.]

חֲבֵרוּת, חֲבֵרְ׳ f. (חָבֵר) 1) *the condition of a Ḥaber* with reference to levitical pureness; *the Order of Ḥăberim.* Bekh. 30b חבא לקבל דברי ח׳ he who comes before scholars to take upon himself the obligations of a *ḥaber.* Tosef. Dem. III, 4 דוחין אותו מחֲבֵירוּתוֹ ed. Zuck. (Var.

מחבורתו) is expelled from the order; Y. ib. II, 23a top מחבור׳ (cor. acc); a. fr.—2) *the position of a scholar, 'fellowship'.* Y. Ber. V, 9a bot. אפי׳ תואר ח׳ וכ׳ even the appellation of fellowship (if you had called us *ḥăbe̊rim*) would not have been unbecoming to us.

חַבְרוּתָא, חַבְרִיתָא ch. (preced.) 1) *attachment; companionship, friendship.* Targ. Ps. CXXXIX, 2 (h. text רֵעִי).—Taan. 23a (prov.) או ח׳ או מיחותא (Ms. M. אי חברא אי מותא) either compañions or death; B. Bath. 16b (v. Rabb. D. S. a. l. note 90). Ber. 34a top ח׳ כלפי שמיא (מי איכא) is there a social equality with reference to Heaven (dare man treat prayer as he would a talk with a friend)?; Meg. 25a.—2) (collect. noun) *scholars of the college.* Yeb. 96b ח׳ נמי the fellows (my pupils), too, are quoted against me?—Y. Shebi. VII, 37c top ר׳ יוחנן וחברותיה (v. חַבּוּרְתָּא).—*Pl.* חַבְרָוָתָא. Ḥull. 57b Rashi (ed. חבוורתא, corr. acc.).

חַבְרִית, Y. M. Kat. I, 80b top, v. חֲבֵרִית.

חַבְרָתָא, חַבְרָתָה, v. חַבְרָא, חַבְרָה.

חָבַשׁ (b. h.) *to tie;* 1) *to saddle, harness.* Gen. R. s. 55, end חבשה שח׳ וכ׳ the harnessing which Abraham did.—2) *to imprison, chain.* Y. Sot. IX, 24b top; Tosef. ib. XV, 7 (Var. lect.) חֲבָשׁוֹ attempted to force him by imprisonment, v. חָבַט. Deut. R. s. 2 הירה חובשו וכ׳ he could imprison (condemn) whom he wanted to, opp. פָּדָה. Y. Pes. VIII, 36a bot. חֲבָשׁוּהוּ ישראל if Israelites keep him in prison (and promised to let him free for Passover); a. fr.—Part. pass. חָבוּשׁ, חֲבוּשָׁה. Ber. 5b, a. e. אין ח׳ מתיר וכ׳ a prisoner cannot release himself from prison (one cannot do as much for himself as he can for others). Ib. 54b. B. Bath. 20a חֲבוּשֵׁי מלכות imprisoned by royal authority; a. fr.—3) (agric.) *to narrow in, to plant one species too near another species, to produce Kilayim* (כִּלְאַיִם). Y. Kil. III, beg., 28c; Y. Sabb. IX, 11d bot. אין מין פוגע בחברו לחוֹבְשׁוֹ one species must not meet with the other (in the soil) so as to prevent its growth. Y. Kil. III, 28d אורכו בכמה חוֹבֵשׁ at what distance, lengthwise, does one interfere with the other (so as to be forbidden to plant)? Ib. II, 28a אין אדם חובש וכ׳ one cannot make forbidden as Kilayim that which is not his own (by planting too near); a. fr.—*Part. pass.* חָבוּשׁ, f. חֲבוּשָׁה *too closely planted between different species.* Ib. I, end, 27c שעורה ח׳ באמצע barley planted between.

Nif. נֶחְבַּשׁ 1) *to be imprisoned, be detained.* Keth. II, 9 האשה שנֶחְבְּשָׁה וכ׳ a married woman that has been detained in the power of gentiles, if for money &c.; a. e.—2) *to be planted too closely, to become forbidden as Kilayim.* Y. Kil. III, 28d bot. נ׳ becomes forbidden by a neighborhood of eight cubits. Ib. שלא יֵחָבֵשׁ אלא וכ׳ that it is not made forbidden at a distance of more than eight cubits.

Hif. הֶחְבִּישׁ *to be the cause of prohibition as Kilayim.* Ib. שלא יַחְבִּישׁ וכ׳ that it does not cause a prohibition at a distance of more &c.

Hithpa. הִתְחַבֵּשׁ *to be kept as prisoner.* Sabb. 152b והן יִתְחַבְּשׁוּ וכ׳ (Ms. M. יֵחָבְשׁוּ) and they, themselves, shall be kept in prison.

חָבֵשׁ ch. same, *to imprison.* Y. B. Bath. V, end, 15b חַבְּשִׁין ליה ought to be put in prison.—*Part. pass.* חָבִישׁ *closely packed.* Ḥull. 52a כל דח׳ חיישינן Ar. (Var. חביט, ed. דלא משריק יש בו וכ׳) whatever is closely packed (e. g. wheat) is liable to cause injury to an animal falling upon it.

Ithpa. אִתְחַבֵּשׁ *to be imprisoned.* Lev. R. s. 30 אתת׳ בפילקי he was put in prison; Pesik. Ul'kah., p. 182a אִיתַּחַבַּשׁ Ar. (ed. אתיחב).

חֲבָשָׁה f. (preced. wds.) *saddling, harnessing.* Gen. R. s. 55, end (ref. to Gen. XXII, 3, a. Num. XXII, 21) תבוא ח׳ ותעמוד על ח׳ let (Abraham's) act of harnessing (anxiety to obey the Lord's behest) come and stand (protect) against (Balaam's) harnessing (anxiety to curse); Mekh. B'shall. s. 1 חוּבָשָׁה.

חבת, Y. Sabb. V, 8a חבתיו, v. חֶבֶט I.

חַבְתָא* pr. n. pl. *Ḥabta,* home of a Highpriest Phineas (Josephus B. J. IV, 3, 8 *Aphtha*). Tosef. Yoma I, 6 פנחס אריש ח׳ (Lev. R. s. 26, end פנחס חסתת).

חַבְתָא, v. חִיבְּתָא.

חַבְתִין, v. חֲבִיתִין.

חַג, חָגּ, v. חגג, חוג.

חַג m. (b. h.; חגג; cmp. מוֹעֵד, אֵיד) 1) *anniversary, festival.* Lev. R. s. 29; Pesik. Baḥod. p. 153a ויש לו חג וחַגּוֹ בן יומו a New-Moon of a month in which there is a festival and whose festival coincides with the New-Moon, v. פָּסַח I. Y. Taan. IV, 69b bot., v. דְּרוֹמָאָה. Sot. 36b יום חַגָּם their (the Egyptians') festive day; a. fr.—Esp. *ḥag (festive period), the Feast of Booths with its Eighth Day of Convocation* (שמיני עצרת). Succ. IV, 2 ר״ט הראשון של חג the first Holy Day of the ḥag; ib. 5 ר״ט האחרון וכ׳ the last &c. (the eighth day); a. fr.—2) *pilgrim's festive offering.* Ḥag. 10b, v. next w., a. חֲגִיגָה.—*Pl.* חַגִּים, constr. חַגֵּי. Ber. 33b ח׳ נדבה periods of free-will offerings.

חַגָּא I ch. same. Targ. Deut. XVI, 16.—Targ. Y. Gen. XVIII, 14 זמן ח׳ (h. text מוֹעֵד); a. fr.—Ḥag. 10b (ref. to Ex. XII, 14) how can you prove that this *ḥag* means (festive) offering, דילמא חוגו חגא וכ׳ perhaps it means 'celebrate a feast'?—Ib. דילמא . . . אכלו . . וחוגו ח׳ וכ׳ perhaps the text means to say, 'eat and drink and have a feast (rejoice) before me' (without alluding to special pilgrims' offerings)?—Ib. (ref. to Ex. XXIII, 18) ואי ס״ד דחגא הוא וכ׳ Ms. M. (ed. דחוגא) if you would say, חַגִּי means feast (merry-making) &c.—Koh. R. to III, 2 בין ח׳ וכ׳ between the Feast of Booths and Ḥănuckah. Y. Sabb. VIII, beg. 11a; a. fr.—*Pl.* חַגַּיָּא, חַגַּיִן. Targ. Ez. XLVI, 11; a. fr.

חַגָּא II pr. n. m. (abbr. of Haggai) *Ḥagga,* an Amora. Ab. Zar. 68a. B. Kam. 42a Ms. M. (ed. חַגַּי).

חַגָּה, pl. **חַגִּין,** v. חִירָה.

חָגָב m. (b. h.) 1) *hopper, locust.* Sabb. IX, 7 ח׳ חי טהור a living clean (eatable) locust.—*Pl.* חֲגָבִים, חֲגָבִין.

Ḥull. 63b מיני ח׳ species of locusts. Pes. III, 5 (spreading apart) ככרני ח׳ like the proboscides of locusts. Sabb. 106b; Tosef. ib. XII (XIII), 5. Gen. R. s. 38 the palm-trees appeared to them כאלו ח׳ as though they were locusts (v. חֲגָזָא).—2) (metaph.) *pudenda.* Sabb. 152a, v. עֲגָבָה. V. also קַרְסוֹל.

חַגְבָּא ch. same. Targ. O. Lev. XI, 22 ed. Berl. (oth. ed. חַגְזָא; Y. כרזובא).

חָגַג (b. h.; cmp. חוג) [*to turn,*] (denom. of חַג) *to celebrate an anniversary, to observe a festival, to make a periodical pilgrimage.* Num. R s. 20 אומה החוגגת וכ׳ a nation that celebrates three pilgrims' festivals.—Esp. *to offer the pilgrim's festive sacrifice* (חֲגִיגָה). Ḥag. I, 6 מי שלא חג . . . חוגג וכ׳ he who failed to offer on the first day . . . ., may do so during the entire festive season. Pes. 70b חגגתם חגיגה you have offered &c.; a. fr.

חַגַּג ch. same, 1) *to turn, draw a circle.* Targ. Prov. VIII, 27 (Ms. חָגַל).—2) *to celebrate a festival; to feast.* Targ. O. Deut. XVI, 15 תיחוג (Y. תְּחַגְּפוּן). Targ. I Sam. XXX, 16.—Ḥag. 10b חוגה חגא, v. חַגָּא I.

חַגָּא m., pl. constr. חַגְוֵי (b. h. constr. חַגְוֵי; חגא, cmp. הִרְגֵּא) *rugged places, clefts.* Targ. Cant. II, 14.

חַגּוּר, v. חִגְרָא.

חֲגוֹר m. (b. h.) *girdle, outfit,* v. next w.

חֲגוֹרָה f. (b. h.; חגר) 1) *girding, wearing apparel for travelling, outfit.*—*Pl.* חֲגוֹרוֹת, constr. חֲגוֹרֵי. Gen. R. s. 19 (ref. to Gen. III, 7) חגורה אין . . . אלא חגורות חגורי חגורות it does not say *ḥagorah* (a girdle) but *ḥăgoroth* which means sets of outfits; [Ar. חגור חגורי חגורות]; v. אִסְטְמַכְרִיָּא.—2) *an enclosure, rope-fence,* contrad. to מְחִיצָה a. פַּסְיָן. Erub. II, 4 (Ar. חַגִּירָה).

חָגָו, חָגָז m., pl. חַגָוִין (cmp. חגב, חגס) a species of *wild bees,* or *locusts.* Sabb. 106b חצד חגבים ח׳ וכ׳ Ms. O. (Alf. ed. Const. חִרְגְּזִין, Rashi חַגְ׳, ed. גזרין, v. Rabb. D. S. a. l. note 200) if one catches (on the Sabbath) locusts, *ḥăgazin* &c.; Y. ib. XIV, beg. 14b חגירין ותושיין, read חגזין ויתושין.—Bekh. 7b דבש הגזין והצירעין (=חַד׳, cmp. חֲמָסֵס; Makhsh. VI, 4 הגזין omitted) the honey of &c.

*חַגָּזָא ch. same.—*Pl.* חַגָּזָא or חַגְ׳. Y. R. Hash. II, 58a top the palm-trees of Babylon appeared to us כאילין חגירא (corr. acc. or חַגָּבָא); v. Gen. R. s. 38, quot. s. v. חָגַב.

חַגַּי (b. h.) pr. n. m. 1) *Haggai,* the Prophet. Naz. 53a. Yeb. 16a; a. fr.—2) also חַגַּיי, name of several Amoraim. Y. Ber. II, 5b top.—Y. Dem. III, 23b bot. B. Kam. 42a, v. חַגָּא II. V. Fr. M'bo, p. 79b, sq.

חֲגִיגָה f. (חָגַג) 1) *celebration,* esp. *pilgrimage to Jerusalem for the festivals.* Ber. 33b חֲגִיגַת הרגל the pilgrimage of the festive season. Lam. R. to I, 17, v. חֲמוֹנוּת.—2) *the festive offering of the visitors of the Temple on the festivals* (Ex. XXIII, 14, a. e). Ḥag. I, 2. Y. ib. 76a bot. חֲגִיגָתוֹ his festal sacrifice; a. fr.—*Pl.* חֲגִיגוֹת. Ḥag. I, 8 *the laws concerning festive sacrifices;* Tosef. Ib. I, 9.—3) *Ḥăgigah,* a treatise of the Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

חַגִּידָה, v. חַגִּירָה.

חַגַּיי, v. חַגַּי.

חַגְיָיא, Y. R. Hash. II, 58a top, v. חָגָזָא.

חֲגִירָא, חָגִיר, חַגָּיר m. (=h. חִגֵּר) *lame, halting.* Targ. Lev. XXI, 18. Targ. Job XXIX, 15; a. e.—*Pl.* חֲגִירִין. Targ. Is. XXXIII, 23.

חֲגִירָה f.; v. בֵּית ח׳ 2).—בֵּית ח׳ pr. n. *Beth-Ḥăgirah,* name of a family. Y. Meg. I, 71d bot. של ב׳ ח׳ (ed. Krot. חגידה) those of the family of &c.

חָגַל (cmp. חגג) 1) *to draw a circle.* Targ. Prov. VIII, 27 Ms., v. חַגַּג.—2) *to go around,* v. infra.

Pa. חִגֵּל *to go around* (visiting, peddling, begging; cmp. P. Sm. 1191). Y. Sot. III, 19a bot. (expl. שובבית) [read:] מְחַגְּלָה she goes about visiting and gets a bad reputation. [Gen. R. s. 17 והווה חַגְּלַת נגידה לה Ar. ed. Koh.; Yalk. Is. 352 והווה חגלה נגידא ליה and she (his wife) went around begging, leading him.]

חֲגָגָא m. (cmp. חגז, חגב) *rabbit,* or *cony.*—*Pl.* חֲגָגֵי. Targ. Prov. XXX, 26 (Ar. s. v. גס: חגסי; some ed. חנסי, corr. acc.).

חָגַר I (b. h.) *to encircle; to gird.* Sabb. 63a אם ת״ח חָגְרֵיהוּ על מתנך . . . if a scholar be even revengeful . . like a serpent, bind him around thy loins (be not afraid of him). Midd. III, 1 חוֹגְרוֹ . . וחוט and a red line went around it.—Gen. R. s. 71 לא ח׳ מתניו כנגדה did he not gird his loins (in bold prayer) in her presence (Gen. XXV, 21)? Ex. R. s. 43, beg. התחזיל חוֹגֵר בתפלה (sub. מתניו) he began to pray boldly. Taan. 14b לַחֲגוֹר שק to put on sackcloth (for prayer); a. fr.

חָגַר ch. same. Y. Ned. III, beg. 37d ח׳ עליה מותנא tied a rope around it, i. e. made the law more stringent. Bab. ib. 49b וחוגרני צדשי (Rashi: וחוגר אני, Ar. וח׳) and I had my forehead tied up.

חָגַר II (v. חִגֵּר) *to halt, to limp; to hesitate.* Ḥull. 18a כדי שתַּחְגֹּר וכ׳ a notch deep enough for the nail to halt on passing over the edge; Bekh. 37b; Tosef. ib. IV, 1 והיא חוֹגֶרֶת and it (the finger nail) is caught.

Hif. הֶחְגִּיר same. Y. Pes. VII, 35b top כדי שתהא היד מַחְגֶּרֶת enough for the finger to be caught. Zab. III, 1 מַחְגִּירִין they halt (do not stand firm).

Nithpa. נִתְחַגֵּר *to become lame.* Tosef. Eduy. I, 14.

חָגַר ch. same, *to be lame.* Targ. II Sam. IV, 4.

Af. אַחְגַּר same. Targ. II Esth. I, 2. Targ. II Sam. XIX, 27 מַחְגִּיר ed. Ven. (ed. Lag. מחוגר, oth. ed. חַגִּיר). [חַגַּר constr. of חִגְרָא q. v.]

חִיגַּר, חִגַּר m. (חָגַר I; cmp. אַגַּם) [*tied,*] *limping, lame.* Ḥag. I, 1. Snh. 91b; a. fr.—*Pl.* חִגְּרִין, חִגָּרִים, חִ׳.

Ib. VIII, 4. Mekh. Yithro, Baḥod., s. 9; a. e.—Fem. חַגֶּרֶת, חַגֵּר. B. Kam. 78[b]; Tosef. ib. VII, 15 חגר a lame animal. [Y. Shebi. VII, 37[c] top הוחגר, read: החַגָּר.]

חַגָּר pr. n. *Ḥagar (Petra)*, a district, cmp. next w. Gitt. I, 1 ומן הגר and from the district of Ḥ., v. next w.

חַגְרָא I, **חַגְרָה** ch., pr. n. *Ḥagra*, 1) a town and province in the desert of Shur. Targ. O. Gen. XVI, 14 (h. text ברד). Ib. 7 (h. text שור). Targ. Gen. XX, 1.—Targ. O. Gen. XXV, 18 (v. חֲלוּצָא).—2) *Petra.* Tosef Shebi. IV, 11 רקם דח׳ ed. Zuck. (Var. ורכה דדוגרא, corrupt.); Sifré Deut. 51 תחגרא; Yalk. ib. 874 רגם דת׳. V. Hildesh. Geogr. p. 51, sq. [Yeb. 116[a] Anan b. Ḥiya מח׳, v. מְחַגְּרָא.]

חַגְרָא II pr. n. m. *Ḥagra.* Y. Meg. I, 71[c] bot.—Y. Peah IV, end, 18[c] (Tosef. Kil. I, 12, a. e. אַגְרָא q. v.).

חַגְרָא m. ch.=h. חִגֵּר 1) *lame.* Targ. Job XXIX, 15 Var.—Sabb. 32[a] (prov.) רעיא ח׳ וכו׳ the shepherd lame, and the sheep running (i. e. in critical moments man's sins come home to him).—2) constr. חַגַּר *hesitating in speech.* Targ. Y. I Ex. IV, 10 (Y. II חגוד). Ib. VI, 12; 30 Ar. (ed. קשר).

חַגְרָה, v. חַגְרָא I.

***חִוְּרָתָא**, **חִוְּרָתָא** f. (v. חִוְּרָא) *lameness, frailty.* Gen. R. s. 23; Tanḥ. B'resh. 11 אסיא אסי חיגַּרְתָּךְ (Yalk. ib. 38 חֲבוּרְתָּךְ) physician, cure thy own infirmity.

חַגְתָּא f. (v. חַגָּא) *pilgrims' festive season.* Ab. Zar. 11[b] ח׳ דטרייעי the travelling merchants' season (Arabic fair).

חַד I m. (b. h.; חדד) 1) *pointed, sharp.* Ḥull. 64[a] ראשה אחד חד if one side of the egg is pointed, the other rounded (פַּד); ib. (Chald.) ריסרה חד חד.—*Pl.* חַדִּין. Ib.—Fem. חַדָּה. Snh. 94[a]. Ber. 10[a] אפי׳ חרב ח׳ וכ׳ even if a sharpened sword is laid on one's throat, one must not despair of praying for divine mercy. Gen. R. s. 16 (play on חִדֶּקֶל, Gen. II, 14) שחיתה קלה וחדה וכ׳ (Greece) who was rash and sharp in her decrees.—2) *swift. Pl.* as ab. Ber. 59[b] (play on חדקל) its waters ח׳ וקלין are swift and light.—V. חַדָּה.

חַד II m., חָדָא c.=h. אֶחָד, *one, singular, particular.* Targ. Gen. I, 5; a. v. fr.—חד בשבא first day in the week. Targ. II Esth. III, 7.—Targ. Ps. XXVII, 4. Targ. Ez. XVIII, 10 (some ed. חדת); a. fr.—Y. Ab. Zar. I, 39[b] bot. בחד בשובא, v. supra. Meg. 11[a], a. fr. חד . . . וחד וכ׳ one authority . . . ., another authority &c. Ber. 28[a] חדא היא לך או חדת וכ׳ is this a unique subject to thee (the only thing learned from R. Joḥ.) or a novel (strange) thing?—Gitt. 44[a]; Bekh. 3[a] טפי חד one time more (eleven times the value of the sold object); a. v. fr.—[Sabb. 67[a] bot. חד חד, v. חַדְחַד.]—כַּחֲדָא [*like one,*] *together, simultaneously.* Targ. Ps. II, 2; a. fr.—לְחָדָא *singularly, very much, too much.* Targ. Gen. I, 31. Targ. Ps. CXIX, 8; a. fr.

חָדָא I, v. preced.

חָדָא II *to be glad*, v. חֲדִי.

חָדָא, Tosef. Sabb. VI (VII), 11, Var., v. חָדָה II.

חָדָאָה m. (v. חַדְרָא) *merry.* Targ. Is. XXII, 2.

חַדאקנר, Pesik. Vayhi, p. 63[b], v. חֶרְקְלִיאוֹפּוֹלִיס.

חָדַד (b. h.) [*to cut, point,*] *to be sharp, pointed.*

Pi. חִידֵּד *to sharpen, whet, point.* Y. Bets. V, 63[b] top לחַדֵּד ראשו וכ׳ they differ as to pointing the top of the spit (on the Holy Day).—Trnsf. *to whet the mind, to try somebody's acumen, to puzzle.* Taan. 7[a] (ref. to Prov. XXVII, 17) אף . . מְחַדְּדִין וכ׳ so do two scholars whet each other's mind &c. Naz. 59[b], a. e. לא אמר . . . לחַדֵּד R. J. said it only in order to encourage the students in raising points; a. e.—*Part. pass.* מְחוּדָּד *sharpened, well discussed, clear and ready.* Kidd. 30[a] (ref. to ושננתם, Deut. VI, 7) שיהו ד״ת מְחוּדָּדִים בפיך that the words of the Law be ever ready in thy mouth (Sifré Deut. 34 מְסוּדָּרִים), v. גַּמְגֵּם.

Hithpa. הִתְחַדֵּד *to be whetted.* Gen. R. s. 69 אין סכין מִתְחַדֶּדֶת וכ׳ a knife is whetted on the broad side of another, כך אין ת״ת מִתְחַדֶּדֶת וכ׳ so is a student's mind whetted by a fellow-student, v. supra.

חֲדַד ch. same. Targ. Job XLI, 22. [Targ. Y. I Deut. I, 44 דחַדָּדָן which *sting;* some ed. דחדרן, v. חֲדַר.]

Pa. חַדֵּד 1) as preced. *Pi.* Sabb. 32[a] (prov.) נפל תורא חַדְּדִירֵיה לסכינא Ms. M. (ed. חדד, Ms. O. חַדְּדוּ) when the ox is thrown down, sharpen the knife (in critical moments man's sins are visited, v. חִגְרָא). Ḥull. 43[b], a. fr. לַחֲדוּדֵי וכ׳ to try Abbayis' acumen.—*Part. pass.* מְחַדַּד *ready in answering questions, well-versed, quick* (v. preced.). Erub. 13[b] האי דמְחַדְּנָא מחבירי Ms. M. (ed. מחבריא) the reason that I am readier than my fellow-students. Yeb. 14[a] ב״ש מְחַדְּדֵי טפי those of the school of Sh. were more acute. Nidd. 14[b] מחדדי שמעתתיה (read: מְחַדְּדָן), v. infra.—2) *to cheer up, entertain.* Gitt. 68[b], v. חַדְוֵותָא.

Ithpa. אִיתְחַדַּד *to be well studied, ready at hand.* Keth. 62[b] [read:] מִתְחַדְּדָן שמעתתיה (Rashi: מחודדן) he recited his lessons (traditions) well.

חַדָּה f. 1) fem. of חַד I; 2) *sharp side, edge.* Y. Ber. I, 2[b] bot. [חדת, Tosef. Sabb. VI (VII), 11 Var., v. חָדָה II.]

חֵד׳, **חֶדְוָה** f. (חדי) *joy.* Targ. Is. XXXII, 14.—Cant. R. to I, 4, v. חֶדְוָתָא. Ber. 55[a] חֶדְוֵיהּ, v. מְסַתְּיָא.

חֶדְוָא, **חֶדְוָה**, **חֶדְוָא**, **חֶדְוָה** f. 1) same. Targ. O. Gen. XXXI, 27 חֶדְוָא ed. Berl. (Y. חדווא; some ed. חֶדְוָן pl.). Targ. Is. XXXII, 14; a. e.—2) (an exclamation of joy) *aha!* (h. הֶאָח). Targ. Ps. XXXV, 21 (Var. חֶדְוָה). Ib. 25 Ms. (ed. חדיאת וכ׳, v. חֲדִי).—*Pl.* חֶדְוָן, v. supra; חֶדְוָתָא, v. חֶדְוָתָא.—3) *enigma, allegory; Pl.* חֶדְוָן, v. חִידְיָתָא.

חֲדוּד, v. חִידּוּד.

בית ח׳, **חֲדוּדוּ**, v. חֲדוּרָא.

חדודי, Targ. Y. Deut. XVIII, 10; 14 some ed., v. חֲרוֹרָא.

חֶדְוָה f. (b. h.; חָדָה) *joy, rejoicing.* Bets. 15[b] (ref. to Neh. VIII, 10) וקיימו מצות ח׳ Ar. (missing in ed.) and fulfill the law of festive rejoicing. Keth. 8[a] (in the wedding benediction).—V. חֶדְוָא 2).

חֶדְוָתָא, חֶדְוָא, v. חֶדְוָא, חֶדְוָתָא.

חַדְוְרִין* m. pl. (cmp. חַהוּת, a. Syr. חדוא P. Sm. 1200) *subterranean stores.* Tosef. Toh. VIII, 1; 6 (Var. הרויין ed. Zuck., R. S. to Toh. VII, 1 חררין; to ib. 6 הדיין).

חַדּוּשׁ, חִדּוּשׁ, v. sub חִיד׳.

חַדּוּת, v. חוּת.

חֶדְוָתָא, חֶדְוָתָא ch.=h. חֶדְוָה. Targ. Ps. IV, 8. Targ. Y. Deut. XVI, 10 חֶדְוַת; a. fr.—Cant. R. to I, 4 האי ח׳ שלימא חדו על חדו (נגילה) this is a complete rejoicing, joy upon joy. Lev. R. s. 20; Koh. R. to II, 2, v. הִיחוּבָא. Gen. R. s. 27 בשעת ח׳ ח׳ (Yalk. ib. 47 חדוה חדוה Hebr.), v. אֶבְלָא.—*Pl.* חֶדְוָן׳, חֶדְוָתָא. Targ. Ps. XVI, 11; a. e. [חֶדְוָתָא, חֶדְוָן׳, pl. of חַדְוָתָא II.]

חַדְוָתָא, חַדְוִיתָא f. (preced., cmp. דַּחֲוָא) 1) *dancer, reveller.* Kidd. 81[b] אנא ח׳ דהדרי מיומא Ar. (ed. חדותא דהדר, corr. acc.) I am a reveller returning from a day (of carousing).—2) *a wedding party.* Gitt. 68[b] he saw ח׳ דהוו מְחַדְּדָן לה a wedding party whom people entertained with riddles &c. [Y. Ber. VI, 10[a] top לבי חנוותא (ed. Lehm. לבי חטתא) prob. to be read לבי חד׳ to a wedding.]

חֲדָא, חֲדֵי (b. h. חָדָה, cmp. חדד) *to be bright, glad; to rejoice.* Targ. O. Deut. XXVIII, 63 ed. Berl. (oth. ed. a. Y. חַדֵּי, incorr.). Targ. Ps. CXXII, 1; a. fr.—Pes. 68[b] חֲדָאי נפשאי (Ms. M. נפש, v. Rabb. D. S. a. l.) be glad, my soul!—Snh. 39[b]; Meg. 10[b] מי ח׳ קודשא וכ׳ (v. Rabb. D. S. a. l.) does the Lord rejoice in the downfall &c.?; a. e. [Y. Snh. VI, 23[c] bot.; Y. Ḥag. II, 78[a] top, v. next w.]

Af. אַחְדֵי *to gladden.* Targ. Ps. XXX, 2; a. fr.—[Targ. O. Ex. XXVIII, 28 ויַחְדוּן, fr. אֶחָד.]—Y. Snh. l. c., v. infra.

Pa. חַדֵּי 1) same. Targ. Ps. XXI, 7; a. e.—Y. Ḥag. l. c. ומְחַדְּדֵי לכון who will entertain you (Y. Snh. l. c. ומַחְדֵּי).—2) *to observe a festival,* v. חֶדְוָה. Y. M. Kat. II, 81[b] top מְחַדֵּי את מועדא וכ׳ wouldst thou enjoy the festival? Drink &c.

חֲדָא, חֲדַיָּא I, **חַדְּ** ch. 1) *bright, clean, glossy.*—*Pl.* חֲדַיִּין, חַדְּיֵי, f. חֲדָן. Targ. Prov. XVII, 24 (Var. חרין, incorr.).—Y. Snh. IV, 23[c] bot. לבושי מאנין נקיים חדי (read: נקיי וחדיי) dressed in clean and glossy garments (in spite of the rain, v. Rashi to Snh. 44[b]); Y. Ḥag. II, 78[a] top חווי עמכון חדיי (corr. acc.).—2) *merry, noisy.*—*Fem.* חֲדָאָה. Yalk. Is. 289 (transl. צליזה, Is. XXII, 2), v. חֲדָאָה a. הַחְדֵּיָא.—*Pl.* חַדְיֵי (abstr. noun) *joy.* Targ. II Esth. I, 2 (3), opp. נְסִיס.

חֲדָא, חֲדַיָּא II m.=h. חָזֶה, *breast, chest, bosom.* Targ. Ex. XXIX, 26, sq.; a. e.—Targ. Prov. XXIV, 33.—בֵּי ח׳ *bosom.* Kidd. 70[b] מבי חֲדַיָּהּ out of his bosom. Sabb. 13[a] אבי חֲדַיֵּיהוּ on their bosoms.—*Pl.* (fem.) חֲדָוָתָא, חֲדָוָתָא. Targ. Lev. IX, 20.

חֲדִיד (b. h.) pr. n. pl. *Ḥadid,* near Ono. Arakh. IX, 6 (32[a], sq.); Y. Meg. I, 70[a] bot. (not הדדר).

חַדְיֵב, v. חַדְיֵב.

חַדְיִית pr. n. pl. *Ḥadiath,* in Assyria. Targ. Y. Gen. X, 11, sq. (Var. חר׳, הר׳, Y. I, verse 11, פריות, h. text כלח). V. Schr. KAT[2], p. 98.

חֲדִינָא, v. חֲדִינָא.

חַדְרִיסַר, v. חַדְרִיסַר.

חֲדַל (b. h.) [*to be cut off,*] *to cease, to omit.* Gen. R. s. 48 (expl. חדל, Gen. XVIII, 1, by ref. to Deut. XXIII, 23 and Num. IX, 13) פסק.

חֲדָלָה f. (preced.) *omission, use of the root* חדל. Ned. 22[a].

חֲדַס, v. חֲדַס.

חֲדַס, Targ. Y. Deut. XXV, 9, v. חֲדַס.

חַדְסַר m., **חַדְסְרִי** f. (=חד עסר) *eleven, eleventh.* Targ. Y. I Deut. I, 2. Ib. 3 ח׳ ירח eleventh month. Targ. Y. Ex. XXVI, 7; a. e.—R. Hash. 21[a] top בח׳ וכ׳ on the eleventh of Tishri. Arakh. 12[a] חדסרי (some ed. חד ס׳). Taan. 18[b] חַדְרִיסַר (Ms. M. חד סר) the eleventh (of Adar).

חַדְסַרָאי, חַדְסַרְאָה m. (preced.) *the eleventh.* Targ. I Chr. XXIV, 12 (ed. Lag. two words). Targ. Y. Num. XXV, 8 (ed. Amst. חַדְסָרָאֵי).

חַדְסְרִי, v. חַדְסַר.

חָדַק, חֲדַק *to cut into, prick.*—*Part. pass.* חָדוּק, fem. חֲדוּקָה, pl. חֲדוּקוֹת. Ḥull. 59[b] ח׳ בערנן Ar. the horns must be prickly (rough); ed. חרוקות, v. חָרַק.

Pi. חִדֵּק *to squeeze into, drive in.* Erub. 101[a] (play on תדק, Mic. VII, 4, a. והדקות, ib. IV, 13) שמְחַדְּקִין אוה״ע Ms. M. (ed. שמְחַדְּקִין את הרשעים) those who force the nations into Gehenna; Yalk. Mic. 556. Y. Sabb. X, end, 12[d] להַדִּיר בה וכ׳ to close with it (to stuff it into) defective bags.

Hithpa. הִתְחַדֵּק *to be driven into, to stick to.* Tanḥ. Ki Thissa 1; Pesik. R. s. 10, beg. (ref. to Prov. XV, 19) as the thorn מִתְחַדֵּקֶת בבגדיו וכ׳ sticks to the garments &c.

חָדַק ch. same. *Part.* חָדֵק *pricking, injuring* (by being forced into). Sabb. 78[b] כיון דח׳ במנא Ms. M. because a rope injures a vessel by being forced into a hole (ed. חריק, v. חָרַק).

Pa. חִדֵּק *to force into, to fill a gap.* Yoma 72[a] וחַדְּקִינְהוּ fasten them by forcing the chords through the rings. Sabb. 125[b] כיון דחַדְּקֵהּ Ms. M. (ed. דחַד׳) since he squeezed the stone in (made it immovable).

חָדָק (b. h.), **חֲדָק** m. (preced.) 1) *thorn.* Erub. 101[a] it is written about you (Jews) טובם כח׳ (Mic. VII, 4) the best among them is like a thorn.—2) *anything used for filling a gap, stop-gap.*—*Pl.* חֲדָקִין, חֲדָקִים, חֲדָקִין׳. Ib. כשם

שח׳ וכ׳ (Ms. O. שה׳) as the stop-gaps protect the breach &c.—Ib. X, 8 (101a) וח׳ שבפרצה (Bab. ed. חוֹדְקִים, Ms. M. הדקין, Var. חרקין, חורקין, v. Rabb. D. S. a. l. note) and the stop-gaps in a breach.

חִידְּ, חִדְקָא I ch. same, 1) *thorn.* Targ. Mic. VII, 4. —*Pl.* חִי׳, חִדְקָנֵיָא. Y. Taan. II, 65b top (ref. to Mic. l. c., v. preced.).—2) חִידְקֵי *parts* or *limbs* of a candlestick *fastened in their places*, opp. חוֹלְיוֹת movable limbs. Sabb. 46a ed. a. Ms. M. (Ar. חרקי).

חִי׳, חִדְקָא II pr. n. m. *Ḥidka*, a Tannai, disciple of R. Akiba. Sabb. 117b; Keth. 64b. B. Bath. 119a.

חִדְקָאָה m. (derisive denominative of חִדְקָא I) *descendant of a thorny race.* Erub. 101a; Yalk. Mic. 556 (with ref. to Mic. VII, 4, v. חֵדֶק; our w. absent in Ms. M., v. Rabb. D. S. a. l. note).

חִדֶּקֶל (b. h.) pr. n. *Hiddekel, Tigris.* Gen. R. s. 16; Ber. 59b, v. חַד I.

חָדַר (b. h.) [*to cut off,*] *to surround, enclose. Part. pass.* חָדוּר *rounded*, v. חָדַר.

חָדַר ch. same, *to swarm around.* Targ. Y. I Deut. I, 44 הינמא דחַדְרָן וחיישן וכ׳ (some ed. דהדרן, v. חֲדַר) as the wasps swarm around (man) and hie away (cmp. חזר in Targ. Ps. CXVIII, 11, sq.).

חֶדֶר m. (b. h.; preced. wds.) *enclosure, chamber, secret compartment.* B. Bath. IV, 1 הח׳ וכ׳ the special enclosure for storage inside of the building; a. fr.—Trnsf. *the inner part of the female genitals, the upper end of the vagina or uterus.* Nidd. II, 5. Ib. 17b; Y. ib. II, 50a top.—*Pl.* חֲדָרִים. בחַדְרֵי ח׳ in the remotest recesses, in strict secrecy. Bets. 9a, a. fr., v. מְרָאִית. Cant. R. to I, 4 ח׳ בהמות וכ׳ (הבריאני) the mysteries of Behemoth &c.; ח׳ מרכבה, v. מֶרְכָּבָה; Yalk. Cant. 982.

חַדְרוֹנָא, v. חַרְהוֹנָא.

חַדְרָךְ (b. h.) pr. n. pl. *Ḥadrakh.* Sifré Deut. 1; Cant. R. to VII, 5 (ref. to Zech. IX, 1) I am from Damascus ויש שם מקום ושמו ח׳ and there is a place there named Ḥ.; Yalk. Zech. 575. Ib. (play on the word) חַד . . ורַךְ וכ׳ severe . . . and mild. Cant. R. l. c. שיעתיד להדריך וכ׳ he (the Messiah) will lead the entire world &c.

חִדַּשׁ (b. h.) [*to be bright,*] *to be new.*

Pi. חִידֵּשׁ, חִדֵּשׁ 1) *to renew, renovate, polish.* Lev. R. s. 29 (ref. to בחדש, Ps. LXXXI, 4) תְּחַדְּשׁוּ מעשיכם ye shall polish (cleanse) your doings. Gen. R. s. 78, beg. (ref. to Lam. III, 23) אתה מְחַדֵּשְׁנוּ וכ׳ thou renewest our lives every morning; אתה מח׳ לבוקרן וכ׳ thou inspirest us with new life in the morning (rise to power) &c., v. בֹּקֶר; a. fr.—2) *to commence anew, do again.* R. Hash. 7a, a. e. (ref. to Num. XXVIII, 14) חַדֵּשׁ והבא וכ׳ commence a new account and offer T'rumah of the new produces.—3) *to promulgate a new law, to establish a new interpretation of a Biblical law; to find a new point.* Sabb. 104a, a. fr. (ref. to Lev. XXVI, 46) אין נביא רשאי לְחַדֵּשׁ וכ׳ (v. Rabb. D. S. a. l.) since the promulgation of *these* laws no prophet has a right to issue a new law. Y. Erub. V, 22c bot. it is called the New Gate, because there חִידְּשׁוּ וכ׳ (not חו׳) the Sof'rim instituted the interpretation (*Halakhah*); a. fr.

Hithpa. הִתְחַדֵּשׁ, *Nithpa.* נִתְחַדֵּשׁ 1) *to be renewed, to be established as a new interpretation* (cmp. Lat. novellae); *to be offered as a new point* (דבר חדש). Y. Yeb. VIII, 9c top (ref. to I Chr. VIII, 9) שעל ידיה נִתְחַדְּשָׁה הלכה וכ׳ at her instance the new interpretation (of the law Deut. XXIII, 4) was established; Midr. Sam. ch. XXII; Ruth R. to II, 5 כבר נ׳ הלכה the law has been interpreted long before. Sot. 3b, a. fr. לא נשנית אלא בשביל דבר שנ׳ בה the section is repeated for the sake of a new point added. —2) *to change turns.* Yoma 26a משמרות מִתְחַדְּשׁוֹת the Temple attendants are relieved.

חָדָשׁ m. (b. h.; preced.) *new, fresh, additional.* Ber. IX, 3. Sifra introd. לידון בדבר ח׳ in order to be defined by a new point (not included in the general law); a. fr.—Esp. חָדָשׁ׳ or חָ׳ *the new produces of the field* not permitted for use before the Omer day (Lev. XXIII, 10—14). Kidd. I, 9 (37a) אף (מן) החד׳ also with the exception of the new produces (the law concerning which applies even to foreign countries). Ib. 39a תני ח׳ read 'the new fruit' (leaving out 'also'). Dem. IV, 7 שלי ח׳ הוא mine is new fruit (not yet permitted); a. fr.—*Pl.* חֲדָשִׁים. Yoma II, 4 ח׳ לקטורת באו new men for offering incense (such as never before have performed that function), come and &c. Ib. גם ישנים ח׳ new men and also old ones (who have officiated before this). Lev. R. s. 2, end (ref. to Cant. VII, 14) ח׳ the later leaders, opp. to ישנים the patriarchs; a. fr.—Fem. חֲדָשָׁה. Ib. s. 13 תורה ח׳ a new law, expl. חִדּוּשׁ תורה a novel interpretation of the law (concerning slaughtering). Pesik. Baḥod., p. 102a פרוזדוגמא ח׳ a recent decree; a. fr.

חוֹדֶשׁ, חֹדֶשׁ m. (b. h.; preced.) 1) *new moon*, i. e. *the first appearance of the crescent.* R. Hash. I, 9, a. e. מי שראה את החד׳ he who sees the new moon (when it was his duty to travel to the place of the Supreme Court to testify). Ib. יוצאין לעדות החד׳ they travel for the purpose of testifying to the sight of the new moon; a. fr.—2) *month.* Snh. V, 1 באיזה ח׳ in what month?; בכמה בַּח׳ on what day of the month?; a. v. fr.—ראש ח׳ (abbr. ר״ח) *the first day of the month, the festival of New Moon.* Meg. 21b פרשת ר״ח the section of the Law read on the New Moon Day (Num. XXVIII, 1—15); a. fr.—*Pl.* חֳדָשִׁים. Ib. III, 4 בראשי ח׳ on New Moon Days. R. Hash. I, 3 על ששה ח׳ וכ׳ for the proclamation of six New Moon Days messengers are sent abroad. Keth. 60a שלשה ח׳ at an age of three months; a. fr. [Pesik. Baḥod., p. 154b נימטש מח׳ וכ׳, read חוֹרֶשׁ.—Y. Shebi. IV, 35b bot. בחדשי׳, read בחרשי׳, v. חוֹרֶשׁ.]

חֲדָשָׁה I f. 1) fem. of חָדָשׁ.—2) *dedication of a new building.* Sifré Deut. 229 (ref. to חדש, Deut. XXII, 8) משעת חֲדָשָׁתוֹ וכ׳ (Yalk. ib. 930 חִדּוּשׁוֹ) you must make a battlement as soon as you dedicate it (not delay).

חֲדָשָׁה II (b. h.), עיר ח׳ pr. n. pl. *Ir Ḥădashah*, in Judæa. Erub. V, 6 (v., however, Y. ib. 23ᵃ top).

חַדְתָּא, חַדְתָּה, חַדְתָּא m., חַדְתָּא, חַדְתָּה f. ch.=h. חָדָשׁ. Targ. Num. VI, 3. Targ. Ex. I, 8 (Y. ed. Amst. חַדַּת); a. e.—Targ. Deut. XXIV, 5 (ed. Berl. חַדְתָּא); a. e.—Targ. Jer. XXXI, 21 חדתא a new event.—Ber. 28ᵃ, v. חַד II.—Yoma 19ᵇ (expl. אחת, ib. I, 7) על חדת for (showing) something novel.—*Pl.* חַדְתִּין; fem. חַדָתָן, חַדְתָּן. Targ. Is. LXV, 17. Ib. XLVIII, 6; a. e.—Shek. VI, 5 תקלין ח׳ new Shekels (of this year's contributions). Y. Gitt. V, 47ᵃ מה ח׳ יומרון (read: דין יומא) what were the novel things to-day (at college)?; Y. Yoma III, 40ᶜ bot. חדתון (corr. acc.); Y. B. Kam. IX, 6ᵈ bot. וחדות.—Men. 35ᵃ, sq. חדתתא new *T'fillin*.—Denom.:

חַדֵּית, חַדֵּת=h. חִדֵּשׁ 1) *to renew, restore.* Targ. I Sam. XI, 14; a. fr.—[Targ. O. Deut. XXXII, 12, v. infra.]—2) *to add something new, to change; to make an exception.* Targ. Y. Lev. XXVII, 34 (v. חָדַשׁ, Pi. 3); a. e.—Keth. 45ᵃ ח׳ רחמנא the biblical text states an exceptional law.

Ithpa. אִתְחַדֵּת *to be renewed* &c. (v. חָדַשׁ). Targ. O. Deut. XXXII, 12 לאִתְחַדָּתָא ed. Berl. (oth. ed. לְחַדָּתָא, which He will renew).—Targ. I Chr. VIII, 9 (v. נִישׁוּאִין ch.). Targ. Y. Deut. XXXII, 1.

חַדְתָּא, חַדָּתָא, v. חַדַּת.

חַדְתּוֹן, v. חַדַּת.

חַדְתָּנוּתָא f. (preced. wds.) *new condition.* Targ. O. Lev. XIII, 55 (h. text גַּבַּחַת q. v.).

חַדְתָּנָא m. (preced. wds.) *a new-fangled (deity).*—*Pl.* חַדְתָּנִין. Targ. Y. II Deut. XXXII, 17.

חוֹ, Y. Sabb. I, 3ᵇ חו רב וכ׳, v. חוֹיָא.

חֲוָא, constr. חֲוַת, v. חִוְיָא.

חָוָא, v. חַוִּי.

חוּב (b. h.), perf. חָב, part. חַיָּב, חָב [*to be bound over, seized,*] 1) *to be declared guilty, be sentenced; to be punishable; to be (legally, morally or religiously) bound, to be responsible.* B. Kam. I, 1 חב המזיק he who caused the damage must pay. Ib. 6ᵇ מיבעי . . . חייב . . . חב לה the Mishnah says *ḥab*, ought it not rather to read *ḥayab* (part.)?—[Answ.: they are the words of a Jerusalem Tannai.]—Ib. I, 2 כל שחַבְתִּי בשמירתו וכ׳ for whatever I am legally bound to guard, I am legally answerable in case of injury. Sabb. I, 1 הינני חייב the recipient (the person standing outside) is guilty (of transgressing the Sabbath law).—Y. Ned. I, 36ᵈ top חב על כל וכ׳ he is punishable for each separately.—Ber. IX, 5 חייב אדם וכ׳ man must praise the Lord &c. Ḥag. 4ᵃ, a. e. כל מצוה שהאשה חַיֶּבֶת בה וכ׳ whatever religious act is obligatory on woman, is also obligatory &c.—Ib. מה להלן נשים חַיָּבוֹת as there (Deut. XXXI, 12) women are included in the obligation; a. v. fr.—2) *to act in behalf of a person to the latter's disadvantage.* Erub. VII, 11 ואין חָבִין וכ׳ v. זָכָה. Y. B. Kam. IV, 4ᵇ bot. בתחלה . . . ע״מ לְחוֹב להן וכ׳ originally guardians are not assigned to minors that they may eventually act to their disadvantage &c.; ואם חָבוּ חָבוּ but if they have done so, their action is legal (and they cannot be held responsible); Y. Gitt. V, 47ᵃ top.—Y. Keth. XI, 34ᵇ bot. נמצאתה חב וכ׳ then you would cause a disadvantage to the relics; a. fr.—ח׳ בעצמו *to be alone answerable* for one's loss. Ber. I, 3 כדאי היית לְחוֹב בעצמך thou wouldst have deserved to be made answerable &c., i. e. if you had met with an accident you would have had none but yourself to blame. —3) *to owe, be indebted.* Shebu. VII, 5; a. fr.—ח׳ חטאת *to be bound to bring a sin-offering;* ח׳ מיתה *to be subject to death penalty.* Sabb. VII, 1. Ib. XI, 6 כל חַיְבֵי חטאת וכ׳ all those eventually bound to bring &c., are not bound, unless &c. Snh. 58ᵇ; a. fr.

Pi. חִיֵּב *to declare guilty, to convict, sentence* (opp. זִיכָּה, פָּטַר). Snh. 6ᵃ ח׳ את הזכאי if a judge (by an illegal decision) convicted one who ought to have been acquitted. Ib. III, 6 ואחד מְחַיֵּב and one votes for acquittal. Shebu. IV, 13 ר׳ מאיר מח׳ וכ׳ R. M. says, he is guilty (of blasphemy); a. v. fr.—Ex. R. s. 32, beg. חִיַּבְתֶּם עצמיכם you have given judgment against yourselves. B. Mets. 3ᵇ פרט אין מְחַיְּבִין ממון וכ׳ the defendant's own statement cannot cause a judgment against him to pay a penalty, but causes the imposition of an oath. Yoma 35ᵇ הלל מח׳ וכ׳, v. הִלֵּל.—*Part. pass.* מְחוּיָּב, מְחוּיָּבִי=מְחוּיָּב, חַיָּב, *sentenced, bound.* Y. Keth. III, 27ᵇ מְחוּיְּבֵי מיתות those sentenced to death, מ׳ מכות sentenced to lashes.—Ber. 20ᵇ, a. fr. כל שאינו מ׳ בדבר וכ׳ whatever is not obligatory upon a person himself, cannot be done by him as a representative of the community, v. חוֹבָה; a. fr.

Hithpa. הִתְחַיֵּב, *Nithpa.* נִתְחַיֵּב 1) *to be convicted, amenable to law.* Keth. 30ᵇ מי שנ׳ סקילה he who (under Jewish jurisdiction) would have been sentenced to death through stoning. Ib. כבר נ׳ בגניבה וכ׳ he was amenable to punishment for theft, before he transgressed &c. Ib. מִתְחַיֵּב בנפשו לא חזה וכ׳ but guilty of a deadly sin he was not until he ate it; a. fr.—2) *to be responsible.* Ab. III, 4, a. fr. חייבי זה מיתת בנפשו he is responsible for his life, would have himself to blame, if any accident should befall him (v. Ber. 3 quoted above).—3) *to be doomed, to have the misfortune to.* Tosef. Shebu. III, 4 אין אדם מִתְחַיֵּב לשמוע וכ׳ one has not the misfortune to hear (a curse &c.), unless he sinned himself (ref. to Lev. V, 1). Ib. עבירה נ׳ לראות . . הרואה if one sees people sin, (we say) he had the misfortune to see, opp. זכה.

חוּב ch., perf. a. part. חָב, חַב same, esp. *to incur guilt, to sin.* Targ. Ex. XXXII, 31. Targ. Lev. IV, 22; a. fr.—Targ. O. Num. XV, 28 בְּמֵיחַבְרִיה ed. Berl. (oth. ed. בְּמֵיחָב, בְּמֵיחַבְרִיה).

Pa. חַיֵּב 1) as preced. *Pi.* Targ. Job XXXIV, 17; a. fr.—Lam. R. to II, 1 (expl. רָעִיב, ib.) איך ח׳ וכ׳ how did the Lord . . condemn &c.; there are places דצווחין לְחַיְּבָא עיריבא where *ḥayaba* (the guilty) is pronounced *ʿayaba*, v. עוּב.—B. Kam. 68ᵇ לא לְחַיְּבִיה (omitted in Ms. F.) do not condemn him (to pay a fine). Ber. 20ᵇ וכל מ״ע נְחַיְּבִינְהוּ we might just as well by rabbinical ordinance

declare them subject to all positive religious duties; a. fr.—*Part. pass.* מְחַיַּיב (interch. with מְיחַיַּיב, v. infra).—2) *to induce to sin.* Targ. II Kings XXI, 16; a. e.

Ithpa. אִיתְחַיַּיב 1) *to become guilty, to be induced to sin.* Targ. I Sam. XIX, 5 (ed. Lag. אִת מחייב). Targ. Y. Lev. V, 19; a. e.—2) *to be convicted, sentenced* &c.; *to be amenable to law, be bound.* Targ. Ps. XXXIV, 23; a. e.—Keth. 85[a] דאִיתְחַיְּיבָא שבועה וכ׳ . . . הַהִיא a woman was declared bound to make oath in the court of &c. R. Hash. 29[a] מִיתְחַיְּיבֵי are bound (subject to the law about Shofar). Ib. לֹא לִיתְחַיְּיבוּ . . אִימָא I might have thought they ought not to be bound. B. Kam. 72[b] כִּי קָא מְחַיַּיב (v. supra) when does he become responsible; a. v. fr.

חוֹב I m. (b. h.; preced. wds.) *debt, indebtedness.*—בעל ח׳ (abbr. ב״ח) *creditor.* Keth. IX, 2 וב״ח וכ׳ . . והניח and left a widow, a creditor (claiming a debt) and heirs. Ib. 3 וב״ח יוהר על חובו and the creditor (seized) more than his debt amounted to. Ib. 69[a] בת בעלה ח׳ הויא a daughter (of a deceased father) has the privileges of a creditor, contrad. to יורשת, heiress; a. fr.—שטר ח׳ *note of indebtedness.* Ib. XIII, 8 המוציא ש׳ ח׳ וכ׳ if one produces a note against &c.; a. fr.—*Pl.* חוֹבִין. Ned. 47[b] בעלי ח׳ creditors.

חוֹב II m. (b. h. חֹב; חבב) 1) *bosom,* trnsf. *the full ramification of a tree,* opp. זוּג the point, the body of the tree reaching above the main branches. B. Kam. 81[a] bot. חוּבּוֹ של אילן Ar., Ms. H. a. F. (Rashi version: זיבו; ed. אִיבּוֹ, v. אֵב).—2) *seam, rim.*—*Pl.* חוּבִּין. Ib. 119[b] top לא . . שלשה ח׳ he must not use (of the cloth for stretching and hackling) more than three widths of a seam; [Tosef. ib. XI, 13 ed. Zuck. חִכִּין, also some Mss. B. Kam. l. c., Ms. F. a. R. חֻבִּין, v. Rabb. D. S. a. l., note; v. חִכָּה].

חוֹבָא, חוֹבָה ch.=h. חוֹב I 1) *debt.* Targ. Y. Deut. XIX, 15 חוֹב ממון. Targ. Is. III, 12 מרי ח׳ creditors (h. text נֹשִׁים!).—2) *sin, guilt.* Targ. Gen. XX, 9 (O. ed. Amst. וחוֹבָאָה); a. fr.—Y. Ḥag. II, 77[d] bot. דין עבד חדא ח׳ this one comitted one sin and died in it; Y. Snh. VI, 23[c] חד חובה. Ib. ומה ח׳ וכ׳ and what was the sin he committed?—*Pl.* חוֹבִין, חוֹבַיָּא, חוֹבֵי. Targ. Koh. X, 4. Targ. I Sam. XIII, 1; a. e.—Lam. R. to I, 2 ח׳ בישיא וכ׳ (not בישא) bad debts have you contracted &c.

חוּבָא *storage,* v. חֻבָּה.

חוּבָּא I ch.=h. חוֹב II, *lap, bosom.* Targ. Prov. VI, 27; a. e. (ed. Lag. עוּב׳, v. עוּבָּא; h. text חֵק). Targ. Y. Ex. IV, 6.

חוּבָּא II, **חוּבָּה** I *ḥubba,* name of a bird. Ḥull. 62[b].

חוּבָאָה f., v. חוֹבָא.

חוּבָּה II pr. n. f. *Ḥubbah,* wife of R. Huna. B. Kam. 80[a] (Ms. M. חִיבָּה); Naz. 57[b].

חוּבָה *storage,* v. חֻבָּה.

חוֹבָה f. (חוב) *obligation, duty;* (sub. קרבן) *obligatory sacrifice,* opp. נְדָבָה. Naz. II, 8 הרי אני נזיר ח׳ I am a Nazir by obligation (because the condition of my vow was fulfilled), opp. נזיר נדבה a voluntary nazarite without a conditional vow. Ib. הראשון ח׳ in that case my first nazariteship was obligatory. Kinnim I, 1 ח׳ the obligatory sacrifices, opp. נדרים ונדבות. Ber. 27[b] . . תפלת ח׳ רשות או ח׳ is the evening prayer elective or obligatory? Zeb. I, 1 לא עלו . . . לשם ח׳ they are not accounted to those who offered them as a compliance with the obligation under which they are. Ber. 8[b], a. fr. יוצא . . ידי חוֹבָתוֹ has paid his obligation (of reading the Sh'ma). Ib. 20[b], a. fr. אינו מוציא . . ידי חוֹבָתָן cannot be the medium through which others pay their obligation (v. חוּב); a. fr. חוֹבַת גברא, חוֹבַת הגוף &c., v. גַּבְרָא, גּוּף &c.—Y. Ber. IX, 14[b] bot. פרוש אדע חוֹבָתִי וכ׳ a Pharisee of the class (of those who say), 'I want to know my obligation, and I will pay it', expl. הי דא חובתא וכ׳ what wrong have I done that I may do a good act to make up for it.—*Pl.* חוֹבוֹת. Succ. 56[a], v. גָּלָל; a. e.—2) *condemnation, doom.*—*Pl.* as ab. Midr. Till. to Ps IV, 8 פותחין בח׳ begin with predictions of doom, opp. נחמות. [חוֹבָה Ch., v. חוֹבָא.]

חוֹבְטִין, pl., v. חֻבְּט.

חֲבוּטָא, חוּבְטָא* m. (חבט) [*hash,*] *giblets.* Lam. R. to I, 1 נסב ח׳ ומעיא (רבתי) Ar. (ed. Koh. חבו׳, Var. קרביא; ed. בני מעיא) he took the giblets with the entrails.

חוֹבָלָן m. (חָבַל) *a wasteful, reckless person.* Treat. S'mah. IX, end שלא יהא ח׳ (Var. זבלן) not to be reckless by throwing garments upon the dead to be buried with them.

חוֹבָלָנִית f. (v. preced.) *a court which does not spare human lives, tyrannical.* Macc. I, 10 (Y. ed. a. Bab. 7[a] חַבְלָנִית).

חוּבָץ I, **בַּר׳ ח׳** pr. n. m. *Bar-Ḥubbats.* Y. Peah I, 16[a], v. next w. Ib. בר חבריץ (corr. acc.).

חוּבְצָא II, **חוּבְצָא** m. (חבץ) 1) *soft cheese.* Y. Pes. I, 33[c].—Lam. R. to I, 1 רבתי (4 חד מאת׳) וכ׳ דעיזא ח׳ cheese from a white goat.—*Pl.* חוּבְצִין. Ib. Y. Peah I, 16[a] אמר חד ח׳ said one, Let us have cheese (indirectly denouncing one Bar-Ḥubbats who had absented himself from a meeting, v. preced.).—2) דתמרי ח׳ *a mash of pressed dates.* Keth. 80[a] (differ. fr. חֲבִיצָא; Ar. חִרְבּוּצָא), v. שִׁירְגָּא.

חוֹבֵר m. (חָבַר) 1) (b. h.) *charmer,* v. חָבַר 3).—2) *assistant, partner,* v. חָבַר 1).

חוּבְשָׁה, v. חֲבַשָּׁה.

חוּבְשִׁין m. pl. *quinces,* v. חֲבוּשׁ.

חוּבְתָּא, חוֹבְתָּא f. ch.=h. חוֹבָה, 1) *debt.* Targ. Ez. XVIII, 7 (ed. Wil. חוֹבָתָא, pl.). Targ. II Kings IV, 7.—2) *obligation, duty.* Targ. Koh. VII, 18 נפק ית ידי חוֹבַת וכ׳, v. חוֹבָה.—3) *guilt, sin, sin-offering.* Targ. Lev. V, 6, sq.—Targ. Ps. CIX, 7; a. e.—Y. Sot. V, 20[c] bot. איידי ח׳ וכ׳; Y. Ber. IX, 14[b] bot. הי דא חובתה, v. חוֹבָה.—4) *disadvantage; condemning evidence.* B. Mets. 28[b] לא מיירתי אינש ח׳ וכ׳ one is not supposed to offer evidence against himself.—*Pl.* חוֹבָתָא, v. supra.—Targ. Lam. IV, 22 זוּבוֹתַיִךְ (h. form).

חוּג v. חָגַג.

חוֹג (חוֹג) חוֹגָג m., pl. חוֹגְגִים (חוּגִּים) (=b. h. חַגְוֵי, v. חָגַג a. חַגְוָא) *clefts, precipices.* Midr. Till. to Ps. XLII, 5 (ref. to חוגג, ib.) לשון רוני הוא ח׳ של מים (ed. חוגים, Yalk. Ps. 742 חוגגים) it is a Greek phrase 'precipices of water' (καταρράκτης); cmp. אֲגוֹגָא.

חוּגָתָא f. (חָגַג) *circle, limit.* Targ. Prov. VIII, 27.

חוּד (v. אַחַד) 1) *to connect, finish an arch* by inserting the keystone. Y. Ab. Zar. I, 40ª bot. דהוא חָיֵיד כל וכ׳ for he finishes the entire arch (cmp. Bab. ib. 19ᵇ מכוש אחרון, v. מַכּוֹשׁ II).—2) (cmp. Syr. אחד claudere enigma, P. Sm. 116) *to bring to a point, to compose an enigma, allegory* &c. Targ. Jud. XIV, 12, sq. Targ. Ez. XVII, 2. [*Af.* אָחֵיד *to connect.* Targ. Is. XLIV, 13 מְאַחֵיד (מַאֲוֵיר, fr. אַחַד).]

חוּד m. (חדד) *point, thin part.* Cant. R. to V, 2 כחודה של מחט as the point of a needle. B. Kam. 81ª bot., v. חוֹב II. Zeb. 53ª קרן של חודו (חודה) the point of the horn of the altar. [Tosef. Kel. B. Mets. III, 9, v. חוֹר I.] V. חַדָּה.

חוֹד ch. v. לְחוֹד.

חוּדָא = h. חוֹד. Ḥull. 18ᵇ דכובעא ח׳ the projecting point of the Adam's apple.

חוֹ׳, חוּדָאי m. (חוד) *enigma.*—*Pl.* חוֹ׳, חוּדָאִין. Targ. I Kings X, 1 (ed. Lag. מתלין).

חִידְתָא, חִידְתָא, חוּדְתָא same, also *allegory.* Targ. Jud. XIV, 12; 13; 16.—Targ. Y. Num. XXI, 27 (some ed. חורתא, corr. acc.).—*Pl.* חִידָתָן, חוּדָתָן, חִדָתָן, חִידָתָן. Targ. O. Num. XII, 8 חוֹדָתָן ed. Berl. (ed. Amst. חִידָתָן). Targ. Ps. LXXVIII, 2. Targ. II Chr. IX, 1 מוּתְלוֹן חִידָתָן ed. Lag., v. preced. w.

חוֹדָק, pl. חוֹדָקִים, v. חֲדָק.

חִידָקִי, v. חִידְקִי.

חוֹדָשׁ, v. חוֹדֶשׁ.

חוּדָתָא, v. חוּדְתָא.

חַוָּה (b. h.) pr. n. f. *Havvah, Eve,* Adam's wife. Gen. R. s. 22 ח׳ הראשונה the original Eve. Sabb. 95ª; a. fr.

חוּדְרוּרְיָא, v. חִידַרְוָדָא.

חֲוָוְיָא, v. חִיוְיָא.

חַוְיָא f. (חֲוִי) *instruction, law.* Targ. Y. II Lev. VII, 7 (h. text תורה).

חֲוִוילָא, v. חִוּלָא II.

חַוּוק or חֲוָוק m. (חוק) *rundle of a ladder.*—*Pl.* חֲוָוקִין or חַוּוקִין. B. Bath. 59ª. Lev. R. s. 29 חֲוָוקִים Ar. (ed. עֲוָוקִים).

חֲוָור, חַוּור, חַוְרָא, v. חִיוַר, חֲוַר.

חֲוַרְבְּרָא, v. חֲבַרְבְּרָא.

חֲוַרְוָר, v. חֲוַרְוָר a. next w.

חֲוַרְוָרִין* m. pl. (cmp. חָרוּל) *thistles,* used for bitter herb (מָרוֹר); cmp. חֲרַחֲפִין. Pes. 39ª Ar. (ed. חזרת יולין, Ms. M. חזרת אלין, Ms. M. 2 חיובלין, Ms. O. האירולין, v. Rabb. D. S. a. l. note); Tosef. ib. I (II), 33 חוורוור ed. Zuck. (Var. חזרל, prob. corrupt., for חָרוּל).

חֲוַרְוָר, v. חֲוַרְוָר.

חִוַּרְוָרְיָא, v. חִירַוַרְוָדָא.

חַוָּרָן pr. n. pl. (b. h. חַוָּרָן, v. Wetzst. to Delitzsch Job p. 597, cmp. חָרַר) *Havran, Auran,* a signal station, for proclaiming the New-Moon, in the country east of the Jordan named Auranitis. R. Hash. II, 4 (22ᵇ) (Mish. Pes. חורון, Mish. Nap. וחברון; Ms. O. חורון); Tosef. ib. II (I), 2 (Var. וְחַוָּרָן).—בֵּירַת ח׳ (בְּרַת) *Beth-(Brath-)Havran,* prob. the same place. Y. Shek. I, 46ª; Y. M. Kat. I, 80ᵇ bot., a. e. ר׳ חוניירה דב׳ ח׳; Bab. ib. 3ᵇ ר׳ נחוניא איש בקעת בית חַוָּרְתָּן (Ms. M. בקעת חור); Succ. 34ª Ms. M. (missing in ed.). Erub. 11ª בקעת בית חורתן Ms. M. (ed. חרוותן).

חוורנס, Y. Ab. Zar. II, 42ª top, read: הַרְסָנָא; cmp. Bets. 16ª; Ab. Zar. 38ª.

חֲוַרְתָּא, v. חִירְתָּא.

חֲוַרְתָּן, v. חַוָּרָן.

חוּז, v. חָזָה.

חוֹזָאָה I m. (חזה) *a visionary, fiction-teller.* Pes. 105ᵇ לא חכימא . . . . Ms. M. (ed. ח׳ אנא ולא חכימא אנא וכ׳, v. Rabb. D. S. a. l.) I am neither a poet (inventing a story) nor a speculator. [Rashi explains: מַגִּיד.]

חוֹזָאָה II, v. next w.

בֵּי ח׳, חוֹזָאֵי pr. n. *Be-Hozaë,* a district, on the caravan road, along the Tigris and its canals. M. Kat. 20ª (Ms. M. 2 בר חוזאה) לבר ח׳ וכ׳ Sabb. 51ᵇ sent money to (the merchants in) Be-H. to buy him a Lybian ass (v. Neub. Géogr. p. 380). Taan. 21ᵇ ארכא מותנא בר ח׳ there is an epidemic in B. H.—Keth. 85ª בר ח׳ . . . הוו מסקי men of B. H. had a claim against him.—Denom. חוֹזָאָה. Ab. Zar. 41ᵇ רב חנינא ח׳; Sabb. 130ᵇ; a. fr.

חוֹזָה m. (b. h. חוֹזֶה; חָזָה) *seer.* Gen. R. s. 90; Yalk. ib. 148 (interpret. ח of צִפֳּנָה פַּעְנֵחַ, Gen. XLI, 45).—*Pl.* חוֹזִים. Lam. R. introd. (R. Joh. 1).

חוֹזִי m. (חָזָה; formed like חוֹלִי) *aspect, nature.* Tosef. Ohol. XV, 12 אינו יודע חוזיו . . . מהו וכ׳ I do not know the nature of the case, but (I do know) that &c.

חוֹזְנִין (חֲזַר) חוֹזְנָא m., pl. *surroundings.* Targ. Y. Gen. XXXV, 5. Ib. XLI, 48.

חוֹזְנוּתָא f. (collect. noun) same. Targ. Y. Deut. XIII, 8. V. חַזְנוּתָא.

חוֹזָר, v. חַזָּר.

חוֹחַ m. (b. h.; = חוחו, v. חָוָה) *thorn.* B. Kam. 16ª, v. next w.

חוּחָא ch. same. Targ. II Kings XIV, 9.—Y. Sabb. I, 3[b] (read:] קמושא מתעביד ח׳ דאפר ח׳ דאפר מתעביד שד (not קמקמה ... חורב וכ׳) the *kimmosh* (v. קִימּוֹשׁ) changes into a thorn of the meadow (to distinguish fr. ח׳ *plum-tree*), the thorn .. changes into a demon; v. B. Kam. 16[a].—*Pl.* חוֹחֵי, חוֹחִין. Targ. Is. XXXIV, 13. Gitt. 70[a], v. הַרְדָּרָא. [Syr. חוחא, *plum-tree*, v. אַחְנַיָּיא.]

חוֹט, pl. **חוֹטְיִן** f. (חטט) *incisors*. Bekh. VI, 4 (39[a]) ח׳ התיצונות (Mish. ed. חִיטָּרוֹ, read חוּ׳) the central two incisors, הפנימיות (Bab. ed. הפנימים) the one each to the right and left of the central incisors. Ib. 35[a]; 37[a].

חוּט I (v. חָטַט) *to dig, perforate.*—*Pol.* חוֹטֵט, *Hithpol.* הִתְחוֹטֵט, v. חָטַט.

חוּט ch., *Pa.* חַיֵּיט same. Targ. Y. Ex. XXI, 6.—B. Bath. 58[a], v. חַטַּרְטָא.

חוּט II *to fasten*, esp. (denom. of חוּט) *to provide a shoe with straps*. Y. Kil. IX, 32[d] top לא יחוט לידה מסאניה that he should not make for his (woolen) shoes straps of flax but leather thongs. Ib. מהו מידחוט מסאניה בכיתן (not דכ׳) is it permitted to put flax straps on &c.?

Pa. חַיֵּיט, חַיֵּט 1) same, *to fasten, strap*. Targ. Y. Deut. XXV, 9.—2) *to sew*. Targ. Job XVI, 15; a. e.—Men. 37[b] האי מאן דחייטא לגלימיה he who sewed the trail of his cloak up. Y. Shebi. IV, 35[a] bot. הוה מְחַיֵּיט וכ׳ was doing tailor's work at &c.; a. fr.—3) *to mend, patch*. Lam. R. to I, 1 רבתי (חד כות׳ 1) ח׳ ליה מן וכ׳ he patched it in one place &c.; a. e.—4) *to form a net of straps, plait*. Ab. Zar. 75[a] דחַיְיטֵי בחבלי וכ׳ Ms. M. (ed. דַחֲוָיֵי) which they plait with chords &c.

חֻטָּב m. ch.=h. חֹטֶב I, *shoe-thong*. Y. Kil. IX, 32[d] top, v. חוּט II.

חוּט III m. (b. h.; preced. wds.) 1) *thread, chord, strap; sinew*. Kel. XXIX, 3 ח׳ משקולת chord of the plumb-line; ib. 4 ח׳ מאזנים of the balances.—Yeb. 121[b], a. fr. ח׳ חשדרה השערה a single hair, v. דְּקַדֵּק.—Ḥull. III, 1, a fr. ח׳ חקב״ה . . . . ח׳ של חסד the spinal chord.—Ḥag. 12[b] the Lord strings around him a chord of grace (protection). Meg. 13[a] ח׳ של חסד וכ׳ a chord of (divine) grace was strung &c. Men. 39[a] נפסק חוט מיריקרו the twining thread of the show-fringes is broken at the top. Ib. ח׳ של כרך the thread used for twining; a. fr.—Y. Sabb. VI, 8[b] bot. חוטמה וכ׳, read: חוט דומה לשיערה a band (of hair) resembling her own hair.—*Pl.* חוּטִין, חוּטְרִין. Snh. 52[a], a. e. שני ח׳ של אש two threads (lines) of fire. Lev. R. s. 14, v. זְהוֹרִית.—Men. 39[b] חוטי צמר woolen threads (as show-fringes). Sabb. VI, 5 חוטי שיער bands made of hair. Ib. 6 בח׳ וכ׳ with threads .... in their ears (in place of earrings). Ḥull. 93[a] ח׳ שביד the veins of the fore-foot; a. fr.—2) (Geogr.) *air-line*. Tosef. Ter. II, 12. Ib. 13 מן הח׳ ולפנים וכ׳ what is inside (East) of the line is considered as belonging to the land of Israel.—[Tosef. Kel. B. Bath. V, 14 יוצאת התוט, v. חוּץ II.]

חוּטָא ch. same, 1) *thread* &c. Targ. Gen. XIV, 23 (cmp. חֻטָּב); a. fr.—B. Bath. 91[b] ח׳ דדובשא a continuous flow of honey; a. fr.—2) *border-line* (v. preced. 2). Y. Shebi. VI, 36[c] bot. ח׳ דנוה the border-line of Naveh (separating the territory occupied by Jews from the neighboring heathen colony for levitical purposes).—*Pl.* חוּטִין, חוּטָיָא, חוּטָרִין. Targ. O. Ex. XXXIX, 3; a. fr.—Ḥull. 93[a] חמשא ח׳ הוו there are five veins or sinews which must be removed; a. fr.—Esp. *the show-fringes* (ציצית). Ib. 110[a] לא רמי ח׳ had no show-fringes put on his garment; a. fr.

חוּטְבָא m. (חָטַב) 1) *embroidery, design*.—*Pl.* חוּטְבֵי. Ned. 49[b] גלימא דח׳ (Rashi a. Tosaf. דהוו׳, Ar. דהיט׳) an embroidered cloak.—2) (v. חָטַב I) *chiselling;* trnsf. *design, plot*. Targ. Ps. LXXIII, 7 חוֹטְבֵי הוֹן (Lev. חָטַט).

חוֹטָם m. (חטם, v. חתם) [*seal, mark,*] 1) *the distinctive feature of the face, nose, nostril*. Yeb. XVI, 3 (120[a]) identification of a corpse can be established only בפרצוף פנים עם ח׳ on seeing the face with the nose on. Y. Sot. IX, 23[c] bot., v. חַכָּרָה. Lev. R. s. 18, beg. והירח זה הח׳ 'the moon' (Koh. XII, 2) is a metaphorical expression for the nose; Sabb. 151[b]; a. fr.—Taan. 29[a] בעל הח׳ a disguise for *the well-known man*, v. בָּקַשׁ. [Y. Sabb. VI, 8[b] bot. חוטמה, v. חוּט III.]—2) *the oblate part of a spheric body*. Nidd. 47[a]; Tosef. ib. VI, 4 ראש הח׳ the top (central circle) of the oblate part of a female breast. Succ. 35[b] חוֹטְמוֹ the oblate top of the Ethrog; Y. ib. III, 53[d]; a. fr.—*Pl.* חוֹטְמִין. Tosef. Nidd. IV, 10 שני חוֹטְמֵי the indications of the two nostrils of the embryo; Nidd. 25[a] חוטמין (read חוטמיו); Lev. R. s. 14 (Y. Nidd. III, 50[d] נקוביו חוטמו). Bekh. 39[a] ניקבו ח׳ וכ׳ if the partitions of the nostrils are perforated into one another.—Trnsf. 3) *snout*. *Pl.* as ab. Midd. III, 2 (Mish. some ed. חוטרן, incorr.). Succ. IV, 9 (48[b]) ומנוקבין כמין שני ח׳ the two bowls had cavities (outlets) like two slender snouts, v. דָּקַק (v. Rashi a. l.).—4) *the knotted strappings of a shoe*. Tosef. Sabb. XII (XIII), 14 (cmp. חַרְטוּמָא).

חוּטְמָא ch. same, *nose*. Targ. Y. Lev. XXI, 18.

חוּטָר, חוּטְרָא I c. (=b. h. חֹטֶר, v. חָטַר; cmp. גּוּזְרָא I) *staff, scepter*. Targ. Num. XVII, 17. Targ. Ps. XLV, 7; a. fr. [Also חֻטָּר, חֻטָּרָא, constr. חֻטַּר.]—Gen. R. s. 53, v. זָרַק. Yeb. 65[b]; Keth. 64[a], v. מָרָא II.—Lev. R. s. 18 ח׳ ותרתין וכ׳ the (old man's) staff and two feet. Sabb. 109[b] ח׳ דרעיא Ms. M. (ed. דחדאה) the Shepherd's Staff (the Lonely Staff), name of a plant, v. חוּמְטַרְיָא.—Y. Kidd. I, 60[b] top, a. e., v. מַשְׁפּוֹכִית; a. fr.—*Pl.* חוּטָרִין, חוּטְרַיָּא. Targ. Gen. XXX, 37; a. fr.

חוּטָרָא II, חֻטָּרָא m. (v. חָטַר, cmp. גּוּזְרָא II) *fold, enclosure*. Targ. Mic. II, 12.—Sabb. 32[a] (prov.) אבב ח׳ מילי וכ׳ at the gate of the fold, there are words (bargaining), but in the stalls (where the sheep are delivered), strict account (in critical moments a woman's sins are visited, v. חֻגְרָא).—*Pl.* חַטֵּי, חוּטָרִין. Targ. O. Num. XXXII, 16 חַטֵּי ed. Berl. (ed. Lisb. חוֹטֵי). Targ. I Sam. XXIV, 4 חוּי ed. Lag. (oth. ed. חַטֵּי).

חוּטָרָא III, חוּטָרָה, חוּטְרַיָּה pr. n. pl. *Hu̇ra, Hutraya*, near Nehardea. Y. Sabb. I, 4[a] bot. Ib. V, end, 7[c] R. Idi דחוטריה; Y. Bets. II, end, 61[d] דחוטר׳.

חוּטְרָנָא m. (חוּטְרָא I) *striped like a staff* (v. Gen. XXX, 37). Sabb. 110^{b} דבר אחר ח׳ a striped (checkered) swine. [Oth. opin. in Ar.: *hump-backed*, v. next w., a. P. Sm. 1250.]

חוּטְרַת f.=חֲטוֹטֶרֶת, *camel's hunch.* Sabb. 54^{a} ובחוטרתו (Alf. בחטוטרתו) and tied to is hunch.

חָוָה, חָוֵי, *Pi.* חִוָּה (b. h.) 1) *to point.* Meg. 16^{a} חיתה מְחַוָּה וכ׳ she was pointing at Ahasver.—2) *to show, teach, tell.* Gen. R. s. 20 (play on חַוָּה) ח׳ לה אדם וכ׳ Adam told her &c.

חָוָא, חָוֵי ch., *Pa.* חַוִּי same, *to show; to tell.* Targ. Y. II Deut. XXXIV, 1. Targ. Jud. IV, 12; a. fr.—Y. Kil. VII, 31^{a} top ח׳ סלעא וכ׳ (not סלעיה) showed a Sela to R. E. (for examination).

Af. אַחֲוֵי same. Targ. Y. Deut. l. c.; a. e.—B. Kam. 100^{a} א׳ ליה דינרא וכ׳ showed a Denar to R. E. (v. supra). Ib. 116^{b} דאחור אַחְוֵיר (not אחור) he pointed the field out (to the officials for confiscation). Ib. ואמרי ליה אַחְוֵי ארעתיה (not אחויר, v. Rabb. D. S. a. l. note 70) and the officials said to him show (us) his field. Snh. 107^{b} Mss. a. old eds. (omitted in later ed.) א׳ ליה בידיה he made a sign to him with his hand; a. fr.—Y. Yeb. XII, 12^{c} top .. ר׳ מַחֲוֵי וכ׳ R. Z. told R. Ba that &c. [Targ. II Esth. II, 21 מחוי חויא, read with ed. Lag. וְיַחֲוֶה, v. מְחָא II.]

Ithpa. אִתְחַוִּי *to be announced; to be told.* Targ. Gen. XXVII, 42. Targ. Ps. LXXXVIII, 12 (not דיי תחוי).

חֲוָא, חֲוֵי, חֲוָיָא, חֲוַי, v. חֲוָיָא.

חוֹויל־אות, v. חוֹלָא II.

חוֹךְ *to rub, scratch,* v. חָכַךְ.

חוֹךְ I ch. same. Sabb. 54^{b} דלא חדר חָיֵיךְ ביה that the animal might not turn to scratch (and make the wound sore again).

חוֹךְ II (onomatop., v. preced.) [*to hawk,*] *to laugh,* (=צָחַק) *to jest with, caress; to laugh at.* Part. חָאֵךְ, חָיֵיךְ. Targ. Y. Gen. XXVI, 8. Targ. Prov. XXIX, 9 חָאֵךְ, ed. Lag. תאיך (Lev. אָחֵיךְ *Af.*).—Gitt. 55^{b} לא תְּחוֹכוּ, v. infra. M. Kat. 17^{a} לא ברידך קא חָיֵיכְנָא Ms. M. (ed. מְחַיְּכְנָא) I do not laugh at thee; a. fr.

Pa. חַיֵּךְ, חָאֵךְ same, 1) *to hawk.* Gen. R. s. 67, v. חָכַךְ.—2) *to laugh.* Targ. Jud. XVI, 25. Targ. O. Gen. XXI, 9 מְחָאֵיךְ (Ms. מְאָחֵיךְ). Ib. XVIII, 12; a. fr.—Pesik. B'shall. p. 90^{a} אנא . . ומְחַיֵּיךְ בהדין וכ׳ (Ms. O. מדוחיך, Ms. Carm. מגוחך) I will go and make sport of &c. (v. הֵחֵיךְ). Snh. 26^{b} אָחוֹכִי קא מְחַיְּירַכְנָא בן does thou make sport of us?—M. Kat. 17^{a} חייך ed. (Ms. M. אָחֵיךְ). Ib. קא מיחייכנא, v. supra.

Af. אָחֵיךְ same. Targ. O. Gen. XXI, 9; a. e., v. supra.—Ber. 18^{b} מ״ט אָחֵיכְתָּ (Ms. M. חייכת) why didst thou laugh (with joy)? Ib. 19^{b} לא תָּחִיכוּ עלה do not laugh at it (v. supra).—Ned. 51^{a} א׳ רבי (not אחוך); a. fr.—V. מְחַךְ.

חוֹךְ I m. *scab,* v. חִיפּוּךְ.

חוֹךְ II, **חַיָּךְ, חוֹכָא** m. (חוֹךְ II) *laughter, gladness, object of derision.* Targ. O. Gen. XXXVIII, 23. Targ. Jud. XVI, 27; a. fr.—Targ. Job XII, 4 חִיךְ (ed. Lag. חַיָּךְ).—Ber. 9^{b} לא פסק ח׳ וכ׳ laughter did not vanish from his lips (he felt happy) &c. Shebu. 34^{b} מאי ח׳ what is the cause of the laughter?—Erub. 68^{b}, v. אַטְלוּלָא; a. e.

חָכְמָא, חוּכְמָא f. (חכם) 1) *wisdom, learning.* Targ. Ex. XXVIII, 3; a. fr.—Sabb. 90^{b} לח׳ for acquiring wisdom. Ib. 30^{a} אן חָכְמָתָךְ where is thy wisdom? M. Kat. 28^{a} חוּכְמְתֵיה וכ׳; a. e.—2) *subtlety.* Targ. Gen. XXVII, 35.

חוֹכֵר m. *farmer,* v. חָכִיר.

חוּל (b. h.; cmp. חלל) [*to turn around, circle,*] 1) *to dance.* Part. חָל, חוֹל; perf. חָל. Taan. IV, 8 יוצאות וחוֹלוֹת וכ׳ used to go out and dance in the vineyards; Lam. R. introd. (ed. Wil. וחולות) וחָלוֹת (ר׳ זעירא) (ed. Lag. חַיָּלִין) dance before Him, v. חוֹלָה. Gen. R. s. 74 חָלִים לפניו; Cant. R. to VII, 1; a. e.—2) (cmp. חַג) *to come in turn, to occur.* Meg. I, 1 חל להיות וכ׳ if the fourteenth fell on a Monday. R. Hash. IV, 1; a. v. fr.—3) (with עַל) *to hover around one's head, to rest upon one as a duty; to take effect* (as a law). Shebu. 25^{a} הנדרים חָלִים עַל וכ׳ vows are binding even if referring to a religious obligation. Ib. שבועות חָלוֹת וכ׳ oaths are binding &c.; Ned. 15^{a}. Ib. 17^{a} אין חָלָה וכ׳ one vow of nazaritism does not take effect &c.; Ḥull. 101^{a} איסור חל וכ׳, v. אִיפּוּר. Y. Sabb. VII, 9^{a} top; a. v. fr.

Hof. הוּחַל [*to be made to circle,*] *to be commenced, established.* Ber. 31^{a} הוּחְלָה it (prayer at fixed times) was instituted.

חוּל ch. same, 1) *to dance. Part.* חָיֵיל. Targ. Y. Ex. XV, 20 חיילין (read חַיָּילָן).—2) *to take effect.* Yoma 14^{a} חַיֵּילָא עליה וכ׳ the observation of mourning rests upon him. Ned. 17^{a} ח׳ נזירות וכ׳, v. preced. Shebu. 24^{b} ח׳ אתאנים takes effect with reference to figs. Ḥull. 103^{a} אתי ... ח׳ comes and takes effect in addition to &c. Ib. .. ובמיתי מיחַל (מיחוּל) וכ׳ and they differ as to whether or not the prohibition of . . . . comes to take effect &c.; a. fr.—3) *to hover over one's head, be impending.* Targ. Jer. VII, 20; a. e.

Ithpa. אִתְחֵיל *to turn in a circle, dance.* Targ. Ps. XLII, 5 (h. text אדדם).

חוּל II (v. חָלָה) *to be smooth, quiet,* v. infra.

Hithpol. הִתְחוֹלֵל *to be quieted.* Ber. 30^{b} כדי שתתחולל דעתו עליו (Ms. M., Yalk. Ex. 392, Deut. 813 שתּוּחוּל) until his mind is quieted (collected for prayer).

חוּל ch. same, *to be smooth, lax; to be forgiving, renounce; to be sweet.* Targ. O. Gen. IV, 26 חָלוּ וכ׳ men became lax in worshipping.—Keth. 86^{a} top תידחל ותֵידחוּל וכ׳ Alf. (ed. ותיחמחל, Asheri ותימחל) let her go and renounce her mother's widowhood in favor of her father.—Gitt. 47^{a} דלֵיחוֹל אַדְמֵיה that he (the gladiator) may be in a forgiving mood for his life (which he is forced to risk); [oth. opin. דלֵיחוֹל אִדְמֵיה that his blood may be *sweet,* Ar. s. v. אדמא].

Pa. חִיֵּיל *to sweeten* (by adding good wine), *to improve.* B. Mets. 60ª דילמא טפי ומחיילה וכ' lest he may add unmixed wine and improve it, and then sell it (for pure wine).

Af. אָחֵיל (אַחֲלִי, fr. חלי) *to be liberal, to forgive.* Ber. 12ᵇ אחילו ליה מן וכ' they in heaven forgave him. Sabb. 30ª דא' לחו עון וכ' He pardoned them for the violation of the Day of Atonement; M. Kat. 9ª. Keth. l. c. אחילתה she renounced it, v. supra.—B. Mets. 73ª מחלי . . . אחולי וכ' Ms. R. (ed. מוזלי . . אוזלי, v. זול I ch.) they were liberal towards you. B. Bath. 144ª אחולי אחלה she resigned her claim. [M. Kat. 17ª מיתחיל=מיתחלל, v. חָלַל.] V. מָחַל.

חוֹל I (b. h.; חול I or חלל; cmp. גלל, גל) *sand, sand-region,* esp. *the sand used for glass-making.* Sabb. VIII, 5 ח' חדק fine sand (marl used for manure); ח' חגס coarse sand (for cementing). Meg. 6ª, v. זְכוּכִית. [Sabb. 90ª בורית זה ח', v. אָהַל.]—*Pl.* חוֹלוֹת *sandy region, sea-shore, desert.* Sabb. 31ª בין חוח' on an oasis surrounded with sand-land. Meg. 6ª Cæsarea שהיא יושבת בין חוח' which was situated between the sea-places, v. חוֹלַת.—Lev. R. s. 5 ח' אנטוכיא, v. חוֹלַת.—Y. B. Kam. I, 2ᶜ top בחופר בח' if one digs a pit in sandy ground. Sifré Deut. 39 בית חוח', v. חוֹלְטִית.

חוֹל II m. *Ḥol,* name of a fabulous bird (Phoenix). Gen. R. s. 19 (ref. to Job XXIX, 18); Midr. Sam. ch. XII; Yalk. Job 917. Cmp. אִיזּוּרְשָׁנָא.

חוֹל III (b. h.; חלל) [*outside of the sanctuary, foreign,*] *profane, common,* opp. קוֹדֶשׁ; *week-day,* opp. שַׁבָּת, מוֹעֵד. Pes. 104ª; Ḥull. 26ᵇ בין קודש לח' between what is sacred and what is secular. Shebu. 35ᵇ כל שמות . . . חוץ מזה שהוא ח' all names of lordship (*Adonay*) . . . are sacred, except the following which is secular (referring to persons).—חוֹלוֹ של מועד, or חול המועד the half-festive days intervening between the first and the last days of Passover or of Succoth. Meg. 22ᵇ; a. fr.—Maas. Sh. III, 8 פתוחות לח' having an entrance on secular ground; ib. תוכן ח' their inside is secular ground. B. Mets. 84ᵇ .... כלי ישתמש בו ח' shall the vessel once used for sacred things, be used for secular purposes (shall R. Eleazar's widow marry Rabbi)?; a. v. fr.—*Pl.* חוּלִּין *profane things, animals* &c. *not consecrated, ordinary objects.* Ḥull. 2ᵇ, a. e. ח' שנעשו על וכ' ordinary food (not T'rumah) prepared with the precautions required for the levitical cleanness of consecrated food.—Pes. 22ª, a. fr. ח' שנשחטו בעזרה animals not consecrated for sacrifices which were slaughtered in the Temple court. Ib., a. fr. ח' . . . דאוריירתא the law forbidding the use of ordinary animals slaughtered &c., is not Biblical. Gitt. 62ª עיסת חוּלָּיו his ordinary dough; זיתי חוליו (not ים...), v. טָהֳרָה. Ḥag. I, 3 באות מן הח' are procured from secular funds, opp. to proceeds from second tithes; a. fr.—Ber. 32ª (play on ויחל, Ex. XXXII, 11) ח' הוא לך וכ' it is too foreign to thy nature to do such a thing; Yalk. Gen. 83, v. חֻלִּילָה.—*Ḥullin* (=ח' שְׁחִיטַת), name of a treatise of the Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim, containing the laws concerning ordinary meat.

חוּלָא (חוֹלָא) ch. same. Targ. Lev. X, 10; a. fr.—*Pl.* חוּלֵּי (חוֹלֵי). Targ. Y. Ex. XXII, 30 ח' בדכותא (=חולין שנעשו על טהרת הקדש, v. preced.). Targ. Y. Lev. VI, 21.—Targ. Y. Gen. XVIII, 25 ח' הוא לך, v. preced.

חוֹלָא I *vinegar,* v. חָלָא III.

חוֹלָא II f. (cmp. חֵיל) *a fortified place, castle.* Yalk. Num. 743 שלא קנה חוֹלָאוֹ וכ' who does not own his castle (named after him; Sifré Deut. s. 37 חוֹלָאוֹת).—*Pl.* חוֹלָאוֹת. Ib. (Sifré l. c. Var. חֲוִילָאוֹת, v. ed. Fr. note; ib. וחוילאות, corr. acc.).

חוּלְדָּא ch.=next w. Targ. O. Lev. XI, 29 (h. text חֻלְדָּה; Y. כרכשתא).

חוֹלְדָה I f. (חָלַד; cmp. b. h. חֹלֶד) 1) *mole.* Y. Ḥag. I, 80ᶜ, v. אֲשׁוּת.—Kel. XV, 6.—2) *weasel.* Pes. I, 2. Ib. 118ᵇ. Taan. 8ª מח' ובור from the story about weasel and well (v. comment.). Y. Sabb. XIV, 14ᶜ top; a. fr.—חוּלְדַּת הַסְּנָאִים (סְנָנִיר, סְנָאִין) *the porcupine,* v. חַרְנָא. Kil. VIII, 5. Tosef. B. Kam. VIII, 17.—*Pl.* חוּלְדּוֹת. Lev. R. s. 6, beg.—B. Kam. 80ª ח' הסנאין Ms. H. (ed. סנאים).

חוֹלְדָה II f. (v. preced.; cmp. חַפּוֹן) *a back-gate.* חוּלְדַּת הַחַמּוֹלִים *the mule-drivers' gate,* entrance for loads. Y. Yoma I, 38ᶜ; Y. Meg. IV, end, 75ᶜ.—Midd. I, 3 שני שערי ח' two Temple-Mount gates formed like a *ḥuldah;* Cant. R. to II, 9 שער ח'.

חוּלְדָּה III (b. h. חֻלְדָּה) pr. n. f. *Huldah,* the prophetess. Meg. 14ᵇ (transl. בַּרְפּוּשְׁתָּא). Y. Naz. IX, 57ᵈ bot. קברי בני ח' the graves of the sons of H.; Treat. S'maḥ. ch. XIV קבר ח'; a. e.

חוֹלֶה m. (b. h. חוֹלֶה; חָלָה) *sick; a patient.* Ber. 10ª לך ובקר את ח' go and visit the sick (King). Ib. 54ᵇ מי שהיה ח' וכ' he who has been sick and recovered. Ib. bot. ח' חתן וכ' a sick person, a bridegroom &c.; a. v. fr.—*Pl.* חוֹלִין, חוֹלִים. Cant. R. to II, 5 מן השעבוד ח' suffering from oppression. Gitt. 28ª, a. fr. רוב ח' לחיים the majority of the sick recover again. Ib. 61ª מבקרין חוֹלֵי נכרים וכ' you are bound to visit the sick of the gentile community alike with &c.; a. fr.—ביקור ח', v. בִּיקּוּר.—*Fem.* חוֹלָה. Sot. 36ᵇ ח' היא that she was sick.—Midr. Till. to Ps. XLVIII, 14 (play on לחילה, ib.) לאותה חוח' שהיא עתידה להיות ח' (pay attention) to that sick (nation), for she is destined to be sick (suffering). Cant. R. l. c.; a. fr.

חוֹלָה I f. (v. preced.) *evil, bad.* Koh. R. to V, 12 וכי יש רעה ח' וכי is there a bad evil and a good evil?

חוֹלָה II f. (חוּל;=b. h. מָחוֹל) *chorus of singers and dancers.* Y. Meg. II, 73ᵇ (ref. to חילה, Ps. XLVIII, 14) עתיד . . . להיעשות ראש ח' וכ' the Lord will be chosen the leader of the chorus (choragus) &c.; Cant. R. to I, 3; VII, 1 [read:] לְיַעֲשׂוֹת וכ'; Lev. R. s. 11, end לחיות ראש ח'; (Yalk. Is. 294 מחולה; Koh. R. to I, 11 מחולה); ib. לחילה read *l'ḥolah.* Cant. R. l. c. כתי' שנעשה וכ' like the chorus which was arranged for us &c.

חולונאי, v. חִילוֹנָאָה.

חוֹלוֹת, v. חוֹל I, a. חוֹלַת. [V. also חוּל I h.]

חוּלְזָא m. (חלז), pl. חוּלְזִין *loins*. Targ. II Esth. VI, 11 חַלְזוּ, v. חַלַז.

חולחול, read חִילְחוּל.

חוּלְחוֹלִית, pl. חוּלְחוֹלִיּוֹת, v. חַלְחוֹלִית.

חַלְחוּלָא, חוּלַחֲלָתָא, חוּלְחוּלָא f. ch.=h. חַלְחוֹלִית, *intrigues, trickery*. Targ. Koh. II, 12 חל' ed. Lag. (Var. הַלְחוּלָא, v. הוֹלֵלָה); VII, 25; X, 13.

חוּלְחָלִית, pl. חוּלְחָלִיּוֹת, v. חַלְחָלִית.

חוּלְטָתָא, v. חַלְטָתָא.

חוּלְטָנִית, v. חַלְטָנִית.

חוּלִי, חוֹלִי *sweet*, v. חָלִי.

חוֹלִי *disease*, v. חֳלִי.

חוּלְיָא I, **חוּלְיָה, חוּלְיָי** f. (b. h. חֻלְיָה; חלי, cmp. חָלָל III; cmp. גֻּבָּה) [*loose part, something movable,*] *limb, link; vertebra of the spinal column*. Bekh. VI, 5 בין ח' לח' (מח' לח') between two vertebrae.—Ḥull. 52ª if a rib is displaced וז' עמה and a vertebra with it. Ib. 42ᵇ; a. fr.—Y. Succ. I, 51ᵈ ח' של עמוד *a segment* of a column. Men. 38ᵇ ח' *a joint* of the plaited show-threads.—*Pl.* חוּלְיוֹת, חֻלָיוֹת. Kel. XI, 8 a chain שוח' שלה וכ' the links of which are of metal stringed on &c. Ib. ח' של אבנים וכ' links consisting of jewels, pearls &c. Gen. R. s. 79, v. דְּרָקִינְתִּין. Ohol. I, 8 שמונה עשרה ח' eighteen vertebrae.—Bets. 22ª מנורה של חלויות a candlestick which can be taken apart. Sabb. 46ª, v. חִדְקָא. Kel. V, 8; 10 חתכו ח' if he cut the burned clay of an oven into tiles; a. fr.—Esp. *a segment of earth* cut out in digging a pit and piled up on its borders; (collect.) *the entrenchment around a well* (increasing its capacity). Ber. 3ᵇ; 59ª (prov.) אין הבור מתמלא מחוּלְיָתוֹ a pit cannot be filled up with its own earth, i. e. a community cannot live on its own resources. Sabb. XI, 2 (99ª) חוּלְיַת הבור (וחוּלְיָית, Mish. חוּלְיוֹת, pl.) the entrenchment of a well. Erub. 78ª; Sabb. 99ª בור וחוּלְיָתָהּ (וחוּלְיָי') וכ' the depth of the well and its entrenchment are counted together to make up ten hand-breadths. Ib.ᵇ ח' בור תשעה . . . if the pit was nine hand-breadths deep, and he took out of the bottom one segment (which had been cut before this). Ib. ונתן לתוכה ח' and threw a segment in. B. Kam. 51ª עקרו שניהם ח' וכ' both of them took the last segment out together, so as to complete the legal depth &c. Yoma 84ᵇ עוקר ח' break loose one segment of the entrenchment; a. fr.

חוּלְיָא II, **חוּלְיָי** m. ch. (v. חָלִי) *something sweet, sweetness*. Targ. Jud. XIV, 14. Ib. IX, 11.—Meg. 7ᵇ אנא שדרי ליה ח' I sent him something sweet. Pes. 115ᵇ אגב חוּלְיָיהּ Rashb. (ed. חלייה דחבלין, read: חוליא, v. Rabb. D. S. a. l. note 60) on account of the sweetness in it &c.

חוּלְיָא, חוּלְיָה, חוּלְיָי, v. preced. wds.

חוּלְיָלָא m. (חָלַל) *chisel* (h. גִּרְזֶן). Targ. Is. X, 15.—*Pl.* חוּלְיָלִין. Targ. I Kings VI, 7 (Var. חוּלְבָּא, חוּלְבָּלָא, חָלוּלָא).

חוּלִין, v. חוֹל III.

חוֹלֵץ, חוֹלִיץ m. (חָלַץ) *tongs*. Tosef. Kel. B. Mets. IV, 5 [read:] המסמרים . . ח' של נגר the carpenter's tongs with which he pulls nails.

חוֹלִית, v. חוֹלַת.

חוֹלִית*, Targ. Esth. VIII, 15 ח' חולת, a corruption, prob. to be read: חוּלְחוֹלִית f. (חלל) (the hollow) *sheath* of a sword.

חוֹלֵל m. (b. h.; חוּל I) *dancer*. *Pl.* חוֹלְלִים. Yalk. Ps. 729, v. חֵילָה.

חוֹלֵלָא, v. חוֹלִילָא.

חוֹלָסִית f. (denom. of חוֹל I) *sand-field, ground from which sand for glass-making is dug*. [Cmp. Gr. ὕαλος, ὕελος.] B. Bath. 67ª (Ms. M. חִילְ', Var. חַלְ', v. Rabb. D. S. a. l. note); Arakh. 32ª; Meg. 6ᵇ (missing in censured editions) ח' ומצולה (Ms. M. חרסית, v. Rabb. D. S. a. l.), v. מְצוּלָה.—Sifré Deut. 39 Var. בית הח' glass-sand soil, v. חוֹל I.—*Pl.* חוֹלָסָאוֹת.—בית הח' glass-shop on sandy soil. B. Bath. l. c. (Ms. F. החוֹלְסוֹת, Ms. H. ובתי החילסאות, v. Rabb. D. S. a l. note 60).

חוֹלָף m. (חָלַף) *slaughtering knife*. Tosef. Kel. B. Bath. VII, 3 ח' בן ושל and the handle of &c. Ib. ח' בן (not בין, v. R. S. to Kel. XXIX, 8) a small slaughtering knife.

חוֹלַת, constr. of חוּלְפָּא, v. חָלַף II.

חוֹלָפָה, חוֹלֶפֶת or **חוֹלֶפֶת**, pl. חוֹלְפוֹת *shoots*, v. חֶלֶף a. חֲלִיפָה.

חוּלְפָּנָא m., constr. חוּלְפַּן (חלף) *value received in exchange* (h. מְחִיר). Targ. O. Deut. XXIII, 19.

חולפניתא, Vers. in Ar. for חַסְפָּנִיתָא.

חוֹלֵץ, v. חוֹלִיץ.

חוּלְקָא, חוֹלַק m. ch.=h. חֵלֶק, *portion, share*. Targ. Deut. XIV, 27. Targ. Gen. XLVIII, 22; a. fr.—Y. Yeb. VII, 8ᵇ top נסבה ח' וכ' she is entitled to a share with her sisters. B. Bath. 142ᵇ איית ח' לטליא או וכ' is the young man (to whom a share equal to that of the eventual future issue from a second wife was promised as a donation) entitled to that share besides the inheritance with the other children, or not?—*Pl.* חוּלָקִין, חוּלָקַיָּא. Targ. Gen. XLVII, 24 (Y. חוּלְקִין). Targ. Ez. XLVIII, 21 (ed. Lag. חֻלָּקַיָּא); a. e. V. חֻלָּקָא.

חוּלְשָׁא (חוֹלָשָׁא) m. (חלש) *faintness, weariness*. Targ. Is. XL, 23.—B. Mets. 80ᵇ. Yoma 56ᵇ משום ח' דכח"ג וכ' on account of the faintness of the Highpriest (under the excitement of the services of the Day of Atonement) he may not take notice of it. Sabb. 87ª ח' דאורחא weariness from travelling. Ber. 40ª ח' דלבא indigestion.

חוֹלִית, חוֹלַת f. (חוֹל I) 1) *sand-plain, sterile shoreland.* Arakh. III, 2 (14ª) חולת המחוז the sand-plain of the Maḥoz (district of Samaria), opp. to pleasure gardens of Sebaste; Tosef. ib. II, 8 חולית של מחוזא. Ib. חולית של יבנה, opp. to pleasure gardens of Jericho. [Comment. take our w. fr. חוֹל III: *the surroundings of a town, promenade.*]—2) ח' אנטוכיא pr. n. pl. *the Harbor* [*Suburb*] *of Antiochia.* Y. Hor. III, 48ª bot.; Deut. R. s. 4 חוּלְתָּא של א' (ed. Wil. תִּילְתָּה); Yalk. Prov. 956; Lev. R. s. 5 חולות א'.

חוּלְתָּא (חוּלְתָּה, חוּלְתִּי . . .) (preced.) pr. n. pl. 1) ח' של אנטוכיא, v. preced.—2) ח' ימא דח' *Sea or Lake of Ḥulta*, prob. the navigable portion of the Orontes up to Antiochia. Y. Kil. IX, end, 32ᶜ; B. Bath. 74ᵇ רמה של חולתא Ms. M. (ed. חילת'; Yalk. Ps. 697 עבו).

חוּלְתָּא pr. n. f. *Ḥultha* (the Week-Day-Servant). Targ. Esth. II, 9 (attendant on the first day of the week, v. גְּנוּנִיתָא).

חוּם (v. חמם) *to be warm.* Part. חָיֵים; חָאֵים. Ḥull. 8ᵇ לכי חָיְמָא when it (the knife) gets warm; v. infra.

Af. אַחֵים *to warm; to affect* (hearers). M. Kat. 12ᵇ מיא דא' וכ' water which a gentile cook had warmed.—Sabb. 153ª א' באספידא דהתם וכ' ed. (Ms. א', מר . . . דאנא, Ms. O. א' לי) arouse the feelings of the people when delivering my funeral address, for I (my soul) shall be present. Ib. דמַחֲמוּ ליה וחאים Ms. M. (Rashi Ms. וחָיֵים; ed. ואחים, v. Rabb. D. S. a. l. note) in the one case (that of the righteous man) they speak warmly of him, and one becomes warm &c.—Ib. מאן א' חספ' (Ms. M. חאים, corr. acc.) who will arouse mourning for thee?

חוּם m. (b. h. חֹם; חמם) *summer, heat.* B. Mets. 106ᵇ; Gen. R. s. 34. Ib. s. 48 ארע ח' אלא וכ' . . . בארבע four hours after sunrise there is heat only where the sun shines; a. e.

חוּמָא, חוּמְתָא I m. same. Targ. Gen. VIII, 22; a. e., v. חוּמְתָא.—Gen. R. s. 87 (in Hebr. dict.) בכל חוּמָאוֹ in his full heat (of youth).

חוּמָא II pr. n f. *Homa*, wife of Abbayi. Keth. 65ª; Yeb. 64ᵇ חוּמָה.

חוּמָה f. (b. h.; חָמָה *to surround, protect*, v. Ges. H. Dict. s. v. חמה) *wall*, esp. *fortification* Yeb. 62ᵇ (ref. to Jer. XXXI, 21) בלא ח' lives without (moral) protection. Meg. 5ᵇ שימה חוּמָתָהּ whose lake is her fortification. Ib. I, 1 מוקפין ח' fortified all around; a. fr.—*Pl.* חוּמוֹת. Cant. R. to V, 7 חוּמּוֹתֶיהָ של וכ' the walls of; a. e.

חוּמְטָא I f. (חמט) *darkness.* Targ. Y. Gen. XV, 17; cmp. אֲמִירְטָתָא.

חוּמְטָא II m. (v. preced.; prob. from its gray-blackish color) *a lizard* (*chamæleon*). Targ. O. Lev. XI, 30 (h. text חֹמֶט).

חוּמְטוֹן m. (חמט, cmp. חמץ, *to be salty, bitter*, v. Fl. to Levy Talm. Dict. II, p. 205ᵇ) *ḥumton*, a sandy soil containing salty substances and used for the preservation of wheat. Sabb. 31ª קב ח' (Ms. M. חוּמְטִין) a Kab of *ḥ* powder.—ארץ ח' pr. n. *Land of H.*, a district of northern Palestine. Ib. 54ª א' ח' וכ' the district presented to Hiram was the Land of H.

חוּמְטִין m. pl. *ḥumton powder*, v. preced.

חוּמְטְרִיָא f. (a popular corrupt. of εὐπατώριον, ἡπατόριον, v. Sm. Ant. s. v.; v. P. Sm. 80; 83, 995) *Eupatorium, a drink made of liver-wort.* Sabb. 109ᵇ; v. אַבּוּהּ.—V. חֲמַטְלְיָא.

ח' סוּבְנִי, חוּמְס m. (a corruption of ἡμισάβανον) *a half-size sabanum, linen cloth.* Gitt. 59ª (sent to Rabbi) סובני וח' סובני וכ' Ar. (ed. סיבני וח' only) a full-size sabanum and a half-size, which were compressed to the respective sizes of a nut and half a nut.

חוּמסא, חוּמֶס, v. חֲמַס.

חוּמְסָא m. (חמס) *a violent man.* *Pl.* חוּמְסִין. Targ. Y. II Gen. VI, 12.

חוּמְסָן, v. חֲמָסָן.

חוּמְעָא m. (חמע) *vinegar.* Targ. Prov. X, 26 Ms. (ed. חוּמְצָא).

חוּמָץ m. (b. h. חֹמֶץ; חָמַץ) *vinegar.* Pes. III, 1 ח' האדומי Edomite (Roman) vinegar (wine fermented with barley). Ib. 42ᵇ (when the wine of Judæa could only be soured by an admixture of barley) סתם ח' קורין אותו חומץ וכ' they called it plain *vinegar*, and now . . . they call it *Edomite* (Roman, Cæsarean) *vinegar* (to distinguish it from pure vine vinegar). Dem. I, 1 ח' שביהודה the vinegar made in Judæa, v. supra. Y. Sabb. XIV, 14ᶜ bot. חוּמְצָן של פירות fruit-vinegar; a. fr.—B. Mets. 83ᵇ ח' בן יין vinegar son of wine (bad son of a good father).

חוֹמֵץ m. (b. h.) *violent man*, v. חָמָץ.

חוּמְצָא I, v. חוּמְעָא.

חוּמְצָא II, v. חִימְצָא.

חוּמְצָאֵי m. pl., v. חָמָץ end.

חוּמְצָן m., pl. חוּמְצָנִין *dishes prepared with vinegar* (חוּמָץ), *salads* (for cooling). Ruth R. to II, 14 מיני ח'; Yalk. ib. 603 חִרְמוּיְצִין; Lev. R. s. 34 חֲמָצִים.

חוֹמֶר I m. (חָמַר II) [*weight, load,*] *ritual restriction; great importance.* Ḥag. III, 1, sq. ח' בקודש מבחרומה there are restrictions in the law regarding Temple sanctuaries which do not apply to T'rumah. Ib. 4 ח' בתרומה (sub. מבקודש); a. fr.—*Pl.* חוֹמָרִין, חוֹמָרִים. Tosef. Kil. V, 4 מטילין אותו לשני ח' we subject it to both restrictions (by classifying it with domestic animals and with beasts of the field). Y. Erub. IX, end, 25ᵈ לח' (ח') double restrictions are imposed. Y. Snh. XI, 30ª bot.; a. fr.—חוֹמְרֵי בית הלל restrictions adopted by the Hillelites. Ḥull. 44ª. Ib. אי כב"ש כקוליהן וכחוֹמְרֵיהֶן וכ' either you follow the Shammaites in their easier and their stricter practices, or &c. Ib. 18ᵇ ח' המקום וכ' the restrictive usages of the

place &c.; a. fr. —קל וָחוֹמֶר *Kal Vaḥomer, a conclusion a minori ad majus.* Sifra introd. (ref. to Num. XII, 14, sq., a. Gen. XLIV, 8). Pes. 66ᵃ קו"ח הוא מה תמיד וכ' we conclude (that the Passover sacrifice must be offered on a Sabbath day) by the syllogism &c.: if the daily sacrifice &c., v. דִּין; a. fr.—Gen. R. s. 23 קו"ח של חושך an absurd syllogism.—*Pl.* קַלִּים וַחֲמוּרִים (fr. חָמוּר). Ib. s. 92, end אחד מעשרה ק' וח' וכ' one of the ten conclusions a minori in the Bible; Yalk. Sam. 132.

חוֹמֶר (חוֹמַר Ar.) II m. (חָמַר I; v. P. Sm. 1310 s. v. חומרא) [*whatever joins or is joined,*] *bead, little ball* (bulla) hung around the neck; *jewel, clasp, seal;* trnsf. כמין ח' like a jewel, i. e. *a precious ethical principle* (cmp. Prov. I, 9, a. מַרְגְּלִיתָא), *a symbol.* Kidd. 22ᵇ היה דורש כמין ח' ... interpreted this in a symbolical way (giving the practical Biblical law about perforating the slave's ear an ethical signification); Mekh. Mishp., N'zik., s. 2 כמו חומר (Var. אומר, corr. acc.). Sot. 15ᵃ אדרשנה כמין ח' I shall interpret it symbolically.—*Pl.* חֲמוּרוֹת (fr. חמור, cmp. חֲמוּרְתָּא). Ḥull. 134ᵇ דורשי ח' (Ar. חוֹמְרוֹת) symbolizing interpreters.

חוּמְרָא I m. = חוֹמֶר I. Snh. 49ᵇ בעלמא ח' a mere restrictive measure (which does not allow a conclusion as to the rank of the successive functions of the High-priest). Ib. bot. ומאי ח' wherein consists the greater import (the greater gravity of the crime)? Pes. 11ᵃ משום ח' דשבת וכ' on account of the great import of the Sabbath (the grave penalty for its desecration) people are careful &c.—Ḥull. 9ᵇ ספק סכנתא לח' where there is a doubt about a prohibition based on danger to health the stricter practice is preferred; ib. ספק איסורא נמי לח' the same is the case with a doubt about a ritual prohibition. Bets. 3ᵇ; a. fr.—[Targ. II Esth. III, 3, v. חֲמָרָא.]

חוּמְרָא II m. (v. חוֹמֶר II) *joint, knot, bead, amulet.* Kidd. 73ᵇ תלי ח' וכ' Ar. (ed. רמי חוּמְרֵי) if the child is found with an amulet (beads, by which the mother intimated the hope of future identification) . . . it is not considered a foundling (v. אֲסוּפַּי).—*Pl.* חוּמְרֵי. Ib. 9ᵃ top פתכייתא ח' glass-beads. Sabb. 147ᵇ bot. שדרא ח' the vertebrae (v. חוּלְיָא I). Gitt. 69ᵃ top עקרבא דשב ח' a scorpion with seven joints (Rashi: seven shades of *color, stripes*); v. חוּמְרְתָּא.

חוּמְרָא III m. (v. preced.) *accumulated sum, result of calculation.* Ab. Zar. 9ᵃ ומשכח ליה לחוּמְרֵיה (Ar. אחמרירה, אהמרירה) and he will find the sum he wants.

חוֹמְרָא m. (חמר) *weight* for holding the tent, *socket.* Targ. Y. Ex. XXXVIII, 27 (h. text אדן).—*Pl.* חוֹמְרִין, constr. חוֹמְרֵי. Ib.; a. fr.

חוּמְרְתָּא f. (v. preced. wds.) 1) *a ball* (bulla), *bead, charm.* Sabb. 57ᵇ (expl. טוטפת) ח' דקטרפתא a charm containing balsam. Ib. 62ᵃ (expl. כוכלת); Gitt. 69ᵇ ח' דפילון a charm containing phyllon. M. Kat. 12ᵇ; Erub. 69ᵃ ח' דמדישא (Ms. O. מר) a *bulla* containing a jewel for sealing (differ. opin. v. Rashi to Erub. l. c.).—2) *bud, (ball).* Gitt. 69ᵃ bot. ח' דכשותא the bud of cuscuta.—3) *weight-stone, lever.* B. Bath. 67ᵇ (expl. גלגל) ח' the weight used for hoisting the beams of the press. Zeb. 21ᵇ בחוּמַרְתֵּיהּ with its wheel work.—4) *smoothing weight* in the laundry. Keth. 10ᵇ top.—5) *stone* or *sand in the bladder.* Gitt. 69ᵇ bot. ח' דנפקא מיניה the stony substance which he passes.

חוֹמֶשׁ m. (b. h. חֹמֶשׁ; חמש) 1) *one fifth,* esp. one fifth of the value to be added as *fine* on restoring misappropriated property or redeeming dedicated property (Lev. V, 16; 24; XXVII, 27). B. Kam. IX, 6. B. Mets. 54ᵃ חוֹמְשׁוֹ של קרן the fifth part of the principal (assessed value), i. e. one plus one fifth, v. next w.; a. fr.—2) *Ḥomesh, one of the five books of Moses,* also *one of the five books of Psalms.* Sot. 36ᵇ חפיקודים ח' the Book of Numbers; שני ח' the Book of Exodus; a. fr.—*Pl.* חוֹמָשִׁין, חוֹמָשִׁים. B. Mets. IV, 8 חמשה ח' הן there are five things to which the law ordaining the addition of one fifth applies.—Ḥag. 14ᵃ חמשה חוֹמְשֵׁי תורה the five books of the Law. Y. Meg. III, 74ᵃ top ח' single parts of the Pentateuch. Kidd. 33ᵃ שני ח' two books of the Psalms.

חוּמְשָׁא, constr. **חוֹמֶשׁ** ch. same. Targ. Lev. V, 24. Targ. Y. Gen. XLVII, 26; a. e.—B. Mets. 53ᵇ מלגיו ח' the one fifth is included in the amount, i. e. the addition is one fifth of the principal (v. preced. w.); מלבר ח' the one fifth is excluded, i. e. the addition must form one fifth of the principal plus the addition (25 percent), v. בַּר I ch.—Ib. 54ᵇ דח' ח' a fine of one fifth for misappropriating the addition of one fifth; a. fr.—*Pl.* חוּמְשֵׁי. B. Kam. 108ᵃ.

חוּמְתָא f. = חוּמָא, *heat.* Targ. Y. Ex. XII, 39 (ed. Amst. חוּמְתָּא). Targ. Cant. I, 7 (ed. Amst. חוּמָתָא, pl.).—[Targ. Prov. XXIX, 11, v. חֵימְתָא.]

חוֹמְתָא ch. = h. חוֹמָה; constr. חוֹמַת. Lam. R. to II, 2.

חוּמְתִי f. (חמם; corresp. to Gr. πύρεθρον) name of *a plant, pellitory* (Parietaria). Gitt. 69ᵃ bot. ח' כי ממרו וכ' (Ar. incorr. ח' ומ') pellitory leaves are in such a case as good as Mamru, but the root of p. &c.

חוֹן, v. חָנַן.

חוֹנָא, חוֹנָה pr. n. m., v. חוּנָא.

חוֹנִי pr. n. m. (abbrev. of נְחוּנְיָא) *Honi, Onias,* 1) *H.* surnamed *M'aggel* (circle-drawer). Taan. III, 8; Ber. 19ᵃ. —2) his grandson. Y. Taan. III, 66ᵈ bot.; Midr. Till. to Ps. CXXVI.—Tosef. R. Hash. IV (II), 11 ח. חקטן.

חוֹנְיָא, חוֹנְיָה, חוֹנְיָי' pr. n. m. (preced.) *Honia,* name of several Amoraim. Y. Sabb. XIV, 14ᶜ bot. R. H. Jacob of Ephrataim. Y. Shek. I, 46ᵃ; Y. M. Kat. I, 80ᵇ bot.; a. e. v. חַחוּנְיָא.—V. נְחוּנְיָא.

חוֹנְיוֹ (חוֹנְיָי') pr. n. m. (preced.) *Onias,* the founder of the Onias Temple, בֵּית ח', in Egypt. Men. XIII, 10. Ib. 109ᵇ; a. e.—V. נְחוּנְיוֹן.

חוֹנְיָיא, חוֹנְיָיה, v. חוּנְיָא.

חוּס (b. h.) 1) [*to bend over, have affection for* (v. Jon. IV, 10),] *to protect, spare, have consideration for* (with עַל). Neg. XII, 5 אם כך חָסָה התורה וכ' if the Law

has such consideration for man's property of small value &c. Sot. 14a אם ככה ח' וכ' if the Law made such considerate provision for those transgressing &c. Y. Keth. IV, end, 29b חָסוּ על כבודן וכ' cared more for their honour than &c.; a. v. fr.—[2) *to be connected, related.*—Denom. חַיֵּיס.]

חוֹס ch. same. Targ. Ex. XII, 27 (h. text פסח). Targ. II Chr. XXXVI, 15 חָאִיס ed. Lag. (oth. ed. חָס); a. fr.—Taan. 24a חָס עלי דידי תרבי חַיֵּיס ... גברא will a man that has no consideration for his son . . ., care for my concerns? Pes. 39a מאי חסא דחס וכ' what typical meaning has *ḥasa* (חָסָא)? The Lord spared us (in Egypt, v. Targ. Ex. l. c.); a. e.

Pa. חַיֵּיס *to commiserate, grace, favor* (h. חָנַן). Targ. Ps. XXXVII, 21; a. fr.

Af. אַחְיֵיס, אַחֵיס *to have affection for.* Targ. Mal. III, 17 (ed. Lag. חייס; h. text חמל).—[Targ. Is. XXX, 14 ניחיס some ed., read בחַיָּיס.]

חוּסְכָא m. (חָסַךְ) *rubbing off, reduction by wear and tear.* B. Mets. 70a; cmp. חֻסּוֹךְ II.

חוֹסֵם, v. חָסֵם.

חוּסְמָנָא, חוּסְמָנַיָּא pl. v. אוּסְמָנָא.

חוֹסֶן m. (חסן I; cmp. b. h. חָסוֹן) 1) *strength.* Ex. R. s. 30 (ref. to Dan. IV, 27) חוסן שלי ח' the strength is Mine.—2) *tow, oakum.* Sabb. II, 1, expl. ib. 20b 'flax pounded but not carded'; Y. ib. II, beg. 4c.

חוֹסְנָא m. (v. preced.) 1) *fort, castle.* Targ. Ps. XXXI, 3 (h. text צור).—2) *strength, dominion.* Targ. Cant. V, 16.—3) *store-house,* v. חַסְנָא.

חוּסְקִי, v. חִידְקִי.

חוֹסֶר m. (b. h. חֹסֶר; חָסַר) *want, scarcity of provision.* Gen. R. s. 34, v. חֶסְרוֹן.

חוּסְרָא, חוּסְרָן ch. same, *need, want; loss.* Targ. Deut. XV, 8 (Var. חֶסְרוֹנָא). Targ. Jud. XVIII, 10 (ed. Wil. חָס). Targ. Prov. XXI, 5; a. e.

חוּף I h. *to rub, cleanse,* v. חָפַף II.

חוּף ch. same. Gitt. 68a bot. בירה חַף he scratched himself against it. Snh. 95a חַיֵּיף רישיה הוה קא he cleansed his head. Ib. 107a חַיְיפָא (חֲיִירְפָה) she &c. Nidd. 66b למֵיחַף (fr. חפף) to wash her hair.

חוּף II *to bend over,* v. חָפַף I.

חוֹפָא m. (חפף I) *rim, felloe.*—*Pl.* חוֹפִין, constr. חוֹפֵי. Targ. I Kings VII, 33 (h. text חשק).

חוֹפָאָה m. (חפא) 1) *cover, roofing.* Targ. Ex. XXVI, 14; a. fr.—Targ. Ez. XXVII, 6 בית ח' a house (theatre) with awnings.—2) *coating, plate.* Targ. O. Num. XVII, 3, sq. (ed. Berl. חוּפָּא), v. חַפְיָא.

חוּפָּה f. (b. h. חֻפָּה; חפף I) 1) *covering, canopy,* esp. *bridal chamber;* also (=בניסת לח') *the entrance of the bride into the bridal chamber; wedding.* Kidd. 5a, a. fr. ח' קונה the introduction into the bridal chamber constitutes possession (legitimate marriage). Ib. 3a למעוטי ח' to exclude, as a form of marriage, the delivery by her father to take her into the bridal chamber. Gen. R. s. 94 לא ראה בחופָּתי was not present at my wedding. Snh. 108a עשה ח' לבנו arranged a bridal room for his son. Ab. V, 21 בן י"ח לח' at eighteen years one is fit for marriage. Y. Succ. II, 53a top; Bab. ib. 25b בני ח' wedding party; a. fr.—*Pl.* חוּפּוֹת. Lam. R. to III, 19 כך וכך ח' וכ' so many state rooms will I arrange &c. Y. Sot. IX, end, 24c; Tosef. ib. XV, 9 אלו הן ח' חתנים these are the bridal canopies (which were interdicted after the destruction of the Temple); (Bab. ib. 49b חוּפָּה sing.). Lev. R. s. 25, beg.; a. fr.—2) *seat of the Divine Majesty, sanctuary.*—*Pl.* as ab. Y. Meg. I, 72d top כל ח' שהיו וכ' all sanctuaries (Shiloh, Gilgal &c.) which existed &c.

חוּפּוֹרוֹת, Tosef. B. Mets. IX, 14, v. חֲפוֹר.

חוּפְיָא m. (חוּף I) 1) *rubbing.* Ber. 6a מיח' דידהו from their (the demons') rubbing against their clothing.—2) *broom.* Succ. 32a דעבידי כי ח' it has the shape of a broom. B. Kam. 96a if one stole palm-leaves ועבדינהו ח' and made a broom of them. [Ar. הַפְיָא, Var. הוּפְיָא, v. Rabb. D. S. to Succ. l. c. note 2.]

חוֹפֶן, חוֹפָנָא, v. חֻפֶּן, חֻפְנָא.

חוֹפֵר, v. חָפוֹר.

חוּץ I (cmp. אוּץ), perf. a. part. חָץ [*to squeeze in; to be wedged in,*] 1) *to be tight, immovable.* Makhsh. III, 8 בשבריל שיחוצו that they may become tight (by swelling). Mikv. X, 3 בזמן שהיא חוֹצָה (cmp. part. fem. חוֹלָה, fr. חול) if it is tight (immovable).—2) *to tighten, tie closely.* Y. Hag. III, 79a top חָצִים אותה (חָצִין) they tie it watertight.—3) חוץ or חָצַץ *to wedge in, form a partition; to intervene,* esp. (at bathing) *to prevent the water from touching the body.* Erub. III, 1 (27a) ולאכול לָחוּץ (לָחוּץ) רכול לחוץ ולאכול לח' ולילך וכ', Mish. Ms. M. (Bab. ed. לילך לח' ולאכ', Y. ed. לח' ולוכל, v. Rabb. D. S. a. l. note) he may form a partition (between himself and the uncleanness, by sitting in a vehicle &c.) and eat. Zeb. 19a מהו שיחוץ (שחוץ) does it form a partition between the body and the water (so as to make the immersion ineffective)?—Y. Sabb. VII, beg. 7d שהן חָצִין וכ' for they form an interposition at bathing after menstruation. V. חָצַץ.

חוּץ ch. 1) same. Part. חָרִיץ, f. חָרִיצָא same. Zeb. 19a, v. preced. Ib. חֲרִיצֵי (Rashi: חֲרִיצָן)—2) (v. חֲרִיץ) *to form a partition, to build a wall by piling up material without cementing;* (of persons) *to form a lane.* Y. Shebi. III, end, 34d חָרִיץ ליה, v. חֲרִיץ.—Keth. 17a; Meg. 29a דחֲרִיצֵי וכ', v. אִבּוּלָא.

חוּץ II m. (b. h.; preced.) 1) *that which is divided off, outside, street.* Kel. XXVIII, 9 חלוק של יוצאת חח' the shirt of the runabout (prostitute; v. Sm. Ant. s. v. Coa Vestis a. Diaphane Heimata; Tosef. ib. B. Bath. V, 14 יוצאות חחוט going out of the *line* of custom). Zeb. 57b; Yoma 57a ח' ופנים Ar. (v. Rabb. D. S. a. l. note 2, a. Tosaf.

to Zeb. l. c.) what is done outside the Temple and what inside. Ḥull. VI, 2 בח׳ . . . השוחט he who slaughters unconsecrated animals within the Temple court, or consecrated animals without. Ib. 85a שחוטי ח׳ consecrated animals slaughtered outside the Temple court. Ib. 68a יצתה ח׳ למדיצתו was carried outside of its legal limits; a. fr.—בַּח׳, מִבַּח׳ *outside, from outside,* לַח׳ *out* (through the window &c.). Sabb. I, 1. Ab. Zar. 11a; a. v. fr.—2) (followed by מ־) *except, without.* Ḥull. I, 1 ח׳ מחרש וכ׳ except a deaf and dumb &c. Gen. R. s. 49 ח׳ מדעתו without consulting him; a v. fr.

חוֹצֵב *stone-cutter*, v. חָצַב.

חוּצָה f. (b. h.) 1)=חוּץ II; (followed by ל־) *outside of, out of.* Ab. Zar. I, 4 ח׳ לח outside the town limits.—ח׳ לארץ outside of Palestine, *foreign territory.* Ḥull. V, 1 בח׳ לא׳ abroad; a. v. fr.—2) *an outskirt,* not included in the Sabbath community (ערוב). Erub. V, 6.

חוּצָה II f. (preced.) 1)=חִיצוֹנָה, *outsider, stranger* (not related). Yeb. 13b (interpret. Deut. XXV, 5) אשת חמת ח׳ the deceased's wife who is a stranger (to the brother); Y. ib. I, 3a. Ib. דארנון דרשין ח׳ החרצונה (the Samaritans) who interpret *haḥutsah* like *haḥitsonah.*—2) *a strange, unnatural act.* Yalk. Is. 303, v. חִיצָה I.

חוֹצֵל m., v. next w.

חוֹצֶלֶת f. (חצל, v. חצץ; cmp. מַחֲצֶלֶת, בּוּרְיָא II) *matting used for partitions, coverings* &c.—*Pl.* חוֹצְלוֹת. Eduy. III, 4; Succ. 20a כל ח׳ וכ׳ all kinds of mattings are liable to uncleanness by contact with corpses; v. מַרְזֵבְלֵי. Tosef. Kel. B. Bath. IV, 14 החוֹצְלִים ed. Zuck. (Var. תולצות; ed. חוצלות).

חוּצְנָא m., pl. **חוּצְנַיָּא** (denom. of חוּץ) *outworks, outposts.* Targ. Jer. LI, 12 (h. text אֹרְבִים).

חוּצְפָּא, חוֹצָף m. (חצף) *barefacedness, boldness, impudence.* Targ. Jer. III, 3. Targ. Y. Num. XVI, 2; a. e.—Sot. 49b (IX, 15) in the Messianic period ח׳ יסגא impudence will prevail (Snh. 97a העזות תרבה). Snh. 105a ח׳ אפי׳ וכ׳ boldness will carry its point even against heaven. Ib. ח׳ מלכותא וכ׳ insolence is a royal power without a crown. B. Bath. 155b, a. e.

חוּצְפִּית pr. n. m. *Ḥutspith,* surnamed the Interpreter, a Tannai, one of the martyrs of the Hadrianic persecution. Shebi. X, 6; Tosef. ib. VIII, 10. Ḥull. 142a. Ber. 27b. Y. ib. IV, 7d top (some ed. חצפית).

חוּק (cmp. חוּג) *to round, arch, hollow.* Denom. חָוּק, חֵיק.

חוֹק ch. same.—*Part.* חָאִיק. Targ. Job XXIV, 16 ed. Lag. (Var. הָאֵיק, ed. Wil. הָאַק, oth. ed. דאיק, corr. acc.; h. text תחר).

Pa. חַיֵּיק *to dig out.* Sabb. 109b ולייחייקיה לגויה Rashi a. Ms. O. (v. Rabb. D. S. a. l. note 200) let him dig out its interior. Snh. 56a (ref. to נקב, Lev. XXIV, 16) ואימא ח׳ שם וכ׳ may it not mean that he cut out the Divine Name in the edge of the knife?, v. נָקַב.

חוֹק m. (b. h. חֹק; חקק, v. preced.) [*circle, drawing, engraving,*] *law, rule, custom; assigned share, mark.* Erub. 54a אניח לבני ח׳ I will leave to my sons a due share (a fixed living). Sabb. 137b ח׳ בשארו שם He ordered a mark to be put on his (Abraham's) flesh. Snh. 111a שמשייר אפי׳ ח׳ אחד (some ed. חֹק) who leaves even one law unobserved. Ib. למי שלא עשה אפי׳ ח׳ וכ׳ Ms. M. (ed. differ., v. Rabb. D. S. a. l. note) who observed not even one law; a. fr.—*Pl.* חֻקִּים, חוּקִּים. Kidd. 39a (ref. to Lev. XIX, 19) ח׳ שחקקתי וכ׳ the lines which I have drawn long ago (by creating separate species); Y. Kil. I, 27b top (it is forbidden) בעולמי ח׳ ... משום as coming under the interpretation of (Lev. l. c.) "the lines which I have drawn &c." Tam. 31b חוּקֵי העמים customs of gentiles. Sifra Aḥăré ch. XII, Par. 9 ח׳ החקוקים וכ׳ (idolatrous) usages practiced by them and their fathers &c , v. next w.; a. fr.

חֻקָּה, חוּקָּה f. (b. h.) same, esp. *firmly established distinctive usage, religious observance.* Ab. Zar. 11a שריפה לאו ח׳ היא the burning of costly materials at funerals is not a specific (gentile) religious custom. Num. R. s. 19, beg. חקה חקקתי I have ordained a ceremony (without giving a reason). Ib. four (laws) דכתיב בהן ח׳ in reference to which the word *ḥukkah* (rule without reason) is used. Ib. לך אני מגלה . . . אבל לאחר ח׳ unto thee I reveal the reason . . ., but to anybody else it is a rule; a. fr.—*Pl.* חֻקּוֹת, חוּקּוֹת. Tanḥ. B'ḥuck. 4 מצותי וחקותי; a. fr.

חָוַר (b. h.; cmp. אור) *to perforate; to be transparent, white, clear.*

Pi. חִוֵּיר, חִי׳ *to make clear, evident.* Mekh. Mishp., N'zikin, s. 13 (ref. to Deut. XXII, 17) כשמלה . . מְחַוְּרִין they must make the fact as clear as a (white) sheet. Gen. R. s. 98 (ref. to כבס, ib. XLIX, 11) שהוא מְחַוֵּיר וכ׳ he will make clear to them the words of the Law; שהוא מח׳ להם טעיותיהם he will prove to them their errors; a. e.—*Part. pass.* מְחוּוָּר *clear, proved, evident.* Y. Shek. III, end, 47c מ׳ שבכולן the clearest of all the quoted Biblical evidences. Gen. R. s. 47, end; Y. Ab. Zar. I, 39d top מ׳ שבכולן the least doubtful of all. Y. Succ. V, beg. 55a משם שאינו מח׳ because the use of the flute is not clearly stated in the Law. Y. Ter. II, 41c bot. שהן . . . זה אחד this is one of the three interpretations (of the Rabbis) which are clearly indicated in the Bible text. Y. Erub. III, 21a bot. הגיעוך סוף ... שאינן מח׳ thou must finally admit that the law of Sabbath limits finds no proof in the Biblical words. Y. Ber. II, 5a bot. הגיעוך סוף מלאכות תפלה שאינן מח׳ מד״ת ed. Lehm. (oth. ed. corr. acc.) thou must admit that for labors permitted or forbidden during prayer no support is to be found in &c.; a. fr.

Hithpa. הִתְחַוֵּיר *to be made clear.* Y. Keth. IV, 28c top (ref. to Deut. XXII, 17) עד שיתחווירו וכ׳ the facts must be as clear &c., v. supra.

חֲוַר, חָוַר ch. same, 1) *to be white, to shine.* Targ. Joel I, 7. Targ. O. Gen. XLIX, 12 יְחִוְּרָן ed. Berl. (ed.

Lsb. יְחַוְּרָן, oth. ed. יְרַחֲוּ). Targ. Is. I, 18 (some ed. *Pa.*); a. e.—Keth. 61b top דְּחָוַר אפיה that he looked pale. B. Kam. 69a כי הדכי דניחָוַור טפי that it may appear still more white (glistening from a distance). Naz. 39a, sq. חָוְורין עיקבי נימדון the lower ends of dyed hair are white (which proves that the growth comes from beneath); a. fr.—2) (of eyes) *to be bright, to look with gratification.* Targ. Prov. XXIII, 33. Ib. XVII, 24 חָיְירָן Ms. (ed. חדיין, v. חדי). [Ib. IV, 25, emend. by Luzzatto Oheb Ger p. 108, v., however, אוֹר I ch.]—Kidd. 39a לא חַוְורִיתוּ you do not see clearly (the law is not clear to you).

Pa. חַוֵּור 1) *to whiten, wash, cleanse.* Targ. II Sam. XIX, 25; a. fr.—B. Mets. 60b חַוְּורִיה וכ׳, v. דְּכָן. Ḥull. 95b top מְחַוְּור, v. חָלַל II. [Y. Taan. IV, 69b bot. מרות, read מְחַוֵּור or מְיַחֵוַר to wash.]—*Part. pass.* מְחַוַּור, f. מְחַוְּורָא *blanched.* Targ. Y. Ex. IV, 6.—2) *to make evident, to prove.* Gen. R. s. 27 דְּמְחַוֵּור וכ׳ which will prove it better; Yalk. Koh. 968.—מְחַוְּורָתָא *it is proven, obvious.* Ḥull. 117a. Pes. 55b; a. fr.

Af. אַחְוַור *to make white.* B. Kam. 85b ואַחְוְורֵיה לבשריה and it (the corrodent) made his skin look white (like a leper's; Var. v. Rabb. D. S. a. l.). B. Mets. 58b באַחְוְורֵי אפי (they guard against) whitening faces (putting persons to shame); Yalk. Ex. 349.

חַוְרָא, חִוְרָא, חַוָּר, v. חִיוַּר.

חוּר I, or חָרַר (cmp. preced. wds.) *to bore.* Sabb. 103a חָר חוּרתא he bored a hole.

חוֹר I, חוּר II m. (b. h.; preced. wds.) 1) *hole, cavity.* Pes. 8a ח׳ שבין אדם לחבירו a cave between two residences of neighbors.—Sabb. 52b מחט שניטל חוּרָהּ (Ms. M. חוּדָהּ, Ms. O. חָרְרָהּ, some ed. חוּדָהּ) a needle whose eye is broken off; ib. 123a חָרְרָהּ (Ms. M. חוּדָהּ); Kel. XIII, 5 חָרִירָהּ; Tosef. ib. B. Mets. III, 9 חודה.—*Pl.* חוֹרִין. Pes. l. c. Ib. חוֹרֵי בירת וכ׳ the upper and the lower holes in the wall; a. fr.—2) *ant's store,* v. חוֹרֵר. [Pesik. Shor p. 74b חוּרין דדהב, v. חַזּוּר.] [Y. Maasr. V, end, 52a חור אחד, v. זוּר II.]

חוֹר II m. (b. h.), *pl.* חוֹרִין [*white garments,*] *freedom;* בַּת ח׳, בֶּן ח׳ *free, freed,* opp. to slave. Gitt. IV, 4 ויגישה בן ח׳ . . . and he must declare him free. Ib. 5 חציו עבד וחציו בן ח׳ half a slave and half a freedman; a. fr.—*Pl.* בְּנֵי ח׳. B. Kam. I, 3 עדים ב׳ ח׳ וכ׳ witnesses who are freemen and of the Jewish faith. Esth. R. to I, 6 (expl. חור ib.) בגדים שב׳ ח׳ וכ׳ garments which freemen wear; a. fr.—בני ח׳ (נכסים) *free* (not mortgaged) *property,* opp. משועבדים. B. Kam. 8b; a. fr. [Bibl. Hebr. חוֹרִים *noblemen.*

חוּר III (b. h.) pr. n. m. *Hur,* the husband of Miriam. Mekh. B'shall., Amalek 1. Pesik. R. s. 12. Ex. R. s. 48 (grandfather of Bezaleel); a. fr.

חוֹרָא I ch. = h. חוֹר I, *hole.* Targ. II Kings XII, 10 (ed. Wil. חוּ); a. fr.—Arakh. 30a, a. e. (prov.) לאו עכברא גנב אלא ח׳ גנב not the mouse is the thief but the hole (which hides the theft, i. e. fine the purchaser of the slave but not the seller). Ib. ח׳ מנא ליה . . . אי לאו but for the mouse (which steals), whence would the hole have something to hide?—*Pl.* חוֹרָאֵי. Targ. I Sam. XIV, 11.—Meg. 12a (expl. חור Esth. I, 6) Ms. חוֹרֵי חוֹרֵי F. (ed. חוֹרֵי חוֹרֵי) webs full of holes, *net-work.*

חוֹרָא II ch. = h. חוֹר II, pl. חוֹרִין, חוֹרֵי, חוֹרֵי; בַּר ח׳ *free man.* Targ. Ex. XXI, 2; 5. Targ. Deut. XV, 13; a. fr.—Gen. R. s. 92 בר חוֹרְיָא thou freedman.—B. Mets. 13a, sq. בני ח׳ unencumbered property; Y. B. Kam. X, beg. 7b; a. fr.

חוֹרָאֵי (v. preced.) pr. n. gent. *Horaë* (Freemen). Targ. O. Deut. II, 12 (Y. גְּנוֹסַיְיא, h. text חֹרִים); cmp. אֶלְיוְהְרוֹפּוֹלִיס.

חוֹרֵב m. (b. h. חֹרֶב; חָרַב) *waste.* Pesik. R. s. 35, end; (Yalk. Is. 337 ארץ).

חוֹרְבָא I m. (v. preced.) 1) *heat, dryness.* Targ. Ps. XC, 6.—2) *desolation, waste.* Targ. Ez. XXIX, 10 חוֹרֶב (constr.).—3) *injurious confusion of ideas.* Arakh. 12a (ed. חורבה). V. next w.

חוֹרְבָא II, חָרְבָא f., constr. חָרְבַת = next w. Targ. Ez. XXIX, 9; a. fr.—Keth. 13b ח׳ דדברא (חורבה) a ruined building standing in the field. Sot. 48a, v. זְמָרָא I; a. e.—*Pl.* חוֹרְבָתָא, חָרְבָתָא; constr. חָרְבַת. Targ. Mal. I, 4. Targ. Is. LXI, 4; a. fr.—Snh. 71a ח׳ סגירתא (Tosef. Neg. VI, 1 חוֹרְבָתָהּ סגירתה) a place named Leprous Debris (deposit of debris of leprous houses).

חָרְבָה, חוֹרְבָה f. (b. h.; חָרַב) *ruin, ruins, deserted building.* Ber. 3a. Y. Dem. VI, 25c top אוּרוֹ חוֹרְבָתוֹ (if one sells) the space filled with debris belonging to him. Ib. תלוש מן חת׳ וכ׳ break some stones from this ruin by which thou mayest take possession of the space; a. fr. [Arakh. 12a, v. חוֹרְבָא I.]—*Pl.* חוֹרְבוֹת, חָרְבוֹת. Ber. l. c. חורבה אחת מחוֹרְבוֹת וכ׳ one of the ruins of Jerusalem.

חָרְבָן, חוֹרְבָן m. (v. preced.) *destruction, desolate condition.* Ḥag. 5b חָרְבַּן בה״מ the destruction of the Temple. M. Kat. 26a בחוֹרְבָנָן in their ruined state. Y. Kil. IV, end, 29c בחוֹרְבָנוֹ in its (the vineyard's) waste state, opp. מַשָּׁעָה. Ab. Zar. 9b לח׳ הבית from the destruction of the Second Temple. Yoma 39b; a. fr.—*Pl.* חוֹרְבָנוֹת, חָרְבָן. Gen. R. s. 56; Yalk. Gen. 102 שהירתה . . בשני ח׳ for she (Palmyra) took a part in both destructions of the Temple; Lam. R. to II, 2 בשתי ח׳ (fem.).

חוֹרְבָנָא ch. same. Targ. Is. XXXIV, 11. Targ. Lam. I, 2 חוֹרְבַן (constr.).—Snh. 96b. B. Bath. 14b סופיה ח׳ the end of the book speaks of destruction. Ib. סמכינן ח׳ לח׳ in arranging the order of the Biblical books, we join the record of destruction (at the end of one book) to that of destruction (at the beginning of the other).

חוֹרֵג, חוֹרֵג m. (חרג) [*filling a gap,* v. חֲרִיקָא,] *step-son.* Snh. III, 4 (27b) חוֹרְגוֹ לבדו (חוֹרְגוֹ) his step-son alone (not his relations). Yeb. 21a; a. e.—*Pl.* חוֹרְגִין. Y. ib. II, 3d bot. שני ח׳ וכ׳ two step-children (of different parents) brought up in the same house.

חוֹרָגָה f. (preced.) *step-daughter.* Y. Yeb. II, 3d bot. חוֹרְגָתוֹ one's step-daughter; Bab. ib. 21b; a. e.

חוּרְגְּתָא ch. same. Sot. 43b ח' הגדילה וכ' a man's wife's daughter brought up among step-brothers.

חוּרוּד, v. next w.

חַוּוְרָוּר, חַוַּרְוּר m. (חָוַר, v. Sm. 1231) *white spots on the cornea* (λεύκωμα). Bekh. VI, 3 (38b; Mish. ed. חִוּרוּד, v. Koh. Ar. Compl. s. v.); v. וָרִיר. Cmp. חִוַּרְוַרְיָא.

בֵּית חוֹרוֹן pr. n. pl. *Beth-Horon*, a border town between Benjamin and Ephraim. Nidd. 61a. Snh. 32b מעלות בית ח' the ascent to Beth-H. (narrow); Erub. 22b מעלות בית ח' ed. Sonc. (ed. מָרוֹן; ed. Sal. בית מ' a. בית ח', v. R. Hash. 18a, a. D. S. a. l. note 4). [R. Hash. II, 4, v. חַוְרָן.]

חוֹרוֹן, pl. חוֹרוֹנִין, v. חוֹרָן.

חַוַּרְוָר, v. חַוְרַוָּר.

חוֹרֵי m. pl. constr.=אֲחוֹרֵי (v. אֲחוֹרָא) *behind, after.* Y. Shebi. IV, 35a bot. פרי ח' חמרא וכ' running after (driving) an ass on a Sabbath (being forced to public labor). Y. Snh. I, 18c bot. [read:] קם ליה מן חוֹרוֹי מצלי (Y. R. Hash. II, 58b top מן אחוריו) stood up from behind him to pray. Y. Sot. VII, end, 22a לח' פרוכתא, v. גּוֹבֵל ch.—Y. Ber. II, 5a bot. לחוֹרוֹי . . . תרין two thirds of the load on his back; a. fr.

חוֹרִי I m.=אֲחוֹרִי, *another, second.* Y. Peah VIII, 21a אתא חד סיעא ח' a second caravan came.—*Pl.* חוֹרֵיי. Y. Ber. IX, 14a bot. אית לך ח' there are other cases for you to quote.—*Fem.* חוֹרִי, חוֹרְיָתָא, חוֹרַיְיתָא (noun) *something else.* Lev. R. s. 33 אמר ח' gave another explanation. Y. M. Kat. I, 80c bot. ח' היא it is another sore (not the one seen before). Ib. II, 81b top בשתא ח' (ed. Krot. חוריתאי) in the year following. Y. Succ. V, beg. 55a בשובתא ח' the next Sabbath; a. e.

חוֹרִי II f. (b. h.) *cakes*, v. חֲרֵיטָה.

חוּרְלָא m. ch.=h. חוּרְגָּל.—*Pl.* חוּרְלֵי. Targ. Prov. XXIV, 31.

חוֹרֵם m. *net-maker*, or *fisher*, v. חָרַם.

חוּרְמָה, v. חֲרְמָה.

חוּרְמָנָא, חוּרְמָן m. (חרם, v. P. Sm. 1375) 1) (adj.) *burning, venomous.* Targ. Y. Num. II, 25 (ed. Amst. חַרְמָן). Targ. O. Gen. XLIX, 17.—2) *basilisk.* Targ. Y. ib.—*Pl.* חוּרְמָנַיָּא, חוּרְמָנֵי. Targ. Y. I Num. XXI, 6. Targ. Job XX, 16; a. e.

חַוְרָן, v. חַוְרָן.

חוֹרָן, חוֹרְנָא, חוֹרָנָה (חֳרִינָה) חָר', חוֹרָנָת m.=אוֹחֳרָן, *another, next; last.* Targ. Y. Lev. XIX, 6. Targ. Y. Ex. IX, 6. Targ. Job XX, 18; a. e.—Y. Pes. VI, 33a bot. דת' מקדש וכ' that another man will sanctify &c. Y. Peah II, 17a bot. וחרנה אמר and the other (scholar) says; Y. Ter. II, 41c top וחרינה; a. fr.—*Pl.* חוֹרָנִין, חוֹרוֹנִין. Targ. I Chr. XXIII, 17; a. e.—Y. Peah VIII, 21b top לח' to other people (not himself).—*Fem.* חוֹרָנִיתָא, חוֹרְנִיתָא, חוֹרָנְיָתָא (תָּה ...). Targ. Y. Ex. XXI, 10 (ed. Amst. אוֹחְרָנָתָא). Targ. II Chr. III, 12; a. e.—Y. Sabb. II, 5a sq. ח' למה why the other sacrifice?—*Pl.* חוֹרָנִיתָא, חוֹרָנְיָתָא. Targ. I Chr. XXIII, 27.—Y. Sabb. X, end, 12d; a. fr.

חוּרְסְפִיתָא, v. חַרְסָ׳.

חוֹרָף m. (b. h. הֹרֶף; חרף) [*severe season,*] *Mid-winter.* B. Mets. 106b, a. e. (ref. to Gen. VIII, 22) חצי כסלו . . . ח' half of Kislev, Tebeth and half of Sh'bat form the midwinter. Yoma 10a בית ח' וכ' they are called Winterhouse or Summerhouse, but no house without qualification. Koh. R. to VI, 3; Esth. R. to I, 2 ימות החמ' winter-season.

חוּרְפָּא m. (חרף) *sharpness, edge; pungent taste.* Snh. 56a ח' דסכינא the sharp edge of the knife. Ab. Zar. 39a חוּרְפָּהּ דחלתיתא (not פיה . . .) the pungency of *assa foetida;* a. fr.—Trnsf. *acumen, ingenuity.* B. Mets. 96b לפום ח' וכ' as great as a man's ingenuity, is the mistake he makes; Nidd. 33b. Erub. 90a אגב חוּרְפֵּיהּ לא וכ' relying on his ingenuity he did not study it carefully; B. Bath. 116b.—*Pl.* חוּרְפֵּי. Targ. Y. Lev. XIX, 16 תרין חוּרְפּוֹי its double edge.

חוּרְפָא f. (v. Ges. H. Dict.10 s. v. חרף I; cmp., however, R. Hash. 8a s. v. אַפַּרְלָא) *a young lamb* (used as a standard value in exchange). Targ. Job XLII, 11 (h. text קשיטה, Ms. a. Ar. Var. מרגליתא, מעא; v. Gen. R. s. 79, end).—*Pl.* חוּרְפָן. Targ. O. Gen. XXXIII, 19 (Y. מרגליין). Ib. XXI, 28; a. fr.

חוּרְפִיתָא pr. n. f. *Hurphitha* (the quick maid), name of one of Esther's servants (for Friday). Targ. Esth. II, 9; v. גְּנוּנִיתָא.

חוֹרָר m. (חרר IV) *pile*, esp. *ant's store.*—Pl. constr. חוֹרְרֵי, contr. חוֹרֵי; only in ח' הנמלים. Peah IV, 11 ed. חורי (Y. ed. חוֹרֵי, Mish. Nap. חֲרָרֵי); Maasr. V, 7 (Y. ed. חוררי; Ms. M. חררי); Y. ib. 52a top; Y. M. Kat. I, 80c חוררי.

חוֹרַשׁ m. (b. h. חֹרֶשׁ, v. Ges. H. Dict. s. v. חרש II, cmp. חֲרַשׁ) [*difficult of accession,*] *thicket, wild-growing bushes.* Y. Ab. Zar. I, 39c ונעשה ח' גדול and it grew to a large thicket of reeds; Cant. R. to I, 6. Lev. R. s. 29 נתקע מח' זה וכ' tears himself loose from one thicket and is caught in another; Y. Taan. II, 65d top; Pesik. Bahod., p. 154b חדש (corr. acc.), v. נָשַׁשׁ; Yalk. Lev. 645.—*Pl.* חֲרָשִׁים, חוֹרָשִׁין, חוֹרָשִׁים. B. Kam. 81a top שהיו מרעין בח' that people shall have the privilege of pasture on untilled lands. Ib. 79b, opp. יישוב. Ib. 80a. Y. Sabb. VII, 10a top, v. בָּהָה; Y. Shebi. IV, 35b bot. בחד' (corr. acc.).

חוּרְשָׁא ch. 1) same. Targ. Ps. LXXX, 14; a. fr.—Cant. R. to I, 1 ח' של קנים, v. חֲרִישָׁה III. Ib. to III, 4 (ref. to Ps. LXXX, 14 יער with suspended נ) אם זכיתם . . . מן ח' if you will do good, your invaders shall be (like animals) from the water (יְאוֹר), if not, they shall be (like animals) from the forest; Yalk. Ps. 830.—2*) (P. Sm. 1386 *angina*) *narrow place in the throat, windpipe.* Shebu. 6b

בחוּרְשִׁירָה קָא אכיל לִיה that man eats into his windpipe (asks a dangerous question; Rashi: eats in his *forest*, i.e. knows not what is going on in the world; R. Hai G. in Ar.: *he scratches his eye-sore*).—*Pl.* חוּרְשַׁיָּא, חוּרְשֵׁי. Targ. Jer. IV, 29.—Gen. R. s. 24, beg. (ref. to Is. XXIX, 17, cmp. Targ. a.l.) ח׳ דבני אינש thickets of people (crowded population).

חוּרְתָּא f.=חוֹרָא I, *cave.* Ned. 50ᵇ על לח׳ (ed. לְחַרְתָּא) the monkey went into a cave. [Targ. Y. Num. XXI, 27, v. חוּדְיָתָא.]

חֲוַרְוָן, v. חֲוַר־.

חוּשׁ I m. (חָשַׁשׁ, cmp. גּוּשׁ) *thick substance.*—*Pl.* חוּשִׁים. B. Bath. 143ᵇ (play on חושים, Gen. XLVI, 23) מרובים כח׳ numerous as the leaves [or the *knots*] of reeds.—V. חִישָׁה.

חוּשׁ II (b. h.; v. preced.) [*to feel, press,*] 1) *to feel pain, be affected.* Erub. 54ᵃ חָשׁ בראשו if one has a headache; ח׳ בגרונו one whose throat is affected; a. fr.—2) *to apprehend, consider.* Y. Peah V, 18ᵈ bot. וחש לומר וכ׳ but then he reconsidered saying &c.—Ex. R. s. 3 אל תָּחוּשׁ do not mind it.—3) *to be anxious, quick, to hurry.* Y. Yeb. VIII, 9ᶜ top (play on בְּעֹרֶא .. חוּשִׁים, I Chr. VIII, 8) חֹשׁ כנמר ובֵיאֵר וכ׳ he was quick like a panther and made clear &c.—4) *to think, be silent,* v. חָשָׁה.—V. חָשַׁשׁ.

חוּשׁ ch., pret. חָשׁ, part. חָשׁ, חָרִישׁ, same, 1) *to feel, suffer, be troubled.* Targ. Ps. LXXIII, 21. Targ. Prov. XXVI, 10; a. e.—Sabb. 140ᵃ חש ביוקרא דלבא suffered with heaviness of the heart.—Ib. וחָשְׁאִי בנפשאי וכ׳ Ar. (ed. וחַשִׁי, Ms. P. וחשי בי, fr. חָשָׁא) and I felt the cooling effect from the hair &c.—2) *to apprehend, care for.* Targ. Y. Num. XII, 3; a. e.—Y. Ber. VI, 10ᵇ bot. מֵירחוּש . . . . הואיל וחש לה since R. Z. cared to do it, we must do likewise. Pes. 84ᵃ; Yoma 46ᵃ, a.e. חש (תירוש) לא לקימחיה cares not what flour he grinds (what argument he offers). Keth. 21ᵃ לב״ד טועין .. וחש and S. took into consideration that a court might have a mistaken opinion (and was more explicit in his document than the law required); Yeb. 106ᵃ דחַרִישִׁרְנָן וכ׳ for we must take into consideration &c.; B. Bath. 164ᵃ. Ib. ולֵירחוּש (ונֵירחוּש) וכ׳ but should we not apprehend that perhaps &c.; a. fr.—3) *to be anxious, hasten to, flee.* Targ. Cant. II, 9. Targ. Ps. CXLI, 1 חִישׁ לי hasten to my help. Targ. Y. Deut. I, 44, v. חָדַר.

Af. אָחֵישׁ *to provide for with anxiety.* Targ. O. Deut. XXXII, 11 מְחִישׁ (Y. מַחִישׁ). [Targ. Ps. LV, 9 אוֹחִישׁ Ms. (ed. אַרְחִישׁ).]

חוּשְׁבָּנָא m.=h. חֶשְׁבּוֹן, *calculation, number, measurement.* Targ. Ex. XXX, 12. Targ. Koh. IX, 10 (Ms. חֶשְׁבּוֹנָא); a. e.—Yoma 17ᵇ ח׳ בעלמא הוא it is merely an account of measurements (without observing a particular order). Ḥull. 95ᵇ השתא ח׳ בעלמא ידע now I see only that he understands astronomical calculations. Y. Ber. II, 5ᵃ top חוּשְׁבָּנֵיהּ דהדין וכ׳ the numerical value of the letters of the one (צִמְּחוֹ) is the same as of those of the other (מִנְּחוֹם). Lev. R. s. 30 מן חכא נחיל ח׳ from now let us commence a new account; Koh. R. to IX, 7; Pesik. Ul'kaḥ. p. 103ᵃ. Sabb. 32ᵃ, v. חוּטְרָא II. Lam. R. to I, 5 ח׳ דאצבע (Ar. חוּשְׁבָּנֵיהּ דאצבעי) calculation with fingers (Roman notation?); a. fr.—*Pl.* חוּשְׁבָּנַיָּא, constr. חוּשְׁבָּנֵי. Targ. Cant. VII, 5.—Lam. R. l. c., v. supra.

חוֹשֶׁךְ, v. חֹשֶׁךְ.

חוּשְׁכָּא, v. חֻשּׁוֹכָא II.

חוּשְׁלָא m. (חשל; v. P. Sm. 1404) 1) *pounded grain.* Targ. Ez. XXVII, 17 quot. in Rashi (ed. ריחוש).—2) *peeled barley.* Yoma 79ᵃ without the husk ח׳ קרי לה Ms. M. a. Ar. (ed. אוּשְׁלָא) it is called *ḥushla* (not שעורה). Snh. 27ᵃ bot. Ḥull. 51ᵃ.—*Pl.* חוּשְׁלֵי. B. Kam. 30ᵇ bot. אפקר ח׳ ed. (Ms. M. אוּשְׁלֵי, Ms. H. חֲשִׁירְלֵי) declared as free property peeled barley (which one had spread on public ground for drying). M. Kat. 16ᵇ קא מניפה חוּשְׁלָאֵי (omitted in Ms., v. Rabb. D. S. a. l.) was winnowing peeled barley.

חֹשֶׁן, חוֹשֶׁן m. (b. h.; חשן, cmp. חשל) *breast-plate.* Zeb. 88ᵇ ח׳ מכפר וכ׳ the Highpriest's breast-plate brings atonement for wrong judgments. Sabb. 139ᵃ זכה לח׳ המשפט וכ׳ was privileged to wear the breast-plate of judgment upon his heart. Yoma 72ᵃ המזיח ח׳ מעל וכ׳ he who loosens the breast-plate from the *Ephod;* a. fr.

חוֹשֶׁן, חוּשְׁנָא ch. same. Targ. Ex. XXVIII, 4; a. fr.

חוֹת (cmp. וחתת) *to shrink from, to loathe.*—*Part.* חָת, f. חוֹתָה, חָתָה (cmp. חָלָה a. חוֹלָה fr. חול). Y. Ter. VIII, 45ᶜ top (ref. to חָתָה ממנו (שקץ) ..... כל דבר שנפשו anything loathsome. Pesik. R. s. 11 ונפשו של אדם חתה ומהם וכ׳ and one shrinks from eating them. Esth. R. to I, 7 והלא נפשו של אדם ח׳ וכ׳ does not man rather loathe to drink out of golden cups? [Y. Yoma IV, 41ᶜ bot. לחות, read לחתות, v. חָתָה I.]

Pi. חִיֵּת, חִתֵּת *to create aversion.* Y. Shebi. IV, 35ᵇ bot.; Y. Maasr. I, 48ᵈ, v. בָּחַל.

חוֹתָל c. (חתל b. h. *to tie around, swaddle*) *wrapper of reed-matting* in which dates are packed, *bale.* Tosef. Kel. B. Mets. VI, 4 ח׳ של וכ׳ a mat for dates which is intended to be thrown away when the dates are eaten. Kel. XVI, 5 ח׳ שהוא וכ׳ a bale which you can add to or take from (without cutting it open) &c. Y. Sabb. I, end, 4ᵇ ח׳ שהוא מלא וכ׳ a bale filled with fruit stones. Ukts. II, 2, v. חוֹתָם.—[Y. Keth. VIII, 32ᵇ top מלא חותלה אסי וכ׳, read ח׳ אסי וכ׳ חותל, ר׳ . . .]—*Pl.* חוֹתָלוֹת. Sabb. 146ᵃ.

חוֹתֶלֶת, v. preced.

חוֹתָם m. (b. h.; חָתַם) 1) *seal, stamp, die; enclosure locked up with a mark.* Sabb. VIII, 5 כח׳ המרצופין as much sealing clay as required for a seal on bags. Ib. ח׳ האיגרות seal on letters. Snh. IV, 5 בח׳ אחד ... אדם טובע a human being prints many coins from one die &c., but the Lord בחוֹתָמוֹ של וכ׳ .... טבע stamped every human being with the die of Adam, and yet not one is like the other; Y. ib. IV, 22ᵇ bot. מח׳ וכ׳. Sabb. 58ᵃ העבד בח׳ שבצווארו the slave with the mark hanging down from his neck, בח׳

שבכסותו with the mark tied to his garment; a. fr.—Trnsf. *sexual innocence, purity.* Yalk. Num. 766, v. infra. —*Pl.* חוֹתָמוֹת, חוֹתָמִים. Y. Snh. I. c.—Bets. 31[b] ח׳ שבקרקע וכ׳ knots which serve as marks on doors of subterranean stores, may be untied &c.; a. e.—Tan. d'be El. ch. XX, בחוֹתָמֵיהֶן in their innocence.—2) [*lock,*] *the oblate side of a berry to which the stalk is attached.* Y. Ab. Zar. V, 44[d] top. Toh. X, 5 ח׳ . . . . . גרגר a single berry, if its oblate part with the stalk is intact; Tosef. ib. XI, 10. Ib. מקום ח׳ the place where the stalk (now torn out) was seated (and where now juice is oozing out).—3) *the membraneous enclosure separating the stone of a date from its flesh, pericarp* (as far as not eatable). Tosef. Ḥull. I, 23 ח׳ טמא בישה quot. by R. S. to Ukts. II, 2 (ed. Zuck. ח׳ omitted; oth. ed. הזיתים in place of the preceding התמרים) the pericarp is counted in with the unclean matter in dry dates; Ukts. l. c. ח׳ של יבשה R. S. (ed. a. Maim. חותל).—4) *concluding formula of prayers.*—*Pl.* as ab. Taan. II, 3 חוֹתָמֵיהֶן. Y. Ber. I, 3[d] bot. חוֹתְמוֹתֵיהֶן, v. חֵיתוּם.

חוֹתָמָא ch. same. Targ. Job XLI, 7. Ib. XXXVIII, 14 (Ms. חוֹתָמִין, *pl.*).

חוֹתָמֶת f. (b. h.) same, *seal.* Gen. R. s. 61.

חוּתָרָא m., pl. **חוּתָרִין**, v. חֲתִירָא.

חָזָא, pl. **חָזִין**, v. חָזִיז.

חָזָא, v. חֲזִי.

חזאיא Ar. ed. Koh. III, p. 356, v. חֲזִירָא II.

חֲזוֹ, constr. of חֲזָוָא.

חֵיזוּ, חֲזוּ f.=next w. Targ. O. Gen. XXIV, 16 (ed. Berl. למירחזי).—Ib. Num. XII, 8; a. e.—*Pl.*, v. חֲזוּתָא.

חֵיזָוָא, חֲזָוָא, חֵיזָוָא, חֲזָוָא I m. (חזי) *looks, appearance; vision.* Targ. Gen. XXIX, 17. Targ. Y. I ib. XVI, 13 (ed. Amst. חֲזָוָא).—Targ. Is. LIII, 2 חֵיזוּ חולא (חֲזוּ) the appearance of an ordinary being; a. fr.—Koh. R. to V, 2 ח׳ הוא דין this is a vision (not a mere dream); Yalk. Esth. 1057 [read:] דין בחילמא חזאי או ח׳ הוא (for חיזווא some ed., read חֵיזָוָא) did I see this in a dream, or was it a vision?—*Pl.* חֵיזָוִין, חֲזָוִין, חֵיזָוָתָא. Targ. O. Num. XII, 6 (some ed. חֵיזָוִן, fr. חֵיזוּ). Targ. Esth. VI, 1; a. e.—2) *look-out, cross-road.*—*Pl.* constr. חֵיזָוֵי, חֲזָוֵי (חֵיזוֹי). Targ. Y. Gen. XIII, 18; XIV, 13; Deut. XI, 30, v. next art.

חֵיזָוָא, חֲזָוָא, v. חֲזוֹנָא.—**חֵיזָוָא, חֲזָוָא**, v. חֲזוֹנָא.

חֵיזָוָא m.=**חֵיזָא**. Targ. Y. II Ex. III, 3 (I חֲזוֹנָא). —Targ. Y. II Gen. XII, 6; XIV, 6; XXXV, 9 (quot. of XVIII, 1).

חֵיזָוִיא (חֵיזָוִי, חֲזָוִי) m. (חזי) *seer.* Targ. I Sam. IX, 9. Targ. II Sam. XXIV, 11; a. e.

חֵיזָוִיתָא, Y. Ab. Zar. II, 40[d] top, v. חֲזִירְתָא.

חֵיזָוָן m. (b. h.; חֲזָה) *vision.* Lev. R. s. 1 ברבור ובח׳ in word and in vision.

חֵיזָוָנָא m. (חזי) *seer.* Targ. I Chr. XXIX, 29 (ed. Lag. חֲזוֹזָא, oth. ed. חֲזוֹנָא.

חֵיזָוָנָא, חֵיזָוָן, חֵיזָוָן, חֵיזָוָן m. (preced. wds.) *vision, astounding spectacle; wonder.* Targ. O. Ex. III, 3; a. e.—*Pl.* חֵיזָוָנִין. Targ. Deut. XXVI, 8 (ed. Berl. sing.). Ib. XXXIV, 12 (ed. Berl. sing.; Y. II חֲזָוָתָא, pl. of חֲזוּ). [Targ. I Chr. XXIX, 29, v. preced.]

חֵיזוּק, v. חִיזּוּק.

חֵיזוֹר (חֲזוֹר) m. (חזר) *surrounding.* ח׳ ח׳ *all around.* Targ. Y. Ex. XIX, 12; a. e.—Targ. Ps. L, 3 (ed. Wil. חֲ). Y. Bicc. I, end, 64[b] ח׳ ח׳ וכ׳ around Zephoris.

חֵיזָר, חֲזָרָא, חֵיזוּר, חֵיזוּר, חֲזוּר m. (v. preced.; cmp. חֲדָר) *apple; apple-tree; apple-shaped ball, bell* &c. Targ. Joel I, 12 (ed. Lag. *pl.*). Targ. Ex. XXV, 33 (h. text כפתר); a. fr.—Lev. R. s. 12 trees are called by their names (of the fruits) חזורא מתקרי חיזור there is the apple, it (the tree) is also called apple(-tree).—*Pl.* חֵיזָרִין, חֲזָרֵי, חֵיזָר. Targ. Prov. XXV, 11; a. e.—Lev. R. s. 27. Gen. R. s. 93 (retransl. from Aquila Prov. l. c.); Yalk. Prov. 961; a. e.—Targ. Y. Ex. XXXIX, 25 חֵיזוֹרַיִן.

חֵיזוּת f. (חֲזָה) *polish, lustre, beauty.* Yoma 70[a] כדי להראות חֵיזוּתוֹ וכ׳ to show the people the beauty of it (his copy of the Law); Tosef. ib. IV (III), 18 חֲזוּרָתָן.—B. Mets. 21[b] חזותו מוכיח עליו (masc.) the looks of the olive proves the owner; [Ar. Var. זֵיתוֹ].

חֵיזוּתָא ch. same, 1) *vision.* Targ. Job XX, 8.—*Pl.* חֵיזָוָנָא, חֵיזִיד, חֲזָוָתָא, v. חֲזוֹנָא.—2) *watch-tower.*—*Pl.* as ab. Targ. Is. XXIII, 13. Targ. Y. Num. XXXV, 11 (v. חֲזוּתָא).—3) *appearance, color.* B. Kam. 101[a] ח׳ מילתא חזיא appearance (improved by dying) is a substantial improvement. Ḥull. 47[b] בח׳ resembling wood in appearance, v. גְּשָׁתָא I. Sabb. 77[a] חתם משום ח׳ there it treats about color.—*Pl.* as ab. Targ. Y. Deut. XXVIII, 27 ח׳ דמסמיין which dull *the eye-sight* (h. text עפלים).—Hull. 46[b] ח׳ ח׳ Ar. (ed. חֲזָוָתָא) several spots of abnormal colors.

חֵיזַז, Hif. הַחֲזִיז, v. חָזַז.

חֵיזָזָא, v. חֲזָזִיתָא.

חֵיזָזִית f. (חזז *to make incisions*) *lichen,* a cutaneous disease connected with desquamation and sometimes ulceration. Bekh. VI, 12 בעל ח׳ an animal afflicted with lichen. Ib. 41[a] (expl. גלפת, Lev. XXII, 22) ח׳ המצרית Egyptian lichen; ח׳ דעלמא ordinary lichen.—Succ. III, 6 (34[b]) עלתה ח׳ if an Ethrog is covered with lichen (scabs). Ruth R. to III, 8 (ref. to ויגלפת ib., a. כַּחַ׳ (גַּלָּפַת) לפפתו (לפתחו) she twisted herself around him like lichen.—[Y. Yoma VIII, 45[b] top רוח ח׳, v. חֲזִירִית.]

חֵיזָזִיתָא ch. same. Targ. Y. I Lev. XXI, 20 ח׳ מצריתא (h. text גלפת), v. preced.—Gitt. 70[a] top (some ed. חֲזִירְתָא). Y. Sabb. XIV, 14[d] top לחֲזִיזִיתָה (putting spittle on) a scab; Y. Ab. Zar. II, 40[d] top לחזוירתיה (corr. acc.).—*Pl.* חֲזָזִין (חֵיזָזָא m.). Targ. Y. II Lev. l. c.

חֲזָזָן m. (preced.) *one afflicted with lichen.* Targ. O. Lev. XXI, 20; XXII, 22.

חָזָה, חָזִי (b. h.) [*to divide,*] *to discern, see* (cmp. בוּן). B. Bath. 91[a] חֲזִיתֶם נעמי וכ׳ have you seen what has become of Naomi &c.?

Pi. חִזָּה *to distribute kindled chips between logs of wood.* Sabb. I, 11 (19[b]) ומְחַזְּרִין Mss. (ed. Ven. מחזרין; Y. ed. Krot. ומחוזזן, read ומְחַזְּזִירִין, *Hif.* of חזז, or ומְחַזְּרִין), v. אָחַז.—V. חֲזִירָה.

חָזָא, חֲזָא ch. same, *to see, recognize, to decide.* Targ. O. Gen. XXIX, 10; a. fr.—Ber. 45[a]; Erub. 14[b], a. e. פּוֹק חֲזִי וכ׳, v. דְּבַר. Ib. 13[b] דַּחֲזִיתֵיהּ לר״מ וכ׳ (not דחזיתא) because I have seen R. M. &c. Hull. 59[b] בעינא דאֶחֱזֵי וכ׳ I want to see your God. Erub. 63[a] ח׳ לנפשיה may examine the knife for his own use; a. fr.—*Part. pass.* חָזֵי, חֲזִיָא, f. חַזְיָא (cmp. רְאוּי) *pointed out, fit for, prepared; (it is) proper.* Targ. Job XV, 11. Targ. O. Lev. V, 10; a. e.—Keth. 21[a] כְּדַחֲזֵי, כְּדַחֲזָא as it is proper. B. Bath. 19[b] ח׳ לבחמתו fit for his cattle as feed; a. fr.—Sabb. 90[a], a. fr. למאי חזיא what is it good for (what use can be made of it)?—*Pl.* חֲזוּ, חֲזָוֵי. Ib. top ח׳ למתק וכ׳ they may be used for seasoning &c. Bets. 26[b]; a. fr.—חזי לי it was pointed out to me, *I saw.* Gitt. 57[a]. Taan. 25[b]; a. fr.

Af. אַחֲזִי *to show, let see, reveal; to lay before a teacher for examination* or *decision.* Targ. O. Gen. XLI, 28; a. fr.—Ḥull. 59[b] בעינא דמַחֲזֵית וכ׳ I want thee to show it to me. Bets. l. c. אַחֲזֵיהּ לחכם וכ׳ as soon as he showed it to an expert (and the latter decided favorably) &c.; a. fr.

Pa. חַזֵּי same. Targ. II Esth. II, 8.—B. Mets. 67[a] ואודיק חַזְיֵתָן אירלונית and when he looked at me (and noticed that I was going to object by referring to אוֹנָאָה), he pointed out to us the case of אַיְרִילוֹנִית (v. Rabb. D. S. a. l. note 50; Ms. R. חַזְיָתָן).

Ithpe. אִתְחֲזִי, אִיתַּחֲזִי 1) *to be seen, to appear.* Targ. Jud. XIII, 10; a. fr.—Ber. 17[b] מִיתַּחֲזֵי כיוהרא it looks like assumption; a. fr.—2) *to look at each other.* Targ. O. Gen. XLII, 1.—3) *to become fit, adapted for use.* Bets. 26[b] אי דאִתְחֲזוּ בה״ש א׳ if on the entrance of the Sabbath they became fit for use, they have become so (for the entire Sabbath). Ib. אחזו . . . . אחזו והדר they had been fit (on the entrance of the Sabbath), and were unfitted (through rain), and became fit again; a. fr.—4) *to be shown, to be laid before the scholar for decision.* Ib. אתחי לחכם וכ׳ it had been shown to (and decided upon by) the expert on the eve &c.; a. fr.

חֲזָא *fit,* v. preced.

חֲזָא I m., v. חֲזָוָא.

חֲזָא II f., pl. חֲזָן (preced.) *mirror.* Targ. Y. II Ex. XXXVIII, 8 (ed. Amst. חֲזָירִית constr.).

חֲזָוָא f. same. Targ. Y. Num. XII, 6 (h. text מַרְאָה); cmp. אִסְפַּקְלַרְיָא. [Ib. 8 חיזוי, some ed., read with ed. Amst.: חֲזִיזוּ, h. text מַרְאָה.]

חֲזוֹן I m. (b. h.; preced. wds.) *vision.*—*Pl.* חֲזוֹנוֹת (fem.). Snh. 39[b] (play on והזנות, I Kings XXII, 38) כדי למרק שתי ח׳ Ms. M. (v. Rabb. D. S. a. l.) in order to polish (make clear) two visions. Ib. (play on לתמז, ib. 34) כדי לתמם שתי ח׳ to fulfill two visions. Gen. R. s. 13; Yalk. ib. 20 (ref. to חֲזִיז, q. v.) שעושה ח׳ ברקיע וכ׳ He creates (awe-inspiring) sights in the sky and causes holy inspiration to rest &c. [Ar. s. v. אד: חֲזִיזְיוֹת, fr. חֲזִירִית, *breaks, splits.*]

חֲזוֹן II m. or חֲזוֹנָה (v. חֲזָזִית) 1) *lichen, moss.* B. Mets. 105[b] ramification (סוכה) is considered weak, שנחבאת בחֲזוֹנָה (or בחזונה) when it is hidden under (fully covered with) moss. [Ar. ed. בחירונה, ed. Koh. בחזונה; comment.: *the grip of the hand,* fr. אחז; marg. emend.: בְּאַחֲזוֹנָה, v. Tosaf. a. l.]—Erub. 28[a] אבל לא בחזן ולא בחזניות Ms. M. (Rabb. D. S. a. l. note quotes חזונות) but neither with lichens nor with lichen dishes (Lecanora esculenta).—2) pl. חֲזוֹנוֹת *lichen, scab;* trnsf. *irregular lumps* of clouds. Y. Taan. III, 66[c] bot. a cloud is called *ḥaziz* (v. next w.) שהוא עושה . . ח׳ ח׳ וכ׳ for He makes the sky full of irregular lumps (cumuli), as we read (Zech. X, 1), the Lord makes *ḥăzizim.*

חָזִיז, חֲזִיז m. (b. h.; v. חֲזָזִית) 1) *cloud with uneven surface* (like scabs or swollen lumps), *cumulus* (which brings rain). Gen. R. s. 13 (allegorical explanation), v. חִזָּרוֹן I. Y. Taan. III, 66[c] bot., v. preced.—Bab. ib. 9[b].—*Pl.* חֲזִיזִים. Ib. מאי ח׳ what are *ḥazizim* (Zech. X, 1)? Answ. פורחות eruptions (defined: 'a thin under a thick cloud').—2) [Readings vary between חזיז a. חַזְרָן, pl. of חַז] *lichen,* used as food (Lecantora esculenta). Erub. 28[a], v. חֲזוֹן II.—B. Kam. 119[b] כשות וח׳ וכ׳ the law of robbery does not apply to cuscuta and lichen. Keth. 60[b].—3) [Readings vary as ab.] *young blades of grain* used for pasture. Taan. 5[a] אוכל ח׳ מן חתלמים Ms. M. (some ed. חזיז) eats the young green from the furrows. B. Kam. 58[b] bot. [Tosef. Ohol. XIII, 11 שני חזידין, read: חזירין, v. זִיז II.]

חֲזִיז I (or חַזְזָן f. pl.) same, *young green.* Targ. Ps. CXXVI, 6 ed. Lag. חזיז (Lev. חזין, not found in oth. editions).

חֲזִיז II, כְּפַר ח׳ pr. n. pl. *K'far Ḥaziz.* Kil. VI, 4 Ms. M. a. Ar. (ed. כְּזִיז).

חֲזִיזָא I ch.=h. חָזִיז 1), *cloud.* Targ. Cant. II, 9.—*Pl.* חֲזִיזֵי. Targ. Job XXVIII, 26.

חֲזִיזָא II m. (v. חֲזִיז) *shaggy.* Bekh. 44[a] גדיא ח׳ a shaggy goat (called צִרְמָה, with long hair lumps and long-dependent ears, Capra Syriaca, v. Encyclop. Brit. s. v. Goat).

חֲזִיזִיוֹת, v. חִזָּרוֹן I.

חֲזִירִית, v. חָזוּת.

חֲזִירְנָא, חֲזִירְדָּא m. ch. (חזר, cmp. חֲזִיזָא, חֲזִירָא &c.) *prickly bur, chestnut.* Kel. XIV, 2 a cane with a metal knob כמין ח׳ (ed. Dehr. חזרנה) of the shape of a chestnut bur (as a weapon).

חֲזִיר m. (b. h.) *swine.* Ḥull. IX, 2 ח׳ של ישוב domesticated swine; ח׳ חבר wild boar. Num. R. s. 12 מה ח׳ אסור . . . . לְהַחֲזִי וכ׳ is the swine more strictly forbidden than other unclean animals?—Lev. R. s. 13 ואת החזיר זו פרס

(read רומי or אדום). Ib. מה ח' וכ' as the swine . . . stretches out its cloven feet (sign of cleanness), ... so does the Roman government &c., v. בִּרְמָה. Gen. R. s. 65, beg.; a. fr.—*Pl.* חֲזִירִין, חֲזִירִים. Kidd. 49b תשעה נטלו ח' nine (measures of plagues) did swines receive. B. Kam. VII, 7; a. e.—Fem. חֲזִירָה, חֲזִירְתָּה *sow*. Esth. R. to III, 1. Ib. to I, 15 לח' כדת וכ' the swine (Vashti) to be treated according to law, but the holy people &c.!, v. אַכְזְרִיּוּת.

חֲזִירָא, חֲזֵירָא ch. Targ. Ps. LXXX, 14. Targ. Lev. XI, 7 (some ed. חֲזֵרָי).—Y. Ber. II, 4c bot. אהן ח' וכ' the swine is a moving privy. Sabb. 155b מן ח' . . . . ליח none is poorer than the dog, none richer than the swine (finding its food everywhere); a. e.—*Pl.* חֲזִירֵי, חֲזִירִין. Gen. R. s. 63; Y. Ter. VIII, end, 46c, v. הִירְקַלְטָיָאנוֹס. Taan. 21b אירכא מותנא בח' there is an epidemic among the swine; a. e.—Fem. חֲזִירְתָּא, Lam. R. to I, 16, end כהדא ח' וכ' like the (nursing) sow, the more their young fatten &c.

חֲזִירָא* m. (preced.) *swine-herd*. Y. Ter. VIII, 40b sq., v. הִירְקַלּוּט.

חֲזִירָה I *sow*, v. חֲזִיר.

חֲזִירָה II f. (חָזַר) 1) *return, going back*, opp. הֲלִיכָה. Y. B. Mets. VI, beg. 10d שכר הלוכה וח' indemnification for loss of time in going to the field and returning. Lev. R. s. 5 בחֲזִירַת רבותינו לשם when the teachers came again to that place, v. חֲדוּדָה. — Y. Yoma III, 43c bot. דרך ח' on the way homeward. Koh. R. to XI, 9 .... מעט בריצה בח' slacken thy speed, that thou mayest not have too far to return (regret and punishment will reach you); a. fr.—2) *reconsideration, reversion of judgment*. Y. Hor. I, beg. 45d bot. וכן בח' the same rule applies when the court reverses &c.—3) *going round*. Y. Sot. I, 16c bot. כדי חֲזִירַת דקל (Bab. ib. 4a חֲזָרַת) the time required for going round a palm-tree.—4) *restoration*, v. חֲזָרָה.

חֲזִירְתָּה, חֲזִירְתָּא, v. חֲזִיר.

חֲזִית f. (חזז; cmp. גָּזִית fr. גזז) *cutting; rough, unfinished side*. Tam. II, 4 חֲזִירְתָּה מזרחה the uneven side of the pile (where the thinner and pointed ends of the logs leave gaps and make the front uneven) was eastward. Par. III, 8. Y. Meg. IV, end, 75c bot. נותן בח' he puts (the M'zuzah) on the rough door (which is more used by the inmates); היו שניהן ח' if both are of rough work.—Esp. *the rough side of a fence or wall*, indicating that the neighbor had no right to it, *border-mark*. B. Bath. I, 2 (2) כונס . . ושושה ח' מבחוץ he moves back on his own ground and builds, and makes the border-mark outside. Ib. 4a מאי ח' וכ' wherein consists the border-mark? Answ. He bends the pegs on top outward.—2) *rough sore, contusion*.—*Pl.* חֲזִיזוֹת. Y. Ber. IX, 13c bot. (emended in ed. Lehm. כתית, as Sabb. 77b). Cmp. חֲזָזִית.

חֲזִירָא f. (preced.) *contusion*. Gitt. 70a top some ed., v. חֲזָזִירָא.

חֲזַם, *Hif.* הֶחֱזִים (cmp. גָּזַם) *to cut, trim, thin*. Dem. III, 2 הרוצה לַחֲזוֹם וכ' he who desires to trim leaves of vegetables for the sake of lightening the burden; Tosef. b. IV, 2 להַחֲזִים Var. ed. Zuck. (ed. להחזיר, corr. acc.).

חֲזַם ch. same, *to cut off, nip off*. Targ. Y. I Lev. I, 15 (Y. II יַעֲזֵם; h. text מלק).

חַזָּן or **חָזָן** m. (חזה) *superintendent, officer;* 1) (school) *governor* superintending children at their studies. Sabb. I, 3 הח' רואה וכ' on Friday night the governor may look in where the children read, but must not read himself.—2) (in collegiate debates) *one who announces the order of proceedings, crier, janitor* &c. Y. Ber. IV, 7d top אמרו לר' זינון הח' וכ' they said to R. Zinon the ḥazan, 'Say, Commence' (the debate)!—3) (in synagogue) *superintendent at prayer-meetings*, giving the signals for responses, assigning seats &c., *sexton*. Succ. 51b וח' חכנסת וכ' and the sexton stood upon it with the flag in his hand. Yoma VII, 1; Sot. VII, 8.—4) (in court) *crier, sheriff* (collecting the votes, executing punishment). Macc. III, 12. Y. Sot. VII, 21d top.—*Pl.* חַזָּנִים, חַזָּנִין (חָזָן). Tam. V, 3 (Temple sextons).—Tosef. Snh. IX, 1 הח' קוררין וכ' the criers call out each judge's name (to take his vote); Y. ib. V, end, 23a חַזָּנֵי כנסיות. Macc. 23a אין מעמידין ח' וכ' we must appoint as constables (for punishing) men of lesser physical strength &c. Sabb. 56a.

חַזָּנָא or **חָזָן** ch. 1) same. Y. Ber. V, 9c bot. עאל ח' וכ' the sexton came and urged one to go up (to read the prayers). Y. Meg. IV, 75b bot.; Y. Sot. VII, end, 22a.—2) חַזָּן מתא *town-guard* (watching the flocks of the common and guarding the town by night). B. Mets. 93b.—*Pl.* חַזָּנֵי מתא. Ib.

חָזַק (b. h.; cmp. חדק, חדק, ארק) [*to squeeze together,*] (neut. verb) *to be thick, solid; to be strong*. Y. Ber. I, 2c bot. (ref. to Gen. I, 6) יֶחֱזַק הרקיע וכ' let the expanse become solidified, let it coagulate, congeal; Gen. R. s. 4; (Yalk. ib. 5 יתחזק, *Hithpa.*).

Pi. חִזֵּק *to join, repair, tighten, strengthen*. Snh. 94a (expl. חזקיה) שחזי' את ישראל וכ' (Ms. M. שחחזיק, *Hif.*) he joined Israel to their Father &c. Ib. שחִזְּקוֹ יה' the Lord strengthened him. Pes. 45a שעשוי לחַזֵּק Ms. M. where the dough in the cracks is put in for repairing the trough. Sabb. 146b לחַ' (חעשוי) when the hole was filled up for making the vessel sound, opp. לשמר to prevent evaporation; a. fr.—*Part. pass.* מְחוּזָּק, *pl.* מְחוּזָּקִים. Sifré Num. 1 אין מְחַזְּקִים אלא חמוח' (ed. תמוחז') only the strong-minded it is worth while to strengthen (encourage).

Hif. הֶחֱזִיק 1) same, v. supra.—ה' טובה לי- *to attach merit to, to account as merit, to be grateful*. Ab. II, 8 אל תַּחֲזִיק ט' לעצמך do not claim credit for it (be not proud). Yoma 86b אלא שמַחֲזִיק לו ט' but He even gives him credit (for his sins when he repents). Men. 53a הַחֲזֵק לי וכ' give me credit for making Thee known &c. Keth. 68a, a. e. בואו ונַחֲזִיק וכ' let us be thankful to the fraudulent poor &c.; a. fr.—2) (with יד) *to strengthen, to encourage, abet*. Gitt. V, 9 לפי שאין מַחֲזִיקִין וכ' because we must not encourage (by favors) those who do wrong. Ib. ומחזיקין ידי עכו"ם וכ' we may encourage (greet with תחזקנה ידיכם, Zech. VIII, 9) gentiles at agricultural work in the Sabbatical year; a. fr.—3) *to hold, contain*. Ib. 57a אין עורו מחזיק וכ' its skin (once flayed) can not again cover its entire body (it shrinks). Ib. (in Chald. dict.)

לא מ׳ אפי׳ שתין . . . it would not have room even for sixty myriads of reeds. Par. VII, 8 בשביל שתַּחֲזִיק וכ׳ in order that it (the reservoir) might hold more water. Ukts. III, 12 לא מצא .. מחזיק וכ׳ the Lord found no vessel so fit to contain all blessings as peace; Deut. R. s. 5 end; a. fr.—4) (with ב) *to take a hold of, seize, take possession.* Ḥull. 4ª, a. e. כל מצוה שהֶחֱזִיקוּ וכ׳ whatever Jewish law the Samaritans have adopted &c., v. הֶחְזִיק. B. Mets. I, 4 וה׳ בה and took a hold of it. B. Bath. III, 3 במַחֲזִיק when one is in possession (basing his claim on possession). Ib. המ׳ בנכסי הגר he who takes possession of the estate of a convert (who has no heirs in law). Ib. 2 ורַחֲזִיק שנה that he may be in possession for one year, v. אִסְפַּרְיָא; a. fr.; v. חֲזָקָה.—Y. Ḥag. I, 76ᶜ, a. e. שלא הֶחֱזִיקוּ בשכר וכ׳ they did not cling to the duty of maintaining teachers &c.—5) (v. חֲזָקָה) *to presume, to be under a certain impression, to be convinced.* Y. Kidd. IV, 66ᵇ חיו מַחֲזִיקִין בו׳ if people were under the impression that a certain person was their neighbor's son, but in his dying hour he declared &c. Ib. חיו מ׳ אוחו שהוא וכ׳ if people took him to be a relation of his; a. e.—Ḥag. 19ª, v. infra.

Hof. הוּחֲזַק (denom. of חֲזָקָה) *to be presumed, be held for, be known for.* Gitt. 14ª בשה׳ כפרן when the man is known to be a liar. Shebu. 34ᵇ, a. fr. ה׳ כפרן (in such a case) he is considered a confirmed liar.—Y. Kidd. l. c. bot. הוּחֲזְקוּ if they were generally assumed (to be husband and wife); a. fr.—Ḥag. 19ª חטובל לחולין וה׳ לתולין if one takes an immersion for the purpose of being enabled to partake of ordinary food and is considered (by himself) to have immersed for that purpose. Ib. טבל ולא ה׳ if he did immerse but did not have a certain purpose in view. Ib. ה׳ לרבר קל מחזיק עצמו וכ׳ . . . עודיחו as long as he has one foot yet in the water, when he had had in view a minor purpose for his bath, he may still change it for a higher purpose. Ib. אם לא ה׳ מחזיק if he had had no particular object in view, he may on coming out define the object for which he has bathed.—*Part.* מוּחֲזָק 1) *held in possession, adhered to.* Bekh. VIII, 9 ולא בראוי כבמ׳ nor does he take a double share of what is coming due to the estate as he does of what is held in possession; B. Bath. 55ª; a. fr.—Sabb. 130ª עדיין הוא מיוּחֲזָקת בידם it is still strongly adhered to, opp. מרופה, v. רָפָה.—2) *being known, approved.* Sifra K'dosh. Par. 3, ch. V במ׳ לך when he is known to thee (to be a proselyte); a. e.—3) *being sure, convinced, knowing from experience.* Keth. 25ᵇ מוּחֲזָקַנִי בזה וכ׳ (=מ׳ אני) I know this man to be a priest; a. e.—Sifré Num. 1, v. supra.

Hithpa. חִתְחַזֵּק, *Nithpa.* נִתְחַזֵּק 1) *to become solid, strong.* Yalk. Gen. 5 יִתְחַזֵּק, v. preced.—2) *to feel encouraged, take courage.* Ber. 32ª נ׳ בתפלה became emboldened to pray.

חֲזַק ch. 1) same.—*Part. pass.* חָזוּק *tied up, bandaged.* Y. Ber. II, 4ᶜ top דהוה ה׳ רישיה when his head was tied up (with a turban); Pesik. R. s. 22 (not רישין, v. notes in ed. Fr.). Y. Pes. X, 37ᶜ וה׳ רישיה וכ׳ and his head was tied up (or he felt like having a bandage around his head) &c.; Y. Shek. III, 47ᶜ top והוה חזוק (read חזוק); וחזק (corr. acc.).—2) *to take possession.* B. Bath. 52ᵇ, sq. חֲזַק וקני take possession and acquire; a. fr.

Pa. חַזֵּק *to fasten.*—Lev. R. s. 21 [read] חַזֵּק כפתור tighten his muzzle, v. כִּיפְתָּא.—*Part. pass.* מְחַזַּק. Targ. Y. Gen. L, 1.

Af. אַחֲזִיק as preced. *Hif.;* 1) (with טיבו &c.) *to give credit to.* Y. Ber. II, 5ª bot. אנא מַחֲזִיק טיבו לראשי וכ׳ I give credit to my head, which bends of itself &c. Bab. ib. 19ª לאַחֲזוּקֵי לירה וכ׳ that due credit for the preservation of Israel be given to Moses.—2) *to presume.* Shebu. 46ᵇ לאַחֲזוּקֵי אינש בגנבי לא מַחְזְקִינַן we must not put a person in the category of thieves (on the charge of one individual); a. e.—3) *to adhere to, adopt.* Ḥull. 4ª כיון דאַחֲזִיקוּ בהו א׳ בהו since they (the Samaritans) have adopted it, they observe it (also for Israelites). Ib. אַחֲזוּק ולא א׳ וכ׳ as to their observance or non-observance of adopted unwritten customs for Israelites there are differences of opinion; a. fr.—4) *to take possession, to claim possession.* B. Bath. 29ᵇ כי הינכי דלא תַּחֲזוּקוּ אהדדי ed. (differ. in Ms. M., v. Rabb. D. S. a. l.) that you might not claim possession against one another. Ib. 36ª האי מאן דא׳ וכ׳ if one claims a field on the ground of possession, if it lies outside &c., v. גּוּדָּא I. Ib. לא מַחְזְקִינַן בן ולא מַחְזְקִינַן בהו they have no claim of possession against us (for one might have been afraid to disturb them), and they have no claim against us (for, being wealthy, they might not have cared to drive one out); a. fr.—5) *to be strong, encouraged.* Gitt. 62ª אַחֲזוּקוּ 'be strong' (a greeting to field laborers, v. preced.).

Ithpa. אִתְחַזֵּק, *Ithpe.* אִיתְחֲזִיק 1) *to adhere to.* Targ. Prov. IV, 13; a. e.—2) *to be known, be under the presumption.* Targ. Y. Lev. XIX, 33 (v. preced.).—Ḥull. 10ᵇ הינכא דלא א׳ where no presumption (of leprosy) has as yet been formed. Snh. 89ᵇ דמיתחזק וכ׳ Ms. M. (ed. מוחזק) where one is approved (as a righteous prophet), it is different.

חֲזָקָא m.=next w., *presumption, ascertained status.* Ḥull. 10ᵇ אוקי אַחֲזָקֵיה (מילתא strike out) place everything on its once ascertained status as long as you have no evidence of a change. Yeb. 31ª אַחֲזָקָה upon her condition as it would be if there were no evidence at all.

חֲזָקָה f. (חָזַק) 1) *taking hold.* Y. M. Kat. III, 83ᶜ top (ref. to II Sam. I, 11) אין ח׳ וכ׳ taking hold (of a garment to rend it in mourning) means no less than a hand-breadth of it.—2) (law) *taking posssession, posession, usucaption; claim based on undisturbed possession* during a legally fixed period. B. Bath. III, 1 חֲזָקַת הבתים וכ׳ the legal period of undisturbed possession (in order to give a title) is for houses .... three years. Ib. 29ᵇ (in Chald. diction) אכלית שני ח׳ I had the undisturbed usufruct for the period prescribed by law. Ib. 36ª עבדים יש להם ח׳ does the law of possession apply to slaves?—Ib. אין להם ח׳ לאלתר וכ׳ present possession gives no title (as is the case with inanimate movable chattel), but a possession of three years does. Ib. III, 2 שלש ארצות לח׳ there are in Palestine three districts with different usages of possession. Ib. 3 כל ח׳ שאין possession without a plea (of purchase or any other mode of legal acquisition) gives no title; a. v. fr.—3) *presumption, presumptive continuance of an actual condition until evidence of a change is produced; legal status.* Ḥull. 9ª בחמה בחייה בחֲזָקַת אוסור וכ׳ the animal when alive, has the status of a forbidden object (v. אִבֵּר),

to go around in search of a wife (to woo). Ib. מי חוֹזֵר על מי (Kal) which of them goes around &c.?; Nidd. 31b מי מְחַזֵּר וכ׳.

Hif. הֶחֱזִיר 1) *to restore, give back.* Ber. 27b חַמָּחֲזִיר שלום לרבו he who returns the plain salutation (*shalom*) of his teacher (without adding, 'My teacher'). Ib. 32b לא ה׳ לו שלום did not answer his greeting. B. Mets. 7b יַחֲזִיר לאשה he must restore (the lost document) to the wife. Keth. 73b והֶחֱזִירָהּ and re-married her; a. fr.—2) *to revoke; to reconsider, to grant a new trial.* Gitt. VI, 3 אם רצה להַחֲזִיר לא יַחֲזִיר if the husband wants to revoke the letter of divorce, he cannot do so.—Snh. IV, 1 דיני נפשות מַחֲזִירִין וכ׳ in capital cases verdicts may be reconsidered in favor of the defendant. Ib. VI, 1 מחזירין the convict is brought back for a new trial; a. fr.—[Ib. 33b אין חוזר, מחזירין Ms. F. (ed. חוזרין).]—Eduy. V, 7 תחזרת בך, Mish. ed. חָזַרְתְּ, v. supra.—3) *to make one read over, to cause correction.* Y. Meg. IV, 74d מחזירין אותו we order him to read it over again correctly. Ber. 29a; a. fr.

חָזַר ch. same. Targ. Ps. XLVIII, 13. Ib. CXIV, 3. Targ. Y. II Gen. XLIX, 19; a. fr.—Y. Shek. V, end, 49b א״ל מְיַחֲזַר he said to him, on coming back (I shall give thee something); ח׳ ואשכחיה מית when he came back, he found him dead. Koh. R. to VII, 8 חָזוֹר עול לך go home again. Ib. ולית את חוֹזֵר בך (h. form) and thou dost not repent? [Usually חָדַר.]

Af. אַחֲזַר, אַחְזַר 1) *to surround, go around.* Targ. Ps. XXII, 13. Ib. XXVI, 6; a. e.—Targ. Y. Num. XXI, 4 לאָחְזָרָא (not לאָחְזוֹ).—2) *to cause to turn back, to cause to flee.* Targ. Ps. XLIV, 11.—3) *to turn* (one's face). Targ. II Chr. VI, 3.—4) *to restore.* Targ. Y. II Deut. XXIV, 13; a. e.—Targ. II Kings II, 8 וא׳ *he rolled up* (his cloak).—*Part. pass.* מְאָחָזַר, v. infra.

Pa. חַזֵּר 1) *to turn around, twist.* Targ. Hos. X, 2.—2) *to move to and back, to winnow.* Targ. Am. IX, 9 (cmp. חִיזְנָא II). [Targ. Job XL, 22 יְחַזְּרוּ some ed., read יַחְזוּ.]—*Part. pass.* מְחַזַּר *turned off, going backward.* Targ. O. Gen. IX, 23 (ed. Berl. מְחֻזָּרִין; Targ. Y. אפיהון מְאַחְזָרִין, h. text אחרנית).—Y. Meg. IV, 74d bot. חד מְחַזֵּר מנא וכ׳ one (of the scholars mentioned) ordered the translator using the word *mâna* (vessel, in translating טנא, Deut. XXVI, 2) to go over it again (and say סַלָּא, basket) &c.; Y. Bicc. III, end, 65d חד אמר מיחְ׳ (strike out אמר); v. חֲרוֹקָנָא.

חַזְרָא m. (preced.) [*turner,*] *spit, a pointed twig improvised as a spit.* Bets. 33a Ms. M. (ed. fem., Ar. חִזְרָא).

חִזְרָא, v. חִזְרִי.

חִזְרַד, v. חַזְרַד.

חֲזָרָה f. (חָזַר) 1) *return; retraction, reconsideration.* Keth. 73b אין חֲזָרָתָהּ ח׳ גמורה her return (as a minor, to her husband after divorce, i. e. her remarriage) is not fully valid. Hull. 116b קודם ח׳ before the editor of the Mishnah had changed his opinion. Yeb. 64b אבין ישנו בח׳ Abin (being constantly with R. Joh.) is aware of an eventual change of his teacher's opinion; [oth. explan.: is in the habit of *reviewing* his traditions).—2) *restoration, amendment; atonement, repentance.* Y. R. Hash. I, 57c top וירבדק וירחזור בו ח׳ גמורה and he is examined and

until you ascertain by what means it has been ritually slaughtered; when it is slaughtered חרי היא בח׳ תיתר וכ׳ it has the status of a permitted object, until you find out how it became forbidden. Gitt. III, 3 בחזקת שהוא קיים under the presumption that her husband (though sick or old when the messenger was deputed) is alive. Keth. 75b ח׳ דגופא a presumption as regards physical condition, ח׳ דממונא the fact of possession against which the claimant has to produce satisfactory evidence. Ib. ח׳ אין אדם שותה וכ׳ the presumption is that no man drinks out of a cup without examining (that none will marry without having ascertained the woman's physical condition). Yeb. 31b top חזקת בר שטיא the legal status of an insane person's property; a. v. fr.—*Pl.* חֲזָקוֹת. Kidd. 80a מלקין על הח׳ .... סוקלין we execute punishment on the basis of actual facts (though not provable by legal evidence, e. g. man and wife and children living together and treating each other as such, are legally considered as being one family), v. חָזַק *Hof.*—Y. Ḥall. IV, 60a bot. לח׳ with reference to the local usages of usucaption (Gitt. III, 2, v. supra); a. e.

חִזְקִי, v. חִזְקִיָּה.

חִזְקִיָּה, חִזְקִיָּהוּ (b. h.) pr. n. m. *Ezekiah, Hizkiah, Hizkiahu;* 1) King of Judæa. Snh. 98b. B. Bath. 15a ח׳ וסיעתו וכ׳ Ez. and his assistants edited the books of Isaiah, Proverbs &c.; a. fr.—2) name of several Amoraim. Zeb. 75b. Y. Shebi. VIII, 38a top; a. fr.—Y. Snh. III, 21d ח׳ חוקוק (v. Fr. M'bo, p. 81b).—Y. Sabb. XIV, 14d top.—Y. Shebi. III, 34d top.

חִזְקָא f. ch.=h. חִזְקָה. Targ. Y. Gen. XIII, 17. [In Talmudic Chald. the Hebrew forms are retained; v. also חֶזְקָא.]

חָזַר 1) *to go around* (searching). Koh. R. to VII, 8 הוא חוֹזֵר עליה he searches it again (tries to recover his scholarship); ib. יכול הוא לַחֲזוֹר עליה he may recover it; a. e.; v. infra.—2) *to turn around, return; to retract, repent.* Ib. חָזוֹר בך come back (repent)! Eduy. V, 6 חזור בך חֲזָרָה withdraw thy opposition.—Dem. IV, 1 חָזְרָה למקומה came back to its place (was mixed up again). Maas. Sh. I, 5 יֵחָזְרוּ דמים וכ׳ the money shall return to its former condition, i. e. the sale is annulled, and the money has again its sacred character. Ker. 8a נַחֲזוֹר על הראשונות let us go back to what was said first. Sabb. 118b; Arakh. 15b מימי . . וְחָזַרְתִּי לאחורי I never said a word (about a fellowman) on which I went back (when confronted with him). Kidd. 59a וחָזְרָה בה and she reconsiders (her consent to be married); חוֹזֶרֶת she may do so; Gitt. 32b. Ib. חוזר ומגרש בו dare he use the same letter of divorce again (after he has revoked it)? Ter. IV, 3 ח׳ והוסיפ then again he added. Gitt. VI, 5 חָזְרוּ לומר then again they said (added); a. v. fr.

Pi. חִיזֵּר *to go around from one to the other.* Yeb. 53a צריכה לְחַזֵּר על וכ׳ she must apply to all the brothers successively; (ib. 26b; 51b לַחֲזוֹר). Y. Taan. IV, 68a bot. חִיזַּרְנוּ על כל וכ׳ we searched the whole Bible; Y. Ab. Zar. I, beg. 39a ח׳ בכל וכ׳; (Sifré Deut. s. 1 חִזַּרְנוּ). Y. B. Bath. VIII, 16c top, v. דיאתימון. Kidd. 2b לחַזֵּר על אשה

gives evidence of true reformation; ib. חֲזִירַת מִמּוֹן לֹא חֲזָרַת דְּבָרִים (by which is meant) restoration of ill-gotten gain, not a mere return in words; Y. Shebu. VII, 37[d] bot.; Snh. 25[b] חֲזָרַת מִמּוֹן.—3) *turning backward, turning inside.* M. Kat. 24[a] חֲזָרַת קֶרַע לְאַחוֹרָיו turning the rent in the mourner's garment inside (during the Sabbath); Gen. R. s. 100; Y. M. Kat. III, 82[d] bot. חֲזִירַת.—4) *going around,* v. חֲזָרָה.

חֲזָרִין, חֲזָרִים, v. חֲזֵרֶת.

חזרינותא, v. חֲזָרְנוּתָא.

חַזָּרָן m. (חָזַר, v. הָדַר) *zealous in the execution of religious duties.* Sabb. 156[a] ח׳ במצות. [Tosef. Kel. B. Mets. IX, 6 ח׳ some ed., read מְזָרָן.]

חַזָּרָן ch. same, *busy.* Sabb. 156[a] גבר ח׳ a busy, active man, expl. חזרן במצות, v. preced.

חַזָּרְנוּתָא f. (v. חוֹזָרְנוּתָא) *surrounding.* Targ. Ps. XLIV, 14 (ed. Lag. חזרני). Targ. Job XLI, 6 (constr.); a. e.

חַזָּרָד (חַזְרָד) m. (v. חֲזוּר) [*little apple,*] *crab-apple* (Malus Coronaria), similar yet heterogeneous to apple. Kil. I, 4 Ms. M. (ed. חזרד).—*Pl.* חֲזָרָדִין. Y. Ter. II, 41[c] bot. קטנות כח׳ (not בח׳) as small as crab-apples; (Y. Sabb. III, 5[d] כחוד׳; Bab. ib. 38[a] בשוזרדין, v. חִרְזָדָא). Maasr. I, 3 Ms. M. (ed. עוזדין).

חֲזֶרֶת f. *lettuce.* Kil. I, 2 ח׳ וח׳ גלין (garden) lettuce and hill-lettuce (wild lettuce). Pes. II, 6 (expl. ib. 39[a] חסא). Ib. X, 3; a. e.—*Pl.* חֲזָרִים, חֲזָרִין. Ukts. I, 2. Ib. II, 7. Y. Sabb. I, 3[b] bot. לקנב חיזרין (read: חזרין).

חָח m. (b. h.) *fastening, clasp, chain.* Ex. R. s. 48, end.

חחי, Gitt. 70[a] קורטמי דח׳, v. חַרְיָא.

חֲטֵ, v. חֲטָא a. חֲטָאָה.

חֹט, pl. **חֻטִּין,** v. חוֹט.

חַט, חָט, v. חָטַט I.

חָט Targ. Is. XIV, 19, v. חַחַט.

חַטָּא, חָטָא, v. חטי.

חֲטָא m. (b. h.; preced.) *failure, sin.* Ber. 4[a] שמא יגרום חח׳ perhaps sin is the cause (preventing the fulfillment of divine promise). Ib. אלא שגרם חח׳ but for sin that prevented it. Sabb. 119[b], v. הֶבֶל; a. fr.—יְרֵא ח׳, יִרְאַת ח׳, v. יָרֵא a. יִרְאָה.—In Talm. Y. also חֵט. Y. Sabb. I, 3[c] top; a. fr.—*Pl.* חֲטָאִים. Ber. 10[a] (ref. to חֲטָאִים, Ps. CIV, 35) מי כתיב חוֹטְאִים ח׳ כתיב does the text read *ḥot'im* (sinners), it may be read *ḥăṭaim* (sins). Ib. כיון דְּיִתַּמּוּ ח׳ וכ׳ when sins shall cease, the wicked shall be no more. Yoma IV, 2; a. fr.

חֵמְא ch., v. חֲטָאָה.

חֲטָא I m. (חטט), *line drawn with a stylus.*—*Pl.* חִטֵּי. Keth. 69[a] top ביני ח׳ between the lines, v. תְּלִי.

חֲטָא II, pl. **חֲטַיָּא,** *wheat,* v. חִטְּיָא.

חֲטָא, v. next w.

חַטָּ, חֲטָאָה m. (חָטָא) 1) *sinner.* Ber. 60[a] את ח׳ art thou a sinner?—*Pl.* חַטָּאֵי, חַטָּאִין, חַטָּאִי, חַטָּי, חַטַּיָּיתָא, חַטַּיָּא. Targ. Prov. I, 10. Targ. Ps. CIV, 35.—Gen. R. s. 12; Yalk. ib. 19. Pesik. Naḥ. p. 128[b]; Yalk. Ex. 391; a. e.—2) *searcher of sin, accuser.* Targ. Zech. III, 1 (ed. Lag. רַחֲטָא).

חֵיטָא, חֵיט, חֵימָא, חֵיטָאָה, (חַטָּ׳) חֲטָאָה m. ch.=h. חֵטְא. Targ. Deut. XIX, 15. Targ. I Sam. X, 26. Targ. Gen. IV, 7 (ed. Berl. חֲטָאָה, some ed. חַטַּאת). Targ. Prov. XXI, 4 (ed. Lag. חטחא); a. e.—M. Kat. 16[a] פרטינן חֵטָאֵיהּ we must specify his sin publicly. Snh. 37[b] חטא אחריתי the sin of another act.—*Pl.* חֵטָאִין, חֵיטָ׳, חֵטָאֵי. Targ. Jer. XIV, 19 (ed. Lag. חוברן). Targ. O. Lev. XVIII, 7 (v. זִימָּה II). Targ. Prov. XIV, 34 (ed. Lag. חֲטָחֵי); a. fr. [Ib. XXVIII, 13 חֲטוֹי, v. חֲטָי.]

חֲטָאת f. (b. h.; חָטָא) 1) *mistake, inadvertence, sin.*—*Pl.* חֲטָאוֹת. B. Mets. 33[b] (ref. to Is. LVIII, 1) חַטֹּאתָם אלו וכ׳ 'their mistakes', this refers to the ignorant whose wilful sins are accounted to them as errors.—2) *sacrifice expiating inadvertent sin, sin-offering.* B. Bath. 10[b] (ref. to Prov. XIV, 34) וחסד לישראל ולאמים ח׳ (differ. in Ms. M., v. Rabb. D. S. a. l. note) but benevolence is a sin-offering for Israel as well as for gentiles. Ib. כשם שחח׳ מכפרת וכ׳ (differ. in Ms. M.) as well as the sin-offering brings atonement to Israel &c. Zeb. I, 1; a. fr.—*Pl.* חֲטָאוֹת; constr. חַטֹּאת. Ib. V, 3 ח׳ הצבור congregational sin-offerings. Ib. 112[a] חפריש שתי ח׳ וכ׳ if he sets apart two sin-offerings for security's sake; a. v. fr.

חַטָּאָה, חַטָּתָא (חַטָּאת) ch. same, 1) *sin, stumbling.* Targ. Prov. X, 16 Ms. (ed. חַטּוּתָא). [Ib. XXI, 4 חטחא Ms. (ed. חטאה, חטחא).]—Y. Keth. II, 26[c] bot. חטאת דחנניה (prob. חֲטָאִיה).—2) *sin-offering.* Targ. Ex. XXIX, 36; a. fr.—*Pl.* חַטָּוָתָא, חַטָּוֵי. Targ. Num. XVIII, 9. Targ. Hos. IV, 8.

חָטַב I (b. h.; cmp. חָטַט) *to split, cut, chop.*—Part. pass. חָטוּב. Macc. 8[a] אם מצא חָטוּב (אינו חוֹטֵב) if he finds cut wood (for the religious purpose), he need not cut it.

Pi. חִיטֵּב *to eraze.* Treat. Sofrim V, 1 מְחַטֵּב (Var. lect. מעטב, מעכב); (Treat. Sefer Torah, ed. Kirchh. V, 1 מְחַטֵּיר *Hif.*).

חָטַב II (cmp. Arab. *ḫatab,* a. חטף) *to fall in love, to woo.* Koh. R. to VII, 26 חירתה חוֹטֶבֶת באדם וכ׳ she would propose to a man in the street (some ed. חוֹטֶפֶת). [Lam. R. to I, 1 חטבו ממנה, v. חָטַף.]—V. חֲטִיבָה.

חָטַב, חָטִיב ch. 1) same, *to select, betroth one's self to.* Targ. Deut. XXVI, 17, sq.—2) (=חטף) *to seize violently.* Targ. Y. I Gen. XLIX, 5 (h. text חמס).—3) *to embroider, design,* v. חוֹטְבָא.

חָטָבָא, v. חוֹטְבָא.

חֲטָבָה f. (חָטַב I) *cutting, chopping.* Macc. II, 2 חֲטָבַת עצים; Sifré Deut. 182 חֲטִיבַת. Macc. 8[a] ממאי דמח׳ עצים דרשות וכ׳ how can you prove that we derive the rule from an ordinary cutting of wood, perhaps a cutting of wood for a Succah is meant &c.?

חֲטָדָה f. *incisor,* v. חוֹט.

חִיטָּה, חִטָּה f. (b. h.; v. חָנַט) [*the clean, bright,* cmp. פת נקיה, s. v. נָקִי,] *wheat-grain,* (collect.) *wheat.* Midr. Till. to Ps. II, 12; Cant. R. to VII, 3 מה ח׳ זו סדוקה as the wheat-grain is slit. Shebu. V, 3 אמר ח׳ if he says *ḥittah* (in the sing.). Ib. 38ᵃ אפי׳ ח׳ בכלל חטין even *ḥittah* means a quantity of wheat. Tosef. Ned. III, 7; Y. ib. VI, end, 40ᵃ וח׳ שאני וכ׳ if one vows, 'I will not taste *ḥittah* (wheat-grains)', contrad. to חִטִּין; a. fr.—*Pl.* חִטִּים, חִטִּין, חִי׳. Ib. Pes. II, 5. Ib. 35ᵃ כוסמין מין ח׳ spelt is a species of wheat; Men. 70ᵃ. Gen. R. s. 15 ח׳ היו 'the tree of knowledge' was wheat. Shebu. l. c.; a. fr.

חֲטָאָה, v. חֲטָאָה.

חֲטוֹטָא, v. חֲטִיטָא.

חֲטוֹטֶרֶת, חֲטוֹטֶרֶת f. (חטר, cmp. חוֹטֶר II) (*camel's*) *hunch, hump.* Ḥull. IX, 2 (Talm. ed. 122ᵃ חטר׳). Sabb. 54ᵃ, v. חוֹטֶרֶת.—*Pl.* חֲטוֹטָרוֹת, חֲטֻרוֹת. Bekh. VII, 1 (43ᵃ) בעלי חטוטרות Maim. (Mishn. *sing.;* Talm. ed. חטרות) hump-backed men; Tosef. ib. V, 2.

חֲטוּי, v. חִיטּוּי.

חֲטוּלִים, v. חֲטוּלִים.

חֲטוּנִיא, Y. Maas. Sh. IV, 54ᵈ bot., v. סְרִטוֹנָא.

חֲטוֹפָא, חֲטוֹף m. (חָטַף) *violence, robbery, robbed goods.* Targ. Jud. IX, 24; a. fr.—*Pl.* חֲטוֹפִין, חֲטוֹפָיָא. Targ. Ps. LXXII, 14; a. e.

חֲטוֹפָא m. (preced.) *robber, violent man.*—*Pl.* חֲטוֹפִין, חֵ׳. Targ. Ob. 5; a. e.

חֲטוּרָא f. ch., *pl.* constr. חֲטוּרַאת=h. חֲטוֹטֶרֶת. Targ. Is. XXX, 6 Ar. ed. Koh. (Ar. Ms. חטוטרת; ed. Lag. חִיטּוּרֵיתַ, oth. ed. חִטּוּרַיָּאת).

חַטּוּתָא, v. חַטָּאתָא.

חֲטוּחֵי, v. next w.

חָטַט 1) *to dig, cut out* (of the sucket), *hollow out.* Mikv. IV, 3 החוֹטֵט בצינור וכ׳ if one makes a cavity in a water pipe for the deposit of pebbles. Gen. R. s. 34 היה חוטט את וכ׳ the embryo would cut its way through &c. Kidd. 24ᵇ וְחָטָטָהּ and he (the master) cut it (the eye) out.—2) *to rake, clean a well.* M. Kat. I, 2 וחוֹטְטִין אותן and you may clean the wells. Ib. 5ᵃ ואין חופרין וכ׳ .. ח׳ you may clean . . ., but not dig (deepen) &c. [Ib. ולא חוטטין לתוכן you must not rake pebbles into them; v., however vers. Ms. M., Rabb. D. S. a. l.]—Y. ib. 80ᵇ bot. חוטטין אותן גרפין לון וכ׳ (not חוטטן) *ḥot'tin* means 'they rake them', as we read (Mikv. l. c.).—3) *to take sheaves out with a rake.* Succ. I, 8 החוטט בגדיש וכ׳ if one takes sheaves out of a stack, so as to form a shed (Succah). Ib. 15ᵃ.

Pi. חִטֵּט 1) *to rake.* Y. Sabb. III, beg. 5ᶜ צריך לחַטֵּט ביד וכ׳ he must rake (coals and ashes out of the oven) with a handle, which proves that he must clean thoroughly. —2) *to make holes, to pick.* Tosef. Mikv. VII (VIII), 2 אוצין צריך לחטט Var. (ed. Zuck. לחַטְחֵט) if the holes in the baskets are filled up with grapes &c., one must clean them by picking. B. Kam. 18ᵃ תרנגולין שהיו מְחַטְטִין וכ׳ chickens that picked on the rope of a bucket. Tosef. B. Mets. VIII, 30 שמְחַטְטִין את וכ׳ (Var. שמְחַטְחֲטִין) for they pick holes in the walls.—3) (with אחר) *to dig after, to trace with the knife.* Ḥull. 74ᵇ; Tosef. ib. VII, 4.—4) *to trim.* Sabb. 90ᵃ; Men. 107ᵃ, v. מָחַט.

Pilp. חִטְחֵט same. Y. Orl. III, 63ᵃ מצוי לחַטְחֵט אחריו it is likely that they dig after it (to take it out of the ground); a. e. (v. supra).

Nif. נֶחְטַט *to be dug out, picked out.* Kidd. 24ᵇ נֶחְטְטָה עינה if the bird's eye was picked out; Zeb. VII, 5 (68ᵇ) Ar. (ed. נסמית).

Hithpa. הִתְחַטְטֵט *to be exhumed.* Yeb. 63ᵇ מתים מִתְחַטְטִין the dead are exhumed (by the Guebres).

Polel (of חוּט), *part.* מְחוֹטֵט (v. מַחַט) *stinging* (the eye), *dazzling,* v. infra.

Hithpol. הִתְחוֹטֵט *to be cut* (of jewels), *to be polished, glisten.* Meg. 12ᵃ (play on בחֹט, Esth. I, 6) אבנים שמִּתְחוֹטְטוֹת לעינים במקומן על בעליהן ויי״א אבנים המְּחוֹטְטוֹת Ms. F. (v. Rabb. D. S. a. l. note 5) stones which glisten on those who wear them, and some say, Stones which dazzle the eyes in the place where they are found.

חַטַּט I ch. same, *to dig, hollow out.* Ḥull. 25ᵃ; Sabb. 103ᵃ דחַט קפיזא וכ׳ Ar. (ed. דחק) he hollowed out a K'fiza (smaller measure) whereas the material was large enough for a Kab. Pes. 28ᵃ (prov.) כפא דחט נגרא בגויה נשרי חרדלא ונישלוק Ms. M. (read: ונישרום; ed. נגרא דחט׳ בגווה נשרוק וכ׳; Var. דחק) in the ladle which the artisan hollowed out, he shall have mustard soaked and shall swallow it (man is paid with his own coin).

Pa. חַטֵּט *to dig after, exhume.* Yeb. 63ᵇ קא מְחַטְטֵי שכבי they (the Guebres) exhume the (Jewish) dead. [B. Bath. 58ᵃ, v. חַטְטָא.]

חַטַּט II, *Pa.* חִטֵּט (sec. r. of חוּט II) *to sew.* Targ. Gen. III, 7. Targ. Ez. XIII, 18.

חַטָּט, *pl.* חַטָּטִים, חַטָּטִין (חָטַט, cmp. חַזָּזִית) *scab, scurf, sores.* Yoma 77ᵇ. Lev. R. s. 19.

חַטְטָא ch. same. Targ. Job XXX, 24 חַטְטִירָה ed. Lag. (oth. ed. חַטַּטַּי, *pl.;* h. text פֶּרֶד).

חַטְטֶרֶת, v. חָטוֹטֶרֶת.

חָטָה, חָטָא, חֲטָה I [*to stroll idly, saunter* (v. Fl. to Levy Targ. Dict. I, 424²),] *to live in luxury, to be like a nobleman, to be well-dressed, clean* &c. (cmp. פנק, פרנק).

Pi. חִטָּא, חִטָּה *to make look well, polish, dress, cleanse, prepare.* Ḥull. 27ᵃ (play on ושחט, Lev. I, 5) ממקום ששחט חַטָּחוּ from the place where the animal bends (its head, the front of the neck), cleanse it (let its blood run out). Ib. ממאי דהאי חטחו לישנא דדכויי הוא how can you prove that this *ḥattehu* has the meaning of cleansing?—Ib. ממקום שסח חטחו from where it utters sound, cleanse it. [Cant. R. to VII, 2, v. infra.]

Hithpa. הִתְחַטָּא, הִתְחַטָּה, *Nithpa.* נִתְחַט 1) *to enjoy, to be gratified.* Cant. R. to VII, 2 [read:] שישראל .. כל תיטוריו all luxuries and enjoyments which Israel indulge מִתְחַטְּטִין וכ׳

in and enjoy. Men. 66b (play on נִתְעַלְּסָה, Prov. VII, 18) נשא ונתן ונעלה ונשמח ונתחשא באהבים let us have a conversation, then let us go up and rejoice and delight ourselves with dalliances; Sifra Vayikra, N'dabah, ch. XIV, Par. 13. Men. l. c. (play on נִתְעַלְּסָה Job XXXIX, 13) נושא עולה ונתחשא; Sifra l. c. נושא ועולה ומתחשא he (the bird) raises (his wings) and rises and enjoys himself (differ. interpret. in Rashi).—2) *to show one's self a nobleman, to be generous, proud.* Cant. R. to VII, 7 שהרה מתחטא על וכ׳ he was generous towards &c. (ref. to Gen. XIV, 23, Dan. V, 17).—3) *to be imperious, to lord it, to ask petulantly.* Taan. III, 8 אתה מתח׳ לפני thou comest petulantly before the Lord כבן שהוא מתח׳ על וכ׳ like a son that lords it over his father &c. Cant. R. to V, 6 (explain. חמק, ib.) נתח׳ וכ׳ he became petulant, he got angry with me.

חֲטִי ch. same; *part.* חֲטָיָא *used to comfort, tender, delicate.* Targ. Y. Gen. XXXIII, 13 טלייא חֲטָיָין (h. text רכים).

Pa. חַטֵּי *to cause to be generous, to persuade to leniency.* Koh. R. to IX, 18 אנא אזלא ומְחַטֵּי לה I will go to appeal to his generosity (Midr. Sam. ch. XXXII ומפייסה).

Ithpe. אִתְחֲטִי *to be raised in luxury. Part. pass.* מִתְחֲטִי, fem. מְחֻטְּיָא, מְחֻטַּרְיָתָא *delicate.* Targ. Y. I, II Deut. XXVIII, 54; 56.

חֲטָא, חֲטִי II (b. h.) [*to miss,*] *to fail, err, sin.* Yoma IV, 2, sq. Ber. 17a; a. fr. R. Hash. 26a חוֹטֵא בל יקריב he that sinned (with gold by making the golden calf) shall not bring nigh (the gold, enter with gold garments); ח׳ בל יתגאה he that sinned (with gold) shall not parade himself (with it).—Keth. 11a שלא יתא חוטא נשכר that the sinner may not profit by his sin; Yeb. 92b; a. e.

Pi. חִטֵּא *to expiate (cleanse from sin,* v. חָטָא I). Yoma V, 5 (58b) מְחַטֵּא וירד he expiates (sprinkles) and goes down (sprinkling downward; Rashi: moves his arm downward). Ib. במקומו היה עומד ומח׳ he remained in his place and sprinkled. Zeb. 53a.

Hif. הֶחְטִיא *to cause to sin.* Midr. Till. to Ps. IV, 5; Pesik. Shubah, p. 158a. Ab. V, 18; a. fr.

חֲטָא, חֲטִי ch. same. Targ. Y. Gen. XLIX, 3. Targ. Josh. VII, 11; a. fr.—Sabb. 56a מְחָטָא נמי לא חטאו but at all events they did not sin; ib.b ומיחטא וכ׳.—Pes. 113b; Macc. 11a, v. זִיגּוֹד; a. fr.

Af. אַחְטִי *to cause to sin.* Targ. Y. Num. XXVII, 3; a. e.

Pa. חַטֵּי same. Targ. Y. II Num. XXIV, 14 חַטֵּי יתהון (ed. Ven. חָטֵי) seduce them (to immorality).

Ithpe. אִיתְחֲטִי, אִתְחֲטִי *to be tempted.* Y. Taan. I, 64b bot. תִּיתְחֲטִי that thou be not tempted to sin (through thy husband's absence).

חֲטִי m.=חֲטָא, esp. *unexpiated sin, consequence of sin.* Y. Taan. IV, 68c top חֲטָיו של וכ׳, v. אוּנְקְלָא. V. חֲטָרָה.

חֲטֵי ch. same. Dan. IV, 24.—*Pl.* with suffix חֲטוֹי. Targ. Prov. XXVIII, 13 (Ms. חַטּוֹי, some ed. חֲשׁוֹי).

חִטְוָא *wheat,* v. חִטְיָא.

חַטְוָא, חַטְוָיָא, v. חֲטָאָה.

חַ׳, חֲטָיָא m. (חֲטָא II) *sinner.* Targ. Prov. XIV, 21. Ib. XIX, 2 (Var. חַטָּרָיָא, read חַטָּרָיָא; incorr. חֲטָרָא).

כפר ח׳, חטיאה, Gen. R. s. 65, v. חִישַׁרְיָא.

חֲטִיבָא f. ch.=next w. Targ. Y. I Deut. XXVI, 17, sq.

חֲטִיבָה I f. (חָטַב II) 1) *object of love.* Ber. 6a; Ḥag. 3a (ref. to Deut. XXVI, 17) אתם עשיתוני ח׳ אחת וכ׳ you made me the only object of your love in the world, and I shall make you &c. (ref. to II Sam. VII, 23); Tanḥ. Ki Thabo 2.—2) *declaring love.* Ib. עושין ח׳ וכ׳ declare their love to God; Tanḥ., ed. Bub., ib. 4.

חֲטִיבָה II, v. חֲטָבָה.

חַטְּוָטָא (חַטְּיָטָא) m. (חֲטַט I) *digger;* חַטְּרִיט שכבי one who exhumes the dead, grave-robber. B. Bath. 58a חוה ח׳ ש׳ (Ms. H. מְחַטְּיִט מערתא קא, early eds. חַטְּרִיט, fr. חוט I).—*Pl.* constr. חַטְּטֵי. Yeb. 63b (some ed. חָטְטֵי).

חֲטִיטָה f. (חָטַט) 1) *cleaning* a well, *raking.* M. Kat. 5a ח׳ ארן וכ׳ cleaning is permitted, but digging &c. Ib. ח׳ מי שרי is cleaning permitted?; a. e.—2) *hollowing out.* Tosef. Kel. B. Mets. II, 17; Ḥull. 25a מחוסר ח׳ a block requiring hollowing out for becoming a receptacle. Ib. מחוסר ח׳ פשיטא is it not a matter of course that a block requiring hollowing out is not fit for uncleanness?; v. חָטַט.

חֲטִיטוּב* m. (reduplic. of חָטַב I) *battle-axe.* B. Mets. 58b Ms. R. a. oth. (v. next w.); Tosef. ib. III, 24 (Var. וחטיטוס, וחסיטוס).

חֲטִיטוּם* m. (reduplic. of חטם, v. חוֹטֶם) *buckler.* B. Mets. 58b סוס וסייף וח׳ ed. (Ms. R. 1 וסייף ותריס חטיטוב, Ms. R. 2 סייף וסוס וחטיטוב, Ms. F. וסייף ותריס וחֲטִיטוּם, v. Rabb. D. S. a. l. note 6, Ar. Compl. ed. Koh.) horse and sword (and battle-axe) and buckler; (Y. ib. IV, end, 9d סייף וסוס ותריס).

חֲטַוְיָא *sinner,* v. חֲטָרָא.—**חַטַּוְיָא,** v. חֲטָאָה.

חֲטִיוְיָא, חֲטָוְיָה f.=חֲטִי, *sin, misconduct, failing.* Ex. R. s. 26 (ref. to Ex. XVII, 5) עבור על ח׳ שלהם pass over (ignore) their misconduct; (Yalk. ib. 262; Mekh. B'shall., Vayassa, s. 6 חֲטָא). Pesik. R. s. 13 והואיל ומפני ח׳ של אבותיהם וכ׳ (not עונותיהם) since Amalek came in consequence of the sin of their fathers (at Rephidim), says He to them, Remember &c. (Deut. XXV, 17)?—Gen. R. s. 18, end מאיזה טעם (Yalk. Gen. 25 מאיזו ח׳ וכ׳) on account of what impropriety of conduct &c. Num. R. s. 9, end מפני ח׳ אחת וכ׳ on account of one single misconduct (in making the golden calf) &c. Deut. R. s. 2 תכתב ח׳ שלי וכ׳ let my failing be recorded (Yoma 86b, a. e. סורחני).

כפר ח׳, חַטַּוְיָה, v. חִישַׁרְיָא.

חַטִּין, חַטִּים, v. חִטָּה.

חֲטִיפָה f. (חָטַף) *pinching* off the rough edges. Kel. XIV, 1 מחוסר ח׳ (ed. Dehr. חֲטָפָה, Var. הֲגָפָה) a fragment of a vessel needing &c. in order to be used; Tosef. ib. B. Mets. IV, 1 חטפה, v. חֲשָׁפָה.

חֲטִיפְיָתָא, v. חַטְפִירְתָא

חֲטִיתָא f. (חֲטִי I) *tenderness, delicate health.* Targ. Y. II Deut. XXVIII, 56.

חֲטָם m. (v. חוֹטֶם) *the young camel's ring or staff* put through the nose, v. זְמָמָא. Sabb. V, 1 (51[b]); Y. Bets. II, 61[c] bot.

חֲטַן, Y. Shebi. VII, beg. 37[b], v. טְנַן, טָנַן.

חֲטַף (b. h.; cmp. חָטַט, a. גָּזַל with גָּזַז) 1) *to seize, rob.* Y. Ber. I, 3[c] bot. (ref. to I Kings VIII, 54) ככפים חללו שלא חָטְפוּ בבנין וכ׳ ed. Krot. (oth. ed. נטפו, prob. נָטְנְפוּ, v. טָנַף) like those hands which did not rob anything at building the Temple. Lam. R. to I, 1 וחָטְפוֹ ממנה and snatched it (the letter of divorce) out of her hands; a. fr.—Koh. R. to VII, 26, v. חָטַב.—2) (cmp. Lat. carpo) *to do a thing with haste,* esp. (v. Ber. 35[a] sq., Tosef. ib. IV, 1) *to break without benediction.* Tosef. Pes. X, 9 חוֹטְפִין מצה לתינוק *matzah* is distributed among the children before the regular turn in the Passover ceremonies, in order that they may not fall asleep; Pes. 109[a] (v. Rabb. D. S. a. l. note 50; oth. opin. in comment.). *Part. pass.* חָטוּף, f. חֲטוּפָה *snatched, abrupt.* M. Kat. 28[a] מת פתאם מיתה ח׳ if one dies suddenly, it is called an abrupt death (snatched by death); Treat. S'mah. ch. III לארבעה ... מיתה ח׳ after four or five days of sickness, it is called &c.; v. חָחַף.—אמן ח׳, v. אָמַן II.

Hithpa. הִתְחַטֵּף *to be snatched, hurried.* Y. Ber. VIII, end, 12[c] he who says 'a hurried Amen'—יִתְחַטְּפוּ שנותיו his years will be hurried (he will die an untimely, sudden death, v. supra); Bab. ib. 47[a].

חֲטַף, חֲטַר ch. same, 1) *to seize, snatch.* Targ. Jud. XXI, 21. Targ. I Kings XX, 33 וחטפוהא מיניה they snatched the word hastily from him (h. text וירחלטו הממנו); a. e.—B. Bath. 33[b], sq. דמיחַטַּף חַטְפָה מינה that he took it from him forcibly. Ḥull. 133[a] הוה חָטֵיפְנָא מיתנתא I used to take the priest's gifts eagerly (v. חָבַב). Erub. 54[a] חָטוֹף ואכול וכ׳ make haste and eat &c. (enjoy life, while you live).—2) *to do violence, strain* (the text), *to misinterpret.* Targ. Ez. XXII, 26.—3) (of animals of prey) *to tear.* Targ. II Esth. I, 2 דובין חטפין (read: היבין) the wolves (on Solomon's throne) made an attempt to tear (the false witness). Ib. למחטוף לבהון וכ׳, as if to tear the hearts &c.

Pa. חַטֵּף same. Ib. (of hawks).

Ithpe. אִתְחַטַּף *to be robbed, be snatched.* Targ. Prov. XIII, 2.—Y. Kidd. I, 60[b] top ודיא מִיתְחַטְּפָא and it is taken by force (confiscated).

חִיטְפָא, חֲטָפָא m. (preced.) *robbery, violence.* Targ. Ez. XLV, 9. Targ. Is. LX, 18.

חֲטָפָה, חֲטָפָא, v. חֲטִיפָה.

חֲטִיפִי׳, חֲטִיפְיָתָא f. (preced. wds.) name of an unclean bird (h. תַּחְמָס), *ostrich* (?). Targ. Y. Lev. XI, 16; Deut. XIV, 15.

חֲטַר 1) *to cut off* (denom. חוּטְרָא I, *twig,* cmp. גָּזַז &c.).—2) *to fence in* (cmp. גדר, גזר &c.). Targ. Job XIX, 8.—Denom. חוּטְרָא II.—3) (denom. of חוּטְרָא I) *to whip, strike.* Sabb. 67[a] בלויא דחמרא חַטַרְתֵּיהּ (Ms. M. חטבתיה) with an ass' jaw I should strike him.

Pa. חַטֵּר *to provide with a vertical stroke* (חוּטְרָא). Men. 29[b] דחַטְּרֵי להו לגגיה דחד״ת (Ms. M. דהוו חַטְּרֵי ליה Pe.) they used to put a vertical stroke on the roof of the Ḥeth.

חֲטָר, חֲטַר, חֲטָרָא, חֲטַׁ׳, v. חוּטְרָא. [Y. M. Kat. III, 83[d] top נחלת מן חטרית, read: חַטְּרִית.]

חֲטָרָת, v. חֲטוֹטֶרֶת.

חֲטָתָא, v. חַטָּאתָא.

חַי m. (b. h.; חָיָה) 1) *living, alive; living creature; healthy.* Ber. 27[b] אלמלא אני חי והוא מת ירכול החי וכ׳ if I were alive and he dead, the living one might give the lie to the dead. Ib. V, 5 זה חי this one is destined to live (recover). Sabb. 94[a], a. e. חחי נושא את עצמו a living being carries itself (the carrying of a living being on the Sabbath is not unlawful). Ib. X, 5 את החי במטה (he who carries) a living person on a couch; a. v. fr.—אבר מן החי, v. אֵבֶר.—*Pl.* חַיִּין, חַיִּים. Ab. IV, 22 והחי לידון and the living are destined to be judged. Sabb. 94[a] בין ח׳ ובין שחוטין whether alive or slaughtered; a. fr.—Ab. Zar. 5[b] (ref. to והחי, Gen. VI, 19) שחיין ראשי וכ׳ the ends of whose limbs live (exist).—2) *in natural condition, raw* (opp. בשול); *unmixed* (opp. מָזוּג). Snh. 70[a] בשר חי raw meat, יין חי unmixed wine. Ab. Zar. 38[a], a. fr. הנאכל כמות שהוא חי what is eatable in its natural state; a. fr.—*Fem.* חַיָּה. Ḥull. 42[a] (ref. to Lev. XI, 2) ח׳ אכול וכ׳ what is in a healthy condition (viable), you may eat, v. טְרֵפָה. [V. חַיְיָה.]

חַיְיָא, חִיָּא, חַי ch. same. Targ. Gen. IX, 3; a. fr.—Targ. Ex. XII, 9 כד חי (half-)raw; a. fr.—Sabb. 18[b] קרא חייא raw cabbage.—Midr. Till. to Ps. XXII, 7 [read:] חשיך חי דבעי למיתא luckless in the living one that is dependent on the dead; Yalk. ib. 686; a. fr.—*Pl.* חַיִּין, חַיָּיא, חַיֵּי. Targ. Ps. XXXVIII, 20. Targ. Num. XVII, 13; a. fr.—Snh. 98[b] אי מן ח׳ הוא if he is one of the living (the present age); Y. Ber. II, 5[a] top; a. fr.—*Fem.* חַיְיָא, חַיָּא, חַיֵּי׳, חַיְיָתָא. Targ. Gen. I, 20. Targ. Y. ib. XXXVII, 2; a. e.—Sabb. 18[b] קדרא ח׳ a raw dish.—*Pl.* חַיָּיתָא, חַיִּין. Targ. Y. Gen. I, 21; a. fr.—Targ. Y. II Ex. I, 19 (*strong*).—[B. Kam. 38[b] דהוה חַיָּה (h. form.) that she would have lived.

חֲיָא, v. חֲיֵי.

חַיְיָא, חַיָּב, v. חֲיֵי׳.

חֲיָבָה, v. חֲבָה.

חִיבּוּבָא, constr. חִבּוּבְ׳, חִיבּוּבְ׳ m. (חבב) *love; loved object.* Targ. Mic. VI, 7; a. e.—Sabb. 130[a], v. חֲבַב.

חִבּוּט, חִיבּוּטְ׳ m. (חָבַט) *laying down, pressing.* Succ. IV, 6 יום ח׳ תריות the day of laying down the twigs. Ib. 43[b].

חִיבּוּל, חִיבּוּלָא, חִבּ׳ (חֲבַל) 1) *wound, injury.* Targ. Lev. XIX, 28; XXI, 5.—M. Kat. 28[b], v. חַבִּילָא I.—2) *moral defect, corruption.* Targ. Job XI, 15. Ib. XXXI, 7; a. e.

חִיבּוּלְיָא, v. חַבּוּלְיָא.

חִיבּוּצָא, v. חוּבְצָא.

חִיבּוּר, חִבּוּר m. (חָבַר) *junction, connection.* Kel. III, 6 אינה ח׳ is not considered a connection (touching the stopper by an unclean person &c. does not affect the contents of the cask). Ib. XVIII, 2; Sabb. 44[b]; 46[a].—Ab. Zar. 56[b], a. e. נצוק ח׳ the jet produced by pouring out is a connection (the liquid at one end, if touched by a gentile &c., affects that in the vessel); Toh. VIII, 9; a. v. fr.—Y. Sot. VIII, 22[d] אין ח׳ לעיר ... we do not consider it as connected with the town (as regards Sabbath limits). Y. Kil. IX, end, 32[d] לבגד ח׳ considered as connected (woven) with the garment; a. fr.

חִבּ׳, חִיבּוּרָא ch. same. Targ. Y. I Lev. XIX, 10 בחִיבּוּרְהוֹן on the tree (v. Y. Peah IV, 18[a], s. v. חָבַר).

חִבָּא, חִיבָּתָא ch.=h. חִבָּה. Targ Cant. II, 4; a. fr.—*Pl.* חִיבָּתָא. Ib. IV, 10.

חִיגַּרְתָּא, חִיגָּרָא, v. sub חג׳.

חִידָּא, Targ. Ps. LVII, 5 ed. Wil., v. חֵרִי.

חִידוּי, v. חֲדוּי.

חִידּוּד, חִדּוּד m. (חָדַד) 1) *the effect of the sharp edge, cut.* Hull. 8[a] חִידּוּדָהּ קודם וכ׳ (in cutting with a heated knife) the effect of its edge precedes the effect of the heat.—2) (b. h. חַדּוּד) *pointed projection, prong.* Kel. II, 5 ויש לו ח׳ and (the lid) has a pointed knob (which prevents the use of it separately as a receptacle). Ib. ואין לו ח׳ (ed. Dehr. ואינו חָדוּד, v. חָדַד). Ib. IV, 1 או שהיה בו ח׳ or (the vessel cannot stand straight) because it has a pointed bottom which makes it incline; a. fr.—*Pl.* חִידּוּדִים, חִדּוּדִין. Ib. 3 היו בה ח׳ יוצאין if there are prongs projecting from the bottom of the misshaped vessel.—Snh. 94[a] (play on ויחד, Ex. XVIII, 9) נעשה בשרו ח׳ ח׳ Ms. M. (v. Rabb. D. S. a. l.) he felt like cuts in his body; Yalk. Ex. 268 חי׳ חי׳.—3) *sharpening, whetting* (euphem. for *unnatural gratification*). Snh. 66[b], v. חִרְהוּס.

חִידּוּק, חִדּ׳, חִדּוּק m. (חָדַק, חָדַק) *that which is sqeezed in to fill a gap, repair, insertion.* Hull. 57[b] one who had a hole in the (fractured) scull, ועשו לו ח׳ של קרויה וכ׳ ed. (Ar. ח׳ של קרא . . .) and they inserted a piece of a pumpkin shell, and he recovered. Kel. III, 5 ח׳ ק׳ הכרויה R. S. (ed. only ח׳ ק׳) the lining of a pumpkin shell that has been hollowed out (to be used as a drawing vessel, i. e. the earthen vessel or clay which has been fitted in as a protection); Tosef. ib. B. Kam. III, 3 ח׳ חק׳ הברויה (v. בָּרָה a. בָּרָה); Y. Pes. III, 30[a] top ח׳ קירויה וברויה (read הכרויה).

חִידּוּשׁ, חִדּ׳ m. (חָדַשׁ) 1) *renovation, the first stage of the crescent moon.* Y. Ber. IX, 13[d] תרואה .... בתְחִדּוּשָׁהּ he who sees the moon in her first stage. Y. Shek. I, 46[a] bot. שמרהו שיבוא בתְחִדּוּשׁוֹ observe it that it (the maturing of the crops) should coincide with the first part of the month of Nisan. R. Hash. 25[a] אין תְּחִדָּשָׁהּ של לבנה וכ׳ (Ms. M. תְּחַדָּשָׁהּ, v. חָדַשׁ) the renovation of the moon takes no less than twenty nine days and a half &c.—2) *restoration.* Y. Taan. II, 65[c] bot. ח׳ בית וכ׳ the restoration of thy sanctuary.—3) *novel interpretation, novel idea, additional legislation* (novellae). Ḥag. 3[a] א״א לבה״מ בלא ח׳ it is impossible for a college session to pass without a novel remark. Ib. מה ח׳ היה וכ׳ what was the news in college to-day?—Cant. R. to IV, 16 ובואי דבר של ח׳ 'and come' (ib.) intimates a novel rule (adding thanks-offerings); Y. Meg. I, 72[c] top, a. e.—Lev. R. s. 13, v. חָדָשׁ; a. fr.—4) *strange law, exception, unique law* (which allows of no conclusion by analogy), *anomaly.* Snh. 27[a] עד זומם ח׳ חוא וכ׳ the law concerning the punishment of false witnesses is an anomaly, (for why must we trust the one set more than the other?) תְּחִדּוּשׁוֹ ואילך . . אין therefore you cannot go beyond what it says distinctly, i. e. previous evidences of refuted witnesses cannot be assailed. Pes. 44[b] מבשר וחלב ... דח׳ הוא you can draw no analogy from the law concerning the mixture of flesh and milk, for it is an anomaly; ומאי חידושו and wherein is it an anomaly? Y. Ter. VII, beg. 44[c] לְחִדּוּשׁוֹ יצא the law (Deut. XXII, 13 sq.) is specified for its anomalous nature; a. fr.

חִידּוֹת, Y. B. Kam. IX, 6[d] bot., read: תְּחִדּוּשׁ or חִדּוּתִין, v. חֲוָרַת.

חִידְקָא, v. חִדְקָא.

חִידְקִי (חִזְקִי, חוּסְקִי, חִירְקִי, חִדְקִי) pr. n. pl. *Hidki* in Assyria. Yeb. 17[a]; Kidd. 72[b] (v. Var. in Neub. Géogr. p. 373).

חִידְתָּא, v. תְּחִדְתָּא.

חִידָּה, v. חִירָה.

חִיָּה I f. (b. h.; חָיָה) 1) (adj.) v. חַי.—2) *animal,* esp. *beast of chase, deer* &c., contrad. to בְּהֵמָה. Hull. VI, 1 ונוהג בח׳ ובעוף and applies to beasts of chase and birds; a. fr.—Ab. V, 9, a. fr. ח׳ רעה the plague of wild beasts. Ex. R. s. 35 (ref. to Ps. LXVIII, 31) ח׳ הדרת וכ׳ the beast that lives between the reeds (Rome).—Sabb. 151[b]; Snh. 38[b], a. e. אין ח׳ רשה שולטת וכ׳ no wild beast has power over man, unless he appears to it to resemble a brute creature; a. fr.—*Pl.* חַיּוֹת. Taan. 8[a] כל חות׳ וכ׳ . . . לע״ל in the future all the wild beasts shall gather and come to the serpent &c. Bets. 25[b] כלב בח׳ the dog (is the most irrepressible) among the wild beasts. Ber. 61[b] פקח שבח׳ the shrewdest of all animals; a. v. fr.—Esp. *Ḥayoth,* legendary celestial creatures (Ez. I, 5). Ḥag. 13[a]; a. fr.

חִיָּה II f. (חָיָה) 1) [*recovering,*] *lying-in woman, woman in confinement.* Yoma VIII, 1 חח׳ תנעול וכ׳ a woman after confinement may wear shoes (on the Day of Atonement). Ber. 54[b] חולה ח׳ וכ׳ a sick person, a

lying-in &c.; a. fr.—*Pl.* חַיּוֹת. Y. Kil. IX, 32[b] bot.; Gen. R. s. 96, end אי לכם ח׳ וכ׳ woe to you, lying-in women in Palestine; a. fr.—2) [*physician,*] *midwife.* Tosef. B. Bath. VII, 2 נאמנת ח׳ וכ׳ the midwife is an admissible witness as to which (of twins) was the first-born; Y. Kidd. IV, 69[d] bot.; Y. B. Bath. III, beg. 13[d] הח׳ בשעה וכ׳ the midwife (is an admissible witness) only as long as she is seated by the obstetric chair (not after she left the mother). Y. Yeb. XVI, end, 16[a] עשו אותו כח׳ וכ׳ they place him in the same category as a midwife whose testimony is valid on the spot; a. e.—*Pl.* as ab. Cant. R. to IV, 5 מרים . . חַיּוֹתֵיהֶן וכ׳ Miriam . . . . were the midwives of Israel; a. fr.

חֵירָא, חֵירוֹא f. ch.=constr. **חֵירַת, חֵירָת**=h. חַיָּה I, *animal,* mostly collect. *beasts.* Targ. Y. Gen. XXXVII, 2. Targ. Gen. I, 25; a. fr.—Yeb. 121[b] ושדי לחֵירָאי and cast it before my cattle; Snh. 74[b] לחֵירְתָא (ed. Sonc. לחֵירָתָאי); a. fr.—*Pl.* חֵירָן, חֵירָאן. Targ. Y. Gen. XXV, 27.—Koh. R. to XI, 2 תרין ח׳ דנור two animals of fire (M. K. חֵירָן serpents). Ib. חֵירָן.—(Masc. pl.) חֵירֵי. Ḥull. 43[b], a. e. ח׳ ברייתא, v. בְּרָאָה.—V. חֵירְתָא.

חֵירַאי pr. n. m. *Ḥivai.* Yeb. 121[b] מאן אינא בי ח׳ וכ׳ who is here belonging to the house of Ḥ.?

חִירוּב, חִיּוּב m. (חוּב, v. חַיֵּיב) *obligation; restriction, disadvantage; conviction.* Sabb. 2[b] מיהן לח׳ ומיהן לפטור some of them are mentioned for conviction (as punishable), and some as not punishable. Ib. 3[a] חטאת ח׳ obligation to bring a sin-offering. Y. Keth. IX, beg. 32[d] מזכיותו אתה למד חִירוּבוֹ from his privilege you can deduct his restriction (what he has no right to).—Y. Ḥall. III, beg. 59[a] מפטור על ח׳ from what is exempt (from Ḥallah) for what is subject (to Ḥallah); a. fr.

חִירוּבָא, חִיּוּבָא, חִיּוּר ch. same, 1) *guilt, wickedness.* Targ. Job XXXV, 8.—2) *obligation, conviction.* R. Hash. 28[a] בח׳ as an obligation; זמן ח׳ the time when one is bound to hear the Shofar; מקום ח׳ a place where one is bound. Succ. 56[a] דיומא ח׳ the obligation of the day (to dwell in booths). B. Kam. 68[a] חִיּוּבֵיהּ לאחר ראוש הוא his obligation begins after the object has been despaired of; a. fr.—*Pl.* חִירוּבֵי, חִיּוּבֵי. Sabb. 2[b]; a. e.

חִיּוּבְתָּא f. (preced.) *guilt.* Targ. Y. Ex. V, 16.

חֵירוֹא, v. חֵירָא.

חירוטא, read חַיְרָטָא.

חִירוֹרְתָא, חִירוֹרָא, חִירוֹר, v. sub חִירוּר.

חֵירוֹתָא, v. חֵירָתָא.

חֵירָא, חֵירְיָא, חֵירְיָה m. (חור, v. Ges. H. Dict.[10] s. v. חוה) *serpent.* Targ. Gen. III, 1. Targ. O. Ex. IV, 2 חֵירְיָה ed. Berl. (Var. חֵירְיָי, חֵירְוֵי); a. fr.—Y. Sabb. I, 3[b] ודבר נשא ח׳ and the spine of a human being is turned into a serpent. Sabb. 85[a] (play on חַיְתָּא) שהיו טועמין את הארץ ח׳ כח׳ they tasted the ground (for agricultural purposes) like a serpent. Gen. R. s. 20 (play on חַוָּה ואת ח׳ חֵירְיָךְ) thou art Adam's serpent. Sabb. 110[a] ח׳ דרבנן טריקיה the Rabbis' serpent bit him, i. e. he was bitten by a serpent as a punishment for disregarding rabbinical ordinances (with ref. to Koh. X, 8); Ab. Zar. 27[b]. Ber. 12[b] זקף כח׳ erected himself (in prayer) like a serpent (raising his head first); a. fr.—*Pl.* חֵירְיָא; (*fem. pl.*) חֵירְיָן, חֵירְנָן, חֵירָנָן. Targ. Num. XXI, 6, sq.; a. fr.—[V. אֵירָא.]

חֵירִין, pr. n. pl., v. זִירְזָרִין.

חֵירְלָא, v. חֵירָא.

חֵירָר, חֵירוּר, חֵירוֹר, חֵירְיָא (חַוָּר, חַוָּר) m. (חַוַּר) 1) *white.* Targ. Gen. XXX, 35; a. fr.—B. Mets. 58[b] דאזיל ואתי ח׳ .. the red color (of the face) disappears, and the white takes its place; a. fr.—*Pl.* חֵירְרִין, חֵירְוֵרִי. Targ. Zech. VI, 3 (ed. Wil. חַוָּי); a. fr.—Ber. 28[a], v. חַצְבָּא; a. fr.—*Fem.* חֵירְרָא, חֵירְוָי, חֵירְוַרְתָּא. Targ. Lev. XIII, 4 (ed. Berl. חַוָּרָא); a. fr.—(As a noun) *white skin, white spot* &c. Targ. Y. Lev. XXII, 22.—Gitt. 68[a] באוכמתא ח׳ a white spot on a dark skin, v. אוּכָּם. Ib. 56[a] חיורתא (Ar. חִירְוָרְתָא) *white flour,* v. גּוּשְׁקָרָא; a. fr.—*Pl.* חֵירְוָרִין, חֵירְוָרְתָּא, חֵירְוָרָתָא, חֵירְוָרִין, חֲוָי, חֲוָרָן, חֲוָרִין. Targ. Lev. XIII, 38, sq.—Ber. 28[a] ליח לך ח׳ thou hast no gray hair (art too young for the office); v. הָרָא I. Sabb. 110[a] top תליסר חמרי ח׳ thirteen white she-asses. Ḥull. 7[b]; Yoma 49[a] כרעיידהו (רוש) דח׳ when their legs are white; a. fr. [Snh. 98[a] חיור גוני, v. חֲוָר.]—[Pes. 42[b] מיא דהיורי, v. חִיזְרָא II.]—2) *leprous, leper, white-spotted* (from disease), *blanched.* Targ. O. Ex. IV, 6 (Y. ed. Amst. מְחַוְּרָא, h. text מצרעת).—Gitt. 68[a] טעמא דח׳ the taste of a leprous (white-spotted) animal. Snh. 98[b] ח׳ דבי רבי שמו the name of the Messiah is 'the leper of the house of Rabbi'; a. fr. [חִירְוַרְיָן, v. חמר חיור יין.]

חִירְוָרְיָא m. pl. (v. preced.) [*dazzling appearances,* (cmp. שַׁבְרִירְיָא a. b. h. סַנְוֵרִים),] *temporary loss of direction, bewilderment.* Targ. Y. I Gen. XIX, 11 Ar. ed. Koh. (ed. R. חַוַּרְוָרְיָא; Targ. ed. חוורורייא, חוורורי, חוורי), v. חַרְוָרָא; cmp. חַבַרְבְּרֵי.

***חִירְוָרִין, חִירְוְרִיוִין** (also חיור יין) pr. n. pl. *Ḥivvar-yayin, Ḥivv'rayin.*—חֲמַר ח׳ name of a *wine* of inferior quality and color, cmp. בָּרַק. B. Bath. 97[b] חמר חיוריין מהו (Ms. H. חיור יין, v. Rabb. D. S. a. l. note 20) how about the use of Ḥ. wine for religious purposes?—Kerith. 6[a] חמר חיור יין עתיק old Ḥ. wine (used as a substitute of caper wine for soaking onycha); Y. Yoma IV, 41[d] חיורין.

חִירְוָרִיתָא, v. חִירוּר.

חַיּוּתָא f. (b. h.; חָיָה) *living, support.* Ber. 61[b] במקום (חַיּוּתֵינוּ) חַיּוּתָנוּ in the element in which we live (the water). Gen. R. s. 20 (play on חַוָּה) ניתנה לו לחַיּוּתוֹ וכ׳ she had been given to him for his strength, but she advised him like a serpent; a. e.—*Pl.* חַיּוֹת, v. next w.

חַיּוּתָא ch. 1) same, *life, livelihood.* Yoma 85[a] עיקר ח׳ וכ׳ the real life is in the nose (cessation of breath from the nostrils is the main sign of death); Sot. 45[b].—Ḥull. 19[b] כי נפקא ח׳ when life escapes. B. Bath. 21[b] פסקת לה לחַיּוּתָאי Ar. (ed. חַיּוּתִי, v. Rabb. D. S. a. l. note 20) thou disturbest my livelihood. Macc. 10[a] עבד ליה ח׳ וכ׳ Ms. M. (ed. מידי דתירחי ליה ח׳ עביד . .) make life for

him so that he may live (give him security of life); ib. עביד ליה מידי דתידחוי ליה ח׳ prepare for him something which secures life (religious study); Yalk. Deut. 829; 921.—Gitt. 12[a] עביד ליה ח׳ טפי you must allow him a more ample living (than under ordinary conditions).—Pes. 89[a] (ref. to מהיות, Ex. XII, 4) מחַיוּתיה דשה from the lamb while it is yet alive (you may withdraw). Ib. ור״ש סבר מחַיוּתָהּ Ms. M. 2 (Ar. מחיותיה, ed. מהַוּיתיה) R. S. says, from the life of the lamb in both senses (during life proper and as long as the blood has not yet been sprinkled; v. Rabb. D. S. a. l. note 70).—2) *womb.* Bekh. 21[b], v. אֲצַר II.—3) *animal*, v. next w.

חֵיוְתָא, חֵיוָה׳, f. (preced.) 1)=חֵיוָא. Targ. Y. Gen. IX, 5 חַיוּתָא. Targ. Is. XXXVIII, 13.—Snh. 74[b], v. חֵיוָא. B. Mets. 5[a]. Ib. 93[a]. B. Bath. 29[b] אוקומי בה ח׳ to place cattle there for grazing. Lev. R. s. 13; Cant. R. to III, 4, v. מְכֵי.—*Pl.* חֵיוָתָא, constr. חֵירוֹת; חֵירָן, v. חֵיוָא.—2) (v. preced.) *living, provision.*—*Pl.* חֵיווֹתָא. Targ. Y. Num. XXXV, 11 בתי ח׳ ed. pr. (ed. חיוותא, corr. acc.) deposits of breadstuff (v. מְזוֹנָה).

חֵיזוּ, חֵיזָא, חֵיזְוָא, חֵיזְוָנָא, v. sub חזו.

חֵיזוּן, v. חִזְיוֹן II.

חִיזוּק, חִזּוּ׳, m. (חָזַק) 1) *repairing, supporting.* Y. Erub. V, 22[d] bot. לח׳ בתים וכ׳ (the handle of an axe wedged in between two buildings) was intended to support the houses, v. דִּירְסְתָּקָא.—2) *effort, mental energy.* Ber. 32[b]; Yalk. Josh. 5.—3) *fastening, stringent measures for the protection of the law.* Keth. 83[b], a. e. חכמים עשו ח׳ לדבריהם וכ׳ the scholars protected their own enactments more than the biblical laws. Erub. 3[a] סוכה דאורייתא לא בעי ח׳ וכ׳ the law of Succah being Biblical requires no protection, but that about &c. Keth. 56[b]; a. fr.

חִיזּוּר, חֵיזוּר, v. חֲזוּר a. חַזּוּר.

חֵיזְוָתָא, v. חֲזוּתָא.

חֵיזוָן, v. חִזְיוֹן.

חִיזּוּק m. (חָזַק) *fastening, band, ring* &c. Num. R. s. 3, beg. even its bast הולך לח׳ (ed. Wil. לחִיזּוּק) is used for bandage; Midr. Till. to Ps. XCII, 13 (Gen. R. s. 41 לזחבלים).

חִיזָקָא ch. same, *clasp, ring.*—*Pl.* חִיזְקַיָּא. Y. Sabb. VI, 8[b] bot. (expl. טבעות, Is. III, 21); cmp. עִיזְקָא.

חִזּוּ׳, חִיזָרָא I c. (חזר, cmp. חֲזִיר) 1) *prickly, knotty thorn.* B. Mets. 103[b] קני דח׳ וכ׳ (Ar. Var. חרזא, חרזו, v. Ar. ed. Koh. s. v. ארכבתא) the poles for the shrub (to be put up as a hedge on top of the earth mound) must be supplied by the landlord, but the shrub itself by the tenant. Ned. 41[b] top כח׳ לדיקלא as its prickles protect the palm-tree (v. Num. R. s. 3, beg.). Ber. 8[a] כח׳ בגבבא דעמרא וכ׳ (Ms. M. לח׳ דשלפא מגבבא וכ׳) as a thorn in a ball of wool which (if one tries to tear loose) lacerates backward (in the opposite direction of its knots), v. נְשַׁר I.—*Pl.* חִיזְרֵי. Sabb. 63[b]; Bets. 29[b], a. e. (proverbial expression) שקילי . . ושדי (שקילא עֲיבותיך ושדיא אח׳ thy good-natured advice is taken and thrown over the hedge, i. e. thy advice comes too late.—2) *a flexible and strong reed, bamboo-cane.* Ber. 12[b] כרע כח׳ he bent (in prayer) like a cane (when it is swung).

חִזּוּ׳, חִיזָרָא II m. (חַזַּר; cmp. חַדְרָאָה) *second course, bran.* B. Mets. 60[b] מיא דח׳ (Ms. F. דחזורא, Ms. R. 1 דחִזְרֵי, Ms. R. 2 דחזירי) bran-broth (which bloats the animal fed on it); Pes. 42[b] מיא דחיד׳ Ms. M., Ar. a. oth. (v. Rabb. D. S. a. l. note; ed. דחיזורי, read: דחִיזְרֵי pl.), v. זוּמָא I.

חִיזָרָד, v. חִזְרָר.

חִיזְרִין, Y. Sabb. I, 3[b] bot., v. חֲזֶרֶת.

חִיזָרָר (חִיזָרָד) חוּזִּ׳, m. (cmp. חַזְרָר) *medlar* (Mespilus Azarolus, v. Löw Pfl., p. 288, a. Sm. Ant. s. v. Mespile), being considered homogeneous to quincy. [In Mish. a. Babyl. dialect עוּזָרָר (עוּזָרָד), but different from חַזְרָר.] Y. Kil. I, 27[a] וחיזרד תפוח ע״ג; (Tosef. ib. I, 3 אוּזָרָד).—*Pl.* חוּזְרָרִין. Y. Sabb. III, 5[d] קטנים כח׳ boiled down to the size of medlars; (Bab. ib. 38[a] עוזרדין; Y. Ter. II, 41[c] bot., v. חַזְרָר).

חִטִּ׳, חִיטֵּי, חִיטִּין, חִיטַּוּרְיָא, חִטָּא, חִיטָּא m., pl. ch. (=h. חִטָּה) 1) *wheat.* Targ. I Chr. XXI, 20. Targ. Ps. LXXXI, 17; a. e.—Ber. 58[b] חִטֵּי.—Ib. 64[a]; B. Bath. 145[b]; Hor. 14[a] (prov.) חכל צריכין למרי ח׳ all people depend on the owners of wheat, i. e. sound learning is the bread, while dialectics and homiletics are the spices of study; a. fr.—2) *glands, nipples, protuberances.* Ḥull. 18[b] פגע בח׳ if, in slaughtering, the knife struck the glands near the windpipe. Y. Ḥag. II, 77[d] bot. ח׳ ביזריא the nipples of the breasts; Y. Snh. VI, 23[c] bot. ח׳ מחריא (corr. acc.). V. חִנְטָא a. חִרְטָא.

חִיטָּה, v. חִטָּה.

חִטְטוּי, חִיטּוּי m. (v. חטר I, II) 1) *cleansing, purification.* Sifré Num. 126 לכלל ח׳ under the law of purification (ref. to Num. XIX, 12, Naz. 61[b] טהרה).—2) *delicacy, luxury, enjoyment.*—*Pl.* חִרְטוּרִין. Cant. R. to VII, 2 חיטטין (corr. acc.), v. חָטָא I.

חִיטַּוּרְיָא m. ch. (v. preced. 2), *being raised in luxury, being delicate.* Targ. Y. I Deut. XXVIII, 56. [Some ed. חִירטוּרְיָא.]

חִיטְמִין, v. חִרְטוּי.

כְּפַר ח׳, חִיטַּוּרְיָא pr. n. pl. *K'far Ḥittaya*, near Tiberias (*Ḥattin*). Y. Hor. III, beg. 47[a]. Y. Meg. I, 70[a] (expl. הצדים, Josh. XIX, 35). Gen. R. s. 65 כ׳ חטראה. Pesik. R. s. 16 חַטַּוְיָה; Pesik. Eth Korb., p. 61[a] חטריא. Ḥag. 5[b].

חִיטִּין 1) pl. of חִטָּה a. of חִרְטָא.—2) *reed*, v. אִיטָּן.

חִיטְנֵי, v. חִרְטָנֵי.

חִיטְפָא, v. חֲטָפָא.

חִיטְתָא f. (v. חִרְטָא) *wheat crop of a field.* Y. Snh. IV, end, 22[c] אפי׳ חינתא או ח׳ וכ׳ (ed. Krot. חיתטא, corr.

acc.) even the crop of figs or of wheat of one field is not like the other. [Y. Ned. VI, end, 40ᵃ הדרן ח׳, read: חִירָטָא.]

חָיָה, חיי (b. h.) 1) *to live.* Tam. 32ᵃ מה . . . וירוחה what must man do in order to live (long)?; a. v. fr.—*Part.* חָי (v. חַי).—Keth. I, 6 לא מפיה אנו חָיִין we do not live on what comes from her lips, i. e. we do not go by her evidence. Y. ib. II, 26ᶜ bot. אנו כחיין מפיה we (the court) are again in the condition of dependence on her own evidence. Y. Shebi. II, 34ᵃ top שהן חָיִין ממי וכ׳ they live (draw nourishment) from the waters of last year; ib. הוא חָיָה (הוא חִיָּה) it draws &c.—Snh. 108ᵃ לא חיין ולא נידונין they have no share in the resurrection nor will they be judged; a. fr.—2) *to heal; to recover, regain health.* Keth. 6ᵃ, a. e. עד שתחיה המכה until the wound is healed up. Ḥull. 7ᵇ וחָיָה and did recover; וחָיָת and it (the wound) healed up; a. fr. [Y. Maasr. I, 48ᵈ חיתה; Y. Shebi. IV, 35ᵇ bot. חייתה, v. חוּת.]

Nif. נִחְיָה *to be recalled to life, to resurrect.* Ab. IV, 22 והמתים להֶחָיוֹת and the dead are destined to be revived. Snh. 90ᵇ שיעתיד להחיות that he (Aaron) will resurrect.

Pi. חִיָּה, חִיָּת 1) *to keep alive, sustain.* Tam. 32ᵃ וְחַיֵּהּ let him feed himself (his passions, be selfish). Yoma 71ᵃ מְחַיֶּה חיים He who sustains the living; a. fr.—2) *to recall to life, to revive.* Snh. l. c. הקב״ה מְחַיֶּה מתים the Lord revives the dead. Ib. מה שאני ממית אני מְחַיֶּה what I put to death, I revive again; a. fr.

Hif. הֶחֱיָה same. Ib. 92ᵇ מתים שה׳ יחזקאל the dead whom Ezekiel revived (Ez. XXXVII). Ib. והַחֲיֵיהו מתים וכ׳ and revive the dead in the valley of Dura; a. fr.

חָיָא, חָיִי ch. same. Targ. Gen. V, 3; a. v. fr.—*Part.* חָיֵי, חָאֵי. Targ. Y. Num. XXI, 8. Targ. Deut. VIII, 3; a. fr.—Taan. 25ᵃ דחָיֵיתְנָא . . . או (v. Ms. M. a. Rashi) is what I have lived more or what I have yet to live? Answ. דחָיֵית what thou hast lived. Snh. 81ᵃ מאן דעביד לכולהו הוא דחָי will he only live who practiced all these virtues?; a. fr.—Ḥull. 7ᵇ הא קחזינא דחָיֵי but do'nt we see that they do recover?—Snh. 91ᵃ דחָיִין מיתי דמיתי if those who live must die, can those who died, live again?; a. fr.

Pa. חַיֵּי as preced. *Pi.* Targ. Ps. LXXI, 20 תְּחַיֵּי (some ed. תָּחֵי). Targ. Job XXXVI, 6; a. fr.

Af. אַחֵי, אַחְיֵי אַחְיָא same. Targ. II Kings VIII, 1.—Targ. Y. II Deut. III, 1; a. e.

חַיֵּי 1) *life,* v. חַיִּין.—2) *the living,* v. חַי ch., a. preced.

חַיְיָא *midwife,* v. חַיְיָתָא.

חַיְיָא 1) *life,* v. חַיִּין.—2) *the living,* v. חַי ch.

חִיָּא, חִיָּה pr. n. m. (abbr. of אֲחִיָּה) *Ḥiyya,* name of several Amoraim. Esp. R. Ḥ. Robah (the elder, רובה, רבא, רבה), the redactor of the Tosefta in conjunction with R. Oshaya. Taan. 21ᵃ. Y. Meg. IV, 74ᵈ bot. Keth. 103ᵇ; a. v. fr.—R. Ḥ. of Sepphoris. Y. Orl. III, 63ᵃ.—R. Ḥ. bar Abba (Ba). Y. Sabb. I, 3ᵃ; a. fr.—R. Ḥ. bar Ada I a. II. Y. Maasr. I, 48ᵈ top; a. fr.—Y. Dem. II, 22ᶜ top; a. fr.; and many more, v. Fr. M'bo, p. 81ᵇ, sq.

חַיָּב m. (חוב) 1) *debtor.* B. Mets. 12ᵇ בשח׳ מודה when the debtor admits (that the note has not been paid); a. fr.—2) (*he is*) *bound,* (*he is*) *guilty.* Peah IV, 7 ח׳ he is bound (to leave the poor man's corner). Keth. 30ᵇ ולרבא ח׳ and according to Raba's opinion he must pay; a. v. fr.—Sabb. I, 1 ח׳ is guilty (of Sabbath-breaking, eventually bound to bring a guilt-offering); a. v. fr.—*Pl.* חַיָּבִין. Ber. III, 1 ח׳ are bound (to read the Sh'ma); a. fr.—*Fem.* חַיֶּבֶת. Ḥag. 4ᵃ, a. e. שהאשה ח׳ בה which woman is bound to observe; a. fr.—*Pl.* חַיָּבוֹת. Ib.; a. fr.—3) *wicked.*—*Fem.* as ab. Mekh. B'shall. s. 1 מלכות ח׳ wicked government (usu. רִשְׁעָה).

חַיָּב, חַיָּבָא ch. same. Targ. Mal. I, 14.

חַיָּבָא, חַיָּבָא, חַיָּב m. (preced.) *sinner, wicked man.* Targ. Gen. XVIII, 23; a. fr.—Lam. R. to II, 1, v. חוּב Pa.—*Pl.* חַיָּבַיָּא, חַיָּבְיָן. Targ. Job XXXVIII, 13. Targ. II Sam. XXII, 5; a. fr.—Snh. 91ᵃ; a. e.

חַיָּדָא, v. חַיָּא.

חַיָּדָא, חַיָּדוּבָא, v. חַיּוּב, חַיּוּבָא.

חַיָּטָא m. (denom. of חוּט III) *seamster, tailor, clothmender.* Sabb. I, 3; Tosef. ib. I, 8; a. fr.—*Pl.* חַיָּטִין. Y. Pes. IV, 31ᵇ top.

חַיָּטָא, חַיָּרְטָא ch. same. Gen. R. s. 11; Koh. R. to IV, 1, v. הֲנִיאֵל. Y. Sabb. XV, beg. 15ᵃ חוּטָא (corr. acc.). Cant. R. to VI, 12, v. יוּסְטָא.

חַיָּיךְ, חַיֵּיךְ, v. חוּךְ.

***חַיָּךְ** m. (חוּךְ I) *stammerer.* Tanḥ. D'barim 2 אם אתה ח׳ וכ׳ if thou art a stammerer, study the Law repeatedly.

חַיָּל, v. חוּל I ch.

חַיֵּל, v. חַיִל.

חַיִל, חַיֵּל m. (b. h.; חוּל I) 1) [*surrounding, protection,*] *army.*—*Pl.* חֵילִים, חֵילוֹת. Mekh. B'shall. s. 1. Ib., Shirah, s. 3. Ib. 4 לספק אכסניות לכל חֵילוֹתָיו to provide pay for all his troops. Midr. Till. to Ps. XLVIII, 14 (ref. to לְחֵילָהּ ib.=לְחֵילוֹתֶיהָ וכ׳ (לחֵילָהּ) to her (Jerusalem's) hosts that shall enter it (as pilgrims); a. fr.—2) *strength, health.* Gen. R. s. 54 יישר חֵילְכֶם may your strength be confirmed (I thank you)!; Midr. Sam. ch. XII חֵילֵיכֶם; Yalk. Sam. 103 חֵילֵיכֶן. Num. R. s. 10 (ref. to Prov. XXXI, 3) זה חֵילָהּ של תורה that is the strength which the Law gives.—בְּרוֹר ח׳, v. בְּרוֹר.

חַיְלָא, v. חֵילָא.

חַיְלוֹתָא, Targ. Cant. VIII, 4, read: חֵילָוֹת׳, v. חֵילָא.

חַיִּים m. pl. (b. h.; חָיָה) *life, support; health.* Sabb. 33ᵇ חַיֵּי עולם everlasting life (future world), ח׳ שעה temporary life (physical wants).—חיי נפש *necessaries of life.* Y. Ned.

IX, 42c כבריסה ח׳ נ׳ washing clothes belongs to the necessaries of life (which the poor must be supplied with). Ib. ח׳ חעיר חזאת the support of the poor of one's own place. Pes. 113b חַיֵּיהֶם אינם חיים whose life is no life (deserving the name); a. v. fr.—חַיָּיךְ, בְּחַי by thy life!, *as thou livest!* Lev. R. s. 15; a. v. fr.—Ber. 3a, a. e. חַיָּיךְ יורד עמו (עד) וחַיֵּי ראשך by thy life, and by thy head!—לַחֲיָיו persecutes him even as far as to deprive him of his livelihood. Kidd. 28a. Ex. R. s. 1, beg.; a. fr.—Lev. R. s. 19 בית חַיֵּינוּ our house of life (the Temple). Mekh. Yithro, Amal., s. 2 (ref. to Ex. XVIII, 20) הודיע להם בית חַיֵּיהֶם make known to them their house of life (prayer, study; v. Targ. Y. Ex. l. c.); B. Mets. 30b; B. Kam. 99b, sq. (v. comment.).—[חַיִּים *the living ones*, v. חַי.]

חַיְיָא, חַיְיוֹר, חַיְוָא ch. same. Targ. Y. II Gen. XLV, 28. Targ. Gen. II, 7. Ib. 9 (Y. ed. Amst. חַיְוָא); a. fr.—Y. Ab. Zar. III, 42c top חריא דאהן וכ׳ Oh, what a (blessed) life that man has led that &c.; Y. Peah I, 15d חיוי (corr. acc.; Gen. R. s. 59 חמון וכ׳). B. Bath. 58b בראש כל חיין אנא חמר at the head of all life-giving things, am I, the wine. Sabb. 67b (drinking toast) חמרא וחי וכ׳ wine and health to our teachers!; a. fr.

חַיְינָא, v. חֵינָא.

חַיְיס, חַיְוִיס, v. חוּס.

חַיְיס I (חוּס 2) *connection, relationship, legally recognized ancestry* or *descent.* Kidd. 69a עבד אין לו ח׳ a slave has no legal relations (paternity); Yeb. 23a. B. Kam. 88a שאין להם ח׳ בנים who have no legitimate sons (i. e. slaves); שאין להם ח׳ אבות who have no legitimate parentage. Ib. גר נחר דאין לו ח׳ למעלה וכ׳ the proselyte, though he has no relationship upwards (with his relations before his conversion), has relations downwards (with his children born in Judaism); a. e.

חַיְיס II m. (חוּס 1) *protection.* Mekh. Bo, Pisha, s. 11, v. חֲסִיתָה II.

חַיְיסָא, חַיְוִיסָא, v. חֲיָס. [Targ. Prov. III, 25 חייסא, חיסא, v. חַיְפָא I.]

חַיְיץ, v. חוּץ ch.

חַיְיץ m. (b. h. חֵיץ; v. חוּץ I h. a. ch.) *a pile of loose and uneven material, a rough extemporised embankment,* opp. to earth-covered and finished. Shebi. III, 8 עושה חי׳ הוא (Y. ed. עוֹשֶׂהוּ) he may make (it) a loose embankment; Y. ib. 34d מהו ח׳ חַיְיץ ליה what is *hayits?* He partitions it up (ref. to Ez. XIII, 10, v. Targ. a. Rashi a. l.).

חַיְיצָאוֹת, v. חִיצָא.

חַיְיש, v. חוּשׁ ch.

חַיְתָא I, חַיְוְתָא 1) (adj.), v. חַי.—2) (noun) *living creature.* Targ. O. Gen. I, 28. Ib. 30 חַיְתָא (constr.); a. e.

חַיְתָא II, חַיְוְתָא f. ch.=h. חַיָּה II, 1) *lying-in woman.* Targ. Y. Deut. XXVIII, 12 (cmp. Taan. 2a, sq.). Koh. R. to III, 2 ולמה .. לה ח׳ וכ׳ and why do they call her *hay'tha?* Because she was dying and is recovering.—3) *midwife.* Targ. Gen. XXXV, 17.—Y. Keth. V, 30a, v. חַכַּם. Gen. R. s. 60 (prov.) בין ח׳ למחבלתא וכ׳ between the midwife and the travailing woman, the child of the poor woman dies.—*Pl.* חַיָּתָא, חַיָּ׳. Targ. Ex. I, 15.—Y. Sabb. XIII, end, 16c שאלון לח׳ ask the midwives (about their usages on the Sabbath); אמרה ליה ליכא חַיְיָא said she to him, there is no midwife (in the place).

חַיְוְתָא III, חַיְתָא f. (b. h. חַוָּה; חָנָה, v. II Sam. XXIII, 13) *encampment, lodge.* Targ. Ps. LXVIII, 11. Targ. II Sam. XXIII, 11.

חַיְוְתָא, חַיְתָא IV m. (חות, cmp. נְחַת a. Syr. חתא *pera* a. *trabs*, P. Sm. 1408) *pouch, bag.* Gitt. 45b ח׳ דתפילי a bag containing T'fillin. Hull. 45a (by play on חייתא *life* a. *bag*) וסימניך ח׳ דמתנח ברית וכ׳ and thy sign (to remember which of the two skins is essential for life), the bag in which the cerebrum lies. Keth. 93a; B. Kam. 9a, a. e. ח׳ דקטרי וכ׳ thou wast satisfied to buy a pouch sealed with knots, i. e. it is your fault that you did not examine the purchase.—Gitt. 47a, v. גַּלְגַּלְתָּא. Ib. כל . . אמחית ח׳ ופלגא I will give each of you one blow with the whole bag, and one blow with half of it.

חֵיךְ m. (b. h. חֵךְ; חָנַךְ) *palate; taste.* Gen. R. s. 99 (play on חבלילי, Gen. XLIX, 12) חִיכֵּי ערב לי the taste in my mouth is sweet to me (Matt. K. חִיכּוֹ its taste); חיך לי לי sweet taste is mine, is mine; Yalk. ib. 160; Keth. 111b כל ח׳ שטועמו וכ׳ every palate which tastes it, says, (Give) me; Tanh. Vayhi 10 ח׳ לי לי מיינה וכ׳ (give) me a taste of the wine of the Law.—Trnsf. (cmp. טַעַם) *good sense, persuasive word.* Cant. R. to V, 16 (ref. to חִכּוֹ, ib.) יש לך ח׳ גדול (מחוק) מזה is there anything more persuasive than this?

חֵיכָא, חֵיכָּא ch. same. Targ. Prov. V, 3.

חִיכּוּךְ m. (חָכַךְ) *scab, itch* (as an epidemic). B. Kam. 80b. Taan. 14a (Ms. M. 2, a. Ar. החוך).—Tanh. ed. Bub., R'eh 10, v. חָכַךְ.

חֵיכּוֹ, חֵיכּוֹכָא ch. same. Targ. Y. I Deut. XXVIII, 27 (h. text חֹרֶס), v. חֲכוֹכָא.

חֵיל, v. חִיל.—בְּרוֹר חַ׳, v. בְּרוֹר.

חֵיל I, חֶל m. (חוּל, v. חַיִל) *surrounding*, esp. *Hel*, a place within the fortification of the Temple. Midd. I, 5. Snh. 88b. Par. III, 11; Targ. Y. Num. XIX, 9; a. fr.

חֵיל, *Pa.* חַיֵּיל, חַיֵּל (denom. of חֵילָא) 1) *to strengthen.* Targ. Job IV, 4. Ib. XVI, 5 (incorr. ed. אאח׳); a. e.—2) *to serve.* Targ. Num. IV, 23; a. e.

Ithpa. אִתְחַיֵּיל 1) *to be strengthened.* Targ. Job VI, 16; a. fr.—2) *to move into war, to gather together.* Targ. Num. XXXI, 7. Targ. Job X, 17 (some ed. מחייחל׳, corr. acc.).

חֵיל II, חֵילָא I (v. חַיִל) 1) (adj.) *strong.* Targ. Job VIII, 2 Ms. (ed. רַבָּא). Keth. 62a דחיל מר כולי האי Ar. ed. Koh. (Var. דחַיְלָא דמר; ed. דחכי) that you are so strong (that such is your strength).—2) (noun) *strength.* Targ. Job XX, 11 (ed. Lag. חַיְוִיל׳; some ed. חַיַּיל׳). Targ. Prov. V, 10; a. fr.—Keth. 62a, v. supra. Y. B. Mets. IV,

beg. 9c עד דהוה חֵילָךְ עלך while thou wast yet in thy strength (of manhood). Y. Yeb. IV, 6b לית בחֵילִי I cannot do it. B. Mets. 84a חילך לאוריתא give thy physical strength to the study of the Law; a. fr.—Trnsf. *logical support, evidence, argument.* Y. Pes. V, 32a top נסיב חֵילֵיהּ מן וכ׳ borrowed his argument from &c. Y. Maasr. I, 49b top; a. e.—3) *army, host; service.* Targ. Num. I, 3; a. fr.—Targ. Ps. LXVIII, 12 Ms. (ed. חֵילָנַת).—*Pl.* חֵילָא, constr. חֵילֵי; חֵילְוָתָא, constr. חֵילְוָת. Targ. Ex. XII, 41. Targ. I Kings XXII, 19; a. fr.—Targ. Ps. XXXIII, 16; a. fr. Targ. II Esth. I, 4 ed. Amst. חֵלְוָתָא. Targ. Ps. XLIV, 10 ed. Lag. חֵילְוָתָנָא (oth. ed. חֵילְוָנָא, חֲלְוָנָא).—Hull. 60a נפישן חֵילְוָתֵיהּ (not נפישו) his troops are too numerous.

חֵילָא II m. *valley,* v. חֵילְתָא.

חֵילָא III m. *vinegar,* v. חָלָא III.

חֵילָה f.=חוֹלָה II, *dance, song; rejoicing.* Midr. Till. to Ps. XLVIII, 14 ד״א לחֵ׳ לשירה another interpretation (v. יַחֵיל), *l'helah* (Ps. l. c.) means, to song; עתיד הקב״ה לעשות חֵ׳ וכ׳ v. חוֹלָה II.—Deut. R. s. 1 (ref. to התחולל Ps. XXXVII, 7) when afflictions befall thee, קבל אותן בחֵ׳ receive them with rejoicing; (Yalk. Ps. 729 כחוֹלְלִים like dancers).

חֵילָא, v. חֵיל II.

חִילּוּזָא, v. חֲלוּזָא.

חִילּוּי, חִלִּי m. (חָלָה, *Pi.*) *sweetening, softening;* trnsf. *entreaty, hilluy,* one of the expressions for prayer (v. זְעָקָה). Ex. R. s. 43 (ref. to ויחל, Ex. XXXII, 11) לשון חֵ׳ it means *sweetening.*—Yalk. Deut. 811; Yalk. Sam. 157; (Sifré Deut. s. 26 חילול, corr. acc.).

חִילּוּל, חִלִּי m. (חָלַל) 1) *desecration, defamation.* Y. Shebu. VI, end, 37b חֵ׳ שבועה the desecration committed by an unnecessary oath. Sabb. 33a, a. fr. חֵ׳ שבת desecration of the Sabbath; חֵ׳ השם defamation of the Name of the Lord, *disgracing the Jewish religion.* Yoma 86a ה״ד חֵ׳ השם what act, for instance, would be a profanation &c.?—Kidd. 40a אין מקדשין בחֵ׳ וכ׳ v. נָקָה I, II. Ber. 19b; a. fr.—2) *redemption of sacred objects, secularization.* Ib. 35a טיגון חֵ׳ requires redemption. Y. Naz. II, beg. 51d משמשין לשון חֵ׳ mean redemption; a. fr.—*Pl.* חִלֻּלִים, חִלֻּלִין. Y. Peah VII, 20b bot. (interpret. חלולים, Lev. XIX, 24), v. ה״א.—3) *the loss of priestly status, becoming a ḥalal* (v. חָלַל II). Y. Ter. VII, 44d bot. את שחילולה וכ׳ whose loss of priesthood was caused by &c.—*Pl.* חִלֻּלִין, חִלֻּלִים. Keth. 29b חֵ׳ הוא עושה he causes loss of priesthood (to his offspring). Snh. 50b בחִלֻּלֵי שבזנות וכ׳ the text speaks of desecration effected through illicit intercourse (not of Sabbath breaking).—[Sifré Deut. s. 26, v. preced. w.]

חִילּוֹנַי, חִילּוֹנַאי, חִילּוֹנָאַת m. (חוּל; v. חוֹל III) *outsider, stranger, non-priest, non-Israelite.* Targ. Is. XXIV, 2. Targ. Ex. XXIX, 33 (O. ed. Amst. נַיָּא . . ., incorr.); a. fr.—*Pl.* חִילּוֹנָאֵי. Targ. Y. Deut. XXIII, 3 (not חוֹלִי).—*Fem.* חִילּוֹנִיתָא. Targ. Ps. CXXXVII, 4 ארעא חֵ׳ unholy land.—Targ. Prov. II, 16 (Ms. חִילּוֹנִיתָא).

חִילּוֹנִי חִלִּי h. same. Lev. R. s. 24.

חִילּוֹנִיתָא, חִילּוֹנְיָתָא, v. חִילּוֹנָאָה.

חִילּוּף חִלִּי m. (חָלַף) 1) *exchange, relief.*—*Pl.* חִילּוּפִים, חִילּוּפֵי *those who relieve.* Ber. III, 1 the carriers וחִילּוּפֵיהֶן וחִילּוּפֵי וכ׳ and those designated to relieve them, and those who are to relieve the relief.—Gen. R. s. 91 רש״י can be replaced; (Y. Ber. II, 5c חֲלִיפִין). Num. R. s. 10 (ref. to חלופי, Prov. XXXI, 8) שחן חִילּוּפֵי אבריהם for they take the place of their father; a. fr.—2) *the contrary, reverse.* Ab. Zar. 46b חֵ׳ או is it not rather the reverse?; (Y. Taan. III, 67a חֲלָף); Y. Ab. Zar. V, 45b top; a. fr.—חֵ׳ הדברים the things are just the reverse. Ab. Zar. 51b. Y. Ter. II, 41c bot.; a. fr.—*Pl.* as ab. Y. Peah I, 16b top אבל בגוים חֵ׳ but as regards gentiles, the opposite takes place.

חִילּוּפָא חִלִּי ch. same, 1) *opposite, reverse.* Targ. Y. Deut. XI, 26; a. e.—Ab. Zar. 28b, sq. וחֵ׳ סכנתא and to do the reverse is dangerous.—*Pl.* חִילּוּפִין. Y. Yoma III, 40d top לא מסתברא אלא חֵ׳ the reverse stands to reason; Y. Shebu. I, 33b bot. דאילא חֵ׳ (corr. acc.).—Y. Gitt. IV, 45d bot. לא מסתברא חֵ׳ does not the reverse stand to reason?—2) *exchange, substitute.* Targ. O. Lev. XXVII, 10.—*Pl.* constr. חִילּוּפֵי. Targ. Y. Num. XVIII, 31 in exchange of; a. e.—3) (pl.) *change* from life to death. Targ. Job XIV, 14.—4) (pl.) *crisis, decision.* Y. Sot. I, 17b bot. things were coming לידי חֵ׳ to a crisis (either David or Absalom must be king); Num. R. s. 9.

חִילּוּץ, v. חִלּוּץ.

חִילּוּק חִלִּי m. (חָלַק) 1) *distribution.* Keth. II, 1 חֵ׳ קליות וכ׳ testifying to the distribution of roasted ears (at the wedding) is an evidence (of the bride having been a virgin). Tosef. ib. III, 1 חֵ׳ גרנות taking a share at the distribution of priest's gifts of the threshing floor; a. fr.—2) *division, separation, specification.* Y. Sabb. VII, end, 9c bot. יצא . . . לחֵ׳ it was specified, after being implicitly intimated, for division of the general law, i. e. that each of the implied acts is punishable for itself. Bab. ib. 70a חֵ׳ מלאכות the separate treatment of each labor as a transgression of the Sabbath law. Macc. 21b; a. fr. [חלוקי כפרה, v. חָלַק.]

חִילְוָתָא, v. חֵיל II.

חִילְזוֹנָא, חִילְזוֹן, v. sub חלזה.

חִילְחוּל, v. חִלְחוּל.

חִילְיָא, Y. Ab. Zar. II, 41a bot., read: חִירְיָא.

חִילְיוּז, v. חִלְיוּז.

חִילְמָא, v. חֶלְמָא.

חִילְמִית, v. חִלְמָה.

חֵילֶךְ, חֵילֶף m. (חלם) *a species of rush* (so named from its sharp edges, v. Fl. to Levy Targ. Dict. I, 425[1], a. Sm. Ant. s. v. Schoenus). Tosef. Succ. I, 10 של קנים ושל חֵ׳ (a matting) of reeds or rushes; Succ. 20a Ar. (ed.

חילת, Ms. M. חולית). Sot. 49b Ar. (ed. חילת).—Kel. XVII, 17. —[*Pl.* חִילְפִּין, v. חִלְפִּין a. חֵלֶם.]

חִילְפָּא I, **חִלְּ'** ch. same. Gitt. 68b bot.—*Pl.* חִילְפֵּי, חִלְּ'. Ḥull. 62b, v. כְּרָוָא.—ח' דְּרַמָּא *sea-rush, Schoenanth, Juncus odoratus* (v. Löw Pfl., p. 168; Sm. Ant. s. v. Schoenus), *a spice.* Gitt. l. c. חילפא ודימא rush and sea-rush. Ber. 43b.—[Targ. Y. Num. XXI, 12 only חילפי, v. גַּבְלֵי.]

חִילְפָּא II m. (חלם) a species of *willow* with serried leaves (v. preced.; Fl. to Levy Targ. Dict. I, 425[1] "so called from its fast growth"). Succ. 34a משכחת לה בח' גילא Ms. M. a. Rashi (ed. כי תניא האי בח' וכ') ('a willow the leaves of which are not serried like the teeth of a saw, but like those of a sickle') refers to a willow with rounded leaves.—[Ib. ח' ערבתא Rashi, v. חִלְפָּתָא.]—*Pl.* חִילְפֵּי. Sabb. 152a סבוחא כלילא דח' old age is a crown of willow rods (heavy to wear). Ib. 77b. Snh. 44a, v. אָסָא III.

חִילְפָּא III m., pl. **חִילְפֵּי**=h. חִלְפִּין, *shoots rising out of a trunk.* Ḥull. 110a קדחי בהו ח' shoots had made their way through them (proving that the peats of grapes deposited there had been abandoned by its owner).

חִילְפּוֹת, v. חֵלֶם.

חִילְפַּי (חִלְפַּי) חִילְפַּיי, חִילְפַּי pr. n. m. *Hilfay* (Graecised Ἅλφαῖος, P. Sm. 1292), 1) an Amora (in Babli אִילְפָּא, אִילְפַּי). Y. Maasr. II, 49d bot. Y. Keth. VI, end, 31a; a. e.—2) Ḥ., grandson of R. Abbahu. Y. Bicc. II, 64d top.

חִילְפִּין, v. חִלְפִּין.

חִילֵק I, **חֵלֶק** m. *ḥelek*, name of a small fish preserved in brine, *ḥelek-brine.* [Latin: alec, alex, halec, allec, the variations indicating foreign origin; cmp. חִילְקָא II.] Ab. Zar. II, 6 (Mish. Nap. חלק). Ib. 39a, expl. סוּלְתָנִית. Ib. 34b אומן ח' *ḥelek*-brine prepared by a professional man.

חִילֵק II m. (חָלַק) *a tree too smooth for climbing, young or clipped tree. Pl.* constr. חִילְקֵי. Peah IV, 1 ח' אגוזים Y. ed. (Bab. ed. a. Mish. חֲלִילְקֵי) smooth nut trees.

חִילָק, חִילָק *Ḥillak*, a fictitious name, v. בִּירְקָא.

חִילְקָא I *field*, v. חֶלְקָא.

חִילְקָה, חִילָקָא II, f. (חָלַק; cmp. Lat. alica, halica, a. חִילֵק I) *split grain, grist, spelt used for halica* (v. Sm. Ant. s. v. Alica). Makhsh. VI, 2 חילקה Mish. (Talm. ed. חֲלִילָקָה). Y. Sabb. I, 3c bot. M. Kat. 13b ח' חדא לתרתי it is called *ḥelka* when each grain is broken in two parts; Ber. 37a Ms. ח' דמחברי באסיתא תרתי תרתי *ḥilka* is wheat pounded &c.—M. Kat. l. c. (another opin.) ח' כונתא ḥ. is spelt. Ib. it is called *ḥelka* (*smooth*), דשקיל חלקיידהו Ar. (ed. דשקל) because its husks have been taken off (cmp. חִילֵק II); v. חִלְקָא.

חִילַשׁ m. constr. (v. חָלַשׁ) (*something rounded, hollow*, v. P. Sm. 1295 חלשא *specillum*) *reed.* Targ. Zech. XI, 13 ח' כתבא (ed. Lag. חלש, ed. Ven. חִילַשׁ) writing reed.

חִילַת I f. (חלל; cmp. preced.) name of a *reed*, v. חִילָּם.

חִילַת II pr. n. pl. *Ḥelath.* Targ. Ez. XXVII, 18 (h. text חֶלְבּוֹן, v. Schr. KAT[2] p. 425, sq.); cmp. חִילְחֵרִת a. חֶלְבְּנָה.—B. Bath. 74b ימה של ח' (Ms. M. שחלי); Yalk. Ps. 697; (Y. Kil. IX, end, 32c רמא דמילחא).]

חִילְתָּא, חִילְתָּא f., **חִילָא** m. (חלל) *hollow, glen, valley.* Targ. Deut. III, 29. Targ. Is. XXVIII, 1; a. e.—*Pl.* (m.) חִילְתָּא. Ib. XL, 4; a. e.—[B. Bath. 74b, v. חוּלְתָּא.]

חִלְתִּי, חִילְתִּית f. (v. חִילַת II) *assa foetida*, an umbelliferous plant used, as a resin or in leaves, for a spice and for medicinal purposes. Ukts. III, 5. Sabb. XX, 3 (140a) אין שורין את הח' וכ' (Mish. ed. חִילְתִּין) you must not dissolve the resin of asa-foetida in warm water (on the Sabbath). Y. ib. XX, 17c bot. מי ח' a solution of &c. Ib. ח' עצמה וכ' *asaf.* itself is used in food for healthy persons. Ḥull. 58b (distinction between the medicinal properties of the gum and those of the leaves). Ab. Zar. II, 6 קורט של ח' tears of &c. (Ar. עלה וכ' leaves). Sifré Deut. s. 107; a. fr.

חִלְּ', חִילְתִּיתָא ch. same. Ab. Zar. 39a. Y. Shebi. VII, 37c top חלתותא (corr. acc.).

חֵימָה, v. חֵמָה.

חֵימוּד m. (חָמַד) *desire, lust.* Nidd. 20b ח' דם discharge of blood owing to sexual appetite.

חֵימוּם m. (חָמַם) 1) *warming, sitting in the sun.* Gen. R. s. 48 ח' יפה וכ' basking in the sunshine is good for a wound; Yalk. ib. 82 החמין (corr. acc.).—2) *heated state, excitement.* M. Kat. 24a בשעת ח' at the moment of excitement (immediately after a death in the family). Yoma 18a לידי ח' to sexual excitement (pollution).—3) *a spice*, v. חָמָם.

חֵימוּס m. (חָמַס) *violence, oppression.* Gen. R. s. 31, beg. ח' ממון oppression in money affairs, ח' דברים violence in speech (blasphemous language).

חֵימוּעַ m. ch. (חמע)=next w. Pes. 39b, sq. Ms. M. (ed. חִימּוּץ).

חֲמִי', חִימּוּץ m. (חָמֵץ I) *becoming sour, fermentation, leavening.* Pes. 39b שאינן באין לידי ח' which will not ferment (so as to become חָמֵץ). Ib., sq. (in Chald. diction) ואתי לידי ח' and may ferment. Bets. 7b שחמוצו קשה which is a strong leavening agent. Y. Ḥall. I, beg. 57a אין חימוצו חמץ ברור the fermentation which it produces is not real leavening. Nidd. 63a כמה חמוצן how long must urin stand to be considered as fermenting?—*Pl.* חִימּוּצִין *salads*, v. חוּמְצָן.

חֲמִי', חִימּוּצָא m. (חמץ, v. Ges. H. Dict.[10] s. v. חמץ) *shame.* Targ. Prov. XVII, 21 (h. text תּוֹגָה).

חִימּוּצִיאָתָא, חִימּוּצְיָתָא, v. next w.

חִימּוּצָתָא f. pl. (חמץ, v. Ges. H. Dict.[10] s. v. חמץ; cmp. Is. LXIII, 1) *scarlet-colored garments*, in gen. ח' רוֹמְיָתָא dyed Roman garments, contrad. to white (cmp.

אוֹלָרִין a. בּוּרְדִּירָקָא). M. Kat. 23a ת׳ ר׳ סומקתא חדתי ed. Ms. M. חימוציראתא דרומי, Ar. חמיצתא, Mus. חמיצתא) Roman dyed garments, red and new.

חִימוּת, Nidd. 51b, v. חֵמָם.

חִימסָא, Gen. R. s. 45 some ed., v. חָמַס.

חִימְצָא (חוּמְצָא) m. 1) a species of *small peas* (Cicer Arietanus).—*Pl.* חִימְצֵי. Yeb. 63a (Ar. חוּ׳). Ḥull. 52b (some ed. חִמְצֵי).—2) v. הִימְצָא.

חֵימָר, **חֵימְרָא**, **חֵימָרָא** m. ch.=h. חֵמָר, *asphalt* (from its dark color, Ges. H. Dict.10 s. v.), used as *cement*. Targ. O. Gen. XI, 3. Targ. Ex. II, 3.—Targ. II Esth. III, 3 ורוחא דגלגלוי כחוּמְרָא ed. Lag. (oth. ed. ורוחא לגלוי בחו׳, read: דגַלּוֹי בח׳) and the odor of its billows is like that of asphalt.

חֵימָתָא (חוּ׳) f. ch.=h. חֵמָה, *anger, passion*. Targ. Prov. XXVII, 4. Ib. XXIX, 11 (some ed. חוּ׳); a. e.

חִימתָא *mother-in-law*, v. חֲמָתָא.

חִין, **חִינָא**, v. חֵן, חִנָּא.

חֵינָא, **חֵיינָא**, v. חֵנָא.

חִינָּא m. (חגג, with נ inserted) 1) *circle; dancing, chorus, feast*.—*Pl.* חִינְּגִין, חִינְּגֵי, חִינְּגֵּי, חִנְּ׳. Targ. Jud. IX, 27 (vintage feast).—Gitt. 57a, v. חִילּוּלָא.—2) *dancing place* in the vineyards (v. מָחוֹל). Targ. Lam. I, 4 (cmp. Taan. IV, 8).—*Pl.* as ab. Targ. Jud. XXI, 21; 23. Targ. I Sam. XVIII, 6.—3) *ḥinga*, name of a musical instrument (h. מָחוֹל a. חָלִיל). Pes. 111b תלו ת׳ בגוירה they had a *ḥ.* suspended in the hollow of the tree.—*Pl.* as ab. Targ. I Kings I, 40. Targ. Ps. V, 1 (h. text נחילות). Ib. CL, 4; a. fr.—4) *fair*, esp. *cattle market*. Sabb. 54b; Bets. 33a כמאן דאזיל לח׳ like one going with his beast to market.

חִינְּגִיתָא f. (preced.) *a musical instrument*. Targ. Ps. IV, 1 (ed. Lag. גִּינְּגָתָא, Ms. חִינְּגָתָא, v. next w.).

חִינְּגָנָא m., pl. **חִינְּגָנֵיא** same. Targ. Ps. LXXXVII, 7 (some ed. חנגיא, h. text חללים).—*Fem. pl.* חִינְּגָנָתָא, v. preced.

חִינּוּגָא m. (חֲנָגָא, a denom. of חֲנָגָא) *festivity*. Targ. Lam. V, 15.—*Pl.* חִינּוּגִין. Ib. I, 4.

חִינּוּךְ, **חִנּ׳** m. (חָנַךְ) 1) *finishing*. Y. M. Kat. I, 80d top אידחו ת׳ קברים what finishing of tombs (is meant in the Mishn. ib. 6)?—2) *inauguration*. Men 78a חִינּוּכוֹ his inauguration as a common priest, contrad. to חמשחו his anointment as highpriest. Y. Shek. VI, 50d top חִינּוּכוֹ his (the highpriest's) inauguration.—3) *gradual introduction of children into religious practice, training*. Yoma 82a אי זה ת׳ wherein does the child's training (to fast on the Day of Atonement) consist?—Ib. ומי קרי לח׳ השלמה is fasting the entire day called initiation?—Naz. 29a ת׳ מדרבנן the training of minors for religious practices is a rabbinically ordained duty; a. e.

חִינּוּכָא, **חִנּ׳** ch. same.—*Pl.* חִינּוּכֵי, חִנּ׳. Yoma 82a תרי ת׳ חוו there are two modes of initiation (gradual training to fasting by hours, and making the child fast a whole day before he has reached religious maturity).

חִינּוּן, **חִנּ׳** m. (חָנַן) *prayer for grace, ḥinnun*, one of the expressions for prayer, v. וְעָתָּה. Sifré Deut. s. 26 (ref. to Deut. III, 23); (Deut. R. s. 2 תחנונים; Yalk. Sam. 157; Yalk. Deut. 811 תחנה).

חִינוּנִיתָא, Sot. 49a, v. הַחֲנוּנִיתָא. [Ar. s. v. חן: *Ḥinnunitha*, pr. n. pl.]

חִינְּמַיָּא, **חִינְּמִין**, **חִינָּמָא**, v. sub חִנָּ׳.

חִינְּכֵי m. pl. ch.=h. חַנֵּרְכַּיִם, *jaws*. Gitt. 69a לח׳ for pains of the jaws. B. Kam. 35a כייבין לידה חִינְּכֵיהּ Ms. H. (ed. כיבין) had pains in his jaws.

חִינְּנָא, **חִינָּנָה** pr. n. m. *Hin'na*, name of several Amoraim. [Vers. frequ. vary with חנינא, חגא). Pes. 75a רב ח׳ סבא (Ms. M. חגא).—Ib. Ḥ. bar Idi (Ms. M. חנינא). Y. Maas. Sh. II, beg. 53b; (Y. Yoma VIII, 45a top חנניה); a. fr. V. Fr. M'bo, p. 84a, sq.

חִינָּנָא, v. חֲנָנָא.

חִינְּתָא, **חִינָּסָא** m. ch.=h. חֵרֶס II, *protection, mercy*. Targ. Ex. XII, 27 (ed. Amst. חֵינָּס, חֵירָסָא). Targ. Jer. IV, 4. Targ. Is. I, 31; a. e. [Targ. Prov. III, 25, v. חֵיפָא I.]

חִינְּסַיָּיו, **חִינְּסַיָּא**, **חִינְּסָדָא**, v. sub חִנָּ׳.

חִינּוּסָד m. (חָסַד II) *shame, rebuke; revilement*.—*Pl.* חִינּוּסָדִים. Pesik. Shek., p. 12b (ref. to וחסד וכ׳, Prov. XIV, 34) מקבלין . . . ת׳ וכ׳ the Israelites must bear reproaches from the nations, when they sin.

חִינָּסָא, **חִינּוּסָדָא** ch. same. Targ. O. Gen. XXXIV, 14 (ed. Berl. חִינְּסָדָא). Targ. Prov. XIV, 31; s. fr. (interch. in ed. with חִינְּסָדָא, חִנָּ׳).—*Pl.* חִנּ׳, חִינּוּסָדִין. Targ. Is. XXXVII, 3; a. e.

חִנּ׳, **חִינּוּלָא** m. (חֲנַל) *finished work, perfection*.—*Pl.* חִנּ׳, חִינּוּלִין. Targ. Ps. CIII, 2 חִינּוּלוֹי His perfect deeds (v. Ber. 10a, h. text גמוליו).

חִינּוּם I *muzzle*, v. חֲנוּם.

חִינּוּם II **חִנּ׳**, m. (חָנַם II) [*finish, polish,*] 1) *the steel-coating of cutting tools, steel-edge* (cmp. אִסְטָמָא). Kel. XIII, 4 נטל חִינּוּמָן if their steel-edge is worn off.—2) *varnish, coating, uppermost layer*. Y. Ber. IX, 14a לפי . . . ארן הארץ חִינּוּמָהּ the earth drinks (absorbs the rain) only as far as its upper layer (crust) goes; Y. Taan. I, 64b; Gen. R. s. 13, end; a. e.—Tosef. Ukts. II, 4 (T'bul Yom) ת׳ העליון (ed. Zuck. סל) the uppermost layer of the bone.

חִינּוּר, **חִנּ׳** m. (חָסַר) *lack, want*. Cant. R. to IV, 11 אם חסרה ח׳ וכ׳ if she is suffering from the absence of one of them.

חִיסְחוֹן m. (חסח, reduplic. of חוס), v. next w.

חִיסָכוֹן, חִסְכוֹן m. (חָסַךְ) *sparing, regard to expense* in religious laws. Men. 86b (expl. התורה חסה וכ׳, v. חוּס); ib. 76b חיסחון (Ms. Vatic. חיסכ׳); a. e.

חִיסְנָא, v. חִסְנָא.

חִיסְרוֹן, v. חֶסְרוֹן.

חֵיפָא I m. (חוּף I, cmp. חוּפְרָא) [*sweep,*] *impetuous attack.* Targ. Prov. XXVII, 4 (h. text שֶׁטֶף). Ib. III, 25 ed. Lag. (ed. חיסא, corr. acc.; h. text שׁאת).

חֵיפָא II, pr. n. pl., v. חֵיפָה I.

חִיפָא m. (חפף I; cmp. b. h. חֹף) *border* in webs. Sabb. 96b מטו חדדי בח׳ Ms. M. (Ar. חִיפָּה, חِפَّה, ed חֻפַּת, v. Rabb. D. S. a. l. note) the weavers, if placed near each other, would have touched one another on making the border.

חִיפָה f. h., v. preced. a. חֻפָּה.

חֵיפָה I, חֵיפָא, בֵּית ח׳, pr. n. pl. *Ḥaifā, Beth-Ḥaifā,* a harbor of the Mediterranean Sea, south of Ptolemais. Sabb. 26a. Y. Erub. II, 20a top (חירפא). Koh. R. to XII, 7 חיפס (corr. acc.). Meg. 24b בית ח׳ (Ms. M. only ח׳).—Denom. חֵיפָנִי an inhabitant of Ḥ (noted for indiscriminate pronunciation of א a. ע). Ib.—*Pl.* חֵיפָנִין. Y. Ber. II, 4d bot., v. ח״א.—V. חֵפָנִי.

חֵיפָה II (or חִיפָּה) f. (חפף I, חוּף) *ḥefa* (or *ḥippa*) *a skin which has been salted,* but has not gone through the consecutive stages of tanning with flour and gall-nut. Sabb. 79a; Gitt. 22a. Sifra Sh'mini, Sh'ratsim, ch. VII, Par. 6 עור האֵיפָה.

חֵיפָה III pr. n. m. *Ḥefa* (=עֵיפָא). Y. Ned. II, 37b bot.; Y. Shebu. III, 34d top, (Bab. ib. 28b עֵיפָא, Ms. F. איפה). Y. R. Hash. I, 56b top.

חִיפּוּי, v. חִפּוּי.

חִיפּוּפֵי m. pl. (חפף I; cmp. חִיפָּא) *border-stones, pegs* or *stakes along the road,* to prevent vehicles from trespassing on private property. [Rashi: from חפף II, pegs against which vehicles *rub.*] Sabb. 6a.

חִיפּוּפִין m. pl. h., constr. חִיפּוּפֵי same. Keth. 24b.

חִיפּוּפִיתָא f. (חפף II) *scabs, scurf,* arising from uncleanness. Yalk. Num. 787 (fr. Ned. 81a, where ed. have עִירְבּוּבִיתָא, Ar. חרפופיתא, v. Koh. Ar. Compl. s. v. חרם). V. חֲפָפִית.

חִיפּוּשׂ m. (חָפַשׂ) *search, use of the root* חפש. Pes. 7b we learn מצראה מח׳ the meaning of מצא (Ex. XII, 19) from the expression חפש (connected with מצא, Gen. XLIV, 12), i. e. you must search after leavened bread before Passover, &c.

חִיפּוּשָׁא (אִיפּוּשָׁא) m. [*mud-fish,*] name of an unclean fish. Ab. Zar. 39a דהוה דמי לח׳ (Ms. לאר׳). V. חֲפִרְתָּא.

חִפּוּשִׁית, חִיפּוּשִׁית f. (חָפַשׂ) *scarabee, beetle.* Sifra Sh'mini, Sh'ratsim, Par. 10, ch. XII; Ḥull. 67b.—Par. IX, 2 (doubtful; perh. *scorpion,* v. next w.).

חִיפּוּשִׁיתָא, חִפּוּשִׁיתָא ch. same. Cant. R. to I, 1 (prov.) מה ילדת ח׳ וכ׳ what does the beetle beget? Insects worse than itself; (Yalk. Sam. 134 חפושית, expl. *scorpion*).—Ab. Zar. 28b ח׳ גמלניתא a large-sized beetle (Rashi: *'hanneton', cockchafer*).

חִיפָּזוֹן, v. חֲפָזוֹן.

חִיפְּסִי, חִיפָּנִי, v. חֵיפָה I.

חִיפְצָא, v. חֻפְצָא.

חִיפְתָּא, v. חֻפְתָּא.

חִיץ, v. חֵץ.

חִיצָא or חִיצַי f. (חוּץ I) *partition, screen.*—*Pl.* חִיצָאוֹת. Gen. R. s. 28 מפקיע בח׳ breaking into the screens (of the bridal chamber); Yalk. ib. 47 בחֲיִיצָאוֹת.

חִיצָה I (or חוּצָה) f. (חוּץ II, cmp. חֲלִילָה) *a strange act, unnatural deed.* Pesik. R. s. 40 (play on חצה, Is. XXXIII, 7) חי׳ היא בידך מכושיני read *ḥitsah,* the angels cried (read: מיכוס יחידה) it is unnatural on thy part to have him (Isaac) slaughtered; Gen. R. s. 56 ח׳ היא בְּרִיָּה וכ׳ it is an outrage! A creature to kill his own son!; Yalk. Is. 303 חו׳ היא לך חו׳ היא לאבא למיכס ית בריה; Lam. R. to I, 2 חי׳ היא גבירה וכ׳ it is unnatural for him (Abraham) &c., cmp. בְּרִירָה.

חִיצָה II (חוּץ, cmp. חֵרֶץ) *partition,* only in חִיצַת קָנִים *single reeds planted around a well.* Erub. 15a; 19b; Succ. 24b מחיצת; Tosef. Erub. II, 4 (Var. מחיצת); (Y. ib. II, 20a ארשות).—Tosef. Shebi. III, 19 חישת ed. Zuck. (Var. חִיצוֹת pl.). V. חִישָׁה.

חִיצּוּי m. (חָצָה) *dividing off,* esp. dividing the altar into two compartments by means of a net (Ex. XXVII, 5). Zeb. 119b יש ח׳ division is required.

חִיצוֹן m. (b. h.; חוּץ I) *outer, external.* Zeb. V, 1 מזבח ח׳ the outer altar (in the Temple court); a. fr.—Nidd. V, 1 בית ח׳ *vagina.*—*Fem.* חִיצוֹנָה. Y. Yeb. I, 3a, v. חוּצָה II.—Num. R. s. 18 משנה ח׳=בְּרִיְיתָא.—*Pl.* חִיצוֹנוֹת. Sabb. 31b מפתחות ח׳ the outside keys (of the treasury); Yalk. Deut. 855; Yalk. Is. 302; En Yakob Sabb. l. c. חִיצוֹנִיוֹת (מפתחות) the keys to the outer room.

חִיצוֹנִי m. (preced.) *strange; separatist; heretical.*—*Pl.* חִיצוֹנִים. Meg. IV, 8 (24b) דרך ח׳ the manner of the separatists (who follow their own interpretations of the Law, irrespective of public usages). Snh. X, 1 (90a) ספרים ח׳ profane books, expl. Y. ib. 28a top; Bab. ib. 100b.—*Fem.* חִיצוֹנִית, v. preced.

חִיצְרָא, v. חֲצִרָא.

חֵיק m. (b. h.; חוּק) 1) *lap, bosom, embrace.* M. Kat. 24a a child בח׳ יוצא is carried out in one's arms (without a coffin); Kidd. 80b; Treat. S'maḥ. III, 2.—Y. M. Kat. III, beg. 81c חניח ח׳ אמו וכ׳ left his mother's lap (Palestine). Tosef. Yeb. IX, 4 מח׳ בעלה directly from the embrace of her husband; a. e.—2) *receptacle, cavity, bottom.* Men. 97b; Erub. 4a (ref. to Ez. XLIII, 17), v. יְסוֹד.

חֵיקָא ch. same. Targ. II Sam. XII, 3, v. חֵנָא.

חֵיקוֹק pr. n. pl. (v. Josh. XIX, 34; I Chr. VI, 60) *Hikok* (*Ḥukok*), in Northern Palestine. Y. Shebi. IX, beg. 38c.—Denom.: חִיקוֹקָנָא, חִיקוֹקָאָה (חִיקוֹקָאָה) חֲקוֹקָא, חֲקוֹקָה) m. *of H.* Y. Pes. I, 27c bot. יוחנן חי׳; Bab. ib. 3b חק׳ (v. Rabb. D. S. a. l. note); a. e.

חֵירָא, Targ. Ps. LVII, 5, some ed., v. חֵרִי.

חֵירְגָא, v. חִרְגָּא.

חֵירָה f., pl. חֵירוֹת (חוּר) *cavernous rocks* resembling human figures. Mekh. B'shall. s. 1 (ref. to *Pi-Ḥaḥiroth*, Ex. XIV, 2) מה ח׳ וכ׳ what was the nature of these rocks? —They were not slanting but abrupt &c. Ib. חח׳ מצד וכ׳ the rocks were on one side, and Migdol &c. Ib. אין ח׳ אלא מקום חירותן וכ׳ *ḥiroth* means the place of Israel's liberty (licentiousness); Yalk. Ex. 230; Num. R. s. 20.

חֵירוּ, v. חֵירוּתָא.

חֵירוּם m. (חָרַם) *exclusion, disassociation*, esp. *interdiction of travel* between two countries at war with each other. B. Bath. 38a בשעת ח׳ at a time when commercial intercourse was cut off. Ib.b ח׳ דמו . . . יהודה Judaea and Galilee are generally to be considered as if in a state of interdiction (possession in one country is no valid claim when the owner lived in the other); Y. ib. III, 14a top.

חֵירוּף, חֵירוּפָא m. (חָרַף) *blasphemy*.—*Pl.* חֵירוּפִין, חֵי׳. Ex. R. s. 41, beg. Lev. R. s. 7; a. fr.

חֵירוּפָא, חֵי׳ ch., pl. חֵירוּפִין, חֵי׳ same. Targ. Y. Num. XVI, 27.

חֵירוּת, חֵרוּת f. (חוּר II) *freedom, liberty, libertinism; leisure*. Mekh. B'shall. s. 1, v. חֵירָה. Gitt. 42a יצא לח׳ becomes free (ib. 8b, a. fr. בן חוֹרִין). Erub. 54a (play on חֵרוּת, Ex. XXXII, 16) אל תקרי חרות אלא חי׳ read not *ḥaruth* (engraven) but *ḥeruth* (liberty) on the tablets (you are free, if you observe the law); Ex. R. s. 32, beg. ח׳ מן המלכיות ח׳ ממלאך חמות liberation from political oppression, liberation from the angel of death (pestilence); a. fr.

חֵירוּ, חֵירוּתָא, חֵירוּ ch. same. Targ. Lev. XXV, 10. Targ. Is. LXI, 1; a. e.

חֵירְזָא, חֵרְזָא m. (חָרַז) *a thorny shrub* used for hedges. B. Mets. 103b Ar. Var., v. חִירְזָא I.

חֵירְחוּר m., pl. חֵירְחוּרִים (חָרְחַר) *heated contest*. Gitt. 57b (ref. to Job V, 2) בחירחוריו לשון תחבא in the contests of the tongue (prayer) thou shalt seek refuge (when persecuted).

חֵירִי חִ׳, בַּר חִ׳, v. חֲדָא.

חֵירַיוּת* pr. n. pl. *Hirayah*, in Zebulun. Y. Meg. I, 70a bot. (rendition of Yidălah, Josh. XIX, 15; corresp. to El-Ḥariṭiye, on Fischer-Guthe's Neue Handkarte v. Palaest.).

חֵירִינָא, v. חֲרִינָא.

חֵירְמָא, v. חֲרָמָא.

חֵירְנִית, v. אִירוֹנִית.

חֵירְפָא m. (חרף) *sharp-edged knife, slaughtering knife*.—*Pl.* חֵירְפֵי. Targ. Prov. XXX, 14 (ed. Lag. a. oth. חֲרִיפֵי; h. text מאכלות).

חֵירְקָא, v. חֲרָקָא.

חֵירָר m. (חרר) *freedom, emancipation*. Targ. Y. Deut. XV, 17 (cmp. שְׁחֵרוּר).

חֵירְשָׁא, v. חֲרָשָׁא.

חֵירְתָא f. ch.=h. חֲרָדָה.—*Pl.* חֵירָתָא. Targ. Ex. XIV, 2; Targ. Num. XXXIII, 7 פום ח׳, פומי ח׳ (h. text פי החירות, v. חֲרָדָה).

חֵישׁ, v. חוּשׁ.

חֵישָׁה or חֵישָׁת f. (v. חוּשׁ I) *thicket, inaccessible place* to be cleared by fire in order to be made arable, v. אַגָּם.—חִישַׁת קנים (חֵישָׁת) *reed-thicket*. Y. Sabb. VII, 10a top המצית את האור בח׳ ק׳ he who sets fire to a reed-thicket; [Y. Shebi. IV, 35b bot. באישה; Y. Ab. Zar. II, 41d bot. באשת, cmp. אוּשׁ a. אַשַּׁשׁ].—Tosef. Shebi. III, 19, v. חִיצָּה II.

חִישׁוּב m. (חָשַׁב) *(astronomical) calculation*. Sabb. 75a. Snh. 10b.

חִישׁוּתָא f.=b. h. חוּשׁ, *sense, sensation*. Targ. Job XX, 2 Ms a. Regia (ed. רְחִישָׁתָא, a. רְגִישָׁתָא).

חֵישָׁת *thicket*, v. חִישָׁה.

חִישָׁתָא I ch, constr. חִישַׁת, same. Targ. Mic. III, 12; Targ. Jer. XXVI, 18 (h. text בָּמוֹת).

חִישָׁתָא* II pr. n. *Ḥishta*, a canal in Babylonia. Pes. 40b ed. (Ms. M. אישתא, cmp. חִישָׁה).

חֵי״ת *Ḥeth*, the eighth letter of the Alphabet. Y. Peah VII, 20b bot., a. e., v. ה״א. Lev. R. s. 19; a. fr.—*Pl.* חֵי״תִין. Y. Ber. II, 4d bot. Sabb. 103b.

חַיְתָא, חַיְתָא, v. חַיְיתָא.

חֵיתָה, v. חוּת.

חֵיתוּךְ, חִיתּוּךְ m. (חָתַךְ) 1) *cut, incision, articulation*. Nidd. 25a ח׳ ידים וכ׳ indications (in the embryo) of hands and feet. Y. Sabb. VII, 10c bot.—2) *(cmp. גְּזֵירָה) sentence, (condemning) verdict*.—*Pl.* חֵיתּוּכִין, חִיתּוּכִין. Lam. R. to II, 1 (expl. תָּו, Ezek. IX, 4) ופסקם ח׳ sentences and verdicts (Mus. s. v. פסיפון: כתיטא בפ׳ like the letter θ, for θάνατος, at voting; Yalk. Ez. 349 only פס׳; Ar. s. v. פסקס: חתיכה פסקסן, ed. pr. החתיבה).

חִיתּוּכָא, ch. same, 1) *cut.* Ḥull. 47b ח׳ דאוני the incisions marking the lobes of the lung.—*Pl.* חִיתּוּכֵי. Ib. 48a ח׳ דאוני ed. (Rashi: מקום חיתוכה דאוני) the place in the neck where the lungs begin to separate.—2) *a portion cut off, segment* (חֲתִיכָה). Ib. 48b מחטא . . . בח׳ דריאה (Rashi: בחיתוכה) a needle was found in a segment of the lungs.

חִיתּוּם, **חִתֵּי**, m. (חָתַם) 1) *signature.* B. Bath. X, 8 לאחר ח׳ שטרות after the deeds were signed. Ib. 176a; a. fr.—2) (ברכות) ח׳ *the formula with which a prayer closes, concluding benediction* ('Blessed be thou, O Lord, who &c.'). Ber. 12a חכל הולך אחר ח׳ ב׳ Ms. M. (ed. only חת׳) the concluding formula decides the appropriateness of a prayer. Ib. או אחר ח׳ ב׳ אזלינן Ms. M. (ed. חתימה) or do we go by the concluding phrase?—*Pl.* חִיתּוּמִין. Y. Ber. I, 3d bot. אחר חִיתּוּמֵיהֶן according to their conclusions; (ib. חוֹתְמוֹתֵיהֶן, v. חוֹתָם); Y. Taan. II, 65c bot.

חִיתּוּן m. (חָתַן) *marriage; wedding ceremony,* only in *pl.* חִיתּוּנִים, חִיתּוּנִין. Num. R. s. 12 (ref. to Cant. III, 11) ח׳ תיו וכ׳ the law-giving on Sinai was a wedding (between God and Israel), as we read (Ex. XIX, 10) &c., v. קִידּוּשִׁין; Pesik. Vayhi, p. 5a; Cant. R. to l. c. כחתנים (corr. acc.).

חִיתּוּנָא ch. same. Targ. Y. Gen. XXXIV, 9.—*Pl.* חִיתּוּנִין. Targ. Y. Deut. VI, 7; XI, 19 חִיתּוּנֵיכוֹן (ed. Amst. חִיתּוּנְכוֹן *sing.*).

חִיתְמָא, Y. Snh. IV, end, 22c, read: חִישְׁתָּא.

חִתִּי, **חִיתִּית** f. (b. h.=חתתית; חָתַת) *being broken, subdued;* esp. *dread inspired by superiors, fear.* Gen. R. s. 34 (ref. to Gen. IX, 2, compared with I, 28) מורא וח׳ חזרו (not וחתות) the fear and dread (of man) were restored (after the deluge), but subjection was not. R. Hash. 17a (applying Ez. XXXII, 24 sq.) שנתנו חִיתִּיתָם וכ׳ those (leaders) who tyrannize the land of the living.—Lev. R. s. 18; Koh. R. to XII, 5 (ref. to חתתים, ib.) [read:] חִיתִּיתָהּ של דרך וכ׳ the dread of travelling befalls him.

חֵךְ, v. חֵיךְ.

חִכָּא, v. חִיכָּא.

חִכְאִית, v. אַכְאָבִית a. אַכְאָבִית.

חִכָּה, v. חכי.

חַכָּה f. (b. h.; חָכַךְ I; cmp. חח) *hook, fish-hook.* Y. Pes. IV, 30d top. M. Kat. 25b ח׳ וכ׳ נפלה . . בנחל if the fish-hook is thrown into the rapid river (to catch the fish), what can the waters in the pond do (if the great die, what can common humanity expect)?—Erub. 19a מטילין לו ח׳ וכ׳ they put a hook into the convict's mouth &c.; a. e.—*Pl.* חַכִּין. Tosef. B. Kam. VIII, 17. Sifré Num. s. 44 גררום בחַכֵּי ברזל they dragged them out of the sanctuary with iron hooks (on shafts, v. בַּקְלוֹסָא); Yalk. ib. 712 בקני (corr. acc.); Sifra Sh'mini, introd. חנית של ברזל (read: חַכִּים). Tosef. B. Kam. XI, 13 שלש חכין (Var. חוטין, כופין) three fuller's hooks (for stretching clothes; v. חוֹב II, 2).

חִכּוּכָא, **חִכּוּךְ**, v. חִירְכָּא.

חֲכוּכָא m., constr. חֲכוּךְ (חָכַךְ) *scratching.*—ח׳ חספא scratching with a potsherd, *eruption.* Targ. Y. II Deut. XXVIII, 27, v. חִירְכָּא.

חֲכוּר, v. חָכִיר.

חָכָה, **חכי** (b. h.), *Pi.* חִכָּה 1) (denom. of חַכָּה) *to insert a hook, to fish with the angle, to fasten.* Y. Sabb. IV, end, 7c אם לַחְפּוֹת בו if it is a *sûgar* (v. סוּגָר) with which to fasten a dog (by inserting the hook of a chain), opp. בשביל שלא לאכול one intended to prevent from eating (a muzzle); Y. Bets. II, end, 61d (not לחכות). B. Kam. 81a ומְחַכִּין בימה וכ׳ and that people be free to fish with the angle in the lake of Tiberias.—2) (b. h.) *to lie in wait* (v. Hos. VI, 9); *to wait for, hope, be anxious for* (with ל). Snh. 97b (fr. Hab. II, 3) חִכָּה לו wait for it (the redemption); ib. אנו מְחַכִּין והוא אינו מְחַכֶּה we are anxious, but He is not (ref. to Is. XXX, 18). Pesik. R. s. 34; Yalk. Zeph. 567; a. e. [Yalk. Lev. 604 מחכה, v. חָקָה.]

חִכֵּי, *Pa.* חַכֵּי ch. same. Pesik. V'zoth, p. 196a (ref. to Is. XXX, 18) כהדרן צייידא דמחכי וכ׳ like the hunter that waits for prey; Yalk. Deut. 950.

חֲכִים I, **חֲכִים**, v. חָכַם.

חֲכִים II, **חַכִּימָא** m. ch.=h. חָכָם, *wise; sage, scholar.* Targ. I Kings III, 12. Targ. Y. Lev. XIX, 32; a. fr.—Ab. Zar. 76b מאן ח׳ למיעבד וכ׳ who but R. . . . is wise enough to do that?; Pes. 76a.—Tam. 32a אידן מתקרי ח׳ who is to be called a wise man?; a. fr.—Esp. *Ḥakham,* a scholar's title, inferior to Rabbi. B. Mets. 86a top ח׳ יתקרי וכ׳ shall be called a *Ḥakham,* but not a Rabbi. Y. Taan. IV, 68a דמנייתך ח׳ that I have appointed thee a *Ḥ.* (intimating that he would never be a Rabbi); a. e.—*Pl.* חֲכִימַיָּא, חַכִּימֵי. Targ. Deut. I, 13. Targ. Job XL, 30 (h. text חַבָּרִים, cmp. חָבֵר); a. fr.—Nidd. 20b כמה ח׳ יהודאי how wise the Jews are. Sot. IX, 15 (49a) שרו ח׳ וכ׳ the *Ḥăkhamim* began to be (in scholarship) like common school teachers. Succ. 38b; a. fr.—*Fem.* חֲכִימְתָּא, חַכִּימְתָּא. Targ. II Sam. XX, 16; a. e.—*Pl.* חַכִּימָתָא. Targ. Jer. IX, 16. Targ. Jud. V, 29 חַכִּימַת (constr. pl.).

חַכִּימָאוּת m. (preced.) *one pretending to be a scholar.* Pes. 105b ed. (Ms. a. comment. חַכִּימָא).

חָכְמְתָא f. ch.=h. חָכְמָה, *wisdom.* Targ. Ex. XXXV, 35; a. e.

חַכִּימָתָא, v. חֲכִים II.

חֲכִינָא, v. חֲכִינָה.

חֲכִינַיי, **חֲכִינַאי** pr. n. m. *Ḥăkhinai.* Keth. 62b, a. fr. R. Ḥănania, son of Ḥ.—Y. M. Kat. III, 81d top.

חכינאות, v. חֲבֵר.

חֲכִינָא, **חֲכִינָה** f. (חכן, cmp. עכן) *ḥăkhina,* name of a large snake, prob. *annulated snake.* Y. Ber. V, 9a bot.

(in Chald. dict.), v. זְחַר. Ib. VIII, 12b; Gen. R. s. 82, end (Ḥull. 127a נחש). Y. Snh. X, 28d top כריסָה של ח' (not ככריסה) like the venom of a ḥ.; Ruth R. to III, 13. Y. Taan. IV, 69a top ח' כריכה עליו (read: כרוכה) a snake wound around him; (Lam. R. to II, 2 עצבנא כריכא).—*Pl.* חֲכִינִים. Cant. R. to VII, 8 [read:] חבר שהיה לו שתי ח' a charmer who had two snakes.

חכינה, Meg. 28a בחכיניתו, v. חֲכִינָה.

חכינותא, v. חֲכִי׳.

חֲכִינָנָא m. (v. חֲכִינָא) *wound, snake-like; insidious.* Targ. Prov. XVIII, 8 Var. ed. Lag. (ed. Lag. a. oth. חבננא, oth. ed. שיגושא; h. text נרגן).

חֲכִינָתָא f. ch. = h. חֲכִינָה. Y. Sabb. VI, end, 8d.

חֲכִיר, חָכִיר m. (חכר, cmp. חכינא) *bent, bowed down.* Targ. Ps. XXXV, 14; XXXVIII, 7 (Ar. חֲבִיר; Ms. חַמִּיר I).

חֲכוּר, חָכִיר m. (חָכַר) 1) *tenant* on a fixed rent payable in kind, v. אָרִיס II. Y. Bicc. I, end, 64b ח' לשעה a tenant for a fixed term, ח' לעולם a permanent tenant (on ground rent). B. Mets. 104a חוֹכֵר; a. fr.– *Pl.* חֲכִירִין, חֲכוּרִין (חוֹכְרִין). Y. Bicc. l. c. חֲכוּרֵי בתי אבות hereditary tenants. Tosef. Peah III, 1. Ib. Ter. II, 11 חוכרין ed. Zuck. (Var. חכורות, חכירות). Y. M. Kat. III, 82b bot. חֲכִירָיו.—2) *the fixed annual rent in kind.* B. Mets. IX, 2 (103b) מנכה לו מן חֲכִירוֹ Talm. ed. (Mish. חֲכוּ׳) he deducts from the stipulated rent (in proportion). Ib. 4 (105a) היואיל ואני נותן לך חֲכִירָךְ (Y. ed. חֲכוּרָךְ, Mish. חֲכוּרָהּ) as long as I give thee thy rent (Mish.: the rent for it).

חֲכִירָא ch. = same. — *Pl.* חֲכִירֵי. B. Mets. 68a, v. נַרְשָׁאָה.

חכיריא, חכירא, v. חֲבִירָא.

חֲכוּרוּת (חֲכִירוּת) f. (v. חָכִיר) 1) *tenancy, tenure* on rent in kind. Bicc. I, 11 בעלי אריסות וח' *landlords* of properties held in tenure, on shares, or on fixed rent; or *tenants* on &c.; expl. Y. ib. 64b either חכירי בתי אבות (v. חָכִיר), or בעלי אריסיות וחֲכִירוּת (not וחכורות).—2) *stipulated rent.* Tosef. B. Mets. IX, 24 ח' של שתי שנים Var. (ed. Zuck. only חכורי) the rent for two years in advance.—*Pl.* חֲכִירִיּוֹת, v. supra.

חָכַךְ I (v. Fl. to Levy Talm. Dict. II, 204²) 1) *to restrain, fasten, hook.*—Denom. חַכָּה.—2) *to grasp* (one another), *to wrestle*; v. חָבַב II.

חָכַךְ II (onomatop.) 1) *to be rough; to rub, scratch.* Naz. 59a מיחו לֵיחוֹךְ how about (removing the hair by) rubbing (Tosaf.: לחוך ולהתחכך about rubbing or being rubbed)?—2) (cmp. חָרַט, a. חָנַךְ) *to hesitate.* Ned. I, 1 היה חוֹכֵךְ בזה להחמיר had some hesitation about deciding in favor of greater stringency (for the expression מנודה; oth. opin. in R. N. to Bab. ib. 7a: denom. of חֵךְ, *had a taste for* &c.).

Hithpa. הִתְחַכֵּךְ, *Nithpa.* נִתְחַכֵּךְ *to rub one's self against a rough object; to be rubbed.* B. Kam. IV, 6 שור שהיה מִתְחַכֵּךְ וכ' an ox that scratched himself against a wall; Tosef. ib. IV, 6. B. Kam. 3a נִתְחַכְּכָה וכ' she (the animal) scratched herself against a wall for her gratification (without intention to do injury) &c.—Naz. 59a, v. supra; a. fr.

Pi. חִיכֵּךְ (v. חוּךְ II) *to hawk; to deride.* Gen. R. s. 67 (play on חכי, Gen. XXVII, 36) התחיל מְחַכֵּךְ בגרונו וכ' he began to hawk with his throat (to express contempt), like one that hawks and spits; Tanḥ. Ki Thetsé 10; Pesik. Zakh., p. 27b, v. זְמוֹרָה; [Ar. ed. Koh. s. v. זמר: חִיכְחֵךְ, *Pilp.*].—Cmp. פָּחַח.

חֲכַךְ ch., *Ithpa.* אִתְחַכֵּךְ as preced. *Hithpa.* B. Kam. 44a.

חֶכֶךְ m. (preced.) 1) *scab, sore;* trnsf. *tribulation, visitation.* Y. M. Kat. III, 81d top; (B. Mets. 59b אֶךְ, Var. אָךְ). — *Pl.* חֲכָכִים *inflammations.* Gen. R. s. 19, beg. (v., however, אַבָּאבִית).—2) *cough, catarrh.* Y. Snh. X, 29b bot. ח' . . . בתחלה הוא first He causes a cold to enter them; (Tanḥ., ed. Bub., R'eh 10 חִיכּוּךְ); Pesik. Asser 97b חקב״ח ח' (insert מכניס בהם); v. דָּוֶה.

חָכַם (b. h.; v. חָכָם) 1) *to be wise, to know.* Nidd. 70 מה יעשה אדם ויֶחְכַּם what must one do in order to be wise?—2) (denom. of חָכָם) *to meet for deliberation.* Ib. לכשיחיו נֶחְכַּם לחן when they resurrect, we shall meet to discuss their case.

Hif. הֶחְכִּים 1) *to grow wise, to become a scholar.* B. Bath. 25b חרוצה שיַחְכִּים he who desires to become a scholar; ib. 175b (Ber. 63b שיִתְחַכֵּם). Ab. II, 5 . . . לא כל מַחְכִּים not every one that has a large trade, becomes wise (experienced); a. fr.—2) *to make wise, to stimulate a person's mind by ingenious suggestions, questions* &c. Hag. 14a תלמיד המַחְכִּים וכ' a student who enlightens his teachers. B. Mets. 107b ומַחְכִּימַת פתי and makes the simple wise.—3) *to subtilize, philosophize.* Ex. R. s. 6, beg. ח' על גזרתו וכ' philosophized on (tried to find out the reasons for) the Lord's law. Ib. מה שהייתי מַחְכִּים וכ' when I philosophised . . . . . and made myself believe . . . . ., it was all vain boast &c.

Hithpa. הִתְחַכֵּם, *Nithpa.* נִתְחַכֵּם *to become wise.* Ber. 63b, v. supra. B. Bath. 25b מתוך שמִתְחַכֵּם מתעשר because by becoming wise, he will get rich. Pesik. R. s. 33 beg. מאליו נתח׳ became wise by his own speculation.

חַכִּים, חָכֵם, also **חַכִּים** (adj. with verbal inflection) 1) *to be wise, shrewd; to be learned.* Targ. I Kings V, 11. Targ. O. Ex. XV, 8 חֲכִימוּ (חַכִּ׳, h. text נערמו!). Targ. Is. XXIX, 16; a. fr.—Gitt. 56b דחַכְמִיתוּ וכ' that you are so wise. Taan. 23b דניחְכִּים טובא that we may become well-learned; a. fr.—2) *to recognize, to know, remember.* Targ. Y. II Gen. XXXVII, 33 (some ed. חַכֵּם *Pa.*).—Targ. II Esth. II, 18; a. fr.—Lev. R. s. 30 ח' את וכ' doest thou know anything in favor of this man?—Y. M. Kat. III, 83b top, v. בְּאַר.—Y. Ber. II, 4d top ומַכְמִין אינון בלום do they (the dead) know anything?—Y. Shek. VII, 50c bot. יֶחְכְּמוּן שפריא קיטרייהון let the wine-dealers identify their knots (marks on the wine bottles). Y. Keth. V, 30a bot. [read:] חֲכִים אנא לחייתא דמילדא לי (or חַכִּים) I (as an infant)

recognized the midwife that assisted at my birth (when she came to nurse my mother). Y. Ter. XI, end, 48[b] לא אנא ח׳ לאבא I never knew my father. Y. Ḥag. II, 78[a] top יַחְכּוּם shall select (Y. Snh. VI, 23[a] bot. ירטול), v. זוֹנָא.—2) (euphem.=b. h. יָדַע) *to sleep with.* Targ. Y. Gen. IV, 1 Ar. (ed. ידע). Targ. Y. II ib. XX, 16; a. e.—Y. Maas. Sh. IV, 55[b] bot.; Lam. R. to I, 1 רבתי (חד כותאי) 1). a. e.—3) *to be clear, evident.* Snh. 42[a], v. זָקֵן I.

Pa. חַכֵּים 1) *to make wise, teach.* Targ. Y. Deut. XXXIV, 10. Targ. Job XXXV, 11; a. e.—2) *to outwit.* Targ. O. Gen. XXVII, 36 (Rashi a. l. quotes וכמני, v. כָּמַן, v. Berl. Targ. O. II, p. 10).

Ithpa. אִתְחַכַּם 1) *to become wise.* Targ. Ps. CV, 22; a. e.—2) *to be informed, aware; to learn.* Ib. XXXV, 8. Targ. Y. Ex. II, 4.—3) *to hold counsel.* Targ. O. Ex. I, 10.—4) *to be recognized.* Y. Sot. IX, 23[c] bot.; Y. Yeb. XVI, 15[c] מאן דבעי דלא מִתְחַכְּמָה he who desires to disguise himself; לא מִתְחַכְּמִין they were not recognized, v. נְחֵירָא.

Af. אַחְכַּם *to teach, make wise.* Targ. Ez. III, 2; a. e.—B. Bath. 158[b] אוירא דא״י מַחְכִּים the climate of Palestine makes wise.

חָכָם m. (b. h.; v. Fl. to Levy Talm. Dict. II, 204[2]) [*retentive,*] 1) *one who knows.* חָכָם הרזים He who knows the secrets (minds of men). Ber. 58[a]; Tosef. ib. VII (VI), 2; Num. R. s. 21, beg.—2) *wise man, scholar;* esp. *Ḥakham,* a scholar's title, less than Rabbi. Ab. IV, 1 אזהו ח׳ who is a wise man? Snh. 21[a] (ref. to II Sam. XIII, 3) איש ח׳ לרשעה a man wise for wickedness (artful). Gitt. 67[a] ח׳ וסופר is a scholar and a scribe; ח׳ לכשירצה might be a scholar, if he wanted. Hor. 13[b] ר״מ ח׳ R. M. was the *Ḥakham* (counselor); a. v. fr.—*Pl.* חֲכָמִים, frequ. in the sense of *a number of scholars,* as opposed to a single authority. Ḥull. 85[a] ראה רבי . . ושנאו בלשון ח׳ Rabbi approving of R. Meir's opinion . . . ., recorded it in the Mishnah as the opinion of 'scholars'. Ber. I, 1; a. v. fr.—חכמי אומות העולם gentile scholars (philosophers), חכמי ישראל Jewish scholars. R. Hash. 12[a]. Pes. 94[b]; a. fr.—תַּלְמִיד חָכָם (=תלמיד וח״ח, cmp. חָבֵר, abbr. ת״ח) title of a student, *disciple, scholar.* Ḥag. 15[b] ת״ח אצ״פ שסרח וכ׳ a scholar's learning is not to be despised, even if he has gone astray. Ḥull. 9[a] ת״ח צריך וכ׳ in order to be recognised as a *Talmid Ḥakham,* one must have learned three things &c.; a. v. fr.—*Pl.* תַּלְמִידֵי חֲכָמִים. Ber. 64[a] ת״ח מרבים וכ׳ scholars increase the peace of the world; a. v. fr.

חכם, Y. Erub. IX, end, 25[d] והח׳, read והחכמים, v. חֲכַם.

חָכְמָא, v. חוּכְמָא.

חַכְמַאי pr. n. m. *Ḥakhmai.* M. Kat. 9[a] bot. ר׳ יונתן בן ח׳ Ms. M. (ed. עכסמיי, read: עכ׳); Y. Ter. XI, end, 48[b] עַכְמַאי.

חָכְמָה f. 1) fem. of חָכָם. Y. Shek. V, 48[d] top חברי ח׳ זו that is a wise court; Snh. 17[b] שלישות ח׳ a Sanhedrin containing three orators is a wise one.—2) *female physician, midwife.* R. Hash. II, 5; Erub. 45[a] ח׳ חבאת לילד a midwife called for assisting at birth. Sabb. XVIII, 3 וקורין לה ח׳ וכ׳ and we must call for her a midwife from another place (on the Sabbath); a. fr.

חָכְמָה f. (b. h.; חָכַם) *wisdom, learning, art.* Ber. 17[a] תכלית ח׳ וכ׳ the perfection of wisdom is repentance and good deeds. Ib. 33[a] ברכת ח׳ the benediction of wisdom (the fourth of the Prayer of Benedictions). Gen. R. s. 17 חָכְמָתוֹ מרובה וכ׳ his (Adam's) wisdom is greater than yours. R. Hash. 29[b] שהיא ח׳ ואינה מלאכה it is an art and not à labor; a. v. fr.—לשון ח׳ *enigmatical speech.* Erub. 53[b].—חָכְמַת יוונית, v. יְוָנִי.

חַכְמָנִית f. (preced.) *well-educated, smart.*—*Pl.* חַכְמָנִיּוֹת. B. Bath. 119[b].

חָכְמְתָא, v. חוּכְמָא.

חכן, Y. Erub. VI, 23[d] bot., read חָבֵן.

חָכַר (cmp. חָכַךְ) *to contract, farm,* esp. *to give* or *to take in rent on a fixed annual rental payable in kind,* contrad. to שָׂכַר, אָגַר or קִבֵּל q. v.—B. Mets. IX, 2 חֲכוֹר לי וכ׳ give me in rent &c. Tosef. Dem. VI, 2 החוֹכֵר שדה if one takes in rent a field. Ib. מה בין שוכר לחוכר what is the difference between the *sokher* and the *ḥokher?;* a. fr.—V. חָכִיר.

Hif. הֶחְכִּיר *to give in rent. Part.* מַחְכִּיר *landlord.* B. Mets. 104[a]; a. e.—*Part. pass.* מוּחְכָּרָת, f. מוּחְכֶּרֶת. B. Bath. 123[b], sq. פרה מ׳ a cow rented out *for half-profit* (Rashi).

חַכַּר ch. same. B. Mets. 68[a] חַכְּרָהּ, v. מַשְׁכֵּן. Y. Maas. Sh. V, 56[b] bot. [read:] כד . . . חַכְּרִין . . . תַּחְכְּרוּן וכ׳ when you rent land, rent only from God-fearing men.

חַכְרְנוּתָא f. (preced.) *tenancy.* B. Mets. 104[a] (Rashi: חַכִּירוּת).

חכשרת, v. חַכְשָׁרָה.

חל, Y. Ned. IV, beg. 39[c] bot כגון החל מן נוניה, read: כגון חדין חֲלָמוֹן נ׳ as, for instance, *fish-raw.*—Y. Ab. Zar. II, 40[d] top בחל לה, read: בחללה, v. חֲלָלָא.

חַל, perf. a. part. of חזל.

חַל I, v. זְחַל.

חַל II m. (חלל, cmp. חֲלֵי) *weak, mild* (wine). Targ. Y. Deut. VIII, 8, opp. דְּרִיף.

חַל III *vinegar,* v. חָלָא III.

חַלָּא m. (חלל, cmp. גלל) *a globular concretion.*—*Pl.* חַלֵּי. Bekh. 7[b] ח׳ דיחמורתא ball-like concretions found in the *yaḥmur* (fallow-deer), v. יַחְמוּרָא.

חַלָּא I m.=h. חוֹל I, *sand.* Targ. Gen. XXXII, 13; a. fr.—Pes. 113[a], v. אֲדִי.—*Pl.* חַלָּתָא (fem.). Sabb. 110[a] בי ח׳ between the sand-mounds.

חַלָּא II m.=חוֹל II. Targ. Job XXIX, 18.

חַלָּא III, **חַלָּ, חַל** m. (חלל or חול) [*turned, spoiled,*] *vinegar.* Targ. O. Num. VI, 3 חַל; Y. חַלָּא. Targ. Ps. LXIX, 22 חָ׳ ed. (Ms. חָ׳). Targ. Prov. XXV, 20 חלא ed. Lag. (ed. חֵילָא, Ms. חוֹ׳). Targ. Ruth II, 14.—Ab. Zar. 12[b]. Gen. R. s. 39, v. זחל I ch.—Ḥull. 120[a] ח׳ דקריש Ar. (ed. חלב) a jellied vinegar sauce of meat; a. fr.—Y. Maasr. III, 50[d] bot. ח׳ בר חמרא a deteriorated son, v. חוֹמֶץ; Ḥull. 105[a]. [Y. Ter. VII, 45[d] bot. בחלא, read: בחַקְלָא.]

חָלָא *to be sick*, v. חָלִי.

חֶלָאָה (b. h.) pr. n. f. *Helah*, an Agadic surname of Miriam. Ex. R. s. 1, v. נָעַר.

חֲלָאִים, v. חָלִי.

חֶלֶב m., constr. חֲלֵב (b. h.) [*secretion,*] *milk.* Ab. Zar. II, 6 ח׳ שחָלָבוֹ וכ׳ milk (of a cow) milked by a gentile. Makhsh. VI, 5 מי ח׳ serum of milk; a. fr.—בשר בח׳ *the boiling of meat with milk, the prohibitory law concerning* &c. (Ex. XXIV, 19; XXXIV, 26; Deut. XIV, 21). Pes. 54b, v. חִרהוּשׁ.—Ḥull. 110a לא גמירי דב׳ בח׳ אסור they did not know that boiling meat with milk was forbidden; a. fr.—חֶלֶב בֵּיצִים *white of eggs.* Y. Ter. X, 47b bot., cmp. חֶלְבּוֹן.—ח׳ נֵץ *ornithogalum, Star of Bethlehem,* a bulbous plant. Shebi. VII, 1, v. חַלְבְּצִין; Ukts. III, 2.—Trnsf. ח׳ חח *white wine.* Gen. R. s. 98, opp. אדום.

חֶלֶב, חֶלְבָּא, חֵלְבָּא ch. same. Targ. Gen. XVIII, 8. Targ. Job X, 10; a. fr.—Y. Ter. VIII, 46a חַלְבּוּן חֵ׳ milked. Ḥull. 109b, v. בְּשַׁרָא I. Ib. 110a; a. e.

חָלַב (denom. of חֶלֶב) *to milk; to yield milk.* Ab. Zar. II, 6, v. חָלָב. Bekh. 20b חוֹלְבוֹת וכ׳ . . . . רוב the majority of animals secrete no milk unless they have given birth; a. fr.

Nif. נֶחֱלַב *to be milked.* Sabb. 53b לִיחָלֵב when the bag is tied on for milking purposes (to support the udders), opp. ליבש for drying up.

חֲלַב ch. same. Y. Ter. VIII, 46a, v. חֶלֶב.

חֵלֶב m. (b. h.) *fatty concretion* (cmp. חֶלְבָּא), esp. *that abdominal fat of cattle which it is forbidden to eat, ḥeleb* (Lev. III, 17), contrad. to שומן. Kerith. III, 1. Ḥull. 113b חמבשל ח׳ בחָלָב if one boils fat with milk. Snh. 4b חֶלֶב וחָלָב דכי וכ׳ *ḥeleb* a. *ḥalab* which are written alike, v. אֵם; a. fr.—*Pl.* חֲלָבִין, חֲלָבִים. Ber. I, 1 ח׳ ואברים the pieces of fat and the limbs belonging to the altar; Tam. VII, 3 שלחן חח׳ the (marble) table designated for the fat-pieces (and limbs).—Ker. 12a, sq. חֲלָבִין laws concerning the eating of *ḥeleb;* Y. Yeb. X, 11a top מדמי לה לח׳ (not לחלבין); a. fr.—[Y. Ter. X, 47b bot. לובן חלבין, v. חֶלְבּוֹן.]—גוּשׁ ח׳, v. גּוּשׁ.

חֶלֶב* ch. m. (preced.) *a viscous substance, glair.* Ḥull. 120a ח׳ דקריש ed. (v. Rashi); v. חָלָא III.

חֶלְבּוֹן (חֶלְבּוֹן Ar.) m. (v. preced. wds.) *glair, white of an egg.* Ab. Zar. 40a; Ḥull. 64a, v. חֶלְמוֹן; a. fr.—Y. Ter. X, 47b bot. בלובן חלבין, read: בחלבון (v. cit. in Tosaf. to Ḥull. 64b).

חֶלְבּוֹנָא, constr. חֶלְבּוֹן ch. same. Targ. Y. Gen. XXXIX, 14; 20. Targ. Job VI, 6.

חֶלְבִּיצִין, v. חַלְבְּצִין.

חֶלְבָּנָא, pl. חֶלְבָּנַיָּא, v. חֶלְבְּנִיתָא.

חֶלְבְּנָה f. (b. h.; cmp. חֶלֶב, חֵלֶב, v. חִילְתִּית) *galbanum,* a gum-resin used as an ingredient of frank-incense, smelling like asafoetida. Ker. 6a. Ib.b; Yalk. Ex. 389 ח׳ ריחה רע ומנאח וכ׳ the smell of galb. is evil, and yet the Bible counts it among the spices (so are the wicked with the righteous combined in prayer).

חֶלְבְּנִיתָא (חֶלְבְּנָתָא, חֶלְבְּנָיְתָא) ch. same. Targ. O. Ex. XXX, 34; Targ. Y. חֶלְבְּנַיָּא, pl.—Gitt. 69a, v. הוּבְּשָׁנִיתָא.

חַלְבְּצִין, חַלְבִּיצִין m. (compound of חֶלֶב a. בֵּיצָה) *bulb of ornithogalum.* Shebi. VII, 2; expl. Y. ib. 37b bot. בֵּיצֵי נֵץ חֶלֶב eggs (bulbs) of &c., v. חֶלֶב; Tosef. ib. V, 6; Nidd. 62a חַלְבִּירִצִין (absorbing ח); Sabb. 90a החחל׳. Tosef. Kil. III, 12 חלבוצין.

חַלַגְלוֹגִין, חַלַגְלוֹגוֹת m., pl. (חלג, cmp. חלק) *purslane.* Eruv. 28a ובחל׳ (Ms. M. ובגלוגות, read: וכַּלַגְלַג׳, v. Rabb. D. S. a. l. note, ח׳ absorbed, v. preced.); Y. Peah VIII, 21a top; Y. Erub. III, 20d top, expl. פרפחיניה. Shebi. IX, 1 (Mish. ed. גית . . . ., read: גות . .; v. Rabb. D. S. a. l. note). Y. ib. 38c (Rabbi's maid said) נתפזרו חַלוֹגְלוֹגוֹתַיִךְ thy purslane plants have been scattered; R. Hash. 26b חֲלוֹגְלוֹגֵךְ (Ms. M. לגלוגך). Ib. לא ידעי רבנן מאי חלוגל׳ (Mss. לגל׳).

חָלַד (cmp. חלל) *to undermine, cave, dig.* Pes. 118b שחוֹלְדֶת בעיקרי וכ׳ Ms. M. (ed. as in Ḥull. 20b חדרה) which undermines the foundations &c. V. חוֹלְדָה.

Hif. הֶחֱלִיד 1) same. Y. Kil. IX, 32c top מַחְלִיד הב״ה . . . . את וכ׳ the Lord caves the ground before them and they roll &c.; Y. Keth. XII, 35b top אל . . מהלך (corr. acc.). B. Bath. 19b מפני שמַחְלִידִין וכ׳ because their roots undermine the ground.—2) *to pass the slaughtering knife under cover, to squeeze in.* Ḥull. II, 4. Ib. 20b; a. fr.—Tosef. Kel. B. Bath. I, 5 מפני שחכובס אומן מַחְלִידוֹ לתוכו (R. S. to Kel. XXI, 1) because so much of it does the professional fuller fold up for inserting a rod into it (v. חוֹב II, 2).

חָלַד ch. same; Part. pass. חָלִיד *covered with earth, mouldering.* Targ. Job XI, 17 Ms. (ed. דחלך, דחלך, corr. acc.).

חֵלֶד m. (b. h.; preced.) *mould;* trnsf. *earthly life.* Midr. Till. to Ps. XVII, 14 אין ח׳ אלא ארץ *ḥeled* means earth (ref. to Ps. XLIX, 2). Tanḥ. Ki Thabo 2 (ref. to Ps. XVII, 14) הן מתים מח׳ they die away from this world, v. חֲלוּדָה.

חֲלָדָה f. (חָלַד Hif.) *passing the knife under cover.* Ḥull. 9a; 27a; a. e.

חלדואות, v. חֲלוּדָה.

חֲלָדוּתָא f. ch.=h. חֲלוּדָה, *rust.* Targ. Y. Num. XXXI, 22 (v. Rashi a. l.).

חַלְדִּין* m. pl. (preced. wds.) *cave-dwellers.* Gen. R. s. 37, transl. of חִוִּי (Gen. X, 17); cmp. חִוְּיָא.

חָלָה, v. חלי.

חַלָּה f. (b. h.; חלל) 1) [*rolled, rounded*] *cake.*—*Pl.* חַלּוֹת. Ukts. III, 5 ח׳ חרוץ (Tosef. Maas. Sh. I, 13 חַפַּת

(collect. noun), a. e., v. חֲרִיצָה.—Men. III, 6 שתי ח׳ the two loaves (offered on the Feast of Weeks, Lev. XXIII, 17).—B. Bath. V, 3; Ukts. III, 11 ח׳ דבש *honey-combs;* a. fr.—2) (with ref. to Num. XV, 20, sq.) *Ḥallah, the priest's share of the dough.* Sabb. II, 6, v. זָהִיר. Ḥall. I, 1 תרומין בח׳ are subject to the law of *Ḥallah.*—Ib. II, 7 שעור חח׳ the quantity to be set aside for the priest. Ib. 8 מעיסה שלא הורמה חַלָּתָהּ Ms. M. (v. Rabb. D. S. a. l. note) from a dough from which the priest's share has not yet been taken; a. fr.—*Pl.* as ab. Pesik. Shimu, p. 118[a] שתי ח׳ two portions (one for being burnt, and one for the priest); Y. Erub. III, end, 21[c]; Cant. R. to I 6; a. e.—Trnsf. *ḥallah, the sanctification of creation, man.* Gen. R. s. 14, beg.; Yalk. Prov. 962, a. e. (ref. to Prov. XXIX, 4, ואיש תרומות) that is Adam שהיה גמר חַלָּתוֹ וכ׳ who was the final sanctification of the world; Gen. R. s. 17, end.—*Ḥallah,* name of a treatise of the Mishnah, Tosefta a. Talm. Y., of the Order of Z'raïm.

חַלּוּגְלוּג, v. חַלַּגְלוּג.

חַלּוּדָה f. (חָלַד) [*covering of earth &c., mouldering from being in a cave,*] 1) *rust, mould.* Kel. XIII, 5 העלתה ח׳ became rusty; Tosef. ib. B. Mets. III, 10; a. fr.—Trnsf. *sin.* Tanḥ. Ki Thabo 2 (ref. to חלד Ps. XVII, 14) [read:] אמרו זה לזה ח׳ חם מלאין חטאין יש בידן (v. Tanḥ. ed. Bub. ib. 4) they (the gentiles) say to one another, they (the Israelites) are full of rust, there are sins in their hands.—2) *a skin disease arising from living in caves.* Midr. Till. to Ps. XVII, 14 (v. supra) אלו שהעלה גופן ח׳ they are those (persecuted Jews) whose bodies became afflicted with sores, &c.; Y. Shebi. IX, 38[d]; Gen. R. s. 79.—*Pl.* חַלּוּדוֹת. Pesik. B'shall., p. 88[b]; Esth. R. to I, 9 חַלּוּדָאוֹת (some ed. חלדואות, corr. acc.).

חַלָּוָן pr. n. pl. *Halvan* (*Ḥolvân*) in Assyria (b. h. חלח, v. P. Sm. 1277, Neub. Géogr. p. 373). Kidd. 72[a]; Yeb. 16[b] Ms. M. (ed. חלזון, corr. acc.).

חַלּוּזָא, חַלּוּזִי (חִילּוּזָא, חִילּוּזִי) m. (חלז) *knot* or *sling of the upper garment when lifted,* (*sinus*). Targ. II Esth. I, 2 (3) וחלזית חֲלוּזָתָהּ she lifted her garment.—Pes. 113[a] תמרי בְּחַלּוּזָךְ וכ׳ if thou bringest dates home, with thy *sinus* (before ungirding) run to the brewery; [comment.: with the dates tied up in thy *bag*]. V. חוּלְזָא.

חַלּוּט m.=חֲלוּטָה. Tosef. Neg. VIII, 6 בימי חַלּוּטוֹ during his days of declared leprosy.

חָלוּט m., v. חָלַט.

חַלּוּטִין m. pl. h. a. ch. (חָלַט II) *final action, decision.* לחַ׳ *finally, permanently, absolutely* (b. h. לְצִמִּיתוּת). Targ. Lev. XXV, 23; a. e.—Ex. R. s. 3; Arakh. 15[b]; Snh. 106[b].—Lev. R. s. 7, end, v. יְרִיבָה.—V. חַלָּטָנִית.—בח׳ *by final decision* (from which there is no appeal). Gen. R. s. 42; Yalk. ib. 72; Koh. R. to V, 15 הרך מה דאתא בחלו׳ וכ׳ Ar. (ed. בחלי׳) as man enters this world by final decision, so does he leave it it (cmp. Ab. IV, 22).—[Gen. R. s. 94, beg. חלוטין, v. חֲלִיטָא III.]

חַלּוּל, חֲלוּלִי, v. sub חִרֵּשׁ.

חָלוּל m. (חָלַל) *hollowed; pipe, channel.*—*Pl.* חֲלוּלִים, חֲלוּלִין. Sifra K'dosh. Par. 1; Yalk. Lev. 604 the idols are called אֲלִילִים על שם שהם ח׳ because they are hollow.—Ber. 60[b] ח׳ ח׳ Ms. F. a. oth. (ed. חֲלָלִים) full of channels (bowels &c.).

חָלוּם m. *sane,* v. חָלַם I.

חֲלוֹם (b. h.; v. חָלַם II) *dream.* Ber. 55[a]; a. fr.—*Pl.* חֲלוֹמוֹת. Ib.[b]; a. fr.—Ib. 10[b] בעל חח׳ the genius of dream.—[חלומות דהרואה that portion of the chapter Haroëh, in B'rakhoth, treating of dreams: Ber. 55[a] to 57[b]; often quoted in Ar. a. oth.]

חַלּוֹן c. (b. h.; חלל) *perforation, aperture, window.* B. Bath. III, 6 ח׳ המצרית וכ׳ the Egyptian window (a very small aperture in the wall) gives no privilege (v. חֲזָקָה), i. e. the neighbor may build against it, contrad. to חצורית a Tyrian window. Gen. R. s. 31, expl. צחר (Gen. VI, 16); a. v. fr.—*Pl.* חַלּוֹנוֹת. Y. R. Hash. II, 58[a]; Ex. R. s. 15 שס״ח ח׳ וכ׳ 365 apertures did the Lord create in the sky; a. fr.

חַלּוּפָא, חֲלוּפִי, v. חִרֵּשׁ.

חָלוּץ m. (v. חָלַץ *Hif.*) *strength, quickness.* Ber. 16[b] חיים של ח׳ עצמות (missing in Mss., v. Rabb. D. S. a. l. note 5) a life of healthfull energy (v. Is. LVIII, 11).

חֲלוּצָה, חֲלוּצָא I pr. n. pl. or district *Ḥălutsa.* Targ. Y. II Gen. XVI, 7; Ex. XV, 22 (h. text שׁוּר). Targ. Y. Gen. XVI, 14 (h. text בָּרֶד).—Gen. R. s. 45; Yalk. ib. 79 (expl. בדרך שור, Gen. XVI, 7) באורחא דח׳ on the road of Ḥ.—V. חַגְרָא I.

חֲלוּצָה II f., v. חָלַץ.

חָלוּק I m. (חָלַק, v. חָלָק) *plain, smooth garment,* in gen. *undershirt.* Kel. XXVIII, 9, v. חוּץ II.—M. Kat. 14[a], a. e. כל . . . אלא ח׳ אחד he who has only one shirt. Ab. Zar. 34[a] לבן ח׳ a plain white frock, v. אִימְרָה. Y. Taan. II, 65[d] (ref. to I Sam. VII, 6) לבש שמואל חֲלוּקָן וכ׳ Samuel put on the common shirt of all Israelites, i. e. included himself among the sinners; a. fr.—Trnsf. a) *a shirt-shaped bandage.* Sabb. XIX, 2 (drawn over the circumcised membrum).—b) *a row, layer.* Y. Pes. I, 27[b] bot. מפשיטו ח׳ אחד he strips it of one shirt, i. e. removes one row all around the pile of bottles.—*Pl.* חֲלוּקִין, חֲלוּקִים, חֲלוּקוֹת. M. Kat. 22[b]. Y. l. c. שני חלקות (read: חלוק׳) two rows. Tosef. Kil. V, 6 שני ח׳ two shirts of different materials (כִּלְאַיִם). Lam. R. introd. (R. Abbahu 2); ib. to III, 13 וחח׳ שלו עליו (the camel) with his covers on; a. fr.

חָלוּק II 1) *divided,* v. חָלַק; 2) *empty, smooth,* v. חָלָק.

חִלּוּק, v. חִרֵּשׁ.

חַלּוּקָא, חֲלוּקִי ch.=h. חָלוּק I. Targ. Y. Ex. XXII, 26 ח׳ ed. pr. (later ed. only חות׳).—Lam. R. introd. (R. Abbahu 5); ib. to III, 13 כח׳ דיחודאי וכ׳ as long as

a Jewish Sabbath shirt (transmitted from father to son).—Sabb. 134a ח' דינוקא the child's bandage, v. חָלוּק I.

חֲלוּקָה f. (b. h. חֲלֻקָּה; חָלַק) *division, partition.* B. Bath. 122a לא כח' של עיה"ז וכ' the distribution of land in the future will not be like the one of the present. Ib. 126a יש לו לבכור קודם ח' the first-born is the legal owner of his share before the partition has taken place. Keth. 26a בתורת ח' as an heir's share. Ib. 94b עדיפא ח' division among two claimants (where evidence is wanted) is preferable (to discretionary adjudication to one, v. שׁוּדָּא); a. e.

חֲלוּקַּת* f., constr. חֲלוּקַּת, only in נפש (פול) ח' [*smoothing the soul,*] name of a species of *bean*=שעועית. Nidd. IX, 7 (expl. מי גריסין של פול ח' נ' לעיסת גריסין a chewed mass of grist of beans named *ḥălukath nefesh* (Rashi: *beans split to the core,* v. חֵילְקָא II); [Tosef. ib. VIII, 9 עד עיקת נפש ed. Zuck. (Var. עד עוקת נחש); Gen. R. s. 94, beg. פול שהוא על עיקת נפש; Yalk. ib. 152 שבארץ על עקת נפש the bean-grist used for (relieving) the pressure of the soul; cmp. Y. Kil. I, 27b top, etymol. of שְׁעוּעִית, a. B. Bath. 16a, quot. s. v. עֲרַשָּׁה.—Our w. is prob. a popular re-adaptation of *Alica,* v. Sm. Ant. s. v.]

חֵילְוָיָא *hosts,* v. חֵילָא I.

חָלַז, *Pa.* חִלֵּיז (cmp. חלץ) *to gird, to form a sinus; to lift the cloak.* Targ. II Esth. I, 2 (3), v. חָלוּז.—*Part. pass.* מְחַלַּז. Ib. VI, 11 ומְחַלַּזִין חולזוי his loins girt (his cloak lifted up, ready for labor).

חֲלָזָה, חִילָזָה, חִלְזוֹן m. (v. preced.) 1) *conchiferous animal, snail, oyster,* esp. *purple-fish, purple-shell used for dying t'kheleth* (תְּכֵלֶת). Snh. 91a ח' אחד (ed. אחת, v. Rabb. D. S. a. l. note 60 a. Ar. s. v.). Pesik. B'shall. p. 92a ח' חזה וכ' as the snail grows, its shell grows with it; Deut. R. s. 7, end.—Sabb. 26a (expl. יגברים, Jer. LII, 16) צירדי ח' וכ' the shellfishers from &c. Men. 44a. Meg. 6a; a. fr.—*Pl.* חֲלָזוֹנוֹת. Snh. l. c.—2) name of a *beetle* or *locust,* v. next w.—Y. Sabb. I, 3b. Yalk. Ex. 185; Tanḥ. Vaera, ed. Bub. 19.—3) (cmp. Lat. Cochlea) *a snail-shaped piece of a chain, screw.* Kel. XII, 1; Tosef. ib. B. Mets. II, 3.—4) *an eye-disease,* also called נחש. Bekh. VI, 2; ib. 38b. Sifra Emor ch. II, Par. 3.—[Kidd. 72a; Yeb. 16b, v. חַלְוָון.]

חִלְזוֹנָא ch. same, 1) *purple-fish; snail.* Targ. Y. I Deut. XXXIII, 19 (v. Meg. 6a).—*Pl.* חִלְזוֹנֵי. Ab. Zar. 28b, v. מְשַׁקְּדֵי.—2) *beetle* or *locust.* Targ. Y. Deut. XXVIII, 42 Ar. (ed. חלנונא, h. text צלצל).—3) *an affection of the eye.* Targ. Y. I Lev. XXI, 20 Ar. a. oth. (ed. חַלְוָון; Y. II ריחלזווה, read: דחַלְזוֹנָה; v. חִלְזוֹן).

חִילְחוּל, חִלְחוּל m. (חָלַחַל) *penetration of a poisonous substance, poison.* Tanḥ. Mishp. 18; ed. Bub. 12 (חול, corr. acc.) חח' חרח נכנס וכ' the poison (of the flies) entered their bodies; Yalk. Ex. 359.

חַלְחוֹלִית f. (v. preced.) *winding;* pl. חַלְחוֹלִיּוֹת *intrigues.* Lev. R. s. 20 (expl. להוללים, Ps. LXXV, 5) למערבביא אלו שלבם ..... ח' רעיות (some ed. חַלְחֹלִיּוֹת) to those creating confusion, those whose hearts are full of evil intrigues; Tanḥ. Aḥărê 2 חלחל; Yalk. Lev. 524 חוחלחלויות; Yalk. Ps. 811; [Lev. R. s. 17 (ref. to Ps. LXXIII, 3) במערבא אומרים אלו . . חולְלוֹת וכ' (read: במְעַרְבְּבִיָּא אלו), v. חוֹלֶלֶת].

חַלְחוֹלֶת f. (next w.; v. preced. wds.) *mesentery,* a membrane keeping the entrails in position. Ḥull. 50a.

חָלַחַל (b. h.; Pilp. of חלל) 1) *to penetrate into cavities; to perforate.* Sot. 7b; Num. R. s. 9 מְחַלְחֵל ויורד (the powder on a wound) penetrates and goes down (into the body). Gen. R. s. 98 ריסו מח' וכ' its venom penetrates (the body of the bitten one) after (the serpent's) death.—2) *to shake, roll* (in a vessel &c.); *to rinse.* Makhsh. III, 6 ח' לחוכן if he washed olives by rolling them in the rain water.—*Part. pass.* מְחוּלְחֶלֶת, f. מְחוּלְחֶלֶת *hollow, blown up; loosely put in.* Oh. IX, 7 כלי מח' a hollow vessel (not packed entirely), opp. אֲפוּצָה. Kel. X, 3 מגופת החבית המח' וכ' (Bart. חמתחלח) the stopper of a keg which can be moved around, without, however, falling out of itself. Teb. Yom I, 1; a. fr.

Hithpalp. הִתְחַלְחֵל, *Nithpalp.* נִתְחַלְחֵל 1) *to permeate.* Num. R. s. 9 שהם מְתְחַלְחְלִים וכ' that they will permeate all her limbs.—2) *to be shaken in a hollow space, to be thrown about.* Mikv. IV, 3 הרי צרורות מתח' וכ' if pebbles rolled about in the spout.—3) *to be permeated* (with poison) *to be affected, injured.* Y. B. Kam. I, beg. 2b ונתח' כולו and the whole of it is damaged (by the heat &c.).—4) (cmp. חָלָה) *to be weakened, be neutralized.* Y. Ter. VIII, 46a top ע"י מלידה מתח' through salting it, the poison is neutralized.

חַלְחֵל ch. same, *to penetrate, to hollow out.* Ḥull. 119b חַלְחוּלֵי מְחַלְחֵל the hair perforates the skin.—*Part. pass.* ענני חלחולי מְחַלְחֲלֵי *hollow; loosely filled.* Ber. 59a מיחַלְחַל (Ms. F. עיבא . . מיחַלְחַל) the clouds are not entirely filled with water. Pes. 74a אירדי דמח' because the wood is hollow (having marrow inside); a. e.

Ithpalp. אִתְחַלְחַל 1) *to be perforated, be open.* Ber. l. c. Ms. F. v. supra.—Esp. *to be permeated by poison, feel the effect of poison.* Y. Ab. Zar. II, 41a bot.; Y. Ter. VIII, 45c bot. לא אספיק . . עד דאיתח' he had scarcely drank of it when he became affected (collapsed). Y. Ab. Zar. II, 40d top חמתה מִתְחַלְחֶלֶת he saw that the plaster was poisoned.—2) *to tremble.* Targ. Ps. XCVII, 4. Targ. Y. Ex. XXXII, 11 (h. text וירחל); a. e.

חָלַט I (v. חָלַט II, a. Syr. חלט P. Sm. 1277) *bind up, mix,* esp. *to stir flour in hot water,* v. חָלִיטָה II.—*Part. pass.* חָלוּט a paste prepared by stirring, *dumpling.* Y. Ḥall. I, 58a top; Y. Maasr. I, 49b ברור ח' a real *ḥalut* (concerning which there is no doubt as to the obligation of *Ḥallah*). Y. Ab. Zar. II, 42a top ח' מחוסר וכ' the *ḥalut* (prepared by a gentile) wants finishing through fire (frying or boiling); a. fr.

Nif. נֶחְלַט *to become consistent through stirring.* Y. Ḥall. l. c. נֶחְלָטָה כל צורכה sufficiently stirred to be a consistent paste-ball.

חָלַט ch. same, 1) *to make a paste.* Targ. II Sam. XIII, 6.—2) (cmp. next wds. a. צמת) *to cause contraction* by scalding or by putting in vinegar. *Part. pass.* חָלִיט. Ḥull. 111ª Rashi (ed. מְיוּחָלַט הוה ח' ליה וכ') ח' חור מעיקרא it (the liver) was first scalded (so as to emit no blood in boiling).

Pa. חִלֵּיט *to cause contraction, to scald, put in vinegar.* Ib. חֲלָטֵי ליה וכ' Pes. 74ᵇ bot. חזא דח' ברה וכ' vinegar which one has used once for drawing the blood from meat and contracting the blood vessels, must not be used a second time.

Ithpa. אִתְחַלַּט, *Ithpe.* אִיתְחַלַּט 1) *to be mixed up, to mingle.* Targ. Prov. XX, 19; XXIV, 21 (h. text תתערב).—2) *to be confused.* Ib. XIV, 16 (h. text מתעבר!).—3) *to be contracted,* v. supra.

חָלַט II (b. h.; cmp. חָלַץ) [*to surround, tie up* (corresp. to b. h. צמת),] 1) *to make final. Part. pass.* חָלוּט, f. חֲלוּטָה *permanently sold, irredeemable.* Arakh. IX, 4 תגריע ... חירה ח' וכו' (Talm. ed. 31ª חירתה ח', read: חלוטה) when the last day .... had passed and it (the house) was not redeemed, it was his forever ..., for we read לצמיתות (Lev. XXV, 30); (Tosef. ib. V, 10 צמת). Arakh. l.c. בראשונה ... שיהא ח' לו formerly the purchaser used to hide himself on the last day .... in order that it might become his irredeemably; Sifra B'har ch. V, Par. 4 שתהא חלוטה לו. Arakh. 31ᵇ למי ח' to which (of the two buyers) did it belong finally?; a. fr.—V. חֲלוּטִין.—2) *to pass final judgment on a leper* after probationary enclosure (Lev. XIII). Zeb. 102ª אני מסגירה ואני חוֹלְטָהּ וכ' I will lock her up, declare her a leper and discharge her.

Hif. הֶחֱלִיט 1) *to pass final judgment, to make valid; to adjudicate.* Y. Dem. VII, beg. 26ª צריך להַחֲלִיט וכ' he must make the consecrating conditions valid by speech. Y. Keth. X, 33ᵈ bot. אי זה .. להַחֲלִיט מַחֲלִיטִין which of them the court chooses to declare valid, it may &c. Gen. R. s. 61 שלא להחליט להם וכ' lest thou surrender the country to them (through bad argument); Yalk. ib. 110 (insert להם). Y. Ab. Zar. I, 39ᵇ top גסות ... הירא הֶחֱלִיטָתוֹ his haughtiness made Jerob. a confirmed sinner; a. e.—2) *to declare a person a leper.* Y. M. Kat. I, 80ᶜ bot. מטמא ומַחֲלִיט declares him unclean and this a decided leper; ורבנן ... ומַחֲלִיטִין and the Rabbis say, he must be examined as if it were a new case, but at all events they declare &c.—*Part. pass.* מוּחְלָט, f. מוּחְלֶטֶת 1) *irrevocable, confirmed.* Yoma 86ᵇ תשובת חמוּחְלָטִין the repentance of the confirmed sinners.—2) *the declared leper,* opp. to מוּסְגָּר. Meg. I, 7. Yeb. 103ᵇ. Tosef. Naz. VI, 1 מ' בספק one declared a leper from doubt; Y. ib. VIII, end, 57ᵇ; a. fr.

חָלַט ch. same, 1) *Part. pass.* חָלִיט, חֲלִיטָא *irredeemably sold.* Targ. Y. Gen. XLVII, 20.—2) *to sentence a leper.* Targ. Y. Deut. XXI, 5 לְמִחְלוֹט, v. *Af.*

Pa. חַלֵּיט *to sell irredeemably, to forfeit.* Y. Pes. IV, 31ᵇ bot. ולא יַחֲלִיטוּן בניהון that they might not forfeit their pledged children. Y. Shebi. VI, 36ᶜ bot. [read:] בגין דלא תַּחֲלִיטוּן .. ביהון that you might not surrender the government to their (the Samaritans') hands. Y. Keth. IX, 33ᵇ bot. אנן מְחַלְּטִין וכ' we shall declare their property forfeited. Arakh. 31ᵇ ולַחֲלָטַת הקדש let the sacred treasury be declared its permanent owner; a. e.

Af. אַחְלַט *to sentence a leper.* Targ. Y. Lev. XIII, 11.—Part. pass. מַחְלַט, f. מַחְלָטָא. Ib. 51.

Ithpe. אִיתְחַלַּט *to become irredeemable.* Arakh. 32ᵇ וירושלים מי מִיתְחַלַּט בה are buildings in Jerusalem ever irredeemable?

חֲלָטָא f. (preced.) *final decision, adjudication.*—*Pl.* חֲלָטָאתָא. B. Mets. 16ᵇ שטרי ח' legal documents giving the claimant the title for the seized property.

חוּלְ, חֲלָטָנוּת f.=חֲלוּטִין, *final action;* לח' *irredeemably.* Y. Gitt. IV, end, 46ᵇ (expl. לצמיתות, Lev. XXV, 23) לחול; Y. Dem. IV, 24ᵈ bot.—Gen. R. s. 28, end, v. זְרִיבָה; a. e.

חֲלַטְרַיָּא, v. חֲלִיטַר.

חַלְטָתָא f. *lizzard,* v. הַלְטָתָא.

חָלָה, חָלֵי (b. h.; cmp. חלל) 1) *to be lax, to be sick, faint away, grieve.* Ex. R. s. 43 (expl. ויחל, Ex. XXXII, 11 ח' משה Moses was sick (grieved). Kidd. 71ᵇ, a. e. מדי חוֹלָה Media is sick, v. גּוֹסֵס.—Ber. 28ᵇ כשח' וכ' when R. ... fell sick; a. fr.—V. חוֹלֶה.—2) *to be smooth* (to the taste), *sweet.*

Pi. חִלָּה 1) *to soften, sweeten; to soothe, assuage* (by prayer, gifts &c.). Ex. R. l. c. מהו ויחל שהכניס וכ' what does *vayḥal* (Ex. l. c.) mean? He offered &c. (ref. to Ps. XLV, 13). Ib. מהו ויחל עשה את המר וכ' he made sweet what was bitter. Ib. חַלֵּי מרירתן וכ' sweeten thou the bitterness (sin) of Israel &c.—Ib. מי שיְחַלֶּה וכ' one to sweeten the bitterness &c. (by prayer). Yalk. Ex. 392 אביי אמר עד שיְחַלֶּנּוּ להקב"ה בתפילתו (v. infra) Ab. explained *vayḥal,* until he assuaged (the anger of) the Lord &c. Deut. R. s. 3 הרי בניך מרים חַלֵּה אותן thy children are bitter, sweeten them. Ib. תיאך ידא א"ל חוי חל אתה תיאך אהא אומר א"ל חוי אומר חַלֵּה את המרים, read: רחמים what shall I say? Said He, Say, sweeten &c.; Yalk. Ex. 392. Lam. R. to I, 2 לא חִלִּינוּ פניך we did not assuage thee by repentance; Ex. R. s. 45 חִלִּינוּ מלפני הקב"ה we prayed &c.; a. fr.

Hif. הֶחֱלָה 1) *to assuage, soften.* Ber. 32ª אביי אמר עד שֶׁהֶחֱלָהוּ להקב"ה בתפלה Ms. M. (v. D. S. a. l.) until he assuaged &c., v. supra. [Ib. שה' עלירחם וכ', read: שֶׁהֶחֱל, v. חָלַל.]—2) *to make sick, wear out.* Ib. עד ... עמד משה שהחלהו (Ms. M. עד שחלה) Moses stood in prayer ... until He wore Him out (by his persistency, v. Rashi a. l. a. Rabb. D. S. a. l. note 3).—3) (v. חָלַל) a. חֶלְחֵל *to permeate, affect.* B. Mets. 107ᵇ bile is called *maḥlah* (v. מַחֲלָה) שהיא מַחְלָה וכ' (Ms. F. שמַּחֲלֶּת) for it goes through the entire body [perh. מְחַלָּה, fr. חָלַל].

Hof. חוּחְלָה *to be made sick.* Ber. l. c. עמד ... עד שח' ed. Sonc. a. oth. (v. supra) until He was worn out.

חָלָא, חֲלֵי ch. same, 1) *to be soft, sweet.* Targ. Prov. XXVII, 7. Targ. Y. II Lev. II, 11 (h. text דבש); a. e.—

2) *to be sick, grieve.* Yoma 22[b]; B. Kam. 20[b] כמה לא ח׳ וכ׳ how little does he whom the Lord supports need to grieve or trouble himself!—3) *to remit.* Keth. 86[a] top וחִירָהּ, v. חוּל II ch.

Pa. חִלֵּי 1) *to sweeten.—Part. pass.* f. מְחַלְיָא. Cant. R. to III, 4 בשעת מְחַלְיָא שרנחא during the sweetest sleep. Ab. Zar. 39[a] מח׳ שמנוניתא Ms. M. the fatty substance (absorbed in the knife) becomes sweet again (loses its bad taste); ed. מְחַלְיָא ליה ש׳ (read: לש׳) it (the strong taste of assa foetida) sweetens &c. [Ber. 6[b] קא מחלירן ed., Ms. מחללי, v. חָלַל I.]

Ithpe. אִתְחַלִּי (אִסְתַּחְלִי) *to become sweet.* Targ. Y. II Ex. XV, 25.

חֲלֵי m. (preced.) *sweet.* Targ. Y. II Gen. XLIX, 21. Targ. Y. II Deut. XXIX, 17 (ed. Amst. חֲלֵי; Y. I חוֹלֵי, חוּלֵי).—Arakh. 10[b] (play on חֲלִיל) דח׳ קליה because its sound is sweet.—*Fem.* חֲלָיָא, חֲלִיאָתָא, חֲלִירְתָא. Targ. Prov. XXIV, 13 דחלא ed. Lag. (ed. Wil. דְּחִירָא, corr. acc.). —Targ. Ps. XIX, 11 (Ms. חֲלָיְיאָתָא, pl.)—Sabb. 109[b] אתרוגא חלירתא a sweet orange.—*Pl.* חֲלָיָן, חֲלָיִן (חוּלְיֵי). Targ. Ps. CXIX, 103. Targ. Prov. IX, 17 (some ed. חלים, corr. acc.) Ib. II, 16.—Ab. Zar. 38[b] חוּלְיֵי as to sweet ones, v. אֲהִינָא.

חוֹלִי, חָלִי m. (b. h.; חָלָה) 1) *disease.* Snh. 64[a] אם מֵחָלְיָהּ . . . תעמוד if this woman (I) shall rise from her sickness. Ib. לחוֹלְיָהּ . . מוטב שתחזור I would rather relapse into my disease; a. fr.—B. Mets. 87[a] דְּחָלָה ח׳ אחריתי (missing in Mss., v. Rabb. D. S. a. l. note) that he had been sick once before.—*Pl.* חֲלָאִים, חֲלָאִין, חֲלָיִם, חֲלָיִים. Sot. 47[a]. Gen. R. s. 56; a. fr.—2) (sub. בעל) *patient, sufferer.* Ḥull. 110[a]; a. fr.

חֲלָיָא m. (חלי) *secretion, serum.* Pes. 74[b] חֲלָיֵיהּ its serum is forbidden. [Ib. 115[b] חלייה דתבלין, v. חוּלְיָא II.]

חֲלִיאָתָא, v. חֲלֵי.

חֲלִיז, חֲלִיזָא m. (v. חֲלָזוֹן) *one afflicted with an eye-disease called* חֲלָזוֹן. Targ. O. Lev. XXI, 20 (ed. Berl. חֲלִזָן, v. Berl. Masorah p. 72).

חֲלֵיז, *Pa.* of חֲלַז.

חֲלִיטָא I f. part. of חֲלַט.

חֲלִיטָא II f., pl. חֲלִיטָתָא (v. חֲלַט II) *strings, necklace.* Targ. Is. III, 20 (h. text לחשים). Targ. Hos. II, 15 חֲלִיטָתָהּ וכ׳ (constr.) her pearl-strings (h. text חליה).

חֲלִיטָא III (חֲלִיטָה, חֲלִיטָתָא) c. ch.=h. חֲלִיטָה II or חֲלוּט (v. חֲלַט I). Y. Ned. VI, beg. 39[c]; Y. Naz. V, 55[c] top. Y. Ab. Zar. V, 44[d] bot. חֲלִירְתָן their (the Samaritans') *ḥalut.—Pl.* (fem.) חֲלִיטָתָא; (masc.) חֲלִירְטָרִין. Targ. II Sam. XIII, 6; 8.—Y. Ḥall. I, 57[d] ח׳ דשוק *ḥ.* sold in the market (mixed with oil), v. אִסְקָרִירְטִין.—Ib. (expl. חלת מסרת) ח׳ דמיי water-*ḥ.* (for which Pes. 37[b] חלוט של בעלי בתים). Y. Erub. III, 20[d] אכל חליטן (read: חליטין or חלירטא); Gen. R. s. 94, beg. חֲלוּטִין (Ar. אֲלִירְטִין, dial. for חָ׳).

חֲלִיטָה I f.=ch. חֲלִירְטָא II. Y. Meg. I, 71[c] bot. חידה עשוי כחצי ח׳ if the writing was in the shape of half a necklace (of three or more strings, i. e. in decreasing lines).

חֲלִיטָה III (חֲלִיטָה) f. (=חֲלוּט, v. חֲלַט I) *a paste made of flour stirred in boiling water, dumpling.* Ḥall. I, 6; Y. ib. 58[a] top ח׳ קמח לתוך חמין *ḥălitah* is flour put into hot water, contrad. to מעיסה which is חמין לתוך קמח (v. Tosef. ib. I, 1); Pes. 37[b] (Ms. O. החלטה; v. vers. in Rabb. D. S. a. l. note 6); Y. ib. II, 29[c].—Y. Ber. VI, 10[b].

חֲלִיטָה III f. (חֲלַט II, v. חֲחִלַּט) *the priest's final decision on leprosy.* Sifra Thazr. Par. 3, ch. IV לאחר חֲלִירַת מחיה וכ׳ (R. S. to Neg. VIII, 1 חֲלוּט) immediately after having originally declared it unclean on account of a sound spot in the sore (Lev. XIII, 10, sq.). [Ib. החלט מחיה].

חֲלִיטָרָא, חֲלִירְטָר m. (denom. of חֲלִיטָא III) *seller of pastry, confectioner.* Y. B. Bath. II, beg., 13[b], v. אִרְסְטִיב. Y. Ḥall. II, 58[c] bot.; a. e.—*Pl.* חֲלִירְטְרִיָּא. Y. Shebi. VII, 37[c] top חלטריא.

חֲלִירִית, Pes. 115[b], v. חוּלְיָא II.

חֲלִיל (v. חָלַל) *to turn, bore, chisel.* Targ. Is. X, 15.

חָלִיל m. (b. h.; חָלַל, v. preced.) *fife, flute;* frequ. חֲחָלִיל *the flute-players, the music in the procession.* Arakh. II, 3 חח׳ מכה וכ׳ the fluters play in front of the altar. Ib. 10[b] חירינו ח׳ חירינו אבוב *ḥalil* and *abbub* are the same. Bicc. III, 3 חח׳ מכה לפניהם the fluters precede them playing. Succ. V, 1 חח׳ חמשה וכ׳ for musical performance (on the Succoth festival) there are five and six days respectively; a. fr.—*Pl.* חֲלִילִין, חֲלִילִים. Arakh. II, 3. B. Mets. VI, 1 לחבריא ח׳ וכ׳ to bring pipers for a wedding or a funeral. Kinnim III, 6; a. fr.

חֲלִילָא ch. same. Targ. Y. Deut. XVI, 14.—*Pl.* חֲלִילִין. Targ. Ps. CL, 4 (h. text מְנִים).

חֲלִילָא c. (v. preced.) 1) *hollow.* Constr. חֲלִיל. Targ. Ex. XXVII, 8 (h. text נְבוּב).—2) *rounded, going all around.* B. Bath. 61[a], v. בְּרָקָא III.—Ab. Zar. 10[b], v. קמוניא.—*Pl.* חֲלִילַיָּא, f. חֲלִילְתָא. Targ. II Chr. XXVI, 15.—Sabb. 57[a] תיכי ח׳ chains composed of chord rings (v. חוּלְיָא I).

חֲלִילָה adv. (v. preced.) 1) *round about, in turn.* Succ. V, 6 חזורין ח׳ they take turns all around. Keth. X, 6. Tosef. Zeb. I, 1 חזרנו ח׳ we are moving in a circle, i. e. this way of arguing will lead to no conclusion; Zeb. 10[b] חזורני ח׳ ed. I am moving &c.; a. e.—2) (b. h.; cmp. חוּלִין s. v. חוֹל III) *outside, foreign to.* Gen. R. s. 49; Yalk. ib. 83 (expl. חללה, Gen. XVIII, 25), v. בְּרָאָה, a. חוֹל III; Tanḥ. Vayera 8 חֲלָלָה כתיב it may be read *ḥălalah* (desecration), לא חול הוא לָךְ is it not too profane for thee?

חֲלִים m. ch. (cmp. חֲלוּם s. v. חָלַם I) *sound, capable of restoration to the original strength* or *form.* Ab. Zar. 69[q]

זימנין דח׳ sometimes the disturbed pitching of the stopper resumes its original shape (by melting and hardening again). Hull. 123[b] עור ח׳ leather (if split or rent) can be so mended as to regain its original strength. Ib. כי אמרינן דח׳ וכ׳ when do we say, leather can be mended &c., when it is split straight through.—[R. Hash. 28[a], v. חָלַם I].—[Targ. Prov. IX, 17 חלים some ed., v. חֲלֵי.]

חֲלִים *dreaming*, v. חָלַם II.

חַלִּים, *Pa.* of חָלַם I.

חֲלִימָה, v. חֲלָמָה.

חִלִּין, v. חִלְּיוֹ.

חֲלִיפָה, v. חֲלַף.

חֲלִיף m. (חָלַף) *sharp knife, slaughtering-knife.*—*Pl.* חֲלִיפוֹת בית הח׳.—the place in the Temple where the slaughtering knives were kept. Midd. IV, 7 (Talm. ed. פת . . ., corr. acc.); Yoma 36[a] מן בית הח׳ וכ׳ Ms. M. a. Ar. (ed. מן הח׳) inside of the knives' cell.

חֲלִיפָא pr. n. m. *Ḥălifa.* B. Bath. 123[a] bot. אבא ח׳ (Ms. M. חלפתא, Var. חלפא, חילפא, סיל׳, v. Rabb. D. S. a. l. note).

חֲלִיפָה f. (b. h. חֲלִיפָה) 1) *replacement, substitution.* Y. Ber. II, 5[c] when a scholar dies, מי מביא לנו חֲלִיפָתוֹ who will get us one to take his place?—2) pl. חֲלִיפוֹת *shoots*, v. חָלַף I.

חֲלִיפִין, חֲלִיפִּין m. pl. (חָלַף) 1) *exchange, substitution.* Kidd. I, 6 זה בחֲלִיפָיו . . . . כיון as soon as one of the parties to the exchange has taken possession, the other takes the risk for its exchange. Y. Ber. II, 5[c], a. e. יש לחן ח׳ can be replaced; a. fr.—Esp. *ḥălifin*, a form of possession by handing to the purchaser an object as a symbolical substitute (v. Ruth IV, 7). Kidd. 22[b] אף בח׳ a slave, may be taken possession of also by symbol. B. Mets. 45[b], a. fr. אין מטבע נעשה ח׳ coins cannot be used for symbolical delivery; a. fr.—2) *young shoots* (coming out of a stump). Shebi. I, 8. Tosef. B. Kam. II, 1 (Y. ib. 3[a] top חִילְפִּין).

חֲלִיץ m. (חָלַץ) *knot, loop-knot.*—*Pl.* חֲלִיצִין. Tosef. Neg. V, 10 שבבקעת ח׳ ed. Zuck. (Var. שבפקע׳; some ed. incorr. חלוצו) the loops in a skein.

חֲלִיצָה f. (חָלַץ) *taking out; untying, putting off.* Tosef. Neg. VI, 10 בח׳ as regards taking out the leprous stone (Lev. XIV, 40), v. נְתִיצָה. Y. Ber. III, beg. 5[d] בח׳ as regards taking off the T'fillin.—Esp. (=חֲלִיצַת מַנְעָל) *Hălitsah*, the ceremony of taking off the Yabam's shoe (Deut. XXV, 5—11). Yeb. XII, 1 מצות ח׳ וכ׳ the proper way of performing the *H.* is before three men acting as judges. Ib. חֲלִיצָתָהּ פסולה the act &c. is invalid; a. v. fr.

חֲלִיצָא ch. same. Yeb. 102[a] מעליתא ח׳ a fully legal *Hălitsah*. Ib. 106[b] גיטא דח׳ a document testifying to the performance of the *Hălitsah*.

חֲלִיק, pl. constr. חֲלִיקֵי, v. חֵילֶק II.

חֲלִיקָה, v. חֵילְקָא II.

חלקוסתא, B. Kam. 31[a] Ar., Ms. H., v. סְלִיקוּסְתָא.

חֲלִי קוּפְרִי, חֲלִיקוּפְרִי m. (patron. of Σόλοι Κύπριοι) *one from Soloe (Aligora)*, a sea-port town of Cyprus. Makhsh. I, 3 Abba José ח׳ איש טבעון Ar. (ed. two words) of Soloe, a citizen of Tibon.

חָלַשׁ *to be weak*, v. חַלַּשׁ.

חָלִישׁ, חֲלִישׁ m.=h. חָלָשׁ, *weak, sick.* Targ. Joel IV, 10 (ed. Lag. חֲלַשׁ).—*Fem.* חֲלִישָׁא. Targ. Lam. I, 13 (Var. חֲלִי׳; h. text דָּוָה). Targ. I, Sam. IX, 21 חֲלָשָׁא.

חֲלִישׁוּת f. (preced.) *weakening, faintness.* דעת ח׳ *humiliation, defeated pride.* Num. R. s. 6 לא אעשה להם ח׳ ד׳ I will not make them feel humiliated.

חֲלִישׁוּתָא ch. same. Targ. Hos. VII, 9 (h. text שְׁרָרָה, ed. Lag. חֲלָשׁוּ).

חלישתא, v. חֲשִׁילְתָּא.

חֲלִיתָא f. *sweet*, v. חֲלִי.

חלך, Targ. Job XI, 17, v. חֲלַךְ.

חָלַל (b. h.; v. Ges. H. Dict.[10] s. vv. חלל I, II) 1) (v. חוּל) *to roll, turn.* Ber. 32[a] (ref. to ויחל, Ex. XXXII, 11) שחַל עליהם מדת הדין למדת הרחמים Ms. M. (v. חָלָה) he (Moses) turned justice into mercy in their behalf; Yalk. Ex. 392 הֶחֱלַל (*Hif.*).—[Tanḥ. Yithro 1 מת חולל, read וְחָלַל.]—2) *to bore, hollow, pierce*, v. חָלִיל, חָלָל I.—3) *to surround; to place outside a circle*, v. חִילּוּנִי חוּל III.

Nif. נֶחְלַל (v. חָלָל I) *to be cut all around, be severed.* Naz. 54[a] (ref. to Num. XIX, 18) בחלל זה אבר הנ׳ מן החי וכ׳ 'on something severed', that means a limb which has been cut off a living body, and on which there was not flesh enough to have made healing possible; במת זה אבר הנ׳ וכ׳ 'on something dead', that means a limb severed from a corpse; ib. 53[b].

Nif. נֶחוֹל *to become* חוּלִּין, *to cease to be sacred.* Shebi. I, 8 עד שיֶחוֹלוּ until the fruits become available for private use; Y. ib. 33[c] top מחו עד שיחי׳ עד שיפדו או עד שיעשו חולין וכ׳ what does *ad sheyeḥôllu* mean? Until they are redeemed (in the fourth year), or until they become *ḥullin* of themselves (in the fifth year)?

Hif. הֵחֵל 1) [*to set in motion,*] *to begin.* Sifré Num. 134 (ref. to Deut. III, 24) אתה הֵחִילוֹתָ וכ׳ thou hast begun to open the door &c. Dem. VII, 4 ומיחֵל ושותה Y. ed. (v. Rabb. D. S. a. l. note) and he may at once commence drinking (Maim.; v. infra).—2) *to make* חוּלִּין; *to break a vow; to profane.* Ber. l. c. (ref. to Num. XXX, 3) הוא אינו מֵיחֵל אבל אחרים מְחַלִּין לו he himself cannot break a vow, but others may break it for him (absolve him; Ḥag. 10[a] מוֹחֲלִין . . . מיחל . .; Ex. R. s. 43 מוחל אבל . . . .

חכם מוֹחֵל ומיחל ושותה and thus he *redeems*, and he may drink (R. S.); Tosef. ib. VIII, 7 ומ' ושותה מיד.—Kidd. 77ª (ref. to Lev. XXI, 15) מְיַחֵל he *produces profanation* (begets degraded priests), v. חָלַל II.—3) *to turn, change.* Yalk. Ex. 392, v. supra.

Pi. חִלֵּל 1) *to break a vow, to profane, to desecrate; to degrade.* Deut. R. s. 2 (play on חוחלת, Deut. III, 24) חִלַּלְתָּ וכ' hast thou not broken the oath? (Sifré Num. 134 הַחוֹלֵל, v. supra). Ab. III, 11 המְחַלֵּל את הקדשים who treats profanely sacred things (causes them to be carried out and burnt). Ab. Zar. 28ª מְחַלְּלִין עליה וכ' you may desecrate the Sabbath for the sake of curing it; a. fr.—Esp. *to cause the loss of the priestly status.* Macc. 2ª המְחַלֵּל אינו מְחַלֵּל he (the priest marrying a divorced woman) who causes the loss of priestly status (to his issue) does not lose the priestly status himself; חבא לְחַלֵּל ולא חִילֵּל he who intended to cause the loss of priestly status (by false testimony) and did not succeed.—2) (v. Deut. XIV, 24, sq.) *to redeem, to make available for private use.* Maas. Sh. I, 2; a. fr.

Pa. חוּלַּל 1) *to be removed from the priestly status, become a* חָלָל. Kidd. 77ª (ref. to Lev. XXI, 15 'he shall not degrade') לא יְחוּלַּל זה וכ' no degradation shall be caused — which can only refer to a person who had a status and now becomes degraded (i. e. his wife).—2) *to be redeemed, to become secular again.* Part. מְחוּלָּל, f. מְחוּלֶּלֶת. Dem. V, 1, a. fr. ומח' על המעות and it is redeemed by setting aside its value. Maas. Sh. II, 10 מה ... סלע זו ח' עליו (not על זו, v. Rabb. D. S. a. l.) this Sela (which has been set apart as an equivalent for second tithes) shall be redeemed against the wine which the clean (sons of mine) may drink in Jerusalem, i. e. I buy with this Sela only that portion of the wine which the clean may drink. Ib. חזר מעות האלו מְחוּלָּלִים וכ' that money (dedicated for purchasing equivalents in Jerusalem) shall be redeemed against thy fruits; a. v. fr.—3) *to be loosely joined, to be a movable link.* Sabb. 52ᵇ במְחוּלָּלִין referring to movable links, (v. חוּלְיָא I). Y. Pes. I, 27ᶜ top במְחוּלָּלוֹת when the vessels can be rolled about, opp. אפרוצות close together (v. חָלַחַל).

Hithpa. הִתְחַלֵּל, *Nithpa.* נִתְחַלֵּל 1) [*to be perforated,*] (of bowels) *to be loose.* Esth. R. to I, 8 שיִתְחַלְּלוּ מיעיו.—2) *to be profaned, desecrated, degraded.* Ab. I, 11. Macc. 2ª, v. supra. Yeb. 79ª ואל יִתְחַלֵּל וכ' rather than that the name of the Lord be profaned in public; a. fr.

חָלַל I ch. same, 1) *to perforate,* v. חָלִיל.—2) *to degrade, profane.* Part. pass. חָלִיל, f. חֲלִילָא. Targ. O. Lev. XXI, 14.—3) (denom. of חוּלְיָא) *to be profaned.* Targ. Ez. XXII, 26 וְחַלַּת.

Pa. חַלֵּיל 1) *to desecrate, profane, degrade.* Targ. Prov. XXX, 9; a. e.—*Part. pass.* מְחַלֵּל, f. מְחַלְּלָא, מְחַלְּיָא. Targ. O. Lev. XXI, 7 (ed. Berl. מַחְלָא, Regia מְחָלָא).—Y. Kil. IX, 32ᵇ top, a. e. דילמא דַחַלֵּלְינָן וכ' did we perhaps desecrate the Sabbath?—Ber. 6ª מְחַלֵּלי Ms. (ed. מחללין); a. e.—2) *to redeem.* B. Mets. 44ᵇ טבעא אפירא לא מְחַלֵּלִינָן we dare not redeem coins with goods.

Af. אַחֵיל, אָחֵיל same, *to desecrate.* Targ. O. Lev. XIX, 8. Targ. Am. II, 7 לְאָחֲלָא (ed. Lag. לאפסא); a. fr.—Part. pass. f. מְחֵילָא, v. supra.

Ittaf. אִתְחַיַּל, אִתַּחַל, אִתְחַל *to be profaned.* Targ. Ez. XXXVI, 23 (not אִתְחֲלַל). Ib. VII, 24; a. fr.—Snh. 51ª הרכא דמיתְחַחֲלָא השתא מית' וקרימא if she degraded herself now; she was degraded before this.

חָלַל II (cmp. חלחל), (mostly) *Pa.* חַלֵּיל (v. preced.) [*to turn in a hollow space,*] *to wash, rinse.* Targ. II Chr. IV, 6. Targ. Lev. I, 9; a. fr.—Ḥull. 113ª דַחֲלֵי בי טבחא when they washed the meat in the slaughter house.

Af. אַחְלִיל same. Targ. Ruth III, 3.—Ḥull. 95ᵇ top מַחְלִיל (or מְחַלְּיִל) ריש וכ' Ar. (ed. מחוור) he was washing an animal's head in the river, v. חַוַר.

חָלָל I m. (b. h.; חָלַל) *cut all around, beheaded,* in gen. *slain.* Sot. 45ᵇ (ref. to Deut. XXI, 1) ח' ולא חנוק slain but not strangled, ח' ולא מפרפר וכ' slain but not rolling in dying agony. Ib. IX, 4 מצוארו ח' ממקום שנעשה from the place where he has been cut, that means, (the measurement starts) from his throat, v. חָלָל III. Y. Naz. VII, 56ᶜ (ref. to Num. XIX, 18) בח' כל שהוא ח' *behalal* means whoever is slain, בח' זה אבר וכ' *behalal* means a severed limb ..... without sufficient flesh, v. חָלַל, *Nif.*—Ḥull. 3ª, a. e. (ref. to Num. XIX, 16) חרב חרי הוא כח' a sword (with which a person has been killed) has the same levitical status as a slain body. Koh. R. to VIII, 10; Yalk. Ps. 808, a. e. (play on מחוחלל Job XV, 20) מת וח' (the wicked man even in his life-time) is dead and beheaded; Tanḥ. Yithro 1 מת חולל (corr. acc.); ib. ed. Bub.; a. fr.—*Pl.* חֲלָלִים. Sot. 45ª; a. e.

חָלָל II (b. h.; חָלַל) [*put outside,*] *ḥalal, one unfit for priesthood on account of his father's illegitimate connection* (Lev. XXI, 7; 14, sq.). Kidd. IV, 6. Snh. 51ª; a. fr.—*Pl.* חֲלָלִים, חֲלָלִין. Kidd. 77ª, v. מְקָוֶה; a. e.—Fem. חֲלָלָה *the female issue of a priest's illegitimate connection,* or *a priest's wife illegitimately married to him.* Ib. ח' מזכרת, v. זָכַר; a. fr.—*Pl.* חֲלָלוֹת. Ib., v. מְקָוֶה; a. e.

חָלָל III m. (חָלַל) 1) *cavity, empty space, hollow; throat; inside.* Ukts. II, 8 מעיך את חֲלָלָהּ you squeeze its cavity (compress it); Y. Yoma VIII, 44ᵈ bot. (v. Löw, Pfl. p. 123). Ab. Zar. 28ª מכה של ח' an internal sore (as in the mouth, throat &c.). Y. ib. II, 40ᵈ top; Y. Sabb. XIV, 14ᵈ top כל שהוא מן הח' ולפנים וכ' whatever is in the throat and farther inside may be cured on the Sabbath, opp. to מן השפה; cmp. Sot. 45ᵇ quot. s. v. חָלָל I. Ḥull. III, 1 if the heart is perforated לבית חֲלָלוֹ up to its chamber. Ber. 19ᵇ ח' טפח a hollow space of one hand-breadth. Ḥull. 44ᵇ. Pes. 54ª חֲלָלָהּ the formation of its interior; a. fr.—*Pl.* חֲלָלִים. Ber. 60ᵇ, v. חלול.—2) (cmp. חַלְחוֹלִית) *intricacy, devices.* Sabb. 11ª חֲלָלָהּ של רשות the devices of political government.

חֲלָלָה, חֲלָלָא ch. same, 1) *space, cavern, hole.* Targ. Y. Lev. XXIII, 42.—Y. Kil. IX, 32ᶜ bot.; Y. Keth. XII, 35ᵇ יהבון בח' put them into a cavern. Ab. Zar. 28ᵇ ח' דבי צוארא neck-hole of a garment. Y. ib. II, 40ᵈ top עביר עינא כחלחלה (not כחל לה) considers the eye like an

inner organ (for treatment on the Sabbath, v. preced.).—2) pl. חֲלָלֵי, in חֲלָלֵי דעלמא *the underground treasures of the world.* Snh. 97ª; B. Mets. 49ª (חללא, corr. acc., v. Rabb. D. S. a. l. note 6).—3) *secrets.* Sabb. 77ᵇ if they asked him כל חללי עלמא about all the secret processes of nature.

חֶלְלָה f., v. חָלָל II, a preced. w.

חָלַם I (b. h.; cmp. חלב) [*to be soft, moist, viscous,*] *to have good humors, to be well.* Part. pass. חָלוּם, f. חֲלוּמָה *sane,* opp. to שוטה; *well,* opp. to חולה. Tosef. Ter. I, 3 חלמים . . . . פעמים if one is at times insane, at times sane; R. Hash. 28ª חַלִּים (Ch. form).—Y. Gitt. VII, beg. 48ᶜ.—Pes. 78ᵇ.—Fem. חֲלוּמָה. Y. Yeb. XIV, beg. 14ᵇ.

חָלַם ch. same, v. חֲלִים.

Pa. חִלֵּם *to join closely.* Kidd. 25ª זמנין דחלמה שפוותיה Ar. (ed. שפתיה) sometimes a man closes his lips firmly.

חָלַם II (b. h.; v. preced. wds.) [*to gather humors, to sleep well* (cmp. רָשַׁן).—Denom. חָלוֹם (cmp. ἐνύπνιος, somnium) *dream;* from which חָלַם] *to dream.* Ber. 55ᵇ חלום חלמתי I had a dream. Ib. חלום שחלו לו חבירו a dream which his neighbor had about him. Tosef. Sabb. VI (VII), 7 שתחא חולמים חולמות that you may have dreams; a. fr.

חֲלִים, חֲלֵם ch. same. Targ. Gen. XXXVII, 5. Ib. XLI, 1; a. fr.

Af. אַחְלֵם *to consult an interpreter of dreams* or *a dreamer.* Targ. Jer. XXIX, 8, v. חָלְמָא.

חֲלֵם, v. חֲלוֹם.

חֵילְמָא, חֵלְמָא m.ch.=h. חֲלוֹם. Targ. Gen. XXXVII, 6; a. fr.—Ber. 56ª חֵלְמָאי my dream. Ib. בחֵלְמִין in our dream; a. fr.—*Pl.* חֵלְמִין, חֵלְמַיָּא, חֵילְמֵי. Targ. Joel III, 1; a. fr.—[Targ. Job VI, 6 מרי חלמיא, ed. Lag. לחמא, ed. Wil. רירא דרחלמונא.]

חָלְמָא m. (preced., v. P. Sm. 1284) *dreamer, or interpreter of dreams.*—*Pl.* חָלְמַיָּא, constr. חַלְמֵי. Targ. Jer. XXIX, 8 חַלְמֵי חֶלְמֵיכוֹן וכ׳ (not חֵילְמֵי, חֵלְמֵי) your dreamers (or interpreters) whom you consult.

חֶלְמָא (חֶלֶמֶת I) f. (חָלַם I) *a sort of cement* used for making vessels. Kel. XI, 4 (Ar. a. ed. Dehrenb. חלמה); Tosef. ib. B. Mets. I, 4, sq.

חֶלְמָא II f. (v. preced.) *joint, seam in leather;* cmp. חֲלִים. Sabb. 91ᵇ bot. מקום ח׳ the place where the bag is joined (which the thief might rip to take possession of its contents).

חֶלְמִית, חֶלְמָה f. (חָלַם I) name of several *mucilaginous plants* (v. P. Sm. 1284 s. v. חלמיתא), prob. *mallows.* Y. Kil. V, end, 30ª; Y. Ber. VI, 10ᵇ bot. חלימה (read: חֵילְמִי); Tosef. Kil. III, 12 חִלְמִית ed. Zuck. (Var. חלמית).

חֵלְמוֹן (חֵלְיוֹ) m. (v. preced.) *yolk, yellow of an egg.* Ab. Zar. 40ª; Ḥull. 64ª (corr. as in Ab. Zar. l. c.). Y. Ter. X, 47ᵇ bot. בלובן חלמין (read: בחלמון, v. Tosaf. to Ḥull. 64ᵇ, s. v. וחוא); v. חֶלְבּוֹן. [Ar. reads חלמון.]

חֶלְמוֹנָא ch. same. Targ. Job VI, 6 ed. Wil. (v. חֶלְמָא).

חַלְמִית, חַלְמוּת f. (b. h.?; v. preced. wds.) *mucilaginous juice* of mallows, used for the preservation of gourd seed. Kil. I, 8 (Y. ed. a. Ar. יח ...., Mish. a. Babli ed. וח ....).

חלמין, v. חֶלְמוֹן.

חַלְמִישׁ pr. n. pl. *Ḥallamish (Rock),* a place near Naveh (v. נָוֶה III) and inhabited by hostile gentiles. Lev. R. s. 23; Cant. R. to II, 2; Lam. R. to I, 17.

חַלְמִית, v. חַלָּמָה; חַלָּמִית, v. חַלְמוּת.

חלנונא, v. חִלְזוֹנָא.

חָלַף (b. h.; cmp. חלב, חלם) [*to be smooth, glistening, sharp-edged,*] 1) *to cut.* Denom. חַלְפִּית.—2) (cmp. גוז) *to pass by, be gone.* Num. R. s. 10 (ref. to חלוף, Prov. XXXI, 8) שח׳ והלך וכ׳ of him who passed away and went &c.—3) *to change, exchange.* Y. Ber. II, 5ᶜ top נַחֲלוֹף את וכ׳ let us change our meeting-place. Dem. III, 5 חשודה לַחֲלוֹף (Y. ed. לְהַחֲלִיף, *Pi.*) suspected of exchanging (the provision in her trust). Ib. 6 לח׳ את המתקלקל to replace what has been spoiled; a. fr.

Pa. חִלֵּף same. Yalk. Gen. 148 מי יְחַלְּפוֹ who will replace him? (v. חֲלִיפִין). Dem. III, 5, v. supra; a. e.

Hif. הֶחֱלִיף 1) *to exchange, barter.* B. Mets. VIII, 4 המַּחֲלִיף פרה ב־ if one exchanges a cow for an ass.—Dem. l. c. חשודה להַחֲלִיף, v. supra; Ḥull. 6ᵇ חשודה מַחֲלֶפֶת; a. fr.—2) *to drive young shoots, to grow again.* Erub. 100ᵇ; a. e., v. גָּזַז. Pesik. R. s. 11 מַחֲלִיף וכ׳, v. גָּזַז.—3) *to change; to reverse.* Erub. 9ª ובלבד שלא יַחֲלִיפוּ provided they do not change carriers. Sabb. 8ᵇ; a. fr.—Erub. 99ª לא לטולם תַּחֲלִיף it is not necessary to reverse (the authorities; Bets. 3ᵇ, a. e. תירוך, v. אֲפַךְ).—Part. pass. מוּחֲלָף, f. מוּחֲלֶפֶת. Ib. השישה מ׳ the statement must be reversed (the authorities for the two opinions must be exchanged); Bets. 3ª.—4) *to be ambiguous, to equivocate.* Snh. 92ª; a. e. כל המוחלף וכ׳ he who equivocates in his speech, is like an idolater.

Nif. נֶחֱלַף, *Hithpa.* הִתְחַלֵּף, *Nithpa.* נִתְחַלֵּף 1) *to be exchanged, mixed up.* Y. Pes. VI, 33ᶜ bot. דבר שאין דרכו לְהֵחָלֵף (לְהָחָלֵף) a thing which is not likely to be exchanged (by mistake); ib. להִתְחַלֵּף; ib.ᵈ top. Ab. Zar. 17ᵇ מעות . . . נִתְחַלְּפוּ לי וכ׳ money set aside for Purim was mixed up with money &c. Nidd. 52ª ונִתְחַלֵּפְתָּ לך וכ׳ and thou madest a mistake between *Iyob* and *oyeb;* B. Bath. 16ª ונתחלף. Ib. לא נ׳ לי I make no mistake; a. e.—2) *to change (in appearance).* Pesik. R. s. 29(—30—30) נִתְחַלַּפְתֶּם מן הרעב you have changed (beyond recognition) through starvation; יש לכם להִתְחַלֵּף וכ׳ you will change through plenty. Yalk. Gen. 133 מאיזה שם אני מִתְחַלֵּף (prob. לאיזה) what name I may be ordered to assume in turn.—3) *to be succeeded, relieved, transferred.* Lev. R. s. 23, end נתחלף המלך the king has been succeeded

(displaced; Num. R. s. 9, beg. מת וכ׳). Yalk. Deut. 813 כיון שנ׳ וכ׳ when the governor was recalled and another &c. Num. R. s. 5, beg. לְהִתְחַלֵּף מעבודה וכ׳ to be transferred from one service to another. Y. Taan. II, beg. 65ᵃ חזרו מְתַחַלְּפִין עליה took turns in guarding it.

חֲלַף I, חֲלִיף ch. same, *to pass by, be gone.* Targ. Cant. II, 11. Targ. Job IX, 11. Ib. 26; a. e.

Pa. חַלֵּיף 1) *to pass repeatedly, promenade.* Kidd. 12ᵇ ח׳ אבא וכ׳ went up and down in front of the house of his father-in-law (to attract the attention of his mother-in-law).—2) *to exchange.* Targ. O. Lev. XXVII, 10; a. e. —Ḥull. 6ᵇ חַלּוּפֵי מבעיא so much the more may she be suspected of exchanging (substituting something of her own). Meg. 7ᵇ מְחַלְּפֵי וכ׳ (v. Rabb. D. S. a. l. note 8; some ed. מיתי *Ithpa.*) used to exchange their meals (on Purim).—*Part. pass.* f. מְחֻלְּפָא. Y. Peah IV, 18ᵈ bot., a. e. מת׳ שרטתיה, v. preced. *Hif.*

Af. אַחֲלֵיף same. Targ. O. l. c.; a. e.

Ithpa. אִיתְחַלַּף, אִיתַּחַלַּף, *Ithpe.* אִיתְחֵלִיף *to be exchanged; to change; to disappear.* Targ. Ps. XC, 5; a. fr.—Gen. R. s. 78, beg. מִתְתַּחְלְפִין change their names. Ḥull. l. c. ולאיתַּחַלּוּפֵי לא וכ׳ Rashi (ed. לַחֲלוּפֵי) and do we not apprehend an exchange?—Meg. l. c., v. supra.—B. Mets. 59ᵇ, v. חָסֵר II.

חֶלֶף I m. (preced. wds.) 1) *shoot.*—*Pl.* חֲלָפִים, constr. חֲלְפֵי, חֲלָפֵי. Bets. 3ᵇ; Yeb. 81ᵇ; Zeb. 72ᵇ ח׳ תרדין the young shoots of beet growing out of the root; Orl. III, 7 Ms. M. (ed. חוּלְפוֹת; Y. ed. חִילְפוֹת); Tosef. Ter. V, 10 חֲלִיפוֹת ed. Zuck. (Var. חילפות); Ukts. I, 4 חֲלְפוֹת. V. חֲלִירָה, חֲלִירִין.—2) *rush,* v. חֲלָם.

חֵלֶף II m. (preced. wds.) *reversion.* Y. Sabb. VII, 9ᶜ או ח׳ is not perhaps the reverse the case?

חֵלֶף pr. n. pl. (b. h.) *Ḥelef,* a place in Naftali. Y. Meg. I, 70ᵃ bot. (ref. to Josh. XIX, 33) מחלם ח׳ *me-Ḥelef* is (the present) *Ḥ.* Y. Erub. II, 20ᵃ top בחורי ח׳ . . . ר׳ וכ׳ R. Jerem. taught at Ḥ. &c.

חוֹלַף, חֲלַף II m. st. constr. (חלף) *in place of, instead.* Targ. Ex. XXI, 24; a. fr.—Sabb. 129ᵃ נפשא ח׳ נפשא life for life (meat is required after bloodletting), סומקא ח׳ סומקא red (wine) for red (blood).—*Pl.* חֲלָפֵי, with suffix חֲלָפוֹי in his place. Targ. Prov. XI, 8 Ms. (ed. תחותוהי, ed. Lag. both words).—חֲלַף סַדְרָא f. (an adaptation of κλεψύδρα) [*change of order,*] *clepsydra,* a water clock used in courts of justice for measuring the time given for argument. Gen. R. s. 49 (not סרדה); Yalk. ib. 83.

חֲלָפָא, v. חִילְפָא.

חֲלַפּוֹת or **חֲלָפוֹת,** v. חֲלָה I.

חֲלַפַּי, v. חִילְפָא.

חֲלַפְתָּא pr. n. m. *Ḥălafta,* R. Ḥ., a Tannai, father of R. José. Ab. III, 6. Taan. II, 5. B. Kam. 70ᵃ אבא ח׳ my father Ḥ.; Tosef. B. Bath. II, 10 (read: אבא ח׳); a. fr.—V. חֲלִיפָא.

חֲלַפְתָּא or **חֲלַפְתָּה** f. (v. חִילְפָא II) a species of *willow,* corresp. to h. צַפְצָפָה. Succ. 34ᵃ ח׳ ערבתא וכ׳ what formerly was called *ḥ.* is now named *ărabta* and vice versa; (Rashi reads חילפא, Ms. M. corrupt vers., v. Rabb. D. S. a. l. note; Sabb. 36ᵃ ערבה צפצפה וכ׳).

חָלַץ (b. h., v. Ges. H. Dict.¹⁰ s. v. חלץ I, II) 1) *to surround, fortify; to gird, arm.* Yalk. Gen. 133 (fr. Midr. Vayiṣ'u) חָלְצוּ עצמם they armed themselves, v. *Pi.* a. *Hif.*—2) *to untie, loosen, tear out; to strip, lay bare.* M. Kat. 22ᵇ חוֹלֵץ one bares the shoulder (in mourning). Ib. IV, 7 (24ᵇ) חוֹלְצִין. B. Mets. 59ᵇ וח׳ מנעליו and took his shoes off. Y. M. Kat. III, 82ᵇ חוֹלְצָן he takes them (the T'fillin) off; Ber. 23ᵃ; Y. ib. II, 4ᶜ.—Pes. 4ᵃ; M. Kat. 20ᵇ חֲלוֹץ לי מנעלי take my shoes off. Ḥull. 90ᵇ חוֹלְצוֹ לתפות he takes the sinew out and puts it on the pile &c. Tosef. Neg. VI, 10 בזמן שהוא חוֹלֵץ when he has to tear out (a leprous stone), v. נָתַץ.—Y. Ab. Zar. II, end, 42ᵃ; Tosef. ib. IV (V), 8 כדי שיהו חוֹלְצִין את גלעיניהן in order to loosen the stones (of the olives); a. fr.—Part. pass. חָלוּץ, f. חֲלוּצָה, pl. חֲלוּצִים, f. חֲלוּצוֹת. Y. Sot. I, beg. 16ᵇ וזרועותיה ח׳ her arms bared.—Sabb. 137ᵃ, a. e. חָלְצָתְהוּ חמימ the fever left him.—Esp. *to perform the ceremony of taking off the Yabam's shoe* (v. יָבָם); ח׳ בימה *to arrange the Ḥălitsah, to act as judge;* ח׳ ל־ *to have the shoe taken off for refusing the leviratical marriage;* ח׳ מ־ *to take the shoe off.* Yeb. 102ᵃ כלום ראית שה׳ וכ׳ did you ever see him act as a judge at a *Ḥălitsah?* Ib. IV, 1 החוֹלֵץ ליבמתו וכ׳ if one gave *ḥălitsah* to his sister-in-law, and it was found out afterwards &c. Ib. III, 1 חוֹלְצוֹת ולא מתיבמות they must be released by *ḥăl.,* but must not be married by the *yabam.* Ib. XII, 1 חָלְצָה במנעל if she performed the ceremony with a leather shoe. Ib. 102ᵃ חוֹלְצִין במנעל you may have the ceremony performed with &c. Ib.ᵇ שמא חָלְצָה סנדל perhaps she has performed the ceremony of *ḥal.* on one of the brothers. Ib. החוֹלֶצֶת מן וכ׳ if one performed the ceremony on an adult . . . Ib. (ref. to Hos. V, 6) מי כתיב ח׳ להם ח׳ מחם וכ׳ is it written, He had his shoe taken off by them (the Lord being the rejecting party)? It is written, He took their shoe off &c., v. next w.; a. v. fr.—חֲלוּצָה *a woman released from leviratical marriage by ḥălitsah.* Ib. VII, 1. Ib. IV, 12 חֲלוּצָתוֹ his rejected sister-in-law; a. fr.

Nif. נֶחְלַץ *to be peeled off.* Y. Sabb. XX, 17ᶜ bot. ועורו נ׳ and his skin will peel itself off.

Pi. חִלֵּץ 1) *to extract, loosen, to deliver.*—2) *to gird, strengthen.* Yeb. 102ᵇ (in a discussion about the meaning of וחלצה, Deut. XXV, 9) והכתיב יְחַלֵּץ עני but do we not read (Job XXXVI, 15), He *girds* the poor? Answ. יְחַלְּצוֹ מדינה וכ׳ It means, He will *deliver him* from the judgment &c. Ib. (after ref. to יחליץ, Is. LVIII, 11) the root חלץ means both (girding and loosening), but here (Deut. l. c.), if it meant *tying on,* it would read וחלצה she shall tie his shoe *on* his foot.

Hif. הֶחֱלִיץ 1) *to loosen, untie;* 2) *to gird, arm;* 3) *to deliver;* 4) *to smoothen, give ease of mind.* Lev. R. s. 34 (ref. to יחליץ, Is. l. c.) יזרין (Ar. ישלוט) ישמוט וישזיב ויניח (which means) He shall *loosen* as in Deut. l. c., *gird* as ib. III, 18, *deliver* as in Ps. CXL, 2,

and *give ease* as in the Sabbath prayer after meal רצה והַחֲלִיצֵנוּ be pleased to give us ease of mind. V. חִלּוּץ.

חָלַץ ch. same, 1) *to take off, undress.* Part. pass. חָלִיץ. Targ. II Sam. VI, 20.—Lam. R. introd (R. Joh. 1) חֲלִיצֵי מסאני without shoes. M. Kat. 22^{b} למיחֲלַץ to bare their shoulders.—2) *to withdraw.* Yeb. 102^{b} עמא דה׳ . . . מינֵיה לית a people from which its lord has withdrawn (with ref. to חלץ מהם, Hos. V, 6).—3) *to perform the rite of ḥălitsah;* v. infra.

Pa. חִלֵּיץ 1) *to perform or arrange the rite of ḥălitsah.* Ib. ואילו יבמה דחִלְּצוּ (or דחַלְצוּ) לה אחין וכ׳ suppose brothers would untie the shoe of their sister-in-law, would this be of any legal consequence? Ib.^{a} אנא לא הוֵאי חַלִּיצְנָא וכ׳ I should not have allowed a *ḥălitsah* except &c.; a. fr.—2) *to undress, strip.* Targ. I Sam. XXXI, 9. Ib. 8 (h. text לפשט); Targ. I Kings XI, 15 (h. text ולקבר!).

חֲלָצַיִם m. du. (b. h.; חֵלֶץ 1) *loins.* Ḥag. 14^{b} ריצא מֵחֲלָצֶיךָ is thy offspring; a. e.

חָלַק (b. h.) 1) *to be smooth, to be viscous.* V. חֲלָק.—2) (denom. of חֵלֶק) *to assign, allot.*—ח׳ כבוד *to honor, pay regards.* Ber. 19^{b}, a. e. אין חוֹלְקִין וכ׳ . . כל מקום wherever the desecration of the name of the Lord is threatened, no regards must be paid to a teacher. Zeb. 102^{a}; a. fr.—3) (denom. of חֵלֶק) *to divide (by lot); to part; to take a share.* Peah III, 5 האחין שֶׁחָלְקוּ brothers who divided an estate. B. Mets. I, 1, a. fr. יַחֲלוֹקוּ they shall divide the object (equally). Zeb. XII, 1 אינן חוֹלְקִין וכ׳ take no share &c. Ḥull. 65^{a} אם חוֹלֵק את רגליו וכ׳ if the birds parts its toes (on the rope) so that there be two on each side &c. Y. Sabb. VII, 9^{c} bot. אינו חולק . . . דבר if a prohibition (included in a law) is specified again for a purpose, it does not intimate a division (that each single act of the class must be atoned for singly, v. הַבְעָרָה). Tosef. Dem. VI, 1 חוֹלְקָן he divides the fruits with the landlord. [Ib. 2 החולק, read: הַחוֹכֵר.] Y. ib. VI, beg. 25^{a} מישראל חולק if the property is farmed from an Israelite, he divides the produces (before separating T'rumah); a. v. fr.—4) (with על) *to differ with, object, oppose.* Y. Sabb. XV, beg. 15^{a} מה חוֹלְקִין על וכ׳ how is it? do they differ with &c.?—Ber. 27^{b} החולק על ישיבתו וכ׳ וכ׳; Snh. 110^{a} הוה׳ על רבו (Ar. חנָחְלַק, *Nif.*) he who opposes (the school of) his teacher. Ber. l. c. כלום יש אדם חוֹלֵק בדבר זה is there any one here differing from this opinion?; a. v. fr.—*Part. pass.* חָלוּק, pl. חֲלוּקִין, חֲלוּקִין *divided, interrupted; disputed; of different opinion.* Mikv. VIII, 2 מים ח׳ הרה״ר וכ׳ interrupted flow of urin.—B. Bath. 176^{a} על החֲלוּקִין ואתה בא . . . לחַלֵּק עלינו וכ׳ we grieve over the divided opinions, and you come to assert a division for us on things on which they (the schools of Shammai and Hillel) agree?; (Y. Shek. III, beg. 47^{b} לַחֲלוּק). Y. Keth. I, end, 26^{a} ח׳ על אביו differs with his father; a. fr.—Tosef. Yoma V (IV), 6, a. e. ארבעה חֲלוּקֵי כפרה there are four persons under different categories as to atonement. Arakh. 10^{b} דחֲלוּקָה בקרבנותיה which differs (from other days) as regards sacrifices. Ib. חֲלוּקִין וכ׳ the numbers of sacrifices are different each day.

Nif. נֶחְלַק 1) *to be divided, distributed.* Midr. Till. to Ps. XXVII (ref. to אחלק, Ex. XV, 9) אֵירָחֲלֵק I shall be divided (plundered).—2) *to differ.* Ḥag. 16^{b} נֶחְלְקוּ בה וכ׳ the great men of the age differ about it. Ber. 27^{b}; Snh. 110^{a}, v. supra. Keth. XIII, 1; a. fr.

Hif. הֶחֱלִיק 1) *to smoothen, make even, level; to improve the appearance.* Maasr. I, 8 משהֶחֱלִיקָנּוּ from the moment that he smoothens the cake of figs (by rubbing it with figs or grapes). Ib. המַחֲלִיק בענבים if one uses grapes for smoothening.—Shebi. IV, 4 במַחֲלִיק when one levels a field (by taking out plants); expl. ib. המח׳ ג׳ זה בצד זה *levelling* means taking out (at least) three plants next to each other, contrad. to המדל, taking out one or two plants.—Peah III, 3, v. אֶחָד; a. e.—Trnsf. *to close a tune softly* (piano). Arakh. II, 3 (10^{a}) ולא הרה מַחֲלִיק ולא הרה מַחֲלֵק . . . . מפני שהוא מחליק יפה (Talm. ed. אלא . . . מחלין וכ׳) none but a flute solo was used for closing a tune, because it makes a pleasant finale.—3) *to glide, slip.* Erub. X, 14 בשביל שלא יַחֲלִיקוּ that the priests might not slip. B. Mets. VI, 3 אם הֶחֱלִיקָה if the animal injured herself by slipping.—4) *to be smooth.* Yeb. 80^{b} בשרו מַחֲלִיק his flesh is smooth.

Hof. הוּחְלַק 1) *to be injured by slipping.* B. Kam. 47^{b} הוּחְלְקָה בהן the animal was injured by tripping over the fruits.—2) *to be smoothed.* Part. מוּחְלָק, pl. מוּחְלָקִין. B. Mets. 103^{b} קנים המ׳ smoothed (peeled) poles.—[3) *to be divided up,* v. infra.]

Pi. חִילֵּק *to divide, distribute, part.* Y. Keth. II, beg. 26^{a} בוא וחַלֵּק וכ׳ come and divide with me &c. Y. Peah VIII, 20^{c} top; Y. Shebi. VI, beg. 36^{b} שבע שחִילְּקוּ the seven years during which they distributed the land (among the tribes); Zeb. 118^{b}.—B. Bath. IX, 7 המְחַלֵּק נכסיו וכ׳ if one disposes (wills) . . by word of mouth; a. fr.—Sabb. 70^{a}, a. e. לְחַלֵּק, v. חֲבָעָרָה.—[Arakh. II, 3 (10^{a}), v. supra.]—*Part. pass.* מְחוּלָּק a) *divided up, plundered.* Yalk. Ex. 249 (ref. to אוחלק, Ex. XV, 9) מ׳ אני להם I shall be divided up among them, v. *Nif.*; Mekh. B'shall., Shirah, s. 7 מוחלק.—b) *distinct, separate.* Tanḥ. Ḥuck. 6 והן מְחוּלָּקִין זה מזה and they are different from one another (in the range of their intellects).

Hithpa. הִתְחַלֵּק, *Nithpa.* נִתְחַלֵּק *to be divided, distributed; to part, separate.* Par. III, 11 הרה מִתְחַלֵּק וכ׳ was distributed among &c.—Snh. 34^{a}, v. נִרְצוֹץ.—Sifré Num. 132 ליוצאי מצרים נִתְחַלְּקָה וכ׳ the land was divided up according to the census taken at their going out from Egypt. Ib. לא נתח׳ . . . לכל שבט וכ׳ the land was allotted to each tribe (in a lump), according to its population. Ib. לא נתח׳ . . אלא בשמיון it was divided according to value; B. Bath. 122^{a} לא נ׳ אלא בכסף.—Midr. Till. to Ps. XVIII, 2 הרה מתח׳ מחיילותיו he separated himself from his armies (for prayer). Ib. וכשהרה המחנה שלו מתח׳ and because his camp was thus divided (some praying, others not praying); a. fr.

חָלָק (חָלוּק) m. (preced.) 1) *smooth, blank* (paper); *empty.* Y. Sabb. VIII, 11^{b} אם יש בו ח׳ וכ׳ if there is blank space on it enough for &c. Snh. 17^{a} ושנים הניח ח׳ and two ballots he left blank; a. fr.—ח׳ ריצא (=ריקם) *to go out without having effected anything.* Sifré Num. 131 חלוק

ed.; Yalk. Lev. 631 (Yalk. Ex. 178 ריקם); Yalk. Hos. 517 חלוק.—Gen. R. s. 11 לא אפשר ח׳ אי להוציאך I cannot dismiss you without an answer; a. e.—Fem. חֲלָקָה. Kel. XXIV, 7 וח׳ and a plain board (without a receptacle). Midd. II, 5; Succ. 51[b] ח׳ חיתח בראשונה formerly the compartment was plain (without a guarded balcony), v. בְּצוֹצְרָה.—*Pl.* חֲלָקוֹת. Tosef. Ohol. XV, 1.—*2) *division.* Kerith. 7[a], a. fr. אַךְ ח׳, v. אַךְ I [prob. to be read: חַלֵּק, divide!]

חֵלֶק m. (b. h.; preced. wds.) [*smooth stone* used for casting lots, v. I Sam. XVII, 40 חַלְּקֵי; cmp. גורל, גוזא; cmp. Is. XXXIV, 17; Ps. XXII, 19,] *lot, share, portion.* Snh. X (XI), 1 ח׳ לעוה״ב a share in the world to come. Sabb. 118[b] יהא חֶלְקִי מ־ Oh, that my lot fell among &c.; M. Kat. 18[b] יהא חלקי עם; a. fr.—Sifré Deut. 312 תנו לי חֶלְקִי give me my estate (my title) back, v. נָבַר.—*Pl.* חֲלָקִים. B. Mets. I, 1 שלשה ח׳ three portions (fourths). Sabb. 34[b] שלשה חֶלְקֵי מיל three parts of a mile, expl. three fourths; ב׳ ח׳ מיל two thirds; a. fr.

חֶלֶק or חֶלֶךְ, a fictitious name, v. חִילְקִי.

חֲלַק m. ch. (b. h. חֶלְקָה, v. חֵלֶק) *lot, field.* Targ. Y. II Gen. XLIX, 21 (Var. חַקְלָא).—*Pl.* constr. חַלְקֵי. Targ. I Chr. VIII, 8 Var. (ed. חקלי).

חֵילָ׳, חֲלָקָא f. (preced.) 1) same, *lot, field.* Targ. Prov. XXIII, 10.—*Pl.* חֲלָקָתָא. Targ. Mic. II, 4 חֲלַקְתָהוֹן (Var. חֲלָקָתְהוֹן, ed. Lag. חַקְלַתְהוֹן; h. text שָׂדֵינוּ).—2) *share, portion, ḥelka,* a market term for a certain portion of meat; cmp. אוּזָנָא. Bets. 29[a].

חֲלָקָא, v. חוּפַּק.

חֶלְקָא m. (cmp. חֲלוּק) [*shirt,*] *husk.*—*Pl.* חִלְקֵיָא. M. Kat. 13[b] דשקל חִלְקֵירֵיהּ (Rashi דשקיל) its husks are taken off; (Ms. M. דְּשַׁוֵּי חֵירְלַקְרֵירֵיהּ he made its parts even, divided the grain into two); v. חֵירְלָקָא II.

חלקוסתא, v. סְלִיקוּסְתָא.

חִלְקִיָּה (b. h.) pr. n. m. *Ḥilkiya, Hilkiah,* 1) the high priest in the reign of Josiah. Meg. 14[b]; Yalk. Josh. 9; a. e.—2) father of Jeremiah the prophet. Num. R. s. 8, end. Snh. 95[a], a. fr.—3) name of several Amoraim. Y. B. Bath. III, 14[a]; Bab. ib. 39[b].—Y. Shek. I, 46[b]; a. e. (v. Fr. M'bo p. 85[a]).—Kidd. 33[b].—Yeb. 9[a].—B. Mets. 96[b]; a. e.

חֲלַקְתָּא, v. חֲלָקָא.

חָלַשׁ (b. h.) 1) *to relax, be weak, prostrated* (cmp. חָלָה).—V. חַלֵּשׁ.—2) [*to round, smoothen,* denom. חֵלֶשׁ *smooth stone;* (cmp. חֵלֶק) *ballot;* fr. which חָלַשׁ] *to cast a lot; to assign.* Pesik. Zakh., p. 22[a] expl. וירחלש, (Ex. XVIII, 13) חפיל עליהן גורלות he (Joshua) cast lots over them (for their destruction). Arakh. IX, 4 (31[b]) שיהא חוֹלֵשׁ . . ללשכה (Mish. ed. בלשכה) that he might assign his redeeming money to the Temple fund (deposit it there, to assert his privilege of redemption).

חֲלַשׁ, part. חָלִישׁ ch. same, 1) *to be weak, get sick.* Targ. Is. II, 9. Targ. Lam. V, 17; a. e.—Pes. 50[a]; B. Bath. 10[b], v. נִגַּד.—R. Hash. 17[a]; a. fr.—Yoma 18[a] דיתיה חֲלָשָׁא he might feel discouraged.—2) *to pass away.* R. Hash. l. c. חזיה דחלש ליה עלמא (Yalk. Mic. 559 . . חזא דחלש) he saw that his world (life) was passing away (he was sinking rapidly).—3) *to be smooth and fine.* Ḥull. 48[a] סכינא דְּחָלֵשׁ פומיה a knife whose edge is very fine.—*4) *to untie, undress.* Gen. R. s. 22 דין אמר חֲלוֹשׁ Ar. ed. Koh. (ed., a. Yalk. ib. 38 חֲלוֹץ) the one (Abel) said, Take thy clothes off. Ib. s. 75 ח׳ פורפירא Ar. (ed. שלח) he took off the purple cloak.

Pa. חַלֵּשׁ 1) *to weaken, reduce.* Targ. Job XII, 21 Ms. (ed. מַחֲלִישׁ, מַחֲלֵשׁ *Af.*).—2) *to smoothen, polish, forge* (armour). Ab. Zar. 16[a] משום דחַלֵּשׁי וכ׳ (Ms. M. דחשלי; v. infra) because they forge of them their polished armour.

Af. אַחֲלִישׁ 1) *to weaken,* v. supra.—2) *to cut with a sharp and smooth edge,* opp. to בזע to tear with a notched knife. Ḥull. 17[b] (Rashi quoting Ab. Zar. l. c. דחשלי, a. Keth. 77[a] חשלי דודי appears to have read מחשיל).—*3) *to strip.* Targ. Y. II Lev. I, 6 (O. a. Y. I שלח). Targ. Y. II Num. XX, 26 ותחלישׁ (some ed. וחשליח).

חֶלֶשׁ m. (v. חֲלַשׁ, cmp. חֵלֶק) *lot, ballot.* Pesik. Zakh., p. 22[a] (ref. to וירחלש, Ex. XIII, 13) בח׳ לקה וכ׳ Amalek was smitten by ballot (v. חָלַשׁ). Ib. ארבעה שמות נקראו לגורל ח׳ וכ׳ the lot has four names, *Ḥêlesh, pûr* &c.; Yalk. Ex. 265.—*Pl.* חֲלָשִׁים, חֲלָשִׁין. Ib. (quotation) וכאשר מטילין ח׳ וכ׳ ירושלו ח׳ על חמנות; Sabb. XXIII, 2 (148[b]) lots may be cast for shares of sacred meat &c. Ib. 149[b] מאי משמע דהאי ח׳ וכ׳ what evidence is there that *ḥălashim* means lot? (Answ. ref. to Is. XIV, 12).

חֲלַשׁ or חֲלַשׁ *reed,* v. חֵילַשׁ.

חָלָשׁ m. (b. h.; חָלַשׁ) *weak.* Sabb. 77[b] אימת ח׳ וכ׳ the fear with which the weak inspires the strong person.—Ex. R. s. 24; Sifré Deut. 309; a. e.—*Pl.* חֲלָשִׁים, חֲלָשִׁין. Ex. R. l. c.

חֲלַשָּׁא, חֲלַשׁ, חֲלָשׁ ch. same, v. חֲלִישׁ. Targ. O. Deut. XXVIII, 44. Targ. I Sam. IX, 21.—*Pl.* חֲלָשִׁין, חֲלָשִׁין. Targ. Ex. XXXII, 18.

חֲלָשׁוּתָא, חֲלָשׁוּתָא f. (preced.) *weakness, laxity.* Targ. I Kings XII, 10. Targ. Koh. X, 17; a. e.

חֲלָקָא f. ch.=h. חֵלֶק; esp. *the priest's portion.* Targ. Num. XV, 20.—Erub. 83[a] אייתי ח׳ שדי עלידהו he brought the priest's portion in addition to it.

חֲלָתָא f. (חלל, cmp. חֵילָה I) *a loose wicker-work* used for making bee-hives, strainers, for wine presses, screens &c. Snh. 107[a] תותי ח׳ behind a screen (Rashi: bee-hive; Yalk. Sam. 148 כרלתא). Ib. פתקה לח׳ it (the arrow) made an opening in the screen. Sabb. 35[a] ח׳ בת תרי כורי a basket containing two *khor.* Ib. 74[b] האי מאן דעבד ח׳ he who makes a wicker-work on the Sabbath (going through the whole process of cutting reeds &c.).—*Pl.* חֲלָאתָא, חֲלָתָא. Ab. Zar. 75[a] חלתא דרקולי וכ׳ Ms. M. (ed. דקולי וחלא׳, Ar. incorr. ח׳ דדיק) the palm or reed strainers which are twined with ropes of palm-rind.

חֲלָתִיתָא, חֲלָתִית, חלחותא, v. חִילְ׳.

חַם, perf. of חָמַם.

חָם I (b.h.) pr.n.m. *Ham*, the son of Noah. Snh. 69b ח׳ גדול וכ׳ H. was the elder of Japheth by one year &c. Ib. 108b ח׳ לקה בעורו H. was punished on his skin (was made black); Gen. R. s. 36 ח׳ יצא מפותם H. came out (of the ark) blackened; a. e.

חָם II m. (b. h.; חָמַם) *warm, hot, boiling.* Pes. 75b, sq.; a. fr.—Nidd. 43a בשרו חם his membrum excited.—*Pl.* חַמִּין, חַמִּים (sub. מים) *hot water.* Sabb. 134b ח׳ שהותחו וכ׳ hot water which was made hot on the Sabbath; a. fr.—חַמֵּי טבריה *the hot springs of Tiberias*, in gen. *natural hot water*, opp. to חמי האור water heated by fire. Ḥull. 8a (Neg. IX, 1 מי); a. fr.—*Fem.* חַמָּה. Makhsh. III, 3 פת ח׳ hot bread.

חָם III (b. h.; v. Ges. H. Dict.10 s. v.) *father-in-law, husband's father, wife's father.* Yeb. XV, 7 חָמִי my husband's father. Ib. I, 1 חָמִיו his (the *yabam's*) father-in-law. Pes. 87a כלה בבית חָמִיהָ a bride in the house of her father-in-law (after being conducted to the husband's home); a. v. fr.—*Fem.* חָמוֹת q. v.

חָמָא I ch. same. Targ. Gen. XXXVIII, 13 חָמוּרִיךְ (ed. Berl. חָמֵךְ; oth. חָמוּךְ). Targ. O. ib. 25 חָמוּהָא. Targ. O. Ex. XVIII, 2 חָמוּתִי ed. Berl. (oth. חָ, Y. חָמוֹי); a. e.—Y. Ber. I, 2d bot. חמוי. B. Mets. 74b בי חָמוֹהִי in the house of *his daughter's father-in-law.* Kidd. 12b; Yeb. 52a חמוה his father-in-law. Ib. 117b חָמוֹתָהּ her father-in-law; a. fr.

חָמָא II pr. n. m. *Ḥama*, name of several Amoraim. Y. Nidd. III, 50c bot. R. Ḥ., father of R. Hoshaya.—Y. Peah VIII, 21b top; Y. Shek. V, 49a bot.; a. e. (v. Fr. M'bo, p. 85b).—Ib. 49b; Y. Sabb. VI, 8a; B. Mets. 86b, a. fr. R. Ḥ. bar Ḥănina.—B. Kam. 99b; Y. Kidd. III, 64d, a. fr. R. Ḥ. bar Gurya.—Y. Erub. VII, 23c; Bab. ib. 65b bot. Ms. M. (ed. חנינא, v. Rabb. D. S. a. l. note) R. Ḥ. bar Joseph.—Y. Kil. VIII, 31c top, a. fr. R. Ḥ. bar Ukba.

חָמָא *to see*, v. חמי.

חֵמָא, חֲמָא ch.=h. חֵמָה, *anger.* Dan. III, 13; 19.

חַמָּא m. (חמם; cmp. חַמֵּם) *radish.* Ab. Zar. 28b bot. ח׳ לחמה Ms. M. a. Ar. (ed. חַמְדָּה) radishes are good for fever. Pes. 116a קפא דחסא ח׳ וכ׳ against the injurious effects of lettuce apply radishes &c.

חֲמָאָה f. (b. h.; v. חמר) [*pressed, thick,*] *cream* or *butter.* Ber. 63b (ref. to Prov. XXX, 33) ח׳ של תורה the cream of the Law (sound knowledge). B. Mets. 86b בשכר ח׳ וכ׳ as a reward for the offer of cream and milk (Gen. XVIII, 8).

חֲמָאתָא ch. same. Targ. Prov. XXX, 33, v. חַאֲרְתָא.

חָמַד (b. h.; cmp. חמם) 1) [*to be hot,*] *to desire, covet; to be carnally excited.* Nidd. 20b חֲמַדְתִּיהוּ (or חֲפַ׳ *Pi.*) I had a desire for his embrace. Midr. Till. to Ps. XIX, 11 מי חֲמָדָן which (of the two) holds them desirable; Yalk. ib. 676 [read]: מי התחמדין. Mekh. Yithro, Baḥod. s. 8 שאתה חומד וכ׳ that you may desire his daughter for your son; ח׳ בדבור expressing a desire by words (without thinking of means to obtain the object of his desire). [Ib. ed. Weiss, אם התאוה סופו לַחֲמוֹד if one desires (what belongs to his neighbor), he will finally covet it (think of means to obtain it). Ib. אם ח׳ סופו וכ׳ if he covets, he will finally use force and rob. B. Mets. 5b לאו דלא חָמְדוּ, v. לָאו; a. fr.—*Part. pass.* חָמוּד, f. חֲמוּדָה *desirable, precious.* Pesik. R. s. 36 ח׳ ונאה precious and fine (of conduct).—Sabb. 88b ח׳ גנוזה ed., v. חֲמֻדָּה.—[2) (=חָמַר) *to produce shrivelling* by heat. Snh. VII, 2 (52a) Ar. (ref. to Dan. X, 3; Var. חמר).

Nif. נֶחְמַד 1) *to be desired, desirable.* Tanḥ. Vayera 5 שאתה נֶחְמָד לפני וכ׳ that thou art held desirable before the Lord; a. e.—[2) *to be shrivelled.* Ḥull. III, 3 Ar., Var. נחמר, v. supra.]

Pi. חִימֵּד *to covet.* Macc. III, 15 שנפשו . . . מתאוה להן which man longs for and covets.

Hithpa. הִתְחַמֵּד, *Nithpa.* נִתְחַמֵּד (with ל) *to be anxious for; to be pleased with.* Tanḥ. Mishp. 17 ארץ שנִתְחַמְּדוּ לה וכ׳ a land which all the great men were anxious to possess (Yalk. Jer. 271 שהִתְחַמְּדוּ). Koh. R. to IX, 7 בוראך מִתְחַמֵּד לך thy Creator is pleased with thee; תורתו מִתְחַמֶּדֶת לך His law is &c.

חֲמִיד, חֲמֵד ch. same. Targ. Is. I, 29; a. fr.—Part. f. חֲמִידָא (חֲמִידַת). Targ. Y. Gen. IV, 1.

Pa. חַמֵּד, חַמֵּיד same, *to long.* Targ. O. Gen. XXXI, 30 (Y. מִתְחַמְּדָא חַמְדָתָא).—Nidd. 66a bot. מְחַמְּדָא, v. חִימוּד.

Ithpa. אִתְחַמֵּד, *Ithpe.* אִתְחֲמֵד same.—Targ. Y. Gen. l. c.—Ib. XXVIII, 10.—Y. Taan. III, 66d top מִתְחַמֵּד וכ׳ being desirous to hear her talk. Y. Sabb. VI, 8c bot. הוו מִתְחַמְּדִין וכ׳ were anxious to see &c. Koh. R. to IX, 10; a. e.

חַמְדָּא m. (preced.) (*sexual*) *appetite.* Sabb. 152a חַמְדוּתֵיהּ.

חֲמִידוּת f. (b. h.; preced. wds.) 1) same. Sabb. 152a (expl. אבירונה; Koh. XII, 5) זו ח׳ that means the sexual appetite; (Koh. R. to l. c. תַּאֲוָה).—2) *desirability, desirable object, precious gift.* Tanḥ. Sh'moth 29, a. e. דבר שהוא ח׳ מתוך ח׳ something which is the most desirable of all desirable things. Y. Taan. II, beg. 65a כלי אחד של ח׳ the only precious vessel (the Torah) left to us. Sabb. 88b ח׳ גנוזה Ms. M. (ed. חמודה) a reserved treasure (the Law); a. fr.

חַמְדָן, v. חַמְדָּן.

חֲמִידָא, חֲמִידְתָא ch.=h. חֲמִידָה. Targ Zech. VII, 14; Targ. Jer. III, 19. V. חַמִּירְתָא.

חֲמָדָה *to see*, v. חמי.

חֵמָה, חֲמָה f. (b.h.; חמם or חום) 1) *heat, anger.* Snh. 82b משיב ח׳ בן וכ׳ he is an allayer of (divine) anger, the son of &c. Num. R. s. 20 נתמלא עליה ח׳ he became angry at her. Lam. R. to I, 6 חֲמָתוֹ של הב״ה the anger of the Lord; a. fr.—2) *Ḥemah*, allegorical name of one of the angels of justice. Ex. R. s. 41, end; a. e., v. אַף II.

חַמָּה f. (b. h.; חמם) 1) *sun.* Ber. 59b ח׳ בתקופתה the sun starting on his new cycle (of twenty eight years). Num. R. s. 14 י״ב הדשים לח׳ the twelve solar months. Ned. III, 7 רואי הח׳ those seeing (or feeling) the sun; שלא נתכוין . . . שהח׳ וכ׳ for he meant him whom the sun sees; a. v. fr.—Yeb. VIII, 4, a. fr. סריס ח׳ a eunuch from the time of seeing the sun, i. e. born without visible testicles; opp. to סריס אדם.—2) *fever.* Sabb. 137a, a. e., v. חָלַץ. Y. Sabb. XIX, end, 17b, v. אָתַז. Gen. R. s. 19, a. e., v. אַבָּאבִית. Y. Sabb. I, end, 4b (prov.) פת חמה חַמָּתָהּ בצדה hot bread has its heat by its side, i. e. eating hot bread causes fever; a. fr.—3) *radish.* Ab. Zar. 28b bot., v. חַמְצָא.—V. חַמַּת.

חַמּוּדָא ch. =h. חֶמְדָּה. Targ. Jud. V, 30 (ed. Lag. חַמּוּדָה).

חַמּוֹדָא m. (חמד) *covetous.*—*Pl.* חַמּוֹדִין, חַמּוֹדָנָא. Targ. Y. Ex. XX, 14; Deut. V, 18 (ed. Amst. חַמּוּד׳).

חַמּוּדָה, v. חֶמְדָּה, חֶמֶד a. חַמּוּדָא.

חַמּוּדִי, חַמּוּדָה, חַמּוּדוּת &c., v. חָמָא I.

חַמּוּסַלְיָא, v. חִמְסַלְיָא.

חַמּוּלוֹת, v. חֲמִילָה.

חַמּוּם, v. חֲרִמּוּם a. חָמָם.

חַמּוּם m., חַמּוּמָה f. (חמם) *heated, rash.*—*Pl.* חַמּוּמוֹת. Y. Snh. VI, 23b bot. ח׳ הוו ידיו his hands were heated, i. e. he was very severe in executing judgment.

חַמּוּצָא, חַמּוּץ, v. חֲזִימָא.

חַמּוּק m. (b. h.; חמק, cmp. חבק) *rundle.*—*Pl.* חַמּוּקִים. Yalk. Ex. 370 ח׳ . . . . שתי ידות two handles (pins) of the shape of two rundles, v. חָרַץ.

חַמּוֹר c. (b. h.; v. חָמַר II a. חֲמִיר I) 1) [*load-carrier*, cmp. גָּמָל.] *ass.* Nidd. 31a, v. גָּרַם. Sabb. 152a דעל ח׳ וכ׳ he who rides an ass is a freeman. B. Bath. 143a את וח׳ thou and the ass (shall own my property, a form of donation implying a rational and an irrational being).—Bekh. I, 2 ח׳ שילדה וכ׳ if an ass gave birth to &c. Snh. 33a הלכה חֲמוֹרְךָ וכ׳ thy ass is gone, Tarfon! (I shall have to make compensation for erroneous judgment); a. fr.—2) (cmp. various uses of *horse*) *a contrivance for workingmen, rest, jack, stocks* &c. Kel. XIV, 3 ח׳ של נפחין the smiths' ass ('on which the smith sits while using its head as an anvil', Maim.; 'the rest of the bellows', R. S.). Ib. XVIII, 3 וח׳ a stand on which the bedstead is placed. Gen. R. s. 65, end ח׳ של חרשים carpenters' sawing-jack (an instrument for torture); Ib. s. 70 (alluding to Prov. XXVII, 22) אפי׳ . . . בח׳ של חרשים וכ׳ even if you put the wicked man on a carpenter's jack, you cannot make anything useful out of him (sufferings will have no effect on him); Yalk. Kings 201; Yalk. Prov. 961; (Pesik. Shek., p. 15a במכתש).—*Pl.* חֲמוֹרִים. Sabb. 112b. Gen. R. s. 75; a. fr.—Denom. חָמַר, חָמַר.—*Fem.* חֲמוֹרָה. Tosef. Kil. V, 5.

חֲמוּרָה m., חֲמוּרְתָּא f. (חָמַר 1) *heavy, weighty, important; strict, severe, stringent, restrictive.* Kel. I, 4 ח׳ שבכולם the most stringent of all are the laws concerning corpses.—אִיסּוּר ח׳, v. אִיסּוּר.—Snh. 50a שריפה ח׳ וכ׳ death by burning is a severer punishment than &c. Ib. IX, 4, a. e. נידון בח׳ he suffers the severer penalty of the two. Ab. II, 1 כבחמורה as in the observance of a difficult commandment (requiring self-denial); a. fr.—*Pl.* חֲמוּרִין, חֲמוּרִים, f. חֲמוּרוֹת. Hull. XII, 5; a. fr.—Y. Snh. X, 28b top חֲמוּרוֹתָיו של וכ׳ (not חומר׳) the heaviest sins that Jeroboam committed.—דורשי חֲמוּרוֹת, v. חוֹמֶר II. קלים וחמורים, v. חוֹמֶר I.

חֲמוֹרְתָּא, v. חֲמוֹר.

חֲמוֹרְתָּא f. (חֲמָר) *a drove of asses.* Gen. R. s. 75, v. גַּמַּלְתָּא.

חָמוֹת f. (b. h.; v. חָם III) *mother-in-law.* Yeb. I, 1 חמותו חֲמוֹתוֹ the *yabam's* wife's mother. Ib. XVI, 1 הרתה לה ח׳ וכ׳ if the childless widow had a mother-in-law abroad (who may have given birth to a son), she need not take it into consideration (and may marry again); a. fr.

חֲמוֹתָא ch. same. Targ. Deut. XXVII, 23; a. e.; v. חֲמָתָא.

חָמַט I (cmp. חמץ) 1) *to be dark.*—Denom. חוּמְטָא.—2) *to be bitter, salty,* v. חוּמְטוֹן.

Ithpe. אִיתְחַמַּט *to be inflamed, become pestered.* Sabb. 54b Ar., v. next w.

חָמַט II (cmp. חבט) *to knock down.*—*Part. pass.* חָמִיט, חָמִיץ *prostrated, kneeling,* (as verb) *to kneel.* Targ. Is. XLVI, 1. Targ. Ps. XCV, 6 נְחָמוּט (some ed. נְחָמִיט). Targ. Y. Deut. XXVIII, 35 חָמִיטָחוּן . . . עבירתא (some ed. חַמִּי׳ incorr.; not עבידתא); cmp. Targ. Job IV, 4 דחָמְטָן. [Koh. R. to IV, 9, end חמטת, some ed., read: דמָטַת.]

Pa. חַמֵּיט *to prostrate, subdue.* Targ. Ps. XVII, 13. Ib. XVIII, 40 Reg. (ed. תברתא).

Af. אַחֲמִיט same. Ib. LXXVIII, 31.

Ithpe. אִיתְחַמַּט *to knock against, be battered.* Sabb. 54b דלא ליתחמטן אליתיריהו Ms. M. (ed. incorr.) that their tails may not knock against (the rocks &c., Rashi; Ar.: 'may not ulcerate'; v. Syr. חמטא pustula, ulcus, P. Sm. 1303; v. preced.).

חֲמִיטָה, v. חֲמִירָה.

חָמָה, חָמָא, חֲמִי (Arab. *ḥama* tueri) [*to surround, guard,* v. חוֹמָה,] *to observe, see* (in Y. dialect). Targ. Y. Gen. I, 4 (O. חזא); a. v. fr.—Targ. Prov. XXIII, 33 Ms. (ed. ויהַוְוּר׳).—Y. Peah III, 17d bot. אתא חמי (=תא, חזי, h. בא וראה) come and see. Gen. R. s. 14 דאת חָמֵי לאפויי דאתת׳ וכ׳ (not דאתת׳) that thou shalt see his face in the hereafter; Midr. Till. to Ps. II; Yalk. ib. 621 חמוי (corr. acc.). Ib. חֲמָתֵיהּ (fr. חמה) he saw him. Pesik. Eth Korb. p. 57b (v. Bub. note 15) חֲמָתֵי אכיל חמתי שתי did he (Moses) see me (the Lord) eat &c.?; Yalk. Num. 776 חֲמָתֵיהּ וכ׳ did he see Him &c.?; a. fr.—*Part. pass.* חֲמֵי (v. חֲזִי) *fit, worthy.* Targ. Ps. XV, 1. Ib. LVIII, 2 (ed. חֲמִי); a. fr.—Fem. חֲמָיָא. Targ. Y. Ex. XXII, 16.

Af. אַחֲמִי 1) (followed by מ־, cmp. סוּר) *to turn (the*

eye) from. Targ. Prov. XXVIII, 27 (Ar. מחמי, h. text מעלים, v. Syr. חמא P. Sm. 1017).—2) *to cause to see, to show.* Targ. Y. Gen. XLI, 28; a. e.—Lam. R. to I, 1 ואַחֲמִין and showed him a measure full of denars. Ib. לידה וכ׳ and showed him a measure full of denars. Ib. דכל עמא מַחֲמִין לי וכ׳ (1 חד כות׳) רבתי that all people point at me with their fingers.

Pa. חַמֵּי same. Y. Kil. IX, 32ᵇ bot.; Y. Keth. XII, 35ᵃ bot. לי (לה) חַמֵּי let me see it (the tooth).

Ithpa. אִתְחַמֵּי, *Ithpe.* אִתְחֲמֵי *to be seen, to appear.* Targ. Y. Gen. VIII, 5; a. fr.—[Targ. Ps. XLII, 3 אִתְחֲמֵי Ms. (*Ittaf.*) *I shall appear before* (h. text אֵרָאֶה, Var. a. ed. אֶחָזֶה)].—M. Kat. 25ᵇ אִתְחֲמִיאוּ וכ׳ stars were seen in day time. Y. Peah VIII, end, 21ᵇ דחמי ולא מִתְחֲמֵי He who sees but cannot be seen. Lam. R. introd. (R. Joḥ. 1) מִתְחַמְיָאן, v. מְשַׁחֲרֵי; a. e.

חָמִיד, v. חָמַד.

חַמִּידְתָּא f. ch.=h. חֲמִדָּה. Targ. Am. V, 11 (ed. Wil. חֲמִדָתָא, ed. Lag. חֲמִדְאָתָא). Targ. Is. XXXII, 12.—Ib. XXVI, 8 חַמִּידַת constr.

חַמִּיטָא, v. אַמִּיטָא.

חַמִּיטָה f. (חמט II, cmp. חוּבְטָא, חָבִיץ) *a batter of which flat cakes are made, batter-cake.* T'bul Yom I, 1. Ib. II, 4; Tosef. ib. II, 2 (ed. Zuck. חמיתה, corr. acc.). Maasr. I, 7 נותן לחמי׳ ed. Y. a. Ms. M. (Bab. ed. a. Mish. לַחֲמָטָה) he may put (the oil) on the cake (Maim.: into the *pan*); Tosef. ib. I, 7; 9 נותן להם מיטה ed. Zuck. (Var. לחמיתה, carr. acc.)—*Pl.* חֲמִיטוֹת. Y. Ter. X, 47ᵃ bot. חמטתינו (read: חֲמִיטוֹתֵינוּ or חֲמָטֵינוּ).

חַמִּימַלְיָא, v. חֲמַטְלָיָא.

חַמִּימְלָה f. (חמל; cmp. Syr. חִמֵּל, P. Sm. 1303, sq.) *a blanket of thick, coarse stuff.* Ned. VII, 3. Ib. 55ᵇ; Tosef. Sabb. V (VI), 14 מילא ed. Zuck. (Var. חמלא, חמלא).—*Pl.* חֲמִילוֹת. Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14 חמולות (corr. acc.).

חַמִּים m., **חַמִּימָא** c.=h. חָם II, *warm, hot, fresh.* Targ. I Sam. XXI, 7; a. e.—Y. Shebi. IV, 35ᵃ bot., a. e. פיתא ח׳ fresh bread. Erub. 3ᵃ; B. Bath. 24ᵇ (prov.) קדרא לא ח׳ וכ׳ .... a pot belonging to two partners is neither warm nor cold. Ḥull. 6ᵇ לירכול ח׳ ... בר let the scholar eat fresh food, and I shall be contented with cold; a. fr.—*Pl.* חַמִּימִין, חַמִּימֵי *hot water* (v. חָם II). Y. Ab. Zar. IV, 44ᵇ bot. חמר וח׳ wine mixed with hot water. Ḥull. 46ᵇ.—Sabb. 55ᵃ בח׳ .... רישך בקרירי thy chief (I) shall be punished with cold water, but thy chief's chief (the Resh Galutha) with boiling water (he is reponsible); a. e.

חַמִּימוּתָא f. (preced.) *heat, heated state.* Pes. 76ᵃ מחמת ח׳ דחרס through the heat of the earthen vessel.

חַמִּימְתָּא f. pl. (cmp. Arab. *ḥamâm*) [*dark-colored*] *a species of doves, ring-doves*(?). Gitt. 69ᵇ (oth. opin. *hens*).

חַמִּין m.=חַמִּים. Y. Ber. IV, 7ᵇ top שמשא ח׳ it is warm in the sun, ח׳ טולא in the shade. [Midr. Till. to Ps. XXIV רמא דח׳, v. חָמִין.] [ח׳, pl. of חָם II.]

***חַמִּיסִין** m. pl. *those using such words as ḥamis* (ἥμισυ, cmp. חומס), a mockery on Talmudic scholars using foreign words. Snh. 14ᵃ כל מן דין ... לא מסרמיסין Ms. F. a. Ag. Hatt. (v. Rabb. D. S. a. l. note 7; ed. ואמרי לה לא מת׳) such men (as R. Ammi &c.) appoint for us, but do not appoint for us any of those using such words like *sermis* (semis, ἥμισυ) *sermit* (prob. distortion of tremis), *hemis* or *tremis* (cmp. Y. Gitt. IV, 47ᵇ quot. s. v. גּוּרְדִּינִי). [Oth. opin. v. Rashi, a. Ar. s. v.]

חֲמִיסַר (=חמיש עסר) *fifteen; the fifteenth.* Targ. Y. Lev. XXIII, 6. Ib. XII, 4; a. e.—Meg. 5ᵇ בר ח׳ one observing Purim on the fifteenth of Ădar; a. e.

חֲמִיסְרָאָה m. (preced.) *the fifteenth.* Targ. I Chr. XXIV, 14.

חֲמִיעָא, חֲמִיעַ m. (חמע) 1) *sour.* Lam. R. to III, 40, v. בְּסִימָא.—2) (Targ. Y. חֲמִירַע)=h. חָמֵץ, *leavened (bread).* Targ. Ex. XII, 15; a. fr.—Y. Snh. III, 21ᵇ חורו מיפי ח׳ וכ׳ they permitted to bake leavened bread on Passover (for the troops).

חֲמִיץ, v. חָמֵץ.

חֲמִיצִי, v. חָמֵץ.

חֲמִיר I m., **חֲמִירָא** f.=h. חָמוּר 1) *loaded.* Targ. Y. Gen. XLIX, 14 ח׳ באורייתא loaded with the (knowledge of the) Law.—2) *grave, strict, stringent.* Targ. Y. Num. XIV, 30.—Ḥull. 10ᵃ ח׳ סכנתא וכ׳ regulations concerning health and life are made more stringent than ritual laws; a. fr.—*Pl.* f. חֲמִירָתָא *restrictions, strict measures.* Y. Ab. Zar. II, 41ᵈ bot. מן ח׳ דרב one of Rab's strict regulations.

חֲמִיר II (חֲמִירָא), **חֲמִירָא** m. (חֲמַר II) *strong leaven* (h. שְׂאֹר); *leavened bread.* Targ. Ex. XII, 15; a. fr.—Pes. 5ᵇ, v. בְּעַר.—Ab. Zar. 66ᵃ ח׳ דשערי leaven of barley flour. Men. 43ᵃ, v. אַרְכְּסָא; a. fr.

חֲמִישׁ, v. חֲמֵשׁ.

חֲמִישַׁאי, חֲמִישָׁאָה, v. חֲמִישַׁי.

חֲמִישַׁי m. (b. h.; חָמֵשׁ) *fifth;* (sub. יום) *the fifth day of the week.* Meg. I, 2, sq.; a. fr.—*Fem.* חֲמִישִׁית. Ib. III, 4 בח׳ on the fifth Sabbath; a. fr.—Esp. (Lev. V, 24) *the penalty of the fifth part* added to the indemnity. B. Kam. 65ᵇ.—*Pl.* חֲמִישִׁיּוֹת. Ib. (ref. to חֲמִשָׁתָיו, Lev. l. c.) ח׳ חרבה וכ׳ (ed. חֲמֵשׁ) repeated penalties connected with one object of indemnity.

חֲמִישַׁי, שְׁאָה ..., שַׁאי ... ch. same. Targ. Gen. I, 23 (ed. Amst. שְׁאֵי ...); a. fr.—*Fem.* חֲמִישַׁיְתָא, שַׁיְתָא ... Targ. Lev. XIX, 25.—Pesik. R. s. 23 (ed. Fr. p. 115ᵇ) חֲמִישְׁאָה; ib. (p. 120ᵃ) חמשיתא (corr. acc.) the fifth day of the week.—V. חֲמִשִׁיתָא.

חֲמִיתָא, חֲמִיתָה ..., v. אַמִּיתָא.

חַמִּיתָה, v. חַמִּיטָה.

חָמַל (b. h.) [*to be warm,*] *to have compassion.* Men. 53ᵇ (play on חמולה, Jer. XI, 16) חֲמַלְתִּי עליהם I had mercy on them.

חַמְלָא, v. חֲמִילָה.

חַמַלְתָּא, v. חִימַלְתָּא.

חֲמָם (חֲימוּם) m. (v. next w.; cmp. ἄμωμον, v. Sm. Ant. s. v.) *amomum*, an Indian (also Syriac) spice. Ukts. III, 5 (some ed. incorr. חמס); Nidd. 51[b] חימות (corr. acc.); Sifré Deut. 107 חימום; Y. Erub. IX, end, 25[d] חכם (corr. acc.); Y. Ḥag. III, 79[c] חמה (corr. acc.).—Gen. R. s. 45, beg. ח׳ היא צריכה לחימוס, corr. acc.) she needs amomum (as medicine for sterility). Cmp. אַמִּירְתָּא, חִימַלְתָּא.

חַמַּם (b. h.) *to be warm, hot;* [(of color) *to be dark, red;* (of taste) *to be pungent, sour, bitter*]. *Part.* חָם, q. v.

Pi. חִמֵּם *to heat, warm, boil.* Y. Ned. IV, 38[c] bot. לחַמֵּם בו את ידיו to warm his hands against it (the bread). Gen. R. s. 14, end מְחַמֶּמֶת הגוף keeps the body warm. Sabb. 40[b] ומְחַמַּמְתָּהּ וכ׳ and warms it (her hand) before the fire; a. fr.

Hif. הֵחִים same. Bets. II, 5 לא יֶחֱם וכ׳ one must not prepare warm water for &c. Sabb. 40[a] התחילו . . לְהָחֵם בשבת the bathers began to heat (the water) on the Sabbath; a. fr.—Part. מֵיחֵם, מַחֵם, pl. מְחַמְּמִין. Ib.[b]; Tosef. ib. III (IV), 7 מיחם אדם וכ׳ (ed. Zuck. מייחם, read: מֵיחִים), v. אֲלוּנְטִית I; [Y. ib. XIX, 17[a] bot. מחמין הוא אדם (read as ib. IX, 12[a] bot. מְחַמֵּם הוא וכ׳].—Ib. אם מפני הסכנה מְחַמִּין לו וכ׳ if it is for the sake of averting danger to life, may we not even boil water on the Sabbath?—Bets. 22[a]; a. v. fr.

Nif. נֶחֱם, נֵחוֹם *to be warmed.* Sabb. III, 5 (41[a]) בשביל שיֵּחָמוּ that they become warm; ib. 41[b] שיֵּחוֹמוּ; Tosef. ib. III (IV), 5 שֶׁיֵּחָמוּ; a. e.

Hof. הוּחַם same. Sabb. 134[b] שהוּחַמוּ, v. חָם II. Y. Bets. II, 61[c]; a. fr.—B. Mets. VI, 3 הוּחַמָּה the animal was overtaken by the heat.

Hithpa. הִתְחַמֵּם, *Nithpa.* נִתְחַמֵּם *to warm one's self; to become heated.* Bets. II, 5; Tosef. Sabb. l. c. Tam. I, 1. Ab. II, 10 חוי מִתְחַמֵּם וכ׳ warm thyself by the fire of the scholars (try to associate with them); a. fr.—Y. Sot. I, 16[c] bot. נתחמם was heated (had pollution). Gen. R. s. 24 מִתְחַמְּמוֹת, מִתְחַמְּמִים *conceived.*

חַמֵּם ch. same. Targ. O. Gen. XVIII, 1; a. e.; v. חוּם.

Pa. חַמְּמִים *to warm, heat.*—*Part. pass.* מְחַמָּם. Targ. Hos. VII, 7.

Af. 1) אַחֲמִים *to heat, excite,* v. חוּם.—2) אַחְמַם *to become hot; to have pollution.* Nidd. 43[a] כל אחמומי והדר א׳ וכ׳ getting heated once and again immediately after.

Ithpa. אִתְחַמַּם, *Ithpe.* אִיתְחַמַּם 1) *to warm one'sself.* Targ. Y. II Gen. XVIII, 1.—Sabb. 110[b] כד איתי׳ ed. (Ms. M. אַתִּ, v. supra) when he had warmed himself.—*2) *to restrain one's anger.* Targ. II Esth. V, 10 [prob. to be read: וְאִתְחַמַּס, v. חָמַס; cmp. חָסַן].

חַמָּן m., pl. חַמָּנִים (b. h.; v. חַמָּה) *solar columns,* [prob. *a phallus,* cmp. חַנִּיסְנַסְיָא]. Sifra B'har ch. IX, end (ref. to לא תקימו, Lev. XXVI, 1) אלו חח׳ וכ׳ that means the *ḥammanim* on roof-tops. Mekh. Bo, s. 11 (ref. to Ex. XII, 21) משכו מִחַמְּנֵיכֶם withdraw from your ḥ. Ib. Yithro, s. 5, end לוח׳. Ib. s. 6 מן הוח׳ (ed. Weiss a. Fr. everywhere כ״ז).

חָמָס, Ukts. III, 5, v. חָמָם.

חָמַס (b. h.; v. Ges. H. Dict.[10] s. v.) [*to be heated, passionate,*] *to insult, do violence, to rob.* Y. Ab. Zar. II, 40[d] bot. לא סוף אדם אלא חָמוֹס וכ׳ finally one does not say to another man, Kill that man, but, Attack &c. Gen. R. s. 45 (ref. to חמסני, ib. XVI, 5) חוֹמְסַנִי את ברבריים וכ׳ thou provokest me to speak harshly, because thou seest &c. Ib. s. 65, beg. מלכות . . . גוזלת וחוֹמֶסֶת the wicked government (Rome) robs and extorts; a. fr.—Lev. R. s. 26 דור ודור וחוֹמְסָיו each generation with its violent men.—Part. pass. חָמוּס. Ib. s. 30 גזול אני ח׳ אני I have been taken by force, by extortion.

Nif. נֶחְמַס *to be ruined* (cmp. חָבַל). Lam. R. to II, 6 כגנה שנ׳ מעירנה וכ׳ like a garden the spring of which has been ruined, so that its vegetables fade.

Pi. חִימֵּס (of beasts of prey) *to seize with fangs, scratch with nails.* Gen. R. s. 45 (play on חמסי, v. supra) חִימְּסָה פניו Ar. (ed. בפניו, some ed. וחימסא, incorr.) she scratched his face; Y'lamd. to Gen. l. c. (quot. in Ar.) חישטה אותו וחימסה פניו כנמירה she scratched him and marked his face like a marten; Yalk. ib. 79 (not חומסה).

חֲמַס ch. same.—Denom. חוֹמְסָא.

**Ithpa.* אִתְחַמַּס *to do violence to one's self, to restrain one's self.* Targ. II Esth. V, 10, v. חֲמַם. [Targ. Y. Gen. VII, 21 אתחמסי, read: אִתְמְסִי or אִתְחַמְסִי, v. מְסִי.]

חֲמָס m. (b. h.; preced.) *violence, extortion.* Y. B. Mets. IV, 9[c] bot. (ref. to Gen. VI, 13) מה הית חֲמָסָן what was the nature of their violence? Gen. R. s. 31 (distinction between ח׳ a. גְּזֵל); a. e.—*Pl.* חֲמָסִים. Ib. s. 65 . . . שלא גזילות ח׳ that thou wilt not give me to eat what has been obtained by robbery or extortion. Lev. R. s. 2. Koh. R. to III, 9; a. e.

חוֹמְסָן, חַמְסָן (preced.) *violent man, extortioner.* B. Kam. 62[a] (defining the difference between the ח׳ and the גַּזְלָן) ח׳ יהיב וכ׳ the *ḥamsan* takes by force and pays.—*Pl.* חַמְסָנִין, חַמְסָנִים. Snh. 25[b] וחח׳ . . . חוסיפו עליהן (Ar. וחחוֹ׳) they added to them (the class of persons disqualified for judges or witnesses) the robbers and those taking forcibly (and paying); Y. Shebu. VII, 37[d] bot.; Y. R. Hash. I, 57[c] top.

חַמֵּע* = חָמֵץ; *Pi.* חִמֵּעַ. Ab. Zar. 68[a] לחַמֵּעַ, Ms. M. לחַמֵּץ.

חָמַע I ch. = h. חָמֵץ *to be sour; to be leavened.* Targ. O. Ex. XII, 34; a. e.; v. חֲמִירָא.—Y. Pes. II, end, 29[c] בגין דיִתְחַמַּע that it might turn sour (vinegar).

Pa. חַמַּע *to leaven.* Pes. 41[a] חַמּוּעֵי מְחַמַּע (not מחמעא; Rashi: אִתְמוּעֵי מַחְמַע *Af.*) (the flour) causes leavening.—*Part. pass.* מְחַמַּע, v. infra.

Af. אַחְמַע 1) *to turn sour, leaven, ferment.* Targ. Y. Ex. l. c.—2) *to cause leavening.* Targ. Y. II Lev. II, 11 דמְחַמַּע (Var. דמְחַמַּע); v. supra.

חָמַץ (b. h.; cmp. וחמס) [*to be hot,*] *to do violence, to wrong.* Snh. 35[a] (ref. to Is. I, 17) אשרו חָמוּץ ולא חוֹמֵץ

right the oppressed, but not the oppressor (listen to the complainant first); Yoma 39b.

חָמֵץ I (b. h.; v. preced.) [*to be hot,*] *to ferment, be sour.* Ab. Zar. 68b מי גרם לה שתחמיץ וכ׳ what was the cause that it (the dough) became leavened (rose) in one hour?

Pi. חִמֵּץ *to cause leavening.* Ib.a ראויה לחמץ וכ׳ Ms. M. (ed. לחמצ) fit to leaven with it many other doughs. Ib. וחימצו; Orl. II, 11 נצטרפו וחימצו (Y. ed. הצטרפו וחירצו) and the two combined produced the required leavening. Ib. 9 וחימצה (Y. ed. וחזרמיצה; Ab. Zar. l. c. והחמיצה) and it made the dough rise. Orl. II 6 כל המחמץ whatever is used for producing fermentation; a. fr.—Trnsf. *to mature, to continue a case over night, to reserve judgment.* Snh. 35a (ref. to Is I, 17, v. preced.) אשרו דיין שמחמיץ את וכ׳ Ms. K. (ed. אשרי, v. Rabb. D. S. a. l. note 20) praise the judge (in capital cases) who reserves his judgment (over night); Yalk. Is. 257.

Hif הֶחְמִיץ 1) same. Pes. 40a מי פירות אינן מחמיצין juice of fruits produces no leavening (in the ritual sense). Ab. Zar. 68a כדי להחמיץ (Orl. II, 8 לחמץ) enough to leaven the dough. Mekh. Bo s. 10 שאור שהוא מחמיץ לאחרים leaven which is used for leavening other doughs; a. fr.—Trnsf. *to procrastinate.* Ib. s. 9 (play on המצות, Ex. XII, 17) אין מחמיצין את המצוה ..... כדרך as well as you must not allow the *matsah* to become sour, so you must not allow the *mitsvah* (religious act) to become sour by postponement; Yalk. Ex. 201.—2) *to turn sour, to ferment.* Ab. Zar. 68b ראויה להחמיץ וכ׳ (Ms. M. לחמצ) is likely to ferment in two hours. Nidd. IX, 7 מי רגלים שהחמיצו urin which ferments.—Trnsf. *to degenerate, become wicked.* R. Hash. 3b קודם שח׳ before he (the Persian King) changed for the worse.

Nithpa. נִתְחַמֵּץ *to become sour* (חָמֵץ). Pes. 28b; 43a נ׳ מאליו became sour of itself (not through a leavening means).

חָמֵץ ch. (preced. wds.) 1) *to be hot,* (of color) *red,* v. חִרְמוּצָא, חִרְמוּצְתָא.—2) *to be sour, salty* &c.

Pa. חַמֵּיץ *to put to shame.* Targ. Prov. X, 1 (h. text תוגת), v. חַרְמוּצָא.

Af. אַחְמֵיץ 1) same. Ib. XXV, 8; XXVIII, 7 (Ms. *Pa.*; h. text הכלים).—2) *to degenerate.* R. Hash. 4a מנלן דא׳ what evidence have we that he became wicked?, v. preced.

חָמֵץ II m. (b. h.; preced. wds.) *leavened bread, anything containing leavened substance* (of the five species of grain, v. Ḥall. I, 1, sq.). Pes. I, 1, v. בָּדַק. Ib. II, 2 ח׳ של עכ״ם וכ׳ *ḥamets* belonging to a gentile over which the Passover passed (which existed during the Passover week). Ib. 3 על חמצו חָמְצוֹ as if fr. חָמֵץ) on ḥ. belonging to him. Y. Shebi. VIII, 38b bot. חמיצן ח׳ של וכ׳ ḥ. belonging to Samaritans; Y. Ab. Zar. V, 44d bot. אכל חמצין (read: חמיצן) ate their (the Samaritans') ḥ. (immediately after Passover); a. v. fr.—*Pl.* חֲמִיצִים, חֲמִיצִין *salads,* v. חוּמְצָן.

חֲמָץ pr. n. pl. (Gr. Ἔμεσα, Ἔμισσα) *Ḥămâts, Emesa* (mod. *Hums*) a city of Syria on the Eastern bank of the Orontes. Gen. R. s. 37; Y. Meg. I, 71b bot. (expl. צמרי, Gen. X, 18).—Y. Kil. IX, 32c bot.; Y. Keth. XII, 35b bot. ימא דח׳ the Lake of E. (an artificial bay made under Diocletian); Midr. Till. to Ps. XXIV ימא דחמין (corr. acc.).—Denom. חֲמָצָאֵי, חֲמָצָאֵי m. pl. *inhabitants of Emesa.* Targ. Y. Gen. X, 18; Targ. I Chr. I, 16.

חֲמָצָא, v. חִרְמֵ׳.—[חמצין, Y. Ab. Zar. V, 44d bot., v. חָמֵץ II.]

חַמָּצָן m. (חָמֵץ), בן ח׳ *a grasping person.* Yoma 39a, sq. (Ms. O. omits בן); Kidd. 53a; v. חָאפוֹן.

חָמַר I (cmp. חָבַר) 1) *to join; to pile up, to load.* Ukts. II, 5 והבצלים שחמרן and the onions which one has piled up; v. אָמַן.—Zeb. 53a והומר בגודלו וכ׳ and loads (i. e. supports the index finger) with his thumb on top and the little finger below (like a balanced load, v. חָבַר a. אָבַר); [Var. סוֹמֵךְ, v. Rabb. D. S. a. l. note 3]; Yalk. Lev. 469.—2) (denom. of חֹמֶר) *to be weighty, stringent.* Ohol. XIV, 3 אל יחמור זה וכ׳ this must not be made more stringent than &c.; [ed. Dehr. יחמיר.]

Hif. הֶחְמִיר [*to put a load on,*] *to pass a restrictive law, to incline to the stricter opinion,* opp. הירקל to make easy. Yeb. 88a מתוך חומר שהחמרתה עליה וכ׳ on account of the restrictions under which the law puts her in the end (if she marries again and her first husband appears), it is made easy for her in the beginning (by allowing her to marry again), i. e. her heavy responsibility will make her cautious; Y. Gitt. I, beg. 43a (add: מחוך). Nidd. 66a, a. fr. החמירו על עצמן they placed themselves under greater restrictions (than the law requires). Ned. I, 1 להחמיר, v. חָכַךְ II. Eduy. III, 10, a. e. מחמיר כדברי וכ׳ he adopts the stricter opinion of &c.; a. v. fr.

[*Pi.* חִמֵּר, v. חָמַר II.]

חֲמַר ch. same.

Pa. חַמֵּר, *Af.* אַחְמֵיר as preced. *Hif.*—Y. Shek. VII, 50c bot. [read:] חמחון מקילין לון וח׳ וכ׳ he saw them to be lax in their practices, and he enjoined strictness on them. Yeb. 88a לא ליחמיר וכ׳ let one not put her under heavy restrictions (in the end), and not make it too easy for her (in the beginning, v. preced.). Nidd. 66a חיכא דאחמור וכ׳ in those cases in which they have placed themselves under greater restrictions (than the law requires, v. preced.), they have done so (and follow the usage like a law), but where they have not &c. (you cannot extend the adopted usage by analogy); a. fr.—*Part. pass.* מְחֻמָּר, מְחַמַּר *piled up, ruins;* v. מְחֻמָּר a. הֻמְחַמְרָא.

Ithpa. אִתְחַמַּר *to be piled up, to form a pile of ruins* (cmp. גַּל). Targ. Is. XVII, 9; XXX, 13.

חָמַר II (b. h.) [*to be hot,*] 1) *to glow, to parch* (cmp. כָּמַר). Snh. VII, 2 וחומרת את וכ׳ and parches his entrails (Ar., v. חָמַד).

Nif. נֶחְמַר *to be parched.* Ḥull. III, 3 נפלה לאור ונחמרו if the bird fell into fire, and (on examination after slaughtering it was found that) its bowels were affected by inhaling heat (Ar., v. חָמַד). Gen. R. s. 38, end.

חֲמַר ch. same, 1) *to be hot, parched.* Targ. Job XXX, 27 חֲמַרוּ (Var. חֲמָרוּ, Ms. חַמָּרוּ *Pa.*; h. text רתחו).—2) *to ferment*, v. next w., a. חֲמִירָא.

חֲמַר III, חֲמְרָא I (preced.) *wine* (b. h. חֶמֶר). Targ. Num. VI, 3; a. fr.—Targ. Hos. III, 1 בְּחַמְרִיָּה ed. Lag. (ed. בחבריה, corr. acc.) in his wine (intoxication).—Sabb. 77ª, a. e., v. דְּרֵי II. Ḥull. 112ª קרי ליה חמר בשר (Ar. המר) called it (that juice) meat-wine.—Gen. R. s. 91 end ח׳ קטם wine mixed with resin.—Erub. 53ᵇ, v. אַרְמַר; a. fr.—*Pl.* חַמְרִין. Targ. Y. Gen. L, 1.

חֲמַר, חֲמָרָא, חַמְרָא (II חֲמָרָא) m. ch.=h. חֲמוֹר, 1) *ass;* trnsf. *workingman's contrivance, jack* &c. Targ Is. XXI, 7. Targ. Ex. XIII, 13; a. fr.—Sabb. 66ᵇ; Y. ib. VI, 8ᶜ, v. אֲנַקְטְמִין; a. v. fr.—*Pl.* חֲמָרִין, חֲמָרַיָּא, חֲמָרֵי. Targ. Gen. XII, 16 (Y. ed. Amst. חֲמִירִין). Ib. XXXVI, 24 (Y. ed. Amst. חֲמָרַיָּא); a. e.—Gen. R. s. 38 (ref. to בני האדם, Gen. XI, 5) וכי מה נאמר בני ח׳ could we think young asses (built it)?—Y. Dem. I, 21ᵈ bot. Ib. 22ª top; a. fr.—2) ח׳ דמיא *sea-ass*, name of a sea fish, *hake* (v. Sm. Ant. s. v. Onos). Ab. Zar. 39ª.

חַמָּר I m. ch. (v. חֲמַר II; cmp. חָמַם) *dark;* trnsf. *mourning.* Targ. Ps. XXXV, 14; XXXVIII, 7 Ms. (ed. חַפִּיר, Lev. הביר; h. text קֹדֵר).

חַמָּר II m. h. (denom. of חֲמוֹר) *ass-driver, attendant of beasts of burden.* Kidd. IV, 14, a. e., v. גַּמָּל. Kel. XXVI, 5 (6) עור החמור ועור הח׳ Maim. (v. comment. ed. Dehr.; Mish. ed. עור הח׳, Talm. ed. עור החמור) the ass' leather cover and the ass-driver's apron; a. fr.—ח׳ גמל, v. גַּמָּל.—*Pl.* חַמָּרִים, חַמָּרִין. Dem. IV, 7. Kidd. l. c. a. fr.—Denom.: חִמֵּר *to direct a loaded beast's motions by walking behind it, to load a beast.* Sabb. 153ᵇ; Ab. Zar. 15ª חִמְחַמֵּר אחר וכ׳ he who drives his beast of burden by walking behind it. Sabb. l. c. מחמר וחלא but does he not violate the Sabbath as a driver (by placing his money bag on the ass)?—Pes. 66ᵇ מח׳ כלאחר יד הוא it is an act of driving in an unusual way (the lamb usually not being used as a beast of burden); a. fr.

חַמָּרָא, חַמְרָא ch. same. Y. Taan. I, 64ᵇ bot. אנא ח׳ I am an ass-driver. Ib. פלן ח׳ יצלי let that certain ass-driver pray. [Ib. חמר עבין החוא גוברא וכ׳, read: חמש עבירן וכ׳, v. margin ed. Krot.]—Y. Snh. VI, beg. 23ᵇ תא שאלתא דח׳ in that form it would be an ass-driver's question.—*Pl.* חַמָּרַיָּא. Y. Taan. IV, 67ᶜ bot.

חַמְרָא *wine*, v. חַמַר III.

חַמָּרָא, חַמְרָא *ass*, v. חֲמַר.

חֵימָרָא, v. חֵימָרָא.

חַמָּרוּת f. (חַמָּר) *a company of ass-drivers, caravan.* Snh. X, 5 (111ᵇ); B. Bath. 8ª. Tosef. Dem. I, 10 (contrad. to חַמָּר אחד); Y. ib. I, 22ª bot. (incorr. version).

חַמְרְתָּא ch.=h. חֲמוֹרָה. Y. Dem. I, 21ᵈ bot.; Y. Shek. V, 48ᵈ top; Gen. R. s. 60 חַמְרְתֵּירָה דר׳ וכ׳ the she-ass of R. &c. Y. Yeb. IV, 6ª bot. חַמְרְתִּי my ass. Ib. חַמְרְתָּהּ, v. פְּרַת.

חֲמִשָּׁה f., חֲמִשְׁתָּה m. (b. h.) *five* (numeral letter ח׳). Snh. V, 3 בחמש (sub. שעות) during the fifth hour of the day. Ib. בחמשה (sub. ימים) on the fifth of the month.—Sabb. 77ᵇ חמשה אימות וכ׳ (מִינֵי), v. אֵימָה. B. Mets. IV, 9 חשלומי ארבעה וח׳ fines of the fourfold or fivefold value (Ex. XXI, 37); a. v. fr.—*Pl.* חֲמִשִּׁים (נ׳) *fifty.* R. Hash. 21ᵇ. Ab. V, 21 בן ח׳ at the age of fifty years; a. v. fr.—Denom. חִמֵּשׁ *to divide into five.*—*Part. pass.* מְחוּמָּשׁ; f. מְחוּמֶּשֶׁת, pl. מְחוּמָּשׁוֹת. B. Bath. 150ª ובלבד שירחו מח׳ provided the minimum of wool required is equally divided between the five lambs.—חֲמֵשׁ עֶשְׂרֵה f.; חֲמִשָּׁה עָשָׂר m. (ע״ו) *fifteen.* Y. Sabb. VI, 8ᵇ (ref. to וחמשים, Ex. XIII, 18) בח׳ ע׳ מיני וכ׳ with fifteen kinds of arms. Taan. IV, 8 כח׳ ע׳ באב like the celebration of the fifteenth of Ab; a. fr.—Constr. of חֲמִשָּׁה; חֲמֵשֶׁת. Kidd. 30ª אלפים ח׳ five thousand; a. fr.

חֲמֵשֶׁת f., חֲמִשָּׁה, חֲמִשְׁתָּא m. ch. same. Targ. Gen. XLV, 11. Ib. XLVII, 2; a. fr.—Yoma 84ª ח׳ ומעלי וכ׳ on Thursday and on Friday; a. fr.—*Pl.* חֲמִשִּׁין *fifty.* Targ. Num. XXXI, 47; a. fr.—B. Mets. 51ª; a. fr.—חֲמֵשֶׁת עֲשְׂרֵה (חֲמֵישְׁתָּ) *fifteen.* Targ. O. Lev. XXIII, 6; a. fr.; v. חֲמֵיסַר.

חֲמַשַׁי, חֲמִשַׁי, v. חֲמִי׳.

חֲמִשְׁתָּא, חֲמִשְׁיתָא f. (preced. wds.) *a collection of five.* Y. Meg. II, 73ᵇ bot.; Y. Ber. II, 4ᵈ ח׳ קדמיירתא the first five (mentioned Ter. I, 1); ח׳ בתרייתא the second five (mentioned ib. 6); (Readings vary חמשתרה, חמשתא).

חֲמַת f. (b. h.) *the skin of a goat* drawn off the body without opening the belly and sewed up and pitched at the ends where the legs and the tail were cut off (v. Sm. Bible Dict. s. v. *Bottle*); *bottle, bag.* Kel. XIX, 8 חח׳ שבצים וכ׳ a bottle (of a skin of a he-goat) whose scrotum (originally made to receive liquids in connection with the bottle) became defective. Ib. XX, 2 חֲמַת חלילין bag of the bagpipe (ascaula). Ib. XXVIII, 5 ח׳ שעשאה שטיח a closed up pouched skin which (by cutting open) was made a spread skin. Sabb. 152ª a woman is ח׳ מלא דם (!) a bag full of blood (v. vers. Ms. O. in Rabb. D. S. a. l. note 7). Tosef. Kel. B. Kam. VI, 13. Ib. VII, 11 חח׳ מעור הדג a bag made of the skin of a fish. Y. Ab. Zar. IV, end, 44ᵇ bot. בחֲמָתוֹ (not מח׳) in his wine bottle; a. fr.—*Pl.* חֲמָתוֹת. Kel. XXVI, 4 (5) כל ח׳ Mish. ed. (Talm. ed. כלי, corr. acc.); Men. 37ᵇ. Ḥull. 107ᵇ בבלאי ח׳ with pieces of goat skins wrapt around their hands (like gloves).—Midr. Till. to Ps. CXXXVII חֲמוֹת.

חַמַּת pr. n. *Ḥammath*, name of a demon (*fever*, cmp. חֲמִימְתָא). Snh. 101ª זיקא דח׳ וכ׳ the blast (breath; Ms. M. ריקא the spittle) of H. do I see in thy face (an eruption).

חֲמַת, constr. of חֲמָה *heat of;* מִחֲ׳ *through the heat of, from the effect of, in consequence of.* B. Mets. VI, 3 מח׳ המעלה overcome by heat through the exertion of climbing up the ascent. Ḥull. 4ᵇ מתו אחיו מח׳ מילה his brothers had died in consequence of the circumcision.

Nidd. 36b מח׳ עצמה spontaneously; מח׳ ולד in consequence of travailing; מח׳ אונס from an accidental cause; a. fr. — (Also in Chald. phraseology) Targ. II, Esth. VII, 9 מחמת ד־ (ed. Lag. מֵחֲרִמַּת) because they take &c. — B. Kam. 114a כל אונסא דאתי מֵחֲמָתֵיהּ any injury that may arise from his action (of selling). Ab. Zar. 15a אזל מחמתיה (the animal) moves at his instance; a. fr.

חֲמַת (v. חֲמָתָא) *to get hot, angry.* [חמת, *to see*, v. חֲמִי.]

Pa. חַמֵּית, *Af.* אַחְמֵית *to make angry.* Targ. Prov. XX, 2 מְחַמֵּית (Var. מַחֲמֵית).

חֲמָת pr. n. pl. (b. h.) *Hamath*, a Syrian city, near the later Antiochia. Targ. O. Num. XIII, 21 (Y. אנטוכיא); ib. XXXIV, 8 (Y. טיבריא, v. חֲמָתָא); a. fr.—Num. R. s. 10 (ref. to Am. VI, 2) זו חֲמַת אנטוכיא that is H. near Antiochia (Yalk. Am. 545 זה אנט׳).

חַמַּת pr. n. pl. (b. h.) *Hammath*, v. חַמְתָא.

חֲמָתָא *anger*, v. חֵימְתָא.

חֲמָתָא f. ch. = h. חֲמוֹת. Targ. O. XXVII, 23 (Var. חֲמוֹתָא).—Gitt. 67b bot. (Ar. חמותא), v. הִיסְתָּנָא I. Kidd. 12b חֲמָתֵיהּ; Yeb. 52a חימתיה (corr. acc.), v. דּוּם; a. fr.

חַמְתָּה, חַמְתָא pr. n. pl. (b. h. חַמַּת; חמם) *Hamm'tha*, [*Hot Springs*], name of several Jewish places, esp. a) *H., near Tiberias.* Y. Meg. I, 70a (expl. חמת, Josh. XIX, 35; Bab. ib. 6a top חמת זו טבריא). Tosef. Erub. VII (V), 2; Y. ib. V, 22d bot.; a. e.—b) *H., near Geder.* [Meg. l. c. (expl. חמת, Josh. l. c.) זו חמת גדר Ms. M. 2 (ed. חמי גדר).] Y. Erub. VI, 23c bot.; Y. Kidd. III, 64d top.—c) Y. Shebi. VI, 36c bot. ח׳ דפחל *H. near Pella* (v. Neub. Géogr. p. 274).—Lam. R. to I, 16 ח׳ (Neub. l. c. p. 115 חמתן) Emmaus in Judæa.—V. אַמָּאוּס.

חַמְתָּן (v. preced.) pr. n. pl. *Hamm'than.* Meg. 2b כמח׳ לטבריא as far as from H. to Tiberias (one mile).—Lam. R. to I, 16, v. preced.

חֲמַתָּנָא m. (v. חֵימְתָא) *irascible.* Targ. Prov. XV, 18; a. e.

חַן, v. חָנָה a. חָנַן.

חַן, v. חַנָּן.

חֵן, חֵין m. (b. h.; חָנַן) *grace, favor; loveliness.* Ab. Zar. 20a (ref. to תחנם, Deut. VII, 2) לא תתן לחם חן ascribe no gracefulness to them (pay no attention to their beauty). Yeb. 63b (quot. fr. Ben. Sira) אשת חן *coquette.* Keth. 17a; Snh. 14a, v. רַעֲלָה. Succ. 49b אדם שיש עליו חן (Ms. M. לו; Var. חסד) a person that makes a favorable impression on men. Ber. 60b לתן וכ׳ ... ותנני and let me find grace and favor &c. Keth. 77b אם חן מעלה וכ׳ if the Law makes pleasing those who study it, will it not also protect them?—Y. Gitt. V, 46d top משני חִינָּהּ וכ׳ for the sake of her grace (to raise her estimation in the eyes of men), that people may be anxious to marry her; v. next w.—Gen. R. s. 34, end שנתן חן וכ׳ who made every place attractive to its inhabitants; a. fr. — *Pl.* חִינִּין, חֲנִינִין. Sot. 47a ג׳ ח׳ חן וכ׳ there are three remarkable favors, the favor in which the inhabitants hold their place &c.; Y. Yoma IV, beg. 41b.

חִינָּא, חֲנָא ch. same. Targ. Prov. XXXI, 30. Targ. Y. Gen. VI, 8.—Yeb. 38b (the law is easy in the case of a woman's widowhood) משום ח׳ in order to make her attractive (v. preced.); [oth. opin.: in order that women may be willing to marry; oth. opin.: in order to maintain pleasantness between husband and wife;] Keth. 84a; a. e.

חִינָּא, חֲנָא m. (חוּן, cmp. חבן s. v. חֲבִינָתָא) *lap, bosom.* Targ. Is. XL, 11. Targ. II Sam. XII, 3; 8 ed. Lag. (oth. ed. חיק; Ar. חֲיָרִי). Targ. I Kings XVII, 19.—Cmp. לְחִינָא.

חַנַּג, *Pa.* חַנֵּג (denom. of חִינְגָּא) *to employ the ḥinga, to dance, play.* Targ. Y. Ex. XV, 20. Ib. XXXII, 19.

חִינְגִּיתָא, חִנְגָּא &c., v. sub חִינְגָּא.

חַנָּה, v. חנו.

חַנְוָאָה m. (v. חָנוּת) *a frequenter of taverns, idler* (cmp. הַטְלָיִס). Pes. 110b.

חִנְּוּנָא, v. חִינְגָּא.

חַנְוָנִי, חַנְוָונִי m. (v. חָנוּת) *shop-keeper, salesman; tavern-keeper.* Shebu. VII, 1 וחח׳ על פִּנְקְסוֹ and the store-keeper swears to the correctness of his book account. Kidd. IV, 14 רועה וח׳ the trade of a shepherd or tavern-keeper; Y. ib. 66c; Treat. Sof'rim XV, 10; a. fr. — *Pl.* חַנְוָונִים. Y. M. Kat. III, 82b bot. שני ח׳ two shop-keepers (in the same shop).—*Fem.* חַנְוָונִית. Keth. IX, 4 המושיב ח׳ . . . if one appoints his wife to be his sales-woman.

חַנּוֹרִיא pr. n. m. בֶּן ח׳ *Ben-Ḥănoya.* Pesik. Bahod., p. 105a; Gen. R. s. 31 a. Yalk. Ps. 876 בר חנריא (corr. acc.).

חִנּוּנָא, חִנּוּנְךָ, sub חִינְגָּא.

חֲנוּכָּה f. (b. h. חֲנֻכָּה; חָנַךְ) *inauguration, dedication, festival of dedication;* esp. *Ḥănuckah*, the eight days' feast commemorating the rededication of the Temple after its desecration under Antioch Epiphanes, lasting from the 25th of Kislev to the second (or third) of Tebeth. Sabb. 21b מאי ח׳ why dedication ceremonies (illumination)? Ib. מצות ח׳ the proper observation of H. (illumination). Ib. נר ח׳ the lights kindled on H.—Pesik. R. s. 2 חֲנוּכַּת שמים וארץ the dedication of heaven and earth (by illumination, ref. to Gen. I, 18); ח׳ חרומת the dedication of the wall of Jerusalem (Neh. XII, 27); ח׳ הכהנים the dedication (illumination) instituted by the Asmonean priests; a. fr.—*Pl.* חֲנוּכּוֹת. Ib.

חֲנוּכְתָּא, חֲנֻכְּתָא ch. same. Targ. Num. VII, 84. Targ. Ps. XXX, 1; a. e.—Y. M. Kat. III, end, 83d. Sabb. 45a.

חַנּוּן m. (b. h.; חָנַן) *merciful, gracious* Sabb. 133b.

חָנּוּן, v. חִירִי.—[בְּנֵי חָ׳, or חָנּוּן pr. n. pl., v. חִירִי 3).]

חָנּוּן I m. 1) part. pass. of חָנַן.—2) (v. next w.) *supplied with an application of Henna;* [oth. opin.: *mercifully protected*]; fem. חֲנוּנָה, pl. חֲנוּנוֹת. Sabb. V, 4 (expl. ib. 54b *a compress dipped in oil;* Y. ib. 7c top *a wool-cap;* oth. opin., v. next w.). [Ms. Maim. רַחֲנוּנוֹת, quot. Löw Pfl. p. 213.]

חָנּוּן II or חֲנוּן (יְחֻנּוּן) *Henna, Alcanet,* a plant of the leaves of which a paste is made for dyeing nails, hair &c. Sabb. 54b (ref. to חנונות, v. preced.) there is a tree in the sea-towns (Cyprus), וח׳ שמו וכ׳ ed. (Ms. M. ריחנון) its name is ḥ., and a chip thereof is taken and put into the nostrils (of the sick ewe), that it may sneeze and be released of the worms in the head (v. Löw Pfl. p. 213 a. quotations).—Y. ib. V, 7c top it is a root ושמיה רַחֲנוּנָה its name is *yaḥnunah.*

חָנּוּן III pr. n. m., v. חָנָן.

חֲנוּנִי, v. חֲנִינִי.

חֲנוּפָה f. (b. h. חֲנֻפָּה, some ed. חֲנֻפָּ; חָנַף) 1) *hypocrisy, dishonesty, flattery.* Sot. 41b אדם שיש בו ח׳ a man in whom there is insincerity. Ib. אגרופה של ח׳ the power of flattery (towards Agrippa). Ib. 42a ח׳ . . . עדה a community in which insincerity (flattery to power) prevails. Snh. 52a בשביל ח׳ שהחניפו לקרח because they flattered Korah. Kidd. 49b ח׳ וגסות וכ׳ cringing submission (to power) and haughtiness (towards the weak); a. e.—2) *faithlessness to religion, apostasy.* Gen. R. s. 48, beg. כל ח׳ וכ׳ where the root חנף is used in the Bible, it means heresy; Yalk. Is. 304.

חֲנוּפְתָּא, חֲנֻפְתָּא ch. same. Targ. Jer. XXIII, 15.

חָנוֹקָה, חָנוֹקָא m. (חָנַק) *strangler, fighter.* Gen. R. s. 78, beg.; Cant. R. to I, 2, a. e. ח׳ סברת וכ׳ strangler, doest thou mean to choke me, i. e. do you think you can embarrass me with your arguments?

חָנוּת f. (b. h.; חָנָה) *tent,* esp. *tradesman's shop, tavern; meat-market* &c. Tosef. Pes. I (II), 19; Pes. 31b. Ab. III, 16 חח׳ פתוחה וכ׳ the shop is open, the shop-keeper gives on credit, i. e. man has free volition and Providence is long-suffering &c.—Gitt. 67a ח׳ מיוזנת well-stocked shop (a man of vast learning and readiness), v. זָנַן. Toh. VI, 3 ח׳ שהיא טמאה ed. Dehr. (ed. שהוא טמא); a. fr.—*Pl.* חֲנֻוִּיּוֹת, חֲנִוְיוֹת. Ib.—B. Mets. 88a, v. חִירִי 3). Ḥull. 95a תשע ח׳ וכ׳ if there are nine meat-shops (in one market) all of which sell &c.; Pes. 9b; Nidd. 18a; Keth. 15a. Sabb. 35b שניה להבטיל מלאכה מעיר וַחֲנוּיוֹתֶיהָ Ms. M. (ed. להחבטיל עיר וחנויות) the second signal was given to stop work in the town and in its shops. Ib. ונגעלו חח׳ and the stores were closed. Ib. 15a גלתה . . . לה בח׳ the Sanhedrin were removed from the Temple and held their meetings in the market; (Ab. Zar. 8b בחנות); a. fr.

חֲנוּתָא ch. same. B. Mets. 60a חמרא מח׳ wine from the shop; a. e.—*Pl.* חֲנָוָתָא, חֲנָוָן, חֲנָוָא. Targ. Jer. XXXVII, 16; a. e.—Sabb. 32a, v. בְּזִיזָנָא I. B. Bath. 68a. Y. Peah I, 16a a. e. [read:] חֲנָוָ׳ דבושתנאי וכ׳ the shops (tradesmen) of Bashan. [Y. Ber. VI, 10a top ח׳ בר, v. חַרְוָתָא.]

חָנַט (b. h.) 1) *to assume shape, form a texture;* (of trees) *to show a distinct shape of fruits, to form fruits;* (of fruits and leaves) *to assume a distinct shape* (v. חֲנָטָה). R. Hash. 14b אתרוג שחָנְטוּ פירותיו Ms. M. (ed. פירותיה) an Ethrog-tree whose fruits were formed before the fifteenth of Shebat. Ib. אילן שחנטו וכ׳ a tree whose fruits &c. Y. Shebi. V, beg. 35d אילן שח׳ a tree which formed fruits. Tosef. ib. IV, 20; a. fr.—2) [*to be handsome;* (Arab.) *to be red,*] *to make handsome,* or *flagrant,* esp. *to embalm.* Gen. R. s. 100.

חֲנַט ch. same, *to embalm.* Targ. O. Gen. L, 2 (Y. בסם); a. e.—Taan. 5b חֲנָטוּ חנטריא . . וכי בכדי was it for nothing that . . . the embalmers embalmed (Jacob)?

חֲנָט m., חֲנָטָה f. (preced. wds.) *formation of fruits* or *leaves.* Y. Shebi. IV, end 35c, a. e. שלשולן הוא חֲנָטָן their formation of chains is what in other trees is the formation of fruits. Ib. V, beg. 35d עקרתה חֲנָטוֹ thou disregardest the time of its formation. Y. Maasr. V, 51d bot. בח׳ וחשרשה as regards the law regulating the tithes according to the time of the formation of fruits and of taking root.—R. Hash. 15b אחר חנטה לשבירית for the laws concerning the fruits of the Sabbatical year the formation of fruits is the deciding mark. Ib.a (in Chald. diction) זיל בתר ח׳ be guided by &c. Men. 69a ח׳ דפירא the formation of the fruit, ח׳ דעלה the formation of the texture of leaves; v. חֲנָצָה.

חַנָּטָא m. (חָנַט) *embalmer.*—*Pl.* חַנָּטַרְיָא. Taan. 5b, v. חָנַט.

חִינָּ׳, חִינְטָא=חִיטָּא.—*Pl.* חִינְטַרְיָא. Targ. Y. Ex. XXIX, 2. Targ. Job XXXI, 40; a. e.

חֲנָטָה, v. חֲנָט.

חֲנַטַּרְיָא, v. חֲנִיטַּרְיָא.

חָנָה, חנה (b. h.; cmp. גנה) [*to be covered, surrounded,*] *to encamp, rest.* Num. R. s. 11 (ref. to וירחנך, Num. VI, 25) יַחֲנֶה ד׳ אצלך the Lord have His tent with thee. Lam. R. introd. (R. Naḥm.) (ref. to Is. XXIX, 1) שח׳ בה וכ׳ where David (lawfully) resided, v. חֲנָיָא. Ib. (R. Alex. 1) נוסעים . . וחוֹנִים וכ׳ they moved in discord and encamped in discord; Mekh. Yithro, Baḥod., s. 1; Lev. R. s. 9; a. fr.—Apocop. form: חָן (as if from חון). Midr. Till. to Ps. LXXVIII, 47 (play on בְּחַנָּמֵל ib.) בא חָן מ״ל he (the locust) came, encamped, cut; (Tanḥ. Vaëra 14 בא נ״ח מ״ל; Ex. R. s. 12 interpol. from Midr. Till. l. c.: נח).

Hif. הֶחֱנָה *to cause to rest.* Fut. apocop. יַחֲן. Y. Taan. III, 66c (play on יַחֲנִיחַ, Num. XXXV, 33) הדם יַחֲן אָף וכ׳ bloodshed causes the anger (of the Lord) to rest upon the ground (rain being withheld); Sifré Num. 161, Yalk. ib. 788 יחון (corr. acc.).

חַנְיָיא, חַנְיָא ch.=h. חֲנִירָה. Targ. Y. Num. XIII, 19 חַנְיָנִין their encampment. — Lam. R. introd. (R. Naḥm.) לא ח׳ לית בה וכ׳ (not לית; some ed. חֲנָיָה h. form) where none but David had a right of encampment.

חַנִיוֹת, v. חֲנוּת.

חַנְטַזְיָא, חַנְטִיזְיָא m. pl. (b. h. חֲנָטִים; חֲנַט) *embalming.* Targ. O. Gen. L, 3.

חַנְיָא, v. חִנְיָא.

חַנְיָרָה f. (חָנָה) *encampment, rest;* opp. נְסִיעָה. Y. Erub. VI, 22c bot. בְּחַנְיָרָתָן in the order of their encampment. Men. 95a בחנייתן Ms. M. (ed. incorr. תו . . .) when they were at rest. Sot. 34b. — Esp. *right of colonization, acquiring property.* Ab. Zar. 20a (ref. to תּוֹחִנֵם, Deut. VII, 2, as if תַּחֲנֵם) לא תתן להם ח׳ וכ׳ give them no chance of acquiring property (sell them no trees in the ground); Yalk. Deut. 845.

חַנִיךְ, v. חָנַךְ.

חָנִיךְ m. (חָנַךְ) *educator, father.* M. Kat. 25b Ms. M., v. next w.

חַנִיכָה f. (חָנַךְ) [*rubbing the infant's palate with a chewed fig,* v. Fl. to Levy Talm. Dict. II, 206,] *the name given to the child* by the person rubbing is palate; in gen. *surname.* Gitt. IX, 8 כתב חֲנִיכָתוֹ וְחַנִיכָתָהּ if in the letter of divorce his and her family names are written. Ib. 88a חֲנִיכַת אבות the surname of ancestors. Taan. 20b; Meg. 28a I never called my neighbor בחֲנִיכָתִי וא״ל בְּחַנִיכָתוֹ (Ar.) by an opprobrious surname given him by myself or, as others relate, by his by-name (which others had given him); ed.: בחכינתו וא״ל בחנוכתו by his *ḥăkhina* (v. חֲכִינָה); some say, (Rab Ada used the expression) *ḥănikha.* M. Kat. 25b בעת חֲנִיכָתוֹ אבד חֲנִיכוֹ (Ms. M. 2) at the time when he was to receive his name (when his palate was rubbed) died he who was to rear him (his father); (ed., v. חֲנִינָה II). Gen. R. s. 43, beg. (expl. חניכיו, Gen. XIV, 14) בעלי חֲנִיכָתוֹ וכ׳ those bearing his name, their name being Abram, like his own.

חַנִיכַיִים I m. du. (חָנַךְ; cmp. חִינְכֵי) *palate and tongue,* contrad. to teeth. Ḥull. 103b בין הח׳ in the posterior part of the mouth, i. e. if he spit out the forbidden foot just before swallowing.

חַנִין m. (חָנַן) *he who bestows love, affectionate father.* M. Kat. 25b, v. חֲנִינָה II.

חַנִין II pr. n. m. *Ḥannin.* M. Kat. 25b, a. e., v. חָנָן.

חֲנִינָה, חֲנִינָא I pr. n. m. *Ḥănina,* name of several Tannaim and Amoraim. *Ḥ. b. Antigonos:* Tosef. Arakh. I, 15 (ed. Zuck. חנגריא); Arakh. II, 4 (10a) Talm. ed. (Mish. חנגריא). Tem. VI, 5 חנגינא.; Tosef. ib. IV, 10 חנגיריה. Nidd. 52a. Bekh. VI, 3; a. fr. (v. Darkhe Mish. p. 128). — *Ḥ. b. Gamliel:* Macc. III, 15 (23a) Ms. M. (ed. חנגריא). B. Bath. X, 1. (Tosef. Yoma I, 6 חנגריא; Sifra Emor ch. I, Par. 2, a. e. חנגיריה). Snh. 111a ח׳ בן גמלא (v. Rabb. D. S. a. l. note). — Nidd. 8a (v. Darkhe Mish. p. 130). — *Ḥ. b. Ḥăkhinai:* Kil. IV, 8 (Ms. M. a. Y. חנגירה, v. Rabb. D. S. a. l. note). Men. 62a; a. e. (mostly חנגריא, חנגירה). — *Ḥ., S'gan hak-Kohanim* (v. סְגָן). Eduy. II, 1; a. fr. (v. Darkhe Mish. p. 59, sq.). — Rabbi Ḥ.: Sabb. 59b; a. fr. (v. Frank. M'bo, p. 86b, sq.). — Other Amoraim by that name, v. Frank. l. c. 87b, sq. — Snh. 98b, v. next w.

חֲנִינָה II f. (b. h.; חָנַן) 1) *mercy.* Gen. R. s. 78; s. 92 שמענו ח׳ בי״א וכ׳ we find *grace* applied to the eleven tribes (before Benjamin was born; Gen. XXXIII, 5). — 2) *caressing* (of the new-born child). M. Kat. 25b (play on Ḥannin) בעת חֲנִינָתוֹ אבד חֲנִינָתוֹ (v. חֲנִיכָה) at the moment of his receiving caresses died he who was to caress him. — 3) (name of fiction, v. preced.) *Hăninah* (Love). Snh. 98b דבי ר׳ חנינה אמרי ח׳ שמו the disciples of R. Ḥ. said, the Messiah's name is Ḥ.

חנניא, Targ. Y. II Deut. XXXII, 24 some ed., read: חַנִינָא.

חֲנִיסְסַיָא (חֲנִיסַסְנִי, חֲנִיסַנְסַיָא) m. pl. 1) *gauzy dresses* or *veils.* Targ. Is. III, 19 (h. text רעל). — 2) *obscene statutary devoted to the Sun* (h. חַמָּנִים). Targ. O. Lev. XXVI, 30. Targ. Ezek. VI, 4; 6. Targ. Is. XVII, 8; a. e. [In various ed. our w. is written חניס נ׳ in two words, also חֲנִירְסַנְיָא. Our w. seems to be a derivative of a stem חסס, with anorganic נ, having the meaning of *nakedness, shame.* (cmp חָסִירָה I, חֲסַד, חסם).]

חַנִיף, v. חָנֵף.

חַנְיָפָא, v. חֲנֻפָּא.

חַנְיָקָא, v. חֲנָקָא.

חֲנִיקָה f. (חָנַק) *death by strangulation.* Y. Snh. VII, beg. 24b, v. חֲנֹק.

חֲנִית f. (b. h. חנה *to bend,* v. Ges. Thes. s. v.) *spear.* Yalk. Job. 927. — Pl. חֲנִיתוֹת. Ib. Gen. 133.

חֲנִיתָה, חֲנִיתָא pr. n. pl. *Ḥănitha,* a place in the district of Tyre. Tosef. Shebi. IV, 9 ח׳ עילויתא וח׳ ארעיתא Upper and Lower Ḥ.; Y. Dem. II, 22d top עלייתה וח׳ תחתיתה (corr. acc.).

חָנַךְ (b. h.; sec. r. of חוך) *to rub, polish, finish;* trnsf. *to train; to dedicate.*

Pi. חִנֵּךְ *to train, initiate* (a child); *to inaugurate, prepare for office; to dedicate.* Y. Yoma I, 38b top . . . מה מְחַנְּכִין אותו וכ׳ as the Highpriest's inauguration lasted seven days (Lev. VIII, 33, sq.), so is the Highpriest prepared for the service of the Day of Atonement seven days. Naz. 29a כדי לְחַנְּכוֹ במצות in order to initiate his son into the performance of religious duties. Yoma VIII, 4; Tosef. ib. V (IV), 2 מְחַנְּכִין וכ׳ you must train them gradually (to fast on the Day of Atonement) a year or two before religious maturity. — M. Kat. I, 6 מח׳ את הכוכין וכ׳ you may finish up the excavated chambers; v. חֲרִינוּךְ; a. fr.

Pu. חֻנַּךְ, *Hithpa.* הִתְחַנֵּךְ, *Nithpa.* נִתְחַנֵּךְ *to be inaugurated, to be dedicated.* Yalk. Prov. 964 יצחק ח׳ וכ׳;

Pesik. Bahod., p. 101ª יצחק נתחנך וכ׳ Isaac was initiated into the covenant on his eighth day. Sifra Vayikra, Ḥoba, ch. III, Par. 3 שיתחנך המזבח וכ׳ that the altar must be dedicated by offering frankincense. Zeb. 40ᵇ; a. e.

חֲנִיךְ, חֲנַךְ ch. same. Targ. O. Deut. XX, 5; a. e. *Pa.* חִנֵּךְ, *Af.* אַחְנִיךְ same. Ib. חַנְּכִיהּ (ed. Berl. חַנְכֵיהּ *Pe.*). Targ. Y. I, II Deut. XXXII, 3 (sanctified his mouth); a. e.

חֲנֻכָּה, v. חֲנֻכָּה.

חִנְכֵי, v. חִינְכֵי.

חֲנַכְנָא, v. חַנּוּכְנָא.

חִנָּם m. (b. h.; חֵן) *gratuitous act, favor*, mostly adv. חִנָּם, בח׳, לח׳, על ח׳ *gratuitously; for no reason.* Ex. R. s. 41 על ח׳ בראתני וכ׳ hast thou created me for no purpose?—B. Kam. 92ᵇ, a. e., v. זַרְזִיר. Ex. R. s. 28, beg. נטלה ח׳ he took it gratuitously. Num. R. s. 1 מה אלו ח׳ וכ׳ as these things (fire, water &c.) are free to all &c.—מַתָּנַת ח׳ *an undeserved gift.* Ib. s. 11; a. fr.—שִׂנְאַת ח׳ *gratuitous hatred, hostility without cause.* Sabb. 32ᵇ; a. fr.

חֲנַמְאֵל (b. h.) pr. n. m. *Hanameel,* 1) cousin of Jeremiah. Meg. 14ᵇ; a. e.—2) H., the Egyptian, a High-priest. Par. III, 5.

חֲנָמֶל m. (b. h.) *beetle,* prob. a species of *locusts.* Yalk. Ex. 185, quot. fr. Tanḥ. (ed. Bub., Vaëra 19) כה׳ חזה חיה יורד the hail came down formed like the *ḥânâmal,* as it says (Ps. LXXVIII, 47) &c.—Midr. Till. to Ps. l. c., v. חָנָה.

חִנֵּן, Y. Peah I, 16ᵇ מה ח׳ קורמין, read, as Y. Snh. X, beg. 27ᶜ, מה נן. [חנן Syr., rare form; v. P. Sm. 250 s. v. אנא.]

חָנַן (חוּן) (b. h.; cmp. גנן) [*to cover, surround,*] *to caress, grace, favor.* Sabb. 104ª (in children's acrostics) זָן אוֹתָךְ וְחָנַן אוֹתָךְ sustains and graces thee. Num. R. s. 11 (ref. to Num. VI, 25) יָחֹן אוֹתָךְ בבנים may He favor thee with (good) children. Ib. (quot. from daily prayers) אתה חונן לאדם דעת thou graciously endowest man with knowledge. Ib. עתיד ה׳ חקב״ה לָחוֹן עליהם the Lord will in due time protect them. Sifré Num. 41 יָחְנְךָ בתלמוד תורה may He grace thee by enabling thee to study the Law. Pesik. Asser, p. 97ª (ref. to מחונך, Prov. III, 9) ממה שחָנָנָךְ out of what He has endowed thee with; a. fr.—[Midr. Till. to Ps. LXXVIII חָן, v. חָנָה.]—*Part. pass.* חָנוּן, pl. חֲנוּנִים 1) *graced, endowed.* Num. R. l. c. חֲנוּנֵי (ב)דעת endowed with knowledge. Pes. 87ª בני חֲנוּנֶיךָ children of thy favored ones, Abraham &c. (Ms., v. בָּחַן).—2) *bandaged. Pl.* fem. חֲנוּנוֹת. Sabb. V, 4, v. חָנוּן I, 2.

Nif. נֶחֱנַן *to be shown favor.* Deut. R. s. 7 (ref. to Is. XXVI, 10) אבל אם למד .. אינו נ׳ but if he has learned ..., he will be shown no favor (will not be forgiven).

Hithpa. מִתְחַנֵּן *to bend one's self, to supplicate* (v. תְּחִנָּה). Deut. R. s. 2, beg. מִתְחַנֵּן, v. חָבַט. Ib. התחיל להתחנן (התחיל מתחנן) he began to pray; a. fr.

Hithpol. (fr. חוּן=חָנָה) *to come to rest, to be collected.* Ber. 30ᵇ (adopting the expression in conformity with ואתחנן, Deut. III, 23) until his mind be collected again (for prayer), v. חוּל.

חוּן, חָנַן ch., pret. חַן same. Targ. O. Gen. XXXIII, 5. —Targ. O. Ex. XXXIII, 19 אֶחוֹן. Targ. Jud. XXI, 22 חֲנוֹנוּן ed. Lag. (oth. ed. חנרינון) be gracious to them.—Pes. 110ᵇ (in an incantation) אדחָנַנְךָ וחָנַנְתָּךְ וכ׳ while He graced me and yourselves, I had not come to that (v. Ar. s. v. הר 8, a. Rabb. D. S. a. l. note for var. lect.).

חָנָן (b. h.) pr. n. m. *Hanan,* name of several Tannaim and of several Amoraim, esp. *H.,* one of the Justices of Peace in Jerusalem, v. אַרְמוֹן. Keth. XIII, 1. Y. ib. 35ᶜ a. fr.—*H. the Egyptian:* Snh. 17ᵇ; a. e.—H. (intereh. with חגרן). M. Kat. 25ᵇ אסיקו ליה ח׳ וכ׳ (Ms. M. חגין) they gave him the name of H. from his father (Hanin).—Y. Yeb. XI, 12ª top (ed. Krot. חָנוֹן). Y. Sot. VII, 21ᵈ bot. חגרין.—Y. Ber. IV, beg. 7ª ח׳ בר אבא (ח׳ בר ויא); Y. Pes. IV, 31ª חנין; a. oth.—V. Frank. M'bo p. 8‹

חֲנָנָא, חֲנָנְיָא m. ch.=h. חַנּוֹן. Targ. Ex. XXII, 26. Targ. Ps. CXI, 4 (ed. Lag. חֲנָנָא); a. e.

חֲנַנְאֵל (b. h.) pr. n. m. *Hananeel.* Y. Keth. XIII, 35ᵈ top; a. e.

חֲנַנְיָה, חֲנַנְיָא (b. h. חֲנַנְיָהוּ, חֲנַנְיָה) pr. n. m. *Hanania;* 1) H., one of the Babylonian exiles at the Babylonian court. Sabb. 67ª אישתא דח׳ וכ׳ the fire prepared for H., Mishael and Azariah. Snh. 93ª כי חיכי לח׳ וכ׳ ..... as I tested H. &c.; a. v. fr.—2) several Tannaim and Amoraim (interchanging with חֲנִינָא q. v.); esp. *H. b. ʿAkashia:* Macc. III, 16. Tosef. Shek. III, 18.—*H. b. T'radion,* a martyr of the Adrianic persecution. Tosef. Kel. B. Kam. IV, 17. Ab. Zar. 17ᵇ, sq. (חנינא). Taan. 16ᵇ; a. fr.—*H. b. ʿAkabia:* M. Kat. 21ª; (Keth. VIII, 1, a. fr. חנינא); a. e.—*H., 'the Haber of the Rabbis'.* Y. Ter. VIII, 45ᶜ; (Y. Ber. I, 2ᶜ top. חנינא); a. fr.—Other Amoraim by that name, v. Frank. M'bo, p. 88ᵇ, sq.—כְּפַר ח׳ pr. n. pl. *K'far Hanania* in Galilee. Shebi. IX, 2; a. fr.

חִנְסִי, v. חֶגֶס.

חֲנִינְסַנְיָא, v. חֲנִינְסָנְיָא.

חָנַף, חֲנַף (b. h.) [*to bend, decline* from the right path,] *to be insincere, to flatter; to show favor in court; to deceive.* Der. Er. Zuta ch. II אֶחָנוֹף לזה וכ׳ I will flatter (lower myself before) this one that he may give me to eat &c.

Hif. הֶחֱנִיף same. Sot. 41ᵇ הֶחֱנִיפוּ לו וכ׳ thy flattered Agrippa (saying to him, 'Thou art our brother'). Ib. מותר להַחֲנִיף וכ׳ it is permissible to flatter (submit to the power of) the wicked &c. Y. Ber. VII, 11ᶜ. Pesik. R. s. 25 (ref. to Is. XXIV, 5) חבריות מַחֲנִיפִים זה לזה men deal insincerely with one another; והוא מַחֲנִיפוֹ וכ׳ and he puts him (the priest or Levite) off with deceptive intent, and says &c.; a. fr.

חֲנַף, *Pa.* חַנֵּיף ch. same. M. Kat. 17ª דאפי׳ ... לא חַנֵּיפִי לֵיהּ not even a man like thee did I flatter. Shebu. 30ª לַחֲנוּפֵי לֵיהּ that I should favor him in court?—Keth. 84ᵇ מְחַנְּפִיתוּ would you favor them?; ib. 63ᵇ מַחַנְּפִיתוּ לֵיהּ (*Af.*) would you favor him?—Pesik. Asser, p. 98ª (ref. to Is. XXIV, 5) את סבר מְחַנְּפָא לֵיהּ והיא מְחַנְּפָה לך thou meanest to deceive it (the land by withholding the tithes, v. preced.), but it will disappoint thee; Tanh. R'eeh 14 את כבר מיחנף וכ׳ (corr. acc.).

Af. אַחְנִיף same, v. supra.

חָנֵף m. (b. h.; preced. wds.) *hypocrite, flatterer; faithless, arbitrary, fickle.* Esth. R. to I, 1 (ref. to Job XXXIV, 30) בשעה שהמלך ח׳ וכ׳ when a king is arbitrary and rules tyrannically &c. Ib. שהיה ח׳ וכ׳ for he (Ahasverus) was arbitrary, for he put to death &c.—*Pl.* חֲנֵפִים, חֲנֵפִין, חֲנֵפֵי. Tosef. Yoma V (IV), 12; Yoma 86ᵇ מפרסמין את החנ׳ וכ׳ you may expose the hypocrites to prevent defamation of the divine Name. Koh. R. to IV, 1 חֲנֵיפֵי תורה pretenders of scholarship. Sot. 42ª; Treat. Der. Er. ch. II. Ib. חֲנֵפוּת (masc., v. מָסוֹר); a. e.

חֲנֵיפָא, חֲנֵפָא ch. same. Targ. Is. X, 6.—Esth. R. to I, 1 מלכא ח׳ an arbitrary King, v. preced.—*Pl.* חֲנֵפִין, חֲנֵפֵי. Targ. Is. IX, 16.

חֲנֵפְטָא, v. חֲנוּפְטָא.

חֲנַק (b. h.; cmp. אנק, ענק) [*to press,*] *to seize by the throat, to choke.* Tosef. Sabb. III (IV), 6 ואין חוֹנְקִין בשבת you must not press (the jugular veins, to relieve from belly-ache) on the Sabbath; v. infra *Pi.*—B. Bath. X, 8 (175ᵇ) הרי החוֹנֵק את וכ׳ if one seizes a debtor by the throat (threatening violence). Ib. 176ª בְּחָנוּק in the case of one being threatened (and another pledging himself for him). Sabb. 57ª אין אשה חוֹנֶקֶת וכ׳ a woman will not choke herself (will not tie a band around her neck so closely that no water could get under it when bathing); ib.ᵇ אשה ח׳ וכ׳ a woman does tie a chain closely in order to appear fleshy. Gen. R. s. 34 (ref. to דם האדם באדם, Gen. IX, 6) אף החוֹנְקוֹ (the gentile is guilty of bloodshed) even if he only chokes a man ('shedding the blood of man in man'); Y. Kidd. I, 58ᶜ top בחונקו מפני עצמו (read: במונו) when he merely chokes him to take his money; a. e.—Esp. *to strangle to death.* B. Kam. 47ᵇ ח׳ את עצמו (the ox) strangled himself (by being caught in a rope). Y. Sot. IX, 23ᶜ נמצא חָנוּק if he was found strangled; a. e.—Trnsf. *to produce anguish, agony.* Hull. I, 2 מפני שהן חוֹנְקִין because they (a saw &c.) cause agony as if by choking (instead of cutting).—[Kidd. 62ª (ref. to Num. V, 19—20) according to R. Meïr (who says that a condition is not valid unless both the negative and the positive alternatives are stated) חָנְקָה מיבעי ליה it ought to have been added (to vers 20) 'die in agony'. א״ר תנחום הנקי כתיב said R. T. it says (verse 19) *hnki* (which may be read *hinnaki* for the one alternative and *hinki* for *hinki* for the other); Ar. reads הנקי, v. נָקִי.]

Nif. נֶחְנַק 1) *to be strangled.* Snh. XI, 1 (84ᵇ) הנֶחְנָקִין those sentenced to death by strangulation. Pes. 112ª לֵירָתֵנֵק, v. אִירָתֵן.—2) *to feel like choking, to be sorry* (cmp. אֲנַק). Cant. R. to IV, 12 רואה וכ׳ ... תתחזל the seller sees it and grieves (over his loss); Yalk. Ex. 225 Mekh. B'shall. s. 1 לֵירָתֵנֵק.—[Sabb. 66ᵇ, v. infra.]

Pi. חִינֵּק 1) *to squeeze in, immure.* Pirké d'R. El. ch. XLVIII; Yalk. Ex. 169 מְחַנְּקִין את ישראל וכ׳ (הרו) pressed Israelites between the walls (having mingled their bodies with the clay).—2) *to strangle.* Tosef. M. Kat. I, 5 מְחַנְּקִין וכ׳ (M. Kat. 6ᵇ חונקין) the aunts choke each other to death.—3) *to press the throat, to squeeze the jugular veins* (an operation applied in cases of abdominal affection, Ar. s. v. חנק; *to reset a laryngal muscle or ring,* Rashi; oth. defin., v. Ar. s. v.). Sabb. 66ᵇ לְחַנֵּק to perform the operation (Rashi a. Ar. ed. Koh. לֵירָתֵנֵק to have the operation performed).

חֲנַק ch. *to strangle.* Targ. II Esth. I, 3.—Keth. 60ᵇ דלא . . . דַּחֲנַקָן she choked her child to death; וַחֲנַקְתִּירַה בניהו for women (of sound mind) will not choke their children (in order to be allowed to marry again before the lapse of a certain time). Y. Taan. IV, 69ᵇ top .. חוה והוה ח׳ ליה air burst forth out of the bottle and choked him. Y. Ab. Zar. II, 40ᵈ חַנְקַת גרמה she hanged herself. Y. Ber. II, 5ª top מיחַנְקוּנֵיה .. בעריא I would rather choke him; a. e.—Gitt. 67ᵇ דַּחֲנָקָא, v. דִּיסְחָנָא I.

Ithpa. אִתְחַנַּק *to hang one's self.* Targ. II Sam. XVII, 23. —Y. Snh. X, 29ª bot. כדון דוד מִתְחַנַּק now David will die in despair (cmp. preced. *Nif.*). Ib. יהא סופיה מִתְחַנָּקָא will end his life by suicide.

חֲנַק m. (preced. wds.) *execution by strangulation.* Snh. VII, 1; a. fr.

חֲנִיקָא, חֲנָקָא m. (preced. wds.), *pl.* חֲנָקִין, חֲנִיקִ׳ *ropes* or *chains* around the neck. Targ. Jer. II, 20. Ib. XXVII, 2; a. e.

חַס m. (חוּס) *sparing, forbearance,* only (adverbial) חַס וְשָׁלוֹם *forbearance and peace!, God forfend!, don't say that!* Eduy. V, 6 ח׳ וש׳ שעקביא וכ׳ God forbid (to think) that ʿAkabia was excommunicated! Sabb. 138ᵇ ח׳ וש׳ שחשחכת וכ׳ God forbid (to entertain the idea) that the Law will be forgotten &c. B. Mets. 85ᵇ ח׳ וש׳ אי וכ׳ if, which God forfend, the Law should be forgotten &c.—Y. Pes. VI, 33ª bot. (in Chald. phraseology) ח׳ וש׳ דהוה בעי לה God forbid (to think) that he would have done it!; a. v. fr.

חֵס ch. same; חס לי [*God spare him!,*] *far from him!* Targ. Gen. XLIV, 7 (h. text חָלִילָה); a. e.—Kidd. 44ᵇ וחס ליה לזרעיה וכ׳ and far it is from the son of Abba ... (Samuel) to have said so; Ḥull. 111ᵇ. Y. Ḥag. II, 77ᵈ bot. חס ליה לא וכ׳ far from him! He never did &c.

חָסָא, v. חֲסִי.

חָסָא I m. (prob. fr. חוס *to bend,* cmp. Ber. 56ª quoted below) *lettuce* (h. חַזָּרֶת). Pes. 39ª, v. חוּס ch. Ib. 116ª, v. חֲמָא. Ber. 56ª (to one who dreamt that he saw lettuce on the wine keg) עיקָּך עיסקך כח׳ thy business will be doubled (thrive) like lettuce; ח׳ . . . מְרִיר, v. מָרִיר I. Y. Kil. I, 27ª top (expl. חזרת גלים) חַס דגורין (constr.), v.

דְּגוֹרָא.—*Pl.* חֲסִין. Y. Maas. Sh. IV, end, 55ᶜ top., v. בַּסִּין. Gen. R. s. 67 ר׳ רבריבין large (old) lettuce plants. Lam. R. to I, 1 רבתי (1 חד כות׳) מיסרא ד׳ a bundle of &c.

חָסָא II pr. n. m. *Ḥasa.* Yeb. 121ᵇ.

חסאין, Tosef. Kel. B. Mets. V, 13, read: חס׳, v. סוג II.

חָסַד I (v. next w.) *to be white, pure, charitable, graceful.*—Part. pass. חָסוּד, fem. חֲסוּדָה, *endowed with* חֶסֶד, *graceful.* Keth. 17ᵃ (in a bridal song) כלה נאה וח׳ handsome and graceful bride. Num. R. s. 12; Cant. R. to III, 10 (not חסידה).

חָסַד II (b. h.; cmp. חסר, חסם); *Pi.* חִסֵּד [*to scrape off,*] (cmp. גרם, גרם) *to jeer, scoff at, to shame.* Ruth R. to IV, 8 שחִסְדָן ברבים (or שהָסְדָן; ed. Wil. שחשדן) he scoffed at them publicly (speaking ironically, with ref. to II Chr. XIII, 8); Y. Yeb. XVII, beg. 15ᶜ שחיישד וכ׳ he jeered at Jeroboam; Gen. R. s. 65; ib. s. 73 שחסדם ed. Wil. (oth. שחש׳); Lev. R. s. 33; Midr. Sam. ch. XVIII שחיסדן; Yalk. Kings 205 ומחַשֵּׁד.—Ex. R. s. 30 (ref. to Ex. II, 14) שחיסדו וכ׳ when Dathan and Abiram sneered at him. Ib. בזה שחיסַדְתֶּם אותו וכ׳ with the very word (שופט) with which you sneered at him, I shall give him the rulership (משפטים). Pesik. R. s. 42 מְחַסְּדִים את שרה (not מחסרו׳) jeered at Sarah; a. e.—V. חִיסּוּד.

חָסַד ch. same, 1) *to be put to shame (be whitened).* Targ. Ps. XXXIV, 6 Ms. (ed. עצבו). Ib. XL, 15 (ed. Lag. a. oth. Ithpa.; some ed. ר for ד).—2) *to shame* &c.; v. infra.

Pa. חַסֵּד, *Af.* אַחְסִיד *to jeer, blaspheme, disgrace* (in ed. frequ. *Pe.*). Targ. I Sam. XVII, 36. Targ. Prov. XXV, 10 נַחְסִידָךְ Lev. (ed. נֶחְסָדָךְ); a. fr. [Some ed. ר for ד.]

Ithpa. אִתְחַסַּד *to be reviled, put to shame.* Targ. Ps. LXXI, 24; a. e.; v. supra. Targ. Prov. XX, 4 (v. LXX).

חֶסֶד m. (b. h.; חָסַד I) *grace, kindness, love, charity.* Sifra K'dosh., Par. 4, ch. X (ref. to חסד, Lev. XX, 17) שמא תאמר ... ת׳ הוא if you will object, why did Cain marry his sister? (Answ.) It was an act of kindness (to secure the propagation of the race); Y. Yeb. XI, 11ᵈ top ת׳ עשרתי וכ׳ I (the Lord) dealt kindly with &c.—חוט של ח׳, v. חוּט. Succ. 49ᵇ אין צדקה .... לפי ת׳ שבה charity is rewarded only in proportion to the benevolence in it. Ib. תורה של ח׳ a study of love (for its own sake); a. fr.—Ruth R. Par. 3, beg., v. חֲסִידָה.—Gen. R. s. 8 ת׳ אומר Charity said &c.—*Pl.* חֲסָדִים *acts of kindness.* Succ. l. c.; a. fr.; v. גְּמִילוּת a. גְּמִילָה.

חִיס׳, חִסְדָּא, חִסֶּד I ch. same. Targ. Y. Lev. XX, 17 (v. Y. Yeb. XI, 11ᵈ top, quot. in preced.). Targ. Gen. XXXIX, 21; a. ff.—Y. Ab. Zar. III, 42ᶜ top; Y. Ḥag. II, 77ᵈ bot., v. גְּמַל; a. e.—*Pl.* חִסְדַּיָּא; חַסִּ׳, חִסְדִּין, חִיסִּ׳, חִסִּ׳. Targ. O. Gen. XXXII, 11. Targ. Ps. CVII, 43; a. e.

חִי׳, חִסְדָּא II m. (=b. h. חֶסֶד) *shame, revilement,* interch. with חִיסּוּדָא q. v.

חִי׳, חִסְדָּא III pr. n. m. *Ḥisda,* name of several Amoraim. Ber. 8ᵃ; Y. ib. IV, 9ᵃ top.—Ḥull. 10ᵃ.—Y. Ḥall. I, 57ᶜ top; a. fr. V. Fr. M'bo, p. 89ᵇ, sq.

חִסְדָּאָה m. (denom. of חִסְדָּא I) *kind, pleasing.*—*Pl.* חִסְדָּאִין. Gitt. 7ᵃ חיסדא שמך וח׳ מילך thy name is Ḥisda (Love), and lovable are thy words; [Ruth R. Par. 3, beg. ומילָךְ את חסד ומה לך חסד, read: ומִילָּךְ].

חִסְדַּי, חִסְדַּאי pr. n. m. *Ḥisdai* (interch. with חִסְדָּא). Ruth R. Par. 3, beg. חסדאי; (Gitt. 7ᵃ חיסדא). Y. Snh. I, 18ᵈ bot.. Y. Erub. IV, end, 22ᵃ; a. fr.—V. Fr. M'bo, p. 90ᵃ.

חִסְדּוּתָא f.=חֲסִידוּתָא. Targ. Cant. VII, 6 (ed. Lag. חַסִּ׳). Targ. Ps. LXIX, 11 Ms. (ed. Lag. חסיד, oth. ed. חִסּוּדוּת׳).

חסדיגרון, v. חָסָא I a. דְּגוֹרָא.

חִסּוּדָא, v. חִיס׳.

חִסּוּדָא f. ch.=next w. Targ. II Esth. II, 7; 8.

חֲסוּדָה I f. *amiable,* v. חָסַד I.

חֲסוּדָה II f. (prob. fr. חָסַד II) *the vein opened for blood-letting.* Sabb. 108ᵇ bot. (old ed. חסורה); (cmp. Taan. 21ᵇ bot.).

חִסּוּדְתָּא, v. חִסְדּוּתָא.

חסוח, v. חֲסוּת.

חסוסת, v. חֲסִיסָה.

חֲסוֹךְ I m. (חָסַךְ) *sparing, clemency.* Targ. Jer. XXX, 11; XLVI, 28. Ib. X, 24 ed. Lag. a. Rashi (ed. חֲשׁוֹךְ, not חֲשׁוֹךְ).

חֲסוֹךְ II m. (v. חֲסִירָה) *diminution;* (adv.) *less.* Targ. Ez. XVI, 47.

חִסּוּם, חִסּוּלָא, v. sub חִיס׳.

חֲסוֹם (חוֹסֶם) m. (חָסַם I; b. h. מַחְסוֹם) *muzzle.* Kel. XVI, 7 (ed. Dehr. חִיסּוּם; Mish. ed. חסום, incorr.). Tosef. Sabb. IV (V), 5 חוסם; Sabb. 53ᵃ.

חֲסוֹמִית, v. מַחְסוֹמִית.

חֲסוּסָה, v. חֲסִיסָה.

חִסּוּר, v. חִיס׳.

חֲסוֹרִין, v. חָסֵר ch.

חֲסוּת f. (b. h.; חָסָה) *a projecting rock, shady place.* Ex. R. s. 2, beg. (some ed. חֲסִית). [Levy Talm. Dict. reads: חסוח, cmp. next wds.]

חסחום, v. next w.

חִסְחוּס m. (חסחס, *Pilp.* of חסס, v. חוּס a. preced. art.) [*projection, protection,*] *the cartilages forming the ear, helix* &c. Bekh. VI, 1 (37ᵃ) נפגמה אזנו מן החִ׳ (ed. חסחום; Mish. ed. a. Ar. חסחוס) if its ear it split (defective)

from the cartilages (inward).—*Pl.* חַסְחוּסִים, סִין.... *gristles.* Pes. VII, 11 (84[a]) Y. ed. (Mish. a. Bab. ed. חַסְחוּסִין; Ms. M. 2 also חסחיסין, v. Rabb. D. S. a. l. note 30).—Y Snh. VIII, beg. 26[a] אכלי חסוקים, read: אכל ח׳.—V. חַסְחֻסִית.

חַסְחוּס ch. same. Targ. Am. III, 12 (h. text גְּבִיל) Targ. Y. Lev. VIII, 23 (h. text תְּנוּךְ, v. גְּדֵרָא); a. e.

חסחף, Targ. Y. II Deut. XXXII, 11 מח׳, read: מחפחף, v. חָפַף I.

חַסְחֻסוּת f. (v. חסחוס) *the system of cartilages of the ear, helix and anti-helix.* Bekh. 40[b] אזניו .. בח׳ אחת (Rashi חסחוס, read: חסחוס) double ears with one system of &c.—*Pl.* חַסְחֻסִיּוֹת. Ib.—V. חַסִיסָה.

***חָסָא, חָסִי** (cmp. חסר II) *to be scraped.* Denom. חַסְיָא.

Af. אַחְסִי *to revile, sneer at.* Targ. I Sam. I, 6 ומרגזה פנינה ארתח ומחסיא לה Ar. s. v. מחס (ed. differ. vers.). V. מְחוֹסָא.

חַסְיָא c. (preced.) *scrubby, lean.*—*Pl. fem.* חַסְיָן. Targ. Y. Gen. XLI, 3 (some ed. חסכן; v. 4 חסירן); ib. v. 19.

חָסִיד m. (b. h.; חָסַד I) *kind, God-fearing, submissive, pious, abstemious.* Tem. 15[b] כל הרוצה לאמר מעשה בח׳ אחד וכ׳ wherever we read (in Talmudic writings), 'It is reported of a pious man', either R. Juda b. Baba it meant or &c. Sot. III, 4 ח׳ שוטה a foolish saint. Ab. V, 10 ח׳ ... שלי he who says, Mine is thine and thine is thine, is a *ḥasid.* Ib. 11; a. v. fr.—*Pl.* חֲסִידִים. Ber. V, 1 ח׳ הראשונים the pious men of olden days; a. v. fr.

חַסִידָא, חָסִיד, חֲסִידָא ch. 1) same. Targ. Ps. XVIII, 26; a. fr.—B. Kam. 30[a] למירהוי ח׳ .... האי he who desires to be a conscientious man (in business) let him live up to the laws laid down in *N'zikin* (v. נֶזֶק). B. Bath. 7[b]; a. fr.—Frequ. as a distinguishing surname. M. Kat. 17[a]. Ber. 29[b]; a. fr.—*Pl.* חַסִידַיָּא, חֲסִידַיָּא. Targ. Ps. CXLV, 10; a. e.—Ḥull. 122[a], a. e. ח׳ דבבל the meek men of Babylonia, opp. תקיפי. M. Kat. 17[a] דח׳ למערתא to the cave where the pious were buried; a. fr.—*Fem.* חַסִידָא, חֲסִידְתָּא. Sabb. 77[b], v. אֲסִיתָא.—2) *graceful.* Targ. Prov. XI, 16. Ib. XVII, 8.

חֲסִידָה f. 1) fem. of חָסִיד; v. also חֲסוּדָה, s. v. חָסַד I.—2) (b. h.) *stork.* Ḥull. 63[a], v. הֵידָה; ולמה ח׳ שעושה . . . וכ׳ חסידות and she is named 'the kind' because she acts kindly with her kind; Midr. Till. to Ps. CIV, 17. Ex. R. s. 35.

חֲסִידוּת f. (חָסִיד) *piety, scrupulousness, abstemiousness; kindness.* Ḥull. 63[a], v. preced.—B. Mets. 52[b]; Ḥull. 130[b], a. fr. מדת ח׳ the conduct of a very scrupulous person. Ab. Zar. 20[b]; Y. Sabb. I, 3[c] top; a. fr.

חֲסִידוּתָא ch. same. Targ. Cant. III, 6; a. e., v. חֲסִדוּתָא.—Snh. 110[b] שַׁבְּקָהּ ר״ע לְחֲסִידוּתֵיהּ R. Ak. has abandonned his (usual) kindness, i. e. his harsh opinion does not agree with the liberality shown elsewhere.

חֲסִידְתָּא, v. חֲסִיד.

חַסִיכָא m., **חַסִיכָה** c. (חסך II, v. חַסּוֹךְ II and חָשִׁיךְ II) *rubbed off, lessened;* (of animals or plants) *stunted, lean.* Men. 29[a] ומי ח׳ כולי האי Ar. (ed. חסר; Rashi to Taan. 11[a]: חֲסִרֵי, pl.) is there so much reduction (loss in weight by smelting)?—*Pl.* חֲסִיכֵי; fem. חֲסִיכָן, חֲסִירְכָתָא. Targ. Gen. XLI, 19; 20; 27 (interch. with חסירי a. חסיי, v. חֲסָיָא).—Pes. 48[a] חיטי ח׳ poor wheat.

חֲסִיכְנָא m. (preced.) *a little less.* Targ. Is. XXVI, 12 ח׳ מחובנא a little less that our sins deserved (h. text גַּם, cmp. גְּמַם).

חֲסִיל, v. חֲסַל.

חָסִיל m. (b. h.; חָסַל) [*the peeler,*] name of *a species of locusts.* Snh. 94[b]. Y. Taan. III, 66[d], v. חָסַל.

חָסִילָא, חָסִילָה m. (חָסַל) *weaned child, infant.* Targ. Is. XI, 8 (h. text גָּמוּל); a. e.

חֲסִים m., v. חֲסַם.

חֲסִימָה I f. (חָסַם I) *muzzling, the law forbidding muzzling* (Deut. XXV, 4). B. Mets. 88[b] אחת מצווה על חֲסִימָתוֹ thou art warned not to muzzle him. Ib. 89[a] כל מילי איתנהו בח׳ all things (animals) are implied in the law &c. Ib. 90[b] ח׳ מעלייתא הוא it is a real case of muzzling; a. fr.

חֲסִימָה II f. (חָסַם II) 1) = חִרְסוּם, *steel-edge.* Tosef. Kel. B. Mets. III, 7.—2) *varnish, glaze.* Ib. I, 3 (quot. in R. S. to Kel. XI, 4), v. מַחְסוֹמִית.

חסין, Ex. R. s. 43 ח׳ קאלא, v. קאלוחסין.

חֲסִינָא, חֲסִינְתָא m., f. (חָסַן I) *strong; hard.* Targ. Ez. XXIII, 31 (32). Targ. Am. II, 9; a. e.—*Pl.* חֲסִינַיָּא, חֲסִינָן; f. חֲסִינָן, חֲסִינְתָא, חֲסִינְיָא. Targ. O. Deut. XXVIII, 23. Targ. Is. XXVIII, 2. Ib. XXI, 1; Targ. Deut. X, 21 *mighty deeds.*

חֲסִינָה f. (v. חַסְנָא) [*storage,*] *a wicker work* used for purposes of storage. Kel. XVI, 5.

חֲסִיסָא m., pl. חֲסִיסֵי (חסס, v. חֲסָיָא) *stunted grains* used for parching, v. אַבְּשׁוּנָא. Ned. 49[b]. Pes. 40[b].

חֲסִיסָה f. (contr. of חסחיסה) = חַסְחֻסוּת. Tosef. Bekh. IV, 13 חסו׳ ed. Zuck. (Var. חסי׳).—*Pl.* חֲסִיסוֹת. Ib.

חֲסִירָה, חֲסִירְתָּא, v. חֲסַר.

חֲסִיר, חֲסִירָא m. (חָסַר) *wanting, less; reduced, lean* (v. חֲסָיָא a. חֲסִיךְ). Targ. Prov. VII, 7; a. fr.—*Fem.* חֲסִירָא, חֲסִי׳. *Pl.* חֲסִי׳, חֲסִירָן. Targ. Gen. XLI, 3; 4; a. e.—V. also חָסֵר ch.

חֲסִירוּ׳, חֲסִירוּתָא f. (preced.) *want, absence.* Targ. O. Deut. XXVIII, 48; a. e.—V. חוּסְרָנָא.

חָסִית I f. (=חסיסית; חסס, cmp. Ar. *ḥassa*) *peeling plants, alliacea, leek plants.* Ter. X, 10 ח׳ אלא עם (Ms.

M. חַחְרִיסוֹת; Y. ed. חַחְרִיסִית) except they are combined with leek-plants. Y. ib. 47[b] ח׳ בח׳ מין במינו if the same species of leek plants (of T'rumah and Ḥullin) are pressed together. Lam. R. to II, 11, v. דְּמָעָה.—*Pl.* חֲסִיּוֹת. Tosef. Ter. IX, 3 אלו הן מיני ח׳ וכ׳ (ed. Zuck. חרסיות, Var. חוריות, חסיות) the following belong to the leek-plants, common leek, garlic, onion and allium porrum, v. קַפְלוּט.

חָסִית II f. 1) (חוּס) *saving, protection.* Yalk. Ex. 200 אין פסיחה אלא ח׳ passing over (the root פסח) means sparing; (Mekh. Bo, Pisḥa, s. 11 חַיִּים).—2) (חָסָה) *shady place,* v. חָסוּת.

חָסַךְ (b. h. חָשַׂךְ) [*to scrape off,*] *to diminish, deduct; to stint, withhold.* Dem. VII, 3 (4) וחוֹסֵךְ גרוגרת וכ׳ Ar. a. ed. Y. (Mish. a. Bab. ed. חוֹשֵׂךְ, Ms. M. repeatedly חחך) and retains one fig (which he does not eat). Ib. לא יַחְסוֹךְ (Var. same).—*Part. pass.* חָסוּךְ *stripped, wanting.* Kel. I, 2 וחַשׁוּבֵי בגדים (וַחֲסוּבֵי בגדים) and to make unclean the persons alone but not their clothes. Erub. 28[a] חֲסוּבֵי בנים Ms. M. a. oth. (ed. חשובי) those who want children, opp. מרובי בנים.

Pi. חִיסֵּךְ *to spare, be regardful, lenient.* Tosef. Sot. VI, 7 ח׳ עליו הכתוב the Biblical text (the Lord) spared him (did not rebuke him). Ib. מְחַסְּרִין לו they (in heaven) spare him. Zeb. 6[b] חוי׳ הכתוב the Biblical law has regard to expenses; v. חִיסָּכוֹן.

חָסֵךְ ch. same, Part. pass. חָסִיךְ q. v. Targ. Y. Gen. XLI, 3 חַסְכָן, read: חַסִּירָן.

חִסָּכוֹן, v. חִיסָּךְ.

חָסַל (b. h.; cmp. preced. wds.) *to peel off, to bare.* Y. Taan. III, 66[d] the locust is called *ḥasil* שהוא חוֹסֵל וכ׳ because it bares everything.

חָסַל, חָסַל ch. same, [*to scrape off;* (cmp. חָנַךְ) *to finish,*] 1) *to cease, have done* (cmp. גָּמַר). Targ. II Chr. IV, 11.—חֲסִיל *to be exhausted, gone.* Targ. Y. II Gen. XLVII, 15. Targ. Y. II Deut. XXXI, 24; a. e.—Targ. Y. II Gen. L, 19 חַסְלַת וכ׳ the evil is paid off (atoned for; cmp. גמל).—Y. R. Hash. II, 58[b] top מן וכ׳ . . . מִן דַּחֲסַל when R. . . had ceased from praying. Gen. R. s. 17, beg. מן דחסלין (not דמן ח׳) when they had finished their studies; a. fr.—2) *to mature, ripen.* Targ. Y. II Num. XVII, 23 (h. text גמל).—3) *to wean.* Targ. I Sam. I, 24 (h. text גמל); a. fr.

Af. אַחְסִיל, *Pa.* חַסֵּל 1) *to peel off, lay bare.* Targ. O. Deut. XXVIII, 38.—2) *to finish.* Targ. Y. II Gen. XLIV, 18. —Y. Bicc. I, 64[a] מְחַסֵּל לה finished the sentence (by adding a general rule). Cant. R. beg. דמנין מח׳ לה וכ׳ sometimes he goes through the entire alphabet &c.; (Koh. R. to I, 13 חשל); a. fr.

Ithpe. אִתְחַסִּיל *to be weaned.* Targ. O. Gen. XXI, 8 (ed. Berl. אִתְחַי); a. e.

חָסַם I (b. h.; cmp. preced. wds., esp. חָסַךְ) [*to withhold, prevent,* v. Ez. XXXIX, 11,] 1) *to muzzle,* esp. *to prevent the animal from eating while at work* (with ref. to Deut. XXV, 4). B. Mets. 90[a] עובר משום בל תַּחְסוֹם he trespasses the law forbidding to muzzle (if he prevents the animal from eating). Ib. חָסוֹם פרתי muzzle my cow. Ib.[b], a. e. חָסְמָהּ בקול if he prevents her from eating by shouting at her; a. fr.—Trnsf. (an adaptation of Deut. l. c. which is followed by the law concerning leviratical marriage) *to tie a woman to a man (Yabam) with whom she cannot live;* [Rashi: *to shut a woman's mouth, ignore her objections*]. Yeb. 4[a] שאין חוֹסְמִין אותה that we do not coërce her (to be the wife of a leper).—2) *to form the rim of basket work or of a leather bag.* Kel. XVI, 2; 3; 4.

Nif. נֶחְסַם *to be muzzled, to be prevented from eating while at work.* B. Mets. 89[a] לאקושי חוֹסֵם לנֶחְסָם וכ׳ to draw a parallel between the muzzler (human laborer) and the muzzled (laboring brute).

Hithpa. הִתְחַסֵּם, *Nithpa.* נִתְחַסֵּם *to be bent into a rim.* Kel. XX, 2.

חָסֵם ch. same, *to muzzle;* trnsf. *to silence.* Sot. 35[a] וחַסְמִין לי and they will silence me. Snh. 32[b].

Ithpe. אִתְחֲסֵם *Ithpa.* אִיתְחַסֵּם, אִיתַּחַם *to be muzzled, silenced.* Targ. Ps. XXXII, 9. Ib. CVII, 42.—Snh. l. c. וּלְיִתְחַסְמוּ let them be silenced (intimidated).

חָסֵם II (cmp. חסל) *to peel, scrape, to polish, glaze, harden (steel).* Tosef. Shebi. VI, 10; Y. ib. VIII, 38[b] bot. אין חוֹסְמִין וכ׳ you must not use it for glazing stoves or ranges. Tosef. Bets. III, 16 כדי לחוֹסְמָן for the purpose of glazing them; Bets. 34[a] לַחֲסָמָן (*Pi.*).—Y. M. Kat. I, end, 81[a], v. infra.—[Tosef. Dem. IV, 12 משירחסום, read: משירחתם?]

Pi. חִיסֵּם same. Bets. l. c., v. supra. Ib. מפני שצריך לחַסְּמָן because it is necessary to glaze the tiles (by heating them).

Hithpa. הִתְחַסֵּם *to be glazed.* Y. M. Kat. I, end, 81[a] [read:] ואין מפיגין אותן בצונן כדי שיתחַסְּמוּ nor must you cool them off suddenly in order that they may be glazed (hardened). V. חִיסּוּם.

חָסֵם ch. same. *Part. pass.* חָסִים *bright and hard, flinty.*—*Pl.* חֲסִימִין. Targ. Y. II Deut. VIII, 9; (Y. I שאילן מסימן, read: חֲסִירָן fem. pl.). Targ. Y. ib. XXXIII, 25.

Pa. חַסֵּם [*to scrape,* cmp. גמגם, חָנַךְ II] *to hesitate, be uncertain what to do.* Sabb. 147[a] הוה קא מְחַסֵּם וכ׳ he hesitated to hand it to him. Keth. 20[b]. B. Mets. 23[b]. Ḥull. 50[a]. [Ar. a. some Mss. have חסם; v. Koh. Ar. Compl. s. v. חסם a. Rabb. D. S. to B. Mets. l. c.]

Ithpa. אִתְחַסֵּם 1) *to receive a steel edge;* trnsf. (of the mouth) *to become able to speak.* Lev. R. s. 23; Cant. R. to II, 2 אתח׳ ר׳ וכ׳ R. E. (who on a former occasion was unable to pronounce a blessing) has received a steel edge, and they named him R. E. Ḥisma; [Ar.: חא חָסִים אלעזר, v. supra].—2) *to rub against,* trnsf. (cmp. גָּרַר) *to seek a quarrel, to vie with* (v. P. Sm. 1333). Targ. Prov. XXIV, 19 (h. text תתחר).

חָסַן I 1) *to be strong.* [Targ. Is. LXIII, 15, v. *Ithpa.*]—V. חוֹסְנָא.—2) (cmp. חזק) *to take possession* (mostly in *Af.*).

Pa. חַסֵּן *to strengthen.* Targ. Is. XXXV, 3 (h. text אמץ).

Af. אַחְסֵן 1) same. Targ. O. Gen. XLIX, 24. Targ. Am. II, 14 (h. text אמץ); a. e.—2) *to take possession* (for one's self and heirs). Targ. Ps. XXXVII, 29. Targ. O.

Lev. XXV, 46 (Y. תְּחָסְ, *Pe.*); a. fr.—B. Bath. 148[b] bot. אם יַחְסִין וירית וכ׳ also if he uses the expression *yaḥsin*, he shall take possession, or *yereth*, he shall inherit, referring to an heir.—3) *to give possession, to bequeathe.* Targ. O. Deut. XXXII, 8 באחסנא (Y. בַּאֲחָסָנוּת verbal noun, constr.). Targ. Y. I Num. XI, 26.—4) *to hoard up* (v. חְסָנָא). Targ. Am. II, 6; VIII, 6 (h. text נעלים, v. נֶעְלַם).—5) (cmp. חָזַק Hif.) *to hold, have room for.* Y. Snh. X, 29[a] top (ref. to II kings VI, 1) לא א׳ אוכלוסייא וכ׳ (not אסחין) it did no longer hold the masses &c.

Ithpa. אִתְחַסַּף, אִתְחַסִּין 1) *to strengthen one's self, to betake one's self; to control one's own emotions.* Targ. Jer. III, 8. Targ. Is. LXIII, 15 ed. Lag. (oth. ed. יִתְחַס׳).—Targ. O. Gen. XLIII, 31 (v. זְרִז). Targ. I Sam. XIII, 12; a. fr. (h. text התאפק).—2) *to be put in possession.* Targ. Job VII, 3 (h. text הֻנְחַלְתִּי).

חֶסֶן II (=חֶסֶל I), *Af.* אַחְסִין *to wean.* Targ. Y. Gen. XXI, 8.

Ithpa. אִתְחַסַּן 1) *to be weaned.* Ib.—2) *to be fully compensated.* Targ. Prov. XI, 31 (h. text יְשֻׁלָּם).

חֹסֶן, v. חוֹסֶן.

חֲסָנָא m. (חֲסַן) 1) *strength, power.* Dan. II, 37; v. חוּסְנָא.—2) *stronghold, store-house* (b. h. חֹסֶן).—*Pl.* חֲסָנַיָּא. Targ. Joel I, 17 Ar. (ed. Lag. חוּסְנַיָּא; v. אַסְנָא).

חֲסַף I (cmp. חָסַל) *to peel off;* (neut. verb) *to be scaly, rough.*

Pa. חַסֵּף *to pound grain* &c. Y. Sabb. VII, 10[b] bot. ח׳ פלפלין pounds pepper (cmp. מחספס, Ex. XVI, 14). [Y. B. Mets. II, 8[c] bot. וחספתה, v. חָפַס.]

Ithpa. אִתְחַסַּף [*to become white,* cmp. כסף,] *to feel ashamed.* Targ. II Esth. VI, 12.

חֲסַף II, חַסְפָּא or **חַ׳ I** m. (preced.) (=h. חֶרֶשׂ) 1) *rough clay,* מאנא דח׳ *clay vessel* (common and easily broken). Targ. O. Lev. XI, 33; a. e.—2) [*something with which to peel or scrape,*] *fragment of a vessel, potsherd.* Targ. Prov. XXVI, 23.—Yeb. 92[b], a. e., v. דְּלִי. Kidd. 18[a] (prov.) נקיט . . . יהבינא ליה ח׳ he had a pearl in his hand, and we give him a sherd, i. e. for a valuable object we give him a valueless paper; a. fr.—*Pl.* חַסְפִּין, חִ׳. Gen. R. s. 14, v. דְּבַק; Midr. Till. to Ps. II; a. e.

חַסְפָּא, חִ׳ II m. (חסף; cmp. כסופא) *shame;* (cmp. b. h. בּשֶׁת) *idol.* Y. Ned. I, 37[a] top (in answer to the question, 'Does not *ḥeres* mean a sherd?') לשון אומות . . . קריין לח׳ כספא (*ḥeres* may be used as a substitute for חֶרֶם) for it is a gentile dialect, the Nabatæans say *ḥispa* for *kispa* (כסופא) (which means *shame* or *idol*); Y. Naz. I, beg. 51[a] (corr. acc.); v. Ned. 10[b] top.

חַסְפִּירָה pr. n. pl. *Ḥaspiah* (*Hasbeya*), a border town in Northern Palestine. Y. Dem. II, 22[d] top; Tosef. Shebi. IV, 10 צפירת ed. Zuck. (Var. צפיא, חצפיא).

חַסְפָּנִיתָא f. (חַסְפָּא) 1) *scaly skin.* Num. R. s. 19; Koh. R. to VII, 23 רגלוי . . . . לח׳ דנונא the feet of chickens resemble (as to their covering) the scale-covered skin of the fish, v. חַרְסְפִּיתִין.—2) *scab, eruption.* Sabb. 133[b], sq. תאי מאן דמשר . . . ליה ח׳ (Ms. M. חוספנתא) he who washes his face and does not dry it well, will get a scab. Ab. Zar. 28[b], sq. (Rashi: חוס׳).

חָסַר, חֲסַר I (b. h.; cmp. חָסַל) [*to scrape off,*] *to diminish, take off; to be diminished, less; to want, miss; to be imperfect.* Snh. 68[a] ולא חָסַרְתִּי מרבותי וכ׳ yet I skimmed of the knowledge of my teachers no more than a dog takes who licks out of the sea. Ib. ולא חָסָרוּנִי וכ׳ they skimmed of my knowledge &c.; Cant. R. to I, 3 לא חֲסַרְתִּיהָ וכ׳ what wisdom I skimmed of the Law, was no more than &c., v. זַכְרוּת. Ib. רבותי חָסָרוּהָ וכ׳ my teachers carried off at least a real smattering of it &c. B. Kam. 20[a] bot. מאי חֲסַרְתִּיךְ what loss have I occasioned to thee?—Ib.[b], a. fr. זה נהנה . . . חָסֵר the one profits while the other loses nothing (therefore can claim no damages). Lev. R. s. 1 מיה חָסַרְתָּ, v. הֲיָה. Men. 30[a], a. e. is it possible ס״ת ח׳ אות וכ׳ that the Book of the Law wanted one letter yet (to be written) &c.?—Pesik. R. s. 3 (ref. to מתה עלי, Gen. XLVIII, 7) שֶׁחֲסַרְתִּיהָ for I miss her; a. fr.

Pi. חִיסֵּר *to lessen, omit; to deprive.* Ker. 6[a] חי׳ אחת וכ׳ if he left out one of its ingredients. Erub. 13[a] שמא אתת מְחַסֵּר וכ׳ for if thou omit one letter. Koh. R. to I, 15 (ref. to חסרון, ib.) משאדם מְחַ׳ עצמו וכ׳ as soon as a man deprives himself of the words of the Law (neglecting them); ib. מַחְסִיר (*Hif.*). Y. Snh. XI, beg. 30[a] אפי׳ לא חי׳ even if on inflicting an injury (v. חַבּוּרָה) he did not create a diminution (open wound); a. fr.—*Part. pass.* מְחוּסָּר, constr. מְחוּסַּר *wanting, requiring.* R. Hash. 6[a] מח׳ זמן wanting time, i. e. too young for sacrifice. Ker. II, 1 מח׳ כפרה requires a ceremony of atonement (before he may partake of a sacred meal). Gen. R. s. 32, a. e. מח׳ אמנה, v. אֲמָנָה I. Ḥull. 25[a], v. חֲטָרָה.—Y. B. Mets. V, 10[c] bot. מח׳ מעשה אחד wanting one action to be available; a. fr.—*Pl.* constr. מְחוּסְרֵי. Ker. l. c. ארבעה מ׳ וכ׳ there are four persons requiring a ceremony of atonement before being permitted &c., v. supra; a. fr.

Hif. הַחְסִיר same, v. supra.

חֲסַר, חֲסַר ch. same. Targ. Y. Ex. XVI, 18 (O. ed. Berl. חֲסַר, oth. ed. חֲסַר, חִסֵּר) had less. Targ. Deut. II, 7; a. fr.—Nidd. 68[a] חֲסַרְתָּ, v. הוּדָּא; a. e.

Pa. חַסַּר 1) same, v. supra.—2) *to lessen, deprive, reduce.* Targ. Ps. VIII, 6. Targ. Koh. IV, 8; a. fr.—Snh. 22[a] חַסְּרִיהּ וכ׳ v. גַּנָּבָא; a. e.—*Part. pass.* מְחַסַּר (v. preced. *Pi.*) *wanting.* Targ. Y. Num. XI, 32.—Bets. 24[a]; Bekh. 39[a], a. fr. חַסּוּרֵי מְחַסְּרָא (or מְיחַסְּרָא *Ithpa.*) the relation is defective (a clause has been omitted).

חֲסַר II m., **חֲסָרָה, חֲסֵי׳** f. 1) *wanting, defective; less.* Sabb. VII, 2 ארבעים ח׳ אחת forty (labors) less one. B. Bath. VII, 2, v. חֵן. Ib. 89[b] מדה ח׳ וכ׳ a measure too small or too large. Tosef. Taan. I, 2 אם . . השנה ח׳ if the year had a deficiency of rain; Y. ib. I, 64[b]; a. fr.—*Pl.* חֲסֵירִין, חֲסִירוֹת . . .; חֲסֵירִים. Macc. 23[a] כח חֲסֵירֵי of feeble physics; a. fr.—Esp. a) (calendar) חָסֵר *a defective month* (of 29 days), opp. מלא of thirty days. B. Mets. 59[b] ואירחיק מלא לח׳ . . . and he made a mistake between a full and a defective month (thought it was the thirtieth day of the preceding month). R. Hash. 19[b]; a. fr.—*Pl.* as ab. Ib.—

b) (orthogr.) *a defective writing, omission of the vowel letter*, opp. מלא (plene), e. g. חוֹדֶשׁ, plene חוֹדֶשׁ.—*Pl.* f. חֲסֵירוֹת. Erub. 13a; Kidd. 30a ח׳ ויתרות the rules concerning *defective* and *plene*; a. fr.—2) *creating a defect.* Ḥag. 3b (ref. to Koh. XII, 11) אי מה . . . . ח׳ וכ׳ you might think, as the nail (driven in) creates a hole and not an addition, אף ד״ת חֲסִירִין וכ׳ so do the words of the Law &c.; Yalk. Koh. 989 end אף ד״ת מְחַסְּרִין וכ׳.

חָסָר, constr. חֲסַר ch. same. Targ. I Kings XI, 22. Targ. I Sam. XXI, 16; a. fr.—Targ. II Esth. III, 8 חד ח׳ one month is defective (of 29 days).—*Pl.* חֲסָרִין, חֲסָרֵי. Targ. Prov. XXVII, 12 (ed. Wil. חֲסִרִין, v. וְחָסַר).—Targ. II Esth. l. c. (ed. Lag. וְחָסוּרִין) *starving.*

חֶסֶר* m. (preced.) *diminution.* Keth. 66b, v. מְלַח.

חִסָּרוֹן (b. h.), חִסְרוֹן, חִסְרֵי m. (preced.) 1) *want, loss.*—ח׳ כיס loss of money. Sabb. 157a, a. fr., v. מוּקְצֶה. Kidd. 32b שאין בה ח׳ כיס with which no material loss is connected. Lev. R. s. 5 חמקום ימלא חֶסְרוֹנָךְ the Lord replace thy deficiency; Ber. 16b. Tosef. Taan. I, 2 נותנין לה חִסְרוֹנָהּ the year's deficiency (of rain) will be supplied to him (who prays); Y. ib. I, 64b חסרונה. Ib.d top (ref. to Job XXX, 3) אם ראית ח׳ בא וכ׳ when thou seest scarcity &c.; (Gen. R. s. 31; s. 34 חוֹסֶר), v. גַּלְמוּד. Ḥull. 47b, a. fr. נקב שיש בו ח׳ a perforation connected with a loss of substance. Ib.; Bekh. 39a, a. e. ח׳ מבפנים . . . a deficiency of substance inside of an organ is not considered a defect (in ritual law); a. fr.

חֶסְרָנָא, חֶסָרָא, v. חוּסְרָנָא.

חַד, חָד, v. חפק, חוּף.

חָף m. (cmp. b. h. חֹף; חפק I) 1) *border, shore.* Num. R. s. 13 (ref. to Num. VII, 26) אין כף אלא חף וכ׳ *Kaf* (bowl) means the same as *ḥaf* (shore), as it is said (Ps. XCVIII, 8) rivers strike the *Kaf*.—2) (cmp. חִרְפָּא) [*rim, ridge,*] *ward of a lock* (פותחת); *bit of a key* (corresponding to the ward); *pivot of a door* (v. Sm. Ant. s. vv. Cardo, Clavis). Sabb. VIII, 6 חף . . . כדי bone large enough to make of it a *ḥaf*; expl. ib. 81a חַפֵּי פותחת the rims (ward) of a lock; Y. ib. 11b bot מהו חף סרגיד what *ḥaf* is meant? (Answ.) the key-ward; ib. חמן הוא עביד חף בלוט וכ׳ (not כלוט) there (Kel. XIV, 8) he (R. Judah) uses *ḥaf* in the sense of a key-bit, and here (Sabb. l. c.) in the sense of a key-ward.—3) *the border of a web,* used for starting a new web by fastening the warp to it. Y. ib. VII, 10c, v. נִיר IV.—*Pl.* חַפִּין, חֲפִין. Kel. XIII, 6 פותחת של עץ וח׳ וכ׳ if the lock is of wood and its key-bits of metal (ed. Dehr. חֲפִין). Ib. XIV, 8 נימטלו ח׳ if the teeth of the bit are broken off (damaged). Sabb. 81a, v. supra. Y. ib. IV, 7a top חַפֵּי לסוטות borders used for weaving veils. Cant. R. to III, 10 (expl. פתוח, I Kings VII, 50) חפיפות, read: חַפֵּי פותחות the pivots; (Pesik. R. s. 6 בלוטין שבפותחות, v. בָּלוּט).—Kel. XI, 4 חַפִּין = החפין.

חָפָא, חָפַא, v. חפי.

חֲפַאמִיקוֹן, v. חִירָפִּיקוֹס.

חַפָּאִין, חֲפָאִים m. (pl. of חֲפָפִי; חָפָה) *covering* over burnt clay vessels. Tosef. Kel. B. Kam. III, 14; ib. Par. V (IV), 2 גילה ח׳ וכ׳ (לח׳) ed. Zuck. (ed. corrupt) if he removes the covering and finds dust on the vessels (proving that none had touched them; v. R. S. to Par. V, 1 for correct version).

חֲפָה, v. חֲפַת.

חָפָה, v. חפי.

חִפּוּי, חִפּוּי m. (preced.) 1) *covering, wrapping.* Kel. XVI, 8 לח׳ (חעשוי) whatever is intended for wrapping, opp. תיק, casing. Ib. XXVI, 6. Tosef. ib. B. Bath. IV, 11; a. e.—*Pl.* חִפּוּי, חִפּוּיִם. Ib. XVI, 8 חִפּוּי האלה וכ׳ the wrapping of a lance &c. — 2) *upholstered seat.* Ib. XXII, 4 a bridal chair שנטל חִפּוּיוֹ whose seat is missing; (Eduy. I, 11 חִפּוּיָן, Ms. M. דפניו, Mish. Nap. חופיו, v. Rabad a. l.). Kel. l. c. 6 שנטל חִפּוּיוֹ האמצעי whose middle cushion (of the three forming the seat) is wanting.—*Pl.* as ab. Ib. 5 שלא היו חִפּוּיֵיהֶן יוצאין (ed. Dehr. חִפּוּיֵיהֶן) whose seats were not movable (v. Rabad to Eduy. l. c.); a. fr.—[Tosef. Sabb. IV (V), 7 כל חיפוי ed. Zuck., read with ed.: גוי.]

חִפּוּיָא, חִפּוּי, חִפּוּי eh., constr. חִפּוּי same, *covering, coating, overlaying.* Targ. Ex. XXXVIII, 17; 19 (h. text צִפּוּי). Targ. Is. XXX, 22.

חִפּוּפֵיתָא, v. חִיפּוּי.

חִפּוּפְתָא, v. חֲפִיפוּתָא II.

חַפּוֹר m. (חָפַר) *digger, attendant of earth-work on farms.*—*Pl.* חֲפוֹרוֹת. Tosef. B. Mets. IX, 14 (ed. Zuck. חופורות, corr. acc.; Y. ib. IX, beg. 12a החוֹפֵר).

חֲפוּרָא m., pl. חֲפוּרֵי, v. חֲפוּרָה II.

חֲפוּרָא f., constr. חֲפוּרַת, v. חֲפוּרְתָא.

חֲפִירָה, חֲפוּרָה I f. (חָפַר) *pit.* Yeb. 121a; Ber. 33a חפיר׳; (Tosef. Yeb. XIV, 4; Y. ib. XVI, 15c בור׳).

חֲפִי׳, חֲפוּרָה II f. (preced.) *products of the earth gained by digging*, opp. to those gained by cutting; *bulbs, roots* &c. [Also used in Chald. phraseology.] Tosef. Ned. IV, 3 הנודר מן החפי׳ וכ׳ (Var. חפירי) if one vows abstinence from *ḥăfirah*, he is forbidden melons &c.; Y. ib. VII, beg. 40b האפיריה (corr. acc.). Bekh. 52b ח׳ והוה שובלי if (on the father's death) what was available of the products of the ground was classed under *ḥ.* (vegetable, e. g. green of grains), and now it is *shublé* (ears); B. Bath. 124a (Ms. M. חֲפוּרֵי והוו). Yeb. 63a וח׳ מילתא . . . מאה invest a hundred Zuz in land, and you will have salt and common vegetable.

חֲפוּרִיוֹת f., pl. חֲפוּרִיּוֹת (preced.) *fruits belonging to the class of ḥăfurah, inferior produces.* Pesik. Asser, p. 100a; Tanḥ. R'eh 18; Yalk. Deut. 897.

חֲפוּרְתָּא f., constr. חֲפוּרַת (preced. wds.) *digging, mine.*—ח׳ לבא mine of the heart, seat of deep-laid plans. Targ. Ps. LXXIII, 7, v. חוֹטְבָא.

חֲפוּשִׁית* f. (חָפַשׁ) *a grant of emancipation, pardon, liberty.* Gen. R. s. 53, a gloss expl. הוֹרְדָה (some ed. חפושירה; Yalk. Gen. 92 חֲפַשְׁשִׁיּוּת).

חֲפוּשִׁיתָא, חֲפוּשִׁיתָא, v. חִיפּ׳.

חָפַז (b. h.) *to be in haste, to hurry.*

Nif. נֶחְפַּז *to be hurried, excited.* Pirke d'R. El. ch. XXVI נבהל ונֶחְפַּז frightened and excited.

חִפָּזוֹן m. (b. h.; preced.) *haste, being hurried.* Ber. 9ª (ref. to Ex. XII, 11) עד שעת ח׳ (which means, you may eat of the Passover lamb) up to the time of leaving in haste. Ib. על שעת ח׳ וכ׳ (they differ) as to the time of *ḥippazon;* R. El. saying ח׳ דמצרים *hipp.* refers to the hastening of the Egyptians (ib. 30, sq., at night), while R. Ak. refers it to ח׳ דישראל the haste of the Israelites (in the morning, Num. XXXIII, 3); Mekh. Bo, s. 7 זה חֲפָזוֹן מצרים this (Ex. XII, 11) refers to &c. Ib. ח׳ שכינה the haste (anxiety) of the Deity. Sifré Deut. 130 (ref. to Deut. XVI, 3) יכול ח׳ לישראל ולמצרים you might think, there was anxiety (fear) on the part of Israel and of Egypt. Pes. IX, 5. Ib. 96ª אותו נאכל בח׳ וכ׳ this was eaten in haste, but no other &c.—Ex. R. s. 19; a. e.

חָפֵי *barefooted,* v. חַפְיָא II.

חָפָה, חֲפִי (b. h.; cmp. חפק I) 1) *to cover, spread over.* Hull. III, 7 וכנפיו חוֹפִין וכ׳ and whose wings cover the largest portion of its body. Sot. IX, 15 (49ª) וחָפוּ ראשם and covered their heads (in shame).—Part. pass. חָפוּי. Esth. R. to VI, 12 וחָפוּי ראש וכ׳ and his head covered (in shame) over what had happened to him; Meg. 16ª.—2) *to bend, curve.* Yoma 47ª חוֹפָה שלש וכ׳ he bends three of his fingers (grasping with them) up to &c.; cmp. חָפַן.

Pi. חִיפָּה 1) *to cover, strew over.* Tosef. Kil. I, 15 חמחֲפָה who covers up (mixed seeds with earth); M. Kat. 2ᵇ; Macc. 21ᵇ. Ib. החופה ed. (Ms. M. המח׳). Y. Kil. VII, 31ᵇ לא במחפה is it not because in plowing over he covers the seeds up? Shebi. IV, 5 לא יְחַפֶּנּוּ בעפר he must not cover it (the cut) with loose ground, opp. to (כסה) covering with stones. Y. Taan. II, beg. 65ª אבותינו חִיפּוּ ... תִּיפְּרִנוּ וכ׳ our ancestors covered it (the reader's desk) with gold, and we with dust. Nidd. 16ª ותְחַפֶּנָּה וכ׳ and semen virile may have covered it up; a. e.—2) *to cover over, to protect from justice, to be partial.* Shebu. 39ª מפני שמְחַפִּין עליו because they (the publican's or robber's relations) protect him. Ex. R. s. 30 היו מְחַפִּין אותו tried to protect him; a. e.—3) (cmp. גָּבַב) [*to heap up words,*] *to invent fictions* (v. II Kings XVII, 9). Gen. R. s. 94 (play on חפים, ib. XLVI, 21) שחִיפּוּ עליו דברים וכ׳ about whom they invented a fiction (Gen. XXXVII, 3).

חֲפָא, חֲפִי ch. same, *to cover, overlay.* Targ. Ex. XXXVI, 34; a. fr.—Targ. Ez. XXVI, 19 וירחפוניך they shall cover thee up (bury).—Targ. Y. Deut. XXXII, 11 וחָפָא וכ׳ he spread over them the shade etc.—Ab. Zar. 39ª חַפְרִיה בדריקולא Ms. M. (ed. חפריא, incorr.) he put a basket over it. Sot. 22ᵇ דְחָפוּ, v. גּוּנְדָא II.

Pa. חַפֵּי 1) *to cover, overlay.* Targ. Is. XL, 19; a. e.—Part. pass. מְחַפְּיָא, pl. מְחַפְּיִין, f. מְחַפְּיָן. Targ. Ex. XXVI, 32.—2) as preced. *Pi.* 2. Targ. Y. Lev. XX, 5 (cmp. Shebu. 39ª).

Af. אַחֲפֵי *to cover, overlay.* Targ. Ex. XXVI, 29; a. e. (ed. Berl. תְּחַפֵּי *Pe.*).

Ithpa. אִתְחַפֵּי, *Ithpe.* אִתְחְפִי *to be covered.* Targ. I Kings XVIII, 45. Targ. Is. XLII, 22 אִתְחֲפִיאוּ בהתא were covered with shame (h. text חפה); a. e.

חַפְיָא I m. (preced.) 1) *cover, overlaying.*—*Pl.* חִפְיֵי. Targ. Y. Num. XVII, 3, sq.; v. חוֹפְיָא. —2) (adj.; cmp. חוּס) *bending over, concerned.* Koh. R. to I, 3 לגרמיה ח׳ הוּא (some ed. חַפְיָה) he is concerned about himself (his honor, because he has not been invited.)

חַפְיָא II m. (v. חפק II a. חוּק I; cmp. יָחֵף) *barefooted* (in mourning). Gen. R. s. 100 נפרק ח׳ (some ed. חפי) went out barefooted, opp. לבריש סנדלוי.

חַפְיָה, v. חַפְיָא I.

חֲפִינָה f. (חָפַן) *the priest's taking handfuls of incense* (Lev. XVI, 12). Yoma 19ª top ללמדו ח׳ (they took him to the house of Abtinas) to teach him the manipulation of *ḥăfinah.* Ib. וגמר ח׳ and he learned *ḥăf.* Ib. 49ª בחֲפִינָתוֹ with what the dying highpriest had seized with his hands. Men. 11ª והאיכא ח׳ is there not *ḥăfinah* among the difficult priestly functions?; a. e.

חֲפִיסָה f. (חפס *to collect,* cmp. Arab. *ḥafaš,* a. *ḥafṣ*) *a small leather bag, valise* (for documents &c.). B. Mets. I, 8, expl. ib. 20ᵇ חמת קטנה; Gitt. III, 3; ib. 28ª. Yoma 75ᵇ כמו שמונח בח׳ Ms. M. (ed. בקופסא) as if lying (pressed) in a valise. [Also in Ch.] Y. B. Mets. II, 8ᶜ top מכסי בח׳ covered up with a bag. Pesik. B'shall. p. 93ª [read:] הדה חֲפִיסְתִּי וכ׳ my valise here and my cloak.

חֲפִיפָה I f. (חָפַק I) *covering.* M. Kat. 12ᵇ.

חֲפִיפָה II f. (חָפַק II) *cleansing the head* with a detergent, comb &c. B. Kam. 82ᵇ top. תיקן ח׳ ordained (for women before bathing) cleansing &c. Nidd. 66ᵇ. Y. Maas. Sh. II, 53ᶜ top; Tosef. ib. II, 1 חֲפִיפָתָהּ when she cleanses her hair.

חִפְיפוֹת*, Cant. R. to III, 10, v. חָפָק.

חֲפִיפוּתָא* I f. (חָפַק I) *being bent;* חפיפות לב *humiliation, sorrow.* Targ. Lam. III, 65 Ar. (ed. חבירות, h. text מְגֹנַּת).

חֲפִיפוּתָא II (חֲפִיפְתָא, Ar.) f. (חפק I) *preparation for the ḥuppah* (v. חוּפָּה). Keth. 17ª דח׳ מישחא קאמר מר do you speak of oil used at bridal arrangements? Ar.; [oth. opin. (חפק II) oil used for curing *sores of the head,* v. חֲפָפִית].

חֲפִיצָה f. (חָפַץ) *use of the root* חפץ, *finding pleasure.* Gen. R. s. 80; Midr. Till. to Ps. XXII (ref. to Mal. III, 12).

חָפִיר m. (part. pass. of חָפַר) *one for whom a grave is dug.* Koh. R. to X, 7 ח׳ טב וכ׳ a dead man is better

off than he; Sabb. 151b דחפיר וקבור וכ׳ one who is dead and buried.

חֲפִירָה, v. חֲפִירָה.

חֲפִישָׂה f. (חָפַשׂ) *searching, digging.* Pes. 31b כמה חֲפִישַׂת הכלב how far does the dog reach in digging?

חֲפִישׁוּתָא, v. חֲפִשׁוּתָא.

חֲפִירְתָא f. (v. חָתָם) *fish remaining on the shore after the water receded, mud-fish.* Cant. R. to I, 4 (ref. to תדוּר דאבה, Job XLI, 14, cmp. דָּאַב) כהדא ח׳ מקרטעא jumping like raked fish. Y. Ab. Zar. II, 42a חֲפִירָתָה; cmp. חֲרִפּוּשָׁא.

חָפַן *[to bend the fingers, form a hollow of the hand,* denom. חוֹפֶן; whence] *to take handfuls.* Maas. Sh. II, 5 אם בלל וח׳ וכ׳ if he mixed the coins up and took by handfuls, you go by the proportion of the coins mixed. Y. ib. 53c כבולל וחוֹפֵן it is as in the case of him who &c.—Esp. (of the priest) *to take grabs of incense with both hands* (v. חֲפִינָה). Yoma V, 1. Ib. 47a הוה חוֹפֵן וכ׳ used to grab &c.; a. fr.

Nif. נֶחְפַּן *to be grabbed.* Y. Maas. Sh. l. c. הנבללין והנֶחְפָּנין the coins which were mixed up and then collected by handfuls.

חֲפַן ch. same. Yoma 47b (ref. to Lev. XVI, 12) כדחָפְנֵי אינשי as people usually grab. Gen. R. s. 5 החוא ד״ח תרי וכ׳ he who takes a grab takes twice as much as he who fills his fist, v. קמַץ; Yalk. Josh. 14.

חוֹפֶן, חֹפֶן m. (b. h.; preced. wds.) *the hollow of the hand* formed by bending the fingers so as to touch the wrist, contrad. to קֹמֶץ; *a handful.* Gen. R. s. 5 חָפְנוֹ של משה the quantity of a handful of Moses' hand. Ex. R. s. 11 מלא ח׳ שלו מלא ח׳ וכ׳ his (Moses') handful and that of Aaron; a. fr.—Du. חוֹפְנַיִם, חָפְנַיִם. Yoma V, 1 מלא חָפְנָיו his two handfuls. Ib. 47a חוֹפְנָיו. Ex. R. l. c. לקחו חָפְנֵיהֶם . . . both of them took, each his handfuls; a. fr. [Tosef. B. Mets. IX, 14 חפן ed., read סָפָן as ed. Zuck.].

חוֹפְנָא, חָפְנָא ch. same. Targ. Koh. IV, 6 מלא חפני, read: חָפְנֵיהּ.—*Pl.* חָפְנֵי, חָפְנִין, חוֹפְנִין. Ib. Targ. Ex. IX, 8. Targ. Ez. I, 8; a. e.—Sabb. 62b ח׳ מלא by handfuls, liberally.

***חֲפָנִי** (v. חֵרְפָּה I) *of Haifa.* Keth. 103a (v. Rashi); Y. ib. XII, 35a top; Y. Kil. IX, 32b top חפנים; v. חֲפִינוֹס.

חָפַס =h. חָפַשׂ 1) *to dig.* Targ. Y. Ex. XXI, 33 (ed. Amst. וַיַּחְפֹּס). Targ. Job III, 20.—Y. B. Mets. II, 8c bot. וחספתה, read: וַחֲפָסוּנָהּ and when they were digging it up.—2) (cmp. חֲפִירָה) *to grab.* Targ. Y. I. Num. XI, 8 (some ed. חָפַס) *Pa.*; h. text שָׁטוּ). Targ. Job III, 21.

Pa. חַפֵּס, חַפֵּשׂ same. Ib. XXXIX, 21 מְחַפְּשִׂין ed. Lag. (oth. ed. מחפרין).

חָפַף I (b. h.; cmp. כפף, גבב) *to bend over, to cover;* trnsf. *to be anxious, to care.* Meg. 26a; Zeb. 53b sq. שנ׳ חוֹפֵף וכ׳ . . . . והיה Benjamin took pains . . . to conquer it, as it says (Deut. XXXIII, 12) he (Benjamin) is bent over it &c. [Rashi: *rubs his head,* v. חָפַף II.]

חָפַף, חוֹף, *Polel* חוֹפֵף ch. same. Targ. Y. I. Deut. XXXII, 11 חָפָא. (Y. II מחסחף, read: מְחַפְחֵף).

Ithpol. אִתְחוֹפַף same. Targ. O. ib. (h. text ירחף).

Palp. חַפְחֵף, v. supra.

חָפַף II (cmp. חָפַס) *to scrape, rub,* esp. *to cleanse one's head, rub, comb.* Sabb. 31a והיה הלל חוֹפֵף וכ׳ Ms. M. (ed. והלל חפף) and Hillel was washing his head. Naz. VI, 3 נזיר חופף וכ׳ a Nazir may wash (rub with his hand) his hair. Ib. לא יָחוֹק באדמה he must not use an earth, v. נָשַׁר. Yalk. Gen. 150 (play on חפים, Gen. XLVI, 21) לא חָפַפְתִּי וכ׳ I did not wash (my head) or comb. Tosef. Ter. X, 4 שחָפְתָה וכ׳ ed. Zuck. which a priest's daughter has used for washing her hair; ib. Maas. Sh. II. 1 שחפה.

חָפַף ch. same, *to rub.* Targ. Jer. VI, 26 חפו וכ׳ rub your heads with ashes (h. text התפלש).—Part. pass. חָפִיף, pl. חָפִיפִין. Targ. Ez. XXVII, 30.

חֲפָפִית f. (preced. wds., cmp. חִכּוּךְ) *sore, eruption.* Sabb. 77b; Y. Ber. IX, 13c bot. Cmp. חִרְפּוּפִירְתָא.

חָפֵץ (b. h.; cmp. חָפַף I) 1) *to bend* (v. Job XL, 17); חָפֵץ *to be busy with, to be anxious, desire.*—Pesik. Hahod. p. 47b הוא ח׳ לגאול אתכם He is anxious to redeem you; ib. ח׳ בגאולתכם; Pesik. R. s. 15 ח׳ לגאולתכם; Cant. R. to II, 8; a. e.—[2) *to hold in one's hand,* cmp. חֲפַן; v. next w.]

חֵפֶץ m. (b. h.; preced.) 1) *thing* (held in hand), *object.* B. Mets. IV, 10 בכמה ח׳ זה how much is this worth? Cant. R. to I, 4 כל ח׳ טוב any good thing; a. fr..—2) *concern, business; desire, desirable object.* Ib.; Pesik. Sos, p. 147a אין לי ח׳ טוב ממך I have nothing more desirable than thyself. Koh. R. to V, 7 נעשה חֶפְצוֹ his desire was fulfilled. Num. R. s. 19 אל תחזירני מן חֶפְצֵי וכ׳ do not turn me off from (refuse) my desire which &c.; a. fr.—*Pl.* חֲפָצִים. M. Kat. 9b (ref. to Prov. III, 15, a. VIII, 11) הא חֲפָצֵי שמים but heavenly affairs (religious deeds) are equal to it (the study of the Law). Y. Peah I, 15d bot. (ref. to Prov. l. c.) חפצים וכ׳ 'desirable things', that means jewels and pearls, 'thy desirable things', that means &c. Ib. חֲפָצֶיךָ וחֲפָצַי וכ׳ thy treasures and my treasures cannot compare to what I sent you; Gen. R. s. 35, end.—Sabb. 113a (ref. to Is. LVIII, 13) חֲפָצֶיךָ אסורין ח׳ שמים וכ׳ thy pursuits are forbidden (on the Sabbath), but heavenly affairs (consultation about public welfare, education &c.) are permitted; ib. 150a; a. fr.

חֻפְצָא ch. same, esp. *a sacred object held in hand at the delivery of an oath.* Shebu. 38b צריך לאחפושי ח׳ בידיה the judge must make him hold an object (Torah) in his hand. Ib. הואי דיינא דאשבע . . . ולא תפיס ח׳ בידיה Ms. F. margin (v. Rabb. D. S. a l. note 40) a judge that administers an oath by the Lord ...., while the affirmant holds no object &c. Ib. דהא לא נקיט ח׳ (Ms. M. מידעם) for he had nothing in his hand.—B. Kam. 91a למימד ח׳ וכ׳

to give an opinion on the fact whether or not he has caused that injury.

חִיפְצָא, חַפְצָא m. a kind *of peas*. *Pl.* חַפְצֵי (חִיפְּצֵי Rashi). Ḥull. 52[a] (Ar. חַפְצֵי, expl. עפצרים).

חָפַר (b. h.; cmp. חפשׂ) *to dig, hollow out*. B. Kam. V, 5 חחוֹפֵר בור וכ׳ if one hollows out a pit on private ground, but opens it on public ground; Tosef. ib. VI, 4. B. Mets. 50[a], v. אוּשׁ II. Midr. Sam. ch. XXXII, end לַחְפּוֹר to dig graves, v. חֵפֶר; a. fr.

חָפַר I ch. same, 1) *to dig*. Targ. Ps. VII, 16 (Ms. כרא). Targ. Gen. XXVI, 15; a. fr.—*Part. pass.* חָפִיר q. v.—2) (trnsf.) *to plan, espy*. Targ. Prov. XVI, 27. Targ. Job XXXIX, 29.

חָפַר II (b. h. חָפֵר; cmp. חָוַר) *to be white, be ashamed*. Targ. Prov. XIII, 5.

חֵפֶר m. (חָפַר) *grave-digging*. Y. Taan. IV, end, 69[c] בטל הח׳ the grave-digging (for the generation of the wilderness) ceased; Lam. R. introd. (R. Z'era). Y. l. c. צאו לח׳ go out for grave-digging; (Lam. R. l. c.; Midr. Sam. ch. XXXII, end לַחְפּוֹר).

חַפְרִירָה f. name of *a root* (?) Y. Shebi. III, 34[c] bot.

חָפַשׂ (b. h.; cmp. חָפַר), *Pi.* חִיפֵּשׂ *to dig, search*. Pes. II, 3 לחַפֵּשׂ אחריו .... כל what the dog cannot reach by digging for it. Sabb. 89[a] חִפַּשְׂתִּי וכ׳ I searched all over the world. Cant. R. to I, 1 אם אתה מחַפֵּשׂ אחר וכ׳ if thou wilt dig after the words of the Law as for secret treasures; a. fr.

חָפַשׂ, *Pa.* חִפֵּשׂ, v. חָפַס.

חָפַשׂ (b. h.) [*to be white*, cmp. Arab. *ḥafaš decorticare*, cmp. חָפַר II,] *to be free* (cmp. חוֹר II). V. next w.

Pi. חִיפֵּשׂ *to deliver*. Pesik. R. s. 8 (ref. to אֲחַפֵּשׂ, Zeph. I, 12) לא תהא קורא סמי״ך אלא שי״ן אֲחַפֵּשׂ וכ׳ read not the word with *Samme* but with *Shin*, 'I shall deliver &c.'; Yalk. Zeph. 567.

Pu. חוּפַּשׂ *to be set free*. Kerith. 11[a] (ref. to Lev. XIX, 20) מכלל דהוא ח׳ this implies that he (her betrothed) has been liberated, is a freedman.

חָפְשִׁי (b. h.; preced.) 1) fem. *freedom*. Pesik. R. s. 8 (ref. to Zeph. I, 12) מוציא אני אותה לח׳ I shall lead her out to liberty (v. preced.); a. fr.—2) masc. *free, exempt*. Nidd. 61[b], a. e. (ref. to Ps. LXXXVIII, 6) נעשה כרון ..... ח׳ וכ׳ when one is dead, one is free from religious duties. Tanḥ. Emor 2 (ref. to ויתחפש, I Sam. XXVIII, 8) נעשה ח׳ מן המלכות divested himself of the (insignia of) government; Lev. R. s. 26 (not למלכות); Midr. Sam. ch. XXIV, v. פְּגִינְקָא; a. fr.

חָפְשׁוּשִׁיתָא f. (preced. wds.) *scrapings, sediment*. Lam. R. introd. (R. Abbahu 2), (interpreting Ezek. XXIV, 6) דחָפְשׁוּשִׁיתָהּ בגווה whose sediments (lowest classes) remain within her; (Ar. ed. Koh. יורה דחפירשותא לגווה); Yalk. Ez. 362.

חֻפָּה or **חֻפָּת** f. (חפף I, v. חִירְפָּא) *border* of a garment (*limbus*), a kind of front bosom in which things can be hidden. Sabb. X, 3 (92[a]) ובח׳ חלוקו Ms. M. (v. Rabb. D. S. a. l. note, ed. ובשפת) in the bosom of his shirt. Yoma 77[b] מח׳ חלוקו ובלבד ... Ms. M. (ed. מתחת ח׳) provided he takes not his hand out of the bosom of his shirt (to throw his cloak over his shoulder). Sabb. 96[b], v. חִירְפָּא.—Denom.

חִפַּת *to provide with a bosom* or *border*. Part. pass. מְחֻפֶּת. Shek. III, 2 אין התורם ... בפרגוד ח׳ he who takes the money out of the Temple cell must not enter with a bordered cloak (in order not to create suspicion; Ms. M. האפות, Mish. Pes. מְחֻפֶּת, v. Rabb. D. S. a. l.).—*Pl.* חֻפּוֹתָיו. Midr. Sam. ch. XXI נמצאו ח׳ וכ׳ the garments were found (to fit David) forming a bosom, not dragging along &c.; (Lev. R. s. 26, a. e. עשויין לו as if made for him).

Pi. חִיפֵּת *to fold the bosom*. Tosef. Ber. VII, 18 לחַפּוֹת לו חלוק והוא לא חי׳ וכ׳ ed. Zuck. (Var. הפך) to form the bosom of his shirt, while he never had &c.

חֻפַּת ch., v. next w.

חֵיר, חֻפְתָּא ch.=h. חֻפָּה. Gen. R. s. 75 ירחיבתיה בחֻפָּתִי (בחי׳) I put him in my pocket, i. e. I outwitted him.—Denom. חֻפַּת, part. pass. pl. חֻפִּיתִין *bosomed*. Ib. s. 100; Y. Kil. IX, 32[b] top חיורין ח׳ (מאנין) white, bosomed garments; Y. Keth. XII, 35[a] top חפותין. Y. M. Kat. III, 83[c] top (expl. סנטרירה) מאנין רלא ח׳ garments without bosoms; (Gen. R. s. 100 דלא בזיעין, v. סַנְטְרָא).

Af. אַחְפַּת *to put in the bosom*, i. e. *to outwit*. Gen. R. s. 80 סברון למַחְפַּת ואִתְחַפְּתוּן they intended to outwit (Jacob), and they were outwitted.

Ithpa. אִתְחַפַּת *to be outwitted*, v. supra.

חֵץ (b. h.; חָצַץ I) 1) *wedge, arrow*. Mikv. X, 8 חץ שהוא תחוב באדם an arrow sticking in a person's body; Tosef. ib. VII (VIII), 9. Arakh. 15[b] חץ עד מ״ה אמה the range of an arrow is forty five cubits. Ib. אין חץ אלא לשון arrow means (an evil) tongue (ref. to Jer. IX, 7); a. fr. [Y. Keth. II., beg. 26[a] שחיצה, read: שחֻצָּה]—*Pl.* חִצִּים, חֲצִין, חִצֵּי. Lam. R. to III, 12 (expl. כמטרה לחץ ib.) כקורת ח׳ וכ׳ like the post for arrows (for military practice) at which all shoot &c.—Tanḥ. Nitsab. 1 (ref. to Deut. XXXII, 23) חִצַּי כלין וכ׳ my arrows will be spent, but they (Israel) shall not cease; ib. חֲצָיו כלין וכ׳ his arrows will be spent, but the post will remain; Sot. 9[a]. B. Kam. 22[a] אשו משום חֲצָיו he is responsible for his fire, because it is his arrows (i. e. his action), opp. משום ממוני because it is his property which caused the damage. Ib. חציו דכלב it is the action of (his) dog; חציו דגמל of his camel; a. fr.—2) *shaft*.—*Pl.* as ab. Succ. 12[b]; 15[a] ח׳ זכרים plain shafts, opp. נקבות shafts with a hole into which the arrow-head is sat.

חֲצָא, v. חצי.

חָצַב (b. h.; cmp. חטב) *to cut, chisel, hew, shape*. Tosef. Yoma I, 6 כשהוא חוֹצֵב engaged in stone-breaking; Sifra Emor ch. I, Par. 2; Tanḥ. Emor 4 ח׳ אבנים; Lev.

R. s. 26 ח׳ באבנים. Y. M. Kat. I, 80d לא יַחֲצוֹב one must not cut stones &c. Yalk. Deut. 854 אתה חֲצוֹב וכ׳ chisel thou the tablets &c.; a. fr.—Part. pass. חָצוּב, f. חֲצוּבָה; pl. חֲצוּבִים, חֲצוּבוֹת. Y. M. Kat. l. c. Y. Shek. VI, 49d bot.; a. e.

Nif. נֶחְצַב *to be hewn, chiselled.* Y. Yoma III, 40c bot. בקודש יֵחָצְבוּ on sacred ground they must be chiselled.—Trnsf. (cmp. גזר) *to be decided, decreed.* Lev. R. s. 5 (ref. to Is. XXII, 16) ממרום נ׳ עליו from on high it has been decreed over him; Yalk. Is. 291 נֶחְצְבָה עליו גזירה.

חָצַב ch. 1) same.; interch. with חָצַד q. v.—Part. pass. חָצִיב, v. חֲצִיבָא. — *2) (used of the Cistus) *to cut through the ground, to grow.* Pes. 111b, v. חֲצוּבָא II.—[Lev. R. s. 25 ח׳ חצובן, v. חָצַד I.]

Ithpe. אִתְחַצַב *to be hewn.* Targ. Is. LI, 1.

חַצָּב m. (preced. wds.) *stone-cutter* in the quarry. B. Mets. 118b לסתת . . . ח׳ after the stone-cutter has surrendered (the stone) to the polisher; Y. ib. X, 12c bot. ח׳ לגמל.—*Pl.* חוֹצְבִין. Y. Shek. VI, 48a top.

חָצָב m. (preced. wds.) *stone pitcher, earthen jug.*—*Pl.* חֲצָבִים, חֲצָבִין. Men. VIII, 7. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

חֲצַב (חֲצַד) I a species or variety of *dates* (v. Löw Pfl., p. 109, sq.). Ab. Zar. I, 5 (Y. ed. חצר, with ר). Ib. 14b, expl. קשבא. Y. ib. I, 39d bot. חצד, v. חֲצָדָא II. [Maim.: *sugar cane,* v. Löw l. c.]

חֲצַב II, **חֲצוּב** m. (חצב) [*cutter,*] *a shrubby plant,* with deep and straight roots, used for hedges to mark boundaries, prob. *cistus.* B. Bath. 55a חמצר וחח׳ וכ׳ a landmark (stone &c.) and the *ḥazab* form a legal boundary &c. Ib. 56a, v. חֲצוּבָא I. Tosef. Sabb. XIV (XV), 8; Y. ib. XVIII, 16c bot; Bab. ib. 128a מטלטלין את הח׳ וכ׳ you may (on the Sabbath) handle the (cut) *ḥ.,* because it is food for gazelles. Kil. I, 8 חצוב (Ar. חצב).—*Pl.,* v. חֲצוּבָה I.

חֲצַבָּא ch. v. חֲצוּבָא II.

חַצָּבָא m. ch.=h. חָצָב. Succ. 29a. Ber. 22a bot. תקן ח׳ בת וכ׳ (Ms. M. חוצבא) ordained that a pitcher containing nine kab must be used for purification. Ib. אחבר חַצְבִּירָה וכ׳ R. N.'s pitcher is broken (the rule he laid down is rejected). Bets. 30a; a. fr.—*Pl.* חַצְבֵּי, חַצְבִּין. Targ. II Esth. III, 8 מלקטין פישרי טבת ויתיבין בחַצְבֵּי תמוז they collect the thawing snows of the winter and put them in summer pitchers (coolers).—Bets. l. c. מלירן חַצְבֵּירְהוֹ ח׳ חוורין וכ׳ filled their pitchers with water. Ber. 28a ח׳ חוורין וכ׳ white pitchers full of ashes (unworthy students). Ib. 58a, v. יָא I.

חֲצַד m. a species or variety of *dates,* v. חֲצַב I.

חָצַד I (cmp. חצב) *to cut, mow* (corresp. to h. קָצַר). Targ. Deut. XXIV, 19; a. fr.—M. Kat. 9b דתזרע ולא תִחְצַד that you may sow but not cut (that your children may not die in your life time). Taan. 10a עתידה בבל דחַצְדָא (Ms. M. דחצרא . . . עתידה) Babylonia is rich because she harvests without rain (independent of rain-fall on account of her canalization). Koh. R. to II, 20; Lev. R. s. 25 קאים וחָצֵיד חצובין וכ׳ (וחָצֵיב, also וחצב) cutting down cistus shrubs to plant shoots of fig-trees; a. fr. [Y. Dem. III, 23b bot. מיחצד, v. חָצֵי.]

חֲצַד II m. (preced.) *cutter.* Targ. Ps. CXXIX, 7; v. חֲצָדָא.

חֲצַדָּא (חֲצַדְּא) **חֲצָדָא** I m. (preced.) *crop, harvest-time.* Targ. Gen. VIII, 22.—Targ. Lev. XIX, 9; a. fr.—M. Kat. 12b חצדו לירח ח׳ וכ׳ had his crop cut &c. Ib. ח׳ דחרטי הוה it was the wheat crop; a. e.

חֲצָדָא or **חֲצַדְּא** II m.=h. חָצָד or חָצָב I. Y. Ab. Zar. I, 39d bot. (ref. to חצד, Mish.) מין הוא ושמו ח׳ it is a species (of dates) named Ḥ.

חֲצָדָא, v. חָצוֹדָא.

חֲצָדְד pr. n. pl. *Ḥatsdad,* in Babylonia. Yoma 77b אמברא דח׳ at the ford of Ḥ. [Var. חצדר, בי ח׳, חצידר, הירנדר, חצדר, v. Rabb. D. S. a. l. note 8.]

חֲצָדָה, v. חצי.

חֲצוּב, v. חֲצָב II.

חֲצוּבָא I, v. חֲצוּבָה II.

חֲצוּבָא II m. ch.=חֲצָב II. B. Bath. 56a ח׳ שבו תיחם וכ׳ (Ms. O. חצב, Rashi חצובה) it is the *ḥ.* which Joshua introduced as landmarks. Bets. 25b ח׳ מקטע וכ׳ (some ed. חצובה) the *ḥ.* cuts the feet of (convicts) the wicked (who remove the boundary lines).—Pes. 111b בטולא דחצבא דלא חצב גרמידא (Rashi: דחצובא) in the shade of a *ḥ* that has not cut through (grown) to an arm's length (v. Rabb. D. S. a. l. note); Yalk. Deut. 945.

חֲצוּבָה I h. same, v. חָצָב II, a. preced.—*Pl.* חֲצוּבוֹת. Y. Peah II, beg. 16d מפסיקין לפיאה ח׳ cistus shrubs (between two fields) form a boundary line with regard to the poor man's corner. Gen. R. s. 31, end.

חֲצוּבָה II f. (v. חָצָב) *a stand for a pitcher, tripod.*—כח׳ in the shape of a tripod, *triangulary arranged.* B. Mets. 25a כח׳ מהו (Ms. H. כחוצבא) if coins are found lying in a triangle; (Y. ib. II, 8b, sq. מצובה, expl. קרפיפא). B. Bath. 83b (also כחצובא) planted in a triangle. Erub. 85b דקיימי כח׳ (Ms. M. דעבידת כי חצבא, read: חצובא, v. Rabb. D. S. a. l. note) the three ruins between two buildings stand in a triangle (so as to make only the central ruin equally near to both dwellings).

חֲצוֹדָא, חֲצוֹדָא m. (חצר) *mower, harvester.* Targ. Am. IX, 13. Targ. Jer. IX, 21 ed. Lag. חצו׳ (oth. ed. חַצָּדָא).—*Pl.* חֲצוֹדַיָּא. Targ. Ruth II, 3, sq.

חֲצוֹצְרָא, v. חֲצוֹצְרָתָא.

חֲצוֹצְרָה, v. next w.

חֲצוֹצְרָת f. (b. h. חֲצֹצְרָה;=חצרצר, redupl. of חצר) [*closed all around,*] *trumpet.* Y. Sabb. XVII, beg. 16ᵃ ח׳ תוקע וכו׳ as to the trumpet, he blows for the third time (announcing the Sabbath) and deposits it in the place designated for it (on the roof, v. Bab.ib. 35ᵇ bot.).—*Pl.* חֲצוֹצְרוֹת. R. Hash. III, 4 שתי ח׳; a. e.

חֲצוֹצְרְתָּא ch. same. Targ. Hos. V, 8 (ed. Lag. חֲצֹצֵי). —Sabb. 36ᵃ; Succ. 34ᵃ ח׳ שופרא וכו׳ what (before the destruction of the Temple) was called Shofar is now called *ḥătsotsereth* &c.—*Pl.* חֲצוֹצְרָתָא, חֲצוֹצְרָן. Targ. Num. X, 2; 8; a. e.

חֲצוֹת, constr. **חֲצוֹת** f. (b. h.; חֲצָה) *half,* (sub. חלילה) *midnight.* Ber. I, 1; a. fr.

חָצָה, חצי (b. h.; v. חָצַץ) 1) *to split, divide.* B. Bath. 3ᵃ שרצו לַחֲצוֹת, v. מְחִיצָה.—2) *to pick one's teeth.* Tosef. Bets. III, 18, v. חָצַץ I.

Hif. הֶחֱצָה *to order a division, to assign half, divide.* B. Kam. 34ᵃ פחת שפחתתו מיתה מַחֲצִין בחי׳ Ms. M. a. Rashi (ed. שפחתו) half of the loss of value which death has caused, is collected from the living animal; Y. ib. I, end, 2ᶜ מחצין את הנזק the loss is divided.

חָצָא, חֲצֵי ch. same, *to pick out* (of birds, v. P. Sm. 1349); *to pick one's teeth.* Targ. Prov. XXX, 17.—Y. Ḥall. IV, end, 60ᵇ מְרֵחֲצֵי שיניי (not ניח׳) to pick my teeth with; Y. Dem. III, 23ᵇ bot. מיחצד, מחצדן (corr. acc.).

חֲצִי, חֲצֵי m. (b. h.; preced. wds.) *half.* B. Kam. IV, 9 חֲ׳ נזק half the damage. Gitt. IV, 5 מי שחֶצְיוֹ עבד וכו׳ he who is half a slave and half a freedman (having been emancipated by one of the partners); a. v. fr.—*Pl.* חֲצָיִים, חֲצָיִין, חֲצָאִים, חֲצָאִין. Sifra Vayikra, N'dab., ch. X, Par. 9 לא יביאנה ח׳ he must not offer it in parts. Ned. 83ᵃ אין נזירות לח׳ there is no nazaritism by halves, i. e. one cannot vow to be a nazarite by partial abstinence; ואין קרבן לח׳ nor is there a sacrifice for partial nazaritism. Y. Hor. I, 46ᵇ top אין הפסח לח׳ the Passover offering does not take place in divisions (of clean and unclean parties). Kerith. 5ᵃ מפטם לח׳ taking only a part of each ingredient; Y. Yoma IV, 41ᵈ bot. פרטמה ח׳; a. fr.

חֲצִיבָא m. (חֲצַב) *a hewn stone, block.* Targ. Is. LI, 1.—*Pl.* חֲצִיבִין *chiselled stones.* Targ. Y. Ex. XX, 22.

חצִיבָא, Erub. 85ᵇ, Ms. M., v. חֲצוּבָה II.

חֲצִיבָה f. (חָצַב) *chiseling.* Y. Yoma II, 40ᶜ bot. חֲצִיבָתָן בקדש their chiseling must take place in holiness.—[Y. Peah II, beg. 16ᵈ חצירות, some ed., v. חֲצוּבָה I.]

חֲצִינָא, חֲצִינָא m. (חצי) *carpenter's adze,* also *pick-axe* or *spade* (v. Sm. Ant. s. v. Dolabra). Targ. Is. XLIV, 12 (h. text מעצד); a. e.—Sabb. 123ᵇ ח׳ דנגרי carpenters' adze. B. Bath. 73ᵇ נפל ליה ח׳ וכו׳ Ms. M. a. Ar. (ed. חצינא) a carpenter lost his adze there. Erub. 77ᵇ, v. חֲרָא II; a. e.—*Pl.* חֲצִינֵי. B. Kam. 119ᵇ . . . . באתרא תרי ח׳ וכו׳ in the place of our Tanna (in the Mishnah) there are two *ḥătsinê* a large one called כשיל (axe), and a small one called מעצד (adze). Yoma 37ᵇ; Bets. 33ᵇ, v. נַרְגָּא.

חֲצִיפָא, חֲצִירְ m. (אַפִּין חֲצַף) 1) *bare-faced, impudent, impertinent.* Targ. Ps. XVII, 4. Targ. Koh. VIII, 1 I ח׳ עלי מאן וכו׳ חֲצִיף אפין (constr.); a. e.—Ber. 34ᵇ; Sot. 7ᵇ consider him impertinent who &c. Kidd. 33ᵃ כמה ח׳ האי גברא how irreverently behaves this man; a. e.—*Fem.* חֲצִיפָא, חֲצִירְפָּא. M. Kat. 16ᵇ. Y. Taan. III, 66ᵈ top.—Pl. m. חֲצִיפִין, constr. חֲצִיפֵי. Targ. Y. Ex. XXVIII, 37; a. e.—2) *undaunted, persevering, strong.* Yalk. Koh. 989, v. נְטוֹרָא. Pesik. Shub., p. 161ᵃ ח׳ נצח לבישא וכו׳ the persevering (in prayer) conquers even the bad man, so much the more the Good One of the world; Y. Taan. II, 65ᵇ לכשירא . . חֲצִירְפָּה (corr. acc.); Yalk. Jon. 550.

***חֲצִירְ** m. (v. חֲצִיצָה) *intermediate contact, shaking an object between which and the person causing the vibration there is a partition.* Tosef. Ḥag. III, 21 וחֲצִירוֹ ed. Zuck. (missing in oth. editions). V. חֲצָצוֹת.

חצִירָא, B. Bath. 73ᵇ, v. חֲצִינָא.

חֲצִירָא v. חֲצָצָא.

חֲצִירָה f. (חָצַץ I) *interposition, an intervening object.* B. Kam. 82ᵃ bot. מְשׁוּם ח׳ to prevent an interposition (to remove anything sticking to the body or in the hair before bathing). Zeb. 19ᵃ ותרפוק ליה משום ח׳ ought it not to be forbidden as an unlawful interposition between the priest's hand and the object he has to handle?; a. fr.—*Pl.* חֲצִירִין *the laws concerning interpositions.* Erub. 4ᵃ; Succ. 5ᵇ.

חֲצִירֵי, v. חָצִיר.

חָצִיר m. (b. h.; חצר *to cut, be small,* cmp. Targ. of חצִיר, Num. XI, 5) *leek.*—*Pl.* חֲצִירִים, constr. חֲצִירֵי. Kel. XVII, 5; Tosef. ib. B. Mets. VI, 10 (ed. Zuck. חצר, R. S. to Kel. l. c. חצירי); Y. Orl. III, 63ᵃ bot. חריצי (corr. acc.), v. גֶּבַע. [In b. h. חציר also *grass, moss.*]

חֲצִירָא ch. same, *moss.* Targ. Ps. CXXIX, 6 (ed. Lag. חֲצַר, Var. חֲצַד).

חָצַף (cmp. חָסַם a. P. Sm. 1353 חצפא=ch. חספא) *to peel off, bare;* part. pass. חָצוּף (sub. אפיים); f. חֲצוּפָה 1) *barefaced, impudent, arrogant.* Snh. 3ᵃ ב״ד ח׳ an arrogant court (two sitting in judgment instead of three). Y. Taan. III, 66ᵈ top אחת ח׳ ואחת כשירה one was unabashed, the other chaste. Ned. 20ᵇ; a. e.—2) *undaunted, energetic, strong.* Tanḥ. Vayera 23 הנפש ח׳ היא the instinct of life is strong. Ex. R. s. 42 ג׳ חֲצוּפִים הם ח׳ בחיה וכו׳ (Bets. 25ᵇ עז) three (creatures) are persevering (undaunted by failure or opposition), among beasts it is the dog &c. Y. Taan. IV, 69ᵇ מה חצירפה וכו׳ (read: חצור) how irrepressible is the Land of Israel that it still is productive (after all devastations).—*Pl.* חֲצוּפִים, f. חֲצוּפוֹת. Ex. R. l. c., v. supra.—Y. Ber. V, 8ᵈ bot. שעות הח׳ וכו׳ those irresistible, hard and evil times.

Hif. הֶחֱצִיף *to bare* (one's face), *to act irreverently.*

Koh. R. to IX, 18 כל המחציף פניו וכ׳ whoever speaks irreverently of &c. Ib. III, 9 מחצירפין אתם you embolden yourselves.

חֲצַף ch. same; part. pass. חָצִיף q. v.

Af. אַחְצִיף as preced. *Hif.* Targ. Prov. VII, 13. Ib. XXI, 29. Targ. Ez. XIII, 6 מַחְצְפִין וכ׳ (Var. מְחַצְפִין) they boldly insist upon it &c. [Dan. II, 15; III, 22 part. pass. *insisted upon, urgent.*]

חָצַץ I (b. h.; v. חוּץ I) 1) *to drive a wedge in* (v. Prov. XXX, 27).—Denom. חֵץ.—2) *to pick one's teeth.* Bets. IV, 6 לַחֲצוֹץ וכ׳; (Tosef. ib. III, 18 לחצות, v. חָצָה).—3) *to interpose,* v. חוּץ I. Zeb. 19ª מחו שיחוצו (or שיחוצו). Ib. אפי׳ נימא אחת חוֹצֶצֶת even one thread forms an unlawful interposition. Ib. חוֹצְצוֹת; a. fr.

Pi. חִיצֵּץ *to pick one's teeth.* Y. Sabb. VIII, end, 11ᶜ; Ḥull. 16ᵇ אין מְחַצְּצִין וכ׳ one must not use it for &c.

חָצַץ II (b. h.) *to cut off, divide; to line a wall so as to leave a space* (חָצָץ) *between the two partitions.* Ohol. XV, 4 בית שחָצְצוֹ וכ׳ a room which one partitioned off with boards or tapestry on the sides (walls) or on the ceiling. Ib. 5 ח׳ מארצו if he partitioned it off from the floor (laying an additional floor with a vacuum between); Tosef. ib. XV, 4.

חָצָץ m. (preced.) *space between two partitions, vacuum.* Ohol. XV, 4; 5; Tosef. ib. XV, 4. [In b. h. חָצָץ (v. חָצַץ I) *wedge-like objects, gravel, sand.*]

חִצֵּץ, *Pa.* חַצֵּץ (denom. of חֵץ, v. חָצַץ) *to sharpen,* or *to shoot an arrow.* Targ. Jud. V, 8. מְחַצְּצֵי גרירא (missing in ed. Lag.)

חֲצָצָא m. ch. (=b. h. חָצָץ, v. חָצַץ, end) *gravel, sand.* Targ. Prov. XX, 17 (Ms. חֲצִיצָא).—*Pl.* חֲצָצֵי. Lam. R. introd. (R. Joh. 1) סגיתון בטורי בח׳ וכ׳ you have to walk over rocks and gravel without shoes &c.

***חֲצָצוֹת** f. pl. (v. חֲצִיצָה) *intermediate contacts, laws concerning the shaking of an object by an unclean person through a partition* (v. חָצִיץ). Y. Ḥag. II, end, 78ᶜ (v. emendation in R. S. to Toh. VII, 5).

חִצְצַר (denom. of חצוצר) *to blow the trumpet.* Targ. I Chr. XV, 24 מְחַצְצְרִין. Targ. II Chr. XIII, 14 מְחַצְצְרִין.—V. מְחַצְרָא.

חֲצַצְרָה, חֲצוֹצְרָא &c., v. חֲצוֹצְרָה.

חֲצָצְתָא f. (v. חָצִיץ II, a. חצי; cmp. בָּצַע) *arbitration,* דייני דוח׳ untrained judges who arbitrate from ignorance of the law. B. Bath. 133ᵇ, v. מְגִיזְתָא II. [R. Ḥăn.: ח׳ *cemetery,* from חוּץ לעיר=חוּץ II.]

***חֲצַר** (dial. for חָצַד) *to cut, harvest.* Taan. 10ª עתידה בבל דתחצרא וכ׳ Ms. M. (v. חָצַד) Babylonia shall in the future harvest without rain (on account of the canalization introduced). Cmp. חֲצִיר.—[מְחַצְּרִין, v. חִצְצַר.]

חֲצַר *grass, leek,* v. חֲצִירָא.

חָצֵר c. (b. h.; חצר, v. preced. wds.; cmp. גְּזֵרָה a. &c.) *court, yard,* in gen. *private property.* B. Mets. 11ª חצרו של אדם וכ׳ the ground belonging to a person takes possession for him (of what is found there) even without his knowledge. Ib. ח׳ המשתמרת a well-guarded ground (fenced-in). B. Kam. 12ª; Gitt. 21ª, a. e. ח׳ מהלכת a moving ground, e. g. the back of a slave. Erub. VI, 1 חדר . . . עם בח׳ if one dwells in the same court yard with a gentile. Ib. 3 אנשי ח׳ the residents of dwellings in one court yard; a. v. fr.—ח׳ הצוריות Tyrian yard (with a lodge at the entrance). Maasr. III, 5; Nidd. 47ᵇ.—חֲצַר הקבר the excavated ground to which all the caves of a cemetery open. Ohol. XV, 8; Tosef. ib. XV, 7.—חֲצַר הכירה *the rim* of the cooking range. Kel. VII, 3; Tosef. ib. B. Kam. V, 5.—חֲצַר הכבד (=b. h. יֹתֶרֶת) *lobe* of the liver. Yoma VIII, 6; a. e.—ח׳ מות *cemetery,* v. supra. Ber. 18ᵇ. —*Pl.* חֲצֵרוֹת, חֲצֵרֵי. Erub. IV, 6. Ib. VI, 8; a. fr.

חִיצְרָא, חַצְרָא, constr. חֲצַר ch. same.—ח׳ דעל ח׳ כבדא, כבדא=h. חֲצַר הכבד, v. preced. Targ. Ex. XXIX, 13; a. e. (h. text יתרת). Targ. II Chr. XVIII, 33.

חַק, חָקַק, v. חֲקַק.

חֻקָּה, חֹק, v. חוּקָּה.

חֲקָקָה, v. חקי.

חֲקוּלָא I=חַקְלָא. Y. Dem. IV, 24ª top מן דבר ח׳ וכ׳ when the manager of the estate came out to him.

חֲקוּלַאי II, pr. n. m. *Ḥăkula, Ḥăkulai.* Y. Peah I, 16ᶜ bot.; a. e. Y. Gitt. III, 45ª top אי . . . . Ib. VIII, 49ᶜ bot. חֲקוּלָה.

חֲקוֹקָה, חֲקוֹקָאָה, חֲקוֹקָא, v. חִיקּוֹק.

חֲקוֹר m. (חָקַר) *ascertainment.*—ח׳ דִּין judging ability. Ab. VI, beg.

חָקָה, חָקַק, *Pi.* חִיקָּה (b. h.; denom. of חֹק) 1) *to draw circles, to survey.* Gen. R. s. 39, end (ref. to Gen. XII, 9) מְחַקֶּה והולך וכ׳ surveying as he went along, with the direction towards the Temple.—2) *to imitate a person's customs, to follow a person's footsteps.* Sifra K'dosh. beg. (ref. to Lev. XIX, 2) פמליא של מלך מה עליה לחיות מְחַקֶּה למלך Rab. (ed. למלך ומה וכ׳ פ׳) what is the duty of the King's retinue?—To follow in the wake of the King; (Yalk. Lev. 604 מְחַקָּה). Ḥull. II, 9 שלא יְחַקֶּה וכ׳ that he may not appear to imitate the customs of the heretics.

חֲקִירִין, v. חֲקַק.

חַקְלָא, חֲקוּלָא=חַקְלָא. Targ. Y. Gen. XXVII, 27 (some ed. חֲקַל). Ib. XXIII, 19 חֲקִיל (constr.).—Y. Ab. Zar. II, 41ᵈ top; (Y. Sabb. I, 3ᵈ top בטורא; Y. Ter. VIII, 45ᵈ bot. בחלא, read: בחקלא).

חֲקִיק, v. חֲקַק.

חֲקִיקָה f. (חָקַק) *digging out, engraving.* Gitt. 20[a] חקיקה לאו כתיבה הוא engraving is not writing (for legal purposes).

חֲקִירָה f. (חָקַר) *search, speculation, study.* Y. Keth. VII, 31[c] bot., a. e. חֲקִירַת חכם . . . נדר a vow which requires the study of a scholar (to find out means of absolving).—Esp. *examination of witnesses, cross-examination.* R. Hash. 25[b] חקירת העדים the hearing of witnesses (testifying to having seen the first appearance of the new crescent). Snh. IV, 1 בדרישה וחקירה require investigation and examination of witnesses; a. fr.—*Pl.* חֲקִירוֹת *cross-examination referring to date, time and place,* contrad. to בריקות referring to accompanying circumstances. Ib. V, 1 היו . . בשבע חקירות (in capital cases) they examined by means of seven questions, what year-week, what year, month, day, hour and place. Ib. 2 מה בין חקירות לבדיקות what is the difference in point of law between &c.? Ib. 40[b] שמונה חקירות eight questions; a. fr.

חֶקְלָא, חֶקֶל I m. (חקל, cmp. חקר) [*marked out,*] *field.* Targ. Gen. II, 5. Targ. O. Num. XX, 17; a. fr.—Gen. R. s. 74, v. אִרְזְגָרָא; a. fr.—*Pl.* חַקְלִין, חַקְלַיָּא. Targ. Jer. XXXII, 15. Targ. Joel I, 10; a. fr.

חֶקְלָא, חֶקֶל II, חַקְלְתָּא f. (preced.) *estate, farm.* Targ. Is. V, 8.—Y. Snh. II, 20[b] bot.; Ruth R. to II, 9; Midr. Sam. ch. XX (translat. of פס דמים(א), I Sam. XVII, 1, I Chr. XI, 13) חקל סומקתא Red Field.—*Pl.* חַקְלָתָא, חַקְלָן. Targ. Jer. IV, 17. Targ. O. Ex. VIII, 9.—חַקְלָוָתָא. Y. Keth. X, end, 34[a]. Pesik. B'shall. p. 93[a].

חַקְלַיָּא, חַקְלָאָה m. (preced.) *field-laborer, peasant;* trnsf. *boor, ignorant man.* Meg. 7[b], v. הֵידְקוּלָא. Keth. 79[a] חזי מר נחמן חקלאה see, sir, how this ignoramus Naḥman &c.—*Pl.* חַקְלָאֵי. Ber. 37[b].—Mixed pl. חַקְלַיְיתָא *peasantry.* Sabb. 12[a] אבל דח' וכ' Ms. M. (ed. דבני חַקְלַיְיתָא) but the garments of the peasantry are easily distinguishable (as to men's or women's).

חַקְלְתָּא, v. חַקְלָא II.

חָקַק (b. h.; cmp. חוּק) *to draw a circle, to limit;* 1) (denom. of חֹק) *to legislate.* Y. Kil. I, 27[b] top, a. e. שֶׁחָקְקוּתִי, v. חוּק. Num. R. s. 19, beg., v. הוּקָה; a. fr.—2) *to hollow out, to shape a receptacle.* Y. Bets. I, 60[b] bot. קערה שֶׁחָקְקָה קוּם a dish which an ape has hollowed out.—Part. pass. חָקוּק, f. חֲקוּקָה. Tosef. B. Bath. III, 1; B. Bath. 65[b], a. e. מכתשת חתוכה וחקוקה the mortar which has been hollowed out (of stone &c.), opp. הקבועה stationary in the ground.—3) *to engrave, write with the stilus.* Tanḥ. Ki Thissa 14, v. חָרַט. Gitt. 20[a] וכתב ולא וחקק 'he writes' (Deut. XXIV, 1) but not 'he engraves' (on tablets &c.). Ib. חָק תוכות he chisels out the surroundings (making the letters come out in relief); חק ירכות he digs the sides, i. e. he engraves the letters. Gen. R. s. 68; s. 78 שאיקונין שלך חֲקוּקָה וכ' whose picture is engraven above (in the heavenly throne). Y. Yoma IV, beg. 41[b] חקוקים היו the inscriptions were engraven (not written with ink). Y. Ned. VI, 40[a] top שחקוקים וכ' .. מפני צלמי on account of the Chaldean images which were engraven on the walls (Ez. XXIII, 14); a. e.

Nif. נֶחְקַק *to be hollowed out.* Y. Erub. II, 20[a] top אם שיתחקק על תֵּיחָקֵק if the block be hollowed out. Sot. 36[b] וכ' (not שיחתקוק) to have his name engraven on the jewels &c.; a. e.

חֲקַק ch. same. Lev. R. s. 6 וחַקְקִיהּ . . . נטל he took a reed and hollowed it out. Ḥull. 25[a]; Sabb. 103[a] חַק קפיזא וכ' he hollowed out &c., v. חֲצַץ I.—Part. pass. חָקִיק, חֲקִיק *engraven, marked.* Targ. Y. Ex. XXVIII, 11 (Ar. חקיין). Targ. Y. Lev. XIX, 28 (h. text קַעֲקַע). Targ. Cant. II, 9; a. fr.

Ithpa. אִתְחַקַּק *to be engraven, to engrave itself.* Targ. Y. Ex. XX, 2; 3.

חָקַר (b. h.) *to go around, to espy, to examine;* esp. *to cross-examine,* v. חֲקִירָה. Ab. I, 9 הוי מרבה לַחֲקוֹר וכ' cross-examine witnesses as much as possible. Snh. 40[b] חָקוֹר תַּחְקוֹר . . . . מדהוי ליה the text might have read (for emphasis) thou shalt diligently inquire, or thou shalt diligently investigate (instead of the unusual phrase ודרשת היטב, Deut. XVII, 4); a. e.

Nif. נֶחְקַר *to be investigated, examined.* Koh. R. to I, 16 חלב נ' the heart is examined (by the Lord). R. Hash. III, 1 נֶחְקְרוּ העדים when the evidence was closed. Tosef. Snh. VI, 4 עד שתֵּחָקֵר עדותן וכ' until their examination in court has been closed; נֶחְקְרָה עדותן וכ' after it has been closed, they cannot retract. Ib. 5; a. fr.

חֲקַר ch. same. Targ. II Sam. X, 3. Targ. Ps. CXXXIX, 23; a. e.

חֵקֶר m. (b. h.; preced.) *search.*—אין (להם) ח' *unsearchable, innumerable.* Num. R. s. 19; Tanḥ. Ḥuck. 20.

חָקָר, constr. חֹקַר m. (preced. wds.) *examiner.* Targ. Jer. XVII, 10.

חֲקָרָא m. ch. (preced. wds.) *surrounded place, fortification.* Targ. II Sam. V, 9 (h. text מְצוּדָה); a. fr.—Targ. Y. Num. XXXII, 17 קִרְוֵי ח' ed. Amst. (some ed. קרוין, incorr.) fortified cities.—*Pl.* חֲקָרִין. Ib. XIII, 20.—V. אַקְרָא.

חֲקָרָה f. h. same. Arakh. IX, 6 ח' של וכ' the fort of Giscala.

חַקְרָן* m. (חָקַר) *overwise, critic.* *Pl.* חַקְרָנִים. Sifré Num. 131, v. נַקְדָן.

חַר, v. חָרַר.

חֹר, חֹרָא, pl. חֹרִין, v, חוֹר II, חוֹרָא II.

חָרָא *hole,* v. חוֹרָא I.

חָרָא (=אחרא, v. חוֹרִי), יומא ח' *next day,* v. יוֹמָחֳרָא. Targ. II Chr. XX, 16 (ed. Lag. אחרא).—B. Mets. 17[a] למחר ולירחא ח' (Ms. H. a. oth. אוחרא, v. Rabb. D. S. a. l. note 30) to-morrow or the day after.

חָרָא, v. חָרִי.

חָרַב I (b. h.) *to be burned, dried up, ruined, waste.* Snh. 22ª כאלו ח' בה"מ וכ' as if the Temple had been destroyed in his days. Tosef. Men. XIII, 22 מפני מה חָרְבָה וכ' why was Shiloh destroyed?; Yoma 9ª. Kil. IV, 1 (expl. קרחת הכרם) כרם שח' באמצעו a vineyard the central part of which is laid waste. Ib. V, 1; a. fr. [Num. R. s. 7, end בבל ח' מקדש, read: החריב. Taan. 29ª טורנוס כשח', read: כשחרש, v. Rabb. D. S. a. l.]

Nif. נֶחֱרַב *to be destroyed.* Erub. 18ᵇ. Yoma 39ᵇ שסופך עתיד ליחרב that it is thy final destiny to be destroyed; a. fr.

Hithpa. הִתְחָרֵב, *Nithpa.* נִתְחָרֵב same. Pesik. R. s. 31 שיתחרב. [Pirké d'R. El. ch. XXXIII, v. חָרַךְ.]

Hif. הֶחֱרִיב *to destroy, lay waste.* Tosef. M. Kat. I, 5 מַחֲרִיבִין חורי וכ' you may destroy ant-stores (during the festive week). Num. R. s. 7, end שֶׁהֶחֱרִיבוּ בה"מ for they (the Romans) destroyed the Temple; a. fr.

**Hof.* הָחְרַב *to be destroyed.* Pes. 42ᵇ (ref. to Ez. XXVI, 2) אי מלאה זו תְּחָרְבָה זו Ms. M. (ed. חרבה, v. Rabb. D. S. a. l. note 9) when the one (Jerusalem) is populated, the other (Caesarea) is laid waste; Yalk. Gen. 110 חֳרִיבָה.

חָרֵב, חָרוֹב, חָרִיב ch. same. Targ. Ez. XXVI, 2. Targ. Hos. XIII, 15. Targ. Is. XIX, 5; a. fr.—Naz. 32ᵇ דחָרוֹב ח' בה"מ that the Temple has been destroyed. Ib. דְּיֶחֱרוֹב דלא ליחרוב וכ' that it will be destroyed. Gitt. 56ª דלא לִיחָרוֹב וכ' that Jerusalem may not be destroyed. Y. Ber. II, 5ª top דברגליה חריב with whose arrival it was destroyed; a. fr.

Af. אַחְרִיב, אַחְרוֹב *to destroy, lay waste.* Targ. Is. XLII, 15. Targ. Jud. XVI, 24; a. fr.—Yoma 69ᵇ דאַחְרִיבְיה לאַחְרוּבֵי וכ' who destroyed the Temple. Taan. 29ª top Ms. M. a. Rashi (ed. לַחְרוּבֵי); Gitt. 56ª לַחְרוּבֵי; a. fr.

Ithpe. אִיתְחְרִיב, אִיתְחְרוֹב *to be destroyed.* Y. Ber. l. c.

חָרֵב II m., **חָרְבָה, חָרְבִי'** f. (b. h.; preced. wds.) 1) *ruined.* Y. Ber. IV, 8ª. Yalk. Gen. 110, p. חָרֵב I; a. fr. —*Pl.* חָרְבִים, חָרְבִי'; f. חָרְבוֹת, חָרְבִי'. Ex. R. s. 31 (ref. to Num. XXIV, 5) ומַשְׁכְּנוֹתֶיךָ כשחם ח' thy pledges, when they are in ruins, v. מַשְׁכּוֹן; a. fr.—2) *dry.* Y. Sot. III, beg. 18ᶜ ח' של חטין the dry (oil-less) offering of wheat, opp. בלול. Kidd. 62ª top; a. e.

חָרֵב ch., v. חָרוֹב.

חֶרֶב f. (b. h.; cmp. חרס) 1) *sword.* Ḥull. 3ª, v. חָלָל I. B. Bath. 8ᵇ ח' קשה וכ' death in war is a greater affliction than natural death. Snh. 116ª מהם חרגו בח' some of them they put to death by the sword. Tanḥ. Balak 8; Num. R. s. 20 אע"כ שלֹא חֲרָבוֹ without drawing his sword. Ib. בח' חיותם live on their sword. Taan. III, 5 על הח' on the sword, i. e. when armies are passing the country. Ib. 22ª ח' של שלום a friendly army passing; a. fr.—2) *the sword-shaped handle of a plough.* Kel. XXI, 2. Tosef. B. Bath. I, 7.—*Pl.* חֲרָבוֹת. Pesik. R. s. 21 ח' מכאן וכ' (soldiers with) swords here &c.; a. e.

חָרְבָּא, חֲרָבָא I same. Targ. Gen. XXXIV, 26. Ib. III, 24; a. fr.—Sabb. 123ᵇ, v. אוּשְׁפָּא; (Ar. *scraping knife*).

חָרְבָּא, חֲרָבָא II m. (חרב) *dry eruption.* Targ. Y. Deut. XXVIII, 27 Ar. ed. Koh. חרב (oth. ed. חרבונא, חרבוא; Targ. ed. גרבא; h. text גרב).

חֲרֵבָא, חֲרָבָא, v. חְרוּבָא a. חָרוֹב.

חַרְבָּה f. (v. חָרֵב) *knife.* Shebi. VIII, 6 קוצץ אותם בח' (Ar. ed. Koh. בחורבה, R. S. בחרבא) you may cut them with a knife, opp. to מוקצה the tool especially intended for cutting figs.

חַרְבָּה *ruin,* v. חוּרְבָּה.

חַרְבוּנָא, v. חַרְבָּא II.

חַרְבוֹנָה, חַרְבוֹנָא pr. n. m. (b. h.) *Harbona,* one of King Aḥasver's eunuchs. Gen. R. s. 49; Treat. Sof'rim XIV, 6 גם ח' זכור לטוב (צ"ל) one must say, H., too, be remembered &c. Meg. 16ª; a. e.

חַרְבִּינִין, v. חַרְחֲבִינָה.

חָרְבָּן, v. חוּרְבָּן.

חַרְבְּרִית, חַרְבְּרֵי, v. חֲבַרְבְּרֵי.

חַרְגָּא f., constr. חַרְגַּת (חרג, v. P. Sm. 1366) [*rough sound, sawing,*] *dying agony.* Targ. Deut. XXXII, 25. Targ. Lam. I, 20 ed. Lag. (oth. ed. הַרְגַּת).

חִיר', חַרְגָּא m. (v. preced.) [*saw-dust,*] *sun-motes* (cmp. נְסַר'). Yoma 20ᵇ חאי ח' דיומא לא וכ' those sun-motes are called *la* (Dan. IV, 32).

חַרְגּוֹל m. (b. h. חָרְגֹל; חגל with ר inserted; cmp. תחגב) name of an edible *locust.* Sabb. VI, 10 (67ª) ביצת החג' the egg of a *ḥargol* (carried in the ear for ear-ache).

חַרְגּוֹלָא ch. same. Targ. O. Lev. XI, 22 (ed. Berl. חַרְגְּבָא).

חַרְגִּינִין m. pl. (comp. of חר a. גִּינָּה, v. חַרְחֲבִינָה) *garden-ivy,* the leaves of which may be used for bitter herbs on the Passover night. Pes. 39ª ed. (Ms. M. 1 הורגנין read with Ms. M. 2: הַרְגִּינִין).

חַרְגְּלָא, v. חַרְגּוֹלָא.

חָרַד (b. h.) *to be excited, to tremble.* Gen. R. s. 67 (ref. to מאד, Gen. XXVII, 33) מחרדה שח' וכ' more than the trembling which he felt on the altar; (Yalk. ib. 115 שהֶחֱרִיד). Tanḥ. Tol'd. 13 שתי חרדות ח' וכ' twice did Isaac tremble. Gen. R. l. c. חָרִיד is he frightened?; Yalk. l. c. חָרֵד; a. e.

Hif. הֶחֱרִיד 1) same, v. supra.—2) *to frighten.* Gen. R. l. c. חרדה שה' יעקב וכ' the fright which Jacob caused to Isaac; Tanḥ. l. c.; Ruth R. to III, 8. Ib. חרדה שהֶחֱרִידָה the alarm which Ruth caused &c. Ib. שהן מַחֲרִידוֹת וכ' they (the fowl) excite the man (who tries to catch them); a. e.

חַרְדָּת, חִרְדָּא, Lev. R. S. 24, v. חֲרָרָא.

חֲרָדָה f. (b. h.; preced. art.) *excitement, anxiety, fear, reverence.* Gen. R. s. 67; Ruth R. to III, 8, a. e., v. חָרַד. Nidd. IV, 7, a. e. ח' מסלקת וכ' excitement prevents the regular menstruation. Ber. 30b (ref. to Ps. XXIX, 2) א"ת בהדרת קדש אלא בחֲרָדַת קדש Ms. M. read not 'in the glory' of the sanctuary, but in reverence of &c.; Yalk. Sam. 78; Y. Ber. V, 8d bot.—[Tanḥ. K'dosh. 9 כחרדת דם, v. חֲרָרָה.]—*Pl.* חֲרָדוֹת. Tanḥ. Tol'd. 13, v. חָרַד.

חַרְדּוֹן m. *large Libyan lizard.* Y. Ber. VIII, 12b; Gen. R. s. 82, end; (Ḥull. 127a צב).

חַרְדּוֹנָא ch. same. Targ. Y. Lev. XI, 29 ed. pr. (ed. הדרונא, Ar. חדרונא; h. text צב; v. Fl. to Levy Targ. Dict. I, 4252). Targ. I Chr. XI, 22 ed. Lag. a. oth. (ed. Beck חרדנא, ed. Wil. חדרונא).—Y. Ber. I, 3d top דלא יעביד כהדין חַרְדּוֹנָה he must not (in bowing at prayers) bend like the *ḥardon* (with head erect).

חַרְדָּל m. (חד, with ר inserted; cmp. גַּד I) *mustard.* Kil. I, 2 ח' וח' המצרי common mustard and Egyptian mustard. Ber. 40a הרגיל בח' וכ' he who is used to take mustard once in &c. Ib. 31a, a. e. כח' as large as a grain of mustard; a. fr.—*Pl.* חַרְדָּלִין. Cant. R. to VI, 11 כמה ח' ever so many grains of &c. B. Bath. 25b הרחק דבורך מן חַרְדָּלַיי keep thy bee-hive from my mustard plants; ib. 18a חַרְדַּלַאי (Ms. F. a. R. חרדלי).

חַרְדָּלִי m. (preced.; sub. יין) *mustard-colored, red wine.* Gen. R. s. 98. Sabb. 63a top יין ח' (an obscene disguise for a dark-complected woman), v. גּוּרְדָּלִי.

חַרְדָּלִית f. (preced. wds.; cmp. חַד I, 2) *rain water rushing down a slope, torrent.* Eduy. V, 2; Mikv. V, 6; expl. Tosef. ib. IV, 10, v. מְהָרוֹן. Ḥag. 19a ח' של גשמים; Tosef. Mikv. III, 4 חַרְדָּלִת; a. e.

חַרְדָּנָא, v. חַרְדּוֹנָא.

חָרָה, v. חרי.

חָרַח, *Pa.* חָרַח, v. חָרַח.

חָרַב, v. חָרַב.

חָרֵיב, חָרוֹב m., חָרֵיבָא, חָרוֹבָא f. (preced.) *ruined, desolate.* Targ. Hag. I, 4; 9 (Levita חריב). Targ. Ps. LX, 11 (ed. Wil. ח', Ms. תריבא). Targ. Ez. XXVI, 19 חרו' ed. Lag. (ed. Ven. I חֲרֵבָא, ed. Wil. חָרְבָא).—*Pl.* fem. חָרְבָתָא, חֲרֵבָן, חָרְבָן. Targ. Ez. XXXVI, 38. Ib. 35. Targ. Is. LXI, 4; a. e.

חָרוּב I m. (חרב) [*dry,*] 1) *carob-pod; carob-tree.* B. Bath. IV, 8 ח' שאינו מוריכב a carob-tree which has not yet been ingrafted (bears no fruit). B. Mets. 59b; a. fr.—*Pl.* חֲרוּבִין, חֲרוּבִים. R. Hash. 15b. B. Bath. 70a. Lev. R. s. 35, a. e. (play on חרב תאכלו, Is. I, 20) ת' תֹּאכְלוּ (some ed. וחרבין, corr. acc.) ye shall eat carobs (live in poverty); a. fr.—2) *a variety of beans,* the pods of which resemble the carob, v. חֲרוּבָא. Kil. I, 2.

חָרוּב II pr. n. pl. *Ḥărub,* 1) ח' מגדל *Tower of Ḥ.,* in Northern Palestine. Y. Shebi. VI, 36c; Tosef. ib. IV, 11 (v. Hildesh. Beitr. p. 37).—2) כפר ח' *K'far (Village of) Ḥ.* Y. Dem. II, 22d top, כפר וח' (corr. acc.); v. חֲרוּבָא II.

חֲרוּבָה, חֲרוֹבָה I ch.=h. חָרוּב I, *carob.* Lev. R. s. 35 צרילכין ישראל לח' וכ' Israel needs carob (poverty) to do repentance; Yalk. Is. 256; Lev. R. s. 13 (not לחיר'). Y. Kil. I, 27a (expl. חרוב Mish. ib. I, 2) כמין פול מצרי (פרסי) דמיין לח' ... הוא it is a variety of the Egyptian (Persian?) bean, and its pods look like those of the carob. Y. Succ. III, 53d top.

חֲרוּבָה, חֲרוֹבָה II, כפר ח' pr. n. pl. *K'far Ḥăruba,* on the lake of Genezareth (v. Hildesh. Beitr. p. 37). Y. Taan. IV, 69a כ' חריבה; Lam. R. to II, 2 (ed. Wil. חרוכא, corr. acc.); Yalk. Deut. 946 כפר חנניא.

חרובותא, חרובתא, v. next wds.

חֲרוּבִית f. (חָרוּב I) *carob-tree.* Num. R. s. 9 (p. 232b ed. Amst.); Midr. Sam. ch. XIII כח' גדולה חירה Absalom was as tall as a large carob-tree; ib. ch. XXVII; Y. Sot I, 17b top (not בות . . .). Pesik. R. s. 4 פערה חח' וכ' the carob tree opened itself and swallowed him (Isaiah).

חֲרוּבִיתָא ch. same. Y. Sot. I, 17b top (not חרובו'); Num. R. s. 9; a. e.

חרוד, Treat. S'maḥ. ch. IX, end, read: רָדִיד.

חרודי, Targ. Y. II, Deut. XVIII, 10, v. חָרוֹרָא.

חֲרוֹזָתָא, v. חֲרוּזְתָא a. חָרַז.

חֲרוּזִין, pl. חָרוּז, v. חָרַז.

חָרוּזָא m. (חָרַז) *a stringer of pearls;* trnsf. *one who combines verses* from various Biblical books for homiletical purposes. Cant. R. to I, 10, v. קָדוּחָא.

חֲרוּזְתָא, חֲרוּזְיָתָא, חֲרוּזְיָאתָא, pl. חֲרוּזָא, v. חָרַז.

חֲרוּיִין, v. חֲדוּיִין.

חָרוֹכָא m. (חָרַךְ) *burned, charred meat.* Bets. 32b ואזדהר מיח' but guard against its becoming charred (by touching a solid object in the oven). Pes. 41a דשוויה ח' Ms. M. (ed. דשויא) he made (the Passover lamb) charred meat (instead of roast). Zeb. 106a; Yoma 68b דשויא ח' if it has been reduced to lumps of charred flesh (instead of being burnt to ashes), v. נָחַךְ.—B. Mets. 85a they surnamed R. Zeira ח' קטין שקירה Ms. M. (ed. קטין חֲרִיךְ ש') the burnt one with dwarfed legs: Snh. 37a חֲרִיכָא (early prints חרו'); (Ber. 46a קטינא חריך שקי).—[Lam. R. to II, 2 כפר חרוכא, some ed., v. חֲרוּבָא II.]

חָרוּל m. (b. h.; חרל *to sting, burn,* cmp. חרר) *thorn, nettle.*—*Pl.* חֲרוּלִים, constr. חֲרוּלֵי. Pirké d'R. El. ch. XXX; Yalk. Gen. 95.

חָרוּם, v. חָרַם.

חֲרוּם, v. חֲרִירוּם.

חָרוֹן m. (b. h.; חָרָה) *anger.* Gen. R. s. 70 (play on מחרן, Gen. XXIX, 4) מחרונו של וכ' we flee from the anger of the Lord; Yalk. ib. 123. Zeb. 102a כל חרון אף וכ'

wherever in the Scriptures the expression 'anger of the Lord' is used, there remains a lasting mark of it; Yalk. Ex. 173.

חֲרוֹסֶת f. (חרס; cmp. הַרְסָנָא) *a pap made of fruits and spices with wine or vinegar*, used for sweetening the bitter herb on the Passover night. Pes. X, 3. Ib. 116[a] (play on חָרֵס I) זכר לטיט ח', v. זֵכֶר. Tosef. ib. X, 9; a. e.

חֲרוּפָא, חֲרוּף, v. חֵירֵי.

חֲרוֹפָה f. (חָרַף) *scraper, rake.*—*Pl.* חֲרוֹפוֹת. Shebi. V,4 בח' של עץ Ms.M. (ed. במַאֲרוֹפוֹת) with wooden rakes.

חֲרוּפָה f. (v. חָרַף) 1) *designated, betrothed.* Kidd. 6[a] האומר חֲרוּפָתִי וכ' if one says to a woman, Be my *ḥărufah*, she is betrothed, for in Judæa they call the betrothed (אֲרוּסָה) *ḥărufah.*—Esp. שפחה ח' (v. Lev. XIX, 20) *a handmaid designated to become the wife of one selected by her master.* Gitt. 43[a] אירוסי שפחה ח' (Ker. II, 5 only שפחה) what is the legal condition meant in the law concerning the designated handmaid?—Tosef. Ker. I, 19 אשם ש' ח' the sacrifice due for sleeping with an engaged handmaid. Ib. 16; a. fr.—*Pl.* חֲרוּפוֹת. Ker. 9[a]; a. e.—2) *defloured*, v. חָרַף.

חֲרוּץ m. (b. h.; חָרַץ) *one having an abnormal incision or cavity on his body* (Lev. XXII, 22). Bekh. 41[a] ח' במקום עצם having the depression in a bone, במקום בשר in a fleshy part. V. חָרִיץ.

חֲרוֹרָא m. (חור, v. חִירוּרַיָּא; cmp. P. Sm. 1226, sq. s. v. חוּר) *dazzling the eye, deceiver.*—*Pl.* חֲרוֹרִין, constr. חֲרוֹרֵי (חָרוּי), with עיינין. Targ. Y. I Deut. XVIII, 10 (Y. II ed. Amst. חֲרוֹרֵי, corr. acc.); ib. 14 (h. text מְעֹנֵן, derived fr. עוֹן, v. Snh. 65[b] quot. s. v. זָבוּרוּ). [Targ. Y. Lev. XIX, 26 ולא חרורי עיינין, read: ולא אחורי סנהדרין עיינין, the word סנהדרין being a glossator's reference to Snh. l. c.]

חרורו, Yoma 68[b] Ar. ed. Koh., v. הַדּוּרָא.

חֲרוּרִי m. (חוֹר II) *one belonging to the class, having the status, of freedmen.* Kidd. IV, 1.

חֲרוּרֵי m. pl. (v. preced.) *claims of liberation from slavery.* Gitt. 86[a] (in a formula of sale of a slave) ופטיר ועטיר מן ח' וכ' and is free and guarded from any claims of liberation.

חֲרוּשְׁתָּא f.=חַרְשׁוּתָא, *witchcraft.* Pes. 110[a] bot. נשי דח' Ms. M. (ed. v. חַרְשָׁי) women practicing witchcraft.

חֲרוּת, v. חֵירוּת.

חָרוּת I m. 1) (חרת, sec. r. of חרה, v. חָרִיָּה) *dried up by heat, shrunk.* Succ. 32[a] top ח' פסול if the palm-branch is dried up, it is unfit for use; דומה לח' if it only looks as if dried up (blackish) &c.—*Fem.* חֲרוּתָה. Ḥull. III, 2 ח' בירכי שמים if the animal's lungs are shrunk (woodlike) through an accident; ib. 55[b] ח' בידי אדם by violence done to it. Tosef. ib. III, 12 אי זוהי ח' וכ' what animal is called *ḥărutha?*—Answ. whose lungs are shrunk.—2) *engraven*, v. חָרַת. [Y. B. Bath. IV, 14[c] bot. חרותין, v. הוּת.]

חָרוּת II, v. חָרַת.

חֲרוּתָא f. ch. (preced.)=h. חֲרִיָּה, *a dried-up twig, hardened palm-twig*, opp. כפות flexible. Succ. 32[a]. B. Bath. 161[b]; Gitt. 36, a. e. ציירי ח' drew a palm-twig (as his signature). [Targ. Is. LX, 21 דחרותי ed. Ven., read: דחדותי, v. חֲדָוָא.]—*Pl.* חֲרָוָתָא, חֲרוָתָא. B. Bath. 101[b] דעביד לחו כי ח' he makes the burial caves like palm-twigs (in the shape of a fan). Pes. 82[a] קני וחרוותא Ms. M. 2 (Ms. M. 1 קני דחרות, corr. ח', ed. וחריואתא, read: וְחָרְוָאתָא; Ar. וְחָרִיָּתָא, fr. חֲרִיָּא) reeds and twigs. Y. Shebi. II, 33[d] bot. בכנישתא חדתא וחָרְוָתָא (read: דח') with a new broom of palm-twigs.

חֲרוּתָא, v. חֵירוּת.

חֲרוּתָא f. (חרר) *blackness, black sediment.* Nidd. 20[a], v. חֲרֵרוּת. [Kidd. 81[b] ח' אנא, v. חֲדָוָתָא.]

חָרַז (b. h.) [*to bore holes, to carry thread through a hole,*] 1) *to squeeze into.* Cant. R. to I, 10 (ref. to בחרוזים ib.) שחוֹרְזִים צוואריהם וכ' (not שחוזרין) who squeeze their necks (through window holes, open doors &c.) to hear the words of the Law (v. Yoma 35[b]; Ber. 6[b]; v. הוּחְקָא); Yalk. ib. 983 שהם חוזרים אחרי וכ' (read: חוֹרְזִים אחוֹרֵי).—2) *to string.* Ex. R. s. 20 ישב וח' וכ' he sat down and strung (assorting) the larger pearls separately &c.—Part. pass. חָרוּז, pl. חֲרוּזִים, חֲרוּזִין. Cant. R. l. c. [read:] אלו ע' זקנים שהיו חֲרוּזִים אחריהם כליניא וכ' (v. Yalk. l. c.) those are the seventy elders who were strung (arranged) behind them (Moses and Aaron) like a string of pearls.—Ḥull. 95[b] בחרוזין (Ar. חֲרִיזִים, noun) if the pieces of meat are strung together. Lam. R. to V, 13 ח' ... ג' מאות three hundred children were found strung up on the branches of one tree.—Trnsf. *to draw parallels between Biblical passages, to explain one passage by another.* Cant. R. l. c. חייתי יושב וחוֹרֵז וכ' I was sitting and comparing verses of the Pentateuch, and Pentateuch with Prophets &c.—Ib. שהיו חוֹרְזִים וכ'; Yalk. l. c. חוזרים (corr. acc.). Cant. R. l. c. שהן חֲרוּזוֹת וכ' which are strung together (illustrate one another).

Hif. הֶחֱרִיז same. Lev. R. s. 16 מַחֲרִיז ד"ת וכ' I was comparing &c.

חָרַז ch. same, 1) *to sting, perforate.* Yeb. 75[b] top חֲרָזָתָה סילקוא וכ' a thorn wounded him &c. Ab. Zar. 28[b] זיבורא ודחרזתה וכ' he who suffers from the sting of a wasp, or of a thorn.—2) *to string beads;* trnsf. *to compare verses* (v. preced.). Cant. R. to I, 10 איתי דידע למֵיחְרוֹז וכ' some know how to string but not how to bore pearls, i. e. some know how to bring on parallels without having the ability to enter into the depth of a subject.

Af. אַחֲרִיז *to cause to sting, to prickle.* Gitt. 84[a] מַחֲרִיז Ar., v. בְּרַז.

חַרְזָא, v. חִירְזָא.

חַרְזָא m. (preced. wds.) *stinging, spiny.* B. Kam. 80[a] (expl. חולדת חסנאים) שרצא הוצא וא"ד ח' דקטיני וכ' Ms. M. (ed. שרצא חרצא; for oth. var. v. Rabb. D. S. a. l. note 20; marginal vers. שרצא חרצא וא"ד תרצא) a creep-

ing animal (which is) prickly, and some use the word *ḥarza* (spiny), with tiny legs. But why 'creeping'?—Because its legs are low. V. חַרְצָא.—Fem. חַרְזִיתָא, pl. חַרְזִיתָא. Erub. 26[b] אצווחא ח' Ms. M. (ed. חַרְוִיזְתָא, חַרְוִיזְאתָא), v. אַצְוָוא.

חַרְזֵק, v. הַרְזֵק.

חָרַח, *Pa.* חָרַח (=h. חִרְחֵר) *to inflame.* Targ. Prov. XXVI, 21 מְחָרְחָה Ms. (ed. Lag. מחרחר, oth. ed. מחרחר, corr. acc.; ed. Wil. מַחֲרֵה, fr. חֲרַהּ).

חַרְחֲבִינָא, חַרְחֲבִינָא m. (a comp. of חרח=חרחר, *to bore, sting*, v. חָרַר II, a. בוּן, v. בִּינָא III, בִּינָתָא II) *a hair-like creeper, creeper on palm-trees* (cmp. חַרְחוֹפַנִּין, חַרְגִּינְפִין). Tosef. Shebi. V, 3 חרחבינה ed. Zuck. (Var. החרח'). Pes. II, 6, expl. ib. 39[a], v. אַצְוָוא.—*Pl.* חַרְחֲבִינִין. Ib. בחרחלין ובח' ed. (Ms. M. 1 ובחרבנין; Ms. M. 2 ובחרבנין), v. חַרְחֲפִין. Ib. ובחרחבינה ובחרגינין וכ' ed. (Ms. M. ובחרחבינה, v. Rabb. D. S. a. l. note 200) with palm-ivy, garden-ivy and wall-ivy.

חַרְחוֹר m. (reduplic. of חור, v. חָרַר I) [*point of a lance*, v. Maim. to Kel. XIII, 3 ed. Dehr.,] *the coulter*, inserted into the horizontal pole (מַרְהֵיעַ) in front of the ploughshare (דָּרְבָן). Kel. XIII, 3. Ib. XXV, 2, v. חָוֵק. Tosef. ib. B. Mets. III, 7. Tosef. ib. B. Bath. III, 5.

חַרְחוּר or חַר' m. (חָרַחַר) *burnt part of a loaf, burnt crust.* Teb. Yom I, 3, sq. Cmp. חֲרוֹכָא.

חַרְחוּרָא m. (preced.; =b. h. חֲרָחוּר) 1) *fever.* Targ. O. Deut. XXVIII, 22.—2) (cmp. חרחר) *heated imagination, fantasy, delirium.* *Pl.* constr. חַרְחוּרֵי. Targ. Y. Deut. l. c. ח' דלוחי (some ed. ה') the frightful fantasies of &c.

חַרְחֲלִין m. pl. (redupl. of חרל, v. חָרוּל) *a prickly plant, thistle*, (v. Sm. Ant. s. v. Carduus). Pes. 39[a] בח' ובחרחבינין וכ' (you may use for bitter herb) thistles, palm-ivy &c.

חַרְחַר or חַר חַר (onompatop.) *ḥarḥar*, a word in an incantation for choking. Sabb. 67[a] ח' נחית בלע Ar. (ed. חד חד, Ms. O. both versions combined, v. Rabb. D. S. a. l. note 90) *ḥ.*, go down swallowed thing.

חַרְחַר (b. h.; Pilp. of חָרַר III) 1) *to set twigs on fire* for driving out the bees. Ukts. III, 11 משיחרחר from the moment he smokes the bees out; [Maim.: *he heats the honey-comb;* Var. in Ar.: משיהרהר].—2) (sub. ריב) *to stir up strife.* Cant. R. to VIII, 13 ולא תחרחרו זה עם זה do not quarrel with one another.—3) *to make hot with fever.* Lev. R. s. 17, v. חָרְחַר. [Y. Kidd. I, 58[c] top מחרחרין מוזחרין, a cacography of מוזחרין; in ed. Amst. only מוזחרין.]

חַרְחַר ch., v. חָרַר III.

חָרַט (b. h.) *to scrape; to chisel.* Tanḥ. Ki Thissa 14 below the Israelites were sitting חוֹרְטִין אֶת הָעֵגֶל וכ' [c]hiselling the calf . . ., and above the Lord engraving [t]he tablets.

Hif. הֶחֱרִיט *to model.* Pirké d'R. El. ch. III אם אינו מַחֲרִיט . . יסודותיו וכ' unless he models ... its foundations and its entrances and exits, he does not begin to build. Ib. חקב"ה ח' לפניו וכ' the Lord modelled before Him the world, but it would not stand.

Hithpa. הִתְחָרֵט [*to scratch one's self,*] *to regret, feel sorry.* Hag. 5[a] ומִתְחָרֵט בו and feels sorry for it. Nidd. 31[b] מִתְחָרֶטֶת she regrets (her vow of abstinence); a. fr. V. חֲרָטָה.

חָרַט ch. same, *to regret.* Targ. Cant. V, 4 לְמֶחְרַט to repent.—Pes. 113[a] וְתֶחְרַט, v. זְבַן.

חֲרָטָה f. (preced. wds.) *regret*, esp. *the expression, before a court, of regret for a vow made under misapprehension.* Nidd. 31[b] ובח' תליא מילתא and the case is dependent on a formal declaration (and decision by a court). Ned. 8[b] שליח לחֲרָטַת אשתו a deputy to declare his wife's regret (and procure absolution). Ib. 77[b] פותחין בח' the court begins with suggesting reasons for regret; a. e.

חַרְטוֹם m. (b. h. pl. חַרְטֻמִּים; חרט; prob. an adapt. of the Egyptian *her-tum*) *charmer, magician.*—*Pl.* חַרְטוּמִים. Ex. R. s. 10. Num. R. s. 18 כל חַרְטוּמֵי העולם all the magicians of the world; a. fr.—Tanḥ. Sh'moth. 11 חַרְטְמִין (חַרְטֻמִּין, sub. מעשי) *deceptions.*

חַרְטוֹם m. (חטם, with ר inserted)=חוֹטֶם, *nose, beak.* Toh. I, 2. Sifra Aḥaré, Par. 8, ch. XII פרט לח' וכ' except the beak, the nails, feathers &c. [Tam. IV, 3 Ar. (ed. חוטמו) the nostrils.]

חַרְטוֹמָא ch. same, esp. (v. חוֹטָם 4) *the knotted straps of the shoe.* Lam. R. to I, 1 רבתי (חד מאת') אירפסיק ח' דסנדליה (8 חד סנד') Ar. (ed. חד סנד') the straps of his sandal were broken.

חֲרֵי *behind;* חֳרֵי *another*, v. חוֹ'.

חֲרֵי or חֳרֵי, v. חֲרָרָה.

חָרָה, חֲרִי (b. h.) *to be hot, to glow.* Yalk. Sam. 158 ח' אפו וכ' His anger is enkindled &c., v. אַפִּילוֹן.

Pi. חֵרָה *to ignite, stir.* Midr. Till. to Ps. XVIII, 8 מְחֵרָה אפו He stirs up His anger.

חֲרָא, חֲרֵי ch. same. Targ. Ps. LVII, 5 חֲרָיָא Lev. (ed. Lag. חֲרִירָא, oth. ed. חֲרִירָא fr. חור; Ms. חֲרִירָא, v. הור ch.; ed. Wil. חרירא, corr. acc.). [Targ. Prov. XVII, 24 חֲרָרָן, quot. in Luzz. Philox. p. 106, *glowing* (with wisdom).]—[Gitt. 69[a] ולירחרו לכלבא, v. נְחַר.]

Pa. חֲרֵי *to stir, rake.* Ab. Zar. 38[b] ואתא ישראל וחרי חרורי Ar. (prob. חֲרוּרֵי; ed. וחתה בה חתורי) and raked the fire. Hag. 5[a] top ומְחַרְיָא תנורא and raked the fire in the oven (Rashi: out of the oven).

חֲרִיָּא, חֲרֵי m. pl. (חרר) *excrements.* Taan. 9[b] חריא דעיזי excrements of goats (v. Rabb. D. S. a. l. note 7). Pes. 110[a] bot. ח' חמימי וכ' hot excrements in broken baskets (words in an incantation). Gitt. 70[a] קורטמי דחרי Ar. (ed. דחחי) carthamus growing in dunged fields.

חֲרִיָּא, v. חֲרוּתָא.

חֲרִיבָא, חֲרֵיבָא, v. חֲרוֹב a. חָרַב.

חֲרִיד, v. חָרַד.

חרידן, Targ. Y. Ex. XII, 39 some ed., v. חֲדָרָא.

חֲרִידָה f., pl. חֲרִידוֹת (b. h. חֹרִי, חָרִי; חָרָה) *dried branches, twigs used for fuel.* Succ. IV, 6, v. חִיבּוּט. Y. Sabb. III, beg. 5c שיורי ח׳ remnants of twigs (in the stove); a. fr.

חֲרִידוֹנִים m. pl. (b. h. חריונים, v. חָרָא) *excrements.* Meg. 25b ד׳ אבירונלם ed. (expl. in Ar. a. Rashi Ms. חֲרֵי יוֹנִים excrements of doves?) for *heryonim* they substituted &c., v. הֲבָרוֹנִים.

חֲרִידִינוּתָא, חֲרִידִינָא, v. חֲרִידָן.

חֲרִידִין, חֲרִידִן v. חֲרַדְ.

חֲרִידָא, v. חֲרוֹבָא.

חֲרִידָה=אֲחָרִינָא. Y. Ter. II, 41c top, v. חוֹרָן.

חֲרִינָא, חִירָ׳ m. (חרר) *glow (of face), anger.* Targ. Prov. XXX, 33 (ed. Wil. חָר׳). Ib. XXI, 24 (ed. Wil. חֲדִר׳, corr. acc.). Ib. XXII, 8.

חֲרִינוּתָא f. (preced.) *stirring up, fomenting hatred.* Targ. Prov. X, 24 (h. text מגורה, v. גָּרָה).

חֲרִיסִית, v. חַרְסִית.

חֲרִיעַ m. (Syr. חריע *yellowish*, cmp. b. h. חָרוּץ *gold;* cmp. חֹרָה) *Bastard safron* (Carthamus tinctorius, cmp. κνῆκος a. κνηκός). Kil. II, 8. Tosef. Maas. Sh. I, 13 (Chald. form) בנת חריעא ed. Zuck. (Var. ח׳ בנות) the seeds of &c.; ח׳ חלות דז lozenges made of &c. (v. Löw Pfl. p. 218). Y. Kil. II, 28a (expl. מוריקא); a. fr.

חֲרִיף (v. חָרַף) *to be quick, acute.* Ḥull. 110b חֲרִיפַּת טוּבָא thou art quick of perception.

חֲרִיסְתָּא, חֲרִיפָא, חֲרִיפָא m., חֲרִיסְתָּא, חֲרִיפָא, חֲרִיף f. (preced.) 1) *quick, sharp; pungent; acute.* Targ. Ps. LII, 4. Targ. Is. VII, 20; a. fr.—Hor. 14a ח׳ ומקשה is acute and inclined to raise questions. Nidd. 45b דח׳ טפי that she is very bright (for her age). B. Bath. 111b, a. e. סכינא ח׳ דמפסקא וכ׳ a sharp knife which cuts verses apart (interpreting without regard to syntax). Ḥull. 77a דח׳ סכיניה whose knife is sharp (who reasons well); Yeb. 122a דחריף סכינא. Meg. 7a, a. e. (prov.) טבא חדא פילפלתא ח׳ וכ׳ one grain of pepper is worth more than a basketful of pumpkins, i. e. a reasoning mind is worth more than learning. Ned. 31b top זבינא ח׳ goods which sell quickly, v. מְזִיעָא; a. fr.—*Pl.* חֲרִיפֵי, חֲרִיפִין. Targ. Josh. V, 2. Targ. Hab. I, 8.—Ber. 59b דח׳ בני וכ׳ תאר the reason that the men of Maḥuza are acute. Kidd. 39a, a. e. דפומבדיתא ח׳ the ingenious students of Pumb'ditha (Efa and Abimi); a. e.—2) *current coin, easily passing.* B. Mets. 44a sq. כספא דח׳ silver coin which is current, is considered coin, gold being less current is considered a produce.—*Pl.* חֲרִיפֵי. Ib. ח׳ טפי וכ׳ are easier passed than &c.

חֲרִיפָא pr. n. m. (preced.) *Ḥărifa* (the acute). Targ. Y. Gen. XXV, 15 (h. text חֲדַד).

חֲרִיפוּתָא f. (preced. wds.) 1) *early manhood, energy.* Targ. Job XXIX, 4.—2) *rapid current, water-course* in the river. Keth. 85a מח׳ דנהרא from the current of the river (not near the shore); Kidd. 73b חֲרִיפְתָּא.

חֲרִיפְתָּא, v. preced., a. חֲרִיף.

חֲרִיץ m. (b. h.; חָרַץ) 1) *incision, furrow, trench.* Kil. V, 3. Ib. II, 8. Meg. 14a top.—Sabb. 22a ח׳ לעשות to make a rut in the floor; Y. ib. III, 6a top; Y. Bets. II, end, 61d חֲרִיץ.—Ḥull. 55b top מקום ח׳ (Ar. חריץ) at the indentation in the kidneys. Men. 34b אם אין חֲרִיצָן ניכר (Ar. חֲרָצָן; Ms. M. חוט, v. Rabb. D. S. a. l. note) if the grooves marking the partitions in the T'fillin are not distinguishable; a. fr.—*Pl.* חֲרִיצִים, חֲרִיצִין. B. Kam. V, 5; a. fr.—2) (from the shape) *eye-lids with eye-lashes.* Bekh. VI, 2 (38a) ח׳ של עין Ar. (Mish. ריס, Talm. ed. הריס). Gitt. 56a בח׳ של עין Ar. (ed. בדוקין).—3) *an abnormal depression or cavity in the body.* Bekh. 41a bot. ח׳ במקום בשר, v. חָרוּץ.

חֲרִיצָא ch. same, *channel.*—*Pl.* חֲרִיצִין, constr. חֲרִיצֵי. Targ. Job XXXVIII, 25. Targ. Josh. XI, 8 ח׳ ימא Kimḥi (ed. חֲרָצֵי) channels for the manufacture of salt (h. text משרפות).

חֲרִיצָה f. (preced. wds.) *pressing into a channel;* חֲרִיצַת לשון *putting the tongue between the lips, effort in speaking.* Midr. Till. to Ps. LXII, beg. (cmp. Ex. XI, 7). [Gen. R. s. 70 ואינון בחריצה, some ed., read בחֲרֵיצֵיה.]

חֲרִיצוֹתָא, Targ. Prov. X, 24 some ed., read: חֲרִידִינוּתָא. [Targ. I Kings III, 6 ובחריצות, read with best editions: וּבְתָרִיצוּת.]

חֲרִיקָא (חֲרֵיק Ar.) m. (חָרַק) *gap;* בַּחֲרִיקָ׳ *in the gap caused by the absence of, in the place of.* Keth. 61a עיילית לך איתתא בַּחֲרִיקָאי I brought thee a wife in my place (a hand-maid for domestic labors otherwise resting on the wife). Ib. 105a בחריקאי . . . הבו לי get me a man to irrigate my fields in my stead. Yoma 77a (in a passage omitted in later eds.) בְּחֲרִיקֵיהּ (Ms. M. בחֲרִיקֵי) in his (my) place. Arakh. 27b bot. בְּחֲרִיקָן in our stead.

חָרִיר m., (חֲרִירָה f.), v. חוֹר I.

חֲרִיר, חֲרֵיר v. חָרַר.

חֲרִירָא, pl. חֲרִירָן, v. חֲדָרָא.

חֲרִישׁ, v. חָרַשׁ.

חָרִישׁ m. (b. h.; חָרַשׁ I) *ploughing, ploughing season.* Mekh. Vayakhel (ref. to Ex. XXXIV, 21) שבות מח׳ וכ׳ cease from ploughing &c. R. Hash. 9a ח׳ של ערב וכ׳ a ploughing at the eve of the Sabbatical year (in the sixth year) which enters into (effects the growth of) the Sabbatical year; a. e.

חֲרִישָׁה I f. same, *ploughing*. Sabb. 70ª. Ex.R. s. 6; Koh. R. to VII, 7, a. e. בַּחֲרִישַׁת חִקבר concerning a grave which has been ploughed over; a. fr.—Trnsf. *sexual connection*.—*Pl.* חֲרִישׁוֹת. Y. Yeb. I, beg. 2ᵇ. Gen. R. s. 98.

חֲרִישָׁה II f. 1) (חָרַשׁ II, Hif.) *silence, acquiescence*. Sifré Num. 153 sq. (with ref. to Num. XXX, 5; 8; 12); v. שְׁתִיקָה.—2) (חָרַשׁ II *Pi.*) *making deaf, deafening*. B. Kam. 86ª לפי שא״א לח׳ וכ׳ (Ms. M. להַחֲרִישׁ) because it is not possible to cause deafness without afflicting a wound, a drop of blood &c.; ib. 98ª.—3) *deafness*, v. חֲרִישׁוּת.

חֲרִישָׁה III f. (v. חוֹרֶשׁ) *thicket*, only in חֲרִישַׁת קָנִים *a thicket of reeds*. Gen. R. s. 12, beg.; Koh. R. to II, 12; (Cant. R. to I, 1 חורשא של וכ׳); v. חִישָׁה.

חֲרִישׁוּת f. (denom. of חֵרֵשׁ) *deafness*. Sifra K'dosh. Par. 4, ch. IX שכן חֲרִישׁוּתוֹ גרמה לו where his deafness may be the reason why we must not curse him; Snh. 66ª חֲרִישָׁתוֹ.

חֲרִישׁוּתָא ch.=h. חֲרִישָׁה III, *dense ramification*. Targ. Y. Gen. XXII, 13.

חֲרִית part. pass. of חָרַת.

חֲרִיתָא, v. חֲרוּתָא.

חָרַךְ (b. h.; cmp. חָרָה) *to roast, parch*.

Pi. חֵירֵךְ, חֵרֵךְ *to char, burn bread* so as to make it uneatable; *to prepare a wick by charring*. Pes. 21ᵇ חֵירְכוֹ קודם וכ׳ he charred the leavened bread before the time appointed for the removal of leavened matter. Y. Sabb. II, 5ª top לֵן (לין) מְחָרְכִין they char them (the wicks).—Part. pass. מְחוֹרָךְ, fem. מְחוֹרֶכֶת, pl. מְחוֹרָכִין, מְחוֹרָכוֹת. Tosef. Sabb. II, 1 (v. Var. ed. Zuck.); Sabb. 29ª (v. Tosaf. a. l.).

Hithpa. הִתְחָרֵךְ, *Nithpa.* נִתְחָרֵךְ *to be singed, burnt*. Tanḥ. Noah 13 נ׳ שער וכ׳ the hair of his head and beard was singed. Pirké d'R. El. ch. XXXIII נִתְחָרְכוּ וכ׳ (not ב) his hair was singed. Y. Sabb. XVI, 15ᶜ הדורשה מִתְחָרֵךְ he who preaches it (the Agadah) will burn himself (at the fire of the Law); (Treat. Sof'rim XVI, 2 מיחברך, corr. acc.)

חֲרִיךְ, חֲרוֹךְ, חָרֵךְ ch. same, 1) (neut. verb) *to be burnt, blackened*. Targ. Job XXX, 30 (h. text חרה). Targ. Jer. VI, 29 חֲרֵיךְ. Targ. Is. IX, 18 חֲרוֹכַת (ed. Lag. חרובת).—2) (act. verb) *to burn, roast*. Pes. 40ª לא לִיחֲרוֹךְ וכ׳ one must not roast two ears &c.—Part. pass. חָרִיךְ. B. Mets. 85ª; Ber. 46ª, a. e., v. חָרוֹבָא.

Pa. חָרֵיךְ *to burn, singe the hair off*. Kidd. 41ª מְחָרֵיךְ רישא he himself singed the hair off the animal's head (in preparing for the Sabbath). Ab. Zar. 38ª.

Ithpe. אִיתְחָרִיךְ, אִיתַּ׳ *to be burnt* &c. Targ. Y. Gen. XXI, 15 אתח׳ he was parched (with fever). Targ. Y. Ex. XII, 37.—B. Mets. 85ª אִיתַּחְרְכוּ שקרה (Ar. חרכו) his legs were burnt. B. Bath. 74ª אִיתְחֲרוּכֵי Ms. M. 2 (ed. . . . אִיתְחֲרִיךְ חוה אית, v. Rabb. D. S. a. l. note) it (the wool) was singed. Nidd. 28ª אירחרך אִיתְחֲרוּכֵי Rashi (ed. איתרכי, corr. acc.) it (the corpse) was charred (not burnt to ashes).

חֲרֵךְ m. [*burn*, v. preced.] *herekh*, a verbal substitute or *herem* (חֵרֶם), v. בִּינּוּי. Ned. I, 2.—*Pl.* חֲרָכִים, v. חֲרַכַּיָּא.

חֲרָךְ I m. (b. h. חֲרַכִּים; חרך, cmp. חרק a. חרם) *lattice, latticed window*. Pesik. Haḥod., p. 49ᵇ בין חלון לח׳ כשם . . . as there is a difference between (the light as it comes through) an open window and a latticed window, so &c.; Num. R. s. 11; Pesik. R. s. 15; Yalk. Cant. 986 בין חלון לחלון (corr. acc.).—*Pl.* חֲרַכִּים, חֲרַכִּין. Gen. R. s. 98.

חֲרָךְ* II m. (חָרַךְ) *parched grain*; תגרי ח׳ *vendors of parched grain who sold also spices &c.; grocers* (κάπηλοι). Pes. 116ª; [oth. opin. vendors sitting behind *lattices*, v. preced.—Var. הֲרָךְ, v. הוּךְ, *pounded spices*].

חַרְכָּא ch.=h. חֲרָךְ I, 1) *breaking through, breaking in*. Targ. Y. Ex. XXII, 1 (h. text מחתרת).—2) *window*. Targ. I Chr. XV, 29; Targ. II Sam. VI, 16 (h. text חלון); a. e.—*Pl.* חַרְכִּין, חַרְכַּיָּא. Targ. Y. Gen. VIII, 2. Targ. Cant. II, 9; a. e.

חַרְכַּיָּא m. pl. (חָרַךְ) [*burnings,*] *ḥărakhaya*, a verbal substitute of חֲרָךְ, q.v. Ned. 10ᵇ, Rashi (ed. חָרְכִים) v. חֲרָקַיָּא.

חָרַם (b. h.) [*to perforate, break through* (cmp. Arab. *ḥaram*, a. חֲרָךְ I),] 1) *to make a net*. Men. 37ª top ר׳ יוסי החוֹרֵם R. J. the *net-maker* (or *fisher*); [Rashi, reading הַחָרוּם, (v. Rabb. D. S. a. l., note 100), v. infra].—2) *to perforate*. *Part. pass.* חָרוּם (b. h. חָרֵם) *one whose nose is so flattened as to show its holes, flat-nosed*. Bekh. VII, 3 ארזתו ד׳ הכוחל וכ׳ a *ḥarum* is he who can paint both of his eyes with one movement. Ib. 43ᵇ שחוטמו שקוע ד׳ *ḥ.* is one whose nose is sunk.—3) *to cut off, to set outside* (cmp. Arab. *ḥaram*), v. infra, a. חֵרֶם.—[4) *to burn*, cmp. חָרַב, חָרַךְ; v. חוּרְמָן.]

Hif. הֶחֱרִים (denom. of חֵרֶם) [*to set outside, apart,*] 1) *to dedicate for priestly or sacred use* (Lev. XXVII, 28, sq.); *to renounce private use*. Arakh. VIII, 4 מַחֲרִים אדם וכ׳ ואם ח׳ a man may renounce a portion of his sheep &c.; but if he renounces all of them, they are not dedicated (his vow is invalid). Ib. מה אם לגבוה להַחֲרִים וכ׳ since man is not permitted to renounce all his property even for a sacred purpose &c. Ib. 7 מח׳ אדם את קדשיו וכ׳ one may declare *ḥerem* one's own designated offerings (in which case he has to pay their value to the priest or the sanctuary); a. v. fr.—Part. pass. מוּחֲרָם, pl. מוּחֲרָמִים, מוּחֲרָמִין. Ib. 4, sq., v. supra; a. fr.—2) *to excommunicate, to pronounce the higher ban* (which includes the withdrawal of protection of property). M. Kat. 16ª מנדין . . ומַחֲרִימִין וכ׳ the smaller ban is pronounced (over one disregarding a legal summons) at once . . ., the great ban after sixty days.

חֲרֵם ch. same, *to perforate*. *Part. pass.* חֲרִים, חֲרִים *flat-nosed*, v. preced. Targ. O. Lev. XXI, 18.

Pa. חֲרֵים, *Af.* אַחֲרִים 1) *to declare* חֵרֶם. Targ. Josh. VI, 18 תְּחָרְמוּן (Var. תַּחֲרוּ, read: תְּחָרְמוּ). Targ. I Sam. XV, 21 דר תַּחֲרְמוּן (ed. Lag. a. oth. דיַחֲרְמוּן).—Targ. O. Lev. XXVII, 28. —Arakh. 28ª כל דאית ליה לא לַהֲרֵים . . . לִיחַרְמֵיה כולה one must not renounce (for sacred purposes) all his property, but of one kind he may renounce all he has.—2) *to excommunicate*. M. Kat. 16ª מנלן דמַחֲרְמִינַן (or דמְחַרְמִי) whence is it proven that we (the court) have a

right to excommunicate a recreant person?—Y. ib. III, 81d top אילולא דלא חַרְמִית . . . מְחַרֵם וכ׳ were it not that I never in my life excommunicated a person, I should have excommunicated that man; a. e.—Part. pass. מְחַרַם, pl. מְחַרְמִין. Ib. bot. ייא הדהוא גברא מ׳ this man (thou) be excommunicated. Ib. ליהוון הדיא עמא מה׳ those people (you) be excommunicated.

Ithpe. אִיתְחֲרַם *to be declared* חֵרֶם, *to be dedicated.* Targ. O. Lev. XXVII, 29 דיתחד׳ ed. Berl. (oth. דיתַחַד׳).

חֵרֶם m. (b. h.; preced.) 1) *net.* Kel. XXIII, 5; XXVIII, 9, v. זָוִיט; a. fr.—Ned. II, 5, v. infra.—2) *a place adapted for catching fish in nets, fishing coast, fishery.* B. Kam. 81b מלא חבל ח׳ בדרומה a rope's length (district) of fishing coast south of it (the Lake of Tiberias); Tosef. ib. VIII, 18 Var. ed. Zuck.—Erub. 47b ח׳ שבין וכ׳ a fish-pond between two territories.—3) [*cut off, excluded,* cmp. חוּפְקַר, הֶפְקֵר,] *herem, property set apart for priest's or Temple use; doomed to destruction.* Ned. II, 4 אם כח׳ של שמים if (he said, This shall be to me) like the *herem* consecrated to the Temple, opp. ח׳ של כהנים assigned to the private use of priests. Ib. 5 נדר בח׳ . . בְּחֶרְמוֹ של ים if he made a vow of abstinence using the word *herem,* and he says, I meant the *herem* of the sea (fisher's net). Ib. I, 2 כינויין לח׳ verbal substitutes for *herem* (effecting prohibition); a. fr.—4) *excommunication.* M. Kat. 17a.—*Pl.* חֲרָמִין, חֲרָמִים. Snh. 43b מעל עכן בג׳ ח׳ Akhan committed three sacrileges. Ned. II, 4 סתם ח׳ vows containing the expression *herem* unqualified. Ib. חַרְמֵי הכהנים the dedications as priestly property. Arakh. VIII, 6 סתם ח׳ לבדק הבית unqualified dedications (this be *herem*) go to the repair of the Temple; a. fr.—[Y. Kil. IX, 32a top שצבעה בחרם, read: בְּחֶרֶת.]—V. חֵירוּם.

חֵרֶם m. (preced.) 1) *fisherman.*—*Pl.* חֲרָמִים, חֲרָמִין, constr. חַרְמֵי. Y. M. Kat. II, end, 81b; Y. Pes. IV, 30d top ח׳ טבריה the net-fishers of Tiberias.—2) *confiscator, official oppressor,* v. חָרַג.—Tosef. Ab. Zar. VII (VIII), 6; Ab. Zar. 58a. Tosef. B. Mets. III, 19; Y. ib. IV, end, 9d a defective coin must not be given לתגר . . . ולא לח׳ וכ׳ to a travelling merchant, to a highwayman, or to an oppressor, because they will cheat &c.—*Pl.* as ab. Ned. III, 4; B. Kam. 113a, v. נָדַר.

חֵרְמָא m. ch.=h. חֵרֶם, 1) *net.* Targ. Hab. I, 15.—2)=חֵרֶם 3). Targ. O. Lev. XXVII, 21 (ed. Berl. זירמָא).—Targ. Josh. VI, 17, sq. (ed. Lag. חִיר׳; some ed. חָרָ׳); a. fr.

חַרְמָה, חֲרָמָא pr. n. pl. (b. h.) *Hormah* (*Destruction,* v. preced.). Targ. Num. XXI, 3 (ed. Berl. חוּרְמָה). Targ. O. ib. XIV, 45 (ed. Berl. חור׳; Y. שַׁצִיוּ).

חַרְמִינִי, v. חַרְמִיני.

חַרְנָה, חַרְנָן, v. חוֹרָ׳.

חַרְנוֹנָא m. (cmp. חַנְגַּי, a. חִרְנְגִי) *thistle.* Sabb. 110b ח׳ דחיגתא וכ׳ (Ar. חַרְנ׳; Ms. M. חרגנא), v. חִרְגָתָא.—V. חַרְנוּנָא.

חוֹרַנְיָא, v. חוֹר׳.

חֵרֶס I m. (b. h. חֶרֶשׂ; חרס *to be rough; to scrape*) 1) *common earthware.* כלי ח׳ earthen vessel. Kel. III, 1 (ed. Dehr. חרש); a. v. fr.—Ib. 4 חזה בה ח׳ if there remained of it a (sound) piece large enough to contain &c.—Tanh. Sh'lah. 1 (ref. to חֶרֶשׂ, Josh. II, 1) קרי ביה ח׳ read it *heres* (with earthware, in the disguise of potters); Num. R. s. 16, beg. חרש; a. fr.—Esp. (v. חַסְפָּא) *potsherd.* Y. Ned. I, 37a top; Y. Naz. I, beg. 51a לא חספא . . . . ודחני did not Bar K. say, *heres* is a substitute for *herem* (חֵרֶם)? now, does not this mean *a sherd* (which has no reference to anything forbidden either as sacred or as doomed to destruction)?; v. next w.—*Pl.* חַרְסִין, חֲרָסִים. Kel. III, 4. Ib. IX, 5 (Ar. חַרְשִׁין); a. e.—Hag. 13b (expl. בזק, Ez. I, 14) כאור . . מבין חח׳ like the flames from between the perforated earthen pieces (used in smelting gold).

חֵרֶס II m. (b. h.; חרס *to glow;* cmp. חַרָּה) *the sun.* Men. 110a (ref. to Is. XIX, 18) מאי עיר הח׳ (late eds. חה׳, v. Rabb. D. S. a. l. note) what is *Ir ha-Heres?* קרתא דבית שמשא the city of Beth-Shemesh; מאי משמע דהאי ח׳ לישנא וכ׳ where is the evidence that *heres* means sun? (Answ. ref. to Job IX, 7). Y. Ned. I, 37a top; Y. Naz. I, beg. 51a ח׳ לשון גבוה הוא *heres* (as a substitute for חֵרֶם, v. preced.) has reference to Deity, (as we read) 'who speaks to the sun' (Job l. c.).

חֵרֶס III (b. h.; cmp. preced. a. שְׁחִין) *an eruption of the skin.* Bekh. 41a גרב זה הח׳ *garab* (v. גָּרָב) is the same as *heres.*

חֶרֶס (חֶרֶס) ch. same. Targ. O. Deut. XXVIII, 27 (Y. quot. in Ar. חַרְסוֹנָא, v. חִירְסוֹנָא).

חַרְסוֹם pr. n. m. *Ḥarsum.*—Yoma 9a; Y. ib. III, 40d חרסות ed. Zuck. (Var. סום . .).—Yoma 35b R. El b. Ḥ. a rich scholar; Lam. R. to II, 2 (some ed. חַרְסָנָה) Treat. S'maḥoth ch. IX בימי ח׳ (prob. to be read: בן ח׳) in the days (of persecution) of &c.

חַרְסוֹן pr. n. m. *Ḥarsun.* Koh. R. to IV, 8 גבירי בן ח׳ G. b. H., a rich heir (cmp. preced.).

חַרְסוֹנָא, v. חֶרֶס.

חַרְסוּת, v. חַרְסוֹם.

חַרְסִית I (b. h.) pr. n., שער הח׳ *Gate of Ḥarsith,* one of the Jerusalem gates. Y. Erub. V, 22c (the Eastern gate) was called שער חריסית שהוא מכוון וכ׳ (corr. acc.) Gate of Ḥ., because it was facing the East; v. חֶרֶס II.

חַרְסִית II f. (חֶרֶס I) *potter's clay, clay-ground.* Maas. Sh. V, 1 בח׳ must be marked off with burned clay. Hull. VI, 7 בח׳; ib. 88a שחיקת ח׳ powdered burned clay. Kel. III, 7; a. fr.—[Tosef. Ter. IX, 3 חרסיות, v. חַסִית I.]

חַרְסָן m. (preced.) *earthen vessel, bed-chamber.* Tosef. Ter. X, 13; Tosef. Toh. V, 3; Y. Ter. XI, 48a חריוסן (corr. acc.). [Ar. ed. Koh., s. v. הרסנא, reads חַרְסָן.]

חַרְסָנָה, v. חַרְסוֹם.

חרספותייא, v. next w.

חַרְסְפִּיתִין m. pl. (חסם with ת inserted, v. חַסְפִּינִיתָא) *scales.* Targ. Y. Lev. XI, 9, sq. Targ. Y. Deut. XIV, 9 sq.—Pesik. R. s. 14 דמירין לַחַרְסְפוּתַיְיהוּ דנוני, v. חַסְפִּינִיתָא; Pesik. Par., p. 35ª להתרפותא דיונה (corr. acc.).

חֶרֶף m. (next w.) [*shame,*] *heref,* a phonetic substitute for חֶרֶם. Ned. I, 2.—*Pl.* חֲרָפִים, v. חֲרָפַיָּיא.

חָרַף (b. h.) 1) *to scrape, sharpen, grind.*—Part. pass. חָרוּף, f. חֲרוּפָה, pl. חֲרוּפוֹת. Pesik. R. s. 21 פנים ח׳ sharp (severe) countenance (Var. הדופות).—Trnsf. *to deflour,* v. infra.—2) (cmp. חלף) *to change, transform; to change possession. Part. pass.* f. חֲרוּפָה *designated for change of condition,* v. חֲרוּפָה.

Nif. נֶחֱרַף 1) (of grist) *to be ground;* trnsf. *to be deflowered, have intercourse.* Y. Kidd. I, 59ª top (expl. Lev. XIX, 20) בכתושה לפני איש . . . . נֶחֱרָפֶת *'neḥĕrefeth* by a man' means crushed before a man (with ref. to Prov. XXVII, 22, v. חֲרִיפוּת).—2) *to change condition.* Kerith. 11ª (ref. to נחרפת explained by בְּעוֹלָה) מאי משמע . . . . דשנויי דשינויא הוא (Rashi: דשינויא) what proof is there that *neḥĕrefeth* has the meaning of change from natural condition? Answ. ref. to חֲרִיפוּת (II Sam. XVII, 19) and to Prov. l. c.

Pi. חֵירֵף, חִירֵף (cmp. גָּדַף, גִּדֵּף) [*to scrape off,*] *to revile, blaspheme, shame.* Lev. R. s. 7, end מְחָרֶפֶת ומגדפת she (Rome) blasphemes and reviles. Num. R. s. 10 מְחָרְפָם, v. גִּדֵּף. Snh. 94ª, sq. שחרפו ע״ז וכ׳ who blasphemed (the Lord) through a messenger; a. fr.

Hithpa. הִתְחָרֵף, *Nithpa.* נִתְחָרֵף 1) *to be reviled.* Midr. Till. to Ps. LXXIV, end שמִּתְחָרֵף ומתנאץ which is reviled and blasphemed. Ib. to Ps. XVIII, 1 עד שנִּתְחָרַפְתִּי until I was reviled; a. e.—2) *to become white, pale.* Tanḥ. B'resh. 12 (play on קיץ וחרף) שתהיו מתקיירצין ופניכם מְתְחָרְפִין (some ed. מתחפרין) that you will feel nauseous and your faces become pale.

חָרַף ch. same; *Pa.* חָרֵף 1) *to sharpen, grind.* Targ. I Sam. XIII, 20, sq. Targ. Job XVI, 9 (not חָרִיף; h. text ילטש).—Part. pass. מְחָרָף. Targ. Jer. IX, 7 ed. Lag. (oth. ed. מְחָרִיף, corr. acc.). Targ. Is. V, 28.—2) *to blaspheme, revile.* Targ. Y. Lev. XXIV, 11. ; a. fr.—[Ib. 15, sq. יְחָרֵף *Pe.!*]

Af. אַחְרִיף *to be quick, be early.* Snh. 70ᵇ ועולו אַחְרִיפוּ וכ׳ go in early (before sunset), and leave early, that people may take notice of you. Sabb. 115ª דהוו קא מַחְרְפֵי that they did it earlier (than they were told to).

חֹרֶף, v. חוֹרֶף.

חָרָפָא or חָרְפָא m. (v. חָרַף *Af.*) *early.* B. Bath. 90ᵇ תרעא ח׳ וכ׳ the early market (soon after the crop) at the early market price, opp. תרעא אפלא later market.—*Pl.* חָרְפֵי. Targ. Koh. XI, 2 early seeds.—Taan. 3ᵇ בח׳ concerning early clouds (when rain is gathering). Nidd. 65ᵇ, v. אַפְרָלָא.—*Fem. pl.* חָרְפָתָא. R. Hash. 8ª Ar. (ed. חָרְפִּירָתָא), v. אַפְרָלָא.

חָרְפָּה f. (b. h.; חָרַף) [*paleness,*] *shame; revilement.* Gen. R. s. 80. Sabb. 88ᵇ, a. e. שומעין חֶרְפָּתָן וכ׳ hear themselves reviled and answer not.

חַרְפּוּפָתָא, חַרְפּוּפִיתָא f. (חָרַף) *scab,* v. חִירְפּוּפִיתָא.

חָרְפַּיָּיא m. pl. (v. חֵרֶף) *ḥărafaya,* a phonetic substitute of חֵרֶף in place of חֵרֶם. Ned. 10ᵇ, v. חָרְקַיָּיא.

חָרְפִּיתָא f. *early conceiving, vigorous sheep. Pl.* חָרְפִּיָּיתָא, v. חָרְפָא; cmp. חוּרְפָא.

חָרְפָתָא ch.=h. חֶרְפָּה, Targ. Ps. XXII, 7 חֶרְפַּת Ms. (ed. דְּיִסּוּרֵי).

חָרַפְתָּא f. *bat.* Targ. Y. II Deut. XIV, 18 (Y. I ערפדא).

חָרַץ (b. h.) 1) *to dig a cavity, to cut a trench* of even width all through. Y. Kil. VII, 31ᵇ bot. חפר ח׳ נעץ וכ׳ if (on the Sabbath) one dug (a pit), made a trench, and cut a wedge-like ditch (narrow below), he is guilty of one act; Y. Sabb. VII, 9ᵈ bot.; a. fr.—2) *to decree, designate.* Tanḥ. B'ḥuck. 1 (ref. to Job XIV, 5) ח׳ ימיו וכ׳ He designated the duration of life of every creature.—*Part. pass.* חָרוּץ, f. חֲרוּצָה; pl. חֲרוּצִים, חֲרוּצוֹת a) *grooved.* Sabb. 98ᵇ ח׳ היו הקרשים וב׳ the boards of the Tabernacle were grooved, and the sockets hollowed out correspondingly.—b) *decreed, decided; determined.* Gen. R. s. 67 (ref. to Prov. XII, 27) שמעיקר השולם חרוצות לו which were designated to him from primeval days. Ib. חרוצה ביד וכ׳ it is a decided fact known to the righteous that they will in this world receive none &c. Deut. R. s. 1 שידיך חדות וח׳ that thy hands are quick and determined.—c) *flat-nosed,* v. חָרוּץ.

Nif. נֶחְרַץ *to be cut into, dug, ploughed.* Y. Nidd. I, 49ª bot. a soil is called virgin כל שלא נ׳ בה מימיה when it has never been cut into; v. חֲרִיץ.

חָרֵץ ch. same, *to cut into.* Part. pass. חָרִיץ. Gitt. 20ª רושמא מְחָרֵץ ח׳ וכ׳ is the stamp of a coin dug into (are the devices formed with a loss of substance), or is it pressed into (by compressing the substance)?—Bekh. 41ª מיחרץ ח׳ (a dry scab is) cut into (deeper than the surface).

Ithpe. אִיתְחָרַץ *to be cut into,* v. supra.

חֲרִיץ m. (preced.) *incision, groove, mark of a seam.* Y. Nidd. I, 49ª bot. כל שאין בה ח׳ (a virgin soil is) such as shows no grooves. Y. Maasr. I, 48ᵈ bot. משיתמלא החי׳ from the time the incision in the growing fruits begins to fill up.—Y. Bets. II, end, 61ᵈ, a. e., v. חָרִיץ.

חֵרֶץ m. ch. *loin,* v. חַרְצָא II.

חַרְצָא I m. (חָרַץ) *digging, a digger.* B. Kam. 80ª (marginal version) שרצא ח׳ וא״ד ח׳ a digging animal, and some use only the word *ḥartsa:* digger; v. חַרְזָא.

חַרְצָא II m. (חָרַץ) 1) *groove, channel,* v. חַרְצָא.—2) (cmp. כֶּסֶל) [*incision,*] *loins.* Targ. Deut. XXXIII, 11 (Y. II חָרָץ).—Targ. Gen. XXXVII, 34 (Y. חַרְצוֹי *pl.*); a. fr.—*Pl.* חַרְצִין, constr. חַרְצֵי. Targ. O. Ex. XXVIII, 42 (some ed. חַרְצָךְ *their* loins); Y. ib. אתר קטור חַרְצֵיהוֹן

חַרְצִינִיתָא the place of the knot of their loins (belt). Targ. Y. Gen. L. 11; a. fr.

חרצינתא, חַרְצִינִיתָא, v. חַרְצִינִיתָא.

חַרְצַן m., pl. חַרְצַנִּים (b. h.) *a pomace of kernels* or *shells of grapes;* v. גֶּזַע. Naz. VI, 2. Ib. 35a; a. fr.—Ib. 38b אכל חרצן if he ate the shell (or the interior) of one berry. Ḥull. 82b זרע חטה וחד if he sowed a wheat grain and a kernel; a. fr.—V. גּוּפַרְקָא II.

חַרְצָנָה f. (preced.; collect. noun) *kernels.* Y. Maasr. I, 48d שתהא רואה חרצנה שלהן וכ׳ their kernels must be seen through the berries.

חַרְצַנְתָּא, חַרְצָנְיָתָא ch. same, *stones of a fruit.* Tanḥ. Vaëra 14 כחרא פרשתא דרמונא דחד מתחמיא מלגאו like the berry of a pome-granate whose stones are seen from within (shining through); Pesik. Vayhi, p. 3b דחרצנייתא (read: דְּחַרְצִינְיָתָא); Ex. R. s. 12 דְּחַרְצִינְיָתָא; Num. R. s. 12 דחרצינתה (corr. acc.); Cant. R. to III, 11 דכל חדא פיטרתא (read: חרצנתא . . .); Yalk. Ex. 186 דחרצנתי (read: תֵּירָה . . .); Yalk. Job 912 (corr. acc.).

חֵרֶק m. (next w.) [*cleft,*] *ḥerek,* a phonetic substitute for *ḥerem* (חֵרֶם). Ned. I, 2.—*Pl.* חֲרָקִים, v. חֲרָקָיָא.

חָרַק (b. h.) *to cut a gap; to squeeze into a gap; to prick. Part. pass.* חָרוּץ, f. חֲרוּצָה; pl. חֲרוּקִים, חֲרוּקוֹת a) *having incisions, edged, serried.* Ḥull. 59b ed., v. חָזַק.—b) *wedged in.* Par. XII, 8 חחרוקות (Var. חחזדוקות) those handles which are squeezed into holes, opp. חקדוחות bored handles; Tosef. ib. XII (XI), 17 אף חרוק וצואה וכ׳ (read: אף חחרוקות • צואה וכ׳).

Pi. חֵרֵק [*to set at edge,*] (with שֵׁן) *to gnash, grind the teeth.* Pesik. R. s. 37 מְחָרְקִין שיניהם ground their teeth (in sneer). Ex. R. s. 5; Tanḥ. Vaëra 6 התחיל מְחָרֵק עליהם וכ׳ he began to gnash his teeth against them (in rage).

חָרַק ch. same. Sabb. 67a לֵיחָרוֹק ביה פורתא let him cut a little notch into it. Part. חָרִיק. Y. Kil. IX, 32c bot. וחד בשינוי and gnashing his teeth; Y. Keth. XII, 35b וחרוק (corr. acc.),

Ithpe. אִתְּחָרוֹק same. Y. Kil. l. c. חויתא א׳ בשיניך thou wast gnashing thy teeth; Y. Keth. l. c. חוות א׳ בשינוי (corr. acc.).

חָרָק, חָרְקָא m. (preced.) *edge, notch. Pl.* חָרְקֵי, חָרֵי׳. Ḥull. 59b וחוא דמיבלע חֵירְקֵיהוּ provided the edges of their horns run irregularly into one another. Sabb. 46a דאית בה חרקי Ar. it has indentations (making the candlestick appear as if composed of movable parts), v. חִדְקָא.

חֲרָקַיָּא m. pl. (preced.) [*incisions,*] *ḥărakaya,* a Chaldaic substitute of חֵרֶק which is itself a substitute of חֵרֶם. Ned. 10b what are the substitutes of *herem?* חרכיא חרפיא Rashi (Ar. חרכ׳; ed. חֲרָקִים &c., h. pl. of חֵרֶק &c.).

חָרַר I, *Pi.* חֵרֵר (v. חור I) *to break through, to cave.* Ohol. III, 7; Succ. 20b חור שחֲרָרוּהוּ מים (or שחֲרָרוּהוּ) a cavity made by water, by animals &c.

חָרַר ch. same, *to perforate.*—*Part. pass.* חֲרִיר *discharging* (v. חָרָא). Targ. Y. Lev. XV, 3 חי וכ׳ . . . חָ׳ (some ed. וְחָרִיר part. act.) his membrum discharges &c.

חָרַר II, *Pi.* חֵרֵר (denom. of חוֹר II) *to set free.*—*Part. pass.* מְחוֹרָר *freed, free.* Gen. R. s. 14, end (ref. to Gen. II, 7 עבד מוד בפני עצמו וכ׳ (נפש וחיה (Var. מכודן, v. בָּדַן) a freed slave left to himself for a living.—Keth. 51b; B. Kam. 95a חמחוֹרָרִין (נכסים) unencumbered property. [Shaf. שְׁחָרַר.]

חָרַר ch. same, *to set free.* Targ. Y. Gen. XVI, 2 אֲחָרְרִינָהּ I will liberate her. Ib. 3 חֲרַרְתָּהּ (not תא . . .). Ib. 5.

Ithpa. אִתְחָרַר, אִיתְחַר *to be set free.* Targ. Lev. XIX, 20.

חָרַר III (b. h.; cmp. גרר) [*to be rough, excited,*] *to glow. Pilp.* חַרְחֵר, q. v.

חָרַר ch. same, *to burn, to be blackened, charred.* Targ. Ps. II, 12 וְיִתּוֹר. Ib. CII, 4. Targ. Ez. XV, 4, sq. חַר; a. e.

[*Pa.* חָרְחֵר *to stir the fire.* Ab. Zar. 38b וחרחרי, v. וְחָרְחֵר.]

Ithpa. אִתְחַר *to be heated, dried up.* Targ. II Esth. V, 1.

Ithpalp. אִתְחַרְחַר same. Targ. Ps. LXIX, 4.

חָרַר IV (cmp. חרר I) *to heap up, round.* Denom. חוֹרָר, חֲרָרָה.

חָרַר same.—*Pa.* חָרְחֵר *to round, make a* חֲרָרָא. Targ. Ez. IV, 12 (some ed. תְּחַר׳ *Af.*; h. text תעגינה).

חֵרַר *freedom,* v. חֵרֵר.

חָרָר m. 1) *needle-eye,* v. חוֹר 1.—2) *pile,* v. חוֹרָר.—*Pl.* חֲרָרָה, v. חֲרָרָה.

חָרָר, חֲרָרָא c.=next w., 1) *a cake.* Targ. Jud. VII, 13 (h. text צְלִיל). Targ. I Kings XVII, 13 (h. text עגה); a. fr.—Pesik. R. s. 18 [read:] תמן אמרין עבדין מינהּ ח׳ לכלבא ולא טעמיה there (in Babylonia) they say, they made out of it a cake for a dog, but he would not taste it (v. Erub. 81a); Pesik. Haomer, p. 71b חֲרָרָה.—*Pl.* חֲרָרָן. Targ. Y. I Num. XI, 8. Targ. Y. Ex. XII, 39 (some ed. חריצן; חֲרִירָן, חרירן, corr. acc.).—2) *clot.* Lev. R. s. 24 ח׳ דדמא (ed. חרדא, חרדה, corr. acc.) a clot of blood.

חֲרָרָה f. (חרר IV) [*rounded heap,*] 1) *a thick cake* baked on coals. Kidd. 59a, v. חֲפַף (v. also Rashi a. l. a. infra). Sabb. I, 10. Tosef. Ḥag. III, 12; Y. ib. III, 79b, v. חָבַב. B. Kam. II, 3 שנטל ח׳ that took a cake (with live coals sticking to it).—*Pl.* חֲרָרִין. Bets. II, 6 (21b) גריצין וחי׳ Bab. ed., v. גְּרִיצָה (Mish. ed. חוֹרִי, Y. ed. חוֹרִי b. h., collect. noun: *cakes*); Y. ib. 61c bot. (play on חֲרִי, Deut. XXIX, 23, a. on חוֹרִי, Gen. XL, 16).—2) *pile of sheaves, temporary stack* in the field. Peah V, 8 לח׳ for the purpose of temporary piling, opp. לגוֹרָן. [Kidd. 59a

עני חמחפך בח׳ a poor man moving about a stack (waiting for its removal to take up eventually a forgotten sheaf); cmp. Peah l. c.; oth. defin. v. חָפַךְ.]—Y. Peah V, end, 19ᵃ, expl. ח׳ with גַּלְגַּל a globular heap.—3) חֶרֶת דם *a clot of blood.* Bekh. III, 1 (21ᵇ). Nidd. 66ᵃ; a. e.—Tanḥ. K'dosh. 9 כחרדת (corr. acc.)—4) *a ball of iron ore.* Kel. XI, 3 he who makes vessels מן הח׳ of iron ore (before it is smelted).

חֶרֶשׁ, v. חֵרֵס.

חָרַשׁ I (b. h.) 1) *to engrave, draw, design.* Koh. R. to I, 16 הלב חוֹרֵשׁ the heart designs.—2) *to plough.* Macc. III, 9 יש חוֹרְשִׁין חלם וכ׳ one may plough one bed and &c. Taan. 29ᵃ וח׳ את העיר Ms. M. and passed the plough over the city of Jerusalem. Sabb. VII, 2; a. fr.—Trnsf. *to have sexual intercourse.* Y. Yeb. I, 2ᵇ top. Gen. R. s. 98; a. e.

Nif. נֶחֱרַשׁ *to be ploughed over.* Taan. IV, 6 נֶחֱרְשָׁה העיר the plough was passed over the city of Jerusalem; a. e.

חָרַשׁ II, *Pi.* חֵרֵשׁ, חֵי׳ (denom. of חֵרֵשׁ) *to deafen, make deaf.* B. Kam. 86ᵃ שחֵירְשׁוֹ וכ׳ when he made him deaf without wounding him. Ib. החוֹרֵשׁ את אביו (Ms. H. a. R. חֵרֵשׁ); ib. 98ᵃ חֵרְשׁוֹ לאביו if one injured his father's hearing; v. חֲרִישָׁה II. Kidd. 24ᵇ.—Sabb. 109ᵃ top. יד מְחֵרֶשֶׁת the unwashed hand put to the ear causes deafness.

Hif. הֶחֱרִישׁ 1) same. B. Kam. 86ᵃ להַחֲרִישׁ, v. חֲרִישָׁה II. —2) (b. h.) *to be silent.* Y. Pes. IX, end. 37ᵃ (ref. to Prov. XVII, 28) ואין צ״ל חכם מַחֲרִישׁ and it is needless to say the same of a wise man keeping silence. [Usu. שָׁתַק.]

Nithpa. נִתְחָרֵשׁ *to become deaf (and dumb).* Yeb. XIV, 1; Tosef Ter. I, 1 פירקח ונ׳ if he had been well-hearing and became etc.; v. חֵרֵשׁ.

חָרַשׁ ch. (v. preced. wds.) 1) *to be entangled.* Targ. Job VIII, 17.—2) *to be choked, obstructed, deaf.* Gen. R. s. 81 (prov.) מיחולחך חֲרָשָׁה וכ׳ if thy sieve is choked, knock at it (when you are forgetful of your duties, the Lord will remind you through affliction); v. טְרַשׁ II.—3) *to practice witchcraft.* Ib. s. 86 באתר דחרשין חֲרִישִׁין where there are sorcerers witchcraft is practiced.

Pa. חַרֵשׁ *to entangle, inure.* Targ. Ez. XIII, 20 (h. text צדד).

Ithpa. אִתְחָרֵשׁ *to be entangled, confounded.* Y. Hag. II, 77ᶜ top (expl. תאלמנה, Ps. XXXI, 19) יִתְחָרְשָׁן וכ׳ may their lips be confounded, crushed, silenced, cmp. אִלֵּם a. חֵרֵשׁ; Gen. R. s. 1 (corr. acc.)

חָרָשׁ m. (b. h.; חָרַשׁ I) *artist, artisan, carpenter, turner* (faber). Deut. R. s. 2 לח׳ שחירה וכ׳ like an artist that was making an image &c.—*Pl.* חָרָשִׁים. Gen. R. s. 65, end; s. 70, v. חֲמוֹר; Pesik. Shek., p. 15ᵃ.—Trsnf. *scholar.* Gitt. 88ᵃ (ref. to II Kings XXIV, 16) ח׳ שבשעה....כחֲרָשִׁין ח׳ the scholars were named *ḥarash*, for when they opened argument, all were like dumb; Snh. 38ᵃ; Yalk. Dan. 1066; a. e.—*Pl.* as above. Ḥag. 14ᵃ (ref. to Is. III, 3).

חָרָשׁ m. ch. *sorcerer*, v. חַרְשָׁא.

חֵרֶשׁ m. (b. h.; v. חֵרַשׁ) *silence.* Tanḥ. Sh'mini 9 (play on חָרָשׁ, II Kings XXIV, 16) אלו...תפלת ח׳ בלחש וכ׳ *ḥarash* means those who hold silent prayers in murmuring, and yet conquer &c.

חֶרֶשׁ or **חֵרֶשׁ** pr. n. m. *Ḥeres* or *Heresh.* Ab. IV, 15. Yoma 4ᵇ; a. e.

חֵרֵשׁ m. (b. h.; cmp. חֵרַשׁ) [*closed up,*] *deaf, dumb* (cmp. אִלֵּם); *deaf and dumb.* Ter. I, 2 ח׳ שדברו וכ׳ the *ḥeresh* of which the scholars speak (in a legal sense) means everywhere *deaf and dumb.* Ib. ח׳ המדבר וכ׳ a *ḥeresh* that can talk but not hear. Meg. II, 4 חרש מח׳ except a deaf person. Sifré Num. 153 (ref. to Num. XXX, 5; 12) להוציא את הח׳ this excludes the case of the father (the husband) being deaf; Ned. 73ᵃ; a. fr.—*Pl.* חֵרְשִׁין, חֲרֵשִׁים. Ḥag. 14ᵃ; Gitt. 88ᵃ, v. חָרַשׁ. Ruth R. s. 2 beg. (ref. to חרש, Josh. II, 1) עשו עצמכם ח׳ pretend to be deaf.—*Fem.* חֵרֶשֶׁת. Gitt. V, 5. Yeb. XIV, 1; a. e.—*Pl.* חֵרְשׁוֹת. Ib. 3.

חִירְשָׁא, חֵרְשָׁא ch. same. Targ. Ex. IV, 11; a. fr. —*Pl.* חֵרְשַׁיָּא. Targ. Is. LVI, 10; a. e.—Y. Ber. IX, end, 14ᵈ כל חרשייא מבין וכ׳ Var. (v. בְּדָבָא) all dumb (silent) persons are good, but those silent (abstaining) from reciting the Law are bad.

חֵרֵשׁ, חֵרְשָׁא m. (v. חֵרֵשׁ; cmp. לַחַשׁ) *fascinator, charmer, sorcerer.* Targ. O. Deut XVIII, 10 (some ed. חַרְשׁ); a. e.—Cant. R. to III, 6. Y. Ḥag. II, 77ᵈ bot. עיסקיה דהדין ח׳ וכ׳ it is the nature of a sorcerer that he can do nothing when lifted from the ground. Ber. 62ᵃ bot. (in an incantation) לא חֵרֵשׁ דח׳ וכ׳ (Var. דְּחָרֵשׁ ... pl., v. Rabb. D. S. a. l, note 8) no charm of a sorcerer or of a sorceress.—*Pl.* חֵרֵשׁ, חֵרְשֵׁי, חֵרְשַׁיָּא, חֵרְשִׁין, חֵרְ׳. Targ. Y. Deut. l. c. (ed. Amst. חַרְשִׁין). Targ. Ps. LVIII, 6; a. e.—Y. Ḥag. l. c.; Y. Snh. VI, 23ᶜ bot.—*Fem.* חֵרְשָׁא חַרְשְׁתָּא, חָרָשָׁא. Targ. O. Ex. XXII, 17. —Ber. l. c. (Var. חַרְשִׁיתָא).—V. חַרְשִׁין.

חַרְשֵׁי (preced.) *sorcery*, v. חַרְשִׁין.

חַרְשִׁיוּתָא f. same. Targ. Y. Ex. XXII, 17; a. e.—V. חַרּוּשְׁתָּא.

חֵרֵשׁ, חַרְשֵׁי, חַרְשִׁיוּתָא, חַרְשִׁין, חֵרְ׳, m. pl. *sorcery, witchcraft.* Targ. Koh. XI, 4 (ed. Amst. חֵרְ׳); a. fr.—Sabb. 75ᵃ, v. אַמְגּוּשְׁתָּא. Ber. 62ᵃ bot., v. חָרָשָׁא. Cant. R. to III, 6 לית ח׳ וכ׳ (not חרשון) witchcraft has no effect by night. Gen. R. s. 86 ח׳ במצרים sorcery imported to Egypt!, v. חָרַשׁ 3. —Ḥull. 84ᵇ; B. Mets. 29ᵇ כסא דח׳ וכ׳ rather drink a cupfull of witchcraft (charmed drink) than of tepid water. Pes. 110ᵃ, v. next w.

חַרְשִׁיתָא f. (preced.) *sorceress.* Ber. 62ᵃ, v. חָרָשָׁא. —*Pl.* חַרְשַׁיָּתָא. Y. Ḥag. II, 77ᵈ bot. נשיהן ח׳ women practicing witchcraft. Pes. 110ᵃ נשי ח׳ Rashi (ed. נשי דחרשיא, Ms. M. דחרושתא), v. חַרּוּשְׁתָּא.

חָרַשְׁתָּא, v. חָרָשָׁא.

חָרַת (b. h.; cmp. חָרַשׁ) *to engrave.* Part. pass. חֲרוּת, v. חֵרוּת.

חֲרַת, ch. same. Part. pass. חֲרִיתִי, pl. חֲרִיתִין. Targ. O. Lev. XIX, 28 (ed. Berl. חֲרִיתִ׳). Targ. Jer. XVII, 1.

חֶרֶת f.(חרר III) *soot, sediment of ink, shoe-black.* Nidd. II, 7 כְּחֶ׳; ib. 19a כְּחָרוּת; Tosef. ib. III, 11 (not בה׳); expl. Nidd. 20a כי חרותא דדיותא, v. דְּיוֹתָא.—Y. Sot. VII, 22d חֲרוּתָהּ אש וכ׳ its ink was black fire. Y. Kil. IX, 32a top פשתן שצבעו בח׳ (ed. בחרם, corr. acc.) linen dyed with blacking (looking like wool).

חַרְתָּא I ch. same. Sabb. 104b; Gitt. 19a, v. אִשְׁתַּפְּתָא. Lam. R. to IV, 8.

חַרְתָּא II f. (חרר III) [*heat,*] *strife, anger.* Targ. Prov. XV, 18; XVIII, 6 (ed. Lag. הַרְתָּא).

חַרְתָּא, v. חוּר׳.

חָרְתָּא f. (v. חוֹרָא II) *a free woman.*—*Pl.* חָרְתָּא. Yeb. 118b בי ח׳ among the women of nobility; Keth. 75a חָרָאתָא.

חַרְתָּנָא m. (v. חַרְתָּא II) *querulous man.* Targ. Prov. XVI, 28 (ed. Lag. חַ׳; some ed. דרתנא, incorr.)

חַשׁ, חַשׁ, v. חוּשׁ, חָשַׁשׁ, חֲשַׁשׁ.

חֲשָׁא, v. חֲשִׁי.

חָשָׁא (or חֲשָׁא) m. (חוּשׁ, חָשַׁשׁ; cmp. P. Sm. 1391) *what man has to suffer, predestination, luck.*—*Pl.* חֲשָׁיָא or חֲשַׁ׳. Lam. R. to I, 16 דְּחָשַׁיְיהִי קשיי לינוקי hard fates are in store for my child (Matt. K. quotes a version נחשיהי, v. נַחֲשָׁא). Ib. [read:] לא אמרית לך דח׳ קשייא ליה דעל ריגליה חרב בית מקדשא.

חָשֵׁי, חָשָׁאֵי m. pl. (v. P. Sm. 1391) *thyme.* Sabb. 128a, expl. קורניתא (v. Löw Pfl. p. 181).

חֲשָׁאי m. (חָשָׁה) *whispering, stillness, secret.* Pes. 56a לחבריא בח׳ to offer it to her in secret. Ib. שרחו בח׳ ... אומרים that they say it in a whisper. Arakh. 16a; Zeb. 88b; Yoma 44a דבר שבח׳ something done in secrecy (the offering of frank-incense on the inner altar); מעשה שבח׳ what is committed in secrecy (calumny). Ber. 15b; a. fr.—*Pl.* חֲשָׁאִים. Shek. V, 6 לשכת ח׳ the Hall of Secret (donations).

חֲשַׁי, חֲשַׁי, חֲשַׁאי ch. same. Targ. Ps. XLI, 8. Targ. Job IV, 16; a. e.

חָשַׁב (b. h.; cmp. חָשָׁה) 1) *to think, intend, plan.* Ber. 6a; Kidd. 40a (ref. to Mal. III, 16) אפי׳ ח׳ אדם וכ׳ even if one only had the intention of doing etc.; Sabb. 63a (*Pi.*).—Tanh. P'kudé 11 וכשהן חוֹשְׁבִין להיעמידו וכ׳ and when they thought they had put it up, it fell apart again. Sot. 35a אני חָשַׁבְתִּיהָ .. והם חָשְׁבוּ וכ׳ I planned it for their good, but they considered it an evil; a. fr.—2) *to consider, regard; to count.* Ber. 14a (ref. to Is. II, 22) במה חֲשַׁבְתּוֹ לזה ולא לאלוה with what right didst thou pay thy regard to him and not to God?—Sot. l. c., v. supra. Pesik. R. s. 21, v. סוּפְרִיסְטָא; a. fr.—3) *to design, trace.* Yoma 72b (ref. to חשב a. רקם, Ex. XXVI, 31a 36) רוקמין במקום שחוֹשְׁבִין they embroidered over what they had traced.—*Part. pass.* חָשׁוּב fem. חֲשׁוּבָה a) *counted, regarded*; ח׳ כ׳ *equal to.* Lam. R. to I, 5 לא .. מדינה ח׳ כלום the country towns were of no account. Ned. 64b ח׳ כמת is like dead; ib. חֲשׁוּבִין כמת; Gen. R. s. 71 חֲשׁוּבִים כמתים; a. fr.—b) *valuable; important; respectable, of high standing.* Bets. 3b ביצה ח׳ an egg is a valuable object. Ber. 19a, a. fr. אדם ח׳ שאני with a man of high standing it is different. Pes. 108a אשה ח׳ a woman of rank. Tanh. Shmini 9 איש ח׳ שמחשבים וכ׳ a man of standing whom they respected in his place; a. fr.

Pi. חִשֵּׁב same, 1) *to consider, regard; to respect,* v. supra.—2) *to account, calculate, figure.* B. Bath 78b חשבונות .. לחַשְּׁבָן וכ׳ חִמְחַשְּׁבִים the thoughtful. Sabb. 150a. accounts of a religious nature may be figured out on the Sabbath. Ab. II, 1 חוֹי מְחַשֵּׁב וכ׳ count what you sacrifice in doing good, against what you gain thereby. Snh. 65b המח׳ עתים וכ׳ he who calculates seasons and hours (which are auspicious and which are not). Ib. 97b מְחַשְּׁבֵי קיצין those who make calculations (from Biblical verses) as to when the Messiah will come; a. fr.—[Sabb. 150b top מוחר לחוֹשְׁבָן (Kal), Ms. M. לחַשֵּׁב.]—V. חֲשָׁבוֹן.—3) (sub. מחשבה זרה) *to have in mind an undue intention in the performance of a sacrificial ceremony.* Yoma 48a ח׳ בחפינת וכ׳ if he had an undue intention when grasping the frankincense (e. g. to offer it tomorrow). Ib.b; a. fr.

Hithpa, הִתְחַשֵּׁב, *Nithpa.* נִתְחַשֵּׁב 1) *to be counted.* Ohol. I, 3 אין האהל מִתְחַשֵּׁב the tent is not counted (as a special item). Yalk. Num. 768 מתח׳ לנו will be counted against us (be deducted from our share). Mikv. III, 3 עד שיִתְחַשֵּׁב וכ׳ until it is calculated that all the original water has run off. Pesik. R. s. 44 the former sins אינן מִתְחַשְּׁבוֹת לו וכ׳ are not counted or remembered to him.—2) *to be considered, believed to be.* Tanh. Masé 5, v. כְּזָבָן.—3) *to occupy a high position.* Shebi. VIII, 11 אם מתחשב הוא (Ms. M. כמ׳, v. Rabb. D. S. a. l. note) if he (is like one who) holds a high position.—4) *to conspire* (with the Romans). Tosef. Ab. Zar. II, 7 ואם מתחשב וכ׳ but when he (the Israelite besieging a city) does it as an ally (in the Roman interest), he is forbidden (to conduct the siege); Ab. Zar. 18b ובלבד שלא יִתְחַשֵּׁב עמהם provided he does not conspire with them; ואם נתח׳ וכ׳ (Ms. M. יתח׳); Y. ib. I, 40a מתחשד (corr. acc.).

חֲשַׁב (חֲשִׁיב) ch. same. Targ. Gen. L. 20. Targ. Esth. VIII, 3; a. fr.—Pesik B'shall., p. 82a (translating Ex. XVIII, 11b) במחשבה דחַשְׁבון איתחשב להון what they had planned (against Israel) was planned against them. Sabb. 3a קא חֲשִׁיב he counts in; a. fr.—*Part. pass.* חֲשִׁיב, pl. חֲשִׁיבִין = h. חָשׁוּב, v. preced. Targ. Y. Ex. IV, 19; a. fr.—Keth. 8b ח׳ את וכ׳ thou hast been found worthy to be seized (to suffer) for etc. Gitt. 56b מאן ח׳ וכ׳ who is highly esteemed in that world (the hereafter)?; a. fr.

Pa. חַשִּׁיב same, *to plan, to count, calculate.* Targ. Jer. XXI, 11.—Targ. O. Lev. XXV, 27; a. fr.—Meg. 11b חַשִּׁיב ועירל וכ׳ count, and include in their place &c. Pes. 94a דקא חַשְׁבֵי דקדמא וכ׳ because they also counted the distances which one walks before dawn and after

sunset. Sabb. 74[a] ולִיחַשֵּׁב וכ׳ let him also count the act of pounding; ib. 6[b]; a.e. וּלְחַשּׁוֹב (Pe.); a. fr. [Y. Pes. IV, end, 31[c] מחשבנא v. חֲשַׁךְ.]

Ithpa. אִתְחַשַּׁב, *Ithpe.* אִיתְחַשַּׁב 1) *to be planned.* Targ. O. Gen. L, 20.—Pesik. l. c., v. supra.—2) *to be considered, valued.* Targ. Lev. XVII, 4. Targ. Ps. L, 23; a. fr. — [Targ. Prov. XXIX, 11 מִיתְחַשַּׁב Ms. (ed. Lag. מחשב, Var. מאשב) *is respected* (v. Pesh. a. l.; ed. Wil. מאכה v. מְאַךְ).]

חַשָּׁבָא (חַשׁ׳) m. (preced.) *accountant, calculator.* —*Pl.* חַשָּׁבַיָּא (חַשׁ׳). Targ. Is. XXXIII, 18.

חֶשְׁבּוֹן m. (b. h.; preced. wds.) 1) *account, sum; accountability; punishment and reward.* B. Bath. 9[b] ח׳ גדול sum total. Ib. 78[b] (play on *Heshbon*, Num. XXI, 27; 30) באו ונחשב חֶשְׁבּוֹנוֹ וכ׳ come and let us examine the account of the world (human affairs), the loss etc. Ib. אבד ח׳ וכ׳ the accountability of the world is gone (there is no reward or punishment). Ex. R. s. 51, beg., a. fr. ליתן ח׳ to render an account. Tosef. B. Kam. X, 21 מה ח׳ עשה וכ׳ how our father settled with you; Y. ib. X, 7[b] bot.—Y. Ab. Zar. II, 42[a] top מים וכ׳ ח׳ he understands the calculation of the action of the water. Ib. ח׳ גדול הוא this is a great thing to calculate; a. fr.—2) *promptness in business.* Deut. R. s. 4 איני מכיר חֶשְׁבּוֹנְךָ I do not know your way of settling (whether you are prompt); ib. עשית לי ח׳ you paid me promptly. [Yalk. Deut. 808 הח׳ read בעל הח׳ *market commissioner.*]—*Pl.* חֶשְׁבּוֹנוֹת. Sabb. 150[a], sq., v. חָשַׁב. Bekh. 5[a] בקי בח׳ a good arithmetician.

חֶשְׁבּוֹנָא, v. חוּשְׁבָּנָא.

חֲשַׁד, v. חָסַד II.

חָשַׁד (cmp. וְחָשָׁה) [*to whisper,*] *to suspect* (cmp. דוּם a. דְּרָמָה). Yoma 19[b], a. e. החוֹשֵׁד בכשרים he who entertains a suspicion against worthy men. Ib. חֲשָׁדוּהוּ (ב)צדוקי they suspected him of being a Sadducee. Sabb. 127[b] במה חֲשַׁדְתַּנִי whereof did you suspect me?—Ib. 118[b]; M. Kat. 18[b] מי שחוֹשְׁדִין וכ׳ whom people suspect without cause; a. fr. —Part. pass. חָשׁוּד, f. חֲשׁוּדָה; pl. חֲשׁוּדִים, ח׳ לדבר חֲשׁוּדִין; חֲשׁוּדוֹת. Dem. III, 5, v. חָלַם. Erub. 69[a] אחר ח׳ וכ׳ one who is suspected of neglecting one religious law, is suspected of disregarding the whole Law; Bekh. 30[b]. Ib.[a] ח׳ על השביעית suspected of ignoring the laws of the Sabbatical year. Shebu 32[b], a. fr. ח׳ על השבועה suspected of swearing falsely (not admitted to oaths). Y. Taan. III, beg. 66[b] מפני פרנסת ח׳ for the sustenance of those suspected (of neglecting the laws of the Sabbatical year); a. fr.

Nif. נֶחְשַׁד *to be suspected.* Ber. 31[b] (ref. to I Sam. I, 16) מכאן לנ׳ בדבר וכ׳ from this we learn that he who is unjustly suspected, must make it known (clear himself). Bekh. 30[b]; Ab. Zar. 39[a] עד שיֵּחָשְׁדוּ until there is reason to suspect them of neglecting the observances of the associates (v. חָבֵר); a. fr.—[Y. Ab. Zar. I, 40[a] מתחשד, v. חָשַׁב.]

חַשַּׁד, ch. same. Targ. Y. Deut. XXIV, 9.—Sabb. 118[b] לדידי חַשְּׁדִין וכ׳ they suspected me without cause; a. fr.—Part. pass. חֲשִׁיד. Ber. 5[b] ומי חֲשִׁידְנָא וכ׳ am I suspected by you (of doing wrong)?; ומי ח׳ קב״ה וכ׳ can the Lord be suspected of injustice?, v. דִּינָא. Shebu. 32[b] דח׳ מאן which of the contestants is suspected (of swearing falsely)?; a. fr.

Ithpe. אִתְחַשַּׁד *to be suspected.* Targ. Y. Deut. XXI, 3.

חָשֻׁד m. (preced. wds.) *suspected.*—*Pl.* חֲשֻׁדִים; constr. חֲשֻׁדֵי. Pes. 85[a] ח׳ כהונה the suspected among the priesthood, i. e. priests suspected of wilfully unfitting a sacrifice in order to spite the owner.

חֲשָׁד m. (preced. wds.) *suspicion.* מפני הח׳ *to avoid suspicion.* Sabb. 23[b] מפני הח׳ (Tosef. Peah I, 6 מפני מראית העין) to avoid suspicion (as if he appropriated to himself the poor man's share). Yoma 30[a]; a. fr.

חֲשָׁדָא ch. same. Hag. 5[a] מיחתו לה לידי ח׳ exposes her to suspicion.—משום ח׳ *to avoid suspicion.* Ber. 43[b]; a. fr.—

חָשָׁה, v. חשי.

חָשׁוּ pr. n. m. *Hashu.* Keth 84[b] bot. יימר בר ח׳.

חָשׁוּב, v. חָשַׁב.

חָשׁוֹךְ m. (b. h.; חֲשֵׁכָה) 1) *dark, black.* Ab. Zar. 8[a], v. חֲשֵׁכָה.—*Pl.* פְּנִין חֲשׁוּכִים . . .; f. חֲשׁוּכוֹת. Bekh. VII, 5 (expl. מרוח אשך, Lev. XXI, 20) שמראיו ח׳ whose complexion is very dark. Yalk. Ex. 258 פנים ח׳ dark (frowning) countenance; Mekh. B'shall., Vayassa, s. 2 חֲשֵׁכוֹת.—2) *obscured, benighted.* Pesik. R. s. 6, beg. (ref. to Prov. XXII, 29) פרעה ח׳ Pharaoh, the benighted.—*Pl.* as ab. Cant. R. to I, 1 (ref. to Prov. l. c.) לפני ח׳ אלו הרשעים 'before the benighted' that means the wicked.

חֲשׁוֹכָא, חֲשׁוֹךְ I. ch. 1) same, *dark.* Targ. Am. V, 20.—2) (חֲשַׁךְ II) *lean, reduced, poor.* v. חֲשִׁיךְ II.

חֲשׁוֹכָא, חֲשׁוֹךְ II m. (preced.) 1) *darkness.* Targ. Ex. X, 21, sq.; a. fr.—Targ. Ez. XIII, 18, v. רְקִיעָא II.—Pes. 34[b] ארעא דח׳ a land of darkness (fogs). Hag. 12[b] bot. ומי אית ח׳ וכ׳ is there darkness before the Lord?; a. fr.—*Pl.* חֲשׁוֹכְיָא. Targ. Ps. LXXXVIII, 7.—2) *charred wick, snuff.* Bets 32[a] עדויי ח׳ Ar. (ed. חוּשְׁבָּא). v. מְדַמֵּךְ.

חשוף, Tanh. P'kudé 3, some ed. (oth. ed. חצוף), read סָחוּף, v. סָחַף.

חשופא, v. חֲשׂוּפָה.

חַשְׁחַשׁ, v. חֲשַׁשׁ.

חָשָׁה, חשי (b. h.) [*to whisper,*] *be silent, quiet* (cmp. דום, דמם). Part. (fr. חוּשׁ) חָשׁ, f. חָשָׁה, pl. חָשׁוֹת. Hag. 12[b] . . . וחשות ביום וכ׳ אומרות say praise by night, and are silent by day. Ib. 13[b] (play on חִישְׁמֵל) חיות עתים . . . חשות Ms. M. *Hayoth* (v. חַיָּה I end) who at times are silent etc.

חֲשֵׁי, חֲשָׁא ch. 1) same. Y. Ab. Zar. I, 39[b] top חֲשֵׁי דמלכא וכ׳ hush, for the king wants it so (desires to

be worshipped in the form of a calf).—2) (=חוּשׁ) *to feel, suffer,* v. חוּשׁ ch.

חֲשַׁי v. חֲשַׁאי.

חָשַׁי, v. חֲשָׁאי.

חֲשִׁיב, חָשִׁיב, v. חֲשַׁב.

חֲשִׁיבָא m. (חֲשַׁב) *prominent person, notable. Pl.* חֲשִׁיבֵי. Gitt. 58ª ח׳ דרומאי the Roman notables. Ib. 56ᵇ [read:] ואימנו להו ח׳ דר׳ לאותיבך וכ׳ and the Roman nobility resolved to place thee at their head; Yalk. Prov. 953.

חֲשִׁיבוּתָא f. (preced.) *importance, value.* B. Bath. 146ª ח׳ דא״י ed. (Ms. M. a. F., Rashb. שְׁבָחָא) the valuableness of Palestine (for its fertility).

חָשִׁיד, v. חֲשַׁד.

חָשִׁיךְ, v. חֲשַׁךְ.

חֲשִׁיכָא, חָשִׁיךְ I m. (חֲשַׁךְ I) *dark, black.* Targ. Y. Lev. XXI, 20 חזויירה ח׳ Ar. s. v. חז whose complexion is very dark (v. חָשׁוּךְ; ed. פוחדוי וכ׳).—*Fem.* חֲשִׁיכָא, pl. חֲשִׁיכַן. Targ. Lam. V, 17.

חֲשִׁיכָא, חָשִׁיךְ II m. (חֲשַׁךְ II) *lean, poor; luckless* (interch. with: חֲשׁוֹכָא, חָשׁוֹךְ). Targ. Ez. XVIII, 12. Targ. II Sam. XIII, 4. Targ. Ps. LXXII, 13; a. fr.—Lam. R. to I, 5 ולמה ח׳ כן and why is he so reduced?—Ib. to III, 20 (prov.) עד דשמינא חשיך חשיכא מיית Ar. (Var כחיש כחישא; ed. . . דקטרינא . . קטין . . .) while the fat one becomes lean, the lean one is dead (retribution to the oppressor comes too late). Midr. Till. to Ps. XXII, 7, v. חי ch.—*Pl.* חֲשִׁיכַיָּא, חָשׁוּכֵי. Targ. Jer. LII, 15, sq. — Succ. 44ᵇ לחשוכיא (Ms. M. 2 לחסיניא, read לְחָסִיכֵי) to the poor.—*Fem.* חֲשִׁיכָא, חֲשִׁיכְתָא. Targ. Is. LIV, 11.—*Pl.* חֲשִׁיכָן, חֲשִׁיכָתָא. Targ. Y. Gen. XLI, 19, sq; v. חָסִיךְ.

חֲשֵׁכָה, חֲשִׁיכָה f. (b. h.; חָשַׁךְ I) *darkness, nightfall.* Sabb. II, 7 עם ח׳ near nightfall. Ib. ספק ח׳ וכ׳ if it is doubtful whether or not night has set in; a. fr.—*Pl.* חֲשׁוּכוֹת (*adj.*), v. חָשׁוּךְ.

חֲשִׁיכָה f. (v. חָשַׁךְ I *Hif.*) *awaiting the nightfall* (on the Sabbath), *approaching the Sabbath limit in day-time and waiting there for the night for the transaction of business.* Sabb. 151ª רשאי אני בחֲשִׁיכָתוֹ (Mish. להחשיך עליו) I am permitted to take the preliminary steps for it before nightfall.

חֲשִׁיכְתָא, v. חֲשִׁיךְ II.

חֲשִׁיל, v. חֲשַׁל.

חֲשִׁילָא c. (חֲשַׁל) *mashed.*—*Pl.* fem. חֲשִׁילָתָא. Ḥull. 93ª bot. ביצי ח׳ mashed testicles (undevelopped).

חֲשִׁילְתָא f. (preced.; v. חוּשְׁלָא) *a brew made of peeled and pounded fruits,* v. טְרִימָא. Ber. 38ª (ודאי) ח׳ קאמרת (Ms. F. ח׳ דחמרי, v. Rabb. D. S. a. l. note; Ar. חלישתא, incorr.) (by *trimma*) you (surely) mean a brew of ground dates.

חֲשִׁיפָה f. (חָשַׁף, v. חָסַף I) 1) *stripping, uncovering.* Y. Ber. IX, 13ª top חֲשִׁיפַת זרועו the baring of His arm (Is. LII, 10).— 2) *paring, shavings* used for basket work. Tosef. Kil. III, 14 הח׳ Var. (ed. Zuck. השופה); Y. ib. V, end, 30ª השיפה. Tosef. Toh. XI, 16 של ח׳ quot. by R. S. to Toh. X, 8 (ed. Zuck. של השיפה) basket work made of shavings; Ab. Zar. 75ª של שיפה (ed. Pes. חש׳). Succ. 20ª מיחצלת של ח׳ Ms. M. (ed. שיפה) matting made of etc.; Tosef. ib. I, 10 שיהופא ed. Zuck. (Var. חשופא, oth. ed. חשי׳).

חֲשִׁיקָה f. (חָשַׁק) *pleasure, favor, use of the root* חָשַׁק. Gen. R. s. 80, a. e.; v. חֲפִיצָה.

חָשַׁךְ, v. חָסַךְ.

חֲשַׁךְ (v. חָסַךְ) *to spare, withhold.* Targ. Prov. XIII, 24 חָשֵׁךְ, חָשִׁיךְ (part.). Ib. XVII, 27.

Af. אַחְשַׁךְ *to deduct.* Y. Pes. IV, end, 31ᶜ מַחְשַׁכְנָא (not מחשב׳), v. גּוֹדְלָנָא.

חָשַׁךְ (b. h.; cmp. חשש) [*to be pressed, thick,*] *to be dark.* Sabb. 34ª; 51ª מִשְׁחָשְׁכָה; ib. IV, 2 מִשֶּׁהֶחְשִׁיךְ when it darkens (at nightfall, v. חֲשֵׁכָה). Snh. 22ª עולם ח׳ בעדו the world around him is dark; Ab. Zar. 8ª (some ed. חָשׁוּךְ). Ber. 16ᵇ אל יֶחְשְׁכוּ עינינו וכ׳ let not our eyes be obscured; a. fr. V. חָשׁוּךְ.

Hif. הֶחְשִׁיךְ 1) *to be overtaken by (the Sabbath) nightfall.* Sabb. XXIV, 1 מי שהח׳ בדרך he who is on the road at nightfall (on Friday).—2) *to wait for the nightfall, to make preparations to be ready for work on the exit of the Sabbath,* v. חֲשִׁיכָה. Ib. XXIII, 3 אין מַחְשִׁיכִין על וכ׳ you must not, during the day, walk to the extreme end of the Sabbath limit to await the night there for the purpose of hiring workmen etc.; אבל מַחְשִׁיךְ הוא וכ׳ but one may do so for the purpose of going at nightfall to watch his field, and then he may also take his fruits home. Ib. להַחְשִׁיךְ עליו to await the night at the Sabbath limit for the purpose of doing it. Ib. 4; a. fr.—3) *to darken, obscure.* Cant. R. to I, 1 (ref. to חשכים, Prov. XXII, 29) that is Potifar שח׳ הקב״ה וכ׳ whose eyes the Lord darkened etc. Ex. R. s. 51 (ref. to חשכה, Gen. XV, 12) that is Media שֶׁהֶחְשִׁירָה וכ׳ who made Israel's eyes dim (with tears) by her decrees. Pesik R. s. 47 (ref. to Job XXXVIII, 2) חֶחְשַׁבְתָּ וכ׳ (not החשב׳) thou hast obscured the council which I held in heavens (when the Lord vouched for Job's integrity); a. fr.—4) *to become dark.* Midr. Till. to Ps. XVIII, 12 (ref. to the versions חשכת, Ps. l. c., and חשרת II Sam. XXII, 12) when the clouds are laden with the waters, הן מַחְשִׁירִין מן המים וכ׳ they receive a dark color from the waters, and afterwards they drop them as through a sieve.

חֲשׁוֹךְ, חֲשַׁךְ I ch. same. Targ. Job. XVIII, 6. Targ. Ex. X, 15; a. fr.—Taan. 10ª ענני וכ׳ חֲשׁוֹךְ when the clouds are dark, they contain much water.

Pa. חַשֵּׁיךְ 1) *to darken, obscure.* Targ. Ps. CV, 28; a.e. —2) *to do something at night, to be late.* Tam. 27[b] חַשֵּׁיךְ תקון נפשך וכ׳ at bed-time attend to thy body, and in the morning etc. Ber. 8[a] מקדמי ומְחַשְּׁכֵי וכ׳ they go to Synagogue early and late. Ib. קדימו וחַשִּׁיכוּ ועיירלו וכ׳ (Ms. M. ואַחְשִׁירכוּ, *Af.*, v. Rabb. D. S. a. l.) go ye early and late to etc. Targ. Y. Deut. XXVIII, 65, v. מַחְשָׁכָן.

Af. אַחְשִׁיךְ 1) *to obscure.* Targ. Job XXXVIII, 2; a. e. —2) *to do something late.* Targ. I Sam. XVII, 16.—Ber. l. c., v. supra.

Ithpe. אִיתְחַשַּׁךְ, אִיחְחַשַּׁךְ *to grow dark.* Targ. Ps. LXIX, 24; a. e.—Snh. 96[a] עד דאתא אידו׳ by the time he came it had grown dark.

חֲשׁוֹךְ, חֲשַׁךְ II (cmp. חסך) *to be reduced, lean.* Targ. Ps. XXXI, 11 (h. text עששו, v. Rashi a. l.)

Ithpe. אִיתְחַשַּׁךְ same. Targ. Job XXXIII, 21 Ms. (ed. שפירן).

חֲשׁוֹךְ, חֲשָׁךְ m. (b. h.; חָשַׁךְ) *darkness.* Ex. R. s. 14. Hag. 12[a]; a. v. fr.—הָרֵי ח׳ *Dark Mountains*, behind which the Amazons live (*Amazonici Mountes*, v. Sm. Class. Dict. s. v.). Lev. R. s. 27; Pesik. Shor, p. 74[a]; Tam. 32[a]. [The Jewish legend relating the meeting of Alexander the Great with the Amazons seems to point to Africa, v. קרשגינא).

חֲשׁוֹכָא ch. same. Targ. Ps. XVIII, 29 (Ms. חבריא, v. חַבִּירָא); Targ II Sam XXII, 29 (ed. Lag. חֲשׁוֹכָא). Targ. Ps. LXXXVIII, 13 חֲשָׁךְ, constr. (Ms. חֲשׁוֹךְ).—V. חֲשׁוּפְתָּא.

חֲשׁוֹכְתָא, v. חֲשׁוֹכָה.

חֲשׁוֹכָה, חֲשׁוֹכְתָא f. (preced. wds.) *dimness, darkness.* Targ. O. Deut. XXVIII, 65 (ed. Vien. חֲשׁוֹפָה).

חֲשׁוֹכְתָא f. same. Targ. O. Deut. XXVIII, 65, v. preced.—*Pl.* חֲשׁוֹכָתָא. B. Mets. 30[b] בקדמתא ובח׳ every early morning or every evening after dark.

חֲשׁוֹכְתָא, v. חֲשִׁיךְ II.

חֲשׁוֹל = חֲסוֹל.

חֲשַׁל (b. h.; cmp. חָסַל) *to scrape off, polish; to reduce.* *Pi.* חִישֵּׁל *to crush, batter.* Koh. R. to I, 6 the Lord מְחַשְּׁלוֹ בהרים breaks it (the vehemence of the wind) through the mountains; (Lev. R. 15; Gen. R. s. 24 מרשלו; Y. Ber. IX, 13[c] bot. מכשלו).

Nif. נֶחְשַׁל *to be crushed.* Sifré Deut. 296 (ref. to נחשלים, Deut. XXV, 18) שנמכו .... ונֶחְשְׁלוּ מתחת וכ׳ who have been crushed out of the ways of the Lord and battered away from under the protection of etc.

חֲשִׁיל, חֲשַׁל ch. same, 1) *to furbish, forge, hammer.* Dan. II, 40.—Ab. Zar. 16[a] דחַשְׁלֵי מיניידהו וכ׳ Ms. M., v. חֲלַשׁ.—Trnsf. *to plan, design* (corresp. to b. h. חרש a. חשב). Targ. Ps. XXXVI, 5. Targ. Prov. XIV, 22; a. fr.—2) *to peel, pound grits*, v. חוּשְׁלָא.—V. חֲשִׁילָא.

Pa. חַשֵּׁיל same, esp. *to plan.* Targ. Ps. XXI, 12, a. fr. Ms. (ed. *Pe.*). Targ. Y. Deut. I, 12.

חַשְׁלָא m. (preced.) *furbisher, smith.*—*Pl.* constr. חַשְׁלֵי. Keth. 77[a] (expl. מצרף נחשת. Mish.) ח׳ דודי kettle smiths.

חַשְׁמוֹנַאי n. gent. m. *Asmonean, Hasmonean*, family name of Mattathias the priest and his descendants (Maccabean dynasty). Midd. I, 6 בני ח׳ the sons of the Asmonean (Judah and his brothers). Sabb. 21[b] מלכות בית ח׳ the government of the Asmonean house. Midr. Till. to Ps. XCIII, beg. (ed. Bub. plur.). Sot. 49[b]; Men. 64[b]; B. Kam. 82[b] (v. Rabb. D. S. a. l.) מלכי בית the kings of the Asmonean house (Hyrcan and Aristobulus).—*Pl.* חַשְׁמוֹנָאִים. B. Kam. l. c. (some ed.).—[*Chald.* Targ. I Sam. II, 4. Targ. Cant. VI, 7 (some ed. נָאֵי ..., pl.).]

חַשְׁמַל m. (b. h.; cmp. חָסַם II; v. Ges. H. Dict.[10] s. v.) *a glittering substance; amber* or *galena*(?). Hag. 13[a] including the verse in which *ḥashmal* appears (Ez. I, 27). Ib. חיה מבין בח׳ was speculating on the meaning of *ḥashmal*; ויצאה אש מח׳ and fire came out of the *ḥashmal*. Ib., sq. ניהו חַשְׁמַל חיות אש מְמַלְּלוֹת *Ḥayoth* (v. חַיָּה) speaking fire; v. חָשָׁה.

חַשְׁמַל, חַשְׁמְלָא ch. same. Targ. Ez. I, 4; a. e.—Hag. 13[a].

חֲשָׁן, v. חוּשָׁן.

חָשַׁק (b. h.) *to press, tie, surround.* Ab. Zar. 35[a] (ref. to Cant. I, 2) חָשׁוֹק שִׂפְתוֹתיך זו בזו press thy lips together and be not too hasty in replying.—2) (cmp. חָפַץ) *to be attached to, in love with; to elect.* Tosef. Yeb. VIII, 4 חָשְׁקָה .. בתורה my soul has chosen the Law (as bride); Yeb. 63[b]. Hull. 89[a] (ref. to Deut. VII, 7) חוֹשְׁקָנִי בכם I elected you.

חַשֵּׁק ch. same, *to bandage, saddle, harness.* Targ. II Sam. XIX, 27.—Part. pass. חָשִׁיק, pl. חֲשִׁיקִין, f. חֲשִׁיקָן. Targ. Jud. XIX, 10. Ib. V, 10.

חַשָּׁר [(cmp. חָשַׁךְ II a. חָשַׁל) *to peel*, whence חֲשָׁרָה *an implement for removing peels, sieve*, from which חָשַׁר] *to sift, distil drops as if through a sieve.* Midr. Till. to Ps. XVIII, 12, v. חָשַׁךְ. Ib. .... אדם נוטל כברה וחוֹשֵׁר אצבעות וכ׳ a man takes a sieve and lets (a liquid) down a height of two or three fingers; before it comes down to the ground, the drops will be mixed up; Yalk. Sam. 160. —Gen. R. s. 13 וחוֹשְׁרִים אותו כמין כברה and they (the clouds) distil it (the rain) as if from a sieve; Yalk. Gen. 20; Yalk. Koh. 967.

Pi. חִישֵּׁר same. Taan. 9[b] .... ומְחַשְּׁרוֹת מנוקבות they (the clouds) are perforated like a sieve and distil water to the ground.

חֲשַׁר ch. same, *to sift.* Y. Sabb. VII, 10[b] bot. הן דח׳ וכ׳ he who (on the Sabbath) sifts powder of gypsum &c. Y. Meg. I, 71[b] top מכיון שהוא מרחיק ואח׳ כ׳ וכ׳ because its meshes are wide and you may sift flour through it; Y. Ned. IV, beg. 38[c], v. זוֹסְמָא.

חָשַׁשׁ (v. חוּשׁ) 1) *to feel heavy, feel pain.* Y. Sabb. IV,

8c top החוֹשֵׁשׁ אזנו he who has ear-ache. Esth. R. to I, 1 (play on אחשורוש) who ever thinks of him חוֹשֵׁשׁ את ראשו gets a head-ache; a. e. — (Mostly with ב). Cant. R. to V, 2 אם חושש ... בראשו if one of the twins has a head-ache; a. fr.—2) *to apprehend, take into consideration.* Pes. I, 2 אין חוֹשְׁשִׁין שמא וכ׳ we do not take into consideration that perhaps a weasel &c. Tosef. Ḥull. III, 24 ואין ח׳ שמא של וכ׳ and we need not hesitate to use them for fear that they may be eggs of &c.; Ḥull. 63b אין ח׳ לא משום וכ׳. Sabb. XVI, 7; XXII, 3 חוֹשְׁשַׁנִי לו מחטאת I am afraid he has committed a sin which requires a sin-offering to atone for; a. fr.

חַשַּׁשׁ ch. same, 1) *to suffer.* Y. M. Kat. III, 82d top פומיה חוא ח׳ he has an ailing on his mouth (and therefore ties it up). Cant. R. to II, 16 ועבד ח׳ וכ׳ and continued suffering with fever for three years; a. fr.—2) *to be affected, troubled; to care, apprehend.* Targ. Prov. XXVIII, 17 דְּחָשֵׁישׁ וכ׳ he who is troubled (feels compunction) about blood-guiltiness (h. text עשק); a. e. —Y. M. Kat. III, 81d bot. צריך את חשש על נפשך thou must mind the excommunication for thy soul's sake. Ib. חַשׁ על נפשיה he minded the excommunication. Ib. וַחֲשׁוּן אילין על אילין they minded each the other's excommunication. Keth. 26b במֵיחַשׁ לזילותא וכ׳ they differ as to providing against the disregard of the court; a. fr. (interch. with חוּשׁ)·—[3) (=חָשָׁא) *to whisper, hiss.* Targ. Jer. VI, 29 חַשׁ (ed. Wil. חָשָׁא).]

Ithpa. אִיתְחַשַּׁשׁ, אִיתַּחַשׁ *to become sick.* Cant. R. l. c. אתחי ר׳ חנינא (Var. ׳אָחַ; ed. Wil. אתשש, corr. acc.).

Palp. חַשְׁחֵשׁ 1) *to feel.* Targ. Y. Num. XI, 12.—2) *to care for.* Targ. Ps. CXLI, 1 Regia (ed. חִישׁ).

חֲשַׁשָּׁא m. (preced.) *anxiety, fear, suspicion.* Targ. Koh. II, 25. —Yoma 83b אימר דאמרי אנא ח׳ וכ׳ (Ms. M. לְמֵירַחַשׁ, v. preced.) what I said (that a name was an omen) was meant only as an apprehension, but I did not mean it as a certainty. Bekh. 36a אימר דאמר ר״מ לח׳ what R. M. said, was meant as an apprehension (worth investigating), but not to make one legally disqualified. Ib. ח׳ חוא it is merely a suspicion, ובמקום ח׳ וכ׳ and against such a doubt, we may argue that he had no reason to tell a falsehood. Nidd. 17b אי בחר ח׳ וכ׳ if you are guided by a doubt, opp. חֲזָקָה; a. fr.

חַתָּה, חֲתָא, חַתָּא, v. חתי.

חַתּוּי m. (v. חָתַת) *breaking, killing.* Ḥull. 27a זב ע״י ח׳ בצינן the flow must have been caused by the action which kills (cutting).

חַתּוּכָא, חֲתוּכָא, v. חתך.

חַתּוֹל m. (v. Fl. to Levy Targ. Dict. I, p. 426[1]) *cat.* B. Kam. 80b. Hor. 13a. Bekh. 8a; a. fr.—*Pl.* חֲתוּלִים, לִין...; f. חֲתוּלוֹת. B. Kam. 80a, sq.; Tosef. ib. VIII, 17. Hor. l. c. בעכברים מפני מה ח׳.. Ms. M. a. Ar. (v. Rabb. D. S. a. l. note; ed. חכל) why have the cats been given power over the mice?—Koh. R. to VI, 11. Cant. R. to VII, 2 ומצא ח׳ מקורעות לפניהם and found the cats lying torn in front of the chickens; Y. Peah III, 17d top.

חַתּוֹלָא, חֲתוּל ch. same. Ḥull. 52b.—*Pl.* חֲתוּלָיָא, חֲתוּלִין. Targ. Is. XIII, 22; XXXIV, 14 (h.text אירים) wild cats. [Hos. IX, 6 חתולין, read: חֲרוּלִין.]

חַתּוּם, v. חִיתּוּם.

חַתּוּמָא m. (חָתַם) *signer, witness.*—*Pl.* חֲתוּמַיָּיא. Y. Gitt. IX, 50c bot. יחב רשו ... ולח׳ וכ׳ (not ולחתרמיא) gave permission to the scribe to write and to the witnesses to sign.

חַתּוּנָא, חֲתוּן, v. חִיתּוּן.

חֲתוּנָה f. (b. h. חֲתֻנָּה; חָתַן) *wedding.* Num. R. s. 12; a. e., v. חִיתּוּן.

חֲתוּת, חַתּוֹת, v. חִיתִּית.

חֲתָא, חתי, (v. נחת); *Hif.* (א)הַחֲתֵי *to put down, rest.* Y. Yoma V, 42b bot. ויחלוף ... וְיַחֲתֵי let him change hands ....and set (the pan) down. Ib. אם ח׳ מימינו וכ׳ if he set it down from his right towards his left side.

חֲתָא I, חֲתֵי ch. *Af.* אַחֲתֵי same. Yoma 47a ונַחֲתֵיהּ למחתה וכ׳ (v. Rabb. D. S. a. l. notes 3, 4) and let him put the pan on top of it. V. נְחַת.

חֲתָה, חתי (b. h.) *to dig,* esp. *to take coals out with a pan.* Yoma IV, 4 בכל יום היה חוֹתֶה וכ׳ every other day the priest used to take coals out in a silver pan &c. Sabb. VIII, 7 כדי לַחְתּוֹת בו את האור large enough to take fire out in it. Zeb. 64a; a. fr.—Y. Yoma IV, 41c bot. צריך לחתות (read לחתות) he must take coals out as before.

Pi. חִיתָּה *to stir embers, rake.* Sabb. 34b שמא יְחַתֶּה בגחלים he might rake the coals under the ashes. [Ḥull. 27a, v. חָתַת]

חֲתָא II, חֲתֵי ch. same. Targ. Is. XXX, 14.—Part. חָאתֵי. Targ. Prov. XXV, 22 ed. Lag. (oth. ed. חָתֵי).—*Pa.* חַתֵּי *to stir.* Ab. Zar. 38b וחַתֵּה בה חַתּוּיֵי ed. (v. Rabb. D. S. a. l. note 8), v. חֲרֵי.

חֲתָיָה f. (preced. wds.) *taking coals out in a pan.* Y. Yoma IV, 41c bot. Bab. ib. 48b חישב בחֲתָיָה וכ׳ if he entertained an undue thought on taking coals from the altar.

חֲתִיכָה f. (חָתַךְ) 1) *cutting.* Erub. 103a, v. יַבָּלָה. Ḥull. 31b, v. זְבִירָה.—2) *a piece (of meat), portion* (cmp. מָנָה, נַתַּח). Ib. VII, 5 ח׳ של דג וכ׳ a portion of an unclean fish. Ib. 100a שאני ח׳ חואיל וכ׳ with an entire piece the case is different, because it is fit to be offered to guests; a. fr.—*Pl.* חֲתִיכוֹת. Ib. VII, 5. Kerith. 17b חתיכה משתי ח׳ a doubt as to one piece out of two (of which one was forbidden and one allowed, and it is unknown which he ate); a. fr.

חֲתִים, v. חֲתַם.

חֲתִימָה f. (חָתַם) 1) *signature, stamp, mark.* Gitt. 87a bot. וידיעינן בהא ח׳ וכ׳ when we know about that signature that it is not Jacob's. Ib. II, 4 וחֲתִימָתוֹ בחלוש .. עד unless it was written and signed on a movable material (v. חָבַר). Y. Keth. II, 26c top חתימת חעד וכ׳ על to iden-

tify the signature of the second witness. B. Bath. 89b כיון דלא חזי ח׳ Ms. M. (ed. אי לא חזי ח׳, Ms. H. עד דחזי חתמא) since he does not see the official stamp on the measure; a.fr.—Trnsf. חֲתִימַת זָקָן *the mature manly expression which the beard gives, full manhood.* B. Mets. 39b; Yeb. 88a; Gen. R. s. 91; a. e.—[Targ. Cant. III, 8 חֲתִימַת מִילָה the seal of the covenant.]—*Pl.* חֲתִימוֹת. Keth. 21b ח׳ ידי העדים the signatures (handwritings) of the witnesses; a. e.—2) (v. חֲתִימָה) *the concluding clause of a prayer.* Pes. 104a צריך ... ח׳ סמוך לחתימתו he must use expressions corresponding to the closing formula immediately before the latter.—3) *locking up, obstruction.* Nidd. 43b, a. fr. (with ref. to Lev. XV, 3) חֲתִימַת פִּי הָאמָה the filling up of the aperture of the membrum (with mucus).

חֲתִימְתָא, חֲתִימוּתָא, חֲתִמוּתָא same. Keth. 21a אסהר אחתימותי ידיה וכ׳ he testified to (identified) his own signature &c.—B. Bath. 167a חתמותי ידא (Ms. M. חתימת). Gitt. 66b, v. חָתַם.—*Pl.* חֲתִימְתָא. Keth. 21b חֲתִימַת יְדִידְהוּ.

חֲתִימְרִיא, Y. Gitt. IX, 50c bot., v. חָתוֹמָא.

חֲתִימְתָא, v. חֲתִימוּתָא.

חֲתִירָא, v. חֲתִירְתָא.

חֲתִירְתָא f. (חָתַר) *breach, opening made by digging.* Gen. R. s. 76 ויתר לו הקב״ה ח׳ וכ׳ and the Lord created an opening for him etc. Ruth R. to II, 14; Y. Snh., X, 28c bot., v. חָתַר. Ruth R. l. c. צווחין לח׳ עתירה, v. next w.

חֲתִירָא (חֲתִירְתָא) ch. same. Lev. R. s. 30; Gen. R. s. 63 (ref. to II Chr. XXXIII, 13; Gen. XXV, 21) בערביא קורין לח׳ עתירתא in Arabia they say for *ḥăthirta* (breach) *ʿăthirta;* Y. Snh. X, 28c bot. לחַתְרָתָהּ עתירתה ...; Ruth R. to II, 14, v. preced.—*Pl.* חֲתִירָן. Y. Maas. Sh. V, 55d bot. אתעביד ח׳ ... בתים (strike out בתים) three hundred robberies by breaking in were committed; Gen. R. s. 27 חוֹתְרִין m. pl.; Yalk. Job 909 (corr. acc.).

חֲתִירִית, v. חִיתִּית.

חָתַךְ (b. h.) 1) *to cut, dissect; to sever.* Ḥull. 33a חוֹתֵךְ כזית וכ׳ cuts out flesh of the size of an olive. Ib. 32a ח׳ דלעת וכ׳ if in slaughtering he cut a pumpkin at the same time. Ib. 48b a. e. חוֹתְכָהּ מכאן וכ׳ he amputates on one place and the animal survives &c. Bets. 32b חוֹתְכָהּ באור he may sever the wick over the light. Y. Meg. IV, 75a חותך the reader cuts one verse into two (reading Gen. I, 5, a. I, 8 as two verses severally); a. fr.—[Lev. R. s. 10 לחתוך את אביו וכ׳, v. חָתַר.]—*Part. pass.* חָתוּךְ *cut into, having the incisions of limbs &c., outlined.* Nidd. 24b גוף שאינו ח׳ a shapeless body (not articulated); ראש שאינו ח׳ a shapeless head (without indications of the nose &c.) Ib. 24a יד חתוכה a well-shaped hand (of an embryo); a. fr.—2) (cmp. פָּסַק, גָּזַר) *to decide, sentence.* Lev. R. s. 4, beg. (ref. to חיתוך, Jer. XXXIX, 3) ששם חוֹתְכִין את ההלכה for there they decide the practice. Ib. וחוֹתֶכֶת דיניהם וכ׳ and decides the cases &c. Shebu. 30b bot. אֲחַתְכֵנוּ I will decide the case (in accordance with the testimony).—Part. pass. as ab. Y. Snh. IV, beg. 22a התורה חתוכה ... אילו if the Law had been given in the form of clear decisions (leaving no room for differences of opinion, discretion &c.)

Nif. נֶחְתַּךְ 1) *to be cut off, severed; to be cut into.* Ḥull. IV, 6 שנֶחְתְּכוּ רגליה whose feet have been amputated. Ib. 32a נֶחְתְּכָה דלעת וכ׳ if by accident a pumpkin has been cut simultaneously with the animal (opp. to חָתַךְ, v. supra); a. fr.—2) *to be decided, decreed.* Meg. 15a (play on חָתַךְ, Esth. IV, 5) שכל ... נֶחְתָּכִין על ידיו all the government affairs were decided upon his opinion.

Pi. חִיתֵּךְ 1) *to cut.* Ḥull. IV, 2 מְחַתֵּךְ אבר אבר he may cut off limb after limb. Ib. 98b מחתך לה וכ׳ he carves the foreleg and then boils it.—*Part. pass.* מְחוּתָּךְ *piecemeal, limbwise.* Y. Nidd. III, 50c יצא מח׳ if the embryo came out by pieces.—2) *to decide.* Snh. 7b צדק ... חַתְּכֵהוּ make the case clear and then decide it. Ber. 61a לשון מְחַתֵּךְ וכ׳ the tongue forms the sentence, the mouth closes (the case, makes it irreversible).—3) *to dig ore (in lumps).* Keth. 77a (expl. מצרף) המְחַתֵּךְ ... מעיקרו he who digs copper in the shaft. [Tosef. Ohol. IV, 3 וחתכו, וחתכו, read: וְהִתִּיכוּ or וְהִיתְּכוּ, v. נָתַךְ a. חתך.]

חָתַךְ: ch. same. *Pa.* חַתֵּיךְ *to cut off.* Ḥull. 11a ח׳ ליה לגמרי he severed it entirely, v. לוּם.—*Part. pass.* מְחַתָּךְ *in pieces.* Targ. Y. Lev. VII, 30 (ed. Amst. מַחְתָּךְ, incorr.). Targ. Y. I Num. XII, 12 כד מח׳ (not מְחַתֵּיךְ).

Ithpa. אִתְחַתַּךְ *to be cut, to be decided.* Targ. Esth. IV, 5 (v. Meg. 15a, quot. in preced.).

חַתָּךְ: m. (preced.) *cut, wound.* Tosef. Mikv. VII(VIII), 3 מפני חת׳ on account of the place where the handle is intended to be lopped off (v. Mikv. X, 5).—Erub. 18a. Ḥull. 32b שחט במקום ח׳ he slaughtered by setting the knife into the wound (and continued the cut).

חָתַם (b. h.; cmp. b. h. חָתַל) 1), *to tie up, close, lock.* Tanḥ. B'resh. 1 ח׳ את הים וכ׳ he locked the Ocean up, that it might not go forth &c.—2) *to seal.* Y. Ab. Zar. III, 42c bot. טבעת שחוֹתֵם בה the ring with which he seals. Ib. אסור לַחֲתוֹם בה you dare not use it for a seal; Tosef. ib. V (VI), 2; a. fr.—2) *to sign, subscribe* (as witness, judge &c.) Gitt. VI, 7 חוֹתְמִין ... אחד one writes the document and two sign it as witnesses. Ib. 66b ח׳ סופר if the scribe signed as one of the witnesses. Ib. 67a ואתם חֲתוֹמוּ and sign you. Shebi. X, 4 הדיינים חותמין וכ׳ the judges sign under it; a. fr.—Part. pass. חָתוּם, f. חֲתוּמָה; pl. חֲתוּמִים, חֲתוּמִין. חֲתוּמוֹת; חֲתוּמִין. Yeb. 25b, a. e. עדים חת׳ וכ׳ if witnesses are signed &c.; a. fr.—3) *to close* a benediction (v. חֲתִימָה). Pes. X, 6 וחותם בגאולה and he closes with redemption (Blessed be the Lord who redeemed Israel). Ib. לא חיתם חותם he did not close with a benediction. Ber. I, 4 מקום שאמרו לַחֲתוֹם where the Rabbis ordained to close a benediction with Barukh &c.; a. fr.—Part. pass. as ab. Gitt. 60a תורה ח׳ ניתנה the Law was given as one complete book, opp. מגילה מגילה in single sheets. [Cant. R. to I, 11, v. next w.]

Pi. חִיתֵּם *to provide with signatures.* Y. Gitt. I, beg.43ᵃ, a. e. מְחַתְּמוֹ בעדים וכ׳ he may have provided it with the signatures of unfit witnesses. Ib. חִתְּמוֹ וכ׳.—*Part. pass.* מְחוּתָּם. Y. Keth. II, 26ᶜ; Y. Shebu IV, 35ᶜ מ״ח בארבע וכ׳ provided with four signatures.

Nif. נֶחְתַּם, *Hithpa.* הִתְחַתֵּם, *Nithpa.* נִתְחַתֵּם 1) *to be signed, sealed.* Gitt. I, 1 בפני נח׳ (Y. ed. נתח׳) in my presence has it been signed; a. fr.—2) *to be finally sentenced* (by attaching the seal or signature). R. Hash. 16ᵇ נכתבין ונֶחְתָּמִין וכ׳ their verdict is written and sealed at once; Y. ib. I, 57ᵃ מְתַחְתָּמִין. Gen. R. s. 31, beg. נתח׳ גזר דינם their decree was sealed; a. e.

חָתַם, ch. same. 1) *to close up.* Ber. 6ᵃ ולִיחְתּוֹם פומיה and let him close up its opening. Part. pass. חָתִים. Targ. O. Lev. XV, 3.—2) *to seal, sign.* Targ. Jer. XXXII, 44; a. fr.—Gitt. 66ᵇ מְחַתְּמִים וכ׳ to draw their signatures.—*Part. pass.* as ab. Targ. l. c. 11.—B. Bath 89ᵇ דלא חָתִימֵי where they do not stamp measures officially.—3) *to close a benediction.* Meg. 22ᵇ ח׳ ולא ברוך he closed his prayer without saying *Barukh* &c. Cant. R. to I, 11 [read:] מלה חָתִימָה ... מסיימת a closed and finished word (complete in itself).

Pa. חַתֵּם *to lock up.* Targ. Job XXIV, 16 (some ed. *Ithpa.*).

Ithpa. אִתְחַתֵּם 1) *to lock one's self up.* V. supra.—2) *to be sealed, stamped.* Targ. Esth. IV, 1. Targ. Is. VIII, 21; a. fr.—3) *to be closed up.* Targ. Y. Lev. XV, 3 ed. pr. (ed. אתסחם).

חַתְמוּתָא, חַתְמָא, v. חֲתִימָה a. חֲתִימוּתָא.

חָתַן (b. h., cmp. preced.) *to tie, connect, to covenant* (Assyr. *ḥatânu, to protect.* Friedr. Del. Proleg. p. 91).

Hithpa. הִתְחַתֵּן, *Nithpa.* נִתְחַתֵּן *to become connected, to enter into the family, to intermarry.* Snh. 82ᵃ כאלו מִתְחַתֵּן .. בע״א as if he connected himself with idols. Gen. R. s. 82, beg. שנ׳ בירהודית וכ׳ who married Judith &c. Sifré Deut. 52, a. e. שנ׳ ... עם וכ׳ when Solomon married the daughter of Pharaoh; a. fr.

חָתָן ch. same. Y. Sot. IX, end, 24ᶜ [read:] הוון בעין מִתְחַתְּנִיה לנסיותא, they desired to ally him to the Nasi family; Y. Ab. Zar. III, 42ᶜ bot הוון אילין .. בעון מחיתנתיה (read: מיחתי) members of the Nasi family desired to take him into the family.

Ithpa. אִתְחַתֵּן *to become connected.* Targ. I Sam. XVIII, 22, sq.; a. fr.—Y. Sabb. XII, 13ᶜ bot. אִיתְחַתְּנוּן וכ׳, v. נְשֵׂיאוּתָא.

חָתָן m. (b. h.; preced.) *connection, son-in-law; bridegroom;* (metaph., with ref. to the covenant of circumcision, v. בְּרִית) *the infant fit for circumcision.* B. Bath. 98ᵇ ח׳ הדר וכ׳ a son-in-law who lives in the house of his father-in-law. Pes. 113ᵃ מִתְחָתְנָה הראשון ... חוֹר זהיר guard thy wife against her former affianced. Y. Ned. III, end, 38ᵇ (ref. to Ex. IV, 24 sq) משה קרוי ח׳ Moses is called the *ḥathan* ... (and she said) דָּמִים מתבקשין ממך (ed. מתבקש) husband, blood (circumcision) is asked of thee; תינוק קרוי ח׳ the infant is called the *ḥathan*, (and she said) בדמים אתה עומד לי חָתָנִי child of the covenant, a high price I pay for thee; Bab. ib. 32ᵃ; Ex. R. s. 5 חָתָנִי תהיה את וכ׳ thou shalt be my affianced by covenant, thou art given to me &c. Nidd. V, 3 an infant one day old ... is כח׳ שלם לאביו .. (as regards mourning ceremonies) like a perfect circumcised child to his parents &c.—Ber. II, 5 ח׳ פטור וכ׳ a bride-groom in the first night is exempt &c. Keth. 8ᵃ (in wedding benedictions) משמח ח׳ עם חכלה who causest the bridegroom to rejoice with the bride; a. fr.—Trnsf. (cmp. בַּעֲלָא) *the fructifying rain.* Ber. 59ᵇ; Taan. 6ᵇ משיצא ח׳ לקראת כלה when the bridegroom goes forth to meet the bride, i. e. when the falling rain-drops meet the water on the ground and bubble; [oth. opin.; when the rivulets formed by the rain meet each other in gutters.].—*Pl.* חֲתָנִים. Keth. l. c. Ib.ᵇ, v. בְּרָכָה; a. fr.—

חֲתָנָא, חַתְנָא ch. same. Targ. Ex. IV, 25, sq. (Targ. Y. II ib. 26 חתנת, corr. acc.).—Targ. I Sam. XVIII, 18.—Targ. Is. LXII, 5; a. fr.—Yeb. 52ᵃ ח׳ דדאיתי a son-in-law who resides &c., v. דּוּר. Hull. 83ᵃ בי ח׳ in the bridegroom's family; a. fr.—*Pl.* חֲתָנִין. Targ. Jer. VII, 34; a. e. —Sabb. 23ᵇ חַתְנֵי Ms. O. sons-in-law, v. חַתְנוּתָא.

חֲתָנוּת f. (preced. wds.) *marital relation, intermarriage, wedlock* (connubium). Ab. Zar. 31ᵇ, a. e. משום ח׳ as a guard against intermarriage (between Jews and gentiles). Ib. 36ᵇ, v. אֲרוּשׂה. Yeb. 76ᵃ לית להו ח׳ they have no connubium (a marriage with them is not legally recognized); a. e.—בית ח׳ *additional rooms for the young couple* in the bridegroom's paternal house. B. Bath. VI, 4 (98ᵇ). Taan. 14ᵇ.

חֲתָנוּתָא ch. same. Targ. G. I Deut. XXXII, 50.—*Pl.* חַתְנָוָתָא *connections through marriage, sons-in-law* &c. Sabb. 23ᵇ חוו ליה ח׳ רבנן (Ms. O. חַתְנֵי) will have scholars in the family through intermarriage.

חַתְנַת, v. חַתַן.

חַתַף=חַטַף. Targ. Job. IX, 12 ed. Lag. (ed. חטף).

חָתַר (b. h.; cmp. חָתַת) *to dig, break in, make an opening.* Kidd. 24ᵇ חָתוֹר לי שיני Ar. (ed. לַחְתּוֹר לי שיני) scrape my tooth (to clean it). Deut. R. s. 2 (ref. to וַיִּעְתַּר, II Chr. XXXIII, 13) וַיְחַתֵּר לו וכ׳ the Lord made an opening for his prayer; ח׳ את הרקיע He broke through the heavens; Y. Snh. X, 28ᶜ bot.; Ruth R. to II, 14 ח׳ לו חתירה וכ׳ (v. Snh. 103ᵃ).—Ex. R. s. 37 נטל את חצפורן לַחְתּוֹר וכ׳ (Ar. s. v. לחפר: צפורן) he took the digging tool to undermine his father's house; Lev. R. s. 10 (לחתך, לחתוך את אביו, אחתוך) (corr. acc.). Gen. R. s. 63 (ref. to וַיִּעְתַּר, Gen. XXV, 21, v. supra) like a prince שהיה חוֹתֵר על אביו ליטול וכ׳ who undertook a siege (for military practice) against his father for a *litra* of gold (for the winner) והיה זה ח׳ מבפנים וכ׳ and so the one did mine from within &c. (the father assisting his son's efforts).—Snh. 109ᵃ וחוֹתְרִים שם and broke in there; Gen. R. s. 27; a. fr.—Part. pass. חָתוּר, f. חֲתוּרָה, pl. חֲתוּרִים, חֲתוּרוֹת. B. Kam. 114ᵇ היתה מוחתרת ח׳ וכ׳ his house was broken into. Ib. 23ᵃ סתם דלתות ח׳ חן וכ׳ with reference to dogs, ordinary doors are subject to being broken

in, i. e. the owner of a dog is responsible for damages done by breaking in.

חַתַּר ch. same. Targ. Ez. VIII, 8; a. e.

Ithpa. אִתְחַתַּר, *Ithpe.* אִיתַּחַתַּר, אִיתַּחְתַּר 1) *to be broken into.* M. Kat. 25[b] אִיתְחַתְּרוּ שבעין מתחרתא וכ׳ Ms. M. (ed. אִיתְחַתְּרוּ) seventy robberies were committed in Tiberias (ed. in N'hardea). Snh. 109[a] מתחרתא וכ׳ ..... אִתְחַתְּרִין (Ms. O. אִיתְחַתְּרוּ וכ׳) that night three hundred robberies were committed in S.—2) *to break in for one's self.* Targ. Ez. XII, 7.

חַתַּרְתָּה, וַתַּרְתָּא, v. חַתִּירְתָּא.

חָתַת (b. h.) *to break, shatter.* Ḥull. 27[a] (play on וזובחת Deut. XII, 21) ממקום שזב חוחזו from where the blood flows, break it (the animal's life); ממאי דהאי חתחו לישנא דמתבר הוא what proof have you, that this *ḥotchu* has the meaning of breaking? (Answ. ref. to חתת, Deut. I, 21). [Ib. חִיתּוּי formed fr. חָתָּה *Pi.*, sec. r. of חתת.]

ט

ט *Teth*, the ninth letter of the Alphabet. It interchanges dialectically with צ, as טבריא a. צבי, with ת, as חטף a. חתף; with ד, as דפק a. טפק.

ט׳, as a numeral, *nine*, v. א׳. — Maas. Sh. IV, 11, v. טו״ת.

טא, v. טַאטֵא.

טָאִיב, טָאֵב (= h. טוֹב) *to be bright, good, well.* — ט׳ ל־, ט׳ על *to feel well, be happy.* Dan. VI, 24. — Targ. I Sam. XVI, 23 (ed. Wil. טַב).

טָאבָא m. (preced.) *good (thing).* — *Pl.* טָאבֵי. Targ. Prov. XIV, 22 (ed. Wil. טָבֵי).

טאוי, Tosef B. Kam. X, 2, v. טָוִי.

טַאטֵא (Palp. of טא, cmp. טהר) [*to brighten,*] *to sweep.* R. Hash. 26[b]; Meg. 18[a] שקולי טאטיתא ומאטי ביתא (Ms. M. 2 טאטיך וכ׳) take the (thy) broom and sweep the house (from which the Rabbis learned the meaning of Is. XIV, 23).

טָאטָא m., **טָאטִיתָא** f. (preced.) *broom.* R. Hash. 26[b]; Meg. 18[a], v. preced.

טָאִיב, טָאֵב, v. טָאֵב.

טָאִיס, v. טוּס ch.

טָאִיף, v. טוּף ch.

טאירין, read: טָיָארִין, v. טָיָר.

***טאל**, Y. Sabb. VII, 9[a] top מטאלין מילדיא, read: מן אילן מ׳; cmp. Bab. ib. 70[a].

טָאנִיס, טַאנִיס, טָנִיס pr. n. pl. (h. צוֹעַן) *Tanis* (*Zoan*) in Lower Egypt. Targ. Num. XIII, 22. Targ. Y. Gen. XLI, 50 (h. text און). Targ. Y. Ex. I, 11 (h. text פתם); a. e.

טָאֵס, v. טוּס ch.

טָאֵף, v. טוּף ch.

***טארגא**, Midr. Till. to Ps. I (ed. Bub. איסקוטא), a gloss to תריס, (Ital. *targa*) *buckler*, v. Yalk. Ps. 833.

***טאריקי**, Ex. R. s. 11 בט׳, read: חַטָּאדִיקִי.

טַב I (contr. of טאב) = h. טוֹב, *to be good, well.* — טב ל־ *to feel well, be satisfied, fare well.* Targ. Deut. XV, 16; a. e.

Af. אַטִּיב *to do good.* Targ. Zech. XII, 4 לַאֲטָבָא (ed. Lag. לאיט׳). V. טוּב, a. רְטַב.

טַב II m., **טָבָא** c., **טַבְתָּא** f. (preced.) 1) *good, precious.* Targ. Gen. II, 9. — Targ. II, Esth. I, 19 דטבא ed. Lag. (oth. ed. דְּטָבַת) — Targ. Jud. V, 26 (missing in ed. Lag.); a. v. fr. — Gen. R. s. 22; Lev. R. s. 22, v. בְּרִישׁ. Ber. 60[b] כל מאי דעבריד . . . לטב (v. Rabb. D. S. a. l. note) whatever God does is for a good purpose. Tam. 32[a] דידי טבא מינה וכ׳ my advice is better than yours. — Lev. R. s. 33, beg. ט׳ וכ׳ from it (the tongue) comes what is good &c.; a. v. fr. — 2) *worth, valued.* Y. Keth. IV, end, 29[b] חד בית בטב וכ׳ (ed. Krot. בוב, read: חד ביתא טב) a house worth &c. Ib. מכירון דלית ביתא טב וכ׳ as the house is not worth more than &c. — Y. Peah I, 15[d] bot. מילא דט׳ דכוותה something of equal value; Gen. R. s. 35, end (corr. acc.); a. fr. — 3) *best man, elder, officer.* Y. Taan. IV, 68[d] top טב קרתא an officer of the town. — *Pl.* טָבִין, טָבַיָּא, טָבֵי; fem. טָבָתָא, טָבְאָתָא, טָבָן. Targ. Mic. VII, 1. Targ. Ps. CXXV, 4; a. fr. — B. Mets. 44[b] שלים לה ט׳ וכ׳ pay her in good and full-weight coin. Y. Snh. X, 28[b] bot. כל טָבָן וכ׳, v. נְחֶמְתָּא. Lam. R. to I, 1 חד מאת׳ רבתי (1 טבאתא the good fruits; a. fr. — 4) (adv.) *much, more.* Targ. Prov. XVII, 10. — Gitt. 14[b] טב טב רמו ליה Ar. (ed. only one טב) strike him more (or, *it is right*, v. Rashi a. l.) — Y. Shek. IV, 48[a] top, v. טָבָאוּת.

טַב III, עֵין טַב pr. n. pl. *En Tab*, a place where the New Moon was proclaimed in the days of Rabbi (v. Neub. Géogr. p. 272). R. Hash. 25[a]; Y. ib. II, 58[a] bot.; Y. Taan. II, 66[a] bot. עירוני טב; Pesik. R. s. 41 עֵינְטַב.

טָבָא, v. טַב II.

טָבָא (טָבָא) *rumor*, v. טִיב II.

טָבָא, v. טָבַע.

***טַבָּאג** m. *tabag*, name of a jewel in the High-priest's breastplate. Targ. Cant. V, 14 (Fl., to Levy Targ. Dict. I, 426[2], suggests טבאז = *topaz*).

wind or demon טָבוּחַ) would have feasted on them (the Israelites), on their flesh and their blood; a.e.—V. מַטְבְּחֵיהֶן.

Pa. טַבַּח same. Gen. R. s. 57, end טבח טַבְּחוֹן Tebaḥ (Gen. XXII, 24) means, 'Slaughter them' v. גַּבְּחוֹן.

טֶבַח m. (b. h.; preced. wds.) 1) *the meat for a feast.* Keth. 4[a], v. טָבַח.—2) *feast,* trnsf. *onslaught.* Gen. R. s. 83 (ref. to Is. XXXIV, 6) אעפ״כ ט׳ גדול וכ׳ nevertheless the main onslaught will be in the land of Edom (Rome); Pesik. R. s. 14, end; s. 15; Yalk. Num. 759.

טַבָּח m. (preced.) *meat-dresser, butcher, cook.* Bets. 28[a] ט׳ אומן a professional butcher; a. fr.—*Pl.* טַבָּחִים. Kidd. IV, 14; a. e.

טַבָּחָא ch. same. Targ. Y. Lev. I, 5.—Targ. I Sam. IX, 23, sq.—Ḥull. 18[a]; a. e.—*Pl.* fem. טַבָּחָן. Targ. I Sam. VIII, 13.

טִבְחָא, טַבְחָא ch.=h. טֶבַח. Targ. Prov. VII, 22.—Gen. R. s. 65 לקבל תורא ט׳ according to the size of the ox is the feast (as you call Esau (Rome) great, so will his punishment be great, ref. to Is. XXXIV, 6); Pesik. Haḥod. p. 56[b]; Pesik. R. s. 15 (read לפום for נפיל); Cant. R. to II, 15 טבחיא (corr. acc.).

טַבְחוֹן* v. טָבַח.

טָבִי I pr. n. m. (cmp. עַבְיָא) *Tabi.* 1) a slave. Ber. II, 7; a fr.—2) name of several Amoraim. R. Hash. 22[a]. Meg. 6[b]; a. e.—3) *T. Rishba (the hunter,* Rashi). Sabb. 17[b] top.

טָבִי II, כְּפַר ט׳ pr. n. pl. *K'far Tabi,* near Lydda. Bets. 5[a]; R. Hash. 31[b]. Tosef. Ohol. IV, 2 כ׳ טַבְיָא (Var. טמא).

טַבְיָא m. (=h. צְבִי) *deer, gazelle.* Targ. Deut. XII, 15; a. fr.—Snh. 95[a]. Ḥull. 59[b], v. קֶרֶשׁ II; a. e.—Ib. 59[a] בר ט׳ a young deer.—*Pl.* טַבְיֵי, טָבְיָא. Targ. II Sam. II, 18; a. e.—Keth. 103[b] וצירנא טביא (Rashi: וצדירנא טבירי) and I caught deer.—Fem. pl. טַבְיָן, טָבְיָן. Targ. I Kings V, 3. Targ. Y. Deut. XIV, 5.—Y. Snh. VII, end, 25[d].—[Y. Ter. IX, end, 48[b] מה טבירה, v. טרב I ch.]

טַבְיוֹמִי pr. n. m. *Tabyomi.* Snh. 97[a] . . . רב טבות וא״ל רב ט׳ his name was R. Tabuth, some say, R. Tabyomi. Kidd. 14[b]. Men. 70[a] ט׳ בר קרסנא (Ms. M. טובי, v. Rabb. D. S. a. l. note).—Gen. R. s. 4. Ex. R. s. 93, end.

טְבִיחָה f. (טָבַח) 1) *slaughtering;* 2) *digestion.* Bets. III, 3 בית טְבִיחָתָהּ the place where it is cut (neck); ib. 25[a] מאי לאו מבית ט׳ ממש וכ׳ does this not mean actually from the place etc.? No, ממקום שטובחת וכ׳ v. טָבַח.

טְבִילָה f. (טָבַל I) 1) *dipping.* Mekh. Bo, Pisḥa, s. 11 (ref. to Ex. XII, 22) על כל הגיגה ט׳ you must dip the hyssop into the blood for each time you strike. Sifra Vayikra, Ḥobah, ch. III, Par. 3.—Zeb. 93[b]; a. fr.—2) *immersion, purification.* Yoma 88[a], a. fr. בזמנה ט׳

טָבָאוּת, טָבוּאוּת (טָבְוָאוּת), טַבָּאוּת f. (v. טַב a. טַבְיָא) *(in a) good manner, well, properly* (h. הֵיטֵב). Targ. Y. Deut. IX, 21; a. e.—Y. Ber. V, 9[c] top לא עבדין ט׳ do not do right. Cant. R. to I, 1 מאן דקרי ט׳ וכ׳ I will go to whosoever explains the Bible well etc.—Y. Shebu. VII, 38[a] bot. אין אתא הא ט׳ if he appears, it is well. Y. Shek. IV, 48[a] top וטבות כן Bab. ed. (Y. ed. וטבא) and so it is right. Y. Maas. Sh. I, 52[d] top וטבבו כן (corr. acc.)—Hebr. form: טָבִית. Meïl. 17[a] אמר ט׳ he spoke well (he is right).

טַבַּאי, pr. n. m. *Tabbai.* Ab. I, 8; a. fr.

טָבְאַל (Is. VII, 6) pr. n. place (!) *Tobal.* Y. Ab. Zar. I, beg. 39[a] מקום ששמו ט׳ . . . . חיזרנו we searched the whole Bible and could not find a place by the name of Tobal.

טבב, Y. Maas. Sh. I, 52[d] top וטבבו, read: וטָבוּת.

טַבְחַק m., pl. טַבְחָקֵי (Pers. tâbah, tâvah, tapak, Lag. Ges. Abh. p. 49) *(pieces of) roasted meat.* Erub. 29[b] bot. (Ar. sing.; ed. Ven. ט׳ ט׳ pieces after pieces &c.).

טַבְוָא, טַבְוָה f. constr. **טַבְוַת,** (טבי, sec. r. of טב) *beneficence, good deed.* Targ. Mic. VII, 20 (perh. pl.).—*Pl.* טַבְוָן, טַבְוָתָא. Ib. (ed. Lag. טָבָן). Targ. Gen. XXXII, 11; a. e.

טַבְוָה, טַבְוָאוּת v. טַבָּאוּת.

טָבוּחַ m. (infin. of טָבַח) 1) *slaughtering and preparing the pilgrim's offering.* Ḥag. II, 4 (17[a]) יום ט׳ וכ׳ the slaughtering day is observed after the Sabbath. Y. ib. 78[a] bot. יומא הוא טְבוּחָהּ its day (the festive day itself) is its slaughtering day.—2) *Taboaḥ,* name of a windstorm (demon). Sabb. 129[b].

טִבּוֹלָא, טִבּוּל, v. טִרְבּוֹלָא.

טבוסה, Y. Sabb. VI, 7[d] (P'né Mosh. סכוסה), read סְבָבָה or שְׁבָבָה, v. גְּבוּל; cmp. Bab. ib. 57[b].

טִבּוּעִין, v. טִרְבּוּעִין.

טַבּוּר, טִבּוּר, v. טִרְבּוּר.

טָבוּת I, v. טַבָּאוּת.

טָבוּת II pr. n. m. *Tabuth.* Snh. 97[a], v. טַבְיוֹמִי; B. Mets. 49[a] (Ms. Alf. טָאבוּת, v. Rabb. D. S. a. l. note 6).

טִבְיָתָא, v. טִרְבּוּ.

טַבָּנָא, v. טַפְּזָא.

טָבַח, (b. h.) *to prepare a feast,* esp. *to slaughter and dress meat, to cook.* Keth. 4[a] טְבוּחוֹ טָבוּחַ his meat for the feast is ready (for cooking).—Bets. 25[a] (expl. בית טבירה) מקום שטובחת וכ׳ the place where the animal cooks (digests) its food.

טָבַח ch. same. Ber. 56[a] טַבְחַת ולא אכלת thou shalt prepare and not eat. Sabb. 129[b] חוח ט׳ להו וכ׳ it (the

מצוה the immersion in due time is obligatory (must not be postponed). Kerith. 9a; a. v. fr.—*Pl.* טְבִילוֹת. Men. 7b שיעור ט׳ enough for all dippings.—Yoma l. c.; a. fr. חייבי ט׳ those bound to take an immersion. Nidd. 29b ומטבילין אותה . . . . . ט׳ and we make her take immersions at intervals during ninety five days; a. fr.

טְבוּלוּתָא ch. same. Snh. 39a ומי סלקא ט׳ בנורא is the law requiring immersion (for levitical purification) complied with by putting the object in fire? Ib. עיקר ט׳ וכ׳ the true purification is by fire (ref. to Num. XXXI, 23).

טְבִילְתָּא f. same. Nidd. 30a ט׳ יתירתא (Rashi טבילה) an additional immersion.

טְבִיעָה I f. (טָבַע I) *being drowned.* Num. R. s. 14, beg. שהסרתי אותו מן חט׳ וכ׳ whom I saved from drowning through the intervention of &c. [Y. Ber. V, 9b תשנו מטבילה, v. מַטְבֵּעַ.]

טְבִיעָה II, v. next w.

טְבִיעוּת f. (טָבַע II) *impression;* ט׳ עֵרֶן *identification of an object from a general impression of its form* without stating particular marks. Sabb. 114a . . . שמחזירין בט׳ הערן to whom a lost object is restored on his identification etc. [Some ed. טְבִיעַת.]

טְבִיעוּתָא ch., טְבִיעוּת עֵרְנָא same. Gitt. 27b; B. Mets. 19a אי סרמנא . . . אי ט״ע וכ׳ if you require a special mark, I have one on it, if you require identification on general impression, I have it (I recognize it). Ib. 23b . . . להדורי מרבנן בט׳ ע׳ as to restoring it to a scholar on his identification &c., v. preced.—Hull. 96a איתי לן ט׳ ע׳ בגוירה we know him by his general impression (not by special marks). Ib. ט׳ ע׳ דקלא identification by one's voice; a. fr.

טְבִירְיוֹס, טְבִירְיָא, v. sub טבר׳.

טְבִיתָה pr. n. f. (v. טָבִי I) *Tabitha,* name of a handmaid. Y. Nidd. II, beg. 49d.

טָבַל I (b. h.; cmp. טָבַע I) 1) *to dip.* Zeb. 93b, a. e. וט׳ ולא מספג, v. סָפַג.—2) *to immerse, to bathe for purification.* Yoma VII, 4 ירד וט׳ went down to the bath and took an immersion. Ber. 2b שהכהנים טובלין וכ׳ when the priests (that have been unclean) bathe in order to be permitted to partake of their priestly share; a. v. fr.—Ib. 22a טובלי שחרין those taking a bath in the morning (after emission of semen virile); Y. ib. III, 6c top שחרית ט׳.—Tosef. Yad. II, 20 טובלי שחרין (Var. טוֹבְלָנֵי) morning bathers (Essenes, v. Graetz Gesch. d. Jud. III2, p. 468, a. for correct vers. R. S. to Yad. IV, 8).—*Part. pass.* טָבוּל יום.—טְבוּל יום (one who has bathed in day-time,) *one who has bathed but must wait for sunset to be perfectly clean* (Lev. XXII, 7). T'bul Yom I, 1; a. fr.—Nidd. 30a טְבוּלַת יום ארוך a woman after bathing whose day is adjourned (having to wait a long time for perfect levitical purity).—טבול יום *T'bul Yom,* name of a treatise of Mishnah and Tosefta of the order of *Tahăroth.*

Pi. טִבֵּל 1) *to dip into vinegar, salt &c., to make tasty;* esp. *to take a luncheon, to take the first course of a meal consisting of relishes; to take the antepast.* Maasr. IV, 1 המְטַבֵּל בשדה he who makes a luncheon (of fruits) in the field. Pes. X, 3 מטבל בחזרת he takes lettuce as antepast. Tosef. ib. X, 9 לא טי׳ וכ׳ if he has eaten as antepast only &c. Pes. 107b אבל מטבל וכ׳ Ms. M. a. comment. (ed. מטביל) but he may make a luncheon of &c. Ib. השמש מטבל בבני וכ׳ comment. (ed. מטביל; Tosef. ib. X, 5 מכבישׁ, v. כָּבַשׁ); a. fr.—2) (cmp. חבל) *to season with spices. Part. pass.* מְטוּבָּל. Y. Shek. III, 47c top מבושל כמ׳ boiled (wine) is (in ritual law) like spiced wine; v. infra.

Hif. הִטְבִּיל 1) *to immerse* vessels for purification, *to order immersion.* Ter. II, 3 המַטְבִּיל כלים וכ׳ he who immerses vessels on the Sabbath. Bets. II, 2 מַטְבִּילִין את הכל וכ׳ you must immerse whatever needs immersion (both persons and vessels) before &c.—Ib. 3 (17b), v. גַּב.—Nidd. 29b, v. טְבִילָה; a. fr.—2) *to take luncheon,* v. supra.—3) *to season.* Erub. 28b מטבילין בו וכ׳ they used to season the roast with it (in place of pepper).

Hof. הוּטְבַּל *to be immersed, to be made clean.* Mikv. V, 6 לא הוּטְבְּלוּ are not considered as clean through immersion; Tosef. ib. IV, 10.

טָבֵל (טָבִיל) ch. same. Targ. Lev. IX, 9; a. fr.—*Part pass.* טְבִילָא, f. טְבִילָא. Targ. Josh. III, 15 (טְבִילָן?).—Snh. 39a במאי טביל wherewith did he purify himself (after contact with a corpse)?; בנורא טביל he did it by means of fire, v. טְבִילָה. Nidd. 30a לִיטְבְּלָהּ let her bathe; a. fr.—*Af.* אַטְבֵּיל as preced. *Hif.* 1) *to immerse, order immersion.* Nidd. l. c. אַטְבְּלִינָן לה we make her bathe. Bets. 19a לאַטְבּוּלֵי to immerse it; a. fr.—2) as preced. *Pi.* 1, *to take an antepast.* Pes. 114b למיהדר לאַטְבּוּלֵי must take the bitter herb a second time; a. e.

טָבַל II (denom. of טֶבֶל) *to create Tebel, to make obligatory the setting aside of tithes &c.* Y. Maasr. IV, beg. 51a אור טובל fire (roasting) makes subject to sacred gifts; מלח טובל salting makes subject &c.; a. fr.—*Part. part.* טָבוּל *that which is subject to sacred gifts, forbidden as Tebel.* Ber. 47b טבל ט׳ מדרבנן *Tebel* declared to be such by rabbinical enactment; a. e.—*Pl.* טְבוּלִים, טְבוּלִין. Y. Dem. VI, 25c bot., opp. מתוקנים. Ib. VII, 26b top פירות ט׳ fruits of which the sacred gifts have not been set aside.

Nif. נִטְבַּל *to become,* or *to be declared Tebel.* Y. Maasr. I, end, 49b טבל שנ׳ מדברידהן *Tebel* which is declared to be such by rabbinical law, v. supra. Ib. IV, beg. 51a נִטְבְּלוּ the roasted ears became subject to tithes; a. fr.

טָבַל ch. same. Men. 70a טָבְלָהּ לה (not טבלא) he made it subject to tithes. Bets. 13a טָבְלָן ביומיה Ms. M. (ed. טבלא, corr. acc.) he made them *Tebel* on that day (by designating them for immediate use); a. e.

טֶבֶל m. (טָבַל I, v. *Pi.* a. *Hif.*) *fruits of which you are permitted to make a luncheon or improvised meal in the field without separating the priestly or levitical shares.* Ber. 35b ארן הט׳ מחייב וכ׳ the *tebel* is not subject to tithes, until it is brought home (for consumption or storage).—Esp. *Tebel, produces in*

that stage in which the separation of levitical and priestly shares respectively is required, before you may partake of them; eatables forbidden pending the separation of sacred gifts. Ter. X, 6 חבילי תלתן של ט׳ bundles of fenugrec subject to T'rumah; expl. Bets. 13a ט׳ טבול של תרומה (Rashi: לתרומה) *Tebel* considered as such, because it is subject to T'rumah (Deut. XVIII, 4; Ms. M. של ת׳ גדולה ט׳ טבול של תרומה to the general gifts of T'rumah and tithes); מעשר *Tebel* (in the possession of a Levite who received it for tithes, and) considered *Tebel*, because it is subject to the T'rumah from tithes (Num. XVIII, 26). Ter. IX, 6 חט׳ גדולתו וכ׳ the growth of seeds that had been subject to sacred gifts the separation of which had been omitted &c. Ib. 7 אע״פ שפירותיו ט׳ although its growth is considered *Tebel* (because the seeds were not tithed) &c. Kidd. 58b טִיבְלוֹ של וכ׳ his neighbor's *Tebel;* a. fr.—[Erub. 86a יש לו ט׳, read: טְבָלָא I.].—*Pl.* טְבָלִים. Ib.—Ned. 20a סופך להאכילך ט׳ he will finally give thee to eat things from which the tithes have not been given. Hull. 132b; a. e.

טְבָלָא ch. same. Nidd. 46b דאוריית ט׳ *Tebel* by Biblical law (lacking the separation of T'rumah). Bets. 13a אסורייתא טובלא (some ed., corr. acc.), v. אֲסוּרְיָיתָא. Ib. חתם לא ט׳ וכ׳ there (in the case of ears, ib.) it was not subject to T'rumah &c.; a. e.

טַבָּלָא I (טבל, cmp. Aeth. טבלל *to tie around*, v. Ges. H. Dict.10 s. v. טְבוּלִים; cmp. טבעת, טבור) a *bell* or *collection of bells*, an instrument especially used at public processions (in Arab. *drum*, Gr. ταβαλά; v. Sm. Ant. s. v. Tintinnabulum as to forms and uses of bells). Targ. Koh. VII, 5 קל ט׳ וכ׳ the music of the fools. Targ. Cant. I, 1.—Sot. 49b (expl. אֲרִיזוּס) ט׳ דחד פומא a *tabla* with one mouth (a single bell). Ber. 57a תלאי ט׳ וכ׳ (I dreamt) I suspended a *tabla* and shouted into it (differ. in Rashi). Sabb. 110a בט׳ to the sound of a *tabla* (at a wedding). M. Kat. 9b (prov.) בת שיתין . . . לקל ט׳ דהטא a woman of sixty years, like one of six, runs at the sound of the *tabla* (to see the procession). Y. Erub. VIII, 25a bot. אפי׳ ט׳ if even he has there a *t.* (which he dare not move on the Sabbath); Bab. ib. 86a יש לו טבל.—In gen. *musical instrument.* Arakh. 10b, v. גּוּרְגְּנָא.

טַבְלָא II, **טַבְלָה** f. (tabula, tabella, τάβλα) *plank, board, tablet for writing; book of accounts, list; will.* Erub. IV, 8 (49b) כטבלה מרובעת (Talm. ed. כטבלא) like a square tablet. R. Hash. II, 8 (24a) על הט׳ בכוחל Ms. M. (ed. בט׳ ובכוחל, v. Rabb. D. S. a. l. note) (drawings of the phases of the moon) on a tablet on the wall. Gitt. 20a כתב שט״ג ט׳ ופינקס writing (of manumission) on a tablet or on a board (account book or will, v. Treat. 'Ăbadim, ed. Kirchh. ch. III, Rev. des Etudes Juives 1883, p. 150). Y. Snh. I, 18d bot. ט׳ של רפואות list of (superstitious) remedies (Pes. 56a ספרו וכ׳); a. fr.—[Y. Bets. I, 60c bot. טבלה ברייתא וכ׳ (read טַבְלָתָה *pl.*) the outside stone plates of the colonnade of Asi.]—*Pl.* טַבְלָאוֹת, טַבְלָיוֹת. Y. B. Bath. VI, 14c bot. ט׳ של שיש וכ׳ polished marble plates for walls. Yalk. Ex. 426 וגראין ט׳ וכ׳ and they appeared like marked off squares surrounding &c. Pes. 57a ט׳ של זהב gold plates.—Chald. pl. טַבְלָתָה, v. supra.

טַבְלָא III pr. n. m. *Tabla*, an Amora. Hull. 132b Y. Gitt. IV, 46a; a. e; v. next w.

טַבְלַיי, טַבְלַאי pr. n. m. *Tablai*, an Amora. Y. Erub. V, 25a bot.; (Sabb. 101a טַבְלָא).—Y. Sabb. VI, 8a bot.; a. e.

טַבְלָה, v. טַבְלָא II.

טַבְלָיי, v. טַבְלַאי.

טַבְלָר* m. (tabellarius) *courier.*—*Pl.* טַבְלָרִין. Pesik. R. s. 21 [read:] ט׳ שלו ושמו חקוק על לבם כהדין ארספרגיס the angels are His couriers, and His name is engraven upon their hearts like a seal (v. Pesik. Bahod, p. 108b, note 161); Midr. Till. to Ps. XVII ed. Bub. (corr. acc.).

טַבְלָרָא ch. same. Targ. Prov. XXIV, 34 (h. text אִישׁ מָגֵן).

טָבַע I (b. h.; cmp. טָבַל I) 1) (act. verb) *to sink, drown.* Gitt. 56b לטוֹבְעוֹ to drown him (sink his ship). Ib. טָבְעוֹ He drowned him; a. fr.—2) (neut. verb) *to sink, be drowned.* Ber. 16b טָבְעָה ספינתו וכ׳ if his ship went down &c. Meg. 10b; Snh. 39b מעשה ידי טוֹבְעִין וכ׳ my creatures (Egyptians) are perishing in the sea, and you want to sing?; a. e.

Hif. הִטְבִּיעַ *to sink.* Yalk. Gen. 120 ה׳ תאבן He made the stone sink down to the depth &c.; (Pirké d'R. El. ch. XXXV, וְטָבְעָה תאבן; Midr. Till. to Ps. XCI, end וטבע אותה). Yalk. Ex. 241 להַטְבִּיעַ את מצרים to drown the Egyptians; a. e.

טָבַע ch. same. Targ. Y. Gen. IV, 8.—Targ. I Sam. XVII, 49; a. e.—Pes. 40b דְּטָבְעָא וכ׳ ארבא . . a ship with wheat sank &c. Sabb. 108b משולם לא ט׳ וכ׳ never was yet a man drowned in the Lake of Sodom. B. Bath. 153a אמרה ליה טבאי וכ׳ (Ms. H. אמרה לירְטַבַּע ארבירה Ar. אמרה לו טבאי) said she, May his (thy) ship go under; a. e.—[Targ. Y. Deut. XXVIII, 29 טבירין some ed., read. תב׳, v. תְּבַע.]

Pa. טַבַּע *to sink.* B. Bath. 73a דמְטַבַּע וכ׳ גלא the wave which threatens to sink the ship. Hull. 60a אתא מיטרא טַבַּעִירָה ברמא there came a rain and sank the provision into the sea.

Ithpa. אִיטַּבַּע *to be sunk.* Targ. O. Ex. XV, 4.

טָבַע II [*to round, shape*, denom. טַבַּע, fr. which טָבַע] 1) *to coin.* Snh. IV, 5 (37a) אדם טובֵּעַ כמה מטבעות וכ׳, v. חוֹתָם; Y. ib. VI, 22b bot.; a. e.—Trnsf. *to formulate.* Gitt. 5b, a. e. כל המשנה ממטבע שטָּבְעוּ וכ׳ he who deviates from the formula of the deed of divorce which the scholars have fixed. Ber. 40b בברכות . . . שט׳ כל המשנה he who changes the formula of benedictions which &c.; a. fr.—2) *to specify, mention explicitly.* Num. R. s. 20 (ref. to Deut. XXVII, 12, sq.) בברכות הזכירן . . . . לא הזיח טוֹבְעָן in ordering blessings He mentioned them (the people) . . ., but in ordering curses He did not

mention them explicitly; (Tanḥ. Balak 12 לא היה מזכירם; ed. Bub. 18 תובען, Yalk. Num. 766 תובעין, incorr.).

טְבַע ch. same, *to assume shape.* Targ. Prov. VIII, 25 נְטַבְּעִין.

טֶבַע m. (v. טָבַע II) 1) *coin, medal.* טִבְעוֹ שֶׁל פ׳ יוצא one's coin passes, i. e. one's authority is recognized. Shebu. 6b זו רומי תירבת שטִבְעָהּ וכ׳ Ms. M. (ed. פרס) that is wicked Rome whose government is recognized all over the world. Meg. 14b לא יצא טִבְעֲךָ בעולם thou art not yet the legitimate king; cmp. מוֹנִיטָא. [Y. Ber. V, 9b מטבעה של תפלה ed. Lehm., oth. ed. מטבעה, v. מְטַבְּעַ.]—2) *Teb'a*, a coin equal to half a Sela. Y. Shek. II, 46d top (the ten brothers) sold Rachel's first-born for twenty silver pieces (denars) ונפל לכל א׳ ואי מהם ט׳ so that a Teb'a came upon each (Bab. ed. טבעה, טרבעה, Ms. M. טובע).—*Pl.* טְבָעִים, טְבָעִין (טוֹבְעִין, fr. טוֹבַע). Shek. II, 4. Y. l. c. טו׳ פלגי סלעין (Bab. טבעין) *tib'in* i. e. half-Shekels.—3) *that which is to be shaped, substance, element.*—*Pl.* as ab. Num. R. s. 14 כנגד ארבעה ט׳ וכ׳ corresponding to the four elements of which the Lord created &c. [In later Hebr.: *nature, character; Nature.*]

טְבַע II, **טִיבְּ׳, טִבְעָא** I ch. same, *coin; Teb'a.* Targ. Y. Gen. XXIV, 22 Levita (ed. דרכמונא; v. Y. Shek. II, 46d top, quot. in preced.). Targ. Y. Ex. XXX, 13 (ed. Amst. טַבְעָא) Targ. II Esth. VI, 10 טִבְעִי וּטְבָעָךְ אזדל וכ׳ which have no stamp. Ib. 44b חוי ט׳ is considered as coin (money), opp. to פירא merchandise. Shebu. 6b ט׳ דמאן וכ׳ the coin of which goes farther (whose power is greater)? — Nidd. 20b ט׳ דבבל וכ׳ the Babylonian coin (which I could not understand) was the cause &c.; a. fr. —*Pl.* טְבָעֵי. B. Mets. 25a ט׳ מכריז Ms. H. a. R. (ed. sing.). he publishes that he has found 'coins'.

טִבְעָא, טְבָעָא II m. = h. טְבִיעָה, *shipwreck.* B. Bath. 153a לא אירפרק מט׳ (Ms. M. מיטושיה) did not escape the loss through shipwreck (which the woman had wished him.)

טְבָעוֹן, טִבְעִין (**טְבָעִים**) **טִי׳, טִבְעִין** pr. n. pl. *Tibon* or *Tibin* (prob. *Tubun*, west of Sepphoris, Neub. Géogr. p. 196). Makhsh. I, 3, v. חֲלִיקוֹפְּרִי.—Tosef. Meg. II, 5; Y. ib. IV, beg. 74c בה״כ של טרבעין the synagogue of T.—Sifré Deut. 323 איש טרבעים; Yalk. Deut. 946 כפר טיבעין.—[Erub. 29a bot. לטיבעין (Var. טבריים, v. Rabb. D. S. a. l. note 6), missing in Tosef. ib. IX (VI), 4, v. עַרְהִיסְקוֹס.]

טְבָעוֹנִי m. (preced.) *of Tibon, Tibonite.* — *Pl.* טִבְּ׳, טְבָעוֹנִין. Y. Ber. II, 4d bot.; Meg. 24b אנשי טבעונין (prob. to be read: טְבָעוֹן).

טִבְעִין, טְבָעִים, v. טְבָעוֹן.

טַבַּעַת f. (b. h.; טָבַע II) *round band, ring.* Tosef. Kel. B. Mets. II, 1 ט׳ שהוא חוגר וכ׳ a ring which one puts around his loins; Sabb. 52b. Ib.; Kel. XII, 1 ט׳ של אצבע finger ring; ט׳ בהמת וחכלים ornamental ring; ט׳ אדם a ring used for beasts or for garments (for fastening); a. fr.—Esp. *seal-ring.* Sabb. 59b. Deut. R. s. 2; a. fr.—חֲסָרַת ט׳ the authority given by transfer of the ring. Meg. 14a; Lam. R. to IV, 22.—*Pl.* טַבָּעוֹת. Sabb. l. c.; a. fr.—Ab. d'R. N. ch. XVIII ט׳ ט׳, v. מְטַבְּעַ.—Trnsf. (פי חט׳) *anus, end of the rectum.* B. Kam. 92a. Sabb. 108b bot.; a. fr. —Y. ib. VIII, end, 11c לטבעות, read לטבעת, v. אַמְבַּטְיָתָא.

טַבְרִי, v. טבריט׳.

טְבֶרְיָא (**טִבֵּירְיָא**) **טִיבְּ׳, טְבַרְיָה, טְבַרְיָא** pr. n. pl. *Tiberias* in Galilee. Targ. Y. I Num. XXXIV, 8, v. חֲמָת. Targ. Y. I Deut. III, 17 (?). Ib. XXXIII, 23.—Gen. R. s. 23, beg. ט׳ ע״ש טיבריאוס Tiberias is named after Tiberius; Yalk. Ps. 758 (corr. acc.). Gen. R. s. 31, v. בְּטִרְטָא. Meg. 6a; a. fr.—Y. Taan. IV, 69b bot. טיברי (corr. acc.).—Denom. טִבְרָנִי, f. טִבְרָנִית. Y. Ḥall. II, 58c bot. Y. Pes. X, 37c bot. ט׳ רשנה old Tiberian measure.—*Pl.* טִבְרָנִיּוֹת. Y. Keth. I, 25b top סבירינוות (corr. acc.), v. חָנָן.—*Ch.* טִבֶּרְיָאָה, pl. טִבֶּרְיָאֵי. Y. Taan. l. c. Y. Bets. II, 61b top טיבראי (corr. acc.)

טְבֶרְיוֹס pr. n. m. *Tiberius*, the Roman emperor. Yalk. Ps. 758 (not ת . . . .); Gen. R. s. 23 טיבריאוס, טיבירייאוס, v. preced.

טברירי, טברטי, טברימי, Pesik. Hashsh'mini, p. 191b Ms. O. (ed. טוב בעי); Pesik. R., addit. (ed. Fr., p. 201, v. Var. lect. notes a. l.),— a corruption, prob. to be read: טְרָטְרוֹן or תְּרַאטְרוֹן (q. v.) *theatre, spectators,* opp. קנגיא (κυνήγιον) the participants in the fights of the arena; cmp. בלטוורא.

טָבַר (denom. of טבור) [*to measure the length from shoulder to belly*, v. Macc. III, 13, a. Bart. a. l.; Tosef. ib. V (IV), 15,] *to lash a transgressor* with a strap commensurate to his size (v. מַלְקוּת). Y. Yoma V, 42c (expl. מצליף, Mish. V, 5) כמטברייר Ar. s. v. צלף (ed. כמטוורר, read כְּמַטַּוְורֵר, cmp. טַוְורָא) like the movement of the lasher in court; (cmp. Bab. ib. 55a top כמנגדנא).

טֵבֵת (b. h.); *Tebeth*, the tenth month of the Hebrew calendar, containing twenty nine days, varying between the second of December and the twenty ninth of January. Targ. Esth. II, 16. Targ. II Esth. III, 7. Ib. 8 מלקטין פשרי דט׳ store up the melting snows of Tebeth (in their cisterns).—Taan. 6b דט׳ מנולחא טבא . . . . auspicious is the year whose Tebeth is ugly (muddy from heavy rains); דט׳ ארמלתא whose Tebeth is a widow (without rain, v. בַּעֲלָא).

***טֵבָת** f. (v. טָבָאוּת) (*in a*) *good condition, right.* Gen. R. s. 26 (ref. to טֵבֵת, Gen. VI, 2) טבת כתיב משחיו מטרבין וכ׳ you may read *tabbath* (that they were all right); when people had made the bride ready &c.

טַבְתָּא, v. טב.

טגוות, Sifré Deut. 234 quot. in Ar. (ed. רגא), v. טוּגָא.

טגים, Pesik R. s. 43, v. טְרִיגָן, s. v. טְרִיגָן.

לְהִתְטַהֵר) if one is willing to do good, he will be assisted; Sabb. 104a; Yalk. Prov. 935 לִיטָּהֵר; a. e.—Yoma VIII, 9 (85b) לפני מי אתם מִיטַּהֲרִים Mish. a. Y. ed. (Bab. ed. מְטַהֵר) before whom do you cleanse yourselves (from sin)?; a. e.

טָהַר, טָהֵר ch. same, 1) *to be clean* (usually דכי). Ber. 2b ט׳ גברא, v. infra.—2) *to be cleared away, be gone.* Ib. 2a, sq. (ref. to Lev. XXII, 7 ממאי (ובא השמש וטהר דהאי . . . והאי וטהר ט׳ יומא דלמא . . . ט׳ גברא how do you know that this *uba hash-shemesh* means his sunset (the finished sunset of the seventh day, v. Ms. M. in Rabb. D. S. a. l.), and *v'taher* means, the day is gone; may be *uba* &c. means the approach of his evening (beginning sunset. Tosaf. a. l.; Rashi: the arrival of his (eighth) morning), and *v'taher* (referring to the man) means, the man becomes clean (by means of his sacrifice, Rashi).—3) (denom. of טְהָרָא) *to be noon-time.* Yoma 59a, a. e., v. טְהָרָא a. next w.

Pa. טַהֵר *to declare clean.* B. Mets. 84b טַהֲרִינְהוּ he declared them clean.

טָהֳרָה or **טָהֲרָה** m. (b. h.; preced. wds.) 1) *the pure, real surface* (of gold). Yoma V, 6 עַל טָהֳרוֹ של מזבח (or טָהֲרוֹ) immediately on the top of the golden altar (free from coals or ashes, v. גִּילְפוּיָא). Men. 97a על טהרו של שולחן (Ms. M. על השל׳) immediately on the golden table.—2) (cmp. חָזֶה) *the centre of the front.* Yoma 59a (one opinion explain. טהרו של מזבח, v. supra) פלגית דמזבח the centre of the altar front, as people say, טהר טיהרא וחוי פלגא דיומא 'the noon-light shines' meaning by *tihara* the middle of the day; ib. 15a; Zeb. 38b.

טְהָרִירִי, טְהָרֵי, טְהָרָא, טְהָרִי v. sub טִיהֲרָא.

טָהֳרָה or **טַהֲרָה** f. (b. h. טָ; preced. wds.) 1) *clearness* of the sky after the rainy season. Ber. 59a הרואה רקיע בְּטָהֳרָתָהּ (or בְּטַהֲרָתָהּ) he who sees the sky in its restored brightness (Ms. F. בטיהרו, v. טִיהֲרָא). Ib. נראית רקיע בטהרתה (Ms. M. נראו שמים בטהרתה; Yalk. Is. 335 נראה שמים בְּטָהֳרוֹ, corr. acc.).—2) *pureness, condition of levitical cleanness; purification.* Sabb. 152b תנה לו כמו שנתנה לך מה היא בט׳ אף אתה בט׳ Ms. M. (v. Rabb. D. S. a. l. note) give her (the soul) to Him as He has given her to thee, as He (has given her) in pureness, so give thou &c. Snh. 68a, v. טָהוֹר.—Ber. 16a (ref. to Num. XXIV, 6) מה נחלים . . . מטומאה לט׳ וכ׳ as the rivers raise man from a condition of uncleanness to one of cleanness, so do the tents (schools) &c. Ab. Zar. 8a עוברי ע״ז בט׳ encouraging idolatry, though from no impure motives. Yoma 72b; Men. 110a הלומד תורה בט׳ he who studies the Law in (sexual) purity.—Snh. l. c. וטַהֲרָתָן במיח שהן and their purification (immersion) is performed in whatever condition they are (whole or torn); a. v. fr.—Esp. ט׳ or טַהֲרַת הקודש *observance of levitical rules originally prescribed for the handling of sacred food;* also (mostly in pl.) *secular food so prepared* or *pretended to be so prepared;* v. חֻבָּר.—Gitt. 62a אין עושין חלת ע״ה בט׳ you must not separate the priest's share under levitical

טָגַן, *Pi.* טִיגֵּן, v. טִיגֵּן.

טִגְרִיס, טִגְרוֹס m. (tigris, v. Sm. Ant. s. v.) *tiger.* Hull. 59b ט׳ אריה וכ׳ the tiger is the lion of Be-Ilai (the mountains of interior Asia), i. e. what the lion is in other regions.

טָדַי pr. n. m. *Tadi,* ט׳ (שַׁעַר), name of a northern gate of the Temple. Midd. I, 3; 9; II, 3 (Var. טרי).

טָהוֹר m., **טְהוֹרָה** f. (b. h.; next w.) 1) *clean, pure; not subject to levitical uncleanness.* B. Mets. 86a שגופך ט׳ . . . נשמתך בט׳ (Ms. בטהרה) thy body is pure, and thy soul expired with (the word) 'pure'; Snh. 68a.—Kidd. 70b וסימניך טמא טמא ט׳ and the sign (by which to remember which of the two families is of unblemished descent) is, that with the name of an unclean animal (raven) is unclean, that with the name of a clean animal (dove) is clean; B. Bath. 91a. Kel. III, 7 ובתרסית ט׳ and the person that touches the clay is clean (not affected by levitical uncleanness). Ib. IV, 1 ט׳ is not subject to levitical uncleanness; a. v. fr.—עוף, דג ט׳; בהמה טהורה a fish, a bird, a domestic animal *permitted to eat.* Hull. XII, 2. Ib. IV, 3 בטהורה טהור if it occurs with an animal of the clean class, the person is levitically clean; a. v. fr.—*Pl.* טְהוֹרִים, טְהוֹרִין; טָהוֹרוֹת. Kel. II, 1 פשוטיהן ט׳ the flat-surfaced among them are not subject to uncleanness.—Ber. 2b שהכהנים ט׳ וכ׳ Ms. M. (ed. מטוהרים) when the purified priests enter &c. B. Mets. 61b; a. v. fr.

טָהַר, טָהֵר (b. h.; cmp. צחר, זהר) [*to be bright, to glitter,*] 1) *to be clean, pure,* esp. *to be levitically clean; to be unsusceptible of levitical uncleanness.* Neg. X, 8 שט׳ שעה אחת which has been declared clean once. Mikv. II, 2 עד שיודע שט׳ until it is ascertained that it has become clean. Ib. III, 2 וטָהֲרוּ העליונים מן וכ׳ so that the waters coming from above become cleansed from the impurity of the lower waters. Neg. VII, 4 וטָהַר ממנו and is declared clean from it (the last scall); a. fr.—2) *to be cleared, removed.* Ber. 2b, v. next w.

Pi. טִיהֵר 1) *to purify, make (levitically) clean; to absolve from sin.* Yoma VIII, 9 מי מְטַהֵר וכ׳ who is it that absolves you? Ib. (ref. to Jer. XVII, 13) מה מקוה מט׳ וכ׳ as the ritual bath (v. מִקְוֶה) cleanses the unclean, so does the Lord &c.; a. fr.—2) *to keep clean, guard against contact with unclean things.* R. Hash. 16b חייב לְטַהֵר את עצמו וכ׳ . . one is bound to keep one's self clean for the festive days.—3) *to declare* טָהוֹר, *to decide in favor of cleanness.* Snh. 17a bot. מי שיודע לט׳ וכ׳ one who knows how to prove a creeping thing to be clean. Ib. אני אדון ואֲטַהֲרֵנוּ I will argue and prove it to be clean. Eduy. VIII, 7 לטמא ולט׳ to decide on unclean and clean; a. v. fr.—*Part. pass.* מְטוֹהָר, pl. מְטוֹהָרִים. Ber. 2b; v. preced.—4) *to become clean.* Snh. 94b מיד ט׳ it becomes clean at once. Hull. 60b טיהרו; Gitt. 38a שהרו, v. סִירְחוֹן.

Nif. נִטְהַר *to become clean.* Tanh. Metsora 7 וכ׳ נִטְהֲרָה she became clean on the eighth day. Ib. ונִטְהֶרֶת and becomes clean; a. fr.

Hithpa. הִתְטַהֵר *to be cleansed, to cleanse one's self; to amend.* Yoma 38b בא לְטַהֵר מסייעים אותו (Ms. M. 2

precautions for a non-observant (because it might mislead the priest); Tosef. Dem. III, 1. Sabb. 13ª עד היכן פרצה ט׳ וכ׳ how far the custom of observing the rules of levitical cleanness for secular food has spread &c. Ḥag. II, 7 היה אוכל על ט׳ הקודש used to eat his ordinary meals with the observance required for sacred food; a. fr.—*Pl.* טַהֲרוֹת, טַהֲרוֹת. Tosef. Dem. l. c. אין שוחטין ט׳ לע״ה one must not prepare food with observance of levitical precautions for &c., v. supra. Ber. 19ª; B. Mets. 59ᵇ כל ט׳ שטיהר וכ׳ all objects which R.... had declared clean. Tosef. Dem. II, 20 אין משלחין ט׳ וכ׳ you must not send food levitically prepared through a non-observant; a. v. fr.—*Tohŏroth*, or *Tahăroth*, (euphem. for טומאות), name of the sixth order of the Mishnah and Tosefta (סדר ט׳), and of one treatise of that order.

טָוָא, v. טוי.

טוֹב I (b. h.) *to be good, fit, handsome, valuable.*

Hif. הֵטִיב 1) *to prepare, outfit, dress, adorn.* Gen. R. s. 26, v. טַבָּח. Ib. s. 83 (play on מהיטבאל, Gen. XXXVI, 39) שהיו מְטַיְּבֵי אלוהות היו they were dressers of idols; מְטַיְּבִין עצמן וכ׳ they adorned themselves in honor of the idols. Ib. מטיבי נשים וכ׳ they dressed women for their wedding; a. e.—Esp. (את הנרות) ח׳ *to trim, cleanse the lamps.* Yoma III, 4 ולהטיב. Ib. I, 2. Ib. 14ᵇ ויטיב; a. fr.—V. הֶטְבָה.—2) *to turn a dream unto good* (saying, 'I have dreamt a good dream'). Ber. 55ᵇ יְטַיְּבֵנוּ בפני וכ׳ he shall turn it in the presence of three persons, and say &c.—3) *to do good, be beneficent.* Ib. IX, 2 המטוב והמטיב who is good and beneficent. Taan. 31ª . . תקנו הטוב והמ׳ they introduced in Jabneh the benediction 'who is good &c.' (in the grace after meal).—Kidd. I, 10 מטיבין לו good will be done to him; a. fr.—*Part. Hof.* מוּטָב, q. v.

Pi. טִיֵּיב *to improve a field, to till oftener than usual.* Y. Shebi. IV, 35ᵇ top טִיְּבָהּ וכ׳ if, after he improved a field, he died &c.

Nithpa. נִיטַיֵּיב *to be improved.* Shebi. IV, 2; Tosef. ib. III, 10; a. e.—Denom. טִיּוּב.

טוֹב, טוּב ch., *Pa.* טַיֵּיב, *Af.* אֲטֵיב *to do good, to favor.* Targ. Y. I Ex. XXIII, 2 לְמַטָּיְיבָא; Y. II לְמֵיטַב. V. יְטַב.

טוֹב II m., **טוֹבָה** f. (b. h.) 1) *good; a good thing.* Ber. 5ª (ref. to Ps. XXXIX, 3) אין ט׳ אלא וכ׳ under *good* the Torah is meant. Ib. 60ᵇ זו מדה ט׳ this refers to a good dispensation; a. v. fr.—יום טוב (abbr. י״ט) *festival.* Bets. I, 1; a. fr.—כי טוב (ref. to Gen. I, 4) *day-time.* Pes. 2ª.—Ber. V, 3 (33ᵇ) על טוב וכ׳ thy name be praised for the good (thou doest).—זכור לַטּוֹב, v. זָכַר.—עין טובה, v. עַיִן.—*Pl.* טוֹבִים, f. טוֹבוֹת. Ber. l. c. (34ª, omitt. in Mish.) האומר יברכוך ט׳ he who says in prayer, The good praise thee. Ib. IX, 2 בשורות ט׳, v. בְּשׂוֹרָה; a. v. fr.—V. טוֹבָה.—2) *noble, elder.*—*Pl.* טוֹבִים. Tosef. Shek. II, 16 בני ט׳ of noble descent; a. fr.—טובי העיר *representatives* of the town. Meg. 27ª.

טוּב m. (b. h.; preced.) *goodness, good.* Ber. 44ª לשביע מטובה to be satisfied out of its (the land's) riches; a. e.

טוּבָא m. ch; same, *good, goodness, mercy.* Targ. Is. I, 19. Targ. Ps. XXXIII, 22; a. fr.—2) (mostly in pl. constr. טוּבֵי) *happines*, used like אַשְׁרֵי, *happy!, blessed!* Targ. I Kings X, 8. Targ. II Kings V, 3 (h. text אַשְׁרַי). With personal suffix טוּבוֹהִי, טוּבוֹי, טוּבֵיהּ. Targ. Prov. XXVIII, 14. Targ. Ps. I, 1; a. fr.—Snh. 7ª v. דוּשׁ ch.—Y. Yoma IV, 41ᵈ top טובוי . . . טרבוי, v. לְוָרְיָתָא; a. fr.—3) *much; many; very.* Snh. 41ᵇ אמריתו בה ט׳ you said much (had many reasons to offer). Ber. 30ᵇ מרירת ליבא ט׳ very bitter at heart.—Ib. 18ᵇ אבא ט׳ many by the name of Abba. Ib. 52ᵇ נהורי ט׳ many lights (colors); a. fr.—*Pl.* fem. טוּבָן *more.* Y. Peah I, 15ᶜ; Y. Kidd. I, 61ᵇ top פריטין ט׳ a higher price.

טוֹבָה f. (b. h., v. טוֹב) 1) *good, goodness.* Y. Shek. I, beg. 45ᵈ לט׳ כל נדיב לב for a good purpose—every liberal-hearted &c. Sot. 47ᵇ ופסקה ט׳ and blessing (plenty) has departed. Yeb. 47ª, sq. אינם . . . . לא רוב ט׳ וכ׳ they cannot stand either too much prosperity or &c.; a. fr.—*Pl.* טוֹבוֹת. Kidd. 40ᵇ חרבה ט׳ the effect of many good deeds; a. fr.—2) *favor.* Sot. 47ᵇ משרבו מקבלני טוֹבָתֵךְ ומחזוקני (read: ומחזיקני) טוֹבוֹתַיִךְ when those became numerous who say, 'I accept thy favor' and 'I shall appreciate thy favors' (in official life); Tosef. ib. XIV, 7 טובתיך ומחזיקני טובותיך . . . .; a. fr.—בְּטוֹ׳ *as a favor*, i. e. *expected to be reciprocated*, שלא בט׳ *not expected* &c. Shebi. IV, 1; 2; a. e.—טובת הֲנָאָה the benefit of a pleasure, i. e. *the satisfaction which one feels in obliging somebody.* Pes. 46ᵇ, a. e. ט׳ ה׳ ממון the benefit of putting a person under obligatiou is equal to a consideration in money; a. fr.—4) *inclination, good will.* Gen. R. s. 86 בעל כרחה שלא בטוֹבָתָהּ by force, against her will; Tanh. Vayesh. 4. Y. Ab. Zar. I, 40ª bot תבריט בה שלא בטובתו he looked at her involuntarily; a. fr.—טוֹבַת עַיִן (v. עַיִן) *liberality.* Ned. 38ª נתגבה ט׳ ע׳ וכ׳ was liberal with the Law (that had been given to him), and he gave it to Israel.

טוֹבִי (v. next w.) pr. n. m. *Tobi.* M. Kat. 16ª רב ט׳ בר מתנה.

טוֹבִיָּה (b. h.) pr. n. m. *Tobijah, Tobias.* Kidd. 70ᵇ בטי בר ט׳, a slave. Keth. 85ᵇ שני ט׳ two by the name of T.—Pes. 113ᵇ, a. e., v. זִיגָּד.—Lev. R. s. 1, beg.; Sot. 12ª (one of the names of Moses).

טוֹבְיָנָא, v. טוֹבַנְיָא.

טוֹבִינָא m. (v. טוּבָא) *happy, blessed.* Gitt. 26ᵇ; Keth. 40ª; Kerith. 13ᵇ דחכימי ט׳ happiest of all scholars.

טוֹבְלָא, Bets. 13ª, read: טִבְלָא.

טוֹבָלָן m. (טָבַל I) *bather.*—*Pl.* טוֹבְלָנִים, constr. טוֹבְלָנֵי. Tosef. Yad. I, 20 Var., v. טָבַל I.

טוֹבַנְיָא (**טוֹבִינָא**) pr. n. pl. *Tobanya (Tobyana).* Tosef. Shebi. VII, 14 Pes. 53ª; Erub. 28ᵇ טובי׳.

טוֹבְעִין, v. טָבַע 2.

טוֹבְעָנָא m. (טְבַע I) *flood.* Targ. Y. Gen. VI, 17; a. fr. (O. טוֹפָנָא).

טוֹבְעָנִי I m. (preced.) *land submerged by a flood.* Taan. 10[a] ט׳ ולא רובשני better flooded land than rainless land.

טוֹבְעָנִי II = טִבְעוֹנִי.

טוּבְתָא f. ch.=h. טוֹבָה, *blessing.* Targ. Y. I Deut. XXXII, 50. [Targ. Jud. V, 26 some ed., read טַבְתָא.]

טוֹגָא* f. (*toga*) *toga, Roman gown.* Sifré Deut. 234 פרט ליגא; Yalk. Deut. 933 ליגא; Treat. Tsitsith (ed. Kirchheim p. 22) חטריגון (corr. acc.).—*Pl.* טוֹגָוֹת. Sifré l. c. quot. in Ar., s. v. טג: טגיות אינן וכ׳ (read: טוג) *togae* are exempt from *tsitsith.*

טוֹדַר, v. טָדַר.

טָוָה, טָוָא, v. טוי.

טַוְוָא, v. שַׁפְוָא (a. next w.)

טַוְוָז*, טַוְוָז m. (=טַב זִיגָּא, v. זוּגָא) *merry company, picnic of young men.* Ab. Zar. 14[a] בט׳ (Ms. M. בטווזא) 'the son's feast' of which R. Judah speaks (Tosef. ib. I, 21) means a picnic (not a wedding). [Perles Et. St. p. 11 refers to Pers. *ṭûżi. ṭuś'i,* Arab. תווּדע.]

טָוָח, טָוָח m. (טוּחַ II) *pressing the bow, shot, shooting distance.*—*Pl.* טָוָוחִים, טָוָחֵי. Gen. R. s. 53 (ref. to כמטחוי, Gen. XXI, 16) שני ט׳ בקשת מיל ('Rashi' a. l. טירחות) two shooting distances with the bow are a mile (מיל); Yalk. Gen. 94.

טָוֵוי, part. pass. of טָוָה.

טָוֵוִיד, טַוְוִירָא, טָוֵוי, v. sub טדר׳.

טַוָּוס m. (טוס; cmp. ταώς, Pers. tavus, v. Lydd. Gr. Dict. s. v.) *peacock.* Gen. R. s. 7, end. Tosef. Kil. I, 8 תרנגול ט׳ וכ׳ Var. (ed. Zuck. טווס, corr. acc.) the cock, the peacock and the pheasant, although resembling each other, &c.; Y. ib. I, 27[a] bot.; B. Kam. 55[a] (Ms. H. טָאוֹס); Y. ib. V, end, 5[a] טַוָּוסְתָּ(?).—*Pl.* טַוָּוסִים, טַוָּוסִין. Pesik. R. addit. s. 1 (ed. Fr. p. 193[b]). Yalk. Esth. 104[b] ט׳ של שן peacocks made of ivory.

טַוָּוסָא, טַוָּוסָא ch. same. Targ. II Esth. I, 2.—Y. Ab. Zar. III, 42[d] top (expl. Adrammelech and Anammelech, II Kings XVII, 31) ט׳ וכ׳ peacock and pheasant. Sabb. 130[a] רישא דט׳ וכ׳ Ms. M. (Ms. O. טָאוֹסָא, ed. incorr. טווחא) the head of a peacock cooked in milk.—*Pl.* טַוָּוסִין, טַוָּוסֵי. Targ. Ez. XXVII, 15 (h. text תכרים). Targ. I Kings X, 22 (h. text הובנים).

טַוְוָפָא, v. טְרַפָּא.

טַוְוָרָא, טַוָּור, v. טוּרָא.

טַוְוָרוֹס, טַוְוָרוֹס (מָנוֹס, אוּמָנִיס) ט׳ אוּמָנוֹס pr. n. (Ταῦρος) *Taurus Amanus* (v. אֲמָנָה II, 2) corresp. to *Hor-Hahar.* Targ. Y. Num. XXXIV, 7, sq. (O. הר טורא).—Targ. Y. ib. XX, 22; 25; Targ. Y. I Deut. XXXII, 50 (!) (Y. II a. O. הור טורא).

טָוֹת, טָוֶת f. (stem טה, טו, cmp. טהר; cmp. Arab. *ṭavi*) [*clearness, emptiness,*] (adv.) *with an empty stomach, without meal, fasting.* Dan. VI, 19.—Pes. 107[a], v. בְּרִית—Ber. 55[a] כל חלום בלא ט׳ Ms. M. (ed. ולא) no dream is to be feared in which fasting plays no part; [Ar.: every dream has some reality, except that which one dreams while fasting].

טוּוחָא, טוּוֹת, v. טַוְוָסָא.

טוּחַ I (b. h.) 1) *to cover with a cohesive substance, to plaster.* Part. טָח. M. Kat. 7[a] ואינו טָח בטרט but puts no clay on. Cant. R. to VIII, 6 טָחֵי גגות roof-plasterers. Neg. XIII, 1 וטח and plasters the spot over; a. fr.—*Part. pass.* טוּחַ *coated, covered with viscid or glittering matter.*—Midd. IV, 1 ט׳ בזהב coated with gold; (Num. R. s. 12 נטוּחַ).—Nidd. 24[a] בפניו טוחות (Rashi טָחוֹת) when the face of the embryo is covered over (no features distinguishable).

Nif. נִיטּוּחַ *to be pasted on, to stick.* Y. Kil. VI, 30[c] top והיא ניטוחה and it (the fig) stuck (against the wall); Y. Sabb. XI, 13[a] bot. והיה נ׳ (corr. acc.). Tosef. Kel. B. Mets. II, 17 לִיטּוֹחַ some ed. (ed. Zuck. לִיטּוֹל, corr. acc.), v. infra.

Hif. הֵטִיחַ 1) *to plaster, to polish.* Ḥull. 25[a] . . . עתיד להטיחו (Tosef. Kel. l. c. לִיטּוֹת, v. supra) which wants polishing, v. אֲטוּנָא. Bets. 9[a] וכ׳ להטיחַ גגו he needs the ladder for plastering his roof. [Tosef. Kel. B. Kam. IV, 19, sq. [read:] אם יכול הטיח, v. טִיחַ.]—2) *to cast mud,* trnsf. (with or without דברים) *to speak rebelliously, to reproach* (with נגד or כלפי). Taan. 25[a]; Meg. 22[b], a. e. לעולם אל יָטִיחַ וכ׳ one must, in his prayer, never reproach the Lord. Ber. 31[b], sq.—Gen. R. s. 53 (ref. to כמטחוי, Gen. XXI, 16) כמטחת וכ׳ as if thrusting reproaches against the Lord; Tanḥ. Vayetse 5. Ex. R. s. 3. B. Bath. 134[a] ה׳ עלי וכ׳ Ben U. insulted me.

טוּחַ ch. same, *to plaster, smear.* Pes. 30[a], v. טִיחָא.

Af. אַטַח 1) same. Zeb. 95[b] אַטחוּ (Ms. R. 2 דטחו), v. טִיחָא.—2) (with מִלִּין) *to talk rebelliously.* Targ. Y. Gen. XV, 6.

טוּחַ II (v. טחי) *to press, squeeze.* Ḥull. 109[b] טָחוֹ בכותל presses it against the wall (to make the milk flow out).—*Part. pass.* טוּחַ *squeezed in.* Num. R. s. 10 (ref. to Job XXXVIII, 36) אלו הכליות שהן טוחות וכ׳ that means the kidneys which are wedged into the body.

Hif. הֵטִיחַ 1) *to press, squeeze, knock against.* Ber. 34[b] אלמלי ה׳ וכ׳ (Ms. M. חניח, v. Rabb. D. S. a. l. note) if Ben. Z. (myself) had squeezed his head between his (the son's) knees (praying for his recovery). Gen. R. s. 20 התחיל מֵטִיחַ וכ׳ he knocked his head against the wall; Yalk. ib. 30 להַטִיחַ. Ohol. XVII, 2 ה׳ בסלע struck (with the plough) against a rock. B. Kam. 28[b] ה׳ צלוחיתו וכ׳ he struck (with) his bottle against the stone; Y. ib. III, 3[c] top, v. חִטָּחָה.—Tanḥ. P'kudé 11 כיון שהטירחו פניהם וכ׳

when they had squeezed their faces from all sides (had in vain tried in all directions).—2) *to press the bow-string, to shoot;* (euphem.) *to emit semen virile.* Yeb. 54a. Snh. 46a ה׳ באשתו Ms. M. (ed. את אשתו).

טוֹחֵן m. (טָחַן) *miller.*—*Pl.* טוֹחֲנִים. Tanḥ. Mishp. 19 כגון חמורים של ט׳ like the mask over the faces of the millers' asses.

טוֹחֲנוֹת f. pl. (preced.) *millstones,* v. טַחֲנָה.

טוֹט m. (onomatop.) *blow on the horn.* M. Kat. 16a ט׳ אסר וכ׳ a blow binds (proclaiming excommunication), and a blow unbinds.

טוֹטַלְוָתָא f. pl. (= טלטל׳; טָלַל) *branches of the vine, arbor.* Targ. Y. Lev. XIX, 10; Targ. Y. II Deut. XXIV, 21 טוֹטַלְיוֹתֵי׳.

טוֹטָפָא f., pl. **טוֹטָפָן,** v. טוֹטָפְתָא.

טוֹטַפְרָאוֹת, v. טַטַפְרָ׳.

טוֹטָפְתָא f. (b. h. in pl.; = טפטפ׳, v. טִרְפָּטָה 2) [*something glistening,*] *beads* used as *charms, ornament* worn on the forehead, *frontlet.* Sabb. VI, 1, expl. ib. 57b, v. חומרתא a. אֲפוּזְרִינֵי; Y. ib. VI, 7d דבר שהוא נותן במקום חט׳ (read נָתוּן) something which is put on by women in the place of the *totafoth* (by men, v. infra).—*Pl.* טוֹטָפוֹת. Tosef. ib. IV (V), 6.—Esp. pl. טוֹטָפוֹת *phylacteries,* (corresp. to אות, Deut. VI, 8, a. e.) slips of parchment containing inscriptions and put in the casings of the T'fillin (v. תְּפִלִּין). Mekh. Bo. s. 17 מה בראש ארבע ט׳ אף ביד ארבע ט׳ as the T'fillin on the head contain four inscriptions, so those on the hand. Snh. XI, 3 (88b); a. e.

טוֹטָפְתָא ch. same, *charm, ornament.* Targ. II Sam. I, 10 ט׳ דעל ידא *bracelet* (h. text אצעדה).—*Pl.* טוֹטְפָתָא, טוֹטָפָן *phylacteries,* v. preced. Targ. Esth. VIII, 15 (cmp. Men. 35b). Targ. Ez. XXIV, 17; 23 (h. text פאר, cmp. M. Kat. 15a; Keth. 6b).

טוּטַרְפָלִיּוֹת, v. טִרְטַרְפָלִיּוֹת.

טָוָה, טָוַת, טָוֹת (b. h.) [*to go to and back,* cmp. זוּל, אָזַל,] *to spin.* Keth. VII, 6 טוֹוָה בשוק she spins in the street. Ib. 72b, v. וָרַד II.—Tosef. Toh. IV, 11; Zeb. 79b פשתן שטָוָאָתוֹ וכ׳ linen which a menstruant spun.—*Part. pass.* טָוּוי. Kil. IX, 8 ט׳ או ארוג spun or woven, v. שַׁעַטְנֵז. Sabb. 79a; a. e.—V. טָוִי.

טָוִי I ch. same. Denom. מְטַוְיוֹאָתָא.

טָוִי II, **טָוָא** (v. preced. wds.) [*to turn,*] *to roast.* Targ. Is. XLIV, 16 (ed. Wil. טָוָה); a. fr.—Part. pass. טָוֵי, constr. טְוֵי. Targ. Ex. XII, 8, sq.—Gitt. 69b וניטַוְוִיהּ וכ׳ let him roast it in a smithy; a. fr.

Af. אַטְוֵי same. Bets. 4a מהו לאטווינהו וכ׳ is it permitted to roast them to-day &c.

Ithpe. אִיטְטַוִי *to be roasted.* Pes. 76b דאיטטַוָא וכ׳ which was roasted together with meat. B. Kam. 19b דמְטַוֵי (Ar. בטָוִי) it means that it was roasted. Ber. 44b משירתא מְטַוְיָתָא than six (eggs) roasted.

טָוִי or **טָוֵי, טָוָי** m. (טָוָה) *spinning, that which is spun.* Meg. 26b; Snh. 48a, v. אָרִיג. Tosef. B. Kam. X, 2 טאוי (read טָוָאי, Var. טָוֵי).

טָוִי, טְוִי, טִוְיָא, טָוֵי׳ m. (טְוִי II) *roast, roasted meat.* B. Kam. 19a Ar. (v. טְוִי II).—Sabb. 109a שריקא ט׳ a roast glaired, Rashi (differ. in Tosaf.) Y. Ter. X, 47b top טַוְוִיהּ.

***טָוְיָא** m. pl. (טְוִי) *spinning animals, spiders.* Lev. R. s. 25 (expl. בטחות, Job XXXVIII, 36) בט׳ (Ar. בטרטויא; cmp. LXX Job. l. c.); v., however, בְּטָוְיָא.

טְוִיָּה, טְוִיתָא, טְוִידָה f. (טָוָה) *spinning.* Sabb. 74b. Ib. 79a; a. fr.

טַוְיָה, v. טַוְוָא.

טוֹיסִין, v. טוּסִין.

טוֹל, imperat. of נָטַל, נְטַל.

טוֹל I *Pi.* טַיֵּיל 1) *to walk about, to be at leisure, to enjoy one's self.* Snh. 102a נְטַיֵּיל בג״ע we shall walk about in paradise. Succ. 28b וּמְטַיֵּיל בסוכה and enjoys himself &c. Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10, v. טְרִיקְלִין. Tanḥ. Ki Thissa 3; a. fr.—2) *to make walk.* Ib. טַיֵּילְתַּנִי עמך thou madest me walk by thy side.

טוֹל ch. same, *to walk about, stride.* Targ. Jer. L, 11 (h. text צחל; cmp. Targ. ib. VIII, 16).

Pa. טַיֵּיל 1) *to walk, travel.* Targ. Y. Gen. XXIV, 61. Targ. Y. Num. XXII, 20. Targ. Ps. LXVIII, 8 טַיַּילְתָּא (ed. Wil. טַיָּלְ׳; h. text צעד); a. fr.—2) as preced. *Pi.*—Targ. Y. Gen. III, 8 (h. text מתהלך).—Y. Ber. III, 6a, a. fr. הוו מְטַיְּילִין וכ׳ were walking about &c. B. Bath. 91b כד הוו מְטַיְּילָן וכ׳ when boys and girls used to play &c. Succ. 53a חוה מט׳ קמיה וכ׳ (Ar. מטלל) was sporting before &c., v. טַלַּל; a. fr.—3) *to drive off, send away.* Targ. Y. Deut. XXIV, 1; 3 (ed. pr. ישיל, corr. acc.).

Af. אַטְיֵל *to cause to travel.* Targ. Ps. LXXVIII, 52 Ms. (ed. אַטְעֵל).

טוֹל II, **טוֹלָא** m. (טלל) = h. צֵל, *shade, shadow.* Targ. Jud. IX, 36; a. fr.—Yoma 74b חוב בט׳ sit in the shade.—Gitt. 17a או בטוּלָּךְ וכ׳ either let us live in thy shadow (protection) or in the shadow of the son of Esau (Rome). Snh. 18b בט׳ תאינה in the shade of a fig-tree; Y. R. Hash. II, 58b top בטל תינתא; Y. Snh. I, 18c bot. בטרל חינתא (corr. acc.); a. fr.—*Pl.* טוּלַּיָּא, טוּלַּיָּי. Targ. Jer. VI, 4; a. e.—Targ. Is. IX, 1 בארע טולי מוחא ed. Lag (oth. ed. טוּלֵימוֹחָא in one word, h. text צלמות).—Pes. 111b חמשה ט׳ וכ׳ there are five shades (where demons dwell); a. e.—V. טְלָלָא.

טוֹלָא m. (cmp. טָלָאי) *rag* tied around the finger. Meïl. 18a עומד לט׳ Ar. (ed. לטולה; v. R. S. to Kel. XXVII, 4) fit for tying &c.

טוּלִימוֹתָא, v. טוּפָּא.

טוּלְמָא I m., **טוּלְמָתָא** f., constr. טוּלְמַת (טָלַם) [*panis aqueus ac mollis*, P. Sm. 1477] *cake, loaf.* Targ. Job. XXXI, 17 ט׳ דלחמי Ms. (ed. only טולמי); a. e.—Targ. Esth. III, 2 ט׳ דלחם ed. Lag.; Yalk. ib. 105[b] ט׳ דנחמא.—[Y. Snh. II, 20[c] bot. מנחם טלמא, v. טַלְמָא.]—*Pl.* טוּלְמִין, טוּלְמֵי. Targ. I Kings XIV, 3; a. e.—Meg. 15[b] בטולמי דנחמא Ms. M. 2 (ed. only בטַלְמֵי) for loaves of bread. [Ar. s. v. זדק quotes, in Hebr. diction, (play on Josh. XV, 24) כל המוזדק טולמירין וכ׳ ed. Koh. (oth. ed. טולמין, טולמון) he who lends bread to the poor, will be raised.]

טוּלְמָא II *oppression*, v. טַלּוּמָא.

טולמוסין, v. next w.

טוֹלְמִיסִין (ἐτόλμησεν, fr. τολμάω) *he dared.* Gen. R. s. 41, beg.; s. 52 (ref. to Gen. XII, 17) [read:] על דו ט׳ למקרב למסנא וכ׳ because he dared to come near the shoe of that matron; Y. Keth. VII, end, 31[d] על דטלמסן למגע בסמיה (corr. acc.); Yalk. Gen. 69.

טולר, Yalk. Josh. 31, read פּוֹלָר.

טוּלְשָׁא m. *crab-apple* (cmp. Syr. טלש, P. Sm. 1482). —*Pl.* טוּלְשֵׁי. Ber. 40[b] (expl. עוזדרין of Dem. I, 1).

טוּם (v. טָמַם) *to fill up.* B. Kam. 51[b] טָם טפח if one filled up again one hand-breadth (of the depth of the pit).

טוּם ch. same. Targ. II Kings III, 19, v. טָמַם.—B. Kam. 50[a] עד דטָאִים ליה (Ms. M. אָטִים *Af.*, v. Rabb. D. S. a. l. note) until he fills it up.

Ithpa. אִיתַּטְיָמוּ *to be filled up.* Erub. 79[a] למיתַּטְיָמוּ קאי the intention is that it be filled up (with the pebbles).

טוּמְאָה f. (b. h. טָמְאָה; טָמֵא) *uncleanness*, esp. *levitical uncleanness*, v. טַהֲרָה. Pes. 19[a] טוּמְאַת ידים uncleanness of hands by touch. Eduy. II, 1, v. אָב. M. Kat. 5[a] ט׳ קוראה וכ׳ the uncleanness (the unclean spot being marked) calls unto him warning &c.; a. v. fr.—*Pl.* טוּמְאוֹת Kel. I, 1; a. v. fr.

טוּמְאָה f. ch. (hebraism; preced.) *unclean woman, menstruant.* Targ. Ez. XXII, 10.—*Pl.* טוּמְאָתָא. Targ. Is. XXX, 22.

טוּמוֹס (**טִימוֹס**) m. (τόμος) 1) *scroll, roll, tome.* Tosef. B. Kam. IX, 31 בט׳ של וכ׳ with a roll of papers in his hand; Y. ib. VIII, beg. 6[b]; Sifra Emor Par. 14, ch. XX טרימסמרות, טרימסמ׳ (read: טרימרות or ט׳ של ניירות); Yalk. Lev. 658; a. e.—2) *document, record.* Y. Hor. III, 48[a] bot. ראש טו׳ at the head of the list; Lev. R. s. 5 Ar. (ed. only בראש). Gen. R. s. 25 beg. בתוך בראש ט׳ טִימוֹסָן in the record of the righteous; Yalk. ib. 42; Yalk. Chr. 1072 טִימוֹסִין pl.—*Pl.* טוּמוֹסִין, טוּמוֹסוֹת, טִי׳. Pesik. Zakh. p. 27[a] [read:] ונטל ט׳ וכ׳ (or טִימוֹסָן) he took the lists of the tribes &c.; Tanḥ. Ki Thetse 9. Y. Snh. X, 28[a] top טִמְסוֹתֵיהֶם . . . אף שמותיהם even their names disappeared from their books of records. Ex. R. s. 15 הוציא חנמוסין וכ׳ (corr. acc.; Tanḥ. Vaëra 5 הִפְתִּירָא) he brought out the lists of the deities.—3) *census.* Lam. R. to II, 2 בעגלה . . . הית טימס their census had to be carried to Jerusalem on a wagon; [Y. Taan. IV, 69[a] bot. קטמו׳ read הטומוס or קִינְסוֹס].

טוּמְטוּם m. (redupl. of טָמַם) *a person whose genitals are hidden, or undeveloped; one whose sex is unknown.* B. Bath. 126[b] ט׳ שנקרע וכ׳ a *tumtum* who was operated upon and was found to be a male. Bicc. IV, 5 (Talm. ed.); a. e.—[Midr. Till. to Ps. I; Yalk. Prov. 953 ט׳ הוא העולם אבטומטוס, v. אַבְטוּמְטוֹס.]—*Pl.* טוּמְטוּמִין. Yeb. 64[a] bot. (not טומטמין).

טוּמַנְיָא* m. pl. (טוּם; cmp. סָתַם, סְתַר) *secret, hidden place.* Targ. Y. II Deut. XXVII, 15 (later ed. טוּמְרַיָּא).

טומרות, v. טוּרְמָיוֹת.

טומיקון, v. טַמְיָקוֹן.

טוּמְעָא m. (טָמַע) 1) *secret place.* Targ. Job. XL, 13. —2) *hidden treasure.*—*Pl.* טוּמְעָנָא. Ib. III, 20.

טוּמְרָא m. (טָמַר, cmp. preced.) *secret, hiding place.* Targ. Y. Deut. XIII, 9. Targ. Y. I, ib. XXVII, 15; a. fr.—*Pl.* טוּמְרַיָּא. Targ. Ps. X, 8; a. e.; v. טוּמְעָא.

טון, v. טָנַן.

טוּנָא I (=טְעוּנָא; טָעַן) 1) *burden, load; bag.* Targ. Y. Gen. XLIV, 1, sq. (h. text אמתחת). Targ. Y. Ex. XXIII, 5; a. e.—Ber. 61[a] דלא דרי ט׳ Ms. M. (ed. מידי) when he is not carrying a load. Sabb. 92[a] דכל ט׳ דמידלי וכ׳ every load which is lifted on poles &c.; a. fr.—2) (v. טַעֲנָה) *argument.* Zeb. 32[b] מטונָךְ I borrow thine own argument; R. Hash. 4[a]; Ḥull. 132[a] top (Rashi derives fr. טְטֵי: 'we have reached thee').—*Pl.* טוּנִין. Targ. Y. Gen. XLIII, 23.

טוּנָא* II m.=טוּלָא (?), *shade, shadow.* Ber. 56[b] (v. vers. in Rabb. D. S. a. l. Ms. M. a. note).

טונוס, Y. Ber. IX, 14[b] bot. ט׳ רופוס, v. טִינְרוֹס.

טוּנֶס pr. n. pl. (Tunes) *Tunis* in Northern Africa. Sifré Deut. 320, v. בַּרְבָּרָא.—*Targ. Y. Ex. II, 3 תיבותא דט׳ (prob. meaning טָנֵיס; some ed. נַס . . .) a Tunesian box (h. text גמא).

טוּס (b. h. טוּשׁ) [1) *to glisten.* Denom. טַוָּס.—2) (cmp. חָלַח)] *to fly swiftly.*—Y. Taan. IV, 69[b] לא נראה עוף טס no bird has been seen flying in all Palestine; Lam. R. introd. end.—Deut. R. s. 6 קושט . . וטס כעוף goes straight like an arrow, and swift like a bird. Midr. Till. to Ps. XC, 10 גזין חשין וטסין they pass, hasten and fly; a. fr.

Pi. טִיֵּס same. Koh. R. to IX, 7 ט׳ וחזר וט׳ he flew to and back.

Hif. הַטְעִיס *to cause to fly, to bring on by flight.* Ruth R. to IV, 1 הטעיסו וכ׳ the Lord would have made him

fly and brought him (to the place). Gen. R. s. 59, end. Cant. R. to I, 9 חַטַרְסָן; Ex. R. s. 23 end חסרטן (corr. acc.).—Lev. R. s. 16 חסרט׳, (read as) Yalk. Kings 232. Lev. R. s. 11, beg. חסרטן (corr. acc.) he winged them; a. fr.

טוּס ch. same. Targ. Job V, 7 (Ms. טוּשׁ); a. fr.—Part. טָיֵיס, טָיֵס, טָאֵיס, טָאֵס. Ib. XXXIX, 18.—Targ. II Esth. I, 2 שונרין טיריסין (read: נשרין).—Targ. Is. XVIII, 1 (ed. Lag. דטאס]; a. fr.—Y. Yeb. XVI, 15c bot. נפשא טָיְרָא וכ׳ the soul hovers over the body; Y. M. Kat. III, 82b bot.; Lev. R. s. 18; (Gen. R. s. 100 תיבא).

Pa. טַיֵּיס 1) same. Targ. II Esth. l. c. טַיְּירִסִית I flew.—2) *to cause to fly.* Targ. Y. Deut. XXVIII, 49. [Ib. טַיֵּיס נישרא, read: טָיֵיס, v. supra.]

טוֹסָא, טַוָּסָא, v. sub טַוָּא.

טוּעֵי f. (טָעָה) *thoughtlessness.* Targ. Prov. I, 32 (ed. Lag. טועיי, Var. טועי).

טוֹעַן, טַעַן, (טָעוּן) m. (טָעַן I) *requirement.* Sifra introd., v. טָעַן I.

טוֹעֲנָא m. (טָעַן II) *burden, load, bag.* Targ. O. Ex. XXIII, 5; a. fr.; v. טוּנָא I.—V. טָעוֹנָא.

טוּף ch.=h. צוּף, 1) [*to shine,*] *to come to the surface, float, bubble up.* Part. טָאֵיף, טָיֵיף. Targ. Y. Deut. XXI, 1. Targ. Y. Gen. XXVIII, 10; a. e.—Koh. R. to V, 8 (mixed diction) וטָפַת באירת של וכ׳ Miriam's well came up.—Ab. II, 6; Succ. 53a, v. infra.—Y. Shebi. IX, 38d; Pesik. B'shall. p. 89b חוה טָיֵיף the corpse came up to the surface. Gen. R. s. 81 (in Hebr. dict.) וטָפַת רוחי וכ׳ and my mind in me was swimming (I became proud, v. טָפַח); a. fr.—2) (denom. of טִיף) *to drip; to be inundated.* Targ. O. Gen. XLIX, 12; a. e.—Keth. 111b חלבא טייף וכ׳ milk was dripping &c. Y. Taan. III, end, 67a חוה עלמא ט׳ the world would have been flooded. Gen. R. s. 32; Yalk. ib. 57 דלא טף וכ׳ it (the mount Gerizim) was not flooded by the waters of the flood; a. e.—[Targ. Y. Deut. XXI, 23 תטופון, v. טָנַף a. נָטַף.]

Pa. טַיֵּיף, טַאֵף 1) *to direct the overflow, to assign channels.* Targ. Job XXXVIII, 24, v. טָרְפָא.—Gitt. 69b top וניטַיְּיפֵיה וכ׳ and let it (the milk) run over &c.—2) *to cause to glisten, to turn in all directions.* Keth. 60b מְטַיְּפֵי עינא Ar. (ed. מציצי, v. infra) with restless eyes.—3) *to cause to float,* v. infra.

Af. אַטֵּיף, אַטַּיף (fr. נָטַף) 1) *to make flow.* Targ. Deut. XI, 4.—[Keth. l. c. מְטִיפֵי עינא Ar. s. v. טף I 'with dripping eyes', v. supra.]—2) *to cause to float.* Ab. II, 6 על דאַטְפְתָּ אָטַיפוּךְ וסוף מְטַיְּפָיִךְ רְטוּפוּן ed. Strack (oth. eds. אַטְפוּךְ; Strack reads מְטַיְּפָיִךְ *Pa.;* oth. pointed eds. מְטִיפָיִךְ h. form) because thou (the person whose skull was seen to float) hast caused (a corpse) to float, they made thee float, and those who made thee float, shall also float.

Ithpa. אִיטַּיַּיף *to be glittering, to be turned in all directions.* B. Kam. 92b; Meg. 14b ועיניה מְטַיְּיפֵי and its eyes look all around (for food).

טוּפָא, Koh. R. to V, 10 לית ט׳ דחדא, read: סוּפָא.

טְוָפָא, pl. טְוָפֵי, v. טְרָפָא.

טוֹפוֹס, v. טָפוּס a. טִפֵּס.

טוֹפַח m. (טָפַח II) *irrigating engine.* Peah V, 3 אין מגלגלין בט׳ (Y. ed. טוֹפֵרַח) one must not irrigate (a field) with an irrigator (before the poor have collected their share; v. Tosef. ib. II, 20); Y. ib. V, 19a top. [Maim. identifying our w. with next w. explains: you must not *sow the tofaḥ* in conjunction with other seeds.]

טוֹפַח m. (v. preced.) an *aquatic plant* like the Colocasia; *bean, tofaḥ;* [Maim. קרטמאן Arab., defining it 'a seed similar to barley.'] Kil. I, 1. T'bul Yom I, 2; Tosef. ib. I, 1, sq. טפרח (R. S. to T'bul Yom l. c. quotes טופח). Tosef. Makhsh. III, 6 טוֹפְרַח. Tosef. T'rum. VI, 11 ed. Zuck. (Var. טופח, טופרח). Peah VI, 7 אפי׳ הרא של ט׳ even if the barley in the field have the size of *tofaḥ* (R. S.; Maim.: "even if it be a field of the inferior kind of barley named *t.*").—V. טְפַרְח II.

טוֹפְחָא, v. preced. wds.

טוֹפְיָינָא m. (טְפַי III) *additional amount, surplus.* B. Mets. 63b ואשכח ברית ט׳ (Var. טפרתא, טפירתא, טפראתא, v. Rabb. D. S. a l. note 9) and he (the borrower) finds in the bundle more money than the loan agreed upon. V. טַרְפוּנָא a. טְפַרְתָּא.

טופיסטוס, טופיסוס, Pesik. R. s. 21, read: סוֹפִיסְטֵיס.

טופיתא, Targ. Job XXVIII, 7 ed. Lag., v. טַרְפִיתָא.

טוֹפִיתָא, pl. טוֹפְרָאתָא, טוֹפְיָיתָא, v. טְפִירְתָא.

טוֹפְלָא, v. טַפְלָא.

טוֹ׳, טוֹפָנָא m. (טוּף) *flood.* Targ. O. Gen. VI, 17 (Y. טוֹבְעָנָא); a. fr.

טוֹפֵס m. (v. טָפַס; cmp. דְּפוּס, טִפּוּס) *frame;* trnsf. (influenced by Greek τύπος) *formula* (to be filled out according to occasion). Y. Ber. I, 3d ברכות וכ׳ ט׳ such is the formula of the benedictions; Lev. R. s. 34, end; Y. Sabb. XV, end, 15b טופוס.—Esp. *the formula* or *blank of documents,* opp. תורף containing names, dates &c. Y. Gitt. III, beg. 44c כתב תרפו בט׳ (also בתוֹפֵס) if the writer filled out a blank. B. Mets. 7b; a. fr.—*Pl.* טוֹפְסִין, constr. טוֹפְסֵי. Y. Gitt. II, beg. 44a פוסל בט׳ declares illegal deeds of divorce written into ready-made blanks. Gitt. III, 2 תכותב ט׳ גיטין וכ׳ he who writes formulas of letters of divorce must leave blanks for the name &c.; a. fr.

טוֹפְסָא, ch. same, =h. טִפּוּס, דְּפוּס, *frame, mould, cast.* Targ. Y. Num. XXV, 1 (cmp. Sabb. 64a s. v. דְּפוּס). Targ. Y. Ex. XXXII, 4 בְּטַפְסָא Ar. a Levita (ed. בטופרא, corr. acc.) in a mould.—[B. Bath. 103b טופסא Ar., v. טַפְתָּא.]

טַפַּר, טוֹפָרָא m. = h. צִפֹּרֶן, 1) *nail* of the human

finger; *claw; hoof;* trnsf. *pencil.* Targ. Jer. XVII, 1.—Ḥull. 17ᵇ the knife must be examined, אבישרא ואט' וכ' on the fleshy top of the finger and on the nail &c.; a. fr.—*Pl.* טוּפְרָרִין, טַפְּ', טוּפְרָרֵיא. Targ. Jud. V, 22 (h. text עקבות) Targ. O. Deut. XXI, 12 טוֹפְרָתָא ed. Berl. (ed. Vien. טוּפְרָנָתָא; Y. טוּפְרָרֵיתָא).—M. Kat. 18ᵃ חזנהו לטופריה וכ' (not לטופרי) saw that his nails were long; a. e.—Midr. Sam. ch. XI, v. אַסְטָלִי.—2) *onycha* (*unguis odoratus*) a spice. Targ. O. Ex. XXX, 34.—[Targ. Y. Gen. III, 7 טופרין ושער לבוש טופרא, read: שׁוּפְרָא.—Lev. R. s. 33 טפוסין של צלמים, v. Yalk. Dan. 1061.—Targ. Y. Ex. XXXII, 4, v. טוּפְסָא.]—V. next w.

טוּפְרָנָא m., collect. noun (preced.) *nails.* Targ. O. Deut. XXI, 2.—[Y. Snh. I, 18ᶜ bot. טופרני, read: טוּפְרוֹי; Y. R. Hash. II, 58ᵇ top טפרוי; v. הִכָּקָה.]

בקעת בית ט', טוֹפֶת* pr. n. *Valley of Beth-Tofeth* Koh. R. to V, 8; v., however, נְטוֹפָה II.

טוּק*, Y. Sabb. VI, 7ᵈ bot. פרוש טוק טקלין ed., Ar. פִּרְסוֹקַסְטָלוֹן, פרוסטוקטולין, prob. a corruption of (χρυσοκαστέλλιον) *a golden castle,* name of *a head-dress* (עיר הזהב; v. Sm. Ant. s. v. Corona).

טוּר I, *Pa.* עִיֵּר (cmp. חוּר) *to espy, to augur.* Targ. Y. Gen. XLIV, 8; 15 (h. text נחש).

Af. אַטְרַר (denom. of עַיָּרִי) *to consult divination.* Ib. XXX, 27.

טוּר II, טוּרָא I, טַוּרָא m. (preced., cmp. b. h. צוּר) *mount, mountain.* Targ. O. Ex. III, 12 (Y. טוורא). Targ. Y. Gen. XXIII, 2; a. fr.—Ḥull. 7ᵇ, v. גַּבָּה. Sabb. 152ᵃ ט' תלג a mountain of snow (my head is white). Gen. R. s. 32, v. בָּרַךְ; a. fr.—*Pl.* טוּרִין, טוּרַיָּא, טוּרֵי, טַוָּי, טַוֵּי. Targ. Job. IX, 5. Targ. Deut. XI, 11; a. fr.—Gen. R. l. c. אי מט' רמיא if it belongs among the high mountains; a. e.—[Sabb. 98ᵇ כי טורין, v. טָרִיז.]—טור מלכא (h. הר המלך) *King's Mountain,* ט' שמעון *Mount Simeon.* Gitt. 55ᵇ. Y. Taan. IV, 69ᵃ; Lam. R. to II, 2 (v. Neub. Géogr. p. 41; p. 267).—ט' פרזלא *Iron Mount.* Targ. Y. Num. XXXIV, 3. —For other compounds, v. respective determinants.

טוּרָא II m. (cmp. טַהֲרָא, v. preced.) *clearness, sky.* Gen. R. s. 99 (ref. to חמסדרונה, Jud. III, 23) [read:] ערפלי ט' וכ' the clouds of brightness, where the angels are seated in order.

טוּרָא III* m. *tura,* name of a bitter herb. Pes. 39ᵃ (Ms. M. סורא).

טוּרְבַּל, טוּרְבִּיל (tribulum, τρίβολος) only in מַטָּה ט' *threshing sledge* (couch) consisting of a wooden platform studded underneath with sharp pieces of flint or with iron teeth. Ab. Zar. 24ᵇ (Ar. a. Yalk. Sam. 122 טרבן); Zeb. 116ᵇ; Men. 22ᵃ Ms. M. (ed. טרבל), v. הִרְשָׁאָה. Par. XII, 9 טַרְבֵּל.

טוּרְגִינוֹס, v. טְרָרִינוֹס.

טוֹרוֹס* (sub. מַטָּה) f. (torus) *bolster, couch, sofa.* Pirke d'R. El. ch. XLI כטנדס שהיא פרוסה Ar. (ed. only כטנדס, corr. acc., and add בתוך תאחל; v. Mekh. Yithro, Baḥod. s. 4 (כאדם שהוא מציע את הכר על ראש המטה like a couch which is spread in a tent. [Ar. refers טנדס to the late Latin *tenta,* Gr. τέντα (τένδα), Italian *tenda.*]

טוּרְזָיָא m. pl. (טרז=טרד II; cmp. טְרוּזָא) [*locked up things,* cmp. אוֹצָר,] *royal wardrobe, armory.* Ber. 56ᵃ רישׁ ט' וכ' (some ed. טורזינא, Ar. טרזיא) the chief of the royal wardrobe dreamt. Ib. אתיוה לריש ט' וכ' (Ms. M. אמר קיסר אייתיה לריש טריא) they brought the chief.... up, and he was put do death. [For Var. lect., v. Rabb. D. S. a. l. notes 1, 2.]

טַר', טוּרְזִינָא (preced.) 1) *treasury-office, armory.* Ber. 56ᵃ אפתחא דריש ט' (Ar. טרזיא, v. preced.) at the entrance of the chief treasury; [prob. to be read: דבי ט', דריש having come in by tautography from the suceeding ריש טורזיא.]—B. Bath. 8ᵃ ולטר' וכ' . . . לשורא (Ms. F. טורדינא, Alf. Ms. טורדיתא) for the maintenance of the town-wall, the horse-guard and the armory even orphans must contribute.—2) (sub. רישׁ) *superintendent of the armory* or *treasury.* Erub. 80ᵃ החוא ט' וכ' (ed. Sonc. טורזיינא) there was a (gentile) superintendent that lived in the neighborhood &c.

טוֹרַח (b. h. טָרַח; טָרָא) *toil, labor, trouble, painstaking preparations.* Sabb. 153ᵃ כלום . . . . בלא ט' is there a banquet without visible preparation?; (Koh. R. to IX, 8 הֲטָרְחָה). M. Kat. 8ᵇ מפני הט' on account of the labor (connected with preparing the wedding). Y. Pes. X, 37ᵈ top מה הט' . . מטריחים וכ' what is all that trouble for to which you put us &c.?; a. fr.—*Pl.* טָרְחוֹת. Ber. 58ᵃ כמה ט' טרח וכ' to how much trouble did the host go &c.; (Y. ib. IX, 13ᶜ כמה טורח). Lev. R. s. 1 משה עסוק בט' וכ' Moses (like an *agoranomos*) was engaged in the (dietary) affairs of Israel. Gen. R. s. 94 ט' נפש אחת the troubles of providing for one soul.—V. טַרְחוּת a. טָרְדָא.

טָרְדָא, טוֹרְחָא ch. same. Targ. O. Deut. I, 12. Targ. Koh. II, 21; a. fr.—Ib. 11 טורחתי.—B. Mets. 40ᵇ טָרְחָה, v. בַּרְזָנִיתָא.—V. טִרְדָא.

טוֹרְחָן, טוֹרְחוּתָא, v. sub טָרַח.

טוּרְחָנָא m. (preced. wds.) *trouble, care.* Targ. Y. I Num. XI, 12.

טוּרְחָתָא f., v. טוּרְדָא.

טוּרְטוּר, pl. טוּרְטוּרִין, v. next w.

טָרְטָנִי, טְרוּטִינִי, טוּרְמָנִי, טוּרְמִינִי, f. (trutina, τρυτάνη, prob. of Semit. origin, cmp. טָרָא) *balance, steel-yard.* Sifra K'dosh. Par. 3, ch. VIII במשקל זו טרי' 'in weight' (Lev. XIX, 35) that means the trutina. Sabb. 81ᵃ וכי ט' יכניס shall a (gold) balance be brought in (to weigh accurately)?; Men. 87ᵇ. B. Kam. 119ᵃ. B. Bath. 89ᵃ ט' (for weighing gold), contrad. to מאזנים. Tosef. Kel. B. Mets. II, 5.—Y. Shek. VI, end, 50ᵇ כמין ט' arranged like a steel-yard. Sot. 34ᵃ (ref. to מוֹט, Num. XIII, 23) ט' וט' דט' a combination of balancing poles (for four couples of carriers); Y. ib. VII, 21ᵈ bot. טורטורין several

poles (each carried by two); ט׳ וטוּרְטוּרֵי טרוטורין a combination &c.—*Pl.* טוּרְטָנִין. B. Kam. l. c. Ms. R. 2 (v. Rabb. D. S. a. l. note 400).

טוּרְיוֹת, v. טִירָא.

טוּרְיָא pr. n. pl., v. זָרְיָא.

טוּרְיָנוֹס, טוּרְיוֹנָא, v. טְרַיְינָא, טְרַיְינוֹס.

טוּרִיסְקִי, v. טִירִיסְקִי.

טוּרְמוּמָא, v. טְרוּמְיָא.

טוּרְמָי f., pl. טוּרְמָיוֹת, טוּרְמָיאוֹת (turma, τούρμη) *turma, a squadron of horse;* in gen. *division of an army.* Y. Sot. VIII, beg. 22[b] (ref. to Ps. XVIII, 13) כנגד טומיות שלהם (corr. acc.) corresponding to their (the enemy's) squadrons. Yalk. Sam. 160; Mekh. B'shall s. 2 תורְמָיוֹת. Ib. ת׳ ת׳ של מה״ש troops of angels. Ib. (ref. to סַעַ׃ Ex. XIV, 10) נעשו . . . ת׳ ת׳ כאיש אחד they all formed squadrons marching like one man; Yalk. Ex. 230 ט׳ ט׳. Ib. מכאן . . . מחנהגות ת׳ from here (the Egyptian warfare) the governments learned to form squadrons; Yalk. Ex. 230 ט׳.

טוּרְמִימָא, v. טְרוּמְיָא.

טוּרְמִיסִין, v. חֲמִירִסִין.

טוּרְמְנְטִין m. pl. (tormenta) *engines for hurling missiles; missiles, shots from the engine.* Y. Sot. VIII, beg. 22[b] (ref. to גחלי, Ps. XVIII, 13) כנגד טרמנטן וכ׳ (corr. acc.) corresponding to their (the enemy's) tormenta (v. טוּרְמִי); Yalk. Sam. 160 תרמצה; Mekh. B'shall. s. 2 טרמנטנה (corr. acc.). Midr. Till. to Ps. XVIII סרמנטרא (read: טוּרְמִינְטָא). Sifré Deut. 204 מרני מטרניאות; Yalk. ib. 923 מרני מטרסאות (read: טוּרְמְנְטָאוֹת).

טוּרְנָא m. (נָטַר, טוּר) *officer,* less than שׁוּלְטָן.—*Pl.* טוּרְנִין, טוּרְנֵיָא. Targ. Is. X, 17 (h. text שמיר׃). Ib. XXXIV, 7; a. e.—Esp. *Philistean magistrates.* Targ. Jud. III, 3 (h. text סרני); a. fr.

***טוּרְנוֹס** m. (τόρνος, tornus) *turner's wheel, lathe.* Pesik. R. s. 21 למורנס הזה (read: כט׳, v. Friedm. a. l. note 29) like the lathe which shows a front wherever you turn it.

ט׳ רופוס, טוּרְנוֹס (also in one word) pr. n. m. *Turnus Rufus* (supposed to be a corruption of *T. Annius Rufus*), a Roman commander in the days of the Hadrianic persecutions. Taan. 29[a] טורנסרופוס ed. (Ms. M. טורנוסנורופוס, or טורנוסט׳, v. Rabb. D. S. a. l. note). Y. Ber. IX, 14[b] bot. טונוס טר׳ (Tosaf. to Sot. 31[a] טורנטר׳). Koh. R. to III, 17. Snh. 65[b]. Ned. 50[b] top; Ab. Zar. 20[a]. Pesik. R. s. 23.

טוּרְנְסְרוֹפוֹס, v. preced.

טוּרְסוֹס, v. טַרְסִיס.

טוּרְסִי, v. טַרְסִי.

טוּרְפִי, Targ. Ps. I, 3 ed. Lag., v. טְרָפָא.

טוּרְקוֹס, Sifré Num. 89, v. נוֹטָרִיקוֹן.

טוּרְתּוֹק, Ar. s. v. ברנט; v. לַבְרָטָן a. נַרְתֵּק.

טוּשׁ, v. טוּשׁ.

טוּשׁ I (cmp. טוּחַ I) *to cover with a cohesive substance, to polish* (with a fatty matter); *to besmear, soil, pollute.* Pes. 30[b]; Zeb. 95[b], a. e. אין טָשְׁטְשִׁין וכ׳ one must not polish the stove with &c. Tosef. B. Kam. IX, 31 [in a misplaced passage, belonging after שבירדו; read:] חרק כנגד פני חבירו וטש פניו (ref. to Is. L, 6[b]) who spat into or besmeared his neighbor's face; (cmp. Mish. ib. VIII, 6; Sifra Emor Par. 14, ch. XX).

Pilpel טִשְׁטֵשׁ (fr. טָשַׁשׁ) 1) *to make viscid, soften.* Taan. 22[b] מְטַשְׁטְשִׁין את הארץ (the heavy rains) make the soil muddy and it yields no fruit; Yalk. Lev. 671.—2) *to smear over, besmear.* Part. pass. מְטוּשְׁטָשׁ, pl. מְטוּשְׁטָשִׁין. Pes. 65[b] הרי בגדיו מט׳ if his (the priest's) garments were besmeared (with blood &c.); Zeb. 18[a], sq.; ib. 35[a].—Meg. 18[b] אותיות מְטוּשְׁטָשׁוֹת letters made illegible by being smeared over.

Nithpalp. נִיתַּשְׁטֵשׁ, *Hithpa.* חִיתַּשְׁטֵשׁ *to be smeared over, be dirty.* B. Bath. 168[b] נמחק או נט׳ if the writing was blotted out or blurred. Tosef. Kel. B. Mets. IV, 13 נִתַּשְׁטְשָׁה a metal mirror which became blurred (blind). Sabb. 81[a] נִיתַּשְׁטְשׁוּ Ms. M. (ed. נשטש, corr. acc.) the spots were washed away (became indistinct). Cant. R. to VIII, 9 a picture on a wall שמְשַׁשְׁטָשׁת אע״פ (prob. שמְטוּשְׁטָשׁת, v. supra) even if it be smeared over.

טוּשׁ ch. same. Targ. Y. Deut. XXVIII, 40 תטושון Ar. (ed. תשוטון, corr. acc. or תשופון, v. שוּף) you will oint yourselves. Targ. Y. II Lev. XIV, 42 וירטשון (read וירטושון) shall plaster over; (Targ. Y. I וְיִתְטַשׁ *Ithpa.*).—Gen. R. s. 34, end וטְשֵׁן מוחיה (not וטושין) and paste the plaster on its scull.

Ithpa. אִיתְטַשׁ *to be plastered.* Targ. Y. Lev. XIV, 43; 48; v. supra.

Palp. טַשְׁטֵשׁ *to smear over, to make muddy.* Part. pass. מְטַשְׁטֵשׁ; v. infra.

Ithpalp. אִיתַּשְׁטֵשׁ *to be smeared over, to be made muddy.* Targ. Job. XVI, 16 מְטַ׳ Ms. (ed. מְטַ׳; h. text חמרמר׳); Targ. Ps. XLVI, 4 (h. text וחמר; cmp. חֲמָרָא).

טוּשׁ II (v. טָשַׁשׁ), *Af.* אָטִישׁ *to hide, reserve* (corresp. to h. צָפַן). Targ. Ps. XXXI, 20 אָטְשָׁתָא Ms. (ed. אַטְשִׁיתָא, v. טָשַׁשׁ). Ib. CXIX, 11 (some ed. אשיש, corr. acc.). Targ. Job X, 13. Ib. XXIII, 12.

Ithpe. אִתְטְרִשׁ, אִתְטַרְשׁ *to be hidden.* Ib. XV, 20. Ib. XXIV, 1.—V. נטשׁ, טָשַׁשׁ.

טָוָת, v. טָוַוּת.

טָחָא, v. טחי.

טָחָאֵי, v. טָחֵי.

***טַחַב**, m. *dew, moist grass* (Ar.: *cold*). Sifra Aḥărê beg.; Yalk. Lev. 571.

***טַחֲבוּת** f. (preced.) *dew, vapor.* Targ. Job XXXVII, 11 Regia (ed. ברירותא, h. text ברי׳).

טְחוֹל m. (cmp. טוּחַ II) *spleen, milt.* Ḥull. III, 2. Snh. 21[b]; Ab. Zar. 44[a] נטולי ט׳ having had their milt cut out (as fast runners); a. fr.

טְחוֹלָא ch. same. *Pl.* טְחוֹלִין. Targ. Esth. VIII, 10; v. טַחֲלָא.

טְחוֹן, v. טְחִינָה.

טַחוֹנָא m. (טָחַן) *miller.*—*Pl.* טְחוֹנִין, טְחוֹנַיָּא. Y. Peah I, 15[c] bot.; Y. Kidd. I, 61[b] bot. ט׳ . . . אתת an ordinance was issued for millers (for government work); Pesik. R. s. 23-24 טחונים (read יא . . .). Y. Pes. III, 30[a] top; a. fr.

טְחוֹר* m. (v. טָחַר) *sufferer from piles.* Midr. Sam. ch. X חיה יושב כט׳ when one sat straining himself like &c.

טְחוֹרִין, טְחוֹרַיָּא m. pl. (b. h. *k'ri* טְחֹרִים; v. טָחַר) *piles, hemorrhoids.* Targ. Deut. XXVIII, 27; a. e.—Targ. Ps. LXXVIII, 66 (h. text אחור).

טָחָא, טְחֵי (v. טוּחַ II) *to squeeze into, fasten to.* Gitt. 69[b] נִיטַּחֵיהּ בתנורא (not תוריא . . .) let him squeeze it (the milt) into (the cracks of) an oven; ניט׳ ביני אורבי let him squeeze it in between bricks &c.

טְחָיָא, v. טִיחָיָא.

טְחָוֵי, טְחָאֵי m. pl. (טחא, cmp. טוּחַ I) *cakes smeared with oil.* Sabb. 119[a]; Ḥull. 111[a] חלת סאוי ט׳ three S'ah of flour made into glistening cakes.

טְחֵין, v. טְחַן.

טְחִינָה f. (טָחַן) *grinding.* Pes. 11[a]; a. fr.—Men. XI, 3 (96[a]) טְחִינָתָן (Mish. ed. טְחוֹנָן); Tosef. ib. XI, 4 טְחִינָן.—Trnsf. *sexual contact.* Sot. 10[a]; Num. R. s. 9 (ref. to Jud. XVI, 21, a. Job XXXI, 10).

טְחִינִין m. pl. (preced.) *grist, meal,* v. כַּרְשִׁינָה. Tosef. Dem. I, 24; Ḥull. 6[a]; Y. Dem. I, 22[a] סח׳ (corr. acc.)

טַחֲלָא ch.=h. טְחוֹל. Gitt. 69[b] לט׳ for pain in the milt. Ḥull. 93[a]; a. fr.—*Pl.* טַחֲלֵי. Ib. דט׳ וכ׳ the veins (sinews) of milts must be removed as fat; v. חוּטָא. Ib. 111[a] תבשילא דט׳ a dish of pieces of milt.

טָחַן (b. h.; cmp. טָחֵי) 1) *to mill, grind.* Sabb. VII, 2 הטּוֹחֵן he who grinds (on the Sabbath). Ex. R. s. 36, beg. טוֹחֲנִין אותם (the olives) are crushed. Sot. 9[b] . . וטָחָנָן וכ׳ and Samson uprooted them (the mountains) and ground them against one another; Snh. 24[a]; a. fr.—Trnsf. *to have sexual intercourse* (cmp. μύλλω). Gen. R. s. 48, end.—*2) *to force* to menial labor. Pesik. R. s. 23-24 (ed. Fr. p. 122[b]) טוֹחֲנוֹ ברחיים, v. infra, a. כָּבַן.

Hif. הִטְחִין *to cause to grind.* Kidd. 31[a] bot. ויש מַטְחִינוֹ ברחיים and some one may make his father grind in the mill (v. supra, a. כָּבַן). Keth. 59[b] (ref. to ib. V, 5) טוֹחֲנָת ס״ד . . מַטְחֲנָת you cannot mean that she must do the grinding? . . . she must attend to the grinding.

טְחֵין, טְחַן ch. same. Targ. Jud. XVI, 21; a. e.—Pesik. R. s. 23-24; Y. Kidd. I, 61[b] bot.; Y. Peah I, 15[c] bot. טְחוֹן תחותי grind thou in my place. Ib. חוּת אידחין, read: חוּת טָחֵין as Y. Kidd. l. c.—Snh. 96[a] טַחֲנֵי קשייתא were grinding date-stones; a. fr.—*Part. pass.* טְחִין, טְחִינָא. Ib.[b] קמחא ט׳ טְחִינַת thou groundest ground flour (you conquered Israel because it was doomed to destruction). Ber. 43[a] bot. משחא ט׳ oil perfumed with ground ingredients, contrad. to כבישא.—Y. Ned. VI, end, 40[a] קלירין וטְחִינָן וכ׳ roasted and ground &c. [Cant. R. to I, 16 לא משחנא, read: מְטַשְּׁנָא (?), v. נְצַץ.]

טְחִן m.=טְחִינָה q. v.

טַחֲנָת f. (b. h.; preced. wds.) *mill.* Koh. R. to XII, 7 נמשלו ד״ת כט׳ וכ׳ the study of the Law is allegorized as a mill, as the mill does not stop &c.—*Pl.* טוֹחֲנוֹת (fr. טוֹחֲנָת) *millstones.* Lam. R. introd. (R. Josh. 2) נמשלו ישראל כט׳ Israel is compared to millstones (never resting), v. supra. Ib. חט׳ אלו משניות וכ׳ 'the millstones' (Koh. XII, 3), that means the study of the great Mishnayoth of &c.

טָחַף* (cmp. טחב) *to be moist, soiled.*—*Part. pass.* טָחוּף; fem. טְחוּפָה, pl. טְחוּפוֹת (of wool) *dirty-white, gray,* opp. לבנה bright-white. Ḥull. XI, 2; ib. 136[b] Ar. (ed. שחופות). [Cmp. Arab. ṭaḥf moeror, nubes.]

טָחַר (=תחר, denom. of אחר; cmp. טִיגֵּן) *to press, to strain the rectum.* Sabb. 82[a] לא לִיטְחַר טפי Ar. (ed. לירטרט; Ms. M. לִיתְחַר, v. Rabb. D. S. a. l. note) one must not strain himself too much.—V. טְחוֹרַיָּא.

טַט* or טָט *two* (in the language of כתפי, כיתפי or גדפי). Snh. 4[b]; Zeb. 37[b]; Men. 34[b].

טַטְלָפוּשׁ* pr. n. pl. *Tatlafush* (?). Ḥull. 110[a] (in R. Gershon Ms. טלטל לפוש, v. Koh. Ar. Compl. s. v.;—perh. a perversion of בלשפט).

טוֹטַ׳, טַטַפְרָאוֹת f. pl., a corruption of טֶטְרָפוּלָאוֹת, v. טֶרְטַפְלִיוֹת.

טִטַּפְתָּא, טַטָּפְתָּא, v. טוֹט׳.

טֶטְרָאמוּלִין, טֶטְרָאמוּלִי m. (τετράμουλος) *a chariot with four animals (mules) abreast,* (Lat.) *quadriga;* [a compound not recorded in Greek dictionaries]. Ex. R. s. 3 I shall come down בט׳ שלי with my *quadriga* (ref. to Ez. I, 5); ib. s. 42 מרלין . . . (corr. acc.); Tanḥ. Ki Thissa 21. Ex. R. s. 43 ויהם שומטים אחד מן ט׳ וכ׳ and they will unhitch one of the four animals of my chariot.

טֶטְרָאפִּילוֹת, v. טֶרְטַפְלִיוֹת.

טַטְרֵג* (=טרטרג, reduplic. of טרג, cmp. טָרִיךְ, שַׁרְבְּנוּתָא) *to molest, provoke.* Erub. 61[a] טַטְרוּגֵי מְטַטְרְגֵי לחו׳ וכ׳ the residents of G. used to molest those of H. (visiting their place; v. Ms. M. a. Rabb. D. S. a. l. notes).

טֶטְרָגוֹן m. 1) (τετράγωνος) *four-cornered, in a quadrangle, in a square.* Naz. 8[b]; B. Bath. 164[b] ט׳ (בית) a house of four corners. Cant. R. to IV, 4 (expl. תלפיות) טֶטְרָגוֹנִין (τετραγώνιον) in a square. Pesik. R. s. 10

בוטרגונין (corr. acc.), v. אֶסְטָרוֹנְגִילוֹן.—2) (τετράγονος, v. דִּירְגוֹן) *for the fourth time.* Tosef. Naz. I, 2 הריני נזיר ט׳ וכ׳ 'I will be a Nazir tetragon', means four times; Naz. l. c.; B. Bath. l. c.—3) *fourfold, four combined.* Midr. Till. to Ps. LXXVIII, 49 מט׳ היה (corr. acc.) each plague was fourfold; ed. Bub. טֶטְרָאגוֹן.

טֶטְרַגּוֹנָא, טֶטְרָגוֹנָה ch. same. Y. Sot. VIII, 22^{d} top (ref. to Ex. XXXII, 15) ט׳ the engraving on the tablets was in a square (containing the Ten Commandments four times on each side, and readable whichever way you turned it); Cant. R. to V, 14 טטרוגא (corr. acc.).

טטרוגא, v. preced.

טַטְרוּגֵי, infin. of טַטְרֵג.

טטרומולין, v. טֶטְרָאמ׳.

טטרמין, טַטְרַמּוֹן, v. טְרַמ׳.

טטרפאות, v. טִיטַרְפָּלְיוֹת.

טטרפלין, Tosef. Ohol. XVIII, 13, v. טִיטַרְפָּלוֹן.

טיאוניס, Y. Gitt. IV, 45^{d} bot., הרנירק ט׳, v. אנדכתרי.

טיאטרון, Cant. R. beg., some ed. טיארון, read: תִּיאַטְרוֹן.

טָיָארִין, v. טְיָיר.

טִיב I m. (טוב, cmp. טֵבַע) *form, nature, character, peculiarity.* Y. Ber. VII, 11^{b} ברכה ט׳ the form of a benediction. Kidd. 13^{a} גטין וכ׳ ט׳ the legal form of deeds of divorce and of betrothals. Gen. R. s. 17 אדם זה מה טִיבוֹ this man (whom thou art going to create)—what will his nature (distinction) be?—Keth. I, 8 מה טיבו של what is that man? Ib. 9 מה ט׳ של עובר זה what is this expected child (who is its father)?—Snh. 108^{b} מה טִיבָם וכ׳ what is the nature of these seven days?—Sifra Emor ch. XVIII, Par. 14 מה טִיבְךָ ליטע וכ׳ what art thou (what right hast thou) to put up thy tent &c.?; a. fr.

טִיב, טִיבָא ch. 1) same. Targ. Cant. VII, 1 מה טִיבְכוֹן what right have you?—Y. Sabb. II, 4^{d} top מה הוה טִיבֵיהּ what sort of a man was he?; Y. Ter. XI, end, 48^{b} מה טביריה (corr. acc.).—*2) *seal, sign of recognition.* Targ. I Sam. XVII, 18 טִיבְּחוֹן ed. Lag. (oth. ed. טִיבֵיחוֹן, h. text עֲרֻבָּה). [Targ. Am. IX, 4 לטיבא, some ed., read לְטָבָא. Targ. Is. IX, 9 טירין, some ed., read טָבִין.]

טִיב II, טִיבָא, (טְיָבָא) m. (טבב, cmp. דִּיבָּה, דָּבַב) *murmuring, rumor, (evil) report.* Targ. O. Gen. XXXVII, 2 טִיבְּחוֹן ed. Berl. (oth. ed. דִּבָּ׳; Y. טִיבֵּיהוֹן). Targ. Prov. X, 18 טיבא ed. Lag. (some ed. טָבָא, read טָבָּ׳); a. fr.—[Targ. Y. Gen. XXXIV, 30 טימי, Var. שמי, read טִימֵי.]

טִיב, *Pi.* טִיֵּיב, *Pa.* טַיֵּיב, v. טוּב.

טִיבָה f. = טִיב I.—*Pl.* טִיבוֹת. Snh. 61^{b} מטִיבוֹתָן וכ׳ from the qualities of the near deities &c., [Ms. F. טוֹבוֹתָן, v. Rabb. D. S. a. l. note 90].

טִיבּוּתָא, טִיבוּ, טִיבוּ f. ch. = h. טוֹבָה, *goodness, good deed; profit, enjoyment, pleasure.* Targ. Gen. XXIII, 13. Targ. Koh. IV, 8; a. fr.—Y. Ḥag. II, 77^{d} bot. חדא ט׳ one good deed. Tam. 32^{a} יעביד ט׳ עם וכ׳ let him act kindly towards &c. Taan. 23^{b} ולא נחזיק ט׳ וכ׳ without having credit given to us. Y. Ber. II, 5^{a} bot., v. חָזַק. Lam. R. to I, 5; a. fr.—Men. 52^{a} מטִיבוּתָן לא אמרי Ms. M. (ed. מטבותין) of our good teachings they do not speak. Ib. חני נמי מטיבותן היא Ms. M. (ed. טבותין) this is also one of our good things.

טִיבּוֹל, טִיבְּ׳ m. 1) (טָבַל I) *dipping; luncheon, antepast.* Pes. 115^{a} כל שטִיבּוּלוֹ במשקה וכ׳ whatever eatable is dipped into a liquid, requires hand-washing (before partaking of it). Gitt. 70^{a} ירא רגיל בט׳ וכ׳ let him make it a habit to eat relishes dipped (in vinegar &c.) in the summer as well as &c. Bets. 18^{b}; Sabb. 111^{a} קודם ט׳ before the antepast. Pes. 115^{b} בט׳ ראשון when dipping the first time; a. e.—2) (טָבַל II) *the act which makes food subject to priestly gifts* (טֶבֶל). Y. Ḥall. III, 59^{b} top גילגולה טִיבּוּלָהּ the rolling of the dough makes it *Tebel.*

טִיבּוּלָא, טִיבְּ׳ ch. same, *dipping, immersion, bathing.* Targ. Y. Num. XIX, 4. Ib. 7, sq.; a. e.—*Pl.* טִיבּוּלֵי. Pes. 114^{b} תרי ט׳ dipping twice.

טִיבּוּעִין m. pl. (טָבַע I) *sinking;* לט׳ *for being sunk, at the risk of receiving no consideration.* Keth. 76^{b} קידושין לט׳ ניתנו the object of value given at betrothal is made a present even at the risk of death before the consummation of marriage; B. Bath. 145^{a}.

טַבּוּר, טִיבּוּר (b. h. טַבּוּר; טבר, cmp. טַבְלָא I) [*rounded, arched,*] *navel, umbilicus.* Sabb. XVIII, 3 (128^{b}) את הט׳ the infant's navel string. Nidd. 13^{b} על טַבּוּרוֹ (Ar. טיב׳) above his navel. Yoma 85^{a} מטיבורו the formation of the embryo begins from the navel. Midr. Till. to Ps. XIX; a. fr.—Trnsf. *centre* or *highest part.* Meg. 6^{a} (homiletic etymol. of מבריה) שיושבת בטִיבּוּרָהּ של א״י it is situated on the height of Palestine.

טִיבּוּרְיָא, טְיִבּוּרָא ch. same. Sabb. 66^{b} סחופי כסא אטיבורא Ms. M. (ed. אטיבורי, corr. acc.) to put a dry cup on the navel.—Y. Kil. VIII, 31^{c} bot. חזי מן טִיבּוּרְיֵהּ it draws nourishment through its navel string; אירפסין טיבורייה when its navel string is cut.

טַבּוּתָא, v. טִיבּוּ.

טִיבִּירְיָאוּס, טִיבּוּרְיָא, v. sub טבר׳.

טִיבְלָא, v. טִבְלָא.

טִיבַּרְיָה, טִיבְּרְיָאוּס, טִיבְּרְיָאה, טִיבַּרְיוֹס, טִיבַּרְיָס, v. sub טבר׳.

טִיבָּרָנִי, v. טְבַרְיָא.

טִיגּוֹן, v. next w.

טִגְּנָן, טִיגְּנוֹן, טִיגָּן m. (τήγανον, τάγηνον, also

ἤγανον, v. Lydd.-Scott Gr. Dict. s. v.; prob. of Semitic origin=תגן, denom. of אגן; as for ת=ט cmp. Syr. טגר P. Sm. 1432 with Chald. תגרא) 1) *frying pan*; also (interch. with טִרְגוּן) *a flour-dish prepared with oil.* Snh. 21ª (ref. to ותצק, II Sam. XIII, 9) עשתה לו מיני ט׳ ה׳ מיני טרגון she made for him oil-dishes. Men. 104ᵇ (most eds.) five sorts of oil-dishes (ref. to Lev. II, 1; 4; 5; 7; 14—15).—*Pl.* טִיגָנִין. Tosef. Ab. Zar. V (VI), 1; VIII (IX), 2 חט׳ the frying pans.—2) (cmp. Syr. טוגנא, P. Sm. 1431) *an engine of torture and execution.* Pesik. R. s. 43 נתנוהו בתוך חטרגנו (read: חטרגנן or חטרגון) they put him into the *teganon.*—Denom. טָגַן, *Pi.* טִיגֵּן 1) *to fry, roast.* Men. 50ᵇ (expl. חפיני, Lev. VI, 14; 21) אופה ואח״כ מְטַגְּנָהּ one baked it and then fried it with oil; a. fr.—Part. pass. מְטוּגָּן. Y. Ned. VI, beg. 39ᶜ. [Ib. VI, end, 40ª, v. next w.]—2) *to torture, put to death.* Pesik. R. l. c. וטגנוהו (Var. וטגגם אותו), read: וטִרְגְּנוּ אותו or וטַרְגְּנוּהוּ.—Trnsf. *to torture, agonize.* Tanḥ. Vayiggash 9 אתה מְטַגְּנָתָהּ וכ׳ thou causedst agony to thy father &c.

טִיגְנָא I ch. same. Kidd. 44ª כמן דמא לט׳ הוא (some ed. לִטַּרְגָּנִי) (his report of the proceedings of the college is) as direct as catching a fish from the lake and throwing it into the frying pan. Y. Ber. III, 6ᵈ מן דמא לט׳ from the lake into the pan, i. e. this is an immediate application of the lesson learned.—Y. Kidd. II, 62ᵇ top והוה מן דמא לט׳ it was a fresh report, v. supra; Y. Gitt. VI, 48ª לטִרְגָּנִי....—Denom. טַגֵּן *to fry with oil.* Part. pass. מְטַגָּן, מְטַגְּנָא. Targ. Y. Lev. VI, 14; VII, 12.—*Pl.* מְטַגָּנִין. Y. Ned. VI, end, 40ª (not מטוגן).

***טִיגְנָא** II m. (τήγανον=πήγανον, v. Löw Pfl. p. 372) *rue.* Ab. Zar. 28ª bot.

טִיגָּנִי, טִיגְנוֹן, טִיגְנִי, טִיגָס, v. טִרְגָּנָא.

טִיגָרוֹס, v. טִגְ׳.

טִידוּינָא, v. טִירְוָנָא.

טִידָר, טִיְדָר m. (v. טַהֲרָה) *bright sky* after rain. Ber. 59ª Ms. F.; Y. ib. IX, 13ᵈ; Yalk. Is. 335 נראה שמים בטִהֲרוֹ (read: רקיע).

טִידָרָא, טִיְדָא ch. 1) same. Ber. 59ª bot. ארמית מתחזי בטִיהֲרֵיהּ Ms. M. (ed. only ארמיתי) when is the sky seen in its brightness?—*Pl.* טִיהֲרִין, טִדָּא׳. Targ. Jer. IV, 11 רוח ט׳ a clearing, sweeping wind (h. text צח).—2) (cmp. Targ. Jer. l. c.) *cold wind, cold* (cmp. אִסְתָּנָא). Lam. R. introd. (R. Joh. 1) בט׳ ובקיטא in cold weather and in summer heat.—3) (cmp. צהרים) *midday.* Targ. O. Deut. XXVIII, 29; a. fr.—Yoma 59ª, a. e., v. טַהֲרָא. Sabb. 63ª שרגא בט׳ a lamp at noon (useless thing); Ḥull. 60ᵇ; a. fr.—*Pl.* טִיהֲרַיָּא. Targ. Ps. XCI, 6 Ms. (ed. sing.), Ib. XXXVII, 6 Ms. (ed. sing.).

טִידָרֵי, טִיהֲרֵי, טִיהֲרֵירֵי, טִיְדָא׳ m. pl. (preced.; v. Ps. XCI, 6) *midday-demons* during the summer. Targ. Cant. IV, 6 טהרי ed. Lag.—Targ. Y. I Deut. XXXII, 24 (some ed. incorr. טירהרי).

טִיטָא m. (טַיֵּט) *blotting, filling a blank with dots or blots.* B. Bath. 163ª (commentaries use h. form טְדוּשׁ a. טִיּוּשׁ). [Targ. Prov. IX, 17 Ar. ed. Koh. s. v. טרטורא, v. טִירְמוּרָא.]

טִיטְלָא, טִיוּלָא m. (טול) *walking, going errands.* Targ. Job XXIX, 15 ט׳ רגליא Ms. (ed. only ט׳; ed. Lag. טִירוּל), v. טַיָּל.

***טִיטְסִין** m. pl. (טוס; v. P. Sm. 1443) *high-flying, proud.* Ex. R. s. 15 (some ed. טוירסין).—V. טַיְסָן.

טִיטָפָא, v. טְרָפָא.

טִיטָפָא, v. טַרְפָּה.

טִיחַ m. (b. h.; טוּחַ I) *plaster, lining of vessels.* Tosef. Kel. B. Kam. IV, 19, sq. [read, as R. S. to Kel. V, 11:] אם יכול חט׳ לעמוד בפני עצמו if the lining can stand by itself (form a vessel of itself); v. חֶשְׁחָא.

טִיחָה f. (preced.) *plastering.* Neg. XII, 6; Sifra Metsora, Neg., Par. 6, ch. IV.

טָח׳, טִיחָא m. (preced.) *smearing with a fatty substance, glazing.* M. Kat. 17ª ומהניא ביה כר׳ ט׳ בתנורא and (the excommunication) retains its effect on him as does the glazing on the tiles of the oven. Pes. 30ª התוא תנורא דטחו ביה ט׳ an oven which they smeared with fat for glazing purposes; Zeb. 95ᵇ דאטחו בה טיחייה (Ms. R. 2 טחו . . טחויי; Ms. K. טָחֲיֵי 'in which they baked cakes smeared with fat', Rashi; v. טָחֲיָא).

טִיט c. (b. h.;=טִנְטֵן, v. טָנַן; cmp. גַּבּ; Assyr. *ṭîṭu*) [*moist, viscid substance,*] *plaster, clay, mud.* Pes. 55ª, v. גְּרִיד. M. Kat. 7ª, v. טוּחַ I. Mikv. VII, 1 חט׳ חנרוק, v. רָקָק. Ib. 7 ט׳ העבה thick clay; a. fr.—[Sabb. 67ª בר ט׳ *son of mud,* a demon, prob. a Var. lect. of בר טינא.]

טִיטוּיָא, Targ. Prov. IX, 17 Ar. (Var. טיטורא, טיטוטא) a. some ed., a corrupt. of טִירְמוּרָא.

טִיטוֹס pr. n. m. *Titus* (Flavius Sabinus Vespasianus), Roman general, later emperor, captor of Jerusalem. Targ. Lam. I, 19.—Gitt. 56ᵇ; a. fr. (mostly with the by-name 'the wicked').—[Sot. IX, 14 (49ᵇ) פולמוס של ט׳, v. Frankel Monatssch. 1852, p. 393 sq.]

טִיטוּרָא, v. טִירוּיָא.

טִיטִיוֹן, Esth. R. to I, 2, v. טַמְרָקוֹן, a. טַמְיוֹן.

טִיטָס pr. n. m. (v. טִיטוֹס) *Titas.* Y. Ber. III, 6ᵉ; Y. Bicc. III, 65ᵈ יודה בר ט׳.—Y. Ter. VIII, 45ᶜ bot. חירה בר ט׳.

***טִיטָרוֹס** m. (= טרטרוס, טרטר׳, v. טָרַר, with formative ס; cmp. אַטְלַס) *a perforated vessel, sprinkler, strainer.* Kel. II, 6. (Var. סיטרוס).

טִיטַרְטוֹן m. (τέταρτον) *tetarton (quart),* a liquid measure, about one quart of a pint. Y. Sabb. VIII, beg. 11ª; Y. Shek. III, 47ᵇ bot.; Y. Pes. X, 37ᶜ top ט׳

ורביע (not טרטרטין, טט׳) one and one fourth of a *t.* (is a ritual cup). Ib. III, 30[a] top ט׳ דמיר בגו מודיתה (not טרטון) one *t.* of water for a modius of wheat.

טִירְטַפְלוֹן m. (v. next w.) *tetrapylon*, (*Mansion-house*), name of a prominent building in Caesarea Palestinae. Tosef. Ohol. XVIII, 13 טטרפלין ed. Zuck. (corr. acc., Var. מטרפלון).

טִירְטַרְפְּלִיּוֹת f. pl. (τετράπυλον) *buildings with four gates, prominent mansions.* Y. Succ. I, 52[a] bot. ט׳ שבכרכים the *tetrapyla* (mansions) in fortified cities; Y. Kil. IV, 29[b] bot. ט׳ שבכרמים (corr. acc.).—Midr. Till. to Ps. XLVIII טְטָרָאפִילוֹת Ar. (ed. טטפראות); Yalk. Ps. 756; טטרפאות; Yalk. Zech. 568; B. Bath. 75[b] טוטפראות (v. Rabb. D. S. a. l. note 50).

טִירוּב m. (טוב I) *improvement, industrious tilling.* Y. Shebi. IV, beg. 35[a] איזהו חט׳ wherein consists the improvement (spoken of in the Mishnah)?

טִירְזָן* m. (dialect. for טַיְרְסָן q. v.) *proud fool.* Ab. Zar. 26[a] גרדנא דלא ט׳ שתא בצירו מְשַׁנֵּי טירזאן (Ms. M. ... משניה, read: טַיְרְזָאן) a year (of) scarce earning will change (better) a weaver, if he be no proud fool. [Var. in Ar. s. v. גרדנא: ג׳ דלטיריא or דלטירה; Yalk. Gen. 133 ... שמתא בצרא ....] [The supposed meaning of our w. of *humble* seems to have risen from a misunderstanding of a running commentary embodied in Rashi a. Tosafoth, where דלא ט׳ is interpreted עניו.]

טִירַט (denom. of טִיט) *to smear over, blot, soil.* B. Bath. 163[a] דְּמְטַיְּרְטִי לִיה he marks the blank space with blots (Ar. מְדַיְּרְתָא, v. דִּירְתָא).

טִירַל, טָיֵּל, v. טול.

טַיָּל m. (preced.) *one at leisure*, opp. to פועל. Keth. 62[a] bot.—*Pl.* טַיָּלִים ... Ib. V, 6 (61[b]). Ib. 62[a] מאי ט׳ who are meant by *tayyalin*?

טַיָּל, טַיָּל ch. (v. preced.) *walker, errand-man.* Targ. Job XXIX, 15 Var., v. טַיּוּלָא.

טִירִנּוֹן, v. אלטרנון.

טָיֵּס, טָיֵּס, v. טוס ch.

טַיָּסָא m. (preced.) *a bird swooping for prey, bird of prey.* Y. II Gen. XV, 11 (h. text עַיִט).

טַיָּסָא m. (preced.) *flight.* Targ. Y. Gen. I, 20.

טַיְּסָן* m. (טוס, cmp. טַרְסָן) *proud.* Y. Ber. III, 6[a] bot.; (Y. Naz. VII, 56[a] top סייסן; comment.: סייטן *flighty, restless*).

טַיָּעָא, טַיָּעָא m. (טוע, cmp. טעי) *traveller*, esp. *Arabian caravan merchant.* B. Bath. 73[b]. Ber. 56[b] ט׳ בעלמא dreaming of an Arab in general (not of Ishmael, the son of Abraham). Men. 69[b] כדעבדי ט׳ (Ms. M. בר עבדי) as in the case of Adi the merchant; Ab. Zar. 33[a] בר עבדי ט׳. Yeb. 102[a] סנדלא דט׳ וכ׳ a traveller's sandal which fits closely.—*Pl.* טַיָּעֵי. Sabb. 112[a], v. אוּשְׁכָּפָא. Ab. Zar. 34[b], v. אַבְטָא. B. Bath. 36[a] בנהרדעא ט׳ שכיחי in N. Arabs (stealing cattle) are frequent.

טַיָּעוּת f. (preced.) *travellers' custom;* (adv.) *in the manner of travellers.* Pes. 65[b] (v. Rabb. D. S. a. l. note 60).

טַיַּעְתָּא f. (preced. wds.) *Arabian woman.* Gitt. 45[b] (Ar. ed. pr. טיריתא).

טָיְפָא, v. טָרַף.

טַיָּפָה (טַוּפָה), ט׳ סַמּוֹקָה pr. n. m. *Tayfa Sammoka* (dyer of red colors?). Y. Dem. III, 23[c]; Y. Yeb. VIII, beg. 8[c] טיו׳ סמוקי.

טַיָּר, v. טוּר.

טַיָּר or **טִיָּר** m. (preced.) *divination* from birds, *augury.* Pesik. Par. p. 33[b] שהיו יודעים במזל וערומים בט׳ they understood astrology and were shrewd in augury; (Pesik. R. s. 14, v. אַסְטְרוֹלוֹגְיָא); Tanḥ. Ḥuck. 6; ed. Bub. 11; Koh. R. to VII, 23 קוסמין בעופות ובקריאין בט׳ divined from birds and were experts in divination.—*Pl.* טָיָּרִין (טִיאוּרִין, טָיָּאֲרִין); חכמת חט׳ the art of divination. Ib. to X, 20 (ref. to עוף ib.) ט׳ זה הוא השורב בח׳ Ar. (ed. חכמת טיאריו, read ...רן בח׳) that means, the raven (carries the sound) through the art of divination; Midr. Till. to Ps. VII, beg. וח׳ טיארין; Yalk. Koh. 979 ח׳ השורב . . וח׳ טייארין (read בח׳); Lev. R. s. 32 וח׳ טיאורין.

טַיָּר m. (טור) *spy*, v. תַּיָּר.

טִירְתָא, v. טַיַּעְתָּא.

טִירְכּוּס* m. (טָכַס) [*stamping,*] *rampart, earth-dam.* Pesik. R. s. 14 the sand stands before the Ocean כט׳ וכתומה like a dam and a wall (cmp. טִרְכָּסָא). [It is not likely that our w. is the Greek τεῖχος, which is identical in meaning with חומה.]

טִירְכּוֹסָא, טִירְכּוּסָא m. (טָכַס) *fastening with rings.* Targ. Y. Ex. XXVIII, 8; XXXIX, 5 (h. text אֲפֻדָּה).

טִירְכָּנִי f. (τέχνη) *art, cunning.* Y'lamd. Sh'lah, quot. in Ar. (v. Koh. Ar. Compl. s. v.).

טִירְכָּסָא, טִכְ׳, טִרְכָּסָא (טִטְכָּסָא) m.=h. טִרְכּוּס. Gen. R. s. 63 על ט׳ דמדינ׳ Ar. (ed. מטבסא) on the rampart of the fortress (in spite of the gates being closed); Yalk. Gen. 110.—*Pl.* טִכְ׳, טִרְכָּסָרִיא. Lam. R. to I, 5 פלוג ד׳ ט׳ וכ׳ he assigned the demolition of the four ramparts of the Temple mount to the four generals, and the western gate came under the command of Pangar.

טַיֵּל, v. טול.

טִילָא I m. (טול) *travel.* Targ. Y. Gen. XXIX, 1 לְטִילָא (perh. to be read לְטַיָּלָא).

טִילָא II **(טִילְיָא)** m. *tila* or *tilia*, name of an inferior austere wine. Ab. Zar. 28[a] bot. (Rashi: טילריא).

Ib. 30[a] bot. (by יין חד is meant) ט׳ חריפא וכ׳ the austere *tila* which bursts the bag. Gitt. 70[a] the worst of all is טילוא חיורא וכ׳ white *t.*

טִילְוָא* m. (טלי, v. טָלָאי) *patch, rag;* trnsf. *insignificant person.—Pl.* טִילְוִי. Koh. R. to XI, 10 כל ט׳ סירוי טפשן . . . all rags are 'ill-smells' (paltry persons are quarrelsome), and all 'ill-smells' are foolish.

טִילוּלַיָּא, v. טַלְטוּלַיָּא.

טִילְוָלָא, טִילְטוּלָא &c., v. sub טָלָט׳.

טִילְוָרְיָא, טִילְוָרְיָא, v. טִרְלָא.

טִילְוָמָא, v. טְלוּמָא.

טִילְמָא, v. טַלְמָא.

טִילְפָא, v. טַלְפָא.

טִימְחוֹן, טִימָחָא, v. טִימִי I.

טִימוֹס, v. טוֹמוֹס.

טִימוּק, Y. Dem. II, beg. 22[b], read: סִימוּק (v. R. S. to Dem. II, 1).

טִמּוּ, טִימוּרָא m. (טָמַר) 1) *secrecy.* Targ. Prov. IX, 17 ed. Lag. a. oth. (some ed. טיטוירא, טיטורא; corr. acc.).—[Targ. Ps. XI, 4 טימורוי ed. Lag., v. תִּרְמָה.]—Targ. Job XL, 21 טְמוּר constr.—2) *hiding, turning away.* Ib. XXIV, 15.

טִמּוּ, טִימוּרְתָּא f. same. Targ. Koh. X, 20 (ed. Amst. טְמוּ׳).

טִימְטוּם m. (next w.) *becoming a cohesive shapeless mass.* Y. Ḥall. III, beg. 59[a], contrad. to גילגול.

טִימְטֵם (Pilp. of טָמַם) 1) *to knead into a cohesive shapeless mass,* contrad. to גלגל to roll and shape the dough. Ḥall. III, 1 טִימְטְמָה בשעורים after one has formed a lump of barley flour; Tosef. ib. I, 11; a. e.—2) *to thicken, obstruct,* esp. *to blunt the understanding.* Pes. 42[a] מְטַמְטֵם את החלב obstructs the heart (makes a person dull). Yoma 39[a] וְטִמְטְמָתָם . . . עבירה מְטַמְטֶמֶת Ms. (ed. וטמטם, corr. acc.) sin dulls the heart of man, read not (Lev. XI, 43) *v'nitmethem* (you will be defiled) but *un'tammothem* (from טָמַם) (you will become dull-hearted); Yalk. Lev. 545.—Ch. טַמְטֵם.

Hithpalp. הִיסַּטְמֵם *to become a shapeless mass.* Ḥall. l. c. ותִיסַּטְמֵם; Tosef. ib. l. c. ותִיסַּטְמֵם.

טִימִי I f. (τιμή, inflected like a native word; cmp. אוֹנִי I) 1) *valuation, value, consideration.* Targ. Esth. III, 8. Targ. Y. Num. XX, 19 טִימְהוֹן. Targ. Prov. XXXI, 10 טִימְדָהּ (missing in some eds.) her value.—Y. Peah I, 15[d] bot., a. fr. דלית לה ט׳ invaluable (cmp. אֲסִימִיטוֹן). Gen. R. s. 2, beg., v. אוֹנִי I. Koh. R. to XI, 9 אירתי ט׳ מה דאכלת make payment for what thou hast eaten; a. fr.—Y. Shek. V, end, 49[b] [read:] הא לך טִימִיתָהּ וזבין קופד here is its price and buy a piece of meat for it. Y. Taan. I, 64[b] bot. טִימִיחֵיהּ (not תי . . .) the money received for it; a. fr.—Also: טִימִין (accus. of τιμή). Targ. Y. Gen. XXIII, 15. Targ. Esth. VII, 4.—2) *dignity, object of worship.* Y. Ab. Zar. III, 42[d] דרומי ט׳ the figure of a Roman deity. [Targ. Y. Gen. XXXIV, 30, v. טִירֵב II.]

טִימִי* II pr. n. m. *Timi.* Koh. R. to IX, 7 ר׳ יהושע ר׳ טימי בריה דר׳ (Yalk. Koh 979 only ר׳ שמלאי).

טִימִין, v. טַמְרוֹן.

טִימְיָא, v. טַמְיָא.

טִימִין I m. pl., constr. טִימֵי (Chaldaism, v. טַמְיָא) *bones.* Tanh. Mick. 2 (play on חרטמים, Dan. II, 2) אלו בטימי מתים . . . those who consult the bones of the dead.

טִימִין II *price,* v. טִימִי I.

טִימִיסְמִירוּת, v. טוֹמוֹס.

טִימְיָקוֹן, v. טַמְיָקוֹן.

טִימִיתָא, v. טִימִי I.

טִימְסְמִירוּת, טִימְס, v. טוֹמוֹס.

טִין *to moisten,* v. טָנַן.

טִין, טִינָא m. ch. (v. next w.) *mud, clay.* Targ. Ez. XIII, 11. Targ. Zech. X, 5 (ed. Lag. סִין; h. text טִיט). Targ. Ex. I, 14 (h. text חֹמֶר); a. fr.—Ab. Zar. 39[a] דלא מרבי ט׳ וכ׳ (not מרבה) the muddy soil of the river suffers no unclean fish to live in it; Succ. 18[a] Ms. M. 2 (ed. טיניחו, v. Rabb. D. S. a. l. note 40). Yoma 29[a] ט׳ בר ט׳ cement made out of cement (that has before been used, is hard to make). B. Bath. 3[a] בט׳ when clay has been used as cement, contrad. to ריכסא. Ib. 73[b], v. אֲבָלָה I; a. fr.—Sabb. 67[a], v. טִיט.

טִינָה, טִינָא f. (טנן) 1) *moist muddy ground, clay.* Y. Kil. II, 27[d] top, a. e., v. גָּרִיד. Y. Shebi. II, 33[d] עפר עושה לה ט׳ by covering it with earth he prepares for the plant a muddy ground. Y. Kidd. III, end, 65[a] (prov.) מולידין ט׳ אצל ט׳ וכ׳ mud is carried to mud, and thorns to thorns. Deut. R. s. 5, beg.; Yalk. Prov. 938 מפני חט׳ on account of the moist soil.—2) (cmp. זִימָּה a. טָנָנָא) *impure thought, lust.* Ḥag. 15[b] היתה בלבם ט׳ there was impurity in their hearts (heathen sensuality). Snh. 75[a] העלה לבו ט׳ a vehement passion seized him (which threatened his health).

טִינְדִיסִין, טִנ׳, Targ. Y. Lev. XXV, 31, כט׳ דפריסן, read טִינָּרֵי דפריסן, v. טִרְנָא.

טִינָה, v. טִרְנָא.

טִינוֹן, v. טִירוֹן.

טִינּוּף, טִנ׳ m. (טָנַף) *filth, impurity, defilement.* Cant. R. to V, 3. Ex. R. s. 5 לשון ט׳ *nirpim* (Ex. V, 8) has the meaning of uncleanliness (in secretory functions, v. רפי), opp. קדושים. Bekh. III, 1 ט׳ *a discharge from the womb* indicating abortion; Nidd. 25[a]; a. e.

טִינּוּפָא, טִנ׳ ch. same. Sabb. 125[a].

טִינּוֹפֶת, טִנ׳ f. 1) same. Meg. 3[a] (in Chald. dict.)

במקום חט׳ at a place soiled with secretion. Gen. R. s. 50 ט׳ עבודת וכ׳ the defilement by idolatry; a. fr.—2) *worthless admixture in grain, refuse.* B. Bath. VI, 2 (93b) the buyer must accept רובע ט׳ לסאה one fourth of a Kab of refuse in a S'ah; Tosef. ib. VI, 2; a. e.—*Pl.* טִינּוֹפוֹת ט׳, *worthless grains.* Num. R. s. 4, beg.; Tanḥ. B'midbar 19; ed. Bub. 22.

טִינְנָא, v. טַנְנָא.

טִינְץ, Y. Snh. I, 18c bot., read מִינַּץ or תִּינַּץ, v. נוּץ ch.

טִינָר, טִינָּר m. (Chaldaism, v. next w.) *rock, flint.*—*Pl.* טִינָּרִין. Ex. R. s. 23 שני ט׳ two pieces of flint (Sot. 11b עגולין).

טִינָּרָא, טִינָרָא ch. (enlargement of טור;=h. צוֹר) same. Targ. Job. XXXIX, 28. Targ. O. Ex. IV, 25 טִינָּא ed. Berl. (ed. Amst. a. Y. טִינָרָא); a. fr.—Gitt. 68a ומכסיא בט׳ and covered it up with a stone.—*Pl.* טִינָּרִין, טִרְנָרָא, טִרְנָרֵי, טִנָּא׳. Targ. Y. I. Num. XXIV, 21 (ed. Amst. טִרְנָרֵי). Targ. Ps. LXXVIII, 15 Ms. (ed. Lag. a. oth. טוּרִין). [Targ. Job. XXVII, 16 טינרין Ms., ed. טינא.] — Trnsf. *large, hard tubercles.* Ḥull. 48b ט׳ ט׳ דקיימא lungs covered with &c.

טִינָּרָא f.=טִרְנָא *moist, muddy soil.* Targ. Jud. XV, 15 בט׳ in the mud (h. text טְרִיָּה).

טִיסְבְּרָא, v. טְסָ׳.

טִיסָה f. (טוס) *flight.* Yalk. Ex. 243 טס . . . ט׳ אחת flew to Egypt in one flight.

טִיסָנִי, טִיסָנֵי f. (πτισάνη, ptisana, also tisana) *barley-groats, pearl-barley.* Makhsh. VI, 2. Tosef. Bets. I, 18 ed. Zuck. (ed. סיסני, corr. acc.); a. fr.

טִיסְקָא, v. טַסְקָא.

טִיעָא, v. טַיְיעָא.

טִיף I, pl. טִיפִּין, v. טִיפָּה.

***טִיף** II m. (cmp. next w.) *receptacle of overflow, a stand for a portable stove.* Tosef. Kel. B. Kam. V, 4.

טִיף III m. ch. (v. טִיפָּה) *dripping;* ט׳ ט׳ *constant dripping.* Pes. 111b מאן דשתי ט׳ ט׳ one who drinks the drippings of wine. Ab. Zar. 30b מי ט׳ ט׳ ארן וכ׳ (Ms. M. omits מי) to liquids which drip into a vessel the rule concerning uncovered liquids does not apply; והוא דעביד ט׳ ט׳ בחדר ט׳ ט׳ Ms. M. (ed. ט׳ ט׳ לחדר . . ., v. Rabb. D. S. a. l. note) provided the drops follow each other without intermission.

טִיפָא, טִיפָּא m.; pl. טִיפִּין, טִיפֵּי, טִיפֵּי׳, (טִיוֵּי) (טוף, cmp. preced. wrds.) 1) *duct of overflow, channels.*—Targ. Prov. V, 16 (ed. Lag. טופי). Targ. Ps. I, 3 טְוָפֵי ed. Wil. (ed. Lag. טורפי, some ed. טרופי, read טִוֵּי). Ib. CXIX, 136. Targ. Job XXIX, 6 (h. text everywhere פלגי). Ib. XX, 17 (h. text פלגות).—2) *drops.* Ib. XXXVI, 27 טִיפֵּי ed. Lag. (oth. ed. טירפי, Ms. טופי, h. text נטפי).

טִיפָא c. ch.=next w. Arakh. 7a ט׳ דמ״ה the venomous drop (on the sword) of the angel of death, v. next w.—*Pl.* טִיפַּיָּא. Y. Ḥag. II, 78a top [read:] בינו ט׳ דורנא מהלכין we walked between the rain drops (so that we did not get wet).

טִיפָּה, טִפָּה f. (טָפַף II, cmp. נטף) *drop.* Ta'an. 6b על כל ט׳ וט׳ וכ׳ for every drop of rain which thou hast caused to come down for us. Toh. III, 3. Kerith. 13a ט׳ מלוכלכת וכ׳ the drop mixing with the moisture of the nibble. Ab. Zar. 20b וט׳ של מרה וכ׳ and a drop of poison hangs on it (the sword of the angel of death); a. fr. —Y. Nidd. III, 50d כט׳ של זבוב like the dripping of a fly (v. infra).—*Pl.* טִרְפִּין, טִרְפּוֹת, טִפֵּי׳. Mikv. VIII, 3. Cant. R. to I, 2 מה מים יורדין ט׳ ט׳ וכ׳ as waters come down in drops and form rivers . ., so does learning &c. Y. Nidd. l. c.; Bab. ib. 25a כשתי ט׳ like two drippings of a fly (Rashi: like the two *eye-balls*). Hor. 10a כמה טפות וכ׳ (Ms. M. טפין, v. Rabb. D. S. a. l. note) how many drops there are in the sea; a. fr.

טִיפּוּחַ m. (טָפַח I) *clapping* of hands (in mourning or rejoicing). Y. Bets. V, 63a שהוא לרצונו ט׳ *tippuaḥ* means a clapping which is done purposely, opp. סִירְפּוּק spontaneous clapping; M. Kat. 27b ברד ט׳ *tippuaḥ* is done with the hands, opp. קִילּוּס, striking of feet.—

טִיפּוּל m. (טָפַל) 1) *nursing, attendance, care.* Tosef. Nidd. II, 4 חייבת . . בט׳ וכ׳ a woman is bound to nurse her child twenty four months (during which she must not remarry), whether her own &c. B. Mets. 69a טִרְפּוּלָהּ מרובה the care-taking of small cattle is more troublesome; Bekh. 26b טִפֵּל; a. e.—2) *toilet-paste,* v. טָפַל. Pes. 42b טִרְפּוּלָן של וכ׳ the paste used by the daughters of rich men.—*Pl.* טִרְפּוּלִין, constr. טִרְפּוּלֵי. Y. ib. II, beg. 29d אית תניי תני ט׳ some read in the Mishnah *tippulê* (in place of תכשיטי).

טִיפּוֹנָא m. (v. טוּפְרִינָא) *surplus, excess.* Tem. 30a טִרְפּוֹנָהּ דכלב the excess of the value of the dog over that of any single lamb taken in exchange.

טִיפּוּס, pl. טִרְפּוּסִים, v. טָפוּס.

***טִיפַּח** m. constr. (v. טָפַח II), ט׳ רוחא *conceitedness.* Y. Yeb. XVI, 15d פלוני אינו בעולם ט׳ רוחיה עליה 'the man—is not in this world', is not a clear testimony of death, as it may be interpreted, 'his conceit came over him'.—V. תִּרְפַּח.

טִיפְטֵף, v. טָפַף II.

טִיפִּיטִין, טִיפִּיטִיוֹת, טִיפִּיטִיאוֹת, v. טַפְּטָא.

טִיפְסָרָא, v. טְפָ׳.

טִיפְשׁוּת, טִיפְשָׁא, טִיפֵּשׁ, &c., v. sub. טפש.

טִיפָּתָא, ch.=h. טִרְפָּה. Nidd. 20b ט׳ קמיירתא the first dripping of menstruation. B. Kam. 98a דט׳ דמא וכ׳ an extravasation of a drop of blood took place in his ear.

טִירוֹנָא, טִירוֹנָה* m. (τύραννος) *imperial, powerful.*—*Pl.* טִירוֹנִין. Targ. Y. Deut. XX, 1 (synonym. with גִּיבָּרְתָנִין).

טִירוֹנְיָא* f. (tironia, a denom. of tiron, not otherwise recorded) *levy of soldiers.* Cant. R. to II, 8; Gen. R. s. 42; s. 70 שמכתבת ט׳ וכ׳ which writes out a levy from all nations. [Ib. s. 88 שכותבת ט׳ Ar., ed. שמכתבת טרמוסיאה; Yalk. ib. 147 טירני, prob. a corrupt. of טְרִיבּוּטָא (tributa) *tributes.*]

טִירוֹנְיָא, טִירוּנְיָא, טִר׳ f. (τυραννία) *sovereignty, absolute rule, usurpation* (corresp. to h. זְרוֹעַ). Y. Yeb. VIII, 9[d] top; Y. Kidd. IV, 65[d] bot. עיקר ט׳ וכ׳ the principal designation of their (the priests') usurpation lies in the words (Hos. IV, 4). Pesik. R. s. 15; Pesik. Haḥod. p. 52[b]; Lev. R. s. 23, beg. (ref. to בזרוע, Ps. LXXVII, 16) בט׳ with imperial power. Y. Maas. Sh. V, end, 56[d] אלו שהן באין בט׳ לפני וכ׳ those who come before the Lord with power (interch. with בזרוע). Ab. Zar. 3[a] אין הקב״ה בא בט׳וכ׳ the Lord does not deal despotically with his creatures. Yalk. Deut. 945 חיה עולה אצל אביו בט׳ (Ruth R. introd. במרוצה) came to his father with arrogance.

טִירוּף, טֵרוּף m. (טָרַף) 1) (sub. הדעת) *confusion, distraction; trouble.* Ber. V, 4 (34[a]) מפני הטי׳ because he might become confused (and be unable to resume his prayers); Deut. R. s. 7, beg. — Cant. R. to VIII, 13 בט׳ הדעת in confusion (not in concert).—Tanḥ. Mick. 2 נטרף טרוף אחד had only one trouble (about the interpretation of his dream).—*Pl.* טֵר׳, טֵירוּפִין. Ib. נטרף שני ט׳ had two troubles (not knowing even the dream).—Sifré Deut. 296 (ref. to בדרך, Deut. XXV, 17) בשעת טֵרוּפֵיכֶם when you were in a state of disorder.—2) *ejection, banishment* (cmp. טֵירוּדִין). Gen. R. s. 15; Midr. Till. to Ps. CXXXIX (omitt. in ed. Bub.); Yalk. ib. 887 טֵירוּפַי מתוכה my banishment from Eden.

טִירְחָא, v. טִרְחָא.

טִירְחוּת, v. טַרְחוּת.

טִירְיָא, טִירְיוּא, טִר׳ m. (טרי) *the shaking movement* of the mill. B. Bath. 18[a] (v. Rabb. D. S. a. l. note 50). Ib. 20[b].—V. טַרְיָיתָא.

טִירְיוֹן m. (cmp. preced.) *trouble, excitement.* Sifré Num. 157; Yalk. ib. 785 (play on טירתם, Num. XXXI, 10) מקום שהיו בט׳ the place where they were in trouble (fear of the enemy).—[Yalk. Gen. 140, v. טִרְיָא.—Y. Taan. II, 66[a] יום ט׳, v. טְרִירִינוֹס.]

טִירְיוֹת, v. טִירְיָא.

טִירְיָיא, v. טִירְיָא.

טִירְיוּנָא, v. טִרְדְּנָא.

טִירְיוֹסְקִי, טִירְיוּסְקִי m. pl. name of a *Persian festival.* Ab. Zar. 11[b] (v. Rabb. D. S. a. l. note); Y. ib. I, 39[c] טִירְיַיסְקִי a *Median festival.*

טִיקוֹסָא טק׳, m. (טָקַס) 1) = טִירְפּוּס, *rampart, embankment.* Targ. II Kings XVI, 18 (h. text מיסך).—2) *arrangement, measurement, proportions.* Targ. Jer. I, 13 טיקוס משיריתיה (v. טָקַס). Targ. Ez. XLIII, 10 (h. text תכנית). Ib. 13 (h. text גב); a. e.

טִיקְסָא m., constr. טִיקְסַ, טַקְסַ, (preced.) *banner, arrangement of troops, standard, division belonging to one standard* (corresp. to h. דֶּגֶל). Targ. Num. II, 2; 3; a. fr. Y. ib. וטיקסיה וכ׳ and its banner was made of wool &c. —*Pl.* טִיקְסִין, טִיקְסָיָא, טִקְ׳. Ib. 17; a. fr.—Targ. Cant. VI, 4 ארבע טַקְסִידָךְ וכ׳ thy four divisions in the desert.—[Lam. R. to I, 5 טִיקְסָיָה Ar., ed. טכסי, v. טִיכְסָא].

טִיר m. (טור or נטר) *castle.*—*Pl.* טִירִים, טִירִין. Macc. 10[a]; Yalk. Deut. 921.

טִירָא, Y. M. Kat. III, 83[c] bot., בר ט׳, v. נְזִירָא II.

טִירָא f., pl. טִירָאוֹת (v. טִירָה) *places for augury, (templum).* Gen. R. s. 83 (play on מטרד, Gen. XXXVI, 39) שהיו מעמידין טיראות וכ׳ 'Rashi' (in ed. Wil. 1878; text טוּרְיוֹת) they put up auguries for idolatry, v. טוּר I; Yalk. ib. 140 טיריון (read: טִירָיוֹת).

טִירְבּוֹס, Pesik. R. s. 10 באים עליהם ט׳, read: באים לעסק טירונין, v. טִירוֹן I.

טִירְדָּא v. טִרְדָּא.

טִירָה f. (b. h., v. Ez. XLVI, 23; טור or נטר) *guard,* trnsf. *surrounding of an oven, brick-work.* Kel. V, 3 טִירַת הַתַּנּוּר. Tosef. ib., B. Kam. IV, 3 חפר . . . להן ט׳ if he made a guard around them by digging in the ground. Ib. טִירַת כִּירָה (Kel. l. c. עטרת), v. כִּירָה. Ib. הרי הן כט׳ (Var. corrupt קטירה) are in ritual law like &c.

טִירוּדָא, v. next w.

טִירוּדִין, טִר׳ m. pl. (טָרַד) *banishment.* Lev. R. s. 18, end בו״ד גוזר ט׳ וכ׳ (not טירודא) a human authority decrees banishment, so does the Lord (to the leper). Gen. R. s. 2, beg.; Yalk. ib. 4. [Num. R. s. 7, v. טָרַד.]

טִירוֹן I m. (tiro, τίρων) *young soldier,* trnsf. *beginner, novice.* Ex. R. s. 3, beg. ט׳ היה וכ׳ Moses was a novice in prophecy. Y. Erub. V, beg. 22[b] (ref. to I Kings XVII, 1, where Elijah is for the first time mentioned as a prophet and yet says, 'the Lord before whom I stood') וטירונין היה ולא אלי׳ ט׳ לנבואה (not לנביאים) was not Elijah at that time a novice &c.?—*Pl.* טִירוֹנִין. Tanḥ. Ki Thissa 1 לעסק ט׳ Ar. (ed. טרופין, corr. acc.) for the levy of soldiers; Pesik. R. s. 10 עליהם טירבוס (corr. acc.).

טִירוֹן* II m., pl. טִירוֹנִין (טור or נטר, cmp. טִרְנָא, v. טִיר) *guards of observation.* Lam. R. introd. (R. Josh. 2) ט׳ (expl. כרים על שערים, Ez. XXI, 27; Koh. R. to XII, 8 כרקומין).

טִירוֹנָא* ch. same, pl. טִירוֹנִין. Targ. Y. Num. XXXI, 10 טִירוֹנֵיהוֹן (h. text טִירָתָם).

טִירְיָנָא, טִירְיוֹנָא* m. (Pers. tiryân, Lag.; v. P. Sm. 1508) *basket.* Pes. 88[a] (Ms. M. טרדיר, read טיר; v. Rabb. D. S. a. l. note; Taan. 9[b] צנא).

טִירְכִי, Esth. R. to I, 2 כטירכי מרכבתו, a corrupt tautography; read: כמרכבתו, v. מֶרְכָּבָה.

טִירִים, v. טרים.

טִירְנָאָה* m. *Tirnaah*, surname of one R. Ḥănina. Kerith. 9[a]; (Ned. 57[b] תִּירְיָתָאָה; ib. 59[b] תִּירְיָתָאָה; Y. Peah II, 17[d] תורתיריה; Y. Kidd. I, 60[c] bot. תִּרְתִּירְיָה; Y. Ber. III, 6[d] תִּרְתָּרָה).

טִירְסָאֵי, v. טַרְסָאָה.

טִירְפָּא m. (טָרַף) *document conferring the right of seizure of a debtor's property sold after the loan*, v. אַדְרַכְתָּא. B. Bath. 169[a] כל ט' וכ' a *tirpa* which fails to contain the words, 'We have torn the note of indebtedness' &c. B. Kam. 9[a] אחוי טִירְפָּךְ וכ' show thy *t.*, and I shall pay thee. Keth. 95[a] top.

טִירְפֵּס v. טָפַס.

טִירְקְסִין, v. טְרַקְסִין.

טִירָשָׁא m. (טוּשׁ II) *secrecy.* Targ. Prov. XXI, 14.

טִישְׁ, טִישְׁטוּשָׁא m. (טוּשׁ I) *mire.* Targ. Ps. XL, 3.

טי"ת *Teth*, name of the ninth letter of the Alphabet. Maas. Sh. IV, 11 טי"ת טבל Y. ed. (Mish. a. Bab. ed. ט') if the vessel is marked *Teth*, it means *Tebel* (טֶבֶל). V. ט'.

טִכְטַכָּא, v. תִּכְתַּקָּא.

טִכְנִי, v. טִיכְנִי.

טָכַס (cmp. דָּכַס) *to stamp, tread upon, press.* Cant. R. to III, 7 [read:] חזו ריאין שבע מחיצות של אש מְטַכְּסוֹת וכ' they saw seven partitions of fire one pressing the other; Midr. Sam. ch. XVII טונסות (corr. acc.); (Yalk. Ex. 362; Yalk. Ps. 795 נוצצות; Num. R. s. 11, Pesik. R. s. 15, Pesik. Haḥod., p. 45[a], v. כָּסַס).

Pi. טִיכֵּס 1) same.—Part. pass. מְטוּכָּס *filled up.* Midr. Till. to Ps. XC, 2 מקום מט' a filled up place, *mound* (v. טִיכּוּס, טִיכְסָא).—2) (v. next w.) *to equip*, v. טָקַס.

טָכַס ch. same, *Pa.* טַכֵּיס 1) *to press, squeeze, fit on.* Targ. Y. Lev. XVI, 4 [read:] וְטַכֵּיס.—2) (corresp. to b. h. אָסַר) *to fasten, to harness and load.* Targ. Y. Ex. XXVIII, 28. Targ. Y. I Deut. XXXIV, 8 (ed. Amst. טכיסו *Pe.*).—Part. pass. מְטַכַּס *harnessed, equipped.* Targ. Y. II Gen. XLIX, 19. Targ. II Esth. VI, 10 (some ed. מיט' *Ithpa.*), v. טָקַס.—V. טִיכּוּסָא.

טִכְסָא, v. טִיכְּ.

טכסטסיס*, Lev. R. s. 12, beg., quot. in Ar., expl. תקנה, prob. meant for next w.; missing in eds.

טַכְסִין, טִכְסִים, v. next w.

טַכְסִיס, טַכְסִיס m. (τάξις; inflected like a native word, formed like עֲצִיץ, as if fr. טכס) *order, array, order of battle; arrangement.* Pesik. Vayhi, p. 66[b] בט' מלכים Ar. (ed. . . . בטכסיסי של, read: בטַכְסִיסִין, pl.) in the order in which kings go to war; Tanḥ. Bo. 4 כטקסין של וכ'; ed. Bub. ib. 4 בטכסיס מלך וכ'; Pesik R. s. 17 בַּטַּכְסִיסֵי מלכים (pl. constr.). Cant. R. to IV, 12 בטק' המלכים in the order of a royal (regular) army. Ex. R. s. 8, end בט' הזה תבא וכ' in this consecutive order bring &c.; Tanḥ. Vaëra 9 בטקסין הזה תביא (corr. acc.). Midr. Till. to Ps. XC בט' של נבואה under the order of prophecy. Num. R. s. 15 בט' גְּדוּלָּה (not בטקסים) in the array of power (arrogating power to themselves); Tanḥ. B'haăl. 14 יש להם טכסין בטקסים גדולים (corr. acc.). Ib. B'midb. 12 מן יעקב אבינו they have a traditional order from the way their father Jacob arranged his funeral escort; ed. Bub. ib. 12 יש בידן טכסיס אבינו. Cant. R. to II, 4 טקסים של מעלה (read ס . . . .) the heavenly array; a. v. fr.—2) (fem.) *garrison.* Y. Ab. Zar. I 39[c], הדא טק' דקסרין the garrison of Caesarea, v. דּוּקִים.—*Pl.* טַכְסִיסִין, טַק', constr. טַכְסִיסֵי, טַק'. Sabb. 31[a] ט' מלכות court ceremonial. Pesik. R. s. 17, a. e., v. supra.

טַכְסָת, v. סַטַּפְתָּ.

טַל (טָלָל) m. (b. h.; טָלַל) [*hanging drop*, cmp. טַלְטוּלַיָּא.] *dew.* Taan. 3[a] בטל וברוחות וכ' as to mentioning dew and winds in the prayer &c.—Ib.[b] טל דברכה a fructifying dew; a. fr.—*Pl.* טָלָלִין, טְלָלִים. Ḥag. 12[b] עליית ט' the upper chamber (store) of dews, v. אֲגָלִים. Lev. R. s. 28 ט' קשים injurious dews; a. fr.

טַל, טַלָּא ch. same. Targ. Is. XVIII, 4. Targ. O. Gen. XXVII, 28; a. fr.—*Pl.* טַלִּין. Targ. Y. Gen. l. c.; a. e.

טָלָא, טָלָא, v. טלי.—[Targ. Y. Lev. XVI, 27, v. טַלְיָא.]

טָלָאי m. (טָלָא) 1) *a piece of cloth* used as blanket. Succ. 17[b] ראוי לט' על וכ' Ms. M. a. Ar. (ed. לירטלו) fit for a blanket over an ass.—2) *patch.* Ber. 43[b] ט' על גבי ט' patch upon patch. V. טְלָיוֹת.

טָלָאֵי I m. pl. *young*, v. טָלֵי.

טָלָאֵי* II m. pl. *inhabitants* or *descendants of Tela.* Kidd. 70[b] (prob. a nickname, v. בְּלָאֵי).

טָלֶה m. (b. h.; טָלָא) [*tender,*] *lamb.* Ḥag. 9[b] בקרו ט' examine the lamb, v. בָּקַר; a. e.—*Pl.* טְלָאִים, טְלָיִים. Y. Ber. IV, 7[b] top מבוקרים ט', v. בָּקַר. Ib.; Tam. III, 3 לשכת חט' the (Temple) store for daily offerings; a. e.

טָלֶה (טַלֵּה)* m.=טָלֵי. Targ. Y. Gen. XXXVII, 2 (ed. Amst. טלח, corr. acc.)

טָלְוֵי* m. (preced. wds.) *brood.* Targ. Y. Deut. VII, 14 (prob. to be read טְלָיֵי).

טָלְוֵי*, Targ. Y. Num. VI, 24. read טְלָנֵי.

טָלוּל *moist*, v. טָלַל I.

טְלוּלָא m. *jest*, v. אִיטְלוּלָא. [טְלוּלַיָּא, v. טִילְטוּלַיָּא.]

טָלוּל, טָלוֹל, טוֹלֵל m. (טָלַם) 1) *oppression.* Targ. Ps. VII, 4 (Ms. טוֹל); Ib. LXII, 11 (Var. טָלֵל, טָרֵל); a. fr.—*Pl.* טְלוּמַיָּא. Targ. Prov. XXVIII, 16 (ed. Wil. טוֹל). — 2) *wronged*, v. טָלַם.

טָלוֹל, טָלוֹמָא m. (preced.) *oppressor.* Targ. Ps. X, 3 (some ed. incorr. טָלֵי); a. fr. — *Pl.* טָלוֹמַיָּא, טַלּוֹי. Ib. XVIII, 5.

***טְלוֹמַיָּא** f. (preced.) *wrong-doing.* Targ. Prov. XXIX, 25 (v. Pesh., h. text תוֹרֵדֶת!).

טָלָף, טָלוּפְחָא m., pl. טָלְפֵי, טָלוּפְחֵי, טָלְפָּ׳ (cmp. טוֹפַח) 1) *lentils.* Targ. Gen. XXV, 34; a. e.—Ab. Zar. 38[b] ט׳ דמיא, ט׳ דחלא lentils boiled in vinegar, . . . in water. Yeb. 63[b]; Yalk. Koh. 976 טָפְלוֹחָאי; a. fr.—2) (cmp. Lat. lenticula) *a trough* in the wine or oil press (h. עדשה). B. Bath. 67[b], expl. דָּם (v. עֲדָשָׁה).

טְלוּתָה, Targ. II Esth. II, 7 וט׳ some ed., read: בְּטַלְיוּתָהּ, v. טַלְיוּ.

***טְלַח,** *Af.* אַטְלַח (=טלע) *to halt.* Targ. Y. Gen. XXXII, 32 (some ed. אטלע). [Targ. Y. ib. XXXVII, 2, v. טָלָה.]

טִילוּל, טַלְטוּל m. (טַלְטֵל) 1) *moving, handling.* Sabb. 43[b] ט׳ מִן הַצַּד moving a thing sideways (in an unusual manner); a. fr. — 2) *migration, exile.* Lev. R. s. 5 (ref. to Is. XXII, 17) ט׳ אַחַר ט׳ repeated migration from land to land. Gen. R. s. 39 (expl. נָדַד, B. LV, 8), v. נְדִינוּר.

טִילוּל, טַלְטוּלָא, טְלַטּוּלָא ch. same. 1) *moving, trembling.* Targ. Job XVI, 5 (h. text נִיד).—2) *migration, exile.* Targ. Is. XXII, 17. Targ. Ps. XVIII, 19 (h. text אִיד).—Ib. LVI, 9 (some ed. *pl.*; h. text גַּד); a. fr.—טַלְטוּלִין, טַלְטוּלֵי, טִרְלֵי. Keth. 28[a] (ref. to Is. XXII, 17) ט׳ דִּגְבְרָא קַשְׁיָין וכ׳ the sufferings of homelessness are harder on man than on woman; (Snh. 26[a]; Yalk. Is. 280 *sing.*).

טַלְטוּלָא m. (preced.) *an exile, homeless man.*—*Pl.* טַלְטוּלִין. Targ. Lam. III, 45 (h. text סְחִי).

טַל, טִילֵי, טַלְטוּלַיָּא m. pl. (preced. wds.) *hangings, drops, female ornaments.* Targ. Is. III, 21 (Ar. טִרְלוּלֵי, טַלּוּלַיָּא; h. text נִזְמֵי הָאַף).

טַלְטֵל (b. h.; *Pilp.* of טלל, cmp. דלדל) 1) *to move, carry, handle.* Sabb. III, 6 מְטַלְטְלִין וכ׳ you may handle (on the Sabbath) a new lamp; a. v. fr.—2) *to make unsteady, to exile;* (with דעת) *to confound.* Gen. R. s. 39 טַלְטֵל עַצְמְךָ וכ׳ banish thyself (travel) from place to place. Ib. s. 38 (expl. הִנִּיעָמוֹ, Ps. LIX, 12) טַלְטְלֵימוֹ make them exiles. Y. Peah I, 15[d] top (expl. נָעוּ, Prov. V, 6) ט׳ חִקְבֵ״ה מִתָּן וכ׳ the Lord made unsteady (irregular) the reward of the observants, that they might observe the commands in faith. Num. R. s. 10 (ed. Amst. p. 238[a]) שֶׁהֵן מְטַלְטְלִין דַּעְתּוֹ וכ׳ they (carnal pleasures) confound man's judgment (cmp. עָרַם).—Part. pass. מְטוּלְטָל, f. מְטוּלְטֶלֶת. Tanḥ. ed. Bub., Sh'mini 7 וחדעת מט׳ and the mind becomes confused.—

Hithpa. הִתְטַלְטֵל, הִירֵט׳, *Nithpa.* נִיטַּט׳ 1) *to be moved, handled; to be made restless.* Sabb. l. c. כל הַנֵּרוֹת מְטַלְטְלִין all lamps may be handled. Ib. 35[a] מְעִירִין הַמִּיטַּטֵּל a travelling spring (changing its place). Gen. R. s. 39. Sifra Sh'mini ch. VII, Par. 6 מְטַלְטְלִין בְּמַלּוֹאָם are carried with their contents; Kel. XV, 1 עֲשׂוּיִין לְהִיטַּטֵּל וכ׳. Yalk. Prov. 964; Midr. Prov. to XXX, 27 Alexander the Macedonian שֶׁנִּ׳ בְּכָל וכ׳ who in his unrest drove all over the world like a locust &c.; a. fr.—V. מְטַלְטְלִין. — 2) (with דעת) *to be confounded.* Tanḥ. Sh'mini 5 נִתְטַלְטְלָה דַּעְתּוֹ וכ׳ his mind is confused, and he knows not what he is talking &c. Ib. כְּדֵי שֶׁלֹּא תִּטַּלְטֵל דַּעְתּוֹ in order that he may not get mixed up; a. e.

טַלְטֵל ch. same, 1) *to move, shake.* Targ. Ps. XXII, 8; CIX, 25; a. fr.—2) *to exile,* Targ. Deut. XXIX, 27; a. fr. Part. pass. מְטַלְטַל. Targ. Gen. IV, 12; 14; a. fr. — 3) *to move, handle, carry, lift.* Targ. Y. Ex. XVI, 29 (cmp. Erub. 17[b]). — Sabb. 45[a] לְטַלְטוֹלֵי שְׁרָגָא וכ׳ to remove the light of Ḥanuckah, v. חַבָּרָא. Pes. 69[a] טִלְטוּלֵי בְּעַלְמָא הוּא it is merely a moving (no creative labor), Sabb. 49[a] לָא מְטַלְטְלִינַן לְהוּ we must not handle them. — Y. Snh. VI, 23[c] bot.; Y. Ḥag. II, 77[d] bot. וְיִטַּלְטְלֶינָּהּ מִן וכ׳ and shall lift her off the ground. Ib., sq. טַלְטַלְתָּנִיהּ וכ׳ as soon as thou liftest him off &c., he can do nothing; a. fr.

Ithpalp. אִיתְטַלְטֵל, אִירֵט׳ 1) *to be exiled, to wander.* Targ. Lam. IV, 14. Targ. Ps. LXVIII, 13.—2) *to be unsteady, to be moved, to be movable.* Targ. Prov. V, 6.—Y. Lev. XXV, 14 עִסְקָא דְּמִיטַּטֵּל *movable chattel.*—B. Bath. 150[a] כֹּל דְּמִטַּטֵּל (or דַּמְּ׳) whatever is movable; a. fr.

טָלָה, טְלָא (b. h.; cmp. תָּלָה, דָּלָה) *to hang on, to patch, line.* Kel. XXVI, 2 טְלָא עֲלָיו וכ׳ Ar. (Mish. ed. טלה, Talm. ed. תָּלָה), v. מַטְלִית. Ib. XXVII, 6 שֶׁטָּלָה וכ׳ which he put on &c. Y. Meg. I, 71[d] top וְשׁוֹלִין, v. מַטְלִית. Ḥull. 122[b] שֶׁטָּלָאָה לְקוֹפְתּוֹ which he hanged over his basket. Gitt. 45[b] ט׳ עֲלֵיהֶן עוֹר covered them with a leather casing.

Pi. טִרְלָה same, v. supra. Part. pass. מְטוּלָּא, pl. מְטוּלָּאִים. Ber. 43[b], a. fr. מְנַעֲלִים חֲמוּ׳ patched shoes; v. טְלָאי.

טָלָא, טָלֵי ch. (preced.) 1) *to lift up.* Koh. R. to IX, 5 טְלֵי טַלִּיתֵךְ lift up thy cloak (Ber. 18[a] דלי׳).—[2) *to sport,* v. טָלַל II.]

טְלִי, טָלֵי m. (preced. wds.) *hanging, covering,* esp. *table outfit, linen.* — *Pl.* טְלָלִים, constr. טְלֵי. Keth. 68[a] top, will you dine בְּט׳ כֶּסֶף אוֹ בְּט׳ זָהָב with the silver outfit, i. e. with the outfit used in connection with silver vessels, or with the gold outfit? — B. Mets. 78[b] has the worm come בְּט׳ כֶּסֶף אוֹ בְּט׳ זָהָב in the silver outfit (white linen) &c.?; cmp. חִרְמוּצָתָא, אוֹלָרִין.

טַלְיָא, טַלְיָה, טָלֵי m. (טְלֵי, cmp. טָלֶה) 1) *tender, young; young man, servant.* Targ. Y. Lev. XV. 2. Targ. Ps. XXXVII, 25. Targ. Y. Gen. XLI, 12; a. fr.—Targ. Y. Lev. XVI, 27 טָלְיָא. — B. Bath. 142[b], v.

חוּפַּק. Y. Yeb. XII, 12[d] bot. הוא ט׳ וכ׳ if he is young and she old. Lam. R. to I, 16 בגין דאית לי ט׳ וכ׳ (not טלאי) since I have a young slave &.; a. fr.—Yeb. 114[a] top טלי ושליא *boys and girls.*—*Pl.* טְלָיָא, טְלַיָּא, טְלָיִן, טְלַיָּרָא, טְלָאֵי. Targ. Joel II, 16. Targ. II Esth. I, 2 טְלִין וְטַלְיָרִין ed. Lag. boys and girls, v. supra.—Targ. Prov. I, 4; a. fr.—Sot. 33[a] נצחו ט׳ the boys (sons of the Highpriest) have won the battle; Y. ib. IX, 24[b]. Y. Meg. III, 74[a] bot. טְלַיָּרָה. Y. Ter. VIII, 46[b] bot. טַלְיֵי דבי וכ׳ the boys of the Nasi's house; a. fr.—*Fem.* v. טַלְיְתָא.—2) = h. טָלֶה *lamb.* Targ. Y. Ex. I, 15.—*Pl.* as ab. Targ. Y. Gen. XXX, 40. Targ. Ps. CXVIII, 27.—3) pr. n. m. *Tali.* Snh. 52[b], v. אִרְמַרְתָא.

טַלְיוּתָא, טַלְיוּת, טַלְיוּ f. (preced.) *childhood, youth.* Targ. Ps. LXXXVIII, 16 טליו Ms. (Levita טליותא, ed. טליא, incorr.). Targ. Job XXXVI, 14; a. fr.—Lev. R. s. 18, beg. Midr. Till. to Ps. IX מן ט׳ עד וכ׳ from childhood to old age.— Lam. R. to I, 16 *young woman,* v. טַלְוָתָא.

טַלְוֹת, v. טַלְיוּת.

טַלְוָתָא, v. טַלְיוּ.

טַלְוָתָא f. (v. טָלַל II) *pleasure, enjoyment.* Targ. Y. II Gen. XLIX, 1 (Y. I טָלְנֵיתָא).

טַלְוִיתָא, v. טַלְיוּתָא.

טַלְוָמָא, v. טַלְוּמָא.

טַלִּימוֹן pr. n., מערת ט׳ *the Cave of T'limon,* near the sea-shore of Judaea. Y. Dem. II, 22[c] (Hildesh. Beitr. p. 10 suggests סלימון).

טַלְיָקָא* m. (טְרַק = טַלַּק) *box* for papers, documents. Gitt. 28[a]; B. Mets. 20[b] (Ms. F. טלוקא, Ms. R. 1 טלסקא, v. Rabb. D. S. a. l. note 400), v. גְּלוּסְקָמָא.

טַלִּית f. (טלל) *cover, sheet, cloak* (similar to the Roman pallium, Gr. φᾶρος). Sabb. 147[a] ט׳ מקופלת a cloak folded up and thrown over the shoulder. Men. 41[a] ט׳ כפולה a double-sized sheet worn by doubling it. Sabb. 138[a] ט׳ כפולה וכ׳ one must not make a tent on the Sabbath by spreading a double-sized sheet on poles so that the ends hang down. Kidd. 18[a] sq. (ref. to בבגדו, Ex. XXI, 8) כיון שפירש טַלִּיתוֹ עליה since he spread his (bed-) sheet over her (v. בָּגַד).—Esp. *Tallith, the cloak of honor, the scholar's or officer's distinction* (adorned with fringes according to Num. XV, 38 sq.); *the cloak of the leader in prayer.* Num. R. s. 8, end שמלה זו ט׳ *simlah* (Deut. X, 18), that means the cloak to which the show-fringes are attached. Gen. R. s. 36 (ref. to השמלה, Gen. IX, 23) לפיכך זכה שם לט׳ וכ׳ therefore was Shem privileged to wear the Tallith &c. Ex. R. s. 27 ונטל . . . . נתמנה ט׳ וכ׳ when one has been appointed to an office and has taken the *T.*, he must not &c.; a. fr.—*Pl.* טַלִּיתוֹת, טַלְיוֹת. Sabb. 147[a] ed. (Ms. M. sing.). Tanh. Korah 2; Num. R. s. 18, beg. ט׳ תכלת cloaks all of purple blue; Y. Snh. X, 27[d] bot. טלויות, ed. Krot. טלוי׳ (corr. acc. or טַלְיוֹת). Zab. IV, 5 עשר טליות וכ׳ if ten sheets are placed above one another. Ib. 7; Sabb. 93[a].

טַלִּיתָא, טַלִּית ch. same. 1) *sheet.* Targ. Y. Ex. XXII, 26 (ed. Amst. טַלִּית, Var. טַלִּיתָא).—2) *the Tallith.* Koh. R. to IX, 5 טַלִּיתֵיהּ (Ber. 18[a] תכלתיה). Ib. טלי טַלִּיתָךְ, v. טַלִּי.

טַלְיָא, טַלְיָה, טַלְיוּ׳, טַלְיוּתָא f. (v. טַלְיָא) *young; girl.* Targ. Y. Gen. XXXIV, 4 (ed. Amst. טַלְיָה׳); a. fr.—Yeb. 114[a], v. טָלֵי.—Y. ib. XII, 12[d] bot. היא ט׳ וכ׳ if she is young and he old. Lam. R. to I, 16 (v. טַלְיוּ).—*Pl.* טַלְיָתָא, טַלְיָתִין, טַלְיֵי׳. Targ. II, Esth. I, 2 טליתא ed. (ed. Lag. טלירין). Targ. Prov. IX, 3 טליתהא ed. Lag. (ed. Wil. טַלְיָתָהּ, corr. acc.). Ib. XXXI, 15; a. fr.

טְלָל, pl. טְלָלִים, v. טַל.

טַלַּל (b. h.; cmp. תלל, דלל) 1) *to hang over,* (of liquids) *to form drops;* v. טַל.—*Part. pass.* טָלוּל, f. טְלוּלָה a) *hanging.* Y. Ab. Zar. IV, 44[a] bot. [read:] שלא תרתה שם טיפה אחת ט׳ that there should not have been there (in the vat) one drop hanging (which drops down on being touched or shaken). b) (with שנה, denom. of טַל) *blessed with dew.* Taan. 24[b]; Y. Yoma V, 42[c] top.; Lev. R. s. 20; Tanh. Aḥăre 3; ed. Bub. ib. 4, v. גָּשַׁם.—2) *to be movable,* v. טַלְטֵל.—3) *to cover,* v. טַלִּית.

טַלַּל I ch. same, *Pa.* טַלֵּיל *to make a* טְלָלָא; *to cover, screen.* Targ. I Kings VI, 9 (h. text סִפֵּן). Targ. Y. Ex. XL, 21 (O. *Af.;* h. text וַיָּסֶךְ). Ib. XXV, 20 מְטַלְּלִין (O. מְסַטְּלִין); a. fr.—Succ. 31[a] (a beam) דגזלה ומְטַלֵּל עלה Ms. M. (ed. דגזולה only) which one stole and put upon it the covering of the Succah, v. מְטַלַּלְתָּא.—*Part. pass.* מְטֻלָּל, f. מְטֻלָּלָא. B. Kam. 50[b] משום דמט׳ because the cave is roofed. Ib. דלא מְטֻלָּלֵי which are uncovered.—Trnsf. *to obscure.* Sabb. 78[a] מסו ומְטֻלָּלֵי they heal (the eye-sore) but dim the eye-sight.

Af. אַטְלֵל, אַטְלִיל 1) same, *to cover,* v. supra. Targ. Is. IV, 5, sq.; a. fr.—2) *to find shelter.* Dan. IV, 9.

Ithpa. אִיטַּטַּל *to be covered.* Targ. Ps. LXVIII, 14 מִיטַּ׳ (some ed. מִטַּ׳, v. supra). Targ. I Chr. II, 55.

טַלַּל II (v. טוּל I), *Pa.* טַלֵּיל, *Af.* אַטְלֵיל *to play, sport,* Succ. 53[a] לוי הוה מְטַלֵּל וכ׳ Ar. (ed. מְטַיֵּיל, v. Rabb. D. S. a. l. note 200) L. was sporting . . . . with eight knives. B. Bath. 91[b] נהדרנא . . מְטַלְּלִין וכ׳ Ar. (ed. מטיילין, Var. מְטַיְּלִין or מְטַלְּדִין, מְטַלְּדִין, v. Rabb. D. S. a. l. note 40) I remember that boys and girls enjoyed themselves &c.

Ithpe. אִיטְטַלֵּיל same. Kidd. 21[b] אִיטְטַלֵּילוּהּ, v. אִיסְקוּנְדְּרֵי.

טַלַּל III, טְלָלָא m. (טְלַל I) 1) (= h. צֵל) *shade, shadow.* Targ. Koh. VIII, 13 (some ed. טול). Ib. VI, 12. Targ. Ps. XCI, 1; a. fr.—2) (cmp. סכך, סְכָּה, סֻכָּה) *cover of twigs, reeds* &c.; in gen. *ceiling, cover, screen.* Targ. Ps. XXVII, 5; a. fr.—Ber. 19[a] נפל קניא מט׳ (Ms. M. משמי ט׳) a reed fell down from the ceiling. Ib. 48[a] אחוי לשמי ט׳ pointed up to the ceiling. B. Kam. 66[b] מעיקרא כשורא והשתא ט׳ formerly it was named *beam,* now *ceiling,* v. מְרִישׁ.—*Pl.* טְלָלַיָּא. Targ. Job XL, 21, sq. (h. text צְאָלִים).

טַלַּם *to bend, press,* esp. (corresp. to h. עָשַׁק) *to take undue advantage of, to oppress.* Targ. Y. Lev. V, 21. Targ.

Ps. CXIX, 122; a. fr.—Part. pass. טְלִים, (טָלוּם). Targ. Y. Deut. XXVIII, 33. Targ. Ps. CIII, 6 (some ed. incorr. טָלוֹ); a. e.—Lev. R. s. 12 (ref. to Prov. XXIII, 35) טָלְמִין לֵיהּ וכ׳ they overcharge him (in his drunkenness), and he knows it not &c.

Pa. טַלֵּים same. Targ. I Chr. XVI, 21.

טְלָמָא, v. טוּלְמָא I.

טַלְמָיָא* m. (v. טוּלְמָא I) *cake-baker.* Koh. R. to V, 10. [Y. Snh. II, 20ᶜ bot. מנחם טלמא, perh. מנוחם טלמיא.]

טַלְמַסָן, v. טוּלְמִיסִין.

טְלָנֵי m. pl. (טָלַל II) [*sporters,*] *night demons, urchins.* Targ. Cant. III, 8. Ib. IV, 6. Targ. Koh. II, 5. Targ. Y. Num. VI, 24 טלוי (corr. acc.)

טְלָנִיתָא, v. טְלָוִותָא.

טַלְנַס*, Cant. R. to VII, 8 כמין ט׳, read: כמי נילוס like the inundation of the Nile (so did the fire spread from the furnace when it was broken through); v. אוקיר. [The entire passage from כיצד to אוקיר belongs to VII, 9, after the words: מכאן שנפרץ הכבשן; v. פְּלַטְרָא.]

טְלַע I (b. h. צלע; cmp. טלל) [*to hang over, incline,*] *to halt.*

Af. אַטְלַע same. Targ. Gen. XXXII, 32, v. טְלַח. [Yeb. 39ᵇ אַטְלַע לה רגליך וכ׳ turn thy right foot towards her and he did so, Rashi; v. next w.]

Ithpe. אִיטְלַע *to become lame.* Meg. 22ᵇ; Taan 25ᵃ; Succ. 53ᵃ.

טְלַע II (cmp. preced.) *to loosen, untie.* Targ. Ruth IV, 7; 8 (h. text שלף). Targ. Lam. IV, 3 (h. text חלץ).

Ithpe. אִיטְלַע *to be untied, taken off.* Targ. Y. Deut. XXIX, 4.—Yeb. 39ᵇ אִיטְלַע לה וכ׳ ed. (Ar. לך) have the shoe of thy right food untied (for her); ואַטְלַע ליה וכ׳ Ar. and he loosened the shoe of . . ., and she took it off (ed. ואיט׳ לה and he had his shoe . . . loosened &c.); [other interpret., v. preced.].

Af. אַטְלַע *to untie,* v. supra.

טֶלֶף c. (cmp. צלף) [*glittering, pealing,*] *hoof,* esp. (b. h. פרסה) *cloven foot.* Ex. R. s. 18 beg. B. Bath 75ᵇ; Kidd. 22ᵇ אחזה בטַלְפָּהּ if he seized the animal by its hoof.—*Du.* טַלְפַּיִם, טַלְפַּיִן, pl. טַלְפִּים (?), טַלְפּוֹת. Bekh. 44ᵃ; Tosef. Par. II (I), 2.—Par. II, 2 שקרניה וטַלְפֶּיהָ וכ׳; Bekh. l. c. שקרנים וטלפים (corr. acc.). Nidd. VI, 9 יש לו ט׳ has cloven feet. Ruth R. to III, 13 מטַלְפֵי סוסי by the hoofs of my horse (counting his steps, I know the distance); Koh. R. to VII, 8 (v. next w.).—Y. Snh. X, 28ᵈ bot. ואין טְלָפֶיהָ סדוקות and are not her feet cloven (is she not clean for you, fit to be your wife)?—Midr. Till. to Ps. XVIII, 11 טַלְפּוֹת סוסיהן וכ׳ the hoofs of their horses fell off; a. e. [Tosef. Ukts. II, 10 טלפין Var., v. מילפפון.]

טִילְ׳, טַלְפָּא, טַלַּף ch. 1) same. *Pl.* טַלְפִּין, טַלְפַּיָּא, טַלְפֵּי, טִילְ׳. Targ. Lev. XI, 3; a. fr.—Y. Ḥag. II, 77ᵇ bot. מן ט׳ דסוסיי וכ by counting the steps of my horse &c., v. preced.— Denom. מְטַלֵּף, מִיטְלַף, מַטְלַף (מַטְלְפָא) *with cloven foot, cloven.* Targ. Lev. l. c.—Targ. O. Deut. XIV, 6; a. fr. (v. Berl. Targ. O. II, p. 34).—2) (dial. for טלופחא) *beans.* Ned. 66ᵇ a Babylonian asked his Palestinean wife בשילי לי תרי טלפי cook for me two (a few) beans, and she cooked two feet (Rashi); [anoth. interpret.: she cooked for him just *two beans* and no more; marginal emendation בשילה ליה תרי טלפוי.]

טְלָפְחָא, v. טְלוּפְחָא.

טַלְפִּירָא, Y. Shek. VIII, beg. 51ᵃ לט׳, read אַפַּלְטִירָא.

טַלַּק (cmp. טלל) *to cast, throw.* Targ. Ps. LV, 23; Targ. Lam. II, 1; a. fr. (h. text השליך).—Gen. R. s. 75 ומַלְקֵיהּ וכ׳ . . . שלח he took off the purple cloak and threw it down before him. Y. Yeb. XII, 12ᵈ top; Y. Sabb. VI, 8ᵃ bot. [read:] טלקיה לחנותא דחלירטרא pitched it into a confectioner's shop. [Targ. Y. II, Ex. XXI, 18, v. *Ithpa.*]

Pa. טַלֵּיק same, also *to cast away, reject.* Targ. Ps. LI, 13 (ed. Lag. *Pe.*).—Y. Sabb. l. c. מְטַלֵּק לה; (Y. Yeb. l. c. מסלק). Y. Keth. XII, 35ᵃ טליק גרמיה threw himself down; (Y. Kil. IX, 32ᵇ top טְלַק); a. e.—Part. pass. מְטַלַּק. Targ. Y. Lev. XVII, 15.—Y. Snh. VII, end, 25ᵈ דאינון מְטַלְּקִין ברימא they have been thrown into the sea. Lam. R. to I, 1 רבתי (3 חד מאת׳) מְטַלְּקָא, v. מְדוֹכָא.

Ithpa. אִיטַּלַּק, *Ithpe.* אִיטְלִיק *to be thrown, to be cast away.* Targ. Job III, 4, v. אִיטַּלְקוּתָא. Targ. Y. II Ex. XXI, 18 [read:] וְיִטַּלַּק, or וְיִטְלַיק (h. text נפל). Targ. Ps. XXII, 11.—Y. Sot. V, 20ᵇ bot. א׳ עלוי it was thrown upon him, i. e. a penalty was imposed &c.

טַלְרִיתָא* f. (prob. dial. for טלל׳, טלל, cmp. Syr. טלרא P. Sm. 1482) *soldier's iron shoe.* Targ. I Kings II, 5 (h. text מנעל).

טַלֵּת, v. טַלְיָת ch.

טַמָּא or **טָמָא** m. (=טעמא, v. M. Kat. 18ᵃ quot. s. v. טַעֲמָא, a. T'shuboth G'onim ed. Cassel, p. 22ᵃ) *reason, argument* (on the cause of grief), *consolation.*—*Pl.* טַמָּיָא, or טְמָמֵי.—בֵּי ט׳ *gathering of comforters around the mourner* in his house or at the place of worship. Ber. 6ᵇ אגרא דבי ט׳ וכ׳ (Ar. טמא, Tshub. G'onim l. c. טעמא) the merit of attending the mourner's gathering lies in the silence (which must be observed until the mourner begins to speak). Snh. 113ᵃ [read:] למשאל ביה ט׳ (v. Rabb. D. S. a. l. note), v. טַעֲמָא.

טָמֵא I (טָמַם) (b. h.; cmp. טמם) [*to be filled up, inaccesible,*] *to be unclean*; v. טָמֵא II.

Pi. טִמֵּא (טְמָמָה) 1) *to make unclean, to soil, defile.* Yoma 39ᵃ אדם מְטַמֵּא עצמו מעט מְטַמְּאִין וכ׳ if a man begins to defile himself a little (through sin), he will soon be defiled largely. Yad. III, 5, a. fr. מט׳ את הידים their handling makes the hands unclean (washing the hands is required after handling them). Kel. I, 1; a. v. fr.—2) *to declare unclean.* Toh. VI, 2. Eduy I, 11; a. v. fr.—Makhsh. VI, 2 טְמָאוּ; Y. Dem. V, 24ᵈ טְמָמוּ.

Nif. נִטְמָא, *Hithpa.* הִתְטַמֵּא, הִתְטַמֵּא 1) *to become unclean, to be made unclean.* Ukts. I, 1 מְטַמֵּא וּמִיטַּמֵּא eventually makes unclean and becomes unclean. Kel. II, 1 מִיתְטַמְּאִין וכ׳ (ed. Dehr. מִיטַּמְּ׳) are fit to become unclean and to make unclean. Ib. ומיט׳ מאחוריהן וארגן מיט׳ וכ׳ Mish. ed. (Talm. ed. מְטַמְּ׳) may be made unclean through their backs (touching uncleanness), &c. Ib. VI, 4 וְנִטְמְאוּ and which became unclean; a. v. fr.—Yoma 38ᵇ [read:] בא לְטַמֵּא פְּתָחִין לו (v. Rabb. D. S. a. l. note) to him who is willing to defile himself, doors are open; Sabb.104ᵃ; Ab. Zar. 55ᵃ; Men. 29ᵇ.—2) *to make one's self unclean* by handling a corpse &c. (v. Lev. XXI, 1, sq.). Yeb. 60ᵃ מְטַמֵּא לה he (the priest) may attend to her burial; a. fr.

טְמָא ch. same, v. טָמֵא.

טְמָא II m., **טְמָאָה** f. (b. h., v. preced. art.) *unclean, levitically impure, forbidden.* Kel. XII, 2 התחובר לט׳ ט׳ whatever is attached to an object which is fit to become unclean, may become unclean. Ib. 1 טבעת אדם ט׳ a ring used by man may eventually become unclean; a. v. fr.—Hull. VII, 5 דג ט׳ a fish forbidden to eat. Ib. 6 ט׳ (בחמה) a forbidden animal; a. v. fr.—Ab. Zar. 39ᵃ (referring to 'the ass of the sea', v. חֲמָר, a. 'the ox of the sea', v. תּוֹרָא) טהור טהור ט׳ ט׳ what is unclean (on land) is clean (in water) &c. — טְמֵא מת = b. h. ט׳ למת, *one made unclean through a corpse.* Pes. 19ᵇ; a. fr.—*Pl.* טְמֵאִין, טְמֵיאִין; f. טְמֵאוֹת. Hull. VIII, 6. Pes. 17ᵃ. Kel. XI, 8; a. v. fr.—טְמֵיאֵי מתים, v. supra. Pes. 66ᵇ; a. fr.

טְמָא ch. same, v. טָמֵא.

טְמָאשָׁא m. (טְמַשׁ) *putting in ashes.* Esth. R. to I, 4, v. גְּרָאפָא.

טַמְדוּרְיָא* pr. n. pl. *Tamduria,* in Babylonia (?). Ab. Zar. 39ᵃ (Ms. M. טמו בירייא, v. Neub. Géogr. p. 392).

ט׳ בוריא, טמו, v. preced.

טְמוֹס, v. טוֹמוֹס.

טְמוּעָא m. (טְמַע) *sinking, sun-set.* Targ. Ps. CIV, 19 טְמוּעֵיהּ (Ms. טַמּוּ׳).

טְמִיר m. (טְמַר, v. טִרְמִידָא) *hiding place, refuge.* Targ. Ps. XXXII, 7. Targ. Job XXII, 14 ed. Lag. (ed. טְמִיר, טַמִּיר). [Targ. Ps. XIX, 13 טמורות ed. Lag., v. טְמִיר.]

טְמִירְתָּא, טְמִיר, v. sub טִרְמ׳.

טְמִירָה, v. טְמִיר.

טְמִימִים, v. טִרְמ׳.

טַמְטֵם, v. טָמַם.

טְמָא, טְמֵי = h. טָמֵא, *to be, become unclean.* Targ. Ps. CVI, 39 וְטַמְיוּ (some ed. incorr. וְטַמְּ׳).

Pa. טַמֵּי, טַמֵּא *to make unclean.* Targ. Y. II Num. XII, 12.—Targ. Mic. II, 10 בדיל לְטַמָּיוּתָהּ ed. Lag. (ed. בדיל ט׳ corr. acc.) in order to defile her.—Hull. 3ᵃ לְטַמְיֵיהּ ... ועַמְּיתֵיהּ לבשר ... the person will make the knife unclean and then the knife will make the flesh unclean. Pes. 79ᵃ דבשר הוא דְּמְטַמְּיָא ליה וכ׳ which affects only the flesh, but not the person. (Ms. M. מִיטַּמְּאֵי ... דְּמִיטַּמֵּי, *Ithpe.*). Ib. 67ᵇ מְטַמֵּי טַמּוּרֵי makes unclean; a. fr.

Ithpe. אִיטְּמֵי, אִיטְּמָא *to be made unclean.* Hull. 2ᵇ; a. e.

טְמֵא, טְמֵי m., constr. (preced.) *unclean.* Targ. Num. V, 2, a. fr. ט׳ נפשא, v. טְמֵא II.—Pl. f. טְמֵיָין. Targ. Y. Deut. XIV, 4 [read:] עִיבּוּרֵי ט׳ (v. Bekh. 7ᵃ) offsprings of unclean mothers.

טַמְיָא m. (טמר, cmp. טמם, אָטוּם) [*substantial,*] *bone.*—*Pl.* טַמְיָא, (טִרְמַיָּא). אובא ט׳, v. אוֹב ch.—שחיק ט׳ (an imprecation) whose bones be ground to dust. Lev. R. s. 25; a. fr.—[Tosef. Ohol. XVII, 3 מלוא טרמיא, v. לָטוּמְיָא.]—שׁוּם טַמְיָא pr. n. pl. *Shum T'mayya,* in Babylonia. B. Bath. 153ᵃ (Ms. M. שוטמי; oth. Verss. v. Rabb. D. S. a. l. note).

טַמְ׳, טַמַּיָּא, v. טַמָּא.

טַמְרָאוֹן, v. next w.

טִימְיוֹן, טַמְרוֹן m. (ταμεῖον) *treasury,* esp. *Roman aurarium, fiscus.* Lev. R. s. 19 מכניס ממונם לט׳ confiscated their property for the fiscus. Ib. s. 11, a. e. ט׳ גבאי tax collector; Ruth R. introd. end טַמְרָאוֹן (insert גבאי). Gen. R. s. 61 עד שנמצאת ארץ מצרים לט׳ until it was found by calculation that the entire land of Egypt would be forfeited to the treasury (for its indebtedness to the Jews); Yalk. ib. 110; (Meg. Taan. ch. III עד שהיתה מצרים שלהם). Gen. R. s. 51 תשרף מן ט׳ shall be set on fire at public expense; a. fr.—Esth. R. to I, 2 טרטרון, read טרמ׳, v. טַמְרָקוֹן.

טַמְרוּתָא, טַמְרִיתָא, v. טְמִי *Pa.*

טְמִינָה f. (טְמַן) *a place for chafing dishes,* contrad. to כִּירָה cooking stove. Y. Sabb. IV, end, 7ᵃ.

טִימְיָ׳, טַמְרָא m. (ταμιακός, tamiacus) *belonging to the imperial treasury, tamiaca (praedia), crown-lands, imperial domains.* Esth. R. introd. אתם ט׳ אתם you are crown property (God's own people); חלוקח לו עבד מן חט׳ שוב וכ׳ (read של בשר ודם, abbr. ש״ב, for שוב) does not he who takes to himself a slave from the crown lands forfeit his life? Ib. (ref. to Esth. VIII, 7) על דפשט ידיה בט׳ because he stretched forth his hand against crown property (the Jews).

טַמְרָקוֹן m. (variously corrupted) same. Pesik. Vayhi, p. 7ᵇ הן דמלכא שרי ט׳ where the king resides (in the seventh heaven) there is the crown property (which must not be desecrated by symbolical representations); Num. R. s. 12; Cant. R. to VI, 4; [Esth. R. to I, 2 טרטרון, v. טַמְרוֹן.]

טְמִיר, טָמִיר m., **טְמִירָא** c. (טְמַר, v. טְמוּר) *hidden, secret;* (also as noun) *secrecy.* Targ. I Sam. X, 22. Ib. XXI, 3 (h. text אלמני); a. fr.—עבד ט׳ *to live hidden.* Y.

Shebi. VIII, 38[b] top. Y. Dem. I, 21[d] bot. עבדת טמירה גבן (not טמו׳), was hidden with them; Y. Shek. V, 48[d] top טמירא.—*Pl.* טְמִירִין, f. טְמִירָתָא. Targ. Josh. VII, 21. Targ. Ps. XLIV, 22. Ib. XIX, 13 (ed. Lag. טמורות). Targ. Gen. XLI, 45 (v. Berl. Targ. O. II, p. 15).

טָמַם (v. טָמָא I) *to fill up, stop.* Sabb. 73[b]; 81[b] טְמָמָהּ filled it up. V. טוּם.

טַמֵּם ch. same. Targ. O. Gen. XXVI, 15; 18 טַמְּמוּנוּן (ed. Berl. טָמְמוּנִין; Y. טמונינון, corr. acc.). Targ. II Kings III, 19.—Gitt. 68[a] וטַמְּרִינְהוּ and filled the pits up. Yeb. 63[a] טוֹם וכ׳ fill up a hole in the wall (in time) &c.—Part. pass. טְמִימִים, טְמִימָא. M. Kat. 4[b] למיכרא נהרא ט׳ to dig up a channel the source of which is choked up.

Ithpe. אִיטַּמַּם *to be covered up, buried.* Meg. 27[b] דתיטמם בשיראי that thou be buried in silk. Ib. עד דא׳ וכ׳ until he was covered up with the silk garments (put upon him while he was asleep).

Palp. טַמְטֵם *to close around, to close.* Targ. Jud. III, 22 (h. text סגר). Targ. Y. Deut. XXIX, 3. Targ. Is. VI, 10. טמטם ed. Lag. (ed. עמעם, corr. acc.); a. e.—Part. pass. מְטַמְטֵם. Ib. XLIV, 18.

Ithpalp. אִיטַּמְטֵם *to be closed.* Ib. XXXII, 3. Targ. Ps. CXIX, 70 Regia (ed. אטפש).

טָמַן (b. h.; cmp. preced.) *to hide, store away, preserve,* esp. *to keep dishes warm* for the Sabbath. Sabb. II, 7 טוֹמְנִין את התחמין you may put warm dishes in the chafing stove &c. Ib. IV, 1; a. fr.—Makhsh. I, 6 הטומן פירותיו וכ׳ if one hides his fruits in water against thieves.—Koh. R. to X, 8 שהוא ט׳ וכ׳ that he buried it there; a. e.—Part. pass. טָמוּן. B. Kam. 5[b], a. e. נזקי ט׳ באש damage caused to things hidden in a pile to which fire was set. Gen. R. s. 68 היה ט׳ וכ׳ he (Jacob) was hiding (before Esau) in the house of Eber; Meg. 17[a] מוּטְמָן (Ms. M. נטמן, v. Rabb. D. S. a. l. note); a. fr.

Nif. נִטְמָן *to be hidden, to hide one's self, to be stored up.* Ib. שנ׳ בבית עבר, v. supra. Lev. R. s. 3 וּנְטָמְנוּ ד״ת בפיך and the words of the Law shall be stored up in thy mouth. Pesik. R. s. 4 נ׳ במערת sought protection in a cave; a. e.

Hif. הִטְמִין 1) *to hide, keep.* B. Kam. 61[b] שדרכם להַטְמִין וכ׳ which it is customary to hide in the stack. B. Mets. 61[b] במלח . . . לא יַטְמִין he must not keep his weights in salt (by which they gain in weight); a. fr.—Part. pass. מוּטְמָן, v. supra.—2) *to hide one's self, lie in wait.* B. Kam. 79[b] ראוהו שה׳ וכ׳ if he has been seen hiding himself in the woods (waiting for a chance to steal).

טַמָּן ch. same. Targ. Job XIV, 13 Ms. (ed. טשא). [Targ. Esth. V, 14 נטמון, Buxt., some ed. נטמא, נדמון, read with ed. Lag.: נרמי, נרמון.—Targ. Y. Gen. XXVI, 15; 18, v. טַמֵּם.]

טמן, Y. Dem. II, end, 23[a], read: נוּמְיָא, v. לוּמְיָא.

טָמַע, (cmp. טָמַן) *to hide, sink* (cmp. טָבַע I).

Nif. נִטְמַע *to be hidden, sunk, to be mixed up beyond recognition.* Kidd. 70[b] וכולן נִטְמְעוּ בכהונה and all of them have been lost among the priesthood (can no longer be distinguished from original priests). Ib. 71[a] a family שנִיטְמְעָה נ׳ (or שנִיטַּמְּעָה *Nithpa.*) once mixed with Israelites beyond traces of genealogical disabilities, shall remain so (shall not be traced up). Keth. 14[b], v. עִיסָּה; a. e.

טָמַע ch. same, 1) *to sink, be covered up.* Targ. Lam. II, 9 (h. text טבע). Targ. Y. Num. XXVI, 11. Targ. Ps. LXIX, 3; a. e.—2) (of the sun) *to set.* Targ. Y. Gen. XV, 17; a. fr.—3) *to cover up, bury.* Targ. Y. Ex. XV, 4; 12. Targ. Job XXXI, 33; a. e.—*Part. pass.* טָמִיעַ a) *hidden, buried.* Ib. III, 16 (h. text טמון); a. e.—b) *darkened, obscured.* ט׳ מזלא one whose planet is obscured, *haplessfellow.* Koh. R. to VII, 15. Ib. XI, 9; a. e.—4) (cmp. טמם) *to be inaccessible to argument, to be dull.* Targ. Job XVIII, 3 טְמִיעָנָא (not ט׳; Ms. Var. אִיטַּמְּפָנָא, v. טָנַף; h. text נטמינו).

Pa. טַמַּע *to sink, bury.* Ib. XL, 13 Ms. (ed. *Pe.*)

Ithpa. אִיטַּמַּע *to be sunk.* Targ. Job XXXVIII, 6 Ms. (ed. טְמִירָן).

טָמַר (v. preced.) *to hide, preserve, guard.* Targ. Gen. XXXV, 4 (h. text טמן); a. fr.—Part. pass. טָמִיר q. v.

Pa. טַמַּר, *Af.* אַטְמַר *to hide, withhold, keep removed.* Targ. Is. XXIX, 10. Targ. Ex. II, 2; a. e.—Part. pass. מְטַמַּר, v. infra.

Ithpa. אִיטַּמַּר, *Ithpe.* אִיטְטַמַּר *to be hidden, hide one's self.* Targ. Gen. III, 8; a. fr.—B. Kam. 57[a] כיון דמיטְטַמַּר וכ׳ when he hides himself from people; ib. 79[b] דקא מְטַמַּר מינירהו Ms. M. (ed. מטמרי, incorr.; Ms. H. מיטמר). Ib. מְטַמְּרֵי אִיטַּמּוּרֵי; a. e.—Gitt. 56[b] מילי דמְטַמְּרָן (or דמְטַמְּרָן, v. supra) hidden treasures.—[Tosef. Sabb. XVII (XVIII), 19 ואין מטמרין אותו, ed. Zuck., a corrupt tautography of אין משמרין אותו.]

טָמַשׁ (cmp. preced.; corresp. to h. טבל) *to dip, immerse.* Targ. Y. Ex. XII, 22; a. fr.—Part. pass. טְמִישׁ. Targ. Ps. LXXX, 6 (not טַמֵּשׁ).

Pa. טַמֵּשׁ same. Targ. Ruth II, 14 (ed. Amst. *Pe.*); a. fr.—Snh. 110[a] bot. וטַמְּשִׁיהּ במיא Ar. (ed. ואמשיהּ מייא) and dipped it in water. B. Bath. 74[a] וטמשיה Ar. (ed. אמשינה, v. Rabb. D. S. a. l. note 6). Gitt. 69[a] וניטַמְּשׁ וכ׳ (or וניטְמִישׁ) and let him dip them &c.; a. e.—*Part. pass.* מְטַמֵּשׁ *bathed, washed.* Targ. Job XXIV, 8 (ed. Wil. מִטַּ Ithpa.).

Ithpa. אִיטַּמַּשׁ, *Ithpe.* אִיטְטַמִּישׁ *to be dipped, to sink.* Targ. Ps. LX, 10.—Succ. 10[b] ליה וכ׳ אִיטְטַמִּישָׁא (Ms. M. אשתמיטא, cler. error for אִיתְטַמִּישָׁא) his garment became soaked with water.

***טמשא,** Lam. R. to I, 17, read טרשא, v. טְרַשׁ II.

טַן, v. טַנְהוּ.

טָנָא, v. טְנִי.

טְנָאנָא, טְנָאנָא, v. טַנְנָא.

טַנְבוּרָא m. (טבר, v. טִיבּוּר, cmp. טַבְלָא I) *tamburine, taborin.* Sot. 49[b].

טַן דִּי, טַנְדִּי (=טַעַן דִּי, v. דִּיר; cmp. טוּנָא I) adv. *with a load of grief, in trouble.* Targ. Job XVII, 16 (Regia טַנְהִי;

h. text בַּהֲדֵי). —Kidd. 7a, a. fr. טב למיתב ט׳ מלמיתב ארמלא Ar. led. (טן דו) it is better to dwell in grief than to dwell in widowhood, i. e. a woman prefers an unhappy married life to singleness.

טנדיסין, v. טינדיסין.

***טנדס**, Pirké d'R. El. ch. XLI כט׳, v. טורוס.

טְנוֹפֶת, טְנוּפָא, טְנוּף, v. טִינּוּף.

טְנַז *the second element of the word* שַׁעַטְנֵז, phonetically representing טוֹד, the act of *spinning*, and נוֹז, the act of *weaving*. Y. Kel. IX, end, 32d, v. שַׁעַטְנֵז.

טְנִי m. (b. h. טֶנֶא, cmp. טוּנָא I) [*traveller's load,*] 1) *T'ni*, a certain dry measure. Tam. III, 6, v. תַּרְקַב. Ib. 9.—2) *travelling box, basket.* Kel. XII, 3 כסוי ט׳ וכ׳ the metal cover of a box; של רופאים physicians' medicine box. Ib. XIV, 6; XVI, 7; Tosef. ib., B. Mets. II, 9 כסרטנא (corr. acc.); ib. IV, 11.—Y. Sot. IX, 24b bot. לתוך ט׳ וכ׳; Bab. ib. 48b בט׳ Ar. (ed. אִישְׁנִי q. v.) into a box made of lead and filled with barley husks.

טְנִיס, v. טַאֲנִיס.

טְנִיף, v. טָנַף.

טנכי, Y. Kil. IX, 32c top, read: מנכי, v. נְכִי.

טָנַן (cmp. טִין) *to be moistened and softened*, (of grains) *to be easily pealed in grinding.* Makhsh. III, 4 וטָנְנוּ and the wheat grew prepared for grinding. [Tanḥ. Vayiggash 9 טנגחה some ed., read טְנוּפָה.]

Pi. טִינֵּן *to prepare for grinding.* Makhsh. l. c. חִטְטַנֵּן בחול if one prepares wheat by mixing with sand; ib. 5 חמט׳ בטיט וכ׳ with dried clay.—Part. pass. מְטוּנָּן, f. מְטוּנֶּנֶת. M. Kat. 6b שדה מ׳ moist and fat soil, opp. גריד.

Hif. הֶחְטִין same. Makhsh. l. c. מְחַטְּרִים בחול (or מְטִרִין; fr. טין). Ib. 5 לְהָחְטִין Mish. ed. (Talm. ed. לְהָטְחִל fr. טָחַל). Tosef. ib. II, 2 להחטיח ed. Zuck. (Var. לְהָחְטִין). Tosef. Shebi V, 16 (twice) להחטיל (Var. להחטין), (once) להחטין; Y. ib. VII, beg., 37b מהו לחטן בחוטין (read: לְהָחְטִין בו חטין); ib. (repeatedly) לחטן (corr. acc.).

טְנַן ch. same, 1) *to moisten.* Targ. Job III, 5 (h. text גאל, Regia ׳רטנפ).—2) (cmp. our *to drivel*, Germ. *geifern*) *to be jealous, zealous, agitated* (corresp. to h. קנא). Targ. Ps. LXXIII, 3. Targ. Prov. III, 31; a. fr.

Pa. טַנֵּן 1) *to moisten.* Y. Pes. VII, 30a top מְטַנְּנָה אסור to mix the wheat with moist sand is forbidden, v. preced. —2) *to be jealous* &c. Targ. Ps. XXXVII, 1 תְּטַנֵּן Ms. (ed. תִּטְנַיִן. *Pe.*, תַּטְנִין *Af.*). Targ. Job XXXVI, 33 מְטַנְּנִין וכ׳ (Ms. מְטַנֵּין) attacking each other in the heat of discussion (cmp. קנאת סופרים, s. v. קִנְאָה).

Af. אַטְנִין, v. supra.

טִרְנָנָא, טְנָנָא f. (preced.) *jealousy, zeal, agitation* (corresp. to h. קִנְאָה). Targ. Ps. LXIX, 10. Targ. Job V, 2. Targ. II Esth. V, 8 (Var. טַנָּאנָא, טְנָאנָא). Ib. VII, 4 (h. text נֵזֶק!); a. fr.

טְנָנוּתָא f. same. Targ. Ps. LXXIX, 5.

טָנַף (b. h.; cmp. טנן) *to be soiled.*

Pi. טִינֵּף *to soil* with excrements, secretions &c.; *to secrete* (blood or mucus from the womb). Pesik. Par., p. 40b שטי׳ בפלטין וכ׳ that made a nuisance in the palace &c. Bekh. 20a, a. e. מְטַנֶּפֶת an animal secreting from the vagina (an evidence of birth or abortion). B. Kam. 3a טִרְנְפָה פירות the animal soiled fruits (by rolling in them). Tosef. Joma V (IV), 5 כדי שלא יְטַנְּפוּ וכ׳ that his feet may not soil his garments; a. fr.—*Part. pass.* מְטוּנָּף, f. מְטוּנֶּפֶת; pl. מְטוּנָּפִין, מְטוּנָּפִים *soiled, filthy, defiled, polluted.* Y. Snh. X, 27d top. Cant. R. to II, 8; a. fr.

Nithpa. נִיטַּנֵּף, *Nif.* נִטְנַף *to be soiled, defiled.* Y. Yoma VIII, 44d נִיטַּנְּפוּ רגליו (or נִיטְנְפוּ) if his feet became muddy.—*Y. Ber. I, 3c bot. ראה כפים חללו שלא נִיטְנְפוּ בבנין וכ׳ ed. Lehm. (ed. Ven. נטפו, ed. Krot. חטפו, v. חָטַף) see these hands which have not been in the least soiled by misappropriating the Temple funds.

טָנַף ch. same. Part. pass. טָנִיף. Sabb. 57a טְנִיפָן they were soiled with dirt (Rashi: מִיטַּנְּפֵי *Ithpa.*).

Pa. טַנֵּף *to soil, pollute.* Targ. Cant. V, 3 (ed. Lag. אטופ׳, read: אֲטַנְּפַר). Targ. Job III, 5 (v. טָנַן). Targ. Y. Num. XXXV, 33. [Ib. רְטוֹף; Targ. Y. Deut. XXI, 23 תְּטוּפוּן, prob. to be read: רְטַנְּפוּן, תְּטַנְּפוּן.]—Bekh. 20a ודאי לא ט׳ it has certainly not had any secretion indicative of birth, v. preced.

Ithpa. אִיטַּנַּף *to be soiled, defiled.* Targ. Lam. IV, 14. Targ. Job. XVIII, 3 (v. טָמֵא). Targ. Ps. CVI, 38; a. e.—Sabb. 57a, v. supra. B. Bath. 82b קְמִיטַּנְּפִי פירי the fruits are soiled (will rot, when falling on moist plants).

טְנָרָא, טְנָרָה, v. טִירָה.

טָס, v. טוּס.

טַס m. (טסס, sec. r. of טוס) [*glittering, flying*] *foil, plate.* Gitt. 20b כתב . . . על טס וכ׳ if he wrote to her a letter of divorce on gold foil; Y. ib. II, 44b. Kel. XIII, 6 חשן שבטס a key-ward fastened to a thin plate. Sabb. 60a ט׳ של זהב וכ׳ the pin has on one end a gold plate.—*Pl.* טַסִּין. Kel. XI, 3 מן חט׳ וכ׳ of (tin) foil or other plating material; Tosef. ib. B. Bath. V, 16. Sabb. 103a טַסֵּי משכן the foils used for the Tabernacle (Ex. XXXIX, 3).

טַסָּא, טָסָא I ch. same. Targ. Prov. XXVI, 8 (Var. כיפא, h. text אבן); v. נִירְקָא.—*Pl.* טַסִּין, טָסִין. Targ. Num. XVII, 3. Targ. Ex. XXXIX, 3.

***טַסָּא** II collect. noun (v. preced.) *soldiers with glittering armor* (?). Targ. Nah. III, 17 (h. text מנזריך).

טסבלאות, Sifré Num. 42, read אִסְטַבְלָאוֹת=סְטַ׳ *stables.*

טִיסִ׳, טַסְבְּרָא m. (Ispe. noun of סְבַר II, cmp. עַצְדְּקָא) *treasure, store, store-house.*—*Pl.* טִיסִ׳, טַסְבְּרִין. Targ. Koh II, 8. Targ. Esth. VIII, 1.—Targ. Ps. LXVIII, 14 (h. text אברות־!).—V. תִּסְבְּרָא.

טסורא, Y. Keth. XI, 34b bot., v. סְנְטִירָא.

טסים, v. דטסים.

טַסְנִי, v. טִרְסְנִי.

טַסָּקָא f. (v. Freit. Arab. Dict. s. v. ṭask) 1) *a basket*, as *a measure*. Gitt. 78ª לאיתויי ט׳ דאכלא בח וכ׳ (Tosaf. to Ab. Zar. 14ᵇ quotes בירה . . .) to include the measure in which she measures (or eats) figs (destined) for her particular use. Meg. 7ᵇ מלא ט׳ וכ׳ (Ms. O. טרסקא, v. Rabb. D. S. a. l., Var. צנא) a *taska* full of &c.—2) name of a Persian *land-tax* (a certain measure for each certain quantity of produces). B. Mets. 73ᵇ ארעא לט׳ וכ׳ the land is pledged to the *taska*, and the king has decreed that he who pays the *taska* shall have the usufruct of the land; B. Bath. 54ᵇ. B. Mets. 110ª ט׳ יהיב . . . תקינו the Rabbis have given him a remedy in hand in ordering that the mortgagee shall pay the taxes (and thus secure his ownership against the mortgager's eventual claims). Gitt. 58ᵇ קביל ארעא בט׳ rented a piece of land for the taxes on it; Ned. 46ᵇ. B. Bath. 55ª, v. זִירַהרוֹרָא.—Kidd. 70ᵇ, v. הַסָּקָא.

טָעָה, טָעָא, v. טעי.

טָעוּ f. (preced.) 1) *going astray*. Targ. Jer. III, 8 (ed. Wil. טָעוֹ). Targ. Is. XIX, 14. Targ. Ps. CXXXIX, 24 Regia (ed. אורח דט׳; h. text עצב); a. fr.—*Pl.* טַעֲוָותָא. Targ. Nah. III, 4; a. e.—2) (cacophem.), also טַעֲוָא, טַעֲוָא m. *idol*. Targ. Y. Deut. IV, 16. Targ. II Chr. XXXII, 15. Ib. XXXV, 21 טָעוּתִי (or טַעֲוָתִי) my deity.—*Pl.* טַעֲוָן, טַעֲוָתָא, טַעֲוָתָא, טַעֲוָוָ׳. Targ. Is. I, 29. Targ. Deut. XXVIII, 36; a. fr.

טָעוֹן, v. טְעִין a. טְעַן. [Constr. of טְעוּנָא q. v.]

טָעוֹן 1) part. pass. of טְעַן; 2) *requirement*, v. טוֹעַן.

טְעוּנָא m., constr. טְעוּן (טְעַן II, v. טוּנָא I) 1) *load*. Targ. I Sam. XVI, 20 ט׳ חמרא ט׳ דלחמא ed. Lag. (oth. ed. טעין דלחמא) an ass-load consisting of a load (or *bag*, v. infra) of bread and &c. Targ. II Kings V, 17; a. e.—Sot. 34ª, v. דְּלֵי. B. Mets. 97ª; a. e.—*Pl.* טְעוּנֵי, טְעוּנַיָּיא, טְעוּנָיָּא. Ib. 32ª . . דרמי וטעונייהו when they themselves and their loads lie on the road.—2) *bag*.—*Pl.* as ab. Targ. Josh. II, 6 כיתנא ט׳ bags of flax.—Y. Dem. II, 22ᵈ, contrad. to אַשְׁפָּלָה. Lam. R. introd. (R. Joh. 1) מובלי ט׳ דחלא loads of bags of sand.

טָעוּת f. (טָעָה) 1) *error, mistake*. B. Mets. 15ᵇ; Keth. 51ª, a. fr. סופר ט׳, v. אַחֲרָיוּת. Gen. R. s. 99, v. סוּחָה.—B. Kam. 113ᵇ וטעותו (v. Rabb. D. S. a. l.) and a gain through his (the gentile's) mistake; a. fr.—*Pl.* טָעֻיוֹת Macc. 12ª. Men. 29ᵇ; a. e.—2) (v. טָעוּ) *idol*. Sifré Num. 131 אוי לכם ולטעותיכם woe is unto you and your idol; Y. Snh. X, 28ᵈ אין לכם וכ׳ (corr. acc.).

טָעוּתָא, טָעוּתָא, v. טָעוּ.

טָעָה, טָעָא (b. h.) 1) (cmp. תָּעָה) *to err, be mistaken*. Ber. II, 3 קרא וט׳ וחזור למקום שט׳ if in reading the Sh'ma one made a mistake, he must go back to the passage in which he made a mistake. B. Mets. 63ᵇ בכדי שהדעת טוֹעָה within the limits of a reasonable mistake in counting. Snh. 33ᵇ ט׳ בדבר שהצדוקין וכ׳ if the judge made a mistake in a case in which there is no difference of opinion between the Sadducees and Pharisees. Ib. 6ª, a. e. ט׳ בדבר משנה if the judge gave a wrong decision against an explicit law in the Mishnah; ט׳ בשיקול הדעת, v. הַדַּעַת; a. fr.—2) *to seek, to miss* (cmp. טָעַן I). Taan. III, 8 אבן חטוּעִים; B. Mets. 28ᵇ אבן טוֹעִין Ms. M. (ed. טוֹעֵן, v. Rabb. D. S. a. l. note), v. אֶבֶן.—Lev. R. s. 13, beg. אני טָעִיתִי את ההלכה I had *forgotten* the law in the case.

Hif. הִטְעָה *to lead astray, to deceive, disappoint*. B. Mets. VI, 1 הִטְעוּ זה את זה they deceived one another, i. e. the agent employed to engage laborers did not act according to instruction, v. next w.—M. Kat. II, 1 הִטְעוּהוּ פועלים hired men disappointed him. Gen. R. s. 19 end (interpret. *hishshiani*, Gen. III, 13) הִטְעַנִי he deceived me with false promises; a. e.

Hof. הוּטְעָה *to be led astray, be deceived*. Tanḥ. Balak 5 כמו שהוטעה ה׳ as he led astray, so was he led astray.—Part. מוּטְעֶה, f. מוּטְעֵית, מוּטְעָת *misled, brought about by mistake, under false premises*. Yeb. 106ª חלרצה מ׳ a *ḥălitsah* to which the *yabam* consented in consequence of a deception (a promise not kept); Tosef. ib. XII, 13; Keth. 74ª.—R. Hash. 25ª אתם אפי׳ מוּטְעִין 'ye' (shall appoint), even if deceived by witnesses (your decision stands). Sabb. 101ᵇ מוטעין (mattings fastened, or spread) by mistake; a. e.

טְעָא, טְעִי ch. same, 1) (corresp. to b. h. תָּעָה) *to wander, be lost; to reel*. Targ. Y. Gen. XXI, 14 טָעָת (O. ed. Berl. טְעַת, ed. Vien. תָּעַת). Targ. Is. XXVIII, 7. Ib. XIX, 13; a. fr.—Gitt. 68ᵇ רויא דחוה קא טָעֵי באורחא a drunken man that was lost on the road; a. e.—2) (corresp. to b. h. זָנָה) *to go astray, worship idols, to be licentious* &c. Targ. Am. VII, 17. Targ. Ex. XXXIV, 15 וישטעון (ed. Amst. O. וישטון). Ib. 16 וישטעון ed. Berl. (ed. Amst. וישטעין, Y. I וכד טָעָיָן, Y. II וישטעון); a. fr.—Gen. R. s. 87, beg. (expl. סוררת Prov. VII, 11) טָעְיָא running about, prostitute, v. טָעִיתָא.—3) *to err, be mistaken*. Targ. Ps. LXXVIII, 9 טְעוּ miscalculated the term of redemption (v. Ex. R. s. 20).—Yeb. 121ª מִיטְעֵינָא I was mistaken; a. e.—4) *to forget*. Targ. Prov. II, 17. Ib. XXXI, 5; 7. Ib. VI, 20 (ed. Vien. תטעי מנימוסא *deviate from*).

Af. אַטְעֵי 1) *to lead astray, to deceive*. Targ. Deut. XXVII, 18 יַטְעֵי (not יָט׳). Targ. Ex. XXXIV, 16; a. fr.—B. Mets. 76ª אַטְעוּ פועלים וכ׳ the hired men deceived (the one engaging the others deceived them as to their wages, v. preced.); (Var. אִיטְעוּ וכ׳ they were deceived by one of their own).—Ḥull. 94ᵇ מַטְעוּ נפשיירהו they deceive themselves; a. fr.—2) *to prostitute*. Targ. O. Lev. XIX, 29.—3) (denom. of טָעְיָא) *to deify, worship as deity*. Targ. II Chr. XXIV, 17 (v. Ex. R. s. 8).—[4) *to cause to be forgotten, to ignore*. Targ. Prov. XVII, 14 אַטְעֵי (ed. Lag. מטעי, prob. to be read: אַטְרֵשׁ, h. text נִטְוֹשׁ.]

Ithpe. אִיטְעֵי, אִיטְעָא 1) *to be deceived*. B. Mets. 76ª, v. supra.—2) *to be forgotten*. Targ. Prov. VI, 33 (h. text חמזחה).

טְעִים, v. טְעַם.

טְעִימָה f. (טָעַם) *tasting*, transf. *testing, the quantity used for testing* the color. Men. 42b ט׳ פסולה the quantity taken out of the kettle for testing is unfit for sacred use; ט׳ פסלה that quantity, if put back, disqualifies the entire contents of the kettle. Ib. 40a גזרה משום ט׳ (not טעימא or דטעימא) it is to be feared lest the quantity used for testing may be put back again.

טְעִין, v. טָעַן.

טְעִין (מְעוֹן) טְעִינָא m., **טְעִינָא** f. (טָעַן II) *laden, carrying.* [Targ. I Sam. XVI, 20, v. טְעוּנָא.] Targ. Esth. II, 15 טְעִינַת טרבי (h. text תן נשאת).—Gen. R. s. 70 ממון אתית טְעִינָא ט׳ וכ׳ that I came laden with money; I bring only words.—*Pl.* טְעִינִין (טְעוּ); f. טְעִינָן. Targ. Gen. XXXVII, 25 (Y. ed. Amst. טְעוּ). Ib. XLV, 23; a. e.

טְעִינָה f. (טָעַן II) 1) *loading, assistance rendered in loading up*, opp. פְּרִיקָה. B. Mets. 31a. Ib. 32a בשכר ט׳ for assistance in loading one may claim wages; a. e.—2) *carrying.* Num. R. s. 6 לשם טְעִינַת הארון for the office of carrying the Ark.

טַעֲיִתָא, טָעְיָתָא f. (טָעֶה) *prostitute.* Targ. Nah. III, 4; a. e.—Yalk. Prov. 940 (expl. סרחת, Prov. VII, 11); (Gen. R. s. 87 טעיתא), v. טָעֶה.

טָעַם (b. h.) [*to be bright, wise* (v. Ps. XXXIV, 9),] *to examine, to taste, test, try, experience.* Yoma 22b לא ט׳ טַעַם חטא never tasted the taste of sin (was innocent). Y. Succ. V, 55b לא היו טוֹעֲמִין טעם וכ׳ had not even a taste of sleep. Ber. 35a שרטעום וכ׳ אסור . . one must not taste food without a blessing. Ib. 14a מהו שיטעום dare he (who fasts) taste food when cooking? Num. R. s. 7 כל מי . . . חיה טוֹעֲמוֹ whoever desired to eat meat felt its taste (in the mannah); a. v. fr.

Hif. הִטְעִים 1) *to give to taste.* Ned. 66b עד שתַטְעִימֵנִי לרב וכ׳ . . . until thou makest R. J. taste of thy dish. B. Mets. 75a כדי להַטְעִימָן וכ׳ in order to give them a taste of usury (that they might feel its oppressiveness). Cant. R. to VII, 2 ומטעמני . . . תהא (read וַתַּטְעִימֵנִי or וְתַטְעֲמֵנִי *Pi.*) thou shalt bring some of them before me and let me taste them; a. fr.—2) *to make tasteful, to explain.* Sot. 21b המַטְעִים דבריו וכ׳ who explains his case to the judge (trying to preoccupy him), before his adversary appears; Tanh. Mishp. 6; a. e.—V. מַטְעֲמָת.

טַעַם, טְעִים (טָעִים) ch. same. Targ. I Sam. XIV, 24; a. fr.—Targ. Y. Deut. XXXII, 1 דלא טַעֲמִין מיתותא which taste no death (heaven and earth).—Ber. 44a דלא ט׳ דוכא that he tasted no food. Sabb. 11a לִיטְעוֹם מר מידי take some refreshment, Sir!—Hor. 11a אֶטְעוֹם טעם דאיסורא I wish to try how a forbidden thing tastes; a. fr.

Af. אַטְעֵים *to give to taste.* Targ. Y. Gen. XXIV, 17.—Koh. R. to I, 3 ליה את טַעְמָם לי מתבשילי wilt thou not let me taste what I have cooked (for thee?); Lev. R. s. 28; Pesik. R. s. 18; Pesik. Haomer, p. 70a . . טַעְמִים . . מתבשילך of the dish prepared for thee?

Pa. טַעֵם *to taste.* Part. pass. מְטַעֲמִין *tasted, touched.* Lev. R. l. c. why do the dishes come out ולא מְטַעֲמִין without being touched?; (Koh. R. l. c. ולא טעמין and they taste them not).

טַעַם m. (b. h.; preced.) [*pleasure, will* (Jonah III, 7),] 1) *sense, wisdom, sound reasoning; reason, cause, ground.* Ab. Zar. 18a דברים של ט׳ sensible argument. Ḥull. 6a להחזיר לו ט׳ to give him a clear answer.—Sabb. 83b ולא נתגלה טַעֲמָה the reason of it has not been made known. Ḥull. 101b מאיזה ט׳ וכ׳ for what reason it has been forbidden to them; a. fr.—*Pl.* טְעָמִים, טְעָמִין. Snh. 34a מקרא אחד יוצא לכמה ט׳ ואין טעם אחד וכ׳ one biblical expression may be used for many arguments, but one and the same argument must not be deduced from different biblical expressions. Erub. 13b טְעֲמֵי טומאה arguments in favor of uncleanness; a. fr.—פְּסָקֵי טְעָמִים *the incisions, in the Bible verse, according to sense; punctuation signs, accents.* Meg. 3a (ref. to וביארו במקרא, Neh. VIII, 8) אלו פ׳ ט׳ that means the punctuation signs; Y. ib. IV, 74d bot.; Gen. R. s. 36 (ref. to ושום שכל, Neh. l. c.) אלו הט׳ (sub. פסקי).—Esp. *taste.* Yoma 22b, v. טָעַם. Ḥull. 98b כעיקר ט׳ the taste of a forbidden thing is as forbidden as the substance itself. Pes. 44b top ליתן ט׳ כעיקר to intimate that the taste (of grapes soaked in water) is equally forbidden as the substance (of grapes). Ḥull. 108a טַעֲמוֹ ולא ממשו וכ׳ the taste of a thing without the substance (after removing the forbidden substance) is in all cases biblically forbidden. Ib. VII, 4 אם יש בה בנותן ט׳ if there is enough of it to give a taste to the entire mixture. Ib. בזמן שמכירו בנותן ט׳ as long as it can be recognized (and removed), it depends on its giving a taste (whether or not the mixture is forbidden). Ib. 111b נותן ט׳ בר נותן an object forbidden for its having absorbed the taste of a forbidden thing, and which (through mixture) has again given taste to another thing, a taste-giver in the second degree. Ab. Zar. 39b, a. fr. נותן טעם לפגם (abbr. נ״ט) imparting a deteriorating taste, נ״ט לשבח giving an improving taste; a. v. fr.—

טַעֲמָא, טְעִים, טָעֵם, טַעֲמִין ch. same, 1) *pleasure, will.* Dan. III, 10; a. e.—2) *good cheer.* Ib. V, 2.—3) *reason, argument, sense* &c. Targ. Job XII, 20; a. e.—B. Bath. 173b דלא יהבי ט׳ וכ׳ who give no reason for their decisions (judge arbitrarily). Ib., a. fr. מאי ט׳ (abbr. מ״ט) what is the reason (of the law of the Mishnah)?—Kidd. 68b, a. fr. דריש ט׳ דקרא interprets the biblical law on its reason and accordingly modifies it, extending or limiting, e. g. (B. Mets. 115a) applying the law Deut. XXIV, 17 only to poor widows. Ib. אלא לרבנן מאי טַעֲמַיְיהוּ but according to the Rabbis (who do not interpret the law on its reason), where is the argument for it? (prob. to be read: טַעֲמַיְיהוּ; Yeb. 23a מנא לן). Ber. 7b מ״ט לא אתי מר וכ׳ why do you not come to synagogue for prayer?—Ib. 11a קא מפרשי טַעֲמַיְיהוּ וט׳ וכ׳ they give their reason for their own opinion and for differing with Beth-Sh.—Keth. 83b הלכה כר׳ . . . ולא מטַעֲמֵיה the rule (practice) is in agreement with R. S.'s opinion, but not for the reason he had for it. Ib. 84a כטעמיה וכהלכתיה in agreement both with his argument and his legal opinion; a. fr.—Pes. 21b, a. fr. ט׳ דכתב וכ׳ the reason (of this) is, because &c., i. e. this is so only because

&c.—וּלְטַעֲמָיךְ now, according to your argument (assuming it to be correct, — what then?). Ber. 43a; a. v. fr.—4) *argument on the cause of bereavement, consolation* (v. טַעֲמָא). M. Kat. 18a למישאל ט׳ מינירה (Ms. M.; second time, לשיולי ביה ט׳) to get his permission to argue (with him), i. e. to console him. Snh. 113a [read:] למשאל ביה ט׳ (or טמא, v. Rabb. D. S. a.l. note 7) to console him.—בֵּי טַעֲמָא, v. טַעֲמָא.—5) *taste.* Targ. Num. XI, 8; a. e.—Yoma 78b ט׳ דמירתותא a foretaste of death. Hor. 11a, v. טְעַם. Ḥull. 97a בט׳ it depends on the taste (whether a mixture be forbidden), v. preced. Ib.b מין בשאינו מינו .. בט׳ in case of a mixture of heterogeneous things which are permitted, we decide by the taste; a. fr.—*Pl.* טַעֲמִין. Targ. Cant. V, 11; 13.

טַעֲמָא m. (preced.) *pleader. Pl.* טָעֲמָיָא. Esth. R. to I, 3 בנוי ט׳ ובני סגניא דהלכה his young pleaders and counsellors. Ib. בני ט׳ בני . . . דהלכה *pleaders* means his counsellors.

טָעַן I (cmp. טָעָה) [*to seek, ask,* (cmp. בָּעָא),] 1) *to claim* before court, *to sue, to plead.* Keth. XIII, 4 הטוען את חבירו כדי וכ׳ if one claims from his neighbor a certain number of jugs of oil. Ib. 108b, a. e. טָעָנוּ חטין וכ׳ if one claims wheat and barley (two different things), and defendant admits barley. Shebu. 43a עד שיטענוהו בדבר וכ׳ until he sues him for something weighable or countable. Gitt. 58b טוֹעֲנִין ליורש וכ׳ the court pleads in behalf of the heir &c.; a. v. fr.—Part. pass. טָעוּן, f. טְעוּנָה *is required for, requires.* Zeb. V, 7 דמן ט׳ הזריה their blood is required for sprinkling (must be sprinkled). Bicc. II, 1 טְעוּנִים רחיצת וכ׳ require washing of hands; a. v. fr.—Denom. טַעַן, טוֹעַן *requirement, obligation,* fr. which טָעַן ט׳ *to require.* Sifra introd. ויצא מן הכלל ליטעון ט׳ אחר שהוא וכ׳ and is specified for another requirement in keeping with the general subject.—2) *to seek after, to suspect,* v. infra.

Nif. נִטְעַן 1) *to be sued, to be respondent, defendant.* Y. B. Kam. X, beg. 7b אפי׳ קטנים נִטְעָנִין להן בב״ד even for minors defense is made in court (prob. to be read: טוֹעֲנִין, cmp. Gitt. 58b, quoted supra). [In later literature טוֹעֵן *claimant,* נִטְעָן *defendant.*]—2) *to be inquired after, suspected, to be summoned on suspicion.* Yeb. II, 8 הנ׳ על א״א וכ׳ if one was suspected of intercourse with a married woman, and the court caused her to be sent away from him(her husband) on his account; ib. 24b; Tosef. ib. IV, 5 הנ״ט מא״א. Y. ib. II, 4a bot. בנ׳ בעדים when the suspicion has been corroborated by witnesses.

טְעַן, מְטַעֵן ch. same, *to plead.* Keth. 105b אי בעי טָעֵין וכ׳ if he chooses, he may plead thus. Gitt. 58b אי דקא טעין וכ׳ is it that he pleads (demurs) and says &c.?; a. fr.

טָעַן II (b. h.; cmp. טָעָה, טַעֲיָא, a. Ges. H. Dict.10 s. v. צען) [*to move, make ready for travelling,*] 1) (cmp. נָטָא) *to load, pack up.* Num. R. s. 6 וטוענים על העגלות and pack (them) upon wagons; a. fr.—Part. pass. טָעוּן (interch. with טוֹעֵן) *laden, carrying.* Ib. s. 5 מי שהוא ט׳ בקרשים some had a share in carrying (moving) the boards. Ib. טוענין כל כלי האריגה had to carry all woven materials. Ib. s. 6 הירה מטוֹעֲנֵי וכ׳ was one of those carrying the ark. B. Mets. 32b טְעוּנָה יין אסור carrying forbidden wine.—Midr. Till. to Ps. XVIII בשעה . . . טְעוּנִין את המים when the clouds are charged with water; Yalk. Sam. 160 אלו טוענין חרבות טוענין מן המים (corr. acc.), v. חָשַׁךְ. Ib. those carrying swords, others lances &c.; a. fr.—3) Esp. *to help one broken down on the road to load again,* contrad. to פרק to help in unloading. B. Mets. II, 10 מצוה לְטָעֵן . . . . the biblical law requires man to help in unloading, but not in loading (without remuneration); אף לט׳ loading, too, must be done gratuitously, v. טְעִינָה; a. fr.

Nif. נִטְעַן 1) *to be laden.* Gen. R. s. 82 נ׳ ברכות was laden with blessings; a. e.—Trnsf. (cmp. כָּבֵד) *to be very ill.* Treat. S'maḥ. ch. VIII אמר לו נ׳ he said to him, He (thy son) is very ill.—2) *to be carried.* Midr. Till. to Ps. LXXXVII [read:] אינן יכולין להִטָּעֵן . . . וטוֹעֲנִין וכ׳ who cannot be carried (on wagons &c.) . . . and they carry them on their hands (in a chair); (v. next w. a. Yalk. Ps. 838).

Hif. הִטְעִין 1) *to lade, put on.* Lev. R. s. 13 ה׳ לחמורו וכ׳ he put on his ass five S'ah &c. Sabb. 5a הִטְעִינוֹ וחבירו וכ׳ his neighbor placed something in his hand to carry, ה׳ שמים the heavens placed &c. (when he put his hand forth to collect and carry rain water); a. e.—2) *to carry goods for sale.* Y. Peah I, 16a top (ref. to Lev. XIX, 16) שלא תהא כרוכל הזה מַטְעִין דבריו וכ׳ be not like the peddler carrying the talk of this one to the other &c.

טְעִין, מְטַעֵן ch. same, 1) *to be laden; to carry, bear* (h. נשא). Targ. Y. II Num. XIII, 23 (ed. Amst. טַעֲנוּ *Pa.*). Targ. O. Gen. XLIV, 1. Targ. Joel II, 22; a. fr. — B. Mets. 40b כיון דמָטְעִין מָטְעִין when they are once impregnated (with the fluid), they resorb no more.—Trnsf. *to suffer, bear.* Targ. Prov. IX, 12; a. e.—2) *to lade, to harness.* Targ. O. Gen. XLV, 17 טְעוּנוּ ed. Berl. (oth ed. a. Y. מַטְעִינוּ). Targ. Y. ib. XLIV, 13.—Esp. *to help carrying,* opp. פרק, v. preced. Gen. R. s. 96 משל הרוט . . . טעון וכ׳ the common adage says, if thy friend's son is dead, help carrying; if thy friend is dead, throw off (common people show no favor where no return can be expected). Y. Ḥag. II, 77b top מיטְעוֹן תרי וכ׳ that two carry one load; a. fr.

Pa. טַעֵן same. Ib. הוון מְטַעֲנִין להין they made them carry &c.—Part. pass. מְטַעַן *carried, moved.* Cant. R. to IV, 8 דלית אינון . . מְטַעֲנִין וכ׳ who are too feeble to be carried in a *lectica,* and whom they carry in a *cathedra.*

Af. אַטְעֵן 1) *to carry.* Ib. מַטְעִינָן. Y. Ḥag. l. c. אַטְעוּנָנוֹן יחידאין carry them singly, אַטְעוּנִינוֹן וכ׳ they did so; אטעונינון צלוחיין carry straight through (without resting). —א׳ חנא = h. נשא חן *to find grace.* Targ. Esth. II, 17 (ed. Lag. אַשׁ, *Ithpe.*); a. e.

Ithpe. אִיטְעַן 1) *to be laden.* Targ. Lam. V, 5. Targ. Esth. l. c., v. supra.—2) *to be carried* (in a chair). Y. Bets. I, 60c bot. מִיטְעַן מערס וכ׳ allowed himself to be carried from one seat (where he lectured) to another. Ib., v. סְרִינָא.—3) (v. preced. *Nif.*) *to become severely ill.* Targ. II Sam. XII, 15 (h. text ויאנש).

טְעַן III *to move to and back, to swing* a whip &c. Num. R. s. 12 דלא יהוון טַעֲנִין וכ׳ that they should not swing the rod over the children (Midr. Till. to Ps. XCI מחזיר . .; Yalk. Ps. 842 מחזירין).

Pa., part. pass. מְטַעֲן *swung upon, struck* with a spear &c., *wounded.* Targ. Is. XIV, 19 מְטַעֲנֵי חרב (h. text מְטֻעֲנֵי). Targ. Jer. XXXVII, 10 מְטַעֲנִין (h. text מדקרים); a. e.

טַעַן m. (טְעַן I) 1) *requirement,* v. טוֹעֲנָן a. טְעַן I.—2) *search, claim.* B. Mets. 28b טעון אבן ט׳, v. טְעָה.

טַעֲנָה f. (טְעַן I) 1) *plea, suit, claim.* Shebu. VI, 1 הט׳ . . . והתודאה וכ׳ if the claim is for two M'ah silver, and the defendant admits the value of a P'rutah. Ib. אם אין התודאה ממין הט׳ if the defendant's admission is not homogeneous with the claim (e. g. one sues for wheat and the defendant alleges to owe barley). Ib. 39b כפירת ט׳ עצמה וכ׳ the claim of two M'ah in the Mishnah means that amount of the claim which is disputed; it means that the original claim was for two &c. Keth. I, 1 טַעֲנַת בתולים, v. בְּתוּלִים.—B. Kam. 57a גנב ט׳, v. גָּנַב. Ib. לסטים ט׳, v. לָסְטִים; a. fr.—*Pl.* טַעֲנוֹת. Y. Snh. III, 21b bot. לשנות טַעֲנוֹתֵיהֶן . . צריך the judge must repeat the pleas of the contesting parties; Midr. Till. to Ps. LXXII לשקול ט׳ בפני שניהם לשקול ט׳ weigh their pleas in the presence of both parties; a. e.—2) *suspicion, talk, fault-finding.* Num. R. s. 10 (ed. Amst. p. 240a) מפני טענת הבריות not to give rise to people's talk; Ab. d'R. N. ch. II. Y. Ber. I, 3c מפני ט׳ המינין not to give support to the talk of the heretics (Bab. ib. 12a תרעומת).

טַעֲנְתָא ch. same, *plea.* Kidd. 28a האי ט׳ מעליתי׳ היא is not this a good plea?—*Pl.* טַעֲנָתָא. Keth. 18a כולהי ט׳ טענת וכ׳ all pleas consist of the claim of other people and one's own admission (replique).

***טְעַק** (עוק, ט for ח; cmp. טִיגֵּן) *to be narrow.* Targ. Prov. IV, 12 תִּטְעוּק ed. Lag. (Levita תִּטְעַק; ed. Wil. תתעוק).

Ithpa. אִיטְטְעַק, אִיטְעַק, *Ithpe.* אִיטְטְעִיק *to be pressed, troubled.* Targ. Ps. XXXI, 10 אִיטְעַק Ms. (ed. אִיטְטְעַק, ed. Wil. אִתְעַק; ed. Lag. אירטלק). Targ. Prov. XXIV, 10 מִיטְטְעִיק Ms. a. Lev. (ed. Lag. a. oth. מתתעיק). V. תְּעַק.

טַף m. collect. pl. (b. h.; טָפַף I; cmp. טפל) [*joined to, dependent,*] *children.* Ḥag. 3a (ref. to Deut. XXXI, 12) טַף למה באין why must the children come?; Tosef. Sot. VII, 9 טף למה בא (Var. באין . . טַפְלַיִן); Ab. d'R. N. ch. XVIII. Mekh. Bo. s. 16 וכי טף היה יודע וכ׳ would children have known to distinguish &c.?

טָפָא, v. טְפֵי.

טָפָא, טָפָה, v. sub טִיפָּה.

טִפַּר, Y. Ber. I, 2c bot., read: נוֹפוֹ, v. נוֹף II.—Targ. Cant. II, 8, v. טְפַז.

טָפוּחַ, v. טִיפּוּחַ.

טָפוּחַ, v. טָפַח II a. טְפִיחַ II.

***טְפוּחָא** f. (טְפַח I) *rapping* (at the door). — *Pl.* טְפוּחְיָן. Targ. Y. Gen. XXVII, 30 כתרתין ט׳ about the time needed for two raps.

***טַפּוּחָא** m. (v. preced.) *knocker, one who by rapping at the wall discovers hidden treasures.*—*Pl.* טְפוּחָאֵי. B. Mets. 42a; cmp. גְּשׁוֹשָׁא.

טִפּוֹטִין, v. טַפְטְפָא.

טִפּוּיִין m. pl. *tippuyin,* name of certain small insects. Sabb. 107b חט׳ Ms. M. a. Rashi (ed. טְפוּרֵי; Ms. O. טִרְפּוּיִין); cmp. טִרְפָּה.

טָפוֹס m. (טָפַס, v. דָּפוּס) *frame, mould.* Kel. XVI, 7 ט׳ של תפלה the block on which the case of the phylacteries is shaped. Y. Snh. X, 28d top ט׳ של פעור a cast of the idol P'or; (Sifré Num. 131 דפיס; Snh. 106a יראתה). Y. Sabb. IV, 8b bot. ט׳ של דדים, v. דָּפוּס. Dem. V, 4 (ed. Y. טִירפּוּס). Y. ib. 24d top נתחום עושה ט׳ אחד if the baker makes only one form of loaves. Ib. (once) טופוס אחד (corr. acc.); a. e.—*Pt.* מְטַפְּסִין. Dem. V, 3 (Ar. דפ׳). Y. ib. l. c. נתחום . . כמה ט׳ if the baker makes several forms of loaves. Ib. שני טפסין (corr. acc.).—Cant. R. to VI, 4 טִירְפּוֹסִים של פעור, v. supra.

טָפַז (corresp. to h. קפץ) [*to join, contract,*] 1) *to close.* Targ. Job V, 16 טָפְזָה ed. Lag. (some ed. כְּפָתָה).—2) *to leap.* Targ. Y. Num. XXI, 35.—Targ. Cant. II, 8 וט׳ על קיצא (ed. Lag. וטפו, ed. Vien. וטפן, corr. acc.) leaped over (redeemed them before) the destined end of the captivity. Targ. Ps. LXVIII, 17; a. fr.

Pa. טַפֵּז same. Ib. CXIV, 6 דאתון מְטַפְּזִין Ms. (ed. טפזו incorr.). Targ. Job XXI, 11; a. fr.—V. טְפֵי IV.

טַפְזָא (טַוְזָא) m. (preced.) *cony* or *rabbit.* Targ. O. Lev. XI, 5 (ed. Berl. טַבְּ, v. Berl. Massor. p. 86; Y. טַוְזָ׳); Targ. Deut. XIV, 7. Gen. R. s. 12 הדין ט׳ מיגין וכ׳ the rabbit seeks protection under a projecting rock from the bird of prey &c.; Yalk. Ps. 862. —*Pl.* טַפְזָוָא. Targ. Ps. CIV, 18.

טָפַח I (b. h.; cmp. טפת I) [*to join closely,* whence טֶפַח (cmp. קוֹמֶץ) *joined fingers, hand-breadth,*] *to come in close contact*; (cmp. נָקַשׁ) *to strike, knock.* B. Kam. 32b נחזה בקעת וטָפְחָה לו על פניו Ms. M. a chip flew off and struck him in the face. Ib. נחזו . . . וטָפְחוּ לו וכ׳ Ms. M. sparks flew off and hit him &c.; a. fr.—Esp. (denom. of טֶפַח) טָפַח, a.

Pi. טִפֵּחַ 1) *to strike with the flat hand, to slap.* Gen. R. s. 22, end החחיל אדה״ר מְטַפֵּחַ על פניו Adam slapped his own face; Lev. R. s. 10 טוֹפֵחַ. Kidd. 31a טָפְחָה לו על ראשו slapped him on his head. Gen. R. s. 45 טָפְחָתָה וכ׳ (Yalk. ib. 79 קפחתה) she slapped her face with her shoe. Y. Kil. VIII, 31c top טר׳ כנגד וכ׳ (Kidd. 24b הכהו) if he struck him over his eye and blinded him. Ab. Zar. IV, 10 חיה מְטַפֵּחַ על וכ׳ (Bab. ed. 60b מַטְפִּיחַ, Y. ed. מתפח) he slapped upon the fermenting barrel (to check fermentation). Toh. III, 8 שדרך התינוק לטַפֵּחַ a child likes to

slap (dough &c., to dabble); a. e.—2) *to clap hands* to a certain tune in rejoicing or mourning, v. טִרְפּוּחַ. Bets. V, 2 לא מְטַפְּחִין וכ׳ we must not clap hands, or strike upon the knees, or stamp on the Holy Day. M. Kat. III, 8 מענות אבל לא מְטַפְּחוֹת may sing the dirge but must not clap. Ib. 9. Num. R. s. 4 . . . שהיה מקיש וטוֹפֵחַ he knocked his hands against each other and clapped; ib. וטפח. Cant. R. to II, 14 מְטַפַּחַת באגפיה clapped her wings.—3) *to collect the contents of a broken vessel by palming, to wipe with the palm.* Ter. XI, 7. Sabb. 143^{b} ולא יְטַפַּח בשמן must not use the palm for collecting oil in the broken vessel.

Hif. הִטְפִּיחַ same. Ab. Zar. 60^{b}, v. supra.

טָפַח, *Pa.* טִפֵּחַ ch. same, 1) *to close carefully.* B. Kam. 23^{a} לא ט׳ באפיה (Ms. H. טפא, v. טָפֵי IV) he did not carefully close (the stable) before him.—2) *to slap, strike with hand, stamp with foot.* Targ. II Kings XIX, 24; Is. XXXVII, 25. Targ. Ez. XXI, 17; 19; a. fr.—Targ. Jon. IV, 8 ט׳ שמשא וכ׳ the sun beat upon &c.—B. Kam. 32^{b} ט׳ ליה רבא בסנדליה Raba struck him upon his (R. Shimi's) sandal (to silence him); M. Kat. 25^{a}; B. Bath. 22^{a}; a. e.—3) *to clap hands.* Y. Snh. II, beg. 19^{d}; Y. Hor. III, beg. 47^{a} שרי ט׳ בחדא וכ׳ he made the motion of clapping with one hand; ובחדא מְטַפְּחִין do people clap with one hand?; a. e.—4) *to strike, forge.* Targ. Ps. CXLI, 5; Targ. Is. XLI, 7 (h. text חלם).

טָפַח II (cmp. טָפַף II) *to drip, be moist.* Sabb. 17^{a} עדיין משקה טוֹפֵחַ וכ׳ moisture is still dripping on them. Yoma 78^{a} טוֹפֵחַ ע״מ להַטְפִּיחַ moist enough to moisten other objects; Ab. Zar. 60^{b} טופח ע״מ להטפיח Ms. M. (ed. ט׳ לחט׳). Toh. VIII, 9; a. fr.—2) (cmp. דאב, דוי) *to melt, decay, ferment* (of a running and fermenting dough). B. Mets. 59^{b} אם בצק . . ט׳ (Ms. R. 2 תפח, v. טָפַח) even the dough under the hands of the kneading women fermented.—Y. Yeb. XII, end, 13^{a} וטפח רוחי עלי; Yalk. Prov. 964 טָפְחָה וכ׳ my mind in me became fermenting, i. e. I felt proud (v. טוח).—*Part. pass.* טָפוּחַ *decaying, languishing* (from starvation). Sifra B'huk. Par. 2, ch. VI טְפוּחֵי רעב (v. טָפַח).

Hif. הִטְפִּיחַ *to moisten, wet.* Yoma 78^{a} טינא מַטְפַּחַת clay which makes wet (those sitting on it). Ib.; Ab. Zar. 60^{b} להַטְפִּיחַ, v. supra. Ber. 25^{a} כל זמן שמַטְפִּיחִין as long as the spot is wet enough to moisten.

טֶפַח m. (b. h.; v. טָפַח I) *hand-breadth, breadth of four fingers joined.* Succ. 4^{b}, a. fr. ארון תשעה וכפרת ט׳ the Ark was nine handbreadths high, and the lid one. Ib. 7^{a} שוחק ט׳ a liberal hand-breadth (four fingers not closely joined). v. אַמָּה.—Yoma 55^{a} top טְפָחָה של כפורת Ar. a. Ms. M. 2 a. Ms. O. (v. Rabb. D. S. a. l. note 9, ed. צוביה) the hand-breadth, i. e. the hight, of the lid, v. supra.; a. v. fr.—*Pl.* טְפָחִים, *Du.* טְפָחַיִם. Taan. 25^{b}; a. v. fr. [טְפָחִין, or טְפִיחֵי v. טִפְּחֵי II.]

טִפְטִיאוֹת, טִפְטִיוֹת, v. טַפְטֵיטָא.

טִפְטֶפֶת, v. טָפַף II.

טָפִי, טָפָא I (cmp. טָפֵף II) 1) *to grow faint, to die out, be extinguished.* Targ. I Sam. III, 3. Targ. Job XVIII, 5, sq.; a. e.—Y. Sabb. I, 3^{b} bot. אילין בעירין דרְטָפֵי וכ׳ they (the children) desire that the lamp grow dim (so that they need not study, and therefore will not snuff it). Lev. R. s. 9 אשכחא בוצינא טָפֵי she found the lamp gone out; (Y. Sot. I, 16^{d} bot. מִרְטָפֵי *Ithpe*); a. e.—2) *to put out, extinguish.* Targ. Cant. VIII, 7. Targ. II Sam. XXI, 17; a. e. —Y. Yoma VIII, 45^{b} בעי מְטַפְיָה wanted to put it out; Y. Ned. IV, 38^{d} מיטפייה (read: מִרְטַפְיָה). Ib. אפי׳ ר׳ אימי יְטַפֵּי (or *Af.*) even R. I. would have been permitted to extinguish the fire on the Sabbath.

Af. אַטְפֵי same. Tanh. Vayigg. 5 נורא דחמר כלחך אנא מַטְפֵי I will put out the fire intended for Tamar &c. (I will curb thy passion; Yalk. Gen. 150 אנן מנהרין we shall light for thee).

Ithpe. אִיתְטָפֵי, אִירְטָפֵי *to be extinguished, grow dim.* Y. Sabb. VI, 8^{c} bot. [read:] איטפי בוצינא אמרה לה לא איתטפי is the light out? Said she, it is not out. Upon which they said (this means) the light of Israel is not extinguished (R. A. is not dead). Y. Sot. I, 16^{d} bot., v. supra. Y. Ḥag. II, 77^{c} top ואִירְטַפְיַת and the fire over the grave was extinguished (v. הָמַן).

טָפָא, טָפִי II (=h. צָפָה, v. טוּחַ) 1) *to float.* Targ. Y. Ex. XXVI, 28 וחוה טָפֵי (not וחות). — 2) *to flood.* Y. Snh. X, 29^{a} bot. ובעי מְטַפָּא עלמא and wanted to inundate the world.

**Af.* אַטְפֵי (denom. of טִרְפָּא) *to drop.* Targ. Job XV, 8 some ed. (v. טָפַף II).

טָפָא, טָפִי III (v. טָפַח I) 1) *to join, add, increase.* Taan. 24^{a} אי טָפוּ לה וכ׳ when they put on too much or too little. Ab. Zar. 9^{a} ונִירְטָפֵי עלוהי וכ׳ and let him add thereto twenty years. Yoma 35^{a} אי בצר מתני וט׳ אתני if he makes the ones less in value and adds to the value of the others; a. fr.—Part. טָפֵי, f. טָפְיָא *more.* Sabb. 19^{a} אי ט׳ if it is more in measure (than before washing). —Ab. Zar. 9^{b} דמתניתא ט׳ וכ׳ the calculation of the Boraitha is three years more.—Adv. טָפֵי *more.* Gitt. 44^{a}, a. e., v. חַד II.—R. Hash. 26^{b} bot. כמה . . . . . ט׳ מעלי the more . . . . the better it is. B. Bath. 144^{b} חריף ט׳ he is smarter (than his brother); a. fr.

***טָפָא, טָפִי** IV (v. P. Sm. 1502) = טָפַח I, *to close,* Targ. Job V, 16 טָפְיַת (some ed. טַפְיַת *Pa.*), v. טָפַז.—B. Kam. 23^{a}, v. טָפַח. [Targ. Cant. II, 8, v. טָפַז.]

טָפִי m. (=טִפְּחֵי I, v. טִפֵּי II) [*dripper,*] *vessel with a narrow neck.* Kel. II, 3 ט׳ שתתקינו לענבים a pitcher which was made with the intention of using it for grapes. Ib. III, 2. Neg. XII, 5 טָפְיוֹ (R. S. a. l. הָפְיוֹ) man's oil vessels.

טַפְיָא f., v. טָפֵי III.—[טַפְיָא m., v. next w.]

טְפִיחָה I m. (טָפַח II, v. טָפֵי) 1) *pitcher* for drawing water for drinking or hand-washing. Sabb. XVII, 6 (125^{b}), v. זְמוֹרָה. Ib. XXIV, 5, v. פָּקַק. B. Bath. 63^{a} 'give him a share in my well לט׳ Ms. M. a. Rashb. (ed.

לטפיחתי, corr. acc.; Ms. F. לטַפְיָא, cmp. טָפֵי) for the pitcher', i. e. for drinking purposes. Tosef. Ber. IV, 11 [read as] Yoma 30a ומחזיר הט׳ על האורחים (v. Rashi a. l.; Ms. M. וחט׳ חוזר וכ׳) and passes the pitcher (which he had used for washing his hands) around the guests.—2) *a pitcher-shaped vessel* put up in walls and cornices as bird's nest.—*Pl.* טְפִיחִין, טְפִירִים. Bets. 24a; 25a; Tosef. Sabb. XII (XIII), 4; ib. XVIII, 4 ed. Zuck. (Var. טפחין); ib. Bets. I, 10; Ḥull. 139b.—3) *muddy soil, ground on which water subsided*, opp. to גריד. Gen. R. s. 33, end (Yalk. ib. 56 מקפה).

טְפִיחַ II m., (v. טָפַח II,2) 1) pl. טְפִיחִים, טְפִירִים *stinted, poor grains;* [another opinion: (v. טָפַח I, a. cmp. סְפִיחַ) *growth between grass*]. Shebi. IX, 4. Y. ib. 39a top טפחין; Tosef. ib. VII, 15 רחיפין ed. Zuck. (Var. ספיחין, רפירחין). [Tosef T'bul Yom. I, 1, sq., v. טוֹפֵחַ.]—2) (sub. רעב) *one looking like those who suffer from the effects of famine, yellowish-black.* Bekh. 45b יצא מהן טָפְחוֹ . . . . שהוא ed. (Rashi טפיח) a very dark-complected man must not marry an equally complected woman, lest their offspring may be a *t'fiaḥ;* [Rashi: *black as a pitcher*, v. טְפִיחַ I].

טְפִיחָה f. (טָפַח I) *hammering* for the purpose of *polishing*. Tosef. Sabb. XI (XII), 2.

טַפְיָטָא m. (τάπης, ητος) *carpet, rug.* Lev. R. s. 30 (Ar. דיבוסא).—*Pl.* טַפְיָטִין. Koh. R. to III, 9 טפו׳ (corr. acc.). Gen. R. s. 33 saw in Rome עמודים מכוסין בט׳ וכ׳ (not בטפיסין) statues covered with rugs, in winter &c.; Yalk. Ps. 727 בטרפיטין (corr. acc.); Lev. R. s. 27 בטיפטראות (read: טַפְיָטְרָאוֹת). Lam. R. to I, 16; ib. introd. (R. Joḥ. 2) טפטיות (read: טַפְיָטְיוֹת).

טַפְיָטָן m. (tapeta, acc. -tam) same, ט׳ של סוס *horse-cloth, housing.* Kel. XXIII, 2.

טַפְיָן, Targ. Y. Lev. XI, 35 Bxt., v. תַּפְיָא.

טְפִילָה טְפֵילָא, v. טְפֵל.

טְפֻלָּה f. (טָפַל) *care, sustenance.* Y. Keth. VIII, 32b top כדי טִפְלָתָן as much as their sustenance costs. Y. Orl. I, 60d top כדי טִפְלָתָהּ worth the labor given to its (the grape-vine's) cultivation (R. S. to Orl. I, 2 נפילתה).

טַפְיָסִין, v. טַפְרָטָא.

***טְפִיפִית** f. (טָפַח I) *circular enclosure, circumvallation.*—*Pl.* טְפִיפִיּוֹת. Bekh. 22a מְשֶׁיִּרְאוּ ט׳ from the time travailing has reached that stage when the ringlike formations at the mouth of the vagina are visible (indicating the passage of the embryo's head); [Ar. reads: קְפִיפִים, Var. קְפִירִיּוֹת; Tosef. Ohol. VIII, 8 קְפִירִים.]—Cmp. טֶפַח.

טְפִישׁ, v. טְפַשׁ.

טְפִיתָא f. (טְפִי III)=טוּפְרָנָא, *surplus, liberal measure.* B. Mets. 73b (Ms. M. ושפכו כופיתא, ושפכו ליה טפי כופיתא, read טפיתא; Alf. טַפְרָתָא *pl.;* Ms. H. טפי טוּפְרָאתָא; Ms. R. טפי טופיתא, v. Rabb. D. S. a. l. note) and they (in delivering the wine) poured a liberal addition to the stipulated quantity.

טָפַל (b. h.; cmp. טָפַח I) [*to join, add,*] 1) *to paste, line.* Kel. III, 4 וטְפָלָן בגללין and lined them (the cracked vessels) with a paste of ordure. Ib. 5 הטוֹפֵל וכ׳ if one covers with paste a sound vessel. Bets. 34a אין טוֹפְלִין וכ׳ you must not cover (the fowls) with potter's clay (to get the feathers off); Tosef. ib. III, 19 וטובלין ed. Zuck. (corr. acc.). Sabb. 80b; Pes. 43a; M. Kat. 9b טוֹפְלוֹת אותן בסיד dress their skins with lime (to keep them hairless). Y. Ab. Zar. II, 40d (in Chald. diction) שחוק וטָפֵל grind it to powder and apply it (as a remedy); a. fr.—2) *to add, join.* Ḥag. 8a בטוֹפֵל when he combines two different funds. Ib. טוֹפְלִין בהמה לבהמה וכ׳ you may use the second tithe money for buying an additional animal to that designated for the pilgrim's offering (חֲגִיגָה), but you must not join the two funds (in order to buy a larger animal). Ab. Zar. 25b טוֹפְלִי לימינו lets the gentile walk to his right side, v. זָמַן; (Tosef. ib. III, 4 נותנו); Ḥull. 91a.—*Part. pass.* טָפוּל a) *affixed, attached.* Y. Sabb. XVI, 15c bot. (ref. to Mish. ib. 2) בשאינו ט׳ לו וכ׳ when the casing is not attached to the book, but if it is &c.—b) *dependent on, supported by.* Y. Dem. II, 23a top; Y. Peah IV, 18b bot. טְפוּלִין לאביהן dependent on (living with) their parents (cmp. B. Mets. 12b, s. v. סָמַךְ).

Nif. נִטְפַּל 1) *to be attached, affixed.* Lev. R. s. 6; s. 15; Yalk. Is. 281 ונִטְפָּלוּ בישעיה and they were embodied in the Book of Isaiah. Tanḥ. Vayḥi 17 נִטְפַּלְתֶּם בעצמי you will be attached to myself (be called sons of Jacob); Yalk. Gen. 161; (Gen. R. s. 100 זכיתם בעצמי you will have a share in me).—2) (cmp. זָוַג) *to meet, join.* Ḥull. 91a ישראל שנ׳ וכ׳ זָמַן, v. R. J. joined their discussions. Men. 65a ניט׳ להם וכ׳ they who is an accessory to sin. Y. B. Kam. X, 7c top, שלא . . . נִטְפָּלִין לגנבים that citizens may not be in conspiracy with thieves (and sell the stolen goods to their owner under the pretence of having bought them).—3) *to attend to, to nurse, tend.* Y. Keth. XII, 35a top בי וְטָפַל . . . מי שני׳ וכ׳ those who attended to me (nursed me) in life, shall attend to me in death; Y. Kil. IX, 32b top; Gen. R. s. 100; Tanḥ. Vayḥi 3. Ib, a. e. להִטָּפֵל בקבורתו to attend to his funeral; a. fr.

Hithpa. הִתְטַפֵּל 1) same. B. Kam. 10b, a. e. הבעלים מִטַּפְּלִין וכ׳ the owner has to attend to the disposal of the carcass. B. Mets. 28b מִטַּפֵּל בהן must take care of them. Ex. R. s. 20; Deut. R. s. 11 אני בעצמי מט׳ וכ׳ I myself shall attend to thy burial; a. fr.—2) (of lower animals) *to breed, increase* (v. טָפֵל). Kidd. 80a מִיטַּפְּלִין שם . . . ושרצים vermin and frogs breed in the house.

Pu., part. מְטוּפָּל (denom. of טֶפֶל) *burdened with a large family.* Taan. 16a, sq. מט׳ ואין לו one having a large family with no means of support.

טַפֵּל ch. same, *to paste, plaster* &c. Pes. 74b טַפְּלֵיה החוא וכ׳ put a dough paste over a pigeon. M. Kat. 9b טַפְּלָהּ אבר אבר put a paste on her (for improving her complexion) limb-wise; Sabb. 80b.—Trnsf. (with שקרא) *to charge false-*

ly, calumniate (cmp. טוּחַ I, v. Ps. CXIX, 69).—Targ.Y. I Deut. I, 1.

Ithpa. אִיתַּפַּל, *Ithpe.* אִיטְפִּיל *to be put on.* Part. מִיתַּפַּל, מִיטְפִּיל, מִטְּ׳ (not מִ׳) *forming a scab* (h. מִסְפַּחַת). Targ. Y. Lev. XIII, 6; 7; 8; 19.—2) *to attend, care.* Y. Taan. IV, 68[d] top עד דהוון מִיתַּפְּלִין ביה while they were engaged in burying him.—3) *to join, attach one's self.* Keth. 23[a] אִיתַּפַּל בקריבותיך marry one of thy relations. Snh. 26[a] בהדידהו א׳ joined them. Y. Kil. IX, 32[c] bot.; Y. Keth. XII, 35[b] אזל וא׳ בהון מן תמן (not זמן) he went and remained in their company from thence.

טַפַּל m. (b. h.; preced.) 1) *attachment, of secondary import,* opp. עיקר. Gen. R. s. 39 ולוט ט׳ לו (Var. נטפל) and Lot was merely an attachment to Abraham. Ber. 12[b] וי׳ לו . . ויציאת and the exodus from Egypt will be considered of secondary import to it (the redemption from the powers). Ib. 13[a] ויעקב ט׳ the name *Jacob* will be secondary to *Israel;* a. fr.—2) *pl.* טַפְּלִים, טַפְּלִין *dependants, children, minors.* Kidd. 34[b] (ref. to Deut. XXXI, 12) ט׳ חיירין minors are obliged to appear; v. טַף. B. Bath. 117[a]; a. fr.—Y. Shebi. VII, beg. 37[b] תַּפִּילִין, v. אֶלוּנְטִית II.—V. טְפֵלָה.

טַפְלָא ch. (preced.) *children, family, household.* Targ. O. Gen. XXXIV, 29 (Y. *pl.*); a. fr.—*Pl.* טַפְלַיָּא, טַפְלִין, טַפְלֵי. Targ. Y. Gen. XLVII, 12. Targ. Y. I Ex. XIII, 18; a. e.—Ḥull. 18[a] תלו ביה ט׳ (Ar. טוּפְּלֵי) children are dependent on him.

טְפֵי׳, טְפָלָא m. ch. (v. next w.) *paste, plaster, coating.* Targ. Jer. XLIII, 9 טְפֵיל constr. (h. text טִיט).—Pes. 74[b] אי מעלי טְפֵלֵיהּ if its dough-paste is good. M. Kat. 9[b], a. e. בעירן בנתיה ט׳ . . . דשתי because he drinks beer, his daughters need paste (to improve their complexion), v. טְפַל.

טְפֵי׳, טְפֵלָה f. (טְפַל) 1) *paste, plaster.* Kel. V, 7 גורר את חט׳ scrapes the plastering off. Ib. 8; 11. Tosef. ib. B. Kam. IV, 18; a. e.—2) *attachment, dependence,* opp. עיקר. Ber. VI, 7 כל עתוא עיקר ועמו ט׳ whatever food is the chief dish and something is offered to be eaten with it.—Tanḥ. Ki Thissa 27; Ex. R. s. 45, end, v. אַחַר.—Y. M. Kat. III, 82[c] bot. ט׳ לט׳ (not בט׳) distant relations, grand-children.—*Pl.* טְפֵילוֹת. Y. Meg. I, 71[d] bot. טְפֵילוֹתֵיהֶם their affixes (prefixes and suffixes).

טַפְלוּחָאֵי, v. טְלוּפְחָא.

טְפַס (cmp. טְפַח I) *to join;* part. טוֹפֵס q. v.

Hithpa. הִסְתַּפֵּס (cmp. מְסַס) *to seize with hands or feet, to climb.* Tosef. Toh. VII, 10 הרבים מִסְתַּפְּסִין וכ׳ many climb (over the fences) and walk therein. Erub. 21[a] אדם מִסְתַּפֵּס ועולה מט׳ וכ׳ a human being may climb up and down; Y. ib. IX, beg. 25[c] כמסתרפס וכ׳ (fr. טְרַפֵּס) it is as in the case of accessibility by climbing &c. B. Bath. 11[b] מטפס וכ׳ Ms. M. a. oth. (ed. מטפיס, corr. acc., v. Rabb. D. S. a. l. note) the chicken climbs &c. Cmp. תְּפַס.

טְפַס ch. (v. preced.) [*to join hands,*] *to agree, make a covenant.* Targ. O. Gen. XXXIV, 15; 22; 23 (Y. אתפיירו, h. text נֵאוֹת). Targ. Prov. I, 10 ed. Lag. תטפרס (ed. תתפיירס); [prob. everywhere *Ithpe.*].

Ithpe. אִיטְפַּס same, *to be won, bribed.* Targ. II Kings XII, 9. Targ. Is. XIII, 17, ed. Lag. (ed. מטקסרן, corr. acc.).

***טַפְסָא** m. (v. טְפַס; cmp. טוּפְסָא) *chest.*—ט׳ דמלכא *royal chest, treasury, archive.* Yeb. 46[a]; B. Mets. 73[b] (Ms. M. טפט׳, Ms. H. a. F. ספתא, ed. Ven. טפסרא, Ar. s. v. מחרק: סְפַטָא, ספתא, v. סִרְפָּטָא).

טַפְסָא or **טַפְּ׳** v. טוּפְסָא.—טפסין, Y. Dem. V, 24[d] top, v. טְפוּס.

***טַפְסָן** f. pl. (τάπης, cmp. Syr. טפסתא, P. Sm. 1505) *carpets, horse-cloths.* Targ. Jer. XXXVIII, 11; sq.

טַ׳, טַפְסָר m. (b. h., Assyr. *dupsarru,* Schr. KAT[2] p. 424) *scribe, royal dignitary.* Ex. R. s. 43 (some ed. מלך as Num. R. s. 2). Gen. R. s. 90 (ref. to Jer. LI, 27) נבוכדנ׳ טַפְסַר . . ושל׳ וכ׳ dull as to wisdom though prince in years, v. אַבְרֵךְ.

טַפְסָרָא ch. same. Targ. Y. Deut. XXVIII, 12 (divine key-keeper). [B. Mets. 73[b] ed. Ven., v. טַפְסָא.]—*Pl.* טַפְסָרַיָּא. Nah. III, 17 טַפְסָרַיִךְ (ed. Lag. טפסרך).

טָפַף I (b. h.) *to touch closely,* (b. h. *to mince*); *to join, add.* Part. pass. טָפוּף, f. טְפוּפָה (cmp. טְפַר III) *added to, liberally measured,* contrad. to מחוק levelled, a. גדוש heaped. Men. 7[a] לביסא ט׳ to a basin brimful, with something added on top.—*Pl.* טְפוּפוֹת. Yoma 48[a].

טָפַף II (v. טוּף 1) *to float; to drip.*

Pilp. טִפְטֵף 1) *to drip, drop.* Midr. Till. to Ps. LXXVIII, beg. טִיפְטְפָה דם issued drops of blood. Y. Ter. VIII, 46[a] top חגשמים מְטַפְטְפִין ויורדין the rain dripped into it. Sabb. 44[a] שמן המְטַפְטֵף oil dripping from the lamp.—2) *to glisten.* Y. Ber. I, 3[a] sq. החמה מְטַפְטֶפֶת וכ׳ the sun glistens on the tops of the mountains.

טְפַף ch. same.

Ithpa. אִיתַּטַּף *to be dripped.* Targ. Job XV, 8 ואיתַּטַּפַת (some ed. אִתְּפַר, h. text תִּגְרַע, v. גָּרַע II).

***טֶפֶף** m. (טָפַף I) *addition to city limits, suburb;* pr. n. pl. *Tefef.* B. Bath. 75[b] עתיד . . . אלף ט׳ גינואות in the future the Lord shall add to Jerusalem one thousand times the area of Tefef for gardens; Yalk. Zech. 568 (for Var. lect., v. Rabb. D. S. to B. Bath. l. c. note 40. Comment. takes טפ״ת as numerals = 169).

***טַפְקָא** m. *tile;* ט׳ מעשה *cake baked on heated tiles.* Sabb. 125[a] (Syr. טפקא panis tenuis in sartagine coctus, P. Sm. 1505).

טְפָרָא, טְפַר, v. טוּפְרָא.

טְפָרִי pr. n. pl. *T'fari.* Gen. R. s. 37, end (expl. סְפָר, Gen. X, 30, v. Sm. Bibl. Dict. s. v. Sephar).

טָפַשׁ (b. h.) *to be covered with fat; to be inaccessible, dull, obdurate, stupid* (cmp. Lat. pinguis).

Hithpa. הִסְתַּפֵּשׁ *to grow dull.* Ber. 63[b] מִסְתַּפְּשִׁים they become dull; Taan. 7[a]; Macc. 10[a].

Pu. טוּפַּשׁ, part. מְטוּפָּשׁ (denom. of טִפֵּשׁ) *decried as a fool, made sport of.* Sifré Deut. 309; Yalk. ib. 942 (corresp. to נבל a. חכם, Deut. XXXII, 6) מנוולים ומְטוּפָּשִׁים disgraced and ridiculed as fools.

טָפֵישׁ, טָפֵשׁ ch. same, v. infra.

Pa. טַפֵּשׁ *to make dull, obdurate.* Targ. Is. VI, 10. Targ. Y. Deut. XXVIII, 28, v. מוֹקְרָא II.

Ithpa. אִיתְטַפַּשׁ *to become* or *to be dull, foolish; to act foolishly.* Targ. Prov. XXX, 32 (some ed. תִּיטְטַפַּשׁ *Pe.*). Targ. I Sam. XXVI, 21. Targ. Num. XII, 11. Targ. I Kings VIII, 47 (some ed. אַטְפֵּי *Af.*); a. e.

טִיפֵּשׁ, טָפֵשׁ m. (preced.) *obdurate, dull, stupid.* Tem. 16a. Y. Pes. X, 37d (Mekh. Bo., s. 18 תם). Cant. R. to I, 1 חכם ט׳ וכ׳ first wise, then foolish &c.; a. fr.—*Pl.* טִפֵּשִׁים, טִפֵּשִׁין, טִרְפֵּי׳. Sabb. 152b. Y. Pes. IX, end, 37a; a. fr.—*Fem.* טִפֵּשְׁתָּא. Num. R. s. 20 שזו חט׳ שבבהמה for this (the ass), the stupidest of animals; Tanḥ. Balak 9 חטִפֵּשְׁתִּית.

טִיפְּשָׁא, טַפְּשָׁא, טִיפְּ׳, טַפְּשׁ ch. same. Targ. O. Lev. XXVI, 41 (h. text ערל). Targ. Koh. II, 19; a. fr.—Koh. R. to X, 3 עמא טפשין וכ׳ . . ט׳ the fool thinks all people are fools &c. Lam. R. to I, 1, רבתי (1חד כות׳) ט׳ דלבא dull of understanding; a. fr.—*Pl.* טַפְּשִׁין, טַפְּשַׁיָּא, טַפְּשַׁאי, טִרְפֵּ׳, טַפְּשָׁאֵי. Targ. Jer. IV, 22. Targ. Koh. V, 3; a. fr.—Ber. 17b (expl. אבירי לב, Is. XLVI, 12), v. גּוֹבְיָא. Yoma 57a; a. fr.

טִיפְּ׳, טַפְּשׁוּת f. (preced.) *obduracy, folly, stupidity.* Ned. 22b מוסיף ט׳ gets more and more foolish. Sabb. 152a טִפְּשׁוּתָן מתוספת בחן Ms. M. (ed. טפשות ניתוסף) their stupidity increases. Yalk. Num. 742 (expl. כסלם, Ps. LXXVIII, 7) טירפשותן; a. e.

טִיפְּ׳, טִפְּ׳, טַפְּשׁוּתָא ch. same. Targ. Deut. X, 16 (h. text ערלת).

טִפְּשׁוּת, טִפְּשִׁית, v. טִפֵּשׁ.

טַפְּתָּא f. (טְפַר III, cmp. טָפַח) *additional, second layer* of a clay dam. B. Mets. 103b (Ms. F. טוּפְתָּא; Ar. s. v. טופסא : ארכבתא, corr. acc.; v. Koh. Ar. Compl. s. v.), v. אַרְכַּבְתָּא.

טְפָתָא, v. טִרְפְּ׳.

***טַצְדְּקָא** I m., pl. טַצְדְּקֵי (= אִצְטַ׳; צדק, v. Pesik. Zutr. to Gen. XLIV, 16) *excuse, subterfuge.* Men. 41a ט׳ למיפטר וכ׳ you want excuses to free yourself from the duty of wearing show-fringes. [For the phonetic inflection of our and the following wds., cmp. Nöld. Mand. Gramm. § 49.]

***טַצְדְּקָא** II m. (=אִסְטַ׳; סדק) *split, break, damage.* B. Kam. 56a כל ט׳ וכ׳ (Ar. a. Ms. F. טַצְדְּקֵי, pl.) whatever damage there is in the power of the animal (left in the scorching sun) to do, it will do in order to get out.

טַצְהָר m. (צָהַר, cmp. preced. wds.) *white spot, indication of leprosy.* Gitt. 86a (in a formula of sale of a slave) free from any organic defect ומן שחין דנפק עד ט׳ and from any eruption that has come out, down to 'white spot', recent or old. [Alf. ומן כל שחין עד צהר חדת וכ׳; Asheri מן ט׳. The misconception of our w. by commentators, as if denoting a foreign numeral (2 or 4 years) arose from a tradition concerning the definition of יצחיק.]

טָקוֹסָא, טָקוּס, v. טִרְקְ׳.

טקלין, Y. Sabb. VI, 7d bot., v. טוק.

טָקַס, *Pi.* טִקֵּס (v. טכס) [*to stuff, press,*] *to harness, equip.*—Part. pass. מְטוּקָּס, f. מְטוּקֶּסֶת, pl. מְטוּקָּסִין, מְטוּקָּסוֹת. Num. R. s. 12 ארן צב אלא מט׳ וכ׳ wagons of *tsab* (Num. VII, 3) means fully equipped, nothing wanting; Sifré Num. 45; Yalk. ib. 713; Cant. R. to VI, 4 מְטוּכָּס׳; Yalk. Is. 372 מטוכ׳.—V. next w. end.

טְקַס ch., *Pa.*, טַקֵּיס, *Af.* אַטְקֵיס same, 1) (corresp. to b. h. אסר) *to harness* for war, *to prepare battle.* Targ. I Kings XX, 14. Targ. Ex. XIV, 6. Targ. I Sam. XV, 5 ט׳ וכ׳ he arranged his camp (h. text וירב); a. fr.—2) *to arrange coins, to count, collect.* Targ. II Kings XXII, 4 (*Af.*); ib. 9 (ed. Wil. טַקְסוּ *Pe.*).—Ib. XXIII, 35 (h. text נגש).—Part. pass. מְטַקַּס *arranged, fitted, joined.* Ib. XII, 12. Targ. I Kings VI, 31 (h. text חמשית). Targ. II Esth. V, 1 מט׳ *trimmed.*

Ithpa. אִיתְטַקַּס, *Ithpe.* אִיטְטַקַּס *to be equipped, arranged.* Targ. Ps. XX, 6 נִיטְטָקַס Ms. (ed. Ven. a. Levita נִיטְטֶקַס; Bxt. a. oth. נְטַקַּס, read נִיט׳; h. text נדגל). [Targ. Is. XIII, 17, v. טְפַס.] Targ. I Kings VI, 7 מְטַ׳ Levita, *closely fitted* stones (ed. מַטְקַס noun; h. text מסע); cmp. מַטְפָּא. [Some of the meanings of טקס a. of טכס are influenced by the Greek τάσσω, τάξις.]

טקסיוט, read:

טַקְסְיוֹטֵי m. pl. (ταξιώται=ταξᾶτοι, S.) *garrison.* Y. Erub. III, 21b באילין ט׳ Ar. s. v. פרהגבן (ed. טקסיוט) concerning those troops which come as a garrison (whom one likes to meet), opp. רומאי Roman (hostile) troops.

טַקְסִיס, טַקְסִין, טקסים v. טַכְסִיס.

טַר imper. of נְטַר.

טָרָא, v. טְרִי.

טַרְאָקָא v. טַרָקָא.

טרבן, טַרְבָּל, v. טוּרְבִּיל.

טרגול, Y. B. Bath. I, 15a, read: פַּרְגוֹל.

טַרְגוֹנָא, v. טָרְכוֹנָא.

טָרָגוֹס m. (tragos, τράγος) *a mess of groats* of wheat, barley &c., *groats* used for a mess. Makhsh. VI, 2 טרגיס. Ber. 37a טרגיס (Ms. F. טרירגוס); Ib. Ms. M. (missing in ed.) טרגוס, also טירגוס (v. Rabb. D. S. a. l. notes 20, 30). M. Kat. 13b טרגיס חדא לתלתא (Ms. M. also טירגיס) it is called *tragos,* when each grain is broken in three parts, v. חִילְתָּא II.

טרגיא, v. לטרגיה.

Ithpe. אִיתְטְרִיד 1) *to be banished.* Targ. Prov. XXV, 5. Targ. Y. Gen. XXVII, 45; a. e.—2) *to be troubled.* Ber. 35[b]; Yalk. Deut. 863 דלא תִיתַטְרְחוּ וכ׳ that you may not be troubled about support &c.—3) *to quarrel.* Arakh. 16[b] אתי לאִיתַטְרוּדֵי he may get into a quarrel.

טְרַד II (cmp. טרק a. נָעַר) *to guard, lock up, bolt.* Targ. Y. Gen. XIX, 6 Ar. a. Levita (ed. אחד). Targ. Y. Ex. XIV, 3; a. e.—Lam. R. to I, 1 רבתי (אחד מירור׳) ט׳ תרעא locked the door. Ib. to I, 18 טְרוֹדוּ תרעין shut the doors closely. — Y. Keth. VII, 31[c] תרעה טָרִיד if her door is found locked, contrad. to מוגם, v. גּוּם I.

Ithpe. אִיתְטְרַד *to be locked.* Targ. Y. II Gen. XLIX, 1.

טִירָא, טִירְהָא m. (טְרַד I) *anxiety, excitement.* Ber. 16[b] אי משום ט׳ if anxiety be a cause for omitting to pray. Ib. ט׳ דרשות anxiety about a secular affair, ט׳ דמצוה about a religious matter; Succ. 25[a].

טִרְדִימַר, v. טַרְטִימַר.

טִרְדִין=טַרְדִין, Tosef. Ter. IV, 5 והט׳ ed. Zuck. Var.

טִרוּגִינוס, v. טַרְגִינוס.

טְרוּגְיָמָא, v. טַרְגִימָא.

טָרוּד, v. טָרַד.

טָרוּדָא m. (טְרַד I) 1) *a troublesome person, bore.* Snh. 26[a]. [2) = h. טָרוּד *busy, restless.* Targ. Y. Gen. XXXVI, 30 quoted in 'Rashi' to Gen. R. s. 83, end, v. מְטָרְדָה.]

נחל ט׳, טַרְוִויָא* pr. n. *Valley of Tarvaya* (h. נחל זרד). Targ. Y. Deut. II, 13; 14.

טְרוּזָא or **טְרִיזָא** m. (טרז = טרד I, cmp. טרוזא P. Sm. 1512) [*moist, cool,*] a kind of *cucumber* or *melon* eaten for medicinal purposes. Sabb. 109[a] (Ar. טרי, ed. Sonc. טריד).

טָרוּם m., **טְרוּמָה** f. 1) (cmp. טְרַד) *bleared, dripping and dim;* [oth. opin. *half-closed;* Rashi: *round.*] —*Pl.* טְרוּמוֹת. Tosef. Bekh. V, 3 עיניו ט׳ Var. (ed. Zuck. ת׳); Bekh. 44[a] (expl. הצירן, cmp. Targ. Y. I Gen. XXIX, 17) עיניו ט׳ Ar. (ed. ת׳). Taan. 24[a] עיניה ט׳, opp. יפות. Sabb. 31[a] ת׳. Snh. 107[b] (in a passage omitted in later eds.) עיניה ט׳.—2) (v. טְרַטֵּט) *straight-lined, abruptly ending,* v. תָּרוּט.

טְרוֹסְקִימוֹן, v. טְרוֹקְסִימוֹן.

טַרְמִיטָן, טַרְמִיטָא, טְרוֹמִיטָא* m. (τρῆμα, ατος, τρημάτιον) *perforation,* also *eye of a needle;* only in בִּיצָה (בֵּיצָה) ט׳ *an egg boiled down to the size of a pill* which, on being swallowed by the patient, passes the body unchanged, carrying with it matter which serves the physician for diagnosis. Ned. VI, 1 ביצה טרמיטא Mish. (Bab. ed. ביצה טורמוט׳; Y. ed. טרמיטן); ib. 50[a] ביצה טורמיטא; Y. ib. VI, 39[c] bot. ביצה טרומיטא, expl. רופיטון.

טַרְגִיאנוס, v. טַרְדְיָינוֹס.

טַרְגִיזָה, v. לטרגיה.—Tosef. Neg. VI, 3, v. טְרִיגוֹן.

טַרְגִימָא, טַרְגְיָמָא m. (τράγημα, τρῶγμα) *sweetmeats, dessert* (dried fuits &c.). Pes. 107[b] . . . . מטביל במיני ט׳ Ar. (ed. תרג׳) he may make a luncheon of various sweetmeats. Yoma 79[b]; Succ. 27[a] ת׳. Tosef. Ber. IV, 4 תרגי׳ (Var. תרגומה).

טַרְגִיס, v. טְרָגוֹס.—[Tosef. Erub. III (II), 9 טרגיס ed. Zuck., read בּוּרְגִין.]

טָרַד (b. h.; cmp. טרי) [*to move, shake,*] 1) *to be running, to drip.* Nidd. 49[b] היה טוֹרֵד וכ׳ if the liquid drips drop after drop. Bekh. 44[a] טוֹרְדוֹת (עיניו) running eyes (more than דלקת); [Ar.: *restless, constantly twinkling;* oth. opin.: *shutting with great trouble,* v. infra).—2) (of waves) *to carry.* Tosef. Yeb. XIV, 5 שמא גל טורד אותו וכ׳ (v. ed. Zuck. note) perhaps a wave carries and lands him. Ib. טְרָדַנִי גל לחבירו one wave carried me to the other; (Y. ib. XVI, 15[d] top טרפני).—3) *to make homeless, banish* (cmp. טָלְטֵל). Lam. R. to I, 21 טָרְדָה חוץ וכ׳ he sent her out of the palace. Gen. R. s. 83 (play on מְהוּטבָאל בת מטרד) שהיו מטיבין . . . ואח״כ טוֹרְדִין וכ׳ they dressed her for her husband and then led her away from her husband. Kidd. 31[a] וטוֹרְדוֹ מן העולם and drives him (his father) out of the world (makes him desperate). Midr. Till. to Ps. XXXI, beg. וט׳ אותם מן העולם and drove them into despair, a. fr.—3) *to weary, make unsteady.* Snh. 22[b]; Erub. 64[b] דרך טוֹרְדָתוֹ (Taan. 17[b] מַטְרִידָתוֹ *Hif.*, Ms. M. everywhere מַטְרַחְתּוֹ, v. טָרַח) walking makes him unsteady (feel the wine).—4) *to stir up* (dregs), *trouble.* Sabb. 139[b]. Nidd. 25[a], sq. מים . . . וטוֹרְדִין וכ׳ water is strong (is in commotion) and stirs the mass up, opp. מצחצחו makes it clear.—*Part. pass.* טָרוּד, f. טְרוּדָה; pl. טְרוּדִים, טְרוּדִין . . . , טְרוּדוֹת a) *busily engaged, troubled, anxious.* Gen. R. l. c. (play on מטרד, v. supra) ט׳ היו וכ׳ they were anxious for a living. Y. Ber. IX, 13[c] bot. טרודין Asheri to Ber. IX, 13 (ed. Krot. טורדין) uninterrupted lightnings; a. fr.—b) *banished.* Num. R. s. 7, v. מְטַלְטֵל.

Nif. נִטְרַד 1) *to be troubled, agitated, confused.* Num. R. s. 20; Tanḥ. Balak 11, end היה נִטְרָד he became confused, opp. שפוי.—2) *to be banished.* Deut. R. s. 2 וְיִטָּרֵד וכ׳ לְמַטְלוֹן he shall be sent into exile. Ib. s. 6 הִיטָּרֵד וכ׳; a. fr.

Hif. הִטְרִיד *to weary.* Taan. 17[b], v. supra.

טָרַד I ch. same, 1) *to trouble, stir up, keep in commotion.* B. Bath. 168[b] הוו קא מַרְדִי לֵיה they were troubling him (begging persistently).—Part. pass. טָרִיד, f. טָרִידָא; pl. טָרִידִין, טְרִידָן. Targ. Is. LVII, 20 (h. text נגרש). Targ. Nah. II, 5 ברקין ט׳, v. preced.—Ber. 16[b] הכא ט׳ in the one case his mind is preoccupied. Erub. 68[a] טָרִידְנָא בגירסאי I am engrossed in my studies. Snh. 108[b] [read:] דהוות טריד (or דטָרִידַת; Ms. F., טָרִיחַת, v. Rabb. D. S. a. l. note 9) that thou wert troubled (in my behalf); Yalk. Job 917 [read:] חמית דטרידת וכ׳; a. fr.—2) *to banish, expel.* Targ. Y. Gen. III, 24; a. fr.—

טָרוֹן* adv. (עָטַר) *waiting, looking out for business, idle.* Lam. R. introd. (R. Isaac 3) קאים ט׳ וכ׳ one stands idly waiting a whole day and is not tired, but for prayer one is tired; (Yalk. Is. 318 קאי וטרי; Esth. R. to I, 9 יתיב ומשתעי).

טָרוֹן* (a contr. of טְרִי אנא, v. טָרַר) *I throw.* Lam. R. to II, 1 הא לכון ט׳ באפיכון here, you have it, I throw it in your face.

טְרוּנְיָא, טְרוֹנָא, v. טוֹר׳.

טְרוֹנוֹס, v. תְּרוֹנוֹס.

טָרוּף m. 1) (denom. of טָרָף) *covered with leaves.* Tosef. Neg. VIII, 2, v. טָהֵם.—2) (part. pass. of טָרַף, cmp. *Pi.*) *disfigured by irregular spots;* (oth. opin.) *chopped, full of incisions;* (oth. opin.) *planed, smooth.* Ned. 25a; Shebu. 29b (ref. to one swearing that he had seen a serpent 'like the beam of an oil press') בט׳ he meant 'spotted' like a beam &c. Ib. (in answer to the argument כולהו נחשי מיטרח טריפין (or טריפי, not טרפי) that all serpents are 'spotted') בשגבו ט׳ (Ms. M. שבגבו) he meant a serpent spotted on the back (and not only around the neck). Ned. l. c. גבו ט׳ . . . קורת (read גבה) the back of a press beam may be spotted (i. e. no objection of the purchaser is valid based on the spotted condition of the beam); according to the opinion: ט׳ = *planed*, all beams must be planed, (otherwise the purchaser has a right to reject).—[Other meanings, v. טָרַף.]

טָרוּף, v. טֵירוּף.

טְרוֹפָאֵי m., pl. טְרוֹפָאֵי (denom. of טְרֵפָה) 1) *those deciding on defects of animals* for ritual purposes, *meat-supervisors.* Ḥull. 55b.—2) *those who decided in favor of t'refah,* Ib. 48b. Ib. 49a דט׳ . . . שקילו seize the cloak of those who decided &c. (make them pay damages).

טְרוֹפִי, Targ. Ps. I, 3 some ed., v. טְרֵפָא.

טְרוֹפִין, Tanḥ. Ki Thissa 1, לעסק ט׳, v. טִירוֹן I.

טְרוֹקְמִי f. (τρωκτή, sub. σταφυλή) *dessert grapes, yielding no wine.* Yalk. Num. 709 טריק׳ (corr. acc.)—Trnsf. *a woman that has no menstruation.* Y. Keth. I, 25a bot.; Nidd. IX, 11 Var. in Hai Gaon, v. הוֹרְקְמִי.

טְרוּקִי, Yoma 10a Ms. M., v. תְּרוּיְקִי.

טְרוּקִיתְקָא*, Targ. Ps. XXXV, 3 ed. Lag. a. oth., for h. text סְגֹר, read: טְרוֹק יָתִי וזמן וכ׳ guard me, and meet &c. [Ed. Bxt. a. oth. only טרוק.]

טְרוּקְנִין, Ber. 37b, v. טְרִיקְטָא.

טְרוֹקְסִימוֹן, טְרוּקְסִימָא (טרק׳, טרכ׳) m. (τρώξιμον, τὰ τρώξιμα) 1) *whatever can be eaten raw,* applied to *kitchen vegetables,* esp. *endive* &c. Lev. R. s. 3 אגודה אחת של טרוקסימא (some ed. מון . . .) a bunch of vegetables. Y. Pes. IV, 31b, sq. Y. Sabb. VII, 10a טריקס׳ ed. Krot. (corr. acc.).—Y. Pes. II, 29c top (expl. צולשין); Y. Kil. I, 27a top (some ed. מרן . . ., pl.)—Tosef. Ter. IV, 5 טרקסמן ed. Zuck. (Var. טְרַכְסְמִין, pl.) Tosef. Makhsh. III, 10 טרב׳, contrad. to טֶרֶק.—2) (sub. χῆπος) *kitchen-garden.* Ber. 35b דרך ט׳ וכ׳ . . . חיו (Ms. M. טרסק׳; Ms. F. טריבסמון, corr. acc.) used to bring their fruits home (from the field to the barn) by the way of the kitchen-garden (in sight of the house) in order to make them subject to tithes; Gitt. 81a; Yalk. Deut. 938.

טָרַז, v. טָרִיז.

טַרְזָנָא, טַרְזָנָא, v. טוֹר׳.

טָרַח (b. h.; cmp. עָטַר) *to run about, be busy, to take pains, prepare.* Ab. Zar. 3a מי שט׳ וכ׳ he who has made preparations on Friday has food for the Sabbath (he who does good in this world can expect reward in the hereafter). Keth. 10a; Kidd. 45b טורחא וכ׳ . . חזקה אין the presumption is that one will not go to the trouble of preparing a (wedding) feast and let it go to ruin, i. e. one must have weighty reasons for a divorce immediately after marriage; Yeb. 107a. Ber. 58a, v. טוֹרַח; a. fr.—[Y. M. Kat. I, 80a bot. דבר שאינו ט׳, v. טָרַיח.]

Hif. הִטְרִיחַ 1) *to put to trouble, put a task on.* Taan. 24a אתה הִטְרַחְתָּ וכ׳ thou hast put thy Creator to the trouble of &c. Snh. 8a מַטְרִיחִין אותי they (the wicked) put me to &c. Lev. R. s. 27 לא הִטְרַחְתִּי עליכם I did not tax you too heavily; a. fr.—2) *to weary.* Snh. 22b; Erub. 64b, a. e., v. טָרַד.—3) *to trouble, beg persistently.* Yalk. Ex. 244 ה׳ עליו he begged him instantly.

טְרַח I ch. same. Targ. Koh. II, 11. Ib. IX, 9; a. fr. —B. Kam. 11a בדנפשיה ט׳ he takes pains with what belongs to himself (for his own benefit). Ḥull. 83a דאורח ארעא למטרח וכ׳ in the bridegroom's family they generally take more trouble in preparing the wedding feast &c.; a. fr. [Sot. 7b ומטרח, v. טָרַח.]—*Part. pass.* טָרִיחַ, f. טְרִיחָא *giving trouble, troublesome.* Ned. 25a מילתא דלא ט׳ an easily intelligible expression. Ḥull. 51a, a next w.—B. Mets. 112b ט׳ להו מילתא (Ms. M. ליה) it is too troublesome for them (for him); a. e.—[Sabb. 82a, v. טָחַר.]—B. Kam. 80b Ar., v. תְּרַח.

Af. אַטְרַח 1) *to make ready for moving, to load* (cmp. עָטַן II) Targ. Job XXXVII, 11 (h. text יטרירו).—2) *to trouble.* Meg. 22b לא מַטְרַח ציבורא Ms. M. (ed. לא בעי למיטרח, read למטרח, v. Rashi, a. Rabb. D. S. a. l. note) he would not trouble the congregation (to rise before him); Yalk. Lev. 669; a. fr.—3) *to beg persistently.* Lev. R. s. 16 א׳ עלוי he insisted upon his telling him.—Y. Peah I, 16b bot. אין מַטְרַחַת עלוי if you strain the chord too much.

Ithpe. אִיטְרַח 1) *to be wearied.* Targ. Y. Num. XIX, 2 אִיטְרָחָא (not אט׳).—2) *to be troublesome, difficult.* Taan. 24b מי אית׳ דמיטרח וכ׳ is it so hard a labor to the Lord?

טַרַח, v. טוֹרַח.

טָרַח II m. = טִירְחָא, *painstaking, trouble.* Ḥull. 51a ט׳ what trouble has been taken by that man (myself)!—[Oth. version: ט׳ טָרְיָה וכ׳ weariness (of travel) made me shaky.]

טָרְחָא, v. טִירְחָא.

טָרְחָא, טִירְ' f. (preced. wds.) *trouble, labor, discomfort.* Tem. 24ᵃ דקא טרח טר' וכ' because he would undertake a labor unfit for him (on the Holy Day). B. Mets. 93ᵇ לט' ותדירתא with reference to special painstaking. Shebu. 45ᵃ bot. טר', v. טָרַח I. M. Kat. 13ᵃ ולא מועד משום ט' Ms. M. (ed. only ט' משום) in the festive week it is forbidden only for being a labor to some extent; a. fr.

טָרְחוּת, טִירְ' f. 1) same. Y. Ber. II, 5ᵃ bot. טַרְחוּתָם מרובה the trouble of climbing them down is very great. Pesik. Bayom, p. 193ᵃ ט' הדרכים the trouble of travelling. Cant. R. to VIII, 6 סימן טיר' . . שהגשמים for there are those rains which betoken trouble &c. — Pesik. Shek. p. 20ᵇ; Pesik. R. s. 16 end; Ex. R. s. 34 אין הק"בה בא בט' וכ' the Lord comes not with burdensome laws to be imposed upon &c. — 2) *necessaries of life, living.* Lev. R. s. 1 משה עסוק בט' וכ' Moses occupied himself with arranging the living of Israel (ordaining dietary laws). Gen. R. s. 94 ט' נפש אחת provision for one soul. Pesik. R. s. 3 (ref. to Gen. XLVIII, 7) עלי היתה טַרְחוּתָהּ מתה עלי mine was the care for her.

טָרִיחוּתָא, טוֹרְחוּ, טָרְחוּתָא ch. same. Targ. Koh. II, 10; a. e. — Sabb. 10ᵃ טריח' למיסר וכ' (Ar. פְּרִיחוּתָא) is it such a trouble to tie on a belt? — Pesik. Haḥod. p. 50ᵃ, a. e. עיקר ט' מטרא the real discomfort of the winter season is the rain; a. e.

טרמס, טרמא, Lev. R. s. 7 ר' יוסי בן ט' read, as Yalk. Ps. 766: פִּרְמָס.

טרמון, v. טִרְמַרְשׁוֹן, a. טָרְמִין.

טָרְמַט (רטרט=טרט, cmp. גְּמַגֵּג; v. טָרוּט 2) *to plait straps, to strap.* Tosef. Kel. B. Mets. VI, 1 משיְטָרְמְטִין ed. Zuck. (Var. משיְטָרְמָטִין) until the leather for the strap-mattress is plaited; (cmp. Kel. XVI, 4).

טַרְטָרָאוֹת, טַרְטְיָאוֹת f. pl. (cacophem. perversions of תִּיאַטְרָאוֹת; cmp. meanings of טרט in טָרוּט, טִרְטֵט, a. of טרי, a. similar perversions in אִצְטַדְיָא &c.) *theatres, shows.* Lam. R. to III, 5 ומכנסין את הגמל לבתי ט' they bring a camel on their stage (ib. also a. תַּרְטְיָאוֹת). Yalk. II Sam. 158; Midr. Till. to Ps. XVIII טַרְטְרָאוֹת (ed. Bub. טרטיא). Keth. 5ᵃ; Sabb. 150ᵃ (Ms. O. טַרְטַסְיָי, early eds. טַרְטָרָאוֹת); a. e. [Various forms in eds. a. Mss.: טַרְטְיָסָאוֹת, טַרְטְיָרָאוֹת &c.] — [Ab. Zar. 42ᵃ דרכים וט' ed., Ms. M. סרטיאות, v. סַרְטְיָא a. אִסְטַדְיָא.]

טרמיומין, Ex. R. s. 36, read: סְטַרְטְיוֹטִין or סַרְטְיוֹטִין.

טַרְטֵמַר (תַּרְתֵּי, טַרְתֵּי) m. (τριτημόριον, S.) *triens, one third of an as,* a *coin* and a *weight* (about three ounces). Snh. VIII, 2 ט' בשור (Bab. ed. 70ᵃ ת'; Ms. F. ט', in Gemarah שדרימר; Y. Mish. טרת, Gemarah 26ᵃ טרט') a triens (worth?) of meat. Ib. 70ᵃ ט' זה וכ' (ת') I do not know what this *ṭarṭemar* means, but judging from R. José doubling the standard for wine, it may be inferred that *ṭ.* is half a Manah; Y. l. c. ט' חצי ליטרא *ṭ.* is half a Litra. (V. Zuckerm. Talm. Münzen p. 8).

טַרְטֵן* (denom. of טוּרְטִינִי) *to balance,* i. e. *to ride with one foot on each side of the animal.* Nidd. 14ᵃ דמְטַרְטֵן when he rides like a man on horseback, דלא מט' when he rides like a woman.

טרטין, Sifré Num. 86 לשאר חט', read הֲדִירוֹטִין, v. Yalk. Num. 732, end.

טָרְטִין m. pl. (=טורטורין, cmp. Arab. *ṭarṭur* in Dozy Dict. des noms des vêtem., p. 262 sq., Lat. *turritum* capitis ornamentum &c.) *t'ratin, a head cover.* Kel. XXIX, 1; Tosef. ib. B. Bath. VII, 5 טְרָטִין ed. Zuck. (Var. טרסי).

טרטס*, Koh. R. to VII, 11 ואתי מן ט' ואמר ליה טלייא (emended in later eds. טרסיס) a corrupt passage to be restored by collation with Y. Ber. III, 6ᶜ bot.; perhaps: ואתי חד טלייא ואמר ליה.

טרטסאות, טרטיראות, טרטיסאות, v. טַרְטָאוֹת.

טָרְטֵף* (reduplic. of טרף) *to cut out edges, to pink, scallop* (a leather garment). Tosef. Kel. B. Mets. VI, 1 משיטָרְטְטָף ed. Vien. (ed. Zuck. a. oth. משישטרטף, ed. Zolk. משישוטף) (cmp. Kel. XVI, 4 משיחסום וכ' &c.).

טַרְטָקַל m. (transpos. of craticulum, v. P. Sm. 1516) [*net-work,* esp.] *a small gridiron.* Targ. Prov. XXVI, 21 (h. text פַּחַם).

טרטר, Midr. Till. to Ps. XCIII, 3 הירה מטרטר, v. מְיָטְטוֹר.

טָרָא, טָרִי [*to set in motion,*] 1) *to shake.* Ḥull. 45ᵇ טָרְחָה לרישיה shook his head constantly; [Ar.: he *bumped* his head, *shocked* his brain]. Ib. 51ᵃ, v. טָרַח II. — 2) *to throw, cast; to squirt, drip.* Tam. 32ᵇ ט' באפיה sprinkled his face (with that water). Sabb. 108ᵇ מהו למטָרָא וכ' Ar. (ed. למימשר, Ms. O. למישרא, v. Rabb. D. S. a. l. note 8) is it permitted to drop some of this water into the eye? — Lev. R. s. 25 יהי טָרֵי וכ' (not טרו) shall cast one fig in his face; Koh. R. to II, 20 יהא טריה (read: יהא טרי חד). Taan. 24ᵃ bot. טָרְיוּהוּ מן גודא וכ' Ms. M. 2 (ed. חבוטו) throw him down from the elevation; a. fr. — 3) Trnsf. שקל וטרי [*to take up and throw back* a ball &c.,] *to hear and reply, to argue; to negotiate* (corresp. to h. נשא ונתן). Targ. Ruth IV, 7. Targ. Cant. III, 8 וטָרְיָן (not וטירן; ed. Lag. וטָאנָן). — B. Mets. 64ᵃ דלא ש' וט' בהדיה with whom he was not accustomed to deal. Sot. 7ᵇ למישקל ולמיטָרָא וכ' Ar. (ed. ומטרח, corr. acc.) to argue with &c.; a. fr. — V. טָרוֹן.

טָרֵי f., v. טָרִיתָא.

טרי, pr. n., v. טָרֵד.

טָרְיָא, טִירְ' or **טַרְ'** m. *shaking,* v. טְרִיָּא. — [In later literature שקלא וטַרְיָא *argument,* v. טָרֵי.]

טַרְיָא* m. (טָרֵי) *dripping;* ט' מי a sort of *ink,* prob. from wine-lees (v. Löw Graph. Requisiten, p. 158, p. 161). Gitt. 19ᵃ; Sabb. 104ᵇ (early eds. מיטרייא in one w.; Rashi: 'juice of a certain fruit', oth. opin. 'rain water').

טריא, Ber. 56[a] Ms. M., v. טוּרְזָא; [cmp., however, טַרְיָתָא.]

טָרְיָא pr. n. pl., v. טַרְיָא.

***טְרִיבָא** m. (טרב, cmp. צרב) *an eruption, inflammation.* Targ. Y. Ex. II, 5, constr. טְרִיב בשרא.

טְרִיגוֹן m. 1) (τρίγωνος) *triangular.* Neg. XII, 1; Naz. 8[b]; B. Bath. 164[b] ט׳ (בית) a triangularly built house; Tosef. Neg. VI, 3 טריגין ed. Zuck. (Var. טרגית, corr. acc.); —2) (τρίγονος) *for the third time.* Naz. l. c.; Y. ib. I, 51[b] top; Tosef. ib. I, 2 דרגון ed. Zuck. (Var. דיגון, corr. acc.); v. דִּיגוֹן.

טריגון, Treat. Tsitsith, ed. Kirchh. p. 22, v. טוֹגָא.—Ib. p. 23 מכסה כמין ט׳, prob. to be read: טְרִיבוֹן (τρίβων) *coarse cloak.*

טריגין, v. טְרִיגוֹן.

טָרִיד, v. טָרַד, a. טְרוּדָא.

***טרין**, Gen. R. s. 79; Yalk. Gen. 133 טטרו, read טְרָטִין; emend the entire passage as follows: קו״ף ק׳ מיליא סמ״ך ס״ס ט״ית טרטין the *Kuf* (of קשישה, Gen. XXXIV, 19) means one hundred millia, the *Sammekh—ses*, the *Teth—tertin*, i. e. *one hundred millia Sestertium* (v. Sm. Ant. s. v. Sestertius), v. דְּנָקִינְתִין.

טרין, Y. Taan. II, 66[a] top, v. טְרָיְינוֹס.

טריונין, Tosef. Ab. Zar. II, 7 Var., v. אִצְטְרִין.

***טְרִיז** m. (supposed to be a Persian word, expl. by R. Ḥănanel by Arabic *banîke*) *gusset, gore.* Sabb. 98[b] שפי .. עד דט׳ Ar. (read כי ט׳, v. Koh. Ar. Compl. s. v., ed. כי טורין) they planed the boards (so as to be gradually decreasing in thickness) like a gusset; Yalk. Ex. 370 כי טורין.

טָרִיזָא, v. טְרוּזָא.

טָרִיחַ, טָרֵחַ m. (טָרַח) *troublesome, laborious.* Y. M. Kat. I, beg., 80[a] דבר שאינו ט׳ (Y. Shebi. II, end, 34[b] טורח).

טָרִיחָא, טָרִיחַ, v. טָרַח.

טָרִיחוּתָא, v. טָרְחוּתָא.

טָרִיטָא, Bets. 29[a] top Ar., v. תִּרְטָא.

טָרִיטָנִי, v. טוּרְטִינִי.

טָרְיִי pr. n. m. *Taryi.* Cant. R. to IV, 1; I, 15 (Gen. R. s. 33 ביבי; Lev. R. s. 31 ברכיה, Yalk. Gen. 59 ביבי).

טוּרְ׳, טָרְיָה, טָרְיָא pr. n. pl. (?) *Traya, Turya;* אִישׁ ט׳ surname of Abba Hoshaya. Y. B. Kam. X, end, 7[c]. Gen. R. s. 58, beg.; a. fr. (V. Neub. Géogr. p. 267).

ט׳ קוֹנְטָא, טָרְיָא read:

טָרְיָאקוֹנְטָא (τριάκοντα) *thirty.* Y. B. Bath. X, 17[c], v. אוֹגְדוֹרְיקוֹנְטָא.

טָרְיָנָא m. (v. next w.) *Trajanic.* Ab. Zar. 52[b] דינרא הדרייאנא טוריינא Ms. M. (ed. הדרייאנא טוריינא) the Trajanic and Hadrianic denars which were rubbed off; Bekh. 50[a] bot. הדריינא טריאנא שיראפא; ib. top ה׳ טרינא שירפא (Tosaf. טריינא).

טוּרְ׳, טְרָיְינוֹס (variously corrupted, the *j* sound being rendered by ג or כ) pr. n. m. *Trajanus*, the Roman emperor. Taan. 18[b] (טר׳ a. ׳טור); Treat. S'mahoth ch. VIII טרגיא; Sifra Emor Par. 8, ch. IX מריינוס (corr. acc.); Y. Taan. II, 66[a] top טריין. Y. Succ. V, 55[b] top טרוגיונוס; Lam. R. to I, 16; ib. to IV, 19, a. e. טרכינוס. Ib. to III, 2; 4; a. e. (v. Joel, Blicke in die Religionsgesch. I, p. 17, sq.).—טְרָיְינִי (genitive of Trajanus) *Trajan's (followers).* Ib. to I, 17 טרכיני, v. אַסְפַּסְיָנִי.

***טְרִיוָתָא** f. pl. (נ״ר) *guarded things, property.* Targ. Y. Deut. XI, 6 (h. text יקום).

טָרֵיךְ m. (טרך, cmp. טרח a. טָרַק I) *troublesome, provoking.* Targ. Prov. XIX, 7 (ed. Wil. טָרֵךְ; ed. Lag. טָרְקָן). V. טַרְכָּנוּתָא.

טריכונוס, Esth. R. to III, 1, read: טְרִיבוּנוֹס, v. ארטיגוס.

טריכסון, v. טְרַקְסִין.

***טרים**, Y. Sabb. III, 6[a], מיסחי .... בטרים בר יטסם ed., Ar. ed. Koh. בטרים בטרים, oth. ed. בט׳ טרים read: במי טבריא ביו״ט bathing . . . in the waters of Tiberias on a Holy Day.

טְרִימָא m. (τρῖμμα) *a drink* or *brew prepared of pounded groats and spices, a spiced drink.* Ber. 38[a] תמרי מהן ט׳ ... you are permitted to make *trimma* of dates &c., v. חֲשִׁילְתָּא; Tosef. Maas. Sh. II, 2 ed. Zuck. (some ed. תרומה, corr. acc.).

***טרימומה**, read: טְרִימִיטָרָא.

טרימוסיאה, Gen. R. s. 88, v. טְרוֹנְיָא.

טְרִימִיטָרָא m. (τρίμετρος) *trimeter, a verse* (or *tune*) *of three iambic meters.* Y. R. Hash. IV, 59[c] bot. (defining הֲרָעָה) [read:] כאהן ט׳ like the trimeter (short-long, short-long &c.), contrad. to תלת דקיקן three small (short) notes.

טְרִימִיסָא m. (tremis) *Tremis*, a Roman coin, one third of an Aureus. Lam. R. to I, 1 רבתי חד מאת׳ (8). Y. Gitt. III, 47[b] סרימיסין (read: טְרִימִיסִין tremissis), v. גּוֹרְדִּינִי.

טָרְיָנָא, v. טוּרְ׳.

טריסים, v. טריסס.

טריסין, Tosef. Erub XI (VIII), 17 Var., v. סְרִיג.

טְרִיסִיס, טְרִיסִין (incorrect טריסית) m. *tressis*, a coin worth *three ases.* Shebu. VI, 3 טריסית (Y. ed.

קטריסי׳, a corrupt. of quadrussis, *four ases*). Ib. 40ᵃ top. B. Mets. 46ᵃ ין . . . , a. יח . . . Tosef. Maas. Sh. IV, 2; 13; a. e.

מרישים, מרישס, Pesik. R. s. 15 בט׳, a gloss to בר סימאי, corrupted from בש״ר סימ׳; v. Pesik. Haḥod., p. 55ᵇ. [Neub. Géogr., citing fr. Ms. Bodl. בטרסוס, refers to *Tarsus*.]

טָרִיסִית, v. טְרִיסִין.

טָרִיפָא, v. טְרִיפְתָּא.—[B. Kam. 16ᵇ, v. next w.]

טְרִיפָה f. (טָרַף) 1) *tearing* (by beasts of prey). B. Kam. 16ᵇ למימרא דט׳ לאו וכ׳ (some ed. דטרופא, Ms. M. דטָרַף, ref. to the preceding טרף ואכל) does that mean to say that tearing is not his (the lion's) habit?—2) *being carried away by waves, being cast ashore*. Y. Yeb. XVI, 15ᵈ top נותנין . . . כדי ט׳ the court allows a reasonable time sufficient for the discovery of an eventual escape of the husband by being cast ashore.—3) (denom. of טֶרֶף) *covering with leaves, night cover in open air*. Yalk. Gen. 119, v. רְטִיבָה.

טְרֵפָה, טְרֵיפָה f. (b. h.; טָרַף) 1) *an animal torn by a beast of prey*. Midr. Till. to Ps. VII, v. טֶרֶף.—2) (ritual law) *an animal afflicted with a (fatal) organic disease*, the discovery of which, after slaughtering, makes it forbidden, *t'refah*, (of persons, m.) *one having a fatal organic disease* (the killing of whom would not be considered murder before the law). Ḥull. 42ᵃ ט׳ אינה חיה a *t'refa* animal cannot survive (a year); a. fr.—Snh. 78ᵃ ההורג את חט׳ if one kills a person afflicted with a fatal organic disease; וט׳ שהורג and if such a person committed a murder. Ib. עידי ט׳ witnesses afflicted &c.; a. fr.—3) *organic disease*. Lev. R. s. 13 (ref. to חחיה, Lev. XI, 2) חחיה מטריפתה וכ׳ that which can recover from its disease, you may eat.—*Pl.* טְרֵיפוֹת, טְרֵפוֹת. Ḥull. III, 1; a. fr.—Esp. *cases of t'refah, ritual law concerning t'refah*. Ib. 48ᵇ; a. fr.

טְרִיפוֹלָאֵי m. pl. (denom. of Tripolis) *Tripolitans, residents of Tripolis* on the Phoenician coast. Targ. Y. II Gen. X, 17 (h. text חוי).

טְרִיפוֹן pr. n. m. *T'rifon*. Y. Bicc. II, beg. 64ᶜ.

***טְרִיפְתָּא** f. (טָרַף) *vagrancy, irregular life*. Pesik. B'shall., p. 93ᵃ כל הדא ט׳ להן לך whither will all this irregular life lead thee?

טְרִיפָא, טְרֵיפְתָּא f. ch. = h. טְרֵיפָה. Ḥull. 94ᵇ.—*Pl.* טְרֵיפָתָא, טְרֵיפָן. Targ. Y. Lev. XI, 1; Targ. Y. Num. XIX, 3 (some ed. טְרִיפָן, v. Ḥull. 42ᵃ טרפות (י״ח).

טְרִיקָא m. (טָרַק II) *enclosure, prison*. Targ. Lam. III, 7.

טְרִיקְטָא, טְרַקְטָה f. (tracta) *a long piece of dough pulled out in making pastry* (*tracta* or *tractum*). Y. Ḥall. I, 57ᵈ ר׳ יוחנן אמר טריק׳ חזיבת וכ׳ R. J. says, *tracta* is subject to *Ḥallah*; Ber. 37ᵇ כי אתא . . . אמר ר׳ יוחנן טרקנין חזיבת וכ׳ Ms. M. (corr. acc.; v. Rabb. D. S. a. l. note 6; ed. טרוקנין פטורין) when R . . . . came to Babylonia from Palestine, he related in behalf of R. J. &c. Y. Pes. III, 30ᵃ טרקטה חורי וכ׳ as to *tracta* (on Passover) R. . . . permitted to make only one at a time, but two &c.

טְרִיקְטִי, v. טְרוֹקְטִי.

טְרִיקְנְיָא m. pl. (טָרַק I *to sting*) a sort of *wasps*. Targ. Y. Deut. VII, 20 (a gloss to אורעיירתא, h. text צרעה).

טְרִיקְלוֹנָא, v. טְרִיקְלִינָא.

טְרִיקְלִילָא, v. טְרַקְלִילָא.

טְרַקְלִין, טְרִיקְלִין m. (τρικλίνιον, triclinium) 1) *dining couch*. Y. Ḥag. II, 77ᵃ bot. חט׳ מוצע לכם the banqueting couch is spread for you (your reward in the hereafter is prepared).—2) *dining room, reception room*. Y. R. Hash. IV, 59ᵇ bot. אפי׳ מט׳ לקידטון even if they adjourned from the tricl. to the sleeping room. Y. Keth. IV, 28ᵈ; Y. Snh. XI, end, 30ᶜ [read:] בעיא הדא אומנתא ט׳ וקידטון חופה וקידטון וכ׳ the following construction is required (in order to make the reception of the bride in the triclinium a legal consummation of marriage) a tricl. and a marriage chamber, and that chamber communicating with the tricl.—Ab. IV, 16, v. פְּרוֹזְדוֹר.—Tosef. Sabb. XVI (XVII), 18 בה . . . . ט׳ שחסריקה in a banqueting room (triclinium hibernum) which has been heated a day before..., you may entertain company on the Sabbath. Tosef. Bets. II, 10 ט׳ שחסריקוהו וכ׳; a. e.—3) (τρίκλινος = ὅρριον, S.) *granary*. Y. Sot. V, 20ᵇ bot. ארשלם עלוי חד ט׳ וכ׳ he was fined to fill a granary of forty by forty &c.

טְרַךְ, טְרִיקְלִינָא ch. same. Targ. II Esth. VII, 8 טרקלו׳ (corr. acc.)—Lev. R. s. 16 בטריקלינית (some ed. בתורק׳, corr. acc.) in his reception room.—*Pl.* טְרִיקְלִינִין, טְרַכָּ׳. Targ. Y. I Num. XXXI, 50.

טְרִיקְסִימוֹן, v. טְרוֹכְּ׳.

טְרִיקְסִין, v. טְרַכְּסִין.

טָרִית f. (נטר, cmp. אִטְּרִי) *preserve, pickle*, esp. *salted* or *pickled fish*. Meg. 6ᵃ טמוני זו ט׳ 'stored things' (Deut. XXXIII, 19) refers to *tarith* (as a valuable article of commerce); Sifré Deut. 354; Num. R. s. 13.—Ab. Zar. II, 6 ט׳ טרופה brine containing hashed *tarith* (when you cannot recognize the clean and unclean fish). Ib. ט׳ שאינה טרופה in which the fish can be recognized. Ned. VI, 4 he who vows abstinence from 'fish' מותר בט׳ טרופה is permitted to partake of hashed *t.* Ber. 44ᵃ.

טָרִי, טָרִיתָא ch. 1) same. Y. Ned. VI, 39ᵈ top זבון לוי טרי וכ׳ (not לויטרי) sell me *tari*, and he sells him *tsaḥăna* (v. צַחֲנָא). Ib. לט׳ וכ׳ תמן . . . (not לית׳) there they call *taritha tsaḥăna*.—2) (cmp. אִטְּרִי) *a sort of pastry, fritters* &c. Ber. 37ᵇ, v. הִנְדְּקָא a. גְּבִיל.

טֶרֶךְ m. (טרך, cmp. טָרַךְ II), pl. טְרָכִים, constr. טַרְכֵי *binders, preservers* (cmp. Syr. טרך a. derivatives P. Sm. 1528). Tosef. Sot. XV, 9, v. טְרַכְסַד.

טָרֵךְ, v. טָרַךְ.

טָרְכוֹנָא pr. n. *Trachona, Trachonitis,* town and district east of the Jordan. Targ. O. Deut. III, 4; 13; 14 (Y. טַרְגּוֹנָא; h. text ארגב). Targ. Y. II Num. XXXIV, 15 טַרְכוֹן זמרא; Sifré Deut. 51 טרכונא דנימרא; Yalk. ib. 874 ט׳ דזימר׳ (not טרגינא); Tosef. Shebi. IV, 11 ט׳ דבתחום בצרה ed. Zuck. (Var. טרכתא, incorr.); Y. Shebi. VI, 36c ט׳ דמחתם לבוצרה (v. Hildesh. Beitr. p. 55, sq.).

טַרְכְּנוּתָא, v. טַרְכְּנוּתָא.

טרכוס, v. טַרְכֹּשׁ.

טרכיני, טרכינוס, v. טְרָרִינוֹס.

טַרְכָּן, v. טָרַךְ.

טַרְכָּנוּתָא f. (v. preced.) *trouble, anger.* Targ. Prov. XXVI, 28 Ar. a. Lev. (Var. טַרְכְּנוּנְתָא; ed. תַּרְכְּנוּנְתָא; Ms. סרכונא).

טָרַכְסִיד m. (a comp. of טָרַךְ a. סִיד) *binding cement.* Tosef. Sot. XV, 9 if one put sand in the lime, הרי זה ט׳ ואסור ed. (ed. Zuck. טרכיו סיד הוא, Var. טַרְכֵי סיד) it is cement and therefore forbidden; B. Bath. 60b הרי זה ט׳ (Ms. O. טַרְכָּסָאוֹ the binding of it (the lime), cmp. טַרְכַּסִּין); Sabb. 80b (Ms. M. תר׳). [Treat. S'mah. VIII טרכסי׳, in a corrupt passage, prob. to be read: כרכים.]

טָרַכְסִימוֹן, v. טְרוֹקְסִימוֹן.

טַרְכֵּשׁ, טַרְקוּשׁ m. (enlargement of טרך or טרק, v. טָרַךְ, a. טָרַק I) [*a wine-stirrer,*] *a board on which drinks for the table are mixed, side-board* (abacus, mensa delphica), *a plain board attached to the wall with hinges, to be put up and down* (cmp. דְּלַפְקִי, Kel. XXV, 1). Tosef. Kel. B. Bath. III, 3 ט׳ חלק (R. S. to Kel. XXV, 1 טרכוס וחלק) a plain tray (without rims). Ib. I, 12 ט׳ שעשה וכ׳ a side-board under which they placed a piece of wood, formed like a spear (as an improvised support) for eating at it. Tosef. Sabb. XIV (XV), 2 תרקוש ed. Zuck. (Var. ט׳, by cler. error מרקוש).

טַרְלוֹסָה pr. n. pl. *Tarlosa, Talluza,* near Samaria. Y. Taan. IV, 68d top מעברתא דט׳ the ford of T.

טרמוסיא, Midr. Till. to Ps. XIII, 5 באיזה ט׳ וכ׳; ed. Bub. תלמוסא, Ms. Vien. טל׳; Yalk. Ps. 660 תלמידא, prob. to be read: באיזו טוֹלְמִירָא וכ׳ (τολῃρία) with what *hardihood* do you speak such words (of bad omen)?

טרמיות, v. טוּרְמִי.

טַרְמִיטָן, טַרְמִיטָא, v. טְרוֹמִיטָא.

טרמנסנה, טרמנטן, v. טוּרְמָנְטִין.

טרמסין, Snh. 14a Ms. M., v. טוּרְמִיסִין.

***טָרַס** *to search.* Lev. R. s. 37 טָרְסִין וכ׳ Ar. (Var. a. ed. פשפשין) they searched every ship &c.—[B. Kam. 98a, v. טָרַשׁ I.]

טָרֵס m., pl. טָרָסִין, v. טָרַשׁ.

טַרְסָאָה m. nom. gent. *of Tarsus.*—*Pl.* טַרְסָאֵי. Targ. Esth. II, 21 (ed. Lag. טִיר׳), v. טַרְסִי II.

טַרְסוֹס pr. n. pl., v. טַרְסִיס.

טַרְסִי I m. (v. next w.) [*a Tarsian,*] 1) *weaver of metallic thread, artistic weaver,* differ. fr. גַּרְדִּי. — *Pl.* טַרְסָיִים. Ab. Zar. 17b Ar. a. Ms. Pes. (ed. תרס, v. Rabb. D. S. a. l. note 40). Succ. 51b ט׳ בפ״ע וכ׳ (v. Rabb. D. S. a. l. note 400) artistic weavers apart and common weavers apart; Tosef. ib. IV, 6.—Sabb. 47a מטה של ט׳ the weavers' horizontal loom or frame for embroidery (differ. in Rashi). —2) *worker in copper, bronze* &c. Ḥull. 57b מטלית של ט׳ the bronzers' apron.

טַרְסִי, טוּרְסִי II m. nom. gent. of *Tarsus, Tarsian.* —*Pl.* טוּרְסָיִים, טוּרְסִין. Meg. 7a בגתן . . שני ט׳ הדו והדו מספרים בלשון טרסי Ms. M. (only בגתן . . שני טרשיים היו) Bigthan and Teresh were two Tarsians and conversed in the Tarsian language; ib. 13b טורסי . . . שני ט׳ (Ms. M. . . . תרסיים תרסי). Ib. 26a בה״כ של ט׳ Ms. M. (ed. טור׳; Tosef. ib. III (II), 6 אלכסנדרים) the synagogue of the Tarsians in Jerusalem (Rashi: of the bronze-workers, v. preced.). Y. Shek. II, 47a בה״כ של ט׳ (Yeb. 96b טבריא).

טרסיאות, read: סַרְטָיָאוֹת.

טַרְסִיוּ ch. = h. טַרְסִי I. Y. Gitt. VII, beg. 48c; Y. Ter. I, 40b (perh. proper noun). — *Pl.* טַרְסָיֵא, טַרְסָיֵיתָא. Y. Kil. IX, end, 32d.—Lev. R. s. 35, end כנישתא דט׳ וכ׳ the synagogue of the weavers in Lydda (or bronze-workers, or Tarsians), v. טַרְסִי II.

טַרְסִיס pr. n. pl. = h. תַּרְשִׁישׁ *Tarsis* (*Tarentum*). Targ. Y. I Gen. X, 4 טַרְסַס ed. Amst. (oth. eds. טרסיס, v. אַפַּס); Targ. I Chr. I, 7 טרסוס ed. Lag. — 2) (prob.) *Tartessus, in Spain.* Targ. Ps. XLVIII, 8. Ib. LXXII, 10. [V. טריסיס.]

טָרַסְקֶל m. (τρισκελής, τρισκέλλων, sub. כסא) *a chair on three legs,* esp. *a camp-chair.* Num. R. s. 12; Tanḥ. Naso 19; (Tanḥ. T'rumah 9; Gen. R. s. 68 תְּרוֹנוֹס). Sabb. 138a ט׳ כסא (Ms. O. כסא וט׳).

טַרְסְקַל m. (a corrupt. of κάρταλλος, v. קרסטל) *basket.* Lev. R. s. 19; (Midr. Sam. ch. V קרסטל). Sabb. 5a. Ib. 53a תולין ט׳ לבהמה you may hang a basket with fodder around the neck of an animal.—V. next w.

טָרַסְקְלִין m. (κάρταλον, v. preced.) *a basket* (fiscellus) containing fodder, used *for muzzling.* Sabb. 53a bot.; (Tosef. ib. IV (V) 5 קרסטלן, Var. קרטלין). B. Mets. 90a (Ms. M. קרסטילין, oth. Mss. קרסטלן, קסרטל, v. Rabb. D. S.a. l. note).

טרסקמון, v. טְרוֹקְסִימוֹן.

טָרַעְפִּיקָא, v. טַרְפִּיקָא.

טָרַף (b. h.; cmp. טָרַד) [*to move with vehemence,*] 1) *to tear, prey.* Lev. R. s. 26 טורף ואוכל tears in order to

satisfy his appetite. Koh. R. to X, 11 ת' האריי the lion goes out for prey. Sot. 47b טוֹרְפֵי טָרְפָן those robbing (the poor). Zeb. 53b חלקו של טוֹרְפָן the territory of the tearer (wolf=Benjamin, Gen. XLIX, 27). B. Kam. 116b לטוֹרְפָהּ to plunder it; a. fr.—2) *to cast with force, knock, strike against; to throw away, reject, eject.* Ḥull. III, 3 טְרָפָהּ בכותל he cast or knocked the bird against the wall. Pesik. R. s. 11; Num. R. s. 2 מגרשה אני טוֹרְפָהּ אני I will divorce her, I will cast her out (cmp. טָרַד).—Ber. 5b טוֹרְפִין לו וכ' his prayer is thrown in his face (refused). Y. Yeb. XVI, 15d top טָרְפַנִי, v. טָרַד.—3) *to seize forcibly.* Yoma IV, 1 ט' בקלפי he took the ballot out with haste.—Esp. *to seize for a debt.* B. Mets. 15a ובא ב"ח וטָרָפָהּ and a creditor of the previous owner came and seized it, v. טִירָפָא.—4) *to chop, hash, to beat, mix.* Sabb. XIX, 2 ט' יין ושמן beat wine and oil; a. e.—Part. pass. טָרוּף, f. טְרוּפָה. Ib. 38a בשר ט' chopped meat. Ab. Zar. II, 6, v. טְרִית. Y. Nidd. IV, 51a (of a foetus). Sabb. VIII, 5 (80b) ביצה ט' an egg beaten and mixed with oil; a. fr. V. טָרוּם.—5) *to hackle, comb* (flax or wool). Kil. IX, 1. Y. Orl. III, 63a; Y. Keth. VI, end, 31a צמר בכור שטָרָפוֹ wool of a first-born that has been hackled (and mixed up with other wool).—6) *to scrape, scour, to plane.* Makhsh. II, 4 חטוֹרֵם את גגו (Var. חמטהר) if one scrubs his roof; Tosef. ib. I, 8.—7) *to make* טָרְפָה, *to inflict an organic defect.* Ḥull. 85b, sq. צא טָרוֹף go and maim the animal (before slaughtering it).

Nif. נִטְרַם 1) *to become t'refah.* Ib. 9a, a. e. במה נִטְרְפָה from what cause it became *t'refah.*—2) *to be in disorder,* a) (with דעה, or לב) *to be confused, bewildered, not fully conscious.* Y. Sabb. II, 5b bot. נִטְרְפָה דעתו של אבא my father's mind is unclear; Snh. 68a. Ib. 43a כדי שתִּטָּרֵם דעתו (not שתטרוף) that his (the culprit's) consciousness may be benumbed; Num. R. s. 10.—Ib. נ' לבו his mind becomes confused (from drinking); a. fr.—b) (with שעה, of political disturbances) *to be troubled.* Snh. 11a; Sot. 48b; Tosef. ib. XIII, 5 נטרפה (ה)שעה the political condition was too much troubled (persecutions prevailing). Y. Dem. V, 24d bot.; a. e.

Pi. טִרֵם 1) *to shake vehemently, constantly.* Succ. III, 9 כל העם מְטָרְפִין בלולביהן ed. Y. (Mish. ed. Pes. מט'את לול; ed. מנענעין) all the people shook their branches constantly (during the recitation at Hallel, contrad. to נענע).—2) *to unbalance* (the mind, cmp. טִלְטֵל).—Part. pass. מְטוֹרָם. Num. R. s. 10 לבו מ' וכ' his mind is disturbed and he talks improper things, v. supra.—3) *to reject one's petition, to refuse.* Part. pass. מְטוֹרָם. Ber. V, 5 שהוא מ' that he (the patient for whom prayer is said) is rejected (bound to die), opp. מקובל accepted.—4) *to disfigure, to make ungainly* by spots, incisions &c., v. טָרוּם). Part. pass. as ab. Koh. R. to X, 11 the serpent is asked מפני מה גופך מט' why has thy body been disfigured (v. Gen. III, 14)?—5) *to cast about* (a ship on high sea), v. Hithpa.—Part. pass. as ab.; *pl.* מְטוֹרָפִים, מְטוֹרָפִין. Yeb. 47a, v. סָחַם.

Hif. הִטְרִים 1) *to become t'refah, to be afflicted with a fatal organic disease.* Num. R. s. 12, end; Cant. R. to VI, 4; Pesik. Vayhi p. 10a, a. e. לא הִטְרִיפוּ the animals were found to be free from an organic disease.—[2) (in later liter.) *to declare t'refah.*]—3) (denom. of טֶרֶף) a) *to cover with foliage.* Yalk. Gen. 119, v. רָטַב.—b) *to sprout with moisture, be sappy.* Gen. R. s. 69 ה' מצות וכ' (Yalk. Jud. 38 הפריח) sprouted with good deeds &c., v. רָטַב.—[4) *to distribute food,* v. טָרַף.]

Hithpa. הִתְטָרֵם, *Nithpa.* נִיטָּרֵם *to be tossed about, to be in a storm* near the shore. Taan. III, 7 (19a) על הספינה המִיטָּרֶפֶת וכ' for a ship which is seen from the coast to be tossed about; ib. 14a המִטְּרֶפֶת (v. supra; Ar. ed. Koh. נִיטְרֶפֶת *Nif.*). Tosef. Sabb. XIII (XIV), 11 נִיטְרְפָה ספינה וכ' the ship has been thrown back several times (was prevented from landing by the breakers).

טֵרֵף, I טָרַף ch. same, 1) *to take by force, seize.* B. Mets. 14a אתי . . . וטָרְפָהּ מיניה (not וטרפא) the creditor came and took it from him (by legal seizure); ib. וקא ט' לקוחות (Ms. H. וטָרִיף לה מיניה).—טָרִיף לה מיניה (v. supra; Ar. ed. Koh. נִיטְרֶפֶת *Nif.*). Tosef. Sabb. XIII (XIV), 11 נִיטְרְפָה ספינה וכ' the ship has been thrown back several times (was prevented from landing by the breakers).

טֵרֵף, I טָרַף ch. same, 1) *to take by force, seize.* B. Mets. 14a אתי . . . וטָרְפָהּ מיניה (not וטרפא) the creditor came and took it from him (by legal seizure); ib. וקא ט' לקוחות (Ms. H. וטָרִיף לה מיניה).—טָרִיף לה מיניה to seize property sold by the debtor, v. לְקוּחוֹת. Ib. 19a; a. fr.—2) *to throw, strike, knock down.* Y. Snh. X, 29a וטָרֵיף לון לארעא and let them fall down. Lam. R. to I, 5 ויִטְרוֹף גרמיה and let him throw himself down. Ib. to IV, 2 טָרוֹף קולתיך וכ' cast down thy pitcher before me; a. fr.—3) *to knock at, shake, rap.* Ber. 28a אבבא ט' knocked at the door. Snh. 97a.—Ib. 67b ט' ליה בטבלא he struck the *tabla* before him; a. v. fr.—Trnsf. *to carp at, to contest the validity of a decision.* Y. Snh. I, beg. 18a בעי מִיטְרוֹף wanted to protest (against R. Isaac's decision because he acted as a single judge).—5) *to declare t'refah.* Ḥull. 10b. Ib. 48b למיטְרְפָהּ . . . סבר Mar. . . . wanted to declare it *t'refah;* a. fr.—*Part. pass.* טָרִיף a) *struck down* (in the agony of death). Targ. Jud. III, 25; IV, 22 (h. text נֹפֵל). Lam. R. to IV, 5 טְרִיפִין בקרקלא (not טרופין) lying on dunghills.—b) *thrown away.* Y. Snh. X, 29a top הא טריפין לך they are thrown down before thee (cmp. טָרוּף).—c) (denom. of טרפא, v. טָרוּף) *spotted, full of incisions; planed.* Ned. 25a; Shebu. 29b, v. טָרוּף.—[Y. Shebi. I, end, 33c א"ר יודן כד טריפן לעוביה, read with R. S. to Shebi. I, 8: א"ר יודן בר טרפון or טריפון, לעוביה being a corrupt tautography of ליעזר בן יעקב=ליעז' ב"י.]

Pa. טָרֵיף 1) *to knock, strike, dash.* Targ. II Kings VIII, 12 (h. text רטש). Targ. Nah. II, 8 (h. text תפק).—2) *to prey, wait for prey.* Targ. Prov. XXIII, 28 מְטָרֵף.—3) *to drive about.* Part. pass. מְטָרַף. Targ. Y. I Ex. XIV, 3 (ed. Amst. מְטַּ' *Ithpa.*). Targ. Y. II Num. XII, 12 מְטָרְפָא.—Trnsf. *to agitate, trouble,* v. infra.

Ithpa. אִיטָּרִיף, *Ithpe.* אִיטְּרִיף 1) *to be knocked about, dashed; to be tossed about; to be in spasms.* Targ. Is. XIII, 16. Ib. LI, 20; a. e.—Lev. R. s. 12 beg. כהד' אילפא דמִיטָּרְפָא וכ' like the ship that is tossed about in the breakers &c. Snh. 95a אתו יונה אי' קמיה a dove came down and rolled before him in spasms.—Trnsf. *to be agitated, troubled.* Targ. Gen. XLI, 8 (some ed. מְטַּ'. Part. pass. *Pa.*, v. supra). Targ. Ps. LXXVII, 5; a. fr.—Y. Taan. I, 64b bot. למה אִיטָּרְפִין . . להכא why did the rabbis (you) take the trouble of coming hither.—2) *to be spotted, full, of incisions* &c., v. supra a. טָרוּף.—3) *to become,* or *be t'refah.* Ḥull. 57b במידי דמִיטָּרְפָה בה in the same limb through the mutilation of which the animal became *t'refah.* Ib. 48a דלאו מיניה מִיטָּרְפָא where the

cause of its being *t'refah* lies not in the mutilated limb itself.

טָרַף II m., v. טַרְפָּא.

טֶרֶף m. (b. h.; preced.) 1) *prey.* Sot. 47b, v. טָרַף.—Gen. R. s. 99 (ref. to מטרף, Gen. XLIX, 9) מטַרְפּוֹ של יוסף from making Joseph a prey, i. e. saving Joseph; מטַרְפָּתָהּ של תמר saving Tamar. Yalk. Ps. 637; Midr. Till. to Ps. VII, ed. Bub. יושב על טַרְפּוֹ (oth. ed. טַרְפָּתוֹ) sits over his prey.—2) *food.* Snh. 108b, v. next w.—3) (v. next w.) *foliage, green.* Sifra Metsora, beg. ובראשה ט' with green foliage on its top, v. next w.; Y. Sot. II, 18a top וראשה ט' (corr. acc., or read as Tosef. Neg. VIII, 2 טרוף).

טָרֶף m. (b. h., preced.) *plucked, fresh*; (homilet., v. preced.) *nourishment.* Snh. 108b (ref. to Gen. VIII, 11) מאי משמע דהאי ט' לישנא דמזוני הוא what evidence is there that *taraf* has the meaning of food? Answ. ref. to חטריפני (Prov. XXX, 8); Erub. 18b (v. Rabb. D. S. a. l. note).

טָרְפָא I, טַרְפָא ch. same, 1) *leaf.* Targ. Gen. VIII, 11. Targ. Is. XXXIV, 4; a. fr.—Ḥull. 47b דאסא ט' leaf of a myrtle; a. fr.—Nidd. 20a מצישתא ט' fem. (Rashi: מציצא), v. infra.—Trnsf. דנחוריו ט' *wing of the nose.* Ber. 55b.—*Pl.* טַרְפֵי, טַרְפַיָּא. Targ. Gen. III, 7; a. fr.—Succ. 37b חמרא בר תלתא ט' נתרי ט' leaves may fall off. Sabb. 129a Rashi (ed. בת) wine of a vine that has changed foliage three times, i. e. wine in its third year. Nidd. l. c. טַרְפָן fem., v. דָּרָא I.—2) *a piece torn off, fragment.* Ber. 59a top, and it looks כט' דטריף like an irregular piece that has been torn off (from the star); Rashi: like a battered piece that has been mended by hammering; (Ms. F. ומתחזי דמיטרפא מיטרף you can see that it has been torn off, Vers. in Rashi: כדטרפא מטרף, prob. to be read כטרפא דמטרף).

טַרְפָא II f., constr. טַרְפַת (טָרַף) *rapping.* Targ. Jud. V, 11 (in a passage missing in ed. Lag.).

טרפא, Gen. R. s. 10 בקעת בר ט', v. נְטוֹפָא.

טְרָפָא, v. טִיר'.

טְרָפָא, טְרָפָה, v. טְרִיפָא.

טַרְפוֹן pr. n. m. *Tarfon,* a Tannai (v. Fr. Darkhé Mish., p. 101 sq.). Pes. X, 6; a. v. fr.—V. טְרִיפוֹן.

טרפוניטיס, v. טַרְפָּזִיטֵיס.

טרפזין, read: טְרַפֵּזִין.

טַרְפַּחַת f. (טפח, with ר inserted; cmp. טְפַיְתָא I) [*pitcher,* cmp. אַבּוּבוּ,] *mouth of the womb.* Ḥull. 55b = אֵם =שַׁלְפּוּחִית. Ib. 56b.

טרפיא (טרפידא), Targ. Y. Lev. XI, 19, v. טַרְפָּדָא.

טַרְפֵזָא m. (τράπεζα) *table, counter.*—*Pl.* טַרְפֵזִין. Gen. R. s. 64, end ('Rashi': טַרְפֵזִיוֹת).—V. טְרַפֵּזִין.

טָרַפְּזִיטֵס m. (τραπεζίτης) *money-changer, banker.* Y. B. Mets. IV, beg. 9c טרפוניטיס (corr. acc.). Num. R. s. 4 טְרַפְּסִיטֵיס (cmp. τράπεσα for τράπεζα, S.).

טְרַפֵּזִין m. (τραπέζιον) *table, trencher.* Gen. R. s. 11 Ar., v. הִירְסְקוֹס I.

טרפירא, v. טרפידא.

טַרְפִּישָׁא, v. טַרְפָּשָׁא.

טְרָפִיתָא, f. (טָרַף) *hawk.* Targ. O. Lev. XI, 14; Deut. XIV, 13 (h. text אַיָּה).

טַרְפִיתָא f. adj. (preced.) *tearing.* Targ. Y. Lev. XI, 14 דַּיְיתָא ט' (not דחיא); cmp. דַּיָּה.

טָרְפֵּס, *Hithpa.* הִסְתָּרְפֵּס *to climb,* v. טָפַס.

טַרְפֵּס, *Ithpa.* אִסְתַּרְפֵּס (v. preced., cmp. טְפַז) *to leap, take exercise.* Y. Kidd. II, 62c bot. בעיירא הוינא מִסְתַּרְפְּסָא אזלה מט' וכ' I expected to have exercise in going to and coming from the bath.

טְרַפְסִיטֵיס, v. טְרַפְּזִיטֵיס.

טַרְפָּעִיק, טַרְפְּעִיקָא (טרעפ') m. (corresp. to τροπαϊκός = Victoriatus) *Victoriatus* = Quinarius, half a denar (v. Zuck. Talm. Münz. p. 30). Yoma 35b. Gitt. 45b; Keth. 64a מאי ט' (not טרפעיקין) how much is a *T.*? Sifré Deut. 294; Yalk. ib. 938.—*Pl.* טַרְפְּעִיקִין. Keth. V, 7; Tosef. ib. V, 7 (missing in ed. Zuck., Var. טרפקעי; oth. ed. טַרְפְּעִירְקִים).

טרפקעי, v. preced.

טַרְפָּשָׁא m. (טרף, with formative שׁ, as in טַרְפֵּשׁ; v. P. Sm. 1527 s. v. טרפשתא) *a rag-like, irregularly shaped organ, membrane* &c. Ḥull. 49b דלבא ט' pericardium with the fat attached to it.—*Pl.* טַרְפָּשִׁין *shreds.* Ib. 46a (in Hebr. dict.) נדלדלה כבד ומעורה בט' if the liver is detached and disarranged in shreds.

טָרַק (cmp. טרד, טרק) *to shake, stir.* B. Kam. 115b לא טָרָקוֹ nobody stirred, or mixed it.

טָרַק I ch. same, 1) *to stir, mix.* Sabb. 110a ולטָרוֹקִינְהוּ בהדי הדדי let him mix them together.—2) *to stir up.* Taan. 25a, v. אִסְקוּטָלָא I.—3) (prob. only in) *Pa.* טָרֵק *to sting, bite.* Sabb. 109b דטָרְקָה חיוויא whom a serpent has stung. Ib. 110a, v. חִיוִי; a. fr.—[Yoma 77a, v. מַטְרָקָא.]

טָרַק II (cmp. טָרַד II) *to bolt, tie, gird; to guard.* Targ. Ps. XXXV, 3, v. טרוקיתקא.—Ber. 28a גלי טָרוֹקוּ; Snh. 113a דטַרְקָה, v. גַּבָּא. B. Mets. 86a וכ' ומטַרְקָה לבבא and bolted the door before him. Erub. 102a דין לא נְטָרוֹק this must not bolt, i. e. with this bolt as it is you dare not bolt or unbolt. *Part. pass.* טָרִיק *locked up.* Targ. Job XXVI, 13 (h. text בָּרְחַ).

טַרְקָא m. (preced.; cmp. Syr. טרק, P. Sm. 1528) *a castle, palace.* Targ. Prov. XXV, 24 וביתא ט' though the house be a palace (h. text וּבֵית חֹבֵר).

טָרָק m. (טָרַק I) *stirring up, disturbance.* Targ. Koh. X, 11 לט' ולנזקא (ed. Amst. a. oth. לטַרְאָקָא) for disturbance and injury.

טרקארין, טרקלין, v. טְרִקְלִין.

טרקווינוס, Esth. R. beg. בימי ט׳, read: בימי הינונים.

טַרְקוּשׁ, v. טַרְכֻּשׁ.

טְרַקְטָא, טַרַקְטָה, v. טְרִיקְטָא.

טרקי, Yoma 10ª Ar., v. תרייקי.

טַרְקִין, טַרְקָא m. (Ar. s. v. בלס: תַּרְקָא; cmp. *anthracias*, ἀνθράκιον) name of a *gem*. Targ. O. Ex. XXVIII, 19 (Y. ערקין, corr. acc.); ib. XXXIX, 12. Targ. Y. Num. II, 18.

טרקולין, read: טְרִיקְלִין.

אִסְטַרְקְלִילָא, טַרְקְלִילָא m. (comp. of טְרַךְ II a. קלילא) *the runner's strapping, leggin, greave*. Targ. Esth. V, 9 אִסְטַרְקְלִילֵיהּ his leggin.—*Pl.* טְרַקְלִילִין. Targ. I Sam. XVII, 6 (ed. Lag. טְרִיקְלִי; Kimḥi Vers. טרקלין). [טרקלילין, Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10 Ar., v. טְרִיקְלִין.]

טַרְקְלִינָא, טַרַקְלִין, v. טְרִיקְלִי. [V. preced. w.]

טָרְקְלִין m. (torcularium) *store-room for oil and wine*. Y'lamd. to Num. XX, 8 (quot. in Ar.) ט׳ אם יהיה ביד אדם if a man possesses a torcularium; Yalk. ib. 763 (our w. omitted); Ex. R. s. 25, beg. טרקאירין, טרקאורין (read: טָרְקְלָאִירִין).

טרקנין, v. טְרִיקְטָא.

טַרְקְסָאוֹת f. pl. (enlargement of טָרַךְ II, cmp. טְרַכְסִיד) *lath- and plaster-wall, partition in the interior of houses*. Tosef. Ohol. V, 5 כלים שבט׳ R. S. to Ohol. IV, 1 (ed. רסטקאות, Var. רטסק׳) vessels lying in niches or closets of partition walls.

טְרִיקִין, טַרְקְסִין m. pl. same, esp. אַמָּה ט׳ *the two cedar-covered partitions*, with a vacant space between, which separated the Holy of Holies from the Holy and occupied the space of *one cubit*, the text (I Kings VI, 16) leaving it undecided from which of the two sacred areas that cubit's space was deducted. In the second Temple that partition was replaced by two curtains with a space between. Midd. IV, 7 אמה ט׳ one cubit for the partition. Yoma 51ᵇ אמה ט׳ וכ׳ . . . אבל but in the second Temple, where there was no partition wall, ... they made two curtains. B. Bath. 3ª; a. fr.—Y. Kil. VIII, 31ᶜ bot. (among doubtful things) ואמה ט׳ (add to the above six things) the *ammah traksin*. ט׳ מיהו ואמה why is it called *a. tr.?* (Answ., taking our w. for τάραξιν, acc. of τάραξις, confusion) טריכסון מיהו מבפנים מבחוץ (ἐτάραξεν, cmp. בריכסון) it created confusion: what is it? inside? outside?; Y. Yoma V, 42ᵇ bot. טירקסון.

טרקסמון, v. טְרוֹקְסִימוֹן.

טָרַשׁ I (cmp. טרף) *to batter*. B. Kam. 98ª מחירה . . וטָרְשִׁיהּ (Var. טרסיה, v. Rabb. D. S. a. l. note 300) he struck upon the coin with the hammer and battered it (so that the stamp was effaced).

Pa. טָרֵישׁ (denom. of טָרֵשׁ) *to harden, make brittle*. Ḥull. 46ᵇ בקרירי לא תמטרשי you must not put the lungs in cold water, because it makes the coat of the lungs brittle (so as to crack when you blow them up; [Ar. ed. Koh. בחמרמי לא דמט׳ not in hot water because 'it makes strong']; v. כָּוַן.

טָרַשׁ II (cmp. טָרַךְ II) *to lock up, obstruct;* (neut. v.) *to be stopped up*, (trnsf.) *to be deaf, silent*. Tanḥ. Vayishl. 8 מהולתך טָרָשָׁא וכ׳, v. חָרַשׁ; Y'lamd. to Lev. XXVII, end and to Num. XXI, 1 (quot. in Ar.).—Lam. R. to I, 17 [read:] ט׳ סלקית וט׳ נחתית (not טמשא) silent do I go up (to Jerusalem) and silent do I go down.

טָרֵשׁ m., pl. טָרָשִׁים, טָרָשִׁין (טרש I) *rugged, stony ground; crags, clefts; quarry*. B. Bath. 103ª ט׳ שאמרו the crags of which they speak (נקעים a. סלעים ib. Mish. VII, 1). Y. Kil. I, 27ᵇ bot. Arakh. 14ᵇ; Yalk. Lev. 677 טָרָסִין. Gen. R. s. 23 נעשו ט׳ became craggy (unarable). Lev. R. s. 36 ט׳ גדולים large stony clods, v. בָּלַשׁ. Sot. 34ᵇ. Y. B. Bath. IV, 14ᶜ bot. חט׳ חמוקצין וכ׳ the rocks which are cut from it (the quarry).

טַרָשָׁא m. (טָרַשׁ II) [*deafness,*] (sub. רִבִּית) *deaf or silent usury, tarsha, a sale on time at a price higher than the seller would take if he sold for cash*, e. g. one sells beer in Tishri (when it is cheap), to be paid for in Nisan (when beer is higher) at the Nisan price. B. Mets. 65ª ט׳ שרי *tarsha* is permitted (is no usury). Ib. ט׳ דידי my (R. Papa's) *tarsha* (sale of date beer on time &c., v. supra). Ib. ט׳ דידי ודאי וכ׳ my (R. Ḥama's) *tarsha* (selling goods to be carried at his risk to the dearer market, the money to be paid on returning) &c. Y. ib. V, 10ᶜ bot. ארן זו רביתא אלא ט׳ (not חטרשא) this is not direct usury, but it is *tarsha*.—*Pl.* טַרָשֵׁי. Bab. ib. 68ª ט׳ פפונאי, expl. כט׳ דרב פפא like the sales of R. Papa, v. supra.

טַרְשִׁי, v. טַרְסִי.

טַשׁ, טָשׁ, v. טוּשׁ.

טְשָׁטוּשָׁא, v. טְרַשׁ.

טַשְׁטֵקָא* m. pl. [or טַשְׁטָקָא f. sing.] (= חַשְׁתָּא, שקי; cmp. עַצְדְּקָא) *troughs*, or *bucket arrangement* for pumping water for the boiler. Nidd. 68ª אטו . . . ט׳ חסרת וכ׳ Ar. (ed. omit אטו) doest thou want boilers? dost thou want buckets? dost thou want slaves? [Rashi: *bathing chairs;* Tosaf. to Nidd. 66ᵇ, a. v. אם, identifies our w. with טכטבא; Saadia: *combs*.]

טַשְׁטַשׁ, טְשַׁטֵּשׁ, v. טוּשׁ I.

טְשָׁא, טַשָּׁא (v. טוּשׁ II) 1) *to hide, protect; to reserve*. Targ. Ps. XXVII, 5. Targ. Prov. II, 1; a. e.—2) *to be hidden, lie in wait*. Targ. Ps. LVI, 7 יְטַשְּׁנוּן בכמנא (ed. Lag. ר׳ כמנא; h. text ויצפינו, K'ri ויצפונו). Targ. Prov. I, 11; a. e.—Taan. 24ª טָשׁוּ מינהּ (הוו) they hid themselves before him. Ib. 29ª טשא מיניהו hid himself before the Romans. Ab. Zar. 70ª כי הינכי דטשינא אנא אישתשי וכ׳ as well as I hide myself here, an Israelite may have hidden himself &c.; a. e.

Ithpe. אִתְמְשֵׁי אִתְמְשֵׁי *to hide one's self, to be hidden.* Targ. Prov. XXVIII, 28. Ib. XXVII, 5 מְמַשְׁיָא hidden. Targ. Ps. LXXXIII, 4 מִתְמַשְׁיִן (some ed. מְמַשְׁמְשִׁין).—Ab. Zar. 70[a], v. supra.

Af. אַמְשֵׁי *to hide.* Targ. Prov. XXV, 2. Ib. XXVI, 15.

מַשְׁוִיתָא f. (preced.) *that which is reserved, future compensation.* Targ. Ps. XVII, 14. Targ. Job. XX, 26.

י

י *Yod,* the tenth letter of the Alphabet. It interchanges with ו, e. g. יַדַּע a. וַדַּאי; with א as יבד a. אבד; with ח, v. letter ח.—י is frequently a *mater lectionis* for ē, ĕ, and ī, ĭ, e. g. לִישַׁב, לֵילֵךְ (for h. h. לְשֶׁבֶת, לָלֶכֶת); הֵבּוּר=הֲרִבּוּר, הֵסִיב=הֲסִיבָ. — יי is frequently used to indicate the consonantal value of י, as הִתְיַדְּרָא=הִתְדַּרְּרָא.

י as a numeral, *ten,* v. א׳.

יֵיא, יֶא I=h. אַיֵּה. *where?*—לְיֵיא, לְיֶא *whither?* Ber. 58[a], v. בְּאַגְנָא. [V. לְיָיא.]

יֵיא, יֶא II=הֵא, v. חֵוֵי.

יֵאֵת, יָאֵת, v. יָאֵי.

יַי׳, יָאִי, יָאוֹ pr. pl. *Yau, Yai.* Hull. 6[a] פונדקא דייאו Ar. (ed. דיאי, prob. to be read: דִּיאֵי) the inn of Yau (*I,* v. אִיהִי II).

יַאֲנָן, יַאֲנוֹן, v. יָאֵי.

יְאוֹר m. (b. h.; v. אַרְיְתָא) *channel, river,* esp. *the Nile.* Cant. R. to III, 4 (ref. to מִיעַר with suspended ע, Ps. LXXX, 14) אם זכיתם מן חי׳ . . . . מן חיעור if you will do good, the enemy attacking you will be (powerless like an animal) coming from the river, if not, he will be like a beast of the forest; Midr. Till. to Ps. l. c.; Yalk. Ps. 830; Ab. d'R. N. ch. XXXIV כחזיר של י׳ like a water swine (pork-fish, silurus). Ex. R. s. 1. Ib. s. 9 המים ששמרוך...לי׳ וכ׳ the waters which saved thee (Moses) when thou wast thrown into the Nile, must not be smitten through thee; a. fr.

יְאוֹרָא ch. same, *channel, dyke.*—*Pl.* יְאוֹרֵי. B. Mets. 103[b] אריסא בי י׳ (Ar. בירה), v. אַוְרָא.

יֵיאוּשׁ, יְאוּשׁ m. (יָאַשׁ) *despairing of recovering a lost object, resignation.* B. Kam. 66[a] אדעתו קונה י׳ the owner's resignation gives the robber no right of possession (and he must restore the object itself, not its equivalent). Ib.[b] ואי ס״ד י׳ קנה וכ׳ and if we should assume that resignation gives a right of possession, how could the robber say, Here is thy property before thee (since in the meantime it has become valueless)?—B. Mets. 21[b] top שלא מדעת י׳ unconscious resignation, i. e. a thing which, if missed, is usually given up, but which has as yet not been missed. Ib. הוי׳ י׳ is considered as given up. Y. B. Kam. IV, end, 4[c] שטות י׳ a resignation under a false presumption; a. fr.

יֵאוּשָׁא ch. same, *despair.* Targ. Job VI, 26.

יָאוּת f. h. a. ch. (יאר) *propriety;* adv., (cmp. מְיָאוּת) *right; properly; it is right.* Targ. Ps. CXXVII, 2 על י׳ in propriety (honestly). Targ. Y. Gen. XXII, 10 כפוס . . י׳ tie me well. Targ. O. Deut. XIII, 15 (Y. מבאות, h. text תדיטב); a. fr.—Y. Hag. I, 76[d] top וי׳ חדי וכ׳ and it is right so; for there is the case &c.; Y. Peah II, 17[a] וי׳ חיא (corr. acc.). Y. Dem. I, 21[c] bot. י׳ הוא מקשי he asks a proper question; a. fr.

יָאוּתָא, v. יָאִיתָא.

יָאֵת, יָאֶת m. (h. יָאָה; v. אָוָה I, אוּת) *fitting, right, nice.* Targ. I Chr. XI, 11; Targ. II Sam. XXIII, 8; a. fr.—Men. 53[a]; Yalk. Ex. 166 י׳ וי׳ it is good; י׳ וי׳ (v. Rabb. D. S. to Men. l. c. note 40) so much the better. Tam. 32[a] למידר בימא י׳ וכ׳ is it better to dwell on the water or on land?—Ib. לא י׳ למלכא כדב falsehood would not become a king. B. Bath. 111[a] חוא י׳ וגולתיה יָאָא Ar. (ed. וג׳ יאי) he looks nobly and so does his cloak; a. e.—*Pl.* יָאִין, יָאָנֵי, יָאֲנֵי, יָאָן. Targ. Cant. III, 7. Ib. IV, 1 sq. Targ. II Sam. XV, 3; a. fr.—*Fem.* יָאָא, יָאְיָא, יָאָה, יָאֲתָא. Targ. Y. II Num. XII, 1. Targ. Gen. XXIX, 17 (ed. Berl. יָאָה; Y. II יָיָא). Targ. Jer. VI, 2 יאתא (ed. Lag. יָאִיתָא; h. text נוה). Targ. Prov. XIII, 19 (h. text נחירה); a. fr.—B. Bath. 111[a], v. supra.—*Pl.* יָאִין, יָאֵנֵי, יָאֲתָא. Targ. O. Gen. XXIX,17 (ed. Berl. יָאֲנֵי). Targ. Y. Num. XXXI, 50; a. e.—

יָאִיתָא, יָאֲיוּתָא f. (preced.) *beauty, grace.* Targ. Prov. I, 9 ed. Lag. (oth. ed. יָאוּתָא). Ib. IV, 9. Targ. Job VIII, 6 יאֲת constr. ed. Lag. (oth. ed. יָאֲרַת; h. text נָוֶת). —Pesik. Bahod. p. 109[a] (ref. to אֲנֹכִי, Ex. XX, 2) אנא נהורך כלילך יָאוּתָךְ I am thy light, thy crown, thy grace; Pesik. R. s. 21 רונתי (corr. acc.)

יְאִיתָא, יָאִיָא, v. יָאֵי.

יָאִיר (b. h.) pr. n. m. *Jair,* 1) son of Manasseh. B. Bath. 121[b]. Num. R. s. 14; a. e.—2) J. the Gileadite. B. Bath. 113[a]. —Denom. יָאִירָאָה, ch. יָאִירְיָא m. *Jairite.* Targ. II Sam. XX, 26 (missing in ed. Lag.).—Cant. R. to I, 2[b]; Erub. 63[a]; a. e.

יָאֲתָא, v. יָאִיתָא.—יָאֵי, v. יָאֵי.

יָאַל = יָעַל, v. הוֹאִיל.

יְאַנָּא, Y. Kidd. IV, 66[b] top את חמי מפריס י׳, read: אתחמי מפריסי ואנא וכ׳ act as if you did appease me, and I will allow him to get up.—Y. Kil. III, beg. 28[c] וי׳, read: כל חן דאנא משכח לה וי״ו אנא וכ׳ wherever I shall find it (*zeruëha*) with a *Vav,* I shall erase it; Y. Sabb. IX, 12[a] top (corr. acc.), v. זְרוּעַ.

יָאֲנִיבָא, v. יָנִיבָא.

יָאסִין, יָסִיאן, יָאסָן pr. n. m. *Yasyan.* Koh. R. to VII, 11 R. José b. Y.; Ab. Zar. 42[a]; Bets. 8[b] יאסירן Ms. M. (ed. יאסניא v. Rabb. D. S. a. l. note); Men. 6[b] (Ms. K.

a. R. 2 אסירין); Tosef. ib. I, 15; (Y. Succ. IV, 54c bot. יוסי בר אשיאן).

יְאֹרוֹד, v. יָרוֹד.

יָאַשׁ (b. h.; cmp. אָרַשׁ a. יָשַׁשׁ) [*to exist, be strong.*]

Pi. יַאֵשׁ (privat., cmp. דִּשֵּׁן) *to consider undone, to give up;* v. יֵאוּשׁ.

Hithpa. הִתְיָאֵשׁ, הִתְיָרֵי; *Nithpa.* נִתְיָאֵשׁ, נִתְיָרֵי 1) *to lose energy, relax.* Y. Ber. IX, end, 14d שנִתְיָאֲשׁוּ יְדֵיהֶם וכ׳ whose hands have grown lax concerning the Law (who do not care to uphold the Law; Midr. Till. to Ps. CXIX, 126 רפו ידיהם).—2) (with מן) *to give up hope, to discard from the mind.* Ab. I, 7 אל תִּתְיָאֵשׁ וכ׳ do not give up the idea of divine retribution (when you see sinners prosper).—Esp. (of lost things) *to despair of recovery, to resign possession* (by which the finder acquires the right of keeping what he has found, and the robber obtains possession of the stolen object and must make restoration in value). B. Kam. 68b, a. e. גזל ולא נִתְיָרְאֲשׁוּ הבעלים if one has robbed, and the owner has not yet given the hope of recovery. B. Mets. 21b מפני שהבעלים מִתְיָאֲשִׁין מהן because the owners (who dropped the coins) have given them up; a. v. fr.

יְאַשׁ, *Pa.* יָאֵשׁ ch. same, *to relax.* Targ. Koh. II, 20 לְיָאְשָׁא ית לִבִּי על וכ׳ to relax my mind concerning (to give up thinking of) the trouble &c.

Ithpa. אִתְיָאַשׁ 1) *to become careless.* Targ. Y. Deut. XXIX, 18.—2) contr. אִתְיָאַשׁ, אִתְאַשׁ, *Ithpe.* אִיתְאַשׁ (אִיאוּשׁ) *to resign possession, give up.* B. Kam. 68b ודילמא לא אִיתְי׳ but may it not be that he has not resigned? Ib. שמעינהו דאיאוש they heard him say that he gave it up; B. Mets. 21b דמְיַאֲשִׁי (Ms. F. דאיאש). Ib. מְיַאֲשֵׁי (Ms. F. a. R. מְיַדֵּי) they give it up. Ib. אִיאוּשֵׁי מֵיאוּשׁ (better: יָאוּשֵׁי מְיַדְּעֵי, v. Rabb. D. S. a. l. note 8). Ib. 22a; a. fr.

יֹאשִׁיָּה, יֹאשִׁיָּהוּ pr. n. m. (b. h.) *Josiah,* 1) King of Judah. M. Kat. 25b (ref. to Am. VIII, 9) זה יומו של י׳ that is the day when J. was killed. Ib. 28b כמספד דִּי׳ וכ׳ like the lamentation over J. &c.; Meg. 3a; a. fr.—2) R. J. a Tannai. Men. 57b. Snh. 66a (v. Fr. Darkhé, p. 146, sq.).—3) R. J. name of two Amoraim (v. Fr. M'bo, p. 90b sq.). Y. Shebi. IX, 39a top. Y. Snh. III, 21d; a. fr.—Kidd. 36b, v. דְּרָא I.

יְאָתָא, v. יְתָא.

יַב, v. יְהַב.

יֵיבָא, יְבָא (=ch. כְּ- אִתְיָא, v. אֲתָא) כ׳ (יְהֵא בָּא=) *it agrees with, corresponds to.* Y. Sabb. III, 6b top כ׳ כִּיי it agrees with what R. Z. said. Ib. XVI, 15c bot. כ׳ וכ׳. Y. Erub. VI, 23c top כ׳ כִּי וכ׳ (read כִּיי). Y. Pes. I, 27b top [read:] כ׳ כתרא דתני כ׳ זכריה; a. fr.—Y. Ber. I, 3a top יֵיבָה כִּיי דִּי׳ ed. Lehm. (oth. ed. יְהֵא בָּא כִּיי זעירא ed. Krot. יהא בה).—Y. B. Kam. II, end, 3a בתפלוגתא דמר וכ׳ it enters into (depends upon) the difference of opinions between &c.; ib. IV, 4b top כפלוגתא דִּי׳ (read: דבפ׳).

יָבַב (b. h.) [*to break forth,* cmp. רעע.]

Pi. יִבֵּב *to speak in a trembling voice, to lament.* Y. Yeb. XVI, 15d מְיַבְּבָתוֹ בין המתים calling his name, in lamentation, among those of deceased persons; (Tosef. ib. XIV, 7 מְזַכְּרָתוֹ).

יְבַב ch. same; *Pa.* יַבֵּב 1) (=h. רוּעַ) *to sound an alarm.* Targ. Num. X, 7; 9; a. fr.—*2) (=h. רעע) *to dash* waves against one another. Targ. Job XXXIV, 24 מְיַבֵּב Ms. Var. (ed. יחבר; h. text יָרֹעַ).

Ithpa. אִתְיַבֵּב (=h. הִתְרוֹעֵעַ) *to shout.* Targ. Ps. LXV, 14. Ib. CVIII, 10.

יִבְבָא, Targ. Y. Lev. XV, 19 some ed., read: יָתְבָא, v. יְתַב.

יַבְבְּתָא, יְבָבְתָא, יַבְבוּתָא, יְבָבָא f. (preced. art.) *sounding an alarm, alarm.* Targ. Num. XXIX, 1, quoted R. Hash. 33b. Targ. O. Num. X, 5 sq. יַבְבְּתָא ed. Berl. (oth. ed. יִבְבָא, Y. ed. יַבְּבְתָא). Y. ib. 10 יַבָּבוּ; a. fr.

יַבְבְּתָא f. h. same, esp. *trembling, disconnected note* (*staccato*).—*Pl.* יַבְבוֹת. R. Hash. IV, 9 the value of a *T'ruah* (תרועה) כשלש י׳ is equal to three disconnected short notes. Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

יַבְבוּתָא, v. יַבָּבָא.

יִבְבִי, Targ. Y. Lev. XI, 20 דְּיִבְבֵי, read: דִּיבְבָא, v. דִּיבָא.

יְבַבְתָּא, יַבַּבְתָּא, v. יַבָּבָא.

יְבַד=אֲבַד. Y. Shebi. IX, 38d יְבָדָא ... לא אפי׳ צפור even a bird perishes not without the will of God; [Gen. R. s. 79, a. e. מצדיא, מתצדא, v. צדי; Midr. Till. to Ps. XVII אתיא (ed. Bub. אתאי); read: אתציד;] Esth. R. to I, 9; Koh. R. to X, 8 יברח (corr. יְבָדָה).

Pa. יַבֵּד *to ruin.* Targ. Prov. XII, 4 מְיַבְּדָא (ed. Wil. מֵיבְדָא).

Af. יוֹבֵד, v. אֲבַד.

יְבוּל m. (b. h.; יָבַל) *growth, produce.* Ex. R. s. 12 י׳ הארץ the produce of the ground; a. e.

יְבוּם, v. יִיבּוּם.

יַבּוֹלְתָּא, v. יַבֶּלֶת.

יַבְחוּשׁ m. (v. בָּחַשׁ) a sort of *gnat, a (red) insect* found in liquids. Tosef. Yad. (T'bul Yom) II, 3 י׳ שבריחו וכ׳ a *yabḥush* which originates in the water.—*Pl.* יַבְחוּשִׁים, יַבְחוּשִׁין. Tosef. Ter. VII, 11; Ḥull. 67a. Nidd. III, 2 כמין י׳ אדומים looking like a mass of red insects; Tosef. ib. IV, 2. Zeb. 22a.

יְבִימָה, יְבִימָא, v. יָבָם ch.

יְבִימְתָא, v. יְבִמְתָּא.

יְבִישׁ, v. יָבֵשׁ.

יַבִּישׁ, v. יָבֵשׁ ch.

יְבִישָׁה, v. יָבֵשׁ I.

יְבִישְׁתָא, יַבִּישְׁתָּא, v. יַבֵּשְׁתָּא, a. יָבֵשׁ ch.

יָבַל I (b. h.) [*to break through, come forth, run, flow.*—V. יִבְּלָא, לְיַבּוּל &c.]

Hif. הוֹבִיל *to lead; to carry, bring.* Sifré Deut. 43 (ref. to יבולה, Deut. XI, 17) אף לא מה שאתה מוֹבִיל לה not even as much as thou carriest to it (as seed); Yalk. ib. 869. R. Hash. 9b, v. הוּר ch.—*Part. pass.* מוּבָל *one carried, unable to move, feetless* &c. Toh. VII, 5 אפי' מ' אפי' כפות even if he is unable to move, even if he is tied; Tosef. ib. VIII, 7 וחלה מוּבָל או כפות ed. Zuck. (ed. מלאו, read: מוּבָל או); Y. Ḥag. II, end, 78c אפי' מאכל ואפי' כסות (corr. acc.). [For הוֹבִיל *to study,* v. בִּיל h.]

יָבַל, Af. אוֹבִיל, אַיְבֵיל (הֵיבֵל), אַיְבֵל ch. same. Targ. Ps. LXVI, 6. Targ. Is. X, 32 (v. infra); a. fr.—Erub. 27b, a. e. מוֹבִילְנָא מאנוהי וכ' I will carry his clothes after him to the bath-house. Snh. 95a (ref. to ינפח, Is. l. c.) מוֹבִיל ומייתי וכ' moving his hand to and back (= h. מוֹלִיךְ ומביא, v. בּוֹא); a. fr.—[Ezra V, 14; VI, 5.]—Y. Meg. IV, 75b bot. כד דאינן תרתיתי מְיַבֵּל וכ' when two scrolls are used, he carries one away and brings another in; Y. Sot. VII, end, 22a תרתיי תו מַיְיבֵל (corr. acc.); Y. Yoma VII, 44b top מייכל (corr. acc.). Y. Sot. l. c. מַיְרִבְלִין, v. אוֹדָרְיָא. Y. Taan. III, 66d bot. חוה מַיְרִבְלָה וכ' (not מיירבלה) brought it thither.—[Y. Ab. Zar. III, 43a נייבל, v. בִּיל ch.

Ithpe. אִיתּוֹבִיל *to be carried.* Targ. Is. XXXIX, 6.

יָבַל II, *Pi.* יִיבֵּל (denom. of יַבֶּלֶת) *to cut off dry twigs, warts* &c., *to trim.* Shebi. II, 2 מְיַבְּלִין מִפַּרְקִין (Ms. M. a.Y. ed. מְזַבְּלִין, incorr.); expl. Y. ib. 33d top, v. יַבֶּלֶת.

יְבָלָא I m. (יבל I) = h. יֶבֶל, *cut, brook.*—*Pl.* יְבָלִין. Targ. Lam. III, 48 (Levita sing.)

יְבָלָא* II m. (נבל) *withered piece.*—*Pl.* constr. יִבְלֵי. Targ. Is. XLIV, 19, v. בְּלֵי II.

יַבְלָא m. (v. preced., a. יַבֶּלֶת) *a species of grass, Cynodon* (*Agrostis*, v. Sm. Ant. s.v., a. Löw Pfl. p. 183). Gitt. 68b bot. Ab. Zar. 28a bot., v. גִּירְדָּא I.—*Pl.* יִבְלֵי. Sot. 10a (quot. Rashi to Ab. Zar. l. c., ed. דובלא, read: דְּדֵי); Num. R. s. 9 (sing.), v. גִּירְדָּא I. Ḥull. 105b כרך ריפתא אַבֵּי (not ליפתא) ate his meal so that the crumbs fell among the *yablé.* Ib. עקרינהו לְבֵי וכ' he tore the plants out and cast them &c.—Yoma 78a בְּדֵבֵי in shoes made of *yablé* [Ar. בדיקולי, v. דִּיקוֹלָא].

יבלונת, Y. Shebi. VI, 36d top, read: גּוּבְלָנָא.

יַבְלִית f. (v. יַבְלָא) *a pulp made of Cynodon leaves* and used for lining large water vessels. Kel. III, 6 (ed. Dehr. יַבְלִית); Tosef. ib. B. Kam. III, 2 יַבְלוּת (v. Löw Pfl. p. 186).

יַבְלָן m. (v. next w.) *one afflicted with warts.* Targ. O. Lev. XXII, 22 (ed. Berl. יַבְלָן).

יַבֶּלֶת f. (b. h.; נָבַל) *withered excrescence;* 1) *wart* on the skin. Erub. X, 13 (103a) חותכין ר' וכ' (Rashi in ed. Sonc. יַבּוֹלֶת, v. Rabb. D. S. a. l. note) you may cut off (on the Sabbath) a wart of an animal in the Temple. Ib.; Pes. VI, 1 תחיכת יַבַּלְתּוֹ the cutting of its (the sacrifice's) warts; ib. 68b לחה (ר') a moist wart, יבשה whose neck is dried up; a. e.—*Pl.* יַבָּלוֹת. Neg. VI, 7; Tosef. ib. II, 12 יובלת (corr. acc.); Sifra Thazr., Neg., Par. 1, ch. II יַבּוֹלוֹת, distinguished fr. דלדולים or תלתלים, v. דַּלְדוּל.—2) *parasitic excrescences on trees,* or *withered twigs.* Y. Shebi. II, 33d top (expl. מיבלין, not מזבלין, Mish.) מעבירין את היַבּוֹלֶת to remove excrescences; v. יָבַל II.

יָבָם m. (b. h.) *husband's brother, brother-in-law* who in the case of his brother dying without issue enters his estate and marries his wife (Deut. XXV, 5, sq.). Lev. R. s. 20; Zeb. 102a יְבָמָה מלך her brother-in-law (Moses) was a ruler.—Yeb. IV, 3, a. fr. שומרת ר' a widow waiting for the *yabam* to marry or reject her. Ib. III, 9 שעליה זיקת ר' אחד who is tied to one *yabam,* v. זָקַק; a. fr.—*Pl.* יְבָמִין. Ib. שעליה זיקת שני ר' who is tied to two *yabamim* (one *yabam* having died after having engaged to marry her, the surviving brother combines in his person the original duty of the *yabam* to his first deceased brother, and the subsequent duty falling upon him on his second brother's death). Ib. IX, 1 אסורות לְיִבְמֵיהֶן are forbidden in marriage to their brothers-in-law. Ib. 52a שטר כתובת ר' the deed of marriage for *yabamim.* Ib.b התקדשי לי במאמר ר' be betrothed unto me by dint of the promise arranged for *yabamin*; v. מַאֲמָר. B. Bath. 119b פרשת ר' the chapter relating to the duties of *the yabam* and *y'bamah*; a. fr.—Denom.

יִיבֵּם, יְבֵּם (b. h.) *to marry the wife of a brother who died without issue.* Yeb. II, 1 ואח"כ ר' וכ' and afterwards the second brother married &c. Ib. 6 ואחד מְיַבֵּם and one of the brothers may marry her. Ib. IV, 5 או חלוץ (v. חָלַץ) or marry (her). Ib. מצוה או ייבם either discharge בגדול לְיַבֵּם on the eldest brother the duty devolves (in the first order) to marry the deceased's widow. Ib. II, 7 לא ייבמו וכ' the other brothers must not both marry, but one discharges one, and the other &c.; a. fr.

Hithpa. הִתְיַבֵּם, *Nithpa.* נִתְיַבֵּם *to be married by the yabam.* Ib. I, 2 תולצת ולא מִתְיַבֶּמֶת she must take off the *yabam's* shoe, but cannot be married to him. Ib. 4 נִתְיַבְּמוּ if they have been married &c. Ib. 20b לא תִתְיַבַּמְנָה ought not to be &c. Num. R. s. 21 ואם לאו תִּתְיַבְּמֵם אמנו and if daughters are not considered as legal heirs, let our mother be taken in marriage by the *yabam;* a. fr.

יַיבֵם, יְבֵם ch. same. Targ. Gen. XXXVIII, 8. Targ. Deut. XXV, 7; a. e.—Yeb. 39b אי בעית ייַבֵּם if thou so desirest, marry her. Ib. אי צבית לייבֵם if thou consentest to marry, marry. Ib. 40a יַבּוּמֵי מְיַיבְּמֵי they must marry &c.—Ib. 31b ונייבֵם לחדא וכ' let him marry one and &c.; a. e.

Ithpa. אִתְיַבֵּם, contr. אִיתַּבֵּם as preced. *Hithpa.* Ib. 30b לְיַיבּוּמֵי (=לְאִתְיַבּוּמֵי) to be taken in marriage by the *yabam.* Ib. 32a תִּתְיַיבֵּם יַבּוּמֵי let her be taken &c.; a. e.

יְבִימָא, יָי, יָבֵם ch. = h. יָבָם. Targ. Y. Num. XXVII, 4 נטרא ר' (=h. שומרת יבם), v. יָבַם h.—Targ. Deut. XXV, 5. Y. ib. 9 יְבִימָא (יְבִימָה); a. e.

יְבָמָה f. (b. h.; v. יָבָם) *sister-in-law,* esp. *y'bamah,*

the widow of a brother who died without issue. Yeb. IV, 10 הרי לא וכ׳ a widow must be neither discharged nor married before three months after her husband's death. Ib. 1 החולץ ליבמתו he who discharges his sister-in-law. Ib. 2 הכונס את יבמתו he who marries &c.; a. fr.—*Pl.* יְבָמוֹת. Ib. V, 3; 5; a. fr.—*Y'bamoth* (the legal relations between Yabam and Y'bamah), name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

יְבָמוּת f. (preced. wds.) *the marriage of the yabam.* Yeb. 52b קידשה לשום י׳ if he betrothed her with the intention of complying with the law concerning the *yabam*, v. אֵירוּשׂוּת.

יְבִים׳, יְבִמ׳, יְבִמְתָּא ch.=h. יְבָמָה. Targ. Ruth I, 15.—Targ. Deut. XXV, 7; a. e.

יַבְנֶה (b. h.) pr. n. pl. *Jabneh, Jamnia*, north of west of Jerusalem, seat of the Sanhedrin after the destruction of Jerusalem. R. Hash. 31a, sq. Gitt. 56b תן לי י׳ וכ׳ give me (promise to spare) J. and her scholars; Ab. d'R. N. ch. IV.—Keth. IV, 8, a. fr. בכרם בי׳ in the college of R. Johanan b. Zackai in J., v. כֶּרֶם. Y. Sot. VII, end, 22a.—Tosef. Dem. I, 13 אוצר י׳ וכ׳ the store of provision in J., inside of the fortification. Ib. 14; Tosef. Makhsh. III, 15; Y. Dem. III, 23c bot.; v. נָזָה.

יַבְקָא, v. יוּבְקָא.

יַבְרוּחַ m. *mandragora, mandrake* (v. Löw Pfl., p. 188). —*Pl.* יַבְרוּחִין. Gen. R. s. 72 (expl. דודאים, Gen. XXX, 14).

יַבְרוּחָה, יַבְרוּחָא ch. same. Y. Sabb. VI, 8b top; Y. Erub X, 26c והתן דקרא עלי׳ וכ׳ to read a Bible verse over mandrake is forbidden (as a superstitious practice).—*Pl.* יַבְרוּחֵי, יַבְרוּחִין. Targ. Gen. XXX, 14, sq.—Snh. 99b.

יָבֵשׁ I m. (b. h.; cmp. בָּאַשׁ, בְּאוּשָׁה, אִיבְּשִׁין, אַבְּשׁוּנָא) *parched, dry, withered*, opp. לַח moist, green. Dem. II, 3 לח ויבש fresh or dried fruits. Ib. 5 בי׳ שלשת קבין wholesale dealing in dried fruits means three Kab. Y. ib. II, end, 23a נתנו שיעור לי׳ for dried fruit they make quantity the standard; a. fr.—*Pl.* יְבֵשִׁין, יְבֵשִׁים; יְבֵי׳. Sabb. IV, 1. Pes. II, 6; a. fr.—*Fem.* יְבֵשָׁה, יְבֵי׳. Ukts. I, 2; a. fr.—Tosef. Ter. VII, 16 נעשית י׳ the date became dry (so as to be called יְבֵישָׁה).—*Pl.* יְבֵשׁוֹת, יְבֵי׳. T'bul Yom III, 6 תמרים י׳, opp. רטובות; a. fr.

יַבִּישׁ, יָבֵשׁ ch. same. Targ. Josh. IX, 5; 12. Targ. Job XIII, 25 (ed. Wil. יְבֵשׁ); a. e.—*Pl.* יְבֵשִׁין, יְבֵשַׁיָּא, יְבֵי׳. Targ. Ez. XXXVII, 2; 4.—*Fem.* יְבֵשְׁתָּא, יְבֵישׁ׳. Gitt. 69b. Bets. 33a; a. e.—[V. יַבֵּשְׁתָּא.]

יָבֵשׁ II (b. h.; preced.) *to be dry, to wither.* Bets. 26b מוקצה שי׳ stored fruits (v. מוּקְצֶה) which were dry (on Friday), though the owner did not find it out until the Sabbath day; Y. ib. I, beg. 60a.

Pi. יִבֵּשׁ *to dry up.* Gen. R. s. 33 עתיד . . . ולייבֵּשׁ וכ׳ in the future a righteous man (Elijah) will come and lay the world dry (through want of rain).

יְבִישׁ, יְבֵשׁ ch. same. Targ. O. Gen. VIII, 14 וְיִבְישַׁת ed. Berl. (oth. ed. וְיִבְישַׁת).—Y. Taan. III, 66d יַבְשַׁת ידיה his hand withered. Gitt. 69b כי היכי דיבריש הדא ידא וכ׳ (read דְּיִבְרִישַׁת) as this hand (of the dead man) is withered, so may the milt of . . . . . dry (shrink to its normal size); a. e.

Pa. יַבֵּשׁ, יַבֵּי׳ *to dry.* Targ. Josh. II, 10.—Targ. Prov. XVII, 22; a. e.—Gitt. l. c. וניַבְּשִׁינְהוּ בטולא and let him dry them (the leeches) in the shade; a. e.

Ithpa. אִתְיַבַּשׁ, אִתְיְבַשׁ *to be dried up, withered.* Targ. Ps. CII, 5 Ms. (missing in ed.). Targ. Y. Gen. VIII, 14; a. e.—Targ. Job XXXVIII, 11 Ms. (ed. תשור).—Gitt. l. c. נִיתַּיבַּשׁ הדהיא טוחלא, v. supra.

יַבָּשָׁה f. (b. h.; preced. wds.) *dry land, shore.* Gitt. 56b עלה לַיַּבָּשָׁה he went ashore. Yeb. 121a וכשעליתי בי׳ and when I landed. Ber. 61b; a. fr.

יַבֶּשֶׁת f. (preced.) *dry fruits, dried vegetables.* Tosef. Shebi. IV, 16, contrad. to כַּבָּשֶׁת.

יַבְּשׁ׳, יַבִּישׁ׳, יַבֵּשְׁתָּא f. ch.=h. יַבָּשָׁה. Targ. Gen. I, 9 (some ed. יַבָּשָׁה׳).—Targ. Ps. XCV, 5; a. e.—Tam. 32a, v. רָאֵי.

יגא, Sifré Deut. 233, v. טוֹגֵא.

יְגַדִּי, v. יִגַּרִי.

יָגָה, v. חָגָה.

יגוד, v. יָגַר.

יְגוּדְיָא pr. n. pl. *Y'gudya*, near Ascalon. Tosef. Ohol. XVIII, 15 ed. Zuck. (R. S. to Ohol. XVIII, 9 יְגוֹר).

יָגוֹן m. (b. h.; יָגָה) *pain, grief.* Midr. Till. to Ps. CXLVII, end.—Tanh. Sh'mini 11 כי חירן . . . והי׳ בא בלבו for when the wine leaves his body, grief enters his (the drunkard's) heart; a. fr.

יְגוֹר, v. יָגַר, a. יְגוּדְיָא.

יְגִי״ל, v. יג״ל.

יָגֵיעַ, v. יָגַע.

יְגִיעַ m. (b. h.; יָגַע) *painstaking, labor.* Ber. 8a חנחנה מיגיעו he who enjoys the fruits of his own labor. Koh. R. to I, 3 כמה צער וכמה י׳ וכ׳ how much trouble and how much weariness does he experience. Midr. Till. to Ps. II וכל יְגִיעָן וכ׳ and all their toil is in vain; a. fr.

יְגִיעָה f. (b. h.) same. Gen. R. s. 10, end; ib. s. 3, a. e. בְּיָגֵע (some ed. בעמל) ולא בי׳ וכ׳ not with trouble and wearisome labor did the Lord create &c.—Y. Snh. X, 28a top לי׳; Koh. R. to XII, 12 לְיִגִּיעַת בשר for painful study, v. חֲגָיוֹן. Taan. 16a ויש לו י׳ בשדה has his labor invested in the field.—Lev. R. s. 19; Midr. Sam. ch. V לא שכר י׳ וכ׳ does not the Lord reward the work of studying?; a. fr.—*Pl.* יְגִיעוֹת. Ber. 58a; Y. ib. IX, 13c top כמה י׳ יגע וכ׳ how

many labors did Adam have to go through &c.; (Tosef. ib. VII (VI), 2 כמה יגע). Lev. R. s. 28, beg. כמה י' חוא יגע; a. fr.

רג"ל, *Yagel*, a mnemotechnical acrostic, for יחיד offering of an *individual*, בגלל עצמה, being offered *by itself* (not as an attachment), לבונה requiring frankincense. Men. 51[a] Ms. K. (v. Rabb. D. S. a. l. note; ed. רגי"ל, the second י meaning יין requiring libation of *wine*, incorrect).

יָגַע (b. h.; cmp. יָגָה) [*to feel pain,*] *to take pains, to labor; to be tired.* Ber. 58[a], v. יְגִיעָה. Y. ib. V, 5[c] אנו יָגַעְנוּ וכ' we have been busy at work for an entire day. Ib. זה י' לשתי וכ' this one has worked (accomplished) more in two hours &c.; Ib. כך י' .. בתורה וכ' so has R. Bun accomplished in studies in the twenty eight years (of his life) &c.; Cant. R. to VI, 2; Koh. R. to V, 11. Meg. 6[b] אם יאמר ... יָגַעְתִּי וכ' if one tells thee, 'I have toiled (studied) and achieved nothing', do not believe; 'I have not toiled and have achieved', do not believe &c.—Y. Ber. IX, end, 14[d] צריך לִיגַּע בתורה must study the Law. Midr. Till. to Ps. XII, beg. חדלו מליגע בתורה they ceased from studying the Law; a. fr.

Pi. יִיגֵּעַ, יְגֵּעַ *to put to trouble, to weary.* Sot. II, 1 (14[a]) כדי לְיַגְּעָהּ (Rashi: לְיָגֵּר) in order to wear her out (so that she may be induced to confess). Sifra Vayikra, Ḥobah, Par. 5, ch. VII אבל אם חזרו מְיַגְּעָן וכ' but if after having troubled them (the judges) an entire day, he says finally &c.; Yalk. Lev. 469 חזרה מונע (corr. acc.); Tosef. Toh. VI, 14 ומשחגיע (read ומישחְגִּיעָן *Hif.*). Y. Bets. II, 61[c] bot. מתוך שאתה מְיַגְּעוֹ וכ' because you put him to special trouble (by ordering a special form of cakes) &c.—Ex. R. s. 41 ... יְגַּעְתִּיךְ התלמיד the pupil says to the teacher, I have wearied thee; Yalk. Sam. 161; a. fr.—Part. pass. מְיוּגָּעִין, pl. מְיוּגָּעִים. Keth. 8[b] ואתם אחינו חמ' המדוכאין מְיוּגָּעִין וכ' and you, our brethren, who are worn out and crushed by this bereavement.

Hif. הוֹגִיעַ (חִגְּיעַ) same. Tosef. Toh. VI, 14, v. supra. Midr. Till. to Ps. XXXIX, beg. (ref. to Mal. II, 17) הוֹגַעְתֶּם לי במעשיכם וכ' (ed. Bub., differ.) it does not say, you wore me out with your doings, but with your words. Ib. to Ps. XVIII, 36 ... רב לך כי הוֹגַעְתִּיךְ והרב and the teacher will say to the pupil, thou hast enough now, for I have wearied thee?; a. e.

Hithpa. הִתְיַגֵּעַ, *Nithpa.* נִתְיַגֵּעַ *to be tired, to take pains.* Gitt. 70[a] הבא בדרך ונ' who has been travelling and is tired. Pesik. Shub., p. 164[a] שלא תִּתְיַגֵּעַ בחזירה that you may not get tired on your way back. Pesik. R. s. 14 אני נִתְיַגַּעְתִּי בה וכ' I took pains with her and smote her &c.; a. fr.

יָגֵעַ, יָגֵיעַ בי' m. (b. h.; preced.) *wearied, painstaking.* Ex. R. s. 13, beg. במה אני בי' of whom am I wearied?—Y. Ḥag. II, 77[b] bot. זה הוא הלשון שהיה י' וכ' this is the tongue which was wearing itself out with teaching the Law?; a. fr.—*Pl.* יְגֵעִים, יְגֵעִין, יְגֵי'. Midr. Till. to Ps. XII, beg. י' בתורה studying the Law. Y. Peah I, 15[b] bot. ref. to Deut. XXXII, 47) ואם רק הוא מכם למה שאין אתם י' בו and if it (the word of the Law) seems to you empty, it is your fault, ... because you do not study it carefully; אימתי בשעה שאתם י' בו when (is it your life)? When you are busy studying it; Y. Succ. IV, beg. 54[b]; a. fr.

יְגַע m. (b. h.)=יְגִיעָה. Gen. R. s. 10, end, v. יְגִיעָה.

יָגָר m., constr. יְגַר ch.=h. אֲגוֹר, *hill, heap of stones.* Targ. O. Gen. XXXI, 47 (Y. אוּגַר).—*Pl.* יְגָרִין. Targ. Jer. IX, 10. Ib. XXVI, 18 (ed. Wil. יַגְרִין); a. fr.—Targ. Job XV, 28 יְגַר שַׂהֲדוּתָא—יִגּוֹרִין pr. n. pl. (bibl.) *Y'gar Sahădutha* (Hill of Testimony). Tosef. Shebi. IV, 11 Var. (ed. Zuck. יגוד סרכותא, read יְגוֹר v. סָכוּתָא); Y. ib. VI, 36[c] (v. Hildesh. Beitr. p. 57, sq.).

יַגְרִי pr. n. pl. *Yagri,* in the district of Nivay (v. נְוַאי). Tosef. Shebi. IV, 8; Y. Dem. II, 22[d] top יגדי.

יָד f. (rarely m.) (b. h.; יָדָה) 1) *hand; forefoot; handle.* Ex. R. s. 42, end מיד ליד from hand to hand, directly, opp. ע"י שלוחו through his messenger.—י' רחבה a wide hand, *liberality.* Y. Ḥag. I, 76[c] top עני ויָדוֹ י' a poor man who is liberal, opp. י' מעוטה stingy.—Ḥull. 58[b], a. fr. בְּיַד on the forefoot (of a quadruped).—Ukts. I, 1 כל שהוא יד ולא שומר whatever part of a fruit serves as a handle (as the stem) and not as a protector (as the shell of a nut &c.). Kel. XXIX, 4 יַד הקורדום the handle of an ax; a. v. fr.—Cant. R. to I, 4 לא חלתח יד ליד hand does not fit hand, i. e. the two cases are incongruous.—Trnsf. *an intimation, an incomplete statement intelligible from context, surroundings* &c. Y. Ned. I, 36[d] top תופסין אותו משם יד לקרבן we make him responsible because what he said is suggestive of the word *korban* (as a vow); a. fr.—*Du.* יָדַיִם; *pl.* יָדוֹת. Yad. I, 1 נותנין לו' is required for pouring on the hands. Ib. II, 3 הו' מטמאות וכ' hands (when being washed) become unclean up to the wrist; a. v. fr.—י' יפות, v. יָפֶה.—Ned. 2[b] ידות נדרים (or ידות) suggestions of vows, contrad. to כינויים, v. כִּינּוּי. Ib. 5[b], a. fr. י' שאין מוכיחות לא הויין י' suggestions which are not beyond doubt, are no (binding) suggestions; a. fr.—2) *power, authority, possession, share.* B. Mets. 70[b], v. אֶמְצַע. Kidd. 3[b] קטנה דליח לה יד וכ' a minor who cannot accept a betrothal for herself. Ned. 88[b] יד אשה כיד בעלה the wife's possession is her husband's possession. Kidd. 23[a] גירשו וידו באים כאחד his letter of manumission and his right of self-disposal come simultaneously. Yeb. 39[a]; Keth. 83[a] ידו כידָהּ the husband's right of disposal is as great as the wife's (concerning what belongs to her); ידו יצרפא מידה his rights are stronger than hers. B. Mets. VI, 2 יָדָן על התחתונה their rights are the lowest, i. e. they are responsible for losses but can derive no benefits from favorable chances; ib. כל המשנה ידו על התחתונה וכ' whichever side changes the agreement is at a disadvantage, and whichever side breaks the agreement &c.; a. v. fr.—*Du.* יָדַיִם, constr. יְדֵי. Ab. Zar. 41[b], a. e. מִידֵי ודאי, v. וַדַּאי.—יְדֵי חובתו, v. יָצָא.—3) *portion, part.*—*Pl.* יָדוֹת. Tosef. Men. IX, 10 שתי י' two thirds; a. fr.—מִיַּד (=מיד ליד) *at once, directly, immediately.* Tosef. Dem. VIII, 7, v. חָלַל *Hif.*—Y. Pes. VI, 33[a] מיד כל מי וכ' presently, every one whose Passover offering was a lamb &c.; a. v. fr.—

scapegoat). Y. ib. VIII, end, 45c אע״פ שנ׳ בערבית צריך להתודות וכ׳ although he has made confession in the evening prayer, he must again confess &c.; a. fr.—V. וְיהוֹד׳.

יְדִי, *Pa.* וְדֵי, *Ithpa.* אִתְוַדֵּי ch. same, *to confess.* Targ. O. Lev. V, 5 (Y. יוֹדֵי *Af.*). Targ. Y. II Deut. III, 29 מְתְוַדְּיִן; a. e.

Af. אוֹדֵי as preced. *Hif.* Targ. Prov. XXVIII, 13.—Targ. Gen. XLIX, 8; a. fr.—Yoma 7a מוֹדְיָנָא I admit (agree). Keth. 85a ומוֹדְיָא and she may admit her debt.—Ber. 54b צריך לאודויי וכ׳ he must offer thanks in the presence of &c.—Shebu. 39b כפר במקצת ואי במקצת if he denies part and admits part of the claim; a. fr.

יְדִיד m. (b. h.; redupl. of ידי; cmp. הוֹד) [*pointed out,*] *chosen, beloved; chosen spot.* Men. 53a רבא ר׳ בן ר׳ וירבנה ר׳ ויתכפרו בו ידידים . . . the beloved (Solomon), son of the beloved (Abraham), shall rise and build a chosen structure (Temple) to the beloved (the Lord) in the lot of the beloved (Benjamin), that in it the chosen ones (Israel) be atoned for. Y. Ber. IX, 14a bot.; Sabb. 137b (benediction on circumcision) אשר קידש ר׳ מבטן who sanctified the chosen one (Abraham, Is. XLI, 8; others: Isaac, with ref. to Gen. XXII, 2) from the womb.—*Pl.* יְדִידִים, v. supra.

יְדִידוּת f. (b. h.; preced.) *choice; the chosen people.* Y. Ber. IX, 14a bot.; Sabb. 137b שארנו (זרע קודש) ר׳ the chosen (of the holy seed) of our blood (race).

יְדִיעָה f. (יָדַע) *knowledge,* esp. (Lev. IV, 14; 23; 28) *finding out, discovery, consciousness.* Shebu. 5a, a. e. יְדִיעָה בית רבו שמה ר׳ the knowledge acquired in the teacher's house (a theoretical knowledge that one who touches an unclean thing becomes unclean &c.) is also called a knowledge (as regards the applicability of the verb נעלם). Ker. IV, 2 אם תרתה ר׳ בנתיים if there was consciousness between the two acts (if he found out his first transgression before committing the second). Shebu. I, 2 ר׳ בתחלה וי׳ בסוף והעלם בנתיים original consciousness (knowing that he became unclean) and final consciousness (finding out that he had eaten sacred things in uncleanness) but forgetfulness between. Hor. 2a, a. fr. חשב מְיִדִיעָתוֹ he who regrets when he finds out his transgression; a. fr. —*Pl.* יְדִיעוֹת. Sheb. I, 1 ר׳ חטומאה the laws concerning the discovery of having sinned through uncleanness; ib. II, 1; a. fr.

יְדִיעְתָא ch. same, *knowledge.* Targ. Prov. I, 4. Ib. XXII, 17; a. fr.

יָדַע (b. h.; cmp. יָדָה) [*to point out, select, love,*] 1) *to recognize, know; to find out.* Pes. 87b כדון שי׳ שחטא when he was convinced that he had done wrong. Ib. ואין אתה יודע and thou knowest not whether &c. Ib. יודע ה׳ אם וכ׳ the Lord knows that Israel cannot endure the cruel persecutions of Rome (v. Rabb. D. S. a. l. note); Yalk. Hos. 529. Shebu. 4b; ib. 5a ונעלם מכלל שי׳ it says, 'and it escaped his memory' (Lev. V, 3)—this proves that there was a time when he knew (the nature of his act, v. יְדִיעָה). Zeb. 115b ולא יָדְעוּ וכ׳ . . . דבר זה this word (Ex. XXIX, 43) the Lord had said to Moses, but he did not understand it, until the sons of Aaron

יַד, עַל יְדֵי, עַל יַד (abbr. ע״י) *through, by means of.* Gitt. 40b שמא זיכה לו ע״י אחר he may have benefitted him (given him his liberty) through the agency of another person (without the slave's knowledge). Nidd. I, 1 מעת לעת ממעטת ע״י וכ׳ the period of twenty four hours is modified by the interval between one examination and the other (if that interval is less than twenty four hours); a. v. fr.—על ידי ש־ *because.* Lev. R. s. 32 ע״י שגדרו וכ׳ because the Israelites guarded themselves against unchastity, they were redeemed; a. v. fr.—עַל יַד עַל יָד *gradually, little by little.* B. Kam. 80a (opp. מיד); Tosef. ib. VIII, 15. Par. VIII, 7 Hai G. (ed. only once ע״י).—כלאחר יד, v. אַחַר.—יָדַיִם *Yadayim,* name of a treatise of the Mishnah and Tosefta, of the Order of Tohăroth, containing the laws of levitical cleanness or uncleanness of the hands.

יְדָא, יַד ch. same. Targ. Num. XXXV, 17; a. fr.—V. אִידָא.—Kidd. 30a top אַהֲיָדָךְ עַל וכ׳ while thy hand yet rests on thy son's neck (as long as you have control over him). Ab. Zar. 15a אַיְדָא דספסירא (=h. על ידי) through an agent; a. fr.—*Pl.* יְדָן, יְדָיָא. Targ. Ez. XXI, 12 (ed. Wil. יְדָיִן). Targ. Is. XIII, 7; a. fr.—עַל יַד, עַל יְדֵי, v. preced. Targ. Ps. LXXXIX, 20. Targ. Y. Num. XXXIII, 1; a. fr.—מָן יַד=h. על ידי ש־. Targ. Y. II Gen. XLIV, 18.—מָן, מִיַּד, v. preced. Targ. Y. Gen. I, 3. Targ. Ps. LIX, 12; a. e.

יְדַד* pr. n. pl. *Y'dad,* Y. M. Kat. III, 82a.

יָדָה, v. ידי.

יַדּוּעַ, (b. h.) pr. n. m. *Jaddua.* B. Mets. VII, 9 J. the Babylonian.

יְדוּעַ m. name of *a bird* (Maim.) or *a beast* (Rashi), a bone of which is used for witchcraft. Targ. Y. Lev. XIX, 31 (ed. Amst. יְדוֹעַ); a. e.—Snh. 65b; (Tosef. ib. X, 6 ירעוני).

יָדוּעַ, v. יָדַע.

יָדָה, ידי (b. h.) *to point, move* (cmp. b. h. הָדָה).—Denom. יָד.

Hif. הוֹדָה [*to raise hands,*] 1) *to thank, acknowledge; to give praise.* Taan. 6b לך . . . מודים we offer thanks unto thee. Ber. V, 3 he who says in public prayer מודים אותו . . . מודים 'we thank, we thank' (as if pointing in different directions and acknowledging two divinities) must be silenced. Ib. IX, 5 (play on מִדְּךָ, Deut. VI, 5) בכל מדה ומדה . . . הוי מודה לו for whatever measure He metes out to thee, give thanks to Him. Ib. 54b ארבעה צריכין להודות four persons are bound to offer public thanks; a. v. fr.—2) *to admit, consent, to confess.* Pes. IV, 9 (56a); Ber. 10a על ג׳ הודו לו concerning three of his acts they agreed with him. B. Mets. 3a, a. fr. מודה במקצת הטענה he who admits part of his opponent's claim. Shebu. VI, 3; Keth. 108b, a. e. טענו . . . וה׳ לו בשטרים, v. טָעַן I. B. Mets. 12b בשחייב מודה when the debtor admits his indebtedness; a. v. fr. [Tosef. Par. IX (VIII), 6 שהן מודין, v. מוֹדִיר.]

Hithpa. הִתְוַדָּה, *Nithpa.* נִתְוַדָּה, (denom. of הוֹדָה, cmp. Josh. VII, 19) *to confess* one's sins before God. Yoma III, 8 ומתוודה and confesses in public. Ib. 40a להגריל ולהתוודות to cast lots and to make confession (on the head of the

died. Ib. יְדוּעֵי מקום הן ... כיון שר׳ when Aaron learned that his sons were the chosen of the Lord (Lev. X, 3); a. v. fr.—*Part. pass.* יָדוּעַ a) *chosen. Pl.* יְדוּעִים, constr. יְדוּעֵי, v. supra.—b) *known, special, certain.* Sifra Vayikra, Ḥobah, Par. 6, ch. VIII חטא י׳ a known (discovered) sin, v. יְדִיעָה. Y. Sot. I, 16c טומאה ידועה (not ידוע) an ascertained levitical uncleanness, opp. ספק; a. fr.—בְּיָדוּעַ *it is sure.* R. Hash. 20b בר׳ שנראה וכ׳ the moon must have been visible &c. Succ. 49b בר׳ שהוא וכ׳ כל אדם ... a popular man (v. חֵן) is, you may be sure, a God-fearing man; a. fr.—2) (euphem.) *to have sexual intercourse with.* Yeb. 57a בלא יְדָעָהּ when he never had connection with her. Esth. R. to III, 7 שלא יְדָעָהּ איש וכ׳ whom no man except her husband touched; a. e.

Hif. הוֹדִיעַ *to make known, inform.* Gen. R. s. 22, beg. (ref. to Gen. IV, 1, reading יָדַע for homiletical purposes) ה׳ דרך ארץ לכל he showed to all the way of the land (propagation, v. דֶּרֶךְ). Ḥull. V, 3 צריך להודיע must inform (the purchaser). Ab. IV, 22 לְיַדֵּעַ להודיע ולהוָּודַע to learn, to proclaim and to be made to feel (be thoroughly convinced). Sabb. 10b צריך להודיעו must inform him. Ib. לך והודיעם go and tell them. Ib. צריך לה׳ לאמו ... הנותן he who gives bread to a child must inform his mother; a. fr.

Hof. הוֹדַע *to be informed, become conscious; to be made known.* Shebu. I, 6 ה׳ ולא ה׳ whether he became conscious (of his transgression) or not. Sifra Vayikra, Ḥobah, ch. XX, Par. 12 (ref. to Lev. IV, 23; 28) את ה׳ שלהם when they become known; a. fr.—B. Bath. 113b הוֹדְעָה Ms. M. (v. אָרַע II).

Nif. נוֹדַע same. Hor. III, 3. Ab. IV, 22, v. supra. Shebu. 9b שסופו ליִוָּדַע of which he is likely to be informed. Ḥull. 9a עד שיִוָּדַע לך, v. חֲזָקָה. Nidd. IX, 5, v. infra; a. fr.

Hithpa. הִתְוַדַּע, *Nithpa.* נִתְוַדַּע 1) same. Bekh. 25b עד שיִוָּדַע לך וכ׳ (Nidd. l. c. עד שיודע) until he ascertains the exact place of uncleanness; Pes. 10a עד שתִּתְוַדַּע Ms. M. (v. Rabb. D. S. a. l.). Y. Sabb. III, 6b נתודע לו וכ׳ he found it out after sunset; a. fr.—2) (v. מוֹדַע) *to force one's self upon the notice of, to pretend friendship for.* Ab. I, 10 אל תִּתְוַדַּע לרשות do not make thyself a partisan of the (foreign) government.

יְדַע ch. same. Targ. Gen. IV, 1; a. fr.—Ib. XXX, 26; a. fr.—Fut. יְיַדַּע, יִדַּע (fr. נדע). Targ. Ps. XXXIX, 5 אִידַּע Ms. (ed. אִירַע). Targ. Ex. VIII, 6; a. fr.—Ber. 33b אנא לא ידענא I learned nothing either about this &c. Snh. 103a (prov.—of one who derives no lesson from adversity or success) בכרי לידה למר ולא י׳ וכ׳ Ms. M. (ed. דלא, v. Rabb. D. S. a. l.) they lament to you and you understand it not, they laugh to you and you understand it not; וי לידה למאן דלא י׳ וכ׳ (not למר) woe to him who knows not the difference between good and evil; a. fr.

Af. אוֹדַע, הוֹדַע as preced. *Hif.* Targ. Ex. XXXIII, 13. Targ. Ps. CVI, 8 לְאוֹדָעָה (Ms. לְאַנָּךְ, v. supra); a. fr.—Snh. 11b מְהוֹדְעִין אנחנא וכ׳ we (the Sanhedrin) notify you &c.; Y. ib. I, 18d top מוֹדַעְנָא; Tosef. ib. II, 6 מְהוֹדַעְנָא (Var. מוֹדְעֵי). Sabb. 33b מאן לוֹדְעֵיה לבר וכ׳ (Ms. M. מְהוֹדְעֵי אנחנא) Oh, that some one would inform the son of Yoḥai &c. Ned. 62a לאודועי נפשיה to make one's self known (as a scholar). Gen. R. s. 11 מנאן את מוֹדַע לי (some ed. מְיַדַּע) how will you prove it to me?; a. fr.

Pa. יַדַּע same. Cant. R. to III, 6 לינא מְיַדַּע לדין וכ׳ shall I not let him know with whom he is dealing?. Gen. R. s. 11, v. supra.—*Part. pass.* מְיֻדָּע *friend.* Targ. Ps. LXXXVIII, 9 מְיֻדְּעַי Ms. (ed. מיודעי, hebraism).

Ithpe. אִתְיְדַע, *Ithpa.* אִתְוַדַּע *to be made known, to make one's self known.* Targ. O. Gen. XLV, 1. Ib. XLI, 21; a. fr.—[Targ. Y. Deut. XXI, 11 תחידעון, read: תיתרעון, as in v. 14.]—Hor. 2a כי מִתְיַדַּע להו לבי דינא if the court were made aware of it. Sabb. 71b א׳ ליה קודם וכ׳ he became aware of it before setting the sacrifice aside; a. e.

יְדָעוֹנִי m. (b. h.; יָדַע) *sooth-sayer, charmer.* Snh. 65b; Tosef. ib. X, 6, v. יְהוֹעֵץ; a. e.

יְדַעְיָה (b. h.) pr. n. m. *Jedaiah,* 1) a priestly division, named after its head. Taan. 27a, sq.; Arakh. 12b. Y. Taan. IV, 68d.—2) poetic name of *Sepphoris* in Galilee whither the division of J. was exiled (v. Y. l. c.). Koh. R. to VII, 11; IX, 10 בני י׳ *sons of J.* (inhabitants of Sepph.).

יְדָפָה, v. יוֹדְפָת.

יְדָקָרָת, v. יוֹרְקָרָת.

יָהּ (b. h.) *Yah,* abbreviation of the Tetragrammaton. Succ. IV, 5 (45a, missing in Ms. M., v. marginal note to ed.); Tosef. ib. III, 1 לָהּ ולך מזבח unto Yah and unto thee, O altar (do we give praise); Succ. 45b ליה אנחנו מודים ולך וכ׳ to Yah we offer thanks and thee (altar) we praise. Ib. V, 4 (51b) אנו ליה ולה עינינו we are Yah's and to Y. we lift up your eyes. Gen. R. s. 79, end, v. דְּרֵיקִינְחִין; a. e.

יָהּ II (interj.) *Oh!* exclamation of distress. Gen. R. s. 92 (play on יה, Ps. XCIV, 12).

יְהַב (h. יָהַב) *to give.* Targ. Gen. III, 12. Targ. Job III, 19 ייהב Ms. (ed. יָהִיב, ed. Wil. יְהִיב); a. fr.—Part. pass. יְהִיב. Targ. Num. III, 9; a. fr.—Imperative הַב. Targ. Gen. XXX, 26; a. fr.—Y. Ber. VIII, 11b bot., a. fr. יהב ליה י׳ מילא gave him assurance of safety. Ib. יהב את פלגא (read as:) Y. Naz. V, end, 54b הב וכ׳ give thou half of it. Ib. [read:] אמר דיירין ליה יַהֲבוּ ליה ואכל he ordered that they give him (to eat); they gave him, and he ate. Kidd. 9a אי יהבינא לך וכ׳ (read: יַהֲבִינָהּ) if I give it to thee, wilt thou be betrothed unto me? Said she יָהֲבָה מֵיהָבָה give it; כל תבה מיהבה וכ׳ all such phrases as 'give it', mean nothing (do not mean assent to the proposal); a. v. fr.—נסב וי׳ (h.=נשא ונתן) *to deal.* Cant. R. to III, 6. Y. Shebi. VII, 37c top; a. e.—Lev. R. s. 19, v. infra.—2) *to put, place.* Targ. Ex. XVI, 33; a. fr.—Y. Keth. XII, 35a bot. אין אנן יַהֲבִין ליה נַיהַבֵּיה וכ׳ if we put him (his coffin) anywhere, we must put him with R. &c.; a. fr.

Ithpa. אִתְיְהַב, *Ithpe.* אִתְיְהִיב *to be given.* Targ. Is. IX, 5. Targ. Ex. V, 16; a. fr.—Kidd. 7a משום דא׳ למהילה because it (money or money's worth) may be given away without consideration; v. נָתַן.—[Lev. R. s. 19 ... תתיהב, read: דיהתבת .. תְּתַהַב, v. יְתַב I.]

יְהָבָא m. (=b. h. יְהָב; preced.) [*that which is put on,*] *bundle, load* on the back. R. Hash. 26b; Meg. 18a (as an analogy to יהב, Ps. LV, 23) the Arab said, שקול יְהָבִיךְ

וכ׳ take off thy bundle and put it on my camel; Gen.R. s. 79, end תלי הדין ר׳ עלי help me to put my load on; שמעון מינירה ר׳ משוי from this they learned that *y'haba* means *load.*

יַהֲבַת, יְהָבִית f. constr. (preced. wds.) *giving; share, dispensation.* Targ. Koh. V, 10 ריחבית אגרהא=h. מַתָּן שָׂכָר. Targ. Ps. XI, 6 (h. text מנת).

יַהֲדוּת f. (v. יְהוּדִי) *Jewish religion, monotheism.* Esth. R. to III, 7 והתחזיקו ביהדותן (not בירהודתן) and clung to their creed.

יֵהוּא (b. h.) pr. n. m. *Jehu,* King of Israel. Meg. 14ᵃ. Hor. 11ᵇ לא נמשח וכ׳ .. אף ר׳ Jehu, too, would not have been anointed, but for the opposition to Joram; a. e.

יְהוּד pr. n. *Judaea.* Dan. II, 25; a. e.—Lam. R. to I, 2 מדינתא ר׳ the province of J.

יְהוּדָא=יְהוּדָה.

יְהוּדַי, יְהוּדַאי, יְהוּדָאָה m. ch.=h. יְהוּדִי. Targ. Esth. V, 13; a. e.—Y. Shebi. IV, 35ᵇ top, v. אַרְמַאי.—*Pl.* יְהוּדָיֵי, יְהוּדָאֵי, יְהוּדָאִין. Targ. Esth. IV, 16; a. e.—Gen. R. s. 63 רבבני דר׳ the leaders of the Jews (of Tiberias); a. fr.—*Fem.* יְהוּדָאִיתָא. Targ. II Esth. IV, 1.—Lam. R. to I, 11 חזיין אפיך כה׳ (not כיהודיאתא) thou lookest like a Jewess.—V. יְוָנַאי.

***יְהוּדָאִיקִי** f. (Ἰουδαική, sub. συναγωγή or ἀγορά) *Jewish court-house.* Y. Gitt. I, 43ᵇ top במקום ר׳ in the Jewish meeting place (where Jews have their own jurisdiction); אם אין שם ר׳ וכ׳ if there is no Jewish court-house there, it must be done in the synagogue.

יְהוּדָאִת, v. יְהוּדָאָה.

יְהוּדָה (b. h.) pr. n. *Judah,* 1) son of Jacob; *tribe of Judah.* Pes. 50ᵃ. Yoma 12ᵃ, a. e. מחלקו של ר׳ from the area of Judah.—Gen. R. s. 85; a. v. fr.—2) name of several Tannaim; a) R. J. b. B'thera in Babylonia Ber. 22ᵃ; a. fr.—b) J. b. Tabbai, chief of the Sanhedrin in the days of queen Salome. Ab. I, 8. Ḥag. II, 2; a. fr.—c) R. J. the priest. Eduy. VIII, 3.—d) R. J. b. Baba. Ib. 2. Sabb. 62ᵇ; a. fr.—e) R. J. b. Ilai, usu. mentioned in the Mishnah as R. J. only. Ber. 63ᵇ; Sabb. 33ᵇ. Men. 103ᵇ; a. v. fr.—f) R. J. b. Tema. Ab. V, 20. Erub. 17ᵃ; Tosef. ib. III (II), 6 (ed. Zuck. בתירה). Tosef. Gitt. VII (V), 8; a. fr.; a. others (v. Fr. Darkhé, p. 42; p. 137).—Esp. R. J. han-Nasi I a. II, surnamed Rabbi, v. רַבִּי.—3) name of several Amoraim, the most renowned of whom is R. J. (b. Ezekiel), a Babylonian. Keth. 110ᵇ bot.—Y. Taan. I, 64ᵇ top; a. fr.—V. Fr. M'bo p. 91ᵃ.—4) *Judaea,* the southern province of Palestine. Keth. I, 5 (12ᵃ); Tosef. ib. I, 4. Kidd. 6ᵃ; a. v. fr.

יְהוּדִי m. (b. h.) *Judaean, Jew* (mostly in a religious sense), *worshipper of one God.* Meg. 12ᵇ קרי ליה ר׳ אלמא מיהודה וכ׳ he is called Y'hudi (Esth. II, 5), which would indicate that he belongs to the tribe of Judah, and yet he is called *ish y'mini* &c.?, v. יְמִינִי. Ib. 13ᵃ . . . ואמאי שכל תכופר בע״ז נקרא ר׳ . . . ר׳ but why is he designated as Y'hudi? Because he disowned idolatry; for whosoever disowns idolatry, is called a Jew (ref. to Dan. III, 12); Esth. R. to II, 5 לפי שיחד . . . נקרא ר׳ לומר ר׳ יחידי because he professed the unity of God, he was called Y'hudi, meaning to say, a Y'hudi, a believer in One God. Ex. R. s. 42 אתה סבור . . . או ר׳ או צלוב thou thinkest that calling Israel 'persistent' is meant for blame; it is meant for their praise, either a Jew or hanged. Meg. l. c. ר׳ מאכל Jewish food (in accordance with the Jewish dietary laws); a. e.—[Pes. 113ᵇ ר׳, read with Mss. a. early ed. מי; Yeb. 63ᵃ ר׳ כל, read אדם.]—*Pl.* יְהוּדִים. Esth. R. to III, 9. Ib. to VIII, 8 שונאי היר׳ מלך . . . the enemies of the Jews. Ib. 15 על היר׳ Mardecai was made king of the Jews; a. fr.—*Fem.* יְהוּדִית, יְהוּדִיָּה. Meg. l. c. (v. Rabb. D. S. a. l. note 7); Yalk. Esth. 1052 (ref. to I Chr. IV, 18) אמאר קרי לה ר׳ why is she (Bithya, the daughter of Pharaoh) called Y'hudiyah (a Jewess)?—Esth. R. to III, I אם אסתר ר׳ היא וכ׳ if Esther is a Jewess &c., opp. גוירה.—Keth. VII, 6 (72ᵃ, sq.) דת ר׳, v. דַּת.

יְהוּדִית, v. preced.

***יְהוּדִינְיִי**, pr. n. f. *Y'hudinyi,* sister of R. Judah han-Nasi. Y. Naz. VII, 56ᵃ top; (Y. Ber. III, 6ᵃ bot. נחוראי).

יְהוֹדִית, v. יְהוּדִי.

יְהוֹדִת, v. יַהֲדוּת.

יְהוֹיָדָע (b. h.) pr. n. m. *Jehoiada,* the high-priest. Num. R. s. 23; a. e.

יְהוֹיָקִים (b. h.) pr. n. m. *Jehoiakim,* king of Judah. M. Kat. 26ᵃ. Snh. 103ᵃ, sq. Lev. R. s. 19; a. fr.

יְהוֹיָרִיב (b. h.) pr. n. m. *Joiarib,* head of a priestly division named after him; *(fem.) the division J.* Y. Taan. IV, 68ᵈ.

יְהוֹנָתָן, v. יוֹנָתָן.

יוֹרָם, יְהוֹרָם (b. h.) pr. n. m. *Jehoram, Joram,* 1) son of Ahab, king of Israel. Ber. 10ᵃ. Ex. R. s. 31; a. e.—2) son of Joshafat, king of Judah. Hor. 11ᵇ, v. יֵהוּא.

יְהוֹשַׁע, יְהוֹשׁוּעַ (b. h.) pr. n. m. *Joshua,* 1) *J. bin Nun,* the successor of Moses. Ab. I, 1. Ber. 4ᵃ bot. B. Kam. 80ᵇ, sq. התנה ר׳ וכ׳ . . עשרה J., on conquering the promised land, laid down ten conditions (regulations) &c.; Erub. 17ᵃ; a. v. fr.—Meg. I, 1, a. fr. מימות ר׳ בן נון *dating from the days of the conquest or before.*—2) the high-priest of the returning Babylonian exiles. Snh. 93ᵃ; a. e.—3) name of several Tannaim; a) J. b. Prahya. Ab. I, 6; a. fr.—b) R. J. b. Ḥănania, mostly quoted as R. J. only. Maas. Sh. V, 9. Erub. IV, 1; 2. Ḥag. 5ᵇ; a. v. fr.; and others (v. Fr. Darkhé pp. 97; 134; 178; 189).—4) name of several Amoraim, esp. R. J. b. Levi. Ber. 3ᵇ; a. v. fr.—R. J. of Sikhnin. Y. ib. IV, 7ᵇ bot.; a. fr.; and others (v. Fr. M'bo p. 91ᵃ, sq.).—ר׳ (ספר) *the Book of Joshua.* B. Bath. 14ᵇ; a. e.

יְהוֹשַׁעְיָא, v. הוֹשַׁעְיָא.

יְהוֹשָׁפָט (b. h.) pr. n. m. *Joshafat*, king of Judah. Sabb. 56b. Gen. R. s. 33; a. fr.

יְהַט, v. יְחַט.

יְהִי, v. יְחִי.

יְהִיר m. (b. h.; יָהַר) [*glittering,*] *showy, proud, aristocratic.*—*Pl.* יְהִירִים. Sot. 47b, v. עָשָׂה; Tosef. ib. XIV, 8 (ed. Zuck. יְחִירִים).

יְהִיר ch. same. Targ. Hab. II, 5 ברשע ר׳ boastful of his wickedness.—Hull. 111b top כמה ר׳ וכ׳ how assuming is this scholar!; cmp. יוֹהֲרָא.—[Meg. 29a תאי מאן דהו׳ וכ׳ he who is proud, has a certain blemish (missing in Mss., v. Rabb. D. S. a. l. note).]—B. Bath. 98a, v. יָהַר.—*Pl.* יְהִירֵי. Snh. 98a, v. אַמְגּוּשָׁא.—*Fem. pl.* יְהִירָן. Meg. 14b תרתי נשי ר׳ וכ׳ there were two proud women (Deborah and Huldah), and their names are invidious.

יְהִירוּתָא f. (preced.) *haughtiness.* Meg. 14b לא יאה ר׳ וכ׳ pride is unbecoming to women.—V. יוֹהֲרָא.

יְהַר, v. יָהִיר.

יְהַר (cmp. נחר, אור) *to be shining, showy, proud,* v. יָהִיר. *Hithpa.* תִּתְיָהַר (denom. of יָהִיר) *to assume airs, to be boastful.* Pes. 66b כל המתיהר וכ׳ whoever is boastful, if he is wise, his wisdom will desert him &c. B. Bath. 10b שאין עושין אלא להתיהר בו they do good only to boast themselves thereof; וכל המתיהר וכ׳ and whoever boasts, falls a prey to Gehenna.

יַהַר ch., *Ithpa.* אִיתְהַר, *Ithpe.* אִיהַר same. Sot. 47b תאי מאן דמיהר וכ׳ an overbearing man is unpopular even with his own household; B. Bath. 98a; Yalk. Hab. 562 דְּיָהִיר.

יוֹאָב (b. h.) pr. n. m. *Joab*, general of king David. B. Bath. 116a. Snh. 48b; a. fr.

יוֹאֵל (b. h.) pr. n. m. *Joel*, the prophet. Taan. 5a. Succ. 52a; a. e.

יוֹאנִי, v. יָאנַי.

יוֹאָשׁ (b. h.) pr. n. m. *Joash*, king of Judah. Tosef., Snh. IV, 11; Y. Hor. III, 47c bot.; Bab. ib. 11b ואתו ר׳ מפני עתלי׳ and they anointed J. on account of his opposition to Athalia; cmp. יַהוֹא. Snh. 95b; a. e.

יוֹבְדָנָא m. (יבד) *perdition.* Targ. Prov. XI, 10 (Ms. מוֹבְדָנָא).

יוֹבֵילָא, v. יוּבָלָא.

יוֹבֵל m. (b. h.; יָבַל) 1) (cmp. בִּרְחָא, נָגוֹדָא) *leader, bellwether, ram.* Y. Ber. IX, 13c top (ref. to קרן יובל, Josh. VI, 5) יובלא . . בערביא in Arabia they call a ram *yubla;* R. Hash. 26a.—2) (ellipt. for קֶרֶן הַי׳) *ram's horn.* Mekh. Yithro, Bahod., s. 3 (ref. to Ex. XIX, 14) בשימשוך הי׳ את קולו when the horn prolongs its sound; Yalk. Ex. 281.—3) c. (ellipt. for שְׁנַת הַי׳) *Jubilee, Yobel-year, the fiftieth year, the year following the succession of seven Sabbatical years* (Lev. XXV, 8—16; 23—24). R. Hash. III, 5 שוה הי׳ לר״ה the proclamation of the Jubilee resembles that of the New Year as to blowing &c.—Arakh. 12b בתחלת הי׳ at the beginning of the Jubilee cycle; a. fr.—*Pl.* יוֹבְלוֹת. R. Hash. l. c. Arakh. l. c. מנו וכ׳ ר״ז י׳ the Israelites counted seventeen jubilee cycles from their entrance into the Holy Land to their leaving it.

יוּבָלָא ch. same, 1) *ram.* Y. Ber. IX, 13c top; R. Hash. 26a, v. preced. (cmp. Targ. Josh. VI, 4, sq.).—2) *Jubilee.* Targ. O. Lev. XXV, 10 יוֹבֵלָא (ed. Berl. יוֹבִילָא, ed. Amst. יוֹבָלָא; Y. יוּבָלָא); a. fr.—*Pl.* יוּבְלֵי. Arakh. 12b תמניא י׳ eight jubilee cycles; a. e.

יוֹבֵלֶת, v. יוּבָלָא.

יוּבְקָא pr. n. (h. יַבֹּק) *Yubka*, name of a brook, a valley and a border place. Targ. O. Gen. XXXII, 23 ed. Berl. (oth. ed. a. Y. יוּבְ׳). Targ. O. Deut. III, 16 יוּבְ׳ נחלא ed. Berl. (oth. ed. a. Y. יוּבְ׳ דנ׳); a. e.—Y. Shebi. VI, 36c חשבון וירבקא משקא וחשבון; Sifré Deut. 51 יוסקא וח׳ (corr. acc.); Tosef. Shebi. IV, 11 יוקפא ed. Zuck. (Var. יבקא).

יוּבְשָׁא, יוֹבְשָׁא m. (יָבֵשׁ) *dry matter, dry condition.* Targ. II Chr. IV, 5 בי׳ in dry measure. Targ. Jud. VI, 37, 39, sq.

יוֹבְשָׁנִי m. (v. preced.) *rainless land.* Taan. 10a, v. טוֹבְעָנִי I.

יו״ד *Yod*, the tenth letter of the Alphabet. Y. Shebi. I, 33b bot.; Sabb. 103b; Taan. 2b הרי מ״ם הרי יו״ד the Mem of ונסכיהם (Num. XXIX, 19), the Yod of ונסכיה (ib. 31), and the Mem of כמשפטם (ib. 33) intimate *water* as libation. Gen. R. s. 47, beg.; Num. R. s. 18. Y. Snh. II, 20c bot., a. e. יו״ד שבירבה וכ׳ the Yod in *yarbeh* (Deut. XVII, 16, sq.) denounced him (Solomon); a. e.—*Pl.* יוּדִים, יוּדִין. Sifré Deut. 36 לווים ר׳ ולי׳ וכ׳ if he made the Vav like Yod or vice versa; Sabb. l. c.

יוּד pr. n. m. *Yud.* Taan. 22b רמי בר רב ר׳ ed. (Ms. M. רב יהודה אמר רב; v. Rabb. D. S. a. l. notes 1, 2). Ib. 9a רמי בר רב ר׳ Ms. M. 2 (v. Rabb. D. S. a. l. note 60); Sabb. 32b Ms. M.; (Macc. 23b רמי בר רב only); Zeb. 55b Ms. M. (ed. יודא).

יוּדָא pr. n. m. *Yuda*, an Amora. Y. Ned. VII, beg. 40b. Zeb. 55b, v. preced.

יוּדַאי* m. = יְהוּדָאָה. Y. Ab. Zar. II, 41a top והוה ר׳ אזיל וכ׳ and when a Jew came to have his hair cut &c.

יודאפא, read: יוּדְפָאָה.

יְהוּדָה = יוּדָה. Y. Ber. III, 6a bot.; a. fr.—V. Frank. M'bo, p. 92a, sq. V. יוּדָן.

יודיוד, Y. Succ. IV, 54c top, read: וְוַהֲיוּד, v. וַהַאי.

יודיקי, v. יודקי.

יְהוּדָה = יוּדָן q. v. Y. Ber. III, 6a bot., a. fr. ר׳ נשיא R. J. (II), the Nasi; (V. Fr. M'bo p. 92a, sq.).—Pesik. R.

s. 14 ר׳ ר׳.—Gen. R. s. 10 אבא ר׳ (abbr. אַבָּהָן q. v.).—Y. Ber. II, 5ᵃ top. Ib. IX, 14ᵃ top; a. v. fr.

יוּדֵן (=הוּ דֵן) *is this.* Targ. II Esth. VII, 5 (h. text הוא זה, זה הוא).

יוּדָנִי, יוּדָנָה pr. n. f. (v. יוּדָן) *Yudanah, Yudani.* Y. Ab. Zar. II, 41ᵃ בר יודנה; Y. Ter. VIII, 45ᶜ bot. בר...י Bar Y.; cmp. יְהוּדִינְרִי.

יוּדָפָאָת, v. next w.

יָמְבַת, יָדַפַת, יוֹדְפַת pr. n. pl. *Yodfath, Yotapata,* a fortress in Galilee (v. Jos. B. J. III, 7, 6, sq.; cmp. יָטְבָה II Kings XXI, 19). Arakh. IX, 6 הישנה ר׳ the old fort of J.—Tosef. Nidd. III, 11 בקעת יטבת the valley of J.; Nidd. 20ᵃ יודפ׳.—Denom. יוֹדְפָאָה m. *of J.* Zeb. 110ᵇ; Meil. 13ᵇ יודאפה (corr. acc.); Y. Succ. IV, 54ᶜ bot. יוֹחְפָרִית.

אַרְכִי ר׳, יודיקי, וודקי, וודקן, read: יוּדִיקִין m. pl. (judices) *judges;* א׳ ר׳ *chief justice,* v. אַרְכִי III. Gen. R. s. 50, beg. Ar.—[Mus. in Ar. ed. Koh. s. v. ארכידיקי, Var. אַרְכִיקְרִיטִיס (ἀρχικρίτης); ed. הדיוינים א׳.]

יָד׳, יוֹדְקֶרֶת pr. n. pl. *Yodkereth* (a disguised translation of *Diospolis=Lydda*). Taan. 23ᵇ, sq. ר׳ יוסי דמן יודק׳ Ar. (ed. יוֹקֶרֶת, Ms. M. יוקדת, Ms. M. 2 ידקרת) R. J. of Yodkereth (cmp. ר׳ יוסי דרומייא, Fr. M'bo, p. 5ᵇ, sq.). —*Kidd. 16ᵇ קא חזינא הכא ר׳ Ar. (ed. יו״ד קרת) I see here the influence of the Yodk. school; (for other explan., v. Rashi a. l., a. Koh. Ar. Compl. s. v. ידקרת).

יוֹחֲרָא m. (יַחַר) 1) *a sparkling gem.* Targ. Y. Gen. VI, 16.—*Pl.* יוֹחֲרִין. Targ. Esth. I, 4; Targ. Lam. IV, 7 (Var. יְהוֹרִין); Targ. Cant. VII, 2 (ed. Lag. גּוּחֲרִין.).—2) (=יְהִירוּתָא) *haughtiness, assumption.* Ber. 17ᵇ מוחזי כי׳ it looks like an assumption (to appear more observant than others). Ib. חייש לי׳ cares for the appearance of assumption (and therefore forbids); Pes. 55ᵃ. Succ. 26ᵇ ליח ביה משום ר׳ there is no appearance of presumption to be apprehended in doing so.

יָוְנִי, יָוָנָאָת, יָוָן, v. יְוָנִי.

יוֹזִיף m. (יַזַּף) *debtor.* Targ. Prov. XXII, 7; v. יַזָּפָא.

יוֹחַי, יוֹחַאי pr. n. m. *Yoḥai,* esp. known Y. the father of R. Simeon. Sabb. 33ᵇ; a. v. fr.

יוֹחָנָא I, יוֹחָנָה *Yoḥana.* 1) pr. n. m. Ḥull. 133ᵃ מר ר׳; Ab. Zar. 16ᵇ יוֹחָנִי מר׳.—2) pr. n. pl. Gen. R. s. 40, beg.; ib. s. 25, end; ib. s. 64, beg.; Midr. Sam. ch. XXVIII, a. e. (prov.) שילה חטריא וי׳ משתלמא (not חטא) Shilo sinned a. Y. is punished (i. e. the later generation pays for the sins of ancestors).—V. יוֹחָנִי.

יוֹחָנָא II f. *Yoḥana,* name of a species of *locusts.* Sifra Sh'mini, Par. 3, ch. V; Ḥull. 65ᵃ ירושלמית ר׳ the Jerusalem Y.

יוֹחָנִי pr. n. *Yoḥani;* 1) pr. n. m. Ab. Zar. 16ᵇ, v. יוֹחָנָא I.—Men. 85ᵃ ומסורא ר׳ (some ed. יוחנא) Y. and Mamre (two Egyptian sorcerers); v. יַנֵּס.—Esth. R. to I, 4 בר ר׳ (some ed. יוחני׳) Bar-Y.—2) pr. n. f.—Zeb. 62ᵇ (a fictitious name).—Sot. 22ᵃ בת רטרבי ר׳ (a hypocritical sorceress, v. Rashi a. l.).

יוֹחָנָן (b. h.) pr. n. m. *Johanan, John;* 1) J. ben Kareah, a follower of the Babylonian governor of Judaea (Jer. XL, 8 sq.). Esth. R. introd., beg.; Y. Succ. V, 55ᵇ top; Mekh. B'shall., Vayhi, s. 2.—2) John Hyrcan, the Asmonean highpriest and king (ר׳ כהן גדול). Maash. Sh. V, 15; Sot. IX, 10; a. fr.—3) name of several Tannaim, esp. a) Rabban J. b. Zaccai. Ab. II, 8. R. Hash. IV, 3. Mekh. Yithro, Baḥod., s. 11. Sot. IX, 9; 15. Gitt. 56ᵃ, sq.; a. v. fr.—b) R. J. b. Bag-Bag (usu. only Ben-Bag-Bag). Y. Keth. V, 29ᵈ bot. B. Kam. 27ᵇ; a. fr.—c) R. J. b. B'roka. B. Kam. X, 2; a. fr.—d) R. J. b. Godgada. Eduy. VII, 9; a. e.—e) R. J. has-Sandlar. Ab. IV, 11; a. fr.—f) R. J. b. Nuri. Erub. IV, 5; Gitt. 67ᵃ; a. fr.; 4) name of several Amoraim, esp. R. J. han-Nappaḥ or Bar Nafḥa (the Smith). Y. R. Hash. II, 58ᵇ top. Ḥull. 137ᵇ; a. v. fr. (as R. J. only); v. Fr. M'bo p. 95ᵇ, sq.—V. חֲרִיקוֹם.

יוֹחָס m., pl. יוֹחֲסִים, יוֹחֲסִין (יָחַס) *genealogical records, traced genealogy.* Kidd. IV, 1 עשרה ר׳ עלו וכ׳ ten classes of Jews of traced genealogy went up from Babylonian captivity. Y. Taan. IV, 68ᵃ bot.; Gen. R. s. 98 מגילת ר׳ מצאו וכ׳ a roll containing genealogical records was found &c. Yeb. IV, 13; ib. 49ᵇ.—Y. Succ. V, end, 55ᵈ; Cant. R. to V, 5 שלשלת (ה)ר׳ the genealogical chain; Gen. R. s. 82. Ib. בכורת ר׳ the genealogical privileges of the first-born, opp. to בכורת ממון the material privileges (double-share). Ruth R., end מה אתם יש לכם ר׳ what records have you to show?—Pes. 62ᵇ מיום שנגנז ספר ר׳ since the Book of Genealogy (a commentary to Chronicles) was suppressed (or disappeared, in the Roman days). Ib. ניתני לי מר ספר ר׳ teach me the book of records (Chronicles); a. e.—V. יַחוּס.

יוֹכֶבֶד (b. h.) pr. n. f. *Jochebed,* the mother of Moses and Aaron. Sot. 12ᵃ; B. Bath. 120ᵃ; Ex. R. s. 1; Gen. R. s. 94; a. fr.

יוּכְלָא f. ch.=h. יְכוֹלֶת, *power, ability.* Targ. Y. Gen. IV, 13. Targ. Num. XIV, 16; a. e.; v. יְכוֹלְתָא.

בַּר ר׳, יוֹכָנִי m. *Bar-Yokhani,* name of a fabulous bird. Bekh. 57ᵇ. Yoma 80ᵃ (Ms. M. 2 בריכני, v. Rabb. D. S. a. l. note 9); Succ. 5ᵇ top.—[Koh. Ar. Compl. s. v. בר (vol. II, p. 176) refers to *Varaghna* (Bactrian) *ostrich.*]

יָוַל, v. יָבַל Hif.

יוֹלֵד, v. יָלַד.

יוֹלֵד m. pl. יוֹלְדִים (b. h.; יַלַּד) *parents.* Keth. VII, 6 המקללת יולדיו בפניו she who curses his (her husband's) parents in his presence; quot. ib. 72ᵇ יוֹלִידָיו (an emphatic form), and interpreted במקללת יולדיו בפני מוליד (v. מוֹלֵד) also when she curses his parents before any one of his begotten; Y. ib. VII, 31ᵇ bot. וולדיו בפני יולדיו, v. יָלַד.

יוֹלֶדֶת, יוֹלָדֶת f. (b. h.; preced.) *a woman in confinement; a mother.* Ab. II, 8 אשרי יולדתו blessed is his mother.—*Pl.* יוֹלְדוֹת. Sabb. 32ᵃ נשים מתות ר׳ women die in confinement (v. לֵידָה); Y. ib. II, 5ᵇ top; v. יַלְדָּה.—Sot. I, 5 את הר׳ (not יולדת) the women appearing in the Temple after confinement.

יוֹלַדְתָּא, *midwife*, v. יַלְדָּתָא.

יוֹלִיד, v. יוֹלֵד.

יוֹלִימְנָא* pr. n. m. *Yolimna*, an Amora. Pesik. R. s. 7, beg.

יוֹלִין, Pes. 39ᵃ, חזורת ר׳, v. חֲזוֹרוּלִין.

יוֹלְפָנָא m. (יַלַּף)=אוּלְפָנָא, *instruction.* Targ. Prov. IV, 2.

יוֹם (b. h.) *light, day* (opp. night); (*astronomical*) *day*; trnsf. *day of life; time.* Gen. R. s. 6 הר׳ והגשמים וכ׳ the noise of the moving light (Yoma 20ᵇ קול גלגל חמה) and the rains &c.; Midr. Sam. ch. IX. Gen. R. l. c. (ref. to Mal. III, 19) ר׳ שהוא מלהט וכ׳ it is the day light which will glow the wicked (cmp. נִרְתֵּק). M. Kat. 25ᵇ (ref. to Am. VIII, 9) זה יומו של וכ׳ that means the day of life of Josiah (who was slain in the bloom of manhood). Gen. R. s. 3 (ref. to ib. I, 5) ר׳ אחד . . . ואיזה זה יוה״כ 'one (distinguished) day' . . . that is the Day of Atonement. Hull. V, 5 (83ᵃ) הר׳ הולך וכ׳ the day follows the night, i. e. the beginning of the night is the beginning of the new day. Taan. 29ᵃ, v. זַכַּאי; a. v. fr.—ר׳ טוב (abbr. יו״ט) *Holy Day; festival.* R. Hash. IV, 1; a. fr.—Yoma VII, 4 ויו״ט הרה וכ׳ and the Highpriest gave a festival to his friends; a. fr.—*Yom Tob*, name of a treatise of the Tosefta (v. בְּרַיְתָא).—ר׳ הכפורים (abbr. יה״כ, יו״כ) Day of Atonement. Yoma I, 1; a. v. fr.—בֶּן יוֹמוֹ *of the same day, not quite one day old, used on the same day.* Sabb. 151ᵇ. B. Kam. 65ᵇ; a. fr.—Tanḥ. Kor. 3; ed. Bub. 6; Num. R. s. 18 תינוקות בְּנֵי יוֹמָן (not בן) children just born; a. fr.—*Du.* יוֹמַיִם. Mekh. Mishp., N'zikin, s. 7; B. Kam. 90ᵃ רשני ברדן יום או ר׳ comes under the law of 'one or two days' (Ex. XXI, 21); B. Bath. 50ᵃ.—Mekh. l. c. יום שהוא כר׳ וו׳ a time which counts like two days, and two days which count like a day, which is twenty four hours (from the time of the accident, including part of this and part of the next day).—Snh. 65ᵇ מה יום מיומים (Ms. M. a. Rashi מה היום וכ׳) what difference is there between to-day (Sabbath) and the next day?; Gen. R. s. 11; Yalk. Deut. 918; Yalk. Lev. 617.—*Pl.* יָמִים; constr. יְמֵי, יְמוֹת. Erub. III, 6 לשני ר׳ for both days. Zeb. V, 7 לשני ר׳ during two days and one night. Pes. 52ᵃ, a. fr. שני ר׳ טובים של גלויות, v. גָּלוּת. Taan. IV, 8 לא הרו ר׳ ט׳ וכ׳ Israel had no days as merry as &c.; a. fr.—Ab. I, 17, a. fr. כל יָמַי all my lifetime.—Esp. יְמוֹת *season, period of.* ר׳ הגשמים, v. גֶּשֶׁם I.—ר׳ החמה a) *summer season.* Toh. VI, 7; a. fr.—b) *the solar year.* Gen. R. s. 33, end; a. fr.—ר׳ הלבנה *the lunar year.* Ib.; a. fr.—ר׳ בגרות, ר׳ נערות, v. בַּגְרוּת &c.

יוֹמָא, יוֹם ch. same. Targ. Gen. I, 5. Ib. XXXIX, 11; a. fr.—Targ. Prov. XII, 16 בר יוֹמֵיהּ (ed. Wil. incorr. כד) on the same day, *at once.*—Kidd. 39ᵇ דעבדין ליה ר׳ טב ור׳ ברש they prepare for him (the righteous man) a good day, and (for the bad man) a bad day (v. Rashi a. Tosaf. a. l.).—Sabb. 134ᵃ; Hull. 60ᵃ top לחדי ר׳ towards the sunlight. Ib. ר׳ דחד וכ׳ the sun which is only one of the ministering powers &c. Keth. 106ᵃ וכסי ליה לר׳ and obscured the sun.—Yeb. 72ᵃ ר׳ דעיבא a cloudy day; ר׳ דשותא a day when a southern wind blows. Erub. 40ᵇ במעלי ר׳ דריש וכ׳ on the eve of the New Year's day.—R. Hash. 21ᵃ ר׳ רבה the Great Day, Day of Atonement (also only יומא, v. infra); a. v. fr.—בַּר ר׳, בַּת ר׳ *of the same day, one day old, used the same day.* Bets. 4ᵇ, v. בְּיָא. Hull. 58ᵇ, v. בְּקָא.—Sabb. 134ᵃ גבינה בת ר׳ fresh-made cheese. Ab. Zar. 67ᵇ, a. fr. קדירה בת ר׳ a pot used the same day.—Sabb. 49ᵇ bot. תהוא מרבנן בר יוֹמֵיהּ (omitted in Ms. M.) a student that had just come to college; [oth. opin.: allusion to R. Idi, dubbed בר בי רב דחד ר׳ the one day's student of the college, Ḥag. 5ᵇ].—ר׳ אחרא, ר׳ יום מתרא, ר׳ מתרן, v. next w.—*Pl.* יוֹמֵיהָא, יוֹמֵי. Targ. Gen. VIII, 10. Targ. Esth. I, 2; a. v. fr.—Bets. 4ᵇ עבדינן תרי ר׳ we observe two days (as Holy Days). Erub. 65ᵃ דאתיכי ר׳ חשתא... soon will come the days which are long (of duration) and short (of action), when we shall sleep much; a. v. fr.—יוֹמָא (sub רבה, v. supra) *Yoma*, name of a treatise of the Mishnah, Tosefta (where it is named יום כִּפּוּרִים), Talmud Babli a. Y'rushalmi. Yoma 14ᵇ סדר ר׳ the treatise on the order of exercises of the Day of Atonement.—V. יָמָא, יוֹמָנָא.

יוֹמְחָרָן, יוֹמָחְרָא m. (=ר׳ אוחרן, יומא אוחרא) *tomorrow, next day.* Targ. Y. Ex. XIX, 10 (ed. Amst. יום מחרא). Targ. Esth. III, 4 ed. Lag. (ed. Amst. יומא). Targ. Y. Lev. VII, 16 (ed. Amst. יום מתרן); a. e. [Targ. II Chr. XX, 16 יומא תרא, ed. Lag. יומא אחרא.]—V. חָרָא.

יוֹמָנָא (contr. of יוֹמָא דְנָא) *this day, this life.* Targ. Y. Deut. XXVII, 1.—Targ. Y. I Deut. XXVI, 17 (Y. II יומא דין); ib. 18. Targ. Prov. VII, 14. [Ib. v. 20 ולירחא Ms., ed. ולירומא ויעירא.] Targ. Ps. XXIII, 6 נגדא דר׳ (h. text ארך ימים).

יְמָן m. (b. h.; יון *to be thick, dark*, cmp. יֵרֵק) *thickness, thick, heavy clay*, opp. to טִיט טוּפַח הר׳ (v. טָפַח II). Mikv. IX, 2. Tosef. ib. VI (VII), 12; 13 אם הרה טיט (ה)ר׳ וחיברו if it was a thick massive clay and he attached it.—Denom. יְמָנִי m. *muddy, thick.* Mikv. l. c., v. גֵּץ 2.

יָוָן, יָוָן (b. h.) 1) pr. n. m. *Javan*, son of Japheth, progenitor of the Grecian tribes, in gen. *Greek, Greece;*—2) fem. (sub. מלכות) *Greek* (*Syrian*) *Government.* Targ. Gen. X, 2; a. e.—Targ. Y. Gen. XV, 12.—Gen. R. s. 44 (ref. to אֵיל משלש, Gen. XV, 9) זו ר׳ this alludes to the Greek government (founded by Alexander the Great). Ib. כל רוחות בבשו בני ר׳ וכ׳ in all directions did the Greeks conquer, except in the East. Esth. R. introd. בבקרה של ר׳ when Greece (Syria) is in the ascendancy, v. בֹּקֶר; a. fr.—Denom. יְוָנָאָה, יְוָנִי.

יוֹן, יוֹנָא, v. יוֹנָתָא.

יְוָנָאָה, יְוָנִי, יָוָן m. ch.=h. יְוָנִי.—*Pl.* יְוָנָאֵי. Targ. I Sam. II, 4 (ed. Lag. יְוָנֵי, ed. Wil. מְקַדּוּנָאֵי). Targ. Y. I Deut. XXXII, 24 (ed. Amst. יוֹן, ed. Vien. יוֹנְ; corr. acc.).

יוֹנָה I (b. h.) pr. n. m. *Jonah*, 1) the prophet. Y. Erub. X, beg. 26ᵃ; Bab. ib. 96ᵃ. Snh. 89ᵃ, sq Gen. R. s. 21; a. fr. —2) name of several Amoraim. a) R. J. father of R. Mana. Taan. 23ᵇ. Y. Shebi IV, 35ᵃ bot.; a. v. fr.—b) R. J. of Bozra. Y. Kil. IX, beg. 31ᵈ; a. fr.—[Ḥull. 43ᵇ אמר ר׳ זירא ר׳ Jonah said in behalf of R. Z.; oth. opin.: as to the gullet of a *dove*, &c., v. next w.]

יוֹנָה II f. (b. h.) *dove*. Ḥull. 6ᵃ דמות ר׳ וכ׳ the effigy of a dove was found on Mount Gerizim which they (the Samaritans) worshipped. Gen. R. s. 39 הר׳ חזו בשעה שהיא פורחת וכ׳ the dove when flying and tired, flaps one wing and flies with the other. Ib. s. 44 (expl. גוזל, Gen. XV, 9) בר ר׳ a young dove, (v. infra, a. Targ. Gen. l. c.).—בֶּן ר׳, pl. בְּנֵי ר׳ *pigeons*. Ḥull. I, 5 כשר בתורין פסול בבני ר׳ what is fit for offering in doves (large size), is a defect in pigeons; a. fr.—[Sabb. 129ᵃ פתורא דיונה, v. יוֹנָס.].—*Pl.* יוֹנִים, יוֹנִין. Snh. III, 3 מפריחי ר׳ those who let doves fly (betting on them), v. יוֹנָתָא. B. Bath. V, 3, v. שׁוֹבָךְ. Ib. 79ᵃ; a. e.

יונוס, v. יַנּוֹס.

יְוָנִי, v. יָוָן.

יְוָנִי, יְוָנִית m., יְוָרִי, יְוָנִית f. (יָוָן) *Grecian, Greek*. B. Kam. 82ᵇ חָכְמַת ר׳ the principle of Greek culture (philosophy, ethics, religion &c.). Ib. 83ᵃ לשון ר׳ Greek language, distinguished fr. חכמת ר׳. Meg. 9ᵃ התירו יונית permitted the use of a Greek translation. Y. ib. I, 71ᶜ top, v. בָּדָא; a. fr.—V. לָשׁוֹן.—*Pl.* יְוָנִים, יְוָנִי׳ *Greeks* (mostly of the Syrian government). Meg. 11ᵃ בימי ר׳ in the days of the Greeks (of Antiochus Epiphanes and successors); Esth. R., beg. טרקווינוס (corr. acc.).

יוֹנָס* m. (prob. a corrupt. of juniperus) *Juniper-tree* (v. Sm. Ant. s. v. Cedrus). Sabb. 129ᵃ פתורא דר׳ old ed. (later ed. דיונה, Ms. M. דיינס, v. Rabb. D. S. a. l. note; Ar. יינוס, expl.: *cypress*) a table made of &c.

יוֹנָק m. (b. h.; יָנַק) *child*.—*Pl.* יוֹנְקִים. Cant. R. to I, 4 ר׳ the school children. V. יָנוּקָא.

יוֹנָקָא, v. יַנּוּקָא.

יוֹנֶקֶת f. (b. h.; יָנַק) *sucker, sprout* (of hyssop).—*Pl.* יוֹנְקוֹת. Par. XI, 7, v. גֶּמֶל; Tosef. ib. XI (X), 7 (one opin.) ר׳ שלא הנצו וכ׳ *yon'koth* are such as have not yet begun to blossom.

יוֹנָה, יוֹנָא, יוֹנָתָא f. (יוֹן c.) ch.=h. יוֹנָה II. Targ. Gen. VIII, 8, sq. Targ. Ps. LVI, 1; a. e.—Snh. 25ᵃ (expl. מפריחי יונים, v. יוֹנָה II) אי תקדמיה יוֹנָךְ לְיוֹן if thy dove shall overtake the cock-pigeon (thou shalt win &c.). Ib. v. תּוֹלֵה בדעת יונו v. דַּעַת. Y. Ab. Zar. V, 44ᵈ bot. כמין יון וכ׳ they (the Samaritans) have an image resembling a cock-pigeon to which they offer libations (cmp. יוֹנָה II). Snh. 95ᵃ אתא יונה וכ׳ (masc.) a dove came down &c., v. שָׁרַק I.—*Pl.* יוֹנִין, יוֹנֵיָא, יוֹנֵי, יוֹנָן, יוֹנָתָא. Targ. Is. LIX, 11. Targ. Y. Lev. V, 7; 11 בני יוניא (O. בני יונה, v. יוֹנָה II). Ib. XII, 6 בר יונן (O. יונה). Targ. Cant. I, 15.—Ber. 56ᵃ חזאי תרתי יוני דפרחן I saw (in my dream) two doves fly off. Ib.ᵇ תרי יוני.

יְהוֹנָתָן, יוֹנָתָן (b. h.) pr. n. m. *Jonathan*, 1) J. b. Gershom (Jud. XVIII, 30), a priest of idolatry, supposed to be a descendant of Moses. B. Bath. 109ᵇ ר׳ Ms. M. (ed. יהו׳). Cant. R. to II, 5; Ab. d'R. N. ch. XXXIV; Y. Ber. IX, 13ᵈ top; a. e.—2) J. son of Saul. Ab. V, 16 אהבת ר׳ דוד ור׳ the friendship between David and J. Ḥull. 95ᵇ כי׳ בן וכ׳ like the omen of J. &c. (I Sam. XIV, 8 sq.). Cant. R. to VIII, 6; a. e.—3) J. b. Uziel, author of the Chaldaic version of the Prophets (v. Zunz, Gottesd. Vortr. p. 66, sq.). Succ. 28ᵃ; B. Bath. 134ᵃ. Meg. 3ᵃ תרגום של נביאים ר׳ וכ׳ the version of the Prophets has been composed by J. b. U. at the dictation of Haggai &c. Y. Ned. V, end, 39ᵇ גדול שבחן ר׳ ב׳ ע׳ the greatest among the disciples of R. Joh. b. Zaccai, was J. &c.—4) R. J., a Tannai. Sot. 24ᵃ. Pes. 24ᵃ. Ḥull. 70ᵇ; a. v. fr.—[Erub. 96ᵃ הקיטוני ר׳.]—[Ab. IV, 9, v. Frank. Darkhé, p. 147, note.]—5) name of several Amoraim (v. Fr. M'bo, p. 99ᵃ, sq.). Gitt. 78ᵇ. Y. Maas. Sh. III, 54ᵇ top. Ber. 18ᵃ; Y. ib. II, 4ᶜ bot.; a. fr.—Y. Yoma VII, 44ᵇ bot. R. J. of Beth Gubrin.—Y. Peah V, beg. 18ᵈ (R. S. to Peah V, 1 quotes R. Johanan); Y. Shek. I, 46ᵃ bot. R. J. son of R. Isaac bar Aḥa.—Y. Ter. XI, end, 48ᵇ J. b. ʿAkhmai; a. e.

יוֹסָא, יוֹסָה, abbrev. of יוֹסֵה, v. יוֹסֵי.

יוֹסְטָא, יוֹסְטַי pr. n. m. (abbrev. of Justus or Justinus) *Yusta, Yusti*. 1) Cant. R. to VI, 12 חוריטא ר׳ Yusta, the tailor.—2) name of several Amoraim. Y. Erub. VI, 23ᶜ bot. יוסטי ר׳; Y. Shek. II, beg. 46ᶜ יוסטא ר׳.—Y. Ter. XI, 48ᵃ; Y. Maas. Sh. V, 55ᵈ bot. יוסטי בר שונם; Y. Shebi. VI, 36ᵈ יוסטא בר ש׳.

יוֹסְטִינִי, יוֹסְטִינָה pr. n. m. (cmp. preced.; abbrev. of Justinus or Justinianus) *Yustinah, Yustini*, an Amora. Y. Keth. IX, 32ᵈ bot. (not יוסטתה); Y. B. Bath. VIII, 16ᵇ יוסטיני.

יוֹסְטָתָה, v. preced.

יוֹסֵי pr. n. m. (abbrev. of Joseph, interch. with יוֹסֵה, יוֹסָא, יוֹסָה, יַסָּא, יַסָּה, אֲסִי, אִיסִי) *José* 1) name of several Tannaim, esp. J. b. Joezer, and J. b. Johanan. Ab. I, 4, sq. Eduy. VIII, 4; a. fr.—B. Bath. 133ᵇ יוסה (Ms. H. a. R. יוסי).—R. J. hak-Kohen, or only R. J. Ab. II, 8; 12. Ḥag. 14ᵇ; Y. ib. II, 77ᵃ bot. יוסה; a. v. fr.—R. J. b. Ḥalafta, or only R. J. B. Kam. 70ᵃ; Tosef. B. Bath. II, 10 (v. Fr. Darkhé, p. 132). Erub. 46ᵇ. Maas. Sh. IV, 7; a. v. fr. (v. Fr. ib. p. 164, sq.).—R. J., the Galilean. Zeb. 57ᵃ. Ab. Zar. III, 5. Tosef. Mikv. VII (VIII), 11; a. fr. (v. Fr. ib., p. 125).—2) name of several Amoraim, esp. R. J. (in Babli אַסִּי, in Y. also יַסָּא, יוֹסָה). Y. Ber. II, 5ᶜ bot. Y. Kil. IX, 29ᵇ bot.; Y. Erub. I, 19ᶜ; a. v. fr.—R. J. bar Zabda, mate of R. Jonah. Y. Shek. VII, 50ᶜ bot. Men. 70ᵇ; a. v. fr.—3) יוסי or יוסה a disguise of one of the Divine Names. Snh. VII, 5 (56ᵃ) בכל יום . . . יכה ר׳ את ר׳ (v. Rabb. D. S. a. l. note) during the proceedings against the blasphemer the witnesses are requested to make their statements in disguise (v. פִּרְנוּר), e. g.: "the defendant said, 'May J. strike J.'" (meaning, I curse Jehovah Elohim, J. Zebaoth &c.; cmp. ib. עד שיברך שם בשם).—4) one *J. M'shitha*, a repentant Hellenist. Gen. R. s. 65 (some ed. יוסה); Yalk. ib. 115.

יוֹסִינָה, יוֹסִינָא pr. n. m. *Josina.* Y. Meg. IV, 75[b] bot.; Y. Yeb. XIII, 13[c] top; ib. X, 10[d] top. Cant. R. to V, 1 יוֹסָנָה; Pesik. R. s. 5 יוֹסָנִי; Num. R. s. 13 יוֹסַנְיָה.

יוֹסֵף (b. h.) pr. n. m. *Joseph,* 1) son of Jacob. B. Bath. 123[a], v. בְּכוֹרָה. Sot. I, 9. Gen. R. s. 30; a. v. fr.—2) name of several Tannaim and Amoraim, v. יוֹסֵי.—3) Sabb. 119[a] ר׳ מוקיר שבי Joseph, the honorer of the Sabbaths.—Ib. 130[a] J. Rishba (the fowler).—Gen. R. s. 65, v. יוֹסֵי.

יוֹסְתַנְיָא, יוֹסְתִינְיָא, v. יוֹסְתַנְיָא.

יוֹעֵזֶר (b. h.) 1) pr. n. m. *Joezer.* Orlah II, 12 a disciple of Shammai's school.—Ab. I, 4; a. fr., v. יוֹסֵי—2) name of *a plant.* Sabb. XIV, 3, expl. Y. ib. 14[c] פולימריכין *polytrichon, Maiden-hair*; Bab. ib. 109[b] פוחנק.

יוֹפִי m. (b. h.; יֹפִי; v. יָפָה) *fine build, beauty; propriety.* Taan. 31[a] (the fair maiden said) תני עיניכם לי׳ ed. (Ms. M. בי׳) put your eyes on (give your choice to) beauty. Succ. 45[b] Ms. M. (ed. in Mish. 45[a], v. Rabb. D. S. a. l.) ר׳ לך מזבח thine, altar, is the beauty (of forgiveness). Ex. R. s. 25 אני מראה לך ר׳ פנים אל פנים I shall let thee see the beauty of a revelation of face to face (as granted to Moses). Yoma 54[b] יופיו של וכ׳ (יָפְיוֹ) מוכלל the perfection of the beauty (harmony) of the universe. Kidd. 49[b] עשרה קבים ר׳ וכ׳ ten measures of beauty have come down to the world, nine of which Jerusalem has taken; Esth. R. to I, 3. B. Mets. 87[a] וחזר ר׳ למקומו and (her) beauty came back again; a. fr.—Peah VI, 6 ר׳ כח, v. יָפֶה.

יוֹפִיאֵל pr. n. (preced.) *Yofiël,* name of an angel. Targ. Y. I Deut. XXXIV, 6.

יוֹפְיוּת, v. יָפְיוּת.

יוֹצָאנִית f. (יָצָא) *loving to go out, restless.* Tanḥ. Vayishl. 7.—*Pl.* יוֹצָאנִיּוֹת. Gen. R. s. 45.

יוֹצֵאת f. constr., ר׳ חוּץ (preced.) *running about, prostitute.* Kel. XXVIII, 9; Tosef. ib. B. Bath. V, 14, v. חוּץ II.—*Pl.* יוֹצְאוֹת. Ib. some ed.

יוֹצְפָא, v. יָצַק.

יוֹצֵר m. (b. h.; יָצַר) 1) *Creator.* Lev. R. s. 23, end (ref. to Deut. XXXII, 18) רפו ידיו של ר׳ the Creator's hands become lax (undecided). [Ib. תשו ידיו של ר׳, read: צַיָּר.]—Mekh. Bo. s. 13; Tanḥ. Bo. 7 (ref. to Ex. XII, 29) יוֹצְרוֹ חִלְקוֹ He who created it (the night) divided it (exactly into two halves); Gen. R. s. 43. Ber. 61[a] (play on וירצר, Gen. II, 7, v. יְצִירָה) אוי לי מִיּוֹצְרִי אוי לי מִיִּצְרִי woe is to me from (my responsibility to) my Creator, woe to me from (my struggle with) my inclination; a. fr.—2) [*turner,*] *potter.* Gen. R. s. 55 (ref. to Ps. XI, 5) חזה וכ׳ חזה ר׳ the potter when examining his batch, will not try the defective vessels &c. Lev. R. l. c. תלמידו של ר׳ a potter's apprentice; a. fr.; —*Pl.* יוֹצְרִים. Maasr. III, 7; Succ. 8[b], a. fr., v. סוּכָּה.—Par. V, 6, v. בְּרִיצָה.—Lev. R. l. c. שגנב ברצת ר׳ who stole a lump of potters' clay; Pesik. R. s. 24 שגנב יצרים (corr. acc.).

יוֹצֵרֶת, Y. B. Mets. VIII, end, 11[d], v. יְצִירָה 2.

יוֹקִידָתָא, v. יְקֵדָא.

יוֹקְנוֹס, דִּיוֹ׳=אוֹקְרִינוֹס(?). Targ. Y. II. Num. XXXIV, 15; [the entire verse is corrupt].

יוֹקְפָא, v. יוּפְקָא.

יוֹקֶר m. (יָקַר) [*weight, importance,*] 1) *high price* (opp. זול); *dearth, scarcity.* Maas. Sh. IV, 1 מקום ר׳ where fruits are dear; B. Mets. 73[a]. Sabb. 32[b] וחד׳ חזה and scarcity is permanent. Y. Hor. III, 48[c] top יין בר׳ wine is dear; a. fr.—2) *nobility, aristocracy.* Sot. IX, 15, a. e.; v. אֲמַר II.

יוֹקְרָא ch. same, 1) *high price.* Targ. Job XXVIII, 17.—2) *weight.* Men. 94[b] אגב ר׳ דלחם on account of the heavy pressure of the bread.—3) *feeling of heaviness;* ר׳ דְּלָבָּא *asthma.* Sabb. 140[a].

יוֹקֶרֶת, v. יוֹדֶקֶרֶת.

יוֹרְדָא, Targ. Ez. XXVII, 24 דיו׳ ed. Lag., read: דִּי וַרְדָא v. וְרַד. [Targ. Y. Gen. VI, 16 ed. pr., read: יוֹהֲרָא.]

יוֹרְדְנָא, v. יַרְדְּנָא.

יוֹרְדֵת f. (יָרַד) *rivulet* (cmp. מוֹרָד). Tosef. Par. IX (VIII), 2 הצלמון ר׳ the rivulet coming down from Mount Zalmon.

יוֹרֶה I m. (b. h.; יָרָה) *a soaking rain, early rain.* Sifré Deut. 42 (ref. to Deut. XI, 14) במרחשון וכ׳ ר׳ *yoreh* (early rain) is the rain of Marḥeshvan, the late rain (*malkosh*) in Nisan; Taan. 5[a]. Ib. (ref. to Mish. I, 2) בניסן וכ׳ ר׳ is the *yoreh* in Nisan? is it not in Marḥeshvan? Ib. 6[a]; a. e. —Trnsf. *early season, spring.* Tanḥ. Ḥayé 6 (ref. to Koh. XI, 6) אם זרעת בר׳ וכ׳ if thou hast sown in the spring &c.; cmp. בְּכִיר.—

יוֹרֶה II m., יוֹרֶת f. (denom. of אור, cmp. Syr. אירא P. Sm. 167) *boiler, kettle.* Ḥull. 108[a] ר׳ של חלב a kettle of milk. Ib.[b] ר׳ רותחת a boiling kettle. Ab. Zar. 76[a] ר׳ קטנה בתוך ר׳ גדולה put a small boiler into a large one filled with water, v. נָעַל; a. fr.—Esp. *the dyer's kettle, dye.* B. Kam. 99[a] top הקדיחו ר׳ (Ms. H. הקדיחתו) the dye burnt it (the wool); ib. IX, 4 (100[b]) הקדיחתו ר׳ (v. Rabb. D. S. a. l. note 30); Y. ib. IX, 6[d] bot. הקדיחה ר׳.—Ḥag. 15[b] (in Chald. dict.) כל עמר דנחית לר׳ סליק does the wool that goes into the kettle always come out sound?, i. e. does every student of mystic philosophy escape death or scepticism?—Sabb. I, 6; a. e.—*Pl.* יוֹרוֹת; ר׳ הערבים *improvised fire places of the Arabs, a cavity in the ground laid out with clay.* Kel. V, 10 (ed. Dehr. יוֹרַת). Men. V, 9 (63[a]).

יוֹרִית, Yalk. Gen. 133 Koh. Ar. Compl., v. יְרִיָּה.

יוֹרְכִין, Targ. Y. Deut. XXXIV, 6, read: יוֹהֲרִין (cmp. Targ. Esth. I, 4); v. יוֹהֲרָא.

יוֹרָם v. יְהוֹרָם.

יוֹרָם, Targ. Prov. XVIII, 11 some ed., read רוּם, v. רוּם. —Ib. XXIII, 29 יורם קנצן עינוי ed. Lag., Ms. Var. יודמקנצן, יודענען, a corrupt. of סומקנוּתָא עיניהן, v. סוּמְקָנוּתָא.

יוּרְקָא, v. יַרְקָא a. יַרְקָא.

יוּרְקָמִי* (ירוקמו, Ar. ירוקמי) pr. n. *Yurkami*, name of an angel. Pes. 118a ר׳ שר הברד Y. the chief of the hail storms; Yalk. Ps. 873; Midr. Till. to Ps. CXVII.

יוּרְקָנָא, v. יַרְקוֹנָא.

יוֹרֵשׁ m. (b. h.; יָרַשׁ) *heir, successor, heir-at-law.* B. Bath. IX, 2 אם אין שם ר׳ וכ׳ if there is no other heir besides. Ib. 139a שיורות רבנן כר׳... כלוקח the Rabbis gave him the privileges of an heir (to his wife's property) and those of a purchaser; a. v. fr.—*Pl.* יוֹרְשִׁין, יוֹרְשִׁים. Ib. 140a. Ib. IX, 9 יורשי האשה וכ׳ the wife's heirs-at-law claim that the husband died first; a. v. fr.—*Fem.* יוֹרֶשֶׁת, *pl.* יוֹרְשׁוֹת. Ib. 119a ר׳ חן . . . יודע Moses knew that the daughters of Z. were legal heirs.

יוֹשָׁן m. (יָשָׁן) *former condition, original usage* (cmp. אֵיתָן). Snh. 19a החזיר... הדבר ליושנו restored the usage to its original state; Y. ib. II, 20a bot.; Y. Ber. III, 6b חזרו הדברים ליושנן; Keth. 8b החזירו הדבר ליושנו (not לישנה). Kidd. 66a עד שבא . . . והחזיר את התורה ליושנה until Simon b. Sh. came and restored the Law to its former authority. Yoma 69b, v. עֲטָרָה; Y. Ber. VII, 11c; a. e.

יוֹשֶׁר m. (b. h. יֹשֶׁר; יָשַׁר) *straightness, equity.* Ruth R. introd. ר׳ במדת in equity, v. יַשְׁרוּת.

יוֹתָא, v. אָתָא III.

יוֹתָם (b. h.) pr. n. m. *Jotham*, king of Judah. Succ. 45b.

יוֹתָן, כִּי ר׳, v. נָתַן.

יוֹתַפָּאת, v. יוֹדְפַת.

יוֹתֵר m. (b. h.; יָתֵר) *much;* (followed by מ־, or מ־ implied) *more.* Y. Ber. IV, 7d top בן תורה ר׳ ממני a greater scholar than I am. Keth. 86a, a. e. ר׳ ממה שהאיש וכ׳ more than man desires to marry, does woman desire to be married. Pes. 112a ר׳ ממה שחפגל וכ׳ more auxious than the calf is to suck, is the cow to nurse, i. e. the teacher is more anxious to teach than the pupil to learn. M. Kat. 27b ר׳ מדאי more than enough, ר׳ מכשישור more than the proper measure, *too much;* a. v. fr.—בר׳ a) *in a higher degree, especially.* Sifré Deut. 31 עלינו הוחל שמו בר׳ upon us especially has His name been made to rest. Lev. R. s. 14 ובר׳ אם הזכה זכר and especially so when it is a male; a. e.—b) *for a higher price, above market value.* Ned. III, 11; a. e.—V. יֶתֶר.

יוֹתַר ch. same. Targ. Ruth I, 13. Ib. III, 12 (ed. Lag. יָתֵר).

יוֹתָרָא, יוֹתָרָן m.=h. יִתְרוֹן, *advantage, profit.* Targ. Prov. XXVIII, 3 (ed. Wil. יִתְרָן). Ib. XIV, 23. Ib. XXI, 5.

יוֹתֶרֶת f. (b. h. יִתְרָה; יָתַר) 1) *the large lobe of the liver.* Sifra Vayikra, N'dabah, ch. XVII, Par. 14; Yalk. Lev. 462; a. e.—2) *an additional limb* or *lobe*, v. יִתְרָה.

יָזִיף, יָזוּפָא f. (יָזַם) *a loan.* M. Kat. 28b (Ms. M. יָזְפָּא, v. Rabb. D. S. a. l. note); v. אַוְזָרָא.

יָזִיף, v. יָזַם.

יָזַן, *Pi.* יִזֵּן (denom. of זַן) *to supply with all kinds and assort.*—Part. pass. f. מְיוּזֶּנֶת *well supplied and assorted.* Gitt. 67a, v. חָנוּת.

יָזַע, *Hif.* הִזְרִיעַ *to sweat*, v. זוּעַ.

יָזַף* (v. זוּף) [*to join*; cmp. יָזָה,] *to borrow.*

Hif. הוֹזִיף *to lend.* Sot. 48b המוזיף Ar. (not found in ed.), v. מוּלָמָא I.

יָזַף, יָזִיף, (זוּף) ch. same 1) *to borrow.* Targ. O. Deut. XV, 6; ib. XXVIII, 12 תְּזוּף (some ed. תְּזוּזוּף); Y. ib. למיזוף.—Part. יָזֵיף. Targ. II Kings IV, 1 (ed. Lag. מוֹזִיף *Af.*).—B. Mets. 64a כי יזיף וכ׳ if this man shall borrow money of thee. Kidd. 20a ולא נזיף וכ׳ (some ed. נוֹזִיף, v. infra) rather than borrow on interest. Erub. 65a הורה ר׳ ופרע Ms. M. (v. Rabb. D. S. a. l.) borrowed and paid off (made up by night for neglect of study by day). Taan. 12b לְיוֹזוּף מר וכ׳ Ms. M. (ed. לוֹזִיף) borrow and pay back (postpone your fast for another day); a. fr.—2) *to lend.* Targ. Y. Deut. XV, 2 הֵיזִיף ב־.—Sabb. 119a מאן דיזיף שבתא וכ׳ (Ms. M. לשב׳, Buxt. דיוזיף) him who lends to the Sabbath (incurring an additional expense in honoring the Sabbath), the Sabbath will repay; Yalk. Gen. 16; Yalk. Is. 356.

Af. אוֹזִיף 1) *to borrow.* Targ. Ps. XXXVII, 21.—B. Bath. 32b חדרת אוזפתינהו מינאי (Rashb. הדר יזפתינהו, Ms. M. שקלתינהו) thou hast borrowed it again of me. B. Mets. 63b האי מאן דאוזיף וכ׳ (Ms. H. דיזיף) if one borrowed &c. Kidd. 20a; Taan. 12b, v. supra.—Lam. R. to I, 2 אוֹזְפִיתוּן, v. חוֹבָא. —Lev. R. s. 3 beg. דיוזיף וכ׳ some ed. he who borrows on interests.—2) *to lend.* Targ. O. Deut. XV, 6. Ib. 8 אוֹזְפָא תוֹזְפִינֵיהּ (Y. מוזפא תוזיף). Ib. XXVIII, 12; a. e.—Targ. Prov. XIX, 17 יְוֹזִיף Ms. (ed. נְזִיף). —Bekh. 8b גברא דאוזיף וטרח דהדר מוֹזִיף . . . he who once lent money and had to resort to seizing (v. טָרַח I), why does he lend again?; a. e.

יָזָפָא m. (preced.) *debtor.* Targ. Is. XXIV, 2.—V יוֹזִיף.

יָזָק pr. n. 1) *Yazek*, name of a Babylonian river or channel. Y. Kidd. IV, 65d top; Bab. ib. 71b עָזָק; Y. Yeb. I, 3b top זרוק.—2) בית ר׳, v. יַעֲזַק.

יְחָא, v. יְהִי.

יָחַד, *Pi.* יִיחֵד (b. h.; v. אֶחָד) 1) *to unite, concentrate.* Y. Ber. IV, 7d bot. ויחידוך לבבינו וכ׳ and concentrate our hearts (inclinations) to fear thy Name.—2) (with על) *to confer a distinction, name* &c. Gen. R. s. 68 אברהם . . ר׳ שמו עליו on Abraham did the Lord confer His Name (Gen. XXVI, 24, a. e.). Ib. ידע שחקב״ה מְיַחֵד שמו עליו he inferred that the Lord would confer His Name upon him (to be called 'the God of Jacob'). Mekh. Mishp. s. 20 על ישראל ר׳ שמו ביותר (although the Lord of the universe) He conferred His Name particularly on Israel (v. יוֹתֵר); a. fr.—3) *to declare the unity of God, to recite*

Sh'ma (Deut. VI, 4). Gen. R. s. 20 אנו .. וּמְיַחֲדִים שמו וכ׳ we trust in Him and profess His unity &c. Cant. R. to II, 16 ואני מְיַחֲדָה שמו וכ׳ and I (Israel) profess the unity of His name twice every day, (saying) Hear, O Israel &c.; a. fr.—4) *to single out, select, designate.* Snh. 57a שרי שפתח לעבדו who designated a handmaid (as a wife) for his slave. Lev. R. s. 12 ויי׳ אלהיו הדבור וכ׳ addressed the command to him exclusively (Lev. X, 8); a. e.—Yoma 11b (ref. to Lev. XIV, 35) מי שמְיַחֲדוֹ ביתו לו וכ׳ he who devotes his household exclusively to himself, and is unwilling to lend his vessels &c.; Arakh. 16a שמיוחד (v. infra); Yalk. Lev. 564.—5) *to leave persons alone in a special room, to arrange a private meeting for.* Keth. 12a; Tosef. ib. I, 4; Y. ib. I, 25a bot. היו מְיַחֲדִין וכ׳ they used to leave bride and groom in a private room alone for a while.—*Part. pass.* מְיוּחָד, f. מְיוּחֶדֶת; pl. מְיוּחָדִין, מְיוּחָדוֹת a) *especial, particular, designated; chosen, distinguished* (v. יָחִיד). Snh. 60a, a. e. שם המי׳ the proper Name of the Lord (Jehovah).—Yoma 11a ביתך ביתך המי׳ לך *'thy* house' (Deut. VI, 9; XI, 20), thy house which is designated for thy personal use. Ib.b מה בית מ׳ לדירה *bayith* means a room designated for a dwelling, יצאו אלו שאינן מי׳ לדירה to the exclusion of those rooms (gate lodge &c.) which are not designated for dwellings. Arakh. l. c. מי׳ לו devoted to his own exclusive use, v. supra; a. fr.—Gen. R. s. 99, end (ref. to באחד, Gen. XLIX, 16) כמי׳ שבשבטים like the most distinguished among the tribes. Yeb. 62a אני שמ׳ לדבור בכל וכ׳ I (Moses) who am singled out (must be prepared) for divine communication every hour; Ab. d'R. N., II Vers., ch. II (ed. Schechter, p. 10) שאני כלי מי׳ who am a special vessel (of revelation). Meil. 15a קדשים המי׳ לה׳ sanctified things which are exclusively dedicated to the Lord; Sifra Vayikra, Ḥobah, Par. 11, ch. XX.—Ib. Sh'mini, ch. II, Par. 2 כבשים ועזים המי׳ lambs and goats which are specified (Deut. XIV, 4); a. fr.—b) *locked up with.* Num. R. s. 9 בזמן שהאשה מי׳ עם וכ׳ when a wife is locked up with her husband.

Hithpa. הִתְיַיחֵד, *Nithpa.* נִתְיַיחֵד 1) *to be conferred* (with עַל); *to be especially addressed* (with אֶל). Ex. R. s. 7 להִתְיַיחֵד עליו וכ׳ ... היה ראוי the divine communication was to bear his name alone. Lev. R. s. 12 נתי׳ אליו הדבור the divine communication was addressed to him especially; a. e.—2) *to be alone with, to be closeted with.* Kidd. IV, 12 לא יִתְיַיחֵד אדם וכ׳ a man must not be alone (even) with two women, but one woman מִתְיַיחֶדֶת וכ׳ may be alone with two men. Ab. Zar. II, 1. Tosef. Gitt. VII (V), 4; a. fr.—V. יִחוּד.

יָחַד, *Pa.* יַחֵד ch. same, 1) *to concentrate.* Targ. Ps. LXXXVI, 11.—*Part. pass.* מְיֻחָד *united, harmonious.* Targ. Y. Ex. XIX, 2 (cmp. הוֹמוֹנְיָא).—2) *to specify, single out, designate.* Macc. 18a לִיחוּדֵי לאוי וכ׳ Ms. M. (ed. לי׳ לחו׳) to forbid each of these acts singly (as if each were prohibited by a special prohibitory law, v. לָאו).—*Part. pass.* מְיוּחָד=h. מְיֻחָד (v. preced.). Targ. O. Gen. XXVI, 10 דמְיָ׳ בעמא ed. Berl. (oth. ed. מְיָחִיד; Y. דמְיַחַד בלכא) a distinguished person of the people. Targ. Y. Lev. XV, 20; 22 מְיֻחָד designated; a. e.

Ithpa. אִתְיַיחַד, contr. אִיתְיַחַד *to be joined; to be locked up.* Targ. Y. I Gen. XLIX, 6. Targ. Job. III, 6.—Targ. Y. II Num. XXXI, 50.—Snh. 37a שרי לְיִיחוּדֵי וכ׳ is permitted to be closeted up with her husband.

יִיחוּד, יִחוּד m. (preced. wds.) 1) *private meeting,* esp. *privacy between man and woman.* Y. Keth. XI, beg. 34a דברים של יי׳ private attendance, e. g. assistance at washing and ointing. Y. Sot. I, 16c top אין זה יי׳ this is no ascertained private meeting (with her former husband, on account of which a second letter of divorce would be required). Snh. 21a, sq. גזרו על יי׳ ועל וכ׳ they forbade privacy (with a married woman) and with a single woman. Ib. דאוריירתא הוא יי׳ is not privacy with a married woman biblically interdicted?—Kidd. 81a משום מלכין על יי׳.. we punish private meetings between a man and a woman, but we do not prohibit the wife to her husband on account of her private meeting with a man. Ib. בעלה בעיר אין חוששין משום יי׳ if her husband is in town, we do not consider her private meeting with a man a suspicious act; a. fr.—בְּיִי׳ a) *privately.* Bets. 22b; Pes. 37a שאילית את רבי ביי׳ I asked my teacher privately.—b) *particularly, exactly; by a special sign.* Shek. VI, 2; Yoma 54a.—2) (later Hebr.) יי׳ השם *declaration of the unity of God.* Pesik. Zutr., Nitsabim, end.—[Gen. R. s. 99, end כיחודו של עולם, read: כיחודו, v. יָחִיד.]

יִיחוּדָא, יִחוּדָא יי׳ ch. same, esp. *profession of the unity of God, Jewish religion.* Targ. Lam. III, 28. Targ. Cant. VIII, 9 למקני יי׳ וכ׳ to buy the permission to profess the Jewish religion.

יִחוּל, יי׳ m. (יָחַל) *hope.* Ber. 16b; Y. ib. IV, 7d bot. ונמצא יי׳ לבביני that we may obtain what our heart longs for.

יִחוּס, יי׳ m. (יָחַס) *genealogy, pedigree* (v. יוּחָס). Num. R. s. 13 לכן הוא מונה שם יִחוּסָם therefore the Scripture records there (Ex. VI, 14 sq.) their genealogy; a. e.—[Y. Gitt. VIII, 49c bot. כהונה יי׳, v. זִיחוּם.—Y. Yeb. II, 4a top, v. יַחַס.]—*Pl.* יִחוּסִין, יִחוּסִים יי׳. Num. R. l. c. שמרו יִחוּסֵיהֶם they preserved their genealogical records; Cant. R. to IV, 7. Gen. R. s. 37 יִיחוּסֵיהֶם ... חראשונים וכ׳ as regards former generations whose genealogies were known, their names were published in connection with historical events; אנו יִיחוּסֵינוּ וכ׳ ... but with us who do not know our records, our names are defined by those of our fathers; (Yalk. Gen. 62 יִחוּסֵנוּ sing.); Yalk. Chr. 1074.

יִחוּסָא, יִחוּסָא יי׳ ch. same; also *family* (*gens*). Targ. Y. Gen. V, 1. Ib. XXIV, 38; 40, sq. Ib. XLIII, 7; a. e.—Kidd. 71b שתיקותיה דבבל הוירנו יי׳ (v. marginal vers.) silence of a Babylonian (in case of an offered insult) is a sign of good descent; v. יַחֲסוּתָא.—*Pl.* יִחוּסִין, יִחוּסָא יי׳. Targ. Y. Gen. VI, 9. Targ. Y. Ex. VI, 14. Targ. Job. XXXI, 34 Ms. Var. (ed. גְּנִיסָתָא).

יְחוּסָא m. (preced.) *noble.*—*Pl.* constr. יְחוּסֵי. Targ. Ps. XCVI, 7 (some ed. יַחוּ, v. preced.)

יִחוּף, יי׳ m. (יָחֵף) *bare-footedness, homelessness.* Yoma 77a (ref. to Jer. II, 25) לידך יי׳ ..... מנעי keep off from sin, in order that thy foot may not be reduced to bareness (exile); Yalk. Jer. 266 לידך יָחֵף.

יָחוֹפָה m. (preced.) *bare-footed, homeless.* Lam. R.

to I, 7 כד ר' ברא וכ' (some ed. יְחִיפָה) when the son is homeless (foot-sore), he remembers the comforts of his paternal home.

יִחְחוּר, יִחוּר (יחר, cmp. אחר, a. זַלְיִפְּרִין) *a young shoot*, esp. of a fig-tree. Kil. I, 8. Ukts. III, 8; Ḥull. 128b. Y. Maasr. II, 49d top כיר' שהוא נוטה וכ' like a shoot (of a fig-tree) hanging over into a court (ref. to Mish. ib. III, 10); a. e.—*Pl.* יְחוּרִים, יִר'. Gen. R. s. 31, end ... הכניס עמו לתאנים ר' he (Noah) took with him ..... shoots for the preservation of fig-trees; ib. s. 36 ר' של תאנה. Y. B. Kam. VI, 5b bot. יִרְחוּרֵי תְאֵנִים; Bab. ib. 59a יח'.

יְחֶזְקֵאל (b. h.) pr. n. m. *Ezekiel*, 1) the prophet. Snh. 39a, v. יָסַר. Ḥag. 13b למה ר' דומה לבן וכ' to whom is Ez. to be compared? To a villager that saw the king; a. fr.—ספר ר' the Book of Ezekiel. Ib.a; Sabb. 13b, v. גָּנַז; Men. 45a; a. e.—2) Ez., the father of R. Judah, v. יְהוּדָה. Kidd. 70a.

יָחַט (cmp. חטא); *Hif.* הוֹחִיט *to fail, miscarry.* Y'lamd. to B'resh., (quot. in Ar. s. v. מוחט) מוֹחָטָת ... לא היתה none of them miscarried.

יְחַט m. (preced.) *abortion.* Targ. Is. XIV, 19 כיחט ed. Lag. (oth. ed. כי חט, corr. acc.; Var. כיחט).—*Pl.* יְחָטַיָּיא. Y. Nidd. III, 51a אילין לחטייה וכ' (corr. acc.) the abortions come out first.

יְחָטָא or יַחְטָא m. (preced. wds.) *searcher of sin, accuser.* Targ. Zech. III, 1; ib. 2 (ed. Lag. חטא, v. ib. p. XLII3), v. חֲטָאָה.

יָחִי (cmp. חיר), *Af.* אוֹחִי *to hurry, press on.* Targ. Ex. X, 16. Targ. Esth. VI, 10. Targ. O. Gen. XVIII, 6 אוֹחֲאִי ed. Berl. (ed. אוֹחִי, Y. אוֹחֲנָא). Targ. Ex. XII, 33. לְאוֹחֲאָה; a. fr.—Part. מוֹחֵי, מְוַוחֵי, f. מוֹחֲיָא. Targ. Prov. XXII, 29 (ed. Wil. מְוַוהֵי). Targ. Zeph. III, 1; a. fr.

יָחִיד m. (b. h.; יָחַד) 1) *only, single, individual.* Gen. R. s. 99, end (ref. to באחד, Gen. XLIX, 16) כְּיִחִידוֹ של וכ' (not כיחודו) like the Only One of the world, as He needs no help &c.; ib. s. 21 (ref. to באחד, ib. III, 22). Ib. s. 55 זה ר' לאמו וכ' this one (Ishmael) is the only son of his mother, and the other (Isaac) is &c.—Taan. 9a בשביל ר' for an individual's sake, opp. רבים. Ber. 9a, a. fr. ר' ורבים הלכה וכ' where a single opinion is opposed to the opinion of more than one, the law follows the latter. Bets. V, 5 בור של ר' a well belonging to an individual. Erub. 46a במקום ר' an individual opinion opposed to an individual opinion; a. v. fr.—Y. Keth. VII, 31b bot. בְּיָ' (=בִּיחוּד) *privately.*—*Pl.* יְחִידִין, יְחִידִים. R. Hash. 17b כי' דמי are to be considered as individuals (in prayer); a. fr.—*Fem.* יְחִידָה. Num. R. s. 12 בת ר' an only daughter; a. fr.—Deut. R. s. 2, end מה הקב"ה .... כך הנפש ר' בגוף as the Lord is matchless in his world, so is the soul in the body; Midr. Till. to Ps. CIII; Gen. R. s. 14, end ... שכל האברים והיא ר' בגוף all limbs are paired, but she (the soul) is unmatched in the body.—As a noun (b. h.) יְחִידָה *soul.* Ib. Deut. R. l. c.; a. e.—2) *select*, esp. *one devoted to a particularly scrupulous life.* Taan. 10b איזהו ר' who is called a *yaḥid*? Ans. כל שראוי וכ' whoever is worthy to be appointed manager of a community. Ib. אל יאמר אדם ... להיות ר' one must not say, I am only a student, I am not fit to lead the life of a *yaḥid* (it would be an assumption, v. יוֹהֲרָא); Tosef. ib. I, 7 (v. Var. in ed. Zuck. a. Rabb. D. S. to Taan. l. c.); Y. Ber. II, end, 5d כל דבר של צער ... ר' עושה in all matters of self-abnegation, whoever desires to make himself a *yaḥid*, may do so.—*Pl.* as ab. Taan. I, 4; a. fr. V. יְחִידִי.

יְחִידָא, יְחִיד ר' ch. same. Targ. Gen. XXII, 2. Targ. Prov. IV, 3; a. e.—*Fem.* יְחִידְתָּא, יְחִידְתָּא. Targ. Jud. XI, 34 (ed. Lag. יְחִידָא, some ed. יְחִידְתָּא).—Ned. 51a תספרתא ר' a particular kind of hair-dressing.

יְחִידָאָה f., v. preced.—ר' m., v. יְחִידִי ch.

יְחִידִי m. (v. preced. wds.) 1) *singular, single, lonely.* Macc. 23b בלשון ר' in the singular number, opp. ל' רבים. —Kidd. 20a (expl. בגפו, Ex. XXI, 3) ר' נכנס וכ' single (unmarried) he entered &c. Ab. III, 4 המהלך בדרך ר' who travels alone. Ib. IV, 8 אל תהי דן ר' וכ' do not hold court as a single judge, for there is only One who judges singly; a. fr.—*Fem.* יְחִידִיָּה. Y. Kil. II, 28a bot. גפן ר' a single (isolated) vine tree. Y. Ab. Zar. IV, 44a top מצבה כל שהיא ר' it is called *matsebah* when consisting of one piece (v. בִּימוּס); a. e.—*Pl.* יְחִידִיּוֹת. Y. Kil. V, beg. 29d בי' in the case of isolated vine trees. Y. Sot. IX, 23c top ר' isolated tombstones.—2) *believer in One God.* Esth. R. to II, 5, v. יְהוּדִי.

יְחִידָיָא, יְחִידָאָה, (....דִי) יְחִידִי ch. same, 1) *lonely; only one.* Targ. Ps. XXV, 16 (ed. Lag. יְחִידְאַי).—Targ. Y. Deut. XXXII, 50 (ed. Amst. דְּאֵי ... incorr.). Targ. Job XIV, 4 Ms. (ed. חד).—2) *single authority, opinion of one.* Pes. 103b לא יחידאה אנא (v. Rabb. D. S. a. l.) I do not report the opinion of one man. Y. Ter. VI, beg. 44a אתיא דר' דחכא כסתמא דתמן וכ' the opinion of the single authority here agrees with the anonymous (editorially adopted) one there &c.; Y. Ned. VII, beg. 40b. Y. Sabb. III, 6a bot. ליח' לי ... אנן we need not consider the opinion of a single authority; a. fr.—*Pl.* יְחִידְאֵי, יְחִידָאִין, יְחִידְיִין. Targ. Y. Gen. XXII, 10 (v. יָחִיד 2).—B. Kam. 81b bot. בר' לא אמרינן we do not speak of single authorities. Y. Ḥag. II, 77b top ר' single-handed, each for himself, v. מְעַן II.

יְחִידְתָּא, v. יְחִיד ch.

יְחִיף, יְחֵיף, v. יְחֵם.

יְחִיפָה m. ch., v. יְחוֹפָה.

*יַחְכִּים=חַכִּים. Targ. I Chr. IV, 9 ed. Beck, Var. ed. Rahmer ויח' (ed. וח').

יָחַל (b. h.; v. חוּל) *to hover around, rest on.*

Pi. יִחֵל, יִר' 1) (with על) *to cause to rest upon.* Pesik. R. s. 47 מְיַחֵל אני ... כשם שיחלתי וכ' I shall cause my Name to rest upon him (Job) as I did upon &c.—2) (b. h.; with אל) *to wait for the turn, to wait, trust; to inspire trust*; v. יְחוּל.

Hof. הוּחַל *to be made to rest.* Sifré Deut. 31, v. יוֹחֵר.

*יָחַם (b. h.; v. חוּם) *to be warm, hot*; *Pi.* יִחֵם *to heat.*

Tosef. Sabb. III (IV), 7 מְיַחֲמִין, v. חָמַם. — Pesik. Zutr. (ed. Bub.), Vayetsé 39 לְיַחֲמָנָהּ to heat it (the flock). Ib. 41 לְיַחֵם.

יְחַם ch. same. Targ. O. Gen. XVIII, 1; Targ. II Sam. IV, 5 מְיַחֲמָא (perh. fr. חָמַם).

Pa. יַחֵם *to heat.* Targ. O. Gen. XXX, 41 לְיַחֲמוּתְהֵין ed. Berl. (ed. לְיַחֲמוּתְהֵן; Y. לְיַחֲמוּתְ׳).

Ithpa. אִתְיַחַם *to be heated, to conceive.* Ib. 38, sq.

יַחֲמָא* m. (preced.) *heating, exciting ingredient of drinks.* Targ. Hab. II, 15 (ed. Lag. חמא; h. text חמתך).

יַחְמוּר m. (b. h.; v. Ges. H. Dict. s. v.) *yahmur*, a species of *deer*, prob. *fallow-deer*. Pesik. Eth Korb., p. 57[a] (ref. to Deut. XIV, 4, sq.) וז׳ אינן ברשותך . . . וי׳ and seven are not in thy possession (must be hunted) as the hart, the roebuck, the fallow-deer &c.; Lev. R. s. 27; a. e.

יַחְמוּרָא ch. same. Targ. O. Deut. XIV, 5.—*Pl.* יַחֲמוּרִין. Targ. Y. l. c —Targ. I Kings V, 3.—*Fem.* יַחְמוּרְתָּא. Bekh. 7[b], v. חַלָּא.

יַחַן, v. חָנָה.

יַחְנִינָה, יַחְנוּנָה, יַחְנוֹן, v. חָנַן II.

יָחַס (b. h. יָחַשׂ; v. חוּס 2) *to connect, be connected.*—Denom. יִחֵס.

Pi. יִחֵס, יִחְסֵי (denom. of יַחַס) 1) *to trace the connection* (יַחַס) *of events or descent.* Meg. 17[a] כדי ליַחֵס בהן שנותיו וכ׳ (Rashi: לְהִתְיַחֵס) in order to trace through them the years of Jacob (in which the principal events of his life occurred); Yeb. 64[a]; Yalk. Gen. 110. Ib.; Gen. R. s. 62 (ref. to Gen. XXV, 12 sq.) מה ראה הכתוב ליחס תולדותיו וכ׳ what reason was there for the Bible to insert here the genealogy of that &c.?—Snh. 82[b] בא הכתוב ויחסו the Scripture comes and records his genealogy (Num. XXV, 11). Sabb. 55[b] אפשר . . . ויכתוב מיחסו is it possible that he was a sinner and the Scripture would state his genealogy?; a. fr.—2) *to nobilize, distinguish, invest with prerogatives.* Num. R. s. 13 ייחסו הכתוב על שם שבטו the Scripture distinguished him (giving him the privilege of the first offering) for the sake of his tribe (Num. VII, 12). Gen. R. s. 82 אין מיחסין ליוסף וכ׳ not Joseph is ranked in the records as the first-born; a. e.—*Part. pass.* מְיוּחָס, f. מְיוּחֶסֶת. pl. מְיוּחָסִים, מְיוּחָסִין; מְיוּחָסוֹת *of traceable genealogy, of legitimate descent; of distinguished birth, well-connected.* Hor. 13[a] שזה מי׳ וזה אינו מי׳ for this one (the Israelite) is of legitimate birth, and the other (the bastard) is not. Kidd. 70[b] משפחות מי׳ וכ׳ families in Israel of traceable descent. Ib. 71[b] האי מי׳ טפי this one (who first ceased quarreling) is of nobler birth; a. fr.

Hithpa. הִתְיַחֵס, *Nithpa.* נִתְיַחֵס 1) *to claim a pedigree.* Tosef. Peah IV, 11 הירתה מִתְיַחֶסֶת עם וכ׳ ed. Zuck. (Var. על) claimed to be connected with Arnon, the Jebusite; Y. ib. VIII, 21[a] bot. הירתה מתי׳ של וכ׳ boasted to be descendants of &c.—2) *to be enrolled in genealogical lists, be recorded.* Num. R. l. c. זכו להתי׳ וכ׳ they were privileged to have their genealogy recorded by the side of Moses. Cant. R. to I, 1 נ׳ ראש לשלשלת יוחסין (not לשלשת) he was recorded as the starter of a chain of genealogy (I Kings XIV, 21). Gen. R. l. c. (expl. I Chr. V, 1) לא לראובן להתייחס not to Ruben was genealogical priority to be given; a. fr.

יָחַס, *Pa.* חֵס same, 1) *to nobilize, distinguish.* Targ. Y. Num. XXV, 13.—2) *to trace, to record.* Meg. 12[b] [read:] אי לְרַחוֹסֵי קאתי לְיַחֲסֵיה ולידוד וכ׳ (v. Rabb. D. S. a. l. note) if the text (Esth. II, 5) were intended to give Mordecai's genealogy, it ought to trace him back to Benjamin. Yeb. 62[a] יַחְסִינְהוּ בשמיהו וכ׳ he recorded them by their names and those of their fathers &c.

Ithpa. אִתְיַחַס *to be enrolled, recorded.* Targ. Num. I, 18 (h. text ויתילדו). Targ. Y. Gen. XXI, 12. Targ. I Chr. V, 1; a. e.

יַחַס m. (b. h. יֶחָשׂ; יָחַס) *connection, family relation,* v. יַחֲרִיס I. B. Kam. 15[a] משום דאין לו י׳ (Ms. M. חיוס) because the slave has no legal relationship. Y. Yeb. II, 4[a] top ועבדים יש להם ריחוס (read יַחַס) have slaves legal pedigrees?—*Pl.* יָחָסִין, יְחָסִים. Ib. Y. Kidd. II, 62[c] bot. אם חטעה לשבח י׳ if he deceived her inasmuch as he proved of higher birth than he had presented to her.

יְחַסְיְתָא f. (preced. wds.) *tracing the pedigree, searches.* Kidd. 71[b] בי׳ by searching &c.; v. יְחוּסָא.

יָחֵף I m. (b. h.; v. חָפַף II) *rubbed off, bare,* esp. *bare-footed, foot-sore.* Y. Snh. X, 28[b] bot (expl. אנ I Kings XXI, 27) הירה מהלך י׳ he walked bare-footed (in penance); Cant. R. to I, 5.—Yoma 77[a] (ref. to II Sam. XV, 30) י׳ ממאי וכ׳ 'bare' of what?—Does it not mean bare of sandals?; v. בְּמִנְעָלִים וכ׳.—Sabb. 114[a] (ref. to Is. XX, 3) י׳ מטרקא 'bare' means in patched shoes; a. fr.—*Pl.* יָחֲפִין, יָחֲפֵי, יָחֵי׳. Num. R. s. 5; a. fr.—Fem. יָחֲפָה, יָחֵי׳. Ruth. R. to I, 19; a. e.—*Pl.* יָחֲיפוֹת. Yalk. Ruth 601 (Ruth R. to I, 7 בריחק); a. e.

יָחֵךְ, יָחֵף ch. same. Targ. II Sam. XV, 30. Targ. Is. XX, 2, sq.—*Pl.* יָחֲיפִין. Ib. 4.

יָחֵף II (preced. wds.) *to be bare.*—*Hithpa.* הִתְיַחֵף, *Nithpa.* נִתְיַחֵי׳ *to be exposed, to take cold.* Lam. R. introd. (R. Joh. 2) כדי שלא יתייחפו רגליהם that their feet might not be exposed (that they might not take cold); אע״פ כן נִתְיַחֲפוּ וכ׳ and yet they did take cold. Ib. to I, 16.

יְחֵךְ, יְחֵף ch. same, *to be rubbed, sore, worn out.* Targ. O. Deut. VIII, 4.

Pa. יַחֵף, part. pass. מְיַחַף *sore.* Targ. Y. ib.

יֵי׳, יַחַף m. (preced. wds.) 1) *barefootedness.* Ruth R. to I, 7, v. יָחֵף I. Yalk. Jer. 266, v. יְחוּף.—2) *footsoreness.* Makhsh. III, 8 בשעת חי׳ והדיש in the season of footsores (of animals) or of threshing (when moistening the animal's foot is welcome to the owner); Var. lect. האף, v. אַף II.

יְטָא, v. יְטִי.

יָטַב (v. next w.), *part. Hof.* מוּטָב, q. v.

יְטַב ch. (cmp. טוֹב) *to be good, well.* Impf. יֵיטַב. Targ. O. Gen. XII, 13 ed. Berl. (ed. רוֹטְרִיב, Y. רֵיטְרִיב). Targ. O. Deut. IV, 40 (Y. רוֹטְרִיב); a. fr.

Af. אוֹטְרִיב, אַרְטְרִיב 1) same, v. supra.—2) *to do good, be kind.* Targ. Gen. XXXII, 10; a. fr.—3) *to do a thing well.* Targ. I Sam. XVI, 17 מוֹטְרִיב לְנַגְנָא who plays well. Targ. Gen. IV, 7; a. e.

יָטַבַת, v. יוֹדְפַת.

***יְטוּר I** pr. n. (b. h.) *Ituraea*, a district along the base of Mount Hermon. Y. Ber. III, 6ª bot. אפי׳ לְיָר יוצא וכו׳ even to Ituraea he must go and reclaim Jewish property.

יְטוּר II, יְטוּרָא m. (v. טוּר II; cmp. יְקוּם) *rising pillar* (of smoke). Targ. Jud. XX, 38; 40 (ed. Lag. יירטור). Targ. Ez. VIII, 11.—*Pl.* יְטוּרִין. Targ. Joel III, 3.

יָטָא, יְטָי (cmp. מָטָא, נְטָא, v. P. Sm. 1591), *to incline, turn.*

**Pa.* יַטֵּי *to adduce, prefer.* Y. Ber. II, 4ᵇ top לית אפשר דלא י׳ מילה it was impossible that he should not have brought on (in his lecture) a word (alluding to the exodus from Egypt); cmp. Bab. ib. 13ᵇ מהדר רבי אשמעתא וכו׳. [Vers. in Fr. Ahăb. Zion: יָטֵיתָ; ed. Lehm. יָתֵיתִי, v. אֲתָא.]

Af. אַיְרִיטֵי *to hand, reach over.* Gen R. s. 38 א׳ לי כולבא Ar. s. v. כלב (ed. קולבֿ . . אירתי; Yalk. Gen. 62 אמטי) hand me a pair of tongs (an axe). Gen. R. s. 15, end דאַיְרִיטָאת Ar. s. v. ברת (ed. אמטרית), v. אַפְלִיטָא. Koh. R. to III, 9 וכו׳ כל . . . יְיַטֵּי ליה מזי ופי׳ every one shall bring for himself something whereon to recline.

יְטַסַם, Y. Sabb. III, 6ª, v. טרים.

יט״ת *yetath*, substitute for מנא (Dan. V, 25), by permutation of letters called אתב״ש. Snh. 22ª; Cant. R. to III, 4; v. אד״ך.

יי m. (abbrev. of the Tetragrammaton) *Adonai, the Lord.* Targ. Ps. I, 2 (ed. Lag. יהוה); a. fr.—Y. Snh. X, 28ª top; a. fr. (interch. in eds. with ה׳).

יִי (interj.) O!, oh!, *woe!* Targ. Prov. XXXI, 2 ed. Lag. (oth. eds. וי). Ib. IV, 4 יִי some eds. (ed. Lag. יהוה, corr. acc.). Targ. Ps. XLIX, 7 יי לחיבריא Ms. (ed. Lag. ווי, ed. Wil. omitted).

יי־—, יְהַוִי=פַּיי; לְהַוִי=לַיי; v. בַּיי, לַיי.

יְיָא (v. יי) *woe!* Targ. Y. I, Num. XXI, 29.

יֵיא, v. יֵא.

יֵיאֵי, v. יֵאֵי.

יֵיבָא, v. יֵבָא.

יֵיאבָךְ=יְהֵא בָךְ. Y. B. Kam. VIII, beg. 6ᵇ.

יֵירָא—, v. לַיְרָא a. הַיְרָא.

יִיחַד, v. יְחַד׳.

יִיטוּר, v. יְטוּר.

יִיכָא, B. Bath. 146ª Ar., v. בַּיְכָא.

יְיָלָא, יְלָא, יָאלָא m. *hedge-hog*, believed to suck and injure the udders of cattle. Targ. O. Lev. XI, 30 יַלָא ed. Berl. (Var. יָלָא, יַלָא; Y. מינקת חזיר; h. text אנקה).—*Pl.* יְלֵי &c. Sabb. 54ᵇ לימצוה יר׳ . . כי Ar. (ed. יָאלֵי) to prevent hedge-hogs from sucking them. B. Bath. 4ª top Herod put around Baba's head כלילא דיר׳ (Ms. M. דיא׳, v. Rabb. S. a. l. note) a garland made of skins of hedge-hogs which pricked his eyes out.

יִילְעִי, Y. Kil. IX, 32ᵇ bot. כמו יבא עלי יילעו עלי, read: כמו יבא עלי יֵיעוֹל עלי (v. עוּל), being a gloss to יר׳ עלי.

יְיָמָם, יְיָמִים, v. sub יְמִי.

יְיַמַר pr. n. m. *Yemar*, an Amora. Hull. 56ª bot.; a. fr.

יֵין m. (b. h.; יון; cmp. יְנָן) [*thick, fermenting,*] *wine.* Snh. 70ª חי ר׳, v. חַי. Sifré Num. 23 (ref. to Num. VI, 3) ר׳ זה מזוג וכו׳ *yayin* means mixed wine, *shekhar* unmixed. Ab. Zar. V, 1, a. fr. יֵין נסך, v. נֶסֶךְ.—Hull. 4ᵇ, a. e. סתם יינן, v. סָתָם. Ib. יינן של נכרים wine prepared or handled by gentiles; a. v. fr.—*Pl.* יֵינוֹת. Tosef. Ab. Zar. IV (V), 1 sq. Keth. 65ª, v. פָּסַק; a. e.

יְינוּבְרִיס pr. n. m. *Januarius*, name of a legendary Roman general who sacrificed his life to save his country. Y. Ab. Zar. I, 39ᶜ חוה תמן . . . . . שמיה ר׳ וכו׳ there was there (in Rome) an old man whose name was J., and who had twelve sons. Ib. קלנדס ר׳ . . . . בגין כן therefore they name it (that day) calendae Januariae. Cmp. יַנְבָּרִיס.

יִינוֹמְלִין, יִינוֹמָלִים, v. אִינוֹמִילִין.

אִינוּן=וְנוּן, יִינוּן. Y. Peah VII, 20ᵇ. Ib. VIII, 21ª top הירידן ויינן (corr. acc.) what are those?—Y. Ber. I, 3ᵈ bot. וְאִינוּן=וְיִינוּן. V. אִירְנוּן a. הִירְנוּן.

יִינַס, v. יַנֵּיס.

יִיס, v. זִיז. Y. Ber. VI, 10ᵈ top (ed. Lehm. ייסו).

יִיסוּרָא, יִיסוּרִין, v. יִסּוּרִין.

***יִיסִי**, Y. Kil. VIII, 31ᶜ bot. ר׳ ערקי, read: ר׳ יוסי אומר (v. R. S. to Kil. VIII, 5).

יֵיעָא, v. יְעָא.

יִיעוּד, v. יְעוּד.

יִיצְפָּא, v. יְצַפָּא.

יֵיקִינְטִין, v. דְּיָקִינְתִין.

יִירִינוֹן, Y. Dem. I, 22ᵇ top שמן וורד ויר׳; Tosef. ib. I, 27 שמן וורד ורוֹדִינוֹן (ed. Zuck. only שמן וורד), read: ש׳ ור׳ ורוֹדִינוֹן rose-oil and (ῥόδινον, sub. μύρον) *rose-unguent.*

יֵירָךְ, v. יְרַךְ.

יִרְעִין, יִרְעִינָן, v. יַרְעָנָה.

יִרְשׁוּב, v. יְרַשּׁוּב.

יִרְשׁוּעַ, v. יְרַשּׁוּעַ.

יִרַשׁ, v. יָרַשׁ.

יִרְתּוּר, v. יְרַתּוּר.

יִרְתֵּי v. אֶתָא.

יִרְתִּיךְ, v. יַרְתִּיךְ.

יִרְתֵּם, v. יַרְתֵּם

יָכֹל, יָכוֹל (b. h.; יכל, cmp. כּוּל, כָּלַל, כִּלְכֵּל) 1) (adj.) m., יְכוֹלָה f. *capable, able to sustain, enduring;* 2) (verb), impf. יוּכַל, *to be capable, able; one can, may; it is possible.* Cant. R. to III, 6 אריני ר׳ . . לארי יָכֹלְתִּי I overpowered the lion, and I should not overpower the dog? Ib. שר שלכם לא ר׳ . . . . ואתם יְכוֹלִים לתם your guardian angel could not stand against their father (Jacob), and (you think) you could master them? — יְכוֹלְנִי = אנוּ ר׳ I can. Ḥag. 15ᵃ top Ms. M. (ed. יכול אני); Nidd. 64ᵇ.—Keth. 95ᵃ מפני שר׳ לומר וכ׳ because he may plead &c. Ib. יְכוֹלָה הרא מפני שר׳ לומר וכ׳ she may plead. Ib. 43ᵃ, a. e. ר׳ הרב לומר וכ׳ the master may (has a right to) say to his slave &c. Ber. 6ᵃ אין כל ברית ר׳ לעמוד וכ׳ no creature could stand up (exist) before the demons. Taan. 30ᵇ ביכול of an able-bodied person.—Yalk. Esth. 1048 שמא תוכל להשיאה וכ׳ canst thou give her in marriage to both of them?—Midr. Till. to Ps. XLV לא יָכְלוּ להתודות וכ׳ they could not confess their sins with their mouth; a. v. fr.—Esp. יָכוֹל (=יכול אני לומר or ר׳ אתה לומר) *I (you) might think, argue, conclude.* Sabb. 64ᵃ ר׳ שאני מרבה וכ׳ from the Bible text (Lev. XI, 32) I might infer that ropes and cords are included; Sifra Sh'mini Par. 6, ch. VIII; a. v. fr.—כְּבָרְכוֹל *as though it were possible, as it were* (ref. to an allegorical or anthropomorphous expression with reference to the Lord). Mekh. Bo, Pisḥa, s. 14 כל זמן . . . כ׳ שכינה עמהם whenever Israel is enslaved, the Divine Majesty, as it were, is with them in slavery. Ib. כ׳ אמרו ישראל וכ׳ the Israelites said, thou, as it were, hast redeemed thyself. Ib. B'shall., Shirah, s. 6 כ׳ כלפי מעלה as if referring to the Lord's eye. B. Kam. 79ᵇ, v. מַשָּׂה; a. fr.—Ch. יְכִיל.

יְכוֹלְנִי, v. preced.

יכולני, Esth. R. to I, 3, v. בַּרְקוּרָאנִי.

יְכֹלֶת, יְכוֹלֶת f. (b. h.; infin. of יָכוֹל) *power, ability.* Num. R. s. 16 מפני שלא היתה לו ר׳ להספיק וכ׳ (not להוסיף) because he had no power to sustain him, אין לשון ר׳ אלא מזונות the word ר׳ refers to sustenance (ref. to מכלת, I Kings V, 25, cmp. כִּלְכֵּל).

יְכוֹלְתָּא ch. same. Targ. II Chr. XX, 6, v. יוּכְלָא.

יָכַח (b. h.; v. כּוֹחַ) *to be firm, stand, be right.*—Denom. נִכַּח.

Hif. הוֹכִיחַ [*to place opposite,*] 1) *to admonish, reprove.* Ber. 31ᵃ sq. (ref. to I Sam. I, 14) מכאן . . . שצריך להוכיחו from here we learn that he who sees in his neighbor something unbecoming, is bound to admonish him; Arakh. 16ᵇ. Ib. הוֹכִיחָנוּ . . . . ויוֹכִיחָתְנוּ if he did admonish him and he did not heed it, he must do it again. Ib. . . . תמיהני שרודע להוכיח I wonder whether there is in this generation one who knows how to admonish; a. fr.—2) *to prove, to serve as an analogy.* B. Kam. 6ᵃ אש תּוֹכִיחַ let the law concerning incendiary (Ex. XXII, 5) be taken as a standard (it being the result of human action); בור׳ תוכיח let the law about a pit (ib. XXI, 33) decide (it being stationary). Kidd. 7ᵃ; a. v. fr.—3) *to be evidence, to show.* M. Kat. 4ᵇ זיבלו מוֹכִיחַ עליו his dung shows what he is about doing; a. fr.

Hithpa. הִתְוַכֵּחַ, *Nithpa.* נִתְוַכֵּחַ *to argue, be justified.* Lev. R. s. 27 בא הקב״ה לה׳ וכ׳ the Lord came to argue with Israel; ib. כלום אינון יכולין לה׳ עם בוראן can they argue (successfully) with their Creator?; Num. R. s. 10, beg.; a. fr.

Nif. נוֹכַח same. Cant. R. to V, 16 מי יוכל לִיוָּכֵחַ וכ׳ (not לוו׳) who dares to argue with &c.

יָכִיל, יָכִל ch. = h. יָכוֹל. Targ. Gen. XLV, 1. Targ. O. Ex. II, 3. Targ. O. Gen. XXXII, 26.—Targ. O. Ex. XXXIII, 20 תֵּיכוּל ed. Berl. (ed. Amst. תֵּיכֹל). Targ. Job IV, 2 יְכוּל Ms. (ed. יִיכוֹל, יָכוּל).—Ib. XXXIII, 5 תֵּיכוּל Ms. (ed. תּוּכָל); a. fr.

יְכֹלֶת, יְכוֹלֶת, v. יָכוֹל, יָכֹל.

יכרותה, Y. Sabb. XIV, 14ᵈ bot., v. זַכְרוּתָא.

יָלָא, יְלָא, v. יְלָא.

יָלַד (b. h.; v. בָּלַשׁ) *to bear, bring forth; to beget,* v. יוֹלֵד. Yeb. VII, 5 יָלְדָה הרמנו בן she had a son from him. Ib. ר׳ תאכל וכ׳ after she has given birth, she may eat (T'rumah). Snh. 52ᵃ ארור שזו ר׳ cursed he who begot this woman. Yalk. Sam. 146 וחיא ילדה מהם and she was with child from them (the male demons); וחרו יוֹלְדוֹת ממנו and they (the female demons) were with child from him (Adam); Gen. R. s. 20 מולידות (corr. acc., or מוֹלָדוֹת *Hof.*). Sot. 11ᵇ בשעה שכורעת לִילֹד when she kneels down to give birth; a. v. fr.—*Part. pass.* יָלוּד *born;* יָלוּד אשה born of woman, *human being.* Sabb. 88ᵇ; a. fr.—V. יוֹלֵד, יוֹלֶדֶת, יוֹלָדָת.

Nif. נוֹלַד *to be born, to originate.* Bets. I, 1 ביצה שנולדה ב״ש וב״ה an egg which was laid on a Holy Day. Bekh. II, 3 נולדו להם מום וכ׳ a permanent blemish appeared on them. Ib. V, 3 כשיִוָּלֵד לו וכ׳ when another blemish shall have appeared. Tosef. Keth. VII, 10 [read:] שדרכן לִיוָּלֵד which ordinarily appear; Y. ib. VII, end, 31ᵈ לְהִיוָּלֵד. Sabb. 137ᵃ יום הִוָּלְדוֹ his day of birth; a. v. fr.—Pesik. R. s. 15 כל חדש שלא נ׳, v. מוֹלָד.—*Part.* נוֹלָד *forthcoming, future event, result.* Ab. II, 9 הרואה את הנ׳ he who considers what may result (from his actions); Tam. 32ᵃ. Ned. III, 9 הנודר מן הַיְּלוּדִים מותר בנוֹלָדִים if one foreswears enjoyment of the *yillodim* (those born), he is permitted to derive benefits from those born after his vow (v. Gem. ib. 30ᵇ).—Esp. a) (in festive ritual) *nolad, an object which became available for use on a Holy Day.* Bets. 2ᵃ איתי ליה ב״ש holds to the opinion that *nolad* is forbidden to be used on the Holy Day,

v. מוּקְצָה. Sabb. 29a מעיקרא כלי ... והוה ליה נ' ואסור before it was broken, it was a vessel (and not designated for fuel), and now it is a broken vessel and, therefore, is a *nolad* and must not be used as fuel. Erub. 46a top כ״ש דהוו להו נ' וכ' so much the more they must be considered as *nolad* &c.; a. fr.—b) (in votive law) *nolad, a novel incident* which changes the aspects of a vow and eventually nullifies it. Ned. IX, 2 פותחין בנ' the court in trying to absolve him may open the questions by pointing out a circumstance since occurred. Ib. 3 יש..שהן כנ' ואינן כנ' there are incidents which are and yet are not like *nolad*, i. e. incidents which may have been anticipated by the vowing person; a. fr.

Hif. הוֹלִיד 1) *to beget.* Tosef. Yeb. X, 4 מפני שמוֹלִיד because he is capable of begetting children. Cant. R. beg. את מוצא צדיק מוליד וכ' you will find cases of a righteous man having a righteous son &c. Ex. R. s. 1 ולריק ישראל מוֹלִידִים shall Israelites beget in vain?; a. v. fr.—[Gen. R. s. 20 מולידות, v. supra. Keth. 72b מולידיו, v. יוֹלֵד.]—2) *to bear living brood*, opp. to laying eggs. Bekh. 7b, v. יָנַק.

Pi. יִלֵּד, יַלֵּד 1) *to assist in birth, to deliver.* Sabb. XVIII, 3 מְיַלְּדִין את האשה וכ' you may deliver a woman on the Sabbath; ib. 129b מְיַלְּדִים את החיה Ms. M. (ed. מיר' את חולד you may take the child). Ab. Zar. II, 1 (26a) לא תְיַלֵּד you must not deliver a gentile woman; a. fr.—2) *to rear.* Ib. מפני שמְיַלֶּדֶת וכ' because she rears a child for idolatry; a. e.

יָלִיד, יְלִיד, וָלָד ch. same, *to bear; to beget.* Targ. Gen. IV, 1. Ib. 2 לְמֵילַד. Targ. Jer. XXXI, 7 יָלְדָן women giving birth (h. text לֹדֶת). Targ. Prov. XXIII, 22 יַלְדָךְ who begot thee. Targ. Gen. XVII, 19 תְּלִיד; usu. תֵּילַד, תֵּלַד. Targ. Ps. XXII, 32 למֵילַד to create; a. v. fr.—B. Bath. 91a (prov.) בחייך דיַלְדַת שיתין למה לך דיַלְדַת Ms. M. (v. Rabb. D. S. a. l. note) by thy life, the sixty (weaklings) thou begottest, what didst thou beget them for? אירכפיל ואוליד וכ' (v. infra) marry again and beget one as strong as sixty; Yalk. Jud. 66. Macc. 17b דיְלִידָא אימיה כר״ש תְּהֵלּוֹד whose mother soever is with child may she bear a son like R. S.; Yalk. Deut. כל דיַלְדָה אימה כר״ש תְּלִיד; a. v. fr.

Af. אוֹלִיד 1) *to beget, produce.* Targ. Gen. IV, 18; a. fr. —Yeb. 76a בר אוֹלוֹדֵי capable of begetting; ib. בני אולודי. Erub. 104a is it not because דקמוֹלִיד קלא וכל אולודי וכ' he produces a sound, and every production of sound is forbidden (on the Sabbath)?; a. fr.—2) as preced. *Pi.* Targ. Ex. I, 16.—Sot. 11b לאוֹלוֹדָהּ to deliver her.

Pa. יַלֵּד 1) *to act as midwife.* Y. Keth. V, 30a bot. [read:] דמְיַלַּדְא, v. חַכַּם.—2) *to give birth.* Targ. Ps. CXLIV, 13.

Ithpa. אִתְיַלַּד, *Ithpe.* אִיתְיְלִיד 1) *to be born, to grow, to come forth.* Targ. Ps. LXXVIII, 6. Targ. Gen. IV, 26; a. fr.—Sabb. 136a א' ליה וכ' a child was born to him. Bets. 2b (some ed. דמְתְיַרְיְלָדָא) כל ביצה דמְתְיַרְיְלָדָא האידנא וכ' an egg laid to-day was fully developed yesterday. Ib. תנך דמְתְיַרְיְלָדָן וכ' those laid on the same day. Ḥull. 9a אִתְיְלִידָא בה ריעותא (not אתילידא) an accident occurred to it which made the case suspicious. Ned. 30b (ref. to גולדים, Mish. ib. III, 9, v. preced.) דמְתְיַרְיְלָדָן משמע ... למימרא does this mean to say that *noladim* means 'things which will be forthcoming'?; ה״נ דמְתְיַרְיְלָדִין הוא .. אלא מעתה (v. marginal note) if this be so, does *hannoladim* in Gen. XLVIII, 5 also mean 'those to be born'? ואלא מאי דְיִתְיְלִידוּ משמע (=אֵיתְיְלִידוּ *Ithpe.* contr.) but what else? Does it (always) mean 'those that have been born'?—2) *to multiply, grow populous.* Targ. O. Ex. I, 7 אִתְיַלָּדוּ ed. Berl. (Y. אִתְוַלְּדוּ). Targ. Gen. VIII, 17. Ib. IX, 7; a. e.

יֶלֶד m. (b. h.; preced.) *child, young man.* Nidd. 60b ר' וזקן וכ' a young man and an old man travelling. Ex. R. s. 1; Sot. 12b הוא ר' וקולו כנער he (Moses) was an infant, but his voice was that of a lad.—Y. Meg. III, 74a bot., v. אֲבְדוֹקוֹס; a. fr.—*Pl.* יְלָדִים. Ex. R. l. c. קירמו את יְלָדִים (החיו) הר' they spared the lives of the new-born. Kidd. 76b, a. e. ד' מאות ר' וכ' David had four hundred young men in his suite; a. fr.—*Fem.* יַלְדָּה *girl, young woman.* B. Kam. 60b אחת ר' ואחת זקינה one wife was young, the other old. Yeb. 101b; a. fr.—*Pl.* יְלָדוֹת. Sabb. 32a ר״א מתות ר' ... R. El. reports, 'for three sins women die young' (in place of יוֹלְדוֹת, v. יוֹלֶדֶת); Y. ib. II, 5b top.—Trnsf. יַלְדָּה *a young plant.* Men. 69b; Sot. 43b, a. e. שסבכה ר' בזקנה a young shoot (subject to the law of *Orlah*, v. עָרְלָה) which was grafted on an old tree. Ib. בר' ר' a young shoot grafted on a young tree.

יַלְדוּת f. (b. h.; preced. wds.) *childhood, youth; waywardness.* Ḥull. 24b בְּיַלְדוּתִי in my childhood. Ab. Zar. 52b שנית לנו בְּיַלְדוּתְךָ וכ' in thy earlier days thou didst teach us &c.; B. Mets. 44a (not בילדותיך). Succ. 53a, v. בּוּשׁ.—B. Bath. 131a חזרתה בי וכ' ר' I was wayward and set my face against &c.; a. e.

יַלְדוּתָא ch. 1) same. B. Mets. 44a בְּיַלְדוּתֵיהּ מאי וכ' what was his view in his early years? (Ab. Zar. 52b בילדותו, v. preced.).—2) v. next w.

יַלְדוּתָא f. (preced. wds.) =h. מוֹלֶדֶת *birth, birthplace, family.* Targ. O. Gen. XI, 28 ed. Berl. (Y. יַלְדוּתָא). Ib. XII, 1; a. fr.

יוֹלֶדֶת, יַלְדְּתָא f. (preced. wds.) *midwife.*—*Pl.* יוֹלַדָּתָא, יַלְדָּתָא. Targ. Y. II Ex. I, 15 [read:] עִבְרָיְרְתָא. רו' Ib. 19 יַלְדָּתֵי (corr. acc.).

יַלְדָּתָא, v. יַלְדְּתָא.

יָלוּד, constr. יְלוּד, v. יָלַד.

יְלוּד ch., constr. יְלוּד same. Targ. Job XV, 14 ר' אתתא (Ms. יָלִיד) born of woman.

יְלוּד m. (b. h.; preced. wds.) *born, existing.*—*Pl.* יְלוּדִים. Ned. III, 9; ib. 30b, v. יָלַד. *Nif.*—Ab. IV, 22 הר' למות the living are destined to die.

יַלּוֹלָא m. (יִלֵּל) *howler, monster.*—*Pl.* יַלּוֹלִין. Targ. Job XXX, 29 Ms. Var. (ed. יררדין, ed. Lag. יורורין; h. text תנים).

יְלִיד, יָלִיד, v. יָלַד.

יָלִיד m. (b. h.; יָלַד) *born*; יְלִיד בַּיִת *a slave born in the owner's house; child of a slave*, contrad. to מִקְנַת כֶּסֶף an acquired slave. Sabb. 135b.

יְלִיד ch. same. Targ. O. Gen. XVII, 12, sq.—Targ. Job XV, 14, v. יְלוּד ch.—*Fem.* יְלִידְתָּא. Targ. O. Lev. XVIII, 9.

יְלִיד׳, יְלִידְתָּא f. ch.=h. יוֹלֶדֶת. Targ. Lev. XII, 7 (O. ed. Amst. יַלְּדָ׳). Targ. Is. XXI, 3; a. fr.—Lam. R. to I, 1 ירחי בישתא דיר׳ (6 חד מאה) רבתי (not דילדיתא), v. בִּישְׁתָּא.—*Pl.* יְלִידָתָא, יְלִידָךְ׳. Targ. Is. XIII, 8 כִּיל׳ (ed. Wil. כְּבֵל׳; h. text sing.)

יְלֵיל, *Pa.* of יְלַל.

יְלַיל (dial. for אֲלַיל, v. אלל) *to espy.* Targ. Y. II Deut. I, 24. *Pa.* יַלֵּיל same. Y. Taan. IV, 68^{d} top חוון מְיַלֵּילִין וכ׳ they went through the town espying and left again.—V. יָלַל I.

יְלִילָא m. (preced.) *spy.*—*Pl.* יְלִילַיָּא. Targ. Y. II Num. XXI, 1.

יְלַלָא, v. יְלָלָא.

יְלִין=אִילִין. Y. B. Bath. VIII, 16^{b} bot. וִילִין=וְאִילִין.—Y. Ber. II, 5^{b} אי ילין ed. Lehm. (oth. ed. אִילֵּין).

יְלִיף, יְלֵיף (v. אַלַּף) *to get accustomed, to learn.* Targ. Prov. XXX, 3. Targ. Jer. XII, 16 מֵילַּף יֵילְפוּן. Targ. Prov. XI, 25; a. fr.—Ab. I, 13 ודלא יָלִיף he who does not study (the Law). Yeb. 57^{a}, a. fr. יַלְפִינָן we derive; a. v. fr.—Part. pass. יְלִיף, f. יְלִיפָא *accustomed, used to.* Y. Sot. I, 16^{d} bot. הוה ר׳ דריש וכ׳ used to preach &c. Ib. . . והוה יְלִיפָה שמעה קליה and there was there a certain woman who made it a habit to listen to him; (Lev. R. s. 9 ריצבא, corr. acc.); a. fr.—[B. Mets. 100^{b}, בדיילפי, v. לוּם.]

Pa. יַלֵּיף *to teach.* Targ. Job XV, 3; a. e.—Y. Hag. II, 78^{a} top מֵילֵיף וּמְיַלְּפָה to learn (from you) and to teach (you).

Af. אוֹלִיף same, v. אַלַּף.—Y. Shebi. V, end, 36^{a} ולא כן אוֹלְפָן רבי did you not teach us thus?; Y. Dem. I, 22^{a} top אילפן (corr. acc.).

יָלַךְ, Hif. הוֹלִיךְ, v. הָלַךְ.

יָלַל I, *Pi.* יִלֵּל (=אִילֵּל, אָלַל) *to espy.* Yalk. Prov. 955 אחר ד״ת יְלַלְתָּ, v. אָלַל.—Cant. R. to I, 10 (play on תורים, ib., v. תּוּר, תַּיָּרִי) בשעה שמְיַלְּלִין ההלכה וכ׳ when they go out together (like spies) to espy the true decision.—Ch. v. יְלֵיל.

יָלַל II (b. h.), *Pi.* יִלֵּל *to howl, hollow.* Gen. R. s. 19; 20 התחילה מְיַלֶּלֶת (מְיַלֶּלֶת) וכ׳ she began to cry after him with her full voice. Pirké d'R. El. ch. XXXII; a. e.

יְלַל ch. same. Targ. Jer. XLVII, 2.

Af. אַיְלִיל same. Targ. Ez. XXVII, 32. Targ. Is. XXIII, 1; a. e.

Pa. יַלֵּיל same. Ib. XV, 4; a. e.—Lam. R. to I, 1 שרויית מְיַלְּלָא (תדא אתתא) רבתי she began to lament. R. Hash. 33^{b}, sq. יַלּוּלֵי יַלֵּיל, v. גְּנַח I.

יְלָלָא f. ch.=next w. Targ. Zeph. I, 10. Targ. Jer. XXV, 36 יְלָלַת constr.—Targ. Y. II Deut. XXXII, 10 דְּיַלְיָלָא=דְּיַלֵּיל.

יְלָלָה f. (b. h.; preced. wds.) *lamentation, howling.* Yoma 76^{b} יין . . . ר׳ לעולם wine is called *yayin* (cmp. יַו), because it brings lamentation into the world (cmp. אֲלָלַי a. וַוַּיָּא); Snh. 70^{b} top.—*Pl.* יְלָלוֹת. Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

יְלַלְתָּא, constr. יְלִילַת, v. יְלָלָא.

ילע*, Y. Kil. IX, 32^{b} bot., v. וילעי.

יְלַף, v. יְלִיף.

יְלָפָא=אִילְפָא, *ship.* Targ. Prov. XXIII, 34 בִּירְלָפָא Ms. (ed. Lag. a. oth. בְּאֵלָ׳, some ed. כולפא, corr. acc.).—*Pl.* יְלָפֵי. Ib. XXXI, 14 (ed. Lag. אלפירה; ed. Wil. אילפת, some ed. זילפירה, corr. acc.)

יַלֶּפֶת f. (b. h.; ילק, cmp. לפפ) *lichen*, a cutaneous disease. Bekh. 41^{a} ר׳ זו חזזית וכ׳ *yallefeth* is the Egyptian lichen, v. חֲזָזִית.

יֶלֶק m. (b. h.; cmp. לָקַק) *yelek*, a species of locusts (LXX: βροῦχος). Pesik. Zakh., p. 26^{b} (play on עִמְלֵק) עִם ילק פרח כהדרן זחלא Ar. (ed. לק) a people of locusts, quick as the *zaḥal* (v. זָחַל); Yalk. Deut. 938; Tanḥ. Ki Tsetsé 9; ed. Bub. 12 לק (v. לָק).

ילקן, Y. Maas. Sh. IV, beg. 54^{d}, v. לקן.

יַלְתָּא pr. n. f. (=אִילְתָא) *Yalta*, wife of R. Naḥman, daughter of a Resh G'lutha. Gitt. 67^{b}. Ber. 51^{b}. Sabb. 54^{b} עשיתה ר׳ thou treatest that animal as if she were Yalta.

יָם m. (b. h.) *sea, lake, reservoir.* Ber. 54^{b} יורדי הים seafarers (on landing). B. Bath. 74^{b} יַמָּה של טבריא the Lake of Tiberias; ים הגדול the Mediterranean Ocean. Gitt. 8^{a} ים אוקיינוס; (Tosef. Ter. II, 14; a. e. only אוק׳).—Bekh. 13^{b}, a. fr. ים המלח the Dead Sea; a. fr.—*Pl.* יַמִּים, B. Bath. l. c.; a. fr.—Esp. a) *the cosmetic paint bottle.* Cant. R. to I, 3, v. זִכְרוּת.—b) ים נפה *the receiver of flour* at sifting or in the mill. Kel. XV, 3; (Tosef. ib. B. Mets. V, 5 only נפה). Zab. IV, 2 (only הים).—c) *the receptacle in the wine* or *oil press, tank.* B. Bath. IV, 5.—d) *the water reservoir in the Solomonic Temple.* Zeb. 62^{b}; Yoma 58^{b}; a. e.—Fem. form: יַמָּה. Y. Shek. V, 48^{d} לְיַמָּתִי (I offer a sacrifice) for my *yammah*, סברין מימר שופעת כים they thought she meant that she had a hemorrhage (flowing like a sea), אמר לון בימה סכנת said he to us, she was in danger on sea; Men. 64^{b}, v. זִרְבָּה).

יַמָּא ch. same. Targ. Gen. IX, 2.—Targ. I Kings VII, 23; a. v. fr.—Tam. 32^{a}, a. fr. יורדי הים=נחותי ר׳, v. preced.; a. fr.—*Pl.* יַמַּיָּא, יַמְמֵי, יַמַּיָּא, יַמֵּי. Targ. Gen. I, 10. Targ. Ps. XXIV, 2 ed. Lag. (ed. רמיא); a. e.—Gitt. 57^{a} ומבדרי אשב ר׳ (not ומבדרי) and they scatter (his ashes) over seven seas; a. fr.—Erub. 12^{a}; R. Hash. 35^{a} מיַמֵּי . . . כי סליק when R. . . . came up from 'the waters' (prob. channels of the Euphrates; Ar.: יַמֵּי pr. n. pl. *Yammê*).

יַמְבְּרִיס (יְמַבְּרֵס) pr. n. (corrupt. of Januarius; cmp. יַנוּבְּרִיס) *Yambris*, legendary name of an Egyptian sor-

cerer, always in connection with יַנֵּיס. Targ. Y. Ex. I, 15; VII, 11; Num. XXII, 22 (יְמַרְמֵס).—Tanh. Ki Thissa 19 ירונ״ס ליומברו״ס.—V. יוֹתָנִי.

יַמָּה, v. יָם.

יְמוֹת, v. יוֹם.

יַמֵּי, v. יַמָּא.

יְמָא, יְמֵי 1) *to speak*; impf. יֵימֵי, יֵימֵא, v. אֲמָא.—2) (cmp. אֲמַר I, 2, a. Ps. CXXXIX, 20 with Targ. a. l.) *to swear*. Targ. O. Ex. XX, 7 (h. text נשא). Targ. Jer. V, 2 יְמָן ed. Lag. (oth. ed. יַמָּן, h. text אמר); a. fr.—Pes. 113b וכי יְמֵינָן Ar. s. v. מם (Ms. M. 2 a. Ar. Ms. Koh. מַיְימָנָן וכ׳; Ms. M. 1 ומומתיידהו תכי ed. ומומתיידהו, v. Rabb. D. S. a. l. note) and when they swear, they swear, 'by the life &c.'

Af. אוֹמֵי, אַיְימֵי 1) same. Targ. Jud. XVII, 2 (ed. Lag. יַימַת); a. fr.—Gen. R. s. 26 מוֹמֵי, v. אֱלָהּ.—Pes. l. c., v. supra; a. fr.—2) *to cause to swear*. Targ. I Kings VIII, 31. Targ. O. Ex. XIII, 19 אוֹמָאָה אוֹמֵי; a. fr.—V. אוֹמְתָא, מוֹמֵי, מוֹמָתָא.

יָמִים, v. יוֹם.

***יְ׳, יְמִים** m. pl. (b. h.; חמה) *mules* (v. Targ. Y. to Gen. XXXVI, 24). Y. Ber. VIII, 12b; Gen. R. s. 82, end, v. חֲמָיוֹנָס. Ḥull. 7b (v. Pes. 54a).

יָמִין (sub. יַד) f. (b. h.; v. אֲמַן) [*firm,*] *right hand*. Men. 37a מה כתיבה בִּי׳ as the writing is done with the right hand, so is the binding to be done with the right hand (on the left). Ib. בִּימִינוֹ וכ׳ . . . אטר a left-handed man ties the T'fillin on his right hand, because this is his left (weak) hand. Lam. R. to II, 3 (ref. to קץ הימין, Dan. XII, 13) קֵץ נתתי לִימִינִי וכ׳ I have fixed a term to (the servitude of) my right hand (power); when I redeem my children, I vindicate my right hand. Zeb. 62b, a. fr. דרך י׳ towards the right; a. fr.—Denom. יְמָנִי, f. יְמָנִית.

יְמִינָא, יַמִּינָא ch. same. Targ. Gen. XLVIII, 18; a. fr.—[ימינא, Pesik. R. s. 1, אבא בן י׳, read: זְמִינָא II.]

יְמִינִי m. (b. h.) *Benjamite*. Meg. 12b (ref. to Esth. II, 5) וקרי ליה י׳ וכ׳ and the text calls him (Mardechai) a Y'mini which means that he is a descendant of Benjamin. Ib., sq. ומה שילם לי י׳ and how the Benjamite (Saul) repaid me.

יְמָם, יְמָם ch. = h. יוֹמָם, *day-time;* (adv.) *by day*. Targ. Is. XXXIV, 10; a. e. Targ. Job V, 14 בִּימָם (Ms. בִּיְמָם). Targ. Ps. XLII, 9; a. e.

יְמָמָא m. (preced.) *day-time, day-light*. Targ. Ex. XIII, 21, sq.; a. fr.—Ber. 3a י׳ הוא there is the day-light (to indicate the end of the night-watch); a. fr.—*Pl.* יְמָמִין, יְמָמֵי. Targ. Gen. VII, 4; a. e.—Hor. 4a בִּימָמֵי in day-time.

יְמַמְיָא, יַמְמֵי, v. יְמָא.

יממיא, a word in a charm formula. Tosef. Sabb. VII (VIII), 1 י׳ ובוצרא ed. Zuck. (Var. ימיא ומצריא, י׳ ובוצריא).

יָמַן, *Pi.* יְמֵּן (denom. of יְמִין; cmp. אֲמַן) *to endow with skill, strength, distinction*. Part. pass. מְיוּמָּן, f. מְיוּמָּנֶת. Ḥull. 91a הירך המ׳ שבירך it says *'the* hip' (Gen. XXXII, 33) that means the strongest of the hips (the right); ib. 134b הכא נמי הזרוע המ׳ וכ׳ here, too, we read *'the* arm' (Deut. XVIII, 3), that means the right arm; Hor. 12a ח״נ המשיח המ׳ וכ׳ here, too, we read *'the* anointed' (Lev. IV, 3), the distinguished among the anointed (the Highpriest). Sifra Vayikra, Ḥoba, ch. III, Par. 3 מה . . . הרמנית המ׳ שבימין וכ׳ as the finger mentioned there (Lev. XIV, 16) is *'the* right' which means the most skilled (the index) finger of the right hand &c.; [Zeb. 40a sq. לא נצרכא אלא לחכשיר אָמוּן שבאצבע Ms. M. (ed. אמין, omitting אלא; v. Rabb. D. S. a. l. note) the את (Lev. IV, 6 (את אצבעו would not have been required, were it not to indicate, as the fittest for the ceremony, the most skilled of the fingers. —Rashi: אמין *blister*.]

Hif. [*to go to the right,* b. h.;] *to do the right thing,* opp. השמאיל. Sabb. 63a (ref. to Prov. III, 16) לְמַיְימִינִין בה וכ׳ to those who make the right use of it &c.; Yalk. Prov. 934.—Cant. R. to I, 9 אלו מֵימִינִים וכ׳ the ones stand on the right side (pleading in favor of the accused) &c. —Sabb. 88b, v. next w.

יְמַן ch., *Af.* אַיְימִין same. Sabb. 88b דאַיְימִין ליה Ms. M. (ed. מיימינים) he who uses it in the right way (v. preced.); Yoma 72b דאוֹמַן לה (Ms. M. דאַימִין).

יְמָנִי m., **יְמָנִית** f. (denom. of יְמִין) *right*. Neg. II, 4 יד הי׳ the right hand. Sifra Vayikra, Ḥoba, ch. III, Par. 3, v. יָמַן; a. e.

יְמַס (=מְסַס, מָסַס) *to melt, waste*.

Ithpa. אִתְרַמַּס same. Targ. Is. XXXIV, 3 (ed. Lag. יתמסון). Targ. Y. I Gen. XLIX, 10. Targ. Y. Lev. XXVI, 39 (O. יתמסון).

יְמַר, יָמַר, v. מוּר.

יַמְרִיס, v. יַמְבְּרִיס.

יְנָא, v. יְנִי.

יַנַּאי, pr. n. m. (abbrev. of יוֹחָנָן) *Yannai* (*Jannaeus*), 1) King of Judaea. Kidd. 66a י׳ המלך (for *John Hyrcan*). Ber. 29a הוא י׳ הוא יוחנן Y. a. Joḥanan are the same; (another opin.) י׳ לחוד וכ׳ Y. a. Joḥ. are different persons.—Snh. 19a י׳ המלך, י׳ מלכא (ref. to Hyrcan II).—Ber. 44a. Ib. 48a; Lev. R. s. 9 (Alexander Jannaeus). Sot. 22b (Alex. J.); a. e.—2) name of several Amoraim. Meg. 32a.—Y. Ber. III. 6a.—Lev. R. s. 16; a. fr.

יְנָה, v. יְנִי.

יְנוּבְרִיס, v. יְנִי.

יְנוּן, v. יְרִינוּן.

יְנֹן pr. n. m. *Yinnon*, symbolical name of the Messiah (with ref. to י׳ שמו Ps. LXXII, 17). Snh. 98b. Midr. Till. to Ps. XCIII; Pirké d'R. El. ch. XXXII, v. יָנַן.

יְנוּקָא I m. (ינק) *suckling, infant; child; school-boy.* Targ. Y. Gen. XLVIII, 20.—Gitt. 57ᵃ . . . כי חזת מתילד ר׳ . . . ינוקתא וכ׳ whenever a male child was born, they used to plant a cedar, when a female, they planted &c. Sabb. 134ᵃ תאי ר׳ דלית ליה וכ׳ an infant (to be circumcised on the Sabbath) for which no bandage has been prepared, v. חַלּוּף I.—Succ. 56ᵇ (prov.) שותא דר׳ וכ׳ the child's talk in the street is either the father's or the mother's (talk at home). Snh. 110ᵇ (ref. to פתאים, Ps. CXVI, 6) . . . שכן קורין לר׳ פתיא for in the sea towns they call a child *pathia.* B. Bath. 21ᵃ כד מחית לר׳ וכ׳ when thou (as teacher) strikest a child, strike it only with a shoe-strap. Ib. לא ממטרנן ר׳ וכ׳ we must not let a child go to school from one place to another (but must provide a school for each place).—Gen. R. s. 36, a. e. יַנּוּקָא; a. fr.—*Pl.* יְנוּקֵי. B. Bath. l. c. מקרי ר׳ primary school teacher, v. הַרְהָקָא; a. fr.—*Fem.* יְנוּקְתָא. Gitt. l. c., v. supra.—B. Bath. 3ᵇ תאי ר׳ that maiden (of Hasmonean descent, Mariamne).

יְנוּקָא II, יַנּ׳ ר׳ pr. n. m. *Mar Yanuka,* son of R. Hisda. B. Bath. 7ᵇ top.

יַנּוֹקָא m., pl. יַנּוֹקֵי (ינק) *breasts.* Tanḥ. Ki Thissa 27 [read:] טובוי לר׳ דהדין ינקין happy the breast that nursed such a child.

יְנוּקְתָא, v. יְנוּקָא I.

יְנַח, יָנַח, v. נוּחַ.

יְנִי, יָנָה, *Hif.* הוֹנָה (b. h.; v. אָנָה) *to oppress, treat overbearingly, vex, taunt.* Gen. R. s. 88, beg. שלא ירהו מונים that they might not taunt Israel saying &c. Cant. R. to I, 6. Tanḥ. Vayera 14 כל מי שיונה להבירו whoever aggrieves his neighbor. Ib. הונת את עצמה humbled herself; a. fr.—V. אוֹנָאָה, הוֹנָאָה.

יְנִי I ch., *Af.* אוֹנִי same. Targ. Ez. XVIII, 12. Targ. O. Ex. XXII, 20. Targ. Y. Lev. XXV, 14 לאונייא (not נַיָּא...); a. fr.—Gen. R. s. 53 דלא ירהו מונין לה וכ׳ that they might not taunt her, calling her a barren woman.

יְנִי II (cmp. b. h. נוּא, a. נוּעַ) *to be undecided, waver. Af.* אוֹנִי *to cause to waver, discourage.* Targ. O. Num. XXXII, 7; 9.

יְאַנְבָא, יְנִיבָא m. (cmp. אַנְבָּא II) name of *an insect in flax.* Ḥull. 85ᵇ נפל לידה ר׳ בכיתניה Ar. (ed. יאנ׳) the *yaniba* came into his flax crop. Ib. 28ᵃ לר׳ . . . בעי Ar. (ed. ינ׳, corr. acc.) he needs its blood for killing the flax worm.

יְנִיכָא, v. preced.

יַנַּיס pr. n. m. *Yannis* (Janus), v. יַנְּבְרִיס; cmp. יוֹתָנִי.

יְנִיק, יָנִיק, יָנִיקָא, יָנִיקָא, יָנִיק, m. (v. יָנוּקָא) 1) *suckling, child; young.* Targ. I Sam. XV, 3. Targ. Jud. VIII, 20 (h. text נער). Targ. Is. LXV, 20 ר׳ ירמין (h. text ימים עול); a. fr.—Kidd. 32ᵇ וחכים ר׳ young but wise; a. fr.—*Pl.* יַנִּיקָיָא. Lev. R. s. 5, beg. (translating עוילידהם, Job XXI, 11) יַנִּיקֵידְהוֹן their young ones (v. Gen. R. s. 36; Yalk. Job. 908).—2) (v. יוֹנֶקֶת) *branch, twig.*—*Pl.* as ab. Targ. Ps. LXXX, 12 יַנִּיקָתָא (Ms. ינקידא; h. text יוֹנְקוֹתֶיהָ).

יָנַן* (b. h.; cmp. נענע a. יְנִי II) 1) (neut. verb) *to move quickly; to glisten, be bright.*—2) (act. verb), v. infra.

Pi. יִנֵּן (=נענע) *to shake, awaken, stir up.* Pirké d'R. El. ch. XXXII the Messiah is named *Yinnon* (v. יִנּוֹן) שהוא עתיד ליַנֵּן ישני עפר לִינּוֹן (Mus. quotes *Kal,* cmp. fr. ישן, Koh. V, 11) for he will awaken those sleeping in the dust; Midr. Till. to Ps. XCIII לינון (missing in ed. Bub.); Yalk. Kings 200 עתיד ליינן רשעי ארץ he will stir up the wicked of the earth; Yalk. Gen. 45 לינאנן לעכו״ם.

יְנַץ, v. נִיץ.

יָנַק (b. h.; cmp. אנק) [*to press,*] (cmp. מָצַץ) *to suck.* Sot. 12ᵇ ולא ר׳ and he (Moses) would not suck; פה . . יָנַק דבר טמא shall the mouth destined to speak with Divinity suck in an unclean substance?—Ber. 10ᵃ; a. fr.—Trnsf. *to draw sap, absorb.* B. Bath. 71ᵇ יונקין משדה וכ׳ they (the plants) are nurtured from the consecrated field. Y. Erub. III, 21ᵇ איברים יונקין זה מזה the limbs of an animal draw nourishment from one another, i. e. in either portion of a slaughtered animal to be divided between two partners there are substances absorbed from the other; a. fr.

Hif. הֵינִיק, הֵנִיק *to give suck, feed.* Pes. 112ᵃ . . . יותר לְהָנִיק . . . לְיָנֵק more than the calf desires to suck, does the cow desire to give suck, i. e. the teacher is more anxious to teach than the pupil to learn. Bekh. 7ᵇ כל המולידה מֵנִיקָה every viviparous animal is a mammal. Keth. V, 5 ומֵנִיקָה את בנה וכ׳ (Y. ed. ומֵינִ׳) and she is bound to nurse her child herself. Nidd. I, 4 נתנה בנה למֵנִיקָה (Y. למֵינִ׳) if she gave her child out to a wet-nurse. Ib. 5 ומניקה and while she nurses a child. Tosef. ib. II, 2; Keth. 60ᵃ מֵינֶקֶת שמת וכ׳ a woman whose husband died during her nursing period. Ib. 65ᵇ סתם מֵנִיקוֹת וכ׳ as a rule nursing women are of delicate health. Taan. 27ᵇ מניקות שֶׁהֵנִיקוּ וכ׳ in behalf of the nursing women (they prayed) that they might be able to nurse &c.; a. fr.

יֵנֵק ch. same. Targ. Job III, 11 אֵינִיק (Ms. אינק; ed. Lag. אוֹנִיק); a. fr.—Y. Ned. I, 37ᵃ; Gen. R. s. 56 אימר דלא ר׳ וכ׳ the lamb that never sucked (the ram offered in Isaac's place). Ber. 40ᵇ [read:] מירבא . . . מֵינַק לא יַנְקִי וכ׳ they grow out of the ground, but draw no nurture from it. B. Bath. 71ᵇ מדנפשיה קא ינקי they draw from the ground which belongs to himself. Bets. 37ᵇ תחומין מהדדי ר׳ the parts of an animal whose partners are bound by opposite Sabbath limits draw substances one from the other (v. Y. Erub. III, 21ᵃ quoted in preced.); a. fr.

Af. אוֹנִיק אֵינִיק as preced. *Hif.*—Targ. Ex. II, 9. Targ. Y. Deut. XXXII, 13; a. fr.—Gen. R. s. 98, end דיהכן אוֹנִיקוּ which nursed such a child; Y. Kil. I, 27ᵇ top אֵינִיקוּ; Gen. R. s. 5 end מנק (corr. acc.), v. בִּינָא III; a. fr.—מֵינִיקְתָא *nurse.* Targ. Ex. II, 7; a. e.—*Pl.* מֵינִיקָתָא, v. infra.

Pa. יַנֵּק same. Targ. Y. II Ex. XV, 2 (Y. I מוֹנִיק). Targ. I Sam. VI, 7; 10 (ed. Lag. מֵנִיקָן); Targ. Ps. LXXVIII, 71 מֵינַקְתָא (Targ. Is. XL, 11 מֵינִיקָתָא) animals giving suck (h. text עלות).—Tanḥ. Ki Thissa 27 יַנּוֹקָן, v. יַנּוֹקָא.

יַנְקָא I, יוֹנְקָא m. (preced.) *suckling, child.* Targ. Cant. VIII, 1; a. fr.—Num. R. s. 4, end (ref. to Ps. CXXXI,

2) פָּהָן ר׳ וכ׳ like the infant leaving the mother's womb &c.; Y. Snh. II, 20[b] bot.—*Pl.* רוֹנְקִין, יַנְקָיָא. Targ. Ps. VIII, 3 נ׳ Ms. (ed. רוֹנְקִין); a. e.—Targ. Is. III, 4 (some ed. יַנְקָנְיָא) childish men.

יַנְקָא II f. (preced.) = h. אֲנָקָה, נְאָקָה, *young camel.* Targ. Jer. II, 23 (h. text בכרה).

יַנְקוּתָא f. (preced. wds.) *childhood, youth.* Targ. Jer. XIII, 27; a. e.—Sabb. 152[a], v. וְרַד. Taan. 20[b] בְּיַנְקוּתַיְהוּ לָא דכרנא of his earlier days I remember nothing. Sabb. 21[b], v. גִּירְסָא I; a. e.

יַנְקָנָא m., pl. יַנְקָנְיָא, v. יַנְקָא I.

יָסָא, v. יוֹסֵי.

יְסַד (b. h.; v. סַד) [*to join, fasten*; denom. יְסוֹד, whence יָסַד] *to found, establish.* Tanh. B'resh. 1 וי׳ ארץ . . . ובה and with it (the Torah) he stretched the heavens and established the earth. Meg. 3[a]; Sabb. 104[a]; Succ. 44[a] וחזרו ויסדום and they reintroduced them. Ib. 20[a], v. עֲזָרָא; a. fr.

Pi. יִסֵּד, יְסַד 1) *to establish; to join in between.* Y. Erub. V, 22[c] שער הסוד שמו מיסדרין וכ׳ the Eastern Gate was named the Foundation Gate, because there they (in their meetings) established the decisions of the Law; a. e.—Part. pass. מְיוּסָּד. Ib. שער התווך שהוא מי׳ בין וכ׳ it was named the Middle Gate because it was fastened in between two gates; a. e.—2) *to rebuild* (a ruin). Tosef. B. Mets. XI, 4 לא יאמר לו חרינו מיסד עמך מכנגד וכ׳ (not עמו) he has no right to say, I will help thee rebuild the party wall from where my (higher situated) ground commences and upward, אלא מיסד עמו וכ׳ but he must help him build from the bottom (of the neighbor's ground) &c.; Y. ib. X, beg. 12[c]; (B. Bath. 6[b] מסייע מלמטה). [Cant. R. to I, 2 שהרי חבירו בא ליַסֵּד עליו כן the next following sentence comes to found upon it a base (thus proving that the reading is הוֹדֶיךָ and not הוֹדֶיהָ). Some eds. read לימד; Ab. Zar. II, 5 חבירו מלמד; Yalk. Cant. 981 מוכיח.]

Nithpa. נִתְיַסֵּד *to be established.* Ta'an. l. c. וכ׳ העולם לא נ׳ the world has been founded on nothing but the Law.

יְסַד, ch. same. Targ. Ps. LXXVIII, 69; a. e.

Pa. יַסֵּד same. Ib. CIV, 5.

Ithpa. אִתְיַסַּד, *Ittof.* אִתּוֹסָד *to be fastened, supported, founded.* Targ. Job. XLI, 15, sq.—Targ. Ps. LXXXVII, 1.—Targ. II Chr. XXXI, 7 לְאִתּוֹסָדָא (ed. Lag. לְאִתְיַסָּדָא).

יָסָה, v. יוֹסֵי.

יְסוֹד m. (יָסַד) *institution, confirmation; reestablishment.* Men. 99[a] sq., v. בְּרִשְׁגּוֹל. Succ. 44[a] ערבה ר׳ נביאים the use of the willow-branch (on Hoshanah Rabbah) is an institution of the prophets, opp. מנהג נביאים a custom arisen in the days of the prophets; Y. Shebi. I, 33[b] bot. מִדְּ׳ נביאים וכ׳ belong to the institutions of the early prophets; Y. Succ. IV, beg. 54[b].

יְסוֹד m. (b. h.; v. יָסַד) *foundation.* Y. Erub. V, 22[c] שער הי׳, v. יָסַד.—Esp. (sub. חמזבח) *the base of the altar, y'sod.* Midd. III, 1. Zeb. V, 1, a. fr. ר׳ מערבי the western side of the *y'sod.* Ib. 3 (53[a]) ר׳ דרומית (read דרומי, v. Rabb. D. S. a. l. note 200) the southern side &c.; a. fr.—*Pl.* יְסוֹדוֹת. Cant. R. to I, 1 אביו בנה את הי׳ Solomon's father laid the foundations of the Temple; a. e.

יְסוֹדָא ch. 1) same. Targ. Ex. XXIX, 12; a. fr.—*Pl.* יְסוֹדַיָּא, constr. יְסוֹדֵי. Targ. O. Num. V, 17 (ed. Berl. אֵיסוֹדֵי; h. text קרקע).—Y. B. Mets. X, beg. 12[c] תרויהו אילין ר׳ both (the upper and the lower portions) are foundations (v. יָסַד).—2) *pl. rest, head-rest* (cmp. אִיסָּדָא). Targ. Y. II Gen. XXVIII, 10 תחות ר׳ רישיה in place of his head-rest.

יְסוֹף*, Targ. Y. II Deut. XXVIII, 65, read: וסיוּף עיינין.

יִסּוּר, יְסוּר m. (יָסַר) *correction by example, warning example.* Snh. 45[a] (ref. to Ez. XXIII, 48) אין לך יי׳ גדול מזה there is no severer warning than this (capital punishment, and therefore disgrace by exposure would be an unnecessary hardship).—2) *Pl.* יִסּוּרִים, יְסוּרִין, יְסוּרִי׳, *corrections by suffering, suffering, trials, visitation.* Sifré Deut. 32 חביבים י׳ לפני . . . . . על מי שיי׳ באים עליו trials are precious in the sight of the Lord, for the glory of the Lord rests upon him who is visited with trials (ref. to Deut. VIII, 5). Ib. הי׳ מרצים וכ׳ sufferings atone more than sacrifices. Ber. 5[a] י׳ של אהבה visitations of (divine) love (ref. to Prov. III, 12). Ib.[b] חבירין עליך י׳ are the sufferings welcome to thee (as trials)?—Cant. R. to II, 16 מה קשין הן הי׳ how hard to bear are sufferings!; a. v. fr.

יִסּוּר, יְסוּר, יְסוּרָא ch. 1) (v. אִיסּוּרָא) *chain; prison.* Targ. II Esth. I, 2 end לבושר יְסוּרֵיהּ his prison clothes; (Targ. Jer. LII, 33 אסורייה).—*Pl.* יְסוּרִין, יְסוּרֵי, יִיסֵּי, יְסוּרִין. Targ. Lam. III, 6.—Targ. Is. XXVIII, 22 (ed. Wil. יְסוּ).—2) *chastisement, suffering.* Targ. Jer. XXX, 14.—*Pl.* as ab. Ib. 11 (v. אִיסּוּרָא II). Targ. Y. Lev. XX, 5; a. fr.—Ber. 60[a] ר׳ בעי וכ׳ Ms. M. (ed. יסורים h. form) that man desires to bring suffering upon himself. B. Mets. 84[b] קביל עליה י׳ he submitted patiently to sufferings. Ib. 85[a]; a. fr. Lam. R. introd. end למימר ליה יְסוּרָיָא חשיבין וכ׳ as if saying, sufferings count to me for nothing.

יְסָט, יָסַט, v. סוּט.

יסטיכס, וסטיבס, v. סְטִיבָּס.

יְסֵי* ר׳ חֲלָי m. [*healer of sickness,*] *yassé ḥŏli,* name of a bitter herb. Y. Kil. II, 27[a] top (not יסרת לי, expl. חזרת גלים); Y. Pes. II, 29[c] (expl. חרחבינה).

יְסִי, ר׳ לִי, v. preced.

יִסְכָּה f. (b. h.) pr. n. f. *Jiscah.* Snh. 69[b]; Yalk. Gen. 62 (identified with Sarah). Gen. R. s. 38, end.

יָסַם (v. סָמָא, סָמָם, סוּמָא) *to close* or *to be closed.*

Nithpa. נִתְיַסֵּם (with בעיניו) *to become blind.* Tanh. Tol'doth 7.

יַסְמִין m. pl. (?) (cmp. ἰάσμη) *Jasmine flowers.* Sabb. 50[b], v. כּוֹסְפָּא.

יָסַף (b. h.; cmp. אָסַף), *Hif.* הוֹסִיף *to heap up, to add* (with עַל). Snh. XI, 3 להוֹסִיף על דברי וכ׳ thus adding to the words of the Scribes (against Deut. IV, 2). Ib. 88b ואם ה׳ ויש בו להו׳ when there is a possibility to add. Ib. ואם ה׳ גורע and if he did add, he diminishes (violates the law). Ib. 29a המוֹסיף, v. גָּרַע I. Tosef. Sabb. VI (VII), 17 והאומר הוֹסִיפוּ על השולחן (not ואומר) and who (from superstition) says, Add (put one more) to the table; a. fr.—Yalk. Lev. 559 מוֹסַפְנִי על וכ׳ (Sifra Metsora beg. מוסיף אני) I will add to what thou saidst.

Nithpa. נִתּוֹסַף, נִיתּ׳, *Hithpa.* הִתּוֹסַף *to be added; to be added to, increase, wax.* Mekh. Bo. s. 16; Yalk. Ex. 217 והשני נ׳ לו and the second name was added to the first (without abrogating the first). Ex.R. s. 7, beg. נ׳ לו עוד וכ׳ two additional years (of imprisonment) were given him. Sabb. 152a ת״ח ... חכמתן מִתּוֹסֶפֶת עליהן Ms. M. (ed. חכמה נִיתּוֹסֶפֶת בהן) when scholars grow old, their wisdom grows with their age; ib. טִפְּשׁוּתָן מתוספת וכ׳, v. טִפְּשׁוּת.

יָסַף ch., *Af.* אוֹסִיף, אוֹסַף same, *to add, increase; to do again.* Targ. Deut. I, 11.—Targ. Gen. VIII, 10; a. fr.—Sabb. 116b אנא ... אלא לאוֹסָפֵי וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) I have not come to diminish from but to add to the law of Moses. Y. Ber. IV, 7c אוֹסְפוּן עליה add thereto. —Part. pass. מוֹסָף, f. מוֹסָפָא. Kidd. 20a והא מ׳ ואזלא but this (the debt on interest) is continually growing; a. fr.

Ittaf. אִתּוֹסַף *to be added.* Targ. Gen. XLIX, 26; a. fr.—Ber. 28a אִתּוֹסְפוּ כמה ספסלי many forms had to be added (to accommodate the hearers). Ib. א׳ ד׳ מאה וכ׳ four hundred forms were added; a. e.

יָסַר (b. h.; cmp. אָסַר) [*to tie up*; cmp. וחזב.]

Pi. יִסַּר, יִיסַּר *to chastise, chasten, try.* Snh. 39a ... מְיַסְּרוֹ ביסורין he (the king) punishes the prominent among them (the rebellious citizens); כך הקב״ה מי׳ וכ׳ so did the Lord visit Ezekiel in order to wash away the sins of Israel. Ab. Zar. 4a אֲיַסְּרֵם ביסורין וכ׳ I would visit them with afflictions in this world, in order that their arms be strengthened &c. Ex.R. s. 3, end המטה שֶׁיִּסַּרְתָּנוּ בו the staff wherewith to strike him (Pharaoh); a. fr.

Hithpa. הִתְיַסֵּר, *Nithpa.* נִתְיַסֵּר *to be chastened, tried.* Gen. R. s. 62 היו מִתְיַסְּרִין בחולי וכ׳ used to be visited with bowel diseases for ten days &c. (prior to their death), to indicate that the disease purifies (from sin); Treat. S'mah. ch. III. Y. Snh. X, 27d נתיי׳ בבנו הבכור he was punished with the death of his first-born son. Tanh. Noah 14 נתי׳ בבנו he was visited with trials through his son (being asked to sacrifice him). Ib. Vayigg. 6 נתי׳ בבנו was tried by his son (Joseph being sold); a. e.

יְסָר ch. same, 1) *to tie, put on.* Targ. Is. XV, 3 יְיסְרוּן וכ׳ ed. Lag. (ed. יְסְרוּן; h. text חגרו); a. e.—2) *to bind one's self, to vow.* Targ. Num. XXX, 3, sq.—Y. Taan. II, 66a top (quot. fr. Meg. Taan. ch. XII) וייסר בצלו (Meg. Taan. l. c. ואסר) may vow (a fast) in his prayer; Bab. ib. 12a (v. corr. vers. Ms. M. in Rabb. D. S. a. l. notes); v. אֲסַר.

Ithpa. אִתְיַסַּר *to be tried.* Cant. R. to II, 16 ר׳ י׳ א׳ R. J. was tried and suffered with fever &c.

יָסַת* (cmp. אָסִי a. עָשָׂה) *to do habitually.*—Denom. הֵיסֵּת, וֵסֵּת.

Hif. הֵסִית, חֵסִית [b. h., by way of syncope, forms resembling Kal of סית, as וַיָּסֶת=וַיֵּ׳, יְסִיתְךָ=יְסִי׳ &c.] *to cause to do, stir up, instigate.* Sot. 35a (expl. אל . . ויחס, Num. XIII, 30) הֲסִיתָן בדברים (he quieted them, because) he (apparently) instigated them (against Moses). Ḥag. 5a עבד שמַסִּיתִין עליו רבו ויסת וכ׳ Ms. M. (ed. שרבו מסיתין לו) a slave against whom they incite his master and he (the master) is influenced by the instigation (ed.: a slave whose master, when they incite him, yields &c.), what help is there for him?—B. Bath. 16a (ref. to Job II, 3) כביכול כאדם שמסיתין וכ׳ (v. Rabb. D. S. a. l.) like a human being, as it were, that is influenced by instigation. Ib. יורד ומַסִּית Ms. R. (ed. ומתעה) Satan comes down and incites (to sin). Y. Snh. VII, 25d top יַסִּית עצמו וכ׳ he will stir himself up (become bold) and incite others; a. fr.—Esp. מַסִּית or מְסִית (with ref. to Deut. XIII, 7, sq.) *he who stirs people up to worship idols.* Snh. VII, 10. Y. ib. l. c. מ׳ ... בלשון גבוה וכ׳ the *massith* speaks in a loud voice, the *maddiaḥ* (v. נָדַח) in a low voice; a. fr.—*Pl.* מַסִּיתִין, מַסִּיתִים. Ab. d'R. N. ch. XVI, end המירין ... דאפיקורסין והמ׳ ומדיחין (ed. Schechter המשומדים ... המסורות).

Nif. נִיסַּת, נִיסַּת *to be stirred up, give way to instigation; to be impassioned.* Ḥag. 5a, v. supra. B. Bath. 16a, v. supra. Sifré Deut. 89 מצוה ביד הנ׳ וכ׳ he who was to be incited to idolatry must first lay his hand on &c.—Y. Snh. l. c.; Y. Yeb. XVI, 15d bot. מכיון שהוא ניסת וכ׳ since he is prevailed upon (to worship idols), he is no longer a wise man. Yalk. Gen. 127 (play on נִפְתֶּה לי) [read:] נִיסַּתְתִּי פִּתּוּיֶיהָ תְּלִיתִי וכ׳ I was prevailed upon, I was persuaded, I gave my sister the preference over myself; Gen. R. s. 71 (corr. acc.). [For נִיסֵּת *she was married*, v. נָשָׂא.]

יְעָא, יְעָה *to burst forth, bloom.* Targ. O. Num. XVII, 23 ed. Berl. (ed. נְעָא; Y. I יְרִיעָא; h. text פרח). Ib. 20 יְנִיעַ ed. Berl. (ed. יְנַעֲי, יְ׳). Targ. Ps. CIII, 15 ינעי Regia (ed. a. Ms. יְנִיץ).

Af. אַיְעֵי *to let burst forth, to utter.* Targ. Prov. X, 31 מַיְעֵי ed. Lag. (oth. ed. מבעי; h. text ינוב). Targ. Ps. XIX, 3 מוּעִי Ar. a. Ms. (ed. מבעי a. מַבְּרִיעַ). [Cmp. בוע, בעי a. נבע.]

יָעָא m., pl. יָעֵי (=h. יָעִים; cmp יָעָה Is. XXVIII, 17) *scraper, sweeper.* Targ. Y. II Ex. XXVII, 3 (usu. מגרופיתא).

יַעְבֵּץ (b. h.) pr. n. m. *Jabez,* 1) Tem. 16a, homiletically identified with Othniel.—2) R. J., an Amora. Y. Ḥag. II, beg. 77a.

יָעַד, יְעַד (b. h.; v. עוד) *to appoint;* denom. מוֹעֵד.

Pi. 1) יִיעֵד, יִעֵּד *to designate,* esp. *to designate a Hebrew handmaid to be a freeman's wife* (Ex. XXI, 8, sq.). Kidd. 19a צריך לְיַעֲדָהּ he must express to her her designation, i. e. בקדושי ייעוד by betrothal through designation, v. יְעוּד. Ib. מהו שמְיַעֲדָהּ אדם וכ׳ may a man designate (a handmaid) for his minor son? Ib.b אם רצה לייעד מייעד if he chooses to betroth her, he may do so. Mekh. Mishp. s. 3 לבנו יְיַעֲדֶנָּה וכ׳ he may give her to his son, but not to his brother. Ib. יַעֲדֶנָּה לך או לבנך וכ׳ betroth her to thy-

self or to thy son or redeem her; a. fr.— *Part. pass. f.* מְיוּעֶדֶת *designated, betrothed.* Y. Kidd. I, 59[b] bot. he tells her in the presence of witnesses הרי את מיועדת לי הרי את מי' לי thou art designated for me (as my wife). Bab. ib. 6[a] מי' לי מהו if one says to a free woman, Thou art &c. (using מיועדת for מקודשת), is it a valid betrothal?

Pi. 2) וִיעֵד *to make an appointment, to meet.* Lam. R. to II, 13, a. e., v. וִיעִוד.

Hif. הוֹעִיד *to appoint*; part. pass. מוּעָד *designated, invited.* Ex. R. s. 19 מ' לדיבור appointed to receive the revelation; ib. מוּעָדִין לדבור (Yeb. 62[a] מיוחד, v. יָחַד; Ab. d'R. N. ch. II מזומן).—[V. מוּעָד *forewarned.*]

Hithpa. הִתְוַועֵד, *Nithpa.* הִוָּועֵד *to be appointed, engaged; to meet.* Num. R. s. 14, end שלא נִתְוַועֲדוּ ברבור עם משה who were not invited with Moses for the reception of the revealed word. Ib. עתיד אני להִתְוַועֵד להם I shall meet them (appear to them); Sifra Vayikra Par. I, ch. II להיות ועד (corr. acc.); Yalk. Lev. 430 להתוו' בהם (corr. acc.).

יְעַד ch., *Pa.* יַעֵד 1) as preced. *Pi., to designate.* Kidd. 18[b] הא יַעֲדֵי מְיַעֵד לה but betroth her he may?—2) (v. מוּעָד, עוּד) *to forewarn* the owner of a noxious beast. B. Kam. 84[b] ויַעֲדוּהָ and declared the beast noxious. Ib. 24[a] לַיעֲדוּהָ תורא וכ' . . . שלשה the three days mentioned —are they required for declaring the ox noxious (making the owner responsible, if the ox gored three days in succession) or for warning the owner (i. e. that the owner must have three notices in three consecutive days)?; ib. 41[a]; a. e.

Ithpa. אִיתְיַעַד *to be forewarned, to be declared noxious* (מוּעָד). Ib. 84[b] דא' תחם וכ' he was declared noxious there (in Palestine) and was brought to Babylonia. Ib. 24[a] מְיִתְיַעַד he stands forewarned. Ib. 37[b] לשוורים הוא דא' he stands forewarned with reference to damage done to oxen only; א' ליה לכולהו מינו he stands forewarned with reference to all kinds (oxen, asses and camels); a. e.

יְעָדָה, v. יְעִידָה.

יַעְדוֹמִי (?) pr. n. pl. *Yaădut.* Y. Dem. II, 22[d] top עיון ור'; Tosef. Shebi. IV, 10 ערן ישריט ed. Zuck. (ed. ערן יעדים).

יִעוּד, יְעוּד m. (יָעַד) *designation,* esp. *betrothal of a Hebrew handmaid* to the owner or his son. Kidd. 18[b] ר' נישואין וכ' does *yiud* have the effect of marriage or of betrothal? Ib. קידושי ר', v. יָעַד. Ib. 19[a] אין ר' אלא בגדול *yiud* is legal only when he for whom the handmaid is designated is of age. Ib. אין ר' אלא מדעת *yiud* is legal only when consented to (by the son), מדעת דידה by her; a. fr.—*Pl.* יְרֵי, יְעוּדִין, יְעוּדִים. Y. ib. I, 59[b] bot. בסוף נותן לה כסף ר' towards the end of her term of servitude he gives her an object of value as a consideration for her betrothal; ר' . . . משעה ראשונה from the first hour (at the time of the purchase the money turns out to have been given (to her father) for the purpose of betrothal; a. e.

בֵּית יְעָזֵק pr. n. *Beth-Yazek,* name of a court in Jerusalem where the witnesses for ascertaining the New Moon were heard. R. Hash. II, 5. Ib. 23[b] question as to יעזק (as a denom. of עזק) or יָזַק (as a denom. of זקק).

יָעַט, יְעַט (=יָצַע) *to counsel.* Targ. Y. Gen. XLII, 24. *Ithpa.* אִתְיָעַט *to take counsel, to deliberate, plan.* Dan. VI, 8.—Targ. I Chr. XIII, 1. Targ. Y. Gen. XXVII, 42; a. e.

יְעִידָה f. (יָעַד) 1) =יְעוּד. Arakh. 25[b] the son stands in the place of his father לי' ולעבד וכ' (Rashi: לְיִעֻדָּה) with reference to acquiring his father's handmaid as his wife and taking possession of the Hebrew slave for the ensuing term; Kidd. 17[b] ליעי' Ar. (ed. לְיִעֻדָּ'); B. Bath. 108[b] ליעי' Ms. M. (ed. לְיִעֻדָּ'); Sifra B'ḥuck. Par. 4, ch. X; Yalk. Lev. 677 לְיִעֻדָּ'.—2) (ref. to Ex. XXIX, 42 אֲוֶּעֱדָ) *appointment, divine call.* Num. R. s. 14, end; Sifra Vayikra Par. I, ch. II.—3) (=הוֹדָאָה) *statement of facts, testimony.* Ib. ch. II, Par. 2 יְעִידַת עד אחד the statement of one witness (opinion of one expert; v. Tem. 28[a]); ר' שני עדים the statement of two witnesses.

יְעִילָא, v. יַעֲלָא.

***יָעַל** (b. h.; cmp. עָלָה) *to go up.*

Hif. הוֹעִיל *to bring up, effect; to profit, accomplish.* Y. Sot. VIII, 21[c] ולא הוֹעַלְתֶּם לעצמיכם כלום and you have profited nothing for yourselves; (Snh. 90[b] תעליתם בידכם); v. זוּם I. Erub. 24[b] לחי מוֹעִיל וכ' a post helps (has the effect of making the moving about on the Sabbath permitted) for all vineyard paths. Ib. 25[a] ה' it does good (it serves its purpose). Yoma 47[a] ולא הוֹעִילוּ and did not succeed (in obtaining distinction). Meg. 6[a] אינו מועיל וכ' will not succeed in business. Keth. 10[a] מה הועילו חכמים וכ' what have the scholars accomplished with their measure?; Gitt. 17[b], sq. Ib. 32[b] (if one said) גט זה לא יועיל this letter of divorce *shall* have no effect, contrad. to אינו מועיל *has* no effect. Ib. 57[b] תפלה שמוֹעֶלֶת a prayer which was efficacious. Ib. 65[b] (if he said, Write ye a letter of divorce and) הוֹעִילוּ make it of avail to her. B. Bath. 100[a] אין הילוך מועיל לה walking through the field (as a symbol of possession) has no legal effect. Ḥull. 70[b]; a. fr.

יָעֵל I (b. h.; v. next w.) pr. n. f. *Jael,* the wife of Heber the Kenite. Meg. 15[a], v. זָנָה. Lev. R. s. 23; a. e.

יָעֵל II (b. h.; v. יָעַל, cmp. אַיָּל) *mountain-goat, wild goat.* R. Hash. III, 3.—*Pl.* יְעֵלִים. Ib. 5 (26[b]). Kil. I, 6. Gen. R. s. 12.—V. יְעֵלָה.

יְעֵילָא, יַעֲלָא ch. same. Targ. O. Deut. XIV, 5 (ed. Berl. יַעֲלָא, read: יְעֵילָא; h. text אקו).—Y. Ned. III, 37[d] bot. ארכובה דר' the leg of the wild goat; (Y. Shebu. III, 34[d] bot.; Y. Maasr. V, end, 52[a] דפרלא, v. אַרְכּוּבְתָּא.—*Pl.* יַעֲלִין, יְעֵילַיָּא. Targ. Y. Deut. l. c. Targ. Ps. CIV, 18 Ms. (ed. יַעֲלֵי). Targ. Ez. XXVII, 15 (ed. Wil. יְעֵלִין).

יַעֲלָה (or **יְעֵלָה**) f. (b. h.; v. יָעֵל II) *gazelle.* Gen. R. s. 12; Yalk. Ps. 862 (ref. to Ps. CIV, 18) [read:] חי' חזו . . . היא ודיא מתייראה וכ' the gazelle is of tender build and she is afraid of the wild beasts &c.; (Midr. Sam. ch. IX יַעֲלַת חן.—אַיֶּלֶת) 'graceful gazelle', an expression used in praise of a bride and also of a scholar on his ordination (v., however, עֲלָה). Keth. 17[a]; Snh. 14[a].

יַעַן m. (b. h.; v. עָנָה) *corresponding*; (conj.) *because.*

Sifra B'ḥuck. Par. 2, ch. VIII (ref. to יען ובריען, Lev. XXVI, 43) וכי ראש בראש וכ׳ have I indeed paid them item for item (for all their sins)?—Ruth R. to II, 19; Lev. R. s. 34 ר׳ ובר׳ הוא יען הוא ענוי 'because and because' (Lev. l. c.) *ya'an* and *'ani* have the same letters (intimating, 'because they have rejected my statutes concerning the poor').

יַעֲנָה f. (b. h.; cmp. עָנָה) *ostrich*; also בַּת חַיַּי׳ (v. Ges. H. Dict.[10] s. v.). Ḥull. 64[b] (argument about the meaning of בת חי׳ concluded) כתיב בת ר׳ וכתיב בת ר׳ the Bible uses *y.* a. *bath y.* indiscriminately. Y. Sabb. I, 3[d], v. נַעֲמִית.

יָעַף* (b. h.; cmp. עוּף) *to be bent, to be tired.*

Pi. יִיעֵף *to tire, annoy.* Tanḥ. Vayera 22 . . אל תשגיח לייעפו לנו do not mind him (Satan), for he came only to annoy us; v., however, יָצַף.

יָעַץ (b. h.; v. עוּץ, cmp. אוּץ) [*to press,*] *to encourage, plan; to advise.* Ber. 61[a] כליות יועצות the kidneys are the seat of deliberation. Ib. אחת יועצתו לטובה וכ׳ one (kidney) urges him to do good etc.—Snh. 76[b] תיועצך וכ׳, v. זָהִיר. Ber. 8[b] וכשיועצים אין יועצים וכ׳ and when they (the Medians) hold council, they meet in open air. Snh. 87[a] ממך זה יועץ 'hidden from thee' (Deut. XVII, 8) that means (the need of) a counselor (Sifré Deut. 152 זו עצה). Ḥull. 11[a] (expl. לעמת הֶעָצָה, Lev. III, 9) ממקום שהכליות יועצות from where the deliberating kidneys are seated, v. supra.—Tem. 16[a] (play on יוֹעֵץ, I Chr. IV, 9) שיעץ וריבץ וכ׳ he advised and advanced the study of the Law &c. Snh. 106[a], a. e. בלעם שיי׳ Balaam who gave his advice (encouraging the oppression of the Israelites); a. fr. — [Ber. 3[b]; Snh. 16[a], v. infra.]

Hithpa. הִתְיַיעֵץ, *Nithpa.* נִתְיַיעֵץ *to ask advice; to consult with* (with ב). Yalk. Ps. 776 מִתְיַיעֲצִים באחיתופל (Ber. 3[b]; Snh. 16[a] יועצין, read: נוֹעֲצִין, *Nif.*) they deliberated with Ah.—Erub. 53[b] (in enigmatic speech) נתי׳ במכתירי took counsel of the Nasi (v. כָּתַר). Sifré Num. 157 שהיו מתייעצים על וכ׳ they were planning against Israel; Yalk. Num. 785 מִיַּעֲצִים.

יְעַץ ch. same. Targ. Prov. XII, 20.

Pa. יַיעֵץ same. Meg. 15[b] עצה קא מייעצי עלויה וכ׳ Ms. M. (ed. שקלי) they plan against this man (me).

Ithpa. אִתְיַיעַץ *to take counsel.* Targ. Jud. XIX, 30.—V. עוּץ.

יְעַק* (v. עוּק ch.) *to press.*

Ithpa. אִתְיַיעַק *to be narrowed in, to be troubled.* Targ. Y. Ex. I, 12 (O. אתקל׳; h. text ויקצו). Targ. Y. Num. XXII, 3. Targ. Job XVIII, 7 Ms. (ed. ויתעיקון).

יַעֲקֹב (b. h.) pr. n. m. *Jacob,* 1) J. the patriarch. Ber. 13[a] לא שיעקר ר׳ וכ׳ not that the name Jacob should be entirely abandoned, but &c., v. עָקַל. Gen. R. s. 1; a. v. fr.—2) R. J., name of a Tannai (or of several Tannaim, v. Fr. Darkhe Mish. p. 202). Ab. IV, 16. Pes. 84[a]; Sḥh. 63[b], a. e., v. שָׁם. Ḥull. 45[b].—Hor. 13[b] בן קרשי ר׳ ר׳; Y. Pes. X, beg. 37[b] בן קורשיי ר׳ ר׳.—3) R. J., name of many Amoraim, esp. a) R. J. of K'far Nibburaya. Y. Bicc. III, 65[d] top, a. fr., v. נִבּוּרַיָּא.—b) R. J. b. Idi. Y. Ber. II, 4[b]; Y. Shek. II, 47[a] top; Y. M. Kat. III, 83[c] bot.; Midr. Sam. ch. XIX; Yeb. 96[b]; a. fr.—V. Fr. M'bo p. 104[a], sq.—4) J. the bathing master (?). Y. Ber. II, 4[c] top עד ר׳ תרמוסרא תיה לובשן until he came to the station of J. &c. he kept the T'fillin on; Pesik. R. s. 22 עד יעקר תורמוסא.—5) J. of K'far Sikhnaya, a disciple of Jesus of Nazareth. Ab. Zar. 17[a]; a. e.; v. סַכְנַיָּא.

יַעַר m. (b. h.) *forest.* B. Kam. 32[b] (ref. to Deut. XIX, 5) ומה ר׳ וכ׳ when in the case of unintentional homicide in the forest where each entered of his own accord &c.; Sifré Deut. 182 מה ר׳ רשות וכ׳ as in the case .... in the forest, both had a right to enter. Cant. R. to III, 4, v. רְאוֹר; a. fr. —[יער, אור, עור=יאר, *to break forth,* applied to vegetation, water-course and light (cmp. נָהָר a. נְהוֹרָא); cmp. רְאוֹר a. Sam. יאר Gen. I, 11 for h. דשא.]

יַעְרָא I ch. same, *forest, thicket* (of reeds). Targ. O. Ex. II, 3; 5 (h. text סוּף). Targ. II Chr. IX, 16 ed. Beck ר׳ דכרמלא (eth. Lag. a. oth. מקרת מלכיא as I Kings X, 17). —*Pl.* יַעְרֵי. Targ. Prov. XXIV, 31 (h. text קמשונים).

יַעְרָא II or יַעְרְתָא f., constr. יַעֲרַת (b. h. constr. יַעֲרַת, v. יַעַר) *flow* of honey. Targ. Cant. IV, 11.

יָפֶה m., יָפָה f.; pl. יָפִין, יָפוֹת (b. h.; יפי *to join,* cmp. אוֹם I, a. יפע) [*well-joined,* cmp. פָּשֵׁר, יָאֶה a. Arab. *wafa,*] 1) *appropriate; strong, healthy; handsome, beautiful, fine* (of build); *auspicious*; (adv.) *well, right.* Ned. 66[b] (an ambiguous expression, v. מוּם) עד שתראי מום ר׳ שביך וכ׳ until thou showest to R. . . . 'an appropriate blemish' (or 'something handsome') in thee; ר׳ קורין וכ׳ it was nice (appropriate) that they named her *lakhlukhith* (aversion). Ber. 4[a] דנתי ר׳ have I well argued (was I right)?; חריבתי ר׳ was I right in convicting?—Ib. 34[a], a. e. רובן קשה ומיעוטן ר׳ a large dose of them is injurious, a small one wholesome (or becoming). Ib. 39[a] ר׳ ללב וטוב וכ׳ wholesome for the heart, and good &c. Ib. 56[b] ר׳ לו or ר׳ is an auspicious dream; a. v. fr.—דעת יָפָה, v. דַּעַת.—יָדִים יָפוֹת *skilled hands* for grabbing. Pes. 89[b] members of a Passover party שהיו ידיו של אחד מהן ר׳ one of whom is extremely quick (in taking and eating); Tosef. ib. VII, 10 רפות ed. Zuck. (corr. acc.). Sifra K'dosh. Par. 1, ch. III אפי׳ בריא אפי׳ ידיו ר׳ even if (among the poor coming for their share in the harvest) he (who insists on grabbing instead of distributing) is very strong, very skillful.—פֹּחַ יָפָה *a strong legal right, privilege, prerogative.* Kidd. 21[a] כהו ליגאל לעולם ר׳ the privilege of its redemption remains unimpaired forever (up to the jubilee year); . . . בשנה שניה ר׳ the privilege of redemption in the second year is unimpaired; opp. חורע כהו. Shebu. 48[a] כח הבן וכ׳ ר׳ the son's prerogative is stronger (more extended) than that of his deceased father was; Ḥull. 49[b]; a. fr.—Ohol. XVIII, 6; Zab. III, 1, v. כֹּחַ.—יְפַת תֹּאַר *handsome woman,* esp. (ref. to Deut. XXI, 10 sq.) *a gentile captive* with whom the captor has had intercourse before deciding on converting and making her his legitimate wife. Kidd. 21[b] כהן מהו בי׳ ת׳ is a priest permitted to marry a gentile captive?—Snh. 21[a]. Ib. 107[a] כל הנושא ר׳ ת׳ וכ׳ he who marries a gentile captive will have a rebellious son (ref. to Deut. l. c. a. ib. 18 sq.);

a. fr. — 2) (cmp. טוֹב) *worth, valued.* Keth. VIII, 3 (79b) שמין אותה כמה היא יָפָה וכ׳ (Mish. הן יָפִין . . . אותן . . .) we assess the land how much it is worth with the fruits and how much without. Ib. III, 7; a. fr.—Denom.

יִפָּה, יְפָה 1) *to beautify; to make pleasant, popular.* Gen. R. s. 39, beg. (ref. to Ps. XLV, 12) לְיַפּוֹתֵךְ בעולם to make thee popular in the world. Ned. IX, 10 יְיפוּהָ they improved her appearance. Ber. 43b (ref. to Koh. III, 11) שו׳ הקב״ה אומנתו בפני כל וא׳ א׳ Ms. M. (differ. in ed.), v. אוּמָנוּת.—*Part. pass.* מְיוּפֶּה *adorned, elaborate.* Cant. R. to I, 1 נמצא מי׳ ומרובה וכ׳ was Solomon's palace more elaborate and extensive than the Temple?— 2) *to improve* (land). Y. Sabb. VII, 10a top קצר ליַיפּוֹת וכ׳ he cut the grass for the sake of improving the land. Ib. חייב משום מְיַיפֶּה וכ׳ he is guilty of the offence of improving the land on the Sabbath. Pesik. S'liḥoth, p. 166a יַפֵּה כחך improve thy strength (by practicing).—3) (with כח) *to strengthen one's rights, to confer prerogatives.* B. Bath. VII, 2 ליַיפּוֹת כחו של מוכר to give the seller the prerogative. Y. ib. VIII, 16a top יְיפַּרְתָּהּ כחה בנכסי האם thou hast (the Law has) given her a prerogative with reference to her mother's property; a. fr.

**Pu.* יוּפָּה, with כח, *to be made stronger.* Peah VI, 6 [read:] יופה כחו של וכ׳ (Ms. M. יפיה, ed. יופי) the prerogative of the owner has been made firmer, opp. הורע.—*Part.* מְיוּפֶּה (v. supra). Y. Gitt. II, beg. 44a כחו . . תחתימה מי׳ by two persons testifying to the signature her case is improved.

Hithpa. הִתְיַפֶּה, *Nithpa.* נִתְיַפֶּה 1) *to become handsome.* Taan. 23b הִתְיַפְּיִי חנה Hannah, grow handsome, ונִתְיַפַּתָּה Ms. M. (ed. פָּת . . .) and she did &c.—2) *to be praised.* Gen. R. s. 59 נִתְיַפַּרְתָּ וכ׳ thou (Abraham) hast been praised among the angels &c.

יָפוֹ (b. h.) pr. n. pl. *Japho (Joppa),* the harbor of Jerusalem. Pirké d'R. El. ch. X. Yalk. Is. 334 עד שיחיה דו׳ to the excavations of the harbor of J.; Cant. R. to VII, 5 ריפע (corr. acc.); v. יָקַב. Ex. R. s. 43 ר׳חייא . . . דו׳ (some ed. דְיָפוֹא) R. Ḥ. . . of J.

יֹפִי, יְפִי m. (יָפָה) *excellence, distinction.* Tanḥ. Ḥayé 1 (ref. to יפיפית, Ps. XLV, 3) אי זה חד׳ שלי where is my prerogative (of age)?

יַפַּח m. (נפח) *blowing up* (of cheeks). Snh. 18b (as a rule for appointing the Spring month, v. אָבִיב אם) קידום . . ר׳ בלועך נפיק לקיבליה וכ׳ (Ms. M. רפח מלועך, corr. acc.; oth. Var. v. Rabb. D. S. a. l. note) when the East wind is ever so strong, and a blow out of thy cheek goes out to meet it (i. e. if a person feels the warmth of thy breath blown against the East wind),—such is Adar (and no Adar Sheni is to be intercalated); Y. ib. I, 18c bot. פה בלועה יפיק וכ׳ (read: פח בלועך); Y. R. Hash. I, 58b top פוח לוחיך ופוק וכ׳ blow up thy cheek &c.

יְפִיוּת f. (יָפֶה) *beauty, excellence.* Meg. 9b (ref. to Gen. IX, 27) יְפִיוּתוֹ של יפת תהא וכ׳ (not יהא, v. Rabb. D. S. a. l. note) the beauty of Japheth (Greek language) shall reside in the tents of Shem (ref. to the Greek Bible translation); Yalk. Gen. 61 יוֹפְיוּתוֹ.

יְפַיְפֵּה (b. h.; Pealal of יפה) *to be beautiful, distinguished.* Y. Meg. I, 71c top יְפַיְפִיתָ מבני אדם (Ps. XLV, 3, applied to Aquila, the translator of the Bible into Greek; cmp. preced.) thou art distinguished among the sons of man.

יְפַיְפוּת f. (v. preced.) *beauty, distinction.* Cant. R. to IV, 4 (play on תִּלְפִּיּוֹת, ib.) אני הוא שעשיתיו תל . . . ר׳ וכ׳ I made it (the Temple) a ruin in this world, and I shall make it a beauty in the future (some ed. דְיַפְיִפִית).

יְפֵיפִי m., **יְפֵיפִיָּה** f. (b. h. יָפֶה־פִּיָּה; preced. wds.) *very fine, choice.* Pes. 6b גְּלוּסְקָא Ms. M. a. Ar. (ed. יפה) ר׳ v. גְּלוּסְקָא.

יְפִיפִיָּה pr. n. (v. preced.) *Yefifyah, (Divine Beauty),* name of an angel. Targ. Y. Deut. XXXIV, 6 (cmp. יוֹפִיאֵל).

יָפֵךְ, v. אָפֵךְ.

יָפַע (b. h.; cmp. יָפֶה), *Hif.* הוֹפִיעַ 1) *to join, arrive* (cmp. אָתָא), *to come forth, appear.* Gen. R. s. 12 כל א׳ וא׳ ח׳ בזמנו each (part of creation) came forth in its due time (though all were created at once).—2) *to bring, transfer.* B. Kam. 38a (ref. to Deut. XXXIII, 2) מפארן ה׳ מטמונם וכ׳ from (what occurred at) Paran (the gentiles refusing to receive the Law) he (the Lord) transferred their wealth to Israel.—3) *to bring about, bring to light, reveal.* Gen. R. s. 90; Yalk. ib. 148 (play on צְפוּנוֹת חוֹפִיעַ) צְפוּנוֹת חוֹפִיעַ ונֶחוֹת וכ׳ he reveals secrets, and it is easy to him to tell them; צְפוּנוֹת חוֹפִיעַ בדעת מנרש וכ׳ he brings secret things to light through his intelligence; with them he sets mankind at ease. Macc. 23b; Gen. R. s. 85 בג׳ מקומות ח׳ רוה״ק on three occasions did the holy spirit reveal (the true state of affairs); (oth. opin. v. פּוּעַ). Koh. R. to VII, 1 (play on פועה, Ex. I, 15) שהוֹפִיעָה את מעשה אחיה she (Miriam) brought about what happened to her brother (she was the cause of Moses' peculiar career).—4) *to lift up, raise.* Ex. R. s. 1 (play on פועה, v. supra) שהוֹפִיעָה את ישראל ח׳ פנים כנגד וכ׳ she (Miriam) lifted Israel up to God.—ח׳ פנים כנגד *to lift one's face up against, to have the courage to rebuke.* Ib. שהוֹפִיעָה פ׳ . . וזקפה וכ׳ she lifted her face up against Pharaoh and turned her nose up against him (in angry rebuke). Ib. שה׳ פ׳ כנגד אביה she dared to reprove her father. Y. B. Kam. IV, 4b top.

יְפַע ch. same, *to appear, rise.* Targ. Job III, 4 חֵיפַע (חֵירַע; h. text תּוֹפַע).

Af. אוֹפַע 1) same. Ib. X, 3 אוֹפַעְתָּ thou appearest (approving, h. text הופעת). Targ. Ps. LXXX, 2. Ib. XCIV, 1.—2) *to send forth.* Targ. Job XXXVII, 15.

יֶפֶת (b. h.) pr. n. m. *Japheth,* one of the sons of Noah, progenitor of the Aryan races (Greeks, Persians &c.). Gen. R. s. 36 (ref. to Gen. IX, 27) זה כורש that is Cyrus (the Persians). Ib. יהיו . . . בלשונו של ר׳ the words of the Law shall be recited in the language of J. (Greek). Pesik. R. s. 35 כורש . . . שהוא מזרעו של ר׳ Cyrus . . . who is a descendant of J. Meg. 9b, v. יְפִיוּת; a. fr.

יִפְתָּח (b. h.) pr. n. m. *Jephthah*, the Judge. R. Hash. 25b ר׳ בדורו כשמואל וכו׳ the authority of a J. in his days must be respected as that of a Samuel in his; Tosef. ib. II (I), 3 ברית דינו של ר׳. Gen. R. s. 60; a. fr.

יָצָא (b. h.) 1) *to go forth; to rise* (of the sun); *to go out.* Gen. R. s. 39 אֵצֵא וירהו וכו׳ I shall leave (my father's house), and they may desecrate &c. Ib. לו ר׳ מונימטון a medal was issued in his memory, v. מוֹנִימְטוֹן. Ib. s. 6 בשעה שהוא יוצא when he (the sun) rises; בשעה שהיא יוֹצֵאת when she (the moon) rises. Snh. 52a ארור שיָצְאוּ זו מחלציו (v. Rabb. D. S. a. l. note) cursed is he from whose loins this woman went forth.—Sabb. V, 1 יוֹצְאָה ... במה what is an animal permitted to wear on going out (on the Sabbath)? Ib. VI, 1 לא תֵצֵא וכו׳ a woman must not wear on going out &c.; a. v. fr.—2) *to end; to go to the end of, to live through.* Y. Ber. VIII, 12b bot. כיון שיָצְאַת שבת when the Sabbath ended. Y. Shebi. VI, 36c top אינו יוצא שבחו ולא יָ׳ וכו׳ he shall not live to the end of this week, and he did not arrive at the end of the week before he was dead; (Erub. 63a הוצרא שנתו, v. infra); a. e.—3) *to be expended.* Num. R. s. 14, end, v. חוֹצָאָה.—4) *to be excluded; exempt*; (rarely) *to exclude, deduct.* Y. Ned. II, beg. 37b ר׳ דבר של אסור this is to exclude a vow concerning a forbidden act; Bab. ib. 17a ר׳ נשבע לבטל וכו׳ this excludes the case of one who makes oath that he will disregard a law. Y. Yeb. I, 2c top אשר תלד יָצָתָה זו וכו׳ 'whom she may bear' (Deut. XXV, 6), herewith is excluded she (the אֲיֵילוֹנִית) who &c.; a. v. fr.—Y. Ḥag. I, 76c top צֵא מהם שני ימים deduct from them two days; ib. צא שבת מהם deduct the Sabbath day.—Esp. idiomatic uses: a) ר׳ לחירות, ר׳ בן חוריין, or only ר׳ *to be freed.* Peah III, 8; Gitt. 42a. Kidd. 24a יוצא בשן וכו׳ he is freed, when his master caused his loss of a tooth or an eye; a. v. fr.—b) (of a wife) *to be sent away, to be divorced.* Keth. VII, 6 ואלו יוֹצְאוֹת שלא בכתובה the following wives have to leave without receiving their K'thubah. Ib. 7 תֵּצֵא she must leave. Ib. X, 5; a. v. fr.—c) ר׳ ידי (or מִידֵי) *to go out of the power of; to be released; to do justice to, be justified before.* Shek. III, 2 ... לפי שאדם צריך לָצֵאת ידי הבריות because man must appear justified before men as well as before God; Ex. R. s. 51; a. fr.—ר׳ ידי חובתו, or ר׳ *to comply with the requirements of the law.* Ber. 8b. Ib. II, 1 אם כיון לבו ר׳ if he read with attention, he has done his duty (which requires the reading of the Sh'ma). Y. Shek. III, 47b bot. מהו לצאת וכו׳ is the law complied with when one uses wine &c.?—Mekh. Bo, Pisha, s. 6; a. v. fr.—Gen. R. s. 39 לא יָצָאתָה ידי השבועה thou hast not redeemed thy oath; ib. s. 49; Lev. R. s. 10, beg.—Makhsh. VI, 5; Tosef. Toh. X, 3 ר׳ מידי שמן, v. מוֹחֵל.—d) ר׳ מן הכלל or ר׳ מידי פשוטו, v. מְקֻרָא *to be taken out of the general rule, to be specified* (although being implied in the general rule). Sifra, introd. כל דבר שהיה בכלל וי׳ ... לא ללמד על עצמו ר׳ וכו׳ whatever would have been implied in the general law and yet is specified again (in the Biblical text) in order to teach (something not mentioned before), has been specified not only to teach something new concerning the specific case, but to teach it concerning the whole class. Ib. ר׳ לטעון, v. טָעַן I. Tem. I, 6 ולמה ר׳ and for what purpose are tithes especially mentioned (Lev. XXVII, 30, sq.)?; a. fr.—e) כַּיּוֹצֵא ב־ *like that which passes with it* (in the same class), *similar; in a similar way.* Pes. III, 2 אם יש כו׳ בו שהחמיץ if there is a similar dough (started simultaneously with the one in question) which has begun to ferment. Ber. 59b, sq. ואין לו כו׳ בו when he has no house like it; כו׳ בהם garments like them. Zeb. V, 6 חמורים מהם כו׳ בהם what is taken of them for the priest, is like them (subject to the same laws). M. Kat. 16b כו׳ בדבר אתה אומר וכו׳ in a similar way (as something coming under the same category) you read &c. Sifré Num. 32; a. v. fr.—f) ר׳ שכרו בהפסדו its benefit *is lost* in its disadvantage; i. e. benefit and disadvantage are counterbalanced. Ab. V, 11, sq.—g) (euphem.) *to retire for human needs* (v. Toh. X, 2). Ber. 62a השכם וצא וכו׳ go out early in the morning &c. Ex. R. s. 9 ואינו יוצא לנקביו and has no human needs. Ib. לא היה יוצא אלא וכו׳ he used to go out only to the water (to make believe he was a superhuman being); a. fr.—h) *to be proved, identified.* Keth. II, 3 היה כתב ידם יוצא ממקום אחר if their signature can be identified otherwise (than by their own declaration); a. e.

Hif. הוֹצִיא 1) *to take out, to lead forth, bring forth; to release, discharge, send off.* Ber. VI, 1 before eating bread one says, המוציא לחם וכו׳ (blessed be thou, O Lord) who hast brought forth bread out of the earth (v. ib. 38a as to המוציא or מוציא); ib. 37b; a. fr.—Ab. Zar. 41b, a. fr. אין ספק מוציא וכו׳, v. וַהֲרֵי. B. Mets. 37b לא זו הדרך מוֹצִיאָתוֹ מידי עבירה עד וכו׳ this is not the way that relieves him from sin (this is no full atonement), (he is not relieved) until he pays &c.; Yeb. XV, 7. Ib. 6, sq. אין זו דרך מוֹצִיאָתָהּ וכו׳ she is not relieved from the possibility of sin, unless she is not permitted to marry again and forbidden to partake of T'rumah.—Ib. 36b יוֹצִיא (מוֹצִיאָהּ) בגט he dismisses her with a letter of divorce. Ib. ואם נשא יוציא and if he married her (against the law), he must dismiss her (divorce her); a. fr.—Ab. II, 11, a. fr. מוֹצִיאִין את האדם מן העולם take a man out of the world, i. e. cause him to lose the true enjoyment of life.—2) *to exclude.* Y. Yeb. I, 2c top איילונית מטעם אחר הוֹצֵאתָהּ the *aylonith* thou dost (the law does) exclude for another reason (v. supra). Num. R. s. 14, end אוֹצִיא את ישראל let me exclude the Israelites, א׳ את הזקנים the elders; a. fr.—להוֹצִיא (= ch. לאפוקי, v. אַפֵּק, or למעוטי, v. מעט) *to the exclusion of.* Succ. 28a; Kidd. 34a האזרח לה׳ את הנשים 'the native' (Lev. XXIII, 42) intimates the exemption of women (from the duty of dwelling in booths); a. v. fr.—3) *to lead to the end, to live through.* Erub. 63a, v. supra.—4) *to produce, present.* Keth. XIII, 8 המוציא שטר חוב ... והלה ה׳ וכו׳ if one produces a note of indebtedness against his neighbor, and the latter produces evidence that the claimant sold him a field (and paid him, which he would not have done, if he had a claim). Ib. 9. Ib. IX, 9 הוֹצִיאָה גט if she produces a letter of divorce; a. v. fr.—5) *to spend, lay out.* Ib. VIII, 5, v. חוֹצָאָה; a. fr.—Esp. idiomatic uses: a) ה׳ ידי חובה or ה׳ (v. supra) *to be the instrument of a person's complying with the law*, e. g. to read a prayer and thus cause the listener to perform his duty as though he read it himself; *to act in another's behalf effectively.* R. Hash. III, 5 אין מוֹצִיאִין את הרבים ידי חובתן they cannot act (blow the Shofar) in behalf of the

assembled congregation. Ib. 29[a] אע״פ שיצא מוציא although he has done his duty (has read the prayer for himself), he may act in behalf of others. Ib. ולעצמו מוציא and can he (the half-slave and half-freedman) act in his own behalf?; a. fr.—b) *to collect, to claim.* Keth. VIII, 1 הבעל מוציא מיד הלקוחות the husband can reclaim the property from those who bought it. B. Kam. III, 11 המוציא מחבירו עליו הראייה the claimant must produce evidence; a. v. fr.—c) *to utter.* Arakh. 5[a], a. fr. אין אדם מוציא דבריו לבטלה no man utters his words for no purpose (he must have meant something).—ח׳ לעז *to slander, discredit.* Sabb. 97[a], a. fr., v. לַעַז.—d) *to carry an object* (on the Sabbath) *out of a private to a public place,* or *from one private place to another,* v. רְשׁוּת. Sabb. VII, 2, sq.; a. fr.—e) *to secrete.* Sifré Num. 88 יש לך ... שאין מוציא וכ׳ is there a woman-born being that does not discharge the food he eats?; a. e.—f) ח׳ שבת *to dismiss the Sabbath with prayer,* opp. הכניס. Sabb. 118[b] מוֹצִיאֵי שבת וכ׳ those who dismiss the Sabbath at Sepphoris.

יְצָא ch. *to end,* only in *Shaf.* שֶׁיְּצָא q. v.

יְצֵאת, B. Kam. 100[b] Mish.; ib. 102[a] ח׳ read: חִיצְיָאָה or הַחוֹצָאָה. Gen. R. s. 98 דבירת ר׳, v. יָצָק.

יָצַב (b.h.) *to stand, be erect.*—Denom. יְצִיבָה.—V. נָצַב. *Hithpa.* **הִתְיַצֵּב** *to place one's self; to be firm.* Cant. R. to I, 1 (ref. to Prov. XXII, 29) מִתְיַצְּבִים בתורה they are firm in the Law. Pesik. R. s. 6 (ref. to Prov. l. c.) בל יִתְיַצֵּב לפני פרעה וכ׳ he will not place himself (praying) before Pharaoh, the benighted (v. חָשׁוּךְ); Cant. R. l. c. לפני מלכי תורה יתיצב he will be placed before (ranked as the foremost of) the kings of the Law; Koh. R. to I, 1 לפני מלאכים יתי׳ he will be ranked before angels; a. e.

יְצַב ch. same; Pa. יַצֵּב *to establish.* [Dan. VII, 19 *to ascertain.*] Targ. I Chr. IV, 23.—V. נְצַב.

יְצָהָר I m. (b. h.; צהר) *oil.* Sifré Deut. 42. Snh. 24[a] (ref. to Zech. IV, 14) ר׳ אלו ת״ח שמשמינים וכ׳ Ms. M. (ed. שנוחים) כשמן . ׳. 'sons of oil', those are the Palestinean scholars who oil (smoothe) one another in their discussions; Yalk. Zech. 579.

יְצָהָר II (b. h.) pr. n. m. *Izhar,* father of Korah. Snh. 109[b] בן ר׳ שהרתית ... כצהרים 'the son of I.', for he made the world as hot to himself as noon-heat.

יְצוּל* m. (יצל; cmp. אֵצֶל; v. Wetzst. in Levy Talm. Dict. s. v. כורך) *the cross-piece* or *handle* of a plough. Kel. XXI, 2.

יְצוּעַ m. (b. h.; יָצַע) *spreading, bed-mattress, couch.* Gen. R. s. 98 (play on פֻּחָז, Gen. XLIX, 4) פרקת עול חלצת יצועי זעכ׳ thou hast thrown off the yoke (restraint), thou hast desecrated my couch, thy passion within thee was agitated. Sabb. 55[b] (ref. to Gen. l. c.) א״ת יְצוּעַי אלא יְצוּעֶיהָ (missing in Ms. M., v. Rabb. D. S. a. l. note) read not 'my couch' but 'my couches'.—*Pl.* יְצוּעִים, יְצוּעֶיהָ. Gen. R. l. c. קלקל את חי׳ he disgraced his father's couches. Tosef. B. Bath. III, 1 חיצעין ed. Zuck. (Var. חיצעים); Y. ib. IV, 14[c] bot. יְצוּ׳ the mattresses in the press (for the laborers or watchmen). Tosef. ib. IV, 1 יְצֵי׳; Y. ib. V, beg. 15[c] יְצוּ׳ the mattresses on board of ships.

יָצוֹק, v. יָצַק.

יָצוּר, v. יָצַר.

יִצְחָק (b. h.) pr. n. m. *Isaac,* 1) son of Abraham. Ber. 26[b]; Num. R. s. 2 ר׳ קבע וכ׳ I. introduced the afternoon prayer (Minḥah). Gen. R. s. 19; a. v. fr.—R. Hash. 16[a], a. fr. עקידת ר׳ the intended offering up of Isaac.—אפרו של ר׳, v. אֶפֶר.—2) R. I., a. Tannai. Succ. 25[b]; Sifré Num. 68. Macc. 13[b]; a. fr. (v. Fr. Darkhé Mish. p. 203).—3) name of many Amoraim, esp. a) R. I. Roba or Rabbah (the Elder). Y. Maas. Sh. V, beg. 55[d]. Y. Ber. V, 9[b] bot. Bab. ib. 33[b] ר׳ ר׳ בר אבדימי; a. fr.—b) mate of R. Imi. Y. Kil. III, beg. 28[c]; a. fr.—Taan. 5[b]; Meg. 15[a]; a. fr.—c) R. I. of Magdala. B. Mets. 25[a]. Sabb. 139[a]. Yoma 81[b].—4) I. Saḥorą (the merchant). Y. Ber. IV, 7[c] bot.; Y. Taan.; IV, 67[c] bot.—V. Fr. M'bo, p. 105[b] sq.

יְצִיאָה f. (יָצָא) 1) *going out, departure; separation.* Midd. I, 3 משמשין כניס׳ וי׳ used for entrance and exit. Ber. IX, 4. Ib. I, 5 מזכירין יְצִיאַת מצרים we must recite (the section alluding to) the exodus from Egypt (Num. XV, 37—41). Ib. 12[b]; a. fr.—Kidd. 5[a], v. חֲוָיָה.—יציאת נשמה the separation of the soul from the body, *death.* M. Kat. 25[a]. Ib. 28[b] bot.; a. fr.—B. Mets. 107[a] יְצִיאָתְךָ מן העולם thy departure from this world.—Pesik. R. s. 26 לעולם ... יְצִיאָתוֹ when Jeremiah was born; a. v. fr.—*Pl.* יְצִיאוֹת. Ex. R. s. 1 שתי ר׳ יצא וכ׳ twice did Moses go out &c.; a. e.—2) *expense, ready money for expense.* Gen. R. s. 11 ברכו בי׳ He blessed the Sabbath day by providing for its additional expense; Yalk. Gen. 16 בִּיצִיאָתוֹ. Gen. R. l. c. מפני ח׳ (he blessed the Sabbath) on account of its expensiveness (Yalk. l. c. מפני הוצאה). Ib. s. 39 ממעטת את חי׳ (travelling) reduces a person's means; Num. R. s. 11. Ib. שלא תמעט ... את חי׳ that travelling may not reduce thy means; Midr. Till. to Ps. XXIII. B. Kam. IX, 4 (100[b]); ib. 102[b] הוציאה (corr. acc.), v. הוֹצָאָה; a. fr.—*Pl.* as ab. Cant. R. to VII, 3 משמוציא יְצִיאוֹתָיו after having made all his expenses (for the wedding); Midr. Till. to Ps. II. Lam. R. to IV, 2 עושה שלחנות יותר מן חי׳ made the outfit of the tables for the wedding feast more expensive than the costs (of the domestic arrangements). Ex. R. s. 9; Esth. R. to I, 4, a. e. מיני ר׳ הראה להם he showed them various expensive dishes; a. fr.—3) *rise of the sun.* Y. Ber. I, 2[c] top; a. e.—4) *the carrying* (on the Sabbath) *of an object from private to public ground* &c.—*Pl.* as ab. Sabb. I, 1; a. fr., v. הוֹצָאָה.—5) *discharge of the bowels.* Ber. 62[b]; a. e.

יְצִיב m. (יָצַב) *firm, irrefutable.*—אמת ויי׳ *true and irrefutable,* name of a prayer after Sh'ma in the morning and evening prayers. Ber. II, 2 בין ויאמר לאמת ויי׳ between *vayomer* (Num. XV, 37—41) and *ĕmeth v'yatsib.* Y. ib. I, 2[d] bot. א׳ ויי׳ של שחריה the *ĕmeth v'yatsib* of the morning prayer, contrad. to אמת ויי׳ of the night prayer (which, in the Babylonian liturgy, begins אמת ואמונה, Ber. 12[a]).

יְצִיבָא, יַצִּיב ch. same, 1) *firmly planted,* v. נְצַב.

Targ. Ps. XXXVII, 35 (h. text אזרח). Targ. Zech. XIV, 9. —2) (cmp. אֶזְרָח) *native, citizen.* Targ. Ps. LXXXVIII, 1 (h. text אזרחי). Targ. O. Ex. XII, 19 (ed. Berl. *pl.*); a. fr. —Yoma 47[a], a. e. בארעא ר', v. גִּיּוֹר.—[Lev. R. s. 9 יצירא, read: ילפא, v. יְלִיף.]—*Pl.* יַצִּירֵי, יַצִּירַיָּא. Targ. O. Lev. XVI, 29. Targ. Y. Ex. l. c.; a. e.

יְצִירָה f. (יָצַב) *standing, use of the verb* יצב. Mekh. B'shall., Shirah, s. 10 אין ר' אלא נבואה the verb יצב expresses (readiness for) prophecy; v. הִתְיַצְּבָה.

יְצִירִין, v. יְצִירִין.

יָצַע I m. *mattress*, v. יָצוּעַ.

יָצַע II f. (b. h. יצוע K'ri; יָצַע) *extension, wing* of a building. B. Bath. IV, 1 (61[a]), v. אַפְתָּא II, a. בִּרְקָא III. Pes. 8[a]. Erub. 102[b] ר' ושל and the door-pin of an extension. Tosef. Neg. VI, 5.

יְצִיף, v. יָצַף.

יְצִיצִין, **יְצִיצִין**, Targ. Ps. CXXXIX, 9 some ed., v. צְצִיצָתָא.

יְצִיקָה f. (יָצַק) *casting* (metal), *pouring* (oil). Y. Ber. I, 2[d] top; Yalk. Gen. 19 נראין כבשעת יְצִיקָתָן they (the heavens) look (as bright) as at the time they were cast. Men. VI, 3 (74[b]) ר' ובלילה the pouring of oil (on the flour, Lev. II, 1) and the mixing. Hor. 12[a]; Kerith 5[b], contrad. to מְשִׁיחָה; a. fr.—*Pl.* יְצִיקוֹת. Tosef. Dem. II, 7; Men. 18[b]; Ḥull. 132[b].

יְצִיר (**יְצוּר**) m. (יָצַר) 1) *creature, creation.* Gen. R. s. 9 (ref. to I Chr. XXVIII, 9) קודם עד שלא נולד יצור וכ' ere yet a human creature is formed, his thought is revealed before thee; Midr. Sam. ch. V; Yalk. Chr. 1080 יצירי. Pesik. R. s. 47 האדם ר' כפיי Adam, the formation of my hands; Koh. R. to III, 11 ר' כפי. Keth. 8[a] כשמחך יְצִירְךָ וכ' as thou didst rejoice thy creature (Adam) in the garden &c.—*Pl.* יְצִירִים, (יצוי). Pesik. R. s. 26 אחד מארבעה יצורי . . . one of the four persons that are called divine creations (concerning whom the verb יצר is used in the Scriptures); Yalk. Jer. 262 יצורי.—2) v. יְצִירִין.

יְצִירָה f. (preced.) 1) *formation, creation; nature.* Yoma 85[a] לענין ר' as regards the stages of embryonic formation. Lev. R. s. 14, beg. כשם שיְצִירָתוֹ של אדם וכ' as well as the creation of man took place after that of the animals, so is the law concerning man (Lev. XII—XV) issued after that concerning animals (ib. XI). Ib. יְצִירַת הוולד the formation (development) of the embryo.—Sot. 2[a]; Snh. 22[a] ארבעים יום קודם ר' הוי' וכ' forty days before the embryo is formed, a divine voice goes forth &c. Nidd. 22[b] דנין ר' מי' we may draw an analogy between animals concerning whose formation the verb יצר is used (contrad. to ברא). Keth. 8[a] חדא ר' חואי there was one act of formation for Adam und Eve (male and female persons combined, v. Erub. 18[a]); a. fr.—*Pl.* יְצִירוֹת. Ib. שתי ר' חואי there were two different formations. Gen. R. s. 14 (ref. to ויוצר with two י, Gen. II, 7) שתי ר' וכ' two formations, one referring to Adam, the other to Eve; יצירה לשבעה וכ' there is a viable birth at seven months, and one at nine months. Ib. שתי ר' יצירה מן התחתונים וכ' two creations, one partaking of the nature of earthly creatures, the other of heavenly beings. Y. Yeb. II, 5[c] bot.—2) ר' or בית הר' (v. יוֹצֵר) *potter's workshop.* Tosef. Kel. B. Kam. III, 8.—Y. B. Mets. VIII, end, 11[d] בית הדוצרה (corr. acc.); Tosef. ib. VIII, 27 וי' אין פחות וכ' ed. Zuck. (Var. וצירה) a pottery is rented on no less than twelve months' notice.

יְצִירִין* m. pl. (יָצַר) (probably) *moulds* for pressed raisins or olives. Tosef. B. Bath. III, 2 יצירי ed. Zuck. (Var. ריצי', quot. in comment. to B. Bath. 67[b] יְצָרִים); B. Bath. l. c. נסרים (v. Rabb. D. S. a. l. note 8); Y. ib. IV, 14[c] אֲסוּרִין.

יָצַע (b. h.; cmp. יָצָא) *to spread, unfold.* Denom. יָצוּעַ, יְצִיעַ, יָצַע.

Hif. הִצְיִיעַ *to spread, to prepare the* יְצוּעַ, *lay out the mattresses* &c.; *to unfold, to arrange.* Sabb. XV, 3 ומַצְנִיעִין את המטות וכ' and one is permitted to rearrange the couches, after being used on the Sabbath night, for use during the Sabbath day. Keth. 67[b] מציעין לו מטה they (the guardians of the poor) procure for him the requirements for a couch. Men. 44[a] הִצִּיעָה לו ז' וכ' she arranged for him seven couches. Gitt. 56[b] ה' ס"ת he spread a scroll of the Law (to lie upon it); Num. R. s. 18, end; Tanḥ. Ḥuck. 1; a. fr.—Mekh. B'shall., Vayhi, s. 1 ומציעין בהמתם לצאת and putting spreadings upon (saddling) their animals &c.—Tosef. Ber. II, 12 ובלבד שלא יַצִּיעַ את המשנה but he must not arrange (lay before them the full text of) the Mishnah; Y. ib. III, 6[c] bot.; Bab. ib. 22[a].—Part. pass. מוּצָע, f. מוּצַעַת. Y. Ḥag. II, 77[a] bot., v. טְרִיקְלִין. Arakh. VI, 3 מטה מו' a spread couch (supplied with all necessaries). Pesik. Ekhah, p. 122[b] ומצאה מוצעת וכ' and found it (the garment) spread over his couch; Yalk. Is. 258 ומצאו מוצע (corr. acc.).

יְצַע ch., *Af.* אַצַּע, *Pa.* יַצַּע same. Targ. Y. Deut. XXXIV, 6.—Part. pass. מְיַצַּע. Targ. Y. Ex. XXIV, 10 (ed. Amst. מְיַצַּע; of a folding stool). Targ. Y. Num. XXIV, 5 (of the Tabernacle.

יְצָעִים, **יְצָעִין**, v. יָצוּעַ.

יָצָף* pr. n. m. *Yatsaf.* Y. Taan. IV, 68[a] bot. בן ר' מן דאסף Ben Y. is of the family of Asaph; Gen. R. s. 98 דבית יצאה וכ' those of the house of Y. &c.

יָצַף (v. צוּף) [*to flow, melt,*] *to be troubled, afraid* (cmp. דאג, דאב).

Pi. יִצֵּף *to trouble, discourage.* Tanḥ. ed. Bub. Vayera 48 (quoted in 'Rashi' to Gen. R. s. 56) [read:] הוא בא לְיַצֵּף אותך אבל הקב"ה יְיַצֵּף לנו וכ' he (Satan) comes to discourage thee, but the Lord will look out (v. צָפָה) for us, as it is said, God will see &c. (Gen. XXII, 8); (Tanḥ. Vayera 22 אל תשגיח עליו שאינו בא אלא ליעף לנו, prob. to be read: לְיַצֵּף); Pesik. R. s. 40 לְיַי לך.

יְצִיף, **יְצֵיף**, ch. same, *to be afraid* (h. דָּאַג). Targ. Is. LVII, 11 יתמן יְצַיפְתְּ (Buxt. יְצַפְתְּ) of whom wast thou afraid?—Targ. I Sam. IX, 5 ויְצִיף ed. Lag. (some ed. ויְצַיף); ib. X, 2. Targ. Jer. XLII, 16. Ib. XXXVIII, 19.

Pa. יַצֵּת, יְצַת same. Targ. Jer. XXXI, 11 (h. text דאב).—Y. Taan. II, 65[b] top נפח צפונה יַצֵּת לבניך (read לְלִבְנֵיךְ or לִבְנִינֵיךְ) when the northern wind blows, be anxious for thy bricks (thy buildings). Gen. R. s. 56 יצת להדהוא גברא וכ׳ beware of that man (Satan), v. גְּעַר.

Ithpe. אִתְיְצַתְּ *to trouble one's self.* Targ. Ps. XXXVIII, 19 (ed. Lag. אִתְיַצַּתְּ; h. text אדאג).

יִיצִ׳, וִיצִ׳, וְצָפָא, יְצַף m. (preced.; cmp. אֲצַפָּא) *care, trouble.*—Targ. Josh. XXII, 24 מיו׳ ed. Lag. (oth. ed. מִיו׳; h. text מדאגה). Targ. Jer. XLIX, 23. Ib. XXXI, 24 נְפַשׁ י׳ troubled soul (h. text דאבה). Targ. I Sam. XXV, 31 (ed. Wil. יְצָפָא) *regret* (h. text פוקה). Targ. Ez. IV, 16.

יָצַק (b. h.; cmp. זקק) *to pour, cast.* Zeb. 112[b]; Snh. 82[b] הילוֹצֵק a non-priest who pours oil, v. יְצִיקָה. Ib. 83[a] אזהרה ליוצק וכ׳ where in the Scriptures is the warning for the non-priest not to pour oil &c.?—Men. III, 2; a. fr.—*Part. pass.* יָצוּק (or מָצוּק fr. מָצַק) *cast*, a poetic expression for *mortal*, opp. to angel.—*Pl.* יְצוּקִים (מְצוּקִים). Y. Kil. IX, 32[b] top; Y. Keth. XII, 35[a] י׳; Keth. 104[a] מ׳, a. e., v. אֶרְאֶל.

Hif. הֵצִיק same. Hor. 12[a] מַצִּיקִין לו על ראשו Ms. M. (ed. מוֹצְקִין שמן, v. מָצַק) they pour oil upon his head; Kerith. 5[b] מַצִּיק לו שמן וכ׳ Yalk. Gen. 19 בו״ד מַצִּיק וכ׳ (Gen. R. s. 12 מוֹצֵק) a human being casts a lens, v. בּוּלָס.

Hof. הוּצַק *to be poured, cast.* Snh. 92[b] יוּצַק זהב רותח וכ׳ may hot gold be poured into the mouth &c.; Yalk. Dan. 1062 סיד רותח י׳.—*Part.* מוּצָק a) *cast (metal), bright.* Y. Ber. I, 2[d] top (ref. to כראי מוצק, Job XXXVII, 18) כראי מ׳ בכל שעה וכ׳ 'like a cast metal mirror', at all times the heavens look as bright &c., v. יְצִיקָה; Yalk. Gen. 19; Gen. R. s. 12, end.—b) (cmp. זקק) *well-joined, firm* (cmp. II Sam. XV, 24; =מוצג). Yalk. Kings 185 (ref. to I Kings VII, 23) זה הכיור שהוא מ׳ the basin is typical of the world which is called *mutsak* (firm), as we read &c. (Job XXXVIII, 38). Y. Ber. I, 2[c] bot. (ref. to Job XXXVII, 18, v. supra) you might think that the heavens become lax, . . . ת״ל כראי מוּצָקִים therefore it is said . . . ., at all times they appear firmly joined.

Nif. נִיצוֹק, נִיצּוֹק q. v.

יָצַר (b. h.; cmp. צרר) *to turn, shape, form.* Keth. 8[a] (marriage benediction) אשר י׳ את וכ׳ who hast formed man in thine image. Ber. 58[b] (prayer in a burial place) אשר י׳ אתכם וכ׳ who created you in justice &c.; a. fr.—Part. יוֹצֵר (as noun, v. יוֹצֵר). Ib. 11[b] (in the morning prayer) י׳ אור בורא וכ׳ who didst form light and create darkness.—יוֹצֵר אוֹר or יוֹצֵר name of one of the benedictions preceding the reading of the morning Sh'ma. Ib.; ib. 12[a]; a. fr.

Nif. נוֹצַר *to be formed, created; to be fully developed.* Gen. R. s. 9 קודם עד שלא נוֹצְרָה מחשבה וכ׳ ere yet a thought is formed in the heart of man &c. Ib. נ׳ יצור . . . קודם, v. יְצִיר. Ab. II, 8 לכך נוֹצַרְתָּ for that purpose (of studying) thou hast been created. Ib. IV, 22. Gen. R. s. 14, beg.; Y. Yeb. IV, 5[d] top נ׳ לשבעה if the embryo was fully developed at seven months, contrad. to נולד, v. יָלַד. Yoma 85[a]; Sot. 45[b] מהיכן התחיל נ׳ from where does the formation of the embryo start?; a. fr.—V. צוּר.

יְצַר ch. same. Targ. Am. IV, 13 הִיצַר (some ed. הִדָּצַר), v. צוּר.

Ithpa. אִיתְצַר *to be created, formed.* Yoma 85[a]; Sot. 45[b] מצריעתיה מיתצר the formation of the embryo starts from the central portion of the body.

יֵצֶר m. (b. h.; preced.) [*shape, formation*, whence] (v. Gen. VI, 5) =י׳ מחשבות *the formation of thoughts, bent of mind, inclination, desire.*—י׳ הטוב or י׳ טוב (abbr. יה״ט or י״ט) *the good nature* of man, *the inclination to do good;* (personified) *the good genius*; י׳ הרע (abbrev. יצה״ר), also only י׳ *the evil inclination, worldly desires*; (personified) *the tempter.* Ber. 61[a] מִיְּצָרֵי, v. יוֹצֵר. Gen. R. s. 9; Koh. R. to III, 11 אילולי יצה״ר לא בנה וכ׳ but for the worldly desires of man, none would build a house &c. Ab. II, 11 עין הרע ויצה״ר וכ׳ greed, sensual passion and hatred &c. Snh. 103[a]; Yalk. Ps. 842 שלא ישלוט בך יצה״ר that temptation may have no power over thee. Succ. 52[a] . . . לעתיד מביאו ליצה״ר וכ׳ in the days to come the Lord shall bring the Tempter and slaughter him &c. Gen. R. s. 22 מפנק את יִצְרוֹ who indulges the senses. Ib. אם בא יִצְרְךָ להשתחוות לך when thy inclination (Tempter) comes to lead thee to amusement. Cant. R. to VII, 8 י׳ ע״ז the passion for idolatry, י׳ זנות the passion of lust. Ab. IV, 1 הכובש את יצרו who conquers his inclination; a. v. fr. [Yoma 69[b] כובש את יצרו, read with Ms. M. כעסו.]—*Pl.* יְצָרִים. Ber. 61[a] (ref. to ויויצר, Gen. II, 7, v. יְצִירָה) שני י׳ וכ׳ two natures, the good and the evil. Cant. R. l. c. שני י׳ ברא וכ׳ two passions did God create in this world, v. supra. Snh. 105[a] יסרו יצריכם chasten your passions; Yalk. Is. 302.—[יְצִירִים *moulds*, v. יְצִירִין.]

יְצָרָא, יְצַר ch. same. Targ. Gen. VI, 5. Targ. Ps. XIII, 5; a. fr.—Sabb. 156[b] אלמיה יְצָרֵיה, v. אֲלַם. Hag. 16[a] דמצי כייף ליה ליצריה when he can conquer his passion. Kidd. 81[b]; Keth. 51[b] יצר אלבשה, v. לְבַשׁ. Snh. 64[a] הירנו י׳ ד״ז this (lion of fire) is the passion for (tempter to) idolatry. Ib. ניבעי רחמי אף׳ דעבירה let us pray against the sensual desire (the tempter to sexual indulgence); a. fr.

יָצַת (b. h., cmp. יָצָא) [*to break through, spread,*] *to kindle.*

Hif. הַצִּית *to kindle, cause to spread.* Yoma VI, 7 (67[b]) משצית האור ברובן ed. from the time that he (the officiating priest) causes the fire to spread over the major portion of them; [Ms. M. משהצית את האור from the time that thou (whoever it may be) causest &c.; Ms. M. 2 משתּוּצַת האור (Kal, אור fem.) that the fire seizes &c.; Y. ed. משיצת; Ms. L. משיוצת (*Hof.*) when fire has been set; v. Rabb. D. S. a. l. note]. Ib. 68[b] המצית את האור he who kindles (stirs) the fire, contrad. to השורף who attends to the burning of the pieces. Men. 26[b] משחצית בו את האור (Ms. M. משיצית האור, Ms. R. 1 משתיצת); Sot. 15[a] משתיצת האור. Men. l. c. bot. לא משכחת לה שתצית האור וכ׳ (Ms. R. 1 שתיצת; Ms. M. שיצית, v. Rabb. D. S. a. l. note) it is impossible that the fire should have seized the major portion of it (at sunset). Tam. II, 4 שהיו מַצִּיתִין וכ׳ where they set the kindling wood on fire, v. אַלִּיתָא. Ab. Zar. 38[a], v. אַף. Y. B. Kam. II, 3[a] במצית את האור וכ׳ setting fire to each ear

of corn separately. Bab. ib. 22b בשה׳ בגופו וכ׳ when he set fire to the body of the slave; a. fr.

Hof. חוּצַת *to be set to, to be made to spread.* Yoma l. c., v. supra.—Part. מוּצַת. B. Mets, 59a (ref. to Gen. XXXVIII, 25) אי״ת מוצאת אלא מוצת Ar. s. v. אי״ת (=מוצתת, missing in ed. a. Mss.; cmp. Gen. R. s. 85 a. 'Rashi' a. l. מוצת קרי) read not, 'she was carried out', but 'she was about to be burnt'. Num. R. s. 12 (expl. זהב מופז, I Kings X, 18) דומה לגפרית מוצתת באש it looks like sulphur when fire is set to it; Cant. R. to III, 10 מוצצת (corr. acc.).

יָקָא* pr. n. m. *Yaka.* Y. Sabb. VII, 10b ר׳ חנינא בן י׳; (Y. Keth. VII, 31c top אִיקָא). V. יָקַח.

יָקַב (cmp. נקב) *to hollow out.* Cant. R. to VII, 5 (ref. to Zech. XIV, 10) עד היקבים שיקבן מלך מ״ה up to the hollows which the king of kings has caved out; Yalk. Is. 334; v. יָפוּ.

יֶקֶב m. (b. h.; preced.) *excavation, tank.*—*Pl.* יְקָבִים, יְקָבִין. B. Bath. 67b; Tosef. ib. III, 2; Y. ib. IV, 14c bot. tanks of the press. Cant. R. to VII, 5, a. e., v. preced.

יָקַד (b. h.; cmp. נָקַד I) [*to penetrate,*] *to burn; to be on fire.* Yalk. Deut. 808 אתמול יָקְדוּ גְדִישָׁיו (not גדישר) the other day their stacks were on fire.—V. מוּקָד.

Hof. חוּקַד *to be kept burning; to be burnt into.* Ḥull. 115a; Kidd. 56b; Y. Pes. II, beg. 28c (ref. to Deut. XXII, 9) פן תִּקְדַּשׁ פן תּוּקַד אֵשׁ 'lest it may become sacred (forbidden) property', lest a fire must be lighted (for burning it). Part. מוּקָד. Tanḥ. Tsav. 14 האש המ׳ על המזבח וכ׳ the fire entertained on the altar will atone for him. Yalk. Lev. 479, end, v. infra.

Nithpa. נִתּוֹקַד *to burn itself into.* Lev. R. s. 7 (ref. to Lev. VI, 2) it does not say 'the fire of the altar shall be kept burning *on* it, but *in* it, האש היתה מִתּוֹקֶדֶת בו the fire was burning itself into it (the altar); Yalk. l. c. המזבח היה מוּקָד באש the altar was burned into by the fire. Lev. R. l. c. היתה האש מִתּוֹקֶדֶת בו וכ׳ קרוב ... for nearly one hundred and sixteen years was the fire burning itself into it, (and yet) its wood was not consumed &c.

יְקַד, יְקִיד ch. same; also *to set on fire.* Targ. Is. X, 16. Targ. Y. Ex. III, 2 יְקִיד (Var. יְקַיֵּד) being burnt into. Targ. Y. II ib. 3.—Y. Yeb. XV, 15a [read:] ערקתא יקדת וספסלה יקד the strap is on fire (heated) and the bench is on fire. Ib. ערקתא יקדת וכ׳ לא the strap was not heated &c. Cant. R. to III, 4, v. infra. Snh. 33b, v. מוּקָדָא I.

Af. אוֹקִיד, אוֹקַד *to set on fire, burn.* Targ. Lev. VIII, 17. Targ. II Sam. V, 21 (h. text וישאם, v. יָקוֹד); a. fr.—Pesik. Dibré, p. 112b ואי׳ תיכלי׳ he set my Temple on fire. Lam. R. introd., end סליק עפרא יקידא ואוקיד דרעיה glowing dust came up and burnt his arm; Pesik. l. c. p. 114a; Y. Taan. IV, 69b ואי׳ זרעא and burnt the seed. Lam. R. to I, 13 קהתא יקידא אוֹקִידְתָּא thou hast set on fire a burning city (v. טַהַן); Cant. R. to III, 4 דרא יקידא יַקְּדָה (*Pa.*), v. הָרָא I.

Ittaf. אִתּוֹקַד *to be burnt.* Targ. Lev. X, 16. Targ. II Sam. XXIII, 7; a. fr.

Ithpa. אִיתְיַקַּד *to be on fire.* Y. Ḥag. II, 77c top קבריה דרבך א׳ thy teacher's (Elisha's) grave is on fire.

יְקַדָּא, יְקֵדָא, v. יְקִיד׳.

יְקַדְתָּא (יְקָא) (b. h.) pr. n. m., בן י׳ *Ben Yakeh,* an homiletical surname of king Solomon. Num. R. s. 10 בן י׳ שהקיא וכ׳ Solomon is named Ben Yakeh (a son of discharge) for he discharged (abandoned) the words of the Law, like a vessel which is filled in its time and emptied in its time; Koh. R. to I, 1; Cant. R. to I, 1.

יְקוֹד* m. (infin. of יָקַד) *burning, setting on fire.* R. Hash. 22b מאי משמע דהאי משיארן לישנא דר׳ הוא what evidence is there that the word *massiin* (Mish. ib. II, 2) has the meaning of burning (a signal fire)? Answ.: ref. to Targ. II Sam. V, 21, v. יָקַד. [The passage is missing in Mss.; v. Rabb. D. S. a. l. note.]

יְקוֹם, v. יָקַם.

יְקוּם m. (b. h.; v. קוּם) *existence, substance, being.* Koh. R. to VI, 3 מהו הר׳ קיומא what is *hayy'kum* (Gen. VII, 23)? Existence; R. B. says: the inhabited world (v. אִיקוּמֵינֵי); R. El. says, ר׳ זה הממון וכ׳ *y'kum* means property (substance) which makes firm &c.; Gen. R. s. 32. Num. R. s. 18; Pes. 119a; Snh. 110a (ref. to Deut. XI, 6).—*Pl.* יְקוּמִים. Yalk. Gen. 56 נמחו כל הר׳ הירקום (Pirké d'R. El. ch. XXIII collective noun) all beings were swept away.

יְקוּמָא ch. same. Targ. O. Gen. VII, 4; 23. Targ. O. Deut. XI, 6.

יְקוּמִיניד, יְקוּמוּנִי, v. אִיקוּמֵינֵי.

יָקוּשׁ m. (b. h.; יקש) *fowler.* Midr. Prov. to VI, 2 (play on יָקוּשׁ, ib. 5) כדי שלא תעשו קַשׁ וכ׳ (not יעשו) that you might not become straw (fuel) for the fire of Gehenna.

יְקִיד, v. יְקַד.

יְקִידְתָּא, יְקִידָא m., יְקִידְתָּא, יְקִידָא, יְקֵדָא f. *burning,* v. יְקַד.

יְקַדְתָּא, יְקִידְתָּא, יְקֵדָא, יְקֵדְתָּא, יְקִידָא f. (יָקַד) *fireplace, fire; conflagration.* Targ. Am. IV, 11 (ed. Lag. יקידה; some ed. קידא, incorr.). Ib. VI, 10 (h. text מסרפו). Targ. Lev. X, 6 (O. ed. Amst. יוֹקִידְתָּא); a. fr.

יְקִידְתָּא f. h. same. Sabb. 82a לחתות אש מי׳ גדולה to take coals out of a large fire (on the fireplace).

יְקִידוּתָא, יְקִידְתָּא, יְקִידוּ׳ f. (preced. wds.) *burning, consumption.* Targ. Is. XXXIII, 14 יְקִידוּת constr. (ed. Lag. יְקִידַת, constr. of יְקִידְתָּא). Targ. Jer. XXXIV, 5 (ed. Lag. יקידת).

יְקִידְתָּא, יְקִידְתָּא, v. יְקִיד a. יְקַדָּא.

יָקִים (יָקוֹם) (b. h.) *Jakim.* Gen. R. s. 65 end; Midr. Till. to Ps. XI ר׳ איש צרורות J. (Alkimos) of Seroroth, a Hellenist, nephew of R. Jose ben Joezer.

יָקִינְתִּין, יָקִינְטִינוֹן, יָקִינְטִין, v. דְּיָקִ׳.

יַקִּיר m. (b. h.; יָקַר) *weighty, honorable.*—*Pl.* יַקִּירִים. Yoma VI, 4 מיקירי ירושלים some of the nobility of Jerusalem.

יַקִּירָא, יַקִּיר ch, same, 1) *heavy.* Targ. Ps. XXXVIII, 5

(some ed. יקר). Targ. Prov. XXVII, 3.—Targ. O. Ex. IV, 10; VI, 12 ממלל י׳ heavy of speech.—Sabb. 59ª דו׳ when the shoe is too heavy for running.—2) *dear, precious.* Targ. Ps. XXXVI, 8 (ed. Lag. יקר); a. fr.—Y. Kidd. I, 58ᵈ כספא זליל כספא י׳ silver falls or rises in price (copper being the standard) נחשא י׳ וכ׳ it is copper that falls or rises (silver being the standard). Y. Ab. Zar. V, 44ᵈ אין חוה עילויה י׳ if the higher price (paid for Jewish wine) is very great; a. e.—3) *honored, worthy.* Targ. Deut. XXVIII, 58.—Koh. R. to XI, 1 מאומתך וי׳ and worthier than the rest of thy people; a. e.—*Pl.* יַקִּירִי, יַקִּירִין. Targ. Is. XXIII, 8, sq. Targ. Ez. III, 5. Targ. Num. XXII, 15; a. e.—B. Mets. 21ᵇ אגב דיי׳ because they are weighty; a. fr.—*Fem.* יַקִּירְתָּא, יַקִּירָא. Targ. Prov. III, 15. Ib. VI, 26; a. e.—*Pl.* יַקִּירָתָא. Targ. II Chr. XXXII, 27 (ed. Lag. יקרתא). Targ. Is. III, 17 יְקִירַת וכ׳ ed. Lag. (oth. ed. יְקָרַת) the nobles of the daughters &c.

יַקִּירוּ f. (preced.) *dignity.* Koh. R. to XI, 1 את חכים בי׳ דבריותא (some ed. יקרי) thou knowest what human dignity means.

יקירן, Tosef. Kel. B. Kam. III, 2, v. יָקָר.

יֶקֶם* m., pl. יְקָמִין, יְקָמִים (v. יְקוּם) *restoratives,* esp. *towels put on the bather's head in the sudatory.* [Oth. opin., based on the version יקבים (v. infra): *tanks.* V. Koh. Ar. Compl. s. v.] Tosef. B. Bath. III, 3 he who sells a bathing house, sells with it implicitly . . . בית הזיקמין וכ׳ ed. Zuck. (Var. הַקָּמִין) the compartment for restoratives, but has not sold . . . . את הי׳ the implements themselves; B. Bath. 67ᵇ בית הי׳ . . . ולא י׳ עצמן ed. (Ms. M. יקבים, v. Rabb. D. S. a. l. note); [Y. ib. IV, 14ᶜ bot. (defective passage) בסלקי וקמין read: כַּלְכּוֹס וְיִיק׳. V. קָמִין.

יְקָנָאוֹת, v. דְּיוֹקָן.

יָקַר (b. h.) *to be heavy;* (cmp. כָּבֵד, חוּמְרָא &c.) *to be weighty, important, honored;* [*to be dear, precious; to hold dear,* v. infra.] Tanḥ. B'shall. 27 יְקָרוּ ידיו של משה וכ׳ Moses' hands grew as heavy as &c.; Mekh. B'shall., Amalek, s. 1. Ib. חטא על וכ׳ י׳ sin weighed heavily on Moses' hands.

Pi. יְיַקֵּר *to hold dear, honor.* Deut. R. s. 7, end אני מגדיל ומְיַיקֵּר אתכם וכ׳ I shall make you great and honored &c. Num. R. s. 23, end (ref. to a citation כי חנני משלחך כגבירה, found nowhere in the Bible—probably a reference to Jer. XXII, 26 a. XXIX, 2) מה הגבירה הזו אדם מְיַקֵּר אותה וכ׳ (or מֵיקַר *Kal*) as one (surely) holds in honor the *g'birah* (king's mother), so did he (Nebucadnezar) to him (Jehoiachin); Tanḥ. Massé 13; ib. ed. Bub. 10 אדם מיקר לה (Gen. R. s. 18 מיקרת ראשה she bears her head proudly; Yalk. Gen. 24; Yalk. Is. 265 מקלת, v. קָלַל).—Part. pass. מְיוּקָר. Num. R. l. c. קשר אותו בקורכין שלו מי׳ he tied (and seated) him in his most honored (state) carriage; Tanḥ. l. c. בקורנין וכ׳ . . . . ; ib. ed. Bub. l. c. קשר אותו בקרובין ומוקר לו (Ms. M. בקרונין) he tied . . . and paid him honor.

Hif. הוֹקִיר 1) *to grow dear, scarce; to rise in value.* Y. Keth. XI, 34ᵇ bot. ה׳ המקח the price of the field was higher (than the amount due her for alimentation). Ib. XII, beg. 34ᵈ היו בזול והוקירו, v. זוֹל. B. Mets. V, 9 שמא יוקירו חטים wheat may rise in value; a. fr.—2) *to honor.* Tanḥ. ed. Bub. l. c., v. supra.

Hof. הוּקַר as *Hif.* 1.—B. Bath. V, 8 והוקרו; B. Mets. V, 8 הוקרו (Y. ed. הוקירו). Gen. R. s. 35 ה׳ השמן oil became scarce (Yalk. Kings 228 הוקיר); a. fr.

יָקַר ch. same. 1) *to be heavy.* Targ. Ps. XXXVIII, 5 יְקָרוּ (Ms. יקירו). Targ. Job XXXIII, 7 (some ed. יְקַר *Af.*). Targ. Gen. XLVIII, 10; Targ. O. Ex. XVII, 12 יְקָרָן, ed. Berl. יְקָרָא, v. Berl. Targ. O. II, p. 17); a. e.—2) *to be dear, precious.* Targ. I Sam. XXVI, 21. Targ. II Kings I, 13, sq.; a. fr.—B. Mets. 64ª אי יְקָרָא וכ׳ v. זוֹל I, ch.

Pa. יַקֵּר 1) *to make heavy.* Targ. Lam. III, 7 (ed. Amst. יְקַר, corr. acc.). Targ. Zech. VII, 11; a. fr.—2) *to honor, hold dear.* Targ. Is. V, 2. Ib. LVIII, 13; a. fr. Targ. Prov. XXV, 27 מילי מְיַקָּרָתָא honoring words (flatteries).—Koh. R. to II, 20; Lev. R. s. 25 תְּיַקָּרִינֵיהּ, v. מוֹקְרָא I; a. e.—[Gen. R. s. 17 מיקרך, v. יְקָרָא.]—3) *to offer, present.* Targ. Is. XLIII, 23 (not יְקָרְתָּא). Targ. Prov. III, 9; a. e.

Af. אַקַר, אוֹקִיר 1) *to honor, treat with regard.* Targ. Ps. XV, 4. Targ I Sam. II, 30; a. e.—B. Mets. 59ª אוֹקִירוּ לנשייכו וכ׳ honor your wives (in dress &c.), in order that you may be blessed with wealth. Ber. 48ª לא את קא מוֹקַרְתְּ לי קָא מוֹקְרָא . . Ms. M. (ed. . . . הכא דמְיַקְּרָא לי) it is not thou that honorest me, but it is the Law that honors me. Y. Kidd. I, 61ᵇ דאוֹקְרִינוּן ואירת ג״ע . . . הלואי Oh, that I had father and mother (alive) that I might honor them and inherit paradise; Y. Peah I, 15ᶜ bot. דאַיְקְרִינְהוּן ונירת וכ׳; a. fr.—2) *to offer.* Y. Bets. V, end 63ᵇ אוֹקְרֵיהּ חד סרקיי כמדין a Saracen sent him mushrooms as a present (on a Holy Day). Y. B. Bath. II, end, 13ᶜ אוֹקְרַת תאנין וכ׳ brought R . . . figs as a present; a. fr.—[3) *to be heavy.* Targ. Job XXXIII, 17, v. supra.]

Ithpa. אִיתְיַקַּר, אִתְיַקַּר 1) *to become heavy, burdensome.* Targ. Lam. I, 14. Targ. O. Ex. VII, 14 (h. text כבד); a. e.—[Ab. Zar. 46ᵇ אייקר ליה תלמודא ed., Ms. M. אריצר גמרייה, v. עָצַר.]—2) *to be honored, to honor one's self.* Targ. II Sam. VI, 20. Targ. Ex. XIV, 17, sq.; a. fr.—Snh. 46ᵇ כי היכי דמְיַיקַּר לִיתְיֵהּ, מְתֵי׳ (Ms. M. מְתֵי׳ &c.) that Abraham be honored through her (at her funeral). Ib. דמְתַיְיקְרֵי וכ׳ . . . לַיְיקְרוּ בך Israel will be honored through thee (at thy funeral), as they were honored at the funerals of thy ancestors. Meg. 28ª אִתְיְקוּרֵי דמתייקרי בי they desire to be honored by me (by inviting me); a. e.—3) *to rise in value.* B. Kam. 103ª אייר כיתנא flax grew dearer. Ber. 5ᵇ; a. e.

יָקָר m. (b. h.; preced. wds.) 1) *heavy; dear, precious, worthy; honored.* Tosef. B. Kam. IX, 12 המתבייש מן הי׳ who is put to shame by a person of high dignity (opp. פגום).—*Pl.* יְקָרִין, יְקָרִים. B. Bath. 100ᵇ; Meg. 23ᵇ (address to mourners) עמדו י׳ וכ׳ stand up, dear friends, stand up &c. Men. 44ª דמיו י׳ its price is high; a. fr.—Tosef. Kel. B. Kam. III, 2 חִיקְרִין R. S. to Kel. III, 5 (ed. חירקרין, תיירקרין) the heavy earthen vessels used for boiling pitch.—*Fem.* יְקָרָה, *pl.* יְקָרוֹת. Keth. 106ª; Snh. 43ª נשים י׳ וכ׳ worthy women in Jerusalem.—V. יַקִּיר.—2) (noun) *precious object, prize; choice.* Gen. R. s. 67 (ref. to Prov. XII, 27) כדי . . . שהוא יְקָרוֹ של עולם וכ׳ in order that Jacob

might come who is the choice of the world &c.; ib. שאינם נוטלים מן יְקָרָם שלעתיד לבוא וכ׳ that they shall receive in this world nothing of their prize reserved for the hereafter; Yalk. ib. 115, v. חָרַץ.—*Pl.* יְקָרוֹת. Ib. כדי . . . ויטול את הברכות שהן י׳ של עולם תרוצות לו in order that Jacob might come and take the blessings, which are the choice of the world, decreed to him (Gen. R. l. c. שמעיקר העולם תרוצות לו).

יְקָר m. (b. h.; preced.wds.) 1) *gravity, dignity, honor.* Meg. 16[b] (ref. to Esth. VIII, 17) וי׳ אלו תפלין 'and dignity (distinction)' that means the T'fillin.—2) *heavy fog, mist.* Yalk. Ps. 730 כי׳ של מדבר (ref. to כיקר, Ps. XXXVII, 20) like the mist of the desert.—*Pl.* יְקָרִים Ib.

יְקָרָא, יְקָר ch. same, 1) *honor, dignity.* Targ. Ex. XVI, 7. Targ. Ps. LXXXVII, 3. Ib. VIII, 6 Ms. (ed. אַיְקָרָא, v. אִיקָר); a. fr.—Ber. 28[a] top מַן י׳ Ms. M. (ed. כסא דמוקרא, Ms. F. דִיקָרָא) a vessel of honor (precious vessel). Snh. 46[b] הספידא י׳ וכ׳ are funeral ceremonies (eulogies, wailings &c.) for the honor of the deceased or of the survivors? Ib. הנהו בני י׳ נינחו were those (the survivors of the house of Jeroboam) worthy of honors?—Lev. R. s. 34 לית דיא עבדא לִיקָרָךְ she acts (treats thee) not according to thy dignity; Gen. R. s. 17 לְיִקָּרָתָךְ. Ib. דלית מִיָּקָרָךְ for she is not (part) of thy dignity, i. e. not worthy of thee; Yalk. Lev. 665 דלית דיא יקרך, a. דיקרך; Yalk. Is. 352 דיק׳; Y. Keth. XI, 34[b] bot. דאִיקָרָךְ.—Ber. 19[a] חקב״ה תבע בִּיקָרִית the Lord takes up the cause of his offended dignity; a. fr. —*Pl.* יְקָרָיָא. B. Kam. 102[b] bot יְקָרַיכוּ, v. זִילוּתָא.—2) *value, price.* Targ. Ps. XLIX, 9 אילו יהיב יקר וכ׳ Ms. (ed. Lag. ויהיב יקר; ed. וידי יקיר) were he to pay the price for their redemption.—Y. Sabb. VI, 8[a] bot. (in a prob. corrupted sentence) וי׳ אוף צִיבחר הוה סידרת יקיר though the value (of the sandal) was but a trifle, yet order (consistency in decisions) is precious; Y. Yeb. XII, 12[d] top (corr. acc.).

יְקָרָא, יַקָּרָא, יַקָּר v. יַקִּיר ch.

יַקָּרוּת f. (preced. wds.) *dignity, dignified demeanor.* Lam. R. to IV, 2 (ref. to חיקרים ib.) ומה היתה יַקָּרוּתָן wherein did their dignity manifest itself?

יִקְרִי, v. יַקִּירוּ.

יַקְרָתָא f. *dignity*, v. יְקָר ch.

יָקַשׁ (b. h.; cmp. נקש) *to clap, catch in a trap.* *Nif.* נוֹקַשׁ *to be entrapped.* Midr. Prov. to VI, 2 [read:] נוֹקַשְׁתֶּם באמרי פיכם וכ׳ you have been entrapped through your own words (Ex. XXIV, 7), you have been caught (taken captives) through (neglecting) them.

יְקָשָׁן, v. קִרְשָׁן.

יָרֵא (b. h.) *to tremble, fear; to revere; to shun.* Sabb. 88[a] (ref. to Ps. LXXVI, 9) אם יָרְאָה וכ׳ if she (the earth) trembled, how could she be at rest, &c.?—Ber. 16[b] לִירְאָה so as to fear thy name.—(Usu. as participle or adjective) יָרֵא m. Ned. 8[b] (ref. to Mal. III, 20) . . . אלו שהן יְרֵאִין לחוציא וכ׳ who are afraid to utter the name of the Lord in vain.—יָרֵא חֵטְא *shunning sin, of careful conduct, conscientious.* Ab. II, 5. Ib. 8; a. fr.—יָרֵא שָׁמַיִם *God-fearing, pious.* Ber. 8[a] יותר מי׳ ש׳ . . . גדול he who lives on the (honest) labor of his hand, stands higher than the pious man. Succ. 49[b], v. יָרַע; a. fr.—*Fem.* יְרֵאָה, constr. יִרְאַת. Lam. R. to II, 13 (play on יְרוּשָׁלַם) הבת שיִרְאָה ומשולמת לי the daughter that fears (me) and is at peace with me. Ib. כשאת יְרֵיאָה את מושלמת לי Ar. (missing in ed.) when thou art God-fearing, thou art at peace with me. Yeb. 62[b].—Part. pass. יָרְאוּי. Ber. 33[b]; Meg. 25[a] Ms. M. (v. Rabb. D. S. a. l. note).

Nif. נוֹרָא, fut. יִוָּרֵא *to be feared.* Koh. R. to IX, 7; Pesik. Ul'kaḥ., p. 183[b], a. e. למען תִּוָּרֵא וכ׳ (Ps. CXXX, 4) 'in order that thou mayest be feared', that the fear of thee be put on mankind.—Part. נוֹרָא *fearful, awe-inspiring.* Ber. l. c. Yoma 69[b] לא אמר נ׳ Jeremiah did not say *nora* (only *gadol* a. *gibbor*, Jer. XXXII, 18).—*Fem. pl.* נוֹרָאוֹת *awe-inspiring deeds.* Ib. אית נוֹרְאוֹתֵיהּ . . . נכרים אתא came Jeremiah and said, Strangers dance on His temple ruins, where are His awful deeds?; Y. Ber. VII, 11[c]. Ib. לזה נאה לקרות נורא בנ׳ וכ׳ (Daniel said) Him it is becoming to call awe-inspiring for the awful deeds He performed for us &c.; Midr. Till. to Ps. XIX; a. fr.

Hithpa. הִתְיָרֵא, *Nithpa.* נִתְיָרֵא 1) *to be feared, revered.* Zeb. 115[b] (ref. to Ps. LXVIII, 36) בשעה . . . מִתְיָרֵא ומתפלה וכ׳ when the Lord executes judgment on His saints, He is feared and praised &c.; Yalk. Lev. 525.—2) *to be afraid.* Ber. 61[b] אי אתה מתי׳ מפני וכ׳ art thou not afraid of the (Roman) government?—Midr. Till. l. c. שנכנסו . . . ולא נִתְיָרְאוּ the enemy entered His house and were not afraid (of the Lord). Ex. R. s. 29 אם המטרונה מִתְיָרֵאת וכ׳ if the queen is afraid, what shall the servants . . . do?; a. fr.

יִרְאָה f. (b. h.; preced.) 1) infin. of יָרֵא q. v.—2) *fear.* Ber. 17[a] יִרְאָתִי the fear of me. Ib. עִרום בי׳ cautious in religious affairs. Koh. R. to IX, 7 שתחא יִרְאָתָךְ וכ׳, v. preced.—עשה מִיר׳ (or עבד) to do good (to worship) from motives of fear, opp. מאהבה. Sot. 31[a]; a. fr., v. אַהֲבָה.—Y. Sot. V, 20[c] bot. פרוש י׳, v. פָּרוּשׁ; a. v. fr.—יִרְאַת שמים fear of the Lord; יִרְאַת חטא fear of sin (v. preced.). Ber. 6[b]. Ib. 16[b]; a. fr.—3) *object of fear, idol.* Snh. 106[a] הוציאה יִרְאָתָהּ וכ׳ she took her idol out of her bosom. Pesik. Vayhi. p. 65[b]; Mekh. Bo. s. 13 יִרְאָתֵנוּ our (Egyptian) deity; a. fr.—*Pl.* יִרְאוֹת. Ib. B'shall., Vayhi, s. 1; Yalk. Ex. 230 מכל הי׳ שלהם of all their (the Egyptians') gods.

יְרָאוּי, v. יָרֵא.

יַרְבּוּז m. *strawberry-blite* (v. Löw Pfl. p. 189 sq.); [oth. opin. *asparagus.*] Tosef. Kil. I, 11; Y. ib. I, 27[a] bot. דרכון (Ar. s. v. שזף: דרקון; R. S. to Kil. I, 4 ירבון; corr. acc.).—*Pl.* יַרְבּוּזִין. Shebi. IX, 1 הי׳ השוטים wild *yarbuz* (with large leaves); Ms. M. הי׳ והשוטין (v. comment.); Succ. 39[b] הי׳ והשיטין (Ms. M. 2 והשוטין, v. Rabb. D. S. a. l.).

יַרְבּוּזָא, יַרְבּוּזָתָא ch. same. Y. Kil. V, 30[a] (R. S. to Kil. V, 6 ירבוזאי, read זא . . .).—*Pl.* יַרְבּוּזִין. Y. Maasr. V, end, 52[a] (R. S. to Maasr. V, 8 זרבונין, corr. acc.).

יָרָבְעָם (b. h.) pr. n. m. *Jeroboam*, 1) J. ben Nebat, the first king of Israel. Ber. 35b. Snh. X, 2 (90a); a. fr.—2) J. ben Joash, king of Israel. Pes. 87b. Yeb. 98a.

יָרַד (b. h.) *to move about, run;* esp. *to go down*; ר׳ ל- *to enter;* ר׳ מ- *to leave.* Tanḥ. B'ḥuck. 5 (ref. to וַיִּרְדְּתִי, Jud. XI, 37) עולים להרים . . . יורד על ההרים וכי does one *go down* on the mountains, do not men go up to &c.?; ib. תניחני ואֵרֵד אצל ב״ד (ואלך) give me leave that I may go down to the court-house; Yalk. Jud. 67. Men. 109b מה זה שלא ר׳ לה כך when this one (Shimei) who was not permitted to enter into it (the office) became so jealous, היורד לה וכ׳ how much more so is he who once has entered it (and is to be ousted). Ib. כל האומר לי לֵירֵד ממנה וכ׳ whoever would ask me to resign it (the office), I would throw at him &c.—Taan. 8b יָרְדוּ גשמים it rains. Ib.a אין גשמים יורדים וכ׳ the rain falls only for the sake of the men of faith. Cant. R. to I, 2b מה מים יורדין וכ׳ as the water (rain) comes down in drops. —ר׳ לנכסי *to take possession of, seize, administer property.* B. Mets. 38b היורד לנכסי שבוים he who takes possession of the property of the captives. Tosef. Keth. VIII, 2, sq.; a. fr.—ר׳ מנכסיו *to be compelled to leave an estate, to become poor* (cmp. הָלַהּ). Gen. R. s. 71; Lam. R. to III, 4; Ned. 64b; a. fr.—קרבן עולה ויורד *a sacrifice of higher or lesser value* according to pecuniary conditions (Lev. V, 6—11). Shebu. 21a. Hor. II, 7 (9a); a. fr.—[For other idiomatic uses, v. עָלָה.]—Part. pass. יָרוּד q. v.

Hif. הוֹרִיד *to let down, bring down; to lower.* Taan. 8a בשעה שהשמים . . . מְהוֹרִיד וכ׳ ed. (Ms. M., v. Rabb. D. S. a. l.) when the heavens are locked up so as not to let down rain. Lev. R. s. 1 ירד שה׳ את התורה Moses is surnamed *Yered* (I Chr. IV, 18) because he brought down the Law; שה׳ את השכינה וכ׳ he caused the Divine Presence to come down &c. Y. Ber. IV, 7d top לא הוֹרִידוּ אותו מגדולתו they did not remove him from his position. Sot. 13b (ref. to Gen. XXXIX, 1) א״ת הוּרַד אלא הוֹרִיד שה׳ וכ׳ read not 'he was brought down', but 'he did bring down', for he (Joseph) was the cause of the removal of the astronomers of Pharaoh from their positions.—Y. B. Kam. IV, 4b top הוֹרִידָן מנכסיהן he drove them out of their estates (cmp. Bab. ib. 38a); a. v. fr.—ה׳ לנכסי (v. supra) *to appoint as administrator.* B. Mets. 38b מוֹרִידִין קרוב לנ׳ שבוי we may appoint a relative (presumptive heir) an administrator of the estate of a captive; a. fr.—לא מעלה ולא מוריד neither raises nor lowers, i. e. *has no effect* or *influence.* Ḥull. 45b. Gitt. 52a, a. e. דברי חלומות לא מעלין ולא מוֹרִידִין dreams must not be regarded. Men. V, 6, a. e. מעלה ומוריד moves upward and downward.—[Tosef. Par. IX (VIII), 6 שחוא מוריד, v. מוֹרִיד.]—ולא מורידין . . . מעלין, v. עָלָה.

ירדינון, Ex. R. s. 23, corrupt. of הַרְהוֹפַנֵּי, v. הַרְהֵב.—[Y. Dem. I, 22b top some ed., v. יירינון.]

יַרְדֵּן (b. h.) pr. n. *Jordan*, the river of Palestine. Tosef. Bekh. VII, 4; Bekh. 55a, v. חֵרֵם; a. fr.—Y. Sabb. IV, end, 7a עריבת הר׳ ; Bab. ib. 83b ספינת הר׳ Jordan boats which are loaded on dry land and let down into the river.—כיפת הר׳, v. כִּיפָּה.

יוֹרְדְנָא, יַרְדְּנָא ch. same. Targ. Gen. XIII, 10. Ib. XXXII, 11; a. fr.—Bekh. 55a, v. זַכְרוּנָא.

יָרָה, v. ירי.

***יַרְוָאר** m. *ferule* (v. Löw Pfl. p. 190). Pes. 39a מר ר׳ ed. (Ms. M. מר ואלאי). Ib. מר זה הוא ר׳ (Ms. M. אלאי) *mar*, that is *y'roar*; [for Var. lect. v. Rabb. D. S. a. l. note] [Syr. ירורא, P. Sm. 1630.]

יָרוּד m., **יְרוּדָה** f. (יָרַד) *low, common, of little value.* Cant. R. to I, 2b שבכלים ר׳ the commonest of vessels (earthen); (Taan. 7a פתות, Sifré Deut. 48 גרוע). Y. B. Mets. V, beg. 9c כל הר׳ מחבירו וכ׳ the less valuable metal is in exchange considered the coin, the more valuable is the merchandise. Pesik. R. s. 13 ר׳ מכל השבטים the lowest of the tribes (Joseph, being a slave). Lam. R. to IV, 2 ר׳ ממנו (אשה) a wife of a lower position than himself. Ex. R. s. 30 לר׳ שבאומות וכ׳ do you desire to connect yourself with the lowest of all nations (Israel)?; a. fr.—*Pl.* יְרוּדִים, יְרוּדִין; יְרוּדוֹת. Pesik. R. l. c.

***יָרוֹד, יְאָרוֹד I, יְרוֹ׳** m. [prob. to be read: יָרוֹר; v. חֲוַרְוָר a. יָרִיר] *white spot in the eye* (*leucoma*). Sabb. 78a ed. (Ar. יר׳; Ms. O. יָר׳; Tosef. ib. VIII (IX), 8 חֲוַרְוָרְאָר ed. Zuck., Var. חרוד, חוורד, Rashi to Sabb. l. c. quotes חֲוַרְוָר).

יָרוֹד II (יָרוֹר) c. (v. next w.) *yarod*, a bird of solitary habits, mentioned in connection with the ostrich (as in b. h. תנים ובנות יענה).—*Pl.* יְרוֹדִין, יְרוֹדוֹת (יְרוֹר׳). Tosef. Kil. V, 8 הר׳ והנעמית וכ׳ (Var. הירורין והנעמית) the *y.* and the ostrich are considered as birds in every respect (opposing the popular belief that the ostrich is a cross-breed between a camel and a bird, v. Sm. Ant. s. v. Strouthos); Y. ib. VIII, 31c bot. הירודות והנעמית (some ed. הירור).—[Ab. Zar. 11b ירוד, Ms. M., v. יְרִיד.]

יְרוֹדָא (יְרוֹדָא) יַרְדָּא ch. (v. P. Sm. 1630) 1) same. —*Pl.* יְרוֹדֵי, יְרוֹדִין. Targ. Mic. I, 8, a. fr. (ed. Lag. everywhere יְרוֹרִין; h. text תַּנִּים).—Targ. Job. XXX, 29 ירורין ed. Lag. (Var. רַלּוֹלִין). Targ. Ps. LXXIV, 14 לירודי (ed. Lag. לירורי, h. text לְצִיִּים!).—2) (= עָרוֹדָא) *wild ass.* Targ. Jer. II, 24 כירודא (ed. Lag. כירורא, h. text תאנתה, v. Rashi a. l.). Keth. 49b יאורד ילדה ואבני וכ׳ ed. (Ar. יר׳) a *yarod* gives birth and casts (her young) upon the people of the town, i. e. a parent must support his minor children. Snh. 59b נאלא ר׳ thou howling *y.* (talking out of the way; Yalk. Gen. 14 תנין שוטה h.).—*Pl.* as ab. Targ. Jer. XIV, 6 (ed. Lag. ירור׳; h. text תנים). Targ. Y. I Deut. XXXII, 10 שירדין וי׳ (ed. Amst. וירדרין, corr. acc.). Targ. Is. XIII, 22 וי׳ (in connection with תחולין, ed. Lag. וירורין; h. text וְתַנִּים).—*Fem. pl.* יְרוֹדָאתָא. Lam. R. to IV, 3 (ref. to גם תנין וכ׳, ib.) אילין ר׳ כמין מסווין פריסן וכ׳ (Ar. אילין ר׳ אית לחון כמין וכ׳) those *yaruds* (knowing their ferocious instincts) have a sort of mask spread over their faces when sucking their young &c.; [diff. interpret. of the verse in Tanḥ. B'ḥuck. 3, ed. Bub. 5.]

יְרוּיָה, v. יְרִיָּה.

יָרוֹק m. (b. h.; יָרַק II) *light-colored, yellow* or *greenish*. Eduy. V, 6 דם חו׳; Nidd. II, 6 חו׳ the greenish secretion (menstruation). Ib. 19b וכ׳ כתם י׳ a greenish stain on the garment; a. fr.—Succ. III, 6 חו׳ ככרתי an Ethrog green like leek.—*Pl.* יְרוֹקִים *green colors*. Neg. XI, 4, a. e., v. יְרַקְרַק.—*Fem.* יְרוֹקָה. Num. R. s. 9 מאדמת עושין אותה י׳ if she was of a ruddy complexion, the test waters make her pale.

יָרוֹק, יָרוֹקָא ch. 1) same. Targ. Ex. X, 15; a. fr.—Targ. Lev. XIII, 49 (h. text ירקרק).—Ḥull. 62a ברירוק כרסה as regards the bird whose belly is green.—Pes. 30b בין חיורא בין אוכמא ובין י׳ Ms. M. (ed. יורקי) whether white, dark or green (glazed).—*Pl.* יְרוֹקֵי, יְרוֹקִין. Ib. בינו מיניה י׳ Ms. M. (ed. יורקא).—2) *green, foliage, grass*. Targ. Gen. IX, 3, a. e. יְרוֹק עסבא.—B. Kam. 44a. Arakh. 31b אנא קדים אכיל י׳ וכ׳ I ate grass before thee (am older); a. e.—*Pl.* constr. יְרוֹקֵי. Targ. Y. Gen. I, 30 עסבין י׳.—3) =יַרְקוֹנָא q. v.—4) (v. יֶרֶק) name of a species of *fish* (green fish). Y. Kil. I, 27a bot., v. אַסְפַּרוֹן.

יְרוֹקָה f. (preced.) 1) שעל פני המים י׳ *grass upon the water*, a sort of *sea-weed* or *moss* used for wicks. Sabb. II, 1, expl. ib. 20b אוכמיתא דארבא, v. אוּפָּם.; Y. ib. II beg. 4c, v. פִּיתָן.—2) *jaundice*. Ib. XIV, 3 שהן לי׳ they are used as a remedy for jaundice.

יְרוֹקְמִי, v. יוּרְקָמִי.

יַרְקוֹנָא (יְרָקוֹנָא) יֵרוֹקָנָא m.; *pl.* יְרָקוֹנִין, יֵרוֹקָנִין (preced. arts.) *various herbs*. Targ. II Kings IV, 39 (ed. Lag. ירקונין, some ed. יַרְקָנִין).—Y. Meg. IV, 74d חד מחזר פטיריון עם ירקונין one scholar made a translator read over again who translated (Ex. XII, 8) 'unleavened bread with herbs' (in place of מרורין bitter herbs); Y. Bicc. III, end, 65d (corr. in accord. with Y. Meg. l. c.).

יְרוֹקֶת, v. יֶרֶק.

יְרוּקְתָּא, v. יַרְקָן.

יָרוֹר, יָרוֹרָא, v. יָרוּד, יְרוּדָא. [Ab. Zar. 11b ירור Ms. M., v. יְרִיד.]

יְרוּשָׁה f. (b. h. יְרֻשָּׁה; יָרַשׁ) 1) *conquest, taking possession*. Sifré Num. 107 (ref. to Num. XV, 18) אתר י׳ וישיבה וכ׳ the text means after conquering and settling in the land (proving from Deut. XI, 31); Kidd. 37b. Ib.a מושב לאחר י׳ וישיבה משמע the word *dwelling* (e. g. Lev. XXIII, 14) means after conquest &c. Ib. 38a; a. fr.—2) *inheritance, heirloom*. Ab. II, 12 לך שאינה י׳ for it (the knowledge of the Law) does not come to thee by inheritance (without toil). Ned. 81a that it may not be said י׳ הוא לחם scholarship comes to them by inheritance. Sifré Deut. 345 (ref. to Deut. XXXIII, 4) שומע אני י׳ לבני מלכים I might understand, it is an inheritance of the sons of the nobles &c. Ib. לְיִרוּשָׁתִי אני חוזר I am returning to my own heirloom; Ex. R. s. 33 לְיִרוּשַׁת אבותי to my paternal heirloom. B. Bath. 110b בת י׳ having the right of inheritance. Ib. 113b ראשונה י׳ the first succession (direct heirs, children &c.); שניה י׳ indirect heirs (brothers &c.); a. v. fr.

יְרוּשָׁלַם, יְרוּשָׁלַיִם (b. h.) pr. n. pl. *Jerusalem*. Succ. 51b מי . . . י׳ בתפארתה וכ׳ he who has not seen J. in her glory, has never seen &c. Gen. R. s. 43 (interpret. מלכי־צדק, Gen. XIV, 18) צדק נקראת י׳ Jerusalem is called by the name of *Tsedek* (Righteousness; ref. to Is. I, 26). Num. R. s. 10; Meg. 15a בידוע שהוא מי׳ . . . . שמו (a prophet) whose name is mentioned without the name of his home, is, to be sure, from Jerusalem (v. יְרוּשַׁלְמִי); a. v. fr.

יְרוּשְׁלֵם ch. same. Targ. Gen. XIV, 18 (h. text שלם). Targ. Josh. XII, 10; a. fr.—Ned. 50a דדהבא י׳ a golden head-band with the picture of Jerusalem on it; Sabb. 59a (expl. עיר של זהב).—Lam. R. to I, 1 רבתי (J. compared with Athens); a. fr.

יְרוּשַׁלְמִי m. (preced.) *of Jerusalem, Jerusalemite*. Lam. R. introd. (R. Joh. 1) כל נביא . . . י׳ היה every prophet whose home is not mentioned was a citizen of Jerusalem (v. יְרוּשָׁלַיִם). Ib. to I, 1 רבתי (8 חד מאת׳) אזל י׳ לאתינס the Jerusalemite went to Athens. Tosef. Keth. XIII (XII), 3 איזהו כסף צורי זה י׳ what does Tyrian currency mean? It means the Jerusalem standard. Num. R. s. 14 לשון י׳ Jerusalem (Palestinean) dialect, v. כְּפִיסוֹפָא.—תלמוד י׳ *Jer. Talmud*, the Palestinean collection of Mishnah and Gemarah, contrad. to the Babylonian (תלמוד בַּבְלִי).—תרגום י׳ (abbr. ת״י, misnamed Targ. Jonathan) *Targum Y'rushalmi*, name of a Chaldaic version of the Pentateuch, contrad. to Targ. Onkelos (v. Berliner Targ. O. II, p. 100, a. Sm. Dict. of the Bible s. v. *Versions*).—Fem. יְרוּשַׁלְמִית. Ḥull. 65a, v. יוֹתָנָא II. Erub. 83a, v. סְאָה.—*Pl.* יְרוּשַׁלְמִיּוֹת. Y. Keth. I, 25b top, v. הֶגֶן. Yoma 44b; a. e.

יְרַתָּא, יְרוֹתָא m. (יָרַשׁ) =h. יוֹרֵשׁ, *conqueror; heir*. Targ. II Sam. XIV, 7.—Gen. R. s. 56 שנאירה דביתא י׳ the enemy of the house (Ishmael) will be the heir.—*Pl.* יְרוֹתִין, יְרוּ׳; יַרְתִּין. Targ. Jud. XVIII, 7. Targ. Jer. VIII, 10. Targ. Y. II Num. XXIV, 18.—Y. Snh. III, end, 21d כתב . . לְיַרְתּוֹי R. L. wrote to his (Kahana's) heirs.

יְרַתָּא, יְרוּתָא, יְרוֹתָא f. ch. (preced.) =h. יְרֻשָּׁה, 1) *a conquered land*. Targ. O. Num. XXIV, 18 (h. text יְרֻשָּׁה; Y. I תריכין).—2) *conquest; possession, heirloom*. Targ. Deut. II, 5; 9, a. fr. (ed. Berl. יְרוּתָ׳; oth. ed. a. Y. יְרוּתָ׳).—Targ. Prov. XX, 21 יְרוּתָתָ׳ ed. Lag.; a. e.—Lev. R. s. 9 יְרוּתָתִי גבך וכ׳ my heirloom (the Law) is with thee, and thou wouldst withhold it (refuse to teach me)?; ומה יְרוּתָתְךָ גבי (not יְרוּתוֹתָן) and what heirloom of thine do I hold?; a. e.

יֶרַח f. (b. h.; ירח, cmp. ארח) [*traveller,*] *moon*. Ḥull. 60b וכ׳ אמרה י׳ said the Moon to the Lord; Yalk. Gen. 8. Ib. מיעטתי את הי׳, v. מָעַט. Ber. 56b Ms. M. (ed. סיהרא).

יֶרַח m. 1) (b. h.; preced.; Assyr. *arḫu*) *month*. R. Hash. 11a, v. זְוִיתָן. Tanḥ. Noah 11, v. בּוּל III; a. e.—2) pr. n. pl. *Yeraḥ*, at the southernmost point of Lake Tiberias; בית י׳ *Beth-Yeraḥ*, near Yeraḥ, a twin-town of Sennabris (v. סַנְבְּרַאי). Gen. R. s. 98 (expl. כנרת, Deut. III, 17) R. El. says י׳; R. Samuel . . . בית י׳; R. Judah . . . Sennabris *and* Beth Yeraḥ. Y. Meg. I, 70a two autonomies כגון בית י׳ וכ׳ like B. Y. and Sennabris. Midr. Sam. ch. XXX,

if a court instructed her that she may marry again. Ber. 31b; Erub. 63a כל המורֶה הלכה בפני וכ׳ whoever decides a law-point in the presence of his teacher. Ab. V, 8 המורִים בתורה וכ׳ who decide in religious matters against the law (by means of sophistry). Sabb. 19b ר׳ . . . כר׳ וכ׳ R . . . decided in agreement with the opinion of &c.; a. fr. [Erub. 65a (a citation, from Sirach X, 26?; v., however, Tabb. D. S. a. l. note 70) בצר אל יורֶה he who is in trouble, should give no opinion—applied by analogy to prayer in an unsettled condition of mind.]

יָרָה, *Af.* הוֹרִי, אוֹרִי same, *to teach*. Targ. Y. Num. XVI, 2. Targ. Mic. VI, 4.—Sabb. 19b הדהוא תלמידא דא׳ וכ׳ there was a student who decided . . . in favor of R. S.'s opinion. Y. Maasr. I, 49a ד׳ ה׳; a. fr.—אֲיָרֵי, v. אֲרֵי I.

יָרִי, a word in a charm formula, beginning with שַׁבְיָרִירִי q. v.

יְרִיאָה, v. יָרֵא.

יָרִיד m. (יָרַד) *meeting-place, market, annual fair* generally dedicated to a deity. Ab. Zar. 11b ר׳ שבעין בכי, ר׳ שבעכו (Ms. M. ירור, ירוד) a market-place (with the idol) at Baalbek, at Acco (v. נְדָבָה). Ib. 13a הנושא ונותן בי׳ של גוים (Ms. M. ed. בשוק של עכ״ום) one who deals at a fair of gentiles. Ib. הולכין לי׳ של עכ״ום וכ׳ one may go to an idolatrous fair and buy there &c.; Y. ib. I, 39b; c bot. (only) הולכין ליריד; Gen. R. s. 47; a. fr.—*Pl.* יְרִידִין, יְרִידִים. Y. l. c. 39d top ג׳ י׳ חן וכ׳ there are three (Palestinean) fairs, that of Gaza &c.; Gen. R. l. c.—Ib. s. 67; Yalk. Gen. 115 [read:] את לך י׳ וחוא יש לו שווקים thou (Esau-Rome) hast fairs, and he (Israel) has markets (i. e. you compete in commerce); a. e.

יְרִידָה I m. ch. same. Y. Ab. Zar. I, 39d top ר׳ דצור י׳ the market place of Tyre. [Ib. יְרִידָה של בוטנה, v. preced.]

יְרִידָה II f. (יָרַד) *going down, fall, decline, degradation*. יְרִידַת גשמים rain-fall. Y. Ber. IX, 14a top; a. fr.—Zeb. 53a יְרִידָתוֹ מן הכבש his descent from the inclined plane (v. כֶּבֶשׁ). Y. Hor. III, beg. 47a היא לו עליותו ר׳ his elevation (to office) would rather be a degradation to him (placing him under legal disadvantages). Ex. R. s. 42 שהיה לו ר׳ מצד אחיו degradation (excommunication) came to him from his brothers' side. Lev. R. s. 29 כשם שלאלו ר׳ as for these (nations) decline is in store; a. fr.—*Pl.* יְרִידוֹת. Cant. R. to I, 1 ג׳ ר׳ ירד שלמה Solomon had three declining periods of his power.

יְרִידָה f. (יָרָה) *shooting*. Yalk. Gen. 133 (fr. Midr. Vayisu) יְרִיַּית חצים וכ׳ (not ירוית) shooting of arrows and stones from catapults.

יָרִיךְ, v. יָרֵךְ.

יְרִיכוֹנָא, v. יַרְכוֹנָא.

יְרִינוֹן, v. יְרִינוֹן.

יְרִיעָה f. (b. h.; יָרַע *to shake*, cmp. יָרָא) *tent-cloth, curtain*. Ohol. VIII, 1; a. fr.—*Pl.* יְרִיעוֹת. Ib. XV, 4 בית שחצצו

XXXII, expl. חדשי, II Sam. XXIV, 6 ר׳ בית. — Tosef. Bekh. VII, 4 איזהו ירדן מבית יְרֵחוֹ ולמטה (ed. Zuck. וריחו) the real Jordan is from B. Y'reḥo and down; Bekh. 55a אין ירדן אלא מבית וריחו וכ׳.

יַרְחָא, יַרְחָ, ch. (=h. יֶרַח, a. יָרֵחַ) *moon; month*.—יומא דר׳ or ר׳ (sub. ריש) the *first day of the month, New-Moon-Day*. Targ. Is. XLVII, 13. Ib. LXVI, 23. Targ. I Sam. XX, 18. Targ. Ez. XLVI, 1; a. fr.—Targ. O. Deut. XXI, 13 יַרַח יומין ed. Berl. (oth. ed. יַרַח; Y. תלתא יַרְחִין).—Lev. R. s. 29; Pesik. R. s. 40 (ref. to בחדש השביעי, Lev. XXIII, 24) בי׳ דשבועתא in the month of oaths (Gen. XXII, 16). Sabb. 86b בחד בשבא איקבע ר׳ the New-Moon was declared on the first day of the week. Ib. פליגי בקביע דר׳ they differ as to the day on which the New Moon was declared. Bets. 4b והשתא דידעינן בקביעא דר׳ and now that we know the time of the New Moon (by fixed calendar); a. fr.—*Pl.* יַרְחִין, יַרְחַיָּא, יַרְחֵי. Targ. Y. Gen. I, 14. Targ. Ex. II, 2; a. fr.—R. Hash. 20a בשאר ר׳ as to the other months (than Nisan and Tishri). Y. ib. II, 57d bot. Macc. 23b; a. fr.—תריסר ירחי שתא twelve months (forming) a year, twelve months from date. B. Mets. 16b; 35a. Ab. Zar. 8b; a. e.

יְרֵחוֹ, v. יְרִיחוֹ a. יֶרַח.

יַרְחִינָאָה m. (denom. of יַרְחָא) *versed in the regulation of the lunar year, Yarḥinaah*, surname of Samuel, the Babylonian scholar (v. R. Hash. 20b top). B. Mets. 85b שמואל ר׳ אסריה וכ׳ Samuel Yarḥinaah was the physician of Rabbi.

יָרָה, יָרִי (b. h.; cmp. אֲרֵי I) *to permeate, penetrate; to shoot forth*. Nidd. 43a; Ḥag. 15a [read:] כל . . . שאינו שאינה (Ms. M. אינו מולידּ; Ms. M. 2 יוֹרֶה כחץ א׳נה מזרע׳ יוֹרָה, v. Rabb. D. S. a. l. note) a spermatic emission which does not permeate (shoot forth) like an arrow, cannot fructify; Yeb. 65a היא קיימא לה בר׳ כחץ she can feel it whether the emission is permeating &c. Sifré Deut. 42 יוֹרֶה שמחכון . . . יורד וכ׳ the rain is called *yoreh* (shooting), for it is aimed at the earth with deliberation, and does not come down in a storm; Taan. 6a יורה שיורד בנחת.—2) *to throw, shoot*. Yalk. Gen. 133 לְיָרוֹת בב׳ ידיו to throw spears with both hands; v. infra.

Hif. הוֹרָה 1) *to permeate*. Sifré l. c. שמורֶה ומרוה הארץ וכ׳ for it (the *yoreh*, v. supra) pervades and satisfies the earth and gives her drink down to the deep (Taan. l. c., Yalk. Deut. 863 only שמַרְוֶה).—[Y. Maasr. I, 49a top משיורו וכ׳, read: משירְוו, v. רָוָה a. מַרְוִיתּ.]—2) *to point, aim at, shoot, cast*. Lam. R. to I, 18 הורו בו . . . שלש three hundred arrows did they shoot into his body; Y. Kidd. I, 61a bot. יורו במשרת וכ׳ (read: הורו or יֵרְרוּ, *Kal*). Yalk. Gen. l. c. (fr. Midr. Vayisu) הרה מוֹרֶה חניתות וכ׳ he threw spears with both hands &c. Ex. R. s. 3 (ref. to והוריתיך, Ex. IV, 12) מורה אני וכ׳ I shall shoot my words into thy mouth like an arrow; a. fr.—3) *to point out, to direct, teach, instruct; to decide*. Hor. I, 1 הורו ב״ד וכ׳ if a court has (through error) directed to transgress one of the commands &c. Ib. 2 ה׳ ב״ד וידעו וכ׳ if a court has given a decision and finding out its mistake reversed it. Yeb. X, 2 הורוּה ב״ד

בי' . . . או a room which has been divided off by boards or curtains. Tanḥ. T'rumah 9. Ex. R. s. 50; a. fr.—Trnsf. *a writing sheet* containing several columns of writing and being part of a scroll. Treat. Sof'rim II, 6 אין פוחתין בי' וכ' a sheet of a Torah scroll must have no less than three and no more than eight columns. Ib. 5 קטנה עושה אותו י' he may have for that column a special small sheet. Men. 30a. Tosef. Sabb. VIII (IX), 13; a. fr.—*Pl.* as ab. Sabb. 11a אם . . . ושמים י' וכ' if all waters were ink . . . ., and the heavens sheets &c., v. חָלַל III. Tosef. Yad. II, 10; a. fr.

יְרִיעָתָא, יְרִיעָתָא ch. same, *curtain, hanging.* Targ. Ex. XXVI, 2; a. fr.—*Pl.* יְרִיעָן, יְרִיעָתָא. Ib. 1, sq.; a. fr.

יְרִיקָה, v. יֶרֶק.

יְרִית, v. יָרַת.

יָרֵךְ, constr. יֶרֶךְ f. (b. h.; cmp. ארך) [*length-side,*] 1) *haunch, thigh,* i. e. "the thick and fleshy member which commences at the bottom of the spine and extends to the lower leg (שׁוֹק)" (Ges. H. Dict. s. v.). Ḥull. VII, 1 שולח אדם נוהג בי' של ימין applies to the right leg. Ib. 2 י' וכ' one may send to a gentile a haunch with the nervus ischiadicus (v. גִּיד) in it. Sot. 11b; Ex. R. s. 1 י' מכאן וי' מכאן a leg on one side, and a leg on the other, and the potter's mould between; a. fr.—Y. Pes. VII, beg. 34a כיריך עבה עבד וכ' R. J. . . wants the Passover lamb roasted like a thick (stuffed) thigh.—י' יוצאי *descendants.* B. Bath. VIII, 2 כל יוצאי יריכו של בן וכ' all direct descendants of the (deceased) son (male heir) have the precedence to the daughter (the decedent's sister); a. fr.—*Du.* יְרֵכַיִם. Tosef. Ohol. III, 4, sq.—*Pl.* יְרֵיכוֹת. Sot. l. c.; Ex. R. l. c. (expl. אֲבָנַיִם, Ex. I, 16) כאבנים . . . יְרֵכוֹתֶיהָ בשעה when a woman is about to give birth, her thighs grow cold like stones.—2) *side.* Gen. R. s. 69, v. חָדַד. Meg. 13a אין אשה . . . . בי' של חבירתה a woman is made jealous only by the side of another woman (rival). 3) *the perpendicular stroke of a letter, leg.* Y. Meg. I, 71c top יְרֵיכוֹ של ה"א the leg (stroke on the left side) of the *He*; ib. קטנה י' a small indication of it. Ib. קטנה י' . . . אם גורדו if he erases the (blotted letter *Gimmel*) and there remains a slight leg (indication of the vertical stroke connecting the head of the *Gimmel* with its foot).—*Pl.* as ab. Gitt. 20a, v. חָבַק. Sabb. 138b אחת מיריכותיה כירה . . . a portable stove one of whose legs is off.

יְרַךְ, יַרְכָא, יָרֵךְ ch. same. Targ. O. Num. V, 22 יירך ed. Berl. (Mss. יַרְכָּא, יָרֵךְ; ed. יַרְכִין pl.). Ib. 21. Targ. Ex. I, 5; a. fr.—Gen. R. s. 78 מטלע על ירכיה (not ירוכה) limping on his thigh; a. e.—*Pl.* יַרְכָן, יְרָכָן, (יַרְכִין). Targ. Ex. XXVIII, 42; a. e.—[B. Bath. 4b, v. הָיְכֵי.]

יַרְכוּנָא m. same.—*Pl.* יַרְכוּנִין. Targ. Y. Num. V, 22 (some ed. יַרְכוֹ'). Ib. 21 יַרְכוּנָיִךְ (ed. Amst. יְרֵיכוֹנָךְ).

יַרְמוּךְ pr. n. *Yarmukh, Hieromax,* a river emptying into the Jordan below Lake Tiberias. Par. VIII, 10.

יַרְמַטְיָה, יְרַמַטְיָה pr. n. f. *Yarmatia.* Arakh. V, 1 (19a); Tosef. ib. III, 1 ירמטיא.

יִרְמְיָה, יִרְמְיָה (b. h.) pr. n. m. *Jeremiah,* 1) J. the prophet. Pesik. Dibré, p. 114b י' שמו יהוה he is named J., because in his days the Lord (Shekhinah) moved from place to place; Yalk. Jer. 257 י' יהוה שברמזו . . . Ib. י' אירמון he is called J., because in his days the Temple became deserted; Koh. R. beg., v. אֶרֶרְמֵאָה. Meg. 14b. Snh. 95a; a. v. fr.—י' (ספר) the Book of Jeremiah. B. Bath. 14b.—2) name of several Amoraim, esp. R. J., pupil of R. Zera. Ib. 23b ועל דא אפקוה לר' י' וכ' for this (burlesque question) they ejected R. J. from college. Ib. 135b עיילוה לר' י' וכ' upon this (reply) they reinstated R. J.—Y. M. Kat. III, 81d bot.; a. fr.—V. Fr. M'bo p. 108a; 118b.

יִרְנְקָא, Ab. Zar. 30a, v. יְרָקוֹנָא.

יִרְסָא, Targ. Ps. LVIII, 5 Ms.=אִירְסָא, v. אֶרֶס ch.

יָרַע, *Hif.* הוֹרַע; *Hof.* הוּרַע, v. רָעַע.

יָרַע, *Pa.* יִרַע, *Ithpa.* אִתְיָרַע, v. רָעַע.

יַרְעָנָא* m. *an alkaline plant,* used as soap. Tosef. Shebi. V, 6 (Ed. Fuld: יורעין).—*Pl.* יַרְעָנִין. Y. ib. VII, beg. 37b חַיְרֵי'; (Sabb. 90a; Nidd. 62a לצרנין, לעונין; Ed. Fuld. to Tosef. l. c. לויענין).

יָרַק I (b. h.) *to spit,* v. רָקַק, רוּק.

יָרַק ch. same. Targ. Y. Deut. XXV, 9 תֵּירוֹק.—Yeb. 39b ותַּרַק וכ' and she spat before him &c. (Y. ib. XII, 13a top ויָרְקָת).—V. רָקַק, רוּק.

יָרַק II (b. h.) *to be light-colored, pale, green, yellow. Hif.* הוֹרִיק 1) *to become green, pallid, pale.* Sot. III, 4 פניה מוֹרִיקוֹת her face grew pale (sickly); Sifré Num. 8; Tosef. Sot. III, 3; a. fr.—2) *to make pale, cause to fade.* Ber. 44b כל ירק חי מוֹרִיק vegetable eaten raw makes pale. Gen. R. s. 13 (ref. to ארקא, Jer. X, 11) שהיא מוֹרֶקֶת . . . כנגד וכ' the earth is called *arka,* corresponding to the season of Tebeth which causes her fruits to fade.—3) *to make shine* (like gold, bronze &c.; cmp. ירקרק Ps. LXVIII, 14). Ib. s. 43; Yalk. Gen. 73 (ref. to וירק, Gen. XIV, 14) בכלי זיין הוֹרִיקָן . . . ה' באבנים he made them glisten with armor; בפרשת שוטרים הוריקן he made them bright with jewels; Ned. 32a הוריקן בתורה; הוריקן בזהב (Var. הֲרִיקָן מן התורה) he made them bright (courageous) by reading the section (Deut. XX, 1—9); v. רִיק).—ה' פנים כנגד (cmp. כְּרָכֵם) *to turn a brazen face against, to defy, oppose.* Gen. R. l. c.; Yalk. l. c. הן הוֹרִיקוּ אברהם ה' פ' וכ' they opposed Abraham. Ib. אברהם ה' פ' וכ' Abraham defied them.

יְרַק, *Af.* אוֹרִיק same, *to become pale* &c. Targ. Y. Num. XXXI, 18 אפדא מוֹרִיקָן her face grew pale. Targ. Ps. CXIII, 9 מוֹרִיקָא looking pale (with envy; Ms. מוֹדִיקָא, v. הוּק).

יֶרֶק m. (b. h.; preced. wds.) *green, herb.* Peah III, 4, v. זֵיר. Maasr. IV, 5, v. זֵיר. Ib. יַרְקָהּ פטור its herb (foliage) is exempt from tithes. Ber. 36a מין י' הוא it is a species of herb, opp. אילן; a. fr.—*Pl.* יְרָקוֹת. Ib. VI, 1. Pes. II, 6 ואלו י' וכ' and these are the (bitter) herbs which may be used as *maror.* R. Hash. I, 1 י"ה . . . לנטרשה ולי'

a new year as regards . . . the planting (of trees) and (the tithes from) herbs; a. fr.—יַרְקוֹת חמור (Var. יְרוֹקֹת, יְרִיקַת) *ass-herbs*, the large-leaved *cucumis agrestis* (v. Löw Pfl. p. 333). Ohol. VIII, 1 (cmp. Tosef. ib. XIII, 5).—2) *name of a species of green-fish.* Y. B. Mets. II, beg. 8^b, opp. to לכיס (v. יְרוֹקָא).

יַרְקָא ch. 1) same, *herb.* Targ. Deut. XI, 10. Targ. I Kings XXI, 2; a. e.—Men. 85^a (prov.) שקול לבית ר׳ Ms. M. (Ms. L. לַמַּת, ed. למותא) to Herbtown carry herbs.—*Pl.* יַרְקִין, יַרְקֵי, יַרְקָיָא. Targ. Y. Ex. XV, 19 (ed. Amst. יְרָקֵי). Targ. Y. Deut. XXVIII, 23.—R. Hash. 20^a משום ר׳ on account of the herbs (which would spoil by lying over two days, if the Day of Atonement would immediately precede or follow the Sabbath).—2) (adj.) *green.* Targ. Job XXVIII, 19 מרגלא ר׳ (h. text פִּטְדָה, v. יְרָקָן).—*Pl.* יַרְקִין, *fem.* יַרְקָן. Targ. Esth. I, 6.— Targ. O. Lev. XIV, 37 (Y. יוּרְקָן), v. יְרוֹקָא.

יַרְקוּמִי, v. יוּרְקָמִי.

יַרְקוֹן m. (b. h.; preced. wds.) 1) *jaundice.* Ber. 25^a... מביא לידי ר׳ causes jaundice. Sabb. 33^a סימן לשנאת חנם ר׳ a type of (punishment for) gratuitous hatred is jaundice; a. fr.—2) *a disease of the grain, mildew.* Taan. III, 5 (some comment.: 'a human disease'). Keth. 8^b.

יַרְקָנָא, יַרְקָנָא ch. same, 1) *jaundice.* Targ. Jer. XXX, 6.—2) *mildew.* Targ. Deut. XXVIII, 22 (?). Targ. I Kings VIII, 37; Targ. II Chr. VI, 28 יוּרְקָנָא; a. e.

יַרְקוֹנָא m. (v. יֶרֶק) 1) (sub. חמר) *a wine flavored with herbs.* Ab. Zar. 30^a מר ר׳ Ms. M. (ed. ירנקא) bitter wine, that is *y'rakona.*—2) pl. יַרְקוֹנִין, v. יֵרוֹקָנָא.

יַרְקָן m. (preced. wds.) *a greenish jewel.* Targ. O. Ex. XXVIII, 17 (ed. Berl. יָ); XXXIX, 10; Targ. Ez. XXVIII, 13 (h. text פִּטְדָה).—Fem. form. יַרְקָתָא, יְרוּקְתָא. Targ. Y. Ex. l. c.

יַרְקָנָא m. 1) *mildew*, v. יַרְקוֹנָא.—2) *pl.* יַרְקָנִין, *herbs.* v. יֵרוֹקָנָא.

יַרְקְרוֹקֵת, v. יַרְקְרֹק.

יַרְקְרִיקָא m. (v. next w.) name of an *unclean bird*, supposed to be the *gier-eagle.* Targ. O. Lev. XI, 18; Deut. XIV, 17 (h. text רָחָם, רְחָמָה; Y. שרקרקא).

יַרְקְרָק m. (b. h.; preced. wds.) *pale-colored, greenish.* Tosef. Neg. I, 5; Y. Succ. III, 53^d איזהו ר׳ שבירוקים which of the green colors is called *y'rakrak?* Answ. . . the color of wax &c.—Sifra Thazr. Par. 5, ch. XIV (ref. to Lev. XIII, 49; XIV, 37) ר׳ ירוק שבירוקים *y.* means the palest of the pale (green) colors. Neg. XI, 4; Tosef. ib. l. c. ר׳ שבירוקים the palest of &c. Tosef. ib. V, 5; a. fr.—Fem. יַרְקְרוֹקֶת. Meg. 13^a אסתר ר׳ היתה כהרסה (Ms. O. ירקרקות היתה כהרסה) Esther was of a greenish complexion (like a myrtle).

יַרְקָתָא, v. יַרְקָן.

יָרַשׁ (b. h.) [*to enter into, take the place of,*] *to conquer; to take possession, to succeed, inherit.* Gen. R. s. 11, end ר׳ את העולם במדה had his worldly share assigned to him with limitation. Ib. s. 44 לירשני to be my heir. B. Bath. VIII, 5 איש זה . . . . לא יירש וכ׳ this man, my son, shall not be an heir with the rest of his brothers. Ib. בתי תירשני my daughter shall be my heiress. Ib. ראוי ליורשו entitled to succeed him. Ib. IX, 1 (139^b) הבנים יירשו (Bab. ed. יירשו) the sons take possession of the estate; a. fr.—V. יוֹרֵשׁ.

Hif. הוֹרִישׁ 1) *to cause to inherit, to leave* by will or by the law of succession; *to transmit.* Ib. 119^b מורישין ואינן יורשין they shall leave (the Holy Land to their children) but shall not take possession themselves. Shebu. 47^a אין אדם מוריש שבועה לבניו a man cannot transmit an oath to his sons, *i.* e. property to be obtained only by the claimant's oath cannot be claimed by his heirs. Keth. 43^a; Kidd. 16^b אין אדם מוריש זכות בתו וכ׳ a man cannot bequeathe his daughter's privileges to his sons. B. Bath. IX, 8 if the house fell עליו ועל מורישו over himself (the heir) and his ancestors; a. fr.—2) *to drive out, dispossess.* Sifré Deut. 51 סמוך . . . לא הורשתה (the Jebusite) who is near thy palace thou hast not driven out; a. e.

יְרִית, יְרֵת ch. same. Targ. Gen. XV, 4. Targ. Deut. IX, 1; a. fr.—Keth. IV, 10 (in a marriage contract) יְרִיתוּן וכ׳ they shall succeed to thy dowry (כְּתוּבָּה); B. Bath. 131^a. Yoma 72^b לא תירתון, v. גֵּירְתָּנָם. Cant. R. to VII, 7 מן דירירות, v. בְּזַז I. Gen. R. s. 44 יְרֵית, v. לוֹט I. Y. Kidd. I, 61^b יאירת, v. יָקַר; a. fr.

Af. אוֹרִית *to bequeathe, leave, give possession.* Targ. Prov. VIII, 21. Ib. XIII, 22; a. e.—B. Bath. 131^a בר אורתיה one likely to make a will (a sick person). B. Mets. 16^a אורתה if he willed it away; a. e.

יְרָא, v. יְרוֹתָא.

יְרָתָא, יְרָתָא, v. יְרוּתָא׳.

יְרָתָא f. (preced. wds.) *heirloom, legacy.* Targ. Y. Num. XXVII, 7.—Y. Snh. III, 21^d שבק ר׳ וכ׳ left a legacy to &c.

יֵשׁ m. (b. h.; cmp. אִישׁ) 1) *being, substance, wealth* (of knowledge &c.). Y. Ned. V, end, 39^b; Succ. 28^a; B. Bath. 134^a (Prov. VIII, 21, applied to R. Joh. b. Zaccai).—2) *there is, there are*, v. אִית. Ber. VI, 4 אם יש ביניהם וכ׳ if there is among them one species &c. Peah VIII, 8 מי שיש לו וכ׳ he who possesses &c. Ḥag. 14^b יש נאה דורש וכ׳ many a one preaches well but does not act well; a. v. fr.—יש אומרים (abbr. י״א) some say (anonymous authority). Hor. 13^b אסיקו . . . ולר׳ נתן י״א the editors introduced 'others say' for R. M. and 'some say' for R. Nathan. B. Bath. 93^b וי״א אם הוצאה and some say, he must indemnify him also for carrying the seed out; מאן י״א who is meant by 'some say'? (v. Tosaf. a. l.). Ab. V, 6; a. v. fr.—יֶשְׁנוֹ *he is, it is.* Kidd. I, 10 כל שר׳ במקרא וכ׳ whosoever is (engaged) in the study of the Bible &c. Ḥag. 4^b כל שר׳ בבריאה ר׳ וכ׳ whosoever is bound to visit the Temple, is also bound &c., v. הֲבָאָה; a. fr.—יֶשְׁנָהּ *she is, it is.* Kidd. 48^a, a. fr. ר׳ לשכירות וכ׳ the relation of employment exists from beginning to end, i. e. the employer is under obligation for every portion of the contracted labor, opp. אינה ל׳ . . . . אלא בסוף the obligation takes effect only when the work is finished; a. fr.

יָשַׁב (b. h.) 1) *to sit down, rest; to dwell, remain; to be inactive.* Macc. III, 15 כל הוֹשֵׁב ולא עבר וכ׳ whoever is inactive and commits no sin, i. e. omits to do wrong; Kidd. 39b.—Erub. 100a שֵׁב ואל תעשה עדיף 'sit and do nothing', i. e. not to act in doubtful cases, is better, opp. קום ועשה. Ber. 20a שב ואל תעשה שאני with an omission it is different. Tosef. Snh. VII, 8 להם שֵׁבוּ . . ולא יֵשְׁבוּ and they must not sit down until he says to them, Be seated; Hor. 13b; Y. Bicc. III, 65c bot.—Y. Dem. II, 23a top שו׳ בישיבה who has a seat in the scholars' meetings. Snh. 10b; Tosef. ib. II, 1 אחד אומר לֵישֵׁב if one is in favor of sitting (holding deliberation in court). Zeb. II, 1 יוֹשֵׁב in a sitting position. Ber. 28b מיוֹשְׁבֵי בה״מ one of the attendants at college, יושבי קרנות those placed at street corners (traders, idlers). Gen. R. s 75 יושבי קרנות (corr. קרונות) sitting in chariots; a. v. fr.—2) *to be settled* (v. יְרִישׁוּב), *be inhabited.* Num. R. s. 4 הגבעה . . . יוֹשְׁבִים Gibeah and Kiryath Jearim were settled at the same time.—Erub. 86a (ref. to Ps. LXI, 8) אימתי יושב עולם לפני וכ׳ (Rashi a. Ar. יָשַׁב) when is the world settled (evenly balanced) before God? When kindness and truth are appointed to guard it (differ. in Rashi; v. infra).

Pi. יִישֵׁב, יִשֵּׁב 1) *to settle, put in place, to arrange evenly.* Y. Sabb. XII, beg. 13c הבנאי ר׳ את האבן וכ׳ the builder that placed a stone on top of the row (v. דִּימוֹס I). Ib.d top; Y. Pes. VIII, 33b top מפני שהוא כמְיַשֵּׁב בידו because it is like settling the web with one's own hand. Lev. R. s. 37 [read:] יָשַׁב וְיִ׳ להם סבלותם וכ׳ he sat down (as a judge) and arranged their burdens in proper proportions between man and woman. Ib. אתה עתיד ליַישֵּׁב וכ׳ thou art designated to settle and explain to my children their vows &c. Ex. R. s. 31 (ref. to Ps. LXI, 8, v. supra) יַשֵּׁב עולמך make thy world evenly balanced (as to property); Tanḥ. Mishp. 9 תיישר עולמך בשוה (read: תְּיַשֵּׁב). Ex. R. s. 52 לא היו יודעין ליַישְּׁבוֹ they knew not how to put its parts together; a. fr.—Trnsf. *to set the mind at ease, to quiet.* Sabb. 87a דברים שמְיַשְּׁבִין לבו וכ׳ Ms. M. (ed. שמושכין) words which quiet the mind of man &c.; Gen. R. s. 80 דברים שמְיַשְּׁבִים את חלב. Y. Pes. V, end, 32d (expl. וישב, II Sam. VII, 18) וַיְיַשֵּׁב עצמו לתפלה he quieted his mind for prayer; a. e.—2) *to settle, cultivate, populate.* Ber. 58b . . . עתיד להחזירו וליַישְּׁבוֹ Ms. M. (ed. לְיִישׁוּבוֹ) the Lord will again people it. Sot. 22a מְיַישְּׁבֵי עולם cultivators of the world.—*Part. pass.* מְיוּשָּׁב, f. מְיוּשֶּׁבֶת a) *seated.* Meg. 21a. Y. Gitt. VII, 48d top; a. fr.—b) *sedate, at ease.* Y. Ber. IV, 8b bot. לבי מי׳ his mind is at ease (about his animal); Bab. ib. 30a לפי שאין דעתו מי׳ עליו because his mind is not at ease without it. Sifré Num. 131 הירה . . . בקר ומי׳ the polemarch was experienced and cool-headed; a. fr.

Hif. הוֹשִׁיב *to seat, place, appoint; to settle.* Yoma 38a sq.; Tosef. ib. II, 7 במקומך יוֹשִׁיבוּךְ people will finally seat thee in the place which thou deservest. Tosef. Sabb. VI (VII), 17 (among superstitious practices) המוֹשֶׁבֶת אפרוחים (ו)אמרה אינה מוֹשַׁבְתָּן וכ׳ a woman who sets hens to brood and says I will not set them except in pairs (v. ed. Zuck. note). Snh. IV, 4 מוֹשִׁיבִין אותו וכ׳ a seat is assigned to him in the third row. Macc. 10a ואין מוֹשִׁיבִין אותם וכ׳ and we must not lay them out except on a river; (Tosef. ib. III (II), 8 בונין).—Tosef. l. c. ומושיבין וכ׳ . . . מביאין other people are imported and settled in their place. B. Kam. 16b bot. הוֹשִׁיבוּ ישיבה וכ׳ they held scholars' meetings by his grave. Snh. 17a אין מושיבין בסנהדרי וכ׳ none can be appointed members of the Sanhedrin except &c.; a. v. fr.

Nif. נוֹשָׁב *to be inhabited.* Pirḳé d'R. El. ch. XLIII ארץ נוֹשֶׁבֶת an inhabited land, settlement; (Koh. R. to I, 15 יְרִישׁוּכ).

Hithpa. הִתְיַרִּישֵׁב, *Nithpa.* נִתְיַרִּישֵׁב 1) *to be settled, colonized.* Ber. 31a כל ארץ שגזר . . . לירשוב נִתְיַרִּישְׁבָה every land which Adam designated for settlement, has been settled. —2) *to be at ease, to be refreshed, to come to.* Yoma 82a אם נִתְיַשְּׁבָה דעתה if she feels that her craving has been gratified. Lam. R. to I, 11 (ref. to לחשיב נפש, ib.) עד כמה מִתְיַרִּישֶׁבֶת נפש how much is required for one fainting from hunger (v. בּוֹלְמוֹס) to come to himself again?—Ḥag. 3b לאחר שנתיישבה דעתו after his excitement had subsided. Erub. 65a כל המתיישב ביינו he who remains clear-minded when drinking wine. Kinnim III, 6 כל זמן . . . דעתם מתישבת עליהם the older they grow, the more clear-minded do they become, opp. מיטרפת; a. fr.

יְשַׁב ch., *Ithpa.* אִתְיַשַּׁב, contr. אִיתַּשַּׁב as preced. *Hithpa.* 2. Ber. 58b חזדירה דלא מִיתַּשְׁבָא ed. (Ms. מִתְיַשְּׁבָא) he saw that he was not comforted.—V. יְתַב.

יְשֶׁבְאָב (b. h.) *Jeshebab*, name of a priestly division. Tosef. Succ. IV, 28 ed. Zuck. (Var. יְשַׁבְאָב); Succ. 56b ישבב. V. next w.

יְשֶׁבְאָב (v. preced.) pr. n. m. *Jeshebab, Y'shebab*, 1) brother and substitute of the Highpriest Ishmael b. Kimḥith. Yoma 47a (Ms. M. 2 ישובאב).—2) name of a priestly division, v. preced.—3) a Tannai, contemporary of R. Akiba. Keth. 29b. Ib. 50a. Ḥull. II, 4.

יִשְׁבִּי (b. h.) pr. n. m. *Jishbi*, a Philistine. Snh. 95a; Gen. R. s. 59.

יֵשׁוּ (abbrev. of יֵשׁוּעַ) pr. n. m. *Jesus* of Nazareth. Snh. 43a ר׳ הנוצרי Ms. M. (ed. only ר׳). Ib. 107b (represented as a disciple of R. Joshua b. P'raḥia, with whom he fled to Egypt); Sot. 47a. Ab. Zar. 17a מצאתי אדם אחד מתלמידי ר׳ הנוצרי ויעקב וכ׳ I met one of the disciples of J. the Nazarean whose name was Jacob (v. יַעֲקֹב 5); Tosef. Ḥull. II, 24 יֵשׁוּעַ בן פנטרי (Var. פנטרי); Ib. 22 ישוע בן . . . ובא פנטרא and Jacob . . . came to cure him with the name of J. the son of Pantera; Ab. Zar. 27b (v. Rabb. D. S. a. l. note 300); Y. ib. II, 40d bot. נימא לך בשם ר׳ בן פנדרא shall I speak a charm to thee in the name of J. the son of Pandera; Y. Sabb. XIV, 14d bot. משם של ישו פנדירא . . . . Ib. ולחש ליה משמיה דר׳ פ׳ and he whispered to him a charm, in behalf of J. P.; [In Babli editions published unter censorial restrictions all the above quoted passages are omitted or changed; in Koh. R. to I, 8 פלני is substituted.]

יִישׁוּב, יְשׁוּב m. (יָשַׁב) 1) *settlement, inhabited land,* opp. מדבר or ים; *cultivation, social world, civilization; public welfare.* Koh. R. to I, 15; Ruth. R. to I, 17 אם אין

יְשִׁיבָה f. (יָשַׁב) 1) *sitting, rest.* Hag. 15[a] . . . למעלה לא עמידה ולא י׳ וכ׳ Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69[b], a. fr. אין י׳ בעזרה none were allowed to sit down in the Temple court. Gen. R. s. 38, a. fr. כל מקום שאתה מוצא י׳ וכ׳ wherever you find sitting (retirement, use of the word ישב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106[a] יְשִׁיבָתָהּ זו הרא עמידתה this her sitting is to her a getting up (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the *yabam* is a benefit to her); a. fr.—2) *settlement, dwelling.* Kidd. 37[a], a. e., v. יְרוּשָׁה. Keth. 110[b] יְשִׁיבַת כרכים קשה living in large cities is a hardship. Sabb. 10[b] עיר שיְשִׁיבָתָהּ קרובה a town of recent settlement; a. fr.—3) *scholars' session, council, academy; court.* Yoma 28[b] לא פרשה זקן וירושב בי׳ an elder and member of council. Ib. מהם י׳ they (our early ancestors) were never without council (a representative body). Pes. 119[a] top חמכיר ... בי׳ who knows his colleague's place in meetings; ... חמקבל בי׳ who greets his colleague in meetings with kindness. Ber. 57[a] ראש י׳ presiding officer. Y. Ber. IV, 7[d] top ומינו את ר״א . . . בי׳ they elected R. El. . . . (president) in regular session. Ib. חושיבו . . . בי׳ they installed him as president. B. Bath. 120[a] בי׳ חלך וכ׳ in court or college give the preference to learning, in social entertainment to age; a. fr.—י׳ של מעלה divine court. B. Mets. 86[a] נתבקש בי׳ של מ׳ has been summoned before divine justice (is dead); a. fr.—*Pl.* יְשִׁיבוֹת. Koh. R. to I, 8 אפשר שהי׳ הללו טועות וכ׳ is it possible that those colleges be lost in such futile errors; Tosef. Ḥull. II, 24 שהסיבו הללו טועים (corr. acc.; v., however, סִרְבּוּ). Y. Sabb. X, 12[c] bot. שרמשתי את אבא עומדות מה שלא שמשת י׳ I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Ḥag. III, beg. 78[d]; a. fr.

יְשִׁירִין* m. pl. (שָׁוָה; cmp. הוֹגֵן) [*balance-holders,*] *anchor, ballast-stones.* Tosef. B. Bath. IV, 1 ed. Zuck. (Var. יְשָׁוִין, disagreeing with Mish. B. Bath. V, 1, v. הוֹגִין; Y. ib. V, beg. 15[a] עוברין, read עוגין).

בַּר י׳, יְשִׁיטָא pr. n. m. *Bar-Y'shita.* Y. Meg. IV, 75[c] top.

יְשִׁינָ־, v. יָשֵׁן.

יָשִׁישׁ m. (b. h.; cmp. יַשׁ) [*substantial,*] *old, venerable.* —*Pl.* יְשִׁישִׁים. M. Kat. 25[b], v. גָּזַע.

יִשְׁמָעֵאל (b. h.) pr. n. m. *Ishmael,* 1) son of Abraham; also (as patron.) *the people of I., Arabs, Bedouins.* [Targ. Job XV, 20, Var. in ed. Lag.]—Gen. R. s. 45 אף י׳ באומות I., too, among the nations (was named before he was born, Gen. XVI, 11). B. Bath. 16[b]; Gen. R. s. 59 שעשה י׳ תשובה וכ׳ in as much as I. repented of his evil deeds in his (Abraham's) life-time; a. fr.—Sabb. 11[a] תחת י׳ ולא וכ׳ (v. Rabb. D. S. a. l. note 80 a. Rashi a. l.) rather under I. (Arabic dominion) than under Byzantium; a. fr. [Pes. 118[b] מלכות י׳ (Ms. M. a. older eds. חרשעה) a censorial change for רומי, Roman government.]—2) I. ben Nathaniah, the murderer

אדם מתקן ביר׳ וכ׳ if man does not prepare provision in the inhabited settlement (this world), what will he have to eat in the desert (the hereafter)?—Y. B. Kam. V, end, 5[a], v. אָוָז. Ber. 31[a], v. יָשַׁב. Ib. 58[b] בישובן . . . הרואה בתי he who sees Israelitish places in their inhabitable condition (restoration), opp. בחורבנן. Ib. עתיד הקב״ה להחזירו לישובו the Lord will restore it again. Tam. 29[b]; B. Kam. 80[b] משום י׳ א״י in order to maintain the cultivation of Palestine. Y. B. Bath. II, end, 13[c] עולם בבורות י׳ social welfare depends on wells; באילנות on trees. Kidd. I, 10 אינו מן הי׳ does not belong to the civilized world. Gen. R. s. 35 בני אדם של י׳ civilized (polite) people; a. fr.—2) (with or without דעת) *ease of mind, calmness.* Ib. s. 19 בי׳ הדעת באת עליו she came to him with deliberation (logical arguments). Y. Ned. I, 36[d] bot.; Num. R. s. 10 (הדעת) מתוך י׳ in a calm state of mind, opp. אקפדה; a. fr.

יְשָׁרִין, v. יְשִׁירִין.

יְשׁוּן m. (יָשַׁן) *allowing to dry up, leaving unused.* Tosef. Ab. Zar. VIII (IX), 3 וכמה יְשׁוּנָן (ib. Toh. XI, 16 כמת הוא מְיַשְּׁנָן) how long must they remain unused?

יְשׁוּעַ (b. h.) pr. n. m. *Jeshua,* 1) name of several persons. Yad. III, 5 Bab. ed. (Mish. יהושע). Y. M. Kat. III, 82[c] יֵישׁ׳.—Tosef. Ḥull. II, 22; 25; v. יֵשׁוּ.—2) (sub מִשְׁמָר) *the priestly division of Jeshua* which was the ninth in the order of divisions on duty each week (I Chr. XXIV, 7–18). Pesik. Haomer, p. 69[b]; Pesik. R. s. 18; Koh. R. to I, 3; Yalk. Lev. 643 [read:] אימתי חן תמימות בזמן שיש י׳ when are the seven weeks between Passover and Pentecost 'complete' (Lev. XXIII, 15), i. e. beginning and ending with the week? When the divisions of J. and Shekhania are between them, i. e. when there are ten Sabbaths between the first of the month of Nisan on the first Sabbath of which the turn commences, and the sixth of Sivan.—3) *Jeshua* (redemption), a disguise for פְּדִיּוֹן; v. בֵּן. B. Kam. 80[a].

יְשׁוּעָה f. (b. h.; יָשַׁע) *redemption, help.* Midr. Till. to Ps. XIV; Lev. R. s. 24. M. Kat. 5[a] יְשׁוּעָתוֹ של הקב״ה the salvation by the Lord; a. fr.

יָשַׁט* (b. h.; cmp. שׁוּט) *to spread, stretch.*—V. וְיָשֵׁט. *Hif.* הוֹשִׁיט *to stretch forth, to hand, reach.* Ḥull. 140[b] ה׳ ידו לקן וכ׳ if one put his hand forth into a nest and cut there. Ab. Zar. 6[b] לא יושיט וכ׳ one must not hand a cup of wine to a nazarite &c. Ib. לא . . . . קחני לא יושיט יתן it says, 'he shall not reach over' and not 'he shall not give' (which means that the object is beyond the reach of the other person). Pesik. S'liḥ. p. 167[b]; Yalk. Num. 744 ה׳ הדסים offered myrtles, i. e. *asked pardon;* a. e.

יְשַׁט ch., *Af.* אוֹשִׁיט same. Targ. Jud. VI, 21. Targ. Ex. XXII, 7; a. fr.—Y. Meg. IV, 74[d] top מן גו מוֹשֵׁט תרגומא סיפרא reaching forth for a Chaldaic version from between the (Hebrew) book.

יִשַׁי (b. h.) pr. n. m. *Jesse,* father of king David. Ber. 58[a]. Pes. 119[a]; a. fr.

of governor Gedaliah. R. Hash. 18b. Nidd. 61a; a. e.—3) I. b. Kimḥith, a high priest. Yoma 47a; Tosef. ib. IV (III), 20, v. יְשֵׁבָב.—4) I. b. Piabi or Pâbi, a priest. Tosef. ib. I, 21; Y. ib. III, 40d top; Bab. ib. 35b. Sot. IX, 15; a. e. —5) name of several Tannaim, esp. a) I. b. Elisha, redeemed from Roman captivity. Gitt. 58a. [Ber. 7a top, prob. his grandfather, a high priest.]—Shebu. II, 5; a. fr.—V. Fr. Darkhé, p. 105 sq.—6) I. son of R. Johanan b. B'roka. B. Kam. X, 2. Tosef. Eduy. II, 4; a. fr.—V. Fr. ib., p. 185 sq. —7) name of several Amoraim. Y. Gitt. I, 43c top; a. fr. —Y. Yoma III, 40d bot.—V. Fr. M'bo, p. 108b, sq.

יִשְׁמְעֵאלִי m. (b. h.; preced.) *Ishmaelite, Arab, Bedouin.*—*Pl.* יִשְׁמְעֵאלִים. Ex. R. s. 23 (ref. to אהלי קדר, Cant. I, 5) אהליהם של ר׳ the tents of the Bedouins. Gen. R. s. 84; a. fr.

יָשַׁן I (b. h.; cmp. אָשַׁן) [*to recover strength*, cmp. חָלַם,] *to sleep*, trnsf. *to be idle, lazy.* Shebu. III, 5 (I swear) שאישַׁן that I will sleep, שָׁנַתִּי that I have slept. Num. R. s. 20 בא לִישַׁן going to sleep.—Cant. R. to III, 1 ישנתי לי מן התורה וכ׳ I (Israel) have been lazy in the study of the Law and the performance of good deeds; a. fr.

יָשֵׁן II (b. h.; preced.) *asleep, inactive.* Midr. Till. to Ps. LIX הקב״ה עושה עצמו כבריכול ר׳ the Lord sometimes pretends, if it were permitted to say so, to be asleep; a. fr. —*Pl.* יְשֵׁנִים, יְשֵׁנִין, יְשֵׁי׳. Num. R. s. 20 הרי הן ר׳ מן וכ׳ they are sluggish in study &c., v. preced. Cant. R. to VII, 10 ר׳ במערת וכ׳ sleeping in the cave of Makhpelah. Ex. R. s. 1; a. fr.—Fem. יְשֵׁנָה, יְשֵׁי׳. Midr. Till. to Ps. CX, beg. (ref. to Is. XLI, 2) הצדקה הישתה ר׳ וכ׳ Righteousness was asleep and Abraham waked her up. Cant. R. to V, 2 אני ר׳ מן וכ׳ I (Israel) was lazy &c., v. supra; a. fr.

יָשַׁן (b. h.; cmp. preced. wds. a. אִישֵׁן) *to be strong, hard, old* (cmp. קשיש).—V. יוֹשֶׁן a. next w.

Pi. יִישֵׁן *to let grow old (strong), keep, reserve.* B. Bath. 91b דברים שדרכן לְיַשְּׁנָן things which it is customary to keep (to store, as wine &c.). Deut. R. s. 9, beg. מן היין הזה אני מְיַשֵּׁן וכ׳ of this wine I will store away a portion for my son's wedding. Tosef. Ab. Zar. VIII (IX), 3 צריך לְיַשֵּׁן he must store them away (leave them unused); Tosef. Toh. XI, 16. Ib. במה הוא מְשַׁנֶּה, v. יָשׁוֹן; Y. Ab. Zar. V, end 45b מְיַשְּׁנָן כל ר״ב וכ׳ he must leave them unused for the whole twelve-month; Bab. ib. 75a.—Part. pass. מְיוּשָׁן *stored up*, v. infra. Y. B. Bath. VII, end, 15c. Y. Gitt. III, end, 45b 'old' means last year's crop, מי׳ של וכ׳ 'stored' means three years old.

Hithpa. הִתְיַשֵּׁן *to be stored up, to improve with age.* Sifra B'huck. ch. III; Yalk. Lev. 672 (ref. to ישן נושן, Lev. XXVI, 10) כל המִּתְיַשֵּׁן יפה מחבירו the sort which is stored up is the better of its kind; B. Bath. l. c. [read with Ms. R.:] הדא אמרה דאר מתישן. כל המְיוּשָׁן יפה מחבירו. Y. Gitt. l. c. וכ׳ this intimates that if wine is sold as *mithyashshen* (fit for storage) the seller is responsible for three years. Sifra l. c. לרבות כל המִּתְיַשְּׁנִים including all produces fit for storage (besides wine); Yalk. l. c. לרבות כל הדבר המיושן.

Nif. נוֹשַׁן same. B. Bath. l. c.; a e., v. next w.

יָשָׁן m. (b. h.; preced.) *hard, dry; old, of last year*, opp. חָדָשׁ. Dem. IV, 7. B. Bath. 91b, a. e. expl. ר׳ נוֹשָׁן (Lev. XXVI, 10), v. preced. Ab. IV, 20 קנקן חדש מלא ר׳ a new vessel full of old wine (a young man but learned). Ab. Zar. III, 9 ואם ר׳ וכ׳ and if the oven is old (dried) &c.; a. fr. —*Pl.* יְשָׁנִים. Ib. 33a ר׳ ומזופפין old or pitched wine vessels. Yoma II, 4, v. חָדָשׁ. Lev. R. s. 2, v. חָדָשׁ; a. fr.—*Fem.* יְשָׁנָה. Kidd. IV, 5, Num. R. s. 9, v. אַרְכִּי I.—*Pl.* יְשָׁנוֹת. Tosef. Ab. Zar. IV (V), 10 ר׳ זפופות, v. supra; a. fr.

יָשַׁע (b. h.; cmp. preced. wds.) [*to be strong, to recover.*] *Hif.* הוֹשִׁיעַ *to assist, help, deliver.* Sot. 34b (ref. to יְהוֹשֻׁעַ, Num. XIII, 17) יה יוֹשִׁיעֲךָ וכ׳ Yah save thee from &c. Meg. 14a שיושיע.. עתידה my mother shall bear a son who will deliver Israel; Sot. 11b שמוֹשִׁיעַ. Midr. Till. to Ps. XVIII, 4 כשתוֹשִׁיעֵנִי מאויבי when thou shalt have saved me from my enemies. Snh. 73a, v. מוֹשִׁיעַ. Ber. IV, 4 הוֹשַׁע help, O Lord &c.; a. fr.—V. הוֹשַׁעְנָא.

Nif. נוֹשַׁע *to be saved, released.* Midr. Till. l. c. אִוָּשַׁע מן וכ׳ let me be delivered from my enemies, and I shall call the Lord the praised One. Tanḥ. Aḥăré 12 (ref. to וישע, Ex. XIV, 30) נִוָּשַׁע כתיב כביכול הוא נ׳ it may be read *vayivvasha* (and he was saved), He, as it were, was delivered. Ib. בעוה״ז חייתם נוֹשָׁעִים ע״י ב״א in this world (the past) you were delivered through human agencies.

יָשַׁף* (=נשף), *Af.* אוֹשִׁיף *to blow, kindle.* Sabb. 119a מוֹשִׁיף נורא fanning the fire.

יְשָׁפֶה f. (b. h.) *Jaspis*, Benjamin's jewel in the high-priest's breast-plate. Ex. R. s. 38, end. Y. Kidd. I, 61b top.

יָשַׁר (b. h.; cmp. אָשַׁר) *to be firm, strong, healthy; to be straight, right.* יִישַׁר כֹּחֲךָ or חֵילְךָ 'may thy strength (health) be firm', a phrase of approval and thanks. Sabb. 87a, a. fr. (play on אָשֵׁר, Ex. XXXIV, 1) ר׳ כ׳ ששברת, be thanked for having broken (the tablets). Gen. R. s. 54 (play on וישרנה, I Sam. VI, 12) ר׳ חילכם; a. e.—יְיַשַּׁר (יָשַׁר) (sub. כוחך) *thanks! right!* Ber. 42b; Sabb. 53a; Erub. 32b; a. fr.—Cmp. אִישַׁר.

Pi. יִשֵּׁי׳, יִישֵׁר *to straighten, direct, to make firm.* Ex. R. s. 1 (ref. to יְיַשֵּׁר, I Chr. II, 18) זה כלב שיי׳ את עצמו that is Caleb who kept himself straight (did not yield to the rest of the spies). Num. R. s. 8 (ref. to Ps. L, 23 ושם דרך) המְיַשֵּׁר אורחותיו וכ׳ he who directs his ways straight (pays regard to his doings).—Part. pass. מְיוּשָּׁר, f. מְיוּשֶּׁרֶת. Pirké d'R. El. ch. X דרכי מי׳ לפני my way is levelled before me.—Meg. 18b (ref. to יישרו, Prov. IV, 25) מְיוּשָּׁרִין הן אצל וכ׳ they remain firm with (in the memory of) &c.

יְשַׁר ch. same. Targ. II Esth. VII, 9 יְיַשַּׁר תולך (Var. יְשַׁר). [Cant. R. to I, 4 ישריך, v. next w.]

Ithpa. אִתְיַשַּׁר, *Ithpe.* אִתְיְשַׁר *to be strengthened.* Targ. Y. Deut. X, 2, v. אֲשַׁר.

יָשָׁר m. (b. h.; preced.) *firm, sound; straight, right, upright.* Gen. R. s. 49 אברהם זה ר׳ מן הַיְשָׁרִים this Abraham is firmer than all the firm (angels); Yalk. ib. 82 אברהם זה ר׳; Midr. Till. to Ps. XI, 7 קודם לְיָשְׁרוֹ של עולם וכ׳ before they see the Right One of the world, they (the pious)

כי אזל מיחא בתר יַשְׁרוּתֵיהּ אזל when he (Samson) went out (to marry), he, at all events, followed only his own liking (not the will of the Lord); [marginal version יַשְׁרוּת עינוי]; Yalk. Jud. 69.

יָת (v. אִית) [*being, existence,*] a particle 1) indicating the objective case (=h. אֶת). Targ. Gen. I, 1; a. v. fr.—With pronominal suffixes: יָתִי *me*, יָתָךְ, יָתִיךְ *thee* &c. Targ. Deut. IV, 14. Targ. Gen. XII, 12. Ib. L, 21; a. v. fr.—2) (with pronominal suffix of the third person) *he himself, this one* &c. Y. Bicc. III, 65^{d} top אמר יָתֵיהּ דמן רבנן said he (who was before mentioned as) one of the scholars. Gen. R. s. 9, beg.; Koh. R. to III, 11, a. e. יָתְהוֹן those (opp. to דִּין), v. הֵנִי.—With prepositional prefix: לָת, v. לְוָת, קָוָת.

יְתֵיב, יְתַב I ch.=h. יָשַׁב, *to sit, dwell* &c.; *to be inhabited, settled.* Targ. O. Gen. XXXVI, 7 מִיתַּב ed. Berl. (oth. ed. a. Y. מִיתַב). Targ. O. Ex. XVI, 35 יָתִיבְתָּא (Y. מִיתִיבָא) *inhabited*; a. v. fr.—Imper. תִּיב, תִּיבִי. Targ. Gen. XX, 15. Targ. Is. LII, 2 (ed. Wil. תִּבִי); a. fr.—Yeb. 109^{a} יָתְבָא תותיה she lives under (with) him. Ber. 6^{a} עד דְיָתְבֵי when they are seated. Ib. 48^{a} ורחמנא היכא ר׳ and where does the Lord reside?—M. Kat. 9^{b} ליחרוב ביתך וליתוב אושפיזך may thy house (grave) be vacant, and thy inn (temporary home on earth) be inhabited; Tanḥ. B'resh. 13; a fr.—ר׳ .. ואקאמר N. N. sat down (lecturing) and said &c. Bets. 20^{a}; a. fr.

Pa. יַתֵּיב 1) *to set down, place.* Y. Kil. IX, 32^{c} top; Y. Keth. XII, 35^{b} top ר׳ ליה ולא וכ׳ he set him down (let his coffin down) and would not take him back again (v. תּוּב); a. e.—2) *to settle, establish.* Targ. Is. XLIII, 20 אַתַּיב (ed. Wil. אַתִּיב *Af.*).—Targ. Ps. XXII, 4; a. e.—3) *to quiet, set at rest.* Targ. Ps. XXIII, 3 יְתַיֵּב (ed. Wil. יְתִיב, v. תּוּב).—Ber. 28^{a} לְתַתּוּבֵי דעתיה to set his mind at ease. Yoma 81^{a} לְתַתּוּבֵי לִיצְרֵיהּ דעתא making one come to. B. Bath. 3^{b} לְתַתּוּבֵיהּ לִיצְרֵיהּ in order to gratify his passion. Lev. R. s. 19 [read:] תִּתְרַתַּב לִיךְ נפשיך היך כמה דְיָתְבַת לנפשי may thy soul be restored to thee as thou hast restored my soul; a. e.—*Part. pass.* מְיַתַּב, מְיַתְבָא, מְיִתְבָא a) *inhabited.* Targ. Ps. CVII, 4. —b) *quieted.* Tam. 32^{a} נחותי ימא לא מְיַתְבָא דעתיהון וכ׳ (or מְיִתְבָא, v. infra) sea-farers do not feel at ease until they reach land.

Af. אַתִּיב, אוֹתִיב *to place, seat, settle* (v. יָשַׁב *Hif.*). Targ. I Kings XXI, 9. Targ. Gen. XLVII, 6; a. fr.—Y. Kidd. I, 58^{d} אֵיתִיבוּנִי על גוּמָא וכ׳ bury, me at the bank of the river; Y. Keth. VI, end, 31^{a} אירחבון (corr. acc.). Ḥull. 59^{a} יְתִיבְרֵיהּ בתנורא .. אוֹתִיבְרֵיהּ let it be put in the oven; . . . he put it in. Yoma 69^{b} אוֹתִיבוּ בתענירתא וכ׳ they made (people) sit fasting, they ordered a fast of three days &c.; a. fr. [אוֹתִיב for אַתִּיב, v. תּוּב.]

Ithpa. אִיתְתַּב, *Ithpe.* אִיתְתִּיב, אִיתְתַּיֵּב; *Ittaf.* אִיתְּתַב 1) *to be allowed to dwell, to sojourn* (h. גּוּר). Targ. O. Gen. XX, 1 (Y. אתנתב, corr. acc.). Targ. Jer. XLIX, 33; a. fr.—Sabb. 33^{b} אִיתְּתִיבוּ תרתיסר וכ׳ they dwelt in the cave twelve years.—2) *to be inhabited.* Targ. Is. XLIV, 26. Targ. Jer. L, 13; a. fr.—3) *to be set at ease, be gratified.* Targ. Is. LXII, 5.—B. Mets. 83^{b} bot. לא מְיַתְּבָא דעתיה he was not satisfied. Yoma 80^{b}; מי׳ דעתיה he will come to again.—Sabb. 51^{b}, sq. כי היכי דתיתתּוֹתַב דעתיה Ms. O. (Ms. M. דתתיב, ed. דאיתותב, v. Rabb. D. S. a. l. note) that he may

shall behold the faces of the firm (believers); a. fr.—*Pl.* יְתִירִין, יָתִירִין. Cant. R. to I, 4 מה ישריין רחמיך, [read as:] Yalk. ib. 982 מה ישרים וכ׳, expl. מה תקריבון וכ׳ how strong are thy mercies. Midr. Till. l. c. אידו כת . . . זו כת ר׳ which is the highest class among those who will greet the countenance of the Divine Presence (in the hereafter)? The class of the firm believers. Ib. to Ps. XXV, 14 . . . בתחלה ואח״כ נתן לו׳ first the secret of the Lord is communicated to those who fear him (human beings), and then to the firm ones (the angels, cmp. יְצוּקִים s. v. יָצַק); Gen. R. s. 49; a. e.—*Fem.* יָתְרָה, *pl.* יְתָרוֹת (sub יַשְׁרוּת; with ref. to Deut. XII, 8) [*right in the eyes of the offerer,*] *free-will offerings* (opp. חוֹבָה). Zeb. 114^{a} תקריבו וכ׳ ר׳ free-will sacrifices you may offer (on the *bamoth*, v. בָּמָה), but no obligatory offerings; ib. 117^{b}. Ib. נינהו ר׳ they belong to the class of free-will offerings. Ib. 118^{a}; a. fr.—סֵפֶר הַיָּשָׁר *the Book Yashar*, a lost book (Josh. X, 13; II Sam. I, 18). Ab. Zar. 25^{a}. Y. Sot. I, end, 17^{c}.

יַשְׁרָא ch. same, *firm believer, upright man.* Y. Taan. II, 65^{b} (ref. to Mic. VII, 4) דבהון וכ׳ ר׳ the upright man among them is like thorns.

יִשְׂרָאֵל (b. h.) pr. n. *Israel,* 1) I. (Jacob), the patriarch. Gen. R. s. 68 סבא ר׳ the patriarch I. (not the people); a. fr.—2) I., the people. Ber. 6^{a}; a. fr.—שונאי ר׳ the enemies of Israel, often euphem. for *Israel.* Ib. 32^{a} נתמוטטו .. של ש׳ ר׳ the feet of Israel would totter (in judgment); a. fr. —V. פְּנֶסֶת.—3) ר׳ (=בן ר׳) *an Israelite,* a) one not belonging to the priestly or levitic tribe; b) *a Jew,* opp. נכרי, גוי. Gitt. V, 8. Tosef. Kidd. V, 3; a. fr.—Tosef. Ab. Zar. III, 5, sq. Ab. Zar. II, 6; a. fr.—בַּת ר׳ *an Israelitish woman.* Tosef. l. c. 1; 3; a. fr.—*Pl.* יִשְׂרְאֵלוֹת (opp. to לְוִיּוֹת, כֳּהָנוֹת). Tosef. Snh. IV, 2.

יִשְׂרְאֵלִי m. (preced.) *one belonging to a common Israelitish family,* contrad. to כֳּהֲנִי, a. לְוִיִּי. Kidd. IV, 1; Yeb. 37^{a} (collective noun).—*Pl.* יִשְׂרְאֵלִים. Ib. 85^{a}. Tosef. Ber. V, 14.—*Fem.* יִשְׂרְאֵלִית *an Israelitish (Jewish) woman.* Nidd. IV, 2 (33^{b}) (collective noun, opp. to כותיות).

יַשְׁרוּת f. (v. יוֹשֶׁר a. יָשָׁר) *firmness, faith, right conduct, equity.* Y. Meg. I, 72^{c} top (ref. to Deut. XII, 8, cmp. ומה תעשו שם דבר שהוא בא לידי ר׳ וכ׳ יָשָׁר) and what dare you do there (on the *bamah*)? An act by which one is led towards faith, which is burnt-offerings and peace-offerings. Midr. Till. to Ps. XCIX, 4 (ref. to מישרים ib.) אתה כוננת ר׳ של עולם (ed. Bub. ר׳ בעולמך) thou hast established the firmness of thy world (through courts of justice); Yalk. Ps. 852 ר׳ בעולמך.—Gen. R. s. 54 (ref. to וישרנה I Sam. VI, 12) מהלכות בר׳ they walked with propriety (paying reverence to the Ark; Midr. Sam. ch. XII בריפי). Ruth R. introd. 3 (ref. to ישר, Prov. XXI, 8) במדת ר׳ in fairness; ib. בר׳; Yalk. Prov. 959. Deut. R. s. 8 הרא וכל כלי אומנתה ניתנה . . . יַשְׁרוּתָהּ she (the Torah) and all her implements have been given to man, her humility, her righteousness and her fairness.—Sot. 9^{b}, v. next w.

יַשְׁרוּתָא f. ch. (v. preced.) *that which seems right, arbitrary will.* Sot. 9^{b} (ref. to Jud. XIV, 3 ישרה בעיני

be reconciled. Lev. R. s. 19, v. supra; a. fr. [אִתּוֹתַב for אִתְתַּב, v. תּוּב.]

יְתֵב II (v. preced.; cmp. יהב *to give* and *to place*) *to give* (not used in perf. tense). Sabb. 19ª במשוא נַיתֵיב ליה וכ׳ (Ms. M. נמשח ו׳) let him measure when giving (the goods to wash) and when receiving it back. Kidd. 78ᵇ אי בעי מִיתְּבָא . . . לא יהיב ליה (not יחבי) if he desired to give it to him as a donation, could he not do it? Keth. 106ᵇ ולֵיכא למיתהב ליה and he will have nothing to give him. B. Kam. 83ᵇ; a.e.—B. Bath. 13ᵇ למיתהב Ms. M. (ed. למִתַּן).

יָתִיב, יָתֵב m. (יְתַב I) *inhabitant.* Targ. O. Gen. XXXIV, 30 יָתֵיב ed. Berl. (ed. יַתְבֵי *pl.*). Targ. O. Num. XIV, 14. Targ. Is. VI, 11; a. fr.—*Pl.* יָתְבֵי, יָתְבָיָא. Targ. Y. Num. l. c.; a. fr.

יְתָבָא m., pl. יָתְבִין *dwelling places,* v. יְתוּבָא.

יָתֵד f. (b. h.; cmp. עתד) [*something fastened, driven in,*] *peg, nail; handle of a tool* &c. Y. Taan. IV, 67ᵈ אשרי אדם . . . ר׳ להיתלות בה (cmp. Is. XXII, 23, sq.) happy the man who has a peg to hang on, i. e. who has a renowned ancestry; ומה היתה יְתֵידָתוֹ וכ׳ and what was R. E.'s. peg?; Y. Ber. IV, 7ᵈ top. Gitt. 17ª ר׳ היא שלא תמוט (my last opinion) is an immovable peg. Meg. 6ª תקועה ר׳ והיא הירתה וכ׳ and she (Cæsarea) was a peg driven into Israel, i. e. an obnoxious foreign element.—ר׳ של מחרישה the pin of the plough. Sabb. XVII, 4; a. e, v. מַחֲרֵישָׁה.—ר׳ האהל *tent-pin,* v. infra.—ר׳ הדרכים *a way-mark of hardened clay pegs,* v. גֵּץ; v. infra.—*Pl.* יְתֵדוֹת, יְתֵדוֹת. Gen. R. s. 43 שלשה גדולות three great pegs (Abraham, Isaac and Jacob). Ib. s. 62 נתגרו בהן ר׳ הארץ the pegs of the land (the remnants of the seven nations, cmp. Num. XXXIII, 55) arose against them. Kel. XIV, 3 ר׳ אהלים המשוחות Mish. ed. (Bab. ed. ירות) the (metal) pegs of tents and those of the land measurers. Tosef. ib. B. Bath. I, 7 החרב שפרשה עם ר׳ המחרישה the knife (coulter) which has been taken out with the handle of the plough. Mikv. IX, 2 ר׳ הדרכים, expl. גֵּץ יוני. Tosef. ib. VI (VII), 14. B. Kam. 81ª מסתלקין מפני ר׳ חד׳ . . . you may (in walking) turn out from the highway towards the private sidewalk in order to avoid the road-pegs; Y. Ber. II, end, 5ᵈ top.

יְתוֹבָא m. (יְתֵב I) *dweller, sojourner,* opp. בן מתא citizen.—*Pl.* יָתְבִין, יָתוֹבֵי. B. Bath. 8ª.

יְתוּבָא m. (preced.) *dwelling place.* Targ. Job. XVIII, 19.—*Pl.* יְתוּבָיָא. Targ. Ps. LXXXIX, 13 Ms. (ed. יָתְבִין).

יַתּוּךְ, v. יַתִּיד.

יְתוֹם m., **יְתוֹמָה** f. (b. h.) [*by one's self,* cmp. גּוּם, גַּם I,] *single, alone, forsaken.* Ḥag. 3ᵇ; Mekh. Bo s. 16, a. e. אין הדור ר׳ וכ׳ that generation is not forsaken in which &c.—ר׳ אמן, v. אָמַן.—Esp. 1) *fatherless, orphan, public charge.* Meg. 13ª ר׳ חמגדל בתוך ביתו וכ׳ he who rears a male or female orphan in his house, is regarded as the parent. Tosef. Keth. VI, 8 ר׳ וי׳ צריכין פרנסה מפרנסין את היתומה וכ׳ if an orphan boy and an orphan girl need public support, we must support the girl first &c.; Keth. 67ª. Taan. 24ª ר׳ וי׳ we were engaged in collecting for an orphaned couple to be married; a. v. fr.—יתומה בחיי האב self-depending in her father's life-time, i. e. *a minor over whom her father has no control,* e. g. when he has given her away in marriage, and she being divorced or widowed returns to her paternal home. Yeb. XIII, 6. Keth. 73ᵇ; a. fr.—2) *an animal whose mother died during or soon after childbirth.* Bekh. IX, 4. Ḥull. 38ᵇ.—3) (Law) *a minor heir* whom the authorities must protect by appointing a guardian to plead his cause &c.; in gen. *heir* (mostly in the plural).—*Pl.* יְתוֹמִים, יְתוֹמִין; f. יְתוֹמוֹת. B. Mets. 70ª מעות של ר׳ minor heirs' funds. B. Bath. 124ª שבח שחשביחו ר׳ לאחר וכ׳ improvements which the heirs made after their father's death (before division). Arakh. VI, 1 (21ᵇ) שום הר׳ the assessment for public sale of minors' (heirs') property which the court sells to satisfy the decedent's creditors. Gitt. V, 1; a. fr.—Yeb. XIII, 7 שתי אחיות ר׳ two orphan sisters; a. fr.

יְתוֹמָא, יְתוֹם ch. same. Targ. Y. Ex. XXII, 21 (O. יַתֵּם).—*Pl.* יְתוֹמֵי. Targ. Job XXII, 9.—*Fem.* יְתוֹמְתָא. Lev. R. s. 37 (some ed. יְתִירְמְתָא).—V. יַתֵּם.

יִתּוּר, יְתוּר m. (יָתַר) *addition.* ר׳ בגדים putting on more than the prescribed number of priestly garments (v. Yoma VII, 5). Zeb. 19ª; Erub. 103ᵇ.

יְתוּרָא ch. same, *superfluousness.*—*Pl.* constr. יִתּוּרֵי. Ḥull. 36ª ר׳ קראי קאמר he derives it from the superfluous verses.

יַתּוּשׁ m. (fr. תָּשַׁשׁ?) 1) *mosquito* or *gnat.* Gitt. 56ᵇ בא ר׳ ונכנס וכ׳ a mosquito came and entered his (Titus') nose; Gen. R. s. 10; Lev. R. s. 22. Sabb. 77ᵇ לנחש ר׳ the mosquito (an application of a pulp made of mosquitos) is a remedy for a serpent's bite. Ib. ארמת ר׳ על חפיל the fear which the elephant has of the *yattush,* v. אַרְמָה. Snh. 38ª; Lev. R. s. 14, beg. קדמך וכ׳ ר׳ the *y.* has been created before thee (man); a. e.—*Pl.* יַתּוּשִׁין, יַתּוּשִׁים. Gen. R. s. 5 (ref. to Gen. III, 17) דברים ארורים כגון ר׳ ופרעושין וכ׳ cursed things like gnats, fleas and flies; a. fr.—Tosef. Sabb. XII (XIII), 4 זבובין וי׳; Y. ib. XIV, beg. 14ᵇ ותושין (corr. acc.), v. תַּגָּא.—2) *a bug* (*on a fruit*). Sifra Sh'mini Par. 10, ch. XII; Ḥull. 67ᵇ; a. e., v. כָּלִיס.

יַתּוּשָׁה, יַתּוּשָׁא ch. same. Gen. R. s. 10; Lev. R. s. 22.—*Pl.* יַתּוּשִׁין, יַתּוּשָׁיָא. Ib. s. 19, beg. וצואה עבדה ר׳ and the excrements produced gnats. Gen. R. s. 34, end, דלא יכלוניה ר׳ (some ed. יַתּוּשַׁיְתָּה) lest the mosquitos bite it (on the head).

יְתִי, v. אֲתָא.

יְתִיב, v. יְתֵב.

יָתִיב, v. יָתֵב.

יְתִיבְתָּא ר׳ f. *inhabited,* v. יְתֵב.

יְתֵידָה f., v. יָתֵד.

יַתִּין, v. אֲתָא.

יַתִּיד, יַתּוּךְ m. (נָתַךְ) a sort of *thongs* used for seizing

a hot pot; (oth. opin.) *a strainer* (cmp. Targ. Job X, 10). — *Pl.* יַתּוּרִין, יַתּוּרִי. Kel. XII, 3 ed. Dehr. יַתּוּרֵי (ed. יַהוּרֵי); Tosef. ib. B. Mets. II, 10, v. נָעַר II.

יְתוֹמְתָּא, v. יָתוֹם ch.

יְתַיִן, v. אֲתָא.

יְתַיְנָא, v. וְהֵינָא.

יְתַיר, v. יָתֵר.

יְתִיר', **יַתִּירְתָּא**, **יַתִּירָא** m., **יַתִּירָא**, **יַתִּירְתָּא**, **יַתִּיר** I, f. (יָתֵר) *remaining over, too much, too many; extraordinary, especial.* Targ. O. Ex. XXVI, 12 (Y. מוּתְרָא). Ib. דְּיַתִּירָא (ed. Berl. דְּיָתְרָא, Y. דְּיִתְרָא). Ib. 13.—Ḥull. 47ª חסיר או י׳ one lobe wanting or one too many. B. Mets. 93ᵇ, v. מְרָתָא. Ib. נטירותא י׳ ed. (Ms. M. מעליותא) a special watchfulness. M. Kat. 4ª מרחא יתירה אריכא (read יתירא, v. Rabb. D. S. a.l. note 400) it requires great labor. Ib. 21ª/ב מילתא י׳ something more than duty requires. B. Mets. 104ᵇ מילתאי׳ a disproportionate amount. Gitt. 64ᵇ ידא י׳ an additional hand (her own and her father's power of accepting the letter of divorce). B. Bath. 104ᵇ top [read :] ואי איכא יתירא and if there is a surplus, v. כַּפְלִיתָא.—B. Kam. 94ª תעזוב י׳ the superfluous verse containing תעזוב (Lev. XIX, 10, repeated ib. XXIII, 22); a. fr.—Esp. יתירתא *an additional lobe of the lungs.* Ḥull. 47ª.—*Pl.* יַתִּירִין, יַתִּירֵי, יַתִּירֵיָא; f. יַתִּירָתָא, יְתִירֵי. Targ. O. Num. III, 46.—B. Mets. 51ª בדמי י׳ at an extremely high price. Ruth R. to II, 14; Cant. R. to II, 9 אילין י׳ those forty five days more (Dan. XII, 11; 12). Ab. Zar. 9ᵇ sq. שית שנין י׳ . . . . התוא שטרא a document which contained six years too many (was postdated by six years); a. fr.—*Adv.* יַתִּיר *more.* Targ. Ps. XIX, 11; a. e.—בְּיַתִּירְתָּא (=h. יותר מדאי) *beyond measure.* M. Kat. 27ᵇ חות קא בכיא (Ms. M. בהדידתא) בי׳ she mourned unreasonably.

יַתִּיר II pr. n. pl. *Yattir*, v. מְחַנְתָּא.

יְתִירָא m. *cord*, v. יִתְרָא I.

יְתִירָה f. (יָתֵר) *superfluity.* Gen. R. s. 10 שהן י׳ בעולם (better: יַתִּירִין, v. יָתֵר a. יָתַר).

יְתִירְתָּא, **יַתִּירְתָּא**, v. יַתִּיר.

יתן*, Y. Ab. Zar. III, 43ᵇ, חמיותכו׳, read: המתיך כוס (a tautography), v. נָתַךְ.

יְתַם, *Pi.* יִיתֵּם (denom. of יָתוֹם) *to make orphans, to cause bereavement.* Pes. 49ª מְיַתֵּם את בניו Ms. M. (ed. גוזליו׳) will be forced to leave his children uprovided for; Yalk. Am. 545; v. אַלְמֵן. Yalk. Gen. 95.

Nithpa. נִתְיַתְּמָה *to become an orphan.* Keth. 44ᵇ נתיתמה she lost her father.

יְתַם, **יִיתַם**, **יַתְמָא** ch.=h. יָתוֹם, Targ. O. Ex. XXII, 21 (ed. Amst. יְתָם; Y. יִתּוֹם); a. e.—Y. Ab. Zar. II, 41ᵈ bot. דיתן דו׳ the case of an orphan or a widow; Y. Sabb. I, 3ᶜ sq. דיתן דיתי׳ וכ׳ (read דין). Keth. 54ª י׳ an orphan (figuratively for a hired laborer whom the employer provides with clothes, v. לָקִיט I); a. fr.—Ab. Zar. 24ᵇ מזמורא י׳ an *anonymous* or *titleless* psalm.—Trnsf. (as a friendly rebuke) *ignorant child!* Keth. 17ᵇ; Ab. Zar. 13ᵇ; Ḥull. 111ᵇ.—*Pl.* יַתְמִין, יַתְמֵי, יַתְמֵיָא. Targ. Ex. XXII, 23; a. fr.—Ber. 18ᵇ זוזי דיתמי׳ heirs' fund. Y. Shek. IV, 48ª bot., a. e., מדל דיתמי׳, v. מְדַל. B. Mets. 108ª; B. Bath. 8ª אפי׳ מיתמי׳ even orphans' funds must be taxed, v. אִגְּלָא. Y. Sot. III, 19ª אתון י׳ וכ׳ the heirs came complaining; a. v. fr.—Keth. 106ª קרו לנפשיהו י׳ they (the surviving scholars) called themselves orphans; י׳ דיתמי׳ orphans of orphans (few survivors).

יִתְנִיא, v. וְהֵינָא.

יְתַר (b. h.; cmp. עתר, אשר) [*to be strong;* denom. יֶתֶר *cord*, v. יִתְרָא I,] *to be rich, plentiful.*

Nif. נוֹתַר *to be left over.*—Part. נוֹתָר m. *portions of sacrifices left over beyond the legal time and bound to be burnt.* Kerith. III, 4 והיה נ׳ מן וכ׳ and it was an overdue remnant of sacrifices. Ib. I, 1 דם נ׳ blood of overdue sacrifices. Meil. I, 3, a. fr. נ׳ משום as coming under the law of *nothar*; a. v. fr.—*Pl.* נוֹתָרוֹת, נוֹתָרִים. Sifré Aḥăré Par. 5, ch. VII.—Cant. R. to V, 14 נ׳ כמה how many laws about *nothar*. Num. R. s. 11 בנ׳ . . . שלא לפסול not to unfit any of the sacrifices by allowing them to become overdue.

Hif. a) הוֹתִיר *to leave over; to go beyond; to be more.* Mekh. Bo s. 6 אם ה׳ ה׳ if he left a part of the Passover lamb over until morning. Sifra Tsav, Par. 7, ch. XII אם ה׳ ה׳ if he has left over, he has left over (and it may be eaten). Ib. אם הותירו כולו if they left the whole of it over (for the second day); a. fr.—Ber. 34ᵇ לא חסרתם ולא הותרתם you stated the time neither too early nor too late. B. Bath. VII, 2 ה׳ כל שהוא if it was somewhat more (than the stated measure).—b) הֶתְתִּיר (cmp. הֶצְצִיק fr. יָצַק), v. infra.

Pi. יִיתֵּר (denom. of יֶתֶר) *to add; to do too much.* Erub. 13ª מְיַתֵּר . . . שמא אתה for if thou omit one letter or write one too many; Sot. 20ª תְּתַתִּיר *Hif.* (v. supra). Ex. R. s. 27; Tanḥ. Yithro 4 his name was Jether (Jethro) שֶׁיִּתֵּר פרשה וכ׳ because he gave rise to an additional chapter (about judges) in the Law; Mekh. ib., Amalek, s. 1 שהותיר.—Ib. שיתר׳ במעשים טובים because he did more (than ordinary men, was liberal in) good deeds. [Y. Keth. IV, end, 29ᵇ ויתר, v. יֶתֶר.]—*Part. pass.* מְיוּתָּר, *pl.* מְיוּתָּרִין *added, superfluous.* Koh. R. to V, 8 (ref. to ויתרון, ib.) דברים שתראה (ש)הן מי׳ לתורה (not בתורה) things which thou wouldst regard as additions to the Law. Ib. אפי׳ דברים . . . מי׳ בעולם even things in nature which thou wouldst believe to be superfluous (useless); Ex. R. s. 10; (Gen. R. s. 10 יְתֵירָה); a. e.

Nittaf. נְתוֹתַר *to be left over.* Yoma 46ª אברי עולה שנתותרו parts of a burnt-offering which remained over (failed to be entirely burnt). Pes. 59ᵇ כשניהותרו when they were left over (unoffered).

יְתַר ch. same. [Targ. Ruth II, 16, a. e. מיתר, v. נְתַר.]

Af. אַיְתַר, אוֹתִיר 1) *to leave over.* Targ. II Kings IV, 43; a. e.—Y. Peah VII, 20ª bot. ואיתותרון.—2) *to bless with plenty.* Targ. O. Deut. XXVIII, 11; XXX, 9.

Pa. יַתַּר, as preced. *Pi.*—*Part. pass.* מְיַתְּרָא f. *larger.* Meg. 19ª מחסרא או מיתר׳ smaller in size or larger.

Ithpa. אִיתַּתַר, אִתְיַתַּר 1) *to be left over*; (in legal interpret.) *to be superfluous* in the Bible text and therefore

available for interpretation. Targ. O.Ex.XXXVI, 7 וְיִתְּרַת (=וְאִיתַּ׳, ed. Berl. וְיִתַּרַת, corr. acc.).—Ber. 35ª, v. תְּרִיפוּל. Men. 93ª אֲבַל יִתְּרוּ לֵיהּ תְּרֵי קְרָאֵי two verses remain for interpretation; Arakh. 2ᵇ אִיתְּתְרֵי לְהוּ תְּרֵי (v. Rabb. D. S. to Men. l. c. note).—*2) *to be added, included.* Sabb. 64ª אֲבִיהוּר לִיהּ (some ed. אִיתְּתַר) they are now included (Ms. M. אִיתְּתֵי they include it, v. אֲתָא).

יֶתֶר, יָתָר m. (preced. wds.) 1) *additional, a person having an additional limb.* Bekh. VII, 6 ר׳ בִּידָיו וְכ׳ if one has an additional finger (or toe) on each of his hands and feet. Ib. 45ᵇ.—Ib. 40ª חִסַּר וְ׳ בִּיד having one toe less or one too many on the forefoot. Ib. כָּל יִתְיר כְּנִטּוּל דָּמֵי every addition is considered equal to the entire absence of the respective limb; Ḥull. 58ᵇ כָּל יִתְר וְכ׳. B. Bath. VII, 2, sq. ר׳ הַן (יִתְיר a. יִתַּר interchanging), v. הֵן; a. fr.—*Fem.* יְתֵירָה, יְתִירָה; (as noun also) יְתֵירָת, יְתִירָת. Bekh. VII, 6 (45ª) בּוֹ יִתְרַת וְכ׳ הִיתָה (בָּהּ) (Rashi יִתִּירָה; Gem. יִתְרַת) if there has been an additional limb and he had it cut off. Ib. 40ª עַל שֶׁל מֹשֶׁה וְכ׳ ר׳ (a cubit measure) larger than the Mosaic by &c. Ḥull. III, 6 (as a sign of clean birds) כָּל שֶׁיֵּשׁ לוֹ אֶצְבַּע ר׳ that which has an additional toe (on top of those in a line). Keth. 76ª יִתִּירַת a woman having an additional limb. Erub. 83ª עַל מִדְּבָרִית וְכ׳ ר׳ one sixth larger than &c.; a. fr. [V. יְתֵירָה.]—*Pl.* יְתֵירִין, יְתִירִין, יְתֵרִין; f. יְתֵירוֹת, יְתִירוֹת. Macc. 23ª יְתֵירֵי מַדָּע men of more than ordinary knowledge; ר׳ כֹּחַ of more than common physical strength.—[Gen. R. s. 98 הִנִּיחוּ יִתִּירוֹת left remants of the conquered nations, prob. to be read: יְתֵידוֹת, v. יָתֵד.]—Esp. יְתֵרֶת *an additional lobe of the lungs.* Ḥull. 47ª (not יוֹת׳).—2) *a word written plene, with vowel letters.*—*Pl.* יְתִירוֹת. Erub. 13ª, a. e., v. חָסֵר II.

יֶתֶר I m. (b. h., v. יָתַר) 1) *cord, bow-string.* Lev. R. s. 5 (ref. to Ps. XI, 2), v. מְיֻתָּר.—2) =יִתְרוֹן *addition,* (adv.) *more.* Bekh. VII, 1 (43ª) וְיִ עֲלֵיהֶן וְכ׳ Bab. ed. (Mish. יוֹתֵר עֲלֵיהֶן וְכ׳ בְּאָדָם וְכ׳) to these must be added, with reference to blemishes of human beings, the wedge-shaped head &c. Erub. 83ᵇ ר׳ עַל כֵּן more than that. Gitt. III, 1 ר׳ מִכֵּן nay, even more; a. fr.

יֶתֶר II (b. h.) pr. n. m. *Jether,* v. יִתְרוֹ a. יִתְרָא II.

יִתְרָא, יִתְרָה I m. ch. = h. יֶתֶר I, 1, *strong cord,* esp. 1) *the cord of the bow.* Snh. 42ª לְמֵידְחֵי כִּי ר׳ (some ed. יִתְרָא) until the shape of the moon is like that of the cord (with the bent bow, semicircular).—*Pl.* יִתְרֵי (יִתְרֵי). M. Kat. 26ª לְקַל ר׳ דְּמִזְגֹּת וְכ׳ from the sound of the cords (of the catapults) at M. (v. מִגְדָּל) the wall of Laodicea burst.—2) *rope.*—*Pl.* יִתְרַיָּא, יִתְרִין. Targ. Jud. XVI, 7; 8; 9. 3) *the straight side of the stomach,* opp. to קִשְׁתָּא the curved side, v. הִרְמָצָא. Ḥull. 50ª הַאי יִתְרָא the fat covering &c. Pes. 51ª אֲכַל דְּאִידֵּי (Ms. M. דִּידֵי) ate the fat &c.—[Targ. Prov. XXV, 20 יִתְרָא Ms. (Var. ed. Lag.), ed. נִתְרָא.]

יִתְרָא II (b. h.) pr. n. m. *Ithra* (*Jether*) the Israelite (the Ishmaelite), father of Amasa. Ruth. R. to I, 21; Y. Yeb. VIII, 9ᶜ top (אֶלִּיתֵר הִישְׁמַעְאֵלִי!); Midr. Till. to Ps. IX.

יִתְרַת, יִתְרָה, v. יֶתֶר.

יִתְרוֹ (b. h.) pr. n. m. *Jethro,* the father-in-law of Moses. Ber. 63ᵇ. Ex. R. s. 27 יֶתֶר כְּשֶׁהוּא גּוֹי . . . . וְנִקְרָא ר׳ as a heathen he was named Jether, and when he was converted . . . he was named J.—Zeb. 116ª קוֹדֶם מ״ת וְכ׳ ר׳ the arrival of J. (Ex. XVIII) took place before the giving of the Law; Ab. Zar. 24ª; a. v. fr.

יִתְרוֹן m. (b. h.; יָתֵר) 1) *surplus, difference.* Koh. R. to II, 13 כְּשֵׁם שֶׁיֵּשׁ ר׳ בֵּין וְכ׳ as there is a difference between light &c.—2) *addition.* Lev. R. s. 22 (ref. to Koh. V, 8) אֲפִלּוּ דְּבָרִים . . . . ר׳ לְמ״ת even what thou deemest to be an addition to the original Law (Koh. R. to V, 8, a. e. מִיּוּתְרִין).—3) *superfluity, useless thing.* Ib. אֲפִלּוּ .. ר׳ בָּעוֹלָם even what thou mightest deem to be mere useless creatures (Koh. R. to V, 8, a. e. מִיּוּתְרִין), v. יָתֵר.

יִתְרָן, v. יוּתְרָן.

יִתְרַת, v. יֶתֶר.

כ

כ, ך *Kaf,* the eleventh letter of the Alphabet. It interchanges with ג q. v.; with ק, e. g. כּוֹבַע a. קוֹבַע; with ח, cmp. חבשׁ a. כבשׁ a. derivatives.

כ׳, as a numeral letter, *twenty.*

כְּ, כִּ׳, כִּי prefix, h. a. ch. (v. כֵּן) 1) *as, like.* Targ. Gen. IX, 3. Targ. Hos. IV, 9; a. v. fr.—Ber. I, 2 כְּאָדָם וְכ׳ like one reading in the Torah. Ib. 3 כְּדִרְכּוֹ as usual; a. v. fr.—*2) *whereas.* Tosef. Snh. II, 6 כְּגוּזְלִיָּא . . . וּכְאִמְּרִיָּא וְכ׳ ed. Zuck. (Var. דְּגוּזְלִיָּא . . . וְאִמְּרִיָּא, as Snh. 11ª, Y. ib. I, 18ᵈ top) whereas the spring pigeons are yet tender &c.—[Ib. 5 בְּגוּזְלִיָּא וְכ׳.]—[Compound particles כְּדֵי, כְּוָתֵי &c., v. s. vv. or second component.—ך as affix, frequ. indicating place (כ *locale*) or instrument, as אוּשְׁפִּיזְרְנָא, דּוּכְּךָ, בָּזְכָּ &c.]

כָּא, כָּתָ ch. (b. h. כֹּה, v. preced.) adverb of place: *here,* v. הָכָא; of time: *now.* Targ. Gen. XXII, 5. Targ. Job XXXVIII, 11; a. fr.—Y. Ber. IV, 7ᶜ top וְכָא אָמַר הָכִין and here he says so? Ib. וְכָתָה; a. v. fr.—לְכָא *hither;* מִכָּא *from here.* Targ. Josh. VIII, 20. Targ. Ex. XVII, 12; a. fr.—Y. Bets. V, 63ª פְּצַל לְכָא וְלָכָא .. skimmed the water in both directions. Y. B. Mets. VI, 11ª top מִיכָּא לְלוֹד from here to Lydda; a. fr.—V. לְהָכָא, אִיכָּא &c.; כַּאן, כָּן &c.

כְּאֵב (b. h.) *to be heavy, to feel pain.* Y. Sabb. IX, 12[a] ib. XIX, 17[a] bot. (ref. to Gen. XXXIV, 25) בהיותו כואב . . . כל אבריהם כואבים עליהם it does not say, 'when it (the wound) was painful', but . . . ., which intimates that all their limbs pained them.

Hif. הִכְאִיב *to cause pain, grief.* Ex. R. s. 3 (ref. to Ex. III, 7) ידעתי . . . להכאיבני וכ׳ I know how much they will grieve me &c. Pirké d'R. El. ch. XII שלא להכאיבו so as to make him feel no pain. Midr. Till. to Ps. XCIV (ref. to Prov. III, 12) א״ת וכאב אלא וכאב . . . שמכאיבו read not *ukh'ab* (and like a father) but *ukh'eb* (and pain), when He sends him pain.

כְּאֵב I, כְּאִיב, כֵּיב ch. same. Targ. Prov. XIV, 13. —Part. כָּאֵב, כָּאִיב, כָּיֵב. Targ. Job XIV, 22. Targ. Ps. LXIX, 30; a. fr.—Targ. Jer. IV, 19 כֵּיבִין (ed. Lag. כָּיְיבָן).—B. Kam. 46[b] מאן דכאיב ליה כאיבא וכ׳ Ms. F. (v. Rabb. D. S. a. l. note, Ms. H. כיבא) he who feels sick, goes to the physician. Ib. 85[b] חזה כ׳ ליה מידי וסליק ואיתיב וכ׳ Ms. M. (ed. ואיירי) he had a sore and it was going away, and one put on a corrodent drug for him &c., v. חָוַר. Gitt. 68[b] כָּיֵיב; a. fr.—B. Kam. 35[a] כיבין, v. חִינְכִי.

Pa. כְּאֵב, כַּיֵּיב *to cause pain, wound, grieve.* Lam. R. to II, 1 translating יעיר, ib.) איך כ׳ וכ׳ how did the Lord wound &c., v. כַּיְיבָא.

כְּאֵב II m. (b. h.; preced.) 1) *heaviness, pain.* Ber. 55[a] כ׳ לב heaviness of heart (fretfulness). Gen. R. s. 67, end כ׳ על כ׳ grief added to grief; a. e.—2) *grievous offence.* Deut. R. s. 3 (ref. to מכאביו, Ex. III, 7) יודע אני מה כ׳ וכ׳ I know what grievous offence they are going to commit, v. כָּאַב.

כְּאִיבָא, כְּאֵבָא ch. 1) same. Targ. Prov. X, 10. Targ. Is. LXV, 14.—[Targ. Job XXXI, 18 כְּאֵבָא Ms. (ed. חֵירְ כְּאֵבָא.]—B. Kam. 46[b], v. כְּאֵב I; a. e.—2) *sick, sufferer.* Targ. Ps. LXIX, 30; a. fr.—*Pl.* כְּאֵבִין, כְּאֵבָיָא, כְּאֵי׳, כְּי׳. Targ. Ez. XXXIV, 4. [Targ. Jer. IV, 19, v. כְּאֵב I.]—V. כַּיְיבָא.

כאגני, v. בְּאגָנָא.

כַּאֲוָתָא, v. כָּתָא.

כְּאוֹר, v. כָּעַר.

כְּאוֹרְתָּא, לְכָאוֹ׳, v. אוֹרָה I.

כָּאוֶרֶת, v. כְּוִורֶת.

כְּאִי, כְּ׳ צַד, v. כֵּיצַד.

כְּאֵיבָא, v. כְּאֵבָא.

כָּאִיל, part. of כָּהַל.

כָּאִיף, part. of כּוּף.

כְּאֵיצַד, v. כֵּיצַד.

כָּאלֵי, כָּאלָא, part. of כְּלָא I.

כאלירקין, Sifré Deut. 317, some ed., read: כִּילִיאַרְכִין, v. כִּילִירְכִין.

כאמי, v. באמי.

כַּאַן (v. כָּא) *here; now.* Y. Ber. IV, 7[c] bot., a. e. כ׳ נתפלל וכ׳ here (in this inn) did my father say the prayer of &c. Bets. IV, 7 מִכַּ׳ ועד כ׳ from here to there (will I use). Ber. I, 2, a. fr. מכ׳ ואילך, v. אֵילֶךְ. Snh. IX, 1 ולאחר מכ׳ and subsequently; a. fr.—(חכמים) מכ׳ אמרו from this originates what the scholars said. Ab. I, 5; a. fr.—מִכַּ׳ ל־, מכ׳ לבעל ש־ מִכַּ׳ from this is derived, do we learn. Ber. 64[a] וכ׳ from this (that Jacob is mentioned and not his ancestors) we learn that the owner of the beam must carry the heaviest side of it. B. Mets. 87[a] מכ׳ שצדיקים אומרים וכ׳ from this we see that the righteous promise little &c.; a. fr.—כ׳ . . . כ׳ here (in this case) . . ., there (in another place, in that case). Succ. 44[b]; a. v. fr.—Contr. כָּן, with pref. מִ׳. Y. Ber. IV, 7[c] top [read:] כן ליחיד כן לציבור in this case (when Levi disfavored many prayers), it is meant for individuals, in the other case, it is meant for congregations.—Y. Erub. VII, 24[b] bot. מ׳ ומ׳ on both sides; a. fr.

כַּאַר m. (Pers. *khar, ḫar*) *ass.* Snh. 98[a], v. חֲזָר.

כָּאָר, v. כָּעַר.

כַּבָּא, m. (v. כָּבַב) *ball, excrement* (cmp. גָּלָל). Zeb. 113[b], v. כַּפּוּתָא.

כָּבָא, v. כּוּבָּא.

כָּבֵי, כְּבִי, כְּכִי.

כַּבְאַסָּא, v. כְּבָסָא.

כָּבַב* *to be thick, hollow, arched.*—Denom. כּוּבָּא, כַּבָּא.

Pa. כַּבֵּיב (denom. of כּוּבָּא, v. Fl. to Levy Targ. Dict. I, 427[b]) *to burn thorns, to char.* Erub. 29[b] ונִיכַּבְּבֵיהּ and let him char it (the meat; Rashi: let him *roast it over the charred thorns*; v. כִּירְבָּא).

כַּבָּבָא m. (preced.) *burning to coals, charring.* Zeb. 46[b] לאפוקי כ׳ (Ms. M. בטבא, some ed. חטבא) to exclude charring the meat (instead of burning it to ashes); Yalk. Lev. 445 כבתה (corr. acc.).—V. כִּירְבָּא.

כָּבַד I (b. h.) *to be heavy, weighty, important*; cmp. יָקַר.

Pi. כִּבֵּד (כִּ׳) 1) *to honor, hold precious; to show honor.* Ab. IV, 1 אידהו מכובד המְכַבֵּד וכ׳ who will be honored? He who honors men. Sabb. 113[b] ר״י קרי למאניה מְכַבְּדוֹתַי Rabbi Joh. called his garments 'my honorers'; B. Kam. 91[b]; Snh. 94[a]; a. fr.—Ber. 46[b] bot. אין מְכַבְּדִין וכ׳ we must not show honors (saying, 'you go first') on highroads &c. Part. pass. מְכוּבָּד, *pl.* מְכוּבָּדִים, מְכוּבָּדִין. Ab. l. c., v. supra. Ib. 6 כל המכבד . . . גופו מ׳ על וכ׳ he who honors the Law, will himself be honored of men. Ber. 60[b], v. infra. Ab. Zar. III, 3, v. בָּזָה; a. fr.—2) (cmp. יְקַר, אִיקָרָא) *to offer a gift.* Tanḥ. Vayḥi 13 שמְכַבְּדִין מפירותיהם וכ׳ they offer of their fruits to kings; Gen. R. s. 99, end והם מכבדין (corr. acc.); a. e.—3) [*to make look respectable,*] *to sweep, adjust the room.* Ber. VIII, 4 מכבדין את חבית וכ׳ (after meal) the room is put in order (the crumbs swept), and then &c. Bets. II, 7 (22[b]) מכבדין ברן המטות (Bab. ed. בית המטות) (on Holy Days) you may sweep between the dining couches (the dining room); Y.

ib. II, 61c bot. Tam. V, 5 הית מְכַבְּדָן לאמה one swept them (the coals) into the duct; a. fr.—Mikv. VIII, 4 כִּיבְּדָה את, חבית, v. בַּיִת 6.—[Ruth R. end וכבד some ed., read: וכָבַר.]

Hithpa. הִתְכַּבֵּד, *Nithpa.* נִתְכַּבֵּד *to be honored; to pride, exalt one's self.* Gen. R. s. 1 כל המִתְכַּבֵּד בקלון וכ׳ whoever elevates himself at the expense of his neighbor's degradation, has no share in the world to come; Y. Ḥag. II, 77c. Meg. 28a מימי לא נִתְכַּבַּדְתִּי וכ׳ I never elevated myself &c. Ber. 60b הִתְכַּבְּדוּ מכובדים be in honor dismissed, you honored ones (angels); a. e.—2) *to be cleaned, swept; to be dressed, adorned.* Pes. 7a עשויין לתתכ׳ וכ׳ שוקי . . . the streets of Jerusalem used to be swept every day. Y. Nidd. I, beg. 48d כמבוי שהוא מתכבד וכ׳ like an alley which is regularly swept and flushed. Bab. ib. 56a חזקתו מתכבד it is presumed to be clean. Num. R. s. 13 לאכול ולשתות ולהתכבד to eat and drink and dress. [Tosef. Ter. X, 15 ליכבר, read with ed. Zuck. לכבר, v. כָּבַר.]

Hif. הִכְבִּיד 1) *to be heavy.* Naz. I, 2 ה׳ שערו if his hair is too heavy on him.—2) *to make heavy.* Ex. R. s. 9; Tanḥ. Vaera 12 (play on כָּבֵד, Ex. VII, 14, a. בלשון הִכְבַּדְתָּ XIV, 18) שהִכְבַּדְתָּ בו בלשון אני מתכבד (כבד) with which thou didst make heavy (Israel's yoke), I shall be honored; Tanḥ. ed. Bub. ib. 14 שהכבדת את לבך wherewith thou didst harden thy heart.—3) *to grow worse, be very sick* (cmp. טָעַן II), opp. הרקל. Snh. IX, 1 ה׳ ומת grew worse and died; ib. 78b; a. e.—4) *to sweep.* Num. R. s. 23; Tanḥ. Mas'é 13 הִכְבִּידָן he swept (drove) them out, v. מַכְבֵּד a. חָמַם.

כְּבַד ch. same; *Pa.* כַּבֵּיד *to clean, sweep.* Nidd. 56a bot. כַּבֵּידִי ולא בדיק (=כַּבַּדְתִּי) I swept (the alley) but did not search (for unclean objects).

Ithpa. אִתְכַּבֵּד *to be swept.* Ib. 56b גומה לא מתכבדא a cavity is not swept (the broom does not strike it).

Af. אַכְבֵּיד (v. כָּבֵד III) *to irritate, grieve.* Targ. Prov. XVII, 25 ed. Lag. (ed. Ven. מכביר, Ms. מככיר, h. text כעס).

כֹּבֶד, v. כּוֹבֶד.

כְּבַד II m. (preced. wds.) 1) *weight, pressure.* Ḥag. 21a כְּבִידוּ של כלי the pressure of the (inner) vessel. Snh. 63b; Meg. 25b (sarcasm on כבודו, Hos. X, 5) א״ת כְּבוֹדוֹ אלא כְּבִידוֹ (Ms. M. כּוֹבְדוֹ) read not 'his dignity' but 'his weight' for it is gone, i. e. the idol's weight is reduced; Yalk. Is. 326 כְּבֵדוֹ.—2) *importance*, v. כָּבוֹד.

כָּבֵד III c. (b. h.; preced. wds.) [*heaviness, seat of anger and melancholy,*] *liver.* Ber. 61b top כ׳ כועס ומרה וכ׳ the liver is excited, and the gall pours a drop over it and quiets it. Ḥull. III, 1 נִיטַּל הכ׳; ib. 2 ניטלה הכ׳ if the liver of an animal is gone. Arakh. V, 2 (20a) ערך כְּבֵדִי עלי (Bab. ed. כְּבִידִי) I vow the value of my liver (being a vital organ); a. fr.

כַּבְדָּא ch. same. Targ. Ex. XXIX, 13; 22. Targ. Lam. II, 11; a. e.—Ḥull. 109b; a. fr.—Koh. R. to XII, 7; Lam. R. introd. (R. Josh. 2) וחמי בכַבְדֵּיהּ, v. אַרְמֵר.

כָּבָה, v. כבי.

כָּבוֹד m. (b. h.; כָּבַד) 1) *importance.* Arakh. 18a ולידון בכְבוֹדוֹ (Ar. בכבידו) and that the value of a limb be judged according to its importance (vitality); ib. 4b; B. Mets. 114a.—2) *honor, respect*; *dignity.* Ber. 19b, a. e., v. חָלַק. Ib. משום כְּבוֹד מלכים on account of the respect due to royalty. Ib.; Men. 37b גדול כְּ׳ חברייות וכ׳ human dignity (in proper appearance) is very important, for it may even suspend a Biblical law. Ber. l. c. ואינו לפי כְּבוֹדוֹ and it is not becoming his dignity (to drive an ass). Sot. 13a הניחו לו כְּבוֹדוֹ במלכים יותר וכ׳ let him alone, the honor shown to him (Jacob) by princes is higher than that by private men. Ib. נהגו בהן כ׳ they treated them with respect. Ned. 39b בְּכְבוֹדִי לא מחיתם בְּכָ׳ וכ׳ as long as My honor was concerned, you did not interfere, and when the honor of a human being is at stake &c. Ab. IV, 12 יהי כְּ׳ חלמידך וכ׳ let the honor of thy pupil be as dear to thee as thine own, and thy fellow student's honor as that of thy teacher; a. v. fr.—כסא הכ׳, v. כִּסֵּא. מחל על כבודו *to forego due honors*, v. מָחַל.

כְּבוּי, כִּבּוּד, v. sub כִּיבּ׳.

כְּבוּרָא* m. (כבי, v. כָּבָא) *heap, excrement.*—*Pl.* כְּבוּרֵי Erub. 29b bot. (Ms. M. כְּפוּרֵי דריעא) כ׳ דרעיתא דניסן excrements of cattle cast in Nisan. V. כַּפּוּתָא.

כָּבוּל I (b. h.) pr. n. *Cabul,* 1) אֶרֶץ כ׳ a district in Northern Palestine presented by Solomon to Hiram, king of Tyre. Sabb. 54a, v. כָּבַל, כְּבָלָא.—2) *Cabul, (Kābūl,)* a place south-east of Accho. Tosef. M. Kat. II, 15; Tosef. Sabb. VII (VIII), 17; Y. Pes. IV, 30d top; Bab. ib. 51a.

כְּבוֹל II m. (כָּבַל) 1) (cmp. אִסְטְמָא) *hair-net,* a cap worn under the head-dress. Sabb. VI, 1; 5.—Y. ib. 7d ולא בכבולי טבוסה, read: ולא בכ׳ שבכה 'and not in a *Kabul'* (Mish. l. c.), that is a hair-net. Bab. ib. 57b כ׳ זה אריני יודע וכ׳ אי this *Kabul* (Mish. l. c.) I do not know whether it means a slave's chain &c.—2) *chain.*—*Pl.* כְּבוּלִין *chain-works* for drawing water. Tosef. Mikv. IV, 2.

כְּבוּנָא, v. כְּבִינָא.

כְּבוּס, v. כִּיבּוּס.

כְּבוּסָה, v. כְּבִיסָה

כבוסין, Targ. Ps. LVIII, 10 Ms., read: כבוסרין, v. בּוּסְרָא.

כְּבוּשׁ, v. כִּיבּוּשׁ.

כָּבָה, כבי, (כָּבָא) (b. h.; cmp. כאב) *to grow dim, to be extinguished, go out.* Sabb. 21a כָּבְתָה זקוק לה if the Ḥănuckah light went out, he is bound to attend to it. Y. Yoma II, 39d קטורת שכָּבְתָה frankincense which went out (was not entirely burnt). Sabb. 30b מוטב תִּכְבֶּה נרו וכ׳ it is better that a human light (candle) be extinguished, than that God's light (life) be extinguished; a. fr.

Pi. כִּבָּה, כִּיבָּה (כִּיבָּא) *to extinguish.* Ib.a לא יְכַבֶּה ואם כִּבָּה פטור he must not put it out, but if he did &c. Ib. II, 5

המְכַבֶּה את הנר he who puts the (Sabbath) lamp out. Gen. R. s. 68 (play on כי בא, Gen. XXVIII, 11) כְּבָא השמש (some ed. כיבה) He extinguished the sun (made the sun set earlier). Tosef. Sabb. XIII (XIV), 9 נכרי שבא לכבות אין אומ' לו כַּבֵּה ואל תְּכַבֵּה if a gentile comes (on the Sabbath) to extinguish (a fire), we say to him neither 'extinguish' nor 'do not'. Gen. R. l. c. אמר המלך כַּבּוּ וכ' (not כיבו) said the king, put out &c.; a. fr.

כְּבִי, כְּבָא ch. same. [Sabb. 21^b כבתה; ib. 30^a לכבות, h. forms.]

Pa. כַּבֵּי *to extinguish.* Ber. 58^a וכַבִּינְהוּ לעינויה Ar. (Ms. M. וכבירנהו, corr. acc.; ed. חברוהי כחלינהו וכ') dimmed his eye-sight, v. כַּבְיָטָא. Ib. 60^b bot. כַּבְּיֵיהּ לשרגיה . . אתא there came a wind and put out his lamp. Sabb. 44^a אתי לכַבּוּיֵי he may be induced to extinguish the fire; Yoma 85^a.

כְּבִיד־, v. כָּבַד I, II.

כְּבִינָא (Ar. כַּבּוּנָא) f. (part. pass. of כבן)=h. רחל הכבושה (v. כָּבַן) *a sheep wearing a wrap, fine sheep.* Targ. Ez. XXVII, 18 (cmp. Shebu. 6^b, s. v. כָּבַן).

כְּבִינָה f. (כָּבַן) *brooch* or *buckle.* B. Bath. IX, 7 תנו כְּבִינָתִי וכ' give my brooch to my daughter.

כְּבִינְתָא f., pl. כְּבִינָתָא (Ar. כבינתיא) (v. preced. wds.) *a garment pinned or buckled on.* Targ. Is. III, 23 (h. text רדידים; cmp. περόνημα).

כְּבִיסָה f. (כָּבַס) 1) *washing.* Y. Shebi. VIII, 38^b top כְּבִיסָתָן ותירי אחרים וכ' as between the use of the spring for their (the inhabitants') washing purposes and for strangers' living (drinking purposes); a. fr.—[Mikv. VIII, 1, v. כְּבִישָׁה.]—2) (also כְּבוּסָה) *water mixed with alkaline substances, lye-water* &c. Tosef. Shebi. VI, 25 פירות שביעית . . . המשרה ולא לתוך הכ' produces of the Sabbath year must not be used for an infusion nor for preparing lye-water; Succ. 40^a; B. Kam. 102^a; Y. Shebi. l. c.—*Pl.* כְּבִיסוֹת. Ib. VII, beg. 37^b מיני כ' (ed. Krot. כנים, corr. acc.) alkaline plants.

כְּבִישׁ, v. כָּבַשׁ.

כְּבִישׁ m., כְּבִישְׁתָּא, כְּבִישָׁא f. (כָּבַשׁ) 1) *stepping stool* (scamnum). Targ. Ps. CX, 1 (h. text הֲדֹם), *v.* כָּבַשׁ II. —2) *paved path.* Ib. LXXVIII, 50 (h. text נתיב).—Targ. I Sam. VI, 12, a. e. (h. text מסלה), v. כָּבַשׁ II. Targ. II Sam. XX, 12 כבישתא ed. Lag. (oth. ed. כְּבָשָׁא).—*Pl.* כְּבִישִׁין. Targ. Is. XL, 3 ed. Lag. (oth. ed. כְּבָשִׁין); a. e.—3) *recess, secret.* Targ. Lam. III, 10 (h. text מסתרים).—*Pl.* כְּבִישֵׁי. Ber. 10^a bot. בהדי כ' דרחמנא וכ' Ar. (ed. כְּבָשֵׁי) what hast thou to do with the secret ways of the Lord?

כְּבִישָׁה f. (כָּבַשׁ) *making a path, side-path.* Mikv. VIII, 1 מפני הכ' Ar. on account of the passing by (of travellers that leave the highway for some cause). [Ed. מפני הכְּבִיסָה on account of the ponds being used for washing clothes, v. comment.]

כבישן, Gen. R. s. 66, v. כִּיבּוּשׁ h.

כְּבִישְׁתָּא, v. כְּבִישׁ.

כַּבְכָּב (כַּפְכָּף) m. (reduplic. of כבב or כפף, v. כָּבַב) *an arched round vessel.* Kel. II, 3 כ' שעשאו לסל הפת a *kabkab* which was intended for a cover for the bread-basket (and not as a receptacle). Tosef. ib. B. Kam. II, 5 כסוי כ' וכסוי אלפס ed. Zuck. (ed. only כסוי אלפס) the lid of a *k.* and that of a pot. Ib. 8 העשוי לכך ולכך כגון הכ' וכ' R. S. to Kel. III, 1 (ed. Zuck. a. oth. כנכב) a vessel made for both purposes (for liquids and for solid food), e. g. the *k.*, the stew-pot &c.

כָּבַל [*to press, to impede,* whence כֶּבֶל *the foot-chain*; denom. כָּבַל] *to chain.* Gen. R. s. 87 כּוֹבַלְתִּיךָ אני I have the power to put thee in chains. Tanḥ. Thazr. 8 מביא וכוֹבְלוֹ . . . . he orders chains and chains him.—*Part. pass.* כָּבוּל, f. כְּבוּלָה, pl. כְּבוּלוֹת *tied, prevented,* esp. *sheep prevented from conceiving by having their tails tied down.* Sabb. V, 2 רחלות יוצאות . . . . כ' ewes may be led out (on the Sabbath) . . . tied up; Tosef. ib. IV (V), 1 כ' שלא יעלה עלירחן זכר. Sabb. 54^a מאי כ' שפוֹבְלִין אלידה וכ' Ms. M. (ed. שמְכַבְּלִין) what is *k'buloth*? They tie their tails downward &c. Ib. מאי משמע דהאי כבול וכ' where is the evidence that *kabul* has the meaning of sterility? (Answ. ref. to I Kings IX, 13, v. next w.); Y. ib. V, 7^b bot.

Pi. כִּיבֵּל same, v. supra.—*Part. pass.* מְכוּבָּל. Sabb. l. c. the district was called Cabul, שהיו בה ב״א שמְכוּבָּלִין בכסף וכ' because there were people there who were chained with silver and gold.

כְּבַל ch. same, part. pass. כְּבִיל, f. כְּבִילָא *impeded, detained.* Targ. Koh. XII, 4 ריגלך כְּבִילָן וכ' thy feet are detained from going out &c. (h. text סגרו).

Pa. כַּבֵּל same; part. pass. מְכַבָּל, f. מְכַבְּלָא *tied up,* (cmp. עצר) *sterile.* Sabb. 54^a (ref. to I Kings IX, 13, v. preced.; מְכַבְּלָא Ms. O.) ואמרו אינשי ארעא מ' דלא עבדא פרי (חוּמְטוֹן) v. and people say, it is a tied up land, which bears no fruits.

כֶּבֶל m. (b. h.; preced. wds.), pl. כְּבָלִין, כְּבָלִים *foot-chains, irons.* Gen. R. s. 91 ליתן עלידהם כ' to put them in chains. Tanḥ. Thazr. 8, v. כָּבַל. Deut. R. s. 4 כ' של ברזל iron chains, opp. מוניריק של זהב. Tosef. Ab. Zar. II, 4 אין מוכרין . . . . ולא כ' (ed. Zuck. כּוֹבְלִין) we must not sell them torturing blocks or irons.—Sabb. VI, 4 כ' טמאין וכ' a woman's *ankle-chains* are fit for levitical uncleanness &c. (contrad. to בירית). Y. ib. VI, 8^b, v. בֵּירִית; Bab. ib. 63^b. Ib. עשו להן כ' וכ' they made for them ankle-bands and put a chain between, that their steps may not be wide; a. e.

כַּבְלָא ch. same. Sabb. 57^b כ' דעבדא a slave's neck-chain, v. כָּבוּל II. Ib. 58^a כ' דעבדא חנן the *Kabul* of the Mishnah means &c. Ib. 54^a (v. כָּבוּל I) it was named Cabul דמשתרגא בה כרעא עד כ' ed. (Ar. דמשתקעא) because the foot is entangled in (sinks into) the sandy soil up to the ankle-band; [oth. vers. in Ar. דמשתקעא כרעא בגווה כי כ' (read דמשתרגא) because the foot is entangled in it as if in a foot-chain.]—*Pl.* כַּבְלֵי, כְּבָלֵי. Targ. Lam. III, 7. Targ. Ps. CXLIX, 8 (Ms. *sing*).

כָּבַן (cmp. כָּבַל) *to clasp, fasten.* Part. pass. כָּבוּן, f. כְּבוּנָה,

pl. כְּבוּנוֹת *clasped*, esp. *sheep wearing a clasped cover* (v. כְּבִינְתָא) for the protection of their wool. Sabb. V, 2; Tosef. ib. IV (V), 1 כ' למילת covered for the sake of the fine wool. Bab. ib. 54[a] שמְכַבְּנִין אותן למילת (not אותו).—V. כְּבִינָא.

Pi. כִּבֵּן *to clasp a wrap; to wrap up.* Sabb. l. c., v. supra. Ib. (defining כצמר נקי .... שמְכַבְּנִין אותו (צמר לבן למילת like the wool of a new-born lamb which they wrap up for the sake of the wool; Shebu. 6[b] שמכבנין אותו Ms. M. (ed. incorr. בו).

כְּבַן ch. same, *Pa.* כַּבֵּין *to fasten; to put on a* כְּבִינְתָא. Targ. Job XXIII, 9 (h. text יעטֹף). Ib. XXXI, 36 אֲכַבְּנִינֵיהּ Ms. Var. (ed. Lag. אֲכַרְכִּינֵיהּ, v. כְּרַךְ; oth. ed. אֲכַרְבִּינֵיהּ, v. כְּרַב I; ed. Wil. אֶרְכְּבִנֵיהּ, v. רְכַב; h. text ענד).

כְּבֵנָה, v. כְּבִינָה.

כָּבַס (b. h.) *to press, tread.*

Pi. כִּבֵּס *to wash* (clothes). M. Kat. III, 1 ואלו מְכַבְּסִין במועד and these are permitted to wash their clothes during the festive week. Taan. 29[b]; M. Kat. 18[a], a. e. מותר לְכַבְּסוֹ וכ' is permitted to wash it; a. fr.—Pesik. Eth Korb., p. 61[b]; Pesik. R. s. 16 (play on כבשים, Num. XXVIII, 3) שהם מְכַבְּסִים וכ' for they (as sacrifices) wash (cleanse) the sins of Israel.—Part. pass. מְכוּבָּס, f. מְכוּבֶּסֶת; pl. מְכוּבָּסִין. Mikv. X, 4 בגדים שהטבילן מכ' garments immersed while still wet from washing.

Hithpa. הִתְכַּבֵּס *to be washed.* Cant. R. to I, 5 (play on שלמה) [read:] מה שַׁלְמָה זו מתלבלכת ומְתְכַּבֶּסֶת וכ' as a garment is soiled and washed again &c.; Yalk. ib. 982. Tanḥ. Vayḥi 10 (ref. to Gen. XLIX, 11) אם ירצו בהלכה תהא מתכבסת בתחומו וכ' when they err in a decision, it shall be cleansed (atoned for) in his (Judah's) dominion (the Temple); Gen. R. s. 99 (not מתכסים).

כְּבַס, Targ. I Chr. XI, 5, sq., ed. Lag. a. oth., v. כְּבַשׁ.

כֶּבֶס* m. (preced.) *cleansing material.*—*Pl.* כְּבָסִים. Y'lamd. to Num. XXVIII, 3 quot. in Ar. s. v. כבשים (ref. to כבשים, ib.) אע"פ שכתוב כבשים אנו קורין כ' וכ' though it is written *K'basim* (with *Sin*, sheep), we read *K'basim* (with *Sammekh*), for they cleanse Israel's sins.

כּוּבְסָא, כְּבָסָא m. (כבס) *something pressed, ball, lump*, esp. 1) *cluster of dates.* Sabb. 67[a] כמאן תלינן כבסא בדיקלא Ar. (ed. כּוּבְסֵי, Ms. O. כְּבָסֵי pl., v. Rabb. D. S. a. l. note 70) by what authority dare we suspend a cluster of dates on a sterile date-tree (and not consider it a forbidden superstitious practice)? Macc. 8[a] ומחירה לכ' (ed. לְכַבָּאסָא, Ms. M. a. Rashi לכובסא) and it (the struck twig) struck the cluster.—2) (trnsf.) *testicles.* Shebu. 41[a] האי נקטיה בכוּבְסֵיהּ .... לגלימיה הוא that is "hold him by his testicles that he may give up his cloak', i. e. this is force worse than laying distress on his property; B. Mets. 101[b].

כְּבַר I (b. h.) pr. n., נְהַר כ' *river* (or *channel*) *K'bar* (*Chebar*) in Babylonia. Gen. R. s. 16 חוא פרת הוא נ' כ' Euphrates and K. are the same. Ib. כ' בפני עצמו וכ' K. and Euphrates are different rivers. Ib. כ' שמימיו כלין it is called K'bar (v. next w.), because its waters give out; שפירותיו גסין וארנן יורדין בכברה because its fruits are large and go not into the basket; (Yalk. Gen. 22 שמימיו קלין).

כְּבַר II m. (b. h.; = זמן כבר; כבר *to be thick, strong, round*) *a long time since; long ago, already; once.* Sabb. 51[a], a. e. כ' הורה זקן it has already been decided by an authority. Ber. 63[a] bot. כ' בנית וכ' you have once built and can no more tear down, (having once praised me, you cannot now censure me). Y. Sabb. XIV, 14[c] bot. וכ' חלה וכ' and once when he was taken sick, and &c. Num. R. s. 3, end כ' נקדתי עליהם have I not put dots upon them (to mark that the words are spurious)? [Ib. כ' אמחוק וכ', read: אומַר I shall say, I will erase &c.]—Y. Gitt. VII, end, 49[a] מִכְּ' (*retroactively*) *at once*; a. fr.

כְּבַר I ch. same. Targ. Koh. I, 10. Targ. Jer. XXXVIII, 9 כ' מית he would have been dead by this time; a. fr.—B. Bath. 167[a], a. e. כ' קדמוך רבנן our rabbis have long preceded thee (have warned us before this); a. fr.

כְּבַר (denom. of כְּבָרָה) *to sift.* Gen. R. s. 4 אדם כּוֹבֵר בכברה . . . if one sifts wheat or straw in a sieve. Ohol. XVIII, 2 וכוֹבְרוֹ בשתי כברות and sifts it twice. Maasr. I, 6 הקרטניות משיְכַבְּרוֹ peas are subject to tithes from the time he sifts them. Ruth R., end וכ' את הצבר וכ' (not וכבר) and sifted one pile. Y. Ab. Zar. IV, 44[b] top .... טוחנין בוללין, read כּוֹבְרִין; a. fr.—Part. pass. כָּבוּר. Y. Maasr. I, 49[a] bot. מן הכ' וכ' from the portion which has been sifted in behalf of that which has not.

Nif. נִכְבַּר *to be sifted.* Tosef. Ter. X, 15 שדרכו לִיכָּבֵר (not לִיכָּבֵד) which it is customary to sift.

כְּבַר II, *Pa.* כַּבֵּיר (denom. of כַּבָּרִיתָא) *to fumigate with sulphur, to bleach.* Ber. 27[b] לכַבָּרוּיֵי סלי to fumigate baskets. B. Kam. 93[b] דכַבְּרֵיהּ כברויי when he (in addition) bleached the wool with sulphur.

כְּבַר* III *to be heavy, to grieve*; Af. אַכְבֵּיר *to irritate, grieve*, v. כְּבַד.

כְּבָרָה f. (b. h.; v. כְּבָר II) 1) *a large round vessel* (cmp. כְּוָורָה). Sabb. 35[a] כמין כ' ברם a rock in the sea of the shape (and size) of a *K'barah*; Tosef. Succ. III, 11 סלע גלא כ' a rock of the size &c.; Tanḥ., ed. Bub., B'midb. 2 סלע כמין כ' M. R. (v. ib. note 21); v. כְּוָורָה.—2) *basket* used as a *sieve* (v. Sm. Ant. s. v. Vannus). Kel. XV, 4 כ' של בעה"ב a household sieve, contrad. to כְּבָרַת גרנות the large sieve of the threshing floor. Tosef. Bets. I, 20, contrad. to נפה. Taan. 22[b] עשו כל גופו ככ' they made his body (perforated with arrows) like a sieve; M. Kat. 28[b] עשאוהו ככ'; Y. Kidd. I, 61[a]; a. fr.—*Pl.* כְּבָרוֹת. Ohol. XVIII, 2, v. כָּבַר. Deut. R. s. 6 כְּבָרוֹתָיו his sieves. Par. III, 11 כ' של אבן perforated stone vessels for sifting ashes.

כּוּבְּ', כְּבָרִיתָא, כַּבָּרִיתָא f. (cmp. preced.)=h. גַּפְרִית; [*a thick porous lump,*] *sulphur.* Targ. Ps. XI, 6 כַּבָּ' Ms. (ed. Wil. כְּבָ'; ed. Lag. כּוּפְרִיתָא). Targ. Y. I Gen. XIX, 24 כְּבָרִיתָא (O. a. Y. II גופריתא). Targ. Y. Deut. XXIX, 22 כּוּבְּרִיתָא.—Gitt. 86[a]. Nidd. 62[a]; Sabb. 90[a] (expl. כ' בורית) sulphur used for whitening clothes.

כַּבְרִיתָא I (Ms. כְּבַרִיתָא; cmp. נוֹפֶת) f. (v. preced. wds.; cmp. כְּבַר) [*the sieve,*] *honey-comb.* Targ. Prov. V, 3 (ed. Lag. ככ׳, Var. כב׳). Ib. XVI, 24 (ed. Lag. ככ׳). Targ. Ps. XIX, 11 (Ms. כוורית׳א). V. כַּבָּרִיתָא.

כַּבְרִיתָא II, **כְּבַרְתָּה** pr. n. pl. (preced.; cmp. נפת, Targ. פלכין, Josh. XII, 23; XVII, 11; I Kings IV, 11) *Kabritha, K'bartha* (*el-Kabîre*, v. Hildesh. Beitr. p. 15), a border town of northern Palestine. Tosef. Shebi. IV, 11 כברי ed. Zuck. (Var. כברתא); Y. ib. VI, 36c כברתה; Sifré Deut. 51 סברתה; Yalk. Deut. 874 גברת׳ (corr. acc.).

כָּבַשׁ (b. h.; cmp. כָּבַס) 1) *to press, squeeze.* Ohol. VIII, 5 כ׳ את האבן וכ׳ if one pressed a stone on (weighted) the sheet. Bets. 23b שהיא כּוֹבֶשֶׁת because it (the wagon) presses (the ground) down. Sabb. XX, 5 לא כוֹבְשִׁין you must not screw down, v. מְכַבֵּשׁ; a. fr.—*Part. pass.* כָּבוּשׁ, f. כְּבוּשָׁה *pressed, compressed; pressing.* Ib. 135a; Tosef. ib. XV (XVI), 9; a. e. ערלה כ׳ היא the foreskin (which seems to be wanting) is pressed (to the membrum). Tosef. Ohol. IX, 4 כאילו אבנים כְּבוּשׁוֹת וכ׳ as if stones were placed tightly upon them. Ex. R. s. 15 כְּבוּשִׁין על וכ׳ . . . הרר a mountain on each side pressing upon (preventing the run of) the springs; a. fr.—2) (בקרקע) כ׳ פנים *to press the face* into the ground, *to hide one's self* in fear or shame. Snh. 19b כָּבְשׁוּ פניהם בקרקע they cast their looks down (were afraid to give an opinion). Y. ib. X, 27d (ref. to Is. VII, 3) א״ת כובס אלא כּוֹבֵשׁ שהיה כובש פניו וכ׳ read not *kobes*, but *kobesh*, for he hid his face and fled before him; (Bab. ib. 104a דכבשינהו לאפי Chald.).—3) *to press vegetables, meat* &c.; *to preserve, pickle.* Toh. II, 1 האשה . . . כּוֹבֶשֶׁת וכ׳ if a woman was pressing vegetables in a pot. Ukts. II, 1 זתים שכְּבָשָׁן וכ׳ olives which one pressed with their leaves; a. fr.—Part. pass. כָּבוּשׁ *preserved substance, pickle.* Ḥull. 97b, a. fr. כ׳ הרי הוא כמבושל preserved substances are in ritual law like cooked.—*Pl.* כְּבוּשִׁין. Pes. II, 6. Y. Sabb. I, 3c bot. כְּבוּשֵׁיהֶן preserves made by gentiles; a. fr.—4) Trnsf. *to store, hide.* Ḥag. 13a (ref. to Prov. XXVII, 26) א״ת כבשים אלא כְּבוּשִׁים Ms. M. (missing in ed.; v. Rabb. D. S. a. l. note) read not *K'basim* (sheep) but *K'bushim* (hidden things), v. כְּבָשָׁן; Yalk. Prov. 961.—Sot. 10b; Macc. 23b (ref. to Gen. XXXVIII, 25) ממני יצאו כבושים . . . יצאת a divine voice went forth and said, 'from me went forth the secret things' (I declare that Judah is the father of Tamar's children; Ar.: ממני היו הדברים כ׳, v. Rabb. D. S. a. l. note 6); Yalk. Gen. 145; Yalk. I Sam. 112.—5) *to detain* (cmp. עצר). Pesik. Bayom, p. 193b; כָּבְשָׁה אותם מטרונא וכ׳ the matron detained them one day longer; כבשה אותן התורה וכ׳ the Law detained them one day longer (before the Lord); ib. 195a, sq.; Pesik. R. suppl., s. 4. Gen. R. s. 8, end האיש כּוֹבֵשׁ וכ׳ the man detains his wife from going out; a. e.—6) *to suppress, restrain, conquer.* Snh. XI, 5 (89a) הכּוֹבֵשׁ את נבואתו (a prophet) who suppresses his prophecy (being afraid to proclaim it). Ab. IV, 1 הכובש את יצרו who conquers his passion. Lam. R. to V, 1 כובש את הגדול (not כבריש), v. זַרְזִיר I. Y. Succ. V, 55b top עד שאתה מְכַבֵּשׁ . . . בוא וכבוש וכ׳ instead of conquering the barbarians, come and subdue the Jews; Lam. R. to I, 16; ib. to IV, 19. Ex. R. s. 25 הוא כּוֹבְשׁוֹ וכ׳ he suppresses (withholds the evidence) and does not produce it.—כ׳ עון *to suppress guilt, to forgive, cause forgiveness.* Pesik. Eth Korb., p. 61b; Pesik. R. s. 16, v. כָּבַשׁ; a. fr.—7) *to violate.* Esth. R. to VII, 7 [read:] הרי הוא כּוֹבְשָׁנִי וכ׳ behold, he is attacking me in thy presence.—8) *to pave, grade a road.*—Part. pass. כָּבוּשׁ, f. כְּבוּשָׁה. Tanḥ. Ḥuck. 20 דרך כ׳ a graded road; ib. ed. Bub. 47; Yalk. Num. 764. [Pirké d'R. El. ch. LII כובשים במזלות, read with Yalk. Josh. 22: חושבים; Yalk. Gen. 77 רוגשים.]

Pi. כִּיבֵּשׁ 1) *to press, squeeze.*—Part. pass. מְכוּבָּשׁ, pl. מְכוּבָּשִׁים. Tosef. Mikv. VI (VII), 17 לכלוכי צואה . . חמ׳ (ed. Zuck. וחמכושים, corr. acc.) secretory substances . . . which are compressed, i. e. dried up by being sat upon.—2) (cmp. סָלַל II) *to press down, make even, grade.* Bets. IV, 5 מְכַבְּשִׁין you may press the ashes down (make a graded surface for baking); a. e.—Trnsf. *to level, make plain.* Cant. R. to I, 2 (play on כבשים, Prov. XXVIII, 26, v. כָּבְשִׁים) . . . כְּבָשִׁים תהי׳ מְכַבְּשִׁין לפניהם וכ׳ it may be read *K'bashim* (*grades*), as long as thy pupils are young, make the words of the Law plain before them; when they are older reveal to them the secrets (reasons) of the Law; Yalk. ib. 985 חֲיָה כּוֹבֵשׁ לפניהם (another expl., v. infra).—כ׳ את הריחיים [*to carve steps for the grain,*] *to put the millstones in working order.* M. Kat. I, 9; expl. ib. 10a to sharpen the millstones (v. נָקַר I), (oth. opin.) to cut the hole out for the hopper.—3) (interch. with *Kal*) *to conquer, defeat.* Y. Peah VII, 20c top שבע שכִּבְּשׁוּ seven years during which they were engaged in conquering the land; Ḥull. 17a שכבשו. Sifré Deut. 51 לכַבֵּשׁ ח״ל עד שלא יְכַבְּשׁוּ וכ׳ to conquer foreign land before they shall have conquered Palestine. Pes. 5b נכרי שכִּבְּשָׁתוֹ a gentile who is in thy power. Yeb. 65b (ref. to וכבשה, Gen. I, 28) איש דרכו לכַבֵּשׁ וכ׳ it is man who conquers (the earth) but not woman; Kidd. 35a; a. fr.—4) *to suppress, withhold.* Cant. R. l. c. תהי׳ מכבש לפניהם וכ׳ withhold from them, i. e. teach them merely the words of the Law without arguments; (another expl., v. supra).—5) (denom. of כֶּבֶשׁ) *to storm, climb over.* Tosef. Sot. VI, 6 מכבש את הגנות וכ׳ climbing over the garden fences and violating the women; Gen. R. s. 53; Yalk. Gen. 94 מְכַבְּרִישׁ *Hif.*

Nif. נִכְבַּשׁ 1) *to be pressed down, suppressed.* Pesik. Eth Korb. p. 61b כל דבר שהוא נ׳ סופו לצוף whatever is pressed down, is liable to come to the surface again; Pesik. R. s. 16.—2) *to be submissive.* Midr. Till. to Ps. XXX, end when scholars sit down אלו לאלו ונִכְבָּשִׁין and are submissive (respectful) to one another; (Sabb. 63a ונוחין).—3) *to have surreptitious intercourse.* Sifra Emor, Par. 6, ch. V נ׳ עם; Yeb. VII, 5 נ׳ על.

Hif. הִכְבִּישׁ *to climb,* v. supra.

Hithpa. הִתְכַּבֵּשׁ, *Nithpa.* נִתְכַּבֵּשׁ *to be conquered, be taken.* Y. Shebi. VI, 36c bot. כמי שנִתְכַּבְּשׁוּ they are to be treated as if they had been subdued (in the days of Joshua). Ib. שמא נִתְכַּבְּשָׁה מד״ת perhaps it was to be taken by the command of the Law; Y. Yeb. VII, 8a bot. (corr. acc.). Ex. R. s. 18 מִתְכַּבֶּשֶׁת ברדו . . . עכשיו just now Jerusalem may be taken by him (Sennacherib). [Pesik. Zutr., Ekeb, ed. Bub. p. 30 מתכבשים, מתכבשות, v. פָּחַשׁ.]

כְּבִישׁ, כָּבַשׁ ch. same, 1) *to press, grade, make a path.* Targ. Job XIX, 12 (h. text סלל). Targ. Is. XL, 3; a. e.—

Part. pass. כָּבִישׁ, f. כְּבִישָׁא. Targ. O. Num. XX, 19 (not כְּבָשָׁא). Targ. Is. XI, 16; a. e.—*Pl.* כְּבִישִׁין *dams.* Ib. XIX, 10.—Erub. 34[b] כבושו כבשר וכ׳ make a dam (or embankment) in the reed-marshes.—2) *to press on, to put on (the head).* Targ. Y. Lev. VIII, 13 (h. text חבש).—3) *to bind, fillet; to inlay.* Targ. Y. Ex. XXXVIII, 28 (h. text חשק; O. *Pa.*). Targ. Is. LIV, 11.—Part. pass. as ab.; pl. f. כְּבִישָׁן.—4) (with על) *to tread upon, to stamp out.* Targ. Mic. VII, 19. Targ. Esth. I, 5.—5) (interch. with *Pa.*) *to suppress, oppress; to conquer, force; to violate.* Targ. Josh. VIII, 21. Targ. Ps. IV, 6. Targ. II Esth. VII, 8; a. fr.—Part. pass. as ab. Targ. Hos. V, 11.—Zeb. 73[b], נִיכְבְּשִׁינְהוּ, v. נוּר ch. Y. Sabb. IV, end, 7[a] דילמא לא כ׳ צינחה will it (the band around the head) not overcome (counter-act the effect of) the cold?—6) *to withhold, detain.* Targ. Y. II Gen. XXIX, 22.—Nidd. 39[b] a hen that laid one day וכְבָשָׁה יומא וכ׳ and held back (failed to lay) one day &c.—7) *to hide* (the face); *to close* (the eyes). Targ. Ex. III, 6. Targ. Lev. XX, 4; a. fr.—Targ. O. Deut. XXII, 1 ed. Berl. (ed. *Ithpe.*); ib. 4 (sub. עירון).—B. Bath. 40[b] פְּבִישְׁנָא לשטר וכ׳ I shall hide the deed of mortgage.

Pa. כַּבִּישׁ same. Targ. Prov. XVI, 32 מְכַבִּישׁ Ms. (ed. מַכְבִּישׁ *Af.*) who conquers. Targ. Josh. VIII, 19.—Targ. O. Ex. XXXVIII, 28 (v. supra). Targ. Lam. III, 34; a. fr.—Snh. 95[a] דכְבָּשִׁית בתקוף ידי which I conquered with the strength of my hand; [ib. כבשית כל מדינתי, read כנשית;] Yalk. Is. 284.—Part. pass. מְכַבַּשׁ, f. מְכַבְּשָׁא; pl. מְכַבְּשִׁין; מְכַבָּשָׁן. Targ. Ex. XXXVIII, 17 (h. text מושקים). Ib. XXVII, 17 (not מְכַבְּשִׁין, v. O. ed. Berl.). Targ. Am. VI, 4.—Targ. Jer. XVIII, 15 (h. text סלולה); a. e.

Af. אַכְבֵּישׁ, v. supra.

Ithpe. אִתְכְּבֵישׁ 1) *to be conquered; to be subdued, oppressed.* Targ. Num. XXXII, 22. Targ. Y. Gen. XVI, 9 (some ed. אתכנער); a. e.—2) (of the face) *to be sunk* (in fear, shame), *to grieve.* Targ. Gen. IV, 5; 6 (h. text נפל).—3) *to withdraw one's self.* Targ. O. Deut. XXII, 1, v. supra.

כֶּבֶשׂ m. (b. h.; prob. fr. כבש *to be thick, strong*; cmp. Arab. *kabš*, a. v. אִרְמַר) *sheep* (at least one year old). Men. XIII, 7, sq.; a. fr.—*Pl.* כְּבָשִׂים. Ib. 9 אחד מִכְּבָשַׂי one of my sheep. Zeb. IX, 5; a. fr.—*Fem.* כִּבְשָׂה or כַּבְשָׂה. Gen. R. s. 44 כ׳ של יחיד the sheep which is offered as an individual's sacrifice. Tosef. Yeb. III, 4; Yoma 66[b] (v. Tosaf. a. l.)—Lev. R. s. 37; Tanh. Vayishl. 8 מביא (אדם) כִּבְשָׂתוֹ וכ׳ let man bring his sheep directly to the Temple court (without previous dedication by a vow); Y. Ned. I, 36[d] כִּשְׂבָתוֹ. Tanh. Tol'd. 5; Esth. R. to IX, 2 גדולה הוא הכ׳ great is the sheep (Israel) that lives among seventy wolves (nations). Tanh. Ki Thissa 4 אדם ששבח את הכ׳ וכ׳ a man who captured the lamb (Bathsheba, v. II Sam. XII, 3, sq.) and killed the shepherd (Uriah); a. fr.

כֶּבֶשׁ m (b. h.; כָּבַשׁ) 1) *press.*—*Pl.* כְּבָשִׁין, כְּבָשִׂים. Pesik. Eth. Korb., p. 61[b] (play on כבשים, Num. XXVIII, 3) כ׳ שהן כובשין וכ׳ (the sacrifices are) presses, for they suppress the sins &c.; Pesik. R. s. 16.—2) *ascent, grade, landing bridge.* Zab. III, 1; 3. Sabb. XVI, 8; a. e.—Esp. *the inclined plane leading to the altar.* Midd. III, 3. Zeb. V, 3; a. fr.—*Pl.* as ab. Ib. 62[b]. Ib. 63[a] כל כְּבָשֵׁי כבשים . . . חוץ של מזבח וכ׳ all grades of ascents (in the Temple) were at the rate of three cubits per one cubit (of vertical elevation), except the ascent of the altar which was at the rate of three cubits and a half and &c.; (for Var. lect. v. Rabb. D. S. a. l., and Tosaf. a. l. a. Men. 41[b] s. v. ארבעה); Y. Erub. II, 24[b] bot., v. כִּרְבּוּשׁ h.—Lam. R. introd. (R. Josh. 2); Koh. R. to XII, 7 (expl. דֶּרֶךְ, Ez. XXI, 27) כ׳ *embankments* round a besieged city (Lat. agger, v. כּוֹבֶשׁ).—3) *preserving fruit.* Ter. II, 6 זיתי כ׳ olives good for preserves, opp. זרי שמן.—*Pl.* as ab. *pressed, preserved vegetables* &c. Shebi. IX, 5 הכובש שלשה כ׳ וכ׳ if one puts three sorts of pressed vegetables into one vessel. Sabb. 108[b]; a. e.—[Gen. R. s. 66 כבשירתן some ed., v. כִּרְבּוּשׁ h.]

כֶּבֶשׁ I, v. כִּרְבּוּשׁ ch.

כֶּבֶשׁ II, כִּיבְשָׁא, כְּבָשָׁא ch.=h. כֶּבֶשׁ, 1) *ascent* (scamnum), *stepping stool.* Targ. I Chr. XXVI, 16 (h. text מסלה). Ib. XXVIII, 2 כבש (constr.); Targ. Ps. CXXXII, 7 (h. text הדם). Targ. Is. LXVI, 1 כְּבַשׁ (ed. Lag. כִּרְבַשׁ).—2) *pressboard and loading stone.*—*Pl.* כִּי׳, כְּבָשֵׁי. B. Bath. 67[b] (expl. עבירים, Mish. ib.) כִּי׳ Ms. M. (ed. כב׳).—3) *grade;* בֵּר כ׳ *a graded field* which requires no artificial irrigation, opp. בר שקיא. Kidd. 62[b].—4) *dam or embankment.* *Pl.* as ab. Erub. 34[b], v. כְּבַשׁ.—5) *the hot ashes (pressed and levelled) in the oven* (v. Bets. IV, 5 quot. s. v. כָּבַשׁ *Pi.*). Hull. 93[b] רישא בכ׳ a head put in ashes (for removing the hair before boiling).—6) *path.* Targ. II Sam. XX, 12, sq. כי׳ ed. Lag. (ed. Wil. כִּבְ׳). Targ. I Sam. IV, 13 כְּבֵשׁ constr., v. כְּבִישׁ.—6) (archit.) *recess, enceinte.* Targ. Ez. XLV, 4; ib. XLVIII, 21 constr. כִּירַבֵּשׁ ed. Wil. (h. text מקדש).

כַּבְשָׁה, כִּבְשָׁא f. ch.=h. כֶּבֶשׂ 3. Y. B. Kam. IV, 5[b] bot.; Y. B. Bath. V, end, 15[b], v. אֶתְרָנָא.

כְּבָשָׁה, v. כֶּבֶשׁ. [Y. Ned. VII, beg. 40[b] חמודר מן כבשה, read פירות שנה as Tosef. ib. IV, 1.]

כִּבְשׁוֹן, v. כִּבְשָׁן.

כַּבְשִׁישִׁין m. pl. (כָּבַשׁ) *compresses*, v. כָּתִית 4.

כִּבְשָׁן m. (b. h.; כָּבַשׁ) 1) *kiln, furnace.* Kel. VIII, 9 כ׳ של סיידין וכ׳ the furnace of lime burners, glass-makers and potters. Succ. 7[b] עשויה ככ׳ shaped like a furnace (round). Gen. R. s. 44 כִּבְשַׁן האש the heated furnace. Cant. R. to II, 16 בודק כִּבְשָׁנוֹ . . . הירוצר when the potter examines a batch of his kiln; a. fr.—*Pl.* כִּבְשׁוֹנוֹת. B. Kam. 82[b] אין עושין בה כ׳ no furnaces were erected in Jerusalem; Hag. 26[a]; Zeb. 96[a]. Ib. נהדרינהו לכ׳ Ms. M. (ed. אהדר׳) let them be put back into the furnaces (to be baked over). Tosef. B. Bath. I, 10 מרתיקין את הכ׳ וכ׳ (ed. Zuck. כבשית, corr. acc.) furnaces must be removed from the town fifty cubits.—*2) *that which is withheld, secret.* Hag. 13[a] (play on כבשים, Prov. XXVII, 26) א״ת כבשים אלא כִּבּוּשִׁים דברים שחם כִּבְשׁוֹנוֹ של עולם וכ׳ Ms. M. read not *K'basim* but *K'bushim*, things which are the secret of the world (esoteric doctrines) must be kept under one's garment (in one's bosom).

כבשנית, v. preced.

כַּבָּשֶׁת (כּוּבַּ׳) f. (כָּבַשׁ) *pressed vegetables.* Tosef. Shebi. IV, 16, contrad. to רַבָּשֶׁת.

כַּבְתָּה, Yalk. Lev. 445, v. כַּבָּא.

כַּבְתּוּתָא, v. בַּתָּא.

כָּגוֹן, v. גּוֹן.

כַּגְנִי, v. בְּאוֹגְנָא.

כַּד I, כְּדִ־, כְּדִי־, כְּדֵי־ (a comp. of כ a. ד, corresp. to h. כַּאֲשֶׁר or כְּשֶׁ־) *when, as, as though.* Targ. Ex. XVII, 11. Targ. Ps. CXIX, 109 כדי על גב Ms. (ed. only ע״ג) as though (carried) on &c.; a. v. fr.—Targ. Is. XXIX, 15 כְּדִבְּקִבְלָא (ed. Lag. כדי בק׳) as though in darkness. Targ. O. Num. XXIX, 18 כדחזי, v. חֲזִי, as it is proper; a. fr.—Y. Ab. Zar. III, 42^{c} top. Y. Yoma VII, 44^{b} top כד דהוא וכ׳ when there is &c. Y. Taan. I, 64^{a} bot. כד הוינן וכ׳; Y. Meg. III, 74^{b} bot. כדי דהוינן, v. נְהַר I. B. Kam. 52^{a} (prov.) כד רגיז רעיא וכ׳ when the shepherd is angry with his flock, he makes a blind sheep the leader. Ib. 64^{b}, a. fr. כְּדַאֲמְרִי וכ׳ as they say &c. Ib.^{b} כְּדְתָנָא דבי וכ׳ as (that which) the scholars of the school of . . . said. Ib. מיבעי ליה לכדתני it is needed for (something like) what has been taught. Ib. לְכִדְרָבָא for what Raba said. B. Mets. 99^{b} כדרבא agreeably to what R. said; a. v. fr.—[Num. R. s. 14 א״ת כדרבונות אלא כִּדְרַבָּנִיּוֹת read not (Koh. XII, 11) *kaddarbonoth*, but *kidd'rabbanuth*, like a command of authority.]

כַּד II m. (כדד, cmp. כָּדַר, *to be rounded*) 1) (adj.) *arched*, opp. חַד pointed. Ab. Zar. 40^{a}; Ḥull. 64^{a}, v. חַד I. — *Pl.* כַּדִּין, Ib.—2) c. (b. h.) *an arched, pouched vessel, jug* &c.; cmp. חָבִית. Num. R. s. 12 מתגלגל ככד rolling like a jug. B. Kam. III, 1 (identical with חבית). Tosef. Kel. B. Mets. X, 1 כַּדּוֹ ריקנית (fem.) one's vessel when empty; a. fr.—*Pl.* כַּדִּים, כַּדִּין. Tanḥ. Vayigg. 11 (ref. to Ps. XVI, 7) נעשו כשתי כ׳ של מים וכ׳ . . . his two kidneys became like two water pitchers and they were giving forth a flow of religious wisdom; ib. ed. Bub. 12 שלמים (corr. acc.); Gen. R. s. 61 כמין שני רבנים (corr. acc.); Midr. Till. to Ps. I כעין שני כדים ed. Bub. (oth. ed. כשני רבנן, corr. acc.); Ab. d'R. Nath. ch. XXXIII חכמים (corr. acc.).—Keth. XIII, 4 כַּדֵּי שמן vessels with oil, opp. קנקנים empty vessels; a. fr.

כַּדָּא ch. same. B. Kam. 27^{a} באתרא דכ׳ לא קרו וכ׳ in a place where they distinguish between *kadda* a. *ḥabitha* (v. preced.). B. Mets. 59^{a} (prov.) כמשלם שערי מכ׳ וכ׳ (v. Rabb. D. S. a. l.) when the barley is gone from the pitcher, strife knocks and enters; Yalk. Ps. 888 כַּדָּה.—Ḥull. 58^{b} top חני תמרי דכ׳ (Var. דכרים, v. כָּרוּם ch.) dates kept in a vessel (which became worm-eaten); a. fr.—*Pl.* כַּדֵּין, כַּדָּיָא. Targ. I Kings XVIII, 34. Targ. Jud. VII, 20; a. e.—Trnsf. כַּדָּא *a big figure, important personage.* Yeb. 70^{a} בן בתי כ׳ my grandson, the big vessel (high-priest), opp. כוזא the little jug (bastard).

כְּדָא *like this*, v. דָּא.

כִּדְאִי, v. כְּדַאי.

כְּדַב (v. כזב) *to be false.* Targ. Hos. IV, 2.

Pa. כַּדֵּיב 1) *to lie, give false evidence; to be faithless; to deny.* Targ. O. Gen. XVIII, 15. Targ. Job XXXI, 28 (Ms. כְּדַבִּיב׳); a. fr.—2) *to give the lie, to refute.* Ib. XXIV, 25.—3) *to flatter.* Targ. Ps. XVIII, 45; a. e.

Ithpa. אִתְכַּדֵּיב 1) *to be proved false.* Targ. II Kings IV, 16. Targ. Prov. XXX, 6.—2) *to flatter, be submissive.* Targ. II Sam. XXII, 45. Targ. O. Deut. XXXIII, 29 יִתְכַּדְּבוּן (Y. יִתְחַנְּפוּ׳).

כִּדְבָא, כִּדְיָא, כְּדָא, כַּדְבָא m. (preced.) 1) *falsehood, lie.* Targ. Ps. V, 7 כידא Ms. (ed. כדבותא). Ber. 59^{a} . . אובא כידא ומילתא כידא Ms. M. (ed. כַּדִּיבְרִין . . . כַּדִּיב . .), v. אוֹב ch. —*Pl.* כִּדְיָא, כִּדְיִי, כְּדָא, כַּדְבִּין. Targ. Hos. VII, 13 כדבי ed. Lag. (ed. Wil. כַּדִּיבֵי). Targ. Jud. XVI, 10; a. fr.—2) *fiction, story.*—*Pl.* כַּדְרִיבֵי. Bekh. 8^{b} מילי דכ׳ En Yaăk. (ed. דִּבְדִיאֵי; Ar. דִּכְדֵי).

כַּדְיָא, כַּדִּיב, כַּדָּבָא m. (preced.) 1) *liar; false.* Targ. Prov. XIX, 22 (Ms. כַּדָּאבָא).—Ber. 59^{a}, v. preced.—*Pl.* כַּדָּבִין, כַּדָּבְיָא, כִּדְיִי. Targ. Is. XXX, 9; a. e.—2) *fiction-teller, story-teller.*—*Pl.* as ab. Y. Ber. IX, end, 14^{d} כל כ׳ טבין וכ׳ all fiction-tellers are good, but those who tell their own inventions concerning the Law are bad; (Var. תרשיא, v. חַרְשָׁא; anoth. Var. ברכיא corr. acc.);—[perh. to be read: כִּדְבָיָא *fictions*, v. preced.].

כַּדְבֵּב, *Palel* of כְּדַב q. v.

כַּדְבּוּבָא כַּדְ׳ m. (preced.) *falsehood, lie; fiction.* Targ. Job XVI, 8.—*Pl.* כַּדְבּוּבִין. Ib. XI, 3.

כַּדְבּוּי, כַּדְבּוּי, כַּדְבּוּתָא f. same. Targ. Ps. IV, 3 כדי ed. (Ms. כדב׳). Ib. V, 7 (v. כְּדָבָא). Targ. Prov. XXX, 8 מילתא כ׳ (read: דכ׳); a. e.

כְּדַד *to be rounded*, v. כָּדַר.

כַּדָּד m. (denom. of כַּד II) *potter.* M. Kat. 13^{b}; Pes. 55^{b} Ms. M. (ed. כדר). [Tosef. Kel. B. Mets. X, 6 כדדין, some ed., v. גַּרְהוֹם.]

כַּדָּה, v. כַּדָּא.—[Y. Yoma VIII, 44^{d} top; Y. Taan. I, 64^{c} תחות כ׳, read: כָּדֵּיהּ, v. כָּדָא.]

כְּדוֹ, (כְּדוּ) כְּדִי (comp. of כַּד הוּ, v. כַּד I, cmp. הוּ) 1) *when it (happens that), whenever, when.* Targ. Lam. III, 50 עד כ׳ תפרוק until what time he &c.—Y. Peah I, 15^{c} bot. כ׳ נפרק וכ׳ (ed. Krot. כד) whenever he comes from school. Y. Ḥall. I, end, 58^{a} כידו אתי וכ׳ (not בידו) whenever he went to take (bread) into his hand.—2) *as it is* (כְּדַחוּ), *now.* Targ. Y. Gen. XXVI, 28 כ׳ נפקת now that thou hast gone away. Targ. Jud. V, 9. Targ. Jer. XXXI, 18. Targ. Is. XXXII, 14.—Succ. 44^{b} כ׳ תויית דיירי וכ׳ (v. Rabb. D. S. a. l. note) I have now been in this country &c.; a. fr.—[Gen. R. s. 44 מן כ׳, v. מִלְכָּא.]—V. כְּדִי.

כְּדוּכְסִין, Y. B. Mets. II, 8^{c} bot. Var., v. פְּרוּכְסִין.

כַּדּוּם* m. (denom. of כַּד II) *a sort of lever* with which a pitcher is fished out of the well; oth. opin.: *a pitcher-stand, watercooler.*—*Pl.* כַּדּוּמִין, כַּדּוּמִּין. Kel. XIII, 7; T'bul Yom. IV, 6, v. אַשְׁקְלוֹן.

עינבין דכ', כדום, v. כְּרוּם ch.

כְּדוֹן, כְּדוּן, (כַּדהוֹן Ms.) (contr. of כְּעִידָּן, v. כְּעַן; cmp. הָאִידָּנָא) *now, at that time.* Targ. Y. Num. XXII, 4; 6 (O. כְּעַן; h. text עתה). Targ. Y. Gen. XIII, 7 עד כ' as yet; a. fr. —Y. Ber. I, 2[d] bot. דעד כ' וכ' for up to that time people are awake. Y. Ḥall. II, beg. 58[b] לחח עד כ' thus far (so much about) fresh flour. Y. Sot. V, 20[b] bot. כ' right now, opp. בתר זמן. Gen. R. s. 22, beg. (ref. to Ps. XXV, 6) לא מן דכ' וכ' not from this day, but from eternity; Yalk. Ps. 702 מן הדרין (read: מן כ'). — Y. Ber. I, 2[c] מאי כ' how is it now? (what is the result, the law &c.?); Y. Peah IV, 18[b] bot. כ' מיר; a. fr. — Y. Ter. VI, 44[a] bot. ולית אתון אמרין מהן כ' ונתן וכ' (not מהו) and you did not say whence it was derived. Now (I will tell you, We read,) 'and he shall give' &c. —Ib. ולית אתון מינירהון מהו כ' (corr. acc.).

כר', כדופסלא, Y. Sabb. VI, 8[b] bot., read: פּוֹדוֹפְּסִילָא.

כְּדוּר c. (b. h.; כָּדַר) *ball, globe.* Tosef. Sabb. IX (X), 6 כדי ליתן לתוך כ' וכ' as much as is required to stuff a small ball. Ib. X (XI), 10 חמשחקין בכ' who play at ball. Koh. R. to XII, 11 (play on כדרבנות, ib.) ככ' של בנות like the girls' ball; מה כ' זה וכ' as the ball &c., v. כָּדַר; Num. R. s. 14; s. 15 (corr. acc.); Tanḥ. B'haăl. 15; Pesik. R. s. 3. Lev. R. s. 23 לבנה בכדורה the moon on re-entering her periodical orbit (after nineteen years); (Y. Ber. IX, 13[d] בתקופתה, Bab. ib. 59[b] בגבורתה). Ab. Zar. III, 1 כל שיש בידו . . . או כ' a statue holding in its hand . . . a ball (globe); ib. 41[a] שהופש כ' . . . וככ' את עצמו the ball (means symbolically) that he causes himself to be caught like a ball in behalf of the entire world (vicarious sacrifice); Num. R. s. 13; Y. Ab. Zar. III, 42[c] bot. כ' שהעולם עשוי כמו the ball symbolizes the world which has the shape of a ball; a. e.

כַּדוּרָא ch. same. Y. Ab. Zar. III, 42[c] bot. [read:] בגין כן . . . . ליה בכ' בידיה therefore he (Alexander the Macedonian) is represented in statuary with a ball in his hand; Num. R. s. 13.

כַּדּוּרִית, כַּדּוֹרִית f. same. Tanḥ. B'midb. 2 סלע כמין כוורת או כ' (the well moving with the Israelites in the desert was) a rock in the shape of a bee-hive or a globe (v. Tanḥ. ed. Bub. ib. note 21). — *Pl.* כַּדּוּרִיּוֹת. Pesik. B'shall., p. 87[a] (description of Roman tortures) שהיו נותנים כ' של אש וכ' they put glowing iron balls under their armpits; Cant. R. to II, 7; Midr. Till. to Ps. XVI; Yalk. Ps. 667 בדודיות (corr. acc.).

כְּדִי I, (כְּדֵי, כַּדִּי) (= כַּד הִי, v. כַּד) *when; now (that).* Targ. Y. Gen. XXVII, 34. Ib. XXXIX, 10; a. e. — Y. Ab. Zar. II, 40[d] top כ' טבא when it (the eye-paint) is good. Y. Dem. VI, 25[c] bot. כ' יהב ליה וכ' when he gives him the whole of it. Y. Meg. III, 74[b] bot. דהורגן כ', v. כַּד I.—2) [*as it is,*] *incidentally, without special reason, not meaning it exactly.* R. Hash. 5[a] נסמכה כ' פסח the writer uses the word Pesaḥ (ib. 4[a], quot. fr. Tosef. Arakh. III, 17) incidentally (cmp. אַשְׁגְּרֵי); Zeb. 99[b]. Kidd. 5[b] סיפא כ' נסמכה the second proposition was incidentally asserted (is not to be pressed), opp. דְּוֻקָּא.—3) *as such, alone, merely.* Keth. 36[b] bot. מעיד בה כ' if he merely testifies in her favor (without having been instrumental in redeeming her from captivity). Gitt. 55[a] יאוש כ' וכ' the mere giving up of robbed property (without a change of hands after the renunciation) gives the robber no rights. מילי דכ'־ *words spoken merely for saying something, for fun.* Snh. 29[b] כל מילי דכ' וכ' people do not remember words thrown out in a jocular way. — [Bekh. 8[b] מילי דכ' Ar. *fictions, stories;* v. כְּדַבָּא).— בְּכ' *for whatever it be, for a trifle; for no cause.* Yeb. 39[b] בכ' תיפוק can she be dismissed without any formality (with his mere refusal to marry her)? — Taan. 5[b], v. בְּכָא. Keth. l. c. בכ' . . . . לא שדי one does not throw away one's money at random (unless sure that there is no legal impediment to marrying the woman whom he is about to redeem). Ned. 22[a] בכ' לא אדרתה for a paltry reason she would surely not have forbidden her, v. נְדַר. Ib. 29[a] פקעה בכ' ceases without any formality; a. e. — מִכְּ' *from such (a condition) as it is, now, well, you know.* Gitt. 68[b] מ' כי מירית וכ' now when you die, you will have &c. Sabb. 78[a] מ' כל מילתא וכ' you know, whenever there is an ordinary and an extraordinary way of using an object, &c. Ḥull. 109[b]; a. e. — Esp. (introducing an argument) *now, is it not so?* Ib. 29[a] מ' על עוף קאי וכ' does not the writer of the Mishnah treat of birds? Well then, if he meant sacrificial fowls he ought to have said *hammolek!* B. Kam. 3[a] מ' שקולין וכ' now that they are alike, let both be included, for which will you exclude? —Bets. 2[b] מ' מאן סתמה וכ' now, who is it that states that proposition in the Mishnah anonymously? Of course, Rabbi. Now, why &c.; a. fr.

***כְּדִי II** pr. n. m. *K'di* (?). B. Mets. 2[a]; Yoma 44[a]; 72[b], a. fr. ואמרי לה כ' and some say. It was K. [Prob. meaning: *as the case may be,* i. e. and some introduce respectively other persons, v. preced.]

כְּדֵי, v. כְּדִי.

כְּדֵי, v. הֵי.

כְּדִיבָא, כַּדִּיב, כְּדִיב, v. כְּדַבָּא, כַּדְּבָא.

כְּדִידִית f. (dimin. of כַּד) *round small vessel.* — *Pl.* כְּדִידִיּוֹת. Tosef. Men. IX, 10 כ' בינוניות middle-sized vessels of the sort called *K'didith*; Men. 87[a] חביות כְּדִידִיּוֹת לודיות Ms. M. בינוניות middle-sized round Lydda vessels.

כְּדִיּוֹת, v. preced.

כְּדַאי I, כְּדָי, כְּדָיוּ m. (formed from כְּדֵי, v. הֵי) *adequate, worthy, competent, deserving.* Gen. R. s. 76 (ref. to Gen. XXXII, 11) אינו כ' I am not deserving (of any of all the mercies); אני אבל כ' וכ' I am worthy (of some) but too small for all &c. B. Bath. 165[b] אני אינו כ' שאתם וכ' I do not deserve the honor of having that question put to me by you. Gitt. 90[b]; Tosef. Sot. V, 9 הוא במיתה כ' he deserves death. Ber. 9[a], a. fr. the authority of כ' הוא וכ' R . . . is sufficient to be relied upon &c.; a. fr. — *Pl.* כְּדָאִים, כְּדָיִין, כְּדָאִין. Mekh. Yithro, Amalek, s. 1 אין אנו כ' שישמשנו (ed. Weiss כְּדָיָן) we are not worthy to be served by him; a. e. — *Fem.* כְּדָאִית. Cant. R. to I, 2 אינה כ' לשפחתו I am not worthy to be his handmaid.

כְּדָאי, כְּדַי, כְּדָיי II, m. (preced.) *sufficiency, worthiness.* Tosef. Sot. III, 19 אין כְּדַי באי העולם וכ' human beings are not worthy for me to live among them; (Num. R. s. 9 אין באי..כְּדָאי, a. כְּדַאי, v. preced.).—Gen. R. s. 46, v. אֱלָהוּת.

כְּדִין, v. כְּדִיי I.

כְּדִין, v. הֵן.

כַּדְכֹּד m. (b. h.; v. כַּדְכֹּדוֹן) *chalcedony,* a gem. Pesik. R. s. 32 אלו אבני כ' these are the gems of *kadkod.* [Y. Shek. IV, 48b bot., v. שבטא דכ', Bab. ed. דכדכדא, v. כַּרְכָּר].

כַּדְכְּדָא ch. same. [Y. Shek. IV, 48b bot., v. preced.]—*Pl.* כַּדְכְּדַיָּיא, v. next w.

כַּדְכְּדָן or כַּרְכְּדוֹן; ch. form כַּדְכְּדָנָא m. (χαλχηδών, v. Fl. to Levy Talm. Dict. II, p. 449b) *chalcedony,* Judah's gem in the high priest's breastplate. Targ. Y. I Ex. XXVIII, 18 כדכידי (incorr. a. misplaced); Y. II כדכנא (h. text נפך). Ex. R. s. 38, end ברדינין, ברדינין (corr. acc.).—*Pl.* כַּדְכְּדוֹנִין. Pesik. Aniya p. 136a כדכריינון, כדכריינון (corr. acc.). Ib. אבני כַּדְכְּדַנְיָיתָא Ar. (ed. כידכייא, corr. acc.); Yalk. Is. 339 כַּרְכּוֹדַנְיָיתָא; Pesik. R. s. 32 אבני כדכנא Chalcedonian stones; v. כַּרְכּוֹד. Targ. II Esth. I, 2 כַּדְכּוֹדָנִין

כדכדיונון, v. preced.

כַּדְכּוֹדָא, pl. כַּדְכּוֹדַיָּיא, v. כַּדְכֹּדוֹן.

כדכודנון, כדכודי, v. כַּדְכְּדָן.

כַּדְכּוֹר*, Targ. Y. Num. XXIV, 8, read: כַּרְכּוֹר, v. כִּרְכָּא.

כדכיאות, Sifré Deut. 204 תקון וכ', Yalk. Deut. 923 תיקון ודוגיאות, a corrupt., read: תִּיקּוּנֵי כַּרְכּוֹמִין *preparations for sieges;* cmp. Targ. Deut. XX, 20 a. Pesik. Zutr. a. l. (Deut. p. 67).

כדכריונון, v. כַּדְכְּדוֹן.

כדמת, v. כַּרְמֵת.

כָּדַן, (cmp. Assyr. *kidînu* servant, Friedr. Del. Proleg. p. 200 note 7) *[to bend,] to yoke, put to work.* Y. Peah I, 15c bot.; Y. Kidd. I, 61b כּוֹדְנוֹ לרידתים (ברידתים) he puts his father to treading the mill (Bab. ib. 31a bot. מטחדנו, v. כָּתַן). Y. Pes. IV, 31a top לכשיזקין הוא כודנו ברידתים when the horse grows old, he puts him &c.

Pi. כִּידֵּן same.—Part. pass. מְכוּדָּן. Lam. R. to I, 14 (ref. to נפש חיה, Gen. II, 7, as if meaning *self-supporting*) עשאו עבד מ' בפני עצמו וכ' the Lord made man a slave put to work for himself, for if he does not work, he has nothing to eat; Gen. R. s. 14 מכורן, מחורר, מכורן; Koh. R. to II, 17 מכורן עבד (corr. acc.).—*Pl. fem.* מְכוּדָּנוֹת. Lev. R. s. 16 (play on וַיְכֻפַּת, Is. III, 17) עשאן שְׁפָחוֹת מכ' he made them handmaids, forced to hard labor; ib. מהו מ' אמהן משעבדן; Lam. R. to IV, 15 מכודניות (corr. acc.).—V. כּוּדָּנָא.

כַּדְנָא* f. *jug.* Targ. II Esth. I, 2 (prob. כַּדְתָּא fem. form of כַּדָּא).

כְּדַנָּא, כִּדְנָא *thus,* v. הֵן.

כִּדְנָן, pl. of כּוּדְנָא.

כָּדַר (v. כָּרַר II) *to be arched, rounded.* Ab. Zar. 40a; Hull. 64a (sign of eggs of clean birds) כל שפּוֹדַרְתָּ ועגולגולת (Var. קוֹדַרְתָּ, כּוֹדַדְתָּ) that which is arched (on top not pointed) and rounded (rolling); Tosef. ib. III (IV), 23.

Hithpa. הִתְכַּדֵּר (v. כָּהוּר) *to be thrown around in a circle of players.* Koh. R. to XII, 11 מה הכדור הזה מִתְכַּדֵּר וכ' as the ball is thrown around from hand to hand.

כַּדָּר, v. כַּדָּד.

כֹּה (b. h.) *here; thus.* Gen. R. s. 56 (ref. to עד־כה, Gen. XXII, 5) נלך . . . בסופו של כה we shall go and see what will be the outcome of *koh* (the promise, '*thus* shall be thy seed', Gen. XV, 5); Tanh. Vayera 23.

כָּה ch., v. כָּא.

כְּהָה, כָּהָה, כָּהָא, v. כהי.

כֵּהֶה, כָּהָה m., כֵּי, כֵּהָה f. (b. h.; preced.) 1) (of light) *dim.* Gen. R. s. 31 בשעה שהיא כ' when it (the jewel) shone faintly.—*Pl.* כֵּי, כֵּהוֹת, כֵּהִים. Ib.; Y. Pes. I, beg. 27a בשעה שהיו כ' וכ' when the lights burned dimly, we knew it was day-time. Ib.b top בשעה שהיו כיהות when the jewels were dim.—Pesik. Kumi, p. 145b (ref. to כֵּהֶה Ez. XL, 25) חלונות כ' היו the windows were dim (stained glass). Hag. 16a עיניו כ' his eyes will grow dim; a. e.—2) (of leprosy) *faint, dull,* opp. עזה. Neg. II, 1, v. בַּהֶרֶת. Ib. 2 לפי שהכ'נראית עזה because (in the early morning &c.) the faint spot appears bright; Sifra Thazr., Neg., Par. II, ch. II.—Y. Shebu. I, 32d הִכְהָה טמא הִכְ' מן הַכֵּ' טהור if it grows one shade fainter, it is unclean, but when it grows fainter than the next fainter shade, it is clean; Sifra l. c. ed. Ven.; Yalk. Lev. 551 כִּיהָה מן הכ'; Y. l. c.; a. fr.—*3) (trnsf.) *doubtful.* Nidd. 19a; Naz. 65b; Snh. 87b; Keth. 75b ר' י' אומר כ' R. Josh. says, It is doubtful; (Neg. IV, 11 ר' י' קֵיהָה or כִּיהָה, v. כהי, כהר).

כְּהוּנָּה f. (b. h. כְּהֻנָּה; v. כֹּהֵן) *priesthood, priestly privileges; priestly community.* Ab. IV, 13. Sot. 11b בתי כ' priestly families. Midd. I, 8, a. fr. פרחי כ' young priests (novices). Y. Ber. III, 6a bot.; Y. Naz. VII, 56a top אין כ' היום there is no priesthood to-day (the laws for priests are suspended on the day of Rabbi's funeral). Tosef. Ḥall. II, 7, a. fr. כ"ד מתנות כ' twenty-four gifts of priesthood (priestly prerogatives). Keth. 14a כשרה לכ' fit to marry into the priesthood; a. v. fr.

כְּהוּנְתָא, כְּהוּנְיָתָא ch. same. Targ. Ex. XXIX, 9. Targ. Num. XVI, 10 כ' רבותא high-priesthood; a. fr.—Targ. O. Ex. XL, 15 כְּהוּנְיָתָא ed. Berl. (ed. כַּהֲנוּתָא).—Y. Keth. I, 25c סלקא לכ' she rose to priesthood (as a priest's wife); נחתא מן כ' went down from priesthood (ceased to enjoy priestly privileges as a priest's wife).

כֵּהוּת f. (כֵּהֶה) *dimness.* Meg. 28a (ref. to Gen. XX, 16) Ms. M. (ed. כסרית) א"ת כסות . . אלא כ' עינים read not 'cover of the eyes' but 'dimness of eye-sight'; Yalk. Gen. 91.

כָּהוּתָא f. (כָּהֵי) *worriment, trouble.* Targ. Prov. XXVI, 21, v. בָּהוּתָא (ed. Lag. הָרָתָא).

כָּהָה, כהי (b. h.; cmp. כָּוָה) 1) *to be dim* (of sight,

light). Gen. R. s. 65 כָּהוּ עֵינָיו his eyes grew dim. Ib. תִּכְהֶינָה עֵינָיו that his eye-sight shall fail. Kidd. 24b תִּכְהוּ .. וְכָהָתָה if the master struck him on his eye, and it grew dim; a. fr.—Part. pass. כָּהוּי, f. כְּהוּיָה. Ib. חֲרִי שְׁהִיתָה עֵינוֹ כ' וכ' if his eye-sight was dim, and he (the master) made him perfectly blind.—2) (of color) *to be dull*, v. כֵּהָה. [Tosef. Erub. XI (VIII), 8; Tanh. Noah 9, v. כָּהָה.]

Pi. כִּיהָה, כֵּהָה *to grow duller, to be shaded.* Sifra Thazr., Neg., Par. 2, ch. II אִם חִיזֵּו וכ' if the spot grew brighter and grew duller again; a. fr.—2) *to declare doubtful.* Neg. IV, 11 כ' ר' י', ר' כ', v. כֵּהָה.

Hif. הִכְהָה 1) same. Y. Shebu. I, 32d, v. כֵּהָה. Neg. XI, 5 ה' בְּתְחִלָּה if the suspicious spot grew fainter at once (before the ordered isolation was begun); ה' בְּרִאשׁוֹן if it grew faint in the first week; Tosef. ib. V, 6 quot. in R. S. to Neg. l. c. (ed. Zuck. בהה כתחלה, oth. ed. only כתחלה, corr. acc.); a. fr.—2) *to make dim.* Gen. R. l. c. הֲרֵינִי מַכְהֶה וכ' I will make his eye-sight dim. Yalk. Ruth 601 יִיסּוּרִין מַכְהִין וכ' . . . sufferings of poverty dim men's eyes. Pesik. R. s. 14 מַכְהָה גִּלְגַּל חַמָּה dimmed (outshone) the sun in brightness; Pesik. Parah, p. 37a שֶׁמַּכְהֶה; a. e.

כְּהָא, כְּהֵי ch. same. Targ. Gen. XXVII, 1. Targ. I Kings XIV, 4; a. e.—Y. Ned. IX, 41b bot. עֵינִי כַּהְיָא my eye-sight is failing.

Pa. כַּהֵי, כַּהַּי 1) *to dim, make blind.* Yoma 69b; Snh. 64a כַּהֲיִרִינְהוּ לְעֵינֵיהּ Ar. (ed. כחלינהו, cmp. כְּבִי) they made his eye-sight dim. Ib. 27a לְכַהֲיוּהוּ לְעֵינֵיהּ (v. Rabb. D. S. a. l. note 80) he shall be blinded.—2) (sub. לִבְּיִת) *to be angry;* (with ב־ of person) *to rebuke.* Targ. I Sam. III, 13.

Af. אַכְהִי 1) *to dim.* Targ. Ez. XXXII, 7 בְּאַכְהֵיוּתִי when I make dim (h. text בכבותך).—2) *to make the heart faint, to annoy, reproach (falsely).* Ib. XIII, 22 אַכְהִירִיתֶן לֵב וכ' ye denounced the heart of the righteous to be false (h. text חבאות).

Ithpe. אִתְכְּהִי *to be reproached.* Ib. (h. text תכאבתיו).

כְּהָיוֹן m. (preced. wds.) *dimness, fainter color.* Tosef. Neg. V, 6 חוֹזֵר לְכ' if the suspicious spot again turned fainter.

כַּהֲיוּתָא f. (preced. wds.) *blindness.* Bekh. 44a, contrad. to מחסוריותא defective eye-sight.

*כַּהֲרִי pr. n. m. *Kahăyi.* Y. Pes. II, end, 29c ed. Krot. (oth. ed. בחרי).

כָּהֵל, v. כְּהַל.

כָּהֵן, v. כָּהַן I.

כֹּהֵן m. (b. h.; כחן, v. כון; emp. b. h. כֵּן) [*standing, stationed,*] *officer,* esp. *priest.* Yoma 6a, a. fr. כ' גָּדוֹל (abbr. כ"ג) high priest, כ' הֶדְיוֹט ordinary priest. Meg. I, 9 כ' מְשׁוּחַ an anointed high priest, contrad. to מְמוּבְחָה בִּגְדִים a high priest distinguished only by his robes (but not anointed, as in the days of the Second Temple). Ib. כ' מְשַׁמֵּשׁ officiating high priest, כ' שֶׁעִבֵּר a substitute of the high priest no longer required, ex-substitute. Hor. III, 8 מַמְזֵר .. קָדַם לְכ"ג עַ"הָ a bastard who is a scholar has the precedence of an ignorant high priest; a. v. fr.—*Pl.* כֹּהֲנִים. Yeb. 86b, a. e. בכ"ד מְקוֹמוֹת נִקְרְאוּ הכ' וכ' in twenty four Biblical passages the priests are designated as Levites; a. v. fr.—תּוֹרַת כֹּהֲנִים (abbr. ת"כ) *Torath Kohănim,* a) name of *the third book of Moses, Leviticus.* Kidd. 33a. Lev. R. s. 7 מִפְּנֵי מָה .. בת"כ why do we, in teaching children, commence with Leviticus? a. e.—b) name of *an halachic commentary to Leviticus,* also named *Sifra.* Yeb. 72b; a. fr.—Fem. כֹּהֶנֶת, כ' *a priest's daughter* or *wife.* Hull. 131b, sq.—Keth. IV, 8 וּבכ' and in the case of a priest's wife. Ib. VII, 1, sq. (70a) וּבכ' Mish. a. Y. ed. (Bab. ed. וּבכהן). Ib. 71a; a. fr. —*Pl.* כֹּהֲנוֹת, כּוֹהֲ'. Ber. 44a. Yeb. III, 10 אִם הָיוּ כ' (Y. ed. כּוֹהֲ') if they are daughters of priests; a. e.

כָּהַן, (b. h.), *Nithpa.* נִתְכַּהֵן (denom. of כֹּהֵן) *to be appointed priest, to act as priest.* Zeb. 101b לֹא נ' פִּינְחָס וכ' Phineas was not appointed high priest until &c. Ib. 102a לֹא נ' מֹשֶׁה וכ' Moses acted as priest only during &c.

כַּהֲנָא, כָּהֵן I ch.=h. כֹּהֵן. Targ. Jer. XIV, 18. Targ. Mal. II, 7. Targ. Lev. I, 7; a. v. fr.—Snh. 110a, a. fr. כ' רַבָּא high priest. Hull. 49a מִסְתַּיֵּיעַ כְּהֻנֵּי יִשְׁמָעֵאל כ' being a priest, favors the priests. Gitt. 59b קְרִי בְכ' read from the Torah in the priest's place, i. e. was called up the first; Meg. 22a Ms. O. (ed. בכהני pl.); a. fr.—*Pl.* כָּהֲנִין, כַּהֲנֵי, כַּהֲנַיָּא. Targ. Ex. XIX, 6. Targ. O. Lev. I, 5; a. fr. —Gitt. l. c. כ' חֲשִׁיבֵי דְּאַ"י highly esteemed Palestinean priests; a. fr.—*Fem.* כַּהֲנְתָּא (כָּהֲנֶת). Hull. 131b . . . דְּהִיב לְכ' gave priestly gifts to a priest's daughter (married to an Israelite). Pes. 49a נָסֵיב כ' married a priest's daughter. —*Pl.* כַּהֲנָתָא. Ber. 44a.

כַּהֲנָא (or כֹּהֵן), כָּהֵן II pr. n. m. *Kahen, Kahăna,* name of several Amoraim. Y. Ber. III, 6a, a. fr. ר' כהן.—B. Kam. 117a. Y. R. Hash. IV, beg. 59b; a. fr.—Erub. 8b רַב כ' רְבִיתּ דְּרַב (v., however, Ms. M. a. Rabb. D. S. a. l. notes); a. fr.—V. Fr. M'bo, p. 109b, sq.

כַּהֲנוּתָא, v. כְּהוּנְתָּא.

כַּהֲנִי m. (denom. of כֹּהֵן) *one proving priestly descent, belonging to the priestly caste.* Kidd. IV, 1; Yeb. 37a (collective noun).—*Pl.* כַּהֲנִים. Ib. 85a; v. יִשְׂרְאֵלִי.

*כַּהֲנָכָא or כַּהֲנָכְתָּא f. (כהן, with format. כ; v. letter כ) *the attendant's* or *priest's lustral basin* (v. Sm. Ant. s. v. Chernips).—*Pl.* כַּהֲנָכָתָא. Targ. Y. Num. XXXI, 23; cmp. כַּרְנִיבָּאוֹת.

כַּהֲנֵת, v. כֹּהֵן.

כַּהֲנָתָא, v. כָּהֵן I.

כַּו, pl. כַּוִּין, v. כַּוָּא, end.

כְּוָא, v. כְּוִי.

כַּוָּא, v. כַּוְוָא.

כְּוָאדָא f. ch.=h. כְּוִיָּה, *burn, searing, cautery.* Targ. O. Ex. XXI, 25. Targ. O. Lev. XIII, 24 (Y. ed. Amst. כַּוְוָאתָא). —Sabb. 62b, v. כְּוָא.

*כְּוָאנָא m. (Pers. Anab. ḫiwân) *dining-table.* Yalk. Ms. to II. Kings ch. XVI (from Taan. 25a) אַבְוָאנָא (read אַכְ').

כ' ראש *bending down the head; humble, solemn disposition*, opp. קלות ראש. Ber. V, 1 אין עומדין .... כ' ראש we must not rise for prayer in any other than a humble &c. Y. Ab. Zar. I, 39[d] top; Tosef. ib. I, 2 שואל בשלומו בכ' ר' greet him with a bent head (without ostentation). M. Kat. 21[b] בשפה רפה ובכ' ר' in an undertone and with solemnity.—2) *roller* or *beam of a loom*; כ' חעליון the upper beam from which the warp depends; כ' התחתון the lower beam, the roller on which the web is wound as it advances. Kel. XXI, 1 (Talm. ed. כֹּבֶד). Neg. XI, 9 (*fem.*). Sabb. 113[a]; Y. ib. XVII, 16[a] bot.

כובדין, כובדים, v. כוברים.

כּוּבְיָא m. *frying pan*, v. בּוּבְיָא I.

כּוּבְיָתָא* f. (כֻּבָּב, cmp. כּוּב) *a little globe.* R. Hash. 24[a] (כוכיתא כ' דעיבא וכ' ed. (Ms. M. 1 כּוֹכְבִיתָא, Ms. M. 2 a. Ar. כּוּבְיָתָא) they saw merely a globe-shaped cloudlet (which, they thought, was the moon).

כובליאר, v. כּוֹבְלִיאָר.

כּוֹבְלִין, v. כֻּבָּל.

כּוֹבְלֵת, v. כּוֹבֶלֶת.

כּוֹבֵס m. (b. h.; כְּבַס) *washer, fuller.* Ber. 28[a]; Keth. 103[b]; a. e.—*Pl.* כּוֹבְסִין. Tosef. Kel. B. Mets. III, 14 (ed. Zuck. כובשין), v. מְלַבֵּן II.

כּוֹבְסָא, v. כְּבָסָא.

כּוֹבַע m. (b. h.; כבע, cmp. גבע a. denominatives) *helmet, turban.* Ber. 24[a] מניחן בכ' וכ' let him put them (the T'fillin) into the turban under his pillow. Gitt. 14[b] (of the Persians) כּוֹבָעָן אמה their turban is one cubit high; a. e.—*Pl.* כּוֹבְעִים, כּוֹבְעִין. Gen. R. s. 99 לובשי כ' wearing helmets. Y. Gitt. I, end, 43[d]; Y. Kidd. III, 64[a] bot. כּוֹבְעֵיהֶן אמה (v. supra).—Trnsf. *the thyroid cartilage, Adam's apple.* Ḥull. 19[a] משיפוי כ' וכ' from where the thyroid cartilage begins to protrude and downward.

כּוֹבָעָא ch. same, esp. *the priest's turban.*—*Pl.* כּוֹבְעִין, כּוֹבְעָיָא. Targ. Ex. XXVIII, 40; XXXIX, 28; a. e. (ed. Berl. ק'; h. text מגבעות).—Trnsf. חודא דכובעא the highest point of the *thyroid cartilage*, v. preced. Ḥull. 18[b].

כּוֹבְעָה f., *pl.* כּוֹבְעוֹת (preced. wds.) the *tops of stalks of sheaves.* Peah V, 8 המעמר לכ' he who binds sheaves for covering the stalks; expl. Y. ib. V, end, 19[a] מן לעיל sheaves to be put on top, opp. לכומסות; v. כּוֹמָסָה.

כובר', כוברים, Pesik. R. s. 14 לוליאני בר' כ', Pesik. Par., p. 39[a] שוורי, read: שַׁבְּרִינִי, as Tanḥ., ed. Bub., B'resh. 4 (v. Pesik. l. c. note 167).

כּוֹבְרִיתָא, v. כֻּבָּרִיתָא.

כּוֹבֶשׁ m., *pl.* כּוֹבְשִׁים, כּוֹבְשִׁין (כָּבַשׁ) *troops of siege, stormers.* Pesik. Vayhi p. 67[a] העמיד עלידן כ' כנגן הארבה he orders against them the storming troops which corresponds to the plague of locusts; Pesik. R. s. 17.—[Y. Erub. II, 24[b] bot. כובשר כבשים, read: כְּבוּשֵׁי].] [Tosef. Kel. B. Mets. III, 14 ed. Zuck., v. כּוֹבֵס.]

a la table; (Taan. l. c. פתורא, Ms. M. אסקא, v. Rabb. D. S. l. c. note). Comp. next w.

כְּרַאנְגַּר, v. אִכְּרַנְגַּר.

כְּרַארָא, v. כְּרוֹרָא.

כּוּב m. (כֻּבַּב, v. כְּבַב) 1) [*ball,*] *thorn, a prickly salt-plant.*—*Pl.* כּוּבִּין, פּוּבִּין. Gen. R. s. 49 למגל כוסחת כ' like a sickle mowing thorns; Yalk. Prov. 950 כוב. Ex. R. s. 42 נעשו כזברים (corr. acc.), v. סִרְיוֹת.—2) מדבר כ' pr. n. *Desert of Kub* (cmp. Ez. XXX, 5)=Biblical שׁוּר. Ib. s. 24; Yalk. ib. 255; (Tanḥ. B'shall. 18; Mekh. ib., Vayassa 1; Yalk. Jer. 266 כזב).

כּוּבָּא I, כֻּבָּא ch. same. Targ. Prov. XXVI, 9 (h. text חוח).—Gen. R. s. 44; Yalk. Jer. 285 (prov.) עד דסנדלך ... כ' while the sandal is on thy foot, tread the thorn down; Pesik. Asser, p. 99[b] כבוש כופה (corr. acc.); Yalk. Deut. 892. —*Pl.* כּוּבִּין, כּוּבַּיָּא, כּוּבֵּי, כֻּבֵּי. Targ. Gen. III, 18 (some ed. כּוּבְרִין, incorr.). Targ. II Sam. XXIII, 6. Targ. Hos. II, 8. —Lam. R. to I, 1 רבתי (1 חד כוות'), v. גְּבַב,—Y. Ab. Zar. V, 44[d] לאילן כ', v. סְרַר. Ib. bot. סיגין כ' (read דכ') hedges of thornbushes. Gen. R. s. 2 (ref. to Gen. I, 2) עד דהיא פגה אפרקת כ' while she (the earth) was yet in her incipiency, she produced thorns; Yalk. Gen. 4 כובה (corr. acc.); Yalk. Jer. 274 כובי; Yalk. Prov. 959.

כּוּבָּא II m. (v. preced.; cmp. כַּד II) 1) *wine cask* (h. קנקן). Sabb. 48[a]. Ab. Zar. 60[a] נכרי אדנא וישראל אכ' the gentile attending to the barrel (emptying it) and the Israelite to the cask (receiving the wine). Ib. כ' מלא (if the gentile carries) a cask which is brimful. Sabb. 141[a] [read:] לא ליצדד ... כ' בארעא (v. Rabb. D. S. a. l. note) one must not (on the Sabbath) bend sideways a cask which rests in the ground; a. e.—*Pl.* כּוּבֵּי. Ab. Zar. 33[b] אנס חני כ' וכ' carried casks away from Pumbeditha by force. B. Mets. 25[b].—בי כ' *the retailer's wine shop.* B. Kam. 86[a]; B. Mets. 64[b] מרקיד בי כ' he dances in the wine house. —2) (cmp. כּוֹבַע, אַקּוּנְבֵּי), *pl.* כּוּבֵּי *turrets* of a fort. Yoma 11[a] חזוק אקרא דכ' a support for the Fort of Turrets (of M'ḥuza); [Ms. L. ליזקרא דכ' for the weight of &c.; v. Rabb. D. S. a. l. note 400.]—Kidd. 70[b] דפומבדיתא בי כ' the fort of P.—[Meg. 6[a] בי כ' ed. (Ms. M. כסי, Ms. O. מִכְסֵי); Keth. 112[a] מִיכְסֵי.]

כּוּבָּא III m. (v. כְּבַב *Pa.*) *roasted* or *charred dough*, כ' דארעא *roasted (over coals) in a cavity of the ground*, name of *a pastry baked in a cavity made in the stove.* Ber. 37[b], expl. שרוקנין. Ib. 38[a]. [Ar. s. v. ככא, reads כוכא.] [Gitt. 68[a] bot., v. כּוֹבָא.]

כּוּבָאי, v. כִּיבֵּי.

כּוֹבֶד m. (b. h. כֹּבֶד; כָּבֵד) 1) *weight, heaviness, pressure.* Snh. 63[b] א"ת כבודו אלא כובדו Ms. M., v. כָּבֵד II. Yoma 41[b] בעי כ' it requires weight (must be heavy so as to sink into the fire). Ib. כדי שירתא בהן כ' (they are tied together) in order that they may be heavy. Y. Ḥag. II, 77[d] צריך לכבוש את כובדו (in putting his hands on the sacrifice) he must press his weight on it; (Bab. ib. 16[b] סמיכה בכל כותו). Naz. 5[a] כ' the feeling of heaviness (of the hair).—

כּוּבְשָׁנָא, v. צוּפְשָׁנָא.

כּוּבְשֹׁת, v. כַּבָּשׁ.

כּוּד, v. כְּיַר.

כּוּדָא* or כֻּדָּא m. (=כבדא, cmp. Syr. כודא, כודתא, P. Sm. 1690 sq., a. קָשֶׁה) *suffering in child-birth.* Ab. Zar. 29ª לכ' בשיכרא for a woman in child-birth the mixture is made with beer.

כּוּדָנָא c. (כדן) [*working beast,*] *mule.* Targ. Ps. XXXII, 9 (Ms. כונדא).—Sabb. 110ᵇ כפותא דכ' תיורא (Rashi תירורתא) excrements of a white mule.—B. Bath. 91ª במאי כ' עקרה פריע לי Ms. M. (ed. פריצא, Ar. כודנא) the mule (Manoah) being barren, how will he pay me back?—*Pl.* כּוּדְנַיָּא. Targ. Zech. XIV, 15.—*Fem.* כּוּדַנְתָּא, כּוּדְנָתָא. Targ. II Sam. XIII, 29; a. e.—Bekh. 8ᵇ.—*Pl.* כּוּדַנְיָן, כּוּדְנָיָן, כּוּדַנְיָתָא, כּוּדְנָיָתָא. Targ. I Kings X, 25; Targ. II Chr. IX, 24. Targ. Y. Gen. XXXVI, 24 (not כּוֹדְנַיְרָתָא). Targ. Is. LXVI, 20 כודנון ed. Lag. (ed. Wil. כִּדְרָנָן); a. e.—Ḥull. 7ᵇ תיוורתא כ' white mules. [B. Mets. 97ª כודנייתא, Ms. M. כונדתית, read כּוּדַנְתֵּיהּ his mule.]

כָּוָה, v. כּוּר.

כּוֹזָן, כּוֹזָנָת, v. כּוֹחֵן.

כַּוָּא, כַּוְיָא m., כַּוְיָתָא, כַּוְתָא f. (√ כו, v. כבב, *to be arched, hollow*) = h. חַלּוֹן, *aperture, window.* Targ. Zeph. II, 14 (ed. Lag. כַּוְיָה). Targ. Prov. VII, 6 ed. Lag. (oth. ed. כַּוְוָא *pl.*). Targ. Hos. XIII, 3 כַּוַּת נורא smoke-hole; a. e.—M. Kat. 11ª כוותא דשא Ar. a. Rashi Ms. (ed. קבריותא, Ms. M. קבוותא, v. Rabb. D. S. a. l. note) the arch of the door, upper door-post. Y. Yeb. IV, 6ᵇ bot. אודיק ר' מן כ' Rabbi looked out of the window. Sabb. 35ª וסרמנדך כ' (or כַּוְתָא *pl.*) thy sign by which to remember be 'window' (which reflects the light of the setting sun); a. fr.—*Pl.* כַּוְוִין, כַּוְוָיָא, כַּוְוָתָא, כַּוְיֵי &c. Targ. I Kings VI, 4. Targ. Y. II Gen. XLIX, 22. Targ. Cant. II, 9.—B. Bath. 6ª בְּנֵי כַּוְיֵי לא וכ' apertures in the party wall (for beam-rests) are no evidence of the neighbor's share in the wall. Ib. 75ª כ' דבי זיקא (Ms. O. כַּוֵּי זיקא) apertures for the air (windows, contrad. to openings for doors).—*Hebr. pl.* כַּוְיִרִין. Sifré Deut. 309 (play on וירכונגך, Deut. XXXII, 6) עשאך כ' כ' he made thy body full of cavities (v. Pesik. Zutr. ed. Bub., Deut. p. 111); Yalk. ib. 942 כיון כיון (corr. acc.).

כַּוָּאָה, v. כְּוָאָה.

כַּוָּד, v. כּוּר.

כַּוְוִי f. (v. כַּוְוָא) *aperture.* Yalk. Jer. 276 (ref. to כַּוְוָנִים, Jer. VII, 18) היה חופר בתוך ביתו כ' קטנה והיו מכוונים וכ' used to make in his house a small aperture which was directed exactly towards the east, so that when the morning star rose, he might rise and worship it; Pesik. R. s. 31 קטה במין ניכו' (corr. acc.); v. כּוֹכָבָת.

כַּוָּן* m. (b. h. כָּנָן; v. next w.) *exactly determined place* (for worship).—*Pl.* כַּוָּנִים. Pesik. R. s. 31; Yalk. Jer. 276 (ref. to Jer. VII, 18) מהו כ' what is *kavvanim?*, v. preced. [In b. h. our w. seems to mean certain *cakes* placed due east.]

כָּוֹן m. (כּוֹן, cmp. כַּוָּנָה) *exact selection of place.* Gen. R. s. 15, beg. צרירכה כ' (planting) requires exact selection; ib. צריך לכַוֵּן את רוחותיה one must determine its position with reference to the cardinal points.

כַּוָּנָא, v. כִּינָּא.

כַּוּנְתָּא, כַּוָּנְתָּא, כַּוָּנָתָא, v. sub כוּן.

כַּוְנָתָא, כַּוְנִיתָא, v. כִּינוֹ.

כַּוָּץ, v. כְּוִץ.

כַּוְרָא, כַּוּרָא m. (v. כְּוָרָה) [*basket, cauf,* cmp. נָחִיל,] *fish in the cauf,* in gen. *fish.* M. Kat. 11ª [read:] כ' טווריה באחוה וכ' (v. Rabb. D. S. a. l.) roast the fish with its brother (salt) &c. Y. Sabb. VII, 10ª תחן דצייד כ' he who catches fish (on the Sabbath). Gitt. 36ª, a. e. צייר כ' drew the figure of a fish (in place of his signature); a. fr.—*Pl.* כַּוְרֵי, כַּוְרֵיָא, כַּוָּן. Targ. Y. Gen. I, 26, a. fr. (only in Targ. Y.).—[Targ. Job. XLI, 26 בני כוורי, Ms. כונדי, Regia שורי; h. text בני שחץ.]—Taan. 24ª פירא דכ' *the fish-pond.* Kidd. 72ª.—M. Kat. l. c. לבאי כ' (Var. כַּוָּארֵי), v. בְּדִירְתָא; a. e.

כַּוּרְדָּקִי, v. אַכְוַנְגַּר.

כַּוְרִיתָא f. *honey-comb,* v. כַּבְרִיתָא I.

כַּוְרְנָקִי, כַּוְרְנָקָא, v. אַכְוַרְנָקָא.

כְּוָרָה f. (כור, cmp. כַּבָּרָה; v. Fl. to Levy Targ. Dict. I, p. 428ª) 1) *a large round vessel, receptacle* of grain, water &c.; כ' דבורים *bee-hive.* Num. R. s. 1; Tanḥ. B'midb. 2, v. כַּהוֹרֶת. Shebi. X, 7. Kel. XV, 1 חקנים וכ' חקש כ' a receptacle made of straw or reeds. Ib. VIII, 1; Tosef. ib. B. Kam. VI, 3 פחותה וכ' כ' a defective *k'vereth* which was repaired with a stuffing of straw. Ib. V, 8 [read:] כָּאוֶרֶת של מתכת וכ' (ed. Zuck. גיארת, corr. acc.) a metal *k.* used in the household. Men. 95ª כמין כ' a kind of bee-hive (honeycombed plate in the stove); Tosef. ib. XI, 2 מזרת, מורת (corr. acc.); a. e.—*Pl.* כְּוָרוֹת. Tosef. Ohol. X, 5 שתי כ' כוורת (ed. Zuck., Var. כיארת, corr. acc.).—2) the *ramifications of the vine, espalier, the widest extent of branches.* Tosef. Kil. III, 4; Y. ib. V, 29ᵈ חכ' מכוונן וחגום וכ' (sub בַּיִת) if the espalier is in a certain direction, but the body of the vine is not in the line. Y. Erub. III, 21ª top בשהיתה כְּוָרָתוֹ ארבעה when its ramifications had a circumference of four cubits; Y. Succ. II, 52ᵈ bot. כברתו (corr. acc. or כְּבָרָתוֹ). Y. Ber. I, 2ᶜ bot., v. נוֹקֵם I; a. e.—Midr. Sam. ch. XIII קוֹרָתוֹ של חרוב (= כְּוָרָתוֹ), v. next w.—*Pl.* m. כְּוָרָתִים, כְּוָרְתִין. Y. Kil. IV, 29ᵇ top תכוור' R. S. to Kil. IV, 3 (ed. כְּרָרִים contr., cmp. הֲרָבָן). Ib. VI, beg. 30ᵇ כרתין. Ib. IV, 29ᶜ כרתין; ib. V, 30ª top כרתון (corr. acc.).

כּוֹרְתָא (כּוֹרָתָא), כְּוֹרָתָא, כְּוֹרִיתָא ch. same, 1) *bee-hive.* Targ. Jer. V, 27 ככ' דמלירא זיבוויריתא Vers. in ed. Lag. (v. preface to Proph. XXXIV, 13) like a hive full of bees.—2) *ramification.* Num. R. s. 9 כ' דחרוביתא the circumference of a carob-tree; Y. Sot. I, 17ᵇ top ed. Amst. (ed. Krot. אורתא, corr. acc.); Y. Peah VII, 20ª bot. ברתא (corr. acc.); (Midr. Sam. ch. XIII, v. preced.).

כְּוָת, v. כְּוָה.

כִּוּוֹתָא I f. *window*, v. כְּוָא.

כִּוּוֹתָא II f. (כְּוִי) *searing, blister* from a burn. Snh. 84[b] ed., v. בּוּעֲתָא I.

כּוּז m. (cmp. כַּד II) *an oil vessel*, used in the Temple. Tam. III, 6 וחכ' דומה וכ' the *kuz* had the shape of a large wine cup. Ib. 9.

כּוּזָא f. ch. same, *wine pitcher, jug*. Targ. II Esth. II, 21.—Sabb. 77[b] (playful etymology) כּוּזָה כְּתִיב ed. (Rashi כוזא) it is named *kuza*—'like this' (give us to drink from). Ḥull. 107[a] כ' בת רביעתא a *Kuza* must contain one fourth of a Log. Sabb. 33[b]. Taan. 20[b] (Ms. M. אַכּוּזָא); a. fr.—Yeb. 70[a], v. כַּדָּא.

כּוֹזָב, v. next w.

כּוֹזִיבָא, כּוֹזְבָה, כּוֹזָבָא 1) (בַּר) בֶּן כ' pr. n. m. *Ben-(Bar-)Koz'ba*, name of the leader of the Jewish uprising against Hadrian, usually named בר כוכבא *Bar-Kokhba*. Y. Taan. IV, 68[d] bot. דרך כ' ... דרך כוכב עקיבא Akiba, my teacher, preached, 'A star goes forth from Jacob' (Num. XXIV, 17) Koz'ba went forth; Lam. R. to II, 2 א"ת כוכב אלא כוזב read not *Kokhab* but *Kozab*. Y. Taan. l. c. בן כוזבה (בר). Ib. 69[a] top כוזבה (corr. acc.). Lam. R. l. c. בן כוזיבא (בר); Yalk. Deut. 946.—Denom. כּוֹזְבִי; f. כּוֹזְבִית, pl. כּוֹזְבִיּוֹת. Tosef. Maas. Sh. I, 6; B. Kam. 97[b] מעות כ' coins issued by Bar-K.—*2) בֵּית כ' pr. n. *Beth-Koz'ba*, name of a valley. Tanḥ. Ḥuck. 1; (ed. Bub. ib. טופח; Num. R. s. 18 תופת; Gen. R. s. 10 בי טרפא; Lev. R. s. 22 בית שופרי; Koh. R. to V, 8 טופת; Yalk. Koh. 972 נטופא).

כּוּזָה, v. כּוּזָא.

כּוֹזִיבָא, v. כּוֹזָבָא.

כּוּזִית pr. n. m. *Kuzith*, surname of one R. Samuel. Gen. R. s. 23; s. 51 Ar. (absent in eds.).

כּוּזְנִי, v. next w.

כּוּזַנְתָּא f.=כּוּזָא, *jug*. Ab. Zar. 71[b]. M. Kat. 12[a] quot. in Rashi to Ab. Zar. l. c. (ed. כּוּזָתָא, Ms. M. כּוּזָא). Sabb. 139[b] אפומא דכוזנתא Rashi Ms. (ed. בפומיה דכוזני דחביתא; Ms. O. בפומא דכוזתא, v. Rabb. D. S. a. l. note) on the mouth of the jug (used for taking wine out of the larger vessel).

כּוּזָתָא, v. preced.

כּוּחַ *to cough*, v. כָּחַח.

כּוֹחָא, כּוֹחַ, v. כֹּחָא.

כּוֹחִילְנָא m. (v. next w.) *kohilna*, name of a bird, Ḥull. 62[b] (Ar. גְּחִילְנָא).

כּוֹחֶל (כְּחוֹל) m. (cmp. גחל, v. Lane Customs, 1837, p. 51 sq.) *kohl, a powder used for painting the eye-lids, stibium*. Sabb. VIII, 3 (78[b]) כו' Ar. (ed. כח'); Y. ib. 11[b] bot. כו'. Ḥull. 88[b] השחור וחכ' powdered coal and stibium. Snh. 14[a]; Keth. 17[a] (in a song) לא כָחַל here is no paint (no showiness). [Tosef. Nidd. VI, 4 כוחל, read: בּוֹחַל.]

כּוֹחֲלָא ch. 1) same. Targ. II Esth. I, 3 (2); Ber. 18[b], v. גּוּבְרָתָא.—Ḥull. 47[b] כ' כך as black as stibium. Gitt. 69[a] top תרתי מנתא כ' וכ' two portions of stibium and one of &c.—2) אבנא דכ' a species of *black marble* (b. h. פּוּךְ, v. Sm. Ant. s. v. Carbunculus). Kidd. 12[a] אקדיש בא' דכ' betrothed a woman by giving her a piece of black marble (of little value). B. Bath. 4[a]; Succ. 51[b], v. מַרְמָרָא.

כּוֹחֲלִי, v. כּוֹחֲלִית.

כּוֹחֲלִין m. pl. (used as sing.; v. preced. wds.; cmp. b. h. נֹפֶךְ a. פּוּךְ) *carbuncle*, name of a jewel. Ex. R. s. 38, end (corresp. to לשם, Ex. XXVIII, 19). [V., however, כַּחֲלִי.]

כּוֹחֲלִית pr. n. *Koḥălith*, a district conquered by John Hyrcan, [perh.=נַפַּח, Num. XXI, 30, cmp. preced. wds. a. אזוב כ' a species of *hyssop* named after that district. Neg. XIV, 6 כּוֹחֲלִי; Succ. 13[a] לית ... Ms. M. (ed. לי ...). Par. XI, 7; Ḥull. 62[b]; Sifré Num. 129. K. in the desert.—שבמדבר כ' כּוֹחֲם]. Kidd. 66[a]

כּוֹי, כְּוָא, כָּוַד (b. h.; cmp. כחה) [*to cause discoloring,*] *to sear, cauterize; to scald*. B. Kam. VIII, 1 כְּוָאוֹ בשפוד וכ' if a person hurt another with a hot spit &c.; Y. ib. 6[a,b] (Mish. a. Gem.) כְּוָווּ, כְּוָוִי; a. e.—*Part. pass.* כָּווּי *burn-marked, flame-spotted*. Lev. R. s. 15 ... חמורה ונכווית ויצא בנה כ' a she-ass was sick and was cauterized, and her child was born with a flame-mark; (Num. R. s. 9 מרושם).

Hif. הִכְוָה same. Neg. VII, 4 וח' את חמחית if one cauterized the cicatrizing spot.

Pi. כִּיֵּוָה same. Num. R. l. c. ... וכו' אותה הוליכה he took her to the veterinary surgeon, and he cauterized her.

Nif. נִכְוָה *to be burnt; to be cauterized*. B. Bath. 75[a] Ms. M. (v. Rabb. D. S. a. l. note) כל אחד וא' נִכְוָה תופתו מחופת וכ' each man's tent will be stained by fire from his neighbor's tent. Lev. R. l. c. נִכְוֵית, v. supra. Num. R. l. c. ממה שנִכְוֵית אמו because his mother had been cauterized. Sabb. 30[b]; Pes. 117[a] תִּכָּוֶוינָה (his lips) be burnt. Tosef. Ḥag. II, 6 חרשה לכאן ונרכ' באור .. ונכווה בשלג if he deviates this way, he will be burnt by the fire, if that way, he will be frost-bitten; (Ab. d'R. N. ch. XXVIII לוקח בצינה). Tosef. Ḥull. III, 6 יכולה לִיכָּווֹת וכ' she may be cauterized and recover.—Y. Sabb. III, 6[b] top והוא נכווית and it (the hand) is scalded (v. סָלַד). Y. Ber. II, 5[b] bot. כמדומה ... שאתם נִיכְווִין בפושרין וכ' I thought you would be scalded with tepid water (understand a slight hint), but you do not feel even hot water (distinct intimation); Bab. ib. 16[b].—Y. Nidd. III, 50[d] [read:] רישיה דרישך יִכָּוֶה בפושרין ואתה לא תִיכָּוֶה אפי' ברותחין thy head's head (thy teacher's teacher) feels tepid water, but thou &c., i. e. you must not claim superiority to your predecessors (cmp. Sabb. 55[a]); a. fr.

כְּוָא, כָּוֵי ch. same. Y. Bets. II, 61[c] top; Y. Maas. Sh. V, 56[c] top, a. e. כַּוְיָא (כָּוֵיָה), v. גּוּמְרָא.

Ithpa. אִתְכַּוִּי *to be burnt*. Targ. Prov. VI, 28 מִתְכַּוְוִין Ms. (ed. כְּוִין ..., corr. acc.).

כּוֹי m. *Koy*, (prob.) a kind of *bearded dear* or *antelope*

(τραγέλαφος). [The rabbis leave it undecided whether K. belongs to the genus of cattle (בְּהֵמָה) or beasts of chase (חַיָּה).] Y. Bicc. II, end, 65[b], v. עֵירָה. Hull. 80[a] (various opinions). Tosef. ib. VI (V), 1. Tosef. Bekh. II, 9; a. fr.

כְּוִיץ, v. כְּוִין.

כּוּךְ m. (= כּוּכוּ, v. כְּוָוָא) *cavity, cave*, esp. *sepulchral chamber*. [Taan. 25[b] המחרישה כ' R. Gersh. (Ms. M. כון, v. Rabb. D. S. a. l. note, ed. בְּרֵךְ) the cavity made by the plough.]—Y. B. Bath. III, beg. 13[d] חזקה המוכר . . . בכ' לכל הכ' if one sells a burial place (קבר) to his neighbor, as soon as the latter has buried one dead in the chamber, he has the possession of the entire chamber; a. e.—*Pl.* כּוּכִין. Ib. קבר . . . בג' כ' וכ' when he buried three dead in three different chambers &c. Tosef. Ohol. XVII, 11 [read:] . . . בתוכת היא כשדה כ' ואיזו היא שדה כ' כל שדה . . לצדדין הכ' a field in which a grave (known to have been there) has disappeared, is like a field of sepulchral chambers. And what is a field &c.? Where you dig out (a square) in the ground, and make chambers in the walls. B. Bath. VI, 8; a. e.

כּוֹכָא, כּוֹךְ ch. 1) same. Targ. Job XXX, 2; ib. V, 26 (h. text כֶּלַח).—2) *an improvised subterranean dwelling*. Taan. 22[a] כב' דצויידי Rashi (ed. בכוּכֵי, pl., Ar. s. v. ככי: לא נצרכה אלא לבני כ' דאגמא) like the hunters' cave. Gitt. 68[a] bot. מטא גבי כ' דהחריא וכ' Ar. (ed. כובא, corr. acc.) he came to the hut of a certain widow. [Ber. 37[b] כ' דארעא Ar., v. כּוּבָּא III.]

כּוֹכָב, כֹּכָב m. (b. h.; = כבכב, v. כבב) [*rounded, globe,*] *star, planet*. Y. Ber. I, 2[b] כ' אחד ודאי יום as long as one star only is visible, it is surely day-time. Hor. 10[a] כ' אחד יש ועולה וכ' Ms. M. (v. Rabb. D. S. a. l. note) there is a certain star (comet) which appears once in seventy years. Gen. R. s. 100 עשרת כוכבים בקשו לאבד כ' אחד ten stars (sons of Jacob) desired to destroy one star (Joseph); a. fr. —*Pl.* כּוֹכָבִים, כֹּכָבִים. Ib.—Ber. 10[a] ומזלות כ' stars and planets; a. fr.—עבוד כ', עובד כ' ומזלות (abbr. עכו״ם, עו״כ), v. עֲבוֹדָה, עָבַד. Succ. 22[b]; Y. ib. II, beg. 22[d] כּוֹכְבֵי חמה scintillations of the sun as seen through the covering of the festive booth. Yalk. Esth. 1053 כ' הנגה, v. next w.

כּוֹכְבָא, כּוֹכָא, כֹּכָא ch. same. Targ. Am. V, 26.—Y. Maas. Sh. IV, 55[b] bot.; a. fr.—Esp. *the planet Mercury*. Sabb. 156[a] האי מאן דבכ' he who was born under Mercury. —כ' נוגהא, כ' נוגה *Venus*. Targ. II Esth. II, 7 (v. אִיסְתְּהַר); Yalk. Esth. 1053 (hebr.), v. אַסְתְּהַר.—Sabb. l. c.; a. e.—כ' דשביט *comet*. Ber. 58[b].—*Pl.* כּוֹכְבַיָּא, כּוֹכְבֵי, כֹּכְבֵי. Targ. Gen. I, 16; a. fr.—Snh. 39[a] מצינא למימני כ' I can count the stars. Ib. מני לי כ' the number of the stars is known to me. Ab. Zar. 29[a] דתלי לה בי כ' which he suspended under the stars (in open air over night); a. fr.—[B. Mets. 86[a] כֻּכְבִין דנרדא Ar. balls of nardus, ed. כֻּפְרִין.]

כּוֹכְבִיתָא f. *a little globe*, v. כּוּבִיתָא.

כּוֹכֶבֶת f. (preced. wds.) *the planet Venus, morning star, evening star*. Yalk. Jer. 276 (ref. to Jer. VII, 18) שהיו עובדים למלכת השמים זו היא הכ' they worshipped the queen of the heavens, that is Venus; Pesik. R. s. 31 הכוכבים (corr. acc.). Ib. היו בני ירושלם עובדים לכ' וכ' (not לכוכבים) the Jerusalemites worshipped Venus openly &c. Ib. שכשתעלה הכ' (not הכוכבים), v. כַּוָּוִי.

כּוֹכַבְתָּא ch. same. Targ. Jer. VII, 18, a. e. כּוֹכְבַת שמיא, v. preced.—Y. Ber. I, 2[b] בר מן הדא כ' . . . ובלחוד provided three stars are seen besides the evening star.—Ib.[c] מאן דאמר כ' וכ' he who says *ăyalta d'shahra* is the morning star, is mistaken; Y. Yoma III, beg. 40[b]; Gen. R. s. 50 כ' דצפרא.

***כּוֹכְיָא** m. (cmp. כְּבָי) *spiderweb*, v. כּוּבְיָא.

כּוֹכִיתָא, v. כּוּבִּיתָא.

כּוֹכְלִיוֵר, כּוֹכְלִיאָר m. (cochlear) [*a kind of spoon pointed on one end for drawing snails out of their shells,*] *a pin of the shape of a cochlear*. Sabb. VI, 3 כוכליר Y. ed., Ms. O. כוכליאר (Mish. a. Bab. ed. 62[a] כוליאר, Ms. M. in Gem. כובליאר, corr. acc., v. Rabb. D. S. a. l. notes 20 a. 70); expl. ib. 62[a] מַכְבֵּנְתָּא. V. next w.

כּוֹכְלִיס, כּוֹכְלִיאָס, קוֹכֵי' m. (κοχλίας, cochlea) *any thing spiral, a spiral stair-case, screw* &c. (v. Gr. a. Lat. Dict. s. v.). Tosef. Succ. IV, 16 מקיפין ועומדין כקבולין ed. Zuck. (Var. בכוכליר, בכוליריס, read בכוכליריס) stood around in a spiral figure; Tosef. Yoma I, 10 בקבילין ed. Zuck. (Var. בכוליור, בכלאים); Yoma 25[a] כמין בכוליאר (Ms. M. כוליר, O. a. L. בכוליר, v. Rabb. D. S. a. l. note). Y. Shek. VII, beg. 50[c] כמין כובלין היו עשויין (corr. acc.) the boxes in the Temple for contributions were put up so as to form a spiral figure; (Bab. ed. קובליים, בוכלייאר, כובלי', corr. acc.).

***כּוֹכֶלֶת** f. (= כַּלְכֶּלֶת, cmp. גּוֹגַלְתָּא; כְּבָל) [*refreshing bottle,*] *a charm containing a perfume*. Sabb. VI, 3. Ib. v. 62[a], חוּמַרְתָּא; [Ed. a several Mss. read: כּוֹבֶלֶת (כָּבַל) *chain*, v. Rabb. D. S. a. l., a. Koh. Ar. Compl. s. v.]; Tosef. ib. IV (V), 11.

כּוֹל (b. h.) [*to enclose,*] *to measure*. Ter. X, 8 וכָל גרב Ms. (ed. כל), v. גָּרַב I.—

Pilp. כִּלְכֵּל q. v.

כִּיל, כּוֹל ch. same. Perf. כָּל; part. כָּאֵיל, כָּיֵיל. Targ. O. Ex. XVI, 18 (Y. אֲכִילוּ *Af.*). Targ. Ruth. III, 15. Targ. Is. XXVII, 8.—Men. 53[b] כי קא כייל וכ' when he measures, he measures by &c. Ab. Zar. 71[b] קא כ' ודמי וכ' he measures and pours (the wine) into &c. Ned. 51[a], v. אֲכַל II. —Hull. 12[a], a. e. לכי תֵּיכוֹל עלה כורא דמילחא (I will tell you,) if you will measure out for it a *kor* of salt (a jesting remark). Kidd. 79[b] כולי עלמא כַּיילי ליה וכ' to all the world (wisdom) has been measured in a small *kab*, and to this scholar in a large *kab*, i. e. he wants to be wiser than all the world.

Af. אָכִיל same. Targ. Y. Ex. XVI, 18, v. supra. Targ. Y. II Gen. XXXVIII, 26 מָכִיל (not מָ').

Pa. כַּיֵּיל (denom. of כְּלָלָא) *to generalize; lay down a rule*. Keth. 60[a], v. כְּלָלָא.

Ithpe. אִתְכַּיל *to be measured*. Targ. Y. II Gen. l. c. Targ. Is. XL, 12; a. e.

כּוֹל־ h., v. כֹּל.

כּוֹלָא, כּוּלָא ch.=h. כֹּל 1) *all, every one; any.* Constr. כָּל (frequ. used absolutely). Targ. O. Gen. XVI, 12, sq. Targ. Ex. XX, 9. Targ. Y. Deut. XXXII, 49 לא כל הראך not at all as (thou sayest); a. fr.—Y. Yoma VIII, 45[b] bot. לא כולא מן הדין וכ' all does not depend upon this man (it is not at all within his power) to say to the king, Thou art no king, i. e. his saying that the Day of Atonement has no atoning power, cannot affect its power; Y. Shebu. II, 33[b] bot.—Snh. 46[b], a. fr. לא כל כמינית (לאו) all is not as if dependent on him, i. e. he has no power to &c. Gen. R. s. 79, beg. (expl. בכלה, Job V, 26) תבא בכולא אלי וכ' (some ed. בכוּלָּה) thou shalt enter the grave in fulness, full, wanting nothing.—כָּל הֶכֵן=h. כָּל שֶׁכֵּן, v. כֹּל. Targ. Job IV, 19; a. fr.—Nidd. 51[a]; a. fr.—כָּל עלמא, v. infra.—With suffix כּוּלֵיהּ, כּוּלָּךְ &c. (Buxt. כָּלָּךְ &c.) *all of thee, of him* &c., *entire.* Targ. Gen. XXV, 25; a. fr.—Yoma 14[b] כולה יומא the entire day; ib. 19[a] (not כולי). Ib. 26[a] כּוּלְּהוּ מצפרא אתו (v. Rabb. D. S. a. l. note 10) all of them come in (for their share) by the lots cast in the morning; a. fr.—*Pl.* constr. כּוּלֵי *all of.* Targ. Esth. VI, 1 כ' לילויא (ed. Lag. כולה). Targ. Koh. X, 12 כ' עלמא (ed. Lag. כולה).—Y. Ber. II, 4[b] כ' עלמא ידעין ed. Lehm. (ed. כל) all the world, *all people* know (abbr. כ"ע); Y. M. Kat. III, 83[c] bot. כל עמא; v. עָלְמָא. Kidd. 79[b], v. כּוּל ch. —כ' האי all of that, *to that extent.* Erub. 61[a]. B. Mets. 84[b] כ' ה' ודאי וכ' after it has come to all this (it being so well known), it is surely not proper. Ab. Zar. 24[a]; a. v. fr.—Hag. 4[b] כ' ה' ואולי all this (is required of us) and yet only 'perhaps' (Zeph. II, 3)! Taan. 25[a] כ' ה' ואפשר all this (trouble) and 'only perhaps'!—*2) *capacity, power* (cmp. יכל). Y. Peah VIII, 20[d] bot. לא כָּלָּן מסתור וכ' our (my) strength consists not in tearing down but &c.

כּוּלְבָּה, כּוּלְבָא, כּוּלָב m. (v. כָּלַב; cmp. פֶּה, στόμα for *edge*) *a sharp instrument, axe.* Targ. I Sam. XIII, 20 (some ed. כלוב, Ar. כולכא; h. text קרדם).—Gen. R. s. 38 איידו כולב Ar. (ed. כולב) לי כולב קולב (אירתי לי), v. וְשִׁי.—Lev. R. s. 4 הן דו כולב . . זיינא כּוּלְבֵיהּ וכ' (not זיניה כולבא) where the owner of arms (warrior) hangs up his battle axe, the shepherd hangs up his bag, i. e. in the place of justice sits wickedness; Koh. R. to III, 16 קולבריה (Yalk. Koh. 969 באתרא זיניה . . . where the lord hangs up his armor). Y. Naz. I, 51[b] כולבה a. כולבא; Y. Ned. I, 36[d] top כולכה, v. קַנְתָּא. —*Pl.* כּוּלְבַיָּיא. Targ. I Sam. XIII, 21. Targ. Jud. IX, 48 (Ar. כולב). Targ. Ps. LXXIV, 5.—V. כָּלוּב.

כּוּלְבּוּס, v. כַּלְבּוּס.

כּוּלְבְּסִין or **כּוּלְכִּי,** Y. Dem. II, 22[c] bot., v. בּוּלְבּוֹס.

כּוּלָּה, *a measure,* v. כְּלָה.

כּוּלָּה, v. כּוּלָא.

כּוּלוֹנִיס, Tosef. Kel. B. Mets. IV, 7, v. כָּלִינוֹס.

כּוּלִי, v. בּוּלִי I, II.—כּוּלֵי pl. constr. of כּוּלָא.

כּוּלְיָא, כּוּלְיָה (כֶּלִי, כּוּל) f. ch. (v. כְּלָיָה) [*rounded,*] 1) *testicle.* Targ. Y. II Lev. XXI, 20. Targ. Y. ib. XXII, 23.—2) *kidney.* Hull. 97[a].—*Pl.* כּוּלְיָן, כּוּלְיָתָא (כּוּלִי. כְּלָי). Targ. Lev. III, 4; a. fr. Targ. Job XXXVIII, 36 כוליין ed. Lag. (oth. כָּלְיָן, Ms. Var. כולית). Targ. Is. XXXIV, 6 כְּלְיַת constr.—Sabb. 119[b].—[כּוּלְיָא h., v. כְּלָיָה.]

כּוּלְיָאר, v. כּוּלְיָדִיר.

כּוּלְיָדָה, v. כְּלָיָה.

כּוֹלִיקוֹס m. (χολικός, in the sense of μελαγχολικός) *one afflicted with melancholy.* Y. Ter. I, 40[b] חמקרע את כסותו כ' if one tears his clothes, I may say, he is melancholy (but not insane); Y. Gitt. VII, beg. 48[c] חמקרע קינוקוס . . . . (corr. acc.).

כּוּלָּךְ, v. כָּלָּךְ.

כּוּלְּכָא m. ch.=h. כַּלָּךְ, *cissaros-blossom* (v. אַגְבִּין). Sabb. 20[b]; Y. ib. II, beg. 4[d], expl. כַּלָּךְ. Y. Kil. IX, 32[a] top כַּלְּכָה שמו its name is *kall'kha.* [כולכא, כולכה, for כולבא, v. כּוּלְבָא.]

כּוּלְכְּסִין, v. כּוּלְבְּסִין.

כּוּלָם, Ex. R. s. 15 וכן דימוס וכן כ' (some ed. כולו), read: בּוּלָּו II.

כּוּלְמְתָא, v. next w.

כַּלְנִיתָא, כּוּלְנִיתָא f. (v. Löw Pfl. p. 200 sq.) [*Little Bride,*] *Papaver Spinosum.*—*Pl.* כּוּלְנִירָתָא. Pes. 35[a] Ar. (ed. כַּלְנִיתָא; Ms. O. כַּלְנִירָתָא; Ms. M. 1 כולמתא; Ms. M. 2 כלילניתא); v. קַרְמִית.

כּוּלְסָא, Sabb. 154[b], v. בּוּלְסָא.

כּוֹלָף m. (כלף, cmp. קלף, גלב) *plane.* Tosef. Kel. B. Bath. VII, 3 יד הכ' ובן כ' (not ובין) the handle of a large or of a small plane (some ed. הכילוף וכן הכילוף, corr. acc.).

כּוּלְפְּסוֹן, Tosef. Kil. III, 12 ed. Zuck., read: בּוּלְבְּסִין, v. בּוּלְבּוֹס.

כּוּלְקוֹס, v. כַּלְקוֹס.

***כּוֹלֶקְטָר** m. (collectarius), *pl.* כּוֹלֶקְטָרִין *cashiers.* Pesik. Hahod. p. 56[a] שני דלקטרין וכ' . . . מי פורע (corr. acc.) who will collect for you the debt from them (bring about their punishment)? Two collectors, Mordecai and Esther; Pesik. R. s. 15 בלקטרים; Yalk. Ex. 191 סלקטרין (corr. acc.).

כּוּלְתָא *wrath,* v. כָּלוּ.

כּוּמָז m. (b. h.; cmp. כּוּמְצָא) an opprobrious name for *an ornament* bearing the impress of the female breast or pudenda. Y. Sabb. V, 8[b] bot.; Bab. ib. 64[a].

***כּוּמְנִי** f. (prob. a corrupt. of χαμεύνη, *a pallet-bed*) *mattress* used as a seat for travelling women. Tosef. B. Bath. IV, 2; B. Bath. 78[a], expl. מרכבתא דנשי.

כּוּמְסִי, כּוּמְסָה f., *pl.* כּוּמְסוֹת, כּוּמְסָאוֹת (כָּמַס) *sheaves put at the bottom of a stack* as foundation, contrad. to כּוֹבְעָה. Peah V, 8; Y. ib. V, end, 19[a], expl. מן לרע (with ref. to Deut. XXXII, 34).

כּוּמְצָא m. (כמץ, cmp. כמן) *trap, pit.* Targ. Is. XXIV, 17, sq.; Targ. Jer. XLVIII, 43, sq. (h. text פַּחַת). V. קוּמְצָא II, cmp. גּוּמְצָא.

כּוֹמֶר I m. (כָּמַר) *a mass of olives or grapes shrunk* from exposure to the sun or from being put in the ground, prior to being placed in the press. B. Mets. 74a. Y. Ber. II, 4b bot. כב' חזה של ענבים וכ' like the mass of heated grapes that drips of itself; Cant. R. to VII, 10 כבמרזה וכ' some ed. (read כבכּמר חזה); Yeb. 97a; Bekh. 31b; Y. Shek. II, end, 47a כּמר.

כּוֹמֶר II or **כּוּמָר** m. (b. h. כְּמָרִים; כָּמַר *to guard,* cmp. כֹּהֵן. In Syriac כומרא interchanges with כהנא, v. P. Sm. 1757 s. v.) *attendant, priest,* always used of idolaters. Kidd. 20b נעשה כ' לע"ז (Arakh. 30b משרת) became an attendant of an idolatrous temple. Y. Ab. Zar. I, 39d. Pesik. R. s. 35 יתרו לא כ' וכ' was not Jethro an idolatrous priest?; a. fr. —*Pl.* כּוּמָרִין, כּוּמָרִים. Ab. Zar. 51b בטובת כ' for the benefit of the idolatrous priests, opp. עובדיה worshippers; Y. ib. IV, 43d bot. Erub. 79b bot. Ms. M. (ed. משרתי ע"ז). Gen. R. s. 65, beg.; a. fr.

כּוּמְרָא, כּוֹמְרָא I ch. same. Targ. Jud. XVII, 5; 13 (interch. with כֹּהֵן ib. 10; 12; h. text כֹּהֵן); a. e.—Lam. R. to I, 9 החוא כ' (Yalk. Ez. 356 החוא אפיקורוס).—*Pl.* כּוּמְרַיָּא, כּוּמָרַיָּא, כּוּמְרִין. Targ. Jud. XVIII, 30. Targ. II Kings XXIII, 5; a. fr.—Gen. R. s. 26, v. אֱלָהּ. Ex. R. s. 9 (prov.) מחי אלהיא ויבעתון כ' strike the gods, and the priests will be frightened.

כּוּמְרָא II m. (v. כּוֹמֶר I) *withering.* Ber. 40b בושלי כ' Ms. M. a. oth. (ed. כמרא, expl. נובלות) dates ripened through withering.

כּוּמְרָנָא = כּוּמָרָא. —*Pl.* כּוּמְרָנַיָּא (כּוּמַרְנַיָּא). Targ. Y. Gen. XXXIX, 20; a. e. (in Y.).

כּוּמְתָא f. (כמם, v. כמן; cmp. Arab. *kummath,* Fl. to Levy Talm. Dict. II, 450b) *skull-cap,* worn under the turban (סוּדְרָא). Erub. 84b דילמא כשהרבים . . . בכ' וסודרא perhaps the public use of them (the low roofs) refers to people putting their cap and turban on them? Ib. 91a bot. בכ' וס' it may be possible with cap &c. (by putting them on in the house and taking them off in the court). M. Kat. 15a אכ' וס' it refers to (the mourner's) cap and turban. Gitt. 39b שקל כּוּמְתֵּיהּ וכ' he took his cap and threw it at her. Sabb. 147a חב לי כּוּמְתָאי hand me my cap.

כּוּן (b. h.) *to stand, exist, be firm.*

Pi. כִּיוֵּן 1) *to straighten.* Sifré Deut. 308 מְכַוְּנוֹ במעגילה he tries to straighten the wood in a press; Yalk. Deut. 942 (not מכרין); Pesik. Zutr. Haăz. (ed. Bub. V, p. 111) נתנו לאומן שיְכַוְּנוֹ he gave it to a mechanic to straighten it.—2) *to place in a line, direct.* Macc. II, 5 (9b) מְכַוְּנִין Ms. M. (ed. ומכוּוָנוֹת להן דרכים, v. infra) we make for them direct roads from one place of refuge to the other.—3) *to determine exactly* (place, time &c.). Y. Erub. V, 22c לְכַוֵּין את הרוחות how to determine exactly the four cardinal points (v. רֶבַע). Ib. bot. הארון היה מְכַוֵּין וכ' the Ark indicated for them the points of the compass. Gen. R. s. 15, beg., v. כִּוּוּן. M. Kat. 10a אין יכול לְכַוֵּין אזמרא וכ' is unable to sew the fringe accurately on the bosom of the shirt. Ber. 7a לְכַוֵּין אותה שעה to seize the opportunity of just that moment; a. fr.—4) (with לב or sub. לב) *to direct* or *prepare one's mind, to pay attention, to do a thing with an intention.* Ber. II, 1 אם כ' לבו if he (while reading in the Law) had his mind directed (to the Sh'ma); ib. 13a אם כ' לבו לקרות it means, he read with attention (to the sense, not merely like one going over the text for correction). R. Hash. 28b כ' לבו לצאת he had the intention of complying with the law (v. יָצָא); opp. לשמוע (כ') he directed his attention to listening, i. e. heard the sound with consciousness (but without devotion); v. כַּוָּנָה. Ber. V, 1 הירו שוהין . . . כדי שיְכַוְּנוּ לבם וכ' tarried a while before prayer, in order to direct their hearts to their Father in heaven. Y. ib. II, 5a חזקה כִּוֵּין the presumption is that he read with attention; a. fr.—*Part. pass.* מְכוּוָּן, f. מְכוּוָּנֶת; pl. מְכוּוָּנִים; נִרְ . . .; מְכוּוָּנוֹת a) *in a line, corresponding.* Y. Kil. V, beg. 30b מכ' חן a straight bed of vines, opp. מעוקם. Ib. they (the vines) are in a straight line. Y. Ber. IV, 8c top ברית . . . מ' כנגד . . של מעלה the situation of the earthly Holy of Holies corresponds with that of the heavenly &c. Macc. II, 5 ומכוונות לחן דרכים (not נת . . .), v. supra. Ib. 9b ומכוונות היו כמין וכ' (Ms. M. ומכוונין הן) and they (the three towns on this side and those on the other side of the Jordan respectively) were in straight parallel lines like two rows in a vineyard; a. fr.—b) *exact, precise.* Toh. III, 1 sq. כברצה מ' exactly the quantity of an egg. Mikv. VII, 6; Hag. 19a; Gitt. 16a.

Hif. הֵכִין *to put in proper position, to prepare; to hold ready, to designate.* Bets. 2b (ref. to Ex. XVI, 5) חול מֵכִין לשבת וכ' a week day prepares for the Sabbath (that which has become ready for use on a week day may be used on the Sabbath), but a Holy Day does not prepare for the succeeding Sabbath, ואין שבת מֵכִינָה ליו"ט nor can the Sabbath prepare for a succeeding Holy Day, v. הֲכָנָה.—Meg. 12b (play on ממוכן, Esth. I, 14) כלום הֵכִינוּ וכ' have they (the Persians) arranged a table before thee?; Esth. R. to l. c. מי מֵכִין וכ' who arranges an altar &c.?; a. fr.—[Tosef. Maasr. I, 4 משיכינו ed. Zuck., Var. משיריבינו, read: משיניצו.]—*Part. pass.* מוּכָן *prepared, designated, ready.* Bets. I, 2 עפר מ' מבעוד יום dust (for covering the blood) made ready a day before. Ib. אפר כירה מ' הוא ashes of the stove are considered ready (destined to be used for the purpose). Ib. III, 4 אין זה מן המ' this is not among the things designated for use on the Holy Day. Ib. IV, 6.—Meg. l. c. (play on ממוכן, v. supra) שמ' לפורענות he was ready for evil; a. fr.

Hithpa. הִתְכַּוֵּין, הִתְכַּוְּנִין, *Nithpa.* נִתְכַּוֵּין 1) *to be made straight, to be remedied* (cmp. תכן). Pesik. Zutr. l. c. אין אתם מִתְכַּוְּנִים אלא באור you (your crookedness) can be remedied only through fire; Sifré Deut. l. c. אין אתם הולכים אלא לאור; Yalk. Deut. l. c. הולכין אלא לאחור (corr. acc.). —2) *to prepare one's self.* Y. Meg. I, 71c (ref. to חָכוֹן, Am. IV, 12) הִתְכַּוֵּון לקראת וכ' put thyself in proper condition to meet thy God.—3) *to intend, propose.* B. Kam. VIII, 1 עד שיהא מִתְכַּוֵּין unless he did it with malicious intent. Tosef. Naz. III, 10 לא נִתְכַּוַּנְתִּי אלא כמוהו my in-

tention was to be exactly like her (as to her vow). Ib. 14 מי שנ' לעלות וכ' if he who had the intention to eat the flesh of swine &c.; v. עָלָה. Sabb. 22a ובלבד שלא יִתְכַּוֵּין וכ' provided he has not the intention of making a groove. —Bets. 23a, a. fr. דבר שאינו מִתְכַּוֵּין a forbidden act which was produced without intent, i. e. an unintended but unavoidable effect of a permitted act. R. Hash. 28b. Pes. 53b, a. fr. שנירתם . . . נִתְכַּוְּונוּ both meant the same thing; a. fr.

Polel כּוֹנֵן *to establish, base firmly.* Ex. R. s. 15 מבקש לְכוֹנֵן עולמים wanted to establish worlds. Ib. על אלו אני מְכוֹנֵן וכ' upon those (the patriarchs) I will establish the world.—Part. pass. מְכוֹנָן, f. מְכוֹנֶנֶת. Midr. Sam. ch. XVI (ref. to הכינני, I Kings II, 24) בזכות התורה המ' בארון (the world exists) for the sake of the Law that is put up straight in the holy Ark.

כּוּן ch. same; *Pa.* כַּוֵּון 1) *to direct, aim, draw a direct line.* Targ. Y. Num. XXII, 23. Targ. Num. XXXIV, 7, sq. (h. text תאה). Targ. Y. Deut. X, 5 וכוונית (h. text פנה). Ib. XIX, 3 (h. text תכין, v. preced.); a. e.—2) *to draw a parallel, compare.* Targ. Is. XLVI, 5 (h. text תמשילני).—3) (with דשתא, or sub. דשתא) *to direct the mind, to pay attention; to do a thing intentionally.* Targ. Y. Num. XI, 1 מכ' והגיאן ברש intentionally speaking evil.—Ber. 17b לא מצי לְכַוּוּנֵי דשתיה he cannot collect his mind (for prayer). Ib. 30b מעיקרא לא כ' וכ' the first time he read without attention. Ḥull. 31a דלא קָמְכַוֵּין (or קָמְכַוֵּין *Ithpa.*) when he had no intention whatever (to cut); a. fr.—*Part. pass.* מְכַוָּן a) *directed towards, corresponding.* Targ. Ez. I, 9. Targ. Ex. XXVI, 5; a. fr.—b) *straight, firm, upright.* Targ. Job XXI, 8 מְכַוְּונִין Bxt. (Ms. מְכַוְּונֵן; ed. מְכַוָּון, corr. acc.; h. text נכון). Targ. Ps. LI, 12. Ib. LVII, 8 (ed. Wil. מכוּן, corr. acc.); a. fr.—Yoma 28b לא מְכַוְּונֵי Ms. M. (ed. לא מ' טובא) the Temple walls were not exactly straight (the lower portions being thicker than the upper); [Ms. M. 2 משום דמכווני because the walls were exactly built in correspondence with the points of the compass]. Y. Snh. IV, beg. 22a; III, 21c top כד חוא חמי סהדו מְכַוְּונָא . . . חכן וחכן מְכַוְּון [read:] when he found evidences (of two) exactly corresponding, he cross-examined; but when he found them turning hither and thither (differing in details), he tried to harmonize (allowing for errors in time &c., v. חֲקִירָה).

Ithpa. אִיתְכַּוַּון, אִיתְכַּוֵּין, כַּוֵּין . . . 1) *to place one's self, to stand.* Targ. Ps. CI, 7.—2) *to be precise in doing.* Ib. XC, 12 מן יִתְכַּוַּן לתודע ed. Lag. (oth. ed. כן, corr. acc.) who can exactly make known? (h. text כן הודע). Targ. Y. Lev. XIII, 12.—3) *to be trained, to be in the habit of.* Targ. Y. Num. XXII, 30 (h. text חסכן).—4) *to intend, mean.* Ib. XXX, 5 ויתכ' וישתוק and keeps silence intentionally. Targ. Y. Deut. XIX, 4; a. e.—Ḥull. 95a דאיכ' לצעורי' וכ' who meant to vex his neighbor. Ib. 31a מִיכַּוֵּין לשום חתיכה had the intention merely to cut (not to slaughter according to the ritual, v. זְבִיחָה). Ib. מה כלים דלא מִיכַּוְּונֵי וכ' as vessels (lifeless things) which have no thought &c.; a. e.

Ithpe. אִיתְכַּן *to be prepared, ready* (מוּכָן, v. preced.). Ib. 14a כיון דלא א' וכ' because it was not prepared (designated for use) yesterday.—V. תכן.

כֻּנָּא, כֶּנָּא, v. sub כִּירָן.

כַּוָּנָא, or **כִּוָּנָא** m. (v. כַּוָּוא; cmp. חוֹפֶן a. כַּף) *the hollow of the hand, handful* (as a measure), *spoonful* (mostly in medicine; cmp. Lat. coclear). [Editions, except ed. Sonc., have ב', Ar. a. Mss. כ', v. Rabb. D. S. a. l. c. infra.] Sabb. 110b כ' דכמונא וכ' (Ms. M. כי') one handful of cumin-seed, and one of &c. Gitt. 70a דחמרא וכ' כ' a spoonful of old wine.—*Pl.* כַּוָּנֵי or כִּוָּנֵי. Erub. 29b (ed. Sonc. כַּוְּונֵי, v. Rabb. R. S. a. l. note). Gitt. 69a ed. כ'. Ib.b (ed. ב').

כִּוָּנְדָא, v. כִּוְּדָא.

כונדקא, v. אַכְוַנְגַּר.

כונדת', v. כִּוְּדָא.

כַּוָּנָה, כַּוָּן f. (כּוּן, *Pi.* a. *Hithpa.*) *intention; attention; devotion.* Ber. 13a ש"מ מצוות צריכות כ' shall we derive fom this (Mish. II, 1 אם כיון לבו וכ') that religious exercises require the intention (of complying with the law, and must be repeated if performed without such intention)? R. Hash. 28b, a. fr. מצוות אין צריכות כ' the intention of compliance is not indispensable; Erub. 95b לצאת בעי כ' (v. Rabb. D. S. a. l. notes 90 a. 100) in order to have complied with the law, intention of compliance is required. Ber. 13b כ' בלא קריאה meditating (on the Biblical passage to be recited) without audible recitation. Ib. עד כאן צריכה כַּוָּנַת הלב up to this (*sh'ma* to *eḥad*) attention to the meaning is indispensable. Meg. 20a (ref. to Deut. VI, 6) אחר כ' הלב חן חן הדברים the value of 'the words' (the recitation) depends on the attention of the mind (devotion). Ḥull. 31a כ' לשחיטה the intention to slaughter according to the ritual; opp. לחתיכה; a. fr.

כַּוָּנְתָּא, כַּוָּנְוָתָא, כַּוָּן', ch. same. Targ. Y. Num. XXXV, 20 בכַוָּונְוָתא לבא with premeditation (h. text בצדיה). Targ. Ps. VII, 4.

כַּוָּנִים, v. כַּוָּן.

כִּוְנִישָׁרָא, v. כּוּנְשָׁרָא.

כּוֹנָן, pl. כּוֹנָנִין, כּוֹנָנִין, v. next w.

כּוֹנָנִית f., pl. כּוֹנָנִיּוֹת (כון, cmp. כָּוָּון) [*arrangements,*] *chambers,* applied to the entrails arranged above each other. Ḥull. 56b (ref. to ויכוננך, Deut. XXXII, 6) שברא הקב"ה כ' באדם וכ' the Lord has created carefully arranged chambers in man, one of which being disturbed man cannot live; Sifré Deut. 309 עשאך כוונים כוונים מבפנים וכ' (prob. to be read כּוֹנָנִים); (Yalk. ib. 942 בסיסים, v. בָּסִיס; cmp. כֵּן II). Yalk. Lev. 547 כּוֹנָנִין (Lev. R. s. 14 קִינִּין).

כּוֹנָס m. (כָּנַס) *receiver, the lower part of the winnowing shovel.* B. Mets. 105a.—כ' משקה, v. כָּנַס.—B. Bath. 68a. v. כִּינּוּס.

כּוֹנָסָה, v. כִּנְיָסָה.

כּוּנְשָׁרָא m. (כשר, with inserted נ, cmp. גּוּנְדְּרָא) 1) (=h. כִּישׁוֹר) *distaff* with the ball of flax. Targ. Prov. XXXI, 19 (ed. Lag. כּוּשְׁרָא, cmp. כְּשׁוֹרָא).—2) (cmp. קשר) *navel.*

Ib. III, 8 (ed. Lag. כּוּנְשָׁר; Levita Var. כּוּשְׁרָא; h. text כּוּשָׁר).

כַּוָּנְתָּא, v. כַּוָּנוּתָא.

כּוּנְתָּא (כּוּנָתָא) m. (כתת, with inserted נ, cmp. כּוּנְשָׁרָא) [*that which is pounded,*] *spelt.* M. Kat. 13[b] כי .. אמר כ׳ when Rab Dimi came (to Babylonia) he defined *ḥelka* (v. חֶילְקָא II) as *kunta.* — *Pl.* כּוּנְתָּתִין, כּוּנְתָּיָא (כּוּנְתַּיָּא). Targ. Ex. IX, 32 כּוּנְתָּ ed. Berl. (ed. Amst. כּוּנָּ; Y. כּוּנְתַּ, Var. כָּנְתַּ, כְּנָתַּ). Targ. Is. XXVIII, 25; Targ. Ez. IV, 9 (ed. Wil. כּוּנְתִּין, oth. ed. כּוּנְתִּ).

כּוֹס I c. (b. h.; כוס or כנס, v. Ges. Thes., a. Hebr. Dict.[10] s. v.) 1) *cup,* also *a drink.* Tam. III, 4. Erub. 65[b] בג׳ . . . בכיסו בכוסו בכעסו man's character is found out in three things, in his money bag, in his cup (when drinking) and in his anger; Der. Er. Zutta ch. V.—Keth. 75[b], sq., v. בָּרַךְ. Pes. 105[a] קדושה על הכ׳ sanctification (of the Sabbath or Holy Day) over a cup of wine. Ib. אם אין לו אלא כ׳ אחד if he has only enough wine for one cup. Sabb. XIV, 3 כ׳ עירקרים, v. עִירְקָר; a. fr. — *Pl.* כּוֹסוֹת. Kel. XXII, 1; Y. Ab. Zar. II, end, 42[a], v. חֲנָתָה. Men. 28[b], v. אֶלְכְּסַנְדְּרִי. Pes. X, 1, a. fr. ארבע כ׳ four cups of wine to be drunk on the Passover night; a. fr. — 2) *cavity.* Par. II, 5 (two black or white hairs) בתוך כ׳ אחד in one follicle (v. גּוּמְּא). — *Pl.* as ab. Ib. Y. Ab. Zar. l. c. חן כ׳ חן גומות *kosoth* and *gummoth* mean the same things. — בֵּית הַכּוֹסוֹת *the second stomach* of ruminants. Ḥull. III, 1 (42[a]), v. comment. a. חַבְלִילָא. Ib. 49[a]; 50[b] עובי בית הכ׳ the folds (thick walls) of the etc.; a. fr.

כּוֹס* II m. (כסס, v. כִּיסָּא) *thorn.* — *Pl.* כּוֹסִים. Pesik. B'shall. p. 92[a] (Y. Maasr. III, 50[d] bot. (קוצין), v. בָּסַח.

כּוֹס III, כּוּס, v. נָכַס, נְכַס a. כְּסַס.

כּוֹסָא *night-bird, owl,* v. בָּאוֹת.

כּוֹסָא *cup,* v. כָּסָּא.

כּוֹסָאתָא, v. כּוּסְתָּא.

כּוֹסְבָּר m., כּוֹסְבָּרֶת, כּוּסְבָּרֶת f. (v. Löw Pfl. p. 209) *coriander* (v. Sm. Ant. s. v. Coriandrum). Kil. I, 2 כ׳ וכוסבר שדה וכ׳ (garden) coriander and field (wild) coriander . . . . are not heterogeneous plants. Shebi. IX, 1. Dem. I, 1. Y. ed. כוס׳ (Mish. a. Bab. ed. כָּסְ׳); a. fr. — Y. ib. 21[d] top, v. next w. — Tosef. B. Bath. V, 6 כוסברת בפלפלין ed. Zuck. (Var. כסבורא; corr. acc.) he who adulterates pepper by admixing coriander; Koh. R. to VI, 1 כרשנים (corr. acc.).

כּוֹסְבָּרְתָּא, כּוּסְבָּרְתָּא m., כּוֹסְבָּרְתָּא, כּוּסְבָּרְתָּא f. ch. same. Targ. Y. Ex. XVI, 31; Targ. Y. Num. XI, 7 (h. text גד). — Y. Dem. I, 21[d] top כוסברתא (ה) כוסבר *kusbar* (of the Mish.) is *kusbarta.* Ib. (derisive play on the word) [read:] כּוּס בְּרָה כּוּס בְּרָתָה וכ׳ 'chew the son, chew the daughter', who classed thee among the spices?—Ab. Zar. 10[b] (expressing an advice symbolically = כוס ברתא put the daughter to death, v. נְכַס; v. פַּרְגּוֹרְלָא).

כוסטריונים, Cant. R. to VI, 11; קוסטרינוס Lev. R. s. 35, a corrupt. of *quaestionarius, executioner*; v. קוּסְטָרִינָר.

כּוֹסִיא, Targ. Y. Ex. XXII, 8, a. e., v. בְּסָיָא.

כּוֹסִיוֹת, Tosef. Kel. B. Mets. X, 6, read: כְּיסָיוֹת, v. כְּסָא.

כּוֹסִילְתָּא f. (כסל, v. כֶּסֶל; cmp. P. Sm. s. v. 1786, sq.) 1) *the space between the shoulders* (interscapilium), *shoulder-blade.* Taan. 21[b] [read:] לבושא דיתיב ביה קרנא וחוה בזיעא בי כ׳ (v. Var. in Rabb. D. S. a. l. note) a garment in which there was placed (fastened) a cup (for receiving the blood) which (garment) was cut in at the shoulder (so that the operator could let blood standing behind the female patient); [Ar. לבושא דאית ליה ביזעי ביזעי באפי כ׳ a garment in which there were several incisions to correspond to the shoulder-blade.] — 2) *the lancet for blood-letting.* ריבדא דכ׳ the puncture made by the lancet. Sabb. 129[a] עד דנפרק מר׳ דכ׳ until the puncture was healed up. Snh. 93[b]. Macc. 21[a]. Keth. 39[b] כי ר׳ דכ׳ as much pain as is caused by the puncture of the lancet. Nidd. 67[a] חני רבדי דכ׳ the marks of the punctures &c.

כּוֹסְכּוֹס, v. נָכַס.

כּוֹסְלָא, v. כְּסִילָא.

כּוֹסְמִין, כּוּסְמִין m. pl. (b. h. כֻּסֶּמֶת, כְּסֶמֶת; כסם, cmp. כסס; v. כּוּסָּתָא) *spelt.* Ḥall. I, 1. Pes. II, 5. Ib. 35[a] כ׳ מין חטים חוא *Kuss'min* is a species of wheat. Y. Ḥall. I, 57[b] top (ref. to Is. XXVIII, 25) כוסמת זה הכ׳ *kussemeth* is *spelt*; a. fr.

כּוֹסֶמֶת f., v. preced.

כּוּסְפָּא m. (כְּסַס) *paring, husk*; כ׳ דתמרי *substance of ground dates* after the juice is pressed out. Taan. 24[b] אכ׳ דת׳ קיימי דקא מזדבן they stand around a mass of ground dates which is to be sold (there being a famine). Sabb. 50[b] כ׳ דיסמין puppy pomace flavored with jasmin (used for a lotion).

כּוֹסְפָן m. h. same (collect. noun). Ab. Zar. 38[b] הכ׳ של נכרים וכ׳ (Rashi: חכוסְפִין) pomace of dates belonging to gentiles which was boiled (brewed a second time) in a large caldron.

כּוּסְתָּא* m. (an adapt. of ξέστης, by confusion with כּוֹס, כָּסָּא) *kusta,* a liquid measure. Sabb. 109[b] חד כ׳ דשרכרא (Ms. O. כִּיסְתָּא) one *k.* of beer. — *Pl.* כּוּסְתָּאוֹת (fem.). Ib. חמש עשר כ׳ Ms. M. (ed. חמשא כוסתא, Ms. O. כסתאת; Rashi כּוֹסָאתָא, v. Rabb. D. S. a. l. note). [Oth. opin. כּוֹסְתָּא fem. form of כּוֹסָא, v. כָּסָּא.]

כּוּף I *to bend, force,* v. כָּפַף a. כָּפָה.

כּוֹף ch. same, *to bend* (act. a. neuter verb). — Part. כָּאִיף, כָּיֵיף, כָּיְיף, כָּיְפִין. Targ. Ps. LVII, 7. Targ. Job XL, 17 Ms. (ed. Lag. כפיף; ed. Wil. כָּפַף, Var. כפין). — Snh. 36[a] חוה מֵיכַף he bent (yielded preference) to R. A.; Gitt. 59[b] מיכף חוו כָּיְיפֵי ליה לרב וכ׳ אנן כַּיְיפִינָן לחו we pay reverence to them. Sabb. 77[b], v. כְּפַף. — Ḥag. 16[a], v. אי ... לְמֵיכְפֵּייה ... חוה כַּיְיפִינָא ליה if I had desired to bend my passion, I should have succeeded. B. Bath. 4[a] דכייף ליה וכ׳ Ms. M. (ed. אכפי,

מיכפי) he bends the pegs of the wall inside, . . . outside, v. חָזִית.

כּוֹף II m. (כְּפַף) *cover, basket.* Y. Erub. VII, beg., 24b למיכבש עלוי כ׳ to press a cover over it.

כּוֹפָה, v. כִּיפָּה. [Pesik. Asser, p. 99b כבוש כ׳, v. כּוּפְּא I.]

כּוּפָּה (כְּפַף) [*a pouched receptacle,*] *a small stove, brazier.* Sabb. III, 2. Ib. 38b מקום שפיתת וכ׳ כ׳ a *kuppaḥ* is a stove which has room only for one pot. Men. V, 9 מאפה תכ׳ עשאו לאפיית כ׳ what is baked in a brazier. Kel. V, 2 לבישול . . . a *k.* made for baking, . . . for cooking.

כּוּפְיָא m. *Kufia*, name of *a fish*, supposed to be identical with *colias*, v. אַסְפָּנִי. Pes. 39a מרירתא דכ׳ the gall of &c.

כּוֹפִיחַ, Y. Keth. VII, end, 31d, read: כִּיפְּחַ.

כּוֹפִיתָא, B. Mets. 73b, v. כִּיפְּתָא.—[Snh. 98b, v. כִּיפְּתָא; B. Bath. 73b, v. כַּפּוּתָא.]

כּוֹפְלָא, v. כִּיפְלָא.

כּוֹפְנִיתָא, כּוֹפָנִי, v. כָּפְנִיתָא.

כּוֹפַר, v. כָּפַר.

כֹּפֶר, כּוֹפֶר I m. (b. h.) *cyprus flower* (v. Löw Pfl. p. 212). Shebi. VII, 6 וחכו׳ Ms. M. (ed. וחכפ׳); Nidd. 8a.—Chald. כְּפוּרָא.

כּוֹפֶר II m. (b. h. כֹּפֶר; כָּפַר) *indemnity, fine*; [*atonement.*] B. Kam. IV, 5 משלם כ׳ must pay indemnity for a life lost. Ib. 40a חצי כ׳ half the assessed fine. Ib. כ׳ שלם אמר רחמנא וכ׳ the law (Ex. XXI, 30) speaks of a full indemnity (as an atonement) &c., v. next w.; a. fr.—Treat. Sof'rim XXI, 4 לשם כ׳ as an obligatory ransom, opp. לשם נדבה.—*Pl.* כּוֹפְרִין. B. Kam. l. c. חיובי כ׳ מאי how is it about seizing the property of those bound to pay indemnities?; a. fr.

כּוֹפְרָא I ch. same. B. Kam. 40a כ׳ כפרה the fine is intended for an atonement (like a sacrifice); כ׳ ממונא it is an indemnification; a. fr.

כּוֹפְרָא II m. (b. h. כֹּפֶר; כפר, cmp. כַּפְרִיתָא) *pitch.* Targ. O. Gen. VI, 14.—Arakh. 19a באתרא דתקלי כ׳ where they sell pitch by the weight. Gitt. 69b משחא דכ׳ oil of pitch (tar). Sabb. 74b האי מאן דארתח כ׳ he who heats pitch (on the Sabbath). B. Mets. 23b. Ib. 70a top בני כ׳ *sailors* ('tars').—*Pl.* כּוֹפְרֵי. Sabb. 67a ארכי ז׳ כ׳ מד׳ seven kinds of pitch taken from seven ships. [B. Kam. 101a top. v. כַּפְרָא.]

כּוֹפְרָא III m. (כפר) *the inflorescence of palms, a spike covered with numerous flowers, and enveloped by one or more sheathing bracts called spathes* (v. Cyclop. Brit. s. v. Palm, a. Löw Pfl. p. 118); *the date-berry in its early stage.* Pes. 56a מנחר כ׳ דיכרא וכ׳ (for fertilization) they put the male flower (scatter the pollen) over the female tree. B. Kam. 59b האי מאן דקץ כ׳ וכ׳ if one cuts a date flower what damages has he to pay?—Succ. 32a ואימא כ׳ perhaps (Lev. XXIII, 40) the spike is meant?—Ber. 36b כ׳ בכ׳ in the early stage of the berry.—*Pl.* כּוֹפְרֵי. Pes. 52b (Ms. M. sing.), v. כָּפְנִי.—Keth. 10a אסבוחו כ׳, v. סְבָא. [Y. Shebi. II, 34a bot. כופריא, v. next w.]

כּוֹפְרָאָה ch. = h. כּוֹפְרִי.—*Pl.* כּוֹפְרָאֵי. Y. Shebi. II, 34a bot. בצלייא כ׳ R. S. to ib. II, 9 (ed. כופריא, corr. acc.) wild onions, v. כּוֹפְרִי.

כּוֹפְרָה pr. n. pl. *Kufra.* Y. Shek. V, 48d bot.; Y. Peah VIII, 21a כַּפְרָה.—Y. Meg. I, 70a bot. כִּיפְרָא (near Tiberias); a. e.

כּוֹפְרִי I m., **כּוֹפְרִית** f. (denom. of כְּפָר) *belonging to the village, wild.*—כלב כ׳ *village dog, ferocious dog.* Tosef. Kil. V, 8 כלב כ׳ וכ׳ a *Kuf'ri* dog is a species of wild beasts (not a domestic animal). Kil. I, 6 כלב הכ׳ וחשועל וכ׳ the wild dog and the jackal . . . . are heterogeneous (כלאים). Y. ib. I, 27a bot. (not כופרין). Lam. R. to I, 4; a. e.—בצל כ׳ wild onion, opp. to בני המדינה ב׳ townsmen's (garden) onion. Ned. 26b; 66a הכ׳ יפה וכ׳ (Ar. הכופרים יפין) the wild onion is good for the heart (stomach); Tosef. ib. V, 1 הכופרין יפה (corr. acc.), opp. בני בצלים (Var. שאר) small onions.—*Pl.* כּוֹפְרִים, כּוֹפְרִיִּים, כּוֹפְרִין. Ter. II, 5, v. פּוּלִיטִיקִין. Tosef. B. Kam. VIII, 17. Tosef. Ab. Zar. II, 3. Tosef. Ned. l. c.; Ned. l. c., v. supra; a. e.

כּוֹפְרִי II, pr. n. pl., 1) prob. *Cyprus*, v. זְפִירִין. Yalk. Num. 701.—2) v. כַּפְרִי.

כּוֹפְרִיתָא, v. כַּפְרִיתָא.

כּוֹפְרָנָא, v. כַּפְרָנָא.

כּוֹפֶשׁ* m. (v. כִּפְשָׁה) *basket* in which olives are kept for softening. Toh. IX, 5 Var. (ed. כּוֹתֶשׁ); Tosef. ib. X, 10 כיפש (R. S. to Toh. l. c. כותש).

כּוֹפְשָׁנָא m., pl. כּוֹפְשָׁנֵי (v. preced.) a species of *tamed doves* (*kept in coops*). Hull. 62b כ׳ צוציריני ed. K. of Zeizûn (?); Ar. כּוּבְשָׁנֵי דצ׳ (v. כָּבַשׁ).

כּוֹפָת c. (כָּפָה, cmp. מטה כפותה s. v. כָּפָה) [*an inverted vessel,*] *a low seat, a block with a concave top to sit upon; bolster, stool.* Kel. XXII, 9. Tosef. Sabb. XIII (XIV), 17 כ׳ בין חקוקו וכ׳ (ed. Zuck. כרפ׳, Var. כריפ׳, corr. acc.) a block whether caved out &c. Kel. XX, 5 כ׳ שקבעו וכ׳ if one put a stool in the rubble of a wall (v. גֶּדֶם; Tosef. ib. B. Mets. XI, 6 כ׳ חלקה בבנין . . . כסא). Tosef. ib. B. Bath. II, 1 [read:] שאין בה וכ׳ (כיפה חלק) a plain (not shaped) block which has not the height of &c. Y. Pes. VII, 28d bot. בצק שעשאו כ׳ a mass of hardened dough which one made into a seating block. Ohol. XI, 3 וכ׳ עבה a thick carpet-cover of a seating block (cmp. Tosef. Kel. B. Mets. XI, 10). Y. Erub. VII, 24b bot. כ׳ שהרריגוה a seating block into which steps were cut. Tosef. Ohol. XII, 2 שתי . . וכ׳ ע״ג האבן R. S. to ib. XI, 3 (ed. Zuck. a. oth. וכי׳) two stones above one another and a seating block on top &c.; a. e.—*Pl.* כּוֹפְתִין. Ib. in R. S. to Ohol l. c. (ed. Zuck. a. oth. כְּפִיתִין).

כּוֹפְתָא I ch. 1) same. Sabb. 77b (phon. etymol.) כ׳ כּוֹתָם ותיב invert and sit on it.—2) *prisoner's stocks.*

Targ. Jer. XX, 2 Ar. (h. text מהפכת), v. כִּיפְתָּא. [B. Bath. 73b, v. כַּפּוּתָא.]

כּוּפְתָּא II f.=h. כְּפִיפָה, *basket.* Gitt. 32a בכ׳ קניא the reed in the basket.

כּוּפְתָּא III m. (כְּפַת) *being tied* on the altar (= h. עֲקֵדָה). Targ. Job. III, 18 (19).

כְּוַץ, כְּוֵיץ, כְּוֹץ (cmp. גְּוַץ, קְוַץ) *to curl, shrink.* Sabb. 20b צמר מְכֻוַּץ כָּוֵיץ wool (if used as a wick) curls. Nidd. 3a מוך . . מכוץ כויץ the lint . . shrinks (and leaves room for the blood to pass). Succ. 23b כיון דמיית כָּוְצָא when the animal is dead, the body shrinks. Ḥull. 43b כל שהוחכו וכויץ that portion of the gullet which shrinks when you cut it. Ib. 46b, v. infra.

Pa. כַּוֵּץ *to cause to shrink.* Sabb. 19a דכַוְּצִיה for he made it shrink (by using too hot water). Ḥull. 46b; 47b [read:] בחמימי לא דְמַכְוְּצֵי not in boiling water, for it causes the lungs to shrink (Ar. ed. Koh. בקרירי לא דכווצא not in cold water, for it will contract, v. טְרַשׁ I).

כּוֹר m. (b. h. כּוֹר; כרר, v. כָּרָה) [*a heap,*] *Khor,* a measure of capacity, בֵּית כ׳ (or כ׳, sub. בית) *an area requiring a Khor of seed.* B. Mets. 105b כ׳ זרע a field requiring a *Khor* of seed; כ׳ תבואה a field yielding a *Khor* of grain. Ib. ד׳ סאין לכ׳ four S'ah of seed for a Beth Khor of land, v. נְפִילָה. B. Bath. VII, 1; 2 בית כ׳. Ib. 104a לכל . . . נותן we allow a surplus or deficit of seven Kab and a half for each Beth Khor; a. fr.—*Du.* כּוֹרַיִם. Ib.b—Ohol. VIII, 3; Kel. XV, 1 ארבעים סאה בלח שהן כ׳ ביבש forty S'ah in liquid measure which is equal to two Khor in dry measure.

כּוֹרָא, כּוּר ch. same. Targ. Lev. XXVII, 16 (h. text חֹמֶר); a. fr.—B. Mets. 105a, v. אֶלָּא.—*Pl.* כּוּרִין, כּוֹרֵי. [Targ. Y. Ex. VIII, 10 כורין Ar. *heaps*; ed. כְּרָוַן, v. כְּרָא.]—Targ. I Kings V, 25; a. fr.—B. Mets. l. c.—Y. ib. IV, 10c bot. Sabb. 35a, v. חַלְתָּא; a. fr.—[Ḥull. 62b בי כורי Ar., Var. כירי, between *heaps* (ed. כִּרְבֵי).]—V. כּוֹרִיתָא.

כּוֹר I pr. n. pl. מְלָתָא דְכ׳ *Fort of Khur,* a northern Palestinean border-town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. מומתא דבור); Y. ib. VI, 36c מילתא דביר Sifré Deut. 51 כמוחה דכריין (במוחה דביריין); Yalk. Deut. 874 במתא דבריין; Targ. Y. I Num. XXXIV, 9 כִּירַיָּא דבית סכל (v. כּוּרַיָּא). V. Hildesh. Beitr. p. 20, sq.

כּוֹר II m. (b. h.; כור, cmp. כְּבָרָה a. כְּוָרָה) *smelting pot, smelting furnace.* Tosef. Kel. B. Kam. VI, 16. Kel. VIII, 9 כ׳ . . . של עושה זכוכית (Var. בור) the glassmaker's pot. Sabb. VIII, 4 כ׳ של צורפי זהב the gold refiners' pot. Midr. Till. to Ps. CXIV מתוך תכ׳ וכ׳ כאדם . . . like a man that takes gold out of the smelting pot without tongs &c. Pirké d'R. El. ch. XLVIII כ׳ של אש a burning furnace; a. e.

כּוּרָא I ch. same. Targ. O. Deut. IV, 20 (Y. גּוּר); a. e.

כּוּרָא* II (v. preced.) (supposed to be a disguise for) *female pudenda.* Sabb. 140b; v., however, בְּזָרָא.

כּוֹרָא, v. כּוֹר ch.

כְּוָרָא, v. כַּוָּורָא.

כּוֹרַבְלִין m. pl. (χοραύλης) *flute-players accompanying the chorus of dancers.* Gen. R. s. 23; s. 50 (variously corrupted), v. אִדְרַבְלָא.

כּוּרְדְקִי, v. אַכְּוַנְגַּר.

כּוּרְדָּנָא, v. כְּרָה.

כּוּרְוָון, v. כַּרְוָא.

כּוּרוּסְתִי*, a corrupt. for כַּרִיזְסְתִי (χαρίζεσθαι) *to do a favor.* Y. Ned. III, 38a, v. בְּיָרָא II.

כּוֹרֵז, v. כָּרוֹז.

כּוּרְזֵילָא, v. כַּרְזֵילָא.

כּוֹרְחָא, כּוּרְחָא, v. sub כַּר׳.

כּוּרֵי pr. n. pl. רכתא כ׳ *Great Khuray,* a northern Palestinean border town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. note כּוּרָן, v. כּוּר I); Y. ib. VI, 36c בִּירַיי. (V. Hildesh. Beitr. p. 21).

כּוּרִים, Kel. XII, 8 some ed., v. כִּירִים.

כּוֹרִיתָא f. (v. כּוֹר) *a Khor-ful.* Lam. R. to I, 1 (העיר) כ׳ דדינרין (some ed. כּוֹרְיָתָא *pl.*) a Khor-ful (Khor-fuls) of Denars.

כּוֹרָךְ* m. (כָּרַךְ; cmp. כְּרוּכָא) *part of a plough containing a receptacle out of which the seed falls during the ploughing.* Kel. XXI, 2 R. Hai G.; v., however, בָּרָךְ.

כְּרָכָא = כּוֹרְכָא *fort.* Tosef. Shebi. IV, 8 כו׳ דבית חרב Fort Beth Ḥereb, in the district of Nivay; Y. Dem. II, 22d top כרכה דבר חזורג.

כּוֹרְכִּיָא m. (onomatop.; cmp. אַקְרוֹקְתָא) *crane.* Targ. Jer. VIII, 7 (h. text סוס).—Kidd. 44a צווח ר״ל כי כ׳ Ar. (ed. כְּרוּכְיָא) Resh Lakish cried like a crane. [Y. Dem. II, 22c top כהדא כ׳ כרכה, v. סִרְדָּקִי.]

כּוּרְכֹּם m. *saffron,* v. כַּרְכּוֹם I.

כּוּרְכְּמָא, כּוּרְכְּמָא ch. same. Targ. Prov. VII, 17 Levita (ed. כורק, h. text אהלים).—Sabb. 110a כ׳ רישקא garden crocus (Rashi; v. Löw Pfl. p. 216).

כּוֹרֵם (b. h. כֹּרֶם; denom. of כֶּרֶם) *vintager, gardener.*—*Pl.* כּוֹרְמִים. Tanh. Bo 4; Yalk. Ex. 182 חמת . . . כּוֹרְמֵיהֶן they (the Egyptians) planned that they (the Israelites) should be their gardeners.

כּוֹרְמִיזָא m. (כמז with inserted ר; cmp. h. קֹמֶץ) *fist.* Targ. O. Ex. XXI, 18. Targ. Is. LVIII, 4.—Midr. Prov. to XXII, 6 (prov.) לחכימא ברמיזא ולשטיא בכ׳ to the wise man a hint, to the fool a fist.

כְּוָרְנַק, כְּוַרְנַקִּי, v. אַכְּוַרְנָקָא.

כּוּרְסָא, v. כּוּרְסַיָּא.

כּוּרְסָאֵי m. pl. (prob.) *people of Karsa* or *Karsana* (v. כַּרְסָנָא). Y. M. Kat. III, 82c.

כּוּרְסַגְנִיוֹת, Cant. R. to II, 2 some ed., read: כְּרִיסַרְגְּרִיּוֹת, v. כְּרִיסוֹ.

כּוּרְסוֹן כ' אוֹלוֹ כ', v. אוֹלוֹבְּרוּסוֹן.

כּוּרְסִי, כּוּרְסִיָּא, כּוּרְסִיָּה m. pl. (used as sing.), constr. כּוּרְסֵי, כּוּרְסָא (כרס; cmp. כַּר) *divan, upholstered chair, throne.* Dan. V, 20; VII, 9. — Targ. I Kings X, 19. Targ. Ex. XVII, 16; a. fr.—Hull. 59b [read:] נפל מִכּוּרְסִיָּיה וכ' he fell from his throne to the ground. Yeb. 118b; Keth. 75a רמי לח דשומשנא גברא כּוּרְסָיָּה . . if her husband be (as small as) an ant, put up her seat among the women of nobility, i. e. a woman feels elevated by marriage. Yeb. 83b אותבוה אבי כורסי' they put him on an operator's chair. Ib. 110a אותבוה אבי כ' ואהדרוה Ar. (ed. omit ואהדרוה) they put her on a bridal chair (v. אַפְּרִיוֹן) and carried her around in procession. Lev. R. s. 27 תחות כ' דאמהון under their mothers' chair (of delivery); Midr. Till. to Ps. II; Yalk. Ex. 165; Yalk. Esth. 1055 (only תחות כורסי'). Gitt. 35a הפכוה לכוּרְסִיֵּיהּ (*fem.*) turn his judicial chair over; הפכוה לכ' ותרצוה (Rashi: חפכו) they turned his chair over and set it up again; a. fr.—*Pl.* כּוּרְסָנֵי, כּוּרְסָנֵן, כּוּרְסָנָתָא. Dan. VII, 9 (cited Ḥag. 14a; Snh. 38b). Targ. Ps. CXXII, 5. —Koh. R. to III, 9 אית דאיתי כ' some brought divans (for the banquet). Ib. to I, 8 (in Hebr. Dict.) יעשו כ' לרבים (sub. בתי) let them be made into *privies* for the public.

כּוּרְסִין, Tosef. Neg. V, 14 ed., read: בּוּרְסִין, v. בְּרִיסִין.

כּוּרְעָא, v. כְּרָעָא.

כּוּרְקְמָא, v. כּוּרְכְּמָא.

כּוּרְתָּא, כְּוֵרְתָּא, v. sub כְּוָר.

כּוּשׁ I m. (cmp. כֹּס, כְּרִיס) [*something hollow,*] *reed,* esp. reed used as *spindle* (v. Ar. s. v.); also as *fork.* Yoma 82a תוחבין לה כ' ברוטב we put for her a reed into the juice (and let her suck it); Tosef. ib. V (IV), 4 (corr. acc.). Sabb. 123a; Y. ib. XVII, 16b top, v. כַּרְכָּר. Y. Erub. III, 20d bot. לתחוב בכ' ובקוסם to stick it on a reed or a chip. Kel. IX, 8 מלא כ' the size of a reed. Tosef. ib. B. Mets. VI, 12 בכ' בכ' הבינוני wherever the size of a reed (or spindle) is mentioned, a middle-sized reed is meant. Kel. IX, 7 כ' שבלע את הצנורא a reed in which the iron hook has disappeared. Par. XII, 8; Tosef. ib. XII (XI), 16, v. אַרְבָּן; a. fr.—*Pl.* כּוּשִׁין. Y. Yeb. XII, 12d bot. (in Chald. diction, in a disguised answer to a ritual question propounded to R. Akiba by a pretended street vendor) אית לך כ' אית לך כשר hast thou spindles? hast thou '*Kasher*'? (play on כְּרִישׁוֹר, v. כּוּנְשָׁרָא; intimating 'It is legal').

כּוּשׁ II (b. h.) pr. n. *Cush,* 1) son of Ham. Targ. Gen. X, 6; a. e.—2) *the land of Cush, Aethiopia.* Targ. II Kings XIX, 9. Targ. Y. Num. XII, 1; a. e.—Yalk. Ex. 168. Pes. 94a; Taan. 10a בכ' . . מצרים Egypt is one sixtieth as large as Aethiopia. Y. Ber. I, 2c bot. תמצית כ' וכ' the juice (moisture) of Aeth. is absorbed by Egypt; a. e.

כּוּשָׁא *bunch,* v. כִּישָׁא.

כּוּשָׁאָה, v. כּוּשָׁרָא.

כּוּשִׁי m., **כּוּשִׁית** f. (b. h.; כּוּשׁ II) *Cushite, negro; Aethiopian.* Gen. R. s. 60, beg.; Cant. R. to II, 8 (not כותי), v. בַּרְבָּרִי. Gen. R. s. 73, end; a. fr. [B. Kam. 113b, a. e. in later ed. כושי for גּוֹי or נָכְרִי.]—Succ. III, 6 אתרוג הכ' כושי, expl. ib. 36a דומה לכ' a Palestinean Ethrog resembling an Aethiopian one; (oth. opin.) a real importation from Aethiopia. Y. ib. 53d אתרוג הכ' פסול the Aeth. Ethrog is ritually unfit; חבא מן הכ' כשר one of Palestinean growth descended from an Aethiopian Ethrog is available for ritualistic use. — Trnsf. *abnormally dark-complexioned.* Bekh. VII, 6. Ber. 58b; Tosef. ib. VII (VI), 3; a. e.—עֵין כּוּשִׁי pr. n. pl. *En Kushi.* Ab. Zar. 31a; Y. ib. V, 44d עי' כושי; Y. Shebi. V, 36a top עי' כּוּשָׁן.

כּוּשָׁאָה, כּוּשָׁיָא ch. same. Targ. Y. II Num. XII, 1. *Pl.* כּוּשָׁאֵי. Targ. Y. I Num. l. c.—Succ. 53a.—*Fem.* כּוּשָׁיְיתָא, כּוּשַׁיְרְתָא. Targ. I, II, Num. l. c.

כּוּשִׁית, v. כּוּשִׁי.

כּוּשְׁפָּא* m. (כשׁף, cmp. חשׁב) *embroidery, design.*—*Pl.* כּוּשְׁפִין. Targ. Ez. XXVII, 24 כ' דוורדא וכ' Ar. (ed. Lag. דיורדא, ed. ארזא) designs of roses (cedars) on purple cloaks (h. text רקמה).

כּוּשָׁפָן m. (כָּשַׁף) *a believer in sorcery or omens.* Y. R. Hash. III, end, 59a.

כּוּשֶׁר m. (כָּשֵׁר) *fitness, legitimacy, being* כָּשֵׁר. Pes. 83a חיתה לו שעת הכ' was at one time fit for use. Y. Yeb. VIII, 9d top . . . תחמה בכ' וכ' כל whom the light of the sun has never seen in a condition of sexual fitness, v. סָרִיס. Y. Bets. III, 62a top חזקת בני מעיים לכ' the presumption in the case of entrails is in favor of their being כָּשֵׁר, v. חֲזָקָה; Y. Ter. VIII, 46a top (corr. acc.). Y. Succ. V, 55b bot. (in Chald. dict.) עבדין בכ' bebaving with propriety (during worship), opp. בפחז irreverently; a. fr.

כּוּשָׁרָא I (כָּשַׁר) *attachment.* B. Mets. 93b כ' דת' the attachment which one has for one's animal.

כּוּשָׁרָא II, v. כּוּנְשָׁרָא.

כּוּשָׁרוֹת, v. כַּשָּׁרוּת.

כּוּשְׁתָּא m. *putchuck,* v. קוּשְׁטָא.

כָּוֹת, כָּוָת, constr. כְּוַת, כְּוָוֹת (v. רַח) [*likeness,*] *like, in agreement with.* Targ. Y. II Gen. XLIV, 18. Targ. Y. II Num. XII, 7; a. e.—With pron. suffix: כְּוָתִי, כְּוָתָךְ, כְּוָתִיךְ, כְּוָתֵיהּ &c. *like me* &c. Targ. Ps. CXIII, 5. Targ. Y. Ex. XV, 11; a. v. fr.—With prefix דְּ, v. דְּכָוָת.—Ber. 36a, a. fr. הלכתא כותיה דר' the practice is in agreement with the opinion of—(v. הֲלָכָה). Ib. קיימי כותיה agree with him. Ib. כותך מסתברא reason agrees with thee. Ib.b כותיה דרב כהנא וכ' reason is in favor of R. Kahana's opinion. B. Bath. 65a הילכתא כְּוָותֵיהּ דאו . . . must the rule be adopted

agreeably to our opinion or to yours? (Ms. M. . . . כְּוָתֵיהּ כְּוָתִין); ib. 142b. Y. Ber. I, 3a top עבד עובדא כיותיה acted in accordance with his own opinion; a. fr.

כּוּת, כּוּתָה pr. n. pl. *Cuth, Cuthah*, a Babylonian town whence Assyrian colonists were introduced into Samaria (v. Schr. KAT2, p. 278). Targ. II Kings XVII, 24; 30. [Targ. Is. XXXIV, 9 דכוּת some ed. (ed. Lag. דרומי; missing in ed. Wil.)—an inserted gloss, v. Lag. Prophetae I, p. XXX33.]—V. כּוּתִי.

כּוּתָא, v. כּוּתִי I.

כּוּתָא, v. כּוּתָאָה.

כַּוְתָא f. *owl*, v. בָּאוֹת.

כּוּתָאָה, v. כּוּתַיָּיר.

כּוֹתָב m. (כְּתַב) 1) *writing, writer*, v. כְּתַב.—2) *the pointed end* of the writing instrument (stilus), contrad. to מוחק the flat end for erasing. Kel. XIII, 2; Tosef. ib. B. Mets. III, 4; Y. Sabb. VIII, 11b bot.

כּוֹתְבָן m. (v. preced.) *writer, calligrapher*.—*Pl.* כּוֹתְבָנִים. Y. Meg. I, 71d bot. כ׳ אומנים professional writers of Biblical books.

כּוֹתֶבֶת f. (cmp. קְשָׁבָא) *date* of a certain species, *kothebeth*, used as a measure of size כַּבֵּי (cmp. זַיִת). Yoma VIII, 2. Bets. I, 1 חמין בְּכַבֵּי the standard for leavened bread (on Passover, as for being guilty of a transgression) is the size of a *kothebeth* (less than an olive); a. fr.—*Pl.* כּוֹתָבוֹת. Succ. II, 5 (26b) שתי כ׳ Ms. M. (ed. שני) two dates.

כּוּתָה, v. כּוּת.

כּוּתָּח m. (Pers. *kataḥ*, v. Perl. Et. St. p. 85, note; Fl. to Levy Talm. Dict. II, p. 459b) *a preserve consisting of sour milk, bread-crusts and salt*. Pes. III, 1 כ׳ חבבלי the Babylonian *k.*, described ib. 42a, v. אוּמָא a. נְסִירוּבֵי.

כּוּתָּחָא, כּוּתָּחָה ch. same. Keth. 60b; Erub. 62b אפי׳ ביעתא בכ׳ וכ׳ even as plain a case as the question about an egg that fell into *k.*, a student must not decide in the presence of his teacher. Kerith. 6a מכ׳ דרמי כיפי than a *k.* which is hard enough to break rocks; Hor. 12a (Ms. M. כמכא, v. Rabb. D. S. a. l. note). Erub. 65a קריב לי כ׳ (Ar. כּוּתָּא) hand me the *k.* Sabb. 145b ריריק מכ׳ דבבלאי (Ar. מכותא) spat out when thinking of the *k.* of the Babylonians.

כּוּתִי I pr. n. pl. (v. כּוּת) *Kuthi*, a Babylonian town. B. Bath. 91a Abraham was imprisoned שלש בכ׳וכ׳ (v. Rabb. D. S. a. l. note, a. Koh. Ar. Compl. s. v. כרדו) three years in Kuthi &c.; Pirké d'R. El. ch. XXVI כותא.

כּוּתִי II m. (כּוּת) *Cuthean, a member of the sect of Samaritans*. [In editions published under censorial influences our w. frequently takes the place of גוי, עכו״ם, מין &c., a. vice versa.] Ḥull. 3b. Tosef. Ab. Zar. III, 5 (distinction between כ׳ a. גוי). Ib. 13a. Y. Keth. III, beg. 27a; a. fr.—*Pl.* כּוּתִים, כּוּתִּים, כּוּתִּין. Y. Yeb. VII, 8b bot. Ḥull. 3b Sot. 33b ספרי כ׳ the books of the Samaritans, v. זוּטָא I; Snh. 90b צדוקים ed. (Ms. M. כ׳, v. Rabb. D. S. a. l. note); a. fr.—*Fem.* כּוּתִית. Keth. III, 1. Tosef. Oh. XVIII, 6; a. fr.—*Pl.* כּוּתִיּוֹת. Nidd. IV, 2; Tosef. ib. V, 2; a. e.

כּוּתַיּוּ, כּוּתָּאָה, כּוּתַיָּיא ch.=h. כּוּתִי II. Y. M. Kat. III, 83b. Y. Taan. IV, 68d bot.; a. e.—*Pl.* כּוּתָּאֵי, כּוּתַיֵּיא. Y. Ab. Zar. V, 44d. Ḥull. 6a; a. fr.

כּוּתִירִין (?) pr. n. pl. *K'vathirin*, Targ. Y. Deut. IV, 43 (h. text בְּצֶר).

כּוֹתֶל, (כּוֹתֵל) m. (b. h. כָּתַל; כתל *to press together*, cmp. כתת) [*something solid*, cmp. אוֹטֶם, אָטוּם,] *wall*. Gen. R. s. 68 (ref. to Gen. XXVIII, 11 'he struck') נעשה . . . כמין כ׳ וכ׳ the whole world was before him blocked as by a wall. Ohol. VI, 3 כ׳ שהוא לאויר a wall which faces the air (which is continued above the roofing, or faces the court yard). Ib. כ׳ המשמש את חבירו a wall made for forming an enclosure, contrad. to ib. 6 בית חמשמש את חב׳ a wall formed by digging two cavities next to each other. B. Bath. I, 1; a. fr.—*Pl.* כּוֹתָלִים, כּוֹתָלִין, כְּתָלֵי. Y. Shek. IV, 48a bot. כתלין (Bab. ed. כתלים, Ms. M. כותל). Gen. R. s. 18, beg. כ׳ של זהב golden partitions (of Adam's tent). B. Mets. 59b כּוֹתָלֵי בה״מ וכ׳ let the walls of the school house decide. Nidd. 3a כותלי בית הרחם the enclosures of the womb; a. fr.

כְּתָלָא, כּוֹתְלָא ch. same. Targ. I Sam. XX, 25. Targ. II Kings IV, 10; a. fr.—Sabb. 80b. Y. Kil. I, 27a top; a. e.—[Ber. 58b נפל כתלא Ar., ed. בתלא, v. תְּלָא.]—*Pl.* כּוֹתְלִין, כּוֹתְלֵי, כּוֹתְלַיָּא, כְּתֵי. [Esra V, 8 כְּתֵכַּי.] Targ. Lev. XIV, 37; a. fr.—Yoma 28b מכי משחרי כ׳ from the time the walls throw a shadow (in the afternoon); a. fr.—כותלי דחזירי (כת׳) *bacon* (cmp. אַטְמָא). Ḥull. 17a כת׳ (Ar. כות׳). Meg. 13a Ms. M. a. Rashi (ed. קדלי).

כּוֹתְנָאי, Y. Peah I, 16a, read: בּוּתָנַאי, v. בּוּתָנֵי. [Comment. כּוּתָנָאֵי *dealers in linen*, v. כִּיתָּן.]

כּוֹתָנִיאָס, כּוֹתָנִיס, כּוֹתָנִיס, כּוֹתֵי, v. בּוֹתְנִיאָס.

כּוֹתָנִין, Y. Maas. Sh. IV, beg. 54d, read: בּוֹתָנִין.

כּוֹתָנִיס, v. כּוֹתָנִיאָס.

כּוֹתָרָא, v. כְּתָרָא.

כּוֹתַרְתָּן, v. כּוֹתַרְתָּא.

כּוֹתֶרֶת f. (b. h. כֹּתֶר; כתר) *crown, capital*. Tanḥ. B'har 1 כ׳ מלמעלן ובסיס וכ׳ a capital above and a pedestal beneath; Yalk. Cant. 990; (Cant. R. to V, 15 קרפלורוסים).

כּוֹתַרְתָּא ch. same. Targ. Ez. XLI, 18, sq. (h. text חמרה).—*Pl.* כּוֹתָרָן, כּוֹתָרָתָא. Ib. 20. Ib. XL, 16; 22 (ed. Wil. sing.); a. e.

כּוֹתֶשׁ m. (כָּתַשׁ) *a vessel for olives*, v. כּוֹפֶשׁ. [שער כותש, v. כָּתַשׁ.]

כָּזַב (b. h.; cmp. כזז) [*to shrink*, cmp. כָּחַשׁ,] *to fail, dry up* (of watercourses); *to be false, to lie; to flatter*. Tosef. Par.

are the consequences of the opinion of . . . . . Ib., a. fr. כוֹת דחיתרא עדיף showing the power of the more lenient opinion is preferred (as an evidence of courage of conviction, while the more rigid opinion may be the outcome of doubt).—כח כּוֹחוֹ *indirect action*, opp. כּוֹחוֹ direct action. B. Kam. 18ª שאני . . . בין נזק כחו לכח כחו S. distinguishes between direct and indirect injury. Ib. 19ª. Macc. 8ª.—Ab. Zar. 60ª כ׳ כ׳ pressing wine by turning a wheel. B. Kam. 10ᵇ, v. לַאו.—Snh. 77ᵇ כ׳ ראשון direct agency, כ׳ שני indirect agency.—Shebu. 48ª, a. fr. כ׳ יפה, v. יָפָה. —Ohol. XVIII, 6 שבֹּחַן יפה who (which) can endure pressure without shaking, opp. כחן רע; Zab. III, 1; B. Mets. 105ᵇ; a. e.—Gen. R. s. 98, v. לְרִבְדָּקוֹס. Y. Pes. I, 27ᶜ bot. לי״ת שבא מכח עשה a prohibition derived from a positive law, v. לַאו; a. fr.—Trnsf. *coition*. Yeb. 34ª.

כַּח, כֹּ׳, כְּחָא ch. 1) same. Targ. Lam. I, 6.—Bets. 2ᵇ, a. fr. (mostly in Hebrew form), v. supra.—2) name of a *lizzard*. Targ. Lev. XI, 30 (h. text כח).—3) בַּר כּוֹחָא pr. n. m. *Bar-Koḥa*. Y. Sabb. XIV, 14ᵈ bot.

כָּחַד (b. h.; cmp. כחש) *to diminish*.

Pi. כִּיחֵד *to withhold, deny*. Num. R. s. 13 לא כ׳ מיעקב did not withhold (the truth) from &c.

Hif. הַכְחִיד *to destroy*. Ib. s. 20 לקללן ולהַכחידן to curse and destroy them. Ex. R. s. 12; a. e.

Nif. נִכְחַד *to be destroyed*. Ib. הוית נ׳ מן וכ׳ thou wouldst have been wiped out from the earth.

כְּחַד ch. same. [Y. Sabb. VII, 10ª bot. מכחד, v. בְּחַר.] *Ithpa.* אִתְכַּחַד *to be destroyed*. Targ. Job IV, 7.

כַּחַד m. constr. (preced.) *missing, being missed*. Targ. Ps. CXXXIX, 16 (ed. Lag. a. oth. בחד, Var. כ׳).

כַּחֲדָא, v. חֲדָא I.

כָּחַח, v. כָּחַת.

כָּחוֹל, v. כּוֹחָל.

כָּחוּשׁ m., כְּחוּשָׁה f. *lean, weak*, v. כָּחַשׁ.

כָּחַח (onomatop., cmp. חָכַךְ II) [*to scratch,*] *to cough, to bring up mucus*. Erub. 99ª כָּח בפני רבו (not כיח, v. Rabb. D. S. a. l. note 16) he who coughs in sight of his teacher, expl. ib. כח ורק (not כיח) when he coughs and spits out. Tosef. ib. XI (VIII), 8 חכּוֹחָה וכ׳ (fr. כָּחַח) he who coughs (brings mucus up in his mouth) in the street. Tanḥ. Noah 9 גונח וכוֹחה דם coughing and spitting blood; (Tanḥ. ed. Bub. ib. 14 גונח מלבו), v. גָּנַח.

כָּחִישׁ, כְּחִישָׁא, כָּחִישָׁא m., **כְּחִישְׁתָּא, כָּחִישָׁא** f. (כָּחַשׁ) *lean, weak*. Kidd. 24ᵇ נהורא כ׳ feeble eye-sight, opp. בריא normal. B. Bath. 155ᵇ אי כ׳ . . ליבריי if he is lean, we let him be fattened. B. Mets. 105ᵇ חוה כ׳ ארעא the soil was exhausted, opp. שמינא.—*Pl.* כְּחִישָׁתָא, f. כְּחִישָׁתָא. Targ. Y. Gen. XLI, 27.—B. Kam. 118ᵇ, opp. בריותא.

כְּחִישׁוּתָא f. (preced.) *reduction, weakness, leanness*. Targ. Koh. XII, 5.—Yeb. 79ᵇ כ׳ דאתחילא ברית it was weakness that befell him (but no organic defect). Bekh. 45ᵇ כ׳ אתחלא וכ׳ it is a weakness of the right hand, v. כְּרִיאוּתָא. B. Bath. 155ᵇ; a. e.

IX (VIII), 2 מפני שכָּזְבָה וכ׳ because it gave out during the war.—Snh. 82ᵇ (play on כזבי, Num. XXV, 15) כזבה באביה she was false to her father (in disobeying his instructions). Tanḥ. Sh'laḥ 5 לא כָּזַבְתִּי לך I did not tell thee a falsehood; a. e.

Pi. כִּיזֵּב same. Par. VIII, 9 המים המְכַזְּבִים waters which fail at certain times. Y. Taan. II, 65ᵇ bot. (ref. to Num. XXIII, 19) מְכַזֵּב הוא . . . אם יאמר if a man says, I am a God, he is a deceiver. Num. R. s. 23 (ref. to Num. l. c.) איש עושה לאל שיְכַזֵּב a man (through his prayer) may cause God to fail (to execute his evil decrees); Tanḥ. Masé 7 לא איש עושה לאל שיכ׳ does not a man cause God &c.?—Yoma 69ᵇ לא כִיזְּבוּ לו Ms. M. (ed. בו) they would not be false in His praise (flatter); a. fr.—*Part. pass.* מְכוּזָּב, *pl.* מְכוּזָּבִים *reduced*. Ruth. R. to I, 1 (play on כזבה, I Chr. IV, 22) אלו בניו שהיו מכ׳ that refers to his (Elimelech's) sons who were reduced (died).

כָּזַב, *Pa.* כַּזֵּב same. Targ. Job VI, 28 (Ms. כד׳). Targ. Prov. XIV, 5 (ed. Lag. מכדב); v. כָּדַב.

כְּזָב m. (b. h.; preced.) *falsehood*.—*Pl.* כְּזָבִים. Pesik. Baḥod., p. 154ª; Lev. R. s. 29 הבלים וכ׳ vain and false things. Cant. R. to II, 13 (play on סתו, ib. 11) that is the wicked (Roman) government . . . שמסירתה בכְזָבֶיהָ which entices the world and leads it astray with its falsehoods. Pesik. R. s. 40 כ׳ שישראל מכזבים וכ׳ the falsehoods which the Israelites commit during the whole year.—[Ex. R. s. 42 כוזבים, v. כּוֹב.]—[מדבר כוזב, v. כּוֹב.]

כַּזְבָּן m. (preced.) *liar*. Tanḥ. Masé 5 אתחשב כ׳ I shall be considered a liar; Num. R. s. 23.

כַּזְבָּנָא ch. same. Gen. R. s. 47.

כְּזַז* (v. P. Sm. 1691 s. v. כוז), [*to shrink,*] *to be shy, bashful*. Part. כָּזִיז. Pes. 72ᵇ כ׳ מינה Ar. a. Ms. O. (v. Rabb. D. S. a. l. note, ed. בוזו) he is reserved towards her (not yet intimate). Yeb. 26ª דכ׳ בניה מיניה Ar. (ed. דב׳) before him his son is shy. Ib. 112 ª top מִרְכָּזָן כ׳ מינה Ar. (ed. מיב׳ ב׳), opp. גיס, v. גֵּיס I. Nidd. 15ᵇ ילדה דכְזִיזָא למיטבל (ed. דב׳) a young woman who is ashamed to go to the bath-house.

כְּזִיב (b. h.) pr. n. pl. *Chezib*, v. אַכְזִיב. Ḥall. IV, 8 (Y. ed. גְּזִיב). Dem. I, 3 (Y. ed. ג׳, Ms. M. גויב, corr. acc.); a. fr.

כַּזִּית, v. זַיִת.

כִּזְנִיתָא, Y. Kidd. I, 60ᵇ top, v. זַגְזִיתָא.

כְּזַר (cmp. כוז) *to shrink; to be hard* (v. אַכְזָר a. denom.). *Ithpe.* אִתְכַּזַּר *to loathe*. Targ. Job. X, 1 אתכזרית וכ׳ Ms. (Var. אתבזיית, ed. אתגזרת) I myself loathe my life.

כָּח, v. כָּחַח.

כֹּחַ, כּוֹחַ m. (b. h.; v. יָכַח) *firmness, strength, power*. Hor. 9ª בניו בכ׳ וכ׳ in beauty, in physical strength, &c. Ḥag. 12ª. Snh. 96ª תשש כּוֹחוֹ his strength failed him. Ber. 63ª אין בו כח וכ׳ . . . כל he who is careless about the study of the Law, will have no strength to endure on the day of trouble; a. v. fr.—Bets. 2ᵇ, a. fr. (mixed diction) לחודויך . . כּוֹחָן to show the power of . . ., i. e. how far-reaching

כְּחָל, v. כּוֹחָל.

כָּחַל (b. h.; denom. of כּוֹחָל) *to paint the eyelids* (for medical or for cosmetic purposes). Sabb. VIII, 3 (78b) כדי לְכַחוֹל וכ׳ a quantity sufficient for painting one eye. Ib. 80a צנועות כּוֹחֲלוֹת וכ׳ chaste (veiled) women paint only one eye. Ib. X, 6 הכּוֹחֶלֶת she who paints her eyes (on the Sabbath); a. fr.—Part. pass. כָּחוּל, f. כְּחוּלָה, pl. כְּחוּלוֹת. Gen. R. s. 98 (play on חַכְלִילִי, Gen. XLIX, 12) שעיניהם כחולות וכותם יפה וכ׳ whose eyes are bright as if painted, and whose abilities for study are fine. [Y. Sabb. VII, 10a top מכחיל, להכחיל, v. כָּחַל II.]

כְּחַל I ch. 1) same. Targ. II Kings IX, 30; a. e.—Sabb. 80a עין . . . הא לא כַּחֲלֵי but people never paint one eye only!—2) (ironically, v. infra) *to blind the eyes.* Ber. 58a חבריהי כַּחֲלִינְהוּ וכ׳ his associates put his eyes out, v. כְּבִי. —[Y. Ab. Zar. II, 40d top כחל לה, read in one w., v. חֲלָא.]

Ithpe. אִיכְּתַחַל *to be painted.* Nidd. 55b if one desires to become blind, לִיכְּתְחוֹל מארמאי (מעכ״ום) let him have his eyes painted by gentiles; Y. Ab. Zar. l. c. מִיכְּתְחוּל מינהון.

כָּחָל (tradit. pronunc. כָּחַל) m. (prob. from its reddish color, v. כַּחֲלֵי) *udder, bag.* Ḥull. VIII, 3. Tosef. ib. VIII, 8 כ׳ של מניקה the bag of a milk-cow; a. fr.

כְּחַל II, כַּחֲלָא ch. same. [Targ. Ps. LXXIV, 6 some ed., read כַּחֲדָא.]—Ḥull. 110a תבשילא דכחלא Ar. (ed. דכחל) a dish made of udder.—*Pl.* כַּחֲלֵי. Ib. כ׳ . . . בסורא in Sura they do not eat udders. Ib. אפקינהו כ״ע לכַחֲלֵירְהוּ (not לכחלינהו) all of them brought out the udders they were about to cook.

כַּחֲלֵי m. pl. = h. כּוֹחָלִין, *carbuncle.* Targ. Cant. V, 14 (corresp. to נֹפֶךְ, Ex. XXVIII, 13).

כחלינהו, Ḥull. 110a, v. כְּחַל II.

כָּחַשׁ (b. h.; cmp. כחד; cmp. חָסְרָא, חַסֵּר &c.) 1) *to fail, be reduced, be lean,* opp. שמן, בריא. B. Kam. 34a כ׳ פשעת וכ׳ if the injured ox became reduced after being wounded, damage is assessed according to the value at the time of standing before court; Y. ib. III, end, 3d הִכְחִישׁ. Gen. R. s. 53 (ref. to Hab. III, 17) כּוֹחֲשִׁים היו (Sarah's face) was haggard (and the announcement of the angels made it shine like olive oil); Yalk. Hab. 565 כְּחוּשִׁים; [oth. interpret., v. infra].—*Part. pass.* כָּחוּשׁ, f. כְּחוּשָׁה; pl. כְּחוּשִׁים, כְּחוּשׁוֹת *lean, reduced, weak.* Snh. 78a כח כ׳ a weak force. Ḥull. 97a (in Chald. diction). B. Kam. 6b אכל כ׳ if he ate fruits of a garden-bed with scanty fruits; Gitt. 48b; a. fr. —2) (cmp. כָּזַב) *to be false.* Gen. R. l. c. כּוֹחֲשִׁים היו were they (the angels) false (deceiving)?—

Hif. הִכְחִישׁ 1) *to be reduced, fail, deteriorate.* Y. B. Kam. l. c., v. supra.—Meil. 17a מי שיש . . מַכְחִישׁ וכ׳ if you have an enemy, do you desire him to be weak or strong? Ib. ימולו . . ויַכְחִישׁו let their children be circumcised . . ., and they will become weak. Yeb. 34b ויַכְחִישׁ יופיה her beauty may be ruined. Y. M. Kat. I, beg. 80a עמדה מלַהַכְחִישׁ if the field ceased to deteriorate; a. e.—2) *to lessen, reduce, ruin, weaken.* Gitt. 70a ג׳ . . . מַכְחִישִׁים כחו וכ׳ three things lessen a man's energies. Snh. 84b הִכְחִישָׁהּ באבנים he ruined the animal by loading stones upon her (without causing a wound). Y. B. Kam. l. c. הִכְחִישׁו חמשים וכ׳ he lessened his (the ox's) value by fifty Zuz. Esth. R. to I, 1 (play on אחשורוש) שהכחיש ראשן וכ׳ he caused haggardness to the heads of &c. Sabb. 22a מצוה מַכְחִישׁ he impairs the religious act (lessens the brightness of the Ḥănuckah lights). Snh. 67b; Ḥull. 7b, v. כָּשַׁפִים; a. fr.—[Yalk. Ps. 627 אַכְחִישׁ, v. כָּעַס.]—3) *to declare false, deny, contradict,* v. הַכְחָשָׁה. Keth. 20a כשם שאין מזימין . . . אין מַכְחִישִׁין וכ׳ as an evidence of alibi cannot be taken up except by confrontation, so cannot contradictory evidence &c. Ber. 27b יכול חחי להַכְחִישׁ וכ׳ can the living contradict the living? Gen. R. s. 48, beg. מפני מה אתה מַכְחִישֵׁנִי וכ׳ why dost thou contradict me (declare me wrong) in the presence of my servant?—Sifra introd., v. כָּרַע; a. fr.

Pi. כִּיחֵשׁ *to be false; to flatter.* Sifré Deut. 356 בשעת מְכַחֲשִׁים להם . . . . when the Israelites prosper, the nations flatter them; Yalk. Deut. 967.

Hof. הוּכְחָשׁ *to be contradicted, rebutted.* B. Kam. 74b עדים שהוּכְחָשׁוּ witnesses that have been contradicted in a capital case.—Ib. מוּכְחָשִׁין witnesses whose evidence has been contradicted (but not rebutted through an alibi). Keth. l. c. עדות מוּכְחֶשֶׁת a rebutted evidence; a. fr.

Hithpa. הִתְכַּחֲשׁ *to contradict each other.* Sifré Deut. 37 מִתְכַּחֲשׁוֹת; v., however, כָּחַשׁ.

כָּחַשׁ ch. same, *to be lean, weak*; v. כָּחוּשׁ.—Snh. 95a כ׳ חיליה his strength failed him. B. Mets. 104b (prov.) תִּכְחוֹשׁ ארעא ולא לִיכָּחוּשׁ מרה Ms. M. (ed. כחשא) let the land deteriorate (exhausted by strong seeds) rather than that its owner become reduced (by reduced income); a. e.

Af. אַכְחֵשׁ 1) *to reduce, weaken, impair.* Nidd. 47b; Yeb. 97a אַכְחֲשׁוּהוּ reduce him (by scanty food); B. Bath. 155b אכחשיה Ms. M. (corr. acc., ed. ליכחוש, v. infra). B. Kam. 34a מַכְחֲשָׁהּ ואנא וכ׳ את thou didst ruin her (by neglect), and I should pay for it?—2) *to contradict.* Gen. R. s. 48, beg. אַכְחֲשָׁהּ קדמה he contradicted her (his wife) in her (the servant's) presence.

Ithpe. אִיכְּתְחִישׁ, אִיתְכַּחֲשׁ 1) *to reduce one's self, to be reduced.* B. Bath. l. c. לִיכָּתְחוּשׁ let him reduce himself. B. Mets. l. c., v. supra.—2) *to be contradicted, rebutted.* B. Kam. 74a מִיתְכַּחֲשֵׁי are contradicted, contrad. to מיתזמי, v. זְמַם I.—Snh. 81b אִתְכַּחוּשׁ בבדיקות they contradicted each other in cross-examinations, v. בְּדִיקָה.

כַּחֲשָׁא m. (preced.) *reduction, deterioration.* B. Kam. 59a כַּחֲשׁ גופנא the weakening of the vine (by allowing the grapes to remain on it until they are ripe). B. Mets. 101b משום כ׳ דארעא because he exhausted the soil by planting trees. Ib. 104b מנכי ליה כ׳ דארעא he must allow him a reduction of his rent in consideration of the lesser exhaustion of the soil (by having planted wheat in place of poppy).

כמספמיוס, Ab. Zar. 39a ed., Ms. M. כספטיוס, Ḥull. 66b; Tosef. ib. III (IV), 27 כספתיאס, a corrupt. of כְּסִיפְיָס, כְּסִיפְיָאס (ξίφιας) *sword-fish,* v. אכספטיאס.

כ״י, כִּי *the Greek letter Chi* (χ). Men. VI, 3 כמין כי, expl. ib. 75a כמין כי יוני (Ar. יונית) drawing the figure of a Greek Chi; Tosef. ib. VIII, 8; 10; Ker. 5b; Hor. 12a, expl. כמין כתף יוני ed. (Ms. M. כי). Kel. XX, 7.

כִּיבָא m. (כְּבַב) *roast over thorn-fire.* Snh. 70ª כבשר כ׳ וכ׳ (Ar. כִּיבֵי *pl.*) like the meat roasted over a thorn-fire which thieves eat.

כִּיבּוּד m. (כָּבַד) 1) *doing honor to; respect, reverence.* Peah I, 1 כ׳ אב ואם filial respect. Sifra K'dosh. beg.; Kidd. 31ᵇ, a. e. (ref. to Lev. XIX, 3, a. Ex. XX, 12) אירזהו מורא ואירזהו כ׳ what constitutes filial fear (reverence), and what filial respect?—Pesik. R. s. 23—24; Y. Kidd. I, 61ᵇ top אדיין לחצי כ׳ וכ׳ he has not come up yet to half of the filial duties which the Law implies; a. fr.—2) *sweeping, cleansing.* Nidd. VII, 2 (56ª) עד שעת כִּיבּוּד up to the time of sweeping; ib. 3ª עד שעת הכ׳. Treat. S'mah. ch. XI; a. e.—*Pl.* כִּיבּוּדִים. כְּבַב. Nidd. 56ᵇ בשעת כִּיבּוּדֵיהֶם when they are being swept.

כִּיבּוּי m. (כָּבָה) *extinguishing.* Sabb. 120ᵇ גרם כ׳ causing extinction indirectly. Y. ib. XVII, end, 15ᵈ [read:] יש לו צורך בכ׳ he has use for (profits by) the extinction.

כִּיבּוֹי, Targ. Prov. XXX, 14, some ed., read: נִיבּוֹי, v. נִיבָא.

כִּיבּוּס, כְּבּוּס m. (כְּבַס) *washing.* Zeb. XI, 3. Ib. 94ᵇ, v. כִּיסְכּוּס; a. fr.—*Pl.* כִּיבּוּסִים. כְּבַב. Nidd. 56ᵇ בשעת כִּיבּוּסֵיהֶן when they are being washed.

כִּיבּוּשׁ m. (כָּבַשׁ) 1) *conquest, dominion.* Y. Hor. III, 48ᶜ top בכ׳ הארץ for the conquest of Palestine. Gitt. 8ᵇ (ref. to Syria) כ׳ יחיד . . . כ׳ the conquest of an individual (David) is not called a (national) conquest (so as to give the land the sacred character of Palestine); ib. 47ª, a. fr.—[Gen. R. s. 17 לכבוש, v. כִּינּוּס.]—2) =כְּבֶשׁ 2, *ascent, grade.* Y. Erub. II, 24ᵇ bot. [read:] כל כִּיבּוּשֵׁי כבשים . . מכִּיבּוּשׁוֹ וכ׳ all grades of ascents in the Temple . . . . ., with the exception of the grade of the altar-bridge which was at the rate of about ten handbreadths to three handbreadths and one third of a finger's width (of vertical height; i.e. 10 to 3 1/12), v. כָּבֶשׁ.—*Pl.* כִּיבּוּשִׁין, כִּיבּוּשִׁים, constr. כִּיבּוּשֵׁי, v. supra.—3) (only in *pl.*) *means of subduing one's pride; reproof; evil prediction, penitence.* Pesik. V'zoth, p. 197ª חן וכיבּוּשֵׁיהֶן they (the blessings) but also the reproofs connected therewith (Deut. ch. XXXII); Yalk. Deut. 550. Gen. R. s. 66 (ref. to Gen. XXVII, 28) [read:] יתן לך ברכות ויתן לך כיבושין הראויות לך Yalk. Gen. 115 כיבושין may He give thee blessings, but also such means of preventing overbearing as may be proper for thee.—דברי כ׳ *admonitions to penitence.* Taan. II, 1 (15ª); Tosef. ib. I, 8.

כִּיבַשׁ, כְּבַשׁ, כִּיבּוּשׁ m. ch. (v. כְּבַשׁ 3) *fastening, connection, hammering in, welding.* Targ. I Kings VII, 29 עובד כ׳ welding work (h. text מורד). Ib. 30 כִּיבַשׁ constr. (h. text מֵעֵבֶר!). Ib. 36 כְּבַשׁ חד (כִּי׳) one connected body (h. text כמשר איש). — *Pl.* כִּיבּוּשִׁין. Targ. Ex. XXVII, 10, a. e. *sockets* for the hooks (h. text חַשְׁקֵי־). Targ. I Kings VII, 33 *naves* (h. text חִשּׁוּרֵי־).

כִּיבְשָׁא, כִּיבַשׁ, v. כְּבַשׁ II a. preced.

כִּיד, *Pi.* כִּיֵּד, v. כִּיר.

כִּיד־, כְּיַד־, v. כַּד I.

כֵּי (=כְּאֵי, v. אֵי III) *like which?*; כֵּי זֶה צַד, כֵּי זֶה צַד כִּירְזֶה צד *how?, in what manner?* Tosef. B. Kam. III, 4. Tosef. Ter. I, 5; a. fr. ed. Zuck. (ed. usu. כֵּירְצַד).

כְּ (b. h.; v. כַּ־) 1) *like.* Sot. 35ᵇ כי סיד like lime. Y. Yeb. XVI, end, 16ª כי חיה like a lying-in woman; a. fr.—2) *when.* Ex. R. s. 9, beg. (ref. to Ex. VII, 9) . . . אם ירבר אלא כי וכ׳ it does not read, *'if* Pharaoh . . ., but *when* . . .; he *will* say so. R. Hash. 3ª, v. אִי II.—3) *so, thus.* Y. Ḥag. III, 77ᵇ וכי היה חמעשה and thus it came to pass. Yeb. VIII, 3 לא כי הלכה וכ׳ (some ed. לא כי אלא וכ׳) it is not so; I am reciting a Halakhah. Shek. I, 4 לא כי אלא וכ׳ it is not so, but &c. B. Kam. 25ᵇ; a. fr.—4) *for.* Yoma 87ᵇ (quoting from a prayer) כי עוונותינו וכ׳ for our iniquities are &c.—5) וְכִי (introducing a question to which a negative answer is expected) *is it really so that?* R. Hash. 9ª והלא וכ׳ . . . . וכי בתשעה do we fast on the ninth? Is it not the tenth &c.? Sabb. 4ª וכי אומרים וכ׳ dare we say to a man &c.?; Men. 48ª. Yoma 7ª; a. v. fr.

כְּ ch. same, 1) *as, like.* Targ. Is. XIV, 19, v. וַחַט; a. fr., v. כַּ־.—M. Kat. 28ᵇ מותא כי מותא וכ׳ death like death, i. e. death must naturally ensue, v. חֲבוּלָא. Sabb. 140ᵇ. v. אוּרְכָא.—Kidd. 81ª יומא כי האידנא on a day like this.—כי הא דר׳ as that which is told of &c. Pes. 117ª; a. fr.—Ḥag. 2ª, a. fr. דלא כי האי תנא which is not in agreement with the opinion of &c.—B. Kam. 46ª לכי הא דאיתמר for a case like the one that is told.—Ned. 49ª, a. fr. כי אתריה, v. אֲתַר.—Hor. 13ᵇ כי לדידן נתקן . . let us institute something like that which has been done concerning ourselves; a. fr.—2) *when.* Targ. Y. II Lev. XXVI, 44; a. fr.—Ḥull. 110ª; B. Bath. 87ª כי סליק וכ׳ when R. El. went to Palestine. Snh. 74ª, a. fr. כי אתא וכ׳ when R . . . . came (from Palestine).—וכי תימא (abbr. וכ״ת), v. אָמַר II.—Y. Snh. VII, end, 25ᵈ כי יתבון וכ׳ (not כיי) when they sat down to eat; a. v. fr.—כי היכי a) *in order that,* v. הֵיכִי.—b) *as well as, in the same way as.* Taan. 9ᵇ כי ח׳ . . . חכי וכ׳ as the Babylonians are deceitful, so are their rains; a. fr.—[כַּי, v. כַּיי.]

כִּיאוּרָא* (v. כְּאַר) *ugliness.* Sabb. 62ᵇ Ms. M., v. כִּיבָא.

כִּיאֲרִי, Y. Dem. II, beg. 22ᵇ (R. S. to ib. II, 1 בראי׳) prob. to be read: בְּיֵרַאי or בֵּירַאי.

כִּיב, v. כְּאֵב I.

כִּיבָא m. (preced.) *pain, sore,* v. כְּאֵבָא. Targ. Job V, 18; a. e.—B. Kam. 46ᵇ, v. כְּאֵב I. Lam. R. to II, 1 לכ׳ . . . אית עייבא there is a place where they call a sore *'ayba* (heaviness), v. כְּאֵב I *Pa.*—Esp. *ulcer, ulceration* (mostly as a collective noun). Sabb. 62ᵇ (ref. to Is. III, 24) חלף שופרי כ׳ instead of beauty ulcers; [Kimḥi quotes כְּוָיָה; Ms. M. כיבא כיאורא, combining two versions]. Kidd. 39ᵇ שרתנא וכ׳ scabs and ulcers. Ib. 81ª [read:] יתיב עלית מלא נפשיה שרתנא וכ׳ he sat down before it (the tray), his body being full of &c.—Sabb. 67ª לכ׳ לימא חכי Ar. (ed. כיפא, Ar. s. v. כיסא: כס) against ulcers say the following charm.—*Pl.* כִּיבִין. Ib. שרתין וכ׳ Ms. M. (ed. שחין כְּאֵיבִין, read ש׳ וכ׳). —[Koh. R. to I, 2, v. בְּרִיב.]

כִּידְבָא, v. כַּדְבָא.

כִּידוּ, v. כְּדוּ.

כִּידוּם, v. כִּידוּס.

כִּידוֹן I m. (b. h.) name of *a tree*, trnsf. *light spear, javelin*. Kel. XI, 8. Num. R. s. 9 יכול ככ׳ you might think (Absalom with his head of hair was slender, looking) like a *kidon*, opp. כתרוביות; Y. Sot. I, 17[b] בכ׳ (corr. acc.); Midr. Sam. ch. XIII; ib. XXVII; a. e.—*Pl.* כִּידוֹנִים. Yalk. Gen. 133.

כִּידוֹן II (b. h.) pr. n. m. *Kidon*; גורן כ׳ the threshing floor of K. (I Chr. XIII, 9), in place of נָכוֹן (II Sam. VI, 6). Sot. 35[b]; Num. R. s. 4 בתחלה כ׳ וכ׳ at first (the Ark was shaking like) a javelin (v. preced.), but afterwards (it was) firmly established; [oth. interpret., v. Rashi to Sot. l. c.]

כִּידוּם, כִּידוּס, Tosef. Meg. IV (III), 30, read: בִּירוֹס.

כִּידוֹר pr. n. pl. *Kidor*. Yoma 83[b] (as an ominous name, with ref. to כי דור, Deut. XXXII, 20); Y. R. Hash. III, end, 59[a].

כִּידִי, Pesik. Shub., p. 162[a] כ׳ ומנקידה, v. כִּירוֹמָנִיקָא.

כִּידִין, כִּידִים, v. כִּירִים.

כִּיהוּן m. (denom. of כֹּהֵן) *priestly outfit*. Yoma 43[a] חכהן בכיהונו 'the priest' (as such) in his priestly garments (v. Rabb. D. S. a. l. note 7); Yalk. Num. 760.

כִּיוּד, v. כִּיוּר.

כִּיוּן, v. כִּוּוּן, a. כִּיּוֹן.

כִּיוּן, כִּיוֹנָא, כִּיוֹנָתָא, כִּיוֹנְיָתָא, v. כִּיוּנ׳, כִּיּוֹן.

כִּיוּן m. (b. h.) *Kiyyun*, name of an idol. Targ. Am. V, 26 (some ed. כִּיוּוּן).

כִּיוֹן m. (כּוֹן) [*firmness, directness, fitness*;] 1) (adv.) *directly, exactly*. Pes. 37[a] ויקבענה כ׳ . . . אפשר he may form the dough in a mould and attach it to the cake directly (well fitting, without loss of time). Tam. III, 6 אחד . . . ואחד פותח כ׳ (with one key) a priest puts his hand through an opening in the door (v. אַמָּה), and another priest opens (with the other key) directly; (Talm. ed. 30[b] ואחר שהוא פותח כ׳ and another key which opens directly). —2) (conj. followed by ש־) *as soon as, since*. Macc. 3[a], a. fr. כ׳ שהגיד וכ׳ as soon as a witness has finished his evidence, he is not permitted to testify again (retract or modify). Keth. 11[a] כ׳ שהגדילה וכ׳ as soon as she was of age for one while without protesting &c. Erub. 93[b] כ׳ שהותרה הותרה being once permitted (for one part of the Sabbath), it remains permitted; a. v. fr.

כְּיוֹן, כְּיוֹנָא ch. same, 1) *firmly established, true, straightforward*. Targ. Deut. XIII, 15 (h. text נָכוֹן). Targ. Hab. I, 4 לא כ׳ (h. text מעוקל).—*Pl.* כְּיוֹנֵי *honest men*. Targ. O. Gen. XLII, 11; 19; a. e.—2) (conj. followed by ד־) *as soon as, when, since* (also כְּיוֹן). Targ. Y. Gen. XXI, 15. Targ. Y. II Gen. XXVIII, 10; a. fr.—Ber. 8[a] כ׳ דאמרי ליה when they told him. Ib. כ׳ דשמענא להא וכ׳ when we heard that which &c.; a. v. fr.

כְּיוֹנָא I c. (preced.) *straight, proper*. Targ. II Sam. XXII, 31 (ed. Lag. כְּוָונָא).—*Pl.* f. כְּיוֹנָן. Targ. Ps. XVIII, 31 (ed. Lag. כְּוָו׳); a. e.

כְּיוֹנָא II, כְּיוֹנָתָא f. (preced.) *propriety, proper thing* (h. יְשָׁרָה, נְכֹנָה). Targ. Job XLII, 7 (ed. Wil. כְּוַ׳); ib. 8 (ed. Lag. כְּיוָו׳). Targ. Mic. III, 9 (ed. Lag. כְּיוָונְיתָא). Targ. Am. V, 10 (ed. Lag. כְּוָונְיתָא; h. text תמים).—*Pl.* כְּיוֹנָן. Targ. Is. XXXIII, 15; XLV, 19 (h. text מישרים).—[Targ. Ps. XXXII, 9 כיונא, some ed., read: בְּיוּנָא.]

כִּיונותא, Targ. Ps. CIII, 2, in an interpolation, read: בְּיוּנָתָא.

כְּיוֹנָתָא, כְּיוֹנְיתָא, v. כְּיוֹנָא II.

כְּיוּף (כְּיוּד) m. (כְּיַר, כְּיד) *paneling work, panel* (abacus). B. Bath. 53[b] וסד בהן סיוד אחד או כ׳ אחד and added one piece of stucco or one panel. Midd. IV, 6 אמה כ׳ one cubit for the paneling work (tablature of the ceiling in the Temple). Zeb. 62[a], v. כַּרְכּוֹב.

כִּיוֹר m. (b. h.; cmp. כּוֹר II) *basin*, esp. the *laver* for the priests in the Temple court. Midd. III, 6. Tosef. Yoma II, 2; a. e.

כִּיוּרָא (כְּיוֹרָא) ch. same. Targ. Ex. XXX, 18; a. fr. —*Pl.* כִּיוֹרַיָּא, כִּיוֹרִין. Targ. II Chr. IV, 6. Targ. I Kings VII, 40; a. e.

כְּיוֹרָא (כִּיוֹרָא) ch.=h. כִּיּוֹר *panel-work*. Targ. II Chr. VI, 13 (h. text כִּיּוֹר).—*Pl.* constr. כִּיוֹרֵי; כ׳ ארזא *cedar panels* in ceilings. Targ. II Sam. VII, 2; 7; Targ. I Chr. XVII, 1 (ed. Rahm. כיורי).—Targ. Jer. XXII, 14. Targ. Ḥag. I, 4 (ed. Wil. נְסָרֵי).

*כִּינָבָא m. (supposed to be) *a measure of length*, v. נְבָא.

כִּינְצַד, כִּינְצָד, v. כְּי, a. כְּצַד.

כִּיחַ m. (כָּחַח) *coughing, phlegm* of the lungs. Erub. 99[a] בכיחו it refers to the phlegm in his mouth. Ib. כיחו שנתלש phlegm which is loose in the mouth. [Ib. כ׳ בפני כיח ורק, v. כָּחַח.]—B. Kam. 3[b] כיחו ונישו the phlegm brought out by coughing or hawking. Nidd. 55[b]. Ib. 56[a] כיחו ונישו ורוקו phlegm, mucus and spittle (prob. to be read כרוקו). Kidd. 81[b] (in Chald. dict.) כיחו, v. אִכְמַר.

כִּיי, v. חִיי.

כִּיוּד, v. כִּיר.

כִּיוּרָא, v. כִּיּוֹרָא.

כִּיוּל, כָּיוּל, v. כּוּל.

כַּיָּל m. (כּוּל) *measurer*, a rural officer. Y. B. Mets. IX, beg. 12[a].—*Pl.* כַּיָּלִין. Tosef. ib. IX, 14 חבירי (corr. acc.).

כַּיולָא, כַּיולָא m. (preced.) *measure*. B. Mets. 40[a] (Ms. H. בכילתא, v. Rabb. D. S. a l. note 6). Bets. 38[b] כיר׳ חסירה

Ms. M. (ed. כי׳) he lessened the measure (quantity) of his wheat by taking out the pebbles. Ib. 29ª מנא דכ׳ a vessel used for measuring.

כַּיְיפָא m. (כוּף) *pressure, necessity.* Targ. Prov. XVI, 26 ed. Lag. (oth. כִּיפָא).

כְּיֵיר, v. כִּיר.

כֵּיר, Y. B. Mets. IX, beg., 12ª, v. בֵּיר.

***כֵּיכְלֵי** m. pl. (=כלכלי, Assyr. Kulukuku, Kaku-ullu, v. Del. Assyr. Thiernamen, p. 103) *partridges.* Yoma 75ᵇ ד׳ מיני שלוו . . וכ׳ Ar. (ed. קרבלי; Ms. M. 1 קיפלי, 2 קיכלי, v. Rabb. D. S. a. l. note) there are four kinds of *s'lav* &c. (v. Winer Realwörterbuch s. v. Wachtel); Yalk. Ex. 260 קיבלי. [Mus.: κίχλη, *thrush.*]

כַּיְלָא, v. כִּיְילָא.

כְּיָלָאוֹת, v. כִּילָה.

כְּיָלְבִּית, כְּלִ׳, v. כִּילְבִּית.

כֵּילְדִין, Y. Pes. III, beg. 29ᵈ והוא עבד כ׳ (?)—prob. a corrupt. to be restored after Bab. ib. 42ᵇ שואבת חזוחמא.

כֵּילָה f. (כּוּל or כָּלַל) [*enclosure,*] *curtain, curtained bed, canopy.* Gen. R. s. 36, beg. כדיין שמותחין כ׳ על פניו like a judge before whom they spread the curtain (that he may be undisturbed; Lev. R. s. 5 את הוילון). Y. Sabb. XX, beg. 17ᶜ (in Chald. dict.) הדן כ׳ דעל וכ׳ that curtain before the ark. Succ. 10ᵇ מותר לישן בכ׳ וכ׳ it is permitted to sleep in the Succah in a tester-bed though it has a top cover. Ib. 11ª כֵּילַת חתנים a bridal bed (without cover overhead). Num. R. s. 12 (ref. to Cant. III, 9, v. אַפִּרְיוֹן) 'the king... made for himself a bridal litter', that is the world שהוא עשוי כמין כ׳ which is formed like a canopy (v. Ps. CIV, 2, sq.). Ib. s. 13; a. fr.—*Pl.* כֵּילָוֹת, כֵּילָאוֹת (fr. כֵּילַי or כֵּילָא). Gen. R. s. 28 (Yalk. ib. 47 ויילאות, some ed. פלאות, read: כֵּילַי).

כֵּילָה, Yalk. Esth. 1056, v. קִילָא.

כֵּילוֹ=כְּאֵילוּ, v. אִילוּ.

כַּיְלוֹ, Targ. Ps. LIX, 14 Ms., v. כָּלוּ.

כֵּילָוֹת, v. כִּילָתָא II.

כִּילוֹזָא, v. כְּלוֹזָא.

כִּילּוּי m. (כָּלָה) 1) *finishing.* Sifra K'dosh. ch. I; Y. Peah IV, 18ᵇ בשעת חכ׳ at the time when the end of the field is cut (with ref. to תכלה, Lev. XIX, 9); a. e.—2) *extinction, destruction.* Lev. R. s. 7, beg. (ref. to שמד, Deut. IX, 20) כ׳ בנים וכ׳ the extinction of his family; ib. s. 10. Mekh. Bo s. 8 מצות כִּילּוּיוֹ בכל דבר it (the leavened bread) may be destroyed in any manner, opp. מצות כ׳ בשריפה it must be destroyed by fire.

כִּילּוּיָא ch. same, *destruction.*—*כִּילּוּי סִילְוֵי (or סִילְוֵי *destruction of thistles,* name of an insect, prob. *caterpillar* (or *bruchus* (?), v. Sm. Ant. s. v.). Gen. R. s. 51, beg. (expl. שבלול, Ps. LVIII, 9) [read:] כהדין כ׳ סילויי כשלשול וכ׳ [לימצא is a gloss borrowed from a comment. to Ps. l. c. and absent in Yalk. Ps. 776] like the caterpillar, like the abdominal secretion &c. Y. Shek. VI, 50ª top כקדני סילויי וכילויי (Bab. ed. to VI, 2 Ms. M. סילוי וכילוי, early ed. only ס׳) the water coming forth from the Temple (Zech. XIV, 8) will be . . . as minute as the horns (feelers) of the caterpillar (thinner than those of חגבים).

כִּילּוּלָא m. (כלל) *crowning, finishing*; כִּילּוּל בָּתִּי *house-finishing,* the reception given on the finishing of a house. Tanḥ. B'resh. 2 (Sh'ilt. 1 הילול בתי).

כֵּילוֹן (בֵּילוֹן) כִּילוֹן m. (v. אוּבְלָא II) *one whose head has the shape of a basket* (calathus), *wedge-shaped.* Bekh. VII, 1, expl. ib. 43ᵇ. [Mus. refers to Lat. cilo.]

כֵּילוֹס, Y. Sabb. VII, 10ᵇ bot., v. בֵּילוֹס.

כִּילוֹף, v. כּוֹלֵף.

כִּילוֹסוֹפוֹס, כִּילוֹפוֹס*, Pesik. R. s. 23 כשהן כ׳, read: כשהוא פִּילוֹטַמְיָא (φιλότιμος) when he is *liberal* (v. פִּילוֹטַמְיָא).

כִּילִי (χιλι-) *one thousand-.* Pesik. Baḥod., p. 107ᵇ; Pesik. R. s. 21; Yalk. Ps. 796 [read:] כילי כיליאדין מיריי מיריאדין (χιλι-χιλιάδες, μυρι-μυρίαδες) a thousand times thousand, a myriad of myriads.

כִּילְיָא, כִּילְיָה, v. כִּלְיָה.

כִּילְיָאדִין m. pl. (χιλιάδες) *thousands,* v. כִּילִי.

כִּילְיוֹן m. =כִּילָה, *enclosure, partition, curtain.* Y. Ber. III, 6ᵈ.

כִּילְיוֹנִין, Lam. R. to I, 4 quot. in Ar., prob. a corrupt. of בִּירְיוֹנִין (v. בִּירְיוֹן); ed. בולוטין, v. בּוּלְבָּטֵס.

כִּילְיוֹי, Gen. R. s. 51, beg. כ׳ סילויי; Y. Shek. VI, 50ª top סילויי וכ׳, v. כִּילּוּיָא.

כִּילְיוּנָא, Yalk. Lam. 1042, v. בִּלְיוּנָא.

כִּילְכּוֹל, v. כְּלִ׳.

כִּילְכִּיד, v. כַּלְכֵּד.

כִּילְכִּית (כִּילְבִּית) כְּלִ׳, f. (=כילכלית, v. כלכל; or denom. of כֶּלֶב, cmp. כּוֹלָב) name of a *small fish,* supposed to be *stickleback.* Tosef. Ab. Zar. IV (V), 11 כל שכילכ׳ אחת או שתי כוֹלְכִּיוֹת ed. Zuck. (Var. כלכלת . . כלכלית, וכ׳ כלברות . . כלבה) when one or two *k.* swim in it (the brine); Ab. Zar. 39ᵇ bot. כילברית . . כילבריות ed. (Ms. M. מלכי, read כי׳ as ib. 40ª; Alf. ed. Cost. כלכלית, v. Rabb. D. S. a. l. note). Sabb. 77ᵇ ארמת כילב׳ וכ׳ ed. (Ms. M. כּוֹלְכִּית, Ms. O. כילכ׳) the fear which the Leviathan has of the *k.*—Hull. 97ª.

כִּילַן m. ch.=h. כִּילָה, *curtain, cover.* Targ. Y. I Gen.

XXV, 25 (Y. II כְּבַלָּן read: כְּבָלָן, q. v.).—Y. Meg. III, 73d bot. [read:] תחתוי דהחן כ׳ under the curtain or wrapper (for the chest containing the Book of the Law).

כּוֹלְרִין, v. בּוֹלְרִין.

כִּילְתָא I f. same, *enclosure; bridal canopy, curtained bed.* Targ. Job XV, 32 כִּילְתֵּיהּ Ms. (ed. בֵּלְתֵּיהּ, h. text כַּפָּהּ). Targ. Y. Ex. II, 1. Targ. Y. Gen. XLVI, 21 כִּילַת הילולא (to h. text חֻפִּים, v. חוּפָּה).—Snh. 29b בכילתיה behind the curtain of his bed-room. Succ. 26a למיגנא בכ׳ to sleep in the Succah under a canopy.

כִּילְתָא* II f. (v. כִּיילָא) *measure, vessel.*—B. Mets. 40a Ms. H., v. כִּיילָא.—*Pl.* constr. כִּילָוות. Targ. Job XXXVIII, 37 (Ms. כִּילָוות?; h. text נִבְלֵי).

כִּימָא, v. next wds.

כִּימָה f. (b. h.; כום or כמם, cmp. Assyr. *Kimmut*, Rawl. Five Gr. Mon. ch. VII; *Kimtu* family, Schr. KAT² p. 557) *Kimah (gathering)*, a constellation, prob. *Draco* (not Pleiades). Ber. 58b (etymol. play) כְּמָאה ככבי as bright as a hundred stars. Ib. 59a; Yalk. Gen. 56 כ׳ מכ׳ וכ׳ . . . נטל the Lord took two stars away from *K.* and brought the flood &c.; R. Hash. 11b, sq. B. Mets. 106b. Y. Taan. I, 64a bot. Num. R. s. 10 כ׳ כ׳ . . . חדעת knowledge is compared to the *K*. . . . מה כ׳ מבשלת וכ׳ as the Kimah causes the ripening of the fruits and gives them taste, so does knowledge &c. Gen. R. s. 10 כ׳ מעדנת וכ׳, v. עָדַן; a. e.

כִּימָא, כִּימְתָא ch. same. Targ. Am. V, 8 (ed. Lag. כימה). Targ. Job IX, 9 כימא (Ms. כימתא). Ib. XXXVIII, 31. Targ. II Esth. III, 3 כימה.

כִּין, v. כֵּן.

כִּינָא (כִּינְתָא) ch.=h. כִּינָּה, *louse, vermin.* Sabb. 82a (Ms. M. a. some ed. כינה). Erub. 65a כינה.

כִּינַאי=חֻכִּינַאי. Tosef. Shebu. III, 6 ed. Zuck.

כִּינְתָא, כִּנְתָא f. (כנן, cmp. קנן) 1) *nest, cavity, chamber.*—*Pl.* כִּינְתִין, כִּינָּן, כִּנָּן. Lev. R. s. 14 Ar. (ed. קינין); Yalk. Job 905; cmp. כּוֹנָנִית.—2) (b. h. pl. כִּנִּים, collect. כִּנָּם) *vermin, louse* (also collect.). Par. IX, 2 הכ׳ שבחבואה the vermin in grain. Ḥag. 5a; a. e.—*Pl.* as above. B. Kam. 82a חורג כ׳ שבבני מעיים (Var. in Ms. תכרנה) (garlic) kills the parasites in entrails. Pes. 112b. Kidd. 49b; Esth. R. to I, 3; a. fr.—Sabb. 107b ברצי כ׳ *nits*, or a species of vermin called *lice-nits*; Ab. Zar. 3b.

כִּינּוּי, כִּנּוּי m. (כָּנָה) *by-name, surname; attribute, substituted word.* Snh. VII, 5 בכ׳ . . . דנין the witnesses are examined by using a substitute for the Divine Name (v. יוֹסִי). Sot. VII, 6 ובמדינה בכינויו . . . . במקדש in the Temple the Divine Name is pronounced as it is written, in the country (outside the Temple) by its substitute (Ădonai). Ib. 38a בכ׳, opp. שם המפורש; a. e.—*Pl.* כִּינּוּיִים, כִּינּוּירִין, כִּנּ׳. Ned. I, 1 כינויי נדרים words used as substitutes for vows (נדר); ib. 2 כ׳ substitutes for *ḥerem* (v. חֵרֶם); a. fr.—כִּינּוּיֵי כִּינּוּירִין secondary substitutes, e. g. the use of *g'rog'roth* for *tirosh* and this for *eshkol*, v. גְּרוֹגֶרֶת. Tosef. Naz. II, 1; Y. ib. II, beg. 51d.

כִּינְתָא, כִּנְתָא ch. same. Targ. Y. Lev. XXIV, 15 constr. כִּינְתֵי.

כִּינּוּס, כִּנּוּס m. (כָּנַס) 1) *gathering, piling up.* Kel. XV, 5 תעשוי לכ׳ a vessel used for piling up (shovel &c.), opp. לקבלה as a receptacle. Nidd. 49b כ׳ ע״י הדחק receiving (absorbing) liquids under pressure (through pores, perforations &c.) B. Bath. 68a בית כ׳ העצים (Ms. O. כּוֹנֵס; Tosef. ib. III, 3 כְּנִיסָה) store-room for wood. Snh. VIII, 5 כ׳ לרשעים gathering (living together) of the wicked is bad &c., opp. פִּרְזוּר. Y. Kidd. I, 59d top מקום כ׳ שיער a spot of the body where hair grows in quantities. Gen. R. s. 32 (ref. to Gen. VII, 5) זה שיכין לכ׳ וכ׳ this is the execution of the command to gather in the animals. Midr. Till. to Ps. VIII (ref. to ויצר, Gen. II, 19) לשון כ׳ it means the gathering (the animals before Adam); Gen. R. s. 17 וכאן לכבוש (corr. acc.); a. fr.—2) (cmp. כְּנֻסֶת) *retirement for prayer.* Ib. s. 84, beg. (ref. to קבוציך, Is. LVII, 13) כִּינּוסוֹ וכ׳ בניו וכ׳ his (Jacob's) and his sons' prayers saved him &c.; Yalk. Gen. 140; Yalk. Is. 349.

כִּינּוּפְיָא, v. כִּנּוּפְיָא.

כִּינּוֹרָא, כִּינּוֹר v. sub כִּנּוֹר.

כִּינִי, v. כֵּן.

כִּינִּין, כִּינִּים, v. כִּינָּה.

כִּינֵּרֶת, כִּינָּרָא, כִּינַּר, v. sub כנ׳.

כִּינָּרִיס, Tosef. Kil. III, 12 ed. Zuck., v. קִינָּרָס.

כִּינָתָא, כִּינָּשָׁא v. sub כנ׳.

כִּיס (b. h.; cmp. כּוֹס I) *receptacle, pouch, bag; purse, fund.* Bekh. 39b; Tosef. ib. IV, 6, v. זוּבָּן. B. Kam. X, 1 כ׳ של גבאין the collection fund of (royal) collectors. Erub. 65b בכיסו, v. כּוֹס I. Keth. X, 4 שהטילו לכ׳ who formed a partnership for business. Y. Hor. III, 48c (ref. to Prov. XVI, 11) כולהם . . . . מכ׳ אחד all of them receive their wages out of the same fund (of divine rewards).—חסרון כ׳, v. חֶסְרוֹן.—Sabb. 53a חזב בכ׳ שלו the gonorrhoist with his bag (for his genitals); העזים בכ׳ וכ׳ the goats with the bag over their teats; Tosef. ib. IV (V), 5 בכיסין. Lev. R. s. 12 (ref. to כיס, K'ri כוס, Prov. XXIII, 31) הוא נותן עינו בכוס ותנוני..בכ׳ he (the drunkard) sets his eye on the cup, the shopkeeper—on the money bag. Ib. בכיס כתיב לשון נקי הוא it is written (Prov. l. c.) 'on the bag' which is a euphemism (for illicit intercourse) as in (Prov. I, 14) &c. Tanḥ. Sh'mini 11; a. fr.—*Pl.* כִּיסִין, כִּיסִּין. Y. Ab. Zar. III, 42d bot.—Tosef. l. c.; a. e.

כִּיסָא, כִּיס ch. same. Targ. XLVI, 6. Targ. Prov. I, 14; a. e.—Ber. 58b לא שקל ידא מן כ׳ never took his hand out of his pocket (always prepared for charity). Pes. 113a שרי כִּיסִיךְ וכ׳ untie thy purse, open thy sack, i. e. sell only for cash (Var. lect., v. Rabb. D. S. a. l. note). [Sabb. 67a לכ׳ לימא חכי Ar. for a bag (*ulcer*), v. כִּירְבָא.]—*Pl.* כִּיסָּא, כִּיסֵי. Y. Kidd. I, 60d, v. גֵּרַר. Ab. Zar. 70a כמה כ׳ וכ׳ how many money-bags ought to be found on the street! Sabb.

כִּיסָּא or כִּיסְתָּא m. (כְּסַס) 1) *thorn* (cmp. קִיסָּא).—*Pl.* כִּיסִּין, כֵּיסֵי, כִּיסֵּי. Y. Sabb. VI, 8[c] bot. כ׳ מקטוע כִּיסִּין to cut thorns. Sabb. 77[b] (Ms. M. בוצי, ביני, Ar. בכי) אכל כ׳ דמי . . . (the camel) eats thorns. B. Mets. 42[b], sq. כ׳ (Ms. H. ב׳, v. Rabb. D. S. a. l. note 6) when what he gave him in trust was thorns (on which the cuscuta was hanging), and he pays him the value of thorns.—2) *fodder*, v. כִּיסְתָּא II.

כִּיסָּאנִין, כִּיסָּאנֵי, v. כִּיסְנִין, כִּיסְנֵי.

כְּסֵ׳, כִּיסּוּחָא m. (כְּסָח) *cutting down, clearing*. M. Kat. 3[a]. Gen. R. s. 12; Cant. R. to I, 1; Koh. R. to II, 12 דרך כ׳ הכ׳ in the path made by clearing the thicket; a. e.

כְּסֵ׳, כִּיסּוּי m. (כְּסָה II) 1) *act of covering*. Ḥull. VI, 1 כ׳ הדם the law concerning the covering with ashes of the blood of killed animals (Lev. XVII, 13). Ib. 4 כ׳ אחד לכולן for all of them one covering up is sufficient.—Koh. R. to IV, 6 (ref. to וכסתה, Lev. XVI, 13) הכ׳ הזה וכ׳ what this expression 'to cover' meant &c.—2) *cover, lid, roofing*. Num. R. s. 4 כ׳ interch. with כסוי (b. h. כְּסוּי constr.). Gen. R. s. 1 וכיסויו׳, v. אִלְפֵּס. Pes. 94[a] ככ׳ קדירה like the lid of a pot. Kel. XII, 3, v. עֲנִי. Tosef. ib. B. Mets. IV, 11 כ׳ קבריא, v. קַבְרָא; a. fr.—[Pesik. R. s. 39 בחדש שחוא כי׳, read: כסוי, v. כְּסָה I.]—*Pl.* כִּיסּוּיִין, כְּסֵ׳. Tosef. l. c.; a. e.—[Y. Ter. VIII, 45[d] הכיסויין, read: חכְּסוּיִין, v. כְּסָה II.]

כְּסֵ׳, כִּיסּוּיָא ch. same, 1) *covering, roofing*. Taan. 22[b] ככ׳ דתנורא (Ms. M. כי כיסתא, corr. acc.) as high up as the arch of the oven.—2) *cover, cloak*. Keth. 68[a] לבושא וכ׳ garment and wrap.—*Pl.* כִּיסּוּיִין. Targ. II Esth. VI, 10 [read:] מן כִּיסּוּיֵי.—*3) *secret*.—*Pl.* fem. כִּיסּוּיָן, כְּסֵ׳. Targ. Job XI, 6.

כְּסֵ׳, כִּיסּוּפָא m. (כְּסַהּ) *putting to shame; disgrace, shame*. Targ. Y. Gen. III, 10 (nakedness). Targ. Ps. LXIX, 8 (*fem.*); a. fr.—Hor. 13[b] אתיא מילתא לידי כ׳ this may lead to putting (R. S.) to shame. Taan. 9[b] רחמנא . . . מכ׳ the Lord save us from being put to shame through Shimi (by his questions). Snh. 11[a] מחמת כ׳ in order to save the man from shame. Taan. 25[a] top משום כ׳ to avoid exposure, v. אִקְטַרְתָּא. B. Kam. 86[b] כ׳ feeling of shame, contrad. to זילותא disgrace though not felt. Num. R. s. 14 בלשון ירושלמי . . . . כס׳ in the Jerusalem dialect (of the Chaldaic) they say for *ḥerpah*, *kissufa*. [כיסופין Targ. Prov. II, 22 some ed., read: נסופון, v. סוּף II ch.]

כִּיסּוּתָא, v. כְּסֵת.

כִּיסְתָּא f. (dimin. of כִּיס) *a little bag*. Meg. 26[b] bot. מיעבדיה . . . כ׳ לסיפרא Ms. M. (Ms. M. 2 כְּסָוָאתָא *pl.* of כְּסָוָא; Ms. O. כִּיסָתָא; ed. פריסא, v. Rabb. D. S. a. l. note) to alter it into a bag for a book of the Law.

כִּיסְכּוּס m. (כְּסְכֵּס) *rubbing* (clothes, in washing). Zeb. 94[b] כ׳ כיבוס . . . washing without rubbing.

כִּיסְלָא, v. כְּסִילָא.

כִּיסְנָא, v. כְּסָן.—[Sabb. 138[b] בכיסנא, v. כְּסֵךְ.]

כִּיסְנֵי, v. כִּיסְנִין.

כִּיסְנִין (כְּסָאנִין, כִּיסָּאנִין, כְּסָנִין) m. pl. (כסס, adopt. fr. Chald.; cmp. כְּלִילָה) *nibblings, dessert*. Tosef. Ber. IV, 4 כסאנ׳ ed. Zuck. (Var. כיסאנ׳, כיסנ׳). Ber. 41[b] פת הבאה בכ׳ bread offered as dessert. Y. Snh. X, 28[d] top מיני כ׳ . . . . נשים women selling all kinds of sweetmeats (Sifré Num. 131 בשמים). Y. Pes. X, beg. 37[b] מיני כִּיסְנִית nibblings.

כְּסָא׳, כִּיסָּא׳) כְּסָ׳, כִּיסֵּי, כִּיסְנִין (ch. same. Targ. Y. Num. XXIV, 25 (v. Y. Snh. quot. in preced.). Targ. I Kings XIV, 3 (h. text נקודים). Targ. Josh. IX, 5; 12 *crumbling* (h. text נקדים).—Erub. 29[b] כיסא׳, כסא׳ ed. (Ar. ed. Koh. כוסאני, oth. ed. כי׳). Keth. 17[b] ארמלתא ליה כ׳ לה at the wedding of a widow no nibblings (roasted ears) are distributed.

כִּיסְנִית, v. כִּיסְנִין.

כִּיסְתָּא I f. = כִּיסָּא, *bag*. Ber. 24[a] bot. בכ׳ (Ms. F. בכִיסְתֵּית) in the bag (of the T'fillin). Sabb. 105[b] top דעבדה כי׳ Ms. M. (ed. כי כסתא, Rashi כי כי׳, v. Rabb. D. S. a. l.) when he shapes the garment so as to form (a kind of) a pocket. Pes. 72[a] ודמי ליה כמאן דמנחא בכִיסְתֵּיהּ and it was to him as if lying in his pocket (ever ready to recite it); Keth. 50[a]; Meg. 7[b] בכִיסֵּיהּ. [Keth. 98[a], v. כְּסִיתָא.]

כִּיסְתָּא II, כִּיסֵּ׳ f. (כְּסַס) *fodder*. Targ. O. Gen. XXIV, 25; 32 (v. Berl. Targ. O. II, p. 9; Targ. Y. אספסתא, Ar. כַּסָּא). Targ. Jud. XIX, 19; 21 (some ed. כְּסָתָא); a. e.—B. Mets. 85[a] כדהוה רמי כ׳ וכ׳ when casting fodder for the animal.

כִּיעוּר m. (כְּעַר) *hideousness*. Ḥull. 44[b] (prov.) הרחק מן הכ׳ וכ׳ keep aloof from everything hideous and from whatever seems hideous; Ab. d'R. N. ch. II; Tosef. Yeb. IV, 7; a. e.

כִּיף *to bend*, v. כּוּף.

כִּיף, pl. כִּיפִּין, v. כִּיפָּה.

כֵּיף, כִּיף f. (b. h.; כָּפַף) 1) [*ball,*] *rock*.—*Pl.* כִּיפִּים, constr. כִּיפֵּי, כֵּיפֵי. Y. Shek. VI, 50[a]; Gen. R. s. 23, v. בְּרַבַּרְיָא.—2) (v. כִּיפָּה) *arch, tuft, umbel*. Tosef. Kel. B. Bath. V, 5 כ׳ של נייר a tuft of papyrus; כ׳ של סיב of hemp.—*Pl.* כִּיפִּין, כֵּיפֵי. Ib., sq.; v. כִּיפָּה.

כִּיפָּא, כֵּיף I ch. same, *rock, stone, ball*. Targ. Is. XXXII, 2. Targ. Prov. XVII, 8; a. fr.—Y. Shek. V, 48[d] הרי דין כ׳ מקורר וכ׳ which rock (when bored) will give forth water, and which &c., v. שְׁרַבְרִיבֵי.—*Pl.* כִּיפַּיָּא, כִּיפֵּי, כֵּיפֵי. Targ. Y. I Deut. XXXII, 13. Targ. I Kings XIX, 11. Targ. Ps. CIV, 18; a. fr.—כיפי טבתא *pearls, jewels*. Targ. Prov. III, 15; a. e.—M. Kat. 25[b] כ׳ דנורא (Ms. M. טיפי) fire-balls; כ׳ דברדא hail-stones. Y. Ab. Zar. IV, 43[d] דאת אילין כ׳ . . . thou must remove these stones. Keth. 112[a]

כִּיפָּה 147[a] כִּיסֵי בבליתא pouches (a sort of *cape* or *hood*) worn by the Babylonian women; (Ar.: כישי, Ms. M. כושי, v. מַרְזֵב a. כִּיסָּא).—V. כִּיסְתָּא.

bot. מנשק כ׳ דעכו kissed the rocks (Rashi: *corals*) of the shore of Ptolemais (as sacred ground); Y. Shebi. IV, end, 35c לכִיפָתָא. Ib. מתקל כִּיפֵּי weighed the stones (to demonstrate his appreciation of the sacred ground); a. fr. — Esp. כִּיפֵּי (v. supra) *precious stones, jewelry* (prob. *amber*, v. כִּיפָּה). Erub. 96b; Keth. 81b כ׳ תלא לה has he jewelry suspended on it (his opinion)?, i. e. must his opinion absolutely be accepted?—B. Bath. 52a. B. Mets. 35a אפקיד כ׳ וכ׳ gave jewelry in trust &c. Ib. הב לי כִּיפַּי (Ms. M. כִּיפַּאי) give me my jewelry back; a. e.—3) also כַּפָּא (cmp. גִּיתָּא, כַּתָּא &c.) *shore, border.* Targ. Jud. VII, 12. Targ. Is. XIX, 7 ככִּיפַּיהּ (ed. Lag. בכפיה; ed. Wil. בכיפי, corr. acc.) like its shore.—Pes. 4a, v. אֲסִיסְנָא. Ned. 40a bot. נהרא מכַּפַּיהּ וכ׳ the Euphrates grows from (the waters coming down) its shores (not from rain); Sabb. 65b; Bekh. 55b. Koh. R. to XI, 1 הוה מיטמר בכיף ימא (some ed. בכתף) was hiding himself at the sea-shore; a. e.—*Pl.* as ab. Targ. Is. VIII, 7 כִּיפּוֹהִי; Targ. Josh. III, 15 (some ed. כִּפּוֹהִי).—Sabb. 65b מִכִּיפֵּי some ed. (v. supra).—M. Kat. l. c. נשוק כ׳ אהדדי .... the shores of .... touched each other (the waters rising to the level of the shores; Rashi: *the arches* of the ruined bridges, v. infra).—4) *arch, vault,* v. כִּיפְתָא.—5) *cap,* v. כִּיפָּה.—6) *bundle, sheaf,* v. כַּפָּא. [כיפא, Tosef. Mikv. IV, 5, v. כִּיפָּה, end.]

כִּיפָא II m. *pressure, necessity,* v. כַּיְיפָא.

כִּיפָּה, כֻּפָּה f. (v. כִּיף) 1) *ball, stone.* Ohol. VIII, 5 כִּיפַּת חברד hail-stone.—2) *resin* (or something similar) *found in balls.* Tosef. Dem. I, 29 כֻּפַּת המרחץ ed. Zuck. (Var. בפת, emend. by El. Wil. קופת) resin used (with oil) in the bath-room.—כִּיפַּת הירדן *Jordan-resin, amber* (an adapt. of Eridanus, v. Sm. Ant. s. v. Electrum, Lübker's Reallex. s. v. Electron). Kerith. 6a (one of the ingredients of frankincense).—3) *ball, lump.* Y. Sabb. V, 7b bot. (in Chald. dict.), v. גִּבְרִינְתָא.

כִּיפָּה f. = כְּפִיפָה, *bending.* Y. Succ. III, 54a top (in mixed dict.) כ׳ קומוי (not קומי) bending is due before Him; Y. Meg. I, 72a top בפה קומך (corr. acc.).

כִּפָּה, כִּיפָּה f. (b. h.; כָּפַף) 1) *arch, doorway, bow.* Yeb. 80b עושה כ׳ forms a bow (when urinating). Yoma 11b; Erub. 11b כ׳ ר״מ וכ׳ as to an arched doorway R. M. says, it requires a M'zuzah. Tosef. ib. VII (V), 2 עד מקום תכו׳ (ed. Zuck. תקופא) to the site of the (now ruined) arch (of Tiberias); Y. ib. V, 22d bot. עד תכ׳. Y. Naz. VII, 56a top הגיעו לכ׳ when they arrived at the arch (or arcade). Ab. Zar. I, 7 (16a) כ׳ שמעמידין וכ׳ the arched chamber in the bath where they put up idolatrous statues. Pesik. R. s. 41 אותה כ׳ של חשבונות . . . . an arcade named Arch of Accounts (a sort of Exchange) existed outside of Jerusalem, and they used to go out and settle their accounts under this arcade &c. Tanh. B'shall. 17 (ref. to קפאו, Ex. XV, 8) כמין כפה (Mekh. ib., Shir. s. 6 קופה) like a vault; a. e.—Esp. כִּיפַּת הרקיע, or כִּיפָּה *the heavenly arch, sky* (believed to be a solid mass). Gen. R. s. 48, beg. Ib. s. 4 הרקיע . . . ולמעלה . . כ׳ וכ׳ the firmament is like a lake, and above the lake is the arch, and owing to the heat of the lake the arch exudes drops &c. B. Bath. 25b אחורי כ׳ back of (above) the sky. Meg. 11a ג׳ מלכו תחת הכ׳ Ms. M. 2 (ed. בכ׳, Ms. M. 1 בקופה) three persons ruled over the whole world; a. e.—2) *a vaulted chamber, prison.* Snh. IX, 3 כונסין אותן לכ׳ they put them in prison (for life). Ib. 5.—3) *skull-cap, cap.* Y. Gitt. IV, 45d bot.; Bab. ib. 20a; v. אנדכתרי; Treat. ʿAbadim ch. III (ed. Kirchh.) קיפה. Sabb. 57b כ׳ של צמר a woolen cap, v. גָּבוּל II. Y. ib. V, end, 7c כ׳ של צמר a woolen cap on the head of a lamb, v. חָנוּן I; a. e.—Tosef. Mikv. IV, 5, v. infra.—4) (cmp. קוּפָּה) *heap, pile.* Y. Snh. X, 27d bot.; Y. M. Kat. III, 83c top כ׳ של אבנים a heap of stones; Gen. R. s. 100 כִּיפַּת אבנים. Ḥull. 129a כִּיפַּת שאור וכ׳ a heap (lump) of leavened dough which one intended to use as a block to sit on; Pes. 45b כופת some ed. (corr. acc.; Ms. M. 2 כר׳; v. Rabb. D. S. a. l. note 90); v. כּוֹפֶת.—*Pl.* כִּיפִּים, כִּיפִּין (or כִּירִּים fr. כִּירָה) a) *top-branches (arches) of palm-trees.* Tosef. Shebi., VII, 16 בין הכִּירִּים (של) ed. Zuck. (Var. שבכופין, על מה שבכר׳); Pes. 53a על של בין הכ׳ as long as there are fruits in the tops. Tosef. Kel. B. Bath. II, 1 שכיפת שתי כ׳ של תמרה וכ׳ (R. S. to Kel. XXII, 9 כופות) who tied together two palm branches and sat upon them. Sabb. XXIV, 2 מפספסין את הכ׳ you may spread the bunches of branches (for fodder), contrad. to זְרִיזִין a. fr. פְּקִיעִין. Ib. 155a כ׳ תלתא bunches are called *kippin* when tied with three bands.—b) *billow-crests, surf.* Sot. 34a. Ḥag. 19a; Ḥull. 31b אין מטבילין בכ׳ you must not immerse vessels in the surf (caps of waves), contrad. to ראשין; Tosef. Mikv. IV, 5 בכיפא ed. Zuck. (oth. ed. בכיפה).

כִּיפּוּר, v. כַּפּוּר.

כִּיפּוּת (כִּיפּוּחַ) קִפְּתִי, קִיפְּתִי, m. (כּוּפָּה, קִפָּה, v. כּוּפָּה) 1) (sub. שוקים) *one having high and arched shoulders, hump-backed.* Y. Keth. VII, end, 31d בכ׳ . . . . עובדא (not בכיפיה) a case (petition for divorce) came before R. J. against a husband who had become hump-backed (after marriage), and he forced him (to a divorce).—2) (v. גִּבְּחַ, גִּבְּחִי) *an extremely tall and unshapely person.* Bekh. VII, 6 (45b) כ׳ Ar. (ed. קפ׳), v. גִּבְּחַ. Y. Ber. IX, 13b bot. כ׳; Bab. ib. 58b קפת ed. (Ms. M. קי׳; Ms. F. כופה, corr. acc.); Tosef. ib. VII (VI), 3 כ׳ (Var. קפת, כִּיפִּיחַ); Tanh. Pinh. 10; ed. Bub. 1 ק׳ V. הַדְרָנִיקוֹס.

בֵּי כִּיפֵי pr. n. pl. *Be-Khefê* in Babylonia. Ber. 31a (Ms. M. קופאי, v. Rabb. D. S. a. l. note).

כִּיפְלָא, כִּיפָּלָא, כֻּפְלָא m. (כָּפַל) *duplication*; כ׳ *double.* Targ. Y. II Gen. XLIII, 12. Targ, Job XLII, 10; a. fr.—Y. Pes. 30d bot. [read:] וקנסיה בכִיפְלָה and he fined him double the amount. Y. Peah VII, 20b top בכפ׳ הוות מעביד it would have yielded twice the quantity. Gen. R. s. 91 יהבון לי בכ׳ give me double the amount. Lam. R. to I, 5 אוכלוסין בכ׳ twice as many troops; a. e.—V. כְּפִרְלָא.

כִּיפָּלָה, v. preced.

כִּיפְלוֹסִין, Y. Peah VII, 20a top דיעבי׳ ד׳ כ׳, read: דיעביד כִּלוּפְסִין.

כִּיפַּר pr. n. m. *Kippar.* Gitt. 14b; Y. ib. I, end, 43d; Y. Kidd. III, 64a ר׳ יוסי (בר) בן כ׳; Tosef. Shebi. II, 5; a. fr.

כִּירְיָא, v. כּוּפְרָה.

כִּירְפֵּשׁ, v. כּוּפֵּשׁ.

כִּירְפַּת, constr. of כִּירְפָּה; כִּירְפַּת, constr. of כִּירְפָּה.—[Tosef. Ohol. XII, 2, a. e. כירפת ed. Zuck., v. כּוֹפֶת].

כִּירְפָּא, כִּירְפָא, כִּירְפָתָא f. ch.=h. כִּרְפָּה 1) *vault, vaulted chamber; arcade.* Y. Snh. VII, 25[d] top תפשיתון כירפ׳ the vaulted chamber (in the bath) seized them (kept them spell-bound). Y. Naz. VII, 56[a] top כ׳ דקסרין the arcade of the gate of Caesarea (considered unclean); Y. Ber. III, 6[a] כִּירְפָתָה דק׳.—*Pl.* כִּירְפִין. Targ. II Esth. I, 5, v. כְּבָּה.—2) *bow, curve.* Targ. Job XLI, 12 דעביד כירפא which forms a bow (in boiling over; h. text ואגמן); cmp. כִּירְפָּה beg.

כִּירְפָּא, כִּירְפָתָא f. (כְּפַף) 1) *stocks,* an instrument of torture in the shape of a wooden *collar.* Targ. Jer. XX, 2, sq.; ib. XXIX, 26 (h. text מהפכת, which Rashi explains by כירפה).—2) (v. כְּפִירְפָּה) *muzzle* with fodder basket. Snh. 98[b] Ms. M. (ed. דכופיתא, v. כַּפּוּתָא) בטולא דכר׳ דחמרירה in the shadow of the basket of the Messiah's ass.—*Pl.* כִּירְפָתָא, כַּפֵּי׳. Midr. Sam. ch. XXI (expl. ירומו, Ps. CXL, 9, v. זָמַם) רומם כִּפְתוֹי (some ed. כִּפְתוֹי) lift high his muzzle (strengthen his enemies); Lev. R. s. 21; Yalk. Sam. 126 חזק כתפוי (corr. acc.) tighten his muzzle.—[Y. Shebi. IV, end, 35[c] כִּירְפָּא, v. כִּירְפָּא I.]

כִּירְצַד (contr. of כְּאֵי זֶה צַד, v. כְּאֵי) *how? in what manner? in what respect?* B. Kam. II, 1 כ׳ הרגל וכ׳ in what respect is the foot of an animal a constant danger (no forewarning being required to make the owner responsible)? Ib. V, 4 כ׳ משלם וכ׳ how is the value of the embryo assessed? Zeb. V, 3 כ׳ in what manner (is the sprinkling performed)?—B. Mets. III, 12; a. v. fr.—Tosef. B. Kam. IX, 2, a. fr. ed. Zuck. כֵּיצַד.—Num. R. s. 4 הא כְּאֵי צַד וכ׳ (some ed. כיצד) how now &c.?

כִּיר (כִּיד), *Pi.* כִּייֵר (כִּייֵד) (denom. of כִּירָה II or of כַּד II) [*to do the work of the stove-setter* or *of the potter* (כַּיָּיר or כַּיָּיד, v. כִּרְכַּיָּיר),] *to cement; to lay out with tiles, panels* &c. [Ar. reads ר, editions mostly ד.] B. Kam. 51[a] bot. אחד . . . וסייד וכ׳ (Ms. F. וסיירו וכיירו) if one dug a pit ten handbreadths deep, and another came and lined it with plaster and cemented it; Mekh. Mishp., N'zik., s. 11. Ab. Zar. III, 7 (47[b]) סיידו וכִיְּירוּ לאליל Mish. (Bab. ed. וכיידו לע״ז) he plastered the room and put tiles on (v. Sm. Ant. s. v. Abacus) designing it for idolatrous purposes. Ib. סיידה וכִיְּירָהּ וכ׳ (Ms. M. וציירה) if one plastered and stuccoed a stone (slab) for an idolatrous purpose. Gen. R. s. 28 סיידה וכיירה וציירה he plastered and panelled and painted the wedding chamber; Lam. R. to IV, 11 וכיידה. Tosef. Sot. VIII, 7 כִּיְּירוּהָ, כִּיְּידוּהָ) וסיירוהו וכ׳ (Var. כִּיְּירוּהוּ) they panelled the stone and stuccoed it and wrote upon it. B. Bath. 60[b] אין מסיידין ואין מְכַיְּירִין וכ׳ we must not decorate our rooms with plaster, panels and paintings in these days (after the destruction of the Temple); Tosef. ib. II, 17.—Part. pass. מְכוּיָּרָת, f. Ib.

כִּירְבִי, Y. Kil. I, 27[a] bot. כ׳ לבנון, read: כְּרִיסוֹלְבַנּוֹן.

כִּירָה, כִּירְתָּא f. (b. h.; כרר) *a circle,* esp. *banquet.* B. Bath. 75[a] (expl. יכרו Job XL, 30, with ref. to II Kings VI, 23) אין כ׳ אלא סעודה *kerah* means banquet.

כִּירָה I f. (כְּרָה) 1) *digging, making a pit.* Mekh. Mishp., N'zik., s. 11 (prob. to be read: כְּרִיָּה).—2) [*selecting,*] *buying, sale.* R. Hash. 26[a] היו קורין למכירה כ׳ (in the seatowns) I heard them call a sale *kirah* (which accounts for כריתי, Gen. L, 5); Sot. 13[a].

כִּירָה II f. (b. h. כִּירַיִם; cmp. כּוּר II) *a portable stove on feet,* with caves for two pots, v. כּוּפָּה. Sabb. 38[b]. Ib. III, 1. Ib. 138[b], v. יָרֵךְ. Kel. VI, 1 כ׳ . . . חשושה שתי if one improvises a stove by means of two stones; Tosef. ib. B. Kam. V, 3 כירה ed. Zuck. (R. S. to Kel. VI, 4 כיורה). Kel. VI, 2 כִּירַת הטבחים the butchers' stove (improvised with several stones). Y. Bets. II, 61[c] top בשעה שכִּירָתְךָ סתומה at a time when thine own (private) stove is closed (when you are not permitted to cook), opp. כירת רבך thy Master's stove (the altar); Bab. ib. 20[b]; Tosef. Ḥag. II, 10; a. fr.—*Pl.* כִּירִים. Kel. VI, 3 שתי כ׳ two fire-places.—Dual form: כִּירַיִם, כִּירֵיהֶם. Sabb. III, 2. B. Mets. VIII, 7. Sifra Sh'mini Mill. לא . . . אלא מן הכ׳ they brought the fire in from the (private) stove; Lev. R. s. 20; Tanḥ. Aḥaré 6; ed. Bub. 7 מבית (ה)כ׳ from the kitchen. Ab. d'R. N. ch. XII כ׳ זו טמאה (Var. כ׳ זה טמא; v. II Vers., ed. Schechter, ch. XXVIII) this stove is unclean.

כִּירְוָתָא, כִּירְוָן, v. כִּרְיָא.

כִּירוֹמַנִיקָא m. pl. (χειρομάνικα=μανίκια, S.) [*tight sleeves,*] *handcuffs, manacles* (cmp. Lat. manicae). Targ. II Chr. XXXVI, 6 (a gloss to שושלן דנחשא). Ib. XXXIII, 11 כירומנק׳ ed. Lag. (h. text חחים); —Y. Snh. X, 28[c] bot.; Ruth. R. to II, 14 כירומניקאה; Pesik. Shub. p. 162[a] כידי ומנקויה (corr. acc.). Cant. R. to IV, 8 (ref. to זקים, Is. XLV, 14) קרקומניקיא, Bxt. כרקומ׳ (corr. acc.).

כִּירְחָא, v. כִּרְחָנָא.

כִּירִי (χαῖρε, imper. of χαίρω) *hail!* Gen. R. s. 89 (play on כר, Is. XXX, 23) (when thy cattle has pasture) כ׳ כ׳ מרובה בעולם Ar. 'hail! hail!' is largely heard in the world (good-will prevails); [ed. כ׳ עבד קירי אדון; 'Rashi': כ׳ קירי מרובה בעולם (χαῖρε κύριε, hail, O Lord &c.), misinterpreting: כ׳ עבד קירי אדון (v. next w.), which gloss came into the text of the ed. in place of the original passage]. Tanḥ. Mikk. 9 Mus. (ed. אמ״ל קירי כ׳; ed. Bub. 11 בדא; corr. acc.), he said to him, hail mylord!

כִּירִי I m. (χείρις, vocat. of χείριος=ὑποχείριος) *in the control of, captive.* Erub. 53[b] (of a Galilean woman who wished to say קירי, κύριε, O Lord) מרי כ׳.—Ḥull. 139[b] (of doves which uttered a sound like קירי קירי) . . . . אמרה קירי בירי (corr. acc.) said she, blind one, say rather κύριε χείριε lord slave (an allusion to Herod the Great, v. הֹרְדֹסִיאוֹת).—[Gen. R. s. 89 כ׳ עבד קירי אדון, v. preced. w.

כִּירִי* II, כ׳ רָם *Kiri Ram,* an imitation of a musical

sound for beating time for dancers. Num. R. s. 4 (expl. מכרכר, II Sam. VI, 14) שהיה מקיש . . . . ואומר כ' רם he clapped his hands and kalled *kiri ram.*

כִּירִי, Ḥull. 62[b] Ar., v. כּוֹרָא.

כִּירִיוָא כ' דבית סכל, pr. n. pl. *Kiraya near Beth Sekhel.* Targ. Y. I Num. XXXIV, 9 (v. Hildesh. Beitr., p. 46, sq.).

כִּירְיוֹן, v. כִּרְיוֹן.

כִּירַיִם, v. כִּירָה II.

***כִּירִין, כִּירִים** m. pl. *iron tools for crowding olives into the vat* (Maim.; cmp. כְּרֵי). Kel. XII, 8 (some ed. כורים, ed. Dehr. כירים; Ar. כידין, Var. כיר, expl. = עֲכִירִים q. v. —R. Hai Gaon quotes a Var. כידון); [Tosef. ib. B. Bath. VII, 12 עתידין, some ed. עכירים, עמידין].

כִּירְכּוּר, v. כִּרְכּוּר.

כִּירְכֵּר, כִּירְכֵּם, v. sub כִּרְכֵּר.

כִּירְצָא, v. כִּרְצָא.

כִּישׁ (cmp. כִּשְׁכֵּשׁ) *kish*, an imitation of a clapping sound. B. Mets. 85[b] (prov.) אסתירא . . . כ' כ' קריא Ms. H. a. Ar. (ed. קִישׁ) a coin in a bottle cries *kish kish* (clappers, i. e. an ignorant man boasts of what little knowledge he has).

כִּישָׁא m. (כוש or כנש, cmp. כיס) 1) *bunch.* B. Bath. 146[b] מכ' דירקא a bunch of vegetables. Kidd. 45[b]. Ḥull. 105[b] דאסר וכ' out of a bunch which the gardener has tied. Sabb. 140[b] כ' כי כ' (Ms. M. ב', incorr.) a bunch is a bunch, v. אוּרְכָּא. Ib. כִּישְׁתָּא fem. (Ms. M. בישא, corr. acc.; Ar. הוּצָא).—*2) *a pouch* (of a garment).—*Pl.* כִּישֵׁי. Ib. 147[a] Ar. (Ms. M. כּוּשֵׁי), v. כִּיסָא a. מַרְזֵב.—[Ib. 108[b], v. כְּשׁוֹרָא.]

כִּישׁוּף, כִּישּׁוּף m. (כָּשַׁף) *sorcery, witchcraft.* Snh. 56[b] אף על הכ' the prohibition of sorcery is also included in the Noachidic laws (v. נֹחַ). Ib. פרשת כ' (Ms. M. a. Rashi מכשף) the passage referring to sorcery (Deut. XVIII, 10, sq.). Pesik. R. s. 14 לא כ' ולא כשפים וכ' I applied neither sorcery nor witchcraft; a. e.

כִּישׁוּת v. כְּשׁוּת.

כִּישְׁרָא, v. כְּשׁוֹרָא.

כִּישָׁרוֹן, כִּשָּׁרוֹן m. (b. h. כִּשְׁרוֹן, כָּשֵׁר) *virtue, fitness.* Num. R. s. 3 (ref. to בכושרות, Ps. LXVIII, 7) בכ' אין כתיב it is not written here 'in fitness' but *bakkosharoth*, that means through the merits of noble and worthy women.

כִּישְׁתָּא, v. כִּישָׁא.

כִּיתָּא I m. (כְּתַת) *beating* (*of flax*). Sabb. 140[b], v. כִּיתּוּנִיתָא.

כִּיתָּא II *band*, v. כְּתָא.

כִּיתָּה f. same, v. כַּתָּה.

כִּיתוֹנָא, כִּתִּי, m. ch. (v. כִּיתַּן) =h. כְּתוֹנֶת, *linen coat*, in gen. *undergarment, shirt.* Targ. O. Gen. XXXVII, 3; a. fr.—R. Hash. 27[b] דהפכיה ככ' that he turned it like a shirt (the inside outside). Ned. 55[b] כ' דצלא a leather coat (v. אִיסְקוֹרְטָא). Ḥull. 46[a], v. וְרַד; a. e.—*Pl.* כִּיתוֹנִין, כִּיתוּנֵי, כִּיתוּנְיָא, כִּתִּי. Targ. Ex. XXVIII, 40. Targ. Is. III, 22; a. fr.

כִּיתּוֹנִיתָא f. (diminut. of preced.) *fine linen shirt.* Sabb. 140[b] דזבן כ' וכ' he who wishes to buy &c. Ib. מאי כ' כיתנא נאה Ms. O. (not כיתניתא) what is a *k.*?—Fine flax; ed. כִּיתָּא I.—*Pl.* כִּיתּוֹנִיתָא. Ib.[a] bot. Ms. M. (ed. כִּיתָּנִיתָא q. v.).

כִּיתּוֹנְתָא, v. כִּיתָּנִיתָא.

כִּיתִּים, כִּיתּוֹת, v. כַּתָּה.

כִּיתְמָא, v. כִּתְמָא.

כִּיתָּנָא, כִּיתָּן (**כִּיתָּנָא, כִּיתָּן**), **כִּתִּי, כְּתָּנָא** m. (כתן, cmp. כתת, a. כּוּתָּנָא) [*beaten,*] *flax.* Targ. Deut. XXII, 11. Targ. Ex. IX, 31; a. fr.—Y. Snh. X, 29[a] bot. (in Hebr. dict.) זרעו חטים וכ' sow wheat and flax. Yoma 71[b] מאי . . . כ' הוא what proof is there that *shesh* means flax?; ib. כ' אגב לקותיה וכ' flax splits into branches only when beaten (while it grows in plain stalks); Zeb. 18[b]. B. Mets. 29[b] bot. כ' רומיתא (fem.; Ar. a. M. R. רומאה) Roman (fine and expensive) linen; Ḥull. 84[b]. Ib. 51[b] כ' דעביד בטוני flax-stalks in bundles. Ib. כ' דדריק וכ' flax which has been pounded &c., v. נָפַץ. Y. Sabb. II, beg. 4[c] (expl. רְרוֹקָה) כ' דמיי 'water-flax' (a sort of lichen); a. fr.—*Pl.* כִּיתָּנֵיָּא. Ib. VII, 10[a] bot. דהן כ' (insert דעבד) he who works in flax-stalks &c., v. אֲפַסְטִיתָה.

כִּיתְנַאי, Y. Peah I, 16[a], v. כּוּתְנַאי.

כִּית', כִּיתָּנִיתָא f. collect. noun (preced. wds.) *washed linen clothes, underwear.* Sabb. 140[a] כסכוסי כ' ed. (Or Zar. Sabb., end כיתונא, R. H. quot. ib. כִּיתַּנְיָאתָא *pl.*, Ms. M. כִּיתּוֹנִיתָא, pl. of כִּיתּוֹנִיתָא; Alf. a. Ash. כִּיתּוּנְתָא, כִּיתּוּ) to rub the starch out of linen underwear; לרכוכי כ' וכ' he intends only to soften the linen &c. Ib. bot. האי כ' וכ' (Or Zer. l. c. a. Ash. כיתונא, v. Rabb. D. S. a. l. for Var. lect.). Y. Snh. II, 20[c] bot. אותניתיה read: כִּיתָּנִיתֵיהּ (=חלוקא דכיתנא ib.) his linen garments.

כִּיתְרָא, v. כִּתַּר II.

כָּךְ (b. h. כָּכָה) *thus, so.* Ab. IV, 5 וכך הי' הלל וכ' and even so (in the same sense) did Hillel say. B. Kam. 61[a] כך מקובלני וכ' such is my tradition from &c. Tosef. Keth. V, 9 כך תתנו וכ' even so much (and no more) may you have wherewith to endow your daughters; Bab. ib. 66[b]; ib. 65[a] כך תפסקו; Y. ib. V, end, 30[c] כָּכָה; a. fr.—כך וכך *so and so many, a certain number, date* &c. R. Hash. 18[b] בשנת כך וכך ליוחנן וכ' in the year—of John &c.; a. fr.—אחר כך, v. אַחַר.—לָכָךְ (cmp. b. h. לָכֵן) *for such a purpose, therefore.* Ab. II, 8, v. רָצַר. Num. R. s. 4, beg. ל' הַקָּהֵל וכ' therefore be

exact in recording the numbers &c.; a. fr.—V. חִילְכָךְ, לְפִירְכָךְ.

כַּבָּא m. (collect. noun), *pl.* כְּבֵי (אכך or חכך, dropped guttural; cmp. אַבָּא) *molars*, in gen. *teeth.* Targ. Jud. XV, 19 ed. Lag., a. Kimḥi Var. (ed. כֵּירָא, h. text מכחש). Targ. Y. Num. XXI, 35 כְּבֵיהּ ושיניה his molars and his (front) teeth. Ib. XI, 33; a. fr.—Pes. 113ᵃ לא תעקר כ׳ never have a molar tooth extracted. Gitt. 69ᵃ לכ׳ for pain of the molars. B. Kam. 92ᵇ (prov.) לכ׳ דקל וכ׳ . . . שיתין sixty pains befall the teeth of him who hears his neighbor's sounds (at meals) and is himself not permitted to eat (not being invited). Ab. Zar. 28ᵃ; a. e.—כ׳ דאקלידא, v. אַקְלִידָא.—B. Bath. 167ᵃ כְּבֵיהּ דבי״ת Ar., Ms. H. (Ms. M. בבי, v. Rabb. D. S. a. l. note; ed. כְּגֵירָה דבי״ת וכרעיה) the teeth, the upper and the lower horizontal lines of the letter Beth.—[כְּבֵי *cakes*, v. כְּבֵיבָא.]

כְּבָא, כְּבָבָא, v. sub כּוֹב׳.

כְּכִדּוֹתָא, v. כַּבָּרִיתָא.

כְּכָה, v. כָּךְ.

כְּכָבִי, כְּכָוֵי f. (=כרכי, √כו, cmp. כָּוָא) [*small apertures, meshes,*] *spiderweb;* trnsf. *the web-like marrow of reeds.* Ohol. XIII, 5 כ׳ שיש בה ממש substantial spiderweb; [oth. opin.:] substantial reed marrow. Kel. XVII, 17 עד שיוציא את כל חכ׳ (Var. כבאי, read כְּבָאי) until he has taken out the entire marrow; Tosef. ib. B. Mets. VII, 12 כ׳ quoted by R. s. to Kel. l. c. (ed. זְבָר׳).

*כֹּכְלָא m. (κόχλος) *purple-fish* (murex); trnsf. *purple,* esp. *the purple stripe on the tunica, a badge of nobility.* Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to צִיצִית on the Jewish garment.

*כָּכְלָן, m. (preced.) *purple cloak.* Targ. O. Gen. XXV, 25 ed. Berl. (oth. ed. כְּגִלְם, codices כְּגָלָם, v. Berl. Targ. O. II, p. 9); Targ. Y. II ib. כְּכְלָן (corr. acc., or כְּכִרְלָן).

ככר, Targ. Prov. XVII, 25 מככיר Ms., v. כְּבַד *Af.*

כִּכָּר c. (b. h.; =כרכר, v. כְּרְכֵּר) [*circle,*] 1) *district.* Gen. R. s. 41 כל ערי חכ׳ all the towns of the (Jordan) district.—2) *loaf.* Erub. VIII, 2; Kel. XVII, 11 מכ׳ בפונדיון וכ׳ bread for two meals consists of a loaf bought for a *dupondium* when four S'ah of wheat are worth one Sela; ib. משתי ידות לכ׳ וכ׳ of two thirds of a loaf three of which represent a Kab of grain. Sifré Deut. 40 כ׳ ומקל ירדו וכ׳ bread and stick (reward and punishment) came down from heaven tied together; a. v. fr.—*Pl.* כִּכָּרִים, כִּכָּרוֹת. Toh. V, 6 שני כ׳. Ber. 39ᵇ שתי כ׳; a. fr.—3) *Kikkar,* a weight of silver or gold, *talent* (=3000 Shekel, v. Zuckerm. Talm. Münz. p. 7). Ab. Zar. 44ᵃ שוה כִּכָּר זהב worth a gold talent; a. fr.—*Pl.* כִּכָּרִים, constr. כִּכְּרֵי. Y. Shek. VI, 50ᵇ top.

כַּכְּרָא, כַּ׳ ch. same, 1) *talent.* Targ. O. Ex. XXV, 39; a. e.—*Pl.* כִּכְּרִין, כִּכְּרֵי, כַּ׳. Ib. XXXVIII, 27; a. e.—Bekh. 5ᵃ כללי קחשיב בכ׳ וכ׳ large round sums the Bible counts by Kikkars, units of Kikkars it does not (but counts by Shekels).—2) *ball.*—*Pl.* as ab. B. Mets. 86ᵃ, v. כּוֹכְבָא.

*כַּכָּרִיתָא f. (preced.) [*loaf,*] *honey-comb.* Targ. Prov. V, 3 ed. Lag. (Ar. a. Lev. כבדיתא, v. Koh. Ar. Compl. II, p. 221); a. e., v. כַּבָּרִיתָא I.

ככרתו, Y. Succ. II, 52ᵈ bot., v. כְּוָוֵרְתָּא.

כֹּל, constr. כָּל (b. h.; כָּלַל) *all, every one.* Sot. 5ᵃ חקב״ה הניח כל הרים וכ׳ the Lord passed over all mountains and hills and caused his Presence to rest on Sinai. Ib. (ref. to Job XXIV, 24) כבד כאברהם . . . בַּכֹּל מִכֹּל כֹּל like Abraham, Isaac and Jacob of whom is written 'with everything' &c. (Gen. XXIV, 1; XXVII, 33; XXXIII, 11).—Ḥull. I, 1 הַכֹּל שוחטין וכ׳ all persons are competent to slaughter &c.; וכותָן וכ׳ but all those (mentioned as unfit), if they &c. Ib. 2 ובַכֹּל שוחטין וכ׳ and you may slaughter with any cutting tool except &c. Tem. I, 1; a. v. fr.—דברי הכל the words of all, *(it is) the unanimous opinion, all agree.* Bets. 9ᵃ ד׳ ח׳ מותר all agree that it is permitted; a. fr.—כל . . . אין עיקר *not at all.* Y. Dem. I, 21ᵈ אינו מפריש כל עיקר he does not set aside at all; a. fr.—Y. Shebi. VIII, beg. 37ᵈ, a. e. לא חכל ממנו it is not in his power to do so, v. חֵימַר.—כָּל העולם כולו the whole world. Ber. 17ᵇ; a. fr.—כל ד׳, כל ש׳ *whosoever, whatsoever.* Gitt. 11ᵇ כל האומר תנו וכ׳ whoever says, 'Give you' (a letter of emancipation &c.), is considered as having said, Take possession (in behalf of the person concerned). Kidd. 43ᵇ כל שאין יכולה וכ׳ whatever woman is incapable of guarding her letter of divorce, is incapable of being divorced. Ḥag. 4ᵇ, v. יֵשׁ; a. v. fr.—כָּל שֶׁהוּא whatever it be, i. e. *the smallest quantity.* Macc. 17ᵃ, a. e. כ׳ ש׳ למכות for punishment with lashes, the partaking of any quantity is sufficient, opp. בזית, v. זַיִת. Shebu. III, 1 ואכל כ׳ ש׳ and ate the least thing; a. v. fr.—כָּל שֶׁכֵּן (abbr. כ״ש) there is every reason that it is even so, i. e. *so much the more, a matter of course.* Sabb. 63ᵃ . . . אורך וכ״ש וכ׳ there is length of life promised and, as a matter of course, wealth and honor; a. fr.—לא כ״ש, v. הַשְׁתָּא.

כְּלָא, כָּלָא ch., v. כּוֹל׳.

כְּלָא, כָּלָא, v. כלי.

כִּלְאָב (b. h.) pr. n. m. *Chileab,* son of David. Tanḥ. Tol'doth 6 כִּלְאָב שהיה כדלו אב Kilab, he was entirely (like) his father; Y'lamd. to Gen. XXV, 19 כאדלו אביו.

כִּלְאָה f. ch.=h. כִּלָּיָה, *extinction.* Lam. R., introd. (R. Joh. 1) לא תשוון כ׳ גמירא do not exterminate (them) entirely.

כִּלְאֵי m. pl. (כְּלָא I), כ׳ בבא *guard-house at the gate* (cmp. חַרְוִיקֵי). Ned. 91ᵇ איתיב בכ׳ ב׳ he was placed in the guard-house &c. [Ar. s. v. בלאי : בב, ed. Koh. בלאי.]

כִּלְאַיִם m. du. (b. h.; כלא, v. Ges. H. Dict. s. v.) *junction of two,* esp. *Kilayim, the forbidden junction of heterogeneous plants in the same field, of heterogeneous animals by hybridization or by harnessing together, of wool and linen in the same web* (Lev. XIX, 19; Deut. XXII, 9 to 11). Gen. R. s. 82; Y. Ber. VIII, 12ᵇ top האש והכ׳ וכ׳ fire and hyb-

rids (mules) although not having been created in the six days &c. Kil. VIII, 1 כִּלְאֵי הכרם mixed seeds in the vineyard. Ib. I, 1 אינם כ׳ זה בזה are no forbidden junction. Ib. 9 משום כ׳ as coming under the law of K.—Tosef. ib. III, 16 כשות אינו כ׳ *cuscuta* is not forbidden (in the vineyard); Sabb. 139[a]; a. v. fr.—*Kilayim*, name of a treatise of the Mishnah and Tosefta, of the Order of Z'raïm.

כִּלְאַמִּין *chlamys*, v. כְּלָמוּס.

כָּלַב (cmp. כָּלַל) *to seize.*—Denom. כֶּלֶב.

Pi. כִּלֵּב, *Hif.* הִכְלִיב (denom. of כֶּלֶב) [*to make stitches resembling dog-bites* (cmp. our 'cat-stitching'),] *to stitch*, opp. to תָּפַר to sew in a workmanlike manner. M. Kat. I, 8 (8[b]) מאומן מְכַלֵּב Ms. M. a. Y. ed. (Mish. a. Babli מְכַלְכֵּל) the professional tailor is permitted (during the festive week) to stitch (but not to sew); expl. ib. 10[a] מפסיע he makes wide steps (cross-stitches); (another opin.) שינוי כלבתא (Ms. M. only כַּלְבָּתָא q. v.) dog's teeth, i. e. irregular stitches; Y. ib. 80[d] bot. מפסיע; (oth. opin.) אחת אחת each stitch singly. Ib. הרוצענין מְכַלְּבִין the saddlers are permitted to do dog-stitching.

כֶּלֶב m. (b. h.; preced.) *dog.* Snh. 63[b] (expl. נבחן, II Kings XVII, 31) כ׳ they worshipped a dog. Yoma VIII, 6, a. e. כ׳ שוטה a mad dog. Kil. I, 6, v. כּוּפְּרִי. Kel. XVII, 13 כ׳ חמים sea-dog. Gen. R. s. 77, v. אַגְרִיאוֹן. Y. Snh. VII, 23[c] top (ref. to Ps. XXII, 21) מִכַּלְבּוֹ של וכ׳ from the dog (the vicious accuser) of that pious man, v. ib. 23[b] bot., sq.); a. fr. *Pl.* כְּלָבִים. Ber. 3[a]. Tosef. B. Kam. VIII, 17. Ex. R. s. 20 עשו . . כ׳ של וכ׳ the Egyptians made golden dogs by sorcery that they should bark &c.; a. fr.

כַּלְבָּא, כַּלַב, כְּלֵב I ch. same. Targ. Ps. LIX, 7. Targ. Prov. VII, 22 (Ms. כְּלִיבָא; h. text עכס); a. fr.—Y. Ab. Zar. III, 42[d] top, expl. נבחן, v. preced.—Erub. 61[a] (prov.) כ׳ בלא מתיה וכ׳ a dog away from home barks not for seven years, i. e. however quarrelsome a man may be, he will not fight in a strange place; a. fr.—Trnsf. *a mean person.* Lev. R. s. 9.—*Pl.* כַּלְבִּין, כַּלְבַּיָּא, כַּלְבֵי. Targ. Ps. XXII, 17. Targ. Is. LVI, 10; a. e.—Y. Peah I, 15[c] bot.; Y. Kidd. I, 61[b], v. חוש ch.—Sabb. 152[a] כַּלְבּוֹתַי לא וכ׳ his (euphem. for *my*) dogs no longer bark, i. e. my voice is weak from old age. B. Mets. 94[a] top כך וכך כ׳ איכא וכ׳ so and so many dogs have we with us. Pesik. B'shall., p. 86[a] תרין כלבי דתרשין (not כלבא) two dogs (of gold) made by the sorcerers (v. preced.). Ib., sq. כ׳ דקושטא the real (natural) dogs do not bark at us (ref. to Ex. XI, 7); a. e.—[Targ. Koh. IV, 6 כלב גזילא, some ed., read ג׳ בלא.—Lam. R. to I, 4 כלבא, read: כַּלְבָּה.]

כַּלְבָּא II, pr. n. m. בֶּן כ׳ שְׁבוּעַ *Ben Kalba S'bu'a*, name of a wealthy citizen of Jerusalem. Gitt. 56[a].

כַּלְבָּא III or **כֶּלֶבָא**, Var. of אַכְלְבָּא. V. Ar. Compl. ed. Koh. IV, 235.

כַּלְבָּה f. (v. כֶּלֶב) 1) *she-dog.* Lam. R. to I, 4 (not כלבא). Y. Snh. VI, 23[b] bot. נזקקין לכ׳ having connection with a dog. Koh. R. to VII, 26.—2) *tongs, pinchers.* Tosef. Kel. B. Mets. III, 11 כ׳ של ספרין וכ׳ the barbers' tongs, the physicians' &c.; v. כַּלְבּוּס.

כלבודא, v. כַּלְבִּיד.

כַּלְבּוּס m. (enlarg. of כלב, v. כַּלָּבָה 2) 1) *tongs, pinchers*, Sot. 19[b] כ׳ של ברזל (Alf. ק׳) iron tongs (to force her mouth open; Tosef. ib. II, 3 צבת). Tosef. Kel. B. Mets. III, 11 some ed., v. כַּלָּבָה. Men. 63[a] כמין כ׳ עמוק (Ar. כיל׳) a baking form in the shape of forceps with cavities (which clapped together give the dough the shape of an apple &c.).—2) (v. כָּלַב) *shape of cross-stitches, zigzag* of nails in the sole. Sabb. 60[b] עשאו כמין כ׳ (Ms. M. כלכוס, Alf. ק׳) if he drove the nails in in the shape of &c. Koh. R. to XII, 11 חכ׳ אינו וכ׳, v. כַּלָּבָת.—[B. Kam. 100[b] כ׳, v. כַּלְכּוּס.—Tanḥ. Balak 13, read: כַּלִּינוֹס.]

כַּלְבּוּא* f. (an assumed word for כַּלָּבָה, after the form of לָבְיָא) *she-dog, bitch.* Midr. Till. to Ps. XXXIX (in an allegorical contest of the limbs) כ׳ אה לך חלב here is dog-milk for thee, ed. Bub. כלבא; Yalk. Ps. 721 כלבתא (corr. acc.). Ib. חבאת חלב כ׳ (read with Yalk. l. c. כַּלְבָּא; ed. Bub. כלבתא) thou hast brought dog-(instead of lion-) milk. Ib. ועוד ג׳׳כ כי לבייא קורין אותה כ׳ (differ. in Yalk; ed. Bub. כלבתא . . . ויעוד ללבייא) and furthermore a lioness may likewise be called a bitch.

כַּלְבּוּת, v. כִּילְבִּית.

כַּלֶּבֶת f. (כַּלַב, v. כַּלְבּוּס) *dog-stitch, the shoemaker's pegging* of the sandal. Y. Snh. X, 28[a] כ׳ אינה עולה וכ׳ the *kallebeth* does not count among the number of nails to be driven into shoes; Y. Sabb. VI, 8[a] כלי בירת (corr. acc., or כִּילְבִּית); Koh. R. to XII, 11 הכלבוס אינו וכ׳.

כַּלְבְּתָא (tradit. pronunc. כַּלְבָּתָא) f. ch.=h. כַּלָּבָה, *bitch.* R. Hash. 4[a]. Yalk. Ps. 721, v. כַּלְבְּיָא; a. e.—שינוי כ׳ (cmp. preced. w.) *dog-stitch.* M. Kat. 10[a], v. כַּלַב.

כַּלְדָּאָה m. ch., *pl.* כַּלְדָּאֵי *Chaldeans, soothsayers.* Sabb. 119[a]. Yeb. 21[b]; a. e.

כַּלְדַּי m. h. same. *Pl.* כַּלְדִּים. Pes. 113[b] אין שואלין בכ׳ (Ar. כַּלְדָּאנִין) we must not consult soothsayers.

כְּלָח* m. (v. עוּכְלָא, אוּכְלָא) *K'lah*, a measure for spices. Y. Bets. III, end, 62[b] תן לי כ׳ וכ׳ give me a *k'lah* of spices, for housekeepers are in the habit of putting a *k.* of spices &c. Y. Peah VIII, 20[d] bot. כולה תבלין a K. is the ordinary quantity for spices; (Erub. 29[a]; R. S. to Peah VIII, 5 עוכלא).

כַּלָּה f. (b. h.; כָּלַל) 1) [*crown, ornament*, v. Is. XLIX, 18,] (sub. בעלת or בת, cmp. אֶרְחוּ a. חוֹרִים) בֶּן חוֹרִים a. כַּלָּתוֹ *bride; daughter-in-law.* Yeb. I, 1 וכלתו and his (deceased) son's wife. Sot. IX, 14 שתצא חכ׳ וכ׳ that the bride on her wedding day may be taken around in procession, v. אַפְרִיוֹן. Keth. 71[b]; Pes. 87[a] כב׳ שנמצאת וכ׳ like a bride (daughter-in-law) found perfect in the house of her father-in-law. Ib. כ׳ בבית אביה a bride in her father's house (not yet taken to her husband's paternal house). Ex. R. s. 41 (play on בכלתו, Ex. XXXI, 18, cmp. כָּלַל *Pa.*) מה כ׳ זו מקושטת וכ׳ as the bride is adorned &c.; a. fr. [Tanḥ. Ki Thissa 18 כ׳ נופי, read with ed. Bub. ib. 9 קלי נינפי.]—*Pl.* כַּלּוֹת. Sot. l. c. עטרות כ׳ (Talm. ed. *sing.*) the bridal wreaths. Ib. 49[b]; a.

fr.—2) *general assembly,* esp. *Kallah, the assembly of Babylonian students in the months of Elul and Adar.* Ber. 8b פרשירתא דכ׳ Ar. (Ms. Paris דכַּלָּא, v. Rabb. D. S., Vol. I, p. 384; ed. דכולא שתא) the weekly Scripture lessons of the Kallah weeks (during which R. Bibi could not find time to peruse the section of each week). Ib. 6a, v. הוּחֲקָא. Ib. 57a ראש לבני כ׳; B. Bath. 22a ריש כ׳ the president of the Kallah.—*Pl.* (of כַּלָּא) כַּלֵּי. Ḥull. 49a רישי כ׳.—מסכת כלה, מסכתא דכ׳ a (small) treatise of the Talmud named *Kallah* (from its first word). Sabb. 114a; Kidd. 49b; Taan. 10b; [oth. opin.: a subject which has been discussed in the general assembly].

כָּלָה, v. כלי.

כָּלוּ, constr. **כְּלוֹ** f. (כָּלֵי I, sub. חֵימְתָא) *finishing, venting full wrath.* Targ. Y. Deut. XXIX, 27. Targ. Ps. LIX, 14 בכ׳ (Ms. בבַרְלוּ). Targ. Y. II Gen. XXVII, 44 כולתיה (read: כְּלוּתֵיהּ). Targ. Y. Deut. XXIX, 22 כְּלֵיתֵיהּ.

כְּלוּב m. (b. h.; כָּלַב) [*twisted together, united by tenons,*] *shed, coop.* Bets. 24a באין לכְלוּבָן בערב enter their coop in the evening.

כָּלוּב* m. (כָּלַב, cmp. כּוּלָּב) *axe.*—*Pl.* כְּלוּבִין. Pesik. Zakh., p. 22b.

כְּלוּבָא ch. same, v. כּוּלָּבָא.

כלודי, Yalk. Gen. 147, v. כֶּלִי.

כְּלוּזָא =אוּכְלוּזָא. B. Bath. 8a Ms. H. (Ar. s. v. כר 11 quotes כְּלִילוּזָא).

בֵּי כ׳ כְּלוּחִית pr. n. pl. *Be-K'luḥith.* Bets. 5b מבי כ׳ (Ms. M. מכ׳). Keth. 40b.

כלוט, v. כָּלוּט.

כלוכסין, v. כְּלוּפְּסִין.

כָּלוּל m. 1) =כָּלִיל; 2) part. pass. of כָּלַל. [Tanḥ. Bo 5 כ׳ לדברות; Mekh. Bo, beg. כלל לדברות, read: כְּלִי (v. Levy, Catal. of Rabb. Semin. of Breslau 1889, p. 38, note).]

כְּלוּם m. (=כל מ׳, cmp. מְאוּם) 1) *anything, something, somebody* (Lat. ullus). Targ. Koh. I, 9 לית כ׳ (h. text אין כל).—Yalk. Num. 730 (ref. to Num. X, 35) ואין . . . מפניך אנו כ׳ לפניהם before thee they flee, and are we nothing before them? אלא כשפניך אתנו אנו כ׳ לפניהם וכשאין פניך אתנו אין אנו כ׳ לפניהם but (it means) when thy countenance is with us we are *something* before them &c.; Sifré Num. 84 (corr. acc).—Kel. XXIV, 1 טהורה מכ׳ is clean from any (of the aforementioned impurities). Ber. 22b, a. fr. פטור מכ׳ is entirely exempt. Ned. I, 1, a. fr. לא אמר כ׳ he has said nothing, i. e. what he said is void.—לא כ׳ *not the least, nothing at all.* Erub. 11a לא עשה ולא כ׳ (Rashi כ׳ לא עשה) he has done nothing at all, i. e. what he has done has no legal consequences. Ib.b הכל מודין . . . לא כ׳ הוא Ms. M. all agree that if . . . , there is nothing at all (to consider; ed. כ׳=ולא כ׳ פטורה ולא it is exempt, and there is nothing &c.); Yoma 11b ולא כ׳ הוא (ולאו) (v. Rabb. D. S. a. l. Ms. M. and note).—Koh. R. to IX, 10 מאן הוא דכ׳ ודבר בגרמיה כ׳ וכ׳ if a person is somebody and comports himself as somebody (is proud of his value), it were better he had not been born; a. fr.—2) (interrog.) introducing a question to which a negative answer is expected, *is there any? has any?* &c. Snh. 105a כ׳ יש לזה על זה כ׳ has the one still any claim on the other? Sabb. 31a כ׳ מעמידין וכ׳ is there ever a king appointed except &c.? Ned. VIII, 7 כ׳ אמרת וכ׳ wouldst thou have said it, but for thy wish to honor me?; a. fr.—[Tosef. Men. XIII, 19; Tosef. B. Kam. VII, 8, v. כֻּלָּם.]

כְּלוֹמַר (=כְּאִילּוּ אָמַר) *as though one said, that is to say, this means.* Naz. II, 3 (11a) לא נתכוונה זו אלא כ׳ (Mish. ed. לומר) וכ׳ she had no intention except that of one who says, 'This be unto me a sacrifice', i. e. she meant only to forbid herself this cup (cmp. ib. כמאן דאמר). Snh. VI, 4 (interpret. כי קללת וכ׳, Deut. XXI, 23) כ׳ מפני מה וכ׳ which means as much as, (people will say,) Why has this man been hanged? &c.—Ib. 6 כ׳שאין וכ׳ as if saying (intimating), we bear no grudge &c. Ex. R. s. 41 הרא מגלה פניה כ׳ וכ׳ she uncovers her face, as if saying &c.; a. v. fr.

כלונוס, Ab. d'R. N. ch. XLIV, ed. Schechter, v. כָּלִינוֹס.

כלוניס, כלוניא, v. לִינְיָא.

כלוניס, Tosef. Kel. B. Mets. IV, 7, v. כָּלִינוֹס.

כְּלוֹנָס m. (a sing. of κελεόντες, as if κελέον) *beam of the loom,* in gen. *beam, pole.* Kel. XX, 3 קבעו בכ׳ if he inserted the transverse staff of the loom in the beam; כסא שקבעו בכ׳ if one fixes a chair on the top of a beam; Tosef. ib. B. Mets. XI, 5. Zab. III, 3 על הכ׳ Ar. (ed. האב׳) was seated on a beam. Tosef. Kel. B. Bath. II, 2 כלינים ed. Zuck. (corr. acc.). Ib. VII, 2 כלונים ed. Zuck. (ed. כלינוס, corr. acc.). [Ab. d'R. N. ch. XXIV, v. כָּלִינוֹס.]—*Pl.* כְּלוֹנָסוֹת, כְּלוֹנְסִיּוֹת, כְּלוֹנְסָאוֹת. B. Bath. 67b (expl. בחולות) כ׳ של ארז וכ׳ cedar beams supporting the transverse press beam. R. Hash. II, 3 (22b) כלונסא (Ms. M. 2 כְּלוֹנְסוֹת). Sifré Num. 160. Tosef. Kel. B. Bath. II, 2; a. e.

כְּלוֹנְסָא ch. same. Targ. I Kings VI, 4; VII, 5 Ar., Rashi a. Kimḥi (ed. כִּלִּינְסָא, כְּלֵנ׳, Levita Var. קלונסא; h. text שקוף) beam used for arches (v. Sm. Ant. s. v. Camara). Ib. 4.—*Pl.* כְּלוֹנְסָן. Targ. Y. II Num. XXXV, 20 (v. Sifré Num. 160).

כלוסין, v. next w. a. כָּלִיס.

לְבִסִין, לְבָסִים, קְלוּפְּ׳, גְּלוּפְּ׳, כְּלוּפְּסִין m. pl. (Lesbii; v. גְּלוּסְקָא a. גְּלוּגְהָקָא) *Lesbians,* 1) a species of *figs.* Ned. 50b חרה עושה בכ׳ if one is doing hired labor among Lesbian figs; Maasr. I. c. לבסים; Mish. Y. ed. לכסים; Y. ib. II, 50a כלוסין. Ned. l. c. מאי כ׳ what is K.? Answ. מינא דתאינין וכ׳ a species of figs used for cooking purposes. Ib. 49b (in Chald. dict.) בלוספיין, read כְּלוּסְפִּידִין (or פְּרִין . . .); [Ar. reads בלופסן; Mus. refers to φιβαλέως, a species of *early figs.*]—2) (cmp. גְּלוּסְקָא) a species of *table-olives,* opp. זיתי שמן. Tosef. Ter. IV, 3 קלופסין ed. Zuck. (Var. גלופ׳; Ter. II, 6 זיתי כבש). Ib.

III, 15 ק׳ (Var. קלפין, קולפ׳); Y. ib. I, end, 41[a] כלוכסין (read: כלוב׳ or כלוף׳).

כלורכין, v. כלירכין.

כְּלוֹתָא, v. כְּלוּ.

כְּלִי, כֶּלִי m. (b. h.; next w.) 1) *vessel, receptacle; bag* &c. B. Bath. 85[a] כְּלִיו של אדם וכ׳ a man's vessel takes possession for him (of its contents). Ber. 23[a] כ׳ שהוא כֶּלְיָין a receptacle which is intended for them (the T'fillin). Ib. כ׳ בתוך כ׳ one wrapper within the other. Y. Sabb. VII, 10[d] top חגודל כְּלִי צורה he who shapes an earthen vessel; חנופח כ׳ זכוכית who shapes a glass vessel by blowing; הצושה כ׳ בדפוס who makes a vessel in a mould. Y. Ḥag. III, 79[a] top, a. fr. נזקקו לכֶּלְיָין they are tied to their vessel, i. e. the vessel in which they are offered makes them to be considered one mass, though they are otherwise disconnected; Ḥag. III, 2 הכ׳ מצרף וכ׳. Mekh. Yithro, Amalek, 2 (ref. to Ex. XVIII, 19) היה להם ככ׳ מלא דברות be unto them like a vessel filled with divine revelations. Ab. d'R. N., II vers., ch. II, v. יָחִד. Mekh. Bo., beg. כלל לדברות; Tanḥ. Bo. 5 כלול לר׳ (read כלי) a vessel of revelation; a. fr.—*Pl.* כֵּלִים, constr. כְּלֵי. Ḥag. III, 1 כ׳ בתוך כ׳ vessels put into larger vessels. Kel. I, 1. Ib. II, 1; a. fr.—2) *outfit, apparel, garment, tool, weapon. Pl.* as ab. Keth. 59[b] כ׳ פשתן linen garments. Sabb. 114[a] כ׳ לבנים white garments; a. v. fr.—Gen. R. s. 90 (expl. Gen. XLI, 44) כ׳ ידים official badge of the hands (bracelets, rings &c.), כ׳ רגלים greaves &c.; (Ar. a. Rashi כלידרין, כלידרים, corrupt. of כלי ידים). Ib. s. 89 שאין עבד...כ׳ ידים (some ed. כלידים, Ar. כלידרין; Yalk. ib. 147 כלודי, corr. acc.) that no servant was to hold office or wear rings &c. (v. Sm. Ant. s.v. Annulus).—כלי זרין, v. זֵרִין.—B. Mets. IX, 13 חייב משום שני כ׳ he is guilty of having seized two implements (the upper and the lower millstone). Ib. שני כ׳ two objects of use (a mattress and a plough). B. Bath. V, 2 כֶּלְיוֹ the outfit of the ass (saddle &c.); a. fr.

כָּלָה, כָּלָא, כלי (b. h.; v. כָּלַל) 1) *to enclose; to restrain, keep back.* Midr. Till. to Ps. CXIII לְכָלוֹת את חמכה וכ׳ to ward this plague off from thee. Midd. IV, 6 כְּלֵא עוֹרֵב 'keeping off the raven', an arrangement of *iron points* on the roof of the Temple; Sabb. 90[a] כּוֹלֵי עורב (*pl.*) Ms. M. (ed. כַּלְיָא ch.; v. Rabb. D. S. a. l. note); Men. 107[a] כולי Ms. M. (ed. כַּלְיָה); M. Kat. 9[a] כולי Ms. M. (ed. כלא); Arakh. 6[a] כלית.—Part. pass. כָּלוּי. Y. Naz. II, beg. 51[d] כ׳ אני ממנו I will be restrained from it (for 'I will abstain').—2) (cmp. שלם) *to be full, to be finished, to cease.* Ber. 39[a] צריך שתִּכָּלֶה ברכה וכ׳ the benediction must be finished simultaneously with breaking the bread. Tanḥ. Ki Thissa 5 כבר כָּלוּ ישראל וכ׳ Israel would have ceased to exist; (Pesik. Shek., p. 13[b] מְכוּפָּלִין . . היו, v. infra). Snh. 97[b] כלו כל הקצין all the predicted terms of redemption are ended (have passed by); a. fr.—[Pesik. R. s. 12 מת וכלה בקבר, read: ובלה.]—Part. (fr. כּוּל, cmp. חוּל, part. חוֹלוֹת a. חלוֹת) כָּל. Snh. 17[a] (ref. to כלאם, Num. XI, 28) חטל . . . והן כָּלִין מאליהם throw upon them the care for the public, and they will cease (to prophesy) of themselves; a. fr.

Pi. כִּלָּה 1) *to finish, cease.* Yoma 60[b] (ref to Lev. XVI, 20) אם כפר כ׳ when he has atoned (for the sanctuary &c.), he has finished (his task). Ib. אם כ׳ כפר when he has done all (the prescribed ritual), he has achieved atonement; Sifra Aḥăré ch. IV, Par. 4; a. e.—Tanḥ. Vayetse 2 מְכַלִּין את שדותיהן they reap their fields entirely (leaving no corners for the poor). Snh. 67[b] כַּלֵּה מְדַבְּרוֹתֶיךָ ולך וכ׳ (some ed. כלך, v. Rab. D. S. a. l. note) cease from thy homiletical interpretations, and turn to &c.; Midr. Till. to Ps. CIV, 6; Ex. R. s. 10, v. כַּלֵּךְ.—2) *to finish, destroy.* Y. Shek. VI, 50[b] top (ref. to מכלות, II Chr. IV, 21) הן כִּילּוּ וכ׳ they (these vessels) consumed all the gold (of the country); Men. 29[a] שכִּילַּתְהוּ וכ׳ it consumed &c. Pesik. R. s. 2 שכי׳ אותה וכ׳ whom the Lord destroyed. Num. R. s. 3 היה הארון מְכַלֶּה בבני וכ׳ the Ark made havoc among the sons of Kehath (who had charge of it; cmp. II Sam. VI, 7). Mekh. B'shall., Amalek, s. 2 לכַלּוֹת to destroy them. Y. Ḥag. II, 78[a] bot. (cited in Tosaf. to Ḥag. 17[b] a. v. אלא) ובלבד שיְכַלֶּה עיסתו (ed. שיבלים) provided he has used up all his dough for the day; a. fr.—Part. pass. מְכוּלֶּה, pl. מְכוּלִּין. Pesik. Shek., p. 13[b] כבר היו ישראל מ׳ וכ׳ Israel would then have been destroyed; a. e.

Hithpa. הִתְכַּלֶּה, *Nithpa.* נִתְכַּלֶּה *to be destroyed, visited by death.* Num. R. s. 5 היו מִתְכַּלִּין they were diminished. Ib. שלא יִתְכַּלּוּ מן וכ׳ that they may not be destroyed from the world. Ib. s. 3 לא נ׳ וכ׳ not one of them was missing on being counted &c.; a. e.

כָּלָא, כְּלֵי I ch. same, 1) *to keep enclosed, to withhold, restrain.* Targ. I Sam. VI, 10. Targ. Ps. XXI, 3. Targ. Is. XXXIII, 15 כָּלֵי (ed. Wil. כָּל) restrains his eyes. Targ. Prov. XI, 26 כָּאלֵי ed. Lag.; ib. XVII, 28 כָּאלֵי ed. Lag. —Part. pass. כְּלִי. Targ. Jer. XXXII, 2; (Targ. Ps. LXXXVIII, 9 כְּלִיָא, h. form).—Sabb. 57[b] כְּלֵיָא פרוחי, v. בְּזִיזוּנָא I; [Var. Ar. דידבי, reminiscence fr. Nidd. 17[a], v. בְּאלֵי עורב — כְּלֵיָא, v. preced.—2) *to be finished, gone.* Ber. 39[a] כְּלֵיָא ברכה the benediction is finished &c., v. preced. B. Mets. 79[a] וקא כלא קרנא and the capital itself is used up (v. infra). Yoma 69[b] כ׳ עלמא the world would come to an end; a. fr.—3) (cmp. שלם) [*to be entirely with,*] *to trust.* Targ. Ps. XXXI, 7. Ib. 25 כְּלֵיהֶן (ed. Lag. a. oth. כיילין, corr. acc.). Ib. XXXII, 10; a. e.; v. חֲבַל. [Differ. fr. b. h. כָּלָה *to be consumed* by anxiety, *to long, die for.*]

Af. אַכְלֵי *to lock up, restrain.* Targ. II Chr. VII, 13.—Kidd. 81[b] מַכְלֵי לרחו מִכּוּפָּלָה וכ׳ Ar. a. Tosaf. (ed. מכללית, read: מכלי לית) kept the cattle off from the entire field (in which he walked); (ed.: kept himself aloof from the entire pasture ground). B. Bath. 5[a], v. next w.

Pa. כַּלֵּי *to destroy, use up, diminish.* B. Mets. l. c. מְכַלְּינָן קרנא (when hiring the usufruct of an object,) we are permitted to use up the stock itself, e. g. if you hired an ass for travelling, and it died on the road, you may sell its carcass, and hire another ass for the money; ib. לא מכ׳ קרנא we must not use up the stock, i. e. you may *buy* another ass for the carcass, but not hire one. Ib. Ms. M. לכַלּוּיֵי קרנא לא חיישינן (v. Rabb. D. S. a. l. note 8) and as for using up the stock, we need not take that into consideration. B. Kam. 3[a] דמְכַלְיָא קרנא when the obnoxious subject destroys the object itself (not only the fruits).

Ithpe. אִתְכַּלִּי *to be closed up, withheld; to refrain.* Targ. O. Gen. VIII, 2. Targ. Prov. III, 27; a. fr.

כְּלָא, כְּלִי II, *Af.* אַכְלֵי (v. preced.) [*to assemble, call together* (cmp. אוֹכְלוֹסָא),] 1) *to call, give a signal.* Targ. Jer. I, 15. Targ. Zeph. II, 15; a. e.—2) (of the lion) *to roar; to shout, thunder* &c. Targ. Ps. CIV, 21, v. אַכְלֵי. Ib. XXIX, 3. Ib. LXXIV, 4; a. e.—B. Bath. 5ª עיזא בעלמא אַכְלוּוֵי מַכְלִינָן בה v. Ar. s. v. כל; (incorr. in eds. לאו לאכלווי בעיא) as to a goat, we need only shout at her (to drive her off). Ib. ולאו גברא בעי לאכלווי Rashi (ed. דמיכלי, read דְּמַכְלֵי) and need you not a man to shout at her?; [oth. opin. we need only *keep* her *off*, v. preced.]

כְּלָא, v. כְּלָדָה.

כַּלָּא, v. כַּפַּדְתָּא.

כַּלְיָא, v. כְּלִי I.

כְּלִיבָא, v. next w.

כְּלִיבָה f. (v. כְּלוּב) *box*, consisting of movable tenoned links. Tosef. Kel. B. Mets. IX, 1 כ׳ של חייטין the tailors' box.—Pesik. Anokhi, p. 138ª ונתנום בכ׳ and put them (the Cherubs of the Temple) in a box; a. e.—Esp. *coffin* with *bier*. M. Kat. 27ª, sq. ועניים בכ׳ (not בכליכה) and the poor were carried out on a common bier; opp. דרגש; Tosef. Nidd. IX, 16 בכְלִיבָא. Par. XII, 9 קרן של כ׳ the movable support of the bier, Maim.; (oth. opin.: the ring for keeping the corpse in position). Lam. R. to III, 16 כליבא.

כְּלִידָא, כִּלְדָא m. (χάλις, -ιδος, only in χαλιδοφόρος; κύλιξ, κάλιξ, calix) 1) *cup.* Targ. II Chr. IV, 5. Targ. O. Gen. XLIV, 12, a. e. (Var. ק׳, v. Berl. Targ. O. II, p. 16). Targ. Ps. XI, 6; a. e.—*Pl.* כַּלְדִין. Targ. Jer. XXXV, 5.—2) *calyx* of flowers. *Pl.* as ab. Targ. Ex. XXV, 33, sq. (Ms. I ק׳).

כלידרין, כלידרים, כלידין, corrupt. of כלי ידים, v. כְּלִי.

כְּלִידָה, כְּלִיָּא, כּוּלְדָא . . . f. (b. h. כִּלְיָה; כלי, v. כּוֹלְיָא) 1) *kidney.* Y. B. Mets. II, beg. 8ᵇ. Hull. 55ª כוליא; a. fr.—*Pl.* כְּלָיוֹת, constr. כִּלְיוֹת. Ib. III, 2. Ber. 61ª, a. e., v. יָעַץ. Tanḥ. Vayigg. 11, a. e. כִּלְיוֹתָיו, v. כַּד II; a. fr.—2) *the belly* of a stove. B. Bath. II, 11 כליא (Ms. F. a. H. כילא). Ib. 20ᵇ כ׳ דתנור טפח the protuberance of the belly of the stove is one hand-breadth beyond the rim; Tosef. ib. I, 3 כיליא ed. Zuck. (Var. כִּלְדָה, כּוּלְדָה). [R. Ḥănanel: כילא=χοιλία.]

כְּלָדָה, v. כְּלָדָה.

כלוונים, Tosef. Kel. B. Bath. VII, 2, v. כְּלוֹנָס.

כַּלְוָתָא f. (כְּלָא I 3) *cheer, trust.* Targ. Ps. CXIX, 116 Ms. (ed. כְּלָל; h. text שִׂבְרִי).

כַּלְוָיָא, כַּלְוִיד m. pl. (v. כַּלָּה) [*crowns, ornaments,*] *brides.* Y. Ab. Zar. III, 42ᶜ top; Y. Peah I, 15ᵈ.—Targ. Y. Deut. XXIV, 6 חתנין וכַלְוָן (h. text ורחים ורכב).—[Targ. Y. II Gen. XVIII, 21 כַּלְוָיָה, v. כְּלָיָה.]

כַּלְוִיד, v. כְּלָדָה.

כַּלְוִיד f. (כָּלָה) *destruction, diminution, extinction.* Ab. V, 8 רעב של כ׳ a destructive famine (general miscrop). Y. Ber. II, 5ᶜ bot. Snh. 63ª כ׳ . . . נתחייבו שונאיהם the enemies of Israel (censorial change רשעיהם, euphem. for *Israel*) would have been condemned to destruction. Gen. R. s. 10 ארץ ויכלו . . . . לשון כ׳ *vaykhullu* (Gen. II, 1) has the meaning of affliction, of diminution (ref. to the reduction of the planetary courses after Adam's sin). Ib. s. 49 (expl. כלה, Gen. XVIII, 21) כ׳ חן חייבין they deserve extinction; [Targ. Y. II Gen. l. c. עבדו גמירא, read: עבדו כְּלָיָה גמירא]. Mekh. B'shall., Shirah, s. 5 כ׳ . . גמרת thou hast passed the verdict of destruction &c.; a. fr.

כליכה, v. כְּלִיבָה.

כְּלִיל (כְּלוֹל) m. (b. h.; כָּלַל) *entire*, esp. *Kalil*, a *sacrifice burnt entirely.* Sifra Tsav, Par. 3, ch. V; Men. 51ᵇ בכ׳ תקטר shall be burned as a *Kalil.* Y. Sot. III, 19ᵇ top קריבה בכלול is offered as a *K.*—Men. 74ª; a. e.—Tosef. Par. I, 2; Zeb. V, 4 כ׳ לאישים, v. אִישֶׁה.

כְּלִיל, כְּלִילָא c. (כָּלַל) 1) *circle, wreath, crown.* Targ. Y. II Ex. XXV, 11. Targ. Num. VI, 7 (h. text נֵזֶר). Targ. Y. I Deut. XIV, 1 כ׳ דיסער (cmp. כְּלָכוֹל). Ib. XXXIV, 5 fem. (also כְּלִילַת constr.). Targ. Is. XXVIII, 5; a. fr.—Sabb. 152ª, v. תִּרְלָפָא II. Gen. R. s. 98, end (ref. to נזיר, Gen. XLIX, 26) כְּלִילֵי דאחוך the crown of thy brothers. Gitt. 7ª כ׳ לברתיה a bridal wreath for his daughter. B. Bath. 4ª, v. רֵילָא; a. e.—*Pl.* כְּלִילַיָּא, כְּלִילָן, כְּלִילֵי. Targ. Y. Deut. l. c. Targ. Job XXXI, 36. Targ. Jud. VIII, 26 ed. Lag. (oth. ed. *sing.*); a. e.—B. Bath. 16ᵇ כלילי הוו לחו Ms. M. (ed. *sing.*) they had wreaths (each dedicated to a friend).—2) כ׳ דמי or כ׳ *coronation tax* (aurum coronarium, v. Sm. Ant. s. v.). Ib. 8ª כהחוא דמי כ׳ וכ׳ as in the case of a coronation tax which they put on the city of Tiberias. Ib. כ׳ פקע (Ms. M. בטל) the tax was repealed.—3) כ׳ or כ׳ *melilot.* Keth. 77ᵇ. Sabb. 109ᵇ חד כ׳ one dose of melilot.—*Pl.* כְּלִילֵי. Ib. כ׳ חמשא five parts of melilot (Rashi: roses). [Y. M. Kat. II, 81ᵈ bot. וגנבון מנהון כלילייא, read: כל לילייא.]

כְּלִילָאֵי m. pl. (v. preced.) *coronation tax.* Meg. Taan. II אתנשלו כ׳ the coronation tax was remitted (v. I Macc. XIII, 39); [Scholion to Meg. Taan.: *wreaths*, an idolatrous rite forced upon the Jews by the Syrians.]

כְּלִילָתָא, constr. כְּלִילַת, v. כְּלִיל.

כְּלִימָה f. (b. h. כְּלִמָּה; כָּלַם) *disgrace*, usu. with בּוּשָׁה. B. Bath. 75ª; a. fr.

כלימך, Ex. R. s. 15 Mus., read: כל הדמך, v. חֵימֵי.

כַּלִּין, v. כַּפַּדְתָּא.

כְּלִינוֹס m. (χαλινός) *bridle.* Tanḥ. Balak 13 כלבוס (corr. acc.); Num. R. s. 20 בלינוס; Y'lamd. to Num. XXIII, 5 quot. in Ar., v. פָּקַם.—Ab. d'R. N. ch. XXIV לסוס שיש לו כלינס Ar. (ed. כלים נאים, Var. כלונס, corr. acc.) like a horse which is bridled. Tosef. Kel. B. Mets. IV, 7 כלינס, כלונס, כולונס (corr. acc.). Pesik. R. s. 42 בל׳ (corr. acc.)

כְּלִינְדִין m. (χλανίδιον meant for χλαμύδιον, cmp.

Cast. Lex. Syr. s. v.) *a fine mantle*, an officer's distinction. Y. Snh. X, 29ᵃ top, v. זוֹנָרָא.

כְּלִינָס, v. כְּלִינוֹס.

כְּלִינָסָא, v. כְּלִינָסָא.

כָּלִיס m., pl. כְּלִיסִין, כְּלִיסִים (כלס, enlarg. of כל; cmp. Ges. H. Dict.[10] s. v. כרשׁ) *bags*. Tosef. Kil. V, 26 אהולין וחכ׳ הגרגים וכ׳ ed. Zuck. tents and bags, filters &c., v. אכסלי. —Trnsf. *pods, a dehiscent fruit*, similar to carob. Ter. XI, 4 כ׳ וחרובים *k'lisin* and carobs; Ukts. I, 6 כְּלוּ (Maim.: a species of *figs*, v. כְּלוּפְּסִין).—Ḥull. 67ᵇ (a species of *peas*, Rashi); Sifra Sh'mini, Par. 10, ch. XII, a. e. יחושין שבכ׳ the bugs found in &c.; Y. Ter. VIII, 45ᵇ bot. Tosef. Ter. V, 7; Y. Bicc. III, beg. 65ᶜ; a. e.—[Ukts. III, 2, v. בּוּלְבּוֹס. Y. Maasr. II, 50ᵃ, v. כְּלוּפְּסִין.]

כְּלִיסְרִיקוֹם, v. next w.

כְּלִירְכִין, read: כִּילְיָרְכִין m. pl. (χιλιάρχοι, chiliarchi) *chiliarchs*, commanders of one thousand soldiers. Koh. R. to XII, 7 (expl. לשום כרים, Ez. XXI, 27ᵃ) כלירכין (כלור׳) to appoint chiliarchs; [Lam. R., introd. (R. Josh. 2) פלימרכים, v. פּוֹלִימַרְכוֹס.]—Sifré Deut. 317 (expl. כרים, Deut. XXXII, 14) אלו כאלירקין שלהם (ed. Fr. כליסריקים, corr. acc.) this refers to their (the Roman) chiliarchs; Yalk. Deut. 944 כלירקין.

כְּלִירְקִין, v. preced.

כְּלִיתָא, v. כְּלוּ.

כַּלָּךְ m. (v. כּוּלְבָּא) *cissaros-blossoms*, a woolly substance, v. אַגְבִּין. Kil. IX, 2, expl. Y. ib. 32ᵃ top אגבין קיסרוי. Sabb. II, 1. Ib. 20ᵇ חרינו כ׳ this (metaxa) is *kallakh*. Ib.; Men. 39ᵇ השיראים וחכ׳ וכ׳ (garments of) silk, *K.* &c. (v. סָרִיקִין). Sabb. 27ᵃ. Tosef. ib. IX (X), 3 צמר כ׳ *Kallakh* wool. Tosef. Kel. B. Bath. V, 11 כולך ed. Zuck. (R. S. to Kel. XXVIII, 8 כלך).

כַּלָּךְ (contr. of כַּלָּה וָלֵךְ, v. כָּלָה) *cease and turn!, go!* Yeb. 44ᵃ כ׳ אצל שכמותך turn towards one corresponding to thine own age. B. Mets. 22ᵃ כ׳ אצל יפות go to better fruits (to take T'rumah from); Erub. 71ᵃ. B. Bath. 164ᵇ כ׳ מלשון וכ׳ turn away from this kind of slander. Sifra Thazr., Neg., Par. 2, ch. II או כ׳לדרך זו or turn this way, i. e. I may argue thus; (ib. Emor, Par. 12, ch. XVII או לכה וכ׳). Ib. Vayikra, Ḥobah, Par. 7, ch. XI או כ׳ לך (corr. acc.); a. e.

כַּלָּכָל, כִּילְ׳, כַּלְכּוֹל m. (כִּלְכֵּל) 1) *hair-crown* (cmp. כְּלִילָא), *front hair* from temple to temple. Sabb. VIII, 4 (78ᵇ) כדי לעשות כ׳ (Bab. ed. כלכל; Ms. M. כדי לסוד כי׳, v. Rabb. D. S. a. l. note) enough to produce a crown by depilation of undergrowth. Ib. 80ᵇ, v. אַנְדְּרִיפָּא. Naz. 3ᵃ (ref. to Mish. I, 1 חריני מכלכל) how do we know דהאי כ׳ שערו הוא that this vow refers to letting the hair grow?—Nidd. 52ᵇ; Tosef. ib. VI, 6 (ref. to the hair around the pudenda as evidence of maturity) (מהו) כ׳ זה אינו יודע about this *kilkul* I know nothing.—2) *support, sustenance*. Naz. l. c. אימא מירן ענוי I may say that the *kilkul* (of the Mishnah, v. supra) means supporting the poor.

כַּלְכּוֹס* m. (χαλκός) *a copper, caldron*. B. Kam. 100ᵇ (ref. to Mish. IX, 4 צבאו כעור) [read:] מאי כעור...שצבעו כ׳ (v. Rabb. D. S. a. l. note 50) what does, 'he dyed it *ka'ur*' mean? ... the copper dyed it (cmp. תקדירה׳ היורה ib.); מאי שצבעו כ׳ כפרא דודי (Ms. H.) what does it mean &c.? The sediment of kettles. [Editions a. Mss. have בלבוס, קלבוס with ב׳.—*Pl.* כַּלְכָּנִין. Y. B. Bath. IV, 14ᶜ bot. בסלקי (read: ביית כלקנין, corresp. to בית היורות Tosef. ib. III, 3) the copper room.

כַּלְכִּידָא, כַּלְכִּידָה f. (χαλκίς, -ίδος) *chalkis*, a small fish resembling sardines (v. Sm. Ant. s. v.). Y. Ned. VI, 39ᶜ bot. if one says, I will taste no דגה, אינו ... אלא בכ׳ he is forbidden ony *ch.* (small fish). Ib.ᵈ top כיל׳ אנא טעים ליה ... והוא זבין ליה כ׳ I feel as if I were eating *ch.*—Ib. כ׳ is it not often the case when a man says to his neighbor, buy me a fish, that he will buy *ch.* for him?—Y. Erub. III, 20ᵈ top כלבודא (corr. acc.); Y. Peah VIII, 21ᵃ top כלקורא (סלק׳), read: כַּלְקִידָא.

כַּלְכִּית, v. כִּיל׳.

כִּלְכֵּל (b. h.; כול, כלל) [*to surround,*] 1) *to provide with everything; to sustain*. Naz. 3ᵃ, v. כַּלְכּוּל. Ber. 58ᵇ וכ׳ אתכם בדין וכ׳ and provided for you (while alive) in justice, and gathered you in justice.—2) (cmp. כְּלִילָא) *to raise a crown of hair, to be a nazir*. Naz. I, 1 חריני מְכַלְכֵּל I will grow a crown (as a substitute for, 'I will be a *nazir*', v. כִּרְנוּי). Y. ib. 51ᵇ top כאומר חריני מן המְכַלְכְּלִין as if he said, I will be one of those who wear a crown of hair.—Tosef. Nidd. VI, 6; Nidd. 52ᵇ עד שתְּכַלְכֵּל (euphem.) until she has a full growth of hair (around the pudenda).—*3) denom. of כְּלֵי) *to arm, fit out*. Midr. Till. to Ps. VII א״ל הקב״ה לו ולא אני כלכלתי בה (read: כִּלְכַּלְתִּיהוּ) said the Lord to him (Doëg), is it not I that fitted him (David) out with it (the sword of Goliath deposited in the Sanctuary)?—[The entire sentence is missing in ed. Bub.; note 69 a. l. quotes fr. mss. קלקלתי.]

Nithpalp. נִתְכַּלְכֵּל *to be supported*. Pesik. R. s. 4 אליהו נתכלכל (not נתבלבל) Elijah was supported by the woman of Zarephath.

כַּלְכּוּל, v. כַּלְכּוֹל.

כַּלְכָּלָה f. (preced. art.) 1) *support, provision*. Ber. 44ᵃ על המחיה ועל הכ׳ (be blessed &c.) for sustenance and support.—2) *supply*, esp. *basket containing chosen fruits* designated for use. Eduy. IV, 10 (9); Maasr. IV, 2 כַּלְכָּלַת שבת supply of fruits for the Sabbath (not for sale). Ib. הלוקט הכ׳ וכ׳ he who selects figs to send as a present. Y. ib. IV, 51ᵇ כ׳ שבת אינה וכ׳ Sabbath supply must not be sold. Y. Ter. II, end, 41ᵈ תאינים שבכ׳ figs in the provision basket, opp. מוּקְצָה. Y. Dem. I, 21ᶜ bot. כ׳ אחת וכ׳ there is only one basketful (of the late fruits) which I reserve &c. Lev. R. s. 33, beg. כ׳ של תאנים a basket of figs for use (subject to tithes even for luncheon, v. טֶבֶל); a. fr.—*Pl.* כַּלְכָּלוֹת. Dem. VII, 6; a. fr.

כָּלַל (b. h.; v. כול) 1) *to surround, comprise, include*. Gen. R. s. 4 חזר וכָלָלָן כולן וכ׳ (not וכללו כולו) he again included them all in the praise (Gen. I, 31). Shebu. 23ᵇ

בכוֹלֵל המותרים וכ׳ when he (in his vow) includes permitted things as well as forbidden things. Ib. 24a, a. fr. אוסור כולל v. אִיסּוּר. R. Hash. IV, 5 וכולל מלכיות עמהן and inserts that section of prayers concerning the divine rulership, v. מַלְכוּת; a. fr.—*Part. pass.* כָּלוּל, f. כְּלוּלָה a) *included.* Y. Pes. V, 32c bot. יריד׳ גשמים כ׳ וכ׳ the praise for the rain-fall is included therein (Ps. CXXXV, 7); Y. Taan. III, 67a, end.—Y. Ber. I, 3c top עשרת הדברות כְּלוּלִין בהן the Ten Commandments are contained therein.—b) *entire,* v. כְּלִיל.—2) *to generalize* (v. כְּלָל). B. Kam. 63a חזר (חדר) וכ׳ the text generalizes again.—[Y. Ab. Zar. IV, 44b top טוחנין . . . כולהן כוֹבְרִין, read: כָּבַר, v. כָּבַר.]

Nif. נִכְלַל *to be implied, to be stated in general terms,* opp. נפרט. Y. Sot. VII, 21d top דברים שנִכְלְלוּ ונפרטו things which have been stated both implicitly and specifically.

Pi. כִּלֵּל 1) *to crown.* Tanḥ. R'eh 7 אם נוצחין . . . ומְכַלְּלִין אותו when they (the legions) are victorious, they come and make a wreath, and crown him (the king).—2) *to include, imply. Part. pass.* מְכוּלָּל, *pl.* מְכוּלָּלִים *enclosed* (as a germ), *potential.* Gen. R. s. 10 (ref. to ויכלו, Gen. II, 1) מ׳ היו המעשים things had been created potentially, and then they developed more and more.—[Y. Ber. VI, 10a top ריכללו, read: וְיִבָּלְלוּ, v. בָּלַל.]

Hif. הִכְלִיל *to crown, finish, perfect.* Part. pass. מוּכְלָל. Yoma 54b (expl. מכלל, Ps. L, 2) מציון מ׳ יופיו וכ׳ from Zion the beauty of the world was perfected (by religion). [Cant. R. to V, 11, end מוכללת, read: מוּבְלֶלֶת, v. בָּלַל.]

כְּלַל ch. same, 1) *to surround, crown.* Targ. Cant. III, 11.—2) (denom. of כּוֹלָא) *to make whole, combine.* Y. Meg. IV, 75b bot. לינן חוזרין וכָלְלִין לון do we not again combine them (the separated portions)?

Pa. כַּלֵּל 1) *to surround, crown.* Targ. Ps. V, 13.—2) (v. כְּלִילָה, כִּלְלָא I) *to prepare a bridal room.* B. Mets. 101b כַּלְּלָהּ לברירה if the owner of the rented dwelling gave it to his son as a bridal room (Rashi: if he was making preparations for his son's wedding, and needed the dwelling for the young couple). Gen. R. s. 70; Yalk. Gen. 125 כולי יומא חוו מְכַלְּלִין (בירה) ליה the whole day they were helping him to prepare the bridal chamber (decorating it).

Af. אַכְלֵל *to crown, surround.* Targ. Ps. LXV, 12. Ib. CIII, 4; a. e.—[Kidd. 81b מכללי לחו, read: מכלי, v. כְּלֵי I.]

Ithpa. אִיתְכַּלַּל, אִיתַּכַּלַּל, *Ithpe.* אִיתְכְּלִיל 1) *to be crowned, to adorn one's self.* Gen. R. s. 34, beg. (expl. Ps. CXLII, 8) יִתְכַּלְּלוּן בי וכ׳ the righteous shall adorn themselves with me.—2) *to be led into the bridal room, be married.* Meg. 27b כי איכ׳ רבה וכ׳ when his son R. was to marry.

כְּלַל m. (preced. wds.) 1) *general rule, principle.* Sifra K'dosh., Par. 2, ch. IV (ref. to Lev. XIX, 18) זה כ׳ גדול וכ׳ this ('love thy neighbor as thyself') is the most important principle in the Law. Sabb. VII, 1. Ḥull. III, 1 זה הכ׳ this is the general rule; a. v. fr.—Trnsf. לְכַלַּל, בְּכַלַּל *under the influence of.* Sifré Num. 157 לפי שהיה בכ׳ כעס בא לכ׳ טעות because he was under the influence of anger, he came under the influence of mistaken judgment; Yalk. ib. 786; a. fr.—2) *community.* Ber. 49b מן הכ׳ . . . לעולם אל a person must never exclude himself from the community (by saying, 'Praise ye', instead of 'Let us praise'). Mekh. Bo., Pisḥa, s. 18 ולפי שהוציא . . . מן הכ׳ וכ׳ and as he excluded himself from the community (by saying 'you') &c.; a. e.—3) *total, sum.* B. Bath. 123a בְּכָלָּן אתה וכ׳ as their sum total you find seventy (Gen. XLVI, 27), whereas the detailed record counts only sixty nine.—4) *generalization, statement by implication,* opp. פרט specification; *inclusion, comprehension under a class.* Ber. 26b, a. fr. עד ועד בכ׳, v. עַד.—Sifra introd. מכ׳ ופרט מפרט וכ׳ וכ׳ interpretation based upon a general law followed by specification, or specification followed by generalization. Ib. כל דבר שהיה בכ׳ וכ׳ when a law is once laid down in general, and in another place a specification is given (e. g. Lev. VII, 37, a. ib. 20), it is stated specifically not for its own sake alone, but as applicable to the whole class. Ib. beg. מכ׳ ופרט וכ׳ אי אתה דן וכ׳ if a general rule is followed by a specification and this again by a generalization, you must be guided by the specification (e. g. Deut. XIV, 26). Tosef. Sot. VIII, 10; Sot. 37a ברוך בכ׳ . . ארור בכ׳ וכ׳ 'blessed be' was pronounced on Mount Gerizim in general (corresp. to the general curse, Deut. XXVII, 26) and was specified (corresp. to ib. 15—25); 'cursed be' was pronounced on Mount Ebal in general (ib. 26) &c.; a. fr.—מִכְּ׳ *by implication.* Ned. 11a, a. fr. מכ׳ לאו אתה שומע הן from *no* you understand *yes,* v. הֵן.—Pes. 16b שהותרה מִכְּלָלָהּ וכ׳ which was permitted (dispensed with), by implication, for a community (if unclean, derived fr. Num. IX, 2, v. Pes. 77a). Ḥull. 37b מכ׳ דטרפה וכ׳ this proves by implication that *t'refah* is not the same as &c.; a. v. fr.—לאו . . . כ׳ *not at all* (cmp. כְּלוּם). Ib. 20b; a. fr.—[Mekh. Bo, beg. לדברות כ׳, read: כְּלִי.]—*Pl.* כְּלָלוֹת (*fem.*). Naz. 48b. Sot. 37b. Erub. 27a אין למדין מן הכ׳ וכ׳ from general rules (the use of the word כל, as ib. III, 1) we must not derive anything, not even when an exception is stated (as there may be other exceptions); a. fr.—Ex. R. s. 32, beg. כְּלָלִים.

כְּלָלָא ch. same. Targ. Y. Deut. XXVII, 26 ברכתא בכ׳ וכ׳ blessings in general &c. (v. Sot. 37a quot. in preced.).—Sabb. 147a, a. fr. נקוט האי כ׳ בידך take this as a rule. B. Mets. 103b, a. e. כ׳ דמילתא the general rule is &c. Ḥull. 95a הא דרב לא בפירוש איתמר אלא מכ׳ איתמר this opinion of Rab has not been delivered explicitly but only arrived at by implication; Ber. 9a; a. fr.—Yeb. 21b וכ׳ הוא is this rule without exceptions?—Shebu. 26a אהני כ׳ לאתויי וכ׳ the generalization (after specification) has the effect of including &c.; a. v. fr.—*Pl.* כְּלָלֵי, כְּלָלָא, כְּלָלִין. Y. Ter. I, 40c ליה כלוי דרבי כ׳ (כללי) כְּלָלוֹי the general rules of Rabbi (in the Mishnah; expressions like זה הכלל or הכל, כל &c.) are not without exceptions. Keth. 60a לא . . לתני כ׳ דכיוון וכ׳ do not heed those rules which my brother . . . laid down. Gen. R. s. 33 [read:] אלוקם . . . כל כ׳ דאורייתא ואילין אינון חלכתא דבבלאי (v. 'Rashi' a. l.) he taught Rab . . . all the general rules (of interpretation) of the Law, and these became the guiding laws of the Babylonians.

כָּלַם (b. h.; cmp. כָּלָא) *to be restrained, to be retired.*

Nif. נִכְלַם *to be retired,* (cmp. כָּזַז) *to be put to shame, be rebuked.* Ab. d'R. N. ch. IX (ref. to Num. XII, 14) שתִּכָּלֵם ז׳ ימים that she should live in retirement for seven

days (and not appear before the king); (Sifré Num. 106 שלא נבוש ולא נכָּלֵם מאבותינו (v. שתהא מוּכְלֶמֶת). Ber. 16b (v. Rabb. D. S. a. l. note 4) that we may not be put to shame and not be abashed when compared with our fathers (Y. ib. IV, 7d bot. שלא נבוש מאבותינו לעוה״ב). Cant. R. to I, 14 בחַכְלָמוּ in his shyness.

Hif. הֶכְלִים *to cause to retire, to rebuke, shame.* Kidd. 31a bot. ולא הַכְלִימָהּ and he did not scold her. Ib.b כלום ולא הַכְלַמְתָּהּ... did she (thy mother) throw a bag of money into the sea in thy presence, and thou didst not reproach her?—Midr. Till. to Ps. IV, 3 עד מתי אתם מַכְלִימִין וכ׳ how long will you slander me and my dignity?; a. e.—Part. Hof. מוּכְלָם, f. מוּכְלֶמֶת, v. supra.

כְּלַם ch. same. [Targ. Y. Deut. XXIX, 4 כלמו, Var. בלמו, read: בְּלַת or בְּלִיאוּ, v. בְּלִי I.]

Af. אַכְלֵם as preced. *Hif.* Targ. I Sam. XX, 34. Ib. I, 16; a. e.—B. Kam. 86a bot. דמַכְלְמוּ לירה ומיכָּלֵם when you rebuke the child and he shrinks back in shame; ib.b (not דמיכלמו).—Part. pass. מְכַלֵּם. Y. Yeb. XII, 12d bot. והיא מְכֻלֶּמֶת עלך and she (the young woman) will be put to shame on account of thee (the old man); ib. והוא מכלמה וכ׳ (read: מְכַלֵּם).

Ithpa. אִיתְכְּלַם, *Ithpe.* אִיכְּלַם, אִירְכְּלַם as preced. *Nif.* Targ. O. Num. XII, 14. Targ. II Sam. X, 5; a. e.—B. Kam. l. c., v. supra.

*כְּלֻמָּא, כְּלָמָא m. (preced.) *refraining, warding off.*—*Pl.* כְּלָמֵי. B. Mets. 103b Ar. (Ms. כלומ׳, ed. בְּלָמָא q. v.).

כַּלְמָא, *pl.* כַּלְמֵי *vermin,* v. כַּלְמְתָא.

כְּלָמוּס m. (χλαμύς) *chlamys, officer's cloak* (v. Sm. Ant. s. v.). Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to the Jewish garment עַבָּיָה, v. כִּבְלָא.—Tanḥ. Vayera, ed. Bub., 21 [read:] כל הימים... היה מהלך בסגון כיון שנכנס חלבישׁ חכלמוס שלו (v. ib. notes 124; 125) as long as he was on the road, he travelled in a *sagum* (common soldier's cloak), when he entered to take office, he put on the chlamys; Gen. R. s. 50, beg. בכפגן..בקאלמין; Lev. R. s. 26 כגפ׳...בקלאמין...כפגן; Yalk. Gen. 84 (read: בסגון..בְּקָלָאמִין or בְּכָלָאמִין).

כַּלְמְתָא, כַּלְמָתָא f. (collect. noun; a dialect. adapt. of h. כִּנָּה, v. כִּינְנָה) [*nesting,* cmp. כלם,] *vermin.* Targ. O. Ex. VIII, 12 sq. ק׳ (cod. 10 כ׳, v. Berl. Targ. O. II, p. 21).—כַּלְמֵי, ק׳. Targ. Y. ib. ק׳.—Ber. 51b כ׳ .... מהדורי from peddlers comes gossip, from rags—vermin. Nidd. 20b כ׳ (Ar. s. v. סרק : קלמי).

כָּלָן, Y. Peah VIII, 20d bot., v. כּוֹל.

כַּלָּן, v. כַּלְתָּא.

כַּלְנוֹס, v. כְּלִינוֹס.

כַּלְנִידְיָא m. pl. (χλανίδιον, -ια) *fine cloaks* for women. Y. Sabb. VI, 8b bot. כ׳ (expl. הרעלות, Is. III, 19; not ב׳).

כַּלָּנְיָתָא, v. כּוּלָּנִי׳.

כְּלֻנְסָא, v. כְּלוּנְסָא.

כלעס, Y. Ter. VIII, 46a ואיתכ׳, v. בַּלְעֵס.

כְּלַפֵּי h. a. ch. (=h. כְּנֶגֶד (וון) לאפי׳, v. אַפָּא, a. כוּן) *directed towards, opposite, against.* Targ. Job XXIV, 15; a. e.—Snh. VI, 4 פניו כ׳ העם his (the culprit's) face towards the people; כ׳ העץ towards the cross. Ib. 105a, v. חוּצְפָּא. Pes. 8b כ׳ שאמרה תורת in the face of what (considering that) the Law says; Y. Macc. II, 31d top כ׳ שנאמר; a. fr.—כ׳ אלית, לריא, v. אֲלָהּ.

כְּלָקְדִיקָה, v. גְּלוּגְדָקָא.

כלקורא, v. כַּלְפִּיד.

כלקטורין, כלקטורים read:

כַּלַקְטִירִין (m. pl. χαρακτῆρες) *features* of the face. Lev. R. s. 23 הרינני צר את כל קטורין וכ׳ (corr. acc.) I will shape his features in resemblance to &c.; Pesik. R. s. 24 בלקטורים, בלקטירים (corr. acc.). Ib. יושב וצר בל׳ וכ׳ (corr. acc.) was painting the picture of the ruler (Lev. R. l. c. איקונין). [Ar. s. v. קנכתר : קנכתירין.]—V. also כּוֹלָקְטָר.

כַּלְקְרָא, v. כַּלְפִּיד.

כַּלְקִיס pr. n. pl. (Χαλκίς) *Chalkis,* a town of Cœlesyria. Y. Meg. I, 70c bot. במדינת כ׳ וכ׳ ...פלישתא refugee scholars in the city of Ch. and in Beth Zibdin; Y. Taan. II, 66a בולקוס (כול׳); Meg. Taan. XII בלירקו׳ (corr. acc.). [Schol. to Meg. Taan. defining our w.: במדינת קוסליקוס, prob. a corrupt. of Cœlesyria.]

כלקירא, v. כַּלְפִּיד.

כלריות, Tosef. B. Kam. VII, 4 את הכ׳ some ed., read: את הכל, דיריה.

כַּלָּא, כַּלְ׳, כַּלְ׳, כַּלְתָּא f. ch.=h. כַּלָּה, *bride; daughter-in-law.* Targ. Is. LXI, 10 (ed. Wil. כַּלְתָּא). Targ. Gen. XI, 31; a. fr.—Gitt. 57a כי הוו מפקי חתנא וכ׳ when they led forth bride and groom in procession. B. Bath. 143b כַּלְתֵּיהּ his daughter-in-law. Meïl. 19a דהבא דכלתיה דנון the gold ware of the daughter-in-law of Nun (which was found to have lost in weight); a. fr.—[Targ. Job XV, 32 כִּילְתָא, v. כִּילְתָא I.]—*Pl.* כַּלָּתָא, כַּלָּתָה, כַּלָּן. Targ. Ruth I, 6. Targ. Jer. VII, 34.—Meïl. l. c. דהבא דרמיין כַּלָּתָיךְ the gold ware which thy daughters-in-law cast carelessly about (by which they wear off). Keth. 17a משרי קמי כ׳ they sang before (the processions of) brides. Yeb. 21b כלתה ... דבי the daughters-in-law of the house of ... (where there were wives of his daughter's sons and wives of his son's sons).—V. כַּלִּין, כַּלָּנִית.

כלתין, Y. R. Hash. II, 58a top, read: כַּלָּתִין.

כְּמָא, כְּמָה (v. כְּ a. מָא) 1) (followed by ד־) *like that which.* Targ. Jud. XI, 39 a. fr. [Usu.: הֵיכְמָא, הֵיכְמָה.]—

2) (mostly כמה) *how! how many!, how much!, how long!*; (also interrog.) *how much?* &c. Targ. Ps. CXXXIX, 17. Ib. XXXV, 17; a. fr.— Gen. R. s. 6 כ׳ נפשיה וכ׳ how the soul of this man's (my) brother is now chopping cedars and sawing &c. (is in the agony of death)! (Midr. Sam. ch. IX; Yalk. Ps. 743, only נפשיה וכ׳). Yoma 22b, v. חֲלִי. Ber. 14b כ׳ מעלייא וכ׳ how excellent &c. B. Mets. 86a כ׳ ככרין וכ׳ how many cakes of nardus do we owe to &c.!—M. Kat. 16b כל כ׳ דהוה וכ׳ as long as &c.; a. fr.—Y. Ab. Zar. II, 41a top כְּמָן קטל how many of them did he kill?

כְּמַאי (v. preced.) *as much as.* Yoma 43b כ׳ דמסיק וכ׳ (Var. כמה) as much as a fox carries (on its feet) from a ploughed field; (Nidd. 65b כרמסיק).

כְּמָה, v. כְּמָא.

כַּמָּה, כַּמָּת h. (preced.wds.) 1) *how much?, how many?* Kidd. 9b כ׳ אתה נותן וכ׳ how much (dowry) wilt thou give &c.? Ber. 14a עד כ׳ up to how much? Ib. 30b כ׳ ישהה וכ׳ how long must he pause between &c.?; a. fr.—2) *how!, how many!, how much!* Sabb. 12b כ׳ גדולים דברי וכ׳ how grand are the words of &c.; a. fr.—על אחת כ׳ וכ׳, v. אֶחָד. —3) (I don't know) *how many, many.* M. Kat. 16b אירבדתי כ׳ דוד מפניו I should have destroyed many Davids for his sake. Y. Keth. V, 30a bot. לאחר כ׳ ימים after ever so many days. Ib. אפי כ׳ even much longer; a. fr.—[Y. Succ. I, 51d top גבוה מכמה, prob. to be read: מכ׳ אמה = מעשרים ib.]

כְּמֵהִין, כְּמֵהִים, כְּמֵהוֹת, כְּמֵי׳ c. pl. (כָּמַהּ *to be hot, to thirst, long for*) a kind of *mushroom, morils.* Gen. R. s. 69, beg. (ref. to כמה, Ps. LXIII, 2) ככ׳ חלולו שחן מצפין וכ׳ like those morils which look out for water; Yalk. Gen. 119 כַּכְּמֵהוּיוֹת (not כמי); Yalk. Ps. 786 כאמבטאות (corr. acc.). Ned. 55b; Y. Maasr. I, 48d top, כ׳ ופטריות morils and truffles which are not planted; Ber. 40b; a. fr.

כְּמֵהִין ch. same. Y. Bets. V, end, 63b.

כְּמוֹ (b. h.; v. כָּמָה) *as, like.* Yalk. Ex. 246 חקשו לבם כ׳ אבן they made their hearts hard like stones (Mekh. B'shall., Shirah, s. 5 כאבן). With suffixes: כָּמוֹנִי, כָּמוֹךָ &c. *like me, like thee* &c. Ned. 9b, v. כְּמוֹת. Mekh. l. c., s. 8; a. fr.—V. כְּמוֹת.

כמון, a word in a charm formula. Sabb. 67a (v. next wds.).

כַּמּוֹן m. (b. h. כַּמֹּן, v. כָּמַן, cmp. חַמָּם) *cumin.* Dem. II, 1. Ter. X, 4 בכ׳ של וכ׳ with cumin stalks of T'rumah.

כְּמוֹנָא, כְּמוֹנָא ch. same. Targ. Is. XXVIII, 25; 27. —Ab. Zar. 29a, v. כְּרוֹיָא.— *Pl.* כְּמוֹנַיָּא, כְּמוֹנֵי. Sabb. 67a כמוניא (Rashi: כמוני; Ms. M. sing.), v. כְּרִינְתָא I.

כְּמוֹנָא m. (כָּמַן) *insidiousness, crafty plan.* Targ. Y. II Ex. XXI, 14 (h. text ערמה).—V. כְּמָנָא.

כְּמוֹת (=כְּמוֹ אֶת, cmp. כְּוָת) *like, as.* Y. Maas. Sh. IV, 54d כ׳ שהוא מוכר according to the selling price. Sabb. 51a, a. fr. (חי) כ׳ שהוא in its natural condition (raw). Keth. 17a כלה כ׳ שהיא the bride at weddings must be praised according to her perfections (without exaggeration); a. fr.—With suffixes: כְּמוֹתְךָ, כְּמוֹתָךְ &c. *like myself, like thyself* &c. B. Mets. 59b אם הלכה כ׳ if the law is in accordance with my opinion, v. כְּוָת. Y. Ned. I, 36d bot. כ׳ ירבו וכ׳ may there be many like thee &c.; (Bab. ib. 9b כָּמוֹךָ). Ber. V, 5, a. fr. שלוחו של אדם כְּמוֹתוֹ a man's messenger is like himself, i. e. action by proxy is legal; a. fr.

כְּמִיהוֹת, כְּמִיהִים, כְּמִיהָן, v. sub כְּמַהּ.

כמיך, a word in a charm formula. Sabb. 67a.

כָּמִין, v. כְּמַן.

כְּמִינָא, v. כְּמָנָא.

כְּמִיסַת, v. כְּמַסּ.

כְּמִישׁ, v. כְּמַשׁ.

כָּמָךְ, m. (Pers. Kâmakh, Arab. Kâmaḥ, Fl. to Levy Talm. Dict. II, 452 2) *Kamakh, a Persian sauce* of milk, curdled milk &c.; cmp. פּוּתָח. Nidd. 51b לכ׳ שבת העשירית dill intended to be put into the *k.*

כְּמָכָא ch. same. Pes. 30a Ar. (ed. כותחא). Ib. 76b Ar. (ed. כותחא). Hor. 12a Ms. M. (ed. כות). Ḥull. 112a; a. e.

כְּמָן, v. כְּמָא.

כָּמַן (cmp. כָּמַר) [*to be heated* in the ground,] *to be hidden, lie in wait.*

**Pi.* כִּמֵּן *to hide fruits* in the ground. Maasr. IV, 1 חִמְכַּמֵּן Mish. a. Bab. ed. (Ms. M. חמכמיר, Y. ed. חמכמר, v. כָּמַר).

Hif. חִכְמִין *to keep witnesses hidden,* a proceeding applied only against seducers to idolatry (v. מַסִּית). Snh. VII, 10 מַכְמִינִין לוֹ עֵדִים וכ׳ the court puts witnesses in wait for him behind an enclosure. Y. Yeb. XVI, 15d bot.; a. e.— Y. Snh. VIII, 21c top חַמְכְמִין עֵדָיו וכ׳ he who keeps witnesses hidden (while eliciting a confession of indebtedness from his debtor), has done nothing, i. e. the confession has no legal consequences.

כְּמַן ch. same. Targ. O. Ex. XXI, 13; a. fr.—Part. כָּמִין, f. כְּמִינָא (כְּמָנָא). Targ. Jer. IX, 3 מְכַמַּן כ׳ (h. text עקב יעקב). Targ. Prov. VII, 12.—Koh. R. to IV, 14; Midr. Till. to Ps. IX, v. כַּשְׁכֵּשׁ.

Pa. כַּמִּין *to hide, cover.* Targ. Prov. X, 18 מְכַמֵּין Ms. (ed. מְכַמִּין *Hif.*).—Part. pass. מְכַמָּן *lurking.* Targ. Lam. III, 10 (ed. Amst. מְכַמָּן; h. text אֹרֵב).

Af. אַכְמִין 1) same, v. supra.—2) as preced. *Hif.* Snh. 29b.

כַּמָּן, v. כְּמוֹנָא.

כְּמָנָא f. (preced. wds.) *ambush, trap; insidiousness.* Targ. Jud. IX, 35. Targ. II Sam. XIII, 32 (ed. Lag. כְּמִינָא; h. text שׂימה); a. e.— *Pl.* כְּמָנָיָא, constr. כְּמָנֵי. Targ. I Chr. I, 20 (ed. Lag. כמינא). Targ. Ps. X, 8; 10.—V. כְּמוֹנָא.

כְּמָנָה f. h. same.—*Pl.* כְּמָנוֹת. Yalk. Deut. 804 ... אין שאין בה כ׳ there is no road on which ambushes are not to be apprehended; Sifré ib. 20 מקומות (corr. acc.).

כְּמָנוֹן m. (preced. wds.) *craft, artfulness.* Koh. R. to IX, 14 (expl. מצודים ib.) כ׳ ועקמון Craft and Trap (allegorical names of towers); Yalk. ib. 989 כְּמָן; Gen. R. s. 33 עַקְמָן וכְמָנָן Tricky and Wily.

כָּמַס (b. h.; cmp. כָּמַן) *to hide, store away.* Part. pass. כָּמוּס. Yalk. Ex. 165 הוא כ׳ מעינינו he is hidden from our sight; Pirké d'R. El. ch. XLVIII.—V. כּוֹמֶסֶת.

כֶּמֶס m. (preced.) *subterranean prison* (carcer). Yalk. Hos. 532 נותן לו כ׳ וכ׳ ..... בתחלה קורא אילוגין first he reads the charge, then he strikes him (to extort confession), and then he assigns to him a prison &c.; Pesik. Shub., p. 159[b] (corr. acc.).

כָּמָס ch. (v. preced.) *store-room, cellar* (Assyr. כמס, Schr. KAT[2] p. 559). B. Bath. 145[b] עתיר כ׳ rich of stores.

כְּמִיסָה, כְּמִיסָת c. (v. מְסָאָה; a phrase borrowed fr. Deut. XVI, 10; 17, v. Targ. Y.; =h. כְּדַאי) *adequate, able, worthy.* Targ. Y. II Lev. XXIII, 29 דכ׳ וכ׳ that is able (or of adequate age) to fast. Targ. Y. Gen. XX, 16. Targ. II Sam. VII, 18; Targ. I Chr. XVII, 16 לית אנא כ׳ I am not worthy (h. text מי אנכי).

כָּמַר (b. h., v. כָּמַהּ, כָּמַן, כָּמַס) 1) *[to heat,] to make* כּוֹמֶר (v. כּוֹמֶר I), *to produce shrinking and maturing of fruits by underground storage* or *by exposure to the sun.* Tosef. Men. IX, 10 לא חירו . . וכוֹמְרִין אותן (Var. וכורמין) they did not cut the grapes and let them shrink (before putting them in the press), but cut and immediately pressed them. B. Mets. 89[b] ולא יְכַמֵּר באדמה וכ׳ (Ar. יְכַמֵּר *Pi.*, v. Rabb. D. S. a. l. note 90) the laborer must not hide grapes in the ground (to eat them afterwards).—2) (trnsf.) *to watch, guard.*—Denom. כּוֹמֶר II.—3) *to lay a trap*, v. infra.

Pi. כִּימֵּר, *Hif.* הִכְמִיר 1) *to hide in the ground, heat.* Maasr. IV, 1, v. כָּמַן. B. Mets. l. c., v. supra.—2) (denom. of מִכְמָר) *to lay a trap, net.* Tosef. Yeb. XIV, 6 שהיו מְכַמְּרִין מכמורות that were laying nets; Yeb. 121[a] מְכַּי מכמורין; Y. ib. XVI, 15[d] top לְכַמּוֹר מ׳.

Nif. נִכְמַר 1) *to shrink, fall in by the effect of the heat, to tumble inward.* Y. B. Mets. X, beg. 12[c] כ׳ כתנור if the house fell in like a furnace, opp. נפל לחוץ.—2) (trnsf.) with רחמים, *to be bent over, to feel compassion* (cmp. גָּלְגֵּל). Yalk. Gen. 150 נִכְמְרוּ רחמיו של יוסף Joseph was moved to compassion; (Tanḥ. Vayigg. 4 נתגלגלו ר׳).

כֶּמֶר ch. same, 1) *to hide, keep warm* (corresp. to h. כָּמַן). Y. Sabb. IV, beg. 6[d] (read:) כַּמְרָאי גו גירפתא, v. גִּירְפְּתָא. Ib. כַּמְרָהּ גו וכ׳ put it in &c. B. Mets. 74[a] מחוסרי מִכְמַר ועיולי וכ׳ requiring heating (of grapes) and carrying to the press. —2) *to shrink, be wrinkled.* Pes. 58[a] מכמר בישרא the shrinking and drying up of the meat (from lying over too long).—3) (with רחמין as object) *to feel compassion.* Targ. Y. Deut. XIII, 18. Targ. Ps. LXXVII, 10.—[Kidd. 81[b], v. אִכְמַר.]

כְּמָרָא, כְּמָרָה, v. כּוֹמֶר, כּוּמְרָא.

כְּמָרְיָאתָא f. pl. (preced. wds.) *withered, black fruits.* Lam. R. to V, 10 (expl. נכמרו ib.) כאילין כ׳ wrinkled like withered fruits.

כמרוסא, Num. R. s. 12, v. קַמְרוֹטָא.

כָּמַשׁ (cmp. כָּמַר) *to wrinkle, wither.* Y. Maas. Sh. IV, 54[d] bot. עד שיִכְמוֹשׁוּ until they are withered.—Part. pass. כָּמוּשׁ, f. כְּמוּשָׁה; pl. כְּמוּשִׁין, כְּמוּשׁוֹת. Lev. R. s. 23; Cant. R. to II, 2 מה שושנה . . והיא כ׳ וכ׳ as the lily, when the heat comes upon it, is withered, but blooms again when the dew falls ... נראין כ׳ וכ׳ so does Israel . . . seem to be withered &c. Succ. 31[a] bot. כמושין withered fruits, contrad. to יבשין dried up; a. fr.

Nif. נִכְמַשׁ same. Cant. R. to II, 1 נוחה לְהִתְכַּמֵּשׁ withers easily.

כְּמַשׁ ch. same. B. Bath. 16[b] וכיון דכְּמָשׁוּ וכ׳ and when they withered, they knew (that an accident had befallen their friend).—Part. כָּמִישׁ, pl. כְּמִישִׁין. Y. Pes. IV, end, 31[c]; Esth. R. to I, 4, v. זָלִיל.

כָּמָתּ (v. כְּמָא a. הִכְמָא) *like.*—Targ. Ps. LXXIII, 15 דִּמְכַּמָּתְחוֹן ed. Lag. (oth. ed. דכמתחון) (something) which is of the nature of their speeches.

כַּן *here*, v. כַּאן.

כֵּן I (b. h.; v. כִּי, כָּךְ) *so, thus.* Ber. 11[b] וכן הוא אומר and so we read; a. v. fr.—אִם כן, אלא אם כן, v. אִם.—לָכֵן *for such a purpose.* Y. Maas. Sh. II, 53[b] bot. דרכו ל׳ it is usually employed for such a purpose. Y. Erub. VII, beg. 24[b] ייחדו ל׳ he devoted it to such &c.—יתר על כן, יתר מִכֵּן, v. יֶתֶר I.

כֵּין, כֵּן, ch. same. Targ. Is. LI, 6. Targ. O. Ex. I, 12; a. fr. —Ber. 11[b] וכן אורי ליה וכ׳ and so taught R. El. &c.; a. v. fr.—בתר כן, contr. בְּבֵן, *after this; therefore.* Targ. II Sam. II, 1; a. fr.—Ib. XXII, 47; a. e.—מִבְּכֵן וּלְהָלְאָה, מִבְּכֵין וּלְהָלְאָה from now and further on = h. מכאן ואילך. Targ. I Kings XIV, 14.—Y. Sabb. XIV, 14[d] ר״מ מטחיה כן such (disease) befell R. J.; Y. Ab. Zar. II, 40[d] הוה ליה כן. Ib. bot. ימות ולא כן let him rather die than do this (idolatrous cure); a. fr.—Y. Ber. III, 6[b] top לָכֵן דאתינן (v. preced.) it is for this purpose that we came here (to be reminded of death).—הַל כֵּן, הָכָל כֵּן, v. הַל.—כל דכן, v. כּוֹל.—כֵּין הוי=כֵּינוֹ *it is so*; (interrog.) *is it so, indeed?* Y. Peah II, 17[a] bot. וכ׳ אלא כ׳ is that so? (No,) but it is thus. Ib. III, 17[c] top כ׳ (insert מתניתא); ib. II, beg. 16[d] כ׳ מתניתא (not ב׳) so is the Mishnah to be read. Y. B. Mets. III, beg. 9[a] ואין כ׳ but if this be so; a. fr.

כֶּן II, with suff. כַּנּ־, m. (b. h.; כּוּן or כָּנַן) 1) *base, stand, rest.* Cant. R. to I, 1 (ref. to והנה חלום, I Kings III, 15) החלום . . . על כַּנּוֹ the dream (after he awoke) remained standing on its firm stand (was realized); Yalk. Kings 175. Yoma V, 3, sq. חניחו על כ׳ וכ׳ he set it down on the stand. Tosef. Kel. B. Mets. II, 17 מחוסרין כן vessels that have lost their rest; a. fr.—*Pl.* כַּנִּים, constr. כַּנֵּי. Kel. XI, 3.—

Trnsf. *social status.* Yeb. 77b גיורת מכַּנָּתָהּ a proselyte of her own status, i. e. born after the conversion of her parents both of whom were of the same nation.—2) (cmp. כּוֹן *Pi.*) *ruler.* Ib. XII, 8; Tosef. ib. B. Bath. VII, 12 חכן וכַנָּתָהּ (Var. וכַנָּא) the ruler and that which is ruled (the writing material); oth. opin.: the ruled material and the ruler; [oth. opin.: (cmp. σταθμός) the *base* of the scales and the *scales*; oth. opin. *the strike* and *the measure.*]

כַּנָּא ch. same, 1) *base, fixed place, line.*—*Pl.* כַּנַּיָּא. Ber. 57b בכַנַּיָּרהּ חזי (Ms. M. בב׳) he saw them (in his dream) in the regular places (as planted in the field). V. כַּנְיָא.—2) *kanna,* a small measure (v. preced.). Keth. 99b; Meïl. 21b כ׳ כ׳ בפרוטה each *k.* for a P'rutah (no reduction for larger quantities).—*Pl.* כַּנֵּי. Ib.

כְּנָא *louse,* v. כִּינָּא. [Targ. Y. II Gen. XXXVIII, 26 בכנא some ed., read: בדינא.]

***כַּנְגַּד** m. (prob.=גַּנְגִּידִין) a kind of *chervil.* Sabb. 109b Ms. M. (ed. אבנגר, Ar. כנגר; Rashi ed. Sonc. כנגדי, v. Rabb. D. S. a. l.) elaiogaron, *kangad* and theriacon are good for &c., v. גִּילּוּיָא. [Ar.=ḥantal, *cucumis colocynthis*; Löw Pfl. p. 294: =Κανάρα *artichoke.*]

כַּנְדָּא I m. (κάνδυς, Pers.) *a gown* with wide sleeves. —*Pl.* כַּנְדֵּי. M. Kat. 24a תליסר כ׳ מאני Ar. (ed. תריסר מני; Ms. M. תל׳ בגדי מני, מני being a gloss to our w.).

כַּנְדָּא II m. (dial. for כַּדָּא, cmp. גּוּנְדְּרָא) *pitcher, pot.* [Pes. 111b, v. כַּנָּא.]—*Pl.* כַּנְדֵי. Pes. 30a מזבני כ׳ sellers of earthen ware. Ib. אשוו זבינו אכַּנְדֵיכו (not דיכו . .; Ms. M. אשוו זבינייכו) set a fair price on your pots.—Ḥull. 48b דקוימו כ׳ כ׳ lungs upon which there are pot-like excrescences.—[Ber. 40b, v. כַּנָּא.]

כַּנְדוֹקָא m. *Kandoka,* surname of one Minyomin. Ḥull. 49b. [Rashi: *dealer in pottery,* cmp. Syr. כנדוקא, P. Sm. 1764; v. Fl. to Levy Talm. Dict. II, 452b.]

כְּנָה, v. כִּינָּה.

כַּנָּה f. (v. כֵּן II) 1) *base, stand.* Kel. VII, 6 נותן את הכ׳ וכ׳ he places the base of a stove between them; [oth. opin. he puts *a ruler* between, measuring a straight line.] —2) *ruler* or *ruled material.* Ib. XII, 8, v. כֵּן II.

כָּנָּה, *Pi.* כִּינָּה, v. כנה.

***כַּנְהָא** (v. כנה; cmp. Ezra IV, 9; 17) *of the same class, rank.*—*Pl.* כַּנְהָיָא. Kerith. 3b תנא ירתון בכַנְהֵידהוֹן Ar. (ed. בינכידהון, v. כִּינְכָא) the redactor specifies them among their classes.

***כְּנָוָתָא** (preced.) *K'navatha,* an adaptation of the name of a Babylonian festive time and fair. Y. Ab. Zar. I, 39c מתורי וכנוני וכ׳ ; cmp. אַכְנָיְרָתָא.

כְּנוּיָא, v. כִּינּוּי.

כְּנוֹן, pl. כְּנוֹנִים, v. כִּינְנִית.

כַּנּוֹנָא m. (כנן) *a (fire) stand, a portable brazier,* v. כַּנָּה. Bets. 21b; Sabb. 47a.

כְּנוֹנִי (preced.) an adaptation of a *Babylonian festive season* and fair., v. כְּנָוָתָא.

כְּנוּס, v. כִּינּוּס.

כִּינּוּפָא, כְּנוּפָיָא m. (כְּנַס I) *crowd, assembly* (cmp. הוֹתְקָא). Targ. Y. Num. XXXIII, 25 (transl. מקהלות) אתר כ׳. —Sabb. 60b אתכא כי׳ there is a large gathering (in synagogues &c.). Ib. כי׳ דאיסורא gathering on a day when labor is not permitted. R. Hash. 27a כל כי׳ דכסף הוא all signals for assemblies were blown on silver horns. Yoma 51a אתי בכ׳ is offered by large crowds. Gitt. 11a כ׳ דארמאי Ar. a. Rashi (ed. כְּנוּפְיָאתָא *pl.*) popular assemblies of gentiles, opp. ערכאות, v. עַרְכִי. B. Kam. 113a וכי לדידכו כְּנוּפַיְיכוּ is your gathering (v. כַּלָּה) held for your individual benefit? (Var. v. כְּנַס I).—*Pl.* כְּנוּפְיָאתָא, v. supra.

כִּינּוֹר, כְּנוֹר m. (b. h.; prob. fr. כרר with נ inserted, v. כְּרֵכֶר, cmp. תִּינְגָּא) *lute, cithern.* Arakh. 13b כ׳ של מקדש וכ׳ the *kinnor* of the Temple was seven-stringed. Ber. 3b; Y. ib. I, 2d כ׳ היה תלוי וכ׳ David had a lute suspended &c. Snh. 101a עשאוני בניך ככ׳ וכ׳ thy children made me (the Law) like an instrument upon which the scorners play; a. fr.—*Pl.* כְּנוֹרוֹת, כְּנוֹרִים, כִּי׳. Arakh. II, 5. Shebu. 15b. Kinnim III, 6 בני מעיו לכ׳ its small bowels are used for strings for the cithern; Ab. Zar. 47a מהו לכ׳ Ms. M. (ed. לפארות). Pesik. R. s. 26; a. e.

כַּנָּרָא, כִּינּוֹר, כְּנוֹרָא ch. same. Targ. Gen. IV, 21 (v. Berl. Targ. O. II, p. 3). Targ. Job XXX, 31 כִּינָּךְ (ed. Wil. כְּנָךְ); a. fr.—*Pl.* כַּנָּרַיָּא, כִּנָּרִין, כִּנָּךְ, כִּי׳. Targ. Ps. XCII, 4. Targ. Y. Gen. XXXI, 27 (O. חִנְגִּין, v. Berl. l. c. p. 12). Targ. Is. XVI, 11 (ed. Lag. sing.); a. fr.

כְּנוֹשָׁאָה m. (כְּנַשׁ) *sweeper.*—*Pl.* כְּנוֹשָׁאֵי. Ḥull. 60a, v. זְלוּחָאָה.

כָּנָה, כְּנִי, *Pi.* כִּינָּה, כְּנָּה (b. h., v. כֵּן I) 1) *to qualify, define; to surname, to nickname; to modify an expression, circumscribe; to compare.* B. Mets. 58b הַמְכַנֶּה שם רע וכ׳ he who calls his neighbor by a nickname. Shebu. 36a כַּנֶּה circumscribe (use the third person as euphemism). Sifré Num. 84, a. fr. כי׳ הכתוב the Bible modifies the expression (to avoid anthropomorphism, e. g. Zech. II, 12 עינו for עיני). Meg. IV, 9 חמכנה בעריות he who modifies (symbolizes) in translating the laws of incest (e. g. Lev. XVIII, 7, 'uncover not thy parents' weakness or disgrace'). Yalk. Num. 771, v. פּוֹלְמוֹסוֹן; a. fr. Part. pass. מְכוּנֶּה. Tanḥ. Ki Thissa 17 (ref. to באדם, Ps. LXVIII, 19) מכ׳ משה באדם (not לאדם) the name of Moses is here disguised by the substitute *Adam.* —[Yalk. Ps. 832 מכונה, v. כָּנַן.]

כְּנִי, *Pa.* כַּנֵּי ch. same. Targ. Y. Gen. IV, 26.—Shebu. 36a לא מְכַנֵּינָן we must not modify the (Biblical) expression (to avoid cacophemism).—[Bets. 33b מכניא, read: מכניק, v. כָּנַק I.]

Ithpa. אִתְכַּנֵּי, *Ithpe.* אִתְכְּנִי 1) *to be surnamed.* Targ. Is. I, 4.—*2) *to associate one's self* (v. כְּנָהָא). Targ. Ez. XXIX, 7 באתכניותתהון וכ׳ when they form an alliance with thee (h. text בתפשם; Kimḥi quotes a Var. באתכנעותהון, v. כָּנַע).

כְּנָיָא, כְּרָוָא כ׳ m. *Kanya Parva,* name of an unclean bird. Ḥull. 62b כ׳ פ׳ אסיר Ar. (ed. בוניא שרי פ׳ אסיר).

כְּנִימָה f. (denom. of כִּנָּם; cmp. כַּלְמָתָא) *vermin, moth.* Sifré Deut. 40. Y. B. Kam. IX, beg. 6d חרקיבו מן הכ׳ if the grain became ruined by moths, contrad. to תולעים. Makhsh. VI, 1; Tosef. ib. III, 1 מפני הכ׳ in order to prevent the grain from getting mothy.—*Pl.* כְּנִימּוֹת. Midr. Till. to Ps. XXIII עושין בהם כְּנָמִיּוֹת . .; v. note a. l.) (ed. Bub. ולא היו עושין כ׳ but did they not get vermin?; Cant. R. to IV, 11 כְּנָמִיּוֹת; (Yalk. Ps. 691 בלאות; Deut. R. s. 7 מאכולת)

כְּנִיסָא, v. כְּנִישָׁא.

כְּנִיסָה f. (כָּנַס) 1) *gathering, assembly.* Meg. I, 1 מקדימין ליום הכ׳ read the M'gillah in advance on the gathering (market) day before Purim. Ib. 4b; a. e.—2) *entering*, opp. יציאה. Y. Erub. V, 22c; Midd. I, 3, v. יְצִיאָה.—B. Mets. 104a בשעת כְּנִיסָתָן לחופה when they were being led to the wedding chamber. Keth. 12a. Ber. IV, 2 בכְנִיסָתוֹ לבה״מ on his entering college (for teaching and judging). B. Mets. 83b בכְנִיסָתוֹ the time consumed in going home, v. פּוֹעֵל; a. fr.—3) *keeping in, detention.* Yalk. Num. 782, v. עֲצִירָה.—[Y. Shebi. VII, beg. 37b כניסות, v. כְּבִירָה.]—4) *recess, settle.* Men. 97b, interch. with כּוֹנָסָה a. כְּנָסָה.

כנוסתא, Targ. Prov. XXV, 23 some ed., read כְּנִיסָתָא, v. כְּנִיסָא.

כְּנִישׁ m. (כָּנַשׁ) *festive gathering.* Targ. O. Deut. XVI, 8. Targ. II Chr. VII, 9 (h. text עצרת).

כְּנִישׁ׳, **כְּנִישְׁתָּא**, **כְּנִישָׁא** f. (preced.) 1) *gathering; assembly.* Targ. O. Gen. I, 10 בית כְּנִישַׁת מיא (h. text מקוה). Targ. Ex. XXXV, 1 (ed. Amst. כְּנִישׁ׳). Targ. Joel I, 14. Targ. Ps. XLVIII, 12 (some ed. כְּנִישָׁתָא *pl.*, h. text בנות); a. fr.—Y. Peah I, 15d אזול צור כ׳ עלוי shall I call a meeting against him?; a. e.—2) כ׳ or בית כ׳ (בר) *synagogue, school-house.* Targ. Ez. XI, 16; a. fr.—Y. M. Kat. III, 81d bot. קומר חדא כ׳ before a certain synagogue. Ber. 7b; a. fr.—כ׳ רבתא *the Great Synagogue, Synagoga Magna*, v. כְּנֶסֶת. Targ. Cant. VI, 5; a. e.—*Pl.* כְּנִישָׁתָא, v. supra; כְּנִישָׁן, כְּנִישָׁן. Y. Kil. IX, 32b top אשירונירה חמני עסרי כ׳ they stopped the funeral procession eighteen times for mourning assemblies; Y. Keth. XII, 35a בנישן (corr. acc.).—[B. Mets. 21a כ׳ דבי דרי Ar., v. מַכְנְשָׁתָא.]

כַּנְכָּב, v. כַּבְכָּב.

כָּנַן (cmp. כּוֹנְנִית a. כּוּן) *to nest.*—Denom. כִּירָה.

Pi. כִּנֵּן *to form circles, to wind around.* Par. VII, 7 חִמְכַּנֵּן . . . על יד על יד (Talm. ed. only once על יד) he who winds the rope (for drawing the bucket up) around his hand until a sufficient length is wound up; ואם כִּנְּנוֹ באחרונה but if he winds it after he has finished drawing; Tosef. ib. VII (VI), 4 וחזר ובנאו ed. Zuck. (Var. וכי, read: וכיננו as R. S. to Par. l. c.).—*Part. pass.* מְכוּנָּן a) *wound around.* Makhsh. IV, 1 בחבל שהוא מכ׳ וכ׳ with the rope which is wound around the neck of the vessel.—2) *nested.* Gen. R. s. 37 מכ׳ כבריצה shut up in the nest like an egg, i. e. selfish; Yalk. Ps. 832 מכונה (corr. acc.).

כָּנַס (b. h.; v. כּוֹס I) 1) *to collect, gather; to cover, shelter, bring home.* B. Kam. VI, 1 הכונס צאן לדיר he who takes the flock into the stall; a. fr.—כ׳ משקה *to absorb* liquids through pores, opp. to הוציא to let liquids escape through pores. Nidd. 49a אם כָּנְסָה וכ׳ . . . . יביא get a tub full of water and put the pot in, if it draws water &c. Kel. X, 8 היו בכוֹנֵס משקה (sub. נקובין) if the vessels are so porous as to be called absorbers of liquids. Nidd. l. c. כיצד . . לידע how do we examine to find out whether a vessel is porous to the extent of absorbing liquids? (v. supra); a. fr.—Esp. *to take a woman home, to consummate a marriage by conducting a woman to one's house, to wed*, v. אֵירוּסִין a. נִישׂוּאִין. Keth. 3b וברביעי כּוֹנְסָהּ and on the fourth day of the week he weds her. Ib. ומסכנה ואילך נהגו . . . לְכָנוֹס וכ׳ and from the days of persecution . . the people adopted the custom to wed on the third day; . . ובשני לא יִכָּנוֹס but on the second day one must not marry. Y. Yeb. IV, 6b כָּנָסָהּ ולא וכ׳ he took her to his home but did not touch her &c.; a. fr.—Part. pass. כָּנוּסָה. Y. Sot. II, 18b top שומרת יבם וכ׳ neither while waiting for the *yabam* nor after having been taken to his house. —2) (of a sore) [*to gather,*] *to grow smaller, to contract*, opp. פשה. Neg. IV, 7; Tosef. ib. II, 6; Sifra Thazr., Neg., Par. 2, ch. II; a. e.—3) (archit.) *to recede, to form a settle* or *recess* in a wall. Midd. III, 1 עלה אמה וכ׳ אמה (the altar) rose one cubit and then receded one cubit; Men. 97b.—Y. Erub. VII, 24b bot. (of an inclined plane) עולה אמה וכוֹנֵס שלש it rises vertically one cubit, while the incline measures three cubits, v. כִּיבּוּשׁ.—Part. pass. כָּנוּס, f. כְּנוּסָה. Tosef. Erub. I, 10 כותל שצידו אחד כ׳ מחבירו וכ׳ a wall which is more receding on one side than on the other, either the inner wall being even &c.; Erub. 9b; 15a; (Y. ib. 19b top כותל הנכנס). Y. Succ. I, 52a כמה אפי׳ כנוסה even if the reduction be ever so large.

Nif. נִכְנַס 1) *to be brought in, to enter*, opp. יצא; *to assemble, meet.* Erub. 65a, v. סוֹד. Ib. 15b נ׳ ויוצא is easily passed in and out. Kel. IX, 7 נ׳ . . . מלא when a piece of the size . . . . can be passed, לא נ׳ when it cannot pass (exactly fitting in). Y. Erub. I, 18c bot. אין . . . לִיכָּנֵס וכ׳ it is not the habit of man to enter through one door and leave through another.—Hull. 3a, a. fr. יוצא ונ׳ superintending by going in and out. Sabb. 137b כשם שנ׳ . . וְנִכְנַס as he (the child) has been entered into the covenant, so may he be introduced to the study of the Law &c. Snh. 101a נִכְנְסוּ תלמידיו וכ׳ his pupils came together to visit him. Tosef. Ber. VII (VI), 19, a. e. לא יִכָּנֵס אדם להר וכ׳ one must not enter the Temple mount &c.—Meg. I, 3 מקום שנִכְנָסִין וכ׳ a place where the country people are in the habit of assembling on Mondays &c.; a. fr.—2) *to form a recess* or *settle.* Y. Erub. I, 19b top, v. supra. —3) *to be married*, v. supra. Y. Yeb. IV, 6b הִרְכָּנְסִי וכ׳ be my wife and raise thy sister's children; Koh. R. to IX, 9; a. fr.

Pi. כִּינֵּס *to gather, collect.* Tosef. Ber. VII (VI), 24 בשעת הִתְכַּנְּסִין...כִּנְּסוּ when people collect (learning), scatter, when they scatter (are indifferent), gather in (withdraw); v. בִּדֵּר; Ber. 63a המכנסים (read: הִתְכַּנְּסוּ, v. Rabb. D. S. a. l. note 9). Ex. R. s. 17, beg. שכִּינְּסָן מעל הארץ which (waters) he gathered from upon the land. Deut. R. s. 3 כִּינְּסָה את בניה she assembled her children; a. fr.—Part. pass. מְכוּנָּס, f. מְכוּנֶּסֶת; pl. מְכוּנָּסִין, מְכוּנָּסוֹת. Erub. 21a מ׳ (מים) collected water, opp. מים חיים. Midr. Till. to Ps. LXX הרי

הצאן מכ׳ the flock is gathered again. Neg. IV, 3 במ׳ when the hairs on the leprous spot are close together, opp. מפזר; a. fr.

Hif. הִכְנִיס *to bring in, to lay in, store up; to introduce, pass; to initiate.* Lev. R. s. 9 הִכְנִיסוֹ לביתו he invited him to his house. Ex. R. s. 20 אם אני מַכְנִיסָן וכ׳ if I lead them now into the land. Ib. ה׳ יינו וכ׳ he stored his wine in the cellar. Men. 97a ומכניס קנה וכ׳ and passes a tube under it. Sabb. 118b ה׳ ידו וכ׳ put his hand under his belt. Ib. מַכְנִיסֵי שבת who usher the Sabbath in (with prayer). Ib. 137b להַכְנִיסוֹ בבריתו וכ׳ to initiate him into the covenant &c. (v. supra). Y. Yeb. I, 3a bot. הרי אתם מַכְנִיסִין ראשי וכ׳ you want me to put my head between two great mountains. Mekh. B'shall., Shir., s. 6 מַכְנִיס ולא מוציא לא neither lets escape nor receives, v. נוֹד; a. fr.

Hithpa. הִתְכַּנֵּס, *Nithpa.* נִתְכַּנֵּס 1) *to assemble, meet, be reunited.* Taan. 27b מִתְכַּנְּסִין לבה״כ meet at the synagogue. Gen. R. s. 39, a. e. אם מתכנסין כל וכ׳ if all human beings were to join for creating &c.; Cant. R. to I, 3 מִתְכַּנְּשִׁין. Mekh. B'shall. s. 6 אין הגלויות מִתְכַּנְּסוֹת וכ׳ the diaspora will be reunited only as a reward for faith; a. fr.—Gen. R. s. 12, beg. מתכנסין ויוצאין; (Koh. R. to II, 12 נכנסין) they go in and out.—2) *to gather, become closer* (v. supra). Neg. I, 6 נִתְכַּנְּסָה the sore gathered.

כָּנַס ch. same, 1) *to gather, receive.* Targ. Ps. XLI, 7 Ms. (ed. כנס, h. text קבץ). Targ. Esth. IV, 16 (Targ. II Esth. ib. כנוש). Targ. Y. Gen. XVIII, 3 אֵיכְנוֹס וכ׳ I shall receive the passers-by.—V. כְּנַשׁ.—2) *to marry.* Y. Erub. III, 21b top ומיכְנַסְנִיךְ לוים פלן and to marry thee before such a date; Y. Gitt. VII, end, 49a ומנכסיך (corr. acc.). Ib. ולא כְנַסְתִּיךְ and I shall not have married thee. Y. Keth. I, beg. 24d אילין דכָנְסִין וכ׳ those who marry widows; a. fr. —3) *to enter.* Y. Snh. VI, 23c bot. כיון דכ׳ when he had entered; a. e.—[Targ. Esth. II, 21; IV, 17, v. כְּנַס.]

Pa. כַּנֵּס *to gather, heap.* Targ. Ps. XXXIII, 7 Ms. (ed. מַכְנִיס) *Af.*). Ib. CXLVII, 2 (Ms. *Pe.*).

Ithpe. אִתְכְּנַס *to be gathered, to assemble.* Targ. I Chr. XI, 1 (ed. Lag. a. Rahmer אתכנישׁ). Targ. Ps. XLVII, 10 Ms. (ed. אתכנש).

כַּנְסָא, Targ. Job XVI, 10 Ms., v. בְּנָסָא.

כְּנָסָה, v. כְּנִיסָה end.

כִּנְסִיָּה f. (preced. wds.) *gathering, union.* Ab. IV, 11 כל כ׳ וכ׳ every union for a sacred purpose. Ex. R. s. 21; Midr. Till. to Ps. XIX; ib. to Ps. LXXXVIII, end כ׳ האחרונה the latest gathering (for prayers); Yalk. ib. 840 כנסת; a. e.—[Num. R. s. 1 אני בונה כ׳, read: אַכְסַנְיָא, v. Tanḥ. B'midb. 2.]—*Pl.* כִּנְסִיּוֹת, v. next w.

כְּנֶסֶת f. (preced.) 1) *gathering, storage.* Y. B. Bath. IV, 14c bot. בית הכ׳ של עצים a store-house for wood (=אוֹצָר). —2) *assembly, community, congregation,* esp. *congregation of worshippers.* Ex. R. s. 21 (interch. with preced. w.); Yalk. Ps. 840, v. preced.—בית הכ׳ (abbr. בה״כ) *synagogue.* Ber. 6a. Meg. III, 1 (25b); a. fr.—Sot. VII, 7 חזן הכ׳ the sexton of the synagogue within the Temple precincts; Succ. 51b of the synagogue of Alexandria, v. חַזָּן; a. fr. —כ׳ ישראל (abbrev. כ״י) the congregation of Israel, *the Ecclesia,* (often personified as a woman betrothed to the Lord). Cant. R. to I, 4; a. fr.—כ׳ הגדולה (abbr. כה״ג) *the Great Assembly, Ecclesia* or *Synagoga Magna,* a supreme authority established under Ezra and Nehemiah. Ab. I, 1, a. fr. אנשי כ׳ הג׳ the men of the original Great Synagogue. Ib. 2 שרידי כה״ג the last members of the Great Synagogue.—*Pl.* כְּנֵסִיּוֹת, כְּנִיסִיּוֹת. Lam. R. introd. (R. Yitsḥ. 3) בני כְּנִסְיוֹתָיו his fellow-members in the royal council; (Yalk. Is. 318 בני המלך). —בתי כ׳ synagogues. Meg. 6a. Y. ib. III, beg. 73d ארבע . . . ב׳ כ׳ וכ׳ there were four hundred and eighty synagogues in Jerusalem, and each had a school &c. Ḥull. 51a מפטיר כ׳ janitor at meetings of scholars in college. Pes. 49b ראשי כ׳ chiefs of congregations or synagogues.

כָּנַע (b. h. כָּנַע) *to press, oppress.*—Part. pass. כָּנוּעַ, pl. כְּנוּעִין *depressed, mournful.* Y. Ter. XI, end, 48b ע״י דאינון כ׳ because they are low-spirited.

Ithpa. אִתְכַּנַּע, *Ithpe.* אִיתְכְּנַע *to lower one's self, be humble.* Targ. Y. Gen. XVI, 9 (h. text תתעני). Targ. I Kings XXI, 29. Targ. Is. XLI, 11 (h. text ויכלמו); a. fr.—Targ. Ez. XXIX, 7 באִתְכַּנָּעוּתָהוֹן Var., v. כני ch.—Y. Taan. III, 66c bot. מִתְכַּנְּעִין they humble themselves (in penitence).—Esp. *to bow to a superior, to salute.* Gen. R. s. 33 ולא א׳ מירגיה and he did not salute him. M. Kat. 16b ולא אִיתְכְּנַע מקמיה and she did not bow to him; a. e.

כנעה, Y. Ned. III, 37d bot., read: נַנְעָה.

כְּנַעַן (b. h.) pr. n. *Canaan,* 1) son of Ham. Gen. R. s. 36 חם חטא וכ׳ וכ׳ Ham sinned and C. was cursed?; Tanḥ. Noah 15; a. e.—2) *the land of Canaan.* R. Hash. 3a כ׳ על שם מלכותו (Sihon is named) C. from his kingdom; a. fr.

כְּנַעֲנָאָה m. ch.=next w. Targ. O. Gen. XII, 6.—*Pl.* כְּנַעֲנָאֵי, כְּנַעֲנָאֵן. Targ. Y. ib. Targ. Gen. X, 18; a. fr.

כְּנַעֲנִי m. (b. h.) 1) *Canaanite.* Tosef. B. Kam. VIII, 19. Mekh. Mishp., Nzikin, s. 7 (ref. to Ex. XXI, 26) בכ׳ וכ׳ the text speaks of a Canaanite slave, opp. to עבד עברי. Kidd. I, 3 עבד כ׳ נקנה וכ׳ a Canaanite slave is taken possession of &c.; a. fr.—*Pl.* כְּנַעֲנִים. Tosef. B. Kam. IX, 10. Mekh. l. c. s. 3 כדרך שחכ׳ וכ׳ as the Canaanite slaves go free. Sot. 35b כ׳ שבח״ל Canaanites outside of Palestine.—2) *Phœnician, merchant.* Sifré Deut. 306; Yalk. ib. 942 (ref. to ישרם, Deut. XXXII, 2) לשון כ׳ וכ׳ it is a merchant's expression, f. i., a man says not to his neighbor, 'change for me &c.,' but 'break &c.' (ערוך).

כָּנַף (b. h.) *to bend; to cover.*

Nif. נִכְנַף *to be covered, hidden.* Pesik. Zachor, p. 29a, a. e., v. כָּנָף.

כָּנַף I ch. same, *to press, crowd; to gather.* Targ. Ps. XLI, 7 (v. כְּנַס).—Taan. 23b ניתי לִיכָּנוֹף גבי הדדי Ms. M. (ed. נִיכָּנִיף הדדי) let us go and crowd together (for prayer). Ab. Zar. 19b כָּנוּפֵי ואתי וכ׳ all the world crowded about him.—Part. pass. כָּנִיף. Snh. 29b כְּנִיפֵי ויתבי if they (before whom he made the admission, v. אוֹדִיתָא) were assembled (for some other business), opp. to כנפרנוהו אידהו if he himself called them to a meeting.

Pa. כַּנֵּיף 1) *to collect, grab* (corresp. to גָּבַב). Sabb. 73b תאר מאן דכ' וכ' he who grabs (skims with his palm) salt out of the salina. Bets. 33b מחזי כמאן דמכנייף וכ' Ms. M. (ed. מכנרא, corr. acc.) it looks as though he raked together for the next day.—2) *to assemble, call a meeting.* Targ. Y. I Deut. I, 1.—Snh. l. c., v. supra. B. Kam. 113a לדידכו כְּנִיפְנָא לדידהו Ms. M. (ed. v. כְּנוּפְיָא) have we assembled them for your individual benefit?—Part. pass. מְכַנַּף. Ber. 58b דמְכַנְּפֵי כמאה . . . like one hundred stars . . . collected in one spot, opp. מבדרי. Gitt. 20a, v. infra.—3) (corresp. to קָפַל) *to fold, crease.* Sabb. 147a אדעתא דלכנופֵי with the intention of creasing.

Ithpa. אִתְכַּנַּף, *Ithpe.* אִיתְכְּנִיף 1) *to be assembled, to meet, join.* Targ. Cant. VIII, 7.—Taan. 23b, v. supra.—2) *to be compressed.* Gitt. 20a כנופֵי מְכַנְּיף (ed. Rashi מְכַנַּף), v. חֲרַץ.

כְּנָף (mostly) m. (b. h.; preced. wds.; cmp. גַּף II) [*bend,*] 1) *wing, wing-feather.* Kel. XVII, 14 כְּנַף חצוי things made of feathers of the sea-eagle; a. e.—*Du.* כְּנָפַיִם, *pl.* כְּנָפִים, כַּנָפוֹת. Ib. Toh. I, 2. Ḥull. III, 4 נמרטו כנפֶיהָ if the wing-feathers are plucked out, v. נוֹצָה. Ib. 7 כל שיש לו ארבע כ' . . . . that (locust) which has four feet and four wings . . ., and whose wings cover the larger portion of its body (is clean); a. fr.—2) *border, lap.* Sifré Num. 115 מן הכ', v. גְּדִילָה II. Ib. מצות כ' the law concerning the borders of garments (Num. XV, 38).—*Pl.* as ab. Lev. R. s. 18; Koh. R. to XII, 3 (ref. to חראות ib.) אלו כַּנְפֵי חריאה those are the laps (extreme ends) of the lungs. Ḥull. 45a עד כנפי ריאה התחתונה to the borders of the lowest lung (of the animal suspended by its feet).—Euphem. for *a woman's lap* (*pudenda*). Yeb. 4a; 49a (expl. Deut. XXIII, 1) כ' שראה אביו the lap which his father has seen, i. e. any woman with whom his father has had sexual connection.—3) *cover.* Pesik. Zakh., p. 29a; Pesik. R. s. 12; Tanḥ. Ki Thetsé 11 (ref. to רְכַנָּף, Is. XXX, 20) . . . כל זמן כ' מכסה וכ' as long as the seed of Amalek survives, it is as if a cover hid the face (of Divinity) &c.—4) (*pl.*) *hands, arms*; (of animals) *shoulders, fore-legs.* Pes. VII, 11 (84a) ראשי כ' the cartilaginous tops of the fore-legs. Y. Naz. VI, 55c bot. (ref. to Num. VI, 19) בין שיש לו כ' וכ' whether or not he has hands (to receive the offerings; Bab. ib. 46b כַּפַּיִם). Tosef. Dem. II, 11 מקבלין לכ' we accept a *ḥaber* (v. חָבֵר), if he promises to observe levitical cleanness of hands; Bekh. 30b. Y. Dem. II, 23a top מקרבין לכ' Ib. כ' מדפות וכ' the laws concerning hands, &c., v. מְדָקָה.—אלישע כ' one Elisha, a *ḥaber* observing cleanness of hands. Y. Ber. I, 4c bot.; Sabb. 49a; 130a (legendary origin of the surname).—Lev. R. s. 32 בעל כ' the winged angel.—5) *curved attachments, handles* &c. Kel. XI, 6; Tosef. ib. B. Mets. I, 7, v. סִרְטוֹנְיָא. Kel. XIV, 4 חכ' המקבלות וכ' the curves on the harness for holding the reins; ib. 5 כ' חשוים לנוי for ornament.—Trnsf. כנפי השכינה or כ' *divine protection*; תחת כ' הש' under the wings of divine Majesty, i. e. *belief and faith in God, Jewish religion.* Lev. R. s. 2 פושטין . . . להכניסו תחת כ' הש' we must reach out a hand to him (the proselyte) in order to take him in &c. Mekh. B'shall., Amalek, s. 2 מתחת כְּנָפֶיךָ . . לאבד to lead thy people away from the faith in thee.—Ruth R. to II, 12; a. fr.

כְּנָף II, **כַּנְפָא** ch. same, 1) *wing, lap.* Targ. I Kings VI, 24; a. fr.—Targ. Zech. VIII, 23; a. fr.—B. Mets. 85a בכַנְפֵית דרבו in the lap of Rabbi's garment. Sabb. 5a פשיט כנפיה וכ' he spread the lap of his garment and received it. B. Bath. 12b בכנפיה דאבוה on her father's lap. Ib. 58a בכַנְפָהּ דשרה in Sarah's lap; a. fr.—[Euphem. Targ. Deut. XXIII, 1, v. preced.]—Trnsf. *protection.* Targ. II Esth. IX, 14.—*Pl.* כְּנָפִין, כַּנְפַיָּא, כַּנְפֵי. Ib. Targ. Ez. XVII, 3. Targ. O. Num. XV, 38; a. fr.—[כַּנְפָתָא, constr. כַּנְפַת. Targ. Y. II ib., emend. by Bxt., ed. צַנְפַת.]—2) בַּת כַּנְפָא name of an unclean *bird.* Targ. O. Deut. XIV, 13 (h. text הראה).

כְּנַר m., pl. כְּנָרִים, כְּרֵי=next w. Y. Meg. I, 70a bot., v. next w.

כְּנָרָא, כְּרֵי I m. ch. name of *a shrubby tree, Christ's-thorn* or *lote* (Greek adapt. κόνναρος, v. Löw, Pfl., p. 283 sq.). Meg. 6a Kinnereth is Ginnosar (Gennesareth) and why is it called Kinnereth משום דמתיקי פירתא ככ' Ar. (v. Rabb. D. S. note 3) because its fruits are as sweet as those of the Kinnara; [Var. quot. in Ar. כי קלא דכ' as sweet as the sound of the *lute*; Ms. O. דכקוליא].—Y. ib. I, 70a bot. (hebr.) שהן מגדלות כִּנֹּרִים because they produce *Kinnars.* Pes. 111b טולא דכינורא Ms. M. (ed. דכנדא, Ms. M. 2 דכנארא; Ms. O. דכנרא, v. Rabb. D. S. a. l. note) the shade of a *K.* B. Bath. 48b תלא לפאפי אכי' Tabi suspended P. on a Kinnara (to force him to sell a field of his; for oth. opin., v. comment.).—*Pl.* כִּנָּרֵי, כִּרֵי. Ber. 40b רימין כ' Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 30; ed. כנדי) *Rimin* (Dem. I, 1) means *K.*

כְּנָרָא, כִּנְרָא II, *lute,* v. כִּנּוֹרָא.

כִּנְרִיוֹת, Gen. R. s. 45 Ar., v. בַּנְרִיוֹת.

כִּנֶּרֶת, כִּנֶּרֶת (b. h.) pr. n. *Kinnereth* (Gennesareth), name of a town and of a lake in Galilee. Meg. 6a; Y. ib. I, 70a bot., v. כְּנָרָא.

כָּנַשׁ = כָּנַס, *Hithpa.* הִתְכַּנֵּשׁ. Cant. R. to I, 3 מִתְכַּנְּשִׁין, v. כָּנַס.

כְּנַשׁ ch. (v. preced.) 1) *to gather, collect; to gather in.* Targ. Ex. XXXV, 1 (ed. Amst. כָּנַשׁ). Targ. Koh. II, 8. Targ. Is. XXIV, 22; a. fr.—Y. Maas. Sh. IV, end, 55c לית את כ' thou shalt not harvest; a. fr.—2) (cmp. גבב) *to rake together, to sweep.* B. Mets. 85a קכַנְּשָׁא ביתא Ms. M. (v. Rabb. D. S. a. l. note) was sweeping the house. Ḥull. 60a אתא . . . כַּנְּשִׁיה לימא a blast of wind came and swept it (the store of provision) into the sea.

Pa. כַּנֵּישׁ same. Targ. Mic. II, 12; a. e.—Lev. R. s. 25 הוא מְכַנְּשָׁא לחון she calls the chickens together. Y. Ber. IX, end, 14d דְמְכַנְּשִׁין, v. בְּדַר; a. e.

Af. אַכְנֵישׁ same. Targ. Ez. XI, 17 (ed. Lag. אֵיכְנֵישׁ *Pe.*); a. e.

Ithpa. אִתְכַּנַּשׁ, *Ithpe.* אִיתְכְּנִישׁ *to be gathered, to be called in; to retire.* Targ. Jud. XII, 1 (ed. Wil. שׁ...) Targ. Gen. XXV, 8. Targ. Jer. XLVII, 6; a. fr.—Koh. R. to IX, 10 אִתְכַּנְּשׁוּן כל קריתא וכ' all the towns (people) met to mourn for him. Tanḥ. Ki Thetsé 4 טב ליה לצדיקא דאי' בשלם (not לצדיקיא) it is better for the righteous man to be gathered in (die) in peace; Pesik. Zakh., p. 23a טב ליה להחיא סבא דמִתְכַּנִּישׁ וכ' מִתְכַּנַּשׁ בשלם; Yalk. Ps. 868 טב ליה להחיא סבא.

כִּנְּשָׁא, כִּי׳, f. (preced.) *gathering, people.* — *Pl.* כִּנְּשָׁן, כִּי׳. Targ. O. Gen. XVII, 16 (Y. כְּנִישִׁין m.; h. text גוֹיִם).

כִּנְּשָׁתָא, v. כִּנִּישְׁתָּא.

כַּנְתָּא f. (כנן) *winding, convolution,* 1) (sub. דמעיא) *ileum,* the third division of the small intestines. Ḥull. 48ᵇ; 113ᵃ, v. חַדּוּרָא. Gitt. 69ᵃ כ׳ פטירתא the ileum of a first-born.—Yalk. Koh. 976 (counting ten stations of the digestive process) מכרוכא עבה לכַנַּת מעיא from the large winding (jejunum) to the ileum (corresp. to דיבי סני(א), Lev. R. s. 3, a. Koh. R. to VII, 19). [Koh. R. l. c. כנת מעיא some ed., read בנת.]—2) (cmp. אַמְבּוּרְקְלוֹן, כָּרֵךְ) *wrapper* of loosely woven matting. Succ. 20ᵇ חזו לכ׳ דפירי Ar. (ed. לכרוֹ, Ms. M. לבנ׳; v. Rabb. D. S. a. l. note) are fit for baling fruits. Keth. 105ᵇ כ׳ דפירי כ׳ דגלדני a bale of fruits, of small fish.

כנתי, a word in a charm formula. Yoma 84ᵃ כ׳ כ׳ קלירוס (Ms. M. קנגי קנדי קלירוס).

כס, Num. R. s. 1 כס נאה, read אַכְסַנְיָא, v. Tanḥ. B'midb. 2. —Sabb. 67ᵃ, v. כַּסְכַּסְיָרִית.

כַּס, כָּס, v. כָּסַס, כָּסַס a. נָכַס.

כַּס, כּוֹס, *cup,* v. כּוֹס, כָּסָא.

כָּסָא I *to cover,* v. כְּסִי II.

כָּסָא II *to reprehend,* v. כָּסַס a. כְּסַן.

כָּסָא I, כַּסָּא, כָּס m. ch.=h. כּוֹס, *cup, calyx.* Targ. Gen. XL, 11; a. fr.—Targ. I Kings VII, 26; a. fr.—Targ. II Sam. XII, 3 כָּסֵירָה ed. Lag. (oth. כּוֹסֵירָה).—Ber. 28ᵃ, v. יְקָרָא. Ib. 51ᵇ, v. בְּרֵכְתָּא. Y. Ḥag. II, 78ᵃ bot., v. בְּשׁוּרוּתָא. Ib. כ׳ דקיסא וכ׳ out of a cup of sharp-edged glass drink quickly (ere it cut your lip); [Y. Bets. II, 61ᶜ top סמא; Y. Maas. Sh. V, 56ᶜ top סבא, Meïri to Bets. 20ᵇ סמא]; a. fr. — *Pl.* כַּסִּין, כַּסַּיָּא, כַּסֵּי, כְּסֵי׳. Targ. Jer. XXXV, 5.—Y. Nidd. II, end, 50ᵇ כ׳ טיבריראי (not אה . . .) Tiberian glass cups (transparent). Pes. 110ᵃ; a. fr.—בֵּי כַּסָּיָא (בֵּית) = h. בית הכוסות, v. כּוֹס. Lev. R. s. 3; [Koh. R. to VII, 19 (of the human body) בית כסא, by mistake borrowed from Lev. R. l. c.; v. Yalk. Koh. 976].

כַּסָּא II m. (כָּסַס) 1) *fodder,* v. כְּסִיסָתָא II.—2) *hash.* כ׳ דחרסנא, v. חַרְסָנָא.—*Pl.* כַּסֵּי. Ab. Zar. 38ᵃ ed.

כַּסָּא m. (b. h.; an adapt. and contr. of כּוּרְסְיָא) *bolsters, chair, throne.* Tosef. Bets. III, 11. Ib. 17 אין יוצאין בכַסֵּה ed. Zuck. (Var. בכסא) you must not be carried out on a sedan chair (on Holy Days); Bets. 25ᵇ. Ib. כ׳ מה אתון ביה what is your opinion about carrying a person on a chair &c.?—Kel. XXII, 3 הכ׳ שלפני קתידרא the bolster in front of the cathedra (a kind of footstool). Ib. 4, v. חַפּוּי; a. fr. —כ׳ הכבוד the throne of Divine Majesty. Ḥag. 13ᵃ; a. fr.—כ׳ הדין the throne of Divine judgment; כ׳ רחמים mercy-seat. Lev. R. s. 29 אני עומד מכ׳ הדין וכ׳ I rise from the throne of judgment and seat myself on the throne of mercy; a. fr.—Euphem. בית הכ׳ *privy.* Tam. I, 1 בית הכ׳ של כבוד a chaste privy. Ber. 25ᵃ; a. fr. — *Pl.* כַּסָּאוֹת, כִּי׳; with suff. כַּסָּאֲרֵי. Ex. R. s. 31; a. fr. —Tosef. Kel. B. Mets. X, 6 הכרסיות שבבימה (not הכו׳) the (stationary) seats in public courts. Pesik. R. s. 23-24 עמדו מִכִּסְאֵיהֶם arose from their thrones.—[Zab. IV, 4 כסאות, v. כָּסֵת.]

כֶּסֶא, כֶּסֵא m. (כָּסָה I) *mark, distinction; marked, appointed time.* Lev. R. s. 29; Pesik. Baḥod., p. 153ᵃ (ref. to Ps. LXXXI, 4) וכי כל החדשים אינן חדש אלא בכ׳ 'on the New Moon', are all other new moons no New Moons (festive days)?; but (therefore is added) *bakkesé,* on the distinguished (month), v. כָּסָה I. [Pirké d'R. El. ch. VII, end, a. Bets. 16ᵃ our w. is taken in the sense of *cover.*]

כְּסָאן, v. כְּסָן.

כְּסָאנִין, v. כִּיסָנִין, כִּיסָנִין.

כְּסַבַּר, v. כּוּסְבַּר.

כַּסְדָּאָה, v. כַּשְׁדָּי.

כְּסֵה, v. כְּסֵא.

כֶּסֶה, v. כֶּסֶא.

כָּסָה, v. כסי.

כְּסוּתָא, v. כִּסּוּתָא.

כְּסוּחַ, v. כִּיחַ.

כְּסוּי, v. כִּסּוּתָא.

כְּסוּרְיָא, כְּסוּרִי, v. sub כִּיחַ.

כָּסוּל m. (denom. of כֶּסֶל) *an animal with a deformed hip.* Bekh. VI, 7 (40ᵃ) כ׳ שאחת מירכותיו גבוהה (Talm. ed. גבוהות, corr. acc.) a *kasul* is one whose one hip is higher than the other. Ib. 40ᵃ כ׳ שרגלו אחד וכ׳ a *k.* is he whose one foot is seated in the loin and the other over the loin; Tosef. ib. IV, 10 אירוהו פסול (corr. acc.).

כְּסוּסְטָא, v. כְּסִיסְטָא.

כְּסוּסְטְרָא f. *balcony,* v. בְּצוֹצְרָה a. גְּזוֹזְטְרָא.

כְּסוּפָא, v. כִּיחַ

כְּסוּרְיָא, v. אֶבְסוֹרְיָה.

כְּסוּת f. (b. h.; כָּסָה II) *cover, clothing.* B. Bath. 9ᵃ אין בודקין לכ׳ we must not investigate in the case of a poor man asking for clothes; Y. Peah VIII, 21ᵃ, v. דְּקַדֵּק. Tam. I, 1 ומתכסין בכ׳ עצמן and covered themselves with their own (private) garments; a. fr.—[Y. Ḥag. II, end, 78ᶜ ואפי׳ כ׳, read בְּפוּת, v. לָבַל.]

כְּסוֹ, כְּסוּתָא f. ch. same. Targ. O. Ex. XXII, 8 כסו ed. Berl. (oth. ed. a. Y. כְּסוּי *m.*). Ib. 25; a. fr.

כָּסַח (b. h.; cmp. כסס) *to cut down, clear* (of thorns, bushes &c.); *to trim.* Cant. R. to I, 1; Gen. R. s. 12; (Koh. R. to II, 12 כיסח *Pi.*). Gen. R. s. 49 למגל כּוֹסֵחַ וכ׳ like a

scythe cutting thorns and not being satisfied &c.; a. fr.—Part. pass. כָּסוּחַ, pl. כְּסוּחִים, כְּסוּחִין. Y. Maasr. III, 50[d] bot. כסיחין) קוצרן כ' כָּסַחְתִּי (not I cut mowed thorns, i. e. I only put to death doomed culprits; Pesik. B'shall., p. 92[a] כוסים כוסחים (corr. acc.), v. כּוֹס II.

Pi. כִּיסַּח same. Kil. II, 5 אם נכש או כ' if he weeded or cut. Shebi. II, 10 אין מְכַסְּחִין you must not cut (trim) rice plants (in the Sabbath year). Y. Shek. V, beg. 48[c] הראשונים כִּיסְּחוּ וכ' . . . our predecessors sowed . . ., cleared . . ., yet we have nothing to eat, i. e. they did their utmost for the Law, but we do not profit by their labors. Sifra B'ḥuck. Par. 2, ch. V כיסח כיסה ed. Weiss (corr. acc.); a. e.

כָּסַח ch. same. Targ. O. Lev. XXV, 3, sq.; a. e.—Snh. 26[a]. [Y. Sabb. VI, end, 8[d] קריב למכסח, v. מוֹכָא.]

Pa. כַּסַּח same. Targ. Ps. LXXX, 13.

כָּסָה, כְּסִי I (cmp. כסח) *to make incisions, mark, count.* *Part. pass.* כָּסוּי *marked, distinguished.* Pesik. R. s. 39 (ref. to Ps. LXXXI, 4, v. כָּסָא) מהו בכסא בחדש שהוא כ' (not כיסוי) what is *bakkesê?* In the month which is marked (v. infra).

Nif. נִכְסָה, *Nithpa.* נִתְכַּסָּה *to be marked, distinguished.* Lev. R. s. 29 (ref. to Ps. l. c.) וכל החדשים אינן נִכְסִין אלא ליום חגנו are all other months (or New Moon Days) not marked?—But (it must be marked by) 'a festive day'; (Ar. [read:] וחלא ניסן חדש נִכְסָה ויש לו חג: חגו בפני עצמו חדש ונתכסה . . .) but is not Nisan a marked month with a festival? (Answ.) Its festival is separate from it (not coinciding with the New Moon Day); אלא איזהו חדש נ' ויש לו חג וכ' but what month is there that is marked and has a festival, and that on the same day?; Pesik. Baḥod., p. 153[a].

כְּסָא, כְּסֵי, v. כִּסֵּן.

כָּסָה, כְּסִי II (b. h.) *to cover.*—Part. pass. כָּסוּי, f. כְּסוּיָה; pl. כְּסוּיִין, כְּסוּיִים; כְּסוּיוֹת. Gen. R. s. 52 אתם כִּסִּיתֶם . . . . . כְּסוּי עינים you have concealed from me the sight (of truth), therefore the son that you will raise will be of covered eyes (blind); Yalk. Gen. 91 כסות (corr. acc.); B. Kam. 93[a]. בנים כְּסוּיֵי עינים . . . חויאיל וכיסוי (v. Rabb. D. S. a. l. note). Y. Ter. VIII, 45[d] הכְּסוּיִין (not חכירין) the covered liquids.

Pi. כִּיסָּה, כְּסָה *to cover, hide.* Ḥull. VI, 4 . . שחט ולא כ' לְכַסּוֹת if one slaughters and fails to cover the blood, and another person sees it, he is bound to cover it. Pes. 119[a] (ref. to Is. XXIII, 18) זהו הַמְכַסֶּה דברים וכ' he who keeps secret the things which the Old of Days has covered (mysteries). B. Kam. l. c.; Gen. R. l. c., v. supra. Pesik. R. s. 26 מְכַסֶּה אני ממך shall I conceal it from thee?—Gen. R. s. 87 כִּסְּתָה פניה she covered her (the idol's) face. Ib. לא כ' על עליהם הכתוב the Bible did not cover their guilt (v. חָפָה); a. fr.—Part. pass. מְכוּסֶּה, מְכוּסֶּה, f. מְכוּסָּה; *pl.* מְכוּסִּים, מְכוּסִּין; מְכוּסּוֹת. Ib. s. 52 (ref. to Gen. XX, 16 [read:] עשאה מטרונה כסות עינים שהיא מכ' מן העין he (Abimelech) made a matron of her (Sarah) (giving her) 'a cover of the eyes', by which she was protected from the gaze (of men). Pes. 54[b] וכ' . . . מכ' שבעה seven things are hidden from man; a. fr.—[Gen. R. s. 79, end מה את מכסה בי, read: מב', v. בָּסָא.—Sifra B'ḥuck., Par. 2, ch. V כיסה, v. כִּסָּה.]

Nif. נִכְסָה *to be covered, hidden.* Snh. II, 1 (18[a]; 19[a]) הן נִכְסִין...וחוא נ' when they (who form the funeral cortege) are hidden from his view (when entering an alley), he (the high priest) appears; when they emerge, he disappears (in the alley). Cant. R. to II, 9 נראה וחוזר וכ' is visible and disappears again; Ruth. R. to II, 14; Pesik. Haḥod., p. 49[b]. Num. R. s. 22 (play on נִכְסִים) נ' מזה וכ' they disappear from one and appear to the other; a. fr.

Hithpa. הִתְכַּסָּה *to be covered, clothed.* Bets. 16[a] (ref. to Ps. LXXXI, 4) איזהו חג שהחדש מִתְכַּסֶּה בו בְּכִסֵּה what festival is that on which the new moon is hidden (seen only by a few)?; Pirké d'R. El. ch. VII, end ביום שמ' כולו on the day when the moon is entirely covered. Deut. R. s. 3 מתכ' משלו clothed himself at his (the fosterfather's) expense. Ib. כל . . . אוכל ומתכ' וכ' all that is spent on you for eating and clothing &c. Keth. V, 8 מִתְכַּסָּה, v. בְּלָאוֹת. Tam. I, 1 מִתְכַּסְּרִין, v. כְּסוּת; a. fr.

כְּסָא, כְּסֵי ch. same, *Part. pass.* כְּסִי, f. כַּסְיָא *hidden.* Targ. I Sam. III, 1 כְּסִי Bxt. (ed. כַּסֵּי, כַּסֵּי; h. text יקר). Targ. II Kings VI, 8 (h. text פלני). Targ. Job XXVIII, 21. Targ. II Kings VI, 9 כְּסָן (h. text נְחָתִים).

Pa. כַּסֵּי *to cover, hide, conceal.* Targ. O. Gen. XXXVIII, 15 (Y. כעיסת). Ib. XLVII, 18; a. fr.—*Part. pass.* מְכַסֵּא *unknown, remote.* Targ. II Kings XIX, 2. Targ. O. Lev. IV, 13. Targ. II Sam. XIII, 2 (h. text ויפלא); a. e.—Sabb. 156[b] כַּסֵּי רישיך וכ' keep thy head covered in order that the fear of the Lord may rest upon thee. Ib. 125[a] לכַסּוּיֵי בחו וכ' to cover a nuisance with it. Gen. R. s. 52, [read as:] Yalk. ib. 91 וכסי עיניך מינאי and close thine eye from upon me, i. e. take the indulgence money. Taan. 25[a] רקיע כסי פניך ולא אִיכַּסֵּי . . 'cover thy face, O sky,' but the sky was not covered. Ḥull. 87[a] וְמַכַּסֵּי בחדא . . אפשר he may kill with one hand and cover (the blood) with the other; a. fr.

Ithpa. אִיכַּסֵּי, אִיתְכַּסֵּי *to be covered, hidden; to cover one's self; to conceal one's self, withdraw.* Targ. Y. Gen. XX, 16. Targ. Y. Lev. IV, 13. Targ. Gen. XVIII, 14 (h. text יפלא, v. supra); a. fr.—Targ. Ps. CXXXIX, 6 מִתְכַּסְיָא. —Taan. l. c., v. supra. Ib. 23[a] א' מעינא ונים וכ' he disappeared and slept seventy years. Keth. 63[a] . . ואִיכַּסֵּאי שאילי borrow some garments and dress thyself; a. fr.

כַּסְיָא, כַּסְיָה *hidden*, v. preced.—[כסר, Tosef. Kel. B. Mets. II, 9, v. כִּיסּוּי.]

כַּסְיָאן, v. כְּסָן.

כסידא, Targ. Y. Ex. IX, 31, read: כְּבִסְרָא, v. כְּבַר II.

כְּסִיטָנָא = כְּסוּי טָנָא, v. כִּיסּוּי.

כְּסִירָה f. (כְּסָה II) *covering*; כְּסִירַת עינים *blindness.* Meg. 28[a] א"ת כסות אלא כ' ע' ed., v. כַּהוּת.

כְּסִיל m. (b. h.) 1) (a denom. of כֶּסֶל q. v.) [*one with thick loins, stout,*] 1) (cmp. מְשֻׁגָּע) *fool, foolish, overbearing.* Y. Peah I, 15[b] bot.; Yalk. Ex. 415 (ref. to Prov. III, 26) דברים שאתה כ' בהם וכ' in things in which thou

art foolish (ignorant), He will guard thy foot &c.—*Pl.* כְּסִילִים. Num. R. s. 16 (ref. to Prov. XXVI, 6) עשו עצמן כ׳ they (the spies) made fools of themselves.—2) *K'sil*, the constellation *Orion* (v. Winer, Reallex. s. v. Nimrod). Ber. 58b.

כְּסִילָא ch. same, 1) *fool.*—*Pl.* כְּסִילַיָּיא. Targ. Ps. XLIX, 11 (Bxt. *sing.*). Ib. XCIV, 8 (some ed. כְּסִילֵי). [In Targ. mostly סכלא.]—2) *Orion.* Targ. Am. V, 8 (v. נִיפְלָא).—Ber. 58b כְּסִלָּא (Ms. M. כּוּסְלָא, Ms. F. כְּרִיס׳).

כְּסוּס׳, כְּסִיסְטָא (ξέστης, v. Sm. Ant. s. v.) *xestes, sextarius*, a dry and liquid measure (nearly a pint).—*Pl.* כְּסוּ׳, כְּסִיסְטָאוֹת. Gen. R. s. 4; Yalk. ib. 5. ['Rashi' reads גְּוּוְזָטָאוֹת.]

כסיפא, v. כְּסִיפָא.

כְּסִיפוּתָא f. = כִּיסוּפָא. B. Mets. 22a משום כ׳ (Ms. M. מחמת כְּסוּפָא, v. Kidd. 52b).

כְּסִיפְתָּא, v. כְּסִיפָתָא.

כְּסִירְקְבִיָּא = כִּיסּוּי קְבִיָּא. Tosef. Kel. B. Mets. II, 9 some ed. (ed. Zuck. כסי קמיא).

כסירא, Targ. Y. Ex. IX, 31, v. כְּסַר II.

כְּסִירְתָּא f. (כְּסַר II) [*the covered, rare,*] 1) *coral*; 2) *coral-wood.* B. Bath. 80b, sq.; R. Hash. 23a, v. אַלְמוּג; Yalk. Is. 314 סכסירתא (corr. acc.). R. Hash. l. c. דבי ארמאי מסקן כ׳ the light ships (v. בּוּרְנִי) of the Romans are employed for fishing corals. Ib. (describing the diving process) .. וקטר בכ׳ and flax ropes are tied to the coral plants &c. Keth. 98a כ׳ דיתמי Var. in Rashi (ed. בירתא) corals belonging to minor orphans.

*כְּסִירְתָּא f. a phonetic rendition of קְשִׁירְטָה q. v. Gen. R. s. 79 (corr. vers. after Ar. s. v. קשירטה) (they heard one woman say to another) אשאלי לי כְּסִירְתָּתָךְ (for קשירטתך, meaning to say מרגליתיך); (and furthermore) אפיק הדא כ׳ למרעיא lead this *K'sitta* out to pasture (meaning to say אִירַמְרְתָּא); [Ar. reads קשירט׳].

כַּסְבָּס, כַּסְכָּס m. (transpos. of סַכְסָךְ q. v.; cmp. גַּעְגֵּעַ), *pl.* כַּסְבָּסִים, כַּסְפָּסִים *leather thongs* for crosswise fastening (cmp. b. h. שְׂרוֹךְ נַעַל a. שְׂרַךְ). Sabb. 138b חגוד בכסבסיו Ar. (Ms. O. בכסבסוי; ed. בכירסא, read: בכירסא; Ms. M. חגור בנסבא, read: חגוד בכסכא, v. Rabb. D. S. a. l.) it is permitted to stretch the milk (or wine) bag by its thongs, v. גּוֹד. Ib. 139b בכילתו ובכסבסיה Ar. (ed. ובכסבסיה) wrapt in a bed-curtain with the thongs attached.

כַּסְבּוּס m. (next w.) *rubbing.* Zeb. 94b כיבוס דלית ליה כ׳ וכ׳ washing without rubbing is not called *kibbus.*

כַּסְבֵּס (v. כְּבַס) 1) *to rub, scour.* Nidd. IX, 7 וצריך לכַסְבֵּס וכ׳ one must scour with these substances three times. Sabb. 141a מְכַסְבְּסוֹ מבפנים he may rub the mud off from the inside. Y. ib. VII, 10a bot. ובלבד שלא יכסבס provided that he does not rub.—2) *to chew, gnaw*, v. כְּבַס.

כַּסְבֵּס ch. same, *to rub, to polish.* Sabb. 140a כְּסַכְּסִי, v. כִּירְתְּנִירְתָּא. M. Kat. 10b לכַסְכּוּסֵי קירמי to gloss fine clothes by rubbing with a substance. Zeb. 94b top שכשוכי אין כסכוסי לא (quot. in Sh'ilt. d'R. Aḥai s. 86; ed. . . . שכשוך . . כיבוס) cleansing by rinsing is permitted, by rubbing is forbidden. [Sabb. 147a כגון כסכוסי מאנא דמחזי כמרזב Ms. M. a. Ar., a gloss, interpreting כיסי בבליריתא.]

כַּסְבַּס, v. כְּבַס.

כַּסְכַּסְיוּת m. pl. (v. preced.) *makers of confusion, of strife* (cmp. Is. XIX, 2), allegorical name of messengers from Sodom (Edom), v. בַּוְבַזְרִית. Sabb. 67a Ms. M. (ed. כס כסיא, read: כַּסְכַּסְיָא).

כסכסיך, a word in a charm formula (v. preced.). Sabb. 67a Ms. M. (missing in ed.).

כֶּסֶל c. (b. h.; כסס, cmp. חֻרְצָא) 1) [*incision,*] *groin, loin.*—Bekh. 40a, v. כָּסוּל. Yalk. Gen. 133 (quot. fr. Midr. Vayisu) בכסא ימנית (corr. acc.) in the right loin.—*Pl.* כְּסָלִין, כְּסָלִים. Tosef. Bekh. IV, 10 [read:] כל שכְּסָלָיו יוצאין a *kasul* is one whose loins protrude. Sabb. 31b ויש להם חלב על הכ׳ Ar. (ed. כְּסָלָם) and yet have fat on the groins (are careless).—Trnsf. 2) (cmp. טפש) *laziness, inactivity*; 3) *trust*; 4) *thought.* Yalk. Num. 742; Yalk. Ps. 819 quot. fr. Y'lamd. (v. Ar. s. v. כסל) מחשבתם וכ׳ . . . כְּסָלָם *kislam* (Ps. LXXVIII, 7) means their thought, as we read (Lev. III, 4, cmp. כִּלְיָה) 'that which is by the loins'; (oth. opin.) כרפשותן it means their inactivity, as it is said (Koh. IV, 5) &c.; (oth. opin.) בטחונן their trust as we read (Job XXXI, 24) &c.

כְּסָלָא I ch. same, 1) *ridge.* Ber. 6a (Ar. כְּסָלֵי *pl.*), v. אוּגְרָא.—2) *loin.*—*Pl.* כְּסָלִין. Targ. Ps. XXXVIII, 8 כְּסָלַי (Regia כְּפֵלַי).

כְּסָלָא II, v. כְּסִילָא.

כִּסְלֵו, כִּסְלֵיו (b. h.; v. Schr. KAT2, p. 380) *Kislev*, the ninth month of the Jewish calendar, of thirty or twenty-nine days, beginning between the third of November and the first of December, and ending between the third of December and the second of January. Targ. Zech. VII, 1; a. e.—Sabb. 21b. Meg. Taan. ch. IX.

כְּסֶמֶת, v. כּוּסֶּמֶת.

כָּסַן (cmp. כְּסַס) [*to scrape*, cmp. חָסַד II,] *to rebuke, chastise.* Targ. Y. Deut. XXI, 18; a. e., v. infra.

Pa. כַּסֵּן, כְּסֵן same. Targ. Ps. XXXVIII, 2; a. fr.

Af. אַכְסֵן same. Ib. XVII, 4. Ib. CXVIII, 18 מְכַסְּנָא (some ed. מְכָסָא) אַכְסָנַנִי«; a. fr.

כִּיסָנָא, כְּסָאן, כְּסָן m. (preced.; cmp. חֻרְסָא I) *mud, mire* (from its white and glistening surface). Targ. Ps. XL, 3 ed. Lag. (ed. סירין, סאין, סכן; Regia כְּסָאן). Targ. Job VIII, 11 כיסנא ed. Lag. (ed. בִּיצָא, בירסנא). Ib. XLI, 22 כְּסָאן Ms. (ed. כְּפָאן, סָאן), v. סְכָן.

כְּסָנִין, כִּיסָנִין, v. כִּיסָנִין.

כָּסַס 1) *to cut, grind, chew, nibble.* Tosef. Ber. IV, 6 הכּוֹסֵס חטים he who chews wheat grains; Ber. 37a; a. fr. —Num. R. s. 11 (ref. to אש אכלת, Ex. XXIV, 17) ... שבע היו כוֹסְסוֹת זו בזו seven partitions (strata) of fire were eating into one another; Pesik. Haḥod. p. 45a; Pesik. R. s. 15 בוססות (corr. acc.); v. כָּבַס.—2) (b. h.) *to make incisions, to mark, count.* Mekh. Bo. s. 3; Pes. 61a; Y. ib. V, 32a bot., v. נָכַס.

Pilp. כִּסְכֵּס *to chew* &c. Tanḥ. Vayigg. 3 מְכַסְכֵּס בשיניו cut (the bronze peas) with his teeth.—V. סִכֵּךְ II.

Nithpa. נִיכַּס, נִתְכַּסְכֵּס *to be gnawed at* (by fire), *be charred.* Y. Bets. IV, 62c bot. בשביל שלא תִּתְכַּסְכֵּס (prob. to be read תתכּ) that it (the log) may not catch fire.

כְּסַס ch. same, 1) *to cut, chew.* Yoma 81b; Ber. 36b כַּס פילפלי וכ׳ if one chewed pepper on the Day of Atonement. Meg. 7b בעאי למיכַּס וכ׳ I should have liked to chew the plate after it; Yalk. Esth. 1059 דאיכְסִיסָה (not דאיב׳). —2) [*to cut* or *scratch off, peel, diminish,* (v. P. Sm. 1777),] *to rebuke, chastise* (v. כָּסַן). Targ. Prov. IX, 8 תְּכוֹס (ed. Lag. תָּכֵיס *Af.*).

Af. אַכְסֵס, אַכֵּיס 1) *to give to chew.* Keth. 77a אַכְסוּהוּ שערי וכ׳ give El. barley to chew (as to an animal, i. e. he is an ignoramus). Ib. על דא אכסוה וכ׳ on account of this (opinion), they gave El. barley to eat in Babylonia.—2) *to rebuke, chastise.* Targ. Prov. l. c., v. supra. Ib. XXVIII, 23.

כָּסַת (b. h.) *to peel, whiten* (cmp. חָסַת). —Part. pass. כָּסוּתָ, pl. כְּסוּתִים *bright.* Sifré Deut. 13 וותירקים כ׳ distinguished (of position), bright of intellect; ib. Num. 92 וכסופים.

Hif. הִכְסִיתָ 1) *to grow pale, fade, wither.* Pes. III, 5 (expl. שיאור) כל שהִכְסִיפוּ פניו כאדם וכ׳ a dough the surface of which becomes pale and wrinkled, like (the sight of) a man whose hair (שֵׂעָר) stands up from fright. Nidd. 47a משהִכְסִיתָ ראש וכ׳ when the centre of the oblate portion of the breast begins to be wrinkled; Tosef. ib. VI, 4 משהִכְסָתָה (*Nif.*). Sabb. 34b ח׳ התחתון when the lower horizon becomes pale (is no longer red); Y. Ber. I, 2b bot.—Pes. 39a פניו מַכְסִיפִין the leaves look faded (and curled); a. e.—2) *to deteriorate, fall in value,* opp. השבירה (cmp. חָסַר). Arakh. 30a וח׳ ועמד על מנה and fell until it was worth only one Manah. Keth. 80b שמא תַּכְסִיתָ the soil may deteriorate (through neglect); a. e.—3) *to put to shame; to frighten, to alarm.* Ex. R. s. 35 (play on פֶּסֶת, I Chr. XXIX, 4) שהיה מַכְסִיתָ כל הזהבים it alarmed all gold-workers (emptying their shops); Cant. R. to III, 10; Y. Yoma IV, 41d top שהיה מ׳ בעד וכ׳ spread alarm among all the shops of &c.

Nif. נִכְסַתָ *to grow pale* &c., v. supra.

כַּסִּי I, כְּסִיתָ ch. same, *to feel ashamed, frightened.* Targ. Y. Num. XII, 14 (h. text תִּכָּלֵם); a. e. —Arakh. 16b דלִיכְסוֹתָ זרעיה וכ׳ that the seed of Rab should be put to shame through me. Taan. 22a וכְסִיפָא לההו מילתא וכ׳ Ms. M. 2 a. Rashi (Ms. M. 1 only וכסיפא להו, ed. ואִפְּסִיפוּ *Ithpe.*) and the gentlemen (you) felt abashed to tell us; a. fr.—[Targ. Ps. XLI, 7 יכסף some ed., read: יִכְנַךְ, v. כָּנַךְ I.]

Pa. כַּסֵּיתָ, *Af.* אַכְסֵיתָ 1) *to frighten; to put to shame.* Targ. Ps. XLIV, 10; a. fr.—Kidd. 81a כַּסֵּיתְתִּינָן (כַּסַּפְתָּ) thou didst frighten us (by a false alarm). Ḥag. 5a וכַסֵּיתָהּ and thou didst put him to shame; Koh. R. end וכִסַּרְתָּהּ. Sabb. 3b דאי לאו ... כספיתה וכ׳ for if he were not a great man, thou mightst have put him to shame, for he might have given thee an inappropriate reply. Hor. 13b מַכְסֵיפְתּוּנִי לי Ms. M. (ed. כסרפתוני, corr. כַּסֵּיתְתּוּנָן) you might have put me to shame; a. e.—2) *to reduce in value, to cause deterioration.* Keth. 104b מְכַסְּפֵי (or מַכְסֵי) they (the heirs) will neglect it (instead of improving).—[3) *to feel ashamed.* Targ. Ps. LXXIV, 21 מַכְסִיתָ (prob. to be read: מַכְסָתָ or מְכַסָּתָ, part. pass.).]

Ithpa. אִרְכַּסְיָא, אִתְכַּסְיָא, *Ithpe.* אִיכְּסִיתָ *to be made pale, to be frightened, to be put to shame.* Targ. Job VI, 20; a. e.—Kidd. l. c. מוטב תִּרְכַּסְפוּ ... ולא תיכספו מיני וכ׳ it is better that you of the house of Amram be frightened through me in this world, than that you should be ashamed of me (as a sinner) in the world to come. B. Bath. 111a; Ab. Zar. 36a אירכ׳ he felt alarmed. Taan. 25a אִרְכַּסְיָא ועיילא וכ׳ (missing in Ms. M.) she felt abashed and went &c.; a. fr.

כֶּסֶף m. (b. h.; preced. wds.) *silver*; (sub. מעה) *a silver piece, M'ah* (one sixth of a Denar, v. Zuckerm. Jüd. Münz. p. 15; p. 33, note 203); in gen. *money, value.* Kidd. I, 1 בכ׳ by (handing to her) an object of value. Yeb. 63b שמזונותיו תלויין בכַסְפּוֹ whose livelihood depends on his money (a money-lender). Shebu. VI, 1 תטענה שתי כ׳ the claim must amount to no less than two M'ah. Tosef. Keth. XIII (XII), 3 כ׳ בבל the Babylonian silver standard; כ׳ א״י the Palestinean &c. Ib. כ׳ שדיברה ... זו היא כ׳ צורי זה וירושלמי wherever the Torah speaks of *Kesef* (as fines), it must be paid according to the Tyrian standard ... that is the Jerusalem *kesef* (eight times the provincial *kesef* כ׳ מדינה, v. Zuckerm. l. c.); a. v. fr.—*Pl.* כְּסָפִים. B. Mets. 42a; Pes. 31b כ׳ אין להם שמירה וכ׳ coins given in trust are not duly guarded unless they are buried in the ground. Y. Yoma IV, beg. 41b ובכ׳ .... בשלשה by three methods was the land of Israel divided, by lots, by the Urim and Tummim, and according to the value of property; a. e.

כַּסְפָּא II, כַּסְפָּא I ch. same. Targ. Gen. XX, 16. Ib XLIV, 8; a. fr.—Y. Kidd. I, 58d רַקִּירָא. Y. Bicc. III, 65d top מתמני בכ׳ appointed to office for money. B. Kam. 87a אפחתה מִכַּסְפָּהּ Ms. M. he lessened her value; a. fr.—*Pl.* כַּסְפַּיָּא. Targ. Gen. XLII, 25; 35.—Y. Bicc. l. c. לא בכ׳ אתמני was it not through gifts of money that he was appointed?

כַּסְפָּא II (in Nabatean dialect)=חַסְפָּא. Y. Ned. I, 37a a. e., v. חַסְפָּא II.

כַּסָּף or כַּסְפִּי m. (denom. of כֶּסֶף) *silver-smith.*—*Pl.* כַּסָּפִין, כַּסְפִּין. Succ. 51b. Cant. R. to V, 5.

כַּסְפַּיָּא (b. h.) pr. n. pl. *Casifia.* Lev. R. s. 5 (ref. to ארץ רחבת ידים, Is. XXII, 18) זו כ׳ (some ed. כסיפא, v. Rashi to Is. l. c.) that means the exile to C.

כַּסְפְּתָא, כְּסִיפְתָּא f. (denom. of כַּסְפָּא) *money-chest.* B. Kam. 62a. Ḥull. 133b.

כספתיאס, v. אכספטריאס.

כסרא, Targ. Job XVIII, 13 ed. Lag., read: בְּסָרָא or בְּבִסְרָא *as meat*, a gloss to תקוף משכיה.

כֶּסֶת f. (b. h.; denom. of כִּיס) 1) *bag, bolster, cushion.* Mikv. X, 2 חכר וחכ׳ של עור mattress and pillow cases of leather; כ׳ עגולה a round cushion (closed all around). Ber. VIII, 3; Tosef. ib. VI (V), 3 על חכ׳ on the cushion (whereon the diner reclines); a. fr.—*Pl.* כְּסָתוֹת. Gitt. 56ª. Kil. IX, 2; a. fr.—כְּסָוֹת, כְּסָיוֹת. Tosef. Zab. IV, 4 מוטל על ה׳ כ׳ stretched on five (separated) bolsters; Zab. IV, 4 (Talm. ed. כסאות, ed. Dehr. כסיות).—2) (trnsf.) *thick flesh.*—*Pl.* כְּסָתוֹת. Bekh. 45ª כ׳ calves. Gen. R. s. 17; Koh. R. to III, 19 כ׳ לחתחריתו thick flesh of the ischium; Yalk. Koh. 969 כסות (corr. acc.).—3) חכ׳, *Hakkeseth*, surname of one Ben Tsitsith. Gitt. l. c. [כסת, Sifra B'ḥuck. Par. 2, ch. V, v. כָּסַת.]

כעבין, כעבים, v. כַּעַב.

כָּעוּס m. (part. pass. of כָּעַס) *an excited serpent.* Sabb. 62ᵇ (play on תעכסנה, Is. III, 16) ומכנרסות ... כארס בכ׳ they caused lust to seize their (the men's) hearts (as hot as) as the venom of the excited serpent; (older eds. כארס נחש כעוס; Ms. O. כא׳ של עכנה, Ms. M. כאש בנעורת); Yoma 9ᵇ; Yalk. Is. 264.—V. כָּעַס.

כְּעִירוּת f. (כָּעֵר) *ugliness, repulsiveness.* Y. Gitt. IX, end, 50ᵈ אוף חיא עצמה מבריאה לידי כ׳ even this very thing (neglect of toilet) will make her repulsive (in her husband's eyes); Sifra M'tsora, end (נכנס הדבר לידי ארבה). Esth. R. to I, 3 (opp. נוי).

כַּעַךְ m., *pl.* כַּעֲכִין, כַּעֲכִים (=כעכע, transpos. of עכעך, formed like פָּסָךְ; cmp. כָּבָא) [*teeth,*] *pronged and lengthy unleavened cakes.* Tosef. Ḥall. I, 7 עשאה כ׳ if he shaped 'the dogs' dough' into prongs, opp. לימודין; Y. ib. I, end, 58ª כעבין (corr. acc.); Ber. 38ª top כעכים a. לימודין Ms. M. (ed. כעב׳ a. כלימודין). Pes. 48ᵇ.

כַּעֲכָא, pl. כַּעֲכֵי same. Ber. 42ª top כ׳ ריפי Ar. (ed. only ריפתי, Ms. F. כעכי ריפתא; Var. in Ar. כַּפֵּי).

כעכע, v. כַּעְכַּע.

כַּעַן (contr. of כְּעִידָן, v. כְּדִין) *now.* Targ. O. Num. XXIV, 4; 6 (Y. כדון, h. text עתה). Targ. II Sam. III, 8 מכ׳ (h. text היום); a. fr.—Cant. R. to I, 1 הוינה כד חוינא ברם כ׳ וכ׳ I was (king) when I was, but now I am no more.

כְּעֵנַת adv. (ענה) *correspondingly,* וכ׳ *and so forth,* i. e. and as the corresponding titles may be. Ezra IV, 10; a. e.—Ib. 17 וּכְעֵת.

כָּעַס (b. h.) [*to be dark, hot,* cmp. חמץ,] 1) *to be angry, displeased.* Ber. 61ᵇ top, v. כָּבַד III. Tem. 16ª (play on עכסה) כל ... פועס על וכ׳ whoever saw her became displeased with his own wife. Ned. 22ª, a. fr. כל המועס whoever allows himself to be carried away by his wrath. Ex. R. s. 45 מטרונה שכָּעֲסָה על וכ׳ a matron (queen) that was angry with the king's daughter; a. fr.—Part. pass. כָּעוּס, f. כְּעוּסָה; *pl.* כְּעוּסִים, כְּעוּסוֹת. Ib. כשיהיו פניך כ׳ וכ׳ when thou shalt be angry, I shall conciliate thee &c.; (Tanḥ. Ki Thissa 27 כשאהיה אני בכעס); a. e.—V. כָּעוֹס.—*2) *to grow hot* in the stomach, *to ferment, swell.* Gitt. 70ª לכשתכעוס תעמוד על מלואה Ar. (ed. מילואך) when it (the food) swells, it will just fill the capacity of thy stomach.

Hif. הִכְעִיס *to provoke to anger.* Deut. R. s. 3. שהם עתידים להכעיס אותי that they are going to provoke me (through idolatry). Ab. V, 2 היו מַכְעִיסִין וכ׳ were constantly provoking (the Lord). Snh. 27ª, a. fr. לַהַכְעִיס in a spirit of defiance, v. מוּמָר; a. fr.—Imper. אַכְעִיס (for הכעיס). Ruth R. end (ref. to Ps. IV, 5) ארגיז יצרך ... א׳ יצרך ולא תחטא let thy tempter rage, but sin not; but the Rabbis say, arouse thy (good) inclination to indignation, and thou shalt not sin. [Midr. Till. to Ps. l. c. ... ואל יחטיאך אַכְהִישׁ weaken thy tempter (by ascetics) &c.; Yalk. Ps. 627;—Pesik. Shubaḥ, p. 158ª אכופס, corr. acc.]

כְּעִיס, כַּעַס ch. same. Targ. Ps. CXII, 10.—Y. Ber. VII, 11ᵇ bot. שמע .. מלכא וכ׳ King Jannai heard of it and became angry; Gen. R. s. 91; a. fr.—[Targ. Y. Gen. XXXVIII, 15 כְּעִיסָה angry-looking, morose (h. text כסתה פניה); prob. a. corrupt. of כְּסִיאָה, and רחים, at the end of the sentence, to be read חכים; cmp. Gen. R. s. 85].

Af. אַכְעֵס *to provoke to anger*; א׳ (עובדא) קדם *to act provokingly, defiantly against.* Targ. Y. II Deut. XXXII, 19. Ib. 21.—Esth. R. introd. מדאַכְעֵסוּ ... עובדיהון וכ׳ when the beloved children (Israel) defied &c.; (Yalk. Esth. 1044; Yalk. Job 920 ארגיזו).

כַּעַס m. (b. h.; preced.) *anger, grief.* Tosef. Yeb. VI, 6 היה לה כ׳ מבעלה if she had been living on bad terms with her husband; Yeb. 42ᵇ; Keth. 60ᵇ בבית בעלה; Erub. 47ª עם ב׳ Ex. R. s. 45 כשאהיה בכ׳ וכ׳, v. כָּעַס. Ab. IV, 18 אל ... בשעת כַּעֲסוֹ do not try to pacify thy neighbor while he is excited. Sifré Num. 157, v. כָּלַל; a. fr.

כַּעֲסָא ch. same. Targ. Y. II Deut. XXXII, 19. Ib. 27.

כָּאַר, כָּעַר (cmp. כָּעַס) *to be dark, ugly, repulsive* (cmp. אוּכְמָא).—Part. pass. כָּאוּר, כָּעוּר; f. כָּעוּרָה; *pl.* כָּעוּרִין, כְּעוּרִים; כְּעִירָאוֹת, כְּעוּרוֹת a) *ugly, ungainly.* Gen. R. s. 36 לפיכך ... כ׳ therefore shall this man (thou) be ugly and black. B. Kam. IX, 4 (100ᵇ) צבעו כ׳, v. כַּלְכּוּס. Esth. R. to I, 12 אם רואין אותי כ׳ if they find me ungainly. Cant. R. to V, 11; a. fr.—b) *unbecoming, indecent.* Y. Keth. VII, 31ᶜ top כא׳ הדבר תצא that is indecent conduct, and cause for divorce; (Yeb. 24ᵇ, sq. מכוער). Gen. R. s. 60 שכ׳ לאיש וכ׳ for it is unbecoming for a man to walk behind a woman.—c) (cmp. חָוַר) *not evident, strange, implausible.* Ḥull. 115ᵇ; 117ª; Kidd. 9ᵇ כעורה זו ששנה וכ׳ is what R... taught to be rejected?—Tosef. Kel. B. Bath. II, 2 מזו טימא וכ׳ כ׳ something more strange than this (or more inappropriate to be used as a seat) did R ... declare unclean.

Pi. כִּיעֵר *to make* or *declare repulsive.*—Part. pass. מְכוֹעָר, f. מְכוֹעֶרֶת; *pl.* מְכוֹעָרִין, מְכוֹעָרוֹת=מְכוּעָר, כָּעוּר &c. Keth. 105ª מ׳ הדיין וכ׳ contemptible is the judge who receives fees for giving judgment. Yeb. 24ᵇ, sq., v. supra. Yoma 86ª כמה מכ׳ דרכיו how mean are his ways!; a. fr.

Hithpa. הִתְכָּעֵר *to appear ugly, become ungainly.* Gen. R. s. 17 הִתְכַּעַרְתִּי בעיניו I appeared repulsive to him. Ib. s. 45 מִתְכַּעֶרֶת ומתעזבת she becomes ungainly and is neglected. Cant. R. to II, 14 מתכ׳ ומתועבת, v. הָתַעַב.

כְּעַר ch. same; *Pa.* כַּעֵר, part. pass. מְכַעַר, f. מְכַעֲרָא *repulsive, ugly.* Nah. III, 6 (h. text כראי).—Keth. 60^{b} bot. בני מְכַעֲרֵי (not מכוערי) ugly children (differ. from אוכמי).

כְּעֵת, v. בְּעֵת.

כ״ף *Kaf*, the eleventh letter of the Alphabet. Lev. R. s. 19, v. בי״ת; a. e.—*Pl.* כְּפִין. Sabb. 103^{b}, v. בי״ת.

כַּף, כָּךְ, v. כְּפַף, כָּפַף.

כֻּף, v. כִּיף.

כַּף c. (b. h.; כְּפַף) [*something arched, hollow,*] 1) *palm of the hand, hand.*—*Du.* כַּפַּיִם. Y. Ber. I, 3^{c} bot., v. חָטַט. Naz. 46^{b}, v. כָּנַן; a. fr.—נשא כ׳ *to raise the hands, to pronounce the priestly benediction.* Ber. V, 4 לא ישא את כַּפָּיו must not pronounce &c.; a. fr.—2) *sole of the foot. Du.* as ab. Ḥull. 70^{b} מהלכי כ׳ animals walking on soles (having no split hoofs, Lev. XI, 27).—Trnsf. *glove; sole of the shoe.* Kel. XXVI, 3 כף לוקטי(ם) קוצים (R. S. כפלוקטי) the thorn-pickers' glove. Tosef. ib. B. Bath. IV, 5 רוב כף אחת, the larger portion of one sole; כל כף אחת the whole of &c.—3) *the crest* (fleshy elevation) *over the genitals.* Tosef. Nidd. VI, 4, sq. עד שתתפשט את הכף (Var. משתתפשט) when the crest (of the girl) begins to flatten; Y. Yeb. I, 2^{d} bot. עד שתתפשט הכף; Y. Snh. VIII, beg. 26^{a} משתתפשט הכ׳ (of a male); Nidd. 47^{a}, sq. נתמעך הכ׳ the crest grows lower. Ib. 52^{b} אחת על הכ׳ one hair on the crest; a. e.—4) *pan, censer.* Tam. V, 4 (containing the בָּזְבָּז). Ib. VII, 2 כף וכסויה the censer and its lid; a. fr.—*Pl.* כַּפּוֹת. Num. R. s. 14; a. e.—5) *spoon, mason's trowel* &c. Kel. XIII, 2; 4; a. fr. Sabb. VIII, 5 כ׳ סיד, expl. ib. 80^{b} כ׳ של סיידין the plasterers' trowel.—*Pl.* כַּפִּים, כַּפִּין. Midd. III, 4 כפין של ברזל Ar. (ed. כפיס, Var. כפים) iron trowels.—6) (with, or without מאזנים) *scale of the balance.* Ab. II, 8. Pesik. Aḥăré, p. 167^{a} כ׳ עוונות וכ׳ the scale of sins on the one side, and that of merits on the other; והקב״ה מטה לכ׳ זכות and the Lord bends (the balance) towards the scale of merits. Ab. I, 6, v. זְכוּת; a. fr.—*Du.* כַּפַּיִן, כַּפַּיִן. Tosef. Kel. B. Mets. II, 5 (ed. Zuck. כיפין, read: כפיין).—7) *shore, banks* (v. כִּיפָא). Num. R. s. 13, v. חָק.—*Pl.* כַּפִּים, constr. כַּפֵּי. Lam. R. introd. (R. Ḥăn. 3) (transl. גיא המלח, II Chr. XXV, 11) כ׳ המלח the salt shores.

כַּפָּא, כַּף I ch. same, 1) *palm, hand.* Targ. Y. Gen. III, 19.—*Pl.* כַּפַּיָּא. Targ. Ps. XCVIII, 8 (v., however, Num. R. s. 13, s. v. חָק).—2) *border, shore,* v. כִּיפָא.—3) *bundle, sheaf.* Snh. 26^{b} bot. חד גנב כ׳ Ar. (v. Rabb. D. S. a. l. note 6, Var. in Ar. כ׳ חזמת, v. חֻזְמָת; ed. קבא דשערי) one stole a sheaf.—*Pl.* כַּפְּרִין (כִּיפֵּי). Y. Sabb. III, 5^{d} bot. מיתן תלתא כ׳ וכ׳ to bring three bunches (of twigs) and put dishes upon them. Gitt. 86^{b} דבריני כיפי, v. דִּידְבָא. Pes. 40^{a}, v. חֲפַף. Ned. 48^{b} top כ׳ דכיתנא flax bunches, v. שְׁמַט; a. e.—Ib. bot. דשדיא בכיפי, v. כְּפַרְלָא.—4) *top branch* of palm trees (v. כִּיפָּה).—*Pl.* כַּפֵּי. Succ. 32^{a} דתמרי כ׳ ואימא תרתי perhaps *kappoth* (Lev. XXIII, 40) means two tops of palm trees?—5) *pan, spoon* &c. Pes. 28^{a}, v. חַמְטָט I. Sabb. 142^{b} מנח כ׳ אכיפי (Ms. M. כירפא) placed a ladle on a pile of sheaves. Ḥull. 54^{a} מאי כ׳ what *kappa* do you mean?—כ׳ דידא pan of the fore foot (shoulder), כ׳ דמוחא *scull.*—6) *shoulder* (also of human beings). B. Bath. 96^{b} top אכ׳ Ms. M. a. Ar. (ed. אכתפא); Sot. 34^{a} bot. בכ׳ Ar. (ed. לכתפיה); Taan. 23^{b} אחד כִּפָּה Ar. (ed. כתפיה), v. כִּפָּא.—Sot. 6^{b} . . . אמר בכפה תלי לה Ar. (ed. בכיפה) do the young priests (that guard the woman) suspend her by her shoulder (Rashi: by her cap), i. e. can they watch all her movements?

כַּפָּא II (Κάππα) *the Greek letter Kappa,* as a numeral (κ′) *twenty.* Lam. R. to I, 1 רבתי (חד בר נש), v. הוֹקְרְיָא.

כִּפָּא, v. כִּירָא.

כְּפָא, כָּפָא, v. כפי h. a. ch.

כְּפָאתָן, v. כְּפָתָא.

כָּפָה, v. כִּירָה.

כָּפָה, v. כִּירָה.

כָּפוּי, v. כָּפָה.

כְּפוּיוּ, v. כְּבוּרָא a. כַּפּוּתָא.

כְּפוּלוֹת *folding doors,* v. כְּפֵילָה, a. כָּפַל.

כְּפוּנִי, v. כָּפְנִיחָא.

כִּיפּוּר, כֻּפּוּר m. (b. h. כִּפֻּרִים; כָּפַר) *redemption, atonement*; mostly *pl.* כִּפּוּרִים, כִּי׳. Meïl. II, 1 מחוסר כ׳ one wanting the ceremony of atonement for full restoration to cleanness; a. fr.—יוֹם כִּפּוּר, mostly יום הַכִּפּוּרִים (abbr. יוה״כ, י״ה, יה״כ) *Day of Atonement,* the tenth day of Tishri. Yoma 85^{b} יום כפור ed. (Ms. M. יום הכפורים). Y. Shebu. I, 32^{d} bot. י״ה a. יום הכפו׳. Zeb. V, 1. Yoma I, 1. Ib. 4 ערב יוה״כ on the eve of the Day of Atonement (the ninth of Tishri). Ib. VIII, 9 אין יה״כ מכפר אחטא . . . if one says, I will sin, and repent, the Day of At. will bring him no atonement. Y. ib. VII, 45^{b} bot., v. אֶפֶשׁ; a fr.—Sifré Num. 24 ומה כפורים וכ׳ (=יה״כ) the institution of the Day of Atonement being a strict one &c.—יה״כ *Yom hak-Kippurim,* name of a treatise of the Tosefta, v. יוֹמָא.

כִּיפּוּר, כֻּפּוּרָא, כְּפוּר ch. same. Targ. Hos. III, 2.—Targ. Y. II Lev. XXIII, 29 יום צום כְּפוּרַיָּא.—*Pl.* כְּפוּרַיָּא, כִּי׳, כְּפוּרֵי.—Targ. Ex. XXIX, 36; a. fr.—יומא דכפורא, י׳ דכפוריא *Day of Atonement.* Targ. Lev. XXIII, 27; a. fr.—Yoma 20^{a}; a. fr.—Keth. 67^{b} מעלי יומא דכ׳ = ערב יה״כ, v. preced.

כְּפוֹר I m. (b. h.; כָּפַר) [*crust,*] *hoar-frost,* cmp. גְּלִיד. Ohol. VIII, 5; Tosef. ib. XIV, 6. Mikv. VII, 1.

כְּפוֹר II m. (b. h.; v. preced.) (prob.) *plated vessel.*—*Pl.* כְּפוֹרִים, constr. כְּפוֹרֵי. Zeb. 25^{a}; 93^{b}; Men. 7^{b} (ref. to Ezra I, 10, etymol. fr. כפר *to wipe off*).

כְּפוּרָא, v. כְּפוֹר ch.

כְּפוֹרָא I ch.=h. כְּפוֹר I. Targ. Y. II Ex. XVI, 14.

כְּפוֹרָא II ch.=h. כְּפוֹר II. Targ. I Chr. XXVIII, 17.—*Pl.* constr. כְּפוֹרֵי. Ib.

כְּפוֹרָא III ch.=h. כּוֹפֶר I, *cyprus flower*.—*Pl.* כְּפוֹרִין. Targ. Cant. IV, 13.

כַּפּוֹרֵי m. pl. (v. כְּפוּרָא) *atonement*; כ׳ בית *the place of atonement*, v. next w.—Targ. Lev. XVI, 2 (some ed. O. כַּפּוּרְתָּא). Targ. I Chr. XXVIII, 11 (h. text בית הכפרת). Targ. I Kings VI, 5 (h. text דביר); a. e.

כַּפֹּרֶת, כַּפּוֹרֶת f. (b. h.; v. preced.) [*cover*; in symbolical language *place of atonement*,] 1) *cover of the Holy Ark*. Sifra Vayikra, N'dabah, Par. 1, ch. II. Men. 27^{b} אל פני הכ׳ up to the very front of the *kapporeth*, contrad. to מבית לפ׳ the room occupied by the *k*., Holy of Holies. Ib. מקדש שני דלא הוו ארון וכ׳ during the Second Temple when ark and cover no longer existed. Yoma 55^{a}; a. e.—2) (=בית הכ׳) *the innermost of the Temple, the Holy of Holies* (מקדש הקדש). Shek. VI, 5; Tosef. ib. III, 1 זהב לַכַּ׳ (inscription on one of the offering boxes) 'Gold for the *k*.,' expl. ib. 6 צירפו לבית קה״ק . . . עושין of these offerings were made gold foils for the inside of the Holy of Holies. Tosef. Tem. IV, 8 אין . . . אפי׳ לאחוריו בית הכ׳ we dare not use it for gold foils even for the back wall of &c.; [Ar.: כְּפוֹרֶת *plating for the Temple roof*; comment. כְּפֵ׳ (collect. noun) *vessels*, v. כְּפוֹר II.]

כַּפְרְתָּא, כְּפ׳, כַּפ׳, כְּפ׳, כַּפּוֹרְתָּא ch. same. Targ. Ex. XXV, 17; a. fr.—בית כ׳, v. כַּפּוֹרֵי.

כְּפוּשָׁה, v. כְּפִישָׁה.

כְּפוּת m. 1) part. pass. of כָּפַת.—2) *bandage*.—*Pl.* כְּפוּתִים. Pesik. R. s. 31 כְּפוּתֵינוּ חזקים וכ׳ our bandages were as strong as iron.—[כְּפוּתִין, Tosef. Kel. B. Kam. VII, 7, v. קְבוּת.]

כַּפּוּתָא f. (כְּפַת, cmp. כִּיבָּא I, כְּבוּרָא) *ball, excrement*. B. Bath. 73^{b} אפרק כ׳ וכ׳ Ar. (ed. רמא כופתא, Ms. H. רמא כפו׳, v. Rabb. D. S. a. l. note 2; Rashi to Snh. 98^{b} רמי כופיתא) it cast a ball of excrement with which it obstructed the Jordan; Zeb. 113^{b} כַּבָּא (Ms.M. קלא, v. Rabb. D. S. a. l. note). Sabb. 110^{b}.—[Snh. 98^{b}, v. כִּיפְתָּא; Rashi: *excrement*.—Ib. 110^{a} כי כופתא ed., Ms. M. כפותא, Ar. מלפפונא].

כָּפַח, v. קָפַח.

כְּפֵחַ, v. כִּיפֵּחַ.

כָּפָה, כְּפָא, כְּפִי (b. h.; v. כָּפַף) 1) *to bend over, invert, turn upside down*. Tam. V, 5 חית כופה עליהן וכ׳ he inverts a large vessel and puts it over them (the coals). Ib. כופין אותה וכ׳ they invert it over &c. Pesik. Ekhah, p. 123^{a} כ׳ סיח את חמנורה the ass (of gold, given as a bribe to the judge) has upset the lamp (offered on the other side; whence a proverbial expression for litigants outbidding each other in bribery); Y. Yoma I, 38^{c} bot.; Lev. R. s. 21; Pesik. Aḥăré, p. 177^{a}.—Esp. כ׳ את חמיטה *to upset the couch, to place the mattresses on or near the floor*, as a sign of mourning, opp. to זָקַף. M. Kat. 15^{b} top [euphemistic version, read with Ms. M.:] דמות . . . בכם ובעונותיכם כְּפוּ מיטותיכן וכ׳ . . . . I (the Lord) had placed my image among you, and for your sins I upset it (decreed death), upset now your beds; Y. Ber. III, 6^{a} top; Y. M. Kat. III, 83^{a} top כְּפֵה מיטתך. Ib. כבר כְּפִינום we have already lowered them (the couches); Y. Ber. III, 5^{d} bot. כפיטם (corr. acc.). Keth. 4^{b} כּוֹפֶה מיטתו he lowers his couch (when his wife is in mourning); כּוֹפָה מיטתה she lowers &c. (when her husband is in mourning); a. fr.—Part. pass. כָּפוּי, f. כְּפוּיָה, pl. כְּפוּיִים, כְּפוּיוֹת. Tosef. Ohol. XII, 2 סאה כ׳ על פיה a dry measure turned upside down. Lam. R. introd. (R. Ḥăn. 3) (play on כפי חמלחמה, v. כָּפַת) כְּפוּיֵי מלחמה those upset by war. Y. Ber. III, 6^{a} top מטה כ׳ a lowered couch; a. fr.—Esp. כְּפוּי טובה *one on whom kindness is upset, ungrateful, unappreciative*. Ab. Zar. 5^{a} כפויי טובה בני וכ׳ you ungrateful ones, sons of ungrateful ones. Lev. R. s. 4; a. fr.—2) *to press, force*. Keth. V, 5 כּוֹפָה לעשות וכ׳ he may compel her to work in wool. Yeb. 106^{a}, a. fr. כּוֹפִין אותו עד וכ׳ the court uses means of coercion, until he says 'I will', opp. to בעל כרחו. Sot. 46^{b} כ׳ ללוייה we force a host to escort (protect) his guest on parting. B. Bath. 12^{b} כגון זו כ׳ על מדת סדום in such a case we apply force on the ground of the law of equity (v. סְדוֹם). Y. Peah I, 15^{d}; Y. Kidd. I, 61^{c} top וכופין do we compel (a son to support his father)? Ib. כופין את הבן we do compel &c.—R. Hash. 28^{a} כְּפָאוֹ ואכל וכ׳ if somebody forced him, and he ate Matsah (on the first Passover night). Ib. שד כ׳ a demon possessed him. Ib. כְּפָאוּהוּ פרסיים Persians (gentiles) forced him; a. fr.—[Snh. 70^{b} כפאתו, v. כְּפַת.]—V. כּוֹפֶה I a. כְּפַת.

Nif. נִכְפֶּה 1) *to be inverted, upset; to be forced*. Y. M. Kat. l. c. ויִכָּפֶה הסרסור let the agent (of sin, the evil inclination) be overpowered (by mourning ceremonies); Y. Ber. l. c. ויכ׳ כפה (corr. acc.). Ib. 5^{d} bot.; Y. M. Kat. l. c. אינה נִכְפֶּפֶת need not be upturned, v. הִרְגִּישׁ; a. fr.—2) *to be overtaken by a demon*, esp. *to be epileptic*. Lev. R. s. 26 ישראל . . שנִכְפּוּ an Israelite and a priest that were afflicted &c.—Pes. 112^{b} אותו תינוק נִכְפֶּה that child will become epileptic. Ib. בנים נִכְפִּין epileptic children; Keth. 60^{b} (Chald. form) בני נִכְפֵּי. Tosef. B. Bath. IV, 5 נִכְפֶּפֶת היא she is subject to epileptic attacks; B. Mets. 80^{a}. Yeb. 64^{b} משפחת נִכְפִּין a family subject to epilepsy.

כְּפָא, כְּפִי ch. same, 1) *to bend, upturn, invert*. Gitt. 68^{b} top כפא לקומתיה מיניה he bent his body away from it (the wall of the hut). Y. Ḥag. II, 77^{d} bot. וכְפִינון על ריש׳הון and they inverted the pots and put them over their heads; a. e.—2) *to force*. Targ. Esth. I, 22.—Y. Gitt. I, 43^{b} כְּפִינֵיה ויהב לה חורן the court compelled him to give her another letter of divorce. Snh. 107^{a}, v. כּוֹפֶה I ch. B. Bath. 8^{b} רבא כְּפֵייה וכ׳ Ms. M. (ed. אַכְפֵּייה *Af*.) Raba forced R. N. Kidd. 45^{b} כַּפְתֵּיה עד וכ׳ she forced him, until &c.

Af. אַכְפֵּי same. B. Bath. 4^{a}, v. כּוֹפֶה I ch. Ber. 56^{a} ואַכְפֵּה לך וכ׳ (Beth Nathan ואַכְפֵּת) and she shall finally make thee yield, and thou shalt give them (thy daughters) away to her relatives; a. e.

Ithpe. אִיתְכְּפִי *to be upset*. Y. Ab. Zar. III, 42^{c} top אירתכפון, v. אַנְדְּרָטָא.

כְּפִיזָא, v. קְפִיזָא.

כְּפִיָּה f. (כָּפָה) *inverting*, כְּפִיַּת המטה the lowering of the couch in mourning. M. Kat. 15[a] bot. אבל חייב בכ' המ' a mourner is bound to have his couch lowered. Tosef. ib. II, 9 מי שקיים כ' המ' וכ' he who has been observing the lowering of the couch for three days &c., needs not invert it &c. Y. ib. III, 83[a]; a. fr.

כְּפִיל, v. כָּפַל.

כְּפִילֵי, v. כָּפֵל.

כְּפִילָא m. ch. 1) =h. כֶּפֶל. B. Kam. 65[b] כ' ד' וחומשא זוזא the thief's fine amounts to four Zuz and the one-fifth-fine (v. חוּמְשָׁא) to one Zuz; a. e. — 2) *twofold condition.* Ned. 48[b] לאתויי מילתא דשדיא בכ' Ar. (marg. vers. כפילה) to include that case (mentioned before) which was decided on the basis of a twofold eventuality (either the son or the grandson becoming a scholar); [ed. דשדיא בכיפי.. הא that case which came up in consequence of the son's roaming about (stealing) sheaves of flax].

כִּפְלָה, כְּפִילָה f. (preced. wds.) 1) *the double share of the first-born.* Y. B. Bath. VIII, 16[b] top, opp. פשוטה the single share. Ib. כִּפְלַת אביו the double share to which his (deceased) father would have been entitled. — 2) *folding door.* — *Pl.* כְּפִילוֹת, כְּפָלִ'. Lev. R. s. 16 כפו' (corr. acc.); Yalk. Lev. 557, v. כָּפַל. — 3) *twofold condition*, v. preced.

כִּפְלְתָא, כְּפִילְתָא f. (preced.), מערת כ' *the double cave, Makhpelah.* Targ. Gen. XXIII, 19; a. fr. [Var. כִּפֵּי, כְּפֵי, כִּפֵּי.]

כָּפִין m., כְּפִינָא f. (כְּפַן) *hungry, starving.* Targ. Ps. CVII, 9; a. e. — V. כְּפַן I. — Meg. 7[b] (prov.) כ' עניא ולא ידע the poor man is hungry and knows it not (until food is placed before him). Koh. R. to V, 12 'an evil disease' מסכן ותשיש ערטיל וכ' one poor and feeble (unable to work), naked (unfit to go out) and hungry (v. דגלוס). — Ber. 58[b]; a. fr. — *Pl.* כְּפִינִין, כְּפִינֵי. Targ. Job V, 5. Targ. Ps. CVII, 5. Ib. 36 כפינין Ms. (ed. Lag. כפינים, oth. וְכָפְנִים)

כְּפִינֵי m. pl. constr. (preced.) *want, need, desire.* Targ. Y. Gen. XLII, 19; 33 (h. text רעבון).

כָּפִיס m. (b. h.; v. כְּפַס) *girder, bond-lath.* [Midd. III, 4 כ' של ברזל, read כפים, v. כַּף. — Y. Bets. III, 62[a] top שבב', read: שבכפרים, v. שֵׁרִיץ.] — *Pl.* כְּפִיסִין, כְּפִיסִים. B. Bath. I, 1, v. אֲרִיחָא. B. Mets. 117[b] תחתון שבא לשנות .. בכ' when the owner of the lower story desires to make an alteration ... in the girders. Tosef. Erub. XI (VIII), 2 כפיס (Ar. כפיתים). Tosef. Kel. B. Bath. II, 3 שני כ' R. S. to Kel. XXII, 9 (ed. כתיפין, כתפין, corr. acc.).

כְּפִיפָה f. (כָּפַף) 1) *bending, being bent.* Y. Ber. I, 3[d] top לך כ' unto thee is bending due. Ib. תזקפנו מכְּפִיפָתֵינוּ erect us from our humiliation. Snh. 65[a] כְּפִיפַת קומתו bending one's body (before the idol). Sabb. 104[a] (ref. to the shape of certain letters, v. כָּפַף) הוסיף .... כ' על כְּפִיפָתוֹ the Lord has given thee repeated admonitions to humility, v. מְנוֹד. — 2) (v. קְפִיפָה; cmp. Assyr. *kuppu*, Schr. KAT[2], p. 582) *cage, prison.* Keth. 72[a], a. fr. אין אדם דר עם נחש בכ' nobody can be expected to dwell in a cage with a serpent, i. e. no man or woman can be compelled to live with an obnoxious consort. Tosef. Dem. III, 9; Y. ib. II, 22[d] bot. — 3) [*muzzle*, in gen.] *a basket of osier*, v. זְמָמָא. Kel. XXVI, 1 כ' מצרית a basket made of palm twigs; Sot. II, 1; a. fr. — Y. Yoma VIII, end, 45[c] אין .. מתוך כ' וכ' an ass brays only when a basket of carobs is before him, i. e. living in plenty makes haughty, cmp. Ber. 32[a]. — Tosef. Kel. B. Kam. V, 8 Var., v. כְּפִישָׁה; a. fr. — *Pl.* כְּפִיפוֹת. Ter. IX, 3 תולה כ' וכ' we may muzzle beasts by hanging baskets with fodder &c.; Y. ib. IX, 46[d] top תולה כ' .. בדישו you may hang a basket over the neck of a beast in threshing.

כְּפִירָה f. (כָּפַר) *denial.* B. Mets. 4[a] טענה וכ' claim and denial. Shebu. 39[b] כְּפִירַת טענה, v. טַעֲנָה. B. Mets. 36[a] ממון כ', v. בְּרִשׁוּי. Ib. 4[b], a. e. כ' שעבוד קרקעות a disputed hypothecary obligation; a. fr.

כְּפִישָׁא, v. next w.

כְּפִישָׁה f. (כָּפַשׁ) 1) *an inverted vessel*, usu. *a vessel divided into two compartments by the bottom between.* T'bul Yom IV, 2 בכ' מצרית או וכ' on an inverted basket of twigs or on a tray (which have no distinct receptacles, בית קבול); Tosef. ib. II, 14; Nidd. 7[a]; Tosef. Dem. III, 1 לפר כפישא ed. Zuck. (Var. לתוך) on the rim of an inverted vessel; Gitt. 62[a] בכפישא או באנחותא. Tosef. Kel. B. Kam. V, 8 עשויה ככ' ed. Zuck. (Var. בכפיפה, read ככ') formed like a *k'fisha*, i. e. resting on the projecting sides, not on pegs. Ohol. V, 6 וכ' נתונה עליה and an inverted vessel put on it as a tight lid. Ib. 7 שבתוך הכ' וכ' .. כ' שהיא if a *k'fisha* is put on pegs ... with an unclean object beneath, the things which lie in the (upper compartment of the) *k.* are clean. Ib. XI, 8 וכ' נתונה .. וכ' עומדת an inverted vessel is so put over it, that it would remain in position if you removed &c. Ib. 9 בין שפתי הכ' לבין וכ' between the sides (the hollow space) of the inverted vessel over the cistern and the sides of the cistern; a. fr. — Y. Shebi. VIII, 38[a] זה שהוא מודד בכ' וכ' one who measures fruits in a *k.* whose capacities he has found out by using it twice or three times. — Trnsf. מדד בכ' *to deal unfairly.* Y. Yeb. XIII, 13[c], v. כָּפַשׁ. Tanḥ. Thazr. 6 Var.; ed. Bub. 8 אין הקב"ה מודד בכ' (not בכפישה) the Lord has not two measures for man. — 2) (colloquial expression) כִּפַּי or כְּפוּשָׁה *an ungainly woman.* Midr. Till. to Ps. XXIV [read as] Yalk. Job 917 אבוד הבחור הזה על הכ' הזו this fine young man has thrown himself away on this &c. [Midr. Till. l. c. באפריון ככ' הזאת, ed. Bub. דכ', strike out ככ' הזאת or דכ', v. Yalk. l. c.]

כָּפִית, pl. כָּפִיתִין, v. כּוֹפֶת. [כפיתים, Tosef. Erub. XI (VIII), 2, v. כָּפִיס.]

כְּפִיתָה f. (כָּפַת) *binding, collar-band* for animals. Kel. XII, 1.

כַּפְכָּךְ, v. גַּבְגָּב.

כָּפַל (b. h.; cmp. כפת) *to bend over, fold, double.* Ber. 63[a] כּוֹפְלִין לו וכ' his means of support will be doubled to him. Gen. R. s. 95, end כל מי שכ' שמו וכ' every one whose name the Scripture mentions twice in the blessings of Moses;

(B. Kam. 92a אותן שהוכְפְּלוּ בשמות). Succ. III, 11 . . . מקום לְכְפּוֹל יְכְפּוֹל where it is customary to recite twice (each verse of Ps. CXVIII, 21—29), let one do so. Tosef. Pes. X, 9 רבי היה כּוֹפֵל בה דברים Rabbi used to repeat certain words (in singing the Hallel); Pes. 119b; Succ. 39a מוסיק לכפול מאודך וכ׳ adds (to Rabbi's repetitions) by doubling the verses from *Od'kha* (Ps. l. c.). Sifra Vayikra, N'dabah, Par. 10, ch. XII; Men. VI, 4 (75b) כופל אחד וכ׳ (Bab. ed. קופל) he folds it twice over and breaks it (into four parts). Ned. 61b יכפלו, v. כָּפַל. Gitt. 62a כּוֹפְלִין שלום וכ׳ we must double the greeting (say twice *shalom*) &c. B. Mets. 104b לכפול וכ׳ where it is costumary to write out the *K'thubah* for double the amount of the dowry, half the amount is collected; a. fr.—Part. pass. כָּפוּל, f. כְּפוּלָה; pl. כְּפוּלִים, כְּפוּלִין; כְּפוּלוֹת. Kel. XXVII, 5 נמדד כ׳ is measured as it is doubled (folded). Ib. 6.—Ohol. XI, 3 כ׳ Var. in R. S. a. l. (ed. ק׳) folded up one above the other. Ned. 66b כ׳ תן her ears are bent over (deformed).—Treat. Sof'rim II, 11 אותיות הכ׳ letters which have two forms (מנצפך); a. fr.—תְּנַאר, v. תְּנַאר כ׳.

Nif. נִכְפַּל *to be doubled.* Y. Kil. IX, 32c top נִכְפְּלוּ לו שנין his years of life were doubled to him. Gen. R. s. 30, beg.; Tanh. Sh'moth 18, a. e. כל מי שנ׳ שמו every one whose name appears twice in immediate succession (as Noah Noah, Gen. VI, 9); a. fr.

Hif. הִכְפִּיל *to double, fold up.* Ned. 61b, sq., v. כָּפַל.

Hof. הוּכְפַּל *to be doubled, bent.* Ib., v. כָּפַל. M. Kat. 25b (in a poetic eulogy) הוּכְפְּלוּ לראות וכ׳ . . . קאת pelican and owl were bent upon looking (took pains to see, cmp. next w. Ithp.).—B. Kam. 92a, v. supra.—Part. pass. מוּכְפָּל (*Pu.* מְכוּפָּל) *doubly guarded, surrounded.* Yalk. Lev. 557 מוכ׳ בכמה כפולות; Lev. R. s. 16 מכו׳ בכמה כְּפֻלּוֹת (the tongue) is guarded by several folding doors (teeth, lips).

Pi. כִּיפֵּל *to fold.* Sifra l. c.; Men. l. c. לא היה מְכַפְּלָה (Bab. ed. מק׳) he did not fold it (in four parts, v. supra).

כָּפֵל ch. same. Part. pass. כָּפִיל *double.* Targ. Cant. VIII, 7.—Gitt. 62a דכפלינן שלמא וכ׳, v. preced.

Ithpe. אִיכְּפִיל, אִיתְכְּפִיל 1) *to be folded up, doubled.* Targ. Is. XXXVIII, 12 (ed. Lag. אתקפל). Targ. Ez. XXI, 19.—B. Mets. 104b אי מקנא לא מִיכְּפֵל if formal obligation is to be entered into (v. קְנָנָן), the document must not be made out for double the amount, v. preced.; a. fr.—2) *to be bent upon, take pains.* Sabb. 5a אי׳ תנא וכ׳ was it necessary for the Tannai to take pains to let us hear all this (to be so explicit)?—B. Mets. 46a ואי׳ תנא וכ׳ should the Tannai have taken the trouble to speak of such an exceptional case as that of a naked man &c.?—B. Bath. 91a אִיכְּפֵל ואולד וכ׳ apply thyself (Rashi: *marry again*), and beget &c. Shebu. 48b אִיכְּפֵלי ואתאי וכ׳ have I taken the trouble to come all this distance for the sake of upsetting &c.?; a. e.—[Y. Ter. VIII, 46a top אכפלן ed. Zyt., v. אֲכַף.]

כֶּפֶל m. (b. h.; preced. wds.) *doubling, double amount,* esp. כ׳ (תשלומי) *the additional amount to be paid as fine on restoring stolen goods* (Ex. XXII, 3; 6—8). Snh. I, 1. B. Kam. VII, 1; a. fr.—Ib. 65a שולה לו בכְפִילו (fr. כָּפַל; Rashi: בתוך הכפל) is credited to him as the thief's fine; Tosef. ib. VIII, 8 מתוך כפילו . . . is deducted from &c. Y. Sot. III, end, 19b; Kidd. 18a ולא בכפילו cannot be sold for the fine; a. fr.—*Du.* כִּפְלַיִם, כִּפְלַיִים. Succ. 51b; Tosef. ib. IV, 6 כ׳ כיוצאי מצרים twice as many as those who went out of Egypt; a. e.—*Pl.* כְּפָלִים *even numbers.* Pes. 110a חשותה כ׳ Ms. M. he who drinks even numbers of cups, v. זוֹגָא.—כְּפָלוֹת *folding doors,* v. כָּפַל.

כַּפְלָא (or כְּ׳) m. (preced. wds.) 1) *curve, winding road.* Targ. Is. XL, 4 (h. text עֲקֹב). Ib. XLII, 16 (h. text מעקשים).—2) (cmp. כָּסֶל) *groin, loin.* Targ. Job XV, 27.—Ḥull. 93a חמשא . . . ברית בכ׳ (Ar. בהו בכַפְלַי) there are five veins (of forbidden fat) in the loin.—*Pl.* כַּפְלֵי. Targ. Y. Lev. III, 4 (ed. pr. כְּ׳); a. e.—Targ. Ps. XXXVIII, 8, v. כִּסְלָא.—Ḥull. 8b. Ib. 93a; a. e.—3) =h. כֶּפֶל, v. כְּפַיְלָא.

כפלון, Gen. R. s. 59 בא בכ׳ מפולש, read as Yalk. ib. 103 a. Ar. s. v. פלן: בפילון.

קוֹפַלָאוֹת, כְּפַלָּאוֹת* f. pl. (κέφαλος) a species of *mullet,* a delicious fish (v. Sm. Ant. s. v. Cephalus). Gen. R. s. 98 (expl. מיצדני מלך, Gen. XLIX, 20), כ׳ ואנפקרנון (not שן . . .) mullets and oil of unripe olives. Sifré Deut. 355 (ref. to Deut. XXXIII, 24) שחירת . . . בשמן אנפירקין ובקר׳ וכ׳ (corr. acc) Asher made himself agreeable to his brother tribes by furnishing them oil . . . and mullets, while they supplied him with grain; Yalk. ib. 962 (comment.: *fine fruits*).

כפלירון, Y. Nidd. II, 50a bot. כפ׳ של ראש וכ׳, read: כִּפְרִילְרִיוֹן like the color of a felt cap &c.; v. אַפְרִילְרִיוֹן III.

כָּפַן (b. h.; cmp. כפף) *to bend*; part. pass. כָּפוּן *bent upon, eager for.* Gen. R. s. 79, beg. (ref. to Job V, 22) זה לבן שבא כ׳ וכ׳ that refers to Laban who rushed at his (Jacob's) money to plunder it.

כְּפִין I, כְּפִין same 1) *to bend.*—Part. pass. כָּפִין. Targ. Job XL, 17 (ed. Lag. כפיף, ed. Wil. כפף, Ms. כאיף; h. text יחפץ).—2) *to pine* (for food), *to starve.* Targ. Ps. XXXIV, 11. Targ. Gen. XLI, 55; a. fr.—Ber. 62b (prov.) עד דכַּפְנַת אכול eat while thou art hungry (delay nothing). Pes. 107b כי חיכי דאגיר׳ ואְכְפַן אמצה וכ׳ bot. Ms. M. (read: דאיגרר, v. Rabb. D. S. a. l. note; ed. דניגרריה לליבריה) that I may get an appetite and be eager for the *Matsah* in the evening. B. Mets. 83a וכְפִינָן and we are hungry; a. fr.—[Esth. R. to I, 4 כַּפְנָאי I am hungry (?).]

Af. אַכְפֵּין *to cause to hunger.* Targ. Deut. VIII, 3; a. e.—Sabb. 33a מַכְפֵּין נפשיה he starved himself (and grew sick in consequence).

כְּפָן II, כַּפְנָא m. (preced.) *hunger, famine.* Targ. Ruth I, 1. Targ. Gen. XII, 10; a. fr.—Sabb. 33a נפרחו כ׳ swelling (and lying) from starvation.—Taan. 19b top, v. בַּצּוֹרְתָא. Ib. 8b ומוחנא כ׳ famine and pestilence; a. fr.—*Pl.* כַּפְנִין. Targ. Ruth. l. c.—V. כְּפָנֵי.

כְּפָנֵי, v. בְּפָנְיָתָא.

כְּפָנִים, v. כְּפִין.

כְּפָנִית f. (כָּפַן, cmp. כּוּפְרָא III a. גפן) *the inflorescence of palms, date-berry in its early stage,*—*Pl.* כְּפָנִיּוֹת. Orl,

I, 9. Tosef. Maas. Sh. I, 14 כ׳ הרי הן כפרי וכ׳ *Kofniyoth* are in every respect to be considered as fruits, except &c.; a. fr.

כּוּפְנִי, כְּפָנִי, כּוּפְ׳, כְּפָנִיתָא, ch. same. Y. B. Kam. VI, 5[b] bot. גנב חדא כפוני (corr. acc.) stole one palm-flower (cmp. Bab. ib. 59[b] s. v. כּוּפְרָא III).—*Pl.* כְּפָנְיָתָא, כּוּפְ׳. Bekh. 18[a]; B. Bath. 107[b] עד דאכלת כ׳ וכ׳ while thou wert yet eating date-berries in Babylonia, did we expound &c. Pes. 52[b] (identified with כופרי).—Y. Shebi. IX, end, 39[a] [read:] מירבלא כּוּפְנָיִרין לאשקלון to export date-berries to A. (in the Sabbatical year).

כָּפַס (cmp. כפת) *to tie, fasten.*—Part. pass. כָּפִיס, f. כְּפִיסָא, *pl.* כְּפִיסָן. Targ. Esth. I, 6.

***כָּפַע** (v. כָּבָה), *Hif.* הַכְפִּיעַ *to upset, make havoc.* Gen. R. s. 28 מַכְפִּיעַ Ar. (ed. מפקיע), v. חִיצָא.

כְּפַע ch. *Ithpe.* אִתְכְּפַע, Targ. II Chr. XXXIII, 13, v. נְפַע.

כָּפַף (b. h.) 1) *to bend, curve.* Gen. R. s. 87, end כּוֹפֶפֶת ... כְּפוּפִים אני את קומתך (Potiphar's wife said to Joseph) I shall bend thy proud stature (humiliate thee with slave labor); said he, The Lord erects those who are bowed down. B. Kam. 55[b] הכּוֹפֵף ... בפני וכ׳ he who bends his neighbor's grain stalks before the fire (so as to make them catch fire). Num. R. s. 6, beg. נביא כופף ידיו וכ׳ the prophet must bend his hands and feet to sit before (surrender his power to) the high priest; (Y. Hor. III, 48[b] bot. מְכַפֵּף). Cant. R. beg. כָּפוֹף אזניך וכ׳ to bend thy ear and listen; a. fr.—Part. pass. כָּפוּף, f. כְּפוּפָה, *pl.* כְּפוּפִים, כְּפוּפִין; כְּפוּפוֹת. Sabb. 17[a] הידה הלל כ׳ ויושב וכ׳ Hillel sat bent (in submission) before Shammai. Gen. R. l. c., v. supra. R. Hash. III, 4 בשל זכרים כ׳ with bent horns of rams. Yalk. Ex. 276 דווים וכ׳ suffering and humbled (v. סָחַף, סָנַף); a. fr.—Esp. the *curved letters* כ, נ, פ, צ, opp. פשוט the straight-lined, the shape of the final letters. Sabb. 104[a] (symbolization of letters) נו״ן כ׳ ... נאמן כ׳ וכ׳ *Nun* bent, *Nun* straightened, faithful when bent (in distress), faithful when straightened (raised up) &c. Ib. 103[b] כ׳ פשוטין וכ׳ that one must not write the curved letters straightened &c. —2) *to bend, force, conquer.* Y. Snh. I, 18[a] bot. מומחה שכ׳ ודן an authorized judge that forced (the law requiring three judges) and judged singly. Y. Yeb. XII, 12[c] ר׳ יצחק כ׳ R. J. forced (the law requiring three judges for *ḥălitsah*); ib. תא רבן כ׳ it was our teacher who did it. Keth. 4[b] אין לָכוֹף וכ׳ ... no husband dares force his wife (in mourning) to paint &c. Num. R. s. 14 (play on כּוֹף) זה אברהם שכָּפַף (some ed. שכפף) את יצרו וכ׳ that refers to Abraham who conquered his inclinations &c.—3) *to invert, upset.* Y. Ber. III, 6[a] top גרמתני לכוֹפְפָהּ thou didst cause me to upset it (the divine image), v. כָּפָה; (M. Kat. 15[b] ובטומאתיכם הפכתיה). Y. l. c. כְּפוּפוֹת=מטות כְּפוּפוֹת, v. כָּפָה; a. fr.—[Num. R. s. 10 כספתו אימו, read כפתתו, v. כָּפַת.—Sabb. 106[a] חסיט כפוף Ar., ed. כָּפוּל, v. סיט.]—4) *to bend one's self upon, to take pains* (cmp. כָּבַל). Cant. R. to I, 17 כפפתי לעקור וכ׳ I took pains to destroy the passion for idolatry.

Nif. נִכְפַּף *to be bent.* Pesik. R. s. 28 [read:] עד שנִכְפְּפָה קומתם וכ׳ so that their statures were bent under their load. Arakh. 19[a] שרביט שאינו נכפף a staff (of gold or silver) which cannot be bent. Num. R. s. 5, end נִכְפְּפָה הירייעה וכ׳ the curtain around the Ark was bent aside (prob. to be read נכפלה). B. Kam. 61[a] בִּנְכַפְּפַת when the fire is diverted from its course through the wind; (oth. opin.: when the fire is subdued (low) and creeping over the plants on the ground), opp. קולחת or קודחת. Cant. R. to I, 17. Pesik. R. s. 14 שתי השערות נִכְפָּפוֹת (not פרים...) the two hairs (on the neck) are bent, opp. נזקפות; a. e.

כְּפִיף, כְּפִית, ch. same, 1) *to bend.* Targ. Job XL, 17, v. כְּפַן I. Targ. Ez. XVII, 7 כְּפַת (h. text כפנה, v. כְּבַן). Targ. II Esth. I, 5 כַּף אילנא וכ׳ bent tree to tree and made arches. Targ. Is. LVIII, 5; a. e.—Part. pass. כָּפִיף, f. כְּפִיפָא, pl. כְּפִיפִין. Ib.—Targ. II Esth. V, 1. Targ. Is. LX, 14.—2) *to invert.* M. Kat. 25[a] כּף כדא וכ׳ inverted a pitcher on the ground and placed thereon &c.

Pa. כַּפֵּף same. Targ. Ezek. XVII, 6. Ib. 7 כַּפֵּת some ed., v. supra.

כְּפַפְתָּא f. ch.=h. כְּפִיפָה, *muzzle, basket.*—*Pl.* כְּפַפָתָא. Midr. Sam. ch. XXI, v. כִּיפְתָא.

כָּפַר (b. h.; cmp. כפף) 1) *to bend, arch over, cover*; v. כּוֹפֶר, כְּפוֹר &c.—2) [*to pass over with one's palm* &c., *to wipe out, rub* (cmp. חפף),] *to deny, withhold the truth by claiming ignorance; to ignore* (mostly with ב of the object). B. Mets. 4[a] הכּוֹפֵר במלוה he who denied having received a loan (and was refuted before being sworn, v. הֵיסֵת). Ib. על מה שכ׳ וכ׳ he is sworn on what he denied. Shebu. IV, 1 עד שיְכַפְּרוּ בהן בב״ד until they declare their ignorance (of the testimony) before court. Ib. 4 כָּפְרוּ שניהן וכ׳ if both witnesses pleaded ignorance at the same time. Ib. כָּפְרָה הראשונה if the first set of witnesses pleaded ignorance. Ib. VI, 3 וכ׳ בקרקעות ... והודה and defendant admits the debt concerning vessels, but denies it as to landed estate. Sabb. 116[a] מכירין וכוֹפְרִין they know (true religion) and yet are disbelievers. Cant. R. to I, 14 (play on חכפר, ib.) שכ׳ באו״ה He disowned the gentiles (did not assist them), opp. הודה; a. v. fr.—כ׳ בעיקר *to deny the principle of religion* (unity of God &c.). B. Bath. 16[b]; a. fr.—Snh. 39[a] א״ל כּוֹפֵר ed. (Ms. M. קיסר) an infidel said &c.

Hif. הִכְפִּיר (v. כָּפָרָה) *to say of a person, 'May his death be an atonement for his sins!'* euphem. for *to be angry at.* Pes. 69[a] אל תַּכְפִּירֵנִי בשעת הדין ed. (Ms. M. a. Ar. תְּכַפְּרֵנִי) do not make me an atonement (saying תהא מיתתו כפרה) at the time of judgment (differ. in comm.); Ab. Zar. 46[b] (some eds. תכפרוני).

Pi. כִּפֵּר, כְּפַּר [*to wipe out,*] *to forgive, atone; to procure forgiveness.* Yoma 5[a] כאילו לא כ׳ וכפר as if he (the priest) had not procured atonement (in the proper manner), although he has procured atonement (for the person concerned); Neg. XIV, 10 כ׳ ומעלין עליו כאילו לא כ׳ he has brought atonement, but it is accounted to the officiating priest as if he had not done so. Ber. 55[a]. ... כל זמן מזבח מְכַפֵּר as long as the Temple existed, the altar was the means of atonement for Israel, but now each man's table must be the means of atonement (ref. to Ez. XLI, 22). Tanḥ. Vayishl. 6 כשם ... מְכַפֶּרֶת וכ׳ as the altar brings atonement, so does she (the chaste wife) atone for her household. Kidd. 57[a], a. e. מכשיר ומכפר, v. כָּשֵׁר I; a. v. fr.—[Ab. Zar. 46[b], v. supra].

Hithpa. חִתְכַּפֵּר, *Nithpa.* נִתְכַּפֵּר *to be expiated; to be forgiven.* R. Hash. 18[a]; Yeb. 105[a] (ref. to I Sam. III, 14) מִתְכַּפֵּר וכ׳ ... בזבח through sacrifice .. it will not be expiated, but it may be so by the study of the Law. Shebu. 12[a] שנִתְכַּפְּרוּ בעליו .. אשם an animal dedicated for a guilt-offering...whose owner has otherwise obtained atonement; (Tem. III, 3 שכִּפְּרוּ וכ׳ whose owner has procured atonement &c.). Yoma 50[b], a. e. חמִתְכַּפֵּר he for whose atonement the animal is dedicated. Ib. 51[b] שאין הצבור מִתְכַּפְּרִין בו as the community is not to obtain forgiveness through it (the bullock); a.fr.—Y. Macc. II, 31[d] bot. ויִתְכַּפֵּר ...יעשה let him repent and he shall be forgiven; Pesik. Shub. p. 158[b]; Yalk. Ez. 358; Yalk. Ps. 702. Tanḥ. T'rum. 8 נתכ׳ להם they were forgiven; a. fr.

כִּפֵּר ch. same, *to deny, renounce.* Targ. Jer. II, 27. Targ. Y. Lev. V, 21, sq.; a. fr.—B. Kam. 107[a] בכולית בעי דנְכַפְּרֵיה ed. (Ms. M. דנכפר ליה, v. Rabb. D. S. a. l.) he would have liked to deny the whole of his indebtedness, וחאי דלא כָּפְרֵיה and the reason why he did not do so. Ib. 105[b] ממונא קא כ׳ ליה through his denial he withholds from him value. M. Kat. 18[b] כַּפְרַת בה Ms. M. thou growest a disbeliever through it (when thy prayer is not answered; ed. כ׳ בה thou renouncest the Lord); a. fr.

Pa. כִּפֵּר 1) *to wipe out, efface.* Targ. Prov. XXX, 20.—B. Bath. 167[a] כ׳ ליה וכ׳ Ms. M. (ed. מחקיה) he erased the horizontal lines of the Beth (v. כַּבָּא). Ḥull. 8[b] למיכַּפַּר חוה כִּפֵּר with which to wipe the knife off. Yeb. 115[b] מיכַּפַּר חוה כִּפֵּר he would have obliterated the mark. Gitt. 56[a] ואתי לכַפּוּרֵי וכ׳ and wants to wipe his hands off on this man (me), i. e. desires to put the responsibility on me; a. e.—2) *to forgive, atone, procure forgiveness.* Targ. Lev. XVI, 17; a. fr.—Zeb. 6[a] מקיבעא לא מְכַפְּרָא וכ׳ as a specially appointed offering it has no atoning effect, by implication it has; a. fr.

Ithpe. אִתְכַּפַּר, אִיכַּ׳ 1) *to be wiped out, obliterated.* Targ. II Esth. III, 8.—2) *to be forgiven, to be expiated.* Ib. Targ. Deut. XXI, 8; a. fr.—Yoma 50[b]/50[a] בקבישתא מִתְכַּפְּרֵי וכ׳ (Ms. M. 2 מִיכַּ׳) do they (the high priest's kindred and fellow priests) obtain forgiveness by special appointment (so as to be considered fellow owners of the sacrifice) or by implication? Kerith. 24[a] מיכַּפְּרָנָא באידך חבריה my atonement shall be effected through the other animal; a. e.

כִּפֵּר, v. כּוֹפֵר.

כֶּפֶר m. (b. h.; כפר *to be round,* cmp. כְּבָרָה, כְּוֵרֶת) *[circle,] village, country town.* Meg. I, 3 פחות מכאן הרי זה כ׳ if a place has less (than ten persons of leisure), it is considered a country place, opp. עיר גדולה. Ḥag. 13[b] v. וְיַחְזְקֵאל. Eduy. II, 3; a. fr.—*Pl.* כְּפָרִים. Meg. I, 1, sq.; a. fr. [In compounds: . . . כְּפַר pr. n. pl., v. respective determinants.]

כַּפְרָא* m. (כְּפַר) *wipings,* or *covering,* כ׳ דודי (read: דדודי) sediments of dye (or rust) of the kettles. B. Kam. 101[a] top (Rashi כּוּפְּ׳), v. כַּלְכּוֹס.

כַּפְרָא, כַּפְרָה, pr. n. pl., v. כּוּפְרָה.

כַּפָּרָה f. (כְּפַר) *atonement, expiation, expiatory service.* Zeb. 8[a] שתהא כ׳ וכ׳ that the act of expiation (sprinkling) be performed with the understanding that the sacrifice is a sin-offering. Tosef. Yoma V (IV), 6, a. e. חלוקי כ׳ v. חֶלֶק.—Neg. II, 1 אני כַּפָּרָתָן my life be an expiatory sacrifice for them (an expression of love); Esth. R. to I, 11 א״ר אירבו [אנו] כ׳ של ישראל. Kidd. 31[b] (one reporting an opinion of his deceased father must say) כך הריני כַּפָּרַת משכבו ... so said my lord my father, may I be an expiation for his rest. Yoma 40[b] כפרת דמים atonement through blood; כ׳ דברים atonement by confession; a. fr.—*Pl.* כַּפָּרוֹת. Zeb. 52[a] (expl. Lev. XVI, 20) שלמו כל הכ׳ with this are all the acts of expiation (of the Day of Atonement) finished. Y. Shebu. I, 33[a] מחלוקי כ׳ about the classes of atonements (v. חֶלֶק). Gen. R. s. 44 כל הכ׳ הראה לו he showed him all expiatory sacrifices; Lev. R. s. 3; a. fr.

כַּפְרוֹנְיָא, v. כַּפְרָנָא.

כַּפְרוּסָאֵי m. pl., nom. gent. *Kafruseans.* Targ. Y. II Gen. X, 17 (h. text סיני), v. אַרְתּוֹסָרָה.

כַּפְרִי pr. n. pl. *Kafri* in Babylonia. Kidd. 44[b]. Snh. 5[a]. B. Bath. 153[a] כופרי (Ms. M. בי כפרי׳). B. Mets. 73[a] (Ms. H. כופרי); v. Berl. Geogr. p. 37, sq.

כַּפְרָן m. (כְּפַר) *denier, liar.* Shebu. 41[b] חוחזק כ׳ he is presumed to be a liar (and cannot be sworn). Ib. 42[a]; a. fr.

כַּפְרָנָא, כּוֹפְ׳ m. ch. = h. כְּפַר, *village.*—*Pl.* כַּפְרָנֵיָא, כַּפְרָנִין, כּוֹפְ׳. Targ. Num. XXXII, 41, sq. (h. text חוות).—Y. Ber. I, 2[a], v. הַקּוֹרֵק. Cant. R. to I, 5 (expl. בנות, Ez. XVI, 61) כופרנין country towns.—Targ. II Esth. IX, 19 כַּפְרוֹנֵיָא (Var. כּוֹפְרָנָאִין).

כַּפְרָנוּת f. (v. כַּפְרָן) *an obligation decreed in court over the defendant's denial.* Y. Gitt. V, 46[c] bot. מלוה שנעשית בו כ׳ אינה נשמטת (strike out בו) a loan which has been passed in court over the debtor's denial, does not fall under the law of prescription in the Sabbatical year; כ׳ שנעשית מלוה נשמטת a decreed obligation which has been converted into a loan (the defendant giving his note in settlement) is subject to prescription. Ib. [read:] מלוה שנעשית כ׳ גובה בעדיות כ׳ וכ׳ a loan which has been passed &c. is collectible from the best class of landed property; a decreed obligation which has been converted into a loan is collectible from the middle class &c.; Y. Shebi. X, 39[c] כַּפְרָנִית; ib. מלוה שהיא נעשית מלוה (read: כ׳ שהיא וכ׳).

כַּפְרָתָא, כַּפְרֶתָא, v. sub כַּפּוֹר.

כָּפַשׁ (cmp. כפף) *to invert.* מִדָּה כְּפוּשָׁה *an invertible measure,* a measure containing two uneven compartments separated by the bottom; מדד במדה כ׳ *to deal unfairly,* v. כְּפִישָׁה. Yeb. 107[b] וכ׳ מדד לפיכך ...במ׳ כ׳ פישון Pishon .. acted unfairly towards his wife, therefore the court dealt with him unfairly (against the rule).—כפושה (sub. אשה) *an ungainly woman,* v. כְּפִישָׁה. [Tosef. Ohol. VI, 3 היתה כפושה, read: כְּפִישָׁה, v. R. S. to Ohol. V, 7.]

כָּפַת (cmp. preced.) *to twist, tie.* Tam. IV, 1 לא הרו כופתין וכ׳ they did not twist (tie together the four feet of) the lamb, opp. העקיד, v. עָקַד. Snh. 70[b] (ref. to Prov. XXXI, 1) שכפתתו אמו וכ׳ Ms. M. (ed. שכפאתו) his mother tied him to a post; Num. R. s. 10 כפפתו (corr. acc.). Par. III, 9 כְּפָתוּהָ וכ׳ they tied her (the red heifer) with a rope

&c. Gen. R. s. 56 כל מה..עוקד...כופת וכ׳ (some ed. כובש) as much as Abraham bound Isaac..., the Lord tied (held in check) the genii of the gentiles; Yalk. Gen. 101; Yalk. Nah. 561. Gen. R. l. c. כְּפָתֻנִי וכ׳ tie me well. Macc. III, 12 כופת שתי ידיו וכ׳ (some ed. כופה) one puts both his hands in stocks on the pole. Gitt. 14b אומרין כְּפוֹתוּ כּוֹפְתִין when they (the officers) say, put him in stocks, they put him &c. Succ. 32a (ref. to כפת, Lev. XXIII, 40) כְּפוּת אם היה פרוד יִכָּפְתֵנּוּ (Ms. M. omits כפות) it must be tied; if the branch is spread, one must tie it closely. Ib. כְּפוּת מכלל וכ׳ 'tied' implies that it is sometimes spread, while this (the stalk) is always tied (closely pressed together). Toh. VII, 5 אפי׳ כפות, v. יָבֵל. Y. Gitt. I, end, 43d; Y. Kidd. III, 64a bot. ויוסי אחי כ׳ וכ׳ and (I saw) my brother J. in stocks and the lash passing over him. Midr. Till. to Ps. II, 3 (ref. to 'their bands', ib.) אלו שבע מצות שחן כְּפוּתִין בהן (not כתופין, כתיפ׳, v. ed. Bub. note) those are the seven (Noachidic) laws by which they (the gentiles) are tied (restrained); a. e.

Pi. כִּיפֵּת same. Tosef. Kel. B. Bath. II, 1. Y. Hor. III, 48b bot. מְכַפֶּת, v. כָּפַת.—Part. pass. מְכוּפָּת, pl. מְכוּפָּתִין. Esth. R. to I, 6, v. כָּפָא.

Nif. נִכְפַּת *to be tied.* Cant. R. to. I, 14.

כְּפַת ch. same. Targ. Y. Gen. XXII, 9. Targ. Ps. CXVIII, 27; a. e.—Part. pass. pl. כְּפוּתִין (hebr.) *put in stocks.* Targ. Y. II Num. XXI, 29.—Tam. 31b דכַפְתִיה בשיראי if one tied the sacrifice (hands and feet) with silk ropes. B. Bath. 167a כפתיה ואודי he put him in stocks (or in prison), and he confessed. Gitt. 14a דכַפְתֵי ושקלי וכ׳ who use force (have him arrested) and collect their due immediately (allowing no time). Y. Gitt. I, end, 43d; Y. Kidd. III, 64a כַּפְתוּן ואפקון מיניה they put him in stocks and forced him to pay; a. e.—[Gitt. 62a מְכַפְתָּא וכ׳, v. אִכְפַּת.]

Pa. כַּפֵּית 1) same. Targ. Cant. VII, 5.—Y. Kil. IX, end, 32d דהוא מְכַפֵּת ביה he (the weaver) uses it for tying (or *knotting*, v. infra).—2) (v. P. Sm. 1803) *to produce knots, to mature fruits.* Targ. O. Num. XVII, 23 ed. Berl. (Var. כְּפֵית, כְּפֵּית; h. text גמל); cmp כַּפְתּוֹר.

כְּפַת, v. כִּיפַּח.

כְּפַת, כְּפָתָא, v. כִּיפַּח, כִּיפְתָא.

כְּפָתָא m. (כפת) *tie, knot.*—*Pl.* כְּפָתַיָּא, כְּפָתִין. Gen. R. s. 56; Yalk. Gen. 101; Yalk. Nah. 561 אילין כ׳ those bonds (with which the genii of the nations were tied, v. כְּפַת).—Esth. R. to I, 6 (in Hebr. dict.) חזו מכופתין בכְּפָאתין של כסף the couches were tied with silver straps.

כְּפָתָה f. h. (v. preced.) *travelling implements tied up, bundle.*—*Pl.* כְּפָתוֹת. Gen. R. s. 100 קשרי כְּפָתוֹתֵיהֶן התירו (some ed. קשרות) they (the Canaanites) untied the knots of their (the pall-bearers') bundles (assisted them in their preparations for camping); Yalk. Gen. 161 בתרי כתפותיהם; Y. Sot. I, 17b bot. קשרי כתפיהן (corr. acc.).

כַּפְתּוֹר m. (b. h.; כפת with format. ר; v. כְּפַת Pa. 2, a. preced. wds.) *ball*, esp. *an ornament* of the candlestick in the shape of *a pomegranate.* Gen. R. s. 91 end כ׳ ופרח pomegranate and blossom!, i. e. well and nicely said!—Men. 28b.—*Pl.* כַּפְתּוֹרִין, כַּפְתּוֹרִים. Ib.

כַּפְתּוֹרִים (b. h. כפתרים) pr. n. gent. *Kaftoreans.* Gen. R. s. 37; Yalk. ib. 62; Yalk. Chr. 1074 כ׳ ננסין Kaft. were dwarfs.

כְּצַד, v. כְּרִיצַד.

כְּצוֹצְרָה, כְּצוֹצְטְרָה, v. בְּצוֹצְרָה a. גְּוֹזְטְרָא.

כַּר m. (b. h.; כרר, v. כָּרָה) 1) *bolster, mattress.* Mikv. X, 2. Kel. XXVI, 5, v. כֻּסֵּת; a. fr.—*Pl.* כָּרִים. Kil. IX, 2; a. fr.—Meg. 12a (expl. כרפס, Esth. I, 6) כ׳ של פסים mattresses of striped goods.—2) *rounded;* (cmp. כֶּבֶשׂ) *fat lamb.* Men. 66b, a. e., v. כַּרְמֶל.—Esth. R. to I, 14 (play on כּוּרְשִׁנָא) מי . . כֹּר בן שנה (not פר) who offers unto thee a lamb one year old?—*Pl.* as ab. Meg. 12b כ׳ בני שנה; Yalk. Esth. 1051 פרים (corr. acc.). [Y. Sabb. V, 7b bot. כ׳ יוצאין לבוברין ed. Krot., read: זכרים.]—Trnsf. *commander.*—*Pl.* as ab. Koh. R. to XII, 7, a. e., v. כַּלִּירְכִין.—4) *runner, roller.*—*Pl.* as ab. Gen. R. s. 69 מעבירין כ׳ עליהם pass the paving rollers over them; (ib. s. 41 רדיה; Yalk. Is. 337 דדין).

כַּר, כַּרָא ch. same, *bolster.* Gitt. 47a כריסי כָּרֵי my fat belly is my bolster. Y. Yoma VIII, 44d top; Y. Taan. I, 64c [read:] תחות (תותי) כָּרֵיהּ under his bolster.—*Pl.* כָּרִין. Targ. Lam. II, 21.

כָּרָא, v. כְּרַהּ a. כְּרֵי.

כָּרָאזָא, v. כְּרָזָא.

כָּרָאכָא, v. כְּרָכָא.

***כָּרַב** I (cmp. כָּרָה), Af. אַכְרֵב *to surround, crown.* Targ. Job XXXI, 36, v. כְּבַן.

כָּרַב II (preced.) [*to dig around*, denom. כְּרוֹבָא, fr. which כָּרַב] *to plough.* B. Kam. 96b כ׳ בהו כרבא (Ms. M. omits כרבא) he ploughed with them. Sabb. 33b . . . חזו כָּרְבֵי וזרעי they saw people plough and sow. Ib. 73b מיכדי מִכְרַב כרבי ברישא do not people first plough (and then sow)? Ib. וחדר כרבי . . . בא״י the Mishnah speaks of Palestine where they first sow and then plough. B. Mets. 105a לה כָּרֵיבְנָא I shall plough it over. Ib. 107a ותני כָּרֵיב he ploughs twice (after harvesting and before seed-time); a. e.

כָּרְבָא I m. (preced.) *ploughing.* B. Kam. 96a, v. preced.—B. Bath. 12a יומא כ׳ one day's ploughing (Rashi: at ploughing season, opp. to the second ploughing before seed-time).—בי כ׳ a ploughed field. Yoma 43b; Nidd. 65b, v. כְּמַאי.

כְּרָבָא II or **כַּרְבָא** m. ch. = h. כְּרוּב II, *cabbage.* Macc. 16a, v. בִּירְיָתָא; [Tosaf. a. l. *a ploughed field*, v. preced.]. B. Kam. 92a, v. הוּצָא I. Sabb. 115a; a. e.—*Pl.* כַּרְבֵי. Ḥull. 62b דבי כ׳ (Rashi sing.; Ar. כּוּרֵי) those (locusts) found among cabbage.

כַּרְבוֹנִי, v. כַּרְכּוֹמָא II.

כַּרְבַּיְיָא, Targ. Job IV, 10, v. כְּרַבָּא.

כַּרְבִין, כַּרְבִיז, v. כַּרְכּוּז.

***כַּרְבִיתָא** f. (denom. of כְּרָבָא I) *like a ploughed field, of rough surface.* B. Kam. 85a (expl. גַּרְגּוּתָנֵי) כ׳ נאתא Ms. M. (v. Rabb. D. S. a. l. note; ed. כריכתא; Yalk. Ex. 332 כרכית) a rough seam (of the wound), *scar.*

כְּרִבֵּל (v. כְּרַב I) *to turn around, shake a sieve* (cmp. חֲזַר). Y'lamd. to Gen. XXII, 21, quot. in Ar. מְכַרְבֵּל.

כרבלין, v. כּוֹרַבְלִין.

כַּרְבֶּלֶת f. (v. כְּרְבֵּל, cmp. הדר), *crown, crest.* Sabb. 110b יטול כַּרְבַּלְתּוֹ let him cut off his (the cock's) crest.

כַּרְבַּלְתָּא ch. same, 1) *helmet, crest.* Ber. 7a; Ab. Zar. 4b כי חוורא כ' דתרנגולא when the crest of the cock is white. Erub. 100b [read:] שונרא לישמטיה לכַרְבַּלְתֵּיה דהההוא תרנגולא וכ' (v. Rabb. D. S. a. l. note) may the cat tear off this cock's (my) crest, if I have (wherewith to buy) and do not buy for thee.—*Pl.* כַּרְבְּלָתָא. Y'lamd. to Gen. III, 22, quot. in Ar. (expl. כרבלתהון, Dan. III, 22) קסידין *cassides* (v. Koh. Ar. Compl. s. v.).—2) (cmp. אַדֶּרֶת) *a certain kind of cloak.* Ber. 20a חזיה . . דהות לבישא כ' saw a Samaritan woman (whom he believed to be a Jewess) wearing a *karbalta* (which was considered improper for a Jewish woman).—*Pl.* as ab. Y'lamd. l. c., (another opin.) expl. כרבלתהון (v. supra) טלויות, v. טַלְיָת.

כַּרְבֵּק* (Parel of כבב, dial.=קנק) *to call, give a signal.* Targ. Job XXVII, 23 ed. Ven. (oth. ed. שרק, ed. Lag. Var. ברבק, Bxt. s. v. quotes Var. ברכק).

כַּרְגָּא (כַּרְגָּא) m. (cmp. חֲרִיקָא, a. Arab. ḫarag) *capitation tax, tax, tribute.* Targ. Lam. I, 1; a. e.—B. Bath. 55a כ' אקרקפ וכ' *karga* rests on the head of man, i. e. is a personal liability, opp. to מַסְקָא. Ib. אפי' . . . משחעבדי לכ' even the barley in the pot is seizable for *k.*—B. Mets. 73b דיחבי זוזי אַפ' דאינשי וכ' who pay the taxes for other people and force them to unreasonable services. Keth. 87a, v. אַכְרְזָתָא.

כַּרְדּוּ, v. קַרְדּוּ.

כַּרְדּוּם m. (chiridota, χειριδωτός) *a tunic with sleeves.* Targ. I Sam. II, 18; a. e. (h. text אפוד).—*Pl.* כַּרְדּוּטִין. Targ. II Sam. XIII, 18 (h. text מעילים).—V. next art.

כרדואות, v. כַּרְנִיבָּאוֹת.

כַּרְדִּיטִין (כַּרְדּוּ) m. pl. (a corrupt. of χονδρῖται) *bread made of groats.* Targ. Jer. VII, 18; XLIV, 19 (h. text כַּוָּנִים).

כרדכאות, v. כַּרְנִיבָּאוֹת.

כָּרָה, v. כרי.

כָּרָה, v. כִּירָה.

כָּרַח (v. כרח) *to shrink, be narrow,* (with or sub. רוחא) *to be ill-tempered.*—Part. כָּרֵי, f. כָּרְיָא (=כריהא, כריה); *pl.* כְּרִין. Targ. Prov. XIV, 17; 29 דכ' רוחיה (h. text קצר רוח, קצר אפים).—ענבי דכָרִין grapes which shrunk, undeveloped (blackish) grapes. Naz. 34b, a. e., v. כָּרוּם ch.

Ithpe. אִיכְּרַח *to be ill.* Targ. Prov. XXIII, 35.

כָּרְחָא m. (preced.) *distress, illness.* Targ. Y. Deut. VII, 15 Ar. (Levita כריחא, ed. מרעין, v. Koh. Ar. Compl. s. v.).

כּוֹרְדָּנָא, כִּרְדָּנָא m. same. Targ. Prov. XVIII, 14 (Levita כִּירְחָיָה).

כרו, Pes. 111b כ' משא, v. כְּרוּמְשָׁא.

כְּרוּב I m. (b. h.; cmp. כְּרַב I; v., however, Schr. KAT2 p. 39; p. 609) [*head,*] *Cherub.* Succ. 5b; Ḥag. 13b . . . מאי כ' כרבָיָא וכ' what is K'rub?—. . 'Childlike', for in Babylonia they call a child *rabia.* Ib. והפכו לכ' and he changed it (the face of the ox, Ez. I, 10) into that of a Cherub. Ib. חיינו פני כ' וכ' the face of the Ch. is the same as that of man, the one being large, the other small. Yoma 77a. Lev. R. s. 32; a. e.—*Pl.* כְּרוּבִים. Tanḥ. ed. Bub. B'resh. 25 לפיכך נקראו כ' שהן רבים (read: רוֹבִים, v. רוֹבָה) they are called Ch., because they are young (childlike), v. supra. Yoma 54b ראה הכ' מעורים וכ' saw the figures of the cherubs twined around each other. Ib.a וכ' כ' דצורתא painted cherubs were in the Second Temple; a. e.

כְּרוּב II m. (v. preced.) [*rounded,*] *cabbage.* Ter. X, 11 כ' של שקויא cabbage from an irrigated field, opp. כ' של בעל, v. בַּעַל 3.—Ber. 44b קלח של כ' cabbage stalk. Ib. כ' למזון cabbage is good for a satisfying meal. Ned. VI, 10, v. אִיסְפַּרְגּוֹס; a. fr.

כְּרוּבְּתָא, כְּרוּבָּא ch. same, v. כְּרָבְתָא II. Ber. 38b Ar. ed. pr. (ed. Koh. a. Talm. ed. כרבא).—Y. R. Hash. I, 57b bot.; Y. Ḥall. I, 57c top [read:] צם . . אַפְסֵק כרובה (v. פְּסָקָא) fasted two days in succession on a last meal of cabbage, and died.—*Pl.* כְּרוּבְּתָא *various species of cabbage,* cmp. אִיסְפַּרְגּוֹס. Y. Ned. VII, beg. 40b.

כְּרוּבָא ch.=h. כְּרוּב I. Targ. Ex. XXV, 19; a. e.—*Pl.* כְּרוּבְיָא, כְּרוּבָיָא. Ib. 18, sq.; a. e.

כְּרוּבָא (כְּרוּ) m. (כְּרַב II) *dug around, marked off*; כרוב ארעא (cmp. חַקְלָא) *a certain measure of land.* Targ. O. Gen. XXXV, 16; XLVIII, 7; Targ. II Kings V, 19 (h. text כברת ארץ).

כְּרוּבְּתָא, v. כְּרוּבְּתָא.

כְּרוּבְתָא f. (כְּרַב I, cmp. כַּרְבַּלְתָּא) *wrap, blanket.*—*Pl.* כְּרוּבָתָא, constr. כְּרוּבְתָּא. Targ. Zech. XIV, 20 (ed. Wil. כְּרוּבַת, ed. Lag. כרורת, Var. בדורת, כרובת; h. text מְצִלּוֹת).

כַּרְוָן, v. כַּרְיָא.

כָּרוֹז m. *a vessel.* Lev. R. s. 10 כי כ' Ar. (ed. ככדין; Pesik. Shub. p. 163a; Yalk. Jer. 303 ככלי), v. קָרוֹז.

כְּרוֹז m. (כָּרַז) *public announcement.* Lev. R. s. 6 הוציא כ' he issued a proclamation. Snh. VI, 1 (43a) והכ' יוצא וכ' Ms. M. (ed. וכ') and it is cried out before him (the delinquent). Ib. 43a (missing in later ed.) והכ' יוצא לפניו וכ' and forty days before his (Jesus') execution, it was published &c.; a. fr.

כָּרוֹז m. (preced.) *public crier.* Y. Succ. V, 55b bot. שולח גבריני כ' (not גבי) G. the Temple crier. Pesik. R. s. 5 את הכ' he sent the crier forth. Esth. R. to VI, 12 כּוֹרֵז, v. גּוּלְיָר.—*Pl.* כְּרוֹזוֹת. Deut. R. s. 4.

כְּרוֹזָא, כָּרוֹז ch.=h. כְּרוֹז. Targ. O. Ex. XXXVI, 6 כָּרוֹז (Y. כָּרוּזָא, some ed. כָּרוֹ).—Y. Sabb. XVI, 15[d]; Y. Ned. IV, 38[d] top כ׳ . . . אפיק R. I. issued a proclamation; a. fr.

כָּרוֹזָא ch.=h. כָּרוֹז. Dan. III, 4.—Targ. Y. Lev. XIII, 45 וּכְרוֹ (read: וְכָרוֹ).—Y. Shek. V, 48[d] bot. (transl. קרא הגבר) אכריז כ׳ the Temple crier has announced the morning; Y. Succ. V, 55[c].

כַּרְוְיָא, כַּרְוָיָא m. (careum, sub. cuminum, v. Sm. Ant. s. v.) כַּמּוֹנָא כ׳ *caraway*. Ab. Zar. 29[a] (a remedy for nausea, v. אוּנְקְלַי I) מייתי ב׳ כ׳ (Ar. כרויא כמונא, v. Koh. Ar. Compl. s. v. כמן, IV, p. 247, note 15) let him take caraway &c. [Rashi: כמין כף אגרוף (כמון), obviously a corruption of a Provençal word.]

כְּרוּיָת, v. כְּרָה.

כְּרוֹךְ *to tie around*, v. כָּרַךְ I.

כְּרוּךְ m. (preced.) *band, priestly division*. Targ. Y. Deut. XVIII, 6 (cmp. Y. Yeb. XI, 12[a] bot. בכל משמר שירצה).

כְּרוֹכָא, כְּרוֹכָתָא f. (כָּרַךְ) *winding, intestines*; כ׳ קטונא small winding (duodenum), כ׳ עבייא the large winding (jejunum). Koh. R. to VII, 19; Yalk. Koh. 976; Lev. R. s. 3, v. כַּנָּתָא. [Targ. Y. Lev. XI, 22 כרוכא Ar. a. Levita, v. כְּרִזְבָא.—Y. R. Hash. I, 57[b] bot. כרוכה, v. כְּרוּבָא.]

כְּרוּכְיָא, v. כּוּרְכְּיָא.

כְּרוּכִין, Y. Shebu. III, 34[d] Ar., v. קְרוּכִין.

כְּרוּכְסִין, Y. B. Mets. II, 8[c] bot., Var. in ed. כדוכ׳, פרוכ׳, v. פְּרַכְסִין.

כְּרוֹכָתָא, v. כְּרוֹכָא.

כְּרוֹם m. (כָּרַם) 1) [*coating,*] *color*, esp. *yellow* or *green*. Cant. R. to I, 14 (play on בכרמי, ib.) זה יעקב . . . בכ׳ פניו וכ׳ that alludes to Jacob who went in to his father with paleness of face, trembling in his shame &c.—2) *K'rum*, name of a bird changing colors in the sun. Ber. 6[b].

כְּרוּמָא, כְּרוֹם ch. same, *color*, v. אִכְרוֹם.—כ׳ יַמָּא *sea-green*, name of a *beryll* (aqua marina). Targ. Ex. XXVIII, 20; a. e.—* עִינְבֵי דִכ׳ [*green berries,*] *undeveloped grapes, worm-eaten grapes*. B. Mets. 106[b] ע׳ דכדום ed. a. Ar. (Ms. H. a. Rome 2, Alf. דקרום; v. Rabb. D. S. a. l. note 50). Naz. 34[b] (38[b]) ע׳ דכרין (Ar. דכדום, Rashi frequ. ענבין דיכרין), v. כָּרַם. Hull. 58[b] top Var. דכרים.

כְּרוּמְשָׁא m. *service-tree*. Pes. 111[b] כרו משא ed. (Ms. M. כרכמושא, emend. כרומ׳); v. Löw Pfl. p. 287.

כְּרוּסָא, v. אוֹלוֹכְּרוּסוֹן.

כְּרוּסְפְּדָא m. (κράσπεδον, mostly pl. κράσπεδα) *edge, border, fringe*. Targ. O. Num. XV, 38 כְּרוּסְפֵּד כנפא ed. Berl. (Mss. a. ed. כרוספדא דכ׳).—*Pl.* כְּרוּסְפְּדִין. Ib., sq. Targ. O. Deut. XXII, 12.

כְּרוּסְפַּדַּאי pr. n. m. *Crusp'day*. Snh. 69[a] (v. קרוספדאי, a. כְּרִיסְפָּא).

כְּרוּפְּיוֹתָא m. pl. (prob. fr. כרוף, כרוב, dial.=כרוב, cmp. כְּרַתָּא) *dealers in vegetables, greens* &c. M. Kat. 13[b] כ׳ דפומבדיתא (Alf. קְרוֹפָּאתָא).

כְּרוֹפְּסְלָה, Y. Sabb. VI, 8[b] bot. some ed., v. פּוֹדוֹפְּסִילָא.

כְּרוּשְׁיוֹתָא f. pl. (כרש, cmp. כרס) *balls, cakes*. Gitt. 69[b] כ׳ דשערי Ar. (ed. ברושיראתא; Ar. s. v. כמך: קְרוּשְׁיָתָא) barley cakes; כ׳ דחיטי wheat cakes.

כְּרוּשְׁתָּא, כְּרוּשְׁתָּנָא f. (=כרושת עינא; v. preced.) [*with large eye-balls,*] name of a species of *bats*. Sabb. 78[a] ed. (Ms. M. כרושתנא, Ms. O. ברושטינא; Ar. ed. Koh. כרשתינא).

כָּרוּת, v. כָּרַת.

כְּרוּת, v. כָּרַת.

כָּרַז *to call together* (cmp. כָּלַי II); *to call out, announce*. Tanh. Mishp. 19 וכשהמלאך כּוֹרֵז האדם בשלום as long as the angel cries out ('give honor to the image of God'), man is safe. Ib. (ref. to Job XXXIII, 23) אם יהא מן אותן אלף כורז וכ׳ if there be one out of the thousand (angels) crying out before him, to proclaim a man's righteousness. Esth. R. to VI, 12 כּוֹרְזִין, v. כָּרוֹז. Deut. R. s. 4 ודכרוזות כּוֹרְזִין וכ׳ and the criers (angels) call out before him, Give room &c., v. infra.

Hif. הַכְרִיז same. Tanh. l. c. תנו וכ׳ . . . ואחד מהם מַכְרִיז and one of them (the angels) cries out before him, saying, Give honor &c.; Midr. Till. to Ps. XVII; Yalk. Ps. 670 מַכְרִיזִין, v. אִיקּוֹנְיָא. B. Mets. II, 1, sq. אלו חייב להַכְרִיז the following finds one must publish. Ib. 28[b] מַכְרִיז אבידתא the crier announces that something has been found (not defining the object), opp. to גלימא מכריז 'a cloak' (or whatever the object may be).—Pes. 113[a] שלשה חקב״ה Ms. M. there are three persons for whose sake the Lord sends out the crier every day (to announce their praise); a. fr.

כָּרַז, *Af.* אַכְרִיז same. Targ. Jon. III, 7 (h. text ויזעק); a. fr.—Targ. Ps. CV, 16 Ms. (ed. ואכלי, v. כָּלַי II). Targ. Y. Deut. XXIV, 3 אַכְרִיזוּ וכ׳ it has been announced (decreed) in heaven.—Kidd. 81[a] מר זוטרא מלקי ומַכְרִיזִי M. Z. punished (a woman for being closeted with a man) and published the fact (in order to protect her children's legitimacy). Ib. וכ׳ (מַכְרִיזִי) אי לאו דקא מַכְרִיזִי if it had not been called out in heaven, Beware of R. M. &c. Yoma 72[b], a. fr.

כְּרָזָא m., pl. כְּרָזֵי name of two species of winged *locusts*. Hull. 62[b] כ׳ דבי חילפי וכ׳ (Ar. כְּרָאזֵי) those living in rushes are permitted, דבי כורי וכ׳ Ar. (ed. כרבי, v. כְּרָבָא II) those among heaps are forbidden (v. Tosaf. a. l.).

כַּרְזַג, v. בַּרְזַג.

כַּרְזְבָא, כְּרִזְבָא a species of *locusts*. Targ. Y. Lev. XI, 22 (Ar. a. Levita כרוכא; h. text חגב). Targ. Ps. LXXVIII, 47 (h. text תנמל). Cmp. אַרְזְבוֹנִית.

כַּרְזַיִם, v. פַּרְזַיִם.

כַּרְזִילָא m. (כְּרַז, with format. ל) 1) *the shepherd's as-*

sistant that gathers the scattered flock. B. Kam. 56[b] מסרו לרועה לכַּרְזִילָיֵיהּ Ar. (ed. לב', corr. acc.) 'he surrendered it to the shepherd' (in Mish.) means to his assistant.—2) *he who calls to, and leads in prayer.*—*Pl.* כַּרְזִילִין. Targ. Cant. I, 8 כַּרְזִילָתָא (not בַּ', v. ed. Lag. II, p. XIV) her (the congregation's) leaders. Targ. Koh. X, 10.

כַּרְזַיִם, כַּרְזַיִן pr. n. pl. *Karzayim*, near Jerusalem. Men. 85[a] חיטי כ' (Ms. M. כרוים, Ms. R. 2 a. Ms. K. ב', v. Rabb. D. S. a. l. note) wheat of K.

כַּרְזִימִין, v. גַּרְזִימִי.

כַּרְזַנְיָתָא f. pl. (כְּרוּ) *calling out.* B. Mets. 40[b], v. בַּרְזַנְיָתָא.

כָּרַח (v. פְּרַח a. כָּרַךְ) *to be tied, narrowed in.*—Denom. כִּרַּח.

Hif. הַכְרִיחַ *to force, subdue.* Gen. R. s. 75, beg. (ref. to הכריעהו, Ps. XVII, 13) הַכְרִיחֻהוּ וכ' force him down on the scale of guilt, break his resistance; (Yalk. Gen. 130 הכריעהו). Cant. R. to IV, 12 אם בנפשותן הן מַכְרִיחִין וכ' (not בעשותן) if they did violence to their souls, how much more &c.; (Pesik. B'shall. p. 82[b] שליטין).

כָּרַח ch., v. כְּרַח.

כֹּרַח, כֹּרָח m. (preced.) *force, unwillingness, necessity.* על כרחו (or בעל כ') *against* or *without one's will.* Ab. IV, 22 עַל כָּרְחֲךָ וכ' without thy will thou hast been created &c. Gitt. 21[a] בעל כּוֹרְחָהּ against her will, opp. מדעתה, v. דַּעַת; a. fr.

כּוֹ', כָּרְחָא ch. same. Targ. Y. II Gen. XLIV, 18. Targ. I Sam. II, 16 (h. text בחזקה).—[Targ. Y. Deut. VII, 15, v. כָּרְהָא.]

כרטוסה, v. next w.

כַּרְטִיס m. (χάρτης) *document.* Y. Keth. IX, end, 33[c] כהן דמר אבד כַּרְטִיסוֹ וכ' (not סן...) in accordance with the opinion of him who says, if one's document (of indebtedness) is lost, write a duplicate for him. Ib. לבר מן כרטוסה קדמייא (read: כַּרְטִיסָה or כַּרְטִיסַיָּה *pl.*) irrespective of a previous document (or previous documents, against me) which may be in thy possession. Ib. [read:] אלא כי אורחא דבר נשא מימר אבד כַּרְטִיסִי עבד חורן but is it a usual matter for a man to say (to his debtor), my document has been lost, write another for me?—V. קַרְטִיס.

כָּרָה, כָּרִי (b. h.) [*to round, heap, cave,*] 1) *to dig.* Mekh. Mishp., N'zikin, s. 11 כּוֹרֶה מנין how am I to know that he who digs a pit is responsible?—B. Kam. 51[a] כורה אחר כורה one who digs after another one, i. e. who completes the pit to its legal size. Succ. 53[a]; Macc. 11[a] בשעה שכ' דוד וכ' when David dug for the foundations; a. fr.—Part. pass. כָּרוּי, f. כְּרוּיָה *hollowed out.* Kel. III, 5, a. e., v. חִירְהוּק a. בָּרָה.—2) *to sit in a circle*, v. infra.

Hif. הַכְרָה 1) *to heap, pile.* Gen. R. s. 100 (ref. to כריתי, Gen. L, 5) הרבה ממון תַּכְרֶה עליה much money shalt thou pile up (give me) for it (the grave); (some ed. הכרה Jacob piled up in settling with Esau). Ib. הַכְרָתִי (corr. וְהַכְרֵיתִי); v. כְּרִי; Pesik. R. s. 1 וכל ממון שהיה לו ה' וכ' (not מסר לו) and he (Jacob) piled up whatever money he had to place it before Esau &c.—2) *to invite to a banquet*; 3) (with play on כרת) *to excise, to destroy.* Snh. 20[a]; Yalk. Sam. 142 (ref. to להברות, II Sam. III, 35, where Raba had before him a K'thib. להכרות) כתיב להכרות . . . . בתחלה it is written *l'hakhroth* (to entertain) and read *l'habroth* (v. בָּרָה): originally they came with the intention of destroying him (for the murder of Abner), and finally (when convinced of his innocence) they came to comfort him; [Yalk. Ms. to Sam. l. c., quoted in Rabb. D. S. Snh. l. c. note 9: כתיב לְהַכְרוֹת וקריינן להַבְרוֹת בתחלה לברוֹת it is written *libroth* (*to pierce,* cmp. Ez. XXIII, 47), and we read *l'habroth* &c.].

כְּרָא, כָּרֵי ch. same, *to dig, bore.* Targ. O. Ex. XXI, 33 יִכְרֵי ed. Berl. (oth. ed. יִכְרֶה). Targ. Ps. XL, 7; a. e.—B. Kam. 51[a] אמרי ליה זיל כְּרֵי לַן ואזל כָּרָא להו (some ed. כָּרָה hebr.) they said to him, go and dig for us, and he went and dug &c. Ib. 48[a] כמאן דכַּרְיֵיהּ דמי he is as responsible as if he had dug it. Succ. 53[b] בָּרִינָן פורתא וכ' we bore only a little and there comes water; a. e.—*Taan. 24[a] דהוה כָּרֵיא בהוצא that he was boring a hole in the fence (v. Rabb. D. S. a. l. note for Var. lect.).—[כרי *to be narrow, distressed,* part. כָּרֵי, כָּרְיָא, *pl.* כָּרִין, v. כְּרַהּ]

כְּרִי m. (preced.) *heap, pile.* Ex. R. s. 31 (ref. to כריתי, Gen. L, 5, v. כָּרָה) ועשה אותו כ' . . . נטל he (Jacob) took all the money he possessed and made a pile of it; כ' של דינרין וכ' a pile of denars have I given to Esau. Tosef. Ter. III, 17. Ter. III, 5. Y. ib. I, 40[b] bot. חבקור כְּרְיוֹ (not כריו) if a man renounced possession of his pile (store) of grain. Ib. IV, 42[d] top לפטור את כִּרְיוֹ to discharge the duty of T'rumah for his entire store. Y. Gitt. VII, 48[c] bot. תרם את כִּרְיוֹ if he gave T'rumah for his store; a. fr.—*Pl.* כְּרָיִים. Y. Shek. III, end, 47[c] אילו שני כ' וכ' if it were a case of two piles for which a person had discharged T'rumah &c.

כְּרָיָה, כְּרְיָא I ch. 1) same. B. Mets. 105[a] (in a tenant's contract) ואוקים כ' וכ' and I will place the pile (of my crop) before thee. Y. Maasr. I, 49[a] bot. (expl. משירחמרת) מן דו ישפר אפוי דכ' from the time he gives shape to the pile; a. e.—*Pl.* כֵּירָוָתָא, כֵּירָנָתָא, כִּירָנוֹן, כִּרְוָן. Targ. Y. Ex. VIII, 10, v. כּוֹרָא. Targ. II Chr. XXXI, 6, 7, sq. (h. text ערמות).—2) *digging, ditch; well.* B. Bath. 8[a] רמי כ' חדתא וכ' (v. Rabb. D. S. a. l. note 80) put on orphans (heirs) the obligation of contributing towards a new ditch. Ib. (הכל) לכ' (ד)פתיא וכ' (Ms. F. בֵּירָא, v. Rabb. D. S. a. l. note) even scholars must lend their services in digging a street-well; B. Mets. 108[a] (v. Rabb. D. S. a. l. note 60). Ib. 110[a] וכרי כ' and must do what digging may be required (ditch, well), v. מַסְקָא. Ib. לכ' דנהרא for dredging the river (or channel).—בית כ'—*House of Heaps* (Ruins), a cacophemistic change of the name בֵּית גַּלְיָא, v. גַּלְיָא II. Ab. Zar. 46[a]; Tem. 28[b] (Var. כַּלְיָא *destruction*).—[V., however, גַּדָּא a. גַּפָּא.]—Meg. 6[a] בית כ' Ms. M. (ed. במיא, v. Rabb. D. S. a. l. note).

כְּרָיָא II m. (cmp. כְּרַהּ) *a worm in poppy*, v. קַרְיָא.

כְּרִיָּה, כְּרִיּוֹת f. (כָּרָה) *digging*, esp. *digging a pit* through which an animal was injured (Ex. XXI, 33). Mekh. Mishp., N'zikin, s. 11; Tosef. B. Kam. VI, 13 נפל לפניו מקול כ' if the animal fell forward (into the pit) frightened by the sound of digging (within the pit), נפל לאחריו מקול הכ' if it tumbled backward &c. B. Kam. 49b על עסקי כ' for the act of digging a pit (although not on his own soil). Ib. 50a ה"א כ' הוא דבעי כיסוי I might have thought only when he dug the pit he is bound to cover it up; a. e.

כְּרִיחָא, כְּרִיחָה m. (v. כָּרַח) *sufferer*. — *Pl.* כְּרִיחֵי, כְּרִיחֵי. Sabb. 21a כל כ' דמערבא Ar. (ed. ברוחי, corr. acc.) all sufferers of Palestine, v. קִיקָיוֹן. Ib. 145b כריחי ed. Sonc. (ed. ב'; Ms. Rashi כְּרִיבֵי, v. Rabb. D. S. a. l. note).

כְּרִיחוּתָא f. (preced.) *distress, misfortune*. Sabb. 10a כ' וכ' Ar. is it such a misfortune &c., v. טַרְחוּתָא.

כַּרְיוּתָא f. (preced.) *pain*. Targ. Prov. XXV, 20, v. כַּרְיוּתָא.

כְּרִיוֹת, v. כְּרִיָּה.

כְּרִיךְ, v. כָּרַךְ.

כָּרִין* m., *pl.* כָּרִיכִין (כָּרַךְ) *parasites, lichens, moss*. Lev. R. s. 15 כל זמן . . . הוא עושה כ' as long as the well empties into the garden, it will grow lichens (compared to leprous spots on the body, v. חֲזָזִית; Yalk. Lev. 554 הוא עשויה בְּרִצְיָן).

כְּרִיכָא I m. (כָּרַךְ) *winding; rounded*. B. Kam. 50b (v. Rabb. D. S. a. l. note 6); Yalk. Ex. 341.

כְּרִיכָא II f. ch.=h. כְּרִיכָה, *sheaf*. — *Pl.* כְּרִיכַן. Targ. Y. Gen. XXXVII, 7 מכרכן כ' Ar. (quoted in Rashi to B. Mets. II, 1; ed. מפרכן פירוכין).

כְּרִיכָא III m. (preced.) *bundle* or *band*. — *Pl.* כְּרִיכֵי. Snh. 67b (of a juggler) שדר כ' וכ' cast ribbons (or bundles) of silk out of his nose. — V. כְּרָכָא.

כְּרִיכָה f. (כָּרַךְ) 1) *winding around*. Tanḥ. Vaëra 4 (ref. to Ber. V, 1) מה . . . כְּרִיכַת נחש למלכות what led the scholars to place the serpent winding itself around a person side by side with the (Roman) government?; Ex. R. s. 9. — 2) *bundle, bunch, small sheaf*, contrad. to אֲלוּמָה. — *Pl.* כְּרִיכוֹת. B. Mets. II, 1. Ib. 22b; a. e. — [Ib. 37b כְּרֵיכוֹת, v. כָּרַךְ.]

כְּרִיכְתָּא* f. (v. כָּרִיךְ) *lichen-like, scabby*. B. Kam. 85a נאתא כ' (Yalk. Ex. 332 כַּרְכִּיתָא), v. כִּרְבִיתָא.

כְּרִין, כְּרִים, v. כְּרֵה.

כְּרִיסָא, כְּרֵיסָא, v. כַּרְסָא.

כְּרִיסוֹ כ' אַרְגִּירָא m. (χρυσοάργυρον, usu. χρυσάργυρον) *gold and silver tax* levied by Constantine the Great (v. Sachs Beitr. II, 140; Rapap. Er. Mill. p. 193, a. authors there quoted). Y. B. Kam. III, 3c top אהן כ' א'וכ' as to the chrysargyron: before that tax is arranged, it is permitted to say (to the officers), 'this man is my fellow-trader'; when it has been arranged (and is being collected), it is not permitted (because it would injure the person omitted in the list without alleviating the burden of others); cmp. אכסניי. — *Pl.* כְּרִיסַרְגּוּרִיּוֹת. Cant. R. II, 2 (variously corrupted). — Midr. Till. to Ps. XII מרגזאות, ed. Bub. מזה נמסאות; Yalk. ib. 656 מדגראות, read: כְּרִיזַרְגְּרָאוֹת (ascribed to Hadrian).

כְּרִיסוֹלְכַנּוֹן m. (χρυσολάχανον) *orach*. Y. Kil. I, 27a bot. כירבי לבנון (corr. acc.).

כְּרִיסְטְיוֹנָא m. (χριστίων) *charistion*, an instrument for weighing or lifting (Lidd. et Scott. Gr. Dict.); *scales for minute weights* (P. Sm. s. v. כרסטונא, p. 1836). Lam. R. to I, 5 כרסטייתא Ar. (corr. acc.; ed. כְּרַצְטְרוֹנָא).

כְּרִיסִית f. (denom. of כְּרֵס) *a leather bag*, (as a measure) *K'resith* containing one S'ah. Kel. XX, I Talm. ed. (Mish. ed. a. ed. Dehr. כריתית, Ar. ed. Koh. כרתית, denom. of כַּר).

כְּרִיסְפָּא, ק' כְּרִיסְפָּא pr. n. m. (Crispus) *Crispa*, name of an Amora. Pesik. Shubah, p. 157b; (R. Hash. 16b כרוספדאי); Y. ib. I, 57a bot. קרוספא ed. Krot. — Ib. II, 58b top קריספא; Y. Snh. I, 18c bot. קריספדא. Pesik. R. s. 15 קריספא.

כְּרִיעָה f. (כָּרַע) *kneeling*. Ber. 34b; Meg. 22b, contrad. to קִידָּה. Y. Ber. I, 3c bot., a. e., v. בְּרֵיכָה. Ib.d top לך כ' unto thee is kneeling due. — *Pl.* כְּרִיעוֹת. Ber. 31a, v. חִשְׁתַּחֲוָאָה.

כְּרִישָׁא, כָּרֵישָׁא I (כרש, cmp. פְּרוֹשָׁיְיתָא) name of a *fish*, prob. *shark*. B. Bath. 74a bot. כריש Ms. M. (ed. כרישא, Ar. כרשא).

כָּרִישָׁה, כָּרֵישָׁא II m. (v. preced.; cmp. פְּרִשְׁינָה) *leek*. Sabb. VIII, 5 (80b) כדי לזבל כ' as much manure as is required for one leek plant. Y. ib. VII, 9d bot. כדי ליטע כרישה as much space as is required for planting one leek. Makhsh. I, 5; Tosef. ib. I, 5. — *Pl.* כָּרֵישִׁין, כָּרִישִׁים. Kil. I, 2 כ' וכרישי שדה וכ' (garden) leek and field-leek . . . are not heterogeneous, v. כִּלְאַיִם. Tosef. Sabb. XV (XVI), 14 גוזזין לו כ' ed. Zuck. (Var. כרשין) we may cut leek for him (on the Sabbath, as a remedy for a serpent's bite). Ned. VI, 9; Tosef. ib. III, 6; Y. ib. VI, 39d bot., v. קִפְלוּט; a. fr. — V. כָּרְתֵי.

כְּרִית f. (כָּרָה) 1) *the groove* in the mountain slopes made by running water. Y. M. Kat. I, 80b top עד כדי שתפרח הכ' (ed. הב', corr. acc.) until the grooves bloom (are covered with vegetation). Ib. פרחה כ' ולא פסקו if the grooves have bloomed, but the rains have not ceased (set in again); Y. Ter. VIII, 46a top עד כדי שתפות הכ' (corr. acc.). — 2) (b. h.) *K'rith*, name of a brook. Targ. I Kings XVII, 3.

כְּרִית pr. n. *K'reth*, a district near Philistia. Targ. I Sam. XXX, 14 (ed. Lag. כרת; h. text הכרתי).

כְּרִית, v. כָּרַת.

כְּרִיתָה f. (כָּרַת) 1) *cutting of genitals, mutilation*. Yeb.

75[b], v. שְׁפָךְ.—2) *divorce by means of a deed* (סֵפֶר כְּרִיתוּת). Gitt. 10[b] והא לאו בני כ' נינהו but they (the gentiles) are not subject to the Jewish mode of divorce (how, then, can they act as judges in divorce cases)?—3) (sub. ברית) *the making of a covenant.*—*Pl.* כְּרִיתוֹת. Tosef. Sot. VIII, 10; 11 ed. Zuck., v. בְּרִית.—4) = כָּרֵת *excision.* Macc. III, 15, v. כָּרֵת.—*Pl.* כְּרִיתוֹת, v. כָּרֵת.—5) *decision.* Pl. as ab. Midr. Till. to Ps. III (ref. to כרתי, II Sam. XV, 18) כורתי כ' (ed. Bub. בריתות) those who pass (final) decisions.

כְּרִיתוּת f. (b. h. כְּרִיתָה; preced.) *final divorce.* Sifré Deut. 269 (ref. to Deut. XXIV, 1) אין שיהא כורת מכאן .... זה כ' he must make the thing final, from this we derive that if a man says, this is thy letter of divorce under the condition that thou wilt never go ...., this is no final (valid) divorce; Gitt. 83[b]. Tosef. ib. IX (VII), 1; a. fr.—Gitt. l. c.; ib. 21[b]; Succ. 24[b], a. e. כרת כ' the legal deduction from the use of the word כריתות (Deut. l. c.) where the word כָּרֵת might have been used.

כְּרִיתִינוֹן, v. כְּרֵתִינוֹן.

כְּרִיתִיּוֹת, v. כְּרֵיסִיּוֹת.

כָּרַךְ (cmp. כָּרָה) *to encircle, twine around, embrace, wrap.* Men. 39[a] תכלת שכ' רובה a fringe the larger portion of which he twined together (v. תְּכֵלֶת). Ib. כדי שיכרוך enough to twine around three times. Yoma 38[a] וכָרְכָה embraced it (clung to the bronze door). Sabb. 133[b] וכָרְכוּהוּ בשיראין נאין Ms. M. (ed. וכוֹרְכוֹ) and twine handsome ribbons around it. Pes. 115[a]; Zeb. 79[a] הויה כורכן וכ' used to wrap them together (insert the Passover meat and the bitter herb between the Matsah). Ab. Zar. 18[a] כָּרְכוּהוּ בס"ת וכ' they wrapped him in a scroll of the Law and burned him. Tosef. Meg. IV (III), 20 כורכין תורה וכ' you may wrap the Pentateuch in covers intended for &c.; (Meg. 27[a] גולליז); a. fr.—Pes. IV, 8; Tosef. ib. II (III), 19 כורכין את שמע they recited the confession of faith (Deut. VI, 4 sq.) in one כְּרֵךְ, without the proper pauses (or without inserting 'Blessed be the Name of His glorious kingdom &c.' between verses 4 and 5), v. Pes. 56[a], a. Y. ib. IV, 31[b].—Part. pass. כָּרוּךְ, f. כְּרוּכָה; pl. כְּרוּכִים, כְּרוּכִין; כְּרוּכוֹת *twined around, wrapped up*; trnsf. (with אחר) *clinging to, running after.* Ber. V, 1 אפי' נחש כ' וכ' even if a serpent is wound around his heel, he must not interrupt his prayer, v. כְּרִיכָה. Kidd. 66[a] הרי כ' ומונחת וכ' behold it (the Law) is wrapped up and lies in the corner, whoever wishes may study it. Gen. R. s. 78 בפנים כ' אני מהלך I shall walk with my face wrapped up (in humility).—Ḥull. 78[b] (expl. Lev. XXII, 28) מי שבנו כ' אחריו that animal to whom the young clings (the mother). Sabb. 52[a] כרוכין with the chain or halter twined around them, opp. נמשכין led by the chain &c. Ḥull. 59[b] כרוכות (קרנים) horns the layers of which encircle one another. Ex. R. s. 33 הרו כ' זה בזה their bodies were twisted around each other; a. e.

Nif. נִכְרַךְ *to be twined around; to be wrapped up.* Y. Ter. VII, 46[b] bot. יִכָּרֵךְ המת בסדינו shall the dead be wrapped up in his sheet?, i. e. shall that man be abandoned to his fate?—Yoma 69[a] שמא תִּכָּרֵךְ וכ' lest one thread wind itself around (stick to) his body.

Pi. כִּרֵךְ; *Hif.* הִכְרִיךְ *to wind around, wrap.* Ab. d'R. N. ch. III, beg. המכריך סמרטוטין וכ' he who ties a bandage over his eyes (pretending blindness) &c. Men. 39[a] אפי' לא כ' בה וכ' even if he formed only one link by winding the twine around. Y. Ḥag. III, 79[a] top וירכריבה בסיב ויטבילה let him wrap bast around it and so immerse it; ib. II, end, 78[c] (corr. acc.). Tosef. Kel. B. Mets. IX, 6 שהוא מְכָרֵךְ בו וכ' which one twines around the couch. Ib. מַכְרִיךְ.—Part. pass. מְכוֹרָךְ, *pl.* מְכוֹרָכִין. Lev. R. s. 35 חסיין ... ניתנו מכ' וכ' (Sifré Deut. 40 כְּרוּכִים) the sword and the book have been handed from heaven wrapped up together; a. e.—[Tosef. Kel. B. Mets. VI, 1, v. כִּרְכֵּם.]

כָּרֵךְ I, כָּרוֹךְ, כָּרִיךְ ch. 1) same. Targ. Job XXXI, 36, v. כָּבַן. Targ. Prov. VI, 21. Targ. I Kings XIX, 13; a. fr. (interch. in ed. with *Pa.*).—Taan. 22[a] top לצפרא כַּרְכִינְהוּ וכ' (v. Rabb. D. S. a. l. note) in the morning they rolled the mattresses up and carried them off. Yoma 78[b]; Yeb. 102[b] כריך סודרא וכ' tied a cloth around his legs. Sabb. 110[a] האי מאן דכַּרְכֵּיה וכ' he around whom a serpent has twined itself. B. Bath. 14[b] דכ' ביה פורתא ומנח ליה לכָרְכֵּיה ... פורתא וכָרְכֵּיה לעיל Ms. H. (ed. לעיל), v. Rabb. D. S. a. l. note 40) he rolled up a small portion (of the scroll) and placed that rolled portion on top (of the scroll). Ab. Zar. 18[b] כָּרְכַתְּיה she embraced him; a. fr.—Part. pass. כָּרִיךְ. Y. Ter. VIII, 45[d] top כ' עליה wound around it.—Esp. כ' ריפתא *to double the bread,* placing salt, herbs &c. between (v. preced.), in gen. כ' ר' (or sub. ר') *to begin a meal, to dine.* Targ. Y. I Deut. XXXII, 50 ובעו .. למִכְרָךְ ר' and the guests were about beginning to eat.—Ber. 22[b] כְּרוֹכוּ ר' sat down to dine together. Taan. 23[b] איתי ... יתיב וכ' ר' he sat down to eat and did not say to the scholars, come eat with us; Y. ib. I, 64[b] bot., sq. אתון כריכין (corr. acc.).—Trnsf. כָּרוֹךְ וחתי combine the two versions into one. Sabb. 34[b]. Men. 87[a].—2) *to surround, fortify.* Targ. Jer. LI, 53.—Part. pass. כָּרִיךְ, כָּרִיכָא, f. כְּרִיכְתָא; pl. כְּרִיכִין, כְּרִיכַיָּא; כְּרִיכָתָא, כְּרִיכָן. Targ. Is. II, 15. Ib. XXVII, 10. Targ. Ps. XXXI, 3; 22. Targ. O. Deut. III, 5; a. fr.—[V. כְּרִיכָא.]

Pa. כָּרִיךְ 1) same, v. supra.—2) *to turn around.* Targ. Prov. XXVI, 14 (h. text סבב).—Sabb. 129[a], v. זִיקָא I.

Ithpe. אִתְכְּרִיךְ 1) *to be wrapped up.* Targ. Esth. VIII, 15 מִיתְכְּרִיךְ וכ' clothed in &c. (h. text תכריך). Koh. R. to VIII, 11; IX, 10 וריש מִיתְכְּרִיךְ with his head wrapped up (in mourning). Sabb. 110[b] אִיתְכְּרִיךְ גנא ביה he wrapped himself up in the cloak and slept in it.—Trnsf. *to attach one's self.* Keth. 77[b] מי אִיתְכְּרִיכַת וכ' hast thou mingled with gonorrhoeists &c.? Ib. א' בהו mingled with them.

כָּרֵךְ m. (preced. wds.) 1) *twining.* Men. 39[a] חוט של כ' the thread which is used for twining (v. תְּכֵלֶת).—2) *roll, volume* (of a book). B. Mets. 29[b] ולא ידחוו ג' קורין בכ' אחד Ms. M. (differ. in ed.) three persons must not read together in one volume (of a book held in trust by the finder).—3) *bundle*; trnsf. *a combined action*; בכ' אחד *simultaneously; without intermission.* Ib. 37[a] כמי שהפקידו לו בכ' א' as if they had entrusted their money to him by one act (v. Rabb. D. S. a. l. note 50), opp. to שני כְּרֵיכוֹת.

—Y. Shek. III, 47[b] bot. בכ' א' (drinking four cups) in immediate succession (Pes. 108[b] בבת אחת), opp. בפרסקין (v. כָּרַךְ).—Tosef. Maas. Sh. IV, 11 [read:] נתנן כולן בכ' וכ' if he put all of them into one fund, he takes the money realized from their sale out of the common fund. Tosef. Meg. IV (III), 17, sq. ג' פסוקים בכ'אחד three verses without intermission (for the expositor, v. מְתוּרְגְּמָן).—*Pl.* (fr. כָּרֵךְ) כְּרֵיכוֹת, v. supra; B. Mets. 37[b] שהי כ'.

כְּרָךְ c. (v. כָּרַךְ 2) *fortified place*, in gen. *city, capital.* Meg. 3[b] כ' שישב ולבסוף חזקו a place which was first settled and then fortified. Ḥag. 13[b] בן כ' an inhabitant of a city, a refined person, opp. בן כפר. Succ. 51[b] he who has not seen Jerusalem in her glory, לא ראה כ' וכ' has never seen a beautiful city; a. fr.—(של רומי) כ' גדול *Rome.* Snh. 21[b] כ' שברומי ed. (Ms. ר' של); Sabb. 56[b]. Pes. 118[b] בכ' ג' ed. (Ms. M. של רומי). Yalk. Num. 759 לדחוק את שרה של כ' ג' וכ' to drive out the genius of Rome &c.; Pesik. R. s. 14 (corr. acc.); Pesik. Par., p. 41[a] (corr. acc.); a. fr. —*Pl.* כְּרַכִּים, כְּרַכִּין. Erub. 21[b] judge me not כיושבי כ' like the dwellers in large cities (where there are many vices). Meg. I, 1. Keth. 110[b] ישיבת כ' קשה living in large cities is a hardship. Sifré Deut. 52 Remus and Romulus arose ובנו ב' כ' ברומי and built two forts in Rome (Cant. R. to I, 6; Y. Ab. Zar. I, 39[c] צריפים); a. fr.—כְּרַכֵּי הַיָּם *sea-towns, mercantile ports* (Tyre &c.). R. Hash. 26[a]. Cant. R. to I, 4; a. fr. —[Ruth. R. to II, 4 בין הכרכים read: בְּאֲרָבִים, v. אֲרַב I.]—כְּרַךְ *Fort . . .*, v. respective determinants.

כְּרַךְ II, כַּרְכָּא, כִּרְכָּא ch. same. Targ. II Sam. XX, 19. Targ. Jer. LI, 25 (h. text הַר); a. fr.—Yoma 53[b] דתרום רישך אכולה כ' that thy head be raised over the whole city (that thou become the leader of the Jewish community). Taan. 22[a] מגנית אכולה כ' thou art the protector of the whole community. Ḥull. 56[b] כ' דכולה ביה a community in which everything (all classes) can be found; a. fr.—*Pl.* כְּרַכִּין, כְּרַכְּיָא, כְּרַכֵּי. Targ. Num. XIII, 19 (O. ed. Berl. כַּרְכִין, Var. כְּרָכִין, כְּרָכִין, כְּרַכְכִין). Targ. Job IV, 10 ed. Lag. מרתיתין כרכיא (ed. מרתיזין כרביא, corr. acc.).—[כְּרַכָּא דִּ־, כְּרַכְּתָא *Fort . . .*, v. respective determinants.—Targ. Y. Num. XXXIV, 8 כַּרְכּוֹי דבר סניגורא the forts of &c. Ib. כדכור or כדכור דבר זעמה read: כַּרְכּוֹי.]

כְּרָכָא m. (כָּרַךְ) 1) *roll.* B. Bath. 14[b] כְּרִכְיָה, v. כְּרַךְ I.—2) *pl.* כְּרָכֵי *matting* which can be rolled up. Sabb. 19[b] (Ms. O. כְּרָאכֵי); ib. 156[b] (Ms. O. כְּרִיכֵי), v. זְוִוא I.

כְּרְכֵּב (redupl. of כרב, v. כָּרוּב) *to round off, to make a rim by hollowing out the centre* (as on a mechanic's stool, a pot-lid &c.). Ḥull. 25[a] bot. unfinished wooden vessels שעתיד . . . לכרכב which require polishing . . . . or caving out; Tosef. Kel. B. Mets. II, 17 כרכב (read כ'). Ib. 10 (of metal ware) לכרכב; Ḥull. 25[b] לכרכר (Ar. לכרכם).

כרכד, v. כַּרְכָּר.

כרכדיונן, כַּרְכְּדַיָּא, כַּרְכְּדוֹן, v. כַּרְכְּדוֹן.

כְּרַכְתָּא, v. כְּרַכָּא.

כַּרְכּוֹב m. (b. h. כַּרְכֹּב, v. כְּרְכֵּב) *a rim* around the altar. Zeb. 62[a] זה כיור .. איזהו כ' what is meant by *Karkob* Rabbi says, a panel work; R. J. says, the rim (סוֹבֵב). Ib. בין קרן לקרן כ' (another) rim between one horn and the other; Tosef. Shek. III, 19; Y. ib. VIII, end, 51[b] (ref. to Shek. VIII, 8; Tosef. ib. III, 18).

עִיזָּא (ד) כ', כַּרְכּוֹז*, name of a goat-like animal, *Carcuz-goat.* Ḥull. 59[b] ed. עיזא כ' ed. (Ar. עיזא דכרבין goat of *Carbin* (a place); Var. כרביז, כרכין, v. Ar. Compl. s. v.).

כַּרְכּוֹם I, כַּרְקוֹם, m. (b. h. כַּרְכֹּם; v. כָּרַם a. כָּרְכֵּם I) [*paint,*] *crocus, saffron.* Kerith. 6[a]; Y. Yoma IV, 41[d] (one of the ingredients of frankincense).—Nidd. II, 6 כקרן כ' of the color of the bright-colored crocus; expl. ib. 7 ברור שבו like the choicest of all (expl. ib. 20[a] as the middle leaf of the middle row); Y. ib. 50[b] top; Tosef. ib. III, 11; a. e.—Tosef. Kil. I, 1 כרקם ed. Zuck. (oth. ed. כרפס, corr. acc.). —[Ib. III, 12 ed. Zuck., v. כַּרְפַּס II.]—[Targ. Cant. II, 1 כרקום some ed., read: נַרְקִיס.]—*Pl.* כַּרְכְּמִין. Y. Maasr. V, end, 52[a]. Y. B. Bath. IX, end, 17[b] כורכמין (Chald. form).

כַּרְכּוֹם II, (כּוּרְכִּי, כַּרְקוֹם) m. (v. כָּרַם, cmp. כָּרַךְ) [*encircling,*] 1) *troop of siege, stage of siege.* Keth. II, 9; Ab. Zar. 71[a] עיר שכבשוה כ' (v. Rabb. D. S. a. l. note 80) a town which troops of siege have taken. Gitt. III, 4 על עיר שהקיפה כ' concerning a husband living in a town during a siege (that he is legally presumed to be alive), opp. to עיר שכבשה כ'. Y. Keth. II, 26[d]; Y. Gitt. III, 45[a] top איזהו כ' what is called a stage of siege (for legal purposes); Ib. כ' של אותה מלכות a siege by the government troops of the country, opp. to a siege by the enemy.—2) *camp of besiegers, the Roman castra.* Ab. Zar. 18[b] ההולך . . . ולכ' whosoever goes to the arena or the camp; Tosef. ib. II, 6 ולכַרְקוֹמִין (*pl.*). Ib. 7 ולכ' (מותר) מפני וכ' and going to the camp is permitted for the sake of maintaining the political order, v. חָשַׁב *Hithpa.*—*Pl.* כַּרְכּוֹמִין, (כַּרְךְ). Koh. R. to XII, 7 (ref. to לשום כרים על שערים, Ez. XXI, 27) עשה כ' he erected camps of siege (Lam. R. introd., R. Josh. 2 טירונין, v. טִירוֹן II). Tosef. l. c., v. supra.

כַּרְכּוֹם, כַּרְכּוֹמָא I (כַּרְךְ) ch. same, mostly *pl.* כרכ' (ed. Berl. כרך'; Targ. Y. כַּרְקוֹמִין). Targ. Lam. I, 19. Targ. Is. XXIX, 3 כרקום (ed. Lag. קַרְקוֹם; h. text מָצָב). Targ. I Sam. XXVI, 5; 7 כרכומא (ed. Lag. כרך', h. text מעגל).

כַּרְכּוֹמָא II m. (v. כַּרְכּוֹם I, cmp. כָּרוּם) *bronze, brazen* (cmp. כָּרַךְ II). Targ. Job XX, 24 (some ed. כרבוניי, corr. acc.). Ib. XL, 18 Ms. (ed. נחשא). Targ. Ps. XVIII, 35 (ed. Lag. כרכומיא, Targ. II Sam. XXII, 35 נחשא).

כרכוס, Ab. Zar. 18[b] some ed., read: כַּרְכּוֹם.

כִּרְכּוּר, כִּיר' m. (כָּרְכַּר) 1) *circle, circuit, round about way.*—*Pl.* כִּרְכּוּרִים, כִּירִין . . ., כִּיר'. Gen. R. s. 20; s. 45, end; s. 63; Yalk. Gen. 80; 82 כמה כ' כרכר בשביל להסיח וכ' how many circuits did the Lord make before he addressed Sarah directly (ref. to Gen. XVIII, 13 to 15, and interpreting ויאמר, verse 15, 'and the Lord said'); Y. Sot. VII, beg. 21[b] [read:] כמה כִּירְכּוּרֵי כ' חקב"ה מתאוה בשביל להשיח

עם אותה צדקניות how many circles around circles did the Lord draw in order &c.—2) *whirl*, v. כַּרְכָּר.

כַּרְכּוּשְׁתָּא f. (v. כַּרְכֵּשׁ I) *weasel*. Targ. Y. Lev. XI, 29 (h. text חלד).—B. Mets. 85[a] בני כ' young weasels (v. Rabb. D. S. a. l. for correct vers.). Snh. 105[a] (prov.) כ' ושונרא וכ' weasel and cat (making peace) feast on the fat of the luckless. Meg. 14[b] (translation of Huldah), v. חוּלְדָּה III.—[B. Kam. 52[a], v. כַּרְכַּשְׁתָּא I.]

כַּרְכְּמִישָׁא, v. כִּרְכְּמִישָׁא.

כַּרְכִּין, v. כַּרְכּוּז.

כַּרְכֵּישׁ, v. כַּרְכֵּשׁ.

כַּרְכִּיתָא, v. כִּרְכִּיתָא.

כִּרְכֵּם (reduplic. of כרם) 1) *to draw a circle*; denom. כַּרְכּוֹם II. 2) (cmp. כִּרְכֵּם) *to paint, varnish; to polish, bronze*. Kel. XV, 2 סירקן או כִּרְכְּמָן if he painted or varnished the boards. Ib. XXII, 9 כופת שסירקו או כִּרְכְּמוֹ וכ' a block which one painted or varnished so as to give it a distinguishable surface. Ḥull. 25[b] לְכַרְכֵּם Ar. to polish or bronze (metal vessels), v. כִּרְכֵּב. Tosef. Kel. B. Mets. VI, 1 ואם . . לכרכם עד שיְכַרְכֵּם if he intends to varnish (the leather goods), they cannot become unclean until he has varnished them. Cant. R. beg. סיתתה וכִירְכְּמָהּ he chiseled and polished the stone, v. כָּמַר. — כ' פנים [*to braze the face,*] *to be bold, defiant* (cmp. כָּרַךְ). Y'lamd. to Num. XX, 8 quot. in Ar. והוא מְכִרְכֵּם פניו כנגדן (some ed. Ar. מכרכס, (v. Koh. Ar. Compl. s. v.) and he (Moses) defied them; Yalk. Num. 763 נִתְכַּרְכְּמוּ פניו, v. infra.—Part. pass. מְכוּרְכָּם; פנים מְכוּרְכָּמוֹת *green, pale face*. Gen. R. s. 99 יצאו ופניהם מכ' they went out pale-faced (abashed).—Denom. כַּרְכּוֹם I.

Nithpa. נִתְכַּרְכֵּם (denom. of כַּרְכּוֹם I, cmp. כָּרַךְ), with פנים 1) *to look saffron-like, pale, abashed, grieved*. Ib. s. 20 נִתְכַּרְכְּמוּ פניו he turned pale. Y. Snh. I, 19[a] bot. Pesik. Par. p. 38[a]; Num. R. s. 19 (some ed. נתכרמו, corr. acc.).—Midr. Till. to Ps. XVIII, 35 ופניו מִתְכַּרְכְּמִין and his (Abraham's) face turned pale (from jealousy); Yalk. Sam. 162 ופני אברהם מִתְכַּרְכְּמוֹת.—2) *to become bronze-colored*. Cant. R. to I, 6 נתכ' פניו his face was tanned (from exposure to the sun; Yalk. ib. 982 נפתם).—3) *to become angry, defiant*. Yalk. Num. 763, v. supra.

כַּרְכְּמָא, Sabb. 139[a] כשותא בכ' Ar., v. כִּרְמָא.

כַּרְכְּמוּשָׁא, v. כִּרְמוּשָׁא.

כַּרְכְּמִין, v. כַּרְכּוֹם I.

כַּרְכְּמִי, **כַּרְכְּמִישָׁא** m. (prob. a. denomin. of כִּרְכְּמִישׁ) *lead* (plumbum). Targ. Job XIX, 24. Targ. Y. I Num. XXXI, 22.

כַּרְכְּמִית כּוּרִי', pr. n. f. *Kark'mith*, a freed woman. Eduy. V, 6; Ber. 19[a]; Sifré Num. 7;—Yalk. Num. 706; Num. R. s. 9 כור' Y. Sot. II, end, 18[b] כור' חוכית let the case of K. come in as evidence.

כַּרְכַּס, v. כִּרְכֵּם.

כַּרְכַּס (b.h.) pr. n. m. *Carcas*, one of the seven attendants of King Ahasuerus. Esth. R. to I, 10 (interpret. by way of acrostics) [read:] זֹאת וכַרְכַּס זנות רָאָה של אותו רשע וְכָרְכֵם (the Lord said to the angel) see the profligacy of this wicked man, and tie them (like sheaves for threshing; v. Matt. K. a. l.); v. כרכסון.

כַּרְכָּסָא ch. form of preced. Esth. R. to I, 10 (an objection to the interpretation וְכָרְכֵם (v. preced.), because of ignoring the ס) כ' כתיב but it is written *Carcasa* (and not *Carcam*).

כַּרְכְּסוֹן, read: כְּרוּכְסִין (ἐκήρυξεν, sub. ὁ κῆρυξ; cmp. בריכסון) *it has been announced*. Esth. to I, 10 (ref. to זֹאת וכַרְכַּס, v. כִּרְכֵּס) לשון יוני הוא הרך מה ראת אמר כ' וכַרְכַּס Carcas it a Greek expression ('see the profligacy . . . and *publish* it', κήρυσσε) as you say ἐκήρυξεν, proclamation has been made.

כִּרְכֵּר (Pilp. of כרר, v. כָּרָה) 1) *to go around, go about;* [b. h. *to dance*]. Gen. R. s. 20, a. e., v. כִּרְכּוּר.—2) *to finish by designing circles, emblazon*. Ḥull. 25[b], v. כִּרְכֵּב.—3) *to form a circle in order to make an announcement*. Pesik. R. s. 21 למלך שהיה עומד ומְכַרְכֵּר על וכ' like a king standing and gathering a circle around him at the entrance of his palace; כך . . . כשעמד ומכ' על הר סיני so the Lord when he stood addressing a meeting on Mount Sinai.

כַּרְכָּר (כרכד) m. (preced.) 1) *whorl* of the spindle (vorticulus), also *shuttle* (v. Sm. Ant. s. v. Tela). Sabb. VIII, 6 (81[a]) ראש הכ' (Y. ed. a. Mish. Pes. הכרכר, v. Rabb. D. S. a. l. note) the top of the whorl; Y. ib. XVII, 16[b]. Bab. ib. 123[a] תוחכין בכוש או בכ' (Ms. M. בכַרְכִּיר) you stick it up with a reed or a whorl; Y. l. c. top. Tosef. ib. IX (X) 10; Sabb. 92[b]; Sifra Vayikra, Ḥobah, ch. IX, Par. 7, v. לָגַז. Sifré Deut. 96; Ab. Zar. III, 9 (49[b]) נטל הימנה כ' Ms. M. (ed. כַּרְכּוֹר, Var. כִּרְכּוֹר, v. Rabb. D. S. a. l. note) if one took from it (the Asherah) a piece to use it as a shuttle; a. fr.—2) [*turner,*] *a rod used for shaking olives down*. Y. Peah VII, 20[a] ברכר, ברכרה, read: כַּרְכָּר, כַּרְכָּרָה (f.), v. מַחֲבוֹא a. מַחֲבוֹא.

***כַּרְכָּרָא, כַּרְכְּרָא** ch. as preced. 1. Y. Shek. IV, 48[b] bot. שבמא דכדכד ביניהן (Bab. ed. דכדכדא, corr. acc.) the staff of the shuttle (the cane which brings the threads of the web into their place [arundo]), is between them, i. e. there is a great difference between them (cmp. 'stamen secernit arundo', Ovid M. 6, 55).

כִּרְכָּרָן f. pl. (v. כִּרְכֵּר) *dances, rejoicing*. Targ. Is. LXVI, 20 בכ' (missing in ed. Lag.; h. text בכרכרות, cmp. Targ. II Sam. VI, 14 שבח for h. כרכר) with dances and songs of praise.

כַּרְכֵּשׁ, כַּרְכֵּישׁ I (reduplic. of כרש, v. כְּרוֹשְׁיְרְתָּא a. כֶּרֶס) 1) *to hollow out*, v. כַּרְכּוּשְׁתָּא, כַּרְכָּשָׁא.—2) (cmp. b. h. קרס) *to bend, bow*.—רישא כ' (ב) *to nod assent*. Erub. 65[b] כ' ליה ברישיה . . . . רישיה R. nodded &c. Nidd. 42[a] כ' לית ברישיה showed his approval of it by nodding; B. Bath. 143[a] top.

כַּרְכֵּישׁ, כַּרְכֵּשׁ II = כַּשְׁכֵּשׁ *to knock, strike*. Sabb. 77[b] לכַרְכּוּשֵׁי ed. (Ms. M. לכַשְׁכּוּשֵׁי), v. כַּשְׁכֵּשׁ.

כַּרְכֶּשָׁא m. (כַּרְכֵּשׁ I) *large intestines, great-gut and rectum*). Sabb. 82ª [read with Rashi:] יתיב ... תאי כ' (or with Ms. O. יתבא ... כַּרְכַּשְׁתָּא, v. Rabb. D. S. a. l. note) the rectum is supported by three teeth-like glands. Ib. שיני דכרכשתא the glands of &c. Gitt. 57ª; Ber. 62ᵇ שמטיה לכַרְכְּשִׁירֵיהּ he dropped his gut (from fright). Ḥull. 49ᵇ חיטי דכ' the fat glands surrounding the large intestines. Ib. 113ª ומעייא כ' great-gut and (small) intestines.

כַּרְכַּשְׁתָּא I, קַרְקַשְׁתָּא f. (כַּרְכֵּשׁ II) *the shepherd's bell.* B. Kam. 52ª (expl. משכוכית) כ' Ms. M. (Ms. R. כרכוש, v. Rabb. D. S. a. l. note; ed. קרק).

כַּרְכַּשְׁתָּא II f. (כַּרְכֵּשׁ I) 1) = כַּרְכְּשָׁא q. v.—2) (cmp. כְּרוֹשְׁיֵרְתָּא) *tufts, tassels* (v. Sm. Ant. s. v. Fimbriae). B. Mets. 7ª דתפיסי בכ' (Ms. R. 2 בכרשתא, corrected into בכרדשתא, v. Rabb. D. S. a. l. note 60) both taking hold of the fringes of the cloth (which they claim as finders).

כַּרְכְּתָא f. (כְּרַךְ) *a plantation fenced in from all sides.* B. Mets. 22ᵇ (Ms. R. 1 כַּרְכָּאתָא *pl.*; Ms. M. כראכת, corr. acc., v. Rabb. D. S. a. l. note).

כָּרַם (v. כָּרָה) 1) *to surround, cut off.* Denom. כֶּרֶם, כַּרְמֶלִית, כַּרְכּוֹם II.—2) *to pile up.* Kel. XXIII, 4 the washer's chair שהוא כורם עליו את הכלים (ed. Dehr. כוֹרֵס) upon which he piles the clothes (to press them); Tosef. ib. B. Bath. II, 9 שמוכרין ed. Zuck. (oth. ed. שמוכרים, read: שכּוֹרְמִ'); Sabb. 88ᵇ (play on כרמי ערין גדי Cant. I, 14) עון גדי שֶׁכָּרַמְתִּי לי וכ' the guilt of the kid (= golden calf; oth. opin. גַּדִּי the idol Gad) which I piled (stored up) for me (for future punishment). Ib. מאי ... כרמי לישנא דמכניש הוא (Ms. M. דמכמש .. כרם, Ms. O. דמכבש, v. Rabb. D. S. a. l. note) what evidence is there that the word *Kerem* has the meaning of gathering (or of *pressing, preserving*)?—Answ. (by ref. to Kel. l. c.) שכּוֹרְמִים עליו את הכלים.—3) *to cover, paint*, v. כָּרְכּוֹם, כָּרְמוֹם I.—[Tosef. Men. IX, 10 וכורמין Var., v. כָּמַר.]

כֶּרֶם m. (b. h.; preced.) [*enclosure,*] *plantation*, esp. *vineyard.* Ber. 35ª, a. e. כ' זית איקרי כ' סתמא לא אקרי an orchard of olive trees is called *kerem zayith*, but not plain *kerem.* Ib. (ref. to Maas. Sh. V, 1 sq., a. fr.) חד תני כ' רבע נטע רבעי ... one authority reads everywhere a *kerem* of the fourth year's crop, the other *n'ṭ'a* (plantation) &c. Lev. R. s. 32 (play on כֶּרֶם, Ps. XII, 9) כַּרְמָן של ממזרים the plantation (genealogy, cmp. יחוס) of the bastards. Peah VII, 6. Kil. IV, 1, v. קָרַחַת; a. v. fr.—Trnsf. *circle of scholars, college*, esp. כ' ביבנה the college of R. Johanan b. Zaccai in Jamnia (v. יַבְנֶה). Keth. IV, 6; B. Bath. 131ᵇ; Y. Ber. IV, 7ᵈ top; a. fr.—[Ber. 63ᵇ ביבנה כ' for which Cant. R. to II, 5: אוּשָׁא.]—*Pl.* כְּרָמִים. Men. VIII, 6 (86ᵇ) כ' העבודים carefully cultivated vineyards (dug over twice a year); a. e.—בֵּית כֶּרֶם pr. n. pl. *Beth-Kerem.* Nidd. II, 7 בקעת ב' כ' the valley of Beth K. (whose soil was red); Tosef. ib. III, 11.

כַּרְמָא, כֶּרֶם ch. same. Targ. Ex. XXII, 4; a. fr.—B. Mets. 104ª; B. Bath. 7ª if one says כרמא אני מוכר לך (כרם) 'I sell thee a vineyard', although there are no vines in it &c.; והוא דמתקרי כ' provided the property goes by the name of vineyard (*Karma*); a. fr.—Yeb. 42ᵇ ממתניתן דכ' he changed his opinion on account of what had been taught in the college (at Jamnia), v. preced.—[Yeb. 121ª בכרמא, v. כַּרְמִי.]—*Pl.* כַּרְמִין, כַּרְמֵיָא, כַּרְמֵי. Targ. Deut. VI, 11. Targ. Jud. XV, 5. Targ. Koh. II, 4 ברבנה כ' *schools*, (v. preced.); a. fr.—Y. Kil. IV, beg. 29ª, v. next w.—Succ. 44ᵇ, v. קַשְׁקֵשׁ.

כַּרְמוֹן* m. (preced.) *a row of vines in a vineyard.* Y. Kil. IV, beg. 29ª נסב חד כ' if the owner took away one of the five rows.—*Pl.* כַּרְמִין (prob. to be read: כַּרְמוֹנִין). Ib. תלתא כ' ותרי בינירן three rows and two intervals.

כַּרְמִי pr. n. pl. *Carmi* in Babylonia. Yeb. 121ª דאטבע בכ' וכ' (Ar. בכרמא) a man that was drowned at *C.* and whose body was found &c.

כַּרְמֶל m. (b. h.; v. כֶּרֶם) 1) *a well-cultivated plot*; whence (sub. גרש) (*grist of*) *early ripened and tender barley.* Men. 66ᵇ; Sifra Vayikra, N'dabah, ch. XIV, Par. 13 (ref. to Lev. II, 14). כרמל רך ומל soft yet brittle; Y. Sabb. I, 2ᵈ bot. [read:] רך מל לא לח וכ' soft yet brittle, neither green nor dry, but between the two. Sifra l. c.; Men. l. c. (another explan.) כרי מלא rounded and full.—2) pr. n. *Carmel*; (prob. everywhere) *Mount Carmel.* Y. Succ. III, 53ᵈ כשעוה וכשושנת כ' of the color of wax or of the lily of Carmel (v. יַרְקָרַק); (Tosef. Neg. I, 5 כשעוה וכקורמל, Var. וכקורמן; R. S. to Neg. XI, 4 וכקורמין).—Y. Ber. I, 2ᵇ bot. ראש הר הכ'; Sabb. 35ª ראש הכ' (Ms. M. ראש הר הכ') the summit of M. C. Gen. R. s. 99; Mekh. Yithro, Baḥod., s. 5 (alluding to Jer. XLVI, 18) תבור ... וכ' מאספמיא Tabor came (to the desert for the law-giving) from Beth-Elim and C. from Ispamia; Meg. 29ª.

כַּרְמְלִי m. (sub. יין; v. preced.) *Carmel wine.* Tosef. Nidd. III, 11 [read:] היין השרוני הדומה לכ' חי ולא מזוג חדש ולא ישן Sharon wine (mixed) which resembles in color the Carmel wine pure but not mixed, new &c.; Nidd. 21ª.

כַּרְמְלִית f. (v. כֶּרֶם) *a marked off plot in a public thoroughfare*, in gen. *an area which cannot be classified either as private ground* (רשות היחיד) *or as public ground* (רשות הרבים). Y. Sabb. XI, 13ª כל תמעכב .. נקרא כ' whatever obstructs the public road is called *karm'lith.* Tosef. ib. I, 1; Sabb. 6ª, v. רְשׁוּת. Ib. אבל .. ואיסטונית והכ' but the sea, the valley, the colonnade and the *carm'lith*; expl. ib. 7ª קרן זוית הסמוכה לרה"ר a corner plot adjoining the public road; a. fr.—*Pl.* כַּרְמְלִיּוֹת. Y. ib. XI, end, 13ᵇ.

כַּרְמָת f. (denom. of כֶּרֶם) *vines trained over the wall of the vineyard.* Tosef. Men. IX, 10 לא מן הכ' וכ' (Var. תכדמת) neither from vines trained over the wall nor from those trained on espaliers, v. דָּלִית.

כֶּרֶן m., constr. כְּרַן (v. כרי, cmp. קרן) *roundness, fullness, essence*; כ' יומא *the very day* (h. עצם היום). Targ. Ez. XXIV, 2. Targ. Lev. XXIII, 28; a. fr. [Naḥm. to Lev. l. c. quotes a version קְרַן.]

כַּרְנְבָּאוֹת, v. כַּרְנִיבָּ׳.

כַּרְנְבוֹ pr. n. f. *Carn'bo* (*Lamb of Nebo*), legendary name of Abraham's grandmother. B. Bath. 91a.

*כַּרְנְבִי f. (κράμβη) *cabbage.* Lam. R. to III, 42 (not כרנכי), v. בְּסִרְמָא.

*כַּרְנִיבָּאוֹת f. pl. (χέρνιψ, -βος) *vessels containing lustral water,* placed at the doors of Greek and Roman temples (v. Sm. Ant. s. v.). Sifré Num. 158 כרדואות (corr. acc.; Ar. כַּרְנְבָּאוֹת).

כרנכי, v. כַּרְנְבִי.

*כרס, *Af.* אַכְרִיס, v. ברס.

כֶּרֶס f. (b. h. כֶּרֶשׁ in כַּרְשׁוֹ; cmp. כִּרְכָּשָׁא) [*bag,*] *stomach, belly.* Taan. 26a top על נפש..וכ׳ מלאה when the appetite is satisfied and the stomach filled. Sabb. 151b (ref. to Koh. XII, 6) זה חכ׳ 'the pitcher is broken', that means the stomach. Ib. לאחר שלשת..כְּרֵיסוֹ נבקעת וכ׳ three days after burial one's stomach bursts open . . . saying (to the mouth), Take what thou hast put into me; Koh. R. to l. c.; Y. Yeb. XVI, 15c bot.; Gen. R. s. 100. Keth. 16a, a. fr. כְּרֵיסָהּ בין שיניה her belly extends to her teeth, i. e. she cannot deny her pregnancy. Koh. R. to VII, 8 [read:] הרה מפעפע כְּרֵיסָהּ כאריסה וכ׳ burned in her stomach like the venom of &c.; [Y. Snh. X, 28d top כבריסה, v. חֲכִינָה]; a. fr.—Esp. *the stomach of ruminants, maw.* Ḥull. III, 1 חכ׳ הפנימית the inner stomach, expl. ib. 50b כל חכ׳ כולו . . . ואיזהו כ׳ התיצון וכ׳ (masc.!) the whole maw is called the inner stomach, and the outer stomach is the flesh (muscle) which covers the largest portion of the stomach; ib. (another opinion) טפח בוושט סמוך לכ׳ וכ׳, corrected; טפח בכ׳ סמוך לוושט one handbreadth of the stomach where it joins the gullet is called the inner stomach; [oth. defin., v. אַסְתּוֹמְכָא, הֵידָא a. מֵילַת.]—*Pl.* כְּרֵיסוֹת. Succ. 21b שכְּרֵיסוֹתֵיהֶן רחבות whose bellies are broad (projecting further than the rider's body; Tosef. Par. III (II), 2 שכְּרֵיסָן רחבה).

כְּרֵיסָא, כְּרֵסָא ch. same, also *womb.* Targ. Y. Num. V, 21. Targ. Y. Lev. IV, 8 (O. גֻּוָּא; h. text קֶרֶב). Targ. Job XXXI, 18; a. fr.—Ḥull. 50b, v. אַסְתּוֹמְכָא. Ib. נפל כ׳ בבירא the stomach fell into the well, i. e. your definition of the 'inner stomach' is of no value. Gen. R. s. 70 (prov.) כ׳ טענא רגליא the stomach carries the feet, i. e. cheerful prospects lend physical energy; Yalk. ib. 123. Gitt. 12a דנחום כְּרֵיסֵיה לא שוי (Ar. דנחם כריסא) who is not worth the bread he eats; B. Kam. 97a. Koh. R. to XI, 9 כְּרֵיסֵיה דהאי גברא קומך בזעה this man's (my) stomach is before thee, cut it open (I cannot pay for my meal); Pesik. Shub., p. 164b בזעיה . . . הא כ׳ (masc.); a. fr.—Yeb. 65b bot. אילו ילדת לי חדא כ׳ אחריתי Oh that you would bear unto me one more issue of the womb!—Gen. R. s. 68 מני . . . בכ׳ דביתך (=h. בקרב ביתך) count twenty beams in the inner chamber of thy house; (Y. Maas. Sh. IV, 55b bot. גו בייתיך).—*Pl.* כְּרֵי סַיָּא (m.); כְּרֵיסָתָא, כְּרֵיסָן. Targ. Y. Num. V, 22 (not כְּרֵיסָן). Targ. Ps. XVII, 14.—Keth. 103a תרתי כ׳ ליה לה she has not two stomachs (double alimentation is of no use to her).

כָּרְסָא, *chair, pl.* כָּרְסָן, v. כּוּרְסָיָא.

כָּרְסָוֹן, f. pl. (v. preced.) *upholstered seats,* satirical expression for *stoutness.* Lev. R. s. 34 חמי כ׳ see (that beggar's) fat body! (Yalk. Lev. 665 ערפין).

כרסום, v. בַּרְסָם.

כרסמיותא, v. כַּרְיסְטְיוֹנָא.

כרסן, Tosef. Neg. V, 14 some ed., read: בְּרִסָּן.

כרסלא, Snh. 5a, read: בַּר סַלָּא (v. Rabb. D. S. a. l. note).

כרסם, v. בַּרְסָם.

כַּרְסְנָא pr. n. m. *Carsana.* Y. Shebi. IX, 39a אילין דביה׳ ברסנה (corr. acc.) those of the family (or school) of C.—Y. Erub. III, 21a bot.; V, 22d, a. e. ר׳ שמעון בר כ׳ Y. Dem. III, 23b bot. בר בר סנא (corr. acc.). [Fr. M'bo, p. 129b: *Carsana,* pr. n. pl., fr. which כּוּרְסָאֵי.]

כרסס, v. בַּרְסָם.

כַּרְסֻפְתָּא f. (cmp. כַּרְזָבָא) a species of *locusts.* Ḥull. 65b (Var. in Ar. כַּרְפֻּסְתָּא, כרסניתא).

כַּרְסָתָן m. (denom. of כַּרְסָא) *large-bellied, stout.* Ḥull. 60a שור כ׳ וכ׳ an ox (in order to fetch a high price) must be stout, have large hoofs &c.

כָּרַע (b. h.; denom. of כֶּרַע) *to bow, bend the knee.* Ber. 12a כשהוא כּוֹרֵעַ וכ׳ when bowing in prayer, one must bow at the word *barukh,* opp. זָקַף. Ib. 34b; Y. ib. I, 3c bot. (interch. with שחה); a. v. fr.

Hif. הִכְרִיעַ 1) *to cause to kneel; to subdue; to humiliate, sadden.* Gen. R. s. 65; Yalk. Gen. 114 אני מַכְרִיעַ את אוהבי I shall sadden my friend. Gen. R. s. 75, beg., v. כָּרַח. Ib. s. 67 מה אני מכריע וכ׳ (Yalk. ib. 116 מַעֲכִיר) why shall I sadden my father?—2) *to put the knee of the balance down; to overbalance; to outweigh.* Y. Peah I, 16b bot. חזכיות מַכְרִיעוֹת the good deeds overbalance (the sins). Ab. II, 8 מַכְרִיעַ את כלם outweighs them all. B. Bath. V, 11 חייב להַכְרִיעַ לו טפח (weighing a litra of meat or more) he must allow the scale (which contains the meat) to sink one handbreadth lower than the scale of weights, i. e. he must give overweight, opp. עירן to weigh exactly. Ib. 89a שקול לי...והַכְרִיעָה weigh for me each litra for itself and give me the legal overweight on it; a. fr.—Y. Sabb. I, 3c bot. הַכְרַע עליו כסף put money to it in the balance (bribe him). Gen. R. s. 80 כמה ממון ה׳ הכרעת how much money he put in the balance (paid for it).—Trnsf. *to cast the deciding vote, to decide.* Tosef. Ḥull. VII, 1; Ḥull. 90b; Pes. 83b הדעת מַכְרַעַת reason decides, v. הַדַּעַת. Y. Keth. II, 26b; Y. Yeb. X, 10d bot. הדעת מכרעת בעדי מיתה (not לידי) reason decides in favor of trusting the witnesses testifying to the death of a person.—3) *to keep the balance;* trnsf. *to harmonize two contrary opinions, to compromise.* Sifra introd. שני כתובים המכחישים . . . ויכְרִיעַ ביניהם when two Biblical verses contradict each other, you must not draw any conclusions until a third verse is found which harmonizes them. Ib. end (ref. to Ex.

XIX, 20 a. Deut. IV, 36) חכ' השלישי a third passage (Ex. XX, 22) harmonizes (that the Lord lowered the heavens so as to make them rest on Mount Sinai); Mekh. Yithro, Baḥod. s. 9. Sifré Num. 58.—Kidd. 24[b] המכריעים לפני חכמים the harmonizers arguing before the scholars. Sabb. 39[b] כל מקום . . . ואחד מכריע הלכה כדברי המכ' whenever you find two scholars differing and one compromising, the practice follows the opinion of the compromiser; a. fr.—V. הַכְרָעָה, הַכְרַע.

כְּרַע ch. same, 1) *to bow, bend the knee.* Targ. O. Gen. XXIV, 26 (Y. גחן). Targ. II Esth. III, 2; a. e.—Y. Ber. II, 5[a] bot. הוא כ' מגרמיה it (the head) bowed spontaneously. 2) (of the balance) *to sink, outweigh.* Targ. Y. Ex. I, 15.—3) *to decide by majority.* Targ. Y. Deut. XXV, 1 (v. Snh. 10[a]).

Af. אַכְרַע 1) *to sadden.* Targ. Jud. XI, 35.—2) *to weigh.* Pesik. B'shall., p. 82[a] באכרעתא דאַכְרַעוּן וכ' v. אַכְרַעְתָּא.

Ithpe. אִתְכְּרַע *to be weighed.* Ib.

כֶּרַע c. (b. h.; cmp. כָּרָה) [*hollow*, cmp. כֶּרֶךְ,] *knee, leg.* Zeb. VIII, 5 כַּרְעוֹ של וכ' the leg of one of them (Talm. ed. 77[b] כרעים *du.*). Kel. XVIII, 7 כ' שהירתה וכ' a knee-shaped piece of wood which became unclean . . . and which one fastened to a bedstead; Tosef. ib. B. Mets. IX, 3. Ib. VIII, 8 כ' שפרש וכ' a leg of a bedstead which was taken off with the longside &c.; a. e.—*Du.* כַּרְעַיִם, כָּרְעַיִם; *pl.* כְּרָעִין, כְּרָעִים. Tam. IV, 2. Zeb. VIII, 5. Succ. 15[b], v. אֲרוּכָה. Cant. R. to VII, 3 וחכ' כ' . . . מה כרס as the belly is bounded by the heart (chest) on the one, and the legs on the other. Kel. XVIII, 5; Tosef. ib. B. Mets. VIII, 5; a. fr.

כְּרָעָא ch. same. Ber. 7[a] כ' דאי אחד קאי stands on one leg. Men. 34[a]; Yoma 11[b] כי עקר אינש כַּרְעֵיה וכ' when a person starts to walk, he moves his right leg first. Ib. 78[a] חזה גבא דכ' כאיב לי כַּרְעָאי my leg was hurting me. Ib. מסאנא דרב כַּרְעָאי וכ' I mean the upper portion of the leg. Kidd. 49[a] I want no shoe larger than my foot, i. e. I want no husband too high in rank.—Sabb. 104[a] כַּרְעֵיהּ דדל"ת, דגימ"ל the foot of the letter Gimmel, . . . Daleth; a. fr.—*Pl.* כַּרְעַיִן, כָּרְעָיָא. Targ. O. Lev. I, 13 (Y. ריגלי). Ib. 9 כְּרָעוֹהִי. Targ. Am. III, 12; a. e.—Y. Shek. V, 49[a] bot. חמון כ' look at these legs (how fat); Y. Bicc. III, 65[c] bot.; Lev. R. s. 34; Yalk. ib. 665; Koh. R. to V, 13.—Ab. Zar. 38[b] עד טופרי דכַרְעַיְידהוּ to the nails of their feet; a. fr.—Y. Maas. Sh. IV, end, 55[c] פוּרְעָנָא דערסא legs of the bed.

כָּרַךְ* (cmp. כְּרוּב), *Ithpe.* אִיתְכְּרַךְ *to become round* (of the nipple of the breast), *to develop.* Nidd. 48[b] top (ref. to Ez. XXIII, 21) אִיתְכְּרִפוּ דדיך . . . אישתדו וכ' thy breasts began to develop, yet thou didst not repent, thy breasts were fully developped, yet &c.; [other interpret. in Rashi: אירכ' *to be swollen*, אישת' *to dry up*; Ar.: אירכפית, v. Koh. Ar. Compl. s. v.].

כַּרְפּוֹזְנָה, כַּרְפּוּנָה, Y. Kil. I, 27[a] top (ref. to פול חלבן Mish. I, 1; Ar. ספרווה, R. S. to Kil. l. c. מרשיא) corrupt. of a probably Greek name for *white beans.*

כַּרְפַּס I m. (b. h.; cmp. κάρπασος, carbasus, Sanscrit carpâsa *cotton*) *fine linen.* Esth. R. to I, 6, expl. קַרְפַּסִינוֹן. Meg. 12[a], v. כַּר.

כַּרְפַּס II m. (cmp. כְּרוּב, כָּרַךְ II) *an umbelliferous plant, celery, parsley.* Shebi. IX, 1 כ' שבנהרות (Y. ed. Krot. כוסבר, corr. acc.) water-parsley, expl. Y. ib. 38[c] פיטרוסילינון (πετροσέλινον), contrad. to garden-parsley; Succ. 39[b] (Rashi: *cress*, or 'apium', *parsley*). Y. Sabb. VII, 10[a]; a. e.—[Tosef. Kil. I, 1 חכוסבר וחכ' (ed. Zuck. וחכרקם, v. כַּרְפּוֹם I.].

כַּרְפְּסָא I ch.=h. כַּרְפַּס I. Targ. Esth. VIII, 15.

כַּרְפְּסָא II ch.=h. כַּרְפַּס II. Ab. Zar. 28[a] כ' בשילא parsley put in strong wine. Ib. 38[b] כ' ביזרא parsley-seed. Keth. 61[a].—[Tosef. Kil. III, 12 וחכרפסא ed. Zuck., Var. וחרכפא.]

כרפת, Tosef. Sabb. XIII (XIV), 17 ed. Zuck., read: כּוֹפֶת.

כִּרְצָא, כְּרָצָא m. (כרץ, cmp. קרץ) *intestinal worms.* Gitt. 69[b] לכ' Ar. (ed. לכי) a remedy for &c. Ib. לכ' חיורא for white worms.

כַּרְקוֹמָא, כַּרְקֻם, v. sub כַּרְכֹּם.

כרקומניקיא, v. כִּירוֹמְנִיקָא.

כַּרְקֹם, v. כַּרְכֹּם.

כָּרָר* m. (v. כר) *upholsterer.* M. Kat. 13[b] quot. in Kimḥi Shorash. s. v.; v. כַּהֵד.

כָּרְשָׁא, v. כָּרֵשׁ.

כַּרְשִׁינָא I f. ch. (v. כָּרֵשׁ) *ball, pebble.*—*Pl.* כַּרְשִׁינֵי. Sabb. 81[a] כ' בבליותא Babylonian pebbles (cloddy and brittle).

כַּרְשִׁינָה I, (כִּרְשִׁינָא II) f. (cmp. כְּרֵישָׁה) *a porraceous plant.*—בורית כ' an alkaline solution of *carshina.* Ker. 6[a]; Y. Yoma IV, 41[d].—*Pl.* כַּרְשִׁינִין, כַּרְשִׁינִין. Sabb. I, 5 (17[b]) אין שורין...וכ' אלא וכ' (shortly before Sabbath) we must not lay in ink-material, ... or alkaline plants; [comment. refer to next w.].

כַּרְשִׁינָה II (כַּרְשִׁינָא III) f. (cmp. כַּרְשִׁינָא I) a species of *vetch*, prob. *horse-bean*, rarely used as human food. Bekh. VI, 1 (37[a]) ניקבה מלא כ' if there is a hole in the ear lap of the size of a *carshinah*; ib. 37[b], expl. הינדא; Tosef. ib. IV, 1. Y. Kidd. I, 59[d] top פחות מן הכ' less than the size of &c.; a. e.—*Pl.* כַּרְשִׁינִין, כַּרְשִׁינִין. B. Mets. 90[a]. Ḥall. IV, 9, a. fr. כַּרְשִׁינֵי הרומה beans set aside for the priest's share. Maas. Sh. II, 4; Tosef. ib. II, 1. Y. Ḥall. IV, 60[b] אימתי גזרו על הכ' (contrad. to בִּרְקָנָא) when was the law declaring *carshinah* subject to T'rumah enacted?—Answ. בימי רעבון in days of famine (when it served as human food). Esth. R. to I, 14 (play on כִּרְשֵׁנָא, ib.) אני בוזק לפניהם כִּרְשִׁינִין ומשירן מן העולם I shall crush vetch (to be placed) before them (send a famine compelling

them to eat vetch) and make them fall off (fade away) from the world. Y. Maas. Sh. II, 53c בכרשיני ... קל (read: בכרשינין) they made the law concerning *carsh.* less stringent. Ib. עיסה של כ' a dough made of *c.*—Meïl. III, 6 כרשיני הקדש; Tosef. ib. I, 21 כַּרְשַׁנֵּי ed. Zuck. (some ed. כר שני, corr. acc.), v. חַזְקֻדֵּשׁ; a. fr.—Koh. R. to VI, 1 כַּרְשַׁנִּים בפלפלין he who puts vetch into pepper; (Tosef. B. Bath. V, 6 כּוֹסְבֶּרֶת).

כַּרְשַׁנִּים, כַּרְשַׁנֵּי, v. preced.

כרשתנא, כרשתינא, v. פְּרוּשְׁתִּינָא.

כָּרַת, v. בָּרִית.

כָּרַת (b. h.; cmp. פָּרָה) 1) *to cut.* Num. R. s. 16 ונקרא אשכול ... לְכָרוֹת וכ' and he (Abraham's ally) was named Eshkol (Cluster), on account of the cluster of grapes which the Israelites were destined to cut in his home. —Esp. *to cut genitals, mutilate.* Bekh. 33b נותק אחר כּוֹרֵת, v. נָתַק.—Part. pass. כָּרוּת. Ib.; a. fr.—כ' שפכה one that is mutilated at his membrum, v. שָׁפָךְ. Tosef. Yeb. XI, 2. Yeb. VIII, 2; a. fr.—2) [*to draw a circle, place outside,* cmp. meanings of חרם, ברי,] *to cut off, excommunicate,* v. כָּרֵת. Y. Bicc. II, beg. 64c; Y. Snh. XI, 30b צא ... עונשין וכוֹרְתִים deduct twenty years up to which age the divine court neither punishes nor decrees excision.—3) *to separate, divorce*; *to make final.* Gitt. 21b; Succ. 24b (ref. to Deut. XXIV, 3) ספר כּוֹרְתָהּ וכ' the delivery of the deed divorces her and nothing else does. Ib. דבר הכּוֹרֵת בינו לבינה something (a condition) which (if fulfilled) severs definitely the connection between him and her (e. g. a condition that she will drink no wine for the next thirty days, after the lapse of which time the letter of divorce takes its effect retroactively, opp. to a condition that she will abstain from wine all the rest of her life in which case the letter of divorce cannot take effect).—Part. pass. כָּרוּת *definite.* Y. Gitt. VII, 48d כגט כ' הוא it is like a final divorce (taking effect immediately); Y. B. Bath. VIII, 16c top כ' הוא. Y. Gitt. III, 44d top; IX, 50b bot. זה כ' לשמה וזה כ' לשמה (not זו) this letter was definitely made out for this woman, and so was the other for the other woman. Ib. III, beg. 44c ראשונה ... אלא שלא הרי לה כ' (strike out לה); a. fr.—3) *to decide, make final.* Ber. 4a; Snh. 16b (ref. to כָּרְתֵי as a symbolical name for the Urim and Tummim, or for the Sanhedrin) שכּוֹרְתִים את דבריהם they give definite and precise decisions; Midr. Till. to Ps. III כּוֹרְתֵי כריתות, v. כְּרִיתָה; a. e.—כ' בְּרִית (v. בְּרִית) *to covenant, make a firm promise.* Gen. R. s. 44 כָּרַתָּ ב' עם וכ' thou hast promised to Noah that thou wilt not destroy his descendants; Yalk. Gen. 76 כָּרָתָה.—Part. pass. כָּרוּת, f. כְּרוּתָה. M. Kat. 18a, a. fr. ברית כ' לשפתים, v. בְּרִית. R. Hash. 17b ב' כ' לי"ג מדות וכ' there is a solemn insurance given that the invocation of the thirteen divine attributes (Ex. XXXIV, 6, sq.) will never be without effect (ref. to Ex. ib. 10).—Trnsf. ב' כ' לו שכל כורות שפכה, Deut. XXIII, 2) כל שנ' הגויד when the membrum is mutilated. Ib. 75b נִכְרְתוּ ביצים when the testicles are cut out; a. fr.—2) *to be covenanted.* Sot. 37b שלא נִכְרְתוּ עליה וכ' upon which were not closed forty eight covenants; Tosef. ib. VIII, 11; a. fr.—3) *to be cut off, destroyed.* Y. Peah I, 15d bot. (ref. to Num. XV, 31) מלמד שהנפש נִכְרֶתֶת ועונה בה which intimates that (the idolator's) soul is cut off (through premature death, כָּרֵת), while her guilt remains with her (unexpiated by death); Snh. 64b (ref. to the emphasized expression הכרת תכ', Num. l. c.) הִכָּרֵת *hiccareth* refers to this world &c.; a. fr.—Verbal noun הִכָּרֵת, v. כָּרֵת.

Hif. הַכְרִית *to destroy, exterminate.* Tanh. R'eh 7 והַכְרִיתָם and exterminate them. Ib. כשהַכְרִית וכ' when the Lord ... shall have destroyed..., you will enter. Tosef. Snh. IV, 5 להַכְרִית זרעו וכ' to exterminate the seed of Amalek; a. fr.

Pi. כֵּרֵת *to doom to destruction.* Arakh. 15b שכבר כֵּרֵתוֹ וכ' for David has doomed him &c. (ref. to Ps. XII, 4); Yalk. Lev. 559.

כָּרֵת ch. same, esp. *to separate, divorce.* Gitt. 21b, a. fr. עידי מסירה כָּרְתֵי it is the witnesses of delivery (in whose presence the deed of divorce is handed to the wife) that effect the divorce (and the signature of the witnesses is unessential); opp. to עידי חתימה כרתי it is the signing witnesses &c.—Imper. כָּרוֹת (only in) כ' גיטא *make the divorce final, definite* (v. preced.). Ib. 9a הירני טעמא משום דלאו כ' גיטא היא the reason (that the manumission of the slave is not lawful) is because the form was not in compliance with the rule, 'make the divorce definite'; B. Bath. 150b.

כָּרֵת f. (= חֲכָרֵת, v. כָּרַת *Nif.*) *excommunication, extermination*; (in Talm. law) *divine punishment* through premature or sudden death, opp. to מיתה בידי אדם capital punishment. Snh. 60b הוא זובח .. כ' is not slaughtering consecrated animals outside of the Temple punishable with extinction?, opp. קטלא death by execution. M. Kat. 28a מת בחמשים שנה זו היא מיתת כ' if one dies at the age of fifty, that is death of divine visitation; Y. Bicc. II, beg. 64c בחַכָּרֵת; Treat. S'mah. III, 8 וכי מה Ib. 10 מודיענו שמיתתם בחכרת what is there to indicate that they died by divine visitation?; Y. l. c. 64d top שהוא בחיכרת.—M. Kat. l. c. נפקי לי מכ' I have escaped the punishment of *kareth* (being sixty years old). Ib. כ' דשני the *kareth* of years, premature death; כ' דיומי the *k.* of days, sudden death. Ḥull. 31a עון כ' a transgression punishable with *k.*, opp. איסור מיתה. Macc. III, 15 (23a) נפטרו מידי כָּרֵיתָן Ms. M. (ed. ידי כְּרִיתָתָם) are released from *k.* (which would otherwise await them). Ib. 13b ולמה יצאת כ' באחותו why is the punishment of *k.* specifically mentioned with reference to incest with a sister (Lev. XX, 17, being included in Lev. XVIII, 29)?—Gen. R. s. 28 (ref. to כָּרֵתִים, Zeph. II, 5, v. Targ. a. l.) גוי שהוא ראוי כ' a nation deserving extermination; (Yalk. Zeph. 567 ראוי לִיכָּרֵת); a. v. fr.—*Pl.* כְּרִיתוֹת (fr. כְּרִיתָה). Ker. I, 1 שלשים ושש כ' בתורה there are thirty six transgressions mentioned in the Torah as (eventually) punishable with *kareth.* Macc. III, 15, a. fr. חייבי כ' those on whose transgressions the penalty of *k.* is pronounced; a. fr.—K'rithoth, a treatise of the Mishnah, Tosefta, and Talmud Babli, of the Order of Kodashim.

כַּרְתָּא, כַּרְתָּה, v. כַּרְתִּי.

כַּרְתּוֹן, Y. Kil. V, 30[a] top, read: כרתין, v. כְּוָורֵת.

כַּרְתִּי m. (b. h.) gent. n. *K'rethi, Cherethi*; (collect.) *the body-guard of David*; (homilet.) *the Sanhedrin* (or *Urim and Tummim*). Ber. 4[a], v. כָּרַת. Midr. Till. to Ps. III, v. כְּרִיתָה; a. e.—*Pl.* כְּרֵתִים. Men. 28[b] כמין תפוחי חכ' ed. (ed. Ven., a. oth., and Ar. הכְּרַתְּיִים) the shape of the apples of the *K'rethi-im* (Cretans?); ib. 63[a] חכ' Ms. R. 2 (ed. הכברתים), v. בִּירְתִית.

כַּרְתִּי (כִּרְתִּי) m. (Hebr. denom. of Ch. כָּרְתָא, v. next w.) *porraceous* (of color), *leek-green stuff*. Ber. I, 2 בין תכלת לכ' (משיכיר) when one can distinguish between blue and green; (Y. ed. כְּרַתָּן; Ar. Var. כרתא, כרתה). Succ. III, 6 חירוק ככ' (Y. ed. ככרתן) an Ethrog green like a porraceous plant (v. כְּרֵתִינוֹן). — Gitt. 31[b] סרבלא דכ' a cloak of green wool.

כַּרְתִּין, כִּרְתַּיָּא, כָּרְתָּן m. pl. ch.=h. כְּרִישִׁין (v. כְּרֵישָׁה) *leek*. Targ. Num. XI, 5 ed. Berl. כָּ' (oth. ed. כְּ'; Yarg. Y. II כְּרַתָּיָא, some ed. כְּרַתָּיָא; h. text חֲצִיר). — Ab. Zar. 10[b] שדר ליה כ' he (the emperor) sent him leek (symbolically alluding to כרת, 'my progeny will be cut off', Rashi). Ker. 6[a]; Hor. 12[a]. Y. Kil. IV, end, 29[c] זרע כרמיה כרתין planted leek in his vineyard. Y. Sabb. VII, 10[a] ההן דגזז ... כ' וכ' he who cuts (on the Sabbath) coriander . . . ., leek &c. Bab. ib. 110[b], v. בַּהֲוָא a. כָּרְתָא; a. fr.

כַּרְתִּין, כָּרְתִּים, *ramifications*, v. כְּוָורֵת.

כַּרְתָּן, v. כָּרַתִּי.

כַּרְתִּינוֹן, כְּרִית' m. (a denom. of כְּרַתָּן, כָּרַתִּי, formed after the Greek πράσινον) *leek-colored, green*. Y'lamd. to Gen. XLIX, 1 quot. in Ar. בין תכלת לצבע כ' (Ber. I, 2 לכרתי), v. כָּרַתִּי. Y. Succ. III, 53[d] (ref. to Mish. ירוק ככרתן, v. כָּרַתִּי) כהן כ' או דדמי להן כרתינין (corr. acc.) does the Mishnah mean exactly as green as leek, or any shade like leek?

כַּרְתִּית, Kel. XX, 1 Ar., v. כְּרֵיסִית.

כְּרַתָּן, v. כָּרַתִּי.

כְּרַתְּנִין m. pl. (denom. of כָּרַתִּי) *green material*. Targ. Esth. I, 6 (h. text כַּרְפַּס, v. כַּרְפַּס II).

כַּשׁ, *Ithpa.* אִתְכַּשׁ, v. כְּשַׁשׁ.

כְּשַׁאמָא, v. גְּשָׁמָה.

כְּשַׁבְתָּה, כֶּשֶׁב, v. כֶּבֶשׂ.

כַּסְ', כַּשְׁדָּאָה m. ch.=next w.—*Pl.* כַּשְׁדָּאֵי, כַּסְ'. Targ. Gen. XI, 28; a. fr.

כַּשְׂדִּי, כַּשְׁדִּים m. (b. h. כַּשְׂדִּים, *pl.*) *Chaldean*. Meg. 12[b] כלי כשדיי . . . . . the vessel which I use (my wife) is neither . . ., but a Chaldean.—*Pl.* כַּשְׂדִּים, כַּשְׁדִּים. Succ. 52[b]. Pesik. R. s. 37 כשנפרע מן הכ' when the Lord punished the Chaldeans (Babylonia, v. Midr. Till. to Ps. XCIII, 1). —B. Bath. 15[b]. Lam. R. to I, 14 קשה כ' the Chaldean government was tyrannical (contrad. to בבל); a. e.—*Fem.* כַּשְׂדִּית, *pl.* כַּשְׂדִּיוֹת. Snh. 92[b].

כְּשׁוֹף, v. כְּרִשׁוּם.

כְּשׁוֹרָא, כְּשׁוֹר' f. (כשר; cmp. גְּשָׁרָא) *joist, beam, post*. Targ. Y. Gen. XIX, 8 (O. שְׁרִירְתָא; h. text קֹרָה). Targ. II Kings VI, 2 (ed. Lag. שדי, Var. שרי, כ'); a. e.—B. Kam. 66[b], v. טְלָלָא. Ib. 11[a], v. גּוּזָא I. Hor. 3[b] כי חיכי דנימטין שיבא מכ' in order that each of us may carry off a chip of the beam (that you may share the responsibility with me). Keth. 17[a] אין דמדין עליכי ככ' if they (the brides you carry in procession) are on your shoulders like a beam (awaking no sensual desire). Ib. 86[b]; B. Kam. 98[b] כי כ' לצלמי like a beam fit for decorative mouldings (proverbial expression for *straight and exact*), v. גְּבַר. Kidd. 80[b] . . . מיחברי כ' וכ' ten persons combine to steal a beam and are not ashamed of one another; a. e. —*Pl.* כְּשׁוֹרֵי, כְּשׁוֹרִין. Targ. II Chr. XXXIV, 11. Targ. Cant. I, 17 כְּשׁוֹרוֹתֵי (some ed. כְּשָׁרוֹתֵי); a. e.—Sabb. 67[a] צירבי מז' כ' seven chips from seven beams. B. Kam. 96[a] גובי ועבדינהו כ' if one stole trunks and made them into joists (by trimming). Gitt. 67[b] אינסק בכ' busied himself with carrying (or trimming) beams; a. e.—Trnsf. *lengthy slices of a radish*. Sabb. 108[b] במערבא מלחי כ' כ' Ms. M. (ed. כְּשָׁרֵי, Ar. כְּשָׁרֵי, Var. כְּרִישֵׁי; Alf. פרישרי) in Palestine they salt them (on the Sabbath) each slice by itself (just as they are eaten).

כְּשׁוֹרְתָא f. same. Y. Bets. II, 61[c] top quot. in Ḥidd. Meiri, v. מוּלֵרֵי.

כְּשׁוּת f. (cmp. כְּרִישָׁא) 1) *tuft, pubescence, fine hairs or fibres*. Ukts. II, 1. Mikv. IX, 4 כ' של קטן the downy hair growth of a youth before puberty; Tosef. ib. VI, 10 כ' של גדיל וכ' quot. by R. S. to Mikv. l. c. (ed. כחוח) the hair growth of one entering on puberty, about which he cares not.—Esp. (also masc. sub. שער) *cuscuta*, a parasite growing on shrubs (v. Löw Pfl. p. 230, sq.). Tosef. Kil. I, 11 (Var. קשות), v. חִרְזְמָא. Ib. III, 16 כ' אינו וכ' ed. Zuck. (oth. ed. ארץ); Sabb. 139[a] Ms. M. (ed. כישות), v. כְּלָאַיִם.—2) (collect. noun, sub. מיני) *cucumbers or melons in an early stage when they are pubescent*. Ib. 109[a] אין בהם משום רפואה כ' pubescent cucumbers or melons are not considered medicinal (in Sabbath law). Ib. כל מיני כ' שרו וכ' (Ms. O. כישות, Ar. s. v. טרז: קִישׁוּת or קְשׁוּת q. v.) all kinds of downy plants are permitted (on the Sabbath as not medicinal), except *t'ruza*, v. טְרִיזָא.

כְּשׁוּתָא, כָּשׁוּתָא ch. same, esp. *cuscuta*. Erub. 28[b] כ' נמי מארעא קא רבי וכ' cuscuta, too, draws its nourishment from the ground, for behold, as soon as you cut the shrub, the cuscuta on it dies. Sabb. 107[b] תאי מאן דחלש כ' וכ' he who tears c. loose from the shrubs &c. Sabb. 139[a] כ' בכרמא עירבובא cuscuta in a vineyard is a forbidden mixture (v. כְּלָאַיִם). Ib. 109[b] bot. אוכלינה כ' וכ' ordered him to eat c. with salt and to run &c. Gitt. 69[a], v. חוּמַרְתָּא.—Ḥull. 47[b] דדמיא ככ' looking like c. (yellowish).—V. כְּשַׁרְתָּא.

כְּשַׁשׁ* (v. קשט), *Af.* אַכְשֵׁשׁ *to do well, prosper*. Targ. Josh. I, 8 תַּכְשִׁיט (ed. Lag. תַּכְשֵׁיט; h. text תשכיל, Pesh. חכשר).

כַּשִׁיל m. (b. h.; כָּשַׁל) *a carpenter's tool for chipping, axe*. B. Kam. X, 10 ובכ' של בעה"ב when working with the axe, the chips belong to the owner, contrad. to מיצד. Ib.

119b, v. חֲצִירָא.—*Pl.* כַּשִׁירְלִין, כַּשִׁילִין. Sot. VIII, 6 כ' של ברזל iron axes (as a weapon in war). Sifré Deut. 337 כשלים (corr. acc.).

כַּשְׁרָא ch. same.—*Pl.* כַּשִׁירְלִין. Targ. Jer. XLVI, 22 (h. text קרדמות).

כשיר, v. sub כשר.

כְּשִׁכּוּשׁ m. (כְּשָׁכֵשׁ) *striking* (with the tail). B. Kam. 19b כ' יתירא a more than ordinary habit of knocking about. Ib. כ' באמתא Ms. M. (ed. כשכשה באמתה, v. Rabb. D. S. a. l. note), v. כְּשָׁכֵשׁ.

כַּשְׁכָּר (**בַּשְׁכָּר**) pr. n. pl. *Cashkar, Cascara* (v. P. Sm. 1843) in Babylonia. Yoma 10a אכד זה כ' Ms. M. 2 a. Ms. L. (ed. ב'; v. Rabb. D. S. a. l. note 10) Accad is C. Sabb. 139a בני ב' Gitt. 80b אסטנדרא רב', v. אִסְטַנְדְּרָא. [V. Schr. KAT2, p. 346 5 Arku, Nipur, Kiš.]

כָּשְׁכֵּשׁ 1) (כשש; cmp. גָּשְׁגֵּשׁ) *to knock, strike, move to and fro, shake.* Bets. 20a כ' לחם בזנבה (Ms. M. כ' לה) he made for them (in their presence) striking movements with the animal's tail (making believe it was a female); Y. ib. II, 61c top תחתיל מְכַשְׁכֵּשׁ בזנבה; Y. Ḥag. II, 78a bot.—Ḥull. II, 6 עד שיְכַשְׁכֵּשׁ בזנבה unless the animal strikes about with its tail (an evidence of vitality). Ib. 38a top כִּישְׁכְּשָׁה באזנה if it shook its ears (with vital force). Y. B. Ḳam. II, beg. 2d; Bab. ib. 19b כ' בזנבה if the beast struck (and did damage) with its tail. Ib. כ' באמתה (v. preced.) if she struck (and did damage) with her fore-leg.—V. שְׁכַשֵּׁךְ II.—[2) (=שְׁכַשֵּׁךְ; cmp. גִּישְׁגֵּשׁ) *to soothe, pat.* Pesik. Zakh. p. 24b מְכַשְׁכְּשׁוֹ (את), v. שְׁכַשֵּׁךְ I.]

כַּשְׁכֵּשׁ ch. same, *to shake, knock about* &c. Yoma 84b ומְכַשְׁכֵּשׁ ליה באמגוזי Ms. M. (ed. משביש, Var. in Ar. s. v. שבש: מְקַשְׁקֵשׁ) he may rattle nuts for it (to entertain the child). Sabb. 77b לכַשְׁכּוּשֵׁי בקי Ms. M. (ed. לכַרְכּוּשֵׁי) to chase off gnats by striking (with the tail).

***כַּשְׁכֵּשׁ** (transpos. of שכשך, v. סְכְסֵךְ I) *to entangle, catch, confound.* Koh. R. to IV, 14 (ref. to בית הסורים ib.) דהוא מְכַשְׁכֵּשׁ לבריתא כמן ברני סריאתא he (the seducer) catches the people like one coming forth from between the bushes; Midr. Till. to Ps. IX.

כָּשַׁל (b. h.; cmp. כִּשְׁכֵּשׁ) *to strike against, stumble.* Lev. R. s. 19 (ref. to Is. XXXV, 3) שחן נראות כאילו כּוֹשְׁלוֹת knees which have the appearance of stumbling (threaten to stumble). Ib. שכְּשַׁלְתֶּם וכ' for you have really stumbled (sinned) through your evil deeds. Num. R. s. 16 כְּשַׁלְתֶּם you have stumbled (were discouraged; Tanḥ. Shlaḥ 2 נתרשלתם); a. e.—כּוֹשֵׁל (law) *weak, under legal disadvantages* (in adapt. of Is. l. c. a. Job IV, 4). Keth. IX, 2 ינתנו לַכּ' שבהן let it be given him who is under the greatest disadvantage of all (the claimants being the deceased man's widow, his creditor and his heirs); expl. ib. 84a לכ' שבראיה to him who is under disadvantage for evidence (whose document is of the latest date); [oth. opin.] לכתובת אשה to the widow, v. חִנָּא; Y. ib. IX, 33a top לכ' שבראיותיו וכ' to him who is the weakest as to evidence, e. g. he who loaned without witnesses as against him who has witnesses. Ib. לכ' בגופו to him who is in feeble health (and poor).

Nif. נִכְשַׁל 1) *to be struck, meet with an accident.* Mekh. B'shall. s. 2 לא נ' אחד וכ' not one of them (the Egyptians) met with an accident (was detained) on the road. Y. Sabb. VI, 8c bot. נ' באצבעו got a sore finger; ib. XVI, 15c top; Lam. R. to IV, 20; a. e.—2) *to stumble, fall; to be led to sin.* Pesik. Shub., p. 165a . . . נִכְשָׁלִין בו והיו and people stumbled over it (the rock); Yalk. Hos. 533. Ib. אדם נ' בעכירה if man becomes a victim of sin. Gitt. 43a אין אדם . . . אא"כ נ' בהן one never gets at the true sense of the words of the Law, except after mistakes; Ḥag. 14a; Sabb. 120a.—Ber. 28b ולא אֶכָּשֵׁל בדבר הלכה and that I may not err against a *hălakhah*; ולא יִכָּשְׁלוּ וכ' nor may my colleagues &c. Midr. Till. to Ps. XXII אינה נִכְשֶׁלֶת . . בשביל because I am a queen, I shall not come to grief; a. fr.

Hif. הִכְשִׁיל *to cause to stumble, to be an obstruction; to weaken; to cause sin.* Y. Shebi. III, end, 34d a breach in the fence מַכְשֶׁלֶת את הרבים annoying the public (an obstruction to traffic). R. Hash. I, 6 ונמצאת מַכְשִׁילָן לע"ל thou wilt make them sin in future cases (by their refraining from going to court); Yoma 77b מַכְשִׁילָן וכ' שלא תהא מַכְשִׁילָן וכ' that thou mayest not cause them to sin (by staying away from college); Kidd. 33a; Ḥull. 54b מַכְשִׁילָן (*Pi.*).—Ab. Zar. 11b פיהם הִכְשִׁילָן לרשעים Ms. M. (ed. פיהם ה') their own (ominous) words brought these wicked men to fall; Num. R. s. 18. B. Kam. 16b; B. Bath. 9b (ref. to מכשלים, Jer. XVIII, 23) הַכְשִׁילָם וכ' make them stumble by sending them unworthy subjects of charity. Midr. Till. to Ps. XC לעצמי הכשלתי I should have injured myself.

Pi. כִּישֵּׁל 1) same, v. supra.—2) *to weaken, break the force of.* Y. Ber. IX, 13c bot. מְכַשְּׁלוֹ בגבעות (Gen. R. s. 24 מרשלו), v. חָשַׁל.

כְּשַׁל ch. same, *Af.* אַכְשֵׁל *to bring to fall.* Gitt. 57a אַכְשְׁלֵיה פומיה לבר וכ' his own mouth (his presumptuous prayer) caused Bar-Daroma's downfall.

כְּשָׁלוֹן m. (b. h.; preced.) *downfall, stumbling, weakness.* Ḥag. 14a; Sabb. 119b אפי' בשעת כְּשָׁלוֹנָהּ וכ' even at the period of Jerusalem's downfall (moral decay) the men of faith did not fail her. Midr. Till. to Ps. XXII (ref. to Prov. XXIV, 16) תכף לכ' רעה the evil immediately follows their stumbling (leaving no time to rise). Yalk. Job 897 (ref. to Job IV, 4) תירת מנחם כל בעלי כ' thou didst console all the afflicted (Tanḥ. Vayishl., ed. Bub. 8 ויסורין).

כשלים, v. כַּשְׁרָא.

כָּשַׁף (b. h.; cmp. חָשַׁב) [*to whisper*, v. Fl. to Levy Talm. Dict. II, p. 459,] *to think, devise*, v. כּוּשָׁפָא.

Pi. כִּישֵּׁף *to charm, practice sorcery* (cmp. לָחַשׁ). Snh. 43a (suppressed in later eds., v. רַשׁוּ) על שכי' והסית וכ' because he practiced sorcery and enticed &c. Ib. VII, 4 חמכ' חנושה he who practices witchcraft, expl. ib. 11 חמְכַשֵּׁף he who practices sorcery. Ib. מעשה וכ' he who produces a real effect is guilty, not he who produces an optical delusion, v. אָחַז; a. fr.—V. מְכַשֵּׁף, מְכַשֵּׁפָה.

כֶּשֶׁף, m., *pl.* כְּשָׁפִים (b. h.; preced.) *sorcery.* Ḥull. 7b (ref. to Deut. IV, 35) אין עוד מלבדו ואפי' כ' 'there is none (no power) besides Him', ... not even sorcery (can do

anything without the will of God); Snh. 67b (ed. ואפי' לדבר כ'; v. Rabb. D. S. a. l. note 2); Yalk. Deut. 828.—Ber. 53a בנות ישראל מקטרות לכ' daughters of Israel (in large places) are suspected of letting incense rise for sorcerous practices. Erub. 64b פרוצות בכ'... בדורות אחרונים in these latter days when daughters of Israel are unrestrained in practicing sorcery. Snh. 67a מצויות בכ' habitually inclined to sorcery, v. כַּשָּׁפָנִית. Y. Kidd. IV, end, 66c בעלת כ' sorceress; a. fr.

כַּשָּׁף m. (b. h.; preced.) *sorcerer.*—*Pl.* כַּשָּׁפִים, כַּשָּׁפִין. Ḥull. 7b; Snh. 67b למה . . . כשפים (Ms. M. מכשפים) why are they called *kashshafim*? מפני שמכחישין פמליא של מעלה because they lessen the power of divine agencies. Midr. Till. to Ps. LXXX, end כשפין (ed. Bub. כַּשָּׁפָנִין; oth. ed. מְכַשְּׁפִין); a. e.—V. מְכַשֵּׁף.

כְּשָׁף* m. (supposed to mean) *wild plum-tree.* Sabb. 23a שרף כ' וכ' Ms. M. a. Ar.; copyist's correction in Ms. M. כשף; ed. קשף) resin of the plum-tree is the best for making ink.

כְּשָׁפָא m. *design, embroidery,* v. כּוּשָׁפָא.

כַּשְׁפָּן m., *pl.* כַּשְׁפָּנִין, v. כַּשָּׁף.

כַּשָּׁפָנִית f. (כַּשָּׁף) *engaged in, inclined to sorcery. Pl.* כַּשָּׁפָנִיּוֹת. Y. Snh. VII, 25d top (ref. to Ex. XXII, 17) (the text speaks only of females) מפני שרוב הנשים כ' because most women are inclined to sorcery (Bab. ib. 67a מצויות בכשפים, v. כַּשָּׁף). Yoma 83b נשים כ' women engaged in sorcery. Pes. 110a, v. הִשְׁתַּדִּיתִי.

כָּשֵׁר I (b. h.; cmp. גשר) [*to be well-joined,* (cmp. נָפָה, אָרַר II),] *to be proper, fit, right; to turn out well, to succeed.* Y. Ḥall. I, 57b top חטים שכָּשְׁרוּ לשאר וכ' wheats which are fit for all other meat offerings; ib. 57c; Sifra Vayikra, N'dabah, ch. XIV, Par. 13; a. fr.—V. כָּשֵׁר II.

Hif. הִכְשִׁיר 1) (ritual, v. כָּשֵׁר II) *to pronounce kasher, to permit.* Ḥull. III, 2 מַכְשִׁיר . . ר' R. pronounces it fit to be eaten, opp. פוסל; a. v. fr.—2) *to make fit, to prepare.* Ab. VI, 1 מַכְשַׁרְתּוֹ לחיות וכ' enables him to be righteous &c. Ḥull. 140a מַכְשִׁיר an offering which makes fit for admission to the Temple or eating sacred food, contrad. to מכפר an offering which procures atonement; Kidd. 57a, a. e.—Snh. 42b מכשיר ומכפר . . . הוצא 'the carrying outside of the camp' (Lev. IV, 12; 21) makes the act legal and procures atonement; ib. מכשיר ממכשיר עדיף ליה the analogy between one fitting act and another is preferred.—B. Kam. I, 2 הִכְשַׁרְתִּי את נזקו I have prepared (am responsible for) the damage, v. חוּב. Ib. הכשרתי (ב)מקצת נזקו וכ' wherever I am the partial cause of a damage (e. g. by completing a pit to its legally indictable depth), I am as responsible as if I had been the entire author. Gen. R. s. 56 the slaughtering knife is called מַאֲכֶלֶת (causing the eating) לפי שמַכְשֶׁרֶת את האוכלים (not משכשר) because it makes the food fit for eating.—Esp. (with or without לקבל טומאה) *to make an object fit for levitical uncleanness* (v. Lev. XI, 34; 38). Ḥull. 35b וכי הדם מַכְשִׁיר . . . מַכְשֶׁרֶת is it the blood (as a liquid) which fits the meat for uncleanness?; is it not rather the slaughtering (because it makes it 'an eatable')?—Ib. 33a חיבת הקדש מַכְשַׁרְתָּן, v. חִבָּה; ib. 36b מַכְשַׁרְתָּהּ. Makhsh. VI, 6. Y. Gitt. I, 43c על מי בצים שאינן מַכְשִׁירִין that the liquid of eggs does not fit for uncleanness; Y. Shebi. VI, 36c top שאין כשירין (corr. acc.); a. v. fr.—V. חֲכְשִׁר, מַכְשִׁירִין.

Hof. הוּכְשַׁר *to be made fit; to be pronounced fit; to be prepared; to be fitted for levitical uncleanness.* Yoma 50a במה ה' אחרן וכ' through what act is Aaron (a high priest) made fit to enter &c.?—Sabb. 76a כל שאינו כשר . . וה' לזה וכ' that which is not fit for preservation but appeared fit to this man, and he did preserve it. Ḥull. 22b הוּכְשְׁרוּ are pronounced fit for sacrifices. Ib. II, 5 חוכשרו בדם they became fit for uncleanness through the blood (flowing out at killing); ה' בשחיטה they became fit through the act of slaughtering (v. supra); a. v. fr.—[Y. Keth. XII, 35a מכושר, read: מב', v. בָּשַׁר.]

Hithpa. הִתְכַּשֵּׁר *to adapt one's self, to work with zeal and conscientiousness.* Koh. R. to V, 11 מִתְכַּשֵּׁר במלאכתו וכ' more skilled and zealous in his work than &c. (cmp. זָרַז). Gen. R. s. 9; a. e.

כְּשַׁר ch. same, *to be right, pleasing, fit.* Targ. I Sam. XVIII, 20. Targ. Jud. XIV, 3. Targ. Ez. XV, 4; a. fr.

Ithpa. אִתְכְּשַׁר, *Ithpe.* אִיתְכְּשַׁר *to be (made) fit* &c. (v. preced. *Hof.*). Targ. Y. Deut. XXIX, 22. Targ. Y. Lev. XI, 2; a. fr.—Gitt. 87a לִיתְכַּשַּׁר האי וכ' let the one deed be declared valid through the signature 'Reuben ben' &c.—Ḥull. 36b איתכ' במשקי וכ' it was made fit for uncleanness through the fluids &c.; ib. אתכ' בחבת הקדש, v. חִבָּה; a. e.

Af. אַכְשֵׁר 1) as preced. *Hif.* Targ. I Sam. XVII, 8. Targ. Ruth II, 13.—B. Mets. 89b top לאַכְשׁוּרֵי גברא וכ' as to making the man fitter, i. e. as to the laborer in fruits being permitted to use means for increasing his appetite, there is no question, opp. to לאכשורי פירא using means for making the fruits more appetizing.—Zeb. 25a בשמאל אכשורי מַכְשֵׁר he (R. S.) declares it permissible to use the left hand (for קְמִיצָה). Sabb. 154a; Yeb. 45b אַכְשְׁרֵיהּ וכ' pronounced R. Mari . . . to be legally a Jew. Ḥull. 58b סבר . . . לאַכְשׁוּרֵיהּ R . . . wanted to pronounce it *kasher*; a. fr.—2) *to grow better, improve.* Ib. 39b; Yeb. 39b, v. דְּרָא I.

כָּשֵׁר II m. (b. h.; preced.) 1) *fit,* esp. *kasher, ritually permitted, legal,* opp. פסול, טרפה. *Fem.* כְּשֵׁרָה, כְּשִׁירָה. Ḥull. I, 4 כ' בשחיטה פסול במליקה what is legal in slaughtering (cutting the throat) is illegal in pinching (the neck). Ib. שְׁחִיטָתוֹ כ' his act of slaughtering has been properly executed. Kidd. IV, 6 בתו כ' לכהונה his daughter is fit to marry a priest. Gitt. IX, 4 חולד כ' the issue is legitimate, is under no religious or civil disabilities; a. v. fr.—*Pl.* כְּשֵׁרִים, כְּשֵׁרִין, כְּשֵׁרוֹת; f. כְּשֵׁרָה, כְּשֵׁרוֹת. Ḥull. III, 2 אלו כ' בבהמה the following defects in a domestic animal are *kasher*, i. e. do not make the animals unfit for eating. Ib. 3 אם אדומים כ' if they (the entrails) are red (have their natural color) they are (the animal is) *kasher*; a. v. fr.—2) *worthy, honest, of noble conduct.* Ber. II, 7 כ' הירה he was a worthy man. Kidd. IV, 14 חכ' שבטבחים the best of butchers; a. fr.—*Pl.* as ab. Ib. רובן כ' are mostly honest

men, opp. רשעים. Y. Yoma III, end, 41[b] כְּשֵׁירֵי כל דור ודור the worthiest of every generation; Y. Shek. V, beg. 48[c]. Y. Dem. VI, 25[d] top (ref. to Mish. ib. 6 מהו (צנועי בית הלל צנועי כְּשֵׁירֵי in what sense is צנועי here used? In the sense of K'sheré (the worthies of the house of Hillel). Yoma 19[b], v. כָּשֵׁר; a. fr.—[Y. Shebi. VI, 36[c] top שאין כשירין, read: מַכְשִׁירִין, v. כָּשַׁר I.]—3) *apt, convenient.* Mekh. Bo, s. 16; Tanḥ. Bo 11 חדש שהוא כ' וכ' a month convenient to you, when it is not too warm &c.

כְּשִׁירָא, כָּשְׁרָא, כַּשָּׁרָא, כָּשַׁר m., **כְּשִׁירְתָּא** f. same, 1) *fit, adapted, proper.* Targ. Num. XX, 5 ed. Berl. כְּ' (oth. ed. כָּ'; Y. כָּשֵׁר). Targ. Jud. XVII, 6. Targ. Zech. III, 5; a. fr.—2) (cmp. חָרוּץ, זָרִיז) *well-equipped; quick, zealous, industrious, worthy.* Targ. Prov. VI, 11 (h. text איש מגן).—Koh. R. to III, 9 בכשרותיה וכ' and what has the industrious profited by his industry? (v. אוּמָנוּתָא); a. fr. [Y. Taan. II, 65[b], v. חָצִיף.]—*Pl.* כַּשְׁרִין, כְּשִׁירִין; f. כָּשְׁרָן. Targ. Lev. IV, 2. Targ. Zech. III, 3, sq.; a. fr.

כְּשָׁרָא, *beam,* v. כָּשׁוֹרָא.

כַּשְׁרוּת f. (כָּשֵׁר) *fitness, worthiness, legitimacy.* Yeb. 57[a] (in Chald. diction) כ' מיתוספא בה וכ' (by her mother being a native Jewess) has her fitness been increased (so that a priest may marry her) . . . or has her sanctity also been increased (so as to be subject to the restrictions placed upon a native Jewess, acc. to Deut. XXIII, 2) and she may not eat T'rumah (when married to an impotent); [oth. opin.: כ' *legal status,* Jewish citizenship; קדושה *fitness to marry a priest,* v. Rashi a. l.].—Kidd. 72[b] כל ארצות בחזקת כ' וכ' the Jewish inhabitants of all countries (outside of Babylonia) are presumed to be of legitimate descent, opp. עִיסָּה. Num. R. s. 20 בתחלה הבריות נוהגות בכ' formerly people conducted themselves morally, opp. בְּעָרְיוֹת. Koh. R. to V, 11 יגע זה . . . . בכשרותו (not בכושרות) this man in his zeal has accomplished more &c., v. יָגַע.

כַּשְׁרוּתָא ch. same. Koh. R. to III, 9 בכַּשְׁרוּתֵיהּ (some ed. בכְּשִׁירוּתֵיהּ), v. כָּשַׁר.

כְּשִׁרְתָּא, v. כָּשַׁר.

כַּשַׁרְתָּא f. *a fragrant root* (same as קוֹשְׁטָ, the Latin *costum*, v. Löw Pfl. p. 357), *putchuck.* Ber. 43[a].

כָּשַׁשׁ (v. כְּשָׁשׁ) *to knock, strike.*—Denom. מַכּוֹשָׁה.

Af. אַכְּשֵׁשׁ *to strike, chase away by knocking.* Gen. R. s. 44 מיתכשין . . . והוה מכשיש לחון . . . נסב Ar. (ed. מכחשין) Abraham took a knocker and tried to frighten them away by knocking, but they minded it not; Yalk. ib. 77 והוה מכיש לחון ולא הוו מתכחשין . . . .

Ithpe. אִתְכַּשַּׁשׁ, אִתְכַּשׁ *to be frightened off by knocking,* v. supra.

כְּשׁוֹשְׁטָ, v. קוֹשְׁטָ.

כַּשׁוּשְׁתָּא m. ch.=h. קוֹשְׁטָ, (*costum*), *putchuck* (v. כַּשַׁרְתָּא). Targ. Y. I Ex. XXX, 34 (h. text שחלת).

כָּתָא c. (כָּתַת) *band, party, class.* Pes. V, 7 כת ראשונה the first division. Ib. של כ' שלישית those of the third division; a. v. fr.—Kel. XXV, 4 של כת קודמין הוא וכ' this belongs to the class of things of which you cannot tell which was first; may be the one-quart measure is the lower side of the half-quart measure (Maim.; for oth. explan., v. comment.); [ed. Delr. של בת, Ar. שלבת, Var. שלבת, Mus. שלכב, Bart. שלות].—*Pl.* כָּתִּין, כָּתִּים, כָּתְוֹת, כְּתֵי, כָּתֵי. Y. Taan. II, 65[d] top ארבע כ' נעשו וכ' our ancestors at the Red Sea were divided into four parties (opinions); Mekh. B'shall. s. 2. Gen. R. s. 8 נעשו מה"ש כ' כ' the ministering angels formed parties (of divided opinions concerning the creation of man). Shebu. 47[b]; B. Bath. 31[b] שתי כִּיתֵי עדים two sets of witnesses. Lev. R. s. 9 כ' כ' של ליסטים bands of (captured) robbers (rebels). Midr. Till. to Ps. XI, 7; Yalk. ib. 656 שבע כ' הן וכ' there are seven classes of people who will (after death) be admitted into the presence of the Ever-living. Ib. אלו שבע כ' של צדיקים these are the seven classes of righteous men. Sabb. 104[a] (v. א"ל ט"ר י"ש כ"ת) טר יש לי כ' כ' וכ' wait, I have many classes of gentiles &c.; a. fr.

כְּוָתָא, כָּתָא ch. same. Targ. Y. I a. II Ex. XIV, 13, sq. (v. Y. Taan. II, 65[d] top, cited in preced).—[Sabb. 140[b], v. כִּיתָא I.]—*Pl.* כְּוָתִין, כִּיתִין, כִּיתֵי, כִּתֵּי. Targ. Y. I. c. Targ. Ps. XXIX, 1 כִּתֵּי constr.; a. e.—B. Kam. 24[a] תלתא כִּיתֵי סהדי three sets of witnesses; a. e.

כְּתָא, כַּתָא m. (כָּתַת) =h. סְפִירָה, 1) *concretion, glebe,* or *alluvial mound.*—*Pl.* כְּתִין, כַּתִּין, with suffix כַּתָּהָא (כְּתָהָא). Targ. Job XIV, 19.—2) *after-crop.*—*Pl.* as ab. Targ. Is. XXXVII, 30; Targ. II Kings XIX, 29. Targ. Lev. XXV, 5 (some ed. O. sing., v. Berl. Targ. O. II, p. 38). Ib. 11 כַּתָּהָא ed. Berl. (oth. כַּתָּ'; Y. כַּאֲוָתָהָא, some ed. כַּ', perh. to be read: כַּתָּוָתָהָא).—[Sabb. 110[b] מכבחותא דמישרי, perh. כַּתָּוָתָא of the after-crop of valleys, v. כַּתְוָא.]—כָּתְכָּתִין, כַּתְכַּתִּין *third crop.* Targ. Is. l. c.; Targ. II Kings l. c. (h. text סחיס, שחיס).

כָּתַב b. h.; v. Ges. H. Dict. s. v.) [*to join sign to sign,*] *to compose, write; to promise in writing, to will, assign, consign.* Gitt. 20[a] וכ' ולא חקק it says (Deut. XXIV, 1) 'and he shall write' but not engrave; Y. ib. II, 44[b] top, v. כְּתִיבָה. Macc. III, 6 (ref. to Lev. XIX, 28) עד שיכתוב וכ' unless he writes (designs) and etches with ink, stibium or anything that marks; Sifra K'doshim, Par. 3, ch. VI, v. כְּתוֹבֶת.—Meg. 9[a] כְּתבו לי תורת וכ' write (translate) for me the Law &c. Ib. 7[a] כְּתבוּנִי בספר Ms. M. (ed. לדורות) write me down (record my deeds) in a book (Book of Esther). Ex. R. s. 47, beg. כְּתוֹב אתה write thou thyself. Sabb. XII, 3 הכּוֹתֵב וכ' he who writes two letters (on the Sabbath). Ib. 5 נתכוין לְכָתוֹב ח"ת if he intended to write a Ḥeth.—Keth. IX, 1 הכּוֹתֵב לאשתו וכ' he who declares to his wife &c.; ib. 83[a] תני ר' חייא האומר R. Ḥ. interpreted it, 'he who says' (verbally). Ib. 102[b] מאי כּוֹתְבִין אומרים 'they write' (in the Mishnah) means merely they declare. Ib. V, 1 והיא כּוֹתֶבֶת וכ' and she may write (a receipt), I have received &c.—Pes. 50[b] כּוֹתְבֵי ספרים וכ' copyists of sacred books, or T'fillin &c. B. Bath. 14[b] משה כ' ספרו וכ' Moses

is the author of his book, the chapter of Balaam, and the Book of Job; a. v. fr.—Part. pass. כָּתוּב, f. כְּתוּבָה; *pl.* כְּתוּבִים, כְּתוּבִין; כְּתוּבוֹת. Meg. 31ᵃ דבר זה כ' בתורה וכ' this is written in the Law, and repeated in the Prophets &c. Ib. 7ᵃ כבר כ' אני וכ' I am already recorded in the chronicles of &c. Y. Shek. VI, 49ᵈ bot. כיצד הדיו הלוחות כ' how was the writing on the tablets arranged?—Gitt. 54ᵇ לשמן כל ס"ת ... כ' any scroll of the Law in which the Divine names are not written with full consciousness, v. שֵׁם; a. fr.—V. פָּתוּב.

Nif. נִכְתָּב *to be written, be reduced to writing; to be written upon.* Meg. I, 8 הספרים נִכְתָּבִים בכל לשון the Biblical books may be written in (translated into) any language (v. ib. 9ᵃ); ib. לא התירו שיִּכָּתְבוּ וכ' they permitted them to be translated only into Greek. Ib. 7ᵃ נאמרה לִיכָּתֵב was indited (by the divine spirit) for the purpose of being written (as a book); Yoma 29ᵃ נתנה ליכתב (some ed. לְהִכָּתוֹב); a. v. fr.

Hif. הִכְתִּיב 1) *to cause to be written* or *recorded, to dictate, indite.* Gen. R. s. 22 כבר הִכְתַּבְתִּי לך וכ' I have already ordered to be written in the Law &c. Ruth R. to II, 14 אילו הית ראובן יודע שהק"ב מַכְתִּיב עליו וכ' if R. had known that the Lord would cause to be written about him (Gen. XXXVII, 21) &c.; a. fr.—Lev. R. s. 24 ג' פרשיות ה' לנו וכ' (Pesik. R. s. 15; Yalk. Ex. 307 כתב) there are three sections that Moses indited for us in the Law.—2) *to consign, enlist in the army, levy.* Ex. R. s. 15 (מלך) ב"ד מַכְתִּיב לו וכ' a human king levies soldiers for himself, strong &c.; Tanḥ. Ḥayé 3 מסביב (corr. acc.). Cant. R. to II, 8, a. e. מַכְתֶּבֶת, v. מְגִרוֹנְיָא.—Part. pass. מוּכְתָּב *recorded; levied.* Kidd. IV, 5, v. אַסְטַרְטָא II.—Tosef. B. Bath. IV, 7; B. Bath. 92ᵇ; Keth. 58ᵃ מ' למלכות levied for royal service (comment.: *sentenced to death*); Kidd. 11ᵃ נִכְתָּב.—Gen. R. s. 89 (Yalk. ib. 147 כתיב), v. סַקְרִירִין.

כְּתַב I, **כְּתוֹב** ch. same. Targ. Deut. VI, 9 (v. Berl. Targ. O. II, p. 51). Ib. XXXI, 24. Targ. Josh. XVIII, 4; a. v. fr.—Part. pass. כְּתִיב (כְּתוּב). Targ. Ex. XXXI, 18. Targ. O. Num. XI, 26 (Y. כתוביא); a. fr.—B. Kam. 88ᵃ bot. כְּתַבְתִּינְהוּ לנרכסי וכ' she willed her property to &c. Gitt. 20ᵃ אידהי קא כָּתְבָה ליה she (the wife) had it written (at her expense). B. Bath. 168ᵇ ולִיכְתּוֹב לן מר וכ' write for us another document (copy) in addition to this; a. v. fr.—Sabb. 115ᵇ הוכא דִּכְתִיבִי תרגום וכ' when the books are written in Chaldaic or any other tongue (than Hebrew); a. fr.—Esp. (in arguments on Biblical texts) כ' רחמנא or כ' the Lord has written, *the text reads.* Pes. 21ᵇ טעמא דכ' רחמנא לא יֵאָכֵל (passive voice), וכ' this is so because the text reads so &c. Ib. לִכְתּוֹב רחמנא וכ' it ought to read &c. Ber. 3ᵇ א"ה לכתוב מהנשק וכ' if this were so (that נשק invariably means *evening*), it ought to read (I Sam. XXX, 17) מהנשק ועד הנשק; a. v. fr.—כְּתִיב *it is written, it reads* (used also in Hebr. diction). Ib. 13ᵇ דִּכְ' for it says (Deut. XI, 19) 'to *speak* thereof'; ה"נ לדבר בם הא כ' ודברת בם here, too, (in the first part of the Sh'ma) it says (VI, 7), 'and thou shalt *speak* thereof'!—Meg. 10ᵇ כ' תכא ויהי ... וכ' התם ויהי here (Lev. IX, 1) *vayhi* is used, and there (Gen. I, 5) *vayhi* is used. Ib. וְהָכְ' והא כ' but does it not also read &c.?—Gen. R. s. 1 ומאי כ' אחריו and what do we read after this?—חדא הוא דכ', v. דָּא I.—Snh. 71ᵃ, a. e. בעינן קרא כְּדִכְ' we must construe the Biblical text as it is written (literally, e. g. Mish. ib. VIII, 4 as an interpretation of Deut. XXI, 19); a. v. fr.—B. Kam. 66ᵃ שינוי קונה כְּתִיבָה ותנינא כ' that a change of form of a stolen object gives possession (compelling the thief to restore in value) is written (intimated in the Biblical text) and has been taught in the Mishnah.—V. כְּתִיב.

Ithpe. אִיכְתִּיב, אִיכְתִּיב *to be written, recorded* &c. Targ. Esth. I, 19. Targ. Ps. XL, 8. Ib. LXXXVII, 6 דְּמִיכְתִּיבִין Ms. (ed. דְּמִכְתִּיבִין *Pa.*); a. fr.—Meg. 7ᵃ דאיבעי איכתיב וכ' (Ms. M. מאי דבעי כתיב, v. Rabb. D. S. a. l. note; Rashi: דאי בעי כתב) that which was liked was written down &c.; a. fr.

כְּתָב m. (b. h.; preced.) *writing, writ*; *character.* Ab. V, 6; Pes. 54ᵃ; Sifré Deut. 355 (of things created in the last hour of the sixth day) חכתב וחמִכְתָּב the art of writing and the writing on the tablets (Ex. XXXII, 16; Rashi to Pes. l. c. וחמִכְתָּב and the pencil); Mekh. B'shall., Vayassa, s. 5 only כתב. Ab. Zar. 10ᵃ אין להם לא כ' ולא לשון they (the Romans) have neither (original) types nor language; Gitt. 80ᵃ (of פרסיים!). Y. Meg. I, 71ᵇ bot., v. אַשּׁוּרִי. Snh. 21ᵇ; Meg. 8ᵇ כ' עבריו(ת), v. לִיבּוֹנָאָה. [Ib. עד שיכתבנו בכתב אשורית, strike out בכתב, v. Rabb. D. S. a. l., a. Meg. 9ᵃ.]—תורה שִׁבְכְ' written Law, opp. שבעל פה. Yoma 28ᵇ; a. fr.—Meg. 18ᵇ שלא מן הכ' without a written copy, from memory.—Pes. 21ᵇ, a. e. דברים כְּפָתְנָן וכ' וכ' construe the Biblical words as they are written (Deut. XIV, 21), to the resident stranger give it as a present, to the foreigner sell it.—כְּתַב יד *signature.* Keth. II, 3 sq.; a. fr.—Tosef. B. Kam. VII, 4 הכר יד שלו כ'.—Gen. R. s. 48 בכל מקום ... חכ' רבה על הנקודה אתה דורש את הכ' וכ' wherever you find in the Biblical text the plain writing, i. e. the number of undotted letters in a word, prevailing over the number of the dotted, you must interpret the undotted (ignoring the dotted); where the dotted prevail, you must interpret the dotted, e. g. אַלּוּ (Gen. XVIII, 9) read אַיּוֹ, where is he (Abraham)?; ib. s. 78; Cant. R. to VII, 5.—Tosef. Meg. 1V (III), 41 (ref. to II Kings X, 27 קורין אותו כִּכְתָבוֹ (מתראות) we read it as it is written (not as emended in the K'ri); a. fr.—*Pl.* כְּתָבִים, כְּתָבִין. Tanḥ. Masé 1; Num. R. s. 23, beg. כ' רעים מן המלכות government papers containing orders of hard measures against the Jews. Esth. R. introd. כְּתָבָיו של מלך royal decrees. Ex. R. s. 20 עד שילמוד בני כ' (some ed. כתובין) until my son shall have studied documents; a. e.

כְּתָב II, **כְּתָא**, **כְּתָ'** ch. same. Targ. Y. Lev. XIX, 28 (h. text כְּתֹבֶת).—Targ. Y. Gen. XLVIII, 9 (marriage contract, v. כְּתוּבָּה). Targ. Ex. XXXII, 16 (h. text מכתב); a. fr.—Lev. R. s. 28, end מה דאמר כְּתָבְכוֹן what your sacred writ says.—*Pl.* כְּתָבִין (כְּתָבִין), כְּתָבֵי, כְּתָבִי. Targ. II Esth. IV, 12. Ib. VII, 10; a. e.—Gen. R. s. 10; Lev. R. s. 22 כ' בישין וכ' evil decrees against the Jews of Caesarea (v. preced.); Tanḥ. Ḥuck. 1.

כְּתָבָן, v. כְּתִיב.

כְּתָבָן m. ch. = h. כּוֹתֵב, *writer, copyist* (of Biblical books). Koh. R. to II, 18 R. Meïr was כ' טב מובחר an exceedingly skillful copyist, v. לַבְלָר.

כְּתֹבֶת, v. כְּתוֹבֶת.

כְּתוֹב, v. כְּתַב I.

כָּתוּב m. (כָּתַב) *Biblical verse, passage*; הַכָּ׳ *the Bible text.* Ḥag. 18ᵃ, a. fr. במה הכ׳ מדבר of what does the text speak? Ib. הא לא מסרן חכ׳ אלא וכ׳ this proves that the Law intended to leave it to the discretion of the scholars to decide &c.—Pes. 3ᵃ עקם הכ׳ שמנה וכ׳ the text made a circumlocution of eight letters (more than would have been required). Sifra introd., beg. בנין אב מכ׳ אחד a standard rule derived from one verse. Ib. end כ׳ אחד אומר וכ׳ one verse reads . . ., and another reads &c.; a. fr.—*Pl.* כְּתוּבִים, כְּתוּבִין. Sifra l. c. Snh. 45ᵇ; Meïl. 11ᵇ, v. גָּמַד; a. fr.—[Ex. R. s. 20, v. כְּתָב.]—Esp. *K'thubim, Hagiographa,* the third part of the Bible. Keth. 50ᵃ תורה נביאים וכ׳ (abbrev. תנ״ך) Pentateuch, Prophets and Hagiographa. B. Bath. 14ᵇ סידרן של כ׳ וכ׳ the order of the books of the Hagiographa is: Ruth &c. Meg. 31ᵃ ומשולש בכ׳ and for the third time intimated in the Hag.; a. fr.

כְּתוּבָא ch. same.—*Pl.* כְּתוּבֵי, כְּתוּבָיָא. Y. Ned. I, end, 37ᵃ כקדושת כ׳ as sacred as the Biblical writings.—Esp. כְּתוּבֵי *the Hagiographa.*—Taan. 9ᵃ מי איכא מידי דכתיבא בכ׳ וכ׳ is there anything written in the Hagiographa that is not intimated in the Law? B. Bath. 8ᵃ עברת אדאוריירתא ואדכ׳ .. thou didst act against what is written in the Law, the Prophets and the Hagiographa. Keth. 106ᵇ דאקריך כ׳ לא וכ׳ he who taught thee the Hagiographa has not taught thee the Prophets; a. e.

כָּתוּבָא, כְּתוֹבָא m. =כָּתְבָן, *writer, notary.* Y. Gitt. IX, 50ᶜ bot. Y. Snh. II, beg. 19ᵈ; Y. Hor. III, beg. 47ᵃ ר׳ חנינא כ׳ R. Ḥ., the notary.

כְּתוּבָּה f. (preced. wds.) *writ, deed,* esp. *marriage contract,* containing, among other things, the settlement of a certain amount due do the wife on her husband's death or on being divorced; *K'thubah, the wife's settlement, widowhood.* [For the formula of the marriage contract, v. Keth. IV, 7—12.] Y. Yeb. XV, 14ᵈ ב״ש עברי כ׳ מדרש the Shammaites made the wording of the marriage contract the text for legal interpretation; מספר כְּתוּבָּתָהּ נלמוד וכ׳ from her marriage contract we learn (that she must receive her widowhood), for he writes to her &c. Ib. ר׳ מאיר עבד כ׳ וכ׳ R. M. made the formula of the deed of sale the text &c. (v. B. Mets. IX, 3).—Keth. I, 2 בתולה כְּתוּבָּתָהּ מאתים the widowhood of one marrying as a virgin is two hundred Zuz. Sabb. 14ᵇ; 16ᵇ תיקן כ׳ לאשה שמעון...תיקן כל נכסיו Simon b. Shetaḥ introduced the written marriage contract (with the promise of a widowhood, in place of a deposit of the widowhood in securities); Keth. 82ᵇ תיקן כל נכסיו אחראין לכתובתה ordained that the contract must contain a clause making all his landed estate a mortgage for her widowhood; Y. ib. VIII, 32ᵇ, sq. Bab. ib. 10ᵃ כְּתוּבַּת אשה מן התורה the widowhood endowment is intimated in the Torah. Ib. כתובת אלמנה אינה וכ׳ the endowment of one that married as a widow is not Biblical. Ib. 56ᵃ כ׳ דרבנן the widowhood is a Rabbinical institution. Ib. IV, 2 כְּתוּבָּתָהּ שלו her widowhood belongs to him (her father). Ib. IX, 8 הפוגמת כתובתה, v. פָּגַם. Ib. 9 . . . הוציאה גט גובה כתובתה if she produces evidence of divorce but has no contract to show, she is entitled to her settlement; a. v. fr.—*Pl.* כְּתוּבּוֹת. Ib. כ׳ גובה שתי כ׳...שני if she produces two letters of divorce (evidence of having been divorced and remarried to her former husband and again divorced) and two contracts, she is entitled to two widowhoods; a. fr. — כְּתוּבּוֹת *K'thuboth,* name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

כְּתֹבֶת f. (b. h. כְּתֹבֶת; preced. wds.) *writing, inscription*; כ׳ קיעקע *etched-in inscription* on the skin (Lev. XIX, 28). Macc. III, 6. Lev. R. s. 19 שנמצאת כ׳ ק׳ חקוקה וכ׳ an etched-in writing was found on his (Jojakim's) body. Gitt. 20ᵇ בכ׳ ק׳ in the case of the slave's emancipation being etched in on his hand (so as to be indelible).

כְּתוּבְתָּא ch.=h. כְּתוּבָּה. Targ. Y. II Gen. XXXIV, 12 (h. text מֹהַר). — Keth. IV, 7 (in a Chald. formula of the marriage contract) אחראין לכְתוּבְתִיךְ security for thy widowhood. Ib. 10 אינון ירתון כסם כתובתיך they shall inherit the amount of widowhood stated in thy K'thubah. Ib. 87ᵃ ושקילנא מכְּתוּבְתָאי and I may take it in advance as partial payment of my widowhood; a. e.—*Pl.* כְּתוּבָתָא. Targ. Y. II Gen. XXXI, 15 לחוד כְּתוּבָתָן except our settlements (deposited with our father).—Kidd. 70ᵇ אקרעין כמה כ׳ וכ׳ many marriage contracts were torn (marriages cancelled) in Nehardea.

כְּתוּנָא, v. כִּיתוּנָא.

כְּתֹנֶת, כְּתוֹנֶת, כְּתוֹנֶת f. (b. h.; v. כִּיתַּן, כִּיתוּנָא) [*linen,*] *shirt, undergarment,* esp. *the priest's undercoat.* Yoma VII, 5. Ib. 35ᵇ; Tosef. ib. I, 21. Zeb. 88ᵇ. Gen. R. s. 84, v. פַּרְגּוֹד; a. e.—*Pl.* כְּתָנוֹת. Ib. s. 20, v. אוֹר II, 3. [Post-biblical חֲלוּק.]

כְּתוּשָׁא, v. כְּתִישָׁא.

כְּתוֹת, v. כָּתִית.

כָּתִיב m., כְּתִיבָא f. (כָּתַב I) 1) *written; it is written,* v. כָּתַב I. — [Targ. II Esth. VII, 10 כְּתִיבִי some ed., read כָּתְבִי, v. כָּתַב II]. — 2) (Massorah) כְּתִיב *K'thib,* the traditional spelling of Biblical words, opp. to קרי, K'ri, the Massoretic instruction for reading, e. g. Gen. VIII, 17: K'thib חוצא (הוֹצֵא), K'ri הַרְצֵא; v. Treat. Sof'rim VI, 5; VII, 4. Ab. Zar. 24ᵇ (ref. to I Sam. VII, 9) ויעלה כ׳ the K'thib allows the reading וַיַּעֲלֶהָ (with feminine suffix). Snh. 20ᵃ, v. פָּרָה; a. v. fr.—*Pl.* כְּתִיבָן. Ned. 37ᵇ קריין ולא כ׳ וכ׳ ולא קריין וכ׳ the rules about reading words not written (omitted in the text) and such as are written but not read (marked as superfluous) are a Mosaic (ancient, traditional) *halakhah* (v. הֲלָכָה). Ib. חלין קריין ולא כְּתִיבָן those (quoted) are those read but not written; וכְתִיבָן ולא קריין וכ׳ and those written but not read are &c.; v. Treat. Sof'rim VI, 8—9.

כְּתִיבָה f. (כָּתַב) 1) *writing.* Sabb. 104b כ׳ הוא אלא וכ׳ is a writing, and what is needed to make it one word bringing the two ends of the papers close together. en. 34a כ׳ חנוהגת לדורות a mode of writing used at all nes (not stone inscriptions). Sabb. 103a אין דרך כ׳ בכך is (using the left hand) is not the way of writing. Ib.b f. to וכתבתם, Deut. VI, 9) שתהא כתיבה תמה that the iting must be perfect. Ib. 105a (expl. אנכי, Ex. XX, 2, אמירה נעימה כ׳ יהיבה) a sweet proclamation, a iting, a gift; Yalk. Gen. 81. Gitt. 17b משעת כ׳ ועד וכ׳ om the time the letter of divorce was written to the ne of its delivery. Ib. 45b (ref. to Deut. VI, 8—9) כל שישנו בקשירה ישנו ב only he who is under the ob- ation of binding (the T'fillin on his arm), is fit for iting (the scrolls of the Law &c.). Keth. 102b וקרי ליה לאמירה and is 'saying' (verbal declaration) called 'writ- g' (consignment)?; a. fr.—2) *the word* כתב *in Biblical ts.* Ber. 16a בין כ׳ לכ׳ וכ׳ if a person in reading the i'ma is in doubt as to whether he is at וכתבתם (of Deut. , 9) or at וכתבתם (of ib. XI, 20), he must go back to e first וכתבתם; Y. ib. II, 5a כתיבת (corr. acc.).

כְּתִיבַת, v. preced.

כְּתִילְקִין, כְּתִילְקִין, v. קְהוֹלִיקוֹס.

כְּתִיפַּ־, v. כָּתַף.

כְּתִישׁ, v. כָּתַשׁ.

כְּתִישָׁא, כְּתוּ׳ m. (כָּתַשׁ) *a scab* on a camel's back. B. ets. 38b דבש לכ׳ דגמלא spoiled honey is fit for a liniment r a camel's sore back, v. כְּתִיתָא.

כְּתִישָׁה f. (כָּתַשׁ) *crushing, pounding.* Sabb. 74a עני בלא . . . a poor man eats his bread without pounding ıe grain before grinding (to remove the husks), v. כָּתַשׁ. ets. 7b והא קא עביד כ׳ but (by crushing the clods of ırth) does he not do the (forbidden) act of pounding? ınt. R. to I, 3 אלא ע״י כ׳ וכ׳ . . . מה חשמן as the oil can- ɔt be improved except by pounding (the olives), so can rael only by suffering; Men. 53b ע״י כ׳ . . . מה זית Ms. . (ed. כתית, corr. acc.) as the olive gives forth its oil ıly through pounding &c.; Yalk. Jer. 289.

כְּתִית m. (b. h.; כָּתַת) 1) *oil gained from pounded olives.* en. VIII, 5. Ib. 86b אין כ׳ אלא כָּתוּשׁ the Biblical *kathith* ıeans *pounded.* [Ib. 53b, v. preced.].—2) *pl.* כְּתִיתִין (sub. ַּ, v. preced.) *bread or pastry made of pounded wheat, elicacies.* Midr. Till. to Ps. XV, 1; Yalk. Ps. 664 שמוכרין [שנ מינו כ׳ וכל דבר who had for sale various fine pastries nd all sorts of [good]things.—3) (cmp. b. h. ספחת) *scab* n an animal's back from friction. Sabb. VIII, 1 (76b) דבש כדי ליתן על פי (v. Rabb. D. S. a. l. note) honey, as ıuch as required for putting on a scab (v. כְּתִישָׁא); ib. 7b, v. מוֹרְשָׁא a. הוֹרְדְנָא. Ib. ברא שבלול לכ׳ He created the ıail as a remedy for a scab; Y. Ber. IX, 13c bot. שבלון ɔl ed. Lehm. (ed. לחזוזית, v. חֲזָזִית).—4) (also כָּתוּת) *compress of rags* (cmp. שְׁחָקִים, בְּלָלוֹת); *pad.* [Tosef. Mikv. I, 10 כתות של גדיל, v. כְּשׁוּת.]—*Pl.* כְּתִיתִין, כְּתִיתִים, v. כְּתוּ׳. 'osef. Sabb. XII (XIII), 14; Sabb. 134b יבשין כ׳ dry com- presses. Ib. 53a כ׳ ע״ג השבר Ms. M. (ed. קשרשין, Ms. O. כַּבְּשִׁישִׁין) pads upon a fractured limb. Ib. VI, 8 (66a); Yoma 78b אם יש לו בית קבול כתו׳ Ms. M. (ed. כתו׳) if the wooden leg has a cavity for the reception of pads, v. next w.

כְּתִיתָא ch. same, 1) *scab.* Sabb. 154b לכ׳ דגמלי (Rashi: לכתותי דגמלא); B. Mets. 38b (quot. in Rashi to Sabb. 76b a. v. כתותא, v. כְּתִישָׁא.—2) *pad.*—*Pl.* כְּתִיתֵי, כְּתִיתִין. Sabb. 134b, v. נָקְרָא 2. Yoma 78b דאית ביה כ׳ when the wooden leg has pads. Ib. כ׳ משוי ליה מנא (omitted in Ms. M., v. Rabb. D. S. a. l. notes 20, 30, 50) do the pads make it a garment? Yeb. 102b דאית ביה כ׳ when the felt-shoe has pads inside.

כְּתִיתִין, v. כָּתָא).

כְּתַלָּא, כְּתַל, v. כּוֹתֶל.

כְּתִלִיקִין, v. כְּתִילְקִין.

כָּתַם (b. h.) *to be compressed, dark, hidden* (cmp. אטם, טמא, טמן).

Nif. נִכְתַּם *to be stained, marked.* R. Hash. 18a; Yeb. 105a (ref. to Jer. II, 22) taken as equivalent with נחתם.—*Part. Pu.* מְכוּתָּם *stained.* Midr. Till. to Ps. XVI (play on מכתם) David said to the Lord מכ׳ אני ed. Bub. (oth. ed. מכתם, corr. acc.) I am stained (with sin).

כָּתָם ch. same.—Part. pass. כָּתִים *dark, red.* *Pl.* כְּתִימִין. Targ. Is. I, 18.

כֶּתֶם m. (b. h.; preced.) 1) *dark-red stain,* esp. *stain on a woman's clothes* or *body,* as an indication of uncleanness (v. נִדָּה). Nidd. 4b כְּתָמָהּ טמא למפרע a stain found on her makes her unclean retrospectively (up to the time when she last washed herself). Ib. 5a יש לה כ׳ is subject to the law concerning *kethem.* Ib. VIII, 1. Y. ib. I, 49c אין לה כ׳ is not subject to the law &c., v. supra; a. fr.—*Pl.* כְּתָמִין, כְּתָמִים. Ib. VII, 3, sq. Tosef. ib. VIII, 12; a. fr.—2) *gold.* Ex. R. s. 8; Tanh. Vaëra 8, v. פָּז. R. Hash. 4a (ref. to Ps. XLV, 10) זכיתם לכ׳ אופיר you are rewarded with gold of Ophir.

כְּתַמָּא, כְּתַמְיָא, כְּתַמְיָה ch. same, *blood-stain.* Targ. Jer. II, 22.—*Pl.* כְּתַמֵּי, כְּתַמְיִין, כְּתַמְיֵי. Nidd. 5a. [Snh. 95a חזינהו כתמי דמא, a corrupt., v. Rabb. D. S. a. l. Ms. M. a. note, a. Yalk. Sam. 155.]

כְּפַן, v. כִּפֵּן.

כַּתָּן m. (v. preced.) *flax-beater.* Kel. XXVI, 5; Tosef. ib. B. Bath. IV, 8 הפתן ed. Zuck. (Var. הכ׳).

כְּתֹנֶת, v. כְּתוֹנֶת.

כָּתַף (cmp. כָּתַת) *to join*; denom. כֶּתֶף.—[Midr. Till. to Ps. II, 3 כתופין, ed. Bub. כתיפין, read: כפותין, v. כָּפַת.]

Pi. כִּיתֵּף (denom. of כָּתֵף) *to carry; to shoulder.* Y. Shebi. VIII, 38b מכתפי פירות carriers of fruits (in the Sabbatical year). Y. Nidd. II, beg. 49d מכתפת יינות וכ׳ היתה carried vessels with wine for libations; (Bab. ib. 6b גפה, v. גָּפָה). —B. Kam. 31a עמד לכתף he halted for the sake of shifting the burden on his shoulder; Keth. 31a, sq.; Sabb. 5b. Ib. 8a; Erub. 33a רבים מכתפין עליו people rest and rearrange

their burdens on it. [Bets. 25b ובלבד שלא יְכַתֵּף provided one allows not the chair to be carried on shoulders, v. אַלְנְקִי; perhaps to be read: יִכָּתֵף *Nif.*]

כָּתַף, *Pa.* כַּתֵּף same. Sabb. 8a ולא כַתּוּפֵי מְכַתְּפֵי עלויה Ms. M. nor do they not use it for rearranging burdens; ודאי מְכַתְּפִין people surely use it &c. Ib. 119a מְכַתֵּף ועירל carried things in and out. Ib. מי לא מְכַתְּפִינָא קמיירהו וכ׳ should I not carry things in and out for their reception? —Esp. *to carry a person (in a chair) on shoulders*, v. אַלְנְקִי. Yoma 87a; Snh. 7b. Bets. 25b דוו מְכַתְּפֵי לחוו (v. Rabb. D. S. a. l. note 8) they carried them; (ed. מְכַתְּפוּ לחוו *Ithpa.* allowed themselves to be carried).

Ithpa. אִיכַּתֵּף *to be carried on shoulders*, v. supra.

כַּתָּף m. (preced.) *carrier, porter.* Tosef. Ber. II, 7. Kel. XXVI, 5 עור הכ׳ the hide which the porter uses to protect his clothes. Y. Kidd. II, beg. 62a ע״י הכ׳ on the testimony of the carrier (that delivered the goods); a. e.—*Pl.* כַּתָּפִים, כַּתָּפִין. Y. M. Kat. III, 82b bot.; Y. Ber. III, 6a top נמסר לכ׳ when the corpse has been given over to the pall-bearers. Y. Shebi. VIII, 38b [read:] החמרין הכ׳ וכל הצושין בשבירית שכרן וכ׳ the drivers and porters and all employees in the Sabbatical year take their wages in fruits of that year (v. Tosef. ib. VI, 26); a. e.—שבח חמגיע לכ׳ an improvement touching the carriers, i. e. an increase of the value of the crop, opp. to an increase of the value of the land. B. Kam. 95b; B. Mets. 15b; a. e.

כַּתָּפָא, כַּתַּפָא ch. same.—*Pl.* כַּתָּפְיָא. Y. Shebu. VII, 38a top סמכון כ׳ גבי וכ׳ paid the porters with orders drawn on the retailers (sellers of provision &c.).

כָּתֵף m. (b. h.; v. כָּתֵף) 1) *joint, shoulder.* Shebi. III, 9 אבני כ׳ בארן וכ׳ heavy stones may be taken in the Sabbatical year from any place (their size showing their designation for building purposes); כל שהן נטלות... על הכ׳ those which are carried, two or three at a time, on the shoulder. B. Mets. 68b; Tosef. ib. V, 6 מקום שנהגו להעלות שכר כ׳ למעות where it is customary to add a remuneration for carriage to the money (to be paid to the partner on settling). Gen. R. s. 56 (ref. to Gen. XXII, 6) כזה שהוא סוחן .. על כְּתֵפוֹ like him (the culprit) who carries his cross on his shoulders; a. fr.—2) *grapes on an arm of a vine which branches off into twigs*, contrad. to נסם grapes hanging down from the trunk. Peah VII, 4 what is gleaning (belonging to the poor, Lev. XIX, 10)? כל שאין לה כ׳ וכ׳ the grapes remaining on a stalk which has no arm (its grapes having been collected) &c.; expl. Tosef. ib. III, 11; Y. ib. VII, 20a bot., v. פְּסִיגָה.—*Pl.* כְּתֵפִים, כְּתֵיפִים, constr. כִּתְפוֹת. Pesik. R. s. 20 נאה להרכיבה על כ׳ it is proper to carry her on (human) shoulders; a. e.—[Yalk. Gen. 161; Y. Sot. I, 17b bot., v. פְּפָתָה.—Tosef. Kel. B. Bath. II, 4, v. פְּפִיס.]

כְּתָפָא, כְּתַפָא ch. same. Targ. Zeph. III, 9. Targ. Job XXXI, 22 כְּתָפֵי; a. fr.—Kidd. 81a על כְּתָפֵיה... מותיב placed a halter over his shoulder. Y. Kidd. I, 61a bot. מסתמיך אַכְּתָפֵיה leaning on the shoulder of &c.; Y. Sabb. I, 3a כְּתַפְּתֵיה וכ׳.—*Pl.* כְּתָפֵי, כַּתְפֵי. Targ. Ex. XXVIII, 12; a. fr.—B. Mets. 107b כמלא כ׳ נגדי וכ׳ as much space along the riverside as is occupied by those dragging the tow.—[Lev. R. s. 21; Yalk. Sam. 126 חזק כתפוי, v. כִּיפְתָא.]

כִּתְפָא, v. כַּתַּף.

כִּתְפִי m. (sub לשון) *Coptic language* (?). Snh. 4b; Zeb. 37b; Men. 34b (Ar. s. v. טט, some ed. גדפי, cmp. גִּיפְטִי).

כְּתַפְתָּא f. = כַּתַּפָא, v. כַּתַּף.

כָּתַר (b. h.) *to knot, tie, join closely.*—Denom. כֶּתֶר, כּוֹתֶרֶת.

Hif. הִכְתִּיר (denom. of כֶּתֶר) *to tie a wreath, to offer a crown.* Lev. R. s. 24 העלינים מַכְתִּירִין לחקב״ה וכ׳ the angels wreathe three 'holies' to the Lord (Is. VI, 3); Yalk. ib. 603 מה״ש מכתירין העלינים מַכְתִּירִים לפני וכ׳; Yalk. Is. 272 ג׳ קדושות.—Erub. 53b (in enigmatic speech) נתייעץ בְּמַכְתִּיר he took counsel with the crown-maker (him who ordains the scholars, the Nasi).—[Tanh. Ki Thissa 6 שהכתיר, read: שהבחיר, as Pesik. Shek., p. 15b.]—*Part. pass.* מוּכְתָּר *adorned, distinguished.* Meg. 12b (in being called *Jehudi*, Esth. II, 5) מרדכי מ׳ בנימוסו חיה (כעדי) (v. Rabb. D. S. a. l. note 300) Mordecai was intended to be described as adorned with his faith (as with an ornament), i. e. *Jehudi* is meant not as a gentile noun but as an epithet of religious devotion (than whom no better Jew was found).

כְּתַר ch., *Pa.* כַּתֵּר (preced.) [*to turn around*, cmp. יָחַל,] *to wait upon, hope for.* Targ. Job XXXVI, 2 Bxt. (ed. אמתין). Targ. Is. XLII, 4 (h. text יחל). Ib. LI, 5 יְכַתְּרוּן ed. Wil. (oth. ed. יְכַתְּרוּ, *Af.*).

Af. אַכְתִּיר same, v. supra.—Part. pass. מַכְתַּר *made to wait, dependent upon.* Targ. Mic. V, 6 (h. text יְיַחֲלוּ).

כֶּתֶר m. (b. h.; preced.) *garland, crown.* Ḥull. 60b the Moon said בכ׳ אחד אפשר .. is it possible for two kings to use the same crown (to occupy an equal rank)? Ex. R. s. 1 כֶּתְרוֹ של פרעה Pharaoh's crown. Sabb. 104a (play on letters כ ל and וקושר לך כ׳ לעוה״ב and he will wreathe a crown for thee in the world to come; a. fr.—*Pl.* כְּתָרִים. Ab. IV, 13 שלשה כ׳ הן... על גביהן there are three crowns, the crown of the Law (learning) . . ., but the crown of a good name rises above all of them. Sabb. 88a; a. fr.—Ib. 89a; Men. 29b קושר כ׳ לאותיות providing certain letters with crownlets (v. זִיוֹן).

כְּתָרָא, כְּתַר, כְּתָרָא, כִּי׳ ch. same. Targ. Is. LXII, 3. Targ. Jer. XLVIII, 9; a. e.—*Pl.* כְּתָרַיָּא. Targ. Is. III, 23 (ed. Wil. כְּתָרַיָּא).

כִּתַרְתָּא, כִּתָּרֵת, v. sub כּוֹת׳.

כָּתַשׁ (b. h.; v. כָּתַת) 1) *to crush* (olives), *to pound, beat* Shebi. IV, 9 כּוֹתֵשׁ וסך וכ׳ he may crush olives and use the oil for ointment in the field. Sabb. 74a ולידחשוב נמי כותש let the Mishnah (VII, 2) count (among the forbidden labors) also *pounding* (grain), v. כְּתִישָׁה. Men. VIII, 4 (86a). Tanh. Ḥuck. 8; Pesik. Par., p. 40a וכותשין אותה and pound it (the burnt body). Koh. R. to VII, 2 ולמה כותשין על הלב

why do mourners beat their hearts?; a. e.—Part. pass. כָּתוּשׁ, f. כְּתוּשָׁה *crushed.* Men. 86b, v. כְּתִית.—Trnsf. *defloured.* Y. Kidd. I, 59a top, v. חָרַת.—2) *to press, to be closely joined, grouped*; שער כּוֹתֵשׁ *a thick hair crown*, i. e. *ramifications forming a sort of arbor.* Peah II, 3 אם הירה ש׳ כ׳ if the ramifications are intertwined; Y. ib. 17a top [read:] מה כ׳ בעלי במכתש וכ׳ (v. R. S. to Kil. V, 3) what does this כותש mean? Does it mean, like the pestle in the mortar (i. e. the partition is formed by a depression in the ground between the two fields, out of which the fence rises), or does it mean, pressing upon (overgrowing) the fence? Answ. מן מה דתנינן סער כותש ואין הגדר כותש וכ׳ reading as we do 'the hair (ramification) presses', and not 'the fence presses', it is evident that it means 'overgrowing the fence.'

Nif. נִכְתַּשׁ *to be crushed, pounded.* Tanh. Ki Thabo 3 מה חשמן הזה נ׳ וכ׳ as oil is pounded, and the more it is pounded, the better it becomes, v. כְּתִישָׁה. Ter. I, 8 זתים חנכתשין crushed olives. Tosef. ib. III, 14 עתידין לִיכָּתֵשׁ designated for pounding; a. fr.

Pi. כִּיתֵּשׁ *to crush to powder.*—Part. pass. מְכוּתָּשׁ, f. מְכוּתֶּשֶׁת. Tosef. Ohol. II, 5 some ed. (oth. מְכוּתֶּתֶת, ed. Zuck. מכתתת; Y. Naz. VIII, 56c מְכוּתָּתִין).

Hithpa. הִתְכַּתֵּשׁ [*to come in contact with,*] *to wrestle, fight* (cmp. נָגַשׁ). Y. Peah IV, 18b top שנים שהיו מִתְכַּתְּשִׁין וכ׳ if two persons were fighting about a (forgotten) sheaf; Tosef. Peah II, 2 מִכַּתְּשִׁין ed. Zuck. (Var. מתכשין, corr. acc.). Sifré Deut. 37 ד׳ מלכיות מִתְכַּתְּשׁוֹת וכ׳ (ed. Fr. מתכתשות) four governments disputed about it (each naming it differently); Yalk. Num. 743 מתרחשות (corr. acc.); Pesik. Zutr. Deut. ed. Bub. p. 9 מלכים מִתְכַּתְּשִׁין . . . .; ib. p. 30 מתכבש׳ (corr. acc.).

כְּתַשׁ ch. same, 1) *to crush.* Targ. Y. Ex. XXX, 36.—Part. pass. כָּתִישׁ, f. כָּתִישָׁא; pl. כָּתִישִׁין. Targ. Ex. XXVII, 20. Targ. Y. Lev. XXII, 24 (h. text כְּרוּתִים).—2) (=h. נגע) *to touch, strike, afflict.* Part. pass. as ab. Targ. Ps. LXXIII, 14 (ed. Wil. כַּתִּישׁ). Targ. Is. XXVIII, 1 (h. text חלומי). Ib. LIV, 4; a. e.—Dem. מַכְתֵּשׁ.

Ithpa. אִתְכַּתַּשׁ, אִתַּכַּשׁ 1) *to wrestle, fight.* Targ. Y. Gen. XXXII, 25, sq.—Gen. R. s. 48, beg. הות מְכַתְּשָׁא וכ׳ was quarrelling with her maid. Lev. R. s. 9 מִתְכַּתְּשִׁין . . . ולא חמית וכ׳ and I never saw two quarrel with one another without making peace between them. Ib. s. 22 פשושין מכחשין Ar. ed. Koh. (ed. צירפרין מתנצירין).—2) mostly *Ithpe.* אִתְכַּתֵּשׁ *to be smitten, afflicted* (with leprosy). Targ. Ps. LXXIII, 5. Targ. Y. Ex. II, 23 (cmp. Ex. R. s. 1). Targ. Y. Gen. XVI, 1. —[Gen. R. s. 44; Yalk. ib. 77, v. כְּשַׁשׁ.]

**Pa.* כַּתֵּשׁ *to press, beg persistently.* Shebu. 30b; Ḥull. 7b, v. בְּחַשׁ.

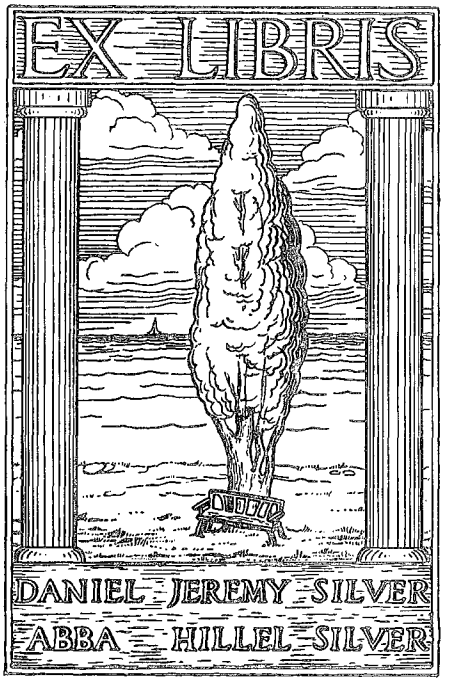
כְּתַת (b. h.) [*to join closely* (in a friendly or hostile sense);—Denom. כֶּתֶף;] *to press, crush.* Part. pass. כָּתוּת, *one whose parts are crushed.* Sifra Emor Par. 7, ch. VII; Kidd. 25b; Bekh. 39b.

Pi. כִּיתֵּת 1) *to strike.* Gen. R. s. 22 (with ref. to Ps. LXXXIX, 24) התחיל מְכַתְּתוֹ he began to strike him; Yalk. ib. 36; Yalk. Ps. 840. Midr. Till. to Ps. XXIII הירה מה״מ מְכַתֵּת וכ׳ the angel of death smote fifteen thousand and some of them. Ber. 63b (play on הִסְכִּית, Deut. XXVII, 9) כַּתְּתוּ עצמיכם וכ׳ expose yourselves to being smitten (by death) over the study of the Law.—2) *to pound, pulverize.* Ab. Zar. 44a כִּיתְּתוֹ ground it (the bronze serpent) to powder. —Trnsf. (cmp. גרס) *to discuss, argue.* Ber. I. c. הִסְכִּית ואח״כ כַּתֵּת first listen (and receive) and then discuss.—Part. pass. מְכוּתָּת, f. מְכוּתֶּתֶת, *pl.* מְכוּתָּתִין, v. כָּתַשׁ.

כְּתַת ch. same, 1) *to join closely, be grouped.* Targ. Job XXX, 7 בחתין Ms. Var., read: כָּתְתִין (ed. מתחברין, h. text וְסֻפָּחוּ).—Denom. כְּתָא, כְּתָא.—2) *to strike*, v. infra.

Pa. כַּתֵּת 1) *to pound, crush.* Ab. Zar. 44a בדין הוא דכַתּוּתֵי לא וכ׳ by law it was necessary to grind it (the bronze serpent) to powder, v. preced.—2) *to ally, form into factions.* Targ. Y. I Num. XXIV, 23 (play on כִּתִּים, ib. 24) מְכַתֵּת וכ׳ causes nations . . . . . to form alliances and incites them against one another.—Part. pass. מְכַתַּת, v. infra.

Ithpa. אִיתְכַּתֵּת 1) *to be powdered, crushed.* Succ. 31b כַּהוּתֵי מִיכַּתַּת שיעוריה the size which the Lulab must have, is (in the eyes of the law) crushed to powder (as an object of idolatry); Ḥull. 89b כתותי מְכַתַּת שיעורא (or מְכַתַּת. v. supra). Ib. כל מה דמכ׳ וכ׳ the more it is crushed to powder, the better it is fitted (for covering the blood). Yeb. 103b כְּדִמְכַתַּת דמי (or כְּדִמְכַתַּת) the house doomed to destruction (Lev. XIV, 45) is to be considered as crushed to powder.—2) *to come in contact* (hostile or friendly, cmp. זוג). Gen. R. s. 78 (ref. to פגש, Gen. XXXIII, 8) א״ל מִיכַּתַּת אנא גבירתון א״ל וכ׳ said he (Esau), I had a meeting with them. Said he (Jacob) they came to find grace &c. Said he, I have had enough blows; Yalk. ib. 133.


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

COMPILED BY

MARCUS JASTROW, PH. D. LITT. D.

WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME II:

ל—ת

LONDON, W.C.: LUZAC & Co.
46, GREAT RUSSELL STREET

NEW YORK: G. P. PUTNAM'S SONS
27 W. 23d STREET

1903

ל

ל *Lamed*, the twelfth letter of the Alphabet. It interchanges with the liquids, e. g. שַׁלְשֶׁלֶת a. שַׁרְשֶׁרֶת; נְדָנָה a. נְדָנָה &c.—ל as first radical letter often rejected in inflection, e. g. לָקַח, קַח, קִרְיָה &c.

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

לְ־ (לְ־, לַ־, לָ־) prefix (b. h.) *unto, to, toward, for;* (before infinitive of verbs) *to.* Pes. I, 1 אור לארבעה וכ׳, v. אוֹר II.—לְהַבָּא, לַבָּא, v. בָּא III. Ber. I, 1 לֶאֱכוֹל to eat; לִקְרוֹת to read; a. v. fr.—Ib. לְיוֹם אחד to one day, i. e. within one day (until morning). Zeb. 5, 3 לירום ולילה וכ׳ within a day and a night until midnight (v. comment.). Ib. לפנים מן וכ׳ inside of the curtains. Ber. 2ª לפניה before it, לאחריה after it. Ib. 14ª בין אלחריכם לאמת between *Elohekhem* a. *Emeth*. Ib. 13ª ולרבי נמי וכ׳ but as to Rabbi's opinion, might not also argument be raised &c.?; a. v. fr. —With personal pronouns: לִי *to me*, לָךְ, לָךְ, לָהּ; Ch. לִיךְ &c.—Ex. R. s. 3, v. וַהֲאי. Ber. 2ᵇ לא שמיע לְהוּ was unknown to them.—Chald.: לִיתְנֵי (v. תְּנֵי) let the text read; לִימָּא (v. אֲמָא) let him say. Ib. 2ª, sq.; a. v. fr.

לֹא (b. h.; v. לַאי) *not, no.* Ber. I, 1 לא קרינו וכ׳ we have omitted to recite &c. Ib. III, 4 לא . . . ולא וכ׳ neither before nor after. Nidd. 5ª לא אין להן וכ׳, no; it means &c., v. לַאו; a. v. fr.—וְלֹא *indeed not?* Hull. 4ᵇ ולא וחכתיב וכ׳ indeed not (is it so that the verb חָסִית never refers to persuasion by speech)? Do we not read &c.?; a. v. fr.—לֹא תַעֲשֶׂה (מִצְוַת) *a prohibitory law*, opp. עֲשֵׂה, a positive command; v. לַאו. Kidd. I, 7. Macc. 14ᵇ bot.; a. v. fr.—בְּלֹא *without.* Ber. 35ª bot. ב׳ ברכה without pronouncing a benediction; a. v. fr.—והוא שלא, v. הוּא.

לָא I ch. same. Targ. Gen. II, 5; a. v. fr.—Pes. 10ᵇ לא . . . אין בתר . . מקמיה before the time when it is forbidden, yes (he must search after leavened bread); after the time, no (he must not search). Ib. לא שנא there is no difference; a. v. fr.

לָא II m. (preced. wds.) *particle, mote.* Yoma 20ᵇ, v. חַרְגָּא. Midr. Till. to Ps. LXVIII, 3 כלא חשיבי they are like a mote.

לָא III pr. n. m. *La*, abbrev. of אִילָא, חִילָא; v. Fr. M'bo, p. 75ᵇ.

לאגרא, לאגרה, Koh. R. to VII, 11 end,—misplaced; read: סלק לאגרא וטלק . . . ואמרה אם קצרא וכ׳; v. ib. to IX, 10, end.

לָאַת, v. לאי.

לַאו h. a. ch. (v. לַאי) *no, not.* Targ. Y. II Deut. XXXIII, 3.—B. Kam. 60ª ואם לי but if not, opp. אם יש.—Hull. 24ª תא לי הכי but without it (if the text did not say so).—B. Kam. 10ª בל׳ אידהו without him. Ib.ᵇ אי לי את but for thee (sitting on it); אי לי אתון בדידי had you not been (sitting on it) with me. Ib. כחו לי כגופו דמי his force (pressure by leaning) is not to be considered as an action equal to (sitting on it with) his body; a. v. fr.—אלא לי but, must you not admit?, i. e. *but to be sure*, v. אֶלָּא. Ber. 2ᵇ; a. v. fr.—מאי לי what (does this mean)? Does it not (mean) that &c. Nidd. 5ª; a. fr.—Esp. לַאו (לוֹ) m. (= לֹא תַעֲשֶׂה) *a plain prohibitory law*, the violation of which, in the absence of any severer punishment indicated in the Scripture, is punished with thirty-nine lashes (v. אַרְבָּעִים, s. v. אַרְבָּעָה). Men. 58ᵇ, a. e. שבכללות לי an implied prohibition, e. g. Lev. II, 11 (where כל implies any mixture of leaven or honey); Ex. XII, 9 (where אַל תאכלו refers to נָא, to מְבֻשָּׁל, and implicitly to any preparation not through the action of fire). Ib. לא לַאוֵיהּ כל׳ וכ׳ the prohibition in this case is not a special one for itself as is the prohibition, 'Thou shalt not muzzle' (Deut. XXV, 4, which is preceded by the law regulating corporal punishment); Pes. 41ᵇ.—לי הבא מכלל עשה (v. כְּלָל) a prohibition derived by implication from a positive command, e. g. the law (Lev. I, 2) defining what animals are fit for the altar and indirectly excluding unclean animals. Zeb. 34ª . . . לי . . לוקין עליו . . the transgression of an implicit prohibition is punishable with lashes; ib. לי . . . אין לוקין עליו is not punishable. Pes. l. c. לי הבא מכלל עשה עשה a prohibition derived from a positive command is treated like a positive command (the neglect of which is not indictable); Ḥull. 81ª; a. fr.—לי חניתך לעשה, v. נָתַן.—*Pl.* לַאוִין (לַוִּין). B. Mets. 111ª לעבור עליו בשני לי to make the transgressor answerable for two acts.—חייבי לי those guilty of transgressing a plain prohibitory law, punishable with lashes, contrad. to חייבי כריתות; ח׳ מיתות (v. חוּב h.).—Yeb. 10ᵇ; a. fr.—Ch. pl. לַאוִי. Ḥull. 80ᵇ. Tem. 4ᵇ.—[Tosef. Erub. XI (VIII), 23, v. לַאי.]

לַאוּ, v. לִיאוּ.

לַאוְטוּמְיָא, v. לָטוּמְיָא.

לַאוּתָא, v. לִיאוּתָא.

לָאֵי, v. אֵי III.

לָאָה, לְאֵי (b. h.) *to labor (in vain); to be tired.* Gen. R. s. 50 (expl. וילאו, Gen. XIX, 11), v. next w.

Nif. נִלְאָה *to be exhausted.* B. Kam. 82ª; a. e.

לְאֵי ch. same, 1) *to labor.* Targ. Josh. XXIV, 13; a. fr. — 2) *to be tired.* Targ. O. Gen. XIX, 11 לְאִיוּ ed. Berl. (oth. ed. לְאִיאוּ; Y. (אשתלחריו); a. fr.

Ithpe. אִתְלְאִי *to be worn out, to make a vain effort.* Gen. R. s. 50 (ref. to וילאו, Gen. l. c.) אִתְלְאוּן they labored in vain (with ref. to Is. XVI, 12); אירנסון they grew sick (with ref. to Is. I, 14); [Yalk. ib. 84 ולעיאו (with ref. to Ex. VII, 18).—V. לְהַדַּר, לְעֵי.

לַאי, לַאיו, לַיו (= לָא חַי) = לַאו. Tosef. Erub. XI (VIII), 23 הא לאי ביריא חוות (ed. Zuck. לְוּוּ, read לַוּ) was this (the first tongs) not a divine creation?, i. e. it was nothing else than &c.; Pes. 54ª הא ל׳ בריה בידי שמים הוא (v. Rabb. D. S. a. l. notes 9 a. 10); Tosef. Ḥag. I, 9 הא ל׳ (ed. Zuck. אלא, Var. הא לוי read: לוו).—Ker. 12ª לאיר ד״נ (ד״נ לא עמדתי) no; in this case, too, he may correct himself (saying), I did not remain Ar. (ed. only לא עמדתי) בטומאתי &c. Ib. 6ᵇ לאיר מיצרך צריכי it is not so; they *are* necessary. Ib. ל׳ דכתיב וכ׳ it is not; for it is written &c.—Snh. 40ᵇ לאיר אפנויר מופנה it is not so; there is indeed an expression in the text open for interpretation; Sabb. 64ª ל׳ לאר וכ׳ is it not? it is indeed &c. Yoma 22ᵇ אפרעו מגופיה no? Indeed, he was punished on his body.

לָאִיט, part. of לוּט.

*לָאִיטוֹר m. (ῥήτωρ) *rhetor, advocate.* Sifré Deut. 343 ל׳ הברמח ונשכר לו לאחד וכ׳ . . . like to an advocate who stands on the platform (in court) and has been hired by a man to speak in his behalf; Yalk. ib. 951 . . . ללאירטר ומכר וכ׳ (corr. acc.).

לַאיר, v. לַאי.

לָאוּת, v. לֵית.

*לָאכִיסִין (accus. of Λάχεσις) *by Lachesis!* (the goddess of fate). Lev. R. s. 30 (in a speech of a gentile robber) א״ל ל׳ לא אשתיירו וכ׳ Ar. (Var. לאכסן, לאכסן; in ed. differ. phraseology, a. our w. omitted) by L.! Nothing has been left to me of all &c. [Ar. explains לאלתר (?).]

*לָאכְסָא, Targ. Lam. III, 34 תחות ל׳ ריגלוי some ed. (oth. תחות ריגלוי), — a misplaced and corrupt Var. for למכא in the beginning of the verse.

לָאכְסָן, v. לָאכִיסִין.

לָאַלְתַּר, v. אַלְתַּר.

לָאן, v. אָן.

לָאַע, part. of לְעֵי.

לָאפִיסְיָא, לָאפוֹסְיָא, Targ. Y. I Num. XI, 8, a corrupt. for אַלְפַּרְסָיָא, v. אַלְפַּס; v., however, מַלְיָסָא.—V. לפריא.

לָאַפְרַשׁ, v. אַפְרַשׁ.

לָאקָאי, v. לְוָקָאי.

לֵב m. (b. h.; לֵבַב; cmp. קֶרֶב a. קָרֵב) [*innermost,*] *heart, bosom; thought, inclination, mind* &c. Sot. I, 5 דיה לְבָּהּ נאה if her bosom was handsome (inciting the senses). Shebu. 26ª לְבָּךְ אנסך thy heart has carried thee away against thy will, i. e. you were under the impression that you told the truth. Nidd. 3ᵇ, a. fr. לִבּוֹ נוקפו, v. נָקַף I. Men. 79ᵇ, a. e. לב ב״ד מיתנה עלויהן the authorities (in receiving materials for offerings) accept them with a condition at heart (that they may dispose at their discretion of what has not been used for sacrifices).—לבו גס, v. גוּס I.—Midr. Till. to Ps. IX, 1 לבו עליו his heart is against him, he bears him a grudge.—Zeb. 21ª לְהוֹצִיא מִלֵּבָּן של צדוקים to remove (the false opinion) out of the heart of the Sadducees, i. e. to demonstrate, by practice, the rejection of their opinion; Ḥag. 23ª (Ms. M. מפני חצדוקים); Yoma 2ª (Ms. M. מפני הצ׳, v. Par. III, 7). Gen. R. s. 87, end (in a gloss) לְהוֹצִיאָה מלבן של הבריות in order to remove (the bad opinion about) her out of the hearts of men, i. e. to save her reputation.—Ned. 20ᵇ, v. גָּרוּשׁ; a. v. fr.—Trnsf. a) *the marrow of trees, the sap-wood.* Meg. 14ª; Succ. 45ᵇ as the palm-tree אין לו אלא לב אחד וכ׳ has only one 'heart' (sap-cells only in the stem but none in the branches), so has Israel one heart directed to his Father &c.—b) *centre, central portion.* Lev. R. s. 30, end לולב לְבָּהּ של וכ׳ a Lulab which is the central stalk of the palm tree, v. לוּלָב.—*Pl.* f. לְבוֹת. Midr. Till. to Ps. VII ממה שאתה בוחן ל׳ וכ׳ from the fact that thou examinest hearts and reins &c. —V. לֵבַב.

לִי׳, לְבָא, לִבְּא, לְבָּא, לֵב ch. same. Targ. Gen. VI, 5. Targ. I Chr. XII, 38; a. fr. — Ab. Zar. 55ª לְבָּי וּלְבָּךְ ידע myself and thyself are convinced &c. Midr. Till. to Ps. VII (ref. to תשמרם, ib. XII, 8) נטר אורייתא בלִבְּהוֹן וכ׳ guard the Law in their hearts. Ib. to Ps. XXVIII, end (ref. to Gen. XXXVII, 4) מה דבל׳ חוי בפומא as they thought so did they speak, but there (II Sam. XIII, 22) מה דבל׳ לא בפומא he did not speak out what was in his heart; Gen. R. s. 84 די בלִבְּהוֹן בפומהון; די בליבה בליבה what was in his heart remained there. Snh. 35ª [read:] נהוי דפומא כתבין ל׳ דאינשי אינשי although they (the secretaries) record the word of mouth (the vote of each judge), the heart (the impressiveness of the argument), once forgotten, remains forgotten (cannot be recalled several days after; v. Rashi in Rabb. D. S. a. l. note). Ḥull. 59ª, a. fr. אַלִּבָּא דרקנא — on an empty stomach; a. v. fr. — אַלִּבָּא (אַלִּבְּרֵיה), v. אַלִּבָּא.—*Pl.* לְבָבֵי, לְבָבַיָּא, לְבָבִין, לְבָבַיָּא, לְבַבַּיָּא (ed. Lag. לְבָבְרֵיהוֹן). Targ. Prov. XXVII, 19 לְבָבַיָּא (ed. Lag. לְבָבְרֵיהוֹן). Targ. Jer. XII, 3. Targ. II Esth. V, 1; a. fr.

*לַבָּא f. (b. h. לַבָּה) *flame.* Erub. 53ᵇ a Galilean woman

(v. אִימַּר) says instead of תאר דאוכלית חלבא (come, I will give thee cream to eat): תוכלית לבא Ms. M. a flame consume thee (ed. לָבְיָא a lion &c.), v. Rabb. D. S. a. l.—[Pes. 42b צבעי בחו לבא, v. לַבָּא.]

לַבָּא = לְחַבָּא, v. בָּא.

לָבָא, Targ. Y. Gen. XVIII, 8, v. לְוָאי.

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

Pa. לַבֵּא or לַבֵּי *to lay dry.* M. Kat. 11a פום בדיתאי לַבְּאֵי כוורי Ar. ed. Koh. the Pumbeditheans laid the fish dry (by changing the course of the water); [ed. as corrected in marginal note (v. also Rabb. D. S. a. l. note 300): בפום בדיתא לְבָאֵי כוורי at P. the fish were laid dry (the water failing through some obstruction in the channel); Var. in Ar. ברייתא לְבָאֵי (read בד׳) the B'ditha dried up].

לָבֵאי m. pl. (preced.) *dried up, laid dry.* Kidd. 72a אַקְפוּ פירא דכווירי ל׳ בשבתא Ar. they surrounded (with nets, mats &c.) a pond of fish that were laid dry on the Sabbath (to prevent the fish from being swept along with the coming flood); [for differ. version and interpret., v. קְפָא].

לְבָאִים, v. לָבִיא.

לֵבָב m. (b. h.) = לֵב, *heart*; (in rabbinical homiletics) *double heart, seat of two opposite inclinations* (v. יֵצֶר). Ber. IX, 5 (ref. to Deut. VI, 5) בכל לְבָבְךָ בשני יצריך וכ׳ 'with all thy heart' means with both thy inclinations &c. (i. e. break thy evil inclination for the love of God). Gen. R. s. 48 (ref. to Gen. XVIII, 5) וסעדו לְבַבְכֶם אין וכ׳ it does not say here, 'comfort ye your *l'bab*, but your *leb*', which intimates that the evil inclination has no power over angels; a. e.—[Pesik. S'liḥ., p. 166a, v. next w.]—*Pl.* f. לְבָבוֹת. Tanḥ. Ki Thabo 1 (ref. to Deut. XXVI, 16) בשעה שאתם מתפללים ... שתי ל׳ וכ׳ when you pray before the Lord, you shall not have two hearts, one for the Lord, and one for another thing (idol); ib. 2. Sot. I, 8 גנב ג׳ ל׳ (Bab. ed. p. 9b גנבות) he deceived three hearts (v. גָּנַב). B. Bath. 12b before eating and drinking man has שתי ל׳ וכ׳ two hearts (his thoughts are not clearly defined) &c. (ref. to Job XI, 12 'a hollow man is divided at heart').

לָבַב (b. h.) 1) *to join closely; to tie.*—Part. pass. לָבוּב, pl. לְבוּבִין. Sabb. V, 2 (52b) זכרים יוצאין ל׳ wethers may be taken out (on the Sabbath) coupled; expl. ib. 53b תותרי. Ib. מאי משמע דהאי ל׳ לישנא דקרובי הוא where is the proof that this root לבב has the meaning of bringing close together? Answ. ref. to לבבתני (Cant. IV, 9) 'thou hast chained me'; עולא אמר עור שקושרין להם כנגד לבם וכ׳ Ulla says (*l'bubin* refers to) the skin which is tied against their chests to protect them from the attacks of wolves; Y. ib. V, 7b bot. שהוא נותן עור וכ׳ (v. בּוּרְסִיוֹן).—2) (denom. of לֵב) part. pass. לָבוּב (עור) *a hide showing a hole in the place corresponding to the heart.*—*Pl.* לְבוּבִין, לְבוּבְרִין. Ab. Zar. II, 3 (29b) עורות ל׳ hides with holes &c. (are forbidden, because the heart has been cut out for idolatrous purposes); expl. Tosef. ib. IV (V), 7; Y. ib. II, 41b; Bab. ib. 32a.

Nif. נִלְבַּב *to be tied around.* Y. Sabb. X, end, 12d חטושה לילָבֵּב . . . . he who makes a strap to be tied around (an animal's chest &c., v. supra); Tosef. Kel. B. Bath. IV, 13 לְלַבֵּב Pi.

Pi. לִיבֵּב 1) *to join, tie,* v. supra.—2) (denom. of לֵב) *to encourage; to strengthen.* Tanḥ. Sh'moth 14; Ex. R. s. 2 (play on לַבַּת, Ex. III, 2) לְלַבְּבוֹ וכ׳ (כדי) in order to make him courageous when he comes to Mount Sinai &c. Gen. R. s. 77 ומְלַבְּבוֹ בארי הדיה . . . . the king took his son and made him courageous by making him attack the (tamed) lion; Cant. R. to III, 6 זיווג את תארי והדיה מלבבו כנגד בנו he attacked the lion and incited him against his son. Pesik. S'liḥ., p. 166a [read:] יפה כחך לַבֵּב כחך גבור improve thy strength, strengthen thy powers, valiant man! (Ar. ed. Koh. ליבב כח בגבורה, oth. ed. לבב כח בגבורה *join* physical strength to valor).

לְבָבָא, v. לְבָבָה.

לָבַד, v. בַּד III.

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

לָבֵד m. (preced., Arab. *libd*, v. Fl. to Levy Targ. Dict. I, p. 429[1]) *felt; thick, fulled or felted stuff* made of wool, hair &c. Tosef. Kel. B. Bath. V, 3 sq. (interch. with לָבוּד).—*Pl.* לְבָדִין, לְבָדִים. Ib. 3.—Esp. *felt-cloaks.* Ib. 11. Tos. Neg. V, 1; 14. Kil. IX, 9 אסורים ל׳ felt-clothes (of mixed material) are forbidden.

לי׳, לְבָדָא ch. same.—*Pl.* לְבָדִין, לְבָדַיָּא, לי׳. Y. Ber. II, 5a top אתעבד זבין ל׳ וכ׳ he took to selling felt-clothes for children; Lam. R. to I, 16 לְבִידִין. Y. Sabb. VII, 10c bot. כאילין ל׳ like those felt-garments (which cannot be torn apart, but must be cut).

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

לבדניא, v. לְבָרְנִיָּא.

לְבָדְקִין m. pl. (v. לִיבְדְקוֹס) *Libyan asses.* Targ. Y. Gen. XXXII, 16 Ar. (ed. לוודקין דקין, לוודרין ד׳, וולדין, read: לְוִוְדְקִין).

לבדקס, v. לִיבְדְקוֹס.

לָבָה, v. לבי.

לָבוּד m. (לָבַד 1) = לֵבָב.—2) *compact, solid.* Sabb. 97a; Succ. 16b כל פחות משלשה כל׳ דמי wherever there is a gap of less than three handbreadths, the parts so separated are considered as a solid (partition). e. g. a mat suspended vertically so as to leave a gap of less than three handbreadths from the ceiling and one of the same size from the floor is to be considered a solid wall completing the requirements of the Succah (v. סֻכָּה).—Hence *labud,* the legal fiction of considering separated parts as united, if the gap is less than three handbreadths. Ib. מהו דתימא חד ל׳ אמרינן תרי ל׳ וכ׳ you might have thought we adopt one *labud* but not two *labud* (a fictitious connection with

the ceiling and with the floor); Erub. 9a מרוח אחת אמרינן לְגוד וּלְלַ׳ וכ׳ משתי וכ׳. Ib. 4b the traditional rule aplies to the fiction of stretching (v. נָגַד), of *labud* &c.; Succ. 6b ולל׳ Ms. M. (ed. ול׳, corr. acc.). Erub. 9a, v. חָבוּט.

לְבוּי, v. לִיבּוּי.

לְבוּטִים, v. לָבַט.

לְבוּן, v. לִיבּוּן.

לְבוּנָא m. (לְבַן) *foundation.* Sabb. 104a, v. לְבַן.

לְבוֹנָה f. (b. h.; לָבָן) [*white*] *frankincense.* Ker. 6a. Snh. 43a they gave the culprit קורט של לׄ וכ׳ a grain of frankincense in a cup of wine to benumb his senses (v. טָרַם); Treat. S'maḥ. ch. II, 9; a. fr.

לְבוֹנְתָא, לְבִינְתָא ch. same. Targ. Is. LX, 6 (some ed. לְבוֹנָה). Targ. O. Ex. XXX, 34; a. fr.

לְבוּרְצִין, v. לְבֵּירְצִין.

לְבוּרְנִיקְיָא* m. pl. (Liburnicus, cmp. Liburnici cuculli, Sm. Ant. s. v. Cucullus) *Liburnian mantles.* Targ. Is. III, 22 (h. text מטפחות); ed. Wil. a. Bxt. שושיפיא לׄ, taking לׄ as an adjective: *Liburnian clothes*; (ed. Lag. ול׳; Var. ולבורנקיא, ולבורנקיא; Ar. reads ברנקיא to which cmp. בּוּרְנִי I).

לְבוּשׁ m. (b. h.; לָבַשׁ) *garment, covering.* Ex. R. s. 1 חלׄ שלה לְבוּשׁוֹ מצרי his dress was Egyptian. Ukts. I, 2 the *husk* of the wheat grain; a. fr.—*Pl.* לְבוּשִׁין, לְבוּשִׁים. Snh. 90b צדיקים שנקברין בלְבוּשֵׁיהֶן the righteous who are buried in their garments, v. עָרוֹם; (Keth. 111b במלבושיהן). Meg. 16b חמשה לְבוּשֵׁי מלכות five official garments; Yalk. Esth. 1059 לבושים של מלכות; a. fr.—V. מַלְבּוּשׁ.

לְבִי׳, לְבוּשָׁא, לְבוּשׁ ch. 1) same. Targ. Esth. IV, 2. Targ. II Kings IV, 42 בלְבוּשָׁיהּ (ed. Lag. בלבשיה); h. text בצקלנו); a. fr.—Keth. 63a שאילי מאני לבוש וכ׳ borrow dressy garments and cover thyself (to meet thy husband). Gen. R. s. 21 דלְבוּשָׁיהּ מיניה וביה whose covering is a part of (inseparable from) its body. Taan. 21b, v. כּוֹסִילְתָּא. Sabb. 77b (playful etymology) לבושא לא בושה no shame. Nidd. 20a; a. fr.—*Pl.* לְבוּשַׁיָּא, לְבוּשַׁיָּן. Targ. Gen. III, 21. Targ. Esth. IV, 1; a. fr.—Tam. 32a לבישין דארגון purple garments; a. e.—2) *circumvallation.* Targ. Zech. XII, 6 לׄ דנור (h. text כיור אש).

לְבִיזְבֵּז, לְבַזְבֵּז, contr. לִיזְבֵּז, לְזַבְּזִי, לְזַבְּזִיז׳ m. (לבז, cmp. לָבַד) [*that which is joined to an object,*] *vertical rim, edge* (by which a flat utensil is made into a vessel-like receptacle, v. פָּשׁוּט a. תָּוֶךְ). Pes. 48b טבלה שאין לה לבזבז Ms. M. (ed. לבזבזין *pl.*) a board which has no edges; Kel. II, 3 טבלה שיש לזבריז (R. S. in some ed. לבריזבז). Tosef. Ukts. II, 18 לה ליובריז ed. Zuck. (oth. eth. לבזבזין). Tosef. Oh. XII, 5 an inverted vessel (v. פְּרִישָׁה) ויש לה לידׄ טפח which has a rim of one handbreadth projecting from the bottom (so that it can be used as a receptacle in its inverted state). Tosef. Kel. B. Kam. VI, 17 יש לה חלזיזבז (read יש לה לׄ); Kel. VIII, 9, v. אִסְטַנְיוֹת. Mikv. IV, 2 לבזבז Mish. ed.; a. fr.—*Pl.* לְבִזְבָּזִין, לְבַזְבָּזִין, לִיזִּ׳. Pes. l. c., v. supra. Kel. XVIII, 1 (ed. Dehr. לִיזְבַּזִּין); Tosef. ib. B. Mets. VIII, 1 ליזבזין ed. Zuck. (Var. לישבזין; oth. ed. לזיבזין).

לְבָזָה pr. n. m. *Libzah.* Y. Shebi. IV, 35a bot. בעליית בית לׄ, v. נְתָזָה.

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

Nithpa. נִתְלַבֵּט *to be troubled; to go from place to place.* Sifré Num. 84 they began to murmur against the king שנִתְלַבְּטוּ על דרך זו that they were troubled to make that journey (to meet him); ib. חמלך... שבשבילם נתל׳ וכ׳ the king had a right to complain, for he had taken all that trouble for their sake; Yalk. Num. 729 (v. Targ. Hos. IV, 14 s. v. רְעַשׁ).

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

לְבֵי, v. לְבָא.

לָבָה, לִבַּה (contr. of להב, *to be bright*; cmp. לבלב, לָבַן II); *Pi.* לִבָּה, לְבָבָה *to blow ablaze, enkindle.* B. Kam. VI, 4 (59b) בא אחר ולׄ׳ המְלַבֶּה חייב if a third person came (after one brought the wood and another the light), and blew the wood ablaze, he who fanned the flame is responsible; לִיבְּתָה הרוח וכ׳ (Y. ed. לִיבָּהּ, Mish. Nap., Ms. H. a. R. לִיבּוֹ, לְבָבוֹ, לִיבּ׳, v. Rabb. D. S. a. l. note 30) if the wind enkindled it, all are free. Ib. 60a ולירבתה הרוח לׄ׳ if he blew and the wind set the fire ablaze, אם יש בְּלִבּוּיוֹ כדי לְלַבּוֹתָה חייב if there was in his blow enough force to set it ablaze, he is guilty; Tosef. ib. VI, 22 נִיבָּה וניבְּתוֹ, כדי לְנַבּוֹת... ed. Zuck. (Var. ל for נ).—B. Kam. l. c. מאן דתני ומאן דתני נׄ וכ׳... לׄ׳ he who teaches *libbah* is not at fault, nor is he who teaches *nibbah* (ref. for *libbah* to *labbath*, Ex. III, 2, for *nibbah* to נִיב, Is. LVII, 19); Y. ib. II, 5c top (ref. for *nibbah* to Jer. XX, 9 'it (the word of prophecy, v. נָבָא) was in my heart like a burning fire'). Bab. ib. l. c. כגון שלׄ׳ ברוח מצויה ולְבָּתוֹ וכ׳ it means, if he blew while there was ordinary air stirring, and then an unusual wind set in, and blew it ablaze. Ib. 59b מסר לו גחלת ולׄ׳ he placed in his charge glowing coals, and he (the irresponsible person) did the blowing, opp. to מסר לו שלהבת. Y. Sabb. III, beg. 5c מְלַבָּה עליה נעורת וכ׳ he lets hatchelled flax blaze over the hot ashes (so as to form a cover on which to place dishes for the Sabbath; Tosef. ib. III, 2 הדליקו).

Nithpa. נִתְלַבְּטָה *to flame up.* Sabb. 37a קטמה ונִתְלַבְּטָה

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

לָבִיא m. (b.h.; preced.) [*the flame-colored*, cmp. אריה,] *lion*. Snh. 95ª the lion has six names ארי כפיר ל׳ וכ׳. Ib. 106ª מי .... בין ל׳ לגביאה who will dare to throw his garment between the lion and the lioness?—*Pl.* לָבָאִים. Y. Peah I, 16ª (ref. to Ps. LVII, 5) זה שהיו ל׳ בתורה this refers to Abner and Amasah who were lions in the Law (v. אַרְיֵה); Pesik. Par., p. 31ᵇ; a. e.

לַבְיָא pr. n. pl. (?) *Labia*. Y. Shek. VII, 2 Bab. ed. בפונדקא דל׳ Ms. M. (v. Rabb. D. S. a. l., p. 63, note, ed. דלוי; Y. ed. 50ᶜ bot. דלוי אפ׳) in the inn of L.

לְבִיאָה, לְבִיָּא f. (v. לָבִיא) *lioness*. Snh. 106ª, v. לָבִיא.—Midr. Till. to Ps. XXXIX; Yalk. ib. 721, v. כִּלְבִיָּא.

לְבִידִין, v. לְבֵדָא.

לְבִיזְבֵז, v. לְבֵד.

לְבִילְרִין, לְבִילְדִין, v. לְבֶלָּרָא.

לְבִין, Tosef. Shebi. V, 7, v. פֶּרַח.

לְבִינָה, v. לְבֵנָה.

לְבִינְתָא f. ch. = h. לְבֵנָה, *brick*. Targ. Y. Ex. XXIV, 10, v. גְּלוּגְדְּקָא. Targ. Gen. XI, 3 ed. Berl. לְבִינְתָא (oth. ed. לְבִרְנְתָא).—B. Kam. 96ᵇ ל׳ ואבדיה ... תאי if one stole earth ... and made it into a brick; ל׳ ועבדיה עפרא if one stole a brick and crushed it to powder; a. e.—*Pl.* לְבִנְיָא, לְבִנְיָן, לִיבְּ׳. Targ. Gen. l. c.—Targ. Ex. V, 7 sq.; a. e.

לְבִיסְיָא m. pl. (v. לֶבֶס) *caldrons*. Targ. Y. Num. XXXI, 23.

לְבִיסִין, לְבִיסִים, v. לֶבֶס.

לְבִיצִין (לְבוּ׳), חַלְבִּיצִין = חַל׳, v. חַלְבִּיצִין.

לְבִישׁ, v. לְבֵשׁ.

לְבִישָׁא, v. לְבוּשׁ ch.

לְבִישָׁה f. (לְבֵשׁ) *putting on, dressing*, opp. פשיטה undressing. Yoma 32ª מה ל׳ טעון וכ׳ as well as dressing (the priest's putting on his priestly garments) requires sanctification (washing), so does &c.; Y. ib. III, 40ᶜ מה ל׳ מקדש וכ׳ as well as he must sanctify himself for dressing &c. Lev. R. s. 22 לְבִישַׁת כלאים התרתי וכ׳ (I forbade thee) to wear clothes of mixed material, as an offset I permitted thee &c.

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

לְבַל, v. נִבְלַע II.

לְבֶלֶב (v. לָבָה) *to bloom, sprout*. Yoma 39ᵇ (ref. to בית יער, I Kings X, 21 as designating the Temple) מה היער מלבלב וכ׳ as the forest produces sprouts, so does the Temple. Ib. 81ᵇ (expl. לולבי גפנים) כל שלבלבו מר״ה וכ׳ such as sprouted forth between New Year and the Day of Atonement; a. e.

לַבְלֵב I ch. same. Targ. Ps. I, 3. Targ. Job. VIII, 19; a. e.—Ab. Zar. 38ᵇ אדנפקו מלבלבי by the time they leave (the bathroom), the seeds blossom.

Ithpalp. אִתְלַבְלֵב same. Targ. Ps. XCII, 8.

לַבְלֵב II, **לְוַלֵּוו** (v. preced.; cmp. meanings of צהל) *to shout*. Targ. Y. I Ex. XIV, 13 נְלַבְלְבָא II נְלַוְוְלָוְוִי (נְלַוְוְלָוְוִי); (corresp. to צָוַח, Mekh. B'shall. s. 2). — Pesik. Dibré, p. 110ᵇ (expl. צחלי, Is. X, 30) לַבְלִין קולך (Ms. O. לבלירן) בקלך, read לַבְלְוִין; oth. Var., v. Buber a. l. note); Yalk. Is. 284 לכלירין (corr. acc.).

לִיבְּ׳, לְבְלוּבָא, לַבְלָבָא m. (לַבְלֵב I) *bloom, blossom*. Targ. Job XV, 33 לַבְלָ׳ (ed. Lag. לירבלו׳; h. text נִצָּה.—*Pl.* לִיבְּ׳, לְבְלְבִּ׳, לַבְלְבִין. Targ. O. Gen. XL, 10 (Y. ed. Amst. לַבְלוּבָתָא). Targ. Num. XVII, 23 (Y. II פרחין). Targ. Ps. I, 3 לַבְלְבוּי (ed. Lag. לוּבְלְ׳, Ms. לולבוי).

לַבְלָבוֹ* pr. n. pl. *Lablabo*, on the road from Acco to Ecdippa. Gitt. 7ᵇ; Tosef. Ohol. XVIII, 14 לכלאבי; Y. Shebi. V, 36ᵇ bot. לכלב.—Tosef. l. c. 2 לַבְנוֹב ed. Zuck. (Var. לַבְנוֹ; R. S. to Ohol. XVIII, 7 (לבלן).

לַבְלוֹ, v. לַבְלֵב II.

לַבְלוֹנִית f. (= לַבְלוֹ׳, preced. art.), pl. לַבְלוֹנִיוֹת *Lablabo grapes*. Y. Bicc. I, 63ᵈ bot.

לבלין, Pesik. Dibré, p. 110ᵇ, v. לַבְלֵב.

לִיבְּלָר, לְבָלָר m. (librarius) *copyist, clerk, scribe*. Sabb. I, 3 (11ª) ולא הלב׳ וכ׳ (Y. ed. חלי׳) nor must the scribe go out (shortly before the beginning of the Sabbath) with his pen (behind his ear); Y. ib. 3ᵇ top. Gitt. III, 1 אמר לל׳ וכ׳ if one says to the scribe &c., v. בְּרִירָה. Snh. 17ᵇ (among the requirements of a town in which a scholar should live) רופא אומן ול׳ a physician, a surgeon and a clerk.—Peah II, 6 נחום הל׳ (Ms. M. החבבלי); Naz. 56ᵇ נחום הל׳ Nahum the scribe; a. fr.—*Pl.* לִי׳, לְבָלָרִין. Sabb. 11ª. [Ib. 92ᵇ שכן לְבָלָרֵי מלכות וכ׳ for the imperial scribes carry their bags that way; prob. to be read סַבָּלָרֵי, v. סַבָּלָר.]

לִיבְּ׳ (לַב׳), לְבְלָרָא, לְבָלָר ch. same. Targ. II Chr. XX, 34. Ib. XXIV, 11; a. e.—*Pl.* לְבָלָרִין, לְבָלָרְיָא, לִי׳. Ib. XXXIV, 13; 17; a. e.—Targ. Y. II Num. XII, 7 ריש לבירדין, ר׳ לבילרין, read: ריש לִיבְּלָרִין chief clerk (a gloss to קומיטיטון q. v.).

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

לָבַן II (cmp. לְבָהּ) *to glisten.*

Pi. לִבֵּן 1) *to polish, brighten; to finish.* Sabb. VII, 2 הגוזז . . . וחמלבנו he who clips wool and he who cleanses it (by washing, removing clods &c.); Y. ib. 10c top המלבנו תחת דמגפר וכ׳ under *m'labben* of the Mishnah is implied (any preparation for improving raw material, e. g.) he who pitches wood &c., v. אֲלַרְקָה. Ib. המרינטון חייב משום מְלַבֵּן he who cleanses amiant (v. אַמְיַרַנְטוֹן) comes under the law forbidding polishing (on the Sabbath). Tosef. Ber. VII (VI), 2; Ber. 58a; Y. ib. IX, 13c top גזז ולי׳ וכ׳ he (Adam) clipped (wool) and cleansed &c. Ab. Zar. V, 12 לִלְבֵּן באור יְלַבֵּן וכ׳ . . . את שדרכו such utensils as are ordinarily cleansed by being put in the fire (metal spits &c.) he must cleanse by fire.—Gen. R. s. 70 (play on לָבָן, Gen. XXIX, 5) do you know Him שהוא עתיד לְלַבֵּן וכ׳ who will cleanse your sins to make them appear like snow (Is. I, 18)?; a. fr.—*Part. pass.* מְלוּבָּן *finished, polished, refined.* Nidd. 31a (of an embryo) מל׳ ומזורז well-formed and of strong vitality; Snh. 70b; Num. R. s. 10.—Ib. מל׳ ברשע finished (refined) in wickedness, v. אפדכסיס; Gen. R. s. 60; Ruth R. to II, 1; Yalk. Gen. 109.—Esp. a) *to glaze tiles; to heat tiles.* Bets. IV, 7 (33a) אין מְלַבְּנִין את וכ׳ you must not heat (new) tiles (on Holy Days) for roasting on them; Y. ib. IV, end, 62d מאן דאמר מלבנין בבדוקים he who says that you may heat tiles &c., refers to such as have been tested (to be sound under fire).—b) (of metal utensils, v. supra) *to glow.* Ḥull. 8a ל׳ סכין וכ׳ if one made a knife glowing hot and cut with it; a. fr.—Part. pass. מְלוּבָּן, f. מְלוּבֶּנֶת. Y. Yeb. XVI, 15c bot.

Hithpa. הִתְלַבֵּן, *Nithpa.* נִתְלַבֵּן 1) *to grow white, glossy, be cleansed.* Ex. R. s. 23 (play on שְׁלֹמֹה a. שְׁלֻמָּה) מה השלמה הזאת מתלכלכת וחוזרת ומתלבנת as the garment gets soiled and is cleansed again &c.; (Yalk. Cant. 982 מתכבסת). Ib.; Cant. R. to I, 6 ל׳ גופו his tanned skin became white again, v. כְּרִכֵּם.—2) *to be glowed, heated.* Sabb. 27b משיתלבנו . . . והאונין bundles of flax are considered finished after they are baked; Sifra Thazr., Neg., Par. 5, ch. XIII.

Hif. הִלְבִּין 1) *to grow white.* Neg. I, 6 והלבינו . . . הרו if the hair was black and turned white. Ib. IV, 4 . . . שרקן וראשן מַלְבִּין if their roots are black and their tops white. Yoma VI, 8; a. fr.—2) *to whiten, cleanse.* Cant. R. to V, 11 להַלְבִּין כנף וכ׳ to make white one wing of a raven. Yoma 39b the Temple is called Lebanon שמַלְבֵּן וכ׳ because it cleanses the sins &c.—Keth. 59b הרוצה שילַבְּנִין את בתו he who desires to make his daughter white-complexioned (handsome); a. e.—Transf. (with פנים) *to put to shame, expose.* Ab. III, 11 המַלְבִּין פני וכ׳ he who exposes his fellowman to shame in public. B. Mets. 59a נוח לו לאדם . . . ואל יַלְבִּין וכ׳ שיפיל man should rather have himself thrown into a furnace than put his neighbor to shame. Yalk. Deut. 938 אני מלבין פניהם I should put them to shame; (Pirké d'R. El. ch. XLIV מגלה, v. גָּלָה). B. Mets. 58b כל המלבין . . כאילו שופך דמים he who puts his neighbor to public shame is considered as if he shed blood; a. fr.—Y. Succ. V, 55c bot. (play on נבל) שמלבין כמה מיני זמר it shames (excels) many a musical instrument.

לֶבֶן ch. (denom. of לְבָנָא, cmp. אֲרִיחַ) *to have a strong rest; to be well balanced.* Sabb. 104a מ״ט שקר אחידא כריעה ואמת מְלֶבֶן לַבְּנֵי Ms. M. why has the word שקר one single foot (in the letter ק), while the letters of אמת have a level foundation?; (ed. שיקרא אחדא כרעא ואמת קאי לְבוּנְיָה *falsehood* (שקר) stands on one leg, while the foundation of *truth* (אמת) is level).

Pa. לַבֵּן *to found, rest.* Erub. 14a מְלַבֵּין ליה בטינא וכ׳ you may form a level rest for it by plastering, partly on this, partly on the other side, so that it will be firm.—Part. pass. מְלֻבָּן, v. supra.

לָבָן I (b. h.) pr. n. m. *Laban,* son of Bethuel, freq. L. the Aramaean. Snh. 105a. Ab. Zar. 3a רבוא ל׳ הארמי וכ׳ let L. come and give testimony for Jacob &c. Gen. R. s. 60, v. אפדכסיס. Koh. R. to II, 26; a. fr.

לָבָן II m. (b. h.; v. לָבַן) *white; white color, white substance.* Gen. R. s. 73 בן ל׳ a white child, opp. כּוּשִׁי. Men. IV, 1 התכלת . . . את חל׳ the absence of the blue fringe is no obstacle to using the white one &c. Bekh. 45b, v. בָּהַק. Lev. R. s. 31 אין אדם רואה מתוך חל׳ וכ׳ man does not see through the white (of the eye). Yoma 75a כמרגלית ל׳, v. גַּד II. Ib. VII, 4, a. fr. בגדי ל׳ garments of white stuff. Ib. 1, v. אִסְטַלִּית; a. v. fr.—(ה)ל׳ שָׁדֶה a bright, shadeless field, vegetable or grain field, opp. שדה אילן orchard. Shebi. II, 1. M. Kat. I, 4c; a. fr.—*Pl.* לְבָנִים, לְבָנִין. Mikv. VIII, 2 נמשכים (מים) ל׳ white and cohesive matter (urin). Tosef. Sabb. I, 22 חל׳ white garments, opp. צבועין colored; a. fr.—*Fem.* לְבָנָה. Y. Shek. VI, 49d bot.; Cant. R. to V, 11 אש מה פשתים ל׳ white fire. Sifra Thazr., Neg., Par. 5, ch. XIII אף צמר ל׳ as 'linen' means 'of natural white color', so does 'wool' &c. Gen. R. s. 73 שחורה או ל׳ is it the portrait of a black or of a white person?; a. fr.—*Pl.* לְבָנוֹת. Macc. 20b במלקט ל׳ וכ׳ when he plucks the gray hair from among the black. B. Kam. 60b; a. fr.

לָבָן ch. 1) same. Targ. Y. Gen. XXX, 37, v. next w.—*2) = לְבֵנָא, *brick.* Targ. Y. II Ex. XXIV, 10 (Y. I, a. O. אבן; h. text לבנת).

לָבָן, לֶבֶן (לָבָן) m. ch.=h. לְבֵנָה, *white poplar.* Targ. O. Gen. XXX, 37 (Y. דפרח לבן, v. פְּרַח). Targ. Hos. IV, 13.

לֹבֶן, v. לוּבְיָן.

לֵבֶנָא, לִבְנָא m. *brick;* pl. לְבֵנִין, לִבְנִין, v. לְבִרְיָתָא.

לְבִי׳, לְבֵנָת f. (b. h.; לבן *to stamp, tread,* cmp. לבד; v. Schr. KAT2, p. 121 note) *brick.* Lev. R. s. 23 (ref. to Ex. XXIV, 10, cmp. Targ. Y. ib.) זה עד שלא נגאלו אבל משנגאלו הרכן היתה דרכה של ל׳ לחתן וכ׳ this (brick of sapphire under his feet) was before they (the Israelites) were redeemed, but after their redemption the brick was placed where it belonged. Kel. IX, 6 שבלעה וכ׳ ל׳ a brick in which a metal ring has entirely disappeared; Tosef. Mikv. VI (VII), 12 טבעת שנתונה בל׳ וכ׳ a ring which was stuck into a brick of soft clay. Ab. Zar. 46a שזקק ל׳, v. זָקַק; a. fr.—*Pl.* לְבֵרִי׳, לְבֵנִים. Ex. R. s. 5. Pirké d'R. El. ch. XLVIII בין לובן הל׳ between the layers of bricks. B.

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

עַרַקַת ל', לְבָנָה, v. עַרְקַת.

לְבָנָה f. (b. h.) 1) fem. of לְבָן q. v.—2) *moon.* Ber. 59^{b}. Erub. 56^{a} והוא דאתילד ל' או בל' וכ' provided the new moon sets in either at the moon-hour (the second hour of the night of the first day of the week and every eighth hour suceeding) or under the planet *Tsedek* (Jupiter). Pesik. R. s. 15, a. fr. מונים לל', v. מָנָה II. Ib. מולד חל', v. מוֹלָד. Gen. R. s. 33, end ימות חל', v. יוֹם; a. fr.

לַבְנוֹב, לַבְנוֹ, v. לִבְלָבוֹ.

לְבָנוֹן (b. h.) pr. n. *Lebanon*, the mountain range in the north of Palestine. Cant. R. to IV, 15 . . . עד שתהא כמין ל' until the decision (Halachah) sprouts forth (bright) like a kind of Lebanon; ib. V, 12 (cmp. לִבְלֵב); a. fr.—Metaph. *King; Temple.* Sifré Deut. 6; Gitt. 56^{b}; Yoma 39^{b}, v. לָבַן.—[Y. Kil. I, 27^{a} bot., כירכי ל', v. כְּרִיסוֹלַבְנוֹן.

לַבְנוּנִית f. (לָבָן) *whiteness.* Neg. IV, 4 כמה יהא בל' how much of the hair must be white (as a symptom of leprosy)?—Lev. R. s. 14 טיפה של ל' (not לכלוכית) a drop of white matter; Yalk. Lev. 547. Lev. R. l. c. של לַבְנוּת; Yalk. l. c. של לבנונית; של לוּבְן; (Ar. של בנונית, some ed. one w. שלבנונית, corr. acc.).

לַבְנוּת, v. preced.

לִבְנֵי, לִבְנִין, pl. of לִבְרִינְתָּא.

לִיבְ', לִבְנָן ch.=h. לְבָנוֹן. Targ. Is. XXIX, 17; a. e.—אַרְקָא דל', v. אַרְקָא II.

***לֶבֶס** m. (λέβης; cmp., however, לֶפֶס) *caldron.* Kel. XIV, 1 (Var. לפס); Tosef. ib. B. Mets. IV, 1 הל' כדי וכ' the caldron (if defective) must be capable of serving as a receptacle for cups (in order to be fit for uncleanness). —*Pl.* לְבָרִסִין. Sifré Num. 158 לכוסין (corr. acc.; Pesik. Zutr. Matt., p. 279 ed. Bub. לפוסין); v. לְבִרְסַיָּא.

לַבְקָן, v. לוּקָן.

***לִבְרוֹת** pr. n. *Libruth*, a river or canal. B. Mets. 87^{a} צריכה וי"ו כי מורדיא דל' (Ms. M. לבדות, Ms. R. לבדית, v. Rabb. D. S. a. l. note) it requires a Vav as large as a rudder on the L.; Meg. 16^{b} (v. Rabb. D. S. a. l. note 6, a. זְקִיפָא II).

***לַבְרִיטוֹן, לַבְרָטוֹן** m. (λαβρᾶτον, λαυρεᾶτον, S.) *the emperor's portrait wreathed with laurels.* Yalk. Ez. 356 נטלה לברנטין של מלך וכ' (corr. acc.) she took the king's portrait and used it as fuel for making a hot drink. Ib. בברנטן שלי (corr. בלב'); Lam. R. to I, 9 לורטיא, read לַוְרֵיטָא (laureata, sc. imago). [Ar. s. v. ברנט, quotes a Var. טוורתק, for נוורתק, a. expl. our w. = קומקום.]

לברין, Yalk. Esth. 1056, v. בְּרִיוֹן.

לַבְרָנִיא m. pl. (v. בּוּרְנִי I) *Liburnian ships.* Targ. Y. II Num. XXIV, 24 בל' מן וכ' (ed. Amst. בלבדניא, corr. acc.) on Liburnian ships from Rome; (Y. I מן למברניא ומארע אירטליא from Liburnia and the land of Italy). Targ. Y. II Deut. XXVIII, 68 (Y. I אילפרייא); v. לִיבָרְנִין.

לָבַשׁ (b. h.) [*to join closely*; denom. לְבוּשׁ *garment*, whence] לָבַשׁ *to be dressed*; *to put on* (an undergarment), contrad. to עטה, כסה. Y. R. Hash. I, 57^{b} top אדם . . . לובש שחורים ומתעטף וכ' a defendant before a human court puts on dark clothes and wraps himself in dark clothes,...; אבל ישראל אינו כן אלא לובשים וכ' but not so the Israelites (on the New Year), but they put on white (festive) clothes &c. M. Kat. 17^{a} יִלְבַּשׁ שחורים ויתעטף וכ' let him put on dark clothes &c.; Kidd. 40^{a}; Hag. 16^{a}.—Gen. R. s. 75 לובשי ברזל; Yalk. ib. 130 לְבוּשֵׁי, v. לְבוּשׁ. Ex. R. s. 15 בריאים כדי לִלְבּוֹשׁ וכ' strong enough to wear helmets &c.; a. fr.—Part. pass. לָבוּשׁ, pl. לְבוּשִׁים. Ib. אחד ערום ואחד ל' one (the depth) was naked, the other (the earth) was covered (with water). Pesik. Aḥăré, p. 177^{b} לבנים וכ' clad in white and wrapped in white. Yalk. Gen. 130, v. supra; a. fr.

Pi. לִבֵּשׁ *to invest*; part. pass. מְלוּבָּשׁ. B. Bath. 122^{a} מל' אורים וכ' invested with the Urim and Tummim. Tosef. Ohol. XIII, 5 [read with R. S. to Ohol. XII, 4) מלבין שהוא מלובש בפוקות a bed frame upholstered with tufts.

Hif. הִלְבִּישׁ *to clothe, invest.* Ex. R. l. c. . . . . הפשיט והִלְבִּישָׁהּ לחבירו he caused one slave to take off his garment and the other to put it on. Sot. 14^{a} . . . אף מה הוא מַלְבִּישׁ אתה הַלְבֵּשׁ וכ' as He clothes the naked..., so do thou &c. Tanḥ. Ḥayé 3 ומַלְבִּישָׁן כלי זיין וכ' (not ומלביש) and clothes them in armor &c. Ib. (ref. to Ps. CIV, 1) זה חצוז שהִלְבַּשְׁתִּיךָ בים that is the strength with which I invested thee at the Red Sea. Ib. מהודך והדרך הִלְבַּשְׁתָּ לראשו וכ' part of thy glory and majesty hast thou put on Abraham's head by granting him the dignity of old age. Yoma 5^{b} כיצד הִלְבִּישָׁן in what order did Moses clothe them?—Y. Shek. V, 49^{a} (expl. פנחס המַלְבִּישׁ, ib. V, 1, Mish. ed. שהדיח (על חמלבוש) מַלְבִּישׁ בגדי וכ' he invested (the appointed person) with (had in charge) the high priest's garments; a. fr.

לְבִישׁ, לְבַשׁ, לְבָשׁ ch. same. Targ. Gen. XXXVIII, 19; a. fr.—Part. לָבִישׁ, לָבְשִׁין. Targ. Job XXVII, 17. Targ. Ez. IX, 2; a. fr.—Ber. 28^{a} מאן דלבוש מדא יִלְבַּשׁ מדא ומאן . . . ואנא אִלְבְּשִׁינֵיהּ let him who has been invested with the priest's cloak wear it; or shall he who is not invested say to him who has been, take off thy cloak, and I will put it on?; i. e. let us respect the hereditary office of the Nasi, v. מַזֶּה. Keth. 54^{a} לְבִישָׁתִינְהוּ ואיכסתינהו לכוליה she put on all her dresses and wraps. Sabb. 10^{b} [read:] מִילָתָא אַלְבִּישׁוּיֵיהוּ יקרין (v. Rabb. D. S. a. l. note 30) cloaks are precious on those who are invested with them, i. e. a pupil likes to quote his teacher; a. fr.

Af. אַלְבֵּשׁ 1) same. Targ. Ps. XCIII, 1; a. e.—Ber. l. c. Ms. M. אַלְבְּשִׁינֵיהּ, v. supra.—2) *to clothe.* Targ. Ps. CXXXII, 16. Targ. Job XXIX, 14 ואַלְבְּשִׁנְנִי and it clothed (protected) me; a. e.—Kidd. 30^{b} ולַבְּרִישָׁהּ ונכסיה (not ולבשיה) and let him clothe and cover her. Y. Keth. XII, 35^{a} top אַלְבְּשׁוּנִי; Y. Kil. IX, 32^{b} top מלבשוני (corr. acc.), v. בּוּרְדִּירָקָא. Tam. 32^{a}; a. e.—Trnsf. *to take hold of, seize.* Kidd. 81^{b} יצר אַלְבְּשָׁהּ (her bashfulness in the presence of

her father is a sign that) sensuality has seized her; Keth. 51b יצר אלבשה passion has overpowered her (she speaks under the influence of sensual excitement).

לְגָא, לֵגָא or **לַגָּא**, v. לוּג, לגּא.

לְגַאר, לגא, v. לַגְרָא.

לְגַדקס, Y. Sabb. V, beg. 7b, v. נוּבְּהִירקוֹס.

לְגוּמיא, v. לוּגמיא.

לָגַז (denom. of מַלְגֵּזָה) *to stack with the pitchfork.* Tosef. Sabb. IX (X), 10 שנים . . . ולוֹגְזִין if two take hold of a pitchfork and stack; Sabb. 92b; Sifra Vayikra, Ḥobah, ch. IX, Par. 7.

לִיגָ', לֶגָטוֹן m. (legatum) *bequest, legacy.* Snh. 91a Ar. s. v. גט אב שכתב לי וכ׳ (ed. שנתן אגטין, Ms. M. גיטין, v. Rabb. D. S. a. l. note) if a father made a bequest to his children in his life-time; Yalk. Gen. 110 לגרטין (read לִירָגָטִין *pl.*).—*Pl.* לִירָגָטִין, לִירָגָטָא (legata). Tanḥ. Noah 14 Abraham was the first (in the Bible) mentioned for old age, for a wayfarers' inn, ובלי and for disposing of property in life-time (ref. to Gen. XXIV, 6).

לָגָיָא f. (λάγεια, sub. δορά; v. Liddle et Scott Greek-Engl. Lex.7) *hare-skin.* Gen. R. s. 20 Mus. (ed. לגאי, Ar. לגא); Tanḥ., ed. Bub., B'resh. 24 לרגנון read לגיריון λάγειον, sub. δέρμα).

לִיגְיוֹן, לְגִיוֹן m. (legio) *Roman legion,* in gen. *legion, troops.* Ber. 32b, v. גְּסְטָרָא. Tosef. Ḥull. VIII, 16 לי עובר וכ׳ if a Roman legion passes from quarters to quarters, whatever has been used as a cover or shelter, (v. אָהֶל) is unclean; Ḥull. 123a. Gen. R. s. 4, end לי קשה an intractable legion. Tanḥ. Vayesheb 3 לי אחד נאה ומשובח ראשון וכ׳ (not ראשו) a legion of fine and distinguished men, their heads reaching up to the capital of pillars; a. fr.—*Pl.* לִי׳, לְגִיוֹנוֹת, לְגִיוֹנִים, לְגִיוֹנִין. Ib. לי׳ אלו אינן וכ׳ these legions are not worth anything (in the economy of Providence). Num. R. s. 1 אין שבח . . . שימנה לגיוניו עם הלי it is not worthy of the King that his own legion (body-guard) be counted with the legions. Y. Taan. II, 65b bot. שני לי קשרים two wild-tempered legions. Ex. R. s. 15 דוכוס שזרקו לו הלי פורפירא a general before whom the legions cast the purple cloak (whom they proclaim emperor). Ib. ומוציא הלגיונין וכ׳ and leads the legions out (in parade), and this dates the beginning of his rule. Lev. R. s. 16, end קורא תקב״ה לי שלו the Lord summons his legions (to execute punishment); a. e.

לִי׳, לְגִיוֹנָא, לְגִיוֹן ch. 1) same.—*Pl.* לִי׳, לְגִיוֹנִין. Targ. Y. Num. XIII, 1. Ib. XXIV, 24; Targ. Ez. XXX, 9 (h. text צִיִּים). [Targ. Job XV, 24 מעתד לאסתחרא בלי quot. in Naḥmanides a. l. ready to go around among the legions; ed. אירטומוס לגלוגדק.]—2) (popular corrupt.=legatus) *legate, delegate.* Lev. R. s. 30 עבר עלוי חד לי למגבי וכ׳ (Ar. לי דמלכא; Tanḥ. Emor 18 שליח של מלך) a royal legate passed by, sent to collect taxes; Pesik. Ul'kaḥ., p. 182a.

לְגִימְזִין, v. לָגְמוֹן.

לְגִימָא, v. next w.

לְגִימָה f. (לגם, v. לוּגְמָא) 1) *quaffing, taking a draught.* Y. Sot. I, 16c bot. כדי לְגִימַת שלש וכ׳ (Bab. ib. 4a כדי לגמע, v. גְּמָא) as much time as is required for quaffing three roasted eggs.—2) (in gen.) *eating and drinking, entertainment.* Snh. 103b גדולה לי שהרחיקה וכ׳ a little refreshment plays an essential part, for its refusal estranged two tribes from Israel (Ammon and Moab, v. Deut. XXIII, 4 sq.). Ib. 52a (ref. to Ps. XXXV, 16) שהחניפו לקרח על עיסקי לי they flattered Korah for the sake of entertainments (to which he used to invite them); Yalk. Ps. 723.—3) *living, support* (our 'bread and butter'). Gitt. 7a (play on צְקְלָג ומדמנה, Josh. XV, 31) כל מי שיש לו צעקת לגרמא על חבירו ודומם וסנסנה שוכן בסנה ישמה לו דין if one has cause to complain of being hindered in his livelihood and keeps his peace, He who dwells in the thornbush will take up his cause. Bekh. 35a ללגרמא לא חיישינן we do not apprehend that their testimony may be influenced by their bread and butter, i. e. by their dependence on their employers. —*Pl.* לְגִרְמוֹת. R. Hash. 18a כנגד י׳ לי וכ׳ corresponding to the ten meals which Nabal gave to David's servants (I Sam. XXV, 5).

לְגִין, Y. Snh. II, 20c bot. לבוש לי דידך, read: לָגִין.

לָגִין, m. (לגג, v. לוּג, formed like קָצִין) 1) *bottle, a vessel* smaller than כַּד and larger than פּוֹס. T'bul Yom IV, 4 לי . . . ומלאהו וכ׳ a *lagin* which requires sunset to be clean (v. טָבַל) and which was filled out of a cask containing tithes (intended for T'rumah); Erub. 36a; Y. ib. III, 21b bot. (corr. acc.). Tosef. Ohol. V, 10; Ohol. V, 4; Hag. 22b Ms. M. (ed. לוגין); ib. 26a לי טמאין (read טמא). Ab. Zar. V, 1 חניח.. לָגִינוֹ וכ׳ the gentile put his wine bag on it. Tosef. Ter. VII, 16 לי שהגירתו (ed. Zuck. שהגירתן, corr. acc. all the suffixes in the sentence); a. e.—*Pl.* לְגִינִין, לְגִינִין. Tosef. Dem. VIII, 22, sq. Kel. XXX, 4 לי גדולים large flasks (of glass). Y. Ḥag. II, end, 78c. Kel. XVI, 2 בית הלי a case of wickerwork for flasks; Tosef. ib. B. Mets. V, 13 בית חליגונין (corr. acc.). Ib. VI, 8 בית חלי . . . של עץ a wooden flask case.—Bets. 15b חללו בעלי לי these are people counting their wine by *laginin* (less rich than the בעלי כדין, but wealthier than the בעלי כוסות).—Yalk. Sam. 161 שבלְגִינוֹת (the water) in the bottles.—*2) also לְגִינָה f. *a garden-bed requiring a lagin of seed.* Ter. IX, 5 מאה לגינה Ms. M. a. Y. ed. (Bab. a. Mish. ed. לגנה) one hundred beds planted with T'rumah seeds; Tosef. ib. VIII, 4 מאה לגנין ed. Zuck. (Var. לגינין; R. S. to Ter. l. c. quotes לוג); [v., however, לְגִינָא].

לְגִינְתָא, לְגִינְיָתָא, לָגִין m., **לְגִינְיָתָא** f. same. Targ. Y. Gen. XXIV, 14—20 (h. text כַּד). Targ. Jud. VI, 38 Var. ed. Lag., v. לְקִינְיָא. [Targ. Y. Num. XIX, 4 מן לגין, prob. to be read: מן לגיו.]—B. Mets. 85b, v. כִּירַיִם. Yalk. Koh. 967, v. לְקִינְיָתָא.—*Pl.* לְגִינִין. Targ. Job. XXXII, 19 (Var. לַכְּנִין; h. text אֹבוֹת). Targ. Lam. IV, 2 (h. text נבלי).

לִיג׳, לְגְלֵג (Pilp. of לוּג, contr. of לעג) 1) *to stammer,*

be undecided. Deut. R. s. 5 אל תהי מְלַגְלֵג בדין do not give judgment in a hesitating manner (speak clearly and with full knowledge, cmp. גְּמַגֵּם; Yalk. ib. 907 קץ).—2) (with על) *to sneer.* Sabb. 30[b] לי' עליו וכ' a certain student sneered at him. Ber. 39[a] על המלגלג אני כועס I am angry with him who sneers; Y. ib. VI, 10[c] top אתה למה לְגַלַּגְתָּ why didst thou laugh?; a. e.

לַגְלֵג I ch. same.

Ithpalp. אִתְלַגְלַג *to be sneered at.* Targ. Esth. I, 17.

לַגְלֵג II (= גלגל, v. גִּלְגֵּל; cmp. געגע = עגעג) *to proclaim, boast.* Targ. Y. I Gen. XXXIV, 31 מְלַגְלֵג במליה ed. (Ar. בנפשיה; Y. II מחגאי בליביה).—Gen. R. s. 64, end זיל תחא מלגלג וכ' go and announce it that thou didst put thy head into the lion's mouth and camest out in peace; Yalk. ib. 111, end.

לִיגְלוּג, לַגְלוּג m. (לְגַלְגֵּל) *stammering.* Cant. R. to II, 4 (ref. to דגלו ib.) ולִגְלוּגוֹ וכ' even the child's stammering is pleasing to me.

לִיגְלוּג, לַגְלוּג m. = חֲלַגְלוּג (ח rejected) 1) *purslane,* v. חֲלַגְלוּג.—2) *pl.* constr. לִגְלוּגֵי, לִיגְ', only in ל' חרדל *stems of the mustard plant.* B. Bath. 18[a]; 25[b] אוכלות ל' חרדלי they (the bees) eat the stems of my mustard plants, v. חַרְדָּל.

לגמן, Tosef. Kel. B. Bath. VI, 9 אלו ל' Var., read: אַגְלוֹגִין.

***לִיגְ', לִגְנָא** m. (a corrupt. of linea) *a narrow path between fields.*—*Pl.* לִגְנִין. Targ. Is. XXVIII, 25 Regia (ed. Lag. לִיגְגִין, Var. לִירְגִּין; ed. בְּרִיר; h. text שׂוֹרָה; cmp. Löw Pfl. p. 221).

לִגְנָה f. same, in gen. *row, bed*; v. לָגִין 2.

***לגס,** *Part. Pa.* מְלַגֵּס *to stammer.* Ḥag. 15[b] Ar. (ed. מגמגם).—

לגס, Y. Yoma III, 41[a] bot., v. לוֹגָא.

לֶגֶשׁ, v. לֶכֶשׁ.

לְדוּקָא, v. לוּדְקָא.

לָדִיקִי m. (v. לוּדְקָא) *Laodicean.* Kel. XXVI, 1 סנדל ל' (ed. Dehr. לְדִקִי) a Laodicean sandal.

לִידְנָא, לְדָנָא m.=b. h. נֶדֶן, *sheath.* Targ. I Chr. XXI, 27. Targ. II Sam. XX, 8; a. fr.—Targ. I Sam. XVII, 51 (ed. Wil. נְדָ').

לְדָקִי, v. לְדִיקִי.

לְדַקְנָא, v. לוּדְקָא.

לָדָא, v. לְהִי.

לְהַב *to glisten, be bright,* v. *Shaf.* שַׁלְהֵב.

לַהַב m. (b. h.; preced.) *flame.*—*Pl.* לְהָבִים, constr. לַהֲבֵי. Deut. R. s. 11 עתיד אני ... מחוך ל' אש I am destined to receive the Law from between flames of fire.

לַהֲבָא ch. same.—*Pl.* constr. לְהָבֵי. Targ. Y. II Deut. XXXIII, 2. Targ. Y. Ex. III, 2.

לָהֲבָה f. (b. h.) same. Deut. R. s. 11 שרפי ל' flaming Seraphim.

לַהֲבוּתָא ch. same. Targ. Ps. CVI, 18.

לַהַג m. (b. h.; denom. of הָגָה) *study.* Num. R. s. 14 (ref. to Koh. XII, 12) אם יגעת הרבה בל' דברי וכ' if thou takest great pains in the study of the words of the wise &c. (v. Erub. 21[b] כל ההוגה בהן וכ').

לְהָגְיוֹנָא = הֲגְיוֹנָא. Targ. Lam. III, 62 Var.

לְהוֹב m. (לְהַב) *flourishing, brandishing.* Targ. Nah. III, 3 ול' וצלהוב וכ' (ed. Lag. מסיק ל' producing *sparks* by the hoofs of the horses).

לָהַט (b. h.; cmp. לחב) *to glisten, glow.* Gen. R. s. 21, end מי מציל .. מאש לוהטת זו what will save my children from this glowing fire (hell)?; a. e.—Part. pass. לָהוּט, f. לְהוּטָה; pl. לָהוּטִים, לְהוּטִין; לְהוּטוֹת *glowing;* (with אחר) *passionately following, anxious for.* Gen. R. s. 94 ל' אחר שהיו גרונו, v. גָּרוֹן. Y. Taan. VI, 69[b]; Pesik Dibré, p. 114[a] (not שירהו) the Israelites were greedy for sweet things. Gen. R. s. 22 היו ל' אחר האדמה had a passion for agriculture. Cant. R. to I, 4 ל' ... אחרי שכינת the Israelites were anxious for the Divine Presence; a. fr.—Tanḥ. Ḥuck. 4 (ref. to Ps. LVII, 5) שהיו לוהטים אחר (לְהוּטִים = לה"ר) they had a passion for denunciation; Midr. Till. to Ps. VII; Yalk. ib. 637; Yalk. Kings 213 להוטים; Y. Peah I, 16[a]; a. e.

Pi. לִיהֵט *to glow; to make glowing.* Lev. R. s. 16 האש מְלַהֶטֶת סביבותיו the fire was shining around him. Gen. R. s. 21, end (ref. to Gen. III, 24) שהיא מתהפכת ... ומְלַהֶטְתּוֹ it (the fire of hell) turns around man and heats him through from top to bottom &c. Num. R. s. 18 לִיהֲטוֹ האש the fire seized him; a. e.

לְהַט, *Pa.* לַהֵט ch. same, *to heat.* Targ. Y. II Deut. XXXII, 22 ולְהַטַת (prob. to be read: ולְהַטַת).

לְהַטְיוּת, Y. Nidd. III, 51[a], v. יְחֵט.

לָהָטִים m. pl. (b. h.; Talm. etymol. fr. לָהַט) *glittering; delusions.* Snh. 67[b] (ref. to Ex. VII, 11, a. 22) בלָטֵיהֶם 'with their *laṭim*' (secret arts) refers to works of demons, 'with their *l'haṭim*'—to works of sorcery (with ref. to לַהַט Gen. III, 24).

לְהַטְמִיָּא, v. לָטוֹמְיָא.

לָהָא, לְהִי (cmp. לחת) [*to be bent;* cmp. נָטָה] *to be tired.* Targ. Is. LXV, 23 ed. Lag., v. חָלִי. Ib. XLII, 4 יִלְהֵי (ed. Wil. יַלְהֵי *Af.*; ed. Lag. יהלי, v. חָלִי).—Part. לָהֵי, pl. לָהַיִן. Targ. Y. II Deut. XXV, 18 (h. text עָיֵף).

Af. אַלְהֵי 1) same, v. supra.—2) *to tire, annoy.* Targ. Mal. II, 17 (ed. Lag. אהלי).—3) *to bend (one's self),* v. לְהַת.

לְהַלָּן, לְהָלָא, לְהַל, v. חַלָּא, חָלָא, חַל.

לָהַם, *Hithpa.* חִתְלַהֵם, v. מִתְלַהֵם.

לָהֵן =אֶלָּהֵין, *but, only.* Taan. 12ª (quot. fr. Meg. Taan. ch. XII, ed. Meg. Taan. לכן).

לָהַת (v. לְהִי), *Af.* אַלְהַת *to bend (one's self).* Targ. II Kings IV, 34, sq. (ed. Wil. a. Bxt. אַלְהֵי, v. לְהִי; Ar. אלחת; h. text גחר).

לוֹ *unto him*; v. ל־.

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

לְוָא, v. לְוִי.

לְוָאָה, v. לְוָיָא.

לְוָאי, v. לְוִי.

לְוַאי, v. אַלְוַאי.

לוּב (b. h.) pr. n. *Libya*, v. ליבוי. Y. Kil. VIII, 31ᶜ הדא אמרה הוא לי׳ הוא מצרים this proves that Lub and Egypt are the same, v. לוּבִי.

לוּבָא m. (preced.) = לוּבָאָה *Libyan.* Sabb. 51ᵇ חמרא לי׳ a Libyan ass.—*Pl.* לוּבָאֵי. Targ. Nah. III, 9. Targ. II Chr. XII, 3; a. e.—Tam. 32ª חמרי ל׳, v. supra.—V. לִיבִי, לִיוָקָאֵי, לוּבִי.

לוּבדקס, לוּבדקים, v. לִיבְּדִיקוֹס.

לוּבִי m. h. a. ch. (b. h., v. לוּב) *Libyan.* Y. Kil. VIII, 31ᶜ; Y. Sabb. V, beg. 7ᵇ an Egyptian bean when fresh צוודין is named Libyan, when dried, they call it Egyptian bean; הרא אמרה הוא לי׳ הוא מצרי . . . this proves that Libyan and Egyptian means the same (v. לוּב). Ib. גר מל׳ a proselyte descendant of a Libyan. Y. Shebi. II, 34ª bot. מיסרן דל׳ bunches of Libyan beans.—*Pl.* לוּבִים. Y. Kil. l. c.; Y. Sabb. l. c., v. לִיבְּדִיקוֹס. Ib. גרים חבאים מל׳ proselytes, descendants of Libyans; v. ליבוי.

לוּבירים, Yalk. Deut. 950, v. לוּפָּר.

לוּבלניות, v. לוּנְכִי.

לֹבֶן, לוּבֶן m. 1) (לָבָן) *white matter, white color.* Gitt. 57ª, a. e. ברצה ל׳ the white of an egg. Neg. IV, 1 מראה ל׳ the white color (of leprosy). Nidd. 31ª, a. e. חל׳ the white substance (semen virile). Ib. דל׳ שבעין the white of the eye; a. fr.—*Pl.* לוּבָנִים. Koh. R. to V, 10 לובן שממנו הל׳ the white (semen) out of which are formed the white substances of the embryonic body.—*2) (לָבֵן I) *the mass of clay for bricks.* Pirké d'R. El. ch. XLVIII בין ל׳ החלבנים in the clay stamped for bricks.

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

לֻגָּא, לוּגָּא (or לַגָּא) ch. same, 1) *small bottle.*—*Pl.* לֻגֵּי or לַגֵּי. Yoma 83ᵇ [read:] אהדרוהו בל׳ וצעי (v. Rabb. D. S. a. l. note, a. פְּלוּגּ) they surrounded him with bottles (of cordials) and dishes; (Ms. O. אחד׳ צעי ולגי they placed around him dishes &c.).—2) *Log,* v. preced. Targ. Lev. XIV, 10; a. fr. (some ed. לוֹגָא).—Pes. 109ª דמקדשא ל׳ the Log measure of the Temple. Y. Sabb. VIII, 11ª bot.; Y. Shek. III, 47ᶜ top דאוריתא ל׳ the Biblical Log, v. תּוּמַנְיָתָא; a. fr.—*Pl.* לוּגִּין. Targ. Y. Ex. XXX, 24.—Y. Ter. X, 47ᵇ top; a. e.

לוֹגָה, לוֹגָא pr. n. m. *Loga.* Tosef. Yoma II, 7 שמעון בן ל׳; Cant. R. to III, 6 לוגה; Y. Yoma III, 41ª bot. לגס (corr. acc.).

לוֹגְיוֹסְטִיס m. (λογιστής = curator orbis among the Romans) *market commissioner.* Tanḥ. Tsav 1 לירגסטיס, ed. Bub. לוגסטוס (corr. acc.); Yalk. Lev. 479 לוגסטוס; Yalk. Mic. 555 לוגטוס, לירגס׳ (corr. acc.); (Tanḥ. Balak 12 בעל חשוק).

לוֹגְלָגָן m. (לָגְלַג) *sneerer.* Y. Ber. VI, 10ᶜ top ed. Lehm. (ed. לוֹגְלָן).

לוּגְמָא c., pl. לוּגְמִין (לגם, v. לְגִימָה) *puffed up cheek (filled with a quaff)*; מלא ל׳ *a mouthful, quantity of liquid filling one cheek.* Pes. 107ª מלא לוגמא (Ms. M. לוּגְמִיר). Yoma VIII, 2; Tosef. ib. V (IV), 3 חשוחה מלא לוגמיו וכ׳ he who drinks (on the Day of Atonement) a quantity equal to the fill of his cheeks; expl. Bab. ib. 80ª and corrected אימא כמלא ל׳ say as much as would cause the appearance of puffed cheeks. Y. ib. VII, 44ᵈ bot. [read:] תני כמלא ל׳ there is a version (for מלא) ניתן ללוגמא אחת . . . ומתו פלוגּ (לוגמיו): כמלא לוגמיו, and what is the difference? (כמלא לוגמיו means) a mouthful which can be kept in one cheek. Ib. לוּגְמוֹ של בן וכ׳ the mouthful of Ben Abatiaḥ which is more than a quarter of a Log; a. e.

לוגמיא, לוגמיא, Num. R. s. 2 דבר של ל׳, a corrupt. for לַגְנִירְמָא or לַגְנִירָא (λαγνεία or λάγνευμα) *lewdness*; (Lev. R. s. 20 שמצה, Ar. דיטמא).

לוגסטוס, v. לוֹגְיוֹסְטִיס.

לוּגְשָׁא m. ch. = h. לֶגֶשׁ. Y. Sabb. II, beg. 4ᶜ.

לוֹד (b. h. לד) pr. n. pl. *Lod, Lydda* in South Palestine (Roman name *Diospolis*). Maas. Sh. V, 2 מן המערב ל׳ Lod was the westernmost term (of one day's journey from Jerusalem). Tosef. Erub. IX (VI), 2. Y. Meg. I, 70ª bot. מוקפות וכ׳ . . . ל׳ Lod and Ge Haḥarashim belong to the fortified towns of the conquest days (v. יְהוֹשׁוּעַ). B. Mets. IV, 3 תגרי ל׳ the merchants of L. Snh. 32ᵇ אחר ר׳ אליעזר לל׳ follow R. El. to L.; a. fr.

לוּד (b. h.) *Lud, Lydia,* a district of Asia Minor. Pes. 50ª; B. Bath. 10ᵇ, a. e. הרוגי ל׳ the martyrs of L., v. לוּדְקָיָא.—Tosef. Yeb. IV, 5 (confession of a robber captured in Cappadocia) אני הרגתיו בכנרסתו לל׳ I killed him on his entering Lydia (Laodicea); Y. ib. II, end, 4ᵇ; Bab. ib. 25ᵇ.

לוּדָא, לוּדָה (לוּדָאָה) (cmp. next w.) pr. n. m. *Luda,* (*Ludaah*), an Amora. Sabb. 96ᵇ (Ms. M. לודה; Ms.

O. לורא; Yalk. Ex. 413 לוי). Ib. 137a (Ms. M. לודה; Ms. O. לידה); Yeb. 71b לודאה.—Y. Taan. III, 67a ר' לודה.

לוּדָאָה m. 1) =h. לוּדִי *Lyddan.* Ab. Zar. 36a שמלאי ל' קאמרת thou citest Samlai, the Lyddan; (Y. ib. II, 41d bot. הדרומי).—Yeb. 71b, v. preced.—*Pl.* לוּדָאֵי. Ab. Zar. l. c. שאני ל' דמזלזלי it is different with Lyddan scholars, because they disregard traditional laws.—2) לוּדָאֵי (denom. of *ludi*, the latter being treated as a geographical term) *people hiring men for gladiatorial contests, lanistae* (v. Sm. Ant. s. v. Gladiator). Gitt. 46b bot. ההוא גברא דזבין נפשיה לל' there was the case of a man who had sold himself to the *Ludaë.* Ib. 47a ריש לקיש לל'..... Resh Lakish had sold himself &c.—Y. Ter. VIII, 45d top אילו זבנת גרמך ללודָנִין חות מזבין וכ' (not חוה; prob. to be read: לוּדָרִין) if thou hadst sold thyself to the lanistae, thou wouldst have sold (thyself) at a high price, but here thou hast sold (risked) thy life for a trifle.—V. לוּדִים.

לוּדָה, v. לוּדָא.

לוּדִי m., pl. לוּדִים *of Lod, Lyddan.* Pes. 62b.—[V. לוּדִים.]—*Fem.* לוּדִית, *pl.* לוּדִיּוֹת. Kel. II, 2, v. חָבִית.—[V. לוּדִרִית.]

לוּדְיָא ch.=לוּדָאָה, same. Ex. R. s. 3 ר' שמעון ל'.

לוּדִים m. pl. (v. לוּדָאָה 2) 1) *keepers of gladiators,* also *gladiators.* Pes. 12b; Sabb. 10a מאכל ל' the meal time of the gladiators (to whose diet special attention was paid). Y. Gitt. IV, end, 46b מכר עצמו לל', v. לוּדָאָה 2.—2) (=ludi) *public games.* Tanḥ., ed. Bub., Noah 20 בלעם התחיל בקובה בקוביא בל' ובקסמים Bal. introduced sleeping rooms (for prostitution), dice, public games and divinations; Tanḥ. ib. 14 בבלוריות בקסמים ובזמות).—[לוּדִין, Ab. Zar. 18b, v. בלרין.]

לוּדִית, v. לוּדִי.

לוּדִית f., pl. לוּדִיּוֹת (v. לוּדִים) *gladiator's food* (of beans or wheat; sagina gladiatoria). Bets. 14b חיטין לעשות מהן לוּדִית wheat (which can be made direct use of) for preparing &c.; Y. ib. I, end, 61a מאכל נדיות...פול (corr. acc.); Tosef. ib. I, 23 לחיות ed. Zuck. (Var. לודיות).

לוּדָנָא m. *ladanum,* a soft resin, a product of the Cistus (v. Löw Pfl., p. 127; Sm. Ant. s. v. Ladanum). Keth. 77b.

לוּדָנִין, Y. Ter. VIII, 45d top, v. לוּדָאָה 2.

לוּדְקָיָא pr. n. pl. *Laodicea,* name of several towns, esp. *L. ad Lycum,* a city of Asia Minor, counted to Lydia (v. לוּד). M. Kat. 26a, v. יִתְרָא I. B. Mets. 84a, v. עֵרֶב. Y. Ab. Zar. III, 42c top לדוקיא.—Koh. R. to III, 17; Taan. 18b; Treat. S'maḥ. ch. VIII; Sifra Emor, Par. 8, ch. IX (לדקיא); Meg. Taan. ch. XII (martyrdom of Lulianus and Papus, v. לוּד). Gen. R. s. 11; Sabb. 119a; Pesik. R. s. 23.

לוּדָר m. (ludarius, not recorded in Lat. Dict., v. Sachs Beitr. I, p. 121; P. Sm. 1905) *a gladiator trained to fight beasts at the Roman games,* analogous to the Spanish *matador* (v. Sm. Ant. s. v. Venatio a. Bestiarii). Ex. R. s. 30, end, v. פִּילוֹסְטְרָטָא. Gen. R. addit., ed. Wil. p. 376 top, v. מוֹסְמָכוֹס.

לָוָד, v. לוּד.

לָוו, v. לַאו.

לְוָאֵי m. pl. (Syr. לוּוא, P. Sm. 1905; cmp. לַבְלָב I) *the first milk after delivery,* a dainty dish. Targ. Job XX, 17 (ed. Lag. לְוָיֵי; some ed. לְוֵי; h. text חמאה). Ib. XXIX, 6 (ed. Wil. לְוָאֵי; h. text חֶמְאָה). Targ. Y. Gen. XVIII, 8 לוואי שמרין וחלב ed. (Ar. לְבָא); Targ. Y. I Deut. XXXII, 14 לוואי שמריני.

לְוַואי, v. אַלְוַאי.

לְוּדִין, לְ' דקין, v. לְבָדְקִין.

לְוָדָא, לָוֶד, לָוַד, v. לוּדָא, לוּד.

לְוָדָא, לְוָטָא, v. לְוָט.

לוּוטִין, Ar. quot. fr. Y'lamd. to Num. XXIII, 7 or 18, or XXIV, 3,—quid?

לוּוטָס, Gen. R. s. 20 Ar., a corrupt. for לִיסְטִים as in ed. a. Yalk. Gen, 32.

לַוְטָתָא f. (לוּט) *curse,* v. לְטוּתָא.

לַוַּי, v. אַלְוַאי.

לְוָוִי, לְוָוִי m. (לָוָה) *attachment.*—ל' שם *surname, epithet.* Neg. XIV, 6 שם ל' . . ולא כל אזוב nor any hyssop which is qualified by an epithet (רוֹמִי, רְוָנִי &c.); Par. XI, 7; Succ. 13a; Ḥull. 62b; Sifré Num. 124; 129; a. e.—Ned. VI, 9 (53a) שהוא שם ל' for this (the addition of 'field') is a differentiating epithet.

לְוָוִיתָא, לְוָוִיתָה, v. sub לְוָוִי.

לַוְוֵלוֹ, v. לַבְלֵב.

לְוַונְטִי, v. לִיוּנְטִי.

לְוָוקָאֵי, v. לִיוּוקִי.

לַוְוקָן, לַוְוקָאָנָא, v. sub לַוּק.

לוּוקְרִין, v. לְבָדְקִין.

לָוות, v. לְוַת.

לוּז I (b. h.) pr. n. pl. 1) *Luz,* in Palestine, identical with, or near, Bethel. Gen. R. s. 69, v. next w.; a. e.—2) *Luz,* in the land of the Hittites (Jud. I, 26), supposed to be Lizan in Kurdistan (v. Neub. Géogr., p. 394), a place, mentioned in the Talmud as still existing, from which the purple blue (תכלת) was imported. Snh. 12a (in a secret letter) דברים הנעשים בל' (not הנעשה) things manufactured in Luz (תכלת). Sot. 46b (ref. to Jud. l. c.) הרא ל' שצובעין וכ' it is that Luz where they dye purple blue, which

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

לוּז II m. (b. h.) *nut, almond, hazel-nut*; also *nut-tree*. Bekh. 8[a] וכגרגן באילן ל' corresponding to chickens (hatched in twenty one days) is the almond tree among trees; Y. Taan. IV, 68[c] bot. (ref. to שקד, Jer. I, 11) מה חל' חזה וכ' as the almond tree requires twenty one days from blossoming &c.; (Koh. R. to XII, 7 השקד). Gen. R. s. 69 (ref. to לוז, v. preced.) מה ל' אין לו פה וכ' (some ed. לה, fem.) as the nut has no opening, so nobody could find the entrance to the town. Ib. ל' חירה עומד וכ' a nut-tree stood before the entrance. Ib.; ib. s. 81 end, v. רָטַב; a. fr.—*Pl.* לוּזִין, לוּזִים. Y. Kil. I, 27[a] bot., v. בּוּטְמָא.—Trnsf. ל' של שדרה *the nut of the spinal column, a hard vertebra*, (Judenknöchlein, v. Löw Pfl., p. 375 a. quot. ib. from Hyrtl, Das Arabische und Hebr. in der Anat., p. 165). Lev. R. s. 18; Koh. R. to XII, 5; a. e.

לוּזָא, לוּזָן ch. same. Targ. Gen. XXX, 37.—*Pl.* לוּזִין, לוּזָיָא. Targ. Y. I Num. XVII, 23 (Y. II לוזין בר לוזיא; h. text שקדים). Targ. Y. Gen. XLIII, 11.

לוּז III (b. h.) *to turn, bend, twist.*

Nif. נָלוּז *to be perverse*, v. infra.

Hif. הֶחְלִיז or הֶחְפִּיז *to turn.* Kil. IX, 8 (play on נוז in וגלוז ומלילז הוא את אביו שבשמים עליו (נוז, v. שעטנז, or וּמַלְפִּיז) he (who disregards the law of שַׁעַטְנֵז) is perverse and turns his Father in heaven against him; [Comment. 'and turns away (estranges) his Father .... on his account'].

לוּז IV (v. לָעַז) *to talk about, sneer, talk disrespectfully.*

Hif. same. Y. Dem. II, 22[c] bot. תיו הכל מְלִיזִין עליו all people talked against him. Lev. R. s. 6, beg. Cant. R. to IV, 12 ושמע קול חבריות מליזין אחר וכ' heard the people talk evil of his daughters. Gen. R. s. 54 מלזין בארון spoke disrespectfully of the ark (v. Sot. 35[a] sq.); a. fr.—Y. Shek. V, 49[a] bot. מלזין (some Bab. ed. מַלְעִיזִין).

לוּזָא, v. לוּז II ch.

לוּזָה, v. לִיזָה.

לוּחַ I (or לָוַח) (cmp. לָוָה) *to join.*

Pi. לִוֵּחַ (denom. of next w.) *to place straps close together so as to form a boardlike surface.* Part. pass. מְלֻוָּחוֹת, *pl.* מְלֻוָּחִין. Tosef. Kel. B. Mets. VIII, 6 (R. S. to Kel. XVIII, 5 reads מְרֻוָּחוֹת, v. רָוַח).

לוּחַ II m. (b. h.; preced.; cmp. דַּף) *tablet, board.* Y. Shek. VI, 49[d] bot.; Ex. R. s. 47, a. e. חמשה על ל' זה וכ' five commandments on one tablet &c.; a. fr.—*Pl.* לוּחוֹת (mostly of the tablets containing the ten commandments); לֻוָּחִין, לֻוָּחִים, constr. לֻוְחֵי. Ib. Ber. 8[b] ל' ושברי ל' וכ' the (second) tablets and the broken tablets were both preserved in the ark, (therefore despise not an old scholar when his memory forsakes him); B. Bath. 14[a]; Men. 99[a].—Y. Kil. IX, 32[b] top חבריות ל'; Y. Keth. XII, 35[a] top ל' (metaphorically for R. Jehudah han-Nasi; (Keth. 104[a] ארון תקודש, v. אֲרָאֵל); a. fr.—Meg. 32[a], v. בִּרְמָה.—Tosef. Kel. B. Mets. VIII, 4 לווחין וכ'; Sabb. 47[a] לווחים (Ar. ed. Koh. לוחים, oth. ed. לוחיים); Tosef. ib. XIII (XIV), 15; Y. ib. XII, beg. 13[c], v. סְטַרְבָּס. Sabb. XII, 4 על שני לֻוְחֵי פנקס (Bab. ed. 104[b] לווחי; Y. ed. דפי as in Mish. ib. 5) on (the rims of) two boards of a writing tablet (pinax). B. Mets. 117[a] (expl. תקרה) לווחים boards of the ceiling; a. e.

לֻוְחָא, לוּחָא ch. same. Targ. Y. Ex. XXXVI, 19, a. e. (O. דפא, h. text קרש). Targ. Prov. III, 3. Targ. Is. VIII, 1 (h. text גִּלָּיוֹן); a. fr.—*Pl.* לוּחִין, לוּחֵי, לוּחַיָּא, לֻוָּוִי, לֻוְחֵי. Targ. Y. I Ex. XXVI, 15 (Y. II לֻוְוֵי). Ib. 20. Targ. Ex. XXXI, 18; a. fr.—[Sabb. 18[a]; Gitt. 61[a] top, v. next w.].

לֶחִי, לוּחָא m. (= לוּעָא; v. לְחִי) 1) *jaw, cheek.* Y. R. Hash. I, 58[b] top לוֹחֲיָךְ, v. רִפַּח.—*Pl.* לוֹחַיָּא. Targ. Y. Deut. XVIII, 3.— 2) *fish-hook.*—*Pl.* לְחָיֵי, לוֹחֵי. Sabb. 18[a] לוחי וקוקרי Ms. O. a. Ar. (ed. לחי) hooks (fish-lines) and traps of little joists; Gitt. 61[a] top.

לוֹט I pr. n. m. (b. h.) *Lot*, the nephew of Abraham. Ber. 54[a] הרואה... אשתו של ל' he who sees... Lot's wife (the pillar of salt, Gen. XIX, 26). Erub. 65[a] הגיע לשכרותו של ל' who is as drunk (unconscious) as Lot. Gen. R. s. 44 (play on the name) לוט לוטא cursed Lot shall not be Abram's heir; a. fr.

לוֹט II m. (b. h. לט) *lotus.* Gen. R. s. 91, end, expl. מַסְטִרְכִּי q. v.

לוּט (v. next w.) *to curse.* Part. לָט, f. לָטָה, *pl.* לָטוֹת. Num. R. s. 9 (ed. Wil. p. 56) תכל נשבעות בך ול' זו וכ' all (women) shall swear by thee and curse each other saying, if thou hast done this, may thy end be &c.

לָוַט, לָרַט, לוּט ch. [*to cover, talk secretly*; cmp. לחש,] *to curse.* Perf. לָט, לָוַט. Targ. Lev. XX, 9. Targ. I Kings II, 8 לְוָטַנִי, לָרֵיט, לָאֵיט, לָאַט, לוּט, לָרֵט. Targ. Y. I, II Num. XXIII, 8. Targ. Gen. XXVII, 29; a. fr.—*Part. pass.* לְוִיט, לוּט, לְרִיט. Ib. III, 14; a. fr. Gen. R. s. 44 לוט לוטא; Yalk. ib. 76 לרטא, v. לוֹט I.—Snh. 49[a] top (prov.) תחא לוּטָא ולא תחא לָאטָה ed. (Ms. M. לָרְטָא, v. Rabb. D. S. a. l. note, Rashi ולא לטה) be cursed rather than cursing. Ib. 111[a] מַרְלַט קא לָרֵיטַת לי wilt thou curse me?—Ib. 113[a] [read:] ודילמא כי לט יהושע חכר לט (v. Rabb. D. S. a. l. note) is it so that when Joshua cursed (Jericho) he meant &c.?—Lev. R. s. 17 (בגזה) לְוּוט ביתא באילין לְוּוטָיָא (Yalk. ib. 563 לְרִיט) cursed (with leprosy) is the house with such accursed inmates (who refuse favors to their neighbors); ib. (play on שקערורת, Lev. XIV, 37, as if שקע ארר) שקיע ביתא באילין לוו' to ruin goes the house with such &c.

לְוָטָא, לָרָט, לָוָט m. (preced.) *curse.* Targ. Is. XIII, 1. Targ. Num. V, 21. Targ. Ex. IX, 28 קלין דל' (h. text קלת); Y. ib. 34; a. fr.—*Pl.* לְוָטִין, לְוָטָיָא, לְוָוֵי. Targ. Gen. XXVII, 12, sq.; a. e.

לוּטוּס, Midr. Sam. ch. II לל' (some ed. לול') a corrupt. of לבוּלְוֻסֵּס.

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

ל׳ נראה . . . מגדיאל on the day when L. became king, R. A. heard in a dream: To-day Magdiël became king (i. e. the last but one King of Edom-Rome, v. Gen. XXXVI, 43); Yalk. ib. 140 לטרינוס.

לוֹטֶם, v. לְטוֹם.

לוֹטָסָאֵי, לְטוֹסָאֵי m. pl. (prob.) *Arethusii, the inhabitants of Arethusia* between Epiphania and Emesa (v. חֲמָת). Targ. Y. I Gen. X, 18; Targ. I Chr. I, 16 (h. text אַרְוָדִי).

לוֹטְרִיא, v. לַבְרָטוֹן.

לוֹטֶת, v. לְטוֹם.

לָוָה, לִוֵּי (b. h.) 1) *to join, be connected*, v. *Piel*, a. לְוָיָה.—2) (cmp. Sm. Ant. s. v. Nexum) *to assume an obligation; to borrow.* Shebu. 41b; Keth. 88a; B. Bath. 6a תאומר לא לָוֵיתִי וכ׳ he who (being sued for a loan duly testified by witnesses) says, 'I have not contracted any loan', is considered as admitting that he has not paid. Ḥull. 84a כגון אנו לוֹוִין אוכלין (delicate persons) like ourselves may buy food on credit. B. Mets. 72b אין לוֹוִין על שער וכ׳ (also לְוִין) you must not borrow money with the choice of repaying in grain at the present price; (another defin., v. Rashi a.l.). Bets 15b לְוֵה עלי make a loan on my (the Lord's) account; a.v.fr.—Esp. לֹוֶה, לָוֶה *debtor*, opp. to מַלְוֶה creditor. Shebu. 47a מת ל׳ בחיי מ׳ if the debtor died before the creditor; a. fr.—*Pl.* לוֹוִין. Ib.b שני מלווין ושני ל׳ two (different) creditors and two debtors.

Pi. לִוָּה, לִי׳ 1) *to order an escort for protection*, v. לְוָיָה. Tanḥ. Bal. 12; Num. R. s. 20 ל׳ לחם ענני וכ׳ He appointed the clouds of glory to escort them. Sot. 46b בשביל . . . . . של׳ פרעה וכ׳ for the sake of the four steps which Pharaoh ordered his men to escort Abraham &c. —2) *to escort, to walk a distance with a departing guest; to follow.* Sabb. 119b שני מה״ש מְלַוִּין לו וכ׳ two ministering angels escort man to his house on the Sabbath eve. Sot. l. c. כל שאינו מְלַוֶּה ומְתַלֶּוֶה וכ׳ whoever omits to escort a guest or (as a guest) declines an escort, is regarded as if he had shed blood; שאילמלא ליוו׳ וכ׳ for if the men of Jericho had escorted Elisha &c. Koh. R. to V, 17 ומה מְלַוֵּהוּ וכ׳ and what does escort him (to the grave)? Merits and good deeds; a. fr.

Hithpa. הִתְלַוֶּה, *Nithpa.* נִתְלַוֶּה 1) *to join the company of, to associate.* Midr. Till. to Ps. CIV, 26 (play on לויתן, ib.) כל מי שמִתְלַוֶּה עמהן עתיד להיעשות וכ׳ whosoever joins them (the Romans) will be made sport of with them in future days. Ib. כל מי שמתלוה עמהן עתיד חקב״ה וכ׳ him who joins them (the scholars), the Lord will cause to rejoice with them &c.; Yalk. ib. 862. Gen. R. s. 63, end; Yalk. ib. 111 שנתלוה עמו קלונו וכ׳ the disgrace of starvation was made his companion. Tanḥ. Vayishl. 3 להִתְלַוּוֹת לו to be his escort; a. fr. —2) *to be escorted, to accept escort.* Sot. l. c., v. supra.

Hif. הִלְוָה 1) *to escort.* Ber. 18a ואם הִלְוָהוּ if he does escort him (the dead).—2) *to lend.* Ex. R. s. 31 מַלְוֶה ברבית lends on interest; מ׳ שלא ברבית without interest. Ib. ראו שלא יַלְווּ וכ׳ that they must not lend &c. Ib. כמה הִלְוֵיתִי ואיני . . . ומה הִלְוָוּתָה הארץ וכ׳ see how much I lend (to man,) without taking interest, and what the earth lends &c. B. Mets. V, 1 המלוה סלע בחמשה וכ׳ he who lends a Sela to get five Denars in return. Ib. 62b הַלְוֵיני מנה lend me a Maneh.—B. Kam. 94b מַלְוֵי רבית (a. ברבית) those who lend on interest; B. Mets. 62a; a. fr. —מַלְוֶה *creditor*, v. supra.

לְוָא, לְוֵי ch. same, 1) *to join, cling to.* Targ. II Sam. XX, 2 (h. text דבק).—2) *to join a caravan, travel with.* —Ḥull. 7a ההוא טייעא דלווה בהדיידהו an Arab that had been travelling with them.—3) *to escort*, v. infra.

Pa. לַוֵּי *to escort.* Targ. Y. II Gen. XXVIII, 12 (והינון Y. I לָוָן) הֵילַוָּון.—Gen. R. s. 48, end לַוֵּי, v. אַכַל I. Tosef. Keth. VII, 6 לַוֵּי הֵילַוּוּנָךְ (ed. Zuck. לְוֵי, Var. דילוין לך, read: דֵילַוּוּן) escort (the dead) that people may escort thee; Y. ib. VII, 31b bot. לווי דילוון (not לווי); Bab. ib. 72a דלַוַּאי יְלַוּוּנֵיהּ him who escorted, people will escort; a. e.

Af. אַלְוֵי same. Targ. Gen. XII, 20. Ib. O. XVIII, 16 לְאַלְוָאיהוֹן ed. Berl. (some ed. לְאַלְוֵיוֹתְהוֹן; Y. לְאַלְוָאיהוֹן; h. text לשלחם); a. e.—Sot. 40b אַלְוֵיהּ לר׳ וכ׳ walked with R. A. (on dismissing him) from &c.; Ber. 31a אַלְוְיֵיהּ; a. fr.

לְוֵי, v. אַלְוַאי.

לְוָי, v. לְוָוִי.

לֵוִי (b. h.) pr. n. *Levi*, 1) the son of Jacob, progenitor of the tribe of Levi. Gen. R. s. 19, a. e. עמד ל׳ וכ׳ Levi arose and brought her (the Shekhinah) down &c. Ex. R. s. 1; a. fr.—2) שבט ל׳, or ל׳ *the tribe of Levi*; בן ל׳ or ל׳ *a Levite.* Yoma 26a דאחד משבט ל׳ a descendant of the tribe of Levi.—Hor. III, 8 כהן קודם לל׳ ל׳ וכ׳ a priest goes before a Levite (in religious privileges), a Levite before an Israelite. Gitt. V, 8. Ib. VIII, 5 בת ל׳ if she is the daughter of a Levite. Arakh. IX, 8; a. fr.—*Pl.* לְוִיִּם, לְוִיִּים *Levites.* Ḥull. I, 6; a. fr.—3) name of several Amoraim, esp. Levi, or L. bar Sisi, disciple of R. Jehudah han-Nasi (v. Fr. M'bo, p. 110b). Y. Yeb. XII, 13a top. Pes. 76b; a. fr.—4) (law) a fictitious name. B. Bath. 43b; a. fr.

לֵוִי, לֵוְאָה, לֵוְיָא m. ch. (preced.) *Levite.* Targ. O. Ex. IV, 14 (Y. לִיוֹאי, corr. acc.).—Ḥull. 131a.—*Pl.* לֵוְיֵא, לֵוִי, לֵוְאֵי. [Ezra VI, 16.]—Targ. Ez. XLIV, 15; a. fr.—Y. Maas. Sh. V, 56b bot.; a. e.

בר ל׳, לֵוְיָאנוֹס pr. n. *Bar-Livianus*, name of a family (gens). Ḥull. 87a; cmp. לוּפֵּירִינוֹ.

לֵוִיָּה, לֵוְיָה I f. (לֵוִי) 1) *Levite, daughter* or *wife of a Levite.* Y. Yeb. X, 10d top; Tosef. ib. VIII, 2. Bekh. 47a; a. fr.—2) *the community of Levites, status of Levites.* Ex. R. s. 1 בתי כהונה ול׳ priestly and Levite families. Y. Maas. Sh. V, end, 56d מכרי כהונה ול׳ friends of priestly or Levite families. Bekh. l. c. כהונה ול׳ פטורין the priests and the Levites are exempt; a. e.—3) *the community of the attendants of the Tabernacle, priests and Levites.* Sifré Num. 1; a. e.—4) *the Levitical offices.* Ex. R. s. 5 זה נוטל כהונה ונותן ל׳ וכ׳ the one (Aaron) took the priesthood and gave (Moses) the Levite offices; the other took the Levite offices &c.; (Tanḥ. Sh'moth 27 מלכות); a. e.

לוֹל a word in an incantation against thirst. Pes. 112a (Ms. M. לויל).

לוֹל m. (b. h.; contr. of לעל, apocop. of עלעל = עלעל, cmp. formation of בֶּסֶךְ; cmp. עָלַל, עָלְעַל, עָלוֹל I) 1) *winding pathway, passage way*, esp. *a small room with a staircase leading up to the upper rooms* (v. Sm. Ant. s. v. House, Amer. ed. 1858, p. 519a). Men. 34a ל' פתוח מן הבית לעליה a small room opening (leading) from the ground floor to the upper room. Pes. 34a ל' קטן היה וכ' there was a small passage way between the graded ascent (כֶּבֶשׁ) and the altar; ib. 77a (Zeb. 62b אורי; ib. 104a ריוח).—*Pl.* לוֹלִים, לוּלִין. Y. Erub. VII, beg. 24b מהו לערב דרך ל' how about connecting two dwellings for Sabbath purposes by the way of the staircases (leading to the roofs)?—Y. Yoma I, 38c; Y. Meg. IV, 75c bot. ל' אלו ע"ג אלו וכ' staircases above each other (well-hole) require M'zuzah, (to be furnished by him) who has the right of use of the lower threshold. Pes. 8a; Yoma 11a ומתבן ל' the staircase rooms and the provision room; [comment. refer to Nr. 3, v. infra]. Midd. IV, 5; Pes. 26a ול' היו פתותין וכ' there were small passages in the loft leading to the Holy of Holies through which mechanics were lowered in boxes (closed elevators).—2) (anat.) *a passage from the vestibulum vaginae* (פרוזדור). Nidd. 17b, v. עֲלִיָּה.—3) ל' חצושה נקב בל' וכ' של תרנגולים *hen-roost*. Sabb. 102b he who makes a hole (for ventilation) in a hen-roost; ib. 146a משום ל' של וכ' in order to prevent making a hole in a hen-roost which is done for ventilation. Ib. 122b; a. e.—*Pl.* as ab. Pes. 8a; Yoma 11a ומתבן ל' hen-roosts &c., v. supra.

לוּלָא ch. same, *small room with a staircase*. Y. Yoma I, 38c; Y. Meg. IV, 75c bot. ל' דר' אילעא דהוה עביד וכ' the *Lul* of R. Il. which was made (with reference to the law of M'zuzah) in agreement with the opinions of the Rabbis.

לוּלָאוֹת, v. לוּבְיָא.

לוּלָב m. (= לבלב; v. לְבְלֵב) 1) *sprout*. Esp. *Lulab*, the branch of the palm-tree used for the festive wreath on the Feast of Booths (Lev. XXIII, 40); also *the festive wreath* of the four species combined. Succ. III, 1 ל' הגזול וכ' a palm-branch unlawfully acquired or one dried up. Ib. 4 ל' אחד one branch of the palm-tree is needed for the festive wreath. Ib. 9 מי ... ולא הית בידו ל' לישטול a traveller on the road who had no opportunity of performing the ceremony of taking the festive wreath in hand. Ib. כל היום כשר לל' the entire day is fit (no special time of the day is designated) for the ceremony &c. Ib. 12; R. Hash. IV, 3 הית (ה)ל' ...במקדש וכ' the ceremony of Lulab was performed in the Temple seven days &c.; Succ. 46a יום ראשון מצות ל' וכ' on the first day it is the Biblical law of Lulab which is carried out, on the following days it is the carrying out of an ordinance of the elders; a. fr.—*Pl.* לוּלָבִין, לוּלָבִים. Orl. I, 7. חעלים וחל' leaves and eatable young sprouts. Shebi. VII, 5, a. e. לוּלָבֵי זרדים, v. זֶרֶד. Ber. 55a, a. e. ל' גפנים sprouts of grape-vine; Yoma

לְוִיָּה, לְוִיתָה, לְוִיתָא II or לְוִיָּה f. (לָוָה) 1) *consort, wife*. Yoma 54b top (ref. to ולידות, I Kings VII, 36), v. עֶרְוָה II.—2) (v. next w.) *the wailing woman's company*. Y. M. Kat. I, 80d top, [read:] לא תצורר אשה לְוִיָּתָהּ ... רבי נחמן .. אמר a woman must not stir up her company for wailing during the festive week; R. N. read *livyatha* (with ref. to עורר לויתן Job III, 8; cmp. אִרְגַּוְּרוּתָא).

לְוִיָּה, לְוִיתָה, לְוָיָה f. (לָוָה) *escort, company*, esp. *the traveller's escort for protection*. Sot. IX, 6 והנחנוהו בלא ל' and we let him (the stranger) go without protection; (Y. ib. IX, 23d bot. חלוויה). Bab. ib. 46b כופין לל' we may force (the inhabitants of a place) to provide escorts for travellers. Ib. המהלך .. ואין לו ל' וכ' he who travels on the road and has no company, let him be engaged in study of the Law (ref. to לְוָיַת, Prov. I, 9); Erub. 54a. Hull. 7a בני ל' fellow-travellers. Midr. Till. to Ps. CIV, 1 יהא אלהיך לְוִיָּתְךָ (or לְוִיָּיתְךָ) thy God be thy escort; a. e.

לְוִיָּטָס pr. n. m. *Levitas* (Lat. *Levites*). Ab. IV, 4.

לְוִיתָא, לְוָוֹ, לְוִיָּתָא f. ch.=h. לְוָיָה, *escort; caravan*. Gen. R. s. 16, beg.; Y. Yoma IV, 41d top (ref. to Gen. II, 12) בלְוָוֵיהּ.... טיבו happy he in whose house it is, happy he in whose company it is (on travelling); Ex. R. s. 35, beg.; a. e.—Gen. R. s. 92 פוקו דל' אנא עבד לכון (not פוקו לכון) leave now, for I have arranged on escort for you; Yalk. ib. 150.—Lam. R. to I, 1 גוד דנמטי (7 חד מאתיא) walk quickly that we may reach the caravan. Ib. ואית ל' קומיטון is there a caravan ahead of us?

לוינטי, v. לִיוֹנְטִי.

לויקן, v. לַוָּקָן.

לְוִיָּתָא, v. לְוִיתָא.

לִוְיָתָן, לִיוְתָן, לִיוְתָא m. (b. h.) *Leviathan*, a legendary sea-animal reserved, with B'hemoth, for the righteous in the hereafter. Lev. R. s. 13, v. בְּהֵמוֹת. Ib. s. 22, end. Ab. Zar. 3b; a. fr.—M. Kat. 25b (in a wailing song) ל' a great man, opp. דגי רקק the fish of the swamp, common humanity (v. אָזוֹב).

לוכידין, v. לוּפָּר.

לוכסון, v. next w.

לוֹכְסָן adv. (λοξόν, v. אֲלַכְסוֹן) *athwart, crosswise; diagonally*. Kel. XVIII, 5, v. אֲלַכְסוֹן. Dem. VII, 8 נוטל שתי חביות ל' he must take two barrels from diagonally opposite corners. Ib. שורה אחת ל' one row of barrels following the diagonal line. Y. Kil. IV, 29c top במודד לכסן (R. S. to Kil. IV, 6 אלכסון) when he measures by diagonal lines. Y. Yoma V, 42d bot. חוץ מזו שהיתה לפניו ל' except that (corner of the altar) which was diagonally opposite to him. Lam. R. introd. (R. Josh. 1) חורש שדהו לוכסון וכ' ploughed his field crosswise and put up an image in the center &c.; a. e.

81[b], v. לְבַלֵּב.—Gen. R. s. 41, beg. לוּלָבֶיהָ לחלל its branches are used for praise (v. הַלֵּל); Num. R. s. 3, beg., v. הִרְלִיל; Midr. Till. to Ps. XCII, 13 (sing.). Succ. IV, 4 מולכין את לוּלְבֵיהֶן וכ' they used to bring their festive wreaths to the Temple mount &c.; a. fr.—2) לוּלָבִין twigs used as *brooms in the wine press* (Rashi), cmp. אַלְבִּרְנָא; *the two posts supporting the beams of the press* (Ar.). Ab. Zar. 75[a]; Y. ib. V, end, 45[b]; Nidd. 65[a]; Tosef. Toh. XI, 16; Tosef. Ab. Zar. VIII (IX), 3.

לוּלְבָא, לוּלָבָא ch. same, esp. *palm-branch, palm-tree.* Targ. Cant. VII, 9 (h. text תמר).—Succ. 32[a] ממאי דהאי כפות תמרים דל' תוא ed. (Ms. כפות לולב הוא ...) how do you know that this *kappoth* (Lev. XXIII, 40) means a green sprout?—B. Kam. 96[a] האי מאן דגזל לולי' וכ', v. תּוּצָא. Gen. R. s. 6 חן דאת קטר לוּלָבָיךְ וכ' when thou tiest thy *Lulab* (for the Succoth festival), tie thy feet (stop travelling); Y. Sabb. II, 5[b]; Yalk. Is. 317.—*Pl.* לוּלַבִּין, לוּלְבִּין, לוּלְבֵי. Targ. Lev. XXIII, 40. [Targ. II Esth. III, 8 לובנא, v. next w.]—Targ. Ps. I, 3, v. לִבְלָבָא.—Ab. Zar. 57[a] ואיתיתי לולבי' (Ms. M. למישדא לולבא) took branches down. Ib. ראשה דלולבי (some ed. דלולבא, Ms. M. דרוש לולבא).

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

לולגין, Tosef. Kel. B. Kam. II, 3 או ל', v. אַנְלוֹגִין.

לולומוס, Midr. Sam. ch. II, read למלך בו"ד (v. Yalk. Sam. 78).

לוּלַי f., pl. לוּלָאוֹת (b. h.; redupl. of לָוָה) *loops, couplings.* Yalk. Esth. 1048. Sabb. 99[a] top נראין קרסין בל' וכ' the hooks in the loops looked like stars on the sky; Yalk. Ex. 370; a. e.

לוּלְיָאנִית, לוּלְיָאנִי, לוּלְיָאנוֹס, v. sub לוּלְיָרִי.

לוּלְיָבָא I, v. לוּלָבָא.

לוּלְיָבָא* II pr. n. m. *Luleba.* Y. Orl. II, beg., 61[d] ר' חיירה בר ל'; Y. Ab. Zar. II, beg. 40[c] ר' ח' בר ל' Fr. (in M'bo, p. 83[b]), ed. לוּלְיָרִינִי q. v.

לולין, לולין, Ab. Zar. 18[b], read לודין (ludi) *games,* v. בלרין.

לוּלְיָא, לוּלְיָנוֹס pr. n. m. *Lulianus* (popular corrupt. of Julianus) 1) name of an influential man who suffered a martyr's death together with one Papus. Sifra B'huck., Par. 2, ch. V (ref. to Lev. XXVI, 19, v. גַּאֲוָה) כגון פפוס בן יהודה ול' אלכסדרי וכ' like P. son of Judah and L. the Alexandrian and his associates. Y. Taan. II, 66[a] top יום ... ל' ופ' the day on which L. and P. were put to death; Bab. ib. 18[b] לוּלְנִי; v. fr., v. לוּדְקָיָא.—2) ל' מלכא King (emperor) *Julian.* Y. Ned. III, 37[d] bot.; (Y. Shebu. III, 34[d] דוקליטיאנוס).

לוּלְיָא, לוּלְיָרִי, לוּלְיָרִינִי pr. n. m. (preced.) (*son of*) *Lulian* (Julian). Cant. R. to IV, 12 [read:] לא היו קורין לראובן רופוס וליהודה ... ל' they did not change Reuben into Rufus, or Judah into Juliani; Lev. R. s. 32 (corr. acc.).—Y. Ned. III, beg. 37[d] ר' חיירה בר לילי' ed. Krot.; Y. Yoma II, 39[d]; Y. Naz. IV, 53[c] top; a. fr.

לוּלְיָא, לוּלְיָרִי, לוּלְיָרִינִית f. (preced. wds.; sub. תִּסְפֹּרֶת) *Lulian style of hair-cutting, clipped hair.* Ned. 51[a] (expl. כסום רכסמו Ez. XLIV, 20) כגזין ל' like the L. style, expl. ת' יחידאה 'the style of a distinguished person', ראשו של זה וכ' the top of one (row of hair) touching the root of the other; Snh. 22[b] כמין תספרת ל'.

לוּלִיתָא, v. לִילִיתָא.

לוּלְנִיאוֹת, v. לוּנְבִי.

לוּלְשָׁפָט, v. בֶּלְשָׁפָט.

לוּמָא m. (popular corrupt. of nummus=sestertius) *sesterce* (v. Sm. Ant. s. v. Sestertius).—*Pl.* לוּמֵי. Ab. Zar. 34[b] קיסטא דמוריים בלומא ... בד' לומי Ar. (ed. ... קרסתא בלומה וכ' ...; Ms. M. omits לומי) a *xestos* of brine sells for one *nummus*, while one of wine sells for four *nummi*. —Tosef. Dem. III, 12 לימין מדה גסה וכ' ... סלי (R. S. to ib. II, 5 לימון read: לוּמָרִין or נוּמָרִין=νουμμίον) as to baskets of figs or grapes and piles of vegetables, quantities sold for a nummus (and upward) are considered wholesale, those sold for less than a nummus, retail; Y. ib. II, end, 23[a] טמן מדה דקה מט' ולמעלה וכ' (read: נ for ט; R. S. l. c. לרימון) a quantity sold for a nummus (or less) is retail, for more than a nummus is wholesale.

לומה, v. preced.

לומכסה, Y. Hor. I, 46[a] top, read ושל מִכְסֶה.

לִין, לוּן I (b. h.) *to stay over night, to take (night-) lodging; to be kept over night.* Num. R. s. 12, beg. (ref. to Ps. XCI, 1) שֶׁלָּן שם לינות חרבה, v. לִינָה. Ib. .. הקב"ה נתאוה לָלוּן בצלינו the Lord .. is desirous to lodge under our shade (Tabernacle). Snh. VI, 4 ואם לן but if his body was allowed to hang over night. Pes. 42[a] מים שָׁלְנוּ water which has been kept in vessels over night (misunderstood for 'our water', v. בִּירִית). Ber. 18[b] ולן בבית הקברות and stayed over night in the burial ground; a. fr.—[Gen. R. s. 60, distinction between לָלִין, Gen. XXIV, 23 and לָלוּן, ib. 25, v. לִינָה.]

Hif. הַלִּין *to keep over night.* B. Kam. 99[a] עובר משום בל (לא) תלין transgresses the law which says, (Lev. XIX, 13) 'thou shalt not &c.'; B. Mets. IX, 12 יש בו משום לא תלין וכ' the prohibition to keep the wages of the hired man over night applies to it; ib. 111[b]; a. fr.—Esp. *to leave a corpse unburied over night.* Snh. VI, 5 כל המַלִּין את וכ' whosoever postpones the burial of his dead transgresses a prohibitory law (ref. to Deut. XXI, 23 in its general application); הַלִּינוּהוּ לכבודו וכ' but if one kept him over night for his honor's sake (to prepare a more honorable burial) &c.; a. fr.—V. הַלָּנָה.

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

so much about *lof*; how about onions? (Answ.) חרא ל' חרא בצלים the same law applies to *lof* and to onions. Ib. (ref. to Mish. 3) בעלי ל' שוטה וכ' the Mishnah speaks of leaves of the *wild lof*, i. e. *lof* trained for the leaves. Ib. VII, 1 עלה ל' חשוטה the (edible) leaves of the wild *lof*; ib. 2 עקר ל' חש' the (inedible) root of &c. Sabb. XVIII, 1 מתיר בל' וכ' permits the handling of (the beans) of *lof*, because it may be used as food for ravens. Tosef. Maasr. III, 10 גומות הל' (ed. Zuck. גומת) *lof* preserved in pits, v. supra. Y. Erub. III, beg. 20c הל' והקולקס the bean of the *lof* and of the colocasia (not eaten raw), a. fr.

לוּף (cmp. לָפַף, לָפָא) *to join.* B. Bath. 4a bot. אתי חבריה ולָיְרִיף בידה (ed. ל' לית חבריה) his neighbor may go to work and join (a front) to the hedge (v. חָזִית).—Part. pass. לִיף, pl. לִיפֵי, לָיְפֵי. Hull. 11a הרכא דל' לִיף when it remains joined (to the body), opp. תתיך לגמרי. Ib. 107a מֵילַם לָיְפֵי (fr. לָפַף) the waters are considered as connected. B. Mets. 100b בדלירפי Ar. (ed. בדיילפי, corr. acc.; Ms. M. בדלפי, Ms. H. a. oth. בדלִיפי, v. Rabb. D. S. a. l. note) when the goods are not yet cut. Shebu. 43a בדלירפי (Ms. F. בדליפי, v. Rabb. D. S. a. l. note 5) when the girdle consists of pieces sewed together.

לוֹפֵי m. pl. (לָפַף), בית ל' *place of coupling, border* (= b. h. מַחְבֶּרֶת). Targ. O. Ex. XXVI, 4 (Y. לִיפופא); Y. a. O. ib. XXXVI, 11, sq.; a. e.

לוּפִיז, v. לוּפָן.

בר ל', לוּפַיוֹנִי pr. n. m. (prob. corresp. to Joviani, cmp. לוּפִילָנִי) *Bar Lufiani.* Esth. R. to I, 4. Cmp. לוּרְיָאנוֹס.

(לִיפָן) לוּפָן m. (cmp. לוֹפֵי) *one having thick and connected eye-brows.* Bekh. 44a לופין (Ar. לִיפָן, v. Koh. Ar. Compl. s. v. note); Tosef. ib. V, 9 לִיפוּד ed. Zuck. (Var. לִיפִיז, לוּפִיז), v. זִיפָא.

לוּפִיר v. לוּפָר.

לוּפַס, v. לִיפַס.

(לִיפוֹר) לוּפָר m. (prob. corrupted fr. λογχοφόρος or δορυφόρος; cmp. דִּרְבְּנָאָה) *spear-bearer, guardsman, satellite.* Num. R. s. 10 ובא הל' וחפשם and the guardsman came and arrested them (the revellers).—*Pl.* לוּפָרִים, לוּפָרִי, לוּפָרִין. Gen. R. s. 61 (ref. to Gen. XXV, 3, which verse must be inserted in the Midrash text.) [read:] אע"ג דאינון מתרגמין ואומרין תגרין ל' ורישר אומתא שמות אומות הן although they render (the words *ashshurim* &c.) by 'merchants', 'satellites' and 'chiefs of tribes', yet they are all names of tribes; Yalk. Chron. 1073; v. אַסְפּוֹרִין. Pesik. V'zoth, p. 196b רמז ללופירין שלו he motioned to his guardsmen, and they stabbed him; Yalk. Deut. 950 ללוביריס (corr. acc.); Yalk. Sam. 151 ראו ללוכידין (corr. acc.).

לוּפָתָא f. pl. (v. לוּפֵי) *couplings.* B. Bath. 6a בקרנא ול' (Ms. M. בקנתא ובלָפָתָא, read (בקרנ') if a neighbor built against the party wall in an angle and joined his wall

בצל שעשה לך וכ' Almighty, be pleased to lodge in the shade which Bezaleel has made for thee. Yalk. Job 906 יש לחם מנוס שיתלוננו מדינה וכ' have a place of refuge where to find shelter from the judgment of Gehenna; (Yalk. Jud. 41 שירנצלו).

לוּן II (b. h.; cmp. לָוָה) *to join.*

Nif. נִלּוֹן, *Hif.* הִלִּין (cmp. תָּלַל) *to rise against, murmur, rebel.* Ex. R. s. 25 כיון שהלינו הדיח וכ' when they rebelled, it would have been necessary that the anger (of the Lord) &c.

Hithpol. הִתְלוֹנֵן same. Tosef. B. Bath. VII, 9 המתלוננים והמרגלים וכ' the rebellious (Num. XIV, sq.) and the spies . . . took no share &c.

לוּן = לָהֶן, *unto them.* Y. Ber. III, 6b top; a. fr.

לוּנְבִיוֹת, לוּנְבִיאוֹת, v. לוּנְכִי.

לוּנְטִית f. (v. אִלּוּנְטִית I) *bathing clothes, sheet.* Y. Sabb. I, 3a top משירתעטף בל' from the time he wraps himself up in a sheet (for hair-cutting). Ib. IX, 12a bot.; a. e. (interch. with אלונטית).—*Pl.* לוּנְטִיּוֹת. Ib. III, 6a; Tosef. ib. XVI (XVII), 15 לָנְטִיאוֹת Var.; a. e.

לוּנְיָא, v. לִינְיָא.

לוּנְכָא, v. next w.

לוּנְכִי f. (λόγχη) *spear-head, lance, javelin.*—*Pl.* לוּנְכִיּוֹת, לוּנְכְיָאוֹת. Snh. 14a נעצו בו . . . ל' של ברזל Ar. (ed. לונבריאות. Ms. M. לוכוות, Ms. F. לונכיא; v. Rabb. D. S. a. l. note) they stuck into his body three hundred iron spear-heads; Ab. Zar. 8b (ed. לולניאות, Ms. M. לובלניות). Sot. I, 8 (9b) לונביות; Num. R. s. 9 לונבריאות some ed. (corr. acc.); a. e.—Ch. לוּנְכָא. Snh. 110a bot. עילוי ל' Ar. (ed. ברישׁ רומחא) around the spear-head; B. Bath. 74a.—*Pl.* לוּנְכֵי. Gitt. 70a Ar., v. אֲלוּנְכָא.

***לוּס** pr. n. m. *Lus.* Gitt. 11b, v. גַּיּוּס.

לוֹעַ m. (b. h. לַעַ; לעע or לוּע, cmp. לוּג, a. לוֹחֶא) *jaw.* Gen. R. s. 81; Yalk. Prov. 959 (ref. to לָעַג, Prov. XX, 25) אוכל קדשים בלועו who chews sacred things with his jaw. Ib.; Snh. 58b (ref. to Prov. l. c.) הסוטר לועו וכ' he who strikes an Israelite's jaw, is regarded as if striking the Shekhinah.

לוּ, לוּעָא ch. same. Targ. O. Deut. XVIII, 3 (Y. לוּחֲיָא, h. text לחיים). Targ. I Sam. XVII, 35; a. e.—Sabb. 54b (expl. סולם) בר ל' Ms. M. (ed. בי ל', v. Rabb. D. S. a. l. note) a bandage or bar under the jaw to prevent friction. Ib. 67a, v. חֲטַר. Snh. 18b; Y. ib. I, 18c bot. לוּעָה, v. רַפַּח.

לוּעָה, v. preced.

לוּעֲזָ, v. לָעַז.

לוּף m. (cmp. לָפַת) *lof*, a plant similar to colocasia, with edible leaves and root, and bearing beans. [It is classified with onions and garlic.] Peah VI, 10. Shebi. V, 2 חטומן את הל' וכ' he who puts *lof* in the ground for preservation in the Sabbatical year. Y. ib. 35d bot. [read:]

to it with couplings; [Ar. בל' ובקרן זוית if a neighbor joined a previously erected structure to the party wall or built against the latter in an angle].

לִיץ, לוּץ (b. h.; cmp. לוּז IV) *to talk*, esp. *to scorn, scoff*. Ab. Zar. 18b (ref. to Ps. I, 1) אם ישב סופו לָלוּץ if he sits (with scorners), he will finally scoff; ואם לץ וכ' and if he scoffs, the Scripture says of him &c.; Midr. Till. to Ps. I, 1.

Hif. הֵלִיץ 1) (with אחר) *to talk behind a person, sneer, deride*. Ex. R. s. 52 beg. חיו מְלִיצִין אחריו they derided him (Moses); (Yalk. ib. 417 מְחֻלּוֹצָצִים עליו). Ib. מְלִיצִים אחר משה (Yalk. l. c. מתלוצצים); a. e.— 2) (with בעד) *to speak in behalf of; to defend; to interpret*.— Gen. R. s. 91 (ref. to Gen. XLII, 23) חַמֵּלִיץ זה מנשה 'the interpreter' that means Manasseh.

Hithpol. הִתְחַלּוֹצֵץ *to talk frivolously, make light of, scoff*. Ab. Zar. l. c. כל המִתְחַלּוֹצֵץ יריסורין וכ' whoever speaks frivolously will be visited with suffering. Ib. (in Chald. dict.) I beg you דלא תִתְחַלּוֹצְצוּ not to scoff. Kidd. 81a הוה מתלוצץ בעוברי עבירה (Rashi: בעבירה) made light of sinners (Rashi: of sin) (spoke as though temptation could never have power over him). Yalk. Ex. l. c., v. supra. Midr. Prov. to I, 6, v. מְלִיצָה; a. e.

לוּק, v. לָקַק.

לוקן, Ruth R. to II, 7, v. לוּקְטָא.

לוקוטיניגטיס m. pl. (locum tenentes) *lieutenants, viceroys*. Midr. Till. to Ps. CXLIX [read:] מלך בו"ד יש a human king has a *dux*, has governors. [Our w. is a gloss to a word in the text which is now missing, prob. מְשָׁנִים.—Editions vary between לוקוטניטוס, לקוטנטיס &c. V. Mus. s. v. in Ar. ed. Koh.]

לוּקוֹס m. 1) (λύκος) *wolf*, an opprobious epithet of the altar. Succ. 56b; Tosef. ib. IV, 28 לוקיס ed. Zuck. (corr. acc.); Y. ib. V, end, 55d.— 2) pr. n. m. לוּקוֹס, לוּקיס, לוּקין, read לוּקְרוֹס *Lucius*, v. גַּיְיוּס.

לוּקְטָא m. (לָקַט) *picking, pinch*; ל' ל' *in small quantities*. Lam. R. to I, 1 (התיר) לא יהבת לי ל' ל' (Ar. קטלפטא q. v.) wilt thou not sell me (pepper) at retail?—Ruth R. to II, 7 (expl. שבתה חבית מעט, ib.) [read:] תפשה לוקטא לאותה שבבית וכ' she took up a small quantity (of the ears) for her who was in the house (Naomi), who was looking out for her.

לוקמו, Gen. R. s. 61 והיכן הוא ל' Ar., read with Yalk. ib. 110 והיכן שטר שילוח וכ' (ed. והיכן הוא נותן לבני קטורה).

לַוּר, לַוְקָיָא, לַוְקָנִי m. pl. (λευκόϊον) *a flower of the genus levcoium, snow-flakes*. Bekh. 45b a man cried out, מאן בעי ל' ואשתכח חיורי (Rashi לוקיני; Ar. לוּוקני, v. next w.) who wants to buy *levcoiums*?, and it was found to be white flowers (snow-flakes). [Rashi: *white lambs*.] V. לַוְקָן.

לוקין, v. לַוְקָן.

לוקיס, v. לוּקוֹס.

לַבּ, לַוּר, לַוְקָן m. (a denom. of λεύκη, a kind of elephantiasis) *one who is white-spotted in the face*. Bekh VII, 6 לב' ed. (Rashi 'לוו); ib. 45b expl. חיורא (from analogy with לוקיאני, v. preced.); Tosef. ib. V, 9 לוּיקן (read 'לוו). Tosef. Ber. VII (VI), 3 לווקן ed. Zuck. (Var. לוקין); Y. ib. IX, 13b bot. 'לוו; Sifra Emor, Par. 3, ch. III לב'; Ber. 58b לוו' (Ms. M. לוד', corr. acc.).

לוקניתא, v. לָקְנִיתָא.

לורמזיא, v. לַבְרָשׁוֹן.

לוּשׁ (b. h.) *to knead*. Sabb. VII, 2 חַלָּשׁ he who kneads (on the Sabbath). Y. ib. VII, 10b bot., a. fr. חייב משום לָשׁ is guilty of an act coming under the category of kneading (v. בילוס). Pes. 30a, a. e. אין לָשִׁין את וכ' you must not knead dough (of bread) with milk; a. v. fr.— Part. pass. לוּשׁ, fr. לוּשָׁה. Y. Sot. IX, 24b bot. ל' בדבש וכ' kneaded with honey and cream (Bab. ib. 48b דומה לעיסה שנילוּשָׁה וכ').

Nif. נָלוּשׁ, נִילּוּשׁ *to be kneaded*. Pes. 35a עיסה שנילוּשָׁה וכ' dough kneaded with wine, oil or honey. Sot. 48b, v. supra. Men. V, 2 (55a) נָלוּשׁוֹת בפושרין (Bab. ed. נִילָּשׁוֹת) must be kneaded with tepid water; a. fr.— Yalk. Prov. 959 (etymol. of לַיִשׁ) שבשרו של אדם נלוש בשיניו (not בולש) man's flesh is kneaded between his (the lion's) teeth; Ab. d'R. N. II Vers. ch. XLIII (ed. Schechter, p. 122) שהכל נָלוּשִׁין בפיו כמין בצק (not נעשין).

לוּשׁ ch. same. Targ. O. Gen. XVIII, 6. Targ. Hos. VII, 4 מעידן דמַלַשׁ ed. Lag. (oth. ed. דמֵילַשׁ) from the time of kneading.—Part. pass. לִישׁ. Targ. O. Num. XI, 8 (h. text לשו).—Pes. 36a לא תְלוּשׁוּ לי וכ' do not knead (the bread on Passover) for me with &c. Pesik R. s. 22 אזלת מְלִישׁ וכ' went to knead (and bake her bread) at her neighbor's; Lev. R. s. 6 למֵילַשׁ; a. e.

לָוֹת, לָוָת (v. בְּוֹת, רַת) *unto; with*. Targ. Gen. II, 19 לְוַת (constr.); a. v. fr.—With suff. לָוָתִי, לָוָתָךְ &c. *unto me, unto thee* &c. Ib. XXXIX, 15, sq. (h. text אֵצֶל); a. v. fr.— מִלְוַת *from the presence of*. Targ. Ex. IX, 33; a. e.—B. Kam. 111b; B. Mets. 62b bot. נפקן לוותי ... כי שכיבנא when I die, R. O. shall come to meet me; a. fr.

לָז, v. הַלָּז.

*לָזָא, *to slip, move*. Targ. Prov. IV, 21 נְלָזָן Ms.; v. זָלַל, זָלֵי.

לָזְבֵּז, v. לְבָזְבֵּז.

לָזֵּז, v. הַלָּז.

לָזוּת f. (b. h.; לוּז IV), constr. לְזוּת *evil talk*. Yeb. 24b; Keth. 22b (quot. fr. Prov. IV, 24).

לַח m. (b. h.; לחח *to be sticky, sappy, fresh*) *moist, green, fresh; liquid*; opp. יבש. Dem. II, 3 לח ויבש either fresh or dried fruits. Ib. 5 ובלח דינר in selling fresh fruits (or liquids), a denar's worth is wholesale; Y. ib. II, end, 23a נחנו דמים ללח וכ' for fresh fruit they adopt the standard of value, for dried that of quantity (cmp. לוּבָּא); Tosef. ib. III, 12 ובלח חין and for *liquids* the standard is a *Hin*. Gen. R. s. 79, beg. (play on בלח, Job V, 26) תבא לח וכ'

thou shalt die in the possession of vigor (cmp. Deut. XXXIV, 7); a. fr.—*Fem.* לַחָה. Sabb. 49[a] כסות ל׳ a moist garment; a. fr.—*Pl.* לַחִים, לַחִין; לַחוֹת. Ib. מחמת עצמן ל׳ naturally moist, מחמת דבר אחר ל׳ moist through some incident. Y. Ber. I, 2[c] bot. היו שמים וכ׳ ל׳ the heavens were liquid . . ., and on the second day they congealed (v. גָּלַד); Gen. R. s. 4, beg. היו מעשיהם ל׳ (corr. acc.); a. fr.—V. לֵחָה.

לַח m., v. לֵחָה.

לַחֲדָא, v. חַד II.

לֵיחָה, לֵחָה f. (b. h. לַח; v. לַח) *moisture, secretion.* Sifré Deut. 357 (ref. to Deut. XXXIV, 7) א״ת לא נס לֵחָה עכשיו, כל . . . ל׳ פורחת וכ׳ אלא נס לֵחָה read not, 'his moisture (vigor) had not failed' but 'was not failing now' (that he was dead) (i. e. נס is not meant for the perfect tense but for the partic. present), whoever touched Moses' body, felt moisture burst forth from it in all directions; Yalk. ib. 963. Shebi. II, 1 עד שתכלה חל׳ until the moisture in the ground is gone; Y. ib. 33[c] מאן תנא ל׳ what Tannai is it that makes moisture a condition?—Sabb. 107[a] להוציא ממנה ל׳ to let the pus escape. Makhsh. VI, 7 חל׳ סרוחה ill-smelling moisture (purulent substance); a. fr.—Trnsf. סרוחה ל׳ *(product of) ill-smelling secretion*, i. e. *man.* Cant. R. to VII, 9 אי רשע ל׳ ס׳ Oh, thou wicked mortal! Ex. R. s. 20; a. e.

לְחוֹאָתָא, v. לְחָיָא.

לְחוֹד, לָחוֹד adv. (v. חַד II) 1) *singly, separately, only.* Targ. Ex. XXVI, 9 (h. text לבד). Targ. Gen. VI, 5 (h. text רק); a. v. fr.—Taan. 21[b] גברי ל׳ ונשי ל׳ the men separately and the women separately. Ber. 2[b] עני שיעורא ל׳ וכהן שיעורא ל׳ there is a separate (different) standard of time for the poor man (when he goes to his meal) and another for the priest (when he goes to eat T'rumah), opp. חד שיעורא the same time. Hull. 55[a] ניקב ל׳ ונחתך ל׳ a perforated milt is one thing, and a removed one another (the laws are different); a. fr.—With suff. לְחוֹדַי, בְּלָחוֹדַי *for, by myself*, לְחוֹדָךְ, בְּלָחוֹדָךְ *for, by thyself* &c. Targ. Num. XI, 14. Targ. O. Ex. XVIII, 14 בלחודך; Y. לָבְלָחוֹדָךְ; a. fr.—B. Kam. 38[a] אזל הוא לְחוֹדֵיהּ לגבירה Ms. M. (ed. לחודאי גבירה, corr. acc.) he went to him by himself. Men. 38[a] כל חד לחודיה each for itself (one independent of the other), opp. תרוייהו בחד both combined as one; a. fr.—וּבְלָ׳ (= h. וּבִלְבַד, v. בַּד III) *provided, but.* Y. Ber. I, 3[d] top ובל׳ דלא יעביד וכ׳ provided that he does not do &c., v. חֲרִהוֹנָא. Y. Peah I, 16[b] bot. וב׳ דלא יתוב ליה provided that he does not return to it (his sin); a. fr.—2) (v. חוד) *jointly, also* (h. גַּם). Targ. Ps. LII, 7. Ib. CXIX, 23 Ms. (ed. ארום); ib. 24. Targ. Job XXVIII, 27; a. e.

לחודאי, v. preced.

לְחַשׁ, v. לְחַשׁ.

לָחוּשׁ, לְחוּשׁ m. (v. לְחַשׁ I) *flaming, red.* Targ. Y. Gen. XXX, 32, sq. a. e. (O. שחום, h. text חום).

לֶחִי I (b. h.) pr. n. pl. *Leḥi* (v. next w). Gen. R. s. 98. (ref. to Jud. XV, 19) המקום ההוא שמו ל׳ the name of the place was L.

לֶחִי II, לְחִי m. (b. h.; לחה; cmp. לוּעָא) [*joint,*] 1) *jaw.* Tanḥ. Ki Thissa 18 לוחות שניגיעתן בל׳ the tablets are called *luḥoth*, because they must be studied with weariness of the *leḥi* (jaw).—*Du.* לְחָיַיִם. Erub. 54[a] (play on לחת, Ex. XXXI, 18) אם משים אדם לְחָיָיו כאבן וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) if one will make his jaws as (untiring in repeating lessons as) a stone &c. Cant. R. to IV, 15; ib. to V, 12 (ref. to ib. 13) זה מלחים . . . עד שתהא הלכה יוצאה כמין ל׳ one scholar inserts one thing, another another thing, until the *halakhah* (decision) comes forth like jaws (well adjusted). Sabb. 57[b] (expl. סרביטין, ib. VI, 1) חמגיעין לה עד לְחָיֶיהָ ed. (Ms. M. חמגיערן עד הלחיים) ornaments of the head which hang down so as to reach her cheeks. Y. Taan. IV, 68[d] bot.; Lam. R. to II, 2 יעלו עשבים בלְחָיֵיךְ וכ׳ grass will grow through thy jaws (thou shalt be dead and buried), and the son of David shall not yet have appeared. Tosef. Ohol. I, 6 והלְחָיַיִן עמהן (ed. Zuck. וחלחי) and the jaw-bones count among them. Ḥull. X, 1; a. fr.—2) *various objects resembling a jaw*, or *attached to another object*; a) *that part of the bridle which encompasses the jaw.* Kel. XI, 5.—b) *the cheek-pieces of a casque.* Ib. 8 (v. Maim. comment. ed. Dehr.).—c) *inserted sticks, with which the plough is guided.* Ib. XXI, 2.—Esp. 3) *leḥi, a stake fastened in the ground* by the side of a wall, serving as a mark or as a fictitious partition (enclosure) for the purpose of enabling the inmates of an alley to move objects, on the Sabbath, within the space thus enclosed (v. עֵירוּב). Erub. 12[b] משום מחיצה ל׳ a *leḥi* is to serve the place of a partition (palisade), contrad. to משום תיכר a mark to distinguish the alley from the public road. Ib. I, 2 תכשר מבוי . . . וקורה ל׳ the means of fitting an alley for movements on the Sabbath . . . are a stake and a beam on top; ר׳ אל׳ אומר לְחָיַיִן R. E. says two stakes. Ib. 6 לחיין שאמרו וכ׳ the stakes about which they speak must be ten handbreadths high &c. Ib. 15[a] חור ל׳ . . . העומד מאליו ל׳ a pole put up accidentally (not with the intention of making it a Sabbath mark) . . . serves the ritual purposes of a *leḥi.* Ib. 12[b] הכשירו בל׳ if the alley has been made available for Sabbath movements by means of a *leḥi*; a. v. fr.

לְחָיָא ch. same, 1) *the cheek-piece of a bridle.*—*Pl.* לְחָיָתָא. Hos. XI, 4 ומוריך בלְחָיָתָהוֹן ed. (ed. Lag. בלַחְיָתָא; oth. ed. לוחיאתא, לְחוֹאָתָא, לחיאתא, omitting the suffix) lengthening (loosening) their bridles (h. text לחייהם).—2) *stake* as a Sabbath mark, *leḥi*, v. preced. Erub. 15[a] נפל ל׳ the *leḥi* had fallen over.—V. לְחָיְרָתָא.

לְחָיֵי adv. (לחי, cmp. Aeth. la-ḥa-ya *to be beautiful*; cmp. כָּשֵׁר, יָפֶה) *very well, all right.* Targ. Ruth III, 13.—Gitt. 67[b] bot. א״ל ל׳ said he to him, Very well (do so). Erub. 15[a] בשלמא קמה ל׳ as regards grain stacks, very well (they may have been so arranged on purpose); a. fr.

לְחָיָתָא, לְחָיְתָא f. pl. (v. לְחָיָא 2) *palisades*, whence לְחָיַיתָא מוֹאָב = עָר (מוֹאָב) pr. n. pl. *Fort (of Moab).* Targ. O. Num. XXI, 15 לְחָיְתָא; Y. לחייתא. Ib. O. 28 לחית

מואב (Y. II קרתהון וכ׳ ל׳). In gen. *fortresses.* Targ. Esth. IX, 27.

לְחֵךְ, v. לְחַךְ.

לְחֵים, v. לְחֵם.

לְחֵיכָה f. (לְחַךְ) *licking, lapping* (of flames). Y. Ḥag. II, 77[b] bot. והיתה האש מלחכת אותן כְּלְחֵיכָתָן מסיני and flaming tongues lapped them (the words) as they were lapped when coming down from Sinai.

***לְחֵינָה, לְחֵנָה** f. (v. next w.) *maid-servant.* — *Pl.* לְחֵינוֹת. Ex. R. s. 40, end; (Tanḥ. Ki Thissa 13 שפחות).

(לְחֵינָ׳) לְחֵנָתָא, לְחֵינָתָא f. (לחן, cmp. לוּח, *to join*; cmp. זוּג, לְוִיָּה II) 1) *concubine* (=h. פִּלֶגֶשׁ); 2) *maid-servant* (=h. אָמָה). Targ. O. Gen. XXXV, 22 (some ed. תָּא. . . .). Targ. Jud. VIII, 31; a. e.—*Pl.* לְחֵינָן, לְחֵינָתָא, לְחֵנָ׳. Targ. I Kings XI, 3. Targ. O. Gen. XXV, 6. Targ. Y. ib. XX, 17. Targ. Job XIX, 15.

לְחֵישָׁא, v. לְחָשָׁא.

לְחֵישָׁה f. (לָחַשׁ II) 1) *whisper; spell, charm.* Y. Sabb. VI, 8[b] bot. (expl. לחשים, Is. III, 20) קדשייא דבר שהוא ניתן על בית הל׳ ear-rings, (namely) that which is put on the place where the whispering for charming purposes is done (the ear).—בל׳ *in a low voice.* Gen. R. s. 3, beg.; a. fr.—[Y. Ber. I, 3[d] top, v. לְחָשָׁא.]—2) *hissing* (of the serpent), *emission of venom.* Ab. II, 10 לְחִישָׁתָן וכ׳ their (the scholars') hissing is that of &c.; Num. R. s. 3, beg.—Trnsf. *invidious talk, tale-bearing, insinuation.* Pes. 57[a] אוי לי מלחישתן woe to me on account of their talk; Tosef. Men. XIII, 21 בית לחישתן their mouth.—*Pl.* לְחִישׁוֹת. Tosef. Sot. XIV, 3; Sot. 47[b] לוחשי ל׳ בדין those influencing the court by means of secret talk or insinuations.

לָחַךְ (b. h.) *to lick, lap* (cmp. לָתַת). Y. Meg. I, 71[c] bot. לוחכה בלשונו ויהא וכ׳ he licks it (the ink) off with his tongue (from the interspaces of the letters) so that the Divine Name remains intact. Ḥull. 142[a] יִלְחוֹךְ עפר . . . פה Oh that the mouth which gave forth pearls must now lick dust!; Kidd. 39[b] יְלַחֲכוּךְ (*Pi.*). Esth. R. to IV, 15 כי לוחכך for I should have been willing to lick the shoe of his (Haman's) foot; a. e.

Pi. לִיחֵךְ same, esp. (of lapping flames) *to lick up, dry up, make glowing.* B. Kam. 6[a] לְחֲכָה נירו (Rashi לי׳) it (the fire) lapped his neighbor's ploughed field. Gen. R. s. 4, beg.; Yalk. Job 914. Y. Ḥag. II, 77[b] bot. מְלָחֲכָת, v. לְחֵיכָה. (Ruth R. to III 13 מלחטת).

לְחַךְ ch. same. Targ. I Kings XXI, 19 (h. text לקק). Ib. XVIII, 38. Targ. Mal. III, 19 יְלִיחוּךְ ed. Lag. (some ed. יְלַחֲיוּךְ *Af.*; h. text לחט, v. preced.); a. e.—Ab. Zar. 28[a] לַחֲכוּהָ לשקיה they burned (cauterized) his shoulder (to get the poison out)..

Pa. לְחֵיךְ same. Targ. Jud. VII, 5. Targ. Is. LXIV, 1; a. e.—Pes. 49[a] מְלָחֵיךְ פרנכי dish-licker.

לְחְלוּחַ m. (לחח, v. לַח) *moisture.* Cant. R. to II, 1 כבר יש בו ל׳ there is still some moisture in it; (Midr. Till. to Ps. I לחלוחית).—V. לְבְלוּךְ.

לְחְלוּחָא ch. same.—*Pl.* לְחָלוּחֵי. Y. Ab. Zar. II, 42[a] אין עבדת ל׳ if it gives out juice.

לִיחַ׳, לְחְלוּחִית f. same, *moisture, juice; vitality.* Gen. R. s. 48 זקנה שיש בה ל׳ (Ar. לכלוכית) old age combined with vitality. Ib. s. 61, beg. (ref. to רונקהו, Job XIV, 7) זו ל׳ שלו that means his vitality. Snh. 49[a] עדיין לי׳ של וכ׳ David was yet in full vigor. Ib. 92[b] (ref. to Ez. XXXVII, 4; 11) 'dry bones' are men שאין בהם ל׳ של מצוה in whom there is no sap of good deeds; Sot. 46[b] bot.; Yalk. Kings 226; a. e.—[Cant. R. to I, 6 ויצלה ל׳, read: לְבָלוּכִית.]

לְחְלוּחָא ch. same. Y. Ab. Zar. II, 42[a] אסורה ל׳ the juice (brine of fish prepared by gentiles) is forbidden.

לִיחַ׳, לְחְלוּךְ m. (לָחַךְ), ל׳ פה *lapping with the tongue into the mouth.* Lev. R. s. 22; Pesik. Eth Korb., p. 58[a]; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Job 926; Tanḥ. Pinḥ. 12 [read:] וכי יש בהם כדי לחלוך פה (not לכלוך, לחלוח) is there in them (the waters of the Jordan) enough (for the Behemoth) for a lapping? [or ויש בהם כדי ל׳ פה and there is just enough for etc.]—Ib. אין בהם [כדי] ל׳ פה there is not enough &c.

לְחְלַח (redupl. of לחח, v. לַח) *to moisten.*

Nithpa. נִתְחַלְחַח *to be moistened.* Gen. R. s. 36 (expl. שבשבילו נִתְחַלְחָה האדמה, Gen. IX, 20) אישׁ האדמה since for his sake the ground became moist again (cmp. Gen. R. s. 33, end, quot. s. v. גְּרִיד). Y. Sabb. IV, 6[d] bot. ירישין שנִתְחַלְחוּ dry (plants) which have been moistened again, opp. לחרין מיחמת עצמן, v. לַח.

לְחַלַּח ch. same. Gen. R. s. 41 (expl. מוגיך, Is. LI, 23) אילין דממרגין מיתיך דמְלַחְלְחִין מיתיך (some ed. מכתך) those who make thy wounds flow, who moisten thy wounds, v. מוּג.

לָחַם I (cmp. לוּחַ), *to join*, or *to be joined, be inserted.*

Hif. הִלְחִים *to fit, insert; to tenon.* Y. Sabb. XII, 13[c] המַלְחִים את וכ׳ he who inserts the shutters (of a shop); Y. Bets. I, 60[c] המלחם (corr. acc.). Cant. R. to V, 12; ib. to IV, 15, v. לְחִי. Lev. R. s. 3 (ref. to the harmonious parallelism of Is. LV, 7) כאדם שהוא מלחים שני נסרים ומדביקן זה לזה as one fits (with tenon and mortise) two boards and glues them to one another; כאדם שהוא מ׳ שתי כרעי ומדביקן זה לזה (leave out ומדביקן זה לזה, v. Ar. s. v. מלת) as one inserts two legs of a bedstead.

לָחַם II (b. h.; v. preced.) *to join.*

Nif. נִלְחַם (cmp. use of זָוַג *Nithpa.*) *to come in (hostile) contact, to battle*; with ל of person, *to assist, battle for.* Mekh. B'shall. 2 (ref. to Ex. XIV, 14) לא . . . יִלָּחֵם לכם אלא not only this time will he assist you, but he will always battle against your enemies. Tanḥ. Masé 6 כשהלך לְהִלָּחֵם בישראל when he (Sisera) went to war against &c. Ib. Vayera 7 (ref. to בלחומו, Job XX, 23) על המלחמות שהיו נִלְחָמִים עם וכ׳ for the battles which they fought against the Lord; a. fr.

Hithpa. הִתְלַחֵם *to contest, dispute.* Y. M. Kat. III, 81[d] top אם חברים מִתְלַחֲמִים וכ׳ if scholars are at variance with

one another, what concern is it to you? (B. Mets. 59b מנצחים זה את זה וכ׳).

לֶחֶם m. (b. h.; fr. לחח *to chew*, v. Ges. H. Dict.10 s. v. לוּע) *food, bread;* [Arab. *meat*]. Ber. V, 1 the benediction over bread (פת) reads: המוציא ל׳ וכ׳ who makest food grow out of the earth; ib. 37b. Men. XI, 1 שתי חל׳ (sub. ככרות) the two loaves of bread (Lev. XXIII, 17). Ib. ל׳ הפנים the show-bread (on the table of the Sanctuary); a. fr.—Trnsf. *tribute, tax, salary* (cmp. annona). Ruth R. to II, 14 זו לַחְמָהּ של מלכות that is (thou shalt partake of) the royal maintenance. Zeb. 85a; Meïl. 7b לַחְמוֹ של מזבח the tribute belonging to the altar (cmp. Lev. XXI, 6; 8; Neh. V, 14).—*Pl.* לְחָמִים. Y. Ḥag. III, end, 79d שני ל׳ two sets of show-bread, opp. to לחם אחד.

לַחְמָא לְחִים, לְחֵם ch. 1) same. Targ. Gen. XIV, 18. Ib. XLIII, 31; a. fr.—Snh. 100b (from Ben Sira) אמר במאי אירכול ל׳ ל׳ סב מינית if a man says, 'wherewith shall I eat bread (to season it)?', take the bread from him. Ab. Zar. 35b ל׳ דארמאי (Ms. M. נהמא) bread baked by gentiles, v. פַּת. Ber. 42b ניזיל ונירכול ל׳ וכ׳ (Ms. M. נהמא) let us go and dine at a certain place; a. fr.—2) *meat, flesh.* Ex. R. s. 42 (ref. to לחמם, Zeph. I, 17) בעריבא קורין לבשרא ל׳ in Arabia they call meat *laḥma.*

לַחְמִי m., **לַחְמִית** f. (= בית הלחמי) *of Bethlehem.* Tosef. Kel. B. Mets. VII, 1; Bekh. 22a חבית הל׳ Bethlehem wine jug.—*Pl.* לַחְמִיּוֹת. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

לַחְמָנִיּוֹת f. pl. (denom. of לֶחֶם) *a sort of bread offered as dessert, wafers.* Ber. 42a (Ms. F. להמנאה).

לְחֵינָא, לְחֵנָה, v. sub לְהֵין.

לָחַץ (b. h.) *to squeeze; to force, press.* Kidd. 22a (ref. to Deut. XXI, 12) 'thou shalt bring her to thy house' מלמד שלא ילחצנה במלחמה this intimates that he must not urge her (to yield to him) during the war. B. Mets. 59b והלוחצו and he who presses him (the stranger), contrad. to אנה.—Part. pass. לָחוּץ, *pl.* לְחוּצִים. Num. R. s. 11 דחוקים ול׳ pushed and pressed.

לָחַשׁ I (cmp. לָהַט, לָחַךְ) [*to lick,*] *to flame, glow* (of coals), opp. עָמַם. Pes. 75b (ref. to גחלי אש, Lev. XVI, 12) גחלי רבול עוממות . . . הא כיצד מביא מן הלוחשות by *gaḥălé* I might understand dying coals, ...; by *esh* I might understand a flame; . . . how is it now (that it reads גחלי אש)? He takes from among the glowing coals; Y. Yoma II, end, 42a; Sifra Aḥăré, Par. 2, ch. III; a. e.

לָחַשׁ II (b. h.; cmp. חָשַׁשׁ, נָחַשׁ) *to whisper.* Ber. 22a לָחְשָׁה לר׳ וכ׳ said it in a whisper to R. A.—Esp. *to whisper an incantation, to charm.* Snh. X, 1 (90a) הלוחש על המכה וכ׳ he who mumbles over a wound reciting the verse (Ex. XV, 26) &c. Ib. 101a לוחשין לחישת וכ׳ you may whisper a charm over bites of serpents and scorpions on the Sabbath; [Rashi: charm serpents &c. to make them innocuous]. Y. Sabb. XIV, 14c bot. לוחשין לעין וכ׳ you may cure by charm a sore eye &c.; a. v. fr.

Pi. לִחֵשׁ same, 1) *to whisper, hiss* (of the serpent); *to inform.* Tanḥ. Vaëra 4 (ref. to Ber. V, 1, v. מה פָּרִיצָה) הנחש מְלַחֵשׁ והורג אף המלכות מְלַחֶשֶׁת וכ׳ as the serpent hisses and kills, so does the (Roman) government hiss (inform) and kill; [read:] הוא נותן את האדם בבית האסורין והוא מלחש עליו והורגו the same (officer) puts a man in prison and the same informs against him and puts him to death; Ex. R. s. 9.—Tanḥ. Balak 14 מְלַחֲשִׁין אחריו ברוך שם וכ׳ they (the demons) repeat after him in a low voice, Blessed be the name &c.; Num. R. s. 20; a. e.—Trnsf. *to incite, mislead.* Ber. 7b; Meg. 6b ואם לְחֶשְׁךָ אדם לומר וכ׳ and if one mislead thee saying &c.; Gitt. 23b. Num. R. s. 4 מי לחשך שהוציא וכ׳ who told thee that the Lord discharged the first-born (in disgrace) &c.?—[Erub. 91a מי לחשך, read הלכה כר״ש, as ib. 74a, v. Rabb. D. S. a. l. note 90.]

Nif. נִלְחַשׁ (with ל) *to be hissed at, be incited.* Koh. R. to X, 11 אין הנחש . . . . אא״כ נ׳ לו וכ׳ no serpent bites unless it is set on from above; ואין המלכות . . . אא״כ נ׳ לה ומלעיל nor does government persecute a man, unless it is set on from above.

לְחוֹשׁ, לַחַשׁ ch. same, *to whisper, charm.* Targ. Y. Gen. XI, 28.—Y. Sot. I, 16d bot. כל . . . מילחוש לעיינה תירתי תירלחוש let any woman that knows how to cure a sore eye by charm, come forth and charm for me. Ib. עבדי גרמיך לַחֲשָׁה ליה וכ׳ act as if you were charming to him and you may spit into his eye; Num. R. s. 9; Lev. R. s. 9.—Y. Sabb. XIV, 14d bot., a. e., v. רְשׁוּ. Yoma 82b, v. infra; a. fr.

Pa. לַחֵשׁ same. Targ. II Sam. XII, 19.—Y. Ber. 1, 3c bot. גחנין ומְלַחֲשִׁין bending and whispering (a prayer).

Ithpe. אִיתְלְחִישׁ 1) *to be whispered to, be relieved by a whispered charm.* Yoma 82b [read:] לחושו לה . . . לחשו לה ואילחישא whisper to her that to-day is the Day of Atonement. They did whisper to her and she was relieved (of her morbid appetite); [Ms. O. ואילחוש and the embryo in her womb was quieted; v. Rabb. D. S. a. l. notes 10 a. 20].—2) *to listen.* B. Mets. 59a [read] ותילחוש and listen, v. גּוּץ.

לַחַשׁ m. (b. h.; preced.) *whisper.*—בל׳ *in a low voice.* Erub. 54a היה שונה בל׳ was in the habit of studying in a low voice; (ib. 53b bot. גריס בלחישה). Ḥag. 14a (ref. to לחש, Is. III, 3) זה שמוסרין לו סתרי תורה שניתנין בל׳ (v. Ms. M. in Rabb. D. S. a. l. a. Rashi to Is. l. c.) that is he to whom are handed over the secrets of the Law which are communicated in a low voice (cmp. Gen. R. s. 3, beg.); a. e.

לְחִישָׁה, לְחִישָׁא, לָחֲשָׁא (לְחִישָׁה, לְחִישָׁא) m. ch. same, 1) *whisper.* Y. Ber. I, 3c sq. מהו דין לחישה what means that whisper (what do they pray in a low voice)?—2) *spell, charm, secret art.* Targ. Jer. VIII, 17 ed. Ven. (Bxt. לַחֲשָׁא, ed. Lag. לְחָשׁ; Kimḥi לְחָשׁ).—*Pl.* לָחֲשִׁין, constr. לַחֲשֵׁי. Targ. Ex. VII, 11 (h. text לחט־); ib. VIII, 14 (h. text לט־).

לָחַת, לָהַת *Hif.* הִלְהִית (cmp. לָהַךְ) *to loll the tongue* (of the dog); *to pant, be exhausted.* Lev. R. s. 13 החמור מהלך והכלב מַלְהִית the ass walked (patiently) and the dog panted; Yalk. Hab. 563; Sifré Deut. 343.

לְחַת ch., *Af.* אַלְחִית same. [Targ. II Kings IV, 34, sq., v. לְחַת.]—Lev. R. s. 13 את טעין מַלְחִית וכ׳ when burdened thou pantest, when unburdened thou pantest.—Pesik. B'shall. p. 86[b] לפום דחדרן כלבא מלחית בלישניה because a dog (habitually) lolls his tongue; Yalk. Ex. 227.

לוּחָתָא, לְיַחְתָּא לוּ׳ f. (v. לָחַר, לְחָרָא), דכרעא ל׳ *the splint-bone, the outer, smaller bone of the leg, fibula.* Yeb. 103[a] האי מאן דסגי על ל׳ דכרעיה Ar. ed. Koh. (Var. לו׳; ed. לי׳) he who walks on his splint-bone (his feet being turned outward so as to form an obtuse angle).

לָט, v. לוּט.

לָטָא, v. לְטַר.

לָטָאָה, v. חִלְטָאָה.

לְטוֹם m. (b. h. לט) *gum-mastich* (Ladanum), a resin used as perfume. Targ. Gen. XXXVII, 25.—Shebi. VII, 6 לוטם (Ms. M. לְטֹם; Y. ed. לוטת); Nidd. 8[a] לטם. [Maim. a. oth. take our w. for *chestnut* or *hazelnut*, whereas the context proves in favor of a resin.]

לאוטמיא, לְטוֹמְיָא f. (λατομία, lautumiae) *quarry.* Ohol. XVII, 3 מְלָטוּמְיָא וכ׳ Talm. ed. (Mish. מלטמיא; ed. Dehr. מלחטמייא) he who starts ploughing from a quarry (where chips of stones, bones &c. are deposited) or from a deposit of bones &c.; Tosef. ib. XVII, 3 מילוא טרמיא ed. Zuck. (read מְלַאוֹט׳; ed. מלא חטמא, corr. acc.). [Comment.: = מְלֵא טְמָיָא *full of bones*; but מ is the prefix as context proves.]

לְטוֹסָאֵי, v. לוּטָסָאֵי.

לְטוּתָא f. (לְטַר) *curse.* Snh. 48[b] לְטוּתֵיהּ דלַטְרֵיהּ אבוך (Yalk. Kings 172 לְוָוטָתָא) his curse with which thy father cursed him (euphemism for: the curse with which thy father cursed me). Nidd. 13[b] דינא תנן או ל׳ תנן does the Mishnah (II, 1) mean a law (punishment) or an execration?

לְטַט, לְטֵיט (sec. r. of לוּט) *to curse.* Targ. Jud. IX, 27. Targ. Job V, 3; a. e.

Pe. לַטַּט same. Ib. II, 14. Targ. Jer. XV, 10; a. fr.

לְטָא, לְטִי same. Targ. Gen. V, 29; a. e.—Snh. 48[b], v. לְטוּתָא. Ber. 7[a] אֲלַטְרֵיהּ I will curse him.

לְטֵיט, v. לְטַט.

לָטִים m. pl. (b. h.; לוּט) *secret arts*, v. לְחָטִים.

לטימיא, v. לָטוֹמְיָא.

לטינוס, v. לוּטָרִינוֹס.

לְטִיסָא, v. לְטִרְשָׁה.

לְטִישׁ, v. לְטַשׁ.

לְטִירְשָׁה f. (לָטַשׁ) *hammering, furbishing.* Kel. XIV, 1 (Hai G.: לטירסא); Tosef. ib. B. Mets. IV, 1.

לְטַם, v. לְטוֹם.

לְטָרָא, v. לִיטְרָא.

לטרגיה, read: לִיטוּרְגְיָא f. (λειτουργία) *public service.* Tanḥ. Vaëra, ed. Bub., 4; Yalk. Ex. 178 שבטו . . . פְּנוּי ל׳ במצרים the tribe of Levi was exempt from public service in Egypt; (Tanḥ. ib. 6 פנוי מעבודת פרך).

לְמַשׁ (b. h.; cmp. לָחַשׁ) *to polish.* Pes. III, 4 (48[b]) הפה תְּלַמְּשׁוֹ בצונן (Y. ed. בצוננין) if the dough shows evidence of rising, let her polish it by means of cold water (slap the dough with hands dipped in cold water); Y. ib. 30[b] top. Gen. R. s. 23.

לְמֵישׁ, לְמֵשׁ ch. same, *to polish, sharpen.* Targ. Gen. IV, 22 Levita.—Targ. Prov. XXVII, 17.—Part. pass. לְטִישׁ. Ib.

לֵי=לֵית, *not.* Y. Maas. Sh. V, beg. 55[d] למה לי נן מרין why do we not say?—Y. Snh. III, 21[b] דלי אכיל וכ׳ for I eat no unclean meat; a. fr.—לֵינָא, לֵירָנָא; לֵי אֲנָא=לֵירָנָא; לֵי אֲנָן=לֵירָן. Ib. I, beg. 18[a] דל׳ חכים מידון that I know not how to judge. Ib. X, 28[b] לינה מיזל I will not go. Ib. ול׳ יכול וכ׳ and I cannot bear it. Y. Orl. II, 62[c] top ואנן ל׳ אמרין כן but we do not say so. Y. Shebi. IX, 38[d] ל׳ אזל מפלי וכ׳ will I not go and make sport of that elder of the Jews?, i. e. I will go &c.; a. fr.

לֵיא, *tail*, v. לָיְיָא.

לַיָּא, לַיְיָא pr. n. m. *Laya*, abbrev. of *Ilai, Hilai* (v. Fr. M'bo, p. 75[b]). Y. Ber. II, 5[c]. Ib. III, 6[d] top; a. fr.

לָיֵא, v. יֵא.

לֵיעַ׳, לֵיאוּתָא, לֵיאוּ f. (לְאֵי) 1) *labor.* Targ. Is. XL, 28 (ed. Wil. לֵי׳). Targ. Gen. XXXI, 42 (ed. Berl. a. oth. לֵיאוּת).—Esp. *vain labor, vanity.* Targ. O. Num. XXIII, 21 (Y. לֵיע׳; h. text עָמָל). Targ. Is. X, 1; a. e.—2) *earning, acquired property.* Targ. Deut. XXVIII, 33. Targ. Ez. XXIII, 29; a. fr.

לִיבָּא *heart*, v. לֵב ch.

לִיבָּא, *Pi.* of לָבָא, v. לבי.

לִיבְבָא, v. לֵב ch.

לִיבְדָא, v. לִבְדָא.

לִיבְדָת, v לִיבְרָה.

לִיבְדָקוֹס, m. (variously corrupted; Libycus) *Libyan ass.* Sabb. V, 1 (51[b]) לובדקים, expl. ib. חמרא לובא. Kil. VIII, 4 (v. Rabb. D. S. a. l. note); Tosef. ib. V, 4 ולא את הל׳ לגמלין nor must you tie the Lybian ass to camels; Sifré Deut. 231 דולפקס (corr. acc.). Y. Kil. VIII, 31[c] הל׳ אית תניי תני ניבדקס some read Nibd'kos (Numidicus); [read:] מאן דאמר ל׳ על שם לובים he who reads L. refers to Lubbim (Dan. XI, 43) (שם ליבוי, read ליבויא, a gloss); v. אמבטרס; Y. Sabb.

V, beg. 7b (corr. acc.).—Gen. R. s. 98 (ref. to Gen. XLIX, 11) [read:] לגפן שכחה רע אוסרין ל׳ אחד to carry the fruits of a less fertile vine they harness *one* ass &c. (v. Keth. 111b).

לִיפּוּי, לִיבּוּי m. (לִיפָּה) *blowing, fanning a flame.* B. Kam. 60a בלִיבּוּיוֹ (בלִיפּוּיוֹ), v. לִיפָּה.

לִיבּוּי (read: לִיבְיָא) pr. n. *Libya* in Africa, esp. a district of Northern Africa (*Libyae nomos*) between Egypt and Marmarica. Y. Kil. VIII, 31c גרים חבאים מל׳ proselytes from L.; (Y. Sabb. V, beg. 7b מלובים), v. לוּבִי a. לִיבְּדְקוֹס.

לִיבּוּן, לִבּ׳ m. (לָבַן II) 1) *whitening, cleansing.* B. Kam. 93b ול׳ מר הוי שינוי is whitening (the stolen wool) a change (by which the right of paying an indemnity instead of restoring the object is acquired)? Y. ib. IX, beg. 6d; a. e. —*Pl.* לִיבּוּנִים, לִבּ׳; יְמֵי ל׳ *the days after menstruation during which white garments are worn* while marital contact is still prohibited. Sabb. 13b בימי לִבּוּנֶיךָ וכ׳ how did he behave towards thee in thy days of white garments?—2) *heating, glowing.* Bets. 34a משום ל׳ רעפים because it resembles the act of heating (new) tiles, v. לָבַן. —Hull. 8a, v. תַּרְהוּד. Y. Ab. Zar. V, end, 45b צריכה ל׳ (not לִיבּוּן) requires purification by fire (Num. XXXI, 23); וחל׳ צריך וכ׳ and the heating must be such as to make sparks come forth &c.; a. e.

לִיבּוּן, Snh. 106a, v. אִסְפַּר.

לִיבּוּנָא *foundation.* v. לִבּוּנָא.

לִיבּוּנָאָה m. (preced., v. לָבַן II) כתב ל׳ *well-balanced form of writing, the Samaritan characters* (v. Geiger Zeitschr. V, p. 117). Snh. 21b (expl. כתב עברי).

לִיבְלִיבָא, לִיבְלוּבָא, לִיבְלָבָא, v. לַבְלָבָא.

לִיבְלָרָא, לִיבָּלָר, v. לִבְלַר.

לִיבָּנָא, *pl.* לִיבְנִין, v. לִבְרִינָתָא.

לִיבָּנוֹס m. (Λίβανος) *Lebanon,* the mountain range on the confines of Syria and Palestine. Targ. Y. I Num. XXIV, 6 (not לִיכְ׳).

לִיבְנָן, v. לִבְנָן.

לִיבְרָה m. (libra) *scales.* Y. Sabb. VI, beg. 7d מיתן ל׳ דדהבא וכ׳ (Ar. ליברה) to put a pair of golden scales (as an ornament) on her head dress.

לִיבַּרְנִין f. (v. בּוּרְנִי I) *Liburnian ship.* Y. Shek. VI, 50a top (Bab. ed. לבירנין; Tosef. Succ. III, 8 בּוּרְנִי).

לִיגָּא, v. טוֹגָא.

לִיגָּן, v. לִגְנָא.

לִיגִּנִין, Tosef. Kel. B. Mets. V, 13, v. לָגִין.

לִיגְנָא, לִיגְלוֹג, לִיגְלוּג, לִיגְלָג, לִיגְרוֹן, v. sub לִגְ׳.

לִיגְנוֹן, Tanh., ed. Bub., B'resh. 24, v. לָגְיָא.

לִיד, fut. תְּלִיד, v. יָלַד.

לֵידָה f. (b. h. id.; יָלַד) *birth, giving birth.* Ab. Zar. I, 3 יום ח׳ birthday. Y. Ber. II, 4d top אשרי . . . . כשעת לֵידָתוֹ וכ׳ happy he whose time of death is like his time of birth, as when he was born he was innocent &c. Sabb. II, 6 בשעת לֵידָתָן (or לִידָתָן) in their hour of confinement. Nidd. 29b; a. fr.—טמאה ל׳ (sub. טומאת) subject to the laws of cleanness for a woman in confinement (Lev. XII, 2—8). Ib. 23b; a. fr.—*Pl.* לֵידוֹת. Y. ib. III, 50c; a. fr.

לִידְנָא, v. לִדְנָא.

לִידָתָא f. pl., v. יַלְּדְתָּא.

לִיוָאָה, v. לַוְיָא.

לִיוְוָקָאֵי, לִיוְוָר׳ m. pl. (Λίβυκοι) *Libyans.* Targ. I Chr. I, 11 (ed. Lag. לאק׳, corr. acc.); Targ. Y. I Gen. X, 13 (h. text. לְהָבִים), v. לוּבָא.

לִיוְיָתָן, v. לִוְיָתָן.

לִיוֹנְטֵי pr. n. m. (Leonteus) *Leonti,* name of an Amora. Y. Yeb. IX, end, 10b. Y. Sabb. III, 6a bot. (Var. לוונטי, לוינטי); a. e.

לִיזְבִּין, לִיזְבֵּז, v. לִבְזְבֵּז.

לִיזָּה f. (לוז IV) *evil talk, suspicion.* Y. Yeb. III, 5a top כדי שלא לחוציא ל׳ וכ׳ in order not to give rise to a suspicion about the legitimacy of her children; Y. Gitt. IX, 50b top. Ib. IV, 45d top לוזה (corr. acc.).

לִיחָה, v. לְחָה.

לִיחְלוּחִין, לִיחְלוּחִית, לִיחְלוּחַ, v. sub לְחָה.

לִידָתָא, v. לְחָתָא.

לִיט, v. לוּט.

לִיטוֹר, v. רְשׁוּר.

לִיטוּרְגְיָא, v. לטרגיה.

לִיטִירִין m. pl. (perh. a disguise of דִּילָטוֹרִין, or of רִיטוֹרִין, v. לְאִיטוֹר) *informers* or *advocates.* Y. Meg. III, 74a bot. (in a secret letter) כבר פיסנו לשלשה ל׳ we have won over three informers (or speakers).

לִיטְמָא, Yalk. Is. 316, read לִירְנָא.

לִיטְרָא, לִיטָרָא c. (λίτρα) *Litra,* the Roman *Libra,* a pound; also *a measure* of capacity (divided into 12 unciae). Tosef. Ter. V, 11; Y. ib. IV, 43a ל׳ קציעות וכ׳ a pound of figs which one pressed &c. B. Bath. 89a if a person wishes to buy ג׳ רביע ל׳ three quarters of a pound, he must not say, weigh for me ג׳ רביעי ל׳ וכ׳ three quarters of a pound, each quarter separately &c. Y. Ter. X, 47b top

וכמה ל׳ עבדא מאה זרנין and how much is a L.? One hundred *zin* (v. זוּז II). Ned. 59ª ל׳ בצלים a Litra of onions; a. fr.—*Pl.* לִיטָרִין, לִיטָרָאוֹת, לִיטָרִיוֹת, לִיטָרָוֹת. B. Bath. l.c. Tosef. Ter. l. c. Gen. R. s. 10; Lev. R. s. 22. Y. Peah II, 20ª bot.; a. fr.—Tosef. Kel. B. Mets. I, 16 חֲצָאי ל׳ (not לִיטְרִי), שְׁלִישׁ ל׳, רְבִיעַ weights of a half-pound, a third of a pound &c.—Chald. pl. לִיטְרִין, לִיטְרַיָּא. Lev. R. l. c. ותרתין ל׳ וכ׳ . . . גוזלא a pigeon on one side and two L. on the other; Gen. R. l. c. —[Y. Ned. VI, 39ᵈ top לִיטְרִי, v. עֶדְרָתָא.]

לִיטַרְתָּא f. (preced.) *(by the) pound.* Y. Ber. II, 5ᶜ bot. בכמה הדין ל׳ how much is this (meat) a pound?—Pesik. R. s. 23 ל׳ דינר . . וזבניה and a Jew bought it at a denar a pound.

לַיוּ, v. הַיוּ.

לַיוָא, v. לַיְיָא.

לָיְיא, v. יֵא.

לָיָא, לָיְיָא m. (לְוִי) *tail*; כלפי ל׳, v. אַלְיָה.

לַיוְדָא, v. הַדִי.

לָיוֹף, לָיְיף, v. לוּף.

לַיְיצָן, v. לֵיצָן.

לַיוֹשׁ m. (לוּשׁ) *dough.* Sifré Num. 89 (ref. to לָשׁ, Num. XI, 8) [read:] זהו לשון נוטריקון דבר אחד משמש שלש לשונות חֲרֵישׁ ושֶׁמֶן וּדְבַשׁ כל׳ חזה וכ׳ this is short-hand writing, one word-sign serving for three words: dough, oil and honey, like a dough moulded into cake with oil &c.; Yalk. ib. 735.—[לַיְישׁ *lion*, v. לַיִשׁ.]

לַיוּשָׁא, לַיְישָׁא ch. same, v. לִישׁ.

לַיוֹת, v. לַיִת.

לַיְיתָא, *lion*, v. לַיְתָא.

לִיכָּא I m. (לְכַךְ) *beating* (wine and oil) *into a mixture.* Sabb. 134ª בעי ל׳ it requires beating.

לִיכָּא II (= לָא אִיכָּא) *there is not, none.* Kidd. 21ᵇ בצינא אחבתי . . . ול׳ the case requires that he must say, 'I love my master and my wife' (Ex. XXI, 5), which he could not do (if the master were not permitted to give him a gentile slave to wife on account of his being a priest); ib. 22ª ול׳ which he cannot say (at the beginning of his servitude). Ib. 4ᵇ היכא דל׳ לשנויי where there is no other reply. Ber. 25ª, a. fr. מהא ל׳ למשמע מינה from this nothing can be proved. Snh. 97ª וכ׳ קושטא ל׳ . . . מריש formerly I thought there is no truth in the world; a. v. fr.

לִיכּוֹן, Snh. 106ª, v. אסכר.

לִיכְלוּכִית, לִיכְלוּךְ, v. sub לְכְלֵךְ.

לִיל, Tosef. B. Bath. I, 4, read: לוּל.

לָיִל, Targ. Y. II Deut. XXXII, 10=וַיְלִיל, v. יְלַל.

לַיְלָה, לֵיל m. (b. h.) 1) *night, evening*; *darkness*; metaph. *suffering, misery.* Cant. R. to II, 17 לֵילָן של מלכיות the misery (of exile) under the governments; לֵילוֹ של מצרים the sufferings in Egypt; v. פִּירְחָה. Y. Taan. I, 64ª top, v. בֹּקֶר. Ber. 3ª ג׳ משמרות הוי הל׳ the night is divided into three watches. Zeb. V, 3 ליום ולַל׳ וכ׳ the same day and the night following to midnight. Snh. 96ª שנעשה עמו מעשה Ms. M. (v. Rabb. D. S. a. l.) night-work was done for him (the stars helping, v. Jud. V, 20); a. v. fr.—*Pl.* לֵילוֹת, constr. לֵילֵי (also used as a sing.: *night-time*, v. next w.). Ber. I, 5 בַּל׳ at night (in the night prayer). Taan. 23ª בל׳ רביעיות ובל׳ שבתות (not רבייעית) in the nights of Wednesdays and Sabbaths. Sifra B'ḥuck. ch. I בל׳ שבת every Sabbath night; Lev. R. s. 35 בל׳ שבתות. Pes. 71ª ל׳ יו״ט האחרון the night of the last (eighth) day of the festival; Succ. 48ª; a. fr.—2) pr. n. *Laylah* (ref. to Job III, 3), name of the angel of night and of conception. Snh. 96ª. Nidd. 16ᵇ.

לֵילְיָא, לֵילָא, constr. לֵיל ch. same. Targ. Gen. I, 5. Targ. Ex. XII, 42; a. fr.—Ber. 3ᵇ שית דל׳ six hours of the night. Ib. נשקה ל׳ וכ׳ the night moves &c.; v. נָשַׁק; a. fr.—*Pl.* לֵילְוָן, לֵילְוָאתָא, לֵילָוָן, לֵילָוָתָא; constr. לֵילֵי. Targ. Y. Ex. l. c. Targ. O. Deut. IX, 9 לֵילְוָן . . ed. Berl. (oth. ed. a. Y. לֵילָוָן . . .). Targ. I Sam. XXX, 12. Targ. Job II, 13 לילוותא Ms. (ed. לילוון). Targ. II Esth. IV, 16; a. fr.—Gitt. 57ª. B. Mets. 86ª תלתי לֵילְוָתָא three nights; a. fr.—לֵילֵי (v. preced.) *night-time, at night.* Targ. Y. I Gen. VIII, 22. Targ. Ps. I, 2. Targ. Is. XXXIV, 10; a. fr.—Pes. 2ª (explain. אור, Mish. I, 1); a. e.—[Y. Dem. VII, beg. 26ª דיתקין לילא, read: דיתקין לֵיה לָהּ, v. R. S. to Dem. VII, 1.]

לֵילְיָה, v. לַיְלָה.

לֵילוֹ f. (v. preced. wds.) גומרת ל׳ [*night-coal,*] name of an insect glowing by night, *fire-bug.* Pesik. R. s. 33; Yalk. Is. 336.

לֵילְוָאתָא, v. לִילִית.

לוּלֵךְ, לֵילוֹךְ, Sabb. 134ª, v. לְכַךְ.

לֵילְיָא, v. לֵילָא.

לֵילֵי, v. לִילִית.

לֵילְוִירְנוֹס, v. לוּלְוִירְנוֹס.

לֵילִין, v. next w.

לִילִית f. (b. h.; לַיְלָה) *night-demon, Lilith.* Targ. Job I, 15 ל׳ מלכת וכ׳ (h. text שבא).—Erub. 100ᵇ מגדלת שער כל׳ she (woman) lets her hair grow like L.—Nidd. 24ᵇ דמות הורמין בר ל׳ (a fetus) like L. (with wings). B. Bath. 73ª (Ms. M. לֵילְיָאתָא, Var. in ed. a. Mss. לֵילְוָאתָא; לֵילְוָתָא, v. Rabb. D. S. a. l. note), v. הוּרְמִין. Sabb. 151ᵇ אחזתו ל׳ L. will take hold of him.—*Pl.* לֵילִין, לֵילֵי m. *night-demons.* Targ. Y. Num. VI, 24. Targ. Y. I Deut. XXXII, 24. Targ. Is. XXXIV, 14. Targ. II Esth. I, 2; a. e.—Erub. 18ᵇ.

לֵילְיָתָא ch. same. B. Bath. 73ª, v. preced.—Gitt. 69ᵇ Rashi (ed. דלֵילְתָא, Ar. דלולי) גירא ל׳, v. גִּירָא II.

לֵימָא, v. אֲמָא II.

לִימּוּד, לְמוּד m.(b. h. לָמַד) *teaching, learning, study* (interch. with תַּלְמוּד); *training; habit.* Kidd. 40b ל׳ גדול שהל׳ וכ׳ study is more (than practice), for study leads to practice; B. Kam. 17a; Meg. 27a (Ms. M. תלמוד). Hor. 13a משכחים את הל׳ cause man to forget what he has learned; ib.b משיב ל׳ וכ׳ brings back to recollection the study of seventy years. Ex. R. s. 43 לשון ל׳ (the root ירה in *Hif.*) means *to teach.* Ber. 7b גדולה ... יותר מלמודה the ministrations (of the disciples to the doctors) of the Law are more valuable than the direct teaching of it. Tanḥ. Ki Thetsé 1 מבקש למודו וכ׳ he seeks for the enjoyments to which he has been used and fails to find them; a. fr.—*Pl.* לִימּוּדִים, לְמֹ׳, לִימּוּדִין, לְמֹ׳. Snh. 65b; Yalk. Deut. 918 (expl. מעונן, v. עון) (who says) לימודיו ... חטין יפות it is usual for the wheat crops to be fine in the ante-Sabbatical years; Tosef. Sabb. VII (VIII), 14; Sifré Deut. 171 ל׳ ... להיות יפות the ante-Sabbatical years are usually good (in crops); Sifra K'dosh. Par. 3, ch. VI ... להיות יפות למודות.

לִימּוּדִין, לִימּוּדִים, לְמֹ׳ m. pl. (לָמַד) [*junctions,*] 1) *mortised shingles* or *boards* used as frames. Kel. V, 9 תנור .... ועשה לו ל׳ an oven which came in parts from the workshop and which (after being put up) was surrounded with a frame. Ib. סלק את לימודיו ed. Dehr. (oth. ed. לְמֹ׳) if the frame was removed; Tosef. ib. B. Kam. IV, 12. Ib. VII, 9 עין של תנור .... ל׳ וכ׳ a chimney-flue which is lined with boards. Tosef. Pes. VII, 1. M. Kat. II, 2 עושה לו ל׳ וכ׳ he makes a frame of shingles and covers the vat that the wine may not get sour; a. e.—2) *a sort of common bread, 'shingles'.* Tosef. Ḥall. I, 7; Y. ib. I, end, 58a עשאה ל׳ פטורה if he made the 'dog's dough', into 'shingles', it is exempt (from Ḥallah); Ber. 38a כל׳ ed.; v. כַּעֲבָךְ.

לִימוּז, לִימוֹן, Tosef. Bekh. V, 9, prob. a. Var. Lect. to לִיפוּן, v. לוּפְנָן.

לִימִין, לִימֵּן *harbor,* v. לְמַרְיָן.

לִימִין, Tosef. Dem. III, 12, v. לוּמָּא.

*לִימְצָא (Provençal, corresp. to French limace) *snail.* Gen. R. s. 51, beg., a gloss to בילדי סילוי, v. פִּילוּרָא.

לִין =אִילֵּין, v. הַיי.

לִין, v. לוּן.

לִין, Y. Sabb. II, 5a ל׳ ... מיחרכין, read: לְחוֹן=לוֹן.

לִינָה, לֵינָא, v. לֵי.

לִינָה f. (לוּן I) *night-rest, staying over night, lodging.* Y. Maasr. II, 49d top אינה מובלת ל׳ taking a night-lodging (on the road to Jerusalem) does not make Tebel (v. טָבַל II). Ib. מה בין ל׳ לשביתה why should there be a distinction between a night-rest and a day-station?—Ib. אדם מגלגל בל׳ one has to put up with a night's lodging (cannot help taking it and is contented with an improvised meal) &c., v. גָּלְגֵּל. Hull. 91b ל׳ וכ׳ ... ויפטר בלא צדיק this righteous man (Jacob) has come to my lodging place (Beth El), and shall he be suffered to go without the hospitality of a night's rest?—Y. Sot. II, 18a, a. fr. נפסלין בל׳ become unfit for use by being kept over night. Ex. R. s. 1; a. fr.—Gen. R. s. 60 (ref. to לָלִין, Gen. XXIV, 23, a. לָלוּן, ib. 25) ל׳ אחת .. לינות הרבה lodging for one, .. for many.—*Pl.* לִינוֹת. Num. R. s. 12, beg. (ref. to וַתָּלֶן, Ps. XC, 1) שלן שם ל׳ הרבה where he (Moses) lodged many nights (Ex. XXXIV, 28). Lev. R. s. 20; a. fr.

לִינְיָה, לִינְיָא f. (linea) *line; string.* Tanḥ. B'midb., ed. Bub., 23 ל׳ אחת של וכ׳ one string of fine pearls; (Tanḥ. ib. 20 סחורת אחורת; ed. Const. לטוח, ed. Ven. לוח, corr. acc.); Yalk. Is. 316 לינמא (corr. acc.; Num. R. s. 4, beg. פרגמטיס). Cant. R. to I, 10 בלוניא; Yalk. ib. 983 כלינייס, כלוניא, read: כלינא, v. חָרַז.

לִינוּיס, v. preced.

לִינְפָּה, Yalk. Gen. 127, v. נִרְנְפַי.

לִיסְטָאָה, לִיסְטָא m. ch.=לִיסְטִיס, *robber.* B. Mets. 84a, v. לִיסְטָרוּתָא. Koh. R. to VII, 26 [read:] בהחוא לילייא נפק ל׳ ותקפ וכ׳ that night the robber (with his band) marched out, but the guard was close behind them. Esth. R. to I, 12 הן דל׳ וכ׳ (not דלסטאות), v. הֵן. Lev. R. s. 30 איתסב החוא ל׳ וכ׳ איתציד החוא ליסטא; Yalk. ib. 651 that robber was captured. Snh. 106b (in a gentile record concerning Balaam) כד ... פנחס ל׳ when Phineas, the robber, slew him; a. e.—*Pl.* לִיסְטָאֵי, לִיסְטָיָא, לִיסְטִין, לִיסְ׳. Targ. Job IV, 11 (Ms. טַסְיָא ...). Targ. Jud. V, 11.—Pesik. Shub., p. 165b (synon. with גַּיְיסוֹת). Gen. R. s. 60; Y. Shek. V, 48d top; a. fr.

לִיסְטָאוּת, v. preced.

לִיסְטוּת f. (denom. of לִיסְטִיס) *robber's life, lawlessness.* Kidd. 30b כל שאינו ... מלמדו ל׳ whosoever does not teach him (his son) a trade, trains him for robbery; a. e.—*Pl.* לִיסְטִיּוֹת. Yeb. 25b נתפס ע״י ל׳ he was arrested on account of robberies (that had been committed). Snh. 46b יצא לל׳ turned to lawlessness; (Ms. M. לליסטיא = λῃστεία).

לִיסְטִירִין, לִיסְטִירִין, read: לִיסְטִירִין.

לִיסְטִיוּתָא, לְסְ׳ ch.=preced. art. B. Mets. 84a (applied to Resh Lakish) לסטאה בליסטיותיה ידע (Ms. F. בלסטאה) the (former) robber understands his handicraft (knows the nature of deadly weapons).

לִיסְטִיס, לִיסְטֵס, לְסְ׳ (frequ. incorr. טרס ..) m. (λῃστης) 1) *robber, pirate, freebooter,* in gen. *rover.* Targ. Y. Gen. XXI, 13.—B. Kam. 57a, a. fr. ל׳ מזוירין, v. זוּן; B. Mets. 43a; 58a לסטרין (corr. acc.). Y. Ber. IX, 13b top; a. fr.—*Pl.* לִיסְטִין, לִיסְטִרִין, לְסְ׳. Gen. R. s. 64 (v. גָּרַר II) שנכנסו ל׳ וכ׳ rovers had come to his house and revelled with him the whole night. Sabb. 10a; Pes. 12b מאכל ל׳ the meal-time of the lawless (prize-fighters &c., cmp. לוּדִים);

a. v. fr.—Ch. forms: לִיסְטַיָּא, לִיסְטָאָה (v. לִיסְטָרִין), לִיסְטַרִיסִין. Targ. Job V, 5.—2) pr. n. m. *Lestes* (cmp. Roman name Latro). Cant. R. to IV, 12; Lev. R. s. 32 ולא ליוסף ל׳ nor did they change *Joseph* into *Lestes*.

לִיסְטִירִין m. (λῃστήριον) *robbers' retreat, den.* Cant. R. to VI, 4 מה ל׳ הקשה . . . ל׳ הרך וכ׳ (not לירסטט) since the Lord has broken up the strong den (Egypt's idols), how much the more will he break up the weak one (the golden calf)!

לִיסְטֵר, Koh. R. to XI, 2, v. סְטַר II.

לִיסְטְרוֹן, לִיסְטְרָא, v. זוּטָלִיסְטְרוֹן.

לִיסְתָּא, v. לִסְתָּא.

לִיעוּתָא, לִיעוּ, v. לֵיאוּ.

***לִיעָנוּת** f. (לְעֵי) *work.* Tanḥ. Emor 24 ל׳ טבאות (do) good work, v. לְעֵי.

לִיעֶזֶר pr. n. m. (abbrev. of אֱלִיעֶזֶר) *Liezer.* Y. Sot. III, 19ᵃ top בשם ר׳ ל׳ (prob. R. El. b. Hyrcanos). Ib. מטרונה שאלה את ר׳ לעזר (corr. acc.; Yoma 66ᵇ.. שאלה אשה חכמה ר׳ . . . ר׳ אליעזר).—Y. Bets. I, 60ᶜ bot., v. Fr. M'bo, p. 111ᵇ.

לִיף, v. לוּף.

לִיפַארוֹס, v. מִיקְרוֹאַפַּרוֹס.

לִיפּוֹד, v. לוּפְדָּן.

לִיפּוּפָא m. (לְפַף) *coupling, joining.* Targ. Y. Ex. XXVI, 4; a. e., v. לוּפִּי.—B. Bath. 4ᵃ bot. ל׳ מידע ידיע (Ms. R. לְיַדְּפָא) the joining (to the hedge) would be recognized, v. לוּף.—*Pl.* לִיפּוּפַיָּא. Targ. I Chr. XXII, 3 (ed. Lag. לְפָפָא, Var. ed. Rahm. לְפָפֵי).

לִיפָּן, לִיפִּיז, v. לוּפְדָּן.

לוֹפֵס, לִיפֵּס f. (λοιπάς = reliqua) *remainder, arrears,* esp. *delinquent taxes.* Ex. R. s. 15 פונה לו׳ וכ׳ he remits the arrears of taxes, destroys the rolls and leads forth &c., v. לְגִיוֹן. Lev. R. s. 11 מדינה שהיתה חייבת לו׳ למלך a province that owed arrears to the king; Esth. R. introd.; Koh. R. to IX, 7 לִיפְּסִין (*pl.*); Ruth R. introd., to I, 2 ליפסר (corr. acc.); Tanḥ. Emor 22; Pesik. Ul'kaḥ., p. 182ᵇ.—*Pl.* לִיפְּסִין, v. supra.

לִיפְתָּנָא, לִיפְתָּן, לִיפְתּוֹתָא, לִיפָּתָא, v. sub לִפְתָּא.

לִיץ, v. לוּץ.

***לִיצִי, לִיצְצִי** pr. n. pl. *Litsuy,* prob. a suburb of Jerusalem. B. Bath. 75ᵇ אלף לו׳ ברניות (earlier ed. אלף ולצור) a thousand times the area of L. containing country seats; Yalk. Zech. 568. [Comment. takes ליצו״י as numerals = 146); v. עֻפָּה.

לֵיצָן, לֵיצִי, לִיצָן m. (לוּץ) (*irreverent*) *talker, scoffer, jester.* Midr. Till. to Ps. I, 1 מכאן שהיה ליר׳ (ed. Bub. לו׳) this proves that the serpent was an irreverent talker.—*Pl.* לֵיצָנִין, לֵיצָנִים, לֵיצֵי. Y. Ber. II, 4ᵇ bot. אין דור שאין בו ל׳ there is no generation without scorners. Ex. R. s. 52 לֵיצָנֵי ישראל the scoffers among the Israelites; Yalk. ib. 417 ל׳ חדור. Ab. Zar. 19ᵃ; a. e.—V. לֵיץ.

לֵיצָנָא, לֵיצָן ch. same. Y. Ber. II, 5ᶜ bot.—*Pl.* לֵיצָנִין, לֵיצָנֵי. Y. Snh. VI, 23ᵇ bot. סיעת ל׳ a troop of irreligious people; Yalk. Ps. 688 חדא סיעה דל׳. Pes. 112ᵇ דל׳ הוו וכ׳ (Ms. M. דאינשי ל׳ גרנהו) for they are scoffers, and may draw thee into scoffing habits.

לֵיצָנוּת f. (preced.) *scoffing habits, sneering, irony.* Y. Ber. II, 5ᶜ bot. קשה הרא חל׳ שתחילתה וכ׳ (not הליצנויות) scoffing is a serious thing, for its beginning brings suffering, and its end destruction. Cant. R. to I, 3 דברי ל׳ frivolous speech, v. זְרָזִיף. Ib. אם נכנס . . . דבר של ל׳ when a word of the Law (a religious thought) enters the heart, a word of scoffing is removed &c. Num. R. s. 7; a. e.

לִיצָנוּתָא ch. same. Targ. Koh. II, 2. Ib. VII, 4.—Meg. 25ᵇ; Snh. 63ᵇ בר מל׳ דע״א . . כל ל׳ all sneering is forbidden except the ridiculing of idols (by perverting their names).—Ab. Zar. 44ᵃ (phonetic etymol. of מִפְלֶצֶת, II Chr. XV, 16) דהוה מפליא לרצי׳ for it (the worship of that idol) carried lasciviousness to an extreme. Pes. 112ᵇ, v. לֵיצָנָא.

לֵקַח, לִיקּוּחַ m. (לָקַח) *purchase.* Tosef. Bekh. VII, 5 אירוזהו ל׳ what purchase is this (that exempts from tithes)?—Bekh. 56ᵃ מה בניך אין בל׳ . . . אינו בל׳ ובמתנה (Tosaf. מה בנך אינו) as thy children are not obtained by purchase or donation, so are thy sheep . . . not subject to tithes in the case of being obtained by purchase or donation. Ib. חל׳ חל על מיחוסר זמן purchase takes effect (exempts from tithes) on that which is not yet subject to tithes because of lacking the required age; a. e.—*Pl.* לִיקּוּחִין, לֵקַח, לִיקּוּחִים esp. *conducting a wife home, legal marriage, connubium* (v. Deut. XXII, 13, a. e.). Sot. 12ᵃ (ref. to Ex. II, 1) שעשה לה מעשה ל׳ he (in taking her back) went through the regular ceremony of conducting a wife home; B. Bath. 120ᵃ, Ex. R. s. 1 (v. אַפְרִיוֹן). Kidd. 22ᵃ (ref. to ולקחתי, Deut. XXI, 11) יש לך בה ל׳ thy connection with her is a legal marriage. Ib. 50ᵇ ל׳ אפי׳ וכ׳ he dare not consummate marriage (no connubium can take place) even with one of the two (sisters whom he betrothed to himself at the same time).

לִיקּוּט m. (לָקַט) *collection.*—Esp. ל׳ עצמות, or לִיקּוּטֵי *the gathering of bones,* i. e. the transfer of a body from the provisional cave to a permanent burial place, at which certain mourning ceremonies are to be observed by the nearest relatives; v. לָקַט. Y. Pes. VIII, 36ᵇ top; Y. M. Kat. I, 80ᵈ top אין בו משום ל׳ ע׳ .. המעביר he who transfers a coffin from one burial place to another need not observe the ceremonies connected with the transfer of bones. Ib. אידידהו ל׳ ע׳ וכ׳ what is 'bone-collection' in a ritual sense? Carrying a skeleton wrapped &c., v. אַפְקָרְסִין; a. fr.—*Pl.* לִיקּוּטִין. Y. Peah IV, end, 18ᶜ בל׳ . . . קל the scholars have adopted the lighter (less stringent) practice with reference to the collections (by the poor, v. לָקַט).—לִיקּוּטֵי עצמות, v. supra.

לִירקוּנִין, v. לִקְרִינִיתָא.

לִירקְמֵ־, v. לֶקֶט.

לַיִשׁ I m. (b. h.) *lion.* Snh. 94b bot. (ref. to לַיְשָׁה, Is. X, 30) מהאי לא . . . דמתיל כאריה of him (Sennaherib) be not afraid, but be afraid of Nebucadnezzar who is compared to a lion (Jer. IV, 7). Ib 95a מי דמי התם ארי הכא ל' how can you draw an analogy between these two passages?; there (Is. l. c.) *layish* is used, while here it is *ări*!—Ib. ששה שמות . . . . וכ' the lion goes by six appellations &c., v. לָבִיא; Ab. d'R. N. ch. XXXIX; ib. II Vers. ch. XLIII; Yalk. Prov. 959, v. לוּשׁ; a. e.

לַיִשׁ II (b. h.) pr. n. pl. 1) *Laish*, the northern limit of Palestine, called *Dan.* Tanh. Ki Thissa 14 (ref. to Jud. XVIII, 27) ל' זו פמיאס L. is Paneas; ib. R'eh 16; a. e.—2) *Laish*, or (*Laishah*), prob. between Anathoth and Gallim. Snh. 94b, v. preced.

לַיִשׁ III *dough*, v. לַיִישׁ.

לַיְרִישָׁא, לַיְרִישׁ, לְרִי, לֵירִישָׁא, לֵירִישׁ, לֵירִשָׁא, לֵירִשׁ ch. same. Targ. O. Ex. XII, 39 לֵירִי (Ms. I לַיְרִי; Y. לֵירִשָׁא). Targ. Y. ib. XVI, 2. Targ. Jer. VII, 18 לירי ed. Lag.; a. e.—Y. Pes. III, beg. 29d מלמולין דלירש crumbs of dough. Ab. Zar. 76b top, v. גְּדָנְפָּא. B. Kam. 18a בלישא (not בלישה), v. וּוֹס.—Y. Hag. III, beg. 78d [read:] כבחדין לירש as if (they drove nails) into dough.—*Pl.* לֵירְשִׁין. Targ. Y. Ex. XII, 34 לֵירְשֵׁירְהוֹן (O. ed. Berl. לֵירְשָׁהוֹן, Bxt. לִירְשָׁתְהוֹן).

לִישְׁבִּיזִין, v. לְבִזְבֵּז.

לִישָׁה f. (לוּשׁ) *kneading.* Pes. 45b מקום ל' that part of the vessel where the kneading is done (the interior). Y. Sabb. VII, 10b bot. על לִישָׁתָהּ for kneading it. Y. Snh. X, 29a top לִישָׁתוֹ the kneading of the show-bread; a. fr.—[B. Kam. 18a, v. לֵישָׁא.]

לִישְׁכָּה, v. לְשָׁכָה.

לִישְׁלֵשֶׁת, לִישְׁלוּשָׁתָא, v. sub לְשָׁלֵשׁ.

לִישָׁן, לִישָׁנָא, לִישָׁנָא' m. ch.=h. לָשׁוֹן, *tongue; language; expression; meaning; version.* Targ. O. Ex. IV, 10. Targ. Y. II Gen. XXXI, 11 לִישָׁן קודשא sacred tongue (Hebrew); Targ. Y. ib. 47 לִישָׁן בית קודשא; ib. XLV, 12; a. fr.—Lev. R. s. 33 את זבן לי ל' וכד אנא . . . . כד אנא וכ' when I told thee to buy me the best thing in the market, thou boughtest a tongue, and when I told thee to buy me the worst, thou boughtest a tongue?—Ḥull. 142a ל' דר' וכ' he saw the tongue of R. Ḥ. lying on the dunghill.—B. Kam. 6b ל' קלילא (*ḥab* for *ḥayab*, v. חוּב h.) is the easier form (of the Jerusalem dialect).—ל' מעלייא refined expression, *euphemism.* Ber. 11b; a. fr.—Ib. 28a ל' דתברא לחך ל' דאמרת הוא has the meaning of *breaking.* Ḥull. 3b according to this, thy interpretation that &c.? Sabb. 154a (in an editorial gloss) לל' בהרא according to the latter version (אחוה for אבוה); a. v. fr.—לישנא אחרינא (abbrev. ל"א) another version (reads). Ib. 104a; a. fr.—לישן בישא, לישנא בישא = h. לשון הרע *evil gossip, calumny, denunciation*; also ל' תְּלִיתָאֵי the talk about third (absent) persons. Targ. Y. Lev. XIX, 16; a. e.—Arakh. 15b ל' ת' קטל תלירתאי Ar. (ed. לשון, corr. acc.) the talk about third persons kills three persons. Ib. כל מילתא . . . ליה בה משום ל' ב' whatever evil is spoken in the presence of the person concerned is not to be called evil gossip; כל שכן תוצפא ול' ב' so much the worse, it is impudence and calumny. Ib. 16a כל מילתא . . . תלתא ליה בה משום ל' ב' whatever has been said in the presence of three is not gossip (if repeated by one of those present); a. fr.—*Pl.* לִישָׁנֵי, לִישָׁנִין, לִישָׁנַיָּא. Targ. Esth. II, 22. Targ. II Esth. I, 2; a. e.—Men. 65a, v. בְּרִיל. —Keth. 91a תנך תרי לישנאי וכ' those first two versions; a. e.

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

לֵיתָא, לֵית, לַיִת I (=לָא אִית) *there is (was) not, none.* Targ. O. Gen. II, 5 לַיְתָה (some ed. לַיָּתָה; Y. לַיְרִית). Ib. XLVII, 13 לֵיתָ.—Targ. Prov. XXV, 14 לָאִית. Targ. Ps. XXXVIII, 4; a. fr.—B. Mets. 4a למלוה אית . . . ללוה ל' וכ' the creditor has witnesses, the debtor has none. Ib. 5a השתא נמי דלית לדר' חייא now, likewise, when R. Ḥiya's opinion is not adopted. Ib. לית לירה . . . . מודה he does not hold the opinion that the admission of the defendent must be of the nature of the claim; a. v. fr.—With suffix: לֵיתְנָא I (am) not; לֵיתָךְ, לֵיתָךְ, לַיְרִי thou (art) not; לֵיתוֹהִי, לָךְ he (is) not (no more) &c. Targ. Y. I Deut. XXXII, 1. Targ. Gen. XLIII, 5. Ib. O. XLII, 13. Ib. XXXIX, 9 (Y. לֵיתֵירָה) there is none. Ib. XXXI, 2; 5 לֵיתְנוּךְ ed. Berl. (ed. לַיְתְנוּךְ, לַיְתְנִין). Targ. Ps. LIX, 14 לֵיתֵינוּן ed. Lag. (ed. Wil. לֵיתְנוּן). Targ. Esth. III, 8 לֵיתְהוֹן; a. fr.—Shebu. 48a אי איתה אי לֵיתָה . . . לית if the opinion of . . . . is to be adopted, it must be applied in each case; if rejected, in neither. Keth. 22a וחד לית and one (of us judges) is no more. Shebu. 14b דלֵיתַנְהוּ בכל וכ' (not חר . . . .) which do not occur in the Torah, opp. דאיתנהו; a. fr.

לֵיתָא II, לַיְתָא m. ch.=h. לַיִשׁ I. Targ. Gen. XLIX, 9 (h. text לביא). Targ. Num. XXIII, 24. Targ. Job XXVIII, 8 (h. text לוחש). Targ. Ez. XIX, 2 (h. text לְבִיָּא); a. e.

לְכָה, לֶךְ imperat. of הָלַךְ; v. also פַּגֵּךְ.

לָךְ, לְךָ *unto thee*, v. לְ־; v. וַהֲאִי.

לַכָּא (לְכַךְ; cmp. Arab. *lakka*, Lat. lacca) *juice of a plant*, used for dyeing. Pes. 42b דעבדי ליה לל' Ms. M. margin (ed. דצבעי בחו לבא) (bran-water) which they use as a priming for *lacca*. Ḥull. 28a ל' . . . . דקבעי its blood is used to be mixed with *lacca*.

לָכָא (v. פָּא) *here.* Targ. II Esth. I, 9.

לְכַאוֹרָה, v. אוֹרָה I.

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

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

לְבַד ch. 1) same, *to seize.* Targ. Prov. XXVI, 17.—*2) *to contain.* Targ. II Esth. I, 8 לָבֵיד ed. Lag. (ed. Amst. לְמוּד).

Ithpe. אִתְלְבַד *to be seized, caught.* Targ. Koh. VII, 26.

לְבָה, v. לֵיבָה a.

לְבוֹסִין, v. לְבֵּס.

לְבִין, Snh. 106ª, v. אספר.

לְבִיס* m. (prob. a corrupt. of λευκίσκος) *the white mullet.* Y. B. Mets. II, beg. 8ᵇ, contrad. to ירק.—[Gen. R. s. 7 אחד תיור ואחד לי Var. in Ar. s. v. אספרון.]

לְבִיסָא ch. same. Y. Kil. I, 27ª bot., contrad. to ירוקא.

לְבָךְ, v. בָּךְ.

לְבַךְ (cmp. לְבֵּךְ) *to mix thoroughly, to beat* oil and wine (corresp. to h. עָרַב). Sabb. 134ª לא לֵילוֹךְ Ms. M. (ed. לֵילֵךְ, v. Rabb. D. S. a. l. note) let him not mix it thoroughly by beating.

לְבְלַב, לְבְלָאבִי, v. בַּבְלָבוֹ.

לְבְלַל, Pesik. B'shall. p. 92ᵇ מתלבלין, v. לְבְלֵךְ.

לִיךְ, לְבְלוּךְ m. (לְבְלֵךְ) 1) (= לְחְלוּחַ) *making palatable by moistening,* as dipping into vinegar &c. Y. Ber. VIII, 12ª bot. כל דבר שיש בו לי משקה any food which is likely to be moistened with a liquid. Ruth R. to II, 14 (ref. to וטבלת וכ׳ ib.) זה לי מעשים this is symbolical of the seasoning of (Solomon's) deeds, i. e. of his amending his deeds, v. לְבְלֵךְ.—[Pesik. Eth. Korb., p. 58ª, a. e., v. לְחְלוּחַ.]—2) *soiling, staining.* Midr. Till. to Ps. XXIII; Yalk. Deut. 808 (play on לכתך Deut. II, 7) חילוכך לְבְלוּבֵךְ וכ׳ thy travels, thy getting soiled and thy pains about thy support.—*Pl.* לִיכִי, לְבְלוּכִין. Mikv. IX, 4; Tosef. ib. VI, 17 לְבְלוּבֵי צואה the (moist) stains of excrements. Ib. 9 לי פירות ed. Zuck. (ed. לכולם, corr. acc.) stains of fruit-juice. Ib. 18 שכרים שבכיס לי the muddy sediments in the cup.

לִיךְ, לְבְלוּבִית f. same, 1) *glutinous moisture, humors; vitality.* Gen. R. s. 61 beg.; ib. s. 48 Ar., v. לְחְלוּחִית. Ib. s. 79 תביא בך לי׳ וכ׳ Ar. (read: תבוא בכל לי׳) thou shalt go to the grave in the fulness of vigor; (ed. תבוא לח, v. לַח).—2) *thick nauseating substance.* Lev. R. s. 14 טיפה של ל (of the semen virile). Ned. 66ᵇ, v. לָפָה.

לִיךְ, לְבְלֵךְ (cmp. לְבֵּךְ) 1) (= לחלח) *to moisten; to season by dipping into vinegar* &c. Ruth R. to II, 14 (v. לְבְלוּךְ) שלי מעשיו כחומץ ממעשים רעים he (Manasseh) amended his conduct as if with vinegar (freeing it) from bad deeds.—Part. pass. מְלוּבְלָךְ, f. מְלוּבְלֶכֶת; *pl.* מְלוּבְלָכוֹת; מְלוּבְלָכִים. Y. Hag. III, 78ᵈ במשקה מל׳ dipped in liquid, contrad. to מלוא משקה, opp. to נגיב. Y. Sabb. XII, 16ᵇ top אם מל׳ במשקה if the cane is saturated with oil. Ker. 13ª טיפה מל׳ על וכ׳ the drop with which the nipple is moistened; a. e.—2) *to soil, stain; to defile.* Midr. Prov. to XI, 22; Yalk. Prov. 944 (ref. to Prov. l. c.) אם . . . חזיא מְלַבְלֵכוֹ בטיט if thou puttest a golden ornament on the nose of a swine, it will soil it with mud &c.; כך ת״ח . . . מְלַבְלֵךְ את תורתו so does a scholar . . . soil his learning; (Midr. Prov. l. c. מקלקל).—Part. pass. as ab. Yoma 77ᵇ היו ידיו מלוכלכות וכ׳ Ms. M. 2 (v. Rabb. D. S. a. l. note 100) if his hands are soiled &c. Gen. R. s. 65 הייתי משמשו בבגדים מל׳ I used to attend him in soiled (working) garments. Ex. R. s. 22, end (ref. to Job XVI, 17) מי שידיו מל׳ בגזל וכ׳ he whose hands are soiled with robbery, will call . . . but not be answered. Ib. s. 27, end מל׳ בעבירות soiled with sins. Lev. R. s. 1, v. אִסְפַּקְלַרְיָא; a. fr.

Hithpa. הִתְלַבְלֵךְ, *Nithpa.* נִתְלַבְלֵךְ 1) *to be moistened, flavored.* Pesik. B'shall., p. 92ᵇ מִתְלַבְלְבִין היו וכ׳ (not מתלכלין) they were perfumed with the moisture of the herbs &c.; v. גַּעְגַּע; Yalk. Deut. 850.—2) *to be soiled.* Y. B. Kam. III, 3ᶜ נִתְלַבְלְכוּ כליו (not נתכלכלו; Bab. ib. 30ª נטנפו) if his garments were soiled. Gen. R. s. 65 מִתְלַבְלֵךְ בעוונות defiles himself with sins. Ex. R. s. 23; Cant. R. to I, 5 מִתְלַבְלֶבֶת, v. פָּבַס. Esth. R. to II, 7 נִתְלַבְלַבְתִּי בטומאה I became soiled with impurity; a. e.

לַבֵּךְ ch. same, 1) *to moisten, saturate.* Part. pass. מְלַבֵּךְ. Y. Meg. III, 74ª bot. מל׳ באוריתא saturated with knowledge.—2) *to soil.* Y. Ab. Zar. V, 45ª top (expl. עקבת יין *sediment,* Mish. ib. 10) בהחוא דמְלַבֵּךְ it means that remnant of wine which soils (is thick, with ref. to עקבה, Hos. VI, 8).

לְבֵן, v. בֵּן I h. a. ch.

לִכְנוֹן, Y. Kil. I, 27ª bot., v. פְּרִיסוֹלַבְנוֹן.

לְבֵסָן, v. לוּבְסָן.

לֶבֶשׁ m. *the woolly substance of cedar twigs,* used for wicks. Sabb. II, 1 (Ar. לֶגֶשׁ), v. דְּרִינוֹן a. שׁוּפָא.

לֶבְתָּא f. (חָבַת) *going, thrusting forward,* מִיתָנָא דלי׳ ומי׳ *thrusting forward and pulling home, a bolt* or *pin attached to a cord* for fastening the panniers, barrels &c. which hang down on each side of the beast of burden. Sabb. 102ª לל׳ ומ׳ it applies to thrusting a bolt which you can pull back by the cord in your hand; [Rashi reads: מִיתָנָא *rope.*]—Ib. 154ᵇ א״י בל׳ (Ar. some ed. בלְבָאתָא *pl.*) or when the burdens are fastened with a bolt (which you can pull out without touching the animal).

לְבַתְּחִילָּה, לְכַתְּחִילָּה, v. תְּחִילָּה.

לְמָא I *wherefore?*; v. מָא.

לְמָא II, לְמָא (= מָא) *naught, vanity.* Targ. I Sam. XII, 21. Targ. Is. II, 22; a. e.—V. לָמָּה.

לַמְבַרְנְיָא, v. לְבַרְנְיָא.

לְמ״ד the letter *Lammed.* Y. Sabb. VII, 9ᵇ bot. Y. Meg. I, 71ᶜ bot., v. אַרְפּוּבָה. Y. Yeb. I, 3ª כל דבר שצריך לי׳ וכ׳ a noun which would require the prefix *Lammed (to)* and has it not, is given a *Hé* as suffix; Gen. R. s. 86; a. fr.

לָמַד I, לָמַד (b.h.) 1) *to be joined, affixed to*, v. *Pi.*—2) *to accustom, train.* Part. pass. לָמוּד, f. לְמוּדָה; pl. לְמוּדִים, לְמוּדִין; לְמוּדוֹת. Y. Ter. IV, 42d כמות שהוא לו׳ according to what he is used to. Lev. R. s. 4 אינה ל׳ מבית וכ׳ she is not used (to handle T'rumah) from her father's house. Dem. IV, 4 ואם . . . . ל׳ וכ׳ but if a priest or the poor are habitual guests at his table. Sifra K'dosh. Par. 3, ch. VI, v. לִימוּד; a. fr.—3) *to learn, study.* Ab. II, 5 לא הבוישן לָמֵד וכ׳ he who is bashful will not learn, nor can the hot-tempered teach, v. בַּיְישָׁן. Ib. IV, 1 הלומד מכל אדם he who learns from everybody. Ib. 20 הלו׳ ילד he who studies at an early age; הלו׳ זקן who begins to study at an advanced age. Ib. I, 9 וְלָמְדוּ לשקר . . . . . שמא lest through them (your intricate cross-examinations) they may be led to tell a lie. Taan. 7a; Macc. 10a הרבה לָמַדְתִּי וכ׳ I have learned much from my teachers, more from my colleagues, and most from my pupils; a. v. fr.—B. Mets. 71a, a. fr. הא לָמַדְתָּ here you learn, i. e. this proves. [Targ. Esth. I, 1 מכאן אתה לָמֵד from this you will learn.]

Pi. לִימֵּד, לִמֵּד 1) *to join; to arrange.* Sabb. 125b צאו ולַמְּדום go out and place them (the building stones) in order (for sitting thereon the next day).—V. לִימּוּדִים.—2) *to train, accustom.* Hor. 13b יְלַמֵּד אדם עצמו וכ׳ man should train his body (to relieve his bowels) early in the morning &c. Nidd. 66b לעולם ילמד אדם בתוך וכ׳ man should make it a rule in his house; a. fr.—*Part. pass.* מְלוּמָּד, f. מְלוּמָּדֶת; pl. מְלוּמָּדִים, מְלוּמָּדִין; מְלוּמָּדוֹת *trained, experienced.* Snh. 109a top (in Chald. dict.) דמל׳ בניסין הוא for he has experience in miracles. Taan. 25a. Succ. 29a מפני שמל׳ במכות (not במכותיהן; Ms. M. שרגילין) הן because they (the Jews) have experience in afflictions; a. e.—3) *to teach, instruct; to argue.* Keth. 50a הלומד . . . ומלמדה he who studies the Law and teaches it. Pes. 112a לַמְּדֵנִי תורה teach me the Law; אינו מְלַמֶּדְךָ I will not teach thee. Ib. . . כשאתה מְלַמֵּד . . לַמְּדֵהוּ וכ׳ . . when thou teachest thy son, teach him from a revised (correct) copy. Snh. 19b אהרן ילד ומשה לו׳ וכ׳ Aaron begot (his sons), but Moses taught them, therefore they are recorded under his name; a. v. fr.—מְלַמֵּד תינוקות *primary teacher.* Ib. 17b. B. Bath. 21a מְלַמְּדֵי ת׳ teachers.—ל׳ חובה *to argue in favor of, to plead for;* ל׳ זכות על *to plead against.* Sabb. 32a מְלַמְּדִים . . . ואתד מלמד . . . ואפי׳ even if nine hundred . . . plead against him, and one (good deed) for him, he will be saved; a. v. fr.—Esp. (in textual interpret.) *to lead, hint, throw light on.* Sifra Emor Par. 4, ch. IV . . . הייתי אומר תושב I might have thought *toshab* (Lev. XXII, 10) meant one hired for a limited period; therefore *sakhir* (ibid.) comes in to throw light on *toshab* that it means one bought for life; Kidd. 4a; Yeb. 70a.—Sifra introd. יצא מן הכלל לְלַמֵּד is specified for the sake of illustration, v. כְּלָל. Meil. 11b, a. fr. שני כתובים . . . אין מְלַמְּדִין two verses which coincide (teach the same), prove nothing, cannot serve as an illustration for similar cases; a. fr.

Hithpa. הִתְלַמֵּד *to practice.* Gitt. 24b; Zeb. 2b בסופרים הצשויים להתְלַמֵּד וכ׳ it treats of scribes who are in the habit of writing documents merely for practice. Gitt. 60a לכתוב . . להתל׳ בה to write one portion of the Pentateuch for a child for practicing purposes; a. fr.

לְמִד II m., לְמִידָה, לְמִדָּה f. 1) *accustomed.* Tanh. Noah 2 מה שהיה ל׳ (מה שלו׳) what each was used to eat (ed. Bub. ib. לְמוּד).—2) (of persons) *learning, arguing.*—*Pl.* לְמִדִין, לְמִי׳. Nidd. 22b כל ג״ש . . . אין ל׳ הימנה from an analogy of textual words (v. גְּזֵרָה) which are not free for interpretation (being necessary to the subject proper), you cannot derive any general rule; ib. ומשיבין ל׳ we may derive a rule, but it is open to argument; a. fr.—חל׳ לפני חכמים those who were permitted to argue before the scholars (e. g. Levi before Rabbi). Meil. 9b; Snh. 17b (v. Rabb. D. S. a. l. note 3). Men. 80b ל׳ לפני רבי.—3) (of subjects) *having light thrown upon, defined.* Pes. 25b, a. e. הרי זה בא לְלַמֵּד ונמצא לָמֵד (a proverbial phrase: behold this one comes as a teacher and turns out a learner) this is intended to throw light (on the case of a violated betrothed) and is at the same time receiving light.—Sifra introd. דבר חל׳ מענייני something which is clearly understood from the context; a. fr.—Y. Kidd. I, 59a עבריה למידה מבת חורין ועברי ל׳ מעבריה the case of the *Ibriya* (that a Hebrew handmaid can be acquired by a written deed) is learned from that of a free woman, and that of the *Ibri* (the Hebrew bondsman) from the *Ibriya*; נמצא ל׳ מל׳ consequently a case may be illustrated by one itself defined (only indirectly) by analogy; a. fr.

לָמָּה *whereto?*, v. מָה.

לָמָּה *why?*, v. מָה.

לָמָּה (v. לָמָא II) *naught, vanity.* Gen. R. s. 2 (ref. to תהו, Gen. I, 2) שהיה לל׳ ולא כלום who was reduced to naught and nothing (on account of his sin, v. כְּלוּם). Y'lamd. to Ex. V, 4, quot. in Ar. (play on לָמָּה ib.) אתם ל׳ ודבריכם you are vanity, and your words are vanity; Yalk. Ex. 176 אתם ל׳ דבריכם. Cant. R. to I, 7 (play on שלמה, ib.) שלא אֶצְטָרֵךְ ל׳ בעיני וכ׳ that I may not appear a nonentity in the sight of &c., a. e.

לְמוּאֵל (b. h.) pr. n. m. *Lemuel*, homiletical surname of Solomon. Cant. R. to I, 1 ל׳ שנתן לאל בלבו (not בכל לבו) he was surnamed L. because he spoke against God in his heart (saying, I may take many wives and yet not be seduced to sin); Koh. R. to I, 1. Num. R. s. 10.

לָמוּד, v. לָמַד. [למוד Targ. II Esth. I, 8 ed. Amst., v. לְכַד.]

לְמוּדִין, לְמוּדִים, v. לִימּוּדִים.

לְמִידָה f. (לָמַד) *study.* Yeb. 109b (ref. to Deut. V, 1) כל שישנו בעשירה ישנו בל׳ whoever is bound to execute (the laws) is bound to study them; Yalk. Deut. 829.

לִימִין, לִימָן, לְמִין m. (λιμήν) *haven, bay.* Esth. R. to I, 8 שתי ספרניות הרו עולות בל׳ אחת מבקשת וכ׳ two ships attempting to enter the harbor (from different directions); one desires a northern wind &c. Y. Yoma III, 41a לְמִינָהּ של יפו the harbor of Japho. Y. Gitt. I, 43b bot. לְמִינָהּ של קסרין of Cæsarea. Gen. R. s. 31 אם . . . שחכא עומדת בל׳ if a man wants to build a ship able to stand in the

harbor; (Yalk. Ps. 876 במים).—Erub. IV, 2 (41b) נכנסו ללמן Ar. (ed. לנמל). Ex. R. s. 48, beg.; Koh. R. to VII, 1 (ref. to 'the day of death' &c. ib.) it is like two sea-faring ships אחת יוצאת מן הל' וכ' one leaving the harbor, and one entering it; Midr. Sam. ch. XXIII; (Yalk. Koh. 973 נמל). Koh. R. to VI, 5; a. e.

לְמֵינָה ch. same. Y. Ber. III, 6c bot.

לְמִלָּא, v. next w.

לִימֵּל, לְמַלֵּם (transpos. of מִלְמֵל, v. מָלַל; cmp. גִּבְּגֵב) *to talk against, murmur, sneer.* Pesik. R. s. 6 עיד לא לו' אדם וכ' no longer did any one talk behind Moses. Ib. מְמַלְמְלִין (not מלמלאין); Yalk. Kings 184; (Ex. R. s. 52 מלריצים). Koh. R. to VIII, 8 מְמַלְמְלִין בפרהם וכ' (fr. מָלַל); Lam. R. introd. (R. Hān. 1) מְמַלְּלִים sneering with their mouths; v. פָּרַז.

לְמֵין v. לְמִין.

לָמַס (v. מַס II) *unto tribute, tributary* (used homiletically as an independent word). Lam. R. to I, 1 שרתי (ref. to הירתה למס, ib.) לפי שעבדו ישראל ע"ז לפיכך הירתה למס because the Israelites worshipped idols (סָמֶל), therefore she (Jerusalem) became tributary, the letters of סמל and למס being the same; ib. [read:] חפכה דלמס סמל the inversion of למס is סמל. Ib. הוא סיני הוא ל' וכ' the numerical value of סיני (130) is the same as that of למס. Ib. ורבנן אמרי למָסָא דלבא (v. מַס I) but the Rabbis explain *lamas, unto melting of the heart* (she became faint); v. מָסָא I.

לַמָּס* (מָסַס) *unto him who refuses* (used homiletically as an independent word, meaning in Greek) *dog.* Sabb. 63b (ref. to Job VI, 14, v. Targ. a. l.) שכן בל"ל קורין לכלב ל' for in Greek they call a dog *lms* (?). [The sentence is an interpolated gloss, v. Y. B. Kam. VII, end, 6a; Keth. 96a; Gen. R. s. 76, end. The interpolator may have had in mind λοιμός *'a plague'*, used as adj. in LXX for בלרעל.]

לַמְפַד m. (λαμπάς, -άδος) *torch, light, lamp.* Targ. Y. Ex. XX, 2 ל' דינור lamp, ל' דאישא torch.—*Greek genitive*: לַמְפַּדוֹס. Y. Yoma III, 41a top (ref. to Dan. V, 5; v. LXX) תרגם עקילס . . . לקבל ל' (not רם . . .) Aquila translates *likbel nabrashta*: opposite the lamp.

לְמַפְרֵס, לַמְפַּדוֹס, v. preced.

לָנִין* m. pl. (lanae) *woollen garments.* Y. Snh. II, 20c bot. ל' דידך (not לגרן; corresp. to חלוקיך דעמרא in the second version ib.).

לָנָן = לָא אֲנָן. Y. Peah III, 17d top ולמה ל' אמרין וכ' (abbrev. 'אמ, v. R. S. to Mish. ib. III, 6) and why do we not say . . . וידוי (in place of ראיתן)?

לְסוֹטָה (sub. בגד, חלוק) m. (orig. = לַסּוֹטָה, used as an independent w. as if from a root לסס, cmp. לָמַס) *the thin web worn by loose women* (= חלוק של יוצאת החוץ, Kel. XXVIII, 9, v. חוּץ II); in gen. *fine veil.* Y. Sabb. VI, 8b bot. (expl. רדידים, Is. III, 23) ל' כמה דתימר וכ' it is the dress of the ill-reputed, as we read (Cant. V, 7) they took my veil &c. (believing her to be a harlot). Ib. XIII, beg., 14a והתן ל' אפי' בסוף וכ' (not לסרטה) as regards the thin web, even the finishing (adding the fringe) is considered an act of weaving (in the Sabbath law). Y. M. Kat. II, 81b top חורון בהדרן ל' וכ' decided concerning (the sale of) stuff for veils (during the festive week) &c.—*Pl.* לְסוֹטוֹת. Y. Sabb. IV, 7a top, v. חָתַם.—Chald. form: לְסוֹטָרְיָא. Y. B. Mets. IV, end, 9d . . ר' חוה עסיק בל' . . R. A. was engaged in weaving veils. Ib. מנן באילין ל' what dare we do with those veils (dare we use means to give them a fine appearance)?

לְסַטִּיס, לְסַטִּין v. sub לִיס.

לִסְטֵס (לְסַטֵּם), (denom. of לִיסְטִיס) *to attack, as a free-booter, to commit robbery.* Ex. R. s. 1, beg. חירה מְלַסְטֵם attacked and robbed the people. Snh. 72a יוצא לפרשת דרכים ומְלַסְטֵם וכ' he will go out to the cross-roads and rob &c.; Yalk. Deut. 930.

לִסְטָה, v. לְסוֹטָה.

לֶסֶת f. (contr. of לצחת, v. לָעַס) *cheek, jaw.* Nidd. 23b; Y. ib. III, 50c bot.—*Pl.* לְסָתוֹת. Nidd. l. c. Y. Yeb. XVI, beg. 15c. Sabb. 151b; Lev. R. s. 18, beg.; Koh. R. to XII, 2 (expl. הכוכבים ib.) אלו (ראשי) הל' that means the flesh-covered cheek-bones.

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

לָעֵא, v. לָעַז.

לָעַב, *Hif.* הִלְעִיב (b. h.; cmp. לעג) *to mock, talk lasciviously* (with ב).—Y. Sot. III, 19a יושבת ומַלְעֶבֶת ברברי וכ' who sits down and quotes Biblical phrases in a lascivious manner (e. g. Gen. XXX, 16).

לַעַב, *Ithpa.* אִתְלַעַב ch. same. Targ. II Kings II, 23. Targ. Jud. XIX, 25 (ed. Lag. אתעלבו, v. עֲלַב).—Targ. Hab. I, 10 מִתְלַעֲבִין (some ed. מְתַלְעֲבִין, fr. הִתְלַעֵב).

לְעִיב, לָעֵיב m. (preced.) *sport, mockery.* Targ. Jer. XX, 7 (some ed. לָ). Targ. Ez. XXXVI, 4 (h. text לַעַג). Ib. XXII, 4 (Levita לַעַג), v. לַעֲגָ ch.

לָעַג (b. h.; cmp. preced. wds) *to jest, mock.* Pesik. R. s. 34 לשוא לָעַגְנוּ על וכ' in vain did we deride their words.

Hif. הִלְעִיג same. Y. Peah I, 15d top (ref. to Prov. XXX, 17) עין שהִלְעִיגָה על וכ' the eye that mocked at the law commanding to honor father and mother and despised &c. Erub. 21b (ref. to לָחַג, Koh. XII, 12) כל המַלְעִיג על וכ' whosoever derides the words of the wise, v. לַעַג. Gen. R. s. 94 מַלְעִיגִים בשפתותיהן spoke lasciviously. Esth. R. to III, 9 מַלְעִיגִין אותנו וכ' they deride us and our religion. Num. R. s. 16 הִלְעִיגוּ לי they spoke irreverently of me. Y. Naz. I, beg. 51a [read:] מיהו זה מַלְעֵיג how is this? Does he mean it sarcastically, or does he mean to say, I will be a Nazir like them? Yalk. Ex. 250 ורוה"ק מַלְעֶגֶת עליו and the Spirit of Holiness laughs at him; a. e.

לָעַג, *Af.* אַלְעֵיג, *Pa.* כַּעֲיֵיג ch. same. Targ. Jer. VIII, 18. Targ. Is. XXVIII, 11.

לַעַג m. (b. h.; preced.) *sport, mockery.* Erub. 21[b] (ref. to Koh. XII, 12, v. לָעַג) מי כתיב ל' וכ' does the text read *la'ag* (mockery)? does it not read *lahag* (thought)?; v. הֲגָה.

לַעֲג ch. same. Targ. Jer. XX, 8 (ed. Lag. לְעֵיב); v. לְעֵב.

לָעוֹז m. (לָעַז) *speaking a foreign tongue,* esp. *Greek.* Y. Meg. II, beg. 73[a] היתה כתובה כהלכתה הל' יוצא בה בלעז if the Book of Esther was written according to law (in Hebrew), the Greek-speaking (reading from it) in Greek (translation) performs his duty.—*Pl.* לְעוֹזוֹת. Mish. ib. II, 1 קורין אותה לל' בלעז והלועזות וכ' Y. ed. (Bab. a. Mish. לְלוֹעֲזוֹת) it is read to those speaking a foreign tongue in their tongue, but the foreigner that heard it in Hebrew &c. Y. ib. IV, 75[a] bot. Tosef. ib. IV (III), 13 בית הכנסת של ל' (Var. לעזות) in a synagogue of foreigners; a. e.

לָעוֹזָא ch. same.—*Pl.* לְעוֹזַי. Macc. 6[b] הנהו ל' וכ' foreigners (not speaking Chaldaic) came to court before Raba.

לְעִי, לְעוֹנִין, לְעוֹנִים m. pl. *garden-orache* (Artiplex Hortensis, v. Löw Pfl. p. 274). Kil. I, 3; Y. ib. 27[a], expl. המשורין 'having eyes' or 'colors'.—[Sabb. 90[a]; Nidd. 62[a], v. רַעֲנָה.]

לְעִיתָא, לַעְיְתָא, v. לֵיאוּ.

לָעַז (b. h.; cmp. לָעַג) [*to talk, babble*;] 1) *to speak a foreign tongue,* esp. *to speak Greek.* Meg. II, 1 לוֹעֲזוֹת, pl. לוֹעֲזוֹת, v. לָעוֹז.—2) (v. לוז IV) *to talk against, criticise, cast suspicion.* Pes. 51[a] לָעֲזָה עליו כל וכ' the entire country criticised him; a. e.

Hif. הַלְעִיז same. Y. Shek. V, 4 in some ed. of Talm. Babli מַלְעִיזִין, v. לוז IV.

לַעַז m. (preced.) 1) *foreign tongue,* esp. *Greek.* Meg. 18[a] בל' יוני the *la'az* (of Mish. II, 1) means Greek. Ib. שכתובה בל' יוני Ms. M. (ed. יונית) written in Greek (translation). Ib. בכל ל' in any foreign tongue. Y. ib. I, 71[b] bot.; Y. Sot. VII, 21[c] top; Esth. R. to I, 22, v. זְמַר I; a. fr.—2) *evil talk, disrepute.*—חוצרא ל' על *to spread evil talk against, to cast suspicion, discredit.* Kidd. 81[a] שלא תהא מוצרא ל' על בניה that you may not (by punishing her for private meeting with a man, v. רחוד) cast suspicion on the legitimacy of her children. Snh. 43[b] אל תוצרא ל' על וכ' do not discredit the decision by lots; a. fr.

לָעֲזָר abbrev. of אֶלְעָזָר, q. v.—[Y. Sot. III, 19[a] top, v. לִיעֲזָר.]

לָעַט (b. h.; cmp. לָעַס) *to swallow, glut.* Deut. R. s. 1, beg. (ref. to לְהַרְוִיפָהּ, Ez. XLVII, 12, cmp. Men. 98[a] לְהַרְוִיחַ) כל מי שהוא אלם ולועט הימנה וכ' (פֶּה אלמים whoever is tongue-tied and eats greedily of it (the Law), will have his tongue loosened &c.

Hif. הַלְעִיט *to feed an animal by putting food into its mouth,* contrad. to אָבַס. Sabb. XXIV, 3 אבל מַלְעִיטִין but you may put food into the camel's mouth; Gen. R. s. 63 (with ref. to הלעיטני, Gen. XXV, 30); Num. R. s. 21. Tosef. B. Kam. VI, 17, ib. Ḥull. III (IV), 19 הַלְעִיטָהּ חלתית וכ' if he made the animal eat asafoetida &c.; a. e.—B. Kam. 69[a] הַלְעִיטָהוּ לרשע וכ' let the wicked (robber) glut it and die.

לע"ם a mnemonical word, intimating לֵב, עֵינַיִם, טְחוֹל. Ber. 51[a] ללע"ם יפה it is good for the heart, the eyes and the milt.

לָעָא, לְעֵי (v. לְאֵי) 1) *to labor, work; to study.* Targ. Y. Gen. III, 18; a. fr.—Targ. Prov. XVI, 26 לָעֲיָא.—Lev. R. s. 32 לְעֵי טבאות work right (Tanḥ. Emor 24 לישנות). Ib. s. 34 לית את אזיל לָעֵי ונגיס why doest thou not go working and have something to eat?—Y. Keth. V, 30[b] top דאינון לָעֲיֵי because they are working beasts. Y. Sabb. VI, 7[d] bot. ודוא לעי באורייתא that he might be able to study the Law; a. fr.—Y. Erub. I, 18[d] top ולָעֲתָהּ בתרית וכ' (cmp. חמת- for חמי) and he studied (repeated) it after him forty times; ib. ולעיתה (read ולָעֲתָהּ).—2) *to be tired.* Targ. Y. Ex. XVIII, 18 מֵילָּעֵי תֵּילָּעֵי Ar. (ed. מיתיר תנתר; O. מֵילָּאָה תֵּילָּאֵי). Targ. Lam. V, 5. Targ. Prov. XXVI, 15 לָאֲעֵי ed. Lag. (oth. לָעֵי); a. e.—Lam. R. introd. (R. Isaac 3), v. עָרוֹן.—Y. Gitt. VIII, beg. 48[c]; Y. Ter. I, 40[b] והוא לעי and he became tired (ceased from raving).

Af. אַלְעֵי *to tire out, ruin.* Targ. I Chr. XVII, 9 כַּמַּלְעֵי (not לְמַרְעֵי).

לְעֵיב, v. לְעֵב.

לְעֵיג, v. לְעֵג.

לְעוּמָּה f. (לָעַם) *putting food into an animal's mouth.* Ḥull. 55[b], v. הַלְעָטָה.

לְעֵיר, v. לְעֵי.

לַעְיִר pr. n. m. *La'yi,* name of a Tannai. Y. Dem. I, beg. 21[c]; (Tosef. ib. I, 3 אַלְעָאי, cmp. אַרְלָא).

לְעֵילָא, v. עֵילָא.

לְעִינוּת, v. לַעֲנוּת.

לְעִינִין, v. לְעוֹנִים.

לְעִיסָּה f. (לָעַס) *pap* or *paste*; לְעִיסַּת גריסין pap made of grits of beans. Nidd. IX, 7 (expl. מי גריסין); Tosef. ib. VIII, 9.

לְעִיסָּה m. ch. same. Y'lamd. to Deut. beg., quot. in Ar. אריש חדקן ל' וכ' remove this paste from off thy eyes (said to a bribed judge).

לְעֵלָּא, v. עֵילָּא.

לַעֲנָה I pr. n. m. בֶּן ל' *Ben La'anah.* Y. Snh. X, 28[a] top סיפרי בן ל'; (Koh. R. to XII, 12 ספר בן תגלא).

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

לַעֲנָתָא ch. same, *bitterness*. Targ. Y. II Deut. XXIX, 17 (not לַעֲנָתָא).

לָעַס (cmp. לָעַט a. לוּשׁ) *to chew, masticate*. Sabb. XIX, 2 לוֹעֵס בשיניו וכ' one chews (cumin for a plaster) with one's teeth and applies it. Tosef. ib. XII (XIII), 8 אין לועסין וכ' you must not chew gum-mastich on the Sabbath. Tosef. Pes. VI, 11 כחשמש עומד למזוג . . . ולועס עד וכ' (not לולעוס) when the attendant gets up from the table to mix the wine, he must close his mouth and chew (the meat of the Passover lamb) until &c. Pes. II, 7 לא יְלַעֵס אדם וכ' one must not chew wheat (on Pesah) and put it on one's wound; a. e.—Part. pass. לָעוּס. Y. Ter. VIII, 45^b bot., v. בָּלַע.

לָעַס ch. same. Targ. Koh. XII, 3.

לְעַת, v. לְעִי.

לַפַּד, v. לַפִּיד ch.

לַפְדָּא m. (לפד, cmp. לפת) *pap*, esp. *of figs*. Sabb. 37^b bot. (Alf. לריפתא). B. Mets. 84^b שתין מיני ל' sixty kinds of pap.—*Pl.* לַפְדֵּי. Ned. 50^b (expl. כלופסין) דעבדין . . . מינא מינהון ל' a species of figs of which pap is made. Ib. אלפא מיני ל'.

לַפְדָּרְיָא* m., prob. to be read: לַפְרַדְיָא *pl.* (v. לַפְרִיד) *stew-pots*. Targ. Y. II Num. XI, 8.

לְפוֹד, v. לַפִּיד.

לְפוּם, *according to*, v. פּוּם.

לְפוּסִין m. pl. *kettles*, v. לֶבֶס.

לְפִי *according to, because*, v. פֶּה.

לְפָא, לְפֵי *to join*.

Af. אַלְפֵי (cmp. לְמֵד) *to arrange*. Targ. Y. Lev. VI, 5.

לַפִּיד m. (b. h.; cmp. לֶפֶס) *a pot in which light is carried* (v. Maim. to Kel. II, 8 a. Ar. s. v.); *torch*. Kel. II, 8 חל' (R. S. לפיד) the light-pot.—Midr. Till. to Ps. LII (ref. to Gen. XV, 17) ואין ל' אלא תורה וכ' torch means the Torah &c. (with ref. to Ex. XX, 18); a. e.—*Pl.* לַפִּירִים. Snh. 108^b (ref. to לפיד, Job XII, 5) שהם קשים כל' words as hard as light-pots.—Trnsf. *lightning, flash*.—*Pl.* as ab. Mekh. Yithro s. 9 (ref. to Ex. l. c.) קולי קולות ולַפִּירֵי ל' various sounds and various flashes; וכמה . . וכמה ל' חיו were there various kinds of sounds? various kinds of flashes?; a. e.

לַפִּיד ch. same. Gen. R. s. 30 (ref. to לפיד, Job XII, 5) תמן אמרין כרוז לידה ל' לידה (Ar. לפר) there (in certain places) they say (instead of) 'he has a crier' (that walks before him): 'he has a torch' (carried before him), i. e. he is a distinguished person.

לְפִירִינִין, Tanh. ed. Bub. B'resh. 24, Var. לבטרינין, read: לֶפוֹרִינִין m. pl. (leporinae, sub. lanae) *garments made of hare-wool*; (cmp. Gen. R. s. 20 צמר ארנבים).

לְפִיכָךְ (= לְפִי כָךְ, v. פֶּה a. כָּךְ) *therefore*. Pes. X, 5. Keth. 2^a; a. v. fr.

לְפִיסָא, v. לִפְסָא.

לְפִיתָ, v. לְפַת.

לְפְלוּפָּ m. (לָפַת) *glutinous substance, pus*. Mikv. IX, 2 ל' שבעין pus sticking around the eye; ib. 4 ל' שחוץ לעין in the eye, on the eye-lids.

לְפָלוּפָא ch. (preced.) *pulp, soft portion of cabbage*. Y. Ter. X, 47^b bot. סב מן אירבה והב לְפָלוּפָתָא take (for thyself) from its trunk and give (as T'rumah) its pulp.

לְפָנִים, לְפָנֵי, לְפָנַי, v. פָּנִים.

לֶפֶס c. (לפס, cmp. לפת) *a tightly covered pot, stew-pot*, v. אִלְפֵּס. Y. Ḥag. II, 77^d top [read:] כל' חוה וכיסויו, v. אִלְפֵּס. Y. Shebi. VI, end, 37^a ל' אחד של ירק a stew of vegetables. Peah VIII, 4 מלפסו out of his stew. Y. Ned. VI, beg. 39^c חיורד לל' a dish prepared in the stew-pot; (Bab. ib. 51^a חיורד לאילפס; Tosef. ib. III, 2 הנעשין באילפס). Ḥull. 84^a [read:] יקח לְלֶפֶסו וכ' may buy for his stew a litra of &c.; a. fr.—*Pl.* לְפָסִין, לְפָסִים. Tosef. Sabb. XVI (XVII), 13; Y. Bets. IV, 62^c bot., v. סְתַם. Eduy. II, 5, v. אֵירוֹנִית; a. e.

לִפְסָא ch. same. Y. Peah VIII, 20^d bot. תקנית מן גוא ל' gave the T'rumah out of the stew-pot. Ib. VII, 20^a bot. לפרסא דכפר חנניה (read: לִירְפָסָא; Keth. 112^a אילפס כפר חנינו) the pot of K'far Ḥ. (which was very large). Ib. VIII, 21^a bot. עיקר . . . . . מן ל' חוא וכ' does not the dish originally come out of the (earthen) pot? Eat (now) of it, v. לְפַצָא.—*Pl.* לִפְסַיָא. Targ. Y. I Num. XI, 8, v. לאפוס־א.

לַפְסָן m. (preced. ws.; cmp. λαψάνη) *charlock*, a plant resembling the mustard plant. Kil. I, 5.

לָפַף (cmp. לָפַת) *to cling to, to clasp*. Tanh. B'har 3 (ref. to וילפת, Ruth III, 8) לְפָפַתּוּ she clasped him; Ruth R. to l. c. לפפתו כחוזרת (some ed. לפתתו), v. חָזַר.

Pi. לִפֵּף 1) same. Bekh. 41^a (interpret. רַמְלַפֶּפֶת) שמְלַפֶּפֶת והולכת וכ' it continues to cling (to the body) to the day of death, v. supra. Sot. 3^b (play on וילפתו, Job VI, 18) מְלַפֵּפְתּוּ והולכת לפניו וכ' (sin) clings to him and goes before him on the day of judgment.—2) *to wrap, swathe*. Sabb. 129^b bot. מְלַפְּפִין את הוולד וכ' you may swathe a new-born child on the Sabbath.—Part. pass. מְלוּפָּף; *f.* מְלוּפֶּפֶת. Deut. R. s. 3 התורה . . . תחומה באש ומל' באש the Torah scroll which was given to Moses,—the skin was of white fire, written upon with black fire, sealed with fire and swathed with bands of fire.

לְפַף ch., *Pa.* לַפֵּף (interch. with לִפֵּף) 1) *to swathe, bandage, wrap*. Targ. Y. Ex. XV, 2. Targ. Lam. II, 22 לפופיה (some ed. לפפיה).—Sabb. 66^b; 147^b לְפוּפֵי ינוקא to swathe a new-born child.—Part. pass. מְלַפַּף (מְלַפָּף). Targ. II Chr. XXXIV, 15 (of a scroll, v. preced.). Targ. Lam. II, 20 (Ar. מִתְלַ *Ithpa.*).—Trnsf. *to handle in the way a child is swathed, to turn clay, mould, shape* (cmp. עָצַב). B. Mets. 74^a והא מחוסר לְפוּפֵי ויבושי וכ' does it not require

moulding, drying, putting into the stove &c. Ib. כגון דמלפפן ומיבשן Ms. M. (ed. דמלפפה ויבישו, corr. acc.) when they have been moulded and dried.—2) *to join, couple, loop.* Targ. Ex. XXXVI, 10. Ib. 18 לְלַפָּפָא (Var. לְלַפָּא, לְלַפָּפָא); a. fr.—Part. pass. מְלַפַּף, מְלַפָּף. Ib. XXVI, 3; a. fr.

Ithpa. אִתְלַפַּף *to be swathed,* v. supra.

לְפַצָּא, לְפַצָּה, לְפַצָּא c.=לְפַסָּא. Y. Peah VIII, 21ᵃ bot. אכיל מן ל׳, v. לְפַסָּא.—Y. Shebi. II, 34ᵃ bot. צורכה דל׳ as much only as is required for the stew-pot (immediate use).

לְפַקְקָה, Targ. Y. Lev. I, 16 in Ar. s. v. לקט some ed., read: זַלּוּפְקָקָא; v. זַלּוּקָא.

לָפַת (b. h.; cmp. לְפַף) 1) *to twine around, cling to, clasp.* Ruth R. to III, 8, v. לָפַף; Tanḥ. B'har 3 (expl. ויולפת, Ruth l. c. 'he felt himself embraced') כמו דאמרת ויִלָּפֵת וכ׳ as you read (Jud. XVI, 29) and Samson clasped &c.—2) (cmp. כָּרַךְ) *to wrap up, to insert, combine* (dishes).—Part. pass. לָפוּת, pl. לְפוּתִין. Koh. R. to VII, 7 (expl. לְפָתָן) שני תבשילין זה בזה ל׳ two messes combined.

Pi. לִפֵּת same. Ab. Zar. 38ᵃ; 59ᵃ לְלַפֵּת בו את הפת to go with bread as a relish.

לְפַת ch., *Pa.* לְפֵּת as preced. *Pi.* Bets. 16ᵃ מידי דמְלַפֵּת בעינן (Alf. דמילפת) something used as a relish is required, ופת לא מְלַפְּתָא (Ms. M. מילפת, Alf. מִילַפְּתָא) whereas bread is not used for that purpose.

Ithpe. אִילַּפַּת; v. supra.

לֶפֶת f. (v. preced. wds.) *something which goes with bread; vegetables.* Ber. 44ᵇ, v. בַּיִת 4.—Gen. R. s. 15 חד אמר לפת לא פת היתה one says *lefeth* was *lo-path* (no food of man before he sinned, i. e. bread fully seasoned grew out of the ground, and no relish was required); ל׳ לא פת היא עתידה להיות *lefeth* will be no food, in the Messianic days; Y. Ber. VI, 10ᵃ bot.; Tanḥ. Ekeb 7 [read:] ויחאחד אומר חיתה פת אלא עתידה לעשות לא פת (with ref. to פסת בר, Ps. LXXII, 16; cmp. Sabb. 30ᵇ, Midr. Till. to Ps. CIV, 12).—Esp. *lefeth, turnip.* Kil. I, 3. Ib. 9. Keth. 111ᵇ שועל קרקן בל׳ ושקלוהו וכ׳ a fox made his nest in a turnip, and when they weighed it &c.; a. fr.—*Pl.* לְפָתוֹת. Y. Ter. II, 41ᶜ bot. ראשי ל׳ turnip-heads. Yalk. Deut. 944. Snh. 19ᵇ bot. (ref. ויולפת, Ruth III, 8, v. Targ.) שנעשה בְּשָׂרוֹ כראשי ל׳ his body became as soft as (boiled) turnip heads. Ber. 56ᵃ Ar., v. גַּרְגְּלִידָא; a. e.

לִיפָּא, לְפָתָא ch. same. Targ. Ruth III, 8, v. preced.—Ber. 44ᵇ כי חזית ל׳ וכ׳ when thou seest turnips in the market, ask not, what wilt thou eat with the bread. Ib. 56ᵃ, v. גַּרְגְּלִידָא; a. fr.—Bekh. 43ᵇ, v. לְפָתָם.

לִיפְתָּא, לְפָתוּתָא f. (preced.) פת ל׳ *bread seasoned with a relish.* Tanḥ. Ekeb 7 (ref. to פסת, Ps. LXXII, 16) יש מקומות שקורין לְפַת ל׳ פיסתא there are places where they call seasoned bread *piss'tha.*

לְפָתָן, לְפָתָם I m. (v. לֶפֶת), *one whose head is turnip-shaped.* Bekh. VII, 1 (43ᵃ) לפתן Mish. (Talm. ed. לפתם), expl. ib. 43ᵇ לפתא דדמי וכ׳ (read ם... or ן...), v. גַּרְגְּלִידָא.

לִיפְתָּן, לְפָתָן II m. (לָפַת) *relish.* Ber. 40ᵃ עד שיביאו מלח או ל׳ וכ׳ until salt or some relish is placed before each one, v. בְּשַׁשׁ. Neg. XIII, 9; Tosef. ib. VII, 10; Ḥull. 71ᵇ מסב ואוכל (ה) בל׳ reclining and eating (the named quantity of bread) with some relish; Koh. R. to VII, 7 מי טב אוכלה בל׳ (corr. acc.); expl. ib., v. לָפַת; a. e.

לִיפְתָּנָא, לְפָתָנָא ch. same. Targ. Job VI, 6 Var. Ms. (li. text תפל), v. בְּשַׁשׁ.

לָץ, v. לוּץ.

לֵיץ, לֵץ m. (b. h.; לוּץ) *scorner, scoffer, frivolous person.* *Pl.* לֵיצִים, לֵצִים. Sot. 42ᵃ כת של ל׳ the class of scorners. Snh. 101ᵃ, v. כְּפוֹר; a. fr.—מושב ל׳ (Ps. I, 1) scorners' gathering, *bad company.* Kidd. 41ᵃ מושבו מושב ל׳ his company is the bad company (meant in Ps. l. c.). Ab. Zar. 18ᵇ (אסור) מפני מ׳ ל׳ (is forbidden as) coming under the category of being in bad company; a. fr.

לָצוּת f. (preced.) 1) *scorn, lasciviousness.* Cant. R. to III, 4 (play on פלצות, Is. XXI, 4) פה שהוא מפרץ דברי ל׳ the mouth which spreads words of lasciviousness; ע״י שנפקו לדבר ל׳ because they went out for lascivious entertainment; cmp. לֵיצָנוּתָא.—2) *sport, pleasure.* Tosef. Sabb. VI (VII), 4 שתחא לה ל׳ that she may be entertained; Yalk. Lev. 587 שהתחילה לצאת (corr. acc.).

לֵצָנוּתָא, לֵצָנוּת, לֵצָן, v. sub לֵיצָ׳.

לָק m. (לָקַק) *lapping, greedy.* Pesik. Zakh., p. 26ᵇ עמלק עם לק אומה וכ׳ Amalek is *'am lak* (a greedy people), a people that came to lap the blood of Israel like a dog; Yalk. Deut. 938; Yalk. Ex. 262; a. e. Tanḥ. Ki Thetsé 9, a. e. עם לק פרח וכ׳, v. לֵקֶק.

לָקָה, לָקָא, v. לקי.

לְקוּחוֹת f. pl. (לָקַח) *bought property,* esp. *mortgaged property sold*; trnsf. *the purchaser of mortgaged property.* Keth. IX, 8 מכר... והיא נפרעת מן הל׳ if her husband sold his property to strangers, and she wants to collect (her K'thubah) from the sold property (sues the purchaser). B. Mets. 12ᵇ ואתי למירתך ל׳ שלא כדין and he might seize the sold property unlawfully.—B. Bath. 107ᵃ האחים שחלקו ל׳ חוו after the heirs have divided up the estate, they are considered as purchasers (from one another, and the brother whose portion has been seized for his father's debts has no redress), opp. יורשים הן they are heirs (and the estate, minus the seized portion, has to be redivided); a. fr.

לְקוּחַ, v. לִיקּוּחַ.

לוֹקֵט, לָקוֹט m. (לָקַט; v. לֶקֶט) *grain-gleaner,* a sort of *huckster* dealing in grains bought up in small quantities. B. Mets. 72ᵇ יזוק מלקוט חבריה ... מ״ש לוקט ed. (Ms. M. throughout לוקט; Ms. R. a. ed. Ven. לקוט, v. Rabb. D. S. a. l. note 7) why is it different with the gleaner? Because, if he has none, he will borrow from a fellow-gleaner. Ib.

עד שיצא השער ללו' ולמוכר until the market price has been announced for (the goods of) the gatherer and the merchant alike; Tosef. ib. VI, 1 ללוקח (corr. acc.).—[Keth. 54a בלקוט Ar., v. לָקִיט.]—*Pl.* לָקוֹטוֹת. B. Mets. l. c. ... היו של ל' ושל Ms. H. a. R. (v. Rabb. D. S. l. c.) if the gleaners' goods (mixed goods) were worth four S'ah (and more) a Sela, and those of other people three &c.; [ed. היו ולכל אדם וכ' ... לָקוּטוֹת if the gleaned grains were worth &c.; Tosef. l. c. היו לקוטות חולכות מאריבע (not והולכות).

לָקוֹטָא ch. same, esp. *the poor gleaner.*—*Pl.* לָקוֹטֵי. B. Mets. 21b (expl. נמושות) ל' בתר ל' gleaners after gleaners (the poor who come for the second gleanings).

לָקוֹטָאֵי, v. נְקוּטָאֵי.

לקוטינמטיס, v. לוֹקוֹטִינִינְטִיס.

לָקוֹנָא, v. לְקִינָא.

לָקוֹשִׁי, v. לְקַשׁ.

לָקוֹשִׁין, v. לָקִישׁ II.

לָקוּטָא f. (לְקַט) 1) *punishment.* Targ. O. Deut. XXXII, 32.—2) *being beaten.* Yoma 71b לקוּטתיה, v. כִּיתַּן; Zeb. 18b; Yalk. Ex. 380.—3) *disorder, disease, defect.* B. Bath. 16b קרנא דקרש ל' הוא a complexion like the color of the horn of the unicorn is a defect (and not a perfection). Ḥull. 43a ל' דרכיש the disorder of the kidneys mentioned by Rakhish. Ib. 55a bot. דמטאי ל' וכ' when the disorder extends to &c.; a. fr.

לָקַח (b. h.) 1) *to take, receive.* B. Kam. 119a גבאי צדקה לוֹקְחִין וכ' collectors of charity may receive from them small contributions. Ex. R. s. 3 את שלו ל' he received his due (punishment). Tanḥ. Korah 3 טליתו ל' he took up his cloak; a. fr.—2) *to carry away; to persuade.* Ib. 1 (ref. to Num. XVI, 1) ארן ויקח אלא משיכת וכ' *vayikkaḥ* means attraction by soft words; ib. 2 אין ויקח אלא לשון פליגה שלבו יָקָחוֹ *vayikkaḥ* has the meaning of separation, for his heart (pride) carried him away; Num. R. s. 18.—3) *to buy, acquire.* Dem. IV, 5 קח לי וכ' buy (provision) for me of one who is reliable &c. Ib. ולָקַחְתִּי ... חלך ליקח if he went to buy of him (of the designated person), and ... not finding him I bought of &c. Ib. V, 1 חלוֹקְחַי מן וכ' he who buys of a baker. B. Mets. 16b לכשאֶקָּחֶנָּה when I shall have bought it; a. v. fr.—לוֹקֵחַ *buyer.* Ib. 15b bot. דמית ל' when the buyer is dead. Ber. 5a שמח ל' and the purchaser is glad; a. v. fr.—Part. pass. לָקוּחַ, f. לְקוּחָה; *pl.* לְקוּחִים, לְקוּחוֹת, לְקוּחִין; Y. Pes. II, 29b חל' בכסף מעשר that which has been bought with tithe-money. B. Mets. 110a ל' היא בידי I have it as a purchased property. Y. Snh. IX, beg. 26d [read :] עד שתהא הראשונה ל' לו until the first wife has been legally acquired (betrothed) by him; (Y. Yeb. XI, 11d top זקוקה), v. לְקִיחָה; a. fr.—V. לְקוּחוֹת.

Nif. נִלְקַח, נִרְקַח, נִקַּח *to be taken, bought, acquired.* Maas. Sh. I, 3 אינו נל' בכסף מעשר must not be bought with tithe-money; Ḥull. I, 7 אינו נרקח. Men. 42b נִקְחֵרת; נִקְחִין; a. fr.—Kidd. 2b (ref. to Deut. XXII, 13) it is not written כי תִלָּקַח אשה לאיש if a woman is married (marries herself) to a man (Var. תִּקַּח).

Hithpa. הִתְלַקַּח *to be enclosed, squeezed in.* Num. R. s. 12; Cant. R. to III, 11; Pesik. Vayhi, p. 4a (expl. מִתְלַקְּחַת, Ex. IX, 24), v. עֲשָׂשִׁיתָא.

*לָקַח ch., *Ithpe.* אִתְלְקַח *to be taken, married.* Keth. IV, 11 (52b) עד דתִתְלָקְחוּן לגוברין Bab. ed. (Mish. a. Y. ed. דתינסבן) until they shall be married; ib. 53b דתִתְלַקְחָן.

לֶקַח m. (b. h.; preced.) *purchase; (acceptable) gift; lesson.* Taan. 7a (ref. to לקחי, Deut. XXXII, 2) אין ל' אלא תורה *lekaḥ* means the Law (with ref. to Prov. IV, 2); Tanḥ. Haăz. 3; a. fr.—אבן דל' *auction-stone.* Yalk. Lev. 667, v. מֶקַח.

לָקַט (b. h.) [*to seize,*] 1) *to gather, glean; to pick,* v. *Pi.*—Part. לוֹקֵט *gleaner, huckster,* v. לָקוֹט.—2) (in sewing) *to gather, pucker.* M. Kat. 26a bot. ללוקטן ולעשותן כמין סולמות to mend (the rents for the dead) by gathering or making a sort of stairs (chain-stitches), v. סוּלָּם.

Pi. לִיקֵּט same, 1) *to pick, harvest; to pick up, collect.* Tosef. Shebi. IV, 21 לי' אתרוג באחד וכ' he harvested Ethrogs on the first of Sh'bat; R. Hash. 14a; Erub. 7a; Yeb. 15a. Tosef. R. Hash. I, 9 לי' ירק if one picked vegetables; a. v. fr.—Maas. Sh. II, 5 מה שלי' וכ' Y. ed. (Mish. a. Bab. ed. מה שלקט לקט) what coins he picked up singly belong to the second-tithe fund. Y. ib. 53c לי' מיכן ומיכן אבל לי' והוא שלי' (not אומן) על אומד וכ' provided he picked up here and there (deliberately selecting), but if he did so at random &c. Bekh. 7b כל חמטיל בצים מְלַקֵּט וכ' every animal that lays eggs supports its brood by picking up food for it, except the bat ... which gives suck.—M. Kat. I, 5 מלקט אדם וכ' one may (during the festive week) collect for final burial the bones of &c., v. לִיקּוּט. Snh. VI, 6 מְלַקְּטִין את העצמות וכ' the bones (of the convict) may be collected and buried in their family tomb; a. fr.—Esp. *to glean, to take the poor man's share in the crop.* Peah IV, 9 מי שלקט וכ' (Y. ed. שלי') if one gleaned the corner of the field and said, this is to belong to &c.; Gitt. 11b; B. Mets. 9b.—Peah V, 6 לְלַקּוֹט (Y. ed. לְלַקֵּט). Y. ib. IV, 18b ילכו וילַקְּטוּ וכ' let them have an opportunity to go and glean in another field &c., v. כִּירְלוּי, a. v. fr.—[Peah IV, 5, v. Hif.]—[Sot. 11b ומלקט להן וכ', v. נָקַט.]—2) *to pluck (hair) out singly.* Naz. 40b לִיקְּטוֹ במלקט if he plucked it singly with pinchers; Macc. III, 5 לְקָטוֹ. Ib. 20b במְלַקֵּט לבנות וכ' when one plucks out the white hair among the black; Sabb. 94b; a. e.—[Naz. l. c. עד שילקטנו בתער, read שירטלנו as Macc. III, 5.]

Nif. נִלְקַט 1) *to be collected, harvested.* Tosef. Shebi. IV, 21 שגדל בחובה ונ' בחובה what has been growing under obligation (as eventually subject to tithes) and been harvested under obligation; שגדל בשביעית ונ' בשביעית what has been growing in the Sabbatical year and collected in &c.; R. Hash. 15a; a. e.—2) *to be made smooth by plucking.* Sabb. 97a, v. מַלָּקַט.

Pu. לוּקַט *to be gleaned.* Peah V, 1 גדיש שלא ל' תחתיו a stack of grain under which the gleaning for the poor has been left.

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

Tosef. Sabb. XVIII, 4 מַלְקִיטִין, contrad. to מהלקטין (v. חִילְקֵט); Sabb. 155b.—2) *to arrange the gleaning by the poor.* Peah IV, 5 (3) היו מַלְקִיטִין על החבל Y. ed. (Bab. ed. a. Mish. מלקטין) arranged the gleaning by the line, leaving a corner at the end of each furrow.

Hithpa. הִתְלַקֵּט *to be collected; to require collection.* Maas. Sh. II, 5 המִתְלַקְּטִים those coins which have been picked up singly, opp. הנבללין.—Ḥull. 46a מִתְלַקֵּט מהו if the required size of sound flesh can be obtained only by collecting (it not being in one place), how is it?—Ib. 77a מתל׳ מהו how is it, if the quantity of flesh required to cover the broken bone is scattered?

לָקִיט, לָקֵט, ch. same, *to pick up; to gather.* Targ. Gen. XXXI, 46. Ib. XLVII, 14 (ed. Berl. לַקֵּט). Targ. Ex. XVI, 26; a. e.—Part. לָקִיט, לָקֵט. Targ. O. Deut. XXIX, 10 לָקֵיט ed. Berl. (ed. Amst. לַקֵּט, corr. acc.; h. text וחוטב); Targ. Josh. IX, 21 לַקָּטֵי Bxt. (ed. מְלַקְּטֵי).—Sabb. 156a דלא לָקֵיט בלישנירה (a calf) that does not take up with its tongue (the fodder placed before it), v. infra; a. e.

Pa. לַקֵּיט same. Targ. Gen. XLVII, 14, v. supra. Targ. Lev. XIX, 9 (Y. II *Pe.*); a. fr.—Targ. II Esth. III, 8 ומְלַקְּטִין (not ומְלָקְטִין), v. חַצְבָּא.—Lev. R. s. 6 שרי חדוא מְלַקֵּט א״ל לַקֵּט לַקֵּט . . את מלקט he began to pick up (the scattered Denars); said he to him, pick up, pick up, for it is thine own thou art picking up.—Y. Sabb. VII, 10a bot. ומְלַקְּטָן (not וולקטה) and gathers them (the sun-dried fruits in cakes or strings; v. Maim. Sabb. VIII, 6); a. e.

Af. אַלְקֵיט *to cause to take up, to put the mouth to.* Sabb. 156a מַלְקִיטִין ליה יתירה Ms. O. (Ms. M. מַלְקְטִין ליה, ed. מהלקיטין, v. Rabb. D. S. a. l. note) we may make it take up (taste the fodder).

לֶקֶט m. (b. h.; preced. wds.) 1) *gleanings; the poor man's share in the crop* (Lev. XIX, 9). Peah IV, 3. Ib. 10 אידחו ל׳ הנושר וכ׳ what is called *leket* (the poor man's share)? That which drops &c. Ib. 11 ספק ל׳ ל׳ where there is a doubt about *leket*, it is *leket*, i. e. the poor man has the benefit of the doubt. Ib. V, 1 אומדין אותה כמה ל׳ וכ׳ we calculate how much it would ordinarily give out for the poor man. Y. ib. V, beg. 18d שגדש ע״ג לִיקְטָן של וכ׳ for he piled up the stack over the poor man's share; a. fr.—2) *pucker, seam.* M. Kat. 26b מתוך הל׳ . . . . תקורע he who rends his garment . . . in a place which has been mended by a pucker (after having been rent for a death).

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

לקטיות Maasr. III, 7; Ohol. XVIII, 10 הל׳ Ar., v. אִלְקָטִית.

לָקְטָקָא, לָקְטִיקָא f. (lectica) *sedan-chair.* Mekh. Mishp. s. 1 לא ישלנו . . . בל׳ he (the Hebrew servant) shall not be used to carry him (his master) in a litter, a chair or a sedan-chair; Yalk. Ex. 311; v. גְּלוּגְדָקָא.

לָקָה, לקי, [*to become less,*] 1) *to suffer, be under a disadvantage.* B. Mets. III, 12 יִלְקֶה בחסר ויתר he suffers the disadvantages of loss or gain, i. e. he must pay according to the original value of his charge in case of depreciation, or according to the present value in case of a rise in value. Tosef. Yeb. IX, 3 בזו מידת הדין לוֹקָה justice suffers under this rule, i. e. it is inconsistent; Y. B. Kam. IV, beg. 4a; a. e.—Esp. *to be smitten, afflicted with disease* (esp. *leprosy*); (of crops) *to be struck* (by hail &c.); *to be blighted.* Sabb. 87b לָקוּ בכורות the first-born (in Egypt) were smitten. Ib. 97a; Yoma 19b לוקה . . . החושד he who entertains a suspicion against worthy men, בגופו will be smitten with disease; Ex. R. s. 3 אף אתה ראוי לָקוּת בצרעת thou, likewise, deservest to be afflicted with leprosy. Ḥull. 55a לָקְתָה בכוליא אחת if one of its kidneys is disordered.—B. Mets. IX, 7 לקתה the wheat crop was blasted.—Ber. 18b שלו לא ל׳ his crop was not struck by hail.—Makhsh. IV, 3, a. e. יִלָּקֶה הכותל שלא that the wall may not suffer (from the rain); a. fr.—2) (of luminaries) *to be eclipsed.* Mekh. Bo. s. 1 כשהחמה לוקה when there is an eclipse of the sun; כשהמזלות לוקים when planets are eclipsed; Succ. 29a; a. fr.—*Part. pass.* לָקוּי *disordered, sickly, stunted.* Sifra Thazr., Neg., ch. VII, Par. 5; Neg. X, 1 (expl. Lev. XIII, 30) דק ל׳ קצר *dak* means diseased (sparse) and short hair. Yeb. 80a כל שמעי אמו ל׳ one born with defective genitals. Tosef. ib. X, 6 קולו ל׳ his voice is abnormal (womanly, thin). Ib. 7 קולה ל׳ her voice is abnormal (manlike; Yeb. 80b עבה). Ib. שערו ל׳ his hair is abnormal; a. fr.—3) (law) *to be punished with lashes.* Macc. I, 1 לוקה ארבעים he receives forty lashes (v. אַרְבַּע). Ib. III, 1 אלו הן הלוקין the following persons receive (thirty nine) lashes. Snh. IX, 5 מי שלקה ושנה he who has been lashed twice (and commits the same offence again); a. v. fr.

Hif. הַלְקָה 1) *to disaffect, weaken, strike.* Ber. 18b ברד מפני שהוא מַלְקֶה אותו hail will ruin his crops. Sabb. 113b מַלְקֶה because it makes thin (weakens one's constitution); a. e.—*Part. pass.* מוּלְקֶה *sickly, broken down.* Ruth R. to I, 5 אף הוא משובר ומ׳ he (the messenger) was likewise broken down and sick; Lev. R. s. 17; Pesik. Vayhi, p. 66a; Pesik. R. s. 17 מְלוּקֶה (part. *Pu.*).—2) *to punish with lashes, flog.* Macc. III, 10 כמה מַלְקִין אותו how many lashes does the court inflict? Ib. 12 ביצד מלקין אותו how is the flogging done? Kidd. 81a מלקין על לא טובה השמועה the court orders the flogging of a person for conduct giving rise to suspicion, basing its action on I Sam. II, 24. Gen. R. s. 7 אותה מַלְקָנֵי, v. קַבָּלָה; a. fr.

לָקָא, לָקִי ch. same, *to be affected, disordered, smitten, punished.* Targ. O. Ex. V, 14 לְקוֹ (Y. לָקוּ). Ib. 16 לָקֵן (Y. לָקְדִין). Ib. IX, 31, sq. Targ. Y. I Num. XXVI, 11; a. fr.—Tem. 4b אמאי לָקֵי why should he be punished?—Ib. 5a הא נמי לִילָקֵי let him, too, be punished. Y. Kidd. I, 61b bot. אין מטת מִילָקֵי וכ׳ if it should happen to thee to suffer, it is better that I suffer in thy place; Pesik. R. s. 23—24 חילמי (corr. acc.); a. fr.

Af. אַלְקֵי as preced. *Hif.* Targ. Deut. XXII, 18 וילקון (not וילְ׳). Ib. XXV, 2, sq.—Targ. I Sam. V, 6; a. fr.—Sabb. 113b כיון דמַלְקֵי because it is ruinous to health.—Kidd. 81a מַלְקֵי ומכריז punished the woman of bad repute and published the cause (for the protection of her children, v. לַעֲז). Ib. מר נמי מַלְקֵי וכ׳ why do you not likewise punish and publish?; a. fr.

לְקִיחָה f. (לָקַח) 1) *taking, seizing.* Succ. 37a (ref. to Lev. XXIII, 40) בעינן ל׳ תמה a real taking in hand is required. Ib. ל׳ ע״י דבר אחר an indirect taking (with gloved hand, by a string &c.). Ib. 11b ילוף ל׳ ל׳ וכ׳ he compares the expression לקח (in Ex. XII, 22 a. Lev. l. c.); a. fr.—2) *purchase, acquisition.* Ex. R. s. 28, beg. (ref. to Ps. LXVIII, 19) בל׳ נתנה לו he gave the Law to him as an absolute acquisition.—Esp. *taking a wife, betrothal.* Y. Snh. IX, beg. 26d; Y. Yeb. XI, 11d top (ref. to Lev. XX, 14) בכולהון כתיב שכיבה וכאן כתיב ל׳ וכ׳ in all the other laws of incest the verb *shakhab* is used, but here *lakah* is chosen, to intimate that one of the two must have been legally betrothed to him. Y. ib. VI, 7b bot.; (Bab. ib. 55b קידָה); a. e.—3) *taking away by death.* Gen. R. s. 25, beg.

לָקִים, לָקֵיט, v. לָקַט.

לָקִיט m. (לָקַט) *gleaner*, a sort of *client, retainer.* Shebu. 46b שכירו ולקיטו מאי how about his hired laborer or his client (may they take the oath)?—Y. Erub. VI, 23c top שמשו ולקיטו his (the gentile's) attendant or client. Keth. 54a וחילופה בל׳ (Ar. בלקוט) and the reverse is the law (as to deducting from his wages the outlay for his garments) concerning the client; וכן בל׳ the same is the law &c.

*לָקִיט I ch. same, esp. *beggar.*—*Pl.* לְקִיטַיָּא. Y. Taan. IV, 69a bot. לל׳ (ed. לקיטא, corr. acc.); Lam. R. to II, 2 quot. in Arab. s. v. גרב; v. מְרַקּוּעַ I.

לָקִיט II m. (part. pass. of לָקַט) *pinched out, chiselled, in bass-relief* (cmp. Syr. לקטא *embroidery*, P. Sm. 1970). Targ. I Kings VII, 19. Ib. 26; Targ. II Chr. IV, 5 ל׳ כשושנתא chiselled in the shape of a rose.

לְקִיטָה f. (לָקַט) *picking, collecting, harvesting.* Peah I, 4 ולקיטתו כאחת and such fruits as are harvested all at once (not singly as they become ripe). R. Hash. 14b בשעה לְקִיטָתוֹ עישורו the duty of giving tithes begins when it is being cut. Ib. 15a; Tosef. Shebi. IV, 21 אחר לקיטתו למעשר after it is harvested begins the duty &c.; Succ. 40a אחר (בחר) לקיטה. Ib. 11b לְקִיטָתָן זו דרא עשיריתן the cutting them is their making (preparing for the religious ceremony); a. fr.

לַקְנָא, לַקִּינָא m. (לקק, cmp. לָגִין a. Greek λεκάνη) *bottle, flask.* Targ. Jud. VI, 38 לקנא ed. Lag. (Var. לקי, לגינא, Ar. לקונא; h. text ספל).—Sabb. 12a ללקי׳ דמיא Ar. (Ms. M. ללקנא; ed. לקנא, corr. acc.) into a flask filled with water. Ib. 143a (Ms. M. לנקא, corr. acc.; Rashi Ms. לקונא, v. Rabb. D. S. a. l. note 100). Ber. 62a בלקנא . . . מקרקשא (Ms. O. בלקונה) clappered . . . . with a nut in a flask. B. Kam. 113b, v. פָּלִיזָא.—*Pl.* לַקְנִין, לָקְנִין. Targ. Job XXXII, 19, v. לְגִינָא.—Gen. R. s. 13, v. next w.

לוּקְנִיתָא, לְקִינְתָא f. (preced.) *a little flask.* Koh. R. to I, 7 מלון לוק׳ מים ויהוי יהבין לגווה וכ׳ (not בגויה) they filled a flask with (Ocean) water and added water thereto, and it absorbed it.—*Pl.* לְקִינְיָיאתָא. Gen. R. s. 13 יהבון לית מלא ל׳ וכ׳ (Ar. מלא לקונין) they handed him flaskfuls &c.; (Yalk. Koh. 967 מלון מינה לגרנתא).

לָקִישָׁא, לָקִישׁ I pr. n. m. *Lakish, L'kisha*; רבי שמעון בן ל׳, abbrev. ר״ל, ריש ל׳ R. Simeon ben Lakish (Resh Lakish) an Amora, contemporary and brother-in-law of R. Johanan by whom he was converted from a lawless life. Hull. 56a. Gitt. 47a; a. fr.—B. Mets. 84a בר לקישא; a. e.

לָקִישׁ II, לַקִּישׁ m., לְקִישָׁא c. (לָקַשׁ) *slow, late* (in the season); *late rain; late-born* (cmp. אַפְרִיל). Targ. Deut. XI, 14 (ed. Berl. לְקַשׁ׳). Targ. Y. Lev. XXVI, 4. Targ. Hos. VI, 3; a. fr.—Snh. 18b, a. e., v. בַּפִּיר. Koh. R. to VII, 26 ל׳ לסטים, v. בַּפִּיר.—*Pl.* לְקִישַׁיָּא, לְקִישִׁין; לַקַּשׁ׳; f. לְקִישָׁן. Targ. Y. I Deut. XXXII, 2 לְקוּ׳. Targ. Gen. XXX, 42 (ed. Am. לַקַּשׁ׳; h. text השטפים). Targ. Y. Ex. IX, 32.—Gen. R. s. 73, end (ref. to השטפים, v. supra) ל׳ דלבן the late-born were Laban's; Lev. R. s. 30 לקישא (corr. acc.).

לְקִי׳, לַקִּישׁוּתָא f. (preced.) *lateness, retardation.* Targ. O. Gen. XXX, 42 בל׳ ענא (ed. Berl. לָקָרְשׁוּת, v. Berl. Targ. O. II, p. 11; ed. Amst. לַקְשׁוּת) when the sheep were late (tired).

לָקָן m. (לְקַר; transl. of λεπτόν) *a very small copper coin.* Y. Maas. Sh. IV, beg. 54d ובארבאל בתרין אלפין וכ׳ (not ל׳ . . . ובאדבאל) and in Arbela the Denar is worth two thousand P'rutahs and one Lakan.—Y. B. Mets. IV, beg. 9c בל׳ אסיר ל׳ to lend money on Lakan against L. (counting Lakans in place of Denars) is forbidden.

לַקָּנָא, v. לְקִינָא.

לַקְנִי. *Lakni*, name of a bird. Hull. 63a.

לָקַק (b. h.; cmp. לחך) *to lap, lick.* Pesik. Zakh. p. 26b אומה שבאה לָלוֹק וכ׳ (not שבא); Tanh. Ki Thetse 9; Yalk. Deut. 938, v. לָק.

Pi. לִיקֵּק same. Snh. 68a ככלב המְלַקֵּק וכ׳, v. חָסַר.

Hif. הֶלֵק same. Par. IX, 3 מפני שהיא מַלֶּקֶת (ed. Dehr. מַלְקָה) because it (the weasel) laps (lets the water drip back out of its mouth).

לָקַשׁ (b. h.) *to be slow, late.*

Hif. הִלְקִישׁ 1) *to retard.* Num. R. s. 1, beg. (ref. to Jer. II, 31; cmp. אַפְרִיל) שמא . . . . והִלְקַשְׁתִּי אותה מאפליה did I ever promise . . . and retard it?; Tanh. B'midb. 2; Yalk. Jer. 267; Num. R. s. 23 שמא . . והִלְקַשְׁתִּי אתכם did I promise to bring you . . . and keep you back?—2) *to do a thing late, finish in a hurry, in a state of exhaustion.* Lev. R. s. 30 (interpret. יעטף, Ps. CII, 1, with ref. to Gen. XXX, 42) מה הפועל . . . לכשיפלוג ממלאכתו קדמעה ויַלְקִישֶׁנָּה (not מלאכתו) בסוף as a laborer sits waiting for the time when he may rest a while from his labor, and finally finishes it in a hurry (when it is late).

לְקַשׁ ch. same, *Pa.* לַקֵּשׁ *to be late, tired.* Targ. Y. Gen. XXX, 42 לַקּוּשֵׁי (infin., not ל׳), v. לְקִישׁוּתָא.

Af. אַלְקֵשׁ as preced. *Hif.* 2. Yalk. Ps. 855 (ref. to ויטמם, v. preced.) דרוא אתי ומַלְקֵשׁ לה for he (the poor man) comes (to prayer late) and goes through it in a state of exhaustion.

לַקֵּשׁ, v. לַקֵּישׁ.

לקת, inversion of תקל (Dan. V, 25). Snh. 22a אנם אנם מנא מנא תקל ופרסין for ניסרפו.

לְרַע (= לְאַרַע, v. אַרְעָא) *below.* Targ. Y. II Gen. XL, 23 חסדא דלְ׳ human favor, opp. דלעיל. Targ. Ez. I, 27.—מִלְּרַע (*from*) *below.* Targ. Gen. I, 7 (ed. Berl. מִלְּרָע). Targ. Deut. XXXIII, 13; a. e.—Y. R. Hash. II, 58a bot. Y. Peah V, end, 19a מן לרע; a. fr.—[In Hebr. grammar: מלרע *accent on the last syllable*; מלעיל *on the penultima.*]

לָשׁוֹן c. (b. h.; לוּשׁ) 1) *tongue.* Ber. 61a, v. חָתַךְ. Bekh. VI, 8 (40a), v. מְדַבֵּר. Lev. R. s. 16; a. v. fr.—*Pl.* לְשׁוֹנוֹת. Ib. s. 33, beg.; a. e.—Transf. a) *language.* Sot. 49b לְ׳ הקודש, סורסי; Syriac, v. סוּרְסִי; לְ׳ (abbr. לה״ק) Hebrew; לְ׳ יונית Greek; a. v. fr.—b) *expression, phraseology, parlance.* Ber. 31b, a. fr. בלְשׁוֹן בני אדם, v. דָּבַר. Y. Ned. VI, beg. 39c לְ׳ תורה Biblical usage; לְ׳ ב״א common parlance (later Hebrew).—לְ׳ נקי or לְ׳ נקיה *decent expression, euphemism.* Gen. R. s. 70; s. 86 (ref. to Gen. XXXIX, 6) לְ׳ it is a euphemism, i. e. 'the bread which he ate' means his marital life. Pes. 3a; a. fr.—Ib.b לְ׳ כבוד respectful, chaste language.—Par. I, 1 מה הלְ׳ שלשית what does the expression שלשית mean?—Eduy. I, 3; Sabb. 15a רבו בלְ׳ שחייב אדם לומר in transmitting a tradition one must use the very words of the teacher, v. חִיֵּן; Ber. 47a.—לְ׳ כפול a reiteration of the same word or an amplification. Cant. R. to I, 16, opp. לְ׳ פשוטו plain expression, v. infra.—לְ׳ נופל על לְ׳ *assonance, alliteration.* Gen. R. s. 31 (נָחָשׁ a.); a. e.—לְ׳ הרע (abbr. לה״ר) *evil talk, calumny, gossip, denunciation.* Arakh. 15b; a. v. fr.—לְ׳ נקבה, לְ׳ זכר, v. נָקַב.—*Pl.* as ab. Y. Sabb. XIX, 17a; Y. Yeb. VIII, 8d bot. (ref. to חמול ימול, Gen. XVII, 13) לְ׳ ריבויין הן the double expressions intimate amplification (repeated action); לְ׳ כפולין וכ׳ (כפולות) they are merely double expressions, the Torah speaking in the usual way (according to popular usage, v. supra); Y. Ned. I, beg. 36c. Y. B. Bath. VIII, end, 16c בעלי לְ׳ linguists; a. fr.—2) *anything tongue-shaped, strip, strap, wedge.* Yoma VI, 8, v. זְהוֹרִית. Erub. 12a יָם לְ׳ a small inlet, creek; a. fr.—*Pl.* as ab. B. Mets. II, 1 לְ׳ של ארגמן purple wool coming in straps; Erub. 96b, opp. חוטין in threads. Tosef. Kel. B. Mets. VIII, 6 שתי לְ׳ two straps of a bed, v. לוּחַ I.—Kel. XVIII, 4 מלבן שנתנו על לְ׳ a bottom of a bed made to rest on wedge-shaped corner pieces; a. e.

לְשִׁישִׁית f. (=לשלישית, v. לְשַׁלֶּשֶׁת) *juice* of a plant used for drying. Tosef. Kil. III, 12. Tosef. Shebi. V, 6; Y. ib. VII, 37c top שלשושית.

לִישׁ, **לִשְׁכָּה** f. (b. h.) *cell, chamber, compartment.* Midd. V, 4 לִשְׁכַּת העץ the compartment (in the Temple) for the storage of wood; לְ׳ הגולה the compartment containing the pilgrims' well; לְ׳ הגזית, v. גָּזִית.—Esp. לְ׳ הלְ׳ *the Temple treasury* for congregational sacrifices. Shek. III, 2 בשלש . . תורמין את הלְ׳ the funds in the treasury are arranged in three piles. Ib. תרומת הלְ׳ the treasure of &c. Ib. IV, 1 נושלין שכרן מתרומת הלְ׳ receive their wages out of the Temple fund; a. fr.—*Pl.* לְשָׁכוֹת. Midd. V, 3. Tam. III, 3; a. e.

לִישְׁכְּתָא, **לִישְׁכְּתָה** ch. same. Targ. Y. Num. XIX, 2 תרומת הלשכה=h. אפרשות לְ׳, v. preced. Targ. Jer. XXXV, 4; a. fr.—*Pl.* לִישְׁכָּן, לִשְׁכָּתָא, לִישְׁכָּתָא. Targ. I Chr. IX, 26. Targ. Ezek. XL, 17; a. fr.

לִישְׁלוּשְׁתָּא, **לִישְׁלוּשְׁתָּה** (v. next w.) *foam* (of nostrils). Targ. Job XXXIX, 20.

לִישְׁלֻשְׁתָּא, **לִישְׁלֻשְׁתָּה** f. (transpos. of שלשלת, v. שַׁלְשֶׁלֶת a. cmp. late Hebr. שִׁלְשׁוּל) *diarrhœa*) *secretion, chicken's dirt, spittle* &c. Sabb. XXI, 2.

לָשַׁן, *Hif.* הִלְשִׁין (b. h.; denom. of לָשׁוֹן) *to slander, speak evil of.* Esth. R. to III, 9 עמד שטן וה׳ עליהם וכ׳ Satan arose and denounced them (the Israelites) before the Lord. Ex. R. s. 3 מה הנחש כשה׳ וכ׳ as well as I smote the serpent when he spoke evil (of the Lord). Ib. לקח את שלו על שה׳ was punished because he had spoken lightly (of the Israelites, Ex. IV, 1); a. fr.

לְשַׁן, *Af.* אַלְשֵׁן ch. same. Targ. Prov. XXX, 10.

לַת, v. לְתַת.

לָתָא f. (לוּת, denom. of לָוָה, *to join, attach*, v. P. Sm. 1920) 1) *fellowship, company.* Yeb. 29a גזרה אחותה משום לְ׳ דידה they made her sister subject to *Hălitsah* (v. חֲלִיצָה) on account of her associate in the case (i. e. her sister).—2) *that which clings to a person, fate, luck.* B. Mets. 20b משום לְתָאי דידי פקע the cedar column burst in my luck (to avenge the wrong done me). Ib. 106a משום לְתָאךְ הוא (לָתָךְ דידך) it happened in thy (bad) luck; משום לתאי in my bad luck.

לְתִיתָה f. (לָתַת) *moistening the grain* before grinding. Pes. 36a לְ׳ ליתה בזריזין the moistening is not done by careful persons (priests). Ib. 40a אי אפשר לנקריה בלא לְ׳ Ms. M. (ed. נקרייה) white flour cannot be produced without moistening. Ib. אי לא דבעי לְ׳ וכ׳ if it required no moistening what is the guard for? (v. שְׁמִירָה).

לֶתֶךְ m. (b. h.) *Lethekh*, a dry measure, half a *Kor* (כּוֹר); also (= לְ׳ בית) a land-measure. Shebu. VI, 3.—B. Mets. 104a; B. Bath. 7a האומר בית כור . . אע״פ שאין בו אלא לְ׳ וכ׳ if one said, 'I sell thee a Beth-kor of land', although it measures only a L. &c.

לָתַת (cmp. לוּשׁ a. Arab. *latta*) *to stir, mix,* esp. *to stir the grain* in water for the purpose of moistening it before grinding, in gen. *to wash* or *moisten grain.* Tosef. B. Kam. X, 9 ולא לָתְתָן and the miller omitted to moisten it. Tosef. Makhsh. III, 2 ללותתן בטל וכ׳ to have them washed in the dew or rain. Pes. 36a אין לותתין וכ׳ must not be washed before grinding; a. fr.

לְתַת ch. same. Pes. 36ª [read:] מִילְתַת נמי נִילְתּוֹת (v. Rabb. D. S. a. l. note 9; Ms. M. לִיתּוֹתֵי, read לַתּוֹתֵי *Pa.*) let it also be permitted to wash (the grain for the meal-offerings), Y. Gitt. I, 43ᶜ מה אתון לָתִין how do you moisten the wheat (without fitting it for levitical uncleanness)?—אנן שלקין ביעין ולתין במיהון we boil eggs and wash with the water in which they were boiled; Y. Shebi. V, 36ᶜ top (corr. acc.).

מ

מ *Mem*, the thirteenth letter of the Alphabet. It interchanges with נ, esp. in the plural termination ־ים, (Chald.) ־ין, e.g. קוֹרְאִים=קוֹרְאִין, חֲשִׁים=חֲשִׁין, &c., with ב, v. letter ב.—מ is frequently inserted for emphasizing a succeeding labial, cmp. סַמְפִּירִינוֹן a. סַפִּיר, זַמְבְּלִינָא a. זַבְלִינָא &c.—מ as a preformative letter in denominatives, e. g. מְזוּזָה from זוּז, מַדְבְּחָא from דבח, מְאוֹרָע from ארע &c.

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

מִי־, מִ־ (followed by Dagesh forte), מֵי־, מֵ־ (before gutturals) prefix for מִן, 1) *from, of*, e. g. מִמְּקוֹם *from a place; from what time* &c.—מֵאֵל־, v. אֵל.—2) (v. מִדִּי־) *from the time that, when; from the fact that, since;* also separated מִי, e. g. Sot. IX, 7 משנתערפה העגלה מי שהוא אומר after the heifer has been killed; Num. R. s. 2 מִי שֶׁהוּא אוֹמֵר (=מִשֶּׁ־) after having said; Y. Shek. V, end, 49ᵇ מירחוזר when I come back; Y. Peah VIII, 21ᵇ top מי חזרון מי חזרון וכ׳ when we come back,—when they came back &c.; Y. Ber. II, 5ᶜ bot. מִסְּבָרִית ed. Lehm. (ed. מי סברית) because I thought; Y. Taan. IV, 69ª מנפקין (Lam. R. to II, 2 מן דנפקין) when they came forth; a. fr.

מָא, מַא ch.=h. מָה, 1) *what?* Targ. O. Gen. XXXI, 26 ed. Berl. (mostly מָה, q. v.). מָא אִם, contr. מָאִים *what* (will happen) *if?, suppose, perhaps.* Targ. O. Gen. XVIII, 24 מא אם ed. Berl. (oth. ed. a. Y. מאים); a. fr.—מָא דֵין, contr. מָדֵין, מַדֵּין *what is this?, why?* Targ. I Kings I, 13 מא דין (מה) (ed. Lag. מדין; h. text מדוע). Targ. Jer. XII, 1. Targ. O. Gen. XL, 7 (some ed. מַה דֵּין); a. fr.—2) *how!* Ib. XXVIII, 17 (ed. Berl. מַא, oth. ed. a. Y. מַה).

מאגניות, Pesik. R. s. 33 אחד עשר מ׳, a corruption, prob. for אחת עשרה אוֹתִיּוֹת, v. אוֹת II.

מְאֹד m. (b. h., v. Schr. KAT², p. 564) *much;* (adv.) *very.* Ber. IX, 5 (ref. to מאדך Deut. VI, 5) . . בכל מדה ומדה . . הוי מודה לו במ׳ מ׳ . . (Ms. M. a. Y. ed. מ׳ מ׳; Bab. ed. 54ª במ׳ מ׳ omitted) whatever measure he may measure out to thee, give thanks to him very, very much. Ab. IV, 4 מ׳ מ׳ הוי וכ׳ be exceedingly lowly in mind (humble).

מַאְדִּים m. (אָדֹם) *the planet Mars.* Gen. R. s. 10. Sabb. 129ᵇ, v. זֵיוָא I; a. e.

מַאְדָנִין *scales*, v. מוֹדָנָא.

מֵאָה (b. h.) *one hundred.* Tosef. Ber. VII (VI), 24 מ׳ מצות one hundred religious acts. Ib. 8; a. v. fr.—Pesik. Vattom., p. 131ᵇ מ׳ חסר שתים ninety-eight; a. fr.—*Du.* מָאתַיִם. Ex. R. s. 23; Mekh. B'shall., s. 6. Macc. I, 2. Keth. I, 2, v. פְּרוּטָה; a. fr.—*Pl.* מֵאוֹת. Macc. 23ᵇ; a. fr.

מְאָה ch. same. Targ. Gen. V, 3, sq.; a. fr.—*Du.* מָאתַיִן, מָאתָן. Ezra VI, 17.—Targ. Gen. XXXII, 15; a. fr.—*Pl.* מְאָוָן, מַאֲוָן. מְאָוָתָא, מָאתָן. Targ. II Sam. XVIII, 4 ed. Lag. (ed. מאתן; corr. acc.). Targ. I Sam. XXIX, 2.—Targ. O. Ex. XVIII, 21 מְאָוָתָא ed. Berl. (oth. ed. מַאֲוָ׳; Y. מַאֲוָ׳); a. fr.—Y. Kil. IX, 32ᵇ bot. תלת מ׳ צומין three hundred fasts; Y. Keth. XII, 35ª bot. מאתן (corr. acc.). Y. Naz. V, end, 54ᵇ תשע מ׳ קרבנין nine hundred sacrifices; (Y. Ber. VII, 11ᵇ bot.; Gen. R. s. 91 תלת מאה, תשע מאה); a. fr.

*מָאוּז (or מַאֲזָן) m. (Arab. *mawz*) *the fruit of the wild Strawberry-tree* or *Arbutus* (v. Löw Pfl. p. 334; Sm. Ant. s. v. Arbutum).—מי מ׳ the juice of the wild Strawberry, used for adulterating honey. Koh. R. to VI, 1; IX, 13 Var. in Lonzano (ed. מַיאוֹס, מאיס, מאים); Tosef. B. Bath. V, 6 מאון ed. Zuck. (corr. acc.; Var. מעירן, read: מַעֲוָוו); Sifra Vayikra, Ḥoba, Par. 12, ch. XXII; Yalk. Lev. 479 מעירין (corr. acc.).

מְאוֹם, Y. Ab. Zar. V, 44ᵈ bot. מ׳ לאמאום=לְאַמְאוּם, v. אַמְאוּם.

מָאוּן, v. מְאֵה.—[Tosef. B. Bath. V, 6 מאון ed. Zuck., v. מָאוּז.]

מָאֹס or מָאַס, Koh. R. to VI, 1; IX, 13, v. מְאוּז.—[Part. pass. of מָאַס, q. v.]

מְאוֹסָה, מְאוֹסָת, v. מִיאוּס, מִיאוּסָא.

מָאוֹר m. (b. h.; אור) 1) *luminary, light.* Ber. VIII, 5 Beth-Shammai reads שברא מאור האש (Blessed be &c.) who created the light of fire; Beth Hillel בורא מְאוֹרֵי האש the Creator of the lights (colors) of fire. Tosef. ib. VI (V), 6 they differ על חמ׳ וכ׳ as to the order of the benedictions over light and over spices; Ber. 52ᵇ; Pes. 103ª; a. fr.—מ׳ עינים *eye-sight.* Ib. 62ᵇ. Y. Taan. IV, 68ᵈ top.—Ḥag. 5ᵇ (euphem.) ומ׳ עינים חוא he is *blind* (cmp. נְהוֹרָא).—Ber. 17ª עיניך במ׳ תורה . . . . may thy eyes shine through the light of the Law. Midr. Till. to Ps. CXIX, 135 במ׳ פנים with a shining face (benevolence); a. fr.—*Pl.* מָאוֹרוֹת; constr. מְאוֹרֵי. Ber. 52ᵇ חרבה מ׳ יש באור there is a com-

bination of lights (colors) in the artificial light. Ib. פליגי they differ as to (saying in the benediction) *maor* or *m'orê*, v. supra. Meg. IV, 6 כל שלא ראה מ' מימיו he who has never seen the luminaries (born blind). Ber. 12a (closing formula of a morning benediction) יוצר המ' the Creator of the luminaries; a. fr.—2) *light-hole, opening, window.* Ohol. XIII, 1 העושה מ' בתחילה he who leaves an opening (in the wall) from the start (when building). Tosef. ib. XIV, 1 פתח ששאו למ' an opening which one made to serve as a window; חגיפו למ' if he filled the window up. Sabb. XXIV, 5; a. fr.

מְאוֹרָע m. (אָרַע I) *event, occasion.* Sifré Deut. s. 1; Yalk. ib. 792 נקראו על שם המ' they were named from a certain event which occurred there. Gen. R. s. 37, end היו מוציאין שמן לשם המ' they passed (invented) names referring to events (instead of to genealogy). Y. Taan. I, 63d bot. לפי המ' . . . לפי חזמן according to the season, according to the needs of the occasion. Sabb. 24a ואומר מערן המ' and insert words (in the prayer) corresponding to the needs of the occasion; (Tosef. Ber. III, 10, sq. מוּרָע ed. Zuck., Var. מאורע); a. fr.

מְאוּשְׁכָּן, מאושבן v. אֶשֶׁךְ.

מְאוּזְנָן, מאזנן v. מוֹזְנַיִם.

מֹאזְנַיִם, מאזנים m. du. (b. h.; אָזֵן) 1) *balances.* Ab. II, 8, v. בַּהּ. Pesik. R. s. 20 מעשיו שקולים במ' his deeds are weighed on balances; a. fr.—2) *Libra*, a sign in the Zodiac. Ib. Yalk. Ex. 418; a. e.

מְ', מְאָחָא* m. collect. n. (אחי) *harmonious singers, chorus.* Targ. II Esth. I, 2, beg. איך מ' דידהיב וכ' (Var. איך מודה וידהיב) like a chorus that renders praise &c.

מָאחָא v. מַחָא.

מָאחוּי* m. (אָחָה; cmp. מְחֵי) = אירחוי, *seam* made by stitching together the rents of a garment after mourning time. Treat. S'mah. ch. IX.

מַאי (= מא חי) *what?; why?* Ber. 2a מ' שנא דתני וכ' what does the change in putting evening before morning mean?, i. e. why does the redactor of the Mishnah put &c.? Ib. ומ'אי דהאי וכ' and whence is it proven that this &c.?—Ib. b ומ' וטהר and what does *v'taher* mean? Ib. מ' ואומר why this *v'omer*, i. e. why is another citation required? Ib. 3b, a. fr. מ' לאו, v. לַאו. Ib., a. fr. מ' טעמא, v. טַעֲמָא. Hull. 107b מ' חזי נוגע . . . וכי נוגע and even if one touch the other, what of it? Ib. אמ', v. אֲמַאי. Gitt. 56b אסווהא מ' הרא . . . those remedies (mentioned before) which cured R. Z.,—what are they? Pes. 3b מ' האי דקמן what does this (case) before us mean? Snh. 39a מ' האי what does this (sigh) mean?—Pes. 9a, a. fr. האי מ', v. הַאי; a. v. fr.—In Talm. Y. also מַיי, v. מַיי. Y. Ber. VI, 10b; ib. III, 6b bot., v. פְּדוּן; a. fr.

מָאִים, v. מָא. [Koh. R. to VI, 1; IX, 13, v. מְאוּם.]

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

מְאִינוּן, Pesik. R. s. 33 מ' ר' ר' אומר (Y. Sabb. II, 4d bot. מרינון), corrupt. of יאנטינון, v. אלטינון.

מְאִיס, Koh. R. to VI, 1; IX, 13, v. מָאוּם.

מָאִיס (v. מָאַס) *to be sticky, soiled; to be repulsive* (cmp. זהם). Targ. Ps. XXXVIII, 6 (Ms. אירימסרו, v. מָסַר).—B. Kam. 18a דמ' בלישא (not דמאוס), v. וּוּס.—Part. מָאִיס. Targ. Ps. LVIII, 9 (ed. Wil. מָאֵס, read מָאֵס).—Keth. 63b מ' עלי he is repulsive to me. Yoma 63b משום דמ' because it is offensive (on account of blemishes).—Ber. 50b מידי דלא מ' Ms. M. (ed. מְמָאִיס) something which is not sticky (the handling of which does not create aversion); a. e.—*Pl.* מְאִיסִין, מְאִיסֵי. Targ. Y. Deut. XXVIII, 13 (opp. מנטלין).—Yeb. 100a משום דמ' because they (the uncircumcised and the unclean) are rejected on account of their physical condition; a. e.—Lam. R. to III, 45 (transl. סחי ומאוס, ib.) מְאִיסֵי פְּסִילַיָּיא loathsome, outcasts, v. פְּסִילָא.

Ithpe. אִתְמְאִיס *to become repulsive, to decay.* Ber. 50b, v. supra. Pes. 28a חמיץ דְּמִתְמְאִיס Ms. M. 1 (Ms. M. 2 דמאיס; ed. דְּמִתְמֵיס) leavened matter which decays in course of time; ib. ע"א דלא מתמאיס Ms. M. 1 (Ms. M. 2 מאיסה; ed. מְמִיסָה, v. Rabb. D. S. a. l. note) an idolatrous object which is not subject to decay.

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

מְאִיסוּתָא f. (מְאִיס) *repulsiveness.* Men. 69a משום מ' Ms. R. (ed. דמאיסותא) הוא . . . אדא למְאִיסוּתַיְיהוּ וכ' is it on account of repulsiveness (that they must not be used for offerings), and when they have been sown, their repulsiveness is gone, or &c.?

מֵאִיר pr. n. m. *Meïr*, esp. R. M., a renowned Tannai, disciple of R. Akiba and of Elisha ben Abuya (v. Fr. Darkhe Mish., p. 154, a. אֶלִישָׁע). Erub. 13b לא ר' מ' שמו אלא ר' מיישא שמו (v. Rabb. D. S. a. l. note) his name was not R. M. but R. Maysha. Hor. 13b, v. אַחֵר. Gen. R. s. 9, a. fr. בתורתו של ר' מ' in R. M.'s copy of the Pentateuch. Ḥull. IV, 4; a. v. fr.

מְאֵירָתָא, מְאֵירְתָא, v. sub מְאֵר'.

מְאֵישָׁא, v. מֵישָׁא II.

מָאִית, v. מוּת.

מָאַךְ, v. מוּךְ.

מְאַךְ ch. (v. מוּךְ) *to sink; to be humbled.* Targ. Jud. VI, 6. Targ. Is. II, 9. Ib. XXV, 5 יְמָאֲכוּן (ed. Ven. רְמָ'; ed. Wil. רמאסון, corr. acc.). Ib. XXIX, 4; a. fr.

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

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

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

מָאבָא, v. מָבָא.

מַאכוֹלֶת f. (אָכַל) 1) *louse.* Nidd. 14ᵃ. Ib. 52ᵇ. Tosef. Sabb. XVI (XVII), 21; Sabb. 12ᵃ; a. fr.—*Pl.* מַאֲכוֹלוֹת. Y. Nidd. II, 49ᵈ bot. (ed. Krot. sing.).—2) *wood-worm.*—*Pl.* as ab. Y. Taan. IV, 69ᶜ אירנ׳ עושין מ׳ do not produce worms (are never worm-eaten); Lam. R. introd. (R. Z'era) לָהּ .... (sing.).

מַאֲכָל m. (b. h.; אָכַל) *food; meal; meal-time.* Sabb. 10ᵃ; Pes. 12ᵇ מַאֲכַל לודים, v. לוּדִים. Ber. 40ᵃ עד .... אסור שיתן מ׳ לבהמתו a person is forbidden to eat before giving food to his animal. Taan. 20ᵃ מ׳ אדם food fit for human beings; a. fr.—[Y. Ḥag. II, end, 78ᶜ אפי׳ מ׳ אפי׳ כסות, read: אפי׳ מ׳ מובל אפי׳ כפות, v. יָבַל.]—*Pl.* מַאֲכָלוֹת. Gen. R. s. 20 שתהא אוכל מ׳ כאדם that thou shouldst eat food like human beings; (Tosef. Sot. IV, 17 מעדנים, Var. מאכל אדם).

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

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

מָאַלָּא, m. (אָלַל) *spy.*—*Pl.* מָאַלָּיָא. Targ. Josh. II, 1. Targ. O. Num. XXI, 2; a. fr.

מָאמָל, Tosef. Maasr. I, 7 ed. Zuck., v. מָמָל.

מַאֲמָר m. (b. h.; אָמַר) 1) *command, order.* Ab. V, 1 ולא במ׳ אחד וכ׳ could not the universe have been created by one divine command?—Meg. 21ᵇ; R. Hash. 32ᵃ בראשית נמי מ׳ הוא the first verse of Genesis is also to be considered a command. Gen. R. s. 4 תלוים במ׳ ... חמים the upper waters are suspended (in the air) by a divine ordainment; Taan. 10ᵃ.—Sabb. 63ᵃ העושה מצוה כמַאֲמָרָהּ who executes a divine command as it has been ordained; a. e.—*Pl.* מַאֲמָרוֹת. Ab. l. c. בעשרה מ׳ וכ׳ the world was created by ten divine orders (counting nine ויאמר in Gen. ch. I, and the first verse, v. supra).—2) *word,* esp. *maămar, the Yabam's betrothal* (v. יָבַם) by word of mouth, contrad. to the consummation of marriage (בִּיאָה). Yeb. II, 1 עשה בה מ׳ if he betrothed her to himself; Y. ib. 3ᶜ אירו׳ הוא מ׳ וכ׳ what is a *maămar* with regard to a *Y'bamah*? Saying, 'Be betrothed unto me', while handing to her money or money's worth. Ib. מ׳ גומר betrothal consummates the *yabam's* marriage (carrying with it all the legal consequences of his marriage), v. גָּמַר; a. v. fr.

מַאֲמָרָא, constr. מַאֲמַר ch. same, *word, sentence.* Targ. Prov. XVI, 24. Targ. Cant. V, 13; a. e.—*Pl.* מַאֲמָרַיָּא, constr. מַאֲמָרֵי. Targ. Prov. IV, 5 (ed. Lag. מַאֲמָרַיָּה דִּ־).

מָאַן, *Pi.* מֵיאַן, מְיָאֵן (b. h.; v. אֵין) *to deny, refuse,* esp. 1) (of a woman betrothed in childhood, on arriving at majority) *to protest against, to annul one's marriage.* Yeb. XIII, 1 אין מְיָאֲנִין אלא ארוסות only betrothed (not married) women may have their obligation cancelled. Ib. מְיָאֲנַת והיא קטנה וכ׳ she may protest (have her marriage cancelled) even while yet a minor, and even four or five times in succession. Ib. 2 שצריכה למאן אימו ... what minor is bound to make declaration (before leaving her husband)? —Ib. 4 המיאנת באיש וכ׳ if a woman refuses her husband by declaration, he is permitted to marry her kindred (who otherwise would be forbidden to him); a. v. fr.—2) *to advise a protest.* Eduy. VI, 1 שמְיָאֲנִים וכ׳ that the court eventually advises women married as minors to protest; Nidd. 8ᵃ; Ber. 27ᵃ.—V. מְיאוֹן.

מַאן (cmp. מָא) *who?, what?, which?;* (relat.) *who, which.* [Targ. מַן.] Sabb. 57ᵃ, a. fr. מ׳ דכר וכ׳, v. דְּכַר I. Yeb. 107ᵇ מ׳ לא הודו לי who is meant by 'they did not agree with him'? Ib., a. fr. מ׳ תנא who is the authority for the law just quoted?, i. e. whose opinion is here represented?—Ḥull. 50ᵃ אמר מ׳ דהו somebody said; Bets. 27ᵃ; M. Kat. 22ᵃ; (Nidd. 48ᵃ ר׳ זירא). Y. Kil. IX, 32ᵇ פוק חזי מ׳ בעי וכ׳ go out and see who it is that wants thee outside (an intimation of a teacher's displeasure); Gen. R. s. 33 (some ed. מַן). Ber. 30ᵇ; Ḥull. 7ᵃ חזי מ׳ גברא וכ׳ see how great a man gives testimony about him. Y. Maas. Sh. II, 53ᵇ bot. מ׳ דאמר וכ׳ according to him who says &c.; a. v. fr.—V. מַן.

מָנָא, מָן, מָאנָא, מַאן, מָאן m. (v. preced.) [*thing,*] 1) *vessel, utensil.* Targ. Ps. II, 9. Targ. Lev. XI, 33; a. fr. (interch. with מָן, מַן).—B. Kam. 17ᵇ מ׳ תבירא חבר it was a broken vessel he broke. Ib. בתר חבר מ׳ אזלינן we judge by the final cause by which the vessel was broken; a. v. fr.—*Pl.* מָנִין, מָאנִי, מָאנַיָּא, מָנֵי, מָנַיָּא. Targ. Ex. XI, 2; a. fr.—Sabb. 105ᵇ חבר מ׳ תברירי broke broken vessels (pretending to be angry); a. fr. —2) (cmp. כְּלִי) *garment, dress.* Ib. 113ᵇ; Snh. 94ᵃ קרי למָאנֵיהּ called his dress (garments) &c., v. כָּבַד I; B. Kam. 91ᵇ למאני (corr. acc.; v. Rabb. D. S. a. l.).—B. Mets. 47ᵃ במ׳ דכשר למקני ביה symbolical possession has been given) by means of a garment fit for the purpose; a. fr.—*Pl.* as ab. Ber. 6ᵃ. Y. Kil. IX, 32ᵇ top; Y. Keth. XII, 35ᵃ top מָאנוֹי, v. בָּזַע; a. fr.—3) (=h. קַנְקַן) [*handle,*] *coulter of the plough.* B. Mets. 80ᵃ.

מָאַס (b. h.; cmp. מסס) [*to melt, faint,*] (with ב) *to be tired of, loathe;* (with accus.) *to cast away, reject.* Ber. 8ᵃ אין הקב״ה מואס בתפלתו וכ׳ the Lord never tires of the prayer of assemblies. Sifra B'ḥuck. ch. III, Par. 2 מואס באחרים despises others (for being his betters); (ib. מואס אחרים, corr. acc.). Tanḥ. Mishp. 11 כבר מָאָסָן וכ׳ their god has rejected them; Ex. R. s. 31. Ib. אמת שמָאַסְתָּ וכ׳ is it true that thou hast rejected thy son?; a. fr.—Part. pass. מָאוּס, f. מְאוּסָה; pl. מְאוּסִים, מָאוּסִין; מְאוּסוֹת. Midr. Till. to Ps. LXXV, 9 (play on כמס, Deut. XXXII, 34) כמוס למאוסים reserved for the rejected (nations; differ. in Sifré Deut. 324). Der. Er. ch. II המ׳ בעיניהם those who are despised in their own eyes (think little of themselves); a. e.

Nif. נִמְאָס *to be repulsive, loathsome; to be rejected.* Sifra B'ḥuck. Par. 2, ch. VIII (ref. to Lev. XXVI, 44) ... וכי שלא נִמְאָסוּ ושלא נגעלו .. what has been left to them so that (it might be said) they were not cast away and loathed?; Yalk. Lev. 675 (corr. acc.). Ḥag. 5ᵃ ונ׳ and be-

comes loathsome (creates aversion to his neighbor).—V. מְרָאוּס.

מְאַס ch. same. Targ. Y. Lev. XXVI, 44; a. e.—V. מְאִיס.

Ithpa. אִתְמְאַס *to melt, faint.* Targ. Ps. LVIII, 8 Ms. (ed. יִתְמְסוֹן).

Ithpe. אִמְּאִיס, v. מְאִיס.

מָאָס m. (preced.) *rejection, contempt.* Lam. R. introd. (R. Abba 2) מָאָסָה שֶׁל תּוֹרָה the contempt of the Law; (Y. Ḥag. I, 76^{c} על מאסם בתורה).

מַאֲסָא m. (אָסִי) *healer.* Targ. Job XXXI, 18 Var. Ms. (ed. מָאַבָּא, Ms. כְּמַאֲבָא).—*Pl.* מַאֲסִין, constr. מַאֲסֵי. Ib. XIII, 4 כְּמַאֲסֵי (not כְּמַאֲסֵי).

מאסאסת, v. מַסָּאסָא.

מַאֲסִיָּא, מָאסַיָּא, v. מְאִיס.

מאספומיא, v. אִסְפַּמְיָא.

מַאֲפָה f. (b. h.; אָפָה) *something baked, batch.* Men. V, 9 מַאֲפֵה כּוּפָּה, v. כּוּפָּה. Erub. VII, 10 אפי׳ מ׳ סאה והיא פרוסה even a batch of a S'ah but consisting of broken pieces; Y. ib. VI, 23^{d} top. Ab. Zar. 35^{b}, v. פּוּרְנִי.

מַאֲפֵי ch. same. Targ. O. Lev. II, 4 ed. Berl. (oth. ed. פָּה . ., פָּה . .).

מַאְפֵל m. (b. h.; אָפֵל) *darkness.* Tanḥ. B'midb. 2 לא אני ... מַאְפֵלְתֶּם did I not myself illumine your darkness?

מַאְפֵלְיָה f. (b. h.; preced.) 1) *darkness, gloom.* Yalk. Jer. 267 (ref. to Jer. II, 31) שמא .. שהיא נאה והיא ארץ מ׳ did I tell them that it was a beautiful land, and it was a land of gloom?—2) (homil.) *lateness, procrastination.* Ib. ד״א מאפילה שמא וכ׳ (corr. acc.) another interpretation; did I promise to bring you good things and procrastinate it? וארץ מ׳ אלא לשון הלקשה, v. הַלְקָשָׁה; Tanḥ. B'midb. 2; Masé 9; Num. R. s. 1; s. 23; Yalk. Num. 683.

מָאָר, מָאֳרָא *lord*, v. מַר IV.

מְאֵר׳, מְאֵרָה f. (b. h.; אָרַר) *curse, evil; decrease, destruction*, opp. בְּרָכָה. Ber. 20^{b} תבא מ׳ וכ׳ curse (poverty) will come upon him &c.; Y. Dem. II, 22^{d} bot.; Y. Peah V, end, 19^{a}. Y. Snh. X, 28^{b}; ib. 29^{d} נשלטה בהן מ׳ (not ושלטה) curse (poverty) was given power over them. Tanḥ. B'resh. 11 מה אנו מולידות למ׳ why should we give birth for curse (to see our offspring perish)?; Gen. R. s. 23. Ib. s. 34.—Sifra Thazr., Par. 5, ch. XIV (ref. to ממארת, Lev. XIII, 51) תן בו מ׳ וכ׳ put a curse on it (the garment) that no use be made thereof. Bets. 15^{b} חללו בעלי מ׳ these (being the last to leave) are poor men. Tosef. Kidd. I, 11 תהא לה מ׳ (Var. מורא) she will be cursed; a. fr.—*Pl.* מְאֵרוֹת, מְאֵר׳. Tosef. B. Bath. VI, 2 עשר מ׳ למאה (ed. Zuck. מרים לסאה) ten *spoiled* (bitter) pumpkins out of each hundred.

מַאֲרוֹפָה* f. (ארף, dial. for גרף or חרף; v. מַגְרֵפָה a. חְרוֹפָה) *shovel, rake.*—*Pl.* מַאֲרוֹפוֹת. Shebi. V, 4 ed. (Ms. M. חְרוֹפוֹת).

מָאֲרֵי, v. מַר IV.

מָאֲרֵי pr. n. m., v. מָרֵי.

מַאֲרִיסָא m. (אָרַס) = אָרִיסָא, *tenant.* Lev. R. s. 5, end דוד מ׳ טבא הוה David was a smart tenant (that knows how to persuade the landlord to reduce the rent).

מָאַרְכָן = מָה אַרְכָן. Mekh. B'shall., Vayassa, s. 1, v. אַרְכָן II.

מָאַרַע m. (מְאוֹרָע I, v. אָרַע) *that which is struck against, object of attack, mark.* Targ. Job VII, 20 (h. text מִפְגָּע).

מָעֲרָעָא, מְאָרְעָא, constr. מָאֲרַע, מָאַ׳, מְעַ׳, מ׳ m. (אָרַע II) *holy convocation, festival.* Targ. O. Lev. XXIII, 3; 8 מְעָ׳, מָעָ׳ ed. Berl. (oth. ed. מְעַ׳); Y. מא׳; a. fr.—*Pl.* constr. מַאֲרְעֵי, מְעֵי. Ib. 4; a. fr.

מָאשֵׁי, v. מְשִׁי.

מָאתָא *town*, v. מָתָא.

מָאתָן, מָאתַיִן, v. מְאָה.

מַבְאָנָא, v. מִבְרָנָא.

מַבְגָּיי, מַבְגָּאי pr. n. m. *Mabgay*, a Samaritan name. Macc. 11^{a}; Gen. R. s. 80 (מגבאי), v. גְּזַר.—Erub. 64^{b}; Tosef. Pes. I (II), 27 מ׳ שמני my name is M.

מָבְהָתָנָא m. (בְּהַת) *causing shame, degenerate.* Targ. Prov. X, 5; XVII, 2; a. e.

מָבוֹא, pl. מָבוֹאוֹת, v. מָבוֹי.

מְבוֹאָה m. ch.=h. מָבוֹי. Erub. 15^{a}. B. Bath. 21^{b} בר מ׳ the inmate (of a building) in an alley. Keth. 77^{b} ההיא מ׳ (fem.).

מָבוֹג pr. n. m. *Mabog.* Zeb. 9^{b}.

מָבוֹי m. (b. h. מָבוֹא; בּוֹא) *entrance, gate*, esp. *entrance to a group of buildings, alley, lane.* Erub. I, 1 מ׳ שהוא גבוה וכ׳ an entrance the joist over which lies higher than &c. Ib. 8^{b} חעשוי כגדל מ׳ an alley formed like a polyp (with side entrances beside the main gateway). Tosef. ib. I, 2 מ׳ שיש לו צורת פתח an alley which has the shape of a gate (archway); a. fr.—*Pl.* מְבוֹאוֹת (fem.). B. Bath. 21^{b} בני מ׳ inmates of the same alley. Y. Ber. II, 4^{b} top מ׳ חמטונפות filthy alleys; a. fr.

מַבּוּל m. (b. h.; נָבַל; v. Friedr. Del. Proleg., p. 122) *decay, destruction.* Gen. R. s. 100 מפני חמ׳ in order to accelerate the decay (of my body in the ground; Midr. Haggad. חמוחל). Snh. 108^{b} מ׳ של אש a destruction by fire; מ׳ של מים by water; Gen. R. s. 39. Tosef. Taan. III (II), 1 מ׳ של כל בשר a destruction of all flesh (flood, Gen. IX, 11); מ׳ של בשר ed. Zuck. (Var. מ׳ של יחידים) of individuals; ib. זה הוא מבולו

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

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

מַבּוּעַ m. (b. h.; נָבַע) *well, spring.* Koh. R. to XII, 7 (ref. to Koh. ib. 6) כדו של . . . על מַבּוּעוֹ וכ' the (drawing) pitcher of Barukh over the well (of prophecy) of Jeremiah: כדו . . . על מבועו של ברוך the (pouring) pitcher of Jeremiah over the well (of inspiration) of Barukh; Lam. R. introd. (R. Josh. 2).—*Pl.* מַבּוּעִין, מַבּוּעִירָן. Mekh. B'shall., Vayassa, s. 1; Yalk. Ex. 257; a. e.

מַבּוּעָא, מַבּוּעַ ch. same. Targ. Jer. XVIII, 14 (ed. Wil. מַבּוּעֵי *pl.*). Targ. Prov. XIV, 27; a. e.—Y. Ab. Zar. V, 44[d] את מ' וכ' the well is before thee, drink! (i. e. do what you please, I shall not assist you). Y. Dem. I, 22[a] top לית מַבּוּעָנָן וכ' our well does not supply us.—*Pl.* מַבּוּעִין, מַבּוּעֵי. Targ. O. Ex. XV, 27. Targ. Is. XLIX, 10; a. e., v. supra.—[Targ. Ps. CIV, 6 מבויין Ms., v. מְבַזְעָא.]

מַבּוֹרָא m. (v. מַבָּרָא) *ferry-man.* Ḥull. 94[a] מַבּוֹרִין (not מבוריה) our ferry-man, v. פְּרִישׁ ch.

מְבַזְעָא m. (בּוּעַ) *shred* of a garment.—*Pl.* מְבַזְעִין. Targ. Ps. CIV, 6 (Ms. מַבּוּעִין).

מְבִינָא m. (= מלבינא; ל rejected as in מְקָח, fr. לָקַח, cmp. מִסְקָנָא fr. נָסַק; v. לָבַן II) *broom.* Targ. Is. XIV, 23 (some ed. incorr. מכ'). —Gen. R. s. 79 end אומרת אשאיל לי מְבִינָיךְ וכ' (not מבניך, מבניך) wanted to say, Lend me thy broom, and she said, Lend me מְטַאטֵיךְ; [Y. Meg. II, 73[a] bot. אלבינה; correct etymol. s. v. אַלְבִּרְנָא].

מְבַלְבְּלִיתָא, v. בַּלְבֵּל.

מבליגה, מבליגא, v. זַבְלִיגָא.

מַבְלַעְתָּא f. (בָּלַע) *the uppermost part of the gullet.* Ḥull. 43[b], expl. תורבץ הוושט.

מבניך, מבניין, v. מְבִינָא.

מַבְסִימָא pr. n. m. *Mabsima.* Y. Maasr. V, end, 52[a] מנחם בר מ'.

מבססין Ar., v. מוֹסְסִים.

מְבַסְרְנָא m. (בָּסַר I) *despiser; haughty.*—*Pl.* מְבַסְרְנָיָא. Targ. Ps. LXVIII, 17. Ib. CXXIII, 4.

מַבְּעָא, מַבָּע, (מְבִ') מַבְּעָא, v. בְּעָא.

מַבְּעָה, v. בָּעָה.

מְבָעִיר, v. בָּעַר. [Tosef. B. Kam. IX, 1 וחמבעיר, read with ed. Zuck. וחמבעה.]

מַבָּרָא m. (= מעברא; עָבַר) *ferry, ford, crossing board.* Ḥull. 94[a] עבר במ' was crossing on a ferry-boat; Keth. 105[b] עבר במ' on a board (cmp. גְּמָלָא). Ḥull. 95[a] חזת יתיב במ' וכ' was sitting by the ford of &c., v. אִרְשְׁחַעְזִית. Ib.[b] בדיק במ' made the readiness of a ferry-boat a foreboding test (whether it was auspicious to undertake the journey).

מַבָּרַחְתָּא f. (בָּרַח) *a woman making an assignment before marrying in order to exclude her husband from the right of inheritance.* Keth. 79[a] שטר מ' the document of assignment. B. Bath. 150[b] מ' צריכה וכ' a *mabraḥath* must assign all her belongings. Ib. 151[a] קני מ' (sub. שטר) an assignment of a woman &c. gives possession to the assignee (although it is merely formal); a. e.

מַבְרֵי (מְבִ') f. (inf. *Af.* of בְּרָא) *strengthening food* (v. הַבְרָאָה). Targ. Ps. XLII, 4 (ed. Wil. מְ').

מברין, Y. Ḥall. I, 58[a] top, ed. Krot., v. מכרין.

מַבְרְכְתָּא pr. n. pl. (v. next w.) *Mabrakhta,* a caravan station and market near Maḥoza. Erub. 47[b] דכרי דאתו למ' rams that came to M. (on a Holy Day). Ib. בני מ' the inhabitants of M.; ib. 61[b]. Keth. 10[a], v. חֲבַט.

מַבְרַכְתָּא (מַבְרְכְתָּא) f. (בָּרַךְ; cmp. Gen. XIV, 11) *a caravan* (of camels). Y. Keth. XIII, 35[d] top מ' היתה עוברת a caravan passed (Shiloh); Y. Sot. I, 17[a] top; Gen. R. s. 85 מ' . . . בבאר שבע.

מְבַשְׁקְרָנָא m. (בַּשְׁקַר) [*what is known by searching,*] *innermost, true nature* (corresp. to b. h. חֶקֶר).—*Pl.* מְבַשְׁקְרָנֵי. Targ. Job XXXVII, 16 (h. text מִפְלְאֹתָיו, cmp. פָּלַשׁ I).

מְבָתְּוְתָא, מְבָתָא f. (בּוּת) *night-lodging.* Targ. Jer. XIV, 8 (some ed. מְבָתָא). Targ. Is. I, 8 ערסל מ' (ed. Wil. מְבַתְּוְתָא, corr. acc.; Regia מַבָּתְּוְתָא; some ed. מכ', corr. acc.) the hammock for night-lodging (h. text מלונה).—בֵּית מ' (בַּי) *lodging place.* Targ. Gen. XLII, 27; a. e.—Targ. Jer. IX, 1 מְבָתָא (מַבָּתַּת, constr.).

מְגָאגָא, v. מְגָגָא.

מַגְאָנָא, v. מַגְנָנָא.

מַגְבַּאי, v. מַכְבַּאי.

מַגְבְּדָא f. (גָּבָה) *collection.* Y. Keth. IX, 33[b] bot.; Y. Gitt. V, 46[d] top במ' הדבר תלוי it (the widow's right of alimentation) depends on (ceases with) the collection of her widowhood; Y. Shebu. V, 36[b] bot.—Y. Meg. I, 70[b] bot.; B. Mets. 78[b], 106[b]; מְגַבְּדָא פורים וכ' the collection for Purim must be given to the poor for the Purim festival; Tosef. Meg. I, 5 מַגְבִּית. Ib. מגבית העיר what has been collected in one town. Lev. R. s. 5 עסק מגבת צדקה לחכמים the business of collecting contributions for the maintenance of students; Esth. R. to I, 4 מגבת חכמים.

גַּבְיָא, מַגְבְּיָא m. (גָּבַב; cmp. Syr. מגביא coagulum, P. Sm. 2001) [*astringent,*] *alum.*—מ' גילא (ג') (v. גִּירָא II) *liquid alum.* Sabb. 110[a] (in a prescription) מ' מתקל זוזא ג' Ar. (ed. גביא, Ms. M. only מגבי; Ms. O. מגביא) alum of the weight of a Zuz. Men. 42[b] bot. מ' גילא (Ms. R. 2 גליא, v. Rabb. D. S. a. l. note 8).

מַגְבִּילָה pr. n. m. *Magbilah.* Y. Ber. III, 6ª bot. מ' אחוי דר' אבא בר' כהן; Y. Naz. VII, 56ª גבילה; Pesik. R. s. 33 אבלגה, אבלגה (corr. acc.).

מַגְבִּית, v. מְגֻבָּה.

מַגְבִּיתָא f. (dial. for מגפירתא; נָגַף; cmp. Sam. מגופי, Lev. XIX, 14, a. מגבי Ex. XXIII, 33; v. Fränkel Zeitschr. f. Assyriol., April 1894, p. 3) *stumbling block.* Targ. Is. III, 6 (h. text מכשלה).

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

מָגַג (cmp. מוּג) *to soften, dissolve, steep.* Y. Maas. Sh. II, 53ᶜ top מוֹגֵג בידים טמאות you may steep (fenugrec in a lotion) with levitically unclean hands.

Hithpalp. הִתְמַגְמֵג *to be dissolved, melt.* Pesik. R. s. 21 (ref. to נמוגים, Ps. LXXV, 4) כבר הית העולם מִתְמַגְמֵג והולך the world would have gone on melting away; Cant. R. to VII, 1 מתגמגם (transpos.).

מָגַג ch., v. מוּג ch.

מִגְּגָא m. (preced.) *solution, maceration.*—*Pl.* מִגְּגֵי. Pes. 107ª שיכרא בר תליסר מ' Ar. (ed. מָגְנֵי, Ms. M. אגני; Ms. M. 2 מָגְאֵנֵי; Ms. O. מגאני) a date beer of thirteen solutions (the same water poured over thirteen basins of crushed dates in succession).

מֶגֶד m. (b. h.; גָּדַד, as מָטָר fr. מָרַר; cmp. גַּד *fortune*) [*allotted gift,*] *precious goods,* esp. *fine fruit.*—*Pl.* מְגָדִים. Sabb. 127ᵇ מיני מ' all sorts of delicacies.

מִיגָ׳, מִגָ׳, מִגְדָּא I ch. same, *precious ware, fine fruit.*—*Pl.* מִיגֵ׳, מִגְדֵּי, מִגְדָּיָא, מַגְדָּנִין. Targ. Job IX, 26. Targ. Y. Ex. XV, 19. Targ. Y. Deut. XXVIII, 23. Ib. XXXIII, 13, sq., v. מַגְדָּנִין. [Targ. Y. I Num. XXII, 7 מיגדין דקוסמין jewels of divination (?); Y. II אגרין *letters.*]—Men. 43ᵇ אספרמקי ומגדי spices and choice fruits.

מִיגָ׳, מִגְדָּא II f. (נָגַד), constr. מִגְדַּת, *guidance, leading string.* Targ. Hos. XI, 4 (ed. Wil. מגרת); cmp. תִּיגְדָּא.

מִגְדִּירָה, v. מַגְדֵּרָה.

מִגְדָּל m. (b. h.; גָּדַל) *tower, turret.* Sabb. XIII, 5. Tosef. Ohol. XVIII, 5 במ' תנכנס . . . he who enters gentile lands . . . in a portable turret. Ohol. IV, 1, v. אָוִיר. Hag. 15ᵇ; Snh. 106ᵇ three hundred *hălakhoth* (about levitical cleanness) במ' הפורח באויר concerning a turret flying (moving) in the air (cmp. Tosef. l. c.); [oth. opin. = מ' העומד באויר, Ohol. l. c.; for oth. explan. v. Rashi to Hag. a. Snh. l. c.].—Erub. 34ª מ' שאינו מסומר a turret which is not fastened (which can be let up and down). Kel. XII, 3 מ' של בעלי שלו רופאים וכ' a turret (spice chest) of private people, of physicians. Tosef. Sot. III, 10 אנשי מ' the builders of the Tower of Babel, v. הִפְלָגָה; a. fr.—*Pl.* מִגְדָּלִין, מִגְדָּלִים, מִגְדָּלוֹת. Y. B. Bath. IV, 14ᶜ bot.; Tosef. ib. III, 3 המ' the turrets (store closets) in bath-houses. Tosef. Kel. B. Mets. II, 8, v. אֲקוּנְבִּי. B. Mets. 25ª עשויין כמ' עשויות מגדלות Tosef. ib. II, 7 מקצתן מגדלין coins piled up pyramidally; ib. some of them piled up; a. fr.—Esp. מִגְדָּל pr. n. pl. *Migdal, Magdala,* near Tiberias. Tosef. Erub. VI (V), 13; Y. ib. V, 22ᵈ bot.—In compounds: מִגְדַּל, e. g. מ' תרוב, מ' עדר, v. respective determinants.

מוּגָ׳, מַגְדָּלָא, מִגְדָּלָא ch. same. Targ. Is. II, 15. Targ. Gen. XI, 4 (ed. Berl. מַ׳). Targ. Jud. VIII, 9; a. fr.—*Pl.* מִגְדָּלַיָּא, מוּגָ׳. Targ. II Chr. XXVI, 9, sq. Targ. Ez. XXXVIII, 20 (h. text מדרגות); a. fr.—Esp. מוּגְדָּלָא, מַגְדָּלָא *Magdala,* v. preced. Y. Snh. II, beg. 19ᵈ ערק לדא מוגי he fled to M.; Y. Hor. III, beg. 47ª ערק בדא דמ' (read: לדא, sub. כנישתא) to the synagogue (and school house) of M.; ib. בדא דמ' he is in the synagogue of M.; Y. Snh. l. c. 20ª top בהדא מ'; Midr. Sam. ch. VII מִגְדַּל צְבוֹעַיְיא. Y. Maasr. III, 50ᶜ top. Koh. R. to X, 8 כנישתא דמ', v. supra; a. fr.—In compounds: מגדלא ד־, מִגְדַּל, v. respective determinants.

מוּגָ׳, מַגְדָּלָיָא, מַגְדָּלָאָה m. (preced.) *of Magdala,* surname of several scholars. B. Mets. 25ª, a. e., v. רַצָּחָק. Y. Ber. IX, 14ª top; Y. Taan. I, 64ᵇ top; a. e.

מְגַדְּלָה f. (גָּדַל) 1) *child's nurse.* Lev. R. s. 36, end.—2) *hair-dresser, hand-maid,* v. גַּדֶּלֶת.

מגדן, Koh. R. to VII, 26 some ed., v. מָגִיר.

מִגָ׳, מְגָדְנִין m. pl. ch. (v. מֶגֶד) *precious goods.* Targ. O. Gen. XXIV, 53 (Y. דורונין, h. text מגדנות). Targ. O. Deut. XXXIII, 13, sq., v. מַגְדָּא.

מְגַדַּת, v. מִגְדָּא II.

מְגוֹ, מִגּוֹ, v. גַּו.

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

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

מָגוֹד m. (נָגַד; cmp. גּוֹד) *a frame to spread clothes on.* B. Mets. 30ª; Pes. 26ᵇ אבירדה לא ישטחנה ע"ג . . . מ' וכ' the finder must not spread a lost object in his charge over a bed or a frame for his own use.

מְגוֹסָא, v. מִגּוֹסָא.

מָגוֹסֵת pr. n. f. (?) *M'goseth.* Yeb. VIII, 4 (79ᵇ) בן מ' one Ben M.

מְגוֹסְתָא, v. מִגּוֹסָא a. מְגִיזְתָא.

מְגוּפָה f. (גּוּף I), constr. מְגוּפַת 1) *bung, stopper.* Kel. IX, 1.

Ib. X,3, v. חִלְחַל.—2) *the clay used for sealing wine vessels, sealing clay.* Y. Ber. IX, 13[d] bot. כדי שחשרה חמ׳ so much rain that the sealing clay looks as if dissolving; Y. Taan. I, 64[b] top (not שחשרק); a. e.—3) *an air-tight vessel.* Tosef. Bets. II, 14; Y. ib. II, 61[c] bot. במ׳ מכניסין . . . . . חיר they brought the burning perfume (מוּגְמָר) into the dining room (on a Holy Day) in an air-tight vessel.

מְגוּפְתָּא ch. same, *stopper; clay-seal.* Targ. O. a. Y. I Num. XIX, 15 (Y. II פוריירתא). Targ. Y. ib. 9.—*Pl.* מְגוּפָתָא. Targ. Joel I, 17 מְגוּפְתָּהוֹן (h. text מגרפתיהם!).

מְגוֹר m. (b. h.; גּוּר I) 1) *dwelling, neighborhood.* Sabb. 149[b] (expl. יגרך, Ps. V, 5) לא יגור במְגוֹרָךְ רַע a bad man shall not dwell in thy neighborhood; Hag. 12[b] evil shall not &c.; a. e.—*2) *rest, stand.* Tosef. Kel. B. Kam. IV, 20 (R. S. to Kel. V, 11 מגיר).

מָגוֹר, מָגוֹרָא *neighbor,* v. מָגֵיר.

מְגוֹרָה I f. (b. h.; גָּרַר, v. גּוֹרֶן, גּוּרְנָא) *store-room; bin* for wheat, figs &c.; *reservoir.* Pes. 4[b], a. e. מ׳ מליאה פירות a store-house full of provision. Maasr. I, 8, v. עָגַל; a. e.—Tosef. Mikv. I, 17 מ׳ של דיסקוס וכ׳ (ed. Zuck. רגורס, corr. acc.) the water-reservoir of Discus in Jabneh; Y. Ter. VIII, 45[b] מְגוֹרָת של וכ׳; Kidd. 66[b] מ׳ של דסקים.—Trnsf. (v. אֲגוֹרָה) *pericarp* of nuts, almonds &c.; *drupe.* Maasr. I, 2 nuts are subject to tithes מ׳ משיעשו from the time they form drupes; Tosef. ib. I, 1; Y. ib. I, 48[d] bot.—Gen. R. s. 18 בנה בה מגורות וכ׳ (read מְגוֹרָה) he built in woman's body one store-room (the womb) more than in man; (Erub. 18[a] sq. כבנין אוצר).—*Pl.* מְגוּרוֹת. B. Bath. IV, 6 (67[b]) מ׳ שלמים (Ms. M. מערות) reservoirs. Kel. XIX, 7 מ׳ שבת the *drawers* in a chest. Tosef. ib. B. Kam. II, 7 . . בית תבלין העשוי מ׳ מ׳ וכ׳ a wooden spice box having *compartments (partitions)* without lids. Ib. B. Mets. VIII, 1 שרדה שחמ׳ שלה וכ׳ (ed. Zuck. מגירות, corr. acc.) a chest whose drawers are inside (not protruding). Yalk. Cant. 992, v. אֲגוֹרָה.

מְגוּרָה II f. (גּוּר I) *a court containing several dwellings.* Erub. 70[b] (Rashi: *a barn divided off,* v. preced.).—*Pl.* מְגוּרוֹת (or מָגוֹרוֹת) *neighborhood, neighbors.* Gen. R. s. 99; Tanh. Vayhi 9, v. מְכֵרוֹת.

מגורת, Y. Sabb. XVI, end, 15[d] במ׳ דר׳ יונה, read מְגִירַיִת, v. מָגֵיר.

מגורסי, Lam. R. to II, 22, Ar. ed. Koh., v. מָגֵיר.

מְגוֹרֶרֶת f. *strigil,* v. מַגְרֵרֶת.

מְגוֹרֶת f. 1) = מְגוּרָה I, q. v.—2) v. מוֹגֶרֶת.

מְגוּרְתָּא, מְגִירְתָּא f. ch. 1) = h. מְגוּרָה II, *court, neighborhood.* Y. Sabb. XVI, end, 15[d] [read:] נפלת . . במְגוּרְתֵּיהּ ובי׳ a fire broke out in the court of R. J.; Y. Yoma VIII, 45[b] במְגִירוּתֵיהּ; Y. Ned. IV, 38[d].—2) *neighbor,* v. מָגֵיר.

מָגוּשׁ m. *magian, sorcerer.* Sabb. 75[a]. Sot. 22[a] ה״ז מ׳ he is a magian (saying words he does not understand).

מָגוּשָׁא ch. same. Yoma 35[a] Ms. M. (ed. אמגושא). Sot. 22[a] (prov.) רשרן מ׳ ולא וכ׳ the magian mumbles and understands not what he says.

מְגוּשְׁתָּא f. (preced.) *the magian's practices,* v. אַמְגּוּשְׁתָּא.

מִגְזָר, מַגְזָרָא m. (גָּזַר) *cutting tool, sickle, pruning knife.*—*Pl.* מִגְזָרִין, מִגְזָרֵי. Targ. II Sam. XII, 31 (h. text מגזרות).—Y. Sabb. VI, 8[b] bot. (expl. מזמרות, Is. II, 4) מיגזרין (corr. acc.).

מָגְזָתָא, v. מְגִירְזָתָא.

מָגֵי, v. מוּג.

מַגִּיד m. (נָגַד) *speaker, preacher.* Pes. 52[b] (play on Hos. IV, 12 כל המרקל לו מ׳ לו (ומקלי רגיד לו) whoever makes it easy for him, is his preacher.—*Pl.* מַגִּידִים, constr. מַגִּידֵי. Erub. 53[b], v. עֲלָטָה.

מגידונית, Yalk. Num. 786, read מַטְרוֹנִית.

מגידם, Num. R. s. 4, end, v. מְגִירוֹס.

מְגִיזָה (מְזִיגָה) pr. n. pl. (cmp. מָגִי זָתָא) *M'gizah (Pass), Mazaca,* later Caesarea, capital of Cappadocia. Yeb. 25[b] מְגִירַיזַת קפוטקיא (Y. ib. II, end, 4[b] קיסרין שבקפודקיא; Tosef. ib. IV, 5 בקפ׳ only). Y. ib. XVI, 15[d] top מג׳ של קפ׳; Tosef. ib. XIV, 5 מְזִירַת קפ׳ (Var. מדינת; Bab. ib. 121[a] מדינת; Koh. R. to XI, 1 מדינת). Tosef. Sabb. XV (XVI), 8 מז׳ (Var. מדינת). M. Kat. 26[a] מזיגת קסרי (Ms. M. מדינת דקסרי).

מְגִיזָתָא, v. מְגִירְזָתָא II.

מְגִיזָתָא I **מְגָזָתָא** f. (גָּזַז or גּוּז), constr. מְגִיזַת, מְגַזַּת, *ford, pass.* Targ. II Sam. XIX, 19. Targ. Num. XXI, 11; a. e.—*Pl.* מְגִיזָתָא, מְגָזָתָא. Targ. Y. Num. XXXIII, 45. Targ. Jer. XXII, 20; a. e.

מְגִירְזָתָא II f. (גָּזַז) *arbitrary decision.* דיני דמ׳ *the arbitration practice of untrained magistrates,* opp. to learned courts. B. Mets. 30[b] דינא דמ׳ לדיירינן אלא (מאי) ed. (Ms. M. מגוסתא, v. Rabb. D. S. a. l. note) what else should they have done (in lieu of deciding according to the law of the Torah)? Should they have followed the practice of the arbitrators?—V. מְגִירְסָתָא II.

מְגִילְתָּא, מְגִלְתָּא, v. sub מְגִלָּה.

מְגִינֵּי, v. מָגֵן.

מְגִינְּא (מָגִין) m. ch. = h. מָגֵן, *shield, protection.* Targ. Deut. XXXII, 38 (some Ms. מָגֵן, Y. ed. Amst. מָגִין); a. e.—Gen. R. s. 59, end אניף במְגִינְּתֵיהּ he swung his shield; Yalk. ib. 107; Yalk. Sam. 156. Gen. R. s. 77, end מגינה דידין וכ׳ the shield of the one against that of the other; a. e.—*Pl.* מְגִינְּיָן, מָגִינְּיָא, מָגִינְּיָן. Targ. I Kings X, 17 (ed. Wil. מָגִנִּין); a. e.—בֵּית מָגִינְּיָא pr. n. pl. *Beth Maginnaya* (Shield-House). Kil. VI, 4 Y. ed. (Bab. ed. a. Mish. בית המגנייה; Ms. M. חמגניא; Tosef. ib. IV, 7 בית המגינין).

מְגִינְּת, v. מְגֵנֶת.

מְגִנְּס, מְגִיס (or מַגָּס) m. (v. גָּסַס) *tray, plate.* Yoma VI, 7; Pes. V, 10 נתנן במ׳ והקטירן וכ׳ he put them (the parts belonging on the altar) on a tray and burned them &c. Ib. 65[b] אתו במ׳ גופיה מקטר לחו Var. in Rashi (v. Rabb.

D. S. a. l. note 60; ed. אטו הוא גופיה וכ׳) did he burn them on the very plate?; Yoma 67b במ׳ מקטר לחו (אטו) Var. in Rashi a. Tosaf. (v. Rabb. D. S. a. l. note 9). Kel. XVI, 1 המגיס (ed. Dehr. המגיס; Tosef. ib. B. Mets. V, 10 קערה). Y. Yoma V, beg. 42b כף מ׳ *Kaf* (Mish. V, 1) means *plate*.

מְגוֹסָא, מְגִיסָא ch. 1) same, *plate, dish*. Targ. Ps. CXXIII, 2 מ׳ וכ׳ . . מודיקין looking out for (the remnant of) a dish at the hands of their masters (in ed. Wil. our w. omitted); Targ. Y. Num. XI, 6 (not דמוריק).—Lev. R. s. 28 כיון דהוה מ׳ עליל whenever a dish was brought in; ib. וכיון דמגוסי עליל as soon as a dish of mine comes in; (Koh. R. to I, 3 תבשילא).—*Pl.* מְגִיסַיָּא, מְגִיסֵי, מְגוּ׳. Targ. O. Num. IV, 7 (ed. Amst. מְגִי׳); a. fr.—Targ. Ez. XIII, 19 מגוסין דלחם (not מנ׳; ed. Lag. מְגוּסְיִין) plates with morsels from the tables (h. text פתותי).—Lev. R. l. c. למה מגו׳ נפקין וכ׳ why are the plates carried out without having been tasted?—2) (=Lat. *accubatio*) *dinner, banquet*. Koh. R. to I, 3 דבגין מְגִיסָךְ אתית that I came for the sake of thy dinner. Lam. R. to I, 1 רבתי [read:] אעלידה ועביד ליה מגיסא (or מְגִיסְתָּא) he took him into his house and prepared a dinner for him.—[Targ. Y. Ex. XXVIII, 39 מגיסי, v. גּוּס I ch.]—[Pesik. Ha'omer, p. 70a מגיסך, v. מְגִירוֹס.]

מגיסטי, מגיסטאר, v. next w.

מָגִיסְטֵיר, מָגִיסְטֵר m. (magister) *a high imperial officer* (v. Sm. Ant. s. v.). Ex. R. s. 30 קרב קיסרין למ׳ put the Magister in stocks. Lev. R. s. 28 מאן דעביד מ׳ פלטון וכ׳ he who used to appoint the Magister Palatii is now to be made a bather &c.—*Pl.* מָגִיסְטְרֵי (magistri). Gen. R. s. 26 (expl. זמזמים, Deut. II, 20, v. זָמַם I) מנטרומין מגיסטי (some ed. מנטרמוי בג׳; Yalk. ib. 47 מנדמטין מגוסטי) read: מְנָסוֹרִין ומגיסטרי וכ׳ mensores (camp-surveyors) and magistri militum (chief commanders).

מגיסמריני, Targ. II Esth. IX, 3 (Var. מגיסטרני, מגס׳, מסטרני, מכריצטרכי) read: מְגִיסְטָרֵטֵי m. pl. (magistratus) *officials* (h. text אחשדרפנים).

מְגוּ׳, מְגִיסְתָּא I f. (v. מְגִיסָא) *tray, plate*. Targ. O. Num. VII, 13 (ed. Amst. מְגִס׳; h. text קערה); a. fr.—*Pl.* מְגִיסָתָא, מְגוּ׳. Y. Snh. VIII, end, 26c [read:] מיסב מְגִיסָתַי מינ׳ to steal my (silver) plate.

מְגוּ׳, מְגִיסְתָּא II f. (גּוּס I) *haughtiness, violence*. B. Kam. 114a בדינא דמ׳ (Ms. M. דמגו׳; Rashi in early prints מגוש׳; oth. vers. מגוז׳; Ms. F. מגורא read מגוסא, v. Rabb. D. S. a. l. note) in a court of violence, opp. בי דוואר regular Persian courts. V. מְגִיזְתָא II.

מְגִיפְתָּא, מַגִּיפְתָּא, v. sub מגפ׳.

מָגִיר *rest*, v. מָגוֹר.

מְגוּ׳ (מָגְרָא, מָגָר), מָגִירָא, מָגִיר m. (גּוּר I; v. מְגוּרָה II) *fellow-inhabitant, neighbor*. Koh. R. to II, 20; Lev. R. s. 25 אנתתיה דמ׳ the wife of a neighbor (of the old man). Y. Yoma VIII, 45b; Y. Ned. IV, end, 38d חוה מָגִירֵיהּ וכ׳ was a neighbor of (living in the same court with) R. J.; Y. Sabb. XVI, end, 15d במגורה (corr. acc.). Y. B. Bath. II, end, 13c חוה מגיריה וכ׳ was his neighbor in the field and in the house (living in the same court). Koh. R. to VII, 26 מ׳ ליסטים (not מגיד) a neighbor who was a robber. Ib. מְגָרָן (not מגדן) our neighbor. Ib. X, 19; a. fr.—*Pl.* מָגִירֵיהָא, מְגִירַיָּא, מָגוּ׳. Y. Peah III, 17d top מגו׳ כל מ׳ . . . למְגִירֵיהוֹן 5 gentile neighbors. Lam. R. to I, 5 עבדין do all neighbors, bent on doing evil, do it to their neighbors?—Midr. Till. to Ps. XLVIII (prov.) לא כמה דאמרת . . . דאמרין מָגוּרָיָה (ed. Bub.) go not by what thy mother says (of thee), but by what the neighbors say. Cant. R. to VII, 2; a. fr.—[Lam. R. to II, 22 מגו ביתאי ed. (Ar. מגורסי) read: מְגוֹרֵי ביתאי inmates of my house, v. קוסיטרפיזין.]—*Fem.* מָגִירְתָּא, מָגוּ׳. Targ. Y. II Ex. III, 22 אתית לגבי מ׳ . . . (not מְגוּרְתָּה . . .).—Lev. R. s. 5, end . . שלמא עלידְ מְגִירְתִּי . . she comes to a neighbor . . . . , peace with thee, my neighbor! Ib. s. 6; a. fr.—*Pl.* מְגִירָתָא. Ib. s. 9 אמרין לה מְגִירָתָהּ (some ed. . . . תא) said her neighbors to her. Ned. 21b דאמרין מְגִירָתָךְ עלה דברתך וכ׳ that thy neighbors will say of thy daughter &c. Y. Sabb. III, 5d bot. [read:] ובלחוד דלא ידעין מ׳ (not מגוריית) provided the neighbors do not know it.

מְגֵרָה, מְגִירָה f. (b. h. מְגֵרָה; גָּרַר I) 1) *saw*. Kel. XIII, 4. Bets. IV, 3. Hull. I, 2; a. fr.—2) *plane*. Tosef. B. Kam. XI, 15; B. Kam. 119b, v. גָּרַר I.—[Tosef. Kel. B. Mets. VIII, 1 מגירות ed. Zuck., v. מְגוּרָה I].

מְגִירוֹס, (מַגְרוֹס) m. (μάγειρος) *baker, cook*. Lam. R. to III, 16 אצל חמגרוס Ar., v. פְּרָכוּסְטָס. Lev. R. s. 28; Pesik. R. s. 18; Yalk. Lev. 643, a. e. מְגִירְסָךְ (מְגֵרְסָךְ) אנא I (the Lord) am thy cook (ripening thy fruits); Pesik. Ha'omer, p. 70a מגיסך (corr. acc.). Ib. כמו גרייס read: כמגירוס. Num. R. s. 4, end מ׳ של בו״ד (not מגירם, מגידם) the cook of a human master. Y. Keth. I, 25c קול מגרוס בעיר when it was announced that a cook (or baker) was in town (Snh. 32b קול רחים).—*Pl.* מְגִירְסִין, מְגִירוֹסִין. Lev. R. s. 7; Yalk. Num. 777 מגרסין; Pesik. R. s. 16 מגריפים (corr. acc.); Pesik. Eth Korb., p. 61a.—[Lam. R. to II, 22 מגרוסי Ar., v. מָגִיר.]

מְגִירְתָּא, v. מְגוּרְתָּא.

מָגִירְיוֹן m. (μαγειρεῖον) *cook-shop, kitchen*. Y. Bets. V, end, 63b.

מגיריות, Y. Sabb. III, 5d bot., v. מָגִיר end.

מְגִירְסָא, מָגִירָס, מגירם, v. מְגִירוֹס.

מְגִירָתָא, v. מָגִיר.

מַגָּל m. (b. h.; perh. contr. of מעגל, v. עָגַל) 1) מַגָּל קצירה or מ׳ *sickle, scythe*, an implement with indentations. Succ. 32a עקום דומה למ׳ a Lulab curved like a sickle. Y. ib. III, 53c bot. עשויה כמין מ׳ leaves shaped (and serried) like a sickle; Bab. ib. 34a עלה שלה עגול ופיה דומה למ׳; a. e.—2) מַגַּל יד or מ׳ *an implement combining knife and saw*. Kel. XIII, 1. Hull. I, 2. Bets. IV, 3 (used for splitting wood); a. fr.—Snh. 95b מַגָּלָה נטושה (*fem.*), v. נָטַשׁ I.

מַגָּ׳, מַגְלָא, מַגָּל ch. same. Targ. Deut. XVI, 9; XXIII, 26 (h. text חרמש).—Taan. 31a יום חבר מגל the day of breaking the *maggal* (suspending the chopping of wood

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

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

מַגְלָבָא, מַגְלְבָא ch. same. Targ. Prov. XXVI, 3 (Var. ומגלבא, Ms. נמגלבא, corr. acc.; h. text מחג).—*Pl.* מַגְלְבָיָא, מַגְלְבִין. Lev. R. s. 15 חמת מ׳ תלן she saw the straps hanging. Gen. R. s. 84, beg.; Yalk. ib. 140; Yalk. Job 904 מאה מ׳ one hundred lashes.

מַגְלָבָה, v. מַגְלָב.

מְגִילָה, מְגִלָּה f. (b. h.; גָּלַל) *roll, scroll, volume, part of a* סֵפֶר. Treat. Sof'rim V, 9 אין צושרין שמע (או)חלל מ׳ וכ׳ you must not prepare the section of *Sh'ma* or of *Hallel* as a special volume for children; Gitt. 60[a] מהו לכתוב מ׳ וכ׳, v. לָמַד; Yoma 37[b]. Gitt. l. c. תורה מ׳ מ׳ ניתנה the Pentateuch was published in sections, opp. תחומה. Deut. R. s. 8 תחלה קורא במ׳ when beginning, the student reads (the Pentateuch) in a detached scroll, opp. בספר.—Y. Shek. V, 49[a]; Yoma 38[a]; Cant. R. to III, 6 מְגִלַּת ס(מ)מנין a volume containing prescriptions for frankincense; a. fr.—מ׳ יוחסין, מ׳ סתרים, v. respect. determinants.—*Pl.* מְגִילּוֹת, מְגִלּוֹת. Cant. R. l. c. הרי מוסרין מְגִילּוֹתָם וכ׳ they handed over their rolls (containing the prescriptions) one to the other; (Y. Shek. l. c. את המגלה הזאת).—Esp. מְגִלַּת(ה) אֶסְתֵּר = מגלת אסתר, a. fr. Meg. I, 1. Ib. 19[a] נקראת ספר מ׳ the book of Esther is called a book and also a letter. Ib., sq. הקורא במ׳ he who recites from a Book of Esther as written among the Hagiographa (instead of using a special scroll); a. v. fr.—*M'gillah*, name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, treating chiefly of the Festival of Purim.—*M'gilloth*, the five books: Esther, Ruth, Canticum, Lamentations and Koheleth.

מְגִלּוֹנָאָה, v. מְלוֹגְנָאָה.

מַגְלְיָנָא m. (גָּלָה) *decreer of exile*. Y. Yoma III, 40[c] top נסוחה מ׳ *kerets* (Jer. XLVI, 20) means *sweeper*, that is, he who will banish (v. Deut. XXVIII, 63).

מְגִלְּתָא, constr. מְגִלַּת, מְגִלְּתָא ch.=h. מְגִלָּה. Targ. Jer. XXXVI, 2; a. e.

מְגַמֵּר, v. מוּגְמָר.

מָגֵן m. (b. h.; גָּנַן) *shield, defense*. Pesik. Ha'omer, p. 70[a,b] (ref. to ואל מצנים, Job V, 5) לא בזרין ולא במ׳ not with weapon or with shield (will he prevail); Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.—Cant. R. to IV, 4 end (ref. to אלף המגן, ib.) אלף דור . . . אותו חמ׳ I folded together (skipped over) a thousand generations and brought unto them that shield (the Torah).—Midr. Till. to Ps. I, 5, v. גּוּף; a. fr.—*Pl.* מָגִנִּים, מָגִרִּים. Lam. R. introd. (R. Joḥ. 1) (ref. to Is. XXII, 5) שדרו מקרקרים . . . עושרן אותן מ׳ they broke down the walls of their houses and made of them defenses. Cant. R. l. c. לבניך אני נעשה מ׳ הרבה unto thy children I shall be many defenses. Gen. R. s. 44 מ׳ של צדיקים shields of the righteous (protectors of their generation by dint of their righteousness); a. e.—Esp. *Magen, the first section of the Prayer of Benedictions* closing with מָגֵן אַבְרָהָם (usu. called אָבוֹת, v. אָב). Deut. R. s. 11, beg. חוזר לתחלת מ׳ (Ber. 34[a] לראש) he must go back to the beginning of the first section. Erub. 65[a], v. פּוּק h.—בֵּית הַמְּגִרְּיָא, Tosef. Kil. IV, 7, v. מְגִרְּיָא.

מָגָּא, מָגָּן ch. same, v. מַגֵּרִין.

מַגְּנָא, מַגָּן m. (גְּנַן; cmp. חָנָם fr. חָנַן) *grace, undeserved gift*; (adv. with or without prepos.) *for nothing, in vain*. Targ. Prov. XV, 27.—Targ. Gen. XXIX, 15. Targ. Ex. XX, 7; Targ. Deut. V, 11; a. e.—Y. Bicc. III, 65[c] bot. לא מ׳ מאריך ימים it is not for nothing that he has been allowed a long life. B. Kam. 85[a] אסיא דמ׳ a physician (that will cure thee) without pay; אסיא דמ׳ כמ׳ שוי Ms. M. a. oth. (ed. incorr., v. Rabb. D. S. a. l. note) a physician without pay is worth as much as unpaid service can be expected to be, i. e. an unpaid physician is likely to be careless. Y. Snh. X, 29[a] bot. אפי׳ על מ׳ even if the curse has been pronounced gratuitously (without cause), cmp. קללת חנם s. v. חִנָּם.

מְגַנָּא m. (גְּנִי) *couch*, or *couch-room*.—*Pl.* מְגַנְּיָא. Targ. II Esth. I, 9 (ed. Lag. a. oth. מנגניא, corr. acc.).—[Pes. 107[a] מגני, v. מְגַגָּא.]

מַגְנְבָה, v. מַגְנְבָא.

מַגְנְבוֹן, v. מַגְנְבָנוֹן.

מְגַנְיָא f. (part. Ithpe. of גְּנִי) =h. מְגוּנֶּה (v. גָּנָה), *blameworthy*; מ׳ מילתא *blemish, defect*. Gen. R. s. 60 (prov.) מילתא דאית בך מ׳ וכ׳ what blemish there be in thee, be the first to tell it; B. Kam. 92[b] מילתא דמיגַּ׳ Ms. M. (ed. גנאה).

מַגְנְיוּת, v. מַגְנְיָא.—[Mekh. B'shall. s. 2 מגניות, emend. for מגפות, read: סַגְנִיוּת, v. סַגְנוֹן.]

מנגנרמין, v. במנגנרמין.

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

מָגַס or **מְגַס,** v. מֵגִיס.

מְגַסְתָּא, מגסטרני, מָגַסְטִיר, מְגַסְטָאר, v. sub מגיס׳.

מַגָּע m. (נָגַע) *touch, contact*. Kel. I, 1, a. fr. מטמא במ׳, makes unclean by contact. Toh. VI, 4 ספק מַגָּע טומאה וכ׳ a doubt as to having touched an unclean thing is judged in favor of uncleanness; Ab. Zar. 70[a], a. e.—מַגָּע נכרי wine touched by a gentile suspected of idolatrous manipulations. Ib. 58[b].—Ib. 69[a] חבירו מ׳ another ignorant

man's touching things kept in levitical cleanness; a. fr.—*Pl.* מַגָּעוֹת. Y. Sabb. VII, 9[d] bot., v. מִדָּה.—Constr. מַגָּעֵי. Y. Pes. VII, 34[d] bot. זבין מ׳ those unclean through contact with gonorrhoeists.

מַגְעִירִי f. (גָּעַר) *threatening, shouting.* Yalk. Ps. 864; Midr. Till. to Ps. CVI, 9 ed. Bub. (missing in eds.) אפי׳ מ׳ לא הוות וכ׳ it was not even a shouting (at the sea) but only a blowing. Yalk. l. c. (missing in Midr. Till. l. c.) לא מ׳ אלא מנחומי not only a shouting but even a roaring.

מַגָּף m. (גּוּף or גָּפַף) *sealer* of wine vessels. Y. Ab. Zar. V, 44[d] top שירתומדון דרבנן מעשה מ׳ (not מעש) the boring of which the Rabbis speak (Mish. V, 4) is the work of a professional sealer (requiring care and time).

מַגָּפָה, מַגֵּפָה f. (b. h.; נָגַף) [*striking,*] 1) *wound.* Makhsh. VI, 8 דם מַגֵּפָתָהּ the blood flowing from a woman's wound. Nidd. 55[b]; Ker. 13[a]. Ḥull. 35[b]. Yalk. Num. 710; a. e.—2) *sudden death, plague.* Mekh. B'shall. s. 2 אין חממה אלא מ׳ the verb חמם (Ex. XIV, 24) means pestilence. M. Kat. 28[a] מיתת מ׳ a sudden death. Ber. 4[b] בשעת חמ׳ during an epidemic; a. fr.—[מגפות, Mekh. l. c., v. מְנַפָּה a. סַגְנוֹן.]

מַגָּפַיִן, מְגַפַּיִם m. du. (גּוּף I) *greaves, metal leggins.* Sabb. VI, 2 (expl. ib. 62[a] פוזמקי). Kel. XI, 8; Tosef. ib. B. Mets. III, 1 מנפש ed. Zuck. (corr. acc.; Var. מְנַפַּיִם).

מַגֵּיפָא, מַגֵּיפְתָּא ch.=h. מַגֵּפָה. Targ. Y. II Num. XXV, 8 פָּתָא . . . (corr. acc.).

מְגַר, *Pa.* מַגֵּר (b. h. מָגַר; cmp. גָּרַר) 1) *to drag down; to throw over.* Targ. Gen. XLIX, 17 (h. text ויפל). Targ. Ps. LXXXIX, 45. Targ. Ez. XXXIX, 3. Targ. II Kings IX, 33 (h. text שמט). Targ. Is. XXII, 19 (h. text הרס); a. e.—2) [*to scrape off,*] *to diminish, destroy* (corresp. to b. h. צָמַת a. גָּזַע). Targ. Ps. CXIX, 139. Ib. CI, 5; 8. Ib. CXLIII, 12; a. e.

Ithpa. אִתְמַגַּר *to be diminished.* Targ. Job VI, 17. Ib. XXIII, 17 Ms. (ed. אתגמר, h. text נצמתו).

מְגַר, מְגָרָא, v. מְגֵיר, a. סַבְבָא.

מַגְרְדָּא, מַגְרְדָּתָא, v. sub מַגְרֵר.

מְגֵרְדָּת, v. מְגֵירָה.

מַגְרוּמְתָא f. ch.=h. מִזְגֶּרֶת, v. גָּרַם *Hif.* B. Kam. 99[b] הזיא מ׳ (Ms. R. מַגְרַמְתָא) a case of a *mugremeth.*

מַגְרִיס, מַגְרוֹס, v. מְגִירוֹס.

מַגְרוֹפוֹת, Pesik. R. s. 6, read מַגְרוֹפִית.

מַגְרוֹפִי, v. מַגְרוֹפִיתָא.

מַגְרוֹפִית f. (גָּרַף; v. מַגְרֵפָה) 1) *spade, shovel.* Gen. R. s. 16, beg. ארבעה . . פותק במ׳ אחת he divided off the course of four river-heads with one (cut of the) spade.—2) *trowel.* Pesik. R. s. 6 [read:] לא נשבר לא מ׳ וכ׳ no trowel nor axe was broken; Yalk. Kings 186 מגרופת (corr. acc.).

מַגְרוֹפִי, מַגְרוֹפְיָתָא ch. same. Gen. R. s. 38. Lev. R. s. 24.—*Pl.* מַגְרוֹפְיָתָא. Targ. Num. IV, 14; Targ. O. Ex. XXVII, 3 (Y. מַגְרַפְתָּהּ, corr. acc.); a. fr. (h. text רָעִים).

מגרופת, v. מַגְרוֹפִית.

מַגְרֵיפָה, מַגְרִיפָה, v. מִגְרֵפָה, מַגְרֵפָה.

מגריפים, Pesik. R. s. 16, v. מְגִירוֹס.

מַגְרַמְתָא v. מַגְרוּמְתָא.

מְגִירָסָא, v. מְגִירוֹס.

מַגְרֵף m. (גָּרַף) 1) *trowel.* Y'lamd. to Gen. XI, 1, quot. in Ar. s. v. גרף.—2) *shovel.* Y. Shebi. III, 34[c]; Y. M. Kat. I, 80[b] סלו ומַגְרֵיפוֹ וכ׳ his basket and shovel show that he is preparing dung.

מִגְרֵי, מַגְרֵפָה f. (preced.) 1) *spoon, ladle; trowel.* Kel. XXIX, 8 מ׳ של ב״ב the ladle of the household (v. Maim. a. l.); מ׳ של סיידים the plasterers' trowel. Tanḥ. Sh'moth 9 של טיט the trowel for clay; Ex. R. s. 1 (some ed. מַגְרִיפוֹ של טיט, v. preced.). Kel. XIII, 4 מ׳ ladle (v. Maim. a. l.).—2) (usu. in connection with סל) *spade* used for digging and shovelling; *shovel.* Gen. R. s. 16; Sifré Deut. 6, a. e., v. פָּרָה.—Tosef. Toh. VIII, 13; Zeb. 99[b]. Sabb. XVII, 2 מ׳ לגרוף וכ׳ one may handle a spade (on the Sabbath) for grabbing &c., v. גָּרַף. Num. R. s. 15; Yalk. Ex. 163. Lev. R. s. 23; Cant. R. to IV, 8 חיא והסל והמ׳ וכ׳ it (the Torah) and all its implements, v. אֶרֶ פַּלְטָא.—Y. Hag. II, 78[b] bot. מ׳ של מתכת an iron spade (flat); מ׳ של עץ a wooden shovel; a. e.—*Pl.* מַגְרֵי, מַגְרֵפוֹת. B. Mets. 30[a]. Tam. II, 1. Gen. R. s. 46, beg.; a. e.—3) *magrefah,* a) name of *a musical instrument in the Temple.* Arakh. 10[b]; Y. Succ. V, 55[d] top.—b) name of a sort of *tympanum.* Tam. V, 6, Ib. III, 8; Y. l. c. 55[b] bot.

מגרפתית, v. מַגְרוֹפִיתָא.

מַגְרֵדָּת, מְגַרְדָּה, מְגוֹרֶדֶת) מַגֶּרֶדֶת f. (גָּרַר I, v. גָּרַד) *strigil.* Tosef. Sabb. XVI (XVII), 19 אין מתגררין במגו׳ ed. Zuck. (Var. מגרדין במגרדת); Sabb. 147[b] אין גוררין במגרר׳, v. גָּרַר I.—*Pl.* מַגְרֵדוֹת (מַגְרֵדוֹת). Tosef. Kel. B. Mets. II, 12 מגרר׳ ed. Zuck.; Kel. XII, 6 מגרידי׳ (מגרד׳).

מַגְרַדְתָּא ch. same. Sabb. 147[b] (Ms. M. margin: מגרדא; Rashi Ms. מַגְרְדָתָא).

מְגָרָשׁ m. (b. h.; גָּרַשׁ) *open space outside of a place.* Gen. R. s. 21, end (ref. to Gen. III, 24) למגרשה של עדן וכ׳ he drove him out to the open outskirts of the garden of Eden. Macc. 12[a], a. e. אין עושין שדה מ׳ וכ׳ you must not change a cultivated field (outside of a town of refuge) into an open space &c.

מְגֵרֶת, v. מוֹגֶרֶת.

מגרת, Targ. Hos. XI, 4, v. מְגָדָא II.

מִדְּ־, a prefix, =מִן דְּ־, 1) *than that.* Targ. O. Ex. XIV, 12 מדנימוס (ed. Amst. מִדְּנִימוּס, corr. acc.); a. e.—2) *from the time that; from the fact that; since, because.* Targ. Gen. XLVIII, 15. Targ. I Sam. I, 12. Targ. O. Ex. XIV, 11; a. fr.—Ber. 2[b] שמע מינה וכ׳ . . . מִדְּקָתָנֵי from the fact that the Boraitha says . . . . we conclude that &c. Ib. 15[b]

. . . מכלל . . . מדקתני סיפא since the second clause reads, 'R. Judah says &c.', we must conclude that the first clause does not express R. Judah's opinion. — Gitt. 19b מְדָתָא הואי וכ׳ since one (of the papers found) was undoubtedly there (before the letter of divorce was thrown there), the other was surely there, too, and the letter of divorce may have been carried off by mice. B. Mets. 83b מְדָתָצִיתָם כולי האי since he is so bold.—מדאוריירתא, מדרבנן, v. אוֹרַיְיתָא.—Gitt. 37a, a. fr. מְדְּרַבִּי וכ׳ as concluded from what R. . . . said; a. v. fr.

מַדָּא m. ch. = (b. h. מַד; מדד) *the priest's cloak.* Ber. 28a, v. לְבַשׁ.

מָדָאָה, v. מָדָיָא.

מַדְאָנָא, v. מַדְנָא.

מַדְאַתָּא f. (v. P. Sm. 2011) = מִנְדָּה, *tribute, tax, fine.* Targ. Prov. XII, 24 למ׳ Ar. s. v. כרגא (ed. לִמְסָא).

מְדָבָא, v. מֵידְבָא.

מַדְבּוּרָא* m. (דְּבַר) *guide*; מ׳ דנורא *torch* or *torch-carrier* directing the work of night laborers.—*Pl.* מַדְבּוּרֵי. M. Kat. 12b Ms. M. a. Ar. (v. Rabb. D. S. a. l. note; ed. מְדוּכְרֵי, Alf. מַדְכּוּרָא).

מַדְבְּחָא, מַדְבַּח m. ch. (דְּבַח) = h. מִזְבֵּחַ, *altar.* Targ. Josh. XXII, 10. Targ. Gen. XII, 8; a. fr.—Zeb. 54a רב מתרגם באחסנתיה יתבני מ׳ Rab translated (ובן כתפיו שכן, Deut. XXXIII, 12) on his possession shall the altar be built; a. e.—*Pl.* מַדְבְּחַיִן, מַדְבְּחַיָּא; fem. מַדְבְּחָתָא. Targ. O. Num. XXIII, 1; 4; a. e.—Targ. Ps. LXXXIV, 4.—משקי ביו מדבחייא (ביה) liquids used on the altar (wine, oil), contrad. to משקי בי מטבחייא liquids of the slaughtering place (blood, water). Pes. 17a (ref. to Eduy. VIII, 4); Tosef. Kel. B. Mets. V, 7 (ed. Zuck. מט׳).

מדבן, v. מְרַבָּךְ a.

מַדְבַּק m. (דְּבַק) *junction, welding.* Targ. I Kings VII, 29; 36 (h. text לִיוֹת).—*Pl.* constr. מ׳ ידין מַדְבְּקֵי *arm-pits.* Targ. Jer. XXXVIII, 12. Targ. Ez. XIII, 18 ed. Lag. (Var. מרב׳; ed. Wil. מַרְפְּקֵי).

מְדַבֵּר m. (דִּבֵּר) 1) *speaker.*—*Pl.* מְדַבְּרִים. Ber. 63b, a. e. ראש חמ׳ וכ׳ the first among the speakers on all occasions (attribute of R. Judah).—2) *the anterior part of the tongue.* Bekh. VI, 8; Tosef. ib. IV, 11; Kidd. 25a.

מִדְבָּר m. (b. h.; v. דִּבֵּר) *pasture-ground, desert.* Gen. R. s. 31, end. Cant. R. to IV, 4 (play on מדברך ib. 3) אע״פ שהוא מ׳ וכ׳ although the Temple is a desert, you are bound to observe the sacredness of its precincts now that it is ruined &c.; a. fr.—מָתֵי מ׳ the generation that died in the wilderness. B. Bath. 73b bot.; a. fr.—Tosef. Macc. III (II), 2; Macc. 9b; Y. ib. II, 31d top בצר במ׳ (b. h.) *Bezer in the Wilderness*, on the eastern side of the Jordan.—Tosef. Men. IX, 13 בבשים מ״מ, read: מִמִּדְבַּר חברון from the pasture-ground of Hebron; v. Men. 87a; Sot. 34b.—*Pl.* מִדְבָּרוֹת. Ber. IX 2. Ib. 54b הולכי מ׳ those travelling in the deserts; a. e.

מִדְבָּרְתָּא m., **מִדְבָּרָא** f. ch. same. Targ. Ex. III, 1; a. fr.—B. Bath. 73b; 74b אזלינן במ׳ we were travelling in the desert; a. fr.—Cant. R. to IV, 4 (ref. to מדברך, ib. 3) מִדְבָּרֵךְ יאי מַדְבָּרְתֵּךְ יאיא thy *midbar* is beautiful, this means thy waste (the ruined Temple) is beautiful, v. preceding.; [Comment.: *thy speech.*]—*Pl.* מַדְבָּרַיָּא, f. מַדְבָּרָן. Targ. Ps. LXXV, 7. Targ. Is. LI, 3. Targ. Cant. II, 14.

מְדַבְּרָא m. (דִּבֵּר) *leader.* Targ. Prov. XI, 14 (Levita מְדַבְּרָנָא; h. text תחבלות, cmp. מְדַבְּרָנוּתָא).—Targ. II Esth. IV, 1 Var. ed. Lag. (ed. מדברנא).—*Pl.* constr. מְדַבְּרֵי. Targ. Cant. I, 8.

מְדַבְּרוּת f. pl. (דבר) 1) *conduct, manners.* Koh. R. to III, 18 (ref. to דברת, ib.) מ׳ שהצדיקים מְדַבְּרִים the way the righteous conduct themselves. — 2) (b. h.) *conversation, talk.* Ib. מ׳ שהרשעים מדברים בהם the conversations which the wicked hold. Snh. 67b, a. fr. כלה מְדַבְּרוֹתֵיךְ, v. כָּלָה; ib. 38b׳ כלך למדברותיך אצל וכ׳ Ms. M. (ed. כלך אצל); Hag. 14a כלה מד׳ ולך וכ׳=כלך מדברותיך אצל, v. כָּלָה.

מְדָבָרִי m., **מְדָבָרִית** f. (denom. of מִדְבָּר) *belonging to the desert.* Erub. 83a, a. e. סאה מ׳ the S'ah of the Israelites in the desert, containing six desert Kab, or five Jerusalem Kab.—*Pl.* מְדָבָרִים, מְדָבָרִין; מְדָבָרִיּוֹת. Men. VII, 1, a. e., v. סְאָה.—Esp. מדברייות *pasture-animals.* Bets. V, 7 (40a), opp. בַּיְיתוֹת; Tosef. ib. IV, 11.

מַדְבָּרָן f. pl., v. מַדְבָּרָא.

מְדַבְּרָנָא m. = מְדַבְּרָא, *leader.* Targ. II Esth. IV, 1. Targ. Prov. XI, 14, v. מְדַבְּרָא.—Snh. 14a מ׳ דאומתיה (Ms. K. הַבְּרָנָא, v. הַבְּרָן) leader of his people; Keth. 17a.

מַדְבָּר׳, מַדְבְּרָנוּתָא f. (preced.) *command, strategy; scheme* (b. h. תחבלות). Targ. Prov. I, 5; XX, 18; XXIV, 6. Ib. XII, 5.

מַדְבְּרָתָא, v. מַדְבְּרָא.

מַדְבַּשְׁתָּא pr. n. pl., v. דְּבֶשְׁתָּא.

מָדַד (b. h.) [*to stretch,*] *to measure.* Sabb. 149b sq. (play on מְדוּדָה, Is. XIV, 4) the nation that said מְדוֹד, measure (the area of thy land) and bring (tribute); Lev. R. s. 15, end (Ar.: מוֹד וְתָבָה measure and give). Erub. V, 4 אין מוֹדְדִין וכ׳ Sabbath distances must be measured only with a rope of &c. Ib. 5 אין מודדין אלא מן חמומחה the measuring must be done only by the best experts. Y. Succ. I, 51d אם יָמוֹד מן וכ׳ if he measures from &c. Maas. Sh. V, 9 עשור שאני עתיד לָמוֹד one tenth (as tithe) which I shall measure off (when I come home); a. fr.—Sot. I, 7 במדה שאדם מוֹדֵד בה מוֹדְדִין לו the measure with which man measures will be measured out to him, i.e. as man deals, he will be dealt with, v. אַכְרְעָתָא; Tosef. ib. III, 1 מ׳ במאה he measured by the S'ah (committed great wrong). Ber. IX, 5, v. next w.—Ib. 30b לעולם יָמוֹד אדם וכ׳ man must always measure himself (examine the disposition of his mind; cmp. אָמַד), if he feels that he can direct his mind, let him pray, if not &c.

Nif. נִמְדַּד *to be measured.* B. Bath. VII, 1 אינן נִמְדָּדִין עמה are not included in the measure. Arakh. VII, 1 נִמְדָּדִים עמה are included &c.; a. fr.

Pi. מִדֵּד same, *to stretch.* Gen. R. s. 3; Midr. Till. to Ps. XXIV, a.e. מְמַדֵּד, v. מָתַח.—[Cant. R. to VIII, 11 ממדדין, v. הָדָה.]

מִידָּה, מִדָּה f. (b. h.; preced.) 1) *dimension, measure, proportion.* Sabb. 150a (play on מִדְּהַבָּה, v. preced.) מְאוֹד מְאוֹד הַבָּא בְלֹא מִ׳ bring much, very much, without measure. Peah VIII, 6 מִ׳ זוֹ this proportion. Gen. R. s. 64; Esth. R. introd. (ref. to מנדה, Ezra IV, 13) זוֹ מִדַּת הָאָרֶץ that is the tax from the land as measured, i. e. the (Roman) land-tax. B. Bath. VII, 3 מִ׳ בְּחֶבֶל וכ׳ I sell thee exact land-measure by the rope. Ib. 128a מִדַּת אַרְכּוֹ the length-measure of the cloak. Ib. מִדַּת מִשְׁקְלוֹתָיו the measure of its (the gold-bar's) weights, i. e. an estimate as to how many coins of a certain weight can be obtained from it. Ḥag. 12a מִדַּת יוֹם וּמִ׳ לַיְלָה the combined length of day and night. Yeb. 76b (ref. to I Sam. XVII, 38) בְּמִדָּתוֹ his (Saul's) garments such as fitted his stature. Mikv. X, 5; Ḥull. 73a עַד מָקוֹם (ה)מִ׳ as far as the designed length of the handle (excluding the portion which it is intended to cut off).—Kidd. 42b; B. Mets. 56b, a.e. דָּבָר שֶׁבְּמִ׳ וְשֶׁבְּמִשְׁקָל וכ׳ objects which are sold by measure, by weight or by the piece. B. Bath. 89b מִ׳ חֲסֵרָה וכ׳ לְעוֹלָם ... one must never keep in one's house too small or too large a measure (smaller or larger than the legal size); a. fr.—*Pl.* מִדּוֹת, מִידּוֹת. Ib. 88b עוֹנְשִׁין שֶׁל מִ׳ the divine punishment for fraudulent measures. Tosef. B. Mets. VI, 14 .... לֹא הָיוּ מְמוּנִין .. אֶלָּא עַל חֲמִ׳ they (the *agoranomoi* in Jerusalem) were appointed not for the regulation of market prices but for the superintendence of the measures; B. Bath. 89a, v. אֲגַרְדְּמִיס; a. fr.—Men. 18a לְמִצְוֹת מִידּוֹתַי, v. מָצָה.—Whence: *Middoth* (measurements of the Temple), name of a treatise of the Mishnah, of the order of Kodashim.—2) *dealing; reward* or *punishment; dispensation.*—מִ׳ כְּנֶגֶד מִ׳ *retaliation, adequate punishment* or *reward.* Sot. I, 7, v. preced. Ib. 9a לְכִמְ׳ the verse is to intimate that God dispenses adequate punishments. Ib. 8b (ref. to ib. I, 7) אע״ג דמ׳ בטילה במ׳ לא בטילה although retribution (by the Jewish court) has ceased, the adequate divine punishment has not ceased. Lam. R. introd. (R. Alex. 2) (expl. ריען ובריען, Lev. XXVI, 43) מִ׳ כְּנֶגֶד מִ׳ punishment corresponding to deed. Ned. 32a. Snh. 90a כָּל מִידּוֹתָיו שֶׁל הקב״ה מִ׳ כְּנֶגֶד מִ׳ all retributions of the Lord are in correspondence with man's doings. Ber. 48b 'whatever the Lord thy God has given thee' (not מדה) דַּיְינָךְ בְּכֹל ... בֵּין מִ׳ טוֹבָה וּבֵין מִדַּת פּוּרְעָנוּת he is thy judge in whatever sentence he decrees upon thee, whether it be a good or an evil dispensation. Ib. IX, 5, v. מְאוֹד. Sabb. 97a. Ib. 151b מִ׳ זוֹ לְעוֹלָם .... at all times let one pray to be spared this fate (poverty); a. fr.—*Pl.* as ab. Snh. 90a, v. supra. Yoma 87b חַמְעֲבִיר עַל מִדּוֹתָיו וכ׳ he who passes over his retaliations (who forbears to retaliate), his failings will be passed over (be forgiven); Meg. 28a. Ib. לֹא עָמַדְתִּי עַל מִידּוֹתַי I never insisted on retaliation; Kidd. 71a וְאֵינוֹ מְעַמֵּד עַל מִדּוֹתָיו (Rashi: מעמיד); a. fr.—3) *manner, ways, character, nature, condition.* Ber. 40a לֹא כְּמִדַּת הקב״ה וכ׳ the nature of divine (intellectual) affairs is not like the nature of human (material) affairs. Ib. 11b לְהַזְכִּיר מִדַּת יוֹם וכ׳ to mention the nature of the day (light) at night. Tanḥ. Balak 3 מַה מִּדָּתוֹ what is the nature of his power. B. Mets. 33a מִ׳ וְאֵינָהּ מִ׳ it is a (meritorious) way (of studying) and is not, i. e. you might do better; Y. Hor. III, 48c top מִ׳ שְׁאֵינָהּ מִ׳; a. fr.—*Pl.* as ab. Ab. V, 10 אַרְבַּע מִ׳ בָּאָדָם there are four different dispositions of men (as to treating one's fellow-man); ib. 11 אַרְבַּע מִ׳ בְּדֵעוֹת four characters (temperaments); ib. 12 אַרְבַּע מִ׳ בְּתַלְמִידִים four natures of students (with regard to receptive and retentive faculties). Y. Snh. XI, 30a bot. כָּל שִׁבְעָה מִ׳ וכ׳ all the seven characteristic features of righteous men which the scholars have defined have been realized in Rabbi. Ned. 20b בְּנֵי תִשְׁעָה מִ׳ children conceived under nine (abnormal mental) conditions. R. Hash. 17b, a. fr. שְׁלֹשׁ עֶשְׂרֵה מִ׳ the thirteen divine attributes (Ex. XXXIV, 6, sq.). Ned. 32a, v. פָּרַז; a. fr.—מִדַּת הַדִּין a) *justice.* Tosef. Yeb. IX, 3, a. e., v. לָקַח. —Esp. *the divine attribute of justice,* opp. מִ׳ הָרַחֲמִים, v. דִּין II.—b) *common sense, logical argument.* Yoma 43b כָּךְ (הִיא) מִ׳ הַדִּין נוֹתֶנֶת common sense dictates this; Shebu. 14a. Y. Maas. Sh. II, 53c top תִּקְּנוּמִין עָשׂוּ (כְּמִ׳) לְמִ׳ הַדִּין they regulated the laws of Sabbath limits according to common sense (not by textual interpretation).—c) *decision in money matters, civil law* (contrad. to ritual law). Y. Gitt. V, 46c bot. אַף לְמִ׳ הַדִּין הָכֵן the same principle holds good for civil law (collection of claims, v. פַּרְנוּסָה); Y. Shebi. X, 39c bot. Ib. (last line) וּלְמִידִּין מִ׳ הַדִּין וכ׳ do we apply the rules of Prosbol (v. פְּרוֹזְבּוּל) to ordinary claims? Y. B. Kam. V, beg. 4d לֹא הִילְכוּ בְמִ׳ הַדִּין אַחַר הָרוֹב (strike out בממון) in civil law we are not guided by probabilities (v. רוֹב; cmp. Bab. ib. 27b). Y. Ber. II, 5a bot. וּלְמִ׳ הַדִּ׳ but in civil law (questions of possession).—4) *principle, standard, consistency.* Men. III, 4 כְּמִדַּת ר׳ וכ׳ following the principle of R. &c.; Pes. 77b; Y. ib. VII, 34c top. Shek. IV, 6 אֵינָהּ הִיא הַמִּ׳ (comment, אֵינָהּ מִן הַמִּ׳) this is not consistent (with a previous rule). Ib. 7 הִשְׁוָה אֶת מִדָּתוֹ (Y. ed. מִדּוֹתָיו) he makes his standards even (is consistent). Pes. I, 7 אֵינָהּ הִיא הַמִּ׳ this is not the right argument. Ib. 15b אֲמַאי אֵינָהּ הִיא הַמִּ׳ מִ׳ וּמִ׳ הִיא why do you say, it is no argument? it is surely a correct argument. Y. Ḥag. III, 77d 'Menahem went out' means מִמִּ׳ לְמִ׳ יָצָא he went over from one principle to another (joined the opposition; Bab. ib. 16b יָצָא לְתַרְבּוּת הָרָעָה).—Esp. מִדּוֹת *rules of interpretation.* Sifra introd., ch. I, end הִלֵּל ... שִׁבְעָה מִ׳ וכ׳ Hillel the Elder explained seven rules &c.; Ab. d'R. N. ch. XXXVII; Tosef. Snh. VII, 11. Sifra introd., beg. (R. Yishm. said) בִּשְׁלֹשׁ עֶשְׂרֵה מִ׳ וכ׳ the Torah is interpreted by means of thirteen rules. [Appendix to treat. B'rakhoth. ל״ב מִ׳ שֶׁל ר׳ יוֹסֵי וכ׳ the thirty two rules of R. José the Galilean.] —Lev. R. s. 3, beg. הֲלָכוֹת וּמִ׳ decisions and interpretations (by which the decisions were reached), v. מְכִילְתָּא.—Gitt. 67a מִידּוֹתַי תְּרוּמַת מִתְרוּמוֹת מִידּוֹתָיו וכ׳ my rules of interpretation are the selection from selections of rules by R. Akiba.—Ber. 33b שְׁעוּשָׁה מִדּוֹתָיו שֶׁל הקב״ה רַחֲמִים וכ׳ he makes compassion the standard (or reason) of the divine laws, while they are decrees (the reasons for which it behooves not man to discuss); Y. ib. V, 9c בְּקוֹרֵא תִּיגֹּר עַל מִ׳ וכ׳ because it sounds as if he were finding fault with the ways of the Lord (as if the Lord were partial); כְּנוֹתֵן קִיצְבָה לְמִ׳ וכ׳ as though he were setting limits to the attributes of the Lord.

מִידָּה, מָדָּת ch. 1) same. Targ. Ps. LVI, 5; 11 מִידַּת מ׳ רחמין, דינא, v. preced. Targ. Lam. I, 1; a. e.—Snh. 38b אידי ואידי חדא מ׳ הוא the two dimensions are alike.—[2) *tribute.* Ezra IV, 20, a. e., v. מִנְדָּה.]

מְדָּא, v. מְדָּה.

מַדְאָא, Targ. Esth. I, 2 ית מ׳ דבבל ed. Lag. (ed. Amst. מדאה ית דבבל) read מָדָאָה ית מְדִינְתָּא דבבל.

מַדְוָא m. (הָוֵי) *affliction.* Targ. Esth. VI, 1 מַדְוָנָא our affliction.

מְדַוַּאר, v. הוּר I ch.

מְדוּבָּלָל, v. דַּבְלוּל.

מִדוּבְרִי, M. Kat. 12b some ed., v. מַדְבּוּרָא a. מְדוּכָּא.

מַדְוָה m. (b. h.; דָּוָה) *flux.* Macc. 14b; Nidd. 41b עד שיצא מ׳ וכ׳ until the flux is discharged through &c. Ib. 54b מַדְוָהּ כמותה what flows from her is subject to the same laws as her body. Ib. מַדְוָהּ מטמא (not מטמאה).

מִדוּרְתָּא, Yoma 23a Ar. s. v. דר3, v. מַדְרָא.

מִדְרִי, Gen. R. s. 91 במ׳ דמכסא (ed. Wil. במדרי), v. מִידֵּי. —Y. Kidd. IV, 65d top מדרי חולה, read: מָדַּרְיֵי.

מ׳ חיוורא, מַדְרָא, מַדְרֵי, v. מַדְרָא I.

מָדוֹךְ m. (הוּךְ) *pestle.* Bets. I, 7; Tosef. ib. I, 18. Ib. 17; a. e.

מְדוֹכָא m. ch.=next w. Lam. R. to I, 1 רבתי (תד מאת׳3) חד מ׳ מטלקא a wooden mortar that had been thrown away (broken).

מְדוֹכָה f. (b. h. מְדֻכָּה; הוּךְ I) 1) *mortar.* Tosef. Bets. I, 17. Yoma 75a, v. הוּךְ I. Kel. XXIII, 2 מ׳ דמדרית a Median mortar (on the protruding handles of which the pounders ride when at work); [Maim., (ed. Dehrenb. מדיבה, corr. acc.): a sort of *saddle,* v. infra]. Sabb. 81a כהכרע מ׳ קטנה כ׳ (v. Tosaf. a. l.) as large as the leg of a small spice mortar; Y. ib. VIII, end, 11c.—2) *a mortar-shaped seat.* Yeb. 16a; Y. ib. 3a bot. Kel. XXIII, 2, v. supra.

מְדוֹכִיא m. ch.=h. מָדוֹךְ. Sot. 22a פרוש מ׳ . . . דמשפע כי מ׳ (he is called) the 'pestle-Pharisee' because he is bent sideways like a pestle (in the mortar).

מְדוּכְרָא* m. (דְּכַר) *marker; mark.*—*Pl.* מְדוּכְרֵי, v. מַדְבּוּרָא.

מְדוּכְתָּא f. ch.=h. מְדֻכָּה. Targ. O. Num. XI, 8 (Targ. Y. II מְזוֹכְתָּא).—Y. Bets. I, 60d top. Y. Sabb. VII, 10a bot. מְדוּכְתָּת. Ib. מדוכתיה (corr. acc.).—[Lam. R. to I, 3; Num. R. s. 12 כנישתא מ׳ מְדַדְתָּא, v. מְדַדְתָּא.]

מְדוֹל m. (apocopate infin. of הִדְלֵי) *the act of drawing water.* Targ. Y. Ex. II, 19, v. הִדְלֵיָה.

מְדוּנִי, v. מְרוּנִי.

מְדוּקְרָן, v. הוֹקְרָן.

מָדוֹר m. (הוּר I) 1) *dwelling.*—מ׳ עכו׳ם (מ׳ כותים, עמים) *a dwelling that has been occupied by gentiles* (in Palestine, which is unclean until examined and found free of corpses). Tosef. Ohol. XVIII, 10 כיצד בודקין מ׳ הע׳ how is a vacated gentile dwelling examined?—Ib. 6 כותיים עושים מ׳ הע׳ Samaritan inmates make a dwelling subject to the law of *m'dor ha'ammim.* Ohol. XVIII, 9; a. fr.—2) *story, compartment.* R. Hash. 24b מ׳ העליון the upper story of the heavens; מ׳ התחתון the lower story (sphere of the heavenly bodies). Nidd. 31a מ׳ התחתון the lowest compartment of the womb. Pirké d'R. El. ch. XXIII; a. fr.—*Pl.* מְדוֹרִין, מְדוֹרוֹת. Ohol. XVIII, 7 מ׳ הכותים; Pes. 9a מ׳ הכושים (v. כּוּשִׁי); a. e.—Tosef. Mikv. VI, 1 מְדוֹרוֹתֶיהָ (R. S. to Mikv. VIII, 1 מְדוֹרֶיהָ) the dwellings therein.—[Tosef. Maas. Sh. I, 5 מטבע מדור, v. מְרוֹר.]—[Midr. Prov. ch. VI; Yalk. ib. 939 מדורי, v. מְדוּרָה.]

מְדוֹרָא, מָדוֹר ch. same. Targ. Ps. LXXVI, 3. Targ. Gen. XXX, 20; a. fr.—*Pl.* מְדוֹרַיִן, מְדוֹרַיָּא. Ib. VI, 16 (compartments of the ark); Targ. O. ib. 14. Targ. I Chr. IV, 41. Targ. Job XXXVII, 8; a. e.—Ib. XXXVIII, 40 מְדוֹרְתָא.—[מדורי, Bekh. 44b, v. מְדָרָא.]

מְדוּרָא f.=next w. Targ. Is. XXX, 33 מ׳ דאשתא (ed. Lag. מדורה אישתא, corr. acc.). V. מְדוּרְתָּא.

מְדוּרָה f. (b. h.; הוּר I) *row, pile of wood, fire.* Tam. I, 1 ומ׳ חורתה שם and there was an open fire place there. Bets. II, 5; a. e.—*Pl.* constr. מְדוּרֵי. Midr. Prov. ch. VI; Yalk. ib. 939 י״ד מ׳ גיהנם the fourteen pyres of Gehenna.

מְדוּרְתָּא ch. same. Bets. 32b; Erub. 101a.

מְדוּשָׁא* m. (v. next w.) *treading;* (Arab.) *polishing.* —חומרתא דמ׳, v. חוּמַרְתָּא.

מְדוּשָׁה f. (b. h. מְדֹשָׁה; דָּשַׁשׁ) *that which is trodden* or *threshed.* Midr. Till. to Ps. CXIX, 25.—*Pl.* מְדוּשִׁים. Ib. (Gen. R. s. 69 הַיְשׁ, q. v.).

מָדַי, מָדֶי (b. h.) pr. n. *Media.* Shek. III, 4 לשום מ׳ on behalf of the Median Jews. B. Kam. IX, 5 יוליכנו אחריו (אפי׳) למ׳ he must carry it (the unlawful property) after him even as far as Media. Kidd. 71b מ׳ חולה Media is sick (doubtful as to purity of descent), v. גּוֹסֶס; Gen. R. s. 37, end; Y. Yeb. I, end, 3b; Y. Kidd. IV, 65d top מדוי (read מדרי). Esth. R. to I, 3 תשעה במ׳ nine portions (of beauty) has Media; (different in Kidd. 49b). Ab. d'R. N. ch. XXVIII עושרה של מ׳ (ed. Schechter רומי) the wealth of Media (Rome); a. fr.

מָדָּי, מָדֶּי m. (preced.) *Median.* Sabb. II, 1, a. e., v. נָחוּם. Yoma 11b שער המ׳ a Median gate (archway). Esth. R. to I, 22 לשון מ׳ the Median language; a. e.—*Fem.* מָדִּית, מָדִּיתִית. Ib. Kel. XXIII, 2, v. מְדוֹכָה; a. e.—*Pl.* מָדַּיּוֹת. Esth. R. to I, 11. Sabb. VI, 6, v. פָּרַק. Y. ib. XII, 13c bot.; ib. IX, end, 12b חטים מ׳ Median wheat-grains; a. e.

מְדָאָה, מָדָא ch. same. Dan. VI, 1.—*Pl.* מְדָאֵי. Targ. Esth. X, 2. [Y. Ab. Zar. II, 41c top מדריא, v. מְדָרְיָה.]

מִדִּיבָה, v. מְדֻכָּה.

מְדִידָה f. (מָדַד) *measuring*. B. Mets. 61b (ref. to במדה, Lev. XIX, 35) זו מְדִירַת קרקע this refers to land-measuring. Pesik. Vayhi, p. 7a (ref. to Ex. XXVI, 6 a. 11) אחד למ׳ וכ׳ one refers to the measuring (fitting), the other to anointing (the tabernacle after it is put up). Y. Sot. IX, 23c bot.; Snh. 14b, v. עִישּׂוּק.—Sot. 45a, v. עֶגְלָה; a. e.

מדיונים, Pesik. Ekhah, p. 122b, v. מָרִיוֹן.

מדיח, Targ. Prov. XIV, 14 ed. Wil., v. מְרַח II.

מְדָיָא, מָדַי, מָדֵי, מָדֵיָא, v. מָדַי.

מְדַיְינָא, v. מְדָנָא.

מְדַיְיל, v. מְדִיל.

מְדַיֵּין, v. מְדַן.

מְדַיֵּן, v. דִּין.

מְדָיָן I pr. n. (b. h.) *Midian*, a nomadic tribe. Targ. Ex. II, 16; a. fr.—Num. R. s. 20, v. חָבַר; Snh. 105a; a. fr.—Denom. מְדָנָי, *pl.* מְדָנָיִם. Num. R. l. c.; Tanh. Balak 3; a. fr.

מְדָיָן II m. (b. h.; דִּין) *strife*.—*Pl.* מְדָיָנִין, מְדָנִין. Hor. 10b שהטיל מ׳ בין וכ׳ he (Lot) cast strife between Israel and Ammon; Naz. 23b (corr. acc.).

מְדִינָא, v. מְדִינְתָּא.

מְדִינָה f. (b. h.; דִּין I) [*jurisdiction,*] *district, country*. Maas. Sh. III, 4 (contrad. to Jerusalem). R. Hash. IV, 3; Succ. III, 12 (contrad. to the Sanctuary); a. fr.—In gen. *province; large town, capital*. Pes. 51a כל חמ׳ all the people of the place. Gen. R. s. 50, end, v. עִירוֹנִי. Esth. R. to I, 1 כל מקום שנ׳ . . . עיר מ׳ מ׳ אפרכיה wherever *'ir* is used in the Scriptures, it means a capital, wherever *m'dinah* is used, it means an hyparchia (province); a. fr.

מְדִינְחָא, מִדֵּי׳, מְדִינָחָא m. (קְדָמָה) *East*. Targ. Y. II Gen. XV, 19. Targ. Job I, 3 (h. text קדם); a. fr.—Y. Gitt. II, 44b top בני מ׳ (=h. בני קדם) nomads. Gen. R. s. 37, end (translating הר הקדם, Gen. X, 30) טורי מ׳ the mountains of the East.—Constr. מַדְנַח. Targ. Num. XXXIV, 11; a. e.—Y. B. Bath. II, 13c top מִמַּדְנִיחֵיהּ on the east-side of him.

מְדִינָא, (. . . תָּא) מְדִינְתָּא f. ch.=h. מְדִינָה. Targ. Is. X, 13 (ed. Lag. מדינה). Targ. II Esth. VIII, 9.—Targ. Prov. XVI, 32 (h. text עיר). Targ. Y. II Num. XXIV, 24 מ׳ רבתא Constantinople (or Rome); a. e.—Taan. 19b, v. בְּצוֹרְתָא. Lam. R. to I, 1 רבתי beg. תרע פילי דהאי מ׳ the gate of that city; a. fr.—*Pl.* מְדִינָן, מְדִינָתָא. Targ. II Esth. l. c. Targ. I Kings XX, 14. Targ. II Esth. IV, 11; a. fr.

מְדִירָא m. (דִּיר I) =h. מִזְרֶה, *winnowing fan*. Targ. Is. XXX, 24 (ed. Lag. *pl.*).—*Pl.* מְדִירַיָּא. Targ. Jer. XV, 7.

מַדְכּוּרָא m. (דְּכַר) *marker, mark*.—*Pl.* מַדְכּוּרֵי, v. מַדְבּוּרָא.

מַדְכּוּתָא f. (דְּכַר) *cleansing, house-cleaning*. Targ. II Esth. III, 8.

מַדְכַּנְתָּא* f. (דְּכַן) *clean fat* (permitted to eat). Bekh. 30a Var. in Ar., v. מַר III.

מְדַל, part. *Hif.* of דְּלַל.

מִידְלָא, מְדֻלָּא, מַדְל m. (compound of מָא, דִּי, a. לָ) *belonging, property*. Y. Keth. VI, 30d bot. אתפקיד . . . ר׳ גבירה מדל דיתמין orphan's money was given in trust of R . . .; Y. Gitt. V, 46d bot. (insert גבירה); Y. Shek. IV, 48a bot. Y. Ned. IX, 41c הוא ומְדִלֵּיהּ himself and whatever belonged to him. Lam. R. to I, 1 רבתי beg. ואפקד בידיה מְדִילֵיהּ and gave him his belongings in charge. Ib. end דחלית כל עותרא ומ׳ הדרין all these riches and belongings. Ib. דלא יסבון מדלי וכ׳ (read מדלויה) I was afraid lest his relatives may take away his belongings; a. e.—V. מוּדְלָא.

מַדְלָא I m. *watchman's lodge*, v. אַמַּדְלָא.

מַדְלָא* II m., *pl.* מַדְלַיָּא (דְּלָא) *drawing, resorbing*. Pes. 40a כל אגב מַדְלַיְיהוּ וכ׳ as long as the grains absorb liquid, they do not ferment; v. מְזִיגָא.

מדלאות, v. next w.

מְדַלַּעַת f., *pl.* מְדָלְעוֹת (denom. of דְּלַעַת) *gourd-fields*. Shebi. II, 1 במקשאות ובמ׳ (ed. Y. a. Ms. M. מ׳ ומקש׳; not מדלא׳) in cucumber and gourd fields; ib. 2. Y. ib. II, beg. 33c בשיש לו מקשה ומדלעת R. S. a. l. c. (ed. . . . ובו ומודלה) when he himself has a field of &c; a. e.—Erub. 104a מְדַלָּעִין Ms. M. (ed. דלעיו), v. מְקַשָּׁה.

מְדַמְכָא, מִדְמָכָא m. (דְּמַךְ) *sleeping*.—מ׳ בֵּי(ת) *resting place, bed-room*. Targ. Job XXXIII, 15. Ib. 19 (Ms. מִידְ׳). Targ. Y. Gen. II, 24 מְדַ׳; a. e.

מְדְמַר = מן דאמר, v. מַר I.

מְדַן, v. דִּין.

מַדְיָן, מַדְיָן m. (=מידן; b. h. מִדְיָנוֹת; עָדַן, *Hif.*) *knot* in reed-matting. Tosef. Kel. B. Mets. XI, 12 טפחיים בין מדין למ׳ (R. S. to Kel. XX, 7 מדן) two handbreadths of matting between each two knots.—*Pl.* מַדְיָנִין, מַדְיָנֵי׳, מַעֲדָנֵי׳. Ib. 11 עד שלא קשר ראשי מ׳ (not קצר; R. S. l. c. מע׳) before he knotted the tops of the knots. Ib. VII, 11 [read:] משיקשור ראשי חמ׳ שלה (v. R. S. to Kel. XVII, 17). Kel. XX, 7 מעד׳. Succ. 13b; Y. ib. II, end, 52c מע׳.

מַדְנָא ch. same, *bunch, bouquet*.—*Pl.* constr. מַדְנֵי. Sabb. 33b Ar. (ed. מַדָּאנֵי).

מְדָנָא m. (דִּין) *object of strife*. Targ. Ps. LXXX, 7 (Ms. a. Regia מְדָיְינָא).

מַדְנַח, מְדִינְחָא, מְדִינָחָא, v. מְדִינְתָּא.

מַדָּע m. (b. h.; יָדַע) *intelligence*. Macc. 23a, v. יָתֵר.

מַדָּע, מְדַעְיָא, מַדְעָא ch. same, *knowledge, teaching; reason*. Targ. Jer. III, 15. Targ. Prov. I, 5. Targ. Ps. XXXIV, 1 (Ms. דעת׳).—ידע מ׳ (euphem. for משתין בקיר) *male adult*. Targ. I Sam. XXV, 22; a. fr.—*Pl.* (fem. form) מְדָעָן, מִדֵּי׳ *objects worth knowing* or *well-known*, (used of persons) *notables*. Targ. O. Deut. I, 13; 15 (v. Berl. Massorah, p. 120; h. text ידעים).—V. מַנְדָּע.

מִידַּי׳, מְדַעַם m. (comp. of מִדֵּי׳, v. preced., a. enclitic מ for מָא) [*noticeable,*] *something; anything* (corresp. to h.

מְאוּמָה, מְאוּמְתָּא or הֶבֶל). Targ. Job XXXI, 7. Targ. Gen. XXII, 12 (Y. Levita מִנְהֲדַעַם). Targ. Deut. XVII, 1; a. fr.—Bekh. 51b מי' ביש עבדת (Rashi a. Tosaf.) thou didst something wrong (in giving the redemption money with the expectation of getting it refunded). Snh. 55a אמי' אחרינא וכ' for doing something else (unnatural gratification) he ought not to be punished. Tanh. Huck. 2 מן מ' מסאבא from anything unclean. B. Bath. 123a לא מהניא ... ולא מ' (Ms. M. מידי) would Joseph have been given no preference whatever?; a. e.—V. מְיַדַּם, מְיַדֵּר.

מִדַּעַת, v. מוֹדַעַת.

מְדַף m. (דפק; v. דָּפַק) *clap-board, trap* for birds. Kel. XXIII, 5.

מַדָּף m. (נָדַף) *a vessel used for smoking bees out*, v. הִבּוֹרָה. Kel. XVI, 7.

מְדָף m. (נָדַף) *indirect contact by shaking, breathing* &c. (cmp. מִדְרָס, הֶרְסֵט).—Esp. טומאת מ' or מ' *the uncleanness of an object arising from an unclean person's indirect contact; the object thus made unclean; uncleanness of a minor degree.* Nidd. 4a נתון תחתיו (טמא) ומ' (Tosef. Toh. IV, 4 מדרס) and an object of minor uncleanness rests under it. Sifra M'tsor'a, Zabim, ch. IV, Par. 3 עושה תחתיו מ' he makes the things under him (e. g. cushions directly under his head) unclean as a *middaf;* a. e.—*Pl.* מְדָפוֹת *laws concerning middaf.* Y. Sot. V, 20b. Y. Dem. II, 23a top.—Y. Sabb. VII, 9d bot. מהו מ' מגעות what kind of *middafoth?* Contact.

מָדַק, v. הָדַק.

מְדַקָּא, v. מְדַק־.

מְדַר m. (transpos. of מרד, v. מְרַדָּא) [*fallings*, v. גָּלָל,] *ordure*, a material used for vessels. Sifra M'tsor'a, Neg., Par. 6, ch. IV. [R. S. to Neg. XII, 6 quotes מרד, ref. to מרדא Ab. Zar. 75b.]

מָדַר, *Hif.* הִמְדִּיר (denom. of מַדְרוֹן) *to slant, to incline.* B. Bath. 22b במדיר את וכ' Ar. a. Ms. F. (Ms. M. במדרי; ed. במדיר. Ms. H. במרדד; Ms. O. בממרדיר, v. Rabb. D. S. a. l. note) when he inclines the sill of his wall (so that none can stand or lean on it).

מְדָרָא m., *pl.* מְדָרֵי (transpos. of מרדא; רָדַד; cmp. מַדְרוֹן) *water-courses, gutters.* Sabb. 145b תני מ' דבבל (Ms. M. בי מ'; Ms. O. בי מרדי) the drains of Babylonia; Bekh. 44b מדורי (corr. acc.).

מַדְרָא m. (transpos. of מרדא, רָדַד; cmp. preced.) *chastising whip.* Yoma 23a (Ms. L. מרתעא; Ar. s. v. דר3: מדוורתא; Ms. O. מתעורתא, v. Rabb. D. S. a. l. note 8), v. פִּקְרֵץ I.

מִדְרֵי', **מַדְרֵגָה** f. (b. h.; דָּרַג) 1) *embankment, acclivity.* Kil. VI, 2 אחת בארץ ואחת במ' one row on level ground and one on the embankment. Y. ib. 30c top שיפוע חמ' כלמטן (not שופע) the slope of the embankment is considered as if on a level with the lower ground; Y. Sabb. XI, 13a bot.; a. fr.—*Pl.* מַדְרֵגוֹת, מִדְרֵי'. Tosef. Peah I, 9. Shebi. II, 8; Tosef. ib. III, 4, v. גַּיָּא.—2) *step, rank.* Kidd. 40b.

מָדוֹר, *pl.* מְדוֹרוֹת, v. מָדַר.

מַדְרוֹכִיתָא f. pr. n. (דרך) *Madrokhitha*, name of a peak. Targ. I Sam. XIV, 4 (h. text סְנֶה).

מְדֵי', **מַדְרוֹן** (in Y. Dial.) מִנְדֵּרָן, מִנְדְּרָן m. (v. מְדָרָא a. נָדַר II) *sloping*; מקום מ' *declivity.* Pes. 42a, opp. אֶשְׁבּוֹרָן. B. Mets. 82b, sq.—Y. Sabb. XI, 13a bot. בשהיה המקום מונ' when the place was sloping; Y. Erub. X, 26a bot. מנ'; Y. B. Bath. I, end, 13a מִנְדְּרוֹן. Y. Erub. I, 18c top הירה מונ' וכ' (sub. מקום) if there was a declivity in the middle of the alley. Y. Sot. IX, 23c bot. מנ'.—Tosef. Mikv. IV, 10 (expl. חַרְהֲלִית) מי גשמים תבאין מד' (Maim. to Mikv. V, 6 מן חמ') rain water that runs down a declivity.

מוֹדֵי', **מַדְרוֹן** ch. same. Targ. Mic. I, 4 (ed. Wil. מוד'; h. text מוֹרָד). Targ. Ps. LXXXIII, 14 (ed. Lag. מוד'). V. נָדַר II.

מַדְרֵיגָה, v. מַדְרֵגָה.

מִדְרָס m. (הָדַס) 1) *treading, place trodden upon*, in gen. *basis, seat*, esp. *midras*, levitical uncleanness arising from a gonorrhoeist's immediate contact by treading, leaning against &c. Nidd. VI, 3 כל המיטמא (ב)מ' whatever can be made unclean as a *midras*; expl. ib. 49b כל דחזי למ' whatever is fit to be used as a seat, couch &c. Kel. XXIV, 1. Par. X, 1; a. v. fr.—In gen. =אב הטומאה, *uncleanness of the first degree.* Hag. II, 7; a. fr.—*Pl.* מִדְרָסוֹת *cases of midras.* Hull. 35a. Sabb. 59a; a. e.—2) a sort of *shoe* or *heel.* Tosef. Kel. B. Mets. II, 14 דתחקינו למנעול או למ' R. S. to Kel. XII, 5 (ed. למחרים, corr. acc.) if he made the nail for a shoe or a *midras.*

מדרעא, v. מַדְרָעָא.

מדרקא, v. מוּדְרָקָא.

מִדְרָשׁ m. (b. h.; דָּרַשׁ) *textual interpretation; study.* Keth. IV, 6 זה מ' דרש וכ' the following interpretation did R .... teach &c.; Shek. VI, 6.—Y. Yeb. XV, 14d עבדין לא חמ' הוא תעיקר וכ' not study is the main thing, but practice is. Kidd. 49a bot. משנה ... אומר מ' by Mishnah ...., R. Judah says, we understand textual interpretation (as Sifra, Sifré &c.), contrad. to הלכות. Ib.b מאי תורה תורה מִדְרָשׁ (R. Johanan means) by Torah the interpretation of the Torah text; a. fr.—בֵּית הַמִּ' (abbr. מ"ה) *school, college.* Meg. 27a בה"כ מותר לעשותו ב"מ you may change a synagogue into a school house; a. fr.—*Pl.* מִדְרָשׁוֹת. Ker. 13b. Y. Ter. VIII, 45b top; (ib. I, 40d מקריות). Gen. R. s. 42 בתי מ' school houses; a. fr.—Esp. *Midrash, homiletic book.* מִדְרָשׁ רַבָּה *Midrash Rabbah, homilies on the Pentateuch (and the five M'gilloth)* (beginning with ר' הושעיא רבה).—מ' חזירת (from its beginning חֲזִירָתָן, Prov. XXII, 29)=מ' שיר השירים *Canticum Rabbah*; מ' אסתר *Midrash Esther* or *Esther Rabbah* &c.—מ' שמואל a Midrash to the Books of Samuel; מ' תְּהִלִּים, also שׁוֹחֵר טוֹב (from its beginning, Prov. XI, 27) a Midrash to the Psalms.—מ' תַּנְחוּמָא *Midrash Tanhuma*, to the Pentateuch.—*Pl.* מִדְרָשִׁים *Midrashim*, esp. מִדְרָשׁוֹת רַבּוֹת *Rabboth* (a plural of רַבָּה by false analogy).

מִדְ, מִדְרָשָׁא ch. same. Lev. R. s. 9 תתנא מ' (read: אתנני; Num. R. s. 9 אינני דרשה) the lecture was delayed. בר מ'— (in Targ. frequ. only (מ' =h. בית המדרש, v. preced. Targ. Y. Gen. IX, 27. Ib. XXV, 27; a. fr.— Ab. Zar. 74b; Erub. 60a, v. צָוַח. Y. Yoma III, 40c bot., v. חֲדַת. Pes. 33a; a. e.—*Pl.* מִדְרָשַׁיָּא, מִדְרָשַׁיָּא, מָדְ'. Targ. Jud. V, 24. Targ. Ps. LXXX, 11; a. e.

מִדְרְתָא v. בנישתא מ', מָדְרְתָא.

מַה, מָה (b. h.) 1) *something; anything.* Num. R. s. 14; Tanh. Hayé 3, v. בְּלֵימָה.—2) *what? which?* Hull. 89a (play on האמם אלם, Ps. LVIII, 2) מה אומנתו ... כאלם which is the best policy for man in this world? Let him act as if he were mute (keep silence). B. Mets. 63a, a. e. מה לי תן מה לי what are they to me and what their equivalent, i. e. what difference does it make whether the purchased objects or their equivalent be delivered?; Y. Yoma V, 43a bot. מה ביניהן ומה בין דמיהן. B. Bath. 32b; 31a מה (לי) לו what motive could he have to tell a lie? Ib., a. e. מה לי לשקר במקום עדים וכ' we do not apply the principle that we believe a defendant because he has no motive to lie, where witnesses are on hand; a. v. fr.—מה ... אף what ...?, even so, i. e. *as ... so.* Gitt. 23b מה אתם ... אף וכ' as *you* (Num. XVIII, 28) refers to Israelites, so must your delegate be an Israelite. Sabb. 133b מה הוא .. אף וכ' as He is gracious and merciful, so be thou &c.; a. fr.—מה .. מה לך .. שכן, v. כָּל.—אינו דין, מה ... v. דִּין. II.—לא כל שכן ... what has this to do with ...? In this case ..., whereas &c., i. e. *it is different with ... because* &c. Kidd. 4b מה ליבמה שכן ... תאמר וכ' the case of a Y'bamah is different, because she can neither be acquired by means of a document, whereas this (an ordinary woman) &c.; a. fr.—מָה נַפְשָׁךְ (in Babli mostly: מִמָּה נפשך; abbr. ממ"נ) whatever be thy opinion (from whatever opinion thou start), i. e. *whichever side you take, at all events.* Y. Ber. I, 2b מ' נ' אם וכ' at all events (he has offended); if it was day-time when the first stars (on Friday evening) were visible, it was day-time when the first stars (on Sabbath evening) were visible &c.; Sabb. 35b חייב חטאת ממ"נ must bring a sin-offering at all events (whether you consider twilight a part of the day or a part of the night). Ib. 34a (in Chald. dict.) מה נפשך אי וכ' whichever side you take, if twilight is day &c. Erub. 10a למה לי ממ"נ אי וכ' ... גדולה what reason was there for saying 'large ...'? In either case (it is incorrect), if it be to permit the use of the larger court &c. Hull. 29a ממ"נ אי מחצה וכ' in either case (the slaughtering is ritually correct); if you adopt the opinion that an exact half is to be considered as if it were the larger portion &c.; a. v. fr.—Ib. 78b מה אם נפשך, v. נָפַשׁ.—בַּמֶּה a) *wherewith?* B. Bath. 10b במה תרום וכ' whereby can the horn of Israel be lifted up? Sabb. II, 1; a. fr.—b) *in what case?* במה דברים אמורים (abbr. בד"א), v. אָמַר I.—לָמָּה *wherefore?* Ber. 3a סימנא למה לי ... תחלת what need is there for a sign for the beginning of the first watch? M. Kat. 28a נסמכה וכ' ל' why is the account of the death of Miriam attached to &c.?; a. fr.—לַמָּה *to what?, whereto?* Kidd. 40b צדיקים נמשלים ל' what are the righteous to be compared to?—ל' הדבר דומה, v. דָּמָה; a. fr.—V. לָמָּה.—3) (relat.) *which, what.* Pes. 88b מה שקנה עבד וכ' whatever the slave acquires belongs to the master. Ber. I, 1 כל מה שאמרו וכ' for whatever act the scholars designated the time 'up to midnight' &c.; a. v. fr.

מַת, מָת ch. same (v. מָא). Targ. II Sam. XVIII, 23. Targ. Ex. XXXIII, 21; a. v. fr.—Snh. 65b; Gen. R. s. 11, v. גּוּבְרָא. Y. Ned. VI, end, 40a מת שבקית תמן what (prominent men) I left there (in Palestine); Y. Snh. I, 19a top (corr. acc.) [Ib. מה, read מאן.]—Y. Gitt. I, 43d מה אנן קיימין what do we stand at, i. e. what is the case before us? Y. Dem. I, 21d bot. מה אפשר דר' וכ' what? is it possible that &c.? i. e. it is impossible that &c.; ib. מה ר' ד' מיכול it is impossible that R. Z. should eat &c. Y. Sabb. XIV, 14c מה ביניהון wherein do they differ?, v. בֵּין. Hull. 34a, a. e. מה נפשך, v. preced.; a. v. fr.—מָהְרֵיא=מָה הֲרֵא, how is it? Y. Sabb. I. c.

מָהָא v. מָהָה.

מַהְגִּינוֹת, Y. Keth. 1, 25b top, v. הָגַן. [Comment. take our w. as a geographical designation of coins; v. Zuckermann Talm. Münzen, p. 15.]

מַהֲדוֹרָא m. (חָדַר) *review, revision.* B. Bath. 157b מ' קמא דר' וכ' (in) the first revision (of the Talmudic traditions) by R. Ashi he told us (v. Rabb. D. S. a. l. note 3). [In later literature מ' *edition.*]

מַהֲדוּרָא m. (חָדַר) *peddler.*—*Pl.* מַהֲרוּרֵי. Ber. 51b, v. פַּלְמָתָא.

מְהָא, מָהָה, *Pi.* מִיהֵא, מִיהָה (v. מָהָה) *to dissolve, dilute;* (of clothes) *to make threadbare and ragged.*—Part. pass. מְהוּהָא, f. מְהוּהָה, מְחוּהָא. Toh. IX, 9 מטלית מהוהה ed. Dehr. (oth. ed. חא ...) a tattered (scorched) piece of cloth; Nidd. 56a מטלית המהוהא; ib. 4a המהומה (corr. acc.). Kel. XXIV, 17 מהוהה שטליית וכ' a threadbare shred patched on a sound one (בְּרִירָא, v. בְּרִיא).

Nif. נְמָהָא *to be tattered, fall to pieces.* Ib. XXVII, 12 ed. Dehr. נמהא, Mish. ed. נמהה; Talm. ed. נמחה).

Hif. הַמְהָא, הַמָּהָה *to dissolve; to crumble, sift.* Maas. Sh. V, 1 מַמְהָה ושופך Ar. (ed. pr. מַמְהָא; ed. ממחה) he dissolves (the lime) and pours it over the spot; B. Kam. 69a מבריא סיד ... וממהא וכ' Ms. R. (ed. חה ..). Zeb. 54a ממהה Ar. (ed. וממחה) takes lime, molten lead and pitch and mixes them and pours &c. Ohol. XVIII, 4 וממהה ed. Dehr. (Ar. וממהא, ed. חה ...) and crumbles (and sifts the earth).

מָהוּ h. a. ch. (= מה הוּ) *what is it? how is it?* Targ. II Esth. I, 2 (3); a. e.—Kidd. 33b מ' שיעמוד וכ' how is it, i. e. must his father stand up before him? Ib. מ' לעמוד וכ' must one stand up &c.?—Y. Yoma III, beg. 40b מ' בורקי what does *bor'kay* mean?—Hull. 46a מחלקט מ' how is it if the liver is &c., v. לָקַט; a. v. fr.—מ' דתימא what is it you might think?, i. e. you might be under the impression. Arakh. 21b מ' ד' בטולי וכ' you might assume that he annulled (the protest), therefore we are given to understand &c., v. פְּשִׁיטָא; a. fr.

מְחוֹבְתָא, מְחוֹבִיתָא, v. מוֹחֲבִיתָא.

מְחוֹכִיא, v. מָחוֹךְ II.

מְחוֹלָא, מָחֲלָא m. (מָחַל I) *circumciser.* Sabb. 156a. —*Pl.* מְחוֹלָאֵי. Ib. 135a.

מְחוֹלָא I f. = מְחוּלְתָא II. Keth. 8a בר מ' a festival of circumcision.

מְחוֹלָא II m. (נָחַל) *sieve.*—*Pl.* מְחוֹלָיָיא. Y. M. Kat. I, 81b top הורי באילין מ' וכ' permitted to make sieves during the festive week for the use on the Festival.

מְחוֹלְתָא I f. same. Gen. R. s. 81, v. חָרַשׁ; Tanh. Vayishl. 8, v. מְרַשׁ II.—Bets. 29b אגבא דמ' on an inverted sieve.—*Pl.* מְחוֹלָתָא. Ib. M. Kat. 11a למיגדל מ' to plait sieves (during the festive week), v. preced.

מְחוֹלְתָא, מָ' II f. (מָחַל I) *circumcision; foreskin.* Targ. Ex. IV, 25, sq. (O. ed. Berl. מָחְלָתָא). Targ. Y. Gen. XLV, 4; a. e.

מְחוֹמְמָת, מְחוּמָּת f. (b. h.; הוּם or חָמַם) *commotion, trouble.* Ab. V, 8 ריעב של מ' a famine in consequence of (war) trouble. Koh. R. to XII, 12 מַחֲמָת מ' ... שכל מ' הוא וכ' for *mehemmah* (ib.) read *m'hummah*, for whosoever brings more than the twenty four Biblical books to his house, brings trouble &c.; a. e. [Nidd. 4a המהומת, v. מָחָה.]

מְחוּמְתָא ch. same. *Pl.* מְחוּמָתָא. Targ. Esth. I, 10.

מְחַמְטָ, v. מְחַט.

מְחָנָא, v. מָחָה ch.

מְחֵיבָא (מחיכא), v. מוֹחֲבָא.

מְחֵיכָא, v. חֵרְבָּא.

מְחֵילָא f. (מָחַל I) *circumcision.* בר מ' fit for circumcision. Yeb. 71a.

מְחֵימָן, v. חֵימָן.

מָחִיר I m. *quick*, v. מָהִיר.

מָחִיר II m. *mahir*, a fabulous animal of gigantic dimensions. Y. Ab. Zar. I, 39d bot. [read:] מהו מותר לגדל א"ר בא כגון מ' שהוא וכ' is it permitted to raise animals (in Palestine)? Says R. Ba, Even an animal like *mahir* &c.; Y. Pes. IV, 30d bot. (corr. acc.); Y. B. Kam. VII, end, 6a (out of place).

מְחִירוּת f. (מָהִיר I) *quickness, speed.* Gen. R. s. 10, oppos. מתינות.

מְחַל (= מוּל) *to circumcise.* Y. Yeb. VIII, 8d top על מנת למוֹחֲלָן with the condition that he will circumcise them. Ib. bot. את מוֹחֲלוֹ בע"כ thou must circumcise him (the slave) even against his will. Gen. R. s. 46. Cant. R. to I, 12; a. fr.—Part. pass. מָחוּל. Yeb. 71a, v. גְּבָעוֹנִי. Ib. מ' נולד (כשהוא) born without a prepuce; a. fr.

מָחַל I ch. 1) same. Yeb. 71b ובמדבר מ"ט לא מָחוּל and why did they not practice circumcision in the desert? Ib. 72a לא מַחֲלִינַן ביה we do not perform the operation on it (a cloudy day &c.). Sabb. 134a ולימָחֲלִיה Ms. M. (ed. ולִימָחֲלוּהָ, v. Rabb. D. S. a. l. note) and then one (they) shall circumcise him. Ib. 136a מימָחַל דרכי מַחֲלִינַן ליה how dare we circumcise him (on the Sabbath)? Ib. נִימָחֲלֵיה ממ"נ let us circumcise him at all events (v. מָה h.); a. fr.—Part. מָחֵיל. Ib.; a. fr.—2) (neut. verb) *to be circumcised.* Snh. 39a אנן דמהלינן וכ' we who are circumcised cannot become like you; אתון מַחֲלִיתוּ וכ' (Ms. M. מיחלן, read מְדִילוּ) have yourselves circumcised and be like us.

מְחַל II (cmp. מהה, a. מחל; cmp. Is. I, 22), *Af.* אַמְחִיל *to attenuate, dilute.* Pesik. Ekhah, p. 122b (ref. to Is. l. c.) מַמְחִיל לירה dilute it (the wine); Yalk. Is. 258 אַמְחִיל.—V. מוֹחַל.

מְחַלְיָין, v. מַחֲלָה.

מְחַלָּךְ m. (b. h.; חָלַךְ) *way, journey, diurnal distance.* Hag. 13a מ' חמש וכ' a journeying distance of five hundred years; Pes. 94b; Y. Ber. I, 2c bot.; a. fr.

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

מְחַלְתָא, v. מְחוּלְתָא II.

מַחֲמוֹרוֹת, מַחְמֵד f. pl. (b. h. מחמרות; חמר, cmp. חָמַר, חֲמַר I) *debris, mounds* used as burying places for executed criminals. Y. M. Kat. I, 80c bot. בראשונה ... במ' in former days they buried them (the convicts) in mounds (while later on special places were provided for them; v. Snh. VI, 5); Y. Snh. VI, 23d bot. במח' (correct the entire passage in accordance with Y. M. Kat. l. c.).

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

מַחָן = מַאן הָן. Y. Shebi. IV, 35a bot. מ' מודע וכ' (Y. Snh. III, 21b מאן) who told thee &c.?—[Y. Erub. V, end, 23a, read אחורי הגנין מַחוּ.]

מַחְפֵּיכְתָא, v. חַפֵּךְ.

מַחַפְכָנָא m. (חָפַךְ) *perverse.* Targ. Prov. XVI, 28.

מַחַפְכָנוּתָא, v. נֶחְפְּכָנוּתָא.

מָחַר (b. h.; cmp. מוּר) *to exchange, buy.* Denom. מוֹחַר.

Pi. מְהַר (cmp. חָלַךְ) 1) *to hurry, be speedy.* Sabb. 97a מְמַהֲרִין comes quicker than &c. B. Kam. 93a מְמַהֲרִין לבוא וכ' he who cries for revenge will sooner be punished than he who is cried against. Sifré Deut. 277 מְמַהֵר אני ליפרע ע"י עני I (the Lord) will sooner take revenge when a poor man is wronged than when a rich man is; a. fr. —2) *to expedite.* Kidd. 31b מַהֲרוּנִי expedite me (on my journey).

מוֹחַר, v. מוֹהַר.

מָהִיר, מָחִיר m. (b. h.; preced. art.) *quick, ready.* Ab. V, 12 מ' לשמוע ומ' לאבד quick of perception and quick to forget. Ex. R. s. 11, beg.; a. e.

מְהֵרָה f. (b. h.; preced.) *speed;* בְּמ' *speedily, easily.* Ab. V, 20 במ' בימינו soon, in our life-time. Ber. 17a מ' חפר

וכ׳ soon destroy their counsel. Ned. 20ᵃ לא במ׳ הוא חוטא will not easily be led to sin; a. e.

מוֹאָב pr. n. (b. h.) *Moab*, son of Lot; *the Moabite people*. Gen. R. s. 51, end בזכות מ׳ מי אב through the merits of Moab, that is *mi ab*, of him who is called father (Abraham). Num. R. s. 20 נתחברו מ׳ עם מדין Moab and Midian formed an alliance; a. fr.—Targ. Y. Num. XXV, 15. Targ. Gen. XIX, 37; a. fr.

מואבא, v. next w.

מוֹאֲבָאָה m. ch. = next w. Targ. O. Num. XXII, 3 (Y. מואבא, read: אִי...); a. e.—*Pl.* מוֹאֲבָאֵי, מוֹאָ׳. Targ. Gen. XIX, 37. Targ. Deut. XXIII, 4; a. e.—*Fem.* מוֹאֲבִיתָא. Targ. Ruth IV, 5; a. e.

מוֹאָבִי m. (b. h.) *Moabite*. Yeb. VIII, 3 עמוני ומ׳ אסורים וכ׳ marriage with an Ammonite or a Moabite is forbidden and the prohibition continues forever (with reference to their descendants; Deut. XXIII, 4); a. fr.— *Pl.* מוֹאָבִים, מוֹאָבִיין, מוֹאָבִיים. Num. R. s. 20. Gen. R. s. 74; a. fr. —*Fem.* מוֹאָבִית. Yeb. 69ᵃ, a. e. (ref. to Deut. l. c.) מואבי ולא מ׳ a male Moabite is excluded from intermarriage but not a female.

מוֹאֲבִיתָא, v. מוֹאֲבָאָה.

מוֹאַדְנִין, מוֹאַדְנָן, v. מוֹדְנָא.

מוּבָאת f. (part. Hof. of בוא; cmp. Ex. XXVII, 7) *wedged into, exact size of*. Neg. VI, 6 כפדשה מ׳ (Ar. מובת) exactly the size of a lentil; Tosef. ib. II, 10 quot. in R. S. to Neg. l. c. (ed. Zuck. מְכוּוָּנָת, v. כּוּן).

מוֹבְדָא, v. יוּבְדָנָא.

מובילי, מובילותא, v. next w.

מוֹבִילָתָא f. (יבל) *load*. Gen. R. s. 80 טעין מובילתיה carrying his load (to market). Ib. s. 70 ואם הוות מובילתיה וכ׳ (not מובילי, מובילי) and if his load was worth two &c., v. פּוֹלָר.

מוּבְלָא, מוּבָל c. same. Y. Hall. IV, end, 60ᵇ; Y. Dem. III, 23ᵇ bot. מ׳ (corr. acc.). Y. Taan. I, 64ᵇ bot. ירהב גולתה מרום מובלה he put his cloak over his load. Lam. R. to I, 1 רבתי, beg. מ׳ דקיסין a load of wood; a. fr.—*Pl.* מוּבָלֵי. Ib. introd. (R. Joh. 1), v. טְעוּנָא.

מוּבָת, v. מוּבָאת.

מוּג ch. = b. h. מוּג, *to melt*.

Af. אַמֵּיג *to cause to flow, to make sore*. Gen. R. s. 41 (ref. to מוגיך, Is. LI, 23) אילן דממיגין מכתך (Ar. דמְמַגְּרִין מחתך, fr. מגי), v. לַחְלַח; ib. s. 69; Yalk. Is. 337 אילין דמגיין בריך (some ed. דמניך . . . מוניך, corr. acc.).—V. מוּגָלָא.

**Ithpol.* אִתְמוֹגֵג (v. Syr. מגיא, P. Sm. 2001) *to be languid, to act like a languid person*. Ab. Zar. 70ᵇ בעלמא הוא דקאימתמוגג Ms. M. Var. (not אירתמוגני; strike out בעלמא הוא דקמתמוגג as a tautography) he may say, I was only a little lazy (and stretched myself so as to reach over to the neighbor's roof; Rashi a. l. quotes a Var. מתמוגג אני h.).

מוֹג m. (מָגַג) a *melting substance, wax* (?). Pesik. R. s. 33 (play on אלמוג׳, II Chr. II, 7) חזר כמ׳ חזזה the hard blocks became soft like *mog*, v. שָׁמִיר.

מוּגְדָּלָא, v. מִגְדַּל.

מוֹגֵירָת, מוּגוּרוֹת, v. מוּגֶרָה.

מוּגְלָא m. (denom. of מוּג; cmp. מוֹחַל) *pus, tenacious matter*. Ḥull. 48ᵃ מלייא מ׳ if the abscess in the kidneys is full of matter, opp. מים זכים. Ib. 55ᵇ. Yeb. 75ᵇ ונפקת מינה כחוט דמ׳ וכ׳ (Ar. ונפק מינה) and there came out of the wound something like a thread of pus, and yet he begot children afterwards.

מוּגְלָסָא * m. (גָּלַל with format. ס; cmp. סַגְלָגַל, גַּלְגַּל) *pivot, hinge*.—*Pl.* מוּגְלָסָיָא. Targ. I Kings VII, 50 (h. text פּוֹתוֹת).

מָגְמָר, מוּגְמָר m. (v. גּוּמְרָא, a. גָּמַר I) *spices put on coals*, offered after dinner, *perfume*. Ber. VI, 6. Y. ib. 10ᵈ מ׳ כיון שהעלה עשן וכ׳ as soon as the smoke rises from the burning spices &c.; a. fr.—Sabb. 18ᵃ מניחין מו׳; Y. ib. I, 4ᵃ top נותנין מג׳, v. גָּמַר I.—*Pl.* מוּגְמָרוֹת. Ber. 43ᵃ.

מוּגְמְרִין, Y. Keth. IX, 33ᵇ bot. דין מ׳, v. דִּיאֲסַטְגְמָא.

מוֹגֶרֶת, מוּגָרָה f. (אָגַר I) *storage, stored up provision, magazine*.—*Pl.* מוֹגֵרוֹת. Tosef. Dem. I, 10 he who buys מן המוגירות בצידון ed. Zuck. (Var. מְגֵר, מגרת) from the stores in Zidon; Y. ib. I, 22ᵃ bot. מְגוֹרָת. Tosef. l. c. מוגורות בצור ed. Zuck. (Var. מְגוּרוֹת, מוגירות; Y. l. c. מגורת), opp. חַמָּרֶת.

מוּגְרָמָת, v. גְּרַם.

מוֹגֶרֶת, v. מוֹגֵרָה.

מוּד (cmp. מָדַד) [*to stretch one's self,*] *to swim*. Gitt. 67ᵇ ולימוד and let him swim.

מודגראות, Yalk. Ps. 656, v. קְרִיסוֹ.

מוֹדִיָּה, מוֹדְיָא f. (modius) *modius*, a Roman dry measure, corresp. to סְאָה. Gitt. 57ᵃ.—*Pl.* מוֹדִיּוֹת. Ib. Y. Maasr. IV, 51ᵇ bot. מוֹדְיָאוֹת. Num. R. s. 4, beg. מוֹדְיָאוֹת.

מוֹדִיִּית, מוֹדְיָא ch. m. same. Esth. R. to I, 4 חד מ׳ a modius of denars; Y. Pes. IV, end, 31ᶜ מודיי דדינרין (read מודיי׳). Ib. III, 30ᵃ top, v. טַרְשַׁקְטוֹן. Erub. 83ᵃ, v. נָאוּסָא.—*Pl.* מוֹדְיֵי. Y. B. Kam. IX, 6ᵈ, sq. [מודיי, frequ. in Talm. Y. for מוֹדִין, v. יָדִי.]

מוֹדִים m. *Modim*, the last but third section of the Prayer of Benedictions, so called from its beginning מ׳ אנחנו (we offer thanks). Ber. V, 3 (a reader who says) מ׳ מ׳ *modim* twice must be silenced; Meg. IV, 9 (25ᵃ). Y. Ber. II, 5ᵃ bot. כד הוה מטי מ׳ when it comes to *modim*; a. e.

מוֹדִיעַ m. (יָדַע) *mark, mnemotechnical sign*.—*Pl.* מוֹדִיעִין, מוֹדִיעִים. Erub. 54ᵇ bot. (play on מודע, Prov. VII, 4) עשה מ׳ לתורה ed. Sonc. (ed. מודעים, v. Rabb. D. S. a. l. note 8) make mnemonical symbols for the study of the Law; Yalk. Prov. 940; Yalk. Jer. 315.

מוֹדִיעִית, מוֹדִיעִים pr. n. pl., v. מוֹדָעִים.

מוֹדָלָא m. = מִדְלָא. Targ. Prov. XXIX, 3 Ms.; ib. XXVIII, 8 מִידּ; ib. VI, 31 מִידּ Ar. (ed. everywhere מַדָּל; h. text חֹסֶר).

מוּדְלָה m., **מוּדְלָת** f. 1) part. *Hof.* of דָּלָה.—2) *gourd-field*, v. מַדְלַעַת.

מוּדְלִית f. (דָּלָה) *hanging fruits.* B. Mets. 91b, v. דָּלָה.

מוֹדָנָא c. (denom. of אוּדְנָא; v. מוֹזְנָיִם) *scale.* Targ. Y. Ex. I, 15.—*Pl.* מֹאדְנִין. Targ. Koh. II, 8 ed. Lag. (oth. ed. מוֹאזְנִין, מוֹאזְנַי). Targ. Y. Lev. XIX, 36 מוֹדְנָוֹן (not מורג).

מוֹדָעָא (h. form מוֹדָעָה) f. (יָדַע) *declaration*, esp. *protest* before witnesses against a forced or unduly influenced action. B. Bath. 40a לא כתבינן מ' אלא אמאן וכ' we write a protest only against a person who does not submit to law. Ib.b חויא מ' לחברתה the order to write a deed of donation in secret is a protest annulling a subsequent disposal by deed. Ib. 49a מ' חיו דבריני if witnesses subscribed to a deed say, We signed after the owner had entered a verbal protest before us against the deed; a. fr.

מוֹדָעִי m. (v. next w.) *of Modim*, esp. חמ' (ר' אלעזר) R. El. of Modim. Ab. III, 11; a. fr.—Sabb. 55b; B. Bath. 10b עדיין אנו צריכין לַמ' we still need the Modite (for interpretation).

מוֹדָעִין, מוֹדָעִים pr. n. pl. *Modaim, Modim, Modin*, the native place of the Asmonean family. [Eds. a. Mss. vary between מוֹדִיעִ', מוֹדִיעִ' a. מוֹדִיעִית.] Kidd. 66a. Pes. IX, 2. Ib. 93b מן חמ' ולירושלם וכ' from M. to Jerusalem are fifteen miles. Hag. III, 5; Tosef. ib. III, 33; a. fr.—[מודעים, Erub. 54b, v. מוֹדִיעַ.]

מוֹדַעַת f. (b. h.; יָדַע) *acquaintance*; trnsf. (m.) *friend.* Y. Peah IV, beg. 18a שלא יראה לעני מוֹדַעְתּוֹ וכ' R. S. to Peah IV, 1 (ed. מַדַּעְתּוֹ) that he may not see a poor man who is his friend and cast it before him.

מוּדְרוֹן, v. מַדְרוֹן.

מוּדְרָקָא, v. מוּדְרָקָא.

מוֹדָא, v. מוֹי.

מוֹדָבָא f. (יָהַב) *gift.* Targ. Prov. XXI, 14. Ib. VI, 35 (some ed. מהרבא, read מהרבא).—*Pl.* constr. מוֹדָבֵי. Targ. Y. I Deut. XVIII, 8 (not מותבי).

מוֹדָבְיָא, מוֹדָבֵי, מוֹדָבוּתָא f. same. Targ. Prov. XVIII, 16. Targ. Ps. XVI, 5 מוֹדָבְיַת constr. (Ms. מָדוֹב). Targ. Y. Deut. XVI, 17 מוהבות; a. e.—*Pl.* מוֹדָבְיָתָא. Targ. Prov. XV, 27 (some ed. sing.). Targ. Y. Deut. XVIII, 2 מוהבויתא (corr. acc.).

מוֹדֵי, מוֹדֵת, a disguise of מֹשֶׁה. Ned. I, 2 (10a) נדר במ' (Mish. ed. במותא, Bab. ed. נודר במוהי; corr. acc.) if one says, A vow by (that of) Mohi; Tosef. ib. I, 2 האומר מוהה ודאי מוהו ed. Zuck. (Var. מוהי, מוהו ... a. מודו, ודאמר מוהה ודאי מוהו for ודאי) read: האומר מ' ודאמר מ' if one says, (*Neder*) *Mohi*, or (*Neder*) *d'ămar Mohi*, the vow which M. uttered; expl. Y. ib. I, 37a top [read:] בנדר דנדר מ' במומי דנדר משה וכ' by the vow which M. vowed, that means, by the oath which Moses vowed, as we read (Ex. II, 21) &c.; Bab. ib. 10b האומר במ' לא אמר כלום if a person said, by Mohi, he said nothing, but if he says, by the oath which M. spoke &c. Ib. 22b אי נדרת במ' וכ' if thou hadst vowed by M. (using the phrase נדר מ') &c.—[מוֹדִי *water*, v. מוֹי.]

מַוְדֵּי, v. יְדִי.

מוֹדָל m. (v. מָהַל II) *a thin secretion.* Y. Naz. VII, 56b המ' שקרש the secretion (from a decaying corpse) which congealed, opp. עודהו מהוי if it is still fluid. Ib. IX, 57d bot.; Y. B. Bath. V, beg. 15a. [Mish. a. Tosef. מוֹהַל, q. v.]

מוֹדֵל m. *circumciser*, v. מָהַל.

מוֹדָלָא, v. מְהוֹלָא.

מוֹדָר, מוּדָר m. (b. h.; מָהַר) *exchange*, esp. *the price paid for the wife;* (in later practice) *the wife's settlement, widowhood* (כתובה). Mekh. Mishp., N'zikin, s. 17 (ref. to Ex. XXII, 15) מלמד שהוא עושה עליו מ' this indicates that he (the father) imposes it upon him (the seducer) as a *mohar*; ואין מ' אלא כתובה וכ' and *mohar* means *k'thubah*, as we read (Gen. XXXIV, 12) &c.; Y. Keth. III, 27d top (read אותה for איתן). Bab. ib. 10a (ref. to Ex. XXII, 16) שידא זה כמ' הבתולות וכ' that this (fine) be equal to the indemnity for outraged virginity (Deut. XXII, 29), and the settlement of virgins be like this (indemnity, i. e. fifty Shekel silver); a. fr.—*Pl.* מוֹדָרִין, constr. מוֹדָרֵי. Y. ib. III, beg. 27a [read:] אילו היה כתוב כמודָרֵי בתולות ראוי if it read, like the indemnities for virgins, it might be right (as you say).

מוֹדָרָא ch. same. Targ. Y. Gen. XXXIV, 12.—*Pl.* (with singular meaning) מוֹדָרִין; constr. מוֹדָרֵי. Targ. O. ib. Targ. I Sam. XVIII, 25. Targ. O. Ex. XXII, 16 (Y. מַפְרוֹנֵי).

מוֹדָרִין* m. pl. (preced.) *exchange*, adaptation of a name of a *Persian festive season and fair* (cmp. אֲקַנְדִּיתָא). Ab. Zar. 11b (Ms. M. מוֹהָרָן; ed. Ven. a. oth. מחורן, v. Rabb. D. S. a. l. note); Y. ib. I, 39c מְחוֹרֵי a Babylonian season.

מוֹדַרְנְקֵי* m. pl. name of *a Persian* and of *a Babylonian festive season*, (v. preced. a. next w.). Ab. Zar. 11b (Ms. M. מוהרסנקי for the Persian season; ed. Ven. a. oth. מהרנקי); Y. ib. I, 39c מחירקנה, a Median season (prob. a corruption of our w.). [V. Fl. to Levy Talm. Dict. p. 305[2].]

מוֹדָרְקֵי m. pl. (used as sing., sub. שטר) (חֲרִיקָא, v. חרק) *surety*, esp. for royal taxes (פַּרְגָּא). Yeb. 46a; B. Mets. 73b מוֹחַרְקֵירֵיהּ דהני וכ' (Ms. M. מוהד') the surety for these people lies in the archive of the king, and the king has ordained that he who pays no *charga* can be made the servant of him who pays (for him).—[Erub. 62a בריאה במ' ואבורגני (Rabad פרהגבני, v. Rabb. D. S. a. l. note 60) a lease is sound if made legal by sureties and (countersigned) by officers. Oth. explan., v. אַבּוּרְגָּנָא.]

מוּדְהָתִין, Targ. Prov. XV, 8, some ed., a. Var. ed. Lag., a corrupt. for מְרַחֲקָתִיהּ or תּוֹעֲבָתֵיהּ.

which comes out of the pit after the oil has been taken out; Tosef. ib. X, 3 מ' הרוצא מעיקת בית חבד. Makhsh. VI, 5 ידי צחצוחי שומן; Tosef. l. c. אין המ' יוצא מידי שמן (read: שמן) the secretion (of olives) cannot be excluded from the category of (must be classified with) (diluted) oil; Sabb. 144a, v. צְחָצוּחַ; a. fr.

מוֹחֵק m. (מָחַק) *the flat end of the writing instrument, used for erasing*, v. כּוֹתֵב. Kel. XIII, 2; a. e.

מוּט (b. h.) *to incline, waver, decline; to give way, bend.* Y. Snh. X, 27d bot., v. infra. Tanḥ. B'har 1 כשתמוט ידם לפני וכ' when their power shall sink before Nebuchadnezzar. Tanḥ. Vayishl. 3 (ref. to Prov. XXV, 26) כשמט לפני וכ' when he bends (humiliates himself) before the wicked; Gen. R. s. 75 א"א לצדיק למוט וכ' (Yalk. Gen. 130 לימוט) it is impossible to the righteous to bend &c.; a. e.

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

Hif. הֵמִיט *to bend, to shake.* Zab. III, 3 כל שאינה יכולה להמיט באדם (not אדם בה) (Asheri להסריט, v. סוּט) a ship which has no staggering effect on man. Gen. R. l. c. מֵמִיט עצמו וכ' humbles himself.

Hithpol. הִתְמוֹטֵט, *Nithpol.* נִתְמוֹטֵט *to be declining; to sink.* Y. Snh. X, 27d bot.; Yalk. Is. 338 (ref. to Is. LIV, 10) אם ראית זכות אבות שמָּדָּה...שנתמוטטה וכ' when thou seest the merit of the fathers decline and that of the mothers sink, go and cling to grace; Lev. R. s. 36, end והיו מתמוטטין והולכין שנתמוטטה.—Y. l. c. 28b they sank deeper and deeper (into poverty). B. Mets. 71a נכסיו מתמוטטין (Ms. M. מתמעטין) his wealth will be reduced; Yalk. Ps. 665 הללו מתמ' וכ' מִתְמוֹטֵט he will sink. B. Mets. l. c. (Ms. R. 2 מוֹטָטִין, v. Rabb. D. S. a. l. notes 2—4) these sink and rise again &c.; Yalk. l. c.

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

Af. אָמֵט *to balance, weigh.* Pesik. B'shall., p. 82a באמטירתא דאמיטנן (אתמיט) אתמט להון with the balances with which they weighed, weighing was done to them; v. מוֹטָה.

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

Ithpol. אִתְמוֹטֵט *to sink, waver, be reduced.* Targ. Ps. XCIV, 18; a. fr.—B. Mets. 71a דלא מוזפי ומתמוטטי Ms. R. (v. Rabb. D. S. a. l. note 4) who lend not on interest and yet become poor.

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

מוּטָב m. (יָטַב) 1) (*it is*) *good, better.* Tanḥ. B'har 1 חזר בו מ' שירהו if he amends, it is good. Bets. 30a, a. fr. מ' שיהיו ... ואל וכ' it is better that they fail unwittingly than &c. Snh. 7a (in Chald. diction) מ' דליעבדו וכ' it is better that they worship the golden calf (than commit murder). Ber. 28a מ' דאקום וכ' it is best that I get up and go to

מַוְוֹחַ, v. יְחִי.

מוּזָל, Tosef. Toh. VIII, 7, v. זָבַל I.

מַוְוֹעֵי, v. רָעָא.

מַוְוֹרוֹן m. (μαυρός) *black.* Gen. R. s. 7 Ar. (ed. מיירון), v. אַסְפַּרוֹן.

מַוְוֹרְיָאטִינוֹס, v. מוֹדְרְטִינוֹס.

מוֹזָא m. (זאו; cmp. וָאזָא) 1) *chaff.* Targ. Ps. I, 4; a. e., v. מוֹצָא.—2) מ' דשמכי* *leaves of onions, leek.* Kidd. 52b (Ar. מ' דירקא, a gloss to מ' דש'; Rashi: *a handful* of onions).

מוֹזְבָה, Y. Keth. XI, 34b מ' אמר וכ', read: רימו בת ואמרו (v. Asheri to Keth. 53a).

מוֹזְדָחִין, Yalk. Deut. 945, v. נָזַח.

מוֹזִיפָא m. (רָזַף) *creditor.* Targ. Ps. CIX, 11 Ms. (ed. מָזוֹפָא).

מוֹזִיקָא, v. מַזִּיקָא.

מוֹזָלָא, I, v. מַזָּלָא.

מוֹזָלָא II m. (אֲזַל II) *yarn.* Midr. Sam. ch. XXIII פסוק מוֹזָלָיךְ וכ' cut thy yarn and cease thy talk (a proverbial expression).

מוֹזָנָן, מוֹזָנוֹן f. pl. = h. מֹאזְנַיִם, *scales.* Targ. O. Lev. XIX, 36 (some ed. מאזנון). V. מוֹדְנָא.

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

מוֹזָפוּ, v. מְזַפּוּ.

מוֹזָפָנָא m. = מוֹזִיפָא. Targ. Prov. XXII, 7.

מוֹחַ m. (b. h. מֹחַ; מחה, v. מָחָה) *marrow*, esp. (with or without ראש) *brain.* Tosef. Pes. VI, 10, v. קוֹלִית. Ḥull. III, 1 קרום של מ' the membrane which surrounds the brain, v. חֲוִירְתָּא IV. Ib. 45a מ' כל מה . . . מ' as to *moaḥ*, whatever is contained in the skull is considered as brain. Ib.b רוב מוֹחוֹ the larger part of the marrow of the spine (spinal cord); a. fr.—Men. 80b; Yeb. 9a אין לו מ' בקדקדו has no brains in his head.

מוֹחָא, מוּחָא ch. same, *brain*; also *head.* Targ. O. Deut. XXVIII, 35 (h. text קדקד).—Ḥull. 45a, v. חֲוִירְתָּא IV. Meg. 19b ומחו לה אמ' and they struck it (R. Ḥia's opinion) on the head, i. e. opposed it (Rashi: and he (R. Ḥ.) struck it, &c., i. e. modified it, read: ומחי). Gen. R. s. 68 מוֹחֲיֵיהּ, v. פְּצַע; a. fr.—*Pl.* מוֹחָיָא. Targ. Y. Deut. XXVIII, 22 (some ed. מוּחָרָא) *marrow* of bones.

מוחח, מוחר, מוחה, Tosef. Ned. I, 2, v. מוֹהָה.

מוֹחָל m. (denom. of מחח, v. מוֹחַל) *thin secretion.* Toh. IX, 2 חמ' היוצא מהן the fluid which runs out of the olives (before they are pressed); ib. 3 חמ' היוצא מהן that which runs (after the oil is pressed out); ib. היוצא מן החבור

them myself; a. fr.—2) *the better, the right conduct.* Lam. R. introd. (R. Abba 2) חמאור .. היה מחזירן למ' the light in it (the Law) would have led them back to the right way. Snh. 101[b]; a. fr.

מוֹטָה, מוֹטָה f. (b. h.; v. מוֹט) 1) *a small barrow.* Bets. III, 3 (25[a]), v. מוֹט.—2) *pl.* מוֹטוֹת *bands of a yoke; yoke.* Tanḥ. B'shall. 23 והיו מ' ומרכבות וכ' the yokes and the chariots ran (of themselves) &c.—*3) *balances.* Pesik. B'shall., p. 82[a] במטה דאמיטין אתמיט להון Ar. with the balance with which they weighed, weighing was done to them; [Ar.: as they made others sink, so were they made to sink (v. מוּט); oth. opin.: במַטֶּה וכ' with the staff with which they struck, were they struck].

מוּטָה f. (b. h. מֻטֶּה; נָטָה) [*bend,*] *the radial bone* of a bird's wing. Tanḥ. Thazr. 8; ed. Bub. 10 (ref. to Is. VIII, 8) חמ' חזו וכ' the radial bone of a chicken is one sixtieth portion of its wings; [Rashi to Is. l. c. quotes מוּטוֹת, *pl.*]; Midr. Till. to Ps. LXXIX, beg.; Yalk. Is. 279.

מוּטֶה *reclining,* v. נָטָה.

מוּטַלְיָא, v. חֲמַטְלָיָא.

מוּטְנִיא, Gen. R. s. 44 some ed., v. מִלְבֵּי.

***מוּטַרְדֵי** m. pl. (טִרְדָּא) *business* (?), an adaptation of the name of *a Persian festive season and fair.* Ab. Zar. 11[b] (Ms. M. מוטירדי; Y. ib. I, 39[c], a Median festival, נירסרי; Ar. מסרדי).

מוּטְרִין, read: מִיטְרִין.

מוֹי, מוֹי m. pl.=מַיִם, *water.* Targ. Ps. I, 3; a. fr.—Targ. II Esth. III, 3 מויי (ed. Lag. מוֹהִי *its waters*); Targ. Is. LVIII, 11; Targ. Jer. XV, 18; a. fr.—מוֹהָא *her (its) waters.* Ib. L, 38; a. e.—Targ. Is. XIX, 10 מחא (Var. ed. Lag. מהא) read מוֹהָא=מָהָא.—Y. Erub. X, 26[c] דלא יתן מויי that he add no water to it. Y. Pes. III, beg. 29[d]; a. e.

מוּךְ (b. h.) *to be crushed; to be low, sink; to be poor.* Tanḥ. B'har 3 על שמָךְ בעונות because he sank into sins. —V. מָךְ.

Hif. הֵמִיךְ 1) same. Mekh. B'shall., Amal., s. 1 כשהוא מֵמִיךְ ידיו שתידרן ישראל לָהֲמִיךְ ול' when he (Moses) let his hands sink, (it intimated) that Israel is destined to sink in the knowledge of the words of the Law to be given through his hands; Tanḥ. B'shall. 27.—2) *to lower, let sink.* Ib., v. supra.—Sifré Num. 90 כאן הקב"ה ממיך ומשה מגביה וכ' here the Lord lowers (his anger) and Moses raises (is more angry), but when the golden calf was made, the Lord raised, and Moses lowered (tried to soften his anger); Yalk. Num. 735 מַמְאִירָךְ (fr. מָאַךְ).

Nif., part. נָמוּךְ; f. נְמוּכָה; pl. נְמוּכִים *low.* Kil. IV, 7 נ' מי' טפחים lower than ten handbreadths. Ruth R. to III, 3 בנ' שבעיר in the lowest part of the city. Y. Maas. Sh. V, end, 56[d]; Y. Sot. IX, 24[a] bot. נ' קול in a low voice, opp. גבוה. Ber. 10[b]. Sifré Num. 58. Ib. 83, v. נָמַךְ. Ab. V, 19 רוח נ' a lowly spirit, v. גָּבוֹהַּ.—Cant. R. to IV, 4 התחרים הנ' the lower mountains; a. fr.

מוֹךְ: ch. same, 1) *to decline, sink.* Targ. Y. II Ex. XII, 42. Targ. Hab. III, 6; a. e. (v. מְכִי).—2) *to become soft.* Snh. 95[a] מָכָא לית ארעא וכ' the ground under him became soft.—3) (denom. of מוֹךְ) *to lay under, make a bed.* Targ. Ps. CXXXIX, 8.—Pes. 49[a] בר מָךְ רבע one who lays under (his cloak) and lies down (at any place, a shiftless person). Taan. 6[b]; Ber. 59[a] (prov.) כד מפתח בבי . . . מוֹךְ שקיך וגני if it rains when the doors are opened (in the morning), lay down thy bag, ass-driver, and sleep (do not export, for provisions will be cheap); a. e.—Part. מָאִיךְ, מָיֵיךְ. B. Mets. 84[b] חוו מָיְרֵי לית וכ' (Rashi: מָיְרִין; Var. מירתי, v. Rabb. D. S. a. l. note 1) they spread for him sixty mattresses. Taan. 21[b] bot. מאירך Ar. (ed. מך), v. בִּירְסְחַרְקָא.—V. מָכָא.

Af. אַמִּיךְ, אַמֵּיךְ 1) *to lower.* Targ. Ps. CXIII, 6 מְמִיךְ Ms. (ed. מַמִּיךְ; h. text המשפילי).—2) *to make soft, crush.* Ib. XLIV, 20 (h. text דִּכָּה).—3) *to lay under, make a bed.* Targ. Job XLI, 22 (h. text רפד).

מוֹךְ: m. (preced. 2) *a soft, spongy substance, hackled wool, rag, lint* &c. Sabb. VI, 5 מ' שבאזנה wool in her ear (to resorb running pus); מ' שבסנדלה in her shoes (to soften them). Ib. 134[b] מ' יבש וכ' a dry compress or dry sponge. Tosef. Nidd. II, 6 משמשות במ' insert a resorbent (to prevent conception); a. fr.—*Pl.* מוֹכִין. B. Kam. X, 10 מ' שהכובס וכ' the lumps (of threads) which the washer takes out (of the trough). Tosef. ib. XI, 12; 13. Neg. XI, 12; a. fr. —[מוּפִּים, מוּפִּין, v. נָפָה.]

מוֹכִיחַ m. (יָכַח) *evidence,* v. הוֹכִיחַ.

מוֹכִירִין, v. מְכִירִין.

מוֹכָן, v. כּוּן *Hif.*

מוּכָנִי f. (μηχανή) *machine* for lifting weights, *wheelwork.* Yoma III, 10 עשה מ' לכיור made a machine for sinking the wash-basin (v. כִּיּוֹר) into the well; Tam. III, 8. Kel. XVIII, 2 (ed. Dehr. מְכָנִי). Tosef. Par. III (II), 9 מִרְכְּנִי. Ḥull. 15[b] השוחט במ' if one slaughters by means of a machine; a. e.

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

מוּכְנָס m. (כָּנַס) *storage.* Tosef. Ab. Zar. VIII (IX), 1 אלו עשוירות למ' these (vessels) are made for storage; (Ab. Zar. 74[b] מכנירסו לקיום Ms. M.).

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

מָכְסָא, מוֹכְסָא, מוֹכֵס ch. same. Y. Snh. VI, 23c; Y. Ḥag. II, 77d bot. בריה דמערן מ׳ the son of Mayan the publican; Snh. 44b בעיא מ׳, v. בְּעָא.—Y. Sabb. VI, end, 8d [read:] קריב למָכְסָה וחב ליה חמרא ואזיל ליה he came near (was caught by) a publican, and he gave him his ass and was let off, v. דִּישְׁבָא.—*Pl.* מוֹכְסִין. Targ. Jud. V, 11 (ed. Lag. מָכְסִין).—[מוכסין, Ab. Zar. 14a Ms. M., v. next w.]

מוֹכָסִין, מוֹכְסִים m. pl. a species of *figs*. Bekh. 8a (inferior to בנות שוח). Ab. Zar. 14a (Ms. M. מוכסין; Ar. מבסטין).

מוּל I m. (b. h.; Assyr. mâla, prob. a comp. of מ a. אֶל, v. Del. Proleg. p. 132) 1) *border, front, in sight of*. Ḥull. 19b (expl. ממול ערפו, Lev. V, 8, *border of the neck*, the space beginning with the back of the head, opposite the face, and ending with the end of the neck, opposite the throat) מ׳ הרואה את העורף the edge which sees the *ʿoref* (but not the *ʿoref* itself). Ib. וכ״ת עורף . . . מ׳ דידיה if you will say, we know not where *ʿoref* itself is, how can we know where its border is?—Sifré Num. 59 עֲשֵׂה לה מ׳ פנים (Ms. 3, a. Yalk. ib. 719 מ׳ ופנים) give the candlestick an edge of the front (an edge and a front), i. e. a prominent central light towards which the lights on both sides are turned. Ib. 60 עֲשֵׂה לה מ׳ פנים.

מוּל II (b. h.; v. preced.) 1) *to make an edge, to hem* or *fringe*. Tosef. Kel. B. Bath. V, 7 עד שיה שתמול until he hems the girdle. Ib. ומָל מרוח אחת when he made a hem on one side (of the piece which he cut out of the middle of a piece of cloth).—2) *to circumcise*. Sabb. XIX, 4 אחד למול אחר וכ׳ one child which was to be circumcised after the Sabbath &c.; ושכח ומָל וכ׳ and by mistake he circumcised &c. Ib. 6 מל ולא פרע וכ׳ if he circumcised but failed to split the prepuce &c. Ib. 5 (137a) קטן . . . . ארן מוּלִין Ms. M. (ed. מוּדלין) a sick infant must not be circumcised. Pesik. R. s. 25 מי מל לשמי וכ׳ who circumcised a son in honor of my name, unless I gave him a son?; Lev. R. s. 27 מלל (corr. acc.); a. fr.—Part. pass. מוּל, *pl.* מוּלִין, מוּלִים. Yalk. Jer. 285.

Nif. נִימּוֹל, נִמּוֹל *to be circumcised*. Sabb. XIX, 5. Lev. R. s. 25; Gen. R. s. 46 ומהיכן נימול on what part of the body should one be circumcised?—Y. Shebi. IV, end, 35c משנימולו from the time they are circumcised. Gen. R. l. c. גזר הרופא שימולו the physician ordered that they must be circumcised; a. fr.—[*Polel* מוֹלֵל, v. מָלַל.]

מוּל ch., *Ithpol.* אִתְמוֹלַל (v. מלל) *to become brittle, fade*. Targ. Job XIV, 2. Ib. XXIV, 24 Ms. (ed. יתקטפ׳). Targ. Ps. XC, 6; a. e.

מוּלָא I, מוֹלָא m. (מלא; cmp. b. h. מְלֵא) *plenty, power*. Targ. Prov. VI, 31 Ms. (v. Bxt. s. v. מדל; ed. מזלא). Targ. Job XII, 6 first vers. דזמרין אֵל מ׳ וכ׳ ed. Lag. (some ed. אלמולא corr. acc.; in oth. ed. our w. is omitted).

מוּלָא II m. (mulus) *mule*. Pesik. Shub., p. 162a (ref. to נחשתים, II Chr. XXXIII, 11) במרן מ׳ של נחשת Ar. (ed. מולי) a sort of mule of bronze; Y. Snh. X, 28c bot. מולא; Deut. R. s. 2 מולן; Ruth R. to II, 14 מולה; Yalk. Kings 246 מולא.—*Pl.* מוּלָאוֹת, Sabb. 52a (Ar. *masc.*).—Ch. v. מוּלְתָא.

מוּלָאֵי, v. מַמּוּלָאֵי.

מוּלְגִית (מוּלִיגִית, מוּלִיגָא, מוּלְגִירִית), Lev. R. s. 12, read: מָלוּגְמָא.

מוּלְבָּז, v. מוּגְבָּז.

מוֹלֶד m. (cmp. b. h. מוֹלֶדֶת; יָלַד) *issue, descendant*.—*Pl.* מוֹלָדִים, with suffix, emphatic form מוֹלָדֵידוּ. Keth. 72b, v. יוֹלֵד.

מוֹלָד m. (יָלַד) *birth-time*. Sot. 11b מוֹלָדֵיהֶן זמן their time of giving birth; Ex. R. s. 1 מולדידהן (corr. acc.).—מוֹלַד לבנה (or only מ׳) the beginning of the first quarter of the moon, *New-Moon*. Pesik. R. s. 15 מ׳ חלבנה חדה וכ׳ the New-Moon took place on a Wednesday at noon-time. —*2) *travail*. B. Bath 16b מִתְרַפָּה מִמּוֹלָדָה (not מתרפא) she is relieved of her severe throes (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note).

מוֹלָדָא ch. same. Targ. I Chr. XII, 32; Targ. Y. I Gen. I, 14 מוֹלַד סיהרא=h. מ׳ חלבנה, v. preced.

מוֹלֶדֶת f.=h. מְיַלֶּדֶת, *midwife*. Ab. Zar. 26a מ׳ ידודייתא thou, midwife of Jewesses &c.

מוּלְוָות, v. מוּלְתָא.

מוּלִי *mule*, v. מוּלָא II.

מוּלִי, *pl.* מוּלִים m. (v. מוּלָא) *mule-drivers*. Y. Yoma I, 38c; Y. Meg. IV, end, 75c, v. חוּלְדָּה II.

מוּלְיָא f. (מָלֵי) *filled up ground, mound*. B. Bath. 54a שקל מ׳ ושדא וכ׳ if one takes earth from the mound and throws it on the low ground; מ׳ במ׳ if one throws from mound on mound (to make them even); M. Kat. 10b.—*Pl.* מוּלְיָתָא. Erub. 56b, v. בֵּירַאי.—V. מְלֵירְתָא.—[For pr. n. pl. with מוּלִיא or מלירתא, מלרתא, v. respective determinants.]

מוּלְיָד, מוּלְיָאד m. (miliarium, μιλιάριον) *a large vessel to boil water in, caldron*. Sabb. III, 4 מ׳ חגרוף *a miliarium* from under which the coals have been removed; Y. ib. III, 6a bot.

מוֹלִיד, v. מוֹלֵד.—Ex. R. s. 1 מולידידהן, v. מוֹלָד.

מוֹלִידָא m. (יָלַד) *parent*.—*Pl.* מוֹלִידִין. Cant. R. introd.; Yalk. Sam. 134, v. הַכְנָתָה.

מוּלְיוֹן m. (mulio) *muleteer*, a figure in a Roman play; cmp. בּוּקְיוֹן. Tosef. Ab. Zar. II, 6; Yalk. Ps. 613.—[Y. Ber. VIII, 12b, v. מוּלְתָא.]

מוּלְיֵי m. pl. (מָלֵי) *filling*. Y. Bets. II, 61c top; Y. Maas. Sh. V, 56c top; Y. Ḥag. II, 78a bot., v. בְּשׁוּרוּתָא. [Hiddushé Meïri to Bets. 20a quotes: כשורתא בעיא מלאי a joist (to be felled) requires the (wooden) *handle* (of an axe), i. e. the teacher is beaten by his own pupil.]

מוּלָיִיאתָא, v. מַמוּלָאֵי.

מוּלְיִיר, v. מוּלָיִיאר.

מוּלְיִירְתָא f. (מְלָא) *stuffing, stuffed meat.* Pes. 74ᵃ תאר מ׳ (Ms. M. 2 מַלְיָרְתָא, v. Rabb. D. S. a. l. note 50) a roasted lamb stuffed with raw and unsalted meat; ib.ᵇ.

מוּלְיִירְתָא, pl. of מוּלְיָא a. of מוּלְתָא.

מוּלָיִירְתָא, v. מַמוּלָאֵי.

מוּלִישׁוּת, v. מִלִּישׁוּת.

מוּלְיָרְתָא, מוּלְיִירְתָא, v. מוּלְתָא.

מוּלָיִירְתָא, v. מַמוּלָאֵי.

מוֹלֶךְ m. (b. h. מֹלֶךְ) *Molekh*, the fire-god of the Canaanites and others. Snh. VII, 7 עד שימסור למ׳ . . . למ׳ וכ׳ he who dedicates a child to M., is not punishable until he surrenders it to M. and passes it through fire. Ib. 64ᵃ קתני עכו״ם וקתני מ׳ the Mishnah speaks first of idolatry (in general) and then of M.; מ׳ לאו עכו״ם הוא (sub. עבודת) the Molekh worship is not included in general idolatry. Tosef. ib. X, 5 אחד מ׳ ואחד וכ׳ whether he passes his son through fire for M. or for any other idol, he is equally punishable; Snh. l. c. Ib. מ׳ כל . . . . מפני מה שהמלירוהו עליהם וכ׳ why does the Torah use the expression Molekh (when meaning any idol)? Whatever people make their ruler (מֶלֶךְ); Y. ib. VII, 25ᶜ top. Bab. ib. l. c. מ׳ עראי an improvised object of worship (a stone, piece of wood &c.); a. fr.

מוֹלְכְנָא m. (מְלַךְ) *counsel.* Targ. Y. I Num. XXI, 29. V. מַלְכְּנָא.

מוֹלָלָא, v. מִילָא.

מוּלְתָא f. (v. מוּלָא II) *mule.* Targ. II Chr. XXXIII, 13. —Ib. 11 מוּלְוָות (*pl.* constr., used as sing.).—Targ. Y. Ex. XIV, 7 מוּלְיָרְתָא *team of mules.*—*Pl.* מוּלְיָרְתָא, מוּלְיִירְתָא. Targ. Y. II, ib. 25 (ed. Amst. מוּלֵי, v. supra; ib. מוּלוֹתא, corr. acc.).—מוּלְוָון, מוּלְוָורְתָא. Y. Ber. VIII, 12ᵇ ed. Lehm. (ed. מוּלִין, corr. acc.). Y. Taan. III, 66ᶜ top.

מוּם m. (b. h.; =מִיאוּם; v. מָא, מָה; cmp. פְּלוּם) 1) *something, anything.* Ned. 66ᵇ, v. רָפָה. —Y. Kidd. III, 64ᶜ bot. מהו ממזר מום זר what is *mamzer* (מַמְזֵר)? Something repulsive; Yeb. 76ᵇ ממזר כתיב מ׳ זר the Law says *mamzer* which means anything repulsive (male or female); Sifré Deut. 248 כל שהוא מומזר (corr. acc.) whatever is in any way repulsive.—2) *blemish.* Bekh. V, 5, a. fr. בעל מ׳ having a blemish (unfit for the altar, for priestly service &c.). Ib. VI, 9, a. fr. הרי זה מ׳ this is a legal blemish; אינה מ׳ this is not &c.—Meg. 29ᵃ, v. רָהִיר. B. Mets. 59ᵇ מ׳ שבך וכ׳ do not reproach thy neighbor with a fault which is also thine own; a. fr.—*Pl.* מוּמִין. Bekh. VI, 1 על אלו מ׳ וכ׳ these are the blemishes in consequence of which a first-born animal may be slaughtered (after the destruction of the Temple). Ib. 2 אין מ׳ בלבן a blemish in the white of the eye is no blemish in the sense of the law. Ib. VII, 1 מ׳ אלו . . . . פוסלין וכ׳ the above named blemishes, whether permanent or transitory, make also human beings unfit (for priesthood &c.); a. fr.—Denom. הוּמַם *to become blemished, defective.* Y. Shek. IV, 48ᵇ שפודין תמימין והוּמְמוּ they had redeemed them when they were without blemish, and they became blemished. Num. R. s. 12, end; Cant. R. to VI, 4 ולא הוממו וכ׳ and they have not become unfit for sacrifices on account of blemishes or old age &c., v. זָהַם.—Y. Yoma II, 39ᵈ קטורת שכבת הוּמָמָה frankincense which was extinguished is unfit for the altar.

מוּמָא, מוּם ch. same. Targ. Job XI, 15. Targ. Lev. XXI, 17; a. fr.—Bekh. 35ᵃ הור מ׳ is a blemish in the sense of the law. Gitt. 56ᵃ דלדידן הור מ׳ וכ׳ which according to our (Jewish) laws is a blemish (unfitting for the altar), but is not so according to their (Roman) ritual; a. fr.—*Pl.* מוּמֵי. Snh. 5ᵇ, v. בְּקִיעַ II. Bekh. 36ᵇ; a. fr.

מוּמוֹס m. (μῖμος) *mimic actor, mime.* Lam. R. to III, 13 מכניסים את המ׳ וכ׳ (Ar. מיאמוס, read מִימוֹס) they bring a mime on the stage, his head shaved &c.; ib. introd. (R. Abbahu 6) המתים (corr. acc.).—*Pl.* מוּמְסִין. Gen. R. s. 80, beg.—Cant. R. to VII, 9 תפתויא מימרס (read: מִימוֹסִין) *tiftayé* (Dan. III, 2) means the actors.

מוּמְזוֹר, v. מוּם h.

מוּמְחָא, v. next w.—[Sabb. 58ᵃ, v. מָחָה.]

מוּמְחֶה m. (מָחָה; cmp. τρίβων, Lat. tritus) *tried, skilled, expert, practical.* Snh. 5ᵃ; R. Hash. 25ᵇ מ׳ לרבים recognized by the public as an experienced judge. Ib. אין לך מ׳ וכ׳ there can be no expert more popular than Moses was. Bekh. IV, 4 (28ᵇ) מ׳ לב״ד a lawyer approved by a court. Ab. Zar. 27ᵃ top רופא מ׳ a practical physician (that has a reputation at stake). Ib. אם הית מ׳ לרבים if he is a recognized practitioner. Sabb. VI, 2 קמיע שאינו מן המ׳ an amulet which is not issued by an approved person; ib. 53ᵇ קמיע שאינו מ׳ an unapproved amulet; Tosef. ib. IV (V), 10 מוּמְחָא. Sabb. l. c. מ׳ לאדם of approved effect on human beings. Y. ib. VI, 8ᵇ top קמיע זה מ׳ this amulet is approved.—Erub. V, 5 (58ᵇ) אלא מן המ׳ (Ms. O. אלא מ׳, v. Rashi a. l.) only one of the best of the expert class; (oth. opin. v. Bart. a. l.).—Gen. R. s. 30 צדיק ומ׳ a righteous man and at the same time a practical man; a. fr.—*Pl.* מוּמְחִין, מוּמְחִים. Snh. III, 1 (23ᵃ) מ׳ כשרים (או) (Bab. a. Y. ed. מ׳ מפי ב״ד, v. Rabb. D. S. a. l. note 1) men otherwise qualified and (or) authorized by the court; expl. ib. 23ᵃ אם היו כשרין נעשו כמ׳ if not disqualified (on account of kinship or bad conduct) they are to be considered as if they were authorized judges; a. e.—[מומחה, מומחא, Sabb. 58ᵃ, v. מָחָה.]

מוֹמֵי m. pl. (יָמָא) *oath; imprecation, curse.* Targ. O. Num. V, 21 (Y. מְמוֹמֵי). Targ. O. Lev. V, 1. Targ. I Kings VIII, 31 (not מוּ); a. fr.—B. Mets. 85ᵃ מ׳ עזובה דא I swear, this (my desire) has been abandoned. Lev. R. s. 6 (prov.) בין זכאי . . . לידי מ׳ חטול right or wrong, do not run the risk of an oath. Y. Ned. I, 37ᵃ top, v. מוּחָה; a. e.

מוּמְיָיקָה m. ch. (a corrupt. of מוּנְיָירְק) *necklace, official badge*, v. הַמְנִיכָא. Y. Sabb. VI, 8[b] top.

***מוּמִיתָא** (prob. to be read סְמוּמִיתָא, or שְׁמ׳) f. (v. סְמָמִיתָא) *a mite*. Y. Sabb. I, 3[b] מ׳ דרישא head-mite, דמניא clothes-mite.

מוּמְסִין, pl. of מוּמוֹס.

מוּמָר m. (part. *Hof.* of מוּר) 1) *exchanged*, v. מוּר.—2) *converted, apostate*, esp. *mumar, an open opponent of Jewish law, non-conformist*. [Our w. interchanges with מְשׁוּמָּד in eds. a. mss.] Ḥull. 4[b] אפי׳ ישראל מ׳ even a non-observant Israelite; Tosef. ib. I, 1 משומד ed. Zuck. (Var. מ׳). Ḥull. l. c. מ׳ לעריות opposed to circumcision; מ׳ לאותו דבר opposed to this one practice (of slaughtering according to ritual); ib. הרי מ׳ לכל התורה כולה is considered as a rebel against the entire Law; ib. מ׳ לע״א accused of idolatry. Ib. 5[a] המ׳ ומנסך וכ׳, expl. ib. מ׳ לנסך וכ׳ one accused of idolatrous libation &c. Erub. 69[a], v. גִּירְפּוּי. Ab. Zar. 26[b] לתיאבון מ׳ להכעיס וכ׳ if eating unslaughtered flesh (נבילות) to gratify his appetite, he is called a *mumar*; if he does it in a spirit of defiance, he is called a *min* (heretic). Ib. (oth. opin.) אפי׳ להכעיס נמי מ׳ even if in defiance, he is only a *mumar*; Hor. 11[a]; a. v. fr.—*Pl.* מוּמָרִים. Yalk. Lev. 434, quoted fr. Sifra Vayikra, N'dabah, ch. II, s. 2 (ed. משומדים).

מוּמָרָא ch. same.—*Pl.* מוּמְרַיָּא. Targ. Y. Lev. I, 2.

מוֹמָתָא (מוֹתָא) f. (רָמָא, v. מוּמֵי; as to מוֹתָא cmp. דַּעֲתָא fr. רְדַע) *oath, imprecation, curse*. Targ. Job XXXI, 30 מומ׳ ed. Lag. (oth. ed. מוחא). Targ. Ps. XXXVII, 22 מוֹמָתָדִיה Ms. (ed. מוחא). Targ. O. Num. V, 21 (ed. Amst. מוֹתָנָא). Targ. Ex. XXII, 10; a. fr.—B. Kam. 114[a] אינהו נמי חד אמ׳ שדו ליה they (the gentile courts), too, in the case of there being only one witness, administer an oath to him (the claimant). Pes. 113[b] ומוֹמָתֵיהוּ תכי (Ms. M. ומומי קרו להון incorr.; Ms. M. 2 וכי מיימן מיימן תכי, v. Rabb. D. S. a. l. note) and thus they swear.—[Ned. I, 2 במומא, v. מוּחָה.]

מוּן (contr. of מִי־הוּן) *who?* Targ. II Esth. VII, 5 בר מ׳ (ed. Amst. מַן) whose son?

מוֹנָא pr. n. m. *Mona;* v. מָנָא III.

מוּנְבַּז pr. n. m. (Μονόβαζος) *Munbaz*, 1) name of a King of Adiabene, and of one of his sons who embraced the Jewish faith (v. Jos. Ant. XX, 2, 1 sq.; B. J. II, 19, 2). Gen. R. s. 46.—Tosef. Peah IV, 18; Y. ib. I, 15[b] bot.; B. Bath. 11[a]. Yoma III, 10 (Ar. מוּלְבַּז). Men. 32[b]; a. e.—2) name of a scholar. Tosef. Sabb. VIII (IX), 5; Sabb. 68[b]; Yalk. Num. 749.

מוֹנוֹגִינוֹס (corr. מוֹנוֹגִינִיס) m. (μονογενής) *only child*. Pesik. R. s. 10.

מוּנְדְּרוֹן, v. מַנְדְּרוֹן.

מוּנְחִי, v. מוּנְחִי.

מוֹנוֹמַכוֹס (מנומ׳) m. (μονομάχος) *gladiator*. Y'lamd. to Gen. XLIX, 1, quot. in Ar. אין מ׳ עושה דיירתיקי a gladiator makes no will (has nothing to dispose of; Yalk. Gen. 157 עבד; Gen. R., addit., ed. Wil. p. 376, Var. לוּדָר).

מוּנְחִי, מוּנְחִי, Lam. R. to I, 13, prob. to be read: מוּמְחָה, v. מוּמְחָה; v. בַּבְלִי.

מוּנְטְיָא, Gen. R. s. 44 some ed., v. מִלְכָּא.

מוֹנְיָטָה, מוֹנְיָטָא f. (moneta) *mint*; *coin, coinage*. Ex. R. s. 5. Lam. R. to I, 1 (העיר) חמי הדא מ׳ look at this coin. Esth. R. end מה המלך מ׳ שלו הולכת...כך מרדכי מ׳ וכ׳ as the King's coinage passed all over the country, so did his (Mordecai's) coinage &c.; ומה מ׳ שלו and what was the legend of his coinage? Y. Snh. II, 20[b] top . . עדיין מ׳ קיים . . . . (*masc.*) our lord Saul's coinage still exists (he is yet king; Midr. Sam. ch. XXIII מטבע). Ex. R. s. 15 מ׳ של אלהיכם בטלה ושלכם קיימת the coinage of your gods is abolished (the Egyptian gods are defeated), and shall your coinage remain (shall you continue to beget)? —Gen. R. s. 37 כל מ׳ של מצרים אינה אלא בים וכ׳ every stamp (names of the descendants) of Mitsrayim is marked with ים (the sea in which they were destined to perish): *Ludim* (as though) *Lude-yam* &c.; Yalk. Chr. 1073; a. fr.—*Pl.* מוֹנְיָטִין. Yalk. Gen. 62 [read:] אינן אלא פסולין...כל מ׳, v. פָּסוּל. Gen. R. s. 39; Yalk. Josh. 17 [read:] ריצאו להם מ׳ (not מוניטון) their coins (medals in their memory) were issued; a. e.—[מוניטא מן כדו׳, Gen. R. s. 44, v. מִלְכָּא.]

מוּנִימוֹן, v. preced.

מָנִי, מוֹנְיָרִיק m. (μανιάκης, v. הַמְנִיכָא) *necklace*. Deut. R. s. 4 [read:] חרי מ׳ והרי כבלים אם עשית רצוני הרי מ׳ של זהב ואם לאו וכ׳ here is a necklace and here are chains; if thou doest my will, here is a golden necklace for thee; if not &c. Pesik. R. s. 29-30.—*Pl.* מוֹנְיָרִיקוֹת. Ib. (ref. to ענקים, Prov. I, 9) . . עשה חקב״ה כמ׳ וכ׳ (not קירת..) the Lord made the letters of the Torah like necklaces and suspended them &c.

מוֹנְיֵי m. pl. (a comp. of מוֹי a. נוּנָא; Versions vary, betw. מוּנִי, מֵינוּ a. מְנוּ) *fish-brine, small fish in brine*; in gen. *brine*. Keth. 60[b] דאכלת מ׳ וכ׳ a woman that eats *moninê* (during pregnancy) will &c. Snh. 49[a] אפי׳ מ׳ וצחנתא (Yalk. Kings 172 מ׳ דצ׳) even brine and (Yalk.; brine of) hashed fish he used to taste and give to the poor. Sabb. 110[b] מ׳ דקמצי brine of locusts. Ab. Zar. 29[a] מ׳ לתענית (Ms. M. נונני) *m.* is good to eat after fasting. Gitt. 69[b].

מוּסְטָה, v. סָטָה.

מוּסְיָא pr. n. *Mysia*, a district of Asia Minor. Targ. Y. Gen. X, 2 Ar. (for h. text מֶשֶׁךְ; ed. אוסיא q. v.); Targ. I Chr. I, 5 ed. Rahmer (ed. Lag. אוסיא); Yoma 10[a]; Y. Meg. I, 71[b] bot. מוּסְרָיָא.

מוּסִיף, v. מוֹסֵף.

מוֹסֵירָה, v. מוֹסֵרָה.

מוּסְכִּין m. pl. (μόσχος, muscus) the animal perfume

musk. Y. Ber. VI, end, 10d (Ar. מוסקין), v. מוֹשְׁקִין. Keth. 75a מושקרן Ar. (missing in ed.), v. מוּדָא.

מוּסְמִיס, v. מְסִימִיס.

מוּסְמָס = מְמוּסְמָס, v. מְסִמֵּס.

מוּסָף m. (סָפַח) [*addition,*] 1) *attachment, rim* (cmp. אַסְטַגְדוֹת). Kel. V, 5 מוּסַף הַחִנּוּר a chimney-piece; מ׳ חִירוּרָה the rim around a boiler in the ground. Ib. 11 מ׳ שֶׁל טִיט a moulding of clay around the stove; Tosef. ib. B. Kam. IV, 18. Tosef. Par. XII (XI), 10 מ׳ יוּרָה, v. supra. Ib. חמוסיף (corr. acc.); a. fr.—2) (sub. קָרְבַּן, תְּפִלַּת) *Musaf, additional offering, additional prayer* on Sabbaths and festive (and fast-) days. Tosef. Ber. III, 10 כל שאין בו מ׳ a half-festival on which there is no Musaf (prayer or offering); וכל שיש בו מ׳ and one on which there is a Musaf; Sabb. 24a ימים שיש בהן קרבן מ׳. Ib. כיון דלית ביה מ׳ since there is no Musaf appointed for it; a. fr.—*Pl.* (with sing. sense) מוּסָפִין. Ib. Ber. IV, 1. Ib. 28a; a. fr.

מוּסָפָא ch. same, *Musaf.* Y. Yoma VI, 43d כד מפני מ׳ when he had finished the Musaf (on a fast day).—*Pl.* מוּסָפֵי, מוּסְפִין, מוּסָפָיָא. Targ. II Chr. VIII, 13; a. e.—Ab. Zar. 14b. Ber. 28b; a. e.

מוּסָר m. (b. h.; יָסַר) *discipline, morality, conduct.* Midr. Prov. to I, 2 אם יש . . . למד מ׳ if a man has wisdom, he can learn good conduct; ib. to I, 7; Yalk. ib. 929; a. e.

מוֹסֵר m., pl. מוֹסֵרוֹת (b. h.; אָסַר) *bands, fetters, restrictions.* Yeb. 77a (ref. to Ps. CXVI, 16; cmp. אִיפּוּר) שני מ׳ שהיו עלי פִּתַּחְתָּם וכ׳ two restrictions which were against me thou hast untied (permitted) (by confining the prohibition of intermarriage to male Moabites and Ammonites), v. מוֹאָבִי.

מוֹסָרָא ch.=next w., v. מַצָּר h.

מוֹסֶרֶת, מוֹסֵירֶת f. (preced. art.) *reins.* B. Mets. 8b יושב לא תפוס במ׳ וכ׳ (not תפיס) he who sits in the wagon has not taken hold of the reins, while he who rides holds the reins (and leads the heterogeneous animals, v. נָהַג).—Esp. (sub. אחז or תפס; cmp. אַפְסָר) *taking hold of the reins as a form of taking possession.* Ib. מ׳ אינה קונה במציאה Rashi a. Ms. R. 2 (v. Rabb. D. S. a. l. note 30) taking hold of the reins does not give possession to the finder. Ib. מ׳ מחבירו קנה getting the reins from a fellowman (the owner) means possession. Ib. מאי לשון מ׳ what is the expression (the etymology of) *moserah?* (Answ.: from מָסַר).—Kidd. I, 4 quot. in Rashi to B. Mets. l. c. נקנית במו׳ (ed. בְּמַסִּירָה) is taken possession of by seizing the reins (or chain). B. Kam. IV, 9 קשרו . . במ׳ if the owner tied the animal (to a fence &c.) by the reins. Par. II, 3 קיפל עליה את המ׳ if he threw the reins over her back. Y. Kidd. I, 60a bot. מסר לו מ׳ של וכ׳ if he handed him the reins of one of the camels; a. fr.

מוֹסְרִין, Y. Sabb. VIII, 10b bot. שרי מ׳, read: מְשָׁרְרִין; v. בִּילּוּס.

מוֹסְתָּקֵי* m. pl. (redupl. of מסק) *olive barrels,* consisting of loosely joined splices lined with pitch. Bets. 33b.

מוּעָד m., **מוּעֶדֶת** f. (עוּד) *forewarned,* esp. (law) *Mu'ad* (v. Ex. XXI, 29), *an animal whose owner stands forewarned* on account of three successive injuries; *liable to full indemnity,* contrad. to תָּם. B. Kam. I, 4 שור המ׳ an ox that has done damage three times. Ib. השן מ׳ לאכול וכ׳ the tooth of an animal is considered a *mu'ad* with reference to eating such things as are fit to be eaten by it, i. e. damages for eating must be paid in full without previous forewarning. Ib. הרגל מ׳ לשבר וכ׳ the foot is a *mu'ad* &c., i. e. what an animal treads upon on its way must be paid for in full without forewarning. Ib. הנחש מ׳ לעולם the serpent is always a *mu'ad* (even when tamed). Ib. מ׳ משלם נזק שלם וכ׳ the *mu'ad* pays full damage, collectible from the owner's best property. Ib. II, 4 מ׳ כל שהעידו וכ׳ a *mu'ad* is an animal against which three warnings on three days have been given; (another opin.) פעמים . . . מ׳ שהעידו against which three warnings have been given (even in one day). Ib. 5 אדם מ׳ לעולם damage done by a human being must under all circumstances be restored in full. Ib. 17b הרי זה מ׳ (הירדוס) damage done by chickens must be restored in full; אינו מ׳ must not &c.; a. v. fr.—Trnsf. מ׳ לעבירה a *mu'ad* for sin, i. e. *likely to sin again.* Num. R. s. 9 כיון שנשתלש בחטא נעשה מ׳ לע׳ having sinned three times, he has become a *mu'ad* for sin.—*Pl.* מוּעָדִין, מוּעָדִים. B. Kam. I, 4; Tosef. ib. I, 4 חמשה מ׳ there are five kinds of *mu'ads.* B. Kam. 16a; a. fr.

מוֹעֵד m. (b. h.; יָעַד) 1) *appointed time, appointment.* Pes. I, 3 (10b) בתוך המ׳ within the time appointed for the removal of leavened matter (up to the sixth hour of the day); אחר המ׳ after the time (until nightfall), Rashi; (oth. interpret., v. infra).—*Pl.* מוֹעֲדִים. Erub. 54b עשה מ׳ לתורה have fixed times for the study of the Law, v. מוֹרִיעַ.—2) *festive season, festival,* esp. = חוֹל הַמ׳, *the week-days intervening between the first and the last days of Passover and of Succoth.* M. Kat. I, 1; a. fr.—Pes. l. c. בתוך המ׳ during the festive week of Passover; לאחר חמ׳ after Passover, Tosaf.; (oth. interpret., v. supra).—*Pl.* מוֹעֲדִים, מוֹעֲדוֹת. Pes. X, 6 מ׳ ורגלים אחרים other seasons and festivals. Sabb. 145b שבבל שמחים מ׳ the festivals in Babylonia are joyously celebrated; a. fr.—מ׳ קטן *Mo'ed Katon,* (*half-festival*) name of a treatise of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Mo'ed.—סדר מ׳ *the Order of Mo'ed,* name of the second order of the Mishnah, Tosefta and Talmud Babli and Y'rushalmi.

מוֹעֲדָא, מוּעֲדָא ch. same. Targ. I Sam. I, 3; 4.—M. Kat. 18b חוֹל הַמּוֹעֵד=חוּלָא דמ׳, v. preced. Y. Ab. Zar. I, 39b bot. בריח דמ׳ the day or days after a (gentile) festival.—*Pl.* מוֹעֲדַיָּא, מוּעֲדַיָּא. Targ. Lev. XXIII, 2. Targ. Hos. II, 13; a. fr.

מוּעֲדָא* f. ch.=מוּעֶדֶת *liable to do damage.* Targ. Prov. XXV, 19 רגלא מ׳ (h. text מוּעָדֶת, v. B. Kam. I, 4; Ms. מְזַעֲזָא, v. זוּעַ; cmp. Lam. R. introd., R. Ḥănina 2, v. רָפַס a. מְמַמֵּט).

מוּעֲדֶת, v. מוּעָד.

מוּעָט m., **מוּעֲטָת** f. (=מְעַט; מ׳ט) *small, minute, sparse.* דבר מ׳ *a little*; *small* (*spot* &c.). Tosef. Sot. XV, 12, sq.; Tosef. B. Bath. II, 17 משייר בה ד׳ מ׳ leaves a little portion (of the wall) unfinished in remembrance of the destruction of Jerusalem; משיירת ד׳ מ׳ leaves off a little portion of her toilet. Ḥag. I, 5 זה וזה מ׳ if he has little of both. Ib. 8 שהן מקרא מ׳ the Biblical text for these laws is sparse. Gitt. 14ᵃ מתנה מ׳ a small gift. Sifra Tsav, ch. XV, Par. 11 סמיכה מ׳ the putting on of hands which is rarer (than waving, being confined only to live sacrifices); תנופה מ׳ waving which is rarer (being performed by one person only, while putting hands on is done by all sharers in the sacrifice); a. fr.—*Pl.* מוּעָטִין, מוּעָטִים; מוּעָטוֹת. Ḥag. l. c. אוכלים מרובים ונכסים מ׳ many eaters (members of the household partaking of the peace-offering) and small wealth. Ib. עולות מ׳ less burnt-offerings (than peace-offerings). Ib. 11ᵃ מקרא ... והלכות מ׳ the Rabbinical laws sparse in comparison to the profuse Bible text on the subject. Arakh. 30ᵇ שנים מ׳ .... וכי יש are there longer and shorter years?; a. fr.—Esp. מְמוּעָט, מִמּוּעָט *the smaller thing, the lesser sphere.* R. Hash. 4ᵇ, a. fr. תפסת מרובה לא תפסת תפסת מ׳תפסת if you take hold of the larger thing, you may lose your hold, if of the smaller, you will hold it, i. e. where the interpretation is doubtful, select the smaller number; Y. Yoma II, end, 40ᵃ חממ׳. Sifra Vayikra, N'dab., ch. XIII, Par. XII חממ׳ the least portion thereof. Y. Keth. III, 27ᵈ bot. בושת חקטן ממ׳ the disgrace of a minor is the less grave thing; ib. ונזקו ממ׳ and the indemnity he gets, is smaller; a. fr.

מוֹעִיל, v. יָעַל.—[Meïl. 14ᵇ דקא מועיל, v. מְעַל.]

מוֹפִיוֹן, Y. Ab. Zar. I, 40ᵃ, v. בּוּקְרוֹן.

מוּפְלָא m. (פָּלָא) 1) *concealed, hidden*; *miraculous.* Ḥag. 13ᵃ (quot. fr. Ben Sira) במ׳ ממך וכ׳ search not into that which is concealed from thee (mysteries of theosophy); Gen. R. s. 8 (v. פְּלִיאָה). Midr. Till. to Ps. III; a. e.—*Pl.* מוּפְלָאִים, מוּפְלָאִין. Snh. 16ᵇ (play on פלתי) שמ׳ מעשיהן for their proceedings are wonderful; Ber. 4ᵃ שמ׳ בריריהם. —Trnsf. (in the phrase איש מ׳ סמוך לאיש, arisen from כי יפלא Lev. XXVII, 2) *a child whose power of discrimination is uncertain.* Tem. 2ᵇ הסמוך לאיש לרבות מ׳ *ish* (Lev. l. c.) is used in connection with vows (ערכין) in order to include 'a doubtful person next to a man', i. e. a boy near the age of religious majority; Num. R. s. 10; Naz. 62ᵃ; a. e.—Ib. 29ᵇ סמוך לאיש דרבנן מ׳ the rule that the vow of a boy of twelve years of age is valid is merely a rabbinical enactment.—2) *distinguished*, esp. *mufla*, a special expert assessor at court to whom questions of law are referred, *instructing judge.* Hor. I, 4 (if a court gave a wrong decision) לא חיה מ׳ של ב״ד שם in the absence of the *mufla.* Ib. 4ᵇ לא חיה מ׳...נמי פטורין וכ׳ so also, if the *mufla* was absent, they cannot be made responsible for their decision, because they ought to have informed themselves and did not do so (therefore their judgment was not a legal act at all). Y. Snh. I, 19ᶜ top חיה הוא ומ׳ שלהן he (the questioner) and the *mufla* of the court (to whom the question had been referred) went to &c.; Tosef. ib VII, 1; Tosef. Ḥag. II, 9 מופלג ed. Zuck. (Var. מופלא). Sifré Deut. 152 (ref. to יפלא, Deut. XVII, 8) מלמד שבמ׳ הכתוב מדבר this intimates that the text speaks of the *mufla;* Snh. 87ᵃ top (Rashi: =מומחה). Cant. R. to III, 7; Num. R. s. 11 (ref. to סריס, II Kings XXV, 19) זה מ׳ של ב״ד וכ׳ the *saris* means the *mufla* of the court, who is called *saris* (mediator) &c., v. סָרַס II.—*Pl.* מוּפְלָאִין. Hor. 7ᵃ Ms. M. a. Rashi (ed. מוּפְלָאֵי ב״ד.

מוּפְלָג, v. פָּלַג. [Tosef. Ḥag. II, 9, v. preced.]

מוֹפֶת m. (יפה, cmp. פָּלָה) *confirmation, evidence*; *miracle.* Sifré Deut. 83 אות בשמים...מ׳ בארץ *oth* (sign) refers to a phenomenon in the heavens, ... *mofeth* to one on earth. Snh. 93ᵃ אנשים שנעשה להם מ׳ men in whose behalf a miracle was effected. Y. ib. XI, end, 30ᶜ; a. fr.—Ḥull. 103ᵇ מ׳ הדור thou prodigy of the generation!—*Pl.* מוֹפְתִין, מוֹפְתִים. Tanḥ. Sh'moth 23.

מוֹפְתָא, מוֹפֶת ch. same. Targ. O. Deut. XIII, 2; a. e.—*Pl.* מוֹפְתַיָּא, מוֹפְתִין. Ib. Deut. VI, 22. Targ. O. Ex. IV, 21; a. fr.

מוֹץ (cmp. מצץ) *to suck.*—Part. מָיֵץ. Sabb. 134ᵃ דאי ינוקא דלא מ׳ an infant that does not suck. Ib. 133ᵇ אומנא דלא מ׳ a surgeon (circumciser) that fails to suck the blood out of the wound.—Ab. Zar. 32ᵃ ומָיְצֵי לחו וכ׳ and they (the earthen vessels) resorb the wine (Ms. M. עד דמצי וכ׳, v. מָצֵי).

מוֹץ, imper. of מָצַץ.

מוֹץ m. (b. h.; מָצַץ) [*sucked out, dry,*] *chaff.* Midr. Till. to Ps. I, 4 אם תאמר כמ׳ שבבקעה וכ׳ you might think 'like the chaff' in the valley in which there is yet some moisture &c. Gen. R. s. 83, end תחבן וחקש וחמ׳ וכ׳ the straw, the stubble and the chaff were disputing with one another. Midr. Till. to Ps. II; a. e.—[Tosef. Ter. III, 17 מן חמ׳ ed. Zuck. from the *grain before it is threshed;* v., however, עֲרֵימָה.]

מוֹצָא, מוֹץ I ch. same. Targ. Is. XXIX, 5 (ed. Lag. מֹץ). Targ. Hos. XIII, 3; a. fr.—[Targ. Ps. LXIX, 21 מוצא, some ed., read: מרעא, v. מְרַע II.]—Y. Snh. X, 27ᵈ bot. אחן מ׳ דבגויה וכ׳ the chaff which remains there (after the straw is removed) undermines the walls.

מוֹצָא II pr. n. pl. *Motsa*, near Jerusalem (also named *Colonia*). Succ. IV, 5. Y. ib. 54ᵇ bot. מהו מ׳ ממצריא וכ׳ what is Motsa? *Mamtsia* . . named Colonia; Bab. ib. 45ᵃ מקום קלניא ... קרי ליה מ׳ וכ׳ the place was named Colonia, but why does our Tanna call it Motsa? (Answ.: as if אירדי דמיפק וכ׳ (מוֹצִיא) because its inhabitants are exempt from royal taxes, he calls it *M.* (v. Sm. Ant. s. v. Colonia).

מוֹצָא III m., pl. constr. מוֹצָאֵי (b. h.; יָצָא) *exit*; מ׳ שבת (abbrev. מו״ש, מוצ״ש) the night following the Sabbath; מ׳ יו״ט the night following a Holy Day. Tosef. Sabb. III, 5; Ḥull. 15ᵃ, a. e. יאכל במו״ש (or למו״ש) may be eaten after the Sabbath is past. Bets. 30ᵇ; Sabb. 45ᵃ עד מ׳ יו״ט האחרון וכ׳ not before the end of the last day of the (Succoth) festival; a. v. fr.—מ׳ שביעית the period beginning with the end of the Sabbatical year. Shebi. IV, 2. R. Hash. 9ᵃ; a. fr.

מוּצְדָּב, v. מָצְדָּב.

מוּצְמֶבֶת, v. מַסְמֵרְכִי.

מוּצִינָא, Cant. R. to IV, 1, read: בּוּצִינָא, v. גֻּלְגֹּלְתָּא.

מוּצְעָר m. (צָעִיר) *small, lesser.*—*Pl.* מוּצְעָרִין. Sabb. 10[b] מתוך .... עוֹנוֹתֶיהָ מ' because its (Zoar's) settlement was more recent, its sins were less (Yalk. Gen. 84 מוּעֲטִין).

מוּק (cmp. מִיּוּק a. מקק) *to be crushed, stamped upon; to be soft;* v. next w.

Pa. מַיֵּק, מְמַיֵּק (cmp. בָּסַר I; b. h. *Hif.*) *to talk contemptuously, sneer, mock.* Targ. Prov. XIX, 28 (Ms. corruptly מְמָרִיק, for מְמַיֵּק). Ib. III, 11 תְּמָרִיק (read: תְּמַיֵּק).

Af. אַמֵּיק same. Ib. IX, 12 (some ed. מַמִּיק, v. מוּק).—Targ. Is. XXXVII, 22 ממיקא ed. Lag. (oth. ed. מעי); Targ. II Kings XIX, 21 ממי Bxt. (ed. Lag. מעי).

מוֹק m. (preced.) [*a soft hackled substance* (cmp. מוֹךְ),] *felt-sock* or *stocking*. Tosef. Yeb. XII, 10 (Ms. Erf. מוך, marginal correction מוק); Yeb. 102[b] bot.

מוֹקָא ch. same, *pl.* מוֹקֵי. Targ. Esth. VIII, 15, v. פַּרְתִּיאִין.—Yeb. 102[b] top חמשא זוזי מ' (Ar. זוגי נרמקי, corr. acc.) five pairs of socks. Gitt. 68[b] במ' קאתי he (Solomon) comes to us with socks on his feet; Midr. Till. to Ps. LXXVIII, 45.—[Snh. 95[a] מוקיה Ar., read: מוֹתֵיהּ or מוֹקְדֵיהּ, v. מוֹקְדָא II.]

מוֹקֵד m. (b. h.; יָקַד) *fire-place, hearth where fire is maintained.*—בית המ' the room (in the Temple) in which fire is perpetually maintained. Tam. I, 1; Midd. I, 1; a. fr.—Sabb. I, 11 (19[b]) מדורת בית מ' the pile in the fire-room (in the Temple or in private houses).

מוֹקְדָא, מוֹקֵד I ch. same. Targ. I Chr. II, 54.—Snh. 33[b] קוץ וכ' אדמוֹקְדָךְ יקיד (זיל) (not יקוד; v. Rabb. D. S. a. l. note; Rashi: עד דמ') while thy fire is burning, (go) cut thy gourd and roast it, i. e. when listening to your teacher give him your full attention, and you need ask no questions.—מ' דטבריה (בית, בי) *the hot spring of Tiberias.* Esth. R. to I, 9 מוי דמ' דט' the waters of the hot spring &c.; Yalk. Gen. 133 בניו דבי מ'; Gen. R. s. 79 בי חדין בני דבית מ' the baths of &c.; Pesik. B'shall. p. 89[b] מקור (corr. acc.).

מוֹקְדָא II m. (=h. קָדְקֹד) *top, crown of the head* (differ. fr. מוֹקָדָא). Targ. Job II, 7 (ed. Lag. מוקר, Var. מוקד). Targ. Y. Deut. XXVIII, 35. [Ib. 28 read: מוקרא.] Targ. Ps. VII, 17 (ed. Lag. ר, Var. ד).

מַקְדוֹן, מוּקְדוֹן m. (Μακεδών) *Macedonian.* Targ. I Chr. I, 7 (h. text יון, v. מוּקְדוֹנְיָא).—Esp. מ' אלכסנדרוס Alexander the Macedonian (Alex. the Great), v. אֲלֶכְסַנְדְּרוֹס. [Mekh. Yithro, Bahod. s. 9 מ', read with ed. Weiss רבי עירית or אדום=Rome.]—*Pl.* מוּקְדוֹנִין, מַקְ׳. Targ. Esth. VIII, 15 מ' דדהבא Macedonian gilt shoes.

מוּקְדוֹנָא* same. Targ. Esth. VIII, 15 כלילא ... דדהבא מ' the great Macedonian gold crown; Targ. II Esth. VI, 10 כלילא ... מוקדוניא.

מַקְ׳, מוּקְדוֹנְיָא (Μακεδονία) *Macedonia,* esp. the Greek empire founded by Alexander the Great and his successors. Targ. Y. Gen. X, 2; Targ. I Chr. I, 5 (h. text יון); Gen. R. s. 37, beg.; Yoma 10[a] [read:] מדי כמשמעו יון מ' זו; v. אוֹבְיסוֹס.

מוּקְדָּשָׁא, v. מַקְדֵּשׁ.

מוֹקֵי = מוֹקְמֵי v. קוּם.

מוּקְיוֹן m. (Maccus, adapted to בּוּקְיוֹן) *Maccus* or *Macchus,* a buffoon in Roman farces. Ab. Zar. 18[b], a. e.; v. בּוּקְיוֹן.

מוּקְיָרוֹס, v. מְקֵרִין I.

מוֹקְמָא f. (קוּם) 1) *stand*; with suffix מוֹקְמַת־. Targ. II Chr. XXXV, 15 על אתר מ' ed. Lag. (ed. Beck על מ'; h. text מַעֲמָד). *2) *place of combats, arena.* Ex. R. s. 30 שנים שירדו למ' וכ' (some ed. a. Matt. K. מקמא) two entered the arena (for a combat), one a professional, the other a private (amateur).—V. קוּם ch.

מוֹקְמָנָא m. (preced.) *standing by, attendance.* Targ. II Chr. IX, 4; v. מְקָם.

מוֹקַמַת־, v. מוֹקְמָא a. מְקָמָא.

מוּקְסִין m. pl. (קסי; cmp. קְסָוָה a. מָנָא) a sort of *state garments.* Gen. R. s. 36; Cant. R. to VII, 9; Esth. R. to I, 12 (expl. סִרְבָּל־, Dan. III, 21) במוּקְסֵירְהוֹן; cmp. גּוּלְתָּא.

מוּקַף, v. נָקַף I a. II.

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

of יָמַר). Ib. I, 1 (7^b) ממירים את שלהם (Talm. ed. בשלהם) can exchange what belongs to them. Ib. הבכור לא יָמִירֶנּוּ (Talm. ed. אין ממירין בו) בו he (the priest) cannot exchange the first-born animal (although it is his as the priest's share). Ib. 2 ממירים מן הצאן על וכ' you can substitute small cattle for large; a. fr.—V. אֵרמוּרִים II.—2) *to convert.* Yalk. Gen. 136 אני מֵמִיר אתכם I shall force you to abjure your religion (Gen. R. s. 82 משמיד); v. מוּמָר.

Hof. הוּמַר *to be exchanged, to become sacred (without redeeming the original).* Part. מוּמָר. Tem. I, 1; a. fr., v. supra.

מוֹר I ch., *Af.* אָמַיר (*Pa.* רַמֵּר) same. Tem. 2^b אָמוּרֵי נמי מֵמִיר he has also the power to exchange (v. preced.). Ib. 10^b אֵימוּרֵי הוא דלא מֵימַר וכ' (Rashi אמורי) he has no power to exchange, but to dedicate he has. [B. Mets. 77^a אירמר, אירמרו, v. מֵרִי.—[V. אֲמוּרָיָא.]

מוֹר II = אָמַר. Y. Ber. II, 5^b top נפיק ומור he went out and said. Ib. ומוֹר דבתריה (ed. Lehm. ואמור) but say also what follows it.

מֹר, מוֹר m. (b. h.; מָרַר) *myrrh.* Ker. 6^a; Y. Yoma IV, 41^d (an ingredient of frankincense). Gen. R. s. 91, end; Yalk. ib. 149 (not מורי), v. אֲרִגּוֹרִי. Mikv. IX, 5 חמ' (Var. חֲמַר); Tosef. ib. VI (VII), 16 חמ' the myrrh-gum. Cant. R. to V, 16; a. fr.—Ib. 13; Sabb. 30^b, v. מַר II.—*Pl.* מוּרוֹת *lumps of gum.* Lam. R. to I, 20 (play on חמרמרו ib., as if fr. חֲמַר, v. גּוּשׁ II.

מוֹרָא, מוֹרְיָא (מֵירָא) ch. same. Targ. Ex. XXX, 23 (Var. מֵירָא, מוּרְיָא, מֵירְיָא, v. Berl. Targ. O. II, p. 29). Targ. Prov. VII, 17. Targ. Ps. XLV, 9 מי'. Targ. II Esth. II, 5 (play on מוֹרְדֳכַי) מוֹרָא דכוליא ed. Lag. (oth. ed. מי').—Hull. 139^b (translating מור דרור, Ex. l. c.) מירא דכיא clear (liquid) myrrh; Meg. 10^b מרי דכי (Ms. O. a. L. מירא דכיא, v. Rabb. D. S. a. l. note 20).—Keth. 75^a מוּרְיָה ומושקין Ar. (missing in ed.) myrrh and musk, v. קִיטְיָה.

מוֹרָא I c. (b. h.; יָרֵא) *fear, reverence.* Ab. I, 3, a. fr. מ' שמים שתהא the fear of the Lord. Ber. 28^b שמים מ' עליכם כמ' ב"ד (Ms. M. שיהא) that your fear of the Lord be as great as the fear of man (before whom you hide yourselves when you want to do wrong). Kidd. 31^a חקדים הקב"ה מ' האם למ' האב the Lord (the Bible text) places the reverence due to the mother before that due to the father (Lev. XIX, 3). Ib.^{b} איזהו מ' whereby is filial reverence shown?; Sifra K'dosh., beg. אירו הרא מ'. Ab. III, 2 שאלמלא מוֹרָאָה but for the fear of it (the secular government) &c.; a. fr.—Fem. form מוֹרָאָה, constr. מוֹרַאַת. Kidd. 30^b. Num. R. s. 15 מורא זו...מ' הרב this 'fear' (Koh. VIII, 13), we know not what it refers to; but on reading . . . (Lev. XIX, 32) we learn that it means the reverence due to one's teacher. Ib. הדר מ' רבית ומ' משקלות there is also the warning to fear the Lord attached to the prohibition of usury (Lev. XXV, 36) and of false weights (ib. XIX, 36).—Naz. IX, 5, v. מוֹרָה II.—[Yalk. Sam. 78 . . מה הדין מ' הדין מ', read: סרא . . . סרא, v. Midr. Sam. ch. II.]

מוֹרָא II, **מוֹרָת** f. (μωρά) *stupid, foolish.* Lam. R. introd. (R. Simeon) (play on מוראה, Zeph. III, 1) [read:] ל"ע הוא שכן בל"ר קורין לשוטרתא מ'

אין מ' אסור אלא עד שיעבדו (בו) (v. Rashi's first interpret.; second interpret.:) a *m.* remains forbidden only until it has been used for some work (whereby its designation for the idolatrous altar is annulled). Ib. מעשה . . . . אין מ' אסור a *m.* remains forbidden only until some act (as shearing its wool or some work) has been done with it; a. e.—4) (Sabbath law) *muktseh, that which is not counted on for use on the Sabbath or Holy Day* (v. מוּכָן s. v. פּוֹן, a. הֻזְמְנָה); *forbidden for use* or *handling.* Bets. 2^a מאי טעמייהו דב"ש מ' הוא what reason had Beth Shammai (to permit the egg laid on the Holy Day by a hen which is kept for laying eggs and can, therefore, not be used for consumption on that day)? Is it not *muktseh?* Ib. דאיתי לידי מ' איתי לידי נולד he who forbids *m.* forbids also *nolad* (v. יָלַד). Sabb. 44^a מ' מחמת מיאוס not counted on (and therefore forbidden to handle) on account of its repulsiveness (e. g. an old clay candlestick); מ' מחמת איסור *m.* in consequence of a ritual prohibition (e. g. a candlestick which on the entrance of the Sabbath could not be moved because a light was burning on it). Ib. 157^a מ' מחמת חסרון כיס not counted on for use on the Sabbath because the object is too expensive for a use for which it is not originally made; a. fr.—*Pl.* מוּקְצִים, מוּקְצִין *set apart, chosen.* Sifré Num. 85 (ref. to בקצה, Num. XI, 1) במ' שבהם the fire seized the distinguished among them (with ref. to קצין, Jud. XI, 11; Yalk. Num. 732 בקצינים).—*Fem.* מוּקְצָה, *pl.* מוּקְצוֹת. Sabb. 43^b והא מ' נינהו are they not *muktseh* (because they are not intended for human food)?

מוּקְצַע, v. מְקֻצּוֹעַ.

מוֹקָר I m. (יָקַר) *honor.* Koh. R. to II, 20; Lev. R. s. 25 כל הדין מ' תיקרוניה וכ' so much honor do you show to this old Jew?—Ber. 28^a כסא דמ', v. יָקָר.

מוֹקָר II m. (נָקַר I, cmp. מוֹר I) [*pickings,*] *marrow, brain* (v. מוֹחָא). Targ. Job XXI, 24. Targ. Y. Deut. XXVIII, 28^a דמשפשא מ' (not מוקדא) which makes the brain fat (dulls man's reason, v. מָשַׁשׁ).—Hull. 93^a דבישר ודמ' the membrane covering the testicles and that covering the brain.—Yalk. Gen. 111, end; Gen. R. s. 64, end מוקריה some ed., v. מַקּוֹרָא.]—V. מוֹקָדָא II.

מוּקָּשׁ m. *compared,* v. נָקַשׁ.

מוּקְשֶׁת m. (cmp. מְקֻשָּׁה) *a cucumber bed.* Y. Kil. III, 28^c bot.; a. e.—*Pl.* (fr. מוּקְשָׁא) מוּקְשָׁיוֹת (Y. dial. for מוקשאות). Ib.^{d} מוקשה בין המ' (not גין) a cucumber bed between cucumber beds.

מוֹר, *Hif.* הֶחֱמִיר (b. h.; cmp. מָהַר) 1) *to exchange.* Snh. 56^b אלהים אני לא תַּחֲמִירוּנִי I am God, you shall not exchange me (for another god); a. e.—Esp. (with ref. to Lev. XXVII, 33) *to substitute a dedicated sacrifice* (by which both become sacred property). Tem. I, 1 הכל מְמִירִים (Bab. ed. מְמִירִין) all persons have power to exchange; לא חמיר שאדם רשאי לְהָמִיר . . . . which means not that one is permitted to exchange, but that if one did, the substitute is sacred. Ib. 2^a יורש אינו מֵמִיר an heir cannot exchange his father's dedication. Ib. 3^a, a. fr. מְרַמֵּר (Pi.

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

מוֹרְאָה, constr. מוֹרַאת, v. מוֹרָא I.

מוֹרָאָה f. (b. h. מְרָאָה; v. מָרָא *Hif.*) *crop* of birds. Zeb. VI, 5, sq. Yoma 21ª; a. e.—*Pl.* מוֹרָאוֹת. Tam. I, 4; Sifra Vayikra, N'dab., Par. 7, ch. IX.

מוֹרְאָנָא, v. מוּרְנָא.

מוֹרְבִּיוֹת, מוֹרְבִּיוֹתָא, מוֹרְבִּית, v. מוֹרְכִּיוֹתָא.

מוֹרְבִּית I f. (רָבָה) *young tree* or *bough*.—*Pl.* מוֹרְבִּיוֹת. Succ. IV, 5 (45ª) מ' של ערבה (Mish. a. Ms. M. מַיִ) young willows; Yalk. Ps. 876. Tam. II, 3 מר'.

מוֹרְבִּית II f., pl. מוֹרְבִּיוֹת (=מוֹרְבִּיעוֹת, v. רְבִיעָה) 1) *watering times*. Y. Shebi. II, 34ª מנע ממנו שלש מ' (sub. מים) he omitted to water it for three periods (Mish. ib. 9 עונות); Tosef. ib. II, 4 מרישות ed. Zuck. (read: מַרְבִּיעוֹת; Var. מְרַבְּעוֹת). —2) *layers, piles of hewn stones*. Ib. III, 1; Shebi. III, 5.

מוֹרְגָא, מוֹרָג, v. מוֹרִיג, מוֹרְגָא.

מוֹרְגוֹן, Targ. Y. Lev. XIX, 36 some ed., v. מוֹדָנָא.

מוֹרְגָּשָׁה f. (רָגַשׁ) *perception*.—*Pl.* מוֹרְגָּשׁוֹת. Num. R. s. 14 (some ed. מְרָגְּשָׁה), v. תַּרְגָּשָׁה.

מוֹרֵד, v. מֵרַד I.

מוֹרָד m., **מוֹרֶדֶת** f., v. מָרַד.

מוֹרָד I m. (b. h.; רָדַד) *descent*.—*Pl.* מוֹרָדוֹת. Erub. 56ª.

מוֹרָד II (or מוֹרֵד) m. name of a species of *locusts*. Tosef. Ḥull. III, 25.

מוֹרְדָוָתָא f. pl. (רדי *to plough*) *furrows*. Targ. Ps. CXXIX, 3 מוֹרְדָוָתָהוֹן ed. Lag. (Regia מוֹרְדָוָתָת־; ed. Wil. מוֹרְדָנִית־; ed. Ven. מורנית־, corr. acc.).

מוֹרְדִיָא m. (preced.; cmp. חתר, Jon. I, 13) *rudder*. B. Mets. 87ª; Meg. 16ᵇ, v. לְבִרוֹת.

מוֹרְדִינָתָא, מוֹרְדָיָתָא, v. מוֹרְדָוָתָא.

מֻרְטָקָא, מֻרְדָּ', מוֹרְדָקָא m. (Pers. *murdah* mortuus, v. Fl. to Lev. Targ. Dict. I, p. 418[1]; cmp. מָרְחָקָא) *dead, withered flesh*. Ḥull. 121ª (expl. אלל, Mish. ib. IX, 1) R. J. says מרדקא Ar. s. v. אלל (ed. a. Yalk. Job 906 מרטקא); R. Lak. says, בשר שפלטתו סכין (v. פָּלַט); [Targ. Job. XIII, 4, a gloss to אלל, combining both opinions: ומורדקא דפלטיה סכינא ed. Lag. (ed. Wil. מודר'; Ar. ed. Koh. s. v. אלל: דמ'].

מוֹרָה *myrrh*, v. מוֹרָא.

מוֹרָה I m. (b. h.; =מערה, of Phoenician origin, v. Wellh. Text d. B. Sam., p. 146, sq.) *razor*. Naz. IX, 5; Midr. Sam. ch. II מה מ' האמור(ה) וכ' as the word *morah* which is used in connection with Samson (Jud. XIII, 5) intimates that he shall be a nazarite, so also &c. (I Sam. I, 11); v. next w.—Num. R. s. 10 why is the razor (תער) called *morah?* שאין השער מתיירא וכ' for the hair is afraid of nothing but the razor (v. מוֹרָא); v. Midr. Sam. l. c.

מוֹרָה II m. (cmp. מָרוּת) *authority*. Naz. IX, 5 והלא אין מ' אלא של בו״ד does not this *morah* (I Sam. I, 11, v. Targ.) mean, 'the authority of man (shall not come upon his head)'? שכבר היה עליו מ' של בו״ד (Var. מורא) the authority of man was obviously upon him (I Sam. XVI, 2); Midr. Sam. ch. II (corr. acc.).

מוֹרָה III f. *stupid*, v. מוֹרָא II.

מוֹרֶה I, part. *Hif.* of יָרָה; v. next w.

מוֹרֶה II m. (b. h. מֹרֶה; part. of מָרָה) *rebellious*.—*Pl.* מוֹרִים. Tanḥ. Ḥuck. 9 (ref. to תמרים, Num. XX, 10) מה תמ' . . . תמ' סרבנים what does this *hammorim* mean? There are several explanations of it: *hamm.* means 'troublesome'; תמ' שוטין וכ' *hammorim* means 'fools', for in the sea towns they call fools *morim* (v. מוֹרוֹס); ויש אומרים תמ' שמורים את מלמדיהן and some say, *hamm.* means those who presume to teach their teachers; (or) תמורים חצים וכ' those who shoot arrows (with ref. to I Sam. XXXI, 3); v. יָרָה; Num. R. s. 19.

מוֹרֶה III (μωρέ, vocat. of μωρός, v. next art.) *fool!* Pesik. Shimʿu. p. 118ᵇ אל תהי קורא לבני מ' . . . למלך like to a king who gave his son in charge of a pedagogue and said, never call my son fool; . . מה הדין לישנא מ' כהדין מורוס . . what does this *moré* mean?—As in Greek they call a fool *moros*; Yalk. Jer. 265; Yalk. Num. 764 לְבָנַי . . . מורים (corr. acc.).

מוֹרוּיִן, Targ. Ps. LV, 22, v. מוֹרָנִיתָא.

מוֹרוֹס m. (μωρός) *fool*. Pesik. Shimʿu, p. 118ᵇ, a. e., v. preced. art.—*Pl.* מוֹרִין, מוֹרִים. Ib. אל . . . . לבני מ' you shall not call my children fools (play on הַמּוֹרִים, v. preced. art.). Tanḥ. Ḥuck. 9, v. מוֹרֶה II.

מוֹרְזָמָת* m. supposed to be the name of a clean *bird with long legs and of a red color*, Rashi (differ. in Ar.). Ḥull. 63ª. [The sense of וסרמניך מ' is obscure.]

מוֹרְחַת, Tosef. Ter. IV, 15 =מְמוּרָחַת, v. מָרַח.

מוֹרָט m. (=מְמוֹרָט; מָרַט) *bald-headed person*. Tosef. Naz. I, 6 (Naz. 46ᵇ נזיר הממורט).

מוֹרְטַנְיָא, מוֹרְמַטִּ' pr. n. *Mauretania*, a district of northwestern Africa. Sifré Deut. 320; Yeb. 63ᵇ (not מרטנאי), v. בִּרְבָּרָא.

מוֹרִי, Yalk. Gen. 149, read מוֹר.

מוֹרִיג m. (b. h. מוֹרָג, מוֹרֵג; cmp. אָרַג *Pi*) 1) *an implement with grooves* or *indentations*, esp. *threshing sledge*. —*Pl.* מוֹרִיגִים, מוֹרְגִים. Zeb. 116ᵇ; Men. 22ª; Ab. Zar. 24ᵇ (expl. מורגים, II Sam. XXIV, 22), v. טוֹרְבִּיל.—2) *palate* (Rashi: *all parts of the animal which are rough and indented*).—*Pl.* as ab. Ber. 55ª; Sabb. 81ª מוֹרִיגֵי בהמה the palate (or tongue &c.) of an animal.

מוֹרִיגָא, מוֹרֶת ch. same; 1) *threshing ledge.* Targ. Is. XLI, 15.—*Pl.* מוֹרִיגָּיָא. Targ. II Sam. XXIV, 22. Targ. Is. XXVIII, 27 מוֹרִיגֵי בֵּירְזְלָא (ed. Lag. מורגי; h. text חֲרוּץ).—Tem. 18ª אפי' ממוֹרִיגָיֵיהוּ Ar. (ed. ממוֹרָגַ'; Rashi (ממרג) even if you have to take them away from the threshing sledges. —2) *palate.* Targ. Job XII, 11; a. fr.—*Pl.* as ab. (with *sing.* meaning). Targ. Ps. XXII, 16 (ed. Wil. sing.). Targ. Cant. V, 16; a. e.

מוֹרִיגַן *morigan*, a word in an incantation. Sabb. 67ª Ms. M. (ed. מריגן).

הַר הַמּ', מוֹרִיָּה (b. h.) *Mount Moriah*, the Temple mount. Taan. II, 4, sq. מי שענה . . . בהר המ' וכ' may He who answered Abraham on M. M. answer your prayer &c. Ib. 16ª; Y. Ber. IV, 8ᶜ top; Cant. R. to IV, 4; Gen. R. s. 55; Pesik. R. s. 40 (homiletical etymologies).

מוֹרָיוֹן, v. מָרְיוֹן.

מוּרְיָאטִינוֹס, מֻרְמַטִינוֹס pr. n. m. *Mauriatinus* (?), eponymous hero of Raamah. Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (ed. Lag. ממריאט).

שׁוּבְלַי מ', מוֹרַיָּא m. pl. (v. שׁוּבְלָא, a. מוֹר) an ingredient of *frankincense*, supposed to be *unguis odoratus.* Targ. Y. II Ex. XXX, 34 (not שובלא; h. text שְׁחֵלֶת).

מוֹרָיוּתָא f. (= הוֹרָאָה; יָרָה) *decision, law.* Y. Snh. IV, beg. 22ª (in Chald. dict.) לא ידע מ' . . . דהוא that scholar did not know the law.

מוּרְיוּתָא, Cant. R. to II, 16, צמר מ', v. צֶמֶר.

מוֹרְיָנָא, מוֹרְיָן m. (יָרָה) *teacher, scholar.* Keth. 23ª בנן דמ' אינון they are the daughters of a scholar. Y. Sabb. VIII, 11ᵇ top מ' דנשיא (not דנש') the teacher of the Nasi (R. Judah); Y. Shek. III, 47ᶜ; ib. VIII, beg. 51ª מוֹרְיָנֵיהּ דנשיא.

מוֹרְיָס, (ch. form מוֹרְיָסָא) m. (muries) *brine, pickle* containing fish-hash and sometimes wine. Ab. Zar. 34ᵇ מ' אומן מותר you may use *muries* prepared by a gentile professional cook (because he puts no wine into it). Ib. ארבא דמוריסא a ship-load of *muries.* Pes. 109ª קסתא דמ' וכ' a xestos measure for *muries* existed in Sepphoris which corresponded to the Log of the Temple; Y. Sabb. VIII, 11ª bot.; Y. Pes. X, 37ᶜ bot. תומנתא עתיקתא דמ' וכ' an old Tumanta (eighth of a kab) for *muries* in Sepphoris. Y. Ter. VIII, 45ᵇ bot., v. צִירָא I. Tosef. Ber. IV, 2. Tosef. Dem. I, 24; Ḥull. 6ª; a. fr.

מוֹרִיפַת *morifath*, a word in an incantation. Sabb. 67ª Ms. M. (missing in ed.).

מוֹרִיקָא m. 1) (יָרַק) *crocus, saffron.* Targ. Cant. IV, 14.—[Targ. Ps. CXIII, 9, v. יָרַק.]—Y. Kil. II, 28ª, v. חֲרִיעַ. Gitt. 70ª, v. הַרְדָּרָא. Ḥull. 47ᵇ דדמי . . . וכמ' which has the color of cuscuta or saffron; a. e.—2) v. מְרוֹקָא I.

מוֹרִיר m. (part. *Hif.*, denom. of רִיר) *spitting, discharging secretion.* Tosef. Par. IX (VIII), 6 מפני שהוא מוריר R. S. to Par. IX, 2 (ed. מוריד, corr. acc.) because it secretes liquid matter.—*Pl.* מוֹרִירִין. Ib. R. S. l. c. (ed. מודרין, corr. acc.). Neg. IX, 2, quot. by R. S. to Par. l. c.; v. מָרַד.

מוֹרִישׁ m. *testator, ancestor*, v. יָרַשׁ.

מוֹרָךְ m. (b. h. מֹרֶךְ; רָכַךְ) *faintness, cowardice.* Sifra B'ḥuck. Par. 2, ch. VII (ref. to מֹרֶךְ, Lev. XXVI, 36, without ו) [read:] אינו אומר ורהבאתי מורך . . אלא: מרך וכ' it does not read *morekh* (with ו, which may be derived from ארך and mean *hope*, v. אֹרֶךְ) but *morekh* (without ו) which means fear, terror, despair &c. (v. מָרַךְ); Yalk. Lev. 675 (corr. acc.).

מוֹרְכִיתָא, מוֹרְכִיוֹתָא f. pl. (אֹרֶךְ; cmp. אֲרוּכָה I) *long boards*, esp. *the trough at the well* (h. רְחָטִים). Targ. Y. I Gen. XXIV, 20 (ed. Amst. מוֹרְפִיוֹת, corr. acc.; Y. II ואחתח מורבית, corr. acc.). Ib. XXX, 38; 41 (Y. II מָרְכִיוֹתָא, corr. acc.). Targ. Y. Ex. II, 16 (ed. Amst. מורביוותא, corr. acc.).

מורכנין, Y. Shebi. VI, end, 37ª, v. דָּכַן.

מוֹרָם, Part. *Hof.* of רוּם q. v.

מוֹרָן* m. (prob. contract. of מאורן; אוֹר) *moran*, name of *a compartment* of the house (the Greek peristyle?). B. Bath. I, 6 (11ª) חמ' (Ms. M. חמרון; Ms. H. חמירן).

מוּרָנָא (Ar. מראנה, מוראנה) name of a *parasite worm.* Ab. Zar. 26ᵇ לשום מ' (a circumcision performed) on account of a *murana.*—Ḥull. 49ª מ' פליגי וכ' as to a *murana* found on the lungs, there is a difference of opinion &c. Ib. 67ᵇ Ar. (ed. דרני).—*Pl.* מוּרָנֵי, מוּרָנִין. Targ. Y. Ex. XVI, 20. Targ. Job VII, 5 (not מורני); a. e.—[V. next w. a. מוֹרָנִיתָא.]

מוּרָנִין, מוּרְנָן (or מוֹ') f. pl. (cmp. אֹרֶן) 1) *ash-trees* (b. h. תִּדְהָר). Targ. Is. XLI, 19; LX, 13 (ed. Wil. מוֹרָנִין; ed. Ven. I מוּרְנִין).—2) *lances*, v. מוֹרָנִיתָא.

מורנימא, Targ. Y. Ex. XXI, 18, a misplaced Var. lect. of מורניתא, v. מַרְדְּכִיתָא.

מוֹרָנִית f. (v. preced. art., cmp. μελία *ash* a. *spear*) *spear, lance.*—*Pl.* מוֹרָנִיוֹת. Ex. R. s. 17, end מ' שלי . . . הא לכם וכ' it is for you my darts are prepared, which I send over the waves of the sea (on your ships). Ib. מ' שלי וכ' my (the Lord's) darts are ready.

מוֹרָנִי, מוֹרָנִיתָא ch. same, *lance, pole.* Targ. Ps. XLVI, 10. Targ. I Sam. XIII, 22; a. fr.—[Targ. Y. Ex. XXI, 19 מוֹרְנִיתֵיהּ his *staff*, v. מַרְדְּכִיתָא.]—[Targ. Ps. CXXIX, 3 מורניתהון ed. Ven., v. מוֹרְדְוָתָא.]—*Pl.* מוֹרְנָיִן, מוֹרְנָיָתָא, מוֹרְנָתָא. Targ. Ps. LV, 22 (ed. Wil. מוֹרִין, corr. acc.). Targ. Jer. XLVI, 4. Targ. II Chr. XI, 12; a. fr.—Targ. Ez. XXXIX, 9 אעי מוֹרְנִין (h. text מָגֵן יָד, v. מוֹרְנִיָּן).—Pesik. B'shall., p. 94ª; Koh. R. to XI, 2 בתוטרי ובמ' with sticks and poles.

מורנס, Pesik. R. s. 21, v. טוֹרְנוֹס.

מוֹרְסָא m. (cmp. אֹרֶס) *abscess.* Eduy. II, 5; Tosef. ib. I, 8, a. e., v. פָּסַס. Gitt. 69ᵇ למ' a remedy for an abscess.

מורסין, v. מוֹרָן.

מורסינטון, v. מירסינטון.

מוּרְסָן m. (רָסַס) *bruised grain, coarse bran* (differ. fr. סוּבִּין). Y. Sot. I, 17[b]; Y. Peah VII, 20[a] bot.; Keth. 112[a] מורסין (corr. acc.). Tosef. Shebi. V, 8. Ḥall. II, 6 מוּרְסָנָן the bran thereof; a. fr.

מוּרְסָתָא f. (רָסַס) *destruction, ruins.* Targ. Prov. XXVI, 26 (h. text מַשְׁאוֹן).

מוּרָע = מְאוּרָע q. v.

מורע, Y. Yoma VIII, end, 45[c], read with Lev. R. s. 3: כל רע.

מוֹרֵר, *pl.* מוֹרְדִין, v. מוֹרִיד.

מוֹרָשָׁה, מוֹרָשָׁא m. (cmp. רֵישָׁא) *projecting point.* Ber. 24[a] מ' דכובע the top of the cap (the bag containing the T'fillin). Erub. 76[b]; Succ. 8[a] מ' דקרנאתא the projection of the corners (of a square inscribed in a circle). B. Bath. 3[a] מ' דקרנתא the projections of a rough stone wall. Sabb. 77[b] מ' קמא דכתיתא the top of the scab, opp. הוּדְרָנָא. Ib. 100[b] ודילמא מ' אית לה Ms. M. perhaps the ground in the water has a projecting eminence (v. Tosaf. a. l.; ed. ודאי מ' אית לה but has not the ship a projecting point (a helm)?—Ḥull. 17[b] מ' קמא וכ' the anterior edge of a notch in a knife cuts smoothly (the skin and flesh) and the posterior edge tears the vital parts (סרמנים). Men. 94[b] מורשה עביד לחו (Rashi מורשא) he attache sto the shipshaped cake a projection.

מוֹרָשָׁה f. (b. h.; יָרַשׁ) *inheritance.* Snh. 59[a] (ref. to Deut. XXXIII, 4) לנו מ' ולא להם it is our inheritance, not theirs. Ib. מאן דאמר מ' מיגזל וכ' according to him who reads *morashah*, he (the gentile studying the Law) robs (us). Ber. 57[a], a. e. אל תקרי מ' אלא מְאוֹרָשָׂה read not (Deut. l, c.) *morashah* inheritance, but *m'orasah* (betrothed), v. אָרַס. Ex. R. s. 33.

מורשיא, v. מרשיא.

מוּרְתָּא f. (v. מוֹר), מ' שחיקתא *a solution of pounded myrrh-gum.* Y. Ber. VI, 10[a] bot.

מוּשׁ (b. h.; v. מָשַׁשׁ) *to feel, touch.*

Nif. נָמוּשׁ, part. *pl.* נְמוּשׁוֹת [*gropers, searchers,*] *the last troop of gleaners.* Peah VIII, 1 משילכו הנ' from the time the last gleaners go. Y. ib. 20[d] בסוף . . . למה נקרא שמן נ' why are they called *n'moshoth* (searchers)? Because they come out last. Ib. אית תני נ' וכ' (not נמושית) some read *n'moshoth*, others *mashoshoth* &c.; he who reads *mash.* calls them so, because they feel their way in walking (old people); B. Mets. 21[b]; Taan. 6[b] מאי נ' סבי וכ' what is meant by *n'moshoth?* Old men walking on a staff; (oth. opin.) לקוטי וכ', v. לָקוּט. Y. Peah l.c. הדה יוצא בין תני (not מן) used to go out among the last gleaners.

מוּשׁ ch. 1) same. Targ. O. Gen. XXVII, 12; a. e.—2) (perh. fr. מָשַׁשׁ; cmp. משמש) *to handle, attend to, prepare.* M. Kat. 27[b] תימוּשׁ תאר אינתתא וכ' (v. Rabb. D. S. a. l. note; ed. incorr.) let that woman have her shroud in readiness. B. Kam. 92[b] אוכפא לגבייך מוּשׁ prepare a saddle for thy back, v. אוּכָּפָא.

Af. אַמְשַׁשׁ *to allow to touch.* Targ. Jud. XVI, 26 ואַמְשַׁנִי (ed. Lag. ואמשני, v. מָשָׁא).

מוֹשָׁב m. (b. h.; יָשַׁב) *seat, sitting.* Y. Ber. IX, 13[a] top מוֹשָׁבוֹ בקדושה His sitting (in judgment) is in holiness (with ref. to Ps. XLVII, 9). Meg. IV, 3 (23[b]) מעמד ומ' the ceremony of rising and sitting down at funerals; a. fr.—מוֹשַׁב לצרים, v. לֵיץ.—Esp. מ' (טומאת) *the uncleanness caused by an unclean man's sitting, the unclean seat* (Lev. XV, 4). Kel. I, 5 מטמא משכב ומ' causes uncleanness of couch and seat; Zab. I, 1; a. fr.—[Ḥull. 124[a] מוֹשַׁב זב the privy chair of one afflicted with gonorrhoea; Ar. reads: מושבזג, משבזג, *'a leather seat of a folding chair'*, v. זוּג.]—*Pl.* מוֹשָׁבוֹת. Lev. R. s. 1; Tanh. Vayikra 1 (ref. to Prov. XXV, 7) רחק מן מקומך מ' וכ' keep removed from thy place two or three seats (behind that which is due to thy position), that they may say to thee, go up.

מושבזג, v. preced.

מושחן or **מושחן**, Y. Yeb. VIII, 9[d] top הדא עירי דמ' (or עירו); Y. Kidd. IV, 65[d] bot. הדא עדן רמשא, prob. to be read: עִיּוֹן דמֵישָׁא or דמֵישָׁן, v. מֵישָׁא I a. עִיּוֹן.

מוֹשִׁיחוֹת, v. מָשׁוֹחַ.

מוֹשִׁיעַ m. (b. h.; יָשַׁע) *protector, aid,* esp. (by adopting the phrase Deut. XXII, 27) *means of saving a betrothed damsel assaulted.* Snh. 73[a] הא יש מ' לה בכל דבר שיכול להושיע but if there is aid, any means to save her is permitted (even by the death of the assailant). Ib. יש לה מ' אין וכ' if there is another way of saving her, you dare not kill him.

מוֹשֵׁךְ, v. מוֹשֵׁק.

מוֹשָׁכָא *hide,* v. מַשָּׁכָא.

מוֹשְׁכִי, מוֹשְׁכִים pr. n. pl. *the Fort of the Moschi,* a people whose territory formed the southern part of Colchis. Kidd. 72[a]; Yeb. 17[a].

מוֹשָׁכְנִי pr. n. pl. *Moxoene,* a town east of the upper Tigris sources. Kidd. 71[b] עד מ' Babylonia extends (for genealogical purposes) as far as M. Ib. 72[a] מושכי לחוד ומ' Moshki (v. preced.) is different from Moxoene. לחוד (K'rakh)

מוֹשֵׁק m. (v. מוּסְקִין) *musk.* Ber. 43[a] (Ms. M. מוֹשֵׁךְ).—*Pl.* מוֹשְׁקִין, v. מוּסְקִין.

מוּת, מוֹת (b. h.) *to die.* Gitt. VII, 3, a. fr. אם מַתִּי if I should die. Gen. R. s. 9 (play on מָאד, Gen. I, 31) והנה טוב מוּת behold, it is good to die.—Kidd. 72[b] בשמת ר' וכ' when R. . . died. M. Kat. 28[a] מת פתאום if one dies suddenly. Sabb. 55[b] בחטאם מֵתוּ died for their sin. Tam. 32[a] (in Chald. dict.) מה יעביד אינש ויֵמוּת וכ' what must man do in order to die? Let him feed himself, v. חָיָה. Shebu. 18[a], v. וָטוּב; a. v. fr.—V. מת.

Hif. הֲמִית *to put to death; to cause death.* Snh. 53[a] אם אי אתה יכול לַהֲמִיתוֹ . . . שאתה מֵמִיתוֹ וכ' that if you cannot put him to death in the manner legally prescribed, you must execute judgment by whatever means you can. Ib. 56[b] מְמִיתִין עליהן דברים . . . acts on which a Jewish court passes a sentence of death. Tam. l. c. (in Chald. dict.) מה

רָמִית עַצְמוֹ . . . יעבד אינש what must man do in order to live? .. Let him starve himself (his appetites). Ber. 63b שמְמִית עַצְמוֹ עַלִּידַה . . . אין ד״ת the words of the Law remain only with him who kills himself (denies himself all enjoyments) for its sake (with play on Num. XIX, 14); a. v. fr.

Hof. הוּמְתָּה *to be put to death.* Keth. 37b מוּמָתִין בסייף those put to death by the sword. Snh. 55b מומתין על ידה are put to death on her account; a. fr.

מוּת ch. same, v. מִית.

מָוֶת m. (b. h.; preced.) *death.* Ab. II, 4 אל . . . עד יום מוֹתֶךָ do not trust thyself (that thou wilt not sin) until thy dying day; Ber. 29a. Ib. 17a סוֹף אדם לָמוּת man's final destiny is death; a. v. fr.—מלאך המ׳ (abbrev. מה״מ) the angel of death. Ab. Zar. 5a. Gen. R. s. 9 והנה טוב מאד זה מה״מ 'and behold, it was very good' (Gen. I, 31) this refers to the angel of death; a. fr.

מוֹתָא, מוֹתָה I ch. same. Targ. Ex. X, 17. Targ. Jer. XI, 19 סמא דמ׳ *poison*; a. fr.—Targ. Y. Gen. XXXV, 18 *fem.*—Sabb. 88b סמא דמ׳, v. supra; Yoma 72b.—Yeb. 63a מידי דקשי ממ׳ something harder than death. M. Kat. 28b, v. חַבּוּלְתָּא; a. fr.

מוֹתָא II f. (יָמַת) *oath*, v. מוּמָתָא.

מוֹתָבָא, מוֹתָב m. (יְתַב)=h. מוֹשָׁב, *seat, dwelling; session.* Targ. Ez. XLVIII, 15. Targ. O. Ex. XII, 42; a. fr.—B. Bath. 165b, a. fr. במותב תלתא in a session of three judges. Koh. R. to III, 6 [read:] יהב להון מותביהון וכ׳ he assigned to them their place in a dark compartment of the ship; a. fr.—בית מ׳ *court, school.* Bekh. 5b בבית מ׳ רבה in the Great College; Yalk. Ex. 224 מוֹתָבָא.—*Pl.* מוֹתָבִין, constr. מוֹתְבֵי. Targ. Ez. XXXIV, 13.—[Targ. Y. I Deut. XVIII, 8 מותבי, v. מוֹתָבָא.]

מוֹתָבוּתָא, constr. **מוֹתְבוּת** f. (preced.) *settlement.* Targ. Y. Num. XXI, 15 (some ed. מוֹתָבוּת; h. text שֶׁבֶת).

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

מוֹתִיבָתָא, v. מְתִיבָתָא I.

מוֹתָלָא, *pl.* מוֹתְלָוָן, v. מַתְלָא.

מוֹתָן m. (מוּת) *pestilence.* Sifra B'ḥuck. Par. 2, ch. IV (ref. to בהלה, Lev. XXVI, 16) מכת המבהלת . . . . מכת מ׳ a plague which causes confusion among men, and which is that? It is the plague of pestilence (epidemic); Yalk. Lev. 673.

מוֹתָנָא ch. same. Targ. O. Num. XVII, 15 (Y. fem., sub. מחת). Ib. XXXI, 16. Targ. Ps. LXXVIII, 50 Ms. (ed. מְמוֹתָא); a. fr.—Taan. 8b, v. בַּפְנָא. Snh. 29a; Yeb. 114b (prov.) שב שנין חוה מ׳ וכ׳ a pestilence may last seven years, yet none dies before his time, a. e.—[Targ. Y. II Num. XXIII, 10. מוֹתְנִין קשיטין, read מוֹתָא דְקִ׳.]

מוֹתָנָא *rope*, v. מַתְנָא.

מוֹתְנִין m. pl. ch.=h. מָתְנַיִם, *loins, sides.* Targ. Y. Gen. XXI, 14.—Ḥull. 51a אמוֹתְנֵירְהוּ שדו לְהוּ (Rashi: אַמְתָּן) they throw them so that they fall on their sides.

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

מוֹתַר, v. נָתַר.

מוֹתָר m. (b. h.; יָתַר) *remainder, surplus.* Shek. IV, 3 מוֹתַר שירי וכ׳ what remains over of the surplus fund of &c. Ib. 4. Men. 83b מ׳ הפסח what has not been used of the money (or the animals) dedicated for the Passover sacrifice; a. fr.—*Pl.* מוֹתָרוֹת. Y. Yoma V, beg. 42b תנאי ב״ד הוא על המ׳ וכ׳ (not תנייא) it is a silent agreement of the authorities that surpluses (from sacrificial appropriations) shall be applied to burnt-offerings. Sifra Tsav, Mill., end מוֹתְרֵיהֶם their remnants.

מוֹתָרָא, מוֹתָר ch. 1) same. Targ. O. Ex. XVI, 23. Targ. Y. II Ex. XII, 34 (h. text מִשְׁאֶרֶת); a. e.—Lev. R. s. 34, end כד . . . מוֹתַר מלין וכ׳ when she talked a surplus of words (more than necessary) on the Sabbath.—*Pl.* מוֹתָרָנָא, מוֹתָרַיָּיא. Num. R. s. 11 אילין מ׳ וכ׳ how many days (above 3000) are there?—2) *superabundance.* Targ. Is. I, 9.—3) *preference, advance.* Targ. Koh. II, 13; a. e.

מִזְבֵּחַ m. (b. h.; זָבַח) *altar.* Zeb. V, 1, a. fr. מ׳ החיצון, v. חִיצוֹן Tam. III, 1, a. fr. מ׳ הפנימי the inner altar (in the interior of the Temple).—Gitt. V, 5 מפני תקון המ׳ in order to prevent neglect of the altar. Ib. 55b שלא יאמרו מ׳ אוכל וכ׳ lest people say, the altar receives stolen goods. Ber. 55a, v. כָּפַר. Gen. R. s. 80 כמ׳ כן כהניו as the altar, so are its priests; Y. Snh. II, end, 20d; a. v. fr.—Ab. Zar. 53b; Tosef. ib. V (VI), 8, a. e. (of an idolatrous altar), v. בִּרְמוּס.—*Pl.* מִזְבְּחוֹת. Lam. R. to I, 16 הרי אמנו בנתה שבעה מ׳ וכ׳ behold, our mother built seven altars and offered seven children on one day (as martyrs of their faith). Num. R. s. 20; a. e.

מִזְבָּלָא m., *pl.* מַזְבְּלֵי (v. זָבַל) *foliage in a bag, bolster* used by the shepherd; [Ar. *short pieces of matting*]. Succ. 20a, expl. מַרְזוּבְלֵי, q. v. Ib.b מזבלי Ms. M. (ed. מרזובלים).

מִזְבָּנָא, מְזַבְּנָא m. (זָבַן) *seller.* Targ. Is. XXIV, 2 (some ed. מזבנא).—Y. B. Mets. V, beg. 10a יותר מיכן ויי לי למ׳ if prices rise above that, woe to the seller (on time). Esth. R. to III, 6 ווי לידה למְזַבְּנֵיהּ (not למיזב׳) woe to him who sells it (the king's purple). Pesik. R. s. 21, v. זְבִינָא II.

מִזּוֹבְנֵי, מְזַבְּנָא same. Targ. Ez. VII, 12, sq. (ed. Wil. מזוב׳). Targ. II Esth. III, 11; a. e.

מָזַג (denom. of מֶזֶג; b. h. מָסַךְ) *to mix wine with water, spices* &c.; *to temper*; in gen. *to fill the cups, to offer drink.* Ab. Zar. 58b (to one who used מְסָכוֹ) ואימא מְזָגוֹ why do you not say *m'zago?* Ib. יין שמזגו נכרי wine which a gentile mixed for drinking. Ib. 59a חמרא דמְזָגוּ נכרים וכ׳ wine which gentiles mixed and Jews drank. Pes. X, 2 מזגו לו כוס וכ׳ they (the attendants) offer him the first cup &c. Num. R. s. 1 (ref. to Cant. VII, 3) . . מי שהוא מוֹזֵג . . (not מזוג) he who mixes wine properly, mixes one third wine with two thirds water; Tanḥ. B'midb. 4.

Pes. VII, 13 לְמָזוֹג to serve the wine; a. fr.—Part. pass. מָזוּג a) *mixed* (wine), opp. חַי. Ib. 108b. Neg. I, 2 כיין חמ' בשלג the color of red wine mixed with snow, v. פָּתַךְ. Nidd. II, 6 כמ' like mixed wine; expl. ib. 7 שני חלקים וכ' two thirds water &c., v. supra; Sabb. 75a; a. fr.—b) *combined.* Num. R. s. 2, beg. בי״ח מקומות..מָזוּגִין in eighteen biblical passages are Moses and Aaron combined (the predicate being in the singular number as if they were one person).

Nif. נִמְזַג *to be mixed.* Y. Ab. Zar. V, 45a bot. אפי' נ' כל צרכו וכ' even if the quantity finally added to produce the required proportion was a permitted substance; Y. Orl. II, 62b bot.

Pi. מִזֵּג *to clarify, make clear.* Cant. R. to VII, 4 (play on מזג, ib.) the Sanhedrin שהוא מְמַזֵּג וכ' which makes the law clear for her (the congregation).

מָזַג ch. same. Targ. Y. Ex. XXX, 33 (h. text ירקח). Targ. Prov. IX, 2. Targ. II Esth. I, 8; a. fr.—B. Mets. 60a מָזְגָה טעמיה וכ' he mixed it, (and) when he tasted it &c. Erub. 54a אשכחיה..דקא מָזֵיג ליה וכ' he found his servant when he was about to mix the wine for him; אִימְזוֹגֵי אנא I will mix it myself; Ned. 55a. Lam. R. to I, 1 רבתי (חד) תרין מְזָגְרִין (in an enigma) two give drink (the breasts). Ex. R. s. 45 תרין אפין מזגין וכ' two angry faces putting hot water into the drink!, i. e. one adding to the other's wrath, instead of placating; Midr. Till. to Ps. XXV, 4 מרגזין רתחין (corr. acc.; cmp. Deut. R. s. 3). [Lev. R. s. 28, end מזגיה, v. אָזַי.] Gen. R. s. 63 (read:) מְזָגָהּ קדמיהון, and tempered the bath before them (v. נְצַח); a. e.—Part. pass. מְזִיג, מְזִיגָא. Yoma 81b מ' מי אמרי Ar. (ed. מזוג) did I say, 'tempered' (vinegar)?

Pa. מַזֵּג same. Targ. Is. LXV, 11.

Af. אַמְזֵג same, esp. *to mix drugs.* Part. מַמְזֵג *apothecary.* Targ. Y. Ex. XXX, 25 [read:] בשמא עובד מ' ; ib. 35 (h. text רֹקַח).

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

מֶזֶג m. (b. h.; זָגַג, cmp. מֶמֶר fr. מָרַר) [*clearing, refining*; fr. which מָזַג *to clear* (*dark*) *wine by dilution* &c.,] 1) *mixture.* Sifra Vayikra, N'dab., Par. 5, ch. VII לא במ' וכמ' not in a mixture of water and wine. Nidd. II, 7 (19a) Y. a. Bab. ed. (Mish. מזוג), v. מָזַג. Y. ib. II, 50b top וכמ' אבא . . . . מזוג נראה מבחוץ (not וכמזגי) 'and like mixed wine', says Abba . . ., like a cup filled with mixed wine, seen from without (through the glass). Bab. ib. 20a חוץ ממ' except the discharge which has the color of a mixture of one third wine &c.; a. e.—2) *temperament, disposition.* Gen. R. s. 28 . . . . מִזְגוֹ רע (not רעה) the king's disposition is bad (he is illiberal).

מִזְגָא, מִזְיָא, מִזְיָ' I ch. same, *mixed wine, drink.* Targ. Prov. XXIII, 30 בירת מ' drinking house (h. text ממסך).—Ned. 55a הדרך מי' דמי וכ' this prepared wine tastes like that prepared by &c.; Erub. 54a דמי דאי מזיגא וכ' B. Mets. 60a מ' דידי מידע ידיע wine which I mixed is easily distinguished (because I make it very weak).—Trnsf. מ' דעלמא the banquet of the world, *the needs of life.* Cant. R. to VII, 4; [Matt. K.: מָזְגָא the *butler of the world* (the Lord)].—*Pl.* מִזְגֵי, v. next w.

מִזְגָא II or מַזְגָא I m. (cmp. זגוגיתא) *crystal, glass.* Yoma 35b כחמרא במ' as the wine shines through a glass cup (be it ever so thick).—*Pl.* מִזְגֵי or מַזְגֵי. B. Bath. 73b תרי מ' דחמרא (Rashb. כסי, v. Rabb. D. S. a. l. note 300) two cups of wine. [Y. Nidd. II, 50b top וכמזגי אבא וכ', v. מָזַג.]

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

מָזְגָא m., v. מִזְגָא.

מָזְגָא f., מ' חַמְרָא (מִזֵּג) *Wine-Mixer*, name of an unclean bird; בת מ' ח' *Little Wine-Mixer*, name of a clean bird. Ḥull. 62b, sq.

מְזַגְּגָא, v. מְזַג.

מְזַהֲבְנִין, מְזַהֲבְדִין, v. זְהַב.

מְזַהֲרָא m. (זְהַר) *seed.* Targ. Y. Gen. IV, 3, v. הֲרָא II.

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

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

מַזּוּ = מַה זּוּ *what is this? why is this?* Y. Ab. Zar. III, 43b; ib. IV, 44b top.

מְזוֹבְנָא, v. מְזַבְּנָא.

מָזוֹגָא m. (מָזַג) *wine-mixer, butler.* Targ. Y. Gen. XL, 5; a. e.—Y. Sabb. I, 3a bot.—*Pl.* מָזוֹגְיָא. Targ. Y. Gen. XL, 1; a. e.

מְזוֹדָה* or מְזוֹדָא f. (v. זוֹד) *travelling bag* containing provision &c. Kel. XX, 1 Mish. ed. (Talm. ed. מזורה, corr. acc.; ed. Dehr. מִזְדָּה, Var. in Maim. מזרה).

מְזוּזָה f. (b. h.; זוּז=זוּז; cmp. זָוִיא) [*coupling, set,*] *door-frame*, esp. *door-post.* Kidd. 22b (ref. to Ex. XXI, 6) דלת ומ' שהיו עידי וכ' door and post were my witnesses in Egypt (ib. XII, 23) when I passed . . . and said, my servants are the sons of Israel and not servants of servants &c. Ib.

מת מ' משומד וכ' as *m'zuzah* is used only of what is in a standing position, so is here *deleth* meant of the door in its position. Men. 34a למ' אחת where there is only one door-post; a. e.—*Pl.* מְזוּזוֹת. Mekh. Bo. s. 11; a. e.—Esp. *m'zuzah* (Deut. VI, 9; XI, 20) *the inscription on the door-post* (a slip of parchment containing Deut. VI, 4—9, a. XI, 13—21). Pes. 4a מ' חובת הדר וכ' to fasten the *m.* at the door is the tenant's duty (not the owner's). Men. 44a פטור מן המ' requires no *m.* Ib. כל שאין לו מ' בפתחו he who has no *m.* at his door. Ib. 34a חייב במ' אחת is bound to have one *m.* at the door; a. v. fr.—Y. Meg. IV, 75c bot. בית מְזוּזָתוֹ של ר' the case of the *m.* in the house of Rabbi. —Yoma 11a מְזוּזַת יחיד the *m.* in a private house.—*Pl.* as ab. Men. l. c. חייב בשתי מ' must have two door-post inscriptions; Yoma l. c.; a. fr.

מְזוּזְתָא ch. same, *door-post*; *door-post inscription*. Targ. Ps. CXXI, 5 מן בגלל מ' וכ' ed. Lag. (missing in oth. ed.) for the sake of the *m'zuzah* &c. Targ. Y. Deut. XX, 5; a. e.—Men. 33a קבע לי מ' fasten the *m'zuzah* for me.—Ab. Zar. 11a חזא מ' וכ' saw the inscription at the entrance; a. e.—*Pl.* מְזוּזְתָא, מְזוּזְדִין, מְזוּזְדָן. Targ. Lam. II, 9 (h. text ברית'). Targ. Deut. VI, 9; a. e.—[Targ. I Sam. I, 9 על מְזוּזֵי, missing in ed. Lag.]

מְזוֹכְתָא, מְזוֹכִיתָא = מְדוּכְתָא q. v.

מָזוֹן m. (b. h.; זוּן) *food, sustenance*; *meal; alimentation*. Erub. III, 1 המנדר מן המ' וכ' he who vows abstinence from *mazon* (nourishment) is permitted to partake of water and salt. Ib. 30a; Ber. 35b מים ומלח הוא דלא אקרי מ' וכ' only water and salt are not called *mazon*, but all other food is included in *mazon*; Gen. R. s. 94, beg. Erub. VIII, 2 מ' ב' סעודות food for two meals. Ber. VIII, 8 לאחר המ' for the after-meal (dessert). Ib. מברך על המ' he says the grace after meal. Ib. 5 נר ומ' וכ' the benediction for the light, then for the meal, then for the spices &c.; Pes. 103a. —ברכת המ', v. בְּרָכָה.—Ber. VI, 8 והוא מְזוֹנוֹ and this was his meal.—Y. Yeb. XV, 14d bot. מ' האשה והבנות the alimentation of wife and daughters (after a man's death). Ib. VII, 8a bot. מ' חבנות מדבריהן the obligation to support the daughters from a man's estate is a Rabbinical enactment; a. fr.—*Pl.* מְזוֹנוֹת. Ber. 35b בורא מיני מ' (abbrev. במ"מ) (Blessed be he) who created various kinds of food. Keth. IV, 6 חייב במ' בתו bound to support his daughter. Ib. XI, 2 אין לה מ' she cannot claim alimentation. Ib. 3 למ' מכרתי I have sold (a portion of my widowhood) for my support. Ib. XII, 2 הבעל נותן לה מ' . . . . דמי מ' her husband supports her, and they (the heirs) must give her the equivalent of her support; a. fr.

מְזוֹנָא, מְזוֹן ch. same. Targ. O. a. Y. I Deut. XXIV, 6. Targ. Y. I Gen. III, 18; a. fr.—Ber. 44a, v. זְוִינָא I.—*Pl.* מְזוֹנֵי, מְזוֹנִין. Y. B. Bath. IX, beg. 16d ליתי לה מ' she cannot claim alimentation. Keth. 65a פסוק לי מ' decree alimentation to be given me (by my husband's heirs). Bets. 16a דתאר חק לישנא דמ' הוא that this *ḥok* (Ps. LXXXI, 5) means sustenance; a. e.

מְזוֹנִיחָת, v. זְנוֹחָא.

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

מְזוֹפָא m. (יָזַף) *creditor*. Targ. Ps. CIX, 11 (Ms. מוֹזִיפָא).

מְזוֹפִיתָא I f. (preced.) *loan*; מרי מ' *creditor*. Targ. Ps. LXVI, 12. Targ. Y. Deut. XV, 2 (ed. Amsterd. מְזוֹפְתָא).

מְזוֹפְיתָא, מַזּוֹפְיתָא II f. (נָזַף) *threatening, rebuke, wrath*. Targ. O. Deut. XXVIII, 20 מ' ed. Berl. (oth. ed. a. Y. מָ', מָ'). Targ. Ps. XVIII, 9. Targ. Is. XXX, 17; a. fr.

מְזוֹפְתָא, v. מְזוֹפִיתָא I.

מָזוֹר m. (b. h.; זוּר or זָרַר) *compress*. Y. Sabb. II, 5a top לא כמי שעשאה מ'...עשאה מ' if he had made a compress out of it, it would have been clean; now that he soaked it in oil, is it not the same as if he had made it a compress?

מְזוֹרָה m. ch. (v. preced.) *an implement for mashing* olives &c. Y. Sabb. XVII, 16b top; Y. Bets. I, 60c, v. זַיְרָא, —*Pl.* מְזוֹרֵי. Sabb. 123a.

מְזוּרָה, Kel. XX, 1, v. מְזוּדָה.

מְזַז, מְזָז, v. מְזַמְּז, מְזַמֵּז.

מַזְחִילָה f. (זָחַל) *gutter, spout*. B. Bath. II, 5 מרחיקין . . . מן המ' וכ' you must build your wall at a distance of four cubits from your neighbor's spout, so that he can put up a ladder (to repair it). Ib. 22b מ' משופעת an inclined spout (under which people can pass). Ib. 59a מ' של בנין a spout made of masonry. Tosef. Toh. IX, 15 המ' שחירתה שותה וכ' a spout which an unclean person broke apart while it was receiving and discharging liquids; a. fr.

מָזִי pr. n. pl. *Mazi*, near Tyre (v. Hildesh. Beitr., p. 27, note 192). Y. Dem. II, 22d top; Tosef. Shebi. IV, 7 מָזְרִין ed. Zuck. (Var. מַזְרִין, מזיל).

מְזִיָּא, מַזְיָא, מַזְיָא m. collect. noun (זָא, cmp. מוֹזָא; Syr. pl. מזא, P. Sm. 2064) *hair*. Targ. Y. Deut. XXI, 12.—Naz. 39a תאי מ' וכ' (Rashi ברגתא) does hair grow from beneath or from above?—Meg. 18a חזה מהפך במַזְיָרֵיה was busying himself with his hair; R. Hash. 26b Ms. M. (ed. בשעריה). Ned. 50a. Snh. 110a top סתרתה למַזְיָהּ she loosened her hair. Ib. גריז ליד למַזְיָרֵיכוּ he cut your hair off (shaved you all over). Yeb. 116b סתרי מְזָרֵיךְ loosen thy hair. Ab. Zar. 75a דמ' (filters made) of human hair.—[Targ. Is. III, 20 קולמז (קולמן ed. Lag.), Var. קלמסמסריא, קולמסי מַזְיָא, Ar. קלמזמ', read: קוּלְמָסֵי מַזְיָא *hair-pins* (h. text קשרים; LXX ἐμπλόκιον; cmp. LXX Ex. XXXV, 22.]

מְזִיגָא, v. מְזִיגָּא I.

מְזִיגָּה I pr. n. pl., v. מְגִידוֹ.

מְזִיגָּה II f. (מָזַג) *mixing the wine, offering drink*.

Sabb. VIII, 1 כדי מְזִיגַת הכוס as much wine as is required for a cup (of benediction) to be mixed with water. Keth. 61a מ' הכוס offering the wine cup (by the wife). Tosef. Sot. I, 2 כדי מ' הכוס as much time as is required for preparing a cup of wine; Y. ib. I, 16c bot.; Bab. ib. 4a; a. fr.

מְזִידָה, מְזִידָת, v. זִיד.

מַזְיָרָא, v. מַזָּרָא.

מַזְיָרִין, v. מָזַר.

מְזַיְּרֵי m. pl. (זוּעַ) *frightening demons.* Targ. Y. Num. VI, 24.

מזימיות, Yalk. Prov. 935, v. זִמְיָא.

מַזְיָן, v. מָזַר.

מַזִּיק m. (נָזַק) *one who does damage, destroys, wastes.* Yoma 80b, sq. כי יאכל פרט למ' 'if he eats' (Lev. XXII, 14) which excludes him who wastes (by eating excessively).—In gen. מ'(ת) *the offender that occasioned damage,* opp. ניזק the injured claimant. B. Kam. I, 2; a. fr.—*Pl.* מַזִּיקִים, מַזִּיקִין. Ib. III, 11, v. נָזַק.—Gen. R. s. 54 מַזִּיקֵי בירתו the annoyances of one's house (flies &c.).—Esp. *demons.* Ber. 3a, sq. מפני המ' on account of the demons (dwelling in ruins). Num. R. s. 12, beg.; a. fr.

מַזִּיקָא, מְזִיקָא ch. same, esp. *demon.* Targ. Cant. VIII, 3.—Kidd. 29b דאביי . . . הוה דהוא מ' there was a demon dwelling in Abbayi's school house.—*Pl.* מַזִּיקָיָא, מַזִּיקִין, מְזִיקֵי. Targ. Job V, 7. Targ. Ps. LXXXIX, 33 (ed. Lag. מוז'); a. e.—Ḥull. 105b משום דשכיחי מ' because demons frequent there; a. e.

מְזִיקְתָּא f. (v. זִיקָא II) *irrigating channel* (h. תְּעָלָה). Targ. I Kings XVIII, 32; 35 (ed. Wil. מָתָא . . .). Targ. II Kings XVIII, 17; Targ. Is. VII, 3.

מַזִּירָקָא, v. מַזְרָקָא.

מַזָּל m. (b. h.; נזל, cmp. Arab. *manzil* hospitium)[*station of the stars,*] *constellation of the Zodiac;* in gen. *planet.* Gen. R. s. 10 יש מ' שגומר הלוכו וכ' there is a planet that finishes its circuit in thirty days . ., in twelve months &c. Ib. נוגה מהלכת י"ב מזלות . . . מ' וכ' the Venus passes the twelve constellations in ten months, requiring for each station twenty five days; a. fr.—*Pl.* מַזָּלוֹת. Ib. Ber. 32b שנים עשר מ' וכ' I have created twelve stations in the heavens, and for each station I have appointed thirty legions (of stars), v. גַּסְטְרָא. Tosef. ib. VII (VI), 6 . . הרואה [בסדרן] ואת חמ' he who sees the sun, the moon and the stars and planets in their original position (at the end of a lunisolar period). Sabb. 75a חישוב תקופות ומ' the calculation of periods and constellations. Gen. R. s. 25; Y. Pes. I, 27b top לא שמשו חמ'וכ' the planets did no service during the year of the flood; a. fr.—עובד כוכבים ומ' (abbrev. עכו"ם) *idolater,* v. עָבַד, a. עֲבוֹדָה.—Trnsf. (astrology) *constellation at one's birth, planet, destiny; guardian angel, angel of destiny.* Gen. R. s. 10 אין לך כל עשב . . . שאין לו מ' וכ' there is not an herb which has not a planet in heaven that strikes it and says, Grow!—Sabb. 156a לא מַזָּל יום גורם מ' שעה וכ' not the day's planet, but the constellation of the hour (of birth) has influence. Ib. מ' מחכים וכ' the planet (of birth) makes wise, rich &c. Ib. אין מ' לישראל Israel is not dependent on nativity; a. v. fr.

מַזָּלָא, מַזָּל ch. 1) same, *planet, constellation; luck.* Targ. Y. Num. XXXIII, 45 בירת מ' (h. text גד). Targ. Y. I Gen. XXX, 11. Targ. Koh. IX, 3 מ' בישׁ bad luck; a. fr.—Sabb. 53b, a. fr. אדם דאית לידה מ' man has a guardian angel (chance of recovery from a disease fatal to beasts). Taan. 29b רריע מַזָּלֵיהּ his luck is shaky (bad), opp. ברייא מזליה. Koh. R. to VII, 15, a. e. טמריע מ', v. טָמַע; a, v. fr.—*Pl.* מַזָּלַיָּא, מַזָּלָתָא. Targ. Y. Num. VII, 84.—Targ. Is. XLVII, 13 מַזָּלַת (constr.; ed. Ven. I מַזָּלוֹת h. form).—Targ. Koh. VII, 15. Ib. IX, 2; a. fr.—Sabb. 146a מַזָּלַיְרְהוּ הוו (מַזָּלַיְרְהוּ) their guardian angels were present (at the giving of the Law).—2) (Ms. מִזְלָא) *fortune, possession.* Targ. Ps. CXII, 3. Targ. Prov. VIII, 18 (ed. Lag. מזליא, *pl.*); a. e., v. מוֹדָלָא.

מַזָּלָא*, מַזָּלָא *pl.* מַזַּלַיָּא m. (נָזַל) *running motion.* Pes. 40a Ar. (ed. מַדְלַיְרְהוּ; Ms. M. אזלירהו; Ms. M. 2 a. Ms. O. מיזלירהו; v. Rabb. D. S. a. l. note) כל אגב מַזַּלַיְרְהוּ וכ' as long as the liquids are in motion (boiling), they do not create fermentation; v. מַדְלָא.

מִזְלָא, v. מַזָּלָא 2.

מִזְלָג or **מִזְלָג** m. (b. h.; זָלַג) [*dripper,*] *fork for taking meat out of the caldron.* Kel. XIII, 2 ניטל המ' (not נירטלה) if the forked head of the soup-ladle is broken off, v. זוֹמִידִילִיסְטְרוֹן; Tosef. ib. B. Mets. III, 6.—Sabb. XVII, 2 (122b), v. מַלְגֵּז.

מזלוהא, Targ. Y. II Ex. XIV, 25, v. מוּלָתָא.

מַזְמוּטִין m. pl. (=מזמוז, transpos. of זמזום, v. זַמְזוּמָא; cmp. גְּעִגְּעָא for עגגע; as to ט for ז cmp. גִּיסְטְרָא, גְּזוּזְטָרָא) *music, sweet melodies.* Targ. Job XXXVI, 11 (Ms. בסימיא; h. text נעימים).—Hebr. constr. מַזְמוּטֵי. Ḥag. 14b מ' תהן וכלה the musical entertainments at a wedding (Y. ib. II, 77a bot. בגי חופה שמיתין לפני תהן).

מִזְמוֹר m. (b. h.; זָמַר) *song, psalm.* Lev. R. s. 10 חמ' הזה אדם וכ' this psalm (Ps. XCII) was composed by Adam. Midr. Till. to Ps. IV; a. fr.—*Pl.* מִזְמוּרוֹת, מִזְמוּרִין, מְזַמְּרִין. Y. Ber. IV, 7d bot.; Y. Taan. II, 65c top כנגד י"ח מ' וכ' corresponding to the eighteen psalms &c. Y. Sabb. XVI, 15c; Treat. Sof'rim ch. XVI, 11 מ' . . . מאה one hundred and forty seven psalms (Pss. I and II, IX and X, XLII and XLIII forming severally one psalm). Lev. R. s. 4 מאה ושנים מ' אמר וכ' (not ועשרים) one hundred and two psalms had David composed (up to Ps. CIV, counting Ps. I and II, Ps. XLII and XLIII severally one psalm, v. Ber. 9b bot., a. Var. in Ms. M. in Rabb. D. S. a. l., a. Yalk. Ps. 862); a. fr.

מִזְמוֹרָא ch. same. Lev. R. s. 34 וכולה ענירנא דמ' and the entire contents of the psalm (CIX).—*Pl.* מְזַמְּרִין. Koh. R. to VII, 8 אילין אמרין מ' וכ' the ones recited psalms, the others alphabetic acrostics; Ruth. R. to III, 13; Yalk. Koh. 974 מזמורים.

מְזַמֵּז (Pilp. of מזז) *to soften.*

Nithpalp. נִתְמַזְמֵז *to be softened.* Ḥull. 45[b] נתמסמס פסול כ' כשר if the spinal cord is a pulpy mass, the animal is unfit, if merely softened, it is fit for food (*Kasher*). Tosef. ib. III, 1 שנתמזמזה מוחה an animal whose brain is softened; quoted Ḥull. l. c. בחמה שנתמזמז וכ' corrected into נתמסמס. Ib. (in Chald. dict.) מוחיה דדין כ' this man's brain is softened.

מִזְמֵז, *Ithpalp.* אִתְמַזְמֵז, אִתְמַזְמֵז ch. same. Targ. Y. I Gen. XXXIII, 4 דאתמזמזו which became soft (that they could not bite). Targ. Job XXVI, 5 מִתְמַזְמְזִין softened (decayed in the ground).

מזמן, Targ. Prov. V, 19 some ed., read: זְמַן.

מְזַמְּנָא m. (זְמַן) *he who invites; host.* Ned. 24[a].—[מְזַמְּנָא, pl. constr. מְזַמְּנֵי, v. זְמַן I.]

מזמסרא, v. מַזְרָא end.

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

מְזַנְזֹן m. (denom. of מָזוֹן; cmp. אַרְנוֹן I; Hai G.: denom. of זַן) תמחוי חמ' *a plate with many partitions* (each of which, if separated, may be a receptacle). Kel. XVI, 1.

מְזַפּוּ f. (יְזַף) *loan.* Targ. Y. Deut. XXIII, 20. Ib. XXIV, 10 מִיזַפּוּ (some ed. מוֹ').

מְזַקְפְּתָא f. (זְקַף) *brushing up* an animal's hair to give it a delusive appearance of fatness. B. Mets. 60[b] (expl. משרבירטין).

מָזַר (sec. r. of זור, זָרַר) *to twist yarn.* Sot. VI, 1 עד שישאו ... מוזרות בלבנה until the women twisting yarn by moonshine talk of her; ib. 6[b]. Y. ib. VI, beg. 20[d] אנן תנינן מוצרות אית ... מוזרות וכ' we read *mots'roth,* some read *moz'roth*; he who reads *mots'roth* מצרן עמר means 'they twist wool'; he who reads *moz'roth* means, 'they spin flax yarn', v. שְׁזַר.—[מְזָרָה, מְזָרוֹת, v. זָרַר.]

Pi. מִזֵּר *to weave over, cover with a web.* Gen. R. s. 10 (ref. to מְזָרוֹת, Job XXXVIII, 32) מזל הוא שמְמַזֵּר את הפרדות it is the planet that covers the fruits with webs (cmp. פִּירְמָה).

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

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

מִזְרָח m. (b. h.; זָרַח) *sunrise, East.* Men. 110[a] מקרטגני ולמעלה מ' from Carthagene eastward. Tam. I, 3 דרך חמ' in an eastern direction. Ib. 4 למִזְרָחוֹ של כבש east of the bridge. Ib. II, 4 מִזְרָחָה facing east. Ib. III, 2; Yoma III, 1 פני כל חמ', v. אוֹר I.—Sabb. 156[b] (Chald. dict.) ומוקמינא לית במ' and I will place it in the eastern horizon; a. fr.

מִזְרָחִי m. (preced.) *eastern.* Tam. VI, 1 חמ' the easternmost light on the candle-stick; a. fr.—*Pl.* מִזְרָחִיִּים. Ib. שני נרות מ' (Talm. ed. מערביים) the two easternmost lights. Gen. R. s. 43, beg. לבם של מ' the heart of the eastern kings (Gen. XIV, 1); Yalk. Is. 311 אזרחיים (corr. acc.).—*Fem.* מִזְרָחִית. Tam. IV, 1 קרן מ' צפונית the north-eastern corner of the altar. Zeb. V, 3; a. fr.—*Pl.* מִזְרָחִיּוֹת, Tam. III, 9 (Talm. ed. מזרחית, Var. מערבית); a. e.

מַזָּרִים m. pl. *M'zarim,* name of a constellation of stars (*those scattering the clouds,* v. זָרָה). Targ. Job XXXVII, 9.

מזרין, v. next w.

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

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

מִזְרָקָא, מִזְרָק, מִזְרִיק ch. 1) same. Targ. O. Num. VII, 13 מַזְיָן ed. Berl. (Mss. מִזְרָק; Y. מִזְרָקָא, מזרק); a. fr.—*Pl.* מִזְרָקָיָא, מִזְרִיק. Targ. O. Ex. XXVII, 3 מַזְרְקַיָּא ed. Berl. (Y. מִזְרָק). Targ. Zech. XIV, 20.—2) *blood-vessel, jugular vain.*—*Pl.* מִזְרָקֵי, מִזְרִיק, מַזְרִיק *the neck with the jugular veins.* Ḥull. 93[b]; Pes. 74[b] מזרי. Ib. (used as a sing.) וכן מ' תחכיה וכ' (missing in Ms. M.) and so the neck-piece, if he cut it &c.

מזרת, Tosef. Men. XI, 2, read: כְּוָרֶת.

מְחָא I, v. מחי h. a. ch.—[מְחָא, Targ. Is. XIX, 10, Var. ed. Lag. מחא, read: מָיָא *her water*, v. מוֹי.]

מָחָא II f. (מְחִי II) *stroke, plague.* Targ. Ex. VIII, 15.—Constr. מְחַת, מָחַת, *pl.* מָחָן, v. מְחָתָא.

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

מְחָאָה f. (מָחָה) *protest* to prevent the claim of undisturbed possession (v. חֲזָקָה). B. Bath. 38[a], a. e. מ' שלא בפניו חויא מ' a protest (before witnesses) in the absence of the usurper is a legal protest (prevents the claim of undisturbed possession being recognized). Ib.[b] תיכי דמי מ' וכ' what is a legal protest? If he merely says, This man is a robber, it is not a legal protest. Ib. 39[b], sq. מ' בפני שנים ואין וכ' a protest is valid, if made in the presence of two witnesses, nor is it necessary to say, Write; i. e. they may write a document to that effect without being especially authorized; a. fr.

מַחֲבָא I m. (b. h.; חָבָא) *hiding place* in times of war &c. Nidd. IV, 7. Tosef. Yeb. XII, 4; Yeb. 99[a] ילדו ... במ' gave birth to two children (each to one child) in a hiding

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

מַחֲבָא II, (מַחֲבוֹא) f. (preced.) *a rod with which hidden olives are knocked down* (Maim.); [*the working men searching after the hidden olives* (other comment.)]. Peah VII, 2 משתחלך חמ' (Bart. חמחבוא; Ms. M. משתהלך) from the time the *maḥăbé* is gone; Y. ib. 20[a] bot. חלכה חמ' (ed. Ven. חילכא); expl. משיניח את הכרכר (v. בַּרְבָּר 2) when he lays down the searching rod; v. next w.

מַחֲבוֹא m., **מַחֲבוֹאָה I, מַחֲבוֹאִית** f. 1) = מַחֲבָא I. Keth. 27[a] אם יש שם מחבואה אחת if there was only one hiding place (where the troops did not enter); Y. Gitt. III, 45[a] top הירת שם מחבויה (read הירתה). — *Pl.* מַחֲבוֹאִים, מַחֲבוֹאִין, מַחֲבוֹיִין (b. h. מַחֲבֹאִים). Y. Keth. II, 26[d] שם, הרו שם מ' v. supra. — Men. 63[a] (play on מַחֲבַת) דאתיא אמחבואי חלב it atones for the hidden (sinful) thoughts of the heart. — Y. Peah VII, 20[a] bot. (expl. כרכר a. כרכרה) as a substitute for מַחֲבָא II (not משייר) שהוא משיר את חמ' for it (the rod) causes the hidden olives to fall off. — 2) = מַחֲבָא II, q. v.

מַחֲבוֹאָה* II, *pl.* **מַחֲבוֹאִים** m. (homiletic transpos. of מבח', as if from נָבַח) *bursting forth, idle talk.* Men. 63[a] (play on מַחֲבַת) דאתיא אמחבואי הפה it atones for the outbursts of the mouth, כדאמרי אינשי מְנַבַּח נַבּוּחֵי (Ar. ed. Koh. s. v. חב 2: קא מבחבוחי, prob. to be read קא מַבַּח נַבּוּחֵי) as people say 'he blabs'. [Our w. seems to be a corrupt. for מַבּוּחֵי, formed like מַבּוּעַ, fr. נבח.]

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

מַחֲבוֹיִת, מַחֲבוֹרִי, v. מַחֲבוֹא.

מַחְבַּטָא, v. מַחְטָרָא.

מְחַבֵּל m. (חָבַל) *destroyer*, esp. (= מלאך חבלה) *messenger of injury.* — *Pl.* מְחַבְּלִים, מְחַבְּלִין. Num. R. s. 14. Ib. s. 20; a. e.

מְחַבְּלָא ch. same. Targ. Y. II Ex. IV, 25.

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

מְחַבַּלְתָּא f. (חָבַל *Pa.*) *travailing woman.* Koh. R. to III, 2 אירנון צווחין לה מ' דהיא ממשכנא וכ' she is called *m'ḥabbalta* (v. חָבַל 1), because she is pledged in the hands of death (with ref. to Ex. XXII, 25). Gen. R. s. 60, v. חַיְיתָא II.

מַחֲבַת f. (b. h., v. חֲבִיתִים) *pan.* Men. V, 8 אין חמ' לה כיסוי the *maḥăbath* has no lid; מ' צפה וכ' the *m.* is flat, and what is baked in it is a thick mass (contrad. to מרחשת); Sifra Vayikra, N'dab., Par. 10, ch. XII; Lev. R. s. 3; a. e.

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

מְחַגְּרָא m. (v. preced.) *M'ḥaggra (girdler (?) or the lame one (?)).* Yeb. 116[a] surname of one Anan bar Ḥiya of Nehardea.

מְחַדְרִי, Targ. Y. II Num. XXXIV, 6, v. מָחוֹז.

מָחֵד, v. מחי.

מַחֲוָא, v. מְחָוָא.

מְחַוֵּג m. (חָגַג) *drawing figures in the air, gesture.* Ber. 46[b] מחוי לית במ' he talks to him by gestures. Ḥag. 5[b] גברא דלא ידע מאי מחוו ליה במ' וכ' (differ. in Ms. M., v. Rabb. D. S. a. l. note) should a man who knows not what they indicate to him in gestures hold converse in signs before the King?

מְחַוָּא, מַחֲוָא* f. (חָוָא) *indication, sign.* — *Pl.* מְחַוָּאתָא, מַחֲוָתָא, מְחַוָּתָא, מַחֲוָאתָא. Targ. Y. Deut. XXIX, 1. Targ. Job X, 17. [Targ. Y. Deut. XXIX, 21, read: מְחַוָּתָא, v. מְחָתָא.]

מְחַוְנִיתָא f. (preced.) *indication*; בר מ' *the officer of a community who indicates the boundaries of properties; topographical engineer.* B. Bath. 68[a], sq. (Var. in Mss. מַחֲוִינִי, מַחֲוָנִי; v. Rabb. D. S. a. l. note 400).

מְחַוְרְתָא, מְחַוָּר, מְחַוָּר, מְחַוֵּר, v. חוּר, חָוַר.

מַחֲוָתָא, v. מְחָוָא, a. מְחָתָא.

מָחוֹז m. (b. h.; חוז, חזז, cmp. τέμενος, templum; Assyr. maḥâza *town*, Del. Hebr. Langu. p. 62) *harbor, marketplace* (cmp. Ber. 57[a] identifying פְּרַךְ with מחוז, Ps. CVII, 30), esp. *Maḥoz*, prob. a coast district. Arakh. III, 2; Tosef. ib. II, 8 מָחוֹזָא; v. חוֹלַת.

מָחוֹזָא ch. same, 1) *harbor, trading place.* Targ. Ps. CVII, 30. — *Pl.* מָחוֹזִין. Targ. Y. I Num. XXXIV, 6 מָחוֹזוֹי (מָחוּ) its harbors (or trading places; Y. II מחדוי, מחדרוי, corr. acc.). Targ. Lam. II, 19; IV, 1 (h. text חוצות). Targ. O. Num. XXII, 39 קריית מָחוֹזוֹתֵי (h. text חֻצוֹת) his city of markets. Targ. Job V, 10. — 2) in gen. *large town* (= כרך). Tam. 32[b]. Sabb. 12[a] בני מ' city people, opp. בני חקלירתא. Ber. 37[b], opp. חקלאי. — *Pl.* מָחוֹזֵי. B. Bath. 73[b]. — Esp. pr. n. pl. *Maḥoza*, a) a district in Palestine, v. preced. — b) *Maḥoza (M'ḥuza)*, a large Jewish trading town on the Tigris. Targ. Esth. VIII, 15 (?). — Ber. 59[b]. Yoma 11[a]. Sabb. 95[a]; a. v. fr.

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

מָחוֹזִי m. (preced. wds.) *of Maḥoz.* Mekh. B'shall. s. 3 Abba José חמ' of Maḥoz.

מְחוֹזִיתָא f. ch. *a woman of Maḥoza.* — *Pl.* מְחוֹזִיתָא. Kidd. 72[b] למינסב אתתא מהני מ' Asheri (ed. אתתא מ' Rashi אתתא מבמ') to marry one of those Maḥoza women.

מְחוֹזְנָאָה m. (preced.) *of Maḥoza.* Erub. 57[a]; Yalk.

Num. 787. Sabb. 87b; B. Kam. 72a. Macc. 16a. Gitt. 85b; Kidd. 6b מחוואת.—V. חוֹוָאָה II.

מְחַוֵּי m. pl. (חֲוָא) *idolatrous oracles.* Targ. Hos. III, 4 (h. text הרפים). Cmp. מַחְוָוא.

מְחוֹוִי m. (מָחָה) 1) *dissolved, watery.* Y. Naz. VII, 56b, v. מוֹחֲלִי.—Trnsf. *wasted by dissipation.* Esth. R. to II, 3.—2) *blotted out.* Yeb. 24a (ref. to Deut. XXV, 6) פרט לסריס ששמו מ' excluding the eunuch whose name is anyhow blotted out; Y. ib. IV, 5c top יצא זה ששמו מ' (not שאין שמו). Ib. את ששמו מ' he whose name would otherwise be blotted out. V. מְחָה.

מְחוֹוִי, v. מִיחוּי.

מְחוֹוִיאָתָא f. pl. =מְחָאָה, *protests.* B. Bath. 39b דהוויא ליה מ' למחוויי (Ms. R. מחויתא, Ms. H. מחאה, v. Rabb. D. S. a. l. note 60) had need to deposit a protest.

מָחוֹךְ* I m. (חוּךְ II) *laughter; obscenity.* Sabb. 64a Ms. M.; Yalk. Num. 786, v. גִּירְחוּךְ.

מָחוֹךְ II, **מְחוֹכָא** m. ch. (v. חָכָךְ I) *gold hooks over the female bosom* (h. כּוּמָז). Targ. O. Ex. XXXV, 22 (ed. Amst. מחוך); Num. XXXI, 50.—Sabb. 64a הדינו דמתרגמינן מחוכין that is the reason why the Biblical כומז is rendered in the Targum with *maḥokh* (obscenity, v. preced.), v. גִּירְחוּךְ. —*Pl.* מְחוֹכָיָא, מְחוֹכִין. Targ. Y. Ex. l. c.; Targ. Y. I Num. l. c. (not מדוכיא; Y. II מְעוֹכָיָא).

מָחוֹל m. (b. h.; חוּל) [*circle,*] 1) *untilled ground surrounding the vineyard* (between the vines and the fence). Kil. IV, 1, sq. מְחוֹל הכרם; Erub. 3b. Y. Kil. IV, 29b top ולא מ' לכרם קטן nor does the law concerning the planting of the *maḥol* apply to a small vineyard. Ib. יש לו מ' the law does apply to it. Ib. נישטל חמ' (prob. to be read בטל) it has no more the nature of a *maḥol.*—2) *chorus of singers and dancers.* Taan. 31a לעשות מ' to arrange a chorus. Yalk. Is. 294, v. חוֹלָה II.

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

מָחוֹס, v. מִיחוּס.

מְחוֹסָא* m. (חֲסִי) *insult.* Targ. Y. Gen. XVI, 5 מְחוֹסִי ושירוי צערי Ar. (differ. in ed.).

מָחָק, מְחוֹק m. (מְחַק 2) *strike, an instrument for levelling a measure of grain* &c. Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 המ' שיש וכ' the strike which has a (secret) receptacle for a piece of metal (to increase its pressure fraudulently); Koh. R. to IX, 13 המחק. B. Bath. 89b; Yalk. Lev. 618 אין עושין חמ' של דלעת וכ' the strike must not be made of gourd, because it is too light &c. Ib. אין עושין את המ' צדה וכ' (Yalk. l. c. צדה fem.) you must not make the strike thick on one side and thin on the other; a. e.—*Pl.* מְחוֹקִים. Y. Yoma I, 38c bot. Lev. R. s. 21 מְחוֹקִיהֶן של כסף the strikes sent with the measures were of silver.

מִיחָר, מְחוֹר m. (חָוַר) *white, white color.* Targ. O. Lev. XIII, 3, sq.; a. e.

מְחוֹרֵי, Y. Ab. Zar. I, 39c, v. מוֹחֲרִין.

מְחוֹשׁ, v. מֵירחוּשׁ.

מָחוֹתָא m. (נָחַת) *going down, fall.*—*Pl.* מְחוֹתָתִין. Targ. Y. Deut. XXVIII, 43. [מחותא, Targ. Prov. XX, 30 ed. Lag., v. מַחֲתָא.]

מַחְוָיָא, v. מַחְוָוא, a. מַחֲתָא.

מָחוֹתִיתָא f. (preced. art.) 1) *declivity.* Targ. Is. XV, 5; Targ. Jer. XLVIII, 5 ed. Lag. (ed. Wil. מַחֲתִית).—2) *alighting.* Lam. R. to II, 1 לא הוה מסוקיתיה כמחותיתיה his mounting was not like his alighting; his mounting was gradual, his coming down sudden; Yalk. Hos. 528 מַחֲתוּתִית.—*Pl.* מַחֲתוּתִיתִין. Koh. R. to XII, 5 אית תמן מסקרן אית תמן מ' are there any ascents (on the road), or any declivities?; Lev. R. s. 18 מָחֲתִין.

מַחְזָדָא, v. מִתְזֵי.

מַחְזוֹרָא, מַחֲזוֹרָא m. (חָזַר) *cycle.* Ber. 59b כל כ"ח שנין דהדר מ' Ms. M. (ed. יהדר) every twenty eight years when the (solar) cycle begins anew.—*Pl.* מַחֲזוֹרִין. Targ. Y. I Gen. I, 14.—[In later Hebrew: מחזור גדול *the solar cycle* of twenty eight years; מ' קטן *the lunar cycle* of nineteen years.—In liturgy: מ' *prayerbook for the festivals.*]

מַחְזוֹרֵי m. pl. (used as sing.; preced.) *turning around;* trnsf. *longing* (cmp. Sam. עזרות, Gen. III, 16; IV, 7). Gen. R. s. 26 לא ירחי ליך מ' להכא mayest thou never long for here (home); Yalk. ib. 43 מחזורו (corr. acc.).

מִיחָז, מַחְזֵי m. pl. (used as sing.; חֲזִי) *appearance.* Targ. O. Lev. XIII, 3; a. e. (some ed. מָ').—With suffix מַחְזָתָא, מַחְזוֹתְהִי. Ib. 4; ib. 20 (some ed. מָתָא); a. fr.

מַחְזוֹרְתָא m. (חָזַר)=מַחֲדוֹרָא, *review, revision.* Y. Sabb. I, 2d (in a defective sentence) במ' תניינא א"ל וכ' on reviewing again he said to him &c.

מַחֲזִית f. (חָזָה) *glass;* (*spy-glass?*) Mekh. Yithro, Amal., s. 2 במ' זו שחוזין וכ' with the glass through which the kings look; Yalk. Ex. 270.

מַחְזִיתָא f. (preced.) 1) *mirror.*—*Pl.* מַחְזִיתָתָא. Targ. Is. III, 23 (h. text גלונים). Targ. O. Ex. XXXVIII, 8 מַחְזִיתָת ed. Berl. (oth. ed. מָחֲזִיתַת, מָחֲזִיתַת).—2) *show.* Cant. R. to VII, 1 ואתון אינון מַחְזִיתֵיהּ דעלמא and you shall be the admiration of the world.

מחזנקא, Ned. 10b, read: מַנְזְנָקָא.

מחזרר, v. מַחְזוֹרֵי.

מָחַח, מָחָה, v. מָחָה, מָחִי.

מָחַט, (מְחַט Ar.) (denom. of next w.; v. Kel. XIII, 8 מוֹחֲטִין דהקרינה לנר) *to snuff, trim* with a pin. Bets. 32b מחטין את וכ' you may trim the wick; expl. ib. עדויי חושכא to remove the charred top; Y. ib. IV, 62c bot.—Sabb. 90a; Men. 107a שמוחטין בה וכ' Ar., Rashi a. Ms. M. Men. (ed.

מחטטין) it was used for trimming the wicks and cleansing the snouts of the candlestick.—[מוֹחֶטֶת, v. חָטַט.]

מַחַט f. (חוּט I) 1) *needle, pin.* Sabb. VI, 1 מ׳ שאינה נקובה a *maḥat* without a hole, i. e. a dress or hair-pin; ib. 3 מ׳ הנקובה a needle. Ib. I, 3 לא יצא החייט במַחַטו וכ׳ the tailor must not go out with his needle near Sabbath eve; ib. 11[b] במ׳ התחובה וכ׳ with his needle stuck in his garment; Tosef. ib. I, 8. Sabb. XVII, 2 מ׳ של יד a small (sewing) needle, של סקאיס the sack-needle (for loose and coarse webs); Kel. XIII, 5. Y. M. Kat. I, 80[d] bot. Orl. I, 4, v. מִיחוּחַ; a. fr.—2) *stitch.* Y. B. Kam. X, end, 7[c] מלא מ׳ the length of a stitch which those of . . . interpreted to mean כפלַיִם כמלא מ׳ double the length of a stitch; Bar Ḳ. used the expression מלא משירת חמ׳ וכ׳ as much as is required for making a stitch (carrying the needle), which R. J. interpreted כמשירת חמ׳ (כפלַיִם) double &c.; Bab. ib. 119[b] מלא מ׳ וחוץ למ׳ כמלא מ׳ the length of a stitch and besides it a thread the length of a stitch (Rashi: the length of a needle).—*Pl.* מְחָטִים, מַחָטִין (m.). Y. Kidd. I, 58[c] bot.; Y. Shebu. VI, beg. 36[d] שני מ׳ two needles (or pins). Sabb. 96[b] זורקין מַחַטֵּיהֶן וכ׳ . . . תופרי the embroiderers of curtains threw their *spools* (v. מִיחוּחַ) one to the other; a. fr.

מַחֲטָא ch. same, 1) *needle, pin.* Targ. Y. Ex. XXI, 6; Deut. XV, 17 (h. text מרצע).—2) *stitching.* Targ. Y. Ex. XXVI, 36, a. fr. ציור מ׳ stitched embroidery (h. text רקם). —Ber. 63[a] מ׳ דתלמיותא stitching in lines or furrows (quilting).—*Pl.* מַחֲטִין. Y. Yeb. XII, 12[d] bot.—Y. Ber. IV, 7[d] top; Y. Taan. IV, 67[d] עביד מ׳ making needles.—מַחֲטַיָּא. Targ. Is. III, 22 Ar. (ed. מחכיא) *embroideries* (h. text חרישים).

מַחֲטָבָה f. = חֲטָבָה, *chopping.* Macc. 8[a] מַחֲטָבַת עצים felling of trees.

מַחֲטוֹן* m. (חָטָא II) *seducer.* Gen. R. s. 52 (play on מחטו לו, Gen. XX, 6) מַחֲטוֹנְךָ לי יצרך וכ׳ thy seducer is in my power, thy inclination which made thee sin &c.

מְחֻטֵּי *delicate,* v. חָטֵי I.—מְחֻטֵּי, Targ. Job I, 22, v. מְטָאָא.

מְחַטְּפָא* m., *pl.* מְחַטְּפִין (prob. = מחטבין; cmp. Syr. מחטבתא, מחטפ׳, P. Sm. 1247) *embroidered horse-covers.* Targ. II Esth. VI, 11.

מַחֲטָרָא m. (חֲטַר) *striking with the rod, punishment.* Sabb. 32[a] תפיש תירוס אמתא בחד מ׳ ליהוי (Ar. Var. מחבטא) let the maid continue her rebellion, it will all go under one rod (in her hour of need a woman's sins are remembered).

מָחָה, מְחֵי (מָחַח), מָחַח (b.h.; v. מָחָה) *to rub, wipe out; to wear out, destroy.* [In Talm. mostly מָחַק.] Erub. 13[a]; Sot. II, 4 (17[b]) (ref. to ומחתה, Num. V, 23) כתב שיכול לְמָחוֹת (Mish. להַמְחֵק) a writing which one can wash off. Gen. R. s. 23 (play on מחויאל, Gen. IV, 18) מוֹחֲנָן אני וכ׳ I shall wipe them out of the world; a. e.—V. מָחוּי.

Pi. מִיחָה [*to strike out, annul,*] 1) *to protest against.* B. Bath. 38[b] מי׳ בפני שנים if he entered a protest against the illegitimate occupation of his property in the presence of two (v. מָחָאָה). Ib. וכי לְמָחוֹת וכ׳ must he protest in the occupant's presence?—Keth. 11[a] מִיחָתָה she protested against her conversion in childhood. Pes. 88[a] יכולה למחות she has the privilege of protesting (declaring her preference); a. fr.—2) (with ב or ביד of the person) *to forewarn, interfere, try to prevent.* Sabb. 55[b] bot. מפני שחירה לו . . . בחפני ולא מי׳ (not לחפני, v. Rabb. D. S. a. l. note) it was for Ph. to forewarn Hofni, and he did not. Ib.[a] שאם מִיחוּ בהם לא יקבלו מיהם (Ms. M. קבלו . . . מיחו) that if they warned them, they would not have heeded them. Pes. IV, 8, a. e. לא מיחו בידם they did not prohibit their doing so; a. fr.—Cant. R. to IV, 12 עמדו הבנות (י)מִיחוּ על עצמן וכ׳ the daughters (in their father's absence) entered a protest concerning themselves and gave themselves away to husbands (Pesik. B'shall., p. 82[a], a. e. נתעסקו בעצמן).

Hif. הֶחְמָה 1) *to dissolve, dilute.* Y. Pes. III, beg. 29[d] ה׳ את החמץ if (by boiling) he made a mush of the leavened matter (made it unrecognizable). Ḥull. 120[a]; Y. Maas. Sh. II, beg. 53[b], a. e., v. גָּמָא; a. fr. (interchanging with הֶחְמָה).—Tosef. Par. IX (VIII), 8 הֶחְמָן באור (not באויר) if he thawed the frozen water by artificial heat.—[Midr. Till. to Ps. VI, 7 ומימחה, read ומימסה, v. מָסָה.]—2) *to rub off, cleanse, polish.* B. Bath. V, 10 מַמְחֶה משקלותיו cleanses his weights. Lev. R. s. 7 (play on מיחים, Ps. LXVI, 15) כזה שהוא מימחה בקערה like him who wipes a dish (licks the remnants up); Pesik. Eth Korb., p. 61[a]; Pesik. R. s. 16; a. e.—Pirké d'R. El. ch. XVII מַמְחָה בכפיה she produces a sound by rubbing her hands (in sympathy with the mourners).—3) (denom. of מוּמְחֶה) *to recognize as an authority;* in gen. *to authorize; to appoint.* Snh. 23[a] שהֶמְחוּהוּ רבים עליהם . . . לא כל הימנו he cannot reject a judge whom the majority has recognized as an authority over them. B. Mets. IX, 12 הֶמְחָהוּ אצל וכ׳ if he gave him an order to the storekeeper. Y. Pes. VIII, 35[d] top אם בְּמַמְחִין סתם חאשה מַמְחָה וכ׳ if by מדעתו is meant giving authority (and not merely knowing and tolerating), it is tacitly understood that a woman makes an appointment as if saying, I will dine with my children; if it means merely knowing, then the Mishnah (Pes. VIII, 1) means appointment.—[Y. Sabb. XIII, beg. 14[a] המחה צדדיו ed. Krot., v. מָחַת.]

Nif. נִמְחָה *to be dissolved, washed away; to be wiped out, destroyed.* Y. Pes. III, beg. 29[d] a cake boiled ג׳ שלא without being mashed beyond recognition (v. supra). Taan. III, 8, a. e. אם נִמְחֵית וכ׳, whether the stone . . . has been washed away, v. אֶבֶן. Tosef. Par. l. c. נימחו (fr. מָחָה) the water was thawed up. Gen. R. s. 28 . . אפי׳ אסטרובולין נמחה . . ג׳ even the millstone was washed away. Ib. וכמה נימוחו מהם and how many of them were destroyed?; a. e.

מְחָא, מְחִי I, (מְחַח) ch. same, 1) *to dissolve, mash* (by stirring &c.). Pes. 40[b] רבא גופא מָחוּ לירח בחסיסי Ms. M. (insert קידרא) for R. himself they made a mush with flour of parched grains (v. חֲסִיסָא); ed. מחי לה וכ׳ . . רבא (read לירח) R. himself had a mush made for himself &c. Ib. Ms. M. (ed. למַמְחָה) לְמֵימַח קדירא וכ׳ to make a mush &c. (corresp. to h. מלל).—V. מְרָחָא.—2) *to wipe off, blot out.* Targ. Is. XXV, 8. Targ. Ex. XXXII, 32; a. fr.—3) *to protest,* v. infra.

Pa. מָחֵי, *Af.* אַמְחֵי 1) *to protest, forewarn, interfere.*

ation. Y. Pes. VII, 34[a] bot., expl. מְחָרַת (Lev. XIII, 24) חיריתה ולא חיריתה it is and is not healed up (has only a thin covering). Neg. I, 5. Sifra Thazr., Neg., ch. II, Par. 2 מְחָרָתָה כגריס if the half-healed part of it is as large as a bean. Ib. Par. 5, ch. XI; a. fr. — *3) *creatures*; מְחָרַת חיים sea-animals. Gen. R. s. 7, end; Yalk. ib. 12 המרביץ מ׳ חיים he who causes the cross-breeding of sea-animals (Tosaf. to B. Kam. 55[a] quotes: מרין חיירת חיים); Y. Kil. I, 27[a] bot. בחיות. (corr. acc.).

מְחִיוְיא, Y. Snh. VI, 23[c] bot., read: ביזויא, v. חִיטָּא.

מְחִיָּרִת, v. מְחָרָה.

מְחִירוּת f. (מָחָה; v. מְחוּי) *enervation.* Num. R. s. 10 (ref. to למחוות, Prov. XXXI, 3) מְחִירַת וכ׳ . . . הזהר be on thy guard against those things which are (the cause of) the enervation of kings.

מְחִירְלָא, Gen. R. s. 77 מ׳ דמיטקסרן (Ar. some ed. מירחלא), a corrupt., prob. for מַחְצָלָא a mat (bale) of silk; (Cant. R. to III, 6 חבילה של מירט׳).

מַחֲרָיָתָא, pl. of מַחֲתָא.

מְחָרְלָה, מְחִרְלָא, v. sub מְחָךְ.

מְחִרְלָת f. (מָחַל) *pardon.* Yoma VII, 1; Sot. VII, 7 על מְחִרְלַת העון the benediction offering praise for forgiveness of guilt. Y. B. Kam. VIII, end, 6[c] אין לו מ׳ עולמית will never be forgiven. Snh. 44[b]; a. fr.

מְחִרְצָא I m. = h. חֵרֵץ, *a wall of loosely piled stones.* Targ. Ez. XIII, 10, sq. (ed. Lag. מיחצא, Regia מחצא).

מְחִרְצָא II, v. מְחִרְצְתָא.

מְחִרְצָה I f. (מָחַץ) *striking, wounding.* Snh. 91[b] (ref. to Deut. XXXII, 39) מה מ׳ ורפואה באחד וכ׳ as striking and healing refer to the same person, so do death and life refer to the same person; Yalk. Deut. 946 מחצי׳ (corr. acc.).

מְחִרְצָה II f. (חָצַץ I or חוּץ) 1) *division.* B. Bath. 2[b] אימא מ׳ פלוגתא may I not say, *m'hitsah* (ib. I, 1) means a division of property?—Answ. רצו לחצות וכ׳ then it ought to have read, 'they agreed to divide'.—2) *partition, wall.* Ib. 3[a], v. גּוּבָא; a. e.—Esp. (in Sabbath law) *a partition ten handbreadths high,* to mark a space off as private ground (רשות היחיד). Erub. VIII, 7 אמת . . אע״פ עשו לה וכ׳ if a canal runs through a (private) court, you must not draw water out of it on the Sabbath, unless you made at its entrance and its exit a partition &c.; כותל . . . חדון משום מ׳ the wall over the channel may serve as a legal partition. Ib. 8. Sabb. 101[a], a. fr. מ׳ תלויה an overhanging *m'hitsah* (not connected with the ground). Erub. 5[a] קורה משום מ׳ the beam (across an alley) serves as a legal fiction for a *m.* (as if its broadside were prolonged so as to form a partition), v. נָגַד; a. v. fr. — 3) *divided off space, compartment*; (for sacred law) *camp, precinct,* cmp. מַחֲנֶה. Num. R. s. 4 מְחִרְצַת הכהנים the camp of the priestly division. Macc. 20[a], a. e. מ׳ לאכול the limit (the area of Jerusalem) for consuming (the second tithes); מ׳ לקלוט the limit for protecting it (as having once entered the sacred precinct). Lev. R. s. 26 עמי במְחִרְצָתִי 'with me' (I Sam.

Targ. Koh. VIII, 4.—B. Bath. 38[a] איבעי ליה למְחוּוֵי he ought to have entered a protest. Ib. 39[b] למְחוּוֵי), v. מְחוּוָאתָא. Keth. 11[a] מְמָחְיָא she may protest (against her conversion in childhood). Y. B. Bath. II, 13[b] bot. מְמָחִין וכ׳, v. מַסְמְרָא; a. e.—Ib. למְמָחֵי בירדהון... יכלין their neighbors may inhibit them.—2) (denom. of מוּמְחָה) *to declare approved, to recognize as efficient.* Sabb. 61[b] למחווי גברא (Ms. O. a. Rashi למ׳ לאַמְחוּוֵי) so as to make the man an approved physician; קמיע to consider the amulet as approved.

Ithpe. אִתְמְחִי, אִיתְמַחִי, אִיתְמַחַי 1) *to be wiped off; to be blotted out.* Targ. II Kings XXI, 13. Targ. Ps. CIX, 13 יִתְמַחַי ed. Lag. (ed. Wil. יתמחי). Ib. 14; a. fr. — 2) *to be diluted, dissolved.* Pes. 74[b] bot. חלא מִתְמְחָא Ms. M. 2 a. early eds. (v. Rabb. D. S. a. l. note; ed. מִתְמָחָא; Ms. M. 1 אתמהא, corr. acc.) weak vinegar. Gitt. 69[a] אִיתְמַחַי אִיתְמַחַי (some ed. ת for ח) it (the liver) is dissolved. — 3) *to be declared approved* (מוּמְחָה). Sabb. l. c. א׳ גברא the person has become an approved physician; א׳ קמיע the amulet is considered approved. Ib. 61[a] עד דמְמַחְתָּא גברא ומְמַחְתָּא קמיע early ed. (later ed. ומומחה . . . דמומחה, read מי׳; Ms. O. איתמחי, v. Rabb. D. S. a. l. note 1) until both, the person and the amulet, have been approved; a. e.

מְחָא, מָחֵי II (preced.) [*to diminish,* cmp. נָגְפָה,] *to smite, wound.*—Targ. Ex. VII, 20. Targ. II Esth. II, 21 יִמְחֵיהּ חויא the serpent will bite him; a. v. fr.—Part. מָחֵי, מַחֵי; *pl.* מָחָיִן, מַחֲיָן. Ib. XXI, 19 (Y. מְחַיָּא, corr. acc.). Targ. Is. X, 15. Targ. Y. Gen. III, 15; a. e.—Part. pass. pl. מָחָן (מָחַן). Targ. Is. LIII, 4.—B. Bath. 21[a] כי מָחֵית לינוקא לא תִּימְחֵי וכ׳ when thou strikest a child, thou must strike it only with a shoe-strap. M. Kat. 17[a] דהוה מָחֵי לבנו גדול was striking a grown up son. Gen. R. s. 41, a. e. אין אמרת מְחֵי מָחֵינָא as soon as thou sayest, 'strike', I shall strike. Snh. 109[b] דמחי לאיתתא וכ׳ (v. Rabb. D. S. a. l. note) when a person struck his neighbor's wife, and she miscarried &c.; a. fr.—V. מַחֲתָא.

Ithpe. אִתְמְחִי *to be smitten.* Targ. II Sam. XI, 15. Targ. Esth. VII, 9 וזקיף יִתְמְחִי עלוהי (Ezra VI, 11) and hanging thereon he shall be flogged (to death).

מָחֵי m. (= מָאֲחֵי; אחי) *stitcher, fine weaver.* Targ. O. Ex. XXVIII, 32. Targ. II Sam. XXI, 19 (some ed. מוֹחֵי).—[Targ. Is. LIX, 5 מָחֲיָא ed. Wil., read מָחְיָא, or with ed. Lag. מָחָיִן.]—Denom.

מְחָא, מָחֵי *to interlace, weave.* Targ. Is. XIX, 9 מָחָן. Targ. II Kings XXIII, 7 מָחְיָן. Targ. Is. LIX, 5 (v. preced.). —Y. Sabb. VII, 10[c] top כד מָחְיָא וכ׳ when she interlaces (plaits), she is guilty of an act of weaving. Sabb. 148[a]; Ber. 24[a]; Pes. 42[a]; Hull. 58[b], v. מָחְיָא.—[מחא, Targ. Is. XIX, 10 שותי מ׳, some ed., read: מְחָא, v. מוֹי.]

Ithpe. אִתְמְחָא *to be interwoven, fastened.* Sabb. 58[a] דמָחְתָא [בירה] מְמָחְתָא Ms. M. a. Ar. (Ms. O. דמָאחוי מְיאַחְתָא, v. Rabb. D. S. a. l. note; ed. דמירתא בירה מומחא, some ed. מומחתה, corr. acc.) it is fastened to it.

מְחִיָּרָה, מָחְיָרָה f. (b. h.; מָחָה) 1) *support, provision.* Y. Peah III, 17[d] bot. יש לו מ׳ he has left for himself something to live on (a permanent source of income). Sifré Num. 159; Yalk. Num. 787 שווקים ובית המ׳ markets and a provision store (v. חִיוָרָא).—2) [*healing,*] *light cicatriz-*

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

מְחִיצוּתָא ch. same, *partition*. Targ. Y. Num. XVII, 13.—Erub. 89ª, v. next w.

מְחִיצָתָא (מְחִיצְתָא) f. same, 1) *partition, division*. Erub. 92ª דמינכרא מ׳ (v. Rabb. D. S. a. l. note 60) the partition between the two areas are distinguishable (v. מְחִיצָה). Sabb. 101ª, a. fr. גוד אחית מ׳ imagine the partition continued downward. Erub. 89ª גוד אסיק מחיצותא imagine the partition continued upward, v. נְגַר; a. fr.—2) (also מְחִיצָא) *compartment, wing, extension* (cmp. גְּזוּרָה). Targ. I Kings VI, 6 (not מְחִיצָה; h. text צלע, ריצ׳). Targ. Ez. XLI, 5, 8, sq.; a. fr.—*Pl.* מְחִיצָתָא, מְחִיצָתָיָא. Ib. 6, sq. Targ. I Kings l. c. Ib. 15, sq.; a. fr.

מְחִיק, v. מְחַק.

מְחִיקָה f. (מְחַק) 1) *rubbing, blotting out*. Erub. 13ᵇ עשירה דידה מ׳ היא its preparation consists in washing (the writing) off (Num. V, 23). Y. Sot. II, 18ª bot. למ׳ ניתנה is intended to be blotted out. Bab. ib. 18ª; a. e.—2) *scraping*. Y. Sabb. VII, 10ᶜ bot. מאי מ׳ היתה וכ׳ what scraping was done in the preparation of the Tabernacle?

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

מְחִיר m. (b. h.; מחר, cmp. מְהַר) *exchange, that which is obtained by exchange; price*. Sot. 26ᵇ, a. e. מ׳ זונה the price obtained from selling a harlot.—[Tosef. Mikv. I, 19 מחירו ed. Zuck. (missing in ed.) a corrupt. for מחיים, a misplaced gloss to מחיירו ib.]

מְחִית part. pass. *Af.* of נָחַת.

מְחִיתָא f. (מָחָה) *web*. Pes. 42ª חדא מ׳ (ב)אטו כולהו מחיתינהו wilt thou weave all these things in one web (bring under one category)?; Hull. 58ᵇ מחתינהו (corr. acc.); Ber. 24ª מחיתא מחתינהו Ms. M. (ed. מחתא, corr. acc.); Sabb. 148ª מחיתה (v. Rabb. D. S. a. l. note).

מַחֲיָתָא, v. מַחֲתָא.

מְחַךְ (sec. verb of חוּךְ II) *to laugh*. Shebu. 34ᵇ; Bets. 14ª, a. e. מַחֲכוּ עלה וכ׳ they laughed at it &c.

מחכיא, Targ. Is. III, 22, read מחטיא, v. מַחֲטָא.

מָחַל (cmp. מָחָה) [*to blot out, annul,*] *to remit* (a debt); *to forgive, pardon, to forego, renounce*. Keth. 85ᵇ המוכר . . . וחזר ומָחַל לו if one sells a note of indebtedness to a neighbor, and then remits the debt, it stands remitted (and the buyer of the note must settle with the creditor). Ib. מָחֲלָה she remitted it. Y. B. Mets. VI, end, 11ª שמָחֲלוּ לחם מוכסין to whom custom officers remitted the fine. Ib. לשם פלוני מָחַלְנוּ we remitted (the fine) for this man's sake (individually). Ber. 12ᵇ מוֹחֲלִין לו על כל מ׳ וכ׳ all his sins are forgiven to him. Ib. 32ª עד אינו . . . שתְּמָחוֹל ותסלח להם וכ׳ I will not leave thee until thou forgivest and pardonest &c.—Sabb. 30ª מְחוֹל לי על וכ׳ forgive me that particular sin (the seduction of Bathsheba); מָחוּל לך thou art forgiven; a. v. fr.—מ׳ על כבודו *to forego the honor due to one's self*. Kidd. 32ª מחול לו כבודו . . האב שמ׳ if a father allows a son to omit the acts of reverence due to him, his honor is remitted (the son may avail himself of the permission); הרב שמ׳ וכ׳ but if a teacher gives permission &c.; a. fr.—Num. R. s. 19 שאין המוֹחֵל נעשה וכ׳ for he who is asked to forgive, must not be relentless (v. B. Kam. VIII, 7).

Nif. נִמְחַל *to be cancelled; to be forgiven, pardoned*. B. Mets. 17ª; Gitt. 26ᵇ, a. e. שטר . . . שכבר נ׳ שעבודו on a note once given and paid off you cannot raise a loan again, because the security which it contains (v. אַחֲרָיוּת) has once been cancelled. Yoma 88ª סדורין לִימָּחֵל (his sins) lie ready to be forgiven. Taan. 7ᵇ אא״כ נִמְחֲלוּ וכ׳ unless Israel's sins are forgiven. B. Kam. VIII, 7 אע״פ שהוא נותן אין נ׳ לו וכ׳ although he pays (the fine for insulting a neighbor), he is not forgiven (by the Lord), until he asks pardon; a. fr.—V. מְחִילָה.

מָחֵל, ch. same. Keth. 86ª . . . תיזיל ותימָחֵל Asheri (תירחלה . . . אחילתה), v. חוּל II ch.—Y. ib. XIII, 35ᵈ הוא מָחֵיל לי he might have remitted my debt. Kidd. 32ª מָחֵל על כבודו=מחיל לית ליקרייה, v. preced.

מְחוֹלָא, מְחוֹלָה ch. = next w., *cavity*.—*Pl.* מָחְלִין, מְחֵי׳. Targ. Y. I Deut. XXXII, 18 (Y. II מָחֲלִין, read: מָחְלֵי; v. next w.). Targ. Is. II, 19.

מְחוֹלָה, מְחִלָּה f. (b. h.; חָלַל) *cavity, cave*. Mekh. B'shall., Amal., s. 2 let me enter the land במְחִילַת קסריון by the cave Caesarion (Sifré Num. 135 דרך חלל). Tosef. Yeb. XIV, 6 מ׳ של דגים an underground fish pond; Yeb. 121ª; a. fr.—*Pl.* מָחְלוֹת, מְחֵי׳. Tosef. Kel. B. Kam. I, 11 מ׳ שתחת וכ׳ the underground places under the Temple are not sacred area; Pes. 86ª. Ib.; Tam. 27ᵇ, a. e. מ׳ לא נתקדשו the caves under the Temple have not been consecrated. Keth. 111ª מ׳ נעשות וכ׳ underground passages are made for them (v. גַּלְגּוֹל). Ib. שמא לא יזכה למ׳ perhaps he will not be privileged to pass underground. Gen. R. s. 96; a. e.—*Pl.* m. מְחִילִין, מְחִילִים. Pesik. R. s. 31. Gen. R. s. 1, beg. והאדם עשוי מ׳ מ׳ וכ׳ man's body is made with many channels and cavities; Yalk. Ps. 835. Sifré Deut. 319 (play on מחללך, Deut. XXXII, 18) שעשאך מ׳ who made thee full of cavities; Num. R. s. 9, beg. עשית . . מ׳ מ׳ אלו וכ׳ I built you with many cavities, that means the hearts and the kidneys.

מַחֲלָה f. (b. h.; חָלָה) *sickness*. Mekh. B'shall., Vayassa, s. 1 (ref. to Ex. XV, 26) אם אין בהם מ׳ וכ׳ (הא) if there is to be no sickness among them, what healing will they need?

B. Mets. 107b; B. Kam. 92b מ׳ זו מרה 'the sickness' means (affection of) the bile &c., v. חָלָה.

מַחֲלוֹקֶת f. (b. h. חָלַק; מְחֻלָּקֶת) *division; separation; difference, dissension, strife, faction.* Gen. R. s. 4 למה אין כתיב . . . נבראת חמ׳ why are not the words 'that it was good' written about the second day of creation? . . . Because separation was created thereon (Gen. I, 6); אם מ׳ שהיא לתיקונו וכ׳ if to a separation which was made for the establishment and settlement of the world, 'that it was good' cannot be applied, how much less to a separation which tends to the confusion of the world! Ab. V, 17 מ׳ שהיא לשם שמים a dissension which is carried on for the sake of heaven (of truth, without selfish motives). Ber. 37a עד מתי . . . בין חמ׳ how long wilt thou put thy head between contending parties, i. e. why dost thou deviate from the established rule? Ib. 38b במ׳ שנויה this has been taught under a controversy of opinion. Y. Peah I, 16a בעלי מ׳ people who create strife. Y. Snh. I, 19c top בתחלה לא היתה מ׳ וכ׳ in former days there were no conflicting opinions in Israel (they being settled by the Sanhedrin); Bab. ib. 88b לא היו מרבין מ׳ וכ׳ they allowed no differences to spread &c.; Tosef. ib. VII, 1; Tosef. Hag. II, 9 מַחֲלוֹקוֹת (*pl.*). B. Bath. 147a אל תהיו במ׳ do not join a political faction. Hor. 11b מפני מַחְלוֹקְתּוֹ של וכ׳ (not מחלקותו) on account of the contention of Adoniyah (who claimed the right of succession). Ib. כי אזכא מ׳ בעיא וכ׳ wherever there was a contest between claimants, anointing was required; a. fr.—*Pl.* מַחֲלוֹקוֹת. Sot. 47b רבו מ׳ וכ׳ the factions in Israel became numerous. Tosef. Snh. l. c., v. supra. Meg. 3a שלא ירבו מ׳ וכ׳ in order that dissensions may not spread &c.; a. e.

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

מַחֲלָף m. (b. h.; חָלַף) *sharp knife.*—*Pl.* מַחֲלָפִים. Y. Yoma III, 41a top (ref. to Ezra I, 9) מ׳ . . אלו הסבינין *mahălafim* . . means the slaughtering knives.

מַחֲלָץ m., *du.* מַחֲלָצַיִם, *pl.* מַחֲלָצִין (חָלַץ, cmp. חָלִיץ) *a sort of windlass, loops of a rope attached to a heavy slab* for rolling over plastered roofing &c., v. מַעֲנִיָּלָה. Macc. 9b עד שישמט מַחֲלָצוֹ מידו Var. in Ar. s. v. מחצל (ed. מחצלו) until the entire ramming machine slips out of his hands (opp. to נפסק the breaking of the rope); Y. ib. II, beg. 31c עד שיתיר את כל המחלצין (read שיפיל or שיוריד) until he lets go all the loops (expl. = נפסק החבל). Ib. מה דמר ר״י בשמיטת חמ׳ (not המחלצון) what R. J. says ('until he drops the whole rope') refers to the slipping of the machine; Tosef. ib. II, 3 ed. Zuck. עד שיפול כל המחצלין מידו (read: שיפיל) . . . המחלצ׳. M. Kat. I, 10 (11a) אבל לא שפין את . . במחלצים (Y. ed. צריים . . . ; Ms. M. מחצלים) you may plaster over cracks in the roof, or roll them over with a (small) roller, using the hands or the feet, but not with the windlass, v. Y. ib. 81a top.—[The Var. lect. מחצל־ rests upon a popular transposition, as if from מָחַץ. The interpretation of מחצל by commentators as *trowel* does not fit the context.]

מַחֲלָצַיָּיא m. pl., ch. same. M. Kat. 25b אישתעי . . והוו למ׳ ed. (Ms. M. למחצלייא, v. Rabb. D. S. a. l. note 80) the statues became smooth (effaced) and they were used as slabs for rolling machines.

מַחֲלָקָת, מַחְלְקוֹת, v. מְחֻלּוֹקֶת.

מְחָלַת pr. n. f. (b. h.) *Mahălath*, name of the mother of the queen of demons, v. אֶגְרַת. Pes. 112b; Num. R. s. 12.

מֵחַם, v. מִיחַם.

מַחְמַדְתָּא f. (חָמַד) *something desirable, treasure.* Koh. R. to V, 10 דמוביד מַחְמַדְתֵּיהּ who loses a dear object.

מִחְמֵי, מֵחֲמֵי m. (חָמֵי) *sight, appearance,* v. מְחֻזֵי. Targ. Y. Gen. XXIII, 8. Ib. XLI, 21. Targ. Y. Deut. IV, 6; a. e.

מַחְמָעָא m., **מַחֲמַע** f. (חָמַע) *that which is leavened.* Targ. Ex. XII, 19, sq.

מַחְמְצָן m. (חָמַץ) *a wash-pit* containing ordure &c. to create fermentation. B. Bath. 19a.

מַחְמַר, מַחְמְרָא (**מַחְמֵי**) m. (חֲמַר I) *a pile of debris, mound (of a ruined place).* Targ. Is. XVII, 1 כרך מ׳ a fortress of debris.—*Pl.* מַחְמָרִין, מְחַמֵּי. Targ. Ps. CXL, 11.—V. דִּמְחַמְרָא.

מַחֲמַת (popular pronunc. מַחֲמַת), v. חַמַּת.

מַחֲנֶה m. (b. h.; חָנָה) *camp,* esp. *the encampment of the Israelites in the desert* (v. Num. II); transferred to the *limits of graded sacredness in Jerusalem* (v. מְחִיצָה II). Sifré Num. 1 מַחֲנֵה ישראל the camp of the Israelites (from the gate of Jerusalem to the Temple mount); מ׳ לויה the camp of the attendants (priests and Levites, from the Temple mount to the Temple court); מ׳ שכינה the camp of the Divine Majesty (from the entrance of the court and further). Ib. מ׳ ארון the camp of the Ark in the desert (= מ׳ לויה); Y. Sot. VIII, 22b bot.; a. fr.—*Pl.* מַחֲנוֹת. Sifré l. c. שלש מ׳ הן there are three camps of graded sacredness (= מְחִיצוֹת).

מָחָסָא m. (חוּס) *mercy.* Targ. Is. LXIII, 9. V. מִיחוּס.

מַחְסוֹמִית f. (חָסַם II) *polish, glaze.* Tosef. Kel. B. Mets. I, 3 מַחְסוֹמִיתוֹ מן וכ׳ (some ed. חסומ׳; R. S. to Kel. XI, 4 חַסְרָתוֹ, expl. *the steel-edge* of an axe) its glaze is of an unclean material.

מַחְסוֹר m. (b. h.; חָסַר) *need.* Cant. R. to VII, 2 לכל גויה . . . כדי מַחְסוֹרָהּ to each body according to its need; Ber. 29b.

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

מַחְסוֹרְיוּתָא f. pl. (preced.) *defects (of sight).* Bekh. 44a אבל מ׳ לא but mere defective eye-sight does not disqualify (opp. perfect blindness). Ib. מ׳ מדק the disqualification from defective eye-sight is derived from דַּק (Lev. XXI, 20).

מְחַסְיָא, מָתָא מ׳ pr.n. pl. *Matha M'hasia* (or *Maḥseia*, v. Jer. XXXII, 12), prob. a suburb of Sura (v. Berl. Beitr. z. Geogr., p. 45, sq.). Keth. 4ª. Ber. 17ᵇ בני מ׳ מ׳ וכ׳ the (gentile) inhabitants of M. M. are obstinate. Kidd. 33ª. B. Kam. 119ᵇ. Snh. 7ᵇ; Hor. 3ᵇ.

מְחַסֵּיל, מָחֵי adv. (חֲסַל) *complete measure.* Targ. I Kings VII, 26, a. e. (h. text כְּכִלּוּל).

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

מַחְפּוֹרֶת f. (חָפַר) 1) *mine.* Keth. 79ᵇ מ׳ של צרירת an alum-mine.—2) *product of the mine.* Ah. Zar. 33ᵇ (expl. כלי נתר) כלי מ׳ של צרירת vessels made of alum crystals.—3) (v. חֲפוּרָה II) *fruits obtained by digging, bulbous vegetables.* Tosef. Maasr. I, 6 מ׳ של כרי storaged vegetables (some ed. מַחְפּוֹרוֹת *pl.*).

מחפ״ן, a mnemonical abbreviation for מִיתָה penalty of death, חוּמֶשׁ fine of one fifth, פְּדְיוֹן not redeemable, and יְרִים forbidden to non-priests. Yeb. 73ᵇ.

מַחְפֶּרֶת (or **מַחְפֵּרֶת**) f. (חָפַר) *a field which is cleared of trees.*—*Pl.* מַחְפֶּרוֹת. Tosef. Shebi. III, 18 ed. Zuck. (Var. מַחְפֵּרִיּוֹת).

מַחְפָּרְנָא m. (חָפַר II) *one causing shame.* Targ. Prov. XIX, 26.

מָחַץ (b. h.; sec. r. of חצץ) *to split, strike.* Pirké d'R. El. ch. XXXIV מָחַצְתִּי אֶת יְרוּשָׁלַיִם וכ׳ I struck Jerusalem on the day &c.; Yalk. Deut. 946. Snh. 91ᵇ.

מַחַץ m. (חָצַץ, v. Jud. V, 11) [*distributor*, cmp. בָּזִיךְ,] *ladle* for filling vessels out of the well, or the wine- or oil-pit. Par. V, 5 שולי המ׳ the sides of a broken ladle. Ab. Zar. 74ᵇ; Y. ib. V, end, 45ᵇ; Tosef. ib. VIII (IX), 1. Toh. X, 7 אם היה זולף מ׳ if he emptied the pit by using a ladle (to pour into the vessels).—*Pl.* מְחָצִין. Tosef. Kel. B. Kam. VII, 15.—[Fl. to Levy Talm. Dict. III, 309ª: מָחַץ, fr. מחץ *to stir*, cmp. Ps. LXVIII, 24.]

מְחָצָא, v. מְחִיצָא I.

מַחְצָב m. (חָצַב) *quarry, mine.* Shebi. III, 5. Ib. 6 פחות מיכן מ׳ if a stone fence is less than ten handbreadths high, it comes under the category of a quarry. Y. ib. 34ᶜ bot. מ׳ שבינו וכ׳ a quarry situated between two estates. Ex. R. s. 15 ברוך המ׳ וכ׳ blessed the quarry from which it was hewn. Lev. R. s. 26, end ומלאו המ׳ לפניו וכ׳ and they filled the quarry before him with gold Denars. Esth. R. to I, 6 המ׳ הזה וכ׳ this (marble) quarry had not been revealed to any man before &c.

מַחְצָבָא ch. same.—*Pl.* מַחְצָבַיָּא. Targ. Jud. III, 26 (h. text פְּסִילִים).

מֶחֱצָה f. (b. h.; חָצָה) *division, half.* Shek. VII, 1 מ׳ למ׳ at an equal distance from each. Hull. 29ª; Pes. 79ª מ׳ על מ׳ כרוב half to half (if the nation is equally divided between clean and unclean), we treat it as if the majority were clean. Hull. 28ᵇ מ׳ על מ׳ כרוב half (of the vital organ) cut and half uncut is considered as if the larger portion were cut. Lev. R. s. 10 תשובה עושה מ׳ repentance effects half (the atonement); a. fr.

מַחֲצָלִין, מַחֲצָלִים *pl.* מַחֲצָל, v. מַחְלָץ.

מַחֲצָלָא f., v. מַחְצַלְתָּא.

מַחֲצָלַיְיא, v. מַחְלַצַיְיא.

מַחֲצֶלֶת f. (v. חוֹצֵלֶת) *matting* used for partition, covering &c., in gen. *mat.* Succ. I, 11 מ׳ קנים a reed mat. Tosef. ib. I, 10 מ׳ של שירופא; Succ. 20ª מ׳ של שיפה a mat of bulrushes. Bets. 36ª פורסין מ׳ ע״ג וכ׳ you may spread a mat over bricks &c.; a. fr.—*Pl.* מַחֲצָלוֹת. Succ. l. c. (expl. חוצלות) מ׳ ממש real mats. Y. ib. II, end, 52ᶜ מַחֲצָלוֹת אושא mattings of Usha.—Y. Erub. VII, 24ᶜ top מַחֲצָלָיוֹת (not לירית . . .). Num. R. s. 21 מַחֲצָלָאוֹת; a. fr.

מַחְצָלָא, מַחֲצַלְתָּא ch. same. Gen. R. s. 33 . . חמא מ׳ בחדא . . saw a poor man wrapped in a mat; Yalk. Ps. 727.—*Pl.* מַחְצָלָן, מַחֲצַלְתָּא. Y. Sabb. VII, 10ᶜ top. Y. Ab. Zar. III, 42ᶜ top חפון אירקונתא מ׳ they covered the statues with matting; Koh. R. to IX, 10 [read:] חפון אפי דאירקונתא מ׳.

מְחַצְצְרָא m. (= מחצצר׳, v. חֲצַצְרָה) *trumpeter.*—*Pl.* מְחַצְצְרַיָּא. Targ. II Chr. V, 13. [מְחַצְצְרִין, part. pl., v. חֲצַצְרָה.]

מְחַק (cmp. מָחָה) 1) *to rub out, blot out.* Sabb. VII, 2 המוחק ע״מ וכ׳ he who rubs out in order to write over the erasure. Sot. 18ª כתב אות אחת ומ׳ וכ׳ if he wrote (the adjuration of the Sotah) by writing and washing off letter by letter. Ib. ומָחָקוּ לתוך וכ׳ and washed them off in one cup. Sabb. 75ᵇ מ׳ אות גדולה if he erased one large letter. Ib. זה חומר במוחק וכ׳ in this case he who erases, is more severely dealt with than he who writes (on the Sabbath); a. fr.—Part. pass. מָחוּק. Ab. IV, 20 נייר מ׳ erased papyrus (palimpsest).—2) *to scrape, smooth.* Sabb. VII, 2 (73ª) המעבד והמוחקו . . Mish. a. Y. ed. (Bab. והמְמַחֲקוֹ) he who tans its skin, and he who scrapes it. Y. ib. 10ᶜ bot. חייב משום מוחק is guilty of an act coming under the category of scraping. Ib. 10ª המוחקה he who planes the beam; a. fr.—3) *to level, strike.* B. Bath. V, 11 יְמָחוֹק . . . לְמָחוֹק, v. גָּדַשׁ. Sabb. 153ᵇ; Tosef. ib. I, 17 מָחָקוּ סאה they made the measure (of laws passed) just even (so that anything added would make it overflow), opp. גָּדַשׁ; Y. ib. I, 3ᶜ; a. fr.—V. מָחוֹק.

Nif. נִמְחַק *to be blotted out.* Sot. II, 4, v. מָחָה. Ib. 18ª קודם שנמחקה מגילת before the roll (containing the adjuration of the Sotah) has been washed off. B. Bath. 164ª נ׳ בן יומו an erasure of one day's standing, נ׳ בן שני ימים an erasure two days old; a. e.

Pi. מִחַק *to smooth, shave.* Sabb. 73ª, v. supra. Y. ib. VII, 10ᵈ top חייב משום מְמַחֵק is guilty of an act coming under the category of scraping; a. fr.

מְחִיק, מָחֵק ch. same, 1) *to blot out, wash off, erase.* Targ. Num. V, 23.—B. Bath. 164ª דילמא מחיק ליה וכ׳ he may erase it and write over it what he may choose. Ib. ולמחוק ולירמי let one erase (some writing) and compare;

a. fr.—Part. pass. מְחִיק, f. מְחִיקָא. Gen. R. s. 65, beg. ייתי חדין מ׳ שמא ויסב להדא מְחִיקַת שמא let this man whose name deserves to be blotted out come and marry that woman &c.; Yalk. ib. 112; 113 (not מחקת).—Koh. R. to XII, 5 אדריאנוס שחיק עצמות מ׳ שמיה Hadrian, his bones be ground, his name be blotted out. Esth. R. to I, 4 נבוכדנצר שחיק מ׳ וכ׳ Nebuchadn., he be ground, blotted out &c.—2) *to strike.* Part. pass. as ab. Y. Pes. IV, end, 31c; Esth. R. l. c., v. גְּדִיל. B. Mets. 80b, v. מְחִיקָא.

Ithpe. אִתְמְחִיק *to be blotted out.* Gen. R. s. 28, end כאינוש . . יִתְמְחֵק שמיה דפלן as one says, that man's name be blotted out.

מָחָק m. *strike,* v. מְיוֹחָק.

מְחָק or מַחַק m. (preced. wds.) *erasure, erased spot.* B. Bath. 163b bot. חוא ועדיו על המ׳ the document itself and the signature of witnesses written over an erasure. Ib. 164a; a. fr.—*Pl.* מְחָקִין. Ib. 161b כל חמ׳ צריך וכ׳ all erasures written over must be ratified (on the margin).

מְחָקָא ch. 1) same. B. Bath. 164a לא דמי מ׳ דחא וכ׳ the erasure (written over) of one paper cannot be compared to that of another paper. Ib. אנחנא . . . על מ׳ we witnesses have signed our names over an erasure; a. e.—2) *papyrus.* Meg. 19a top (explaining נייר).

מְחָקָא m. (מְחַק 2) *stricken measure.* Targ. Y. Lev. XIX, 35, opp. גְּדִישׁוּתָא.

מָחָר m. (b. h.; = מאחר; אָחַר) *next day, future day.* Mekh. Bo. 18 יש מ׳ עכשיו וכ׳ there is a *maḥar* which means *now* (the next day), and there is a *maḥar* which means some future time; Yalk. Ex. 225.—Ber. 28a למ׳ אני ואתה to-morrow I and you &c. Sot. 48b כל מי . . . מה אוכל למ׳ וכ׳ he who has bread in his basket and says, what shall I have to eat to-morrow? &c.—Y. Gitt. II, 44a bot. חוא לילה חוא למ׳ וכ׳ it makes no difference whether the same night or the next day or after some time; a. fr.—מָחָרָת f., constr. מָחֳרַת. Men. 65b ממ׳ השבת מ׳ יו״ט 'the morrow of the Sabbath' (Lev. XXIII, 11) means the day after the first day of the Festival (Passover). Ib. או אינו אלא למ׳ שבת בראשית may it not mean the morrow after the regular weekly Sabbath?; a. e.—מָחֳרָתַיִם *day after to-morrow.* Midr. Till. to Ps. XII ולמ׳ נלך וכ׳ and the day after to-morrow we shall go &c.

מָחָר, מָחֳרָא ch. same. Targ. Ex. XVII, 9. Targ. Prov. XXVII, 1 דְּלִמְ׳; a. fr.—Lev. R. s. 34 למ׳ ליה חיא חכא to-morrow she (the soul) is no more here. Y. Gitt. II, 44b top מחרא דמחר the day after to-morrow; a. e.

מַחֲרוֹזוֹת f. pl. (חָרַז) *strings* (of meat, fish &c.). Tosef. Shek. III, 10 מ׳ if the meat found was on strings; Y. ib. VII, beg. 50c אם חיו מ׳ של דגים.—B. Mets. II, 1 מ׳ של קרדומות fish on strings. Tosef. ib. II, 1 axes strung together; a. e.

מַחֲרוֹךְ m. (חָרַךְ) *singe, burn (wound).* Targ. Y. Ex. XXI, 25.

מחרים, Tosef. Kel. B. Mets. II, 14, read with R. S. to Kel. XII, 5: מִדְרָס.

מַחֲרִישָׁת f. (b. h. מַחֲרֶשֶׁת; חָרַשׁ) 1) *plough.* Tosef. Sabb. XIV (XV), 1 יתד של מ׳ the pin of the plough; Y. ib. XVII, beg. 16a. Y. Naz. VII, beg. 55d כדי שלא תעלם חמ׳ so that the plough might not stir them up. B. Mets. IX, 13 ואת חמ׳ ביום and must give him back the (pledged) plough for the day; a. e.—2) *strigil.* Ib. 113b מ׳ דכספא a silver strigil (which, if pledged, the creditor may sell and give the debtor a common one); Keth. 68a מ׳ דכספא (such a luxury as) a silver strigil.

מַחֲרֶשֶׁת pr. n. pl., v. מַרְחֶשֶׁת.

מָחָרָת, v. מָחָר.

מְחַרְתָּא, מ׳ דְיַתִּיר pr. n. pl. (חור) *M'harta d'Yattir (the Cave Region of Y.,* v. Hildesh. Beitr., p. 25), in Upper Galilee. Y. Shebi. VI, 36c; Tosef. ib. IV, 11 סחרתא; Sifré Deut. 51 נחוראתה דיתר; Yalk. ib. 874 נְחוּרְתָּא דייתר (read דייתיר).

מַחֲשָׁבָת f. (b. h.; חָשַׁב) 1) *thought, plan.* Ber. 61a בתחלה עלה במ׳ וכ׳ it was the original plan to create &c.—Kidd. 40a מ׳ שעושה פרי an intention which bears fruit (is carried out). Ib. מ׳ טובה מצרפה וכ׳ the merit of a good intention does the Lord (in rewarding) add to that of a good deed; Y. Peah I, 16b top; a. fr.—2) *troubled mind, care, apprehension.* Snh. 26b מ׳ מועלת וכ׳ trouble (about sustenance) affects the memory even for the words of the Law (makes one forget one's learning).—*Pl.* מַחֲשָׁבוֹת. Ib. 19b, v. בַּעַל. Ib. 26b (ref. to Ps. XI, 3) אילו מַחֲשׁוּבוֹתָיו וכ׳ if this wicked man's plans be not frustrated, what will the righteous man do?

מַחֲשָׁבַת f. (b. h.; preced.) *design, art.*—מ׳ מלאכת a productive work (with a direct purpose). Bets. 13b; Ḥag. 10b, a. fr. מלאכת מ׳ אסרה תורה the Torah forbids (on the Sabbath) productive work (by which you affect the property of an object, not mere changing of position, planless efforts &c.).

מַחֲשַׁבְתָּא ch. (preced. wds.) 1) *plan; art.* Targ. Jer. XLIX, 20. Targ. II Chr. XXVI, 15; a. fr.—*Pl.* מַחֲשַׁבְתָּא, מַחֲשָׁבָן. Targ. Is. LV, 8, sq. Targ. Ez. XXXVIII, 10; a. fr.—2) *trouble.* Erub. 29b ומבטלי מ׳ and drive trouble away.

מַחֲשַׁכְנָן m. (חֲשַׁשְׁכָה) *darkening,* מַחֲשַׁכְנָן עיירין dimness of eye-sight. Targ. Y. Deut. XXVIII, 65 ומ׳ (not דמ׳; h. text כליון עינים).

מַחַת, מָחַת part. act. a. pass. *Af.* of נָחַת.

מַחֲתָא f. (preced.) *declivity.*—*Pl.* מַחֲתִין. Lev. R. s. 18, v. מְחוֹתִיתָא.

מְחָתָא, מַחֲתָא f. (מָחָה II) 1) *deficiency.* Targ. Prov. X, 20 (h. text כמעט).—2) *defect.* Targ. Cant. IV, 7 (h. text מום).—3) *stroke, plague, slaughter* (corresp. to h. מַכָּה; v.

מָתָא II).—Targ. Josh. X, 10. Targ. Y. Ex. IX, 27 (ed. Amst. מַחְתָּא). Ib. XXIII, 25 מַחַת (מַדַּח), v. מְרִירָתָא; a. fr.—*Pl.* מָתָן, מָתָתָא, מָתָא. Targ. O. Deut. XXVIII, 59 (Y. מַחְתִּין); a. fr.—Targ. Y. Lev. XXVI, 18 מָאתָאתָא.—Targ. Prov. XX, 30 מַחְוָרָתָא (ed. Lag. מַחְוָרָא, Var. מחויטי, corr. acc.); Targ. Y. Deut. XXIX, 21 מַחֲוָיוֹתָא (fr. מָחוּתָא).—[V. מַחְוָוא.]

מַחְתָּה f. (b. h.; חָתָה) 1) *coal-pan.* Kel. II, 3 מ׳ פרוצה a coal-pan the rims of which are broken off (having a flat plate only), opp. ib. 7 מ׳ שלמה. Yoma V, 1; a. e.—2) *snuff-dish.*—*Pl.* מַחְתּוֹת. Men. 88b ואין מלקחיה ומַחְתּוֹתֶיהָ מן הככר the tongs and the snuff-dishes of the candlestick were not made out of the *Kikkar* of gold; Yalk. Ex. 369; a. e.

מַחְתּוֹתָיִן, מַחְתּוֹתָא, v. מָחוֹתִירְתָא.

מַחְתָּיִן, מַחְתָּיָא, v. מַחְתִּירְתָא.

מָחְתִּית, v. מָחוֹתִירְתָא.

מַחְתִּירְתָא f. ch. = h. מַחְתָּה. Targ. O. Num. XVII, 11 (Y. מַחְתָּיָא). Targ. II Chr. XXVI, 19; a. fr.—*Pl.* מַחְתִּירִין, מַחְתִּירְתָא, מַחְתִּירָתָא. Targ. Num. XVI, 6; 17. Ib. XVII, 2 (Y. ed. Amst. מחתירא, corr. acc.). Targ. Y. ib. 13; a. e.

מַחֲתָנָא m. (נְחַת) *declivity.* Targ. Josh. VII, 5 (h. text מוֹרָד); a. e., v. מָחוֹתִירְתָא.

מַחְתֶּרֶת f. (b. h.; חָתַר) *breaking in, breach.* Snh. VIII, 6 חבא במ׳ נידון וכ׳ he who breaks in is judged (allowed to be killed with impunity) on account of what he will do. Ib. 72a; Yoma 85b מאי טעמא דמ׳ what is the reason of the law allowing to kill one breaking in (Ex. XXII, 1)?—Snh. 72b אין לי אלא מ׳ גגו וכ׳ the text speaks only of breaking in, whence can it be proven that the thief found on one's roof &c. may be killed?—Ib. מַחְתַּרְתּוֹ זו וכ׳ his breaking in serves the place of forewarning (he knew what he might expect). Ib. 103a (ref. to וירחתר, II Chr. XXXIII, 13, v. S. Baer, Liber Chron., p. 126, a. Rabb. D. S. to Snh. l. c. note 200) עשה לו הק״בה כמין מ׳ וכ׳ the Lord made for him an opening in the heaven to receive him &c.; (Pesik. Shub., p. 162b חֲתִירָה). Midr. Till. to Ps. CXVIII, מה מצא..מן חמ׳ what has he found in our possession (taken) from the place we broke into? Ib. חמ׳ זו העיר the place broken into is the City (of Jerusalem); a. e.

מַחְתַּרְתָּא ch. same. Targ. O. Ex. XXII, 1. Targ. II Chr. XXXIII, 13 (v. preced.).—Snh. 72b כל דאתי עלאי במ׳ וב׳ I should kill any one that would break into my house, except &c.—Ber. 63a (prov.) גנבא אפום מ׳ רחמנא קרי En Yaăkob (missing in ed.; Ms. M. 2 דאיגרא, v. Rabb. D. S. a. l. note 40) the thief at the entrance of the breach calls on the Lord for help.—*Pl.* מַחְתַּרְתָּא. M. Kat. 25b; Snh. 109a (Ms. F. מַחְתַּרְתֵּי, v. Rabb. D. S. a. l. note 50), v. חַתַר.

מָט m., **מָטָה** f., v. מוּט.

מָטָא, v. מְטֵי.

מַטְאָטֵא m. (b. h.; טאטא) *broom.* Gen. R. s. 79, end, v. מְבָרְנָא; Y. Meg. II, 73a bot., v. אַלְבִּרְנָא.

מַטְאֲרָתָא, מַטְאֲרָתָא, v. מַשְׁרְתָא.

מַטְבְּחָנוּיָא m. pl. (v. next w.), בֵּי מ׳ (בֵּית) *slaughtering place* (in the Temple). Eduy. VIII, 4, a. e.—Kel. XV, 6; Tosef. ib. B. Mets. V, 7, v. מַדְבַּח.

מִטְבָּחַיִם m. pl. (טָבַח) *slaughtering*; בירת חמ׳ *slaughtering place* (in the Temple). Midd. III, 5 (Mish. ed. מִטְבָּחַיִם). Ab. V, 5 (Strack a. other pointed ed. read מַטְבֵּחַיִם).

מַטְבֵּעַ, מִטְבֵּיעַ c. (טָבַע II) 1) *coin, medal* (v. מוֹנְיָטָא). B. Kam. 97a sq. חמלוה ... על חמ׳ ונפסלה חמ׳ if one loans money in a certain coin, and that coin was afterwards repealed, נותן לו מ׳ היוצא וכ׳ he must pay him in the present legal coin. Ib.b חמלוה ... על חמ׳ והוסיפו עליו if one loans &c., and the coin was in the meantime made larger (heavier), נותן לו מ׳ היוצאת וכ׳. B. Mets. 45b, sq., v. חֲלִיפִים.—B. Kam. l. c. מ׳ של א״א the Abraham medal; a. fr.—*Pl.* מַטְבְּעוֹת, מִטְבְּיעוֹת. B. Mets. II, 2 שלשה מ׳ זה וכ׳ three coins heaped upon another, v. מִגְדָּל. Y. ib. 8b שלשה מ׳ של וכ׳ three coins of three different kings; a. fr.—Ab. d'R. N. ch. XVIII עשה כל התורה כולה מ׳ מ׳ (v. ed. Schechter note 5) he assorted the entire law (like) coins, i. e. systematized.—2) *type* (of prayers, documents), *formula.* Y. Ber. V, 9b שלא תשנו מַטְבֵּיעָה של וכ׳ that you do not change the formula of a benediction. Ib. bot. אומר מ׳ ברכה he recites the regular form of the benediction. Ib. VI, 10b bot. כל המשנה על חמ׳ וכ׳ (read מן) he who changes the formula of prayers which the scholars have fixed. Gitt. 5b, a. e. כל המשנה ממ׳ וכ׳ he who changes the formulas of documents &c. Y. Meg. III, end, 74c משה התקין מַטְבֵּיעָה של וכ׳ Moses introduced as a type of prayer, O God, the great &c.; a. fr.

מַטְבְּעָא ch. same, *coin, medal.* Targ. II Esth. III, 9 עבדי מ׳ workers in the mint. Targ. Esth. IX, 4 מַטְבְּעֵיהּ his medal (h. text שִׁמְעוֹ); cmp. מוֹנְיָטָא.

מָטֵי, מָטָא, v. מְטֵי.

מִיטָּה, מִטָּה f. (b. h.; נָטָה) *couch, bed, frame, bier.* Ned. VII, 5, v. הַרְגֵּשׁ. Ib. 56a, a. fr. הכופה את מִטָּתוֹ, v. כָּפָה. Ib.b מ׳ המיוחדת לכלים a bed designated for the exhibit of garments (not slept upon); Snh. 20a. Ber. III, 1 נושאי חמ׳ those carrying the bier; a. fr.—מ׳ של גילה, מ׳ גלילתא, v. גִּלָּה, גְּלִילְתָא.—Sabb. 47a, v. מִרְסָי I.—*Pl.* מִטּוֹת. Ned. 56a; a. fr.—Trnsf. *family, offspring.* Lev. R. s. 36 שהיתה מִטָּתוֹ שלימה his bed was perfect, his children were all righteous; Sifra B'huck., Par. 2, ch. VIII. Ber. 60b. Pes. 56a יש במִטָּתִי פסול שמא .... perhaps there is a blemish in my family; a. e.

מַטֶּה m. (b. h.; נָטָה) 1) *staff.* Ab. V, 6 חמ׳ the staff of Moses. Ex. R. s. 3 חמ׳ שתייסרנו בו the staff with which thou shalt chastise him. Ib. 'the signs which I placed in thy hands' (Ex. IV, 21) זה חמ׳ that means the staff; a. fr.—2) *tribe.* Tosef. R. Hash. III (II), 3 שלש על כל מ׳ ומ׳ three notes for each tribe; Y. Succ. V, 55c.

מִטָּה, v. מוֹטָה.

ties a pad to his hip (a superstitious custom).—*Pl.* מִטּוֹטְלוֹת מְטוֹלְטְלוֹת, v. supra.

מִטּוּרְיָתָא, Ber. 44^{b}, v. עִטּוּר II.

מָטוּל, מְטוּל I (טוּל, טָלַל, v. אַמְטוּל; cmp. גִּין) *on account of, for the sake of.* Targ. Y. I Num. XXV, 8 מ׳ אלין on account of these persons. Targ. Ps. XLIV, 27 (h. text למען).—מ׳ *because, for.* Targ. Ps. I, 6.—מ׳ הכי, מ׳ הדכנא *therefore* (h. כֵּן). Ib. 5. [Ib. 4 מ׳ הדכנא ed. Wil., strike out מ׳, as ed. Lag.]—Ib. XLIX, 15; a. fr.—מְטוּלְתִּי *for my sake,* מְטוּלְתָּךְ *for thy sake,* &c. Targ. Prov. VIII, 15, sq. Ms. (ed. מטול אנא!).—Targ. Ps. CXV, 1; a. fr.

מָטוּל II (I מַטּוּל) m. (טָלַל) *moving, march* (=h. מַסָּע). Targ. O. Deut. X, 11 (ed. Berl. מַט׳), v. מַטְלָנָא II.

***מִטּוּל** II m. h. (נָטַל) *handkerchief.*—*Pl.* מַטּוּלִין. Yalk. Gen. 7; Yalk. Ps. 848 ובמ׳ and by waving handkerchiefs (for salutation); Gen. R. s. 5; s. 28 מנולין, מנולין (corr acc.).—V. מַנְטוּלִין.

מָטוּ, מָטוּלָא, מָטוּל III (מַטּוּל) **מַטּוּלָא** III m. (נָטַל) 1) *weight, burden* (h. מַשָּׂא). Targ. O. Num. XI, 11 (ed. Amst. מָ׳). Targ. ib. IV, 27 (O. ed. Amst. מַטְלְחוֹן, read: מַטְּלִי). [Ib. 24 למיטַל ed. Berl., למַטּוֹל ed. Amst.; Y. לְמָטוֹל, infin. of נָטַל.]—Targ. Y. I ib. XXV, 8 מן מָטוּלָא through the weight (of the two bodies); a. fr.—Y. Ḥag. I, 77^{b} top חזון משכנין לון מטולין וחזון מתכוונין .... חד מ׳ they (the Romans) made them carry loads (on the Sabbath), and they (the Jews) arranged it so that each two persons should carry one load.—*Pl.* מַטּוּלִין. Targ. Is. XLVI, 1.—Y. Ḥag. l. c.—2) *burden of prophecy.* Targ. Is. XXI, 1 Rashi מטול (ed. מטל); Y. Taan. IV, 69^{b} top מ׳ רב בערבייא a heavy burden of prophecy (charge) against Arabia. V. מַטָּלָא.

מְטוֹלְטֶלֶת, v. מְטוֹטֶלֶת.

מְטוּלְתָּא f. 1) *booth,* v. מְטַלְּתָּא.—2) (with suff. of personal pronoun) *on account of,* v. מְטוּל.

מְטוּנָךְ, v. טוּנָא I.

מְטוּפְרְסָא, v. מִטְרְפָּסָא.

מְטוּתָא, v. מָטוּ.

מָטְחָא or **מָטְחָא** m. (טוּחַ I, v. Targ. Y. Gen. XV, 6) *rebellion, reproach.* Targ. Job I, 22 מילי מ׳ Ar. s. v. טחד [2] (ed. מרחטי, מירחטי, fr. חֶטְא II, *sinful* words; h. text תִּפְלָה).

מַטְחָאתָא, v. מִטַּחְתָּא.

מַטְחָן m. (טָחַן) *grinding mill* for olives. Ex. R. s. 36, beg.

מַטְחֲתָא f. (טוּחַ II; cmp. טחות Ps. LI, 8) *kidney, loin.* Gitt. 69^{b} אהא מַטַּחְתֵּירָה וכ׳ (Ar. ed. Koh. מטחתא, some ed. מַטְחָאתָא) on this (his) loin and . . . on the other loin.

מַטָּה adv. (b. h.; מט fr. נָטָה, a. ה locale) *downward,* (used as a noun) *below.* Tanḥ. B'shall. 23 מיחמת אש של מ׳ מעלה .... through the fire from above were his wheels below ignited; (Yalk. Ex. 235 שלמעלן ... שלמַטָּן, v. infra). Ḥag. II, 1 (11^{b}) מה למעלה ומה למ׳ what is above (in heaven) and what is below (in the nether world, Rashi: above the Ḥayoth, below the Ḥayoth, v. חַיָּה). Tosef. Ber. V, 5 שלישי לו למ׳ הרמנו he who is the third in rank reclines below him (v. Sm. Ant. s. v. Triclinium); a. fr.—Euphem. for מעלה in order to avoid a blasphemous expression: B. Kam. 79^{b} כבריכול עשה עין של מ׳ ... ואוזן של מ׳ וכ׳ he treated, if one may say so, the divine eye as if did not see, and the divine ear as if did not hear.—Frequ. מַטָּן. Y. Yoma VII, 44^{b} כשירות של מעלן ... של מ׳ as the service in heaven, so is that on earth; Lev. R. s. 21, end (not שורות). Y. R. Hash. II, 58^{b} ב״ד של מ׳ the court on earth; a. fr.

מָטְמֶרֶת f. (טָמַר) *water pipe of a bath, gutter.* Mikv. VI, 11; Tosef. ib. V, 8. Ib. VI, 4 בזמן שמ׳ שלה וכ׳ when the gutter of the bath opens into private ground.—*Pl.* מְטָמְרוֹת. Tosef. Erub. XI (VIII), 9.

מָטוּ f. (נָטָה) *inclining* (the ear &c.), *favor.*—בעי מ׳ *to ask a favor, beg.* Targ. Y. Ex. XI, 8. Targ. Ps. LXXII, 12.—Yoma 87^{a} (in Hebr. diction.) המבקש מ׳ וכ׳ he who begs his neighbor (to forgive him).—במ׳, בְּמָטוּתָא (cmp. בָּעוּ) *I pray.* Targ. Y. Gen. XLIII, 20. Targ. Y. I ib. XLIV, 18. Targ. Y. Ex. XXXII, 31; a. fr.—Yoma 72^{b} במ׳ מיניכו I beg of you. Snh. 97^{a} במ׳ בעינא מניכו ed. (Ms. M. במ׳ מיניכו); a. fr.

מַטְוָה f. (b. h.; טָוָה) *yarn.* Midr. Till. to Ps. LXXIII, 4.

מַטְוְויָתָא f. (עָוַר I) *spider.* Targ. Job VIII, 14 בֵּי מ׳ (Ms. מַטְוִוירָתָא) spiderweb.

מְטוּרָד, v. טָרַד.

מַטַּלְטֵל, מְטוֹלְטֶלֶת, מְטוֹטֶלֶת f. (טָלְטֵל) 1) *plummet, plumb-line.* Kel. XII, 8 מטט Ar. a. Mish. (some ed. מטושליט; ed. Dehr. מְטוֹטָלוֹת; Talm. ed. מטולטלת); Tosef. ib. B. Bath. VII, 12 מְטַלְטָלוֹת. Kil. VI, 9 כאילו מ׳ תלויה וכ׳ (Ms. M. מטול׳) as if a plumb-line were suspended on it (take the vertical line).—2) *stem with foliage attached to a fruit.*—*Pl.* מְטוֹטָלוֹת (cmp. טוֹטָלְוָותָא). Y. Ab. Zar. I, 39^{d} ארצטרובלין במְטוֹטָלוֹתֵיהֶן pine cones with their attachments (so that they can be used for the thyrsus, v. Sm. Ant. s. v. Thyrsus).—3) (cmp. מַטְלִית) *a pad* or *cushion made of pieces of cloth.* Sabb. V, 3 לא יצא גמל במ׳ the camel must not be taken out (on the Sabbath) with the pad on his back; expl. Y. ib. 7^{b} bot., v. גְּבִרְנָתָא. Bab. ib. 54^{a} במ׳ הקשורה בזנבו the pad tied only to his tail (hence liable to slide down); Tosef. ib. IV (V), 3 במ׳ התלויה וכ׳ with the pad hanging (loosely lying) on his hump to let the air strike through; ib. [read:] אבל יוצא הוא במ׳ הקשורה לו בזנבו .—Tam. V, 4 כמין מ׳ וכ׳ there was on the top of the lid (of the coal pan) a sort of pad (with which to handle it). Tosef. Sabb. VI (VII), 1 הקושר מ׳ וכ׳ he who

מָטַט, מַטַּט, v. מוּט h. a. ch.

מְטָטוֹר, v. מִיטָטוֹר.

מַטַּטְרוֹן (מִיטַּ׳) pr. n. (=מטרטרון, redupl. of נטר, v. מַטָּרָא) [*Chief of the Service,*] *Mattatron* (*Mittatron*), name of the chief of the angels (corresp. to שר הפנים). Targ. Y. I Gen. V, 24 מ׳ ספרא רבא M., the chief recorder.—Snh. 38[b] (ref. to Ex. XXIV, 1, cmp. Targ. Y. a. l.) זה מ׳ וכ׳ that is M. whose name is like that of his master (with ref. to Ex. XXIII, 21, cmp. Rashi a. l.). Ḥag. 15[a] חזא מט׳ וכ׳ Ms. M. (ed. repeatedly מי׳) saw M. to whom permission was given to be seated while writing down &c. Ab. Zar. 3[b] אי בעית אימא מט׳ Ms. M. (ed. מי׳) if you choose, say it was M. (that instructed the children). Lam. R. introd. (R. Joḥ. 1) בא מ׳ ונפל וכ׳ M. came and fell upon his face. Sifré Deut. 338 [read:] באצבעו הידה מ׳ מראה וכ׳ with his (Moses') finger Metatron pointed out to Moses &c.; Yalk. ib. 949 (v. מִיטָטוֹר). [Gen. R. s. 5, v. מִיטָטוֹר.]

מָטָה, מָטָא, מְטִי (=h. מָצָא) 1) *to stretch, reach; to arrive at; to obtain; to happen to.* Targ. Gen. XI, 4 (Y. II מַמְטֵי). Targ. O. ib. X, 19 (h. text באכה). Targ. II Kings XIX, 26. Targ. Koh. VIII, 14; a. fr.—Targ. Esth. V, 2 [read:] ומָטָת לִידָהּ and it (the scepter) reached her hand (v. Meg. 15[b]).—Snh. 109[a] כי מ׳ לתאר וכ׳ when he arrived at a certain inn. Keth. 63[a] כי מָטָא לגבי׳ when she came near him. Ib. מ׳ מעלי וכ׳ the eve of the Day of Atonement came. R. Hash. 12[b] א״ר אסי א״ר יוחנן ומָטוּ בה משמי׳ וכ׳ said R. A. in the name of R. Joh., and they arrived in the chain of tradition up to 'in the name of R. J. the Galilean' (an editorial gloss). Y. Ber. III, 6[a] top, a. fr. מַטְיֵהּ אונס an accident (mourning) befell him. Y. Peah VIII, end, 21[b] ומטתיה כן and so it happened to him (as he had wished). Ib. ולא מ׳ מיכול וכ׳ and he had no chance to dine with him. Y. Snh. VI, 23[c]; Y. Ḥag. II, 77[d] bot. בעי מַמְטֵי מיא ולא מ׳ wanted to fetch water but could not. Ib. 78[a] top כל חד מ׳ דמָטֵי וכ׳, v. זוֹגָא. [Ib. כל מטי יעבוד וכ׳, read: כל חד מינן וכ׳ let each of us do &c.] Y. Keth. IV, 28[b] top מְטִינָתָהּ לתאי דאמר וכ׳ thou hast found that which R... said; ib. מְטִינָתָא.—Ḥag. 5[a] כי מ׳ לתאי קרא when he came to this verse. Snh. 100[a] כי מָטוּ מגלת וכ׳ when (in preparing wrappers for the scrolls) they came to the roll of Esther; a. v. fr.—[Ḥull. 132[a] top מָטוּנָךְ we or they (the words of the text) have reached thee, agree with thee, Rashi; v. טוּנָא I.]—2) (sub. בישולא or זימנא) *to be ripe, ready.* Ḥag. l. c. שביק חנך דמָטוּ וכ׳ he left those (figs) which were ripe and plucked those which were not. Ḥull. 112[a] תיתאה מטא the lower portion was ready (roasted).

Af. אַמְטֵי *to cause to reach; to fetch, bring, offer.* [Targ. Y. II Gen. XI, 4 מַמְטֵי part. pass., v. supra.] Targ. Y. ib. XXVII, 25. Targ. O. Lev. IX, 12; a. fr.—B. Kam. 117[a] דרי ואַמְטֵי בהדן take it up and hand it over (to the King's treasury) in our presence; דרא וא׳ וכ׳ he did take it up &c. Ib. 119[b], a. e. אַמְטוּיֵי ואתויי חד (not אמטוי) is leading the needle forth and bringing it home one stitch (=h. תולדך והבא)? B. Bath. 21[a] לא מַמְטִינַן וכ׳, v. יָנוּקָא I. Keth. 103[b] sq. אַמְטִיוּהִי לצ׳ וכ׳ they took him to Sepphoris which lies high. Gen. R. s. 14, beg.; ib. 20 מן דידכון אנא מַמְטֵי לכון from your own language I will offer (proof) to you; a. fr.

Ithpe. אִתְמְטֵי *to repair to.* Targ. O. Num. XXIII, 15; a. fr.

מַטְכָּסָא, v. טִרְכָּסָא.

מַטְכָּסָא (...סְת׳, מַטַּךְ, מִיטַּ׳) m. (μέταξα) *silk.* Y. Kil. IX, 32[a] top שירי׳ השירי׳ מ׳ *shirayin* (Mish. ib. IX, 2) is silk. Sabb. 20[b], v. כַּלָּךְ. Y. B. Mets. IV, 9[c] bot. יהב דינרין למ׳ gave an earnest money on silk. Lev. R. s. 34 information was brought against them כר...בהדין מ׳ that they dealt in silks (v. Sm. Ant. s. v. Sericum). B. Kam. 117[b] החיא דאחור אמ׳ וכ׳ one informed (the royal officers) of the silk goods of R. A.; a. fr.—*Pl.* מָטַכְסִין, מִיטַּ׳, מַטַּכְסֵי, מִיטַּ׳, מָטַּךְ׳, מָטַּכְסִין. Targ. Esth. I, 6 (h. text בוּץ).—Gen. R. s. 40 דמ׳ אנא יהיב I am willing to pay the duty on silk goods. Y. B. Kam. VI, end, 5[c] חוה מלא מ׳ it (the bag) contained silk goods. Gen. R. s. 77, v. מתיילא; Cant. R. to III, 6; a. fr.

מָטָל m. (נָטַל) *javelin* for thrusting. Targ. I Sam. XVII, 6 (h. text כידון).—*Pl.* מְטָלַיָּא. Targ. Job XL, 18 Ms. (ed. מטלנא, Regia מַטַּלוּתָא; h. text מָטְרֹל).

מַטָּלָא m., constr. מַטַּל (v. מטל III) *imposed destiny, burden of prophecy.* Targ. Is. XIII, 1 (h. text מַשָּׂא). Targ. II Kings IX, 25. Targ. Is. XXI, 1 (Kimḥi מַטְלַן, v. מַטְלָנָא; Rashi מטול); a. fr.

מְטַלָּא, מָטַלָּא, v. מַטְלָא.

מַטְלוֹל m. (טָלַל I) *shade, cover.* Targ. Y. Num. XIV, 14.

מַטְלוֹן m. (טָלַל, v. טַלְטֵל; cmp. Jer. XXII, 26) *exile, place of banishment.* Num. R. s. 7 מ׳ של טרודין the place of exile for those condemned to banishment. Deut. R. s. 2; ib. s. 6, v. טָרַד.

מַטְלוֹנִית f. (diminutive of מַטְלִית) *a small patch.*—*Pl.* מַטְלוֹנִיּוֹת, v. מַטְלִית.

מַטְלוּתָא f. (נָטַל) 1) *javelin,* v. מָטָל.—2) *thrusting.*—מַטְלוּתָא אַבְנִין *stoning to death,* v. אַטְלוּתָא. Targ. Y. Ex. XXXI, 15; a. e.

מְטַלְטָלָא m. (טַלְטֵל) 1) *exile, homeless.*—*Pl.* מְטַלְטָלַיָּא. Targ. Mic. IV, 6, sq.; Targ. Zeph. III, 19 (h. text הצלעה).—2) (mostly *pl.*) מִיטַּ׳, מְטַלְטָלֵי=next w. Yeb. 99[a] עבדא מ׳ ומ׳ וכ׳ a slave is chattel, and chattel (in R. Meir's opinion) is seizable for widowhood; Keth. 81[b] ומ׳ לכתובת לא וכ׳ and chattel is not seizable &c.; a. fr.

מִיטַּ׳, מְטַלְטְלִין m. pl. (טַלְטֵל) *movable goods, chattel,* opp. מקרקע immovable property. Kidd. 26[b]; B. Bath. 156[b] הוו לו מ׳ הרבה had a large fortune in movables. B. Mets. 11[b], v. אַגַּב. Tosef. Kidd. I, 8, sq. B. Mets. IV, 1 כל מ׳ קונין זה וכ׳ all movables (exchanged) buy each other, i. e. taking possession by the one gives possession to the other party; a. v. fr.

מְטַלְיָא, v. חַמְטַלְיָא.

מִיטָ', מְטַמּוּט m. (מָטַט) *decline, use of the root* מוּט. Tosef. B. Mets. VI, 18 (ref. to רמוּט, Ps. XV, 5) חמ' חזה וכ' (ed. Zuck. חמיטטוּט) we know not in what sense this 'decline' is meant; Y. ib. V, end, 10d חמיטמ'; [Yalk. Ps. 665 הִירְמוּט וכ' this *yimmot* &c.].

מַטְמוֹן m. (b.h.; טָמַן) *secret chamber, treasury; treasure.*—*Pl.* מַטְמוֹנִים. Num. R. s. 9 לתוך חמ' . . . התחתילו the inhabitants of the city began to put their gold and silver in the secret chambers of the fortress; Tanḥ. Naso 5. Lev. R. s. 1 הולך במ' he goes (to her) through secret walks (of the palace), v. next w. Cant. R. to I, 1, v. דְּפַשׁ; a. e.

מַטְמוֹנִית f. (preced.) *secrecy.*—*Pl.* מַטְמוֹנִיּוֹת. Tosef. Dem. II, 9 חזרו . . במ' (Var. במטמורנית, במטמונות, corr. acc.) if they repent in secret, opp. בפרהסיא; Ab. Zar. 7a; Bekh. 31a.—Lam. R., introd. (R. Josh. 1) חָיוּ עובדין אוהן במ' (some ed. במטמניות) they worshipped idols in secret; Yalk. Ez. 348.—Gen. R. s. 52 הולך במ' he goes to her in secret; ib. s. 74 (v. preced.). Ib. s. 17 למה במ' why did he do it secretly (while Adam was asleep)?—Pesik. R. s. 8 whatever a man does במ' בחשך וכ' in secret, in the dark or openly; Yalk. Prov. 959. Pesik. R. l. c. שבמַטְמוֹנִיּוֹת whatever is hidden in the secret chambers (of the heart); a. e.

מַטְמוֹנָת f. (preced.) *treasure in charge.* Snh. 100b (quot. fr. Ben Sira) בת לאביה מ' שוא a daughter is to her father a false treasure (causing anxiety).—*Pl.* מַטְמוֹנִיּוֹת. Midr. Till. to Ps. CXIX, 17.—V. preced.

מְטַמּוֹעָא, v. מְטַמְּעָא.

מטמועיתא, Y. B. Bath. VI, end, 15c, v. מַטְעוּמִיתָא.

מַטְמוֹרָא m. (טָמַר) 1) *hiding place.* Targ. Is. XXXII, 14.—2) *hidden object.*—*Pl.* מַטְמוֹרִין. Targ. Ob. 6; Targ. Jer. XLIX, 10 (some ed. מַטְמָר').

מַטְמוֹרִיתָא f. (preced.) *hiding place, hidden place.* Targ. Is. XXII, 8 (h. text מסך).—*Pl.* מַטְמוֹרְיָתָא. Targ. I Sam. XXIII, 23 (not מַטְמוֹרֵי'; h. text מחבאים). Targ. Jud. VI, 2 (not מַטְמוֹרֵי'; h. text מנהרות).

מְטַמְּט, *Nithpa.* נִתְמַטְמַט (contr. of מיעטמט, v. מְעַט) *to be crumbled, reduced to atoms.* Erub. 80b, v. מְעַט *Nithpa.*

מַטְמֵט ch. (v. מוּט) *to make shaky.* Part. pass. f. מְמַטְמְטָה. Lam. R. introd. (R. Ḥăn. 2) (expl. מועדת, Prov. XXV, 19) רגל מ' a wavering walk; v. מוּעָדָא.

מטמיעין, v. מְטַמְּעָא.

מַטְמִנִּית, v. מַטְמוֹנִית.

מְטַמּוֹעָא, מְטַמְּעָא m. (טָמַע) *sinking;* (with שמשא) *sunset; west.* Targ. Y. Deut. XI, 30 (ed. Amst. מַטְעָמָא). Ib. XXI, 23 מְטַמּוֹעֵי. Targ. Ps. CXIII, 3.—*Pl.* מְטַמְּעִין, מְטַמְּעֵי. Y. R. Hash. II, end, 58b י"ד מטמיעין (corr. acc.) fourteen sunsets. Gen. R. s. 63 עם מְטַמּוֹעֵי יומא וכ' Ar. (ed. מטעמי, corr. acc.) on Friday at sunset.

מַטְמֵרָא, Lam. R. to III, 7, v. מַטְלִית.

מַטְעָא f. (טָעַן) *protection, shade.* Targ. O. Lev. XXIII, 43 Ms. (v. Berl. Targ. O. II, p. 37), v. מְטַעֲלְתָּא.

מַטְלִית f. (טָלָא) *patch, strip; lining.* Kel. XXVII, 12 אף מ' חדשה וכ' even a new piece of that stuff. Y. Meg. I, 71d top ושולין במ' and is mended by underlining a patch. Gen. R. s. 4, beg. יעשה מ' לרקיע let there be made a lining to the firmament (be made stronger). Kel. XXVI, 2 טלה עליו את המַטְלִית (R. S. מטלית) if he underlined the bag. Tosef. Ohol. XIV, 6; Zeb. 94a; a. fr.—Trnsf. *a strip of land.* Lam. R. to III, 7 (ref. to גדר בעדי, ib.) זו מ' של וכ' (not מטלית) that means the Samaritan enclave (between Galilee and Judaea).—*Pl.* מַטְלִיּוֹת. Ib. introd., end זורעין אותה מ' מ' they planted the land by strips (not the whole at a time); Y. Keth. XII, 35b top מ' מ' חרתה נשרפת the land was burned up strip-wise; Y. Kil. IX, 32c; Pesik. Dibré, p. 114a; (Yalk. Dan. 1066 מטלניות). Lam. R. introd. (R. Abbahu 3, ref. to Ez. XXIV, 6) מ' מ' היו גולים they were exiled by districts (not all at once); Yalk. Ez. 362.—Dimin. מַטְלֹנִית, מַטְלָנִית; pl. מַטְלוֹנִיּוֹת, מַטְלֵי'. Sabb. 125a מ' שאין בהן וכ' (Ar. מטליות) strips of less than three square handbreadths; Succ. 16a; B. Bath. 20a; a. e.—Yalk. Dan. 1066, v. supra.

מְטַלָּא, מַטְלָא m. (טָלַל I) *shelter, hut, booth.* Targ. Ps. X, 9 (Ms. מַטְלָא).—Y. Succ. III, beg. 53c עביד לית מטלא וכ' put up a festive booth for himself in the street.—*Pl.* מְטַלָּיָא (מַטְלָיָא). Targ. O. Lev. XXIII, 42 (ed. Amst. מְטָלַיָּת, corr. acc.). Targ. II Sam. XI, 11; a. fr.

מְטַלְתָּא, מַטְלְתָּא f. same. Targ. Is. I, 8. Targ. Jon. IV, 5. Targ. Y. Lev. XXIII, 42; a. e.—Constr. מְטַלַּת (מַטְלַת). Targ. O. ib. 43 מְטַלַּת (Ms. I מְטָלְיוֹת, III מְטַלְּפַת pl.). Targ. Is. IV, 6.—Esp. *festive booth, Succah.* Succ. 3a אפומא דמטלל' Ms. M. (ed. מטולתא, מטלתא, v. Rabb. D. S. a. l. note) at the entrance of the Succah. Ib. 28b במ' in the Succah, בר ממ' without the Succah (in the house &c.). Y. M. Kat. III, 82a חוות מְטַלְּתֵיהּ וכ' if his (the mourner's) Succah is small; a. fr.—[Treat. S'maḥ. ch. XI, end מטלתא דכרמא the watchman's hut in the vineyard—a mistaken gloss to אודיינו, which found its way into the text; v. M. Kat. 27a, a. אוּרְדִּינִי.]—*Pl.* מַטְלָתָא, מְטַלָּן. Targ. O. Lev. l. c., v. supra. Targ. Gen. XXXIII, 17 (Y. מַטְלָן).

מַטְלָנָא I m. *javelin*, v. מְטָל.

מַטְלָנָא II m. (טלל, נטל, cmp. מַטְלוֹן) *journey* (h. מַסָּע). [Targ. Is. XXI, 1 מַטְלַן Kimḥi, v. מַטְלָא.]—*Pl.* מַטְלָנִין, constr. מַטְלָנֵי. Targ. Num. XXXIII, 1; a. fr.

מַטְלָנִית f. diminutive of מַטְלִית, q. v.

מְטַלַּעְתָּא f. (טָלַע) *limping.* Keth. 103b (to Levy who was lame) צריכא לך ולמְטַלַּעְתָּךְ do we need thee and thy limping (lame remark)?

מָטְלָת, v. מַטְלִית.

מְטַלְתָּא, מַטְלְתָּא, v. מְטַלְּתָא.

מַטְמְרָא, v. מַטְמוֹרָא.

מַטָּן, v. מַטָּה.

מַטַּנָּה, v. טְנַן.

מַטָּע m. (b. h.; נָטַע) *plantation.* Y. Kil. IV, beg. 29[a] והוא שבא מטע כרם גדול provided it was originally a large vine plantation. Lev. R. s. 25 לא תתעסקו אלא במ' תחלה as the first thing be engaged in nothing but planting; a. e.

מַטָּעָה, מַטָּעַת f. 1) same. Gen. R. s. 15, beg.; Midr. Till. to Ps. CIV, 16 ישבעון מַטָּעָן they (the cedars) shall enjoy their transplantation. Gen. R. s. 30 מַטָּעַת כרמים plantation of vineyards. Cant. R. to II, 3 כמטעת של כרם (prob. כמַטָּעוֹת pl.) like the rows of plants in a vineyard. Midr. Sam. ch. XXVIII מַטָּעָתָךְ מהיכן הוא whence is thy origin?—2) *cultivated state*, opp. חורבן. Y. Kil. IV, end, 29[c] יותר מִמַּטָּעָתוֹ more than when it is cultivated. Midr. Sam. ch. XXV שהיה רואה מטעת שלו נקצצת וכ' he saw his (Saul's) plantation cut down (his descendants put to death, v. II Sam. ch. XXI), and did not worry about it &c.; Yalk. Ps. 765 מעיל (corr. acc.).

מַטְעוּמִיתָא, תָּא ... f. (טָעַם) *exhilarating effect of the wine.* Y. Gitt. III, end, 45[b] משום הדא מ' (the distinction between יָיִן and מְיוּשָּׁן is made) on account of its effect; Y. B. Bath. VI, end, 15[c] מטמוע' (corr. acc.).

מַטְעָיָא f. (טָעִי) [*leading astray,*] *prostitute.* Targ. Lev. XXI, 7 (some ed. מַטְעֲיָא). Targ. Y. I Gen. XXXIV, 31 מְטַעֲרָיָא.—*Pl.*, v. next w.

מַטְעִיתָא f. same. Targ. Y. Gen. XXXVIII, 21, sq. Targ. Y. Deut. XXIII, 19.—*Pl.* מַטְעֲרִיתָא. Targ. Y. Num. XXIV, 14. Targ. Y. Gen. XLII, 9 (not מַטְעִי'). Ib. 12 מַטְעֲרִית constr. (not מַטְעִ'..).

מַטְעֲמָא f. (טַעַם) *savory, refreshing.* Targ. Hab. I, 16 (h. text בריאה).

מַטְעֲמָה m. (preced.) *refreshment.* Y. Snh. II, 20[c] bot. איתיתי עטעמה (corr. acc.) bring refreshment (for the mourner)—[which may also mean *good cheer*, whence the reply: 'send and get Menahem &c.'].

מטעמי, Gen. R. s. 63, v. מְטַמְטֵא.

מַטְעֲמִיתָה f. ch.=next w. Y. Ned. VIII, beg. 40[d] הדא מ' וכ' the partaking of food for the sake of tasting requires no benediction, nor is it subject to laws about robbery &c.

מַטְעֲמַת f. (טָעַם) *tasting.* Ber. 14[a] מ' אינה טעונה ברכה, v. preced.

מַטְפַּחַת f. (b. h.; טָפַח II) *towel, apron* (for wiping moist hands); in gen. *bandage, wrap.* Tosef. Hag. III, 2 מַטְפַּחְתּוֹ his apron; Hag. II, 7. Kel. XXIV, 14 של ידים (מ') towel, של ספרים bands for scrolls; של תכריך bands around shrouds; ושל נבלי בני לוי and the wraps of the musical instruments of the Levites (Maim.); (oth. vers. של תכריך נבלי וכ' bands used for tying up the instruments &c.). Ib. XXVIII, 5 כסת שעשאה מ' a bag of a bolster which was changed into a plain sheet; a. fr.—*Pl.* מִטְפָּחוֹת. Ib. XXIV, 14 שלש מ' הן וכ' there are three kinds of *mitpaḥoth*, v. supra. Snh. 100[a] (in Chald. dict.) מתקני מִטְפָּחוֹת ספרים בי רבי וכ' Ms. M. were fitting up wraps for the books in the house of &c. Kil. IX, 3; a. fr.

מַטְפְּיָרְתָא f. pl. (טָפַף II, cmp. טפטף) *drippings.* Lam. R. to I, 1 רבתי (7 חד מאת') מן מ' from the nature of the drippings.

מַטְקַס, מָטַקְס, v. טָקַס.

מַטְקָסָא *silk*, v. מִטַּכְסָא.

מָטָר m. (b. h.; מרר *to drip*; cmp. טָרַד) *rain.* Taan. 6[b] (ref. to תָּמֻטֵּר, Am. IV, 7) תהא מקום מ' it will be a place where the rain will stand (in pools). Ib. 9[a] מ' בשביל יחיד rain is sent for the sake of an individual; a. fr.

מָטַר, Hif. הִמְטִיר (b. h.; denom. of preced.) *to let rain.* Tanḥ. ed. Bub., B'shall. 20 הייתי מַמְטִיר וכ' I let rain bread &c.

מָטַר ch., *Af.* אַמְטַר same. Targ. Y. Gen. II, 5. Targ. O. ib. XIX, 24.

מִיטְרָא, מְטָרָא ch. = h. מָטָר. Targ. O. Gen. II, 5. Targ. Job XXXVII, 11 (h. text אוֹרוֹ!); a. v. fr.—Sabb. 65[b]; Bekh. 55 פרת .... מ' במערבא that rain fell in the West (Palestine), the Euphrates is the great witness (when the Euphrates rises, it indicates that Palestine has had rain). Taan. 6[a] מ' בעלה וכ', v. בַּעֲלָא; a. fr.—*Pl.* מִי', מְטָרִין. Targ. Y. Gen. XIX, 24. Targ. Ps. LXV, 10 Ms. (ed. *sing.*).—Taan. 9[b] משקרי מִיטְרַיְיהוּ their rains are faithless (the signs of rain are deceptive). [מִיטְרִין, מְיטָרִין *womb*, v. מִירְטְרִין.]

מַטְרָאתָא, מַטְרָא, v. מַשְׁרָתָא.

מִטְרָדָה m. (טָרַד; cmp. Arab. *mitrad*, hasta brevis) *the hunter's spear.* Targ. Y. II Gen. XXXVI, 39 (play on מִטְרַד, ib.) גברא דהוה לעי במ' וכ' ('Rashi' to Gen. R. s. 83 quotes: גברא טָרוֹדָא דהוה לעולם כמטרידא, read: לעי במ') a (busy) man, for all his life-time he worked with the hunting spear; Y. I במ' ובסרדיתא with hunting spear and with net; Targ. I Chr. I, 50 במְטָרְדוֹתָא ובסרדותא.

מַטְרוֹנָה, מַטְרוֹנָא f. (matrona) *matron, lady* (mostly used of Roman women of quality). Gen. R. s. 41, beg., a. e., v. טוֹלְמִיסִין. Ib. s. 52 עשאה מ' he raised her to the rank of a lady (who is protected from the gaze of men, v. פָּסָה II). Ex. R. s. 44 ... ועשאה מ' וכ' נטלה he took her for wife and made her a lady and gave her a chain &c. Gen. R. s. 4; a. fr.—*Pl.* מַטְרוֹנוֹת, מַטְרוֹנִיּוֹת, v. next w.

מַטְרוֹנִית f. (preced.) *lady-like.* Ex. R. s. 3 שפחה אחת מ' a maid, opp. כושית a negress (slave). In gen. *lady.* Num. R. s. 16 (not מטרוניתא); a. e.—*Pl.* מַטְרוֹנִיּוֹת. Y. Ned. III, end, 38[b] משל לשתי מטרניות וכ' (not לשני) this is to be compared to two ladies meeting one another (in car-

riages). Ex. R. s. 19 שתי מַטְרוֹנוֹת דומות ed. Wil. (oth. ed. גיות . . .) two ladies apparently of equal rank. Sifré Deut. 317 (ref. to Deut. XXXII, 14 'with the fat of' &c.) אלו מ׳ שלהם this alludes to their (the Roman) ladies (living in luxury); a. fr.

מַטְרוֹנִיתָא ch. same. Ḥull. 105b. Ned. 50a bot. ומן מ׳ and (he became rich) through a business affair with a matron (v. comment.). Kidd. 40a; a. e.—*Pl.* מַטְרוֹנִיָּתָא. Targ. Esth. II, 14 (not נִי׳...; h. text פלגשים). Targ. II Chr. XXXV, 25 (h. text שָׁרוֹת!).

מְטְרוֹפוֹלִין f. (μητρόπολις) *metropolis, capital; city.* Meg. 6a זו קסרי ... שהיתה מ׳ של מלכים that is Caesarea .. for she became the residence of (the Roman) governors; Lam. R. to I, 5 [read:] נעשית קסרין מ׳ (strike out ותנופילין) Caesarea became &c. Gen. R. s. 92 מטרפ׳ היתה וכ׳ it was a metropolis and you say, 'they returned to the town'!; a. fr.—[Gen. R. s. 42, v. אֶלְיוּתְרוֹפוֹלִיס.]

מטרופסא, v. מַשְׁרָפָא.

מַטְרוּת, v. מַשְׁרָתָא.

***מַטְרִיד** m. (טָרַד) *funnel.* Tosef. Kel. B. Mets. III, 12 מ׳ שנפרץ וכ׳ (ed. Zuck. שנפרד) a funnel which is broken into or the pipe of which is off.

מַטְרִין *womb,* v. מִיטְרִין.

מטריפולין, v. מְטְרוֹפוֹלִין.

מטרניאות, Sifré Deut. 204, v. מזוּרְמְנְטִין.

מַטְרָנִית, v. מַטְרוֹנִיתָא.

מַטְרָפָא m. = טַרְפָא I, *leaf.*—*Pl.* constr. מַטַרְפֵי. Targ. Y. Gen. III, 7.

מטרפולין, v. מְטְרוֹפוֹלִין.—[Midr. Till. to Ps. XXXVI, v. קְסִילוֹפְנוֹס.]

מטרפלון, Tosef. Ohol. XVIII, 13, v. טִירְטַרְפְּלוֹן.

מִיטַּ׳, מַשְׁרְפָסָא m. (טרפס, Pales of טָרַף) *debt matured for collection by seizure;* שקל למ׳ *to get one's due, to be punished.* Pes. 57b ... ברוך רחמנא דאשקליה ליששכר לְמִישַׁרְפְּסֵיה מיניה וכ׳ .. blessed be the Lord who caused Issachar ... to receive his due at his (the king's) hand in this world; (Ms. M. למטרופסא ... דשקליה לישׁ׳; Yalk. Lev. 469 דשקליה ויששכר למישרפסיה, read: לישששכר); Ker. 28b דשקליה ליש׳ למטרפסיה. Yeb. 105b רבי למטרפסיה שָׁקְלֵיהּ Rabbi received his due (it served him right). Snh. 21a שְׁקִלְתֵּיהּ מיכל למִישַׁרְפְּסֵהּ Michal received her due.

מַטְרָקָא m. (טָרַק I) *goad, whip.* Yoma 23a (expl. מַדְרָא) מ׳ קטירא דשדיעי וכ׳ Ar. (ed. omit קטירא) a plaited whip of the Arabs the head (sting) of which is taken off. Ib. 77a דילמא מסוסיא ומ׳ Ar. a. Ms. M. 2 (Ms. M. 1 דמ׳; ed. ומרטקא, corr. acc.) perhaps *yaḥef* (II Sam. XV, 30) means without horse and whip?

מַטְרָא, מַטַּ׳, מַטַּרְתָּא f. (נָטַר) 1) (=h. מִשְׁמֶרֶת, מִשְׁמָר, אַשְׁמוֹרָה) *service, post, watch, guard.* Targ. O. Num. III, 36 מַטַּר, v. מִנְטַר. Targ. Is. XXI, 8. Targ. II Kings XI, 5. Targ. I Chr. XVIII, 17. Targ. O. Deut. XVIII, 8 the division on duty (h. text ממכריו). Targ. Ex. XIV, 24 (Bxt. מַטְּרוּת; h. text אשמרת).—בית מ׳ *prison.* Targ. Gen. XLII, 17; 19; a. fr.—Lam. R. introd. (R. Abba 2) ריש מ׳ the chief of the city guard.—*Pl.* מַטְרָאתָא, מַטְּרָאתָא, מַטָּרָן, מַטָּרָתָא. Targ. I Chr. IX, 22. Targ. II Kings XI, 18. Targ. Ps. LXIII, 7 (ed. Wil. *sing.*; h. text אשמרות); a. e.—V. מַטַּרְוֹן.—2) *safe, leather bag.*—*Pl.* מַטָּרָתָא, מַטָּרָאתָא. Ab. Zar. 10b חוה שדר ליה .. במ׳ וכ׳ (Rashi in early eds. מַטָּאטָרָתָא, מַטָּאטָרָאתָא, v. Rabb. D. S. a. l. note 80) he sent him gold dust in bags and wheat on top. Keth. 110a הפוכי מ׳ למה לי why change bags (of equal weight from one side of the animal to the other)?, i. e. let the two accounts balance each other.

מִ׳ I, מִן־, מִי־ *from, of; because,* v. מִ־.

מִי II h. a. ch. (b. h.) 1) *who?; which?; he who.* M. Kat. 16b ראה מי קורא וכ׳ Ms. M. (ed. omit ראה) see who calls thee outside. Keth. 64b מי שוכר את מי which hires which?, i. e. which (of the two) hires and which is hired? B. Bath. IX, 1 מי שמת וכ׳ he who (if one) died and left &c. Ib. VI, 7 מי שהיתה דרך וכ׳ he through whose field there is a public passage. Ib. 6 מי שיש לו גינה וכ׳ he who has a garden &c.; a. v. fr.—(Chald.) Ab. Zar. 41b מי יימר דבטלית Ms. M. (ed. דבטלה) who can say (how do we know) that he cancelled it?—2) [*who will?,*] *Oh that!* Sot. V, 2, a. e. מי יגלה וכ׳, v. גָּלָה. Pes. 49b מי יהן לי ח״ח וכ׳ Oh that I had a scholar before me, and I would &c.; a. fr.—3) [*is there any?;* in gen. introducing a question:] *is there?, does he?* &c. Sabb. 31a מי כאן חלל does Hillel live here? Ḥull. 33a מי אית מידי וכ׳ is there anything which is permitted &c. Ber. 34a top, v. חַבְרוּתָא. Ḥull. 32b מהו מי מצטרף וכ׳ how is it? can the first cut be combined with the second to effect &c.? Naz. 32b אילו . . . מי הוה נדריתון if one had come . . . . would you have vowed? Ib. מי יודעין לאימתי did they know when? Ib. מי ידעין בהי וכ׳ did they know on what day?—Pes. 14b, a. fr. מי דמי (sub. הא להא) is there an analogy between the two cases?; v. דְּמֵי I; a. v. fr.

מַי, מַיי *what?;* v. מַאי.

מַי *water,* v. מַיִם.

מַיָּא ch. pl. *water,* v. מַיִן.

מִיאוּן m. (מָאַן) *a woman's protest against a marriage contracted during her minority, annulment of marriage.* Yeb. XIII, 4 גט אחר מ׳ a divorce issued after annulment (her husband having remarried her after annulment and then divorced her); מ׳ אחר גט annulment following divorce (having divorced and remarried her during minority). Ib. 108a; Tosef. ib. XIII, 1 כיצד מ׳ (איזהו) in what way is *miun* performed? Ib. אין לך מ׳ גדול מזה there can be no surer protest than this; a. v. fr.—*Pl.* מִיאוּנִין, מִיאוּנִים. Ib. שטרי מ׳ (Yeb. 107b גט מיאון) letters of protest. Yeb. 108a קידושיה הן הן מִיאוּנֶיהָ her betrothal (to another man) serves as a declaration of protest. Snh. I, 3; a. fr.

מִיאוּס, (מְאוּס) m. (מָאַס) *repulsiveness, creating*

aversion.—מחמת מ׳, v. מוּקְצֶה. Y. Maas. Sh. II, 53ᵇ bot.; Y. Sabb. XIV, 14ᶜ מְאוּס הוּא it is a nauseous manipulation (and therefore forbidden on the Sabbath, v. מוּקְצֶה).

מְאוּסְתָּא, מִיאוּסְתָּא ch. same. Y. Maas. Sh. II, 53ᵇ bot.; Y. Sabb. XIV, 14ᶜ מאי בניהו מ׳ what is the practical difference between them? It lies in the applicability of the Sabbath law concerning repulsive things, v. preced.

מִיאַמּוֹס, Lam. R. to III, 13 Ar., v. מוּמוֹס.

מִיאָשָׁא, v. מֵישָׁא.

מִיאָשָׁן, v. מִישָׁן.

מִיבְלָא, מִיבַּל, v. מוּבָל.

מִיגְדַּי, v. מִגְּדַי.

מִיגּוֹ, v. גַּו.

מִיגּוֹס, v. גַּסָּס.

מִיגְזִירִין, Y. Sabb. VI, 8ᵇ bot., v. מִגְזָרָא.

מִיגְזָרָא, v. מִגְזָרָא.

מִיגֵּיס, v. מִגֵּיס.

מִיגַּס, v. גַּסָּס.

מִיגַּרִי, Targ. Y. Ex. XV, 19 some ed., read: מִיגַּוְוֵי, v. מַגְּוָא.

מֵידְבָא, מֵידָבָא (b. h.) pr. n. pl. *Medeba,* a town on the Eastern side of Jordan. Mikv. XII, 1.

מִידָּה, v. מִדָּה.

מִידֵּי, מִידִי m. (cmp. of דִּי־, רֵי־ a. מַן or מַאי) 1) [*whatever it may be,*] *something, anything.* Targ. Job VI, 6 (sec. vers.). Targ. II Esth. I, 9.—Gitt. 56ᵇ בעי מינאי מ׳ וכ׳ ask something of me that I may grant thee. Hor. 13ᵇ .. דילמא אירכא בי מדרשא מ׳ (Ms. M. מילתא) is perhaps something (a conspiracy against me) going on at college? Snh. 38ᵃ ולא הוו קאמרי ולא מ׳ and they did not speak at all. Gitt. 14ᵃ ולא פש גבירת ולא מ׳ there was no surplus whatever in his account. Sabb. 62ᵇ ולא אמר ליה ולא מ׳ and he said nothing to him (did not object). Ib. כל מ׳ דאית ביה וכ׳ whatever is connected with enjoyment. Erub. 103ᵇ ותו לא מ׳ and there is nothing more to be said against it; a. v. fr.—Gen. R. s. 91 אי... טעין לן במדוי דמכסא (ed. Wil. במדיו; read: במידי) if we find that he argues with us about an affair of custom; Yalk. ib. 148 במדוי במכסא (corr. acc.).—2) (cmp. מִי a. כְּלוּם) [*is there?*] *will he, will it? is it?* &c. Ab. Zar. 53ᵇ מיהדר הדור .... מ׳ will the war of Joshua come up again?; a. fr.—Shebu. 20ᵇ, a. fr. מ׳ אידיא is this an argument?, v. אִידָּא.—מ׳ דחוה אַ־ something which can be placed by the side of, *because it is analogous to.* Nidd. 3ᵃ מ׳ דהוה אהרגשת וכ׳ because it is like the sensation of &c. Ḥull. 19ᵃ; a. fr.—[Not to be confounded with מִידֵּי *out of the power of,* v. יָד.]

מִידְלָא, מֵידַל, v. מְדַל.

מִידָּם m. (=מִידֵּי, with enclitic מ for מא) *anything.* Targ. Prov. XXVII, 7 כל מ׳ דמריר (ed. Lag. דמרירותא; Ms. מרים, corr. acc.) anything however bitter.

מִידַּמְכָא, v. מְדַמְכָא.

מִידַּעַם, v. מְדַעַם.

מִידַּק, v. דָּקַק.

מִידְּתָא, מִדְּתָא (contr. of מִי or מַן a. הֲוָא, הֲוָת) [*whatever it be, be it as it may,*] *however, at all events.* B. Kam. 106ᵇ השתא מ׳ לא אודי מידי Ms. M. (ed. השתא מ׳ לא אודי) now, however, you see, he has not confessed. B. Mets. 84ᵇ בתורה מ׳ גדול ממך לא וכ׳ in knowledge, at all events, (even according to thy own admission) he was thy superior, (though) I do not know (cannot judge). Sabb. 125ᵃ אודי לי מ׳ וכ׳ do at least admit that &c., v. אִידַּי. Nidd. 6ᵇ קתני מ׳ כברות וכ׳ at all events it says 'loaves of T'rumah'; a. v. fr. [Not to be confounded with מִדָּא *from this,* v. דָּא.]

מִידְּתוֹ (preced.) [*be it as it may,*] *but.* Snh. 39ᵃ לתורי מ׳ אנן וכ׳ Ms. M. (ed. omit מ׳) very well; but we &c. Ib.; Ab. Zar. 10ᵇ מרמר ... מ׳ וכ׳ thou spokest well, but (there is a law that) he who defeats the King &c.; a. fr.—[Ib. 41ᵃ הוא מ׳ דזיל, read with Ms. M. נירחו.]

מִידַּר = מִנְדַּר. Targ. I Sam. XXV, 34; 36, a. e. ed. Lag., v. נָדַר.

מִידַּת, v. מִדָּא.

מִיזָמָס (not ם...) m. (μαϊουμᾶς, S., majuma) *May-day; largess (to soldiers); a kind of mock sea-fight* (in Rome). Tanḥ., ed. Bub., Sh'mini 8; Num. R. s. 10 כל שבט הית לו מ׳ וכ׳ ... each tribe had its own May-day. Midr. Till. to Ps. XVIII, 13 [read as in ed. Bub.:] וכשהוא הולך למ׳ שלו but when he (the King) goes out to celebrate his majuma; Yalk. Sam. 160 (Pesik. R. s. 21 לפיוס; Ex. R. s. 29 II; Sifré Num. 102 לשלום).—[*Pl.* מִיזְמָסָאוֹת. Lev. R. s. 5 Ms. M. (ed. דימסיאות).]

מִיזְשָׁב (יָשַׁב) 1) (adv.) *seated, in a sitting position,* opp. מְעוּמָד. Shebu. 38ᵇ, v. מְעוּמָד. M. Kat. 20ᵇ אידכר דמ׳ קרע he recalled to mind that he had rent his garment while seated; a. fr.—2) *sedate, collected,* v. יָשַׁב.

***מִיזוֹת** f. pl. (homiletically=מֵאוֹת) *hundreds,* (at least) *two hundred.* Num. R. s. 13 (play on קוממיות, Lev. XXVI, 13) קומה של מ׳ a height of hundreds (Tanḥ. B'resh. 6; ed. Bub. 18 מאה אמה). Num. R. l. c. קוֹם מאה מיזות מאתים (not קוּם) *kom* (=קוֹמָה) is one hundred cubits, *meyoth* is two hundred (which combined makes three hundred); Gen. R. s. 12; Tanḥ. l. c.

מִיזְנָא, v. מִזְנָא.

מִיזְדָּת, v. מִזּוּדָּה.

מִיזְרָא, v. מַזְרָא.

מִיזָפוּ, v. מְזוּפוּ.

מִיזְרָקָא, מִיזְרָק, מִיזְרָן, v. sub מְזַר׳.

מִירָחָא* m. (מְרַח, v. מִירַח I) *stirred flour in a dish, paste.* Sabb. 37b.—Ber. 37b Ar. a. Ms. M. margin (ed. קימדא).

מִירְחוּי m. (מְרָח) 1) *cleansing.* Pes. VI, 1 מ׳ קרביו the cleansing of its bowels, expl. ib. 68a.—2) (=מְרָאָה) *protest, declaration.* Ib. 88a אין לך מ׳ וב׳ there can be no more distinct manifestation of will than this.

מִירְחוּס m. (חוּס) *grace.* Targ. Y. Gen. XXXIII, 11. Targ. Y. II ib. XLIV, 21 מְחוֹס עיני my gracious look.

מִירְחוּשׁ m. (חוּשׁ II) 1) *apprehension, doubt.* Kidd. 5b אין כאן בית מ׳ in this case there is no room for any doubt. —2) *indisposition, ailment.* Sabb. 11a כל מ׳ ולא מ׳ ראש any ailment, only no headache. Tem. 16a; Mekh. Yithro, Amal., s. 2.—*Pl.* מֵרְחוּשִׁין, מֵחּ׳. Ned. 41a מְחוּשֵׁי הראש (those suffering from) headache.

מִירְחָזֵי, v. מְחָא׳.

מֵירְחָמֵי, Targ Job I, 22, v. מְטָאָה.

מִירְחָלָא, Gen. R. s. 77 Ar. some ed., v. מחיילא.

מִירְחָם m. (חָמַם) *vessel for heating water, boiler for mixing wine.* Sabb. III, 5 חמ׳ שפרנחו וכ׳, expl. ib. 41a, sq. חמ׳ שפרנה ממנו מים חמין a boiler which was emptied of its hot water; (oth. explan.) חמ׳ שפרנחו וכ׳ a boiler which has been removed from the stove; Y. ib. III, beg. 5c העבירו את חמ׳ when he has removed the boiler. Pes. VII, 13 חמ׳ באמצע the boiler for mixing the wine is placed between the two parties. Kel. XIV, 1; Tosef. ib. B. Mets. IV, 1 חמ׳ כירי לקבל טלטין a boiler (when defective) is susceptible of uncleanness as long as it can be used for keeping coins in it; a. fr.

מִירְחָמֵי, v. מְחָמֵי.

מִירְחָצָא, v. מְחִיצָא I.

מִירְט, v. מוּט.

מִירְטָב m., constr. מִירְטַב (b. h.; רְטַב) *the choice of.* B. Kam. 7a (ref. to Ex. XXII, 4) מ׳ שדהו של ניזק it means the highest assessment of damage of the property of the injured party; מ׳ שדהו של מזיק the best property of the injurer is held responsible for the damage. Ib. מ׳ אין מדדי אתרינא לא must he pay only in the best value (as property, cash &c.) and in no other stock? Ib.b כל מידי מ׳ הוא all movable objects are payment in good value (must be accepted); a. fr.

מֵירְטָבָא ch. same; שלם במ׳ *to pay the highest assessment and in best value.* B. Mets. IX, 3; Y. Keth. IV, 29a top, a. e. (formula of a farmer's contract) אשלם במ׳ I promise to pay indemnity in full and best value.

מִירְטָד, v. מְטַד.

מִירְטוּט, v. מְטַמּוּט.

מִירְטָטוֹר, מִטָּ׳ m. (metator) *measurer of boundaries;* (v. Sm. Ant. s. v. Castra) *officer sent in advance of persons of high rank,* or *of troops, to lay out the camp* or *to arrange quarters; quartermaster.* Tanḥ. Ki Thissa 35 (ref. to Ex. XIII, 21) אני הולך לפניהם מ׳ I went in advance of them as a *metator.* Y'lamd. to Deut. II, 31, quot. in Ar. אני עתיד לעשות מ׳ וכ׳ I will be the *metator* even of an uncircumcised person (ref. to Is. XLV, 2). Gen. R. s. 5 קולו ... נעשה מיטרטור למשה וכ׳ 'Rashi' (ed. מיטטרון, corr. acc.) the voice of the Lord was the *metator* for Moses, when he said to him, Rise &c. (Deut. XXXII, 49); ib. מ׳ על המים the *metator* for the waters (assigning to them their courses, paving their roads &c.); Midr. Till. to Ps. XCIII הדה מטטור לפנידהם ed. Bub. (ed. מטרטר, corr. acc.).—[Sifré Deut. 338 באצבעו הדה הקב״ה מטטרון למשה quot. in Sachs Beitr. I, p. 108, read: מטטור; v., however, מַטַטְרוֹן.]—*Pl.* מִיטָטוֹרִין. Y'lamd. Balak, quot. in Ar. מיטטרין (Tanḥ. Balak 10 שלוחין).

מִירְטַכְסָא, מִירַטְכָּא, v. מְטַכְסָא.

מִירְטַל, v. מַטּוּל III.

מִירְטַלְטְלִין, מִירְטַלְטְלֵי, v. sub מְטַל׳, מְטַלּ׳.

מִירְטְמוּט, v. מְטַמּוּט.

מִירְטָר, v. מְטַר׳.

מִירְטָרָא, v. מְטָרָא.

מִירְטָרְיָא, v. מְטַרְיָא.

מִירְטָרִין f. (μήτρα, μήτρη, accus.) *womb, uterus.* Pesik. Zakh., p. 23a תתך מ׳ שלה he severed her womb (in birth); Tanḥ. Ki Thetsé 4 ed. Bub. (ed. מיתרין, corr. acc.); Yalk. Ps. 868 הפך נמירטרין (corr. acc.). Gen. R. s. 47, a. e. עיקר מ׳ *ovary* (Yeb. 64b ברית ולד), v. גְּלַם; Pesik. R. s. 42 מטרין; a. fr.

מִירִי, v. מַאי.

מִירְיָא, v. מַיִין.

מִירְמִיס, Gen. R. s. 45, beg. Ar., v. חֲמַם.

מַיִם (מֵי) מַיָּא, מַיָּא, מַיִין m. pl. ch.=h. מַיִם, *water.* Targ. O. Gen. XXVI, 19 (Y. מוֹי). Targ. Gen. I, 2; a. fr.—Constr. מֵימֵי. Targ. O. Ex. XV, 19. Ib. VII, 19; a. fr.—Targ. O. Deut. XXIX, 10 מָךְ ed. Berl. (Var. מַיָּךְ, מַיָּיךְ, v. Berl. Targ. O. II, p. 58) thy water.—Hull. 105b מיא בתראי, v. בַּתְרָאָה. Gen. R. s. 70 אוסיפתא מ׳ וכ׳ having added water, you must add flour, i. e. having added to my objections, you are so much the more bound to find a solution. Hull. 97b מ׳ דבישי water in which eggs have been boiled; a. v. fr.

מִירְנָקָא, מִירַנּוּקָתָא, מִירַנְקָא, v. sub מְרַנ׳.

מִירְרוֹן, v. מְרוֹרוֹן.

מֵירֵרֵי, v. אֲרִי I.

מַיִישׁ m. *mayish,* name of a tree, *Celtis* (v. Löw Pfl., p. 250) *'a tall tree with fruits like myrtle-berries'.* Sifra Vayikra, N'dab., Par. 4, ch. VI; Tosef. Men. IX, 14; Tam.

29b.—*Pl.* מַיְרִשִׁין *fruits of the mayish.* Gen. R. s. 72, beg. (expl. הוֹדָאִים).

מַיְרִשָּׁא, v. מִירְשָׁא.

מָיוֹת, v. מוּת.

מַיְיתֵי, v. אֲתָא.

מִיכָאֵל pr. n. (b. h.) *Michael,* name of an angel. Targ. Job XXV, 2 (sec. vers.). Targ. Ps. CXXXVII, 7; a. e.—Hag. 12b מ׳ חשר הגדול M., the great chief; Men. 110a. Y. Ber. IX, 13a bot. one in distress לא ריצוות לא למ׳ וכ׳ cries not to M. nor to Gabriel, but &c.—Num. R. s. 2; Pesik. R. s. 46 מי כמוך ואין כאל הרר מ׳ Michael is a combination of *mi* (Ex. XV, 11) and *kaël* (Deut. XXXIII, 26); a. fr.

מִיכָה I (b. h.) pr. n. m. *Micah,* 1) M., the owner of an idolatrous temple (Jud. XVII). Esth. R. to III, 7 צלם מ׳; Snh. 103b פסלו של מ׳ the image put up by M.; ib. עשן פסל מ׳ the smoke rising from the sacrifices to the image &c.—Ib. 101b, v. מְכַמֵּךְ. Shebu. 35b במ׳ חול . . . . כל שמות all divine names mentioned in connection with M. (Jud. l. c.) are profane (not names of the Lord). Pes. 117a פיסלו של מ׳ עומד בבכי וכ׳ with Micah's image at Bekhi, the Israelites should have sung the Hallel?—Ex. R. s. 41; a. fr.—2) M., the prophet. Lev. R. s. 10 שלחתי את מ׳ וכ׳ I sent M. and they smote him. Macc. 24a בא מ׳ והעמידן וכ׳ M. came and based all the laws of the Torah on three principles; a. e.

מִיכָה II f. (מוּךְ) *decline, reduction to poverty.* B. Mets. 114a מי גמר מ׳ מערכין can an analogy between assessments of vowed values and assessments in cases of indebtedness be based on the use of the root מוּךְ (Lev. XXVII, 8 a. XXV, 35)?

מִיכוּלְתָּא f. (אֲכַל I) *food, meal.* Targ. Prov. XXIII, 3. Ib. IV, 17 (ed. Lag. a. oth. מִיכְלְתֵּהּ); a. e.

מִיכְיוּלָא, v. מִכְיָלָא.

מִיכַל pr. n. f. (b. h.) *Michal,* daughter of Saul and wife of David. Tosef. Sot. XI, 15; Snh. 19b. Ib. 21a. Midr. Sam. ch. XXV; a. e.—Erub. 96a מ׳ בת כושי daughter of Saul(?), v. comment.

מִיכְלָא, מֵיכֶל I m. (אֲכַל I) 1) *food.* Targ. Lev. XI, 34. Targ. Jud. XIV, 14; a. e.—Pes. 114a מֵיכְלָךְ, v. פְּתַח. Succ. 29a; 48a מאני מ׳ eating vessels, dishes, opp. to drinking vessels.—2) (infin. of אֲכַל) *eating.* Gen. R. s. 19 במֵיכְלֵיהּ when eating thereof; a. fr.

מִיכְלָא II, **מִיכְלָת** c. (פּוּל) 1) *measure.* Targ. Y. I Lev. XXVI, 43 (II מְכֵלָא).—2) (v. מְכִילְתָּא, מִדָּה) *system of laws, treatise, tract.* Y. Shebi. X, end, 39d בר נש דתני חדא מ׳ וכ׳ a man that has studied one tract and comes to a place where they honor him for two tracts, is bound to tell them אנא חדא מ׳ אנא חכם I know only one tract; Y. Macc. II, end, 32a.—*Pl.* מֵיכְלָן. Targ. Y. Num. XIII, 33, מ׳ בישין bad *manners* (cmp. מִדָּה).—Y. Macc. l. c. תורין מ׳ (not מיכלה). Yalk. Koh. 971 מרי מנלן, read מֵכְלָן or מְכִילָן, v. מְכִילָא.

מִיכְלָת, v. מִכְלָה.

מֵיכְלוּתָא f. = מֵיכַל, *food.* Targ. Prov. XXXI, 14 (ed. Wil. a. oth. מֵכְּ).

מֵיכַלְתָּא same, v. מֵיכוּלְתָּא.

מִיכְנִי, v. מוּכְנִי.

מִיכְסָא, v. מִכְסָא. [Snh. 44b בעיא מ׳, read: מוֹכְסָא.]

מִיל m. (an adapt. of mille, sub. passuum) 1) *mil (mile)* =2000 cubits. Yoma VI, 4 שבעה ומחצה לכל מ׳ seven and a half Ris for each mile. Y. Shebi. VI, 36c top ר״ב מ׳ twelve mil, corresponding to the encampment of the Israelites (ref. to Num. XXXIII, 8); a. fr.—*Pl.* מִילִין. Tosef. Yoma IV (III), 13. Yoma VI, 8; a. fr.—2) *milestone.*—*Pl.* as ab. Yalk. Deut. 907 מסילה שלא חרה בה מ׳ a road on which there were no milestones.

מִילָא I ch. same. Hull. 139b, v. פְּתַח.—*Pl.* מִילִין. Targ. Y. Ex. XIV, 22. Ib. XVII, 8; a. fr.—[Y. Snh. X, 28c bot. מילא, v. מוּלָא II.]

מִילָא, (מִילָא II) f. ch. (v. מִילַת) 1) *a lock of wool, woolly substance.* Nidd. 17a פרהבא מ׳ cotton, Rashi (oth. opin.: lock of clean and soft wool).—2) *fine wool; a cloak of fine wool.* Targ. O. Gen. XLIX, 11 מֵ׳ מֵ׳ (ed. Berl. מְ׳ מְ׳; Var. מֵילַת מֵילַת; מֵילָא מֵילַת) all woolen. Targ. Hos. II, 7; a. e.—[Tosef. Sabb. V (VI), 14, v. חֲמִילָה.]

מִילָא II (a Chald. adapt. of h. מֵאֵל־, v. אֵל), with pref. מִמֵּ׳ *of itself.* Targ. II Esth. VI, 1 מִמֵּילַיהוֹן (=מִמֵּילַיהוֹן; some ed. מאליהם) of themselves.—Yoma 42b כל הפרשה כולה משמע מיוצא מיד משמע ומשמע ממ׳ in that section (Num. XIX) there are texts intimating an exception from a preceding intimation, and texts independent of preceding or following intimations. Sabb. 140b ואורכא ממ׳, v. אוּרְכָּא. B. Mets. 16a ירושה ממ׳ תיא an inheritance comes of itself (without an effort on the part of the recipient); a. fr.

מִילָא I, **מִילַת, מְיִלַּת** f. a species of *oak* from which the gall-nut is collected (*quercus infectoria*), or the acorns of which are used as tanning material (*quercus aegilops* or *Oak of Bashan*) [not *ash-tree*]. Midd. III, 7 מלתראות של מ׳ (some ed. מילת, Maim. מילת) beams of Milla; Erub. 3a Ms. M. (ed. מילה); Lev. R. s. 17, beg.—[Tosef. Shebi. V, 3 עלי מילת leaves of the Millath (prob. used for steeping in wine or oil). Ib. (missing in ed. Zuck.) עיקר מלת the real Millath-nut(?).]—*Pl.* מִילִין. Ib. VII, 11; Y. ib. IX, 38d bot.; Pes. 53a סימן להרים מ׳ an indication of highlands is the growth of Milla-trees.—מֵי מ׳ *a solution of acorns;* also *a solution of gall-nuts.* Gitt. 19a (v. אַפְּיָץ) שארן מי מ׳ על גבי מי מ׳ (Ar. פ״ג מ׳) for a tanned ink will not take on a tanned hide. Y. ib. II, 44b top: when one desires to write a secret letter to his friend, חוא כתב במי מ׳ והך דמקבל וכ׳ he writes with a solution of gall-nut,

and the recipient of the letter pours over it untanned ink which settles on the writing.

מִילְתָא II, מִלָּא, (מִלְּת) c. (=h. מִלָּה; מִלַּל II) *word, command*; (cmp. דָּבָר) *thing, object, affair, subject* &c. Targ. Y. Gen. XLI, 13. Targ. Y. Deut. XXVII, 26.—Targ. Y. Gen. XVIII, 2; a. fr.—Y. Sabb. XIX, beg. 16d כל מילה באתרה every subject in its proper place (not digressing); Y. Erub. VI, end, 24a כל מלא ומלא (not ימלא). Lev. R. s. 24; Y. Yeb. II, 3d מ' בישא something bad (euphem. for *pollution*); a. fr.—*Pl.* מִילִּין, מִילַּיָּא, מִילֵּי, מִפ'. Targ. Y. Gen. XVIII, 2. Targ. Jud. XXI, 13; a. fr.—Ḥull. 139b אמר לי מ' חנינא said Ḥănina to me, These are (idle) words; ס"ד אלא אימא במ' you cannot mean that this is an untruth? But say, it was done through words (of charm, v. מִילְתָא); Ab. Zar. 38b.—Ned. 22a מ' דעזיבה (Ar. דעזובה) things (actions) of an abandoned woman. Gitt. 29a, a. e. מ' לא ממסרן וכ' words cannot be transferred to a deputy, i. e. an order authorizing somebody is not transferable; ib. 71b מ' ממסרן וכ' an order is transferable. B. Bath. 77a אותיות מ' נינהו ומ' במ' וכ' letters (documents) are words (symbols of value) and words cannot be taken possession of by means of words (by a document of assignment, but the original document must be handed over); a. v. fr.—Erub. 2a סוכה דנפישין מילתה (corrected in Ms. M. מִילָּתָהּ) *Succah* (Succ. I, 1) about which much is said (several disqualifications stated); מבוי דלא נפישי מיליה *Mabuy* (Erub. I, 1) about which not much is said (only one disqualification is mentioned); Succ. 2a סוכה דלא נפישי מילתא Ms. M. 2 (Ms. M. 1 מילה, ed. מִילָּתָהּ); (sing.) נפיש מִילָּיהּ.—(abbrev. מה"מ) מנחני מ', מנא חני מילי *whence is it proved?* Ḥull. 140a. Ib. 24b; a. v. fr.—חני מילי, v. חָן.—מ' דשמיא *divine, religious affairs.* Keth. 105b; a. fr.—מ' דעלמא *secular, trivial affairs.* Sabb. 82a; a. fr.—[For other combinations see the respective determinants.]—V. מִילָּתָא.

מִיוּלְדָא, מִילְדָא f. ch.=next w.—*Pl.* מִילְּדָתָא, מִיְּרֵי. Targ. Y. II Ex. I, 15 some ed., v. יַלְּדָתָא.

מְיַלֶּדֶת f. (b. h.; יָלַד) *midwife.* Ex. R. s. 1 וכי מ' אינה צריכה מ' וכ' does a midwife not need a midwife to deliver her?—*Pl.* מְיַלְּדוֹת. Ib. ומי הוו חמ' and who were the midwives (Ex. I, 15); a. e.

מִילָּה I *oak*, v. מִילָּא I.

מִילָּה II *word, thing*, v. מִלָּה a. מִילָּא II.

מִילָה f. (מוּל) *circumcision, circumcised membrum.* Sabb. 130a גזרה . . . . על המ' the government decreed a prohibition against circumcision. Ib. XIX, 2 עושין כל צרכי מ' וכ' you may do on the Sabbath whatever is necessary in connection with circumcision (of a child on his eighth day). Ib. 24b, a. fr. שלא בזמנה מ' a circumcision not taking place on the eighth day. Ib. 118b במ' שלי at my membrum; Y. Meg. I, 72b bot. בְּמִילָתוֹ; a. v. fr.—[Targ. Cant. III, 8 חתימת מ' the seal of the covenant of circumcision.]—*Pl.* מִילוֹת. Y. Sabb. XIX, 17a מיכן לשני מ' וכ' from this (*himmol yimmol*, Gen. XVII, 13, *lammuloth*, Ex. IV, 26) we learn that the act of circumcision is a complicated one, one that of cutting &c.

מִילוּא, v. מִילּוּי, a. מְפוּא.

מִילוּט m. (מָלַט) *saving, delivery.* Pes. 118a מ' נפשות וכ' the delivery of the souls of the righteous from Gehenna (ref. to Ps. CXVI, 4).

מְלוֹט', מִילוֹטוֹמְיָא m. pl. (μελιτώμια, a denom. of μέλιτωμα, not otherwise recorded) *sweet-cakes, confection.* Gen. R. s. 48. Y. Sabb. VI, 8c bot. מזבן מן אילין מלטומה (corr. acc., a. strike out מן) dealing in confection. Yalk. Num. 777 מיני מלטמיה; Pesik. R. s. 16 מלטומים (corr. acc.; Pesik. Eth. Korb., p. 58a ציקי קדרה).

מִל', מִילּוּי m. (מָלֵא) *filling, drawing water.* Par. VII, 2 המלאכה פוסלת במ' labor during the act of filling makes the water unfit (for the sprinkling ceremony). Tosef. ib. IV (III), 11. Y. Succ. IV, 54c bot. צריך שיהא מְילּוּיין לשם החג the water must be drawn especially for the purpose of libation on the Festival. Bab. ib. 54a ארן תוקעין למ' חמים וכ' on the Sabbath (during the festival of Succoth) the horn is not blown at drawing water for the altar; a. e.—V. מְפוּא.

מִל', מִילּוּל, מִילּוֹל m. (מָלַל) *speech.* Targ. O. Ex. IV, 10. Targ. Is. VI, 4; a. fr.

מִילוֹסָא m. (Pales of מלי; cmp. חוּלָסָא fr. חוֹל) *space, area.* B. Bath. 67a מ' של חצר (Ms. O. מילוסה, Ms. R. מילוסירה; Ms. F. מילואס, v. Rabb. D. S. a. l. notes 60; 70) the area of the court (not the buildings around it, corresp. to אֲוִיר).—[*Pl.* מִילּוֹסָיָא, v. מִפְלָסָא.]

מִילָרְוָאֵי* f. pl. (מְלִי; cmp. Syr. מלורא P. Sm. 2127) [*pitchers,*] name of *an aquatic plant bearing beans.* Y. Kil. I, 27a top (expl. שׁוּפָּה, q. v.).

מִילָתָא, v. מִלְּתָא.

מילטמית, מילטמיא, v. מִילוּטוֹמְיָא.

מילי, Pesik. Bahod., p. 107b; Yalk. Ex. 286; Yalk. Ps. 796, v. פִּילִי, a. מִירֵי.

מ' מילה, מילי, read:

מִילֵימִילָא m. pl. (μελίμηλα, melimela) *honey-apples, must-apples.* Y. Maasr. I, 49a top מ' תפוחי melimela apples; Tosef. ib. I, 1 מי נמלה (corr. acc.).

מילירדים, Pesik. R. s. 21, read: פִּילְיָאדִין, or מִירְיָאדִין.

מילך, Sabb. 150a Ar., v. מַלָּךְ.

מִילְכָתְנוּתָא, מִילְכָתָא, מִילְכָנָא, מֵילַכְנָא, v. מִלְכוּת, מַלָּךְ.

מִילָל m. (מָלַל I) *broken down.*—*Pl.* מִילָלִין. Snh. 66a, v. אוּמָלָל.

מִילָלָא, v. מִלָּלָא.

מילמרין, v. next w.

מִילָן m. (μέλαν, τό) *black pigment, ink.*—*Pl.* מִילָנִין. Gen.

R. s. 1 טלי מ' וקלמין וכ' carry this 'pen and ink' for my son; Yalk. Num. 766 מילמרין וקלמרין (corr. acc.); Y'lamd. to Num. XXIII, 9 quot. in Ar. מלן וקלמין.

מִילָנִי f. (μελανός, ἡ S.=μέλας, μέλαινα) *dark-colored.* Y. Ab. Zar. I, 39ᶜ top, v. אִימְרָא.—[Ar. s. v. מל 13 quotes: כמילנית, כמילניא, שחודה..כמילני, read: כמִילָנִין, v. preced.]

מִילָסָא, v. מַיְּסָא.

מִילְפְּפוֹן m. (μηλοπέπων) *an apple-shaped melon, cucumber-melon,* prob. the fruit *squash* (v. Sm. Ant. s. v.). Kil. I, 2 הקשות והמלפפין (Ms. M. הקישות והמ' וכ') cucumbers and melopepons are not forbidden as mingled seeds (כִּלְאַיִם); Ter. II, 6. Y. Kil. I, 27ᵃ bot. . . . לפום כן בלישנא יוני מ' . . . (not יונא) therefore (because it is a hybrid product of apple [μῆλον] and pepon [σίκυα πέπων] they call it in Greek melopepon. Tosef. Shebi. V, 3 (missing in ed. Zuck.) עיקרי המלפפין (Var. חבלבסין) the real fruit melopepon (contrad. to leaves). Tosef. Ukts. II, 10 מלפין (Var. טלפין; corr. acc.). Ib. 14 מלפפין. Tosef. Toh. V, 4 מלפפן.—*Pl.* מִילְפְּפוֹנִין, מִילְפְּפוֹנוֹת, מִלְּ'. Tosef. Kil. I, 1. Ter. VIII, 6; a. e.—Yalk. Koh. 968 אפי' מלפפונין וכ' . . . even melopepons in Nisan were not absent from Solomon's table; Tanḥ. Yithro 7 מלספנון; ed. Bub. 5 בילפפונין (corr. acc.).

מִילְפְּפוֹנָא ch. same. Snh. 110ᵃ ומילטל לכו כי מ' (ed. כפותא) he knocks you about like a melopepon.—*Pl.* מִלַּפְּפוֹנֵיָּא. Targ. Y. I Num. XI, 5 (Y. II מלפניא, corr. acc.; h. text אבטיחים).

מִילרִין, מִילרִיא, Y. Ab. Zar. I, 40ᵃ, v. בלרין.

מִילַת, מְיַלַּת f. *oak,* v. מֵילָא I.

מֵילַת, מְלַת f. (מָלַל II) [*something soft and thick,*] 1) *lock of wool, wool, down.* Ḥull. 50ᵇ; 52ᵇ (expl. כרס הפנימי) מקום שאין בו מ' that portion of the stomach which has no downy lining. Tosef. Sabb. IV (V), 1; Y. ib. V, 7ᵇ bot. כבונות למ', v. פֵּבֶן; Bab. ib. 54ᵃ. Ib. 10ᵇ; a. e.—*Pl.* מֵילָתִין, מְלָ'. Koh. R. to I, 9 מילתן (corr. acc.), v. גָּזַז.—2) *ear-lap.* Sifré Deut. 122 אין רוצעים אלא במלת the slave's ear must be bored through in the lap only; Bech. 37ᵇ; Kidd. 21ᵇ במילתא; Y. ib. I, 59ᵈ top [read:] דרש רבי יהודה בירבי מן המ' הדית נרצע.—*Pl.* as ab. Ex. R. s. 40 במֵלָתָיו (not תין . ., expl. in a gloss זה מקום הנזם) hanging on his ear-laps.

מִילְתָא, מִלְתָא ch. same (interch. with מִלָּא) 1) *fine wool,* also *a cloak of fine wool.* Targ. Ez. XXVII, 18 (v. כְּבִרְיָא). Targ. O. Gen. XLIX, 11, v. מִלָּא I; a. e.—Snh. 44ᵃ; M. Kat. 28ᵇ, v. אִסְטְלָא.—*Pl.* מִילָתִין. Targ. Esth. I, 6. Targ. Lam. II, 20 ed. Lag. (ed. מִילָתִידָה, read: מִלָּתִידָה).—מֵילָתָא. Sabb. 10ᵇ, v. לְבֵּשׁ.—2) *ear-lap.* Kidd. 21ᵇ, v. preced.

מִילְתָא, מִלְתָא f.=מִלָּא II, *word; thing, affair* &c. Targ. Prov. XXV, 15. Targ. Y. Num. XXXI, 8 מ' דקוסמין (not מִלְתָא) some sorcery; a. fr.—Bets. 38ᵃ דאימא מ' דתתקבל that I may say something acceptable.—Gitt. 23ᵃ לאו מ' הוא דאמרי וכ' what I said that..., was nothing (was not correct).—Tem. 4ᵇ, a. fr. כל מ' דאמר וכ' anything that the Law says not to do, if done &c., v. חָנִי. Shebu. 34ᵇ; a. fr. כל מ' דלא רמיא וכ' a thing in which one has no interest, is not noticed exactly. Ab. Zar. 18ᵃ זילא בר מ' וכ' it is something disgraceful to me that &c. B. Mets. 114ᵇ; Taan. 21ᵇ, v. דָּחַק. Sabb. 81ᵇ אמרה אירתי מ' she spoke a word (magic spell). Gitt. 30ᵃ, v. אָקַן. Ab. Zar. 66ᵇ; a. e. ריחא מ' הוא the flavor (of a forbidden thing) is something substantial (fit to affect ritually the substance receiving it). Gitt. 52ᵇ מ' בעלמא וכ' it is merely a favor he does the court; a. v. fr.—מנא הא מ'=מנהני מילי, v. מִלָּא II. Ḥull. 10ᵇ; a. fr.—Esp. עבד מ' (euphem., sub. דאסירותא) *to let blood; to be bled.* Taan. 21ᵇ כי הוה עביד מ' when he (the surgeon) bled a person. Ḥull. 111ᵃ ביומא דעבדי מ' on the day he was bled (Rashi: ביומא דמ'). Sabb. 129ᵃ sq.; a. e.—*Pl.* מִילָתָא, v. מִלָּא II.

מַיִם m. pl. (b. h.; cmp. מָדָּה) *water, fluid; secretion; solution.* Constr. מֵי; *pl.* מֵימוֹת, constr. מֵימֵי. Snh. 108ᵃ גלגל חצין שדומה למ' the eye-ball which (in restlessness) resembles water, v. גַּלְגַּל. Par. VIII, 9 חמ' חמוכרים וכ' smitten waters (springs or lakes formed through a catastrophe, v. Snh. l. c.). Ib. חמ' חמכוברים, v. כָּזַב; a. v. fr.—מ' ראשונים, מ' אחרונים &c., v. respective determinants.—מֵי פירות *juice of fruits* (wine, date-honey, &c.). Pes. 35ᵃ, sq.; a. fr.—מֵי רגלים *urin.* Ker. 6ᵃ; a. fr.—בֵּית המ' *urinary.* Meg. III, 2; Y. Ber. II, 4ᶜ bot.—Ḥag. 3ᵃ מֵימֶיךָ אנו שותין we drink thy water, i. e. we depend on thy teaching; B. Mets. 84ᵇ מֵימֵיהֶן אנו שותין; Hor. 14ᵃ; a. e.—Taan. 16ᵃ כל מימות וכ' all the waters of the world; a. fr.

מ"ם, *pl.* מֵימִין, v. מ"ם.

מֵימוֹס, v. מוּמוֹס.

מֵימֵי, מֵימוֹת, v. מַיִם.

מֵימָר m. ch.=h. מַאֲמָר, 1) *word, command.* Targ. Gen. XLI, 44. Targ. Ps. XIX, 4; a. fr.—2) (hypostatized) מ' (דְּיָ) the Word, i. e. *the Lord* (used in Targum to obviate anthropomorphism). Targ. Gen. III, 10. Targ. Y. ib. 9; a. v. fr.—לְמֵימְרָא, לְמֵימָר, v. אֲמַר.

מִימְרַס, Cant. R. to VII, 9, v. מוּמוֹס.

מְיַמֵּשׁ, v. מְמוּשׁ.

מִין I *from,* v. מִן.

מִין II m. (b. h.; cmp. מַאן, מִי) *kind, genus, species.* Peah II, 5 מ' אחד one kind of seed. Ter. II, 4 אין תורמין מ' על שאינו מינו you must not separate T'rumah from one species to redeem fruits of another species. Ib. 6 . . תקישות מ' אחד cucumbers and melopepons are considered as the same species. Bicc. III, 10 תוספת הבכורים מ' במינו what you add to the legally required quantity of first fruits must be of the same species; what is used for decorating the first fruits, מ' בשאינו מינו must be of a different kind. —Ḥull. 100ᵃ, a. fr. מין במינו לא בטיל, v. בָּטֵל. Ib. 97ᵇ, a. fr. מ' בשאינו מינו a heterogeneous mixture (of forbidden and permitted things); a. v. fr.—*Pl.* מִינִין, מִינִין, constr. מִינֵי. Peah l. c. זרעה שני מ' if he planted on it two different

מִנּוּי, מְנִינוּי m. (מָנָה) *appointment* to office, *ordination*. Y. Snh. I, 18c bot. (ref. to Ez. XIII, 9 וּבכתב בית זה חמ׳ (וכ׳ that means the ordination (of teachers). Ib. 19a bot. [read:] מִינּוּיוֹ מ׳ its (his) appointment is valid. Y. R. Hash. II, 58b top לעיבור הולכין אחר חמ׳ to proclaim an intercalation we go by the dates of ordination (the oldest graduate voting first); Y. Snh. I, 18c חמינירין (corr. acc.).—Y. Hor. III, end, 48c אבל למ׳ ראי וכ׳ but in ordination 'those seeing the face of the King (the Nasi) are those seated first in office' (an adaptation of Esth. I, 14), i. e. the scholars of Tiberias, as the seat of the Nasi, have the preference to those of the South; Esth. R. to I, 14 ברם במ׳. Num. R. s. 15, end מ׳ הזקנים the appointment of the elders; a. fr.

מִנְוִירָא, מִינְוִיא, מִינְוִירָא ch. same. Targ. II Chr. XXXI, 13.—Y. Snh. I, 19a bot. תמן קרון למ׳ וכ׳ there (in Babylonia) they call the ordination *s'mikhutha* (v. סְמִיכוּת); a. e.—*Pl.* מִינְוִירִין. Y. Taan. IV, 68a חוה ממני תרין מ׳ ordained only two (each year); Koh. R. to VII, 7 מנאן (read מִנְוִירִין).

מִינְוָנֵי, v. מוֹנְיָנֵי.

מִינְוָקָא, מְנַנּוֹקָא, מְנַנּוֹק, מִינֵי m. (יָנַק) *child, boy*. Targ. Y. II Num. XI, 12 (Y. I מְנַנְּקָא).—Y. Sabb. XIV, 14d צואה דמיינוק ירישה dry excrements of a child. Y. M. Kat. III, 81d bot. חמת . . . לחד מ׳ וכ׳ she saw a teacher strike a child too severely. Gen. R. s. 87; Yalk. ib. 145, v. פַּתְרָא I. Y. Sabb. I, 3b מְנַנּוֹקֵהּ his child; a. fr.—*Pl.* מְנַנּוֹקֵי, מְנַנּוֹקַיָּא, מִינֵי׳, מְנֵי׳. Y. Snh. VII, 25d, v. גַּבְשׁוּשְׁתָּא. Y. Ber. II, 5a top, v. לַבְדָּא. Lev. R. s. 37 דמ׳ מקלקלי וכ׳ with which the children make sport &c.; a. e.

מְנַנּוֹקְתָא f. (preced.) *girl*.—*Pl.* מְנַנּוֹקְיָתָא. Pesik. R. s. 3, beg. כהדא ספירא דמ׳ (not תין...) like the ball of the girls (= h. כדור של בנות, v. פַּהוּר).

מִינוּת f. (מִין III) *heresy, infidelity*. Tosef. Hull. II, 24 נתפס על דברי מ׳ was arrested on the charge of heresy (suspicion of being a Jew-Christian). Ib. דבר . . . שמא של מ׳ וכ׳ perhaps one of the Minin told you some interpretation in their style, and it gave thee pleasure?; Ab. Zar. 16b bot. שמא מ׳ בא לידך (insert דבר); Koh. R. to I, 8, Meg. IV, 8 (24b) הריני זו דרך חמ׳ (Bab. ed. הקראים, Ms. M. חמ׳) such is the manner of the Minin; ib. דרך התיצנים (Ms. M. חמינות, corr. חיצונה, v. Rabb. D. S. a. l. notes 100, sq.). Ib. 9 דרך המ׳; Ber. V, 3 (34a) דרכי מ׳ early eds. (ed. טעות, missing in Mishn. a. Y. ed.). Lev. R. s. 28, beg.; Koh. R. to I, 3; XI, 9 דברים שהן מטין לצד מ׳ words which manifest an inclination towards *heresy*; a. e.

מִינְטַר, v. מְנַטֵּר.

מִינְיוֹמִי, v. מְנִיוֹמִי.

מִינְיִיא, Y. Snh. I, 18c top ממ׳, read: מִמִּדְנְיָיתָא.

מִינְיָן, מִינַּיִן, v. מִן h.

מִינְיָנָא, מִינְיָן, מִינְיָנָא, מִינְיָן, v. sub מִנְיָן.

מִינְיָן III m. (preced.) [*a peculiar person,*] *sectarian, infidel*. Ab. Zar. 65a חרי הוא כמ׳ שבאומות he is legally treated like an infidel of the gentiles, i. e. like a gentile that has rejected the gods of his people.—Esp. *Min*, a Jewish infidel, mostly applied to *Jew-Christians* (and in editions controlled by censors, often substituted by כותי, צדוקי &c.). Hor. 11a לחכעיס חרי זה מ׳ Ms. M. (ed. צדוקי) if he eats forbidden fat in a defiant manner (v. כָּעַס), he is a Min; ib. (another opin.) איזהו מ׳ כל העובד ע״ז who is a Min? (A Jew) who worships idols.—Gitt. 45b ס״ת שכתבו מ׳ a book of the Law written by a Min, contrad. to נכרי; a. fr.—*Pl.* מִינִין, מִינִים. Y. Ber. IX, 12d bot. חמ׳ שאלו את וכ׳ the Minin asked R. Simlai &c. Tosef. B. Mets. II, 33 חמ׳ והמשומדים והמסורות the Minin, the apostates and the informers; Ab. Zar. 26b (Rashi: idolatrous priests, Jews or gentiles); a. fr.—בִּרְכַּת הַמִּ׳ the (twelfth) section inserted in the Prayer of Benedictions and containing an imprecation against the Minim. Ber. 28b, sq. (ed. חצדוקים); a. fr.

מִינָא I ch.=h. מִין II. Targ. Y. Lev. XI, 4.—Hull. 79a מ׳ דאמה the species to which its (the mule's) mother belongs. Ib. כולהו חדא מ׳ נינהו all of them are considered one species (independent of their parentage). Ib. 66a דמינה that which is of the same kind, דלאו דמינה that which is of a different kind; a. e.—*Pl.* מִינִין, מִינַיָּא, מִינֵי. Targ. Y. Lev. XI, 13. Targ. Koh. II, 5.—[Y. B. Kam. IX, 6d bot. מיני עצמר, v. מָנָה.]

מִינָא II, מִינָאָה, מִינַיָּא, מִינֵי ch.=h. מִין III. Ber. 58a Ms. M. (ed. צדוקי). Y. Snh. VII, 25d top חמחזן חד מינייו וכ׳ a certain Min saw them, and said what he said (a conjuration). Ib. מי נפיק אהן מינייא when that Min came out. Ib. bot. חד מ׳ נסיב צריר וכ׳ a Min took up a pebble and threw it up &c.; a. fr.—*Pl.* מִינָאֵי, מִינַיָּיא, מִינֵי. Koh. R. to I, 8 עבדון לידה מ׳ מִלָּא the Minin did something (some sorcery) to him. Ab. Zar. 4a למ׳ וכ׳ . . . משתבח R. Ab. praised R. S. to the Minin (in office) as being a great scholar; a. fr.—[Sabb. 133b bot. שב מינאי, read מָנָאֵי, v. מָנָה.]

מִינָא III pr. n. m. *Mina*. Y. B. Mets. V, beg. 10a ר׳ בא בר מ׳ (v. Fr. M'bo p. 66b).—[Y. Ber. I, 3d top שמואל בר מ׳, ed. Lehm. אינייא, read אינא, v. Fr. ib. p. 125b.]

מִינְגָנִי, v. נָאגָנָא.

מִינְדָּגָא, מִינְדָּהָגָא v. sub. מְנָדָּה.

מֵינִיקָה, v. יָנַק.

מֵינִיקוּת, מֵנֵי׳ f. (יָנַק) *nursing.* Y. Nidd. I, 49[a] bot.; ib.[c] top רמי מֵינִיקוּתָהּ the time during which she nurses; Bab. ib. 36[a]; 10[b]; a. fr.—[Tosef. Kel. B. Mets. IV, 5, v. מֵינֶקֶת.]

מֵינֶקֶת, v. מֵינֶקֶת.

מֵינִיקְתָּא, v. יָנַק.

מֵינָן *whence?*, v. מְנָן.

מֵינַס m. (אֲנַס) *oppression, violence.* Targ. Is. X, 1 (h. text אָוֶן).

מֵינָקָא, מֵנֵי׳ m. name of an *undergarment* (perh. a corrupt. of manica = tunica manicata). Targ. Esth. VIII, 15 (some ed. מֵינְקָא).

מֵינַקוּתָא f. ch. = h. מֵינִיקוּת. Lam. R. to I, 1 רבתי ירחי מ׳ .... עשרין twenty-four months of nursing.

מֵינֶקֶת, מֵינֶקְתָּא f. (b. h.; יָנַק) 1) *a woman giving suck, wet-nurse,* v. יָנַק.—2) (v. אָנַק) *siphon, tube; small cup.* Kel. IX, 2. Ab. Zar. 58[a] קדח במ׳ tapped with a siphon. Kel. XIV, 2 עשה בראשו מ׳ if he put a knob (cup) on the top of the cane. Tosef. ib. B. Mets. IV, 5 מינקות שעשאה לתחת וכ׳ ed. Zuck. (R. S. to Kel. XIV, 2 מנקת) a cup which one put under a door (as a pivot). Tosef. Dem. III, 6 מנקית ed. Zuck.; Y. ib. II, 22[d] bot. מנקת.—Y. Ab. Zar. IV, 44[b] top מינקת.—[Pirké d'R. El. ch. XLIII מ׳ ראשו, v. מְנִיכָה.]—*Pl.* מֵנֵי׳, מֵינִיקִיּוֹת. Tosef. Zeb. I, 12 בין במ׳ ed. Zuck. (ed. מְנִיקוֹת) or when he made the libation out of tubes.—V. מְנַקִּיּוֹת.

מ׳ חֲזִירְיָא, מֵינֶקֶת (read חֲזִירָא or חֲזִירְיָא) f. (יָנַק) [*sucker of animals,*] *hedge-hog.* Targ. Y. Lev. XI, 30, v. יְרִילָא.—V. פַּלְגִּירִית.

מִינְתָּה, מִינְתָּא m. (mentha, μένθα) *mint.* Ukts. I, 2 (Mish. ed. המירתנא, corr. acc.; Var. in R. S. a. l. אַמִּירְתָּא q. v.). Y. Dem. II, 22[c] bot.

מִיס, v. מְאִיס.

מִיסָא, v. מִסָּא.

מִיסָא, Y'lamd. to Num. I, quoted in Ar., v. מִיסוֹן.

מַסַּב, מִסַּב, מִיסַּב, מִיסָּב m. (נָסַב) *taking, lifting up.*—מ׳ אפין = h. משוא פנים, *partiality.* Targ. Y. Ex. XXIII, 3; a. e.—Targ. Y. I Gen. IV, 8 (not מתיב). Targ. Prov. XXVIII, 21 מ׳ באפי (read: אַפֵּי).—מְמַיְתַן מ׳ taking and giving, *dealing.* Targ. Is. IX, 4.

מִיסֵּב, v. מַסַּב.

מִיסוֹן, read:

מִיסוֹן m. (μέσος -ον,) *middle.* Lam. R. to I, 1 רבתי במ׳ דאורתא (7 חד מאת׳) in the middle of the road. Ib. במ׳ דחנותא (חד מרוש׳) Ar. (ed. במצעי) in the middle of the shop.

מִיסוֹן m. (missus) *course* at dinner. Tanh. ed. Bub. B'resh. 2 מ׳ מ׳ course after course.—*Pl.* same. Ib. כמה מ׳ חרת לך how many courses had you?—Y'lamd. to Num. I, quot. in Ar. כמה מיסא (corr. acc.).

מִיסְמוּרִין, מִיסְטוּרִין, v. sub מְסָמֵר.

מִיסִּין, מִיסִּים, v. מַס.

מִיסִיק, v. מְסִיק.

מִיסֵּכ׳, v. מְסָכֵּב.

מִיסְמֵס *semissis*, v. מְסַרְמִיס.

מִיסְמְרָא, v. מַסְמְרָא.

מִירְסָן, Y. Gitt. I, 43[b], a corrupt., prob. for כְּעָסָן (כְּעַס) *hot-tempered.* [Comment.: = אסיא *physician*,—does not fit the context.]

מִיסְפַּק, v. מְסִפֵּק.

מֵסֶק, מִיסַּק m. (נָסַק) *rising, (sun-) rise.* Targ. Ps. XXII, 5. Targ. Cant. III, 6, a. e., v. קְרִיצְתָּא.

מִיסָּרָא f. (אֲסַר) *bunch.*—*Pl.* מִיסָּרָן. Y. Shebi. II, 34[a] bot., v. לוּבְיָא.

מִיסָּרָן* m. (סוּר) *seducer, tempter.* Pes. 107[a] Ar., v. פְּרִיס h.

מִיסְתּוּ, מִיסַּת, v. מְסָתּוּ, מְסַת.

מִיסְתּוֹסִיס f. (μίσθωσις) *lease, rent.* Y. Pes. VI, 31[b] bot. מיסתיו (corr. acc.); v. אוֹנִי I.

מִיסְתְּיָא, מִיסְתָּיָא, v. sub מְסָתְּיָא.

מִיסְתּוֹסִיס, v. מִיסְתּוֹסִיס.

מֵעוּט, מִיעוּט m. (מְעַט) 1) *reduction of size, the space reduced.* Erub. 77[a] אם יש במיעוטו וכ׳ if the reduction of the height (by lowering the wall or raising the embankment) extends over four handbreadths; בנגד חמ׳ only as far as the reduction extends.—2) *minority.* Y. Pes. VII, 34[c] bot. כרוב או כמ׳ (not כרוב׳ במ׳) do we treat the case as if it were a majority (of unclean persons), or as if it were a minority? Ib. אין תימר כמ׳ (not במ׳) if you will consider it a minority. Y. Kidd. I, 59[b] top. Yeb. 119[a] מ׳ מפרלות a minority of women miscarry; a. e.—3) *the least of.* R. Hash. 11[a]; Yeb. 42[a]; Nidd. 38[b] (ref. to I Sam. I, 20) מ׳ תקופות וכ׳ the least of *t'kufoth* (plural number) is two (seasons, of three months each), the least of *yamin* is two days; a. e.—4) *narrowing qualification, limitation.* Yoma 43[a]; B. Kam. 86[b], a. fr. חזי מ׳ אחר מ׳ ואין מ׳ אחר מ׳ אלא וכ׳ this is a limitation following a limitation, and a double limitation serves to widen the scope (because the repetition indicates that no limitation is meant, but only an exemplification); Y. Peah V, end, 19[d] (corr. acc.). Y. Hor. I, beg. 45[c] מ׳ אחר מ׳ אחר מ׳ three successive limitations. Lev. R. s. 24, end מ׳ ת״ל רק לשון מ׳ it says 'only' (Deut. XXVIII, 13) which intimates a limitation; a. fr.—*Pl.* מִיעוּטִין, מִיעוּטָרִין, מְעִי׳. Tosef. Shebu. I, 7 תירש דורש ריבויין ומ׳ interpreted the Bible texts with a view to

widening and narrowing the limits of the respective laws. Y. Sabb. VII, 10b אך הוא חרי אלו מ' וכ' *akh* and *hu* (Ex. XII, 16, are limiting qualifications intimating that you must not cut, grind &c. (on the Holy Day). Y. Ber. IX, 14b bot., v. אַךְ I; a. fr.

מִישׁוּטָא ch. same. Erub. 77a אי אהני מ' if the reduction has any effect. Yeb. 119a סמוך מ' דמפילות וכ' add the minority of miscarrying women to the half of female births, and the male births will be a minority. Ḥull. 6a, a. fr. חריש למ' takes into consideration the minority (the possibility of the rarer cases). Yeb. 119b, a. e. לא מ' דמ' חריש a minority of a minority he does not take into consideration. Kidd. 80a מ' כמאן דליתא דמי a minority is considered as non-existent.—*Pl.* מִישׁוּטֵי. Snh. 45b, sq. דריש רבויי ומ', v. preced.

מֵישַׁיִן, מֵישַׁיִם, v. sub מֵעַי.

מֵישִׁין, v. עִין.

מֵישִׁירָקָא, v. מְשָׁרְקָא.

מֵישְׁעָלֵי, מֵישְׁעָלָא, v. מֵעָלָא.

מִיפְחַזְנָא (a feigned part. Ithp. of פחז, denomin. of פחיז, a substitute of פזרז which again is a substitute of נזיר, v. כִּינּוּי) *I will be a paḥiz.* Ned. 10b מאי מ' how is it, if one says *mipp'ḥazna* (for *mipp'zihna*)?

מִיפַּטְרָא, v. מְפַטְרָא.

מֵיפַךְ, v. אֲפַךְ.

מִיפְסַלַת, מִיפְסוֹלַת, v. מְפַסְלְתָּא.

מִיפָּקָא, מִיפְּקָא m. (נְפַק) 1) *exit, end.* Targ. Ex. XXXIV, 22 (ed. Berl. מִיפְּקָה; cod. 7 מַפְּקָה; oth. מִפְּקָא, מַפְּקַת; v. Berl. Targ. O. II, p. 31); ib. XXIII, 16.—*Pl.* מִיפְּקֵי. Y. Ter. VIII, 46b bot., sq. במ' שובתא = h. מוצאי שבת, v. מוֹצָא III. —2) *going out*, v. מֵעָלָא.

מִיץ *to suck*, v. מוּץ.

מִיץ m. (b. h.; מוּץ) [*that which is won by squeezing,*] *juice.* Y. Naz. I, 51b מ' של ערלה the juice of 'Orlah fruits (v. עָרְלָה).

מִיצַב, v. מַצָּבָא.

מִיצָּה f. (מוּץ) [*that which is squeezed in,*] *the joint* or *collar* of reeds, stalks &c. Kel. IX, 8 מ' שניה של שיפון the second joint of a stem of oats; מ'... של קנה of reeds.

מִצּ', מִיצּוּי m. (מָצָה) 1) *squeezing, wringing out* (of the blood of the sacrifice). Zeb. 52a. Ib. 65a; a. fr.—2) (cmp. בִּירוּר) *exact measure.* Bets. III, 8 אם בחול... מפני מ' המדות in week-days he did the same (filled the measures beforehand) for the sake of exact measure (in order to allow the liquids to settle). Ib. 29a they collected three hundred *garab* of oil ממ' המדות as the surplus in his accounts realized from the remnants in the measures; Tosef. ib. III, 8 (v. ed. Zuck. Var.).—Trnsf. מ' הנפש [*the squeezing of the soul out of the body,*] *agony of death.* Tanḥ. Mick. 10 (ref. to מָצָא, Ps. XXXII, 6) יתפלל על מ' וכ' let him pray that he may be spared the agony of death.—מ' דיום [*the pressing through of the day,*] *sunrise* and *sunset.* Gen. R. s. 92 (ref. to Ps. l. c.) לעת מ' היום at evening-time; Y. Ber. IV, 7b bot. לעת מיצויו של יום (*pl.*) at morning and at evening, v. דְּמָדוֹם.—מ' הדין *final* (*exact*) *judgment* (after death); מ' החשבון final count (of sins). Gen. R. l. c.—*Pl.* מִיצּוּיִין, with suffix מִיצּוּיָו (cmp. מְנוּיָן for מְנוּיָיו s. v. מָנָה); v. supra.

מִצְּ', מִיצּוּעַ m. (מְצַע) *middle, midst.* Targ. Job VII, 12 (Ms. מִיצָּע). Targ. Y. Deut. XXIII, 11.

מִצְּ', מִיצְטְרָא m. (μύστρος, -ον) *spoon.*—מ' מכירין (v. מְכֵירִין) *mystromacherion,* an instrument having a spoon on one side and a knife on the other (cmp. Sm. Ant. s. v. Cochlear). Lev. R. s. 33, beg. (ref. to Prov. XVIII, 21) תרגם עקילס מ' מ' וכ' Aquila interpreted it, 'a spoon-knife', death on one side and life on the other; Yalk. ib. 661 מצטרו ומ' מצירטאר מ'; Yalk. Ps. 768 (read: מצטרום).

מִיצְטְרוּ, Sabb. 154b, v. צְטָא.

מִיצְלַתָּא, v. מְצִילְתָּא.

מִצּ', מִיצְעָא, מִיצַּע m.=מִיצּוּעַ. Targ. Y. Num. XVII, 12, sq. (ed. Amst. מִצַּע). Targ. Y. I, ib. XXII, 24. Targ. Y. I Ex. XIV, 27; a. fr.—B. Mets. 108a [read:] במ' דנכסיה (Rashi: בי מִיצְעֵי) in the centre of his (the seller's) land).

מִיצָּעָא, מִיצְּעָא m. (=מִצְּעָא) *central, middle, between extremes.* Targ. Y. Lev. XIV, 17, v. גְּדִירָא.—Ned. 31b top זבינא מ' (R. N. מציעא) middle goods (holding the mean between goods which the seller is anxious to get rid of, and such as are sought after eagerly); v. תְּרֵיפָא.—*Pl.* מִיצְּעֵי, מִיצְּעָאֵי. Targ. II Chr. VI, 18 (ed. Lag. מְצִיעָאֵי). —Ber. 18b. Ker. 6b במ' in between (the other ingredients). B. Mets. 108a, v. preced.—Naz. 56b אמרינן מ' לא those intermediate in the chain of tradition need not be mentioned (only the first and the last). V. מְצִיעָא.

מֵיצַף, v. צוּף.

מֵיצַר 1) part. Hif. of צָרַר q. v.—2) *pathway, narrow, balk,* v. מֵצַר.

מִיצְרָאָה, מִיצְרָא, v. sub מְצִי.

מִיק, *Pa.* מִיֵּיק, v. מוּק.

מִיקַל, מֵיקַל, v. קָלַל.—[Y. Dem. III, beg. 26a מי' בלשו, read: מְקַל.]

מֵקַם, מֵיקַם m. (קוּם) *standing.* Targ. Josh. IV, 3 אתר מ' (h. text מצב).

מִיקְמַת, v. מְקָמָא.

מִיקַּן (מִיק; cmp. הֵיאַבֵּן) *to mock.* Targ. Ps. CXIX, 51 מְמִיקְנִין ed. Lag. (ed. נָן . . ., נַן . . .).

מֵיקַר m. (קָרַר) *cooling.* Tosef. Sabb. XVII (XVIII), 18; Sabb. 151b כלי מ' cooling vessels (glass &c.). Ib. 53b אין מ' לבהמה cooling (as placing in water) is not gener-

ally done to beasts (unless they are sick).—[Part. *Hif.* מֵיקַר, v. קָרַר.]

מִירָא *myrrh*, v. מוֹרָא.

מֵירָדָא, v. מְרָדָא.

מירת, Yalk. Zeph. 567, v. מוֹרָא II.

מֵירוּג m. (denom. of מָאֲרָג, v. אָרַג) *selecting the green and tender onions in the bed.* Y. Peah III, 17c top ואי דינו מ' and what is *merug?* [Ib. חמירוג, read: חִמְאָרַג, v. אָרַג.]

מֵירוֹן, v. מֵרוֹן.

מֵירוּק m. (מָרַק) *polishing, finishing.* Pesik. Nah., p. 127a דבריכם צריכין מ' your words require polishing (are incomplete).—Euphem. *sexual gratification attended with effusion of semen.* Yeb. 55b.

מירוק, Tosef. Dem. IV, 13, v. מֵרוֹן.

מֵירוּר m. (מָרַר) *embittering, hard labor* (with ref. to Ex. I, 14). Num. R. s. 3 the family was called M'rari, על מ' (שם) an allusion to their bitter task (of carrying the wooden material of the Tabernacle). Pesik. R. s. 15 מרים לשון מ' . . . Miriam intimates the bitterness (of slavery); Yalk. Cant. 986. [Cant. R. to II, 11, a gloss.]

מֵירְטוֹם m. (מָרַט) *a bird that has lost its feathers.* Y. Meg. I, 72b.

מ' מֵירְיָאדִין, מֵירֵי (μυρι-μυριάδες) *ten thousand times ten thousand.* Pesik. Bahod., p. 107b; Yalk. Ps. 796 (corr. acc.); v., however, כִּילִי.

מירין, Tosef. Neg. III, 10 והמ' ed. Zuck. (Var. והמירק), read: והמוֹרְדִין, v. מָרַד II.

מֵירָם, מִירָם, v. חֲמִירָם.

מֵירְסִינָמוֹן m. (μυρσινᾶτον, S. = Lat. myrtatum) (*wine* or *oil*) *flavored with myrtle-leaves.* Y. Shebi. VII, 37b (some ed. מור').

מֵירַע *weakening*, v. מֵרַע.

מִירְעָא *pasture*, v. מִרְעֵי I.

מירקו, Tosef. Mikv. VI (VII), 13 ed., read with ed. Zuck. סִידְקוּ, v. סָדַק.

מֵירַת, מֵירָת m. (ירת, as תִּירוֹשׁ fr. ירש, v. Fl. to Levy Targ. Dict. II, p. 568[1]) *must, juice.* Targ. Y. Deut. XXIX, 5 (h. text שכר). V. מֵרִית.

מִישָׁא I pr. n. pl. (v. next w.) *Mesha,* 1) a place in northern Galilee (v. Hildesh., Beitr. p. 38). Tosef. Shebi, IV, 11 ed. Zuck. note (Var. מֵירִישָׁא).—2) M. in Babylonia, in the district of Mesene, v. מֵישָׁן. Y. Yeb. I, 3b; Y. Kidd. IV, 65d top. Gen. R. s. 37 מִישָׁה (identified with מֶשָׁא, Gen. X, 30; Targ. מֵישָׁא, מֵישָׁה). [Talm. Bab. מֵישָׁן q. v.]

מֵישָׁא II, **מֵירִישָׁא** (מראשא, מראישא) pr. n. m. *Mesha* (= משחא, v. Nöld. Mand. Gr., p. 64), name of several persons. Erub. 13b אלא מירישא . . . לא ר' מאיר Ms. M. (ed. נהוראי, v. Rabb. D. S. a. l. note), v. מֵאִיר. Peah II, 6 מישא Y. ed. (Ms. M. מירי; ed. מיא, v. Rabb. D. S. a. l. note); Naz. 56b מיא'.—Hull. 121a מירי'. Y. Orl. I, 61a bot.; Y. Maasr. V, 51d top.—Y. Sabb. I, 3a bot.; Y. Ber. II, end, 5d ישא (corr. acc.).—Ib. 4c bot. M., grandson of R. Joshua b. Levi.—Y. Sabb. I, 2c top.—Y. Naz. IX, 57d bot. M., son of R. Jeremiah.—Y. Pes. IV, 30d top בני מ' members of the Mesha family.

מִישַׁבְקָתָא, v. מַשְׁבֵּק II.

מֵישׁוֹן, v. מֵישָׁן.

מִישׁוֹר m. (b. h.; יָשַׁר) *plain, level; common* (cmp. בִּקְעָה). Yoma 75a (play on מישרים, Prov. XXIII, 31) עריות כולן דומות עלו כמ' all forbidden connections appear to him like a common (to which all have access). Ib. כל העולם . . . כמ' the entire world appears to him like a common (he disregards other people's rights); Num. R. s. 10 עושה אותן חפקר כמ' he considers all sins free like a common. Ib. שנוטלין . . . בתיהם כמ' they (the oppressors) carry off all that belongs to them (the Jews), and their houses are left levelled like a common. Tanh. R'eh 3 אחת תחלחה קוצים וסופה מ' ואחת תחלחה מ' וכ' one road full of thorns in the beginning but level in the end, and one level in the beginning &c; a. e.

מִישְׁחָא, מִישְׁחָן, מִישְׁחָא, v. sub מְשִׁיחָה.

מִישְׁכְּנוֹתָא, מִישְׁכָּן, מִישְׁכְּנָא, v. sub משכ'.

מִישְׁלָם, v. מְשִׁלָּם.

מֵישׁוֹן, מֵישָׁן pr. n. (v. מֵישָׁא I) *Meshan, Mesene,* the island formed by the Euphrates, the Tigris and the Royal Canal. Kil. 49b תשעה נטלה מ' nine measures (of impudence) M. has carried off. Ib. 71b, a. e. מֵישׁוֹן מוּתָה M. is dead (for purity of descent), v. גּוֹסֶס. Yoma 10a (expl. רחבת עיר, Gen. X, 11) פרת דמ' *Perath Meshan* (v. Berl. Beitr. z. Geogr., p. 44). B. Kam. 97b הוציאו במ' . . . יכול he may say to him, pass it (the repealed coin) in Mesene. B. Bath. 73a דמיאשן; Sabb. 101a דמיש', v. בִּיצְרִיתָא. Kidd. 72b, v. אַסְטַנְהֲרָא.

מֵישָׁנִי m., **מֵישָׁנִית** f. (preced.) *Mesenian.* Kidd. 71b הא דמשתעיא מ' that Apamea where the Mesenian dialect is spoken.

מֵישָׁר, מֵישָׁר m. (b. h. מֵישָׁרִים; יָשַׁר) *straight line, horizontal, level.* Kidd. II, 6 לעשות שדהו מ' מ' to divide his field in straight lines (beds) of various seeds (instead of squares, מרובע). Y. ib. II, 28a top. Y. Erub. IV, 21d bot. a telescope (v. מְצוֹפוֹת) שהיה משער בה עינוי במ' the horizontal range of which he had tested before (v. Bab. ib. 43b).—Y. ib. V, 22d top [read:] . . מביא מצופות ומשער במ' וכ' he takes a telescope and tests its horizontal range, and then &c.

מֵישָׁרָא, מִישָׁרָא, מֵישׁ' I ch. same, 1) *bed.*—*Pl.* מֵישָׁאֵי, מֵישָׁרֵי. Kidd. 39a מישרי מ' . . . זרע Ar. (ed. מֵשָׁא') planted the garden of the school-house in beds (of various plants), v. preced.—2) *plain, valley.* Targ. Gen. XII, 6 (h.

text אֲלוֹן). Ib. O. XXXV, 8 (h. text אַלּוֹן). Targ. Deut. XI, 30 (h. text עַרְבָה). Ib. III, 10 (h. text מִישׁוֹר); a. fr.—Lev. R. s. 12, beg. סוֹף דהוא עביד ביתיה מ' finally he (the drunkard) will make his house a level (v. מְיַשְׁוֹר). Sabb. 110b יְהַב לִי מִי' דכרתי (sub. מבתוותא דִּ־) give me of what grows in the waste places of the valley (or bed) of leek.—*Pl.* מַיְשָׁרֵי, מֵישָׁרֵי (מַשָּׁא'). Targ. O. Num. XXII, 1 (Y. מַשָּׁרָא, corr. acc.). Targ. O. Deut. XI, 30; a. e.—Gen. R. s. 42 (transl. אֵיל, Gen. XIV, 6) משוריא דפארן. Ib. end (ref. to אֲלוֹנֵי, ib. 13) מ' דמרא.—Sabb. l. c. דמישרי (Rashi משוריא, Ms. M. מַשְׁאוֹרֵי), v. בַּתְנָא a. כָּתָא.

מֵישָׁרָא II, מֵישְׁרֵי *camp*, v. מַשְׁרֵי.

מֵישְׁתָּי, מִישְׁתַּיְתָא, v. sub מְשִׁי.

מִית I ch.=h. מוּת *to die, be dead.* Imperf. יֵימוּת, יְמוּת. Targ. Gen. V, 8. Ib. XLIV, 20. Targ. O. Num. XX, 29 אריר מית (Var. דְּהָמִית, דהוא מ', v. Berl. Targ. O. II, p. 44). Targ. O. Gen. II, 17 מָמַת תְּמוּת (ed. Amst. מִימַת); a. v. fr.—*Part.* מֵית, מָאִית, מָיֵית, מָת, מִית; f. מָיְתָא; *pl.* מָיְתִין, מָיְתִין, מֵתִין. Targ. Y. Num. XXII, 30 מָיְתָא (ed. Amst. מִיתָא). Targ. Ex. XII, 33; a. fr.—Ber. 31a דמֵיתְנָן that we must die. Y. Peah I, 15c bot. מִיתַּת she (his mother) died. Snh. 97a לא הוה מָיֵית אירוש וכ' none of that place ever died before his time; a. fr.

Af. אָמִית *to cause death, slay.* Targ. O. Gen. V, 24 אַמִּית ed. Berl. (oth. ed. אַמִּית, אַמִּ'). Ib. XXXVIII, 7 אַמִּיתֵיהּ ed. Berl. Targ. I Sam. XIV, 13 מְמִית (ed. Lag. מְמַתֵּית *Polel*); a. fr.

מִית II m., **מֵיתָא, מֵיתָא** I, **מִיתָא** c. (preced.) *dead; corpse.* Targ. Deut. XIV, 1. Targ. O. Num. XIX, 11 (ed. Amst. מֵיתָא); a. fr.—Y. Bicc. III, 65b דקיימין מן קומי מ' who rise before the dead (being carried to burial); a. fr.—*Pl.* מֵיתַיָּא, מֵתַיָּא. Targ. Num. XVII, 13; a. fr.—Y. Kidd. I, 61c bot. כד הווין קיימין על מ' (not קיימן) when they stand by the dead (lamenting); a. e.

מֵתָא, מֵיתָא II m. (infin. of אֲתָא) *coming.* Targ. I Sam. XVI, 4 מֵיתָךְ ed. Lag. (ed. Wil. מַתָּנָךְ); a. fr.—Gen. R. s. 60 (ref. to בא מבא, Gen. XXIV, 62) אתא ממ' וכ' he came from coming? Where did he go to?—*Pl.* מֵיתַיָּא (with sing. sense; cmp. מַיָּתָא). Targ. O. Gen. XXIV, 62. מֵיתְוֹתָךְ).—Gitt. 30a לא שמיה מתיא this is not called 'coming home' (as fulfilling the condition). Keth. 17a בריך מֵיתַיְיךְ blessed by thy coming for peace; Snh. 14a מֵיתַיְיךְ וכ'.

מֵיתָא f., constr. מִיתַת = h. מִיתָה. Targ. Y. I Gen. XXXV, 8; a. e.

מֵיתָגָא, v. מְתָגָא.

מִיתָה f. (b. h.; מוּת) *death, penalty of death.* Sabb. 156b מ' משונה an unnatural death; מ' עצמה natural death. Snh. 68a אם ימותו מִיתַת עצמן if they shall die a natural death. Ib. XI, 4 (89a) מ' בב"ד death at the hand of the court. Ib. 5 מִיתָתוֹ בידי אדם he must be put to death by man (court); מיתתו בידי שמים he shall be put to death by the Lord. Keth. 37b אריכתא מ' one continued act of execution (comprising lashes and putting to death); a. fr.—*Pl.* מִיתוֹת. Snh. VII, 1 ארבע מ' נמסרו לב"ד four forms of capital punishment have been entrusted to the courts. Sot. 8b דין ארבע מ' וכ' the divine judgment taking the place of the four forms of capital punishment (which the Jewish courts can no longer decree) has not ceased; a. fr.

מְתַּ', מִיתּוּחַ m. (מָתַח) *stretching, drawing tight.* Y. M. Kat. I, 80d bot.—מחט של מ' a pin used in weaving or embroidery to draw the thread tight, *spool.* Kel. XIII, 5 (Talm. ed. מִיתּוּן). Ib. התקרנה למ' (ed. Dehr. למיתא, v. מִיתָא II a. מִיתָנָא). Ib. 8; Yeb. 43a לנר או למ' (Kel. ed. Dehr. למיתא) made for snuffing the light (v. מָתַח) or as a spool.

מִתַּ', מִיתּוּן m. (מָתַן) *stretching*, v. preced. Orl. I. 4 מחט של מ' (Ms. M. מירתין), v. preced.

מִיתּוֹרִין, מִיתּוֹרְיִין m. pl. (μεσθόρια) *borders, frontiers.* Gen. R. s. 50, beg. Ar. (v. אוֹרְיָין I); Lev. R. s. 27 מתוררין (corr. acc.).

מִיתּוּתָא f. (מִית) *death, dying.* Targ. Y. I Num. XVI, 29; a. fr.—B. Bath. 16b; Taan. 23a, v. חַבְרוּתָא.

מִיתַּחֲזָנָא (a feigned part. Ithp. of נחז, denomin. of נחזי, a problematic substitute of נזיר, itself a substitute of נָזִיר; v. פִּרְנוּר) *I will be a nahiz.* Ned. 10b; v. מִיפַּחֲזָנָא.

מִיתָנָא m. (מִית) [*death,*] *the deceased.* Yeb. 37b, sq. בר מ' the son of the deceased person.

מִיתָנָא m. (אֲתָא) *bringing home, drawing towards one's self.* Sabb. 102a, v. לָהֲתָא; [Rashi: מִיתָנָא *rope*].—[Ukts. I, 2 וזמירתנא, v. מִינָתָא.]

מִיתָנָא, v. מִתָּנָא.

מִיתַּעֲזָנָא (a feigned part. Ithp. of נעז, as a dialectic substitute of נקז, denom. of נקיז, a substitute of נזיר, itself a substitute of נָזִיר) *I will be a naziz.* Ned. 10a; v. מִיתַּחֲזָנָא.

מִיתָר m. (b. h.; יָתַר) *cord, rope.*—*Pl.* מִיתָרִין, מֵיתָרִין. Num. R. s. 12, end. Yalk. Ex. 374; a. e.—[Tanh. Ki Thetsé 4 מירתרין, read: מִיטַּרִין.]

מִיתַּרְכָא, v. מְתַרְכָא.

מִיתַת, v. מִיתָא.

מָךְ *thy water*, v. מַיִן.

מָךְ m. (b. h.; מוּךְ) *lowly.* Sot. 10b (play on מִכֹּתָם, Ps. LVI, 1) שהיה מָךְ ותם לכל he was lowly and sincere to everybody. Lev. R. s. 34 מך שהוא מך לפני כל וכ' the poor man is called *makh*, because he is lowly before everybody, he is like the lowest threshold; Midr. Prov. to ch. XXII מך עד האסקופה וכ' he is lowly (bent down) to the lowest threshold.

מָאכָא, מָכָא m. (= מעכא; מְעַךְ) *crushed, battered.*—מ' זוזא a battered Zuz (which cannot be passed). Sabb. 129a; B. Kam. 37a (Ms. M. מא'); Bekh. 51a מא'.

מָכָא, v. מָכִי.

מְכַבֵּד m., **מְכַבֶּדֶת** f. (כָּבַד, *Pi.*) *broom;* also *the fan-shaped twig of the palm-tree.* Ukts. I, 3 יד חמ' של תמרה

the stem of 'the broom' of the palm-tree; Tosef. ib. I, 4 מכברת. Tanh. Mas'é 13 (ref. to חכבירך, Is. VIII, 23) חכבירך כבמ' he swept them off as with a broom; Num. R. s. 23, end; Lam. R. introd. (R. Abbahu 2) חממם כבמכבד, v. חָמַם. Tosef. Sabb. VI (VII), 7 שב על המ' sit on a broom (a superstitious practice); a. e.—*Pl.* מְכַבְּדוֹת. Succ. 13[b] מ' ובחן תמרים palm-twigs on which there are dates; Y. Bets. IV, 62[c] top. Pes. 56[b] מ' של the dates hanging on the branches. Y. Peah IV, beg. 18[a] תמרים במ' (leave for the poor) dates on the branches. Y. Maasr. I, 48[d] bot.—[Sabb. 113[b] מְכַבְּדוֹתַי, v. כָּבַד I, *Pi.*]—[Ruth R. end מכבדות some ed., read: מְכַבְּרוֹת.]

מַכְבִּיד, v. preced.

מכבין, Targ. II Sam. XVII, 28, v. מַכָּא.

מַכְבִּישׁ, v. מַכְבֵּשׁ.

מַכְבָּנְתָּא f. ch. (כְּבַן) = h. כְּבִירָה, *brooch, buckle.* Sabb. 62[a], expl. כּוֹכְלִיאָר.—Ib. 156[b], v. הוּץ II.

מַכְּ', מַכָּבַר, v. מִכְוָור.

מַכְבָּרָה f. (b. h. מִכְבָּר; כָּבַר; v. כְּבָרָה) *sieve.*—*Pl.* מַכְבְּרוֹת. Gen. R. s. 39; Yalk. ib. 62; Yalk. Neh. 1071; Ruth R. end (not מכבדות).

מַכְבֵּשׁ m. (כָּבַשׁ) *clothes-press; screw, vise.* Tosef. Sabb. XVI (XVII), 5 מ' של בעלי ... כלים (ed. Zuck. מים for כלים, corr. acc.) a domestic clothes-press which has been unscrewed to take out clothes. Sabb. XX, 5 מ' ... מתירין וכ' you may unscrew a domestic clothes-press but not screw it (on the Sabbath). Ib. מ' של כובסין the washers' clothes-press. Kel. XVI, 7 מ' של חרש the carpenter's vise (for straightening wood), v. מְכָוֵּן; Tosef. ib. B. Bath. I, 8 מכבישׁ של נגר. Ib. 15 מ' של שכף וכ' the leather worker's press on which he stretches the hides. Y. Sabb. XX, end, 17[d]; a. e.

מַכְּדִי, v. כְּדִי I.

מַכָּה f. (b. h.; נָכָה) *wound, plague, stroke, blow.* Sabb. 134[b]. Meg. 13[b] (ref. to Esth. III, 1) אחר שברא ... רפואה למ' after the Lord had prepared the healing of the wound (the means of salvation); a. v. fr.—מַכַּת בצורת, מ' בכורות, מ' מרדות &c., v. respective determinants. Sot. III, 4 מכת פרושין Y. ed. (Bab. a. Mish. מַכּוֹת) the wound inflicted by the Pharisees, i. e. injury done under the pretext of strict adherence to the letter of the law, or of benevolence; Y. ib. 19[a] מ' פ' זה שחוא נותן עצה וכ' 'the plague of the Pharisees' is he who advises heirs to evade paying alimentation to the widow. Ib. זו מ' פ' נגעו בה (collect. *pl.*) the Pharisean plague has struck her; ib. זה מ' פ' נגעו בו his friends under the pretext of benevolence have deprived him of the benefit of the poor-law; Y. Peah VIII, 21[a] bot.—Sot. 10[b] (play on מְכֻחָם, v. מָךְ) שחיתת מכתו תמה וכ' his defect was a perfection, for he was born circumcised; [Rashi: 'the place where he was to be wounded'].—*Pl.* מַכּוֹת. Ex. R. s. 10; a. fr.—Snh. I, 2 מ' בשלשה corporal punishment (lashes, v. מַלְקוּת) must be decreed by a court of three. Ib. 10[a] מ' הראויות לחתלש a number of lashes which is divisible by three (39); a. fr.—*Maccoth* (*Punishments*), a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, of the Order of N'zikin.

מַכְוָה f. (b. h.; כָּוָה) *burnt spot on the skin, burn.* Neg. IX, 1 כל שחוא מחמת האש זו היא מ' all wounds produced through fire (directly or indirectly) are called 'burns'. Ib. VIII, 7 מתירת חמ' the cicatrization of a burn. Ib. IX, 2; Sifra Thazr., Neg., Par. 4, ch. VII אין שחין ומ' וכ' an inflammation and a burn cannot be combined (to make up the minimum size required for uncleanness); a. fr.

***מַכְוֵן** m. (כּוּן) *a straightening device, vise.* Pesik. Zutr., Haăz. (p. 111 ed. Bub.) נתנו במ' ולא וכ' he placed it (the crooked wood) in a vise, and it was not straightened; (Sifré Deut. 308; Yalk. Deut. 942; Yalk. Ez. 362, corrupt versions); cmp. מַכְבֵּשׁ.

מַכְּ', מַכְוִור pr. n. *Mikhvar, Makhvar,* a district of Peraea. [The situation of *Machaerus* forbids its identification with our w.] Targ. Y. I, II Num. XXXII, 1; ib. XXI, 32 (Y. I מכבר; h. text יעזר). Ib. XXXII, 35 (Y. I מ' וגרמתא, II מ' ויגבהה; h. text ויעזר ויגבהה).—Y. R. Hash. II, 58[a] top חרי מ' וגדור; (Bab. ib. 23[b]; Tosef. ib. II (I), 2 חרים וכיורי, v. גְּדוֹר; Y. Shebi. IX, 38[d] bot; (Tosef. ib. VII, 11 חרים והבירותי ed. Zuck., v. Var. ib. note).—Tam. III, 8 חר מ' (Talm. ed. 30[b] ערי); Yoma 39[b] חרי מכמר (Ms. O. מכוור; Ms. M. חרים; Ms. M. 2 מכאוור).

מַכּוֹלִין m. pl. (כּוּל, כָּלַל; cmp. כִּילָה) *curtain, cover.* Targ. II Kings XXIII, 7 (Ar. מְכִילִין).

מָכוֹן m. (b. h.; כּוּן) *defined place; plan; residence.* Sot. VIII, 3 חבונה בית על מְכוֹנוֹ he who rebuilds a house on its old place and plan. Lam. R. introd. (R. Joh. 1) לְמְכוֹנִי הראשון to my original residence (heaven).—Esp. *Makhon,* name of one of the seven heavens. Hag. 12[b].

מְכוֹנָה f. (preced.) *a place where animals are kept ready for slaughtering; stall, coop.*—*Pl.* מְכוֹנוֹת. Ohol. VIII, 1.—[Y. Sabb. XVII, 16[b] top ובמכונה, v. בּוּכְנָא.]

***מַכְוִינְתָּא** f. (כּוּן *Pa.*) *looking out, lurking.*—Targ. Jud. V, 11 בית מְכַוְּנַת לרסטין the place where robbers lie in wait.

מְכִוָּר, v. מִכְוָור.

מְכוּרָה, v. מְכִירָה.

מְכוֹרוֹת, v. מְכֹרוֹת.

מכורן, v. בָּרַן.

מכורסינין, v. בּוּרְסִיוֹן.

מַכּוּשׁ I m. (נָכַשׁ) *hoe, spud; digging with the spud.* B. Bath. 54[a] כיון שחכיש בה מ' אחד וכ' (Ms. R. שנכש בה) as soon as he has inserted the spud once, he has taken possession of the entire field. Ib. מקום מַכּוּשׁוֹ בלבד only the place where he dug.—[Y. Ned. IV, beg. 38[c] קורדום של מ', v. נִיכּוּשׁ.]

מַכּוּשׁ II m. (כָּשַׁשׁ, v. כִּשְׁכֵּשׁ) 1) *clapper of a bell.* Midr. Till. to Ps. VII, 10 דומה לפעמון .... ומכושו של וכ' like a golden bell whose clapper is made of a jewel.—2) *hammer,*

striking with the hammer. Ab. Zar. 19[b] מ׳ אחרון the last stroke (driving the nail in).—[Tosef. Mikv. VI (VII), 17 והמכושרים, ed. Zuck., read: והמכובשים, v. כָּבַשׁ.]

מַכּוּשָׁא, מִכּוּשָׁא I, **מַכּוּשָׁה** ch. same, *hammer*; *knocker.* Lev. R. s. 24 מאן דחוה ליה מ׳ whoever has a hammer (or a *hoe*, v. next w.). Gen. R. s. 44 (ed. Wil. מַכְּרָשָׁה); Yalk. ib. 77 מכושה, v. כָּשַׁשׁ. Y. Meg. III, 73[d] bot., v. בַּכּוּשָׁא.

מַכּוּשָׁא II ch.=h. מַכּוּשׁ I, *hoe, spade.* Lev. R. s. 25 ישעון מַכּוּשֵׁיהּ וכ׳ (Var. in Ar. יסב פסא) shall take up his spade and go out and plant trees.

מָכוּת f. (מָךְ) 1) *poverty.* B. Mets. 114[a]; Arakh. 17[b] (ref. to מָךְ, Lev. XXVII, 8) עד שיהא במָכוּתו וכ׳ he must have remained in his impoverished condition from the beginning to the end of the proceedings.—2) *humility.* Gen. R. s. 74, end (play on מְכֻתָּם, Ps. LX, 1) מכות ותמות humility (of David) and innocence; Yalk. Sam. 147 מ׳ ותמות לדוד.

מָכוּתָא f. (Assyr. *makua*, v. Fränkel Zeitschr. für Assyriol. III, p. 53; Proceed. Soc. for Bibl. Archaeol. 1887, p. 103) a certain kind of *boat*, (*low boat?*). Keth. 69[b] אסקריא דמ׳; (Taan. 21[a] דספינתא, v. Rabb. D. S. a. l. note 300), v. אַסְקַרְיָא; [Rashi: *sail*]. B. Bath. 161[b] מ׳ (ציירו) drew a ship in place of his name (Rashb. *mast*); Gitt. 36[a]; 87[b] (Rashi: *sail-yard*).

מַכּוּתָא f. (נָכָה) *a bite.* Koh. R. to VI, 11 [read:] או חדא מ׳, v. מַעֲקוּצֵי.

מַכְחוֹל, מָכְחוֹל m. (פָּחַל) *staff used for painting the eye.* Kel. XIII, 2 מ׳ שניטל חכמו a painting staff the spoon-shaped side of which is broken off; Tosef. ib. B. Mets. III, 5, v. זָכָר. Snh. 68[a] כמ׳ בשפופרת; Cant. R. to I, 3, v. זַרְזוּת a. חָסַר. B. Mets. 91[a] כמ׳ בשפופרת as the painting stick is inserted in the tube; Macc. 7[a]; a. e.

מַכְחֲלָא m., **מַכְחֲלָתָא** f. ch. same. B. Kam. 117[a] דלו ליה במ׳ דכספא Ar. (ed. לתא . . . .) they lifted his eyelids with a silver stick.—*Pl.* מַכְחָלֵי. Gitt. 69[a] תלתא מ׳ three staff-fuls of paint.

מְכָא, מְכִי (v. מוּךְ) *to decline, bend.* Targ. Jud. V, 4; a. e. (v. מוּךְ).

Af. **אַמְכֵי** *to lower.* Gen. R. s. 17, beg. אַמְכַת לאפה she lowered her face (looked down sulkily); Lev. R. s. 34 אמכת על אפא (corr. acc.).

Ithpe. **אִתְמְכֵי** *to be bent down, depressed.* Targ. Ps. XXXVIII, 9 אִתְמַכְיִית (ed. Wil. אִתְמַכִּית; h. text נדכיתי). Ib. CVI, 43. Targ. Job XXIV, 24 (Ms. אִתְמַכִּיכוּ).

מְכֵי m., **מַכְיָא, מַכְיָה** f. (preced.) 1) *bent, cowed, timid.* Lev. R. s. 13 [read:] הדא חיותא כי סלקא מן ימא היא מ׳ וכ׳ Ar. (ed. מכרא) an animal coming on land from the water is timid, coming out of the forest, it is not; Cant. R. to III, 4 (corr. acc.).—2) *low.*—*Pl.* מָכַיָּא. Gen. R. s. 32 אי מן מ׳ הוא if it is one of the low mounts; (Cant. R. to IV, 4 מַכִּיבַיָּא, v. next w.).

מַכִּיבָא, מַכִּיבָה, מַכִּיבְתָּא m., **מַכִּיבְתָּא, מַכִּיךְ** f. (מְכַךְ) 1) *low; lowly, humble.* Targ. Lev. XIII, 20, sq.—Targ. Prov. XVIII, 14 (ed. Wil. מְכֻכְתָּא). Ib. XVII, 27; a. fr.—*Pl.* מַכִּיכַיָּא, מַכִּירַכַיָּא. Targ. Is. LVII, 15. Targ. Job V, 11; a. fr.—Cant. R. to IV, 4, v. preced. [—2) *bolster, cushion*, v. מַכָּבָא.]

מַכִּירוּתָא f. (preced.) 1) *lowliness, humility.* Targ. Koh. X, 6; a. e.—2) *languor.* Ib. 18 מַכִּירוּת תפקידתא languor in the observance of the law (h. text שפלות ידים).

מַכִּירַכַיָּא, v. מַכִּיבָא.

מִכְלָא, מִכְלָה, מִכְלָתָא, מִכְלָתָה, מִכְלָא f. (כּוּל) 1) *measure of capacity*; trnsf. (v. מִדָּה) *retribution, dealing out.* Targ. O. Deut. XXV, 14. Targ. I Chr. XXIII, 29; a. fr.—Targ. Job IX, 22 חדא מ׳ the same destiny.—*Pl.* מִכְלָן, מִכְלָתָא, מִכְלָתָה, מִכְלָא. Targ. Y. Deut. l. c. Targ. O. Lev. XIX, 36 (Y. מִכְלוּ, read: מִכְלָן...). Y. B. Bath. V, end, 15[b] הוה מיחי על מ׳ punished for false measures.—2) *a vessel used in connection with the show-bread* in the Temple.—*Pl.* מִכְלָתָא. Targ. Ex. XXV, 29 (h. text מנקיות); a. e.—3) (cmp. מִדָּה) *a collection of rules of interpretation, treatise, tract.* Gitt. 44[a] עיין במִכְלָתֵיךְ read it up in thy collection (Boraitha). Pes. 48[a] ואהדר ליה במ׳ וכ׳ and his reply is recorded in another collection.—Y. Ab. Zar. IV, 44[b] top מ׳ . . אפיק R. Y. produced the M'khilta (v. infra; v. Mekh. Mishp. s. 20, ed. Weiss, p. 107, note 100).—*Pl.* מִכְלָאן. Lev. R. s. 3, beg. רעותיה . . . בר מ׳ he likes to be called a man mastering many Mekhiltas; Koh. R. to IV, 6 מרי מ׳ (some ed. מיכיילא, מיכלויאן, v. מֵיכְלָא II).—Esp. *M'khilta*, or *M. d'bé R. Yishmael*, a *Halakhic and Midrashic book* on Exodus from ch. XII, to XXXV.

מַכִּיר, v. נָכַר.

מִכִּיר, Pirké d'R. El. ch. XXXVIII, read מְכִירָא, v. מְכִירִין.

מְכִירָה f. (מָכַר) *sale.* R. Hash. 26[b]; Sot. 13[a], v. פִּירָה I. Y. Kidd. I, 59[a] מ׳ מ׳ we draw an analogy between the expressions מכר (Deut. XV, 12 a. Ex. XXI, 7). Ib. bot. שבירת של מ׳ the seventh year counted from the date of sale, opp. של עולם the Sabbatical year. B. Kam. 68[a] מ׳ שאינה חוזרת a sale which cannot be reconsidered; a. fr.—Y. Maas. Sh. III, beg. 54[a] מְכוּרָתוֹ מיוחדת its sale is permitted in a special Biblical passage (Deut. XIV, 24, sq.).

מְכִירִין m. pl. (μάχαιρα) *knives, daggers.* Tanḥ. Vayḥi 9 (play on מְכֵרוֹת, Gen. XLIX, 5) לשון יוני הוא שקורין לחרבות מ׳ it is Greek, in which swords are called *machaerin.* Gen. R. s. 99 לשון יוני הוא מ׳; Pirké d'R. El. ch. XXXVIII שהיונים קוראים לחרב מכיר (read: מְכִירָא). Gen. R. s. 88 קונדא מ׳ נתנו וכ׳ (combine into one word: κονδομάχειρα, v. S. compounds of κοντο) they put short daggers in to their shoes. Lev. R. s. 33, beg. מוכיררין (corr. acc.), v. מיצטרא.

מכיצטרכי, v. מגיסטרינוי.

מַכִּישָׁה, v. מַפּוֹשָׁא I.

מָכַךְ (v. מוּךְ), *Hif.* **הֵרְמִיךְ** *to bend, lower.* Tosef. Naz. IV, 7 הרמכתי את וכ׳ I bent my head.

Nif. **נִמְכַּךְ** *to be crushed.* Sifé Deut. 296 נמכו, v. חָשַׁל.

Nithpa. **נִתְמַכֵּךְ**, v. נִתְמַכֵּךְ.

מְכַךְ ch. same, *to lower, level; to humiliate.* Targ. Y. Ex. XII, 37 לְמֵימַךְ וכ׳ to level mountains. Targ. Ps. XXXV, 15 (h. text נכים).—*Part. pass.*: מְכִיךְ, *pl.* מְכִיכִין *laid under, bolstered.* Targ. Ez. XXIII, 41, v. next w.

Pa. מַכֵּךְ same. Targ. Y. Num. XIV, 14. Targ. Prov. XXII, 22.—Targ. Lam. III, 34. Targ. Ps. CXLVII, 6 [read:] מְמַכֵּךְ, v. מְאַךְ; a. e.—Yoma 84ᵇ מַכִּיךְ מַכּוּבֵי Rashi a. Ms. O. (ed. מְמַכֵּיךְ, v. Rabb. D. S. a. l. note 9; Ms. L. מסכיך סכוכי, v. סְכַךְ) he subdues the flame (and produces a coal fire which can be utilized).

Ithpa. אִתְמַכַּךְ *to be humbled, cast down.* Targ. Ps. XLII, 6; a. e.

מַכְּכָא m. (preced.; cmp. מוֹךְ) *bolster, cushion.* Targ. Ez. XXIII, 41 מְכִיכִין דְּמַ׳ דִּיקַר ed. Lag. (ed. only מְכִיכִין דִּיקַר, corr. acc.) bolstered with cushions of honor. Targ. II Sam. XVII, 28 ed. Lag. (ed. מכברן, corr. acc.; h. text מִשְׁכָּב). Targ. Am. VI, 7 ed. Lag. (ed. מְכִיכִין).

מְכִיכְתָּא, v. מִכִּיךְ.

מַכָּל m. (נָכַל) *fraud, adulteration.* Mekh. Mishp. s. 13, v. הֶלֶם.

מֵכְלָא, v. מֵיכְלָא.

מְכִלְתָּא, מִכְלָא, v. מְכִילָתָא.

מְכִלָּה, מִ׳ f. (b. h.; כָּלָה) *perfection.*—*Pl.* מְכִלּוֹת, מִ׳; מ׳ זהב (vessels) *made of pure gold.* Men. 29ᵃ (expl. מ׳ זהב, II Chr. IV, 21) שכילתו לכל זהב וכ׳ it used up all the locked up gold of Solomon.

מַכֶּלֶת m. (כָּלָה) *Destroyer*, name of an angel of judgment. Deut. R. s. 3, v. חַשְׁמַל.

מֵכְלוּתָא, v. מֵיכְלוּתָא.

מְכַלְכֵּל, v. כִּלְכֵּל.

מכללה, Cant. R. to II, 15, v. בלטוורא.

מַכְלַלְתָּא pr. n. pl. (כְּלַל) *Makhlalta (Crown).* Targ. Y. Num. XXXII, 3; 34 (h. text עֲטָרוֹת). Ib. 35 מַכְלַלַת (Y. II מ׳ ד׳; h. text עֲטָרוֹת).

מְכִלְתָּא, v. מְכִילָתָא.

מכלתייא, Yalk. Dan. 1061 some ed., v. מצלתייא.

מְכַמּוֹר, pl. מְכַמּוֹרִין, v. next w.

מְכַמֶּרֶת, מִכְמֶרֶת f. (b. h.; כמר *to hide*) *trap, small fisher's net*, contrad. to חֵרֶם. Y. Pes. IV, 30ᵈ top; Y. M. Kat. II, end, 81ᵇ צר חוא במ׳ one may fish with the small net. Y. Yeb. XVI, 15ᵈ top (prob. to be read: רוֹחֶת . . . *pl.*), v. כָּמַר.—*Pl.* מְכַמּוֹרוֹת, מְכַמּוֹרִין, מִכְמֶרוֹת. Tosef. Bets. III, 1; Y. ib. 62ᵃ top. Yeb. 121ᵃ מכמורין; Tosef. ib. XIV, 6 מכמרות (Var. מכמרואות, read מְכַמּוֹרָאוֹת, fr. מְכַמּוֹרִית). Kel. XXIII, 5. Makhsh. V, 7. Pirké d'R. El. ch. LI נאחזין במכמרותיהם will be caught in the nets laid for them; a. e.

מְכַמֵּךְ (v. מָכַךְ) *to crush.*

Nithpalp. נִתְמַכְמֵךְ *to be crushed.* Snh. 101ᵇ (Ar. ed. pr. נִתְמַכְּכֵךְ); cmp. מָעַךְ.

מכמם, v. next w.

מִכְמָס pr. n. pl. (b. h. מכמש) *Mikhmas* in Benjamin. Men. VIII, 1 (Bab. ed. 83ᵇ מכנים, corr. acc.; v. Rabb. D. S. a. l.); Tosef. ib. IX, 2 מכמם ed. Zuck. (Var. מס . .).

מְכַמֵּר, v. כָּמַר.

מִכְמָר m. (b. h., v. מִכְמוֹרֶת) *trap, net.* B. Kam. 117ᵃ.—[מכמרים, Esth. R. to VI, 10 ed. Wil., read מסמרים.]

מְכַמֶּרֶת, v. מִכְמוֹרֶת.

מְכַמַּת־ f. constr. (compound of מִ, כְּ a. אָמָּא; cmp. דִּכְמָא) *of those like.* Targ. Ps. LXXIII, 15 ed. Lag., v. דִּכְמָא.

מְכַן, v. כַּאן.

מְכֵן, v. כֵּן.

מְכֻנְיָי, v. מוּכְנִי.

מכניס, Men. 83ᵇ, v. מְכָמָס.—[Gen. R. s. 31 מכניסו, some ed., v. next w.].

מְכָנָס m. (כָּנַס) 1) *storing up, laid-in stock.* Y. Kil. II, beg. 27ᶜ דרך מ׳ in the way of storing up (for home consumption). Gen. R. s. 31 רוב מְכָנָסוֹ, v. דְּבִילָה. Y. Dem. III, 22ᶜ top רוב מכנסו מישראל the larger portion of his storage comes from Jews.—2) מ׳ בית *the lower side of the shovel*, v. כּוּנָס. Y. B. Mets. IX, beg. 12ᵃ.

מְכָנָסַיִם, מִכְנָסַיִם m. du. (b. h.; כָּנַס) [*clothes of retirement,*] *undergarment, drawers.* Yoma VII, 5. Ib. 23ᵇ שלא יהא דבר קודם למ׳ that there must be no garment put on before (under) the drawers; a. fr.

מְכִ׳, מַכְנָסִין ch. same. Targ. O. Lev. VI, 3; a. e.

מַכְנַשְׁתָּא f. (כְּנַשׁ) *gathering in.* B. Mets. 21ᵃ מ׳ דבי דרי the season of storing up the grains from the threshing floor; ib.ᵇ מ׳ דבירזרי (corr. acc.). [Ar. s. v. כנש, reads כְּנִישְׁתָּא, and explains: *the sweepings* of the threshing floor.]

מָכַס (denom. of next w.) *to pay toll on.* Midr. Till. to Ps. CXVIII, 20 אם אינך מוֹכֵס כל וכ׳ unless thou payest the toll on all thy goods, thou wilt have nothing left.—V. מוֹכֵס.

מֶכֶס m. (b. h.; כָּסַס) [*marking off, counting,*] *toll, tax.* Succ. 30ᵃ בית חמ׳ the custom-house. Sabb. 33ᵇ; Ab. Zar. 2ᵇ תקנתם גשרים ליטול בהם מ׳ you put up bridges in order to raise toll on them. Ib. 13ᵃ ינוח לו את המ׳ to him shall the toll be remitted. Tanḥ. Lekh 5 גבו מ׳ של חטין collect the duty as if it were wheat; a. fr.—*Pl.* מְכָסָאוֹת. Ab. d'R. N. ch. XXVIII.

מִיכְסָא, מִכְסָא ch. same. Gen. R. s. 40 כיון דמטא למ׳ (=לבי מ׳) when he arrived at the custom-house. Ib. חב מ׳ pay toll. Ab. Zar. 4ª שבקו ליה מ׳ וכ׳ they released him from taxes for thirteen years. [מְכָסָא, infin. of כְּסָא, v. כְּסַן.]—*Pl.* מִכְסֵי. מִי׳, מְכָסֵי בי מ׳ *Custom House*, name of a place. Keth. 112ª top; Yeb. 45ª; Gitt. 46ᵇ; v. כּוּבָּא II.

מָכְסָא, v. מוֹכְסָא.

מכסאני, v. מַכְסָנָא.

מָכְסָה m. (b. h.; כָּסָה II) 1) *tent-cover*. Sabb. 28ª; a. e.—*Pl.* מְכָסָאוֹת. Ib. Num. R. s. 12, end; a. e.—2) (v. Lev. III, 3) *the cover of the inwards, peritoneum*. Y. Hor. I, 46ª top ושל מ׳ (not ולומ׳) and the fat of the peritoneum.

*מַכְסֵי, מַכְסוֹרִין m. pl. (כסר, cmp. Arab. *kasar* and denom.) *division, settlement* of shares (cmp. מֶכֶס). Y'lamd. to Num. XXIII, 10, quot. in Ar. לכשתטול את שלך ותעשה חמ׳ וכ׳ when thou (Balaam) takest thy share and makest a settlement, thou shalt agree with (or thank) me. [Ar. refers to אַכְסָרָה.]

מכסח, Y. Sabb. VI, end, 8ᵈ קריב למ׳, read: לְמָכְסָה, v. מוֹכְסָא.

מכסיוטינוס, Mekh. Yithro, Amal., s. 2 end, read: מַכְסִיוֹטַיסִין m. pl. (ταξεώτης) *magistrate's assistants*.

מַכְסִירִין, v. מִכְסוֹרִין.

מַכְסֵן (denom. of next w.) *to chastise*. [Targ. Ps. XCIV, 12, מכסנירה, Var. ed. Lag., read: תַּכְסֵי, v. כְּפַן.]
Ithpa. אִתְמַכְסֵן *to be chastised*. Targ. Job XXXIII, 19.

מַכְסָנָא m. (כְּסַן) *chastiser*.—*Pl.* מַכְסָנֵי. Targ. Prov. XXIV, 25 (ed. Lag. מאכסני, Ms. מכסאני).

מַכְסָנוּתָא f. (preced.) *chastisement, rebuke*. Targ. Ps. L, 17. Ib. XXXIX, 12 (some ed. מסכ׳, corr. acc.); a. e.—*Pl.* מַכְסַנְיָיתָא (v. next w.). Ib. XXXVIII, 15. Targ. Job XXIII, 4 מכסנותא ed. Lag. (corr. מַכְסַנְוָתָא׳ or מַכְסַנְיָתָא׳; oth. ed. sing.).

מַכְסַנְיָיא same. Targ. Job XXXI, 23 מַכְסַנְיֵיהּ Ms. (ed. Lag. מסריפ־; ed. Wil. מספיר׳).

מכפה, Y. Succ. II, end, 53ᵇ, read: מְקַפֵּה.

מַכְפֵּלָה f. (b. h.; כָּפַל) *doubling, coupling*. Erub. 53ª חדינו מ׳ that is the reason why it is called 'double cave'. Ib. מאי מ׳ why is it called &c.?—Gen. R. s. 98 שמע ישראל אבינו ממערת המ׳ hear, oh Israel, our father of the double cave!; a. e.

מָכַר (b. h.; cmp. פָּרָה) *to sell*. Sifré Deut. 169 (ref. to Deut. XVIII, 8) מה מָכְרוּ וכ׳ what have the fathers sold to one another? (Answ. the weekly turns); Succ. 56ª; Y. ib. V, end, 55ᵈ. B. Bath. 64ᵇ, a. fr. מוֹכֵר בעין יפה מוכר the seller is presumed to sell liberally, i. e. to sell all except that which is specified as excluded; מ׳ בעירן רעה מ׳ he sells only that which is specified as sold. Ib. IV, 1 המוכר . . . לא מ׳ וכ׳ if one sells . . ., he has not implicitly sold &c. Sot. III, 8 אין האשה מוכרת וכ׳ a woman cannot sell her daughter; a. v. fr.—Part. pass. מָכוּר; f. מְכוּרָה; *pl.* מְכוּרִים, מְכוּרִין; מְכוּרוֹת. Tosef. Ab. Zar. III (IV), 18 הרי זה מ׳ he is sold (the sale is valid). B. Bath. IV, 3. Tosef. B. Kam. VII, 8 חביות חמ׳ וכ׳ wine casks which have been sold to the shopkeeper (awaiting delivery); a. v. fr.
Nif. נִמְכַּר *to be sold*. Sot. I. c. האיש נ׳ . . . נִמְכֶּרֶת a man can be sold for his theft, but a woman cannot &c. Mekh. Mishp. s. 2; a. fr.

*מכר, *Ithpa.* אִתְמַכַּר (denom. of מַכָּר) *to be made acquainted*. Targ. Prov. XIX, 14 Var. ed. Lag. (ed. מתמסרא, v. מְסַר).

מֶכֶר m. (b. h.; מָכַר) *sale*. Kidd. 6ᵇ במ׳ לא קנה if the transaction is a sale (of land), he has not acquired possession (by delivering the purchasing money as a loan). Ib. 47ª ושוין במ׳ and they agree in the case of a sale. Keth. XI, 4 מְכָרָהּ בטל her sale is invalid; a. fr.—V. מִמְכָּר.

מַכָּר m. (b. h.; נָכַר) *acquaintance, friend*. Y. Gitt. III, 45ª ויש מ׳ לעני *has the poor man a friend?, i. e., is* he who separates the poor man's tithes permitted to reserve them for a certain person?—*Pl.* מַכָּרִים, constr. מַכָּרֵי. Ib. במ׳ כהונה וכ׳ the Mishnah speaks of friends of priests or Levites (to whom the owner is in the habit of giving the priestly shares); Bab. ib. 30ª. Ib. במ׳ לא קתני (sub. כהונה) the Mishnah does not distinctly speak of friends. Ḥull. 133ª; a. fr.

מַכָּרָא ch. same. Targ. II Kings XII, 6.—*Pl.* מַכָּרִין. Ib. 8.

מְכֻרוֹת f. pl. 1) (מָכַר) *sales*, trnsf. m. (cmp. לְקוּחוֹת) *seller*. Gen. R. s. 98 (ref. to Gen. XLIX, 6 מְכֵרֹתֵי־) למְכֻרוֹתֵיהֶן וכ׳ to their seller, to Esau who sold the birth-right (to their father).—2) (=מְכֹרוֹת, fr. נָכַר, cmp. מַכָּר) *friendship, neighborhood, neighbors*. Tanḥ. Vayḥi 9; Gen. R. s. 99 (ref. to Gen. l. c.) וי״א מכרותיהם מגורותיהם וכ׳ (ed. Wil. מְכוֹר׳) and some say *m'kherothehem*, means their neighborhoods (ed. Wil.: and some say, read it *m'khorothehen*) as we read (Ez. XVI, 3) &c.—V. מְכֵרִין.

מכרין, Y. Ḥall. I, 58ª top עיסת מ׳ (ed. Krot. מברין) prob. to be read מוֹכְרִין, the dough prepared by sellers (intended to be used as leaven).

מְכַשּׁוֹל m. (b. h.; כָּשַׁל) *hindrance*. Succ. 52ª ישעיה קראו מ׳ Isaiah called the evil inclination 'hindrance' (Is. LVII, 14).

מַכְשִׁיר m., pl. מַכְשִׁירִין (כָּשַׁר) 1) *preparatory means, preliminary acts*. Meg. 7ᵇ מַכְשִׁירֵי אוכל נפש acts preliminary to the preparation of food (as grinding the slaughtering knife &c.). Ib. הוא ולא מַכְשִׁירָיו it says (Ex. XII, 16) 'that' (alone may be done), but not its preliminaries. Ib. מ׳ שאפשר וכ׳ acts which might have been done a day before. Erub. 102ᵇ, sq. מ׳ מצוה requirements of a religious act (to be performed on the Sabbath, v. דָּחָה). Sabb. 136ª מ׳ מילה requirements for circumcision. Tosef. Pes. V, 1; Y. Sabb. XIX, 17ª top; a. fr.—2) *Makhshirin* (things which make an object fit for levitical uncleanness), name of a

treatise of the Mishnah and Tosefta, of the Order of Tohăroth.

מְכַשֵּׁף m. (b. h.; כָּשַׁף) *sorcerer.* Snh. VII, 4. Ib. 11 חמ׳ העושה מעשה a sorcerer, that is, he who performs a real act of sorcery; a. fr.—*Pl.* מְכַשְּׁפִים. Tanḥ. Vaëra 3. Snh. 67b אוב . . . בכלל מ׳ היו *Ob* and *Yid'oni* are included in the law against sorcerers; a. fr.

מְכַשֶּׁפֶת f. (b. h.; preced.) *sorceress.* Snh. 67a מ׳ אחד האיש וכ׳ by the expression 'sorceress' (Ex. XXII, 17) both man and woman are meant. Y. ib. II, end, 25d בפרשת מ׳ on the section treating of sorcery; a. e.

מְכַשֻּׁפוּת f. (preced.) *sorcery.* Tanḥ. Vayetsé 12 במ׳ (some ed. במכשפו, corr. acc.) with sorcerous charms, v. צִיץ II.

מִכְתָּב m. (b. h.; כָּתַב) *writ, letter.* Ab. V, 6, a. e. הכתב וחמ׳, v. כְּתָב.—*Pl.* מִכְתָּבִים, מִכְתָּבִין. Tosef. Sabb. XVII (XVIII), 8 חמ׳ שבכרכים (ed. Zuck. תמכתמין) the public announcements in cities.

מִכְתָּבָא, מְכָתְבָא ch. same. Targ. Esth. IX, 27.—*Pl.* מְכָתְבִין. Targ. Y. I Deut. XXXII, 8.

מַכְתֵּב m. (preced. wds.) *writing tool, pencil, stylus.* Kel. XIII, 2; Tosef. ib. B. Mets. III, 4 מ׳ שנטל חכותב וכ׳ the stylus of which the pointed end is broken off, v. כּוֹתֵב; Y. Sabb. VIII, 11b bot. Kidd. 21b; a. e.—*Pl.* מַכְתְּבִין, מְכַתְּבִין. Y. Taan. VI, 69a top במ׳ הללו אנו וכ׳ (not במכתובים) with these our pencils we shall march out and stab them; Lam. R. to II, 2; to III, 49.

מַכְתָּבָא ch. same. Ab. Zar. 22b, v. הַגְּלָא.

מִכְתָּבָא, v. מִכְתָּב ch.

מכתובים, v. מְכַתֵּב.

מַכְתְּוָתָא f. pl. (v. פָּתָא) *after-crop.* Sabb. 110b מ׳ Ms. M., v. פָּתָא.

מַכְתִּיר, v. פָּתַר.

מִכְתָּם m. (b. h.; כָּתַם) *impression, writ.*—*Pl.* מִכְתָּמִין. Tosef. Sabb. XVII (XVIII), 8 ed. Zuck., v. מִכְתָּב h.

מַכְתֵּשׁ m. (b. h.; כָּתַשׁ) 1) *mortar.* Y. Peah II, 17a top, v. כָּתַשׁ.—2) *mortar-shaped cavity*;—3) *jaw.* Gen. R. s. 98 (expl. Jud. XV, 19) המקום ההוא מ׳ שמו that place was named *Makhtesh* (Cavity); ib. מלמד שחבריא לו וכ׳ it intimates that the Lord opened to him a spring from between his (the ass') teeth (taking מ׳ as *jaw*).—4) *an instrument of torture.* Tosef. Kel. B. Mets. VII, 8, v. פֶּתִי. Pesik. Shek. p. 15a, v. חֲמוֹר.

מַכְתֵּשָׁא, מַכְתְּשָׁא m. (כָּתַשׁ) 1) *wound, plague, affliction.* Targ. Ex. XI, 1. Targ. Lev. XIII, 29; a. fr.—[Targ. Y. Gen. XII, 19 *fem.*]—*Pl.* מַכְתְּתֵי, מַכְתָּשִׁין. Targ. Gen. XII, 17. Targ. Ps. LXXXIX, 33.—2) [*pounding.*—*Pl.* מַכְתְּתֵי, מַכְתָּשֵׁי. Targ. Prov. XXVII, 22, combining massoretic vers. with one from which LXX. a. Pesh. are translated, v. אוּרְוָךְ.]

מַכְתֶּשֶׁת f. (preced.) 1) *mortar.* B. Bath. IV, 3 חמ׳ הקבועה the stationary mortar in the house. Ib. 65b; Tosaf. ib. III, 1 חמ׳ חקוקה a mortar hewn out of a rock in the house. Taan. 28a; a. fr.—2) *cavity.* Tosef. Nidd. VIII, 6; Nidd. 61a מ׳ מלאה עצמות a hole in the ground full of bones.

מַל, v. מוּל.

מַל m. (מָלַל) *brittle, easily crushed.* Sifra Vayikra, N'dab., ch. XIV, Par. 13 (play on כַּרְמֹל, Lev. II, 14) רַךְ מַל tender, yet brittle; Men. 66b רך ומל (Ms. M. כר ומלא, v. Rabb. D. S. a. l. note); Y. Sabb. I, 2d bot. רך מלא (corr. acc.), v. כַּרְמֶל.

מְלָא, v. מְלָה a. מָלָא.

מָלָא I (b. h.) *to be full,* v. מָלֵא II.—Tosef. Dem. V, 24 היאך מְלָאַךְ לִיבֵּךְ how could thy heart be so full of thyself, i. e. how daredst thou?

Pi. מִלֵּא, מֵירַא *to fill, to draw* (water). Erub. VIII, 6 אין מְמַלְּאִין (Y. ed. מְמַלִּין) וכ׳ you must not draw water out of it on the Sabbath. B. Bath. 162b מִילְּאָהוּ בקרובים if he filled the vacant space on the document with the signatures of relatives; Gitt. 87b. Hor. 11b ממלא מקום אבותיו הוה he was filling his ancestors' place, was a direct successor; a. fr.

Hithpa. הִתְמַלֵּא, *Nithpa.* נִתְמַלֵּא *to be filled.* Ber. 3b; 59a אין חבור מִתְמַלֵּא וכ׳, v. חוּלְיָא I. Y. Succ. III, end, 54a עד שיִתְמַלֵּא זקנו until he has a full beard. Y. Ber. IX, 13d bot. הִתְמַלְּאִי דינרי זהב be full of gold denars; והיתה מִתְמַלְּאָה and it became filled with &c. Gen. R. s. 33 הִתְמַלְּאוּ רחמים אלו על אלו be merciful to one another. Ib. ראיתי . . והִתְמַלֵּאתִי עליה רחמים I saw her in distress and was filled with pity for her; a. fr.

מְלָא ch. same, v. מְלֵי.

מָלָא II m., **מְלֵיאָה, מְלֵאָה** f. (b. h.) *full.* Ab. IV, 20 יש . . . מ׳ ישן many a new vessel is full of old wine (many a young man is full of wisdom). Meg. 6a (ref. to Ez. XXVI, 2) אם מ׳ זו חרבה זו when one (of the two cities, Jerusalem and Caesarea) is full, the other is waste; a. fr.—Esp. *a full month,* of thirty days. Bekh. 58a דימנין מ׳ וכ׳ at times (in some years) it is full, at times defective, v. חָסֵר; a. fr—*Pl.* מְלֵיאִים, מְלֵאִין; מְלֵי׳, מְלֵיאוֹת; f. מְלֵי׳, מְלֵיאוֹת. Ber. 57a; Erub. 19a, a. e. מ׳ מצות כרמון are full of good deeds as a pomegranate (is full of seeds); a. fr.—[מְלֵאָה as a noun, v. מְלֵיאָה.]

מְלָא h., **מָלָא** ch., v. מְלוֹא.

מְלֵאָה, v. מָלֵא II.

מִלְּאִי pr. n. m. *M'laï.* Sabb. 139a (Ms. O. שמלאי, v. Snh. 98a).

מָלְאִי I m. (מָלֵא) *store, goods, merchandise.* Pes. 31b

ומ׳ של נכרים and the goods (in the store) belong to gentiles. Tosef. ib. I (II), 17 חמ׳ של ישראל if the goods belong to an Israelite. Pes. 53b כל המטיל מ׳ לכיסו׳ one who throws the profits of merchandise into the purse of scholars, i. e., gives scholars an opportunity of gaining a livelihood.—Sabb. 56a מ׳ הטילו על בעלי בתים they (the sons of Samuel) forced goods on private people (abused their station by making people their mercantile agents or their customers); Tosef. Sot. XIV, 6; ib. 5; a. e.

מְלָאי II m. *husk, glume*, v. מֹלֵץ.

מְלַאי* m. ch. (מְלֵי) *helve of an axe.* Y. Bets. II, 61c top, quot. in Ḥiddushé Meïri, v. מוּלָּרֵי.

מַלְאָךְ m. (b. h.; לאך *to work*, cmp. לָאָה) *messenger*, esp. *angel.* Gen. R. s. 50 אין מ׳ אחד עושה וכ׳ one angel never performs two missions. Snh. 96a אותו מ׳ שנזדמן וכ׳ the name of the angel that came to Abraham was Night. Gen. R. s. 9 מַלְאַךְ חיים angel of life. Ib., a. fr. מ׳ המות (abbrev. מה״מ) angel of death; a. v. fr.—*Pl.* מַלְאָכִים. Ib. s. 50 ולא שני מ׳ וכ׳ nor do two angels go on one mission. Ib. נדמו לו בדמות מ׳ they appeared to him as angels. Ib. משעשו שלירחותן קראן מ׳ after they have done their mission, the text calls them messengers. Y. R. Hash. I, 56d bot. אף שמות חמ׳ עלו וכ׳ the names of the angels, too, came (to Palestine) with them (the exiles) from Babylonia; Gen. R. s. 48.—מַלְאֲכֵי (ח)שרת (abbrev. מ״ה, מה״ש) the ministering angels. Sabb. 55b תנא דמ״ה the teacher who said (ib. top) that the angels asked the Lord &c. Ned. 20a ד׳ דברים סתו לי מ״ה four things did the ministering angels tell me; ib.b מאן מ״ה רבנן 'the ministering angels' means *teachers;* מ״ה ממש ministering angels in the true sense.—Tosef. Sabb. XVII (XVIII), 3 מַלְאֲכֵי שטן messengers of hindrance, opp. to מה״ש.—Y. Shebu. VI, 37a bot., a. fr. מלאכי חבלה, v. חֲבָלָה.—Ḥag. 5b, a. fr. מלאכי (ח)שלום the angels of peace; a. v. fr.

מַלְאָכָא, מַלְאָךְ ch. same. Targ. Y. I Ex. IV, 25; a. fr.—*Pl.* מַלְאָכַיָּא, מַלְאָכַיִּן. Targ. Gen. XIX, 1; a. fr.—B. Bath. 75a פלגי תרי מ׳ ברקיע וכ׳ two angels in heaven, Michael and Gabriel, differ. Ib. חזא מ׳ שרת וכ׳ he saw ministering angels sitting &c. Koh. R. to IX, 11 (ref. to Ps. LXVIII, 13) אפי׳ מלכיהון דמ׳ וכ׳ even the chiefs of the angels, Michael and Gabriel, were afraid of Moses. Taan. 24b, v. מַלְפָּא; a. fr.

מְלֶאכֶת, מְלָאכֶת f. (b. h.; preced.) *work, trade, vocation; task.* Ab. I, 10 אהוב את המ׳ love trade, opp. to רבנות, office. Ned. 49b, v. גָּרוֹל. Ber. 17a אני מְלַאכְתִּי בעיר my work (study) is done in town, והוא מְלַאכְתּוֹ בשדה וכ׳ and his, in the field &c., v. גָּבַר. Ab. II, 14 בעל מְלַאכְתֵּךְ thy *employer* (the Lord). Ib. 15 היום קצר והמ׳ מרובה the day (life) is short, and the task great. Ab. d'R. N. ch. XI ועשו בו מ׳ בשבת (not ועשה) and they made him work on the Sabbath. Sabb. VII, 1 אב מ׳, v. אָב; a. v. fr.—*Pl.* מְלָאכוֹת. Ib. עשה מ׳ הרבה וכ׳ he did several (forbidden) labors on several successive Sabbaths. Ib. 2, v. אָב; a. v. fr.

מַלְאָכוּת f. (b. h.; denom. of מַלְאָךְ) *messenger's function, angeldom.* Gen. R. s. 50; Yalk. ib. 84 לבשו מ׳ they put on the appearance of angels.

מַלְאָכִי (b. h.) pr. n. m. *Malachi*, the prophet. Meg. 15a מ׳ זה מרדכי M. means Mordecai, ולמה נקרא שמו מ׳ וכ׳ and why is he called M. (minister)? Because he was viceroy. Ib. שמו מ׳ the prophet's real name was M. Ib. בנביאות מ׳ in the prophetic book of M.—Ex. R. s. 28; a. e.

מְלֶאכֶת, v. מְלָאכָה.

מַלְאָתָא f. ch.=h. מִלֵּיאָה, (*the priestly gift from*) *the fruits laid in store.* Targ. O. Num. XVIII, 27 ed. Berl. (oth. ed. מְלָאָתָא; Ms. I מְלֵיתָא, II מַלְיְרָתָא; Y. דמרא דמַלְיָתָא).

מַלְבּוּשׁ m. (b. h. לָבַשׁ) *dress, cover.* Shek. V, 1 על המ׳, v. לָבַשׁ *Hif.*—Deut. R. s. 7, end מַלְבּוּשׁוֹ its dress (shell), v. חִלָּזוֹן. Sabb. 113a שלא ירחא מַלְבּוּשֵׁךְ של שבת כמלבושך וכ׳ that thy Sabbath dress be not the same as thy week-day dress.

מַלְבֵּן, v. מִלְבֵּן.

מַלְבְּנִיקִי, מַלְבִּינִיקִי m. pl. (a corrupt. of mala punica) *pome-granates.* Y. Sabb. VI, 8a bot.; Y. Yeb. XII, 12d top, v. אֱגוֹז.

מַלְבִּינְתָּא, v. מַלְבֵּנְתָּא.

מַלְבִּרִישׁ, v. לָבַשׁ.

מַלְבֵּן, מַלְבֵּן m. (b. h.; לָבַן I, v. לְבֵנָה) 1) *press, frame, mould.* Sot. 11a (ref. to Ex. I, 11) חבריו מ׳ וכ׳ they brought a brick mould and suspended it from Pharaoh's neck; Ex. R. s. 1. Zeb. 54a מ׳ שהוא שלשים וכ׳ a frame of thirty-two by thirty-two cubits (which was filled with stones, cement &c.). Y. Sabb. XII, beg. 13c כנוטל מ׳ וכ׳ like taking a frame and putting it over the piled up bricks (which cannot be called building). Tosef. ib. XIII (XIV), 15 מ׳ של מיטה the frame (bottom) of a bedstead. Tosef. Erub. XI (VIII), 17 מ׳ של ספקלריא a window frame. Tosef. B. Bath. II, 14 מ׳ או צורת וכ׳ a window frame or the shape of a door; B. Bath. III, 6. Tosef. Kel. B. Mets. V, 9 מ׳ לדיות נותנו וכ׳ a bedstead bottom intended to be moved from one bed to another, opp. intended for one particular bed. Tosef. Ohol. XIII, 5 [read:] מ׳ שהוא מלובש וכ׳, v. לָבַשׁ. Tosef. Kel. B. Bath. I, 8 מ׳ של מסר הגדול the frame of a large saw. Neg. XIII, 3 מ׳ חבנוי וכ׳ a casing to protect that portion of the beam which rests on the wall.—Gen. R. s. 38; Yalk. Prov. 961 (ref. to Prov. XXVII, 22) כזה שהוא . . . . במ׳ like one undertaking to crush barley in a frame; a. fr.—*Pl.* מַלְבְּנִין, מַלְבְּנִים, מַלְבְּנוֹת, מַלְבְּרֵי, מַלְבְּרִין. Neg. l. c. B. Bath. 69a מ׳ של פתחים door frames; מ׳ של חלונות window frames; מ׳ של כרעי המטה sockets for the legs of a bedstead. Kel. XVIII, 3 מַלְבְּנֵי בני לוי stands for the musical instruments of the Levites; Tosef. ib. B. Mets. V, 9 מ׳ לוי ed. Zuck. (corr. acc.); a. e.—2) (from its shape) *a small garden-bed, a plot* (of three handbreadths in width).—*Pl.* as ab. Peah III, 1. Ib. 4 מ׳ הבצלים שבין הירק plots of onions between vegetables. Ib. VII, 2 ג׳ שורות של שני מ׳ three rows at a distance of two *mal-*

benim (six hand-breadths) from one another; Tosef. ib. III, 10. Ter. IV, 8 תמ׳ (sub. דבלי) figs pressed in quadrangular moulds, opp. עגולים.

מַלְבְּנָא ch. same, *a quadrangular piece.* B. Mets. 116[b] מ׳ רווחא a wide piece of cemented bricks of a fallen wall (Ms. F. לבנא רווחא a brick wider than the usual size, v. Rashi a. l.).

***מַלְבֵּינְ, מַלְבְּנָתָא** f. (preced. wds.) *quadrangular frame.* Targ. Y. Num. XXXIII, 20 [prob. to be read:] מַלְבְּרִינָתָא דבניין (*pl.*) building moulds.

מַלְבֶּשְׁתָּא, v. דְּבֶשְׁתָּא.

מְלַג (cmp. Syr. מלג, P. Sm. 2131) *to pluck, to strip* (of hair, feathers &c.). Tosef. Bets. III, 19 מוֹלְגִין את וכ׳ you may cleanse the head and legs of an animal (by scalding).

מְלַג ch. same, *to pluck* (cmp. Pesh. Deut. XXIII, 26). Gen. R. s. 45, beg. (expl. מְלוֹג) מה את מְלֵיג מְלִיג Ar. whatever thou pluckest, is plucked; (ed. כמה דתימא מְלוֹג מְלוֹג as you say, 'pluck, pluck'); Y. Yeb. VII, 8[a] bot. כמה דאת אמר מליג מליג (corr. acc.).

מַלָּגָן m. (transpos. of מִזְלֵג) *pitch-fork; the cook's fork.* Sabb. XVII, 2 (122[b]; Mish. a. Ms. M. מזלג); Y. ib. 16[b] top את המ׳ לתת עליו לקטן the kitchen fork to place food for a child upon it. Tosef. ib. X (XI), 7; Sifra Vayikra, Ḥobah, ch. IX, Par. 7, a. e., v. לָגַן.

מְלָה, מִלְּתָא f. (b. h.; מָלַל III) *word.* Lev. R. s. 16 (prov.) מ׳ בסלע משתוקא בשנים where a word is worth a Sela, silence is worth two; Meg. 18[a] (v. Rabb. D. S. a. l. note 1). —*Pl.* מִלִּין, מִלַּיָּא. Cant. R. to IV, 4, v. קָצַב; a. e. —Ch. מִלָּה, v. מִילְּתָא.]

מל״ד, Y. Naz. II, 51[d] bot., v. דל״ת.

מלדמזמיא, v. לָמוֹמְיָא.

מְלָא, מִלּוּא m. (b. h.; מָלֵא) *fulness, contents.* Mikv. III, 1, sq. עד שיצא ממנו מְלוֹאוֹ ועוד until a quantity equal to its original contents and something besides have run off. Y. Succ. I, 51[d] top אכסדרה שנפרצה במְלוֹאָהּ וכ׳ an *exedra* which is (on one side) entirely open towards the public road. Ib. bot. כמְלוֹאוֹ של דלי as far as the bucket is let down into the water (for filling it). Ḥull. II, 3 אם יש בסכין מְלֹא צואר if the slaughtering knife has the length of the width of the neck. Kidd. 33[a] עיניו מ׳ as far as his eye can reach. Sabb. 30[a], a. e. כמ׳ נימא as much as a hair's breadth. Sifré Num. 160 (expl. אבן יד, Num. XXXV, 17) מ׳ יד as large as the grasp of the hand; a. fr. —[Tosef. Ohol. XVII, 3 מ׳ טרמיא, v. לָטוֹמְיָא.]

מְלָא, מִלּוּא ch. same. Targ. Y. Num. XXXV, 17. Targ. O. Deut. XXXIII, 16 (Y. מַלְיָא, v. מַלְיָה II); a. e. —Ab. Zar. 29[a] מ׳ חמש אצבעיה as much as one can pinch with five fingers; ומ׳ וכ׳ . . . . מ׳ אצבעיה as much as one can pinch with thumb and little finger; a. e.

מִילּוּא, מִלּוּא m. same, *full capacity.* Gitt. 70[a] מִילּוּאֵהּ (Ar. מליאה), v. פָּעַם 2. Ohol. XIV, 2 מְלוּאוֹ; Tosef. ib. XIV, 7 במִילּוּאוֹ the full extent of the hole which the carpenter's borer is capable of making, opp. מְלֹא מקדח כל שהוא, v. מִקְדָּח. Ib. 4, a. e.—*Pl.* מִלּוּאִים, מִלֻּאִים (b. h.) [*filling one's hands,*] *investment, inauguration.* Lev. R. s. 11, a. fr. שבעת ימי המ׳ the seven days of the inauguration of the priests (Lev. VIII). Y. Yoma I, 38[b] bot. מ׳ מה היו of what nature were the sacrifices at the inauguration?; a. e.—*Milluim,* name of the first division of Sifra Sh'mini.

מְלוֹג m. (מְלַג, v. מְלַג) [*plucking,*] *usufruct.*—עבדי מ׳ (נכסי) a wife's estate of which the husband has the fruition without responsibility for loss or deterioration, contrad. to צאן ברזל, v. בַּרְזֶל. Yeb. VII, 1; Tosef. ib. IX, 1. Keth. 79[b] בהמת מ׳ a domestic animal belonging to the wife &c. —Gen. R. s. 45 שפחת מ׳ הירתה וכ׳ Hagar was a handmaid of Sarah whom Abraham had to support but could not sell; a. fr.

***מִלּוֹנָא** m. ch. (v. מְלַג) *a hairless skin, bag.*—מ׳ דשטרי a bag containing documents. Keth. 85[a]. B. Bath. 151[a].

מְלוֹנְמָא, מִלּוֹנְמָא c. (μάλαγμα) *any emollient, plaster, poultice.* Sifra B'har ch. I (ref. to Lev. XXV, 6) ולא לעשות ממנה מ׳ but not to use (the fruits of the Sabbatical year) for a poultice; Succ. 40[b]; B. Kam. 102[a]. Tosef. Dem. I, 25 קמח לעשות מ׳ flour to make poultices; a. fr.—Trnsf. *a soothing remedy.* Sabb. 119[b] חמין..מ׳ hot water after the exit of the Sabbath is soothing. Deut. R. s. 8 מ׳ למכה the Law is an emollient for every wound; Midr. Till. to Ps. XIX מ׳ ללב soothing for the heart; Yalk. Ps. 675; Lev. R. s. 12 מולינגי, מולינגא (corr. acc.)

מְלוֹנְגָאָה m. *of M'loga* (supposed to be a Babylonian place), קבא מ׳ name of a particular *Kab* measure. Pes. 48[a] קבא מ׳ (Ar. a. Ms. M. 2 מַגְלוֹנָאָה *of Magla,* v. Rabb. D. S. a. l. note 100). Ib.[b] קבא מְלוֹנְגָאי (Ms. M. 2 a. oth. אה . . .).

מַלְוֶה m. *creditor,* v. לָוָה.

מִלְוָה f. (לָוָה) *loan, debt.* Keth. IX, 2 והיה לו פקדון או מ׳ וכ׳ and left a trust or a loan in the hands of strangers. Ib. 84[a] מ׳ להוצאה ניתנה a loan is made to be spent (opp. to trust). Kidd. 6[b], a. e. המקדש במ׳ וכ׳ if one betroths a woman to himself by remitting her indebtedness to him, she is not betrothed (there being no consideration offered to her at the time); בחנאת מ׳ offering as a consideration the benefit of the loan (by extension). Ib. 47[b], a. fr. מ׳ על פה a verbal loan, מ׳ בשטר against a note. Ib. 46[a], a. e. המקדש במ׳ ופרוטה if one betroths a woman with remittance of a loan and the offer of a P'rutah besides.—Bekh. 48[a]; a. e. מ׳ תכחובה בתורה an obligation arising from a Biblical law, e.g. the duty of redeeming the first-born; a. fr.

מַלְוְיוּתָא f. (לְוָיָה) *funeral escort, wailing ceremonies.* Midr. Till. to Ps. CIV, 26 (play on לויתן זה, ib.) טובו זה מן הדא מ׳ this (the reward of the hereafter) does him more good than that funeral service (with its eulogies, Koh. XII, 5; ed. Bub. טרבוי מן ואת מלווהא; Yalk. Ps. 862 זה טרביו מן דאת מַלְוְיוּתֵיהּ (corr. acc.).

בֵּית מִ׳, מִלְוָון pr. n. pl. *Beth Milvan* (prob.=b. h. בֵּית מִלֹּא, II Kings XII, 21; cmp. מִלֵּיתָא). Y. Meg. IV, 75c bot.

מִלוותא, v. מִלַּוויתָא.

מִלוּזְמָא, מִלוֹזְמָא m. (a Babylonian corrupt. of νόμισμα, numisma) *stamp* of a coin. Ber. 53b כדי שירכיר בין מ׳ ... למ׳ וכ׳ when one can distinguish the stamp of a Tiberian coin from that of a Sepphorian coin.

מָלוּחַ, *pl.* מְלוּחִין, מְלוּחִים, v. מָלַח.

מַלּוּחַ m. (b. h.; מֶלַח) *a salt-plant, sea-purslane* (Halineus).—*Pl.* מַלּוּחִין, מַלּוּחִים. Kidd. 66a. Pesik. R. s. 15 כל מי ... אוכל מ׳ וכ׳ whoever believes in him (the Messiah), is contented to live on salt-plants &c.

מַלּוּחָא ch. same. *Pl.* מַלּוּחִין. Targ. Zeph. II, 9 (h. text חָרוּל).

מְלוּט, v. מִילּוּט.

מְלוּטוֹמְיָא, v. מִילּוּטוֹמְיָא.

מְלוּי, v. מִילּוּי.

מְלוּיְתָא f. (מְלִי) *place for drawing water, well.* Lev. R. s. 21 ויתרב לירח על מְלוּיַתְהָן דנשיא sat down by the place where the women draw water; Pesik. Aḥăré, p. 176b; Yalk. Lev. 571 מְלַיְתְהוֹן; (Keth. 62b אגודא דנהרא).

מְלַוְיוּרְתָא, v. מְלַוויתָא.

מְלוּךְ (b. h.) pr. n. m. *Malluch*, an Amora. Ḥull. 49a מ׳ ערבאה וכ׳ you quote M. the Arabian, but he said &c. Ib. אתרירה דר׳ מ׳ the home of R. M. (in Arabia). Y. Succ. III, beg. 53c. Y. B. Bath. 16a top; a. fr.

מְלוּכָא, v. מְלִיכָא.

מְלוּכָה f. (b. h.; מֶלֶךְ) *rulership, office.* Midr. Prov. ch. XXI בו״ד עולה למ׳ וכ׳ when a human being rises to rulership, he is in the hands of the Lord; Yalk. ib. 959. Sabb. 56b יחלקו את המ׳ shall divide the rulership between themselves. Num. R. s. 3 בעלי מ׳ rulers; a. e.

מְלוּלָא, מְלוּלָל, v. sub מִיל׳.

מָלוֹן m. (b. h.; לוּן I) *lodging.* Snh. 95b צדיק ... לבית מְלוֹנִי this righteous man (Jacob) has come to my lodging place; Ḥull. 91b, v. לִירָתָה. Midr. Prov. ch. IX שנמצא לך מ׳ טוב וכ׳ a beautiful lodging has been offered thee in the hour of thy death; a. fr.

מְלוּסָא v. מִלַּיסָא.

מָלוּשׁ m. (לוּשׁ) *kneading trough.* Y. Gitt. VIII, 49b bot.

מָלַח (b. h.; denom. of מֶלַח) *to salt, brine*; esp. (in ritual law) *to strew salt on raw meat* to resorb its blood. Midd. V, 3 היו מוֹלְחִין עורות וכ׳ they put salt on the hides of sacrifices.—Ḥull. 113a א״כ מוֹלְחוֹ יפה יפה וכ׳ unless one salts it carefully and washes it thoroughly. Ib. מדיח ומוֹלֵחַ וכ׳ one must first wash the meat, then salt it and again wash it. B. Bath. 74b ומָלְחָה לצדיקים וכ׳ and preserved it in salt for the benefit of the righteous &c. Ḥull. l. c. דג טהור שמָלְחוֹ וכ׳ a clean fish which was salted together with an unclean one; a. fr.—Part. pass. מָלוּחַ (v. מָלַח); pl. מְלוּחִין, מְלוּחִים. Ib. שנירדם מ׳ both were salted, opp. תָּפֵל. Yalk. Ps. 887 מ׳ salty secretions.—Y. Taan. IV, 69b top מיני מ׳ various kinds of salted food. Y. Sabb. I, 3c bot. מְלוּחֵיהֶן brines prepared by gentiles; a. fr.

Hof. חָמְלַח, חוּמְלָה *to be strewn with salt.* Sifra Vayikra, N'dab., Par. 9, ch. XI שלא חוּמְלָחָה no salt had been put on it.

Pu. מְמוּלָּח same. Part. מְמוּלָּח *salted*, trnsf. *bright.* Kidd. 29b אם חירת בנו זריז וממ׳ (Var. וממולא) if his son is eager to learn and bright; [our w. missing in Tosef. Bekh. VI, 10).

מֶלַח I ch. same. Targ. Lev. II, 13. Targ. Y. Gen. XXXI, 19.—Sabb. 75b האי מאן דמ׳ בשרא וכ׳ he who salts raw meat (on the Sabbath) &c. Ḥull. 113a מ׳ לית גרמא גרמא salted each piece separately. B. Bath. 74b לִימְלְחָהּ לנקבה let him preserve in salt the female (Behemoth); a. fr.—Part. pass. מָלִיחַ, מְלִיחָא, pl. מְלִיחֵי. Ib. כווּרא מ׳ מעלי fish in salt is good; בשרא מ׳ וכ׳ meat in salt is not.—Ib. צִיפְרֵי מ׳ fowls in salt; a. fr.—V. מְלִיחָא.

Ithpe. אִיתְמַלַּח, אִיתְמְלַח *to be strewn with salt, be salted.* Targ. Ez. XVI, 4.—Ḥull. 112b. Ib. 97b אִיתְמְלִיחוּ וכ׳ were (ritually) salted.. with the nervus ischiadicus left therein; a. fr.

מְלַח II, *Pa.* **מַלַּח** (denom. of מַלָּח) *to row*; *to balance.* Keth. 85a מְמַלְּחִי מַלּוּחֵי (not מימלח) rowed the boat (as an act of possession). B. Kam. 117b מ׳ בירה חד מינירדו (Alf.) one of them tried to keep the boat in balance (against the ass that threatened to upset it); [ed. מ׳ לירה לחמרא (Var. מלא, v. Rabb. D. S. a. l. note 90) he tried to counterbalance the ass].

מֶלַח c. (b. h.; cmp. מלל) [*brittle,*] *salt.* Ker. 6a; B. Bath. 20b מ׳ סדומית (sub. ארץ) sea-salt, v. אַסְתְּרוֹקְנִית. Ḥull. 112a נאכל מחמת מְלְחוֹ is eaten on account of (with) the salt it has absorbed. Keth. 66b (prov.) מ׳ ממון חֶסֶר ואי״ל חסד the salt (means of preservation) of wealth is its diminution (by charitable deeds), and some say *ḥesed* (benevolence). Gen. R. s. 51 חטאה במ׳ she (Lot's wife) sinned through salt; תנו לי מ׳ מ׳ הולכת .. she went to all her neighbors and said, give me salt for we have guests; a. fr.

מֵי, מְלָחָא, מֶלַח, מֶלַח ch. same. Targ. Lev. II, 13 מֶלַח constr. ed. Berl. (Var. מֶ׳, מֵ׳, v. Berl. Targ. O. II, p. 32; Y. מֶ׳). Targ. II Chr. XIII, 5. Targ. Y. Gen. XIX, 26 (v. Gen. R. s. 51 quot. in preced.); a. fr.—Kidd. 62a; Ḥull. 113a, v. גְּלַלְנִיתָא. Bekh. 8b מ׳ כי סרי וכ׳ when salt becomes unsavory, wherewith do they salt it? B. Bath. 74b מְלָחָהּ מעלי (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note) as to the female (Behemoth), its brine is more savory. Yeb. 63a, v. חֲפוּרָה II; a. fr.—*Pl.* מֵ׳, מֵלְחֵי. Pes. 8a בי מ׳ salt-store. Ab. Zar. 33a שדא חמרא לבי מ׳ דישראל poured wine into a Jew's salt-store (Rashi: a vessel filled with salt).

מַלָּח m. (b. h.; cmp. meaning of ἅλς a. מֶלַח) *mariner, sailor.* Koh. R. to IX, 8.

מַלָּחָא ch. 1) same.—*Pl.* מַלָּחֵי. Gitt. 73ª, v. אֲנַר II. Taan. 24ᵇ חזאי מלאכי דאידמו למ' וכ' (differ. vers. in Ms. M.; v. Rabb. D. S. a. l. note) I saw angels disguised as boatmen who brought sand and loaded the ships.—2) *dealer in sailors' outfits.* Y. B. Mets. IV, end, 9ᵈ, v. סַרְהוּתָא.

מְלָחָא, v. מֶלַח ch.

מִגְדַּל מ', מַלְחָא pr. n. pl. *Tower of Malha,* near Caesaraea (v. Hildesh. Beitr. p. 9). Y. Dem. II, 22ᶜ.

מַלְחַיָּא, מָלְחַיָּא pr. n. pl. *Milhaya,* native place of R. José, prob. in Galilee (v. Hildesh. Beitr. p. 9; Neub. Géogr. p. 269). Y. Ab. Zar. II, 41ᶜ top. Gen. R. s. 42. Lev. R. s. 26. Lam. R. to I, 9; Yalk. Is. 302 יוסף ממלי (corr. acc.).

מִלְחָמָה f. (b. h.; לָחַם II) *war, contest.* Sot. VIII, 1, a. fr. מ' משוח chaplain of the army (Deut. XX, 2); v. מָשַׁח I. Ib. 7 מִלְחֶמֶת הרשות (Bab. ed. 44ᵇ, *pl.*) secular (political) warfare; מ' מצוה a war for religious causes; מ' חובה וכ' a war of duty. Ib. 44ᵇ מ' יהושע וכ' the war of conquest under Joshua, all agree, is a war of duty &c.—Meg. 15ᵇ מִלְחֶמֶת של תורה disputes about the Law; a. fr.—*Pl.* מִלְחָמוֹת. Sot. l. c. מִלְחֲמוֹת בית דוד לרווחה the wars of the house of David for extending the dominion. M. Kat. 25ᵇ (in a eulogy) גוזע . . . ועמו ספר מ' an offspring of worthies came up from Babylonia and with him came the book of wars (allegorically for *knowledge of the Law;* oth. interpret. *R. Hamnuna* who came with Rabbah). Snh. 97ª בשביעית מ' in the seventh Messianic year there will be wars; a. fr.

מְלֻחָה f. (מֶלַח) *saline atmosphere, corrosion produced by saline influences.* Ohol. III, 7 חור . . . שאכלתו מ' a cave formed through saline corrosion.

מְלָחְתָא f. ch. (preced.) *salt deposit* in a cavity in which sea-water was allowed to evaporate. Sabb. 66ᵇ. Ib. 73ᵇ, v. פְּנַק I.

מְלַט (b. h.) [*to stand forth, project* (cmp. בָּלַט),] *to escape.*

Pi. מִלֵּט *to rescue.* Midr. Till. to Ps. XLI ביום רעה אֲמַלֶּטְךָ on the day of evil I shall save thee. Taan. 23ª מְיַלַּטְתָּהוּ thou hast saved it (the generation) through thy prayer. Yalk. Ps. 777 מיכל מְמַלֶּטֶת וכ' Michael helped David to escape from within and Jonathan from without; a. e.

Nif. נִמְלַט *to be saved, to escape.* Esth. R. introd. נח ראש לנִמְלָטִים Noah is the first of those saved (mentioned in the Bible). Koh. R. to IX, 15 כל השומע ליצר טוב נ' whosoever listens to the suggestions of his good inclination will be saved; a. e.

Hithpa. תִּתְמַלֵּט same. Yalk. Deut. 854 ואתם מִתְמַלְּטִים וכ' and you will be saved from the judgment of &c.

מְלַט ch. same. *Ithpe.* אִתְמְלִיט *to be saved.* Targ. Prov. XIX, 5 נִתְמַלִּיט (ed. Wil. נִתְמַלַּט; Ms. נתפליט).

מֶלֶט m. (b. h.), pl. מְלָטִין, v. מַלְטַט.

מלטוכים, v. מִילוֹטוֹמָא.

מלטומיא, v. לָטוֹמְיָא.

מלטוס, v. next w.

מַלְטַט m. (denom. of מֶלֶט, fr. לוט or לטט *to wrap, cover*; cmp. Syr. מלט P. Sm. 2136) *frame* or *casing* around the beam-rest in the wall (corresp. to מַלְבֵּן).—*Pl.* מַלְטָטִין. B. Kam. 67ª (expl. צלעות, Ez. XLI, 26) מ' (Ms. M. מלטוסין; Ms. H. מלוטסין, Ms. R. מַלְטִין), v. תִּרְמַלְטָא.

מַלְטוּתָא f. (מלט; cmp. בּוּלְטָרְתָא) *crumbling, corrosion.* Targ. Prov. XII, 4. Ib. XIV, 30 מִלְטֵירְתָא (Var. ed. Lag. גילטירתא, cler. error). Targ. I Chr. XIV, 1.

מלטמיא, מלטמריא, v. מִילוֹטוֹמָא, a. לָטוֹמְיָא.

מַלֵּי *to speak,* v. מְלַל II.

מְלָא, מָלֵי ch. = h. מָלֵא, 1) *to be full.* Targ. Josh. III, 15; a. fr.; v. next art. Ab. Zar. 28ª דלא מָלוּ תילתא, v. תִּילְתָא; a. e.—2) *to fill.* Targ. Gen. I, 22. Targ. Deut. VI, 11 (O. ed. Vienna מַלֵּי *Pa.*); a. fr.—Part. מָלֵי; f. מַלְיָא; pl. מָלְיָן; מַלְיָתָא, מַלְיָיתָא. Ib. O. XXIX, 10. Targ. Josh. IX, 21 (ed. Wil. מָלְיָן). Targ. Gen. XXIV, 11; a. fr.

Pa. מַלֵּי 1) *to fill.* Targ. Jer. XIII, 13; a. fr.—Lev. R. s. 21 מַלּוֹי קולתיך fill thy vessel; Pesik. Aḥărê, p. 176ᵇ; Yalk. Lev. 571 מלתי (read: מַלְּאוּ); Keth. 62ᵇ מַלֵּי. Ab. Zar. 29ª ומַלְּיֵיהּ מיא and fill it with water. Taan. 29ª; Shebu. 10ª; Pes. 77ª תמוז . . . מַלְּיוּהִי they made the Tammuz of that year a full month (of thirty days); a. e.—2) *to complement, compensate, replace.* Targ. O. Gen. II, 21 ומלי ed. Berl. (ed. Amst. ומ', corr. acc.).—B. Mets. 105ª טרח ומַלֵּיהּ he took pains to make up for the loss. Ib. טרחת ומַלֵּיתְיהּ וכ' Ms. M. (ed. למַלֵּיוּתְיהּ) thou didst take pains to make up &c.; a. e.—[3) מ' על לבא *to comfort.* Targ. O. Gen. XXXIV, 3 ed. Berl. (v. Berl. Mass., p. 27); v., however, Kidd. 50ª, quot. s. v. מְלַל II.]

Ithpe. אִתְמְלִי *to be filled, full.* Targ. Gen. VI, 13. Targ. Ex. XL, 34 א' ית וכ' (*filled*); a. fr.

מְלִי, Y. Hall. I, 57ᵈ מלי גאלה, v. מִילְגָאלָה.—Yalk. Is. 302 יוסף ממלי, v. מַלְחַיָּא.

מְלִי m., מַלְיָא, מַלְיוּא I c. ch. = h. מָלֵא, *full.* Targ. Deut. XXXIII, 23 (Var. מְלֵי, מַלֵּי, מַלְיֵי). Targ. Ruth I, 21; a. fr.—Erub. 84ª כי מלוא when the pit is full of water; a. fr.—*Pl.* מַלְיָין. Targ. Deut. VI, 11; a. fr.—[Targ. O. Deut. XXIII, 26 דמַלְיָן ed. Berl. those ears which are full (ripe; oth. ed. מְלִילָן).]

מַלְיָא, מַלְיוּא II m. (preced.) *fulness.* Pesik. Haḥod., p. 53ª (ref. to Ps. LXXXIX, 38) כהדין סיהרא על מ' like the moon growing to fulness. Ib.; Yalk. Ex. 190 הא סיהרא על מ' this (Solomon's reign) is the full moon; Yalk. Chr. 1082; (Pesik. R. s. 15 מְלֵיאָתָהּ).—Constr. מְלֵי (= h. מְלֹא) *the fill of, as much as.* Targ. Ex. IX, 8. Targ. Ps. XCVI, 11; a. fr.—Meg. 16ª מ' קומציה a handful.—V. מְלוּא.

מְלֵיאָה, מְלֵיאָת f. (b. h.) 1) *full,* v. מָלֵא.—2) *fulness, full growth.* Pesik. Haḥod., p. 53ª (ref. to Ps. LXXXIX, 38, v. preced.) אם זכיתם . . . למְלֵיאָתָהּ if you will do good,

you shall count (your historical records) by the nation's growth to fulness, opp. פגם decrease; Pesik. R. s. 15, a. e., v. preced. Gen. R. s. 12 נבראו . . . על מְלֵיאָתָן those things had been created in perfect condition. Ib. s. 14 על מְלֵיאָתָהּ, על מְלֵיאָתוֹ fully developed. Num. R. s. 12; a. e.—Gitt. 70ª Ar., v. מְלוּאָה.—3) (*the priestly gifts from*) *the ripe or stored fruits.* Tem. 4ª (ref. to Ex. XXII, 28) מ׳ זו ביכורים *m'leah* means the first fruits; Mekh. Mishp. s. 19 אלו ביכורים that means the first fruits which are taken from the fulness (the stored fruits). Ib. . . . בכורים שהם קרויין מ׳ first fruits which go by four names, *reshith* . . . and *m'leah*; Yalk. Ex. 351.

מלאדין, מלאדין, read: כִּילְיָאדִין.

מַלְיָאתָא f. pl. *women drawing water*, v. מְלֵי.

מַלְיָגְאלָה m. (μελίγαλα, S.) *honey- and milk-cake.* Y. Ḥall. I, 57ᵈ, v. דּוּבְשָׁן.

מַלְיוֹרְתָא f. (מְלַי) *filling, replacing*, v. מְלֵי *Pa.*

מְלִיחַ m. (מָלַח) 1) *preserved in salt, pickled.* Ḥull. 113ª מ׳ . . . כרותח what is preserved in salt, is ritually to be considered as if boiled or roasted; a. fr.—[*Pl.*, v. מְלַח.]—2) *salted relish, dessert.* Ber. VI, 7. Ib. 44ª כל סעודה שאין בה מ׳ וכ׳ Ms. M. (ed. מלח, corr. acc.; v. Rabb. D. S. a. l. note) a meal without salted preserves is no meal.

מְלַיְדְתָא ch. same, v. מְלַח I.

מַלְיָיא, v. מַלְיָא.

מַלְיוֹרְתָא, v. מַלְיָאתָא.—מַלְיָאתָא, v. מְלֵי.

מַלְיוֹרְתָא, v. מְלֵי.

מַלְכָּא, מַלְכָּה, v. מַלְכָּה a. מֶלֶךְ ch.

מַלְכָּא m. (מֶלֶךְ) *counsellor.* Targ. II Sam. XV, 12 (ed. Lag. מָלוֹכָא; Levita מַלְכָא).

מַלְכָּלָא, v. מַכָּלָא.

מַלְכְּלָא f. ch. = next w.—*Pl.* מְלִיכְלָן. Targ. O. Deut. XXIII, 26 (ed. Berl. דְּמַלְכָן, v. מְלֵי).

מַלְכְּלָה f. (b. h.; מָכַל I) *ripe ear*, esp. *parched ear.*—*Pl.* מְלִיכְלוֹת. Maasr. IV, 5 חמולל מ׳ he who rubs parched ears; Tosef. Bets. I, 20. Tosef. Ter. III, 18 . . חכניס שובלין . . . if one brought ears to his house with the intention of parching them.—Y. Pes. III, beg. 29ᵈ, v. עֲמִיל. Pesik. R. s. 43, a. e., v. קָמָה; a. fr.

מַלְכְּסָא m. (P'ales noun of מְלֵי, cmp. מִילְכּוֹסָא) [*water-pot* (cmp. ὑδρία),] *a cooking vessel.* Targ. I Sam. II, 14 (ed. Lag. מִילְכָּסָא, Var. אִילְכְּסָא; h. text פרור). Targ. Y. Num. XI, 8 מילסא Levita (ed. לאפוסיא; לפדירא; h. text פרור).—*Pl.* מִילְכּוֹסָיָא. Targ. II Chr. XXXV, 13 (h. text צלחות).

מַלֵּךְ, מַלִּיךְ m. (= מְאַלֵּף; אִלֵּף) *teacher.* Targ. I Sam. XIX, 20. Targ. Ez. III, 17.—*Pl.* מַלְּפִין. Targ. Jer. VI, 17. Targ. Is. L, 4; a. e.

מְלִין, v. לוּץ.

מְלִיצָה f. (b. h.; לוּץ) 1) *speech, argument, defence;* (in an evil sense) *sneer, scorn.* Midr. Prov. to I, 6 מ׳ זו התורה ולמה נקראת *m'litsah* (ib.) means the Law proper &c., וכ׳ and why is it called *m.*? Because it saves those engaged in it from the judgment of Gehenna; למה נקראת שמה מ׳ שכל מי שמתלוצץ וכ׳ why is it called *m'litsah* (scoff-producing)? Because whoever desires to scoff, will be amply supplied with scoffing.—2) *metaphor.* Cant. R. to I, 1 מ׳ . . משל . . יש להם מקרא they find confirmation in plain Biblical prose, in proverbs, and in metaphors.

מְלִיקָה f. (מָלַק) *pinching a bird's head.* Sifra Vayikra, N'dab., ch. VIII, Par. 7; Zeb. 65ª מ׳ שקבע לה כהן the pinching, for which function the Text appoints a priest; a. fr.

מלישות, Tosef. Neg. IV, 10 ed. Zuck. חמ׳ (oth. ed. חמול׳), read with R. S. to Neg. X, 10 הַחֲלִישׁוֹת.

מַלְיָתָא f. (מְלֵי) *filling up, complement.* B. Bath. 104ᵇ top [read:] ואי איכא יתירא למ׳ דחשעה וכ׳ (v. Rabb. D. S. a. l. note 40) and if there is a surplus, it must go to make up the nine *kab.*

מְלֵיתָא (מְ׳, מְלִירָתָא, מַלְיוֹרְתָא) f. (preced.) 1) *mound, rampart.* Targ. II Sam. V, 9; Targ. I Kings IX, 24 (ed. Lag. מ׳; h. text מְלוֹא). Targ. II Sam. XX, 15 (h. text סללה); a. e.—*Pl.* מְלִירָתָא, מִילְרָ׳. Targ. Jer. XXXII, 24.—2) *stuffing.* Pes. 74ª, v. מוּלְיֵיתָא.

מָלָּךְ* (= מַה לָּךְ) *what is it to thee?; of no practical value.* Sabb. 150ª sq. חשבונות של מ׳ ושל מה בכך (Ms. M. מה לך, v. Rabb. D. S. a. l. note) accounts of 'what is it to thee?' and of 'what is in it?', i. e. for no practical purpose. [Oth. opin., v. Ar.]

מָלַךְ (b. h.) [*to lead in council,*] *to preside; to officiate; to be ruler.* B. Bath. 164ᵇ מ׳ שנה מונין לו שתים when he has been in office one year, they date (in documents) 'the second year'. Meg. 11ª (ref. to חמלך, Esth. I, 1) מ׳ מעצמו started a dynasty with himself (had no claims of succession). Ib. מָלְכוּ בכירפה, v. כִּירְפָּה. Zeb. 118ᵇ עשרה שנה שמ׳ ושנה שמ׳ וכ׳ ten years during which Samuel ruled alone, and one year during which Saul and Samuel ruled conjointly; Tem. 15ª; a. fr.

Nif. נִמְלַךְ [*to be led,*] 1) *to take council, to ask advice* or *permission.* Ber. 3ᵇ נִמְלְכִין בסנהדרין they ask the Sanhedrin for their confirmation. Ib. 4ª כל מה . . . אני נ׳ במפרבשת in whatever I undertake, I consult the opinion of M., my teacher. Ib. 29ᵇ תִּמָּלֵךְ בקונך וצא . . . וכשאתה and when thou art about to go on a journey, take council of thy Maker (pray) and go out. B. Mets. 14ª צריך לימָּלֵךְ the scribe must ask for authorization (to insert in the contract); a. fr.—2) [*to take council with one's self,*] *to reconsider, change one's mind.* Gitt. III, 1. Dem. III, 2 חלוקח . . . וכ׳ לחחזיר if one buys vegetables . . . . and then decides to return (the goods). Ib. 3 נטלן לאוכלן וכ׳ להצניע if he took

them up to eat them and changed his mind (deciding) to keep them; a. fr.

Hif. הַמְלִיךְ *to appoint* or *elect for rulership, to acknowledge the authority of.* Snh. 64ª שהַמְלִיכוהו עלידהם, v. מוֹלֶךְ. Y. Ned. IX, beg. 41ᵇ (ref. to Ps. LXXXI, 10) זר שבקרבך אל תַּמְלִיכוּ עלידך allow not the tyrant within thee (the evil inclination) to rule over thee. Ab. Zar. 18ª אומה זו מן השמים הָמְלִיכוּהָ this (Roman) nation has been given the rulership by divine decree. R. Hash. 16ª אמרו לפני מלכיות שתַּמְלִיכוּנִי עליכם . . . . recite before me verses of homage (v. מַלְכוּת), in order that you may declare me your ruler; a. fr.

מְלִיךְ, מָלַךְ ch. same, 1) *to rule.* Targ. Gen. XXXVII, 8; a. fr.—Part. מָלִיךְ. Targ. Jer. XXXIII, 21 (ed. Wil. מְלִיךְ, corr. acc.); a. fr.—Ab. Zar. 10ª בעינא דימְלֹךְ וכ׳ I desire that my son Severus be king after me; ib. דימְלוֹךְ.—Ber. 64ª מ׳ רבה Rabbah officiated (as teacher and judge); a. fr.—2) (mostly מלך) *to decide.* Targ. Is. XIV, 27. Ib. XXIII, 8 (ed. Ven. מַלִּיךְ). Ib. 9 מילְכָה ed. Lag. (some ed. מלכא, read: מַלְכָה); a. fr.—Part. pass. מָלִיךְ. Ib. XIV, 26; a. e.—3) *to advise.* Targ. II Sam. XVII, 7. Targ. I Kings I, 12; a. fr.

Pa. מַלֵּיךְ 1) *to advise.* Targ. Job XXVI, 3.—2) *to decide,* v. supra.

Af. אַמְלִיךְ 1) =preced. *Hif.* Targ. I Kings III, 7; a. fr.—2) *to counsel, persuade.* Targ. Josh. XV, 18. Targ. Y. Deut. XXX, 6; a. e.—[Targ. Prov. VIII, 15 מַמְלְכִין ed. Lag. *rule* (oth. ed. מלכין).]

Ithpa. אִתְמַלַּךְ, *Ithpe.* אִתְמְלִיךְ, אִרְמְלִיךְ׳ אמ׳ = preced. *Nif.*—Targ. Is. XXXII, 7; a. fr.—B. Bath. 4ª בתר דעבדין מִתְמַלְּכִין do people ask for advice (or permission) after they have acted? Ber. 27ᵇ אִירְמְלִיךְ וכ׳ consult my family. Ib. אזיל ואמ׳ וכ׳ he went and consulted his wife. Ned. 54ª כל מילתא דצריך שלידאַ לאַמְלוֹכֵי וכ׳ any change of order for which the messenger has to ask special authorization, is heterogeneous (to the object of the original commission); כל מילתא דמִירְמְלִיךְ שליח עלה וכ׳ a change for which the messenger asks for instructions is homogeneous. Sot. 43ᵇ אי אימ׳ עלה if he reconsiders his original disposal; a. fr.

מֶלֶךְ m. (b. h.; preced.) *leader in council, chief, king.* Ber. 3ᵇ אדוננו המ׳ our lord the king! Tosef. Snh. VIII, 5, a. fr. מ׳ מלכי המלכים the Most Supreme King (the Lord). Ib. IX, 8 אפי׳ מ׳ של מלכים even a king of kings (great sovereign). Snh. 38ª, a. fr. מ׳ בו״ד (v. בָּשָׂר) a human chief. Ab. Zar. 10ª אין מושיבין מ׳ בן מ׳ they (the Romans) do not allow the son of a king to succeed his father. Kerith. 5ᵇ מ׳ ראשון a first king, starter of a dynasty. Shebu. 6ᵇ משה מ׳ וכ׳ Moses has made himself the chief, and Aaron is high priest &c.; a. v. fr.—*Pl.* מְלָכִים. Hor. 12ª כיצד מושחין את המ׳ וכ׳ how are kings anointed? By drawing with the oil the outlines of a crown; Ker. 5ᵇ. Ib. מַלְכֵי בית דוד the kings of the house of David (southern kingdom); מ׳ ישראל the kings of the northern kingdom; a. v. fr.—בַּת מ׳ *Princess,* name of a demon afflicting the eye, also *a certain disorder of the eye,* v. בַּת I. Sabb. 109ª (Var. בת חורין, v. Rabb. D. S. a. l. note).—*Pl.* בנות מְלָךְ. Tosef. B. Kam. IX, 27 יצאו בנות מ׳ the 'princesses' (humors of the eye) escaped (in consequence of a blow).

מַלְכָּא, מַלִּיךְ, מַלֶּךְ ch. same. Targ. Ps. XXIV, 7; 9. Targ. Ex. I, 8; a. fr.—Snh. 110ª אידהו דוה מ׳ he (Moses) himself is chief. Y. Yeb. XVI, 15ᶜ, v. אַרְסְקִינָס. Y. Ter. VIII, 46ᵇ bot. אתעביד מ׳ he (Dioclet) became king; a. fr.—*Pl.* מַלְכִין, מַלְכַיָּא, מַלְכֵי. Targ. Gen. XVII, 6. Ib. XIV, 5. Targ. Prov. VIII, 15; a. fr.—Gitt. 62ª שלמא עליכו מ׳ (to scholars) peace be with you, chiefs!—Shebu. 6ᵇ תרי מ׳ וכ׳ two kings and two viceroys (hyparchs); a. fr.

מ׳, מַלְכָּא, מַי׳, מַלַּי׳ m. (preced. wds.) *counsel, advice.* Targ. Is. III, 3. Targ. Y. Deut. VIII, 18 (O. עצה; h. text כֹּחַ); a. fr.—*Pl.* מַלְכִין, מַלְכַיָּא, מַי׳. Targ. Is. XXV, 1. Targ. Job XII, 17 (not מַי׳). Targ. Hos. X, 6; a. e.

מַלְכָּא, v. מְלִיכָא.

מַלְכָּה f. (b. h.; מֶלֶךְ) *queen, king's wife.* B. Bath. 15ᵇ כל האומר מַלְכַּת שבא וכ׳ whoever says *malkath Sheba* (I Kings X, 1) means a woman is mistaken; ...it means the kingdom (מַלְכוּת) of Sheba. Sabb. 119ª שבת המ׳ the queen Sabbath; a. fr.

מַלְכִּי f. (מַלְכָּא) *consultation.* Gen. R. s. 8; Yalk. ib. 13 (ref. to Gen. I, 26) לית הכא מ׳ this does not mean holding council (with the ministering angels).

מַלְכוּ, v. מַלְכוּתָא.

מַלְכוּת f. (b. h.; מֶלֶךְ) 1) *kingdom, government; office.* Ab. III, 5 עול מ׳ the yoke of (secular) government (burden of office). Ber. 13ᵇ, a. fr. עול מ׳ שמים the yoke of (submission to) divine government. Gitt. VIII, 5, v. חוּגָּן. Ber. 48ᵇ, a. e. אין מ׳ נוגעת וכ׳, v. חָבֵר. Sot. 11ᵇ (ref. to בתים, Ex. I, 21) בתי מ׳ dynasties.—מרד במ׳ to rebel against the government, to commit treason. Snh. 49ª; a. fr.—מ׳ הָרְשָׁעָה the wicked government (Rome). Ber. 61ᵇ Ms. M. a. early ed. (later ed. יון); a. fr.—קרוב למ׳ connected with the court (influential). B. Kam. 83ª. Gitt. 14ᵇ; a. fr.—*Pl.* מַלְכִיּוֹת. Gen. R. s. 44 . . . . גירהנם ומ׳ וכ׳ ארבעה the Lord showed him (Abraham) four things: future punishment, (persecution by foreign) governments &c.; Mekh. Yithro, s. 9 ארבע מ׳ וכ׳ the four empires which were destined to subject his descendants. Ber. 34ᵇ, a. e. אין בין . . . אלא שעבוד מ׳ מלבד there will be no difference (in the conditions of life) between the present and the Messianic days except (the delivery from) the oppression of governments; a. fr.—2) (in liturgy) *a benediction invoking God as king* (אלהינו מלך העולם). Ib. 12ª כל ברכה שאין בה מ׳ וכ׳ a benediction in which the word 'king' does not occur, is no benediction.—*Pl.* מַלְכִיּוֹת *the references to the divine kingdom in the Musaf of the New Year's Day, the section called Malkhiyoth.* R. Hash. IV, 5. Ib. 6 עשרה מ׳ the recitation of ten Biblical verses referring to the divine government. Ib. (32ᵇ) זכרונות מ׳ וכ׳ Ms. M. (ed. sing.), v. זִכָּרוֹן. Y. ib. III, 58ᵈ; a. e.

מַלְכוּתָא, מַלְכוּ f. same, *kingdom, rulership.* Targ. Ob. 21. Targ. Jud. IX, 9; a. fr.—B. Kam. 113ª, v. הֵיכָא.

Ber. 58a מ' דארעא כעין מ' דרקיעא royal majesty on earth is similar to that of heaven. Ab. Zar. 10b חשיבי דמ' the notables of the (Roman) empire. Tam. 32a יסני מלכו וכ' let him shun government and governor; ירחם מ' וכ' let him be a friend of government and ruler and (use his influence to) do good to mankind. Pes. 113a מַלְכוּתָן יְרוּחוּ אחורי וכ' their rulership dwells behind their ears, i. e. they may rise to power at some future time. Ab. Zar. 2b משכי במַלְכוּתָן יְרוּחוּ עד וכ' (or מַלְכָן, *pl.*) they will continue in power until the Messiah comes; a. fr.—*Pl.* מַלְכָוָתָא, מַלְכָוָן, מַלְכָוָו'. Targ. Gen. XXV, 23. Targ. Deut. III, 21; a. fr.

מַלְכְיָא, מַלְכֵי* c. (מְלַךְ, cmp. מִלְכוּ) *deliberation, vacillation.* Pesik. R. s. 15 פסוק הדא מלכי לבך cut (end) this deliberation of thy heart (decide); Pesik. Hahod. p. 43a מילנית מן לבך (read: מילכיא, and insert פסוק); Yalk. Gen. 77 קטע הדין מלני מלבך (read with Matt. K. to Gen. s. 44: מלכיא); Gen. R. s. 44 קטע הדין מושניא מן כדו (ed. Wil. מונימא; Ar. s. v. קטע: חד פטטרא); Midr. Till. to Ps. XL, end הדא מילכיא (ed. Bub. מילתא); Yalk. Ps. 737 הדרין מלניא (corr. acc.). [מושניא, seems to be a corrupt. of μετάνοια in the sense of *change of mind*, the Greek equivalent of our w.]

מַלְכְיָא* f. (μαλαχία, malacia) *want of appetite, nausea.* Deut. R. s. 6 שעלת מ' באחותו (לראוחה) whose sister was suffering from malacia.

מַלְכִּיָּה, מַלְכִּיָּא (b. h.) pr. n. m., רב מ' *Rab Malkia*, an Amora. Sabb. 46a; a. e., v. next w.

מַלְכִּיו pr. n. m. *M'lakhiu*, 1) father of R. Kahăna. Erub. 8b.—2) רב מ' Rab M., an Amora. Keth. 61b; Macc. 21a; Nidd. 52b. אמר ר' מ' אמר ר' וכ' Rab M. reports in the name of R. Ada &c.; Bets. 28b Ms. M. (v. Rabb. D. S. a. l. note). Ib. (mnemonical rules by which to distinguish between the subjects reported by R. Malkia and those by R. M'lakhiu); ib. וסרמנך מתניתן מַלְכָּתָא and the mnemotechnical mark is: the Mishnah is queen, i. e. all opinions referring to Mishnah (and Boraitha) belong to Rab Malkiya (*God is King*).

מִילְכָנָא, מַלְכָנָא m. (מְלַךְ) *counsel, wisdom.* Targ. Prov. VIII, 14. Ib. XXIV, 6 (ed. Lag. מוֹלְכָנָא); a. e.—V. מוֹלְכָנָא.

מַלְכְּתָא f. ch.=h. מַלְכָּה. Targ. I Kings XI, 19; a. fr.—Ker. 28b; Pes. 57a; a. fr.—*Pl.* מַלְכָתָא, מַלְכָתָן. Targ. I Kings XI, 3. Targ. II Esth. V, 1.

מִילְכָא, מַלְכְּתָא f.=מִלְכָא, *counsel.* Targ. Ps. XXXIII, 11. Ib. I, 1; a. e.—*Pl.* מִלְכָּתָא, מִ'. Ib. V, 11; a. e.

מִילְכָא, מַלְכְּתָנוּתָא f. (preced.) *consultation, meeting of councilmen.* Targ. Prov. XI, 14.

מַלְכָּא m. (denom. of מוֹל) *border, hem.* Kel. XXVIII, 7; Sabb. 29a חוץ מן הכ' . . . . שלש על the measure of three square handbreadths of which the Rabbis speak, means exclusive of the portion used for hemming. M. Kat. 26b מחוך הכ' . . . . הקורע he who rends his garment only as far as the hem goes; Y. ib. III, 83b top מן הכ'.—Denom.:

מַלַּל I *to hem, edge.* M. Kat. 26a למוֹלְלָן . . . וכולן רשאין and all these rents may be mended by . . . hemming. Kil. IX, 9 מוֹלֵל עד וכ' he hems (the purple band) before he knots it.

מַלַּל II (b. h.) 1) *to crush, squeeze*, esp. *to rub ears* for husking the grain. Taan. 6a דבר שמל, v. מַלְקוֹשׁ. Maasr. IV, 5, v. מְלִילָה. Bets. 13a למוֹלְלָן במלילות with the intention of husking them when parched. Tosef. Sabb. XVI (XVII), 22; Sabb. 12a מוֹלֵל he rubs it between two fingers; a. fr.—Part. pass. מָלוּל. Tosef. ib. XIV (XV), 17 מוֹלְלִין את הכ' you may husk that which needs husking.—2) *to stir a mush, make a pulp.* Pes. 40b אין מוֹלְלִין . . . והרוצה שיְמַלוֹל וכ' you must not stir a dish (in the usual way) on Passover, but he who desires to make a mush, must put in the flour and then add vinegar.—Part. pass. as ab. Tosef. Maasr. I, 7 מן המלול ed. (ed. Zuck. המאמל, Var. הממל) out of the olive pulp.

Nif. נִמְלַל *to be compressible*, (of webs) *to be soft and downy.* Gitt. 59a (ref. to מְלוּחָה, II Kings X, 22) דבר הנמלל ונמוחה a cloth which can be compressed (creased) and stretched (again, showing no creases when unfolded); [Rashi: a stuff the thread of which is twisted between the spinner's fingers and stretched].—V. מַלְמָלָה.

מְלַל I ch. same, v. מוּל ch.

מֶלֶל ch., constr. of מִלְּתָא.

מַלַּל III, *Pi.* מִלֵּל, מִ' (b. h.; denom. of מוֹל) [*to present, show*; cmp. מַחֲוֶה, הוֹדִיעַ] *to proclaim, utter, speak.* Hor. 13b; Meg. 18a; Macc. 10a (ref. to Ps. CVI, 2) למי נאה למַלֵּל וכ' whom does it become to utter the mighty deeds &c.?—Y. Keth. II, 26d bot. שמענו פלוני מְמַלֵּל על פלו' אשתו we heard that man speaking of (pointing out) that woman as his wife; מְמַלֶּלֶת על בנירה speaking of her children; a. e.—[Lev. R. s. 27 מי מלל, read: מַלּ, v. מוּל II, 2.—Lam. R. introd. (R. Hăn. 1) מְמַלְּלִים, v. לְמַלֵּם.]

מַלַּל II, *Pa.* מַלֵּל ch. same, in gen. *to speak* (corresp. to b. h. שִׂיחַ, דִּבֵּר). Targ. Gen. XXXIV, 3 (O. ed. Berl. מַלֵּי). Ib. XVII, 22, sq.; a. v. fr.—Part. מְמַלֵּל, מְמַלְּלָא &c. (in ed. frequ. with one מ, corr. acc.). Targ. Job II, 10; a. fr.—Kidd. 50a מְמַלֵּי מילי עלוי (= מְמַלְּלֵי) they speak against me.

Ithpa. אִיתְמַלֵּל 1) *to be spoken, said, told.* Targ. Ps. LXXXVII, 3. Targ. Y. Ex. XX, 16; a. e.—Y. Shek. VI, 50, top (play on שחו, Ez. XLVII, 5) [read:] מאי מי שחו מירן what is *me saḥu?* Waters which are spoken of in the world (v. שִׂיחַ).—2) *to converse.* Targ. Y. Ex. XXXIII, 9. Targ. Ez. II, 2; I, 28; a. e.

מִלָּא (מְלָא) m. (preced.) *word, speech.* Targ. Job XV, 11. Targ. II Esth. VII, 9 מֶלֶּל (constr.); a. e.—*Pl.* מִלִּין, constr. מִלֵּי. Targ. Y. II Deut. XXXI, 24 (ed. Amst. מִלֵּי).

מִ', מְלָא m. (מְלַל I) 1) only in מ' דנורא *embers.* [Comm. identify our w. with preced., referring to the double

meaning of לָחַשׁ.] Ab. Zar. 28[b] (Var. מוֹלְלָא, v. Rabb. D. S. a. l. note 400).—*Pl.* מִלְלֵי. Sabb. 109[b] בי מדללי דנ' מי (במל' Ms. M.) between the embers.—*2) *gold ore* as broken in the mine. Keth. 67[a] במ' Ar. (ed. בְּמִמְלָא) it means ore (Rashi: *gold leaf*).

מַלְּלָא m. (= מְאַלְּלָא, v. אַלַּל) *spy*.—*Pl.* מַלְּלַיָּא, (מַלְּיֵי). Targ. Y. II Deut. I, 1 (Y. I אללייא).—[מַלָּלֵר, v. מַלָּלָא.]

מַלָּלוּתָא f. (מְלַל II) *speaking*. Constr. מַלְּלוּת. Targ. Y. Ex. XXXIII, 16.

מַלְמַד m. (b. h.; לָמַד) *ox-goad*. Kel. IX, 6, v. הֲרֶבֶן. Y. Snh. X, 28[a] מ' שהוא מְלַמֵּד וכ' it is called *malmed*, because it trains the cow &c.; Pesik. Baḥod., p. 153[a]; a. e.

מַלְמוּל m. (מָלַל II), *pl.* מְלָמוּלִין *crumbs*. Mikv. IX, 2 חמ' the crumb-like particles of dirty or sweaty hands when they are rubbed against each other.

מְלַמּוּלָא ch., *pl.* מְלָמּוּלִין same. Y. Pes. III, beg. 29[d], v. לְרֵישׁ.

מְלַמֵּל (Pilpel of מָלַל) *to talk*, v. לְמַלֵּם.

(מַלְמָלָא), מַלְמָלָה f. (מָלַל II; cmp. מִרְמָה) *cloth of a fine and downy texture*. Gitt. 59[a], explained דבר הנמלל, v. מָלַל II, *Nif.*

מלניא, מלניה, v. מִלְּבִי.

מלספנון Tanḥ. Yithro 7, v. מִרְלְפִפוֹן.

מַלַּע m. (לעע, v. לוּעַ) *whiskers*; מ' של שיבולין *glume, the outer husk of grains*.—*Pl.* מְלָעִין. Ukts. I, 3; Ḥull. 119[b], sq. מְלָאי; Tosef. Ukts. I, 2 מְלָאִין של שובלין ed. Zuck. (R. S. to Ukts. l. c. מלעין; Var. Tosef. ed. Zuck. סלעי, corr. acc.).—Ḥull. l. c. במלאי שבין המְלָאִים when he takes hold of a number of glumes (which do not break).

מִלַּף, *pl.* מַלְּפִין, v. מַלֵּיף.

מִלְּפָא, מַלְפָּה, infinit. *Paël* of אַלֵּף or יְלֵיף. Y. Kil. IX, 32[b] bot.; Y. Keth. XII, 35[a] bot. גלי מ', v. אַלֵּף II.

מלפין, Tosef. Ukts. II, 10, v. מִרְלְפִפוֹן.

מַלְפָּנָא m. (v. מַלֵּיף) *teacher*. Yeb. 21[b] חזית מ' thou shalt be a teacher. Gen. R. s. 68, beg. מַלְפָּנֵי, v. מַעֲבְדָנָא.

מְלַפְּפוֹנָא, מִלְפְּפוֹן, מלפניא, v. sub מִרְלְפִפוֹן.

מָלַק (b. h.) *to pinch* a bird's neck with the finger nail. Zeb. VI, 5; Ib. VII, 5; a. fr.—Part. pass. מָלוּק; f. מְלוּקָה, *pl.* מְלוּקוֹת. Sifra Vayikra, N'dab., Par. 9, ch. XI מְלוּקָה רשות a bird that has been pinched for a profane purpose, opp. מ' מצוה. Ib. מלוקות ישראל birds pinched by Israelites (not for sacrificial purposes), opp. מ' כהנים.

Nif. נִמְלַק *to be killed by pinching*. Y. Sabb. II, 5[a] bot. משנִּמְלְקָה after the pinching has been performed. Ab. d'R. N. ch. I כמה עופות נִמְלְקוּ עליך how many birds have been pinched for thee (the altar)!; a. fr.

מָלַק ch. same. Targ. O. Lev. I, 15; a. e. (Y. חזם).

מַלְקוֹט m. (לָקַט) *bag*. Kel. XVI, 7 חמ' של בקר the bag for receiving the excrements of working cattle; [Tosaf. Yom. Tob a. l. attests a version מַלְקוֹשׁ]. [Tosef. Kel. B. Mets. III, 14, v. מַלַּקֵּט II.]

מַלְקוֹשׁ m. (b. h.; לָקַשׁ) *late rain*. Taan. 6[a] מ' בניסן the late rain (the *malkosh* of the Bible) is the rain in Nisan. Ib. (play on דבר שמל קשיותן וכ' (מלקושׁ Rashi (ed. קשיותיהן) something which crushes the stiffneckedness of the Israelites (who humble themselves in prayer for rain); דבר חמלא תבואה בקשׁרה something which fills the grain in its stalks; דבר שיורד על המלילות ועל התקשׁין which falls upon both the ears and the stalks; Yalk. Deut. 863. Sifré Deut. s. 41; a. fr.

מַלְקוֹשָׁא ch. same. Targ. O. a. Y. II Deut. XXXII, 2. —*Pl.* מַלְקוֹשִׁין. Targ. Y. Ex. XL, 4.

מַלְקוּת f. (לָקָה) *the punishment of lashes*. Macc. I, 3 שהוא חייב מ' ארבעים that he (has done something for which he) is subject to forty lashes. Y. Naz. IV, 53[a] bot. מ' תורה ארבעים וכ' the Biblical punishment consists of thirty-nine lashes; a. fr.—*Pl.* מַלְקִיּוֹת. Snh. 81[b] מ' של כריתות the punishment of lashes for offences punishable with extinction. Ber. 7[a], v. מַרְהוּת I; a. fr.

מַלְקוּתָא, מַלְכוּתָא ch. same, *chastisement*. Targ. Y. Deut. XXV, 3. Targ. II Sam. VII, 14.

מְלָקְחָה, v. מְלָקַחַת.

מְלָקְחַיִם m. du. (b. h.; לָקַח) *tongs*; (in Midr.) *two pairs of tongs*. Pesik. R. s. 33; Yalk. Is. 271 (ref. to Is. VI, 6) מהו במ' why with two pairs?; v. next w.

מְלַקַּחַת f. (preced.) *tongs*. Pesik. R. s. 33; Yalk. Is. 271 נטל מ' אחרת (some ed. מְלָקָחָה) he took another pair of tongs.

מְלַקֵּט I m. (לָקַט) *gatherer, eclectic scholar*. Ab. d'R. N. ch. XVIII, end מ' יפה יפה בלא וכ' a discriminating eclectic scholar without any pride.

מְלַקֵּט II m., מְלַקֶּטֶת f. (לָקַט) *pinchers* for picking hair, wool &c. Macc. III, 5; Naz. 40[b], v. לָקַט. Kel. XIII, 8 (ed. Dehr. 10) ושאין למלקטת and he makes use of them as pinchers; Yeb. 43[a] למלקט. Tosef. Kel. B. Mets. III, 14 המלַקּוּט של כובסין (ed. Zuck. המלקוט של כובשין) the fullers' pinchers (with which they remove knots in a web). Sabb. 97[a] אי אפשר . . . שתילקט במ' וכ' a public road cannot be made even (as skin is made) with pinchers and razors.

מלקמי, Y. Naz. I, 51[b] bot., כמ' קריץ, read: חלָקָטי, v. קְרִיץ.

מַלְקָטָא m. ch., *pl.* מַלְקָטַיָּא (preced. art.) *snuffers*. Targ. Y. Num. IV, 9 (Ar. ed. Koh. מִלְקָטָתָא, Var. מִלְקָטַיָּא; h. text מלקחי). Targ. Y. Ex. XXV, 38; XXXVII, 23 (Ar. מַלְקָטַיְיהָא, מַלְקָטָתָהָא).

מְלַקָּטָת, v. מְלַקֵּט II.

מַלְקָטָתָא, v. מַלְקָטָא.

מָמוֹן m. (contr. of מְהֻמָּן, v. מְהֻמָּן; הָמָה) *accumulation, wealth, value* (in Greek writers: *Mammon*). Tanḥ. Matt. 7 אתם חיבבתם את מָמוֹנְכֶם וכ׳ you loved your wealth (of cattle) more than your souls; Num. R. s. 12. Ib.; Tanḥ. l. c. 6 מִמּוֹן מַה שאתה מוֹנֶה אינו כלום money is named *mamon*, that which thou countest is nothing. B. Mets. 2^{b}, a. fr. מ׳ המוטל בספק property of doubtful ownership (with several claimants). Tosef. B. Mets. VII, 13; B. Kam. 116^{b} מחשבין לפי מ׳ the loss of a caravan attacked by robbers (the redemption paid them) is apportioned according to the value of the freight which each passenger carried, contrad. to לפי נפשות according to the number of passengers. Ib. 83^{b} עין תחת עין מ׳ 'eye for eye' (Ex. XXI, 24) means a fine in value, opp. עין ממש an actual putting out of the eye; a. v. fr.—[Pesik. R. s. 21 (ed. Fr., p. 105^{b}) אין אתה עומד במימרו, read בְּמָמוֹנוֹ, thou canst not define its value; Fr. a. l. emends בְּטִרְמִיתוֹ, v. טִרְמִי.]—*Pl.* מָמוֹנוֹת. Snh. I, 1, v. דִּין; a. fr.

מָמוֹנָא, מָמוֹן ch. same. Targ. Gen. XXXVII, 26 מה מ׳ (Y. הנירית מ׳; h. text מה בצע). Targ. Ex. XXI, 30 (h. text כֹּפֶר); a. fr.—B. Kam. 15^{a} פלגא נזקא מ׳ the payment of 'half-damage' is considered as a due indemnity, opp. קנסא penalty. Ib. 108^{a} תרי גווני מ׳ two kinds of indemnity (for the same action); ib. תרי ממונא two indemnities; a. fr.

מְמוּנָּה f. (מָנָה) *appointed, deputy, superintendent*, in gen. *officer*. Tosef. Pes. II (III), 11 זונין חממ׳; Pes. 49^{a} מ׳ של ר״ג Zunin the deputy of Rabban G. (superintendent of the College). Sot. 42^{a} שיש מ׳ על גבירו who has a superior in office. Ib. סגן לאו מ׳ הוא the deputy high priest is no active officer. Snh. II, 1 חמ׳ ממצעו וכ׳ the *m'munneh* places him between himself and the people; ib. 19^{a} הירינו סגן the *sagan* (Tosef. ib. IV,1) is the same as the *m'munneh* (in Mish. l. c.), i. e. the deputy high priest. Shek. V, 4 שהוא מ׳ על וכ׳ who was the superintendent of seals &c.; a. fr.—*Pl.* מְמוּנִין, מְמוּנִים. Ib. 1 אלו הן חמ׳ וכ׳ those were the special officers in the Temple; a. e.

מָמוּשׁ m. (מוּשׁ) *touch, feeling*. Targ. Y. II Gen. XXVII, 22 (Y. I מֵימַשׁ . . . מִימַשׁ).

מָמוֹתָא m. (מוּת) *pestilence, death*. Targ. Ps. LXXVIII, 50 (Var. מוֹתָנָא).—Constr. מָמַת. Targ. Jer. XVI, 4; a. e.

מֶמְזוֹר m. (v. מָזַר) *twisted yarn, cord*. Y. Sabb. VII, 10^{c} top.

מַמְזִיג m. (מָזַג) *druggist*. Targ. Y. Ex. XXX, 25; 35, v. מָזַג.

מַמְזֵירֵי, v. sub מַמְזֵר.

מַמְזֵר m. (b. h.; מזר, sec. r. of זר, cmp. מִמְגֶּרֶת, מִמְכָּר, v. Arnheim Hebr. Gr. p. 173) [*rejected, outcast,*] *bastard*. Yeb. IV, 13 אירוהו מ׳ כל שאר וכ׳ who is a *mamzer*? The issue of any connection forbidden in the Torah; (oth. opin.) כל שחייבין עליו כרת וכ׳ the issue of a connection forbidden under the penalty of extinction; a. fr.—*Pl.* מַמְזֵרִים, מַמְזֵרִין, מַמְזֵי׳. Kidd. III, 13 יכולין מ׳ לישתהר there is a possibility for the issue of bastards to be rehabilitated. Yeb.

מָמְזֵר, v. מַמְזֵר II.

מַמְלִין, מַמְלִיוֹן, v. בּלרין.

מַמְלַע, v. לָעַע.

מַמְלָשִׁין m. (לָשַׁן) *slanderer, informer*. Midr. Till. to Ps. CXX.

מַמְלְשִׁינָא ch. same. Targ. Ps. CXX, 3.

מַמְלְשִׁינוּתָא f. (preced.) *slander*. Targ. Ps. LII, 4.

מֶמֶלֶת, v. מִילַּת.

מְמַלַּת, v. מִילָּא I.

מְמַלְּתָא, v. מִילְּתָא.

מְמַלְתָּא *mound*, v. מַלְתָּא.

מְמַלְתָּא *place for drawing water*, v. מְלוּתָא.

מָמְתַחַת f. (b. h.) *wardrobe*. Gitt. 59^{a}, v. מָתַל II.

מֶמְתִּין, v. מִילַּת.

מִמְתִּירַת, read מַלְתִּירַת.

מַמְתִּרָא, מַמְתְּרָא, v. אַמַּתְרָא.

מֵם, מ״ם *Mem*, name of the thirteenth letter of the alphabet. Sabb. 103^{b} מ״ם דשם סתומה Ms. O. (ed. סתום) the Mem in *shem* is closed (final letter); מ״ם שמעון פתוחה (ed. פתוח) the Mem in Shim'on is open (initial letter). Ib. 104^{a} מ״ם פתוחה מ״ם סתומה מאמר וכ׳ the open and the closed *Mems* intimate that there are subjects in the Law which are open to all, and such as are closed (esoteric studies). Y. Meg. I, 71^{d} מחו דין דכתיב מ״ם מ״ם וכ׳ why is it that the letters *Mem, Nun* &c. are written in two ways?—Maas. Sh. IV, 11; a. fr.—*Pl.* מֵימִין, מֵמִין. Sabb. 103^{a} one must not write מ׳ סמכין וכ׳ *Mem* like *Samekh* or vice versa; a. e.

מְמַמֵּאי, v. מַאי.

מִמְמָה, Y. Erub. IV, end, 22^{a} בירת מ׳, v. מָמַל.

מְמַמָּה, v. מָה.

מְמוּכָן (b. h.) pr. n. m. *Memucan*, one of the seven princes of Persia and Media. Meg. 12^{b}; Esth. R. to I, 14 (play on the name), v. כּוּן a. מָרַס.

מוּלָּאֵי) מְמוּלָּאֵי*) m. pl. (מָלַל II) *frail, short-lived people* (by the way of play on מַמְלָא, q. v.).—*Fem. pl.* מְמוּלָּרְיָתָא, מְמוּלָּאֲתָא (מוּלָּרֵי) (with מִרְלֵי) *frail words* (untenable arguments). Yeb. 75^{b} sq. משום דאַתּוּ מ׳ אמרירתו מילי because you are frail, you speak frail words; (Var. משום דאתירתו ממולאי . . . מוּלָּרָתָא because you are descendants of &c.); B. Mets. 109^{a}; B. Bath. 137^{b} (Ms. R. דאַתּוּן); 151^{a} (ed. Pes. מְמוּלָּאתָא).

מְמוֹמֵי, v. מוֹמֵי.

VIII, 3. Y. ib. 9c bot. מַמְזֵירֵיהֶן the bastards among them; a. fr.—*Fem.* מַמְזֶרֶת. Tosef. Kidd. V, 2. Yeb. 78b; a. fr.

מַמְזְרָא, מַמְזֵי' ch. same. Targ. O. Deut. XXIII, 3.—Yeb. 78b; a. e.—*Fem.* מַמְזֵירְתָּא, מַמְזֵירְתָּה. Lev. R. s. 32; Y. Yeb. VIII, 9c bot. שמע קלון קריין ממזירא ומ' he heard people call (certain persons) bastards.

מַמְזֵי', מַמְזֵרוּת f. (preced.) *the legal condition of a mamzer, bastardship.* Y. Gitt. IV, beg. 45c שלא תבוא לידי מ' in order to prevent cases of bastardship. Ib. בניה באין לידי מ' her children will be subjected to the restrictions of &c. Y. Kidd. I, 58d top מ' בנתים ואת וכ' the difference between the two opinions concerns bastardship, and you say so (that the several followers of the two opinions did not hesitate to intermarry)?; Y. Yeb. I, end, 3b ממזרות (corr. acc.). Yoma 18b מ' . . . . וממלא and fills the world with cases of bastardship; Yalk. Lev. 617; (Yeb. 37b ממזרין; a e.

מַמְזֵי', מַמְזֵרִי m. (preced.) *descendant of a mamzer, belonging to the mamzer class.* Kidd. IV, 1; Tosef. ib. V, 1.

ממזרית, v. מַמְזֵרוּת.

מַמְזֶרֶת, מַמְזֵרְתָּא, מַמְזֵרְתָּה, v. מַמְזֵר, מַמְזְרָא.

מָמַק', מָמִיקָנָא m. (מוּק) *scorner.* Targ. Prov. IX, 7; a. fr.—*Pl.* מְמִיקָנֵי, מְמִיקָנַי. Targ. Ps. I, 1; a. e.—Ib. XXXV, 16 מְמִיקָנְיָא *scorning words* (ed. Wil. מְמַק').

מָמַק', מָמִיקָנוּתָא f. (preced.) *scorn.* Targ. Prov. I, 22; a. e).

מָמְכָּר m. (b. h.; מָכַר) *sale.* B. Bath. 155b מְמִכְּרָהּ מ' her sale is valid.—Ib. מְמָכְּרָן מ' their sale &c.; a. e.—מקח ומ' *commerce, commercial transactions.* B. Mets. 79b; a. e.

ממכתא, Targ. Prov. XV, 13, read with ed. Lag.: מַכְּרִכְתָּא.

מָמַל m. (מָלַל II) *crushing tool, press-beam* (or *stone*) *for olives; mill.* B. Bath. IV, 5; expl. ib. 67b מְמַרְכְתָּא. Tosef. Ter. III, 13 נותן לתוך חמ' ומחלך וכ' when he puts them in the mill and walks over them crosswise; Y. ib. III, 42b top תותת חמ'. Maasr. I, 7 מבין חמ' Mish. ed. (Bab. ed. מבית חמ'; Y. ed. a. Ms. M. מן חמ') from the pulp under the press; Tosef. ib. I, 7 המאמל ed. Zuck. (Var. הממל, המלול).

מַמַּל pr. n. m. *Mammal.* Tosef. Erub IV (III), 17 בית מ' the family of M.; Y. ib. IV, 22a ממה (corr. acc.).—Yeb. 105a; Y. Bets. I, 60b top, a. fr. אבא בר מ' (בא).

מַמְלָא I *ore,* v. מִלְּא.

מַמְלָא II pr. n. pl. *Mamla,* a place whose inhabitants were short-lived. Gen. R. s. 59, beg.; Midr. Sam. ch. VIII; a. e.; v. מַמּוּפְלָאֵי.

מַמְלָל m. (מָלַל II) *speech.* Targ. Gen. XI, 1. Targ. Ex. XXXIII, 11 (h. text פנים); a. fr.

מִמְסָךְ m. (b. h.; מָסַךְ) *mixture, mixed drink.* Num. R. s. 10 אין מ' אלא יין ביין *mimsakh* (Prov. XXIII, 30) means a mixture of wine with wine.

מַמְצִיא pr. n. pl. *Mamtsi,* a Palestinian border town (v. Hildesh. Beitr., p. 26). Y. Shebi. VI, 36c מ' דאבחתא; Tosef. ib. IV, 11 מ' דעכתא (Var. דעב', דגרתא); Sifré Deut. 51 מצי רעבתה; Yalk. Deut. 874 מניא רעבת'.

מַמְצִיָּא pr. n. pl. *Mamtsia.* Y. Succ. IV, 54b bot., v. מוֹצָא II.

מַמְקְנוּתָא, מָמְקָנָא, v. sub מימ'.

מְמָקָק m. (מָקַק) *decay, worm-eaten material.* Sabb. IX, 6 (90a) מ' ספרים ומ' Y. ed., Ms. O. a. Ar. (v. Rabb. D. S. a. l. note 60; ed. מְקֻקָּק) worm-eaten sacred books and their worm-eaten bands.

מַמְרָא I (b. h.) pr. n. m. (or pl.) *Mamre.* Gen. R. s. 42, end (ref. to Gen. XIV, 13) מ' . . . אתרא it was a place called M.; מ' . . . גברא it was a man &c.—Men. 85a name of an Egyptian sorcerer, v. יוֹחָנֵי.

מַמְרָא II m. (מָרָה, מרר) *rebellious,* (צל פר ב"ד) זקן מ' an elder disregarding the decision of the Supreme Court. Snh. XI, 1 (84b); 2 (86b). Y. Sabb. I, 3d; a. e.

מַמְרוּ f. *Mamru,* name of a plant. Gitt. 69a, v. חוּמְתִּי.

מַמְרִיאַטִינוֹס, v. מְוָרִיטִינוֹס.

מָמְרָעָא, מָמְרָצָא, v. מְרַע I.

מַמָּשׁ m. (מָשַׁשׁ) [*something tangible,*] *substance; substantial, real.* Ex. R. s. 14, beg. (ref. to וימש, Ex. X, 21) שחירה בו מ' there was substance in the darkness (it was thick). Ab. Zar. 67a כל שטעמו ומַמָּשׁוֹ אסור anything the taste of which (in a mixture) as well as its substance is forbidden. Ib.b טעמו ולא ממשו אסור a mixture in which there is the taste of a forbidden thing whose substance, however, is not visible, is forbidden. Hull. 108a טעמו ולא ממשו בעלמא דאוריתא that a forbidden substance should ritually affect a mixture in which is left a taste after its removal, is in all cases a Biblical rule. Snh. 63b . . ידעינן שאין בו מ' וכ' . . the Israelites knew very well that there is no reality in idols, yet they worshipped them for the sake of being permitted public licentiousness. B. Kam. 83b עין מ', v. מָמוֹן. Ib. מיתה מ' actual putting to death. Snh. 64a, v. דָּבַק; a. v. fr.—Y. Ber. III, 6d bot. מַמָּשָׁהּ קיים its substance remains (on the skin, even if dried up).

מַמָּשָׁא, מַמְשָׁא ch. same. Targ. Y. II Deut. XXXII, 17.—Sabb. 152b bot. דאית ברה מ' Ms. O. a. Ar. (ed. מַמָּשָׁא, v. Rabb. D. S. a. l. note 10) that there is substance in him (that it is not a mere apparition).—[מַמַּשׁ constr. *touch,* v. מָמוּשׁ.]

מַמְשָׁל, מִמְשָׁלָה *parable,* v. מָשָׁל.

מָמְשָׁלָה f. (b. h.; מָשַׁל I) *rulership, power.* Koh. R.

מָן, מִן II *who?, what?*, v. מאן. Targ. Gen. XXIV, 23. Ib. XXXIII, 8 (ed. Berl. מָא; oth. ed. מאן); a. fr.—Emphatic. מְנָא (מָנָא). Targ. Ps. XXXIX, 5. Targ. Prov. IV, 19; a. fr.

מָן III, מָנָא I *thing, vessel, garment*; *coulter*, v. מָאן.

מָנָא I, (מָנָא II) *who?, what?*, v. מַן II.

מָנָא II (apocop. of מִן אָן = h. מִפְּנַי; v. מָנָן) *whence?; whence is it proven?* B. Kam. 117a מ' תימרא דמקנסא וכ' but whence will you prove that we draw no analogy from fines? Ib. 44a bot. ומ' ידעינן וכ' and how do we know &c.? Snh. 61b מ' אמינא לה whence (on what evidence) do I say so?; a. fr.—מָנַהֲנֵי מילי, מנא הני מילי, v. מִילָּא II.—מָנָאן. Gen. R. s. 11, v. יְרַע.—מָנָלָן, מנא לן *whence do we have this?, how do we know?* Ber. 7a. Meg. 2a מ' מ' כדבעינן וכ' whence do we derive this?—Whence we derive this? (you ask, as if it were a law requiring an intimation in the Biblical text, while it is merely a measure of accommodation,) as we were going to explain further on. Ib. 20a; a. v. fr.

מָנָא, (מָנָא) *manna*, v. מַן I.

מָנָא *to count*, v. מְנִי.

מָנָא III, (מוֹנָא) pr. n. m. *Mana* (*Mona*), name of several Amoraim. Y. Sabb. I, 2c top. Y. Dem. IV, 24a top; Taan. 23b מָנִי.—Y. Ab. Zar. II, 42a top; a. fr.—V. Fr. M'bo, p. 114b, sq.

מָנָא IV *a weight*, v. מָנֶה.

מִנְאָן, Koh. R. to VII, 7, תרין מ', read with Y. Taan. IV, 68a: מִינּוּרִין, v. מִינּוּר ch.

מָנָאן *whence?*, v. מָנָא II.

מָנְבָּז, v. מוֹנְבָּז.

מַנְגַּדָּנָא m. (נְגַד) *lasher* at court. Yoma 15a; 54b sq.; Zeb. 38a (expl. כמצלית) מחוי .. כמ' R. Judah showed it by imitating the movement of the lasher, v. טַבְרֵר.

מִנְגְּמָן, v. מַנְגָּנוֹן.

מִנְגִּיאוֹת, v. next w.

מַנְגָּנָא m. (v. next w.) *any means of charming; art, contrivance.* Tanh. Lekh 15 (play on מִנֵּן, Gen. XIV, 20) מ' עשה הקב"ה וכ' (ed. Bub. ib. 19 מגינה, corr. acc.) the Lord made a charm ..., for Abraham took dust &c. Zeb. 116b Ms. M. מַגְנָא; Yalk. Lev. 579 מַגְנָנָא=מַגְנָנָא, v. מָגְנָא II.—*Pl.* מַגְנָנָאוֹת. Gen. R. s. 43 כמה מ' עשיתי וכ' (Ar. מַגְנִיּוֹת) how many arts did I not contrive to bring them under thy power?; Yalk. ib. 74 מנגיאות (corr. acc.).—Esth. R. end (ref. to Ps. LXVI, 3) מה דחילין אינון מַגְנָנוֹת שלך וכ' (corr. acc.) how fearful are thy contrivances; those to be slain slay their slayers &c.; Midr. Till. to Ps. XXII מַגְנָנָא דילך; Yalk. Ex. 225; Yalk. Ps. 790; Pesik. B'shall., p. 81a מַגְנָנְיָרֵיה.

מַגְנָנוֹן m. (μάγγανον same, 1) *charm, potion.* Gen. R. s. 88 מ' עשו לו לחנוכו (ed. Wil. מַגְנָנִין, pl.) they prepared to X, 4 כי באתה לך מ' וכ' if rulership happens to be thine, leave not thy humility.—Gen. R. s. 53 חמ' ... נטלה that rulership was taken from them; a. e.—[Gen. R. s. 20, read: מְמַשְּׁלָה, v. מָשַׁל.]

מְמַשְׁמְשָׁנִית, v. מַשְׁמְשָׁנִית.

מְמַת, v. מְמוֹתָא.

מִמְתַּ"ס a combination of each first letter of the words מנא מנא תקל ופרסין divided off in groups of three letters each (Dan. V, 25). Snh. 22a; Cant. R. to III, 4; v. אאלר"ן.

מַמְתַּקִּין, מַמְתַּקִּים m. pl. (b. h.; מָתַק) *sweet things.* Mekh. Yithro, Amal., s. 1.

מִן (b. h.) *from, of; more* (or *less*) *than.* Ab. Zar. 18a מן השמים ירחמו from heaven they will have mercy (on me), i. e. I trust in God. Sabb. 21b המהדרין מן המהדרין v. הָדַר.—מן המובחר, v. בָּחַר; מן המומחה, v. מוּמְחֶה.—Tem. 28a מן הבהמה להוציא וכ' 'of the cattle' (Lev. I, 2) intimates the exclusion of &c.; a. v. fr.—Prefix מִי־, מֵ־, מֶ־, מִ־ q. v.—מִיַּיִן, מִיַּיִן, מִיַּאיִן, v. אַיִן) *whence?, whence is it proven?*—Yoma 32a מ' לחמש וכ' whence is derived the regulation about five immersions &c.? Ib. ומ' שכל טבילה וכ' and whence is the rule derived that each immersion requires &c.? Ib. 44a מ' ... אין לי אלא this would prove to me only in favor of ..., whence do you derive that the same applies to ...?; a. v. fr.

מִן, מִין ch. same. Targ. Gen. I, 2; a. v. fr.—With suffixes of pers. pron. מִנַּי, מִי' *from me*; מִנָּךְ, מִי' *from thee*; מִנֵּיהּ, מִי' *from him, it &c.* Ib. XXII, 12. Ib. III, 3; a. fr.—Y. Ber. II, 5a bot. מן הן דסלק to where he had come from. Sabb. 80b מן דילידה דא ליה this came to him from his own doing. Sot. 40a ומאי נפקא ליך מִינֵּיהּ and what difference does it make? מִנִּי וּמִנֵּיהּ יתקלס וכ' through myself and him the Most High is exalted. B. Kam. 18a קאזיל מינייה מינייה it was lost through its (the chicken's) action alone. Y. Peah VII, 20b מינייה ובירה הוא (the sweetness) is entirely its own (no honey has been added). Snh. 39b, v. אַבָּא; a. fr.—לא כל כמינייה, לא כולא מינייה it is not at all in his power; v. כּוֹלָא.—מן ד־ *from the time that, after*; *from the fact that; when*; *because.* Lam. R. to II, 2 מן דאכלון after they had eaten; a. v. fr.; v. מִדְּ־.

מָן I m. (b. h.; מָנָה) *portion, food.* Num. R. s. 12 (play on אורגמן) the sun שיצרו הקב"ה לארוג מן וכ' whom the Lord has created to weave (ripen) food for creatures; ואין מן אלא פירות וכ' *man* means fruits and food (with ref. to וימן, Dan. I, 5).—Esp. מָן (הַ)מָן *the manna* of the desert. Ex. R. s. 25. Tanh. B'shall. 20; Mekh. ib., Vayassa, s. 2 אוכלי חמן those eating manna (not troubling themselves about to-morrow). Yoma 75a; a. fr.

מַנָּא I, מָנָא ch. same (*a day's*) *support.* Succ. 39b בכדי מן for as much only as is needed for the day. Ib. דחאי מ' וכ' that *man* means support, v. preced.—Esp. מַנָּא *the manna.* Targ. Ex. XVI, 31. Targ. Y. ib. 27; a. e. (some ed. מָנָא).

a charm for him to choke him.—2) *art, contrivance.* Ex. R. s. 18 (play on נגרנתר, Ps. LXXVII, 7) מ' ששית וכ' (ed. Wil. *pl.*) thy contrivance in Egypt (in not sending the plague of the first-born at once). Ib. מי יודע מ' וכ' (ed. Wil. נגנין, corr. acc.) who understands thy contrivances at the Red Sea (when those who had drowned the Israelitish children, were drowned)? Tanḥ. B'har 2 הופך אני מ' שלי וכ' (not שלו) I will reverse my plans and make him (the poor) rich &c. Y'lamd. to Deut. VII, 12, quot. in Ar. הפך הקב"ה עליו מ' the Lord turned the plan (of drowning the Israelites) against him (v. supra).—3) *mechanic contrivance, machine.* Lev. R. s. 20, beg. לא חיה יודע מ' שלו Ar. (ed. מנהגרו) he did not know the mechanism (of the throne of Solomon); Pesik. Aḥăré, p. 168[a] מנהג מנגנתן שלו (corr. acc.); Tanḥ. Vaëthḥ. 1 מנגנין (corr. acc.).—Yalk. Esth. 1046; Targ. II Esth. I, 2 במ' by machinery (in the throne of Solomon).—*Pl.* מַנְגָּנִין, מַנְגָּנוֹת. Ib. Yalk. l. c. חרו מנגנות פוקעים the machinery burst; a. fr. (v. supra).—מַנְגָּנִירָא, מַנְגָּנְיָא, v. preced.

מַנְדָּה f. (Ezra IV, 13; =מִדָּה; cmp. מַנְדָּע a. מַדַּע) *land-tax.* Esth. R. introd.; Gen. R. s. 64, v. מִדָּה; Ned. 62[b]; B. Bath. 8[a] מ' זו מנת חמלך *mindah* is the king's share (of the crops).

כְּפַר מ', מַנְדִּי pr. n. pl. *K'far Mandu* (Kafr Menda, north of Sepphoris; v. Sm. Bible Dict. s. v. Madon, a. Fischer a. Guthe Map of Palestine). Pesik. Shub., p. 163[b]; Yalk. Job 906; Gen. R. s. 52 a. Lev. R. s. 1 ed. Wil. מנדי.—[Tosef. Yeb. X, 3 כפר מנורי ed. Zuck., Var. מַנְדִּירִין.]

מַנְדִּי, v. preced.

מַנְדְּיָאן, v. נְדִיָּן.

מַנְדִּין, v. מַנְהִיג.

מנדמטין, v. מָגִיסְטִיר.

מַנְדַּע, מַנְדָּעָא m. (=מַדַּע; cmp. מִנְדָּה) *knowledge, wisdom.* Targ. Y. Deut. I, 13 מרי מ' possessors of knowledge (O., v. מַדַּע). Targ. Job XXXIII, 3; a. fr.

מַנְדְּעוּתָא f. same. Targ. Koh. IX, 11.

מִנְדַּעַם, v. מִדַּעַם.

מַנְדַּעְתָּא f. (v. preced. wds.) *sentiment, disposition.*—*Pl.* מַנְדַּעְתָּתָא (cmp. הֲוָה). Targ. Job XXXVI, 4 (some ed. *sing.*; Ms. מנדשא; h. text דעות).

מַנְדְּרָן, מַנְדָּרוֹן, v. מַהֲרוֹן.

מנדרנא, Y. Naz. I, 51[a] bot., read: מַנְזְרָנָא.

מָנֶה m. (b. h., from which μνᾶ, mina; מְנָה) [*one hundred,*] *Maneh,* a weight in gold or silver, equal to one hundred common or fifty sacred shekels (v. Zuckerm. Talm. Münz. p. 7, sq.). Bekh. 5[a] מ' של קודש כפול הרח the sacred *Maneh* was double the weight of the common. Ib. VIII, 7 במ' צורי taking the Tyrian *M.* as a standard. Ib. 49[b] מ' צורי . . . מ' של צורי 'the Tyrian M.' . . . means the standard of the Tyrian system (one Sela.=4 Zuz, Rashi). Keth. I, 2 בתולה . . . מאתים ואלמנה מ' the widowhood of a maiden is two hundred (Zuz), and that of a widow (remarried) is one hundred (Zuz, a common Shekel). B. Kam. 90[b] מ' צורי חנן או מ' מדינה חנן does the Mishnah (VIII, 6) mean a Tyrian or a country Maneh (twelve and a half Zuz)? Shebu. VI, 1 מ' לי בידך thou owest me one hundred denars. Snh. VIII, 2 מ' בשר meat of the weight of a Maneh. Shebi. I, 2 ששים מ' באיטלקי the weight of sixty M. in the Italian system. Ker. 6[a]; a. fr.—Erub. 85[b] bot. פנו מקום לבן מאה מ' make room for one worth one hundred M. (in gold).—Trnsf. מ' בן פרס a Maneh son of a P'ras (half a Maneh), i. e. *a distinguished son of a less distinguished father.* Taan. 21[b].—*Pl.* מָנִין, מָנִים. Y. Shek. VI, 49[c] bot. מ' . . . אלף the weight of fifteen hundred M. Ker. l. c.; a. e.—Chald. form: מָנֵי. Targ. Ez. XLV, 12 (Kimḥi מָנָא).—*Pl.* מָנִין, מָנַיָּא, מָנָן, מָנַיָּא, מָנְוִי, מָנָאֵי, מָנְוִי. Ib. Targ. Is. VII, 23. Targ. I Kings X, 17; a. e.—Esth. R. to VI, 10; Lev. R. s. 28.—Sabb. 133[b] שב מ' תרבא (not מרנאי, v. Rabb. D. S. a. l. note 90) fat weighing seven M. (Rashi: seven *portions* of fat). Y. B. Kam. IX, 6[d] bot. [read as Tosaf. to Bab. ib. 100[b]:) חמש מנוי עמר וח' מ' סממנין וכ' wool worth five M., dyeing material worth five, and ten M. wages. Y. Meg. IV, 74[d] bot. מנוי (corr. acc.); a. e.

מָנָה I f. (b. h.; preced.) *share, portion.* Bekh. V, 1 שוקלין מ' כנגד מ' you must weigh one piece (of the meat of the first-born) against another piece (of secular meat of ascertained weight). Gitt. 59[b], a. e. לימטל מ' מ' יפה ראשון that he (the priest) have the privilege of first choice (when a division is made). Sifré Deut. 53; Yalk. ib. 875 מ' יפה the best portion (at the meal). Yalk. Num. 765, end מלך שבירר לעצמו מ' וכ' a king who selected a portion for himself, and another came and spoke disparagingly of it; a. fr.—*Pl.* מָנוֹת. Sabb. 149[a]; Tosef. ib. XVII (XVIII), 5. Ib. 4 מפיסין על מָנוֹתֵיהֶן cast lots for their portions (at the table); a. e.—V. מְנָת.

מָנָה II *to count,* v. מני.

מִנְהָג m. (b. h.; נָהַג) *conduct, manner, usage.* B. Mets. VII, 1 מִנְהַג המדינה the usage of the country. Tosef. ib. VII, 13 מ' חולכי שיירא the usage among members of a caravan; ib. 14 מ' הספנין the usage of shippers (in cases of jetsam). Y. Pes. IV, 30[d] top אינו מ' this is no religious usage (deserving recognition); מ' it is &c. Ḥull. 13[b] נכרים . . . אלא מ' אבותיהן בידיהן the gentiles outside of Palestine are not to be considered as idolaters, they only continue the usages of their ancestors. Ab. Zar. 54[b] עולם כמִנְהָגוֹ נוהג the world (nature) follows its laws. Pesik. Aḥăré, p. 168[a], v. מַנְגָּנוֹן: a. fr.—*Pl.* מְנָהָגִים. Lev. R. s. 20, beg. מְנָהָגָיו its arrangements, v. מַנְגָּנוֹן.

מִנְהָגָא ch. same. Targ. Ruth IV, 7; a. e.—Snh. 46[b] מ' בעלמא a mere usage (is incidentally recorded in the Bible, not meant as a law). Ib. דלא לשותני ממ' in order not to depart from the common custom; דלישתנו ממ' intimating that they will be treated differently from the common usage (as a disgrace). Nidd. 66[a] אמינא לך מ' אסורא ואת אמרת I speak of a legal prohibition, and

she (Judah) had found rest (among the nations), she would not have returned (to the Lord); a. e.

מְנוּחָה f. (b. h.); same. Num. R. s. 10 חנבואה נקראת מ׳ inspiration is called resting (ref. to Jer. LI, 59, a. Is. XI, 2). Ber. 64ᵃ ת״ח אין להם מ׳ scholars are never at rest (constantly progressing). Ex. R. s. 1 ראה שאין להם מ׳ he saw that they had no recreation from labor; a. fr.—Esp. *the seat of the central sanctuary* (with ref. to Deut. XII, 9). Tosef. Zeb. XIII, 20; Zeb. 119ᵃ, sq.

מְנוּיָא, מְנוּי, v. sub מִנְּ׳.

מְנוֹמָכוֹס, v. מוֹנוֹמָכוֹס.

מְנוּמָר, v. נָמֵר.

מְנוֹן m. (b. h.; מָנָה; sub. אִישׁ) *manager, executor*. Gen. R. s. 22 (ref. to Prov. XXIX, 21) כל מי שמפנק...סופו להיות מ׳ עליו וכ׳ if one indulges his passion in his youth, it will be his ruler in his old days; (Yalk. Prov. 962 מורחת, some ed. מושל; ib. 961 מותק). Succ. 52ᵇ, v. אטב״ח.—[Cant. R. to II, 1 מנון עבורי, a corrupt gloss, perhaps for עיין שמ״ר, a reference to Ex. R. s. 23.]

מְנוֹנָא m. (v. מַנָּא; מָנֵי) *the ordinary daily food*. Targ. Y. II Deut. VIII, 3 (h. text לחם).

מְנוֹנֵי, v. מוֹנֵנִי.

מְנוֹס m. (b. h.; נוּס) *refuge*. Ex. R. s. 1 נתן מ׳ למשה וכ׳ suffered Moses to take refuge with an idolater. Yalk. Job 906; Yalk. Jud. 41, v. לוּן; a. e.

מְנוֹסָה f. same. Midr. Till. to Ps. LXVIII אין להם מ׳ להרכן נסים have no resort to which to flee.

מְנוֹרָה f. (b. h.; נוּר) *candlestick, lamp*. Pesik. Ekhah, p. 123ᵃ, a. e., v. כַּפָּה. Gen. R. s. 20 מ׳ של זהב ונר וכ׳ a golden candlestick with an earthen lamp on top (typical of a noble woman married to an ignoble husband); a. fr.—Esp. *the candlestick in the Sanctuary*. Num. R. s. 15. Men. 29ᵃ. Tam. III, 9; Yoma 21ᵃ, v. דִּישׁוֹן; a. fr.—*Pl.* מְנוֹרוֹת. Men. l. c.

כפר מ׳, מנורי, v. מַנְהִי.

מְנוֹתָא, v. מָנָתָא.

מנזדנא, read: מַנְזְרָנָא.

מַנְזִיחְ׳, מַנְזְחָנָא (a feigned denom. of נזר, with suffix of first person) *I will be a Naziḥ* (substitute of Nazir), v. next w.

מַנְזִיקְנָא, מַנְזֵיקְ׳ (v. preced.) *I will be a Nazik* (substitute for Nazir). Y. Naz. I, beg. 51ᵃ [read:] חריריך ארנון כינויי כינויהון...מ׳ מנזיחנא מפזיחנא what are the substitutes of substitutes? . . . I will be a Nazik, a Naziḥ &c. Ib. אין אלו כינויי כינויהון כינויהון ממש אינון אילו האומר מנזירנא שמא אינו נזיר כך האומר מנזיחנא מפזיחנא כאומר מנזירנא these are not substitutes of substitutes; these are direct substitutes. If one said *manzirna* (I will be a Nazir), is he not a Nazir? So he who says &c. (turning the sub-

you quote a usage; Yeb. 13ᵇ; a. e.—[Y. Ber. V, 9ᵃ מנהגו מנחגיה, v. חֲנַג׳.

מַנְהוּמִי f. (נְהַם) *roaring*. Yalk. Ps. 864, v. מַגְעוּרִי.

מַנְהִיג m. (נָהַג) *leader, director*. Gen. R. s. 39, beg.; a. e. תאמר שהעולם הזה בלא מ׳ is it possible that this world has no leader?—B. Bath. 91ᵃ sq. אוי...שאבד מַנְהִיגוֹ וכ׳ woe to the world (humanity) whose leader is gone, woe to the ship whose captain is gone!; a. e.—*Pl.* מַנְהִיגִים. Gen. R. s. 24 דור ודור ומַנְהִיגָיו generation after generation and their several leaders. Ib. s. 12 ברא הן ומַנְהִיגֵיהֶן created them (the heavens) and their directing agencies, v. נַוְוטָא.—V. נָהַג.

מָנְהַנְיָי = מְנָא חַנֵּי, v. מְנָא II.

מַנְהָרָא m. (נְהַר I) [*light-giver,*] *morning star*. Y. Yoma III, beg. 40ᵇ; Y. R. Hash. II, beg. 57ᵈ, v. בְּרַק I.

מָנְהָרוּתָא f. (preced.) *fine appearance, display of dignity*. Ned. 38ᵇ למ׳ עבדיך . . . עבדוי Ar. (v. Asheri a. l.; ed. למנהרותא; Var. in R. Nissim למנקרותא) slaves are mainly used for display (and need no fattening food).

מַנּוּ (= מַן הוּא) *who is he?, who is it?* Snh. 14ᵃ וחד ומנו דירמיה ומ׳ ר׳ יונתן וכ׳ and one with him, and who is the one? R. J. &c.; a. fr.—*Fem.* מַנְיָא (= מַן הָדֵי). Sabb. 140ᵇ לא תימרין מנו אלא מ׳ do not call, Who is he? (at the door) but 'Who is she?'—Esp. מנו (הא) (ellipt. for הָא דְמַן הָדֵי) *whose opinion is this?* Ḥull. 15ᵇ מ׳ לא ר׳ וכ׳ whose opinion is it (you represent)? This is neither Rabbi's nor &c. Succ. 3ᵃ דאמר לך מ׳ ב״ש וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) he who said this to thee,—do you know whose opinion he represents? Beth Shammai's &c.; a. fr.—[B. Bath. 91ᵃ מנו, v. next w.]

מָנוֹבְיוֹתָא, מָנוֹבְיָתָא m. (comp. of מָנוֹן a. בִּירְתָא) *manager of the house, executor*. B. Bath. 91ᵃ (prov.) עד דלא קיימא מָנוֹבְיָיתֵיהּ . . . Ms. M. (ed. קיימא מנו ב׳, v. Rabb. D. S. a. l. note) before the dying man is dead, his executor stands (ready to assume the administration).

מָנוֹד m. (b. h.; נוּד) *shaking*; מְנוֹד רֹאשׁ *shaking of the head, ready assent, submission*. Sabb. 104ᵃ (ref. to the shapes of certain letters, v. כָּפַף) שניתנה התורה במ׳ ר׳ (Ar. only במ׳) the Law has been given under repeated signs of assent.

מנוולין, v. מַנְטוּלִין a. מַשּׁוּל II.

מְנַוְוּלְתָּא f. (נָוֵול I) *nasty, muddy*. Taan. 6ᵇ, v. טַבְּת.

מַנְוָתָא, v. מָנָתָא.

מְנוֹחַ I (b. h.) pr. n. m. *Manoah*, 1) the father of Samson. Ber. 61ᵃ. Num. R. s. 10. B. Bath. 91ᵃ; a. fr.—2) *M.*, father of R. Huna. Taan. 9ᵃ.

מָנוֹחַ II m. (b. h.; נוּחַ) *rest*. Sabb. 152ᵇ יש להן מ׳ (Ms. M. מנוחה) find rest. Lam. R. to I, 3 אילו מצאה מ׳ וכ׳ if

stitute nouns into verbs) must be considered as if he had said *manzirna*. Ned. 10b [read :] מנזקנא מנזחנא מפזחנא.

מַנְזִירְנָא, מַנְזֵירְנָא (v. preced.) *I will be a Nazir.* Y. Naz. I, beg. 51a (not מנזר), v. preced.

מְנָח m. ch. = h. מָנוֹחַ, 1) *rest, relief.* Targ. O. Gen. VIII, 9. Targ. Deut. XXVIII, 65 (Y. some ed. מַפֵּח). Targ. Ps. CXVI, 7 מְנָחֵיכִי (Ms. נירח, Regia נוח).—2) *going to rest, decline* (v. next w.). Targ. Gen. III, 8 מְנַח יומא (h. text רוּחַ).

מְנָחָה f. (b. h.; נוּחַ; cmp. נַחַת) 1) [*laid down,*] *offering, present.*—*Pl.* מְנָחוֹת. Num. R. s. 13 שלשלמה חבריו האומות מ' וכ' as the nations brought gifts to Solomon &c.; a. e.—Esp. (in ritual) *meal-offering.* Men. I, 1 מְנָחַת חוטא the sinner's meal-offering (Lev. V, 11). Ib. X, 6 (68b) מנחת בהמה the meal-offering connected with animal offering (e. g. Lev. VII, 13). Ib. XII, 3 הרי עלי מ' וכ' I vow a *minḥah* of barley; a. v. fr.—*Pl.* as ab. Ib. I, 1; a. fr.—*M'naḥoth,* name of a treatise of the Mishnah, Tosefta, and Talmud Babli of the Order of Kodashim.—2) (cmp. preced. 2) [*decline,*] *afternoon* (corresp. to b. h. בֵּין הָעַרְבַּיִם); תְּפִלַּת המ' (or מִנְחָה) *afternoon-prayer, Minḥah.* Ber. IV, 1 (26a) חפלת המ' עד חצות the *Minḥah* may be read until sunset; ib. 26b .. שחרי תמיד של בין הערבים וכ' תפלת המ' the Minḥah may be read &c., because the daily sacrifice of the afternoon could be offered until sunset. Ib. עד פלג מ' גדולה up to the middle of the afternoon. Ib. מ' (קמא) the large (first) afternoon, i. e. the time from six and a half hours after sunrise to sunset (the day being divided into twelve hours); מ' קטנה (מ' אחרונה) the smaller (later) afternoon, i. e. from nine and a half hours to sunset. Ib. פלג מ' אחרונה the middle of the late (small) afternoon. Ib. top טעה ולא התפלל מ' if by mistake he failed to read the Minḥah; a. fr.

מְנַחֵם (b. h.) pr. n. m. *Menahem,* 1) King of Israel. Yalk. Kings 236 (from Seder ʿOlam).—2) name of the Messiah to come. Snh. 98b. Y. Ber. III, 5a top; Lam. R. to I, 16; Pirké d'R. El. ch. XIX מ' בן עמיאל בן יוסף.—3) M., associate judge of Hillel. Ḥag. II, 2. Ib. 16b יצא מ' לעבודת המלך M. resigned from the judgeship to enter the King's (Herod's) service.—4) M. bar Simai, surnamed 'the son of saints'. Pes. 104a; Ab. Zar. 50a; (Y. ib. III, 42c top נחום איש קודש קדשים).—5) name of several scholars. Y. Maasr. V, end, 52a M. bar Mabsima.—Y. Erub. VII, 24c top.—Tosef. ib. XI (VIII), 10 מ' איש גלילא (Keth. 60a נחום). Tosef. Shebu. I, 7 מ' איש גם זו, v. גַּמְזוֹ.—Tosef. Keth. V, 1; a. fr.

מְנַחְרוּתָא, v. מְנַהְרוּתָא.

מְנַחֵשׁ m. (b. h. נָחַשׁ) *diviner,* v. נָחַשׁ.

מְנַחְשָׁא, מְנַחֲשָׁא ch. same. Targ. O. Deut. XVIII, 10.—*Pl.* מְנַחְשַׁיָּא, מְנַחֲשַׁיָּא. Targ. Y. Lev. XXVI, 30; a. e.

מִנְחָה, מִנְחְתָא f. ch.=h. מִנְחָה, 1) *offering; meal offering.* Targ. Lev. II, 1; a. fr.—*Pl.* מִנְחָוָתָא. Targ. O. Num. XVIII, 9 ed. Berl. (ed. מִנְחָתָן).—2) *afternoon, afternoon prayer, Minḥah.* Targ. I Kings XVIII, 29.—Y. Pes. V, 30d top.—Sot. 39b במ' דתענית in the Minḥah of the fast-day. —*Pl.* מִנְחָתָא. R. Hash. 31a במ' דשבתא in the Minḥah of Sabbath days; a. e.

מַנְטוּלִין f. (correct מַנְטֵר, mantela, μαντήλιον, of Semitic origin, v. מַשּׁוּל II) *napkin, handkerchief.* Y. Ber. III, 6d bot. דרקק אמ' וכ' quot. in Asheri to Ber. 24b (ed. אירצטלין, Rashba אם טרילין, Var. אם עצטלין, corr. acc., and read: מוחר for אסור) who spits into his handkerchief.—*Pl.* same. Gen. R. s. 5; s. 28 ובמנולין, ובמנולין (corr. acc.), v. מַשּׁוּל II.

מִי' מִנְטַר m. (נָטַר) 1) (infin. of נָטַר) דמסיר למ' *the charge of.* Targ. Y. Num. III, 36 (O. דמסיר למיטר ל- ed. Berl., oth. ed. לְמַטַּר).—2) [*guard,*] *border, edge* of a cloak (corresp. to Lat. clavus). Targ. Y. Ex. XXVIII, 31; 34.—Trnsf. (like clavus) *tunic.* Targ. I Chr. XV, 27.

מִנְטְרוּמִין, v. מָגִיסְטֵר.

אַרְעָא מ', מִנִּי pr. n. *Land of Minni* (supposed to be *Minyas* in Armenia). Targ. Ps. XLV, 9; (Targ. Jer. LI, 27 הוּרְמִינִי).

מָנִי pr. n. m., v. מָנָא.

מַנִּי, v. מַנּוּ.

מָנֵי *a weight,* v. מָנֶה.

מָנָה, מְנִי (b. h.) *to divide, distribute; to count.* Bekh IX, 7 ומונין א' ומוֹנֶה בשבט אחד וכ' (Bab. ed. 58b) and he counts with the rod, one, two &c. Ib. מְנָאָם רבוצין if he counted them while they were crouching. Shebu. 34a bot. מָנֶה מָנִיתִיךְ לך וכ' (not מְנִיתִיךָ, v. Rabb. D. S. a. l. note) I counted (delivered) to thee a Maneh (as a loan) in the presence &c.; ib.b R. Hash. 12a חכמי ישראל מוֹנין למבול וכ' the Jewish scholars count the dates of the flood in accordance with R. El. (beginning the year with Tishri), and the astronomical calendar in accordance with R. J. (beginning with Nisan). Pesik. R. s. 15, beg. אין מונין ללבנה וכ' we count by the moon (fix the date of the new month) only when seen after sunset. Succ. 29a, a. fr. מונין ללבנה regulate the seasons by the moon (have a lunar year). Men. 65b, a. e. מְנֵה ימים וכ' count the required number of days and proclaim (one day as) the New Moon Day. Yoma V, 3; a. fr.—Part. pass. מָנוּי; f. מְנוּיָה; pl. מְנוּיִים, מְנוּיִין, מְנוּיִין; מְנוּיוֹת a) *counted.* Taan. 8b דבר המ' that which has been counted (is known by number). Bekh. IX, 7 אחד מן המ' one of the sheep already counted.—b) *classified; (pl.) class.* Hag. 17b מה חדש למְנוּיָיו אף עצרת למְנוּיָיו (שבוע של ע' = עצרת) as the New Moon festival belongs to its class (of days), so does the Pentecost (which is determined by counting weeks) belong to its class (of weeks), i. e. the pilgrim's sacrifice (חגיגה) may be offered during the entire eighth week from Passover; R. Hash. 5a למְנוּיָיו.—c) (v. *Nif.*) *entered for a share in the sacrifice.* Zeb. V, 8 אינו נאכל אלא למנויו can be partaken of only by those registered for it. Pes. V, 3 (61a) שחטו שלא לאוכליו ושלא למנויו (Bab. ed. למנוייו) if while slaughtering he had

has been ordained for money, we must not stand up, nor do we call him rabbi, and the cloak upon him is like the cover of ass. Yoma 22b. Y. Shek. V, 48d bot. מאי אם זה שני על . . . . אתם שאתם מְתַמְּנִין וכ' if this one appointed superintendent of wicks, was privileged to be counted among the great of the generation, how much more you who are to be appointed over the preservation of lives (as directors of charities). R. Hash. II, 9 (25a) שנְתַמְּנוּ ב"ד על וכ' Ms. O. (ed. שעמדו, v. Rabb, D. S. a. l. note 90) who have been ordained as a court for all Israel; a. fr.—2) (of things) *to be assigned.* Tosef. Sot. VII, 20 נְתַמְּנָה לאדם פרנסה וכ' if a livelihood has been assigned to a man (by Providence, i. e. if he has succeeded in establishing a livelihood), he must buy a house; חזר נ' לו ירקו וכ' (v. ed. Zuckerm. note) if more has been provided for him, he must buy a field . . . and then marry a wife.

מְנָא, מְנֵי ch. same 1) *to count.* Targ. Ps. LXXVIII, 9 מנו (ל)קיצא (ed. Lag. מיני, corr. acc.) they calculated the term (of redemption). Targ. Num. I, 44; 49; a. fr.—Men. 66a לְמֵימְנֵי יומי וכ' to count the days . . . and the weeks (of the ʿOmer). Ib. מְנוּ רוּמֵי וכ' Ms. M. (ed. מני) רבנן the scholars of . . . counted the days but not the weeks. Ḥull. 60b לֵימְנוּ בך וכ' the Israelites shall count days and years after thee (the moon); a. fr.—[Yalk. Is. 337 דמנירן, v. מוּג.]—2) *to appoint,* v. infra.

Pa. מַנֵּי 1) *to appoint, ordain.* Targ. O. Gen. XLI, 33, sq. (Y. *Pe.*); a. fr.—Y. Bicc. III, 65c bot. חזון בעירן מְמַנְּיתֵיהּ they wanted to ordain him; ib.d top מְמַנְּיֵיהּ. Ib. ומַנּוּנֵיהּ and they ordained him. Sot. 40a אִימְּנוּ רבנן עליה לממנייה ברישא the scholars agreed to appoint him first; a. fr.—*Part. pass.* מְמַנֵּא, מְמַנֵּי; *pl.* מְמַנָּן *appointed; officer* (v. מְמוּנָּה). Targ. Y. Num. II, 5. Targ. Jer. XXXVII, 13. Targ. I Chr. IX, 19; a. fr.—2) *to assign, commit.* Targ. Ps. XXXI, 6. (h. text אפקיד). Targ. II Chr. XII, 10; a. e.

Af. אַמְנֵי 1) *to register, enter, designate for a share.* Pes. 89a דְאַמְנִינְהוּ מעיקרא that he had originally designated them for participation in the Passover meal; a. e.—2) *to take a vote.* Ib. 52a מַמְנוּ Ms. M. (ed. ממינן, read מַמְנִין), v. נְגִדָא II.

Ithpa. אִיתְמְנִי, אִיתַמְּנֵי, *Ithpe.* אִיתְמַנֵּי 1) *to be numbered, counted; to vote.* Targ. Num. II, 33; a. fr.—Sot. 40a, v. supra. Gitt. 56b ואִיתְּמְנוּ לֵיהוֵי חשיבי וכ' (not . . ואמינא . . חשיבא) the nobles of Rome have agreed to place thee at the head; a. e.—2) *to be appointed; to be ordained.* Targ. Ps. CX, 4; 6; a. fr.—Y. Bicc. l. c. חד מן אילין דמיתַמְּנִי בכסף (read: דמיתַמַּנִין) one of those ordained for money's sake. Ib. (adapting Hab. II, 19) לא בכספייא אי' וכ' has he not been ordained for money? &c. Ib. לא קבל עלוי מִתַּמְּנֵי he would not allow himself to be ordained; a. fr.—3) *to be designated for a share.* Targ. O. Ex. XII, 4.—Pes. 89a Ms. M. (Ms. O. וניתמני כל חד וחד) וניתְמַנְיִנְהוּ בחדי כל חד וחד בהדיה; ed. וניתמני עילויה חני וכ', read עילוי דחני; v. Rabb. D. S. a. l. note) and let them be designated as participants with each of them (and let each of them be designated &c.). Ib. בתר דשחיט מי קא מתמני after the lamb is slaughtered how can he be entered? Ib. 60b ומִיתְּמְנוּ עילויה אחריני (v. Rabb. D. S. a. l. note 200) and other persons will be entered for a share in it; a. e.

in mind such as were unable to partake of it (sick persons &c.) or such as had not been registered for it. Ib. 61a bot. אירתקש אוכלין למנויריו (Ms. M. אוכלוי למנוריו) the partakers (to be held in mind) are analogous to the registered. Ib. 70a אינה . . . לְמִנּוּיָהּ Ms. M. (ed. incorr. למנוריו, למנויו) it (the pilgrim's sacrifice) can only be partaken of by those registered for it; a. fr.

Nif. נִמְנָה, נְמֵי 1) *to be counted.* Num. R. s. 1 אינן נִמְנִים ולא נמדדין are neither numbered nor measured. Bets. 3b, a. e. את שדרכו לִימָּמְנוֹת, v. אֵת. Gitt. V, 6 נִמְנוּ (usu. נמנו וגמרו) they (their votes) were counted, they resolved, v. גָּמַר II; a. fr.—2) *to be counted on for a share in the Passover lamb, to be registered* (Ex. XII, 4). Pes. VIII, 3 לעולם נִירָמְנִין עליו וכ' persons may continually be entered for a share in it, as long as there remains for each &c. Ib. נירמנין ומושכין וכ' they may be entered and withdraw again. Ib. 89a אבל לִירָמְנוֹת but as for registering (additional names). Tosef. ib. VII, 7 רצו להמשך ולהִתְמַנּוֹת וכ' (ed. Zuck. incorr.) if some of them wish to withdraw and have others entered on their share &c.; a. fr.—3) *to be specified.* Y. Taan. IV, 68b (ref. to Mish. IV, 5) מה ראה . . . . לְהִזְדַּמְּנוֹת what reason was there for that specification of the time when each family of priests and the people had to offer wood?; Y. Shek. IV, beg. 47d; Y. Meg. I, 70c top.

Hif. הֵמְנָה, הֵי' *to cause to be entered; to add to the number of sharers; to transmit one's share to another person.* Y. Pes. VIII, 36a top הי' אותו על חנם he gave him a share gratuitously. Tosef. ib. l. c. בני חבורה שרצו לַהֲמִנּוֹת (ed. Zuck. לְהַמְנוֹת) וכ' members of a party who desire to give others a share in their own portion. Ib. הַמְמָנָה אחרים על חלקו (ed. Zuck. פסחו) he who assigns to others a share in his portion; a. fr.

Hof. הוּמְנָה *to be added to the number; to be entered as a member of a group or of a family.* Tosef. ib. 3 ה' על אחד מהם if he (the orphan) has been entered as his guest by one of the guardians. Ib. 6 בני חבורה שהוּמְנוּ וכ' ed. Zuck. (oth. ed. שנמנו) members of a group who have been entered (in a body) in addition to the original participants; a. e.

Pi. מִנָּה, מִי' *to appoint, elect.* Gitt. V, 4 שמי' לחן אביהן וכ' for whom their father had appointed an executor. Ib. שמִינָּהוּ אבי וכ' whom the father . . . has appointed. Taan. 10b כל שראוי לְמַנּוֹתוֹ וכ' who is worthy to be elected manager &c.; a. fr.—Part. pass. מְמוּנֶּה; *pl.* מְמוּנִּים. Sot. 42a למה סגן מִמ' for what purpose is a deputy high priest appointed?; Yoma 39a מימיני ed. (corr. acc.; v. Rabb. D. S. a. l. note); a. fr.—Hor. 13b שאביהם ממונים פרנס וכ' Ms. M. (ed. שמִמ' אביהם, = מן המונים) whose father is of those worthy to be elected manager (v. Taan. l. c.).—V. מְמוּנֶּה.—Esp. *to ordain as teacher and judge.* Y. Snh. I, 19a bot. ב"ד שמי' שלא וכ' a court that ordained without the consent of the Nasi. Ib. היה כל אחד מְמַנֶּה וכ' each teacher used to ordain his own pupils; a. fr.

Hithpa. הִתְמַנֶּה, *Nithpa.* נִתְמַנֶּה 1) *to be appointed, designated as deputy, to be ordained.* Sifra Aḥărê Par. 5, ch. VIII לרבות כהן אחר המִתְמַנֶּה to imply the other priest that is designated as a deputy. Y. Bicc. III, 65d top חכם שנ' וכ' when a scholar is ordained, his sins are forgiven. Ib. זה שחוא מתמ' בכסף וכ' (not מחמני) before him who

מִנְיוֹמִי, מִנְיוֹמִי pr. n. m. *Minyomi*, a physician. Ab. Zar. 28b (Ms. M. מִנְיָמִין). Sabb. 133b (Ms. M. בנירמין; Snh. 99b bot. בנימין).

מִנְיוֹמִין pr. n. m. *Minyomin*. Hull. 49b, v. כַּנְהוֹקָא.

מָנִיט, part. *Af.* of נוּט.

מְנַיְמִין, v. מִנְיָמִין.

מְנַיִן, v. מִן h.

מְנַיְנָא, מְנָיְנָא, v. מִנְיָנָא.

מְנַיָּק, v. מוּנָּק.

מנירשא, Y. Meg. II, 73b, read מְנַשְּׁיָא.

מְנִיכָא, מְ' m. (מנה, v. חֲמְנִיכָא) [*badge of office,*] *necklace*. Targ. Gen. XLI, 42; a. e.—Tam. 32a.—*Pl.* מָנִיכִין. Targ. Y. II Gen. XLIX, 22.

*מְנִיכְתָּא f. h. form, same. Pirké d'R. El. ch. XLIII ואחזו אותו במְנִיכְתּוֹ ראשו quot. in Men. Hamm. V, ch. V, 1, 2 (ed. במינקת) they seized him by his necklace.

מִינְ', מְנָיְ', מְנָיָמִין pr. n. m. *Minyamin*, name of several persons; 1) M., an Egyptian proselyte. Tosef. Kidd. V, 4; (Sifré Deut. 253 בנימין); Sot. 9a; Yeb. 78a.—2) מ' בר אירתי. Meg. 28a (Ms. M. בנ' בר אירתי; v. Rabb. D. S. a. l. note).—3) Nidd. 65a, v. גְּנִזַכְרִיָּה.—4) Ab. Zar. 28b, v. מְנִיוֹמִי.

מְנַיִן, v. מִן h.

מִ', מְנָיָן, מְנָן m. (b. h.; מָנָה) *number, count; ballot, vote*. B. Mets. 6b; Bekh. 59b, a. e. מ' הראוי פוטר a count properly begun redeems, i. e. if one began to count ten or more animals for tithing purposes, and during the count one animal died or ran off, those which passed the rod are redeemed. Ib. אירעו להו במ' הראוי they were redeemed by means of the (interrupted) count properly begun.—רוב מְנָיָנוֹ, רוב חמ', v. בְּנָיָן.—Bets. 3b דבר שיש בו מ' Ms. M. (ed. דבר שבמ'); Zeb. 73a דברי שישנו במ' objects sold by the piece.—Y. Ber. I, 3a top נעמוד על חמ' let us decide by vote; Tosef. Ohol. IV, 2 נעמוד למ'. Eduy. I, 5, a. fr. בחכמה ובמ' . . . . . גדול superior to a previous meeting of scholars in learning and numbers. Bets. 5a כל דבר שבמ' צריך מ' וכ' a prohibitory measure passed by ballot, requires another ballot to be abrogated (although the reason for the measure has ceased to exist). Snh. 26a אינו מן חמ' . . . . קשר a measure passed in a meeting of wicked men does not count (deserves no consideration on the part of successors). Hull. 97b אין . . . מן חמ' does not count, is not included.—Num. R. s. 1 במְנָיָן ישראל at the census of the Israelites in the desert; a. fr.—[In later Hebrew: מ' *the requisite number of males for congregational worship.*]

מִ', מְנָיְ', מְנָיְנָא, מְנָיָן ch. same. Targ. Gen. XXXIV, 30. Targ. Num. I, 2; a. fr.—Sabb. 73b מ' למה לי why does the Mishnah state the number (39)?; Kerith. 2b; a. fr.—Bekh. 60a bot. הואיל ואירתיה במ' פרסאה וכ' because it occurs in the Persian (?) system of counting that they call ten *one*.—Snh. 36a; Gitt. 59a אנא הואי במ' I was one of the voters in the school of Rabbi, and with me they commenced. Y. Snh. I, 18c top [read:] אין אנא סלקית ממ' וכ' whether or not I was counted in (to make up the required number); a. fr.—*Pl.* מְנָיְרַיָּא, מְנָיְרַיְנָא, מִ'. Targ. Num. I, 44; a. fr.—Gitt. l. c.; כולהו מְנָיְרַיְרוּהוּ וכ' in all their ballots they began their vote from the side benches (with the juniors).—Sabb. 66b כל מ' וכ' all incantations which are repeated several times, must contain the name of the patient's mother; a. e.

מְנִיפָא m. (נוף) *fan*. B. Mets. 86a חניפי עלי במ' (Ms. M. a. oth. במְנִיפָיךְ) fan me with the (thy) fan; v. מְנָפָה.

מְנִיקוּת, מֵנִיקוּת &c., v. sub מֵנִיק.

מנישא, Y. Meg. II, 73b, read: מְנַשְּׁיָא.

מִנִּית (b. h.) pr. n. pl. *Minnith*, in Palestine. Lam. R. to III, 16 (play on בחטי מ', Ez. XXVII, 17) חטי דלא מנירן wheat dishes without number; ib. כמנין מ' as many as the numerical value of מנית (500); Koh. R. to I, 8 (corr. acc.).

מנכריה, Y. Sot. V, 20c bot., v. חַנְכָּרִיָּה.

מְנָלָן, v. מְנָא II.—[Yalk. Koh. 971 מרי מנלן, v. מַרְכָּלָא II.]

מנם, Koh. R. to V, 11 נחמנם some ed., read: אִתְנַמְנֵם, v. נְמַנֵּם.

מנמנמי, Targ. Y. Num. XXVI, 9 Ar. (ed. מערעי), read: מְזַמְּנֵי, v. זְמַן I.

מִ', מְנָן, מְנַן, מְנָן (= מן אן; cmp. מְנָא II) *whence?* Targ. Num. XI, 13. Targ. O. Gen. XVI, 8. (Y. מן האן). Targ. Jon. I, 8 (some ed. מפן, corr. acc.); a. e.

מְנַסַּח, or מְנַסֵּח, Targ. Prov. XXIX, 21, v. נְסַח.

מנסמאר, v. מְגִרְסְמַדִּר.

מנסקי, Num. R. s. 12; Sifré Num. 45, v. אַסְקַפְסָטֵי.

מָנַע (b. h.) [*to cut off,*] *to withhold, refuse, refrain*. Pes. 113b חמונע מנעלים מרגליו he who denies shoes to his feet. Keth. 96a חמונע תלמידו מלשמשו כאילו מונע וכ' he who denies to his pupil the privilege of attendance, is considered as if denying kindness to him. Ber. 10a, sq. אל ימְנַע עצמו מן הרחמים must not cut himself off from (despair of) divine mercy. Gen. R. s. 76, end (ref. to Job VI, 14) מָנַעְתָּ מריעך וכ' thou (Jacob) didst refuse kindness to thy friend (Job); a. fr.

Nif. נִמְנַע 1) *to restrain one's self; to shrink*. Eduy. IV, 8; Yeb. I, 4 לא נמנעו (מ)לישא וכ' they did not refrain from intermarriage. Ib. עושין טהרות וכ' (לחיות) לא נ' they did not shrink from relying on one another in the observances of levitical pureness; Tosef. ib. I, 10. Ib. 12 מן חספק לא חיו נִמְנָעִין (אבל) נמנעין וכ' they did not shrink (from interchange) where the case was doubtful &c.; Yeb. 14b. Gitt. 36a נמנעו מלהלוות וכ' they hesitated to lend money to one another; a. fr.—2) *to be withheld*. Num.

R. s. 15 נִמְנְעָה השמחה וכ׳ (some ed. נִמְנַעַת) joy was withheld from the wicked and given to &c.

Hif. הַמְנִיעַ *to keep apart.* Y. Taan. I, 64[b] top שאת מַמְנִיעָן זו מזו for thou keepest them (the rain-drops) from commingling (v. הָפוּשׁ); Y. Ber. IX, 14[a] top ממנימען (corr. acc.).

מְנַע ch. same, *to diminish; to withhold.* Targ. Gen. XXII, 16. Ib. XXX, 2. Targ. O. Deut. XIII, 1 (h. text גרע); a. fr.

Ithpe. אִתְמְנַע, אִיתְמְנַע 1) *to be diminished; to cease, omit.* Targ. Ex. V, 11 (O. ed. Vien. יִתְמְנַע; h. text גרע). Ib. IX, 29 (h. text חדל). Targ. Deut. XXIII, 23 (O. ed. Vien. תִּתְמְנַע). Targ. Jud. XV, 7; a. fr.—2) *to restrain one's self; to refuse, shrink.* Targ. Ex. XXIII, 2; a. e.—Gitt. 52[b] אתי לאִיתְמְנוּעֵי he might shrink (from becoming a guardian). Y. Sabb. VII, 9[b] bot. לא מִתְמַנְעִין, v. ה״א; a. e.

מַנְעוּל m. (b. h.; נָעַל) *lock.* B. Bath. 65[b]; Tosef. ib. III, 1 את הנגר ואת חמ׳ the bolt (fastened to the wall) and the lock (fastened to the door), opp. to מפתח the portable key. M. Kat. I, 10. Zab. IV, 3; a. fr.—Trnsf. *the lock of the buttock, anus.* Koh. R. to III, 19; Gen. R. s. 17 (some ed. מַנְעָל); Yalk. Koh. 969 מנעל; v. אֶפִּיפְיוֹן.

מִנְעָל, מָנְעוֹל m. (b. h.; נָעַל, v. נַעַל) *foot-covering, shoe,* contrad. to סנדל sole. Kel. XXVI, 4. Esth. R. to IV, 15, v. לָחַךְ. Yeb. XII, 1. Tosef. ib. XII, 10 במ׳ שנפרם וכ׳ with a torn shoe which still covers the larger portion of the foot; a. fr.—*Pl.* מִנְעָלִין, מִנְעָלִים. Sabb. 129[a]. Pes. 113[b], v. מָנַע. Y. Sabb. VI, 8[a]; a. fr.—Kil. IX, 7 מִנְעָלוֹת הפרינון. cloth *socks,* v. דַּרְדְּקָא.

מַנְעָל, v. מַנְעוּל.

מְנָפָה f. (נוּף) 1) *fan.* Kel. XVI, 7 (Ar. מנפא). Yeb. 63[a] במ׳ תחנופפי Ar., v. נוּף ch.—V. מְנִירָפָא.—*2) (v. מַפָּה) *flag.*—*Pl.* מְנָפוֹת. Mekh. B'shall., s. 2 מגפות (corr. acc.); v., however, סִינְגוֹן.

מנפוח, Pesik. R. s. 17, read: מִנְפִּיס.

מְנָפּוֹל m. (μονοπώλιον) *a trading mart enjoying a monopoly.* Dem. V, 4 בלוקח מן חמ׳ when he buys (loaves of bread) in a monopolized market (where the numbers of bakers and of retailers are limited). Y. ib. 24[d] top איזהו מ׳ וכ׳ what sort of a mart? Where there are nine sellers supplied by eight bakers, so that eight may have bought from one baker severally, but one baker must necessarily have supplied at least two sellers.

מְנָפִיס pr. n. pl. (Μένφ, Μέμφις) *Memphis,* in Egypt. Pesik. R. s. 17 נוף מנפוח; Pesik. Vayhi, p. 63[b] מרפיס (corr. acc.) the Biblical Nof is Memphis; v. מֶמְפִיס.

מנפש, Tosef. Kel. B. Mets. III, 1 ed. Zuck., v. מְנָפִירִים.

מַנְצַפַּ״ךְ m. pl. *Mants'fakh,* a vox memorialis for the five letters (מ, נ, צ, פ, a. ך) which have separate forms at the end of words. Y. Meg. I, 71[d] מ׳ הלכה וכ׳ the double forms for the five letters are a Mosaic tradition. Ib. מהו מ׳ . . . מה שחתקינו לך הצופים what does the vox M. intimate? What the inspired seers (prophets) have instituted for thee; Gen. R. s. 1. Ib.; Sabb. 104[a]; Meg. 2[b] מ׳ צופים אמרום M. intimates that the seers indited them; Num. R. s. 18; Tanḥ. Korah 12.

מנקדותא, v. מְנַקְּרוּתָא.

מנקט, Ab. d'R. N. ch. XVIII, end, v. מְלַקֵּט.

מְנַקְטָא f. (נָקַט) *holder,* מ׳ פארי *a band on which various trinkets are suspended.* Sabb. 59[b] (defining קטלא), v. פְּאֵרָא.

מְנַקְּיוֹת* f. pl. (b. h.; רָנַן; v. מְרִנָּנֶת) *tubes.* Men. 97[a] (ref. to Ex. XXV, 29) מְנַקִּיּוֹתָיו אלו קנים by *m'nakkiyoth* are meant the tubes placed between the show-loaves to let the air pass; Rashi: 'which keep the bread clean from mould', fr. נָקָה); v. סָכַךְ I *Pi.*—[LXX translates our w. with κύαθοι.]

מְנַקְּרוּתָא, מְנַקְּרוּתָא f. (נָקַר II) *cleanliness.* Ḥull. 105[b] (Ar. מנקד). Ab. Zar. 30[a] (Ar. מנקד; Ms. M. נַקְרוּתָא.]

מְנֻקָּת, v. מְרִנָּנֶת, a. רָנַן.

מְנַר׳, מְנָרְתָא f. ch.=h. מְנוֹרָה, *lamp.* Targ. Ex. XXV, 31; a. fr.—Y. Yoma III, 41[a] top, expl. גברשת. Gen. R. s. 63, end (translat. צפה הצפית, Is. XXI, 5) סדר מ׳ arrange the lamp; Cant. R. to III, 4 אקרמת מ׳ וכ׳ thou (Belshazzar) hast put up the lamp, kindled the light; a. fr.—*Pl.* מְנָרְתָא. Targ. Jer. LII, 19; a. e.

מְנַשֶּׁה (b. h.) pr. n. m. *Manasseh,* 1) son of Joseph; also *the tribe of Manasseh.* Gen. R. s. 84 מ׳ גרם לשבטים לקרוע M. was the cause that the sons of Jacob rent their garments (Gen. XLIV, 13; v. Gen. R. s. 91); a. fr.—2) M., King of Judah. Snh. X, 2; Tosef. ib. XII, 11. Yeb. 49[b] מ׳ הרג וכ׳ M. put Isaiah to death; a. fr.—3) M., grandfather of Jonathan (Jud. XVIII, 30). Tosef. Snh. XIV, 8; B. Bath. 109[b] וכי בן מ׳ וכ׳ was he the son of M.? Was he not the son of Moses? Ib. מתוך שעשה מעשה מ׳ וכ׳ because he acted like king Manasseh &c.—4) M., a scholar. Y. Meg. II, 73[a] bot.

מְנַשְּׁיָא, מְנַשְּׁרָא pr. n. m. *M'nashia.* Y. M. Kat. III, 83[c] top; Y. Meg. III, 73[b] מנירשא, מנרשא (corr. acc.).

מְנָת f. (b. h.; מָנָה) 1) *portion, share.* B. Bath. 12[a] מ׳ בכרם וכ׳ I sell thee a portion of my vineyard.—מְנָת חמלך the king's share (*annona*). Ned. 62[b]; B. Bath. 8[a], v. מְנָדָה. Ab. Zar. 71[a] הפס עלי מ׳ מלך settle for me the *annona* (in kind or money).—2) *appointment;* בְּמִנַּת, עַל מְנַת (abbrev. ע״מ) *on condition that, for the sake of.* Tosef. Dem. VI, 13 ואם החזה עמו במ׳ כן ed. Zuck. (Var. מתחלה ע״מ לעשות כן . .) but if he originally had made that agreement (of dividing the profits) with him. Ib. VII, 3 ע״מ שהמעשרות שלי with the condition that the tithes be mine. Y. B. Mets. V, 10[b] bot. במ׳ לעלות לו וכ׳ with the condition that he will give him (as his share) one new-born animal or one crop of wool. Ab. I, 3, v. עֵבֶר. Tosef. Snh. XI, 2 יודע אני וע״מ כן אני עושה I know (the nature of the offence and

its penalty), and on that condition I am committing it; Mekh. Mishp. s. 20 יודע אני ע״מ כן (read: וע״מ). Kidd. 6b מתנה ע״מ להחזיר a present made with the condition that it shall be returned (possession for the time being); a. v. fr.—Ab. Zar. 37a, a. fr. כל האומר ע״מ . . . מעכשיו דמי if a man says 'on condition', it is to be considered as if he had said 'from now', i. e. the stipulated transaction takes retrospective effect when the condition is fulfilled.—B. Bath. X, 8 (175b) על מְנָתוֹ חלוהו Ar. (ed. אמונתו, v. אֱמוּנָה) he extended the loan to him (the friend) on the condition which he (the guarantor) offered.

מְנָתָא, מַנָּת ch. same. Targ. II Sam. VI, 19 (ed. Wil. מְנָתָא).—B. Bath. 167a (in a contract) מנת ראובן ושמעון אַחֵי the share of Reuben and Simeon the brothers. B. Kam. 113b מנת המלך=מ׳ דמלכא, v. preced. B. Mets. 109b מ׳ דילך thy share. Yeb. 37b; a. e.—על מ׳, v. preced. Targ. Y. II Gen. XLIV, 18 ע״מ מיעבד וכ׳ even if it must be done against the will &c.—*Pl.* מַנְוָותָא. Targ. II Esth. II, 9.

מַס I m. (מָסַס) 1) (cmp. מְסַמֵּס II) *juice.* Num. R. s. 14 (play on כמשמרות, Koh. XII, 11) כמס מרות (bitter) as the juice of bitter things, v. מְסַמֵּס II.—2) *melting, fainting.* Lam. R. to I, 1 שרתי, v. לָמַס.

מַס II m. (b. h.; =מנס; =נסה=נשא) *impost, tribute, tax.* Lam. R. to I, 1 שרתי, v. לָמַס a. מַשָּׂא I.—*Pl.* מִסִּין, מִסִּרִין. Y. Dem. II, 22d top מעלי מ׳ כמי שנתכבשו the places which were made tributary (under Joshua) are considered as conquered (belonging to the Holy Land); Y. Shebi. VI, 36c bot. בעלי סיסרין (corr. acc.); Gen. R. s. 98. Lev. R. s. 33, end לא למסגד אלא למפלח במ׳ וכ׳ (this ועבדתם, Deut. IV, 28) does not mean 'to worship' but 'to serve' by paying imposts, *annonae* &c. Ib.; Cant. R. to II, 14 אם למ׳ . . . את מלך עלינו וכ׳ (some ed. לפסים) if it be a question of taxes . . . . thou art king over us . . . . (we recognize thy sovereignty) . . ., but &c.

מִיסָא, מְסָא ch. same. Targ. Prov. XII, 24, v. מַדָּאתָא.—*Pl.* מִיסִּין, מְסִין. Targ. Josh. XVII, 13; a. fr.

מַסָּא I m. ch. = מַס I, *melting*; מ׳ דלירבא *faint heartedness.* Lam. R. to I, 1 שרתי, v. לָמַס.

מַסָּא II m. (נסא, v. נָסַח) *peel, shovel* for taking bread out of the oven. Taan. 25a אייתי מ׳ וכ׳ bring the shovel, for thy bread is getting charred. Bekh. 27a שקלה לת ברייש מ׳ she takes the priest's gift of the dough on the point of the shovel (to avoid direct contact).

מְסָא *to melt*, v. מְסֵי a. מְסַס.

מְסָאבָא, מַסָּאבָא m. (מְסָאֵב) *repulsive; unclean.* Targ. O. Lev. V, 2 (Y. מְסָאִיב). Ib. XIII, 45; a. fr.—Eduy. VIII, 4 Ms. M. (ed. מסתאב); Ab. Zar. 37a; a. e.—*Pl.* מְסָאֲבִין. Targ. Lev. XI, 26; a. fr.—*Fem.* מְסָאֲבְתָּא. Targ. Ez. IV, 14. Targ. Lev. V, 2; a. fr.—Y. Kil. IX, 32c bot. ארעא מ׳ an unclean land (outside of Palestine); Y. Keth. XII, 35b מְסָאֲבְתָּה.

מסאחויא, v. מְסַחְרָא.

מסאחתא, v. מְסַחְתָּא.

מְסָאִיב, v. מְסָאֵב.

מַסָּאנָא m. (סאן *to tread;* v. סַרְיָא) *shoe.* Targ. Ps. LX, 10 (ed. Wil. מְסָנַי *pl.*); a. e.—Gitt. 56a חוח שלרפא מ׳ she happened to be barefooted. Ib.b חוח סירים חד מ׳ (not מסאני) he had put on one shoe. Kidd. 49a, v. כַּרְיָא. Gen. R. s. 41, beg.; s. 52, end, v. סוֹלְמִרְסִין; a. e.—*Pl.* מְסָאנֵי. Lam. R. to I, 5 תרין מְסָאנֵי both my shoes. Taan. 22a מ׳ אוכמי black shoes (worn by gentiles).—Contr. מְסָנָא, מְסָנָא, q. v.

מסאנא, Y. Dem. II, 21d bot., v. מְסַנְתָּא.

מַסָּאסָא m. (נסא *to move; Hif. to drive*; v. Fl. to Levy Talm. Dict. III, p. 313a) *ox-goad.* Pesik. Baḥod., p. 153a; Lev. R. s. 29; Yalk. Lev. 645 מאסאסה (corr. acc.); Yalk. Num. 782. [Ar. s. v. סקר: מַסָּסָא.]

מְסַאר *to saw*, v. מְסַר II.

מְסָארָא, v. מְסָרָא.

מְסָאתָא f. (נָסָא; v. P. Sm. 2179; 2391) *balance, pair of scales.* Targ. Prov. XVI, 11 ed. Lag. (ed. Wil. מְסָתָא). Ib. XI, 1 ed. Lag. (Var. מסאכא, corr. acc.; ed. Wil. מסתא). Ib. XX, 23 (ed. Lag. a. oth. מְשָׁחֲתָא); v. מְסָחְתָּא.

מְסַב, מְסַב, v. מִיסַּב

מַסָּב, מַי׳ m. (b. h.; סָבַב) *dining couch.* Sabb. 63a top במ׳ רחב וכ׳ on a wide couch or on a narrow couch (an obscene disguise for a fat or a lean woman, v. גּוּדְהָלִי).—Cant. R. to I, 12 במסבו ברקיע 'on his couch' (ib.), in heaven.

מִסְרְבָּה, מְסִבְּתָא f. (preced.) 1) *banqueting party.* Sabb. 149b bot.—2) *banquet, dinner.* Ber. 52b סתם מְסִבַּת כותים לע״ז (Ms. M. חסבת גוים) the banqueting of gentiles is presumed to be dedicated to idolatry. B. Bath. 120a במ׳ חלך אחר זקנה in sitting down for a festive meal age takes the precedence.—3) (b. h.) *winding staircase.* Tam. I, 1 מ׳ דהחולכת וכ׳ the staircase leading (to a well) under the Temple. Midd. IV, 5; a. fr.

מְסִבְּתָא, מְסִי׳ ch. same, *winding staircase.* Targ. Ez. XLI, 7 (h. text נסבה!).—*Pl.* מְסִבָּתָא, מְסִי׳. Ib. Targ. I Kings VI, 8 (h. text לולים).

מַסְבֵּךְ* m. (סָבַךְ) *a netted, meshy plant,* perh. *pine-cone.* Par. III, 3 קושרין מקל ומ׳ וכ׳ (Var. מ׳) they tied (to the top of the rope) a stick with a cone (to which the ashes would adhere).

מסבלי, v. מְסוּבָּלָא.

מסבסלה, מסוסלא* a corrupt. for מְסַפְּרִילָא m. pl. (μέσπιλα) *medlars.* Y. Sabb. VII, 10a bot. [read:] חתן מ׳ ומלקטן דשטח . . . he who spreads (for drying) dates, grapes or medlars and gathers them (on the Sabbath).

מַסְגֵּי m. (סְגֵי I) *multitude.* Targ. Y. Deut. X, 22. Targ. O. Gen. XXX, 30; a. e.—[Targ. Is. V, 24, v. מַסְגָּן.]—V. סְגֵי III.

מַסְגֵּירָא, v. מַסְגֵּרָא.

מַסְגָּן m. (סְגִי I) *greatness.* Targ. Is. V, 24 (ed. Lag. מַסְגֵּי).

מַסְגֵּר m. (b. h.; סָגַר) 1) *enclosure.* Ex. R. s. 15 ונעל חמ׳ בפניה he locked the enclosure up before it (the cattle). Y. B. Kam. V, 4[d] bot.; ib. VI, 5[b] bot. (in Chald. diction) דאית לח מ׳ (not לית) when it (the stack of grain) has an enclosure around it.—2) *locksmith;* (allegorically) *scholar.* Snh. 38[a]; Gitt. 88[a]; v. סָגַר.

מַסְגֵּר׳, מַסְגֵּרָא ch. same, *enclosure, prison.* Targ. Ps. CXLII, 8.

מַסְגֵּרְיָא pr. n. pl. *Misgaria,* in Babylonia. Kidd. 72[a] (Rashi: מסיגריא).

מַסְגֶּרֶת f. (b. h.; סָגַר) *rim.* Men. 96[b] מַסְגַּרְתּוֹ the rim of the table; Succ. 5[a]; Yalk. Ex. 369.

מַסָּה, v. מסי.

מַסָּה f. (b. h.; נָסָה) *trial; wonder.*—*Pl.* מַסּוֹת. Pesik. R. s. 33. Deut. R. s. 7, v. מָסָה.

מַסַּהֲדָא m. (סָהַד) *witness.* Targ. Job XVI, 19.

מַסּוֹ m. (מָסָה; cmp. חֲמָסָא) *a liquid substance used for curdling.* Gen. R. s. 4, end טיפה אחת של מ׳ one drop of *m'so.* Ib. s. 14; Lev. R. s. 14; Yalk. Job 905.

מַסּוֹ, Sabb. 78[a], read with Ms. M. מַאסָּן=מָסָּן, v. אֲסִי.

מַסּוֹאָה, v. מַשּׁוֹאָה.

מַסּוֹבָה m. (סָבַב; v. מִסְבָּה) *reclining; invited guest.* Lam. R. to IV, 2 (in Chald. diction) לית את מ׳ thou art not invited.—*Pl.* מְסוֹבִּין *guests, dining party.* Gen. R. s. 71 רוב מ׳ של לאה היו אעפ״כ וכ׳ (not לפיכך) most of the guests (assembled at Boas' wedding, Ruth IV, 11) were descendants of Leah, and yet they made Rachel the chief person (placing her before Leah); Ruth R. to l. c.; Pesik. Ronni, p. 141[b] (not מסובן); a. e.

מַסּוֹבִיתָא f. (סָבָא; v. סַבּוֹרְתָא) *keeper of a wine shop.* Ab. Zar. 70[b] החזיא מ׳ דמסרה לאקלידא לגויה Ms. M. (ed. incorr.) a shopkeeper who gave her key in charge of a gentile woman.—[Sabb. 105[b] Alf. Ms. מס׳, v. מְצוֹבִירְתָא.

מַסּוֹבְלָא m. (סָבַל) *load.*—*Pl.* מְסוֹבְלֵי. B. Bath. 86[a] במס׳ דתומי Ar. (Ms. H. מְסָבְלֵי, Ms. M. מָסָאבְלֵי, v. Rabb. D. S. a. l. note; ed. מְתָאבְלֵי q. v.) in the case of loads of garlic (which are not packed in bags or baskets).

מַסּוֹבְרִיא, v. מְסוֹבְרָיָא.

מַסּוֹגָן* m. pl. (סוּג; cmp. סָגִי) *low border-marks* (v. מְסִיפָּס). Y. B. Bath. II, 13[b] bot. אילין דעבדין מ׳ וכ׳ if partners of a property divide off between one another by means of border-marks (which can easily be stepped over), they may object (to opening a school; v. Tosef. ib. I, 4).

מַסּוֹד m. (b. h.; סוּד, Ges. Thes. p. 941) *cover, sheath;* מ׳ שבמעדר the (iron) sheath of the ploughshare. Tosef Kel. B. Bath. I, 7 (R. S. to Kel. XXI, 2 חמ׳ שבמעצד). Erub. 22[a] Ms. O., v. מַשּׁוֹא.

מַסְוִין m., מַסְוָן f. pl. (preced.) *veils, masks.* Lam. R. to IV, 3, v. יָרוֹעָא.

מְסוּפָּף, v. סְפַף.

מַסּוֹרִי *load,* v. מַשּׁוֹא.

מסיך, מסוך, Lev. R. s. 22, beg. למ׳, v. סְכַךְ.

מְסוֹכָן m. (סָכַן II) *critically ill.* Gitt. VI, 5 אף חמ׳ the same applies to one taken sick; Y. ib. 48[a], sq. מ׳ כל שקפץ וכ׳ *m'sukkan* is he who was suddenly overcome, contrad. to חוֹלֶה. Ber. 62[b] והוא סבר מ׳ הוא and he thought his health was endangered (by a delay); Tam. 27[b] דילמא מ׳ הוא; a. fr.—Fem. מְסוּכָּנֶת. Hull. II, 6 השוחט את חמ׳ he who slaughters a beast which threatens to die.—[Midr. Prov. ch. XXII מסוכן בחייו, v. סָכַן I].

מְסוּכְּסֶכֶת, מְסוּכְּסָן, v. סְכְסֵךְ.

מְסוֹכְרָיָא, מַסּוֹכְרְיָא m. (סָכַר) *stopper.* Sabb. 111[a] bot.; Keth. 6[a]; Bekh. 25[a] מ׳ דנזדייתא (Ar. s. v. סבר, a. Ms. M. a. F. Sabb. l. c.: מסוב׳) the stopper of the brewing boiler (made of soft material, as rags &c.).

מסולים, מסוליא, מסוליים, read: מְסוֹלְיוֹס m. (denom. of סוֹלֶיָא) *a shoe consisting of a mere sole.* Yeb. 103[b] פרט לסנדל חמ׳ וכ׳ to exclude the sandal which consists merely of a sole and has no heel; Yalk. Deut. 938 מסולי׳, מסולי׳; Kidd. 14[a] sq. פרט למסולים (Ar. לסוֹלְיוֹס).

מְסוֹמִיס, v. מְסִימִיס.

מְסוֹמָר, v. סְמַר.

מְסוֹסָא m. (מָסַס; v. חֲמָסָא) *stomach* (of man). Koh. R. to XII, 4 (ref. to מחנת, ib.) ע״י דלית מ׳ טחינן because the stomach grinds no more; (Sabb. 152[a] קורקבן; Lev. R. s. 18 המסס).

מְסוֹסְטוֹלָא m. pl. (μεσόστυλον, -α) *intercolumniation, space between two columns.* Y. Ned. III, 37[d] bot. אנא חמית . . . אוריתא על תומני מ׳ (not עומני) I saw the tanned slough of a serpent stretched over eight intercolumniations; Y. Shebu. III, 34[d] עיבידו על חמניא מסוסטל׳, v. אוֹרָא II.

מסוסלא, v. מסבסלה.

מסופות, Tosef. Sabb. VIII (IX), 22 ed. Zuck., v. מְסִיפָּס.

מסוקואתא, מסוקא, v. next w.

מַסּוֹקִיתָא f. (נָסַק) *ascent, step.* Targ. Y. I Num. XXXIV, 4 (some ed. מסוקיותא; Y. II מַסְקִיוֹתָא). Targ. Is. XV, 5.—*Pl.* מַסּוֹקָיֵן. Targ. Y. Ex. XX, 23; a. fr.—Targ.

Ps. CXX, 1 על מסוקיין דתהומא (ed. Wil. מַשּׁוֹקִין) on the rise of the depths (v. Succ. 53a); ib. CXXI, 1 מַשְׁקָיִן ed. Lag.; ib. CXXIII, 1 מַשְׁקָיִן (h. text המעלות).—[Koh. R. to XII, 5 אית תמן מסוקיין (not מסוריין) are there any steps to go up?, a Var. lect. inserted in the text; v. מַסָּקָא.]

מְסוּקְתָּא f. (preced.) *going up.* Targ. Y. I Deut. XXXII, 49.

מָסוֹר m. (מָסַר) *informer, traitor* (delivering Jews into the hands of the Roman government). B. Kam. 119a ממון מ׳ the property of an informer. Ker. 2b; B. Kam. 5a Ms. M. (ed. מוסר, corr. acc.); a. fr.—*Pl.* מְסוֹרוֹת. Y. Sot. IX, end, 24c, a. e. מפני המ׳ (studying Greek was forbidden) on account of the informers (whose familiarity with Greek tempted them to treason, v. Bab. ib. 49b). R. Hash. 17a המירנין והמ׳ (v. Rabb. D. S. a. l. note 50) the heretics and the informers.—*Fem.* מְסוֹרָה. Midr. Till. to Ps. XII תהא אומתך מ׳ לך (ed. Bub. אומתיה מסיראה, corr. acc.) may thy own people turn informer against thee; Yalk. Ps. 656 (not אימתך).

מסוריין, Koh. R. to XII, 5, read: מַשּׁוֹקִין, v. מַסּוּקְתָּא.

מַסּוֹרָה f. (מָסַר) (*a chain of*) *tradition.* Sot. 10b דבר זה מ׳ בידינו מאבותינו וכ׳ we hold a tradition from our fathers that &c. Ḥull. 63b עוף טהור נאכל במ׳ as for eating clean birds we rely on tradition (there being no rules for distinguishing them in the Biblical law).—Esp. *the traditional Scriptural text without vowels,* contrad. to מקרא the traditional vocalization, v. אֵם. Y. Meg. IV, 74d bot. (ref. to Neh. VIII, 8) 'they explained the reading', זה המ׳ this means the traditional text; Bab. ib. 3a אלו המסורות (some eds. מסורת; v. Rabb. D. S. a. l.); Ned. 37b המסורות. Ab. III, 13 מ׳ סייג לתורה the tradition is the fence for (preserving the integrity of) the Torah. Zeb. 37b, sq. אהני מקרא ואהני מ׳ the traditional vocalization is a help (in interpretation), and so is the traditional literal text (e. g. בסכת, Lev. XXIII, 42, which may be interpreted as singular number, and which is read as a plural); a. fr.—*Pl.* מַסּוֹרוֹת. Tanḥ. Vaëthḥ. 6 נטלו מ׳ חכמה וכ׳ the traditions of wisdom were taken from Moses and given to Joshua.—Meg. 3a; Ned. 37b, v. supra.—[מַסּוֹרָה *Massorah,* the collection of textual readings systematically arranged.]

מַסּוֹרְתָּא ch. same. Targ. Job XV, 18. Targ. Is. XXX, 11 מְסָרְתָּא (Bxt. מסטונא, corr. acc.).

מסות, Tosef. Pes. II (III), 3 חמ׳ ed. Zuck. (Var. המסית, חמסית), read: חֲרוֹסֶת or *pl.* חֲרוֹסוֹת (v. Pes. 40b).

מְסוּתָא f. (=מַסְחוּתָא q. v.) *bath.* Snh. 62b; Erub. 27b, v. רָבַל. B. Mets. 6a, sq. מנצו עלה וכ׳ . . . הדיא מ׳ (not עלית) there was a bath-house which two contested, one saying, it is mine &c. Lev. R. s. 28, end [read:] אסר מני מסותיה he put on his bathing apparel, v. זַנְיָרְתָּא.

מְסָחָא m. (נָסַח) *balance,* v. מְסָאתָא.

מַסְחוּתָא f. (סָחַי) *bath; bath-house.* Kidd. 33a חוה יתיב בי מ׳ was sitting in the bath-house; v. מְסוּתָא.

מַסְחִים m. (סָחַט) *squeezing appliance, wringer.* Tosef. Kel. B. Mets. VI, 7 מ׳ של דלת a wringer on hinges.

מסחיא, v. מְסַחֲרְיָא.

מסחפא, Targ. I Sam. XVII, 6 (Kimḥi in ed. Ven. I מחצפא), read: מַחְסָפָא (v. חַסַף) *scaly.* [The entire clause קולסא . . . ומ׳ דנחשא is a misplaced and corrupted gloss to verse 5, ref. to ושריון קשקשים of the text, v. גַּלְבָּרָא a. גַּלְבָּא.]

מְסַחֲרְיָא m. pl. (סָחַר; cmp. אַסְחָרוּתָא) *feasters, those who feast mourners.* Targ. II Esth. I, 2 (3) קברי מ׳ ed. Lag. (ed. מסאחריא, corr. acc.; ed. Frf. מַרְוַחֲיָא).

מַסְחָקְתָּא, מְסַחְתָּא f. (נָסַח) 1) = מְסָאתָא *balance, pair of scales.* Targ. Ps. LXII, 10.—*Pl.* מְסָחָתָא. Targ. Job VI, 2 ed. Lag. (ed. Wil. מְסַחְתָּא). Ib. XXXI, 6 מסאתא Ms. (corr. acc.; ed. מְשַׁחְתָּא). Targ. Y. Deut. XXV, 15 (not מסחתא').—2) *weighing counter,* esp. *butcher's stall.* Ḥull. 132b קבע מ׳ he put up a permanent stall for selling meat. Shebu. 42a איתיבת אמ׳ וכ׳ you sat by the stall and took your (advanced) money as the meat was being sold. B. Kam. 23b תיב אמ׳ וכ׳ (sell your animal to the butcher, and) sit by the stall and get your money (v. Rabb. D. S. a. l. note); a. e.

מְסַטְוָא m. (Ithpe. noun of סבב) = אִסְתֵּרִיב, *porch,* esp. *dealer's stall with a bench attached to the house.* Y. B. Bath. II, beg. 13b זבין . . ושייר בה חד מ׳ sold his dwelling and reserved for himself one porch.

תָּא, מְסַטְוֵיתָא . . . . f. same. Cant. R. to VI, 12 אין הוא מסתכל להחזיא (not להחזיא) מ׳ וכ׳ if he looks up to that stall where he used to sit tailoring &c.—*Pl.* מְסַטְוֵיתָא. Y. Bets. I, 60c bot. לא . . . על מ׳ ברייתא וכ׳ sit not on the outer benches of the hall of Bar Ula, for they are cold.

מַסְטָוָה f. h. same (cmp. אִסְטְוָא, אִסְטְוִי). Y. Kil. IX, 32a נתון ע״ג מ׳ placed on a stationary stone bench, opp. מיטה, couch. Y. Erub. VII, 24b bot. עשה מ׳ על פני וכ׳ (not עשרה) if he attached a porch along the whole front of the wall.—*Pl.* מַסְטָוִיוֹת. Y. Pes. V, 32c bot. מ׳ היו עושין להן they made for them projecting boards (along the wall, that they should not step on the blood; Bab. ib. 65b דמסגי אאיצטבי, v. אִסְטְבָא).

מסטונא, Targ. Is. XXX, 11 Bxt. Lex. p. 1462, a corrupt., v. מַסּוֹרְתָּא.

מַסְטוֹר m. (סָטַר) *a blow, slap.* Tanḥ. Ḥayé 3 סטרו מ׳ he slapped him in the face; a. e.; v. מַסְטֵר.—*Pl.* מַסְטוֹרִין. Yalk. Koh. 968 (play on אם, Koh. II, 9) תורה שלמדתי באם נתקיימה לי . . שלמדתי במ׳ הרא עמדה לי the lesson which I learned with 'heat' remained to me; . . . the very lesson which I learned with (my teachers') slaps stood by me; Koh. R. to l. c. כל תורה שלמדתי בזקנותי בפסטירין באם נתקיימה לי (corr. acc.; v. Matt. K. a. l.).

מִסְטוֹרִין *secret,* v. מִסְטֵירִין.

מַסְטֵי m. (סְטֵי) *one who diverts judgment from its straight path* (=h. מַטֵּה דִין), *prevaricator*. Targ. Is. LVIII, 6 דין מ׳ (h. text מוֹטָה).—Gen. R. s. 50 (fictitious name of a Sodomite judge) רב מַסְטֵי דין (=מַסְטֵי דִידִין, some ed. מסטיררן, corr. acc.) Chief Prevaricator (Snh. 109b מצלי דינא); Yalk. ib. 84 (corr. acc.).

מַסְטֵידִין, v. preced.

מַסְטִיכִי f. (μαστίχη) *gum mastic*. Gen. R. s. 91 end; Yalk. Gen. 149 (expl. לט, Gen. XLIII, 11; ed. מצטבא, מוצטבה, corr. acc. מוצטב׳). Tosef. Sabb. XII (XIII), 8, v. לָעַס.

מסמירים, v. next w.

מְסַמְּרִין, מְסַמְּרִי׳, מְסַמְּרִין m. sing. a. pl. (μυστήριον, -α) *secret*. Midr. Till. to Ps. IX, 6 מיסטורין זה אני וכ׳ ed. Bub. (ed. מסתורין, corr. acc.) this secret I reveal to thee. Gen. R. s. 50; s. 68 ע״י שגלו מ׳ וכ׳ because they revealed the mysteries of the Lord (Gen. XIX, 13); Yalk. ib. 84 מסתורין. Gen. R. s. 71 בעלי מ׳ secret-keeping, discreet men. Ib. s. 98; Tanḥ. Vayḥi 8; Pesik. R. s. 21 מסטרירים (corr. acc.). Y. Gitt. II, 44b top כתב מ׳ a secret letter; (Y. Sabb. XII, end, 13d מילה מסטריקון); a. fr.—Targ. Y. I Gen. XXVIII, 12 מַסְטְרִירִין (some ed. מַסְתְּרִי׳, corr. acc.). Targ. Y. Num. XVI, 26 מְסַטְּרִין (some ed. מְסַטְּרִין, corr. acc.).—[Gen. R. s. 50; Yalk. ib. 84, v. מַסְטֵי.]

מַסְטֵר m. (סְטַר) *slap in the face*. Ex. R. s. 15 סטרו מ׳, סטרן מ׳, v. מְסִטְּרוֹר. Num. R. s. 20, end נתן מְשַׁטֵּר אחד וכ׳ he slapped one of the boys; (Tanḥ. ed. Bub. Balak 30, note 175 מסטר).—V. מְסִטְּרוֹר.

מְסַטְּרִין (מְסַטְּ׳, מַסְטְּ׳), v. מְסַטְּרִין.

מְסַטְּרִיקוֹן m. (μυστηρικόν) *of a secret nature*. Y. Sabb. XII, end, 13d, v. מְסַטְּרִין.

מסטרני, v. מגיסטריני.

מָסָה, מסי (b. h.) *to melt, flow; to cause running off, effect curdling*. Midr. Till. to Ps. LXXVIII, 25 שלא יִמָּסֶה that the manna might not melt.—Denom. מְסוֹ.

Hif. הֶמְסָה *to cause to flow*. Ib. to Ps. VI, 7 התחיל בוכה ומַמְסֶה מטתו וכ׳ ed. Bub. (ed. וממחה) he began to weep and make his bed flow with (his) tears; Yalk. Ps. 636.

Pi. מִסָּה same, *to dissolve, weaken*. Deut. R. s. 7 (play on מַסּוֹת, Deut. XXIX, 2) המכות מְמַסּוֹת גופיהן וכ׳ the plagues weakened the bodies of the Egyptians; Yalk. ib. 940.

Nif. נִמְסָה *to be melted, to fall away*. Tosef. Sot. III, 4 ירכה נִמְסֵית her thigh will fall away.

מְסָא, מְסִי ch. same, *to flow, melt away*. Targ. II Sam. XVII, 10 מְמַסּ יְמַסֵּי (ed. Wil. יְמַסֵּי *Af.*), v. מְסַס.—Part. מָסֵי, f. מַסְיָא. Targ. O. Num. V, 21 (ed. Vienna מַמְסְיָא = מַמַסְיָא, v. infra).

Pa. מַסֵּי *to cause melting, falling away*. Targ. Ps. XXXIX, 12 מַמְסֵית. Targ. Y. Num. V, 22 לְמַמְסְיָא=לְמַסְיָא.—Part. pass. מְמַסֵּי, מְמַסָּא, f. מְמַסְיָא(מְ), v. supra. Pes. 28a Rashi לא מְמָסָה is not dissolved in water, v. מְאִיס.

Af. אַמְסֵי same. Targ. O. Num. l. c.; a. e.—Targ. II Sam. l. c., v. supra.

Ithpe. אִתְמְסֵי *to be melted, fall away*. Targ. Num. V, 27. Targ. O. Lev. XXVI, 39 (v. רַמַּס); a. fr.—Targ. Y. Gen. VII, 21 אִתְהַמְסֵי (not אחת; h. text ויגוע).

Ittaf. אִיתִּתְמְסֵי same. Targ. Ps. LXXVIII, 6 Ms., v. מְאִיס. Ib. LXVIII, 3 Ms. (ed. *Ithpe.*); a. fr. (in Ms.).

מַסֵּי, *pl.* מַסָּיִן, v. אֲסִי.

מסיא, Targ. Is. III, 20 ed. Lag., v. מַזְיָא.

מַסְיָא = מַמַסְיָא, v. מְסֵי.

מְסִיב, Targ. Y. Gen. IV, 8 מ׳ אפין some ed., read: מְרִיבָב.

מְסִיבְתָּא, מְסִיבְּתָא, v. sub מְסַב׳.

מְסִיוּת f. (מָסָה) *melting, losing courage*. Yalk. Ex. 251; (Mekh. B'shall., Shir. s. 9 נְמִיסָה).

מסיפא, v. מְסַפְּיָא.

מסיך, v. מסוך.

מְסִיכָה* f. (סָכַךְ, *Hif.* הסך את רגליו) *easing one's bowels*. Y. Yoma III, 40b bot. סמיכה (corr. acc.), v. חֻפְלָא.

מְסִילָה, מְסֵלָה f. (b. h.; סָלַל II) *path, road*. Yalk. Deut. 907, v. מְסִיל.—*Pl.* מְסִילוֹת, מְסֵלֵי׳. Ber. 59b; Lev. R. s. 23 ככבים במְסִלּוֹתָם the planets on re-entering their periodical orbits.

מוּסְ׳, מִיסְמָס, מְסִימִיס (מִיסְמִיס) m. (a popular corruption of semissis) *semissis*, a Roman value, equal to half an as or six ounces. Tosef. B. Bath. V, 12 מ׳ שני קונטרונין a semissis is equal to two quadrantes; Kidd. 12a מסמס שני קוטרונקין; Y. ib. I, 58d שני קרדיונש מסי׳.—*Pl.* מְסִימְסִין, מִיסְמִיסִין, מוּסְמִיסִין. Tosef. l. c. איסר שני מיס׳ an as has two semisses; Kidd. l. c. מוסמי׳; Y. l. c. מסומיסין.

מסמס, a species of *wood*, v. מְסַמֵּס III.

מְסִימְתָּא, v. מַסְמְתָּא.

מסיע, Y. Taan. IV, beg., 67b, v. חֲסִיעַ.

מְסִיפָס m. (=מסיפסק; סוף; cmp. פְּסִיפָס, פִּסְפָּס with which our w. interchanges) *border-mark, partition consisting of wooden or stone pegs*, contrad. to מחיצה or כותל partition wall. Erub. 72a (Ms. O. twice פסיפס, v. Rabb. D. S. a. l. note 10), opp. to מחיצה עשרה a partition ten handbreadths high. B. Bath. 2b במ׳ בעלמא (Ms. M. בְּפָסִיסִין, v. Rabb. D. S. a. l. note) where there are only pegs as border marks, opp. כותל. Ib. bot. במ׳ (Ms. M. פס׳, emended מס׳). Ab. Zar. 70b; Y. ib. V, 44d bot. חצר החלוקה במ׳ a court which is divided off by mere marks (cmp. מְסוּגִין). Tosef. Sabb. VIII (IX), 22 [read:] (כדי לעשותו מ׳ Var. ed. Zuck. (ed. מסופות) large enough to be used for a marking peg.—*Pl.* מְסִיפָסִין. Yalk. Ex. 422 [read:] כמין מ׳ היו עשויות מלמעלה a sort of marks were on top (to distinguish between the Holy and the Holy of Holies; ib. 370 כמין פספסין הרוח וכ׳).

מְסִיק m. (מָסַק) *olive harvest.* Y. B. Bath. III, 14[a] top, v. בְּצִיר I. Ḥall. III, 9 זיתי מ׳ olives collected at the regular harvest, opp. זיתי ניקוף gleanings (v. נִיקּוּף II); Y. Maasr. V, 51[d] top (not מירסין). Y. Yeb. XV, 14[d] רצא בצירי ונכנס מ׳ when the grape-cutting is over, the olive-harvest begins; a. e.—V. מְסִיקָה.

מַסִּיק, part. *Af.* of נָסַק.

מַסִּיק I m. (נָסַק) *reaching definite conclusions, decided.* Hor. 14[a], v. מַקְשֶׁה.—V. נָסַק.

מַסִּיק II m. (נָסָה; sub. מִסִּים &c.) *one who levies contributions,* in gen. *a Roman collector, oppressor* (interch. with מַצִּיק). Tosef. Ohol. XVI, 13 (ed. Zuck. מצירק); Y. Pes. I, 27[c]; (Bab. ib. 9[a], a. Ab. Zar. 42[a] מצ׳).—*Pl.* מַסִּיקִין. B. Kam. X, 5 ונטלוהו מ׳ and government officers confiscated it. Ib. 116[b] מאן דאמר מס׳.. מצ׳ וכ׳ he who reads *massiḳin* is not at fault, nor is he who reads *m'tsikin* (ref. for the latter to מצוק, Deut. XXVIII, 57, for the former to Chald. סקאה for צלצל, ib. 42). Y. Sabb. XVI, end, 15[d] סופך לעשות במ׳ thou shalt be forced by the officers.—Y. Dem. VI, 25[b] מן המ׳ שנו it means that he rented the field from the officers (who had confiscated it).

מַסִּיקָא ch. same.—*Pl.* מַסִּיקָוָא. Targ. Y. Deut. XXVIII, 42 (h. text צלצל, v. B. Kam. 116[b] quot. in preced.).

מְסִיקָה f. =מְסִיק. Sabb. 17[a].—*Pl.* מְסִיקוֹת. B. Bath. 36[b] שלש מ׳ three olive-crops.

מַסִּיקְיָן, v. מַסּוֹקְיָא.

מְסִירָה f. (מָסַר) 1) *harnessing, taking possession of a working animal by an act resembling harnessing.* Kidd. I, 4, v. מוֹסֵרָה. Tosef. ib. I, 8 איזו היא מ׳ מסר לו .. ומוסירה (ed. Zuck. ומוסֵירה, Var. במוסרה) what is *m'sirah?* He (the seller) hands him (the buyer) a bit and he harnesses it (the animal); Kidd. 22[b] כיצד במ׳ אחזה וכ׳ what is *bimsirah* (Kidd. I, 4)? He seizes its hoof, hair &c., a. fr.—2) *handing, delivery.* Gitt. 9[b], a. fr. עדי מ׳, v. כְּרַת; a. fr.—3) *levy.* Cant. R. to IV, 4 (ref. to Num. XXXI, 5) .. שנים במ׳ .. twelve thousand men were raised by levy, opp. בנדבה as volunteers.

מְסִירִין m. pl. (סָרַר) *rebels,* v. מְסֹרָבָן.

מְסִית, מֵסִית, v. נָסַת.

מֵסִית m. (סָתַת) *stone-cutter.* Pesik. S'liḥ., p. 166[a]; Yalk. Num. 744, v. גָּשַׁשׁ.

מָסַךְ I (b. h.; denom. of מֶסֶךְ) *to temper, mix wine* (cmp. מָזַג). Ab. Zar. 58[b], v. מָזַג. Num. R. s. 10 יין מָסְכָה וכ׳ Eve mixed wine for Adam. Ib. הדיו מוֹסְכִים יין וכ׳ they mixed strong with light wine; a. e.

מָסַךְ II (b. h.; denom. of מַסֵּכָה I) *to cast (metal).* Y. Ber. I, 2[d] top; Gen. R. s. 12, end מוֹסֵךְ Ar. (ed. Y. Ber. נוֹסֵךְ; Gen. R. מוֹצֵק), v. בּוֹלֵס.—[Yalk. Ex. 165 ממסכת, read מַסֵּכָת, v. סוּךְ.]

מֶסֶךְ m. (b. h.; סָכַךְ II *to be clear*; cmp. מזג) *clarified, mixed drink.* Ex. R. s. 42, end (play on מִסֹּכָה, Ex. XXXII, 8) ק״כ קנטרוין מנין מ׳׳ך שהוא מעבירו ה׳ the gold in the calf weighed 120 centenaria, corresponding to the numerical value of *mesekh* (drink) which removes Hé (the Lord, i. e. leads to godlessness).

מָסָךְ m. (b. h.; סָכַךְ I) *web, screen, curtain.* Num. R. s. 6 מָסַךְ שער וכ׳ the curtain for the gate of the court. Yalk. Ex. 372; a. e.

מְסֻכָּא, Sabb. 96[b], v. נְסֻכָּא III.

מַסֵּכָה I f. (b. h.; נָסַךְ) *molten image.* Snh. 103[b] (play on Is. XXVIII, 20 כונס כנגד מי חרם תֵּעָשֶׂה לו מ׳ (והמסכה וכ׳ צרה should a molten image be made a rival to him 'who gathers the waters of the sea together like heaps'?; Num. R. s. 7; Yoma 9[b]. Sifra K'dosh., beg. (idols are called) מ׳ ע״ש שהם ניסוכים *massekhah,* because they are cast.

מַסֶּכֶת II f. (b. h.; סָכַךְ I) *web, garment.* Ex. R. s. 42, end (ref. to Ex. XXXII, 8) מ׳ רעה חַסַכְתֶּן לדורות משתי וכ׳ a bad web have you woven for future generations (follows the Chaldaic translation).—V. מַסֶּכֶת.

מַסֶּכֶת* III (homiletic play, =מַסֵּי כָּת, v. אֶסֵי) *thus healing.* Ex. R. s. 42, end [read:] כך .. לשון סורסי הוא (סוֹרְסִי) אני מרפא אותן וכ׳ it is a contraction; the Lord says, 'Shall I thus cure them?', as we read (Ex. XXXII, 8—9): 'They have made themselves a molten calf'...'and the Lord said unto Moses, I have seen this people, and behold, it is a stiffnecked people' (i. e. it is incurable).

מְסֻכִּינוּתָא, מַסְכִּינוּ, מִסְכֵּינָא, מִסְכֵּין, v. מִסְכֵּן, מִסְכֵּנִי.

מִסְכֶּן* m. (next w.) *poverty.* Cant. R. to I, 4 (interpreting מִמִּסְכֶּנְיָי, v. מִסְכֵּן II; strike out דבר אחר) out of my poverty, we shall run after thee.

מִסְכֵּן I m. (b. h.; סָכַן I) *poor man;* (adj.) *scanty, scarce;* trnsf. *mean.* Midr. Prov. ch. XXII מ׳ שהוא מְסוּכָּן בחייו the poor man is called *misken,* because he is sparsely supplied with means of livelihood; Lev. R. s. 34 מפני שהוא בזוי לכל he is called *misken,* because he is despised of all men (ref. to Koh. IX, 16). Ruth R. to I, 1 (ref. to Koh. l. c.) וכי חכמתו של ר״ע שהיה מ׳ בזויה היתה אלא מהו מ׳ מי שהוא בזוי בדבריו וכ׳ was the wisdom of R. Akiba who was a poor man despised? But what does *misken* here mean? One who proves himself mean by his own words (not practicing what he preaches); Koh. R. to l. c. [read:] אלא אלא הוא דמ׳ בדבריו זה שהוא מ׳ בדבריו; Yalk. Ruth 598 בזויה (insert חכמתו). Koh. R. l. c. אין מ׳ אלא מי שמְמַסְכֵּן דבריו (not שמסכין) behold, a *misken* is none but he who makes his words appear mean. Ib. to IX, 15 ולמה קורא אותו מ׳ שאינו מצוי בכל חבריות ואין וכ׳ and why does the text call him (the good genius in man) *misken* (scarce)? Because he is rare among men, and (*mean*) because the majority of people do not listen to him; ib. to IV, 13; a. fr.—Yalk. ib. 979; Y'lamd. to Num. XXIV, 5 quot. in Ar. שמ׳ מדברי תורה, read: שמ׳ בדבריו, v. supra.—Denom.

מִסְכֵּן II, מְסַכֵּין *to make poor, make contemptible.* Koh. R. to IX, 16, v. preced. Ex. R. s. 1; Sot. 11ª (play on מְסֻכָּנוֹת, Ex. I, 11) שמְּמַסְכְּנוֹת את בעליהן (read: בוניהן) for they (the buildings) impoverish their builders; Yalk. Ex. 162 שמסכנות (corr. acc.). Cant. R. to I, 4 (play on משכני, ib.) [read:] מַסְכְּנִינִי אחריך נרוצה make me (Israel) poor, and we shall run after thee (v. preced.).

Ithpa. הִתְמַסְכֵּן, *Nithpa.* נִתְמַסְכֵּן *to become poor.* Sot. l. c. כל העוסק בבנין מִתְמַסְכֵּן whoever makes building his business will get poor; Yeb. 63ª; Ex. R. l. c.; Yalk. Ex. l. c.

מִיס׳, מִסְכֵּי׳, מִסְכֵּנָא, מִסְכֵּן m. ch. = h. מִסְכֵּן I. Targ. Koh. IV, 13, sq. Targ. O. Deut. XV, 11; a. e.—Y. B. Mets. II, 8ᶜ top אינש מ׳ a poor man. Y. Peah VII, 21ᵇ top; a. fr.—*Pl.* מִסְכֵּנִין, מִסְכֵּנָיָא, מִסְכֵּי׳, מִי׳. Targ. Y. Deut. l. c. (not מַסְכְּנִין). Targ. Prov. XXII, 7; a. e.—Y. Peah l. c. דפלג למ׳ ... יהב gave his son Samuel money to distribute among the poor. Y. Ḥag. II, 77ᵈ bot.; Y. Snh. VI, 23ᶜ ירתון מ׳ וכ׳ let the poor come and eat it, that it may not go to ruin. Y. Sot. III, 19ª; Y. Peah VIII, 21ª bot. .. זכי ליה מעשר מ׳ .. used to give him the tithes of the poor every third year; a. fr.—Denom.:

מְסַכֵּין, מַסְכֵּן = מְסְכֵּן II, *to make poor, reduce.* Targ. Ps. LVI, 8 (h. text הורד). Ib. XCIV, 5 (h. text עִנּוּ). Targ. Job VI, 9 (h. text וְהַכֵּא); a. e.

מִי׳, מִסְכֵּי׳, מִסְכֵּנוּתָא, מִסְכְּנוּתָא f. (preced.) *poverty, scarcity.* Targ. O. Deut. VIII, 9 (ed. Vien. עִצּוּרִין). Targ. Job V, 11 אוכמי מי׳ those black from starvation (h. text קדרים); a. e.—Lev. R. s. 35; Pesik. Shimʿu, p. 117ª; Yalk. Lev. 670; Yalk. Is. 256 יאי מ׳ ליהודאי וכ׳ poverty is as becoming to Jews as a red line on a white horse; Lev. R. s. 13 מסכינותיה (read מסכינותא).

מַסְכְּנוּתָא f. (preced.) *making poor.* Targ. Jud. XIV, 15.—[Targ. Ps. XXXIX, 12, v. מַכְּסָנוּתָא.]

מַסְכֶּכֶת, v. סְכַךְ.

מַסֶּכֶת f. (b. h.; סָבַךְ I) 1) *web on the loom.* Ohol. VIII, 4 מ׳ הפרוסה the spread web, i. e. the web hanging from the transverse beam (vestis pendens, v. Sm. Ant. s. v. Tela). Kel. XXI, 1 נפש חמ׳ *the woof*, opp. to שתי עומד the warp of the standing loom. Midr. Till. to Ps. XXXVIII; Yalk. Ps. 733 אנו חמ׳ וכ׳ we are the web, and Thou the weaver; a. e.—2) (cmp. Lat. textus) *construction, Talmudic treatise.* Ruth R. to II, 9 (play on וַיִּסַּךְ, II Sam. XXIII, 16) עשאה מ׳ וקבעה וכ׳ (not מסכתא) he (David) constructed it and fixed it as a rule for future generations that the king forces the road &c. (v. Snh. II, 4); Midr. Sam. ch. XX; Y. Snh. II, 20ᶜ top. Sabb. 114ª, v. בָּלָה; a. fr.—*Pl.* מַסֶּכְתּוֹת. Midr. Till. to Ps. CIV, 25 אלו חמ׳ דבר וכ׳ those are the systematic collections of Bar Ḳ. &c. Num. R. s. 18 ששים מ׳ sixty Talmudic treatises [editions, however, count sixty-three]; Tanḥ. Korah 12; Cant. R. to VI, 9 (not תיות ...); a. fr.

מַסֶּכְתָּא ch. same, *text, treatise* &c. Snh. 49ª דפתיח להו במ׳ a legal subject had just been opened for them (for discussion, and he would not disturb them). Hor. 10ᵇ אוקימתון מ׳ פלן וכ׳ have you put up such and such a web, i. e. have you mastered this and that subject?

מְסִילָה, v. מְסִירָה.

מַסְלְיָא m. (סְלָא) *rejectable, drossy.* Targ. Prov. XXVI, 23 כספא מ׳ (h. text כסף סיגים).

מְסַלְסְלָה m. (v. סַלְסֵל) *hair-dresser.* Lam. R. to I, 15 סרקן במסרק שכן בערביא צווחין (expl. מְסַלְסְלָה, ib.) [read:] למסרוקה מ׳ he combed them (carded their skins) with an (iron) comb, for in Arabia they call the hair-comber hair-curler.

מְסַמְּמָא, מַסְמָא f. (סָמָא) *closing a cavity,* v. אבן מ׳, אֶבֶן. Nidd. 69ᵇ באבן מ׳ when the apparent corpse lies on a stone under which there is a cavity; Sabb. 82ᵇ (Ms. M. מוסמא, v. Rabb. D. S. a. l. note). Sifra M'tsora, Zab., Par. 2, ch. III; a. fr.

מסמים, v. מְסָמֵם III.

מְסַמֵּס I (v. מָסַס) *to melt, dissolve.*

Nithpa. נִתְמַסְמֵס *to be molten, to be in a state of dissolution* or *liquefaction.* Ḥull. 45ᵇ, v. מְזַמֵּז. Ib. 53ᵇ נ׳ הבשר if (in one spot of an animal known to have been attacked by a beast of prey) the flesh appears decayed; ib. הדרכי דמי נ׳ what do you mean by 'decayed' (Answ.) כל שחרופא וכ׳ what a physician would peel off, until he comes on sound flesh; ib. 77ª מִתְמַסְמֵס. Y. Ter. VIII, 46ª top שניתמסמס בני מעיה (a melon) the core of which is liquefied.

מַסְמֵס ch. same, 1) *to melt, make faint.* Targ. Y. Deut. I, 28 מַסְמְרִיסוּ (not מסמיסן; h. text הֶמַסּוּ).—Y. Shek. V, 48ᵈ הדר דין חמר מַסְמֵס מעיא Bab. ed. (v. Rabb. D. S. a. l. p. 43; oth. ed. סמס; Ms. M. סמי) which wine loosens the bowels. —2) *to soil, make loathsome.* Ḥull. 18ª מְמַסְמֵיס ליה בפרתא the authority soils the meat with dung, so that it cannot be sold &c.—Part. pass. מְמֻסְמָס. Ib. 28ª כי ממ׳ קויעית דמא its throat stained with blood; ib. 53ᵇ.

Ithpa. אִיתְמַסְמֵס *to be dissolved, melt away, perish.* Targ. Job IX, 23 (h. text מַסַּס).

מְסַמֵּס II (cmp. מְשַׁמֵּשׁ) 1) *to press, squeeze.*—*Part. pass.* מְמוּסְמָס *mashed, shapeless.* Num. R. s. 14 (play on משמרות, Koh. XII, 10) בשעה שהם יוצאים מְמוּסְמָסִים הם מרות וכ׳ when they (the words of the Law) come out disfigured, they are bitter (drops) to those who hear them; v. מַס I; Y. Snh. X, 28ª bot.—Nidd. 24ª מי שפניו מוּסְמָסִים (מוּסְמָסִין) (= מְמוּמָּה) a foetus whose face is mashed, contrad. to טודחות, v. טוּחַ I. — 2) (cmp. אָמַץ) *to press, urge,* esp. (of medical treatment) *to sustain vital energies.* Gen. R. s. 82 כך מְמַסְמְסִין נפשה וכ׳ this is the way they stimulate the vital energy of the travailing woman; (Yalk. ib. 136 משיבין); Yalk. Is. 263 שמסמסין את החיה (corr. acc.).

מַסְמֵס ch. same, 1) *to press, squeeze.* Ḥull. 4ª מְמַסְמֵס ליה מַסְמוּסֵי he holds the bird's head closely in his hand (so that no mark, if there was any on it, could be rec-

ognized).—2) *to stimulate, sustain strength.* Yeb. 42[b] מְמַסְמְסָא לֵיהּ וכ׳ she may sustain the child's strength with eggs and milk (replacing the mother's milk).

Ithpa. אִתְמַסְמֵס, אִירְמֵי *to be squeezed, mashed.* Y. Yeb. VIII, 9[a] top; Y. Sabb. XIX, 17[a] bot. [read:] אתוליד ליה חד בר כד מיתמסמס ביה ומית a son was born to him with his membrum mashed, and he died.

מְסַמֵּס III, מְסַמְּיס m. (v. מְסַמֵּס I) *polished wood,* prob. (=אַלְמוּג, cmp. מוּג) *coral-wood.* Hag. 26[b] כלי מ׳ Ms. M. (some ed. מסמיס, read מסמיס; Ar. מסרמס) vessels of polished wood, opp. to כלי אכסלגום; Men. 97[a].—[Kidd. 12[a] מסמס, v. מְסַרְמֵיס.]

מַסְמָסָה, v. הַמַּסְמָסָה.

מסמסתא, Targ. Ez. XLIII, 14 Ar., v. מְסַמְּתָא.

מַסְמָר m. (b. h. only in pl.; סָמַר) 1) *a pointed object, nail, pin.* Sabb. VI, 10 (67[a]) מ׳ מן הצלוב (Y. ed. מ׳ הצלוב) a nail from the gallows of an impaled convict (used as an amulet). Kel. XII, 4 מ׳ הגרע the blood-letter's pin (v. infra); מ׳ של אבן השעות the style of the sun-dial; מ׳ חגרדי the weaver's pin. Ib. 5 מ׳ שהתקינו וכ׳; Tosef. ib. B. Mets. II, 14 מ׳ שעקמו וכ׳ an iron pin which was bent in order to be used as a key. Kel. l. c. מ׳ של שלחני the banker's pin for fastening the shutters, v. תְּרִיס.—Num. R. s. 14 מ׳ שיש לו שושנה a nail which has a big knob.—Tosef. Kel. B. Mets. IV, 3 מקל שעשה בראשו מ׳ לחיות תופס בו וכ׳ a staff to the end of which a pin was attached for the sake of taking hold of the threshing floor (of making it stationary); ib. V, 10. Ib. B. Bath. VII, 2 חוט חמ׳ של וכ׳ the builder's cord to which a pin is attached (i. e. plumb-line). Ib. B. Mets. II, 11 מ׳ חגרוע the scraper's pin (fastened to the smith's block); a. fr.—*Pl.* מַסְמְרִין, מַסְמְרוֹת, מַסְמְרִים. Gen. R. s. 68, end. B. Bath. 7[b] קבע בה מ׳ drive nails into it, i. e. remember it well. Tosef. Kel. B. Mets. II, 11 גולת חנוני שכולה מ׳ a store-keeper's bowl (?) studded all over with nails. Tanḥ. B'haăl. 15 (ref. to Koh. XII, 11) כתיב כמשמרות ואנו קורין מ׳ וכ׳ it is written *k'mishm'roth* (like guards) and we read *k'masm'roth* (like nails) to teach thee, if thou drivest them like a nail into thy heart, they will guard thee; Num. R. s. 4. Esth. R. to VI, 10 אני . . . חבלים ומ׳ I prepared for thee ropes and nails (for impaling); a. fr.—2) (*pl.*) *cloves.* Num. R. l. c. כמ׳ נטועים . . . ערבין as sweet to their hearers as cloves.—3) *a peg-shaped attachment to a loaf, knob.* T'bul Yom I, 3 מ׳ שאחר הכבר the knob on the back of the loaf (supposed to serve as trade-mark).—4) a *wart* or *corn* (cmp. Lat. clavus).—*Pl.* מַסְמְרוֹת. Sifra Thazr. Neg., Par. 1, ch. II המ׳; Tosef. Neg. II, 12 חַמַּסְמֶרֶת (*sing.*).

מַסְמְרָא, מַסְמָר ch. same, *pin, nail.* Targ. Y. Num. XXV, 3.—Y. Ḥag. III, beg. 78[d] כל חד וחד נסיב חד מ׳ וכ׳ each took one nail and drove it in. Y. Pes. V, 32[b] top [read:] הא קבריעא גבך במסמרא let this be fixed in thy memory like a nail; Y. Yeb. XIII, 13[c] top במיסמרה (corr. acc.); a. e.—*Pl.* מַסְמְרִין, מַסְמְרַיָּא, רַבָּה . . . Targ. Jer. X, 4; a. e.—Y. B. Bath. II, 13[b] bot. [read:] ממחין אילין לאילין מ׳ דנוליה refused to one another the fastening of the weaver's pin to the party wall.—[מַסְמְרָא, v. סְמַר.]

מַסְמֶרֶת f. *wart* or *corn,* v. מַסְמָר h., end.

מְסַמְּתָא f. (סום) *one of the marked-off tiers* or *settles of the altar* (v. Midd. III, 1). Targ. Ez. XLIII, 14; 17 (ed. Lag. מְסִרְמָ׳; ed. Wil. first time מְסַתְּמָתָא, Ar. מסמסתא; corr. acc.; h. text עזרה).

מַסְנָא, מָסָן m. (v. מְסָאנָא) *shoe.* Targ. O. Gen. XIV, 23. Targ. Ez. XVI, 10; a. fr.—Lam. R. to I, 5 חד מ׳ דידיה one of his shoes; חד מ׳ חורן the other shoe; a. e.—Kidd. 22[b] bot. מָסָנַאי (prob. to be read: מָסָאנִי) my shoe.—*Pl.* מָסָנִין, מָסָנְיָא. Targ. Josh. IX, 5 (ed. Wil. מָסָנָן). Targ. Is. III, 18 (h. text עכסים).—Hebr. pl. מְסָנִים. Y. Pes. X, beg. 37[b], v. צוֹצָל.

מַסְנָא, v. next w.

מַסְנָנָא m. (סָנַן) *pure gold.* Targ. Is. XIII, 12 (ed. Wil. מַסְנָא; ed. Lag. מסננת; h. text כתם).

מַסְנַנְתָּא f. (סָנַן) *strainer; the strained mass.* Sabb. XX, 2 (139[b]) מ׳ של חרדל a mustard mixture in the strainer (v. Rashi a. l.). Ib. 134[a] אין מסננין . . . במ׳ שלו you must not strain a mustard mixture (on the Holy Day) in the strainer designated for it.

מַסְנְתָא f. (preced.) *sieve, basket.* Y. Dem. II, 21[d] bot. Ib. מסאנא (corr. acc.).

מָסַס (b. h.) *to melt, dissolve.*

Nif. נִמְסַס, נָמַס, נִירְמוֹס, נִימַּס *to melt, be liquefied; to fall away; to faint; to despair.* Ex. R. s. 25 נִירְמוֹסְרִין (Var. נִימַּסְרִין) they faint. Yalk. ib. 251 תחתילו נְמַסְרִין they began to lose heart; Mekh. B'shall., Shir., s. 9 לְהָמֵס. Deut. R. s. 1, end תִּירַס עינו וכ׳ may this man's (thy) eye run out. Maasr. I, 2 הרמונים משרַמַּסוּ pomegranates are subject to tithes when their core becomes pulpy; expl. Y. ib. 48[d] bot. משיתמעך אוכל וכ׳ (cmp. מְסַמֵּס II) when the eatable portion (core) can be mashed under one's fingers; [anoth. definition taking our w. in the sense of *falling away, diminution*; משיכניסו מחצה when the ripening core is reduced to half the capacity of the cavity,—upon which the remark is made, דילמא . . . הֵמַסּוּ . . . פלגון לבבנו perhaps he learned it from the homiletical teachers who interpret *hemassu* &c. (Deut. I, 28), they divided our hearts (an allusion to Num. R. s. 17)].

Hif. הֵמַס *to cause to melt away.* Deut. R. s. 2, beg. (ref. to Ps. XXXIX, 12) כל חמדה . . הֵמַסְתָּ אותה וכ׳ (not אותו) all the delight which Moses longed for, to enter the land,—thou hast caused it to decay as a moth enters garments and makes them decay. V. מָסָה.

מְסַס ch. same. Targ. II Sam. XVII, 10 מְמַס ימסי (ed. Lag. מְמָסָא מסי), v. מְסֵי.

Ithpe. אִתְמְסַס *to melt, decay.* Targ. Ps. LXXV, 4.—[מְאִיס, v. אִמֵּיס.]

מָסָס m. *stomach,* v. חֻמְסָס.

מַסָּסָא, v. מַסָּאסָא.

מססטולא, v. מְסוֹסְטוּלָא.

מַסָּע m. (b. h.; נָסַע) *removal; journey; station.* Cant. R. to III, 6 ממ׳ למ׳ from station to station; a. fr.—*Pl.* מַסָּעוֹת (*fem.*). Snh. 94[b] עשר מ׳ נסע וכ׳ that wicked man (Sennacherib) marched ten journeys in that one day; Yalk. Is. 284. Tanḥ. B'midb. 2 ובאת עמהן במ׳ and it (the well) went with them on their journeys; Num. R. s. 1. Tosef. R. Hash. III (II), 3 ובמ׳ and the signal for marching (Num. X, 2-8); a. fr.—Pesik. R. s. 16 חמַסָּעִים the marches in the desert.—[Tosef. R. Hash. II (I), 2 מסעות, מסעיות, v. מַשּׂוֹאָה.]

מְסָעֵד m. (סָעַד) *assistant, attendant.*—*Pl.* מְסָעֲדִים. Par. III, 6 פרה וכל מְסָעֲדֶיהָ the red cow and all her attendants.

מסעיות, v. מַשּׂוֹאָה.

מְסַפֵּד m. (b. h.) = חֲסַפֵּד. Lam. R. introd. (R. Joḥ. 1) מה לכם קושרין מ׳ why do you compose these lamentations?, v. חֲסַפֵּד.

מְסַפְּדָא, מְסַפְּדָ, מְסִפְּדָא ch. same. Targ. Gen. L, 10. Targ. Y. Deut. X, 6; a. e.—*Pl.* מְסַפְּדַיָּא. Targ. Am. V, 16 (ed. Lag. a. oth. *sing.*).

מספומיא, v. אַסְפַּמְיָא.

מְסַפְּרָת v. מִסְפָּרַיִם.

מְסַפְּיָא m. (סְפִי) *fearfulness.* Targ. Job XLI, 17 (Ms. מְסַרְיִיפ׳; h. text שְׁחַת). Ib. XXXI, 23 (ed. Lag. מסריפ׳; Ms. Var. סַפְּיָא; h. text שְׁאֵת).

מְ׳, מְסַפְּקָ m. (סְפַק II; v. סָפַק) *strait, dilemma; difficulty.* Y. Sot. III, 19[a] bot. חכניסה עצמה למ׳ הזה חמרובח she placed herself in such a dilemma (to be suspected of adultery and to have to drink the waters of jealousy). Y. Gitt. VIII, 49[c] bot. מה ראית להכניס עצמך למ׳ הזה וכ׳ what was thy reason for taking such a responsibility (by deciding in favor of a lenient opinion)?—Esth. R. to II, 3 באו לידי המ׳ הזה they (the Persian matrons) came to that trouble (to have to compete with all maidens of the country); a. e.

מְסַפְּקָא, מַסְפְּקָה m. (סְפַק II) 1) *sufficiency.* Y. Ber. IV, 8[a] top [read:] אית לך מ׳ לכל חדא וחדא אדכרה מינהון you have enough material for each Divine Name out of them (the combined benedictions); Y. Taan. II, 65[c] top.—2) *Pa.* of סְפַק, q. v.

מִסְפָּר m. (b. h.; סָפַר) *number, count.* Cant. R. to VI, 9 (ref. to II Sam. XXIV, 9) מ׳ זה חמנין וכ׳ *mispar* means counting, *mifḳad*, summing up. Pesik. R. s. 11 חיו מ׳ they were a limited number; שלא במ׳ innumerable; a. fr.

מְסַפְּרָא, מִסְפָּר m. (סְפַר) *tool for cutting hair, razor, scissors.* Targ. O. Num. VI, 5. Targ. Ez. V, 1 (not מְסַ); a. e.—Snh. 96[a] חבו לי מ׳ (Ms. F. מַסְפַּרְתָּא) give me a razor; ib. ויחבו ליה מספרתא; Yalk. Is. 276 מספרא.

מִסְפָּרַיִם, מַסְפְּרַיִם m. du. (preced.) *shears, scissors.* Kel. XVI, 8 תיק מספרת ומ׳ the sheath of a shearing knife or of scissors. Y. M. Kat. III, 82[a] top במ׳ with scissors, contrad. to סכין a. מספרת; Bab. ib. 17[b]; a. e.—[Tosef. Kel. B. Mets. IV, 5 מספרים ed. Zuck., read מַסְמְרִים.]

מִסְפֶּרֶת, מַסְפֵּרֶת f. (preced.) *shearing knife, clipping tool.* Kel. XVI, 8, v. preced. M. Kat. 17[b], a. e., v. preced. Kel. XIII, 1 (Maim. מספו׳, ed. Dehr. מספרת). Tosef. ib. B. Mets. III, 4 מ׳ של פרקים shears consisting of separable blades; Sabb. 48[b]; 58[b] מספו׳. Tosef. Bets. III, 19, v. סָפַר; a. e.

מַסְפַּרְתָּא f., v. מַסְפָּר.

מָסַק (denom. of a noun מָסָק, fr. נסק *to ascend*) *to harvest olives*, opp. to נקף to pick, glean. Tosef. Dem. VI, 6 ישראל שקיבל . . . זיתיו לְמָסוֹק בזתים if an Israelite rented from a fellow Israelite . . . his olive trees for harvesting, the rent to be payable in olives; זיתיו למסוק בשמן payable in oil; Y. ib. VI, 25[b] top. Neg. II, 4 במוֹסֵק וכ׳ in the position of one taking olives down. Tosef. Toh. X, 4 עד שלא מָסָקן before he plucked them; a. fr.—Part. pass. מָסוּק; *pl.* מְסוּקִין. Tosef. B. Mets. IX, 1.—Denom. מַסְרֵק, מַסְרֵקָה.

מָסֵק part. *Af.* of נָסַק.

מַסָּקָא m. (נְסַק) *ascent.*—*Pl.* מַסָּקִין. Lev. R. s. 18; Koh. R. to XII, 5; v. מְחוֹתִיתָא.

מַסָּקָנָא, v. מַסְקָנָא.

מסקום, Y. Bicc. III, 65[d], v. דְּמַסְקוֹס.

מַסְקָנָא m. (נְסַק) 1) *ascent, height, steps.* Targ. I Sam. IX, 11 (ed. Lag. מַסָּקָנָא). Targ. Is. XXXVIII, 8; a. e.—2) *final result, upshot.* Meg. 14[b] ומ׳ חכי הואי and so it finally came to pass.

מַסְקָנִין, v. מַסּוּקִיתָא.

מַסָּקָתָא f. pl. (preced. wds.) *going up, procession.* Targ. II Chr. IX, 4.

מָסַר (b. h.; sec. r. of אָסַר, cmp. meanings of b. h. סָגַר) 1) *to seize* (v. Num. XXXI, 5).—Denom. מְסִירָה 1.—2) *to hand over; to deliver, transmit.* Ab. I, 1 ומָסָרָהּ וכ׳ and handed it (the Law) over to &c. (in the chain of tradition). B. Mets. 8[b] (expl. מוֹסֵר) כאדם המוסר דבר וכ׳ like one handing over (giving possession) &c. Ib. 111[b] bot. (expl. נשא, Deut. XXIV, 15) דבר שמסר את נפשו עליו Ms. M. (ed. המוסר, v. Rabb. D. S. a. l. note) a labor for which he binds (obligates) himself; [oth. explan.] ib. 112[a] מ׳ את עצמו למיתה (Ms. M. מ׳ לו נפשו עליו) he delivered himself to death, i. e. risked his life; (Ms. M. for which he surrendered his life to the employer); Sifré Deut. 279 מ׳ לך את נפשו he surrendered his life to thee (the employer); a. v. fr.—מ׳ דין על to surrender one's case against a man (to Providence); v. דִּין. B. Kam. 93[a]; R. Hash. 16[b]; a. e.—Esp. a) *to surrender a person to the authorities, to inform against.* Gitt. 7[a] ובידי לְמָסְרָם למלכות it is in my power to bring them to judgment through the (Roman) government. Tosef. Ter. VII, 20 ירתגו כולם ולא יִמָּסְרוּ וכ׳ let them

all suffer death rather than surrender one Israelite &c.; a. fr.—V. מָסוֹר.—b) מ׳ עצמו (sub. למיתה) *to suffer martyrdom.* Pes. 53[b] שמָסְרוּ עצמן על קדושת וכ׳ who were ready to suffer death for the sanctification of the Name (of the Lord). Yalk. Ex. 182 אומה המוֹסֶרֶת עצמה וכ׳ a people that is ready to die for the unity of my Name; a. fr.—Part. pass. מָסוּר; f. מְסוּרָה; pl. מְסוּרִים, מְסוּרִין; מְסוּרוֹת. Kidd. 32[b]; B. Mets. 58[b] דבר המ׳ ללב וכ׳ to an injunction which is entrusted to the heart (over which human authorities have no control), the Text adds, 'and thou shalt be afraid of thy God.' Mekh. Ki Thissa (ref. to לכם, Ex. XXXI, 14) לכם שבת מ׳ ואי אתם מ׳ לשבת the Sabbath is given in your charge, but you are not surrendered to the Sabbath, i. e., there are higher objects for which the Sabbath law must eventually be violated; Yoma 85[b]; a. fr.

Nif. נִמְסַר *to be delivered, transmitted.* Num. R. s. 4 נִמְסְרָה לו בכורה the birth-right (priesthood) was transferred to him. B. Kam. 82[b] אין נִמְסָרִים בידכם they will not be given into your hands, you will have no power over them; Men. 64[b]. Y. Yoma III, 40[d] bot. לא היה נִמְסָר וכ׳ it (the pronunciation of the Tetragrammaton) was not communicated to any but &c.; a. fr.

מַסַּר, (מָסַר) I ch. same. Targ. Gen. XXXIX, 8. Targ. Am. I, 6. Targ. O. Deut. XXIV, 15; a. fr.—Part. pass. מְמַסַּר; f. מְמַסְּרָא; *pl.* מְמַסְּרִין; מְסִירָן. Targ. Num. III, 9; a. fr.—[Targ. Y. II Gen. XVI, 5 מְסָרִין בידך, a corrupt., prob. to be read: מַסְרִית עלך; cmp. B. Kam. 93[a].]—B. Mets. 8[b] מאן קא מ׳ ליה דליקני who is there to deliver it to him, that he might take possession? Y. Yoma III, 40[d] bot. אנא מָסַר יהיה לך I will transmit it (the pronunciation of the Tetragrammaton) to you. Koh. R. to III, 11 [read:] איית הכי בר נש דאימְסוֹר ליה is there a person here to whom I might communicate it?; כד אתי מְמַסַּר when he was about to communicate it. Kidd. 12[b] דמ׳ מודעא וכ׳ who enters a protest against his own letter of divorce. Ber. 20[a] הוו קא מָסְרֵי נפשייהו וכ׳ were ready to suffer martyrdom for the sanctification of the Name; אנן לא מַסְרִינָן וכ׳ we are not ready to suffer &c.; a. fr.

Ithpe. אִתְמְסַר, אִיתְמְסַר *to be surrendered, transmitted; to surrender one's self.* Targ. Lev. XXVI, 25. Targ. Ps. LXXIX, 11; a. e.—Gitt. 66[b] מִיתַּמְסְרָן; 29[a] מִיתַּמְסָרָן, v. מִיתְלָא II. Snh. 26[a] מִיתַּמְסְרֵי have decided to surrender (to capitulate). Koh. R. l. c. ולא קבל עליה מִימְסַר ליה מימסר (some ed. למימסר ליה) he declined to have the Tetragrammaton transmitted to him (v. Y. Yoma l. c.).

מְסַר II, *Pa.* **מַסֵּר** (denom. of מַסְרָא) *to saw.* Targ. Is. XLIV, 13. Targ. II Sam. XII, 31 (ed. Wil. מָסַר); Targ. I Chr. XX, 3 (ed. Rahm. מסאר).—Part. pass. מְמַסַּר. Targ. I Kings VII, 9.

מַסַּר m. (b. h. מַשּׂוֹר; נָסַר) *a tool with rough edges* or *teeth, file, saw.* Sabb. XVII, 4 מ׳ הגדול saw for cutting wood. Kel. XXI, 3; Tosef. ib. B. Bath. I, 8 מ׳ מלבן של הגדול the frame of the saw. Y. Succ. III, 53[c] bot. כמין מ׳ leaves serrated like a saw, v. מַגָּל; Tosef. ib. II, 7; Bab. ib. 34[a] דומה למ׳. Gen. R. s. 6; Midr. Sam. ch. IX, v. נָסַר; Ex. R. s. 5 כס׳ (Var. כמַסְמָר); a. e.

מַסְרָא ch. same. Targ. Is. X, 15 (ed. Wil. מַסָּרָא).—*Pl.* מְסָרִין. Targ. I Kings VII, 9. Targ. II Sam. XII, 31; Targ. I Chr. XX, 3 (ed. Rahm. מְסָאנִין).

מְסָרְבָא, *pl.* מְסָרְבִין, v. מְסַרְבָּן.

מְסַרְבִּיי pr. n. m. *M'sarbay,* by-name of the family of Jojarib. Y. Taan. IV, 68[d] bot. מ׳ מִסַּר בֵּירֵיתָא וכ׳ he was surnamed M., because he surrendered the Temple to the enemy; ית חֲרִיב .. על שמרו ומסרו בו... the Lord went into judgment . . . because they rebelled against him.

מְסַרְבָּנָא, מְסַרְבָּן m. (סָרַב I) *rebellious.* Targ. Ps. LXXVIII, 8 (ed. Lag. מסרהבן, Var. מסריין; ed. Wil. מְסָרְבִין) (*pl.* followed by sing. מרגזו; Ms. מסרהוון). Targ. Is. LXV, 2.

מסרדי, v. מוּסַרְדֵי.

מְסַרְהָבָא m. (סָרְהֵב) 1) *impatient, impetuous.* Targ. Prov. XXI, 5 (h. text אָץ). — 2) *rebellious.*—*Pl.* מְסַרְהָבִין. Targ. Y. Deut. XXXI, 27. Targ. Ps. LXVI, 7 ed. Wil. (ed. Lag. מְסַרְהוֹבִין; Ms. מְסַרְהָווין; h. text סוררים).

מְסַרְהָבָאִית adv. (preced.) *impetuously.* Targ. Prov. XXV, 8 (h. text מהר).

מְסַרְהָבָן, v. מְסַרְבָּן.

מְסַרְהָווין, מְסַרְהוֹבִין, v. מְסַרְהָבָא.

מְסַרְהָוָן, v. מְסַרְבָּן.

מסרוכי, v. מַסְרֵךְ.

מסרולה, Y. Ned. VII, beg. 40[b] ופלולויה מ׳, a corrupt. for מְלִיסוֹפִּילוֹן m. (μελισσόφυλλον, cmp. Syr. מהלירסופוללון, מילירסופולון, P. Sm. 2025; 2091) *Melissophyllon, melissa* or *baum,* an herb (v. Sm. Ant. s. v.); v. חֲמַצְלָה.

מְסָרוֹק, v. מַסְרֵק.

מַסְרוֹקָה m. (סָרַק II) *hair-comber.* Lam. R. to I, 15, v. מְסַלְסְלָה.

מַסְרִיךְ, v. מַסְרֵךְ.

מַסְרִיקָא, v. מַסְרָקָא.

מַסְרִיתָא, v. מַסְרָתָא.

מַסְרָךְ m. (סָרַךְ; v. סִרְכָּה I) *band with which the saddle is fastened around the ass' belly.* Tosef. Sabb. IV (V), 2 שלא יקשור את המַסְרָכוֹ (v. ed. Zuck. note) he must not tie his band; Sabb. 53[a] שלא יקשור בו במסרכו Ms. M. (ed. לו מסריכו, read: מַסְרֵיכוֹ); Y. ib. V, 7[b] bot. את המסרוכי (read: המַסְרֵיכוֹ).

מַסְרֵק m. (סָרַק II) 1) *comb, strigil.* Kel. XIII, 8 מ׳ של פישתן hackle for flax. Ib. 7; T'bul Yom IV, 6 מ׳ של ראש hair-comb; a. e.—Tosef. Kel. B. Mets. IV, 4 מ׳ שיש בו דרבן (an iron) comb to which a sting is attached (an instrument of torture cmp. פַּרְגָּל).—2) *an indented attachment to a vessel*

or *a plant* &c. Ib. 9 שלשלת חבוּר על המ׳ a lamp-chain is considered as joined to 'the comb'. Kel. II, 8 מ׳ של צרצור; Tosef. ib. B. Kam. II, 8 מסרוק, v. צַרְצוּר. Ukts. II, 3 חמ׳ the crown of a pomegranate. — *Pl.* מַסְרֵקוֹת. Ber. 61b, a. e. מ׳ של ברזל iron combs for flaying, v. supra.

מַסְרֵקָא, מִסְרֵי׳ ch. same. Ber. 18b מַסְרֵקָאי my comb. — *Pl.* מַסְרֵיקִין, מַסְרֵקֵי. Gitt. 57b במ׳ דפרזלא with iron combs, v. preced.; Lam. R. introd. (R. Josh. 2); ib. to II, 2 מסריקין (not קון . . .); Koh. R. to III, 16 מסרקא (*sing.*)

מַסְרֵת f. (b. h. מַשֶּׂרֶת; v. נָסַר) *a mould for frying a batter* (חֲלוּט), in gen. *pan.* Ḥall. I, 4 חלת המ׳ Ms. M. (ed. חמ׳) cake formed in the mould; Pes. 37a; expl. ib. חלוט של וכ׳ home-made *ḥalut* (v. חָלַט I). Y. Ḥall. I, 57d, v. חֲלִירָתָא III. Y. Pes. II, 29b bot.

מַסְרֵתָא, מִסְרֵי׳ ch. same. Targ. II Sam. XIII, 9 (ed. Wil. מַסְרֵי׳). Targ. Lev. II, 5 (also מַסְרֵי; h. text מחבת). Targ. Ez. IV, 3. Targ. I Chr. IX, 31 (h. text חבתים).

מַסַּרְתָּא, v. מַשּׁוֹרְתָא.

מַסַּת f. constr. (b. h.; v. next w.) *as much as, in accordance with.* Ḥag. 8a (ref. to Deut. XVI, 10) . . מ׳ מלמד . . מביא חגיגתו וכ׳ Ms. M. (v. Rabb. D. S. a. l.) 'in accordance with' (the free-will offering &c.), this intimates that one must procure his festal offering with secular money (not from second tithe-money). Ib. מאי משמע דהאי מ׳ וכ׳ where is the intimation that this *missath* means secular? (Answ. ref. to מַס, Esth. X, 1).

מַסְתָּא, (מַסְתָּא), מִ׳ f. ch. (מסס; cmp. דַּי fr. דְּוָה) *plenty, enough.* Targ. Prov. XXX, 15, sq. (h. text דַּי). — Constr. מַסַּת, מִ׳, מֵ׳ adv. (=h. דַּי). Targ. II Sam. XXIV, 16 (h. text רַב). Targ. Ex. XXXVI, 5 (h. text מַדַּי). Ib. O. 7 (Y. כְּמֵיסַת; h. text דַּיָּם). Targ. Prov. XXX, 8 מִסָּתִי enough for me (h. text חֻקִּי). Targ. Jer. XLIX, 9 מִיסַּתְהוֹן (h. text דַּיָּם); a. fr. — כְּמַ׳, (כְּמַ׳), כְּמִ׳ *as much as required.* Targ. Y. Ex. l. c., v. supra. Targ. Lev. XII, 8 (Y. ed. Amst. במ׳). Targ. II Chr. VIII, 13 במ׳ (ed. Lag.); a. fr. — V. כְּמֵיסַת, — *Lev. R. s. 3 מיסת מתפרע מינהון לעלמא דאתי it is enough, they will pay for it in the hereafter (Yalk. Koh. 971 מִיסַּת). — V. מְסַתְּיָא.

מְסַתּוֹ, v. מְסַתְּיָא.

מְסַתּוֹר, v. מְסַתָּר.

מְסַתּוֹרִין m. pl. (סָתַר II, v. next w.) *confusion.* Yalk. Gen. 126 בר מ׳, v. סְתוֹרִים.

מְסַתּוֹרִיתָא f. (סָתַר II) *reel.* Ḥull. 60a, v. דַּוְלָלָא.

מְסַתְּיָא, מִ׳, מְסַתְּיָא f. (denom. of מַסַּת) 1) (*it is*) *enough.* Targ. Y. Num. XII, 14 מְסַתְּיָהּ it is enough for her. Targ. I Chr. XXI, 15; 27 מְסַתְּיָךְ; (Targ. II Sam. XXIV, 16 מסת). — Y. Keth. I, 25c לא מְסַתְּיָהּ וכ׳ is it not enough for her that she has been raised to priesthood? — Gitt. 14b לא מִיסְתֵּיהּ וכ׳ (some ed. מִיסְתֵּירַהּ) not enough that he did not help us but &c. Ib. 56b מִיסְתֵּירָךְ דקא חזית וכ׳ thou art sufficiently rewarded by seeing the distress of thy enemy. B. Bath. 126a לא מִ׳ וכ׳ was it not enough that thou didst sell his property &c.? Ber. 55a חדויה מְסַתְּיֵהּ his joy (over his good dream) is enough for him (he must not expect its realization); a. fr. — Yalk. Gen. 62 הא מִ׳ דכולהי בישא this (sample) is enough to prove that all the wine is bad; Gen. R. s. 38 מְסַתּוּ Ar. (ed. מְשַׁפּוּ; prob. to be read: משפו מ׳ וכ׳, v. מְשַׁפּוּ). — 2) (v. P. Sm. 2184) *saturation, plenty.* Targ. Job VI, 7 (sec. vers.) הנון . . והווית מ׳ וכ׳ they made me sickly, and thus there was more than enough for my meal (h. text הִמְאַס בְּדוּי, play on דַּי a. הָוָה), v. הָוָתָא.

מִסְתִּירִין, v. מְסַתֵּר a. מְסַתֵּירִין.

מִסַּתְּמָתָא f. (סְתַם; cmp. אוֹטֶם) *substructure* filled with earth, *tier*; v. מְסַמְּתָא.

מִסְתָּר m. (b. h.; סָתַר I) *secret.* — *Pl.* מִסְתָּרִים, מְסָתְּרִין, מִסְתָּרֵי׳. Gen. R. s. 82 (quot. adopted fr. Jer. XLIX, 10) גלית מִסְתָּרָיו בשביל וכ׳ I laid open his (Esau's) secrets in order to expose his bastards; Yalk. Jer. 331; Yalk. Chr. 1073 מסתר׳ (corr. acc.). Ex. R. s. 19 אל ידעו מִסְתּוֹרָיו shall not learn his (Israel's) secrets. Ḥag. 5b מקום . . . ומ׳ שמו the Lord has one special place whose name is *mistarim* (Jer. XIII, 17). — V. מְסַתֵּירִין.

מִסְתָּרָא, Targ. Y. Deut. XXIX, 5, v. סְתַר I.

מְעָא I ch. = h. מָעָה, [*grain,*] *m'ah*, a coin and a weight. Targ. I Sam. II, 36 (h. text אגורה). Targ. Job XLII, 11 Ms. Var. (ed. חורפא, h. text קשיטה). — *Pl.* מָעֵי, מָעַיָּן. Targ. O. Ex. XXX, 13 (Y. מָנִין; h. text גרה). — B. Mets. 102b אסתירא מאה מ׳ מאה מ׳ if he said 'an Istira', (adding) 'one hundred m'ah', he must pay one hundred m'ah. Kidd. 81a, v. דְּמָא. Snh. 26a; a. fr. — מָעְתָא = h. מָעוֹת, *money.* Targ. Esth. IX, 22.

מְעָא II ch. = h. מֵעָה, *belly, womb.* Targ. Ps. CXXVII, 4. Ib. LVIII, 4 מן מְעָנָא (h. text מרחם). Ib. XLIV, 26 מְעָנָא Ms. (ed. מַעֲרָנָא; h. text בטנגו). — Mostly *pl.* מָעַיָּן, מְעַיָּרָא, מֵ׳, מֵעַיָּרָא, מֵ׳; constr. מְעֵי, *bowels, intestines.* Targ. Gen. XXX, 2. Ib. XXV, 22, sq.; a. fr. — Ḥull. 93a ריש מעיא the starting point of the (large) intestines. Yalk. ib. 976, v. בַּנְיָא. Lev. R. s. 3 בר מעיא (some ed. מַעֲיָרָה) the small bowels; Koh. R. to VII, 19 [read:] בנת מ׳; a. fr. — V. מַעֲרָנָא.

מַעְבָּדָא m. (עֲבַד) *doing.* — *Pl.* מַעְבָּדִין. Targ. Job XXXIV, 25.

מְעַבְּדָא, v. עֲבַד.

מַעְבְּדָנָא m. (preced.) *maker*; *parent.* Gen. R. s. 68; Yalk. Ps. 878 (play on חֲרִים, Ps. CXXI, 1) אל החורים למלפני ולמַעְבְּדָנִי (v. הוֹר) I lift my eyes unto the *horim*, to my teacher and my begetter.

מַעְבְּדָנוּתָא f. (preced.) *making, getting.* Targ. Prov. XXI, 6.

מְעִבְּדָה, v. מְעוּבְּדָה.

מַעֲבוּרָא m. (עִיבּוּרָא; עִבֵּר) *growth.* Y. Ned. VII, 40c top דְּגָנָא מַעֲבוּרָהּ, v. דְּגָנָא.

מַעֲבוֹרֶת f. (b. h. מַעְבָּרָה; עָבַר) *ferry-boat.* B. Kam. 116a (Ms. M. מַעְבֹּרֶת); Yeb. 106a (ed. מעברא; corr. acc.).

מַעֲבַט, Toh. X, 5, Ar., v. עָבִיט.

מעבות, Lam. R. to IV, 19, v. עֲבִית a. הָלַם.

מַעְבֵּר m. (עבר) *pitchfork* for the first stage of winnowing (passing the grain from one side to the other). Kel. XIII, 7; T'bul Yom IV, 6. [Ar. reads מעדר, with Var. lect. מעפר, מעבר.]

מַעְבָּרָא m., constr. מַעְבַּר (עָבַר) *passing, mustering.* Targ. Is. XXX, 32.—V. next w.

מַעְבָּרָא m. (עָבַר) *ford, ferry.* Targ. O. Gen. XXXII, 23 constr. מַעְבַּר ed. Berl. (oth. ed. מַעֲבַר).—Yeb. 106a, v. מַעֲבוֹרֶת. Hull. 95a Ar. (ed. מַעְבָּרָא). Ned. 27b מ' פסקיה the ferry cut him off, i. e. there was no ferry to take him over. Ib. מ' מיגלי אונסיה the accident of missing a ferry can be foreseen.

מַעְבָּרָה f. (b. h.; preced.) *crossing,* esp. *the place of crossing.*—*Pl.* מַעְבָּרוֹת, constr. מַעְבְּרוֹת. Ber. 54a מ' הים the place where the Israelites crossed the Red Sea; מ' הירדן where they crossed the Jordan; a. e.

מַעְבְּרָתָא ch. same, 1) *crossing, ferry, ford.* Y. Taan. IV, 68c, sq.—B. Bath. 73a Ms. F., v. מַרְבַּעְתָּא.—2) (בּוּרְקָנָא) מ' *a parted beard* (perh.=מַעְבָּר, *pronged like a fork*). Snh. 100b.—3) (דתפלין) מ' *the hollow rim of the capsule of the T'fillin of the arm through which the thong is slipped.* Men. 35a.

מַעְגוֹל m. (v. next w.) *rolling machine.* Sifré Deut. 229 כמה הוא מקום מַעְגִּילוֹ וכ' how large a railing is required around the place where one puts his rolling machine? Three handbreadths, opp. to בית דורסין the part of the roof used for moving about; Yalk. ib. 930 מַעְגָּלוֹ.

מַעְגִּילָה f. (עָגַל) 1) *roller, a slab for rolling over a plastered roof,* v. מַחֲלָץ. Macc. II, 1; Tosef. ib. II, 3; Y. ib. II, beg. 31c. M. Kat. I, 10 במ' בירד וברגל, expl. ib. 11a כיצד מ' וכ' with hands and feet as with a roller.—2) *a press for straightening wood.* Sifré Deut. 308, v. כּוֹן *Pi.*; Yalk. ib. 942 מַעֲגָלָה.

מַעְגָּל m. 1) (b. h.; עֲגָלָה) *the wagons surrounding the camp, ring.* Num. R. s. 19; Midr. Till. to Ps. VII; a. e.—2) v. מַעְגִּיל.

מַעֲגָלָה, v. מַעֲגִילָה.

מְעֻדְיָא f. *with child,* v. עֻדִּי I.

מַעְדִּיר, v. מַעְדֵּר.

מַעְדַּן I m., *pl.* מַעְדַּנִּין, מַעֲדָנִים (b.h.; מעדנות; עָדַן *Hif.*) *knots* of reed matting; v. מַחַן.

מַעְדַּן II m., *pl.* מַעְדַּנִּין, מַעֲדָנִים (b.h.; עֶדֶן) *dainties, sweets;* מַעֲדַנֵּי עולם the best things in the world. Sot. 9a; 15b. Num. R. s. 7 כל מ' ע' טועמין במן they found in the manna the taste of all the best things &c.—Y. Ber. VI, 10b top בורא מיני מ' the Creator of various kinds of sweet things (fruits &c.). Ib. על הארץ ועל מַעֲדַנֶּיהָ for the land (Palestine) and its good things. Gen. R. s. 67 טעם כל מ' שבעולם the taste of all good things in the world; Yalk. ib. 115 מערכים (corr. acc.); a. fr.

מַעְדֵּר m. (b. h.; עָדַר) *mattock,* also *the share of the plough.* Kel. XIII, 7, v. מַעְבֵּר. Tosef. ib. B. Mets. III, 14; IX, 3 מעדיר. Tosef. ib. B. Bath. I, 7, v. מַסְוֶה. Ib. 8 חמשרחות.. שבמ' the strings and thongs of the share-beam; a. e.

מַעְדֵּר ch. same. Targ. Is. VII, 25.

מָעָה f. (b. h. *pl.* מֵעִים, Is. XLVIII, 19, v. Targ.; cmp. next w.) [*grain* of sand &c.) *m'ah,* (cmp. גְּרָה) 1) *a weight.* Y. Kil. I, 27a top מ' אחת וכ' one m'ah's weight from the top of a melon, cucumber &c.; [R. S. to Kil. I, 2: one *seed* taken from the top &c., v. next w.].—Lev. R. s. 17 מ' אחת עבה ומ' וכ' one m'ah's weight of coarse thread &c.; (Midr. Till. to Ps. LXXIII, 4 מַמָּוֶה).—2) *a coin,* corresp. to the Tyrian Obolus (v. Zuckerm. Talm. Münz. p. 4). Tosef. B. Bath. V, 12 שש מ' כסף וכ' six m'ah silver make one denar; מ' כסף שני וכ' one m. silver is equal to two dupondia; Y. Kidd. I, 58d; Bab. ib. 12a; Bekh. 50a. Y. Shebu. VI, beg. 36d; a. fr.—*Pl.* מָעִין. Ib.; a. fr.—מָעוֹת in gen. *small coins, money.* B. Mets. IV, 1, v. קָנָה. Pes. 50b מ' חבאות ממדינת הים proceeds from trans-oceanic traffic. Ib. מ' יתומים orphans' money (invested at half-profits between executor and orphans). Ab. Zar. 17b מ' של פורים money laid aside for Purim enjoyments; מ' של צדקה charity fund. Ib. לא יתן אדם מְעוֹתָיו וכ' one must not give his contribution to the charity fund, unless its manager be &c.; a. fr.

מְעֶה (or **מְעֵי**) m.; *pl.* מֵעִים, מֵעַיִם, מֵעַיִן, מֵעַי, מֵרֵי (b.h.; עָוָה) [*curve*; cmp. חָלָל,] *inside, bowels, belly.* Kinn. III, 6 מֵעָיו לנבלים בני מֵעָיו לכנורות its large intestines are used for harp-strings &c., v. כִּנּוֹר. Nidd. 22b מכה יש לה ביתוך מֵעֶיהָ has an internal wound (abscess); (Tosef. ib. IV, 3 מבפנים). Y. Naz. VII, 56c bot. תחת מֵעֵי הגמל under the belly of the camel; תחת מעי השקום under the *arch* of the gate. Snh. VIII, 2 (52a) יורדת לתוך מעיו וחומרת בני מעיו runs into his inside and scalds his bowels. Hull. 56b באלו בני מ' by the intestines of birds (Mish. III, 3) are meant the stomach, the heart &c.—Eduy. III, 3 מעי אבטיח the seeds and the juice of the melon (v. preced.). Y. Maasr. I, 48d מה בין מֵעֵי מלפפון למ' אבטיח what is the difference between the core of the melopepon and that of the melon?—Y. Ter. VIII, 46a top, v. מְסַמֵּס I.—Tosef. Kel. B. Mets. IX, 2 מעיין שלה the *stuffings* of the sofa.

מְעַוְאי, v. עֲוֵי II.

מְעוּבֶּה m. (עָבָה) *dense, large-sized,* opp. מידק, v. דָּקַק. Arakh. 25a לא מְעֻבֶּה וכ' neither too densely, nor too sparsely sown. Succ. IV, 9 (48b); a. e.—*Pl.* מְעוּבִּין. Pes. 64b והיו

מְעוֹנֵי m. 1) *of Maon*, v. preced.—2) סֵפֶר מ' *the Book M'oni*, name of a Pentateuch copy in Jerusalem in which מְעוֹן was written in place of מְעֹנָה (Deut. XXXIII, 27). Y. Taan. IV, 68[a] bot. ספר מ' סִפְרֵי; Sifré Deut. 356 של מְעוֹנִים; Treat. Sof'rim VI, 4 ספר מעונה (corr. acc.).

מְעוֹנְיָא, v. מְעוֹנָאָה.

מְעוֹנִים, v. מְעוֹנִי.

מְעוֹנְנָא, מְעוֹנֶן, v. מְעָנֵן.

מעוסה, Midr. Till. to Ps. LXXIII, 4, read with ed. Bub. מעוכה, v. קָמַח.

מעופרת, read: מְעֻפֶּרֶת.

מְעוֹרָב m. (denom. of עֶרֶב), שמש מ' *one who has become clean with the setting of the sun* (Lev. XXII, 7), opp. to טבול יום, v. טָבַל I.—*Pl.* מְעוֹרְבֵי (ח)שמש. Par. III, 7; Tosef. ib. III, 7. Ib. 6 מערבי שמש, מערבי של שמש (corr. acc.).—*Fem.* מְעוֹרֶבֶת. Sifra M'tsora, Zab., Par. 5, ch. IX.—[מְעוּרָב *mixed*, v. עָרַב I.]

מְעִזְיָא, מְעִזְיָ, מַעֲזָא, מַעֲזֵי m. (v. עִזָּא) *from goats, goats-hair, horn* &c. Targ. O. Ex. XXV, 4 מַעֲזֵי ed. Berl. (v. Berl. Targ. O. II, p. 27, a. Massorah, p. 111); Y. מַעֲזֵי. Ib. XXVI, 7 מָעְזֵי ed. Berl. (Y. דמֵעִזֵי). Targ. Num. XXXI, 20. Targ. O. Ex. XXXV, 26 מַעֲזָא (ed. Berl. מַעֲזָא); Y (מ') מַעִיזָא.

מַעֲזֵבָה f. (עזב, v. infra) *a concrete of stone chippings, clay* &c., used for paving floors, *pavement* covering the ceiling (תִּקְרָה) of the lower story and serving as flooring to the upper story. B. Mets. X, 2 התחתון..העליון את תמ' the dweller below must provide the ceiling, and the one above the pavement. Ib. 117[a] מ' אחזוקי וכ' the plaster preserves the ceiling (thus benefitting the owner of the lower story); (oth. opin.) מ' אשוויי וכ' it serves only to level the floor. Succ. I, 7 תקרה שאין עליה מ' a ceiling not covered with pavement; a. fr.—[עזב, Neh. III, 8 is supposed to mean: *to form a concrete for fortification purposes.*—Our w. seems to be a hebraization of מלט caementum (v. P. Sm. 2137), by confounding it with h. r. מַלַט; cmp. a. מַלְמֶטָא.]

מַעֲזֵילָא m. (עזל) *spinner*. Koh. R. to VII, 9 (prov.) חרכמא דמ' עזיל על פלכתיה כן סליק ליה מפלכתיה (not בפ'; strike out הוא נסיב, being a Var. lect. or gloss to סליק) as the spinner winds (the yarn) on his distaff, so will it get off his distaff, i. e. the rash man hurts none but himself; v. גִּיסָא III.

מַעֲזָלָא m. (preced.) *the yarn on the distaff*. Targ. Prov. XXXI, 19 (h. text פלך).

מָעַט (b. h.; cmp. מוּט) *to be thin, minute*.—Part. pass. מָעוּט, f. מְעוּטָה; *pl.* מְעוּטִין, מְעוּטִים; מְעוּטוֹת. Y. Pes. V, 32[a] bot.; Y. Snh. I, 18[c] bot. גסי רוח ומעוטי תורה big in spirit (haughty) and small in learning (of narrow capacity). Tosef. Hall. I, 7; a. e.—Tam. IV, 2 במעוטה *at least* (Talm. ed. 31[a] במעוטן, comment. במיעוטן on the *smallest* of the tables).

קוראין אותו פסח מ' (not אותן, v. Rabb. D. S. a. l. note 9; Ms. M. מְנוּדָן, v. מָנָה) and they called it the Passover of the crowded, v. מַעֲנָה.

מָעוּט, v. מָעַט.

מְעוּטָא, מְעוּט, v. sub מִיעַט.

מְעוּטֵי, infin. *Pa.* of מָעַט.

מְעוּטְנָא, מְעוּטָן, v. מַעֲטָנָא, מַעֲטֵן.

מְעַוֵּי, v. עֲוַר II.

*מְעוּיָן m (denom. of עַיִן) *having many eyes* or *colors*, name of a *plant* (prob. πολυόφθαλμος = βούφθαλμος), *Chrysanthemum*. Y. Kil. I, 27[a], v. לְעוּנִים.

מְעוֹכַיָּא, v. מָחוֹךְ II.

מְעוּלֶּה m., מְעוּלָּה f. (עָלָה, *Pi.*) *prominent, distinguished*. Ber. 10[b] (expl. עֲלִיָּה, II Kings IV, 10) מ' בבתים the most distinguished room (the *exedra*); Ned. 56[a] (expl. העליה, Mish. VII, 4) מ' שבבתים (Var. שבנכסיו) the best room. Men. 108[b] מ' שבביתי (Ms. M. מעלידה שבביתו) my best room. B. Kam, 16[b] (expl. מן העליה, Mish. I, 4) במ' שבנכסיו with the best portion of his estate; a. e.—*Pl.* מְעוּלִּים, מְעוּלִּין. Ib. מ' שבמשפחה the most distinguished of his family; a. e.

מְעוּמָּד adv. (עָמַד) *standing, in a standing position*. Shebu. 38[b] שבועה מ' וכ' an oath must be taken standing, but scholars may remain seated. Ber. 30[a] רב חסדא אמר מ' Rab Ḥ. says (he who is walking on the road) must stand still (during prayer), opp. מהלך; Y. ib. II, beg. 4[a]. Sifré Deut. 155 אין שירות כשר אלא מ' no function is properly performed if the priest is not standing; a. fr.

מָעוֹן I m. (b. h.; עוּן) 1) [*selection*; cmp. בִּירָה,] *residence*, esp. *the Temple*; תמ' by the Temple! Tosef. Keth. III, 2. Tosef. Ker. IV, 4. Num. R. s. 12 שמת מְעוֹנְךָ בעליונים thou hast placed thy residence with the uppermost (angels). Koh. R. to XII, 7 מעוני טהור my residence (in heaven) is pure; a. e.—2) *Ma'on*, name of one of the heavens. Ḥag. 12[b].—3) [*that which is looked for,*] *sustenance, support* (v. I Sam. II, 29; 32). Gen. R. s. 68, a. e. חקב"ה מְעוֹנוֹ של עולמו the Lord is the support of his world; cmp. מָקוֹם.—[Ex. R. s. 24 מעון בתוך גרגרתו, some ed., read: מַעֲנָן.]

מָעוֹן II pr. n. pl. 1) (b. h.) *Maon*, in Judaea. Mekh. Yithro, Baḥod. s. l. מ' יהודה.—2) מ', also בֵּית מ' *Maon, Beth Maon*, near Tiberias. Sabb. 139[a] bot. בי כנישתא דמ' the synagogue of M.; (Gen. R. s. 80, beg. בכנישתהון דמעונא, read דמְעוֹנָאֵי; Y. Snh. II, end, 20[d] (בכ' בטבריא). Y. Erub. V, 22[b] bot. בית מ'; Y. Sot. I, 17[a] bot. בית מעיין (corr. acc.); Num. R. s. 9 (ed. Wil. p. 58).—[Tosef. Shebi. VII, 13 מעון אנא Var., ed. Zuck. שמעון; oth. ed. מכן.]

מְעוֹנָאָה m. (preced.) *of Maon*. Gen. R. s. 80, beg. יוסי מ' Jose of M.; Y. Snh. II, end, 20[d] מְעוֹנִי (h.); Yalk. Ez. 357 יוסף מְעוֹנָאֵי.—*Pl.* מְעוֹנָאֵי. Ib. בכנישתהון דמ'; Gen. R. l. c. (not דמעונא), v. preced.

Pi. מִעֵּט, מְעֵיט 1) *to diminish, reduce; to do little.* Ab. IV, 10 הוי מְמַעֵט בעסק וכ' do less business, and busy thyself with the Law. M. Kat. 22ª, v. עֵסֶק. Taan. I, 7 מְמַעֲטִין במשא וכ' we must reduce business transactions, building &c. Ib. IV, 6 משנכנס אב ממעטין בשמחה with the beginning of the month of Ab we must reduce rejoicing. Hull. 60ᵇ לכי ומַעֲטִי את עצמך go and make thyself smaller (be reduced). Snh. 17ª תואיל ומיעטתם עצמיכם because you made yourselves small (were modest); Num. R. s. 15. Tosef. Erub. IX (VI), 15 מִיעֲטָה באבנים וכ' if he reduced the size of the gap by means of stones &c. Y. ib. VII, beg. 24ᵇ ממעטין בכלים you may use utensils for reducing the opening. Bab. ib. 77ᵇ ממעט effects the reduction, i. e. puts the two adjoining places in the legal condition of dwellings connected by a gate; a. fr.—2) (interpret.) *to limit, qualify, exclude from the rule.* Shebu. 26ª הידה דורש את כל התורה בריבה ומיעט interpreted the entire Law on the principle of 'It includes and it excludes', i. e. on the principle that if, in the Biblical text, a specification is preceded and followed by general terms, both an extension (ריבוי) and a limitation (מיעוט) must be found; e. g. ib. (ref. to Lev. V, 4) או נפש . . . להרע . . . מי' וכ' 'or if a soul swears', this is a general expression, 'for bad or for good', this limits (the sphere of the law to things which are either an advantage or a disadvantage); 'whatsoever it be &c.', this is again a generalization; now what does it include? All kinds of words (vows); ומאי מ' מ' וכ' and what does it exclude? It excludes a religious act (the vow of doing a forbidden thing or not doing a commanded thing). Sifra Tsav, ch. XV, Par. 11 אם מִיעַטְתִּים מסמיכה מרובה לא אֲמַעֲטֵם בתנופה וכ' if I exclude them (the gentiles) from the privilege of laying hands on the sacrifice, which has a wider sphere of application, must I not exclude them from the privilege of waving &c.?; a. fr.—Part. pass. מְמוּעָט, v. מוּעָט.

Hif. הִמְעִיט *to do little, less.* Ber. 17ª שמא תאמר אני מרבה והוא מַמְעִיט lest you say, I do much good, and he but little; שנינו אחד המרבה ואחד הממעיט וכ' we have learned, whether one does much or little (they are equally worthy), provided one directs his heart &c.; Men. XIII, 11; a. fr.

Nithpa. נִתְמַעֵט, *Hithpa.* הִתְמַעֵט *to be diminished, reduced.* Erub. VII, 5 התבן מעשרה וכ' נ' if the pile of straw has been reduced to less than ten handbreadths. Ib. 54ᵇ; Ab. Zar. 19ª מִתְמַעֵט he will become less (will decline in learning). Arakh. 30ᵇ כספו נ' if his value was reduced. Tosef. Sot. XIV, 10 נִתְמַעֲטוּ הימים וכ' the days were reduced, and the years shortened. Ib. התחילו הגוים להתרבות וישראל להִתְמַעֵט the nations began to grow and the Israelites to be reduced (in rank). Pesik. R. s. 14 נִתְמַעֲטָה ידו he became reduced in fortune. Midr. Till. to Ps. XII, end נפשם מִתְמַעֶטֶת עליהם their soul within them shrinks, i. e. they feel jealous and angry; Yalk. ib. 659; Lev. R. s. 32, beg. מתמעטת (corr. acc.). Sifra l. c. נִתְמַעֶטֶת תנופה the sphere of the act of waving is the smaller one; נִתְמַעֲטָה סמיכה the laying on of hands has the smaller sphere; a. fr.—Erub. 80ᵇ מאי נתמעט נתמעט 'it was reduced' (Mish. VII, 7) means, it was reduced to atoms, v. מְעַמֵּט.—B. Mets. 71ª מִתְמַעֲטִין נכסיו, y. מוּט h.—Tosef. Mikv. VI (VII), 14 מִתְמַעֲטִין, v. מָעַךְ.

מְעַט I ch., *Pa.* מַעֵט same, *to reduce; to exclude.* Yoma 74ª למעוטי מאי . . . לְמַ' וכ' this 'none but' is to exclude what (whom)? . . . It excludes the king; Shebu. 31ª Ms. M. (ed. לאפוקי); a. fr.

Ithpe. אִתְמְעִיט *to be reduced; to be excluded.* Erub. 79ᵇ דא' מאיתמול when its size was reduced the day before; a. e.

מְעַט II m. (b. h.; preced.) *a little, little.* Ab. I, 15 אמור מ' ועשה הרבה promise little and do much. Sabb. 31ᵇ (ref. to Koh. VII, 16) הא מ' לירשע but a little wrong one may do?; a. e.—V. מוּעָט.

מַעְטִין, מַעֲטָן m. (עָטַן) *vat* or *pit* where olives are packed until they form a viscid mass. Toh. IX, 1 זיעת המ' the (intended) exudation produced by lying in the vat, opp. זיעת הקופה the (unwelcome) exudation originating in the pile or basket, v. זוּעַ h. Ib. 9; Tosef. ib. XI, 1. Tosef. Maasr. III, 7 מעטרן. Ib. 13, a. e. מעטן. Y. Dem. VI, 25ᵈ top מ' של זיתים a mass of olives from the vat; a. fr.

מַעֲטָנָא ch. same.—*Pl.* מַעֲטָנֵי. Snh. 11ᵇ (Rashi מַעֲטָרֵי); Tosef. ib. II, 6 מעוטני; Y. ib. I, 18ᵈ top; Y. Maas. Sh. V, 56ᶜ top.

מַעֲטָפָה f. (עָטַף II) *wrap.* Tosef. Kel. B. Bath. V, 4.

מְעִי, v. מֵעָה.

מְעִינָיָא, מַעְיוֹנָא, v. מַעְיָן.

מְעַיְּילָא, v. מֵעָלָא.

מְעַיִּין, מַעְיָן, v. מֵעָה.

מַעְיָנָא, מְעִינָא, v. מַעְיָן, מַעְיָנָא.

מְעִיל, v. מַעַל.

מְעִיל m. (b. h.; עוּל) *cloak, robe.* Ruth R. to IV, 8 (ref. to I Sam. XV, 27) מְעִילוֹ של מי whose cloak (did Samuel seize and rend)?; Midr. Sam. ch. XVIII; a. e.—Esp. *the high priest's robe.* Yoma VII, 5. Zeb. 88ᵇ; Arakh. 16ª; a. e.

מְעִילָא, מְעִיל ch. same. Targ. I Sam. II, 19. Targ. Ex. XXVIII, 4; a. fr.—*Pl.* מְעִילִין. Targ. Ez. XXVI, 16.

מְעִילָה f. (מַעַל; b. h. מַעַל) *false dealing, bad faith.* Sifré Num. 7 (ref. to Num. V, 12, sq.) חרי מ' על דבר ערוה this (context) proves that *maʿal* refers to marital faithlessness (not to pecuniary defalcation). Ib. . . . אין מ' אלא שרקור . . *m'ʿilah* everywhere (in the Scripture) has the meaning of false dealing; Num. R. s. 8. B. Bath. 88ᵇ זה הקדים חטא למ' וכ' this one (who robbed a man) makes sin precede faithlessness (ref. to Lev. V, 21), whereas that one (who robbed the Temple) makes faithlessness precede sin (ib. 15); a. fr.—*Pl.* מְעִילוֹת. Num. R. s. 9 (ref. to Num. V, 12) שתי מ' הללו וכ' why this repetition of the stem מעל?—Esp. *m'ʿilah, the law concerning the unlawful use of sacred property* (Lev. V, 15 sq.). Tosef. Meïl. I, 5 חצי מן . .

חמ' protects the flesh of the other animal from being subject to the law of *m.*, i. e. no use made of it is considered sacrilege. Ib. 8 רצא ידי מ' is no longer amenable to the law &c.; Meil. 2[a]. Tosef. ib. III, 2 לחרכן מ' זו נופלת to what fund does this fine for mal-appropriation go? Meïl. 12[a] אירא ביה מ' אי אוכא מ' the law of *m'.* applies to it; a. fr.—*Pl.* as ab. Zeb. V, 5 אשם מ' the guilt-offering for mal-appropriations of sacred property; a. fr.—*M[e]ilah,* name of a treatise of the Mishnah, Tosefta and Talmud Babli of the Order of Kodashim.

מֵעַיִן, מֵעַיִם, v. מֵעֶה.

מְעִין, מָעִין, v. מְעָה, מְעָא.

מֵעֵין, v. עֵין.

מַעְיָן, מַעְיָן m. (b. h.; עוּן; cmp. עִין) 1) *spring, fountain; source, issue.* Mikv. V, 1. Ib. 3, v. נָדַל. Ned. 41[b] מ' הנובע a bubbling well, v. בּוּרְדָּם. Tanh. Thazr. 6 כל שער . . . מ' for each hair . . . a separate well (which feeds it). Ex. R. s. 24 ברא הקב"ה מ' וכ' (not מעון), v. גִּרְגֵּרֶת. Gen. R. s. 26; Midr. Till. to Ps. I, 2 כבש . . . מַעְיָנוֹ the Lord held back his germinating issue. Lev. R. s. 32; Cant. R. to IV, 12 מ' חתום אלו הזכרים 'a sealed well' (Cant. l. c.), that means the (pure) males. Yeb. 64[b] מ' גורם the well (in her womb) is the cause of the death of her successive husbands. Nidd. 11[b]; ib. 35[b] מ' אחד הוא it is one and the same source (from which the menses and the blood at parturition issue); a. fr.—*Pl.* מַעְיָנוֹת, מַעְיָרֵי. Ib. B. Mets. 87[a], a. e. כשני מ' like two springs. Pesik. R. s. 42 יבש כל חמ' שלו וכ' he laid dry all the wells (secretory organs) both his own and those of his household &c. Tosef. Sot. XV, 3, a. e. מ' חכמה the well-springs of wisdom. Nidd. 28[b] מַעְיָנוֹתֶיהָ, מַעְיָנוֹתֶיהָ his, her (the leper's) discharges; a. fr.—2) (cmp. מְעָה) *inside, digestive organs.* Snh. 81[b] עד שיוקטן מעיינו until his bowels are shrunk.

מְעַיְינָא מַעְיָנָא ch. same, *belly, womb, bowels.* Targ. Ps. XLIV, 26 (v. מְעָא II). Ib. XXII, 11; a. e.—Taan. 10[b] bot. מ' משום to prevent disorder of the bowels; ib. 11[a] קסבר משום מ' he thought the reason for recommending short diet was to prevent disorder of the bowels (of which he was not afraid).—*Pl.* מַעְיָנִין, מַעְיָרֵי. Targ. Ps. XL, 9; a. e.

מַעְיָסָה, מְעִיסָה, תַּמְעָסָה f. (מעס, denom. of עִיסָה) *a paste made of flour on which boiling water is poured,* contrad. to חֲלִיטָה. Ḥall. I, 6; Pes. 37[b] (Ms. O. חמעסה); Eduy. V, 2 (Ms. M. המעסה); a. e., v. חֲלִיטָה II. Tosef. Ḥall. I, 2 תמעיסא.

מְעִיק, מָעִיק, v. עוּק.

מְעִיקָא I m. (עוּק) *oppressor* (=h. מֵצִיק). Targ. Is. LI, 13. Targ. Job XXXVI, 16 (h. text צָר). Targ. Esth. VII, 4; a. e.

מְעִיקָא II f. (preced.) *oppression, distress* (=h. מְצוּקָה). Targ. Ps. CXIX, 143; a. e.—*Pl.* מְעִיקָתָא. Ib. CVII, 13; 19. Ib. 6 מַעֲקָתָן; a. e.—[מְעִיקָא, part. f. of מָעַק, q. v.]

מָעַךְ (b. h.; cmp. מוּךְ) *to crush; to dissolve by rubbing.* Lam. R. to I, 1 מָעֲכוּ את הזקן (חעיר) they crushed an old man to death. Yeb. 34[b] מוֹעֲכוֹת, v. infra. Tosef. Pes. IV, 3, v. infra.—*Part. pass.* מָעוּךְ; f. מְעוּכָה; *pl.* מְעוּכִים, מְעוּכִין; מְעוּכוֹת *dissolved by rubbing, crushed.* Nidd. 22[b] מ' ע"י הרחק a foetus which can be squashed by rubbing, although with some difficulty. Y. Dem. VI, 25[d] top מ' חיבור a substance pressed into a mass (as olives in the vat) is considered as connected, v. חִיבּוּר. Midr. Till. to Ps. LXXIII, 4 מעוכה ed. Bub., v. קָטַם.—Lam. R. l. c. פסח מעוכין (not מעוכן) the Passover of the crushed (crowded); Pes. 64[b] שנחמעך . . . פסח מ' when one old man was crushed to death, and they called it &c. Tosef. ib. IV, 3 נכנסו ישראל . . . פסח מ' the Israelites entered the Temple mount and it could not contain all of them, and they called it &c.; (Var. מוֹעֲכִין the Passover of the crushers; Var. מוכין); Pes. l. c., v. מְעוּבָּה.

Pi. מִעֵךְ 1) same. Nidd. l. c. מְמַעֲכָתוֹ ברוק וכ' she tests the nature of the foetus by pressing and rubbing with her nail moistened with spittle. Y. Yoma VIII, 44[d] bot. צריך למַעֵךְ את חללה you must squeeze the core of the olive together (to be used as a standard of size). Yeb. 34[b] תמר באצבע מִיעֲכָה Tamar destroyed her virginity by friction with her finger; (ib. מוֹעֲכוֹת brides acting like Tamar). Y. Sabb. XX, 17[c] bot. מְמַעֵךְ (Bab. ib. 140[a] מְמָחֵי, v. מָחָה). Keth. 36[b]; Gitt. 81[a].—Esth. R. to I, 14, v. מָרַס; a. e.—2) (cmp. מוּךְ) *to lower.* Ber. 45[a] יְמַעֵךְ הקורא קולו (Var. יַמְעִיךְ *Hif.*), v. נָמַךְ.

Hithpa. הִתְמַעֵךְ, *Nithpa.* נִתְמַעֵךְ 1) *to be crushed, squashed, rubbed off.* Y. Maasr. I, 48[d] bot., v. מָסַס. Pes. l. c., v. supra. Tosef. Mikv. VI(VII), 14 וחן מִתְמַעֲכִין על חבגרים quot. in R. S. to Mikv. IX, 2 (ed. Zuck. מתמעטין) they are rubbed against (and stick to) the garments, v. גֵּיז. Men. X, 4 (66[a]) שלא יִתְמַעֵךְ that its grains may not be crushed; a. e.—2) *to be lowered, flattened.* Nidd. 47[a], sq., v. פַּם.

מְעַךְ ch. same. Part. pass. מְעִיךְ *having crushed genitals.* Targ. Y. Lev. XXII, 24.

Pa. מַעֵךְ same. Gen. R. s. 57, end; Yalk. ib. 102 (play on מעכה, Gen. XXII, 24) מַעֲכוֹן crush them; v. גְּחַמּוֹן.

מַעַל m. (adopted fr. Deut. XXV, 9) [*from on,*] *upper* of the shoe. Yeb. 102[a] חתורה אמרה מ' ולא מ' דמ' the text says 'from on' (his foot) but not the cover of a cover, i. e. the upper must be immediate to the skin of the foot, v. אַפְנָתָא. Ib. א"כ ליכתוב רחמנא במ' רגלו if it were so (that חלץ, Deut. l. c. meant 'to fasten'), the text ought to have read 'on the upper part of his foot'.

מַעַל m. (b. h.; עול or עלל; cmp. עָוֶל) *circumvention; fraud, adulteration, faithlessness.* Yalk. Ex. 343, v. הֶלֶם. Num. R. s. 7, v. next w.

מָעַל (b. h.; denom. of preced.) *to circumvent, defraud.* Sifré Num. 7 (ref. to Num. V, 12) ומָעֲלָה בו מ' על דבר ערוה וכ' does 'she was faithless to him' refer to marital betrayal or to money matters?; v. מְעִילָה.—Esp. *to make inappropriate use of sacred property, to be guilty of transgressing, be amenable to, the law concerning* מְעִילָה (Lev. V, 15, sq.). Meïl. I, 1 מוֹעֲלִים בהן in using them inadvertently.

one commits *m'ʿilah* (i. e. they retain their sacred character in spite of a mistake made at their slaughtering). Ib. אין מוֹעֲלִין בהּ it has no longer a sacred character. Ib. III, 2 לא נהנין ולא מועלין בהן you must not make use of them, but if you did, you are not amenable to &c.; a. v. fr.—[Yalk. Num. 765 מועל ומשקר, read מְעַוֵּל, v. עָוַל.]

מָעַל ch. same. Meïl. 14ᵇ דקמָעיל בקודשא that he makes improper use of sacred property; ib. דקא מועיל בקדשים (corr. acc.).

מִ', מֵעָלָא m. (עָלַל, infin. מֵיעַל; cmp. בִּיאָה II) *coming in, entering.* Targ.Y.II Ex. XXI, 10 [read:] מֵיעֲלֵיהּ ומיפקיה לוותה his visiting her (for marital duties); [Y. I מעיילֵיהּ or read: מֵיעֲיֵילֵיהּ (fr. עוּל)].—Keth. 53ᵃ מֵעָלָאי my coming in (with you).—*Pl.* constr. מֵ', מֵיעֲלֵי, מֵ' שמשא.—מֵעַ' *sunset.* [Dan. VI, 15 מֵעֲלֵי, ed. Baehr מַעֲלֵי.]—Targ. Y. II Num. XXV, 4.—מ' שבתא, מ' (יומא ד)פסחא &c. *Sabbath eve* (*Friday*), *Passover eve* &c. Ib. XXII, 28.—Targ. Y. Gen. XIV, 13.—Gitt. 77ᵃ. B. Mets. 49ᵃ bot. Keth. 62ᵇ כל מ' יומא וכ' every eve of the Day of Atonement. Ib. 63ᵃ; a. fr.

מַעֲלֶה I m. (part. *Hif.* of עָלָה); מַעֲלֵה עָשָׁן *Smoke-Raiser,* name of a plant used as an ingredient of frankincense (*Fumitory?*). Ker. 6ᵃ. Tosef. Yoma I, 8 (ref. to בענן, Lev. XVI, 2) מלמד שנותן בו מ' ע' this intimates that he must add *maʿălē ʿashan.* [Ib. II, 6; Y. ib. III, 41ᵃ הוו בקיאין . . . במ' ע' understood how to make the smoke of the frankincense rise; Bab. ib. 38ᵃ להעלות ע'.]

מַעֲלָה II m. (b. h.; preced.) *ascent.*—מַעֲלֵה אֲדוּמִּים (b. h.) pr. n. pl. *Maălê Adummim, Maledomim* between Jericho and Jerusalem. Tosef. R. Hash. I, 15; Y. ib. II, 57ᵈ bot.; Bab. ib. 22ᵇ.

מַעֲלָה f. (b. h.; preced.) 1) *ascent, step.* Midd. II, 3 רום מ' the height of every step; a. e.—*Pl.* מַעֲלוֹת. Ib. Succ. V, 4 חמשה עשר מ' הירודות . . שיר חמ' fifteen steps leading down . . . ., corresponding to the fifteen 'Songs of Steps' (Ps. CXX to CXXXIV). Ib. 53ᵃ הני חמש עשרה מ' those fifteen (Songs of) Steps. Yoma 23ᵃ מ' האולם the steps in front of the Temple hall (Tosef. ib. I, 12 פתח); a. fr.—2) *rise.* Num. R. s. 15 מַעֲלָתָן של צדיקים מ' וכ' the rise of the righteous is a rise without a decline; מַעֲלָתוֹ של עשו מ' שבולת וכ' Esau's (a Roman's) rise is a rise which may lead to degradation; a. e.—3) *degree, gradation, superiority; preference; advantage.* Yoma 44ᵃ; Num. R. s. 7 הוי מה מ' יש בין וכ' now, there is no gradation of sanctity between the interior of the Temple and the space . . ., except &c. Keth. 13ᵃ, a. e. מ' עשו ביוחסין where priestly descent is concerned, they put up a higher standard (made the law more stringent). Kidd. 70ᵇ זו מ' יתירה יש בין וכ' this is the distinction of Israelites over converts; a. fr.—*Pl.* as ab. Yoma 44ᵇ מ' דאוריתא the gradations in sanctity are of Biblical origin (v. Kel. I, 8, sq.).—3) *height, on high.* Mekh. Mishp. s. 15 עין של מ' the eye of the Lord. Tanh. B'shall. 23 אש של מ' (some ed. שְׁמַ'), v. מַטָּה.—לְמַעֲלָה a) *on high, in heaven.* Hag. II, 1 (11) מה למ' (Ms. M. a. Y. ed. למעלן) what is on high; Gen. R. s. 1; a. fr.—Freq. מֵעָלָן, לְמֵעָלָן, שֶׁלְמֵעָלָן, מִלְּמַ', v. מַטָּה.—b) *upward, behind, beyond.* Kidd. IV, 5 מן המזבח ולמ' v. בְּרַךְ; a. fr.—c) (of time) *further on.* Pes. 50ᵇ, a. fr. מן המנחה ולמ' from the *minḥah* time and onward. Ber. 26ᵇ; a. fr.—d) *above, of superior rank.* Kel. I, 2, sq. למ' מהם of a higher rank (in Levitical law); a. fr.

מַעֲלֹה f., v. next art.

מַעֲלֵי (מַעֲלֵי), pl. of מֵעֲלָא.

מַעֲלֵי m. (עֲלֵי; cmp. עֲלַל, תּוֹעֶלֶת) *achievement, profit; good.* Targ. II Chr. XIII, 2 שמא דמ' a name of good portent.—Targ. Lam. IV, 9 מ' better off.—Ber. 10ᵃ בנין דלא מעלי (cmp. בְּלִיעַל) bad children; בני דמ' (cmp. חֲנֵירֵי ch.) good children (Ms. M. זריעא דמעלי, v. Rabb. D. S. a. l. note).—Used as adj. B. Bath. 74ᵇ מלחה מ' (Ms. M. עדים), v. מְלַח ch. Ib. לא מ' is of no good. Keth. 105ᵇ משום דמ' בירה שרמשא because they are better. Sabb. 129ᵃ דמ' בירה שרמשא Ms. M. when lying in the sun is healthy. Keth. 62ᵇ צניע ומ' pious and capable; a. fr.

מַעֲלָא c. (preced.) *good, perfect, valid.* Targ. Job XXXIII, 28 נהורא מ' the perfect light (of the hereafter).—Nidd. 29ᵃ ולד מ' a genuine embryo. Gitt. 29ᵃ bot. גירטא מ' a valid divorce. Ber. 11ᵇ, a. fr. לישנא מ' a more appropriate expression, opp. דבר מגונה, v. גְּנָה.—Shebu. 45ᵇ כמה מ' האי שמעתא how fine an argument is this!; a. fr.—*Pl.* f. מַעֲלָיָתָא. Ber. 8ᵃ מהני מילי מ' וכ' one of those fine sayings of thine concerning &c.—[Targ. Ps. CXVIII, 20 מעליא, some ed., v. מַעֲלָנָא.]

מַעֲלִיוּתָא f. (preced.) *perfection, excellence; improvement.* Shebu. 45ᵇ מאי מ' wherein consists the excellence (of the argument)?, v. preced. Men. 43ᵃ אי אישתני למ' Ms. M. (ed. אשתנאי) if it changed for the better. Ber. 56ᵃ מפשר ליה למ', v. גְּרִירְעוּתָא. Hull. 5ᵇ היא מ' does it imply perfection?; a. fr.

מַעֲלָל m. (b. h.; עָלַל) [*bringing about,*] *deed.*—*Pl.* מַעֲלָלִים. Midr. Till. to Ps. LXII, 13 מַעֲלָלָיו הרעים his evil deeds.

מַעֲלָלָא ch. same, *evil deed.*—*Pl.* מַעֲלָלֵי. Targ. Ps. XXVIII, 4 Ms. (ed. עובדי).—[Targ.Y. Gen. XLII, 9; 12 Ar. v. מַעֲלַעֲלָא.]

מַעֲלָן, v. מַעֲלֵה.

מַעֲלָנָא m. (עוּל) 1) *entrance, gate.* Targ. Jud. IX, 40. Targ. Ps. CXVIII, 20 (some ed. מעליא, corr. acc.); a. fr.—Gitt. 56ᵇ מ' אית לה it has an entrance (for taking in food), opp. מפקנא discharge.—*Pl.* מַעֲלָנַיָּא. Targ. II Chr. XXIII, 14. Targ. Ps. LXXXVII, 2; a. e.—2) mostly *pl.* (=מַעֲלָא) *setting.* Ib. L, 1. Targ. Josh. I, 4; a. fr.—[Targ. Ps. XIX, 6 Ms. (read מַעֲלָנֵיהּ; ed. only באורחא) באורח מעלני בפניא.]

מַעֲלַעֲלָא m., *pl.* constr. מְעַלְעֲלֵי (עַלְעֵל) *that which is to be explored, weak points.* Targ. Y. Gen. XLII, 9; 12 Levita (Ar. מַעֲלָלֵי; ed. מעריות משעריתא).

מַ' מָרָא, מַעֲלַת pr. n. pl. *Maʿălath M'ra.* Targ.

Y. I Num. XXXII, 3; 37 (h. text אלעלה; O. some ed. בעלי דבבא; Y. II לעלא).

מְעַלְתָּא f. pl. (עֲלַל) *income.* Pesik. R. s. 31 (emend. in ed. Fr.) שיבבא בישא מני מ' ולא מני נפקתא a bad neighbor counts (his neighbor's) income but not (his) expenses.

מַעֲמָד m. (b. h.; עָמַד) 1) *standing up;* מ' ומושב *standing up and sitting down, halt of the funeral escort on returning from burial for lamentation or consolation.* Tosef. Pes. II (III), 15 אין מ' ומו' וכ' no less than seven halts are made. Ib. 14 מקום שנהגו לעשות מ' ומו' where it is customary to make halts (on the eve of Passover). B. Bath. 100b עבד לה מ' ומו' arranged for her sake a *maʿămad* &c. Meg. IV, 3 (23b) אין עושין מ'... בפחות מעשרה we arrange no *maʿămad* &c. with less than ten persons; a. fr.—B. Bath. l. c. מקום שהמוכר.. מְעַמָּדוֹ if one sells his grave, the road to his grave, or his halting place.—*Pl.* מַעֲמָדוֹת. Ib. אין פוחתין מז' מ' ומושבות no less than seven &c., v. supra.—2) (law) *presence* of witnesses, judges &c. Ib. 144a bot. במַעֲמַד שלשתן in the presence of us three (the owner, the trustee, and the recipient). Y. Shebu. VI, 37a top; Y. Gitt. IX, 50c bot., v. אֲשַׁר. Y. Keth. XIII, 36a bot. בשפסק במַעֲמָדָהּ when her father made the promise in her presence; a. fr.—3) *post,* a division of popular representatives deputed to accompany the daily services in the Temple with prayers, and also a corresponding division in the country towns, answering to the divisions (guards, v. מִשְׁמָר) of priests and Levites. Taan. IV, 2 על כל משמר ומשמר היה מ' וכ' corresponding to every guard was a post of priests, Levites and Israelites stationed in Jerusalem. Ib. 4 אין בו מ' no prayer meeting of the *maʿămad* took place.—אֲנָשֵׁי מ', v. אֲנוֹשׁ; a. fr.—*Pl.* as ab. Ib. 2 אלו הן מ' this is the origin of the *maʿămadoth.* Ib. 27b, a. e. אלמלא מ' but for the prayer meetings of &c. Meg. III, 6 במ' במעשה בראשית at the prayer meetings the first chapter of Genesis was read (one section each day of the week).

מַעֲמִיד m. (עָמַד II) *support, frame.* Sabb. 60a; 15b הכל תולך אחר המ' (in levitical law) everything depends on the nature of the support (e. g. the seal is judged by its setting, the ladder by its frame). Tosef. Kel. B. Bath. II, 5 למ' a piece of a web which can be used for the weaver's frame, v. נָוְלָה.—*Pl.* מַעֲמִידִין. Y. Yeb. XII, 12d top מ' של עץ the main body of the shoe made of wood. Y. Sabb. VI, 8b אחר מַעֲמִידָיו it depends on the nature of its supporters (i. e. the parts which keep the framework in position; (Bab. ib. 60a מסמרותיו; Tosef. Kel. B. Mets. III, 13 השלובים).

מַעֲמַקִּים m. pl. (b. h.; עָמַק) *depths.* Ab. d'R. N. ch. III כשירדתי למַעֲמַקֵּי מצולה when I went down to the depths of the abyss.

מַעַן, Lev. R. s. 32 מהמענת, v. מָעַט.

מַעֲנָה m. (b. h.; עָנָה I) *answer.* Midr. Till. to Ps. VIII לא מצאו לו מ' they knew not what to answer him.

מַעֲנָה f. (b. h.; preced.) 1) *turn* of the plough, *furrow, furrow's length.* Tosef. Hull. IV (V), 6. Ohol. XVII, 2; a. e.—2) (perh. מַעֲנֶה m.) *handle of the plough; coulter.* Tosef. Shebi. III, 20 ובלבד שלא יסמוך לה מ' ובלבד שלא יסמוך את המ'; Y. ib. IV, 35b bot. provided that (in training the cow for ploughing) he will not press the coulter (so as to make the appearance of real ploughing).

מְעַנֵּן, מְעֻנִּין m. (עֲנַן I) *augur from clouds.* Targ. O. Deut. XVIII, 10 מְעָנֵּן ed. Berl. (oth. ed. מְעוֹנֵן, מְעֻנֵּן).—*Pl.* מְעָנְנִין, מְעָנְנָיָא, מְעַנְּנִין, מְעוֹנְנָיָא. Ib. 14 מְעָנֵּן ed. Berl. (oth. ed. מְעוֹנֵן, מְעוֹנְנָיָא).

מַעַסְרָא, v. מַעֲשַׂרָא.

מַעְפְּרָא v. מַעֲפָרָא.

מְעַפֶּרֶת, מַעֲפֶרֶת f. (denom. of עָפָר) [*duster,*] *apron, any garment for the protection of clothes.* Zeb. 94b; Ḥull. 123b כדי מ' enough to be used as an apron. Sabb. 9b משירדת מ' מ' וכ' from the time he puts the hair-cutters' wrap upon his knees. Ib. משיערת מַעֲפַרְתּוֹ וכ' (Rashi: מַעֲפוֹרָתוֹ) from the time he shakes his wrap off (to prepare for bathing).—Esp. *a travelling cloak with a hood* (cmp. Sm. Ant. s. v. Cucullus), also *a short cloak with a hood* (paliolus). Tosef. Meg. IV (III), 30 עטוף במ' וכ' for one wrapt in a travelling cloak, a birrus .... it is unbecoming to read &c. Sifré Deut. 234 פרט למ' שלא וכ' exclude a *maʿăfo-reth* with which one cannot cover his head and the larger portion of his body; Yalk. ib. 933 (not מעופ'). Y. Ter. VII, 44d bot. מַעֲפַרְתּוֹ. Sabb. 120a; Y. ib. XVI, 15d (one of a class of clothes permitted to be saved on the Sabbath). Lev. R. s. 2; Pesik. Shek., p. 17a.—*Pl.* מַעֲפָרִיּוֹת, מַעֲפָרָאוֹת. Ib.

מְעַפֵּר m. (denom. of עָפָר) *pitchfork* for the first stage of winnowing (to remove dust &c.), v. מַעְפֵּר.

מַעֲפָרָא f. (v. מַעֲפוֹרֶת) *cloak with a hood.* Targ. I Kings XX, 38; 41 (Ar. מעפורא; Kimḥi מעפרתא; h. text אֵפֶר).—*Pl.* מַעֲפָרָן. Y. Sabb. VI, 8b bot. (transl. מעטפות, Is. III, 22) קולבין ומ' *colobia* and *m.*

מעפריא, Y. Bicc. III, 65d שמעון דמ', v. עֲפָרְיָא.

מַעֲפֶרֶת, v. מַעֲפוֹרֶת.

מַעַפְרָתָא, v. מַעֲפָרָא.

מעפרתים, Y. Sabb. XIV, 14c bot., v. עֲפָרְתַיִם.

מַעֲצַד m. (b. h.; עצד *to cut*) *adze.* B. Kam. X, 10 מה שהחרש מוציא במ' the chips which the carpenter makes with the adze; Tosef. ib. XI, 15. Kel. XIII, 4. Sabb. XII, 1 (the stone-cutter's trimming adze). Sifré Deut. 308; Yalk. Deut. 942, v. פַּסָּל. Kel. XXIX, 6 חמ' של לגיונות the battle-axe of the legions. Tosef. ib. B. Bath. I, 7 מצעד (corr. acc.); a. e.—*Pl.* מַעֲצָדִין. Arakh. VI, 3 (Bab. ed. 23b מצעדין, corr. acc.).

מַעֲצָא, מַעְצָרָא m. (עָצַר) *vat.* Targ. Is. LXIII, 2, sq.; a. fr.—Ab. Zar 60a (Ar. מַצְרָא), v. זֵירָא.—*Pl.* מַעֲצָרַיָּא, מַעֲצָי. Targ. Is. XVI, 10.

מַעֲצָרְתָּא, מְעַצְרְתָּא I f. (preced.) *press-room* (=h. בֵּית

חגירתות, v. גֵּת). Targ. Num. XVIII, 27 (h. text יקב).—Ab. Zar. 70a. Ib. 74b מַעֲצַרְתָּאי my press-room; a. e.

מַעֲצַרְתָּא II f. (עֲצַר; cmp. עֲצַרְתָּא, עֲצַרְתָּא I) *meeting room, school-house.* Erub. 49a; 60a.

מְעֵיק, מָעַק (v. מוּק) *to beat, stamp;* trnsf. *to scorn.* Part. מְעֵיקָא, f. מְעֵיקָא. Targ. II Kings XIX, 21; Is. XXXVII, 22, v. מוּק.—Y. Ber. II, 4d top ואינון מְעֵיקִין לָן למחר . . . to-morrow they will be with us (the dead), and now they scorn us (by treading on our graves).

מַעֲקָה m. (b. h.; עצק *to restrain*) *railing.* M. Kat. I, 10. Sifré Deut. 229 פטור מן חמ' not subject to the law &c. (Deut. XXII, 8). Tosef. Kel. B. Mets. VIII, 2, v. קוּפָּה; a. e.—בֵּית מַ' pr. n. pl. *Beth-Maʿăkeh.* Y. Maas. Sh. IV, 54d bot., v. מְשַׁח III.

***מַעֲקוּצִי** f. (עֲקָץ) *sting.* Koh. R. to VI, 11 [read:] או חדא מכותי או חדא מ' either a bite or a sting; v., however, אמכותי.

מְעָקָא, v. מְעֵיקָא II.

מַעֲרָב m. (b. h.; עֶרֶב) *sun-set, West.* Erub. III, 5, v. עֵירוּב. B. Bath. II, 9 מַעֲרָבָהּ west of the town; a. v. fr.

מַעְרָבָא, מַעֲרָבָא ch. same. Targ. Prov. VII, 9 מַעֲרַב יומא (h. text ערב יום). Targ. Gen. XXVIII, 14; a. fr.—In Talmud Babli מ' *the West, Palestine.* Ber. 2b במ' in the Palestinian colleges. Yeb. 117a; a. fr.—[Lev. R. s. 17 במ' אמרי, read בְּמַעֲרַבָּאֵי, v. עֲרַב.]—[Sot. 41b בר מ' prob. pr. n. m.]

מַעֲרָבָאָה m. ch. = h. מַעֲרָבִי *western, western man.* Targ. Is. XXIII, 4. Targ. Joel II, 20; a. fr.

מְעַרְבָּבְיָא, v. עַרְבֵּב.

מַעֲרָבִי m. (denom. of מַעֲרָב) *western.* Zeb. V, 2; a. fr.—Fem. מַעֲרָבִית. Ib. 3 צפונית מ' (קרן) north-western corner of the altar. B. Bath. 25b קרן מ' צפונית north-west; a. fr.—[מערבי, Tosef. Par. III, 6, v. מְצוֹרָע.]

מְעַרְבְּלָא m. (עִרְבֵּל) *whirlpool.*—*Pl.* constr. מְעַרְבְּלֵי. Targ. Job XXXVIII, 16.

מְעָרָה f. (b. h.; עור, cmp. אור) *cave.* Y. Ber. IV, 7d top, v. מַזֶּה II. Sabb. 33b חיזרו לְמַעֲרַתְכֶם go back to your cave (hiding place). Yeb. 119b; a. fr.—מְעָרַת המכפלה, v. מַכְפֵּלָה.—*Pl.* מְעָרוֹת. M. Kat. 5b; a. fr.

מערובה, v. מַעֲרוֹבָה.

מַעֲרוֹךְ m. (עָרַךְ) *board on which the baked bread is arranged* (Maim.); *rolling pin* (R. S. a. oth.). Kel. XV, 2.

***מַעֲרוֹכָה** ch. same. Y. Sabb. VII, 10a bot. במ' משם טוחן (not במערובה) he who beats flax (on the Sabbath) using a rolling pin, is guilty of an act of the category of grinding (crushing the seeds).

מַעֲרוֹקָא, מַעֲרוֹרִי, v. מְעַרְקָא.

מַעֲרִיב m. (עָרַב II), מ' עֲרָבִים (ה) *who causes the evenings to set,* name of *the first section of the night prayer.* Ber. 12a פתח במ' ע' וכ' if one began the first section with *maʿărib ʿărabim* and closed with 'Creator of the lights'. Ib. סיים במ' ע' if he closed with *m. ʿăr.* (in place of 'Creator of the lights').—[In liturgy: מַעֲרִיב (תְּפִלַּת) *the night prayer.*]

מַעֲרָכָה f. (b. h.; עָרַךְ) 1) *arrangement, order,* esp. *pile of wood on the altar in the Temple.* Yoma 33a אביי מסדר מ' . . . מ' גדולה וכ' Abbayi related the order of the priestly functions in behalf of the college . . as follows: the large pile comes before &c. Tam. II, 3, sq. Tosef. Yoma III (II), 3; Yoma 45a; a. fr.—*Pl.* מַעֲרָכוֹת. Ib. IV, 6; a. fr.—2) *line of battle, battle-field.* Midr. Sam. ch. XI; Yalk. ib. 102 במ' היה he (Saul) was in the battle.

מערכים, Yalk. Gen. 115, read: מַעֲדַנִּים.

מַעֲרָכִים m. pl., constr. מַעַרְכֵי (b. h.; עָרַךְ) *arrangements, ordinances,* esp. מ' (כהן) מלחמה *the regulations concerning excuses from the army to be proclaimed before battle* (Deut. XX, 5—9). Tosef. Sot. VII, 18 on arriving at the frontier he says, מי ששומע ילך לשמוע מ' כהן מלחמה let him who hears (this) go to hear the proclamation of the priest of war (v. מָשׁוּחַ); במ' מלחמה מהו אומר what is said in the proclamation before the battle? Sot. 42b top שמעו דברי מ' מלחמה listen to the words of the proclamation. Ib. VIII, 2 כל אלו שומעין דברי כהן מ' וכ' all these listen to the words of the priest appointed over the ordinances of battle and go back &c.; Sifré Deut. 193, sq.—V. עֵרֶךְ.

מְעָרְעָא, v. מְאָרְעָא.

מְעָרְקָא m. (עָרַק) *run, haste.* Targ. Ps. CXVI, 11.

מְעָרְקָא m. (preced.) *fugitive.*—*Pl.* מְעָרְקָיָא. Targ. Jer. XLVIII, 19 (ed. Wil. מְעָרְקִין; ed. Lag. מְדִיעָרְקָיָא). Targ. Y. Lev. XXVI, 36 מְעָרוּקֵי (מְעָרוֹי).

מְעָרְתָּה, מַעֲרְתָּא f. ch. = h. מְעָרָה. Targ. Gen. XIX, 30; a. fr.—Sabb. 33b, a. fr.—Esp. *burial cave.* B. Bath. 58a מ' דאברהם the cave where Abraham was buried; a. fr. —*Pl.* מְעָרְתָּא. Targ. I Sam. XIII, 6.—B. Bath. l. c. חזה מציירן מ' undertook to mark the burial caves.

מַעֲשֶׂה m. (b. h.; עָשָׂה) *deed, act; practice; fact, event.* Yeb. IV, 9 מ' . . . עד שיעשה until thy older brother takes action concerning her (v. חָלִיצָה a. רִבּוּם). Ab. I, 17, v. מִדְרָשׁ. Kidd. 40b, v. לִימּוּד. B. Bath. 130b . . אין למדין הלכה ולא מפי מ' . . . הלכה למ' you dare not derive a law either from a theoretical decision or from an act (of your teachers) unless they declare their decision a rule for practical guidance. Ib., a. fr. רב מ' a practical decision is a teacher (a guiding precedent). Yeb. XV, 2 שהיה וכמ' and only in the same way as it (the precedent) happened. Ib. 116b, a. fr. משום מ' שהיה on account of an occurrence. Ib. . . ברדן דהוה מ' וכ' . . only for the Jordan and for a ship exactly as the event took place, they established the ordinance &c. Ber. I, 1 מ' ובאו וכ' it happened that &c. Bets. III, 2 מעשה

בעכו״ם וכ׳ it happened that a gentile brought &c. Ib. 24a, a. fr. מ׳ לסתור you quote a fact which disproves your rule! Yeb. 70b מחוסר מ׳ ומ׳ בגופו he (the uncircumcised) lacks an act and this to be performed on his body; a. fr.—אנשי מ׳ (sub. נִסִּים) *men in whose behalf miracles occur, saints.* Sot. IX, 15; a. fr.—מַעֲשֵׂה מרכבה, מ׳ נסים &c., v. respective determinants.—*Pl.* מַעֲשִׂים, constr. מַעֲשֵׂי. B. Kam. 95b, a. fr. הא מ׳ בכל יום is it not a daily occurrence? Tosef. Nidd. IV, 3 שני מ׳ הוליך וכ׳ my father brought the report of two precedents from Tibin to Jabneh. Ber. 32b מ׳ טובים good deeds; a. v. fr.

מַעֲשַׂנָּא m. (עָשַׂן) *stronghold.* Targ. Prov. X, 29 (Ms. מְעַשׂ׳).

מַעֲשֵׂר m. (b. h.; denom. of עֶשֶׂר) *tithe.*—תרומת מ׳ the tithe of the tithe which the Levite owes to the priest (Num. XVIII, 26); מ׳ or מ׳ ראשון the first tithe belonging to the Levite; מ׳ שני the second tithe to be consumed by the owner in Jerusalem (Deut. XIV, 22, sq.); מ׳ עני the poor man's tithe, every third year (ib. XXVI, 12). Maas. Sh. V, 6; a. v. fr.—*Pl.* מַעֲשְׂרוֹת (מַעֲשֵׂרוֹת). Maasr. I, 1 חייב במ׳ is subject to tithes; a. v. fr.—*Ma'asroth, Ma'ăser Sheni,* respective names of two treatises of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'raim.

מַעַ׳, מַעְסְ׳, מַעֲשְׂרָא ch. same. Targ. Num. XVIII, 26 (ed. Berl. מעס׳); a. fr.—Targ. Y. Deut. XII, 6 מַעֲשַׂרְתְּכוֹן (collective noun).—*Pl.* מַעְשְׂרַיָּא, מְעַסְ׳, מַעַ׳; מַעֲשַׂרְתָּא. Targ. Num. XVIII, 28; Targ. O. Deut. l. c. מעסריכון ed. Berl. (ed. Vienna מַעֲשַׂרְתֵּי). Targ. Mal. III, 8; 10; a. fr.

מַעֲשַׂרְתָּא, v. preced.

מְפַבֵּשׁ, v. sub מְפָרֵב׳.

מַפְגִּיעַ m. (פָּגַע) *mafgi'a (plague),* name of an animal of which the lion is afraid, *the Aethiopian gnat* (Levys. Zool. d. Talm. p. 316). Sabb. 77b (Rashi: *a small beast* frightening the lion with its howl).

מַפְגְּרוּתָא f. (פְּגַר I) *desolation.* Targ. Is. XLIX, 19.

מְפַדּוּנִי, Targ. Y. Ex. XXII, 16 some ed., v. מְפָרוֹנָא.

מַפָּה f. (נָפָה) 1) *flag.* Num. R. s. 2 לכל נשיא ונשיא מ׳ וצבע for each prince a flag of a different color. Ib. צבע מ׳ the color of the flag; a. fr.—[*Pl.* מַפּוֹת. Mekh. B'shall. s. 2, v. מְנָפָה.]—2) (cmp. Lat. mappa, of Punic origin) *napkin, towel.* Ber. VIII, 3; a. fr.—3) *bandage* around a scroll. Y. Meg. I, 71d; Y. Erub. X, 26b top ספר שאין עליו מ׳ a scroll which is not bandaged (so that the writing is partly exposed).

מַפּוּחַ m. (b. h. מָפַח; נָפַח) 1) *mechanic's bellows,* contrad. to שפופרת blowing tube. Tosef. Bets. III, 15.—2) *smithy.* Tanh. Vayesheb 1, v. נִיצּוֹץ—Gen. R. s. 84 לנפח שהיה פתוח read: מְפוּחוֹ, v. נָפַח.

מַפּוּחָא, מַפּוּחָה ch. same, *bellows.* Taan. 12a מ׳ דמליא וכ׳ bellows full of wind (abstinence without merit).

מְפוּלָם, v. פָּלַם.

מְפוּלָשׁ, v. פָּלַשׁ.

מַפֹּלֶת, מַפּוֹלֶת f. (נָפַל) 1) *dropping, throwing seed.* Arakh. 25a כור זרע . . . במ׳ יד we assess the value of a field by the quantity of seed ... which it takes when strewing with the hand, opp. to מ׳ שוורים strewing from a perforated bag or wagon drawn by oxen; B. Mets. 105b; a. e.—Y. Ber. III, 6c bot. במפלת יד with one and the same throw.—2) *falling in, debris.* Ber. 3a, sq. you must not enter a ruined building for prayer מפני הסכנת מ׳ because it may fall in. Y. Sabb. XVI, 15d top מירד הסכנת מ׳ . . מצילין we must save (on the Sabbath) .... persons buried under debris. Pes. II, 3 חמץ שנפלה עליו מ׳ leavened matter covered with debris; a. fr.—3) (=מַפָּלָה) *downfall.* Y. Ber. V, beg. 8d במ׳ של מחריביו של המקום Jeremiah closed with prophesying the downfall of the destroyers of the Temple; (Midr. Till. to Ps. IV בְּמַפַּלְתָּן).

מְפוּקִים* m. pl. (v. פִּיקָא II) *gliding, sinking.* Koh. R. to VIII, 11 (in Chald. dict.) חא רומיא עללין . . . ליה לחון מ׳ (some ed. מפיק׳) those haughty ones (or Romans) go in, . . . go out, they never slip.

מַפּוּזְחָנָא, מַפּוּזְחָנָא (a feigned denom. of פּוּזִית, v. מְנַזּוּחָנָא) *I will* be a *pazih* (a substitute for *nazir*). Y. Naz. I, beg. 51a מפחזנא (corr. acc.); Ned. 10b מפרחנא (corr. acc.); v. מְנַזִּיקְנָא.

מַפָּח m. (b. h.; נָפַח) *blowing, expiring;* מַפַּח נפש *exhaustion, despair.* Tanh. Sh'mini 11.—[Tosef. B. Bath. II, 17 מפח, read with ed. Zuck. מפוירות, v. פּוּחַ h.]

מַפְחָא m., **מַפְחָתָא** f. ch. same; מַפַּח נָפָשׁ, מַפְחַת *despair.* Targ. Job XI, 20. Targ. Is. XVII, 11. Targ. Deut. XXVIII, 65 מפחת (ed. Vien. מַפְחָן, *pl.* constr.; Y. מַפָּחַת).—[*Pl.* מַפְחָתִין. Targ. Ps. XI, 6 מ׳ דאשתא, v. נָפַח.]

מפחזנא, v. מַפּוּזְחָנָא.

מַפְחַת, מַפְחָן, v. מַפְחָא.

מפטילון, Sifré Deut. 43, v. פּוּטְרוֹלִין.

מַפְטִיר m. v. פָּטַר.

מַפְטָרָא m. (פָּטַר) *dismissal from school, reading of Scriptures and prayers at dismissal.*—*Pl.* מַפְטָרֵי. Ber. 53b בעידן מַפְטָרֵידְהוּ (Ms. F. דקא מַפְטְרֵי) at the time of their dismissal with devotional exercises; בדלא עידן מ׳ (Ms. F. דקא מגמרי לה׳) not at dismissal (when they recite merely for practice).

מַפְטָרָא, מְפַטְרָא f. (פָּטַר) *divorced.* Targ. Y. Lev. XXI, 7; 14.

מְפִיבֹשֶׁת, מְפִיבֹ׳ (b. h.) pr. n. m. *Mephibosheth,* son of Jonathan, fabled to be a great scholar and acknowledged by David as his teacher. Ber. 4a. Num. R. s. 8; a. fr.—Erub. 53b, v. נָגַב.

מפידחנא, v. מַפּוּזְחָנָא.

מַפֵּיס, מָפֵיס pr. n. pl. *Memphis* in Egypt. Targ. Jer. II, 16, a. e. (h. text נֹף). Targ. Ez. XXX, 13 מָפֵס ed. Wil.—V. מְנָפִיס.

מְפִיס, v. פִּיס.

מְפִיקִים, v. מְפוּקִים.

מְפִירְיָא, Yalk. Lev. 547, מ׳ של מעות, read: אֲפוּנְדָּה.

מְפַךְ inf. of אַפֵּךְ.

מַפֶּלֶת f. (b. h.; נָפַל) *fall, downfall.* Gen. R. s. 17 תחלת מ׳ שינה the beginning of (moral) ruin is sleep (laziness); Yalk. ib. 23 מַפֻּלּוֹת (*pl.*). Snh. 39b מַפַּלְתָּן של רשעים the downfall of the wicked; Midr. Till. to Ps. IV, v. מְפוֹלֶלֶת; a. fr.—*Pl.* מַפֻּלּוֹת. Yalk. l. c.; a. e.

מְפַלֶּצֶת f. (b. h.; פלץ) *debauchery*, name of an idol. Ab. Zar. 44a, v. לֵרָצְנוּתָא.

מַפּוֹלֶת, v. מַפּוּלֶת.

מַפַּלְתָּא f. ch.=h. מַפָּלָה, a. מְפוֹלֶלֶת. Targ. Ez. XXXI, 13; 16; a. fr.—*Pl.* מַפַּלָתָא. Y. Taan. III, end, 67a מ׳ חויין תמן ruinous houses were there.

מָפֶנֶת m. (פָּנָה) *vacancy.* Toh. X, 5 מקום חמ׳ a vacant place.

מְפַנֵּי, v. פָּנִים.

מִפְנֵי, Gen. R. s. 63 מ׳ רמשא, v. פְּנֵי I.

מְפֻנָּק m. (part. pass. of פִּנֵּק) *brought up in wealth, delicate, fastidious.* Targ. Prov. IV, 3; a. e.—Keth. 67b מ׳ כולי האי is he used to such comforts?—B. Kam. 84a אית ליה לאינש דמ׳ וכ׳ one man is delicate and feels pain more intensely, another is hardened &c.; a. e.—*Pl.* מְפֻנָּקִין. Targ. Is. XLIV, 4; a. e.—Ḥag. 4a sq. לאתויי מ׳ to include delicate persons (that do not walk barefooted). Sabb. 109a; a. fr. — Fem. מְפֻנָּקָא, מְפֻנָּקְתָּא. Targ. O. Deut. XXVIII, 56 (Y. מפרנקא). Targ. Is. XLVII, 8; a. e.—*Pl.* מְפֻנָּקָתָא, מְפֻנָּקָאתָא. Targ. Lam. IV, 3.

מְפֻנָּקָא f. (preced.) used as adv. *in the manner of a nobleman.* Targ. I Sam. XV, 32 (h. text מעדנות).

מְפֻנְקוּתָא, מְפֻנָּקוּתָא f. (preced.) *good breeding; delicacy, fastidiousness.* Targ. O. Deut. XXVIII, 56 ed. Berl. (Ms. I מְתְפַּנְקוּ, some ed. אתפנקו, v. Berl. Targ. O. II, p. 58; Y. פרניקא).—Pes. 50b משום מ׳ הוא it is merely because they are used to indulgence (idleness). Ḥag. 6a חנה מ׳ ראתה וכ׳ Hannah saw in Samuel extraordinary tenderness (saw that he was a very delicate child).

מְפַנָּקָא, v. מְפֻנָּק.

מָפֵס, v. מָפֵיס.

מַפְסוֹלֶת, v. מִפְסַלְתָּא.

מִפְסוֹעִיתָא f. (פסע) *trotting.* Targ. Jer. VIII, 16 ed. Lag. (ed. פְּסִיעוּת, Kimḥi מִפְסִיעוּת). Ib. XLVII, 3 (ed. Wil. מִפְסוּ).

מפסלית, v. next w.

מַפְסֶלֶת f. (פָּסַל) 1) *plane.* Kel. XIII, 4 (ed. Dehr. 5; Mish. ed. מפסלות; Maim. in comment. מַפְצֶלֶת).—2) *sculptor's chisel.* Tosef. Sabb. XIII (XIV), 17, v. מַקֶּבֶת.

מִיפְסַלְתָּא, מִפְסַלְתָּא f. ch. (preced.) *sculptor's work, engraving.* Targ. Ps. LXXIV, 6 מִיפְסַלְתָּ ed. Lag. (some ed. מִפְסוֹ; ed. Wil. מַפְּ), v. דְּרוֹסְטַר.

מֶפֶץ m. (פָּצַץ *to split*) *mat of reeds, bark &c.; the poor man's mattress.* B. Mets. 113b in cases of seizure for debt we must allow מיטה ומיטה וכ׳ a (dining) couch and a couch with matting to the poor man, contrad. to מַצָּע. Sabb. 84a, sq. Kel. XXVII, 2; a. fr.

מֶפְצָא ch. same.—*Pl.* מְפָצֵי. Sabb. 65a ומ׳ ברומי חשרי and had mats for them (spread at the bottom of the river in which they bathed; oth. opin. put up on the shore as screens) in the days of Tishri; Ned. 40b; a. e.

מַפְצֶלֶת f. *plane,* v. מְפַסֶּלֶת.

מִפְקָא, v. מִיפְקָא.

מַפְקָנָא m. (נָפַק) 1) =h. מוֹצָא, *coming forth*; מ׳ דמיא *spring*; (of a building) *exit*; (of troops) *exodus, march.* Targ. II Kings II, 21.—*Pl.* מַפְקָנִין. Targ. Ps. CXXVI, 4.—Targ. Ez. XLII, 11. Targ. Num. XXXIII, 2 (ed. Berl. מַפְּ; Y. ed. Vien. מְפָּ); a. e.—2) *discharge* from the bowels. Gitt. 56b, v. מַעֲלָנָא.—V. מַפְקָתָא.

מַפְקְנוּתָא f. same, 1) *source; mine.* Targ. Ps. CVII, 33. Targ. I Chr. I, 23; a. e.—2) *that which comes forth, sprouting.* Targ. Job XXXVIII, 27.—Targ. Ps. LXXXIX, 35 (Targ. O. Deut. XXIII, 24 אַפְקוּת).—3) *going out, leaving.* Targ. Ex. XXI, 7 (ed. Vienna מַפְּ). Targ. Ps. LXVIII, 21 מפקנות נשמתא death.—V. next w.

מַפְקָתָא f. (preced.)=h. יְצִיאָה, 1) *discharge, excrement.* Constr. מַפְקַת. Targ. Ez. IV, 12. Targ. O. Deut. XXIII, 14 (ed. Lisb. מַפְקָנְ; Ms. מַפְקָנוּתְ); a. e.—Sabb. 134a מַפְקָתֵיהּ (בר) its anus.—2) *expense, outlay.* Lev. R. s. 34 מן דְּמַאן מ׳ (not דמא) who shall make the outlay?; Yalk. ib. 665.

מפרוכת, v. מְפָרֶכֶת.

מְפָרְנָא m. (פָּרַן) *wife's settlement.*—*Pl.* constr. מְפָרְנֵי. Targ. Y. Ex. XXII, 16 (not מפדוני; O. מוֹהֲרֵי).

מַפְרַחְיָתָא f. pl. (פְּרָחָה) *loose threads of a tassel, fringes.* Sabb. 59b.

מַפְרֵיכָה f., pl. מַפְרֵיכוֹת (פָּרַךְ) = מֶמֶל, *press-beam* or *stone.* B. Bath. 67b Ms. M. (ed. מַפְרוֹ; Ms. R. מַפְרֵכ׳); Y. ib. IV, beg. 14c; Tosef. ib. III, 2.

מְפָרֵיעַ, v. מְפָרֵעַ.

מְפָרָנָא m., infin. of פָּרַן q. v.

מְפַרְנֵק m. (part. pass. of פִּרְנֵק) =מְפֻנָּק. Targ. Y. I Deut. XXVIII, 54.—*Fem.* מְפַרְנֵקָא, מְפַרְנֵקְתָּא. Ib. 56 (not מְפָרְנָקָא. Ar. מְפַרְנְקִיתָא).—*Pl.* מְפַרְנְקָתָא. Targ. Y. Num. XXXI, 50.

מְפָרֵעַ m. (פֶּרֶץ) *upsetting*; לְמ׳ (adv.; cmp. הפך) 1) *irregularly, out of order.* Meg. II, 1 לְמ׳ . . . הקורא he who reads the Book of Esther in an irregular way (corresp. to סירוסין, ib. 18[b] top). Ib. 17[a] (ref. to Esth. IX, 27) מה זמנם למ׳ לא אף כתבם למ׳ לא as you cannot disregard the order of these days in celebrating their season, so you must not transpose the order in which the events of these days are described. Ib. (ref. to Esth. IX, 28) מה עשירה למ׳ לא אף זכירה למ׳ לא as you cannot subvert the celebration, so you must not subvert the order of recitation. Ber. 13[a]; Sot. 32[b]; a. e.—2) *backward, retroactively, retrospectively*, opp. מכאן ולהבא. Snh. 27[a] למ׳ הוא נפסל he becomes disqualified as witness retroactively, i. e. his testimonies are invalidated from the time that he perjured himself (opp. מיכן ולהבא, v. בָּא III). Erub. 37[b], sq. . . ונמצא למ׳ and the retroactive result would be that he drank untithed wine at the time; Y. Dem. VII, 26[b] לְמְפָרֵעַ׳. Y. Gitt. III, end, 45[b] למפרעו הוא נעשה חומץ is it to be considered as sour wine at the time, i. e. from the day that he was bound to examine it? Tosef. Sot. XI, 9 . . מְנָה . . למ׳ . . count thirty-three days backward. Gen. R. s. 49 חזור בך למ׳ take up the argument going back gradually (from fifty to forty-five &c.); a. fr.—Tosef. Ber. IV, 19, sq. לברך למ׳ to say the blessing after meal, opp. כתחלה(ל); Pes. 101[b].

מַפְרַעְתָּא f. (פְּרִיעָה I) *tearing open*, esp. (sub. בית) *the place of the abdomen which the butcher strikes when tearing the peritoneum.* Ḥull. 50[b] (expl. כרס חפנימי מ׳) (some ed. מְפָרַעְתָּה).

מְפָרֶק m. (פָּרַק; cmp. פֶּרֶק) *joint.*—*Pl.* constr. מְפִרְקֵי. Naz. 52[b] מ׳ ידים וכ׳ the joints of arms and legs.

מְפָרְקָת f. (b. h.; preced.; cmp. אַפְקוֹתָא) [*that which branches off,*] *neck, nape.* Ḥull. 113[a] חשובר מְפָרְקָתָהּ וכ׳ he who breaks the neck of a slaughtered animal before it is dead. Zeb. 65[b] חותך שדרה ומ׳ he cuts (with his nail) the spinal column and the nape; Ḥull. 21[a]; 28[a]. Ib. 10[b] (in Chald. dict.) בעצם דמ׳ אירפגים the knife may have been notched on striking the neck-bone; a. fr.

מְפָרֵשׁ m. (v. פָּרַשׁ) *one who undertakes a voyage.* Gitt. VI, 5 המ׳ והיוצא וכ׳ one who starts for a sea voyage or a caravan journey.—*Pl.* מְפָרְשִׁים. — מ׳ ימים, מְפָרְשֵׁי הים *sea-farers.* Y. Sabb. II, beg. 4[c], a. e. חיזרתי על כל מ׳ ימים I went around inquiring of all sea-faring people; (Bab. ib. 20[b] נחותי ימא).—[In later Hebr. מ׳ *commentator.*]

מַפְשׁוּמִירְתָּא f. (פְּשַׁט; v. פִּרְשׁוּט) *stretching out* hands and feet, *prostration at prayers* (=h. הִשְׁתַּחֲוָיָה). Y. Ab. Zar. IV, 43[d] top מ׳ דתעניתא ועירובתא וכ׳ the prostration on fast days (that it must not be done on stone floors, v. ib., a. Meg. 22[b]), and the arrangement of the calendar with regard to the seventh day of Succoth (that it should not fall on the Sabbath), v. עֲרַבְתָּא; Y. Shebi. I, 33[b] bot.; Y. Succ. IV, beg. 54[b] מַפְשִׁירְטוּ׳.

מַפְתָּח m. (b. h.; פָּתַח) *opening, entrance.* Mikv. VIII, 1 חוץ למ׳ (Var. לפתח) outside of the (town) gate; Tosef. ib. VI, 1 (R. S. to Mikv. l. c. פתח).—Pesik. R. s. 37 מִפְתַּח שפתיו וכ׳ the opening of his lips is blessing and peace. Sabb. XV, 2 (111[b]) מ׳ חליקה (Y. ed. מפתחי) the neckhole of her shirt; Y. ib. 15[b]; a. e.—*Pl.* מִפְתָּחוֹת, constr. מִפְתְּחֵי. Ber. 61[a] bot. יה״ר דומה..בין שני מ׳ הלב man's evil inclination resembles a fly and is seated between the two valves of the heart; Yalk. Koh. 979; Yalk. Gen. 38.—מ׳ חלוק, v. supra.

מִפְתָּח ch. same, *opening.* Targ. Ez. XXIX, 21.

מְפַתֵּחַ m. (פָּתַח, *Pi.* 2) 1) *engraver, sculptor.*—*Pl.* מְפַתְּחִים. Kel. XXIX, 5 מקבת של מְפַתְּחֵי אבנים the sculptors' mallet (contrad. to סַתָּת stone-cutter).—2) *seal-ring.* Tosef. Sabb. IV (V), 11 מ׳ שבאצבעה; Sabb. 62[b] מ׳ שברדה (corresp. to טבעת שיש עליה חותם, ib. VI, 3).

מַפְתֵּחַ, מַפְתֵּחַ c. (b. h.; פָּתַח) *key.* Kel. XIV, 8, v. אַרְמוּבָה. Bech. 45[a]. Taan. 2[a], sq.; a. fr.—*Pl.* מַפְתֵּחוֹת, מַפְתֵּיחוֹת. Tam. III, 6. Taan. l. c.; a. fr.

מַפְתְּחָא ch. same. Targ. Jud. III, 25. Targ. Is. XXII, 22. Targ. Y. Deut. XXVIII, 12; a. e.—Y. Bets. I, 60[c] bot., v. פְּלוּמְטָרִין; a. e.—Midr. Sam. ch. VII מ׳ ירהיב במגדל וכ׳ the key (of the College, i. e. Resh Lakish, the chief arguer, v. infra) is in Migdal Z.; Y. Hor. III, beg. 47[a] ואנן מ׳ (=אָן) (הוי) and where is the key?; Y. Snh. II, 20[a] top (incorrect version).—*Pl.* מַפְתְּחָתָא, מַפְתְּחַיָּא, חַיָּרֵי . . . Targ. Y. Deut. l. c.—Y. Sabb. XIX, 16[d] bot.—Trnsf. גברא מפתחא, or מַפְתְּחָתָא *a scholar that opens the discussion, arguer.* Y. Sabb. I, 3[a] bot., a. e. ליתי אנן . . . . דהוא ג׳ מ׳ we must not heed what is reported in behalf of R. Shesheth, for he is an arguer, i. e. brings matters up for mere argument's sake; Yalk. Ps. 735 דהוא מ׳ (read: דהוא).

מִפְתָּן m. (b. h.) *threshold.* Ab. Zar. 41[b]; Y. ib. III, 42[d] top נהגו במ׳ יותר וכ׳ (sub. קדושה) they revered the threshold more than the Dagon; a. e.—*Pl.* מִפְתָּנוֹת. Ib. ישראל עשו כמה מ׳ the Israelites worshipped many thresholds.

מְצָא, מִצָּא, v. מוֹצָא.

מְצָא, מָצָא, v. מצי I.

מַצְבָּא m., **מַצְבְּתָא** f. (נָצַב) *plant, set.* Targ. Is. V, 2 מַצַּב (ed. Lag. מִצַּב).—*Pl.* מַצְבָּתָא. Targ. Mic. I, 6 מַצְבַּת (ed. Wil. מִצְבַּת, ed. Lag. נִצְבַּת).

מַצָּבָה f. (b. h.; נָצַב) *array, general assembly.* Tanh. Nitsab. 1 (ref. to Deut. XXIX, 9) מפני מה עשאן משה מ׳ וכ׳ why did Moses call them for a general meeting? Because they were to be handed over from one administration to another.

מַצֵּבָה f. (b. h.; נָצַב) *pillar, statue, monument.* Sifra K'dosh. introd. (idols are named) מ׳ מפני שהם עומדים *matsebah*, because they are made to stand. Sifré Deut. 146 (ref. to Deut. XVI, 22) ומה מ׳ שאהובה וכ׳ if the erection of a pillar which was loved (of the Lord) in the fathers, is hateful in the descendants &c. Y. Ab. Zar. IV, 44[a] top אירודי מ׳, v. יְרִידָה; a. fr.

מְצַבְּרִיתָא, v. מְצוּבְּרִיתָא.

מְצָד, מְצָדוֹת, *pl.* v. מְצוּדָה.

מְצָדָא I מְצָדְתָּא f. (צוּד) *net, trap.* Targ. Jer. XLVIII,

43. Targ. Ex. XXXVIII, 4 (Y. some ed. מצרתא, corr. acc.; h. text רשת); a. fr.—*Pl.* מְצָדָן, מְצָדָתָא. Targ. Is. XIX, 8, sq. (ed. Wil. מְצַדָּן). Targ. Koh. VII, 26 מְצַדָּתָן.—Y. Sabb. XIII, 14[a] bot.; Y. Bets. III, 62[a] top מ' דשירתאי by מצודות are meant woven nets (not traps).—V. מְצוּדְתָא.

מְצָדָא II m. (צוד; v. מְצוּדְתָא) *fort, stronghold.*—*Pl.* מְצָדַיָּא. Targ. I Sam. XXII, 4, sq. (ed. Wil. מְצוּדַיָּא). Targ. Ez. VII, 7; a. e.

מְצַדְתָּא f. (preced. wds.) 1) *net,* v. מְצָדָא.—2) *fort.* Targ. I Sam. XXIV, 1 (h. text מצדות); a. e.—*Pl.* מְצָדָאתָא, מְצָדָתָא. Targ. Jer. XLVIII, 41.—V. מְצוּדְתָא.

מָצָה, v. מצי II.

מַצָּה f. (b. h.; מָצַץ) 1) [*dry, pressed bread,*] *unleavened bread,* esp. *the bread served at the Passover meal.* Pes. X, 3. Ib, 5 כל שלא אמר ... פסח מ' וכ' whoever does not explain, at the meal, the following three ceremonies, has not done his duty, and these they are: the Passover sacrifice, the eating of *matsah* and the bitter herbs. Men. V, 1 כל המנחות באות מ' all meal offerings are offered in an unleavened condition, opp. חָמֵץ. Pes. 35[a] .. דברים הבאים .. אדם יוצא בהן ידי חובתו במ' .. one performs his duty of eating *matsah* (on the first Passover night) with such things only as are capable of leavening (the five species of grain); a. fr.—*Pl.* מַצּוֹת. Mekh. Bo, s. 8 שומע אני כל מ' במשמע I might think anything unleavened is included (may be used for eating on the first Passover night); a. fr.—2) עור חמ', or מ' *a hide not tanned by a process of fermentation, untanned hide.* Kel. XVII, 15. Gitt. 22[a]; Sabb. 79[a] שלשה עורות הן מ' וכ' there are three kinds of hides, *matsah* &c., v. דִּיפְתְּרָא. Ib. כמשמעו וכ' מ' *m.* is what its name implies, not salted and floured nor tanned with gall-nut.

מַצְדָּב m. (b. h.; צָהַב) *a bright metal;* נחשת מ' (נחש) *bronze.* Targ. II Chr. IV, 16 נחש מ' (h. text נחשת מרוק).—Y. Succ. V, 55[d] top; Arakh. 10[b] (quot. fr. Ezra VIII, 27) נחשת מוּצְהָב.

מַצּוּ, v. מַצּוּתָא.

מְצוֹבָה m. (יצב) *pyramid, pyramidal pile.* Y. B. Mets. II, 8[b], sq., v. קַרְפִּיפָא.

פִּי מְ', מְצוּבָת pr. n. pl. *Pi-M'tsubah* (*Maasûb,* Neub. Géogr. p. 22), in the district of Tyre. Y. Dem. II, 22[d] top (ed. Krot. מְצוֹבֶת; Tosef. Shebi. IV, 9 פומא צרבא).

מְצוֹבְרַיְיתָא *f., pl.* (v. צרב) 1) *tufts* or *thrums.* Sabb. 105[a] (expl. מ' קירוס) (Ms. O. מצוברי, v. Rabb. D. S. a. l. note 6) the thrums or slips to which the threads of the warp are attached. Ib.[b] שלקח מצובריו Ms. O. a. Rashi (ed. מְצַבְרַיְיתָא; Ms. M. מְצוּבָתָא; Ms. Alf. מְסוּבְרַיְיתָא, v. סיב) pulled the thrums (of his garment, to indicate his anger).—[2) (v. צִרְבָּא II) *dry twigs, chips.* Succ. 29[a] אתא זיקא וקא מבלבל מ' Ar. (ed. וקא מירתי צרבוותא; Ms. M. 1 צבריתא; Ms. M. 2 צרוותא; ed. Pes. a. oth. צִרְבֵּי) a wind came and stirred up the withered twigs of the covering of the Succah.

מְצוֹבָת, v. מְצוּבָה.

מְצוֹנָא m. (רצג) *stalk.*—*Pl.* מְצוֹנַיָּא, מְצוֹנֵיָּא. Targ. Y. Gen. XL, 10 (not מְצוֹנָרָא). Targ. Y. I ib. 12 (h. text שריג).

מְצוֹדָא, מְצוּדָא m. = מְצָדָא II.—*Pl.* מְצוֹדַיָּא, מְצוּדַיָּא, מְצוּ'. Targ. Koh. IX, 14. Targ. I Sam. XXII, 4, sq. ed. Wil. (v. מְצָדָא II).

מְצוּדָה f. (b. h.; צוד) *hunting apparatus, net, trap; bow.* Kel. XXI, 3, v. אֲשׁוּת. Ib. XV, 6 מְצוּדַת התולדה a trap for weasels. Sabb. 43[b] שלא ינשנה כמ' he must not spread the mat so as to form a trap (for the bees). Esth. R. to III, 2 (ref. to Ps. CXL, 6) מ' פרשו לי אור"ח וכ' the nations laid a trap to ruin me, saying to me, worship idols &c. Ab. III, 16 מ' פרוסה על וכ' a net is spread over all the living (none can escape divine judgment); a. e.—Ber. 9[b]; Pes. 119[a] כמ' זו שאין בה דגים Ms. M. (v. Rabb. D. S. a. l. note 30) like a net without fish; (oth. vers. דגן .. כמ' like a *fort* without provision; Rashi: like a *trap* without grain to attract the birds), v. מְצוּדָה.—*Pl.* מְצוּדוֹת. Tosef. Bets. III, 1; Y. Sabb. XIII, 14[a] bot.; Y. Bets. III, 62[a] top מְצָדוֹת; a. fr.—[Y. Erub. IV, 21[d] bot. מצודות, read: מְצוֹפוֹת.]

מצודניות, Tosef. Bekh. V, 3, v. מְרוֹדָנִית, a. צִירָן.

מְצוּדְתָא f. ch.=h. מְצוּדָה, 1) *net, trap.* Y. Kil. I, 27[a] bot. הכא פרס כהנא מְצוּדְתֵּיהּ וכ' herewith Kahăna laid his net for Resh Lakish and caught him; Gen. R. s. 7, end (some ed. מְצַדְתֵּיהּ); a. e.—2) *stronghold.*—*Pl.* מְצוּדָתָא. Targ. Jud. VI, 2 (ed. Lag. מְצָדָאתָא). V. מְצַדְתָּא.

מִצְוָה f. (b. h.; צָוָה) *command,* esp. *religious act, meritorious deed.* Ḥull. 141[a], a. fr. לדבר מ' for a religious purpose, opp. לדבר הרשות for a secular or religiously indifferent purpose.—מלחמת מ' v. מִלְחָמָה.—Ab. IV, 11 מ' אחת one good deed, opp. עֲבֵרָה sin. Ib. שכר מ' מ' the reward of a good deed is another good deed, v. גְּרַר. Ib. II, 1 מ' קלה a light command (obeyed with little sacrifice); Ned. 39[b]; a. fr.—מ' הבאה בעבירה a religious act achieved through a wrong deed, e. g. using an illegitimately obtained object for a religious ceremony. Succ. 30[a]; a. fr.—Y. Sabb. XIII, 14[a] bot.; Y. Ḥall. I, end, 58[a] אין עבירה מ' no-sin is virtue; אין מ' עבירה no-virtue is sin.—Zeb. 52[a], a. fr. מ' (sub. קרבן) an offering dependent on certain occasions as ordained in the Law, opp. חובה an obligatory offering (at regular seasons).—אירסוּר מ', v. אִירְסוּר.—Y. Sot. I, beg. 16[b] אירתמרת למ' (או) לעיכוב is this said only as a recommendation or as an indispensable act?; Y. Pes. II, 29[b] bot., a. fr., v. עִיכּוּב.—Ḥull. 106[a] משום מ' because it is meritorious; מאי מ' מ' לשמוע וכ' what is the merit of it? It is meritorious to obey &c. Ib. לא חובה ולא מ' אלא רשות neither an obligatory, nor a meritorious, but a religiously indifferent act; Sabb. 25[b].—מִצְוַת עֲשֵׂה (abbr. מ"ע) *a positive command;* מ' לא תעשה *a prohibition.* Kidd. I, 7; a. v. fr., v. גְּרָמָא, a. לָאו.—מת מ' the corpse of a person whose relatives are unknown and whose burial is obligatory on everybody. Hor. 13[a] פגע בהם מת מ' they struck upon a corpse; a. fr.—M. Kat. 20[a] חמשה מתי מ' the five relations (besides father and mother) whom one is obliged to bury (Lev. XXI, 2, sq.).—Lev. R. s. 34 תן לו מ' give

me what thou art commanded to, i. e. *alms*, v. next w.—*Pl.* מִצְווֹת. Macc. 23[b] מ' . . . שש מאות six hundred and thirteen commands (positive and prohibitive). Y. Sabb. I. c.; Y. Ḥall. I. c. (ref. to אלה המצות, Lev. XXVII, 34) אם עשיתן קִמְצָוָתָן מ' וכ' if thou doest them as they are commanded, they are deeds of merit &c. R. Hash. 28[b] מ' אינו עובר עליהן אלא בזמנן one violates the law by adding to the prescribed form of ceremonies only when executed in their due season (e. g. one does not violate the law by dwelling in the Succah on the eighth day). Ib. מ' אין צריכות כונה; Ber. 13[a] מ', v. כַּוָּנָה. Succ. 39[a], a. e. כל המ' כולן מברך וכ' the benediction at the performance of religious ceremonies must precede the act. Nidd. 61[b] מ' בטלות לע"ל ceremonial laws find no application in the hereafter (e. g. a dead body may be wrapped in *Kilayim*). Ib. חפשי מן המ', v. חָפְשִׁי; a. v. fr.—Ker. 17[b] (ref. to Lev. V, 17) מצוות קרינן the traditional reading (v. אָם) is *acts* (therefore a doubt between two pieces, one permitted and one prohibited, is required for a sacrifice (אשם תלוי). Ib. ליכא מ' the requirement of two pieces is not complied with.

מִצְוָה (h. form), **מִצְוָתָא, מִצְוָתָא** ch. same. Targ. Y. I Num. XII, 16.—Targ. Y. II Deut. XXV, 10.—[Y. Kidd. I, 61[b] bot. אתא מ' לטחוניא, v. צוּפְּוּת.]—Esp. *charity*. Lev. R. s. 34 כל עמא ירפלגון מצוה let every one distribute charity; a. e.—*Pl.* מִצְוָן, מִצְוָתָא, מִצְוָתַיְיהָ. Targ. Y. II Deut. VII, 10. Targ. Y. II Num. l. c.; a. e.—Lev. R. l. c. אנא שמיע דהוא עביד I hear that he is charitable. Ib. s. 3 רעותיה דמתקרי מ' בר מ' he desires to be called a charitable man. Y. Ber. IX, 14[b] bot. פרוש שכמי מחזי טעין מ' וכ' ed. Lehm. (oth. ed. omit מחזי) 'a carrier Pharisee', he looks as if carrying religion on his shoulder; Y. Sot. V, 20[c] bot. טעין מִצְוָתַיְיהָ, Num. R. s. 9 (prov.) למצותיה פתיח לאסיא . . . תרעא a gate which opens not for good deeds, will open for the physician; a. fr.

מִצְוִי, v. מִרְצוּי.

מִצְוִין, מִצְוִי, v. מָצָא.

מַצְוְרְיָא* m. (denom. of מַצְוֵרָא; נְצִי) *wrangler, hair-plucker*. Sabb. 152[a] קרחא מ' (בר) ed. (Rashi מַצְוְרִיאָנָא, Ms. M. מַצְוָרָא) Baldhead (wants to be) a hair-plucker!, v. גַּוְזָנָא.

מִצּוּלָה I f. (b. h.; צָלַל) [*precipitous declivity,*] *glen, shaft, fish-pond*. B. Bath. 67[a] תולסית ומ' a sand-mound (for glass-making) and a glen (shaft for metal-digging; oth. opin. fish-pond); Arakh. 32[a]. Meg. 6[b] (missing in editions revised by censors, v. Rabb. D. S. a. l.) וצידו אחד תולסית ומ' (Ms. M. חרסית) and on the fourth side it (Rome) is bounded by sand-hills (clay-ground) and glens (or shafts).—Ber. 9[b]; Pes. 119[a] כמ' שאין בה דגה (דגים) (v. Rabb. D. S. a. l. notes) like a pond without fish (oth. vers., v. next w.); Yalk. Gen. 154; Yalk. Kings 204; v. מְצוּדָה. Mekh. B'shall., Shir., s. 5 (ref. to Ex. XV, 5, a. Jon. II, 4) יונה ירד למ' אחת וכ' Jonah went down into one whirlpool, but they (the Egyptians) into two; Yalk. Ex. 246.—*Pl.* מְצוּלוֹת, מְצוֹ'. Mekh. l. c. ואין מ' אלא מים עזים *m.* means rapid waters; (Yalk. l. c. ואין מצולה וכ'); a. e.

מִצּוּלָה II f. (נִיצּוֹלֶת) *refuse, threshed-out halms, husks* &c. Ber. 9[b]; Pes. 119[a] כמ' שאין בה דגן Var. lect. (v. Rabb. D. S. a. l. notes) like husks without grain.—*Pl.* מְצוּלוֹת. Tosef. Ter. X, 3 (Var. ed. Zuck. ניצולית), v. נִיצּוֹלֶת.

מְצוּלְתָא f. ch. = h. מְצוּלָה I, *depth, glen*. Targ. Job XLI, 23; a. fr.—*Pl.* מְצוּלָתָא. Targ. Y. Ex. XV, 5. Targ. Ps. LXXXVIII, 7 (ed. Wil. sing.).

מְצוּעַ, v. מִרְצוּעַ.

מְצוּפּוֹת f. pl. (צָפָה; cmp. b. h. מכורות, fr. כרה) (also used as sing.) *a tube for measuring distances*, a sort of *telescope*. Y. Erub. V, 22[d] top [read:] מבריא מ' ומשער וכ', v. מִישַׁר (cmp. Tosef. ib. VI (V), 13). Y. ib. IV, 21[d] bot. מ' הדו לו וכ' (not מצודות) he had a telescope &c. (Bab. ib. 43[b] שפופרת), v. מִישַׁר.

מְצוּפִּית f. (צָפָה, *Pi.*) *overlaid mouthpiece* of a musical instrument. Kel. XI, 7; Tosef. ib. B. Mets. I, 7 מצירות (corr. acc.).

מְצַוְצָא m. (צִוצִין) *chirper*; מ' דתננא [*smoke-chirper,*] *cricket* in the chimney. Midr. Till. to Ps. CII, 4 כחדרן מ' דת' (my days pass in smoke) like that cricket (ed. Bub. מצרצא דיקר, read דיקיד, the cricket on the hearth, v. Bub. a. l. note 14).

מְצוּקִין, מְצוּקִים m. pl. (מָצַק) *mortals*, v. רָצַץ.

מְצוֹרָע m. (b. h. מְצֹרָע; צָרַע) *leper*. Neg. XIII, 11. Ib. XIV, 1. Meg. I, 7 מ' מוחלט, מ' מוסגר, v. חָלַט II. Ned. 64[b]; a. v. fr.—*Pl.* מְצוֹרָעִין, מְצוֹרָעִים. Neg. XIV, 13. Keth. 77[b] bot. אין מ' בבבל there are no lepers in Babylonia; a. fr.

מְצוֹרָעָא ch. same. Targ. Y. Lev. XIV, 2; a. e.

מְצוּת f. (b. h. מַצַּת־; נָצָה) *quarrel, wrangling*. Snh. 74[a]; 79[a]; Keth. 33[a] (ref. to Ex. XXI, 22) במ' שבמיתה וכ' the text speaks of a fight with murderous intent; Ex. R. s. 1. Y. Naz. IX, end, 58[a] (ref. to Ex. l. c. a. 18) והלא היא מ' היא מריבה וכ' are not *matsuth* and *m'ribah* the same?; Y. Snh. IX, 27[a] bot.; Y. B. Kam. IV, 4[c] top. Gen. R. s. 50 (play on מצות, Gen. XIX, 3) מ' גדולה וכ' a great dispute arose (between Lot and his wife) about the salt; Yalk. ib. 84. Pesik. Vattomer, p. 133[b] (ref. to נצו, Lam. IV, 15) לא גלו . . . בעלי מ' להקב"ה they did not go into exile until they had become contestants against the Lord. [Not to be confounded with מִצּוֹת, pl. of מִצְוָה, a. מְצוֹת, pl. of מְצוָה.]

מַצּוּ, מַצּוּא ch. same. Targ. O. Gen. XIII, 7 (some ed. מְצוּ'). Targ. Ps. III, 7 (h. text רִבְבוֹת!). Targ. II Sam. XV, 4; a. e.

מִצְוָתָא, מִצְוָתָא, v. מִצְוָה.

מֵצַח m. (b. h.; צחח *to glisten*) *forehead*. Koh. R. to XII, 2 והירח זה המ' 'and the moon' (ib.) means the forehead; Lev. R. s. 18 והאור זה המ' (Sabb. 151[b] זו פרדתה). Yoma 7[b], a. e. עורדתו על מִצְחוֹ as long as it (the plate) is on the high priest's forehead; a. e.—Trnsf. *effrontery*.

Tanh. T'rum. 11 לכפר על מ' חנחשת to atone for the brazen front. Kidd. 70b עזות מ' v. עַזּוּת; a. e.

מְצָחָא ch. same. Targ. Y. I Gen. IV, 8.

מצטבלה, Gen. R. s. 65, end למ', read למצטלבא, v. צְלַב.

מצטרו, מְצַטְרָא, v. sub מיצ'.

מְצָא, מצי (b. h.; cmp. מְמַצֵּא) *to reach; to find.* B. Mets. I, 1 אנן מְצָאתִינָךְ I found it. Ib. 2a חואי אמינא מאי מצאתיה I might have thought 'I found it' meant 'I discovered it', although he had not taken it up &c. Ib., a. e. וּמְצָאתָהּ דאתאי לידיה וכ' 'and which thou hast found' (Deut. XXII, 3) means that it came into his possession. Gitt. IX, 10 מ' בה דבר ערוה he discovered in her something disgraceful (infidelity); מ' אחרת וכ' he found another woman handsomer than she; a. fr.—מה מָצִינוּ ב' .. אף וכ' what do we find with regard to—? So also &c., i. e. *as in the case of—, so* &c. Sifra Vayikra, N'dab., ch. VIII, Par. 7 מה מצינו בהקטרה...אף מליקה וכ' as when burning (the sacrifice on the altar) the head is separated from the trunk, so when pinching the neck of the bird the head must be severed &c.; a. fr.—*Part. pass.* מְצוּי, f. מְצוּיָה; pl. מְצוּיִין; מְצוּיוֹת *accessible, frequent; likely.* Arakh. 30b ומצא פרט למ' 'and he find the means' (Lev. XXV, 26), this excludes the case of the means being accessible, i. e. of one who had the means at the time being. B. Mets. 27a (ref. to Deut. XXII, 3, v. supra) מי שאבודה הימנו ומ' אצל וכ' that which is lost to him but accessible to any body else; אבודה הימנו ואינה מ' אצל וכ' lost to him and inaccessible to every one else (e. g. swept away by a flood). Sabb. 151b עשה עד שאתה מוֹצֵא ומ' לָךְ וכ' do good while thou findest (an opportunity), and it is possible to thee (thou hast the means), and thou art yet in thy own power (possessest thy faculties). Snh. 86a כי ימצא פרט למ' 'if one be found stealing &c.' (Deut. XXIV, 7), this excludes the case when the abducted and sold person was in his power (his own child &c.). Ib. כמצויין בידו דמי the case is to be judged as if they (the children) had been in his possession. Gen. R. s. 85 חשטר מ' להגבות the note can be produced for collection, i. e. evidence can be found against us. Gitt. 2b אין עדים מ' לקיימו no witnesses are to be had to identify it. B. Mets. 18a במקום שהשיירות מ' where caravans pass frequently. Esth. R. to I, 1, v. יְדֵיכֶי. Ib. (ref. to Ps. XXI, 9) תהא ידך מ' לפרע מאויביך thou shalt have the opportunity of punishing thy enemies. B. Kam. 4a מ' חזוקה the damage through it is frequent. Ib. 60a רוח מ' an ordinary wind, רוח שאינה מ' an extraordinary wind; a. v. fr.

Nif. נִמְצָא *to be found.* Gen. R. s. 85 שנִמְצְאוּ בגניבה who are caught at a theft; a. fr.—Esp. *to turn out, to follow, to result.* Hull. I, 4 נ' כשר וכ' the result is, what is legal in slaughtering is illegal in pinching. Pes. 25b נ' למד, v. לָמַד II. Sifré Deut. 210 נִמְצָינוּ למדים from which we can consequently derive.—Y. Pes. V, beg. 31c, a. fr. נִמְצָאתָ אומר thou turnest out saying, i. e. *the result is, consequently.*—אם תֵּימְצֵי (תֵּימְצָא) לומר (abbr. אי"ל) if you will say. Gitt. 82b אם תמצא לומר אירתא וכ' if you will adopt the opinion of &c. Sabb. 136a אי"ל פלוגי וכ' if you assume that they differ &c.; a. fr.—Tosef. Ohol. IV, 12 כשתמצא לומר וכ' if you assume &c.

Hif. הִמְצִיא *to furnish, provide with.* Gen. R. l. c. נאבדו וה' הקבי"ה וכ' they (the tokens) had been lost, and the Lord provided others instead. Hag. 5a (ref. to תמצאן, Deut. XXXI, 21) עבד שרבו מַמְצִיא וכ' what remedy is there for a slave for whom his master invents evils and troubles? Ib. הממציא לו מעות לעני וכ' he who is ready to furnish the means (of his delivery) to the poor man in distress (by which the persecutor's greed is increased); [Rashi: he who has money ready for the poor man in extreme distress, instead of helping him to a livelihood in due time]. Arakh. 30b (ref. to Deut. XIX, 5) ומצא פרט למממציא את עצמו 'and it strikes', this excludes the case of one who brings himself within the range of the missile (after it is started); Macc. 8a; a. e.

מְצָא I, מְצִי ch. same, *to reach, be able; to master.* B. Mets. 114b בארבעה לא מָצִינָא וכ' I could not master four orders of the Talmud, how could I master six?—Ib. 14a, a. fr. מָצֵי אמר ליה he may say to him. B. Bath. 84a לא (חוה) מָצֵית הדרת בך (v. Rabb. D. S. a. l.) thou wouldst not have had the right to retract; השתא..מצית וכ' now that thou hast overreached me, canst thou retract?; a. fr.

Ithpe. אִתְּמְצִי, אִמְּצִי [*to find one's self,*] *to succeed.* Keth. 62a לא אי' נכרי וכ' the gentile did not succeed in keeping pace with him. Ned. 89b ולא אמ' למיתנא...רדיט he tried his utmost (v. גַּפָּא I), but had no success in his studies; a. e.

Af. אַמְצִיא (with נפשיה, or without) *to place one's self within sight* of an enemy so as to give him a chance for reconciliation, *to be ready for reconciliation.* Yoma 87a חזה מַמְצִיא נפשיה (v. Rabb. D. S. a. l. note; ed. וממציא לידי).—[Keth. 60b מְמַצְיָא, v. מְצִי II.]

מְצָא, מצי (מָצָה) (b. h.) *to squeeze, wring,* esp. *to wring out the blood of the bird sacrifice.* Sifra Vayikra, N'dab., ch. VIII, Par. 7 הוא מוֹצֶה he wrings it; a. fr.

Pi. מִצָּה, מִיצָּה 1) same. Zeb. VI, 5, sq.; a. fr.—2) *to pour out to the last drop, to drain.* Ib. 64b מ' כתרב יְמַצֶּה (ed. punctuate יְמִצֶּה, *Hif.*) it does not say (Lev. V, 9), 'he shall pour out (the remainder) at the bottom &c.', but 'it shall be wrung out', which means, that it will run out to the bottom of itself. Ter. XI, 8 הָרְכָּרָנָה ומִיצָּה (Y. ed. ומְצָצָה; Ms. M. ומְצָצָה) if he bent the vessel and drained it; B. Bath. 87b (Ms. H. a. R. ומיצה); ib. V, 8 (87a) הרכינה ומיצה (Y. ed. ומצה; Bab. ed. ומְצָצָה, Ms. M. ומְצָצָה; Ms. R. ומְיַצָּתָה). Gen. R. s. 85; s. 92 (play on מצא, Gen. XLIV, 16) כזה שהוא מְמַצֶּה וכ' as one drains a vessel and leaves nothing but the lees. Midr. Till. to Ps. LIX (play on מצא, Prov. XVIII, 22) כשהאשה רעה הִיא מְמַצָּה (כל) התובות כולן מביתו וכ' ed. Bub. (oth. ed. מְמַצָּאת, a. oth. variants) when the wife is bad, she drains all the good things out of his house and makes him poor; Yalk. Prov. 957 ממציא (read: מְמַצֶּצֶת); a. fr.—3) (cmp. מָצַע) מ' מידות *to measure exactly.* Erub. IV, 11 (52b) אין המשוחות מְמַצְּעִין וכ' the surveyors (in marking distances for Sabbath limits) do not measure exactly (but mark within the limits), in order to allow for mistakes.—Trnsf. *to sound one's learning.* Men. 18a למַצּוֹת מידותי to have my own learning examined; למ' מידותיו וכ' to sound the learning of &c.

Hithpa. מִתְמַצֶּה *to be wrung out; to be emptied, drained*

Sifra Vayikra, Ḥob., Par. 10, ch. XVIII; Zeb. 64b שהשיריין מִתְמַצִּים ליסוד where the remainder is poured out towards the bottom of the altar; a. fr. [Ib. VI, 4 (64b) דירה מתמצה, read מְמַצָּה, v. Rabb. D. S. a. l. note 50.]—Y. R. Hash. I, 56d top; Y. Shek. III, beg. 47b עד כאן הן מִתְמַצּוֹת לילד וכ' up to that time (the first of Elul) the latest births of the old year (of those conceived before the first of Nisan) take place &c.—Trnsf. (with וחשבון) *to be exactly counted, to be finally settled.* Y. Sot. I, 17a (he suffers a loss by the death of his ox &c.) והחשבון מִתְמַצֶּה and the account (of his sins) is settled; ib.; Num. R. s. 9 אחת מחארצא וכ', v. אַרְצָא I; Koh. R. to VII, 27.

מְצִי II ch. same, 1) *to wring.* Zeb. 65b וכיון דמָצֵי לדם וכ' (not דמצוי דם, v. Rabb. D. S. a. l. note 1) and since he wrings the blood out, he does the act prescribed for the burnt-offering &c.—2) *to suck.* Sabb. 54b לִימְצְיוּהָ, v. יְלָא.

Pa. מַצֵּי *to give suck.* Keth. 60b מְמַצְיָא ליה טפי she will give him (her own child) more suck.

Ithpa. אִתְמַצֵּי, *Ithpe.* אִימְצֵי *to be wrung out, drained.* Targ. Lev. I, 15; a. e.—Targ. Job IV, 12 דאיתמצי (Ms. דאיתתרמצי *Ittaf.*; h. text שֻׁמָּץ).

מַצָּא m. (נְצִי) *quarreler,* v. מַצּוּדְנָא.

מצי'א, Tosef. Sabb. VII (VIII), 1 ומ', v. רמ'א.

מְצִיאָה f. (מָצָא) 1) *finding, discovery.* Y. Sot. I, beg. 16b (ref. to מצא, Deut. XXIV, 1) אין מ' בכל מקום וכ' 'finding' means everywhere ascertaining through witnesses.—2) *something found.* Gitt. V, 3 המוצא מ' לא ישבע the finder of a lost object cannot be made subject to an oath (if the owner claims more). B. Mets. 8a, v. גְּבָה; a. fr.—*Pl.* מְצִיאוֹת. Ib. II, 1 אלו מ' שלו וכ' the following things if found belong to the finder, and the following must be published; a. fr.—Trnsf. *precious things.*—Pl. as ab. Gen. R. s. 50 (ref. to הנמצאות, Gen. XIX, 15) שתי מ' וכ' two precious acquisitions, Ruth &c.; ib. s. 41; Yalk. ib. 70; 84.

מְצִיאָתָא ch. same.—*Pl.* מְצִיאָן. Y. B. Mets. II, 8c bot. עביד גרמיה מחזר מ' ויהיב וכ' he gains for himself the reputation of one returning lost objects, and makes great gains; חמי ליה ביריותא מחזר מ' וכ' people see him return lost objects and give in his trust &c.

מצירות, Tosef. Kel. B. Mets. I, 7, v. מְצוּפֶּרֶת.

מְצִירָה, v. מְצִידָה.

מצירמאר, v. מִרְצְמָרָא.

מְצִירָה f. (מָצָה)=מְצִיוּרָה, *wringing out the blood.* Sifra Vayikra, N'dab., ch. VIII, Par. 7.—*Pl.* מְצִירוֹת. Ḥull. 132b bot. (missing in Tosef. Dem. II, 7; Men. 18b).

מְצִילָה f., *pl.* **מצילות** (b. h. מְצִלּוֹת; צָלַל) 1) *bells.* Pes. 50a (ref. to Zech. XIV, 20) כל מ' שתולין וכ' all bells which they suspend on the horse . . . shall be sacred unto the Lord.—[2) (homilet.) *shades.* Ib.; Y. ib. III, end, 30b, v. צָלַל *Hif.*]

מְצִילְתָּא f. (נְצַל), מְצִירְלַת קַצְרָיָא *the washers' fork* (?). Targ. I Sam. XIII, 21 Kimḥi (ed. מְצִלַּת, מְרִיצ'; ed. Lag. מַצְלִית; h. text מַקְלֵשׁוֹן).

מַצִּי', מְצִינְפָּא, v. מִצְנֶפֶת.

מְצִיעָא, מְצִיעַ m. (מְצִיעַ) 1) (noun) *middle, midst.* Targ. O. Num. XXXV, 5 מציע ed. Berl. (oth. ed. מציעא; Y. מרצעא).—Constr. מְצִיעַ. Targ. Ps. XXII, 23; a. e.—*Pl.* מְצִיעִין. Targ. Jud. XV, 4 ed. Lag. (oth. ed. מְצִיעָן).—2) (adj.) *middle, average.* Ned. 31b top R. N. (ed. מרצעא).—בבא מציעא, v. בָּבָא I.—[מְצִיעֲיָא, Targ. Prov. XXIX, 13 Ms., v. מְצִיעָיָא.]

מְצִיעָאָה m. (preced.) *lying between, central, average.* Targ. Ex. XXVI, 28; a. e.—*Pl.* מְצִיעָאֵי. Targ. Jud. XVI, 29; a. e., v. מִרְצָעָא.—*Fem.* מְצִיעָתָא, מְצִיעֲיָתָא. Targ. I Kings VI, 6 מציעי ed. Lag.; ib. 8.—B. Bath. 107a מילתא מצישא it is the average (between twenty and thirty).—Esp. מצישא *the middle clause* of a Mishnah &c., contrad. to רישא first clause, and סיפא the ending clause. Ḥull. 94b; a. fr.

מְצִיעוּתָא f. (preced. wds.) *middle, centre;* constr. מְצִיעוּת. Targ. II Chr. VII, 7. Targ. Ps. XXXVI, 2; a. e.

מְצִיעָתָא, מְצִיעֲיָתָא, v. מְצִיעָאָה.

מְצִיצָא, v. מְצוּצָא.

מְצִיצָא m., *pl.* constr. מְצִיצֵי (מְצִיץ) *compressed;* מ' עינא *having blinking eyes.* Keth. 60b bot.

מְצִיק m. (b. h.; צוּק) *oppressor,* esp. *Roman tax collector,* v. מַסְרִיק II.—*Pl.* מְצִיקִין, מְצִיקְרִים. Sifré Deut. 317; Yalk. ib. 944 מ' שהחזיקו בה וכ' the oppressors that have taken possession of Palestine &c.

מְצִיקִין m. pl. (Chald. adapt. of h. מְצוּקִים) *mortals.* Y. Kil. IX, 32b top שרון מ' rest now, ye mortals (it is Sabbath); Y. Keth. XII, 35a; Koh. R. to VII, 11 מְצוּקִין (h. form).

מְצִלִּיךְ, v. צָלַךְ.

מַצְלִית, v. מְצִילְתָּא.

מְצִלְצְלִין m. pl.=צְלִצְלִין, *cymbals.* Targ. I Chr. XV, 28 ed. Lag. (ed. Rahm. נצלצלין, Var. מצ').

מְצַלַּת, v. מְצִילְתָּא.

מצלתיריא, Yalk. Dan. 1061 תמן קרון למ' אלהריא (some ed. למכלתיריא) read: לְצַלְמֵי מַלְכַיָּיא, there (Deut. IV, 28) the images of the kings are called gods (authorities); Lev. R. s. 33 למלכייא.

מְצַמְצְמָא m. (צַמּוּת) *brightness;* מְצַמְצְמָתָא דיומא *noon.* Lev. R. s. 24 (Tanḥ. K'dosh. 9 צוהרים).

מְצַמֵּץ (v. מְצַץ) *to squeeze, suck, sip.* Y. Ter. XI, 47d bot. במתוסרים למְצַמֵּץ when they are too poor to be sucked out. Y. B. Mets. VII, beg. 11b שלא יקלף באתנים וימְצַמֵּץ בעינבים he must not peel (taste the surface of) the figs

or take a suck of the grapes (and throw them away); Y. Maasr. II, 50[a] bot. ומצמץ (read: וּמְמַצְמֵץ). Gen. R. s. 60 (expl. משתאה, Gen. XXIV, 21, as if fr. שָׁתָה) מְמַצְמֵץ he sipped (the water which she handed him) and looked at her; Yalk. ib. 109.

מִצְנָפָא, מִצְנִיפָא, מַצְנֶפָא, מַצְנִיפָא, v. מִצְנְפָתָא.

מִצְנָפָת f. (b.h.; v. צנף a. derivatives) [*the bright head-dress,*] *turban* esp. *the priest's turban.* Tosef. Yoma I, 10 נוטל מִצְנַפְתּוֹ של וכ׳ he took the turban from the head of one of them, and they knew that the count for the lot was to begin with him; Yoma 25[a]. Ib. מ׳ בבגדי חול וכ׳ is there a turban (*mitsnefeth*) among common dresses (not used at the priestly service)? Ib. VII, 5; a. fr.

מִצְנָפָא, מִצְנִיפָא, מַצְנֶפָא, מַצְנִיפָא ch. same Targ. Is. XXII, 18. Targ. Ex. XXVIII, 37. Targ. Zech. III, 5; a. e.—*Pl.* מִצְנִיפָן. Targ. Y. Ex. XXVIII, 4 (ed. Vien. מְצִינְפָן; O. ed. Berl. מַצְרִינְפָן).

מְצַע (v. מָצָה) *to press, squeeze.*—Denom. אֶמְצַע q. v. *Pi.* מִיצֵּעַ 1) (v. מָצָה *Hithpa.*) *to be exact in calculation, to measure exactly.* Tosef. Erub. IV (III), 4 ואם מִיצְּעוּ את התחום וכ׳ and if they (those authorized to lay for him the Erub, v. עֵרוּב) measured the Sabbath limit exactly (laying the Erub in opposite directions, each exactly at 2000 cubits from his present place), he must not move from his place; Erub. 50[b]; Y. ib. III, 21[b] מיצע את וכ׳ if he had the Erub laid &c. Ib. מיצעה את וכ׳ (read מִיצְּעוּ) if they (the partners) laid the Erub &c.; Tosef. ib. IX (VI), 12 מיצע (read: מירצו); a. e.—2) (denom. of אֶמְצַע) *to place in the middle.* Snh. II, 1 מְמַצָּעוֹ, v. מְמוּצָּע. Y. Ber. V, end, 9[d] מְמַצְּעִין את הכהן the priest is called upon to read between the two common Israelites. Gen. R. s. 95 הרו מְמַצְּעִים אותו וכ׳ they took him in the middle and guarded him. Pes. 111[a] שלשה אין ממצערין ולא מְתַמַּצְּעִין there are three objects we must not allow to pass between two persons, nor must any person be passed between them.—*Part. pass.* מְמוּצָּע a) *exactly placed* (=מְכוּוָּן); b) *placed between.* Zeb. 58[b] מזבח ממ׳ ועומד וכ׳ the altar was placed exactly in the centre of the Temple; Yoma 16[a]; ib. 33[b]; Sifra Vayikra, N'dab., Par. V, ch. VII מְמֻצָּע. Ex. R. s. 2 שהיה ממ׳ ועומד באמצע וכ׳ who was standing in the very centre of the fire. Y. Ber. IV, 8[b] top שהיא מְמוּצַּעַת . . . גדולה וכ׳ knowledge is something great, for it is placed between two divine names (I Sam. II, 3).

מְצַע ch. *Pa.* מַצַּע same, *to pass between.* Pes. 111[a] ואי מַמְצָעָא מאי נעביד Ms. M. (ed. ואי מְמַצְּעִין מאי תקנתיה) and if it (the serpent) passed between &c. (ed. and if they allowed it to pass &c.). Ib. דמצעא לחו אשת נדה ed. (Ms. M. דעברה . . . . בנייהו; Ms. O. דפציא; Ar. s. v. פץ: דפצא, v. Rabb. D. S. a. l. notes 200, sq.) between whom a menstruant has passed.—[Y. Ab. Zar. II, 41[a] bot.; Y. Ter. VIII, 45[d] top מירצע סכינא (ל), v. נָעַץ.]—Part. pass. מְמַצַּע=h. מְמוּצָּע, v. preced. Targ. Y. Num. XIX, 4. Targ. Y. II Gen. XLIX, 14. Targ. Y. Num. XXI, 13 מְמֻצָּע (h. form).

מִצַּע, מַצַּע, v. מִיצֵּעַ.

מַצָּע m. (b. h.; רָצַע) *mattress, bed.* B. Mets. 113[b], v. מֶפֶץ. Ab. Zar. 10[b] מי ישרמני מ׳ וכ׳ Oh! that I might be thy mattress in the hereafter!—Sabb. 55[b] בילבל את מַצָּעָהּ he upset her (Bilha's) bed; a. e.—*Pl.* מַצָּעוֹת. Ib. Nidd. 32[b]. B. Bath. 53[b]. Hag. 14[b] מ׳ נאות מוצעות וכ׳ (fem.) fine dining couches were prepared for you; a. e.

מַצָּעָא ch. same. Targ. Y. Ex. XXII, 26 מַצַּע (constr., not מַצָּע). Targ. Y. Gen. XXXV, 22 (v. Sabb. 55[b] quot. in preced.).—*Pl.* מַצָּעִין. Targ. Ps. CXXXII, 3.

מְצָעָא, v. מִיצָּעָא.

מִצְעָד m. (b. h.; צָעַד) *step.*—[Tosef. Kel. B. Bath. I, 7, v. מַעֲצָד.]—*Pl.* מִצְעָדִים, constr. מִצְעֲדֵי. Yalk. Jon. 550 ומ׳ כל חי אתה בוחן and the steps of every living creature dost thou examine.—[Arakh. VI, 3 (23[b]) מצעדין, v. מַעֲצָד.]

***מַצָּעָא** m. (מָצַע) *oppressor, creditor.* Targ. Prov. XXIX, 13 גברא מ׳ (Ms. מְצִיעָא, read דמ׳ *of oppression;* h. text איש תככים).

מִצְפָּה, מִצְפָּת (b. h.) pr. n. pl. *Mizpeh* or *Mizpah* (*Watch-Tower*). Peah II, 6 איש חמ׳ the man of M. (or the governor of the Watch-Tower of the Temple).

מִצְפַּיָּא pr. n. pl. (v. preced.) =h. מִצְפָּה, name of several places. Targ. Josh. XI, 3. Targ. I Sam. XXII, 3; a. fr.—V. סַכּוּתָא.

מְצַץ (b. h.; v. מוּץ) *to press, suck; to drain.* Sabb. XIX, 2 ומוֹצְצִין and compress the blood-vessels of the wound by sucking. Par. IX, 3 שהיא מוֹצֶצֶת she (the dove) sips (and lets no water out of her mouth again). Tosef. Sot. V, 9 נוטלו ומוֹצְצוֹ ואוכל וכ׳ he takes out the fly and sucks it out and eats the dish; Y. ib. I, 17[a] bot.; Gitt. 90[a]. Lev. R. s. 15 לא שהוא מוצץ וכ׳ not that the dry sponge drains the wound, but it protects it. Deut. R. s. 2 אין לך טבעת מוֹצֵץ אותה ומות hast thou not a ring (containing poison)? Suck it and die; a. fr.—[Cant. R. to III, 10 מוצצת באש, read: מוּצֶצֶת, v. רָצַץ.]

מְצַץ ch. same, 1) *to suck, drain.* Targ. Ps. XII, 9. Ib. LXXV, 9 (some ed. רְמַצְצוּן *Pa.*).—2) *to wring, press.* Ib. LXXIII, 10 מְצָצִין Ms. (ed. מתתין; h. text רְמָצוּ).—V. מוּץ, II מְצִי.

מְצַק (sec. r. of רָצַק) *to pour, cast.* Hor. 12[a] מוֹצְקִין שמן וכ׳ (Ms. M. מְצִירְקִין לו וכ׳, fr. רָצַק) they pour oil on his head; (Ker. 5[b] מְצִרְק). Gen. R. s. 12 מוֹצֵק וכ׳, v. בּוּלְס.—Part. pass. מְצוּק cast, (poet.) *mortal,* v. רָצַק.

מְצַר I (sec. r. of צרר) *to twist, make a rope.* Y. Sot. VI, beg. 20[d] מוֹצְרוֹת, v. מָזַר.

מְצַר ch. same. Y. Sot. VI, beg. 20[d] מַצְרָן, v. מָזַר.

מְצַר II (denom. of מֵצַר) *to define the boundaries, to bound.* B. Bath. 61[b], sq., v. מֵצַר h.

מְצַר ch. same. B. Bath. 61[b] top אע״ג דמ׳ ליה מצרי וכ׳ although he mentioned in the agreement the outer bound-

aries of the land. Ib. חוה לית לימצר לית ולא מ' he ought to have defined (the parts of the house which he sold), but did not do so. Ab. Zar. 70b מימר אמר אַמְצְרֵי דגג קמצרנא Ms. M. (v. Rashi a. l.) he may say (I stretched my hand over to the neighbor's roof, because) I wanted to measure the boundary lines on the roof; v. infra.

Ithpe. אִימְצוֹרֵי אִימְצַר *to stretch one's self.* Ib. ed. אִתְמְצוֹרֵי קא מְמַצַּרְנָא (not ממצרא; v. Rashi a. l., a. Koh. Ar. Compl. s. v. מצר; Rashi Var. אומצודי קא ממצדנא, corr. acc.) I stretched myself, v. מוּג ch.—[B. Bath. 6b מְמַצְּרִינָא קא מִתְמְצוֹרֵי, a gloss borrowed fr. Ab. Zar. l. c.; v. Rabb. D. S. a. l. note 300.]

מֵיצַר, מֶצַר m. (b. h.; צָרַר I) 1) *narrow, pass.* Hull. 50b (expl. כרס הפנימי) מן המ' ולמטה from where the stomach begins to narrow and downward (the animal being suspended with its head down).—2) *distress.* Midr. Till. to CXVIII, 5 מן חמ' מדבר במצרים 'out of distress' (ib.) alludes to Egypt; Yalk. ib. 875.—3) *a narrow path marking the boundary between fields, balk, ridge;* in gen. *boundary.* B. Bath. 55a, v. חָצַב II. Y. ib. III, beg. 13d; Y. Kidd. I, 60d top אפי' מי' בנתיים even the (common) balk between them; Y. Peah II, beg. 16d. B. Mets. 107a אילן העומד על המ' a tree standing on the balk. Ib. בממלא כל המ' כולו when it covers the entire width of the balk. B. Bath. 53b מי אמרינן האי מ' דהאי ארעא והאי ארעא הוא Ms. M. (ed. דארעא חד הוא מ') do we say, this balk belongs to both fields (and taking possession of it means possession of both)? Ib. מ' אפסרא דאריבא וכ' (Ms. O. מוסרא; differ. in Ms. M.), v. אַפְסָרָא. Ib. 62a מ' ראובן וכ' the field which I sell thee is contiguous to Reuben's on the east and on the west side; a. fr.—*Pl.* מְצָרִים *boundary lines, bounds.* Ib. 61b אע"פ שמצר לו מ' החיצונים although he defined (in the agreement) the outermost lines (of the group of buildings or fields), מ' חרחיב לו he intended only to give an amplified description of the situation (not to sell him the entire group). Ib. VII, 3 בסימניו ובמְצָרָיו (if he says, I sell thee a Beth Kor of land) giving its description and boundaries (and it turns out to be less than a Beth Kor); a. fr.—Sabb. 118a נחלה בלא מ' a boundless possession.

מִיצָ', מְצָרָא, מֵיצַר I ch. same. B. Bath. 5a זבין ארעא אמ' וכ' bought a field contiguous to the estate of R.—Ib., a. fr. דינא דבר מ' the prerogative of the neighbor, the right of preemption. B. Mets. 108b, a. fr. לית בה דינא דבר מ' the law of preemption does not apply in this case. B. Bath. 62b, v. פַּלְגָּא; a. fr.—*Pl.* מְצָרֵי, מֵי'. Ib. 61b, v. מְצַר II.

מֵי', מְצָרָא, מֵצַר II m. (מְצַר I, v. מְצָרֵי I) *rope* of rushes &c.; 1) a contemptuous name for *slave* (cmp. אַרְוִיסָא). B. Bath. 127b דקארי לית עבדא מ' מאה when he had been in the habit of calling him (whom he now claims to be his son) promiscuously 'slave', 'metsar (rope)', 'one hundred'); מאי מ' מאה מ' עבדא מאה [דשוה] מאה זוזי (v. Rabb. D. S. a. l. note 70) what is *metsar meah? M.* means slave; *meah*, that he is worth one hundred Zuz; [differ. interpret. in comment.—Alf. דאמרי אינשי מ' עבדא מאה זוזי for people say, 'the rope of a slave (is worth) one hundred Zuz'].—2) *a cable stretched across a river and holding a board suspended, rope-bridge.* M. Kat. 6b bot. Kidd. 81a. Bets. 7b. B. Bath. 167a אנחי ידאי אמ' I would put my hand on a rope-bridge (and write to imitate the writing of a trembling hand).

מַצָּרָא m. *vat*, v. מַעְצָרָא.

מִי', מְצָרְיָא, מִצְרִי, מִצְרַאי, מְצָרָאָה m. ch.=h. מִצְרִי, *Egyptian.* Targ. Gen. XXXIX, 1; 2; 5 (Y. רָאֵי .., read: ראי ..). Targ. O. Ex. II, 11 מִצְרֵי ed. Berl. (oth. ed. יִד ..; Y. מִצְרָאֵי, corr. acc.). Targ. Y. II ib. 12 מִצְרָיָא (read רָיָא ..); a. e.—Y. Sabb. V, beg. 7b פולא מיצרריא, v. לוּבִי. Gen. R. s. 64, end קורא מיצראה the Egyptian heron; a. e.—*Pl.* מִצְרַאֵי, מִצְרֵי. Targ. Gen. XLIII, 32; a. fr.—*Fem.* מִצְרִיְתָא, מִצְרַיְתָא, מִי'. Ib. XVI, 3.—*Pl.* מִצְרָיָתָא. Targ. Ex. I, 19 (Y. ed. Vien. רִיתָא .., corr. acc.).

מְצָרְנָאָה, v. מְצָרְנָאָה.

מְצָרְאנִין, v. מְצָרְנִין.

מִצְרִי* I m. (v. מְצַר I) *anything twisted* of rushes, palm-twigs &c. חבל מ' a common rope (badge of disgrace worn by the Sotah, v. סוֹטָה). Sot. I, 6; a. fr.—[Y. ib. I, 17a top; Num. R. s. 9 take our w. to mean *Egyptian*, v. next w.].—*Fem.* מִצְרִית. Sot. II, 1, a. fr. כפיפה מ', v. כְּפִיפָה.

מִצְרִי II m. (b. h.) *Egyptian.* Yeb. VIII, 3 מ' ואדומי an Egyptian and an Edomite convert. Ib. 76b, a. e. גר מ' חזרה לי וכ' an Egyptian proselyte was my fellow student &c. Ib. מ' ראשון an original Egyptian proselyte, opp. to מ' שני the son of an Egyptian proselyte. B. Bath. III, 6 סולם חמ' an Egyptian (small) ladder; a. fr.—*Pl.* מִצְרִיִּים, מִצְרִים. Pes. X, 5. Ex. R. s. 1; a. fr.—*Fem.* מִצְרִית. Yeb. l. c. מ' שנייה, מ' ראשונה, v. supra. B. Bath. l. c. חלון המ', v. חַלּוֹן; a. fr.—*Pl.* מִצְרִיּוֹת. Ex. R. l. c.; a. fr.

מִצְרִיָּא, מִצְרָי, v. מִצְרָאָה.

מִצְרַיִם (b. h.) pr. n. *Egypt.* Pes. IX, 5 פסח מ', v. הוֹר. Ex. R. s. 1; a. v. fr.

מִצְרִיתָא, מִצְרִית, v. מִצְרָאָה, מִצְרִי.

מְצָרְנָאָה m. (v. next w.) *growing on the balk.* Yoma 18b (Ms. M. מְצָרָאָה), v. גַּרְגִּירָא.

מְצָרְנִין m. pl. (v. מְצָרָא I) *boundaries, adjacent fields.* Targ. Y. Num. XXXIV, 12.—B. Bath. 63a if he added in the agreement אילין מְצָרְאָנְתָא (Alf. מְצָרְנָאתָא) these are the fields adjacent to it. Ib. 128a אפשר דמכוין מצרנתא he may know exactly the estates contiguous to the field which he identifies. B. Mets. 108b הנהו ד' בני מְצָרְנֵי וכ' those four neighbors of a field (entitled to preemption, v. מְצָרָא I).

מְצָרְתָא, v. מִצְרָאָה.

מְצַת, *Pi.* מִיצַּת, v. מְצָה.

מַצְתַּוְּתָא f. (צוּת) *bending*; מַצְתַּוּת אודנין (not מְ') *making the ear willing to hear.* Targ. Y. Gen. II, 7.

מַקָּבָא m.= h. מַקֶּבֶת, *mallet.* Bekh. 43b מקבן דדמי לכ׳ דישירה (not למקבן) a *makkaban* is one whose head resembles that of a mallet.—*Pl.* מַקָּבִין. Targ. Jer. X, 4 (ed. Lag. מַקּוּבִין). Targ. Is. XLIV, 12 (ed. Wil. מקובין).

מַקְבִּיל, מְקַבֵּיל, v. קַבָּלָא II.

מַקְבִּילוֹת f. pl. (a jocular denom. of קַבָּלָה, adopted fr. Ex. XXVI, 5) *founded on tradition*; contrad. to מַקְרִילוֹת a corresponding feigned denom. of מִקְרָא, *founded on the Bible.* Y. B. Kam. VIII, end, 6c הָן תניתה אילין לָמַ׳ לָמַ׳ (=׳לָא מַ׳) where didst thou learn these things, founded neither on Bible nor on tradition?

מְקַבְּלָנָא m. (קְבַל I) *one who takes in, wins.* Targ. Prov. XI, 30, v. next w.

מְקַבְּלָנוּתָא f. (preced.) *taking in, winning.* Targ. Prov. XI, 30 מ׳ דנפשי חכמתא (ed. Lag. מקבלנא נפשיה) (the art of) winning souls is wisdom (Lag. a winner of souls is wisdom; h. text לקח נפשות חכם).

מַקְבֵּן m. (denom. of מַקָּב) *one whose head is mallet-shaped.* Bekh. VII, 1, v. מַקָּבָא.

מַקֶּבֶת f. (b. h.; נָקַב) *mallet.* Kel. XXIX, 7 מ׳ של סתתין the stone-cutters' mallet. Ib. 5, v. מַפֶּתַח. Tosef. Sabb. XIII (XIV), 17 ולא יכה במ׳ ע״ג מפסלת וכ׳ he must not strike (on the Sabbath) with the mallet on the chisel (to open a casket of dates) ... as one does on week days.—*Pl.* מַקָּבוֹת. Par. III, 11 מ׳ של אבן stone mallets.

מַקֵּדָה, v. מַקֵּירָה.

מַקְדֵּיחַ, מְקַדֵּיחַ m. (קָדַח) *borer.* Kel. XIII, 4. Ib. XVII, 12 כמלא מ׳ גדול של לשכה וכ׳ as large as the hole made with the large carpenters' borer kept in the Temple cell, which is the size of an Italian *dipondium* &c.; Ohol. XIII, 1; Tosef. ib. XIV, 1. Ohol. II, 3 באידה מ׳...בקטן וכ׳ what borer do they mean? The small one used by physicians &c. Ib. XIV, 2 מלא מ׳ כל שהוא any hole made with the borer, v. מַלּוּא; Tosef. ib. XIV, 7. Tosef. Sabb. XIII (XIV), 17 מקדיח; a. fr.—[Num. R. s. 9 מ׳ של חרס some ed., read מַקֵּדָה.]

מַקְדִּין, v. מַיְקִירִין I.

מַקְד״שׁ, an abbreviation for מַחֲשָׁבָה, קֶצֶת, דָּם and שְׁלִישִׁי, *wrong intention* at slaughtering a sacrifice, illegality concerning one *part* of a sacrifice, the legal effect of the sprinkling of the *blood*, and the occurrence of the word *sh'lishi* (*third*) in both laws under discussion. Zeb. 28b.

מִקְדָּשׁ m. (b. h.; קָדַשׁ) *sanctuary*, esp. מ׳ or בֵּית הַמ׳ (abbr. בה״מ) the Jerusalem Temple, contrad. to מִשְׁכָּן the Tabernacle. M. Kat. 9a. Erub. 2a אשכחן משכן דאיקרי מ׳ ומ׳ וכ׳ we find that the Tabernacle is sometimes called *mikdash*, and the Temple *mishkan.*—מ׳ ראשון the first Temple (the Solomonic Temple); מ׳ שני the second (post-exilic) Temple. Yoma 21b; a. e.—Ib. בה״מ ... בשעה when Solomon had built the Temple; a. fr.—*Pl.* מִקְדָּשִׁים. Meg. 16b שני מ׳ two sanctuaries (that of Shiloh and the Jerusalem Temple); Yalk. Gen. 152.

מוּקְ׳, מְקַדְּשָׁא ch. same. Targ. Ex. XXV, 8; a. fr.—Y. Ber. II, 5a top בֵּי מוּקְ׳, בֵּית מ׳=h. בית המקדש, v. preced.; Lam. R. to I, 16 בית מַקְדְּשׁוֹן דיהודאי (not מקדשין) the Temple of the Jews.—*Pl.* מַקְדְּשִׁין. Targ. Ez. XXI, 7; a. e.

מַקְדְּשָׁתָא f. = h. קְדֵשָׁה, *prostitute.* Targ. O. Gen. XXXVIII, 21, sq. (ed. Vien. מְקַדְּשָׁ׳).

מַקּוּבָא, v. מַקָּבָא.

מִקְוֶה m. (b. h.; קָוָה) *gathering* of water, esp. *the ritual bath of purification.* Yoma VIII, 9 (play on מקוה *hope*, Jer. XVII, 13) מה מ׳ מטהר וכ׳ as the bath purifies the unclean, so does the Lord &c. Ib. 31a מי מ׳ ארבעים סאה the contents of a ritual bath must be forty S'ah; Num. R. s. 18. Mikv. I, 7 שוה למ׳ וכ׳ has the qualification of a ritual *mikveh* when gathered in a pond, contrad. to מַעְיָן; a. v. fr.—Trnsf. *means of purification.* Kidd. 64a בנות ישראל מִקְוֶה טהרה וכ׳ daughters of common Israelites are the means of purity (reinstatement to priestly status) for (the issue of) degraded priests, i. e. the daughter of an Israelite woman and a degraded priest may marry into priesthood; ib. 77a; Tosef. ib. V, 3; a. e.—*Pl.* מִקְוָוֹת, מִקְוָן, מִקְוָאוֹת. Y. Ter. IV, 43a bot. שני מקוות; Mikv. II, 3 שני מ׳ וכ׳ two adjacent reservoirs one of which contains &c. Ib. I, 1; a. fr.—*Mikvaoth*, name of a treatise of Mishnah and Tosefta of the Order of Tohăroth.

מִקְוֶה I ch. (v. preced.) 1) *gathering of merchants, fair, merchants' station*; 2) *goods at the fair.* Targ. I Kings X, 28.—3) *reservoir.*—*Pl.* מִקְוָיָא. Targ. Is. XXII, 11 (h. text מִקְוֶה).

מִקְוֶה* II m. (קָוָא) *acid.* Keth. 75a Ar., v. קִיוּהָא.

מָקוֹלִים, v. next w.

מְקוֹלִין m. pl. (macellum, μάκελλον) 1) *slaughter-house.* Gen. R. s. 86, beg.; Midr. Till. to Ps. CV, 16.—2) *meat-market, provision-market.* Hull. 95a מ׳ושבחי ישראל if there are meat-stands (kept by gentiles) in a place where the butchers are Jews. Ib. 92b top אין שוקלין בשר חמת במ׳ they (the gentiles) do not retail carrion in the markets; a. fr.—[Sifré Num. 131 בנו להם מקולים they erected markets for them (Var. קָלָעִים), v. חֲלַע III.]—Y. Ḥag. I, 76b top אפי׳ ממקילון even if you have to buy your meat in the market (having no sacrifice of your own).

מָקוֹלָס, v. קַלַּס I.

מָקוֹם m. (b. h.; קוּם) 1) *place.* Ab. Zar. 8b; Snh. 14b בשמך יקראוך ובמקומך וכ׳ thou shalt be called by what name thou deservest, and given the place due to thee &c., i. e. be not afraid of human envy. Shebu. VII, 4 חוזרת השבועה למקומה the oath goes back to its home, expl. ib. 47a חוזרת שבועה לסיני the oath goes back to Sinai, i. e. no oath is demanded and

no decision rendered, the case being surrendered to him who proclaimed on Sinai, 'thou shalt not rob'; oth. opin. חזרה שבועה למחוייב לה the oath goes back to him who by right should have been asked to make oath but could not be permitted to swear on account of disqualification, i. e. he must pay; a. v. fr.—בכל מ׳, בכ״מ (abbr. בכ״מ) *everywhere.* Sabb. 40b; a. fr.—כל מ׳ ש־, בכ״מ *wherever.* Erub. 81b. Meg. 29a; a. fr.—אותו מ׳, v. אוֹת III.—2) *existence, substance;* הַמָּ׳ *the Existence, the Lord* (cmp. מָעוֹן). Gen. R. s. 68 מפני מה מכנין שמו של הקב״ה וקוראין אותו מ׳ in circumscribing the name of the Lord, why do we call him *Makom?* שהוא מְקוֹמוֹ של עולם ואין עולמו מקומו because He is the existence (the preserver) of the world, but His wor ld is not His existence; Pesik. R. s. 21; a. e.—Ab. Zar. 40b ברוך המ׳ שמסר עולמו לשומרים blessed be the Lord who has given his world over to preservers (who has created remedies). Nidd. 49b המ׳ יהיה בעזרו the Lord be with him. Ber. 16b; Lev. R. s. 5, v. חָסְרוֹן; a. v. fr.

מקום, Treat. Sof'rim XXI, 7 ברבי מ׳, v. מֵרוֹם.

מְקוֹמָא, v. מָקָמָא.

מָקוֹף m. (קוּף, קִפֵּף; cmp. קוֹפָא *needle-eye*) *the eye of the coulter* for the insertion of the horizontal pole. Kel. XIII, 3.

מָקוֹר m. (b. h.; קוּר, v. I קָרַר) *fountain,* esp.=מְקוֹר דָּם, *the interior of the womb* from where the menses are discharged. Nidd. 65b. Ib. 66a; a. fr.—[Pesik. B'shall., p. 89b מקור דטבריא, v. I מוֹקְדָא.]

מַקּוֹר m. (נָקַר, v. next w.) *beak, a tool for whetting millstones.* Kel. XXIX, 6 (not מקיר).

מַקּוֹרָא ch. same, *beak* of a bird. Gen. R. s. 64, end, the Egyptian heron דמקורירה אריך whose beak is long; Yalk. ib. 111, end דמוקריה (corr. acc.). Gen. R. l. c. ירהיב מקוריה וכ׳ (not מוקריה) he put his beak (into the lion's mouth), and brought the bone out; Yalk. l. c. קועיה (corr. acc.).

מְקוֹרָא, v. מְקֹרָא.

מְקוֹרְזָל, v. קְרַזֵּל.

מַקּוֹשָׁה m. (נָקַשׁ; v. מַכּוֹשָׁה) *knocker.* Y. Bets. V, 63a bot. [read:] מ׳ דכנישתא מותר the use of the knocker in the synagogue is permitted (on the Sabbath); [oth. emend. v. ed. Krot. marginal note].

מְקוֹשֵׁשׁ I, v. קָשַׁשׁ I.

מְקוֹשֵׁשׁ II, **בֶּן מ׳** pr. n. pl. (?) *Ben M'koshesh.* Yeb. 15b; Y. ib. I, 3a bot. בֵּית קוֹשֵׁשׁ.

מקות, Koh. R. to I, 9 כמה מ׳ פנסין, a corrupt Var. lect., v. קַסִילוֹפָנוֹס.

מקזורי, v. next w.

***מַקְזָנָא** m. (קזז, cmp. גזז a. Arab. *kazz* salire) *jumper, runner.* Y. R. Hash. II, 58a top כהדין מקזנה (corr. acc.) the torches were moved (v. Mish. ib. 4) in the manner of the runner (in zigzag).—*Pl.* מַקְזָנֵי. Pesik. B'shall. p. 84a מַקְזָנוֹי מן קדמוי וכ׳ Ar. (ed. מקקוזוי; Yalk. Ex. 225 מקווי, corr. acc.) his runners before him, his runners behind him (Cant. R. to IV, 12 ועבדים מהלכין אחריו).

***תָּד, מַקְזָנְתָּא** ... f. (קָזַז) *calculation.* Y. Shebi. I, 33b bot. אף הדא מ׳ וכ׳ this calculation has also been adopted (v. מַפְשׁוּטִירְתָּא): that ten young plants within an area of a Beth-S'ah are equal to three old trees as regards the Sabbatical year laws; Y. Succ. IV, beg. 54b; Y. Ab. Zar. IV, 43d top.

מָקָח m. (b. h.; לָקַח) 1) *taking.* Ab. IV, 22 אֵפֵּח שׁוּחַד bribe-taking. Pes. IX, 5 מְקוֹחוֹ מבעשור it must be selected (designated) on the tenth day of the month (Ex. XII, 3).—2) (traditional pronunc.) מֶקַח *buying, purchase, bargain.* Ib. 112b אל תעמוד על המ׳ וכ׳ do not stand bargaining when you have no money. B. Mets. IV, 3 שתות למ׳ if the overcharge amounts to one sixth of the price paid. Ib. 50a תן לי מְקָחִי give me back my goods. Ib.b ביטול מ׳ annulment of the bargain. Ib. 51a לוקח מקחו בידו the purchaser has his purchase in his possession (and can show it to his friends to have it valued); a. v. fr.—אבן המ׳ *auction-stone* for slaves. Sifra B'har ch. VII, Par. 6 (Yalk. Lev. 667 הלקח), v. I סִימְטָא.—מ׳ וממכר, v. מִמְכָּר.

מְקַטְוָרָה, מִקְטוֹרָא m. ch. (קְטַר II) *the upper garment with the girdle, walking cloak* or *sheet.* Y. B. Mets. II, beg. 8b אשכח .. כריך במ׳ found a web wrapped up in a cloak. Ab. Zar. 58b אדמקטורך עלך וכ׳ before you take off your cloak, go back (and rescind your decision).

מְקַטְוָרָן m. h. same. Tosef. Kel. B. Bath. VII, 1 נימי ומקטורין (R. S. to Kel. XXIX, 1 פסיקיא והמ׳; Kel. l. c. חפונרא והמעפורת) shreds of the girth and of the wrapping clothes. Sabb. 120a; Y. ib. XVI, 15d top (differ. fr. מעפורת).

מְקַטְיָא m. (denom. of קַשְׁיָא) *cucumber-field.* Targ. Is. I, 8 ed. Lag. (oth. ed. מְקַשְׁיָא).—בַּר מ׳ pr. n. pl. *Bar-Mikt'ya.* Y. M. Kat. I, 80b bot.

****מַזְיָא, מַקְטְיָא** m. pl. (נָקַט) *objects* held in the hand while making oath. Tosef. Snh. V, 1 [read:] דור לי .. בקיטא ובמ׳ דנקיטי if the contestant says, swear to me by thy life, or by the object or objects which I hold (v. קָנָה); Y. ib. III, beg. 21a (corr. acc.).

מָקַטְרֵג, v. קִטְרֵג.

מַקְיָא, v. קוּא.

מַקֵּדָה, מַקֵּדְתָּא f. (נָקַד) *fire-pot, fragment of a vessel used for carrying fire.* Sifra M'tsor., Par. 1, ch. I אי חרס יכול מ׳ וכ׳ from the word *heres* (Lev. XIV, 5) I might infer that a fragment of a vessel was meant, therefore it says 'a vessel'. Y. Sot. II, 17d bot. מאן דמר .. לא במ׳ בשניטל וכ׳ he who says ... you must not use a *makkeda,* means a vessel the larger portion of which is missing. Num. R. s. 9; Sot. 9a מ׳ של חרס a piece of an earthen vessel, opp. כוסות משובחין; ib. 32b. Sabb. XXIV, 5; a. fr.

מְקִילוֹן m., v. מְקוֹלִין.

מְקִימָה f. (v. מְקָמָא) *bought object, thing.* Lev. R. s. 5 אית לך מ׳ פלונית תחנין לי (not תחנן) hast thou such and such an object? wilt thou lend it to me?

מְקִירָא, v. מַקָּקָא.

מְקִירְתָּא, v. מְקֵרְתָּא.

מַקֵּל c. (b. h.; קלל *to swing*) *walking stick*, in gen. *staff.* Sabb. 66ᵃ מ׳ של זקנים old men's stick. Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 מ׳ שיש בו בית וכ׳ a staff which has a secret receptacle for a *m'zuzah* (מְזוּזָה) or jewels. Ab. Zar. III, 1 כל שיש בידו מ׳ a statue holding in its hand a staff; ib. 41ᵃ כמ׳ . . . מ׳ שרודה את עצמו the staff intimates symbolically that he causes himself to be chastised as with a staff in behalf of the entire world (vicarious sacrifice). Y. Dem. VII, beg. 26ᵃ [read:] מהו דחמירת בחלמי דמ׳ בלשי וכ׳ (not דמיקל) what does it mean that I saw in my dream an officer's staff suspended from my body?—Y. Ned. IX, beg., 41ᵇ מַקְלוֹ של ר״מ היתה וכ׳ R. Meir's staff was in my hand, and it taught me knowledge. Toh. VIII, 9 מ׳ שהיא מלאה וכ׳ a staff which has become wet with unclean fluids; Tosef. ib. IX, 15 מ׳ שהירה וכ׳ (corr. acc.); a. v. fr.—Sabb. 139ᵃ (ref. to Is. XIV, 5) אלו הדיינים שנעשו וכ׳ this alludes to judges who are a staff (of support) to their beadles (conniving at their abuses).—*Pl.* מַקְלוֹת. Pes. V, 9. R. Hash. I, 9 לוקחין בידם מ׳ they may take sticks with them (for defence); a. e.—Yoma VI, 7 (67ᵇ) קלען במ׳ Y. ed. (Bab. a. Mish. במקלעות, v. Rabb. D. S. a. l. note 6) he twisted the limbs of the animals around carrying poles.

מַקְלֶה m. (קָלָה II) *roasting place;* אפר מ׳ ashes from the roast, i. e. *vegetable ashes*, contrad. to אפר which includes any crumbled substance. Taan. II, 1. Ib. 15ᵇ (ref. to ונותנין אפר וכ׳, ib.) אפר מ׳ הן מביאין they must bring wood-ashes (not dust, crushed bones &c.). Par. IX, 7 אפר כשר שנתערב באפר מ׳ ashes fit for lustration (ashes of the red cow) which were mixed with wood-ashes. Tosef. ib. X (IX), 1 הרי הן כא׳ מ׳ they are as unfit for lustration as wood-ashes. Ber. 28ᵃ, a. e., v. מַוֶּה II.

מַקְלָה ch. same. Targ. Lam. II, 10.—[B. Mets. 74ᵃ מחוסר מקלה, v. קְלִי II.]

מַקְלוֹט m. (קָלַט) *bag* for collecting the excrements of working cattle Y. B. Kam. II, beg. 2ᵈ. Kel. XVI, 7, v. מִקְלוֹט.

מקלופין, Targ. Y. Num. VI, 4 מ׳ מגופנין, read מְקַלּוּפִין, and strike out מגופנין, as a gloss to מגופנא; v. קְלוּפָא.

מִקְלָט m. (b. h.; קָלַט) *refuge*, esp. for the unintentional man-slayer. Macc. II, 4. Ib. 6 אחד שוגג . . מקדימין לערי מ׳ both the innocent and the willful slayers go temporarily to the place of refuge; Sifré Num. 160. Macc. II, 8 רוצח שגלה לעיר מִקְלָטוֹ a man-slayer who arrives at his place of refuge; a. fr.

מַקְלִיעָתָא f. (קָלַע II) *braid, plait.* Y. Sabb. VI, 7ᵈ bot. הות מזבנה מ׳ דרישה וכ׳ she sold the plait of her head (hair), and gave (the proceeds) to him (Akiba), that he might study the Law; Y. Sot. IX, end, 24ᶜ מקלעתא דשערה מִקְלִיעָתָא.

מִקְלָעוֹת f., pl. (preced.) *braids, nets.* Yoma VI, 7; v., however, מַקֵּל.

מָקָם, מָקְמָא I m. (קום) 1) = h. מַעֲמָד, *standing, attendance, office.* Targ. I Kings X, 5. Targ. Is. XXII, 19 ed. Lag. (ed. מָקוֹמֵי, מְקוֹמֵי).—2) *that which is placed before the guest, portion, plate.* Esth. R. to I, 4, v. קִרְנָךְ.

מָקְמָא, מָקְמָתָא, מָקָמְתָא II f. (קום; v. רִיקוּם; cmp. Gen. XXIII, 17; 20) *acquisition, bought object, thing.* Y. Ned. XI, 42ᶜ bot. דו יב לה מ׳ טבא when he allows her a good bargain. Cant. R. to VIII, 9 למזבן מָקוֹמָא to buy some goods.—Targ. Y. Ex. XXII, 7; 10 מקמתא Ar. (ed. עיסקא; h. text מלאכת).—Gen. R. s. 73 מאן אכל הדא מקמתא . . . מאן תבר הדא מ׳ who ate this thing (dish, v. מָקְמָא I, 2)? who broke this thing (or plate)?—Constr. מִיקְמַת, מִקְמַת. Y. Erub. III, 21ᵇ top; Y. Gitt. VII, end, 49ᵃ מ׳ פלן an estate bearing the name of a certain person; Y. Kidd. III, 64ᵃ top מוקמת; Y. Maas. Sh. V, 56ᵇ bot. מקמת.

מְקַמֵּק, v. מקק.

מָקָמְתָא, constr. מִקְמַת, מִיקְמַת, v. מָקְמָא II.

מְקָנָה m. (b. h.; קָנָה) *property*, esp. *cattle.* Num. R. s. 22 היה להם מ׳ גדול they had a large stock of cattle; a. e.

מַקְנִיתָא, מַקְנִיתָה f. (denom. of קָנֶה) *a bundle of reeds.* Y. Maas. Sh. IV, end, 55ᶜ מ׳ מרגלתא the bundle of reeds (seen in an alleged dream) means the bolster at the bottom of the bed.

מִקְפֶּה m., מִקְפָּה f., (קָפָה) *a stiff mass* of grist, oil and onions. Ned. VI, 10. Ḥull. 14ᵇ. Succ. II, 9 משתסרת חמ׳ when a stiff dish gets spoiled. Ib. 29ᵃ מ׳ של גריסין a pulp of grist; Y. ib. II, end, 53ᵇ מִקְפַּת גריסין. Ib. מכפה של כל דבר (corr. acc.) a pulp of anything; a. fr.

מַקְפָּנָא m. (נָקַף II) 1) *surrounding, circumvallation.* Targ. Lam. II, 8 (h. text חֵל).—2) *going around*; משריין מ׳ *nomadic camps, freebooters.* Targ. O. Num. XXXIII, 55 מש׳ מקפנכון freebooters surrounding you.

מְקָצָה, Yalk. Lev. 658, v. מוּקְצֶה 3.

מַקְצוֹעַ m. (b. h.; קָצַע) 1) *corner, angle.* Tam. III, 3; Yoma 15ᵇ מ׳ צפונית מערבית the corner of the north-western side of the Temple.—2) = מוּקְצֶה, *store.* Men. 54ᵇ; 55ᵃ, v. מוּקְצֶה.—B. Bath. X, 8 (175ᵇ) שאין מ׳ בכל התורה כולה גדול מהן Ms. M. (v. Rabb. D. S. a. l. note) for there is no store (of wisdom) in the entire Law richer than these (civil laws); Ber. 63ᵇ.—*Pl.* מְקָצוֹעֵי. Tosef. Ḥag. I, 9 מְקָצוֹעֵי תורה stores of the law, bodies of Halakhoth; Tosef. Erub. XI (VIII), 24 מוקצעי ed. Zuck. (Var. מקצועי).—3) v. next w.

מַקְצוּעַ m. (b. h. מַקֵּצָה; preced.) מ׳ של דבילה *a tool for cutting fig-cakes, knife* or *saw.* Tosef. Sabb. XIV (XV), 1 (ed. Zuck. מְקָצוּעַ); Sabb. 123ᵇ; Y. ib. XVII, beg. 16ᵃ.—*Pl.* מְקָצוּעוֹת, v. next w.

מַקְצוּעָה f. (v. preced. wds.) *stored fruits*, esp. *fig-cake.*—*Pl.* מְקָצוּעוֹת. Ned. VIII, 4 (61ᵇ) עד שירקפלו המ׳ (שירקפילו,

שיכפילו) up to the time when people lay the figs in layers; [oth. opin.: people fold up the *knives* (v. preced.) to store them away; oth. opin.: people fold up the *matting* on which the figs are dried before they are stored]. Ib. 62a. Tosef. Dem. I, 3 משיקפלו חמקצעות; Y. ib. I, beg. 21c חמקצועות.

מִקְצָת f. (b. h.; קְצָת; v. קֵצַת) *a part*; (adv.) *partially, in some cases.* Shebu. VI, 3 חודאיל והודה לו מ׳ ממין וכ׳ since he has admitted a part of what is comprised in the claim (empty 'casks' against the claim of 'pitchers of oil'). Ib. חודה במקצת כלים if he admits that he owes a portion of the vessels claimed.—B. Mets. 3a, a. fr. מודה (ב)מ׳ חטענה ישבע he who admits a portion of the claim must make oath. Y. Shebu. VII, beg. 38b לפי שנהנה מ׳ ומהנה מ׳ וכ׳ because he is benefitted to a certain extent and benefits (the owner) to a certain extent, he must swear in some cases and pay damage in other cases. Sifra Sh'mini, Par. 9, ch. XI טמאת מ׳ וטהרת מ׳ you make it possible to declare (the seeds) unclean in some cases and clean in others. Ab. V, 8 מקצתן מעשרין ומקצתן וכ׳ if a part of the people give tithes and a part give not, v. בְּצוֹרֶת. Koh. R. to VII, 27, a. e. מ׳ הנפש ככל הנפש loss of a part of one's life (pain, loss of property &c.) is considered like a sacrifice of one's entire life; a. fr.—Ch. v. קְצָת.

מָקַק (b. h.; cmp. מוּק) *to soften.*

Nif. נִמַּק, נִמּוֹק, יִמַּק *to be softened; to decay; to be sqashed beyond recognition.* Nidd. X, 4 עד שימוק הבשר until decay has set in. Bicc. I, 8 נִמַּקוּ if the first fruits became decayed. Sifra B'huck., Par. 2, ch. VIII (ref. to Lev. XXVI, 39) אינו אומר יִמַּקוּ אלא יִמַּסּוּ it does not merely mean 'they shall decay' (when a portion remains sound), but 'they shall dissolve' (v. Macc. 24a bot.). Nidd. III, 4 נימוק הולד וכ׳ the embryo may have been mashed (mixed up with the blood) before it was passed. Y. ib. III, end, 51a נימוקה שליריתו וכ׳ the placenta was mashed. Bab. ib. 27a אינו דומה נמוק פעם וכ׳ there is no comparison between one presumption that the embryo was mashed and two such suppositions (that the placenta of one embryo and the embryo of another placenta were mashed). R. Hash. III, 8 היו נִימּוֹקִים they decayed (from the serpent's bites), opp. מחרפאין; a. e.—Tanḥ. Noah 10 נמק יסודו; Yalk. Dan. 1060 נרמק סידו, v. infra.

Hif. הֲמִיק 1) *to squash.* Y. Ab. Zar. II, 40c bot. שלא תַמִּיק וכ׳ lest she may squash the embryo in her womb.—2) *to enervate, cause consumption.* Keth. VII, 10 מְמַקְּתוֹ she (the intercourse with her) will enervate him (the leper).

Hof. הוּמַק *to be crumbled, to dissolve.* Snh. 92b ה׳ סורו (Rashi) his (Nebucadnezzar's) pride was crumbled (he confessed his wrong), v. מָרַק; (ed. ה׳ סודו its (the kiln's) foundation was crumbled (from the heat); [oth. vers. ה׳ סידו the lime in it melted; Tanḥ. Noah 10 נמק יסודו; Yalk. Dan. 1060 נרמק סידו].

Hithpalp. הִתְמַקְמֵק *to be crushed, to pine.* Taan. 25b עד שיתמקמק ויצטער until he is made submissive (by starvation) and feels pain.

מְמַקֵּק ch. same.

Ithpalp. אִתְמַקְמֵק 1) *to pine away, be weakened.* Targ. Y. Deut. XXXI, 18; a. e.—2) *to decay, melt.* Targ. Job XIV, 10 (h. text חלש). Targ. Ps. LXXIII, 8 (h. text ירמיקו).—3) *to sneeze*, v. infra.

Ithpe. אִיתְמְקַק (cmp. מוג, *Ithpol.*) 1) *to be languid, to stretch one's self.* Targ. I Kings XVII, 21.—2) [*to collapse*; v. מְרַפֵּא a. עָטַשׁ,] *to sneeze.* Targ. II Kings IV, 35 ed. Lag. (ed. Ven. I אִתְמַקְמֵק *Ithpol.* of מוּק; Regia אִתְמַקְמֵק; ed. אתמורר; h. text ויזורר; Pesh. אתפקק).

מֶקֶק, v. מְמַקֵּק.

מְקָק m. (preced.) מ׳ דסיפרי *book-worm.* Sabb. 90a.

מְקָקָא, מַקָּקָא m. (v. מְקַק, *Ithpe.*) *sneezing.*—*Pl.* מְקָקֵי, מַקָּקֵי. Targ. Job XLI, 10 מַקָּקוֹי Regia (Ms. Var. מְקוּרְקוֹי; ed. זְרִירוֹי; h. text עטרשות).

מֵקֵר, v. מֵיקַר.

מַקָּר m. ch.=h. מֵיקַר, *cooling*; כרך מ׳ *shady rock.* Targ. Is. XXV, 5 (h. text עב).

מַקְרָא pr. n. m. (Μακρός) *Macra.* Gen. R. s. 46 [read:] מסתברא הדא דמ׳ this interpretation of M. is plausible; (Lev. R. s. 25 דנגדא).

מִקְרָא, מִקְרֶא m. (קָרָא) *being called, summons.* Y. Ber. II, 4d top; Y. Meg. I, 71c (play on מקורך, Prov. V, 18) יהי מְקֹרָאֲךָ לקבר וכ׳ blessed be thy being summoned to the grave; Yalk. Prov. 937; Koh. R. to IV, 17. Ib. בבית מקוראך תהיה ברוך be blessed in the house to which thou wilt be called.

מִקְרָא m. (b. h.; קָרָא) 1) *call, convocation.* Sifra Emor, Par. 11, ch. XIV אלא אם עשאו מ׳ קדש unless one made it (the Day of Atonement) a holy call (observed it). Ib. ch. XIII, Par. 11 בני ישראל מ׳ קדש וכ׳ the sons of Israel are a holy convocation (called to celebrate the festivals) &c. Mekh. Bo. s. 9; a. fr.—2) *reading,* esp. *the reading from the Scriptures.* Ber. II, 1 זמן במ׳ the time for reading the Sh'm'a. Meg. 3a, a. fr. מ׳ מגילה the recitation of the Book of Esther. Tosef. Ber. II, 20 יש שם מ׳ ותפלה reading the Scriptures and prayer are permitted there; Sabb. 10a; a. e.—Meg. l. c. (ref. to Neh. VIII, 8 ויקראו מ׳ זו this means the reading of the text; Ned. 37b; a. fr.—3) *pronunciation, vocalization*; מ׳ סופרים the traditional vocalization of the Scripture texts. Ib.—4) *teaching the Bible, primary instruction.* Ib. IV, 3 לא ילמדנו מ׳ he must not teach him Bible, contrad. to מדרש &c. Ib. 36b bot. במקום ... על חמ׳ where is it customary to take remuneration for teaching the Bible. Y. Meg. III, beg. 73d; Y. Keth. XIII, beg. 35c בית ספר למ׳ וכ׳ Beth Sepher was the school for Bible, Beth Talmud for Mishnah. Lev. R. s. 2, beg. נכנסין למ׳ enter the primary school; a. fr.—5) *the Scriptures.* Y. Taan. IV, 68a bot. חיזרנו על כל המ׳, v. חָזַר; a. fr.—6) *Biblical verse, text.* Sot. V, 2 שאין לו מ׳ מן התורה וכ׳ there is for it no passage in the Torah intimating that it is unclean. Ib. מביא לו מ׳ מן וכ׳ produces for it a Biblical text in evidence &c. Yeb. 11b, a. e. אין מ׳ יוצא מידי פשוטו a Bible verse can never lose its literal sense (although its meaning

may be extended by the methods of interpretation). Snh. 34a, a. e. מ׳ אחד יוצא וכ׳, v. טַעַם. Ib. 101a מ׳ זה מעצמו נדרש this verse must be interpreted from its own wording. Ib. bot. מנין לך ... מ׳ אני דורש how do you know this?.. I interpret Bible verses; a. fr.—*Pl.* מִקְרָאוֹת, מִקְרָיוֹת. Men. 19b; Zeb. 63b; Sot. 14b כ״מ שאתה מוצא שני מ׳ אחד וכ׳ wherever there are two possible interpretations of two parallel expressions one of which contradicts the other, and one of which confirms the other &c. Yoma 52a bot., v. הָכֵי. Y. Snh. VIII, 26c top זה אחד משלשה מ׳ this is one of the three passages where the Law speaks metaphorically; Y. Keth. IV, 28c top; a. fr.

מִקְרָבָא, v. מִקְרוֹבוּתָא.

מִקְרוֹא, v. next w.

מִקְרוֹאֲלַפְרוֹס m. (μακρο-ἔλαφρος, a made-up word) *Macro-elaphros (Tall-Lightfoot).* Gen. R. s. 65.. והיתה שם מקרוא לפרוס .. (corr. acc.) and a woman was there who had a son that was a dwarf, but whom she called M. and said, בני מ׳ my son is tall and lightfooted (fit for the body guard); Cant. R. to II, 15 מיקרו ליפארוס (corr. acc.); Yalk. Jer. 332 מקרולפוס, מקרולפס (corr. acc.).

מִקְרוֹבוּתָא f. (קָרַב) *coming near; touching.* Yalk. Gen. 26 כמה דלא דמכת במקרובותיה וכ׳ as thou didst not die on touching it &c.; Gen. R. s. 19 כמה דלא מיתת במקרבייה.

מִקְרוֹלְפַס, מִקְרוֹלְפוֹס, v. מִקְרוֹאֲלַפְרוֹס.

מַקְרוֹס m. (μακρός) *tall.* Yalk. Gen. 114 אם בעיניך מ׳ בעינינו וכ׳ though in thy sight he is tall, in ours he is a dwarf; (Gen. R. s. 65, a. e. מקרוא לפרוס &c., v. מִקְרוֹאֲלַפְרוֹס).

מַקְרֵי m. (קְרֵי I *Af.*), מ׳ דרדקי, מ׳ ינוקי *primary teacher.* B. Bath. 21b במ׳ ד׳ דלא וכ׳ that a teacher cannot prevent a colleague from opening a school in the same avenue. Ib.a סך מ׳ ד׳ וכ׳ the highest number of pupils for a primary teacher is twenty-five; a. fr.—*Pl.* מַקְרֵי. Ib. תני תרי מ׳ ד׳ וכ׳ where there are two teachers one of whom &c., v. גָּרַס II.

מַקְרִילוֹת f. pl. (a jocular denom. of מִקְרָא, to rhyme with מַקְבִּילוֹת) *based on textual interpretation.* Y. B. Kam. VIII, end, 6c, v. מַקְבִּילוֹת.

מַקְרִין* I pr. n. m. *Macrin,* (supposed to mean) *Macrianus,* one of the thirty tyrants, who after the capture by the Persians of Valerian, was declared Roman emperor together with his sons Macrianus and Quietus. Gen. R. s. 76 (ref. to 'three of the older horns', Dan. VII, 8) זו שנתנו להם מלכותם מ׳ וקרוס וקרדירוסי (some ed. מקדין) those (Romans) who gave them (the princes of Palmyra,) their royal titles (v. נָצַר IV); M. &c.; Yalk. Dan. 1064 מוקרירוס וקירוס וקירקוס (omitting ... זו מלכותם) (some ed. וקרירוס; Fürst Gloss. Graeco-Hebr. p. 145 quotes: וקרירידס). [The other two names, obviously corrupted, refer perhaps to the two sons of Macrianus. V. Fürst l. c. for other conjectures.]

מַקְרִין II m. (b. h. מַקְרֶן; denom. of קֶרֶן) *having horns.* Hull. 60a; Sabb. 28b; Ab. Zar. 8a מ׳ מפריס ... שור שחקריב the ox which Adam offered had one horn in his forehead, for it is written (Ps. LXIX, 32) &c.; מ׳ תרין משמע but does not *makrin* mean 'having two horns' (as מפריס 'having hoofs')? מקרן כתיב it is written without *Yod* (intimating a defect).

מַקְרָעָן f. pl. (קָרַע) *rents.* Y. Maas. Sh. IV, 55b bot., v. אִיסְטָוָא II a. מַרְקָעָא.

מִקְרֶצֶת f. (קָרַץ) *a piece of dough,* separated from the main dough in the trough. Tosef. Toh. XI, 2. Toh. I, 8.—*Pl.* מִקְרָצוֹת. Ib. 7. Tosef. Hall. I, 12 משתעשה מ׳ from the time the dough is divided up into lumps; Y. ib. I, beg. 59a משתעשה מ׳ מ׳; a. e.

מְקַרְקְעָא, מְקַרְקְעָא m., mostly *pl.* מְקַרְקְעֵי (v. קַרְקַע) *attached to the ground, real estate,* opp. מטלטלא. Yeb. 99a, a. e. עבדא כמ׳ דמי a slave is legally considered as real estate; B. Bath. 150a כמקרקעא (Ms. M. *pl.*). Ib. שאני מ׳ דניד וכ׳ there is a difference between movable real estate (a slave) and an immovable estate; ib. 68a. Ib. 150b כתובה דמ׳ תקינו רבנן Ms. M. (ed. דאמ׳) the widowhood which the Rabbis have instituted to be guaranteed by real estate. Ib.a bot. כתובת אשה מ׳ הוא the wife's settlement is considered real estate; a. fr.

מְקֵרְתָּא, מְקֶרְתָּא f. (v. מַקַר) *cooling place.* Targ. I Kings VII, 2, a. e. בית מְקֶרֶת מלכיא the royal summer-house (h. text בית יער הלבנון).—מ׳ דציפַּרָא pr. n. *M'kerta d'Tsillaya (Cooling Shades),* name of a field. Y. M. Kat. I, beg. 80a (ed. Krot. מִקְרַת).

מַקְשָׁאָה m. (קְשָׁא) *one who raises objections, disputant.* Gen. R. s. 48; s. 85; Yalk. Gen. 82; B. Mets. 87a, v. אֲפָרִים (cmp. מַפְתָּחָא).—*Pl.* מַקְשָׁיֵי. Y. Kil. III, beg. 28c הוון יתבין מ׳ were sitting and raising questions.

מִקְשָׁאִין, מְקַשְׁאוֹת, v. next w.

מִקְשָׁה f. (b. h.; =מקשאה, denom. of קִשּׁוּאִים, v. קִשּׁוּאִים) *cucumber field,* in gen. *truck-farm.* Tosef. Ter. I, 4; Y. ib. I, 40b bot. Tosef. B. Mets. IX, 32; a. e. (v. also מוּקְשָׁה).—*Pl.* מִקְשָׁאִין, מִקְשָׁיוֹת, מְקַשְׁאִין. Shebi. II, 1 ליטע במ׳ (Ms. M. מקשות, corr. acc.; Maim. מקשיות), v. מְדַלְעָה.—In gen. מ׳ ומדלעות *late vegetables* or *fruits.* Pes. 6b. Erub. 104a מִקְשָׁאָיו ומִדְלָעָיו ed. Sonc. (Ms. O. ודלעיו; Ms. M. מקשאיו ומדלעיו, ed. only ודלעיו) (who guards) his late fruits; a. e. —[Sabb. 90b מקשה של חזיר, read: מִקְשָׁה. v. מָקְשָׁה.]

מַקְשָׁה m. h.=ch. מַקְשָׁאָה, *disputant, undecided.* Hor. 14a תריס ומ׳ quick but undecided, opp. to מתון ומסרס slow but coming to a conclusion.

מִקְשָׁיָא = h. מִקְשָׁה, v. מָקְטָרָא.

מַקְשָׁיוּ, v. מַקְשָׁאָה.

מִקְשָׁיָא, מַקְשָׁיָא, f., part. pass. *Af.* of קָשִׁי.

מקשיצת־. Targ. Y. II Deut. XXIX, 16, read: מַשְׁקִיצַת־.

מֹר m. *myrrh*, מוֹר.

מַר I = אֲמַר, *to speak, say*. Y. Sabb. I, 3b top חזר ומר again he said. Y. B. Bath. X, 17c bot. מְדָּמַר הוּנא (not מהמר) from what H. said (we learn). Y. Snh. III, 21b bot. מאן דמר he who said. Ib. X, 27d bot., v. הַתָּ.—Y. Ter. VIII, 46a חמון מה אתון מָרִין observe what you say. Y. Ber. II, 5c top איתי דְמָרִין (not דמרי) some say; a. fr.

מַר II m. (b. h.; מָרַר) 1) *bitter*. Pes. 39a כל ירק מר וכ׳ every bitter herb contains a gum (won by impissation). Lev. R. s. 31 מר מזה מתחת ידו וכ׳ rather something bitterer than this out of the hand of the Lord, than sweets out of thine; Yalk. Gen. 59; Gen. R. s. 33 (corr. acc.); a. fr.—Y. Snh. X, 27d מר לי woe is me. Keth. 69b (play on וסֹר מֵרָעָה, Am. VI, 7) מַר וזה נעשה שר לסרוחים he who is bitter (of soul) and distracted (through bereavement) is made the chief of those banqueting (i. e. the mourner must sit at the head at the comforting meal); M. Kat. 28b (not מרזח, Ms. M. מרוזח); Yalk. Am. 545.—2) *corrosive substance*; trnsf. *care, worry*. Sabb. 30b; Pes. 117a (play on מוֹר, Cant. V, 13) ואין שפתותיו נוטפות מר a student before his teacher, whose lips to not drip from care; (Cant. R. l. c. ששפתיו נוטפות מור). — 3) *mar*, name of a bitter herb, *ferula*. Pes. l. c. מר ירואר, expl. מר זה הוא ירְוֹאָר *mar* is *y'roar*, v. יְרוֹאָר; [for. Var. lect. v. Rabb. D. S. a. l. note].—*Fem.* מָרָה, q. v.

מַר III (or מָר) m. (מוּר) *exchange*; במר ד־ *instead of; as*. Ḥull. 94a ויחבה ניהליה במר דשחוטה and he gave her (the ritually forbidden hen) to him (the gentile) pretending that it was ritually cut. B. Kam. 113b, v. פְּלִיזָא. Bekh. 30a מזבין ליה במר דכנתא sold it for fat of the ileum (which is permitted; Ar. מרכנתא, suggesting מְדָכְנָתָא, q. v.).

מַר IV, **מָר** (h. a. ch.), **מָרָא** I m. (*pl.* forms מָרֵי, מָרֵא, מָאנֵי) (Arab. *marua*, cmp. מָרָא, *to be strong;* cmp. גְּבַר a. גֶּבֶר) *man, lord, master; somebody;* (as a title) *Mar*. Tosef. Shek. II, 15 מפני שמר על הכל because he was ruler &c., v. אֲמַרְכּוֹל; Hor. 13a אמר כולא (prob. to be read מרא כולא).—Lev. R. s. 31 מָרִי נח my lord Noah. Y. Peah VIII, end, 21b לא יכעוס מָרִי עלי let my lord not be angry &c.; a. e.—Targ. Gen. XXXVII, 19. Targ. Prov. XXIII, 2; a. fr.—Snh. 109b אי מר רבה ... ואי מר וכ׳ if the one (Moses) is teacher (leader), thou art a pupil (subordinate), and if the other (Korah) is &c. Ḥull. 105a, a. fr. מר אמר חדא ומר אמר וכ׳ one said one thing, another another thing, but they do not differ. Yoma 20b ומר אמר לי Ms. M. (ed. ואת אמרת) and you, Sir, say to me &c. Ib. מר נידהו רב נינח man (you speak of) is a teacher; sit down, Sir. B. Kam. 60b מר אמר ליה לימא מר וכ׳ one said to him, tell us, Sir &c.—Ber. 2a, a. fr. אמר מר it has been said (introducing a discussion on a subject previously touched upon). Y. Snh. I, 18c bot., a. e. אכן מָרָה דשמעתא וכ׳ in such a case the author of the rule would not have maintained it. Y. Ter. VIII, 45c מר אמר שמועתא והא מָרֵי עובדא here is a master of traditions and a master of practice. Gen. R. s. 58 (expl. חושב, Gen. XXIII, 4) מארי בירתא (=בעל הבית) owner of a house, *citizen*, opp. דיירא. Succ. 32b, a. fr. שרי ליה מָרֵיה ל־ the Lord forgive him (he is mistaken).—Ned. 50a יעביד מָרָנָא עליה let our lord do with this (be contented for the present). Y. Ab. Zar. V, 44d [read:] אין את מָרָה דנפשך (cmp. Prov. XXIII, 2) if thou art master over thy desire; אי נפשך מָרָתָךְ if thy desire is master over thee; Deut. R. s. 2 אנא מָרֵי דנפשי אנא I am master over my desire; a. fr.—*Pl.* בַּעֲלִים = מָרֵי (used as sing. a. pl.; v. supra). Targ. Is. III, 12; a. fr.—מָרְוָתָא, מָרְוָתָא (pl. of מָרְוָתָא). Targ. Prov. V, 13 (h. text מוֹרָי).—Gitt. 40a כלו מ׳ בתראי the owners at second hand (of the settlement of slaves) died out; אהדרו אבני מ׳ קדמאי apply (for emancipation) to the heirs of the original owners. B. Bath. 3b קטלינהו לכולהו מָרְוָתֵיהּ (Var. לכולהו בני מרותיה) he (Herod) killed all of his master's family. B. Kam. 103a מ׳ דכיתנא Ms. M. (ed. מָרְוָתֵיהּ) the owner of the flax; a. fr.—Mar Samuel, Mar Ukban &c., v. respect. pr. nouns.—Fem. מָרְתָא, מָרְתָה 1) *mistress*, constr. מָרַת. Targ. I Kings XVII, 17. Targ. Is. XXIV, 2; a. fr.—Gen. R. s. 52, v. בַּעֲלָה. Y. Ḥag. II, 77d מ׳ דבירתא the hostess. Y. Peah VIII, 21b top [read:] תב ליה יתיר דנפשיה מָרְתֵיהּ give him (the poor man) more, for his appetite is his master (he is used to good living). Y. Ab. Zar. l. c., v. supra; a. fr.—2) pr. n. f. *Martha*. Gitt. 56a; a. fr. מ׳ בת ביתוס, v. בֵּיתוֹס.—M. Kat. 26b bot. אבא בר מ׳ (Ms. M. מָרַת); Yeb. 120a; Sabb. 121b; Yoma 84a (v. Rabb. D. S. a. l. note 60); a. e.—3) pr. n. m. (?). Snh. 5a bot. B. Bath. 52a (v. Rabb. D. S. a. l. note 8). Pes. 103a top מ׳ אמר (Ms. M. 1 רב ברונא; Ms. M. 2 מרונא, v. Rabb. D. S. a. l. note).

מָרָא, מָר II f. 1) (=מארא, v. אָרָה) *hoe, rake*. Erub. 77b רבעי מ׳ וחצינא it requires hoe or pick-axe (to get it out). Meg. 28a, v. הָרֵי II. Taan. 23b top ציבי ומ׳ the wood (he had collected) and the rake. B. Mets. 82b מ׳ ופסל וקרדום (Ms. מר, Ar. מר פסל) hoe and mattock and axe; Ber. 57b מר פסל וקרדום. Keth. 64a בעינא . . . ומָרָה לקבורת I want a staff to lean on and a hoe to make my grave, i. e. a son to support me in old age and to provide for my burial; Yeb. 65b. Taan. 21b, v. זְבִילָא; a. e.—*2) (=מארא, denom. of אוּרָא; cmp. Arab. *marvu* silices &c.) *flint* for striking a light. Zeb. 116b אפיקו נורא מ׳ חדתא (Ms. M. מְמַאנָא, Yalk. Lev. 579 מַמְנָנָא, v. מְנַגְּנָא; Ms. K. מְמָאנָא; En Yaăk. מְמָנָא) produce fire with a flint-stone which has not been used before.

מָרָא, *to be strong*, v. מרי.

מְרָא, v. מָרֵי.

מוֹרָא, v. מוֹרָא.

מַרְאָה, m. (b. h.; רָאָה) *sight, looks, appearance; color; shade*. Yoma 74b מַרְאֵה עינים באשה the pleasure of looking at one's wife. Tosef. Neg. I, 2 מ׳ ראשון the first inspection of a leprous affection (Lev. XIII, 3), מ׳ שני the second (ib. 5) &c. Ib. 4 כל מ׳ לבן all shades of white; מ׳ סיבות grey color. Ib. 5 מ׳ גבוה the appearance of an elevation; כמ׳ צל בחמה as the appearance of a shade thrown on a sunlit object; Sifra Thazr., Neg., ch. I; a. fr.—*Pl.* מַרְאוֹת (with pronom. suffix) מַרְאֵיהֶ, מַרְאֵיהָ &c. Neg. I, 1. Sifra l. c., Par. 2, ch. II במראיו retaining its original color; כהה ממראיו fainter than its original color. Bekh. VII, 5; v. חָשׁוּךְ; a. fr.

מַרְאָה f. (b. h.; preced.) 1) *mirror.* Kel. XIV, 6 שעשה בו מ׳ (not שעשאה) one part of which he polished to serve as a mirror. Tosef. Sabb. XIII (XIV), 16; a. fr.—*Pl.* מַרְאוֹת. Gen. R. s. 4 מ׳ גדולות magnifying mirrors; מ׳ קטנות diminishing mirrors; a. e.—2) *picture.*—*Pl.* as ab. Ib. s. 73 הרית לך מ׳ בתוך ביתך didst thou have pictures in thy house? שחורה ... או לבנה of black persons or of white?

מְרָאָה, v. מוּרְאָה.

מראמאי, v. מַרְיוֹמָאי.

מַרְאִית f. (מ׳ (ה)עין (רָאָה), *appearance, sight, semblance.* Bekh. VII, 3 מפני מ׳ הע׳ because he is repulsive to look at. Lev. R. s. 26; Midr. Till. to Ps. VII ... מפני מ׳ אינו מוליך הע׳ he does not take his children with him, because he is afraid of the evil eye.—Esp. מפני מ׳ (ה)ע׳ in order to avoid the semblance of wrong-doing, for appearance sake. Bets. 9ª, a. fr. כל מקום שאסרו חכמים מפני מ׳ הע׳ אפי׳ וכ׳ wherever the scholars have forbidden a thing for appearance sake, it is forbidden even in strictest privacy, cmp. חֲדָר; Y. Erub. VIII, end, 25ᵇ. Y. M. Kat. I, 80ᵇ. ולית לרבנן מפני מ׳ ע׳ do the Rabbis not care for appearance?; a. fr.

מראנא, v. מוּרָנָא.

מְרַאֲשׁוֹת f. pl. (b. h.; denom. of רֹאשׁ) *head-part of the bed, bolster, pillow.* Y. Ber. III, 6ᵈ bot. מ׳ (ב)... תולה המטה he may suspend them from the head-board of the bed, opp. מרגלות. Yoma 78ª מניחה תחת מְרַאֲשׁוֹתֶיהָ put it under his bolster. Sabb. 12ᵇ שכינה למעלה מראשותיו של חולה (=ממ׳) the Divine Presence is above the head-side of the patient; Yalk. Ps. 741.

מִירַב, מֵרַב, (b. h.) pr. n. f. *Merab*, daughter of King Saul. Snh. 19ᵇ; a. e.

מרבג, v. מְרַבָּךְ a. נְרַבָּךְ.

מְרָבָּה, v. מְרוּבָּה.

מַרְבּוּעָתָא, מַרְבּוּעֲיתָא, v. מַרְבַּעְתָּא.

מַרְבְּיָנָא, מַרְבִּינָא m. (רְבִי) 1) *educator, teacher.* Targ. Prov. II, 17 ed. Lag. (ed. מַרְבִּיתָא *teaching*; h. text אלוף).—2) (=h. יָלִיד) *raised* (*servant* or *child*).—*Pl.* מַרְבְּיָנִין, constr. מַרְבְּיָנֵי, מַרְבָּנֵי׳. Targ. Y. I Gen. XIV, 14 (II מרביצי, corr. acc.). Ib. XVII, 12. Targ. Y. Num. XIII, 23; 28; a. e.—3) (*pl.*) *sprouts.* Targ. Ps. LXV, 11 מַרְבָּנֵי צמוחהא (Ms. נְצָצַיְנָהָא; h. text תלמיה).

מַרְבִּיתָא, מַרְבִּיוֹתָא f. (preced.) *nurse, foster-mother.* Targ. Y. II Gen. XXXV, 8 (Ar. מַרְבַּנְיָתָא; h. text מינקת).—V. מַרְבִּינָתָא.

מַרְבִּינָא, v. מַרְבְּיָנָא.

מַרְבִּינָתָא f.=מַרְבִּיתָא. Kidd. 31ᵇ הודיא מַרְבִּינְתֵּיהּ הואי (Ar. מַרְבַּנְיָתֵיהּ) she (whom he calls his mother) was his foster-mother (or nurse).

מַרְבִּיעָת, מַרְבִּיעוֹת, *pl.* מוּרְבִּית II.

מַרְבִּיעָתָא, v. מַרְבַּעְתָּא.

מרביצי, Targ. Y. II Gen. XIV, 14, v. מַרְבְּיָנָא.

מַרְבִּית f. (b. h.; רָבָה) 1) *increase, profit.* B. Mets. 61ª. —2) *young tree.*—*Pl.* מַרְבִּיּוֹת, v. מוּרְבִּית I.

מַרְבִּיתָא f. 1) =h. מוּרְבִּית I, *a growing tree* (not yet fully developed). Y. Shebi. I, end, 33ᶜ .. מ׳ ואנן חמיי הדא .. אתיא בפירי (not בפורי) and yet we see young fig trees come out with full fruit; [Y. Orl. I, 61ª .. הדין מרויחא לעוביה ..., a corrupt gloss transferred from Y. Shebi. l. c.].—2) *training, teaching.* Targ. Prov. II, 17, v. מַרְבְּיָנָא.

מַרְבִּיתָא, v. מַרְבְּיָנָא.

מְרַבְּךָ m. (רָבַךְ) *an irregular pile.* Ohol. III, 7 מ׳ של אבנים (Ar. מרבג, Var. מרבן) a pile of (large) stones; Succ. 20ᵇ מדבך ed. (Ms. M. 2 נדבך). Sabb. 125ᵇ מרבך (מרבג) Ar. (ed. נדבך).

מַרְבַּנְיָתָא, מַרְבַּנְיָיתָא, v. מַרְבְּיָנָא a. מַרְבִּינָתָא.

מְרָבָּעוֹת, *pl.* מוּרְבִּית II.

מַרְבַּעְתָּא, מַרְבַּעְוֹתָא, מַרְבַּעְתָּא f. (רַבַּע) *crouching; den, resting place.* Targ. Am. III, 4 מַרְבּוּעֲיתֵיהּ ed. Lag. (ed. Wil. מַרְבּוּעֵיהּ). Targ. II Esth. I, 2 מַרְבְּעוֹי׳.—B. Bath. 73ª בי מַרְבַּעְתֵּיהּ דכוכבא זוטא the resting place of a small star (Ms. F. בי מַעְבַּרְתֵּיהּ the transit of &c.; v. Rabb. D. S. a. l. note 40). Ib.ᵇ בי מ׳ דרישיה the place where his head rests.

מְרַג *to sway to and fro, vacillate.*

Pa. מַרֵיג *to cause swaying.* Targ. II Sam. VI, 6; Targ. I Chr. XIII, 9.

Ithpe. אִתְמְרֵיג *to be swayed, become unsteady.* Targ. O. Deut. XIX, 5 Regia a. oth. (ed. Berl. תתמריך, v. Berl. Targ. O. II, p. 55; h. text נדחה).

מַרְגּוּאָן* pr. n. pl. *Marguan* (prob. Antiochia Margiana, in Central Asia). Ab. Zar. 31ᵇ (Ms. M. מרגוז, Tosaf. R. Elh. מר גזאן, v. Rabb. D. S. a. l. note).

מַרְגּוֹעָא f.=b. h. מַרְגֵּעָה (cmp. רְגוּעִיתָא), *rest, ease.* Targ. Job XXI, 13 (h. text רגע).

מַרְגָּא, מַרְגָּזָא, v. רְגַז.

מרגואות, v. פְּרִיסוֹ.

מרגואן, v. מַרְגּוּאָן.

מַרְגָּזַיִּיד m. pl. (transpos. of מגזר; גָּזַר) *mincing knives, meat-chopper.* Y. Sabb. VII, 10ª bot. כד מכתח במ׳ when he chops (meat &c. for sausages) with the chopper, v. בגומא.

מַרְגָּזָנִיתָא f. (רְגַז) *irascible, quarrelsome.* Targ. Prov. XXI, 19 (Levita רַגָּזָנִיתָא).

מַרְגְּלָא I f. (רְגִיל, v. רָגַל) *habitual saying, a familiar*

word; מ׳ בפומיה ד־ used to say. Ber. 17ª.—Snh. 50ᵇ; Zeb. 36ᵇ (of a traditional law).

מַרְגְּלָא II m. (v. מַרְגְּלִיתָא) *a jewel.* Targ. Job XXVIII, 19, v. יַרְקָא.—*Pl.* מַרְגְּלָתָא.

מַרְגְּלוּת f. pl. (b. h.; denom. of רֶגֶל) *the bottom-part of a bedstead;* (also adv.) *at the bottom of* &c. Y. Ber. III, 6ᵈ bot., v. מַרְאֲשׁוֹת. Yalk. Ruth 606 שוכבת . . . נשתהתה מַרְגְּלוֹתָיו (not שוכב) she tarried six hours lying at his feet.

מַרְגְּלִי, מַרְגַּלְיָא, v. מַרְגְּלִיתָא.

מַרְגְּלִימוּס (not טוס . . .) m. (μαργαρίτης) *margarites chersaios,* name of a precious stone. Ex. R. s. 38, end (corresp. to ישפה, Ex. XXVIII, 20).

מַרְגָּלִית f. (cmp. μαργαρίτης, μαργηλίς &c., prob. of Semitic origin, cmp. רגג, רגרג) *gem, jewel, pearl,* mostly *pl.* מַרְגָּלִיּוֹת. Ab. Zar. 8ᵇ מ׳ ואבן טובה וכ׳ in setting pearls and a precious stone (for an ornament), which is made the base (subordinate) to the other?—Gen. R. s. 31 (expl. צהר, Gen. VI, 16) מרגלית a polished gem; Y. Pes. I, 27ᵇ top; Pirké d'R. El. ch. XXIII מ׳ אחת תלויה וכ׳ one jewel was suspended in the Ark which lighted up &c.; Snh. 108ᵇ.—Y. Shek. II, beg. 46ᶜ וישנו אותן מ׳ why not let them exchange the coins (to be taken to Jerusalem) for a jewel . . . שמא תזול המ׳ the jewel may fall in price. Yoma 75ª לבן כמ׳ white as a pearl; a. fr.

מַרְגַּלְיָא, מַרְגְּלִי, מַרְגְּלִיתָא ch. same. Targ. Y. Ex. XXVIII, 10; a. fr.—Y. Dem. I, 22ª top מרגלי מן דמלכא a jewel out of the crown of the King. Esth. R. to I, 6, v. הוּרָא II. Y. Keth. XII, 35ᵇ; Y. Kil. IX, 32ᶜ bot. אנא מוּבַד מַרְגְּלִיתִי וכ׳ I am to give up my pearl (soul) in an unclean land; a. fr.—Lam. R. to I, 9 דא מ׳ this *precious idea* (cmp. חוֹמֶר II); a. e.—*Pl.* מַרְגַּלְיָיתָא, מַרְגְּלִיָּיתָא. Targ. Y. Ex. XXVIII, 9; 11. Targ. Is. LIV, 12 מַרְגְּלִין (prob. to be read גַּלְגַּלֵּן..). Targ. Ez. XXVII, 16 ed. Lag. (ed. Wil. לִין . . .); a. fr.

מַרְגְּלָתָא f. pl. ch.=h. מַרְגְּלוֹת, (*the bolster at*) *the bottom of the bed.* Y. Maas. Sh. IV, end, 55ᶜ, v. מַקְנִירְתָא.

מַרְגְּנִין m. pl. (μάραγνα) *whips, scourges.* Targ. I Kings XII, 11; 14; Targ. II Chr. X, 11; 14.

מַרְגְּנִיתָא f. (v. מַרְגְּלִיתָא) *pearl* or *jewel.* B. Bath. 146ª שחקו ליה מ׳ וכ׳ they ground for him a pearl worth &c. Kidd. 26ᵇ תלה בה מ׳ וכ׳ he set in it (the needle) a pearl (or a precious stone) worth &c. Ib. 18ª נקיט מ׳ בידיה he possessed a pearl (a precious slave). Ber. 33ᵇ תקינו לן מ׳ they composed for us a precious prayer. Yeb. 94ª חרח ליה . . . למדרש ביה מ׳ R. E. had an opportunity for a most precious interpretation, opp. חספא. Ib. 92ᵇ, a. e., v. דְּלִי; a. fr.—*Pl.* מַרְגְּנִיָּיתָא. R. Hash. 23ª מסקן מ׳ they bring up pearls (from the bottom of the sea).

מַרְגֻּשׁוֹת f. pl. (רָגַשׁ) *noises.* Lam. R. introd. (R. Joh. 1) תלשון הזה . . צרות מ׳ וכ׳ this expression (תשאות, Is. XXII, 2) serves for three meanings: distress, noises and darkness; Yalk. Is. 289 מתרגשות (corr. acc.).—[Num. R. s. 14 מרגשות some ed., v. מִרְגָּשָׁה.]

מָרַד I (b. h.; denom. of מֶרֶד; cmp. מָעַל a. מַעַל) 1) *to rebel, refuse obedience; to protest.* Keth. V, 7 המורדת על בעלה she who rebels against her husband (refusing marital duties; oth. opin. refusing to work). Ib. המורד על אשתו a husband refusing marital duties (oth. opin. refusing to give her work and support); ib. 63ᵇ. Snh. 49ª, a. fr. מורד במלכות rebel.—Meg. 13ª מ׳ בעצת מרגלים he (Caleb) protested against the counsel of the spies. Ib. מרדה בגילולי וכ׳ she refused homage to the idols of her father's house; a. fr.—[Y. Maas. Sh. I, 52ᵈ top מטבע שמרד, read: של מֶרֶד or מָרוֹד, q. v.]—2) *to incite to rebellion.* Gen. R. s. 23, v. infra.

Hif. הִמְרִיד *to make rebellious, to incite.* Y. Keth. V, 30ᵇ bot. התורה הִמְרַדְתָּה עליו the Law requires her to be rebellious against him (to refuse sexual connection). Gen. R. s. 26 זה הִמְרִידָן עלי this man (Nimrod) made them rebel against me; ib. s. 23 זה המוֹרְדָן עלי ('Rashi': המרידן).

מָרַד II (v. preced., cmp. יָרַד) *to run, discharge matter; to be sore, inflamed.* Ab. Zar. 28ᵇ; Y. ib. II, 40ᵈ top עין שמָּרְדָה an inflamed eye (comment.: 'which rebels', i. e. threatens to burst out of its socket).—Sifra Thazr., Neg., Par. 3, ch. IV שתין המורד ומכוה המוֹרֶדֶת a running (open) wound from contusion or from a burn; Neg. VI, 8; VIII, 5 חשחין המכוה והקרח המוֹרְדִין (והמורדין not) running wounds from contusion, burn or inflammation; Tosef. ib. III, 10 חשתין והמכוה והקרח וחמיריין ed. Zuck. (Var. והמידק, corr. acc.; v. R. S. to Neg. l. c.; R. S. to Neg. VI, 8 quotes a Var. מורר, v. R. S. to Par. IX, 2; v. מוֹרִיר). Sifra l. c., Par. 4, ch. VII מורדת; Y. Pes. VII, 34ª bot. מגרדת (corr. acc.); a. fr.

מָרִיד, מָרֵד ch. 1)=h. מָרַד I, *to rebel, run away.* Targ. I Kings XV, 27 (h. text קשר). Targ. II Kings IX, 14 (ed. Wil. מרייד; h. text קשר *Hithpa.*). Targ. Jer. VIII, 5 לְמִמְרַד מן ed. Lag. (ed. למרד) to run away from (desert); a. fr.—Ber. 44ª עד דמריד until he ran away (bewildered).—2) cmp. מֶרֶד II a. רָדָה) *to rule.* Targ. Lam. I, 7.

Ithpe. אִיתְמְרִיד *to become rebellious, run away.* Keth. 63ᵇ אִיתְמְרִידָא Rashi (ed. אִימְרִידָה, Alf. אִירְמִידָא) ran away (from her husband). B. Mets. 84ᵇ אימרידה אזלה וכ׳ (Ms. M. אימרי, v. מָרִי) she ran away and went to her paternal home.

מֶרֶד I m. (b. h.; denom. of יָרַד) [*running away, running against,* cmp. מַעַל,] *desertion, rebellion.* Pes. 55ᵇ אחר שלשה למִרְדָּה after three days since her (the bird's) deserting the eggs; ib. למוֹרְדָה. Midr. Till. to Ps. XC בשביל המ׳ שמרדתי אני וכ׳ I beg for amnesty for the rebellion which I made. Gen. R. s. 23; s. 26 (ref. to הוחל, Gen. IV, 26; VI, 1; X, 8) לשון מ׳ it means desertion from the Lord (cmp. חוּפִּין, חָלַל); a. fr.—אגרת מ׳ a document stating a wife's, or a husband's, refusal of duties, v. מָרַד I. Keth. 64ª; Y. ib. V, 30ᵇ bot.; Y. Kidd. I, 59ª bot.; a. fr.—*Pl.* מְרָדִים *rebellious acts,* contrad. to sins of passion (זדונות). Tosef. Yoma II, 1; Yoma 36ᵇ; Y. ib. III, 40ᵈ bot., v. פֶּשַׁע.

מֶרֶד II m. (v. preced.; cmp. מִרְדּוּת I a. מְרָדָה) [*bringing*

down,] *subjugation.* Gen. R. s. 42 (ref. to Gen. XIV, 4, sq.) בארבע עשר למרדן in the fourteenth year counting from their subjugation; Yalk. ib. 72.

מֶ׳, מֶרְדָּא, מֶרַד (Bibl. chald. מְרַד) ch. = h. מֶרֶד I. Targ. Josh. XXII, 22 מירד ed. Lag. (ed. מרדא). Targ. II Sam. XV, 12 (h. text קשר); a. e.—*Pl.* מְרָדִין, מֵי׳. Targ. Job VIII, 4. Ib. XXXV, 6 מְרָדְרִיךְ Ms. (ed. מְרוֹדֵךְ, v. מָרוֹד).

מָרְדָּא f. (מְרַד) *rebellious.* Targ. Y. Deut. XX, 20 (ed. Amst. a. oth. מַרְדָּא).

מַרְדָּא I *baker's shovel,* v. מַרְדֵּה I.

מַרְדָּא II name of *a bird,* v. מַרְדֵּה II.

מַרְדָּא III f. (v. מָרַד II) *moist, green.* Targ. Is. XVII, 6 (h. text פְּרִיָּה); cmp. רָדָא.

מַרְדָּא m. (ירד; v. מֶרֶד) *ordure,* a material for vessels. Ab. Zar. 75[b] מנא דמ׳ (some ed. מַרְדֵּה; Alf. מרמרא, v. Rabb. D. S. a. l. note) a *mirda* vessel (v. גַּבָּל); Tanḥ. ed. Bub. Ḥuck. 2 דְּמַרְדָּתָא.

מַרְדָּאוּת, v. מַרְדֵּעַ.

מַרְדָּה I f. (רָדָה II) *baker's shovel, peel.* Tosef. Kel. B. Mets. III, 7. Taan. 25[a] (Var. מַרְדָּא).

מַרְדָּה II (or מַרְדָּת) m. *mardeh (mardah),* name of a lowland bird. Ḥull. 65[b] Ar. (ed. מרדא).

מַרְדוּ I m. (?) same. Ḥull. 62[b] והיינו מ׳ and this ('hen of the marsh') is *mardu.* Ib. מ׳ זגיד (Rashi מרדה), v. זָגִיד.

מַרְדוּ II f., v. מַרְדּוּתָא.

מַרְדוּת I f. (רָדָה I) *chastisement, punishment.* Ber. 7[a] טובה מ׳ אחת וכ׳ one chastisement in the heart of man (self-reproach) is better than many lashes. Gen. R. s. 23, beg. כולן לשון מ׳ הן all (those names) have the meaning of chastisement; ib. s. 57 end. Ex. R. s. 42 (play on רד, Ex. XXXII, 7) מ׳ הם צריכים they need chastisement. Ib. s. 1 כל המונע בנו מן חמ׳ he who refrains from punishing his son; a. e.—[*Pl.* מַרְדֻּיּוֹת. Tanḥ. M'tsora, ed. Bub. 3 אין המרדות הללו משלי וכ׳ (corr. acc.) these punishments do not come to thee by mistake (or suddenly, v. שְׁלִי, v. Bub. a. l. note 10), I have warned thee &c.; Tanḥ. ed. 1 אין המרירות הזו וכ׳ (read: המַּרְדוּת); Yalk. Lev. 558 אין חמדות הללו וכ׳.]

מַרְדוּת II f. (b. h.; מָרַד I) *rebellion, disobedience.*—מ׳ מ׳ (מכות, abbrev. מ״מ) *punishment for disobedience,* left to the discretion of the court, contrad. to the Biblically ordained punishment (מַלְקוּת). Naz. IV, 3 (23[a]) אם אינה...תספוג מ׳ מ׳ if she cannot receive the lawful punishment of forty lashes, let her receive the punishment for rebellion. Keth. 45[b]. Sabb. 40[b]; Yeb. 52[a]; Ḥull. 141[b]. [Rashi: = רדיה, 'blows enforcing *submission*', v. מָרַד II a. preced. w.]

מַרְדּוּ, מַרְדּוּתָא I ch. = h. מַרְדּוּת I, *chastisement, correction* (corresp. to b. h. מוּסָר). Targ. Ps. II, 10. Targ. Prov. XXII, 15. Targ. Y. II Lev. XIX, 20 מרדו (h. text בקרת); a. e.—*Pl.* מַרְדָּוָתָא. Targ. Y. ib. XXVI, 18; 23.

מַרְדּוּתָא II ch. = h. מַרְהוּת II. Targ. I Sam. XX, 30.

מַרְדְּוָא *rudder,* v. מוּרְדָּא.

מָרְדָּא m. (יָרַד) *ploughshare.* Targ. Ps. CXLI, 7 (ed. Wil. מָרְדָּיָא, corr. acc.).

מָרְדִּין* m. pl. (v. מָרְדָּא) *rebellious acts, political crimes,* esp. the unauthorized exercise of criminal jurisdiction by Jews under the Parthian government. B. Kam. 117[a] עד האידנא מלכותא דיוונאי הוו ... השתא פרסאי נינהו .. ואמרי מ׳ מ׳ .. Ms. M. (v. Rabb. D. S. a. l. note) formerly the rulers were Greeks who cared not about bloodshed (execution by unauthorized courts), but now they are Persians (Parthians) who do care &c., and cry, rebellion! rebellion! —B. Mets. 39[a] בורח מחמת מ׳ who flees from persecution for political offenses; B. Bath. 38[b]. [Hai Gaon derives our w. from the Persian, giving it the meaning of *murder*; Fl. to Levy Talm. Dict. III, p. 317[b] suggests *murdan,* to die.]

מַרְדִּין, Gen. R. s. 71 גידין ומרדין (גרדים); v. גַּד I.

מָרְדְּכַי (b. h.) pr. n. m. *Mordecai,* 1) the uncle of Esther. Pes. 117[a] מ׳ ואסתר אמרוהו M. and Esther recited (composed) those psalms of Hallel. Yeb. 24[b], v. גֵּר; a. fr.—2) name of an Amora. Keth. 87[a]. Ber. 31[a]; a. fr.

מַרְדְּכִיתָא f. (transpos. of מדרכ׳; דַּרְכָּא; cmp. מַדְרָא for מרדא &c.) *staff, crutch.* Targ. Y. Ex. XXI, 19 Ar. (ed. מורנית׳, misplaced Var. מורנימא, corr. acc.).

מַרְדְּנִין, Yalk. Deut. 945 some ed., v. פּוֹרָן.

מַרְדֵּעַ m. (רדה = רדע *to plough*) *the handle of the plough,* having on one end a broad iron blade (חרחור), on the other a spud (דרבן). Kel. XXV, 2; Tosef. ib. B. Bath. III, 5. Num. R. s. 14; Pesik. R. s. 3 המשנה .. מ׳ וכ׳ the Mishnah calls it *marde'a,* whereas the Bible calls it *dar'ban* and *malmâd.* Ib.; Koh. R. to XII, 11 (phonetic etymol.) מוֹרֵעַ שהוא מורה דעת לפרה *mardéa,* because it teaches the (ploughing) cow sense. B. Bath. II, 13 (27[b]) מלא חמ׳ על גבי המחרישה as far as the handle protrudes over the plough (differ. in comment. which take our w. to mean *ox-goad*). Y. R. Hash. I, 58[a] bot. מלא מ׳ אחד a distance equal to the length of &c.—*Pl.* מַרְדְּעִים. Ib.—מַרְדְּעָה (fr. מַרְדֵּעַ f.). Sabb. 12[b]; 149[a] שתי מ׳ the height of two *m.*—R. Hash. 24[a] (Ms. O. מדרגות, v. Rabb. D. S. a. l. note 80); Tosef. ib. II (I), 2 מַרְדָּאוּת ed. Zuck. (Var. מרדעות, מרדיעות).

מַרְדְּעָא f. (Syr. ברדעתא, P. Sm. 604; Arab. bardaʿat, v. Fr. Aram. Fremdw., p. 104) *a garment made up of patches.* Lam. R. to I, 1 רבתי (1 חד כות׳) מ׳ אית ליה וכ׳ (ed. Wil. מדו׳, corr. acc.) he has a garment made up of twenty four patches, v. אִיסְטְוָא II.

מַרְדַּעַת f. (preced.) *pack-saddle* or *cushion,* consisting of patches. Sabb. V, 2 (52[b]) חמור יוצא במ׳ וכ׳ an ass may be driven out (on the Sabbath) with the cushion tied on his back (as a protection from cold); ib. 53[a]. Tosef. Kil. V,

18 לא יתן את חמ׳ וכ׳ one must not put a cushion of patches on his shoulder (on account of the mixture of stuffs, כִּלְאַיִם). Y. Bicc. III, 65[d] top חטלית שעליו כמ׳ וכ׳ his official cloak is as befitting to him as an ass' pack-saddle; Midr. Sam. ch. VII; a. e.

מַרְדְּקָא, v. מוּרְדָּקָא.

מַרְדְּתָא (מַרְדָּתָא) f. (מָרַד) 1) *running about, turbulent.* Targ. Prov. VII, 11 (Ms. מרדותא, read: מְרוֹדָ׳).—*2) כְּנִישְׁתָּא מ׳ name of a synagogue in Caesarea (*the turbulent synagogue*, v. Josephus B. J. II, 14, 5). Y. Naz. VII, 56[a]; Y. Ber. III, 6[a] bot. מדרתא (ed. Krot. מדרתה); Lam. R. to I, 3 מדוכתא; Num. R. s. 12 מדוכת׳ (prob. to be read: מרודת׳).

מַרְדְּתָא, Tanḥ. ed. Bub. Ḥuck. 2, v. מִרְדָּא.

מָרָה I f. (b. h.) 1) fem. of מַר II, *bitter.*—2) *bitter taste.* Y. Ber. VI, 10[a] בטלה מָרָתָן their bitter taste is gone.—3) *drop, poison* (v. אֶרֶס). Ter. VIII, 5 חמ׳ the serpent's discharge.—Esp. *gall, bile.* Ḥull. III, 1; a. fr.—B. Mets. 107[b] (ref. to Ex. XXIII, 25) זו מ׳ that means (overflow of) bile, v. חָלָה.—Trnsf. *austerity, gravity.* Cant. R. to IV, 4 (play on מָרִיָּה) שממנו יוצאת מ׳ לעולם (not יוצא) from it austerity (responsibility) went forth to the world. Keth. 103[b] זרוק מ׳ בתלמידים cast bile among the students (be austere against them). Sifré Deut. 323 (ref. to Deut. XXXII, 32 הגדולים שבכם מָרָתָן פרוסה בכם כאשכל (אשכלת מררת as to the great among you, their bile (austere rebuke) is distributed among you as the juice in the grapes; Yalk. ib. 946 מרתן פרוסה בהן וכ׳ their bile is distributed within them.

מָרָה II (b. h.) pr. n. pl. *Marah,* a station in the desert (so named from its bitter waters). Snh. 56[b]; Hor. 8[b]; a. e.

מָרָה III *hoe*, v. מָרָא II.

מָרָה IV 1) *to be fat*; 2) *to be disobedient*, v. מרי I, II.

***מַרְהַבְיָא** m. (רָהַב) *pride, haughtiness.* Targ. Ps. XXXV, 16 (ed. Wil. מַדְהַכַיָּא (v. הִיחַךְ) *sports*).

מַרְוָא m. (רְוֵי; cmp. Lat. salvia, v. Sm. Ant. s. v. Elelisphacos) *marva,* a medicinal plant; מ׳ חיוורא *white marva, sage.* Sabb. 109[b] (a defin. of אזוב יון; Ms. M. מַדְוִי, מַדְוָא; cmp. הָדוּתָא).

מָרְוָא, מָרְוָא m. (v. מַר IV) *power, dominion; tyranny.* Targ. Nah. III, 14 אסגי מ׳ וכ׳ increase the yoke of tyranny and force them &c. Targ. Is. XXVIII, 20. Ib. XLVII, 2 Regia (ed. מִרוּעָא).—V. מָרוּתָא.

מָרְוָא f. (רְוֵי) *intoxicating drink.* Targ. Ps. LXIX, 13 Ms. (ed. מָרְוָת).—V. מָרַוְיָא.

מְרוּבָּה m., **מְרוּבְּתָא** f. (v. רָבָה) *large, numerous, frequent*; opp. מוּעָט; *pl.* מְרוּבִּים, מְרוּבּוֹת. Ḥag. I, 5; a. fr.—Sifra Tsav ch. XV, Par. 11 מ׳ (מדה) the more frequent act, v. מוּעָט. Pes. 37[a]; Bets. 22[b] פת מ׳, v. עָב I; a. fr.—R. Hash. 4[b], a. fr. מְרוּבֶּה the larger sphere, v. מוּעָט.—מְרוּבֶּה בְּגָדִים *the priest distinguished by a larger number of official garments* (v. Yoma VII, 5), i. e. *the high priest* during the second Temple when no anointing took place. Sifra Tsav, Par. 3, ch. V (ref. to Lev. IV, 5) מ׳ ב׳ מנין how do you know that the law refers to the high priest even when he has not been anointed? Hor. III, 4. Ib. 12[a]; a. fr.

מְרוּבָּע *square*, v. רָבַע.

מָרוּד m. (רָדַד; cmp. רָדוּד), דַּמָּ׳ *the lowest, youngest.* Gen. R. s. 23, beg. חמ׳ שבכולם Ar. s. v. המרוד (ed. הַבָּרוּר שבהם).

מָרוֹד m. (מָרַד I) *rebel.* Tosef. Maas. Sh. I, 5 מ׳ מטבע (not המטבע, Var. מדור, corr. acc.) a coin issued by a rebel (Bar Kokhba); Y. ib. I, 52[d] top, v. מָרַד I.

מָרוֹדָא, מָרוּד I ch. same. Targ. Y. Lev. XXIV, 10. Targ. Y. I Num. XXIV, 19 (not מרורא); a. e.—*Pl.* מָרוֹדִין, מָרוּדַיָּא. Targ. Job XXIV, 13 (ed. Wil. מָרְדִין; oth. ed. מוֹרְדִין). Targ. Is. XXX, 1; a. e.

מָרוֹדָא, מָרוּד II (or מ׳) m. (מָרַד; cmp. רָדוֹד a. b. h. מָרוּד, pl. מְרוּדִים) *running wild,* esp. *the wild ass.* Targ. O. Gen. XVI, 12 (h. text פרא). Targ. Job. VI, 5 (Var. ערודאה). Ib. XXXIX, 5; a. e.—*Pl.* מְרוֹדַיָּא. Ib. XXIV, 5.

מְרוֹדָא (or מ׳) m. (מָרַד) *rebelliousness.* Targ. Ps. L, 16 (ed. Wil. מרומא, corr. acc.).—*Pl.* מְרוֹדִין, מְרוֹדַיָּא. Targ. Lam. I, 5 מְרוֹדָתָא (some ed. מרור, corr. acc.). Targ. Ps. XXXII, 1; 5.

מְרוֹדָנִית f. (מָרַד II) *running.*—*Pl.* מְרוֹדָנִיּוֹת. Tosef. Bekh. V, 3 (ed. Zuck. מצודניות), v. צִירָן.

מַרְוָא, v. מַרְוָא.

מַרְוִית, v. מַרְוִית.

מָרְוָתָא, v. מָרוּתָא.

מְרוּז, Y. Taan. IV, 65[b] bot., read: מְחוּר, v. חָוַר.

מְרוֹחַ m. (b. h.; v. מָרַח) 1) (denom. of רוּחַ) *filled with air.* Bekh. VII, 5 (expl. Lev. XXI, 20) כל שרוח וכ׳ he who has wind in his testicles; Tosef. ib. V, 4 (v. קִילֵיטִיס); Yalk. Lev. 632.—2) (= מְמוֹרָח, v. מָרַח) *smashed.* Ib. (R. Yishm.) שנמרחו וכ׳ (Tosef. l. c. שחוק).—[3) מַרְאֵה חָשָׁךְ = מ׳ אשך *black complexion.* Bekh. l. c., opin. of R. Antigonos.]

מְרוּטָה f. (מָרַט; sub. שערה) *plucked hair,* nickname of a baldheaded person. Ex. R. s. 24; Tanḥ. B'shall. 18; Yalk. Ex. 255.

מָרְזַי m. (רְוֵי) *intoxicating drink.* Targ. O. Lev. X, 9 (Y. מדעם מַרְוִי).—V. מָרְוָא.

מָרַוְיָא, v. רְוֵי.

מַרְוִית f., *pl.* מַרְוִיּוֹת (רְוָיָה) *dripping olives.* Y. Maasr. I, 49[a] top [read:] משירוו מ׳ שניריה וכ׳ from the time that the olives of the second year in the store-house begin to drip (from the heat).

מרויתא, Y. Orl. I, 61[a], v. מַרְבִּיתָא.

מרוך, v. מוֹרָךְ.

מרום, Tosef. B. Kam. I, 4 Var., v. מָרוּת.

מֵרוֹם pr. n. m. *Merom*. Y. Taan. IV, 68[b] top; Y. Meg. IV, 75[a] bot. לעזר בר מ׳ (א); Treat. Sof'rim XXI, 7 ברבי מקום (corr. acc.). Gen. R. s. 66 בן מֵרוֹן; Cant. R. to VII, 1 ב״ר מרון; Ruth R. to II, 5 מרים; Yalk. ib. 601 מריון (corr. acc.).

מָרוֹם m. (b. h.; רוּם) *height, on high*. Lev. R. s. 5; Yalk. Is. 290, v. חָצַב.—*Pl.* מְרוֹמִים, constr. מְרוֹמֵי. Nidd. 16[b] (cit. fr. Ben Sira) המושיב שבת במ׳ קרת he who places his (scholar's) seat on the heights of the city.

מְרוֹמָא I ch. same. Targ. Ps. LXXV, 6; a. e. —Y. Taan. I, 64[b] bot. מְרוֹם מובלה, v. מוּבָלָא.—*Pl.* מְרוֹמַיָּא. Targ. Job XVI, 19.

מְרוֹמָא II f. (preced.) *uplifted*. Targ. Y. Ex. VI, 6, v. מְרָמַם.

מְרוֹמִית m. (רָמָה) *fraudulent*; דין מ׳ a case in which the court has reason to suspect legal trickery or conspiracy. Snh. 32[b]. Shebu. 30[b].

מָרוֹן I m. (מָרָה) *rebellion*; בני מ׳ *rebels* who surrender, v. אִרְמְדָנָא. R. Hash. I, 2 (16[a]) (differ. in comment.); v. also next w.—[B. Bath. I, 6 Ms. M., v. מוֹרָן.]

מָרוֹן, בֵּית מָ׳ II pr. n. pl. *Beth Maron*, a place the access to which was by a narrow path. R. Hash. 18[a] (expl. בני מרון, v. preced.) כמעלות בית מ׳ like going up the ascent to B. M. (in single file; Var. בית חורון). Erub. 22[b] (v. Rabb. D. S. a. l. note 20).—V. next w.

מִירוֹן, מֵרוֹן 1) pr. n. pl. *Meron*, in Galilee, south of Giscala. Y. Shebi. IX, 38[d] bot. Tosef. Dem. IV, 13 מי׳ ed. Zuck. (Var. מירוק). Tanḥ. ed. Bub., P'kudé 7 בקעה שעל פני מ׳ וכ׳ the valley in front of M., his native town; Ex. R. s. 52 בקעה אחת שעל פני מרון some ed. (corr. acc.). Cant. R. to VIII, 1 מי׳; Ex. R. s. 5, beg. בית מר׳ (not מד׳). Y. Taan. IV, 68[d] (in a fragmentary passage) מי׳ קרתה Meron (in connection with Jojarib) designates the place (of the family).—2) pr. n. m., v. מֵרוֹם.—[Ḥull. 60[b] מירון, מירון Ar., v. הַמִּירָם.]

מֵרוֹנָאָה m. (preced.) *of Meron*.—*Pl.* מֵרוֹנָאֵי. Koh. R. to XI, 2; Pesik. B'shall., p. 94[a] sq. בני מֵרוֹנֵיא.

מֵרוֹנִי h. same, (or מָרוֹנִי *of Maron*). B. Bath. 156[b] (Ms. F. מָדוֹנִי, v. Rabb. D. S. a. l. note 3); Kidd. 26[b] מד׳; Y. Peah IV, 17[d] מד׳.

מרוס, Tosef. B. Kam. I, 4, v. מָרוּת.

מְרוֹעָא f. (רָעַע) (*evil*) *occurrence, visitation* (cmp. אֲרַע I). Targ. Hos. XI, 7. Targ. Mic. VI, 3. Targ. Is. XLVII, 2 (v. מַרְוָא II).

מְרוּצָה I f. (b. h.; רוּץ) *running*. Yalk. Gen. 109 הכיר בו שמְרוּצָתוֹ לרעה (some ed. שמְרִיצָ׳) he (Eliezer) recognized that his (Laban's) running was for evil. Midr. Till. to Ps. LXIII ed. Bub. במ׳ . . הית רץ would run after the horse in speed.

מְרוּצָה II f. (b. h.; רָצַץ) *oppression, arrogance*. Ruth R. introd., v. מְרוּדְנֵיָא.

מָרוֹקָא I m. (מָרַק) *a substance used for polishing*, prob. *pumice* (v. מֶרֶקֶת). B. Mets. 47[a], sq. קונין במ׳ (Ar. ed. Koh. במרקא) you may take vicarious possession with a vessel made of *maroḳa* (although it is too brittle for practical use; Tosaf.: 'date-stones used for smoothing parchment'; Rashi: 'a vessel made of baked ordure', v. גֶּלָּל). Ib. מוריקא ed. (Ms. M. מרוקא, v. Rabb. D. S. a. l. note).

מָרוֹקָא II m. (v. מוֹרִיקָא) *saffron-colored*.—*Pl.* מָרוֹקִין. Targ. Esth. I, 6.

מָרוֹר m. (b. h.; מָרַר) 1) (adj.) *bitter*.—*Pl.* מְרוֹרִין, מְרוֹרִים. Snh. 108[b]; Erub. 18[b] ידוך מזונותי מ׳ וכ׳ let my food be bitter as an olive leaf but given at thy (the Lord's) hand &c.; a. e.—2) *bitter herb*, esp. *maror*, (cmp. πικρίς) a plant, prob. *Cichorium Itybus, Succory*. Pes. II, 6, expl. ib. 39[a] מה מ׳ תחילתו רך Ms. M. (ed. only מרירתא) מרריתא דאגמא. Ib. וכ׳ Ms. M. (ed. incorr.) as *maror* is soft (mild) in its beginning and hard (pungent) at its end (root). Ib. ממאי דהאי מ׳ וכ׳ how can you tell that the *maror* (מְרוֹרִים, Ex. XII, 8) means an herb, perhaps the gall of a *kufia* is meant? Ib. אימא מ׳ חד but may I not say, *maror* means one certain species exclusively? Ib.[b] כל שיש בו טעם מ׳ whatever has the taste of *maror* (bitter, v. supra). Ib. מ׳ דרבנן bitter herbs which are subject to tithes merely by rabbinical enactment; a. fr.—*Pl.* מְרוֹרִין, מְרוֹרִים. Ib.[a]; a. e.

מְרוֹרָא ch. same, 1) *bitterness, bitter taste*. Targ. I Sam. XV, 32 מְרוֹר Regia, v. מְרִיר II.—Ab. Zar. 31[b] מ׳ דכשותא the bitter sap of cuscuta.—2) *bitter herb*.—*Pl.* מְרוֹרִין. Y. Meg. IV, 74[d] bot.; Y. Bicc. III, end, 65[d], v. יְרוֹקָנָא.—*3) (trnsf.) *evil-doer*.—*Pl.* מְרוֹרַיָּא. Targ. Y. I Deut. XXXII, 2 [prob. to be read: מְרוֹדַיָּא, v. מְרוֹדָא.—Targ. Lam. I, 5 מרורהא, v. מְרוֹדָא].

מְרוֹרָה f. (b. h. מְרֹרָה; preced. wds.) *venom*. Pirké d'R. El. ch. XIV מְרוֹרַת פתנים, v. פֶּתֶן.—*Pl.* מְרוֹרוֹת *troubles, evils*. Esth. R. introd. to Par. 5 (ref. to מררת, Deut. XXXII, 32) הללו חבריאו מ׳ לעולם (some ed. מְרֹרוֹת) it is they (the grapes) that brought troubles into the world; Lev. R. s. 12 מרירות (corr. acc.); Gen. R. s. 15 אותן האשכלות חבריאו מ׳ וכ׳; Yalk. Deut. 946 (some ed. מר דו, corr. acc.).

מרושא, Erub. 69[a] Ms. O., v. מְדוּשָׁא.

מרושין *vessels* (?). Y. Ter. VIII, 45[d] bot. על . . ושוי ארבעה מ׳ דמיין (prob. to be read: חרשין=חַרְסִין, v. חֶרֶס I) and he put the posts of his bedstead into four vessels filled with water (cmp. Ab. Zar. 32[a]; Y. ib. II, 41[b] לסמוך המטה).

מרושניא, v. מַשְׁרוּנְיָא.

מַרְוָת f. *intoxicating drink*, v. מְרַוָּא.

מָרוּת f. (מר) 1) *authority, dominion.* Pesik. R. s. 40 (play on מָרָה) בתוכה (not לתוכה) ארץ שמרותו . . . . the district in which the lordship of the world resides; ואף המקום מ׳ חוא על וכ׳ and the place, too, is the ruler of all other places (ref. to בעלתה, I Chr. XIII, 6, as a surname of Zion, v. בַּעֲלָה). Ber. 48ª (in Chald. dict.) קא חזית דלא מקבלי מ׳ you see that they (the Pharisees) recognize no (royal) authority.—2) *domestication.* Sabb. 106ᵇ (v. דָּרוֹר) שאינה מקבלה מ׳ it does not submit to domestication. Tosef. B. Kam. I, 4 אם חיו מ׳ Var. in ed. Zuck. (sub. של; ed. מרום, מרוס; ed. Zuck. תַּרְבּוּת) if they (the animals) were domesticated, opp. באו מן המדבר.

מָרוּ׳, מָרְוָתָא, מָרוּתָא ch. same, *authority, dominion* (v. מָרָא). Targ. I Sam. I, 11 (v. מוֹדָה II). Targ. Ez. XVI, 9 מַרְוָתָא ed. Wil.; a. fr.—Gen. R. s. 55 (play on מָרִיָּה) אתר מרוו׳ דעלמא ed. Wil. (oth. ed. מרותא) the seat of the dominion of the world, v. preced.—*Pl.* מָרְוָותָא, v. מָר.

מַרְזֵב m. (רזב, transpos. of ברז; cmp. בָּרְזִיז) 1) *tube, spout;* esp. *the movable tube attached to the roof gutters* (מַזְחִילָה). B. Bath. III, 6 אין לו חזקה המ׳ no claim, based on undisturbed use, can be made for the special position of the pipe discharging the water into the neighbor's yard; expl. ib. 58ᵇ; Y. ib. III, end, 14ᵇ מקום המ׳ בחצר יש . . מקום קילוחו וכ׳ the right of a pipe for the discharge of water into the neighbor's court can be claimed on the basis of undisturbed use, but not the special place of its discharge; (Tosef. ib. II, 13 צינור). Yeb. 75ᵇ כמ׳ if the mutilated membrum has the shape of a spout (leaving the urinary canal unprotected). Sabb. 146ᵇ גזירה משום מ׳ it is forbidden, lest he shape a regular tapping tube (v. בְּרָזָא I).—2) a sort of *cape*, having the shape of a gutter, formed by throwing the edges of a garment over the shoulders backward. Ib. 147ª, v. כִּיסָא.

מַרְזֵבָא, מַרְזָבָא ch. same. Targ. Job XXXVIII, 25 מַרְזֵי׳ (ed. Lag. מַרְזֵי׳). — Hull. 105ᵇ אותבוה תותי מרזי׳ they put it under a spout. Gitt. 69ª תותי מרזב׳. — *Pl.* מַרְזְבִין, מַרְזְבֵי, מַרְזְבַיָּא, מַרְזֵי׳. Targ. Koh. II, 8 (h. text שדה ושדות). Targ. Job XXVIII, 4; a. e.—Snh. 109ª; M. Kat. 25ᵇ מ׳ דציפורי the spouts of the roofs of Sepphoris.

מַרְזַבָּנָא m. (Pers. marzbân, Vullers II, 1161) [*custodian of borderland,*] *prefect, duke.*—*Pl.* מַרְזַבָּנֵי. Meg. 6ᵇ (Ms. O. מַרְזוּבָנָן, v. Rabb. D. S. a. l. notes 70 a. 90).

מַרְזַבְתָּא, v. מַרְזַפְתָּא.

מַרְזוּ, v. רְזִי.

מַרְזוֹבוֹת f. pl. (v. מַרְזוֹפָא) *hammers*, as instruments of torture. Lev. R. s. 27 במ׳ ובמגלבין Ar. (ed.; Num. R. s. 10, beg.; Cant. R. to V, 16 בנור ובזפת, read: בְּמַרְזוֹפוֹת or בְּמַרְזְפָתָא) with hammers and whips.

מַרְזוּבְלֵי m. pl. (רזב, transpos. of ברז, as in מַרְזֵב; cmp. בּוּרְיָא II, חוֹצֵלֶת &c.) *mats* (used for partitions), *matting.* Succ. 20ª, explaining חוצלות (v. חוֹצֵלֶת) מ׳ (some ed. מרזובלים); ib. מאי מ׳ . . . מזבלי וכ׳ what is *marzublê?* R. A. (judging by phonetic resemblance) says, bags filled with foliage; R. S. says, real matting. Ib. מ׳ של וכ׳ Ms. M. (ed. מרזובלים).

מַרְזוּבָנָן, v. מַרְזַבָּנָא.

מִרְזוּחַ m., *pl.* **מַרְזוּחִים** (v. מַרְזֵחַ) *banqueters, merry-makers.* Lev. R. s. 5 (ref. to Am. VI, 7) [read:] מהו מרזח סרוחים מרזח מ׳ what is *mirzaḥ s'ruḥim?* The banqueting of the feasters.

מַרְזוֹפָא m. (רזם, transpos. of פרז; cmp. מַרְזֵב) *hammer* (=h. מַקֶּבֶת).—*Pl.* מַרְזוֹפִין. Targ. Ps. LXXIII, 10 (h. text חָלַם, v. חָלַם). Ib. LXXIV, 6 מחתן כבמ׳ (some ed. בכמר׳, ed. Wil. במ׳, corr. acc.; h. text בְּחַלְמֵי).—V. מַרְזַפְתָּא.

מַרְזֵחַ m. (b. h.; זחח or זוח, with ר inserted) *merry-making, banquet,* also *the banquet given to mourners to cheer them up.* Lev. R. s. 5, v. מְרַזֵּחַ.—[M. Kat. 28ᵇ, v. מַר II.]—*Pl.* מַרְזְחִין, מַרְזְחֵי, מַרְזֵי׳. Sifré Num. 131 חזרו לעשות להם מ׳ they (the Moabites) again arranged (idolatrous) banquets for them. Koh. R. to VII, 1, end חכל סופרין עושה לו מ׳ . . all people lament and clap hands over the death of the righteous man (Samuel), and this wicked man (Nabal) holds banquets; Yalk. Sam. 134; Midr. Sam. ch. XXIII. Esth. R. to I, 2; ib. to I, 9; a. e.

מַרְזֵי׳, מַרְזֵחָא ch. 1) same. Keth. 69ª, v. infra.—*Pl.* מַרְזְחִין, מַרְזֵיחִין. Targ. Am. VI, 7. Targ. Y. I Num. XXV, 2 (v. Sifré Num. 131, quot. in preced.).—Esp. (*banquet*) *exhilarating the mourner;* בֵּי מ׳ (בֵּית) *the place of the mourners' meal.* Targ. Jer. XVI, 5.—Keth. 69ª מאן יתיב בר מ׳ וכ׳ who sits at the head at mourners' meals? expl. ib.ᵇ מהו מ׳ אֵבֶל (*be-)marzeḥa* means (house of) mourning (ref. to Jer. l. c.).—2) (v. מְרַזֵּחַ) *pl.* מַרְזְחַיָּיא *those who cheer the mourners.* Targ. II Esth. I, 3 ed. Frf. (v. מְסַחֲרְיָא).—Y. Ber. III, 6ª top (reprehending the excesses at mourners' meals) . . לא תקבלון למחר מ׳ . . (not מזרח) after my death do not receive to-day mourning (condolence) and to-morrow merry-makers.

מַרְזֵבָא, v. מַרְזֵבָא.

מַרְזֵיחָא, מַרְזֵיחַ, v. מַרְזֵחַ, מַרְזֵי׳.

מַרְזֵמָא, v. מוּרְזֵמָה.

מַרְזַפְתָּא f. = אַרְזַפְתָּא I, *hammer.* Targ. Jud. IV, 21 (quot. in Rashi to Ber. 34ª top; ed. אַר׳).—Ber. 34ª מחינן ליה במ׳ דנפחא we strike him with a smith's hammer, i. e. he must be taught his duty; Meg. 25ª (some ed. אר׳). Tanḥ. Ḥuck. 1; (Gitt. 56ᵇ אר׳).

מָרַח (b. h.; sec. r. of רוח) *to soften; to poultice.*

Pi. מֵירַח 1) *to strike a plaster, rub a salve;* in gen. *to mash, crush.* Tosef. Sabb. V (VI), 6 חמרח בשבת he who mashes ingredients for a plaster on the Sabbath; Erub. 102ᵇ; Y. ib. X, 26ᶜ.—Sabb. 75ᵇ חממ׳ רטיה וכ׳ he who spreads and presses the poultice over a sore; Y. ib. VII, 10ᵈ top. Ib. XXII, 3 (146ª) מפני שהוא ממרית (Mish. Pes. מְמָרִיחַ, v. Rabb. D. S. a. l. note 90) be-

cause it is an act resembling the spreading of plaster. Sifra Sh'mini, Par. 8, ch. X; Kel. V, 11 מְרָחָהּ בטיט if he smeared clay over it; Tosef. ib. B. Kam. IV, 10; 12. Ib. VII, 10 ומ' שפתותיה עם הכותל and connected its rims with the wall by plaster or pitch; a. fr.—Part. pass. מְמוֹרָח *crushed.* Bekh. 44[b] תאר ממ' אשך וכ' (not ממרוח) if *m'roaḥ* meant *crushed,* it ought to read *m'moraḥ* &c.; Yalk. Lev. 632, v. מְרוֹחַ.—2) *to pass* (the hand) *over a viscid mass, to wipe off, rub off.* Y. Sabb. VII, 10[a] bot. מְמָרְחוֹ בידו אחת he may wipe (or brush) it off with one hand; (Bab. ib. 141[a] מגרר בצפרן).—3) *to give a pile of grain an even shape, to finish the process of storing up.* Maasr. I, 6 משׁמָרַח ואם אינו מְמָרֵחַ וכ' (Y. ed. מְמָרִיחַ or מְמָרִיחַ) (is subject to tithes) as soon as he evens the pile, and if he does not even &c.; expl. Y. ib. I, 49[a] bot. מן דו ישפר וכ' when he gives a finish to the surface of the pile. Ib. בשאין בדעתו למְמָרַח (not למרוח) when he has not the intention to even the pile; a. fr.—Part. pass. מְמוֹרָח, f. מְמוֹרַחַת; *pl.* מְמוֹרָחִין; מְמוֹרָחוֹת. Bekh. 11[a], sq. טבלים ממ' (Ar. מְרוּחִים) untithed grain stored up in proper shape. Y. Peah IV, 16[c] bot. כרי ממ' a finished pile; a. e.—Tosef. Ter. IV, 15 ממורחת = מְמוֹרַחַת.—4) (denom. of רַחַת) *to winnow.* Part. pass. as ab. Tosef. Maasr. II, 17 מצא תבואה ממ' עשויה כרי וכ' if one finds winnowed grain (which has been abandoned), if it is made up into a pile, you dare not take it, opp. מפוזרת scattered; Y. ib. III, 50[c] bot. פירות ממורחין.

Nif. נִמְרַח 1) *to be crushed into a viscid mass.* Bekh. VII, 5 (expl. מרוח אשך, Lev. XXI, 20) כל שנִמְרְחוּ אשכיו (Bab. ed., 44[b], נימחו) whose testicles are crushed; (refuted ib. in Gem.) תאר ממורח וכ', v. supra.—2) *to be smeared over.* Tosef. Kel. B. Kam. VII, 10 עד שתִּמָּרַח עם השפה until it is smeared over so as to be even with the rim.

Hithpa. הִתְמָרַח, *Nithpa.* נִתְמָרַח *to be shaped into an even pile, to be finished.* Y. Peah I, beg. 15[a] עד שלא נתמ' הכר as long as the pile is not struck off; a. e. [Y. Maasr. I, 49[a] bot. תבואה משיתמרח, read: משירמרח, v. supra.]

מְרַח I ch., *Pa.* מַרַח same, *to strike off the pile, finish.* Bekh. 11[b] דמַרְחִינְהוּ מאן who, do you mean, finished the pile?

מְרַח II (denom. of רוּחַ) *to blow up.*—*Part. pass.* מָרִיחַ *haughty, bold.* Targ. Prov. XIV, 13 (ed. Wil. מדיח, corr. acc.; h. text סוג).—V. מְרִיחָא.

מְרַחֲמָא m. (רַחֵם) *friend.*—*Pl.* מְרַחֲמֵי, מְרַחֲמִין. Targ. Lam. I, 19. Targ. O. Gen. XXVI, 26 מְרֵי (ed. Berl. רחמודי, v. Berl. Targ. O. II, p. 10); Gen. R. s. 65 מְרֵי.—Sabb. 32[a], v. בְּזִיוּנָא I.

מְרַחֲמָנָא m. (preced.) *friendly, compassionate.*—*Pl.* מְרַחֲמָנֵי. Targ. II Esth. I, 2 (3) נבריא מ' (ed. Lag. a. oth. מְרַחֲמוֹנֵי). Ib. אמוהא מְרַחֲמָנָא (Var. for מהימנייא, read: מְרַחֲמָנִיךְ).

מְרָחָץ c. (רָחַץ) *bath.* Y. Ber. IX, 14[b] top תפילת המ' prayer on entering and on leaving the bath-house. Ib. מ' שחיא נסוקת a heated (vapor) bath. Ab. Zar. III, 4, v. אַפְרוּרִיסִי; a. fr.—*Pl.* מְרָחֲצָאוֹת. Ib. 2[b]; Sabb. 33[b]. Cant. R. to I, 6 במעט מרחץ מן המְּרָחֲצָאוֹת with a slight bath in one of the bath-houses. Arakh. 32[a] בתי מ'; Sifra B'har, ch. V, Par. 4; Y. Maasr. III, end, 51[a] מרחציות; a. fr.

מֶרְחָק m. (b. h.; רָחַק) *distance.* Yalk. Prov. 964 שבאת ממ' for she (Sarah) came from a distant land; a. e.

מְרַחֲקָא m., **מְרַחֲקָא** f. (רְחַק) *abominable, unclean.* Targ. Job XV, 16 (h. text נתעב). Targ. O. Lev. VII, 18 (h. text פגול). Targ. O. Deut. VII, 26 דמ' that which is abominable (cmp. הִמְתַּחֲמָא). Targ. Lev. XX, 21 (ed. Berl. מְרַחֲקָא; h. text נדה); a. fr.—*Pl.* מְרַחֲקִין. Targ. Y. Deut. XXIV, 4.

מְרַחֲקוּתָא, מְרָ', מְרַחֲקָא f. (preced.) *abomination.* Targ. Deut. XXIV, 4. Targ. Prov. XIII, 19; a. fr.

מַרְחֶשְׁוָן, מַרְחֶשְׁוָן (Assyr. *Araaḥ samna,* Schr. KAT[2], 380) *Marḥeshvan,* the eighth month of the Jewish calendar, containing twenty nine or thirty days, varying between the fifth of October and the second of December. Targ. Y. Deut. XI, 14. Targ. II Esth. III, 7.—R. Hash. 11[b].

מַרְחֶשֶׁת I f. (b. h.; v. רָחַשׁ) *deep and covered pan.* Men. V, 8; Sifra Vayikra, N'dab., Par. 10, ch. XII; a. e.; v. מַחֲבַת.

מַרְחֶשֶׁת II pr. n. pl. *Marḥesheth* (v. Hildesh. Beitr., p. 31). Y. Shebi. VI, 36[c]; Tosef. ib. IV, 11 מחר' ed. Zuck. (Var. מרת); Sifré Deut. 51 מַרְעֶשֶׁת; Yalk. ib. 874 מַרְעַשְׁתָּא.

מָרַט (b. h.) *to pluck off* (hair, wool &c.); *to pull.* Tosef. Sabb. IX (X), 20; Sabb. 74[b] והמוֹרְטוֹ and he who plucks the down off the large feather of the wing. B. Mets. 68[b] גוזזות ושוטפות ומוֹרְטוֹת (Ar. גזזות) they yield wool by being shorn, by passing through water, and by being plucked (in passing bushes &c.; [prob. to be read גזזות ושטופות ומְרוּטוֹת].

Pi. מֵירֵט 1) same. Naz. 39[b] חלש מ' סיפסף וכ' if he pinced his hair (near the root), plucked it off, or trimmed it &c.; (Ar. s. v. סְפְסַף: 'created a bald spot by using a depilatory'). Sabb. l. c. מְמָרֵט חייב משום ממחק he who plucks the down (v. supra) is guilty of an act coming under the head of scraping (leather).—*Part. pass.* מְמוֹרָט *bald-headed.* Naz. 46[b]; Yoma 61[b] נזיר ממ'; Tosef. Naz. I, 6 חמוֹרָט; Y. ib. VI, end, 55[d] נזיר ומירט (read: נזיר ממ' or מורט).—2) *to smooth, polish.* Num. R. s. 12 נחשת ממורט (prob. to be read: מְמוֹרֶטֶת) polished bronze.

Nif. נִמְרַט *to be plucked, to be bald.* Sifra Thazr., Par. 5, ch. X נ' ראשו וכ' if his head became bald through sickness.

מָרַט I ch. same. Targ. O. Lev. XXI, 5. Targ. Jer. XVI, 6; a. e.—Part. מָרִיט, *pl.* מָרְטִין. Targ. Is. L, 6 ed. Lag. (oth. ed. מָרְטָן; ed. Wil. מוֹרְטִין).

Ithpe. אִתְמְרִיט *to be laid bare, to have the shoulder uncovered* (in mourning), v. חָלַץ. Targ. Ez. XXIX, 18 (ed. Wil. אִתְמְרוּט; h. text מְרוּטָה; Pesh. תלית).

Pa. מָרֵיט, v. infra.

Palp. מַרְטֵיט *to pull to pieces, to divide, plunder.* Targ. Job XVI, 11 מְמַרְטֵט ed. Lag. (Ms. מרטיט, Var. מְמָרֵט *Pa.;* h. text ירטני). Targ. Ps. XXXIX, 3 כיבי ממרטיט he lacerates my wound (h. text נעכר).—Ḥull. 92[b] ממרטט ליה he pulled the fatty fibres out (going to the root).

Ithpalp. אִרְתַּמְרַטְּטָא, אִרְתַּמְּרַטְּטָא *to be torn to pieces, dismembered.* Ab. Zar. 69[a] אִרְתַּמְּרַטּוּטֵי אִרְתַּמְּ׳ (the mouse in the liquid) was dismembered. Nidd. 56[b] אִתַּמְּרַטּוּטֵי אימרטיט it would have been dismembered.——[Koh. R. to X, 16 אירתמרטת, read: אירתמרעת, v. מְרַע I.]

מְרַט II, מְרָטָא m. (preced.) 1) *baldness.* Targ. O. Deut. XIV, 1. Targ. Is. XV, 2; a. fr.—2) *plucked wool, tuft.* Sabb. 49[a] ממ׳ דבינו אטמי of wool plucked from between the flanks (of a living animal, which contains moisture).

מְרָטוּטָא, מְרָטוּטָה, מְרָטוּט m. (preced.) 1) *tuft of plucked wool,* &c.; *lint.* Y. Kil. IX, end, 32[d] סיפלני דמ׳ עמר a compress of wool lint; דמ׳ דכיתן of linen lint. Y. Sabb. IV, end, 7[a] אילו מאן דנסב מ׳ וכ׳ if one takes a tuft of wool and puts it on his head in cold weather. Y. Yoma VIII, 44[d] top; Y. Taan. I, 64[c] תרי מ׳ soaked a tuft.—2) *a garment made of (plucked) wool* (v. P. Sm. 2224; Arab. *mirṭ* species indumenti ex lana &c.), *a coarse garment.* Targ. Prov. XXV, 20. Ib. XXVII, 13.—*Pl.* מְרָטוּטִין. Y. Maas. Sh. I, 52[d] bot. עד כדון . . . תליין ביה מַרְטוּטֵירְכוֹן (not טכין . . .) R. S. is still alive, and you hang your garments on him, i. e. you refer to him as your authority!

מְרָטִיסָה, מְרָטוֹסָא, read: מַרְסִיסָה m. (רָסַס; cmp. הַרְסָנָא) *hash of small fish* or *locusts preserved in salt.* Y. Ab. Zar. II, 42[a] top (v. חוורנס).

מְרָטוּמָאי, v. מַרְיוֹמָאי.

מְרָטָנָא, מְרָטַנְיָא, v. מִרְטַנְיָא.

מְרָטָקָא, m. 1) (transp. of מַמְרָקָא, q. v.) *whip.* Yoma 77[a].—2) *withered flesh,* v. מוּרְדָּקָא.

מָרֵי, v. מָר.

מרי I, מָרָא (b. h.) *to be strong, fat.*

Hif. הִמְרִיא *to fatten, stuff.* Sabb. XXIV, 3 (155[b]) אין מַמְרִין וכ׳ (Y. ed. מַמְרִין; Bab. ed. מאמהרין, v. אָמַר II) you must not stuff calves (on the Sabbath), v. הַמְרָאָה I.

מרי II, מָרָה (b. h.; v. preced.; cmp. מָרוּת, מֶר) *to rebel against.* Part. מוֹרֶה.—(בן) סורר ומ׳ *the rebellious son,* amenable to the law (Deut. XXI, 18–21). Snh. VIII, 1 מאימתי נעשה בן ס׳ ומ׳ *when is one to be dealt with as a sorer umoreh?* Ib. 68[b]; a. fr.—*Pl.* מוֹרִין, מוֹרִים, v. מוֹרָה II, a. מוֹרוֹס.

Hif. הִמְרָה 1) *to make strong, energetic.* Gen. R. s. 42, end (play on מַמְרֵא) שה׳ פנים וכ׳ he showed a stern countenance against Abraham (rebuking him).—2) *to provoke, to rebel.* Y. Kidd. IV, beg. 65[b] (play on אמר, Neh. VII, 61) שהִמְרוּ לאל וכ׳ they provoked God with their evil doings. Ex. R. s. 1, end שעתידים להַמְרוֹת וכ׳ that they will rebel at the Red Sea; a. fr.—Esp. *to disregard the authority of the Supreme Court* (v. מַמְרֵא II). Snh. 14[b]; Sot. 45[a]; a. e.—3) *to incite one against the other, to arrange a race; to bet.* Snh. 25[b] (expl. שמַמְרִין וכ׳ (מפריחי יונים) those who race doves (and bet on them). Sabb. 31[a] top שהִמְרוּ זֶה את זה who entered a wager.

מָרֵי, מָרָא ch. same; *Af.* אַמְרֵי *to provoke.* [Targ. Zech. XII, 10, v. מרר].—Sot. 35[b] top מאן אַמְרִיךְ דאִימַּרְיַית (Ar. ed. Koh. s. v. אמר: אירמייך דאירמרת, corr. acc.) who provoked thee that thou didst get angry?; Num. R. s. 5, end.—Gen. R. s. 42 (play on דאִמְרִי ואִפְּלִי וכ׳ (אִמְּרִפֶל he provoked and made sport of &c.

Ithpe. אִתְמְרֵי, אִתְמַּ׳ 1) *to get angry.* Num. R. l. c. דאִתַּמְרַת; Sot. l. c., v. supra.—2) *to quarrel, rebel.* B. Mets. 84[b] אִתְמְרָאי Ms. M., v. מְרַד.—Ḥull. 58[b] לבקא . . . אִתְמַּרְיָא Ar., v. בָּקָא (ed. מב׳ . . . אִתְמְרָא she ran away in anger from &c., v. מְרַד). Keth. 63[b] אימראי quot. in Rashi to Job XXXIX, 18 (ed. אימרדה).—3) *to refuse to abide by a bargain; to retract.* B. Mets. 77[a] אייקרא . . ואִתְמַּרוּ פועלים labor became dearer, and the laborers struck. Ib. ואימרי בעה״ב Ar. (ed. ואימר, fr. רמי, v. מוּר I) and the employer refused &c.

מָאִרִי, מָרִי pr. n. m. *Mari,* name of several persons. Sabb. 154[a] (v. marginal note); B. Mets. 110[a] מ׳ ברה דבת שמואל; B. Bath. 149[a] (דאיסור גיורא) מ׳ בריה.—Y. Ber. VI, 10[b] top רב יצחק בר מ׳ (Bab. ib. 51[a] top יצחק קסקסאה); cmp. מָרְיוֹן.—B. Mets. 39[b], v. אִיסָּק.—Bets. 28[b] מ׳ בריה דרב בימא; a. several others.

מַרְיָא, v. מַרְדְּיָא.

***מָרִיבָג** name of a *jewel* in the high priest's breastplate. Targ. Cant. V, 14 (corresp. to שהם, Ex. XXVIII, 20).

מְרִיבָה f. (b. h.; ריב) *strife.* Num. R. s. 3 חמטילים מ׳ וכ׳ those who caused strife between him and her. Ib. אף הם היו בעלי מ׳ they, too, were men of strife. Pesik. R. s. 20 מימיכם אנשי מ׳ אתם you have at all times been in the opposition. Ib. אתם עומדים במדינה (corr. acc.) you are of the opposition. Midr. Till. to Ps. CIII עשיתי מ׳ I entered a contest. B. Mets. 59[a]; a. fr.

מְרִיגַז a word in an incantation. Sabb. 67[a], v. מוֹרִיגַן.

מְרִיד, v. מְרַד.

מְרִידָא m. (preced.) *rebellious.* Targ. Prov. XVII, 11 גברא מ׳ ed. Will. (ed. Lag. מרירא; h. text מרי).

מְרִידָה f. (מְרַד) *rebellion.* Nom. R. s. 18, beg.; Tanḥ Kor. 1., a. e.

מרידתא, Ḥull. 59[a] top, v. מְרָרִיתָא, a. נוּרִיתָא.

מְרִידָת, v. מַרְדִּיָּה.

מָרְיוֹמָאי m. pl. (Μαρεώτης) *the people of Mareotis,* a district of Lower Egypt with the town of Marea. Targ. Y. Gen. X, 13 (some ed. מַרְטוּטָאי); Targ. I Chr. I, 11 ed. Rahmer (ed. Lag. מראטאי, read יו for א; h. text ענמים).

מרילא, Pes. 39[a] Mus., v. יְרוֹאָר.

מָרְיוֹן pr. n. m. (Μαρίων) *Marion,* name of several persons. Y. Succ. II, 53[a] יצחק בר מ׳ (cmp. מָרִי); Pesik. R. s. 15 מור׳; Yalk. Hos. 518; a. e.—M. Kat. 11[b] מ׳ בריה דרבין.—B. Bath. 12[b] כי נכסי דבי בר מ׳ (Ms. M. מור׳; v. Rabb. D. S. a. l. note 10) as (improved as) the estate of the house of Bar M.—B. Mets. 84[b] בני בר מ׳ Ms. M. (ed. בני ביורי).—Yalk. Ruth 601, v. מְרוֹם.

מָרְיוֹן m. (מָרָה) *rebel.*—*Pl.* מְרִיוֹנִים. Pesik. Ekhah, p. 122[b], v. אטקטרא (v., however, אַרְכִי III).

מָרִיחַ, v. מָרַח II.

מָרִיחָא m.(preced.) *a haughty man.* Targ. Prov. XXI, 24 (h. text יָהִיר).

מַרְיִית, מַרְיוּא pr. n. m. *Marya* (cmp. מָרִי). Y. Pes. V, 32[c] bot.; Y. Peah I, 15[c] top מריא; Y. Ter. XI, beg., 47[c] מריה; Y. Ab. Zar. II, 41[c] top מדייא (corr. acc.); Y. Bicc. II, 64[d] מריא; Y. Erub. VII, beg. 24[b] כד מ׳ (corr. acc.).

מִרְיָם (b. h.) pr. n. f. *Miriam,* 1) sister of Moses. Sot. I, 9 (9[b]). Ex. R. s. 1; a. v. fr.—2) name of several persons. Lam. R. to I, 16, v. בִּירְתּוֹס.—Ib.; Pesik. R. s. 29-30-30 (ed. Fr. p. 140[a]) M., daughter of Naḳdimon.—Lam. R. l. c. M., daughter of Naḥtom; Yalk. Deut. 938 (of Tanḥum).—M. the hair-dresser; M. the children's nurse, v. גְּדַל I, II.—M. a member of the priestly family of Bilgah. Tosef. Succ. IV, 28; Succ. 56[b]; Y. ib. V, end, 55[d]; a. others.—3) *Imma Miriam.* Keth. 87[a]; 88[b].—[Ruth R. to II, 5, v. מְרוֹם.]

מרימות, Cant. R. to I, 6, read: מרכבות, v. מֶרְכָּבָה.

מְרֵימַר pr. n. m. *M'remar,* name of several Amoraim. Ḥull. 62[b]. B. Bath. 3[b]. Ab. Zar. 33[b] בעו מינידה ממ׳ (Pes. 30[b] מאמימר). Ib. דדיש מ׳; a. fr.

מָרִינוֹס pr. n. m. (Μαρῖνος) *Marinus,* name of several persons. Tosef. Toh. VII, 7.—B. Bath. 56[a].—Lam. R. to II, 22. Y. Gitt. IV, 46[a].

מָרִיעַ m. (v. מְרַע) *weak, ailing.* Targ. Mal. I, 8 דמ׳ (ed. Lag. דמרע) that which is sick; ib. 13.—*Pl.* מְרִיעִין, מְרִיעַיָּא. Targ. Y. Ex. XVIII, 20. Targ. Ez. XXXIV, 4 (ed. Lag. מְרַעְיָא).—R. Hash. 16[a] מצלינן .. אקצירי ואמ׳ we pray now for the sick and the ailing; Ned. 49[b] קצירי קצירי ממש מ׳ רבנן by *k'tsire* we mean the really sick, by *m'ri'é* we mean the scholars (in delicate health).

מְרִיעוּת f. (denom. of רֵעַ) *friendship, sociability, social gathering.* M. Kat. 22[b].—[Tosef. Shebi. II, 4, v. מוּרְבִּית II.]

מְרִיצָה I f. (רָצַץ) *a tool for crushing* bones, stones &c. Shek. VIII, 2 חורץ מן .... והמ׳ והמיוחדין וכ׳ Ms. M. (ed. המיוחדין, v. Rabb. D. S. a. l. note; Ms. M. והמרחצ׳; Y. ed. omits our w.) except the basket (for gathering disinterred bones for burial), the shovel, and the crusher, and things specially designated for burial purposes. Y. ib. 51[a] bot. מ״ד מ׳ שמריצה את האבן (v. Rabb. D. S. to Bab. ed., p. 68[a]; Bab. ed. add לבירת הקברות) he who calls the tool *m'ritsah* (instead of צפורן) does so, because it makes the stones run (fr. רוּץ), i. e. makes them portable.

מְרִיצָה II, v. מְרוּצָה I.

מְרִיק, v. מָרַק.

מְרִיקָה, מְרֵיקָא, v. מְרֵקָה.

מְרִיקָה f. (מָרַק) *scouring, washing.* Sifra Tsav, Par. 3, ch. VII מ׳ כמְרִיקַת הכוס the *m'rikah* (Lev. VI, 21) means like washing a cup, contrad. to שטיפה (rinsing); Zeb. XI, 7. Tosef. ib. X, 14 מְרִיקָתָן their being washed; a. fr.

מָרִיר I, מְרִירָא, מְרִירְתָּא, מָרִירְתָּא f. (מָרַר) *bitter; embittered, grieving.* Targ. I Sam. XXII, 2. Targ. O. Gen. XXVII, 34 מָ׳ ed. Berl. (ed. מְ׳); Y. מְרִירְתָּא. Targ. II Esth. IV, 1; a. fr.—[Targ. Prov. XVII, 11 גברא מ׳ (ed. Wil. מְרִירָא; h. text מרי).]—Ber. 56[a] מ׳ עסקך כי חסא thy business will be bitter (thy goods disliked) like lettuce (v. חָסָא I). Sabb. 127[b] bot. B. Mets. 113[b]; a. fr.—B. Bath. 20[a] bot. במרירתא bitter (salt) is meant.—*Pl.* מְרִירַיָּא, מְרִירַיָּתָא; f. מְרִירָן. Targ. Ex. XV, 23. Targ. Num. V, 18, sq. Targ. I Kings II, 8 (ed. Lag. מרירא, corr. acc.).—[Targ. Y. Num. V, 24 מְרִירְיָתָא, read: רַיָּא . . . .].—Lam. R. to III, 40, v. בְּסִימָא.

מָרִיר II, מְרִירָא f. (preced.) *bitterness, bitter disposition, grief.* Targ. I Sam. XV, 32 מְרִיר מותא (Regia מְרוֹר) the bitterness of death. Targ. Ez. III, 14. Targ. Is. XXXVIII, 17; a. fr.—V. מְרִירְתָּא.

מְרִירָה f. (b. h.; preced. wds.) [b. h. *bile,*] *bitterness,* trnsf. 1) *sin.* Ex. R. s. 43 (ref. to וירחל, Ex. XXXII, 11) חַלֵּי מְרִירָתָן וכ׳ sweeten thou the bitterness of Israel (pardon their sins) and heal them.—*Pl.* מְרִירוֹת. Ib. מי שירחלה מ׳ one to sweeten our bitternesses (to pray for us). Lev. R. s. 12 (ref. to Deut. XXXII, 32) הללו שהבריאו מ׳ וכ׳ it is they (the grapes) that brought sins &c.—2) (v. next w.; cmp. לַעֲנָה II) *curse.* Midr. Till. to Ps. XC, 9 (expl. הֶגֶה ib.; cmp. הָגָה a. אָגָא) זו מ׳ that means 'curse'.

מְרִירוּתָא, מְרִירִיתָא ch. same, 1) *bitterness.* Targ. Prov. XIV, 10. Targ. Ps. LXXV, 9 ed. Lag. (oth. ed. מְרִרָתָא). Targ. Esth. IV, 1.—2) *curse.* Targ. O. Num. V, 24; 27 (Ms. I, III מְרָרִי; ed. Berl. a. Y. לָוְט; h. text מָרִים); v. preced.

מְרִירוֹאָר, v. יְרוֹאָר.

מרירות, Tanḥ. M'tsora 1 חמ׳ זו, v. מַרְדוּת I.

מְרִירִיתָא, v. מְרִירוּתָא.

מְרִירִי m. (b. h.; v. preced. arts.) [*poisonous,*] קָטֶב מ׳ or מ׳ (Ḳeṭeb) *M'riri,* name of a demon. Num. R. s. 12; Lam. R. to I, 3; Tanḥ. Naso 23; Midr. Till. to Ps. XCI, 6; Yalk. Ps. 842. Pes. 111[b]. Ber. 5[a] (quot. fr. Deut. XXXII, 24).

מְרִירְיָתָא, v. מָרִיר I.

מְרִירְתָּא f. (מָרַר) 1) *bitter,* v. מָרִיר I.—2) also מָרִרְתָּא, מְרַרְתָּא = h. מָרָה, *gall, bile.* Targ. Y. Ex. XXIII, 25 מחת מ׳ מרר׳ affection of the gall, v. מָרָה I; a. e.—Keth. 50[a] דַּיָּה the gall of a white *dayah* (v. דַּיָּה) וכ׳. Pes. 39[a], v. כּוּפְיָא. [Ib. במרור מרירתא; אמררתא, v. מְרִירְתָּא.]

מָרִישׁ m. (contr. of מארש, v. אָרַשׁ; cmp. Targ. of מורשי, Job XVII, 11: לוחי) *joist, beam* (cmp. כְּשׁוּרָא). Gitt. V, 5 המ׳ הגזול וכ׳ an illegally taken joist which was placed in a group of buildings. B. Kam. 66[b] (ref. to Gitt. l. c.) והרי מ׳ כשורא וכ׳ here is the case of the *maresh* (where the stolen object changed its name), before it was placed it was named כשורא, and now it is טללא (ceiling); a. fr.—*Pl.* מְרִישׁוֹת.

Ib. 67a, v. עוֹב. Y. B. Bath. I, beg. 12d תירפתר ע״י מָרִישָׁיו it means (a protection) by means of its timber (roofing).

מָרִישָׁא ch. same; (collect.) *timber*. Targ. Hab. II, 11. Targ. I Kings VI, 36; a. e.

מְרִית(ָא), (מָרַת) m. (denom. of מִירַת חמר מ׳) *first flow of trodden grapes, sweet wine*. Targ. Is. XLIX, 26 (h. text עסיס); a. e.

מְרַךְ, v. מוֹרֶךְ.

מְרַךְ (denom. of מֹרֶךְ; רָכַךְ) *to be soft; to soften*. *Nithpa.* נִתְמָרְכָה *to be softened; liquefied* (of the brain or the spinal column). Hull. 45b, v. חַמְרָכָה.

מְרַךְ ch. same.
Itphe. אִתְמְרִירַךְ (cmp. מוֹרֶךְ) *to be faint, become unsteady*. Targ. O. Deut. XIX, 5 ed. Berl., v. מְרַג.

מֶרְכָּב m. (b. h.; רָכַב) *riding seat, saddle, handle of the saddle*, esp. מ׳ (טומאת) *that degree of uncleanness which arises from an unclean man's riding* (Lev. XV, 9); *unclean saddle*. Tosef. Kel. B. Bath. II, 7; Erub. 27a תאוכמ׳ טמא מושב ותחפוס טמא מ׳ the saddle itself (on which an unclean man sat) is unclean as a seat, and its handle is unclean as a riding implement. Kel. I, 3. Zab. V, 8; a. fr.

מֶרְ׳, מֶרְכְּבָא ch. same. Targ. Lev. XV, 9; a. e.

מֶרְכָּבָה f. (b. h.; preced.) *chariot*. Esth. R. to I, 2 (ref. to II Chr. IX, 17) [read:] שהיה עשוי כמֶרְכָּבָתוֹ של מי שאמר והעולם נברא וכ׳ it was made like the chariot of him who spoke and the world existed. Num. R. s. 12 אגרת .. ומֶרְכָּבָתָהּ Igrath .. and her chariot; a. e.—Esp. *the divine chariot of the vision of Ezekiel* (Ez. I); מעשה מ׳, or מ׳ *the mystic speculations on the divine chariot, esoterics*. Gen. R. s. 82 האבות הן הן חמ׳ the patriarchs are the divine chariot. Hag. II, 1. Ib. 13a אגמרך במעשה חמ׳ I shall instruct thee in the secret of the vision of Ezekiel. Ib. עד היכן מעשה חמ׳ up to which verse (in Ez. I) do the speculations on 'the Chariot' go (the communication of which is subject to certain restrictions)?—Tosef. Meg. IV (III), 28. Cant. R. to I, 4 (ref. to חדריו ib.) מנין ויגלה לחם חדרי מ׳ how should Ezekiel be able to reveal to them the inwardness of the Chariot? Ib. 10 שמא בחדרי מ׳ וכ׳ hast thou perhaps been studying the secrets of the Chariot?; Lev. R. s. 16 בסדרי מ׳ (corr. acc.); a. fr.—*Pl.* מֶרְכָּבוֹת. Pesik. Bahod., p. 107b; Pesik. R. s. 21; a. fr.

מַרְכְּבָנָא m. (preced. wds.) *chariot-driver*. Targ. I Kings XXII, 34.

מַרְכְּבְתָּא ch. = h. מֶרְכָּבָה; מַרְכֹּבֶת יקרא *the divine Chariot*. Targ. I Kings VII, 33; a. e.

מַרְכּוֹב, v. מַרְכּוֹף.

מַרְכּוֹל, v. מַרְכֹּל.

מַרְכּוֹף, (מַרְכּוֹב) m. (cmp. אַרְכּוֹף) *markof*, name of a *musical instrument* made stationary. Kel. XV, 6 חמ׳ שהוור the *m.* (used in the Temple) is not susceptible of uncleanness. Ib. XVI, 7 מ׳ של זמר the *m.* used for the accompaniment of songs; Tosef. ib. B. Mets. V, 10.

מַרְכְּוָתָא, v. מוֹרְכִּוָתָא,

מַרְכֹּל, מַרְכּוֹל m. = אֲמַרְכּוֹל. Y. Sabb. X, 12c. Y. Shek. V, 49a; a. e.—*Pl.* מַרְכּוֹלִין. Shek. V, 3 Y. ed.; a. e.

מרכנתא, v. מַר III.

מַרְמָא, v. מְרַמֵּם.

מִרְמָה f. (b. h.; רָמָה) *fraud, guile*. Num. R. s. 20. Koh. R. to I, 16 חלב עושה מ׳ the heart plans fraud; a. fr.

מַרְמַהוּן m. (v. Löw Pfl., p. 252) *Origanum Marjorana, marjoram*, an aromatic plant. Gitt. 69b top גווזא דמ׳ Ar. ed. Koh. (other ed. Ar. חון . . .; Talm. ed. חין . . .) a piece of the stem of marjoram.

מרמומא, v. מרמיטה.

מַרְמִיצָה f. (רָמַץ, v. רְמָצָא) *a wound from stepping on a pointed stone*. Koh. R. to VI, 11 או חדא מ׳ (not חד), v. מַרְצוּפִי.

מרמטא, v. next w.

מרמיטה, a corruption, prob. to be read: מַדְמָמָה f. (דמם) *trance, catalepsy*. Gen. R. s. 17 (and thence copied in s. 44; Yalk. Gen. 23 מרמטא; Yalk. Sam. 139 דורמישא).

מַרְמִיר, v. מְרַר.

מַרְמָרִי, מַרְמָרְיָא m. (marmor, μάρμαρος) *marble*, in gen. *polished stone*. Targ. Y. Deut. IX, 9, sq.; a. e.—*Pl.* מַרְמָרִין, מַרְמָרְיָא. Ib. V, 19. Targ. Esth. I, 6. Targ. I Chr. XXIX, 2. Targ. Lam. III, 9.—V. מַרְמָרָא.

מְרַמֵּם m., **מְרַמְמָא** f. (רוּם) *uplifted, high*. Targ. O. Ex. VI, 6 (ed. Vien. מְרָמָא; Y. מְרוֹמָא). Targ. Y. I Ex. XIV, 8; a. fr.

מְרַמָּס m. (b. h.; רָמַס) *that which is trodden upon*. Tanh. ed. Bub., B'resh. 23; Yalk. Dan. 1066 עד מתי הם מ׳ לאו״ה how long will they be trodden upon by the nations? Gen. R. s. 21 מ׳ לפני מלאך וכ׳ trodden upon by the angel of death.

מַרְמָצָא, f. (רָמַץ) *casing, ouch*.—*Pl.* מְרַמְצָתָא, מְרַמְצָתָא. Targ. Ex. XXVIII, 13, sq. (h. text משבצות); a. e.—V. רְמַץ I.

מַרְמַר, מְרַמֵּר, v. מְרַר, מְרַר.

מרמר, Y. B. Bath. X, 17c some ed., read: מְדַמֵּר, v. מַר I.

מַרְמָרָא m. (v. מַרְמָרְיָא) *white marble*. Succ. 51b שישא כוחלא ומ׳ yellow, black and white marble; B. Bath. 4a; Yalk. Deut. 913.—*Pl.* מַרְמָרִין (marmora) *marble* or *cemented pavement*. Targ. Esth. I, 6.—Y. Ter. VIII, 45d bot. יתבי בחר ביתא אזלו מ׳ sat in a house the pavement (of which) was worn out.

מֶרֶס (b. h.) pr. n. m. *Meres*, one of the attendants of King Ahasver. Esth. R. to I, 14, v. next w.

מָרַס, *Pi.* מֵירֵס (denom. of מֶרֶס fr. רסס) *to crush; to rub; to stir.* Esth. R. to I, 14 (play on מֶרֶס ib.) שהיה מָמַרֵס את העופות he prepared the hash of birds; ib. (play on מרסנא, ib.) שהיה ממרס את הסלתות he stirred the flour (making dough). Ib. מי ממ׳ לפניך את הדם (not העופות, v. infra) who will stir before thee the blood (of the sacrifices)?; מי ממ׳ ... הסלתות who will stir the flour (for the meal offerings)? Ib. (play on מְרַסְּנָא מְמוּכָּן, ib.) מְמָרֵס אני I will crush, chop and dissolve their lives &c.; Meg. 12[b] כלום מֵירְסוּ בדם לפניך did they ever stir the blood (of sacrifices) before thee? כלום מירסו לפניך במנחות did they ever stir the flour for the meal offerings &c.?; Yalk. Esth. 1051 מֵירְסוּ. Yoma IV, 3; V, 3; a. fr. — Shebi. II, 10 מְמָרְסִין באורז וכ׳ you may, in the Sabbatical year, stir (mix) the ground of a rice field with water (so as to make it dough-like).

מְרַס ch. same. Targ. Esth. I, 14.—Gitt. 69[a] וכ׳ נִימְרְסֵיהּ, and let him rub it (the garlic) with oil.—Part. pass. מְרִיס. Targ. O. Lev. XXI, 20 (h. text מרוח, v. מָרַח). Ib. XXII, 24 (h. text מעוך).

מַרְסְנָא (b. h.) pr. n. m. *Mars'na*, one of the attendants of King Ahasver. Esth. R. to I, 14; a. e., v. מָרַס.

מֵרַע, מֵי׳ m. (רָעַע) *shaking, weakening.* Y. B. Mets. I, end, 8[a] מפני מ׳ כחן וכ׳ because this would injure the privilege of the purchaser.

מָרַע I (denom. of next w.) 1) *to become* or *be weak, fall sick.* Targ. Is. XIV, 10. Ib. XXIII, 4 (h. text תלתי). Targ. Ps. XLI, 9 (h. text שכב, v. next w.); a. e.—2) *to be shaken, quake.* Targ. Mic. IV, 10.

Af. אַמְרַע *to make sick, afflict.* Targ. O. Deut. XXIX, 21. Targ. Y. II Gen. III, 15.

Pa. מָרַע same. Targ. Jer. XIV, 17; Targ. Nah. III, 19 (not מְמָרַר) *grievous* (h. text נחלה).—*Part. pass.* מְמָרַע *suffering, unwell.* Targ. Jer. XIV, 18. Targ. I Sam. XIX, 14 ed. Lag. (oth. ed. שכיב מרע, v. next w.). Targ. I Kings XIV, 5 ed. Lag. (oth. ed. מרע); a. e.

Ithpa. אִתְמְרַע, *Ithpe.* אִתְמַרַע 1) *to fall sick.* Targ. I Kings XIV, 1 (ed. Lag. מרע). Ib. XXII, 34 ed. Lag. (oth. ed. מרע). Targ. II Sam. XIII, 2; a. e.—Koh. R. to X, 16 (ref. to שכבה, I Kings III, 19) אִיתְמַרַעַת עלוי (not רשת...) she fell sick (fainted and fell) upon him (cmp. Targ. to Ps. XLI, 9); a. e.—2) *to feign sickness.* Targ. II Sam. XIII, 5, sq.—3) *to be shaken, quake.* Targ. Jer. LI, 29.

מָרַע II, מָרָע m. (denom. of רַעַע) *sick, suffering.* Targ. Y. Gen. XVIII, 1 מ׳ מְכַּיְבָא וכ׳ (not מַכַּי׳) suffering from the wound &c.; Targ. Y. I Deut. XXXIV, 6 מ׳ מְגוּזְרַת וכ׳. Targ. O. Gen. XLVIII, 1 מָרָע ed. Berl. (oth. ed. a. Y. שכיב מ׳); a. fr.—Esp. (in Talm. also in Hebr. dict.) שכיב מ׳ *dangerously ill, expected to die.* Targ. I Sam. XIX, 14 (v. preced.).—B. Bath. IX, 6 שכיב מ׳ שכתב וכ׳ if a sick man assigns all of his property to a stranger (as an unqualified donation, v. מַתָּנָה). Ib. לא כתב בה ש׳ מ׳ if it was not stated in the document that he was sick; הוא אומר ש׳ מ׳ הוה he (the donor) says that he was sick (at the time), opp. ברא. Ib. 152[a], a. fr. מתנת ש׳ מ׳ the donation of a sick man; a. v. fr.—*Pl.* מָרְעִין, מַרְעַיָּא. Targ. Y. I Deut. l. c. Targ. Ps. CXXVI, 1 הוינו כְּחַלְמִים כד מ׳ וכ׳ like the sick when recovering (h. text חֲלֹמִים, v. חָלַם I). Targ. Ez. XXXIV, 4; a. e.; v. מְרִיעַ.—*Fem.* מָרְעָא, מַרְעָתָא, מָרְעִיתָא. Targ. Ps. LXIX, 21 ואתא היא מרעא ed. Lag. (Var. מוצא, cler. error; ed. Wil. ואתא היא תקיפא; h. text וָאָנוּשָׁה). Targ. Cant. II, 5. Ib. V, 8. Targ. Koh. V, 12; 15; a. e.—*Pl.* מָרְעָן. Targ. Y. Gen. XXX, 36 (some ed. מַרְעָאן).

מָרַע III, מָרָעָא c. (preced.) *evil, sickness, affliction.* Targ. I Kings VIII, 37. Targ. Koh. VI, 2; a. fr.—B. Bath. 153[a] (in a formula of a deed of donation) ומגו מַרְעֵיהּ וכ׳ and in consequence of (this) his sickness he departed &c.—*Pl.* מַרְעִין. Targ. O. Ex. XXIII, 25. Targ. Ps. CXVI, 3 מַרְעֵי Ms. (ed. מָרָעֵי); a. fr.

מָרְעָא, v. מַרְעֵי I.

מִרְעָה m. (b. h.; רָעָה I) *pasture.* Pesik. R. s. 16; Yalk. Kings 176 (expl. רעי, I Kings V, 3) מן דמ׳ directly from the pasture ground. Num. R. s. 10 כל דמ׳ the whole flock; a. e.

מַרְעוֹתָא, מַרְעוּ f. = מִרְעָה III. Targ. Ps. LXXVII, 11 מַרְעוּתֵי (ed. Wil. מַרְ׳; Ms. מַרְעִיתֵי). Ib. XXXV, 13; v. מַרְעִיתָא I.

מַרְעֵי I, מַרְעָא, מַרְ׳ m. ch. = h. מִרְעֶה. Targ. Y. I Gen. XIII, 7. Targ. II Esth. IV, 1.—*Pl.* מִרְ׳, מַרְעַיָּיא. Tem. 18[a] אפי׳ ממירְעֵירֵיהוּ even if you have to take them away from their pastures, v. מוֹרִיגָא.—[Targ. Y. Deut. XXXIII, 24, v. רְעֵי II.]

מַרְעֵי II m. (v. רְעִי II) *dung.* Targ. Y. II Lev. XVI, 27 מַרְעֵירֵיהוֹן.

מַרְעֵילָא, v. מַרְעֶלָא.

מַרְעִית I f. (b. h.; רָעָה I) *pasture-ground, pasture.* Pesik. R. s. 26, end והיא עשויה מ׳ וכ׳ and she (Zion) has become a pasture-ground for the beasts of the field. B. Mets. 86[b] (fusion of Hebr. a. Chald.) מביאין תור ממַרְעִיתוֹ וכ׳ (v. Rabb. D. S. a. l. note 60) they bring from his pasture an ox that has not been forced (used for labor) &c.; Yalk. Kings 176 (not ממרעיתן); a. e.—Trnsf. *feeding one's eye, satisfaction.* Cant. R. to IV, 5 (ref. to הרעים, ib.) והיכן חיתה מַרְעִיתָן וכ׳ where did the Israelites have their satisfaction on Egypt?

מַרְעִיתָא II, מַרְעִיתָא I f. = מַרְעוּתָא, *evil* &c. Targ. Ps. CXXIV, 4 (h. text נחלה); a. e., v. מַרְעוּ.

מַרְעִיתָא II f. ch. = h. מִרְעֶה. Targ. I Chr. IV, 39, sq.

מָרְעִיתָא, v. מַרְעִית II.

מַרְעֵילָא, מַרְעֵי׳ m. (רָעַל) *long pouch thrown over an animal's back, haversack.* Lev. R. s. 25; Koh. R. to II, 20.

מַרְעַשְׁתָּא, מַרְעֲשָׁתָא pr. n. pl., v. מִרְעֶשְׁתָּא II.

מַרְפֵּא m. (b. h.; רָפָא) *healing, recovery.* Keth. 103ª לשון חכמים מ׳ (v. Prov. XII, 18) the tongue of the wise teaches medicine (indirectly, ref. to Pes. II, 7).—Esp. *'your health'*, a wish uttered to one sneezing. Tosef. Sabb. VII (VIII), 5 האומר מ׳ חרי זה וכ׳ (not האמר) to say *marpé* is a superstitious practice (v. אֲמוֹרִי). Ib. לא אמר מ׳ מפני וכ׳ did not say *m.* (at college), because it is an interruption of study; Ber. 53ª.

מְרַפֵּא m. (preced.) *surgeon, operator.* Mekh. Mishp., N'zik., s. 4 מ׳ שהמית a surgeon who caused the death of his patient (through negligence), v. עָרַם II.

מַרְפֵּיוֹתָה f. pl. name of certain *fruits* (prob. so named from their loosening effect on the bowels, v. רָפָה), perh. a certain kind of *apples.* Y. Maasr. I, 48ᵈ bot.

מרפיס, v. מְנַפֵּיס.

מַרְפֵּיקָא, מַרְפֵּיק, v. מַרְפֵּקָא.

מִרְפָּס m. (b. h. מרפש; רָפַס) *that which is trodden.* Pirké d'R. El. ch. XLVII כי אם מִרְפַּס רגלם שלא ישתה . . . that no Israelite shall drink the wine of idolaters, but only wine trodden with their own feet (allud. to Ez. XXXIV, 19).

מַרְפֶּסֶת f. (preced.) *a gallery* or *balcony* to which doors of the upper compartments open, and from which steps lead down to the court. Erub. VIII, 3 אנשי מ׳ tenants that have a common gallery; ib. 83ᵇ, sq. בני מ׳ קס״ד מאי עלייה וכ׳ at first it was thought *marpeseth* (in Mishn. l. c.) meant the dwellers of the upper story, and they are so called, because they go up to their rooms by the way of the gallery; אותן הדרים במ׳ those who have rooms on the gallery itself. Tosef. ib. IX (VI); 19; a. fr.

מַרְפֵּק m. (רָפַק; cmp. Arab. marfik) *elbow.* Sabb. X, 3 (92ª). Arakh. V, 1 עד מַרְפִּיקוֹ up to his elbow (Tosef. ib. III, 2 מאצילו). Ohol. I, 8 שנים במ׳ two joints are in the elbow. Gen. R. s. 44 אוחזין אותו במַרְפַּקוֹ וכ׳ held him by his elbow that he might not fall; ib. s. 65; Yalk. Gen. 115; Yalk. Is. 313.

מַרְפְּקָא ch. same; *pl.* constr. מַרְפְּקֵי same. Targ. Ez. XIII, 18; (Tosaf. to Men. 37ª quotes מַרְפִּיקֵי, R. S. to Ohol. I, 8 מרפקי); v. מַרְבֵּק.

מָרַץ (b. h.; sec. r. of רוּץ) *to quicken.*

Nif. נִמְרָץ *to be made rapid, to flow rapidly* in a gutter. Tosef. Par. IX (VIII), 8 המים הנמשכין והנִמְרָצין ed. Zuck. (Var. והנגררין, v. נָגַר; R. S. to Par. IX, 5 והנזרקין) water running slowly in a channel or rapidly in a gutter. Num. R. s. 9 (play on נִמְרָץ, Mic. II, 10) נואם ממזר וכ׳; Sabb. 105ª (play on נִמְרֹצֶת, I Kings II, 8), v. נוֹטָרִיקוֹן.

מַרְצוּמִי f. (רצם) *contusion.* Koh. R. to VI, 11 (a gloss to מרמוצי) ויש אומרים מ׳ some read *martsumi.*

מַרְצוּף m., only in pl. מַרְצוּפִין, מַרְצוּפִים (רָצַף) *packing bags, leather bags,* esp. adapted for ship-loads. Kel. XX, 1 (ed. Dehr. מרצפין). B. Bath. V, 1. Y. Sabb. X, end, 12ᵈ, v. חָבַק; a. fr.—[Cmp. μάρσιπος, marsupium, prob. of Semitic origin.]

מַרְצֵיזָה, v. מַרְצֵעָא.

מַרְצֵעַ m. (b. h.; רָצַע) *awl, borer.* Kidd. 21ᵇ חמ׳ לחביא 'the awl' (Deut. XV, 17), this includes the largest awl (borer); Sifré Deut. 122; a. fr.—*Pl.* מַרְצְעִין. Kidd. l. c.

מַרְצְעָא ch. 1) same. Targ. O. Ex. XXI, 6; a. e.—Y. Maas. Sh. V, 56ᵇ sq. מַרְצְעָה דעקיבא וכ׳ the awl (penetrating acumen) of Akiba . . . . has been here.—2) (cmp. רְצוּעָה) *strap.*—*Pl.* מַרְצְעֵיזָה, contr. מַרְצֵיזָה. Y. Sot. I, 16ᵈ bot. לא חוינן מיתתין ספסליזה ומ׳ ומלקין ליה ומרציזין וכ׳ [read:] should we not have brought in benches and straps and smitten him and reconciled him to his wife?

מַרְצֵף, v. מַרְצוּף.

מָרַק (b. h.; sec. r. of רק; cmp. מצחב, Targ. II Chr. IV, 16) *to brighten, cleanse* (metal); *to scour, scald.* Sifra Tsav, Par. 3, ch. VI; Zeb. XI, 6 מוֹרִיקוֹ ושוטפו וכ׳ he must scour and rinse it &c.; Tosef. ib. X, 13 מוֹרָקָן (not מוריקן); a. fr.

Nif. נִמְרַק *to be cleansed, purged.* Ab. d'R. N. ch. I, beg. בשביל שיִמָּרֵק מכל וכ׳ that he might be cleansed of all the food and drink in his bowels.—[Tosef. B. Bath. XI, 9 נמרק, read: נִמְחַק].

Pi. מֵירֵק 1) *to polish up.* Koh. R. beg. סיתתה ומֵירְקָה he chiselled the stone and polished it, v. כִּרְכֵּם. Sabb. 33ª (ref. to תמרוק, Prov. XX, 30) המְמָרֵק עצמו וכ׳ he who polishes himself (makes toilet, prepares himself) for a sinful act; (Rashi: who makes himself free from all other thoughts, devoting himself entirely to sin, v. infra).—2) (cmp. מכה בפטיש) *to finish.* Tosef. Hull. I, 2 ומ׳ חגורו וכ׳ and a gentile finished the slaughtering (by cutting farther than the ritual requires); (Hull. 121ᵇ גמר); Yoma III, 4 ומֵרַי; Hull. 29ª ומֵי׳. Tam. IV, 2 מ׳ את ההפשט he finishes the flaying. Mikv. X, 1 הכניסן . . ולא מֵירָקָן he inserted the handles properly but did not finish them off (by fastening &c.). Ohol. XIII, 3 הגיפה ולא מֵירְקָה he fitted the door in, but did not finish it off (so that it fitted accurately). Y. R. Hash. I, end, 57ᶜ, a. e. מֵרַק . . . . מכיון שהתחיל inasmuch as he commenced the act, we say to him, finish it; a. fr.—3) *to cleanse* from sin by suffering, *to remove sin, effect forgiveness.* Ber. 5ª יסורין שמְמָרְקִין כל וכ׳ sufferings which cleanse the entire body of man; ib. ממרקין כל עונותיו וכ׳ wash away all sins of man; Yalk. Ex. 339; Yalk. Deut. 850. Yoma 86ª מיתה מְמָרֶקֶת death finishes the atonement (v. supra); Y. Snh. X, 27ᶜ bot. מיתה ממרקת שליש death removes the last third of sins; a. fr.—Y. Keth. VI, beg. 30ᶜ (in mixed dict.) ולא מֵירַק לה פורנה and does not pay off the entire dowry.—Sabb. 33ª, v. supra.

Hof. הוּמְרַק *to be washed off, cleansed.* Snh. 92ª וה׳ סידו Ar. s. v. סר 3, ed. Koh., v. מָקַק. *Hof.*

מְרֵיק, מְרַק ch. same, *to polish; to cleanse.* Targ. Is. XXI, 5 (ed. Wil. מְרֵי *Pa.*). Targ. Y. II Lev. XXVI, 43.—[Y. Bets. I, 60ᵈ שחיק הוא מרק קונדישון, read: שחיק מר קוֹנְדִישׁוֹן, v. R. N. to Alf. Bets. I, 7; v. קוֹנְדִישׁוֹן.]

Pa. מְרֵיק same, *to cleanse, clear, finish.* B. Mets. 15ª

(in a deed of sale) ואשפי ואדכי ואמרוק וכ׳ (v. Rabb. D. S. a. l. note 6) and I will satisfy (all claimants) and clear and clean the property &c. Yalk. Is. 352 מְמָרְקָא לה to pay it, v. שְׁבַק. — Y. Keth. VI, beg. 30c, v. preced. — [Targ. Prov. III, 11 תמריק, read: תְּמַיֵּיר; ib. XIX, 28 ממריק Ms., read: מְמַיֵּיר; v. מוּךְ.]

Ithpa. אִתְמְרִיק, *Ithpe.* אִתְמַרְיִק 1) *to be scoured.* Targ. O. Lev. VI, 21. — 2) (denom. of תמרוק) *to be used for toilet*; (of persons) *to be perfumed.* Targ. Y. Ex. XXX, 32. — [אחמורק, Targ. II Kings IV, 35, v. מְקַק.]

מָרְקָא m. (preced.; cmp. מָרוֹקָא) *yellowish, pale.* Yeb. 80a שיכרא מ׳ pale (diluted) beer; (Rashi, another opin.: *strong* beer). — חמרא מ׳ *diluted wine.* Gitt. 69b, opp. חיורא. Erub. 29b. — [B. Mets. 47b Ar., v. מָרוֹקָא I.]

מַרְקָה f. (preced. wds.) *a sort of earth used for polishing* (cmp. גַּרְגְּשָׁתָא in Targ. Y. Lev. VI, 21). Mikv. IX, 2 (Barten. מָרְיָקָא); Tosef. ib. VI (VII), 13 של מָרְיָקָה water mixed with *mareḳah.* — [Y. Bets. I, 60d top משום מרקה, read: מְרַקְּחָה, v. רָקַח.]

מַרְקוּלִיס pr. n. *Mercurius*, name of the Roman divinity, identified with the Grecian *Hermes*; esp. *a statue* or *way-mark dedicated to Hermes* (v. Lübker Reallex. s. vv. Hermes and Hermae). Snh. VII, 6 חזורק אבן למ׳ זו היא עבודתו casting a stone on a *merculis* (*hermaeon*), that is the way of worshipping it. Ib. 64a א״ל מ׳ היא they said to him, it was a *merculis* (at which you cast a stone). Ib. חזורק אבן במ׳ חנן the Mishnah reads, he who casts a stone *on* a *m.* Ab. Zar. IV, 1 שלש אבנים . . . בצד מ׳ וכ׳ if three stones near one another are found by the side of a *m.*, they are forbidden for use. Ib. 50a אבנים שנשרו מן המ׳ stones which have fallen off a *m.* — Tosef. ib. VI (VII), 13 מ׳ וכל מה שעליו אסור a *m.* with all that is on it is forbidden. Ib. 15, sq. (also מַרְקוּלָס). Ab. Zar. l. c. עיקר מ׳ the original statue of, or heap of stones for, Mercurius, opp. to מ׳ קטון a heap of three stones by its side; a. fr. — Abbr. בית ק׳.—קוּלִיס *a way-mark dedicated to M.* (consisting of two stones with a third across the top). Ib.; B. Mets. 25b (Ms. H. מרקוליס).

מַרְקוֹעַ I f., *pl.* מַרְקוֹעָן (רָקַע; cmp. רָקִיק) *thin cakes, wafers.* Y. Taan. IV, 69a [read:] טור שמעון חזה מפרק . . גריבין דמ׳ ללקוטייא כל וכ׳ . . the town of Tur Simon used to distribute three hundred *griva* (of flour in) wafers among the poor on every Sabbath eve (v. לָקִיט I); Lam. R. to II, 2 גרבי דמ׳ בכל ערובה לאילין קיטיא . . . Ar. Compl. ed. Koh. (defective in eds.).

מַרְקוֹעַ II, **מַרְקַע** c. (רָקַע *Pa.*) *piece of cloth, patch.* Y. Snh. IV, 22b top איתקלף מַרְקוֹעָךְ thy patch is peeling off, i. e. thy ignorance is laid bare. B. Bath. 20a חזי למ׳ דלבושא Ms. H. a. Ar. (ed. לקריעה) can be used for a patch on a garment. — *Pl.* מַרְקוֹעִין, מַרְקָעִין, מַרְקָעָן. Lam. R. to I, 1 עשרים וארבע מרקועין (יחד כותי) רבתי (some ed. מרקע), v. מַרְדְּעָא; Y. Maas. Sh. IV, 55b bot. מרקען ed. Amst. (ed. Krot. מַרְקָעָן), v. אִיסְטְוָוא II.

מַרְקוּשׁ, Tosef. Sabb. XIV (XV), 2, v. טַרְפֵּשׁ.

מָרְקָח m. (b. h.; רָקַח) *aromatic herb.* — *Pl.* מְרָקָחִים. Pirḳé d'R. El. ch. XXV; Yalk. Gen. 84 בית חמ׳ drug-store.

מִרְקַחַת f. (b. h.; preced.) *druggist's preparation, drug; poison.* Gen. R. s. 10 ('Rashi': מְרָקְחוֹתָיו, pl. of מְרָקָחָה), v. סַם.

מְרַקְחְתָּא f. (preced.) *a spiced dish.* Lam. R. introd. (R. Abbahu 2) (ref. to Ez. XXIV, 10) הרת גופן תוסס כהדא מ׳ their bodies were bubbling (hot with grief) like a spiced broth; Yalk. Ez. 363.

מרקית, Y. Bets. I, 60d top, read: מְרַקְּחָה, v. רָקַח.

מַרְקַע, v. מַרְקוֹעַ II.

מָרַר (b. h.) 1) *to drip;* 2) (cmp. אָרַשׁ) *to be bitter.* — V. מרור על, מָרוֹר, מַר, מוֹר &c.

Pi. מֵרַר *to make bitter; to afflict.* Pes. X, 5 שום שמררו המצרים וכ׳ we eat bitter herbs in memory of the Egyptians embittering the lives of our fathers in Egypt. Cant. R. to I, 13 (play on מֹר, ib.) אברהם מְמָרֵר עצמו וכ׳ Abraham afflicted himself and plagued himself with sufferings; ib. to III, 6; a. e.

Hif. הֵמַר same. Gen. R. s. 98 (play on וימררוהו, Gen. XLIX, 23) שה׳ לאחיו who made his brothers suffer; שהֵמַיררו לו אחיו whom his brothers made suffer; שה׳ לאדונתו שהֵמַיְרָה לו אדונתו who made his mistress suffer; (v. Matt. K.) whom his mistress made suffer. Sabb. 88b (play on צרור המר, Cant. I, 13) אע״פ שמיצר ומיַמֵּר לי וכ׳ although my Beloved decrees anguish and suffering for me; a. e.

Hithpa. הִתְמָרֵר, *Nithpa.* נִתְמָרֵר *to become sticky and bitter* from handling myrrh. Cant. R. to I, 13 כל . . . ידיו מִתְמָרְרוֹת (Matt. K. מִתְמוֹרְרוֹת, *Hithpol.*) whoever plucks it (myrrh), gets his hands sticky (and bitter). Num. R. s. 13 (play on מוֹרִי, Cant. V, 1) נִתְמָרְרוּ בגלות וכ׳ they became bitter (affected with sin) in captivity, and were sweetened (atoned for their sins) by martyrdom.

Hithpalp. הִתְמַרְמֵר, *Nithpalp.* נִתְמַרְמֵר *to get excited* (in battle); *to be enraged.* Pesik. R. s. 29-30-30 (ed. Fr., p. 140a) מיד היה מִתְמַרְמֵר וכ׳ at once he became enraged and kicked it (the missile) &c. Ib. נתמ׳ לצאת he was excited in rushing out.

מָרִיר, מָרַר ch. same, *to be bitter; to grieve, mourn.* Perf. מַר, imperf. יֵרַמַּר, יֵרַר. Targ. Is. XXIV, 9. Targ. I Sam. XXX, 6; a. fr. — Targ. Zech. XII, 10 וירימרון, v. infra.

Pa. מָרַר *to embitter, aggrieve.* Targ. Ruth I, 13 תְּמָרְרוּן (ed. Amst. תְּמַר׳). Targ. Y. I Deut. XXXII, 32 מְמַרְרִין (some ed. מְמָרְרָן; Y. II מַרְרָן).

Af. אַמְרִיר אַמַּר 1) same. Targ. Ruth I, 20 (not אַמַּר׳). Targ. Ex. I, 14; a. e. — 2) *to arrange mourning.* Targ. Zech. XII, 10 כמא דמְמָרְרִין וכ׳ . . ויירמרון they shall arrange mourning for him, as is arranged for &c. (v. infra). — [אַמְרְרוּ, v. *Ithpa.*]

Palp. מְרַמֵּר, מְרַמֵּיר *to aggrieve.* Targ. Prov. XVII, 25. Targ. Y. I Gen. XLIX, 23 ממרירו, read: מְרַמְּרוּ; (Y. II אַמַּר׳, read: אַמְּרוּ *Af.*).

Ithpa. אִתְמָרַר 1) *to be enraged, fight.* Targ. O. Gen. l. c. (Var. אִתְמְרוּ, v. Berl. Targ. O. II, p. 18; oth. ed. אַמְרוּ *Af.*). — 2) *to mourn.* Targ. Zech. l. c. Var. (v. Lag. Proph. I, p. XLII).

מֶרֶר m. (preced. wds.) 1) *bitterness; trouble;* במ׳ *bitter-*

ly. Esth. R. to III, 9 (ref. to Is. XXXIII, 7) וכל צבא .. בוכים במ׳ all the hosts on high weep bitterly.—2) *sin.* Cant. R. to V, 5 (play on מור עבר, ib.) עבר על מְרָרִי he passed over (pardoned) my sin.—*Pl.* מְרָרִים. Ib. מ׳ דגזר כורש וכ׳ troubles,—when Cyrus decreed and said &c. Ib. מ׳ שאמרתי לעגל וכ׳ sins,—when I said of the calf, these are thy gods &c.

מְרָרָא, מֶרֶר, מָרָר ch. same, 1) *trouble.* Snh. 19ᵃ אגב מְרִירִית in his trouble (excitement of mourning).—במ׳ *bitterly.* Targ. Esth. VI, 1; a. fr.—2) *curse.* Targ. O. Num. V, 24; 27, v. מְרִירוּ.—3) *bitter herb.*—*Pl.* מְרָרִין. Targ. O. Ex. XII, 8; a. e.; v. מְרוֹרָא.

מְרָרִיתָא f. ch., *pl.* מְרָרָיְתָא =h. מָרוֹר, *a bitter herb,* prob. *succory.* Succ. 13ᵃ חני מ׳ דאגמא וכ׳ that succory of the marsh. Ib. חני מ׳ סתמא שמיידהו וכ׳ the name of that plant is plain *m'raritha,* and the reason why they name it *'m.* of the marsh' is, because it is frequent in marshes. Pes. 39ᵃ (expl. מרור) מ׳ דאגמא Ms. M. (ed. only מרירתא, read מררי׳). Ib. חוה מהדר אמרירתא ed. (corr. acc., as in Tosaf. to Succ. l. c.; Ms. M. 2 אמְרָרְיָתָא דדבריא) took pains to get *m'raritha* (of the field). Ḥull. 59ᵃ top עיקרא דמרידתא ed. (read as Tosaf. to Succ l. c. דמרריתא; Ar. דנוריתא) the root of &c.

מְרֹרָה, v. מְרוֹרָה.

מְרָרְיָתָא, v. מְרָרִיתָא.

מָרָשָׁא, מָרֵשׁ, v. מָרִישָׁא.

מְרַשְׁרָתָא f. pl. (Syr. מרשותא, מרשתא, P. Sm. 401; רשש) *mortars.* Y. B. Bath. II, 13ᵇ bot. [read:] מרחקא אילין מ׳ מכותלהּ וכ׳ (v. Mus. in Ar. s. v.; ed. מרשותיה, read: וָתָה...) to remove those mortars from the walls &c. [Comment. *saw-mill* (v. מְרִישָׁא)—which corresponds neither to form nor to context.]

מורשיא, מרשיא, v. כרפוונה.

מֶרַת, v. מִירַת.

מָרָתָה, מָרְתָא, מָרַת, v. מַר IV.

מרתהן, Ex. R. s. 51 שמואל בר מ׳, read: מָרְתָה or מָרְתָא.

מַרְתּוֹקָא m. (רתק) 1) [*knuckles,*] *fist.* Targ. Y. Ex. XXI, 18.—2) *a blow with the fist.* Y. M. Kat. III, 83ᵇ (ed. Krot. מַרְתִּיקָא); Y. Snh. VII, 25ᵇ top.—3) *knocker* at the door. Ib.ᵈ top [read:] מאן דעליל יהיב ליה חד במרתוקה whoever entered (the bath-house) struck him with the knocker, v. נְתִירָקָה ch.—V. מַרְתֵּק.

מַרְתָּחָא f. (רתח) *frying pan.* Targ. Y. Lev. II, 7; VII, 9 (h. text מרחשת).

מַרְתָּפָא, v. מַרְתֵּפָא.

מַרְתִּיקָא, v. מַרְתּוֹקָא.

מָרְתָכָא m. (Pers. *murtakh,* older form of *murdah,* v. מוּרְדָּקָא) *litharge,* dross formed during the purification of silver from the lead with which it is combined. Gitt. 69ᵇ. Ib. 86ᵃ.

מַרְתֵּךְ m. (רתך) *store-room, cellar* where vessels are stored in rows and layers. Pes. I, 1 שתי שורות על פני כל דמ׳ the two rows of piled vessels in front of the cellar. Snh. 108ᵃ מ׳ של חומץ a store-room for vinegar. Lev. R. s. 24, end; a. fr.

מַרְתֵּפָא, מַרְתָּפָא ch. same.—*Pl.* מַרְתֵּפַיָּיא, מַרְתֵּפָיָיא, מַרְתְּפָרִין. Targ. I Chr. XXVII, 27 (h. text אוֹצָרוֹת).

מַרְתֵּק m.=מַרְתּוֹקָא, *blow.* Gen. R. s. 51 (expl. 'from the Lord', Gen. XIX, 24) כמ׳ מן גבר as (we say), 'a blow from a strong man'; Yalk. ib. 85.

מָשׁ־, v. מִי־.

מָשָׁא, v. מְשִׁי.

מַשָּׂא m (b. h.; נָשָׂא) 1) *carrying.* Kel. I, 1 מטמאין במ׳ make the carrier unclean. Ib. 3 ששות מַגָּעוֹ לְמַשָּׂאוֹ the touch of which has the same effect as the carrying of it; a. fr.—2) מ׳ ומַתָּן *carrying and giving, business, dealings; worldly affairs*; *intercourse.* Sabb. 120ᵃ במ׳ ומ׳ in worldly affairs, opp. בדברי תורה. Kidd. 35ᵃ איש דבר מ׳ ומ׳ a man (has the protection of the law) because he is engaged in business. Yoma 86ᵃ מַשָּׂאוֹ וּמַתָּנוֹ וכ׳ his dealings with men; a. fr.—Kidd. 30ᵇ כל משאו ומתנו בך he (the tempter) will always be busy with thee.—3) *burden.* Tanḥ. B'midb. 2, v. מַשּׂוֹא.—Trnsf. *burden of prophecy.* Gen. R. s. 44 עשרה לשונות נקראת נבואה...מ׳ וכ׳ prophecy goes by ten names: 'vision'... 'burden' &c.; ib. רבנן אמרי מ׳ כמשמעו וכ׳ the Rabbis say, the severest of all is *massa,* as its name indicates (burden) &c.; Cant. R. to III, 4; a. e.—*Pl.* מַשָּׂאוֹת. Gitt. 71ᵃ מ׳ ומתנות business transactions.

מֶשָׁא, v. מִישָׁא.

משא, Pes. 111ᵇ כרו מ׳, v. פְּרוּמָשָׁא.

מַשָּׂאוֹי, v. מַשּׂוֹא.

מְשָׁאָה m. (מְשַׁךְ) *stretching.* B. Bath. 73ᵇ מ׳ דצואריה וכ׳ (Ms. M. בֵּי מְשָׁכָא) the length of its neck when stretched was &c.

מְשָׁאֲלָה f. (b. h.; שַׁאַל) *request, prayer.*—*Pl.* מְשָׁאֲלוֹת. Num. R. s. 11 יחנך במְשָׁאֲלוֹתֶיךָ 'be gracious unto thee' (Num. VI, 25) by granting thy prayers (beyond deserts); Sifré Num. 41; Yalk. ibid. 710.

מְשָׁאַר m. constr. (שְׁאַר) *the rest of, others.* Targ. Y. II Ex. XXXV, 34 מ׳ אומנייא the other mechanics. Targ. Y. Num. XIX, 3 מ׳ בעירן other (not dedicated) animals.

מֵשְׁאָרָא, v. מֵישְׁרָא I.

מִשְׁאֶרֶת f. 1) (b. h.; שָׁאַר *to swell, rise*; cmp. שְׁאוֹר) *baking trough* or *dish.* Tanḥ. Vaëra 14 (ref. to Ex. VII, 28) אימתי מ׳ מצויה וכ׳ when is the trough near the oven?—2) (שָׁאַר *to remain*) *remainder.*—*Pl.* מִשְׁאָרוֹת. Mekh. Bo s. 13 (ref. to משארתם, Ex. XII, 34; v. Targ.) אלו שיורי מצה

that means the remnants of the unleavened bread and the bitter herbs (of the Passover meal); Tanḥ. Bo 8.

מְשָׁבָא m. (נְשַׁב) *bellows.* Targ. Jer. VI, 29 מְשַׁב constr.

משבוג, v. מוֹשָׁב.

מְשַׁבְּחָא m. (שְׁבַח) *singer.*—*Pl.* מְשַׁבְּחַיִן, מְשַׁבְּחַיָּא. Targ. I Chr. IX, 33. Targ. Jer. XV, 17 (h. text מְשַׂחֲקִים).

מְשַׁבְּקָא I m. (שְׁבַק) *divorcer, former husband.* Y. Keth. XI, 34[b] bot. שכונת דמְשַׁבְּקִי the neighborhood of my first husband.

מְשַׁבְּקָא II, **מַשְׁבַּקְתָּא** f. (preced.) *divorced wife.* Targ. Y. Lev. XXI, 7 Ar. (ed. מפטרא). Targ. Y. Num. XXX, 10 Ar. (ed. מתרכא).—Gen. R. s. 17 מַשְׁבַּקְתֵּיהּ אנא I am his divorced wife; Lev. R. s. 34. Ib. עם מַשְׁבַּקְתָּךְ with the woman thou hast divorced; Yalk. Lev. 665 לְמִישַׁבַּקְתָּךְ; a. e.

מַשְׁבֵּר m. (b. h.; שָׁבַר) [*orifice of the matrix,*] (in Talm.) *travailing chair.* Kel. XXIII, 4. Gen. R. s. 72; Y. Ber. IX, 14[a] bot. ברושבת על חמ׳ when she is seated on the travailing chair; a. e.

מַשְׁבְּשְׁתָּא f. (שְׁבַשׁ) *a faulty version, a rejected Boraitha,* opp. מְתַרְצְתָּא. Gitt. 73[a] (ref. to Tosef. ib. VII (V), 2) כיון דקשיא . . . ומ׳ הכא since there is a contradiction between the first and the second clause, it could not have been discussed at college (or an attempt to harmonize would have been recorded), and (therefore) it is to be rejected. Sabb. 121[b]; a. fr.

מַשְׁדַּרְתָּא f. (שְׁדַר) *sending.* Targ. Esth. IX, 22 מְשַׁדְּרַת quot. in Levy Targ. Dict. (ed. לשדרא).

מֹשֶׁה (b. h.) pr. n. m. *Moses,* 1) the law-giver, often מ׳ רַבֵּינוּ M. our teacher. Ber. 3[b]. Sot. 12[a]; a. v. fr.—Y. Taan. IV, beg. 67[b], a. e. מ׳ דאנא וכ׳ by Moses, I will look (at the priests) and not be diverted. Y. Dem. IV, 24[a] top בדין הוא מימר מ׳ דאנא וכ׳ will he (R. Ḥaggai) in this case, too, say, by Moses, I know the reason? Said he, by M. &c.; a. fr.—Bets. 38[b] מ׳ שפיר קאמריתְ by Moses, art thou right? (Rashi).—Trnsf. *great scholar (that thou art)!,* (mostly ironically). Ḥull. 93[a]. Sabb. 101[b] מ׳ שפיר קאמרת great scholar, art thou really right?; Bets. l. c. (v. supra); a. fr.—2) *M. Bar 'Atsri,* father of R. Huna. B. Bath. 174[b] מ׳ בר עצרי (Ms. M. עצורי); Arakh. 23[a].

מַשְׁדּוּ (tradit. pronunc. מַשְׁהוּ) m. (=מַה שֶׁהוּ, v. הוּא) *anything, the least portion, minimum.* Targ. Y. Num. XXXV, 16.—Sifré Num. 160 חברזל ממית במשהוא an iron weapon may wound fatally, be it ever so small of size. Pes. 11[b] שעה ומ׳ an hour and a fraction of an hour. Ḥull. 102[b] במ׳ when one eats ever so little of it, opp. בכזית; (ib. top בכל שהוא). Ib. במ׳ בשר וכ׳ when one eats a little of each, flesh, sinews and bones (so as to make up the size of an olive when combined); a. v. fr.—*Pl.* מַשְׁדּוּרִין. Erub. 87[a] ושני מ׳ and two fractions, i. e. ten and a fraction high, and two and a fraction wide.

משדוג, v. מְשָׁמְדִיג.

מַשָּׂא, מַשּׂוֹי, מַשְׂאוֹי (מַסּוֹי) m. (b. h. נָשָׂא; מַשָּׂא) *burden, load.* Y. Dem. II, 22[d] top (not ארץ כל א״י עושה מ׳ וכ׳ עשור) the whole of Palestine does not produce one load of raisins. Ib. [read:] וארץ כל א״י עושה מ׳ אחד של צימוקין אלא כן אמר לן ארץ מקום בא״י עושה מסוי וכ׳ does the whole of Palestine not produce &c.? But thus he said to us, no single place in Palestine produces &c. Sabb. 92[a] המוציא מ׳ למעלה וכ׳ he who transfers a load from one territory to another at a height from the ground of more than ten handbreadths. Erub. 22[a] (ref. to אל פניו, Deut. VII, 10) כאדם שנושא מ׳ על פניו וכ׳ like a man who carries a burden (hanging down) over his face, and is anxious to throw it off; Yalk. Deut. 846 כאדם שיש לו מ׳ (add: על פניו; Ms. O. Erub. l. c. מַסָּוֶה). Midr. Till. to Ps. XXXVIII (ref. to Ezra IX, 6) לאדם שהיה...וחמ׳ עליו like a man wading through a river, his feet sinking into the ground and a load on his head &c.; a. fr.—*Pl.* מַשּׂוֹאִין. Y. Dem. II, 22[c] חביא שלשה מ׳ וכ׳ if one brings three loads of provisions at a time, he is not yet considered a huckster (חגר).—Trnsf. *care, interest.* Y. Ber. III, beg. 5[d] אין לו מי שישא מַשּׂוֹאוֹ he has none to take from him his duty (of burying a dead relative).—*Pl.* as ab. Num. R. s. 1, beg. משלח...שיהיו נושאים מַשּׂוֹאֵיהֶם he sends important men...to attend to their (political) affairs; (Tanḥ. B'midb. 1 מַשָּׂאָם; ed. Bub. מַשּׂוֹאָן).—מ׳ פנים (v. נָשָׂא) *respect of person, partiality.* Ab. IV, 22; Y. Snh. VI, end, 23[d], sq. מ׳ פ׳ ומקח וכ׳ partiality and bribe-taking. Yeb. 79[a] וכי מ׳ פ׳ יש ברבר was there partiality shown in that case?; Snh. 104[b]; a. fr.

מַשּׂוֹאָה f. (b. h. מַשָּׂאָה; נָשָׂא) *signal,* esp. *fire signal* announcing the New-Moon.—*Pl.* מַשּׂוֹאוֹת. R. Hash. II, 2, sq. הוו משיארין מ׳ they raised signals (at the stations); Tosef. ib. II (I), 2 משיארין משו׳ ed. (ed. Zuck. מסירין מסעיות, מסעות; Var. מסיארין מסואות); a. e.

מַשּׁוֹאָה f. (b. h.; שָׁאָה) *desolation.*—*Pl.* מַשּׁוֹאוֹת. Midr. Till. to Ps. LXXIV, 3 הפעמים שאמרת לנו..תרי הם עשיות מ׳ the steps (pilgrim's roads) of which thou hast said to us (Deut. XVI, 16) . . ., behold they have become desolations; Yalk. ib. 809.

משובן, Bekh. 44[b], v. אֶשֶׁךְ a. שַׁעְבֵּז.

מְשׁוֹרְרָא* m. (שְׁוַר; v. שְׁוַר) [*jumper,*] *rover, free-booter.*—*Pl.* מְשׁוֹרְרֵי. Ab. Zar. 70[a] bot. רוב מ׳ ישראל Ar. (Ms. M. שיירי, read שוורי; ed. גנבי) the majority of rovers (around Pumbeditha) are Jews.

מַשְׁוַרְתָּא* f. (שְׁוַר) *stirrup* (for jumping on an animal's back). Snh. 64[b] כמ׳ דפוריא like the stirrup (a ring suspended from a frame) thrust over a bonfire on Purim, Ar. (Rashi: 'like the children's *leaping* over a bonfire').

מָשׁוּחַ, v. מָשַׁח I.

מָשׂוֹחַ m. (מָשַׂח II) *surveyor.*—*Pl.* מָשׂוֹחוֹת. Erub. IV, 11, v. מָצָה. Kel. XIV, 3 יתדות חמ׳ the surveyors' marking pins; שלשלת של מ׳ their measuring chains; Tosef. ib. B. Mets. II, 3 מישרחות.

מְשׁוֹחָאָה ch. same. B. Mets. 107b.

מָשׁוֹט m. (b. h.; שׁוּט) *oar.* Zab. IV, 3.—*Pl.* מְשׁוֹטִין. B. Bath. 73a ed. (Mss. מְשׁוֹטוֹת, v. Rabb. D. S. a. l. note).

מְשׁוֹטָא, מְשׁוֹט ch. 1) same. Targ. Ez. XXVII, 29.—*Pl.* מְשׁוֹטִין. Ib. 6.—2) *light ship.*—*Pl.* as ab. Targ. Is. XLIII, 14 (h. text יְרִיתִם!).

מַשּׁוֹר, v. מַשּׂוֹא.

מָשׁוּךְ m. (מָשַׁךְ) *one who has his prepuce drawn forward* in order to disguise the sign of the covenant. Tosef. Sabb. XV (XVI), 9; Y. Yeb. VIII, 9a top חמושך (corr. acc.). Bab. ib. 72b מ׳ דאורייתא that a *mashukh* must be circumcised again is a Biblical injunction; a. fr.—*Pl.* מְשׁוּכִין. Y. Yeb. l. c.

מְשׁוּכָה f. (b. h.; סָכַךְ=שָׂכַךְ) *hedge, a hedged-in place, fold.*—*Pl.* מְשׁוּכוֹת. Tosef. Ohol. XVIII, 12 (ed. Zuck., a. R. S. to Ohol. XVIII, 10 משיכות; ed. Zolk. משוניות).

מְשׁוּלַּחַת f. (שִׁלַּח) *a divorced wife taken back after being married to another man* (against the law, Deut. XXIV, 4). Nidd. 69b בת מ׳ the daughter of a woman illegitimately remarried.

מְשׁוּלָּשׁ m. (b. h.; מְשֻׁלָּשׁ; denom. of שָׁלֹשׁ); *pl.* מְשׁוּלָּשִׁים, מְשׁוּלָּשִׁין 1) *developed to one third of the full growth.* B. Mets. V, 4.—2) *group of three.* Y. Shebi. I, 33b חשבון מ׳ the quantity (of one cake of figs) for each three trees out of nine.

מְשׁוּמָּד m. (שָׁמַד) *one deserving extinction*; (interch. in edd. a. mss. with מוּמָר q. v.) *open opponent to Jewish law, apostate.* Y. Snh. X, end, 29d משום קדשי מ׳ it comes under the category of dedicated sacrifices of an apostate (which cannot be offered, but are forbidden for private use). Y. Pes. VII, 34c bot. הכ׳ בהורייה a heretic inasmuch as he opposes the decisions of the Supreme Court (v. מַמְרֵא II). Y. Hor. III, 48b bot. גר ומ׳ מ׳ קודם if a proselyte and a (penitent) apostate ask for charity, the apostate has the preference; a. fr.—[Y. Snh. III, 21b top חד מ׳, v. הָאַסְטוּ.]—*Pl.* מְשׁוּמָּדִים. R. Hash. 17a Ms. M. (missing in ed.). Sifra Vayikra, N'dab., ch. II, Par. 2; a. e.

מְשׁוּמָּדוּת f. (preced.) *apostasy.* Pes. 96a Ms. M. (ed. המרת דת), v. הַמָּרָה; Yalk. Ex. 211 משמדות פסולות (read: משומ׳ פוסלת).

מְשׁוּמָּשָׁנָא, מְשׁוּמְשָׁנָא m. (שַׁמָּשׁ) *servant, attendant.* Targ. Num. XI, 28; a. fr.—*Pl.* מְשׁוּמָּשָׁנִין, מְשׁוּמְשָׁנִין. Targ. I Kings X, 5 מְשׁוּמָּשָׁנוֹהִי (ed. Lag. נית..., corr. acc.).—Koh. R. to I, 3 והוה ר׳ אמר למשומשנוהי and Rabbi asked his waiters; Lev. R. s. 28 לְמְשׁוּמָּשָׁנוֹי.

מְשׁוּמָּת m. (denom. of שַׁמְתָּא) (*be*) *excommunicated.* Sabb. 67a (in an incantation).

מְשׁוּנִית* f. (next w.) *grotto.* Tosef. Ohol. XVIII, 12, v. מְשׁוּבָּה.

מְשׁוּנְיָתָא f. (denom. of שִׁנְיָא *tooth*) 1) *jaw.* Erub. 100a דדמו כמ׳ (some ed. ניתה...; Ms. M. כי שִׁנְיָתָא) if the roots on the surface are shaped like a jaw-bone (Rashi: 'rocky crag', v. infra).—2) *cliff; bluff; grotto.* Gen. R. s. 10 מ׳ דימא the bluffs at Caesarea; (Koh. R. to XI, 1 שונירתא; ib. to V, 8 שונתא).—Taan. 23a אהדרא ליה מ׳ a grotto formed around him; Midr. Till. to Ps. CXXVI. B. Mets. 108b אפסיק מ׳ if a craggy mound separated the fields. Ib. 109a אהדר ליה מ׳ he surrounded the fields with an embankment.

מַשּׁוּפֵי f. (נָשַׁף) *blowing.* Yalk. Ps. 864, v. מַגְעִנּוּרֵי.

מְשׁוּפְשָׁשׁ m. (transpos. of מפושפש, v. פְּשָׁשׁ; cmp. פֶּסֶךְ. סַכְסַךְ for סבסך) *small side-door, passage-way* (v. Tam. III, 7). Zeb. 82b דרך מ׳ (Ms. K. משובש) by the way of small passages in the loft (v. Midd. IV, 5 quot. s. v. לוּל). Men. 27b דרך מ׳ by breaking through a side entrance (or walking in a zigzag as on winding stairs); [Rashi: = משובש, v. שָׁבַשׁ]; Yalk. Lev. 571 משופש (corr. acc.).

מְשׁוּקָּע, v. שָׁקַע.

מְשׁוּרָה f. (b. h.) *m'surah*, a measure of capacity, one thirty-sixth of a Log. Ab. ch. VI (adopted fr. Ez. V, 11). B. Mets. 61b; B. Bath. 89b.—Sifra K'dosh. Par. 3, ch. VIII במ׳ זו זיר הגדול 'in measure' (Lev. XIX, 35) that means you must leave a large crest (in dry measure), v. זֵיר.

מְשׁוּרְיָא f. (שור) *journey.*—*Pl.* מְשׁוּרְיָין. Targ. Y. I Num. XXI, 1.

מְשׁוֹרֵר m. *singer*, v. שִׁיר I.

מְשׁוֹשׁ m. (מוּשׁ or שָׁשׁ; cmp. דְּשׁוֹשׁ) *groper, slow walker.*—*Pl.* מְשׁוֹשׁוֹת. Y. Peah VIII, beg. 20d, v. מוּשׁ h.

מְשׁוֹשָׁבָא, מְשׁוֹשָׁנָא, etc., v. sub מְשִׁישָׁא.

מָשַׁח I (b. h.) *to stroke, smear*; esp. *to anoint; to install in office by anointing.* Ker. 5b מושחין את המלכים כמין נזר וכ׳ in anointing kings you draw the figure of a crown with the oil on your finger &c., v. כִּי. Ib. אין מושחין מלך וכ׳ a king succeeding his father is not anointed; a. v. fr.—Part. pass. מָשׁוּחַ, *pl.* מְשׁוּחִין, מְשׁוּחִים. כהן מ׳ a high priest installed with the ceremony of anointing, contrad. to מרובה בגדים, v. מְרוּבֶּה. Hor. III, 4; Meg. I, 9 אין בין כהן מ׳ בשמן וכ׳ there is no difference between the anointed and the unanointed high priest except &c. Sifré Tsav, Par. 3, ch. V; a. fr., v. מָשְׁחַת.—מָשׁוּחַ מלחמה the priest anointed as the chaplain of the army. Yoma 72b; a. fr., v. מָשְׁחַת.—Pesik. R. s. 8 מ׳ מלחמה, v. מָשִׁיחַ end. Hor. 12a, v. יָמַן. Ib. 11b מלכי בית דוד מ׳ וכ׳ the kings of the house of David are anointed kings, those of Israel are not installed by anointment; a. fr.

Nif. נִמְשַׁח *to be anointed.* Ib. יהוא לא נ׳ וכ׳ Jehu would not have been anointed but for the contest of Joram's followers. Ib. וממנו היה נִמְשָׁח המשכן וכ׳ with that oil (prepared by Moses) were anointed the Tabernacle &c.;

Y. Sot. VIII, 22c. Num. R. s. 12 עד שנמשחו כולם until all the vessels were anointed; a. fr.

מָשַׁח ch. same. Targ. O. Gen. XXXI, 13. Targ. Ps. LXIV, 4 (Ms. מתח); a. fr.—Part. pass. מְשִׁיחַ. Targ. II Sam. I, 21; a. e.—Ker. 5b החוא דמשיח וכ׳ (not דמשח) that son of the high priest that was anointed was high priest &c.; Hor. 11b אי חזה משיח וכ׳.

Ithpe. אִיתְמְשַׁח *to be rubbed with oil, perfumed.* Targ. Am. VI, 6.

מָשַׁח II *to stretch, measure.* Denom. מְשִׁיחָה, מְשׁוֹחַ. *Hif.* הַמְשִׁיחַ *to draw the outlines.* Yalk. Num. 719 צומד והמשיחה בה stood there drawing (the pattern of the candlestick).

מָשַׁח ch. same. Targ. Y. Gen. X, 25. Targ. Ez. XL, 5; a. fr.—Sabb. 19a נימשח וניתיב ליה נימשח ונשקול מיניה נִימְשַׁח וְנִיתֵיב לֵיהּ נִימְשַׁח וְנִשְׁקוֹל מִינֵיהּ Ms. M. (ed., v. מְשָׁאָה II) let him measure when giving it out and again when receiving it back. B. Mets. 107b לא תימשתנו כלל לא תִּימְשְׁתִינְהוּ כְּלָל Ms. M. (ed. תימשתנו) do not measure (survey) at all.

מָשַׁח III, **מְשָׁחָא, מִישׁ׳** I m. (מְשַׁח I) 1) *oil, fat.* Targ. Num. VII, 13. Targ. Ex. XXIX, 7; a. fr.—Y. Maas. Sh. IV, 54d bot. הוה ליה משח וכ׳ had oil which he took down to Acco (for sale). Ib. דהוא מִישְׁחָךְ וכ׳ (not מרשחך, some ed. מישחא) that oil of thine at Beth M.—Ab. Zar. 37a דשרו מ׳ דאווזא who permitted oil (of gentiles). Ib. 28a מ׳ goose-fat; a. fr.—2) *resin.* Targ. Is. XLI, 19 אעין דמ׳ *pine-wood* (h. text עצי שמן, v. דדנין).—Succ. 40a, v. מְשָׁחָן. Gitt. 69b, v. כּוּפְרָא II.

מָשַׁח IV, **מְשָׁחָא, מִי׳** II m. (מְשַׁח II) *measure, length.* Targ. II Chr. IV, 2 חוט מ׳ measuring line; a. e.—[Targ. I Kings VI, 25 משחא חדא, v. מְשָׁחָא.]—B. Bath. 145b עתיר משח rich in things that are measured (corn &c.).—Sabb. 19a במ׳ ניתיב וכ׳ let him give it out (for washing) by measure &c., v. מְשַׁח II.—V. מְשָׁחָא.

***משחביב,** Targ. Is. XXXIV, 4 ed. Lag., Ar. s. v. שחביב, absent in ed., a corrupt Massoretic gloss, perh. משחבש׳, v. Berl. Mass., p. 142.

מַשְׁחָה f. (b. h.; מָשַׁח I) *official distinction, official emoluments.* Y. Bicc. II, 64d (ref. to Num. XVIII, 8) למ׳ לגדולה למ׳ וכ׳ *l'moshha* means for official distinction, for anointing (the body) &c., v. חַזְרָקָה; Zeb. 28a, a. e. למ׳ לגדולה וכ׳ *l'moshha* means for distinction, as kings eat.

מִשְׁחָה f. (b. h.; v. preced.) 1) *anointing, official installation*; שמן המ׳ the oil used for installation. Hor. III, 4; Meg. I, 9, v. מָשַׁח I. Tosef. Sot. XIII, 1 וצנצנת ... גנז של שמן המ׳ (Josiah) removed out of sight the Ark ... and the bottle of the oil of installation (made by Moses). Hor. 11b ש׳ המ׳ ... היו שולקין וכ׳ in the oil of installation which Moses prepared, they boiled the roots of spices. Ib. נמעול מש׳ המ׳ Ms. M. (ed. omit המ׳) dare we desecrate the sacred oil (by using it for non-Davidic kings)? Ib. 12a ומי הוה ש׳ המ׳ did any oil for the installation exist (in the days of Joahaz)?; a. v. fr.—הר המ׳ (=b. h. הר הזיתים) *Mount of Olives.* R. Hash. II, 4; Tosef. ib. II (I), 2; a. fr.—[Sabb. 56b, quot. fr. II Kings XXIII, 13 הר המ׳, Ms. M. המשחית.]

מִשְׁחָזָה f. (שָׁחַז) *whetting implement* of stone or wood. Kel. XVII, 17; Tosef. ib. B. Mets. VII, 10 מ׳ שיש בה בית וכ׳ a (wooden) whetter which has a receptacle for oil. Bets. 28a מ׳ של אבן a whetstone; מ׳ של עץ a wooden whetter; a. fr. [Ar. reads מִשְׁחָז.]

מַשְׁחִית m. (b. h.; שָׁחַת) *destroyer*, esp. *Mashhith*, name of a demon of destruction. Deut. R. s. 3; Yalk. Deut. 853; a. e.; v. חִשְׁחֵת.—הר המ׳ Mount Mashhith, v. מִשְׁחָה.

מְשָׁחָן m. (v. מְשָׁחָא I) *pine.* Succ. 40a עצים דמ׳ (Ms. M. דמישחא) wood of the pine-tree (used for torches).

מְשָׁחָנָא m. (preced.) *ointment, perfumed oil.*—*Pl.* מְשָׁחָנִין. Targ. II Esth. VI, 11 (ed. Vien. מַשְׁחִינִין); a. e.

משחף, v. מְשַׁח III.

מְשַׁחְתָּא, מְשָׁחְתָּא, מִי׳ f. (מְשַׁח II) *measure, length.* Targ. I Kings VI, 25 ed. Lag. (oth. ed. מְשָׁחָא *fem.*). Targ. Ex. XXVI, 2; a. fr.—Sabb. 74b אי קפיד אמ׳ אי if he is particular about a uniform length (of the chips). B. Mets. 107b לא תזלזל במי׳ (or במישחתא, *pl.*) do not treat surveying lightly.—*Pl.* מִשְׁחָן, מִי׳. Targ. O. Num. XIII, 32 אינשן דמ׳ (h. text אנשי מדות).—מְשָׁחָתָא. Targ. Ez. XL, 28, sq.; a. e.—[משחתא *balance*, v. מְסָאתָא a. מְסַחְתָּא.]

מְשַׁטְוְחָא, v. מְשַׁטְחָא.

מְשַׁטְחָא, מְשַׁטְוְחָא m. (b. h. מְשָׁטַח; שָׁטַח) *spreading, grapes spread on the ground; spreading place.* Toh. X, 4 הנותן ... ומן המ׳ של אדמה he who puts in the press grapes collected in baskets or such as were spread on the (naked) ground; ib. מן המ׳ של עלים grapes spread on leaves. Tosef. ib. XI, 8. Y'lamd. to Num. VII, 1 ממלא מְשַׁטְחוֹ he fills his spreading place.—*Pl.* מְשַׁטְחִים, מְשַׁטְחִין, מְשַׁטְחֵי׳ *layers.* Sifré Num. 98 שהיתה עשויה מ׳ מ׳ the quails formed layers; Yoma 75b.

מַשְׁטָחָא ch. same. Targ. II Kings XVIII, 17 חקל מַשְׁטַח וכ׳ field where washers spread (their clothes).—*Pl.* מַשְׁטָחִין *layers.* Targ. O. Num. XI, 32 ed. Berl. (Var. מַשְׁטְרִיחִין, מְשַׁטְחִין, v. Berl. Targ. O. II, p. 41; Ms. II מַשְׁטוּ; Y. מַשְׁטֵי׳).

מִשְׁטְרִיחָא, מִשְׁטְרִיחַ, v. preced. wds.

מִשְׁטָר, v. מִסְטָר.

מָשָׁא, מָשֵׁי (cmp. מוּשׁ) 1) *to feel, touch.* Targ. O. Gen. XXVII, 22.—2) (with יָדָא) *to rub*, whence *to wash and dry*, esp. *one's hands* before and after meals. Ber. 46b מְשֵׁי ידך wash thy hands. Hull. 107a מְשׁוּ ידיכו וכ׳ wash your hands in the morning. Ib.b ולא מְשֵׁית ידיך (not ירית) and didst not wash thy hands. Ib. ואנא מָשֵׁינָא and I should wash? Pes. 112a. Ned. 91a מָשְׁיָא ידיה וכ׳ she washed her husband's hands. Ib. למְמְשָׁא to wash; a. fr.—Sabb. 77b מָאשֵׁי, v. מְשִׁירְבָּלָא. Kidd. 52b מְשָׁיָא כרעא וכ׳ was washing a foot in a basin of water.

Af. אַמְשֵׁי *to handle, draw.* B. Bath. 153ª .. אַמְשִׁינְהוּ במיא .. they drew Raba's clothes through water.

משיגא, Y. Shek. VII, 50ᶜ bot., read משוגא, v. שְׁוָג.

מְשִׁישְׁיב, מְשִׁישְׁבָא, מְשִׁיזָב m. (שִׁיזֵיב) *one who has escaped, refugee.* Targ. Deut. III, 3 (Y. מְשֵׁזִיב). Targ. II Kings IX, 15; a. fr.—*Pl.* מְשִׁישְׁבִין, מְשִׁיזְבָיָא, מְשִׁיזְבִין. Targ. Is. LXVI, 19. Targ. Jud. XII, 4; a. fr.

מְשִׁישְׁבָא f. (preced.) *escape, deliverance.* Targ. Ob. 17 (ed. Lag. שִׁיזְבָתָא).

מָשִׁיחַ m. (b. h.; מָשַׁח I) *anointed,* esp. 1) כֹּהֵן מ׳ or מ׳ (v. מָשׁוּחַ, s. v. מָשַׁח I, v. Lev. IV, 3) *the high priest installed by anointment.* Tosef. Meg. I, 18 כ׳ מ׳ משמש the active high priest; כ׳ מ׳ שעבר the unfitted high priest (prevented from officiating on the Day of Atonement). Hor. III, 4 ואיזהו חמ׳ חמשוח וכ׳ what high priest is called *mashiah?* He who has been anointed &c. Sifra Vayikra, Ḥobah, ch. I, Par. 2, a. e. מ׳ יכול זה חמלך by *mashiah* (Lev. IV, 3) you might understand the king. Ib. חמ׳ זה מ׳ וכ׳ 'the anointed' means an anointed who has no superior anointed; a. fr.—2) מֶלֶךְ חַמ׳, or מָ׳ *the Messiah, the future redeemer of Israel from captivity.* Gen. R. s. 2 (ref. to Gen. I, 2) זה רוחו של מ׳ חמ׳ that means the divine spirit of the king Messiah (with ref. to Is. XI, 2). Succ. 52ª, a. fr. מ׳ בן דוד the Davidic Messiah, contrad. to מ׳ בן יוסף the M., son of Joseph, who is to precede the former. Snh. 98ᵇ אין מ׳ לישראל וכ׳ Israel has no Messiah to expect, for it has enjoyed him (the glory which he was predicted to bring) in the days of Hezekiah. Ib. 97ª; a. fr.—ימות חמ׳ the Messianic epoch. Ib. bot. Ber. I, 5 לחבריא לימות מ׳ this includes (the duty of remembering the exodus from Egypt) even in the Messianic days; a. fr.—חבלו של מ׳, v. חֶבֶל.—*Pl.* מְשִׁיחִים. Pesik. R. s. 8 (ref. to Zech. IV, 3) אלו שני המ׳ אחד משוח מלחמה וכ׳ these are the two expected Messiahs, one appointed to conduct war (מ׳ בן יוסף) &c.; Yalk. Zech. 570.

מְשִׁישְׁחָא I ch. same. Targ. I Sam. XXIV, 7; a. fr.—Esp. מַלְכָּא מ׳ or מ׳ *the Messiah,* v. preced. Targ. I Chr. III, 24. Targ. Y. Ex. XL, 9; a. fr.—[Targ. Cant. IV, 5 מְשִׁיחַ הירינו, בר אפרים, מ׳ בר דוד, v. preced.]—Lam. R. to II, 2 מלכא מ׳ this (Bar Kokhba) is the expected king Messiah; Y. Taan. IV, 68ᵈ bot.—Sot. IX, 15 (49ᵇ) בעקבות מ׳ in the period preceding the coming of the Messiah; a. fr.

מְשִׁישְׁחָא II f. *rope,* v. מְשִׁיחָה II a. מְשִׁיחָתָא.

מְשִׁיחָה I f. (מָשַׁח I) *anointing, installation by anointing; use of the stem* מָשַׁח. Ker. 5ᵇ, a. fr. מ׳ טעון (בעי) requires anointment (in order to be recognized). Ib. מ׳ עדיפא anointing (by drawing a figure, v. מָשַׁח I) is preferable to pouring oil (יְצִיקָה). Num. R. s. 12 מְשִׁיחָתוֹ אהרן כיצד how was Aaron's installation done? Ib. במְשִׁיחָתָן של אלו וכ׳ with the anointment of these vessels were all the vessels of subsequent days consecrated. Sifré Num. 117 אין מ׳ אלא גדולה the stem משח refers to official emoluments, as we read (Lev. VII, 35) &c.; ib. אין מ׳ אלא שמן המשחה *mashaḥ* means installation with oil; a. fr.

מְשִׁיחָה II f. (מָשַׁח II) *band, cord,* esp. *flax rope for surveying.* Tosef. Erub. VI (V), 13. Kel. XXI, 3 בחוט ובמ׳ the string or the rope (of the saw). Tosef. Sabb. V (VI), 2 כרכן במ׳ (ed. Zuck. במשיחא) tied a cord around them; Sabb. 50ª. Tosef. Ḥull. III (IV), 22 כל התותן ע״ג מ׳ החולק וכ׳ when you place a fowl on a rope, that fowl which divides its claws &c., is unclean; Ḥull. 65ª מותחין לו חוט של מ׳ you stretch a cord for it in a line; a. fr.—*Pl.* מְשִׁיחוֹת. Kil. IX, 9 מ׳ של ארגמן purple-colored ribbons, v. מָלַל I end; Y. ib. 32ᵈ. Tosef. Kel. B. Mets. IV, 7.

מְשִׁיחוּת f. (denom. of מְשִׁיחַ) *office of the anointed priest.* Hor. III, 1 עבר מִמְּשִׁיחוּתוֹ resigned his office.

מְשִׁישְׁחָא, מְשִׁיחָתָא f. ch.=h. מְשִׁיחָה II, *rope.* Y. Kil. IX, 32ᶜ top ריהבון מ׳ וכ׳ fasten a rope to my feet; Y. Keth. XII, 35ª bot. יבון משיחא בריגלי (not בריגלו).—Y. Kil. l. c. bot. (R. Meir said before his death) הא מְשִׁיחָתָכוֹן דידכון this is your band (the attraction of Palestine made me travel all the way to die there); Y. Keth. l. c. bot. די דא מ׳ וכ׳ (corr. acc.).

מְשִׁישְׁלָא m. ch. (שאל) =h. מִשְׁאָלָה, *prayer, request.*—*Pl.* constr. מְשִׁישְׁלֵי. Targ. Ps. XXXVII, 4 (ed. Wil. מְשָׁרְלֵי).

מְשִׁישְׁךְ, v. מְשַׁךְ.

מְשִׁישְׁכָה f. (מָשַׁךְ) *drawing, pulling.* Y. B. Kam. X, end, 7ᶜ מְשִׁישְׁכַת המדחש, v. מַדַּחַשׁ. Num. R. s. 18, beg. משיכת דברים רכים the drawing (winning) power of soft words; Tanḥ. Korah 1; a. e.—Esp. *m'shikhah, taking possession by drawing towards one's self the object to be acquired.* Kidd. I, 4 נקנית במ׳ is taken possession of by pulling, contrad. to מְסִירָה, a. הַגְבָּהָה. B. Mets. 9ª, contrad. to הַגְבָּהָה. Ib. 47ᵇ, a. e. כדרך שתירקנו מ׳ וכ׳ as the scholars declared *m'shikhah* to be necessary to bind the seller, so did they make it necessary to bind the buyer; a. fr.

משיכות, Tosef. Ohol. XVIII, 12, v. מְשׁוּכָּה.

משיכותא, v. next w.

מְשִׁישְׁכְלָא m. (שכל, Shaf. of כּוּל; cmp. מָכִילְתָּא, מָכִירְלָתָא) 1) *a wash-basin.* Sabb. 77ᵇ (phonetic etymol.) מ׳ מאשר כולא 'washing everybody', contrad. to משכירלתא: משירא כלתא 'washing brides' (distinguished people). Kidd. 52ᵇ, v. מְשֵׁר. —*Pl.* מְשִׁישְׁכְלֵי. Ab. Zar. 39ª תיובתי מ׳ white (glazed) basins. B. Mets. 84ᵇ שיתין מ׳ דמא sixty basin-fuls of blood. M. Kat. 18ᵇ מ׳ דמני וכ׳ (Ms. M. sing.) basins filled with linen garments (for rinsing in the lake). Gitt. 69ᵇ bot.—Fem. form מְשִׁישְׁכְלָתָא (מַשְׁכִּירְלָתָא). Sabb. l. c. משרכ׳ Ms. M. (ed. משכיל׳), v. supra. Ḥull. 47ᵇ משכותא דמיא וכ׳ (corr. acc.) a basin of tepid water. Ab. Zar. 51ᵇ דסחיפא ליה מ׳ אירישה (v. Rabb. D. S. a. l. note 8) the idolatrous statuary has an inverted washbasin on its head.—2) (cmp. מָלֵי, מָאן as *vessel* and *garment*) *a sort of cloak.* Lev. R. s. 23 (expl. שמיכה, Jud. IV, 18) רבנן דתמן אמרי במ׳ . . ורבנן דהכא אמרי במ׳ רבנן the rabbis here (in Palestine) say, it means with a *sudra* (סוּדָרָא), while the Babylonian rabbis say *m'shikhla*; Yalk. Jud. 44; Yalk. Lev. 585.

מַשְׁוֵלִי, v. מְשַׁוְרְלָא.

מַשְׁוֵלְיָא, v. מְשַׁלְיָא.

מִשְׁוָמָה f. (שׁוּם תשים, Deut. XVII, 15) *appointment, office.* — *Pl.* מְשִׁימוֹת. Yeb. 45b כל מ' שאתה משים וכ' whatever offices thou createst, the elected must be from among thy brethren; Kidd. 76b; a. e.

מִשְׁיָפָה f. (שׁוּף) *embrocation.* Sabb. 77b.

מְשִׁישְׁקוֹת, v. שׁוֹקְרוּתָא.

מַשְׁוֵרְיָא, v. מַשְׁרְיָתָא.

מִשְׁיָתָא pr. n. m. *M'shitha*, surname of one Joseph or José. Gen. R. s. 65; Yalk. Gen. 114 משיתה.

מֶשֶׁךְ (b. h.) pr. n. *Meshech*, a son of Japheth and progenitor of a race of the same name (v. Schrader KAT, p. 84). Y. Meg. I, 71b bot.; Yoma 10a, v. מוֹסְרָא.

מָשַׁךְ (b. h.; cmp. מָשַׁח II) *to draw, pull; to seize;* (with מִן) *to withdraw;* in gen. *to stretch, produce a continuous line or flow; to conduct.* Kil. VIII, 2 לחרוש לְמָשׁוֹךְ ולהנהיג to plough with, to pull (by the head, go in front of), and to drive. Gen. R. s. 86 שחירו מוֹשְׁכִין וכ', v. infra. Mekh. Bo, s. 11 (ref. to Ex. XII, 21) מְשׁכוּ מר שיש לו וכ' 'lead forth' (select), refers to him who has a lamb, 'and buy', refers to one who has none. Ib. מְשׁכוּ מע"ז withdraw from idolatry. Ib. שמוֹשְׁכִין את ידיהם ממנו וכ' that you may withdraw your share in the Passover lamb as long as it has not been slaughtered (v. מָנָה); Pes. VIII, 3. Ib. IX, 10 אלו מושכין לחן אחד וכ' the one company select one lamb, the other &c.—M. Kat. I, 3 מוֹשְׁכִים את המים וכ' you may draw (conduct) the water in channels from tree to tree. Pesik. R. s. 26 שמא יְמָשׁוֹךְ לו חלב והוא אינו מוֹשֵׁךְ perhaps it (the breast) will yield him milk when sucking, but it did not yield. Ex. R. s. 52 התחילה מוֹשֶׁכֶת דינרי וכ' it (the valley) began to give forth a flow of gold denars before their eyes. Tosef. Sot. XIV, 8; Sot. 47b מוֹשְׁכֵי הרוק those who draw out their spittle (assume aristocratic airs). Ḥag. 14a מושכין לבו וכ' they draw the heart of the people as one conducts water, when they lecture; Sabb. 87a (play on ויגד, Ex. XIX, 9, v. נָגַד) כאגדה .... דברים שמושכין words which draw (attract) the heart of man like a lecture. Y. Ab. Zar. III, 42c top מָשְׁכוּ צינורות דם וכ' the gutters of Laodicea carried a flow of blood; a. v. fr.—Esp. (law) *to take possession* by drawing or seizing an object, v. מְשִׁיכָה. B. Mets. IV, 2 מ' תרמנו פירות וכ' if he took possession of fruits bought of him before paying. Ib. 47a לא הספיק לְמָשׁוֹךְ וכ' he had not yet had time to take possession of the ass; a. v. fr.—Zeb. 6b סכין מוֹשְׁכָתָן למה שהן סכין the slaughtering knife takes possession of them for what they are to be, i. e. the slaughtering of the sacrifices decides their purpose; Shebu. 12b.—מ' ערלה *to stretch the prepuce, to disguise circumcision.* Y. Peah I, 16b; a. e.—Part. pass. מָשׁוּךְ; f. מְשׁוּכָה; *pl.* מְשׁוּכִים, מְשׁוּכִין, מְשׁוּכוֹת a) *straight-lined, continuous.* Nidd. 57b אם מ' if the blood-stain has the shape of a line, opp. עגול. Y. Erub. I, 19b top חיה מ' if the wall is straight-lined. Ib. שלא תהא חקורה מ' וכ' that the beam be not prolonged more than &c. Ib. במשוכין יוהר וכ' when they are longer than &c.; a. fr.—Mikv. V, 3, v. נָדַל.—b) (with מִן) *withdrawn.* Pes. IX, 10 ידיך מ' משלך וכ' thy share be withdrawn from thy lamb, and be transferred to ours; a. e.—c) v. מָשׁוּךְ.

Nif. נִמְשַׁךְ 1) *to be stretched.* Y. Yeb. VIII, 8d bot. נִמְשְׁכָה מאליה if the prepuce overgrew the corona of itself, v. מָשׁוּךְ.—2) *to be prolonged, continued.* Hor. 12a אין מושחין .. כדי שֶׁתִּמָּשֵׁךְ מלכותן ... kings are anointed at a spring in order that their government may be prolonged (cmp. Ḥag. l. c.). Ib. נמשכה מלכותן their dynasty was prolonged; a. fr.—3) *to be withdrawn.* Tosef. Pes. VII, 7 רצו לְהִמָּשֵׁךְ ולחמנות וכ' (ed. Zuck. incorrect) if they desire to withdraw, and that others be entered &c. Ib. נִמְשָׁכִין וחולכין וכ' they may go on withdrawing &c., a. fr.—4) *to be drawn after; to follow.* Ex. R. s. 24. Gen. R. s. 86 ולא לפרה שהיו מושכין .. הייתה נִמְשֶׁכֶת like a cow which they attempt to pull to the slaughter-house, and which will not go; a. fr.—5) *to be conducted in a channel.* Tosef. Par. IX (VIII), 9 המים חנִמְשָׁכִין וכ' well-water derived into a channel &c., v. מָבַךְ; a. e.

Hif. הִמְשִׁיךְ 1) *to cause to extend.* Keth. 10b (the rain) מעדן ומַמְשִׁיךְ gives beauty and enlargement (to the fruits).—2) *to draw, pull.* Y. Kil. VIII, 31c top, a. e. הנהיגה הֶמְשִׁיכָהּ if he drove the animal, or pulled it, or called it. Ex. R. s. 20, beg. הֶמְשַׁכְתִּיו ברסן I pulled him by the bridle; a. e.—3) *to conduct* water into channels. Tem. 12b שאובה שֶׁהֶמְשִׁיכוּהָ כולה a collection of drawn water all of which has been conducted through a channel. Y. Shebi. II, end, 34b לַהַמְשִׁיךְ to irrigate by gutters, contrad. to להשקות. Y. M. Kat. I, 80b top ה' המעיין וכ' he led the water of a well into it. Tosef. Sabb. VII (VIII), 16 מַמְשִׁיכִין יין וכ' you may let wine or oil run in gutters before bride and groom; Ber. 50b; a. fr.—4) *to prolong a meal, to add a course.* Succ. 27a, v. פִּרְפֶּרֶת.

מְשַׁךְ I ch. same, 1) *to draw, carry along.* Targ. Y. Gen. IX, 20 דמושכיה נהרא וכ' (read: דְּמָשְׁכִיָּה) which the river had carried along from &c.—Zeb. 53b, a. e. מַשְׁכוּ גברי לגברא the many brought the single man over (to their opinion).—2) *to attract.* Ab. Zar. 27b שאני מינות דְּמָשְׁכָא it is different with heresy, because it attracts (persuades, offers inducements).—3) (neut. verb) מָשַׁךְ, מְשִׁיךְ *to run in a continuous line; to be prolonged, continued.* Targ. Y. Num. XXI, 35; Ber. 54b מַשְׁכֵי שיניה his teeth were prolonged. Hor. 12a כי היכי דְּמָשְׁכוּ מיא מַשָּׁכָן וכ' as the water runs continually, so may the traditions which you teach be continued. Ib. אי משיך נהוריה (Rashi משוך) if the light continues to burn; Ker. 5b.—[Ib. משכו שתא, read: מסיק.]—Pes. 8a משיך נהוריה the light (of a lamp or a candle) burns steadily, opp. מיקטם אינקטופי. Ab. Zar. 2b משכי במלכותיידהו they will continue their rulership; Yalk. Is. 316 משכה מלכותיידהו; a. e.—4) *to take possession.* B. Mets. 48a עד דְּמָשֵׁךְ until he takes possession; עד דמשך until he has taken &c. Ib. 49a מַשְׁכֵּרת he has taken possession of it; a. fr.—Meg. 31a משך תורא 'take possession of the ox' (mnemotechnical words to designate the order of Scriptural readings on the Passover days, ref. to משכו, Ex. XII, 21; שור, Lev. XXII, 26 &c.).

Ithpe. אִתְמְשִׁיךְ 1) *to be attracted, carried away, seduced.* Ab. Zar. l. c. דאתי לְמִתְמְשָׁךְ בתרייהו he may be induced to

follow them (the heretics). Snh. 70ª משום אִימְשׁוּכֵי הוא it is in order to prevent being carried away (led to intemperance); לא מִימְשִׁיךְ he will not be carried away (it has no attraction for him); Yalk. Deut. 929. Sabb. 147ᵇ אי' בתרייהו he was drawn after them, he indulged in the luxuries of the place; a. fr.—2) (v. preced. *Nif.*) *to withdraw.* Pes. 78ᵇ אי מְמָשְׁכֵי הני וכ' if these should withdraw (from their participation in the Passover sacrifice), it would remain fit for the others.

מְשַׁךְ II, מַשְׁכָּא, מִישָׁ', מוֹשָׁ' m. (preced.) *hide, skin.* Targ. O. Num. XXXI, 20. Targ. Lev. XIII, 8 (ed. Berl. מַשְׁכָּא). Targ. Y. Gen. III, 14 מְשָׁכ'; a. fr.—Y. Ned. III, 37ᵈ bot. משך דחיורי the hide of a serpent. B. Kam. 66ᵇ, v. אַבְרְזִין. Tanh. B'resh. 7 הדרין ערקא מן הדרין מ' such a strap from such a hide (such poor work with such good material)!; a. fr.—*Pl.* מַשְׁכֵּי, מְשָׁכֵי, מְי', מִי', מוֹ'. Targ. Ex. XXVI, 14. Targ. Gen. XXVII, 16; a. fr.

בֵּי מ', מָשָׁכָא, v. מְשָׁאכָה.

מָשְׁכָּב m. (b. h.; שָׁכַב) 1) *couch, bed; grave.* Kidd. 31ᵇ כפרת מִשְׁכָּבוֹ, v. כַּפֹּרֶת. Keth. 104ª; a. fr.—Esp. מ' (טומאת) *the uncleanness caused by an unclean person lying on an object,* v. מוֹשָׁב. Kel. I, 3; a. fr.—*Pl.* מִשְׁכָּבוֹת. Keth. l. c. Midr. Till. to Ps. CXLIX; a. e.—2) *sexual connection.* Snh. 55ª; a. fr.—משכב זכור (זכר) מִשְׁכַּב זָכוּר *pederasty.* Succ. 29ª; a. fr.—*Pl.* as ab. Snh. l. c. שני מ' two ways (the natural and the unnatural way) of sexual gratification. Ib. 54ª.

מִשְׁכְּבָא, מִשְׁכָּא ch. same. Targ. Lev. XV, 4; a. fr.—Ber. 56ᵇ מ' חפוך (Ms. M. משכבו h.) (his) couch will be upset (his domestic life disturbed).—*Pl.* constr. מִשְׁכְּבֵי. Targ. O. Gen. XLIX, 4. Targ. Num. XXXI, 17; a. fr.

משכוביתא, משכוביתא, v. next wds.

מַשְׁכּוֹכִית f. (מָשַׁךְ) *the shepherd's leading implements, as staff, bell* &c.; trnsf. *the bell-wether, leader.* B. Kam. 52ª כיון שמסר לו מ' קנה ... המוכר ed. (Ms. M. משכוב'; Alf. ed. משמוט', Ms. משכוכ', v. Rabb. D. S. a. l. note) as soon as he delivers the *mashkokhith,* the sale is perfected. Ib. מאי מ' דהכא וכ' what is *m.?* Here (in Babylonia) they explain it, 'the bell'. R. J. says, 'the goat that leads the herd'; Y. Kidd. I, 60ᵇ top, expl. 'the staff', 'the pipe', 'the leader'; Y. B. Bath. III, beg. 13ᵈ, v. פַּנְהוּרָה.

מַשְׁכּוֹכִיתָא f. ch. (preced.), מ' ענא *the leading flock.* Targ. Y. Gen. XXX, 40 (ed. משכוב', corr. acc.; h. text פני הצאן).

מַשְׁכּוֹן m. (שָׁכַן) *security, pledge.* B. Mets. VI, 7 חלודו מותר ... מַשְׁכּוֹנוֹ וכ' if one loaned on a pledge. Ib. 82ª (in Chald. dict.) בדלא שוי מ' וכ' when the pawn is not worth the money loaned on it. Ib. בעל חוב קונה מ' the creditor owns the pledge (for the time being, and is reponsible for it); a. fr.—Ex. R. s. 31 אל תהא קורא מִשְׁכָּנַי אלא מַשְׁכּוֹנַי read not (Lev. XXVI, 11) 'my dwelling' but 'my pledge'. Ib. s. 35 (play on למשכן, Ex. XXVI, 15) שהוא עומד למַשְׁכָּן וכ' the sanctuary stands as a pledge, when the Israelites deserve destruction, it is seized on their account.—*Pl.* מַשְׁכּוֹנוֹת, מַשְׁכָּנוֹת. Ib. s. 31 (ref. to משכנתיך, Num. XXIV, 5) שני מ' two pledges (the First and the Second Temple); Num. R. s. 12 אל תהי קורא מִשְׁכְּנוֹתֶיךָ אלא מַשְׁכְּנוֹתֶיךָ read not thy dwellings &c. (v. supra); Tanh. Naso 14. Ex. R. l. c. (with ref. to Ex. XXII, 25), cmp. חֲבוֹלָה; a. fr.

מַשְׁכּוֹנָא, מַשְׁכּוֹן ch. same, *pledge, seized goods.* Targ. Am. II, 8. Targ. Gen. XXXVIII, 17; a. fr.—Gen. R. s. 70 הבו לי מ' דלית וכ' (Yalk. ib. 125 משכונין) give me a pledge that none of you will divulge it; a. e.—*Pl.* מִשְׁכּוֹנַיָּא, מַשְׁכּוֹנִין, מִישָׁ'. Targ. Y. Gen. XXXVIII, 25 (not נְיָא ...).—Gen. R. l. c.—Y. Pes. IV, 31ᵇ bot. ודווין בנידון מי' גבן and their children were placed as pledges with them (for military levies).

מַשְׁכִּילְתָּא, v. מַשְׂכִּלְתָּא.

מַשְׁכֵּן, v. מַשְׁכֵּן. — [Y. Yeb. VIII, 9ᵇ top נימולין ומ', read: ומַשְׁכִּירְכֶן, v. נָשַׁךְ.]

מַשְׁכֵּן or **מַשְׁכֶּן,** v. מַשְׁכּוֹן.

מְשַׁכְּנָא (denom. of מַשְׁכּוֹן) *to take a pledge; to seize, levy.* B. Mets. 81ᵇ מְשַׁכְּנוֹ בשעת הלואתו he made him give a pledge at the time when the loan was transacted; מ' שלא בשעת וכ' he seized it (through court proceedings) after the transaction of the loan. Ib. 113ᵇ שליח ב"ד שבא למַשְׁכְּנוֹ when the court messenger comes to seize his goods. Shek. I, 3 את מי מְמַשְׁכְּנִין against whom was seizure (for the contribution of the half-Shekel) executed?—Y. ib. II, beg. 46ᶜ מכיון שב"ד ראויין למַשְׁכֵּן ולא מִישְׁכְּנוּ since the court had a right to seize and did not do so (because the claim was satisfied with another man's money). Cant. R. to I, 4 (play on משכני, ib.) מַשְׁכִּינֵנִי אחריך נרוצה execute levy against me (take my sanctuary, v. מַשְׁכּוֹן), yet after thee we run. Ex. R. s. 35 אני נוטל ... וּמְמַשְׁכְּנוֹ בעדם I take a righteous man from them and seize him for their guilt; a. fr.—Part. pass. מְמוּשְׁכָּנִין; pl. מְמוּשְׁכָּנִים, מְמוּשְׁכָּנִין. Y. Shek. l. c. ארן חורמין ... ולא על חממ' in distributing the Temple contributions we do not take into account that which is being collected (and has not yet come in) or that which is to be obtained by seizure. Peah VIII, 8. B. Mets. 73ᵇ, v. next w.; a. e.

Hithpa. הִתְמַשְׁכֵּן, *Nithpa.* נִתְמַשְׁכֵּן *to be seized.* Ex. R. s. 51, beg. שני' שתי פעמים וכ' it (the sanctuary) was twice seized for their sins, v. מַשְׁכּוֹן. Ib. s. 35; Tanh. Vayakh. 9 וירדו מִתְמַשְׁכְּנִין וכ', ירדא חמשכן מִתְמַשְׁכֵּן, v. מַשְׁכּוֹן. Ib. and they (the righteous) will be seized &c. Num. R. s. 12 חמשכן והמקדש יִתְמַשְׁכְּנוּ וכ' the Tabernacle and the Temple shall be seized &c.; a. fr.

מַשְׁכֵּן, מַשְׁכֶּן ch. same. Targ. Y. Ex. XXII, 25. Targ. Job XXIV, 3; a. fr.—B. Mets. 68ª מ' ליה פלניא וכ' (not משכון) A pledged his field to B, and then rented it from him. Ib. 73ᵇ top מ' ליה וכ' ... ר' מרי a gentile gave his house (for occupation) as a pledge, and then sold it to &c. Ib. 113ª אבל מַשְׁכּוּנֵי לא Ms. M. (ed. מַשְׁכְּנוֹ) but to take a pledge out of his house he (the messenger of the court) is not permitted; a. fr.—Part. pass. מְמַשְׁכָּנָא, f. מְמַשְׁכְּנָא. Koh. R. to III, 2, v. מְרַעְבַּלְתָּא. B. Mets. 73ᵇ אי הות ידענא דממשכן (דחות ממושכן) if I Ms. F. (Ms. M. דמשכן, corr. acc.; ed. וכ'

had known that the house was pledged to you. Y. ib. VIII, end, 11d בירתיה הוות מְמַשְׁכְּנָא וכ׳ his house was pledged to &c.; a. e.

Ithpa. אִתְמַשְׁכַּן *to be given as a pledge; to be levied upon; to borrow on pledge.* Targ. II Chr. XXV, 24 (h. text הערבות). Targ. Y. Deut. XV, 6; a. e.

מִשְׁכָּן m. (b. h.; שָׁכַן) *dwelling,* esp. *the sanctuary of the desert, the Tabernacle.* Erub. 2a, v. מְקֻדָּשׁ. Num. R. s. 12; a. v. fr.—*Pl.* מִשְׁכָּנוֹת. Ib.; a. fr.

מ׳, מִשְׁכְּנָא ch. same, *dwelling, tent.* Targ. Job XVIII, 14.—Esp. *the Tabernacle.* Targ. Ex. XXV, 9; a. fr.—*Pl.* מִשְׁכְּנִין, מַשְׁכְּנָא, מ׳. Targ. Gen. IV, 20. Targ. Ps. CXXXII, 5. Ib. LXXXIV, 2; a. fr.

מִשְׁכְּנוּתָא, מ׳ f. (v. next w.) *pledged property, occupancy subject to redemption at the original owner's will.* Cant. R. to I, 4 (play on משכני, ib.) לארעא טבתא דאתקריאת מ׳ to the good land which is called a tenancy (cmp. Lev. XXV, 23); Yalk. ib. 981 מַשְׁכַּנְתָּא.

מַשְׁכַּנְתָּא f. (v. מַשְׁפּוֹן) *a loan transaction whereby landed property is transferred to the creditor with the privilege of redemption by returning the loan* (v. Sm. Ant. s. v. Pignus). [The particular conditions of the מ׳ depend on local usages.] B. Mets. 67a דא מ׳ באתרא דמסלקי וכ׳ as to the settlement of a *mashkanta,* where the usage allows the debtor to repay the loan at any time, he may reclaim his property as soon as the value of the creditor's usufruct has reached the amount of the loan, but if the usufruct amounts to more, the balance cannot be claimed. Ib.b top, v. נַבְדִּיתָא. Ib. 68a סתם מ׳ שתא a *m.* without a fixed term for redemption is meant for a year (during which the occupant cannot be disturbed). Ib. 110a, a. e. מ׳ דסורא וכ׳ the agreement of a *m.* customary in Sura, in which it is written, 'After the lapse of so and so many years, the property shall go back without payment'. Ib. מ׳ דשטרא דמ׳ the document of a *m.*; a. e.—Yalk. Cant. 981, v. preced.

מָשַׁל I (b. h.) 1) *to handle, to touch.* Yoma 46a מְשָׁלָה בהן האור the flames had attacked them.—2) *to attend, manage, control.* B. Mets. 75b מי שאשתו מוֹשָׁלָה עליו he whom his wife rules. Hull. 60b לכי ומְשׁוֹלִי ביום וכ׳ (not ומשול; Rashi לך ומְשׁוֹל) go thou and attend by day and by night.—B. Bath. 78b (ref. to Num. XXI, 27) המוֹשְׁלִים ביצרם who control their inclinations; a. e.—מוֹשֵׁל *governor, consul.* Yad. IV, 8 אתם כותבים את המושל וכ׳ you write the governor's name and year together with the name of Moses in a document. [B. Kam. 38a מוֹשְׁלֵי, מוֹשְׁלִים, censorial emendations for מַלְכוּת, v. Rabb. D. S. a. l. notes.]

Pi. מִשֵּׁל *to handle, dispose of, use.* Gen. R. s. 20 יכול מְמַשְּׁלָהּ מכל צד you might think, he may use her in whatever way he pleases; Yalk. ib. 32.

Hif. הִמְשִׁיל *to make a ruler.* Sot. 36b ... עבד עלינו a slave whom his master bought for twenty pieces of silver,—wilt thou make him a ruler over us?; a. e.

מָשַׁל II (b. h.; denom. of next w.) 1) *to speak metaphorically.* Nidd. V, 7 מָשְׁלוּ וכ׳ the scholars introduced metaphors for designating the stages of female puberty.—2) *to compare, to give an illustration.* Tosef. Ber. I, 11 משלו משל למה וכ׳ they made a comparison: what is this to be compared to? To &c. R. Hash. 17b אֲמַשְׁלֵךְ לְךָ משל למה וכ׳ let me tell thee a parable: what is this like to? To &c. Cant. R. to II, 15 כשהוא מוֹשֵׁל את המלכיות אינו מוֹשְׁלָן אלא באש when one wants to find a simile for hostile governments, one compares them to fire; a. v. fr. —Part. pass. מָשׁוּל; f. מְשׁוּלָה; *pl.* מְשׁוּלִים, מְשׁוּלִין; מְשׁוּלוֹת. Meg. 16a אומה זו מ׳ לעפר ומ׳ וכ׳ that nation (Israel) is compared now to dust and now to the stars; a. v. fr.

Nif. נִמְשַׁל *to be compared* (followed by ל־, כ־ or ב־). Taan. 7a נִמְשְׁלוּ דברי תורה לאש Ms. M. (ed. כאש, באש. v. Rabb. D. S. a. l. note) the words of the Law are compared to fire. Gen. R. s. 41 התורה שנִמְשְׁלָה למים the Law which is compared to water; a. v. fr.

מָשָׁל m. (b. h.; v. מָשַׁל I) [*something tangible, substantial, plausible*; cmp. אֲמִתְּלָא,] *a truth substantiated by an illustration, wise saying; fable, allegory; example; mashal.* Cant. R. introd. אל ירחם חמ׳ הזה קל וכ׳ do not esteem the *mashal* lightly, for through it man gets at the basis of &c. Ib. יש לו מקרא ויש לו מ׳ וכ׳, v. מְלִיצָה. Ex. R. s. 40, beg. צריך אדם לחיות נוטל מ׳ man should take an example (of the Lord). Pes. 49a bot. מ׳ לענבי וכ׳ it is like mixing grapes with &c.—מ׳ למה חדבר דומה, v. דָּמָה a. preced.—B. Bath. 15a איוב לא היה ... אלא מ׳ היה the story of Job never occurred, but was invented merely as a parable. Snh. 92b אמת מ׳ היה (the vision of the valley of the dead) was the truth of a *mashal,* (emended:) באמת מ׳ היה in the truth (the fact of resurrection) there was a symbol (for the redemption of Israel from captivity; Ez. XXXVII, 11).—Y. Keth. IV, 28c top; Y. Snh. VIII, 26c top זה שנאמרו בתורה במ׳ ... this is one of the three verses in which the Law uses metaphorical expressions (Ex. XXI, 19; XXII, 2; Deut. XXII, 17); Mekh. Mishp. 6; a. fr.—*Pl.* מְשָׁלוֹת, מְשָׁלִים. Sot. IX, 15 (49a) משמת ר״מ בטלו מושלי מ׳ with the death of R. M. ceased the composers of fables. Cant. R. l. c. מְשָׁלוֹתָיו של וכ׳ the wise sayings of Solomon. Ib. דברי מ׳ didactic literature, opp. זְמִר. Ib. שלש מ׳ three collections of sayings (Prov. I to IX; X to XXIV; XXV to XXXI). Num. R. s. 14, end כי אם במ׳ ... ועם בלעם God spoke to Balaam only through allegories (visions).—Succ. 28a מְשָׁלוֹת שועלין (Ms. M. מְמָשָׁלוֹת, v. Rabb. D. S. a. l. note) fox-fables; מ׳ כובסין washers' fables; B. Bath. 134a. Snh. 38b (Ms. M. ממשלת); Yalk. Prov. 947.—Gitt. 35a bot. ספר איוב ומְמָשָׁלוֹת copies of the Books of Job and *Proverbs* (v. infra).—מִשְׁלֵי (sub. שלמה) *Mishlē, the Book of Proverbs* (commencing with the word *mishlē*). Cant. R. l. c. B. Bath. 14b. Y. Yoma I, end, 39b; a. e.

מְשַׁלְהֵי *tired,* v. שָׁלַהּ.

מִשְׁלַחַת f. (b. h.; שָׁלַח) 1) *errand, message; substitution.* Num. R. s. 14 והיה זריז במִשְׁלַחְתּוֹ and he (Naftali) was zealous in carrying out his mission. Koh. R. to VIII, 8 (expl. משלחת, ib.) אין אדם וכ׳ ('there is no substitution in war',) none can say to the angel of death, let my slave or an inmate of my house go in my place.—2) *letting loose* (by divine dispensation), *visitation* (of wild beasts). B. Mets. VII, 9; a. e., v. זְאֵב.

מַשְׁלֵי, v. מָשָׁל.

מַשִׁילְיָא, מַשְׁלְיָא m. (שָׁלָה I) *fork.* Targ. I Sam. II, 13, sq. (ed. Wil. מַשִׁירְלָא).—*Pl.* מְשִׁילְיָתָא, מְשַׁלְיָרְתָא, מְשִׁי׳. Targ. I Chr. XXVIII, 17. Targ. Y. Ex. XXVII, 3 (some ed. מַ׳).—[Tosef. Sabb. XIV (XV), 3, v. next w.]

מַשְׁלִית f. (preced.) *a tool for lifting objects out of a well, lifter.* Tosef. Sabb. XIV (XV), 3 (some ed. משליא, corr. acc.).

מַ׳, מִשְׁלָם m. (שְׁלַם) *completion, end.* Targ. Job I, 4. —B. Mets. 67b, a. e. בְּמִשְׁלַם שניא אילין after the lapse of so and so many years, v. מַשְׁכַּנְתָּא.

משמדות, v. מְשׁוּמָּדוּת.

מָשְׁמָדִיג pr. n. pl. *Mashmahig* (P. Sm. 2245), a place on an island of the Persian Gulf.—פרוותא דמ׳ the port of M., mentioned for its pearl fisheries. R. Hash. 23a. Yoma 77a (in a passage omitted in many editions) פ׳ דמ׳ (ed. cited in Rabb. D. S. a. l. משדיג, Ms. O. משנהיג).

מַשְׁמוֹטָא m. (שָׁמַט) *a sneak thief*, opp. to לסטיס. Ab. Zar. 15b במ׳ דזימנין וכ׳ (Ms. M. במשמיטא בעלמא, Rashi במשמוטי׳) it refers to an (ordinary) thief who sometimes commits murder to save his own life.

מְשָׁמוּשׁ m. (מְשַׁמֵּשׁ) *touch.* Gen. R. s. 52 מ׳ ידים an illicit touch (of her) with his hand. Midr. Till. to Ps. VIII, 4 [read:] העליונים....אלא מ׳ אצבעותיך (ed. Bub. מעשה, corr. acc.) those above (the angels) and those below have only (as much power as) the touch of thy fingers; ib. to Ps. XIX כדי מ׳ אצבעו ed. Bub. (ed. כדי אצבעו, corr. acc.); Yalk. Ps. 640.—[Y. Ber. III, 6d bot., v. מְשַׁמֵּשׁ.]

מְשָׁמַע m. (b. h.; שָׁמַע) 1) *obedience.* Sifré Deut. 357 ref. to Deut. XXXIV, 9) אין לך מ׳ גדול וכ׳ there can be no obedience greater than this. — 2) *ordinary sense.* — בְּמִשְׁמָעוֹ *in its usual sense.* Yoma 61a מזבח כמ׳ 'altar' in its usual sense (requires no explanation); חכהנים בְּמִשְׁמָעָן 'the priests' &c.; a. fr.

מַשְׁמָע m. (שָׁמַע *Hif.*) *intimation, logical conclusion.* Yoma 42b, v. מֵילָא II.—Esp. מִמַּשְׁמָע *by implication, constructively.* Y. Erub. III, 21b top; Y. Ned. I, end, 37a, v. חֵן. —מ׳ שנאמר ... איני יודע וכ׳ by mere logical conclusion from the text ..., would I not learn that &c.? B. Bath. 110a מ׳ שנאמר וכ׳ when the text says 'the daughter of Amminadab', do I not know that she is the sister of N.? B. Mets. 113a; a. fr.—*Pl.* מַשְׁמָעוֹת. Y. Yoma V, 43a top מ׳ ביניהון they differ only as to the grammatical construction of the text (without any difference in the law of the case).—מַשְׁמָעוֹת דורשין אי׳ בנידרו they differ only as to the texts from which the law is derived. B. Mets. 27a; Snh. 76b; a. fr.

מַשְׁמַע ch., v. שְׁמַע I.

מְשַׁמְּעָא, (מַשְׁמְעָא) m. (שְׁמַע I) *hearing.* Targ. Job XLII, 5. Targ. Y. I Gen. XLIV, 18 (Y. II some ed. מַשְׁמָעִיה); a. fr.

מִשְׁמַעְתָּא f. (preced.) 1) (=b. h. מִשְׁמַעַת) *following, suite.* Targ. I Sam. XXII, 14. Targ. II Sam. XXIII, 23.— 2) (=שְׁמַעְתָּא) *tradition.* Nidd. 20a דלבירה כמִשְׁמַעְתֵּיהּ whose own opinion agrees with his tradition (Var. דעבירה כשמעתיה).

משמר, Y. Shebi. IV, 35a bot., v. הָאַסְטוּ.

מִשְׁמָר m. (b. h.; שָׁמַר) 1) *guard*, esp. *a division for duty of priests and Levites.* Taan. IV, 2, v. מַעֲמָד. Hor. 13a ראש מ׳ chief of the guard. Taan. l. c. ישראל שבאורתו מ׳ the Israelites attached (as מַעֲמָד) to that division; a. fr.—*Pl.* מִשְׁמָרוֹת. Ib. Num. R. s. 3; a. fr. — 2) (=אַשְׁמוּרָה) *watch, a certain portion of the day or the night.* Ber. 3a על כל מ׳ ומ׳ at the beginning of every watch.—*Pl.* as ab. Ib.; Tosef. ib. I, 1 שלש מ׳ בלילה the night is divided into three watches.

מִשְׁמָרָה f. as preced. 2, *watch.* Ber. 3a מ׳ ראשונה וכ׳ (at the entrance of) the first watch, &c.—*Pl.* מִשְׁמָרוֹת, v. preced.

מִשְׁמֶרֶת f. (b. h.; preced.) *guard*, trnsf. (v. גָּדֵר) *preventive measure.* M. Kat. 5a; Yeb. 21a (ref. to Lev. XVIII, 30) עשו מ׳ למִשְׁמַרְתִּי make a guard to my guard, enact measures to prevent a transgression of Biblical laws.

מַשַּׁמֶּרֶת f. (שָׁמַר *Pa.*) *filter, strainer.* Sabb. XX, 1 you may suspend (spread out) a strainer &c. Y. Ter. VIII, 45d חמ׳ של יין a strainer filled with wine; a. fr.—Trnsf. Ab. V, 15 מ׳ a scholar retaining what is useless and discarding the useful knowledge.

מְשַׁמֵּשׁ (v. מוּשׁ, מַשַּׁשׁ) *to touch, feel; to handle, manipulate; to examine, search.* B. Mets. 21b אדם עשוי למַשְׁמֵשׁ בכיסו וכ׳ a person (carrying money with him on the road) usually feels for his bag at short intervals. Men. 36a מְמַשְׁמֵשׁ בהן he puts his hand on them. Erub. 54b top כל זמן שאדם ממשמש בה as often as one searches it (the fig-tree); כ״ז שהתינוק ממשמש בו as often as the suckling touches the breasts. Sabb. 82a יְמַשְׁמֵשׁ בצרור וכ׳ let him manipulate (stimulate the rectum) with pebbles. Erub. 13b ימשמש במעשיו let him examine what he is doing, contrad. to יפשפש search (investigate) his past doings. Keth. 12a למַשְׁמֵשׁ את וכ׳ to be around (watch) the bridegroom and bride (in order to prevent deception). Snh. 63b מְמַשְׁמְשִׁין בהן they (the famished animals) licked them (begging for food); a. fr.—מ׳ ובא *to come gropingly, slowly.* Y. Peah VIII, beg. 20d, v. מוּשׁ h.—Y. Ned. III, 38a ראה...ממשמשין ובאין if he saw the king's cutters come near and nearer, v. קָצוֹעַ; ib. ראה דליקה מְמַשְׁמֶשֶׁת ובאה if he saw the fire coming near and nearer.

Pulpel מְמוּשְׁמָשׁ *to be attended to, watched.* Keth. l. c. כל שלא מ׳ when he was not watched.

מַשְׁמֵשׁ ch. same. Targ. Is. LIX, 10 (h. text גשש). Targ. Ps. CXV, 7 (h. text רמש׳); a. fr.—B. Mets. 21b מַשְׁמוּשֵׁי מְמַשְׁמְשֵׁי בהו he feels for them (to make sure that he has not lost them). Ib. ממשמש בהו he has been looking after the fruits (which he was carrying, and found out their loss). Erub. 41b למשמושי להו זוודתא (not בהו) to make shrouds ready for them.

מַשְׁמָשׁ m. (preced. wds.; cmp. מַמָּשׁ) *substance.* Y. Ber. III, 6[d] bot. מַשְׁמָשָׁהּ קיים its substance remains visible; מים אין מַשְׁמָשָׁן קיים (not משמשה, ed. Lehm. משמוש) of liquids there is no substance left (when the spot is dried up).

מְמַשְׁמֵשׁ, מְמַשְׁמֶשֶׁת f. (preced. wds.) *one who touches everything, thievish.* Gen. R. s. 74 מ' הית מכירה שהרא he knew her to be inclined to steal. Ib. s. 18 ממש'; Yalk. ib. 24 מש'; Yalk. Is. 265 ממש' (Deut. R. s. 6 גוֹנֶבֶת).

מֵשָׁן, v. מֵרַשָּׁן.

מְשָׁנָה I m. (b. h.; שָׁנָה I) *lieutenant, viceroy.* Midr. Till. to Ps. CXLIX ולא מ' ... חקב"ה אין לו the Lord has no dux nor eparch nor lieutenant.

מִשְׁנָה II m. (b. h.; preced.) 1) *repetition.* מִשְׁנֵה (ספר) תורה *the Book of Deuteronomy.* Gen. R. s. 3; Yalk. Gen. 4. Meg. 31[b] קללות שבמ' ת' וכ' the curses contained in Deuteronomy (Deut. XXVIII, 15—68); a. e.—2) *copy, duplicate.* Snh. 22[a].—3) = next w. Sifré Deut. 161; Yalk. ib. 915 תרגום מביא לידי מ' מ' מביא וכ' interpretation (of the Law, Targum) leads to oral law, the study of the oral law leads to discussion (Talmud).

מִשְׁנָה f. (preced.) *repetition, verbal teaching by repeated recitation; traditional law,* opp. to מִקְרָא. Ab. III, 7 כל השוכח .. ממשנתו מפסיק מִמִּשְׁנָתוֹ interrupts his study. Ib. 8 he who forgets one word of what he has learned. Ib. תקפה עליו משנתו his study was too hard for him. Erub. 54[b] כיצד סדר (ה)מ' what was the order of delivery of the oral law? Ber. 5[a] (ref. to Ex. XXIV, 12) תורה ... והמצוה זו מ' 'Torah' means the Pentateuch, 'Mitsvah', the oral law; a. fr.—Esp. *Mishnah, a collection of oral laws,* esp. that edited by R. Judah han-Nasi; also *a section of the Mishnah.* Esth. R. to I, 2, a. fr. ששה סדרי מ' the six Orders of the Mishnah; Cant. R. to VI, 4; Pesik. Vayhi, p. 7[a], sq. ערכי המ', v. עֵרֶךְ. Ned. 91[a] ראשונה מ' the earliest collection, שניה מ' the second edition. Y. Keth. V, 29[d] bot.; Y. Ter. VIII, beg. 45[a], sq.; a. fr.—Y. Yeb. III, 4[d], a. e. אבי המ', v. הוֹשַׁעְיָא. Y. Hor. III, end, 48[c] משנתו של וכ' the collection made by &c.—Y. Ter. VIII, 46[b] bot. ולא מ' עשירתי did I not follow the law of the Mishnah?; ib. וזו מִשְׁנַת החסידים but is this the *mishnah* of the pious (who must act kindlier than the strict law demands)?—Erub. 62[b], a. fr. קב ונקי משנת ר' ... the opinions of R ... recorded in collections are merely a *ḳab* (few) but pure (incontestable); a. fr.—*Pl.* מִשְׁנָיוֹת. Y. Hor. l. c. גדולות מ' the large collections. Ib. רוב מ' שיקץ ... Rabbi embodied (in his collection) most of the collections (of his predecessors); a. fr.

מַשְׁנָה m. (preced.) *Mishnah-teacher.* Y. Maasr. III, 50[d], v. סַפָּר.

מִשְׁנוֹיִיתָא f. pl. (שְׁנֵי) *different directions* of the axis of the eyes, *squinting, strabismus.* Bekh. 44[a] מבעינו מ' the disqualification from strabismus is derived from *b'eno* (Lev. XXI, 20). Ib. משום משניותא (corr. acc.; Rashi: מִשְׁנַיְיתָא).

מִשְׁנָיוֹת, v. מִשְׁנָה.

מִשְׁנְיוֹתָא, v. preced. art.

מִשְׁנִין, מִשְׁנִים m. pl. (= מִשְׁנָיִים, denom. of מִשְׁנָה) *teachers of Mishnah.* Lam. R. introd. (R. Abba 2); Y. Ḥag. I, 76[c], a. e. סופרים ומ' teachers of Bible and of Mishnah. Ex. R. s. 47 שיהיו המ' יושבין וכ' that the teachers of Mishnah should hold sessions in the morning &c.; a. e.

מִשְׁעַמְמוּתָא, v. שִׁיעַמְמוּתָא.

מִשְׁעָנָת f. (b. h.; שַׁעַן) *crutch.* Gitt. 72[b], sq. הלך על מִשְׁעַנְתּוֹ when he walked on his crutch; a. e.

מָשָׁעָר m. (denom. of שַׁעַר) *market-commissioner.* Gen. R. s. 98.

מִשְׁפּוּ* f. (שפר) *wine-sample.* Gen. R. s. 38 (play on שפה, Gen. XI, 1) הא מ' דכולא בישא this sample (proves) that all the wine is bad, v. מִסְתָּיָא.

מִשְׁפָּחָה f. (b. h.; שפח, cmp. ספח) *family, kinship.* Tanḥ. ed. Bub., Noah 24 (play on שפה, Gen. XI, 1) מ' אחת one kinship (all equally bad, cmp. preced. w.). B. Bath. 109[b] מִשְׁפַּחַת אב קרויה מ' the father's kinship is called one's family (not the mother's). Eduy. VIII, 7; Kidd. 71[a] משפחת בית וכ' (not משפחות) a family named Beth &c.; a. fr.—*Pl.* מִשְׁפָּחוֹת. Tosef. Naz. I, 3, a. e., v. גָּלָה; a. fr.

מִשְׁפָּט m. (b. h.; שָׁפַט) *sentence, judgment; justice, law.* Meg. 21[a] top; Snh. 11[b] מה מ' ביום וכ' as sentence can be passed in day-time only &c. Eduy. II, 10 מִשְׁפַּט רשעים וכ' the judgment (punishment) of the wicked in Gehenna lasts twelve months. Tanḥ. Mishp. 1 בעל זרוע אינו רוצה לעשות דבריו במ' אלא מעביר על המ' a man of might does not care to act according to law, but ignores the law; a. fr.—*Pl.* מִשְׁפָּטִים. Ex. R. s. 30 על ידי המ' שנתת להם וכ' through the laws which thou hast given to them, they, having a dispute with one another, go to law and make peace. Ib. בבקר ניתנה התורה ... נתנו המ' in the morning the Law (religious principles) was given, and in the evening the civil law (Ex. XXI, sq.). Midr. Till. to Ps. XXXVI אין קצבה למ' וכ' there is no limit to the judgments for the wicked; a. fr.—*Mishpatim,* name of a Scriptural lesson of a week (Ex. XXI, 1 to XXIV, 18).

מַשְׁפֵּךְ m. (שָׁפַךְ) *funnel.* Kel. III, 8. Tosef. Sabb. VIII (IX), 10; a. fr.—Ab. V, 15 מ' a scholar that learns and forgets easily, cmp. מִשְׁמֶרֶת.—*Pl.* מַשְׁפְּכִין, מִשְׁפְּכִים. Tosef. Kel. B. Mets. II, 7.

מַשְׁפַּךְ m. ch. (preced.), מ' מַרְמָא *outpouring (of torrents) from the heights, ravines; slopes.* Targ. O. Deut. III, 17 (h. text אשדות). Targ. Josh. X, 40; a. fr.

מִשְׁפָּלָת f. (פָּשַׁל, cmp. שָׁפַל) *a wicker basket carried on a pole over the shoulder.* Kel. XIX, 10. Tosef. ib. B. Mets. VI, 9; a. fr.—*Pl.* מִשְׁפָּלוֹת. Kel. XXIV, 9. Shebi. III, 2 מ' של לחך baskets (of foliage for dung) of a *lethekh* each. Ib. מוסיפין על המ' וכ' you may add to the number of baskets (to be put on the dunghills) &c. Y. ib. 34[c] top לא יפרוק את המ' he (the Israelite) must not unload the baskets. Cant. R. to VII, 3; a. fr.

מְשַׁרְתָּא f. (b. h.; שָׂרָה) *infusion; steeping*; מְשָׁרַת עִנְבִים *infusion of grapes.* Pes. 44a דאי משרת וכ' this additional specification of *mishrath* (Num. VI, 3) &c.; a. e.—Tosef. Shebi. VI, 25, v. בְּבִרְסָה.—B. Kam. 102a, a. e. לאכלה ולא למ' you may use the products of the Sabbatical year 'for eating' (Lev. XXV, 6), but not as substances for steeping, v. מְלוּגְמָא; a. fr.—Esp. *a pond for steeping flax* &c. B. Bath. II, 10 מרחיקין את המ' וכ' you must keep your pond removed from your neighbor's vegetable garden &c. Ib. 18b מ' וירקא the legal distance between a pond and your neighbor's vegetable garden; a. e.

מַשְׁרֵוֵי, v. מִשְׁרֵי.

מַשְׁרוּנְיָא pr. n. pl. *Mashrunia*, in Babylonia. B. Mets. 107b בני מ' (Ar. מְרוּשָׁנֵי; oth. Var., v. Rabb. D. S. a. l. note 6) the community of M. (to which the adjacent forest belonged).

מַשְׁרוֹעָא m. (שְׁרַע) *slippery spot.*—*Pl.* מַשְׁרוֹעִין. Targ. Jer. XXIII, 12.

מַשְׁרוּעֲיְתָא (preced.) pr. n. *Mashru'itha*, name of a peak. Targ. I Sam. XIV, 4 (h. text בּוֹצֵץ).

מִישְׁרֵי, מִ', מַשְׁרֵי m. (שְׁרֵי) *camp, resting place.* Targ. Y. Gen. XXXII, 9. Targ. Ps. XIX, 5 מַשְׁרְוֵי (מְשָׁרְוֵי; Ms. מִישָׁרָא). Targ. Is. XIII, 22 מִישְׁרֵי; a. fr.—*Pl.* מַשְׁרַוָּיִן, v. next w.

מַשִּׁיר', מַשְׁרְיָא, מַשְׁרִיתָא f. same. Targ. O. Gen. XXXII, 9; a. fr.—Constr. מַשְׁרִית, מַשְׁרַת, מַשִּׁיר', מַשְׁרְיָא. Targ. Num. II, 9; a. fr.—*Pl.* מַשְׁרְיָתָא, מַשְׁרְיָתָן, מִשְׁרְיָתָן, מִשְׁרֵי'. Targ. Gen. XXXII, 8; 11 (Y. מַשְׁרַוָּיִן, v. preced.). Targ. Num. XXIII, 10; a. fr.—Snh. 26a, sq. באפי מַשְׁרְיָיתֵיהּ in the face of his camps (soldiers); מַשְׁרְיָיתָךְ הֵיכָא where are thy soldiers?

מַשְׁרְשִׁיָּה, מַשְׁרְשִׁיָּא pr. n. m. *M'sharsh'ya*, an Amora. Snh. 63b. Ker. 6a; a. fr.

מִשְׁרַת, v. מִסְרַת.

מְשָׁרֵת, m. (b. h.; שָׁרַת) *servant, attendant.* Y. Ned. IX, beg. 41b מ' ר' מאיר וכ' I was the attendant of R. Meïr on both his flights; a. e.—[Ber. 63b תחתיך, מ' שָׁרַת, v. שָׁרַת.]—*Pl.* מְשָׁרְתֵי. Snh. 63b מְשָׁרְתֵי עכ"ום idolatrous temple-servants.

מָשַׁשׁ (b. h.; v. מוּשׁ) *to feel, grope, search.*—*Palp.* מְשַׁמֵּשׁ q. v.

מְשַׁשׁ I ch., *Pa.* מַשֵּׁישׁ same. Targ. O. Gen. XXXI, 34; 37 (Y. פשפש).

מְשַׁשׁ II, מָשְׁשָׁא, מַשׁ' m. (preced.) *substance, essence; reality.* Targ. Lam. II, 14. Targ. Job XV, 3; a. e.—Ab. Zar. 55a דע"ז לית בה מ' that there is no reality in idols. Pes. 4b אטו אמירה דחנוי מידי מ' אית ביה has their decla-

מְשַׁקְדֵי* m. pl. (שקד) *guards*; מ' חלזוני *snail-shells.* Ab. Zar. 28b ed. (Ms. M. a. Ar. משקרי).

מַשְׁקָה m. (b. h.; שָׁקָה) *drink, liquid.* Sifra Sh'mini ch. IX, Par. 8 מ' זה תירוש 'drink' (Lev. XI, 34) means wine. Ib. מ' סרוח spoiled liquid; Pes. 18a; a. fr.—*Pl.* מַשְׁקִין, מַשְׁקִים. Ib. 17b מ' חבורין מחמת ידים liquids which have become unclean through contact with unclean hands. Ib. שנטמאו מחמת מ' vessels which have become unclean through the liquids put into them; a. fr.—מַשְׁקֵי בירת מטבחיא, v. מַדְבְּחַיְרָא a. מַטְבְּחַיְרָא.

מַשְׁקוֹיֵי, מַשְׁקוֵי, v. מַשְׁקֵי.

מִשְׁקוֹל, v. מִשְׁקָל.

מַשְׁקוֹלְתָּא f. (b. h. מִשְׁקֹלֶת; שָׁקַל; sub. אבן) *plummet.* Kel. XXIX, 3. חוט חמ' plumb-line. B. Bath. II, 13 כנגד חמ' measure by the plummet (cutting off all branches as far as they hang over the border line); Tosef. ib. I, 15; cmp. מְטוֹלְטֶלֶת; a. e.—*Pl.* מְשַׁקּוֹלוֹת. Kel. XII, 8 Talm. ed. חמטולטלות וחמ' (Mish. ed., a. ed. Dehr. מְשַׁקְלוֹת) two kinds of plummets (B. S. *weights*, v. מִשְׁקָל).

מַשְׁקוֹלְתָּא, מִשְׁקַלְתָּא ch. same. Targ. Zech. IV, 10; a. fr.

מַשְׁקוֹף m. (b. h.; שקף) *cross-piece, lintel.* Ab. d'R. N. ch. XXVI, end מ' חצלין the lintel, contrad. to איסקופה. Mekh. Bo, s. 11; Yalk. Ex. 197 חמ' וכ' שלשה מזבחות ... our ancestors in Egypt had three altars; the lintel and the two posts; a. e.

מַשְׁקוֹפֵי, מַשְׁקוֹ' f. (שְׁקַף) *knock, bruise.* Targ. O. Ex. XXI, 25 (not פְּצַע...). Targ. Y. I ib. XV, 25.

מַשְׁקְיָא, מַשְׁקֵי m. ch. 1) = h. מַשְׁקֶה, *drink.* Targ. Lev. XI, 34; a. e.—Koh. R. to III, 9 חד מַשְׁקוֵי חמים (some ed. מַשְׁקֵי, oth. מַשְׁקֵרֵי) one hot drink.—2) = h. מִשְׁתֶּה, *feast.* Targ. Esth. I, 3. Targ. II Esth. IX, 17, sq. מַשְׁקָיָא; a. fr.

מַשְׁקִיצָתָא f. pl. (שִׁקּוּץ) *abominations, idols.* Targ. Y. II Deut. XXIX, 16 מ' מקש (corr. acc.).

מִשְׁקָל m. (b. h.; שָׁקַל) *weighing, weight.* Tosef. Ḥull. IX, 9 לקח חרמנו במ' if he bought of him by the weight. B. Bath. V, 10 על כל מ' ומ' as often as he uses the weights; Sifra K'dosh. Par. 3, ch. VIII על כל מ' מ' (corr. acc.). Ib. (ref. to Lev. XIX, 35), v. מזרקרני. Ker. 5a לא ינית מ' במ' וכ' he must not use one weighed species as a weight for the other; a. fr.—*Pl.* מִשְׁקָלוֹת. Sifra l. c.; B. Bath. l. c.; v. מָדָה. Tanḥ. Balak 12 מְעַוֵּל ומשקר במ' (not מעולה) committing wrong and fraud in weights; ib. משקר במ' using false weights; Yalk. Num. 765; a. fr.

מִשְׁקַלְתָּא, מְשַׁקְלְתָּא, v. מַשְׁקוֹלְתָּא, מִשְׁקוֹלְתָּא.

מִשְׁקְרֵי, v. מִשְׁקָדֵי.

מַשַּׁר, v. מֵישַׁר.

מִשְׁרָא I *garden-bed; plain*, v. מֵישְׁרָא.

מִשְׁרָא II *camp*, v. מִשְׁרֵי.

ration any significance?—Yeb. 102b, v. חֲלַץ. Sabb. 152b bot., v. מְמָשָׁא; Yalk. Gen. 33 מְשָׁשָׁה.

מְשַׁשְׁתָּן, part. *Hif.* of שׁוּשׁ q. v. Koh. R. to VII, 19.

מִשְׁתָּאֵל m. (שְׁאֵל) *one inquiring of the oracle, augur, diviner.* Targ. Is. III, 2 (h. text קֹסֵם).

מִשְׁתֵּה m. (b. h.; שָׁתָה) *drink.* Keth. 8b כמשתה ראשונים וכ' as those before you drank (the cup of grief) &c.—Esp. *feast, wedding meal* &c. Gen. R. s. 53 מ' גדול משתה גדולים 'a great feast' (Gen. XXI, 8) a festive gathering of great men. Keth. 4a, a. fr. שבעת ימי המ' the wedding week. Sabb. 67b עשה מ' לבנו gave a feast in honor of his son. Keth. 8a נערים ממ' נגינתם the voices of the youths singing at their banquets. Ber. I, 1, a. fr. בית המ' (the house of a) wedding. Deut. R. s. 1, end; a. fr.—*Pl.* מִשְׁתָּאוֹת, מִשְׁתִּיּוֹת. B. Bath. 91a. Ruth R. to IV, 2; Y. Keth. I, 25a מכאן לבית חזה שחממנים . . . בבית מ' וכ' from here (Ruth l. c.) this house (of the Nasi) learned to ordain elders at its banquets. Nidd. 16b, v. רָגַל; a. fr.

מִשְׁתּוּרִין m. pl. (v. מְשָׁתִית) *foundations, supports*; trnsf. *faith.* Targ. Y. II XXX, 11, v. מְשָׁתִית.

מִשְׁתּוֹקָא m. (שְׁתַק) *silence.* Targ. Y. Lev. X, 3.—Meg. 18a, a. e. מלה בסלע מ' בתורין a word is worth a Sela, silence is worth two. Ib.; Y. Ber. IX, beg. 12d סמא דכולא מ', v. סַמָּא II.

מִשְׁתִּי', **מִשְׁתִּירְתָּא** f. ch.=h. מִשְׁתֶּה, *drinking; feast.* Lam. R. to I, 7 מ' דמדכרא . . . she remembers the seven days of her wedding feast. Gen. R. s. 3 כן וכן אנא מפקד . . דמ' דמישתותי . . this is my order for my wedding feast. Y. Shebi. IV, end, 35c; Lev. R. s. 11, beg., v. פְּרוֹטוֹגְמְיָא. Koh. R. to III, 2 במשתותיה at his wedding. Y. Ber. VI, 10c bot. למשתיתיה וכ' to the wedding of &c.; a. e.—*Pl.* מִשְׁתְּוָתָא. Esth. R. to I, 9 מַשְׁתְּוָתֵירְהוֹן, v. גְּרַר.

מִשְׁתּוּרְתָּא f. ch.=h. מַשְׁתֵּרֶת, *foundation.* Esth. R. to I, 9 (play on גַּם a. וּשְׁתֵּי) [read:] גם וגם מ' של ושתי הגיע וכ' level, level the foundation of Vashti, the time has come &c., v. גַּמָּם.

מַשְׁתֵּי *web*, v. מַשְׁתִּירְתָּא.

מִשְׁתִּי, **מִשְׁתְּיָא**, **מִשְׁתֵּי** m. ch.=h. מִשְׁתֶּה. Targ. Is. III, 1. Targ. II Chr. IX, 20. Targ. I Sam. XXV, 36; a. fr.—Sabb. 152a מעלי מ' drinking is more effective. Pes. 103b עקר מ' דעתיה ממשתייה Ms. (ed. ממשתיא) he has discarded the thought of drinking; a. e.—[Yalk. Is. 289, v. next w.]

***מַשְׁתֵּרֵי** m. pl. (preced.) *horsemen watering their horses.* Lam. R. introd. (R. Joh. 1) (expl. שת שתו, Is. XXII, 7) מ' אזלין מ' אתיין וכ' one troop watering their horses went, another came, so that they appeared to be very numerous; Yalk. Is. 289 משתי (corr. acc.).

מַשְׁתִּית f. (denom. of שְׁתִי, *pl.* שְׁתוֹת; שִׁית) *foundation.* Gen. R. s. 71 (play on בְּגֹד, Gen. XXX, 11) בא מי שיתיד לגדד מַשְׁתִּירְתָּן וכ' he is coming who is destined to cut down the foundation (idolatry) of the gentiles (Elijah the Gadite), v. מְשַׁתְּרִין; Midr. Till. to Ps. XC, 1 מַשְׁתִּירְתּוֹ של עכ"ום the foundation of idolatry. Gen. R. s. 75 (ref. to אֲשֻׁתּוֹת, Ps. XI, 3) Jacob שהוא מַשְׁתִּירְתּוֹ ויסודו וכ' who is the foundation and basis of the world; (Yalk. Ps. 653 שְׁתִּיתִית עולם, v. שְׁתִיתָה). Koh. R. to II, 5 מַשְׁתִּירְתָּהּ של ארץ the foundation (centre) of the earth. Ib. to II, 12. Midr. Sam. ch. XXVI.

מְשַׁתְּיָרְתָּא *drink*, v. מְשַׁתּוֹתָא.

מַשְׁתֵּר, **מַשְׁתִּירְתָּא** f. (שְׁתִי II) *web.* Targ. Jud. XVI, 13, sq.—Nidd. 58a. Ex. R. s. 42, end משתי בישתא, v. מַסְבָּה II.

מִשְׁתַּמּוֹדַע m. (v. אִשְׁתְּמוֹדַע) *acquaintance, friend.* Targ. Ps. CXLII, 5.

משתמירתה, prob. to be read: מַשְׁתִּירְמָה m. (שָׁתַם) *borer, siphon.*—Y. Erub. X, 26d top, expl. דִּיּוֹבִיט.

מָת m. (b. h.; מוּת) *dying, dead; corpse.* Ber. 3b בפני המת in the presence of a dead body; דבריו של מת affairs concerning the dead. Ib. 18b, a. e. קשה רמה למת וכ' the gnawing of the worm is as painful to the buried corpse as a pin &c.; a. v. fr.—מת מצוה, v. מִצְוָה.—*Pl.* מֵתִים, constr. מֵתֵי. M. Kat. 20a מתי מצוה, v. מִצְוָה. Ber. 18b. Tosef. Sabb. VI (VII), 1 לבין המ' to the graveyard; a. v. fr.—Snh. 55a, a. fr. משמש מת coition with *membrum mortuum.*

מֵתָא, v. מֵיתָא I a. II.

מָתָא f. (=מאתא; אֲתָא; cmp. מָקוֹם; Mand. מאתא; Assyr. mâtu, constr. mât *land*, v. Schr. KAT2, p. 510; 568) *home, place, town.* Men. 85a (prov.) למת ירקא שקול Ar. a. Ms. K. (Ms. M. לבית; ed. למתא ירקא) carry vegetables to the home of vegetables; Ex. R. s. 9 למתא ירקא; Yalk. Ex. 182 למ' דירקא. Sabb. 145b bot. (prov.) במ' שמאר שלא במ' וכ' Ms. M. (ed. בלא מ') at home my name (will give me my position), abroad, my dress. B. Kam. 113b בר מ' אבר מ' מיעבט one citizen may be levied upon for the delinquent taxes of a fellow citizen. Snh. 112a בני מ' citizens (taxpayers, after a residence of twelve months); יתבי מ' residents (after thirty-days). Yeb. 17a מָאתַיִם, v. הַרְפַּנְיָא; a. v. fr.—*Pl.* (fr. מתוותא, v. P. Sm. 2246) מָתָוָתָא *settlements.* Gitt. 7a דארעא וכ' small Palestinian places. Erub. 21a מ' מבלען וכ' (ruined) settlements within a distance of &c.—מתא מחסיא, v. מְחַסְיָא.

מַתַּאי pr. n. m. *Mattai* (abbr. of מַתִּתְיָהוּ), *Matthew*, a disciple of Jesus. Snh. 43a (in a passage omitted in most editions), חמשה תלמידים היה לו לישו מ' וכ' Jesus had five disciples; M. etc. Ib. (by way of play on מָתַי, Ps. XLII, 3, a. XLI, 6) מַתַּי, v. בּוּנִי.—V. מַתְיָא.

מַתְאִים m. (תָּאַם) *twin-; esp. twin-leaf, the central rib of a branch of palm-leaves.* Y. Succ. III, beg. 53c; v. תְּרוּמָה.

מַתְאִירְמוֹת *f., pl.* (preced.) *twin-teeth (bicuspids), molar teeth.* Bekh. VI, 4 חמ' Mish. (Talm. ed. 39a

מָתוֹן I pr. n. *Mathun*, 1) name of an Amora. Y. M. Kat. III, 83[b] top. B. Kam. 96[a], sq.; Succ. 32[a] Ms. M. (ed. יוחנן).—2) name of a woman. Ber. 20[a], v. next w.

מָתוֹן II m., מְתוּנָה f. (מָתַן) *slow, careful, considerate, patient.* Hor. 14[a], v. מַקְשֶׁה. Ber. 20[a] (a proverb cited, when a person was fined for attacking a Samaritan woman named מתון Ms. M. (v. Rabb. D. S. a. l.) that is what people say, *mathun, mathun* (to be slow) is worth four hundred Zuz. Tosef. Sabb. VII (VIII), 24, sq.; a. e.—*Pl.* מְתוּנִין, מָתוֹנִין; f. מְתוּנוֹת. Ab. I, 1 הוו מ' בדין be careful in judgment. Tosef. Makhsh. I, 8 טיפין מ' (R. S. to Makhsh. II, 4 תתוכות) slow (interrupted) drops, opp. טפה אחר טפה; a. e. [Chald. מָתוֹן, v. מַתְיָן.]

מתון*, Y. Sot. I, beg. 16[b] ולא מתוך מ' אלא מתוך וכ', a corrupt., prob. arisen from a tautography of מתוך, read: ולא מתוך דבר של אימה (v. Maim. Sot. IV, 18, a. Num. R. s. 9; B'er hag-Golah to Shulḥ. Ar. Eben ha-Ezer 178 suggests מָדוֹן, corresp. to מריבה in Maim. l. c.).

מְתוּנָא c. (מְתַנָּא, v. מְתַנָּא) 1) *reeky, foul.* B. Bath. 19[b] במ' when the straw is foul.—2) (noun) מ', מְתוּנְתָּא f. *reeky, infiltrated earth.* Ib. 18[a] מ' קשה וכ' ground infiltrated (with urine &c.) is injurious to the wall. Ib. 19[a] הידיקא דמ' the damage caused by &c. Pes. 47[b] במתונא Ar. a. Ms. M. 2 (ed. במתוינתא; Ms. M. 1 במתינה) it means swampy earth (which cannot be crushed to powder).

מְתוּנָה v. מָתוֹן II.

מְתוּנְתָּא, v. מְתוּנָא.

מָתוֹק I m., מְתוּקָה f. (b. h.; מתק) *sweet; pleasant.* Cant. R. to V, 16, v. תֵּירֵךְ; Num. R. s. 10, beg.; a. fr.—*Pl.* מְתוּקִים, מְתוּקִין; מְתוּקוֹת. Erub. 18[b]; a. fr.—Esth. R. to I, 9 מיני מתוקים, v. מְתִיקָה.

מָתוֹק II m. *Bitter Apple* or *Cucumis* (v. מְתִיקָה 2). Shebi. III, 1; IX, 6 עד שיירבש המ' until the *mathok* begins to dry up; [R. S. a. l. *the juice of the dung*].—Y. ib. III, beg. 34[c], expl. פְּקוּעָה.

מְתוּקָה, v. מָתוֹק I.

מְתוּקָן m. (תִּקֵּן) *perfected, well-arranged, finished,* esp. *fruits properly tithed.* Dem. IV, 7 אינו מ' the tithes have not been given of it. Nidd. 15[b], a. fr. חזקה אין חבר מוציא . . . דבר שאינו מ' the presumption is that a *ḥaber* will not let go out of his hands anything not perfected (according to law); a. fr.—*Pl.* מְתוּקָנִין, מְתוּקָנִין. Ib.; a. fr.—Yoma 71[a] ומ' . . . חיים a prolonged, blessed and perfect life.

מְתוּרְגְּמָן m. (תִּרְגֵּם) *interpreter.* Lam. R. to I, 13 (ref. to Esth. VII, 5) ויאמר . . למ' ויאמר המ' וכ' King Ahasver spoke to the interpreter, and the interpreter to Esther; Yalk. Esth. 1058; (Meg. 16[a] תורגמן).—Esp. a) *translator* (into Chaldaic or Greek) *of the Biblical portion read at services.* Meg. IV, 4 לא יקרא למ' וכ' one must not read

תירומת; Rashi מתא; ib. in Gem. תירומת, תירומת); Sifra Emor ch. VI, Par. 7 (Rabad to Sifra l. c.: *corner of the mouth*).

מְתָאבְּלֵי* m. pl. (cmp. אִיתְכְּבָלָא), מ' דתומי *bunches of garlic.* B. Bath. 86[a], v. מְסוּבְּלָא.

מְתָאנָא m. (= מתחרא, v. מַתְחֲרוּ; חֲרַר; Syr. מתרא, מתוארא, P. Sm. 2256) *rake, poker, shovel.* Ḥag. 4[b], sq. חזה נקרטא מ' בידה כ' (Ar. מתוארה; En Yakob מתחרא) took a shovel in hand and raked &c., v. חֲרַר. Gitt. 69[b] bot. וניתי מתואנא Ar. ed. Koh. (oth. Ar. ed. מתורא; ed. פתורא) and let him bring a shovel and put it over them &c. [Ar.: *a board.*]

מַתְבֵּן m. (b. h.; denom. of תֶּבֶן) *shed for straw* &c. Erub. VII, 5; Tosef. ib. IX (VI), 17; a. e.

מַתְבְּרָא m. ch.=h. מַשְׁבֵּר. Targ. II Kings XIX, 3; Targ. Is. XXXVII, 3. Targ. II Sam. XXII, 5 (h. text מִשְׁבְּרֵי); Targ. Ps. XVIII, 5 (h. text חבלי). Targ. Ex. I, 16 (G. ed. Dien. מ'; h. text אבנים); a. e.

מַתְבְּרָא m., *pl.* מַתְבְּרִין (תָּבַר) =b. h. מִשְׁבָּרִים, *breakers, waves.* Targ. Ps. XLII, 8.

מַתֲגָא (denom. of next w.) *to bridle.* Pesik. Zakh., p. 24[b] את מְמַתְגוֹ, v. בֶּלֶם II; Yalk. Deut. 938; Tanḥ. ed. Bab., Ki Thetsé 6 שמתגו (corr. acc.)

מֶתֶג m. (b. h.) *bridle, reins.* Pirké d'R. El. ch. XXXVI (ref. to מתג האמה II Sam. VIII, 1) לקח אמה אחת מ' חמור וכ' he (Isaac) took one cubit's length of the reins of his ass, and gave it to him (Abimelech) as a sign of friendship (v. Targ. Y. Gen. XXVI, 31).

מְתַגָּא, מַתְגָּא ch. same. Targ. Y. Gen. XXVI, 31 (v. preced.).—[Sabb. 51[b] bot., v. מְתָנָא.]

מְתַדַּמְרוּ f., v. דְּמַר.

מְתוֹאָרָא, v. מְתָאנָא.

מְתוּבְתָּא, מְתוּבִיתָא f. (יְתַב) *seat.* Targ. Jud. V, 11 מְתוּבִית ed. Lag. (oth. ed. מְתוּבַת) constr.—V. מְתִיבְתָּא.

מַתָּוְיָא, v. מַתְוָיָא.

מַתָּוְתָא, v. מְתָא.

מַתְוָא, מַתְוָה m. (אֲתָא; cmp. מַתְיָא) *being carried, desire.* Targ. Y. Gen. III, 16 מַתְוִיכִי (h. text תשוקתך). Ib. IV, 7; a. e.

מִתּוֹךְ, v. תָּוֶךְ.

מְתוּכִילְתָּא f. (אֲכַל I) *relish, preserve.* Pes. 43[a] קריבו לי מידי מ' Ms. M. (ed. קריבו לי מתכילתא) bring me something to go with the meat. Sabb. 77[b] (phonetic play) מ' מִתַּי תִּכְלִיתָא דְּדָא Ar. (ed. מתי תכלת דא, מתכולתא, Rashi a. Ms. O. מתוכ'; v. Rabb. D. S. a. l. note 8) *m.*, 'when will this end?'

מְתוֹלָא m. (מְתַל) *poet.*—*Pl.* מְתוֹלָאֵי. Targ. Y. Num. XXI, 27; O. מְתַלָּאֵי (ed. Berl. מְתָלָאֵי). Targ. I Sam. XXIV, 14 מְתַלָּאֵי Bxt., v. מְתָלָא.

for the translator more than one verse at a time. Ib. עד כדי שלא ירפסוק חמ' occupying no more time (in rolling the scroll) than the translator requires for interpreting the verse last read; a. e.—b)=אֲמוֹרָא q. v. Ḥull. 142a ר' חוצפית חמ'. Ex. R. s. 3, end; a. e.—*Pl.* מְחוֹרְגְּמָנִים, מְחוֹרְגְּמָנִין ... Koh. R. to VII, 5. Ib. to IX, 17. Pes. 50b; a. e.

מְתַרְגְּמָן, מְתוּרְגְּמָנָא, מְתוּרְגְּמָן ch. same. Targ. Gen. XLII, 23.—Targ. Ex. IV, 16; a. e.—*Pl.* מְתוּרְגְּמָנִין. Targ. II Chr. XXXII, 31.

מְתוּרִין, v. מִיתּוֹרִין.

מְתוּשָׁע m. (denom. of תֵּשַׁע) *a group of nine.*—*Pl.* מְתוּשָׁעִים. Y. Shebi. I, 33b חשבון מ' the aggregate quantity (of one cake of figs) for each nine trees; v. מְשׁוּעָשׁ.

מָתַח (b. h.) *to extend, stretch* (cmp. משח, משך). Kil. VI, 9 המוֹתֵחַ זמורה וכ' if one trains a vine from one tree to another. Sabb. 75a המותח חוט וכ' he who pulls the thread of a seam (bringing the ends closer together), v. infra. Gen. R. s. 3, a. e. שלא תאמר מיכאל הית מותח וכ' lest you say, Michael stretched (the world) in the south &c., v. מָדַד; Midr. Till. to Ps. XXIV מְמַתֵּחַ. Y. Ber. I, 2d top אדם מותח אהל וכ' when one stretches a tent-cover, in course of time it becomes loose; Gen. R. s. 12, end; Yalk. Is. 314.—Gen. R. s. 10, end, v. *Nif.*—[Yalk. Prov. 961 סופו להיות מותח v. מָתַק.]—Part. pass. מָתוּחַ; f. מְתוּחָה; *pl.* מְתוּחִין, מְתוּחוֹת *stretched, extended*; (of a bow) *bent*; trnsf. (of judgment) *ready to be discharged, aimed.* Kel. XXI, 3. Gen. R. s. 35 ... אותה מדת הדין שהיתה מ' כנגד ... ומְתָחָהּ וכ' that very judgment which was aimed against Israel, did the Lord turn and aim against the Egyptians. Y. M. Kat. III, 83c top הדין מ' כנגד וכ' judgment is ready against the whole family. Pesik. R. s. 38; a. fr.

Pi. מִיתַּח same, esp. *to straiten straps; to bring objects closer together.* M. Kat. I, 8 אַף מְמַתְּחִין you may also straigten (bed-straps). Ib. 10a מְמַתְּחוֹ .. וממתחין שאם 'you may stretch', means when it (a strap) is lax, you may straiten it; Y. ib. I, 80d bot. Tosef. Kel. B. Bath. IV, 10 מחוסרין .. למַתֵּחַ need ... stretching. Midr. Till. l. c., v. supra. —Y. Sabb. XIII, beg. 14a המְמַתֵּחַ צדדין (ed. Krot. המתח צדדיו, corr. acc.) he who brings the ends of two pieces close together (by pulling the thread up and knotting it), v. supra; Y. Kil. IX, end, 32d המְמַתֵּירַ צדדין (or המַמְתִּירַ *Hif.*; not צדדיו); a. e.

Nif. נִמְתַּח *to be stretched, spread, drawn.* Snh. 38b נִמְתְּחוּ אבריו his limbs were stretched (shaped); (Ab. d' R. N. ch. I נתקשרו); Yalk. Gen. 15. Ib. 16 היו נִמְתָּחִין והולכין (ib. also מוֹתְחִין; Gen. R. s. 10, end מותחין) they (the works of creation) continued to extend (develop). Y. Ber. I, 2c bot. יִמָּתַח הרקיע (or יִמָּתֵח) let the firmament be stretched out. R. Hash. 22b יִמָּתֵחַ על העמוד shall be stretched on the pillory. Y. Hor. II, 46d נִמְתְּחָה הקשת the bow was bent (euphem. for *erection*). Yalk. Ps. 796 נמתחה החרב the sword (of judgment) was drawn; (Tanḥ. B'midb. 7 נמשכה; ib. ed. Bub. 7 נשמטה).

Hithpa. תְּתַמַּתַּח same. Tanḥ. Ḥayé 3 והיו הולכין ומְתַמְּתְּחִין וכ' they would have gone on spreading &c.

מְתַח ch. same. Targ. Ps. CIV, 2. Ib. LXIV, 4 Ms. (ed. משחו, v. מְשַׁח II).—Ib. L, 4; a. e.—Part. pass. מְתִירָא, מְתִירְתָא (מְתוּ'). Ib. VII, 13; a. e.—Gen. R. s. 63, a. e., v. זַרְתָּא.

Af. אַמְתַּח same. B. Mets. 107b משום אַמְתּוּחֵי אשלידהן for pulling their ropes (to drag boats), v. פַּתְּקָא. Ib. אי מַמְתְּחֵי וכ' (v. Rabb. D. S. a. l. note) if they can pull their ropes all along the shore, they will walk there. Keth. 85a, v. אִשְׁלָא; a. e.

Ithpe. אִיתְמְתַח *to extend, spread.* Targ. Job XV, 29.

מְתָחָא m. (preced.) 1) *extension.* Targ. Ps. XIX, 5 מְתַח (constr.).—2) *tent-pin.*—*Pl.* מְתָחֲיָא. Targ. Y. Ex. XXXVIII, 20 (not מַתְּחָיָא); a. fr.—3) (with גִּירָא) *bow-string.* —*Pl.* constr. מְתָחֵי. Lev. R. s. 5 (expl. יתר, Ps. XI, 2) מ' גירא.

מַתְחֲלָא m. (תְּחַל; cmp. תּוּחְלָא) *the calyx surrounding the date in its early stage.* Keth. 77b.—*Pl.* מַתְחֲלֵי. Pes. 52b; Ber. 36b, v. שׁוֹמֵר.

מְתַחְתָּא f. (מְתַח) *stretching*; דמגילתא מ' *the borders of stretched* parchment, distinguishable by their darker color. Gitt. 88a דידיעא ברית מ' דמ' when the borders of the document are distinguishable (evidence that nothing has been cut off).

מַתַּי pr. n. m., v. מַתַּאי.

מַתִּי, v. מוּת.

מָתַי (b. h.) *when?* Ber. I, 1 מְמָּ' Ar. (ed. מֵאֵימָתַי). Midr. Till. to Ps. IV, 3; 5 עד מ' וכ' how long will you &c.? Succ. 56b; a. fr.

מַתָּיָא f. Part. *Af.* of אֲתָא. Ned. 81a מ' לידי וכ' leads to (may cause) &c.; a. fr.—[מְתַיְּיָא, v. מֵיתָא.]

מַתִּיָּה, מַתְיָא pl. n. m. (abbrev. of מַתִּתְיָהוּ) *Mattia* (Matthew). Shek. V, 1 (Mish. ed. מַתְּתָיָה). Eduy. II, 5 (Ms. M. מתתי'). Yoma VIII, 6; Ab. IV, 15, a. fr. מ' בן חרש.—Y. Orl. I, 60d top ר' מ' מן דבחרתה.

מִתִּיב, Targ. Y. I Gen. IV, 8 מ' אפרין, v. מִיתַּב.

מְתִיבְתָּא, מְתִירְבָּתָא I f. (יְתַב; v. יְשִׁירְבָּה) 1) *seat, sitting,* esp. *school, academy; council.* Targ. I Chr. XI, 25. Ib. IV, 22 מְתִיבַת (constr.); a. e.—Ber. 18b מ' דר' אפס the college of R. E.—Ib. מ' דרקיעא the heavenly session (of the departed scholars). B. Mets. 86a וכולהו מ' דרקיעא וכ' and all those participating in the heavenly session declared &c. Yeb. 105b; a. fr. 2) *the proceedings at college, subject of discussions.* B. Kam. 117a מסרים מ' דיומא לרבנן he finished up (reviewed) the subject discussed that day before the scholars. Ib. לעיירן מר במוֹתְ' דלמחר study carefully the subject of discussion for to-morrow; a. fr.—*Pl.* מְתִירְבָאתָא, מְתִירְבָתָא. Gitt. 6a דין דאיכא מ' because there are colleges (in Babylonia). Ib. מ' בגירסיידהו וכ' the colleges are engrossed in their theoretical studies.

מְתִירְבְתָא II f. (תּוּב) *answer, argument.*—*Pl.* מְתִירְבָתָא. Y. Gitt. VIII, 49c top כל אילין מ' וכ' the same arguments which &c.

מְתִיחָה, v. מְתִיחָא.

מְתִיחִין, v. מַתְחִין.

מְתִיכְלָא f. (תכל, *Taf.* of כְּלִי or כּוּל; cmp. מְשִׁיכְלָא) *apothecary's pot.* Targ. Job XLI, 23 מתי׳ ed. Lag. (ed. Wil. מְתַכְּ׳).

מְתִיכְלָתָא f.(preced.) *basin.* Ḥull.46b(Rashi משיכלתא).

מְתִין, מְתִין, v. מְתַן.

מַתְיָן, (מְתִין) m. ch.=h. מְתוּן, *slow, careful.* Targ. Y. I Lev. XXIV, 12 (ed. Amst. מַתְיַן; Y. II מְתוּן); Targ. Y. I Num. IX, 8 מַתְיָן ed. Amst. (oth. מְתִין; Yr. II מְתוּן).—*Pl.* מְתִינִין, (מְתוּוִי). Ib. Targ. Cant. V, 12. [The form מַתְיָן, מַתְיִין fr. מתי=מתח.]

מְתִינָא, v. מְתוּנָא.

מְתִינָה f. (מְתַן) *deliberation, consideration.* Gen. R. s. 67 בא לו עשו במ׳ Esau planned against Jacob with deliberateness (taking his time for revenge); Yalk. ib.115.

מְתִינוּת f. (preced.) *slow motion,* opp. מְהִירוּת. Gen. R. s. 10.

מְתִינְתָא f. (מְתַן) *that which is waited for, hope.* Targ. Job XVII, 15 מְתִינְתִי.

מְתִיק m., מְתִיקָא f. (מְתַק) *sweet.*—*Pl.* מְתִיקִין, מְתִיקֵי; מְתִיקָן. Targ. Cant. II, 5 (ed. Amst. מַתִּיקָן).—Meg. 6a, v. כִּפְנָא I.

מְתִיקָה f. (מְתַק) 1) *sweet taste.* Y. Ber. V, 9a top.—2) *seasoning, relish.* B. Mets. VII, 1.—3) מיני מ׳ *sweetmeats, delicacies; sweet drinks.* B. Kam. 85a. Y. Orl. II, 62b top. Esth. R. to I, 9 מיני מתוקים. Y. Ned. VII, 40b bot. חנודר מן התירוש אסור בכל מיני מ׳ he who vows abstinence from *tirosh,* is forbidden all kinds of sweet (unfermented) drinks; a. e.

מַתִּיר m. (נָתַר, *Hif.*) 1) part. Hif. of נָתַר q. v.—2) *that which makes an object permitted for enjoyment.* Zeb. II, 3 חמ׳ *the blood* (the sprinkling of which makes the sacrifice fit for eating or for the altar); a. fr.—*Pl.* מַתִּירִים, מַתִּירִין. Ib. IV, 3; Meïl. II, 9 כל שיש לו מ׳ whatever may become permitted through a certain act, e. g. the meal-offering by taking a handful for the altar. Ib. מַתִּירָיו those things which cause it to be available. Ib. 10b דבר שיש לו מ׳ אינו דיוב עד שיקרבו a thing (sacrificial object) which requires an act to make it permissible, is not subject to מְעִילָה, until the things by which it is made available have been offered on the altar.—Bets. 3b דבר שיש לו מ׳ a thing which may become permitted (being prohibited only for the day). B. Mets. 53a הוה ליה דבר שיש לו מ׳ it would be considered a thing which can be made fit (by redemption); a. fr.

מתירקנה, Y. Ab. Zar. I, 39c, v. מוֹהַרְנֵקֵי.

מַתֵּךְ m. (נָתַךְ) *cast metal; molten image.* Targ. I Kings VII, 16; 23 (h. text מצק). Targ. Is. XLVIII, 5.

מַתְכָא f., constr. מַתְכַת same. Targ. Ex. XXXII, 4. Targ. Jud. XVII, 3 (ed. Lag. מתכה). Targ. Is. XXX, 22; a. fr.—*Pl.* מַתְכָתָא. Targ. O. Num. XXXIII, 52 (Y. מַתְכְוִיתֵי, fr. מַתְכוּ).

מַתְכוּלְתָא, v. מְתוּכְלְתָא.

מַתְכוֹנֶת f. (b.h. מָתְכֹּנֶת; תָּכַן) *measure, required amount.* Tanḥ. Ki Thetsé 9 שהיה שמם חקוק עליהם במ׳ הלבנים (the lists) in which their names were recorded with their daily task of bricks. Yalk. Ex. 182 מַתְכּוֹנוֹת הלבנים *pl.*—Ker. 6b בכל יום היה מתקן במַתְכּוֹנְתָהּ he might prepare every day the quantity of frankincense required for the occasion.

מַתְכוֹת, v. מַתֶּכֶת.

מַתְכִּילְתָא, v. מְתוּכְלְתָא.

מַתֶּכֶת f. (נָתַךְ) [*molten*] *metal.* Kel. XIII, 6 עץ חמשמש את חמ׳ the wooden part of a utensil which is subservient to the metallic part. Ib. 7 עשאו של מ׳ he replaced it by a metallic tooth; a. v. fr.—*Pl.* מַתָּכוֹת.—כְּלֵי מ׳ metallic vessels, utensils, tools &c. Ib. XIV, 1. Ḥull. I, 6; a. v. fr.

מְתַל I ch.=h. מָשַׁל II, 1) *to speak mataphorically, recite a mashal.* Targ. Ez. XII, 23; a. fr.—Pes. 114a מתלא מַתְלִין they have a saying (witticism) about it in the West. Y. Dem. I, 21d top; a. e.—2) *to banter, sneer.* Targ. Prov. XIV, 9 (h. text יַלְּיזוּן).—3) *to place beside, to compare.* Y. Dem. l. c. (play on שמר מרה מאן מ׳ ליך וכ׳ שׁוּמְּיָרָה) guarding bitterness—who classed thee among the spices? Ib. (play on מאן מַתְלִיךְ וכ׳, v. בּוּסְבְּרָא.—Part. pass. מְתִיל; f. מְתִילָא; *pl.* מְתִילִין, מְתִילֵי, מְתִילָן; מְתִילָן *compared, comparable.* Targ. Koh. XII, 2; a. e.—Ḥull. 59b כאריא מ׳ is compared to a lion.—B. Mets. 83b לאו כתיותא מ׳ are they (robbers) not like wild beasts?—Ber. 53b, v. infra; a. fr.

Af. אַמְתֵּיל 1) *to recite a mashal.* Targ. Ez. XXI, 5.—2) *to propound a riddle.* Targ. II Esth. I, 3.

Ithpe. אִיתְמְתִיל, אִיתְמַתַּל, אִיתְמְתַל *to be compared, to be like.* Targ. Ps. XXVIII, 1. Ib. XLIX, 13 (not אַמְתִּיל); a. e. —Snh. 95a לירונה אִיתְמְתִילָה . . כנסת the community of Israel is compared to a dove; Ber. 53b מְתִילָא Ms. M. (ed. מתליא, מתלירה, corr. acc.); Sabb. 49a אמתיל, read: אַמְתִּילָא; a. e.

מְתַל II, מַתְלָא m. (preced.) 1)=h. מָשָׁל, *parable, witty saying, riddle, comparison; by-word.* Targ. Prov. I, 6 (some ed. מתלאה, corr. acc.). Targ. O. Deut. XXVIII, 37.—Targ. I Sam. XXIV, 14 (Bxt. מָתְלָיָא, v. מְתוֹלָא). Targ. Num. XXIII, 7; a. fr.—Y. Dem. I, 21d top. Pes. 114a, v. preced.—Gen. R. s. 48, end מ׳ אמר the proverb says; a. fr.—2) *plausible reason,* v. אֲמַתְלָא. Y. Yoma III, end, 41b מצאו מ׳ לדבריהן offered good reason for their doing so. Y. Keth. II, 26c bot.—*Pl.* מַתְלִי, מַתְלַיָּא, מָתְלָן. Targ. Y. Deut. l. c.—Targ. Prov. I, 1; a. fr.—Snh. 38b . . . ר׳ מאיר בפירקיה הוה דריש תילתא מ׳ R. M., when holding sessions, used to spend one third of the time on legal subjects, one third on homiletical preaching, and one third on parables (illustrating Biblical verses). Lev. R. s. 28 תלת מאוון דמ׳ וכ׳ three hundred parables on the fox; a. fr.—Targ. II Chr. IX, 1 מוֹתְלָנָן.

מְתָלָא, v. מְחוֹלָא.

מִתְלָאת, v. מַתְלָא.

מְתַלַּחֲמִים m., *pl.* מְתַלַּחֲמִין (b. h.; לחם, cmp. לָחַם) *professing attachment, flatterers, hypocritical sympathizers.* Sifré Num. 85 (ref. to Num. XI, 1 [read:] אין כמתאוננים אלא כמ' וכן הוא אומר ותרגנו וכ' *k'mithon'nim* means like those who pretend to sympathize (with their neighbors' troubles, v. אוֹנֵן), and even so we read (Deut. I, 27) *vatterag'nu* &c. מהו ותרגנו שהיו מדברים כמ' וכ' what does *vatterag'nu* mean? They were speaking like sympathizers (with ref. to Prov. XXVI, 22); Yalk. Num. 732. Sifré Deut. 24 (ref. to Deut. l. c.) מלמד שהיו יושבים ... ואומרים דברים כמ' ומתרגנים כמ' שנ' וכ' which intimates that they sat in their tents and spoke words like sympathizers and formed crowds like sympathizers, as we read (Prov. l. c.) &c.; Yalk. ib. 805. Ib. בוכין ומבכין כמ' (or במתלחם, sing.; not כמת לחם) weeping and moving to tears like sympathizers.

מְתַמְדָּא, **מַתְמְדָא**, v. מְזַד I.

מְתַן [*to stretch,*] (cmp. ארך) *to be long, slow; to wait*; esp. (of fruits taken off the tree) *to lie over for complete ripening.* Toh. IX, 5 שרְמָתוּנוּ שירחו וכ' that they (the olives) may lie over so that they be easy to crush; ib. שירמתונו שירמלחם that they may lie over until they be ripe for salting; Tosef. ib. X, 10 שרַמְתִּירֵנם ושירמלחם (*Hif.*) to let them lie over &c.

Hif. חַמְתִּין 1) (neut. verb) *to last, remain fresh, keep.* Makhsh. VI, 2 בשביל שרַמְתִּירנוּ (Maim. in comment. ed. Dehr. שירמתונו) that they may remain fresh (Maim.). Sabb. XXIII, 5 (of a corpse) בשביל שרְמַתִּין (Ar. שִׁרְמַתֵּן, *Nif.*) that it may be preserved.—2) *to keep, to let (fruits) lie over.* Tosef. Makhsh. l. c., v. supra.—3) *to wait, tarry, postpone.* Ḥull. II, 4. Ib. 47b חַמְתִּירֵנִי לוֹ עד וכ' postpone his circumcision until &c. Y. Pes. X, 37d אילו נַמְתִּין וכ' (not ממתין) if we were to wait (with the recital of the exodus) until &c. Gen. R. s. 18 (play on ויחבששו, Gen. II, 25) לא חַמְתִּירנוּ בשלוהן וכ' they did not remain in their happiness for six hours; a. fr.—4) *to be slow, patient.* Ab. d'R. N. ch. I שיהא אדם מַמְתִּין ברבריו ואל ירהא מקפיד על דבריו that man should be slow and patient in giving his opinion, and not angrily insist on his words.

מְתַן ch. same, *to cause delay, to let wait.* Targ. Job XXXII, 4 (h. text חִכָּה).—Part. pass. מְתִין *waiting, detained,* fr. which מְתִין, מָתִין *to wait for, hope; to be slow.* Targ. Lam. II, 16. Targ. Esth. II, 12. Targ. Ps. LVI, 7. Ib. CXXX, 5 מְתִינִית Ms. (ed. אַמְתִּירִנִית *Af.*); a. e.—Yeb. 63a מְתוֹן נסיב וכ' be slow in taking a wife, opp. קפוץ.—V. מְתִין.

Af. אַמְתִּין *to tarry, remain; to wait.* Targ. Y. I Gen. II, 25 (v. Gen. R. s. 18, quot. in preced.). Ib. XXXI, 28 לא אַמְתַּנַּחְנִי thou didst not wait for me (give me an opportunity, h. text נטשתני). Targ. I Chr. IV, 18; a. fr.—Yeb. 91b איבעי לה לאַמְתוּנֵי she ought to have waited.

מָתָן=מָאתָן, v. מְאָה. Targ. O. Num. XVI, 2; 17 ed. Berl.

מַתָּן m. (b. h.; נָתַן) *giving, gift.*—מַתַּן תורה giving of the Law, *revelation at Mount Sinai.* Ber. 58a bot. Gen. R. s. 34; a. fr.—מ' שכר *reward.* Ab. II, 16; a. fr.—מ' דמים *sprinkling* or *smearing the blood* (on the altar &c.). R. Hash. 28b; a. fr.—Zeb. VIII, 10 מַתַּן ארבע במ' ארבע blood requiring four applications mixed with &c.; R. Hash. l. c.; Y. Erub. X, end, 26d; Bab. ib. 100a. Ib. מ' ארבע במ' אחת (Zeb. l. c. במתנה) blood requiring four applications mixed with blood requiring one application; a. fr.—מַשָּׂא ומַ', v. מַשָּׂא.

מַתָּנָא, **מַתָּנָה**, v. מַתְנָא.

מַתָּנָא, **מַתָּנָה** pr. n. m. (abbrev. of מתניה) *Matt'na,* an Amora. Ḥull. 42b. Y. Taan. III, 67a top; a. fr.

מַתְנָא c. (תְּנַן) *steaming, reeking.* Pes. 111b bot. [read:] אדמ' כרעיה (v. Rashi a. l.; Rashb. אדמותנא, read אַדְמַתּוּנָּא; ed. אדמיירתנירח כרעא; Ms. M. אַדְמִיתְּרִינָא כרעיה, Ithpe. of תנן) while his foot is still steaming (from bathing). V. מְתוּנָּא.

מַתְנָא, **מַתְנָא**, **מַתְנֵי** m. (מְתַן; cmp. מַשְׁרְתָא II. fr. מָשַׁח) *cord, strap.* B. Bath. 89a מיתנא Rashb. (ed. מְתִינָה, h. form) the cord of the scales. Men. 35b top (בירה) כל חוכי דכי מיתלי במת' וכ' Rashi (ed. במו'; Ms. R. 2 במי') whenever it is lifted up by its strap and it (the capsule of the T'fillin) follows after it (the strap not breaking). Erub. 34a לַיְתֵיהּ בכוותא ומ' let him bring it down through the window (of the tower) and with a string. Sabb. 51b סגי לה במי' בעלמא (Ms. M. במיחגא, incorr.) a mere string would have been sufficient for controlling the animal. B. Mets. 113b מאן דאסר מי' דכיתנא וכ' he who ties a rope of moist flax around his loins. Y. Ned. III., beg. 37d מו', v. חָגַר I; a. e.

מַתָּנָה, v. preced.

מַתָּנָה, v. מַתְנָא.

מַתָּנָה f. (b. h.; נָתַן) 1) *gift, present, donation; grant, privilege.* Y. Peah III, 17d bot. אירו הרא מ' .. מ' וכ' what is a *mattanah?* All my property be given to—as a gift from now, contrad. to דִּירַאֲתִיקִי. B. Bath. 147a מניין למַתָּנַת שכיב וכ' how can it be proven that the donation of one expecting to die is legal by Biblical law (without formal possession)? Kidd. 6b, a. fr. מ' ע"מ להחזיר שמה מ' a present made with the condition that it must be returned, is legally a present (the recipient's property for the time being); a. v. fr.—*Pl.* מַתָּנוֹת. Ber. 5a; a. fr.—מַתָּנוֹת כהונה, v. כְּהוּנָּה.—Tosef. Dem. II, 7 מ' גבולין the priestly privileges outside of the Temple. Ib. 8 יש לו במ' has a right to priestly gifts. Tosef. Peah II, 13 ארבע מ' בכרם there are four gifts for the poor connected with the vineyard; Ḥull. 131a מַתָּנוֹת עניים; a. fr.—2) (Lev. VIII, 15) *sprinkling or smearing the blood* (on the altar &c.). Zeb. V, 1 מ' אחת one of those applications if omitted makes the sacrifice invalid. Ib. VIII, 10 מתנין מ' אחת וכ' blood of a sacrifice which requires only one application if mixed with blood &c., v. מַתָּן; a. v. fr.—*Pl.* as ab. Ib. V, 3 ארבע מ' על וכ' four applications (with the finger dipped in the blood) at the four corners. Ib. 4 שתי מ' שהן ארבע two sprinklings appearing like four, i. e. towards two opposite corners of the altar; a. fr.

מַתְנֵי m. ch. (תְּנֵי)=h. מִשְׁנִי, *teacher of the Mishnah.* Keth. 8b, contrad. to מקרי.—V. מַתְנֵיתִין.

מַתַּנְיָה, מַתַּנְיָד (b.h.) pr.n.m. *Mattaniah*, 1) original name of Zedekiah, king of Judah. Pesik. R. s. 26; a. e.—2) name of an Amora. Y. Bets. I, 60c bot. Y. Keth. IV, 28d bot.; a. e.

מַתְנְיִין m.=מַתְנִי. Y. Ḥag. I, 76c; Midr. Till. to Ps. CXXVII לא ספר ולא מ' neither a Bible teacher nor a Mishnah teacher.—*Pl.* מַתְנְיָנְיָא, מַתְנְיָנִין, נַיָּדֵה ... Y. Ḥag. l. c.; Midr. Till. l. c. מַתְנְיָנִין (fr. מַתְנִי). Num. R. s. 12 מַתְנְיָנְיָדֵה; Lam. R. to I, 3 מַתְנְיָנְיָא.

מַתְנַיִם m. du. (b. h.; מתן, cmp. מָתְנָא) *loins*. Nidd. 13b Pirké d'R. El. ch. XXXI אזור מָתְנָיו וכ' the girdle of the loins of Elijah. Ib. ch. XXX בְּמָתְנֶיהָ, v. הֲרָהוּר. Snh. IX, 2; a. e.

מַתְנִיתָא f. ch.=h. מִשְׁנָה, *Mishnah*, esp. (in Babli) *collection of Mishnahs not embodied in the Mishnah of R. Judah*, as Boraitha, Tosefta &c., contrad. to מַתְנִיתִין (abbr. מתני) *our Mishnah*, i. e. the Mishnah proper. Targ. Y. Ex. XXVI, 9.—Taan. 21a מי איכא שאיל לי' במ' דר' ... ממתניתין (differ. in Ms. M., v. Rabb. D. S. a. l.) if there be one that will ask me something from the Mishnah of R. Ḥiya or of R. Oshia which I cannot answer from our Mishnah. Y. M. Kat. II, beg. 81a מַתְנִיתָן צריכה לדר' חייא וכ' our Mishnah needs (for explanation) that of R. Ḥiya, and R. Ḥia's needs ours. Ib. מַתְנִיתֵיהּ דר' וכ' the collection of &c.; a. v. fr.—Trnsf. *school, college*. Pes. 101b במ' דבי וכ' at the school of the house of Rab Hineḳ &c. (where Mishnah was taught). Keth. 104a bot.; a. fr.—[Y. Ned. IV, 38c bot. מתניתין נסבין וכ', read: מַתְנְיָנִין.]—*Pl.* מַתְנְיָתָא. Ber. 25b מ' קשירין אהדדי the two Boraithas quoted contradict each other!—Nidd. 33b ותני מ' (some ed. מתניתא) and he teaches Mishnahs.

מַתְנָן, מַתָּן, מַתָּ pr.n.=h. בָּשָׁן, *Bashan*, the country east of the Jordan, v. בּוּתְנָן. Targ. Num. XXI, 33. Targ. I Chr. V, 12 (ed. Lag. בו', Var. ed. Rahmer בבמתנן=בבני מ'); a. e.

מַתְנָנָא, *pl.* מַתְנָנְיָא, v. מַתְנָנְיָן.—[מַתְנָנְיָא *smoking*, v. תְּנַן.]

מַתָּנָא, מַתְנָא, מַתָּנְתָא f. ch.=h. מַתָּנָה, *gift, grant, donation*. Targ. Num. XVIII, 6, sq. Ib. 11; a. fr.—B. Bath. 153a דהויא מ' וכ' a deed of donation in which was written &c. Ib. 40b דגרעא ודמ' the protest against a letter of divorce or of donation. Ib. מ' דמירתא a deed of donation intended to be kept secret; a. fr.—*Pl.* מַתָּנָן, מַתָּנָתָא. Targ. Y. Num. XXV, 13. Targ. Y. II Gen. XVIII, 17; a. fr.—Sabb. 10b תרתי מ' דתורא the priestly portions from two oxen (Deut. XVIII, 3). Ḥull. 131b. Y. Snh. II, end, 20d כ"ד מ' the twenty four priestly gifts, v. כְּהוּנָּה; a. fr.

מְתַּפְנְקוּ, v. מְפַנְקוּ.

מָתַק (b. h.) 1) *to be sweet, palatable*. Ukts. III, 4 עד שֶׁיִּמָּתְקוּ until they are made palatable (by pressing). Gen. R. s. 85 יִמְתַּק לכם may it be sweet to (well agree with) you, v. בָּסַס.—2) *to partake with delight, smack, gnaw*. Yalk. Job 910 (ref. to Job XXIV, 20) שֶׁמָּתַק רמה מהם the worm gnawed at them with delight; Gen. R. s. 33 שמיתקו רמה מהם (*Pi.*) the worms did &c.—Yalk. Prov. 962 סופו לתיות מותק עליו shall finally feed on him; ib. 961 מותח (corr. acc.).

Pi. מִיתֵּק 1) *to partake with delight*, s. supra.—2) *to sweeten, season*. Tosef. Bets. III, 15 אין מְמַתְּקִין וכ' you must not (on the Holy Day) sweeten a mustard mixture by dipping a live coal into it; Sabb. 134a; Y. Bets. IV, 62c bot. Sabb. 90a למַתֵּק קדרה to season a dish. Ber. 5a מלח מְמַתֶּקֶת וכ' salt seasons the meat; a. fr.—Trnsf. *to pacify*. Y. Ab. Zar. II, 42a top והוא יודע למתק וכ' he knows how to calm the great Ocean. Y. Meg. III, 74a bot. (in a secret letter) תמר ... ובקשנו למַתְּקָהּ וכ' Tamar still endures in her bitterness (hostility), and we attempted to sweeten her (by bribery), 'but the melter has refined in vain' (Jer. VI, 29).—3) *to indulge*. Yalk. Prov. 961 (ref. to Prov. XXIX, 21) כל מי שְׁמִמַּתֵּק וכ' he who indulges his passion in his youth (v. מָנוֹן).—Taan. 9b, v. infra.

Hif. הִתְמִתִּיק *to sweeten*. Cant. R. to V, 16 (play on ממתקים, ib.) ה' לחם וכ' he sweetened (softened) the word for them; Num. R. s. 10, beg.

Hithpa. הִתְמַתֵּק *to become sweet, to be quieted*. Y. Ab. Zar. l. c. מִתְמַתְּקִין ... בשעה שהמים when the waters praise their Creator, they grow calm. Gen. R. s. 13, a. e. מִתְמַתְּקִים דן בעבים (some ed. ממת', corr. acc.) the salt water becomes sweet in the clouds; Taan. 9b Ms. M. (ed. ממתקין, corr. acc.).

מַתַּק ch. same, v. מְתִיק.

Pa. מַתֵּק *to taste, suck* (v. preced.). Ab. Zar. 18b שמש בהא ומ' בהא he dipped one finger (into it) and sucked the other.

Ithpa. אִתְמַתֵּק *to become sweet*. Targ. II Chr. XIII, 5.

מַתְקוּלְתָא f. (תְּקַל I)=h. מִשְׁקוֹלֶת, *plummet*. Targ. Job XXXVIII, 5. Targ. II Kings XXI, 13.—[Pes. 50b, v. מַיְתַקְלְתָא.]

מַתְקַל m. (תְּקַל II) *stumbling, offense*. Targ. Is. VIII, 14 (ed. Wil. מְתַּקֵּל). Targ. Prov. XII, 13 (not מַתְּ; h. text מוקש).—[Targ. Ps. CV, 37, read: לְמַתְקָלָא, v. תְּקַל II.]

מַתְקַל, מַתְקָל m. (תְּקַל I)=h. מִשְׁקָל, *weight*. Targ. Ex. XXX, 34. Targ. Lev. XIX, 35; a. e.—Y. Sabb. XX, 17c bot. מ' זוזא the weight of a Zuz; a. e.—*Pl.* מַתְקָלִין, מַתְקָלֵי. Targ. Lev. XIX, 36 (some ed. קְלָן ...). Targ. Deut. XXV, 15; a. e.—Bekh. 50a עשרין מ' במתקל דינרא (not במתקלי) twenty times the weight of a (Tyrian) Denar.

מַתְקָלְתָא f. same, *selling by weight*. Pes. 50b שכר אשתו מ' Ms. M. (ed. מתקול) 'the earnings of his wife' means when she goes around selling (wool) by weight (but does not refer to woven garments).—*Pl.* מַתְקָלָן, v. preced.

מָתְקָנְתָא f. (תְּקַן) *a firm, decided solution*. Yoma 70a (Ms. M. 2 מתרצא) לא משכחת לה מ' וכ' (from the words of the Mishnah) you cannot arrive at a decided answer, but you must adopt either &c.

מַתְרִיתָא f. (תְּרָא I)=h. מִשְׁרָה, *infusion*. Targ. O. Num. VI, 3 (ed. Berl. מַתְּ).

מְתָרִין, Koh. R. to III, 9, v. שְׁרִי *Af.*

מְתָ׳, מַתְרָכָא f. (תְּרַךְ)=h. גְּרוּשָׁה, *divorced woman.* Targ. O. Lev. XXI, 14. Ib. XXII, 13 (Y. מִיתַּרְכָא, not מִיתַ׳). Targ. O. Num. XXX, 10 (Y. מִתַּ׳); a. e.

מִתְרַמְרַ, Targ. Prov. VI, 30, v. דְּמַר, a. רוּם I ch.

מְתַרְמְרוּתָא f. (רמרם, *Palp.* of רוּם) *subject for self-elevation, object of contempt.* Targ. Ps. XXII, 7 (h. text בּוּז, cmp. preced. w.).

מְתַרְצָא, v. next w. a. מְתַקְּנָתָא.

מְתָרַצְתָּא f. (תְּרַץ) *sustained version, a tradition the objections to which have been met successfully,* opp. מְשַׁבְּשָׁתָא. Sabb. 121[b]; Pes. 99[b] bot.

נ

נ *Nun,* the fourteenth letter of the alphabet. It interchanges with מ q. v.; with ל, q. v.; with ר, cmp. זָרַח a. דָּנַח; שְׁנַיִם a. תְּרֵין; with י as preformative letter, cmp. יצב a. נצב.—נ frequently inserted, a) in place of Dagesh forte, e. g. מַנְדַּע=מַדַּע; מִנְדְּרוֹן=מִדְּרוֹן;—b) to avoid a hiatus, as נִירְנְחוּ, אִירְנָחוּ &c.—ָן, ֶן, ִן, ֻן, נָא—afformative, e. g. גַּזְלָן, אוֹרְרִיתְהִי=אוֹרַיְיתְהִי; esp. epenthetic Nun between verb and suffix, e. g. בְּרָאנַן, Targ. Gen. V, 2; a. fr.

נ׳ as numeral letter, *fifty,* v. א׳.

נָא I, נָה=אֲנָא. Y. Ter. V, 43[c] bot. ואוקי נא וכ׳ I, too, think so. Y. Ber. IV, beg. 7[a] וְנָא אמרית וכ׳ and I gave a reason for it; a. fr.—V. הָנָא, לְהָנָא.—*Pl.* נַן. Y. B. Kam. II, beg. 2[d] מה נן אמרין וכ׳ why do we say &c.; a. fr.

נָא II m. (also adverb) (b. h.; cmp. נע) 1) *hurried, half-done.* Pes. 41[a] bot. אכלו נא if he ate it (the Passover lamb) half-done. Ib[b] ישנו בבל תאכל נא is subject to the law (Ex. XII, 9) &c. Tosef. Macc. IV (III), 1, contrad. to חַי. Men. 78[b] מצה נא, v. חַרְנָא; a. fr.—2) *slender, fine, brittle.—Pl.* נָאִין; f. נָאוֹת. Tosef. Kel. B. Kam. II, 9 [read with R. S. to Kel. III, 2:] חוסקו והנאין (=ודהן נאין) if the vessels were heated but turned out brittle. B. Bath, 97[b] (expl. פרטסות, ib. VI, 2) נאות ומגופרות thin, but lined with pitch; Tosef. ib. VI, 3.

נָא III (b. h.) *I pray, prithee.* Yoma IV, 2; a. fr.—Ber. 9[a], a. e. אין נא אלא וכ׳, v. בַּקָּשָׁה.

נאגא *soot* (?). Lam. R. to IV, 8 (ref. to שְׁחֹר, ib.) כהדא נ׳.

נָאגָנָא m. (נגא, corresp. to h. נקע, cmp. Syr. נגעא P. Sm. 2284) *small cleft, cavity.—Pl.* נָאגָנֵי. Kidd. 61[a]; B. Bath. 103[a] (some ed. נָגָאנֵי; Ms. M. וַחֲרִיצֵי; Ms. H. נָגָנֵי; v. Rabb. D. S. a. l. note); Arakh. 25[a] נגאני; Yalk. Lev. 677 מינגני (corr. acc.).—B. Kam. 61[b] top, v. בָּאגָנָא.

נאד, v. נוּד.

נָאדֵי m. (נדי, v. נוּד) *flying off.* Sot. 45[b] רישא דנ׳ it was the head (of the murdered man) that flew off and fell (at a distance from the body). Ned. 16[a] הוה נ׳ מן וכ׳ Rashi (ed. only נ׳) flew off from, i. e. rejected the reason given by A.

נָאָה m., נָאָה f. (b. h.; =נאוה, v. אוּת) *suited, becoming; handsome.* Tanh. B'shall. 11 נ׳ שירה וכ׳ it is meet to sing unto the Lord. Sabb. 133[b]; Naz. 2[b] סוכה נ׳ a handsome Succah; a. fr.—Ib. I, 1, v. נָוֶה.—*Pl.* נָאִים, נָאִין; נָאוֹת. Sifra Aḥăré, end (ref. to Lev. XVIII, 26 ושמרתם אתם וכ׳) אתם נ׳ שומרים וכ׳ you are the proper persons to guard them (the laws of chastity), because you opened (were the first to observe) them. Tanh. Mas'é 4 הם נ׳ ולבושיהם נ׳ הם נ׳ לארץ וכ׳ they are handsome, and their garments are becoming, they are suited to the land, and the land to them. Ned. IX, 10 בנות ישראל נ׳ הן אלא וכ׳ the daughters of Israel are good-looking, but misery disfigures them. Sabb. l. c. Sifré Deut. 320 (ref. to Deut. XXXII, 19) מימה שהם נ׳ לו וכ׳ because they are pleasing to him (he calling them sons and daughters), they are bold before him. Tosef. Sot. II, 3 יולדת נ׳ she will bear handsome children; Y. ib. III, 18[d] bot. נָעִים; a. fr.—נָאוֹת f. pl. (noun) *beauties.* Lam. R. to II, 2 (ref. to נאות, ib.) כל נָאוֹתָיו של יעקב all the beauties (excellent men) of Jacob. Yalk. Ex. 244 (ref. to ואנהו, Ex. XV, 2) אגיד נאותיו ושבחו של וכ׳ I will tell the excellencies and praises of &c.; ib. אדבר בנאיותיו ושבחיו; Mekh. B'shall., Shir., s. 3 בנביאתו שבחו (corr. acc.); Yalk. Cant. 988 בנוריתיו ובשבחו, read: בנוֹרוֹתָיו, v. נוֹר. Treat. Sof'rim III, 13 הרבות בנאות שלו speak much of his excellencies. Lam. R. introd. end, v. קִרְנָה; a. fr.—נָאֶה (adv.) *becomingly, well.* Tosef. Yeb. VIII, 4, a. e. נ׳ דורש נ׳ preaches well, נ׳ מְקַיְּמִים and acts in conformity (with his words).

נָאָה f. (b. h., v. preced.) *marked off, distinguished place.—Pl.* constr. נְאוֹת. Deut. R. s. 7 end בנ׳ דשאים של באר in the grass-covered oases around the well.

נָאָה *to be becoming* &c., v. נאר.

נָאוָה m., נָאוָה f. (b. h.; preced. wds.) *beautiful.* Naz. I, 1 אהא נ׳ Y. ed. (Mish. ed. נָוֶה; Bab. ed. נָאֶה) I will be good-looking (let my hair grow, a substitute for נָזִיר, v. בְּרִינּוּי). Cant. R. to I, 5 ונ׳ במעשה אבותי and I am beautiful (worthy) through the deeds of my fathers; ונ׳ בפני קונִי beautiful in the sight of my Master; ונ׳ אנא במדבר and I proved worthy in the desert; a. fr.

נָאוּסָא* pr. n. pl. *Nausa.* Erub. 83ª Bunios sent to Rabbi a modius דמן נ' (Var. נאסא, נאוסא, נאוסה, v. Rabb. D. L. a. l. note 50) copied from the standard measure of N., v. קונדסא.—[Perh. our w. is ναός *temple* where the standard measures were kept.]

נְאוּצָא, נְאוּץ, נְאוּף, v. sub נִיא׳.

נָאוֹת, v. אוה.

נְאוּמֵי, v. גְּיִרְוָטָאֵי.

נָאָה, נאי (b. h.; cmp. אוה) *to be becoming, handsome.* *Pi.* נִיאָה *to beautify, decorate.* Succ. 10ª לְנָאוֹתָהּ to decorate it (the Succah); a. e.

Nif. נִיאָה, *Hithpa.* הִתְנָאָה 1) *to adorn one's self.* Naz. 2ᵇ (ref. to ואניהו, Ex. XV, 2) אֶנְאֶה לִפְנָיו וכ׳ I will adorn myself before him with good deeds; Sabb. 133ᵇ הִתְנָאֵה וכ׳ adorn thyself before him &c. R. Hash. 26ª חוטא בל יִתְנָאֶה a sinner must not adorn himself (when appearing before the Lord to ask forgiveness). Gen. R. s. 16 (play on שהם נִירְוֵה) מִתְנָאוֹת מישראל (not מתנאות) they (the governments) adorn themselves with what they take from Israel; a. e.—V. נָוָה I.—2) (cmp. הָנָה *Nif.*, a. אוה) *to be pleased, to enjoy, make use.* R. Hash. 11ª beautiful trees שלהתנאות בהן בני אדם (Ms. M. לְיַהֲנוֹת מהן) for men to enjoy their beauty. Snh. 21ᵇ שלא יתנאה בשל וכ׳ that he make no use of a copy that his fathers have written; (Tosef. ib. IV, 7 שלא יהא נהנאות).

נָאִים, part. of נוּם.—[נָאִרְן, נָאֵה pl. of נָא, a. נָא II q. v.]

נַאלָא I m. (אלי II, v. P. Sm. 2260) *lamenting, howling.* Snh. 59ᵇ יאורד נ׳ (Rashi ירוד נאלה; Yalk. Gen. 15 תנין שוטה), v. יְרוֹדָא.

נַאלָא II, **נַאלָה** m. (לָאִי, לָהִי, v. P. Sm. 2260) 1) *fatigue, heavy load*; cmp. אוּבְצָנָא. Targ. Y. Deut. XXI, 3 דלא סליק בנ׳ שעבוד דנור Ar., read: דלא סליק עלה דכר ולא אטרחא (נאלא being a gloss interpreting שעבוד דנור) בנ׳; cmp. Targ. Y. Num. XIX, 2.—2) *incubus, asthma* believed to be caused by a demon בן נפלים. Bekh. 44ᵇ (ref. to רוח קצרה or קצרית, Mish. ib. VII, 5) מאי נידהו נאלה Ar. (Rashi נאלת or נאלא, read נאלה; missing in Talm. ed.) what is it? Nâla. [Prob. version: מאי נידהו נ׳ מאי נ׳ תנא רוח בן נפלים וכ׳.]

נָאַם *to speak,* v. נוּם.

נַאֲמָן m. (b. h.; אֱמֶת) *faithful, trustworthy.* Ber. 60ª, v. רוֹפֵא; a. fr.—Esp. *neĕman, one who can be relied upon in matters of tithes and T'rumah*; cmp. חָבֵר. Dem. II, 2; Tosef. ib. II, 2 המקבל עליו לחדות נ׳ וכ׳ he who takes upon himself the obligations of a *neĕman*, must give tithes both of what he eats &c. Dem. IV, 6; a. fr.—*Pl.* נֶאֱמָנִין, נֶאֱמָנִים. Tanh. Vayesheb 5; a. fr.

נַאנַאי f. (a corrupt. from mamma, μάμμη; cmp. Syr. נגא, P. Sm. 2387) *mammy, aunty, old maid, slave.* Sot. 42ᵇ (ref. to אישׁ חבנים, I Sam. XVII, 4 a. 23, with play on מערות ib., as if עֲרוֹת) בר מאה פפי וחדא נ׳ (Rashi פאפי . . . וחד נ׳; Yalk. Sam. 125 וחד נאנאי; Ar. ed. Koh. s. v. בן פאפאי וחד נ׳ . . .) Goliath was the son of one hundred papae (fathers) and one old maid; [Rashi: וחד נ׳ and one, the *real parent*; Tosaf. a. Ar. וחד נ׳ and one *dog*; v. Ruth R. to I, 14, a. Midr. Sam. ch. XX].

נָאַף (b. h.) *to be unchaste, voluptuous,* esp. *to have illicit intercourse; to commit adultery.* Lev. R. s. 23 (ref. to Job XXIV, 15) [read:] שלא תאמר שכל מי שהוא נואף בגופו נקרא נואף אפי׳ נואף בעינו נקרא נואף do not say, he only who is unchaste with his body is called a *noëf*, but even he who is unchaste with his eye &c.; Pesik. R. s. 24 (corr. acc.); a. fr.—Esp. נוֹאֵף *adulterer, paramour*; f. נוֹאֶפֶת *adulteress.* Ib. Num. R. s. 9; Tanh. Naso 4; a. fr.

Pi. נִיאֵף same. Pes. 113ᵇ זקן מְנָאֵף a lewd old man. Nidd. 13ᵇ המְנָאֲפִים בירך who commit masturbation. Ex. R. s. 31, end, a. e. (prov.) מְנָאֶפֶת בתפוחים וכ׳ she prostitutes herself for apples and distributes them among the sick, v. גּוּף I ch.—Sot. IX, 9 משרבו המְנָאֲפִים וכ׳ when the lewd men became numerous, the proceedings against the faithless woman (סוֹטָה) were abolished. Shebu. 47ᵇ עוקב אחר מנאף Ms. M. a. Rashi (ed. נואף) he who follows up the voluptuous (to procure prostitutes for him); a. fr. —(Ḥull. 63ª, v. אָנַס.]

Hif. הֶחְנִיף *to cause illicit intercourse; to bawd.* Shebu. l. c. ת״ל לא תנאף לא תַנְאִיף (Ms. M. only לא תנאף) it says (Ex. XX, 14) 'thou shalt not be lewd', (which implies) thou shalt not assist lewdness.

נָאַף ch., *Pa.* נָאֵף same. Targ. Is. LVII, 3.

נאפון, Y. Sabb. IX, 11ᵈ top וני, read: וכאפון, as Y. Ab. Zar. III, 43ª bot.

נָאַץ (b. h.; cmp. אוץ) [*to press, stamp* in anger, v. Deut. XXXII, 19,] *to be indignant*; *to be bold*; (act. verb) *to reject, insult, blaspheme.*

Pi. נִיאֵץ 1) same. Keth. 8ᵇ (ref. to Deut. l. c.) [read:] דור שאבות מְנָאֲצִים לו הקב״ה וכ׳ a generation in which the parents insult him, the Lord will &c.; Yalk. Deut. 945 מנאצים, v. נָאָה. Num. R. s. 7 מְנָאֲצִין בו וכ׳ . . . .—Sifré Deut. 320 כל מי שני׳ לאלהים נעשה זר whoever insults God becomes an outcast (leper). Ib. הם נְאָצוּ אותי they insulted me. Ib. מי שמְנָאֵץ בדברי תורה who makes bold with the words of the Law (blasphemes); a. fr.—2) *to threaten.* Mekh. B'shall., Shir., s. 7 מנאץ וכ׳ . . . חמשה five things did Pharaoh threaten to do; Yalk. Ex. 249. Mekh. l. c.; Yalk. Ex. 250 הרה עומד ומנ׳ אחר וכ׳ stood threatening at the palace &c.; a. e.

Hithpa. הִתְנָאֵץ *to be insulted.* Midr. Till. to Ps. LXXIV, end עשה בשביל . . שמתחרפ ומִתְנָאֵץ בעולם do it for the sake of thy great and holy Name which is blasphemed and insulted in the world; a. e.

נָאַק, v. נָהַק.

נְאָקָה I f. (b. h.; cmp. אנק) *groaning.* Ex. R. s. 1 (ref. to Ex. II, 24) נַאֲקַת החללים the groaning of the wounded. Ib. s. 6; a. e.—Esp. *n'aḳah* (*prayer in distress*), one of the expressions for prayer. Lam. R. introd. (R. Ḥănina); Sifré Deut. 26; Deut. R. s. 2; a. e.

נְאָקָה II, נָקָא (אֲנָקָה) f. (v. preced.; cmp. ענק) [*longnecked,*] *camel.* Kel. XXIII, 2 (Ar. נקה); Sifra M'tsora, Zab., Par. 2, ch. III נקה. Tosef. Kel. B. Bath. II, 7 ישרבת הנקה the seat (saddle) on the camel's back. Sabb. V, 1 (51b) נא (Ms. M. אנ; Y. ed. הנקה); Y. Bets. II, 61c bot. הנקה.

נָאקֵר, Midr. Sam. ch. VII, v. נָקַר I.

נָקָא, נָאקָא ch.=h. נְאָקָה II. Sabb. 51b.—Lam. R. to I, 1 רבתי (7 חד מאה) חדא נקא עוירא Ar. (ed. אֲנָקָא חדא) a blind camel.

נָאר, v. נִיר I.

נָאתָא f. (אות) [*joint,*] *seam* of a wound, *cicatrix* (cmp. אֲרוּכָה II). B. Kam. 85d, v. כַּרְבִיתָא (Ar. נַעָתָא; ed. נְאָתָה).

*נָבָא *eggs of lice,* Var. in Ar. for אֲנָבָא II.

נָבָא, נָבָא, v. נבי II.

נָבָארָא, v. נְבָרָא.

נָבַג, נָבוֹג, נָבִיג (cmp. בוג s. v. בָּאגָא) *to break forth, come to the surface.* Succ. 53b כרינן . . . ונָבְגֵי מיא Ar. (ed. ונפקי, v. Rabb. D. S. a.l. note 80; Tosaf. to Bekh. 44b ונבעי) we dig a little, and water bubbles forth. Snh. 82a קברה והדר נבוג he buried the skull, but it came up again; ib. 104a והדר נבג (Mss. F. a. K.); Yalk. Kings 249 נביג.

נַבְגָּא m. (preced.) *shoot, twig.* Pes. 74a נ' בר שתא (Ms. M. נִיר) a twig (of the pomegranate tree) of this year's growth.

נַבְגָּא m. (preced.; cmp. b. h. בַּקְבּוּק) *a vessel, nabga,* a certain measure, v. אַנְפַּג. Ber. 51b כל האי נ' וכ' the whole *nagba* is of the wine over which the blessing has been pronounced.

נבדקוס, v. נוּבְדִּיקוֹס.

נָבָה, v. נבי I.

נְבוֹ (b. h.) 1) pr. n. pl. *Nebo,* a town on the eastern side of the Jordan. Sot. 13b (identifying נ' with הר נבו). —2) הַר נ' *Mount Nebo* in Moab. Ib.; a. e.—3) *Nebo,* name of an Assyro-Babylonian deity. Snh. 63b; a. e.—[Tosef. Pes. II (III), 20 נ', הוי, נ' היין, v. בּוֹהֲרִין.]

נְבוּאָה f. (b. h.; נבא) *prophecy, inspiration.* Y. Hor. III, 48b bot. (ref. to Zech. III, 8) אין מופת אלא נ' *mofeth* means prophetic gift. Cant. R. to III, 4; Gen. R. s. 44, v. הַשָּׁפָה. Koh. R. to I, 1 נתלה נְבוּאָתָן בעצמן their prophecy went by their own names ('the words of—'). B. Bath. 12a from the day of the destruction of the Temple נ' נרטלה וכ' prophetic inspiration was taken away from the prophets and given to &c. Y. Macc. II, 31d bot.; Yalk. Ps. 702 שאלו לנ' וכ' prophecy was asked, what is the sinner's punishment?—Meg. 14a נתקיימה נְבוּאָתֵךְ thy prophecy has come true. Ib. הירכן נבואתיך where is thy prophecy? Ib. לדעה 'to know' (Ex. II, 4) to know what will be the end of her prophecy; a. v. fr.—*Pl.* נְבוּאוֹת. Lev. R. s. 10, beg.; Yalk. Is. 307 פשוטות נ' plain words of prophecy, כפולות נ' repeated words &c. (as *naḥămu naḥămu,* Is. XL, 1); a. fr.—V. נְבִיאוּת.

נְבוּאָה, נְבוּאָתָא ch. same. Targ. O. Gen. XV, 1. Targ. Num. XI, 28. Ib. 29 (Y. נבואתיה=נְבוּאָתֵיהּ); a. fr.—B. Bath. 14b כתיב נְבוּאָתֵיהּ גבי וכ' his (Hosea's) prophecy is joined to Haggai &c. (belonging to the twelve Minor Prophets); a. e.—*Pl.* נְבוּאָן. Targ. Ez. XIII, 14, sq.

נְבוּאוּתָא, v. נְבִיאוּתָא.

נְבוּאָתָא, v. נְבוּאָה ch.

נָבוּב m. (b. h.; נבב, cmp. בִּיב) *hollow;* trnsf. *hungry.* B. Bath. 12b (homiletic interpret. of Job XI, 12).

*נָבוּז m. (בוז) *distributor* (of royal largesses), *chief.* Cant. R. to VII, 7 (ref. to נבזבריתך, Dan. V, 17) נ' ראשה *naboz* means chief (officer); ib. [read:] נְבוּז בְּזָתָא . . . תמן תינון (ed. נבוזבזואתך, some ed. נבוז בזואתך) there (in Rome) they name an eparch (a high officer) distributor of largesses (Comes Largitionum).

נבוזבזואתך, v. preced.

נְבוּזַרְאֲדָן (b. h.) pr. n. m. *Nebuzaradan,* a high officer of king Nebuchadnezzar. Ex. R. s. 46. Gitt. 57b. Snh. 96b; a. e.

נָבוֹךְ m. (b. h.; בּוּךְ) *bewildered, confused, perplexed.* —*Pl.* נְבוּכִין, נְבוּכִים. Mekh. B'shall., s. 1, v. עֶרְבֹּב.

נְבוּכַדְנֶצַּר, נְבוּכַדְנֶאצַּר (also in two words נבו כ') (b. h.) *Nebuchadnezzar,* king of Babylonia. Ber. 57b ראה ביתו של נ' when one sees the ruined palace of N. Ib., a. fr. נ' הרשע. Ex. R. s. 8 (among the four kings that declared themselves gods); a. v. fr.

נָבוֹל, v. נִיבּוּל.

נָבוּלָא m. (נָבַל) *mean person, scamp.*—*Pl.* נְבוּלִין. Y. Macc. I, end, 31b אית נ' סגין מאן וכ' there are plenty of mean persons who see their fellowmen taken out for execution (through false testimony) and say nothing (although they could save them).

נְבוּר (כְּפַר) נ' חַיִל (*K'far*) *Nibbur Ḥayil,* pr. n. pl. v. next w.

כְּפַר נ', נִי, נְבוּרַיָּא, נְבוּרַיָּא pr. n. pl. *K'far Nibburaya* (prob.=Nimrîn, near Tiberias, v. Hildesh. Beitr. p. 60, note 444), mentioned as the home of one R. Judah and one R. Jacob. Meg. 18a אריש נ' וא"ל אריש נבור חיל Ms. M. (ed. ג for נ) of K'far Nibburaya, and some say, of Nibbur Ḥayil; Keth. 65a נבררייא (corr. acc.). Gen. R. s. 7, beg. איש כפר נבוראי (corr. acc.); Koh. R. to VII, 23; Tanḥ. Ḥuck. 6; Pesik. R. s. 14 נ' נְבוּרִין; ib. יעקב נובראי (read: נְבוּרָאֵי or נְבוּרָאָה); Pesik. Par., p. 35b גבורין (corr. acc.); Num. R. s. 19 נ' צפורי (corr. acc.); Y. Yeb. II, 4a top נְבוּרָיָה; Y. Kidd. III, 64d bot.—Y. Ber. IX, beg. 12d; Midr. Till. to Ps. XIX, 1 נובררא ed.

Bub. (oth. ed. מבריא, corr. acc.). Y. Bicc. III, 65[d] top. יעקב אריש כ' נ'; Midr. Sam. ch. VII (not 'בב).

נְבוֹת (b. h.) pr. n. m. *Naboth*, a citizen of Jezreel. Snh. 102[b], a. e. (ref. to 1 Kings XXII, 22) רוחו של נ' the spirit of (the murdered) Naboth. Shebu. 35[b] בנ' וכ' כל שמות ... all the names (Elohim) mentioned in connection with Naboth (I Kings XXI, 10; 13) are sacred (meaning God).

נְבוּאָה, v. נְבוּאָה.

נְבוּבָה, נְבֻבָה f. (=נבזבו', v. בזבז) *present, largess.* Dan. II, 6; a. e.—*Pl.* נְבֻבָן. Targ. Jer. XL, 5 (ed. Wil. נְבַזְבָן). —נְבֻבְרִיתָא (fr. נְבֻבְרִית), constr. נְבֻבְרִית. Targ. Y. Deut. XXIII, 24.—[Dan. V, 17, v. נְבוֹז.]

נְבַח (b. h.) *to bark.* Y. Yoma VIII, 45[b] top (of the mad dog) והכלבים נובחין בו and the dogs bark at him; ib. אף הוא נובח וכ' he barks, too, but his voice is not audible; Bab. ib. 83[b]. Ex. R. s. 20, end; a. e.

נְבַח ch. same. Targ. Ex. XI, 7 למינבח (ed. Berl. למיבח). Targ. Is. LVI, 10 למיבח ed. Lag. (oth. ed. למנ'). —Pes. 113[a] do not live in a place where no dog barks. Erub. 86[a], v. גּוּרְיָתָא; a. fr.

Pa. נַבַּח 1) same. Gen. R. s. 59 end ושמע קל כלביא מְנַבְּחִין (not מנבזרים) and hears the dogs bark; Yalk. ib. 107.—2) *to produce a dull sound.* Ber. 57[a] ונבחי בת נַבּוּחֵי v. מַבְלָא I.—Bets. 14[a] נבוחי מְנַבְּחִי וכ' the sound produced by pounding spices is a dull one, opp. צלול.

נִבְחָן (b. h.) *Nibḥan*, name of an idol. Snh. 63[b], expl. *dog* (cmp. preced.).

נְבַט (b. h.; cmp. בטט, v. Friedr. Del. Proleg. p. 98) *to burst forth, to shine.*

Hif. חִבִּיט 1) *to illumine.* Targ. II Esth. I, 2 (in an enigma about nafta) נשפך כמים ומַבִּיט לבית it is poured out like water and illumines the house.—2) (cmp. חֲצִיץ fr. צִיץ) *to look.* Yalk. Gen. 76 (ref. to Gen. XV, 5) אין חַבֵּט וכ' (Gen. R. s. 44 וַחֲבָטָה q. v.). Pesik. R. s. 21 [read:] הארקוינין מַבִּיטִים בה ... בר חיא מָבֵּט ... דזו a thousand people look at a portrait, every one says, it is looking at me. Ib. ולהַבִּיט בכל אחד ואחד וכ' and for the Lord to look at every one of the Israelites and say &c. Ib. מה לך מביט באלו why dost thou look up to those men?; a. fr.

Pi. נִיבֵּט same, *to have a vision.* Snh. 101[b] (play on נבט) שני' ולא ראה he (Nebat) had a vision but did not see (interpret it properly); ib. שלשה נִבְּטוּ וכ'; Yalk. Kings 196.

נָבַט ch. (v. preced.) *to sprout, grow.* Taan. 4[a] כיון דנ' when it once has sprouted, it grows fast. M. Kat. 18[b] הדר נ' (the rumor after having died out) comes up again.

נְבָט I (b. h.) pl. n. m. *Nebat*, father of Joroboam I. Snh. 101[b], v. נְבָט. Ber. 35[b]; a. fr.

נְבָט II *Nebat*, an Arabic settlement south-east of Palestine (v. Sm. Bibl. Dict. s. v. Nebayoth). Targ. Is. LX, 7 (ed. Lag. a. oth. נביות). Targ. Y. Num. XI, 22. Targ. Ez. XXVII, 21 (h. text קֵדָר).

נְבַטְנִיָא m. (preced.) *Nabaṭaean.* Y. Shebi. VI, 36[b] bot. (transl. דקדמני, Gen. XV, 19); Y. Kidd. I, 61[d] top נַבָּטָנִיָה; Gen. R. s. 44 end נְבָטְנִיָה; (B. Bath. 56[a] נַפְתּוּחָאָה, נַפְתּוּחָאָה, transl. דקיני, Gen. l. c.; v. Rabb. D. S. a. l. note 6).—V. נְפַתְּלִיָא, נְוָוטִי.

נְבִי I, **נְבַח** (cmp. next w.), *Pi.* נִיבַּח *to blow ablaze.* Tosef. B. Kam. VI, 22; B. Kam. 60[a], v. לָבַח.

נְבִי II, **נְבָא** (b. h.; cmp. נָבַע) *to burst forth, blow.*

Nif. נִיבָּא *to be inspired, to prophesy.* Snh. 39[b] ... יבא וינָבֵּא על וכ' let Obadiah come ... and prophesy against &c.; a. e.

Hithpa. הִתְנַבֵּא, *Nithpa.* נִיתְנַבֵּא same. Ex. R. s. 4 ... כמה שלא להתנבאות וכ' how much Jeremiah desired not to be a prophet, and yet he prophesied against his will. Sot. 12[b] נִיתְנַבְּאָה שלא מדעתה she prophesied unwittingly. Ib. מִיתְנַבְּאָה וארמה וכ' she prophesied but did not know what she prophesied. Meg. 14[a] ... נִיתְנַבְּאוּ להם וכ' forty-eight prophets and seven prophetesses prophesied to Israel &c. B. Bath. 15[b]; a. fr.

נְבִי, נְבָא ch., *Ithpa.* אִיתְנַבִּי, אִיתְנַבָּא same. Targ. Num. XI, 25, sq.; a. fr.—Meg. 14[b] ובמקום דקאי ירמידהו הירכי מִיתְנַבְּיָא אידך how could she (Huldah) dare to prophesy in the same place with Jeremiah? Snh. 96[b] דאזל לחזו לישראל בחורבנא וכ' who had prophesied to Israel the destruction of the Temple. B. Bath. 15[b] אינבוי אינבי לאומות העולם (read. אִינַּבּוּי; Ms. M. אִינַּבְּיאוּ) they prophesied for the gentiles; ib. הכא נמי איוב אינבוי אינבי לעכו"ם so Job likewise prophesied for the gentiles. Ib. [read:] אטו כולהו נביאי מי לא אִינַּבּוּ וכ' (Ms. M. אינביאו, v. Rabb. D. S. a. l. note) did not all prophets prophesy for the gentiles?

נְבִי, נְבֵי, constr. of נְבִיָא.

נְבִיָא m. (b. h.; preced. wds.) *prophet.* B. Bath. 12[a] אטו חכם נאו נ' וכ' was a scholar never a prophet? Ib. חכם עדיף מנ' a scholar is superior to a prophet. Meg. 15[a]; a. v. fr.—*Pl.* נְבִיאִין, נְבִיאִים. Sot. IX, 12 הראשונים נ' the early prophets (of the first Temple). Lev. R. s. 1, beg., v. בְּרִית. Pes. 66[a] אם אין נ' הן בנר נ' הן if they (the Israelites) are no prophets, yet they are sons of prophets (they will find what is right intuitively); Y. Sabb. XIX, 17[a] top. Lev. R. l. c.; Gen. R. s. 74 נְבִיאֵי ישראל Israelitish prophets; נ' אומות העולם heathen prophets; a. v. fr.—נְבִיא (sub. ספר) נְבִיאִים (sub. ספרי) *N'biim, Prophets*, the second division of the Scriptures. Tosef. Meg. IV (III), 18 אין מפטירין בנביא וכ' we read in the Prophets for the Haftarah no more than three verses at a time (to be interpreted). Meg. 21[b] ובנביא אחד וכ' and when reading from the Prophets (for the Haftarah), one reads and two may interpret. Ib. 27[a] מניחין ... על גבי נביאים וכתובים you may put ... parts of the Pentateuch on the Prophets or the Hagiographa, but not the Prophets &c. B. Bath. 14[b] סדרן של נ' the order of the books of Prophets; a. fr.—*Fem.* נְבִיאָה. Pes. 9[b] וכי חולדה נ' וכ' is the weasel (*huldah*) a prophetess to know &c.? Deut. R. s. 6; a. fr.—*Pl.* נְבִיאוֹת. Meg. 14[a]; a. e.

נְבִיָא, נְבִיָה ch. same; constr. נְבִי, נְבֵי. Targ. Jud.

VI, 8. Targ. Gen. XX, 7 (O. Ms. II נְבִיָא). Targ. Deut. XVIII, 20; a. v. fr.—Gitt. 57b נ' חוה בן וכ' there was a prophet among us who rebuked us &c.; Lam. R. to II, 2 נ' כהנא וכ' a prophet priest was ours &c.; a. e.—*Pl.* נְבִיאַיָא, נְבִיאַיָּא; (נְבִירִין) נְבִיָּרִין, נְבִיאִי. Targ. I Kings XVIII, 4. Targ. Num. XI, 29; a. fr.—Kidd. 49a נְבִיאֵי the Books of the Prophets, v. preced.—Fem. נְבִיאָתָא, נְבִיאֲתָא. Targ. Ex. XV, 20. Targ. Jud. IV, 4; a. fr.

נְבִיאָה, v. נָבִיא.

נְבִיאוּת f. (denom. of נָבִיא) *prophecy, prophetic mission.* Meg. 15a נ' בנ' וכ' . . . כל (מקום) ששמו (v. Rabb. D. S. a. l. note) wherever the name of a person and that of his father are mentioned in connection with prophecy, it is sure that he was a prophet and the son of a prophet. Snh. 39b מפני מה זכה עובדיהו לנ' for what merit was Obadiah granted the gift of prophecy?—Bekh. 45a עשו דבריהם כדברי נ' they made their verdicts like those of prophecy, i. e. they gave no reasons for their opinions. B. Bath. 12a; Erub. 60b אין אלו אלא דברי נ' these are prophetic verdicts, i. e. obviously well-established traditions; a. e.

נְבִיוּתָא, נְבִיאוּתָא ch. same. Targ. O. Ex. XIV, 31 נְבִיוּת ed. Berl. (oth. ed. נבריאות, Y. נבואת'). Targ. Prov. XXXI, 1. Targ. Y. II Num. XXIV, 15; 21 (Y. I נְבוּאַת'); v. נְבוּאָתָא.—B. Bath. 15b עיקר נְבִיאוּתַיְהוּ וכ' their main prophecy was directed to &c.; ib. נְבוּאוֹתַיְהוּ. Meg. 15a בִּנְבוּאוֹתֶיהָ דמלאכי Ms. M. (ed. בִּנְבִיאוּת מ', v. Rabb. D. S. a. l. note) in the prophetic book of Malachi.

נְבִיאָתָא, נְבִיאֲתָא, v. נְבִיָא.

נְבִיג, v. נְבַג.

נְבִידָה, v. נְבֵירָה.

נְבָיוֹת (b. h.) pr. n. *Nebayoth*, an Arabic settlement, v. נָבַט II. Targ. Is. LX, 7 (v. נְבַט II).—B. Kam. 92a אפי' הכיא כל אילו נ' וכ' even if he offers all the rams of N., he will not be forgiven until &c.

נְבִיוּתָא, v. נְבִיאוּתָא.

נְבִיָא, v. נְבִיָּא.

נְבִיָּא, v. next w.

נְבִיָּה, נְבִיד f. (נָבָא) *sproutings, leaves and flowers.* Ab. Zar. III, 8 (48b) מפני שהנ' נושרת עליהן וכ' Y. a. Bab. ed. (Mish. הַנְּמָרָה, v. Rabb. D. S. a. l. note 6) because the foliage of the Asherah drops on them &c., v. זֶבֶל. Ib. 48b מה שמשבירת בנ' וכ' the benefit conferred upon a plant by its foliage, is neutralized by the disadvantage of the shade. Meïl. III, 8 (14a) לא בשיפויי ולא בנ' Rashi (Bab. ed. נְבָיָא; Mish. נְוָרָה) neither by using the shavings nor by using the sproutings (twigs &c. of the dedicated tree); Tem. 31b Rashi (ed. נירָא) שפויי ונ'; Tosef. Meïl. I, 25 נְמָיָא ed. Zuck. (Var. נְמוֹרָה; מנוירה, corr. acc.)

נְבִילְתָא, נְבֵילָה, נְבִילָא, v. sub נְבֵל.

נְבִירוּ, v. נְמִירִי.

נָבַל (b. h.; cmp. בָּלָה) *to fade, shrivel, decay.* Y. R. Hash. I, 56d bot. חֲשָׁלָה נוֹבֵל, v. בּוּל III. Erub. 54a חלולו נובלין, v. חָלָה. Gen. R. s. 53 (ref. to Is. XL, 7) ונ' . . . יבש חציריו צרצו וכ' Abimelech's grass is dried up and his flower has faded, but &c.; a. e.—V. נוֹבֵלֶת.

Pi. נִבֵּל 1) *to cause fading; to ruin, deface; to disgrace.* Y. Shebi. I, beg. 33a מיכן ואילך הוא נְבַבֵּל פירותיו after that time (by ploughing an orchard field after the Feast of Weeks) he causes deterioration of his fruits. Ib. IV, 35b bot.; Y. Maas. Sh. V, beg. 55d אילן שהוא מנבל פירותיו a tree which fails to mature its fruits; (Ḥull. 77b; Sabb. 67a שמשיר, v. נָשַׁר). Y. Sabb. IX, 11d; Y. Ab. Zar. III, 43a bot. צאהו נַבְּלֵיהוּ treat him (the idol) like excrements, make him abominable (change his name cacophemistically). Cant. R. to V, 16 מנבל את עצמו בטרט he begrimes himself by working in clay. Ib. וכ' אל תְּנַבְּלוּ do not degrade yourselves by any evil thing (ref. to Lev. XI, 43; XIX, 28); Num. R. s. 10, beg. Ib. (ed. Amst. p. 240b) חמְנַבֶּלֶת עצמה who neglects her appearance, opp. מקשטת. Ber. 63b (ref. to Prov. XXX, 32 (נָבָלְתָּ כל המנבל עצמו על וכ' he who lowers himself (exposes his ignorance) for the sake of learning, shall finally be raised; Midr. Prov. to ch. XXX אם נָבַל וכ'; Gen. R. s. 81 אם נִבַּלְתָּ עצמך; Ab. d'R. N. ch. XI אם מנבל אדם עצמו וכ' if a man makes himself look offensive (through privations) &c.—Midr. Prov. l. c. (ref. to Prov. l. c.) זו יון שגזרו לנַבֵּל (not לבטל) that means the Greeks who decreed to disgrace Israel's women; a. fr.—נ' פיו to make one's mouth turpid, *to talk obscenely.* Sabb. 33a; Keth. 8b; a. e.—2) (denom. of נְבֵלָה) *to make an animal ritually forbidden by unskillful slaughtering.* Tosef. B. Kam. X, 10 המוסר . . . ונִיבְּלָהּ if one entrusts his animal to a slaughterer, and he makes it unfit, v. infra.

Hithpa. הִתְנַבֵּל, *Nithpa.* נִתְנַבֵּל 1) *to be defaced, degraded, disgraced.* Y. Yeb. XII, end, 13a נ' וכ' לִתְנַבֵּל מי גרם לך what was the cause of thy disgrace (exposure of thy ignorance) in the Law?; Gen. R. l. c. Y. Keth. IV, 28d top. יִתְנַבְּלוּ הן וכ' they and their offspring shall be disgraced; a. e. —2) *to become ritually forbidden* (נְבֵלָה) *by unskillful slaughtering.* Ḥull. VI, 2 השוחט ונִתְנַבְּלָה בידו if one cuts an animal and it becomes unfit under his hand; ib. V, 3; Tosef. ib. V (VI), 3; a. e.

נְבֵל ch. same, *to be soiled.* Y. Kil. IX, 32a bot. דלא יִנְבְּלוּן מאנוי that his garments may not be soiled.

Pa. נַבֵּל *to disgrace, make vile.* Targ. Am. VI, 8. Targ. Nah. III, 6; a. e.

נָבָל I (b. h.) pr. n. m. *Nabal* the Carmelite. Gen. R. s. 85. Koh. R. to VII, 1, end; a. fr.

נָבָל II m. (נבל) *Nabal* (*Filth*), name of the genius of poverty. Pes. 111b, v. אִרְסָא II.

נֵבֶל, נְבָל m. (b. h.; cmp. b. h. נגב, a. אַבּוּב) 1) *leather bottle.* Lev. R. s. 5 (ref. to Am. VI, 5) שהיו פורטים . . . אלא בנ' they opened their mouths with words of levity, saying, David recited his songs only with the bottle (wine).—2) *a hollow musical instrument, lyre* (with a leather body). Y. Succ. V, 55c bot. הוא נ' הוא כנור וכ' *nebel* and *kinnor*

'a disgraced people', for they did disgraceful things, as it is said (Ps. LXXIX, 2), they made 'the disgraced' of thy people food &c. (taking נְבָלַת as if from נְבָלָה).—2) *destruction.* Gen. R. s. 38; Yalk. ib. 62 (play on וְנָבְלָה, Gen. XI, 7) נ׳ משפתם אפשח (עמהם) through their own lips I shall bring destruction upon them.

נַבְלוּת f. (b. h.; preced. wds.) *obscenity, levity.* Sabb. 33ᵃ פה נ׳ obscene talk, v. נָבַל *Pi.* — Lev. R. s. 5 (play on הנבל, Am. VI, 5) דברי נ׳ words of levity, v. נֵבֶל.

נֵבְרִ׳, נִבְלָא, נִבְלְתָּא ch.=h. נְבֵלָה. Targ. O. Deut. XXI, 23 נְבִילְתֵּיהּ ed. Berl. (oth. ed. נִבְלֵ׳; Y. (נִבְלַת גושמיה) his corpse. Targ. Lev. XXII, 8 (some ed. נְבִילָא); a. fr.—B. Bath. 110ᵃ; Pes. 113ᵃ (prov.) פשוט נ׳ בשוקא וכ׳ (נשוש) flay a carcass in the street and earn a living, and say not, I am a noble priest.; a. fr.—*Pl.* נְבִילָתָא. Ib. הפוך בנ׳, v. חֲפַךְ.—[Targ. Job V, 16 נבילתא ed. Lag., Ms. ניבלתא, read with ed. Wil. נִבְלָתָא.]

נָבַע (b. h.; cmp. נָבָא a. בעבע) 1) *to burst forth; to flow, gush.* Ned. 41ᵇ מעין המתנבע, a bubbling spring, v. בּוּרְהֶם.—2) *to give forth, utter.* Midr. Till. to Ps. XVI וחרו נובעות וכ׳ and they (the kidneys) poured forth wisdom &c.; ib. to Ps. I; Gen. R. s. 61, beg.; Tanḥ. Vayigg. 11 וחרו נובעין וכ׳; a. e.

Hif. הַבְרִיעַ 1) *to cause bubbling, fermenting* (of ointment). Koh. R. to X, 1 אינו מבאיש ומַבְרִיעַ וכ׳ זבוב . . . one dead fly does not spoil and cause to ferment the ointment of the apothecary, but by a single sin which one commits &c. (ib. IX, 18).—2) *to utter* (speech). Ib. מַבְרִיעִים דברים they utter words (of praise).

נְבַע ch. same. Targ. Y. Gen. XXVI, 21; a. e.—Part. נָבְרִיעַ. Targ. Prov. XVIII, 4.—[Targ. Job VI, 10 וְאַבּוּעַ some ed., read: וְאָבוּעַ, v. בּוּעַ a. בְּעַע.]

Af. אַבַּע as preced. *Hif.* Targ. Prov. I, 23. Ib. XV, 28; a. fr.—Taan. 25ᵇ (first time in Hebr. Dict.) אַבַּע מימיך (Ms. M. first time אַר) let thy waters spring forth. B. Bath. 151ᵇ; Keth. 91ᵃ מחינא לכו בסילוא דלא מַבַּע דמא we shall strike you with the thorn which makes no blood flow (i. e. excommunication). Sabb. 88ᵃ וקא מַבְּעָן אצבעתיה דמא blood burst forth from his fingers.

***נַבְעַד**, name of a *plant* (νᾶπυ?). Y. Ned. VII, beg., 40ᵇ, [prob. to be read: נַנְעָה].

נָבַר (cmp. בָּרָה) *to dig*; (of the swine) *to turn the ground up* with the snout. Tosef. B. Kam. I, 8 נוֹבֵר; B. Kam. 17ᵇ נוֹבֵר.

נְבַר ch., impf. יִנּוֹבַר or יִנְבַּר (denom. of נִיבְרָא, Syr. נבורא P. Sm. 2273) same. Targ. Ps. LXXX, 14 יְנוּבְרִינָהּ (ed. Wil. יְנוּבְּרִינָהּ).

נַבְרָא, נִבְרָא m. (cmp. בַּר I; corresp. to h. סִיב) *covering, bast, bark* (Syr. נבראּ fibrae palmarum, P. Sm. 2273). Sabb. 30ᵇ ואַכְּלֵי מילת נ׳ בר קורא and as to (something corresponding to) fine woolen garments, he showed him the bark of a young palm-shoot. Ib. 90ᵇ דיקלא דחד נ׳ (ed. נבארא) a palm which has only one covering; Erub. 58ᵃ (expl. נרגילא) דיקלא דחד נ׳ (a rope made of fibres of) a

(cithern) are the same, with the only difference of more strings (for the former). Ib. למה נקרא נֵבֶל שחוא מְלֻבָּן וכ׳, v. לָבַן II; ע״י עור שאינו עבוד וכ׳ on account of the untanned skin and the larger number of strings it shames &c. Arakh. II, 6 לא היו אומרים בנ׳ וכ׳ they (the Levite boys) sang without accompaniment of *nebel* or *kinnor*; ib. 13ᵇ למימרא דנ׳ לחוד וכ׳ does this intimate that *nebel* and *kinnor* are not the same?; a. e.—3) *a leather wind-instrument, a sort of bellows.* Ib. (ref. to Ps. XXXIII, 2 sq.) לעוה״ב אירידי דנפישר נימין דידיה נפיש קלידה כד נ׳ קרי ליה נ׳ because the *kinnor* of the future will have numerous strings (ten strings), and its sound will be loud like that of the *nebel*, it is called *nebel*.—*Pl.* נְבָלִים. Ib. II, 3. Kel. XV, 6 נְבָלֵי השרה the instruments for secular music; נ׳ בני לוי those of the Levites (in the Temple). Ib. XXIV, 14, v. מְטַפַּחַת.

נֵבֶל, נִבְלָא, נֵבְרִ׳ I ch. same, 1) *lyre, nebel.* Targ. Is. V, 12. Targ. O. Gen. IV, 21; a. e.—*Pl.* נְבָלִין, נִבְלָיָא, נִבְרִ׳. Targ. I Sam. X, 5. Targ. Is. XXII, 24; a. e.—2) (from its shape, cmp. Sm. Dict. Ant. s. v. Tela, Amer. ed. 1858, p. 955, explaining pecten and jugum) *the upright loom.* Y. Kil. IX, 32ᵃ top דלא מוקמת נ׳ דעמר וכ׳ not to put up a loom for wool in front of a loom for linen, on account of the fringes (which may become mixed).

נֵבֶל, נִבְלָא, נֵבְרִ׳ II m. (נְבֵלָה)=h. נוֹבֵלָה, *an inferior variety of figs.* Targ. Jer. VIII, 13. Targ. Is. XXXIV, 4.—*Pl.* נְבָלֵי, נִבְרִ׳. Gen. R. s. 49 חלואי צדיקים דהא אינם אלא צדיקים נ׳ I wished, they were righteous, but they are only righteous men of an inferior quality (cmp. פַּגָּה); Yalk. ib. 83 (some ed. נִיבְלֵי).

נִבְלָא, v. נְבֵלָתָא.

נִבְלָה, נִבְרָ׳ f. (b. h.; נָבַל) *carrion, an animal that has died a natural death.* Gen. R. s. 81, end לחוט אחר חנ׳ greedy for carrion. Ukts. III, 3 נִבְלַת בהמה טמאה the carcass of an unclean animal; a. fr.—Esp. (ritual) *an animal not slaughtered according to the ritual rules* (v. דְּרָסָה, חַגְרָמָה &c.). Ḥull. II, 4 כל שנפסלה בשחיטתה נ׳ whatever has become unfit through faulty slaughtering, is called *n'belah*, contrad. to טְרֵפָה. Ab. Zar. 67ᵇ sq. כל הראויה לגר קרויה נ׳ וכ׳ that which is fit for the stranger (Deut. XIV, 21) is called *n'belah* (the eating of which is a punishable offence), whatever is unfit for the stranger (putrefied &c.) is no longer called *n'belah*. Ker. 21ᵃ נְבֵילָתוֹ מנלן whence do we derive the prohibition to eat it when unlawfully slaughtered? Y. Shebi. IV, 35ᵃ bot. (in Chald. dict.) בשר נ׳ forbidden meat; Ḥull. 95ᵃ בָּשָׂר נ׳, opp. בשר שחוטה. Ib. מותרות משום נ׳ they are permitted as far as *n'belah* is concerned, i. e. they do not make unclean (Lev. XI, 39); a. v. fr.—*Pl.* נְבֵלוֹת, נְבֵילוֹת. Ib.; Shek. VII, 3 איברים נ׳ if found cut in limbs, they are forbidden, opp. מותרות. Eduy. VIII, 1. Ib. V, 1; a. fr.

נְבָלָה f. (b. h.; נָבַל) 1) *meanness, obscenity.* Treat. Der. Er. ch. II מְדַבְּרֵי נ׳ those talking obscenely. Ib. חדר בנ׳ עם אשתו who lives with his wife in an obscene manner; a. e.—*Pl.* נְבָלוֹת. Ex. R. s. 24 (ref. to Deut. XXXII, 6) עם

palm &c.—Ḥull. 51b כ׳ חיישינן if an animal fell upon a pile of dried bark, we apprehend internal injury (v. ריסוק).

נברזא, v. נַפְרָזָא.

נְבְרֵכְתָּא f. (v. בְּרֵיכְתָּא) *wash-pond.* M. Kat. I, 6, expl. ib. 8b בְּקִרְעֵי, v. גִּירְתָּא; Y. ib. I, 80d. B. Bath. II, 1 כ׳ כובסין; a. fr.

נברקוס, v. נוּבְהֵירְקוֹס.

נְבְרֶשֶׁת f. (v. next w.) *lamp.* Yoma III, 10; Tosef. ib. II, 3 נברשות ed. Zuck. (Var. שת . . .); expl. Y. ib. III, 41a top מְנוֹרְתָּא a. fr. קוּנְבִּירְתָּא.

נְבְרַשְׁתָּא, נְבַ׳, ch. (dial. for נִבְלַשׁ, fr. בְּלַשׁ; cmp. Targ. Zeph. I, 12) same, *lamp, candle.* Targ. Zeph. I, 12.—Y. Yoma III, 41a, v. לַמְפַּד.

נברתא, Yalk. Deut. 874, v. כַּבְרִיתָא II.

נְגָאנָא, v. נָאגְנָא.

נֶגֶב m. (b. h.; v. next w.) 1) *dry soil.* Tosef. B. Kam. VIII, 19.—2) *south* (in Talm. דָּרוֹם).—3) pr. n. pl. *Negeb*, in the district of Ascalon. Tosef. Ohol. XVIII, 15 (Var. גנב).

נָגַב (cmp. גַּב) [*to have a crust,*] *to be dry.* Ab. Zar. V, 3 (69a) כדי שירשתום . . . וינגוב as much time as would be required for a person to bore a hole (uncork), and close it up, and (for the sealing clay) to get dry; ib. כדי שיפתח ... וינגוב (את החבית) to open the jug and close it up again, and (for the clay) to dry; a. e.—Part. pass. נָגוּב; f. נְגוּבָה; pl. נְגוּבִין, נְגוּבִים, נְגוּבוֹת *dry.* Ḥag. III, 3 אוכלים נ׳ dry eatables (which have not come in contact with liquids and are, therefore, insusceptible of levitical uncleanness, v. חֻבָּשׁר); Tosef. ib. III, 11. Ib. 12 וכי יש נגובים לקדש are the exemptions in favor of dry objects applicable to sacred matter?; Ḥag. 24b וכי יש נגובה וכ׳ (Ms. M. נְגִירָה). Ib.a, sq. יד נ׳ מטמאה וכ׳ one dry hand (which has become unclean) makes the other hand unclean; a. e.

Pi. נִיגֵּב *to dry, wipe, scour.* Ib. III, 1 (20b) מתיר ומְנַגֵּב (Bab. ed. וּמְנַגְּרִיב, v. Rabb. D. S. a. l. note 3; Y. ed. מתיר ומטביל) he must open (the knots of the garment) and wipe it dry and smooth and then immerse. Lev. R. s. 28, beg. עד שלא יְנַגְּבָהּ before he gets it (the garment) dry and glossy; ib. וּמְנַגֵּב את הארץ and makes the earth dry; Koh. R. to I, 3 ומכבסן ומבשלן ומְנַגְּבָן and washes them (the plants) and ripens and glosses them. Ab. Zar. V, 11 מְנַגְּבָהּ he scours it; ib. 74b במה מְנַגְּבָן וכ׳ wherewith does he scour them? ... with ashes, ... with water. Ib. 75a; a. fr.—*Part. pass.* מְנוּגָּב *dry, parched, sapless, bare of.* Tem. 16a (play on הנגב Josh. XV, 19) בית שמנ׳ מכל וכ׳ a household bare of all that is good; Yalk. Josh. 27 אדם חמנ׳ וכ׳ a man bare &c.

Hif. הִנְגִּיב 1) same, v. supra.—2) (denom. of נֶגֶב) *to go south.* Erub. 53b (in an enigmatic speech) והו׳ למפרבשת and went south to the great scholar (v. מְפִרְבְּשֶׁת).

Nithpa. נִתְנַגֵּב *to be dried up.* Sifra B'ḥuck. ch. I ונתנגבה הארץ the ground was dried up; Lev. R. s. 35.

נָגַב, נָגוּב, נָגֵב ch. same, *to be dry, to dry out.* Targ. Gen. VIII, 13; a. e.—Y. Sabb. V, beg. 7b כדו נגיב אינון וכ׳ when it is dry, they name it Egyptian bean; Y. Kil. VIII, 31c.—Y. Gitt. VII, end, 49a ונ׳ נהרא the canal dried up. Ib. דינגוב וכ׳ that the canal may dry up; a. e.

Pa. נַגֵּב *to dry, wipe.* B. Mets. 24a וכ׳ בגלימא wiped (his hands) on his neighbor's cloak; a. e.—*Part. pass.* מְנַגַּב; f. מְנַגְּבָא *parched.* Targ. Y. Num. XI, 6.

Ithpe. אִתְנַגֵּב, *Ithpa.* אִתְנַגַּב *to be dried up.* Targ. Y. Gen. I, 9. Targ. Ps. CVI, 9; a. e.

נָגַד (b. h.) *to draw* a line; denom. נֶגֶד.

Hif. הִגִּיד (denom. of נֶגֶד) *to show; to announce, tell; to testify.* Tanḥ. Tsav 13 והגידה לאהרן . . . ומשם from there Miriam learned it and told Aaron. Ib. מַגִּיד שהכל מודים וכ׳ this shows (intimates) that all agreed as to her beauty. Snh. IV, 5 להגיד גדולתו וכ׳ to show the greatness &c. Ib. 44b, a. e. (ref. to Lev. V, 1) כיון שה׳ שוב אינו חוזר ומַגִּיד after he has once testified, he cannot again testify, i. e. is not permitted to retract; a. v. fr.—[Pes. 87a, v. אָגַד.]—V. מַגִּיד.

Hof. הוּגַּד *to be told, proclaimed.* Yalk. Koh. 989 שה׳ לה בסיני the word which has been proclaimed at Sinai; a. e.

Pi. נִיגֵּד *to oppose.* Yeb. 63a; Yalk. Gen. 23 (ref. to כנגדו, Gen. II, 18) זכה כנגדו לא זכה מְנַגְּדָתוֹ if he is favored, she will be corresponding to (in harmony with) him, if not, she will oppose him (Rashi: 'she will be a lash to him', v. נְגַדְּא II); Pirke d'R. El. ch. XII א״ת כנגדו אלא לנגדו אם זכה תהיה לו עזר ואם לאו לַנַּגְּדוֹ להלחם read not *k'negdo*, but *l'nagg'do*; if he is favored, she will be a help to him, if not, 'to oppose him', to fight.

נְגַד, נְגִיד ch. 1) (corresp. to h. נָטָה, a. אֲרַךְ) *to stretch; to draw, pull, spread.* Targ. Jud. XVI, 30. Targ. Deut. XXI, 3. Targ. Jer. XLIII, 10.—Targ. Ps. LV, 4 יִיגְּדוּן ed. Lag. (ed. Wil. ירגון; h. text ירטטו). Targ. Y. Deut. XVII, 20. Targ. Y. Ex. XII, 21 נגודו ידיכון וכ׳ withdraw your hands from (v. מָשַׁךְ); a. fr.—Succ. 4b גוד אסיק וכ׳ stretch and raise the partitions, i. e. adopt the legal fiction that the partitions around the stand are prolonged so as to reach the ceiling (v. הוֹסָפָן). Sabb. 101a גוד אחית וכ׳ stretch and bring the partitions down, i. e. adopt the fiction that the walls are prolonged so as to reach the bottom. Erub. 4b לָגוּד, v. לָבַד. Gitt. 68b נְגִידוּ מינה מיכלה (Rashi: נְגוּדוּ) withdraw his food from him, reduce his rations. B. Mets. 74a למידש ולמְנָגַד to tread the grapes and to conduct the wine into the pit. Ib. 84b נַגְּדוּ מתותיה וכ׳ they drew from under him sixty &c., v. מְשִׁרְכְּלָא. B. Bath. 111b גוד ליה וכ׳ draw (take me away from here), this man does not want to learn. Pesik. B'shall., p. 90a; Koh. R. to X, 8 גוד חמי לי lead the way, show it to me. Bekh. 44b נגדו ליה גלימא they spread for him (held up between him and the people) a cloak. Erub. 94a נְגִידוּ בה . . שקולו take a cloak and spread it (as a partition); a. v. fr.—Ab. I, 13 נָגַד שמא וכ׳ he who stretches his fame (is ambitious), will lose his name.—2) *to lash,* v. *Pa.*—3) *to guide, rule.* Targ. Ruth I, 1 (h. text שפט).—4) *to grow long; to be drawn, follow after; to flow.* Targ. Job XXI, 33 (h. text ימשוך). Targ. Jer. VI, 4 (h. tex ינטו). Targ. Cant. I, 4 וכ׳ נְגַדְנָא we

are drawn after &c. Targ. Deut. XXXIII, 13; 22; a. fr. (v. נְגַר).—B. Bath. 91[b] וחוה נָגִיד חוטא וכ׳ a line of honey flowed over both his arms; Y. Peah VII, 20[a] bot. וכ׳ מלא וכ׳ and honey flowed as much as my hands could hold; a. e.—Part. pass. נָגִיד *stretched, fainting* (v. *Ithpe.*). Targ. Ps. LXXXVIII, 16.—Sabb. 152[a], v. *Ithpe.*

Pa. נַגֵּד (denom. of נַגְדָּא II) *to lash, punish.* Targ. Cant. VII, 5 לנַגְדָּא .. לְמֵירְנְגֵּד.—Keth. 33[b] נַגְּדוּהָ, v. אִלְּמָלֵא. Kidd. 12[b] נַגְּדֵיהּ כרב punish him in accordance with Rab's practice. Pes. 52[a] ולירְנַגְּדֵיהּ מר נַגּוּדֵי Ms. (ed. נגידי, corr. acc.) why do you not order him to be lashed?; a. e.

Af. אַנְגִּיד *to declare liable to lashes.* Kidd. l. c.; Yeb. 52[a], a. e. רב מַנְגִּיד (על) וכ׳ Rab decreed punishment for him who &c. Kidd. l. c. לא מינגיד רב (read: מנגיד, as) Yeb. l. c.

Ithpe. אִתְנַגַּד, אִתְנְגִיד, אִירְנְגִיד, *Ithpa.* אִתְנַגְּדָא 1) *to be drawn, to extend; to run.* Targ. Is. XXXIV, 11. Targ. Y. Num. XXV, 8. Targ. Y. Gen. XLV, 19. Targ. Is. XLIV, 3; a. e.—2) *to spread, invade.* Targ. I Sam. XXVII, 10 (h. text פשט); a. e.—3) *to be withdrawn.* Targ. Josh. IV, 18; a. e.—4) [*to stretch one's self,*] *to faint, fall away, die* (h. נָגַע). Targ. Gen. XXV, 8; a. fr.—Pes. 50[a] חלש ואי׳ כי וכ׳ was sick and fainted (seemed to be dead), and when he came to &c.; B. Bath. 10[b]. Snh. 39[a] נגיד ואחנח א׳ he became faint and sighed; Sabb. 152[a] ואחנח.—5) *to be lashed.* Macc. 11[a]; Pes. 113[b] מִירְנַגַּד, v. זִירְגּוֹד.—[Kidd. 12[b] מינגיד, v. supra.]

נֶגֶד m. (b. h.; נָגַד) *line, direction*; prep. נֶגֶד, mostly כְּנֶגֶד *towards, opposite, corresponding to.* Sifra Tsav, Milluim, Par. 1 וחלא כבר זיוג .. זה נ׳ זה has not the Scripture, before this, paired the two rams, one to correspond with the other? Tam. II, 5 (29[a]) כנ׳ מערבית דרומית משוך וכ׳ (Mish. ed. מְכֻוָּן) in a line with the south-west corner of the altar continued northward to a distance of &c.; Zeb. 58[a]. Ib. אם שחטן כְּנֶגְדָּן בקרקע if he slaughtered them in the corresponding direction, but in the ground. Mekh. Yithro, Bahod, s. 11 (ref. to Ex. XX, 24) כְּנֶגְדּוֹ *'alav* means in a certain direction opposite the altar (not on top of it). Ber. 10[a] הנהו .. כנ׳ מי אמרן with reference to whom did David compose these five psalms beginning with *bar'khi nafshi?* Ib. 26[b] כנ׳ תמדין corresponding to the daily offerings. Num. R. s. 18 דמחלוקת הזו אינה כְּנֶגְדֵּנוּ אלא כנ׳ וכ׳ this rebellion is not directed against us but against &c.; a. v. fr.—Yeb. 63[a] (ref. to Gen. II, 18) זכה .. לא זכה כנגדו if he is favored, she will be his help, if not, she will be against him; ib. כתיב כְּנֶגְדּוֹ וקרינן כְּנֶגְדּוֹ (missing in Yalk. Gen. 23) following the writing we may read *k'nagg'do* (opposing him, v. נָגַד), but the Massoretic reading is *k'negdo* (corresponding to him); Gen. R. s. 17 זכה עזר ואם לאו כנגדו; Pirke d'R. El. ch. XII, v. נָגַד.—מִכֶּנֶגֶד *at a distance.* Num. R. s. 2 (ref. to Num. II, 2) מהו מנ׳ what distance is meant by *minneged?* Ib. ילפינן מנ׳ מנ׳ וכ׳ we draw an analogy between *minneged* (Num. l. c.) and *minneged* (Gen. XXI, 16) &c.; Gen. R. s. 53 הא למדנו נגד מנגד.

נֹגַע, נֶגַע, נָגְעָא m. (נָגַד) 1) *prolongation, length, distance.* Targ. Ps. XXI, 5 (ed. Lag. נִיגְעָ׳ h. text ארך). Targ. Prov. III, 16 (ed. Lag. נוּגְעָא q. v.); a. fr.—Gen. R. s. 11 לנ׳ את נגיד לי thou leadest me to a distant place; i. e. thy evidence is far off.—2) [*lead,*] *path, pass.*—*Pl.* נְגָעִין, נַגְ׳. Targ. Is. XLI, 18; a. e.—Targ. Y. Ex. XIV, 3 נַגְהוֹי וכ׳ his narrows in the desert.—נ׳ דְמַיִּין (or sub. דמיין) *river-courses* (corresp. to b. h. יִבְלֵי מַיִם). Targ. Is. XLIV, 4. Ib. LIII, 2. Targ. Jer. IV, 11 (h. text שְׁפָיִם). Ib. XVII, 8 נִירְגְּדִין ed. Lag. (ed. Wil. נַגְרִין; h. text יוֹבַל). Targ. Ez. XXXI, 3 (ed. Lag. נִירְ׳; h. text עֲבֹתִים).

נְגָדָא, נְגַד׳ I m. 1) (נָגַד; =b. h. מֶשֶׁךְ) *load, freight.* Targ. Ps. CXXVI, 6 (Ms. נג׳, ed. Lag. נְיַ׳). Targ. Job XXVIII, 18.—2) v. preced.

נְגָדָא, נְגַד׳ II (נָגַד; cmp. מִשְׁכָּא) *leather-strap, lash*; trnsf. *lashing, punishment.* Yoma 23[a] פקיע נ׳ (Ms. M. מִמְנַן כְּדָרָא) *p'ki'a* (Shek. V, 1) means lashing. Pes. 52[a] ממנו אנגודא (Ms. M. אנגד׳; Rashi a. Ms. O. אנגי׳; not מימרן) אנגי׳ וכ׳ a vote must be taken on the lashing of a scholar; ib. אנגדתא. Shebu. 41[a] עד דמטי זמן נְגָדֵיהּ until the time comes when he is to be lashed (for not heeding the excommunication).

נַגְדָּא pr. n. m. *N'gada (Long).* Lev. R. s. 25; (Gen. R. s. 46 מַקְדָּא).

נַגָּדָא m. (נָגַד) 1) (v. נְגִידָא 1) *one who tracks a vessel.*—*Pl.* נַגָּדֵי. B. Mets. 107[b], v. כַּרְפָּא. Sot. 48[a] זמרא דנ׳ the songs of the draggers. Snh. 106[a] bot., v. זַנֵּי.—2) *leader*, v. נָגוֹדָא.

נַגְדְּתָא f. 1) (collect. noun; v. נָגוֹדָא) *leaders* of the flock. Y. Kidd. I, 60[b] top; (Y. B. Kam. X, end, 7[c], a. e. תירשא ורבא).—2) *lashing*, v. נְגָדָא II.

נָגַהּ (b. h.) *to burst forth; to be bright, shine.* V. גִּירַהּ a. גִּירַח.

Hif. הַגְהִיהַּ 1) *to shed light.* Pirké d'R. El. ch. XXXVIII; Yalk. Josh. 18 [read:] הירתה אבנו מַגְהִיהַּ את אורה its (the tribe's) jewel shed its light; a. e.—2) (cmp. *Hif.* of נָבַט) *to look over; to revise* a manuscript, *to correct, restore* (when faded). Ber. 13[a] בקורא להַגְהִיהַּ when he reads for the sake of revising. Y. Sabb. VII, 10[b] bot. (in a misplaced passage) אם להגיה כדי להגיה וכ׳ (not להגות) if (he carries ink) for the purpose of correcting, (he is guilty when carrying) enough to correct one letter. Keth. 106[a] מַגְהִיהֵי ספרים וכ׳ the official revisers of Biblical manuscripts; Y. Shek. IV, 48[a] top מַגְהִיהֵי ספר העזרה (Bab. ed. Var. עזרא, v. Rabb. D. S. a. l. note) the revisers of the Temple manuscript. M. Kat. III, 4 (18[b]) אין מַגְהִיהִין אות אחת אפי׳ בספרי העזרה Ms. M. (ed. בספר עזרא, v. Rabb. D. S. a. l. note) we dare not (during the festive week) correct (restore) one letter even in the Temple books (ed. in the manuscript named after Ezra). Meg. II, 2 הירת .. ומַגְהִירָהּ if he recited the Book of Esther while he was writing or teaching or correcting it; a. fr.—Part. pass. מוּגָהּ *revised, correct.* Pes. 112[a] כשאתה .. למדהו בספר מ׳ when thou teachest thy son, teach him from a corrected book. Keth. 19[b] ספר שאינו מ׳ an unrevised Bible manuscript.

נָגַהּ ch. 1) same, *to be bright, shine.* Yoma 28[b] אי הכי נ׳ לירה טובא (Ms. M. נְגָהָא, v. Rabb. D. S. a. l. note) if that is so (that it was the time for working men to go to their labors), it must have been bright day-light (sunrise). M.

Kat. 16b לא נ׳ לך לישרר לי מר בתיגראי (or בתיגרי, not בתיגרירה, v. Rabb. D. S. a. l. note; Ms. M. נחגא a. differ. version; ed. Ven. נגיחא, v. נָגַח) is it (the case you have been thinking of) not yet clear to you? Attend, sir, now to my case (differ. interpret. in Rashi).—2) (denom. of נְגָהֵי) *to get dark, to be belated.* Taan. 24a נ׳ לההו וכ׳ night set in, and no food was brought to them. Ib. האי דנְגַהֲנָא (differ. in Ms. M.) the reason why I am late. Sabb. 10a נ׳ לצלויי the time for the evening prayer arrived (Rashi: he *delayed*).—[Y. Dem. II, 22c נגיהין, read: נְהִירִין.]

Af. אַנְהֵי *to dwell until late.* Nidd. 65b דמַנְהֵי ביה טפי וכ׳ Var. (v. גִּירֵי) they protract their negotiations before they sign.

נְגַהָּא, נְגָהָא m. (preced.) 1) *light, morning.* Dan. VI, 20.—*Pl.* נְגָהֵי. Pes. 2a קס״ד .. נ׳ ממש the first impression was that he who explained אור (Mish. I, 1) by *naghê* meant really light (morning).—2) (cmp. אור) *the breaking in of the night, the beginning of the calendar day, evening.* Ib. 3a קרו נ׳ וכ׳ .. באתרירה in the home of R. H. they call the evening *naghê* ('night-break'), while in the home of R. J. they call it *lelê.* Ib. 4a באורתא דתליסר נ׳ וכ׳ on the evening closing the thirteenth (day of Nisan) which is the beginning of the fourteenth. Men. 68b.

נגחקידו, v. נָגַח.

נְגוּב, v. נְגַב.

נְגוּבָה f. (נְגַב) *law of levitical cleanness concerning dry objects.* Hag. 24b וכי יש נ׳ לקדש (Ms. M. נְגִיבָה) is there any distinction in favor of dry objects as regards &c.?, v. נְגַב.

נְגוּבְתָא f. (נְגַב) *dry, waste.* Targ. Ps. CII, 7.—V. נְגִיבָא.

נְגוּד, v. נְגַד.

נְגִיד (נָגִיד) m. (נְגַד) *leader.* Sifra Aḥărê, ch. XII, Par. 9 (ref. to Lev. XVIII, 4) לא המשנה נ׳ וכ׳ (Rabad: נָגִיד) not the teaching is the guide, but the practice (precedent, v. מעשה רב, s. v. מַעֲשֶׂה).

נְגוּדָא ch. same, esp. *ruler, judge.* Targ. I Chr. XXVII, 16. Targ. Jud. II, 18, sq. (ed. Wil. נְגִירָא); a. e.—B. Kam. 52a (prov.) עביד לנ׳ סמותא כדרגיז ... Ms. M. (ed. לנַגְדָא) when the shepherd is angry with his flock, he makes the leader blind.—*Pl.* נְגוּדִין, נְגוֹ׳, נְגוּדַיָּא. Targ. Jud. II, 16; 18 (ed. Wil. נְגִי׳). Targ. I Chr. XVII, 6; a. fr.

נַגּוּדָא m. *lashing,* v. נְגִידָא II.

נְגוּדָא, נְגוּדָא I m. (נְגַד, v. נְגִיד I) *a vessel of beaten metal.*—*Pl.* נְגוֹ׳, נְגוּדֵי. Targ. Prov. XXV, 11 (h. text מַשְׂכִּיּוֹת!).

נְגוּדָא II m., constr. נְגוּד (נְגַד) *duct, canal.* Targ. Job VI, 15 (some ed. נְגִיד); v. נְגִידָא.

נְגַר, נַגְרוֹתָא, נַגְרוֹן f. pl. (נגו, cmp. נָאגָנָא; Assyr. *nagû, pl. nagê*; cmp. בִּקְעָה) *plains,* esp. *islands, sea-districts*; also *inhabitants, colonists.* Targ. O. Gen. XXV, 3 ולנ׳ (ed. Berl. לְרִינְגָּוֵן=לְאָגָנָּ׳; cmp. Nöld. Mand. Gramm. p. 166, note; h. text לאמים). Ib. X, 5 נְגָרַת ed. Berl. (oth. ed. נַגְוַת; h. text אִיֵּי). Targ. Is. LXVI, 19; a. fr.

נַגּוֹמָא* m. (prob. a Babylonian corrupt. of unguentum; cmp. נגוסטרי for אנגרסטור) *a spiced drink* (v. Sm. Ant. s. v. Vinum); [Ar. a *cup*]. Ab. Zar. 38b נ׳ דחלא a spiced drink of sour wine.

נַגָּן, v. נִגּוּן.

נגוסטרי, v. אנגרסטור.

נַגְרוֹתָא, constr. נַגְרוֹת, v. נַגְרוֹן.

נִיזָ׳, נִגְזָל m. (גָּזַל) *a complainant in a case of robbery.* Shebu. VII, 1; a. fr.

נָגַח (b. h.) *to break forth* (v. גִּירֵי); *to gore, butt, fight.* B. Kam. V, 1 שור שנ׳ וכ׳ if an ox gored a cow, and her embryo is found (dead) by her side. Ib. אם עד שלא נְגָחָה וכ׳ whether she gave birth before he gored her. Tosef. ib. IV, 6 עד שיתכוין לִינְגַּח unless he pushes intentionally. Ib. 10 יש בנוֹגֵחַ וכ׳ there are laws concerning the butter (that killed a person) which do not apply &c.; a. v. fr.—[Gen. R. s. 32, end נוגח דם some ed., read: גּוֹנֵחַ.]

Pi. נִגַּח same. Hull 51a זכרים חמְנַגְּחִין וכ׳ rams that butt one another. Ex. R. s. 41, end אתמול מְנַגֵּחַ בהם וכ׳ yesterday he (Moses) pushed them (the angels of destruction) away, and now he is afraid of them. Tanḥ. Balak 3; Num. R. s. 20, beg. מה שור מנ׳ .. מְנַגְּחִים וכ׳ as the ox fights with his horns, so do the Israelites fight (their enemies) with their prayers. Ber. 56b שמְנַגְּחִין בתורה .. נְגָחוֹ if (in his dream) an ox attacked him, he will have children who fight in (discussing) the Law; a. fr.—Part. pass. מְנוּגַּח. Tosef. B. Kam. III, 6 אפי׳ זה מנ׳ even if the one is found gored.

Hif. הִגְּירִיחַ *to stir up to fighting.* B. Kam. IV, 4 כי הִגַּח שלא שיַגְּירוּהוּ 'if he butt' (Ex. XXI, 28), but not when they stir him up (in the arena).

Hithpa. הִתְנַגַּח *to fight with one another.* Tanḥ. Vayigg. 4 שור ואריה מִתְנַגְּחִין וכ׳ ox and lion fighting with each other; a. e.

נְגַח ch. same. Targ. O. Ex. XXI, 28 (ed. Vien. נַגַּח *Af.*).—B. Kam. 47a כי נְגָחָה at the time he gored her; a. e.—נ׳ קרבא *to wage war.* Targ. Y. Gen. XXI, 10 (v. גִּירֵי).—Part. pass. נְגִיחַ *breaking through, flowing over.* B. Bath. 68b דנ׳ קאיהו לגיו Ms. M. (ed. קאיהי; Rashb. דנגח; Ms. F. a. R. דנגחקיריהו in one w., Ar. דנגחק, corr. acc.) when their outlet runs inside of the township (v. קָאנָיָא, cmp. גִּירְיָא).—Trnsf. *enough* (cmp. הֵי). M. Kat. 16b בתיגרירה ... לא נְגִיחָא לך ed. Ven. (v. Rashi a. l.) have you not enough (that I escorted you thus far)? attend now to your business yourself; v. נָגַהּ.

Pa. נַגַּח same. Targ. Ps. XLIV, 6; a. e.—B. Kam. 21a; Sot. 48a מְנַגַּח כי תורא he butts like an ox.

Af. אַגַּח same. Tosef. Sot. XIII, 5, a. e. לאַגָּחָא קרבא to wage war. Nidd. 65b דמְגַּחֵי נכ׳ Var., v. גִּירֵי a. נְגַח.

נַגַּח m. (preced.) *wont to gore, a butter.* Targ. O. Ex. XXI, 29; 36 (some ed. נְגַּח).

נַגָּחָן m. h. same. B. Kam. 46[a]; B. Bath. 92[a]; Y. Shebi. V, 36[a] נוֹגְחָן; a. e.—*Pl.* נַגָּחָנִין. B. Kam. 39[a] אם הוחזקו נ׳ if they are known as butters.—*Fem.* נַגָּחָנִית. B. Mets. 80[a]; Tosef. B. Bath. IV, 6.

נַגְחַנָּא, נַגָּחָן ch. same. Targ. Y. Ex. XXI, 36 (ib. 29 נגשן).—B. Kam. 24[b], a. e. תורא נ׳ ארית וכ׳ thou hast a butter in thy herd.—*Pl.* נַגָּחָנִין. Targ. Ps. XXII, 13 Regia (ed. סגיארין).

נְגִיב, v. נְגֵב.

נְגִיבְתָּא, נְגִיבָא f. (preced.) *dry land.* Targ. Y. I Ex. XIV, 21. Targ. Y. Gen. I, 10.

נָגִיד I m. (b. h.; נָגַד) *leader, ruler.* Sifra Aḥăré, ch. XII, Par. 9, v. נָגוֹד.—*Pl.* נָגִידִים. Y. Ber. VII, 11[b] bot.; Gen. R. s. 91, a. e. (fr. Ben Sira) סלסליה ותרוממך ובין נ׳ תושיבך lift her (Wisdom) up, and she will raise thee and seat thee between princes.—[Yalk. Ps. 677, v. נַפָּר h.]

נָגִיד II m. (a Chaldaism, v. נְגַד Part. pass., a. *Ithpe.*) *a frail animal.*—*Pl.* נָגִידִין, נְגִידִים. B. Kam. 67[b] חמשה .. יכול נ׳ (v. Rabb. D. S. a. l.) you might think ...., he may pay as a fine five emaciated oxen.

נְגִיד m., **נְגִידָא** I c. (נְגַד) 1) *stretched.* Targ. Esth. VIII, 15 נ׳ שולא (ed. Amst. a. Vien. נגיר) stretched for shade, *awning.*—2) (of metal) *beaten, beaten work.* Targ. Ex. XXV, 18 (h. text מקשה). Targ. O. Num. VIII, 4.—Targ. Jer. X, 5; a. e.—3) (with רוּחָא; interchanging with נְגִיר) *long-suffering, forbearing.* Targ. Prov. XIV, 29 (ed. Lag. רא . . .). Ib. XXV, 28 נגירא ed. Lag. (oth. ed. מַצְעַר). Ib. XVI, 32 נְגִיד (אפי) רוחא (ed. Lag. נְגִיר).—4) *duct,* v. נְגוּדָא II.—[Targ. Ruth I, 1 נגיד, inf. of נְגַד.]

נְגִיד, נְגִידָא II m. *leader,* v. נָגוֹדָא.

נְגִידָא III, (**נְגִירָא, נְגִירָה**) f. (נְגַר, נְגֵר) *dragging out of the grave by necromancy.* Gitt. 56[b] אסקיה לטיטוס נ׳ (Ar. ed. Koh. ריה . . .; oth. ed. Ar. ריא . . .) he had Titus brought up out of his grave; ib. 57[a] top אסקיה לישו נ׳ Ar. (ed. לפושע ישראל). Sabb. 152[b] בנ׳ .. אובא טמיא how could the necromancer have brought Samuel up (if his soul was not in the grave)?

נְגִידוּתָא f. (v. נְגִיד I, 3) *prolongation,* with רוחא *forbearance.* Targ. Prov. XXV, 15 (ed. Lag. נגירות, Var. נגידות); cmp. אוֹגְדוּתָא.

נְגִיחָא, v. נְגַח.

נְגִיחָה f. (נְגַח) *goring.* B. Kam. 2[b] (ref. to Ex. XXI, 28) ארן נ׳ אלא בקרן the root נגח refers to injury by the horn, contrad. to נגיפה collision of bodies. Ib. דאי נגיפה נ׳ הוא that *nagaf* (Ex. ib. 35) means injury through goring. Y. ib. I, beg. 2[a]. Mekh. Mishp., s. 12; a. fr.

נְגִירוּתָא f. (preced.) *being pushed.* Ḥull. 51[b] החוא תורא ... קל נְגִירוּתֵיהּ an ox was thrown down for slaughtering, and the sound of his forced fall was heard; [Rashi: נְגִירוּתֵיהּ his groaning, v. נְגַנַּח].

נְגִירָה f. (b. h.; נְגַר) 1) *knocking, affliction, defeat.* Ex. R. s. 18 (ref. to נְגִירָתַי, Ps. LXXVII, 7) נזכרתי אני השברים וכ׳ I remember the defeats &c.; ארן נגינתי אלא לשון שבר *n'ginathi* means breaking; a. e. v. שָׁבַר I.—2) *music.* Ib. (ref. to נגינתי, Ps. l. c.) נזכרת אני שירים וכ׳ I remember the songs &c.—[In later Hebrew: נ׳ *accent.*]

נגינר, v. נְגִינָר.

נְגִינְתָא f., *pl.* נְגִינָתָא (v. נְגִינָה) *musical instruments.* Targ. Ps. VI, 1; a. fr.

נְגִיפָה f. (נְגַף) *striking, injury through collision, pushing* &c. Mekh. Mishp., s. 12 (ref. to Ex. XXI, 35) [read:] בכלל נ׳ נגיחה וכ׳ striking includes goring, pushing &c.; Yalk. Ex. 341. B. Kam. 2[b]; a. fr., v. נְגִידָה.

נְגִירוּתָא, נְגִירָה, נְגִירָא, נְגִיר, v. נְגִיד׳, נְגִיד׳.

נְגִישָׁה f. (נְגַשׁ) *drawing near, addressing, use of the root* נְגַשׁ. Y. Sot. VIII, beg. 22[b]; v. חֲגִישָׁה.

נִיגְמִי, נוּגְמִי, נגמי, Targ. II Esth. IV, 1, v. בוגני.

נָגַן (b. h.; cmp. נגע) *to strike, knock,* v. נְגִינָה.

Pi. נִגֵּן (cmp. Lat. pulso) *to play on a musical instrument,* in gen. *to make music.* Ber. 63[b] חנניה רְנַגֵּן בכנור let Hananiah play on the harp (act as a Levite). Midr. Till. to Ps. CXIII; Yalk. Ps. 872 והייתי מְנַגֶּנֶת לך and I (Israel) was singing unto thee; a. fr.

נַגֵּן, נָגֵן same. Targ. II Kings III, 15.

נגנגד, v. נְגִינָר.

נָגָנֵי, v. נָאגָנָא.—[Ab. Zar. 4[a] בנגני, v. בְּנִינְגָנֵי.]

נגנין, Ex. R. s. 18 some ed., v. מַנְגָּנוֹן.

נַגְנִינָר (?) pr. n. pl. *Nagninar,* home of R. Johanan b. Nuri. Y. Kil. I, 29[b]; Y. Erub. I, 19[c] top נגנגד; Y. Succ. I, 52[a] נגינר; (Tosef. Ter. VII, 14, a. e. בית שערים).

נָגַס *to break off; to bite off.* Ukts. II, 6 עד שיִּגּוֹס until he has knocked off (a piece of the eggshell). T'bul Yom III, 6 שנגס מן האוכל וכ׳ (not שנגוס) who took a bite of some food, and something mixed with his saliva fell on his garments.

נְגַס ch. same, esp. *to break bread, eat.* Y. Ber. VII, 11[b] bot. מן דיתבין נַגְסִין ed. Lehm. (ed. אכלין) when they sat down to dine; Gen. R. s. 91; Yalk. ib. 148 נגשין. Lev. R. s. 34 ונָגֵיס, v. לְעֵי. Koh. R. to IV, 6 רעותיה דמתקרי לעי ונגיס it is his ambition to be called one who works for a living; a. e.—[Esth. R. to I, 8 מִרגַּס; Lev. R. s. 28 דִיגְסָנִין, v. גְּסַס, some of the citations in which may belong to our w.]

נָגַע (b. h.) 1) *to touch; to strike; to injure* (with ב of object). Sabb. 13[b]. Num. R. s. 14 אילו נ׳ באשת וכ׳ if he touched Potifar's wife. Ib. (ref. to Koh. VIII, 5) שלא נ׳ בו הדבר the thing (the speech of the chief butler) did not harm him, v. נְגִיעָה. Y. Peah VIII, 21[a] bot., a. e. נָגְעוּ

בה, v. מַכָּה. Y. Yeb. I, end, 13b לא היו ב״ש נוֹגְעִין בו the Shammaites would not take up the case; a. v. fr.—נוֹגֵעַ בעדות *an interested witness.* Snh. 34a דמיחזי כנ׳ בעדותו he has the appearance of an interested witness. B. Bath. 43a top אמאי נוֹגְעִין בעדותן חן why are they admitted to testify? Are they not interested witnesses? Kidd. 43b; a. fr.—2) (v. *Hif.*) *to arrive, to come to pass.* Gen. R. s. 84 שעתידין הדברים לִיגַּע for these things (which Joseph dreamt) shall come to pass; Yalk. ib. 141.

Hif. הִגִּיעַ 1) *to reach; to become the properly of; to obtain; to cause to reach.* B. Mets. X, 5 הַגִּיעוּהוּ they shall be thine. Arakh. VIII, 1; 3 (27a, sq.) הַגִּיעָתְךָ it is thine (Bab. ed. הַנַּעֲתִיךָ I let thee have it), i. e. thy offer is accepted; Tosef. ib. IV, 20 הִנַּעֲתָּהוּ thou hast acquired it. Tosef. B. Bath. VI, 7, a. e. הִגִּיעוֹ it is his, i. e. he must pay for it. Y. Erub. III, 21a bot., a. e. הִגִּיעוּךָ סוֹף thou hast been made to reach the final conclusion, i. e. thou must admit, v. חָזַר. Ber. IX, 3 (54a) שהחיינו וקיימנו והִגִּיעָנוּ לזמן הזה (Mish. ed. only שהחיינו) who hast granted us life and sustenance and suffered us to reach this period. Pes. X, 6 כן ... יַגִּיעֵנוּ וכ׳ so may He allow us to reach &c.; a. v. fr. —הַנַּע עצמך put thyself in the position, i. e. *suppose.* Y. Gitt. III, 44d, v. זָוַג; a. fr.—2) *to arrive, to come to pass; to concern.* Gen. R. l. c. שתחיית המתים מַגַּעַת בימיו that the resurrection of the dead will come to pass in his days. Ib. שהדברים מַגִּיעִים לבלהה וכ׳ that these things concern Bilhah. &c. Gitt. VIII, 3 כיון שה׳ לאויר וכ׳ as soon as the letter of divorce reaches the space over the roof. Ib. VII, 7 ה׳ לאנטיפטריס if he came as far as Antipatris. Num. R. s. 5 שלא יַגִּיעַ לכם כשם שה׳ וכ׳ that the same may not happen to you as happened to the sons of Aaron. Ned. VIII, 2 עד שיגיע until the time (Passover) comes, opp. עד שיצא until it is passed; a. fr.—[Tosef. Toh. VI, 14 ומשהגיע, v. רָגַע.]

**Hof.* הוּגַּע *to be brought to a condition.* Zeb. 88a, sq. הוּגְּעוּ למים Rashi (ed. במים, v. Rabb. D. S. a. l. note 2) if they have come to such a condition as to need washing in water; הוגעו לנתר ואהל if they need cleansing with natron and aloes; (Yalk. Ex. 381 הוּגְּעָלוּ במים if they can be cleansed with &c., v. גָּעַל).

Pi. נִיגֵּעַ (denom. of נֶגַע) *to afflict* with leprosy.—Part. pass. מְנוּגָּע; f. מְנוּגַּעַת; pl. מְנוּגָּעִים; מְנוּגָּעוֹת. Neg. XIII, 9 מי שנכנס לבית המ׳ he who enters a house which is unclean on account of leprosy in the walls. Erub. VIII, 2 חצירה לבית המנ׳ half the time (required for consuming it) is the measure for the stay in a leprous house. Tosef. Neg. VI, 1 בית המנ׳ לא היה וכ׳ a case of a leprous house has never occurred &c. Ib. אבנים מנ׳ stones from a leprous house; Snh. 71a; a. e.

Nithpa. נִתְנַגַּע *to be afflicted with leprosy.* Ker. II, 3 מצורע שנ׳ נגעים הרבה a leper that had several attacks in succession (before being purified from the first); Tosef. Neg. IX, 7. Tosef. B. Mets. VIII, 30 חמשכיר .. ונתנ׳ if one rented a house to his neighbor, and it became leprous; Arakh. 20b; a. fr.

נָגַע ch. same, *to touch.* Snh. 19a לא אתי למִיגַּע he will not chance to touch (the corpse). Y. Keth. VII, end, 31d טלמסן למִגַּע dared to touch, v. שׁוֹלְמִיסָן; a. fr.

Af. אַגַּע *to bring in contact.* Bekh. 28b ראי בהו שרץ he (the judge) made the disputed objects touch a reptile; Snh. 33b דאגעי וכ׳ (corr. acc.). Zeb. 88a דמַגַּע לה׳ he brings the blood in immediate contact with the altar; a. e.

Pa. נַגַּע *to afflict* with leprosy.—Part. pass. מְנֻגָּע. Hull. 60a they have a custom in Rome דכל דמנ׳ וכ׳ to give every one stricken with leprosy a reel &c., v. דּוֹלָלָא; Yalk. Ps. 862 דמְתְנַגַּע.

Ithpa. אִרְנַגַּע, אִתְנַגַּע *to be stricken* with leprosy. Targ. Is. VI, 1.—Hull. l. c. אִרְנַגְּעָה she became a leper; Yalk. l. c. אִתְנַגְּעָה.

נֶגַע m. (b. h.; preced.) *plague,* esp. *suspected leprosy.* Neg. II, 4 כיצד ראירת הנ׳ what must be the patient's position when the priest is examining the plague (Lev. XIII, 3)? Tosef. ib. VI, 7 כיצד ראירת הנ׳ what are the proceedings at examining a plague in the wall?; a. fr.—*Pl.* נְגָעִים, constr. נִגְעֵי. Ib. 1, a. fr. מטמאה בנ׳ is subject to uncleanness from house plagues. Ib. 7 ארן הנ׳ ... לה״ר plagues are the punishment for an evil tongue. Neg. II, 5 חוץ מנגעי עצמו .. כל הנ׳. a priest may examine all suspicious plagues except his own; a. v. fr.—נְגָעִים *the laws concerning plagues.* Y. M. Kat. II, end, 81b; Hag. 14a, v. אָחִיל.—*N'ga'im,* name of a treatise of the Mishnah and Tosefta of the Order of Tohăroth, and of a section of Sifra (Thazri'a and M'tsor'a).

נְגִעָה f. (preced. wds.) *hurt, detraction.* Num. R. s. 14 (ref. to Gen. XLI, 12) דבר .. בנְגִעַת יוסף he said here three things ('lad', 'Hebrew', 'slave') meant to be derogatory to Joseph, v. נָגַע.

נגעה, Y. Shebu. III, 34d, v. נְגָעָה.

נָגַף (b. h.) *to strike, push; to injure.* Tosef. B. Kam. I, 9 נגח נ׳ וכ׳ if he gored, pushed, bit &c. Num. R. s. 5 הקב״ה עושי וכ׳ and the Lord struck those who made the golden calf; a. fr.—Part. pass. נָגוּף; *pl.* נְגוּפִים. Midr. Till. to Ps. CXVIII, 23 כשיראו ... אינן אלו הנ׳ וכ׳ when the nations shall see Israel in prosperity, they shall say, these are not the stricken, these are not the rejected &c.

Nif. נִגַּף *to be stricken.* Yoma 19b.

Hithpa. הִתְנַגֵּף *to strike against.* Lam. R. introd. (R. Joh. 2) לכשיתנגפו רגליכם וכ׳ when your feet shall strike against the mountains &c. (fr. Jer. XIII, 16).

נְגַף ch. same. Targ. Ps. LXXXIX, 24. Targ. Ex. XXI, 35; a. e.

Pa. נַגֵּף same. *Part. pass.* מְנַגֵּף *bruised, wounded.* Yoma 53a עד דמְנַגְּפָן כרעיה וכ׳ (some ed. דמִנַּגְּפָן) *Ithpa.*; Ms. M. a. Ar. דהוה מנקפן, v. Rabb. D. S. a. l. note) until his feet were bruised (bleeding) &c.

Ithpa. אִרְתְּנַגֵּף, אִרְנַגֵּף *to strike against, be bruised.* Targ. Jer. XIII, 16.—Yoma l. c., v. supra.

נֶגֶף m. (b. h.; preced.) *plague.* Ex. R. s. 15 מצרים ... לברוח מן הנ׳ וכ׳ the Egyptians went around seeking a way how to flee from the plague; a. e.

נָגַר (b. h.; cmp. גרר) *to carry along, roll,* v. *Nif.*—2) *to scrape, to saw;* v. נַגָּר.

Pi. נִיגֵּר (denom. of נַגָּר) *to do carpenter's work.* Yalk. Josh. 7 (ref. to חרש, Josh. II, 1) בלי נגרות היו בידם מְנַגְּרִין

they had with them carpenter's tools, pretending to be carpenters; Ruth R. to I, 1 (Par. 2) מרגלים וכ׳ (corr. acc.).

Nif. נִגַּר (cmp. אָגַר I, a. משך) (of water) *to be conducted in gutters; to be stored up.* Tosef. Par. IX (VIII), 8 חמרים והנמשכין והמגררין Var. (read: והנִגָּרִין; ed. Zuck. והנמרצין, v. מָרַץ) waters running in channels or stored up.—נִגָּרִים, נִגָּרִין animals *in pens*, fish *in caufs* &c. Tosef. Bets. III, 1; Bab. ib. 24b; Y. ib. III, 62a top; Y. Sabb. XIII, 14a bot. מן הכ׳, opp. to מן המצודות those found in traps, nets &c.

נָגַר ch. same; 1) *to scrape, plane, saw.* Targ. Is. X, 16 (ed. Lag. נגד׳; corr. acc.).—2) interch. with נגד *to be prolonged, continue.* Targ. Prov. XXVIII, 16 נִרְגְּרוּן יומוי (ed. Wil. נגד׳); ib. 2 ניגרון (ed. Wil. נגדון; h. text יאריך).—3) *to run along, flow.* Targ. Job XL, 23 (ed. Lag. a. oth. נגיד). Targ. Y. Ex. XVI, 21. Targ. Is. VIII, 6 Ar. (ed. נגד׳); a. e.; v. נְגַד.

Pa. נַגֵּר 1) *to saw.* Targ. Is. X, 15 נְגָרִית ed. Wil. (v. supra).—2) (denom. of נַגָּרָא) *to bolt.* Targ. Jon. II, 7 נַגְּרַת (Bxt. נַגָּרֶת; ed. Lag. a. oth. נגדת corr. acc.; h. text בָּרְחָה).

נָגַר II pr. n. m. *N'gar*, legendary name of one of the ancestors of Haman. Targ. Esth. V, 1; Targ. II Esth. III, 1 (נַגַּר)—[Targ. Y. Ex. XXXV, 35, v. נַגָּרָא.]

נַגָּר m. (נָגַר) *carpenter, turner*; in gen. *artisan.* B. Kam. 32b; Tosef. ib. VI, 25 חנותו של נ׳ a carpenter's workshop. Tosef. Kel. B. Mets. IV, 5, v. חוֹלֵיץ; a. fr. *Pl.* נַגָּרִין, נַגָּרִים. Lev. R. s. 5 מה נ׳ הם וכ׳ how *skillful* are the Israelites that know how &c.; Yalk. Ps. 677 נגידים (corr. acc.); Midr. Till. to Ps. XIX גבורים.

נַגָּרָא, נַגָּר ch. 1) same. Targ. Ex. XXXV, 35 (Y. נַגַּר; h. text חָרָשׁ). Targ. Is. XL, 19; a. fr.—Y. Sabb. VI, 8c top מבהתה מימור לנ׳ וכ׳ she is ashamed to tell the turner (of ivory), make me another tooth. B. Bath. 73b בר נ׳ a young carpenter; a. fr.—נַגַּר טוּרָא [the carpenter of the mountain,] *wood-cock.* Targ. Lev. XI, 19; Targ. Deut. XIV, 18 (h. text דוכיפת).—Gitt. 68b והיינו דמתרגמינן נ׳ ט׳ that is the reason why we translate (תרנגולא ברא) *naggar ṭura.*—Trnsf. (cmp. חָרָשׁ) *artist, master.* Ab. Zar. 50b ולית נ׳ ולא בר נ׳ וכ׳ and there is no master nor son of master that can solve that; Y. Yeb. VIII, 9b bot.; Y. Kidd. IV, 66a bot. מילה דנ׳ בר נגרין וכ׳ something which no master, son of masters, can solve.—*Pl.* נַגָּרִין, נַגָּרֵי, נַגָּרֵא. Targ. II Sam. V, 11. Targ. Esth. V, 14; a. e.—Pes. 108a בשוליא דנ׳ we mean artisans' apprentices.—Snh. 106a bot., v. זְנֵי. Y. Yeb. l. c.; Y. Kidd. l. c., v. supra. Sabb. 123b, v. חֲצִינָא.—2) *carpenter's axe.*—*Pl.* נַגָּרֵי. Bets. 33b קרתא דנ׳ וחציני Ms. M. a. Ar. (ed. נרגי) helves of axes and adzes; Yoma 37b (v. Rabb. D. S. a. l. note 8), v. נַגָּרָא.

נָגָר m. (preced. wds.) [*trimmed chip,*] *door-bolt, pin* fitting into sockets top and bottom. Erub. X, 10, v. גְּלוֹסְטְרָא. Ib. 11, v. נָגָר. B. Bath. 101a (in Chald. dict.) דעבידי להו כמין נ׳ he made the sepulchral chambers like an upright bolt, i. e. placed the bodies in an upright position. Men. 33a עשאה כמין נ׳ if he fastened the door-post inscription (מזוזה) so as to look like a bolt shoved into a case, i. e. horizontally. Y. Meg. IV, end, 75c כמין .. בירת מזוזתו נ׳ the case for the inscription in Rabbi's house was made like an upright bolt (reaching the top of the door). Num. R. s. 15; Yalk. Josh. 32 ירידתו הירתה נָגָרָה וכ׳ (not נגרא) Jericho was the bolt of Palestine; a. fr.

נַגָּרָא ch. same. Targ. Y. Ex. XXVI, 28.—Y. Erub. X, 26c top, v. infra.—*Pl.* נַגָּרִין, נַגָּרֵא. Targ. Y. l. c. 26; 29. Targ. Job XXXVIII, 10 נַגָּ׳ Ms. (ed. נְגָ׳). Targ. II Chr. V, 8, sq. (h. text בַּדִּים); a. e.—Y. Sabb. XVII, end, 16b נִיגַּרַיָּא דר׳ אלעזר the bolts in the house of R. El.; Y. Erub. l. c. נגרא הרא ר׳ אלעזר (corr. acc.).—[נַגָּרִין, Targ. Jer. XVII, 8, v. נַגָּדָא.]

נִגָּרָא, v. preced., a. נִיגָּרָא.

נַגָּרוּת f. (denom. of נַגָּר) *carpenter's trade*; כלי נ׳ *carpenter's tools.* Y. R. Hash. I, 57b top.—Ruth R. to I, 1 (Par. 2); Yalk. Josh. 7, v. נָגַר.

נַגָּרוּתָא ch. same, *carving.* Targ. Ex. XXXI, 5; a. e.

נָגַשׁ (b. h.) also *Nif.* נִגַּשׁ *to come in contact; to draw near.* Yalk. Ps. 842 (ref. to יגש, Ps. XCI, 7) אין אחד מהם נִגָּשׁ אליך וכ׳ none of them comes to thee, none says, provide for me; Midr. Till. to Ps. XVII, 7 נוֹגֵשׁ אצלך ed. Bub. (oth. ed. נוֹגֵשׁ אותך, v. נָגַשׁ).—Tanḥ. Vayigg. 5 (ref. to Gen. XLIV, 18) שנ׳ בתוכחות he came near (attacked him, v. next w.) with rebukes. Yalk. Gen. 150 (ref. to Gen. l. c.) אין וַיִּגַּשׁ אלא לשון שלום *vayyigash* has the meaning of (coming near in) peacefulness &c., v. הַגָּשָׁה.

Hif. הִגִּישׁ *to bring near.* B. Kam. 46b (ref. to Ex. XXIV, 14) הַגִּישׁ ראיה אלילהם (a claimant) must offer evidence &c.; יגיש דבריו וכ׳ must prefer his claims &c., is the first to be heard; a. e.

נָגַשׁ ch. same, *to attack, gore.* Targ. Y. Ex. XXI, 28. Ib. 32 (ed. Amst. a. oth. נגח).—[Yalk. Gen. 148, v. נָגַח.]—Part. נָגִישׁ; f. נְגִישָׁא. Gen. R. s. 80, beg. (prov.) לית תורתא נ׳ עד וכ׳ 'Rashi' (ed. ענישא; Ar. עגישא) no cow is a gorer until her calf is a kicker (the mother is judged by her daughter).

נָגַשׁ (b. h.; cmp. preced.) *to push on, drive, press.* Midr. Till. to Ps. XVII, 7 ואין אחד מהם נוֹגֵשׁ אותך וכ׳ none of them presses thee &c., v. נָגַשׂ.—נוֹגֵשׁ *task-master.* Tanḥ. Sh'moth 9 אותו נ׳ עשור וכ׳ that taskmaster was appointed over &c.; Ex. R. s. 1 נ׳ ממונה על עשרה שוטרים one (Egyptian) taskmaster was appointed over ten (Israelitish) officers. Lev. R. s. 32 (in Chald. dict.) קרץ נ׳ גבי וכ׳ Ar. (ed. קדם) the taskmaster came early to the officer, saying, go and gather thy men &c.; a. fr.—*Pl.* נוֹגְשִׁים, נוֹגְשִׁין. Ib.; Ex. R. l. c. Pirké d'R. El. ch. XLVIII נוֹגְשֵׁי פרעה the taskmasters appointed by Pharaoh; a. fr.—Esp. *to exact a debt.* Macc. 3b (ref. to Deut. XV, 2) לא קרינן ביה לא יִגּוֹשׁ we do not apply to him (he does not violate the law) 'he shall not exact'; סוף אתי לידי רגוש he will finally (after the lapse of ten years) transgress &c.—Sifré Deut. 113 (ref. to Deut. XV, 3) ואת אחיך לא תִגּוֹשׁ but thou must not exact of thy brother.

נְגָשָׁן m. (נָגַשׁ) = נַגָּחָן. Targ. Y. Ex. XXI, 29.

נֵד or **נֹד**, v. נוֹד.

נָדָא, v. נְדִי.

נדא, Ab. Zar. 28[b] אודדא דנ׳, v. נָרָא.

נָדַב (b. h.) 1) *to make willing, to prompt.* Tanḥ. T'rum. 3 (ref. to Ex. XXV, 2) שאין לבו נודבו ... יצא this excludes the insane whom his heart (reason) cannot prompt; (Tanḥ. ed. Bub. ib. 2 שאינו מתנדב בלבו).—2) (denom. of נְדָבָה) *to offer willingly, donate, consecrate,* contrad. to נָדַר (v. נְדָבָה). Ned. 9[b] (ref. to Mish. I, 1) תני נ׳ בנזיר וכ׳ read *nadab* (in place of *nadar*), he made a noble vow &c. Ib. 10[a] תני נודב וכ׳ read *nodeb* (in place of נודר), he dedicates the sacrifice and fulfills (offers it).

Nif. נִדַּב, נִדָּב *to be donated, dedicated.* Meg. I, 10 כל שהוא נידר וכ׳ whatever sacrifice is dependent on vow or dedication; Zeb. 117[a] כל הנדר וכ׳ Ms. M.; Sifré Deut. 65; Tem. 14[b]. Ib. נזיר לאו נדר וכ׳ הוא the sacrifices of the Nazarite are not to be classified among the vowed or free-will offerings; a. e.

Hithpa. הִתְנַדֵּב *to be prompted; to vow a free-will offering; to donate.* Tosef. Ned. I, 1 אין הרשעים מִתְנַדְּבִים wicked men do not vow offerings. Ib. מתנדבים נזרות used to vow to be Nazarites. Men. XII, 3 לא ה׳ כדרך המתנדבים he did not make his vow in the ordinary way of vowing people. Ib. 4 מִתְנַדֵּב אדם וכ׳ a man may vow a meal offering of sixty &c. Tanḥ. ed. Bub. l. c. מתנדב בלבו is prompted by his heart, v. supra. Arakh. 6[b] עכו״ם שה׳ מנורה וכ׳ if a gentile donated a lamp to a synagogue. Sifra Tsav, Milluim, Par. 1 לְהִתְנַדֵּב וכ׳ .. בשעה שצוה when the Lord of the world ordered free-will donations for the sanctuary; שלא יִתְנַדֵּב אדם גזל וכ׳ that no man must donate what is forced out of him, i. e. no pressure may be used for contributions for a sacred purpose; Yalk. Lev. 515. Snh. 43[a] מִתְנַדְּבוֹת וכ׳ .. נשים worthy women .. volunteered their services and brought them (benumbing drinks for the culprits); a. fr.

נְדַב, ch. *Pa.* נַדֵּב, *Ithpa.* אִיתְנַדֵּב, אִינַּ׳ same, *to donate; to be devoted to.* Targ. Is. XIII, 2 מְנַדְּבִין ed. Lag. (oth. ed. מְתַנְּ׳; h. text נדיבים). Targ. Ps. CX, 3.—Pes. 50[a] .. מתעתדי ומִתְנַדְּבֵי Israelites will grow rich and offer donations. Arakh. 6[b] אינ׳ שרגא וכ׳ donated a lamp &c.

נִי׳, נָדָא f. ch. = next w. Y. Pes. IV, 31[b] bot. צרכון רבנן נ׳ the Rabbis were in need of contributions.

נְדָבָה f. (b. h.; preced.) *free-will offering, donation.* Kinn. I, 1 אידהו נדר ... ואידהו נ׳ וכ׳ a vow is called *neder,* when one says, I vow to dedicate a burnt-offering; *ni'dabah,* when one says, this animal is to be a burnt-offering. Ib. 3 בחובה ובנ׳ when an obligatory and a free-will sacrifice are mixed up. Men. I, 1 מנחת נ׳, opp. to מנחת חובה. Ib. 2[a] ירחא נ׳ it will be a free-will offering (and the vow itself is not yet fulfilled); opp. ירחא נדר it will be the fulfillment of his vow; a. fr.—*Pl.* נְדָבוֹת. Kinn. I, 1. Ned. I, 1 כנדבותם like their (the good men's) free-will offerings or vows; a. fr.

נִי׳, נְדָבָה pr. n. m. *Nidbah.* Y. Meg. I, 71[c] (twice) אשיין בר נ׳; Men. 29[a] אשיאן בר מדבך (Ms. M. נדבר).

נְדָבוּתָא f. (נְדַב) *willingness, devotion.* Targ. Ps. LI, 14 Regia (ed. נבואה; h. text נדיבה).

נְדָבָךְ m. (דוך=דבך; v. Del. Prol., p. 150) 1) *rammed wall* (pisé), *a mould filled with earth or rubble; a block of a certain size* (four handbreadths cubic measure), or *a course of bricks* &c., used as 'binder' (coagmentum); in gen. *a course of stones, layer.* Y. Shebi. III, 34[c] bot. זה שהוא מקבל נ׳ צריך וכ׳ he who contracts to build *nidbakh,* must build with blocks of four handbreadths as far as the space contracted for (v. infra). Sabb. 115[a] אמר לבנאי שקעהו תחת הנ׳ he said to the builder, sink it (the translation of the Book of Job) under the rubble; Y. ib. XVI, 15[c] top. Ber. II, 4 mechanics at work may read the Sh'ma בראש הנ׳ while standing on top of a course of the wall. Sabb. 125[b] נ׳ של אבנים a mouldful of stones (v. מְרָבָּךְ); a. fr.—2) *a frame* carried to the building ground with tools and vessels above and under it. Tosef. Ohol. VII, 1 ארבעה שהרו נושאין את הנ׳ ואין וכ׳ if four persons carry a frame the poles of which have not the size of a plough-handle; Ohol. VI, 1 (ed. Dehr. נדוד; Ar. נרוד, read: נְדָנָךְ, נְדָנָוָךְ; Maim. *a bier*). Zab. V, 2 אצבעו של זב תחת הנ׳ if the gonorrhœist has his finger under the frame (while it is carried).—*Pl.* נְדָבָכוֹת, נְדָבָכִין. Ohol. XIV, 1 שלשה נ׳ וכ׳ a distance of three courses of stones which is twelve handbreadths; Tosef. ib. XIV, 8; Y. Shebi. III, 34[d] top. Ib. שלשת נ׳ עשרה וכ׳ three courses of trimmed stones making ten handbreadths, v. סִיתְוָת.

נְדַבָּךְ I, נִיד׳ ch. same, *a course of stones, tier.* Ezra VI, 4 נְדָבָךְ.—Targ. Hag. II, 15 (h. text אבן).—*Pl.* נְדַבְּכִין, נִי׳, נְדַבְּכַיָּא. Ezra l. c.—Targ. Zech. IV, 10. Targ. Ez. XLVI, 23 (h. text טור, טיר׳).

נְדַבַּי II pr. n. m., v. נְדָבָה.

נְדַבְּכָת (sub. בית) pr. n. *Nidbakhah,* name of an idolatrous temple (and market) in Baalbec (or in Acco). Ab. Zar. 11[b]. [Ib. א״ר נחברא some call it *Nithbara,* missing in Ms. M.; v. Rabb. D. S. a. l. note.]

נָדַד (b. h.) 1) *to move, shake, chase.* Snh. 107[a] (ref. to Ps. XI, 1) שלא יאמרו .. צפור נָדְדָה lest they say, that mountain among you (David)—a bird has shaken it. Esth. R. to VI, 1 נָדְדוּ שמים כסאו וכ׳ the heavens shook the throne of &c. Sifré Deut. 38 ונודד שנת וכ׳ and chases away the sleep of his eyes (watches constantly) over it; a. e.—2) *to be restless, flee.* Meg. 15[b] (ref. to Esth. VI, 1) נָדְדָה שנת מלכו וכ׳ the sleep of the King of the world fled; ib. נדדו עליונים וכ׳ those on high were agitated; Pirké d'R. El. ch. L; a. e.—Tosef. B. Kam. IX, 27 ונדדה and the tooth was loosened.—Part. pass. נָדוּד; f. נְדוּדָה. Ib. שינו .. חירתה נ׳ וכ׳ (not נדדה) if his tooth had been loose, and he (the master) caused it to fall out; Kidd. 24[b]; a. e.

Pi. נִדֵּד *to make unsteady, chase.* B. Bath. 10[a] שמְנַדְּדִין שינה מעיניהם who chase the sleep from their eyes (study by night). Keth. 62[a] שמְנַדְּדוֹת וכ׳ who keep themselves awake (while their husbands are studying); a. e.—Lev. R. s. 18, v. נָדַנְדַ.

Hithpa. הִתְנַדֵּד *to be shaken.* Yalk. Lev. 571 ובלבד שלא

תחא מְתְנַדְּדָת provided it (the bench) be not shaken (when they sit on it).

נָדַד ch. same, *to be restless, flee.* Targ. Job VII, 4. Targ. Ps. LV, 8. Targ. Esth. VI, 1 נְדַת; a. fr.

Pa. נַדֵּד 1) same. Targ. Job XV, 23 (some ed. מַנְדַּד part. pass. *Af. driven about*).—2) *to make (sleep) flee, to keep awake.* Targ. Esth. l. c. נַדֵּיד ed. Lag. (ed. Amst. נְדַד; oth. ed. נַדֵּי; corr. acc.).—3) *to cause to be sleepless.* Targ. II Esth. l. c.

Ithpe. אִתְנַדַּד *to be restless, agitated.* Ib.

נְדָדָת, נִדֵּי f. pl. *constr.*, נִדֵּי שינתא (preced.) *wakefulness.* Targ. Job VII, 4 (h. text נְדֻדִים).

נָדָה, v. נדי.

נְדָה f. (b. h.; נָדָה) 1) (v. נִידּוּי) *isolation, condition of uncleanness,* esp. *period of menstruation.* Sabb. 64^{b}, a. e. (ref. to Lev. XV, 33) בִּנְדָתָהּ תהא וכ׳ she shall remain in her isolation (from her husband) until &c. Ib. VI, 5 שהתקינה לנדתה which she has prepared for her menstruating time. Ib. II, 6 בנ׳ (=במצות נ׳) in the observance of the laws connected with menstruation; a. fr.—2) (sub. בעלת) *a woman during menstruation, menstruant.* Nidd. I, 7 חוץ מן הנ׳, expl. ib. 11^{a} בתוך ימי נדתה during the days of actual menstruation. Treat. Kallah beg. נ׳ שלא טבלה a woman after menstruation before she has taken the ritual bath; כנ׳ is to be treated like a woman during menstruation; a. fr.—*Pl.* נְדוֹת. Nidd. IV, 1 נ׳ are to be treated like menstruants; a. fr.—*Niddah,* name of a treatise, of the Order of Tohăroth, of Mishnah, Tosefta and Talmud Babli and Y'rushalmi (fragmentary).—Ab. III, 18 פתחי נדה the laws treated in Arakh. II, 1 (8^{a}), v. פְּתַח.

נְדוּד, Neg. VI, 4 ed. Dehr., v. נרוד.—Ohol. VI, 1 Maim., v. נִדְבָּךְ.

נְדוֹרְיָא, נְדִירְיָא, v. sub נִיד׳.

נְדוֹ׳, נַהוֹנָא f. (נָדַד) [*migrant,*] name of a species of edible locusts. Targ. Y. Lev. XI, 22 (ed. Vien. נְהוֹנָא); v. נְדָרִין.

נְדוּנְיָא, נְדוּנְיָא m. (v. נָדַן) *a bride's outfit,* given by her father; *wedding equipment.* B. Mets. 74^{b} ירהב זוזי לנ׳ וכ׳ paid a stipulated amount for an outfit to be delivered at the house of his daughter's father-in-law; לסוף זל נ׳ in the meanwhile the value of the equipment was reduced (and the father-in-law refused to receive it for the value stipulated). Keth. 54^{a} נ׳ לברת . . . האוא a man in his dying bequest defined the nature of the equipment for his daughter. Taan. 24^{a}; a. e.

נָדַח (b. h.) *to slip, move away.*

Nif. נִדַּח 1) (interch. with דחה) *to be banished, exiled.* Y. Snh. X, 29^{c} top (ref. to Is. XXVII, 13) והנידחים . . זו דור וכ׳ 'those who were exiles in the land of Egypt' means the generation of the wilderness. Midr. Till. to Ps. CXLVII, 2 שנדחו (or שנדחו); a. e.—2) *to be made to slip, to be led away (to idolatry);* עיר הנדחת *the case of a place whose inhabitants were led astray, the condemned town* (Deut. XIII, 13 to 18). Snh. X, 4 אנשי עיר הנ׳ the inhabitants of a condemned city. Tosef. ib. XIV, 1, a. e. עיר הנ׳ לא היתה וכ׳ a case of a condemned city never occurred nor ever will occur. Ib. אין עושין שלש עירות נידחות three cities dare not be condemned (at a time) in Palestine; Yalk. Deut. 886 מְנוּדָּחוֹת (*Pu.*); a. fr.

Hif. הֵדִיחַ *to lead astray.* Snh. VII, 10 המדיחו זה האומר וכ׳ a *maddiah* (amenable to the law Deut. l. c.) is he who says, let us go and worship &c.; contrad. to מסית; ib. 67^{a} מַדִּיחֵי עיר הנדחת שנו כאן the seducers of a condemned city are meant here. Ib. נביא שה׳ a prophet that led a town astray. Ib. X, 4 (111^{b}) הדיחוה נשים if women led a town astray; הרו מַדִּיחֵיהָ חוצה לה if the seducers were outsiders; עד שהדיחוה אנשים unless the seducers are men; a. fr.

Hof. הוּדָּח 1) *to be led astray.* Ib. ה׳ מיעוטה if a minority of the town was led astray. Tosef. ib. XIV, 3 הודחו עמה they were led astray along with the inhabitants; a. e.—2) (interch. with דָּחָה) *to be banished.* Yalk. Num. 739 הודחתי מן האהל I have been banished from the Tabernacle.

נִדַּח ch. same, *to cause to slip.* Targ. Ps. LXII, 5 (some ed. למנדע, corr. acc.).

Ithpa. אִתְנַדַּח *to be banished.* Targ. Job VI, 13 Regia (ed. אתברחת; h. text נִדָּחָה).

נָדַח, נָדַי (b. h.; cmp. preced.) *to be restless, flee.*

Pi. נִדָּה *to banish, excommunicate.* Ber. 19^{a} את מי נִדּוּ whom did they (the scholars) excommunicate? Ib. ב״ד מְנַדִּין על כבוד הרב the court proclaims the ban to protect a teacher's authority. Pes. 52^{a} מנדין על שני וכ׳ we excommunicate for disregarding the second Holy Day observed in the diaspora; a. v. fr.—[Yalk. Is. 287 נדית עלי, v. נְדָנַד.]—Part. pass. מְנוּדֶּה; *pl.* מְנוּדִּין. M. Kat. 15^{a} מנ׳ לשמים one excommunicated by the Lord, i. e. a mourner. Ib. מנ׳ מהו בד״ת dare an excommunicated person study the Law? Ib. מנ׳ מהו בקריעה must an excommunicated person rend his garments? Ned. I, 1 מנ׳ אני לך I vow to be excommunicated towards thee, i. e. I vow not to receive any favors at thy hands. M. Kat. 17^{a} מנ׳ לרב מנ׳ לתלמיד one excommunicated by a teacher must be treated as such by his disciple (the latter cannot raise the ban). Ib. מנ׳ לעיריו one excommunicated by the authorities of his own city. Ib. 15^{b} מנ׳ היו . . . כל אותן שנים during all the years the Israelites were in the wilderness, they were excommunicated (by the Lord); a. v. fr.

Hithpa. הִתְנַדֶּה, *Nithpa.* נִתְנַדֶּה *to be excommunicated.* Eduy. V, 6 ח״ו שעקביא נ׳ God forbid (to say) that 'A. was excommunicated. Ib. כל המתנדה ומת וכ׳ he who dies while under excommunication has a stone placed on his coffin; a. fr.

נָדַי I ch. same; *part. pass.* נָדֵר *isolated, excommunicated.* Ned. 7^{a} נִדְרְנָא ממך I will be isolated from thee (=h. מנודה אני לך, v. preced.).

נָדָא II, **נָדֵי** ch.=h. נָזָה 1) *to bespatter, asperse.* Kidd. 49^{a} ואזלא נַדְיָא (בי) גבי וכ׳ Ar., that she may go and asperse me before my neighbors.—2) (neut. verb) *to spatter, be sprinkled.* Targ. II Kings IX, 33.

Af. אַדֵּי 1) same. Targ. Lev. VI, 20, רַדֵּי (Ms. III דירדי).—2) *to sprinkle.* Ib. IV, 17; a. fr.—Targ. Ps. CXVIII, 27 ותהון

ed. Lag. (some ed. יְתַדּוּן, corr. acc.; ed. Wil. ויתשהון).—3) *to throw, pitch.* B. Kam. 98a, a. e. אַדְּרֵיהּ אַדְּרֵי, v. אַדַּר.

נְדִידַיָּא* m. pl. (נָדַד) *fugitives.* Y. Sabb. IV, 7a הרי נ' דאשקלון (ed. Krot. נדיר') is there not against thee the case of the fugitives of Ashkelon? (Koh. R. to I, 15 וזהלא יורדי אשקלון שקעוה וכ';—the case cited is unknown).

נַדְיָן m. (נָדָה) *nadyan,* a species of edible locusts, v. נַהוּנָא. Sifra Sh'mini, Par. 3, ch. V, expl. חגב (Lev. XI, 22); Ḥull. 65a גדיאן, read נַדְיָאן.

נִי', נַדְיוֹן m. (v. נָדִי II) *wash-pond.* B. Bath. 19a הנר' (Ms. M. הנירד', Ms. H. המנדיאן, ed. Pes. הנידאן, v. Rabb. D. S. a. l. note 5), contrad. to מחמצן.

נְדִירִיָּא, v. נְדִידַיָּא.

נָדָל m. (v. Syr. נרנדא, דנדלא, P. Sm. 2290, 925) *polyp, centipede.* Sifra Sh'mini, Par. 10, ch. XII, expl. מרבה רגלים (Lev. XI, 42); Ḥull. 67b.—Mikv. V, 3 מעין שהוא משוך כנ' a well the waters of which are conducted in channels radiating like the feet of a centipede. Erub. 8b, v. מָבוֹי.

נַדָּל ch. same. Targ. Y. Lev. XI, 42.—Y. Sabb. I, 3b bot. אתעביד נ' .. בר the skeleton of a fish changes into a centipede.

נָדַן (Assyr. nadanu, v. Fried. Del. Proleg. p. 139; v. נְדוּנְיָא) *to give; to place*; (neut. verb) *to be given.* Y. Snh. X, 29b bot. (ref. to לֹא יָדוֹן, Gen. VI, 3) לא יהון .. שאיני נותן רוחי וכ' my spirit shall not be given to him, (which means) I shall not put my spirit into them &c. (at the time of the resurrection); Bab. ib. 108a; Gen. R. s. 26; v. next w.

נָדָן m. (b. h.; preced.) *[place where a thing is put,] sheath, case.* Snh. 108a (ref. to נָדוֹן, v. preced.) שלא חוזרת .. לנדנה their souls shall not return to their cases (bodies); Y. ib. X, 29b bot.; Gen. R. s. 26.—*Pl.* נְדָנִים. Ib. ... אינו מחזיר לנדניהן I shall not return their spirits to their cases.

נַדְנָא ch. same. Targ. Ez. XXI, 35 (ed. Lag. לדנ'), v. לְדָנָא.

נִדְנֵד (*Pilp.* of נָדַד) 1) *to make restless, shake, weaken.* Lev. R. s. 18 (ref. to נֵד, Is. XVII, 11) נדנדתם עליכם קצירן וכ' (or קצירין; Ar. נַדְנَדَهُمْ, fr. נَدَّ) (through your willing acceptance of the Law) you had made powerless over you the harvest (harvests, destructive forces) of the governments &c.; Yalk. Is. 287 נדית עלי (corr. acc.).—2) (neut. verb) *to be rocked.* Gen. R. s. 53 לא נדנדה עריסה וכ' never was a cradle rocked before it was rocked in the house of Abraham, i. e. never before was there such a festival at the weaning of a child.

Nithpa. נִתְנַדְנֵד *to be moved, stirred up.* Ex. R. s. 20, end נ' ארון Joseph's coffin (sunk in the Nile) was stirred up (and came to the surface; Tanḥ. Ekeb 6 נזדעזע; Tanḥ. B'shall. 2, a. e. צמח). Cant. R. to VI, 10 (play on בנדגלות, ib.) כדור שנתנדנד לגלותו like the generation (of Hezekiah) that was stirred up for its exile; ib. כדור שנ' לגלות ולא גילה (read: ולא יגלה ... שיתנדנד) like the generation (of the Messiah) which shall be moved about as if to go into exile, but shall not go. Ib. מתנדנדים ממסע וכ' moving from journey to journey; a. e.

נִי', נְדְנוּד m. (preced.) *moving about, exile.* Gen. R. s. 39 (expl. נָדַד, Ps. LV, 9) נ' טלטול וכ' *n'dod* means moving about, exile after exile.—2) (sub. ראש) *head-shaking*; נ' עבירה an act at which people shake their heads as being wrong. Tosef. Yeb. IV, 8; Pes. 50b (Ar. נ' לעברה).

נְדַע, נִדַּע, מִנְדַּע, v. יְדַע.

נָדַף (b. h.; cmp. הָדַם) [*to drive, scatter,*] (neut. verb) *to spread* (of odors). Gen. R. s. 39, beg. דיה ריחו נודף its perfume went forth. Ber. 51a מי שאכל שום וריחו נודף .. יותר Ms. M., shall he who has eaten garlic so that his breath smells, eat again, that his breath may smell still more?, i. e. having done one wrong, shall one do another wrong?; a. fr.

נָדַף ch. same; part. נָדִיף. Targ. Cant. IV, 10. Targ. Y. Ex. XL, 5 (ed. Vien. נָדֵיף).

**Ithpe.* אִיתְנְדִיף *it blows.* Ab. Zar. 55a כי מִיתְנְדִיף בעלמא ולא אתי מיטרא Ms. M., when a wind blows in the world and no rain comes, (v. גזם).

נָדַר (b. h.; cmp. נָדָה) [*to keep off,*] *to vow* (abstinence). Ned. V, 1 שנדרו זה מזה who vowed not to receive benefits from one another. Ib. III, 6 הנודר מיורדי הים he who vows to forbid himself benefits from seafarers. Ib. VI, 1 הנודר מן המבושל who vows to abstain from whatever is cooked. Ib. 77b כל הנודר אע"פ וכ' whoever vows, even if he fulfills his vow, is called a sinner. Ib. I, 1 .. נ' בנזיר ובקרבן his is a valid vow implying nazariteship and sacrifice. Naz. IV, 4 שנדרה בנזיר who vowed to be a Nazarite; a. fr.—Imperative: הוֹר. Snh. III, 2 הוֹר לי בחיי ראשך vow (swear) to me by anything concerning thy person (and I will accept it as a legal oath). Kidd. 41a דור הנאה ממנו renounce all benefit from him.—Ned. III, 4 נודרין להרגין וכ' (Tosef. ib. II, 2 תולין) you are not bound by a vow made to escape robbery by highway-men &c. Arakh. I, 1, a. e. נודרים may vow to dedicate the value of a certain person to the sanctuary, contrad. to עָרַךְ q. v.—*Part. pass.* נָדוּר *being under the obligation of a vow; being the legitimate subject of a vow.* Shebu. 20a והוא שנ' ובא מאותו היום provided he was bound by a vow to fast on that day; Ned. 12a והוא שנ' באותו היום שנ' ובא מאותו היום ואילך (v. Rashi a. l.). Ib. that he has vowed to fast regularly on that day (every week). Ib. 13a דבר הנ' a thing which can be made forbidden by a vow (not otherwise forbidden by law). Ib. 46a תני ונ' interpret מודר as meaning, and he through his own vow is forbidden any benefit &c. Naz. 9b נ' ונזיר he is under the influence of a vow (of abstention from dried figs) and is also a Nazarite; a. e.

Nif. נִידַּר 1) *to be made the subject of a vow; to have one's personal value dedicated to the sanctuary.* Arakh. I, 1 נודרים וניתרים are entitled to dedicate (v. supra) and to be dedicated. Ib. 3 נ' לא cannot be dedicated (has no value); a. fr.—2) *to be vowed for a sacrifice.* Meg. I, 10 כל שהוא נִידַּר, v. נָדַב; a. e.

Hif. הִזְהִיר *to put a person under the influence of a vow; to prohibit, forbid.* Keth. VII, 1 הַמַּזְהִיר אֶת אִשְׁתּוֹ מִלֵּיהָנוֹת לוֹ if one vows that his wife shall derive no benefit from him. Ib. שֶׁלֹּא תִּטְעֹם וכ׳ .. הַמַּזְהִיר if a man (by confirming her vow) subjects his wife to a restriction from tasting &c. Y. ib. 31b אִישׁ אָדָם שֶׁמַּזְהִיר אֶת אִשְׁתּוֹ מִחֲיִּים (not חבירו) can a man forbid his wife that which belongs to the necessaries of life? Ib. bot. הַזְהִירָתָהּ שֶׁלֹּא לְהַשְׁאִיל וכ׳ if he, by means of a vow, forbade her to lend to her neighbors a winnow or a sieve. Ned. III, 3 הִזְהִירוֹ חֲבֵירוֹ וכ׳ if his friend urged him under a vow to dine with him. Naz. IV, 6 מַזְהִיר אֶת בְּנוֹ בְּנָזִיר has power to make his (minor) son a Nazarite; a. fr.—Trnsf. *to make inaccessible.* B. Bath. 22a בְּמַזְהִיר אֶת כּוֹחֲלוֹ, v. מָדַר.

Hof. הוּזְהַר *to be forbidden by a vow; to be subjected to the influence of a vow.* Gitt. 35b נִדּוּי שֶׁהוּזְהַר בְּרַבִּים a votary prohibition imposed on a person in public; ib. 36a; a. e. Ned. IV, 1 הַמּוּזְהָר הֲנָאָה מֵחֲבֵירוֹ he who is forbidden, by his neighbor's vow, to derive any benefit &c. Ib. 46a חֵרֵת אֶחָד מֵהֶם מוּדָּר וכ׳ if one was forbidden &c., expl. 'forbidden through his own vow', v. supra. Ib. V, 4 הַמּוּדָּר אֶסּוּר he against whom the vow was directed is forbidden (all benefits). Ib. I, 1 מוּדָּרַנִי מִמֵּךְ I will be (as if) subjected to a vow of thine forbidding me any benefit at thy hands. Ib. 5a מוּדָּר אֲנִי מִמֵּךְ לֹא מִשְׁתְּעִינָא וכ׳ I will be *muddar* (kept distant) from thee' may mean, I will not talk to thee; a. fr.

נָדַר I ch. same. Targ. Num. XXX, 3; a. fr.—Ned. 22a אִילּוּ הוּה יָדְעַתְּ .. מַה נָּדַרְתְּ if thou hadst known ..., wouldst thou have vowed? Ib.b נִדְרַתְּ אִדְּעַתְּ דְּחַכֵּי wouldst thou have made the vow, if thou hadst known this. Ib. לָא נָדַרְנָא I should not have vowed. Ib. 9a לָא נְדַרְנָא I will not vow; a. v. fr.

Af. אַדַּר as preced. *Hif.* Ib. 21b דְּאַדְּרַתָּהּ לִבְרַתַּהּ who forbade her daughter all benefits from her. Ib. 24a אַדְּרֵיהּ מְזַמְנָא וכ׳ the host urged the guest with a vow; אַדְּרֵיהּ זְמִינָא וכ׳ the guest caused the host to invite him with a vow. Ib. 22a מַה אַדְּרַתְּהּ wouldst thou have forbidden her? Gitt. 36a דְּאַדְּרֵיהּ ר׳ אַחָא whom R. A. forbade to teach. Keth. 70b אַדַּרְתָּנִן thou hast put me under restrictions; a fr.

נָדַר II (transpos. of נרד, cmp. מָדַר) *to run down* (v. Peshit. Mic. I, 4).

Pa. נַדֵּר *to roll down.* Targ. O. Gen. XXIX, 3; a. e., v. גַּנְדַּר I.

Af. אַנְדַּר same. Targ. I Kings XIV, 10 Var. ed. Lag., v. גַּנְדַּר I.—V. מְדָרוֹן, מַדְרָא.

נֶדֶר m. (b. h.; נָדַר) *vow.* Kinn. I, 1, v. נְדָבָה. Ned. II, 3 יֵשׁ נֶדֶר בְּתוֹךְ נֶדֶר there is a vow within a vow, i. e. if one repeats the vow to be a Nazarite, it is a double vow. Ib. 8a נֶדֶר גָּדוֹל נָדַר וכ׳ (by saying so) he has made a great vow to the God of Israel; a. v. fr.—Y. Sabb. II, 5b bot. הוֹתַר הַנֶּדֶר the vow is annulled, i. e. the ban is rescinded.—*Pl.* נְדָרִים, constr. נִדְרֵי. Ned. I, 1, v. פֵּרוּשׁ. Ib. III, 1 אַרְבַּע נֶדָרִים וכ׳ four sorts of vows have the scholars declared not to be binding; נִדְרֵי זִירוּז, v. חֲבַאי, זֵירוּז &c. Ib. XI, 1, a. fr. נִדְרֵי עִנּוּי נֶפֶשׁ vows referring to privation of the necessaries of life; a. fr.—*N'darim,* name of a treatise, of the Order of Nashim, of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi.

נְדָרָא, נִדְרָא III, **נִדְרִי** ch. same. Targ. Jud. XI, 36. Targ. Num. XXX, 3; a. fr.—Ned. 8b, v. וָאלַי. Ib. רְבִינָא חָזָה לַהּ נִדְרִי וכ׳ the wife of R. had made a vow. Snh. 109b נִדְרִי נְדַרְתִּי I have vowed; a. fr.—*Pl.* נִדְרִין, נִדְרֵי. Targ. Ps. LXXVI, 12. Targ. Num. XXX, 12; a. fr.

נָדְרָא m. (preced.) *he who vowed.* Targ. O. Lev. XXVII, 8 ed. Lisb. (ed. Berl. a. oth. נִדְרָא, corr. acc.; ed. Amst. נַדְרָא; Y. נוֹדְרָא).

נַדְרִית, v. next w.

נוֹדָן, נַדְרָן m. (preced. wds.) *one wont to make vows.* Yalk. Sam. 143; Midr. Sam. ch. XXVI נו׳.—*Fem.* נַדְרָנִית. Keth. 71a, a. e. אִי אֶפְשִׁי בְּאִשָּׁה נ׳ I will not live with a woman in the habit of vowing; Y. ib. VII, 31b bot. נדרית (v. אֶפֶשׁ).

נדרשיר, v. נַרְהְשִׁיר.

נָה, v. נָא I.

נָהָא, v. נְהֵי.

נָהַג (b. h.) [*to drive* an animal,] *to lead, conduct; to demean one's self; to be guided by, be wont to; to apply, be practiced.* Keth. 103b נָהוּג, v. דָּמִים. Hull. VII, 1 נוֹהֵג, v. גִּיד. Sifra Tsav, Par. 11, ch. XVIII שִׁינְהֲגוּ הַדִּבּוּר לְדוֹרוֹת which intimates that this order should be preserved at all times. Pes. IV, 1 מָקוֹם שֶׁנָּהֲגוּ וכ׳ where it is a local usage to &c. Meg. 6b כָּל מִצְוֹת שֶׁנּוֹהֲגוֹת בְּשֵׁנִי וכ׳ all laws that apply to the second (Adar) apply also to the first. Ib. 5b, a. e. דְּבָרִים ... וְאוֹתָרִים נָהֲגוּ בְּהֶן אִיסּוּר things which are permitted, but which some treat as forbidden; a. v. fr. —נ׳ כָּבוּד, v. כָּבוּד.—נ׳ קַלּוּת (רֹאשׁ), v. קַלּוּת.—Ab. Zar. 54b נוֹהֵג .. עוֹלָם, v. מְנָהֵג.—Yalk. Num. 764 נ׳ שְׁמָנִים וכ׳ he applied oils and baths.

Hif. הַנְהִיג same, esp. 1) *to drive, direct; to take possession of an animal by driving.* Kil. VIII, 2 לְהַנְהִיג, v. מָשַׁךְ. Ib. 3 הַמַּנְהִיג the driver of heterogeneous animals. B. Mets. I, 2 אֶחָד רוֹכֵב וְאֶחָד מַנְהִיג one rode (the animal that was found), and the other directed it (by leading). Ib. 8b רוֹכֵב בְּמָקוֹם מַנְהִיג the rights of the driver as against those of the leader. Ib. בְּמַנְהִיג בְּרַגְלָיו when the rider drives by means of his heels. Ib. תְּרֵי גַוְונֵי מַנְהִיג there are two ways of driving; a. fr.—B. Bath. V, 1 וְאֶת כָּל הַמַּנְהִיגִין אוֹתָהּ and all the implements needed for directing the ship; a. e., v. מַנְהִיג.—2) *to lead, conduct.* Ber. 35b הַנְהֵג בְּהֶן דֶּרֶךְ אֶרֶץ combine with the study of the Law a secular occupation; Yalk. Deut. 863 הִנְהוּג. Snh. 92a כָּל פַּרְנָס שֶׁמַּנְהִיג .. וּמַנְהִיגָם וכ׳ a manager that leads a community with gentleness, will be privileged to lead it in the days to come (of resurrection); a. fr.—Tosef. Bets. II, 15 ה׳ אֶת בְּנֵי רוֹמִי וכ׳ made it a custom among the Jews in Rome &c.—ה׳ עַצְמוֹ בְּרַבָּנוּת to assume airs of superiority. Sot. 13b; a. fr.

Hithpa. מִתְנַהֵג 1) *to conduct one's self.* Sifré Deut. 323 הִתְנַהֲגוּ זֶה אֶת זֶה וכ׳ conduct yourselves towards one another in charity; a. fr.—2) *to be conducted.* Y. B. Kam. VI, 5c top רוּחַ שֶׁהָעוֹלָם מִתְנַהֵג בּוֹ a wind by which the world

is maintained, i. e. an ordinary wind, opp. אונסים של a calamitous wind (Bab. ib. 60ª רוח מצויה, v. מְצָא).—3) *to move.* Gen. R. s. 66 מתנהג בה וכ' moves with her (Israel) from tent to tent.—V. נוֹהֵג.

נְהַג, נְהֵיג ch. same. Targ. Lam. I, 8. Ruth IV, 7. Targ. Koh. X, 4.—Part. pass. נָהִיג; *pl.* נְהִיגִין. Targ. Y. Ex. XXXIX, 37.—Ber. 22ª; Ḥull. 136ᵇ נָהוּג עלמא כחני וכ' the world follows in practice the opinion of these three elders &c. Gen. R. s. 33 שרי נָהֵיג ביה יקרא he began to do him honor (= h. נהג כבוד).—Part. pass. as ab. *accustomed.* Y. Pes. IV, 30ᶜ sq. נשיריא דנָהִיגָן ... אינו מנהג (not דנהיגין) that custom of the women not to do ...., is no binding custom; ib.ᵈ top דנָהֲגָן. Y. R. Hash. II, 58ᵇ top הכין אתון נ' גביכון וכ' is that your custom, to annoy your superiors?; a. fr.

נְהוּג, v. נִיהוּג.

נַהֲוַנְד pr. n. pl. *Nahăwand,* a Median town south of Ecbatana (v. Neub. Géogr. p. 377, a. Sm. Dict. Geogr. II, 495ª s. v. Orontes). Kidd. 72ª 'the cities of Maday' (II Kings XVIII, 12) זו נ' וחברותיה וכ' that means N. and her neighbors; ... the forts of the Moschi &c.; Yeb. 17ª נידהר (corr. acc.). Kidd. l. c. חלזון נידהונד, v. חֲלָזוֹן (v. Neub. Géogr. p. 372, sq.).—[Our art. מוֹשְׁכִי needs correction; כרך מ' must be sought in Media.]

נְהוֹם, constr. of נַהֲמָא.

נְהוֹרָא, נְהוֹר c. (נְהַר) *light; eye-sight.* Targ. Job. XVIII, 6. Targ. Prov. IV, 18. Ib. ed. Lag. נוֹהֲרֵיהּ (oth. ed. נְהַר). Targ. Ps. XVIII, 29 (ed. Lag. נירהור). Targ. Prov. VI, 23 נוֹהָ'; a. fr.—Pes. 2ª (expl. Gen. I, 5) קריית רחמנא לנ' וכ' the Lord called the light and appointed it over the service of the day. Ib. 7ᵇ נ' דאבוקה torch-light; נ' דשרגא candle-light; נ' טובא דנפיש whose light is very strong; נ' טפי דזוטר whose light is very small (of limited range). Ib. 8ª; Hor. 12ª משיך נְהוֹרֵיהּ, v. מָשַׁךְ I. Lam. R. to I, 1 רבתי (1 חד כות') זיתא נ' וכ' the olive tree (in thy dream) means light &c. Ber. 52ᵇ חדא נ' איכא בנורא fire contains only one sort of light. B. Kam. 83ᵇ נ' דילמא שקיל מיניה וכ' perhaps the law says (Ex. XXI, 24), he deprived him of his eye-sight, let him be deprived of his eye-sight?—Kidd. 24ᵇ נ' בריא good (normal) eye-sight, נ' כהישא defective sight; a. fr.—[Y. Orl. II, 62ᶜ top נהור אתית, v. נְהַר I.]—סגי נ' rich of light, euphem. for *blind.* Ber. 58ª. Lev. R. s. 34. Y. Peah VIII, end, 21ᵇ, v. infra; a. e.—*Pl.* נְהוֹרֵי, נְהוֹרַיָּא, נְהוֹרַיָּתָא. Targ. Gen. I, 14; 16; a. fr.—Ber. l. c. טובא נ' אילכא בנורא there is a combination of lights in fire, v. מָאוֹר. Pesik. R. s. 21 תא בריתיך לך תרין נְהוֹרִים וכ' I created two lights for thee, thy father and thy mother; a. fr.—סגי(א) נהוריא, v. supra. Y. Peah V, end, 19ª (ref. to Prov. XXIII, 10, quot. in Mish. ib. V, 6 עוֹלִים, Ms. M. a. Y. ed. עולם) סַגְיָא נ' .. אלו שירדו מנכסיהן by 'those going up' are meant those who went down from their estates (reduced to poverty), as the blind are euphemistically called rich of light. Y. Keth. I, 25ª bot. [read:] כארנשי דצווחין לסמירית סגיא נ' חד דס' נ' one of the blind men (whom the charitable honored by inviting them to their tables).

נְהוֹרַיי, נְהוֹרַאי pr. n. m. *N'horay,* name or title of several persons. Sabb. 147ᵇ; Erub. 13ᵇ לא (ר') נ' שמו וכ' his name was not N., but. ..., and he was named N., because he enlightened &c. Naz. IX, 5; a. fr.—[Y. Ber. III, 6ª bot. נ' אחתיה וכ' N., sister of &c., v. יְהוֹדִינָר.]

נְהוֹרִיתָא I f. (נְהַר) *affection of the eye-sight occasioned by lightning,* prob. *Gutta Serena.* B. Mets. 78ᵇ, expl. חבריקה, v. בָּרַק (Rashi נהרייתא, Ms. R. 2 נַהֲרִיתָא).

נְהוֹרִיתָא II pr. n. f. *N'horitha,* legendary name of one of queen Esther's maids, attending on Wednesdays (v. Gen. I, 14). Targ. Esth. II, 9.

נָהִי I (b. h. נָהָה; cmp. נחם) *to move; to be in commotion* (cmp. Syr. אתנהי, P. Sm. 2295).

Ithpe. אִתְנְהִי *to follow eagerly.* Targ. I Sam. VII, 2. Targ. Jer. III, 17 וירתנהון (some ed. וירתינדון; h. text ונקוו). Ib. XXX, 21 (h. text ונגש). Targ. Hos. II, 18; ib. III, 3; a. e.—Targ. Is. LIII, 5 ובדנייתנהי וכ' ed. Lag. (ed. Wil. וכד יְצִית) and when he pursues (is eager for) &c.

נָהִי II m. (b. h.; v. preced.) *commotion; lamentation, elegy.* Lam. R. to IV, 11, v. קִינָה. Y. Pes. VIII, 36ᵇ; Y. M. Kat. I, 80ᵈ top, v. קִינָה; a. e.

נְהֵי or **נָהֵי** II (= נהוי; v. הֲוֵי) *let it be, granted, admitted.* Yoma 64ª נ' נמי דר' even if I admit that. B. Kam. 76ª נ' דסבר וכ' granted that R. S. holds &c.; a. fr.

נְהִילָא, v. נָהַל.

נָהִילַאי pl. n. m. *N'hilay.* Taan. 6ª (Ms. M. נַחֲלַאי; v. Rabb. D. S. a. l. note).

נְהִים, v. נָהַם.

נְהִימָה f. (נָהַם) *cooing, expression of love.* Pesik. R. s. 21 (play on מנחמכם, Is. LI, 12) הנ' שניהמתם [מאותה] לפני וכ' for the sake of that love to which you gave expression &c.; Yalk. Is. 336; Pesik. Anokhi, p. 140ª הנחמה שנחמתם (corr. acc.; v. Bub. a. l. note).

נְהִיקָא f. (נָהַק) *braying.* Targ. Y. Gen. XXX, 16.

נְהִיר, v. נְהַר I.

נְהִירָא pr. n. m. *N'hira* (*Light*), allegorical name of the Messiah. Lam. R. to I, 16 (ref. to Dan. II, 22).

נָהַל (b. h.), *Pi.* נִיהֵל *to quiet, support, lead* (v. Del. Proleg., p. 17 sq.). Num. R. s. 12 (interpret. Ex. XV, 13) נִיהֲלָם בזכות התורה וכ' he supported them for the sake of the Law which they accepted, until the sanctuary was erected.

נָהַל (Syr. נחל, P. Sm. 2336; cmp. נָהַר I) *to shake, sift* (cmp. Am. IX, 9). Bets. 29ᵇ נַהֲלָא .. דביתהו the wife of R. J. sifted flour (on the Holy Day) on the back of &c., v. מְהוּלְתָא I; a. e.—Part. pass. נָהִיל, נְהִילָא. Ḥull. 51ᵇ. נ' קטמא sifted ashes (which bake and harden when piled up). Ber. 6ª. Taan. 9ᵇ נ' (ערבא) 'a sifted cloud', a form of light and scattered clouds.

נָהַם (b. h.; v. נְהִי I) *to be agitated; to make a noise.* Ber. 32ª אין ארי נוֹהֵם וכ׳ the lion does not get excited over a heap of straw but over a heap of flesh, i. e. plenty produces haughtiness. Yalk. Jer. 277 (play on בן הֹנֹם, Jer. XIX, 2) שקולו של תינוק נוֹהֵם וכ׳ for the voice of the child shrieked under the fire; a. fr.

Pi. נִיהֵם same, esp. *to coo* (in love, longing &c.). Ber. 3ª מְנַהֵמֶת כיונה cooing (in mourning) like a dove. Pesik. R. s. 21, a. e., v. נְהִימָה.—Midr. Till. to Ps. CVI, 9 מְנַהֵם עליהם כנחמת ים (adapted fr. Is. V, 30) he roared over them &c.; Yalk. Ps. 864 וינָהֵם.

נְהֵים, נָהַם ch. same. Targ. Prov. V, 11. Targ. Is. XXXVIII, 13. Ib. 14; a. e.—Ḥull. 59ᵇ נהים חד קלא (not נירחם) he roared once; Yalk. Am. 541.

נַהֲמָא m. (dialect. for לחמא) *bread.* Bets. 16ª דאכלי לחמא בלחמא who eat bread with bread i. e. use farinaceous food to go with bread, instead of herbs &c.; (Ned. 49ᵇ). Ber. 35ᵇ (Ms. F. לחמא); a. fr.—Constr. נְהוּם. B. Kam. 97ª; Gitt. 12ª כרסיה נ׳ (Ar. נَهَم), v. כַּרְסָא.—Trnsf. (with ref. to חַלְחֹם, Gen. XXXIX, 6; v. Gen. R. s. 86, end, quot. s. v. לָשׁוֹן) *marital intercourse.* Nidd. 17ª.

נַהֲמָה f. (b. h.; נָהַם) *excitement, shrieking, roaring.* Lam. R. to I, 19 נַהֲמַת בניהן the shrieking of their children (passed through the fire). Midr. Till. to Ps. CVI, 9; Yalk. Ps. 864, v. נָהַם. Yalk. Prov. 959 (ref. to Prov. XX, 2) נַהֲמָתוֹ של הקב״ה the roaring (anger) of the Lord.

נַהֲמוּתָא ch. same. Targ. Ps. XXXII, 3 (h. text שאגה).

נַהְפָּכָנוּתָא f. (הֲפַךְ) *perversity.* Targ. Prov. I, 32 (ed. Lag. מהפּ׳; Ms. תהפּ׳).

נָהַק (b. h.; cmp. נָהַם) *to shout,* esp. *to bray.* Cant. R. to I, 1 חמור נוֹהֵק והוא וכ׳ when the ass brayed, he (Solomon) knew what his braying meant; Koh. R. to I, 1; Yalk. Kings 175.

נָהַק ch. same, *to cry, groan* (for hunger). Targ. Job XXIV, 12 (h. text נאק). Ib. XXX, 7 (Ms. נאק).

Pa. נַהֵק *to bray.* Y. Dem. I, 21ᵈ bot. שריית מְנַהֲקָה (the ass) began to bray.

נָהַר (b. h.; v. נוּר) *to break forth, shine* (v. אוֹר I).

Hif. הֵנְהִיר *to enlighten.* Erub. 13ᵇ; Sabb. 147ᵇ שמַנְהִיר וכ׳, he enlightened the eyes &c., v. נְהוֹרַאי.

נָהַר I ch. same, *to shine.* Targ. O. Gen. XLIV, 3 (Y. נְהִיר). Targ. Job XVIII, 5; a. fr.—Taan. 10ª נְהוֹר ענני וכ׳ when the clouds are bright, their waters are little. Pesik. Ekha, p. 123ª יִנְהוֹר דינא וכ׳ let justice shine before thee like this lamp; Yalk. Is. 258 יִנְהַר דיני וכ׳ let my case shine &c.; Sabb. 116ᵇ נְהוֹר נהורך וכ׳ let thy light (wisdom) shine (prob. to be read: ינהור); a. fr.—*Part. pass.* נְהִיר; f. נְהִירָא; pl. נְהִירִין, נְהִירָן; a) *bright, clear.* Lev. R. s. 19 אולפני מה נ׳ באפי how my learning shines on my face (makes me look well); Yalk. Prov. 964 נהיר באפוי (corr. acc.). Y. Sabb. VIII, beg. 11ª אפוי נהיריך (נהירן) his looks were bright.—Ber. 58ᵇ נ׳ לי שבילי וכ׳ the paths of the heavens (the courses of the heavenly bodies) are as clear (well-known) to me as the streets &c.; a. fr.—b) *knowing clearly, remembering.* Y. Taan. I, 64ª bot. נ׳ את כד הוינן וכ׳ dost thou remember when we were standing &c.?; Y. Meg. III, 74ᵇ bot. Y. Keth. V, 30ª top נ׳ דהוירתון וכ׳ (insert את) dost thou remember that thou &c.? Y. Orl. II, 62ᶜ top [read:] נ׳ את דאמרירתון את וכ׳ dost thou remember that you, thyself and R. J., said &c. Y. Naz. V, end, 54ᵇ נ׳ הוינן וכ׳ we remember that an old man was here &c.; Y. Ber. VIII, 11ᵇ bot. נ׳ אנן; Gen. R. s. 91 נהרין אנן (corr. acc.); Koh. R. to VII, 11. Ḥull. 54ª ולא נְהִירַת ליה׳וכ׳ dost thou not remember (recognize) that student &c.? Ib. 93ª נְהִירְנָא I remember. B. Bath. 91ᵇ; a. fr.—[R. Hash. 34ᵇ כי נהירנא לך, v. נָהַר].

Af. אַנְהַר, *Pa.* נַהֵר 1) *to give light, shine; to illumine, brighten, make shine.* Targ. O. Gen. I, 15 (Y. לְמִנְהָרָא). Targ. Num. VI, 25; a. fr.—Y. Yoma III, beg. 40ᵇ א׳ מְנַהֲרָא, v. בָּרַק I; Y. R. Hash. II, beg. 57ᵈ. Y. Taan. III, 66ᵈ bot. שמענן ... והוא מְנַהֲרָה we hear that when he entered the Temple court, it used to shine; עאל ואַנְהֲרַת he entered, and it shone. Cant. R. to V, 11 הוה מנהרא לי וכ׳ it (the Law) brightened my countenance by night. Sot. 6ª וא׳ לן עיינין וכ׳ and he enlightened our eyes (by evidence) from our Mishnah; a. fr.—2) *to recall to memory, remember.* Y. Peah III, 17ᵈ bot. וא׳ ר׳ אימי וכ׳ whereupon R. I. recalled (that he had heard the same tradition), and rescinded his decision. Y. Kidd. I, 61ª bot. א׳ ונפיק וכ׳ it struck him (that he had forgotten to hear his grandson's lesson), and he left the bath house &c.; a. e.—Part. pass. מְנַהַר; pl. מְנַהֲרִין. Gen. R. s. 33 אתון .. מְנַהֲרִין אנא מְנַהַר ליה you do not remember that poor man, I will remember him.

Ithpe. אִתְנְהַר 1) *to be brightened, enlightened.* Targ. Y. Gen. III, 7. Targ. Ps. XXXIV, 6.—2) *to come forth.* Cant. R. to IV, 1 טורא דאִתְנַהַרְתּוּן וכ׳, v. גְּבַשׁ.

נָהָר m. (b. h.; v. נָהַר) *river, stream, canal.* Ex. R. s. 15 נ׳ של אש, נָהַר אש a river of fire (v. הינוֹר). Gen. R. s. 16 עד מקום שהנ׳ מהלך וכ׳ as far as the river (Euphrates) goes, goes the border of the land of Israel. Shebi. VI, 1 מכזיב ועד הנ׳ from Kezib to the river (N'har Mitsrayim); a. fr.—*Pl.* נְהָרוֹת, נְהָרִים. Gen. R. l. c. (ref. to Gen. II, 10) ויהי לארבעה נ׳ אין וכ׳ it does not say, 'and it divided into four rivers' but 'into four heads'. Ib. אוורתנטרין של נ׳, v. אֲוִוהַנְטַר. Bekh. 55ª כל הנ׳ למטה וכ׳ all other rivers are lower than the three (mentioned Gen. II, 11, sq.), and these three are lower than the Euphrates; a. fr.—נָהַר in pr. n. of rivers, e. g. נ׳ פקוד, v. respective determinants.

נַהֲרָה I, נַהֲרָא II, נָהָר ch. same. Targ. Jon. II, 4. Targ. Gen. II, 10; a. fr.—Gen. R. s. 16 אעברת נ׳ בנֵה build (me a house) on the (western) banks of the river. Gitt. 60ᵇ קא מתקיל לנַהֲרִין he spoils our portion of the canal. Ib. נ׳ בפשטיה ליזיל let the canal run its natural course (and those above have no right to dam it before those below have used it for irrigation). Ḥull. 18ᵇ (prov.) נ׳ נ׳ ופשטיה every river has its own course, i. e. each place has its own usages; ib. 57ª; a. fr.—*Pl.* נַהֲרַיָּא, נַהֲרִין. Targ. Gen. l. c. Targ. Ex. VIII, 1.—Y. Sabb. VII, 9ª top, a. e., v.

בְּרִי I; a. fr.—Fem. forms: נַהֲרָנִי, נַהֲרָנְיָא, נַהֲרָוִי. Targ. Is. XLIII, 19. Targ. Ps. XXIV, 2; a. e.—Taan. 25[a] תליסרי נ׳ וכ׳ thirteen rivers of balsam oil; a. e.—נְהַר in pr. n. of canals or places, e. g. נ׳ אבא *N'har Abba*, Sabb. 140[b]; v. respective determinants (v. Berl. Beitr. Geogr. p. 47).

נַהֲרָא II, pr. n. *Nahăra* (v. preced.) 1) בַּב נ׳ *Bab Nahăra* (River Gate), name of a canal or bay containing salt water. Succ. 18[a]; Ab. Zar. 39[a].—2) פּוּם נ׳ *Pum Nahăra* (River Mouth), name of a town. Kidd. 72[b], a. e., v. חוּמַיְנָא. Yeb. 17[a]; a. fr.

נַהֲרָא III m. *brightness*, v. נְהוֹרָא.

נְהַרְבֵּיל pr. n. pl. *N'harbel*, in Babylonia (v. Neub. Géogr. p. 395). Ḥull. 87[b]; 136[a] מנ׳ (יוסי) ר׳ אסי.—Denom.

נְהַרְבְּלָאֵי m. pl. *of N'harbel*. B. Mets. 104[b]. Snh. 17[b] נ׳ מתנו וכ׳ wherever it is said, 'those (scholars) of N'harbel taught', it alludes to &c. Bets. 8[b].

נַהַרְדְּעָא pr. n. pl. *N'hard'a, Nehardea* (Wood-River), 1) a place in the Arabian desert. Targ. Y. Deut. II, 26.—2) a town in Babylonia, renowned as the seat of a college founded by Samuel. Ber. 58[b]. Snh. 17[b] דיינוי דנ׳ וכ׳ by 'the judges of N.' is meant &c.; אמוראי דנ׳ וכ׳ by 'the Amoraim of N.' is meant &c.; a. fr.—Denom.

נַהַרְדְּעָי, נַהַרְדְּעָאי m. *of Nehardea*. Y. Pes. V, 32[a] bot.—*Pl.* נַהַרְדְּעִים. Bab. ib. 62[b].—Chald. נְהַרְדְּעֵי. B. Mets. 104[b] (Ms. M. נַהַרְדָּעֲאֵי); B. Bath. 70[b]; a. e.

נַהֲרָה, v. נַהֲרָא.

נוֹ (=נִיהוּ) *itself, it indeed*. Y. Kil. IX, end, 32[d] והתן נו נשוך (=וְהָתְנוּ נָשׁוּךְ) this, indeed, is 'interlaced' (v. נָשַׁךְ). Y. Naz. III, end, 52[d], v. חַיְרִיכְנוּ. Y. Yeb. X, 11[a] bot. והתן נו קל (not נוקל) is this the lighter case?

נוֹא I (b. h. נֹא) pr. n. pl. No (Thebes), in Egypt. Pesik. Vayhi, p. 63[b] נ׳ זה אלכסנדריא No is Alexandria; Pesik. R. s. 17 נונן אלכסנדרי (corr. acc.); v. Targ. Nahum III, 8.—V. אָמוֹן II.

נוֹא II, **נוֹאי** *beauty*, v. נוֹי.

נְוַאי pr. n. pl. *N'vay*. Tosef. Shebi. IV, 8 תחום נ׳ ed. Zuck. (Var. נירי, גירו) the district of N. in northern Palestine; Y. Dem. II, 22[d] top נכי (prob. נְבִי).—Sabb. 30[a] ר׳ תנחום דמן נְוִי (Ms. M. נגוה) R. Tanḥum of N. (?).

נוּב (b. h.; cmp. נבע) *to spring forth, flow*.—V. נִיב.

Hif. הֲנִיב *to cause to flow, be fluent*. Lev. R. s. 16, end (ref. to Is. LVII, 19) אם הֲנִיבוּ וכ׳ if one's lips are fluent in prayer &c. (Y. Ber. V, end, 9[d] תנובה . . . עשאו).

נוֹב I m. (preced.) *growth, bud*. Targ. Hos. VIII, 7; IX, 16.

נוֹב II (b. h. נֹב) pr. n. pl. *Nob*, 1) a town in Benjamin. Snh. 95[a] עֲוֹנָה של נ׳ the (unexpiated) sin committed at Nob (I Sam. XXII, 19). Ib. על דרך נהרג נ׳ וכ׳ on thy account were the inhabitants of Nob, the sacerdotal city, massacred; a. e.— 2) a place in the district of Tyre (v. Hildesh. Beitr., p. 22, note 167). Y. Dem. II, 22[d] top.

נוּבְדִיקוֹס m. (Numidicus) *a Numidian ass*. Y. Kil. VIII, 31[c] ניבד׳ Ar. (some ed. ניבר׳; corr. acc.); Y. Sabb. V, beg. 7[b] לגדקס (corr. acc.); v. לִיבְּדִקוֹס.

נוֹבֶלֶת f. (נָבַל) *unripe fruit*, esp. *date, fruit falling off unripe*. Y. Maasr. I, 48[d] bot. נ׳ היא it is unripe fruit (and not yet subject to tithes).—*Pl.* נוֹבְלוֹת. Midr. Till. to Ps. XIV עתיד להשירו כנ׳ וכ׳ the Lord will cause him (Esau-Rome) to drop like unripe fruit which drops from the tree—Esp. *nob'loth* a) *an inferior quality of dates* (which generally fall off unripe). Dem. I, 1 נ׳ התמרה. Ber. VI, 3, expl. ib. 40[b] בושלי כמרא (v. בּוּשְׁלָא), and תמרי דזיקא (v. זִיקָא I). Y. ib. VI, 10[c] top ראה נ׳ שנשרו וכ׳ when one sees *nob'loth* which fell off, one says, 'blessed be the faithful Judge'. Tosef. Dem. I, 1 התמרה .. הנ׳ the unripe dates which are sold with the palm; Y. ib. I, 21[c] bot. Tanḥ. B'midb. 15 מה תמרה הזו עושה תמרים ועושה נ׳ as the palm bears good dates and inferior ones &c.; Num. R. s. 3, beg. תמרים רטובין ניקלוסין נ׳ (read נ׳); a. e.—b) (trnsf.) *an inferior variety*. Gen. R. s. 17 נ׳ מיתה וכ׳ a variety of death is sleep, of prophecy, dream &c.; ib. s. 44; Yalk. ib. 23; 77; Yalk. Sam. 139. Ib. נ׳ אורה של מעלה וכ׳ a variety of the upper (divine) light is the globe of the sun, of the upper wisdom, the Law.

נוֹבַר, v. גבר.

נוּגְבָא m. (נָגַב) *dryness*. Targ. Job XXX, 30. Targ. Y. Lev. XI, 37.

נוּגְדָא, v. נְגִידָא I, II, a. נוּגְרָא.

נוֹגַהּ m. (b. h. נֹגַהּ; נָגַהּ) *splendor, light*; esp. (sub. כּוֹכַב) *the planet Venus*. Num. R. s. 21; Tanḥ. Pinḥ. 14.—Pesik. R. s. 20 כוכב הנ׳.

נוּגְהָא, נוֹגַהּ ch. same, נ׳ כוכב *the planet Venus*; v. כּוֹכְבָא.

נוּגְדָן, v. נִגְדָּן.

נוּגְרָא m. (נָגַר) *prolongation*. Targ. Prov. III, 2; 16 ed. Lag. (oth. ed. נוּגְדָא); v. נָגְדָא.

נוּגַשׁ, v. נָגַשׁ.

נוּד (b. h.; cmp. נדד) *to move, be unsteady; to escape*. Sabb. 63[b] נָד; v. נָדַל.

Hof. הוּדַּד *to be removed*. Part. מוּדָּד. Yalk. Esth. 1059 (adapted from II Sam. XXIII, 6) נטלו קוץ מ׳ משם they took a chip (of a pillar) removed from there (the palace).

נוּד ch. same, 1) *to move, be unsteady*. Targ. Is. XXIV, 19; a. e.—Part. נָיֵיד, נָאֵיד; f. נָיְדָא; *pl.* נַיְדִין, נַיְדֵי, נַיְדָן. Targ. I Kings XIV, 15. Targ. I Sam. I, 13.—Erub. 46[a] מֵימַי נַיְדֵי מְרַנַּד נַיְדֵי . . מֵיא the waters in the cloud are constantly in motion. Keth. 15[a] הנֵי נַיְדֵי these (the caravans) are unsteady, opp. קבֵיעֵי stationary (v. דְּרִי ch.). Zeb. 73[b] דנַיְדֵי, v. infra.—Ber. 59[b] והאי דנַיְדֵי עִינַיְדְּהוּ and the reason why

their eyes are unsteady. Kidd. 72a כי חזינו דובא ... הוה נירדא when he saw a Persian on horseback, he said, this is a restless bear. B. Bath. 25b הוה נירדא אפדנתיה his cottage shook; a. e.—2) (with ל־) *to shake the head, sympathize.* Targ. Job II, 11. Ib. XLII, 11 ונַיְדוּ.

Af. אֲנֵיד 1) *to scare.* Targ. O. Lev. XXVI, 6 מְנֵיד (Y. מְנֵיט); a. fr.—2) *to shake,* (with רישא or בריש) *to shake the head; to nod.* Targ. Zeph. II, 15. Targ. II Esth. I, 2. Targ. II Kings XIX, 21; a. e.—Snh. 95a ומניד בריש and shook his head (in derision).

Ithpa. אִתְנַיֵּיד *to be chased, scattered.* Zeb. 73b נרכבשינהו דנִיתְנַיְּידוּ Rashi (Ms. M. דניניידן, ed. דניידי; corr. acc.) let us force them to scatter.

נוֹד c. (b. h. נאד; preced., v. Ges. Thes. s. v. נָאַד) *leather bottle, skin.* Ges. R. s. 53 (ref. to Ps. LVI, 9) כאותה בעלת נ׳ as (thou didst to) that woman carrying the water bottle (Hagar); Yalk. Ps. 774 נאד; Yalk. Gen. 94. Ḥull. 14b, v. בָּקַע. Lev. R. s. 6 משביעין האדם .... אתמול היה הנ׳ הזה וכ׳ they administer an oath to a person by the book of the Law and bring before him blown-up (empty) hides, to intimate, yesterday this hide was filled with sinews and bones and now it is empty, so will he who wantonly causes his neighbor to swear become empty &c. Mekh. B'shall., Shir., s. 6 (ref. to וגֵד Ex. XV, 8) מה נד צרור וכ׳ as a tied-up skin stands and neither lets (air) escape nor receives any &c.; Yalk. Ex. 248 נוד; a. e.—*Pl.* נוֹדוֹת. Lev. R. l. c. נ׳ נפוחים, v. supra. Y. Taan. IV, 69b top נ׳ נפוחות; Lam. R. to II, 2 נ׳ מנופחות blown-up bottles (having the appearance of being filled with water). Ab. Zar. II, 4; a. e.

נוֹדָא ch. same. Targ. I Sam. XIX, 13; 16 נ׳ דעיזא a cushion of kid-skin (h. text כְּבִיר הָעִזִּים).

נוֹדִיִּין m. pl. (perh. from their shape, v. preced.) *Nodiin,* name of a superior variety of *olives.* Y. Peah VII, 20a זיתי נ׳ (not זית). Ib. דרכן ליבחן בנ׳ (not כנ׳) they are usually examined to see whether there are Nodiin among them.

נוֹדִירָא, (נוֹדִי׳) v. נָדַר.

נוֹדָרָן, v. נַדְרָן.

נָוָה *to be pleasing,* v. נוי.

נָוֶה I m., (=נָאֶה) *becoming, handsome.* Arakh. III, 1 הנ׳ שבישראל Ar. (ed. הנָּאֶה) the handsomest in Israel, v. בָּאוּר. Naz. I, 1 אהא נ׳ Mish. (Bab. ed. נאה; Y. ed. נָאוֶה) I will be handsome (like the Nazarite).

נָוֶה II m., **נָוָה** f. (b. h.; =נאוה, v. אָוָה II) *marked-off place, circle, dwelling.* Y. Ber. IX, 13c bot. (ref. to Jer. XXV, 30) בשביל נָוֵיהוּ on account of his (destroyed) dwelling (the Temple); Midr. Till. to Ps. XVIII. Mekh. B'shall., Shir., s. 3 (ref. to ואנוהו, Ex. XV, 2) ואין נ׳ אלא וכ׳ (not נאה) *naveh* means the Temple (ref. to Ps. LXXIX, 7, a. e.). Sot. 9a (ref. to Ps. XXXIII, 1) אל תקרי נאוה אלא נָוֶה תהלה read not *nâvah* (becoming) but *n'veh* of glory, i. e. a dwelling of glory is that of the righteous (which no human hand is permitted to destroy). Ib. 47b (ref. to Hab. II, 5) לא יִנְוֶה אפי׳ בנ׳ שלו he will not be pleasing (popular) even in his own household; B. Bath. 98a; Yalk. Hab. 562. Keth. XIII, 9 מוציאין מנ׳ הרעה נ׳ הירפה וכ׳ a husband may compel his wife to move with him from a worse to a better house (and style of living). Ib. חנ׳ הירפה בודקן, v. בָּדַק. Ib. 110b לאורתויי .. לנ׳ חרש including even a change from a better to a worse household; Arakh. 3b.—Trnsf. *climate; health.* Gen. R. s. 64 [read:] מפני מה לא גזרו על הנ׳ .... שנְוָה רע why did they not forbid (as unclean) the air of Geraré? Because its climate is bad; Y. Shebi. VI, 36c bot. מפני מה לא גזרו על הרוח .. שנְיוֹרָה וכ׳. Ib. והרי עזה נירוה but there is Gaza whose climate is healthy. Y. B. Bath. II, 13c top נִיוֹרוֹ רע (prob. to be read: נְיוֹרוֹ) a tree makes the neighborhood unhealthy; v. נוֹר 2.

נָוֶה, נָוָה III pr. n. pl. *Naveh,* east of Gadara in Galilee (v. Neub. Géogr. p. 245). Lev. R. s. 23, a. e., v. חֲלָמִישׁ.—Ruth R. to II, 19 ר׳ שילא דנווה; Lev. R. s. 34 דנָוָה.—Y. Shebi. VI, 36c bot. חוטא דנ׳ the line passing N. [prob. Neveh in Peraea].

נוֹהַג m. (נָהַג) *custom*; בנ׳ שבעולם according to the custom of the world, *ordinarily, naturally.* Y. Ber. I, 2d top, v. אֲנַנְקֵי. Gen. R. s. 70, end; a. fr.

נוֹהֲרָא, v. נְהוֹר.

נָוָה, נָוֶה, v. נָוֶה, נָוָה.

נַוְטָא m. (nauta, ναύτης) *seaman, sailor.*—*Pl.* נַוּטִים, נַוּטִין. Gen. R. s. 12 ואח״כ הוא מעמיד עליה נ׳ and finally (when the ship is finished) he places sailors upon her; ונוטידהם ונַוּטֵיהֶם כתיב *v'noṭehem* (Is. XLII, 5) allows the reading *v'navṭehem* (and their (the heavens') sailors); Yalk. Is. 314 חמוטי׳ (corr. acc.).—Chald. *pl.* נַוְטַיָּא. Koh. R. to III, 6.

נַוְטַי m. (v. נַבְטַיָּא) *Nabatean.* Gen. R. s. 48; Yalk. ib. 82.—V. נִיוָתַי.

נָוָל m. (next w.) *contemptibility, degeneracy.* Tanh. Vayesheb 1 (נִוּולָן) להודיע נִוּולָם to make their meanness known.—*Pl.* נְוָלִים. Ib. להודיע לברואת עקריהן ונְוָלֵיהֶם to let people know their origins and their degeneration.

נָוַל, נָוֵל (cmp. נָבַל) *to be disfigured, look repulsive; to degenerate.* Tosef. Sot. XIV, 7 אזלה ונָוְלָה (Var. ונִבְלָה) becomes more and more corrupt.

Pi. נִוֵּל *to disfigure; to disgrace.* B. Bath. 154a אר .. לנַוְּולוֹ you are not permitted to disgrace him (to search a corpse for tokens of maturity). Sot. I, 6 מעבירים ממנה כדי לנַוְּולָהּ we divest her (of all jewelry) in order to disgrace her. Ned. 66a שהעניות מְנַוְּלָתָן .. בנות ישראל Israel's daughters are handsome, it is only poverty that makes them appear homely. Sifré Deut. 240 (ref. to נבלה, Deut. XXII, 21) לא עצמה בלבד נִוְּלָה וכ׳ she has disgraced not only herself but all virgins of Israel; a. e.—Part. pass. מְנוּוָּל; f. מְנוּוָּלָת; *pl.* מְנוּוָּלוֹת. Y. Pes. VI, 33a, sq. זבח מ׳ (not מזבח) a repulsive (putrid) sacrifice (Sabb. 116b מוטלין כנבלה).

Naz. IV, 5, a. e., v. אֶפֶשׁ. Tosef. Sot. II, 3 הרי היא בדוקה ומנ' she (by refusing to drink the searching waters) is already searched and disgraced, i. e. has admitted her guilt. Y. M. Kat. III, beg. 81c. מנ' .. שלא that they may not enter the Sabbath with neglected hair; a. e.—Kidd. 30b אם פגע בך מנ' זה וכ' if that ugly one (the tempter) meets thee, drag him to the house of learning, i. e. overcome evil inclinations by study.

נָבַל, נָוַל I ch. same. Sot. 47b ומלכותא אזלא ונָוְלָא, v. preced.

Pa. נַוֵּל as preced. *Pi.* Ib. 8b השתא נַוּוֲלֵי מְנַוַּוֵל לה וכ' since the law requires her disgrace (by stripping her upper body), can there be any question as to these (jewels)? Ḥull. 11b נירַנְוּוֵלֵיה we may dishonor his body (by a post-mortem examination); a. e.

Ithpa. אִירְנַוַּוֵל *to be disfigured, disgraced.* Ib. הא קא מִירְנַוַּוֵל he would be disgraced (by autopsy, v. supra). B. Bath. 8b האי קא מינוול וכ' the one (put to death by the sword) is disfigured &c. Ib. 154b לִירְנַוַּוֵל ולינוול let him be disgraced (by autopsy, v. supra); a. e.—V. מְנַוַּוְלָתָא.

נָבַל, נָוַל II (denom. of next w.) *to weave.* Snh. 95a דהוות נָוְלָא (Ms. M. קא טווא; early ed. קא נוזלא; Ms. F. קא עזלא, v. Rabb. D. S. a. l. note) was weaving. Gitt. 34a יחבא ונָוְלָה she was sitting and weaving.

נָבַל, נָוַל III, נָוְלָא I m. (v. בֶּל ch. 2) *loom,* also *the web on the loom.* Targ. Is. XXXVIII, 12 מנוול גרדאין Var. ed. Lag. (read: כְּמִנְוַל; ed. נחל, corr. acc.; oth. ed. כְּנַוַל) as from the loom (as the web) of the weavers.—Y. B. Bath. II, 13b bot. מיתן חד נוול וכ' to place one loom in the space between two neighboring walls. Bab. ib. 13b ידעא פילכא ונ' (v. Rabb. D. S. a. l. note 8) understands the spindle and the loom (spinning and weaving).—*Pl.* נַוְלָתָה. Y. l. c. (ed. Krot. דנו ליה, corr. acc.), v. מַסְמְרָא.

נַוְלָא II pr. n. f. *Navla.* B. Mets. 67a אח ונ' אחי (Rashi ונַוְלָה) thou and N. are relatives (and she will surely restore the field to thee whenever thou art able to redeem it). Ib. כל אח ונ' אחי סמכא דעתיה וכ' Ms. M. (v. Rabb. D. S. a. l. note 80) in every case when such an expression as 'thou and N. are relatives' is used, the seller relies on it &c. [Oth. opin. נ', a colloquial expression for 'a certain person', as our 'N. N.', both male and female; v. Koh. Ar. Compl. I, p. XXI].

נַוְלָה f. h. (a Chaldaism) = נַוְלָא I. Meïl. 18a שכן עומד לנ' for it (a small piece of cloth) may be used to tie around the weaver's frame (Rashi: to tie around the weaver's finger when he puts up the frame; Var. לטולא, v. טוֹלָא).

נוּן, Pesik. R. s. 17, v. נוּא I.

נוּנָא, Gitt. 69b bot. נ' צימרא some ed., read: גוונא, v. צִימְרָא.

נְוָנָה, נְוָנָא, v. נוני.

נַוְסִין* m. pl. (ναῦς) *ships, ship-building.* Gen. R. s. 16 Ar., ed. בנימוסין, v. נִימוֹס II.

נוּרְתּוֹק, v. נַרְתִּיק.

נְוָתֵי, v. נְוָתִי.

נוּז (cmp. לוּז) *to twist, twine; to weave.* Part. pass. נוּז. Kil. IX, 8 (expl. דבר שהוא שוּעַ טווי ונוּז שִׁעְטְנֵז) a substance (of wool and linen) which is hackled and fulled, or spun, or twined (R. S. *woven*); Sifré Deut. 232; Yeb. 5b; a. e.—Nidd. 61b עד שירהא שוע טווי ונ' until it is fulled *and* spun *and* twisted (or woven).—Y. Kil. IX, end, 32d הוון אמרינן הא לָנוּז מותר we might have thought, but to twist (wool and linen) is permitted.

נוּז ch. same; part. pass. נִיז. Targ. Y. Deut. XXII, 11 (ed. Vien. גרז, corr, acc.).

נוֹזָלָא, Snh. 95a early ed., v. נְוַל II.

נוֹזָלִים, נוֹזַלְיָא, v. נָזַל, נָזַל.

נוּחַ (b. h.) *to rest, lie; to be at ease, rest satisfied.*—Sabb. 7b זרק .. והלכה ונָחָה וכ' if one threw an object higher than ten handbreadths, and in its course it came to rest in a little hole. Ib. וזרק ונָח על גביו and he threw an object and it came to rest on it. Gen. R. s. 25 כיון שעמד נֹחַ נָחוּ when Noah rose, they rested (submitted to man's rulership; Yalk. Chr. 1072 נִירְנּוֹחוּ; Yalk. Gen. 42 נִחֲמָן he appeased them); ib. וכיון שעמד נֹחַ נחו and when Noah rose, they remained undisturbed in their graves; Yalk. Chr. l. c. נירנוחו.—Meg. 25b, a. fr. נִינּוֹחוּ לו ברכות וכ' blessings rest upon his head. Sabb. 152b, a. e. .. שהנחת וכ' תְּנִיחַ let thy mind be at rest, for thou hast set my mind at rest; a. fr.—Part. נָח, נוֹחַ, f. נוֹחָה; *pl.* נוֹחִים, נוֹחִין; נוֹחוֹת a) *resting.* Gen. R. s. 11 אתם נוחין you rest. Y. Erub. III, end, 21c, a. fr. נוֹחֵי נפש whose souls are at rest; a. fr.—b) *pleased.* Ab. III, 10 כל שרוח הבריות נ' תרמנו וכ' in whom the mind of man finds pleasure, the mind of God finds pleasure. Shebi. X, 9; a. fr.—V. נוֹחַ.

Hif. הֵנִיחַ, הַנִּיחַ (fr. נָנַח) 1) *to set at rest; to set down, place.* Gen. R. l. c. (ref. to Gen. V, 29) או נח זה יְנִיחֵנוּ וכ' either let him be called Noaḥ, then it ought to read, 'he shall set us at rest', or Naḥman &c. Sabb. l. c. שֶׁהֵנַחְתָּ, v. supra; (Snh. 30b שתחנחת, v. תָּנַח; v. Rabb. D. S. a. l. note 20). Ḥull. 91b עלי נַיַּח צדיק וכ' let this righteous man rest his head on me.—B. Kam. III, 1. B. Mets. VI, 6 הַנַּח לפני put it down before me (I will take charge of it). Sabb. 21b להַנִּיחָה על פתח וכ' to place it over the entrance &c.; a. fr.—2) *to leave; to leave alone; to allow.* B. Bath. IX, 1 מי שמת והִ' בנים וכ' if a person died and left sons and daughters. Ib. 3 ראו מה שהִ' לנו וכ' see what our father left us. Snh. 30a מעות שהִ' לו אביו money which his father had left him (without telling him where it was deposited). Pesik. R. s. 26; Yalk. Ps. 884 אבינו ירמיה הרי אתה מַנִּיחָנוּ שם J., our father, wilt thou leave us there (in Babylonia, without a prophet)?—Bets. 30a, a. fr. הַנַּח להם לישראל leave Israel alone (let them do as they please). Yoma I, 4 לא היו מַנִּיחִים אותו וכ' they did not let him eat much. Ab. Zar. 10b הַנַּחָתָּה, v. נוֹמִי. Ib. 17a לא הִ' זונה וכ' he did not forego a single prostitute &c. Ex. R. s. 30 לא הִ' שלא הירה מצערו he allowed no opportunity to pass without

tormenting him; a. v. fr.—3) *to relieve, remit.* Ab. Zar. 13a יום שע״א מַנַּחַת בו וכ׳ a day on which the idol grants a remission of duties. Ib. כל מי . . . וְנָיְחַ . . וְנָיְחַ וכ׳ to him who will take a wreath and place it on his head (in honor of the deity), he will allow a remission &c.; a. fr.—4) *to wish rest* (to a deceased); *to bless the memory of.* Yalk. Ex. 411 מזכירין ומניחין there are those who are mentioned and blessed (opp. משחקין); Ex. R. s. 48 מדכרין ומניחין; (Tanḥ. Vayakh. 4 מזכירין ומשבחים;) [Midr. Sam. ch. I מדכרין ומניחין we mention and *let alone*, neither praising nor blaming by mentioning the ancestry].—5) *to give pleasure.* Gen. R. s. 16 לַהֲנִיחוֹ וכ׳ to give him pleasure, to protect him &c.

Hof. הוּנַּח *to be put down, rested.* Sabb. 4a, a. fr. קלוטה כמי שהוּנְחָה דמיא an object intercepted in the air (crossing an area, v. רְשׁוּת) is considered as having rested there, v. הֻנְּחָה. B. Mets. III, 4, a. e. יהא מוּנָּח וכ׳, v. אֶלְיָדוּ. Yoma 72b עדיין מונח הוא וכ׳ still lies (undisposed of), whosoever desires to obtain it &c. Kidd. 66a הרי כרוכה ומוּנַּחַת it (the Law) is wrapped up and lies in the corner, whosoever wishes to study &c.; a. fr.

Nif. נִינּוֹחַ *to be released; to be rested.* Cant. R. to VII, 5 והגלויות באות ונִינּוֹחוֹת וכ׳ and the exiles will come and rest under it; (Yalk. Is. 334 ונוחות; Yalk. Zech. 575 ויָחֲנוּת). Y. Ber. V, end, 9d בטוח אני שנ׳ בנו וכ׳ I am confident that the son of . . . will recover from his illness. Gen. R. s. 13 נִינּוֹחוּ they are relieved (out of danger). Yalk. Chr. 1072, v. supra; a. e.

נוֹחַ ch. same. Targ. Gen. II, 2 וּנַח. Targ. II Sam. XXI, 10 לְמָנָח; a. fr.—Part. נָיֵחַ, נָיְחָה. Targ. Y. Num. XXIII, 24. Targ. Job III, 25 נָיְחִית (Ms. נָיְחִית); a. fr.—B. Mets. 86a נַח זעפא the storm subsided. Ib. כי הוה נָיְחָא נפשיה when his soul was at rest (when he was dead). Ib. תִּירַנַח נפשיה let me rather die, than be delivered &c. Ib. ההוא יומא דנח נפשיה on the day when he died. Keth. 104a, a. fr. נח נפשיה ד־—is dead. Yoma 20b נִינַח מר leave it alone, sir (be no longer my interpreter). Sabb. 3a bot. גופו מֵינַח נָיֵחַ Ms. M. (v. Rabb. D. S. a. l. note) his body had been resting (and he lifted it from the ground in moving). Ib. 5b מים מי עבידי דנָיְחֵי is it possible that water (running down an incline) is at rest at any time?; a. v. fr.

Af. אַנַּח, אַנְיַח, אַנְחַת 1) *to give rest, to assuage.* Targ. O. Deut. III, 20 הֵינִיחַ (ed. Vien. הֵי יְנִיחַ); Y. הֲנִיחַ. Targ. Ezek. XXIV, 13; a. fr.—Targ. II Chr. XV, 15; XX, 30 אַנְיָח (ed. Lag. אניח; fr. נָיְחַ, v. supra).—Ber. 28b לַאֲנוּחֵי דעתיה מדכרין ומניחין, v. preced.]—2) *to rest, put down; to leave alone.* Targ. Ex. XXXII, 10 אַנַּח (O. ed. Vien. הַנַּח; ed. Berl. אָ). Targ. Jud. VI, 18; a. fr.—Sabb. 6a כי מַנַּח ליה when he sets it down. Keth. 47b אֲנוּחֵי נַנְחִינְהוּ he must let them lie (store them); a. fr.—Part. pass. מַנַּח; f. מַנְּחָא; *pl.* מַנְּחֵי. Ḥull. 46a bot. דמ׳ ביה וכ׳, v. וְרָחָא. Keth. 84b דמנחי היכא where were they placed (at the time of death)?; a. fr.

Ithpa. אִתְנַיַּח *to be relieved, recover.* Targ. Y. Lev. XXVI, 35.

Ithpe. אִתְנַח 1) *to be laid down, placed.* B. Bath. 14b דִּמְיַתְנַח ליה וכ׳ (Rashi דמַנַּח, v. supra) it was placed by the side; a. e.—2) (v. נִיחָא) *to be satisfactory.* Kidd. 45b אִיתְנוּחֵי אִיתְנַח ליה it was agreeable to him. B. Bath. 129a אִיתְנַח לך חדא Ms. R. (v. Rabb. D. S. a. l. note 60; ed. אנחתא, v. אִתָּח) one of thy arguments has been satisfactorily disposed of for us.—Contr. אִירַנַּח, תִּירַנַּח, תְּרַנַּח (a dialectical term) *this might be right, acceptable, might do well.* Sabb. 5a תח׳ ברשות חירוד וכ׳ this might be acceptable with regard to a covered private ground, but &c. Ib. 132b ת׳ גדול וכ׳ this may apply to an adult, but &c.; a. fr.

נוֹחַ m. (b. h.; preced.) *rest; satisfaction.* Tosef. Sot. XIV, 10 ואין נ׳ בעולם לישראל and there is no rest in the world for Israel; Sot. 47b אין נ׳ בעולם there is no satisfaction (to the Lord) in the world.

נוֹחַ II m., **נוֹחָה** f. (preced. wds.) 1) *pleasing, kind.* Ab. III, 12 חוי קל לראש וני לתשחורת be quick (to serve) to thy superior, and kind to youth; Y. Taan. II, 65b bot. מפני מה האיש נ׳ תשח׳ (corr. acc.).—2) *easy.* Gen. R. s. 17 מפני מה אשה נ׳ להתפתות וכ׳ why is man easily pacified, and woman not? Ab. V, 11 נ׳ לכעוס וני וכ׳ easily angered and easily reconciled, opp. קשה. Yalk. Deut. 845 נַח לקנות שונא וכ׳ it is easy to acquire an enemy, but hard to acquire a friend; נח לעלות לבימה וכ׳ it is easy to be brought up to the platform of the court, but hard to come down (be acquitted); a. fr.—*Pl.* נוֹחִים, נוֹחוֹת, נ׳ח׳. Gen. R. s. 90 ונח׳; Yalk. ib. 148 ונוח׳, v. רָפָא.—3) נ׳ לו *it is good (better) for.* Erub. 13b נ׳ לו לאדם שלא נברא יותר וכ׳ it would have been better for man not to have been born at all than &c. Sabb. 56b נ׳ לו לאותו . . . ואל וכ׳ it would have been better for that pious man, had he been a slave in an idolatrous temple, only that it might not be written about him &c.; a. fr.

נוֹחַ III pr. n. m., v. נֹחַ.

נוֹחֲשׁ, pl. נוֹחֲשִׁים, v. נָחָשׁ.

נוּט ch. (b. h.; cmp. מוּט a. נוּד) *to shake.*
Af. אָנֵיט *to scare.* Targ. Y. Lev. XXVI, 6, v. נוּד ch.

נוּטוּמִי, Y. Maas. Sh. II, 53c נ׳, א״ר יונה וחן נוטי, a corruption, prob. a corrupt tautography of א״ר יונה והוא שליקט מיכן ומיכן ib.

נוּטִי, v. preced.

נוּטִירִין, v. next w.

נוֹטָרִין m. pl. 1) (notaria) *indictments.* Ex. R. s. 31 כיון שקרא נ׳ שלו וכ׳ and when he read the indictments against him, he said, And he lives yet?—2) (notarius, -ii) *clerks.* Sot. 35b שיגרו נ׳ שלהם וכ׳ (not נוטירין) they sent their clerks who peeled off the lime and copied the inscription; Y. ib. VIII, 21d משלחין נוֹטָרַיהֶן, Tosef. ib. VIII, 6 ושלחו נוטירין ed. Zuck. (Var. נטורין, corr. acc.).—[Sifré Num. 157 נוטרים, v. נָטַר].

נוֹטָרִיקוֹן m. (νοταρικόν, sub. μεθόδιον, S.) *stenographer's method, abbreviation.* Sabb. XII, 5 כתב אות אחת נ׳ if one wrote (on the Sabbath) one letter as an ab-

breviation (e. g. ק' for קרבן). Ib. 105a לשון נ' the acrostic method of speech (ref. to אָב חֹטֵא, Gen. XVII, 5, אב, בחור, חביב, מלך, ותיק, נאמן). Ib. אנכי נ', v. אָנֹכִי; a. fr.—Trnsf. קידוש לשון נ' by a mere hint. Deut. R. s. 2, v. קִידּוּשׁ

נָוָה, נוי I (b. h.) *to be becoming, pleasing.* Sot. 47b, a. e. רִנְוָה, v. נָוֶה II.

Hif. הִנְוָה 1) *to beautify, adorn.* Y. Peah I, 15b (ref. to Ex. XV, 2) לַנְווֹת את בוראו ... וכי is it possible for man to beautify his Maker?; Mekh. B'shall., Shir., s. 3 להַנְווֹת קונו; (Yalk. Ex. 244 להשוות לקונו, v. infra).—2) *to equal, adapt one's self to.* Sabb. 133b (expl. ואנוהו, Ex. l. c.) הוי דומה לו be like Him; Mekh. l. c. נדמה לו let us be like Him. Yalk. l. c. להשוות לקוני .. וכי is it possible for man to equal his Creator?

Nif. הִתְנַוָּה *to adorn one's self.* Mekh. l. c. אֶתְנַוֶּה לפניו, v. נָאָה.

Nithpa. נִתְנַוָּה *to make one's self handsome, to be vain.* Sot. I, 8 אבשלום נ' בשיערו Y. ed. (Mish. a. Bab. ed. 9b ניתגאה) Absalom was vain of his hair.

Pi. נִיֵּיה *to beautify.* Mekh. l. c. (ref. to ואניהו, v. supra) נַייֵנוּ וְנִשַּׁבְּחוּ beautify Him, and praise the Lord before all nations (Yalk. l. c. אגיד נאותיו וְנִשַּׁבְּחוֹ וכ', v. נָאָה).

נָוָה, נוי II, *Hithpa.* הִתְנַוֶּה *to fall away,* v. נְוֵנָה.

נוֹי, נוֹא m. (נָאָה, נָוָה) 1) *beauty, ornament.* Kel. XIV, 2 עשאן לנוי (ed. Dehr. לנואי) he attached them for ornamentation. Yeb. 39b הכונס את יבמתו .. לשם נ' he who married his deceased brother's wife (v. יְבָמָה) for her beauty (not with the intention of perpetuating his brother's name). Y. Maasr. III, end, 51a לנוייה של חצר to embellish the court. Zeb. 54b (play on בנויה, I Sam. XIX, 18) עוסקין בנויו של וכ' engaged in the embellishment of the world (consulting about building the Temple). Koh. R. to II, 12 והוא נואו and this (the nose) is man's beauty; Gen. R. s. 12 נאה (corr. acc.). Pesik. R. s. 31 בעלת נ' a handsome woman; a. fr.—*Pl.* נוּיוֹת. Yalk. Cant. 988 בנוייתיו (not בנויותיו), v. נָאָה.—2) נוֹי or נְוֵי (=נָוֶה II) *dwelling, climate.* B. Bath. 24b משום נויו העיר because of the health of the town (which suffers from trees; Rashi: because of *the beauty* of the town which requires an open space all around); Y. ib. II, 13c top שניאו רע; Y. Shebi. VI, 36c bot. נִוְיָהּ, v. נָוֶה II.

נָוֵי, pr. n. pl., v. נְוָאי.

נְוָיָה, v. נְבָיָה.

נוּךְ m. (נָכַח) *diminution, lesser portion.* Sifra M'tsor'a, Neg., Par. 3, ch. III (expl. תְּנוּךְ, Lev. XIV, 14) תוך נ' וכ' inside of the lesser helix, which is the anti-helix, v. גְּדֵירָא.

נוּכְזָרְיָא, v. נָכְזָרְיָא.

נוּכְרִיָּא, נוּכְרִי, נוּכְרָאָה, נוּכְרָא m. ch. = h. נָכְרִי, *strange; stranger; gentile.* Targ. Prov. VI, 1. Targ. O. Deut. XVII, 15; a. fr.—[Targ. Prov. XI, 17; XVII, 11 נוכריא some ed., v. נַכְזָרְיָא.]—Sabb. 65b גופא נוכראה another person's body, v. גּוּפָא.—*Pl.* נוּכְרָאִין. Targ. Lam. V, 2; a. e.—*Fem.* נוּכְרָאָה, נוּכְרִיָּא, נוּכְרִיתָא. Targ. Ex. II, 22. Targ. Job XIX, 17; a. e.—Esp. נוּכְרִיתָא *a gentile woman.* Targ. Prov. V, 20; a. fr.—[Ib. XXVII, 4 נוכריתא Ms. *abomination* (Pesh. מְרַחֲקָתָא), ed. נְכָזְרִיתָא.]—*Pl.* נוּכְרָן, נוּכְרֵיָּא, נוּכְרִיָּא. Targ. Gen. XXXI, 15 (not נוּכְרִיתָא).

נוּכְרִיתָא, v. preced.

נוּכְתָּא f. (נְכַת)=h. נֶשֶׁךְ, *usury.* Targ. Prov. XXVIII, 8.

נָוְלָא, נָוָל, נָוֶל &c., v. sub נוּל.

נוֹלָד, v. יָלַד.

נָוְלִי, נָוְלוּ f. (נָוַל I) *offensiveness; dunghill, cesspool.* Ezra VI, 11. Dan. II, 5.

נוּם I (denom. of נְאוּם, as נָאַם, Jer. XXIII, 31) *to speak, say.* Cant. R. to I, 1 שְׁנָם, v. לְמוּאֵל. Tosef. Ohol. IV, 14 נם לי הן said he to me, Yes. Ib. נַמְתִּי said I; a. fr.—Part. נוֹמֶה (fr. נמה), fr. which (as in Chald.) נוֹמִינוּ, נוֹמִיתִי &c. Yeb. XVI, 7 (122a) ונומיתי לו (Y. ed. ונימיתי, *Pi.*) and I said to him. Ib. נוֹמֵית Bab. ed. (Y. ed. נוֹמַת; Mish. אמרה) said she. Gitt. VI, 7 נומינו לשליח (Ar. נְמִינוּ) we said to the messenger; a. e.—Y. Yeb. XII, 12c top ונומה לי (ed. Krot. ונימה); Y. Naz. II, end, 51c נִימָא (fr. נמא); Tosef. ib. IV, 7 נם; Sifré Num. 22 נָאַמְתִּי.—Treat. Der. Er. ch. II המנמנין והמפפין בידיהם who make motions with their hands when speaking.—[Tosef. Ohol. V, 12 נמיתי ed. Zuck., oth. ed. נמתי, read: נעניתי, v. עָנָה II.]

נוּם II (b. h.) *to slumber.*

Hithpalp. הִתְנַמְנֵם, *Nithpalp.* נִתְנַמְנֵם *to be drowsy; to nap.* Meg. II, 2 ומִתְנַמְנֵם or (he read the Book of Esther) while he was half asleep. Pes. X, 8 נִתְנַמְנְמוּ if they napped (at the table), opp. נרדמו. Ib. 120b; Meg. 18b תיכי דמי נתנמנם what condition is meant by *nithnamnem?*, v. נים. Yoma I, 7 בקש להתנמנם if he showed a disposition to fall asleep; a. fr.—Koh. R. to V, 11 (in Chald. dict.) נתני עבדא ודמך ליה the slave was overcome with drowsiness and fell asleep.

נוּם ch. same. Targ. Is. V, 27; a. e.—Part. נָאֵים, נָיֵם. Targ. Ps. CXXI, 3, sq. ינום Ms. (ed. נָיֵם, נאים).—Erub. 65a לא בעי מר מיָנַם פורתא would you not take a little nap? Ib. ונינום טובא ... השתא soon will come the days which are long and yet short (of deeds), when we shall have a long sleep. Pes. 120b מינם קא נאים מר were you asleep?, v. infra. Yeb. 24b, a. fr. כי ניים ושכיב וכ' Rab must have said so when he was sleepy and going to bed; B. Kam. 47b; 65a (Ms. M. גאני, v. גָּנֵי). Snh. 7a נִירָא הוא, v. הֵירְקוּלָא.

Palp. נַמְנֵם *to be drowsy; to doze.* Pes. l. c. אין נַמְנוּמֵי קא מְנַמְנֵמְנַמְנֵמי Ms. O. (ed. incorr., v. Rabb. D. S. a. l. note 90) no, I was dozing. Kidd. 17b, v. הֵינוּמָא.—Esp. *to be in a comatose condition, be dying.* M. Kat. 28a מְנַמְנֵם קא דהוה that he was dying. Kidd. 72a bot. כי חזה קא מנ' רבי Ar. (ed. נירוא נפשיה) when Rabbi was dying.

Ithpalp. אִיתְנַמְנֵם, אִיתְנַנֵּם *to be drowsy.* Targ. Ps. LXXVI, 6. —Y. Yeb. I, 3a bot. שריין מִתְנַמְנְמִין they began to be drowsy. Y. Meg. II, 73a bot.; a. fr.

נוּמָא, v. נוּמִי.

נוּמָה, v. נוּם I.

נוּמוּרוֹן, v. נוּמְרוֹן.

נוֹמוֹס m. (νόμος) *law, custom.* Y. R. Hash. I, 57[a] bot., v. אַנְרָפּוֹס. Lev. R. s. 7, end נ׳ הוא וקילוסין הוא Ar. ed. Koh. (ed. נימוס קלוסים; corr. acc.) it is a law and a command.—Mostly נִימוֹס.

נוֹמִי f. (νομή, nome, *pl.* nomae) *corroding sore, ulcer.* Ab. Zar. 10[b] מי שעלתה לו נ׳ וכ׳ Ar. ed. Koh. (ed. שעלה .. נימא, corr. acc.) if one has an ulcer on his foot, shall he have it cut and live, or let it go and die?—Gen. R. s. 46 עלתה נ׳ בבשרם וכ׳ (some ed. נמי) they have an ulcerating sore ..., and the physicians advice circumcision. Ib. (play on וּנְמוֹלֹתָם, Gen. XVII, 11) כנומי הוא תלויה בגופו it (the prepuce) is like an eating sore hanging from the body. Sifré Deut. 45 ואם .. הרי אתה מעלה נימי (corr. acc.) but if thou removest it (the plaster), thou wilt cause ulceration; Kidd. 30[b]; a. e.

נוּמִין, v. next w.

נוּמִירִין, נוּמִירוֹן f. (numerus, νούμερος, -ον, S.) *a division of troops.* Mekh. B'shall., s. 1 שאין נ׳ אחת בטרלה (not ואין) not one division (of the Roman empire) is unemployed; Yalk. Ex. 230 נומירון, נומירין (corr. acc.).

נוּמִיתָא, v. נוּמְתָא.

נוֹמָס, v. נוֹמוֹס.

נוּמְתָא f. (נום II) *slumber.* Targ. Prov. VI, 10 (some ed. נוּמִירְתָא).

נו״ן the letter *Nun.* Ned. 54[b], v. next w. Sabb. 104[a]; a. e.—Pl. נוּנִין. Ib. 103[b].

נוּנָא, נוּן m. (contr. of נענע, v. letter ו; cmp. זוז = זיז) *fish.* Targ. Jon. II, 1; a. e.—Targ. Lev. XI, 17; Deut. XIV, 17 נו״ן סמ״ך ע״ן נ׳ סמא לעינים[b] שָׁלֵינוּנָא, v. שלי נונא.—Ned. 54[b] the succession of the letters *Nun, Samekh, ʿAyin* serves as an intimation, 'fish is a remedy for the eyes'. Gen. R. s. 11; a. fr.—Ab. Zar. 39[a] שפר נ׳ (χαλλίχθος) *sh'far nuna,* name of a fish of the genus *anthias*; קדש נ׳ (ἱερὸς ἰχθύς) *K'dash nuna,* a name for *anthias,* called by some קבר נ׳ (Ar. קברנונא, in one w.) *K'bar nuna* (Grave-fish); [for corr. vers., v. Rabb. D. S. a. l. note 70, a. Tosaf. a. l.]. Ib. לשפרנונא (Ms. M. in two words).—*Pl.* נוּנֵי, נוּנַיָּא, נוּנַיָּיא, נוּנֵי Targ. Deut. IV, 18; a. fr.—Y. Naz. IX, 57[d], v. צְלֵי I.—Y. Ned. IV, beg. 39[c], v. חל; a. fr.

נְוָנָה, נוּנִי (= נונו = נענע, v. preced.; cmp. צְוִיצֵי, s. v. צִוִּין) *to be tender, delicate.*

Hithpalp. הִתְנַוְנְוָנָה, *Nithpa.* נִתְנַוְנְוָנָה *to become delicate, be failing, to fall away.* B. Kam. 91[a] אמדוהו ותירה מִתְנַוְנְוָנָה (Ms. M. מִתְנַוְנוּנָה; ed. Sonc. מִתְנַוְּוָנָה) if the experts declared his injuries as curable (and the court assessed the damages accordingly), but he continues to be falling away. Hull. 57[b] מִתְנַוְנְוָנָה והולכה (Tosef. ib. III, 9 מכחשת) if the animal loses flesh, opp. משבחת. Sot. III, 5; ib. 6[a] מתנוונא (corr. acc.). Ib. 26[a] במתנונה דרך איבריה when she is ailing all over the body (not suffering locally as predicted for the faithless woman, Num. V, 27); Y. ib. III, 19[a] bot. הִתְנַוְנְוָה.

נַוְנֵי ch., *Ithpalp.* אִתְנַוְנֵי same. Sot. 6[a] היא מִתְנַוְנְוָא she was falling away (before witnesses arose against her).

נוּס (b. h.) *to flee.* Ex. R. s. 3 למה נָס why did he flee (before the serpent)? Yalk. Ex. 237 בכל מקום שהיה מצרי נס וכ׳ withersoever an Egyptian fled, the sea ran against him; Mekh. B'shall. 6 מצרים נָסִים; a. fr.

נוֹס ch., v. נְסַס.

נוּעַ (b. h.) *to shake, move; to be tender.*

Pilp. נִיעֵעַ, נִי׳ 1) *to shake; to stir up, scare.* Tosef. Bets. I, 8 עד שֶׁרִיעֵעַ unless he stirred the bird up (the day before, by which act he made it his property and designated it for slaughtering); Y. ib. I, 60[c] top. אלא אם כן נִי׳ מבעוד יום. Succ. III, 1 כדי לְנַעֲנֵעַ בו large enough to (hold it in his hand and) shake. Ib. 9 והיכן היו מְנַעֲנְעִים and at what passages of the Hallel did they shake (the Lulab)? Sabb. XX, 5 (141[a]) חקש .. לא יְנַעֲנְעוֹ וכ׳ (Bab. a. Y. ed. יְרַעֲרְעֶנּוּ) must not stir up with his hand the straw &c.; a. fr. —ב(ראש) נ׳ *to (shake) bow the head.* Ber. 28[b] כיון שנ׳ ראשו וכ׳ if he only bows his head (in prayer), it is sufficient. Yeb. 121[a] ... וְנִיעֲנַעְתִּי לו ראשי וכל גל and as each wave came, I dipped my head under (to let it pass over me). Ib. אם ... יְנַעֲנֵעַ לו ראשו if wicked people come over man, let him bow his head. Pesik. R. s. 37 ומנענעים בראשיהם and shook their heads (in derision, ref. to Ps. XXII, 8).—Yalk. Prov. 953 ומנענע בו בקולו and sings it with a tremulous voice; Snh. 101[a] מנענע בקולו Ms. K. (v Rabb. D. S. a. l. note 2); Tosef. ib. XII, 10 מנ׳ קולו.—Part. pass. מְנוּעֲנָע, *pl.* מְנוּעֲנָעִין. Bets. 25[a] המקושרים וחמ׳ the birds designated a day before the Holy Day by being tied or by being stirred up; ib. וחמקושרין וחמ׳ בכ״מ אסורין birds found anywhere tied or stirred up are forbidden to be taken up (because somebody has taken possession of them); Tosef. ib. I, 10 וחמנועָנין (Var. והמנענין, corr. acc.).—2) *to move in different directions, to introduce a surgical instrument.* Nidd. 25[b], v. סְכִסֵּךְ I.

נוֹעַ ch. same, *to totter.* Targ. Ps. CVII, 27.

Palp. נַעְנַע *to shake.* Gen. R. s. 75, beg. דְּמַנְעָנָה (= דמנענעה), v. נָעַר.

נוֹעָרָן, נוֹעָדָן, v. נַעֲרָן.

נוּף (b. h.) *to move in the air, to soar.* [Yalk. Ps. 676 שהוא נפה, read: שהיא צפה, v. צוּף.]

Hif. הֵנִיף 1) *to swing, wave.* Men. 61[b] כהן מניח .. ומֵנִיף the priest places his hand under those of the owner of the offering and waves. Ib. אין הנכ״ם מְנִיפִין gentiles are not permitted to wave their offerings; אין הנשים וכול רְנִיף ויחזור מְנִיפוֹת women are not permitted &c. Ib.[a] ויניף I might think that he must wave twice. Snh. VI, 1

מְנִיף בסודרין gave the signal by waving a cloth; Succ. 51b. Pesik. R. s. 41 (ref. to יפה נוף, Ps. XLVIII, 3) תירמה שהיא עתידה להָנִיף את וכ׳ the beautiful one (Israel) who is destined to swing (rule) the nations; Yalk. Ps. 755; Yalk. Ex. 417 שהיא מְנִיפָה לאו״ה (ref. to Is. XXX, 28); a. fr.—2) *to fan.* B. Mets. 86a הָנִיפִי עלי מְנִיפָא, v. מְנִיפָא. Y. Yoma I, 38c ומניפין לרבוניהם and fan their masters. Pesik. R. l. c.; Yalk. Ps. l. c. והכל מניפין עליה and all fan her (are subservient to her); a. e.

Pilp. נְפַנֵּף *to swing, fan.* Y. Ber. I, 2d ורוחה רוח..ומְנַפְנֶפֶת בו and the northern wind blew and set the harp swinging. Yalk. Ps. l. c. שיוצא ומְנַפְנֵף את דגניה (not רגליה) (the dew) which goes forth and makes her grain in the ear wave (bend with its weight); Pesik. R. l. c. ומְנַפֵּף את הדגנים. Ohol. VIII, 5 טלית המְנַפְנֶפֶת a sheet suspended as a banner (cmp. מַפָּה).

Hithpol. תִּתְנוֹפֵף 1) *to be winnowed.* Yeb. 63a (addressing the ears in the field, in Chald. dict.) אִי במנפה תִּתְנוֹפְפִי Ar., eh! thou desirest to be winnowed with the fan; [oth. vers. in Ar.: כמנפה תתנופפי (not במנ׳) thou swingest thyself like a swing, v. infra]; ed. v. next w.—2) *to swing one's self; to soar; to be proud.* Ab. Zar. 24b תִּתְנוֹפְפִי וכ׳ rise (O Ark) in the &c., v. הָדַר; Gen. R. s. 54. Yeb. l. c., v. supra.

נוֹף ch. same; part. נָיֵיף. Yeb. 63a חזנהו דקא נָיְיפָן he saw them (the ears in the field) waving.

Af. אָנִיף *to swing, wave, winnow.* Targ. Is. XIII, 2. Targ. Y. II Lev. VII, 30.—M. Kat. 16b מְנִיפָה, v. חוּשְׁלָא.

Ithpol. אִתְנוֹפַף, *Ithp.* אִתְנִיף *to swing one's self; to be proud.* Yeb. l. c. (addressing the standing grain) אִתְנִיפָא אִיתְנוֹפְפִי וכ׳ Ar. (not תניפא) swing thyself (be as proud as thou wilt): trading in business brings more profit than thou dost; ed. אי נְיִיפַת אִיתְנוֹפִי how thou wavest! swing thyself &c.; (Rashi אי תנפינו, read: אִיתְנוֹפִי or אִיתְנִיפִי).

נוֹף I (b. h. נֹף) pr. n. pl. *Nof, Memphis* in Egypt. Pesik. R. s. 17; Pesik. Vayhi, p. 63b, v. מִנְפִּיס.

נוֹף II m. (b. h.; נוּף) *boughs of a tree, swinging branches, summit.* Y. Ber. I, 2c bot. לא סוף דבר נוֹפוֹ וכ׳ (not טפו) after all, not only its boughs in swinging, but even its main branches (extended over an area of &c.). Macc. II, 7 ... ונופו נוטה וכ׳ אילן a tree which stands within the limits (of the place of refuge), but whose branches spread beyond &c. Ib.; Maasr. III, 10 הכל הולך אחר הנ׳ the location of the branches decides the nature of the territory; Tosef. Arakh. V, 14 הניף. Kidd. 40b; a. e.—*Pl.* נוֹפִים, נוֹפִין, נוֹפוֹת. Num. R. s. 20 מי שאינו בקי קוצץ את הנ׳ וכ׳ he who is no expert (in felling trees) lops off the branches, each branch separately, and gets tired. Yalk. Ps. 755 (ref. to יפה נוף, Ps. XLVIII, 3) [read:] יפה בנ׳ שלה בהקפת וכ׳ she (Israel) is beautiful with her waving boughs when marching around the altar (on the Feast of Booths); Pesik. R. s. 41 יפה שלה (corr. acc.; Friedm. emends יָפָה נוף שלה).

נוֹפָא ch. 1) same. Targ. II Kings XIX, 30 (h. text פרי). Targ. Ez. XIX, 10; a. e.—2) = נַפְרָא, q. v.

נוֹפִי, Tanh. Ki Thissa 18, v. נִיצְפִי.

נוֹפֵךְ I *a jewel,* v. נֹפֶךְ.

נוֹפֶךְ II m. (הָפַךְ; cmp. אַפּוּכֵי) *exchange, consideration.* B. Kam. 99b; Kidd. 48b אם הוסיף לה נ׳ משלו if he gave her in addition a consideration (a small coin) out of his own.

נוֹפֵר, v. נִיפֵר.

נוֹפֶת f. (b. h. נֹפֶת; denom. of נָפָה) 1) *sifted flour, flour-dust;* 2) *the net-like honey, honey-comb.* Sot. IX, 12 בטל ... וכ׳ צופים the *shamir* ceased and the *nofeth tsufim*; ib. 48b מאי נ׳ צ׳ סולת שצפה ע״ג נפה what is meant by *n. ts.*? Fine flour which floats on (sticks to) the top of the sieve; (anoth. explan.) שתי ככרות וכ׳ two loaves stuck to opposite walls of the oven, which rise so that they touch each other; (anoth. explan.) דבש הבא מן הצופים Rashi (ed. מן הצירפיא) honey which comes from Tzofim (v. צוֹפִים); Y. ib. IX, 24b bot. לִבּוּשׁ חבא בצפיריה, v. צִיפָּרְיָא.—Gen. R. s. 71 (play on נִפְתֹּלֵי) נפת עצמה לא שלי היא (not עצמו) is not mine the honey-comb itself? (allud. to Ps. XIX, 11); Yalk. ib. 127. Tanh. Ekeb 1 .... שאין בכל מיני שחיה צפה בנפה וכ׳ (not בפה) for among all kinds of grain flour there is none more precious than the fine wheat flour which sticks to the sieve, but the words of the Law are more precious than it, for we read (Ps. l. c.), 'sweeter than honey and flour-dust;' Yalk. Ps. 676.—[Gen. R. l. c. נופתי פיתיתי some ed., v. נָסָה.]

נוּץ h., v. נָצַץ.

נוּץ ch., v. נֵיץ.

נוֹצָה f. (b. h.; = נוֹצָאָה; יָצָא) 1) [*growth,*] *feathers, down.* Hull. III, 4 אם נטלה חנ׳ if the down is lost, contrad. to פָּגָם; Tosef. ib. III (IV), 18 נוֹצָא. Ib. VI, 11. Zeb. VI, 5 והסיר את המוראה ואת חנ׳ וכ׳ he must remove the crop and the down-covered skin with the entrails that go along with it; ib. 65a בנוצתה נוטל את חנ׳ עמה 'with its plumage' (Lev. I, 16), he must take the plumage that covers it with the crop; Sifra Vayikra, N'dab., ch. VIII, Par. 7 רטלנה עם חנ׳; a. fr.—Sabb. 28b נ׳ של עזים *goats-hair.*—2) cmp. (צוֹאָה) *maw containing the faeces* (= קורקבן). Zeb. l. c. (expl. בנצתה, Lev. l. c.) נוטלה ונוטל וכ׳ he takes it (the crop) and takes the maw with it; Sifra l. c.

נוֹצְחִיוָא, v. נָצוֹחָא.

נוֹצָיָא, v. נָצָא II.

נוֹצְיְצָיָא* f. (v. נוֹצָה) *feathers, pinion.* Targ. Job XXXIX, 13 נוֹצְיְצָיְרְתָא (ed. Lag. נוֹצְצָיְרְתָא; Ms. נִיצוֹצְיְרְתָא); [ed. Wil. נוֹצְרִיצְרִיתָא *pelican* (?)].

נוֹצְרִי m. *Nazarene, of Nazareth* (in southern Galilaea). —ישו הנ׳ Jesus of N. Snh. 43a Ms. M.; a. fr., v. יֵשׁוּ.—Ab. Zar. 7b יום נ׳ Ms. M. (v. Rabb. D. S. a. l. note; ed. יום א׳) the day of the Nazarene (Sunday).—*Pl.* נוֹצְרִים *Christians.* Taan. 27b מפני הנ׳ Ms. M. (ed. העכו״ם; in some ed. the

entire passage omitted) on account of (in order not to be identified with) the Christians (v. Treat. Sof'rim ch. XVII, 5).

נוֹצְרִין, Tosef. Toh. XI, 16, v. נָצַר III.

נוּקְבָא, נוּקְבָא I *hole*, v. נֻקְבָּא.

נוּקְבָא II **נוּקְבְתָא, נוּקְבָה** f. ch.=h. נְקֵבָה, *female*. Targ. Gen. I, 27. Targ. Lev. XXVII, 4; a. fr.—Y. Taan. IV, 69ᵃ bot. Gen. R. s. 33, v. דְּכַר II; a. fr.—*Pl.* נוּקְבִין, נוּקְבָתָא, נוּקְבָתָא. Keth. IV, 11, v. בַּר II. Y. Kil. IX, 32ᵇ; Y. Keth. XII, 35ᵃ bot.; Gen. R. l. c., v. דְּכַר II, a. e.

נוּקְבְתָא pr. n. pl., v. נֻקְרִיפְתָּא.

נוֹקֵד m. (b. h. נֹקֵד; נָקַד I) [*marker, accountant,*] *shepherd*. Pesik. Shek., p. 12ᵇ; ib. Eth Korb., p. 60ᵃ; Pesik. R. s. 16; Tanḥ. Ki Ṯissa 5 מִתּוֹ נ׳ רוֹעֵה what is *noked* (II Kings III, 4)? A shepherd.

נוּקֵד m. (נָקַד I; cmp. Arab. *nakd* probus et justi ponderi nummus) *a stamped coin*. Par. I, 3 בֶּן עַזַּאי קוֹרֵאתוֹ נ׳ וכ׳ Ben 'Azzai called it (the sheep between one and two years of age, when it is neither כֶּבֶשׂ nor אַיִל) 'a distinct coin;' R. Yishm. called it 'counterfeit;' v. פַּרְכַּרְגְּמָא.

נוֹקְדָנָא, נוֹקְדָן, v. sub נַקְדָּן.

נוּקָל, Y. Yeb. X, 11ᵃ bot., v. נוּ.

נוּקָנִיקָה m. (lucanica) a sort of *sausages*. Y. Shek. VII, 50ᶜ bot. (Bab. ed. VII, 2 נקוניקה, Var. נקא כר קא, נקוניא כר קא, Ms. M. נקאני קא, read: נוּקָאנִיקָא).

נוֹקָן, v. נַקָּן.

נוֹקְרָנָא, v. נַקְדָּנָא.

נוּקְשָׁה m. (קָשָׁה) *old, spoiled*, esp. נ׳ (חמץ) *a leavened substance unfit for food*. Pes. 43ᵃ בעיניה נ׳ spoiled leavened substance in its natural condition, opp. ע״י תערובת in a mixture. Men. 54ᵃ; a. fr.—[Ar.: נוּקְשָׁא.]

נוּר as a verb, v. נִיר I.

נוּרָא, נוּר m. (v. נָהַר; cmp. מוּל a. מָהַל) *fire*. Targ. Job XVIII, 5; a. fr.—Hag. 13ᵇ, a. e. דִּינוּר, v. דִּינוּר. M. Kat. 12ᵇ, v. מַדְבּוּרָא. Ned. 62ᵇ עבדא דנ׳ a fire-worshipper (gheber). Ib. בי נ׳ fire temple, gheber-service; a. fr.—[Lev. R. s. 27, a. e. בנור ובזפת, v. מַרְזוֹבוֹת.]

נוּרָאוֹת, נוֹרָא, v. יָרֵא.

נוּרְדָּה, Tosef. B. Kam. VII, 8, some ed., v. גַּרְדָּה II.

נוּרִי pr. n. m. *Nuri*, father of R. Johanan. Erub. IV, 5; a. fr., v. רוֹמָנִי.

נוּרְיָתָא f. (Syr. נורתא, Löw Pfl., p. 258) *Crow-foot* (Ranunculus). Ḥull. 59ᵃ top Ar. (ed. מרידתא), v. מַרְרְיָתָא.

נוּרְתַּק, נוּרְתָּק, v. נַרְתֵּיק.

נוּשְׁקְתָא f. (נָשַׁק) *kiss*.—*Pl.* נוּשְׁקָאתָא. Targ. Prov. XXVII, 6 (ed. Wil. נִישְׁקָתָא).

נוֹתָר, v. יָתַר.

נִזְבָּא m. *nizba*, supposed to be a *measure of length*, the height of a fist with the thumb. Men. 69ᵇ רום נ׳ חיטי Ms. M. (ed. כיזבא, v. Rabb. D. S. a. l. note) a layer of wheat of the height of a *nizba*; [for oth. vers., v. רוּזִינְקָא].

נָזָה, v. נזי.

נָזַח (Syr. נחז, P. Sm. 2295; cmp. זוּחַ II) *to be agitated; to roar, low* &c. Targ. Job VI, 5 יְנָזַח Ms. (Bxt. יַנְזֵה *Af.*; ed. Lag. ירגח, ed. Wil. ירגי).

Pa. נַזַּח *to chide, rebuke*. Sabb. 48ᵃ נְזַחְתֵּיהּ רבא Ms. M. (ed. רבה) R. chid him.

נִיזָא, נִזָּא m. (preced.) *chiding off, stirring on, cry*. Pes. 112ᵇ נ׳ דתורא (Ms. M. נחום, corrected into נזחא, v. Rabb. D. S. a. l. note) the cry with which to chase an ox away (or goad him on); נ׳ דאריה the lion-hunter's cry; נ׳ דארבא the sailor's cry, v. חַיָּא.

נִזּוּפָא, constr. נִזּוּף m. (נָזַף) *rebuke*. Targ. Koh. VII, 5.

נָזַז* (cmp. זוּז I) *to be unsteady*. Lev. R. s. 10 שנ׳ לבו עליו Ar. (ed. ניתגאה; Ex. R. s. 37, v. זוּחַ I) whose heart within him was unsteady (whose mind was unbalanced, who was wanton).

Hif. הֲנִיזוּ *to make unsteady*. Part. pass. מְנוּזָּן, *pl.* מְנוּזָּרִין *staggering, reeling*. Pesik. Zutr. Hašz., ed. Bub. p. 115 (expl. מזי רעב, Deut. XXXII, 24) שירדו מ׳ ... מפני הרעב they shall be reeling and shall fall on the dunghill from hunger; Sifré Deut. 321 מאוזים ברעב (or מאוזים, read: מְנוּזָּדִים) staggering in starvation; Yalk. ib. 945 מְנוּזָּרִין, v. נָזַח.

נָזַז ch. same. Part. נָזְזִי, *pl.* נָזְזִין. Yoma 78ᵇ מאני נ׳ Ar. shaky vessels (that cannot stand, and are used as toys), v. נָזַז.

נָזַח (b. h.; cmp. זוּחַ II) *to be unsteady, shift*. Yoma 72ᵃ כדי שלא ינזח that it (the breast plate) may not slip.

Hif. הֲנִיזַח *to move, loosen; to remove*. Ib. חַמְּנִיזַח, v. חוּשָׁן. Keth. 10ᵇ מַנִּיזַח (or מְנִיזַח); Ḥull. 7ᵃ מְנִיזְחִין (or מְנִיזְרִין), v. זוּחַ II.—*Part. pass.* מְנוּזָּח, *pl.* מְנוּזָּחִין *unsteady, reeling*. Yalk. Deut. 945, v. נָזַז. [Ib. (ref. to זחלי, Deut. XXXII, 24) שירדו מ׳ בעפר, read with Sifré ib. 321 מְנוּזָּחָלִין *dragged along* in the dust, v. זָחַל.]

נָזָה, נְזֵי (b. h.; cmp. זוּעַ, a. נָדָה, נְדֵי II) *to move, shake; to drip*.

Hif. הֲנִיזָה *to sprinkle*. Yoma V, 3 וה׳ ממנו וכ׳ and sprinkled from it once upward &c. Ib. ולא הירה מתכוין להַנְזוֹת and he did not aim at definite points in sprinkling. Tosef. Toh. VIII, 12 שבא להנזות who comes asking to be sprinkled upon; אין מַנְזִין עליו וכ׳ we do not sprinkle upon him &c. Par. XII, 8 לא יַנְזֶה וכ׳ he must not sprinkle upon

the spindle and the whorl separately; a. fr.—Trnsf. *to have a cleansing influence.* Tosef. Dem. I, 14; Tosef. Makhsh. III, 15 טהור אחד מֵמֵּה על וכ׳ one clean person has a cleansing influence on one hundred unclean persons; Y. Dem. III, 23^{c} bot.

Hof. הוּזֵּה *to be sprinkled.* Par. l. c. ואם הזה מוזה but if he has sprinkled (on each separately), it is sprinkled (the lustration is valid).

נְזָרָא, v. נְזִירָתָא.

נְזַד m. (b. h.; זוד) *dish, pottage.* Toh. II, 3 נְזִיד חדמע a pottage containing T'rumah. Ib. 4 נ׳ הקודש a pottage containing sacrificial matter.

נְזִירְוָתָא f. (נְזָהּ) *chiding, railing.* Snh. 41^{b} מטיבותיה מִנְזִירְוָתֵיהּ וכ׳ . . . דמר אמרינן (v. Rabb. D. S. a.l. note; Ms. M. מנזיותיה) as you speak kindly, we have said many things about it (which we will tell you), but when you rail at us &c.

נְזִירוּת, Targ. Y. Num. V, 28, v. יְזִירָה.

נְזִירוּתָא, v. נְזִירְוָתָא.

נְזִירָה *naziah*, a substitute for נְזִיר (v. כִּינּוּי). Ned. I, 2.

נְזִירֵי m. pl. (v. next w.) *seeds to be pressed for their oil.* M. Kat. 12^{b} חזי לכ׳ דאית בהו (Ms. M. נְזָרֵיתָא) they (the sesame plants) are fit (for immediate use) for the seeds which they contain.

נְזִירָתָא f. pl. (cmp. זוּעַ, a. זֵיתָא I, II) *beer in the process of brewing, brewage.* Ab. Zar. 31^{b}. Pes. 20^{a} וסימנך נ׳ and the mnemonical word (for remembering the order of the objects named) is the brewing process ('vessel', 'eatable' (dates), 'liquid'). Ib. 113^{a} לבי נ׳ רחוט Ar. a. Ms. M. 2 (ed. סודנא) run to the brewery, v. חֲלַח. Succ. 20^{b} חזו לנְזָרֵיתָא they (the mats) are fit for covering up the brewing vat. Keth. 6^{a}, a. e., v. מְסוֹכְרָיָא. B. Kam. 35^{a} לנ׳ פתקיה (פסקיה) וכ׳ (=לבי נ׳) he burst the vat open and drank the beer, and was cured.

נְזִיפָה f. (נְזַף) *anger, rebuke,* esp. *n'zifah,* a lower degree of excommunication; v. נִיהוּר. Snh. 68^{a} גער בו ויצא בנ׳ he frowned at him, and he (the son) went away feeling the rebuke. Sabb. 31^{a} ודחוציאו בנ׳ and made him go out in anger. Ib. 97^{a} דהוא בנ׳ בעלמא this (בם, Num. XII, 9) refers only to the anger (of the Lord, not to leprosy). M. Kat. 16^{a} אין נ׳ פחות וכ׳ the minor ban lasts no less than seven days. Ib.^{b} דידהו נ׳ their (the Palestinian) *n'zifah*; דידן נ׳ our (the Babylonian) *n.*; a. fr.

נְזִיפְוָתָא ch. same. Targ. Koh. X, 12.—M. Kat. 16^{a} נהג נ׳ בנפשיה וכ׳ he considered himself under the minor ban for thirty days. Ib.^{b}; a. e.

נְזִיק *nazik*, a substitute for נְזִיר, v. כִּינּוּי. Ned. I, 2.

נְזִיקִין, v. נֵזֶק.

נְזִיר, v. נְזַר.

נָזִיר m. (b. h.; v. נָזַר) 1) *abstinent.* Naz. II, 3 הרינו נ׳ I will abstain from this (cup); a. e.—*Pl.* נְזִירִים, נְזִרִין. Lev. R. s. 24, end, opp. שכורים.—Esp. *nazir, Nazarite,* one bound by a vow to be set apart for the service of God, and as such to abstain from grapes and all productions of the vine and from intoxicating drinks, and to let his hair grow (Num. VI, 1—21). Naz. I, 1, a. fr. הרי זה נ׳ he is a Nazarite (his words mean the vow of nazaritism). Ib. 2 נ׳ שמשון a Nazarite like Samson; נ׳ עולם a nazarite for life; a. v. fr.—*Pl.* as ab. Ib. V, 5; a. fr.—Fem. נְזִירָה. Ib. III, 6. Ib. II, 2 אמר אמרת פרה זו הרינו נ׳ וכ׳ if he said, this cow thinks I will be a *nazir,* if I stand up . . . he is a Nazarite by implication (it being his meaning that he will be a Nazarite if the cow gets up); a. fr.—2) *guarded.* Sifra B'har ch. I; Y. Shebi. VIII, 38^{b} top. (expl. נזירך, Lev. XXV, 5) מן חשמור בארץ וכ׳ of that which is guarded in the ground &c. (v. Rashi to Lev. l. c.), opp. מובקר.—*Nazir,* name of a treatise, of the Order of Nashim, of Mishnah, Talmud Babli and Y'rushalmi (in Tosefta *N'ziroth*).

נְזִיר, נָזִירָא I ch. *same,* 1) *Nazarite.* Targ. Num. VI, 18; a. fr.—Num. R. s. 10 (ref. to the precautions prescribed for the Nazarite, Num. VI, 3) מחלא אמר לך לך אמרין (ל)נ׳ סחור וכ׳ the proverb says, go, go, they say (to the) Nazarite, go all around that thou mayest not come near the vineyard; Sabb. 13^{a}, a. fr. משום לך לך אמרי נ׳ וכ׳ as a measure of precaution; a. e.—*Pl.* נְזִירַיָּא, נְזִירִין. Y. Naz. V, end, 54^{b}; Gen. R. s. 91; a. fr.—2) *crowned, nobleman. Pl.* as ab. Targ. Lam. IV, 7.

נְזִירָא, נְזִירָת II, **נְזִירָא** I pr. n. m. *N'zira.* Gen. R. s. 12 ר׳ לוי בשם ר׳ נ׳ (ib. s. 11 וזעזרא). Midr. Till. to Ps. XCII לוי בר נזרא (ed. Bub. בשם ר׳ נזר׳); Pesik. R. s. 23 בשם בר נזירת; Y. Ber. VIII, 12^{b} בשם ר׳ בזירה (corr. acc.); Yalk. Ps. 843; 888. Y. Ber. II, 4^{b} bot. לוי בר נ׳; Y. Shek. II, end, 47^{a} שמעון בן נ׳; בר נ׳; Y. M. Kat. III, 8 בר טירא׳ (corr. acc.); Yeb. 97^{a} שמעון נ׳ (v. however, Bekh. 31^{b}). Y. Sabb. II, 5^{a} top ר״ש נ׳; Pesik. Dibré, p. 111^{a} שמעון בן נזירת.

נְזִירָת II f., v. נְזִיר, a. נְזִירוּת.

נְזִירְוָתָא, v. נְזִירוּתָא.

נְזִירָת, נְזִירוּת f. (denom. of נְזִיר or נָזִיר) *abstinence,* esp. *the Nazarite's vow, nazariteship.* Sifra Emor, ch. III, Par. 4 (ref. to Lev. XXII, 2 ונזרו) אין נזירה אלא הפרשה the verb *nazar* means to abstain (guard); Num. R. s. 10 אין נזירות אלא פרישות . .; Yalk. Lev. 632; Sifra l. c. אדם קובע עליו נזירות בתוך אין נזירות וכ׳. Num. R. s. 10 נְזִירָתוֹ a person may take the Nazarite's vow within the time of his vow. Naz. IV, 7 מגלח על נזירות אביו may cut his hair (and sacrifice at the expiration of his vow) on the nazariteship of his (deceased) father, i. e. use his father's money set apart for the purpose. Ib. הפריש לִנְזִירָתוֹ . . . (Rashi to ib. 30^{a}; נְזִירוּת) he had set apart money for his nazaritic expenses without mentioning special items; Tosef. ib. III, 16; Tosef. Meïl. I, 9. Ned. 3^{b} חל על חל (sub. נֶדֶר) one nazaritic vow may take effect on top of another, i. e. a vow taken within the term of another, takes effect when the first expires, v. supra; a. fr.—*Pl.* (of נְזִירָה) נְזִירוֹת, (of נְזִירוּת) נְזִירִיּוֹת. Ned. I, 1 (כינויי) נ׳ כנ׳ the substitutes for *nazir* are as effective

as the word *nazir* itself. Tosef. Naz. l. c. לשאר נְזִירוֹתָיו for his other nazaritic expenses. Naz. 14b שתי נ׳ two nazaritic vows. Y. ib. V, end, 54b נזירויות ... וכולן and all of them must observe nine nazaritic vows in succession; a. fr.

נְזִירוּתָא, נְזִירוּתָה ch. same. Targ. O. Num. VI, 2 ed. Berl. (oth. ed. a. Y. נזירא).—Naz. 14b חדא נ׳ one Nazarite vow. Ib. 3a למיעבר על נְזִירוּתֵיהּ to violate his vow; a. e.

נְזַל (b. h.; cmp. אזל) *to run, melt, be distilled.* Gen. R. s. 13 (ref. to Job XXXVI, 28) היכן הם נוֹזְלִין בשחקים where are they (the salty waters of the Ocean) distilled? In the clouds; Yalk. Gen. 20 (corr. acc.); Koh. R. to I, 7 איכן הם נעשים נוֹזְלִים בשחקים where are they made into distilled (sweet) waters? In the clouds; Yalk. Koh. 967.—Esp. נוֹזְלִים, נוֹזְלִין *running waters.* Mekh. B'shall., Shir., s. 6; a. e.

Pi. נִזֵּל, *Hif.* הַזִּיל *to cause to flow; to distill.* Sifré Deut. 306 (ref. to Deut. XXXII, 2) אם כנסת ... לסוֹם שאתה מְנַזֵּל ומשקה וכ׳ if thou gatherest the words of the Law after the manner of those who collect rain water in the cistern, thou shalt finally be able to make them flow and give drink to others. B. Bath. 25a (ref. to Deut. l. c.) זה רוח צפונית שמַּזֶּלֶת וכ׳ that is the nothern wind which makes the gold run (increases commerce; Rashi: *makes* gold *cheap*, v. זול). Cant. R. to IV, 15 (ref. to ונזלים וכ׳, ib.) זה מַזִּיל מקצת דבר וזה מזיל וכ׳ the one lets flow (utters, cmp. נָבַע) one part of the argument, and the other another part, until the *halakhah* shines forth like the Lebanon.

נָזַל ch. same; *part.* (or *adj.*) *pl.* נָזְלַיָּא, נוֹזְלִין *running waters, rivers*; v. preced. Targ. Y. Ex. XV, 8 (O. אזלי׳). Targ. Ps. LXXVIII, 16; a. e.

נֶזֶם m. (b. h.; זָמַם II, cmp. זְמָמָא) *nose-ring, earring.* Kel. XI, 9; a. e.—*Pl.* נְזָמִים. Ib. 8 נ׳ earrings; נְזָמֵי האף nose-rings. Sabb. VI, 1 בנ׳, expl. ib. 54b נזמי האף. Ex. R. s. 48, end; a. fr.

נָזַף (cmp. זוּף II a. זעף) *to be angry, to rebuke, chide.* Gen. R. s. 12 שנ׳ בעבדו who rebuked his servant. Num. R. s. 13 נ׳ בו משה Moses reprimanded him; a. e.—Part. pass. נָזוּף, *pl.* נְזוּפִים *reprimanded, placed under the ban* (v. נְזִיפָה). Tanh. Ki Thissa 16 נ׳ הוא לפני וכ׳ he is banned in the sight of the Lord; Ex. R. s. 41 הרי זה נ׳ להקב״ה; Ab. VI נקרא נ׳; a. fr.—Sabb. 115a יוחנן הנ׳ Joh. the excommunicated; Tosef. ib. XIII (XIV), 2 בן הנ׳ (Var. נִיזָּף *Nif.*), v. חָפָז. Taan. I, 7 כבני אדם הנ׳ למקום like men excommunicated in the sight of God. Yeb. 72a; a. e.

נָזִיף, נָזֵף ch. same. Targ. Gen. XXXVII, 10 (h. text גער). Targ. Ps. IX, 6. Targ. Num. XII, 14 מִיזַּף ed. Berl. (Y. מְנָזִיף, not מַ׳); a. fr.—Part. pass. נָזִיף. Ḥull. 133a רבא נ׳ הוה (Rashi נָזוּף) Raba was under the ban.

Ithpe. אִיזְדַּנַּף *to be chid, chastised.* Ab. Zar. 55a מִיזְדַּנַּף עלמא, v. גזם.

נָזַק *Hif.* הַזִּיק (denom. of נֵזֶק) *to hurt, injure, damage.* Ex. R. s. 20, beg. דלג ... ולא הִזִּיקוֹ stepped over the child and did not injure it. B. Kam. I, 1 לילך ולהַזִּיק to do injury in moving (be an active agency of damage); ib. וכשהִ׳ חב וכ׳ and when one of them caused damage, the offender (מַזִּיק) is responsible. Ib. III, 6 והִזִּיקוּ זה וכ׳ and hurt one another (by collision); a. fr.—V. מַזִּיק.

Hof. הוּזַק *to be hurt, injured, damaged.* Ib. III, 1, sq. Ib. 31b שהוּזְקוּ כלים vessels (belonging to one person) were damaged by collision with (another person's) vessels; a. fr.

Nif. נִיזַּק same. Ex. R. l. c. end שלא יִנָּזְקוּ that they be not hurt (by the wolves). Deut. R. s. 7 ולא תִּנָּזֵק צפורני׳ rather than a nail of one of them be injured; a. e.—Usu. part. נִזּוֹק, נִיזּוֹק; *pl.* נִיזּוֹקִין, נִיזּוֹקִים. Ber. 9b אינו נ׳ כל וכ׳ has no evil to fear for the entire day. Ib. 40a ואי אתה נ׳ and thou shalt not get sick; a. fr.—Ḥull. 142a; Pes. 8b, a. e. שלוחי מצוה אינן נ׳ those going on a religious mission will not meet with evil; a. e.—V. נִיזַּק.

נָזַק ch. same. Targ. Ps. XCI, 7 יקרבון למִנָּזָק (h. text יגש); a. e.

Pa. נַזֵּיק same. Targ. Jer. XII, 14 (h. text נגע); a. e.

Af. אַנְזַק (הַנְזַק), אַזֵּיק same. Targ. O. Gen. XXVI, 11. Targ. Ex. XI, 7 בלישניה ... לא יַנְזֵק ed. Berl. (ed. Vien. לישניה, corr. acc.; Y. יְחַנֵּ׳); a. e.—B. Kam. 27b הוא דא׳ אנפשיה it is he who hurt himself (through his own action); ib. 28a א׳ נפשיה. Ib. 13b אַזְּקֵיהּ תורא דמשאיל וכ׳ the ox of the lender injured that of the borrower. Ib. אזקי ed. (read with Ms. M. אזקיה). B. Mets. 117a אזלי ומַזְּקֵי וכ׳ the water came down and damaged the property of those living below; a. fr.—Gitt. 53a לאוזוקי קא מכוין (read: לַאֲזוּקֵיהּ or לְאַזְּקֵיהּ, Rashi לצעריה) he has the intention to harm him.

Ithpa. אִתְנַזַּק, *Ittaf.* אִיתַּנַּק; *Ithpe.* אִיזְדַּק, אִיתְנְזִיק *to be hurt, to meet with an accident.* Targ. II Chr. XXXII, 31. Targ. Job V, 24.—B. Kam. 13b אילו אִיתַּזּוֹק מעלמא if he had been hurt through any other cause. Ber. 9b ואִיתַּזַּקְתָּ and I met with evil; במאי אִיתַּזַּקְתָּ what was the evil thou didst meet with?—Lev. R. s. 24 ולית אתון מִתְנַזְּקִין and you have never been injured. Kidd. 29b הוו מִיתַּזְּקִי they used to be hurt (by a demon, v. מַזִּיק); a. fr.

נֵזֶק m. (b. h.; denom. of זקק) [*junction, touch*; cmp. נגע, רע &c.,] *accident, evil, injury, damage*; תַּשְׁלוּמֵי נ׳ *indemnity.* Ab. Zar. I, 7 וכל דבר שיש בו נ׳ לרבים or anything through which the public may be injured. B. Kam. I, 1 ... חב לשלם תשלומי נ׳ וכ׳ the offender is bound to pay indemnity with the best of the land (out of his best lands, v. עִידִּית). Ib. 2 הכשרתי במקצת נִזְקוֹ I have been partly instrumental in injuring him, v. הֶכְשֵׁר. Ib. II, 5, a. fr. חצי נ׳ indemnity up to half the damage, opp. נ׳ שלם full indemnity. Ib. VIII, 1 בנ׳ בצער וכ׳ (has to pay) damages (for the maimed limb), an indemnity for the pain inflicted &c.; a. fr.—*Pl.* נְזָקִים, נְזָקִין; constr. נִזְקֵי. Ib. 84a דנין נ׳ מנ׳ וכ׳ we may draw an analogy between different cases of mayhem, but not between mayhem and homicide. Ib. נ׳ שור בשור damages for an ox injured by an ox; a. fr.—נְזִיקִין, נְזָקִין (fr. נָזִיק) *cases of damages, laws concerning injuries; damages.* Ib. I, 1, v. אָב II. Mekh. Mishp. s. 14; a. fr., v. נִיזָּקִין.—Esp. *N'zikin*, (*Seder N'zikin*) name of the fourth Order of the Mishnah, Tosefta and Talmud, also of a section of M'khilta Mishpaṭim. Sabb. 31a. Lev. R. s. 19 נ׳ ל׳ פרקים *N.* which

contains thirty chapters; a. e.—B. Kam 102a כולה נ' תדא וכ' the entire *N'zikin* (*Baba Ḳamma, M'tsi'a and Bathra*) is one treatise.

נִיזְ, נְזָקָא, נֶזֶק ch. same. Targ. O. Ex. XXIV, 11. Targ. Y. ib. XXX, 12 נ' דמזתא (h. text נגף). Ib. XXI, 19; a. e.—B. Kam. 84a לבר מנזקא Ms. M. (ed. מנזק) except indemnity for loss of limb. Ib. שומו ליה נִיזְקֵיהּ assess the damages due him for the loss of his hand; a. fr.

נְזָקִין, v. נִיזָק.

נָזַר (b. h.; sec. r. of זור) 1) *to surround; to keep off; to set apart.* V. נָזִיר, נָזֵר.—2) (denom. of נָזִיר) *to vow to be a Nazarite; to dedicate one's self to nazariteship.* Naz. III, 2 שנ' שתי וכ' who vows to be a Nazarite for two terms. Ib. 5 מי שנ' והוא וכ' if one makes the vow while in a burial ground. Ib. 17a לא תִּינָּזֵר thou must not vow (while in a burial ground). Ib. I, 5 אותה גדולה נָזַרְתִּי I meant by my vow one nazaritic term which I consider a long one. Ned. 3b נימא קרא לִידּוֹר the text (Num. VI, 2) ought to read *lizzor* (instead of *l'hazzir*). Y. Naz. I, beg. 51a במתכוין לִידּוֹר when he intended to vow nazariteship; a. fr.

Hif. הִזִּיר 1) (sub. נפשו) *to abstain.* Ned. 4a עד שיַזִּיר מכולן (Naz. 3b שיזהר) unless he vows abstinence from all of them (mentioned Num. VI, 3).—2) *to impose the vow of abstinence.* Sifré Num. 22 להַזִּיר אף את אחרים *l'hazzir* (Num. VI, 2) includes also the imposition of nazariteship on others (one's son &c.). Ib. את עצמו מַזִּיר וכ' himself he may obligate, but he cannot obligate others; Num. R. s. 10; a. e.—3) *to be a Nazarite.* Naz. 19a אע"פ שלא הביא ח' even if he did not bring the due sacrifice, he must resume his nazariteship. Ib. אימתי ח' וכ' when can he resume &c.? After he brought the sacrifice (Num. VI, 12).

Nif. נִזָּר 1) (with ל) *to dedicate one's self to.* Sifré l. c. חמצוה להִתְנַזֵּר לשם the merit of nazariteship consists in the dedication of one's self to the Lord (in the sacred motive).—2) (with מ) *to abstain from; to renounce.* Ib. 131 והוא נִזּוֹר .. הִתְנַזֵּר מתורתו renounce the law of Moses, and he did renounce; Y. Snh. X, 28d הִתְנַזֵּר.

נְזַר, נְזִיר ch. same, *to abstain; to vow, observe nazariteship.* Targ. O. Num. VI, 3 יִזַּר (ed. Berl. יִזַּר) *Af.;* Y. II יִתְנְזַר *Ithpe.*). Targ. O. ib. 5 דְּנָזִיר ed. Berl. (Var. דְּנָזַר, דְּרַנְזַר, v. Berl. Targ. O. II, p. 40).

Af. אַנְזַר, אַנְזִיר same. Ib. 12; v. supra.

Ithpe. אִתְנְזַר *to abstain,* v. supra.

נָזֵר m. (b. h.; preced.) 1) *crown,* esp. *the Nazarite's hair.* Num. R. s. 10 (ref. to Num. VI, 7) קראו הכתוב עטרה לראשו the text calls it (his long hair which defaces him) a crown on his head. Ib. נִזְרוֹ בקרבן his hair is as sacred as the sacrifice; a. fr.—2)=נְזִירוּת, *the Nazarite's vow.* Num. R. l. c.; Tosef. Naz. II, 6 (ref. to Num. VI, 21) ולא נ' על קרבנו but not the vow to follow the dedication of his sacrifice; Y. ib. II, 52b top שיקדום נזרו וכ' his vow must precede the dedication of his sacrifice &c. Ib. V, 54a גילגל בנזרו he turned around (trifled with) his vow. Ned. 90a נשאל על נִזְרוֹ, v. שָׁאַל; a. fr.

נִי', נָזְרָא ch. same, *crown; vow.* Targ. Num. VI, 19. Ib. 5; a. fr.—V. נְזִירוּ.

נֹחַ *easy,* v. נוֹחַ.

נֹחַ (b. h.) pr. n. m. *Noah.* Ab. V, 2. Snh. 108b; a. fr.—מצוות ב' נ' laws obligatory upon all mankind, contrad. to such as bind Israelites alone, *universal laws.* Tosef. Ab. Zar. VIII (IX), 4 נצטוו בני נ' ... על the gentiles have been commanded seven laws, namely, concerning justice, idolatry &c.; Snh. 56a; a. e.—Ib.b כל האמור ... בן נח וכ' the gentile stands forewarned concerning all that is said in the section on sorcery (Deut. XVIII, 10-12); Tosef. l. c. 6. Snh. 59a כל מצוה שנאמרה לב' נ' וכ' whatever law has been published for the Noahides (prior to the Sinaitic legislation) and repeated at Sinai &c. Tosef. l. c. 8. Ab. Zar. 64b כל שקיבל .. ב' נ' (a gentile entitled to citizenship in Palestine) is he who obligates himself to observe the seven Noachidic laws, v. גֵּר; a. v. fr.

נַחְבִי (b. h.) pr. n. m. *Nahbi,* one of the twelve spies. Sot. 34b; Tanh. Sh'lah 6. Ib. Haăz. 7, v. חָבָא.

נַחְבָּל m. (חָבַל) *the complainant in a case of battery.* Shebu. VII, 1; a. fr.

נָחָה I, v. נחי.

נָחָת* II f. (נוּחַ)=הַנָּחָה, *rest, relief.* Gen. R. s. 10, end כיון שנתו ... ניתן לחם נ' when the hands of their Maker left off from (extending) them, they were given rest (permanency); Yalk. ib. 16 חנירה.

נָחוּם, v. נִיחוּם.

נָחוּם (b. h.) pr. n. m. *Nahum,* 1) N. the prophet. Pesik. Nah., p. 127b; a. e.—2) N., name of several Tannaim a. Amoraim. Peah II, 6; Naz. 56b הלבלר נ'.—Sabb. II, 1, a. fr. איש גם זו נ', v. גַּמְזוֹ.—Y. Taan. I, 64b top נ' חמדי.—Taan. 21a, a. fr. נ' בי ר' סימאי; (Pes. 104a; Ab. Zar. 50a סימאי בר' מנחם;) Y. Meg. I, 72b bot., a. fr. נ' איש קדש קדשים.—Y. Bets. V, 63b R. N. brother of R. Ila; a. e.—V. Fr. M'bo, p. 116a.

נְחוּמְיָת, Y. Ber. III, 6a (ed. Krot. נְחֶמְיָה q. v.).

נְחוּנְיָה, נְחוּנְיָא pr. n. m. *N'ḥunia,* 1) son of one Joseph ben Pakhsas (Paskas). Sifra Emor, beg. (also חוניא); Y. Naz. I, beg. 55d; a. e.—2) name of several Tannaim. Eduy. VI, 2 נ' בן אלינתן (Gitt. V, 5 רוחנן).—Ab. III, 5; Ber. IV, 2, a. fr. נ' בן הקנה; Meg. 28a. Ib. נ' הגדול (Ms. M. חנינא, v. Rabb. D. S. a. l. note).—3) Y. Shek. V, 48d; B. Kam. 50a נ' חופר וכ' N. the well-digger. Cmp. חוֹנִי, חוֹנְיָא.

נְחוּנְיוֹן pr. n. m. *N'ḥunion* (Onias, cmp. חוֹנִיו). Y. Ned. VI, end, 40a; Y. Snh. I, 19a top נִיחוּנְיוֹן.

נְחוּשׁ, v. נִיחוּשׁ.

נְחוֹשֶׁת, נְחוּשָׁה f. (b. h.) 1) *copper.* Zeb. 22a (ref. to Ex. XXX, 18) לנ' תקשתיו וכ' I compared it (the foot of the laver with the laver itself) with regard to its being of copper, but not with regard to anything else. Pesik. Ekhah, p. 122b מטבעות של נ' וכ' silver-plated copper coins. Keth.

VII, 10, v. צְרַח; a. fr.—2) *bronze*, v. next w.—3) *copper vessels*. Y. Keth. X, 33d bot. לתיות גובין מן חנ' וכ' to seize (for the widowhood) copper vessels and dining plates.—4) *the (copper) bottom* or *rim*. Sabb. 41a מפני שנְחוּשָׁתָהּ מחממתה because its double bottom gives out heat to warm the water (even after the removal of the coals). Kel. VIII, 3; IX, 1; 3 נ' של תנור the (copper) rim of the stove. [Yoma 38a, v. next w.]—5) *the polished, smooth side of skin* (קֻלְפָּא). Y. Meg. I, 71d top מקום נְחוּשְׁתּוֹ on its smooth side, opp. מקום שיער the hairy side.

נְחֹשׁ, נְחוּשְׁתָּן I m. (preced.) *bronze*. Midd. II, 3; Tosef. Yoma II, 4; Y. ib. III, 41a מפני שנ' מצהיב because bronze has the appearance of gold; (Bab. ib. 38a מפני שנְחוּשְׁתָּן מצוהבת היתה (from נחושת, v. preced.) because the bronze of which they were made was goldlike). Tosef. l. c. נ' קלנטיא היה (Var. נְחוּשְׁתָּא) it was Corinthian bronze; Yoma l. c. נחושת קלוניתא היתה (Ms. M. קלניתא); Yalk. Cant. 985.

נְחֹשׁ, נְחוּשְׁתָּן II m. (b. h.) *Nehushtan*, name of the copper serpent erected by Moses. Targ. II Kings XVIII, 4.

נְחוּתָה, נְחוּתָא, v. אַנְחוּתָה.

נָחוֹתָה, נָחוֹתָא m. (נָחַת) *one going* or *coming down*, esp. one coming from Palestine to Babylonia. Y. Shek. VIII, 51a, a. e. אבודמא נ' (not אבודמא) A. who had been in Babylonia. Y. Kil. IX, 32c bot. עולא נ' הוה Ulla had gone to Babylonia; Y. Keth. XII, 35b bot. (not עללא).—*Pl.* constr. נָחוֹתֵי. Targ. Ps. CXV, 17 ed. Lag. (ed. נָחֲתֵי); a. fr.—נ' ימא *sea-farers*. Ib. CVII, 23. Targ. Is. XLII, 10 נַחֲתֵי.—Sabb. 20b; 90a שאילתינהו לכל נ' ד' I inquired of all sea-farers. B. Mets. 85a (not נחיתי); a. fr.

נָחָה, נחי (b. h.; cmp. נוּחַ) *to bring to rest, to lead*. Ex. R. s. 20 (ref. to Ex. XIII, 17) לא נָחָם ממצרים וכ' he did not lead them from Egypt to Palestine by the route of eleven journeys; Tanḥ. B'shall. 1 נחם נחגם *naḥam* means, he led them; v. נִיחוּם.

נָחִיל m. (חוּל, נָחַל; cmp. נַחַל) 1) *basket* for catching fish. Y. Sabb. XIII, end, 14b [read:] ולהעלות נ' של דגים וכ' and to bring up a basket of fish with the child; (Men. 64a מצודה).—2) *bee-hive*, also *the bees of a hive, swarm*. Y. Sabb. IV, 7a top נ' של דבורין (Bab. ib. 43a כוורת); Y. Bets. V, beg. 62d; a. e.—B. Kam. X, 2 מכאן יצא נ' זה this swarm came from here. Tosef. Bets. III, 4. Tosef. M. Kat. I, 6 נחול דבורים שברח וכ' ed. Zuck. (Var. נחיל) a swarm of bees that flew away may be brought back (during the festive week); a. fr.—*Pl.* נְחִילִין, נְחִילִים. B. Bath. V, 3 פירות כוורת נוטל שלשה נ' וכ' he who buys the issue (bees) of a bee-hive takes three swarms of young bees &c., v. סָרַס.

נְחִיל ch. same, *swarm*. Targ. Y. Deut. XXI, 8 נ' דמורין a swarm of worms, v. מִזְרָנָא.

נְחִילָה f. (homilet. = נַחֲלָה) *inheritance*.—*Pl.* נְחִילוֹת. Midr. Till. to Ps. V, 1 (ref. to הנחילות ib.) על שתי חנ' שנחל דוד וכ' ed. Bub. (oth. ed. שני, corr. acc.) for the two inheritances, because David inherited royalty &c.; Yalk. ib. 629 על שני נְחָלוֹת. Midr. Till. l. c. בשתי נ' נחלנו וכ' two inheritances: we inherited thee and inherited the Torah.

נְחִים, v. נְחַם.

נְחִיצָה f. (נָחַץ) *pressing, driving on*. Num. R. s. 10 (ref. to Jud. IV, 3) לפי שהיה מחרפם ומגדפם בנ' because he railed at them while driving them on to labor.

נְחִיר m., *pl.* נְחִירִין (b. h. נְחִירַיִם; נָחַר) *nostrils;* trnsf. *outlets*. Tosef. Mikv. V, 1.

נְחִירָא ch. same, *nostril*. Targ. Job XXXIX, 20; a. e.—Gitt. 69a לדמא דאתי מנ' for bleeding from the nose. Snh. 67b נפרץ ושרי ... מְנַחֲרֵיהּ blew his nose and threw bands of silk out of his nose (Rashi: מנחיריו, v. preced.); a. fr.—*Pl.* נְחִירֵי, נְחִירִין. Targ. Ps. CXV, 6; a. e.—Y. Yeb. XVI, beg. 15c יהבין ... על נְחִירֵיהוֹן put plasters on their noses (to disguise themselves); Y. Sot. IX, 23c bot.; v. סִרְפָּלְנִי.

נְחִירָה f. (נָחַר) 1) *stabbing*. Ḥull. 17a נ' שלהן וכ' the stabbing of them is named *sh'ḥiṭah*. Ib. בשר נ' flesh of an animal killed by stabbing (instead of ritual cutting). Ker. V, 1 דם נ' blood of a stabbed animal; a. e.—2) *the mucous discharge of a healing wound*. Nidd. 64b.

נְחֵית, v. נְחַת.

נְחִיתוֹתָא, v. נַחֲתָא.

נ' ימא, נחיתי, v. נָחוֹתָא.

נְחִיתָת, v. נַחֲתָא.

נַחַל m. (b. h.; חוּל, חלל; cmp. מְדִינָה) *wady, river-bed, ravine, stream*. Sabb. 56b (ref. to I Sam. XV, 5) על עסקי נ' (he was discussing) the subject of *naḥal* (Deut. XXI, 4), i. e. the regard due to human lives. Cant. R. to I, 2 עד שנעשה כנ' נובע until he (through his erudition) becomes like a bubbling stream; a. e.—*Pl.* נְחָלִים, נְחָלִין. Ib. מה מים .. ונעשין נ' as waters come down in drops and grow to be torrents; Midr. Till. to Ps. I. Ber. 16a (ref. to Num. XXIV, 6) מה נ' ... אף אהלים וכ' as the waters of streams raise man from uncleanness to cleanness, so do the tents (of learning) &c.; a. fr.

נַחֲלָא, נַחֲלָה ch. same. Targ. Gen. XXVI, 19. Targ. Num. XIII, 24. Targ. Ps. LXXIV, 15; a. fr.—[Targ. Is. XXXVIII, 12 נְוָוִל, v. נָוַל III.]—*Pl.* נַחֲלַיָּא, נַחֲלֵי. Targ. Deut. VIII, 7. Targ. Koh. I, 7. Targ. Prov. VIII, 26 (h. text חוצות); a. e.

נָחַל (b. h.; denom. of נַחֲלָה, q. v.) *to inherit*. B. Bath. VIII, 1 יש נוחלין ומנחילין there are such relations as inherit from and eventually transmit to one another (e. g. father and son); ויש נוחלין ולא מנחילין and some inherit, but (when they die) do not transmit their estate to those whose natural heirs they would have been (e. g. son and mother). Kidd. I, 10 ונוחל את הארץ and shall inherit the land (of life everlasting). Sifré Num. 133 יודע .. שהבנות נוחלות Moses knew that daughters (in the absence of sons) are legal heirs. Midr. Till. to Ps. V, beg. (ref. to Num. XXI, 19) משנחלו ע"ז בא עליהם וכ' when they adopted idolatry, the angel of death came upon them. Ib. נחלו

להק״בה לאלוה וחוא נ׳ וכ׳ they adopted the Lord as God, and he adopted them as a people; ib. ממתנה נְחַלְתִּי through the gift (of the well in the desert) I adopted God; מחוך שנתן לי הקב״ה הבאר נחלתי אותו (ed. Bub.) because the Lord gave me the well as a gift, I adopted him; Erub. 54a וכיון שניתנה לו במתנה נְחָלוֹ אל and since it (the Law) is given him as a gift, the Lord claims him as his own; a. fr.

Hif. הִנְחִיל *to transmit by legal succession; to give in possession.* B. Bath. l. c., v. supra. Tosef. B. Mets. XI, 32, a. fr. שעל מנת כן ה׳ וכ׳ for Joshua gave possession of the land with such provisions (restricting the rights of ownership). Ukts. III, 12 עתיד הקב״ה להַנְחִיל וכ׳ (Snh. 100a ליתן) the Lord will in the hereafter give every righteous man possession of &c. B. Bath. 114b אין הבן יורש את אמו בקבר להנחיל וכ׳ a son in the grave does not succeed his mother so as to transmit his estate to his paternal brothers; a. fr.

נַחֲלָא, v. נַחַל ch.

נַחֲלָה f. (b. h.; חוּל) [*turn, lot,*] *inheritance, right of succession.* B. Bath. VIII, 4 אחד הבן ואחד הבת בנ׳ the same law of succession applies to sons and (eventually) to daughters (v. ib. 122b). Bekh. VIII, 1, v. בְּכוֹר. Midr. Till. to Ps. V, 1 (play on נחילות ib.) על חנ׳ שנחלתם וכ׳ for the possession which you took from me, and for the possession which I took from you; a. fr.—Trnsf. *the central sanctuary at Shiloh* or *at Jerusalem.* Tosef. Zeb. XIII, 20; Zeb. 119a, sq.; Még. 10a, contrad. to מְנוּחָה. — *Pl.* נַחֲלוֹת. B. Bath. VIII, 2 סדר נ׳ וכ׳ the following is the order of succession (among relatives). Ib. 117a משונה נחלה זו מכל נ׳ this division of inheritance (after the conquest of Canaan) is different from all other successions; a. fr.—Yalk. Ps. 629, v. נְחִילָה.

נָחַם (b. h.; cmp. נוּחַ) *to be at ease.* Ex. R. s. 20 (homiletic interpret. of נָחָם, Ex. XIII, 17) אמר הקב״ה איני מתנחם וכ׳ the Lord said, I shall not be contented, until &c., for we read ולא נָחָם (perhaps meant for נִחַם *Nif.*).

Pi. נִיחֵם *to comfort, console.* Pesik. Nah., p. 128a א״ל הקב״ה אני ואתם נלך ונְנַחֲמֶנָּה the Lord said to them (the prophets), Myself and you, let us go and comfort her (Jerusalem); ib. נַחֲמוּהָ עמי וכ׳ comfort her, O my people; comfort her, you on high (angels) &c. Ib. הקב״ה שלחני אצלך לְנַחֲמֵךְ the Lord sent me to thee (Jerusalem) to comfort thee. Ib.b נַחֲמוּנִי נחמוני עמי comfort me, comfort me, O my people. Pesik. R. s. 30 ונכנסו חבריו לְנַחֲמוֹ and his friends came in to comfort him; אם על אשתו מְנַחֲמִים if it is for the loss of his wife that they seek to console him, and he refuses to be consoled &c. Midd. II, 2 השוכן בבית הזה יְנַחֲמֵךְ may He who resides in this house console thee. Y. Gitt. V, 47c top; Y. Dem. IV, 24a bot. ומְנַחֲמִין אבילי וכ׳ and you must comfort the gentile mourners (of your place) as well as the Jewish mourners; Y. Ab. Zar. I, 39c bot. ניחמים (corr. acc.); Tosef. Gitt. V (III), 5; a. fr.—מְנַחֵם *the consoling friend of the mourner.* Yalk. Prov. 947 בבית האבל בחול פריס מנ׳ ויחיב לאבל ... יש לה מנ׳ פריס מנ׳ וכ׳ in the house of the mourner, on week days, the comforter breaks the bread and gives it to the mourner, as it is written (Lam. I, 17), 'Zion breaks (the bread) with her own hands, she has no comforter', but if she had a comforter, the comforter would break it &c.—*Pl.* מְנַחֲמִין, מְנַחֲמִים. M. Kat. 27a בית חמנ׳ the room where the comforters meet. Ib.b כיון שנינענע ... אין מנ׳ וכ׳ as soon as the mourner nods with his head (indicating that he accepts their consolations), the friends are no longer permitted to sit with him; a. fr.—Sabb. 152a מת שאין לו מנ׳ a deceased person that leaves no direct relations to be comforted.

Nif. נִנָּחֵם, *Hithpa.* הִתְנַחֵם, *Nithpa.* נִתְנַחֵם 1) *to be comforted, accept consolation.* Pesik. l. c. מי צריך לְהִתְנַחֵם which of them is in need of being comforted?; ib. להִתְנַחֵם. Snh. 19a תִּתְנַחֲמוּ be comforted. Ib. מִתְנַחֲמִים מאחרים receiving consolations from others. Pesik. R. l. c. ואינו מתנחם, v. supra. Gen. R. s. 84 מִתְנַחֲמִים על המתים וכ׳ people accept consolation for dead persons but not for living ones (that have disappeared); a. fr.—Ib. s. 27 (expl. וינחם, Gen. VI, 6) מתנ׳ אני שבראתי וכ׳ I have that consolation that I created him (man) to live on earth below &c.—2) *to seek comfort; to be sorry, regret, reconsider.* Ib. מתנ׳ אני שעשיתו וכ׳ I regret that I made him, and that he was placed on earth. Ex. R. s. 45, beg. ואני מתנ׳ עליו and I am sorry for him (reconsider my judgment). Num. R. s. 23 (ref. to Num. XXIII, 19) לא בן עמרם עשה אותו להִנָּחֵם did not the son of Amram cause him (God) to reconsider (Ex. XXXII, 14); ib. לְהִתְנַחֵם; Y. Taan. I, 65b bot. שיתְנַחֲמוּ; a. fr.

נְחֵם, נָחֵם ch. same. [Targ. Y. II Gen. XXXV, 9 תְּחִימַת; some ed., read: נַחֲמַת *Pa.*; v. גְּרַם II.]

Pa. נַחֵם, נְחֵם *to comfort.* Targ. Gen. L, 21 נָחֵם ed. Berl. (v. Berl. Targ. O. II, p. 18). Targ. Is. LXI, 2; a. fr.—Targ. Job II, 11 לְנַחֲמוּתֵיהּ to comfort him.—Part. מְנַחֵם, pl. מְנַחֲמִין, v. preced. Targ. II Sam. X, 3.—Keth. 8b אתא לְנַחוּמֵי צעורי וכ׳ he came to console, and he grieved him? Y. Shek. V, 48d bot., a. e. בעי מְנַחֲמֵיהּ desired to comfort him. Snh. 19a כי מְנַחֲמֵי אחרינו וכ׳ when others comfort him; a. fr.

Ithpa. אִתְנַחֵם as preced. *Nif.* Targ. Job XLII, 6; a. fr.—Y. l. c. ולא קביל עלוי מִתְנַחֲמָה and would not allow himself to be comforted; a. e.

נֶחָמָה f. (b. h.; preced.) *consolation, relief.* Taan. 11b אל יראה בְּנֶחָמַת צבור (Yalk. Ex. 264 בנחמות, *pl.*) shall not live to see the relief of the community. Pes. 54b (man does not know) יום חנ׳ what day his relief from trouble will come; a. fr.—Esp. חנ׳ *the comfort* (of Zion), *restoration of Israel.* Macc. 5b, a. fr. (a euphemistic affirmation) אראה בנ׳ לא וכ׳ may I not live to see the consolation, if &c.—*Pl.* נֶחָמוֹת. Y. Ber. V, beg. 8d the prophets שזרו חותמין .... ובדבריו נ׳ who closed their books with words of praise and of consolation (predictions of relief; Bab. ib. 31a תנחומים); a. e.

נְחַמְתָּא, infin. *Pa.* of נָחַם q. v.

נְחֶמְיָה (b. h.) *Nehemiah,* 1) N., son of Hácaliah, governor of Judea. Sabb. 123b. Snh. 93b; a. e.—2) name of several Tannaim and Amoraim. Yeb. XVI, 7 N. of Beth-Dŏli.—Ter. VIII, 6, a. fr. R. N.—Men. 68b Judah ben N.—Pes. 22b, a. fr. חעמסוני נ׳.—Y. Ber. III, 6a (some ed.

נחומיה).—Y. Peah I, 16c bot. ר׳ נ׳ בר עוקבן; Y. Yeb. XIV, beg. 14b ר׳ נ׳ בר מר ע׳.—Y. Shek. V, end, 49b; a. oth.—V. Fr. Darkhé p. 137; p. 176; M'bo p. 116b.

נַחְמָם* m. (חָמַם; formed like נחתום) *attendant at hot baths, bather* (practicing medicine). Y. Ab. Zar. II, 40d top, opp. רופא אומן professional surgeon.

נַחֲמַן, *pl.* of נְחָמְתָּא.

נַחֲמָן pr. n. m. *Naḥăman.* Gen. R. s. 25, v. נוּחַ *Hif.*—Esp. name of several persons. Y. Dem. I, 22a; Y. Shek. V, 48d ר׳ שמואל בר נ׳. Y. Meg. I, 70b top; a. oth.—V. Fr. M'bo, p. 116b, sq.—Esp. R. N., the renowned Babylonian Amora. Keth. 94a; a. fr.

נַחְמָנִי pr. n. m. *Naḥmani.* Pes. 23b, a. fr. שמואל בר נ׳. Y. Sabb. I, 3d bot. נחמן ברירה דר׳ שמואל בר נ׳; Y. Meg. I, 70b top נחמן ברירה דר׳ ש׳ בר נחמן; v. preced.—R. Hash. 34b, a. fr. רבה בר נ׳.

נְחָמְתָּא f. ch.=h. נֶחָמָה.—*Pl.* נַחֲמָן, נֶחָמָתָא. Targ. Y. Gen. I, 21. Targ. Is. XVIII, 4 (ed. Lag. נִיחֲמָן); a. fr.—B. Kam. 38a מאי איכפת לי גבי נ׳ דבבלאי what do I care for the consolations of the Babylonians? B. Bath. 14b וסיפרה נ׳ and ends with consolations. Ib. סמכינן .. ונ׳ לנ׳ we join ... the consolations at the end of one book to those at the beginning of the next, v. חוּרְבָּנָא.—Y. Snh. X, 28b bot. וכל טבן ונ׳ וכ׳ and all the good times and consolations (predicted) in the world have come true in my own days.

נַחֲנָא, *pl.* of אֲנָא.

נָחַץ (cmp. חצץ I a. חוץ I) *to squeeze in, strap. Part. pass.* נְחִיץ *closely corded.* Y. Meg. III, 74c bot. (not נחת), v. קוֹנְטָרָא.

נָחַר (sec. r. of חרר, חור) 1) *to perforate,* esp. *to kill by stabbing.* Ḥull. V, 3 הנוֹחֵר if one stabs (instead of cutting according to ritual). Pes. 49b מותר לנוֹחֲרוֹ you may stab him.—[Sifra Aḥăré, Par. 9, ch. XIII שלא תנחור, read: תַּנַּחֵשׁ, v. נָחַשׁ; Rabad תנקור, v. נָקַר II.]—2) (denom. of נְחִירַיִם) *to discharge mucus, run.* Nidd. 64b כל זמן שנוֹחֶרֶת as long as the healing wound discharges matter. V. נְחִירָה.

Pi. נִיחַר *to be stabbed.* Ḥull. 17a (ref. to וישחט, Num. XI, 22) יְנֻחַר לחם מיבעיא ליה (not נירחר) if no ritual cutting was prescribed for the people in the desert, the text ought to have read, 'shall be stabbed for them'.

Pi. נִיחַר (denom. of נחירים) *to snort.* Snh. 94a (play on סְנַהְרִיב) שסת ונירהר וכ׳ he spoke and snorted forth words against heaven.

נָחַר ch. same, 1) *to stab.* Targ. Y. Num. XXII, 40.—Gitt. 69a ולינחרו לכלבא וכ׳ and let them stab the dog in the pupil of his eye.—2) *to blow the nose, sneeze, to give a sign by means of a nasal sound.* Ib. 68a נ׳ ליה רב וכ׳ R. Ḥ. uttered a sound of warning behind him. Sabb. 152b נ׳ בהו וכ׳ R. A. (who was buried there) snorted at them (warned them off; Ag. Hatt. נחם). R. Hash. 34b כי נְחִירְנָא לך (ed. נחירנא, v. Rabb. D. S. a. l. note 8) when I give thee a sign. Ber. 62b.

Pa. נַחַר *to rebuke.* Kidd. 81b נחרו ביה they rebuked him (for his misbehavior).

נַחְרְתָּא f. (preced.) *wrath.* Gen. R. s. 67 (ref. to Am. I, 11) עוברתיה ונַחְרְתֵּיהּ וכ׳ his anger and his wrath do not cease &c.; Yalk. ib. 116 וזחרתיה (corr. acc.).

נָחַשׁ (b. h.; cmp. לחש) *to whisper.*

Pi. נִיחֵשׁ *to divine, to make action dependent on an omen, to augur.* Tosef. Sabb. VII (VIII), 13 אירוהו מְנַחֵשׁ וכ׳ a diviner (under the law, Lev. XIX, 26) is he who says, 'my staff fell out of my hand' (it portends evil) &c.; Snh. 65b. Ib. 66a כגון אלו המְנַחֲשִׁים בחולדה וכ׳ like those who divine (evil or luck) from a weasel, birds &c. Y. Sabb. VI, end, 8d כל המנחש סופו לבוא עליו if one believes in omens, what he fears will finally befall him (with ref. to לא נחש Num. XXIII, 23, changed into לו נחש); Ned. 32a כל המנחש לו נחש for him who believes in omens, the omen exists (will be realized). Ib. כל אדם שאינו מנ׳ he who rejects divination. Mekh. B'shall. s. 2 שמא יְנַחֲשׁוּ וירחזרו וכ׳ lest they consider it a bad omen and go back. Ib. וזקני מדין נִיחֲשׁוּ וכ׳ and the Midianite elders considered (Balaam's death) a bad omen and went home; a. fr.—Sifra Vayikra, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) [read:] שלא תְנַחֵשׁ thou must not augur (v. however, נָקַר II).

נָחַשׁ I, *Pa.* נִיחֵשׁ, נִי same. Targ. II Kings XXI, 6. Ib. XVII, 17 (ed. Wil. ונְחִישׁוּ *Pe.*); a. fr.—Ḥull. 95b דְּנָחֵישׁ because he had made his movements dependent on an omen. Yeb. 120b כיס .. מְנַחֲשֵׁי אינשי וכ׳ as to purse and bag people are superstitious and do not lend them; a. e.

נָחַשׁ II, *Af.* אַנְחֵשׁ, חַנְחֵשׁ (denom. of נְחָשׁ) *to use copper* and plate it with silver, *to plate.* Pesik. Ekhah, p. 122b חַנְחֵשׁ לירח make it plated for him (in place of solid silver); Yalk. Is. 258 אכחיש, read: אַנְ׳.

נַחַשׁ m. (b. h.; נָחַשׁ) *divination from omen, superstition.* Num. R. s. 20 בעל נ׳ a believer in omens. Ned. 32a, v. נָחַשׁ. Y. Sabb. VI, 8c bot. אע״פ שאין נ׳ יש סרמן although you must not make them an omen, they are a sign (presage); Ḥull. 95b. Ib. כל נ׳ שאינו .. אינו נ׳ an omen which is not proposed in the manner of Eliezer ... (Gen. XXIV, 13, sq.) or of Jonathan (I Sam. XIV, 9, sq.) is not considered a divination (in the sense of Lev. XIX, 26); a. fr.—*Pl.* נְחָשִׁים. Tanḥ. Balak 4 בעל נ׳, v. supra.

נָחָשׁ m. (b. h.; נָחַשׁ) 1) [*the hissing,*] *serpent.* Gen. R. s. 22 נ׳ הקדמוני the original serpent (the seducer of Eve). Ib. s. 20 נ׳ זה רשע בעל תשובות that serpent is wicked and skilled in arguments. Bekh. 8a נ׳ לשבע שנים וכ׳ a serpent's pregnancy lasts seven years, and for that wicked animal I find no parallel (in the vegetable kingdom). Gen. R. s. 54 הנ׳ של בית the domestic serpent (harmless); a. fr.—*Pl.* נְחָשִׁים. Ib. s. 84 נ׳ ועקרבים snakes and scorpions; a. fr.—2) *a pungent (poisonous) fluid* in the leaves or in the stems of onions kept for a long time in the ground. Erub. 29b.—3) *a disease of the eye,* v. חַלְזוֹן. Bekh. VI, 2 חלזון נ׳ וכ׳, expl. ib. 38b as identical with חלזון; Tosef. ib. IV, 2; Sifra Emor ch. II, Par. 3.

נַחֲשָׁא, נַחֲשָׁ ch.=h. נְחֹשֶׁת. Targ. Y. II Num. XXIII, 23.—

Snh. 19ª נ׳ קא רמי לההו (by saying to his comforters, 'be comforted') does he not cast an evil omen on them (that they would suffer bereavement)? Gen. R. s. 87, v. יָדָן; a. e.—*Pl.* נְחָשִׁין, נְחָשַׁיָּא, נְחָתֵי. Targ. Num. l. c. (O. ed. Berl. נַחֲשֵׁי). Targ. O. ib. XXIV, 1. Targ. Y. Lev. XIX, 26; a. fr.

נְחָשָׁא (נָחַשׁ), נָחָשׁ m. ch.=h. נְחוֹשֶׁת. Targ. Jer. XV, 20. Targ. Num. XXI, 9; a. fr.—Y. Kidd. I, 58ᵈ נ׳ דיקיר וזליל נ׳ copper rises and falls (silver being the standard), v. יַקִּירָא. Esth. R. to I, 22 (ר׳ עזריה) מה דהדרין קיתונא דנ׳ וכ׳ what purpose this copper vessels serves, an earthen vessel may serve as well; Lev. R. s. 12 (not נחשת); a. e.

נַחְשׁוֹל m. (נָחַשׁ; Syr. מחשולא, P. Sm. 1404) *a crushing wind* (cmp. I Kings XIX, 11); esp. (שבים) נ׳ *gale on high sea*, also *Naḥshol*, a spirit. Tosef. Yoma II, 4; Yoma 38ª (Y. ib. III, 41ª סער גדול). Tosef. B. Mets. VII, 14; B. Kam. 116ᵇ; Y. B. Mets. VI, end, 11ª ספינה שעמד עליה נ׳ ותיקל וכ׳ if a gale threatened the ship, and they lighted it. Pesik. R. s. 32 אחוז נחשולה (corr. acc.). Num. R. s. 13 (play on נחשון) על שם שירד תחלה לנ׳ שבים because he was the first to go down to the surf (or to Naḥshol) in the sea. Gitt. 56ᵇ עמד עליו נ׳ שבים וכ׳ a *naḥshol* in the sea stood up against him to drown him; Yalk. Koh. 972 נ׳ של ים.

נַחְשׁוֹלָא, נַחְשׁוּלָא ch. same. Targ. Jon. I, 4. Ib. 15; a. e.—Lev. R. s. 22 מחא נ׳ בימא a *naḥshol* smote the sea; Gen. R. s. 10 מחאירת נחשלא בימא (corr. acc.); Koh. R. to V, 8 מחא נ׳ גו ימא.

נַחְשׁוֹן (b. h.) pr. n. m. *Nahshon*, prince of the tribe of Judah. Num. R. s. 13, v. נַחְשׁוֹל h. Snh. 12ª (in a secret letter) עמוסי יריכי נ׳ the burdened (the officers) of the offspring of N., i. e. of the Nasi of Palestine; a. fr.

נַחְשִׁירָא, נַחְשִׁירָכָן (not נחשירד) m. (Pers., v. Nöld. Mand. Gramm. p. 63) *hunter; a shrewd man.* Targ. Gen. XXV, 27 (h. text צַיִד; cmp. Gen. R. s. 63; Tanḥ. Tol'doth 8).

נחשלא, v. נַחְשׁוֹלָא.

נַחְשִׁרְכָן, v. נַחְשִׁירָכָן.

נָחְשָׁתָן, נָחֻשְׁתָּן, v. נְחוּשְׁתָּן.

נַחַת f. (b. h.; נוּחַ) 1) *rest, tray, stand* (v. אַנְחוּתָה). Ḥag. 26ᵇ; Men. 96ᵇ, a. e. כלי עץ העשוי לנ׳ a wooden utensil intended for resting things on it (table &c.). Gen. R. s. 25; s. 33 לשם נ׳ התיבה נקרא Noah was named from the resting of the ark (Gen. VIII, 4). Yeb. 103ᵇ סנדל של נ׳ ע״ז Ar. (in ed. our w. omitted) a sandal used as a rest for an idol.—2) *ease; gentleness; comfort.* Erub. 83ᵇ שלוח תשמישו בנ׳ which one neighbor can make use of with ease, opp. בקשה with difficulty. Ber. 56ᵇ בנ׳ at a slow trot, opp. ברדוק at full speed. Snh. 92ª, v. נָהַג; a. fr.—נ׳ רוח *gratification, pleasure.* Keth. 95ª תרמא נ׳ ר׳ עשיתי לבעלי she may say, I did it only to gratify my husband (but did not mean to sell). Ḥag. 16ᵇ כדי לעשות נ׳ ר׳ לנשים to let the (offering) women have the satisfaction (of putting their hands on the sacrifices). Ber. 17ª ועושה נ׳ ר׳ לוצרו and acts so as to please his Creator; a. fr.

נָחַת (b. h.; sec. r. of נוּחַ) *to be put down, to go down.* *Nif.* נֻחַת same, *to be humbled, bow.* Y. Ber. IV, beg. 7ª (ref. to Mal. II, 5) נ׳ הוא .... קודם before he mentions the Name (in the benediction), he must bow.—V. אָחָא.

נְחֵית, נָחֵת ch. same, *to go down.* Impf. יֵיחוֹת, inf. מֵיחָת, מֵירְחוֹת, imper. חוֹת. Targ. Ex. XV, 5. Targ. Y. Gen. XLIV, 26; a. fr.—[Targ. Y. II Gen. XLIX, 23 לְמַנְחָתָא, some ed. לְמִנְחָתָא, read: לְמִנְחָתָא *Pa.*]—Sabb. 41ª כי נָחֵית when one is going down (to bathe). Ib. כי קא נָחֵתִי when they were going down. Meg. 25ª דהוא דנ׳ וכ׳ a man went down (to the praying desk) in the presence of &c. B. Kam. 39ª נ׳ לעומק וכ׳ goes down to the depth of the law; a. fr.—B. Bath. 133ª נָחֲתָא לדיקלא she seizes the palm-tree for her widowhood, v. יָרַד.

Pa. נַחֵית 1) *to put down.* Yoma 47ª ונַחֲתֵיה וכ׳ and let him put down the pan; v. חָתֵי I.—2) *to lower, remove.* Targ. Y. II Gen. XLIX, 23 (v. supra; Y. I לְמַחֲתָא *Af.*).

Af. אַנְחֵית *to put down, rest; to let come down.* Targ. O. Deut. XXVIII, 56 (h. text תַּצְנֵג). Targ. Y. I Gen. XLIX, 23, v. supra. Targ. O. ib. II, 5. Targ. Ez. XXIII, 15; a. fr.—*Part. pass.* מַנַּח (מָנְחִית); f. מַנְחָא; *pl.* מַנְחִין; מַנְחָן *placed, resting, lying; inlaid.* Targ. O. Gen. VIII, 11 (ed. Vien. נָחֵית; Y. מְחֵית). Targ. Jer. XXIV, 1. Targ. Esth. VIII, 15; a. fr.—Pesik. B'shall., p. 91ª והוא מַנְחִית לכון and he will take bread down out of the oven (cmp. רָדָה II). Taan. 21ᵇ הוה מָחֵית גברי וכ׳ used to place men apart &c. Sabb. 101ª גוד אַחֵית וכ׳, v. נָגַד. Ned. 91ᵇ הוו מַנְחָן תחלי וכ׳ cress was deposited there. B. Bath. 69ª, a. fr.

Ithpe. אִיתְנַחַת, *Ithpa.* אִיתַּחַת 1) *to be brought down.* Targ. Gen. XXXIX, 1. Targ. Ez. XXXI, 17; a. fr.—Y. Peah XIII, 21ª bot. איתנחת מן נכסוי became poor, v. יָרַד; Y. Keth XI, 34ᵇ bot.—2) (of an argument) *to be settled.* B. Bath. 129ª אִנַּחַתְּ לן חדא, v. נוּחַ *Ithpe.*

נַחֲתָא f., constr. נַחֲתַת (preced.) *layer.* Targ. O. Ex. XVI, 13 (Var. נְחִיתַת, נָחֲתַת; h. text שִׁכְבַת). Targ. Ps. CX, 3 (Bxt. נָחִיתוּת).

נַחְתּוֹם, נַחֲתוֹם m. (חָתַם; cmp. טָפוּס) *baker of bread in moulds, professional baker.* Tosef. Ḥall. I, 7 נ׳ אחד מארבעים וכ׳ the professional baker has to give one forty-eighth portion of his dough to the priest, opp. בעל הבית a private baker; Y. ib. II, end, 58ᵈ. Ḥall. II, 7 נ׳ שהוא עושה למכור בשוק the baker that makes bread for sale in the market. Y. Dem. V, 24ᵈ top נ׳ עושה טפוס אחד וכ׳ each baker makes his own peculiar form of bread, while the dealer (פלטר) deals with many bakers; ib. נ׳ עושה כמה טפוסין וכ׳ a baker makes several forms, while the dealer deals with one baker; a. fr.—ר׳ יהודה חנ׳ R. Judah, the baker, prob. identical with R. Judah ben Baba. Y. Ḥag. II, 77ᵇ bot. Tosef. Ohol. XVIII, 13; a. e.—*Pl.* נַחְתּוֹמִים, נַחֲתוֹמִין. Y. Ḥall. I. c. Kel. XV, 2, v. אַרוּבָּה I; a. fr.

נַחְתּוֹתָא, נַחֲתוֹמָא ch. same. Targ. Gen. XL, 17; a. fr.—*Pl.* נַחְתּוֹתָנַיָּא, נַחֲתוֹמַיָּא, נַחְתּוֹמֵי. Ib. 2. Y. ib. 1. Targ. Jer. XXXVII, 21; a. e.—B. Bath. 20ᵇ בנ׳ of the bakers' ovens.

נַחְתּוֹמַר m. (preced.; cmp. חַלִּיטַר) *bread-shop-keeper.* Y. B. Bath. II, beg. 13[b].

נַחְתּוֹם, v. נַחְתּוֹם.

נָטָא, v. נְטֵי.

בַּר נָ, נְטוֹזָא pr. n. m. *Bar Natoza.* Y. Ter. VIII, 45[c] bot.; Y. Ab. Zar. II, 41[a].

נְטוּל m. (נָטַל) *heaviness, load.* Targ. Prov. XXVII, 3.

נָטוּל, v. נָטַל.

נְטוּלָא m. ch. = next w.—*Pl.* נְטוּלֵי. Ḥull. 54[b] דדמיא לנ׳ it may be classified with the cases of lost limbs.

נְטוּלָה *f.* (נָטַל) *the case of an animal in whose body an organ is found to be absent* or *destroyed.* Ḥull. 43[a].—V. נָטַל.

נְטוֹפָא pr. n. pl., v. נְטוֹפָה.

נְטוֹפָא m. ch. (נְטַף) = h. נָטָף, *balm.* Targ. O. Ex. XXX, 34 (ed. Vien. נָ׳). Targ. I Chr. II, 54 (Var. ed. Rahmer נטופתי). Targ. Ruth IV, 20.—Gitt. 69[b] וניגבול בנְטָפָא let him knead it with balm.

נְטוֹפָה I pr. n. m. *Netofah.* Targ. Ruth IV, 20 (after I Chr. II, 54 נטופתי).

נְטוֹפָה II, **נְטוֹפָא** (b. h. נְטֻפָה) pr. n. pl. *Netofah,* near Bethlehem in Juda. Gen. R. s. 79 בקיצתא דבירת נ׳ the valley of Beth N.; Yalk. Koh. 972; (Gen. R. s. 10 טרפא); v. טוֹפָת.—נ׳ (ה)זית name of a species of olives, *Netofah olive.* Peah VII, 1 an olive which bore at one time a special name כזית נ׳ בשיעתו (אפי׳) Ms. M. (ed. הנ׳) (even if it be) like the N. olive; Tosef. ib. III, 9. Y. ib. VII, beg. 20[a] הוו שניהן נ׳ if two of the trees were N. trees; חיתה כל שדהו נ׳ if all the trees of his field were N. Ib. (defining נוטף שמן נ׳) one dripping oil, contrad. to שפכוני (pouring), yielding large quantities of oil. Ib. והתנו נטיפה (corr. acc.).—Denom.:

נְטוֹפָתִי m. (b. h.) *of Netofa.* Taan. 28[a] סמלאי הנטפתה Ms. M. (ed. סלמאי הנְטוֹפָתִי, v. Rabb. D. S. a.l. note; cmp. I Chr. II, 54); Tosef. ib. IV (III), 8 סלמאי הנט׳ Var. (ed. Zuck. הנתוצתי); Y. ib. IV, 68[b] bot. סלמיי הנתיצתי (ed. Krot. דנ׳; corr. acc.).

נְטוֹפָתָא, v. נִיטוֹפָתָא.

נְטוֹרָא m. (נָטַר) *watchman, observer.* Yalk. Koh. 989 מה רשו ... חציק האי נ׳ וכ׳ wherein lies the power of that sheep (Israel), that it can feed among seventy bears (nations)? Said he, strong is the watchman that guards it against all of them.—*Pl.* נְטוֹרַיָּיא, נְטוֹרִין. Targ. Y. Deut. XVIII, 10 נְטוֹרֵי נחשין (ed. Amst. נַט׳) observers of omens (h. text מנחש). Targ. Y. Gen. XLII, 6 (not נְטוּ׳); a. e.—Y. Ḥag. I, 76[c] אייתון לן נְטוֹרֵי קרתא bring before us the guards of the town; Lam. R. introd. (R. Abba 2); Midr. Till. to Ps. CXXVII; Yalk. Ps. 881; ib. אילין נ׳ קרתא וכ׳ are these the guardians of the town? They are the destroyers &c. Lev. R. s. 12 צרי לי מן נ׳ I am afraid of the guards (to open the wine shop); Esth. R. to I, 22 (ר׳ עזריה); a. e.

נְטוֹרָא m. (preced.) [*that which is reserved,*] *reward.* —*Pl.* נְטוֹרִין. Gen. R. s. 11 דוגמא נ׳ some ed., v. הוּגְמַטְרִין.—[Tosef. Sot. VIII, 6 נטורים Var., v. נוֹטָרִין.]

נָטוּשׁ m. (נָטַשׁ) *a fugitive whose estate is abandoned.* Y. Keth. IV, 29[a] bot. זה שיצא לדעת נ׳ a *natush* is he who left of his own accord (not carried away by force); Y. Yeb. XV, 15[a] top.—*Pl.* נְטוּשִׁין, נְטוּשִׁים. Ib.; Tosef. Keth. VIII, 3 אלו הן נכסי נ׳ וכ׳ this is (in a legal sense) the abandoned estate of *n'tushin:* if the heir took possession without a report of the absentee's death having arrived, contrad. to רטושים; B. Mets. 38[b]. Ib. שמעתי שהנ׳ כשבויין I heard a tradition that the estate of fugitives is of the same legal category as that of captured persons. Ib., sq. מאי שנא הנך .. נ׳ וכ׳ why are these called *n'tushim,* and the others *r'tushim*? נ׳ דבע״כ *n.* are those who emigrate against their will (fugitives from justice).

נָטָה, נְטֵי (b. h.) 1) (cmp. נָטַע) *to stretch; to pitch* a tent. Yalk. Gen. 67 בתחלה נ׳ אהלה וכ׳ (Gen. R. s. 39 נטע) first he pitched Sarah's tent &c.—2) *to hang over, incline; to decline.* Macc. II, 7 ונופו נוֹטֶה, v. נוֹף II; Kidd. 40[b]. Ned. IV, 5, a. e. הנוֹטוֹת overhanging fruit. Y. M. Kat. III, 82[a] בנוֹטוֹת when one's mustache hangs over the mouth.—Snh. 6[b] לזיכן הדרן נוטה which way the judgment will incline (in whose favor the verdict will be). Ib. 3[b] (ref. to Ex. XXIII, 2) עשה לך בית דין נוטה arrange for thyself a court which can lean towards one side, i. e. of uneven numbers. Gen. R. s. 96, a. fr. למות נ׳ one inclines towards dying, feels death approaching; a. v. fr.—3) *to bend, pervert judgment.* Mekh. Mishp. s. 20 שמא תאמר .. ואיני נוטה את הדין lest you say, I will take a bribe but will not pervert the law.—*Part. pass.* נָטוּי; f. נְטוּיָה; *pl.* נְטוּיִים, נְטוּיִין; נְטוּיוֹת a) *hanging over, threatening, inclining.* Snh. 109[a] קיר נ׳ a threatening wall; R. Hash. 16[b]; a. e.—Gen. R. s. 49 למות נ׳, v. supra.—b) *spread; pitched.* Ohol. VII, 2. Tosef. ib. VIII, 2; a. e.

Hif. הִיטָה 1) (neut. verb) *to incline.* B. Mets. 59[b] הִישׁוּ כותלי וכ׳ the walls of the school-house bowed (threatening to fall). Ib. ועדיין מַשִּׁין ועומדין and so they still stand bending over. Ber. 11[a] הַשֵּׁתִי, v. זָקַף. Keth. 84[b]; Erub. 46[b] מַשִּׁין one is inclined (in favor of R. Akiba's opinion), i. e. the presumption is in his favor, opp. הלכה definite decision for general practice. Y. Snh. I, 18[a] bot. (ref. to I Kings XXII, 19) אלו מטין לכף זכות וכ׳ these argued in favor, and those against. R. Hash. 17[a] ורב חסד מַשֶּׁה וכ׳ and He who is abundant in kindness inclines (the scales) towards the side of kindness; a. fr.—2) *to decline, move sideways.* Keth. 10[a] a man walking in the dark, ה׳ מצאו פתוח if he moves sideways (towards the door), he finds it open, if he does not (but strikes against the door) &c.—Trnsf. *to perform coition without violently tearing the hymen.* Ib.—3) (act. verb) *to bend;* ה׳ דין *to wrest judgment.* Mekh. l. c. שלא תאמר .. אַשֶּׁה עליו את הדין say not, because he is a wicked man, I will turn the verdict against him. Peah VIII, 9 כל דיין ... ומַשֶּׁה את הדין a judge that takes a bribe and

perverts judgment; a. fr.—4) (after Ex. XXIII, 2) *to decide by majority* (cmp. כָּרַע). Snh. IV, 1 דיני ממונות מטין וכ׳ in civil law a majority of one decides in favor or against (the claimant), ודיני נפשות מטין וכ׳ in criminal law a majority of one decides in favor of the defendant, but for a verdict against the defendant a majority of two is required, v. חַמָּדָה. Mekh. l. c. הרוג על פי מטין put to death on a majority vote; אף מטין בשנים .. מה עדים as incriminating witnessess must be two, so must the majority be two.—*Part. pass.* מוּטֶה; *f.* מוּטָה *reclining, bending over.* M. Kat. 21ª; Yeb. 103ª בין מ׳ .. בין עומד standing, sitting or reclining. Kel. IV, 3; Tosef. ib. B. Kam. III, 10 חיתה מ׳ על צדה וכ׳ if the vessel was misshaped so as to bend sideways like a sedan chair. Ib.; ib. 5 מַטָּה על צדה.—V. מוּטָה.

נָטַד, נָטָא, נָטֵי ch. same. Snh. 26ª דילמא .. נָטְיָה דעתיה וכ׳ perhaps the opinion of the Lord inclines after the majority. Y. B. Bath. II, end, 13ᶜ חד אילן נטה גו וכ׳ a tree the branches of which hung over that Roman's ground. Ib. זיל קוץ מה דנטה גו דידיה go and cut off what hangs over his ground; a. e.

Af. אַטֵּי *to bend.* Y. Ber. II, 4ᵇ top לית אירפשר דלא יַטֵּי מילה it is not possible that he should not turn the discussion (so as to mention the exodus from Egypt; v. Bab. ib. 13ᵇ).

נְטִיוּת, נְטִידָה f. (preced.) *spreading.* Ohol. VII, 2 כִּנְטַת האוהל as a tent is spread; Tosef. ib. VIII, 2.

נָטִיל m. (נָטַל) *heavy.* Y. Snh. VI, 23ᵈ bot., v. קָלַל.

נְטִילָא, v. נִטְלָא.

נְטִילָה f. (נָטַל) 1) *taking; lifting up; carrying.* Zeb. 34ª; Macc. 14ᵇ נְטִילַת נשמה death penalty. Y. Sabb. VII, 10ᶜ נשמה ׳ taking life (destroying vitality); Bab. ib. 75ª; a. fr.—Meg. II, 5 נטילת לולב taking up the festive wreath.—Pesik. R. s. 10 נטילת ראש lifting up the head (with the ambiguous meaning of 'taking off the head' or 'promotion'). Lev. R. s. 17; Y. Ber. II, 5ᶜ bot. נטילת רשות, v. רְשׁוּת.—Y. M. Kat. III, 82ª top, a. e. נטילת צפורנים cutting the nails; a. fr.—2) נטילת ידים, or ׳ *washing the hands* before and after meals &c. Hull. 106ª, sq. Sot. 4ᵇ; a. fr.

נִטִּילָה, Targ. Ps. LV, 9, v. נָטַל.

נְטִילוּתָא ch.=h. נְטִילָה, esp. *washing the hands.* Ber. 22ª בטלוה לנ׳ they abolished the washing of hands (before prayer or studying the Law).

נְטִיעָה f. (נָטַע) 1) *planting; plant.* Cant. R. to VI, 11 בשעת נְטִיעָתָן when you plant them. Ber. 35ª בר ׳נ that which belongs to the vegetable Kingdom. Snh. 68ª נְטִיעַת קישואין planting of cucumbers; a. fr.—Esp. *young tree, shoot.* Bets. 25ᵇ ׳נ מקטע וכ׳ the law concerning young trees (עֲרָלָה) cuts off the feet of the butchers (ought to teach them patience, so as not to use meat before flaying and dissecting). Shebi. I, 8 ׳נ כשמה by 'a young plant' (with reference to the Sabbatical year law) we understand what its name indicates (during the first year). Y. ib. 33ᵇ bot. ׳נ מעין עשר as to young shoots the proportion of ten to a field of a S'ah's size is required, v. infra; a. fr.—*Pl.* נְטִיעוֹת. Cant. R. l. c. כחן של ׳נ וכ׳ the endurance of young plants and the beauty &c., v. יְרִי. Shebi. I, 6 עשר ׳נ מפוזרות וכ׳ if ten young trees are scattered over a field of one S'ah's size, we may plough the entire field for their sake (on the eve of the Sabbatical year); Succ. 34ª, a. e. עשר ׳נ the law concerning young trees in a field &c. Taan. 5ᵇ bot. יהי רצון שכל ׳נ שנוטעין וכ׳ may all shoots taken from thee be like thyself. Y. Yeb. I, 2ᵇ חמש ׳נ נטע he planted five shoots, had five sons; a. fr.—Ḥag. 14ᵇ, a. e. קיצץ בנ׳ he mutilated the shoots (of the garden of religion, v. פְּרֵדֵס), i. e. became irreligious, v. קָצַץ.—Mekh. B'shall., Shir. s. 10, v. נְתִיצָה.—2) *pitching a tent, putting up a temporary structure.* Meg. 5ᵇ, a. e., v. אַכְּרַנְקָא, a. נָטַע.

נִטִּיפָה, v. נְטוֹפָה II.

נְטִיר, v. נָטַר.

נָטִיר, m. 1) part. pass. of נָטַר.—2) (נָטַר) *observance, worth observing.* Targ. O. Ex. XII, 42.—3) בְּ׳ *in secret.* Targ. Job IV, 12.

נָטַר, נָטַיר m. (preced.) 1) part. of נָטַר.—2) *guardsman.* Targ. Ps. CXXVII, 1. Ib. CXXI, 4; a. fr.

נְטִירָה f. (נָטַר) *guarding,* esp. (with ref. to Lev. XIX, 18) *bearing grudge.* Sifra K'dosh., Par. 2, ch. IV עד היכן כחה של ׳נ וכ׳ how far does the law forbidding to bear grudge extend? If you ask your neighbor for the loan of an axe, and he refuses, and the next day he asks thee ...., say not, I am not like thee; Yoma 23ª.

נְטִירוּתָא ch. same, *watching, proper care.* B. Mets. 42ª, v. אֶשְׁרִיגוּתָא. B. Kam. 48ª קביל עליה ׳נ he assumed the duty of guarding. Ib. עליה ידיה רמי ׳נ the duty of guarding rests upon him. B. Bath. 7ᵇ, a. e. רבנן לא צריכי ׳נ scholars require no guard; a. fr.—Pesik. Hahod., p. 56ª, v. נַטְרוֹנָא.

נְטִישָׁה f. (נָטַשׁ) *renunciation, giving up.* Y. Peah VI, beg. 19ᵇ (ref. to Ex. XXIII, 11) יש לך ׳נ אחרת כזו there is another resignation like this (הֶפְקֵר). Ib. מישוט וכ׳ ׳נ the superfluous ונטשתה (Ex. l. c.) intimates a limitation: *this* you must resign indiscriminately for the benefit of the poor or of the rich, but &c.

נָטַל (b. h.; cmp. טָלְטַל) 1) *to move, carry off; to receive, take.* B. Mets. I, 1 זה נוטל וכ׳ the one (of the claimants) gets three shares &c. Y. Sot. I, 16ᵈ bot., a. e. ומה שכר נָטְלוּ על כך what reward did they get for it?—Sifra Sh'mini, beg. מסיני נטלו להם they got (their punishment) from Sinai. Sabb. 151ᵇ טול מה וכ׳ take away what thou hast put into me. Arakh. 16ᵇ; B. Bath. 15ᵇ טול קיסם מבין עיניך (Ag. Hatt. שיניך) remove the chip from between thy eyes (teeth); טול קורה וכ׳ remove the beam from &c. Gitt. VI, 1 אף האומרת טול לי גיטי even if she says, get me my letter of divorce (instead of 'receive for me'). Ib. 78ª טָלֵי גיטיך וכ׳ take up thy letter of divorce from the ground. Pesik. R. s. 26, end נָטַלְתִּי עיני I lifted up my eyes. Ber. II, 8 Y. ed., לא כל הרוצה ליטול לו את השם יִטּוֹל not every one who desires to assume a name, may assume it, i. e. not

every one has a right to consider himself superior to the masses (v. יוֹחֲרָא); a. v. fr.—Part. pass. נְטוּל; f. נְטוּלָה *removed.* Ned. XI, 12 (if a woman says) אני מן היהודים נ׳ I will be removed from (keep no company with) Jews; ...יפר ותהא נ׳ וכ׳ the husband may forbid the vow as far as it concerns himself, and (for the rest) let her be isolated &c.—Snh. 21b נְטוּלֵי טחול persons who had their milt cut out (to make them fast runners).—V. נְכוּלָה.—2) (sub. מים) *to pour water over one's hands* for purification; נ׳ לידים, (ellipt.) נ׳ ידים, or only נ׳ *to wash the hands* before and after meals, before prayer &c. Tosef. Yad. I, 1 מי רבי׳ע נוֹטְלִין לידים וכ׳ (Var. ed. Zuck., a. Mish. ib. I, 1 נותנין) a quantity of one fourth of a Log of water may be used for pouring over the hands of one person &c. Ib. 13 הנוֹטֵל לידים חוטל מתכוין והנותן וכ׳ if a person had his hands washed, himself having the intention (of purification), while he who poured it had not. Ib. 2; Mish. ib. II, 3 נ׳ את הראשונים if he began to use the water for washing before the meal (v. מַיִם). Ḥull. 107a נוטלין ממנו לידים you may use it for washing the hands; Tosef. l. c. 6, Ber. VIII, 2. Ib. 51a אל תַּשְׁוֹל ידיך ממי וכ׳ have not water poured over thy hands by one who has not washed his hands &c. Ḥull. 105a בכלי .. נוטלין you must wash over a vessel (receiving the water); ע״ג קרקע on the floor; a. v. fr.

Nif. נִיטַּל 1) *to be handled.* Sabb. XVII, 1 (122b) כל הכלים ניטָּלִין בשבת all vessels (implements, utensils &c.) may be handled on the Sabbath. Ib. 43a, a. e. אין כלי נ׳ אלא לדבר הנ׳ בשבת a utensil must not be handled on the Sabbath except for the protection of a thing which may be used on the Sabbath. Par. V, 9 וכן יכולות להִיטָּל וכ׳ and they can be handled simultaneously; a. fr.—2) *to be removed, be gone.* Ḥull. III, 1; 2, v. כָּבַר III. Ohol. II, 3 כדי שיִּיטָּל מן כ׳ as much of it as, if cut out from the skull of a living being, would cause death; a. fr.—3) *to be used for washing hands.* Tosef. Yad. II, 7 לא נִיטְּלוּ מן הכלי the water was not poured directly from the vessel; לא ניטלו מן הרבי׳ע not poured from a vessel containing one fourth of a Log; a. fr.

Hif. הִטְעִיל 1) *to throw; to put; to hang on, attach.* Gitt. V, 9 משהִטְעִיל המים from the time she pours water on the flour. Yoma III, 2 המַטְעִיל מים who urinates. Men. 40b ה׳ לבעלת וכ׳ if he attached the fringe (תְּכֵלֶת) to a three-cornered garment. Sabb. 42b להַטְעִיל ביצתה to lay her eggs; a. fr.—2) (of plants) *to assume the shape of, to develop.* Maasr. I, 2 משיטעילו שאור, v. שָׂאוֹר; ib. משיטעילו גרידין, v. גְּרִיד.

Hof. הוּטַל *to be thrown; to lie.* Part. מוּטָל, f. מוּטָלָה; *pl.* מוּטָלִין, מוּטָלוֹת a) *lying.* Kidd. 82b מ׳ בריעב lies prostrated from starvation. Ber. III, 1 מי שמתו מ׳ לפניו he whose dead relative lies before him; ib. 18a כיון שמ׳ עליו לקוברו כמ׳ וכ׳ since the duty of burying rests upon him, it is the same as if the body were lying before him. Yeb. 37b, a. fr. ממון חמ׳ בספק, v. סָפֵק; a. fr.—b) מוּטָלָה *a garment provided with show-fringes.* Men. l. c. הזטיל למ׳ if he attached additional fringes to a garment provided &c.; a. fr.

נְטַל ch. same, 1) (corresp. to h. נָשָׂא) *to take, lift, move, carry.* Targ. Ex. X, 13. Targ. Ps. CXXXIV, 2 מטולו (imperat.); a. fr.—2) (corresp. to h. נָטַע) *to move.* Targ. Gen. XX, 1. Targ. Ps. LV, 9 נָטְלָא (Bxt. נטילה; h. text מטה); a. fr.—3) *to wash the hands.* Y. Ber. VIII, 12a bot. הוה נ׳ ידיה is to be considered as if he had washed his hands.

Pa. נַטֵּיל *to lift, carry.* Targ. O. Deut. XXXII, 11. Targ. Is. LXIII, 9; a. e.—*Part. pass.* מְנַטֶּלָא; f. מְנַטֶּלָא; *pl.* מְנַטְּלִין, מְנַטְּלָתָא *exalted, high.* Targ. Y. Deut. XXVIII, 13 (opp. מאיסרן). Targ. Y. I ib. IV, 7. Targ. Is. LVII, 15. Targ. II Esth. I, 2. Targ. Prov. XXX, 13. Targ. Y. Ex. XV, 1 (not מְנַטְּלֵי).

Af. אַנְטֵיל 1) *to cause to move, to pass.* Targ. Ex. XV, 22. Targ. Ps. LXXVIII, 26. Targ. Y. Deut. XXVI, 9; a. fr.—2) *to throw*; א׳ (ב)אבנין *to stone* to death. Targ. Y. Deut. XIII, 11 תְּאַנְטְלוּן, תְּאַטְּ (!); a. fr.—[Targ. Y. II Ex. XXXIII, 22, v. טְמַל.]

Ithpa. אִתְנַטַּל, אִירַּ; *Ithpe.* אִיתַּ 1) *to be lifted up; to be exalted.* Targ. Ps. XC, 2. Targ. Y. Ex. XV, 1; a. e.—2) *to lift one's self up, be overbearing.* Targ. Y. Num. XVII, 5.—3) *to be taken away, removed.* Targ. Job IV, 21. Targ. Esth. VIII, 10; a. e.—[Snh. 91a (quot. fr. Meg. Taan. ch. III) אתנטילו דרמוסנאי, v. דְּרְמוֹסְנָאֵי.]

נַטְלָא c. (preced.) 1) *a ladle* or *small vessel* used for taking liquid out of a larger vessel, esp. for pouring over the hands before and after meals, before prayer &c. Targ. Y. Ex. XL, 31; a. e.—Ib. XXX, 21 נְטִרְלָא f.—2) (as a measure) *one fourth of a Log.* Ḥull. 107a אתקין ... נ׳ בת וכ׳ R. J. ordered that a *naṭla* (to be used for washing hands) must contain one fourth of a Log; (Rashi: had a standard *naṭla* made, containing &c.). Gitt. 69a bot. נ׳ בת מחוזא a Moḥazean *naṭla.*—Y. Sabb. III, 6a bot. [read:] חבא ע״י נ׳ והדא .. כלי שני get the hot water into the basin by means of a ladle, when it (the basin) becomes a 'secondary vessel' (v. שֵׁנִי; cmp. Bab. ib. 40b טול בכלי שני).—*Pl.* נַטְלֵי. Ber. 51a מעטר ליה בנ׳ surrounded the large cup (over which the benediction was said) with small cups (for distribution).

נִטְלוּתָא, Targ. Prov. XIV, 30, v. מַלְטִיתָא.

נָטַע (b. h.) [*to fix,*] 1)=נָטָה, *to pitch a tent; put up a temporary structure.* Meg. 5b נטיעה של שמחה נ׳ he put up a temporary structure for a festive religious occasion, v. אַכְוִרְנָקָא. Ib. חיכי נ׳ נטיעה וכ׳ how dared he put up a temporary structure on Purim?—Snh. 111a בקש מקום לִנְטוֹעַ אהלו (Ex. R. s. 6 לִנְטוֹת) he wanted a place to put up his tent; a. fr.—2) *to insert, to plant,* contrad. to זרע. *Kil.* II, 4 זרועה ונמלך לנוטעה if a field was sown, and he resolves to plant trees in it, לא יאמר אֶטַּע וכ׳ he must not say, I will first plant and then &c., v. אֶטַּע. Ib. I, 8 אין נוטעין ירקות וכ׳ you must not plant vegetables &c.; a. v. fr.—Part. pass. נָטוּעַ; f. נְטוּעָה; *pl.* נְטוּעִים, נְטוּעִין; נְטוּעוֹת. Ib. V, 1; 4; sq.; a. fr.—Trnsf. *to beget.* Y. Yeb. I, 2b, a. e., v. נְטִיעָה.

Nif. נִיטַּע, נִיטַּע *to be planted* with trees. B. Bath. 24b; Erub. 23b נ׳ רובו if the larger portion of it was planted with trees, opp. נזרע. Ohol. XVIII, 3 אינה נִיטַּעת כל נטע must not be planted with any kind of trees; Ṭosef. ib. XVII, 10; a. fr.

נֶטַע m. (b. h.; preced.) *plant, plantation.* Koh. R. to IV, 6 כמה בית ני וכ׳ how much land fit for plantation is in it?—ני רבעי *the fourth year's fruits of a young tree* (Lev. XIX, 24). Maas. Sh. V, 4; a. fr.; v. רְבָעִי.

נָטַף (b. h.; cmp. טִפְטֵף) *to drip, overflow.* Ker. 6ª שרק חנוֹטֵף וכ׳ the gum which exudes from balm-shrubs. Y. Peah VII, beg. 20ª, v. נְטוֹפָה II. Sabb. 30ᵇ, a. e. שפתותיו נוֹטְפוֹת וכ׳, v. מַר II; a. fr.—נוֹטְפִין, נוֹטְפִין *dripping water, collected rain water.* Mikv. V, 5, v. זָחַל; a. fr.—Trnsf. (cmp. נָבַע) *to speak, prophesy.* Midr. Till. to Ps. LXXIII, end (ref. to Joel IV, 18) אין יִטְפוּ אלא נבואה *yiṭṭ'fu* alludes to prophecy; v. חַטָּפָה.—2) (cmp. טְפִי III) *to be too long, protrude, hang over.* Bekh. 43ᵇ חוטמו נוטף one whose nose overhangs his lips; Tosef. ib. V, 3.—[Y. Ber. I, 3ᶜ bot. שלא נטפי ed. Ven., v. חָטַף.]

Pi. נִיטֵּף *to drop.* Taan. 19ª התחילו גשמים מְנַטְּפִין the rain began to come down drop-wise. Ohol. III, 5 מת שדמו מְנַטֵּף a slain body whose blood flows in drops, opp. שוחת. Y. M. Kat. I, 80ᵇ top ועודה מְנַטֶּפֶת and when it is still overflowing; a. fr.

Nif. נִיטַּף, נִיטֹּף 1) *to be fed by an overflow.* Tosef. M. Kat. I, 1 בריכה שניטְּפָה משדה וכ׳ (Var. ed. Zuck. נִיטַּפָה, נִיטַּיְפָה *Nithpa.* of טוּף) a pond formed by the overflow (of rain) from a field &c.—2) *to be inundated, to overflow.* Y. l. c. שניטופה לתוך וכ׳ .. שדה a field dependent on irrigation which discharged its overflow (from rain) into another field (and there formed a pond).

Hif. הִטִּיף *to cause to flow; to drop.* Y. Gitt. II, 44ᵇ top (ה)מַטִּיף וכתב לא 'and he shall write' (Deut. XXIV, 1) but not form letters by dropping; Y. Sabb. XII, end, 13ᵈ. Y. Pes. V, 32ᶜ bot. ישפך לא הַטִּיף 'it shall be poured out' (Deut. XII, 27), but he must not let it fall in drops. Tosef. Sabb. XV (XVI), 9 צריך להַטִּיף וכ׳ he must cause a few drops of the blood of the covenant to flow; Gen. R. s. 46. Midr. Till to Ps. LXXIII, end; a. fr.

נְטַף ch. same, 1) *to drip.* Part. נָטֵף, נָטֵף. Targ. Prov. XXVII, 15. Targ. Ps. LXXII, 6 דְנָטְפִין (ed. Wil. דְנָטְפֵי).—B. Bath. 73ᵇ לא נָטְפָא ניטופתא וכ׳ not a drop fell to the ground.—נָטְפֵי (=h. נוטפים, v. preced.) *dripping rain water,* cohtrad. to שפכי rain water collected in spouts (v. מַרְזֵב). Ib. 6ª אחזיק לני וכ׳ if one has the right to let the dripping water from his roof run into his neighbor's yard, he may make spouts and gutters &c.—*2) (cmp. טוּף) *to turn up, lift.* Keth. 60ª (to a woman who had her eyes cast down in order not to look at her child) נְטוֹף עיניך Rashi (ed. נטף) turn thy eyes up (look freely around).

Af. אַטִּיף *to drop.* Targ. Ps. LXVIII, 9; a. e.—V. טוּף.

נֶטֶף m. (נָטַף 2) *grapes hanging down directly from the trunk,* v. בֶּחֶן. Peah VII, 4; a. e.

נָטְפָא, v. נְטוֹפָא.

נָטְפָא, *pl.* v. נָטַף.

*נַטְפִּיק f. (transpos. of נפטיק, corresp. to Pers. נפתיק, Fl. to Levy Talm. Dict. s. v.) *naphtha-salve.* Gitt. 86ª ני חיורא a salve of white naphtha.

נָטַר (b. h.; cmp. טוּר I) *to guard, observe.* Śifrê Num. 157 (expl. טירחם, Num. XXXI, 10) מקום שהיו נוֹטְרִים ע״ז the place where they guarded their idols; Yalk. ib. 785 וכ׳ שהיו נוטרין בית their idolatrous temple. Yalk. Prov. 964 ונוֹטֵר לבני אדם .. כשם שהתרנגול as the cock crows by night and holds guard for men; a. e.—Esp. (with ref. to Lev. XIX, 18) *to reserve anger, bear grudge.* Gen. R. s. 55 כתבת בתורתך .. ואת נוקם ונוטר thou hast written in thy Law (Lev. l. c.) thou shalt not &c., and thou takest revenge and reservest wrath (Nah. I, 2)?; Koh. R. to VIII, 4 לא אֶנְטוֹר I will not reserve &c. Yoma 23ª; a. fr.—[Cant. R. to IV, 12 מנטרים, read: מנסכים, v. נָסַךְ.]

נָטַר, נְטַר ch. same, *to guard, wait; to observe; to reserve.* Targ. I Sam. XXX, 23, sq. Targ. Deut. V, 10. Targ. Ruth I, 13; a. fr.—Imper. טַר, *pl.* טְרוּ. Targ. O. Deut. V, 12. Ib. XXVII, 1 (Y. טוֹרוּ); a. e.—Part. pass. נְטִיר, f. נְטִירָא; pl. נְטִירִין; נְטִירָן. Targ. I Sam. IX, 24; a. fr.—Targ. Y. Deut. V, 10 נְטִיר read: נָטַר.—B. Bath. 74ª נְטַר עד וכ׳ wait here until to-morrow. B. Mets. 63ᵇ; 65ª; v. אַגְרָא I.—Hag. 5ª, v. infra.

Pa. נַטֵּר same. Keth. 37ª נפשה מְנַטֶּרָא (not מירי) she guarded herself (her purity).—[Yalk. Job 898 קמנטר תאני, read as Ḥag. l. c. מְנַקֵּיט.]—Part. pass. מְנַטַּר, f. מְנַטְּרָא, v. infra.

Ithpa. אִתְנַטַּר, *Ithpe.* אִתְנְטַר, אִתְנְטִיר 1) *to be guarded; to be reserved.* Targ. Hos. XII, 14. Targ. Y. Ex. XXIV, 11; a. fr.—Bets. 15ª מִינְטַר וכ׳ ולא מִתְנַטֶּר כלבי מחמת (or מִנְטַר) Ms. M. (ed. מְנַטְּרָא) it is safe from dogs, but not from thieves.—*2) *to keep watch.* Targ. Prov. VI, 22 (perh. to be read תִּנָּטֵר *Pe.*).—3) *to be preserved.* Ḥag. 5ª תני מְתַנְּטָרָן והני לא מִינַּטְרָן Ms. M. a. Rashi (ed. נטרן, corr. acc.) these (the unripe figs) can be kept, but those (the ripe) cannot; Yalk. Job 898 מינטרן.

נָטֵר, v. נָטִיר.

נָטְרָא m. (preced.) *guard.* Targ. I Sam. XXVIII, 2.—*Pl.* נָטְרִין, נָטְרַיָּא. Targ. Is. LXII, 6. Targ. Jer. LI, 12; a. fr.—[נָטְרָא f., part. of נְטַר.]

נִטְרוֹן m. (νίτρον) *nitrum,* (prob.) *native carbonate of soda* (v. Sm. Ant. s. v.). Y. Sabb. IX, end, 12ᵇ (expl. נֶתֶר, ib. IX, 5).

נַטְרוֹנָה, נִטְרוֹנָא m. (נָטַר) *Natrona* (*Avenger*), a symbolical name. Pesik. R. s. 15 מי פורע לכם .. ני who will avenge you on Rome? Natrona; Yalk. Ex. 191; Pesik. Hahod., p. 56ª נטירותא (corr. acc.).

נָטַשׁ I (b. h.; cmp. טוּשׁ I) *to polish, sharpen.* Snh. 95ᵇ מגלך נְטוּשָׁה (כלום) is thy sickle (of death) polished? Sabb. 67ª (in an incantation) חרב שלופה וקלע נטושה the sword is drawn and (the stones of) the sling sharpened.

*נִטַּשׁ ch. same, esp. (cmp. מְרַק) *to dress* a dead animal. Snh. 100ᵇ לא תְּנִטּוּשׁ וכ׳ (Ms. M. תפשוט), v. גְּלַדְנָא.—B. Bath. 110ª נְטוּשׁ וכ׳ (Ms. M. פשוט; Ar. נשוט), v. נְבֵלְתָּא; (Pes. 113ª פשוט, Ar. נשוט).

נָטַשׁ II (b. h.; cmp. טוּשׁ II) *to sink, drop* (cmp. Num. XI, 31); *to abandon, let alone*, v. infra. Gen. R. s. 75 אם רחקת ונָטַשְׁתָּה וכ' if thou wert to reject and abandon Jacob &c.; Yalk. Ps. 653.

Pi. נִטֵּשׁ same. Snh. 6[b] (ref. to Prov. XVII, 14) לְנַטֵּשׁוֹ to drop it (the case, to compromise), v. גָּלַע; Tanḥ. Mishp. 6; Y. Snh. I, 18[b] לְנוֹטְשׁוֹ.

Pu. נוּטַשׁ, *Nif.* נִיטַשׁ *to be torn loose, be released.* Pesik. Baḥod., p. 154[b] נ' מחורש וכ' (not מחודש) released from one thicket and caught &c.; ib. נו' וכ'; Yalk. Num. 782 נו' וכ'; (Y. Taan. II, 65[d] top נירתור, v. נָתַר I; Lev. R. s. 29, a. e. נידחש, v. נָחַשׁ).

נָטַשׁ ch. same. Targ. Ps. XCIV, 14.

Pa. נַטֵּשׁ same. Y. Shek. V, 48[d] top נטשנה דלא תימות גבן נטשת Ms. M. (v. Rabb. D. S. a. l. p. 42), read: נְטַשְׁנוּנָהּ נטשונה .. let her go, that she may not die while with us; they did let her go (ed. אפקונה).

***נְטָשָׁא** m. (preced.) *dropping, excrements.* Targ. Y. II Lev. I, 16 (h. text נִצָּה).

***נִיא** m. *climate.* Y. B. Bath. II, 13[c] top, v. נָוֶה II a. נוֹי.

***נִיאוּב, נִיאָב** m. (נוּב) *trough.* Y. Naz. I, end, 51[c] ניאב (ed. Amst. שאוב); Num. R. s. 10 ניאוב; (Y. Ned. I, 36[d] bot. שאוב).

נִיאוּף m. (b. h. נְאָפִים; נָאַף) *lewdness, illicit intercourse.* Sifré Deut. 26 דבר נ' an unchastity; Deut. R. s. 2. Ned. 20[a]. Num. R. s. 9; a. fr.

נִיאוּץ m. (נָאַץ) *insult.* Gitt. 56[b] ניאוצו וגידופו וב' this man's (Titus') insult and blasphemy.—*Pl.* נִיאוּצִין, נִיאוּצִים. Lam. R. introd. (R. Joḥ. 1) נ' הן .. נחומין these consolations ... are insults; Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884 נְאוּצִים.

נִיאוּצָא ch. same. Targ. II Kings XIX, 3; a. e.

נִיאוֹת, v. אוֹת.

נִיאָקָא, v. נְיָיקָא.

נָיאָר, *pl.* נָיְאָרוֹת, v. נְיָיר.

נִיאֶרֶת, Tosef. Kel. B. Kam. V, 8 ed. Zuck., v. כְּוֶרֶת.

נִיב *to flow*, v. נוּב.

נִיב m. (b. h.; preced.) *flow, overflow; that which hangs over.*—נ' שפתים (borrowed fr. Is. LVII, 19; cmp. next w.) *upper lip.* Ḥull. 128[b]. Gitt. 56[a].

נִיבָא I ch. same; (cmp. טפי, a. נוֹטֵף s. v. נָטַף) *tusks, canine teeth;* also *pl.* נִירֵי. Targ. Ps. LVIII, 7 (h. text מלתעות).—[Targ. Y. I Deut. XXXIV, 7 נ' לסחיה his *molar teeth*; (h. text לֶחִי!).]—B. Kam. 23[b]. Ḥull. 59[a] גמלא נ' שקילי ניביה a camel has canine teeth. Sabb. 63[b] איתי ליה his (the dog's) tusks are gone. Gen. R. s. 86, פכרון ניביה break its tusks out; Yalk. ib. 145 תברון ניביה. Ib. מסתכל בניביה, v. סָכַל I.—Trnsf. *the sinews connecting the hip-bone with its socket.* Ḥull. 54[b] אירפסוק ניביה (some ed. אירפסיק) its sinews are severed.

נִיבָא II m. *sproutings*, v. נִבְרָיָה.

נִיבְדְקוֹס, v. נוּבְדִּירְקוֹס.

נִיבּוּל, נִיבּ' m. (נָבַל) *disfigurement; disgrace, exposure.* Y. Ab. Zar. I, 39[b] bot., v. נִיוּוּל. Ib. III, end, 43[c] ניבולה ריע (an idol worshipped by an Israelite) is bad even when disfigured, i. e. its material can never be used even after its worshipper has abandoned and disfigured it. Gen. R. s. 87; Cant. R. beg., v. זְבוּל.—נ' פה *lascivious talk*, v. נָבַל. Lev. R. s. 24.

נִיבּוּרְיָא, v. נְבוּרָה.

נִיבְזִין m. pl. (בז; cmp. נָבוֹז; Samar. נבזה) *lots.* Y. Snh. VI, beg. 23[b] אסקון נ' וכ' cast lots between you two, and one of you will at all events be caught.

נִיבָלָא, v. נְבָלָא.—[ניבלין, Targ. Is. LIII, 9 some ed., v. נְבָלָא.]

נִיבְלָתָא, Targ. Job V, 16 some ed., v. נְבָלָתָא.

נִיבְרִיוֹת, Y. Erub. V, end, 23[a] וחוצה לה ע"י נ' וחוצה לה אלפים אמה ע"י עירובי, read: וחוצה לה אלפים אמה ע"י עירובי.

נִיבְרְקוֹס, v. נוּבְדִּירְקוֹס.

נִיגָדָא, v. נְגִידָא.

נִיגּוּן, נִיגּ' m. (נָגַן) 1) *playing on a musical instrument; use of the root* נגן. Pes. 117[a]; Y. Succ. III, 54[a] top; Y. Meg. I, 72[a] top; a. e.—2) *musical accent, melodiousness.* Cant. R. to IV, 11 בעינוגו ובניגוניו, v. עִינּוּג.

נִיגּוּנָא, נִיגּ' ch. same, *music.* Targ. Is. XXXVIII, 20; a. e.

נִיגְמִי, v. נגמי.

נִיגְנֵי, v. בְּנִינְגֵי.

נִיגָּרָא, נִיגָּ' m. (נָגַר) 1) *gutter, dike.* B. Mets. 107[b] ד' אמות .. דבני אנ' Ar. (ed. גרמידי דאגי לבני נ' (ד' four cubits on the shores of a dyke belong to the owners of the dyke. Pes. 113[a] לא תשוור נ' leap not over a dyke (oth. opin., v. infra). B. Bath. 12[b] תרתי אחד נ' two fields dependent on one dyke for irrigation; a. e.—*Pl.* נִיגְרֵי, נִיגָּ'. Ib.—[V. also נִיגָּדָא.]—2) *track, step.* Pes. l. c. לא תשוור נ' do not leap in place of walking (v. supra).—*Pl.* as ab. B. Kam. 57[a] נקטי לחו נ' בריתא Rashi (ed. sing.) they adopted the habit of running out into the fields; ib. 118[b] אנקטה נ' וכ' (not אָנַקְטֵי) he taught her the way out of the fold; B. Bath. 88[a] אנקטינהו ניגרא וכ' he taught them &c.—Sabb. 51[b] דחמרא שערי נ' the gait of the ass is (in accordance with) the barley (which he feeds on). Ib. 66[b] קל נ' the sound of steps. Pes. 111[a] שתין נ' sixty steps. Ber. 41[b] דפרזלא נ' iron run (unwearied walk).

נִידָא Targ. Cant. I, 12, v. נַרְדָּא.

נִידָבָא, v. נְדָבָא.

נִידָּה, v. נִדָּה.

נִידּוּי נְדּ' m. (נָדָה) *banishment, isolation.* Num. R. s. 10 תחא בנ' (Sabb. 64b, a. e. בנגרתה), v. נָדָה.—Esp. *excommunication*, of a higher degree than נְזִיפָה and lesser than חֵרֶם. M. Kat. 16a אין נ' פחות וכ' *nidduy* lasts no less than thirty days. Ib. נִידּוּיוֹ נ' the excommunication pronounced by him is valid. Ber. 19a גוזרני עלייך נ' I should have decreed the ban over; a. fr.

נִידּוּיָא ch. same. Ned. 7b (ref. to מנורה, v. נָדָה) לישנא דנ' הוא it has the meaning of excommunication (as if he had said נדינא, v. נְדִי I).

נִידָּת* pr. n. pl. *Nayah* (prob. to be read נוח, v. נָיָח III). Y. Snh. III, 21b רבנן דנ' the rabbis of N.

נִידְהוּ m. = אִידְהוּ (mostly after an open syllable to avoid a hiatus, or after ן) *he, himself; it, it is.* B. Kam. 114b דילמא .. וחוא נ' קא מפיק שמא perhaps he sold them, and he himself spread the report (that they had been stolen). Ber. 58b לא ידענא מאי נ' I do not know what it is (its nature). Taan. 24a אנא נ' (differ. in Ms. M.) I am he (of whom you are speaking). Pes. 104a, a. e. מאן נ' בנן וכ' (Ms. M. נינהו, v. Rabb. D. S. a. l. note) who is (are) meant by 'the son of saints'?; a. fr.—*Fem.* נִידְהִי. Ber. 44a.—*Pl.* נִנְדְהוּ, נִידְנְהוּ. Ḥull. 38a מאי נ' דברים וכ' what are the movements indicating the agony of death? Ib. 79a כולהו חדא מינא נ' they all belong to the same species. B. Mets. 24b רובה ישראל נינהו the majority are Jews; a. fr.—With suffixes: נִידְהָלִי, נִידְהָלָךְ, נִידְהָלֵיהּ &c. (*to*) *myself, thyself, himself* &c. Ḥull. 59b בעינא דמחזית ליה נידהלי (Rashi דמחזית נידהליה) I want thee to show him to *me* (Rashi: to make him visible). Ib. 142a והדר לקנינהו נ' and then let him transfer them to thyself. Ber. 54b ברוך רחמנא דיהבך נידְהָלָן וכ' blessed be the Merciful who returned thee to *us* and not to the dust. Ned. 41a; Erub. 10a, a. fr. את אמרת נידהלן וכ' thou didst cite it to ourselves &c. Keth. 92a מגבי לתו נִידְהָלֵידְהוּ ארעא he will give land in payment to the very claimants, and then seize it from them; a. fr.

נְהוּג, נִידְהוּג m. (נָהַג) *leading.* Mekh. B'shall. beg.; Yalk. Ex. 226, v. נִיחוּם.

נִידְהָלֵי, v. נִידְהוּ.

נִידְהָר, Yeb. 17a, v. נַהֲרוֹנֵךְ.

נִיוּוּל m. (נָוַל) *ugliness; disgrace.* M. Kat. I, 7 מפני שנ' הוא לה because it defaces her (for the time being); Y. Ab. Zar. I, 39b bot. נִיבּוּל. Snh. VII, 3 (52b) נ' הוא זה this (the Roman way of decapitation with the sword) is a repulsive disfigurement. Y. Sot. III, end, 19b אבל אשה על ידי שנִיוּוּלָהּ מרובה וכ' but a woman, because her disgrace (feeling of shame) is greater, must not be executed naked. Ib. 18d bot. המקום .. תחת ניוולה the Lord will indemnify her for her (unmerited) exposure. Yalk. Prov. 943 חיים של נִיוּל a hideous life (without enjoyment). Ned. 80a (in Chald. dict.) נ' דחד יומא לא שמיה נ' a neglected appearance for one day (by not bathing) is not considered self-neglect in the sense of the law; a. fr.

נִיוּלָא, נִיוּלָה ch. same. Targ. Lam. III, 51.—Ned. 80a אית לה נ' it would make her repulsive.

נִיוּמְאֵי, v. גִּרְוָטָאֵי.

נִיוּן, נִיוָּדָה, v. נוּד.

נִיוְוִינָא* m. pl. (naeviana, sub. pira) *naeviana*, a species of *pears* (v. Sm. Ant. s. v. Pyrus). Y. Kil. I, 27a אקי תרוגיני (corr. acc.).

נִיוְלִי pr. n. m. *Nivli.* Ḥull. 45b.

נִיוְמָא m. (נוּם) *slumber; idleness.* Targ. Prov. XXIII, 21.

נִיוּמְתָא, נִיוּמָתָא f. same. Targ. Prov. VI, 4 ed. Lag. (ed. נִירְמָתָא; ed. Wil. נִירְמָתָא). Targ. Ps. CXXXII, 4.—*Pl.* נִיוּמָתָא. Targ. Job XXXIII, 15 Ms. (ed. sing.).

נִיוְתִי m. *Nabatean.* Sabb. 121b (Ms. M. כותי); Y. ib. XIV, beg. 14b נִפְתִּי.

נִיזְדָא, נִיזְבָא, v. sub נְזַד.

נִיזָק, נִיזָק m. (v. נָזַק) *one who claims damages; pl. cases of damage claims.* Gitt. V, 1; v. עֲרָהִית. B. Kam. 83b; a. fr.; v. נֵזֶק.

נִיזְרָא, נִיזְקָא, v. sub נְזַד.

נִיחַ, v. נוּחַ.

נִיחָ, v. נָיָח.

נִיחָא I m. (נוּחַ) *soft, gentle.* Targ. Job XXXVII, 13; Taan. 3b bot. מיטרא נ' a gentle rain, opp. רזיא. Ib. דאתא נ' when a gentle rain has fallen.—*Fem.* נִיחָתָא, נִיחָא. Targ. II Esth. VIII, 13.—Sabb. 7b תשמישתיה נ' it is convenient for use; a. fr.

נִיחָא II m. (preced.; v. נוּחַ) *ease, satisfaction.* Yeb. 118b דגופא נ' bodily comfort (even in an unhappy marriage) is preferable (to singleness). Snh. 45a, v. בְּזִיזוֹנָא. Sabb. 132a מעיקרא מאי קא נ' ליה וכ' what satisfactory reason had he at first (for his interpretation), and what was again the objection he attempted to meet?—נ' ל־ *one likes, prefers.* Targ. Y. Deut. XXXII, 50.—Meg. 28a אתייקורי .. לא נ' לי I do not want to be honored at the expense of thy disgrace. Ib. לא נ' לכו וכ' do you not want me to live? B. Bath. 172a מילתא דנ' ליה וכ' something which is satisfactory to the creditor and &c. Arakh. 30b נ' לאינש דליזבן וכ' it is better for man to sell his daughter than to borrow on interest. Erub. 32b; a. fr.—נ', הָנֵי (a dialectical term, v. נוּחַ *Ithpe.*) *it is right; it will do.* Y. Pes. I, 27b top נ' העליונים וכ' this is right as far as the uppermost and nethermost cavities are concerned. Y. Yoma III, 40c, sq. אין תימר מיד נ' ... נ' של משה אין תימר מיד נ' וכ' if you say, sacred vessels are consecrated at once (as soon as finished), it is right; but if you say, they are not consecrated until they are used, it would be right as far as the Mosaic vessels are concerned, but &c.—Ḥull. 56a

חנ' למאן דאמר this would be right according to the opinion of &c.; a. fr.—Cant. R. to I, 6 נ' (an editorial gloss, as a punctuation mark) *as a positive assertion*, opp. אִתְּמָדָא.—V. נָיְרִית.

נִיחָא III pr. n. m. *Niha*, name of an Amora. Y. Kil. IX, beg. 31[d]; Y. Yeb. VIII, end, 9[d]; a. e.

נִיחוֹחַ m. (b. h.; נוּחַ) *pleasing*. Koh. R. to IX, 7 כריח נ' like the pleasing flavor (of a sacrifice); a. e.

נִיחוּם, נְחֵ' m. (b. h.; נָחַם) *comfort, consolation*. Mekh. B'shall., beg. (ref. to נחם, Ex. XIII, 17) אין נ' זה אלא נהוג this (*naḥam*) does not mean comforting but leading (i. e. the מ is not radical); Yalk. Ex. 226 אין ני' בכ"מ וכ' (corr. acc.), v. נָחָה a. נָחַם.—*Pl.* נִיחוּמִים, נִירְחוּמִין, נֶחָ'. Pesik. Shim'u, p. 117[b] דברי נ' comforting words, opp. קינטורין. Ib. Naḥămu, p. 124[a] דברים טובים וכ'; Yalk. Is. 307 דברים טובים דברי נ'. Lam. R. introd. (R. Joḥ. 1), v. נִיאוּץ; a. e.—V. תַּנְחוּמִים.

נִיחוּנְיוֹן, v. נְחוּנְיוֹן.

נִיחוּתָא f. (נוּחַ) 1) *mildness, gentleness*. Targ. Job XXXI, 18 (v. תּוּנְיָתָא).—Taan. 4[a], v. אֶלָּא II. Arakh. 17[a] לעניין תוקפא וכ' as regards ruling with rigor or with leniency. B. Bath. 25[b] דאתיא מיטרא בנ' when the rain comes down gently, opp. בשפיכותא. Sabb. 34[a], a. e. צריך למימרינהו בנ' he must say them in a gentle way; a. e.—2) *submission, humility*. Gitt. 36[b], v. עוּלְבָּן.—3) *ease of mind, satisfaction*. Snh. 30[b]; Pes. 32[b] מאי נ' why this ease of mind (why does he say, Let thy mind be set at rest as thou didst mine)?

נִיחָתָא, v. נִיחָא I.

נִיטּוּף m. (נָטַף) *overflow*. Y. M. Kat. I, 80[b] top.

נִיטּוֹפְתָא f. (נָטַף) *drop*. B. Bath. 73[b], v. נָטַף.—*Pl.* נִיטּוֹפְרִיתָא. Gitt. 69[b].

נִיטְלִיתָא, v. מַלְטְרָתָא.

נָיִיד, v. נוּד ch.

נָיֵית, *Pi.* of נָוָה.

נָיֵיחַ I, v. נוּחַ ch.

נָיְיחַ II m.=h. נוֹחַ II, *kind, gentle, pleasing*. Targ. Y. Deut. XVII, 18.—ל־ נ' *it is good (better) for*. Koh. R. to X, 5 [read:] והוה נ' ליה דקברייתיה וכ' it would have been better for him that I should bury him than &c.; (Y. Sabb. XIV, 14[d] bot. נוֹחַ הֲוָה לֵיהּ אילו הוה מיית). Koh. R. l. c. הוה דייתירים וכ' נ' it would have been better that his head were taken off than to do this; a. e.

נָיְיחָא, נָיְחָא (נָיְחָא) m.=h. נוֹחַ I, ג) *rest, satisfaction*. Targ. Ps. XCV, 11 ed. Lag. (ed. Wil. a. oth. נִיחַ). Ib. CXVI, 7 Ms. נִיחַיְיכִי (Regia נוֹחַיְיכִי; ed. מְנַחַיְיכִי). Targ. Job XXXVI, 16. Targ. Lam. I, 3; a. fr.—Y. Taan. I, 64[a] (transl. Is. XXX, 15) בשובה ונ' וכ' through Sabbath rest and repose you will be redeemed. Gen. R. s. 87 (ref. to Ps. CXXV, 3) אין לו נ' וכ' (the evil spirit) has no satisfaction in the company of the righteous; Midr. Till. to Ps. l. c.; Yalk. ib. 880; a. e.—2) *gentleness*. Snh. 94[b] בנ' gently.—V. נִיחָא, a. next w.

נִיְיחָח, נִיחָח f. h. same. Gen. R. s. 30 (play on נח, Gen. VI, 9) נ' לו נ' וכ' (ed. Wil. נירתא) he was a comfort to himself, a comfort to the world &c.; Yalk. ib. 48; Yalk. Chr. 1072 נירחא. Gen. R. s. 25 (ref. to נח, Gen. V, 29, a. ינוח, Ex. XXIII, 12) נָיְיחַת שור וכ' . . . . נאמר כאן נ' here ease is mentioned, and so there: as there appeasement of the ox is meant, so here (the ox submitting again to man's control, v. נוּחַ); ib. נירחת קבר rest in the grave; Yalk. Chr. l. c.

נִיְימָא, v. נִיוּמְתָא.

נִיְיקָא, נָיְקָא pr. n.=אַנְיָאקָא; v. אַנְגָּרָא.

נָיָיר m. (נור) [*blank,*] *paper, parchment, papyrus* &c. Ab. IV, 20 דיו כתובה על נ' חדש ink on a new blank, opp. נ' מחוק palimpsest. Gitt. 9[b] נ' חלק blank paper, v. קְרַע. Ib. 19[b] נתן לה נ' חלק if he handed her a blank sheet. Tosef. Kel. B. Kam. VII, 11; Kel. X, 4. Sifré Deut. 160 לא על נ' not on a loose sheet, opp. מגילה; a. fr.—*Pl.* נְיָירוֹת. Pes. 42[b] סופרים . . . מדבקין בהו נְיָירוֹתֵיהֶן scribes . . glue their parchments with it (Ms. M. נְיָירוֹתַיְיהוּ ch. form). Kel. II, 5 נ' . . . כסוי (Var. ודהנ') covers . . . made of papyrus; Tosef. ib. B. Kam. II, 5 ניארות ed. Zuck. (Var. ונרות, corr. acc.).

נִיכּוֹ', v. next w., end.

נִיכּוּשׁ, נְכֵ' m. (נָכַשׁ) *weeding; lopping (trees)*. Kel. XXIX, 7 קרדום של נכ' (perh. נְכוּשׁ; ed. Dehr. נְכָשׁ) the axe used for lopping trees (v. Maim. a. l. ed. Dehr.); Y. Meg. I, 71[b] top ניכ'; Y. Ned. IV, beg. 38[c] מכוש (corr. acc.). Tosef. B. Mets. VII, 6 גמר נִיכּוּשׁוֹ (ed. Zuck. נְכִישׁוֹ) if he finished the weeding for which he was hired. Gen. R. s. 39 ראה אותן עסוקין בנ' בשעת הנ' וכ' when he saw them engaged in weeding (lopping) at the proper season &c.; a. fr.—[Pesik. R. s. 31 קטה כמין נ', ed. Fr. נכו', read: כווי קטנה, v. כְּוָוי; Fr. emends: כווי קטנה כמין צינור.]

נִיכָּסְתָא, נִיכָּסָא, נִיכָּלָא, v. sub נְכֵ'.

נִילוֹס pr. n. (Νῖλος) *the Nile*, also *the godhead Nilus*. Targ. Y. Gen. XLVII, 7; a. fr.—Sot. 13[a]. Gen. R. s. 87; Pesik. R. s. 6, v. זִיבּוּל; a. fr.

נִים *to slumber*, v. נוּם.

נִים m. (preced.) *slumber, sleep*. Pes. 120[b]; Meg. 18[b], a. e. (expl. מתנמנם) נ' ולא נ' וכ' a sleep which is no sleep, a wakefulness which is no wakefulness.

נִימָא, *Pi.* of נמא, v. נוּם I.

נִימָא, v. אֵמָא II.

נִימָה, נִימָא f. (נמא, cmp. נְמָרָה=נְבָרָה, also meanings of נִיב, נִיבָא) [*hanging over,*] 1) *fringe, cord, hair* (of the eye-brow); *bristle; fibre*. Bets. 14[b] שמא תכרך נ' וכ' lest a

fringe (shred of the garment used as mattress) wind itself around his body; Y. Kil. IX, 32ª bot. Nidd. 67ª, a. e. נ' אחת one single thread; Y. Sabb. VII, 7ª top נמא (corr. acc.). Gen. R. s. 93 קשר חבל בחבל וכ' בנ' (Ar. נינא) he tied rope to rope, string to string. Ib. נ' אחת היתה לו בלבו he had one bristle on his chest; Yalk. ib. 150. Gen. R. s. 65, end קשר בה נ' וכ' (Ar. נינא) he tied a string to it ..., and hanged himself. Tosef. Sot. I, 2 כדי שירקשור הגרדי נ' as much time as the weaver needs to knot a fringe; Y. ib. I, 16ᶜ bot.—B. Bath. 16ª (ref. to סערה, Job XXXVIII, 1) וכל נ' ונ' וכ' for each hair (of the eye-brow) &c., v. גּוּמָא. Sabb. 30ª, a. fr. מלא נ' a thread's (or hair's) breadth. Erub. X, 13 קושרין נ' במקדש they were permitted to knot a broken string of a musical instrument in the Temple; ib. 102ᵇ נִימַת כינור; a. fr.—*Pl.* נִימִין. B. Bath. l. c. Shek. VIII, 5 ed. (Ms. M. נִירִין); a. fr.—2) (cmp. נֵיר) *pl.* נִימִין *mustache.* Yoma 38ᵇ בין הנ' on the division line between the two parts of the mustache.—3) (cmp. בִּרְיָא III) *leech.* Ab. Zar. 12ᵇ. [Ib. 10ᵇ, v. נוֹמִי.].

נִימָא ch. same, *cord; string* &c. Targ. Ps. XI, 2 (h. text יֶתֶר); a. e.—*Pl.* נִימִין, נִימַיָּא. Targ. Koh. IV, 12. Targ. Y. Num. XV, 38. Targ. Ps. VI, 1; a. e.

נימאיק, v. עִמְקִי.

נִימָד, v. נִימָא h.

נִימוֹל, v. מוּל II.—[נימולין, Y. Yeb. VIII, 9ᵇ, v. נְמִילָה.]

נימוס, נימום, Tosef. Bekh. IV, 15; Tosef. Men. XIII, 6, read נָמוּם, v. נָמַם.

נִימוֹס, v. מָסַס.

נִימוֹס I pr. n. m. *Nimos,* 1) נ' הגרדי, v. אַבְנִימוֹס.—2) N., brother of Joshua the grist-maker. Bekh. 10ᵇ; Tosef. Makhsh. III, 13 אונימיס ed. Zuck. (oth. ed. אינ'), read אַבְנִימוֹס, v. אַבְנִימוֹס.

נִימוֹס II m. (νόμος) *usage, law; religion* (v. נוֹמוֹס). Meg. 12ᵇ מוכתר בנימוסו, v. כָּתַר. Gitt. 65ᵇ עשו לה כנ' deal with her according to law. Ex. R. s. 15 בנ' המלכות in accordance with the royal usage of warfare; (Tanh. Bo 4, a. e. כְּמַשְׁמָעָן). Gitt. 43ᵇ נימוסו .. כיון שעשה Ar. (ed. נמוסו) as soon as the gentile did to him (the hypothecated slave) what the law requires (to take possession, v. נִשְׁקַל); Tosef. Ab. Zar. III (IV), 16 נימוסות (corr. acc.). Gitt. l. c. [read:] אע"פ שעשה לה נימוסה although he (the Jew) did what the law requires in regard to the field; a. fr.—*Pl.* נִימוֹסִין, נִימוֹסוֹת. Num. R. s. 18 בדרכי הגוים יש נ' וכ' it is the way of the nations to have many religious observances (for various deities) and many priests. Gen. R. s. 16 בשלשה .. בנ' (Ar. בנָוסין) in three things is Greece in advance of Rome: in codes &c., v. פַּנְקְסִין. Ib. s. 67. Num. R. s. 8 בנ' שלנו in our (Roman) law; a. e.—[Ex. R. s. 15 הוציא הנמוסין read: הטומוסין, v. טוֹמוֹס.]

נִימוֹסָא, נִימוֹ' ch. same. Targ. Ps. I, 2. Targ. I Sam. II, 13; a. fr.—Gen. R. s. 48 (prov.) עלת לקרתא הלך בנימוסה when you come to a place, follow its customs.—*Pl.* נִימוֹסִין, נִימוֹסַיָּא. Targ. Ez. XX, 25; a. fr.—Y. Ber. V, 9ª בנ' דבריה וכ' (ed. Lehm. sing.) he is engaged in studying the laws of his Creator.

נִימּוֹק, v. מָקַק.

נִימּוּק m. (contr. of נְעִמּוּק; נעמק) *depth, penetration.* Ab. d'R. N. ch. XVIII; Gitt. 67ª ר' יוסי נימוקו עמו gave to R. Jose the surname, 'His depth is with him', i. e. he has deep reasons for whatever he says. Ib. אלמלא ראיתו נ' עמו if thou hadst seen him, (thou wouldst have seen) his depth was &c. Erub. 51ª. Bekh. 37ª מהו דתימא נ' עמו you might have thought, we must adopt R. Jose's opinion because he is known to have deep reasons.

נִימוֹרְתָּא* f. (מוּר; cmp. אֲמוּרְיָא) *a detachment of troops sent to take hostages* until a requisition be complied with. Y. Pes. IV, 31ᵇ bot., v. מַשְׁפּוֹנָא.

נִימָסַיִם* m. du. (מָסַס) *mashing mill.* Ab. d'R. N. ch. XXXI, end, contrad. to ריחים grinding mills (v. Ber. 61ᵇ top).

נִימְפַי, v. נִינְפֵי.

נִימְפִיוֹן m. (νυμφεῖον, nympheum) *a fountain consecrated to the nymphs,* in gen. *fountain.* Tanh. Mishp. 8 (some ed. נמסינן, corr. acc.); Ex. R. s. 31 גיפיון (corr. acc.).

נִימְרִית, נִימְרִין, (נימרון), v. sub נְמֵר.

נִין m. (b. h.; נִינָו) [*tender,*] *child, offspring.* Mekh. B'shall., Amalek, s. 2 אם אניח נ' ונכד וכ' I will not leave over a son or son's son of Amalek; Yalk. Ex. 266).

נינגי, v. בְּנִיגְנֵי.

נִינְדוֹ, pl. of נִידּוּי.

נִינְוֵה (b. h.) *Nineveh,* the capital of Assyria. Yoma 10ª; Gen. R. s. 37. Sabb. 121ᵇ; Y. ib. XIV, beg 14ᵇ צרעה שבנ' the hornet of N.; a. e.

נִינְיָא* I m. (contr. of נענע, cmp. נוני) (*slender*) *hemp-cord, line* (v. P. Sm. 2362; 2387). Gen. R. s. 65; s. 93 Ar. (ed. נִימָה).—[Lev. R. s. 22, beg. גיניא, read: גִּינְיָא, v. סִינְיָא.]

נִינְיָא II f. (v. preced.) *ammi, Bishop's-weed* (v. אַמְרִיתָא). Ab. Zar. 29ª (Rashi: *mint*). Sabb. 128ª; 140ª נִינְיָא. Ib. האי נ' מעלייא וכ' *ninia* is good for seasoning cress. Gitt. 69ᵇ תלת ביעי נ' (Ar. בנ') three eggs' sizes of *n.*—V. נְעָנָא.

נינפה, v. next w.

נִינְפֵי, f. (νύμφη) *bride.* Targ. Cant. IV, 8, sq.—R. Hash. 26ª חזיו קורין לכלה נ' I heard them call a bride *nin'fe.* Gen. R. s. 71 (play on נִפְתּוּלֵי, Gen. XXX, 8) נ' הית לי ליעשות וכ' (not פה ...) I ought to have been made a bride before my sister; Yalk. Gen. 127 לינפה (corr. acc.). Ex. R. s. 36, beg. (ref. to יפה נוף, Ps. XLVIII, 3) לשון נימפי .. יוני (some ed. נְמֵר) in Greek they call a bride

nymphe. Ib. s. 52, end (ref. to Ps. l. c.) קלי נינ׳ ed. Const. (missing in ed.) καλὴ νύμφη, the beautiful bride; Pesik. R. s. 41 קלוניפו (corr. acc.); Tanḥ. Ki Thissa 18 (ref. to Cant. IV, 11) כלה נופי; ed. Bub. ib. 9 קלוניפי, read קלי נ׳.— [Yoma 10ᵃ, v. נִיפָּר.]

נֵיס, *pl.* נִיסִין, נִיסִים, v. נֵס.

נֵיסָא, v. נִסָּא.

נָסָא, נְיָסָא m. (an adapt. of νῆσος, as if fr. נסע=נסא *to emigrate,* or אנס *to subject*; cmp. אֲנִיסִין, Sam. ענישוסי, Gen. X, 32, Mand. נסיסיא, v. Nöld. Mand. Gr. p. XXX) *settlement, colony,* esp. *island* (v. נַגְוָון). Targ. Is. XX, 6 (ed. Wil. נסא). Targ. Jer. XXV, 22; a. e.—*Pl.* constr. נְיָסֵי, נְסֵי. Targ. Is. XXIV, 15. Ib. II, 16 (ed. Wil. נסי; h. text אניות). Targ. Am. IX, 3 (h. text קרקע). Targ. Y. II Gen. X, 18 נ׳ אומיא (belonging to ib. 5, as quoted in Ar.); a. e.—Hebr. form, *pl.* (of נִיסוֹס) נִיסִים, נִיסִין, נַסִּין; v. אֲנִיסִין.— [Deut. R. s. 2 נֵס; Yalk. Is. 369; Yalk. Deut. 825 נָמֵל.]

הַר נִיסָאי pr. n. (v. נֵס) *Mount Nissay* (Miracle), a substitute for Sinai, introduced for argument. Sabb. 89ᵃ (against one explaining הר סיני as הר שנעשו בו נסים, the mount whereon miracles were wrought for Israel) הר נ׳ מיבעי ליה then its name ought to have been Har Nissay; v. סִימָנַאי.

נִיסָה f. (נוּס) *flight.* Sot. VIII, 6 שתחלת נ׳ נפילה, corrected ib. 44ᵇ (as in Y. ed.) שתחלת נפילה נ׳ for the beginning of falling (in slaughter) is the rout; Y. ib. VIII, end, 23ᵃ; Sifré Deut. 198 שתחלת נ׳ נפילה for the beginning of flight means falling.

נְסִ׳, נִיסוּךְ m. (נָסַךְ) 1) *libation.* Succ. IV, 1 נ׳ דמים שבעה the water libation (on the Succoth festival) is continued for seven days. Y. ib. 54ᵈ top; Tosef. ib. III, 15 נִיסּוּכוֹ בקדושה at its libation the laws of sanctity must be observed; (Tosef. Meil. I, 16 נְסִיכָתוֹ). Zeb. VI, 2. Snh. 62ᵃ נ׳ libation to idols; a. fr.—*Pl.* נִיסּוּכִין, נִיסּוּכִים, נְסִ׳. Gen. R. s. 78, end כמה נ׳ ניסך יעקב how many libations Jacob performed. Taan. 2ᵇ, a. e. שני נ׳ two kinds of libations.—2) *the manipulation by an idolater* by which he causes wine to be forbidden to Jews as יֵין נֶסֶךְ (v. נָסַךְ). Ab. Zar. 56ᵇ (in Chald. dict.) נ׳ דרגל .. נ׳ operating with the foot is not called a ritual manipulation (does not affect the wine); a. e.

נְסִ׳, נִיסּוּכָא, נִיסּוּךְ ch. same, *the act of libation*; (in Targ. Y. also) *the liquid used for libation.* Targ. Num. XXVIII, 7. Ib. IV, 7; a. fr.—*Pl.* נִיסּוּכִין, נִיסּוּכָיָא, נְסִ׳. Ib. O. some ed. Targ. Y. ib. XV, 13 (not נְסוּכְיָא); a. fr.—V. נְסָכָא I.

נִיסְחָנָא m.; *pl.* נִיסְחָנֵי, נְסִ׳ (נָסַח, v. *Af.*) [*despaired of, given up,*] *palms which never mature their fruits, male palms*; דְּנִ׳ *fruits of nishané, stunted dates* which cease growing early in the spring (נִיסָן). Pes. 53ᵃ בדנ׳ קץ he selected for felling (in the Sabbatical year) palms whose fruits had reached their limited maturity. Erub. 28ᵇ תחם בדנ׳ there it means fruits of the *nishané* (which having reached their maturity are considered as food). Ib. לאו בנ׳ (read בדנ׳, v. Rabb. D. S. a. l. note 60) it does not mean fruits of the *n.*—[Ms. M. נְסָחָנֵי, Var. נִיסָאנֵי, Ar. נִיסָנֵי, v. Rabb. D. S. to Erub. l. c.—The Var. נִיסָאנִי, dialect. for נִיסָח (cmp. נסח a. נסע) gave rise to etymological derivation from נִיסָן.]

נִיסֵיתָא, נִיסְיוֹנָא, נִיסָּיוֹן, v. sub נְסִ׳.

נִיסוּתָא, v. נְשׂוּאוּתָא.

נִיסָּבָא, v. נְסָבָא.

נֵיסֶל or **נֵסֶל** m. (v. אַסְלָא II) *easy-chair, (royal) arm-chair.* Tosef. Snh. IV, 2 נִיסְלוֹ ספסלו על (strike out ספסלו, as a gloss; Var. כסאו); Y. ib. II, 20ᶜ bot. (Var. כסאו).

נִיסָן (b. h.; v. Fr. Del. Proleg., p. 138, note) *Nisan,* the first month of the Hebrew calendar, containing thirty days, varying between the sixteenth of March and the eighth of May. R. Hash. I, 1 באחד בנ׳ ראש וכ׳ on the first of Nisan begins the royal year. Ib. 2ᵇ בנ׳ .. וכ׳ מת בנ׳ if a king dies in N., and his successor ascends the throne in N., we count a year for the one, and one (the first year) for the other; a. v. fr.

נִיסָן ch. same. Targ. Y. Ex. XII, 8; 18; a. e.—Y. Maas. Sh. IV, end, 55ᶜ; Ber. 56ᵇ; Lam. R. to I, 1 רבתי (חד מתלמ׳), v. נְפָא.

נִיסָנֵי, v. נִיסָחָנָא.

נִיסָקָא m. (transpos. of נִיקסָא), v. נְקָצָא.

נִיסָרָא, v. נְסָרָא.

נִיסַרְדִי, v. מִיסַרְדֵי.

נִיסְרוּי, Targ. II Esth. III, 8 בנ׳ ed. Lag. a. oth., read: בְּגוֹ סְרָרָא, v. סְרָרָא.

נִיסַרְפּוֹ, v. לקח.

נִיסָתָא, v. נְסִיתָא.

נְיָע m. (נוּעַ) *the effort made to remove phlegm, hawking; the phlegm discharged by hawking,* contrad. to כְּיֹחַ. Nidd. VII, 1 הנ׳ והרוק the phlegm (of an unclean person) and the spittle. Ib. 55ᵇ ונִיעוֹ; B. Kam. 3ᵇ, v. כְּיֹחַ; a. e.

נִיעָא, נְיָעָא m. (נוּעַ) [*something hanging,* cmp. Syr. נעא *lobe of the liver,* P. Sm. 2403,] 1) *fat-tail, rump.* Targ. Y. II Lev. III, 9 (h. text אליה).—2) *breast of an animal.* Ib. VII, 30 (h. text חזה); [Ar. נָעָא, v. Koh. Ar. Compl. s. v.].—Midr. Sam. ch. XIV שוקה ונִיעָה the shoulder and the breast.

נִיעָה, v. preced.

נְיָעוּר m. (נָעַר) *shaking* of a garment. B. Mets. 29ᵇ.

נִיעוֹר, v. עוֹר.

נִיעוֹת, v. עוּת.

נִיעֲנֵעַ, נִיעֲנוּעַ, v. sub נִעְנֵעַ.

נִיף, Tosef. Arakh. V, 14, v. נוֹף II.

נִיפּוּחַ m. (נְפַח) *blowing into.* B. Bath. 79ᵃ (play on נפח, Num. XXI, 30) אש שאינה צריכה נ׳ a fire which needs no fanning (hell); Yalk. Num. 765.

נֵפֶל, נִיפּוֹל m. (נָפַל) 1) *falling off,* esp. (with ref. to Lev. XI, 32) *of a limb detached from the body.* Ḥull. 74ᵃ מיתת עושה נ׳ וכ׳ the natural death of an animal causes the hanging limb (דַּלְהוּל) to be considered as if detached (in life-time, so that it does not come under the law of נְבֵלָה), but slaughtering does not &c. (and the dangling limb is considered as a part of the slaughtered animal. Ib. 129ᵃ אי מיתת עושה נ׳ לטמא וכ׳ if death causes the limb to be considered as detached, let it be susceptible of uncleanness as a limb cut off from a live animal, and if not &c.; a. fr.—*Pl.* נִיפּוּלִין פת נ׳ *bread which falls apart, spoiled bread.* Tosef. B. Kam X, 9; B. Kam. 99ᵇ; B. Bath. 93ᵇ. Sifra B'ḥuck., Par. 2, ch. VI פת ניפולה (corr. acc.; Yalk. Lev. 675 נוֹפֶלֶת).—[V. נִיפּוּלִין.]—2) *falling down* for prayer. Deut. R. s. 2, beg. (as one of the expressions for prayer, with ref. to Deut. IX, 25); Yalk. ib. 811; Sifré ib. 26.

נֵפֶל, נִיפּוֹל m. (preced.) 1) *young birds found near their nests.* B. Bath. II, 6 (23ᵇ) נ׳ דנמצא וכ׳ (Ms. O. נֵפֶל; Ms. H. נֵפֶל, v. Rabb. D. S. a. l. note 300) birds found within fifty cubits &c.—2) a species of *locusts, nippol.* Ḥull. 65ᵇ סלעם זה נ׳ (Ar. החרגל) *Sal'am* (Lev. XI, 22) is *nippol;* Sifra Sh'mini, Par. 3, ch. V חרגל זה נפול.

נִיפּוֹלָא, נִיפּוֹלָא ch. as preced. 2. Targ. Y. Lev. XI, 22 (Ar. נעלא, corr. acc.; h. text חרגל).

נִיפּוֹלָה, Sifra B'ḥuck., Par. 2, ch. VI, v. נִיפּוּל.

נִיפּוֹלִיָּה, v. next w.

נִיפּוֹלִין pr. n. pl. *Neapolis* on the site of the ancient Shechem. Y. Ab. Zar. V, 44ᵈ ניפולית (corr. acc., or ניפולים); Deut. R. s. 3 נ׳ של כותיים. Num. R. s. 23 (expl. שכם, Josh. XX, 7) נֵפֶ׳.

נִיפָּחָא, v. נְפָחָא.

נִיפּוֹרָא, v. נִיפְרָא.

נֵיפֶל, v. נְפִילָה.

נֵפֶ׳, נִיפָּלָא I m. (cmp. נְפִיל) [*giant,*] the constellation of *Orion* (h. כְּסִיל). Targ. Job IX, 9. Ib. XXXVIII, 31.—*Pl.* נְפִילִין, constr. נִפְלֵי, נְפִלֵי Targ. Is. XIII, 10 (h. text וכסיליהם).—Snh. 96ᵇ בר נפלי *son of giants* (?), surname of the Messiah (with allus. to הנפלת, Am. IX, 11); Yalk. Am. 549 (some ed. נְפִלֵי).

נִיפָּלָא II m. *untimely birth,* v. נְפִילָא II.

נִיפָּקָא, v. נְפָקָא.

נִיפַּר pr. n. pl. (Assyr. Nipur, modern Niffer, v. Schr. KAT.², p. 572) *Nifar.* Yoma 10ᵃ (identified with כלנה) נ׳ Ms. M. 2 (Ms. M. 1 נפגר for נפור, v. Rabb. D. S. a. l. note; ed. נופר נרנפי, strike out the second w., as a corrupt gloss, induced by phonetic resemblance of פַּלְגָּה a. פַּלָּה, v. נִרְנְפַר).

***נִיפְרָא** m. (a mutilation of λυχνοφόρος, cmp. לוּפָר) *torch-bearer.* Ab. Zar. 11ᵃ נ׳ Ar. (ed. נִיפְרוֹרָא; Ag. Hatt. נוּפְרָא; Yalk. Ex. 229 ed. Salon. אנפירא, v. Rabb. D. S. a. l. note 200); v. פִּרְפְּרוֹרָא.

נִיפַּשׁ m. (נְפַשׁ)=h. רֶוַח, *vacant space.* Targ. Y. Gen. XXXII, 17.

נִיץ, נִיר (יָנַץ) נוּץ 1) *to sprout, blossom.* Targ. Ps. XC, 6 יְנִיץ. Ib. CXXIX, 6 יֵינִיץ Ms. (ed. יציץ).—Snh. 18ᵇ יֵינִץ; Y. R. Hash. II, 58ᵇ top מֵינִץ, v. בַּסִּיר; Y. Snh. I, 18ᶜ bot. מינץ (corr. acc.).—2) *to shine* (cmp. נָבַט). Targ. Ps. CXXXII, 18 (h. text יציץ).

Af. אֵנִיץ, אָנִיץ *to bring forth blossoms.* Targ. Num. XVII, 23 (ed. Berl. אַנֵּיץ).

נִיצָא, נֵיץ, v. נֵץ.

נִיצְבְתָא, נִיצָבָא, v. sub נְצַב.

נִיצוּחַ, נִיצָ׳ m. (נָצַח) *glory; use of the stem* נָצַח *for song.* Midr. Till. to Ps. IV (expl. למנצח) למי שנצוחו נצח to him whose glory is everlasting. Ib. בניר׳ וכ׳ with glorification (use of נצח) &c.; Pes. 117ᵃ, a. e. נִרְגּוֹן.

נִיצוֹחָא, v. נְצוֹחָא.

נִיצָ׳, נִיצְצוֹר m. pl. constr. (נְצָר) *strife, rivalry.* Meg. 24ᵇ top, v. נְצַר.

נִיצוֹלוֹת, v. next w.

נִיצָ׳, נִיצוֹלֶת f. (נֵצֶל) *remnants, refuse.* Gen. R. s. 67 (ref. to אצלת, Gen. XXVII, 36) מן הנ׳ ed. (Ar. חִנְצוֹלוֹת) of the leavings (of the poorest kind). Ib. s. 74 (ref. to ויצל, Gen. XXXI, 9) כזה שהוא מצניל מן הנ׳ (Ar. הנצולות) like one that saves things from among the refuse.—*Pl.* נִיצוֹלוֹת, נִיצָ׳. Tosef. Ter. X, 3 הניצוליות וכ׳ (corr. acc.; ed. Zuck. המצולות) the leavings and the rotten fruits &c.—V. נָצַל a. נְצוֹלָה.

נִיצוֹץ c. (נָצַץ) 1) (b. h.) *spark, sparkling light.* Tanḥ. Vayesheb 1 נ׳ אחד וכ׳ one spark from thy smithy.—*Pl.* נִיצוֹצוֹת, נִיצוֹצִים, נִיצוֹצִין. Tosef. Yoma II, 3 חרו נ׳ יוצאות מהנה sparkling rays proceeded from it (the golden tablet); Yoma 37ᵇ נ׳ יוצאין מהנ׳ מנתזין; Y. ib. III, 41ᵃ top; Y. Sot. II, 18ᵃ top הניצוצים וכ׳. Num. R. s. 5, beg. שני נ׳ של אש two sparks of fire &c. Ib. שני נצ׳ מקדמין וכ׳ two sparks preceded them. Y. Ab. Zar. V, end, 45ᵇ (v. לִיבּוּן) צריך שיהא נ׳ וכ׳ it must be so heated that sparks burst forth from it. Tosef. Sabb. VI (VII), 2 נפלו הירמנו נ׳ ואמר וכ׳ if snuff falls off the candle, and he says, we shall have guests &c. (v. אֲמוֹרִי). Sabb. III, 6 לקבל נ׳ to receive the snuff; a. fr.—*2) *shivers scattering from the broken sledge-hammer.* Sabb. 88ᵇ; Snh. 34ᵃ (ref. to Jer. XXIII, 29) מה פטיש זה מתחלק לכמה נ׳ as the sledge-hammer (when shattered by

the harder rock) is divided into many shivers (differ. in commentaries).—3) *squirtings* (of boiling water &c.). Ab. Zar. 76[b] מה בולעו נ' וכ' as the rim of a caldron absorbs forbidden substances through squirtings, so does it emit them again through the squirtings (of the boiling cleansing water, v. גִּירְגּוּל). Nidd. 13[a] נחזון וכ' drippings (of urine) squirt upon his feet. Yoma 29[b], sq.; a. e.—4) (cmp. Arab. *nuḍâḍah*) *residue.* Sabb. 139[b] האירכא נ' but there is the residue (the last drops percolating through the dregs in emptying liquid from vessel to vessel); נ' לבי ר' וכ' that residue was not cared about in the house of &c.

נִיצוֹצָא ch. same, נִיצּוֹץ נורא *spark.* Targ. Is. I, 31.

נִיצוֹצָיָא, v. נוֹצְרָצָא.

נִיצּוֹק, v. נְצוֹק.

נִיצוֹר בַּר נִ', pr. n. m., v. נְצַר IV.

נִיצָחְנוּתָא, נִיצָחָנָא, נִיצָדוֹן, v. sub. נצח.

נִיצְיוֹנָא, נִיצְיוּיָא, v. נְצָרָא.

נִיצָל, v. נְצַל.

נִיצָנָא m. (נִיצָן)=b. h. נִצָּן, *blossom.*—*Pl.* נִיצָנַיָּא, נִיצָּ'. Targ. I Kings VI, 1; 37.

נִיצָצָא, v. נְצָצָא.

נִיצָרָא, v. נְצָרָא.

נִיקָבָא, v. נְקָבָא.

נִיקּוּד נָקַ' m. (נָקַד I) 1) *dot, point.*—*Pl.* נִיקּוּדִין, נִיקּוּדִים, נִקְּ'. Tosef. Sabb. XI (XII), 13 הכותב שני נ' וכ' if one writes (on the Sabbath) two dots, and another person finishes them up &c., v. נִקּוּדָה.—2) *pl.* (as ab.) *minute loaves, cakes* (of half the size of an egg). Ter. V, 1 (oth. opin. *crumbled pieces*; v. Josh. IX, 12); Bekh. 22[b]. Y. Ter. V, 43[c] top והדרן כהדא חציר וכ' those *nikḳadim* are half the size of eggs.—[Midr. Sam. ch. XXII ניקודים some ed., read: נִיקּוּרִים.]

נִיקּוּי נָקַ' m. (נָקָה) *cleansing, clearing* from sin. Gen. R. s. 82, beg. עולמים ארן לו נ' will never be cleared (forgiven).

נִיקוֹלוֹגוֹס m. (νεικολόγος, not found in Greek Dict.) *pleader in a law-suit.* Pesik. Baḥod., p. 153[b] מנה לך ניקלגיס וכ' (corr. acc.) retain for thyself such and such a man as pleader, and thou shalt be acquitted; Yalk. Num. 782; Yalk. Lev. 645 ניקולוני (corr. acc.); Lev. R. s. 29 נקול'; v. הֵיקוֹלוֹגוֹס.

נִיקוֹמָכִי pr. n. m. (Νικομάχης) *Nicomaches*, an Amora. Y. M. Kat. I, 80[d] top; Y. Snh. II, 23[d] bot. (not נִיקוֹמ').

***נִיקוֹן** m. (Νίκων, v. Joseph. Bell. Jud. V, 7, 2) *an engine of war, iron ram.* Kel. XI, 8 (comment. *iron point of a javelin*, ref. to קִינוֹ II Sam. XXI, 16; R. Hai G. reads נקיון); [Tosef. Kel. B. Mets. III, 1 גינין].

נִיקַ' I m. (נָקַק I) *knock, bruise.* Hull. 7[b] דם נ' וכ' the blood of a bruise atones &c. Ib. שני נ' a second bruise (before the first one is healed).

נִיקּוּף נָקַ' II m. (נָקַף II) *crown, rim.*—זיתי נ' (cmp. פֵּאָה; v. Is. XVII, 6) *the olives left on the tree for the poor, the poor man's share, gleaning*, opp. to זיתי מָסִיק. Hall. III, 9. Peah VIII, 3. Yib. 20[d] bot. מקום שנהגו .. ז' נ' וכ' where the custom prevails to take down the gleanings (instead of leaving them on the trees), the poor man may say, this oil is from gleanings; a. e.—[Comment. זיתי נ' olives which are *knocked down*, v. preced.]

נִיקּוּר נָקַ' m. (נָקַר I) 1) *picking, biting; chiselling.*—נ' עינים *putting out the eyes.* Pesik. Aḥărê, p. 168[b]; Lev. R. s. 20; Tanḥ. Vaëthḥ. 1; Koh. R. to VIII, 17.—נ' אבנים *chiselling of stones.* Sot. 46[b].—Esp. *the picking* or *biting* done by birds, snakes &c., *traces of biting.* Ab. Zar. 35[a] משום נ' (נחש) because a serpent may have touched it. Y. Ter. VIII, 46[a] top דג נ' a fish showing traces of bites; a. fr.—*Pl.* נִיקּוּרִים, נִיקּוּרִין, נִקְּ'. Ter. VIII, 6 נִיקּוּרֵי תאנים וכ' figs &c. which appear to have been bitten at (possibly by snakes); Tosef. ib. VII, 16 חבשיל וכ' נ' a dish &c. showing traces of bites. Kidd. 80[a], sq. נמצאו נ' נ' וכ' the dough shows that it has been pecked at (by chickens); a. fr.—Esp. *niḳḳurin, laws concerning food suspected of having been touched by snakes.* Y. Ter. l. c.; v. אַפַּךְ; a. fr.—2) *pl. worm-eaten cloth, shreds.* Midr. Sam. ch. XXII (some ed. נִיקּוּד', corr. acc.); Yalk. ib. 129, v. בְּרוּקְלַי.

נִיקּוּרָא ch. same.—*Pl.* נִיקּוּרֵי, נִיקּוּרִין. Ḥull. 59[a] לא חיישת מר לנ' do you not apprehend that it may have been bitten by snakes?—Ab. Zar. 30[b] אי אית ביה נ' Ar. (ed. נְקִירֵי) if there are bites in it.—Ḥull. 57[a] צנא דנקורי Ar., v. אִרְנְקוֹרָא.

נִיקּוּשָׁא נָקַ' m. (נְקִישָׁה) *knocking, rattling.* Targ. Jer. XLVI, 22. Targ. Nah. II, 11. Ib. III, 2; a. e.—V. נְקִישָׁא.

נִיקַ' m. (v. אַנְקִרְטְמִין) *a musical instrument resembling a wooden leg.* Kel. XV, 6.

נִיקָרוֹן, v. נְקָרוֹן.—[Kel. XV, 8, R. H. G., v. נִירוֹן.]

נִיקְלְבָס, נִיקְלְבוֹס, נִיקְלְבִים, v. נִיקְלָוִוס.

נִיקְלוֹגוֹס, נִיקְלָגִיס, v. נִיקוֹלוֹגוֹס.

נִיקְלָוִוס, נִיקְלָבָס m. (Νικόλαος, S.) *a variety of the date.* Ab. Zar. I, 5 (13[b]) נקלבם (Bab. ed. נקלב; Mish. Nap. ודנקלבס, v. Rabb. D. S. a. l. note 400; Y. ed. נירקלבים). Ib. 14[b] נקלס (Ms. M. נקלווס); Y. ib. I, 39[d] bot. נקלבי'. Y. Sabb. XIV, 14[d] דניקלבס stones of *nicolaos* dates; Y. Ab. Zar. II, 40[d] דנקלביסין (*pl.*)—*Pl.* נִיקְלָוִוסִיָּא, נִיקְלָבִיסִין &c. Y. Ber. VI, 10[c] bot.—Num. R. s. 3, beg., v. נוֹבֶלֶת; Midr. Till. to Ps. XCII מקולסין (corr. acc.).

נִיקְלַי, v. אוּנְקְלַי II.

נִיקְלִיטִין, v. נַקְלִיטִין.

נִיקָנוֹר נָקַ' pr. n. m. (Νικάνωρ) *Nicanor*, 1) a general

under Antioch Epiphanes and Demetrius I, defeated and slain by Judah Maccabi (I Macc. VII, 39; II Macc. XV, 30). Y. Taan. II, 66ᵃ top (Meg. Taan. XII) יום נ׳ Nicanor-Day (a half-festival); Y. Meg. I, 70ᶜ bot.—2) N., who imported Corinthian bronze doors for a Temple gate. Yoma III, 10; Tosef. ib. II, 4; Y. ib. III, 41ᵃ; Bab. ib. 38ᵃ. Midd. II, 3, a. fr. שער נ׳ (שערי), v. נְחוּשְׁתָן.

נִיקָנוֹר, נִיקָנְרָא, v. sub נִקְנ׳.

נִיר I, **נוּר** (b. h.; v. Del. Proleg., p. 98, sq.) [*to conquer,*] *to break ground, clear.* Tosef. Men. IX, 3 נָרָה שנה ראשונה ושניירת חורשה וכ׳ he breaks the field the first year, the second year he ploughs it &c.; Men. 85ᵃ. Arakh. IX, 1 (29ᵇ) נָרָהּ if he broke it (without planting). Tosef. B. Mets. IX, 7 לא יחא נָר .. אלא נָאר וכ׳ (Var. נָר) he must not plough it over entirely one year and plant the next, but plough one half &c. Ib. 8 וחרת נָרָהּ וכ׳ and he ploughed all of it one year &c. Ib. 26 נאר (Var. נָיֵיר, נָר); a. fr.—Part. pass. נִיר; f. נִירָה. Ib. 29 מנירחה לפנינו נ׳ when he surrenders the field to him cleared, opp. שָׁלֵם.—[Men. 85ᵇ ניר חצירה, Ms. M. נָר.]

Pilp. נִרְנֵר *to plough over repeatedly.* Part. pass. מְנוֹרָנָר (=מְנוּרְנָר; cmp. a. מְטוּלְטֶלֶת); f. מְנוֹרָנֶרֶת, *pl.* מְנוֹרָנְרוֹת. Men. 85ᵃ שדות .. והמ׳ לכך (Ms. M. חנונרות לבד, corr. acc. or חִנְיְרָרוֹת *Nif.*) fields .. repeatedly ploughed over for that purpose; Tosef. ib. IX, 3 הגינירות, Var. הנישרות, read חִנְיְרָרוֹת or חִנְיְנוֹרוֹת).

Nif. נִינּוֹר (cmp. נִירְהוֹן fr. דִּין) *to be broken,* v. supra.

נִיר ch. same. Targ. I Sam. VIII, 12 לְמֵירָנָר (ed. Wil. לְמִירַנַר).

נִיר II m. (b. h.; preced.) 1) *clearing, ploughing over.* Tosef. B. Mets. IX, 24 בשעת הנ׳ (read: בשנת) in the year during which he cleared the land.—2) *newly broken land.* Peah II, 1 הבור והנ׳ fallow land or newly broken land. Y. Naz. VII, 56ᵇ top; a. e.—*Pl.* נִירִין. Shebi IV, 3.

נִירָא, נִיר I ch. same. Targ. I Sam. VIII, 12.

נִיר III, **נִירָא** II m. ch. (preced. wds.; Assyr. *nîru*) *yoke; servitude.* Targ. Deut. XXI, 3. Targ. Num. XIX, 2.—Targ. Jer. XXVII, 8; a. fr.—Y. Sabb. V, end, 7ᶜ; Bab. ib. 54ᵇ, v. גִּירְמוֹן.—*Pl.* נִירִין. Targ. Jer. XXVII, 2. Ib. XXVIII, 13.

נִיר IV m. (v. preced.; cmp. jugum a. ζυγόν, v. Sm. Ant. s. v. Tela) *cross-beam of the loom,* also *the cross-rod* under the cross-beam (liciatorium) to which the ends of the leashes are fastened; trnsf (mostly *pl.*) נִירִים, נִירִין *the leashes* or *thrums* to which the threads of the warp are fastened; also *the warp.* Gen. R. s. 94, v. פְּתַיל. B. Kam. 119ᵇ אין לוקחין .. ולא נ׳ you must not buy from the weaver remnants of woof or of warp threads. Kel. XXI, 1 הנוגע בנ׳ ... he who touches the upper beam ... or the rods, contrad. to קִירוֹס.—בית נ׳ that portion of the web produced by passing the spool with the woof across the warp, *mesh, slip.* Sabb. XIII, 2 (105ᵃ) השושה שני בתי נ׳ Ms. M. (ed. בניירין) he who starts a web by making two meshes, attaching them either to the cross-pieces or to the slips (קִירוֹס). Ib. 105ᵃ ברוחב ג׳ בתי נ׳ within a distance of three meshes; (Tosef. ib. XII (XIII), 1 על ג׳ בתים). Y. ib. VII, 10ᶜ בניר אחד ... שני נ׳ בחק two sets of warp threads fastened to one old border web (licium) or two borders fastened to one set of warp threads. Shek. VIII, 5 על ע״ב נ׳ וכ׳ Ms. M. a. Ar. (ed. נימרין; v. Rabb. D. S. a. l., p. לד, note) the curtain was woven on seventy-two leashes, and each twist of the warp (נִימָה) contained twenty four threads; Ḥull. 90ᵇ; Tam. 29ᵇ נירמין; Num. R. s. 4 נימרין; Tanḥ. Vayakh. 7 נימרין; ed. Bub. 10 נירים.

נִירָא III ch. same; בת נ׳ the *cross-rod* (liciatorium). Sabb. 105ᵃ (expl. שני בתי נירין בניירין, v. preced.) תרתי בבת נ׳ והדא בנ׳ Ms. M. a. Rashi (ed. בבתי, early ed. בבני; v. Rabb. D. S. a. l. note) he passes a thread twice around the cross-rod and once around the cross-beam (jugum). Ib. 67ᵃ ברקא נ׳ a white twisted cord.—*Pl.* נִירַיָּא. Y. ib. XIII, beg. 14ᵃ (expl. בניירין, v. supra) נ׳ the two cross-rods (the liciatorium and the jugum).

נִירָדָא, v. נִרְדָּא.

נִירוֹן pr. n. m. *Nero,* the Roman emperor. Gitt. 56ᵃ נ׳ קיסר. Lam. R. to I, 5 מית נ׳ (Gitt. 56ᵇ קיסר).

נִירוֹנִית f. (preced.) *a Neronian coin.* B. Mets. 25ᵇ; Tosef. ib. II, 10. Kel. XVII, 12 כסלע הנירו׳ ed. Dehr. (ed. הנר׳, corr. acc.) the size of the Neronian Sela; Bekh. 37ᵇ. Ib. 38ᵃ.

נִירוֹק, v. רָקַק.

נִישְׁבִּין, נִישְׁבִּים, נִישְׁבָּא, v. sub נְשַׁב׳.

נִישָׁ׳, נִישָׁדוּר m. (Pers. našâdur. v. Perl. Et. St. p. 48) *gum-ammoniac.* Gitt. 69ᵃ bot.

נִשֵּׂי, נִישׂוּאִין m. pl. (נָשָׂא) *taking in marriage* (v. אֲרוּסִין); *married state.* Keth. I, 4 מן הנ׳ ... אלמנה a widow, a divorced woman ... after having been actually married, opp. to מן האירוסין. Ib. V, 1. Yeb. 23ᵃ (ref. to Deut. XXI, 15) אהובה בנישואֶיהָ וכ׳ beloved for her (blameless) marriage, hated for her (illicit) marriage. Ib. 64ᵇ נ׳ ומלקות as to marrying (a third time), and as to the treatment of one twice lashed; a. fr.

נִישׂוּאִין ch. same. Targ. I Chr. VIII, 9 דאתחדתא בני שואה, read: דאתחדתא הלכה בנישואֶיהָ for a novel interpretation of the law was established through her marriage; v. Y. Yeb. VIII, 9ᶜ top.

נִישׁוּתָא, v. נְשִׁיאוּתָא.

נִישׁוּבִים, v. נְשׁוּבִים.

נִישׁוֹבָה f. (נָשַׁב) *chaff.* B. Bath. 94ᵃ (Ms. M. נְשׁוּבוֹת *pl.*; Ms. R. נְשׁוּפוֹת).

נִישָׁרָא, נִישָׁפָא, נִישָׁמָא, v. sub נְשָׁ׳.

נִישְׁתְּרוּפֵי m. pl. (denom. of שָׁרָף) *drippings;* קירא

דנ׳ *wax that runs through the beehive.* Sabb. 110b (Ms. M. נְטָ).

נִיתְבָּרָא, v. נְדְבָּכָה.

נִיתְּחָא, נְתִ׳ m. (נָתַח) *dissection.* Zeb. V, 4, v. הֲפָשָׁה. Gen. R. s. 34; a. fr.

נִיתָּרָא, נִיתָּקָא, v. sub נְתִ׳.

נְכָא, v. נְכֵי.

נַכַּאי, v. נַכְפֵי.

נָכְאָלָא m. (נְכִיל) *deceiver, hypocrite.* Targ. Prov. XI, 9 Ms. (ed. נְבָלָא).

נָכֶד m. (b. h.) *offspring, grandson.* Mekh. B'shall., Amalek, s. 2, v. נִין.

נָכָה, v. נכי.

נֶכֶה m. (b. h.; נָכָה) *crippled,* נכה רגלים *paralyzed, lame.* Yalk. Deut. 933. משל לנ׳ ר׳ וכ׳ like a lame person that disturbed the peace of &c., opp. שָׁלֵם.—*Pl.* נְכִים. Pesik. R. s. 13, v. צָלַע.

נְכוֹ׳ פַּרְעֹה נ׳, (b. h.) pr. n. m. *Pharaoh Necho* (II), King of Egypt. Sot. 9a; a. e.

נָכוֹן m. (b. h.; כּוֹן) 1) *firm, ready.* Ber. 60a; a. e.—2) pr. n. גּוֹרֶן נ׳, v. פִּידְיוֹן II.

נָכוֹסָה, נָכוּסָא m. (נְכַס) *butcher.* Y. Yoma III, 40c top (expl. קרץ, Jer. XLVI, 20) חד אמר נ׳ one says, it means the butcher (with ref. to Yoma III, 4 קרצו).

נְכוּשׁ, v. נִיכּוּשׁ.

נָכוּשׁ m. (נָכַשׁ) *he who lops trees,* v. נִיכּוּשׁ.

נַכְזָרְיָא m. (v. אַכְזָר) *cruel.* Targ. Prov. XI, 17 (ed. Lag. נוכריא). Ib. XVII, 11 (ed. Wil. נוּכְזִ׳).

נַכְזָרִיוּתָא f. (preced.) *cruelty.* Targ. Prov. XII, 10 (ed. Wil. נַכְזִ׳). Ib. XXVII, 4 (v. נוּכְרָא).

נָכַח, נְכִי (b. h.) *to be lessened.*—[Lev. R. s. 33 אלא נכח, some ed., v. אָנַן.]

Pi. נִיכַּח *to deduct.* Ḥull. X, 3 ואינו מְנַכֶּה לו וכ׳ and the seller is not bound to allow him a reduction for the priest's share. B. Bath. VII, 2, sq. יְנַכֶּה he must make an allowance for what there is less than specified in the contract. Num. R. s. 20 (ref. to נכה, ib. XXII, 6) כמי שמְנַכֶּה אחד מכ״ד לסאה as one (purchasing grain) is prepared for a deficiency of one twenty-fourth for each S'ah (allowance for chaff, v. נִירוּפְתָּא); Tanh. Balak 4 (not למאה); ed. Bub. 6; a. fr.—[Cant. R. to III, 4 שנכה מסנחריב some ed., read שְׁנָכְתָה, v. נְכִירָה.]

Hif. הִכָּה, הִיכָּה 1) *to injure, knock, strike.* B. Kam. VIII, 1 הִכָּהוּ חייב וכ׳ if he hit him (created a sore), he must pay for curing him. Ib. 3 הִכָּה את וכ׳ if a person strikes his father &c. Snh. IX, 2 נתכוין לְהַכּוֹתוֹ וכ׳ if he intended to hit him on his loins. Y. Peah I, 16a bot. (ref. to Ps. CXX, 3, sq.) כל כלי זיין מַכִּין וכ׳ all weapons strike in their place, but this (calumny) strikes at a distance; a. v. fr.—Part. pass. מוּכֶּה; f. מוּכָּה; *pl.* מוּכִּים, מוּכִּין; מוּכּוֹת. Keth. VII, 10, a. fr. מוּכֶּה שחין afflicted with leprosy. Ib. I, 3, a. fr. מוּכַּת עץ one who lost her hymen through an accidental lesion. Par. VIII, 9; Mikv. I, 8, v. מַיִם.—2) (trnsf.) *to strike, produce sound, play.* Yoma I, 7 מַכִּין לפניו באצבע וכ׳ snap their middle-fingers. Arakh. II, 3, v. חָלִיל; a. fr.

נָכָא, נְכִי ch. same.

Pa. נַכֵּי *to deduct.* Targ. Y. Lev. XXVII, 18.—Y. Sot. V, 20c bot.; Y. Ber. IX, 14b bot. אנא מְנַכֵּי, v. הַנְכָּיָה. Sabb. 140a מְנַכּוּ, v. זְכוּתָא. B. Kam. 97b, sq. אי מחמת ... מְנַכְּרִינַן לית וכ׳ if provisions have become cheaper in consequence of the increased weight of the coin, we impose upon the creditor a corresponding reduction of the debt &c.; a. fr.

Ithpe. אִתְּנְכֵי, אִיתְּכֵי *to be injured, suffer.* Y. Ab. Zar. II, 41d top אשתון .. ואִתְּנְכוּן the first drank and did not die, but were sick; ib. ולא מיית אינכון read ואי׳; (Y. Ter. VIII, 45d bot. only מייתין). Y. Dem. I, 22a top ולא אנכון and they suffered no more (from mice). Ib. יעבור ולא מִתְּנְכֵי let him cross, he shall not be injured. Y. Keth. XII, 35b top כל הן דתהוא מחו מִתְּנְכֵי wherever he be buried, what does he lose (what difference does it make to him)?; Y. Kil. IX, 32c top מנכי (corr. acc.).

Af. אַנְכֵי *to harm.* Y. Sabb. III, 6a bot. (in Hebr. dict.) ומַנְכֵּי הוא לה כלום can he harm her in any manner?; Y. Bets. II, 61c.

נַכַּאי, נַכְפֵי m. (preced. wds.) *deduction.* B. Kam. 59a נכי חירה payment is made with a deduction of the expense for the midwife (which the husband now saves); נ׳ מזונות a deduction for nursing expenses (incident to a regular confinement). Y. ib. VIII, beg. 6b נותנין נכאי מזון the injured person must be fully indemnified, deducting what his ordinary alimentation would have cost; Tosef. ib. IX, 3 נכי מזון Var. (ed. Zuck. דמי ניזק, oth. var. זכי, זבי, corr. acc.).

נַכְפֵי m. (preced.) 1) *deduction; less.* Gitt. 15b; B. Bath. 57a נ׳ ריבעא (the whole) less a quarter, i. e. *three fourths* (cmp. הַל I).—2) *loss, harm.* Y. Kidd. IV, 66b bot. משם מה נַכְפֵּיהּ because of 'what is his loss?', i. e. because it makes no difference in the law.

נַכְיְתָא, נַכְיוּתָא f. (preced. wds.) *reduction of a debt against a landed security* (מַשְׁכַּנְתָּא) *by deducting a stipulated amount every year for usufruct.* B. Mets. 67b top האי משכנתא ... לא נכיל אלא בנ׳ where the usage prevails that a land pledge can be redeemed at any time, the creditor must not have the usufruct except for the consideration of a rent deductible from the debt, v. מַשְׁכַּנְתָּא. Ib. בלא נ׳ without paying any rent by deduction. Ib. 62a משכנתא בלא נכיתא (Rashi נכיי) in the case of usufruct from pledged land without consideration; a. fr.—Y. Ber. IX, 14b bot. מה נ׳ ed. Lehm., v. הַנְכָּיָה.

נְכִיל, נָכַל *to be crafty; to contrive.* Targ. Ps. LXXXIII, 4.

Pa. נַכֵּיל same; (with accus.) *to deceive.* Targ. O. Num.

XXV, 18 ed. Berl. (oth. ed. *Pe.*). Targ. Ps. XII, 3 (ed. Wil. מנכל׳). Targ. I Chr. XII, 17.

נְכִיל m. (preced.) *craftiness, fraud.* Targ. Mal. I, 14 (ed. Lag. נכל).

נָכִיל, נְכִילָא, נְכִילְתָּא m., f. (preced.) *crafty, deceitful.* Targ. Ps. XLIII, 1. Targ. Jer. IX, 2. Targ. Ps. CXX, 2; a. e.—Targ. Hos. VII, 16 (ed. Lag. נִיכְלָא).

נְכִילוּתָא f.=נְכִיל. Targ. Ex. XXI, 14; a. e.—Targ. Ps. X, 2 נכילו׳ Ms. (ed. נְכִלוּתָא; Regia נְכִילְתָּא). Targ. Job V, 16 נְכָלְתָּא ed. Wil. (ed. Lag. נבילתא, h. text עלתה).

נְכִילְתָּא, v. נְכִיל, a. preced.

נְכִיס *to slaughter*, v. נְכַס.

נָכִיס m., **נְכִיסְתָּא, נְכִיסָא** f. (preced.) *slaughtered.* Targ. Lev. XIV, 6 (O. ed. Amst. נְכָסְתָּא). Ib. 51 (O. ed. Vien. נְכִיסְתָּא); a. e.

נָכִישׁ m.=נִיכּוּשׁ q. v.

נְכִית, v. נְכַת.

נְכִיתָה f. (נְכַת) *bite*; trnsf. *booty.* Cant. R. to III, 4 (play on נכתה, II Kings XX, 13) נ׳ שנכת וכ׳ (some ed. נְכָתָה) he showed him the bite which he had bitten off from Sennacherib, the booty &c.

נְכֵל, v. נְכִיל.

נָכֵל, נְכָלָא נ׳ m. (נְכִיל) 1)=b. h. נֵכֶל *deceit.* Targ. Ps. XXIV, 4; a. fr.—*Pl.* נְכָלִין, נ׳. Targ. Is. LIII, 9 (not נִיב׳). Targ. Mic. VI, 12. Targ. O. Num. XXV, 18; a. e.—2) *deceitful; hypocrite*, v. נְכַאלָא, a. נְכִיל.—*Pl.* נְכָלֵי, נ׳. Gen. R. s. 49; Yalk. ib. 83, v. נְבָלָא II.

נְכָלְתָּא, נְכִילוּתָא, v. נְכִילוּ.

נְכַס (cmp. כָּסַס) 1) *to cut; to slaughter.* Imper. כּוֹס. Pes. 61ª (expl. תכסו, Ex. XII, 4) לשון סורסי הוא ... כוס לי סוּרְסִי (v. סוּרְסִי), as one says to his neighbor, *kos* (for נְכוֹס) &c., cut this lamb for me; Y. ib. V, 32ª bot.; Mekh. Bo. s. 3.—Snh. 82ᵇ (play on כזבי, Num. XXV, 15) שאמרה לאבירה כוס בי עם זה she said to her father, cut (ruin) this people through me. Ḥull. 37ᵇ בְּשַׂר כוס כוס meat of an animal about which one says, 'cut, cut', i. e. meat of an animal hurriedly cut, because it threatens to die; Treat. Kuthim (ed. Kirchh., p. 33, sq.) we must not sell to Samaritans כּוֹסְכּוֹס (sub. בשר) meat of an animal on the point of death.—2) *to mark, count*, v. נְכָסִים.

נְכִיס, נְכַס ch. same; impf. יִכּוֹס. Targ. Gen. XXXI, 54. Ib. O. XXII, 10 למיכַּס ed. Berl. (oth. ed. a. Y. לְמִיכַּס); a. fr.—Snh. 25ᵇ bot. וסופו נ׳ אבא וכ׳ and presently he will slaughter the father for the son and the son for the father (he will exercise extortions). Y. Shebi. V, end, 36ª מִיכּוֹס תורא וכ׳ to slaughter an ox available for the plough; a. fr.

Ithpe. אִיתְנְכִיס, אִתְנְכִיס *to be slaughtered.* Targ. Lev. XIX, 6; a. fr.—Gen. R. s. 33 אזל למתנכסה וכ׳ was going to be slaughtered, and it lowed, as if to say, save me; Y. Keth. XII, 35ª מִידְּנְכִיס; Y. Kil. IX, 32ᵇ מִנְּכָס taken to be slaughtered.

נְכִיסְתָּא, נְכִיסָא נ׳ f. (preced.) *slaughter; slaughtering* (according to the ritual, שְׁחִיטָה); *sacrifice, feast* (=h. זֶבַח). Targ. Is. XXXIV, 6 (h. text טבח).—Targ. Y. Deut. XIV, 21. Targ. Y. Lev. XVII, 13 (ed. Vien. נִיכְסַתֵּיהּ). Targ. Gen. XXXI, 45; a. fr.—Targ. Y. Gen. XLIII, 16 בית נ׳ the place for ritual cutting (בית השחיטה), *ritually cut throat.*—B. Bath. 92ª אי גברא דזבין לנ׳ לנ׳ if it is a man that sells cattle for food, the purchase was made for slaughtering (and not for work); B. Kam. 46ª (not לנכסותא; v. Rabb. D. S. a. l.); a. fr.—*Pl.* נְכָסָן, נְכָסָתָא; constr. נְכָסַת, נ׳; (also נְכָסִין, נ׳). Targ. O. Ex. XXXII, 6 נכסן ed. Berl. (oth. ed. a. Y. נכסין). Ib. XVIII, 12; a. fr.—Targ. Ps. CVI, 28 נִכְסֵי (Ms. נכסת).

נכסותא, v. preced.

נְכַסְיָא, v. נְכָסִין.

נְכָסִים m. pl. (b. h.; כָּסַס or נָכַס) [*counted things,*] *account; property, business.* Ber. 46ª ויצלח מאד בכל נְכָסָיו ויהיו נכסיו ונְכָסֵינוּ וכ׳ may he have great success in all his accounts (enterprises), and may his business and ours be successful and near a city. Ab. Zar. 19ᵇ, v. צָלַח. B. Bath. IX, 7, a. fr. המחלק נכסיו וכ׳ Ib. אַחֲרָיוּת, v. נ׳ שיש לחן אחריות if a person disposes of his belongings by word of mouth. Yeb. IV, 3 נ׳ שהנכנסים וכ׳ property which the wife brings in and takes out again (v. מָלוֹג). B. Kam. I, 2 נ׳ של בני ברית Jewish property; נ׳ המיוחדין individual property; a. v. fr.

נְכָסִי, נְכַסְיָא, נְכָסִין נ׳ ch. same. Targ. Y. II Num. XXXII, 1 (h. text מקנה) *herds.* Targ. Josh. XXII, 8 (h. text נכסים). Targ. Deut. VIII, 17 (h. text חַיִל); a. fr.—B. Kam. 93ª (prov.) בחר מרא נ׳ וכ׳ behind a man of wealth chips are dragged along, i. e. in the company of a wealthy man you have an opportunity of making money. Bekh. 48ª Rashi (read: אשתעבד; ed. אשתעבדן) דא אשתעבד נ׳ לדהו לנ׳ has not the estate been made responsible for the debt (before the father's death)? Ib. מכדי נ׳ דבר וכ׳ does not a person's property merely take the place of a guarantor? B. Bath. 58ª כל נְכָסַי לחד ברא all my property shall go to one son (of mine). Ib. כולהו נְכָסֵי דאבי all the property (of the father) goes to this (son).

נְכָסְתָּא, v. נְכָסָא.

נְכָפָה, v. כָּפָה.

נָכַר (b. h.) *to be unknown, strange.*

Hif. הִכִּיר 1) *to recognize, know; to favor.* Ruth. R. to II, 10 (ref. to להכירני, ib.) להַכִּירָהּ כדרך וכ׳ .. נתנבאה she prophesied that he would know her in the way of all people (as his wife, cmp. יָדַע). Ber. 10ᵇ אשה מַכֶּרֶת באורחין וכ׳ woman recognizes the character of guests better than man. R. Hash. II, 1 אם אינן מַכִּירִין אותו if the court does not know him personally. Y. Yeb. IV, 6ᵇ כנסה ולא הִכִּירָהּ he married her but did not touch her (v. supra). Snh. 7ᵇ (ref. to Deut. I, 17) לא תַכִּירוּ thou shalt not

favor him (if he is thy friend); a. fr.—Num. R. s. 9 במקום שמכיר where he knows (the people), where he is acquainted; Sifré Num. 14 במקום שמכירין אותו.—2) *to make known, identify; to acknowledge, own.* R. Hash. l. c. מן המכירים on the declaration of those who identify (the witnesses; v. Rabb. D. S. a. l. note 2). Gen. R. s. 43 לא חיה שמי נוכר .. והכַּרְתָּ אותי וכ' my name was unknown .... and thou hast made me known among my creatures. Sifré Deut. 217; Kidd. 78b, a. e. (ref. to יכיר, Deut. XXI, 17) יַכִּירֶנּוּ לאחרים he may identify him before others (as his first born son). Sifré Deut. 312 שאהיה מַכִּירוֹ that I may make it known as mine. Ib. מהיכן המקום מַכִּיר את חלקו beginning with whom does the Lord acknowledge his share (claim as his)? With Jacob; a. fr.

Hof. הוּכַּר *to be recognized; to be discernible.* Kidd. III, 5 ה' עוברה הָכְּרָה her pregnancy was certain, v. הָכְּרָה; ib. 62b. B. Mets. 93b ה' הגנב the thief was found out; a. e.

Nif. נִיכַּר same. Part. נִיכָּר. Ber. 28a נ' אתה .. מכותלי וכ' by the walls of thy house, one sees that thou art a smith. Kidd. 31a מסוף דברך נ' וכ' from thy last words (the fifth and following commandments of the decalogue) it is seen that thy first one is true. Ib. מבין ריסי עינך נ', v. רֵיס. Gitt. 53a שאינו נ', v. הֶיזֵק. Sabb. 91b מקומו נ' its location is discernible. Sot. 9b נִיכָּרִין דברי אמת words of truth are easily recognized. Gen. R. s. 43, v. supra; a. fr.

Pi. נִכֵּר *to treat as a stranger, ignore; to discriminate against.* Snh. l. c. (ref. to Deut. I, 17) לא תְנַכְּרֵהוּ (if he is thy enemy) do not discriminate against him (v. supra). Sifré Deut. 322 בשעת ... מְנַכְּרִים וכ' when Israel is in trouble, the nations ignore them and act as though they did not know them; a. e.

נָכַר ch. same; *Af.* אַכַּר *to recognize, know.* Targ. Y. I Gen. XXXVIII, 25, sq.

Ithpa. אִיתַּכַּר *to be distinguishable.* B. Kam. 5a דמיתַּכְּרָא, v. הֶיזֵקָא. Ib. 97a מיתַּכַּר היזיקה its reduction in value is distinguishable.

Pa. נַכֵּר *to make strange, remove.* Sabb. 82b (ref. to תזרם, Is. XXX, 22) נַכְּרִינְהוּ מינך כַּדָּר (v. Rabb. D. S. a. l. note) remove them from thee like a strange (disgusting) thing.

נָכְרִי m. (b. h.; preced. wds.) *stranger, gentile.* [In editions published under the censor's supervision, our w. is frequently changed into עכו"ם, גוי, כוּתִי, כּוּשִׁי &c.] Ab. Zar. IV, 4 (51b; 52b; Mish. ed. עכו"ם). Sabb. 31a; a. v. fr.—*Pl.* נָכְרִים. Hull. 13b נ' שבחוצה לארץ לאו עובדי ע"ז וכ' gentiles outside of Palestine are not to be considered as idolaters, they only continue their fathers' customs. Gitt. 61a מפרנסין עניי נ' וכ' we must support the poor of the gentiles &c.; (Tosef. ib. V (III), 4 גוים). Gitt. V, 9 (61a) מספידין מתי נ' וכ' (Mish. ed. עכו"ם) we must lament for the dead of the gentiles &c.; a. v. fr.—Fem. נָכְרִית. Yeb. 17a. Ib. III, 7 שלשה אחים ... ואחד נשוי נ' in the case of three brothers, two of whom married two sisters, and one a stranger; a. fr.

נָכַשׁ (cmp. כשכש, קשקש) *to come in near contact.*

Pi. נִיכֵּשׁ (denom. of מַכּוּשׁ I) *to weed; to lop.* Kil. II, 5 אין מחייבין אותו לנַכֵּשׁ the law does not bind him to pluck out (the plants which grow among the fenugrec). Ib. ואם נִכֵּשׁ (Y. ed. נ') but if he did &c. Tosef. ib. I, 15 והמְנַכֵּשׁ and he who does the weeding (in a field of mixed seeds); M. Kat. 2b; a. fr. [B. Bath. 54a Ms. R., v. מַכּוּשׁ I.]

Hif. הִכְּישׁ 1) *to strike, wound, sting.* B. Mets. 30b; B. Bath. 88a הִכְּישָׁהּ if he struck the lost beast which he took in charge. Gen. R. s. 30, beg. הִכְּישׁוֹ ארי וכ' a lion struck and crippled him. B. Mets. 78a נחש הִכְּישָׁהּ a serpent bit her.—2) *to cause injury by contact.* B. Kam. 23b מַכִּישׁ (Ms. H. משיך) he who caused a neighbor's death by bringing the serpent's tooth in contact with his neighbor's body; Snh. 78a. Yalk. Deut. 944 שמַּכִּישִׁין קונטרינים, v. קונטרינים; Sifré Deut. 317 שמכירים (corr. acc.).—3) (denom. of מַכּוּשׁ I) *to insert the hoe* or *spade.* B. Bath. 54a, v. מַכּוּשׁ I.

Hithpa. הִתְנַכֵּשׁ, *Nif.* נִכּוֹשׁ *to be hoed for.* Gen. R. s. 45 הקוצים ... לא מִתְנַכְּשִׁין ולא מזרעין וכ' for thorns there is neither hoeing (digging over) nor sowing, but they grow of themselves, while wheat &c.; Yalk. ib. 79 לא נִכּוֹשִׁין ולא נחרשים וכ' neither digging, nor ploughing, nor sowing &c.

נָכַשׁ ch. same; *Pa.* נַכֵּישׁ *to bite.* Gen. R. s. 91 ... כן מְנַכְּשָׁא .... ואכלה וכ' so may this woman (I) take a bite of the flesh of this and eat; (Yalk. Gen. 148 only אכלה); v. נְכַת.

Af. אַנְכִּישׁ *to weed.* B. Mets. 105a מַנְכִּישְׁנָא וכ' I shall weed as much as is required for thy share.

נַכָּשׁ m. (preced.) *he who lops trees*; v. נִיכּוּשׁ.

נָכַת (v. next w.) *to bite.* Cant. R. to III, 4; v. נְכִירָתָה.

נָכַת, נָכִית (cmp. כתת; v. נכש) *to wound, bite, injure.* Targ. Num. XXI, 9. Ib. 6 (ed. Berl. נַכִּיתוּ *Pa.*); a. fr.—Gen. R. s. 98 תיוויא דבעי למיכַּת וכ' the serpent that is to bite my son. Y. Peah I, 16a bot. [read:] ... אילולי דאתאמר נָכוֹת לא הוינא נָכִית had I not been told from on high, 'bite', I should not bite. Koh. R. to VII, 1 מאן דנכתיה חמרא וכ' (קורדיוקוס) דנכתיה חמרא וכ', v. הָחִיל. Gitt. 67b (expl. נ') young wine from the press has bitten him (made him delirious). B. Mets. 60b נשך איכא דקא נכית ליה וכ' it is *neshekh* (usury, v. נֶשֶׁךְ), for he bites (injures) him, by taking from him something which he (the creditor) had not given him; a. fr.

Pa. נַכֵּית 1) same. Targ. O. Num. XXI, 6, v. supra.—Ab. Zar. 35b הוה מְנַכֵּית ואכיל וכ' took a bite and ate of the bread (of a non-Jew) &c.—2) *to cause to bite.* Yeb. 76a מיריתינן .. ומְנַכְּתִינָן ליה וכ' we get a big ant and let it bite (insert its head into the opening) and cut its head off.

Ithpe. אִיתְנְכִית, אִיתְנְכִית *to be bitten, stung.* Targ. O. Num. XXI, 8. Targ. Y. II ib. 9.

נְכָתָה, v. נְכִירָתָה.

נְכָתָא m. (כתם) (*wooden*) *lid* of a water pitcher. Bets. 30a. B. Bath. 26a top כדניד נ' וכ' as much as a lid on a pitcher shakes. Sabb. 105b. Pes. 112a.

נָם perf. of נוּם.

נָמַד, נָמָא, *Pi.* נִימֵּד, נִימָּא, v. נוּם I.

נְמוֹרִית, v. נָמִיהָ.

נָמוּךְ m., נְמוּכָה f. *low, lowly,* v. מוּךְ.—*Pl.* נְמוּכִים; נְמוּכוֹת. Num. R. s. 19 with the highest of the high (the cedar) and the lowest of the low (the hyssop). Sot. 5ᵇ נְמוּכֵי הרוח the humble. Koh. R. to IX, 10 פניהם נ׳ with downcast countenances, opp. זקופות; a. fr.

נָמוֹס *law,* v. נִימוֹס.

נָמוֹס, v. מָסַס.—[Tosef. Bekh. IV, 16, read: נָמוּם, v. נָמַם.]

נָמוֹק, v. מָקַק.

נְמוּק, v. נִימּוּק.

נָמוֹר m. (נָמַר) *speckled.* Targ. Gen. XXX, 32, sq.—*Pl.* נְמוֹרִין; f. נְמוֹרְתָּא. Targ. O. ib. 39. Ib. 35 נְמוֹרְתָּא; Y. ib. נְמוֹרָתָא (corr. acc.).

נְמוֹרֵי pr. n. pl., v. נְמִירֵי.

נְמוֹרִין pr. n. pl., v. נְמִירִין.

נמורקין, v. גמורקין.

נַמְטָא f. (מוּט or מִטֵּי) *felt-mattress, felt-cloth.* Yoma 69ᵃ; Bets. 15ᵃ, v. גְּמַד.—*Pl.* נַמְטֵי. B. Mets. 84ᵇ, v. מוּךְ ch. B. Kam. 119ᵇ מאי בגדים נ׳ what kind of garments is meant? Felt-spreadings; ib. 93ᵇ.

נְמִי, v. נוֹמִי.

נַמִּי adv. (=נָהֵי מִי; cmp. וידוי מה II Sam. XVIII, 23) *at all events, really, even, likewise.* Pes. 102ᵃ נרמא נירהוי Ms. M. (ed. נירמא מהא נ׳ תירהוי תיובתא) I mean to say, at all events (even if the previous objection could be met) he will stand refuted from this citation; Erub. 30ᵃ. Pes. 114ᵃ, a. fr. הכא נ׳ (abbrev. ה״נ), v. הָכָא. Yoma 64ᵃ נהי נ׳, v. נָהֵי II.—חכי נ׳ (abbrev. ה״נ) *it is really so; is it really so?* Ḥag. 11ᵇ ה״נ will you say, it is really so (that this subject must be taught only in the presence of three students)? Ḥull. 11ᵇ sq. ה״נ דלא וכ׳ (will you say) it is really so that he ate no meat?; וכי תימא ה״נ וכ׳ and if you will say, 'yes, it is so', what about sacred meat? Ib. 12ᵃ אפי׳ תרומה נ׳ then you must say 'yes' even with regard to T'rumah; אפי׳ שחיטה נ׳ לא then you must say 'no' even with regard to slaughtering. Ib. אי נ׳ שמע אינש אתריגא Rashi (ed. incorr.) even if another person did overhear it. Ib. 51ᵃ והאי נ׳ וכ׳ and this animal has really measured its strength. B. Mets. 98ᵃ, a. fr. אי נ׳ or indeed (which would be better).—R. Hash. 22ᵇ, a. fr. חכי נ׳ מסתברא so, indeed, it stands to reason. Ib., a. fr. תניא נ׳ חכי so, indeed, it has been taught. Ber. 4ᵇ ... מה קימה אף שכיבה נ׳ וכ׳ as on getting up you must recite ...., so on lying down likewise &c.; a. v. fr.

נָמְיָא, v. נָמְדָא.

נְמִיגָה f. (denom. of נָמוֹג, Nif. of מוּג) *melting, loss of courage.* Mekh. B'shall., Shir., s. 9 (ref. to נמגו, Ex. XV, 15) אין נ׳ אלא נמיסה the root מוג is synonymous with מסס; Yalk. Ex. 251 אין נ׳ אלא מסירה.

נְמִידָה, נַמִּידָה f. (supposed to be) *marten.* Ḥull. 52ᵇ. B. Bath. II, 5. Y'lamd. to Gen. XVI, 5, v. חָמַס; a. fr.

נְמִירָה, נַמִּירָה f. (נמר, dialect. corresp. to נבר; cmp. Arab. *namay*) *sproutings,* v. נְבָרָה.

נמירטרין, Yalk. Ps. 868, v. מִירְטָרִין.

נַמִּירָה, v. נְמִירָה.

נְמִירָה, v. נְמִידָה.

נָמִיל, v. נָמַל.

נְמִיסָה f. (denom. of נָמַס, Nif. of מָסַס) *melting, loss of courage.* Mekh. B'shall., Shir., s. 9, v. נְמִיגָה.

נְמִירֵי pr. n. pl. *N'mirê,* a twin-town of (Hash-)Shulami, separated from it by the Jordan. Tosef. Bekh. VII, 3 כגון השולמי וכ׳ ed. Zuck. (Var. מנרי, corrupt.) like Hash-Sh. and N., being two autonomous places (v. אַבְטוֹנִיּוֹת); Bekh. 55ᵃ של נמר ונמורי (corr. acc.); Y. B. Bath. III, 14ᵃ top שלומי ונבירו.

נָמַךְ (v. מוּךְ, a. נָמוּךְ), *Hif.* הֵנְמִיךְ *to lower.* Sifré Num. 83 הגבוה מַנְמִיכוֹ וכ׳ every hilly place he lowered, and every depression he raised; Yalk. Ex. 228.—Ber. 45ᵃ יַנְמִיךְ הקורא קולו Ms. F. (v. Rabb. D. S. a. l. note 6; ed. ימעך) the reader must temper his voice.

נָמֵל m. (a popular corrupt. of לִמֵּן, q. v.) *haven, bay.* Erub. IV, 2, v. לִמֵּן. Tosef. Yoma II, 4 נְמֵלָה של יפו (Var. נָמֵי׳) the harbor of Japho; Yoma 38ᵃ נ׳ של עכו; a. e.

נְמָלָה f. (b. h.; perh. a contr. of נעמלה, fr. עָמֵל) *ant.* Ḥull. 63ᵃ (in Chald. dict.) כי חזה חזי נ׳ וכ׳ when he saw ants (at work), he used to say, 'thy righteousness &c. (Ps. XXXVI, 7). Deut. R. s. 5; Yalk. Prov. 938 חנ׳ שלשה וכ׳ in the house of the ant there are three stories. Ib. מעשה בנ׳ אחת וכ׳ once an ant dropped a grain of wheat &c.; a. e.—*Pl.* נְמָלִין, נְמָלִים. Peah IV, 11. Tosef. ib. I, 8; Men. 71ᵇ; a. fr.—Y. Yeb. VIII, 9ᵇ מביא נימולין, v. נָשַׁךְ.—[Chald. שׁוּמְשְׁמָנָא.]

נַמְנוּמָא m. (נַמְנֵם) *sleeping couch.* Y. Keth. II, 26ᵃ bot., v. חֵרְנוּמָא.—[נַמְנוּמֵי, inf. of נַמְנֵם.]

נַמְנֵם, נְמַנֵּם, v. נוּם II h. a. ch.

נָמֵס m. (b. h.; מָסַס) *decayed.* Ex. R. s. 15 מי שהיה של עץ היה נ׳ that (idol) of wood appeared rotten; a. e.—V. מָסַס.

נמסיאות, Tosef. Toh. VII, 11, read: הֵימוֹסְרָאוֹת or אֶסְטְרוֹנִיּוֹת (v. Toh. VI, 10).

נמסינן, v. נִימְפִּיוֹן.

נְמָקִים m. pl. (מָקַק) *decaying sores.* Sabb. 62ᵇ.

נָמֵר m. (b. h.) *tiger* or *leopard*. Y. Yeb. VIII, 9c top, v. חוּשׁ II. Snh. I, 4; B. Kam. I, 4, v. בַּרְהֲלִיס; a. e.—*Pl.* נְמֵרִים. Gen. R. s. 34. Midr. Till. to Ps. LXXVIII, 45; a. e.—[From Sabb. 107b, ref. to Jer. XIII, 23, it would appear that נמר, in Talmudic days, meant *leopard*.]

נָמַר, *Pi.* נִמֵּר (denom. of preced.) *to give a checkered* or *striped appearance*, esp. נ׳ שדה *to take out* or *cut the ripe plants* of a field, leaving the unripe stand for later crops. Peah III, 2. Men. 71b במנמר לקלויות when he cuts portions of the grain field with the intention of using the ears for roasting; במנמר לאוצר when he cuts for storage.—*Part. pass.* מְנוּמָּר *striped, speckled*. B. Kam. 119b לוקחין מהן בגד מנ׳ you may buy from them (weavers) (even) a checkered web (for which they may have used remnants of other people's wool). Gitt. 54b משום דמירחזי כמנ׳ because (if he were to pass his pen over all the Divine Names in the scroll) the writing would look speckled; Men. 29b bot. משום דמירחזי כמ׳ it would look speckled (if he were to insert omitted vowel letters). Y. Succ. III, 53d bot.; Y. Maasr. I, 49a המ׳ a speckled Ethrog.

נְמַר, נְמָרָא, (נְמָרְתָּא) נ׳ ch. = h. נָמֵר. Targ. Jer. V, 6; a. e.—Y. Peah III, 17c top (expl. המנמר ib. III, 2) כהדין נימרה making the field look checkered like a tiger (or leopard), v. נְמָרִירָה.—*Pl.* נְמִרִין, נְמִרְיָא, נ׳. Targ. Cant. IV, 8 (ed. Vien. נְמֵרִין). Targ. Hab. I, 8.—[בית נמר, בית נמרא, נמרין, v. next w.]

בֵּית נ׳, נִמְרָה (b. h.) pr. n. pl. (*Beth*) *Nimrah*, modern *Nimrîn*, in Peraea. Tosef. Shebi. VII, 11; Y. ib. IX, 38d bot.; ib. (expl. בית נמרה, Josh. XIII, 27) בֵּית נִמְרִין.—Targ. O. Num. XXXII, 3 ed. Berl. (ed. Vien. כומרין דבית נִמְרִין, read with Y. מכוור ובית נ׳); Targ. O. ib. 36; Y. בית נִמְרִין, נִמְרֵי.—Tosef. Shebi. IV, 11 נמרין מלי (Var. נמרים); Yalk. Deut. 874 נימרין מולית; Sifré ib. 51 נימרון עלית (corr. acc.); Y. Shebi VI, 36c only נמרין.—[Sifré l. c. טרכונא דנימרא; Yalk. l. c. טרכונא דמתחם לבוצרא; Y. Shebi. l. c. טרכונא דנימרין; Tosef. l. c. טרכונא דבתחום בצרה.] V. Hildesh. Geogr. p. 60.

נִמְרִידָה, v. נְמִרִירָה.

נ׳, נִמְרִין, נִמְרֵי pr. n. pl. *Nimrin*, 1) = בית נמרה, v. preced. art.—2) *Nimrin* in Syria, the last station of messengers proclaiming the new moon. Y. Keth. II, 26d top עד נ׳ .... עד מקום ששלוחי as far as the messengers to announce the new moon go, as far as N. Y. R. Hash. I, 57b bot. אילין דאזלין לנִמְרִין those messengers who go to N.—Tosef. Yoma V (IV), 3 בכוחבת הנימרין, v. נְמִרִית.

נְמִרִירָה f. (sub. שדה; v. נָמַר) *a checkered field*. Y. Peah III, 17c top (in a corrupt and defective passage) מקום ... נ׳ קריי לה (not נמרידה) the manured spots mature their plants earlier (and such a field) is called *nimrirah*.

נְמִרִית f. *of Nimrah* or *Beth Nimrah*. Y. Yoma VIII, 44d bot כותבת הנ׳; Tosef. ib. V (IV), 3 חנימרין; v. כּוֹתֶבֶת.

נַן, *pl.* of נָא I.

נָנָאי, v. נָאנָאי.

נַנַּי, נַנָּאי pr. n. m. (prob. abbrev. of חנניה) *Nannai*, a name frequent in Maḥoza. Yeb. 115b bot., v. חֲבֵר.

נִנְגַּר, v. בְּנִינְגַּר.

נִנְדָּא, Sabb. 140a Ar. ed. pr., v. נִינְדָּא II.

נִנְדוֹ, *pl.* of נִידּוּי.

נַנּוֹסָא, נַנּוּס, v. נַנָּס, נַנָּסָא.

נַנַּי, v. נַנַּאי.

נִנְיָא, נִנְיָה, v. נִינְיָא.

נַנִּיס, v. נַנָּסָא.

נַנָּס m. (νᾶνος, nanus, of Semitic origin, fr. נסס, cmp. ממל fr. מלל) *dwarf*; (adj.) *puny, stumped*. Nidd. 24b, opp. אָרוּךְ; Num. R. s. 9. Ber. 58b נ׳ one whose limbs are too small for his body, opp. כְּרִפְתָּח; Tosef. ib. VII (VI), 3 ננוס ed. Zuck. (Var. ננס); Y. ib. IX, 13b bot.; Tanḥ. ed. Bub., Pinḥas 1. Sifra Emor, Par. 3, ch. III; Bekh. VII, 6 (45b, of animals and of men). Cant. R. to II, 15; Gen. R. s. 65 שבנגסים נ׳ a puny dwarf. Midr. Till. to Ps. CXXXVII; Pesik. R. s. 31 הנ׳ הזה that dwarf (Nebuchadnezzar); a. fr.—Ḥull. 63a וסימנך ננוס פסול שקיימנא and thy sign (to remember that the small species of שקיימנא is unclean) be, 'the dwarf is unfit' (for priesthood).—*Pl.* נַנָּסִין, נַנָּסִים. Cant. R. l. c.; Gen. R. l. c., v. supra. Ib. s. 37; Yalk. ib. 62 כפתורים נ׳ Caphtorites (Gen. X, 14) are dwarfs; a. fr.—Tam. III, 5; Midd. III, 5 עמודים נ׳ small columns. Ib. V, 2 הנ׳ (sub. עמודים).—*Fem.* נַנָּסְתָּא. Bekh. 45b. Par. II, 2; a. e.

נַנָּס, נַנָּסָא ch. same. Targ. Y. II Lev. XXI, 20 ננוס (h. text דק).—Pesik. Dibré, p. 112a sq. נ׳ דבבל (Ms. Parma ננוסא) the Babylonian dwarf (Nebuchadnezzar); Yalk. Dan. 1062 (ref. to Dan. IV, 14 שפל אנשים זה נבוכדנצר נ׳ וכ׳) that means N. the dwarf &c. (v. 'Rashi' to Gen. R. s. 16, end).

נַנְעָה, נַנְעָא m. ch. = h. נַעֲנָע, *mint*. Y. Maasr. V, end, 52a ותא נ׳ וכ׳ (not ודיא) but there is mint (which has a quadrangular stem, whereas you say, there is nothing quadrangular in nature)? (Answ.) It is full of knots; Y. Ned. III, 37d bot. והוא כנעה (corr. acc.); Y. Shebu. III, 34d bot. והנגעה (corr. acc.).

נַנְקַפ״י, a fictitious word made up of every second letter in אאלר״ן, v. מנא מנא תקל ופרסין.

נַס I m. (b. h.; נסס *to lift up*, cmp. נָסָה) 1) *flag*. B. Bath. V, 1, v. אֶדְרָא II. Gen. R. s. 55, beg. (ref. to Ps. LX, 6) כנס הזה וכ׳ like the flag of a ship; ib. (ref. to נסה, Gen. XXII, 1) גדלו כנס וכ׳ he lifted Abraham up like &c.; Yalk. Ps. 777 כנסו של וכ׳ (read: כנס זה); a. e.—2) (cmp. אות, מוֹפֵת) *sign, wonder, providential event*. Nidd. 31a בעל אפי׳ הנס אינו מכיר בנפשו even he to whom the providential sign happens, does not recognize it. Yoma 21a כרובים בנס וכ׳ the cherubs (above the ark in the Solomonic Temple) stood by a miracle. Ib., a. e. נס גדול היה וכ׳ a

great miracle was connected with the show-bread which was as fresh at its removal &c. Sot. 47a, a. fr. נס בתוך נס a double wonder. Ned. 41a גדול נס שנעשה וכ' the wonder of recovery which the sick man experiences, is greater than that which happened to Hananiah, Mishael &c. Sabb. 23a, a. e. אף הן היו באותו הנס the women, too, were concerned in that wonderful delivery. Ib. ונימעוט נס why not omit the benediction mentioning the wonder (שעשה נסים וכ')?; a. v. fr.—*Pl.* נְסִין, נְסִים. יר'. Ber. IX, 1 הרואה מקום שנעשו בו נ' .. ברוך שעשה נ' וכ' he who sees a place where miracles happened to Israel, must say, Blessed be he who performed wonders &c. Ib. 60a, a. fr. מעשה נ' (abbrev. מ"נ) a miraculous event, v. זָכַר. Yoma 29a אסתר סותם כל הנ' the Book of Esther is the last record of miracles. Taan. 25a; Snh. 109a top, v. לָמַד; a. v. fr.

נֵס* II *island.* Deut. R. s. 2, v. נִירָא.—*Pl.* נִירִים, נִירִין, נִיסִין, נִיסָא, v. נִירָא.

נֵס, נְסָא, נִי' I m. ch.=h. נֵס I, 1) *flag, sign, miraculous event.* Targ. Y. Num. XXV, 8; a. fr.—Y. Pes. V, 32c bot. נסא רב חזה a great event (delivery from danger) had occurred; Y. Taan. III, end, 67a נימא. Ber. 54a דדברים נ' a providential event which concerns the community, opp. נ' דיחיד. Meg. 3b משום פרסומי נ' because it is a duty to proclaim the wonderful event (in the Book of Esther); Sabb. 23b פרסומי נ' to proclaim the wonderful events (of the Maccabean days, by lighting the candles); a. v. fr.—*Pl.* נְסִין, נְסָיָא, נְסֵי, נִי'. Targ. O. Ex. XVII, 15. Targ. Y. II Num. XXI, 14; a. fr.—Y. Ter. VIII, end, 46c. Yoma 21a דגואי נ' wonders which happened within the Temple; דבראי נ' outside of the Temple. Ib.b דקבועי נ' permanent, regularly recurring wonders; a. fr.—2) (=נְסָיוֹן) *trial.*—*Pl.* as ab. Targ. Y. II Ex. XV, 25.—Y. Maas. Sh. V, end, 55c (oneirocritical play on נִיסָן) וניסין ליתי את חמי and thou shalt experience no trials; (Lam. R. to I, 1 רבתי נִסְיוֹנִין (חד מתלמ'); Ber. 56b ולא אחית לידי נסיון).

נְסָא II, נִי', נִסָּה pr. n. m. *Nissa*, an Amora. Y. Erub. II, 20a bot. Y. B. Bath. II, beg. 13b. Y. Ter. XI, end, 48b; a. fr.

נְסָא, נָסָא, v. נסי.

נסאטאי, v. נַסְיוֹטָאֵי.

נְסֵיב, נָסַב (corresp. to h. נָשָׂא a. נָטַל) *to lift up; to take; to carry.* Targ. Gen. II, 21; a. fr.—נ' וירהב (=h. נשא ונתן) *to deal.* Targ. Zech. V, 6, sq.—(איתתא) נ' *to take to wife, marry.* Targ. Gen. IV, 19; a. fr.—נ' אפין (=h. נשא פנים) *to be partial, favor.* Targ. O. Gen. XXXII, 21. Targ. Y. Ex. XXIII, 3.—Part. pass. נְסִיב; f. נְסִיבְתָּא, נְסִיבָא; *pl.* נְסִיבָן, נְסִירָן. Targ. O. Gen. II, 23. Targ. Y. Num. V, 22 נסיבתא wedded.—נ' אפין *respected.* Targ. Is. III, 3 (not נָסַב); a. fr.—Y. B. Mets. II, 8c bot. וחוא נָסֵיב כולא וכ' and he takes everything (entrusted to him) and runs away. Gen. R. s. 84, beg. דיסַב מאה וכ' that he should receive one hundred lashes; Yalk. Job 904; Yalk. Gen. 140 דיהדיב (corr. acc.). Lam. R. to I, 1 סַב מובלא וכ' take that load &c. Ib. סב לי טימיתהון וכ' take their price at my hands and carry them &c. Y. Kidd. IV, 66a נחות דרג וסב איתתא; Yeb. 63a נְסֵיב איתתא וכ', v. דְּרַג. Macc. 11a; Gen. R. s. 80, v. גָּזַר; a. v. fr.—Zeb. 11b דרא אַגַּרְתָּא נַסְבָּהּ the redactor took this up (inserted it) by the way, v. גְּרָרָא II.—Cant. R. to II, 16 ודוחה נ' נפש and he took courage, felt better; ib. ואיתנסיב נפש read: והויית נסיב נפש and I felt better.—Y. Sabb. I, 3a bot. נ' לידוי washed his hands (v. נָטַל). Y. Ber. VIII, 12a bot. נַסְבוּן ידיכון (not נסבין) wash your hands; ib. סב ברוך wash thy hands and say grace.—[Y. Maasr. IV, 51b bot. והוון סבין מיניה, perh. to be read: והוון נסבין, they took from him.]

Af. אַנְסֵיב, אַסֵּיב, אֲסֵיב *to cause to take,* esp. *to give in marriage to, to allow to marry.* Targ. Zech. III, 5. Targ. Y. Gen. XXXVI, 3 דאַסֵּיבָהּ (not בא ..); a. e.—Yeb. 121a ואַנְסָבָהּ רב .. לדביתחו (not ואנסבי) and R. D. allowed his wife to marry again; ib. ואנסבוה (corr. acc.). Ib. 120a top לאַנְסוּבֵי לצרה וכ' (Rashi: לאַרוּסֵי, *Ithpe.*) to permit her rival to marry before her. Lev. R. s. 34 ואַסְבוּן יתיה איתתא וכ' and they made him marry another wife; Yalk. Is. 352 אסביתיה, read: אַסַּב יתיה; a. fr.—[Sabb. 123a אַסּוּבֵי ינוקא *to handle,* treat the infant; v., however, אָסַב.]

Pa. נַסֵּב same. B. Mets. 105a קא מְנַסֵּבַת וכ' thou causest my land to bear a bad reputation. Yeb. l. c. מְנַסְּבִינָן לה לצרה we allow the rival to marry; a. fr.

Ithpa. אִתְנְסִיב, *Ithpe.* אִיתַּנְסִיב *to be taken; to be taken away; to be married.* Targ. O. Num. XXXV, 17. Targ. Y. Gen. II, 23. Targ. Jud. XVII, 2; a. fr.—Snh. 51a משום דאִיתַּנְסִיבָא לחד לחני because she is married to one of those. Yeb. 120a (repeatedly) אינסיב (read אינסיבא). Ib. 43b אִיתַּנְסוּבֵי הוא דלא וכ' to marry she is not allowed, but to be betrothed &c.; a. fr.—Cant. R. to II, 16 אינתנסיב, v. supra.

נִסְבָּא f. (preced.) *selection, choice.* Targ. Ez. XVII, 5 נפן נ' ed. Lag. a choice vine (ed. נִצְבָּא; h. text צפצפה).

נִסְבָּא or **נִסְבְּתָא** f. (preced.) *free-will offering.*—*Pl.* נִסְבָּתָא, נִסְבָּאתָא. Targ. Ps. CXIX, 108 (ed. Wil. נִכְסָ', corr. acc.). Targ. Y. Deut. XII, 17 (ed. Amst. a. oth. נסכ', corr. acc.); v. נִסְרָא.

נַסּוֹחָה, נַסּוֹחָא m. (נָסַח) *one who removes, sweeper.* Y. Yoma III, 40c top, v. מִגְלִידִינָא.

נְסוֹרֶת f. (נָסַר) *chips, saw-dust.* Sabb. IV, 1 (49a) נ' של חרשין וכ' (Talm. ed. נְסוֹרוֹת *pl.*) (fine) saw-dust of the carpenters; Y. ib. 6d bot. נעורת וכ' .. אנן תנינן נ' we read *n'soreth,* the teachers of the house of Rabbi read *n'oreth,* which shows that both mean the same. B. Kam. X, 10 (119a) אף הנ' של בעה"ב Y. ed. (Mish. ed. הִנְסָרוֹת, some Bab. ed. הִנְסָרִים; v. Rabb. D. S. a. l. note 200; Ar. הנסורות) even the saw-dust belongs to the employer.

נְסוֹרְתָּה* f. (preced.) *saw-dust,* name of a certain *aromatic plant.* Y. Shebi. VII, beg. 37b.

נָסַח (נָשַׁח) (b. h.; cmp. נסע) *to remove.* Sot. 42b; Yoma 75a (ref. to יְשַׁחֲנָהּ, Prov. XII, 25) ישחנה מדעתו (Ms. M. 2 יַסִּיחֶנָּה, v. Rabb. D. S. a. l. note 50) let him banish it from his mind; Yalk. Prov. 950; Snh. 100b נַשּׁוֹחֵי נָפְשָׁהּ; v. סוּחַ.

Hif. הַסִּיחַ (with דעת) *to divert the mind, to discard.*

Sabb. 82ª יִסְּחֵיהּ דְּעָתוֹ, expl. יסיח דעתו מדברים אחרים he must discard from his mind everything else. Y. Ber. VI, end, 10ᵈ ה' דעתו (ed. Krot. תְּסַיְּעֵיהּ) if he has abandoned the thought (of drinking more wine); a. e.—Snh. l. c.; Yoma l. c., v. supra.—V. חֲסַח.

נְסַח ch. same, 1) *to remove, take out.* Targ. Jud. XIV, 9 (h. text רדה).—Part. pass. נְסִיחַ. Ib.—Cant. R. to V, 14 אימיה נְסָחָא וכ' his mother took the bread out of the oven, and he ate; Pesik. B'shall., p. 90ᵇ, sq. נשא (corr. acc.).—[2) *to lift, weigh.*—Denom. מְסָחָא.]

Pa. נַסַּח *to remove, sweep out; to exile.* Lam. R. to I, 13 (expl. וירדנה ib., with ref. to Jud. l. c.) נְסָחָהּ (not נסחא) he removed (exiled) her.—Part. pass. מְנַסַּח. Targ. Prov. XXIX, 21 (h. text ומנון!).

Ithpe. אִתְנְסַח *to be pulled out.* Targ. Esth. VII, 9 (fr. Ezra VI, 11).

Af. אַסַּח as preced. *Hif.* Zeb. 20ᵇ אַסּוּחֵי מַסַּח דעתיה he discards (the service) from his mind; לא מַסַּח he does not. Pes. 103ᵇ אַסְּחֵיתוּ דעתיכו you have abandoned the thought (of drinking). Gitt. 53ᵇ א' דעתיה he ceased to have his mind on it (as sacred matter that must be guarded); a. fr.

נְסָא, נְסִי *to lift up, take, carry,* v. נְשָׂא.

נְסָח, נְסִי (cmp. preced.) *to lift up.*

Pi. נְסָּח 1) same; 2) (denom. of נֵס) *to put up a sign; to ask for a test* (cmp. Is. VII, 11, sq.); *to try, test.* Gen. R. s. 55, beg. (interpret. נְסָּה, Gen. XXII, 1) .. בשביל לנַסּוֹתָן לגדלן וכ' in order to lift them up (as a standard) for the world, to raise them &c., v. נֵס. Ib. (ref. to Gen. l. c.) R. J. says גדלו כנס וכ' he raised him &c.; R. A. says, נ' אותן בוודאי he really tried him, v. וַדַּאי. Ib. אין הקב"ה מְנַסֶּה the Lord does not test the wicked, but only the righteous; ib. s. 32; s. 34. Mekh. B'shall., Vayassa, s. 1 (ref. to Ex. XV, 25) שם נשא לו (ל)גדולה there he raised him (Moses) to greatness; ... שם נסה חמקום את ישראל there God tested Israel. Ib. Yithro, Bahod., s. 9 לבעבור נַסּוֹת אתכם בשביל לגדל אתכם (Ex. XX, 28) 'to lift you up', to raise you. Arakh. 15ª עשר נסיונות נִיסּוּ וכ' ten times did our ancestors try the Lord; Ab. V, 4; a. fr.

Hithpa. הִתְנַסָּה, *Nithpa.* נִתְנַסָּה *to be tried.* Ib. 3. Yalk. Ps. 777 הראשונים מִתְנַסִּים ביד הקב"ה ... אבל האחרונים נִתְנַסּוּ וכ' the ancients were tried by the Lord ..., but the latter generations were tried by the nations; a. fr.

נְסָא, נְסִי (נְשָׂא) ch. same, 1) *to lift up.* Targ. O. Deut. XXVIII, 56 נְסִיאַת ed. Berl. (oth. ed. נְסֵי, Pa.); Y. נְסַיַּת (h. text נְסָתָהּ). Targ. Ps. IV, 7 נְסָא (h. text נְסֵה).—[Pesik. B'shall., p. 91ª, v. נְסָח.]—2) *to take, receive, carry* (v. נְסַב). Lam. R. to II, 2 לא נְסָיָין לְהוֹן they (the areas described) could not receive (would have no room for) them; Y. Taan. IV, 69ᵇ לא נְסָיָיה. Y. Maas. Sh. IV, 54ᵈ נְסָהּוֹן בר קפר Bar K. took them. Lev. R. s. 6 נְסָהּוּן לקניא וכ' he took the cane and knocked it down. Ib. s. 34, end נסאתיה וחמאי ליה וכ', read: נסא יתיה ואחמי וכ' he took him along and showed to him &c.; (Yalk. Is. 355 נסביה ואחמתיה וכ').—Pesik. R. s. 22 נשא ואפקדיה וכ' he took (his money) and put it in trust with him. Ib. נְסָהּ ויהבה ליה she took it (the deposited money) and gave it to him; a. fr.

Pa. נְסֵי 1) *to find out by sign, to divine.* Targ. O. Gen. XXX, 27.—2) *to try, test; to attempt.* Targ. O. Deut. XXVIII, 56, v. supra.—Targ. Esth. V, 14 לְמִנְסְיָא צלִיבָא to test the (strength of) the gallows. Targ. Ex. XVI, 4; a. fr.—Snh. 107ª מְנַסְיֵנָא לך I will try thee. Ib. אמר מינסנא לך (corr. acc.). Ab. Zar. 15ª נירסיה נידהלי, read: נְיִנַּסְיֵיהּ let us try the animal for me; a. e.

Af. אַנְסֵי, הַנְסֵי same. Targ. Ps. LXXVIII, 56 (Ms. *Pa.*). Targ. Y. II Gen. XXII, 1.

Ithpa. אִיתְנַסֵּי, אִירְתַּנַּסֵּי 1) *to be lifted up.* Targ. Ps. LX, 6.—2) *to be tried.* Targ. II Esth. V, 14.—Snh. l. c. אינהו מִיתְנַסּוּ לי .. מִירְתַּנְּסַת לי they have been tried (proved true) to me, thou hast not.

אַתָּא נ', נְסִיא, v. חנס נ'.—אֲתָאנַסְיָא, v. חֲנִיסְנַסְיָא.

נְסִיב, v. נְסַב.

נְסִיבָא I m. (preced.) *that which is taken, assessment, tax.* Targ. O. Num. XXXI, 28 (h. text מכס); ib. 39; a. fr.—Targ. O. Lev. XXVII, 23 (h. text מכסת).

נְסִיבְתָּא II, **נְסִיבָא** f. 1) same. Targ. Y. Num. XXXI, 37; 39; a. fr.—2) *that which is lifted up* (תרומה), *free-will offering.* Targ. Y. Lev. XXII, 23; 21; a. e.—[נְסִיבְתָּא *married,* v. נְסַב.]—V. נִסְבָא.

נַסְיוּבֵי m. pl. (=נסיבבי; preced. wds.; cmp. פְּרַשׁ a. פְּרֵשׁ) [*that which is separated,*] נ' דחלבא, or נ' *whey.* Pes. 42ª. B. Mets. 68ᵇ נ' וחותרי whey and refuse of wool. Ab. Zar. 35ᵇ אינא נ' דלא קיימי there is the whey which does not curdle (and which may contain unclean milk).

נסיומאי, v. נַסְיוּטָאֵי.

נְסָּס, נְסָּוֹן m. (נְסָּה) 1) *lifting up.* Gen. R. s. 55, beg. נ' אחר נ' גידולין וכ' (ref. to Ps. LX, 6) a repeated elevation, dignity &c.—2) *trial, test; temptation.* Snh. 107ª דוד ... הביא עצמו לידי נ' David ... placed himself in the power of trial (asked to be tried, Ps. XXVI, 2). Ber. 60ᵇ אל תביאני .. לידי נ' suffer me not to come within the power of sin, iniquity, or temptation. Sifré Deut. 21 נותן אתה לי לנ' wilt thou let me have (the animal) for a trial?; a. fr.—*Pl.* נְסָּיוֹנוֹת, נְסָּיוֹנִין. Ab. V, 3 עשרה נ' נתנסה וכ' Abraham underwent ten trials and stood all of them. Arakh. 15ª עשר נ', v. נְסָה. Num. R. s. 17 נ' אחרים additional trials; a. fr.

נְסָּ, נְסָּוֹנָא, נְסָּוֹן נ' ch. 1) same, *sign, test, trial.* Targ. Y. Num. XXVI, 10 (h. text נֵס). Targ. Y. II Gen. XXII, 1. Targ. Y. Ex. XV, 25; a. e.—Ib. XVII, 7, v. נְסִיתָא.—Ber. 56ᵇ, v. נְסָא I.—2) *wonder, providential escape, salvation.* Y. Ter. VIII, end, 46ᶜ לנ' הוא מיתחמי he appears as a messenger of salvation; (Gen. R. s. 63 על נסין).—*Pl.* נְסָּוֹנִין, נְסִיוֹנֵי. Targ. II Esth. V, 1; a. e.—Ab. Zar. 15ª משום נ' on account of the trials (connected with the purchase of animals, and which the Jewish seller may be induced to attend on the Sabbath eve). Lam. R. to I, 1, v. נְסָא I; a. e.

נַסְיוּתָא, v. נְשִׂיאוּתָא.

נסריא, v. נסרא.

נסיך, v. נסך.

נָסִיךְ m. (b. h.; נָסַךְ) [*anointed,*] *viceroy, prince* (contradist. to מֶלֶךְ). Num. R. s. 20 (ref. to Num. XXII, 4) והלא מתחלה נ' היה וכ' but was he not originally a viceroy? ... But when Sihon was slain, they appointed him king in his place; Yalk. ib. 765.

נְסִיכָה f.=נְיסוּךְ, q. v.

נָסִיס m. (נסס) *falling away, grief.* Tem. 16ª (interpreting עצבי, I Chr. IV, 10) הרינו הולך בנְסִיסי לשאול (not לנסיסי) I shall go with my grief to the grave (cmp. Gen. XXXVII, 35; XLIV, 31; a. e.); Mekh. Yithro, Amal., s. 2 יורד כבן סיסי (corr. acc.); Yalk. Josh. 27 (a. Ar. s. v. בר) ברסיסי (corr. acc.).

נָסִיס ch. 1) same, *evil, trouble.* Targ. II Esth. I, 3 נ' לנונין a trouble to the fish. [Targ. Koh. V, 16 בְּנִסִיס ב radical, v. בְּנַס; perh. to be read: בְּנָסָא.]—*Pl.* נְסִיסִין. Koh. R. to II, 17 תלת נ' בישין three great evils.—2) adj. constr. *suffering, weak.* Targ. Y. Lev. XXII, 22 ענוי נ' Ar. (ed. ענוי לקרין).

נסיע, or **נסיעה**, Koh. R. to I, 11 ענחה נ', read: אֲתָאנַסָא.

נְסִיעָה f. (נָסַע) *moving, marching.* Y. Erub. V, 22ᶜ bot.; Men. 95ª בְּנְסִיעָתוֹ when marching, opp. חֲנִיָּיה. Mekh. Yithro, Bahod., s. 1; a. e.

נְסִיתָא, נְסִיתָה, נְי' f. (נְסִי) *trial*; pr. n. pl. *Nissetha, Nistha.* Targ. O. Ex. XVII, 7 (Y. נְסִיוֹנָא); Targ. O. Deut. XXXIII, 8 (h. text מסה); a. e.

נָסַךְ (b. h.) *to pour, cast.* Y. Ber. I, 2ᵈ top, v. מָסַךְ II. *Pi.* נִסֵּךְ 1) *to offer a libation.* Succ. IV, 9 ולמְנַסְּכֵי אומרים לו וכ' and they said to him who offered the libation (of water), raise thy hand. Ib. שפעם אחת נ' אחד וכ' for once it happened, that a priest poured the libation out at his feet. Snh. 62ᵇ זיבח ... ונ' וכ' if one sacrificed, burnt incense, and offered a libation (to an idol) &c.; a. fr.—Cant. R. to IV, 12 מֵאַן היו ישראל מנסרים כל וכ' (read: מֵאַן הֵיוּ מְנַסְּכִים, v. Matt. K. a. l.) whence did the Israelites take wine for their festive gatherings during the forty years &c.?—2) *to make wine forbidden* (יין נֶסֶךְ) *by the manipulation of a gentile suspected of dedicating it to idolatrous purposes.* Keth. 27ª; Sabb. 41ª אין פנאי לנַסְּכוֹ they do not take the time to manipulate the wine. Ab. Zar. 56ᵇ (in Chald. dict.) והא קא מנסך בידיה but might he not dedicate it to idolatry by putting his hand into it?; והא קא מנסך ברגל might he not do it with his foot (while treading the wine)? Gitt. V, 4 המנסך he who does damage to his neighbor by touching his wine for idolatrous purposes (v. interpret. ib. 52ᵇ). Y. Ab. Zar. IV, 44ª bot. מנסך כל חבור he causes all the wine in the pit to be forbidden; a. fr.

Nif. נִיסַּךְ *to be offered as libation, to be poured on the altar.* Pes. 22ª כמים הניסָּכין like the water which is poured on the altar, opp. הנשפכין which is poured out at the foot of the altar.

Hithpa. הִתְנַסֵּךְ, *Nithpa.* נִתְנַסֵּךְ 1) same. Ib. הִמְתְנַסְּכִים; a. fr.—2) *to be made forbidden (as dedicated to idolatry).* Y. Ab. Zar. l. c. נתנ' חבור וכ' if the wine in the pit has been manipulated and become forbidden, the jet of wine poured into the pit becomes forbidden (affecting the wine in the vessel).

נְסִיךְ, נְסַךְ ch. same, esp. *to offer a libation.* Targ. Cant. IV, 15; a. e.

Pa. נַסֵּךְ, נְסִיךְ as preced. *Pi.* Targ. Ex. XXX, 9; a. fr.—Sabb. 41ª לא מְנַסְּבֵי they will not take the time to manipulate &c., v. preced.

Ithpa. אִתְנַסַּךְ, *Ithpe.* אִיתְנְסִיךְ as preced. *Hithpa.* Targ. Num. XXVIII, 7; a. e.—Ab. Zar. 71ᵇ קמא קמא אינ' ליה every drop as it comes out becomes forbidden.

נֶסֶךְ m. (b. h.; preced.) 1) *libation.* Ex. R. s. 15 יין נ' wine from which a libation has been poured on the altar.—*Pl.* נְסָכִים, נְסָכִין; constr. נְסְכֵי, נְי'. Zeb. IX, 1 הנ' ירדו the libations brought on the altar illegally, may be taken down. Tosef. ib. V, 1; Men. 15ᵇ, a. e. נסכי בהמה the libations connected with an animal sacrifice. Ib. II, 4 ונְסָכָיו and the libations belonging thereto; a. v. fr.—2) יין שנתנסך לע"ז; abbrev. (י"נ) *wine known* (or *suspected*) *to have been manipulated by an idolater, wine forbidden to Jews because of such* (*known or suspected*) *manipulation.* Ab. Zar. IV, 8 (55ª) ואינו נעשה י"נ וכ' (Bab. ed. עושה) it does not become (the gentile does not make it) forbidden wine until &c. Ib. V, 1 לעשות עמו ביין נ' to work with him in wine dedicated to an idol. Ib. 2 יין נ' שנפל וכ' if forbidden wine was poured over grapes. Ib. 74ª bot. יין נ' really idolatrous wine, opp. יין סתם suspected; a. fr.

נְסָכָא, נְי' I ch. same. Targ. O. Ex. XXIX, 40 (Y. נִיסוּכָא); a. fr.—*Pl.* נְסָכִין, נְי'. Targ. Jer. XIX, 13; a. fr.

נְסָכָא, נְי' II (preced. wds.) *cast metal.* Sabb. 59ᵇ, v. אֲנִיסְכָא.—Esp. *a piece of silver* or *gold, bar,* opp. to מטבע, coined metal. B. Kam. 96ᵇ תאר מאן דגזיל נ' וכ' if one steals a piece of metal and makes it into coins. Ib. 98ª שבח לעניין נ' he profits by the increased value of the metal. Keth. 110ᵇ ואימא נ' but may not 'silver' in the agreement mean metal (not coins)?; Men. 107ª; a. e.—B. Bath. 33ᵇ הרינו נ' דר' אבא וכ' this is a case corresponding to that of a metal bar which R. Abba decided, the case being that one took by force a piece of metal &c.; Shebu. 32ᵇ; a. e.

***נְסָכָא, נְי'** III m. (סכך) *weaving manipulation.* Sabb. 96ᵇ בני' בתרא (Ms. M. מְסָכָא) at the last manipulation (when the weaver throws the clue through the web for the last time).

נְסַל, v. נְיסַל.

נְסַס (b. h. נָסַס) [*to pine away,*] *to be sick;* trnsf. *to be troubled.* Targ. Esth. IV, 17.

Pa. נַסֵּס *to trouble.* Targ. II Kings IV, 28 (h. text תשלה).

Ithpa. אִתְנַסַּס, אִיתַּנַּס, *Ithpe.* אִיתְנְסִיס *to be troubled; to grieve; to be weak.* Targ. Gen. XLV, 5. Ib.

XXXIV, 7 (O. ed. Berl. אִתְנַסְּרוּ; v. Berl. Mass., p. 77). Targ. II Chr. XVI, 10; a. e.—Sabb. 145b; Gitt. 56a; v. אִירְתְּנִיס. Gen. R. s. 50 (expl. וילאו, Gen. XIX, 11) אִירְנַסּוּן or אִירְנַסּוּן they became weak.

נָסַע (b. h.) *to move, march.* Tosef. Sot. VIII, 1 בכל יום נוֹסֵעַ אחר וכ׳ .. every day the ark moved behind two standards (divisions), ..., but on that day it moved in front; Sot. 33b. Num. R. s. 2 נוסעים .. לאחר שהיו נוֹסְעִים את המשכן after these two standards had moved, the Levites marched (carrying) the Tabernacle. Yalk. ib. 686 מתקרבים לִיסַּע came together to make ready for the march. Mekh. B'shall., Vayass'a, s. 1 זו נסיעה לא נָסְעוּ וכ׳ this march they undertook by the order of Moses, but all other marches they made at the order of the Deity, a. fr.

Hif. הִסְּיעַ 1) *to remove, cause to depart, to separate, take apart.* Mekh. l. c. הִסִּיעָן בעל כרחן במקל he forced them to march, against their will, with the staff. Ib. ע״ז עברה ... והִסִּיעָהּ משה וכ׳ an idol went with the Israelites across the sea, and Moses removed it &c. Kel. V, 7 צריך להַסִּיעוֹ he must (not only divide, but) separate the parts of the stove entirely. Sot. 8a בית דין מַסִּיעִין את העדים וכ׳ the court orders the witnesses to change their places; Tosef. Snh. IX, 1 (ed. Zuck. מַשִּׁיאִין). Gen. R. s. 38 (ref. to Gen. XI, 2) הִסִּיעוּ עצמן מקדמונו וכ׳ they removed themselves from the Originator of the world; ib. s. 41 ה׳ עצמו וכ׳ he removed himself &c. Mekh. B'shall., Shir., s. 10 גפן שהִסַּעְתָּהּ ממצרים the vine (Israel) which thou didst transfer from Egypt (Ps. LXXX, 9); a. fr.—B. Bath. 8b להַסִּיעַ על קיצתן to remove (place outside of the protection of the law, Rashi) those who disregard the terms fixed by the authorities.—Erub. VIII, 5 (86a) הסיע מלבו (Ms. M. הסירה; ed. Sonc. הסיחה מדעתו, v. Rabb. D. S. a. l. note) he has removed from his mind (the thought of returning to his residence). Mekh. B'shall. s. 3 (ref. to וירעו, Ex. XIV, 15) מלבן (שהיו דוברים) להַסִּיעוּ דברים let them remove from their hearts the (evil) words which &c.; Ex. R. s. 21.—הסיח דעת=ה׳ דעתו, v. נָסַח. Y. Ber. V, 9c bot.; a. fr.—[Y. Taan. IV, beg. 67b מפני מסיע, read: הַסִּיעַ.—Tosef. Shebi. II, 20 מסיעין, read מְסַיְּעִין.]—2) *to signalize,* v. נָשָׂא.

Hof. הוּסַּע *to be removed.* Tosef. Yoma I, 4 ה׳ מן הכהונה was removed (deposed) from the high priesthood; Y. Hor. III, 47d top.

נִסַּע ch. same. Gen. R. s. 38 (ref. to Gen. XI, 2) נִסְּעוּ מן מדינתא וכ׳ they moved from the east to go further east.

Af. אַסַּע *to remove.* Y. Meg. IV, 75c top אנא מסתכל ולא מַסַּע דעתי I can look (at the priests) without diverting my attention (from my prayers); Y. Taan. IV, beg. 67b מַסְּעָה; v. הֲסַּע.

***נֶסַע** m. (preced.) *march.*—*Pl.* נְסָעִים. Num. R. s. 2 תחלה לִנְסָעִים (Judah was) the first in marching in the desert, opp. חֲנִיּוֹת.

נָסַק (b. h. נשׂק) *to go up, ascend*; v. מָסַק.

Hif. הִסְּיק 1) *to impose a tax, to assess,* v. מַסִּיק II.—2) *to bring to a conclusion,* v. מַסִּיק I.—3) *to put on* wood, *to make the flame rise*; [cmp. עָלָה *Hif.*,] *to start a fire, to heat.* Bets. 32a, a. e. מַסִּיקִין בכלים וכ׳ you may, on the Holy Day, use wooden vessels for heating &c. Pes. 27b הַמַּסִּיק he who put the wood on. Ib. תנור שהִסִּיקוּ וכ׳ if one heated an oven with wood belonging to the sanctuary &c. Sabb. III, 1 כירה שהִסִּיקוּהָ בקש וכ׳ a range which they heated with straw &c. Tosef. Yoma II, 5; Yoma 38a מַסִּיקִין מבפנים placed the fire deep into the stove. Sabb. 41a; a. fr.—[Midr. Till. to Ps. XXVIII, v. infra.]

Nif. נִסַּק, נִיסַּק; *Hof.* הוּסַּק *to be heated.* Y. Ber. IV, 8b top נִסּוֹקֶת; ib. IX, 14b top נִיסַּק, v. מֻרְתָּח.—Pes. 30b top תא ה׳ תחנור but if the oven has been made glowing. Midr. Till. to Ps. XXVIII אם הוא נ׳ .. יהא ני׳ וכ׳ if it (the furnace) is usually heated with one bundle, let it now be heated with seven; ib. אם הוא מסיק בשבעה יהא מסיק וכ׳ (corr. acc.) if it is heated with seven bundles, let it be heated &c. Kel. V, 4. Tosef. Ḥull. I, 22 עד שלא הוּסְּקוּ before they are hardened by heating; a. fr.

נָסַק ch. same, *to go up.* Impf. נְסַק, נִיסַּק; inf. מִסַּק, מֵיסַּק; imper. סַק, סוּק. Targ. II Sam. V, 22, sq. Targ. O. Num. XX, 19 נֵיסַק ed. Berl. Targ. Gen. XLIV, 17; a. fr.—Kidd. 50a אדעתא למֵיסַּק וכ׳ with the idea of going up to Palestine. Bets. 27a אזכי ואַסַּק; M. Kat. 22a ואֵיסַק (not ואסיק), a. e., v. זָכַי; a. fr.

Af. אַסִּיק, אֲסִיק 1) *to cause to rise, to bring up, offer.* Targ. Lev. II, 9, a. fr. (h. text תקטיר). Targ. II Sam. VI, 2 לַאֲסָקָא ed. Wil. Targ. Lev. XI, 3, sq.; a. fr.—Targ. Josh. XVII, 13 מַסְקֵי מסרן *tributaries.*—Y. Keth. XI, 34b bot. והוה מַסִּיק לון מזונין וכ׳ and he offered them support as long as they lived. Gitt. 56b, a. fr. אַסְקִירָה וכ׳, v. נְגִידָא III. Y. Peah I, 15c אַסְקוּנֵיהּ למאתים וכ׳ they raised the offer to two hundred, to one thousand; Y. Kidd. I, 61b top אַסְקִינֵיהּ. Y. Maas. Sh. IV, end, 55c מַסִּיק חסין will produce lettuce; a. fr.—2) (sub. בישרא) *to produce new flesh, to heal.* Gitt. 69a לאַסּוּקֵי וכ׳ for healing let him take &c.—3) *to heat.* Targ. Koh. II, 6.—4) *to finish.* Succ. 39a אַסּוּקֵי מילתא the winding up of a proceeding; Yeb. 106b Ar. (ed. אפסוקי).—5) (with בְּשֵׁמָא) *to name after, to adopt a name.* Yoma 38b לא מַסְקִינָן בשמייהו we do not name children after them. Gitt. 11b דלא שכיחי ישראל דמַסְקֵי בשמותייהו names which Israelites are not in the habit of adopting. Shebu. 29a ואסיק להו (שמא) זוזי and named them coins; a. e.—6) (with זוזי, a. ב of person) *to produce a claim against.* Shebu. 41b הב לי .. דמַסְקִינָא בך give me the one hundred Zuz which I claim against thee (which thou owest me). Keth. 85a הוו מַסְקֵי ברית זוזי וכ׳, v. הַוָּאֵי. B. Kam. 97a אינשי דמסיק בהו זוזי persons against whom he had a claim; a. e.—7) (with אדעתא) *to have in mind.* Shebu. 29a דמסקי אדעתייהו וכ׳ they might have in mind an idol.

Ittaf. אִיתַּסַּק 1) *to be offered up.* Targ. O. Lev. II, 12 יְתַסְּקוּן ed. Berl. (oth. ed. a. Y. יְתַסְּקוּן); a. e.—2) *to be kindled, burnt.* Targ. Ps. LXXVIII, 21; a. e.

נָסַקָּא, v. נְקַצָּא.

נָסַר (b. h. נשׂר, a. שׂוּר; cmp. a. סער) [*to produce a rough, grating sound*; cmp. גָּרַר I,] *to saw, plane.* Gen. R. s. 6 כמסר הזה שהוא נוֹסֵר בעץ (the light of the sun pro-

duces a sound) like (that of) the plane which planes wood, opp. שׁחַ to glide; Midr. Sam. ch. IX. Y. Ber. I, 2c bot. עד שהחמה נוסֶרֶת ברקיע וכ׳ while the sun passes in the sky a journey of &c. Gen. R. s. 8, beg.; Lev. R. s. 14, beg. נְסָרוֹ וכ׳ he sawed him apart &c., v. גַּב.

Pi. נִסֵּר same. Yoma 20b גלגל חמה שמְנַסֵּר ברקיע וכ׳ the globe of the sun which saws in the sky like a carpenter sawing cedars, v. supra. Gen. R. s. 65, end ... נתנו וחיו מְנַסְּרִים בו they placed him on a sawing-jack (v. חֲמוֹר) and sawed his body; a. e.

Nif. נִסַּר *to be sawed.* B. Kam. X, 10 נְסוֹרוֹת, נְסָרִים, v. נְסוֹרֶת.

נַסָּר ch. same. Targ. Y. I Ex. XIV, 25 (h. text וַיָּסַר; cmp. I Chr. XX, 3).

Pa. נַסֵּר same, *to split.* Targ. Ps. XXIX, 7.—Yeb. 49b אתיוהו לארזא ונַסְּרוּהָ they brought the cedar and sawed it through; Yalk. Is. 274. B. Bath. 75a מְנַסְּרֵי אבנים וכ׳ Ms. M. (ed. מינסרי, corr. acc.) who were cutting precious stones.—V. מְסַר II.

נִסָּר m. 1) (preced.) (*planed*) *board.* Cant. R. to I, 11 שחיפה בין נ׳ לנ׳ he put gold on between one board and the other; Y. Shek. VI, 49d bot. Y. Hag. II, 78b bot.—*Pl.* נְסָרִין, נְסָרִים. B. Bath. IV, 6 הנ׳ the boards in the bath house. Ib. 67b בית הנ׳ the room in which the boards are stored. Ib. מכר את נ׳ sold (with the press) the boards, v. רְצִירִין. Kel. XXII, 10, v. שָׁגַם. Y. Sabb. III, 6a top להוציא מגלין את הנ׳ to remove the boards (which covered the bathing tank). Bab. ib. 40a; a. e.—[2) *wicker*, v. נְצָר III.]

נִי׳, נְסָרָא ch. 1) same, *board.*—*Pl.* נְסָרִין, נְסִ׳, נְיִסְ׳. Targ. I Kings VI, 15; a. fr.—Ib. VII, 30 נ׳ דנחש bronze plates (to cover the laver (?); h. text סרני).—2) *veneer.* Sabb. 98b דנ׳ veneered boards, opp. שלמין solid.—Pl. constr. נְסָרֵי. Targ. Hos. VIII, 6 נ׳ לווחין gold foils for boards (h. text שׁבבים; cmp. שִׁרְבָּא).

נַסְתַּ׳, v. נְסַי.

נַסְתָּא, v. נִסְתָּא.

נָעָא, v. נְעַר.

נָעָא, v. נְגָעָא.

נָעָה m.=נָאָה; pl. נָעִים, v. נָאָה.

נַעֲוָא, נַעֲוָא m. (עוה) [*hollowed out,*] *tank* of the press (h. יֶקֶב). Targ. Y. Ex. XXII, 28.—*Pl.* נַעֲוָתָא, נַעֲוָוֵי׳. Targ. Joel II, 24. Targ. O. Gen. XLIX, 12.—[Sachs, Beitr. II, 27: adaptation of Lat. *navia.*]

נַעֲוָה f. h. same. Ab. Zar. 74b נ׳ ארתחו (Ms. M. ארתחוי) as to a tank (used by gentiles), cleanse it with hot water.

נְעוֹר, v. עוּר.

נְעוּרִים m. pl. (b. h.; נַעַר) *youth.* Ex. R. s. 1 חופת נ׳ canopy of youth (bridal canopy).

נעוריתא, v. נְשִׁירְתָּא.

נְעוֹרָן, v. נְעָרָן.

נְעוֹרֶת f. (b. h. נְעֹרֶת; נָעַר) [*light matter,*] *scraps, chips.* Y. Sabb. IV, 6d bot., v. נְסוֹרֶת.—Esp. (של פשתן) נ׳ *hatcheled flax.* Sabb. IV, 1 (49a) נ׳ של פ׳ דקה thoroughly beaten flax (cmp. דַּקְתָּא). Ib. 11a, a. e., v. אֵשׁ. Snh. 37a, v. חֲבָחֵב; a. fr.

נְעוֹרְתָּא ch. same; constr. נְעוֹרַת. Targ. Is. I, 31 (Regia נַעֲרַת).

נְעוֹת, v. עוּת.

נְעָא, נָעֵי=נְצָא, q. v. (cmp. נצץ).

נְעִילָה f. (נָעַל) 1) *closing, shutting.* Y. Erub. III, 21a תלה נ׳ הדא קשירה תיא tying a door (the stem קשר) means the same as shutting (the stem נעל). Num. R. s. 14 (play on נעלי, Ps. LX, 10) בנְעִילַת גרונו by tying up his throat (strangulation).—נעילת שערים *the time of closing the Temple gates*; (sub. תְּפִלַּת) *the concluding prayer on the Day of Atonement, on public fasts and Maʿămadoth* (v. מַעֲמָד); *the prayer called Nʿilah* (נְעִילָה). Taan. IV, 1 בשחרית ... בנ׳ ש׳ during the morning prayer, the Musaf, the Minhah and the Nʿilah. Y. Ber. IV, 7c top אימתי הוא נ׳ when is the time for the N.? בנעילת שערי שמים when the gates of heaven are closed (sunset); בנ׳ שערי הרכל when the Temple gates are closed. Ib. דנצלי נ׳ שערים that we may offer the N. prayer. Ib. נ׳ פוטרת וכ׳; Yoma 87b וכ׳ תפלת נ׳ the concluding prayer exempts from reading the evening prayer; a. fr.—Trnsf. *locking up, interruption of business.* Cant. R. to VII, 2 (play on בנעלים, ib.) שתי נעלים נ׳ בפסח ונ׳ בחג two cessations of business, one shutting up on Passover, and one &c.—2) נעילת הסנדל (or נעילה) *putting on sandals, wearing shoes.* Yoma VIII, 1. Ib. 74a. M. Kat. 15b; a. fr.—Gen. R. s. 100 נ׳ רשות wearing shoes (by the mourner on the Sabbath) is a matter of choice, v. נת״ר.

נָעִים I m., **נְעִימָה** f. (b. h.; נָעַם) *pleasing, lovely.* Ruth R. to II, 5 כיון שראה אותה נ׳ ומעשיה נאים when he saw that she was lovely and her conduct becoming.—*Pl.* נְעִימוֹת, נְעִימִים. Ib. מעשיה נאים ונ׳ her conduct is becoming and lovely. Midr. Till. to Ps. V כל מה שנתתה לנו טובים ונ׳ הם all the things which thou hast given us are good and pleasing. Gen. R. s. 23, v. נַעֲמָה. Cant. R. to IV, 4 כולכם נ׳ וחסידים וכ׳ all of you are welcome, all of you are pious &c.; a. e.

נָעִים ch. same. Targ. Y. Ex. XIX, 19.

נָעִים II pr. n. pl. *Naʿim* (*Nain*), in Isachar. Gen. R. s. 98.

נְעִימָה f. (preced.) 1) fem. of נָעִים.—2) *taste, disposition.* Ab. d'R. N. ch. IV, end (Snh. 38a דעת).—*Pl.* נְעִימוֹת. Ib. שינה הקב״ה נ׳ בני אדם זה מזה the Lord made the dispositions of men different one from the other.—3) *tune, chant; trill.* Y. Shek. V, 48d bot. יתירה היה נ׳ יודע he knew an extraordinary way of singing; Yoma 38b כשהוא נותן קולו בנ׳ when he tuned his voice to a trill. Kidd. 71a הבליע שם בנְעִימָה וכ׳ he let the Divine Name (the Tetragrammaton which he pronounced) be drowned in the chant of his brother priests; Num. R. s. 11, end אמרו בתוך נעימת וכ׳ he pronounced it during the chant &c. Y. Shek. V, 55c bot. סורח את הנ׳, v. אַרְבֶּלִיס.

Meg. 32ª הקורא בלא נ' he who recites Bible verses without chanting; Treat. Sof'rim III, 10. Cant. R. to VIII, 14 בנ' אחת in one accord; a. fr.

נְעִימְתָּא, נְעִימָתָא ch. same, *sweetness, melody.* Targ. II Esth. I, 1 נְעִימַת constr. Targ. Y. Ex. XIX, 19 וכ' מַלְיָא and full melody.

נָעִיץ m. (נָעַץ) *a wedge-like ditch.*—*Pl.* נְעִיצִין, נְעִיצִים. B. Kam. V, 5 (50ᵇ). Mikv. V, 6; a. e.

נָעַל (b. h.) 1) *to tie* (the door), *to lock up, close.* B. Kam. VI, 1 בפניה כראוי נ' if he locked it in (secured the flock) properly. Tosef. B. Bath. II, 11, a. e. נ' וגדר וכ' if he fastened (something on the property), fenced in or tore down, it is possession (חֲזָקָה). Sabb. XIII, 6 וכ' אחד בפניו and one blocked it (by placing himself in the entrance). Ib. 7 לנועל את ביתו וכ' it is like one locking up (sitting at the entrance of) his house to guard it. Mekh. Mishp. s. 18 שלא לְנָעוֹל בפני וכ' in order not to close the door to future proselytes (not to discourage them on account of advanced age). Snh. 32ª, a. fr. כדי שלא חְנָעוֹל וכ', v. הֶלֶת.—Y. Naz. VIII, 57ª bot., v. וַעַד. Tosef. Sot. V, 9 [read:] שנעל דלת וכ' who locked his wife up (to prevent her from going astray); Y. ib. I, 17ª bot.; Gitt. 90ª; Y. Kidd. IV, 66ª; a. fr.—Cant. R. to VII, 2 (play on בנעלים, ib.) אתם נוֹעֲלִים לפני .. ואני נועל וכ' you lock up (interrupt business) for my sake on Passover ..., and I lock up (the rain) for your sake, v. נְעִילָה. Ib. מה היית ... שהיו נועלין בעד כל חצרות how great wa is the beauty of thy steps (pilgrimage to the Temple) which locked up (protected against) all troubles.—Part. pass. נָעוּל; f. נְעוּלָה; *pl.* נְעוּלִים, נְעוּלוֹת; נְעוּלִין. Midr. Till. to Ps. IV שערי תפלה ... נ' וכ' the gates of prayer are sometimes open, sometimes closed, but the gates of tears are never closed; a. e.—2) *to tie a sandal, to put shoes on.* Tosef. Sabb. IV (V), 8 לא ינְעוֹל אדם וכ' one must not put on a nail-studded sandal &c. Y. M. Kat. III, 83ᶜ הורי .. לנעול בו ביום R. .. allowed (the people mourning for R. Yassa) to wear shoes on the same day. Tosef. Kidd. I, 5 נ' לו סנדלו וכ' if the slave tied his sandals for him (the new master) or untied them, it is possession (v. supra); B. Bath. 53ᵇ (Ms. M. הֶנְעִיל); a. fr.—Part. pass. as ab., *shod.* Yalk. Josh. 7 וכי במנעלים אתה נ' dost thou wear shoes and observest not mourning?

Hif. הֶנְעִיל *to put shoes on a person.* B. Bath. l. c.; Kidd. 22ᵇ הלבישו הֶנְעִילו וכ' if the slave helped him put on his clothes or his shoes or lifted him up (helped him into a conveyance), it is possession.

Nif. נִנְעַל *to be closed.* Ber. 32ᵇ מיום .. נִנְעֲלוּ שערי וכ' since the day the Temple was destroyed, the gates of prayer have been closed. Ib. שערי דמעה לא ננעלו; Midr. Till. to Ps. IV נִנְעָלִים, v. supra. B. Mets. 59ª כל השערים נִנְעָלִים חוץ וכ' all gates (of prayer) are (at times) closed, except the gates for the cry of oppression. Ib. הפרגוד ננעל, v. פַּרְגּוֹד. Erub. 6ᵇ, a. e. אילמלא דלתותיה נִנְעָלוֹת if its gates were not shut by night; a. fr.—Sabb. 67ª bot. (in an incantation for a swallowed fish-bone) נִנְעַלְתָּה בתריס (Ms. M. מנעלתה בתריס) thou art locked up as (within) a cuirass.

נָעַל ch. same, *to tie* a shoe. Part. pass. נָעִיל, נְעִיל. Targ. Y. Deut. XXV, 9 ויהא נ' וכ' and there shall be tied on the foot ... a sandal which &c.

Af. אַנְעֵיל *to provide with shoes.* Targ. II Chr. XXVIII, 15. [Dan. II, 25, a. e. חַנְעֵל *to bring up,* fr. עֲלַל.]

נַעַל m. (b. h.; preced.) 1) (cmp. Gr. ὑπόδημα) [*tied under the foot,*] *shoe.* Yeb. 102ª נַעֲלוֹ ולא מנעלו התורה ... the Law (Deut. XXV, 9) says, what is tied to his foot, but not what covers his foot (a full shoe, v. מִנְעוֹל). Sifré Deut. 291 (ref. to Deut. l. c.) נעלו שלו his own shoe; a. e.—2) *lock, locking up.*—*Pl.* נְעָלִים. Cant. R. to VII, 2, v. נְעֵרְלָה.

נעלא, Targ. Y. Lev. XI, 22, Ar., v. גִּיפּוֹלָא.

נָעֵם (b. h.) *to be pleasing, lovely.*

Hif. חִנְעִים 1) same. Snh. 24ª (ref. to נֹעַם Zech. XI, 7) אלו .. שמְנַעֲרִים זה לזה וכ' this refers to the scholars in Palestine who are polite to one another in discussion, opp. מתכלים.—2) *to sweeten* the voice; *to sing, accompany.* Y. Shek. V, 48ᵈ bot. הרה מַנְעִים את קולו וכ' he sweetened his voice when singing, v. נְעִימָה. Gen. R. s. 23 שהיתה מְנַעֲמָת בתוף וכ' she sang to the timbrel in honor of idolatry, v. נַעֲמָה. Cant. R. to IV, 4 מי מנעים זמירותיהם וכ' who sweetens Israel's songs? David &c.; a. e.

נַעֲמָא, v. נַעֲמִיתָא.

נַעֲמָה (b. h.) pr. n. f. *Naamah,* 1) sister of Tubal-Cain. Gen. R. s. 23 (ref. to Gen. IV, 22) למה היו קורין אותה נ' וכ' why was she (the wife of Noah) called N.? Because her doings were pleasing; ib. אחרת היתה וכ' Tubal-Cain's sister was a different Naamah, and she was so named &c., v. נָעֵם Hif.; Yalk. ib. 38.—2) N., the Ammonite, mother of King Rehoboam. Gen. R. s. 41; Yeb. 77ª. Ib. 63ª; a. e.

נָעֳמִי (b. h.) pr. n. f. *Naomi,* the mother-in-law of Ruth. B. Bath. 91ª, v. חָזָה. Snh. 19ᵇ. Ruth R. to I, 2; a. e.

נַעֲמִית f. (נָעֵם; v. Fl. to Levy Targ. Dict. II, p. 569 sq.) *ostrich.* Kel. XVII, 14 ברצת נ' המצופה the glazed shell of an ostrich egg; Tosef. ib., B. Mets. VII, 6. Y. Sabb. I, 3ᵈ את בת היענה זו ברצת נ' 'the child of a *yaʿănah*' (Lev. XI, 16), this intimates that the egg of an ostrich (and of all other unclean birds) is forbidden; a. e.—*Pl.* נַעֲמִיּוֹת. Tosef. Sabb. XIV (XV), 8; Sabb. 128ª מפני שהוא מאכל לנ' because glass pieces are given to ostriches to swallow. Y. Yoma IV, 41ᵈ top. Midr. Sam. ch. XVIII; a. e.

נַעֲמָא, נַעַ', נַעֲמִיתָא ch. (בת נ', ברת נ') same. Targ. Lev. XI, 16 (ed. Berl. נַעֲ'). Targ. Is. XXXIV, 13 בת נַעֲמָא ed. Wil. (ed. Lag. נעמרן; some ed. נעמנן, corr. acc.). Targ. Job XXX, 29.—Sabb. 110ᵇ ביעתא דנ' an ostrich egg. Y. M. Kat. III, 83ᵇ bot. נ'; Bab. ib. 26ª בת נ'.

נַעֲמָן I (b. h.) *Naaman,* a Syrian general. Gitt. 57ᵇ נ' גר תושב הרה N. was a convert &c., v. גֵּר. Ned. 40ª שירדמנו לו רועים כנ' וכ' that he may meet with friends like those of N. who cured him of his leprosy. Deut. R. s. 2; a. fr.

נַעֲמָן II m. *Naaman,* name of a planet. Pirké d'R. El. ch. VI חלון נ' window of N. (a station of the sun).

נַעֲנַע, נַעֲנָא m. (cmp. נִינְיָא II) *mint.* Y. Sabb. VII, 10[a] נענע ed. Krot. (oth. נענא).

נַעְנוּעַ, נִי׳ m. (נָעְנַע) *shaking* (the Lulab). Succ. 37[b].

נַעְנַע, נָעְנֵעַ, v. נוּעַ h. a. ch.

נַעְנַע, v. נָעְנָא.

נָעַץ (cmp. עוּץ, אוּץ) 1) *to prick, stick; to wedge in.* Men. 64[b] נ׳ צפרניו וכ׳ the swine pressed its nails against the wall; Sot. 49[b]; Y. Ber. IV, 7[b], a. e.—Y. Shek. V, 48[d] bot. כשהיה נוֹעֵץ גודלו וכ׳ when he inserted his thumb into his mouth. Sabb. 17[a] נָעֲצוּ חרב וכ׳ they stuck a sword into the floor of the college; a. fr.—Part. pass. נָעוּץ. Bets. 7[b], v. דֶּקֶר. Erub. III, 3; a. e.—2) *to cut a wedge-like ditch* (נָעֲצִיץ). Y. Sabb. V, 9[d] bot.; Y. Kil. VII, 31[b] bot., v. חָרַץ; a. e.

Nif. נִנְעָץ *to be fixed, stuck in.* Sabb. 67[a] bot. (in an incantation, v. נָעַל) נִנְעֲצָתָה כמחט (not תא ...) thou art stuck in like a pin.

נָעֵץ (transp. נָצַע) ch. same. Targ. Y. Gen. XXX, 38 (O. דיע). Targ. Y. Deut. XV, 17; a. fr.—*Part. pass.* נְעִיץ; f. נְעִיצָא; *pl.* נְעִיצִין, נְעִירְצָן *inserted; perforated.* Targ. O. Gen. XXVIII, 12. Targ. Cant. II, 2.—Y. Ter. VIII, 45[d] top; Y. Ab. Zar. II, 41[a] bot. מְיַצַּע סכינא וכ׳ (ל) (or למיעץ) to stick a knife into a radish.

Pa. נַעֵץ (transp. נַצַּע) same, *to plant.* Cant. R. to I, 16 וכדון אפי׳ את מְנַעֲצָה וכ׳ (not מצנעה) and now, even if you tried to stick into it sixty myriads of reeds &c., v. נָסַע; Y. Taan. IV, 69[b]; Y. Meg. I, 70[a] bot. מבצע (corr. acc.); Lam. R. to II, 2 כד את נְצָעֲתוֹן (not נצעתון).

נַעֲצִיץ m. (b. h.; preced.) *thorn*; (homilet.) *a wicked person.* Meg. 10[b] (ref. to Is. LV, 13); Yalk. Is. 345.

נַעֲצוּצָא ch. same.—*Pl.* נְעֲצוּצָא. Targ. Is. VII, 19.

נָעַר I (b. h.; cmp. next w.) [*to be excited, noisy,*] esp. (of the ass) *to bray.* Ber. 3[a]. Ib. 56[a] (in Chald. dict.) דקאי אאיסרן ונועֵר standing at the head of the bed and braying. B. Kam. 18[b]; Kidd. 24[b]; a. e.—[Cant. R. to IV, 8 בתחלה הוא נועֵר, read: נַעֲוֹר, v. עוּר.]

נָעַר II (b. h.; cmp. עוּר, עָרַר) *to shake, stir.* Makhsh. I, 4 הנוֹעֵר אגודה וכ׳ he who shakes (the rain off) a bundle of vegetables. Ib. V, 7. Pesik. R. s. 26 לאיוב נְעַרְתִּי מן האשפה וכ׳ I shook Job (making him rise) from the dunghill, and concerning thee (Israel) it is written (Is. LH, 2), shake thyself &c.; a. e.

Pi. נִיעֵר 1) *to shake.* Pesik. Shek., p. 17[a] נְעָרָהּ קפלה shake it (the garment), fold it; Lev. R. s. 2. B. Mets. II, 8 מצא כסות מְנַעֲרָהּ וכ׳ if one found a garment (and holds it in charge waiting for the owner to claim it), he must shake it once in thirty days. Sabb. 147[a] top; a. fr.—2) *to stir.* Ḥull. VIII, 3 נ׳ את הקדרה if he stirred (the meat in) the pot. Y. Ab. Zar. I, 39[d] top שמא נ׳ תגוי בקדרה the gentile might have stirred the pot; a. fr.—3) *to empty; to cause evacuation.* Toh. II, 1 מְנַעֶרֶת את הקדרה she may empty (or *stir*) the dish. Kel. XXVIII, 2 לְנַעֵר בו וכ׳ used for (lifting and) emptying the pot. Tosef. ib. B. Mets. II, 10 שהחנוני מְנַעֵר וכ׳ which the shop-keeper uses when pouring out &c. (or through which he pours for straining), v. רַהִיט; a. e.—נ׳ את הצנון *to use means by which to expedite the discharge of excrements of the flock on the spot to be manured* (v. הוֹר I, *Pi.*). Tosef. Shebi. II, 20; M. Kat. 12[a]; Y. Shebi. III, 34[c] bot. Ib. לְנַעֲרָהּ ... השוכר he who hires a flock (for manuring) is forbidden to use means &c.; expl. ib. מוליכה ממקום וכ׳ by driving it from place to place.—*Part. pass.* מְנוֹעָר; f. מְנוֹעֶרֶת; *pl.* מְנוֹעָרִים, מְנוֹעָרִין: מְנוֹעָרוֹת *empty, vacant.* Y. Ber. IV, 7[b] bot. (play on שְׁנִינָה) שהם מנ׳ מן המצות וכ׳ they (the Babylonians) are vacant of (cannot perform) certain religious observances &c.; Koh. R. to XII, 7; Gen. R. s. 37 שהיא מנ׳ וכ׳ she (Babylonia) is deprived &c. Ḥag. 14[a] (play on נערים, Is. III, 4) אלו בני אדם שמנ׳ וכ׳ that means persons empty of good deeds, opp. ממולא; Yalk. Is. 261.—[B. Bath. 74[b] ור״ח נוער some ed., v. עוּר I.—Ḥull. 51[b] ניערה, v. infra.]

Nif. נִנְעַר 1) *to be stirred up; to bestir one's self.* B. Bath. 74[b] ונ׳ ר״א and R. El. was stirred up (awoke). Sot. 5[a] אין עפרו נ׳ his dust will not be stirred up (for resurrection). Ex. R. s. 1 (play on חלאה ונערה, I Chr. IV, 5) חלתה ונִנְעֲרָה מחליה וכ׳ she (Miriam) was sick, but she bestirred herself (arose) from her sickness, and the Lord restored her to youth. Y. Ber. III, 6[d] top (play on מנערייו, Gen. VIII, 21) משעה שהוא נ׳ ויוצא וכ׳ from the moment the embryo bestirs itself to come out into the world; Gen. R. s. 34; Yalk. ib. 61. Ḥull. 51[b] נוערה לעמוד וכ׳ Rashi (ed. נִיעֲרָה) if the animal made an effort to get up, although it did not succeed; a. e.—2) (of flax) *to be hatcheled.* Y. Sabb. II, beg. 4[c] (expl. תוסן, ib. II, 1) פשתן שלא נוערה flax which has not yet been hatcheled.—3) *to be emptied, poured out.* Y. Ber. l. c. (play on שנער) ששם נִנְעֲרוּ וכ׳ for into that valley the dead of the generation of the flood were dumped; Gen. R. s. 37; Koh. R. l. c.—Snh. 92[a] קשתו נִינְעֶרֶת his bow will be empty (his sexual vitality broken).

Hif. הֵנְעִיר *to stir up, to keep awake.* Erub. 53[b] (play on נערה &c., v. אַהֲרוֹנִית) והֵנְעִירָתוּ and she kept him awake.

Hithpa. הִתְנַעֵר *to be emptied*; trnsf. *to be displaced.* Zeb. 116[a] (ref. to Cant. IV, 16) הִתְנַעֵר אומה ... ותבא וכ׳ (v. Rabb. D. S. a. l. note) removed be the (Roman) nation whose sacrifices are slaughtered northward (Lev. I, 11, which is entitled only to burnt-offerings), and let the nation enter &c.

נָעַר ch. same, *to shake, stir.*—*Part. pass.* נְעִיר *waking.* Targ. Job XXI, 32 (Ms. נָעִיר; ed. Wil. רְעִיר, v. עוּר).

Pa. נַעֵר *to shake; to empty.* Yalk. Zech. 570; Cant. R. to IV, 8 (ref. to Zech. II, 17) דְּמִנַּעֲרָה וכ׳ (דְּמִנַּעֲרָא), v. גּוּ ch.; Gen. R. s. 75. Sabb. 142[a] ולִינַעֲרִינְהוּ נעוריי let him shake the fruit out of the basket.

נַעַר m. (b. h.; preced., cmp. נְעוּרֶת, a. meanings of דַּק, זְעֵר, הֲרָדָא &c.) *tender, young; lad.* Tanh. Ḥayé 1 שיתכבד הזקן בְּנַעַר that the old may be honored by the young. Ex. R. s. 1 ילד היה ומנהגו כנ׳ he was a child, but his behavior was like that of a lad; a. fr.—*Pl.* נְעָרִים. Yoma 75[b] לנ׳ לחם וכ׳ the manna was bread to the young, oil to the old &c. Tanh. Sh'mini 11 אם נ׳ הם וכ׳ if they (the elders) are young &c., v. קָפַץ. Ib. חבחורים והנ׳ the young men and the lads. Sot. 46[b] נ׳ היו ובזבזו וכ׳ they were young

men, but behaved contemptibly like children; a. fr.—*Fem.* נַעֲרָה *lass, maid,* esp. (law) *a girl between twelve and twelve and a half years of age,* v. בַּגְרוּת. Esth. R. to V, 1; a. fr.—Keth. III, 8, contrad. to בוגרת a. קטנה. Ib. IV, 1; a. fr.—*Pl.* נְעָרוֹת, constr. נַעֲרוֹת. Ib. III, 1 (29a). Esth. R. l. c. שתי נַעֲרוֹתֶיהָ her two maids; a. fr.

נַעֲרוּת f. (preced.) *youth; vitality; puerility.* Ex. R. s. 1, v. נָעַר II. *Nif.*—Kidd. IV, 14 בנַעֲרוּתוֹ ... משמרתו the Law guards him from all evil while he is young. Deut. R. s. 8, end. Gen. R. s. 84 (ref. to Gen. XXXVII, 2) שהיה עושה מעשה נ׳ he acted puerilely (was vain); a. fr.—Esp. *maidenhood, the age* or *the legal status of a* נַעֲרָה. Y. Yeb. I, 3a top, v. בַּגְרוּת; Kidd. 4a bot. סימני נ׳ the symptoms of maidenhood (puberty); a. fr.

נַעֲרוּתָא f. (v. נָעַר I) *roaring, camel's cry.* Yeb. 120b Rashi (ed. אפסיקתיה) ולא אפסקיה לנַעֲרוּתֵיהּ and this did not make the camel cease from crying (until life was entirely extinct).

נַעֲרָן (b. h.) *Naaran,* near Jericho. Lev. R. s. 23 (ref. to Lam. I, 17) כגוֹן ... ירחו לנ׳ as hostile as Jericho to N.; Cant. R. to II, 2; Lam. R. to l. c. נועדן (corr. acc. or נוֹעֲרָן).—Ḥull. 5a (ref. to נערה קטנה, II Kings V, 2) קטנה דמן נ׳ (ed. נְעוֹרָן) a little girl from N.; Sot. 46b נעורן.

נְעֹרֶת, v. נְעוֹרֶת.

נַעֲרַת, v. נְעוֹרָתָא.

נַעֲתָא, v. נָאתָא.

נָפָא, v. נְפִי.

נָפָא, *pl.* נָפֵן, v. נַפָּיָא.

נָפַח I, *Pi.* נִיפַּח, v. נפי.

נָפָה II (b. h.; נוּף) *fan; winnow; sieve.* Men. VI, 7; X, 4, v. נפי. Y. Keth. VII, 31b bot., v. נָדַר. Ḥull. 45a ניקבת כנ׳ if the windpipe has perforations like a sieve. Sot. 48b; Y. ib. IX, 24b bot., v. נוֹפֶת. Tanḥ. Ekeb 1; Yalk. Ps. 676, v. נוֹפֶת; a. fr.—Ab. V, 15 נ׳ a scholar who retains the best teachings.—*Pl.* נָפוֹת. Men. 76b.

נַפְוָותָא, v. נַפָּיָא, a. נַפָּיָא.

נָפוֹל, נְפוֹל, v. sub נִיפֵּל.

נְפוּלָא, v. נְפִילָא II.

נְפוּלִין, v. נִיפּוּלִין.

נָפוֹס, (נְפוּץ) m. (נפץ, נפס) a kind of *radish,* resembling the carrot as to foliage, and the radish as to taste. Kil. I, 3; 5; Y. ed. a. Ms. M. ס ... (Mish. a. Bab. ed. ץ ...). Ukts. I, 2. [Lat. *napus* is a kind of *turnip.*]

נָפַח (b. h.; cmp. פּוּחַ) 1) *to blow, breathe.* Y. Sabb. VII, 10d הנוֹפֵחַ כלי זכוכית he who shapes glass vessels by blowing (on the Sabbath); Bab. ib. 75b המְנַפֵּחַ בכלי וכ׳. Makhsh. I, 6 הנופח בעדשים וכ׳ he who breathes at lentils to ascertain their quality. Tosef. Sabb. XV (XVI), 2 נופח בחוטמו וכ׳ you blow into its nostrils and put the teat into its mouth; Sabb. 128b; Y. ib. XVIII, end, 16c מבּרא יין ונופח וכ׳ you take wine and squirt it &c. B. Mets. 60b אין נוֹפְחִין בקרבּיים it is not permitted to blow up entrails (for sale, to give them a delusive appearance); a. fr.—2) *to be blown up, to swell.* Tanḥ. K'dosh. 8 נָפְחוּ פניו his face was swollen. Ib. עיניו נְפוּחוֹת his eyes swollen.

Nif. נִיפַּח same. Sabb. 75b, v. supra. Maasr. IV, 5 מְנַפִּירִין .. Y. ed. (Bab. ed. מנפח .. ; Ms. M. מנפח) ואם ני׳ וכ׳ he may blow out (the chaff of the wheat-ears) from hand to hand and eat, but if he blows and puts the grain in his lap, he is bound (to pay tithes); Bets. 13b. Ib. 14a. Ber. 19b; Nidd. 57a, a. e., v. פָּרַס; a. fr.—[Y. Peah VIII, 21b top המנפח, read המכפח, v. כָּפַח.]

Pu. נוּפַּח *to be blown, fanned.* Treat. S'maḥ. ch. VIII מוטב .. אש שנוּפְּחָה ולא אש שלא נופחה וכ׳ it is better that a fire consume me which has been blown (by man), than a fire that has not been fanned (Gehenna; Job XX, 26).

Nif. נִיפַּח *to be blown up, to swell.* Num. R. s. 7 תִּנָּפֵחַ כרסי וכ׳ my belly may swell and burst.

נְפַח ch. same, 1) *to blow.* Targ. Gen. II, 7; a. fr.—Y. Bets. II, end, 62b מְנַפּוּחַ וכ׳ (ל) to blow meat up. Gitt. 69a bot. לְנַפֵּח ליה חבריה וכ׳ let his neighbor blow white cress-seeds (into his throat) through a straw. Ḥull. 46b ונפחינא לה and we blow the lungs up; a. fr.—*Part. pass.* נְפִיחַ; f. נְפִיחָא; *pl.* נְפִיחִין, נְפִיחָן *blown, ignited; blown up, swollen.* Targ. Job XX, 26. Targ. O. Num. V, 21; a. fr.—Ḥull. 47b דמיא לאופתא א״ד דנפיחה (not דנפיחה) some explain (v. אוּפְתָּא) as meaning lungs which look as if distended (white). Sabb. 33a נְפִיחֵי כפן, v. כַּפְנָא; a. fr.—2) *to be blown up, to swell.* Targ. O. Num. V, 27, v. *Ithpa.* (Y. וְתִנָּפַח, prob. to be read: וְתִתְנַפַּח).—Lev. R. s. 33; Cant. R. to II, 14, v. קוֹלְתָא.

Pa. נַפַּח same, *to blow, cause swelling.* Targ. Y. Num. V, 22 (O. לְאַפָּחָא); *Af.*; ed. Amst. לְאַפָּחָא); a. e.—Part. pass. מְנַפַּח; f. מְנַפְּחָא; *pl.* מְנַפְּחִין; מְנַפְּחָן. Targ. Y. ib. 21.—Lam. R. to I, 1 כל עמא מְנַפְּחִין לי וכ׳ (1 חד כות׳ רבתי) (I dreamt) all the people were blowing at me with their full cheeks. Ib. דאינון מנפחין (it meant) that it (the wheat) was swollen (through rain drippings). Snh. 43a; B. Bath. 134b מְנַפַּח רב ששת וכ׳ R. Sh. blew into his hand (intimating that the question raised was scurrilous); a. e.

Af. אַפַּח, אַפֵּי 1) *to blow, swell.* Targ. O. Num. V, 22, v. supra. Targ. Ps. XI, 6 מַפְּחִין דאשתא (Ms. מפ׳ אש׳) blowers (winds) of fire (h. text פחים אש).—2) (with נפש) *to incite longing, to cause despair.* Targ. Job XXXI, 39. Targ. I Sam. II, 33 (h. text לאדיב).—V. מַפָּח.

Ittaf. אִתְנַפַּח, *Ithpa.* אִתְנְפַּח, אִיתְנַפַּח; *Ithpe.* אִיתְנְפַּח 1) *to be swollen.* Targ. Y. Num. V, 27 (v. supra; O. וְיִתְפַּחוּן, ed. Berl. וְיִתְפּוּחוּן). Targ. Job XIX, 26 (ed. Wil. אִתְפַּח; h. text נקפו). Targ. Koh. XII, 5.—Y. Maas. Sh. IV, end, 55c אִיתְנַפַּח the wheat shall swell (v. supra).—2) *to be blown, ignited.* Sabb. 26a אינפת בה נורא she caught fire.

נָפַח m. (preced.) *swelling; bulk, volume* (v. אַפּוּחָא). B. Mets. VI, 5 הנ׳ קשה למשאוי an increase of volume

makes the load harder for the animal (Bab. ed. 80ᵃ דנ' קשה כמשאוי an increase of size is as hard for the animal as an increase of weight), v. נִיפְּחָא. B. Kam. 47ᵃ נִיפְּחָה, v. נִפְּחָא.

נַפָּח m. (preced. wds.) *smith.* Gen. R. s. 84, beg. [read:] נ' שהיה מפותח פתוח באמצע פלטיא ופתח בנו זהבי מפותח כנגדו a smith whose open shop was in the middle of the road, and whose son, a jeweler, opened a smithy opposite him; Tanḥ. Vayesheb 1; a. fr.—Y. R. Hash. II, 58ᵇ top, a. e. בן הנ' the smith's son, i. e. R. Johanan, v. next w.—*Pl.* נַפָּחִין. Y. B. Bath. II, beg. 13ᵇ ולא של נ' nor dare an oven for smiths be put up (without the precautions mentioned in the Mishnah).

נַפָּחָא, נַפָּחָה ch. same. Targ. Is. XLIV, 12.—Gitt. 69ᵇ בנורא דבי נ' Rashi (ed. only בי נ') by the fire of the smithy. Ib. מיא דבי נ' water used in the smithy. Sabb. 25ᵇ, a. fr. ר' יצחק נ' R. Isaac, the smith. Ḥull. 77ᵃ יצחק בר נ' (corr. acc.)—בר נ' a) the smith's son, v. יוֹחָנָן. Snh. 96ᵃ טבא דנ' מדבר נ' better is what the smith (R. Isaac) said, than what the smith's son (R. Johanan) said. B. Mets. 85ᵇ; a. e.—b) name of *a bird.* Ḥull. 62ᵇ.—*Pl.* נַפָּחִין. Targ. Jer. VI, 29. Targ. Jud. V, 26 נַפָּחִין.

נִי׳, נַפָּחָא ch.=h. נֶפַח. B. Mets. 80ᵃ (expl. קשה כמשאוי, v. נֶפַח) נ' כי תקלא וכ' the volume of the load is like the weight, i. e. loads of the same volume are considered of the same weight as regards the stress on the animal, and if he added three Kab to the volume bargained for, he is responsible for any injury to the ass; ib. (expl. קשה למשאוי) תקלא .. ונ' חוי וכ' weight is weight, and the volume is an addition, i. e. if he changed the load for a more voluminous one although of the same weight, he is responsible for the additional volume. Tem. 30ᵇ נידא לית בנ׳פַּחִיתָה its fuller appearance is welcome to him; Ab. Zar. 34ᵇ בנפחיתה. B. Kam. 47ᵃ נ' מאי (Ms. F. נִיפְּחָה) how about the gain in value from its fuller appearance?

נַפְחַיָּא pr. n. pl. *N'faḥaya.* Targ. Y. Num. XXI, 30 (h. text נֹפַח).

נַפַּט, *Pi.* נִיפֵּט (cmp. נפץ) *to beat* (*cotton*). Sabb. 73ᵇ חדש המנפץ והמְנַפֵּט וכ' threshing, beating flax and beating cotton are all one kind of labor (threshing). [Ar. s. v. פץ reads: והמנפס, v. נָפַס.]

נַפְטָא m. (prob. a transpos. of נטף, a readaptation of νάφθα) *naphtha.* Sabb. II, 2. Ib. 26ᵃ לבן אין מדליקין בנ' וכ' white naphtha must not be used for lighting ... because it is explosive. Ib. ומה יעשו ... אלא נ' and what shall the Cappadocians do who have .... only naphtha? Yoma 38ᵇ, sq. Y. Snh. VII, 24ᵇ bot. (v. שְׂרֵפָה) בפתילה של נ' the Mishnah, describing capital punishment by burning, means a wick saturated with naphtha. Y. Sot. VII, beg. 22ᵇ אש כנגד נ' שלהן 'fire' (Ps. XVIII, 13) corresponds to the arrows of the human armies tipped in naphtha; Pesik. R. s. 17 רמה בהן נ' he (the besieger) throws naphtha &c. (βέλη πυροφόρα or πυροβόλα).

נַפְטָא ch. same. Targ. Y. II Ex. XIV, 24. Targ. II Esth. I, 2.—Sabb. 46ᵃ.

נַפְטַרְיָא m. (preced.) *dealer in naphtha.*—*Pl.* נַפְטַרְיֵי. Ned. 91ᵇ.

נָפָה, נפי, *Pi.* נִיפָּה (denom. of נֶפַח) *to fan, winnow, sift.* Maasr. IV, 5, v. נָפַח. B. Bath. 94ᵃ אם בא לנַפּוֹת מְנַפָּה וכ' if the buyer winnows (a sample of the wheat, and it is found to contain more than the legally allowed refuse), he winnows the entire quantity, and the seller has to indemnify him for the entire quantity lost by winnowing. Y. Maasr. IV, 51ᵇ bot. ובלבד שלא יְנַפֶּה וכ' (better יְנַפֵּחַ) but he must not blow the chaff out over a basket; a. e.—Part. pass. מְנוּפֶּה; f. מְנוּפָּה. Men. X, 4; VI, 7 מנ' בשלש sifted thirteen times. Ib. סלת מנ' כל צרכה fine flour sufficiently sifted. Tanḥ. T'tsavveh 5, v. סָלַת; a. e.—Pesik. R. s. 3 (ref. to כברת, Gen. XLVIII, 7) בזמן שהארץ מנ' .. בכברת (not ככברת) at a season when the ground can be sifted and be shaken in the sieve.

נָפֵי, נָפָא, *Pa.* נַפֵּי, same. Y. Sabb. VII, 10ᵃ bot. כד מְנַפְּיָא וכ' when she fans (blows the chaff out, on the Sabbath), she is guilty of an act coming under the category of winnowing. Ruth R. to III, 3 [read:] אזל נַפֵּיר֫ה ותיתי וכ' go and winnow it (again), and it will yield the remainder; Yalk. ib. 604 זיל נַפֵּי תיבנא וכ' (not כפי).

נַפְיָא f. (preced.)=h. נָפַח, *fan, winnow, sieve.* Pes. 111ᵇ והדר ביה כנ' (Ms. M. כינוּפָּא) and he moves to and fro like a fan. B. Kam. 97ᵇ אפי' כי נ' (Ms. R. מנפיא, v. Rabb. D. S. a. l. note 80) even if the new coin be of the size of a sieve?; Ḥull. 124ᵃ אפי' כנ' even if the flesh on the hide be of the size &c.?—Gitt. 69ᵃ bot. פארי דריש נ' the bran which comes up to the top of the sieve when shaken.—Ḥull. 45ᵃ וסימניך נ' to remember the process required to ascertain the condition of the trachea perforated like a sieve, think of the construction of a sieve; a. e.—*Pl.* נַפְוָתָא, נַפְוָותָא. Sabb. 134ᵃ, v. נָפָא. B. Mets. 74ᵃ אירפשור בנ' the winnowing may be done with a fan (independently of the wind). Succ. 20ᵇ חזו לפרסי וכ' can be used for covers and sieves, v. פְּרָסָא.—Y. Sabb. VII, 10ᶜ top נָפָן (fr. נָפָא).—[Tosef. Ḥull. III (IV), 27 נפיא, v. אַפְיָרִין]

נַפְיוֹרָא, v. נִיפְּרָא.

נְפִיחָה f. (נָפַח) *blowing, breath.* Y. Sabb. II, 5ᵃ bot. הבעיר וכיבה בנ' אחת if he ignited and extinguished in one continued act of blowing. Gen. R. s. 14, end בעולם הזה בנ' וכ' in this world the breath of life is put in by blowing (Gen. II, 7), ... but in the coming world by placing (Ez. XXXVII, 6). Ib. ומה אם זה שעשוי בנְפִיחָתוֹ של בשר ודם וכ' if this (glass) which is produced by the blowing of a human being, can be restored (when broken) &c.; a. e.—Y. Meg. III, 74ᵇ bot. בנ' אחת in one breath (v. נְשִׁימָה).—[Ruth R. to III, 3 אזל נפיחה, v. נָפֵי.]

נָפִיל m., *pl.* נְפִילִים, נְפִלִּי (b. h.; cmp. פלא) *giants.* Gen. R. s. 26 נ' שהפילו וכ' they are called *n'filim*, because they caused the downfall of the world; a. e.—בֶּן הַנֵּ׳ a) name of *a demon.* Bekh. 44ᵇ רוח בן נ' *nervous prostration*, v. נָאלָא II.—b) name of a *species of lizards*, living in the water. Sifra Sh'mini, ch. VI, Par. 5; Ḥull. 127ᵃ (not כן). Ex. R. s. 15 בן הפילי' some ed. (corr. acc.).

נָפִיל m., נְפִילָא I f. ch. same, 1) *giant.* Ruth R. to II, 1 נסיב נ' לנ' when a giant marries a giantess.—2) *Orion.* —*Pl.* נְיִרְפַּלְיִן, v. נִירְפַּלָא I.

נְפִיל, נָפִיל II (נְפַלָא) m.=h. נֵפֶל, *untimely birth, not viable.* Targ. Y. I Lev. XXII, 27 דלא נְפִיל (ed. Vien. נָפִיל, ed. Amst. נַפִּיל) that it is not an untimely birth. Targ. Ps. LVIII, 9 Ms. (ed. נְפוּלָא). Targ. Job III, 16 נְפַלָא (Bxt. נְפַלָא; Ms. נְפַלָא).—*Pl.* נְפִלֵי, נְפִלֵי. B. Bath. 101b בדנ' (v. Rabb. D. S. a. l. note 30, ed. בנ') it means a lot set aside for burying untimely births. Ib. 102b תרתי בנ' וכ' we do not presume two lots to be set aside for &c.

נְפִילָה f. (נָפַל) 1) *falling.* Sot. VIII, 6, a. e. v. נִיטָה. B. Kam. V, 7 (54b) לנְפִילַת חבור as to the laws relating to an animal falling into a pit (Ex. XXI, 33 sq.). Y. Ber. I, 3d top שתסמכנו מנְפִילָתֵנוּ that thou mayest support us in our downfall.—*Pl.* נְפִילוֹת. Yalk. Esth. 1058 (ref. to Esth. VI, 13) שתי נ' חללו למה why this double use of *nafal?*—2) (v. מַפּוֹלֶת) *quantity of seed required for a field.* Peah V, 1 נותן לעניים (ב)כדי נ' (Y. ed. לעניים נְפָלָה) he must give to the poor as much as the field requires for seed (v. Maim. a. l.; oth. opin.: as much as is generally dropped at cutting); B. Mets. 105b. Ib. IX, 5 אם יש בה כדי נ' (Y. ed. נִירְפָּלָה) if the field yields as much as is required for seed, expl. Y. ib. 12a כדי הזורע הנופל בה; Y. Peah. V, 18d כדי נירפלת (corr. acc.).—[Y. Orl. I, 60d top כדי נפילתה R. S. to Orl. I, 2, v. מְפֹרָלָה.]

נְפִיצָה f. (נָפַץ) *shattering.* Y. Orl. I, 60d bot. [read:] הרא עשירה הרא הקמה הרא שבירה הרא נ' (some ed. נְתִיצָה) 'making' an idol is the same as putting up, 'breaking' the same as shattering (v. Y. Ab. Zar. IV, 44a).

נְפִיק, v. נְפַק.

נָפִיק m. (preced.; cmp. Syr. נופקא, P. Sm. 2424) *quick, alert.* Targ. I Sam. XXIII, 22 ערים ונ' (h. text ערם יערים).

נפיקא, Lev. R. s. 26 מאנירין נ' (מאנוירין) some ed., oth. פְּנִיקָא, v. פְּנִיקָא.

נְפִישׁ (interch. with פּוּשׁ a. פָּשֵׁי, q. v.) 1) [*to be blown up,*] *to be large; to increase.* Targ. Ex. I, 7; a. e. Imper. פּוּשׁ. Targ. Gen. I, 28; a. e.—*2) [*to be blown away,*] *to be gone.* B. Bath. 121a; Ned. 78a אתא לנהרדעא .. נ' Ar. (ed. ולא אשכחיה) he came to N. to see R. S.; he was gone.

Af. אַפֵּישׁ (interch. with אַפְשֵׁי, a. אַפְשֵׁי) *to extend, enlarge.* Targ. Gen. XLVIII, 4 (some ed. מַפְשֵׁי). Targ. Y. Num. XIX, 6 אַפּוּשֵׁי; a. fr.—Men. 23b דא' לה חבלין טפי וכ' when he made the quantity of spices larger than &c. Bets. 7a לא מַפְשֵׁינָן .. אַפּוּשֵׁי (or מַפְשֵׁי' .. אַפּוּשֵׁי) we must not extend the range of unclean things by rabbinical enactments. Sot. 26a לא לֵיפַּשׁ .. אפושי we ought not to increase the number of illegitimate births (by allowing intermarriage between bastards). B. Bath. 12b בשינא דא' אריסי (Rashi ניחא לי לאפושי) I desire (it is an advantage to me) to have a large number of tenants around me (whom my neighbor must employ). Ib. אפושי לאו מילתא הרא this plea about a large number &c., is no plea; a. e.—Y. Kil. IX, 32c top; Y. Keth. XII, 35b top נַפֵּישׁ לר' וכ' let us make room for R. H.

נְפִישׁ m., נְפִישָׁא c. (preced.) [*blown up,*] *large, numerous* (cmp. אַנֵּשׁ). Targ. Y. Deut. XXV, 9.—B. Bath. 73b כמה נ' חרלית וכ' how great is the strength of the tree. Keth. 66b דנ' זרונא the management of which is a large concern, v. זְרוֹנָא III.; a. fr.—*Pl.* נְפִישִׁין, נְפִישֵׁי; נְפִישָׁן. Targ. II Esth. VI, 10; a. e.—Snh. 52a, v. הוֹגָנָא. Yeb. 74b הנך נ' those (laws relating to dedicated objects) are extensive. B. Bath. l. c. משום דנ' מיא because the water is deep; a. fr.

נָפֵישׁ, *pl.* נְפֵישִׁים, v. נָפֵשׁ.

נָפִיתָא, v. נְפַפִּירְתָא.

נוֹ, נֹפֶךְ m. (b. h.) name of *a jewel* in the high priest's breast plate, *emerald.* Ex. R. s. 38, end על נ' הירח כתוב וכ' on the *nofekh* the name of Judah was engraven.

נָפַל (b. h.) *to fall, lie down; to be dropped; to occur.* Sabb. XVI, 2 נָפְלָה דליקה if a conflagration takes place. Pes. II, 3, v. מַפּוֹלֶת. Y. Sot. VII, 21d top (ref. to יקים, Deut. XXVII, 26) וכי יש תורת נוֹפֶלֶת is there a falling law (to need erection)? Ned. 65b כל הנוֹפֵל אינו נופל לידי וכ' he who falls (becomes poor) does not immediately fall into the hands of (become dependent on) the charities (but his friends support him for a time). B. Kam. IX, 11, a. fr. יְפַלּוּ דמיו לנדבה its equivalent must be surrendered as a donation to the Temple. B. Bath. IX, 4 שנ' אחד .. האחין מהן לאומנות נ' לאמצע if one of two partner brothers (heirs) has been summoned to public service, his salary goes into the common fund. Y. Shek. V, 49b top בשביל ששמעתי שנפלה לך ירושה וכ' since I heard that an inheritance has fallen to thy share at a distant place, take (this as a loan) &c.; a. v. fr.—Imperat. פּוֹל. Tosef. Dem. VI, 4 ופול תחתיי וכ' (Var. מול, some ed. עול) and surrender thyself to public service in my place (v. supra).

Hif. הַפִּיל *to cause to fall; to throw down.* Gen. R. s. 26, v. נָפִיל. B. Kam. III, 10 ד' את שינו struck out his tooth; Tosef. ib. IX, 23; a. fr.—Esp. *to miscarry.* Nidd. III, 1 המַפֶּלֶת וכ' if a woman loses a lump-shaped embryo; a. fr.

Hithpa. הִתְנַפֵּל *to prostrate one's self.* Deut. R. s. 2, v. נִיפּוּל.

Nif. הִנָּפֵל (denom. of נִיפּוּל) *to fall apart, be spoiled.* Tosef. Sabb. VI (VII), 14 שלא תִינָּפֵל הספת, v. צָנוּעַ.

נְפַל ch. same. Targ. II Sam. I, 4. Targ. Koh. XI, 3 לִמְנְפַל; a. v. fr.—Imperat. פֵּיל. Targ. Is. L, 11.—Part. נָפִיל, part. pass. נְפִיל. Targ. Prov. XI, 5 (ed. Wil. נַפַל). Targ. Ps. CXLV, 14; a. e.—Hull. 51a אי נְפוֹל לארעא if they were thrown down (violently). Ib.b, v. נְגִירְתָּרָא. Ned. 65b כל דמעני לאו עלי נפיל not every one that becomes poor, falls on me (for support). B. Mets. 105a בזרא דנ' נ' a seed (of weeds) once fallen, has fallen (cannot be destroyed by the plough). Meg. 15b נַפְלָה לירה מילתא בדעתיה something (a suspicion) had entered his mind; a. fr.

Af. אַפֵּיל, as preced. *Hif.* Targ. Ps. LXXVIII, 28. Targ. Y. Ex. XXI, 22; a. fr.—Hull. 42a top אַפּוּלֵי אפיל (read אַפְּלֵא)

she may have miscarried. Snh. 109b ומפלא לירה and she miscarried through his fault; a. fr.

Ithpe. אִיתְנַפְּרִיל *to be upset, fall in.* M. Kat. 2a דאתי לאיתנפוליי a caving in (of the ground through which the water makes a road) might occur; ib.b; a. e.

נֶפֶל, *pl.* **נְפָלִים**, v. נָפַל.

נֶפֶל, **נֵ׳** m. (preced. wds.) 1) *capacity for seed,* v. נְפִילָה.—2) (b. h.) *abortion; premature, not viable birth.* Tosef. Ohol. XVI, 13; Pes. 9a, a. e.—Y. Yeb. XI, end, 12b אינו נ׳ is not considered a non-viable birth (for legal purposes); a. v. fr.—*Pl.* נְפָלִים. Gen. R. s. 26 (play on הַמַּפְלִים, Gen. VI, 4) שמלאו את העולם נ׳ וכ׳ they filled the world with abortions by their lascivious life. Tosef. l. c.; a. fr.

נְפָלָא I (**נָפְלָא**, **נָפֵלָא**) ch. same, v. נְפִיל.

נְפָלָא II m. *giant,* v. נָפִיל ch., a. נִיפְלָא I.

נְפָלָא III m., **נְפָלָאָה** f., *pl.* **נְפָלָאוֹת** (פֶּלֶא) *miracles.* Midr. Till. to Ps. CVI; v. פֶּלֶא.

נְפָלֵי, **בַּר נְ׳**, v. נָפִיל ch.

נְפַנֵּף, v. נוּף h.

נְפַס, **נַפָּס**, **נְפָסָא**, v. נפץ, נפצא.

נָפַע (cmp. פּוּעַ, פֻּעָה) *to blow, squirt into the mouth.* Ex. R. s. 1 (play on פועה, Ex. I, 15) שהיתה נופעת יין וכ׳ she squirted wine into the child's mouth after having given its mother to drink, v. נָפַח.

Hif. הִפְרִיעַ *to blow air into the lungs, to revive.* Ib. שהיתה מַפְרִיעָה את וכ׳ (or מְפִרִיעָה, fr. פּוּעַ) she revived the child when they said it was dead.

נָפַע (interch. with נָפַץ) *to shake.*

Pa. נַפַּע *to shatter.* Targ. Jer. XXIII, 29 ed. Lag. (ed. מפנע, מפגע, corr. acc.; Bxt. נפץ).

Ithpa. אִתְנַפַּע *to be shattered.* Targ. II Chr. XXXIII, 13 (ed. Wil. אתכ׳, corr. acc.).

נָפַף, *Pi.* נִפֵּף, v. נוּף h.

נָפַף, *Pa.* נַפֵּף (preced.) *to fan, inspire.* Sabb. 134a, v. next w.

נַפְפָּא f. (preced.) *fan.* Sabb. 134a לינַפְפָּרִיה בנ׳ Ms. M. (not לירכ׳; ed. בנַפְוָוחָא *pl.*, Rashi בנרס׳, v. נַפְיָא) let one fan the child with a fan.

נַפְפִּירְתָּא f. (preced. wds.) *remnant of flour in the sieve.* Yeb. 114b ס״ד בהאי פורתא דנ׳ וכ׳ (Ar. דנפירתא) can it be imagined that he could live on that little remnant of flour which thou hast left to him?

נָפַץ (b. h.; cmp. פּוּץ) *to scatter, shake out, empty.* Bicc. I, 8 נופץ וכ׳ he scatters them on the ground, and does not read. Tosef. B. Bath. IV, 2 נופצו he shakes the bag out. Keth. 72a (the Mishnah means) שתמלא ונופצת that she should receive (the semen) and then discharge it (by violent movements); a. e.

Pi. נִפֵּץ 1) same. Kil. V, 7 יְנַפֵּץ he must shake the grain out of the ears; Y. ib. 30a bot. Deut. R. s. 3 וינפץ אבני וכ׳ and scatter the stones prepared for rebuilding the Temple. Lev. R. s. 10; s. 19 בשעת שאתה מְנַפְּצוֹ אין וכ׳ as soon as you shake it out (of its marrow), it is good for nothing. Midr. Till. to Ps. XVII אני מְנַפֵּץ ... כשם שאתה נְפַצְתָּ וכ׳ I will dash thy babes against the rock, as thou didst my babes; a. e.—2) (interch. with נפס) *to beat* flax, *to hatchel* wool. Sabb. XIII, 4 והמְנַפֵּץ (Y. ed. a. Ar. המְנַפֵּס). Ib. VII, 2. Ib. 73b, v. נָפַס. Ber. 58a ונְפֵץ; Tosef. ib. VII (VI), 2, ונרפס, ed. Zuck. (Var. נפץ); Y. ib. IX, 13c top ונרפס; a. fr.—3) *to spread.* Midr. Till. to Ps. XXII מְנַפְּצָת, v. נָצַץ.

נְפַץ ch. same, 1) *to scatter, shake out.* Targ. O. Gen. XXIV, 20 (ed. Berl. נְפַצַת). Targ. Jud. VI, 38 ed. Lag. (ed. נפק, incorr.).—Nidd. 31a (prov.) פוץ מלחא ושדי וכ׳ shake the salt off, and throw the meat to the dog (when life escapes, the body decays). Gen. R. s. 36 (ref. to נפצה, Gen. IX, 19) דנַפְצָה עוברה וכ׳ .. לדגה like a large fish that scatters its roe &c.; a. e.—Snh. 67b דְנָפַץ (Rashi מְנַפֵּץ) he scattered, i. e. *blew his nose.*—2) *to shatter, break.* Targ. Jud. VII, 19.—3) *to beat, hatchel.* Yoma 20b, v. אֲגַר II.—Part. pass. נְפִיץ. Hull. 51b, a. e. כיחנא דדיריק ולא נ׳ flax which has been pounded, but not carded (freed of hard substances).—4) *to snap* a chalked cord for marking. Targ. Is. XLIV, 13.

Pa. נַפֵּץ same. Targ. Jer. LI, 34.—Ib. XXIII, 29, v. נָפַע.—Targ. Esth. I, 11 ומְנַפְּסָן.—Part. pass. מְנַפֵּץ. Targ. Is. XXVII, 9.—B. Kam. 93b נְפוּצֵי נַפּוּצֵירה, v. סָרַךְ II. Sabb. 147a מְנַפְּצֵי גלימיירהו shaking their cloaks. Ib. נַפּוּצוּ וכ׳ shake them in his face. Hull. 113a ומְנַפֵּץ לירה and shakes the salt off. Ib. 76b נַפְצֵירה וכ׳ he split it, and found two nerves; a. e.—[B. Bath. 45a מפצי; Keth. 91b, sq. מפצינא, v. פְּצָא.]

נַפָּסָא, **נַפָּצָא** m. (preced.) *flax-beater, carder.* Yeb. 118b; Keth. 75a דנ׳ גברא תיקרייה וכ׳ though the husband be a carder, his wife will call him out to the threshold and sit down (proud of her husband); [Ar. נפסא: *a guardsman in the vegetable garden,* denom. of נָפוֹס.]

נַפָּצָא f. (preced. wds.) *scattering.* Nidd. 30b סמא דנ׳ וכ׳ he made them drink a scattering drug (which destroys the semen in the womb).

נָפַק* (cmp. פּוּק) *to go out.* Cant. R. to III, 4 (play on פַּלְצוּת, Is. XXI, 4) על ידי שנפקו לדבר לצוּת because they went out for lascivious purposes.

נְפַק ch. (corresp. to h. יצא) same, 1) *to go out, come out; to result, end.* Targ. O. VIII, 7 מִיפַּק ed. Berl. (oth. ed. a. Y. מִיפַּק); a. v. fr.—Y. Ber. I, 2c top שרי מלכא נ׳ וכ׳ when the king begins to march out, even if he has not yet gone out, we say, he has gone out. Ib. 3c bot. הוינן נְפַקִין לתעניתא we went out for fast and prayer. Koh. R. to X, 8 מִינְפַק לירה (=מן נ׳) after he came out. Y. Taan. IV, 69a מִינְפַקִין when they came out; Lam. R. to II, 2 מן דנַפְקוּן. Y. l. c. לא נפקון טבאות (Matt. K. to Lam. R. l. c. לא נְפַקַת לדהון) they did not end well. Pesik. B'shall., p. 94a וגוש חלבאי נפקין וכ׳ and the men of Giscala went out after them with sticks &c.; Koh. R. to XI, 2 וגוש חלב אנפקין (corr. acc.); a. v. fr.—Imperat. פּוּק. Targ. Gen. VIII, 16; a. fr.—Erub. 14b, a. e. פ׳ חזי וכ׳, v. דְּבַר. Sabb.

106a, a. e. פ׳ תני וכ׳, v. בַּר I ch.—Part. נָפִיק. Targ. I Kings XV, 17; v. next w.; a. fr.—כיוצא בו (כנ׳)=h. כד נפיק ביה (v. יָצָא) *similar to, corresponding.* Targ. Y. II Gen. II, 18. Targ. Y. Deut. XIV, 8 (not כְּנָפַק).—Y. Ber. VI, 10b bot. אנא ידי חובתי נ׳ do I do my duty?, v. יָצָא. Succ. 36b וי׳ בה and used it for doing his duty (for the ceremony of Ethrog).—Y. Sabb. VI, 8a top, a. e. מה נ׳ מן ביניהון what is the outcome from between them?, i. e. what is the difference between them in practice?—נפקא מינה וכ׳ the practical difference is &c. Bets. 6b למאי נ׳ מינה in regard to what practice is there a difference (whether or not eggs found in a chicken can be hatched)? למקח וממכר it makes a difference in trade (if one bought eggs for breeding). Keth. 72a מאי נ׳ לה מינה תיעביד what difference does it make to her? let her do it; a. v. fr.—Tem. 7a נ׳ ליה וכ׳ it is derived from the Biblical word &c. Ib. תֵּירְפּוּק ליה וכ׳ let 'sprinkling' be derived from &c.—Gen. R. s. 52 ונֵירְפּוק ידוי and do justice to it (to the verse to be explained), v. supra.—2) *to take out, exclude.* Sabb. 74a ולֵיפּוק חדא וכ׳ let him take out one (of the enumerated categories) and insert another one. Ḥull. 43a לא תֵיפַּק, v. infra.—[Targ. Am. IX, 13, v. infra.]

Af. אַפֵּיק, *Haf.* הַנְפַּק 1) *to lead forth, carry forth; to bring forth, produce; to derive; to take out, exclude.* Targ. Ex. XVI, 3. Targ. Am. IX, 13 במַפֵּיק ed. Lag. (oth. ed. במְפַּק, corr. acc.). Targ. Job XV, 13; a. fr.—Ber. 38a (ref. to המוציא in the benediction over bread) דא׳ משמע it means 'who has brought forth'; דמַפֵּיק משמע it means 'who brings forth'. Ib. אַפִּיקוּ ליה ריפתא they brought out bread (and placed it) before him. Ib. (ref. to המוציא, Ex. VI, 7) כד מַפֵּיקְנָא לכו ... דאַפֵּיקית וכ׳ when I lead you forth, I shall do for you a thing that you may know that it is I who led you forth. Sot. 16b; R. Hash. 13a לא תַפֵּיק נפשך וכ׳ do not let thyself go beyond the established rule. B. Bath. 60a דהוה מַפֵּיק וכ׳ which led to (opened towards) etc. Tem. 3b מפיק שם וכ׳ utters the name of the Lord in vain. Ib. 7a מַפְּקִינָן לבמת יחיד we derive from it a rule for individual high-places.—Ḥull. 42b אַפֵּיק חדא וכ׳ take out one category and insert another. Ib. 43a top חנך דאַפְּקַת לא תַפֵּיק Tosaf. (ed. לא תיפק) the two which thou didst exclude, do not exclude; a. v. fr.—לְאַפּוּקֵי or לַאֲפוּקֵי *to the exclusion of*, v. אַפֵּק.—2) *to take out by legal decision; to collect; to claim.* Keth. 76b מיירתי אב ואפיק ראיה the father brings evidence and gets a verdict for collecting, opp. ומוקים for letting the money stand where it is. Y. Gitt. I, end, 43d ואַפְּקוּן מיניה and collected from him. Ib. בעון מיפְּקָא (v. supra *Pe.* 2) they wanted to collect. Y. Shebu. VII, 38a top אתון ואַפְּקוּן דלא וכ׳ they came and claimed that he had not given them anything; a. fr.

Ittaf. אִיתַּפַּק, *Ithaf.* אִתְאַפַּק *to be carried forth.* Targ. Gen. XXXVIII, 25; a. fr.—Y. Gitt. VI, 48a bot. אתא למקטלא was led out to be executed.

נָפֵק m., constr. נְפַק (preced.) *going out*; נ׳ בַּר *a male prostitute; fem.* נְפָקָא, constr. נְפַקְתָּ; נַפְקַת בְּרָא a) *a female prostitute.* Targ. Y. II Deut. XXIII, 18. Targ. Gen. XXIV, 35.—b) (sub בית) *brothel, prostitution.* Targ. I Kings XIV, 24; a. fr.

נִי׳, נְפָקָא m. (preced. wds.) 1)=h. צֹאָה, *excrements.* Gitt. 69b top.—2)=h. מוֹצָא, *outlet, opening*; [Ar.: *projection*].—*Pl.* נִי׳, נְפָקֵי. Erub. 87b.

נַפְקוּתָא f. (preced. wds.)=h. הוֹצָאָה, *expense.* Ned. 7a לנ׳ בעלמא for general expense (not charity). Tosef. B. Mets. IX, 13 (in a farming contract) ואנא בעמלי ובנַפְקוּת ידיי וכ׳ and I shall get one half for my labor and my outlay; B. Mets. 105a.—[In Talmud. comment. and casuists: נ׳ *outcome, difference*, v. נְפַק.]—*Pl.* (fr. נפקתא) נַפְקָתָא. Pesik. R. s. 31, v. מְעַלָּתָא.

נַפְקַת, constr. of נְפָקָא, v. נְפַק.

נַפְקָתָא, v. נַפְקוּתָא.

נַפְרָא m. (an adapt. of λεόπαρδος) *leopard.* B. Kam. 16a (Ms. M. נפריא), v. אַפָּא.

נָפָשׁ m. (נָפַשׁ, b. h. *Nif.*) *breathing, resting.*—*Pl.* נְפָשִׁים, נְפָשִׁין, נְפֵי׳. Tanḥ. Vaëra 6 (expl. ישעו, Ex. V, 9) אל ידיו משתעשעין כלומר אל ידיו נ׳ (not ואל יהון) let them not play, that is, let them not rest (on the Sabbath); Ex. R. s. 5.

נְפֵישׁ, v. נְפִישׁ.

נֶפֶשׁ f. (b. h.; preced. wds.) 1) *resting place*, esp. *a structure next to* or *over a tomb.* Ohol. VII, 1 נ׳ אטומה a solid tomb-structure (to which there is no access). Shek. II, 5 מותר המת בונין לו נ׳ וכ׳ from what is left over of the appropriation for funeral expenses, we build a monument &c.; (Gen. R. s. 82 בְּרִית).—Tosef. Erub. VI (V), 4, sq.; Erub. 55b (contrad. to קבר).—*Pl.* נְפָשׁוֹת. Ib. V, 1 נ׳ sepulchres (containing a place of shelter). Y. Shek. II, 47a top; Gen. R. l. c. אין עושין נ׳ וכ׳ no monuments need be put up for the righteous, v. זְכָרוֹן. Tosef. Ohol. XVII, 4 חזקת נ׳ שבא״י וכ׳ the presumption in the case of sepulchres in Palestine is that they are levitically clean, except those marked.—2) *soul, life; person; will, desire, disposition.* B. Mets. IV, 6 שאינו אלא נ׳ רעה for it (the refusal of a coin on the ground of a slight abrasion) proves merely a malevolent soul (illiberality in dealing); ib. 52b, v. קָהֵי. Gen. R. s. 14 (names of the soul) נ׳ רוח וכ׳. Ib. נ׳ זו הדם *nefesh* means blood (life). Ib. (ref. to Gen. II, 7, a. VII, 22) כאן הוא עושה נשמה נ׳ וכ׳ here the text calls the soul (נשמה) *nefesh*, and there, *ruaḥ* (spirit); ib. s. 32.—Snh. IV, 5 נ׳ אחת one (person's) life. Y. Taan. III, beg. 66b מכיון שנתנו ב״ד נַפְשָׁן וכ׳ as soon as the court has declared its will to do a thing. Nidd. 65b, a. fr. בעל נ׳ one who is master over his desire, *a conscientious man.*—Ber. 44b כל נ׳ משיב את וכל קרוב לנ׳ וכ׳ all life (animal food) restores life; הנ׳ and what is nearest life (the neck which contains the jugular vein) &c.—Y. Keth. V, 30b top דברים שהן קיום נ׳ אבידת things required for sustaining life. Yoma 74b נ׳ דָּחָה, v. דָּחָה; a. v. fr.—דחה נ׳, v. אֲבִידָה.—Sifra M'tsor'a, Zab., Par. 3, ch. VI (וְאִיבְעִית אימא=) ואם נַפְשְׁךָ לומר וכ׳ (בְּעֵי, v. ואיבעית אימא) or if you prefer (another argument); Ḥull. 78b bot. Ib. מה ואם נפשך לומר why should you prefer another argument?, i. e. what objection can there be to the argu-

ment offered before?—מה נפשך(מ׳), v. מָה.—Hull. IV, 7 (77a) נ׳ הרפה *one not fastidious.*— B. Bath. 89a נ׳ מאזנים *the opening in which the tongue of scales rests* (agina).—*Pl.* as ab. נ׳ דיני, v. דִּין II. Snh. l. c. נ׳ עדי witnesses in capital cases.—Yoma VIII, 6 נ׳ סכן the possibility of danger to human life; Sabb. 129a; a. fr.

נֶפֶשׁ, נַפְשָׁא, נִפְשְׁתָּא ch. same, 1) *monument.* Pesik. B'shall., p. 79b ועבדון לידה נ׳ וכ׳ and they erected a monument to him (the dog that saved their lives), and to this day they call it נ׳ דכלבא the dog's monument. Y. Erub. V, 22b bot. נ׳ דסיריקון, v. סְרִיקוֹן; a. e.—2) *soul, will* &c. (v. preced.). Targ. Gen. I, 20. Ib. XXIII, 8; a. fr.—Cant. R. to II, 16, v. נָכַב. Sabb. 129a נ׳ חלקם בשר meat (is a necessary of life), life for life, v. preced.—נח נפשיה, v. נוּחַ ch. Pes. 68b נְפָשָׁאי, v. חֲדִי. Ib. אדעתא דנפשיה with the intention of benefiting himself. Sot. 16b, a. e. לא תפרוק נַפְשָׁךְ, v. נְפַק; a. v. fr.—*Pl.* נַפְשָׁן, נַפְשָׁתָא. Targ. Jud. XVIII, 25 (ed. Lag. sing.). Targ. Gen. XIV, 21; a. fr.—[Targ. Y. Lev. XXVI, 15 נַפְשָׁתֵיכוֹן (sing.).]—Y. Ab. Zar. III, 42c, v. סְכַן II.

נָפַת, v. נוֹפֶת.

נְפָתָאֵי, v. נִפְתִּי.

נַפְתּוּחָא, נַפְתּוּחָאָה, v. נַבְטָרְיָא.

נִפְתִּי, נִפְתָּאָה, נִפְתָּיָא, נִפְתָּוִי, נִפְתָּוִיָּא ... יְרַד m. (preced.) *Nabataean.* Y. Sabb. XIV, beg. 14b, v. נִירוּתִי. Ib. XVI, end, 15d; Y. Yoma VIII, 45b.—*Pl.* נְפָתָאֵי. Y. B. Bath. VIII, 16b bot. Y. Snh. IX, end, 27b.

נֵץ I m. (b. h.; נָצַץ) 1) *sprouting, flower, blossom.* Ukts. II, 1 והנץ שלה and the flower-like substance on cucumbers. Ib. 3 חנץ שלי the sproutings on the pomegranate; (Tosef. ib. I, 8 שיאר, סיאר). Y. Shebi. IV, end, 35c (ref. to משיגצו, ib. IV, 10) לאי דו נץ שהוא וכ׳ what blossoming is meant? Such as promises one Rob'a of olives. Cant. R. to II, 3 נִיצוֹ קודם לעליו its blossoms come out before its leaves. Tosef. Par. XII (XI), 1 משישיר את ניצו when it has shed its blossoms; a. fr.—Gen. R. s. 28 נץ השדרה Ar. (ed. לוז q. v.).—נץ החלב, v. חֶלְבָּן.—2) נֵץ, חַגָּץ name of *a coin* (Blossom)=7/8 of an As (v. הַרוֹסָה). Kidd. 12a; Tosef. B. Bath. V, 12 ed. Zuck. (Var. הינץ, some ed. חיצץ, corr. acc.).—*Pl.* חִינְצִין, נִיצִים. Y. Kidd. I, 58d; Bab. ib. l. c.; Tosef. l. c.; v. חַגָּץ.

נִיצָא, נִיר, נֵץ ch. same, *blossom.* Targ. O. Gen. XL, 10. Targ. O. Num. XVII, 23 (ed. Berl. נֵץ). Targ. Job XIV, 2 (ed. Lag. צִיצָא). Targ. Y. II Deut. XXVIII, 40 נְצָה; a. e.—*Pl.* נִיצִין, נְצִין. Targ. Y. Num. l. c. Targ. Job XXXI, 8 נְצִיי (not נְצִרִי); a. e.—נִצָּא *the blooming stage.* Y. Maass Sh. IV, 55b bot., v. חֲבָטָא; Lam. R. to I, 1 רבתי (חד כות[2]) נצבא (corr. acc.).

נֵץ II m. (b. h.; prob. fr. its far-sightedness, cmp. צִיץ, *Hif.*) *hawk.* Ḥull. III, 1; Tosef. ib. III, 3; a. e.

נָצָא, נַצָּא I ch. (mostly בר נ׳) same. Targ. O. Lev. XI, 16; Deut. XIV, 15. Targ. Job XXXIX, 26 (Ms. נְיָצָא).—*Pl.* נְצָן. Targ. II Esth. I, 2.

נָצָא II c. (נְצִי) 1) (adj.) *shrunk, withered.*—*Pl.* f. נְצָן. Targ. Gen. XLI, 23 (h. text צנמות),—2) *lean (low) ground.* M. Kat. 10b נצא (Ms. M. צנא, v. Rabb. D. S. a. l. note); B. Bath. 54a, v. מוּלָא.

נָצָא *to quarrel*, v. נְצִי.

נָצָא III (or נַצָּא) m. (preced.) *strife*; pr. n. m. *Natsa.* Sabb. 56b (transl. מרריב, I Chr. VIII, 34, a. ref. to וירב, I Sam. XV, 5) נ׳ בר נ׳ Strife (Mephibosheth), son of Strife (Saul), v. נַחַל.

נָצַב *to put up, place*, v. נְצַב.

Nif. נִצַּב *to stand (defiantly).* Num. R. s. 18, v. חַצָּבָה.

נְצִיב, נְצַב ch. same, *to put up, plant.* Targ. Gen. IX, 20 (h. text נטע). Targ. Y. Deut. XXXII, 50 (cmp. נְטַע); a. fr.—Lev. R. s. 25 למנצב נצירין to plant (trees); Koh. R. to II, 20 למירנצב. Y. Orl. I, 61a top ונ׳ לון באריץ and planted them in the land (Palestine); a. fr.—Part. pass. נְצִיב, נְצִיבָא. Lam. R. to I, 1 חד גופנא .. ותוה נ׳ (רבתי) וכ׳ we had a vine which was planted on our father's grave.

Af. אַנְצַב *to point, sharpen* (cmp. נצבתא, Dan. II, 41). Targ. I Sam. XIII, 21 לְאַנְצָבָא, (Ar. לאנצא, v. אַנַץ; h. text לְהַצִּיב).

נְצִי, נְצִיבְתָא c., **נְצִי, נְצִיבָתָא** f. (preced.) *plant, shoots.* Targ. Job XIV, 8, sq. (Ms. נְצִיב). Targ. Is. LVII, 3. Targ. Mic. I, 6 ed. Lag. (ed. מצבת).—[Targ. Ez. XVII, 5, v. נִסְבָּא.]—*Pl.* נְצִיבִין, v. נְצִיבָא.

נְצָה, v. נצי.

נְצוּחַ, v. נִיצוּחַ.

נְצוֹחָא m. (נְצַח) *victor.* Lev. R. s. 30 ולית .. מאן הוא נ׳ (some ed. נצח) and we do not know which is the victor; Yalk. Lev. 651 חד דין ניצוחיה (corr. acc.); (Pesik. Ul'kah., p. 180a הדידין נצח). Lev. R. l. c. דהוא נצוחייא (corr. acc.)—*Pl.* נְצוֹחָיֵיא. Ib. דישראל אינון נ׳ that the Israelites are the victors; Pesik. l. c., p. 180b. Ib. ניצוחייא (corr. acc.); Yalk. l. c. נוצח׳ (corr. acc.).

נְצוּחוֹת m. pl. (preced.) *illustrious men.* Cant. R. to II, 13 (play on חכנצנים, ib. 11) חנ׳ נראו וכ׳ the illustrious appear in the land.

נְצוּלָה f. (נְצַל; v. נִיצוּלָה) *place for refuse, dumping ground, mire.* Ber. 9b כנ׳ שאין בה דגה Ar. (ed. כְּמְצוּלָה).

נִיצ׳, נְצוֹק m. (נָצַק) *uninterrupted flow* of a liquid poured from vessel to vessel. Toh. VIII, 9 חנ׳ ... אינן חבור וכ׳ an uninterrupted flow, a current on slanting ground and . .., are not considered a connection (of the two liquids) either for communicating uncleanness or for producing cleanness. Ab. Zar. 56b, a. fr. נ׳ חיבור, v. חִיבּוּר. Yad. IV, 7. Naz. 50b יש נ׳ לאוכלין וכ׳ does, or does not, the law regarding a connected flow apply to eatable things (e. g. melted fat)?; a. fr.

נָצוֹר, v. נָצַר IV.

נְצוֹרָא* m. (יצר) *joiner's frame, clasps* to keep glued objects in shape. Targ. Is. XLIV, 13 ed. Lag. (oth. ed. נְצוֹרִין *pl.*; Var. ed. Lag. נצוריין; ed. Ven. I a. Levita Var. נְצַמְּרִין; h. text מַחוּגָה).

נָצַח (b. h.; cmp. צָחַח) [*to be bright, pure,*] (cmp. זָכָה)

to be victorious, win, prevail. Y. Sabb. VII, 5[b] top אם לִנְצוֹחַ אם לְהִינָּצַח whether to conquer or to be conquered. Pes. 119[a] (play on לְמִנַּצֵּחַ) זמרו למי שנִּצְּחָתְךָ אותו ושמח sing to him who rejoices when they conquer him (prevail over him to change his evil decrees); Midr. Till. to Ps. IV. Pesik. R. s. 40 נָצַחְתִּי לדור וכ׳ I conquered the generation of the flood and was the loser by it, because I destroyed &c. Ib. נְצָחַנִי משה וכ׳ Moses conquered me . . ., and I gained all those masses; a. fr.—Part. pass. נָצוּחַ. Ib. בשעה שאני נוצח . . . ובשעה שאני נ׳ וכ׳ when I prevail, I lose, but when I am prevailed over, I gain; a. e.

Pi. נִצֵּחַ 1) *to make illustrious, to glorify.* Midr. Till. l. c. (expl. למנצח) למי שהוא נאוה לנַצֵּחַ to him whom it is befitting to glorify.—2) *to conquer, prevail over.* Ib. מלך ב״וד מְנַצְּחִים אותו וכ׳ a human king is angry when people defeat him (in argument; cmp. זְכֵי *Pa.*); Pes. l. c.—B. Mets. 59[b] נְצָחוּנִי בני (or נְצָחוּנִי) my children have won over me. Ib. תלמידי חכמים שמנצחים וכ׳ scholars who defeat one another in discussion. Snh. 91[a] אם נְצַחְתֶּם . . נְצַחְתֻּנִי if they defeat me, say to them, you have defeated an ignoramus among us; ואם אני אֲנַצַּח . . . תורת משה נִצַּחַתְכֶם and if I defeat them, say to them, the law of Moses has defeated you; a. fr.—Part. pass. מְנוּצָּח. Midr. Till. l. c. למי שמנ׳ וכ׳ to him who allows himself to be won over by his creatures (v. supra); a. e.

Nif. נִיצַּח *to be defeated.* Y. Sabb. II, 5[b] top v. supra.

נְצַח ch. same, 1) *to be glad, to sing.* Targ. II Esth. I, 2 והוה נָצַח וכ׳ it flew singing among &c.—2) *to succeed, thrive.* Targ. Koh. XI, 2.—3) *to be victorious.* Targ. O. Ex. XXXII, 18, v. נְצָחָא; a. e.—Y. Sot. IX, 24[b] נְצָחוּ טליא the boys (John Hyrcan's sons) have won the battle; Bab. ib. 33[a]; Tosef. ib. XIII, 5. Tam. 32[a], v. סְטָנָא; a. e.

Pa. נַצֵּחַ *to conquer, overpower.* Targ. Y. Num. XVI, 14; a. e.—Lam. R. to I, 13 (expl. וירדנה ib.) נַצָּחָהּ (not נצחא) he conquered her.

Af. אַנְצַח *to cheer up, play.* Y. Ter. VIII, end, 46[c] וא׳ קדמיהון and played before them; (Gen. R. s. 63 מוזגה, v. מָזַג).

Ithpe. אִתְנַצַּח 1) *to be bright, shine, excel.* Targ. Ez. XIX, 11. Ib. XXXI, 8; a. e.—2) *to be defeated.* Targ. Y. Ex. XXXII, 18.

נִצָּחוֹן m., **נִצָּחוֹת** f. (b. h.; preced.) *successful, convincing, irrefutable.* Snh. 105[a] (ref. to Jer. VIII, 5) תשובה נ׳ חשיבה the congregation of Israel defeated the prophets with an irrefutable argument.

נֶצַח m. (b. h.; preced.) *success, endurance*; (adv.) *forever.* Erub. 54[a] כל מקום שנאמר נ׳ וכ׳ wherever the Biblical text has the words *netsah, selah,* or *va'ed,* it means &c., v. הֶפְסֵק.—*Pl.* נְצָחִים. Midr. Till. to Ps. IV, v. נְיצוּחַ.

נַצָּחָא m. (preced. wds.) *victor.*—*Pl.* נַצָּחִין. Targ. II Esth. I, 2 כליל ריש דנ׳ the crown of the chief of victors. Targ. Ex. XXXII, 18 (O. ed. Berl. דְנָצְחִין, v. נְצַח).

נְצָחוֹן, נְצָחוֹן m. (preced. wds.) 1) *victory, strength.* Sot. VIII, 1 בניצחונו של וכ׳ (Y. ed. בנצחת ב״וד, corr. acc.) relying on the strength of &c.; a. e.—2) *praise, song.* Midr. Till. to Ps. LXXXIV; Yalk. Ps. 833 כל מי שרואה . . . נותן עליה נ׳ whoever sees that wine press (Is. LXIII, 1 sq.), gives forth songs over it.

נַצְחָן m. (preced. wds.) *victorious, strong.* Targ. Job XXII, 8 Ms. (ed. v. next w.).

נְצָחָנָא, נְצָחָן m. ch.=h. נָצָחוֹן, *strength, victory.* Targ. Job XXII, 8 (h. text זְרוֹעַ; Ms., v. preced.). Targ. Jud. VII, 18. Targ. Ps. XXXV, 23; a. fr.—*Pl.* נְצָחָנִין, נְצָחָן׳; constr. נְצָחָנֵי, נְצָחָן׳. Targ. Jud. V, 28. Targ. Y. II Ex. XIV, 14; a. e.

נְצָחָנָה pr. n. pl. *Nitsḥana.* Koh. R. to II, 8.

נְצָחְנוּתָא f., constr. נְצָחְנוּת=נְצָחָנָא. Targ. Y. I Ex. XIV, 14; a. e.

נְצַחַת, v. נְצַח.—[Sot. VIII, 1 (3), Y. ed. ב״וד נצחת, v. נְצָחוֹן.]

נְצַר, נְצָת *to press; Nif.* נְצָה (b. h.; cmp. חָבַל) *to wrangle, fight.*

Hithpa. הִתְנַצֵּחַ same. Tanḥ. Ḥuck. ed. Bub. 1; Num. R. s. 18, end ראה שני צפרים מִתְנַצְּרִין וכ׳ saw two birds fight &c.

נְצָא, נְצֵי ch. same, 1) *to be pressed; to shrink, be lean,* v. נָצָא II.—2) *to wrangle.* Targ. Gen. XXVI, 20, sq.; a. fr.—Part. נָצֵי, נָצֵא; נָאצֵי; f. נְצָיָא; *pl.* נָצָן. Targ. Prov. XXVI, 17 נא׳ ed. Lag. (ed. Wil. נְצֵי, corr. acc.). Ib. XXVII, 15. Targ. Ex. II, 13; a. e.—M. Kat. 16[a] דְנִצְיָנָן וכ׳ that we (the court) must contend (with persons disregarding legal summonses) and curse &c.

Ithpa. אִתְנַצֵּי, *Ithpe.* אִתְנְצֵי, אִיתְּ׳ same. Targ. O. Lev. XXIV, 10. Targ. Gen. XLV, 24; a. fr.—B. Mets. 84[b] הוה קא מִינַּצְיָא וכ׳ his wife was quarrelling with &c. Kidd. 76[a] נשי דכי מִיתְנַצּוּ בהדי הדדי בעריות הוא דְמִיתְנַצּוּ when women quarrel with one another, they will eventually reproach one another with unchaste conduct; גברי . . ביוחסין הוא דמינצו when men quarrel, they will reproach each other with spurious descent (if there is any rumor about it). Ib[b]. כיון דְמִתְנַצּוּ בהדי אינשי (or דְמִנְצוּ *Pa.*) because they (charity collectors) expose themselves to reproaches. Ib. והוה קא מִינַּצֵּי אידהו וכ׳ (or מְנַצֵּי) he and Rab Bibi strove with each other, one saying, I want the town office &c. Meg. 24[a] משום דאתי לאינְצוּרֵי because it may come to quarrels between them. Ib[b] אינצי אבוי ומינצי רבו Ms. M. (ed. נִיצְּוּרֵי) his father may take up the quarrel for him, or his teacher. B. Kam. 117[a] מנצו, v. שׁוּתָּא III; a. e.

Pa. נַצֵּי same. Targ. Koh. III, 7; a. e.—Meg. 24[a] קטן בר נצויי הוא will a minor quarrel (about precedence)? Ber. 56[a] מְנַצְּוֵי (Beth N. מְנַצֵּי); a. e. (v. supra).

נְצַיָּא, v. נֵץ ch.

נְצֵיב, v. נְצַב.

נָצִיב m. (נָצַב; cmp. רְצִיבָא) *permanent resident,* opp. גֵּר. Gen. R. s. 64 (ref. to שָׁכֵן, Gen. XXVI, 2) עשה שכונה הוי נוטע הוי זורע הוי נ׳ . . make a settlement in the land of Israel, be a planter, be a sower, be a citizen.

נְצִיב m. (b. h.; נָצַב) *officer, post*; (in a secret letter) *month.* Snh. 12[a] לקבוע נ׳ אחד to establish one post (to intercalate one month).

נְצִיבָא, נְצִיב m. ch.=נְצִבָּא, q. v. Targ. Job XIV, 8, sq. Ms.—*Pl.* נְצִיבִין. Targ. Ps. CXLIV, 12.—Lev. R. s. 25, v. נְצַב; a. e.—Targ. Y. Ex. XXVI, 15 כאורח נְצִיבֵיהוֹן the way they grow, v. גְּדִירָה I.

***נְצִירָא** m. (v. נָצָא II) *lean land.* Targ. Ps. LXV, 11 נְצִירָתָא ed. Lag. (ed. Wil. צְמָתָא; h.text צְמָתָה). Ib. נְצִירָנָא Ms. (ed. מרבִיני צמוּחָא; h. text חלמיה).

נְצִירָא, v. preced.

נְצִירָה, v. נָצַר.

נָצִיר m. (b. h. Kethib; נצר) *guarded;* (homiletically interpreted=יצר) *that which is being formed, embryo, premature birth.*—*Pl.* נְצִירִים, constr. נְצִירֵי. Y. Shebi. IV, end, 35c אפילו נפלים וכ׳ even premature births will have a share in the resurrection, as we read (Is. XLIX, 6) &c.

נְצִירוּת, v. צוּת.

נָצַל (b. h.; cmp. אצל) *to remove, set aside.*

Pi. נִצֵּל *to empty, ransack.* Esth. R. to III, 9 עד שנִצְּלוּ את מצרים so that they ransacked Egypt.

Nif. נִצַּל, נִיצַּל, נִיצּוֹל *1) *to be fit for throwing away* (as נֶצֶל), *to be decayed.* Y. Naz. VII, 56b bot. בשר חמת שנִצַּל Ar. (Ar. ed. Rome שנצול; ed. שנחוק), v. נֶצֶל.—2) (b. h.) *to be rescued, saved.* Midr. Till. to Ps. I לא נִצַּלְתִּי מידו I did not escape his power; Yalk. Num. 750 נוצלתי (read: נִיצַּ׳; ed. Liv. נִצּוֹלְתִּי). Yoma 86b וכ׳ חימנה ..... כגון שבאת when an opportunity to sin offered itself to him once and again, and he escaped it; Kidd. 39b. Esth. R. to II, 7 עתידין לִינָּצֵל וכ׳ are destined to be saved through me; עתידין להִנָּצֵל שלש .. אין על ידיה be saved through her. B. Bath. 164b there are three sins which man cannot escape &c.; a. fr.

Hif. הִצִּיל *to save, rescue.* Num. R. s. 18 אשתו הִצִּילָתוּ his wife saved him. Ib. משה .. הַצִּילֵנוּ O Moses . . ., save us! Sabb. XVI, 1 מַצִּילִין אותן וכ׳ we must save them from fire (on the Sabbath). Snh. VIII, 7 שמצילין אותן בנפשן whom we must save (prevent from committing a crime) even at the risk of their lives. Ib. 73a ניתן להַצִּילָהּ בנפשו it is a duty to save her (from rape) at the expense of the assailant's life; a. fr.—Trnsf. (in ritual and levitical law) *to protect.* Hull. 55b כל ... מַצֶּלֶת בגלודה every part of the skin (which has remained unaffected) protects a flayed animal from being declared *t'refah.* Ib. מהו שיַצִּיל וכ׳ does it form a protection from &c.? Ohol. V, 3 מַצֶּלֶת על הכל protects everything in it from uncleanness; a. v. fr.

Hof. הוּצַל *to be saved.* Esth. R. to V, 3 כבר הוּצְּלוּ חנניה וכ׳ Hananiah and his colleagues have long ere this been delivered from the furnace; a. e.

נְצַל ch. same, *to save.* Taan. 9b רחמנא לִיצַּלַן, v. כִּיסּוּפָא; a. e.

Af. אַצִּיל same. Snh. 72b דלא מצי אַצּוֹלֵי when he cannot save him. Sabb. 115a חשתא אַצּוֹלֵי מַצִּילָנָן וכ׳ since we are bound to save them (on the Sabbath), is it necessary to say that they require burying (when defective)?; a. fr.

Ittaf. אִתְצַל *to be saved.* Ab. Zar. 18a bot. ומִתְצַּלְתָּ and thou shalt be saved.

נֶצֶל, נֵי׳ m. (preced. wds.) [*that which is thrown away,*] *decayed matter,* esp. (in levitical law) *liquid and coagulated portions of a corpse.* Ohol. II, 1; Naz. VII, 2. Y. ib. VII, 56b bot. אירוחו נ׳ בשר חמת שניתוק ומוחל וכ׳ (Ar. שנצל) what is *netsel* (in levitical law)? A corpse which is dissolving &c., v. מוֹחַל; Bab. ib. 50a אירוחו נ׳ בשר חמת שקרש ומוחל שהרתיח a secretion from a corpse which became coagulated, and a liquid secretion exposed to heat. Tosef. Ohol. III, 6; a. e.

נְצַמִּין m. pl. (צמם) *clasps,* v. נָצוֹרָא.

נְצַנֵּץ, נְצָנֵץ, v. נצץ.

נְצַע transpos. of נָעַץ q. v.

נְצֵצָה, נְצַצָּה (cmp. צפצף) *to chirp, squeal.* Targ. Is. XXIX, 4; a. e.

Pa. נַצֵּץ same. Ib. XXXVIII, 14 (some ed. מְנַצֵּץ *Af.*). Ib. XIII, 22; a. fr.

נְצַפָּה f. *caper-bush.* Dem. I, 1 וחנ׳; expl. Ber. 40b פְּרִחָהּ the flower of the caper-bush. Ib. 36a מינו נ׳ (identical with צִלְפָּה) the various products of the caper-bush which are eatable; the leaves &c.—Y. Sabb. XV, end, 15b סוכה אחת של נ׳ one bush of &c.; Lev. R. s. 34, end אילן של נ׳; (Sabb. 150b צלף).

נָצַץ (נוּץ) (b. h.; cmp. צוץ) *to sparkle, blossom.* Erub. 54a נוֹצְצִין, v. חָלָה.

Hif. הֵנֵץ 1) *to sparkle.* Y. Ber. I, 2c עד שֶׁהֵנֵץ החמה; Gen. R. s. 50, a. e. (Pes. 93b עד הנץ), v. הָנֵץ.—2) *to blossom, sprout.* Shebi. IV, 10 משֶׁרֵּנִיצוּ; Pes. 53a משרניצוּ (or משרניצוּ) as soon as they blossom (expl. Y. Shebi. IV, end, 35c משהכניסו רובע, v. נֵץ). B. Bath. 147a בשעה שינִיצוּ (Ms. M. שֶׁהֵנִיצוּ) when they are in blossom. Koh. R. to XII, 5, v. צוּץ; a. fr.—2) *to cause to sprout.* Gen. R. s. 28 מֵנִיץ Ar. (ed. מציץ), v. צוּץ.

Pilp. נִיצְנֵץ 1) *to sparkle, be enkindled.* Gen. R. s. 84 נִיצְנְצָה בו רוח״ק the spirit of prophecy was enkindled within him; Cant. R. to I, 12. Midr. Till. to Ps. XC, end, נ׳ עליו מזיו וכ׳ a ray of the Divine Glory shone upon him, v. זָהַר.—2) *to sprout, grow.* Cant. R. to VI, 10 מְנַצְנֶצֶת ובאה spreads wider and wider; (Midr. Till. to Ps. XXII מנפצת).

נְצַץ ch. same, *to sprout, grow forth, bloom.* Targ. Ps. XCII, 8. Ib. LXXII, 16 יְנִצֵּץ Ms. (ed. *Pa.*).

Pa. נַצֵּץ 1) same, v. supra.—2) *to sparkle.* Targ. Ez. I, 7 Levita (ed. מְנַצְנֵץ *Palpel*).

נְיְצָצָא, נְצָצָא m.=בַּר נ׳, נְצָצָא *hawk.* Targ. Y. Lev. XI, 16; Targ. Y. Deut. XIV, 15 (נְצָצָא). Targ. Y. Lev. XX, 25 נִי׳.

נָצַר (b. h.; cmp. אצר, צרר) *to preserve, guard.* B. Bath. 91b (play on הִיוצְרִים, I Chr. IV, 23) שנָצְרוּ שבועות וכ׳ who guarded their father's oath (of abstinence). Ber. 17a נְצוֹר תורתי וכ׳ keep my law in thy heart. Ib. נצור לשוני מרע guard my tongue from evil. Tanh. B'midbar 13 עד היכן נָצָרָן up to what degree did He guard them?; Num. R. s. 2. Midr. Till. to Ps. CXL רצונך שאֶצְרָךְ נצור וכ׳ if it is thy desire that I guard thee, guard thou my law; a. fr.

נָצַר (cmp. Arab. ṣarṣara, a. צַרְצוּר) *to chirp.* Lev. R. s. 33 end (play on נבוכד נצר) נבח .. כ׳ כצרצרא bark like a dog ..., chirp like a cricket; כ׳ ... מיד presently he ... chirped &c.; Cant. R. to II, 14.

נֵצָר I m. (preced.) *cricket.*—*Pl.* נְצָרִין. Tosef. Ḥull. III, 25 (Ḥull. 65ᵇ צרצור).

נֵצֶר II m. (b. h.; cmp. Arab. naḍara, a. נצץ) *sprout, offshoot.* Tanḥ. Lekh, ed. Bub. 9 אם נוטלין כ׳ מהם וכ׳ if you take a shoot of them (the felled trees) and plant it &c.; Tanḥ. ib. 5 ונוטעין מִנְצָרָה שלהן.

נָצָר III m. (cmp. מַצָּר II) *[twist,] willow, wicker.* Erub. 58ᵃ (חבל) של כ׳ a wicker rope.—*Pl.* נְצָרִים. Ib. Kel. XX, 2 כלי נ׳ (ed. Dehr. נְסָרִים) vessels of wickerwork. Bicc. III, 8 סלי נ׳ (Ms. M. נס׳) wicker baskets; a. fr.—Tosef. Toh. XI, 16 נוֹצְרִין.

נֵצָר IV pr. n. m. 1) *Netsar*, one of the alleged disciples of Jesus of Nazareth. Snh. 43ᵃ Ms. M. a. ed. Ven. (omitted in later edit., v. בּוּנִי).—2) בֶּן נ׳ *Ben-Netsar (son of Nassor)* name of a chief of robbers who became founder of a dynasty, i. e. *Odenathus* of Palmyra (v. Cyclop. Brit. s. v. Palmyra, Ersch u. Gruber II, Vol. 27, p. 185, Fürst Gloss., p. 145). Keth. 51ᵇ (opp. to מלכות אחשורוש the legitimate Persian dynasty). Gen. R. s. 76; Yalk. Dan. 1064 בן נָצוֹר. Y. Ter. VIII, 46ᵇ bot. בר נירצור.

נִצָּרָת, נִצְרָא I, **נִי׳** m. ch. = h. נֵצֶר III, *wicker-basket.* Y. Maasr. IV, 51ᵇ אפי׳ נ׳ even an ordinary basket of figs, opp. to כַּפְלָטָה.—*Pl.* נִצָּרִין, נִצְרִין, נִי׳. Y. Ab. Zar. IV, 44ᵃ bot.—[Targ. Job XXXI, 8 נצרי, read with ed. Lag. a. oth. נִצְרֵי, v. נֵץ ch.]

נִצָּרָת II f. *shoot,* v. נֵצֶר II.

נָצְרָפֵי m. pl. (fr. צרף, a cacophemistic disguise of נוֹצְרִי, v. נוֹצְרָאֵי); בי נ׳ *a Christian place of worship,* contrad. to בֵּי אֲבִידָן. Sabb. 116ᵃ (Ms. O. נצרפו, v. Rabb. D. S. a. l. note 30).

נָקָא, v. נְקִי.

נָקָא, v. נָאקָא.—[Y. Shek. VII, 50ᶜ bot. נ׳ כי קא, v. נוּקְנִיקָה.]

נָקַי, נַקַאי pr. n. m. *Nacai (Lucas,* v. Neub. Stud. Bibl. I, p. 61); 1) נ׳ ספרא N. the scribe (or teacher). Gen. R. s. 79 שמע קליה דנ׳ ס׳ he heard N. say; Koh. R. to X, 8 קליה דמינקי דנ׳ ס׳; Yalk. Gen. 133 דנקא; Pesik. B'shall., p. 90ᵃ (corr. acc.).—2) N., one of the disciples of Jesus of Nazareth. Snh. 43ᵃ Ms. M. a. early eds. (v. נֵצֶר IV).

נ׳ קא, נקאני, v. נוּקְנִיקָה.

נָקַב (b. h.; cmp. קבב s. v. נקב) 1) *to bore, perforate.* Snh. 97ᵇ מקרא זה נוֹקֵב וכ׳ this verse bores and penetrates to the depth. Ib. 6ᵇ, a. e. יְקוֹב חדין וכ׳, v. חִין II; a. e.—Part. pass. נָקוּב; f. נְקוּבָה; *pl.* נְקוּבִים, נְקוּבִין; נְקוּבוֹת. Y. Keth. XII, 35ᵃ top; Y. Kil. IX, 32ᵇ top; (Gen. R. s. 100 נקופה), v. אָרוֹן. Cant. R. to VIII, 5 מצאתי חכמם נ׳ וכ׳ I found your palate perforated, unable to receive blessings.—Esp. נקובה *the case of an animal found to have a vital organ perforated.* Ḥull. III, 1 נְקוּבַת הושט, v. וָשֶׁט. Ib. 43ᵃ; a. fr.—Esp. נְקוּבִים (נְקֵבִים) *female parts.* Y. Meg. I, 71ᵈ bot. (reported as one of the changes adopted in the Greek translation of the Pentateuch, ref. to Gen. I, 27, a. V, 2) זכר ונקוּבָיו בראם a male with corresponding female parts created he them; Gen. R. s. 8; Mekh. Bo, s. 14 (v. Gen. R. l. c., beg.).—[Y. Meg. I, 71ᶜ לנקוביו, v. נֶקֶב.]—2) (cmp. אָרַר) *to curse, blaspheme.* Snh. 56ᵃ (ref. to Lev. XXIV, 16) ממאי דהאי נוֹקֵב וכ׳ whence do you prove that this *nokeb* is used in the sense of blasphemy? .... perhaps it means *to perforate?* Ib. למימרא דנוקב וכ׳ to indicate that *nokeb* means curse.—3) *to point out, to pronounce.* Ib. אימא פרושי שמיה הוא I might say, *nokeb* means uttering His name (the Tetragrammaton)? Tanḥ. Emor 24 התחיל לְנַקּוֹב וכ׳ he began to pronounce the Name and curse Him.—[Midr. Till. to Ps. I ונקובות ירדים; ed. Bub. נקיבת ירק, read: קְנִיבַת יֶרֶק, v. קְנִיבָה.]

Nif. נִיקַּב, נִקַּב *to be perforated, punctured.* Ḥull. III, 1 תריאה שניקבה if a lung is found to be perforated. Ib. עד שתינָּקֵב וכ׳ until the puncture reaches &c. Ib. 43ᵃ בלא נ׳ זה if only one of the two is perforated. Bekh. 44ᵇ אם נִקְּבוּ זה וכ׳ if there is a perforation going from one channel to the other; a. fr.

נְקַב ch. same, *to perforate.* Targ. II Kings XII, 10; a. fr.—Ḥull. 48ᵃ אי האי נְקִיב וכ׳ whether this lobe is perforated or the other; a. e.

Pa. נַקֵּיב same. Ib.ᵇ נַקּוּבֵי נקיב ואתאי the needle perforated (the entrails) and came into the lungs.

Ithpe. אִיתְנַקַּב *to be perforated* Ib. Ib. 45ᵃ; a. e.

נֶקֶב m. (b. h.; preced.) *hole, perforation, incision.* Ḥull. 45ᵃ נ׳ אחד ארוך one lengthy incision; a. fr.—*Pl.* נְקָבִין, נְקָבִים. Ib. נ׳ שיש בהן חסרון perforations connected with loss of substance (holes); נ׳ שאין בהן חסרון mere punctures. Bekh. 44ᵇ שני נ׳ יש בו וכ׳ two channels are in the membrum. Gen. R. s. 1, beg.; a. fr.—Esp. *the organs of the extremities, urinary organ* &c. Tosef. Ber. II, 18 ויהא צריך לנְקָבָיו when needing to ease himself; Ber. 23ᵃ; Y. Meg. I, 71ᶜ לנקוּבָיו. Sabb. 152ᵃ; a. fr.

נוּ׳, נִי׳, נְקָבָא ch. same. Lev. R. s. 12 חזא נו׳ בתרעא saw a hole in the door. Sabb. 90ᵃ בנ׳ דמרגנירתא in the cavity wherein the pearl is seated; a. e.—*Pl.* נְקָבִין, נִיקְבִין, constr. נִקְבֵי, נִי׳. Targ. Ez. XXVIII, 13 נְקָ׳ (ed. Lag. נִיקְ׳). Targ. II Chr. XXXIII, 11; a. e.—Nidd. 62ᵃ מרגנירתא נ׳, v. supra; a. e.

נְקֵי׳, נְקֵבָה f. (b. h.; preced. wds.) *female sex, female; female gender.* Nidd. III, 2, a. fr. תשב לנ׳ she must observe the laws of cleanness for the birth of a female child (Lev. XII, 5). Ib. 31ᵇ, v. נָקִי I; a. v. fr.—לשון נ׳ feminine gender. Kidd. 2ᵇ, v. זָכָר; a. fr.—Y. Yeb. VIII, end, 9ᵈ ממקום נ׳, v. next w.—*Pl.* נְקֵבוֹת, נְקֵי׳. Kidd. 82ᵇ; a. v. fr.—Succ. 12ᵇ חצין נ׳, v. חֵץ.

נְקֵי׳, נְקֵבוּת f. (preced.) 1) *female genitals, female sex.* Snh. 82ᵇ; (Y. ib. X, 28ᵈ bot., a. e. קיבה). Yeb. 83ᵇ שלו בנ׳

at his (the hermaphrodite's) female organ; (Y. ib. VIII, end, 9d מקום נקבה). Ib. צד נְקֵרְבוּתוֹ (ed. Krot. נְקֵבָתוֹ) inasmuch as he is a female, v. זְכָרוּת.—2) *the broadside of a double tool.* Bets. 31b, v. זְכָרוּת.

נְקַבְתָּה, נְקַבְתָּא, v. נְקֵיפְתָּא.

נָקַד I (cmp. קָדַר) *to sting, point, puncture, break through.* Y. Keth. II, 26b bot. לבי נוֹקְדִינִי my conscience stings me (I am afraid that I may have sinned); Y. Yeb. X, 11a top נוקרוני (corr. acc.). Gitt. 56a (play on נִסְתַּרְמוֹן) שֶׁנָּקְרָה לוֹ חמה בעבורו for his sake did the sun break through again (after being obscured); Yalk. Deut. 809; Taan. 20a Ms. M. (ed. שנקדרה). Ib. אילו לא נ' החמה Ms. M. (ed. נקדרה). [Ib. שלשה נקדה Ms. M. (ed. נקדמה, read, as Ab. Zar. 25a: עצמדה.]—2) (Massorah) *to dot, mark with diacritical points.* Ab. d'R. N. ch. XXXIV, כבר נָקְדוּ עליהן I (Ezra) have marked these words with dots.—Part. pass. נָקוּד. Ib. שבינך נ' על ר' there is a dot over the Yod of *benekhah* (Gen. XVI, 6). Snh. 43b למה נ' על לנו וכ' why are there dots over *lanu* &c. (Deut. XXIX, 28)? Pes. IX, 2 לפיכך נ' על וכ' therefore the Hé (of רחקה, Num. IX, 10) is marked &c.; a. fr.

Nif. נִיקַּד *to be spotted.* Maasr. I, 3 החרובים משיִּנָּקְדוּ carobs are subject to tithes as soon as they get dark spots; Y. ib. 48d bot. משיִּנָּקְדוּ.

נָקַד II (dialect. interch. with נָקַר) *to be clean,* v. נָקַר II.

נָקַד ch. same, v. נְקַר.

נַקְדוּד m. (v. נוֹקֵד) *herder.* Lev. R. s. 1 אין גנאי .. נַקְדוּדוֹ it is not beneath a king's dignity to speak with his herder (the Lord spoke to Noah).—Y. Ber. I, 3c bot. (ref. to I Kings VIII, 54) כגון הדין נקדים היה עומד (Var. נקריס; corr. acc.) Solomon stood before the Lord like a herder (giving an account of the Temple expenses), expl. by R. El. bar A. ככפים הללו וכ'.

נקדים, v. preced.

נַקְדִימוֹן pr. n. m. *Nakdimon* (Nicodemus) ben Gorion, a wealthy citizen of Jerusalem during the siege by Vespasian and Titus. Gitt. 56a. Taan. 20a (ed. Pes. נִיקוֹדִימוֹן); Ab. Zar. 25a; Yalk. Deut. 809; Yalk. Josh. 21. Gen. R. s. 42. Lam. R. to I, 16; Pesik. R. s. 29—30—30.

נוֹקְדָן, נַקְדָן m. (נָקַד I) *a punctilious person, caviller.* Der. Er. Zuta ch. VI נוֹ'.—*Pl.* נוֹקְדֵי, נַקְדָנִין. Tosef. Ber. V, 18 והנוֹ' תופשין וכ' ed. Zuck. (Var. והנקד') the cavillers (overscrupulous) take him to task for it; Y. ib. VII, 11c top חנו' (ed. Lehm. חנוקרנין); Bab. ib. 50a נקד' (Ar. נקר'), v. נַקְדָן.

נוֹקְדָ', נַקְדָנָא ch. same. Y. Ber. VII, 11c top בגין דצווה ... נו' (ed. Lehm. נוקר') because R. .. called R. .... a caviller.—*Pl.* נַקְדָנֵי. Ned. 49b הלין נ' דהוצל those fastidious persons of Hutzal.

נָקָה I f., v. נְאָקָה II.

נָקָה II *to be clean,* v. נקי.

נָקוֹב m., pl. נְקוּבִים, v. נָקַב a. נָקֵב.

נְקוּבָא m. ch. = h. נְקוּבָה, v. נָקַב.—*Pl.* נְקוּבֵי. Ḥull. 42b תמניא הוו נ' there are eight cases of perforations (which cause the animal so afflicted to be declared *t'refah*). Ib. 54b.

נְקוּבָה f., 1) v. נָקַב.—2) בֵּית נ' *anus, buttock.* Pes. VII, 1 בית נְקוּבָתוֹ; a. e.

נְקוּבָתָא, v. נְקֵיפְתָּא.

נָקוּד, v. נִיקּוּד.

נָקוֹד m. (b. h. נָקֹד; נָקַד I) *speckled.*—*Pl.* נְקוּדִים. Tanḥ. Vayetsé 11 היה מתהפך עליו מן העקודים לנ' ומן הנ' וכ' he turned around (changing his wages) from the ring-streaked to the speckled and from the speckled to the ring-streaked; a. e.

נְקוּדָה f. (b. h. נְקֻדָּה; preced.) *point, dot, drop.* Y. Sabb. VII, 10d top יש שהוא כותב נ' אחת וכ' sometimes a man writes one dot (a touch of the pen by which a Daleth is changed into a Resh &c.). Y. Ḥag. II, 77c והוא מראה להן נ' לאחוריו בנ' (של מעלן) וכ' and it (the letter Beth) points with its upper stroke (saying), He above (has created me); ib. נ' the projecting point (of the Beth) beneath to the right side; Pesik. R. s. 21; (Gen. R. s. 1 עוקץ); a. fr.—*Pl.* נְקוּדוֹת. Y. Gitt. II, 44b top אפי' עירב נ' even if he connected the dots (which he had dropped to form letters, v. נָקַם); a. fr.—Esp. (Massorah) *mark by diacritical dots above letters.* Ab. d'R. N. ch. XXXIV אעביר נ' (מעליהן (not אעבור) I will remove the dots from above them. Gen. R. s. 48, v. כָּתָב; a. fr.—*Pl.* as ab. Ab. d'R. N. l. c.; Treat. Sof'rim VI, 3 עשר נ' בתורה there are ten passages in the Torah marked with dots; a. fr.

נָקוֹטָאֵי m. pl. (נָקַט) (*laborers*) *gathered from different places.* B. Mets. 83b (Ms. H. לָקוֹטָאֵי).

נָקוּי, v. נִיקּוּי.

נקוניקא, נקוניא, v. נוּקָנִיקָה.

נָקוֹסָה, נָקוֹסָא pr. n. m. *Nakosa.* B. Kam. 81b יהודה בן נ' Ms. M. (ed. קנוסא); Y. Ber. II, end, 5d ed. Lehm. (ed. פפוס). Koh. R. to I, 8; VII, 26 (some ed. נקירסא).

נְקוּף, v. נִיקּוּף.

נְקוֹפָא m. (נָקַף I) *striking against, bruise.* Targ. Ps. LVI, 14 (ed. Wil. נְקִירָפָא).

נַקּוּרָא, נָקוּר, v. sub נִיקּוּר.

נְקוּרוֹת m. pl. (נָקַר I) *those sharpening the millstones, chisellers.* Tosef. Kidd. V, 14; Kidd. 82a.

נְקוּשָׁא, v. נִיקּוּשָׁא.

נָקַז (cmp. חָזַז a. נָקַד I) *to puncture.*
Hif. הִקְזִיר (mostly with דָּם) *to let blood; to be bled.*

Bekh. V, 2 אין מַקִּיזִין לו דם you must not bleed it; מַקִּיזִין one may &c. Sabb. 129[a] ה' דם ונצטנן if one feels chilly after having been bled. Ib.[b] ה' דם ועמד if one stands up after &c. Ab. Zar. 29[a]. Ned. 54[b] אין מקיזין על וכ' you must not be bled after having eaten &c. Sot. 22[b] (expl. פרוש קיזואר) המַקִּיז דם לכתלים who bleeds himself by striking against the walls (walking with closed eyes from sanctimoniousness). Ber. 60[a] הנכנס להַקִּיז דם he who enters (the surgeon's office) to be bled; a. fr.

נָקַז ch., *Af.* אַקִּיז same. Y. Ber. III, 5[c] bot. [V. נָזַז.]

נָקַט (cmp. לָקַט) *to hold in hand, take, seize.* [נקטד Pesik. B'shall., p. 81[b]; Yalk. Ex. 225, v. קוּט.]

Pi. נִיקֵּט *to cause to hold, to procure.* Ex. R. s. 1 ומְנַקֵּט להם שני וכ' (some ed. ומלקט) and provided for them two balls (breast-shaped stones); (Sot. 11[b] ומלקט; Yalk. Ex. 164 ומלקט; Yalk. Ez. 354 ונותן).

נְקַט ch. same (corresp. to h. אָחַז). Targ. Esth. VI, 1; a. fr.—Part. act. נָקֵיט, pass. נְקִיט *holding.* Ib. VIII, 15; a. fr.—Shebu. 38[b] נ' חפצא וכ' he held an object in his hand (on being sworn). Ab. Zar. 30[a] חזה נקיט חמרא בהדיה was carrying wine with him. Ib. סירכא דגברא נָקִיטָה she holds fast (clings to) the habit of her (deceased) husband. Sanh. 5[a] נְקִיטְנָא רשותא I hold a license (to teach). M. Kat. 28[a], a. e. נְקוֹט לך מידהא וכ' hold at least half of it in thy hand, i. e. admit as certain &c.; Snh. 90[b] נְקוֹטוּ (not נקוטי); a. v. fr.—Ḥull. 53[a], a. fr. נְקִטִינָן, נְקִטִרְנָן we hold a tradition.—Sabb. 116[b] top נקיט שמא וכ' quoted in Levy Talm. Dict. (ed. שקיל) had the reputation that &c. Gitt. 56[a] נְקוֹט נפשך בקצרירי have thyself counted among the sick, i. e. have the report spread that thou art sick. Ḥull. 87[a] נקוט לי זמנא וכ' keep time for me &c., i. e. allow me three days' time.—Trnsf. *to contract a habit.* B. Kam. 57[a], v. נִירָא.

Af. אַנְקִיט, אַקִּיט, *Pa.* נַקִּיט 1) *to cause to hold, to give, hand.* Targ. II Esth. IV, 16.—Pes. 110[a] מְנַקְּטָא לירה אימיה (not מנקיט, v. Rabb. D. S. a. l. note) his mother was ready to hand him two cups. Ib. מְנַקֵּיט לירה וכ' (or מָנַקִּיט) his servant was ready to hand him &c. B. Kam. 85[b] לְאַנְקוֹטֵירֵיה גוונא דבישריה to make him regain the natural color of flesh; a. e.—B. Bath. 22[a] נַקִּיט לירה שוקא make him take the market, i. e. give him the monopoly of sale.—2) *to pick up, gather.* Ned. 50[a] וכ' (read מְנַקְּטָא) חזה קא מנקיט .. חזה she picked the straw out of his hair.—3) *to cause to contract a habit, train.* B. Kam. 118[b]; B. Bath. 88[a] וכ' אַנְקְטֵינְהוּ, v. נִירָא.—4) **to carry.* Targ. Y. Ex. XXI, 37 אַקְטֵירֵיה בגנבותיה he carried it (on his shoulder) when he stole it.

Ithpe. אִתְנְקִיט *to receive.* Yeb. 42[b] מִתְנְקִיט ואזיל הלכתא וכ' received instruction from him while walking.

נַקְטְמוֹן, v. נִיקְטְ'.

נָקָה, נכי (b.h.) [*to be rubbed off, be white,*] *to be clean, clear* (cmp. זָכָה).

Pi. נִיקָּה 1) *to cleanse.* Ex. R. s. 1 ומְנַקָּה אותם and cleansed them (the new-born); Yalk. ib. 164; Yalk. Ez. 354; (Sot. 11[b] מנקיר). B. Kam. 93[b] פשתן וניקָּהוּ if he stole flax and cleansed (bleached) it; Tosef. ib. X, 2; a. e.—2) *to clear, let go unpunished.* Yoma 86[a] (ref. to Ex. XXXIV, 7) מנקה הוא וכ' he clears the repentant sinners &c. Tem. 3[b]. Pesik. R. s. 42 כדי לנַקּוֹת את שרה in order to clear Sarah (from suspicion); a. fr.—Part. pass. מְנוּקֶּה, *pl.* מְנוּקִּין *clear, clean, bare.* Snh. 49[a] מן מגזל נ' innocent of robbery. Sot. 28[a]. Snh. 36[b], a. e. כשם שב"ד מנ' בצדק .. מנ' as the judges must be clear (from suspicion) as to righteousness, so must they be clear of every blemish (of descent). Gitt. 86[a] מ' מכל מום free from all objectionable qualities; a. e.

Nif. נִיקָּה, נִיקֶּה, *Hithpa.* הִתְנַקֶּה *to be cleared, vindicated.* Tosef. Sot. II, 3 שנ' ונקתה נִקְּתָה מכל פורעניות וכ' (v. ed. Zuck. note) the text says (Num. V, 28) 'and she shall be cleared', she shall be cleared (released) from all the evils which might come upon her deservedly (because she gave rise to suspicion through her conduct). Ib. שניקללה נירוולה (Var. שניקל) read: שניקתה בנירולה she is released from further visitation (being sufficiently punished) by her exposure to disgrace. Pesik. R. l. c. מִתְנַקֶּה ... היאך by what severe means has Sarah been vindicated!

**Hif.* הִנְקָה *to clear, remove.* Kidd. 62[a] (ref. to הַנְקִי, Num. V, 19) הַנְקִי כתיב it may be read *hanki*, clear thy life out of thy body (die, if thou art guilty); v. חָנַק.

נָקָא, נָקֵי ch. same. [Targ. Prov. XVII, 3, v. בְּקָא.]

Pa. נַקֵּי *to cleanse, clear.* Targ. Is. I, 25.—Keth. 87[a] נַקֵּי נפשך בשבועתא clear thyself by means of an oath. Part. pass. מְנַקֵּי. Ib. מְנַקֵּית משבועתא thou art free from the obligation of an oath.

Ithpa. אִתְנַקֵּי, אִיתְנַקֵּי *to be cleansed.* Targ. Ez. XVI, 4; v. נָקַר II.

נָקִי I m. (b. h.; preced.) *clean, clear; bare.* Tosef. Toh. III, 8, opp. מלוכלך. Pes. 22[b] (ref. to Ex. XXI, 28) as one says to his neighbor יצא פלוני נ' מנכסיו that man went out of his possessions empty-handed; B. Kam. 41[a]. Ib.[b] נ' מחצי כופר free from paying the half-fine. Taan. 23[a] (ref. to Job XXII, 30) דור שלא חירה נ' וכ' thou hast saved with thy prayer a generation which was not clear from sin. Y. Meg. I, 71[c]; Y. Ber. II, 4[d] top (ref. to Koh. V, 17) שמור ... שתהא טהור וכ' guard thy foot, that thou be pure and guiltless when thou art called to the house of God; a. fr.—Erub. 62[b], a. fr. קב ונ' only a Kab (little in quantity), but well-sifted (v. infra).—(Adv.) נָקִי שבועה נ' without vow (as an oath), without oath; or: cleared by means of a vow &c. Keth. 87[a].—*Pl.* נְקִיִּים, נְקִיִּין. Gen. R. s. 98, v. נְקִיּוֹן. Gitt. IX, 10 נְקִיֵּי הדעת the pure-minded; a. e.—*Fem.* נְקִיָּה, נְקִיְּיה. Nidd. 31[b] נקבה נקייה באה a female comes into the world poor (without the means of making a livelihood). Y. Maasr. II, 49[d] דעתו נ' his mind is clear (he is wise). Y. Ḥag. II, 77[b] top אין דעתן נ' their minds are not clear enough (for esoteric wisdom). Num. R. s. 9 כדי שתהיי נ' לבעליך וכ' in order that thou be clean for thy husband through these waters. Y. Shek. V, 48[d] bot. פת נ' bread of fine (sifted) flour; Pes. 37[a], v. הַדְרָאָה. Kidd. 82[b] אומנות נ' וקלה a cleanly and easy trade; Tosef. ib. V, 15; a. fr.

נָקִי II m. (preced.) *a young lamb* (v. Syr. נקיא, P. Sm. 2446). Sabb. 54[a]; Shebu. 6[b], v. גְּבַן.

נָקַי, v. נָקַאי.

נְקֵיבוּת, נְקֵיבָה, v. sub נְקֵב.—[נקיבת ירק, Midr. Till. to Ps. I ed. Bub., v. קְנִיבָה.]

נָקִיד pr. n. (נָקַד II) *Nakid (Cleanliness)*. Pes. 111a, v. אֵיסָרָא.

נְקִידָא c. (preced.) *pure, clear*. Gitt. 69a bot. חמרא נ׳ clear (not dark) wine.—*Pl.* נְקִידֵי. Sabb. 110b מוניני נ׳ Ms. O. (Ar. דנקידי; ed. דנקירי) clear fish-brine, v. נְקִירָא.

נְקִידָת, v. נָקַי I.

נְקִי, נְקִיוֹן m. (b. h.; נָקָה) *purity, innocence; clearness*. Ruth R. to I, 1 (play on ולבן שנים וכ׳, Gen. XLIX, 12) בְּשִׁנַּיִם עד שהיו מוציאין אותה בנ׳ כחלב ... שהיו סודרין (the Sanhedrin) that used to discuss the points of law in couples (v. Snh. V, 5), until they brought them out with a clearness like that of milk; Gen. R. s. 98 שהיו .. בשירים עד שהן מוציאין אותן נְקִיִּים כחלב (read בְּשִׁנַּיִם).

נְקִיּוּת f. (preced.) 1) *cleanliness*. Yeb. 46b ודילמא נ׳ בעלמא perhaps mere cleanliness of appearance is intended? (not levitical purification). Sot. IX, 15; Y. Shek. III, end, 47c; Ab. Zar. 20b זרזוהו מבריאה לידי נ׳ zeal leads to cleanliness, נ׳ מבריאה וכ׳ cleanliness leads to levitical purity. Y. Pes. VII, 35b bot. אינה אלא נ׳ it is a mere matter of cleanliness.—2) *innocence, expiation*. Tem. 3b .. נ׳ ואימא כלל may I not say, it means that there is no expiation for him?; a. e.—3) *respectability, dignity*. Sifra K'dosh., Par. 2, ch. IV מחפרנס בנ׳ he will make a decent living (not be dependent on charity). Gen. R. s. 99; a. e.

נְקִיוּתָא or נַקְיוּתָא ch. same, *cleanliness*; v. מְנַקְּרוּתָא.

נָקִיט m., נְקִיטָה f. (קוּט) [*shrinking,*] *feeling aversion, disgusted*. Pesik. Dibré, p. 111a ונפשו נ׳ עליו ממנה and he has a disgust for it; Yalk. Lam. 998; Yalk. Prov. 932 קניטה (corr. acc.); v. קָנִיט.

נְקִיטָא, נָקִיט, נָקִיטָא, v. נְקַט.

נְקִיטָה, נָקִיטָא m. (read: נִיקֵי, νικῆτα, Vocat. of νικήτης) *O, conqueror!* Lam. R. introd. (R. Josh. 2), v. בַּרְבַּרוֹן; Lev. R. s. 22 ברבריא נ׳.

נְקִידָת, v. נָקַי I.

נְקִימָה f. (נָקַם) *revenge, retaliation; use of the root* נקם. Sifra K'dosh., Par. 2, ch. IV; Yoma 23a (defining the difference between נ׳ and נְטִירָה). Snh. 52b נ׳ זו סייף *n'kimah* (Ex. XXI, 20) means putting to death by the sword; Y. ib. VI, 24b bot.

נְקִיפָא, v. נְקוֹפָא.

בֵּית נְקִיפֵי, נְקִיפֵי pr. n. gent. *Beth N'kifé*. Y. Yeb. I, 3a bot. משפחת בית נ׳; v. קוֹפְאֵי.

נְקִיפְתָּא, נְקִיפְתָּא דְּעִיּוֹן pr. n. pl. *N'kifta (Hollow) of Iyon* (Merǵ Ayun), in the north of Palestine (v. Hildesh. Beitr., p. 37, sq.). Tosef. Shebi. IV, 11 (Var. נְקוּבְתָּא, נְקִיבָה, נְקִיבְתָּא); Sifré Deut. 51 נקבתה רעיון; Y. Shebi. VI, 36c נוקב׳ דעוון; Yalk. Deut. 874 נקיב׳ רעוין (corr. acc.).

נָקִיק m. (b. h.; cmp. נקע) *cleft*. Yalk. Cant. 986 ... לדונה ונכנסה לנ׳ הסלע like a dove that, fleeing before a hawk, entered the cleft of a rock.—*Pl.* נְקִיקִים, constr. נְקִיקֵי. Tosef. Zab. II, 9; Pes. 81b; a. e.

נְקִירָא m., pl. נְקִירֵי (נָקַר I) 1) name of *small birds (pickers)*. Sabb. 110b מוניני דנ׳ brine of small birds; v. נְקִידָא.—2) *bite*, v. נְקוּרָא.

נְקִירָה f. (preced.) *picking, bite*. Toh. III, 8 קִירַת תרנגולים (Ar. נְקָרַת) traces of hens' pickings.

נְקִירְתָּא f. (preced. wds.; cmp. b. h. נְקָרָה) *cave, underground passage*. Ab. Zar. 10b נְקַרְתָּא.—*Pl.* נְקִירָתָא. Targ. Job XXX, 6 (h. text חֹרֵי).—Ber. 54b top (Ms. M. נחורתא); Yalk. Num. 764.

נְקִישׁ, v. נָקַשׁ.

נְקִישָׁא, v. נָקָשָׁא.

נְקִילָבָס, v. sub נִיק׳.

נְקִילָה, v. אוּנְקְלַי II.

נְקִילוֹגוֹס, v. נִיקוֹלוֹגוֹס.

נְקִילוֹס, v. sub נִיק׳.

נַקְלִטִין m. pl. ch. = next w. Targ. Esth. I, 6.

נַקְלִיטִין m. pl. (קָלַט, cmp. נְזִיר fr. זוד) [*retirement*] *the poles of the bedstead, connected by a cross-pole* over which a net is spread so as to form a slanting cover, *curtain-frame*. Kel. XII, 2. Ib. XVIII, 3 נַקְלִיטֵי המטה; Succ. I, 3; Y. ib. 52b bot. נִיקְלִיטֵי. Bab. ib. 10b נ׳ שנים וכ׳ *nakliṭin* means a frame with two poles (one on each side), *ḳinofoth*, one with four poles; a. fr.

נָקַם (b. h.; cmp. קוּם) 1) *to take revenge*. Sabb. 63a נוֹקֵם ונוטר כנחש revengeful and grudge-bearing like a serpent. Yoma 23a; a. fr.—2) *to be hostile, do evil*. Midr. Till. to Ps. CXLIX, 7 מה שנָקְמוּ, v. נְקָמָה.

נְקַם ch. same. Targ. Lev. XIX, 18.
Ithpa. אִתְנְקַם *to be punished*. Targ. Y. II Ex. XXI, 20.

נְקַמְתָּא, נְקָמָא f. (preced.) *revenge; judgment*. Targ. Y. I Deut. XXXII, 43 (ed. Amst. נְקָמָא); Y. II (ed. Amst. נְקַמְתָּא). Targ. Y. II ib. 35.

נְקָמָה f. h. (b. h.) same. Ber. 33a (ref. to Ps. XCIV, 1) גדולה נ׳ וכ׳ divine judgment is something great, for it is placed between two divine names. Ex. R. s. 20 עד שאנקום קְמָתָן וכ׳ until I execute judgment for the slaughter of the Ephraimites. Midr. Till. to Ps. CXLIX, 7 איזו הוא נ׳ ... מה שנקמו לישראל what revenge is meant here? ... the revenge for the evil they did to Israel. Ib. ולא נְקָמַת אדם nor will it be a revenge executed by man; a. fr.—*Pl.* נְקָמוֹת. Ib. כל חנ׳ האילו יש וכ׳ all these retaliations are reserved with the Lord for the wicked; a. e.—[Ber. l. c. שתי נ׳

הללו וכ׳ why these two judgments (*n'kamah* in the plural)?; v., however, הוֹפָעָה.]

נַקְמָן m. (preced.) *revengeful.* Gen. R. s. 99, end כשם שנחש נ׳ וכ׳ as the serpent is revengeful, so was Samsun.

נְקַמְתָּא, v. נְקָמָא.

נקסטן, v. פִּיקְסִינוֹן.

נַקָּע m. (cmp. נָקִיק) *cleft, cavity, ravine.* Kil. V, 4. Tosef. Erub. III (II), 3; a. e.—*Pl.* נְקָעִים. B. Bath. VII, 1. Ib. 103ª; Kidd. 61ª מלאים מים נ׳ ravines filled with water; v. נְאָגָא.—Y. Sabb. VII, 10ª top שתותת הזתים נ׳ cavities under olive trees; cmp. אוּגְיָא.

נָקַף I (b. h.; cmp. נגף) *to bring in close contact; to knock, strike against, wound.* Ḥull. 7ᵇ אין אדם נוקף וכ׳ no one on earth bruises his finger, unless it is decreed &c. Ber. 7ᵇ; Meg. 6ᵇ מי שלבו נוקפו he whom his heart smites (who has no clear conscience). Nidd. 3ᵇ, a. e. לבו נוקפו ופורש he may have scruples and separate himself entirely from his wife. Midr. Till. to Ps. IX, v. נָקַף.—Maas. Sh. V, 15; Sot. IX, 10 חנוקפים those who knocked the sacrifices on their heads; expl. ib. 48ª; Y. ib. IX, 24ª bot.—Part. pass. נָקוּף; f. נְקוּפָה; *pl.* נְקוּפִין, נְקוּפִים; נְקוּפוֹת. Tosef. Ḥull. III, 24 ביצים נ׳ לקערה eggs cracked open into a dish (Ḥull. 64ª טרופות).

Hif. הַנְקִיף, הַקִּיף 1) *to cause a knocking together.* Sot. 22ᵇ (expl. נקפי) המנקיף את רגליו he who knocks his feet against each other (by his mincing walk; Rashi: who causes his feet to strike against objects on the road); cmp. נָקַשׁ.—2) *to bring closely together.* Bekh. VII, 6 שמקיף, v. נָקַשׁ. Nidd. X, 7 ומקפת and brings the vessel which contains the Ḥallah near the dough; T'bul Yom IV, 3, sq. Bets. IV, 5 ואין מקיפין שתי וכ׳ and you must not move two wine vessels together to put upon them &c.—Esp. (ritual law, in examining an organic defect found in a slaughtered animal) *to create a defect similar and near to the one found,* in order to ascertain whether the latter was not the result of an accident after slaughtering; in gen. *to compare.* Ḥull. 50ª מקיפים בבני מעים we may compare defects in entrails in which was found a perforation the origin of which is doubtful by making a hole next to it. Ib. מקיפין בקנה we may compare defects in windpipes; a. fr.—Kidd. 40ª אין מקיפין בחילול השם no comparing (balancing of sins against good deeds) is granted when the Name of God is profaned; (oth. interpret., v. נָקַף II).—*Part. pass.* מוּקָף *brought near.* Erub. 30ᵇ; Ḥull. 7ª; a. fr. לתרום שלא מן המ׳ to take T'rumah out of a mass which is not in close neighborhood of those products which are to be redeemed; Bicc. II, 5; Ter. IV, 3; a. e.

נָקַף ch. same, *to strike, knock, push down.* Targ. Ps. CXL, 5. Targ. O. Ex. XXXIV, 20 ותיקפיר ed. Berl. (oth. ed., a. Y. ותנקך; ed. Vien. ותנך *Af.*; h. text וערפתו). Targ. Deut. XXI, 4 (O. ed. Berl. וייקך, *Af.*); a. e.—Part. pass. נְקִיף; f. נְקִיפָא. Ib. 6 (O. ed. Vien. נְקִיפְתָּא).—Erub. 53ᵇ (enigmatic speech) עלת נקפת בכד ידאון וכ׳ the ladle strikes against the jug, shall the eagles fly to their nests (the wine is gone, shall the students go home)?

Pa. נַקֵּף same. Targ. Ps. CXL, 12 (Ms. *Pe.*).—Part. pass. מְנַקֵּף. Ber. 6ª כרשי דמנקפי bruised feet; Yoma 53ª, v. נָגַף.

Af. אַקֵּף, אַנְקֵף 1) same; v. supra.—2) *to knock the feet against each other, to mince* (v. preced. *Hif.*). Targ. Is. III, 16 (h. text טפף).—2) *to compare defects* (v. preced. *Hif.*). Ḥull. 50ª אַקְפִּינְהוּ ולא וכ׳ they compared them, and they did not look alike.

Ithpa. אִתְנַקַּף *to knock against, to stumble.* Targ. II Esth. IV, 13.—Yoma l. c. מִינַּקְפִין Ar. ed. Koh., v. נָגַף.

נָקַף II (b. h.; cmp. קוּף a. נָקַב) *to circle; to bore.*—Part. pass. נָקוּף; f. נְקוּפָה. Gen. R. s. 100, v. נָקַב.

Hif. הִקִּיף 1) *to surround.* Erub. I, 8 (15ᵇ) והקיפוה (ב)כלי בהמתו and they surrounded it (the camp) with utensils of travel (wagons, saddles &c.). Ib. 9 מקיפין שלשה וכ׳ you may surround the camp with three ropes &c. (for Sabbath purposes). Ib. 53ᵇ מצאתי שמקיפין אותה גנות וכ׳ I found that gardens and orchards surrounded the town (making it inaccessible); a. fr.—2) *to cause to go around.* Mekh. B'shall. s. 1 אקיפם במדבר וכ׳ I shall make them go around in the desert forty years; ib. הריני מקיפן וכ׳. Snh. VIII, 1 עד שיקיף וכ׳ until he has grown hair around &c., v. זָקָן.—3) *to cut all around,* esp. (with ref. to Lev. XIX, 27) *to cut around the corners of the hair of the head.* Naz. 57ᵇ אחד המקיף ואחד הניקף he who cuts and he whose hair is cut are alike guilty; a. fr.—4) *to sell on terms* (v. תְּקוּפָה), *to lend.* Ab. III, 16 החנוני מקיף the shopkeeper allows credit (the Lord is long-suffering). B. Kam. 79ª top גנב וה׳ if he stole an animal and sold it on credit (and has received no pay); a. fr.—Kidd. 40ª אין מקיפין וכ׳ no loan on time is granted (no chance for repentance is allowed), when the Name of the Lord is profaned; (oth. interpret., v. נָקַף I).

Hof. הוּקַף *to be surrounded.* Arakh. 33ᵇ; Meg. 3ᵇ שה׳ ולבסוף וכ׳ it was surrounded (a fort was built) and then settled; a. fr.—Part. מוּקָף; f. מוּקֶפֶת; *pl.* מוּקָפִין. מוּקָפוֹת. Ib. I, 1 המ׳ חומה וכ׳ fortified since the days of Joshua. Ib. 2ᵇ. Ib. 4ᵇ. Gen. R. s. 39, v. פָּתִיל; a. fr.—Mekh. B'shall., s. 1 מוקפות *semicircular.*

Nif. נִיקַּף *to have one's hair cut all around.* Naz. l. c., v. supra. Ib. כל הרכא דנ׳ מרחייב וכ׳ whenever he who has his hair cut &c. is punishable (is not a minor or a woman), the cutter is punishable; a. e.

Pi. נִיקֵּף 1) *to collect fruit which remained in the crown of the tree* (v. נִיקּוּף II), *to glean olives* (corresp. to פֵּאָה, Deut. XXIV, 20). Gitt. V, 8 עני המנקף . . . מה שתחתיו גזל when the poor man does the gleaning on the top of the olive tree, what falls down under him is forbidden to any other person; Y. ed. המנ׳ בראש הזית גזל (corr. acc.; v. ib. 47ᶜ top).—2) *to cut all around, trim.* B. Kam. 119ᵇ; Tosef. ib. XI, 18 מנקפי הירגין those who trim shrubs. Ib. השוכר . . . לנקף עמו וכ׳ if one hires a laborer to help him trim &c.

נְקַף ch. same.—*Af.* אַקֵּף as preced. *Hif.* Targ. Jud. XI, 18.—Targ. Lev. XIX, 27; a. fr. Part. pass. מַקִּיף (=h. מוּקָף, v. preced. *Hof.*). Ib. XXV, 31. Targ. Is. XXIX, 2; a. fr.—Snh. 69ª מקמיה דלקיף זקן before his hair around the genitals is grown.—Y. Ber. IX, 14ᵇ bot., a. e. (expl. נירקפי) אקיף לי וכ׳ (the Pharisee that says,) Lend me that I may do a certain pious work; a. fr.

נֶקֶף m. (נָקַף I) 1) *bruise.*—*Pl.* נְקָפִים. Sabb. 62ᵇ (expl. נקפה, Is. III, 24); Yalk. Is. 264.—2) *beating* (of the heart), *scruples, doubt.* Midr. Till. to Ps. IX, 2 שלא ירהא בלבי נ׳ that there be no struggle in my heart (ed. Bub., a. Yalk. ib. 642: שלא ירהא לבי נוקף, v. נָקַף I).

נְקַפְתָּא, v. נָקַף I.

נַר׳, נַקְפַּי m. (נקף) *knocker*, or *borrower*, an opprobrious epithet for a sort of sanctimonious Pharisees. Sot. 22ᵇ, v. נָקַף I; Y. ib. V, 20ᶜ bot.; Y. Ber. IX, 14ᵇ bot., v. נָקַף II.

נַר׳, נְקַצָּא m. (קצץ) *piece, splinter.* Targ. Prov. XXVI, 8 ed. (ed. Lag. a. oth. נסקא, transp. of ניקסא, cmp. נ׳ דטסא) a splinter of foil (*mica*; h. text צרור אבן).

נָקַר I (b. h.; cmp. חָקַר I) 1) *to dig, chisel*, esp. *to whet a millstone.* M. Kat. 10ᵃ נוֹקְרִין ריחים וכ׳ you may roughen a millstone during the festive week. Sot. 46ᵇ ולנוקרו, v. infra.—2) *to bore, perforate; to put out.* Sabb. 130ᵃ יְנַקְּרוּ את מוחו they shall perforate (or put out) his brain. Sot. I, 8 נָקְרוּ פלשתים וכ׳ (or נִקְּרוּ) the Philistines put out his eyes; a. e.—3) (of birds, mice, serpents &c.) *to pick, gnaw at.* Tosef. Ter. VII, 17. Y. ib. III, beg. 42ᵃ בשראו אותו נוקר when they saw the bird pick; a. fr.—[Y. Yeb. X, 11ᵃ top לבי נוקריני, v. נָקַד I.]—Part. pass. נָקוּר; *pl.* נְקוּרִין, נְקוּרִים. Y. Ter. l. c. Tosef. l. c. שמא נ׳ הוו may be they were already picked at (by birds); a. e.

Pi. נִקֵּר same. M. Kat. l. c. מְנַקֵּר ריחים, v. supra. Sot. IX, 5 ולנַקֵּר שם וכ׳ (ib. 46ᵇ ולנקור) and to chisel stones there.—Pes. 8ᵇ תרנגולתך מְנַקֶּרֶת וכ׳ (not מנקר) thy hen shall be picking in the dunghill &c. Toh. IV, 3 הרי מְנַקְּרִין בהן וכ׳ if they have been picking them (the pieces of carrion) on the ground; a. e.

Nif. נִיקַּר *to be picked at.* Y. Ter. VIII, 45ᶜ top תאנים שניקְּרוּ ... figs or grapes which have been picked at.

נֶקַר ch. same. Targ. Y. Num. XXI, 35. Targ. I Sam. XI, 2 מִיקַּר (ed. Wil. מירקר); a. e.—Yalk. Prov. 963 דין נָקַר וכ׳ the one (the raven) picks the eye out, and the other (the eagle) eats it; Midr. Sam. ch. VII נָאקַר.—Pesik. B'shall., p. 93ᵇ one worm דעתידא דנָקְרָא וכ׳ which shall bite me behind the ear.—Y. Sabb. XII, beg. 13ᶜ תחן דנ׳ כיפין וכ׳ he who chisels stones, columns, millstones &c.; a. e.—Part. pass. נָקִיר. Kidd. 80ᵇ אם אירתא דנ׳ וכ׳ if it had been picked at (by the hens after drinking of a red liquid), it would have been noticeable.

Pa. נַקַּר same. Y. Ter. VIII, 45ᶜ top הוה מְנַקְּרָא בתאיניא a serpent had been biting at figs.—M. Kat. 10ᵃ דקא מְנַקַּר ריחיא (Ms. M. נָקַר) whetted millstones &c.

נָקַר II (interch. with נָקַד; cmp. נָקָה) *to be clean.* [Sifra Aḥărê, Par. 9, ch. XIII שלא תְּנַקְּרוּ 'Rabad', be not *foppish* in dress in order to attract the admiration of women; v., however, נָחַשׁ.]

Pi. נִקֵּר *to keep clean.* Ḥull. 41ᵇ הרוצה לנַקֵּר וכ׳ (Ar. לְנַקֵּד) he who wishes to keep his court clean.

Hif. הִנְקִיר *to cleanse.* Sot. 11ᵇ מְנַקְּרִין, v. נָקָה.

נָקַר ch. same; *Ithpa.* אִתְנַקַּר, *Ithpe.* אִיתְּ׳, *to be cleansed.* Targ. Ez. XVI, 4 ed. Lag. לְאִתְנַקָּרָא (Var. לְאִתְנַקְּרָא; ed. Wil. לאתנקאה; h. text למשעי).—B. Mets. 103ᵇ בעינא דתְּהֵי נָקְפָא אריאי (Ar. דתהי נְקִיד) I desire that my field be clear (of stubble).

נֶקֶר m. (נָקַר I) *bite, trace of a bite.* Tosef. Ter. VII, 16 נ׳ בתאינה וכ׳ if there was a bite to be seen in a fig, and it shrivelled (v. גְּרוֹגֶרֶת,—which is an indication that it was not a serpent's bite). Y. ib. VIII, 46ᵃ top מקום הנ׳ אכלו they (the birds) ate from a spot which had been bitten at (by a serpent); a. e.—V. נִיקוּר.

נַר׳, נְקַרָּא m. (נָקַר I) 1) *cleft.*—*Pl.* נְקַרְיָא. Targ. Y. I Num. XXIV, 21 (Y. II כבקרת, read: בנְקַרְתָּא, v. נְקִירְתָּא).—2) *rag, lint.* Sabb. 134ᵇ האי נ׳ מסר Ms. O. a. Ar. (ed. הני כתיתין מסו) a compress of lint has a healing effect (and is not merely a protection).—3) *pickings, worms which hens pick.* Ab. Zar. 28ᵃ נַר׳ מקילקלתא (Ms. M. נִיקְרֵי *pl.*) worms from a dunghill.

נְקָרָה f. (נָקַר I) 1) *offal at chiselling, stone-dust.* Ḥull. 88ᵇ נְקָרַת פסולין dust of chiselled millstones.—2) *bite.* Toh. III, 8 Ar., v. נְקִירָה.

נְקָרִיס, v. נַקְהוּד.

נוֹקֵד, נַקָּד m. (נָקַר I) [*picker,*] *carper, fault-finder.*—*Pl.* נַקָּדִים, נַקָּדְנִין, נוֹ׳. Y. Snh. X, 28ᵈ bot.; Num. R. s. 20, end; Sifré Num. 131 החקרנים (some ed. התיקר; corr. acc.); Yalk. ib. 771 נקדנין (some ed. נקרבין; corr. acc.).—V. נַקְדָּן.

נְקַרְתָּא, v. נְקִירְתָּא.

נָקַשׁ (v. תָּקְשָׁקַשׁ I) *to strike against; to touch closely.* Bekh. VII, 6 (45ᵃ) (expl. עיקל) כל שמקיש נוֹקְשׁוֹת וכ׳ ... (Mish. ed. נושקות) he whose legs do not touch each other when he puts his feet together. Meg. 12ᵇ, v. infra.

Hif. הִקְשִׁישׁ 1) *to cause striking against; to knock.* Bekh. l. c. (44ᵇ) חמַקְשִׁישׁ בקרסוליו וכ׳ he who knocks his ankle-bones against each other (in walking, because his legs are bent outward), or rubs his legs against each other (his feet being bent outward). Midr. Sam. ch. IX מַקְשָׁשָׁת ברגליה ומקשת בקרניה she knocks (creates a loud sound) with her feet and with her horns. Zab. IV, 1, sq. ה׳ על וכ׳ if he knocked against &c. Meg. 12ᵇ (play on בן קיש, Esth. II, 5) שה׳ על וכ׳ (Ms. M. שנָקַשׁ) he (Mordecai) knocked at the gates of mercy &c.; a. fr.—Esp. (cmp. נָגַן, נָבָה) *to strike an instrument, play.* Tam. VII, 3. Gen. R. s. 18 (play on הפעם, Gen. II, 23) עתידה להַקְשִׁישׁ עלי כזוג ('Rashi': לקשקש) she is destined to be loud against me like a bell. Pesik. R. s. 31; Midr. Till. to Ps. CXXXVII אני מבקש שתעמדו ותַקְשִׁישׁו ... כדרך שהיית מַקְשִׁישׁן וכ׳ I desire that you play on the cithern before me and the idol, as you played before your God. Ib. אנו עומדים להַקְשִׁישׁ וכ׳ shall we stand playing before this dwarf (Nebuchadnezzar) and this idol? Ib. to Ps. XCII, end (play on יקשן, Gen. XXV, 2) שהיו מקישין בתוך לעכו״ם they struck the timbrel before idols; Yalk. Chr. 1073; Gen. R. s. 61 מקשין ביה׳ (corr. acc.).—2) (cmp. נָקַף) *to bring under the same category by juxtaposition, to compare.* Kidd. 5ᵃ, a. fr. (ref. to ויצאה a. והיתה in the same verse, Deut. XXIV, 2) מקיש חויה לִיצִיאַת, v. חֲוָיָה. Snh. 60ᵇ (ref. to Ex. XXII, 19 a. XXXIV, 14) להַקְשִׁישׁ ... זבידה בכלל slaughtering for the idol would have been included in worshipping, and why is it singled out? To compare all other idolatrous functions

with it: as slaughtering is a function performed inside &c. Zeb. 5b הִקִּישׁוֹ הכתוב וכ׳ the text (Lev. VII, 37) places it side by side with peace offerings; a. fr.

Hof. הוּקְשָׁה *to be placed side by side, to be compared.* Ker. 3a (ref. to Num. XV, 29, sq.) הוּקְשָׁה כל התורה וכ׳ all the laws of the Torah are here placed on an equality with idolatry (as regards conditions of punishment). Ib. 2b הוּקְשׁוּ כל העריות כולן וכ׳ all laws concerning incest are put on an equality with &c. (Lev. XVIII, 29); a. fr.—Part. מוּקָשׁ. Gen. R. s. 35 (play on קשתי, Gen. IX, 13) דבר שהוא מ׳לי something comparable with me (with the Divine Glory); Yalk. ib. 61; v. קְרִישׁוּת II.

נְקַשׁ ch. same, *to strike against; to knock, drive in.* Targ. II Esth. VI, 10, sq. Targ. Jud. IV, 21 (ed. Wil. נקרש); a. e.—Snh. 25b אנא ידענא למְנְקַשׁ וכ׳ Ar. (ed. לְנַקּוּשֵׁי, *Pa.*; Rashi בִּנְקָשָׁא) I know better how to clap (at the pigeon-race). B. Kam. 52b אבעי ליה למיזל ומִינְקַשׁ עלויה it was his duty to go and knock upon it (to try the soundness of the board). B. Mets. 59a (prov.) נָקַשׁ ואזיל ... כְּמִשְׁלַם תיגרא when the barley is gone out of the pitcher, quarrel knocks and comes in; a. e.

Pa. נַקֵּשׁ same, v. supra.

Af. אַקְרֵשׁ 1) same. Y. B. Bath. IV, end, 15c; Y. Gitt. III, end, 45b מַקְשִׁין על גרבא וכ׳ they knock at the vessel outside and know what is in it. Lev. R. s. 6 נסתיה .. ואַקְשֵׁיה לארעא he took the cane and knocked it against the floor; a. e.—2) *to compare.* Targ. Job XXX, 19 (sec. Vers.).—Zeb. 5b מאי חזית דאַקְשַׁת ... אַקְרֵשׁ לחטאת (ed. אַקְשֵׁי) why do you compare it with peace offerings? Compare it with sin offerings; Yalk. Lev. 470. Snh. 15a לאַקּוּשֵׁי וכ׳ to place on an equal footing &c.; a. e.

Ithpe. אִתְנַקַּשׁ *to be knocked together.* Targ. Koh. XII, 3 (of the trembling hands of the age-stricken; h. text תִּתְעַוְּתוּ).

Ittaf. אִיתַּקַּשׁ *to be set side by side, be compared.* Pes. 61a (ref. to Ex. XII, 4) א׳ אוכלין למנויין those who partake of the Passover lamb are placed on an equal footing with those who are entered as shareholders, i. e. it must be slaughtered in behalf only of those entered and of such among them as are able to partake. Snh. 15a עבד א׳ לקרקעות a slave is classed with landed estate. Ib. 63a אִיתַּקּוּשֵׁי אִיתַּקּוּשׁ they (the bowing and the sacrificing to the idol) are legally alike; a. fr.

נְקָשָׁא m. (preced.) *knocking, rattling.* Snh. 25b בנ׳ חלייא מילתא (Ar. בִּנְקִישָׁא) the winning of the race depends on the clapping, v. preced.—V. נִיקּוּשָׁא.

נקשנון, נקשונין, v. פִּרְקְסִינוֹן.

נֵר c. (b. h.; v. נוֹר) *light.* Sabb. 22b; Men. 86b נר מערבי שנותנין וכ׳ the westernmost light (on the candlestick in the Temple) into which as much oil was put as all the others together contained. Sabb. 22a מדליקין מנר לנר you may light one Hanuckah light on the other; a. v. fr.—Ber. 28b, a. e. נר ישראל light of Israel (great scholar).—Ex. R. s. 36 נֵרִי my (the Lord's) light (the Law), נֵרְךָ thy (man's) light (the soul); Lev. R. s. 31 נֵרִי (the Lord's light in the Temple).—*Pl.* נֵרוֹת. Tam. VI, 1 שני נ׳ מזרחיים (Talm. ed. שתי נ׳ מערביים, corr. acc.) the two easternmost lights. Ib. III, 9 (30b) שתי נ׳ מזרחיות (Talm ed. ב׳ נ׳ מערבית, read מערביות or מערביים); a. fr.

נָרָא m. (v. preced.) *violet* (color), *violet* (flower). Gitt. 19b בדקינן ליה במרא דנ׳ we examine the sheet with a violet-colored liquid (to bring out any faded writing). Ab. Zar. 28b אודרא דנ׳ Ar. (ed. אודרא דנדא; Ms. M. דנורא) violet-dyed wool. [R. Ḥan.: מרא דנ׳ decoction of the bark of the *pomegranate-tree*, Pers. nâr, Perl. Et. St., p. 37, sq.]

נַרְגָּא c. (transpos. of נַגָּרָא, v. נַגָּרָא) *axe.* Targ. Y. Num. XXI, 35.—Ber. 54b שקל נ׳ בר וכ׳ Moses took an axe measuring ten cubits. Keth. 10b, v. הִקְלָא. R. Hash. 13a שדא ביה נ׳ he swung an axe at it, i. e. disproved the opinion; Succ. 12a; Snh. 30b; Pes. 32b; a. e.—*Pl.* נַרְגִּין, נַרְגֵּי, נַרְגָּיָא. Targ. II Esth. I, 2 (3). Targ. Job XLI, 21 (ed. Wil. נָרְ׳).—Yoma 37b; Bets. 33b קתתא דנ׳ וחציניו (Ms. M. a. Ar. נגרי, v. Rabb. D. S. a. l. note) the helves of axes and adzes. Snh. 96b נ׳ וכ׳ .. תלת (not נרגא) three hundred mule loads of axes of iron that has power over iron (steel).

נַרְגּוֹל, v. נַרְגַּל.

נַרְגָּז, v. רָגַז.

נרגזא, Midr. Till. to Ps. LXXVIII, 45 ed. Bub. (oth. ed. נרגדין), read: בַּר גַּנָּא or בַּר גַּנִּין, v. גַּנָּא.

נַרְגִּילָא m. (Pers. nârġil, Perl. Et. St. p. 38) *cocoanut, cocoanut-palm* the bast of which is used for making ropes. Erub. 58a, v. נְבָרָא.

נֶרְגַל (b. h.) pr. n. *Nergal,* 1) a deity of the Cutheans (v. Schr. KAT2, p. 282, sq.). Snh. 63b (quoting II Kings XVII, 30 נרגול), expl. תרנגול a cock; Y. Ab. Zar. III, 42d top ריגלידה דיעקב וריגלידה דיוסף וכ׳ Nergal has the meaning of *luck* in the sense in which the Scripture speaks of the luck of Jacob (Gen. XXX, 27 בגללך, for which לרגלו in verse 30) and the luck of Joseph (ib. XXXIX, 5 בגלל), v. רִגְלָא.—2) *N. Sarezzar,* one of the princes of Nebuchadnezzar. Targ. II Esth I, 2 (3).

נַרְגַּל, v. רָגַל.

נַרְגַּן, v. רָגַן.

נֵרְדְּ m. (b. h.) *Nard,* an aromatic herb, *Valerian.* Ker. 6a; Y. Yoma IV, 41d, v. שִׁרְבּוֹלֶת.—B. Mets. 86a bot. ככרין דנ׳ וכ׳ talents' worth of N. [Cant. R. to I, 12 נרדי, expl. by R. M. סירירי my ill odor, v. next w.]

נֵרְדָּא, נֵרְדִּי ch. same, believed to smell badly. Targ. Cant. I, 12 (ed. Lag. a. oth. נידא, corr. acc.).

נַרְדִּינוֹן m. (νάρδινον, sub. μῦρον) *nard-oil.* Cant. R. to IV, 14 (expl. נֵרְדְּ ib.).

נַרְדְּשִׁיר m. (Pers. a. Arab. *nard,* also *nardshir*) *Nardshir,* name of a game, *checkers.* Keth. 61b Ar. (ed. נדר׳).

נרוד, Neg. VII, 4 Ar. (ed. גדוד, ed. Dehr. נדוד) pr. n. pl., prob. a corrupt fragment of בְּרוּנְדִּיסִין *Brundisium*, v. בלדרסין.—[Ohol. VI, 1 Ar., v. נִרְבָּךְ.]

נָרוּס m. (naurûz, Koh. Ar. Compl. s. v.) *narus*, the Persian and Median *New-Year's Festival*, at the vernal equinox. Y. Ab. Zar. I, 39c.

נָרוֹק, v. רָקַק.

נרמקי, Yeb. 102b top זוגי נ' Ar., misreading of דמוקי (ed. זוזי מוקי).

נרקוס, נרקום, v. next w.

נַרְקֵס, נַרְקֻס m. (νάρκισσος) *narcissus*, prob. *White Daffodil*. Targ. Cant. II, 1 (some ed. ברקום, corr. acc.).—Ber. 43b נרקס דגנוניתא Ar. (ed. נרקום; Ms. M. נרכום) garden narcissus, דדברא wild n.

נָרֵשׁ pr. n. pl. *Narash* (*Ners*), *Narse* in Babylonia. B. Mets. 93b גמלא דנ' the crossing of N. (v. גַּמְלָא). Nidd. 67b. Erub. 56a; Ḥull. 127a, v. בִּירַאי. Yoma 81b בירי דנ' Beray near N.; a. e. (v. Berl. Beitr. z. Geogr., p. 54).—B. Kam. 115a bot. נַרְשָׁא.

נַרְשָׁאָה m. (preced.) *of Narash*. Ḥull. 127a נ' נשקיך וכ' if a Narashean kissed thee, count thy teeth. B. Kam. 115a נ' גנב וכ' a Narashean stole &c. Sabb. 60a; 140a נ' אדא Ada of N.; a. e.—*Pl.* נַרְשָׁאֵי. B. Mets. 68a חכירי נ' Narashean tenancies, i. e. the owner gives a field in pledge for a debt and takes it back in tenancy, v. מַשְׁכֵּן.

נַרְתֵּק, נַרְתִּיק m. (νάρθηξ) [*narthex*, a small umbelliferous plant with a hollow pithy stalk, which may be used as a receptacle; in gen.] *case, casket*. Y. Ber. V, 9b top נַרְתִּיקוֹ של רופא a physician's medicine chest. Y. R. Hash. I, 57b. [Lam. R. to I, 9 נורתוק Vers. in Ar. (corr. acc.), v. לְבָרְשׁוֹן.]—Y. Erub. I, 19b bot. (של קרן) נרתיקו the pithy hollow part of the horn, opp. זַכְרוּת. Gen. R. s. 6 גלגל חמה יש לו נ' the globe of the sun has a sheath; ib. הקב"ה מערטלו מנרתיקו (Ar. מנושחקו) the Lord will denude it of its sheath; Koh. R. to I, 5 (v. נִשְׁתַּק); Ab. Zar. 3b bot., a. e.—[Y. Yoma IV, 41d top, v. נִשְׁתַּק.]

נַרְתָּקָא, נַרְתִּיקָא ch. same. Targ. Ruth IV, 7 sq. נרתק יד *sleeve* (h. text נעל).—*Pl.* נַרְתִּיקִין. Targ. Y. I Deut. XXV, 13 (weight-chests).

נרתיקות, Cant. R. to IV, 4 נ', read: נִרְתָּקוֹת, v. רָתַק.

נַרְתֵּק, נַרְתָּקָא, v. נַרְתִּיק, נַרְתִּיקָא.

נָשָׁא I m. = אֱנָשׁ, only in בַּר נ' *son of man, human being*. Targ. Job VII, 1; 20; a. fr.—Y. Dem. I, 22a top; a. v. fr.—*Pl.* נָשָׁא, בְּנֵי נָשׁ, also בְּנֵי נָשֵׁי. Targ. Ps. LXII, 10; a. fr.—Gen. R. s. 60. Y. Shek. V, end, 49b; a. fr.

נָשָׁא I f. (preced.) *woman*. Targ. Y. Deut. XXII, 5.—*Pl.* נָשִׁין, נָשַׁיָּא, נְשֵׁי. Targ. Ruth I, 4. Targ. Gen. VI, 2; a. fr.—Tam. 32a מחווא דכולהו נ' a place inhabited by women only. Ber. 17a הני נשי מאי זכיין Ms. M. (ed. נשים) whereby can women acquire merits? M. Kat. 28b נ' דשכנצרב the lamenting women of &c.; a. v. fr.—בֵּי נ' a) *the wife's family, father-in-law* &c.—b) *the paternal house after the father's death*. B. Bath. 12b אמצרא דבי נְשֵׂיהּ contiguous to the estate of his father-in-law (Rashi: of his deceased father). Sabb. 23b. Ib. 156a בי נשיה in the house of his deceased father (Ms. M. נשיאה, v. גַּבָּלָא). Yeb. 35a בי נְשֵׂיהוּ their (the women's) paternal home; a. e.

נָשָׁא II, נָשָׂא II *to forget*, v. נשי.

נָשָׁא III m. name of a *plant* the sap of which is used as a depilatory. B. Kam. 86a סָכוֹ נ' וכ' he smeared *nasha* over it so that the hair will not grow again. Macc. 20b. Naz. 40a.—V. נְשָׁם.

נָשָׂא (b. h.; cmp. נָסָה) 1) *to lift up, carry*. Sot. 35a נ' ארון את נוֹשְׂאָיו the Ark carried its carriers. Ab. ch. VI נוֹשֵׂא בעול וכ' helps his brother to bear his yoke. Ber. III, 1 נוֹשְׂאֵי המטה, v. מִטָּה. Meg. 9a (one of the changes in translating the Bible into Greek) נוֹשֵׂא בני אדם a carrier of men (for חַמֹּר, Ex. IV, 20); a. v. fr.—Pesik. R. s. 6 אני מרומם ונושא את ראשם I will raise and elevate their head; v. infra.—נ' כפים, v. כַּף.—נ' פנים *to lift up the face, to respect, favor, spare, be partial*. Ḥag. 14a (expl. נשוא פנים, Is. III, 3) זה שנוֹשְׂאִין פ' לדורו בעבורו he for whose sake his generation is favored in heaven. Sabb. 13b שלא נ' פ' לתורה who spared him not for the sake of his scholarship. Yoma 87a שנָשְׂאוּ לו פ' בעה"ז that indulgence was shown him (by the Lord) in this world. Num. R. s. 11 לא אֶשָּׂא פ' מפניך shall I not favor thee for thy own sake? Ib. כשם שהם נוֹשְׂאִין לי וכ' as they (the Israelites) honor me (by saying grace even after a scanty meal), so do I favor them; a. fr.—נ' נפש אל *to lift up the soul to, to long for*. Midr. Till. to Ps. XXV, 1 למה אתה נושא נפשך אלי why dost thou lift up thy soul to me (why dost thou depend on me)?; Yalk. ib. 701.—נ' קרבן *to offer up a sacrifice*. Ib. 702 אדם חוטא ונושא ק' if a man sinned, he offered &c.; Midr. Till. l. c. נושא ומביא ק' (corr. acc.)—Part. pass. נָשׂוּא, f. נְשׂוּאָה &c. Ib. עכשו הרי נפשנו נ' לך . . . now that we have no sacrifices, our soul is lifted up to thee.—2) *to lift, remove*. Pesik. R. l. c. (ref. to the double meaning of נ', *to raise* a. *to remove*) לכו שָׂאוּ את ראשו go and remove (or lift up) his head; a. fr.—נ' עון *to forgive*. Y. Snh. X, beg., 27c (ref. to Ex. XXXIV, 7) נושא עוונות אין וכ' the text does not say, 'removing iniquities', but 'removing iniquity', the Lord takes away (from the scales) one bond of man's sins, and the merits prevail &c.; Y. Peah I, 16b bot. (corr. acc.); Yalk. Ex. 400; v. שָׂטַר. Pesik. R. s. 45; a. e.—3) *to take*, esp. נ' ונתן *to take and give, to deal; to transact, argue*. Sabb. 31a נָשָׂאתָ ונתת באמונה hast thou (while on earth) been dealing honestly? B. Mets. 48a הנושא ונותן בדברים he who concludes a bargain verbally. Tanḥ. Sh'moth 18 כשם שנושאין ונותנין בהלכה וכ' as well as they debate on the law below, so do they above. Ib. שנושאין ונותנין בדין וכ' they argue in court, and the Lord argues with them; a. fr.—4) נ' אשה, or נ' *to take a wife into one's house, to marry*. Keth. II, 1 בתולה נָשָׂאתַנִי thou hast married me as a virgin; אלמנה נָשָׂאתִיךְ I married thee as a widow. Yeb. 37b לא יִשָּׂא אדם וכ' one may not marry in one country and go away &c. M. Kat. I, 7 אין נושאין נשים וכ' no marriages may take place during the festive week; a. v. fr.—*Part. pass.* נָשׂוּי (followed by accus.) *having married*; f. נְשׂוּאָה (followed by ל) *being married to*; *pl.* אֵין נְשׂוּאִים...;

נְשׂוּאוֹת. Yeb. III, 6 ואחד נ' נכרית one of them has married a stranger. Ib. ומתו הנ' את האחיות and those brothers who had married two sisters died. Ib. I, 2 (2b) ... הירתה נשואה לאחיו Y. ed. (Mish. ed. נשואת, corr. acc.; Bab. ed. נשואות) if his daughter or ... was married to &c.; a. fr.—Tosef. ib. VI, 5 נְשׂוּאִין.

Nif. נִישָּׂא 1) *to be lifted up, removed* &c. Pesik. R. l. c. כבר .. שנִיתְּנָשְׂאוּ את ראשם וכ' it had been decreed that their head should be lifted (v. supra): turn its meaning and elevate their heads.—2) f. נִישֵּׂאת, נִישֵּׂאת, נִישֵּׂת *to be married.* Keth. I, 1 בתולה נ' וכ' a virgin's marriage takes place on the fourth day of the week. Ib. V, 2 הגיע .. ולא נִישְּׂאוּ if the time set for marriage expired and they were not taken in marriage. Yeb. II, 10 מותרות לִינָּשֵׂא להם they may marry them. Ib. 88b הרי זו לא תִּנָּשֵׂא ואם ניסת וכ' she must not marry again, and if she does &c.; Keth. 22b; a. v. fr.

Hif. הִשְׂרִיא 1) *to lift up, to announce by signals* (the New Moon). R. Hash. II, 2, a. e. מַשְׂרִיאִין, v. מַשּׂוֹאָה. Y. ib. II, 58a top אין משריאין לילי זמנו we do not raise signals in the night of the regular New Moon (from the 29th to the 30th) &c.; a. fr.—Tosef. ib. II (I), 2 מַשְׂרִיעִין את החדש ed. Zuck. (מסיא, משיא' על) we signalize the New Moon.—2) *to transfer.* Deut. R. s. 11 (ref. to ישא, Ps. LXXV, 5) יַשְׂרִיא ברכה לאחרים he will bring blessing upon others.—3) *to move, remove, pass.* Bets. III, 7 מַשְׂרִיאָה על גבי חברתה he may pass one knife over the other (to whet it). Tosef. Par. X (IX), 3 הִשְׂרִיאוֹ לדבר אחר he diverted his mind towards another subject; Ab. Zar. II, 5. Y. ib. II, 41c bot. חיה לו לְהַשְׂרִיאוֹ וכ', v. הֶשְׂרֵאת.—4) *to transfer, transcribe, translate.* Tosef. Sot. VIII, 6 הִשְׂרִיאוּ את הכתב וכ' they transcribed the inscription on the stones in seventy languages; Sot. 35b; Y. ib. VII, 21d bot.—5) *to give away in marriage; to cause to marry.* Keth. 111b כל המַשְׂרִיא בתו וכ' he who marries his daughter to a scholar. Ib. 67b top מַשְׂרִיאִין את היתומה וכ' we must first help the fatherless maiden to marry, and then the fatherless lad. Kidd. 29a האב חייב .. ולַהַשְׂרִיאוֹ אשה a father is bound to ..., and to provide a wife for him; a. fr.

Hithpa. הִתְנַשֵּׂא *to be raised; to exalt one's self, to boast.* Ab. Zar. 44a, v. הֶתֵּל. Ber. 63b להִתְנַשֵּׂא, v. נָבַל; a. e.

נְשָׂא ch. same, 1) *to lift up,* v. נְסִי.—2) *to bring, offer.* Pesik. B'shall., p. 90b, sq. אימיה נשא (Ms. O. נְשָׂאָה) his mother was bringing (the bread); v., however, נְסַת.—3) (neut. verb) *to move, stir.* Taan. 24a; B. Mets. 85b, v. נְשַׁב.

נָשַׁב (b. h.) *to blow.* Ber. 3b בא .. ונוֹשְׁבָה בו (Ms. M. וּמְנַשְּׁבָה *Pi.*) the north wind came and blew at him. Ab. III, 17 אפילו .. ונוֹשְׁבוֹת בו even if all the winds of the world came and blew at it (to uproot it) &c.; Taan. 20a; a. fr.

Pi. נִשֵּׁב 1) same. Cant. R. to IV, 16. Yoma 21b; a. fr.—2) *to cause to blow.* Keth. 111b הקב"ה .. ומְנַשְּׁבָהּ עליה the Lord brings a wind ... and lets it pass over it (the wheat).

Hif. הִשְׁרִיב same. מַשְׁרִיב הרוח ומוריד הגשם 'who causes the wind to blow and the rain to descend', a clause inserted in *G'buroth* (v. גְּבוּרוֹת) during the winter season. Taan. 3b אמר משיב הרוח אין וכ' if he said in his prayers, 'Who causes the wind to blow' only. Ib. 24a אמר מ' הרוח וכ' as soon as he said, 'Who causes &c.', a wind arose; a. e.

נְשַׁב ch. same. Targ. Is. XL, 7; a. e.—Taan. 24a, sq. וכ' זיקא (ed. once ונשא, v. נְשָׂא), v. preced.; B. Mets. 85b ונַשְׁבָה זיקא (Ms. M. נשא; Ms. R. נְשָׂרָא; v. Rabb. D. S. a. l. note).

נִי, נְשָׁבָא m. ch. = next w. Targ. Prov. VI, 5 (some ed. נשכא, corr. acc.). Ib. XXII, 5 (some ed. *pl.*).—*Pl.* נְשָׁבֵי, נִי'. B. Mets. 85b גדילנא ני' וכ' I plaited nets and caught deer; Keth. 103b.

נִי, נִשְׁבִּין, נְשָׁבִים m. pl. (נשב; cmp. פַּח) *trap, snare, net.* Y. Sabb. XIII, 14a bot.; Y. Bets. III, 62a top מדוסר נ' that which must be caught by snares to be available. Sabb. 90b מצניעין אותן לנ' they (the horse's hairs) are laid aside to be used for bird snares. B. Kam. VII, 7 (79b) אין פורסין נשבים וכ' (Talm. ed. נישובים; Ms. M. נשבין; Rashi to Ḥull. 116a quotes נירשבין) you must not spread gins for doves, unless &c.

נְשְׁדוּר, v. נִישְׁדּוּר.

נָשָׁה, v. נשר.

נָשֶׁה m. (b. h.; preced.) *movable;* v. גִּיד הַנָּ', v. גִּיד.

נָשׂוּא* m. (נָשָׂא) *burden, affairs* (v. מַשּׂוֹא). Num. R. s. 3 נשא נְשׂוּאָן של וכ' (some ed. נְשׂוּאִין, *pl.*) he administered the affairs of Israel.—V. נָשָׂא.

נְשׂוּאִין, v. נִישׂוּאִין.

נְשׂוָאר, v. נִתְזוּאר.

נְשָׂוָרָא m. (collect. noun; שאר, *Pa.* שַׁיֵּר) *crumbs, leavings.* Pes. 111b נ' בבירתא וכ' to leave crumbs lie around in the house, is bad for poverty. Ḥull. 105b (not ראה ...).

נְשׂוּרְתָּא, v. נְשִׂיאוּתָא.

נְשׂוּפוֹת, v. נִישׂוּבֶת.

נְשַׁט (v. P. Sm. 2475) *to flay,* v. נְסַח.

נָשָׂא, נָשַׁד, נשי (b. h.; cmp. נְסָא) 1) *to move, slip.* Ḥull. 91a it is called *gid hannasheh* (v. גִּיד), שנ' ממקומו וכ' because it slipped from its place and went up; Yalk. Gen. 133. Ib. שנשא את מקומו .. א"ר תנחא R. Ḥ. said, ... because it left its place; Gen. R. s. 78 שנשח ממקומו; a. e.—2) *to discard, forget.* Ned. 50b אבותינו אמרו נָשׁוּ טובה וכ' our fathers said (Lam. III, 17), we have forgotten the good times: we have not even seen them &c. Snh. 102b (play on מנשה) שנשה יה he forgot Yah. Pesik. R. s. 45 (ref. to נְשׁוּר, Ps. XXXII, 1) אל תהי .. ש"ין נְשׁוּר read it not with Samekh (*n'suy*), but with Shin, *n'shuy*, whose sin is forgotten; a. e.—3) (with ב, cmp. נָסַק *Af.*) [*to raise, collect,*] *to have a claim against; to be a creditor of.* B. Mets. 75b נוֹשֶׁה בחבירו מנה he who has a claim &c., to whom his neighbor owes money. Men. 85b נושה בי וכ' I owe him &c.; a. e.

Hif. הִשְׁרִיא 1) *to carry away; to incite, allure.* Gen. R. s. 19 (expl. השיראני, Gen. III, 13) הטעני he led me astray; v. הֶרֶת.—2) *to make a loan to; to collect, distrain; to pledge.* Ib. (expl. השיראני) חייבני he made me a debtor (guilty, v. חוּב). Cant. R. to II, 7 (ref. to אֶשָּׁא, Ps. XXV, 1) אַשְׁרֵא כתיב it may be read *ashshi,* I pledge (my soul); שדירו מַשְׁרִיאִין נפשם על וכ' they (the martyrs) pledged their lives for the sanctification &c. (v. Midr. Till. to Ps. XXV שנתמשכנו

וכ׳); ib. מחם ... משיאין they (the torturers) take their lives as pledges; Midr. Till. to Ps. XVI; Yalk. Ps. 667 משידין (corr. acc.).—3) הִנְשִׁי *to cause to forget.* Snh. l. c. (play on שהנשי את ישראל לאביהם וכ׳ (מנשה he made Israel forget their Father in heaven; Yalk. Kings 245 שהִנְשִׁיא.

נָשָׁא, נָשֵׁי ch. same, *to forget.* Targ. Deut. VIII, 19 (O. ed. Berl. *Ithpe.*).

Af. אַנְשֵׁי 1) same. Targ. Ps. CXXXVII, 5; a. e.—Y. Dem. IV, 24[a] [read:] דילמא אַנְשֵׁיתָה מחקנה perhaps thou didst forget to prepare it (by giving tithes)? Keth. 20[a] ומַנְשֵׁי חד וכ׳ and one of the witnesses has forgotten (that he knows of the case). Ḥull. 93[b] אַנְשִׁיוּהָ לדר׳ וכ׳ they have forgotten R. Judah's opinion. Gen. R. s. 77 דילמא אַנְשֵׁינָן perhaps we forgot something (left behind). Ib s. 78 אַנְשֵׁית מאה כלום I forgot one hundred (of the fables); a. fr.—2) *to cause to forget.* Targ. Lam. II, 6 (ed. Vien. אינשי, corr. acc.); a. e.

Ithpe. אִתְנְשֵׁי, אִיתְּנְשֵׁי *to forget.* Targ. O. Deut. VIII, 19 (v. supra); a. e.—Y. Shek. VII, 50[c] bot. ואִיתְנְשֵׁיתָהּ and forgot to take it out; a. e.

נָשַׂח, v. נָסַח.

נַשָּׂא m. ch.=h. נָשֶׂה. Targ. Gen. XXXII, 33 גירדא דנ׳.—Ḥull. 97[b] גידא נ׳, v. גִּידָא.

נָשִׂיא m. (b. h.; נָשָׂא) 1) *prince, chief, ruler, officer.* Num. R. s. 1 לנ׳ שנכנס וכ׳ like unto a chief that entered a country. Ib. שלא מנה נ׳ לשבט וכ׳ he appointed no prince for the tribe of Levi. [Ib. נשיא שבטים, read נְשִׂיאֵי]. Hor. II, 6; a. v. fr.—*Pl.* נְשִׂיאִים. Num. R. s. 12 למה נזדרזו הנ׳ וכ׳ why were the princes so anxious to be the first &c.? Ib. s. 3; a. v. fr.—Esp. *Nasi,* the chief of the Great Sanhedrin in Jerusalem and of its successor in Palestinian places (v. אָב). Taan. II, 1. Pes. 66[a] מינוהו נ׳ עליהם they elected him as their Nasi; a. fr.—R. Judah the Nasi, v. רַבִּי.—*Pl.* as ab. Ḥag. II, 2; a. e.—2) *pl.* as ab. *clouds.* Kidd. 32[b] .. הק״בה מעלה נ׳ וכ׳ the Lord causes the wind to blow and brings up clouds and lets rain come down &c.

נָשִׂיא I נְשִׂיאָה, נְשִׂיאִית, נְסִ׳ ch. same, *prince, Nasi.* Ḥull. 98[a] a. fr. דבי נ׳ those of the Nasi's (R. Judah's) house. Ib. 124[a] חתניה דבי נ׳ the son-in-law of the Nasi's (the Resh Gelutha's) house. Y. Ḥag. II, 77[d] bot. אין אנא מתעביד נ׳ if I am made Nasi; a. fr.—Y. Erub. VII, end, 24[d] ר׳ יודן נסיא.

נְשִׂיאָה II f. (נָשָׂא) 1) *lifting up*; נְשִׂיאַת כפים *pronouncing the priestly benediction,* v. נָשָׂא, a. בָּרַךְ. Taan. 26[b]; a. fr.—2) *carrying, loading.* Ex. R. s. 4, v. עֲמִיסָה. Gen. R. s. 89 (ref. to Ps. LXXII, 3) נשאו הרים נְשִׂיאָתָן וכ׳ when the mountains bear their load (of fruits), there is peace for the people.—3) נְשִׂיאַת ראש *taking the sum, census.* Num. R. s. 6 (ref. to Num. IV, 2, sq.) למה הקדים ... לנ׳ ר׳ why does the Biblical text give Kehath the first place in taking the census?; v. next w.

נְשִׂיאוּת f. (נָשָׂא, v. preced.) 1) *lifting, carrying.* Num. R. s. 6 נאמר בהן נ׳ ראש the expression 'lifting up the head' (Num. IV, 1; 21; v. preced.) is used in connection with them. Ib. נ׳ ראש של בני קהת .. בנ׳ האחרון the taking the census of the sons of Kehath (v. preced.) is not made dependent on their genealogical descent but on their office of carrying the Ark. Ib. s. 16 (ref. to Ps. CVI, 26, a. Num. XIV, 1) נ׳ יד כנגד נ׳ קול lifting up the hand (for oath) against lifting up the voice (for murmuring).—נ׳ עון *carrying sin, responsibility.* Tosef. Shebu. III, 4 (ref. to Lev. V, 1) תלה הכתוב נ׳ ע׳ וכ׳ the text makes the responsibility dependent on the telling. Y. Ter. I, 40[c] bot. (ref. to Num. XVIII, 32) את שהוא בנ׳ ע׳ וכ׳ only he who is responsible can separate T'rumah; ib. II, end, 41[d] ממה שהוא בנ׳ ע׳ וכ׳ from the fact that he is made responsible, you learn that his act is valid. Y. Shebu. I, 33[a] bot.; a. e.—2) (denom. of נָשִׂיא) *elevation to office, dignity.* Num. R. s. 4 (ref. to Num. IV, 2) אינו אומר פקוד ... לשון נ׳ the text does not read *p'kod,* but *naso* .., which expresses elevation; קבלו נ׳ מתוך וכ׳ they were given a superiority over the other sons of Levi.—Esp. *the office of the Nasi.* Keth. 103[b] נהוג נְשִׂיאוּתָךְ וכ׳, v. דָּמִים. Sabb. 15[a] נהגו נְשִׂיאוּתָן וכ׳ occupied their office &c.; a. e.

נְסִ׳, נְשִׂיוּתָא, נְשִׂיאוּתָא ch. same, *the office of the Nasi, the house of the Nasi.* Y. Pes. VI, 33[a] bot. דשרון גרמון מן נ׳ וכ׳ who resigned from the Nasiate and appointed him (Hillel) &c.; Y. Kil. IX, 32[b] מנשיאותיה (corr. acc.) Y. Sabb. XII, 93[c] bot. אִתְחַתְנוּן בנ׳ they married into the Nasi family. Y. Peah III, 21[a] bot. Y. Kil. IX, 32[a] bot. ביתא דנְשִׂיוּתָא הוא משועבד הוא לנישיותה it is the Nasi's official residence, and is pledged to those who occupy the office (and the widow must leave); Y. Keth. XII, 35[a] top נשוותא (corr. acc.); Gen. R. s. 100. Y. Ab. Zar. III, 42[c] אילין דנַשְׂיָתָא those of the family of the Nasi. Y. Sot. IX, end, 24[c] ניסיותיה (corr. acc.), v. חָתַן.

נְשִׂיוּתָא, v. נְשִׂיאָה.

נְשֵׂירָא, pl. of נְשָׂא I.

נְשִׂירוּתָא, v. נְשִׂיאוּתָא.

נְשִׁיכָה f. (נָשַׁךְ) *biting, bite.* Mekh. Mishp., N'zikin, s. 12; Y. B. Kam. I, beg. 2[a]. Bab. ib. 2[b] נ׳ תולדה דשן הוא is not biting a species of damage by the tooth? Ab. II, 10 נְשִׁירָתָן נְשִׁירַת וכ׳ their (the scholars') bite is the bite of a fox; a. e.—[Y. Ter. VI, end, 44[b] נשירת פראה, read נשירת, v. נְשִׁירָה.]

נְשִׁילָה f. (נָשַׁל) *falling off, chopping off; dropping.* Y. Macc. II, beg. 31[c] מה נ׳ שנ׳ להלן נשירה וכ׳ as the verb *nashal* there (Deut. XXVIII, 40) means dropping, so here it means (ib. XIX, 5) the slipping (of the iron from the helve). Ib. מה נ׳ שנ׳ להלן מכה וכ׳ as well as *nashal* there (Deut. VII, 1) means striking (diminishing), so here it means (Deut. XIX, 5) striking (the iron will cause a chip to fly off the wood). Koh. R. to IX, 12 בנְשִׁילַת אברים they died from decaying limbs; a. e.

נְשִׁימָה f. (נָשַׁם) *breath.* Meg. 16[b] צריך למימרינהו בנ׳ אחת you must recite them (the names of the sons of

Haman) in one breath; (Y. ib. III, 74b bot. בנפיחה). Gen. R. s. 14, end (ref. to כל הנשמה, Ps. CL, 6) על כל נ׳ ונ׳ שאדם נושם וכ׳ for every breath that one takes one must praise &c.; Deut. R. s. 2, end.—[Tanḥ. R'eh 9, v. next w.]

נְשִׁיפָה f. (נָשַׁף) *blowing.* Tanh., ed. Bub., R'eh 3 מתו בנ׳ אחת they died from one current of wind; Tanḥ. ib. 9 בנשימה (corr. acc.).

נְשִׁיק, v. נָשַׁק.

נְשִׁיקָה, v. נָשַׁק.

נְשִׁיקָה f. (b. h.; נָשַׁק) 1) *kissing, kiss.* Gen. R. s. 70; Ex. R. s. 5, a. e. נ׳ של גדולה the kiss of homage; נ׳ של פרישות פרקים the kiss of meeting again; נ׳ של קריבות the kissing of relations. Deut. R. s. 11, end בנְשִׁיקַת פה .. ונטל and took his (Moses') soul with a kiss of the mouth. B. Bath. 17a מרים נמי בנ׳ מתה Miriam, likewise, died with a (divine) kiss (without agony); M. Kat. 28a. Ber. 8a נ׳ דמיא וכ׳ death without agony is like taking &c., v. בִּרְנָתָא II; a. fr.—*Pl.* נְשִׁיקוֹת. Ex. R. l. c. Cant. R. to I, 2 מה״ש אמרוהו ירתן לנו נ׳ וכ׳ the ministering angels said the verse, 'May he give us of those kisses which he gave to his sons' (at Mount Sinai). Ib. בסיני נאמרה יוציא לנו נ׳ מתוך פיהו at Mount Sinai the verse was said (by the Israelites), 'May he let kisses go forth to us out of his mouth'; a. e.—2) *contact of sexual membra.* Yeb. 55b.

נְשִׁיקוּת f. (preced.) *attachment, love.* Cant. R. to I, 2 יוציא לי קול נ׳ וכ׳ may He issue forth unto me the voice of attachment.

נְשִׁיקְנָא pr. n. pl. (or district) *N'shikya* in Babylonia. Sabb. 121a Abin דמן נ׳ (Ms. M. מִנְּשִׁיקָאָה?) of N.

נְשִׁיקְתָא, constr. נְשִׁיקַת ch.=h. נְשִׁיקָה. Targ. Y. I Deut. XXXIV, 5.

נְשִׁירָה f. (נָשַׁר) *falling off, dropping* (of fruits). Y. Macc. II, beg. 31c, v. נְשִׁילָה. Y. Peah II, 20a bot. פרט בנְשִׁירָתוֹ קדש the dropping grapes are dedicated (to charity, cease to be private property) at the moment of dropping (before they reach the ground). Ib. לקט בנשירתו וכ׳ if one intercepts the grapes in falling &c.; Y. Ter. VI, end, 44b. Ib. בנשיכת פריאה וכ׳, read: בנְשִׁירַת פרט it refers to grapes intercepted in falling. Tem. 25a אמר על הלקט עם נשירת רובו וכ׳ if he said concerning gleanings, As soon as the larger portion of them drops (before they reach the ground) they shall be free to all (הֶפְקֵר); a. e.

נְשִׁירְתָא f. (v. נָשַׁר II) *birds of prey.* Midr. Till. to Ps. LXXVIII, 45 (expl. ערוב ib.) נ׳ (some ed. נַשְׁרִירְתָא; ed. Bub. נעוריתא, corr. acc.; Yalk. Ps. 820 פוריתא).

נַשְׁוְרְתָא, v. נְשׁוֹאוּתָא.

נָשַׁךְ (b. h.; cmp. נשן) 1) *to bite.* Gen. R. s. 74, beg. שאינן נוֹשְׁכִין ואוכלין וכ׳ they do not bite off and eat, but eat &c.; Pesik. Par., p. 34a; Koh. R. to VII, 23. Pirké d'R. El. ch. XXXVII אל תהי קורא וישקהו אלא וַיִּשָּׁכְהוּ read not, 'and he kissed him' (Gen. XXXIII, 4) but, 'and he bit him.' Tosef. B. Kam. I, 5 לְיִשּׁוֹךְ .. . אינה מועדת is not considered as forewarned (v. מוּעָד) as regards ... biting; a. fr.—Part. pass. נָשׁוּךְ, f. נְשׁוּכָה &c. Num. R. s. 20 בלשונו ... רופא נְשׁוּךְ נחש a physician that comes to heal with his tongue (charm) one bitten by a serpent. Ter. VIII, 6 נְשׁוּכַת הנחש וכ׳ any food showing traces of being bitten at by a serpent is forbidden &c.; a. fr.—Trnsf. *to adhere to, be affixed.* Pes. 48b שנִּשְׁכוֹת זו מזו .. ככרות Babylonian loaves which stick to one another; T'bul Yom I, 1 נשכות זו בזו; Ḥall. II, 4 עד שִׁישָּׁכוּ (*Nif.*) until the pieces of dough have grown together in rising, contrad. to נגע. Sabb. 17a חנושכות clusters of grapes which stick together (and cannot be separated without squeezing some grapes open); a. fr.—Part. pass. as ab. Y. Ḥall. I, 57b בנ׳ if refers to pieces of dough sticking together, contrad. to בלול kneaded. Ib. III, 59c top עיסת חנ׳ dough made one lump by sticking; נ׳ מאליו sticking together of itself (by rising), opp. הִשְׁרִיכוֹ בידו he pasted it together with his hand. Ib. 58b bot., sq. חנ׳ תורת the liability to T'rumah, Ḥallah &c. of joined lumps of dough is Biblical law. Y. Kil. IX, end, 32d אין אסור אלא נ׳ בלבד the combination of heterogeneous materials (כִּלְאַיִם) is forbidden only when they are interlaced. Ib. וחחן נו נ׳, v. נוּ.—2) (denom. of נֶשֶׁךְ) *to take interest.* B. Mets. V, 1; a. e.

Nif. נִישַּׁךְ same, *to bite.* Gen. R. s. 78 לִנָּשֵׁכוֹ to bite him. Tanḥ. Vayishl. 4 וינָּשְׁכֶנּוּ and may bite him; a. e.—Part. pass. מְנוּשָׁךְ. Tosef. B. Kam. III, 6 או מ׳ or he is found to have been bitten.

Hif. הִשִּׁיךְ 1) *to cause to bite.* Snh. IX, 1 ה׳ בו וכ׳ he brought the serpent near him to bite him, contrad. to שיסה to set on. Ib. 78a; B. Kam. 23b, v. נָבַשׁ. Y. Yeb. VIII, 9b top [read:] מביא נמלין ומַשִּׁיכָן וקוצץ he gets ants and makes them bite (the open wound) and cuts their bodies off (and so the gap is filled), v. Bab. ib. 76a.—Trnsf. *to paste or press together.* Y. Ḥall. III, 59c top, v. supra. Ib. מביא ארבע רובעין ומַשִּׁיךְ he takes four lumps of dough which joined contain four fourths of a Kab and presses them together into one lump; a. e.—2) *to pay interest.* B. Mets. 70b (ref. to Deut. XXIII, 21) מאי תשיך לאו תְּשׁוֹךְ לֹא תַשִּׁיךְ what is meant by *tashshikh?* Does it not mean thou mayest (or must) take interest? No, it means, thou mayest (or must) pay him interest.

נֶשֶׁךְ m. (b. h.; preced.) [*bite,* trnsf., cmp. חִבּוּלְיָא) *usury, interest.* B. Mets. V, 1 איזהו נ׳ המלוה וכ׳ what is *neshekh?* If one loans a Sela stipulating the debt at five Denars, contrad. to תַּרְבִּית. Ib. 60b נ׳ אי׳ דקא נכרית וכ׳ in this case it is *neshekh,* for he bites (injures the debtor) by receiving what he had not given him; a. fr.

נַשָּׁכָנִית f. (preced.) *an animal wont to bite, biter.* Tosef. B. Bath. IV, 6; B. Mets. 80a.

נָשַׁל (b. h.; cmp. שָׁלָה) 1) *to strike off, chip.* Tosef. Macc. II, 6 נ׳ חברזל מן העץ המתבקע if the iron (axe) chipped a piece off the wood which was to be split (and the chip struck a person dead); v. נְשִׁילָה.—2) *to slip off, fall off.* Lev. R. s. 22 נָשְׁלוּ איבריו his limbs fell off (by decay; Gen.

R. s. 10 נְשָׁרוּ; Koh. R. to V, 8 נשרין, נשרן, ch.). Macc. 7b וְנָשַׁל קרינן, v. infra.

Pi. נִישֵּׁל *to strike off, to cause chips to fly off.* Ib. וְנִישַּׁל כתיב *v'nashal* (Deut. XIX, 5) may be read *v'nishshel* (*Pi.*) and the iron chips off a part of the wood &c., v. supra; וְנָשַׁל קרינן the traditional reading is *v'nashal*, and the iron slips out of the helve (v. אֵם).

Nif. נִישַּׁל, נִישּׁוֹל *to fall off, decay.* Lev. R. s. 37, end שהיתה נ' ממני אבר אבר וכ' limb after limb fell off his body and was buried each in a different place; ib. נ' אבר אבר; Koh. R. to X, 15; Gen. R. s. 60. Num. R. s. 9 ירהא בשרה נ' her flesh (limbs) shall fall off; a. e.

Hif. הַשִּׁיל *to let fall, drop.* Bets. V, 1 מַשִּׁילִין פירות וכ' you may let down fruit (that was spread on the roof) through the aperture &c.; (versions ib. 35b: משתילין, משתירין, מנשירין, משתירין).

*נְשַׁל ch., *Af.* אַשֵּׁיל *to send off.* Targ. Y. Deut. XXIV, 1 ed. pr. (oth. ed. וְיַטַּיֵּיל; h. text ושלחה).

נָשַׁם (b. h.; cmp. נשב) *to breathe.* Gen. R. s. 14 end, v. נְשִׁירְמָה.

נְשַׁם ch. same.

Ithpe. אִיתְנְשַׁם, אִירְנַשַּׁם, *Ithpa.* אִירְנַשַּׁם 1) *to take breath, to rest.* Pesik. B'shall., p. 93a בעי את למְנַשְׁמָא וכ' wouldst thou rest a while?—2) *to recover, get well.* Y. Sabb. XIV, 14d bot.; Y. Ab. Zar. II, 40d אי' ... לחש he whispered ...., and the person recovered, v. יִשּׁוּ. Lam. R. to II, 11 ואת .. כחול מְנַשְׁמָה use my eye-paint, and thou shalt get well. Y. Kil. IX, 32b bot. אִירְנַשְׁמַת it (the tooth) was cured; Y. Keth. XII, 35a bot.; Gen. R. s. 33 אִתְנַשְׁרְמַת (some ed. אִתְנַשְׁמַת I feel better). Lev. R. s. 9 ואנא מְרִנְּשִׁים .. רוקי spit in my face seven times, and I shall be cured.

Ittafel אִירַנְּשְׁתֵּם *to breathe, to give signs of life.* Sabb. 134a דלא מְרִנְּשְׁתֵּם ... תאי Rashi a. Ms. O. (ed. מנשתי, מנשתירת; Rashi Ms. מְנָשְׁתִּים, v. Rabb. D. S. a. l. note 40; Ms. M. מנשתין) an infant which gives no signs of life.

נֶשֶׁם m. (cmp. נָשָׁא III) *neshem*, a medicine which produces depilation. Neg. X, 10 אכל נ' סך נ' if one ate *n.* or smeared *n.*; Sifra Thazr., Neg., Par. 5, ch. X.

נְשָׁמָא m. (נשם) *breath, respiration.*—*Pl.* נְשָׁמִי. Succ. 26b; Yalk. Prov. 938 שתין נ' נְשָׁמָא sixty respirations.—נְשָׁמָא f., v. נִשְׁמָתָא.

נְשָׁמָה f. (b. h.; preced.) *breath, spirit, soul.* Gen. R. s. 14, end, v. נָפַשׁ. Snh. 52a, a. e. שריפת נ' וגוף וכ' burning of the breath of life while the body remains intact. Y. Gitt. VII, beg. 48c בחזקת שחני תלויה בו under the presumption that he is still alive. Y. B. Kam. VII, end, 6a דבר שהנ' תלויה בו a part of an animal's body the removal of which results in death; a. fr.—*Pl.* נְשָׁמוֹת. Yeb. 62a, a. e., v. גּוּף II. Sabb. 152b נְשָׁמוֹתָן של צדיקים (not נשמתן) the souls of the righteous; a. fr.

נִשְׁמָא, נְשִׁמְתָא ch. same. Targ. Deut. XX, 16; a. fr.—*Pl.* נְשָׁמָתָא. Targ. Is. LVII, 16; a. e.

נָשַׁף (b. h.; cmp. נָשַׁב) *to blow, breathe.* Num. R. s. 20 וכי לא .. לְנָשְׁפוֹ וכ' could not the angel have blown at him, and he (Balaam) would have given up his spirit?; Tanḥ. Bal. 8. Yalk. Cant. 986 נוֹשֵׁף בה ... וחיה and a serpent blew (hissed) at it (the dove); a. e.—נ' עֵמָּה (or עִירָה) *to make the leaven swell, to stir up passion, hatred.* Esth. R. introd. (ref. to Am. V, 19) the serpent, that is Haman שהיה נוֹשֵׁף עֵמָּא כנחש who stirred up passion like the serpent (Gen. III, 13); Lev. R. s. 13 שנשף עירה כנחש (not שמשך); ib. s. 15 end ששף כנחש (insert עמה); Gen. R. s. 16 שהיה חמן שף עמה וכ' (fr. שׁוּף); Yalk. ib. 22 שף כנחש (corr. acc.).—[*Nif.* נִשּׁוֹף, נִישּׁוֹף, v. שׁוּף II.]

נָשַׁף I ch. same. Ber. 3b (expl. נָשֵׁף) נ' לילא וכ' the night blows (expires), and the day comes in; the day blows, and night sets in (Rashi: *retires*), v. נְשָׁפָא.

Ithpe. אִירְנַשַּׁף *to be covered with breath, to become dim.* Men. 50b אירנשפה לה (Ar. אירג', Var. אינ'; some ed. Ar. אירנשבא) the bread loses its glistening surface (when it gets stale).

נָשַׁף II (cmp. שׁוּף I ch.) *to slip, glide, move.* Meg. 3a לינְשׁוֹף מדוכתיה וכ' let him move (Rashi: *skip*) from his place four cubits.

Ittaf. אִירַנְּשַׁף *to be made to slip.* B. Mets. 23a מִירַנְּשַׁף it slips from its place (by people's stepping against it).

נֶשֶׁף m. (b. h.; נָשַׁף) [*zephyr,*] *early morning; sunset.* Keth. 111b קדמתי בנ' (fr. Ps. CXIX, 147) I got up early in the morning. Ber. 3b (ref. to Ps. l. c.) ממאי דהאי נ' אורתא וכ' how do we know that *neshef* means evening? (Answ. ref. to Prov. VII, 9). Ib. ונ' אורתא הוא נ' וכ' does *neshef* mean evening? does it not mean morning?—Lam. R. introd. (R. Joḥ. 2) הרי נ' the mountains of darkness. Lev. R. s. 23 אימתי נ' בא וכ' when will the dusk come, when the evening?; a. e.

נְשָׁפָא, constr. נְשָׁף, נָשָׁף ch. same. Targ. Job III, 8. Ib. XXIV, 15 (ed. Wil. נֶשֶׁף).—*Pl.* נְשָׁפֵי. Ber. 3b נ' תרי חוו וכ' there are two *neshef*, the night expires &c., v. נְשַׁף.

נָשַׁק (b. h.; cmp. נָשַׁךְ) 1) *to touch closely; to kiss.* Y. Yeb. XV, 14d (ref. to נשק, Ps. CXL, 8) ביום שהקיץ נוֹשֵׁק בקיץ וכ' when the summer kisses the autumn (at the change of seasons, when disease is rife). Ib. ששני עולמות נוֹשְׁקִין וכ' when the two worlds touch eath other (the moment of death). Gen. R. s. 90, beg. (ref. to Gen. XLI, 40) שלא יהא אדם נוֹשְׁקֵנִי וכ' none shall kiss me (the kiss of homage) but thou. Ber. 8b, a. e. כשנוֹשְׁקִין אין נושקין אלא וכ' when they (the Medians) kiss, they do so only on the hand. Yalk. Gen. 159 בדבר שהוא נוֹשְׁקוֹ על ערפו וכ' with a thing which one puts close to one's neck, that is the bow; a. fr.—*Part. pass.* נָשׁוּק (cmp. אָחוּז fr. אָחַז) *kissing.* Sot. 42b (ref. to Ruth I, 14) יבאו בני חנְשׁוּקָה ... חדבוקה let the children of her that kissed (and parted) come and fall into the hands of the children of her who clung (to Naomi); Yalk. Sam. 156 חנְשׁוּקָה .. חדְּבוּקָה.—2) (denom. of נֶשֶׁק) *to arm, equip.* Cant. R. to I, 2 (expl. רשקני, ib.) רזרינני ירטחרני ירבריקני may he arm me (ref. to I Chr. XII, 2), may he purify me (v. infra), may he attach me (ref. to Ezek. III, 13).

Pi. נִישֵּׁק 1) *to kiss.* Snh. VII, 6 חמְנַשֵּׁק he who kisses (an idol); a. fr.—2) *to arm, equip.* Part. pass. מְנוּשָּׁק; f.

מְנוּשָּׁקוֹת, *pl.* מְנוּשָּׁקוֹת. Cant. R. l. c. אם עסקת .. ששפתיך מנ׳ וכ׳ if thou studiest the words of the Law so that thy lips be equipped (ready for contest), all shall kiss thee &c.

Hif. הִשִּׁיק 1) *to bring in close contact, to close* (lips). Y. Ab. Zar. II, 41ᵈ top יש דברים שמַשִּׁיקִין וכ׳ there are things on which you must seal your mouth (v. חָשַׁק).—2) (Levitical law) *to restore a liquid to cleanness by contact or levelling with a clean well.* Mikv. VI, 8 מביא ... ומושכו וּמַשִּׁיקוֹ he takes a pipe ... and draws (the water from the clean pond) and makes it touch the surface of the unclean pond; Tosef. ib. V, 5. Cant. R. l. c. (expl. ישקני, may He cleanse me, v. supra) באדם שהוא מַשִּׁיק וכ׳ as one brings in contact or levels &c., v. גָּבָא. Bets. II, 3 ושוין שמַשִּׁיקִין וכ׳ and they agree that you may (on the Holy Day) dip a vessel with an unclean liquid into a well so that the two surfaces are on a level, v. הַשָּׁקָה. Ḥull. 26ᵃ sq. עד שלא החמיץ מַשִּׁיקוֹ וכ׳ before it is sour, you may cleanse it by levelling &c.; a. e.

נְשִׁיק, נְשִׁיקָא ch. same. Targ. Gen. XXIX, 11; 13 (O. ed. Vien. נַשִּׁיק *Pa.*). Targ. Prov. XXIV, 26 נְנַשְּׁקוּ וכ׳ let them *close* the lips of &c. Targ. Job XXXI, 27; a. fr.—M. Kat. 25ᵇ נָשׁוּק, v. פִּיפָא I. B. Bath. 74ᵃ הדיכא דנַשְּׁקָא ארעא וכ׳ where earth and heaven meet. Y. Maas. Sh. IV, 55ᵇ bot. חמית נשקה וכ׳ .. I saw in my dream one of my eyes touch the other. Gitt. 57ᵇ bot. ואֵינַשְּׁקֵיה פורתא that I may kiss him a little (before he is put to death); a. fr.

Pa. נַשֵּׁק, נְשַּׁק same. Targ. O. Gen. XXXI, 28; a. e.

נָשָׁק m. (b. h.; preced.) [*hostile meeting*, cmp. זָוַג, מִלְחָמָה &c.,] *going to war*; כלי נ׳ (or sub. כלי) *weapon, armor*. Y. Yeb. XV, 14ᵈ (ref. to Ps. CXL, 8) נְשָׁקוֹ של גוג the day of war against Gog (v. זְיוּן); Yalk. Ps. 888.

נַשְׁקִי* f. (preced. wds.) *kiss* (of the foot), a form of *taking possession of a slave*. Gitt. 43ᵇ מאי נמוסו ... נ׳ what is meant by the gentile's doing to the slave his *nomos* (v. נִימוֹס)? (Answer.) נ׳. Ib. שדה בת נ׳ תוא can a field be taken possession of by *nashḳi*?—[Ar. *armor*, Rashi *seal*, suspended from the slave's neck].

נָשַׁר (cmp. נָשַׁל) *to drop, fall off*. Peah VII, 3 אידחו פרט הנוֹשֵׁר וכ׳ by *pereṭ* (Lev. XIX, 10) is understood that which drops on cutting grapes. Bets. 2ᵇ פירות הנוֹשְׁרִין fruit which drops from the tree (on the Holy Day). Y. ib. I, beg. 60ᵃ ספק מהיום נָשְׁרוּ וכ׳ where it is doubtful whether they fell off to-day (on the Holy-Day) &c. Gen. R. s. 10, v. נָשַׁל; a. fr.—Sabb. XXII, 4 (146ᵇ) מי שנשרו כליו בדרך (במים) if one's garments (cloak) fell into a puddle on the road.

Hif. הִשִּׁיר (הִנְשִׁיר) 1) *to let fall, drop*. Ib. 67ᵃ אילן שמַשִּׁיר פירותיו a tree that drops its fruit prematurely. Naz. VI, 3 מפני שמַשֶּׁרֶת וכ׳ because it causes falling out of the hair. Y. Peah VIII, 20ᵃ bot. מַשִּׁיר (not משייר), v. מַחֲבוֹא. Midr. Till. to Ps. XIV עתיד .. להַשִּׁירוֹ the Lord will cause him to drop, v. נוֹבֶלֶת. Keth. 6ᵇ אע״פ שמַשִּׁיר צרורות although (by walking through the breach) he causes pebbles to break loose; Y. Ber. II, 5ᵇ top אפי׳ מַשֶּׁרֶת צרורות even if the wall is so brittle as to drop &c.; a. fr.—Bets. 35ᵇ מַנְשִׁירִין; מַנְשִׁירִין (prob. to be read: מְנַשְּׁרִין as versions of מְשִׁירִין, v. מְשִׁילִין).—Esth. R. to I, 14 וּמַשִּׁירָן, v. פַּרְשִׁינָה II.

Pi. נִשֵּׁר 1) *to drop, let drop*, v. supra.—2) (cmp. Assyr. našâru, Del. Assyr. Handw., p. 487) *to tear, lacerate*. Ab. Zar. 11ᵃ sq. איזהו עיקור ... המְנַשֵּׁר פרסותיה וכ׳ what mutilation of an animal's feet does not affect its vitality (v. טְרֵפָה)? Cutting the tendons of its hoofs beneath the ankle; ib. 13ᵃ. Pesik. R. s. 31 מְנַשְּׁרִים בשערו they pluck his hair.

נְשַׁר I ch. same, 1) *to fall off*. Koh. R. to V, 8 נְשָׁרִין, נְשָׁרָן, v. נְשַׁל.—2) *to lacerate*. Ber. 8ᵃ [a gloss, v. Ar. ed. Koh. s. v. נשר 4] דלאחורי נָשְׁרָא (Ar. נָשְׁרֵי) which tears backwards (when you attempt to pull it out), v. חִזְרָא I.

Af. אַשִּׁיר *to cause to fall off, drop*. Targ. I Chr. V, 23, v. סְרֵי II.

נֶשֶׁר I or נֵשֶׁר m. (preced.) *dropping, dropped fruit*. Succ. I, 3 מפני חנ׳ to intercept the droppings (from the branches covering the Succah). Pes. 56ᵃ להאכיל נ׳ לעניים וכ׳ to give the poor an opportunity to eat of the fallen fruit (on Sabbaths &c.) in years of famine; Men. 71ᵃ; a. fr.—*Pl.* נְשָׁרִים, נְשָׁרִין. Tosef. Pes. II (III), 19. Y. Bets. I, bg. 60ᵃ; a. e.

נֶשֶׁר II m. (v. נָשַׁר *Pi.*) *eagle*. Ḥag. 13ᵇ מלך שבעופות נ׳ the king of birds is the eagle. Ḥull. 60ᵇ sq. (ref. to Lev. XI, 13) נ׳ מה נ׳ וכ׳ the text specifies the eagle to intimate, as the eagle has no additional toe ...., so all birds like him are unclean. Y. Peah I, 15ᵈ top נ׳ שהוא רחמן the eagle who is kind (to his young ones); Yalk. Prov. 963. Mekh. Yithro, Baḥod., s. 2; a. fr.—Snh. 12ᵃ (in a secret letter) ותפשו נ׳ and the eagle (Roman) caught them (the messengers, v. נָצִיב).—*Pl.* נְשָׁרִים. Ib. 92ᵇ עושה להם כנפים כנ׳ וכ׳ he shall give them (the righteous) wings like those of the eagles, and they shall soar &c.; a. e.

נָשַׁר II, נְשָׁרָא, נְ׳ 1) same. Targ. Lev. XI, 13; a. fr.—*Pl.* נְשָׁרִין, נְשָׁרַיָּא, נְ׳. Targ. Ex. XIX, 4. Targ. II Sam. I, 23.—Erub. 53ᵇ, v. נָקַם I.—2) *Nishra*, name of an Arabian deity (Sabaean: *Nasr*). Ab. Zar. 11ᵇ.—[נשרא, Ber. 8ᵃ, v. נָשַׁר I.]—בֶּן נְשַׁרְיָא pr. n. pl., v. בֶּן ch.

נַשְׁרִיתָא, v. נְשִׁירְתָא.

נשתי, Sabb. 134ᵃ, מנשתי, מנשתיה, v. נְשַׁם.

נַשְׁתִּיק, v. נְשַׁתֵּק.

נַשְׁתֵּם, v. נְשַׁם.

נַשְׁתָּן (v. שְׁתַן) *to urinate*. Sabb. 134ᵃ מְנַשְׁתֵּן Ms. M., v. נְשַׁם.

נַשְׁתִּיק, נַשְׁתֵּק m. (נְשַׁק, cmp. אינשתם, fr. נְשַׁם) *attachment*, a contrivance to prevent the handle of a coal-pan from getting too hot. Tosef. Yoma III (II), 3 בכל יום לא היה לה נ׳ on any other day the priest's coal-pan had no damper &c.; Yoma 44ᵇ נִיאַשְׁתִּיק (Ms. M. נִיאוּשְׁ; Rashi: 'a rattling ring'); Y. ib. IV, 41ᵈ top נרתיק. Koh. R. to I, 5 [read:] מיערטלו מְנַשְׁתְּקוּ or מְנַרְתְּקוּ (v. השתק).

נְתִיב, נְתַב=נְשַׁב, *to blow.* Targ. Ps. CXXIX, 6 (ed. Wil. נְתַךְ). Ib. CIII, 16 (ed. Wil. נחכת, some ed. תבת, corr. acc.).

Pa. נַתֵּב same. Targ. Y. I Deut. XXXII, 2 (ed. Vien. דמיתַּתְבִין *Ithpe.*). Targ. Y. Gen. I, 2 (ed. Vien. מְנַתְּבָא).

Af. אַנְתִּיב *to cause to blow.* Targ. Ps. CXLVII, 18 (Ms. *Pa.*).

Ithpe. אִיתְנְתַב, אִיתַּנְתַב *to be blown,* v. supra.—[Targ. Y. Gen. XII, 10 לְאַרְתְּנְתְבָא, read: לְאִיהוֹתָבָא, v. יְתַב.]

נְתַבְּרָא, v. נְדַבְּרָה.

נְתוּדַח, v. נְיהוּדַח.

נְתִיצָתִי, נְתוֹצָתִי, (נְתִיצָתִי), v. נְטוֹפָתִי.

נְתַז, *Pi.* נְתֵּז (sec. verb of נָזָה, v. Kidd. 25a) 1) (neut. verb) *to squirt, fly off.* Kidd. 25a מַיָּה ... הרי נִתְזָה הוֹאִיל וכ׳ (perh. *Nif.*) if a person (priest) was sprinkling for purification, and the sprinkling flew upon his (the unclean person's) mouth. Y. Yoma III, 41a top, a. e. מְנַתְּזִין, v. נְיצוֹץ. B. Kam. II, 1 חיו ... מנ׳ וכ׳ if stones flew off from under the animal's feet; a. e.—2) (act. verb) *to cause to fly off.* Ib. 19a במקום .. אלא אם כן מְנַתְּזָן where the animal cannot help making stones fly off. Nidd. 61a וּנְתָזוּ בקרדומותיהן they chopped with their axes.

Hif. הִתִּיז (b. h. הִתַּךְ) *to cause to fly off, to chop off; to squirt.* B. Kam. l. c. בעטה והתיזה וכ׳ she kicked and made stones fly off and thus did damage. Ib. 17b. Snh. 102a כשתי מקלות שמתיזות זו את זו like two sticks which splinter one another. Sabb. 62b ומתיזות עליהם and caused the balsam to squirt at them; a. fr.—Esp. (with ראש) *to decapitate.* Snh. VII, 3 היו מתיזין את וכ׳ they decapitated him with a sword. Y. Ber. IX, 13a חיירו להתיז וכ׳ he sentenced him to decapitation; Cant. R. to VII, 5; a. fr.—Trnsf. *to separate syllables* or *words distinctly, to articulate* (*sybillants*). Y. Ber. II, 4d צריך להתיז למען תזכרו (ed. Lehm. צריך לה׳ זי״ן וכ׳) you must articulate *tiz-k'ru* (emphasizing the *zayin*, Num. XV, 40). Ib. צריך לה׳ כי לעולם חסדו you must articulate *ḥas-do* (so as not to make it sound *ḥasto* or *ḥazdo.*—[Gitt. 70a מתיזין גופו וכ׳ *scatter* the strength &c.; En Yaăk. מתישין.]

Hof. הוּתַּז *to be made to fly off, be cut off.* Ḥull. 27a. Gen. R. s. 9, end יותז ראשו בסייף his head shall be cut off with a sword.

Nif. נִיתַּז *to fly off; to splash.* Cant. R. l. c. .. נִתְזָה החרב the sword flew off the neck of Moses and struck &c. Nidd. 13a נִתְזִין, v. נִיצוֹץ. Tosef. Macc. II, 1 ניתזה בקעת וכ׳ if a chip flew off &c., v. נָשַׁל.—Ḥull. VI, 6 דם הנתז the blood which splashes forth at slaughtering; ib. 88a הנ׳. Zeb. XI, 3; a. fr.

נְתַז ch. same, *to gush forth, splash.* Targ. O. Deut. I, 44 נָתְזוּ (ed. Vien. נָתְזָן, of bees). Targ. Job III, 23 (h. text נתך).—Sot. 48b (quot. fr. Targ. O. Deut. l. c.).

Af. אַתִּיז (with רישא) *to decapitate.* Targ. I Chr. X, 9 (h. text נשא).

Pa. נְתִּיז *to cause to fly off.* B. Kam. 19a קא מְנַתְּזָא צרורות, v. preced.

נְתַזְדָּ pr. n. m. *Nithza.* Snh. 74a נמנו וגמרו בעליות בית ג׳ they voted and passed a law in the upper chamber of the house of N.; Y. ib. III, 21b top; Yalk. Deut. 838; Y. Shebi. IV, 35a bot. לבוזה. Kidd. 40b; (Sifré Deut. 41 עיוד).

נְתַנְוָאי* (prob. to be read נְתַנְוָאר) pr. n. m. Erub. 59a (Ms. M. נְשַׁנְוָאר; v. Rabb. D. S. a. l. note; Ar. נחזור, prob. for נְתַנְוָר).

נָתַח (b. h.), *Pi.* נִתַּח 1) *to sever, dissect.* Zeb. 85a רפשיט וינתחי וכ׳ he must flay and dissect it in its place (where he slaughtered it). Ḥull. 28b כיון שמנתחה אבר אבר (not דמנ׳) since he cuts it into parts; a. fr.—2) *to distrain, take by force,* esp. *to seize* by waiting for the debtor to come out of the house with an object, opp. to מְשַׁכֵּן, to enter and seize. B. Mets. 113a אימא לא ינתחנו וכ׳ read in the Mishnah (IX, 13), he must not seize his goods outside of his house except through the court messenger.

נְתַח ch., *Pa.* נַתַּח same, 1) as preced. 2. B. Mets. 113a נתחי ארן וכ׳ the court messenger may distrain out side of the house, but enter and seize he dare not?—2) *to tear, pull.* Bets. 10b גוזלות מנתחי מהדדי (not אהדדי; Ms. M. מנתקי) pigeons might pull against each other (and tear the bands); Gitt. 51a.

נַתַּח m. (b. h.; preced.) *piece.*—*Pl.* נְתָחִים. Sifra Vayikra, N'dab., Par. 4, ch. V (ref. to Lev. I, 6) יכול ינתח נְתָחִיהָ לנְתָחֵיהֶם you might think, he may cut its parts into their parts again; Ḥull. 11a ולא נתחיה לנ׳ but he must not cut &c.; a. e.

נָתִיב m. (b. h.) *highway, road.* Keth. 8b ג׳ הוא מששת וכ׳ such is the road (the course of events) from the days of creation. Ex. R. s. 30 התורה אומרת באי זה ג׳ אני מהלכת the Torah says, what road do I follow?; a. e.—*Pl.* נְתִיבוֹת. Ib.

נְתִיבְתָּא f. ch. same. Targ. Prov. I, 15 Ms. (ed. שְׁבִיל׳).

נְתִיךְ m. (נְתַךְ I; cmp. רְצוּף) *cast, firm.* Targ. Job XLI, 16 Ms. (ed. אַתִּיךְ).

נָתִין m. (b. h.; נָתַן) [*donated, dedicated to the Temple service,*] *Nathin,* a descendant of the Gibeonites (Josh. IX, 27). Macc. III, 1; a. fr.—*Pl.* נְתִינִים, נָתִינִין. Yeb. 78b ג׳ דוד גזר עליהן as to N'thinim, David decreed concerning them (their exclusion from the Israelitish community with regard to intermarriages). Ib. VIII, 3 ממזרין וג׳ אסורין bastards and N'thinim are forbidden (for intermarriage). Tosef. Kidd. V, 4; a. fr.—*Fem.* נְתִינָה. Macc. l. c.; a. e.

נְתִינָאָה ch. same.—*Pl.* נְתִינָאֵי. Targ. I Chr. IX, 2.—Kidd. 70b דרא דג׳ (דורנוניתא) Rashi (ed. דראי ג׳) village of N'thinim.

נְתִינָה I, v. נָתִין.

נְתִינָה II pr. n. m. *N'thinah,* father of Dama, (v. דָּמָא). Kidd. 31a; Y. ib. I, 61b top; a. e.

נְתִינָה III f. (נָתַן) 1) *donation.* Pes. 21b, a. e. (ref. to Deut. XIV, 21) אין לי אלא לגר בנ׳ וכ׳ from this I would

conclude that it is permitted to give it to the sojourner as a gift &c., contrad. to מכירה; a. fr.—2) *delivery.* B. Mets. 19ᵃ עד שעת נ׳ up to the time of the delivery (of the letter of divorce). Y. Ḥag. II, 77ᵇ bot.; Cant. R. to I, 10 כנתירנתן מסיני, v. שֻׁמָּה; a. fr.—3) *putting on,* opp. חליצה taking off. Y. Ber. III, beg. 5ᵈ בנ׳ .. הלכה the practice is in accordance with ... as regards putting on (the shoes by mourners); Y. M. Kat. III, 82ᵇ; Gen. R. s. 100.

נְתִינוּת f. (נָתִין) *the legal status of the Nathin; the class of N'thinim.* Tosef. Kidd. V, 4 'I shall cleanse you' (Ez. XXXVI, 25) אפי׳ מן הנ׳ even from the class of *n'thinim* (i. e. they shall be restored to full Jewish citizenship). Ib. 2 כל שאין בת לא משום נ׳ וכ׳ a family which is not suspected of intermarriage with N'thinim; Keth. 14ᵃ. Ibᵇ; a. e.

נְתִינִי m. (preced.) *one belonging to the class of N'thinim.* Kidd. IV, 1; Tosef. ib. V, 1; v. מַמְזֵרִי.

נְתִיצָה f. (נָתַץ) *cutting out, breaking up.* Sifra Sh'mini, Par. 8, ch. X את שיש לו נ׳ that which can be broken up (brick-work &c.). Y. Sabb. IX, 11ᵈ top נ׳ מבית המנוגע the breaking up of idolatrous structures (Deut. XII, 3) is analogous to the breaking up of leprous buildings (Lev. XIV, 45). Y. Orl. III, 63ᵃ bot. דכתיב נ׳ נ׳ for the term נתץ is used for idolatry and for levitical purity (Lev. XI, 35). Tosef. Neg. VI, 10, contrad. to חליצה the removal of one affected stone. Mekh. B'shall., Shir., s. 10 נטיעה שאין בה נ׳ a putting up not to be followed by a tearing down. Y. Orl. I, 60ᵈ bot., v. נְפִיצָה. Y. Ab. Zar. IV, 44ᵃ; a. fr.

נְתִיקָה f. (נָתַק) 1) *breaking loose.* Pesik. Shub., p. 163ᵃ (ref. to אתקנך, Jer. XXII, 24) ממקום נְתִיקָתוֹ תהא תקנתו from where he will be torn away will arise his regeneration (through repentance); Cant. R. to VIII, 6 ממקום שנְתִיקָתָן שם וכ׳; Yalk. Jer. 303.—2) *forcing a door open.* Y. Snh. VII, 25ᵈ (in Chald. dict.) בנ׳ (חד) יהיב ליה struck him by opening the door forcibly; v. מַרְהוֹקָא.

נָתַךְ (b. h.; cmp. נחת, נתק) *to cut, reduce, smelt.* [Tosef. Shebi. III, 19 יחוך, לחוך Var. ed. Zuck., v. נָתַק.]

Nif. נִיתַּךְ *to be smelted, reduced to slags.* Zeb. XII, 6 נ׳ הבשר if the flesh in the fire is burned to hard lumps; ib. 106ᵃ, contrad. to נעשרן אפר; v. תָּרוֹכָא.

Hif. הֶתִּיךְ *to smelt, cast, pour.* Ex. R. s. 15 ... של כסף הֶתִּיכָן וכ׳ the idols of silver ..., he caused to melt and be shapeless as before they were cast. Y. Sabb. X, 10ᵇ bot. חמתיך אבר he who casts lead (on the Sabbath). Naz. 50ᵇ והתיכו and he melted it (the fat); Tosef. Ohol. IV, 3 והיתכו, והתיכו (corr. acc.); Y. Naz. VII, 56ᵇ bot. Y. Ab. Zar. III, 43ᵇ; ib. IV, 44ᵇ top המתיך כוס לע״ז he who casts a cup for an idol.—[Pesik. R. s. 31 מנתכי׳ אחורירה, read: מכופתים לאחוריהם; v. ed. Fr. note 49.]

Hof. הוּתַךְ *to be molten; to be reduced to slags.* Meïl. II, 3 (9ᵃ) עד שיותך חבשר (Talm. ed. שיתיך, corr. acc.) until the flesh is charred in small lumps; Zeb. 35ᵇ; 104ᵇ.—Part. מוּתָךְ. Sabb. 21ᵃ, a. fr. חלב מ׳ Ar. (ed. מְדוּתָךְ, v. דתך) molten fat.

נָתַךְ I ch. same; *Af.* אַתִּיךְ *to melt, cast, pour.* Targ. Job X, 10 Ms. (ed. סנך). Targ. Ex. XXV, 12; a. fr.—Part. pass. מַתִּיךְ. Targ. II Chr. IV, 2, sq.—Midr. Till. to Ps. II, 6 (expl. נסכתי ib.) אַתֵּיתִיכֶהָ I cast him (made him strong, cmp. יָצַק *Hof.*); Yalk. ib. 620.

Pa. נַתֵּךְ same. Targ. II Chr. XXXII, 21.

נָתַךְ* II (v. P. Sm. 2480; cmp. נָתַח *Pi.* 2) *to distrain, fine.* Targ. Prov. XVII, 26 (h. text ענש).

נָתַל* (v. P. Sm. 2480) = נָתַן *to give answer, teach.* Targ. Prov. XXVI, 4; 7.

נָתָן (b. h.) pr. n. m. *Nathan,* 1) the prophet. Koh. R. to IV, 12. Midr. Till. to Ps. LI; a. fr.—2) N. the Babylonian, a Tannai. Ber. IX, 5. Tosef. Yeb. VIII, 4. B. Bath. 73ᵃ; a. fr.—3) name of several Amoraïm. Y. Erub. VI, 23ᶜ bot., v. דְּרוּמָאָה; a. e.—Y. M. Kat. III, 82ᵃ נ׳ בר אבא.—Y. Ter. VII, 44ᶜ נ׳ בר חושעיה.—Y. Ber. IV, 7ᵇ נ׳ בר טובי; a. fr.—4) N. d'Tsutsitha, a penitent. Sabb. 56ᵇ.—אבות דר׳ נ׳, v. אָב II.

נָתַן (b. h.) *to give; to place, put.* Gitt. I, 6 תֵּן גט וכ׳ give this letter of divorce to my wife. Ib. תְּנוּ גט וכ׳ give ye &c. Ib. לא יִתְּנוּ לאחר מיתה they must not deliver it after the man's death; a. v. fr.—נ׳ עיניו ל־, נשא ונ׳, v. נָשָׂא. (to put an eye upon) *to intend.* B. Mets. 19ᵃ, a. e. כיון שנ׳ ע׳ לגרשה as soon as he has resolved to divorce her; a. fr.—נ׳ עיניו ב־ (to have an eye on) *to desire, think of.* Ned. XI, 12 שלא תהא אשה נותֶנֶת עיניה באחר lest the woman have a liking for another man. Ib. 20ᵇ שלא אֶתֵּן עיני וכ׳ lest I think of another woman. Ib. אל ישתה .. ויתן וכ׳ one must not drink of one cup (have connection with one woman) and think of another; a. fr.—Esp. נ׳ עיניו בו *to cast an angry eye at, to hurt by an angry look.* Ber. 58ᵃ נ׳ ע׳ בו ונעשה וכ׳ he cast an eye at him and he was changed into &c., v. גֶּבֶל; Sabb. 34ᵃ; a. e.—Y. Ber. III, beg. 5ᵈ, a. fr. נותן תפלין puts on T'fillin.—נ׳ טעם, v. טַעַם.—חדרין נותן the conclusion *ad majus* gives it, it is a legitimate conclusion. Bekh. 59ᵇ, a. fr. Ib. הרא הנותֶנֶת (on the contrary,) it is thus we should argue.—Gen. R. s. 33 ודרין נותן and it stands to reason.—Esp. נ׳ (sub. דם) *to put blood on the altar, sprinkle, smear.* Zeb. VIII, 4; a. fr.—[Tosef. Neg. VI, 10 נותן, v. נָתַץ.]

Nif. נִיתַּן *to be given, put* &c.; *to be intended.* Ned. 38ᵃ לא נִיתְּנָה תורה אלא למשה וכ׳ the Law was given only to Moses and his descendants. Ib. וכולן נִתְּנוּ וכ׳ and all those (gates of understanding) were granted to Moses; a. fr.—Keth. 81ᵃ לא ניתנה כתובה וכ׳ the K'thubah is not intended to be collected during life-time. R. Hash. 28ᵃ נִיתְּנוּ .. מצות, v. נָתַן; a. fr.—[Tosef. Ab. Zar. V (VI), 8 עד שינתן, v. נָתַץ.]—Esp. *to be put on the altar, sprinkled, smeared.* Zeb. VIII, 9 הנִתָּנִין למטה .... בנתנין למעלה blood which must be put below (the red line) which has been mixed with blood that must be put above. Ib. 10 נִתָּנוּ במתן וכ׳ shall be applied four times, v. מַתָּנָה a. מַתָּנָה; a. fr.

Hof. הוּתַּן *to be put.* Makhsh. I, 1 בכי יותן (הרי זה) it comes under the law (Lev. XI, 38), i. e. it is a liquid which, if put on eatables, makes them susceptible of uncleanness. Ib. 2 אינן בכי יותן do not qualify for uncleanness; a. fr.

נְתַן ch. same. Targ. Deut. XV, 10; a. fr.—[Targ. Is. LIII, 5 ובדגירתנהי some ed., read: ובדגירתנה, v. נְתַר I.]

נָתַץ (b. h.) *to chip off; to tear down.* Neg. XIII, 2 בזמן שהוא נותֵץ נותץ את שלו when he has to tear down (Lev. XIV, 45), he must chip off his part of the house, contrad. to חָלַץ; Tosef. ib. VI, 10. Ib. בנתירצה נותץ את וכ׳ (not נותן) when he has to tear down, he must chop those stones which are affected as well as those which are not; a. fr.

Nif. נִיתַּץ *to be torn down.* Ab. Zar. 53ᵇ עד שיִּתָּתֵץ רובו until the largest part of it is torn down; Tosef. ib. V (VI), 8 שינתץ (corr. acc.). Neg. XIII, 1; a. fr.

Hof. הוּתַּץ same. Ab. Zar. III, 9 אם חדש יותַּץ if the oven was new, it must be taken apart; Pes. 26ᵇ; a. fr.

נָתַק (b. h.; cmp. preced. a. נתך) 1) *to break loose; tear out.* Y. Shebi. IV, 35ᵇ bot. מקום שנהגו לקוץ יְתוֹק לְתוֹק וכ׳ where it is customary to cut the reeds, let him pluck them; where it is customary to pluck them &c.; Tosef. ib. III, 19 Var. יְתוֹךְ לְתוֹךְ. Cant. R. to VIII, 6 (ref. to Jer. XXII, 24) שהוא נוֹתֵק מלכות וכ׳ that he will tear the Davidic kingdom out of his hand; ib. משם אני נותק וכ׳ from there I shall tear loose the kingdom &c.; Pesik. Shub., p. 163ᵃ. Bekh. 33ᵇ נותק he who tears loose (testicles and throws them away); נותק אחר כורת who removes them after one has cut them (tearing off the roots). Sifra Thazr., Neg., ch. VII, Par. 5 אם נָתָק אדם if a man made it bald (נָתָק); (R. S. to Neg. III, 5 אם נִיתְּקוּ בידי אדם, Nif.); a. e.—*Part. pass.* נָתוּק (b. h.) *an animal whose testicles have been forcibly removed*; [oth. opin.: *whose membrum has been mutilated by a violent severance*]. Sifra Emor, Par. 7, ch. VII; Tosef. Yeb. X, 5.—2) *to cause oozing, to secrete.* Tosef. Ter. III, 13 ענבים רכות ונוֹתְקוֹת .. ואינן נוֹתְקִין וכ׳ grapes are soft and let their juice ooze out (when packed), but olives are hard and do not let their oil ooze out.; Y. ib. III, 42ᵇ top, v. הֵירֵחַ.

Pi. נִיתֵּק 1) *to tear loose.* Cant. R. l. c. (ref. to Jer. l. c.) אֲנַתֵּקְךָ .. אין it does not say *ănattekkha* (I shall tear thee loose), but (it may be read) *athakkenkha* (I shall restore thee, v. תָּקַן); Yalk. Jer. 303 אֲתַקֶּכְךָ (*Hif.*); Pesik. l. c.—2) [*to tear, pull*] *to remonstrate, protest.* Sifré Num. 115; Yalk. Num. 750 התחיל הבן הזהוא מְנַתֵּק that son began to protest (against doing slave's work); התחילו ישראל מְנַתְּקִים the Israelites remonstrated (against the laws imposed upon them); v. infra.

Nif. נִיתַּק, נִיתּוֹק 1) *to be torn loose; to fall out.* Ḥull. 123ᵇ שומר העשוי לְנָתֵק מאליו a protection (cover) which is likely to come off of itself. Nidd. 65ᵃ כיון שנִתְּקוּ שניו וכ׳ when a man's teeth are gone; a. e.—2) [*to tear one's self loose,*] *to remonstrate, be discontented.* Sifra Aḥăré, Par. 9, ch. XIII גלוי .. לִיתָּתֵק בעריות it was known before the Lord that they would bear unwillingly the restrictive laws concerning sexual relations; נִיתְּקוּ בעריות they did remonstrate &c. (ref. to Num. XI, 10; v. Sabb. 130ᵃ; Yoma 75ᵃ); Yalk. Lev. 590.—3) *to be shifted, transformed, modified.* Zeb. 5ᵇ, a. fr. אשם שנ׳ לרעית an animal dedicated as a guilt-offering which (on account of its owner's death &c.) has been condemned to pasture until natural death (v. מָאַב).—Y. Naz. IV, end, 53ᶜ משנ׳ מלא תעשה since it (the cutting of the hair which is forbidden to the Nazarite) has gone over from a prohibition to a positive duty (Num. VI, 18).—לאו שנ׳ לעשה a prohibition transformed into a command, i. e. a prohibitive law the transgression of which must be repaired by a succeeding act, e. g. (Lev. XIX, 13) 'thou shalt not rob', and (ib. V, 23) 'he shall make restitution.' Ḥull. 141ᵃ (for which ib. XII, 4 מצות לא תעשה שיש בה קום עשה). Yoma 85ᵇ לא תעשה שנ׳ לעשה; a. fr.—4) (v. Kal 2) *to enter a stage of moist decomposition.* Y. Naz. VII, 56ᵇ, v. נָצַל.—5) (denom. of נֶתֶק) *to become hairless and blanched, to be afflicted with* נֶתֶק. Neg. X, 9 וכ׳ כל ראשו and his entire head became bald (v. קָרַחַת). Sifra Thazr. l. c. את שנ׳ נתק בתוך נתק a person that became afflicted with a bald spot within a patch of hair surrounded by baldness (Neg. X, 7 שני נְתָקִין זה לפנים מזה; a. fr.).

נְתַק ch. same; *Af.* אַתִּיק *to pull, drag.* Targ. Jer. XII, 3 אַתִּיקִינוּן or אַתְקִינוּן (ed. אַתְקִנִי, ed. Lag. אַתִּקִינִי, v. תְּקַן; h. text התירקם).

Pa. נַתֵּק 1) *to tear, sever.* B. Kam. 9ᵇ שור דרכיה לנַתּוּקֵי an ox may be expected to tear (the rope). Bets. 10ᵇ Ms. M., v. נְתַח.—2) *to snatch, take away.* Yoma 46ᵇ כיון דנַתְּקָהּ נתקה having snatched it (the coal from the altar), he has snatched it (and it has its sacred character no longer).—3) *to shift, transform.* Macc. 15ᵃ Ms. M. (Rashi לאוירה, ed. לאו) החוא לנַתּוּקֵי לאוי וכ׳ this (positive command) has the function of modifying the prohibitory law (intimating the reparation in the event of its transgression); v. preced. *Nif.*

Ithpe. אִיתְּנַתֵּק 1) *to be severed, snatched.* Targ. Koh. IV, 12.—Yoma l. c. אִיתְּנַתְּקָה למצורתה the taking it from the altar was done for an ordained use of it; a. e.—2) *to be set aside, be designated.* Erub. 13ᵃ כיון דא׳ לשום רחל תו לא הדרא מִיתַּנְתְּקָא וכ׳ having been originally designated (copied) for Rachel, it cannot again be converted and used for Leah; Sot. 20ᵇ. Zeb. 3ᵃ; a. e.

נֶתֶק m. (b. h.; preced.) [*torn out,*] *bald (blanched) spot* on the head or in the beard. Neg. X, 2; a. fr. *Pl.* נְתָקִים, נְתָקִין. Ib. 1; 7; a. fr.

נִי׳, נְתָקָא ch. same. Targ. Lev. XIII, 30; a. fr.

נת״ר, a mnemotechnical abbreviation for נְעִילַת הַסַּנְדָּל, הַשְׁמֵשׁ חֲמוֹטָה. רְחִיצַת יָדַיִם a. M. Kat. 24ᵃ.

נָתַר I (b. h.; cmp. נתק) *to sever, loosen.*

Nif. נִיתַּר, נִיתּוֹר 1) *to be torn loose, be released.* Y. Taan. II, 65ᵈ top, v. נָטַשׁ II a. נָתַשׁ.—Trnsf. *to be untied, released from an obligation; to become permitted.* Y. Yeb. IV, 6ᵇ bot. (ref. to Deut. XXV, 10) בית שהוא נִיתָּר וכ׳ a house (of several wives) which is released (from the leviratical marriage) by means of one *ḥălitsah* (performed on one of the wives). Y. Bicc. I, 64ᵇ top כל הביכורים שנראו לִיתּוֹר אינן נִיתּוֹרִין וכ׳ .. all the first fruits which are to be released (become permitted by being brought to the Temple) in the land (of Palestine), can become so only by reciting the confession (Deut. XXVI, 5—10). Erub. 10ᵃ; 12ᵃ חצר נִיתֶּרֶת וכ׳ a court becomes permitted (for Sabbath purposes) by &c., v. פַּס. Ib. שהוא נִיתָּר וכ׳ that it is made available &c.; a. e.

Hif. הִתְּתִיר 1) *to loosen, untie, unscrew.* Tosef. Sabb. XVI (XVII), 5 שֶׁהִתִּירוֹ which one unscrewed; Sabb. XX, 5 מַתִּירִין, v. מְכַבֵּשׁ. Ib. 22ª מבגד לבגד מתירין (ציציות) you may untie show-fringes from one garment (and put them) on another garment. Gen. R. s. 5 מַתִּירָן ומוציא וכ׳ he unties them (opens the bags) and lets the air in them escape; a. fr.—[Tosef. Shebi. I, 7, v. נָתַר.]—2) *to permit, declare permitted*, opp. אָסַר. Sabb. 4ª הִתִּירוּ לוֹ וכ׳ would they (the scholars) permit him to take it out &c.? Ib. II, 4 ור׳ יהודה מַתִּיר but R. Judah declares it permitted. Ib. 2 וחכמים מַתִּירִין; a. v. fr.—V. מַתִּיר.—3) *to free, surrender; to outlaw, proscribe.* Snh. 40ᵇ ד׳ עצמו למיתה did he surrender himself to death?, i. e. did he declare that he would commit the act in spite of the warning which defined it to be a deadly crime? Ib. 41ª (ref. to Deut. XVII, 6) עד שיַתִּיר וכ׳ until he declares himself ready to undergo capital punishment for his act. Ḥull. 41ª. Y. Peah I, 16ª לַהַתִּיר דמן וכ׳ .. שילא they wanted a pretext to outlaw the rebels; a. fr.

Hof. הוּתַּר 1) *to be loosened, untied.* Lev. R. s. 28, beg., a. fr. הוּתְּרָה הרצועה, v. רְצוּעָה. Sabb. XX, 5 אם הירה מוּתָּר וכ׳ if it (the clothes press) was (partly) unscrewed on the eve of the Sabbath, he may unscrew it entirely. B. Kam. 9ᵇ שור מותר an ox that is not tied, opp. קשור. Erub. II, 1 קשורות אבל לא מוּתָּרוֹת closely tied together, but not tied in a loose way; a. e.—2) *to be permitted.* Y. Sabb. II, 5ᵇ bot. בתחילה ד׳ לחן וכ׳ הִתִּר, v. נָדַר; Snh. 68ª. Ḥull. 17ª originally they were permitted to eat the flesh of an animal killed by stabbing (v. נְחִירָה). Ib. 9ª נשחטה הותרה when the animal has been slaughtered according to the ritual, it is (absolutely) permitted. Ernb. 93ᵇ שבת כיון שהותרה הותרה as regards Sabbath laws what has been permitted at the entrance of the Sabbath remains permitted the entire day; ib. 70ᵇ כל שה׳ למקצת וכ׳ whatever is permitted for one part of the Sabbath &c.; a. v. fr.—Part. מוּתָּר; f, מוּתֶּרֶת; *pl.* מוּתָּרִין, מוּתָּרוֹת (*it is, they are*) *permitted* (of things and persons). Ter. X, 7. Yeb. I, 2 צרתה מ׳ her rival is permitted (to him as wife). Ib. III, 2 ומ׳ באחותה and he is permitted to marry her sister. Ib. II, 10 מותרות לינשא may be married to them; a. v. fr.—Pes. 48ª, a. e. (ref. to ממשקה ישראל, Ez. XLV, 15) מן המותר לישראל of what an Israelite is permitted to drink. Sabb. 108ª (ref. to בפיך, Ex. XIII, 9) מדבר המותר בפיך the Torah must be written on the skin of an animal which is permitted in thy mouth (a clean animal).

נָתַר II, *Pi.* נִתֵּר (b. h.; cmp. נתק) [*to move.*] *to leap.* B. Kam. 38ª (ref. to Hab. III, 6) מאי משמע דהאי ויתר לישנא דאגלויי הוא what evidence is there that this *vayyatter* has the meaning of sending into exile (causing to emigrate)? Answ. ref. to לְנַתֵּר (Lev. XI, 21). Lev. R. s. 20 (ref. to Job XXXVII, 1) מהו וְיִתַּר יקפץ וכ׳ what does *v'yittar* mean? It will leap, as we read (Lev. l. c.) &c.

Hif. הִתִּיר *to exile.* B. Kam. l. c., v. supra. Lev. R. s. 6, beg. וּמַתִּיר את הגנבים and condemned the thieves to exportation (v., however, גֵּרֵד).

נָתַר ch.=h. נָשַׁר, *to fall off, drop; to fall apart, decay; to become wearied, faint.* Targ. Is. XL, 7. Ib. LXIV, 5; a. fr.—B. Mets. 21ᵇ דנתרא that it (the fig) dropped (and was not taken off the tree). Ib. אע״ג דנתרין זיתי וכ׳ even when the olives have dropped &c. Sabb. 33ᵇ ונקא נָתְרָן ודמעת עיניה and the tears fell from his eyes; a. fr.

Af. אַתַּר *to drop, shed, let fall.* Targ. Ruth II, 16. Targ. Y. II Ex. IX, 32 ואַתְּרַת (not ואתך).—Y. Kil. VII, beg. 30ᵈ דמַתְּרָן טרפיהן וכ׳ where trees shed their leaves even in midsummer. Naz. 42ª אדמה דלא מַתְּרָא an earth which does not cause falling out of the hair; a. e.—Y. Yeb. XVI, 15ᵈ אתרין, v. infra.

Pa. נַתַּר 1) (neut. verb) *to crumble, fall in.* B. Kam. 9ᵇ בור דיכה לְנַתּוֹרֵי a pit is liable to fall in (and mere covering it up is not a sufficient precaution).—2) *to drop, shed.* Targ. Is. I, 30; a. e.—Y. Yeb. XVI, 15ᵈ (if one says of a person) נַתַּרי פלוני, 'I have dropped that man', you must not allow his wife to marry again (it does not necessarily mean that he saw him dead), for I may say, he means [read:] אַתַּרי לפלוני מאכל I dropped that man something to eat.

נֶתֶר f. (b. h.; preced.; v. esp. Naz. 42ª quot. in preced.) 1) (*nîṭron,*) *natron, native carbonate of soda* (v. Sm. Bibl. Dict. s. v. Nitre, a. Sm. Ant. s. v. Nitron). Sabb. IX, 5; Nidd. IX, 6. Ib. 62ª; Sabb. 90ª, v. אֶלֶכְסַנְדְּרִי a. אַנְטַרְפַּטְרִית; a. e.—2) כלי נ׳ *a vessel made of alum crystals.* Kel. II, 1. Ab. Zar. 33ᵇ (expl. כלי מחפורת וכ׳, v. מַחְפּוֹרֶת); a. fr. [v., however, Maim. to Kel. l. c.]

נִי׳, נָתְרָא I ch. same. Targ. Jer. II, 22. Targ. Prov. XXV, 20 (Ms. יתרא as in Pesh.).

נִי׳, נָתְרָא II ch.=h. נָשֶׂר I, *dropping.* Targ. O. a. Y. I Lev. XIX, 10 (h. text פֶּרֶט).

נָתַשׁ (b. h.; cmp. נתץ) *to break loose, tear off.*

Nif. נִיתַּשׁ, נִיתּוֹשׁ *to be torn loose, be released.* Lev. R. s, 29; Gen. R. s. 56, v. נָטַשׁ II a. נָתַר I.

Hif. הִתְּתִישׁ *to uproot.* Gen. R. s. 23, beg. (play on מתושאל, Gen. IV, 18) מַתִּישָׁן אנר וכ׳ I shall tear them out of this world.—[הַתִּישׁ or הִתְּתִישׁ *to weaken*, v. תָּשַׁשׁ.]

*נָתַשׁ h. same. Targ. Ps. CXVIII, 10, sq. אֶתְתַּשִּׁינוּן (ed. Lag. אֶתְתּוֹשְׁשִׁינוּן; Regia a. Levita אֶתְתּוֹשְׁשִׁי), v. תָּשַׁשׁ.

ס

ס *Samekh*, the fifteenth letter of the Alphabet. It interchanges with שׂ, e. g. פָּרַס a. פָּרַשׂ, נָסָא a. נָשָׂא; a. fr.; with ז, q. v.; with צ, as סַנָּאר a. צַנָּאר.—ס preformative for Safel forms, as in סקבל, סרהב &c.

ס׳ as numeral, *sixty*, v. א׳.

סָאָא, v. סְאָה ch.

סָאַב [*to be rough, ugly,*] *to be filthy, unclean, repulsive.*

Pi. סִיאֵב *to soil, make unclean; to unfit for sacrifice* on account of repulsive appearance. Part. pass. מְסוֹאָב, f. מְסוֹאֶבֶת; *pl.* מְסוֹאָבִים, מְסוֹאָבִין; מְסוֹאָבוֹת.—ידים מס׳ *unwashed hands.* Ḥall. II, 2. Ḥull. II, 5; a. fr.—Tem. 8ª ירעו הא מס׳ וקיימין ... (you say) 'let them go to pasture until they become unfit for sacrifice', but are they not already unfit (being blemished)?

Hithpa. הִסְתָּאֵב *to become filthy, repulsive, unfit for sacrifice.* Yeb. XI, 5 ירא רועה עד שיִסְתָּאֵב let it go to pasture, until it becomes unfit for sacrifice. Tem. l. c. עד שיִסְתָּאֲבוּ, v. supra. Ib. IV, 1 עד שהִסְתָּאֵב; a. fr.

סָאֵב I ch. same.

Pa. סָאֵב, סָאֵיב 1) *to soil, defile, make unclean, unfit for sacrifice.* Targ. Lev. XV, 31. Targ. Gen. XXXIV, 5; a. fr.—Taan. 11ª bot. הרוא דסָאֵיב נפשיה that is because he defiled himself (by touching a corpse &c.). Y. Maas. Sh. III, 54ᵇ top מְסָאֵב לה ופדי לה made the fruit unclean and also redeemed it. Y. Snh. I, 18ᵇ top חד בר נש ס׳ וכ׳ a man caused a priest to become unclean; a. e.—*Part. pass.* מְסָאָב, f. מְסָאֲבָא; *pl.* מְסָאֲבִין &c. Targ. Lev. XIV, 40. Ib. O. XII, 2. Ib. XI, 8; a. fr.—Tem. 22ª הא מְסָאֲבָת וקיימא is it not already unfit for sacrifice?, v. preced. Ab. Zar. 37ª; Eduy. VIII, 4 Ms. M., v. infra.—2) *to declare unclean.* Targ. Lev. XIII, 44; a. fr.

Ithpa. אִסְתָּאֵב *to be made unclean, be unclean.* Targ. Num. VI, 12 (Regia מסאב). Targ. Y. ib. 11. Targ. O. Lev. XIII, 45. Targ. O. Deut. XXII, 9 (h. text תקדש); a. fr.—Eduy. VIII, 4 ודיקרב במיתא מְסָתָּאֵב (Ms. M. מְסָאֵב) only what is sure to have touched a corpse is unclean (v. Ab. Zar. 37ᵇ).

סָאֵב II or סָאַב (cmp. preced.; v. סִיב I) [*to be hairy,*] *to be old.* Targ. Prov. XXII, 6 נסאב ed. Lag. (oth. ed. נָסוּב, נסאובא, נָסוּב; Ms. נסאבא).—Y. Dem. III, 23ᶜ bot. כד תִּסָּאֲבוּן וכ׳ when you are old (appointed elders, v. זָקֵן), I shall tell you.

סָאבָא m. (preced.) *old man*, v. סָב.

סָאָה f. (b. h.) *S'ah*, a measure of volume for dry objects and for liquids; in gen. *measure.* Men. XII, 4 בארבעים ס׳ וכ׳ in a reservoir containing forty S. he can bathe for purification, in forty less one drop &c. Mikv. I, 7; a. fr.—Sot. 9ª עד שתתמלא סָאתו ... ארן the Lord does not exact payment (punishment) of a man until his measure is full. Ib. 8ᵇ; Tosef. ib. III, 1 (ref. to בסאסאה, Is. XXVII, 8) ארן לי אלא שמדד בס׳ וכ׳ this would prove only that the Lord measures by the S'ah (repays only great sins, overlooking the small ones) &c.; Y. ib. I, 17ª.—בֵּית ס׳ (or sub. בית) *a field requiring one S'ah of seed,* (a square measure) *Beth S'ah.* Shebi. III, 2. B. Bath. VII, 2 רובע לס׳ one fourth of a Kab for each (Beth) S'ah; a. fr.—Tanḥ. Ki Thissa 26 משקל ארבעים ס׳ forty S'ah in weight (weight of forty S'ah of wheat).—*Pl.* סָאוֹת, סָאִים, סְאִין. Y. l. c. (ref. to סאון, Is. IX, 4) ריבה כאן ס׳ הרבה the text intimates here a variety of measures (recompenses). Men. VII, 1 חמש ס׳ וכ׳ five Jerusalem S'ah which are equal to six Desert S'ah. Ib. 77ª; a. fr.—*Du.* סָאתַיִם. Ter. X, 8. Shebi. III, 4; a. fr.

סָאָא, סָאְא ch. same. Targ. II Kings VII, 1; 16; a. e.—*Pl.* סָאִין, סָאוִין, סָאֵי, סָאוֵי, סָאוֹן, סָוֹן, סָוְן, סָאִוִין, סְאִין. Targ. Gen. XVIII, 6. Targ. Y. Ex. XXIX, 4; a. fr.—Targ. Y. Deut. XXXIV, 12 (*a weight*, v. preced.).—Pes. 113ª סָאוֵי Ms. M. (ed. סָאָה). M. Kat. 12ª בר שית ס׳ וכ׳ a vessel containing six S'ah (of beer) but well closed, is better &c.; a. e.—*Du.* סָאתָן. Targ. II Kings l. c.—V. סָאתָא.

סָאוֹב m. (סָאֵב I) *unclean object; uncleanness.* Targ. Y. Lev. XXI, 1. Targ. Y. Deut. VII, 26 ס׳ שקצא (ed. Amst. סָאִיב, not סָ) what has become unclean through an abomination.

סוֹבְתָא, סוֹאַבְתָּא, סְאוֹבְתָּא f. (preced.) 1) *uncleanness*, esp. *menstruation.* Targ. Ez. XXIV, 11. Targ. Y. Gen. XVIII, 11 (ed. Vien. סוּבְתָּא). Targ. Lev. XV, 25; 31 (some ed. סָאוֹב׳); a. fr.—2) cmp. (נִדָּה) *menstruant.* Targ. O. ib. 33 (Y. סִיאוּבְתָּא; some ed. סִיאִיבָ׳); a. e.—*Pl.* סוֹאַבְתָּא. Targ. II Chr. XXIX, 16. Targ. O. Lev. XVI, 16; 19 סוֹאַבַת constr. (Y. סוֹאֲבוֹת Hebraism); a. e.

סָאוֹר, v. שָׁאוֹר.

סָאוֹרָא, סָאוֹר, v. סִיאוּרָא, סִיאוּר.

סָאטָא, v. סוּט.

סָאִיב, סָאֵיב, v. סָאֵב I a. סָאוֹב.

סָאִים, v. סוּם I ch.

סָאִין, v. סִין. [סְאִין *pl.* of סָאָה.]

סָאמָא *silver*, v. סְרָמָא I.

סָאן, v. סָנָן.

סָאנֵי, v. סְנֵי.

סָאסָא, סָאנְיָא Targ. Prov. XVI, 16; XVII, 3 some ed., v. סְרָמָא I.

סָאסָא, סָאסָה m. h. a. ch. (=סעסע, cmp. סער, שׂער; cmp. זָאזָא) *bristle, awn* or *beard of grain.* Sot. 5ª (Ar. סָמָא). Ḥull. 17ᵇ דמירא לס׳ (Ar. לסמא) if the slaughtering knife is rough like a bristle of &c.—*Pl.* סָאסִין, constr. סָאסֵי. Koh. R. to IX, 11 שהרוח רץ על ס׳ שיבולין וכ׳ (not שירבוליא; some ed. שָׁאסֵי) he ran over the ears of standing grain, and they were not broken.

סָאפוֹן m. *soap, detergent,* v. צְפוֹן I.

סָאתָא I, סָאתָה f. ch.=h. סְאָה, *S'ah, measure.* Targ. Is. XXVII, 8. Targ. Job XX, 22; a. e.—Y. Ter. X, 47ᵇ top כמה ס׳ עברא וכ׳ how much does a S'ah contain? Twenty four Log. Lev. R. s. 36; Y. Snh. X, 27ᵈ כארנש ... והא ס׳ וכ׳ as if one says, here is the bag, here is the Sela, and here is the measure, rise and measure (said of one who asks immediate reward for a good deed); Ruth R. introd. (some ed. סאה); a. e.—*Pl.*, v. סְאָה ch.

סָאתָא II f.=סְחוֹתָא, *sweepings, refuse.* Lam. R. to I, 15 (expl. סלה, ib.) עבדי ס׳ וכ׳ (some ed. סָאתֵי *pl.*) he made me like refuse before them. Ib. בבר גמזא צווחין לס׳ סרקי (read סלוחא; Ar. לסחוחא סולחא . . בברגיא) in Bar Gamza they call sweepings *sallutha* (that which is thrown away); v. סָחִיתָא.

סַב, v. נָסַב.

סָאבָא, סָבָא I m. ch. (v. סָאֵב II, סְרִיב)=h. שָׂב, *grey, old; elder; ancestor; scholar* (=h. זָקֵן). Targ. Is. III, 2. Targ. Gen. XXIV, 2; a. fr.—Targ. Y. II Lev. XXII, 27 סַבָּא.—Targ. II Esth. VII, 9 כאגג אבא סב (ed. Lag. אבא . טב, corr. acc.) like Agag my *grandfather.*—Y. Yeb. XII, 12ᵈ bot., opp. סַלְיָתָא. Ḥull. 6ª אשכחיה חהוא ס׳ an old man (or scholar) met him; Sabb. 34ª. Gen. R. s. 74 (ref. to Ps. CXXIV, 1) ישראל ס׳ it means Israel the patriarch (not Israel the people); Midr. Till. to Ps. l. c. Y. Ned. X, end, 42ᵇ לסָבַי to my ancestor. Ib. ר׳ דוסתי ס׳ R. Dostay senior; a. fr.—[Y. Maas. Sh. V, 56ᶜ top, v. כָּפָא I.]—*Pl.* סָבְרִין, סָבַיָּא, סָבֵי. Targ. Zech. VIII, 4. Targ. Joel I, 14. Targ. Prov. XX, 29 (Ms. סִיבֵי); a. fr.—Y. Peah VII, end, 21ᵇ איית תוו ס׳ וכ׳ there were (poor) old men in our days &c. Kidd. 33ª ר׳ ... ס׳ דארמאי R. J. used to rise before gentile old men. Snh. 17ᵇ ס׳ דסורא the scholars of Sura. B. Bath. 58ᵇ סאבי דיהודאי the Jewish scholars. Bekh. 8ᵇ, v. אַתְרְנָס; a. fr.—*Fem.* (סָבָא), סַבְתָא. Y. Maas. Sh. III, 54ᵇ top אמר לון חד סבא (read: אמרת לון הדא ס׳) said to them a certain matron (prob. wife of a scholar). Ib. מימר . . הדא סבתא that matron was of the opinion. B. Bath. 125ᵇ נכסי לס׳ אי I bequeathe my property to my grandmother. Ib. אי קדים ס׳ וכ׳ if that grandmother had sold the property bequeathed to her before the claim could be preferred, the sale would have been valid; a. fr.—*Pl.* סָבָן. Targ. Zech. l. c.; a. e.—[סָב *to be old,* v. סְרִיב.]

סָבָא II 1) pr. n. m. *Saba.* Y. Yeb. IX, beg. 10ª ניחא בר ס׳; Y. Kil. IX, beg. 31ᵈ סָבָה.—2) כְּפַר ס׳ pr. n. pl. *K'far Saba,* in Samaria. Y. Dem. II, 22ᶜ bot. (ed. Krot. כפרסבא, one word). Nidd. 61ª; Tosef. ib. VIII, 5 (v. Hildesh. Beitr., p. 10).

סָבָא III (b. h.; cmp. שָׂבַע) *to drink freely.*—Part. pass. סָבוּא, *pl.* סְבוּאִין, סָבְוּאִין *soaked, satiated.* Nidd. 24ᵇ עצמותיו ס׳ Ar. (ed. סכויירן) his bones are found satiated with moisture, i. e. *porous,* contrad. to משוחין oily, smooth.

סָבָא ch. same. Part. סָבֵי. Targ. O. Deut. XXI, 20.—[Targ. I Sam. XXX, 20 וסבא some ed., read וְשָׁבָא.].

Pa. סַבֵּי *to retail wine* in the shop or tavern. B. Bath. 98ª אדעתא לסַבּוּיֵירִי with the intention to retail it.

Af. אַסְבָא *to satiate, soak*; trnsf. (cmp. סְפַג) *to lash.* Keth. 10ª אַסְבּוּהוּ כופרי make him absorb (strike him with) palm switches. Ib. ומַסְבְּרִינָן לִיהּ וכ׳ and we lash him nevertheless.

סָבַב (b. h.) *to go around, turn.* Num. R. s. 18 כשהייתי ... וחולך וסוֹבֵב כל וכ׳ when I travelled ... and went around all the towns; היייתי סובב והולך מעיר וכ׳ I went around from town to town. Erub. 56ª וסובב אל צפון בלילה 'and turns northward' (Koh. I, 6) by night; a. e.

Nif. נָסַב *to take a turn.* Num. R. s. 4 ונָסַבָּה ורחבה למעלה it turned upward and became wider.

Pi. סִיבֵּב 1) *to surround.* Erub. l. c.; B. Bath. 25ᵇ (ref. to Koh. l. c.) פעמים מְסַבְּבָתָן ופעמים מהלכתן (Rashi סוֹבְבָתָן, v. Rabb. D. S. a. l. note 4) at seasons the sun goes around them (making a circuitous route), and at seasons it passes straight through (from north-east to south-west). Erub. 23ᵇ; Num. R. s. 13 סַבֵּב tie around; a. e.—Trnsf. *to be around a person, to wait upon.* Deut. R. s. 1 (play on סב Deut. II, 3) הרבה סי׳ עשו את חורו וכ׳ a long while has Esau been around his parent &c.—סי׳ על הפתחים *to go around from door to door, to beg.* Tosef. Peah IV, 8 המְסַבֵּב על ... אין וכ׳ for the poor man that goes begging, the public charities are not bound to do anything. Y. ib. I, 15ᵈ top כבד . . אפי׳ את מסבב וכ׳ 'honor thy father and thy mother', even if thou have to go begging (thou must support them); Pesik. R. s. 23—24; a. e.—Ruth R. to I, 1 עכשיו . . מְסַבְּבִין פתחי וכ׳ now all Israel will surround my gate ..., waiting for distribution of food; Yalk. ib. 598 יהיו . . מְסוֹבְבִין.—2) *to carry around from place to place.* Kel. I, 7 ומְסַבְּבִין לתוכן וכ׳ and you may carry a corpse from one (of the fortified places) to another; Tosef. ib. B. Kam. I, 14 ומס׳ בתוכן.—3) *to place around.* Num. R. s. 2 סי׳ לכסאו וכ׳ he placed four angels around his throne.—Part. pass. מְסוֹבָּב, f. מְסוֹבָּבֶת *surrounded, closed.* B. Bath. 25ᵇ, v. אַכְסַדְרָא.—*Pl.* מְסוֹבְּבִין, מְסוֹבְּרִין *assembled, arranged around.* Ab. Zar. 18ª מס׳ לו וכ׳ (Ms. M. מְסוֹבְּרִין אותו) (his sins) are arranged around him on the day of judgment (as witnesses). Yalk. Ruth l. c., v. supra.—Esp. *reclining on the dining couch around the tables* (v. מְסוֹבָּב). Ex. R. s. 25 מס׳ ואוכלין וכ׳ lying on couches and eating and praising &c. Pes. 101ᵇ בני ... מס׳ לשתות the members of a party that were assembled for a feast; ib. 102ª. Tosef. ib. X, 12; a. fr.—[Tanḥ. Ḥayé 3 מסביב, read: מכתיב, v. כָּתַב.]

Hif. הֵיסֵב, חֵסִיב, חֵסֵב 1) [*to surround the table,*] *to recline for dining in company.* Ber. VI, 6 (42ª) חֲסִיבוּ אחד וכ׳ (Bab. ed. הֲסַבּוּ; Y. ed. הֵיסַבּוּ) if they lie down for a meal, one says grace in behalf of all, opp. חיו יושבין. Tosef. ib. IV, 20 בעל חבירת שהיה מֵיסֵב ואוכל וכ׳ if a host has been reclining in company and eating, and a neighbor called

him away to speak to him. Ib. V, 5; Y. Taan. IV, 68ª bot. בזמן שחן שתי ... ומיסב וכ׳ when there are two couches, the highest in rank goes up and reclines at the head of the uppermost couch &c., v. חֶסֶב. Pes. X, 1 עד אפי׳ עני ... שיסב even the poorest man in Israel must not eat (on the Passover night) without reclining (to indicate that he is a free man); a. fr.—2) *to cause to recline, to invite.* Ex. R. s. 25 (ref. to ויסב, Ex. XIII, 18, a. שלחן, Ps. LXXVIII, 19) סיבן תחת ענני וכ׳ he invited them to recline under the clouds of glory (v. סרגמטרין); a. e.—3) *to turn around.* Pesik. R. s. 14 עתיד אני לחסיב על עולמי וכ׳ I shall turn again to my world in mercy.

Hof. חוּסַב *to be transferred* from tribe to tribe (Num. XXXVI, 7). B. Bath. 112ª כבר חוסבה the field had been transferred (before the division of the land); שכבר חוסבה לא אמרינן we do not adopt the argument that a transfer before the division made any difference (v. comment., a. Rabb. D. S. a. l. notes 4 a. 5 for Var. Lect.).

Polel סוֹבֵב *to surround.* Ab. Zar. 18ª, v. supra.

סַבַּב ch. same; *Af.* אַסֵּב *to go around* (announcing). Y. R. Hash. II, 58ª top דהוון אילין מסבְּרין יומא דין וכ׳ these went around (as messengers to announce the New-Moon) to-day, and others the day after. Ib. למה מהו דיסַבּוּן; v. צַפַּת, מַסָּבָה.

סַבָּא m. (preced.; cmp. שִׁיבָּבָא) *neighbor, borderer.*—*Pl.* סַבָּבַיָּא. Targ. Is. VII, 20 בס׳ ובמגריא בעברי וכ׳ (ed. Lag. בסיבכיא במגריא) read: בס׳ בעברי וכ׳ במגריא being a gloss to our w.) among the borderers on the sides of &c.

סַבָּה, v. סִיבָּה.

סבחוי, Targ. Prov. II, 7 ed. Lag., read שְׁבָחוֹר=סְבָהוֹר.

סַבְחַלּוֹם m.=h. יַהֲלֹם, name of *a jewel* in the high priest's breast-plate, *diamond.* Targ. O. Ex. XXVIII, 18 (some ed. סְ׳); XXXIX, 11. Targ. Y. Num. II, 10.

סַבּוּ, v. v. סִיבּוּ.

סַבּוֹאָתָא, v. סַבּוּיָתָא.

סבוי, Yalk. Num. 773, סברוני ס׳, v. סִרְכּוּיָא.

סַבּוּיָתָא c. pl. (סָבָא) *wine-retailers.* Ab. Zar. 71ª (Ar. סַבּוֹאָתָא); ib. 72ᵇ סַבּוּיָתָא.

סְבוּךְ, v. סִרְכּוּךְ.

סַבּוּל, v. סִרְבּוֹלָה.

סַבּוֹלָאָה* m. (סָבַל) *load-carrier.* B. Mets. 93ᵇ בר ארא ס׳ (Ms. R. סַבּוֹלָא; Ms. H. סַפּוֹלָאָה, Ms. F. סַקּוֹלָא) *of Saccola=Sacala* in Gedrosia?).

סַבּוֹלֶת, סְבוּלִית, v. סִרְבּוֹלֶת.

סבונה, Y. Sabb. VI, 8ª bot. ed. Zyt., v. סְבָנִי.

סַבּוּר, סְבוּרָא, v. sub. סִרְבֵּר.

סַבּוּרָא m. (סְבַר I) 1) *a reasoner* (opp. to learned, v. גְּמַר II). Y. Sabb. III, 6ª דדרין ס׳ דלא ילוף וכ׳ that reasoner who has neither studied nor attended scholars.—2) (adj.) *imaginative, fanciful.* Y. Kidd. III, 63ᵈ bot. דחגירי אינשא ס׳ חוא (not אינשי) for H. is a fanciful man (whose traditions cannot be relied upon).

סְבוּרָא m. *hope,* v. סַבְרָא.

סַבּוּתָא, v. סִרְבּוּתָא.

סַבְטָא pr. n. m. *Sabṭa.* Snh. 64ª בן אלס ס׳ (v. אָלָס, a. אַבְלָס); Y. ib. X, 28ᵈ סובתה; Sifré Num. 131, a. Yalk. ib. 771 סבטיא.

סַבְטַיָּא, v. preced.

סַבְּטַי, סַמְבַּי, סַנְבַּי pr. n., נְהַר ס׳ (Σαββατεῖον, Σαββατικός) *the river Sabbation,* said to rest on the seventh day (v. Plin. Hist. Nat. XXXI, 2; Jos. Bell. Jud. V, 5, 1; Neub. Géogr. p. 33). Snh. 65ᵇ נהר ס׳ יוכיח let the river S. prove (that the seventh day is the Sabbath); Yalk. Lev. 617 סנ׳; Gen. R. s. 11 סמ׳; Tanḥ. Ki Thissa 33 סמ׳; Pesik. R. s. 23 סמ׳. Gen. R. s. 73 עשרת .. לפנים מנהר סמ׳ וכ׳ the ten tribes were exiled to within the confines of the river S., whereas Judah and Benjamin were scattered over all lands; Y. Snh. X, 29ᶜ bot. סנ׳; Targ. Y. Ex. XXXIV, 10 מן לגיו לנהר סמ׳.

סַבְיָא m. 1) *old,* v. סָב.—2) *officer of the royal household.* Koh. R. to IX, 18 (expl. המזכיר, II Kings XVIII, 18) ס׳ (some ed. אֲחָיָא).

סָבִיב (b. h.; סָבַב) *around.* Tanḥ. B'midb. 12 ס׳ למשכן around the Tabernacle; a. e.

סְבִיבָה f. (preced.) *neighborhood.*—*Pl.* סְבִיבוֹת. Num. R. s. 18 כיון שראו שנסתלקו ישראל מסְבִיבוֹתֵיהֶם when they saw that the Israelites had removed themselves from their neighborhood; a. e.

סְבִיכָא m. (סָבַךְ)=b. h. סָבָךְ, *thicket.* Targ. Ps. LXXIV, 5. Targ. II Chr. XX, 2 סְבִיךְ דיקליא (h. text חֲצְצוֹן תָּמָר).

סְבִילָה f. (סָבַל) *carrying a burden, use of the stem* סָבַל. R. Hash. 11ᵇ אתויא ס׳ ס׳ Ms. M. (omitted in ed., v. Rabb. D. S. a. l. note) there is an analogy between סבל (Ex. VI, 6) and סבל (Ps. LXXXI, 7); Yalk. Ex. 177; Yalk. Ps. 831.

סבין, Y. R. Hash. II, 59ᶜ top, v. סָכִּי.

סְבִינְתָא, v. סַבְנִיתָא.

סְבִיסְקֵי m. pl. (v. Löw Pfl., p. 188 sq.) *mandrake flowers.* Snh. 99ᵇ (expl. דודאים, Gen. XXX, 14) ס׳ (Var. סיבסוך, Ms. M. סכסוך; v. Rabb. D. S. a. l. note).

סְבִיעַ, v. שְׂבִיעַ.

סבירינוות, Y. Keth. I, 25ᵇ top, v. סְבָרָא.

סַבִּיתָא, v. סַבּוּתָא.

סָבַךְ (b. h.) *to interweave, interlace*, esp. *to make a hedge* or *dam* with twigs, stones &c. Shebi. III, 8 לֹא יְסָבּוֹךְ Ms. M. a. R. S. a. l. (ed. יסמוך) he must not cover the dam with earth, opp. עושה חיריץ, v. חֲרִיץ.

Nif. נִסְבַּךְ *to be caught, entangled.* Lev. R. s. 29, a. e., v. נָטַשׁ II. Yalk. Num. 782, v. infra; a. e.

Hithpa. הִסְתַּבֵּךְ, *Nithpa.* נִסְתַּבֵּךְ same. Gen. R. s. 56 מִסְתַּבְּכִין בצרות entangled in troubles. Ib. [read:] עתידין בניך להִסְתַּבֵּךְ במלכיות ונמשכין ממלכות למלכות thy children will be entangled (come in conflict) with successive empires, and be drawn from empire to empire; Yalk. Num. 782 נִסְתַּבְּכִין. Gen. R. s. 65 ונ׳ בשערו and the chaff stuck in his hair. Y. Sabb. VII, 10[a] bot. נִסְתַּבְּכוּ בגדיו וכ׳ if his garments were caught in thorns; a. e.

Hof. הוּסְבַּךְ same. Peah VII, 3 [read:] עקץ .. ח׳ בעלים ונפל לארץ וכ׳ if he cut a cluster off by its stalk, and it was intercepted by the foliage, and in falling to the ground single berries fell off.

Pi. סִבֵּךְ *to entangle.* [Y. Kil. II, end, 28[b] מסבכין, some ed., v. סָבַךְ.]—Part. pass. מְסוּבָּךְ. Ḥull. 30[b] תחת צמר מס׳ if he put the slaughtering knife under the entangled wool (on the animal's neck). M. Kat. 6[a] top בְּמְסוּבָּכִין when the trees in the field are irregularly scattered (not planted in rows). Sot. 48[a]; Yalk. Is. 292 (ref. to ארזה, Zeph. II, 14) בית המסובך בארזים a house which lies in a thicket of cedars.

סָבָךְ ch. same. Part. pass. סְבִיךְ. Ḥull. 48[a] והוא דס׳ בבסרא provided the perforated lung is intergrown with the fleshy part of the ribs.

Pa. סַבֵּךְ *to weave a net.* Targ. Prov. XXX, 28 דְּמְסַבְּכָא ed. Lag. (Var. דְּמַסְבְּכָה).

סֶבֶךְ m. (preced.) *net-work, web.* Tosef. Kel. B. Bath. VII, 1 אם יש להן ס׳ (ed. Zuck. a. oth. סכך) if the fringes form a web. Ib. ס׳ עולה וכ׳ a web of fringes is partly subject and partly not subject to the standard measure of &c.

סַבָּךְ* m. (preced.) *net-weaver.* Erub. 72[b] top ר׳ יהודה חס׳ R. Ḥan. a. Alfasi (ed. הסבר, v. Rabb. D. S, a. l. note 20).

סְ׳, סְבָכָא m. (preced. wds.) *net, head-dress.*—*Pl.* סְבִיכֵי, סְבָכָיָא. Targ. Is. III, 18 (h. text שהרנים); v. next w.—[Ib. VII, 20 סיבכיא, ed. Lag., v. סְבָכָא.]

שְׁ׳, סְבָכְתָּא f. (b. h. שְׂ׳) 1) same. Tosef. Sabb. IV (V), 11 ס׳ המזוהבת (ed. Lag. סבכא, Var. ספכא, corr. acc.) a gold-embroidered hair net; Sabb. 57[b]. Y. ib. VI, 8[b] bot.; Neg. XI, 11, a. fr. שביס של ס׳, v. שְׁבִיס; Tosef. Kel. B. Bath. V, 15 שביס של ש׳. Sabb. l. c. כל שהוא למטה מן השׁ׳ whatever ornament is worn beneath the net; ib. 65[a] חס׳; (Tosef. ib. IV (V), 7 חיפוי שלמטה משערה); a. fr.—2) *any net-work, mat* &c. Kel. XXVIII, 9 ס׳ של זקנה the old woman's net-work (mat to sit upon, v. Maim. a. l.). Ib. הנשוי .. חלוק כס׳ the public woman's shirt which is like net-work (gauze, v. חוּץ II). Y. Ter. VIII, 45[d] עומד כס׳ אירס .. the venom of the serpent remains on top (of liquids) as a net-like film; Y. Ab. Zar. II, 41[d] top דומה לש׳; Y. Sabb. I, 3[d] top עשוי כש׳; a. fr.—Ib. VI, 7[d] טבוסה, read שבכה, v. כָּבוּל II.—*Pl.* סְ׳בָכוֹת. Kel. XXIV, 16; Tosef. ib. B. Bath. II, 10 שלש ס׳ חן וכ׳ there are three categories of nets with regard to levitical cleanness; a. e.

סְבָרַיָּא, v. סְבָרָא.

סְבָרְתָּא f. ch.=h. סְבָכָה. B. Bath. 146[a] (Ms. M. ספכ׳, oth. Mss. סבכא, ספתכא, סככתא, v. Rabb. D. S. a. l. note), v. בֵּירְתָא.

סָבַל (b. h.) *to carry* a load; *to sustain; to endure.* Lev. R. s. 4, end. וחקב״ה סוֹבֵל את עולמו ... הנפש חזו סוֹבֶלֶת the soul supports the body, and the Lord sustains his world; (Tanḥ. Ḥayé 3 משמר ... משמרת). Pes. 113[b] ארבעה אין ... סוֹבְלָתָן there are four things which the mind (of man) cannot endure. Gen. R. s. 22 (ref. to Gen. IV, 13) לעלונים .. אתה סובל ולפשעי אין אתה סובל thou bearest those on high and those below, and my trespass thou wilt not bear? Y. R. Hash. II, end, 58[b] (ref. to Ps. CXLIV, 14 אלופינו בשעה שהגדולים סוֹבְלִין את וכ׳ (מסבלים when the great bear the small (take care of them), there is no breach &c.; ib. בשעה שהקטנים סובלין וכ׳ when the small bear the great (respect their superiority), there is &c.; Yalk. Ps. 888; Ruth R. introd (ושם). Ex. R. s. 5 סָבְלוּ מכות they endured maltreatment; a. fr.—Y. Peah I, 16[b] ואיני סוֹבֶלֶת .. הפורק he who throws off the yoke, that is, he who says, there is a law, but I will not bear it.

Pi. סִיבֵּל *to load.* Part. pass. מְסוּבָּל. Ber. 17[a] (ref. to Ps. l. c.) מְסוּבָּלִים במצות laden with good deeds; מס׳ ביסורים laden with pains. Yalk. Deut. 963 מסובלים כספם וכ׳ (Deut. R. s. 11 חיו סובלים) carrying their silver and their gold; a. e.

סְבַל ch. same. Targ. Y. Deut. XXXII, 11. Targ. Job XXI, 3. Targ. Y. II Deut. XXIV, 15; a. fr.—Cant. R. to V, 14 דְּסָבְרִיל רוחא לְמִיסְבַּל, v. סְבָנִי. Gen. R. s. 38 רוּחָא, v. רוּחָא; a. e.

Pa. סַבֵּל (v. סַבְּלוֹן) *to send presents of betrothal.* Kidd. 50[b] מְסַבְּלֵי והדר מקדשי where it is customary to send the presents before betrothal; a. e.

סַבָּל m. (b. h.; preced.) *load-carrier.* Y. B. Mets. X, end, 12[c]; (Bab. ib. 118[b] פַּחָק). Kidd. 82[b]; Y. ib. IV, end, 66[d]; Tosef. ib. V, 15 (ed. Zuck. note). Tanḥ., ed. Bub., M'tsora 11 בריאים כסַבָּלוֹ של עולם as strong as he who carries the world; Yalk. Ps. 808.—*Pl.* סַבָּלִין. Kel. XXVIII, 9 כסת הס׳ the cushion which load-carriers wear on their heads.

סַבָּלָה f. (b. h.; preced.) *load, burden.*—*Pl.* סַבָּלוֹת. Lev. R. s. 37 סַבְּלוֹתָם, v. יָשַׁב. Ex. R. s. 1 שהיה רואה בסבלותם וכ׳ he saw their burdens and wept. Ib. הרה הולך ומישב להן סַבְּלוֹתֵיהֶן he went and helped them to arrange their burdens; a. e.

סְ׳, סַבְּלוֹן m. (preced. wds.) 1) *load.* Sifra introd. עשוי לסַבְּלוֹן אחר made for the carrying of something else (than only persons).—2) *pl.* סְ׳בָלוֹנוֹת, סִירֵי (cmp. b. h. מַשָּׂא, מַשָּׂאת) *presents*, esp. *presents of betrothal* (donatio propter

nuptias). Kidd. II, 6 אע"פ ששלח ס' וכ' although he sent presents after that (after an invalid betrothal). Ib. 50b חוששין לס' we have an apprehension concerning nuptial presents, i. e. the fact of a man's having sent presents to a woman gives rise to the apprehension that a betrothal may have taken place (Tosaf.), or that the presents may have been meant as a means of betrothal (Rashi). Ib. אימא ... כי קא משדר ס' ארעתא וכ' I might think ... when he sent the presents he did so with the intention of making them the means of betrothal. B. Bath. IX, 5 חשולה ... אינן נגבין ס' if one sends presents ..., they cannot be reclaimed (in case of death or divorce before marriage). Ib. 146a ס' התעשויין ליבלות presents intended for immediate consumption or wear; a. fr.

סבנח, v. next w.

סִיבְּ, סוּבְּ, סְבָנִי m. (cmp. Arab. *sabanu*, nomen oppidi ... a quo panni nomen acceperunt (Freytag); cmp. σάβανον, sabanum) *a cloth*, esp. *a head-cover which fell down over the shoulders, sibni*. Y. Sabb. VI, 8a bot. כריך סְבָנֵיהּ עליהון (ed. Zyt. סבונה, corr. acc.) he tied his *sibni* around them; Y. Yeb. XII, 12d top סְבָנָה. Gitt. 59a ס' אפי' סבניה לא הוה יכיל (Ar. סוּמْס), v. חוֹמֶס. Cant. R. to V, 14 למיסבל וכ' (he became so weak from studying that) he could not even carry his sibni (in his hand), but others had to take it off for him; v. next w.—*Pl.* סְבָנִין. Gen. R. s. 19 סכנין (corr. acc.) *a female head-cover*, corresp. to סדינין for males.

סְבִינְתָּא, סַבְנִיתָא f. same. Sabb. 147b סבו' צריך וכ' Ar. (ed. סכ'; Ms. O. סְבִינְיִיתָא; Rashi Ms. סִיבְּנִיִּיתָא, *pl.*) if one carries a *sabnitha* (to be used at bathing, on the Sabbath), he must tie its two ends (around his neck, so that it be a part of his wearing apparel). Pesik. B'shall., p. 93b סבניתיה וכ' Ms. O. (ed. סכינתיה, v. Bub. notes a. l.) even his *s.*, if another person did not take it off for him, he could not &c. (Ar. אפי' ס' לא יכיל טעון, v. preced.). Y. Shebu. VI, end, 37b ארים סבינתיה וכ' tore his *s.* off his head and said, this sheet (סדינא) shall not go out of my hands &c.—*Pl.* סִיבְּ, סְבָנִין, סְבִינְיִיתָא, סִיבְּנִ, סַבְנִיִּיתָא. Sabb. l. c., v. supra.—Y. ib. VI, 8b bot. (expl. מטפחות, Is. III, 22) ס' רברבן large head-covers.

סְבַסְטִי pr. n. pl. (Σεβαστή) *Sebaste*, built by Herod on the site of the old Samaria (Shomron). Num. R. s. 10 (ref. to Am. VI, 1) that means the ten tribes שחיו יושבים לבטח בס' (not שיושבים) who dwelt safely in S.; Tanḥ. Sh'mini 5 בסבסטיא. Arakh. III, 2 (14a), v. חוֹלַת; Sifra B'ḥuck. Par. 4, ch. X סְוֵוסְטִי; Tosef. Arakh. II, 8 ספוסטא (Var. ספימטא, corr. acc.).

***סְבַסְטִין** m. pl. (σεβαστοί) *members of the imperial family, princes*. Tanḥ. B'midb. 2 [read:] חרבצתי אתכם כס' וכ' I caused you to recline on couches like princes; (ref. to ויסב, Ex. XIII, 8) כדרך שהמלכים מסובין וכ' just as kings recline; [Var. בסרגמטין, בסוג, taken fr. Num. R. s. 1, beg., v. סַרְגְּמָטִין].

סְבַע *to be satisfied*, v. שְׂבַע.

סִיבְּ, סְבָעָא m. (preced.) *plenty*. Targ. O. Gen. XLI, 29; 30; 31 ed. Berl. (oth. ed. שׂוֹבְעָא, שׂוֹבַע). Targ. O. Deut. XXIII, 25 ed. Berl. (oth. ed. שְׂרַבְּ, שָׂבַע). Targ. Prov. III, 10 סוּבְעָא Ms. (ed. שׂוּבְעָנָא, שׂוּבְעָא).

סְבַקִין, v. סְרַבֵּק.

סָבַר (b. h. שָׂבַר *Pi.*; Saf. of ברר) [*to be bright,*] *to look for, be hopeful; to think, imagine. Part. pass.* סָבוּר; f. סְבוּרָה; *pl.* סְבוּרִים, סְבוּרִין; סְבוּרוֹת *hoping; thinking*. Ruth R. to I, 1 ס' עליו ... היו the citizens were relying on him; (Yalk. ib. 598 בטוחין).—Keth. VII, 10 ס' היית וכ' I was in hopes that I might be able to bear it. Gitt. 56b וכס' הרג וכ' and he was like thinking (he imagined) that &c., v. הָרַג; a. fr.—Tanḥ. P'kudé 3 היו סוברים וכ' (perh. to be read: סבורים) they thought that he (Adam) was their creator; Pirké d'R. El. ch. XI כסבורין.

Hif. הִסְבִּיר *to brighten, illustrate, make clear*. Koh. R. to X, 10 (ref. to Koh. l. c.) אם נקהה ... וחוא אינו בא לידך להַסְבִּירוֹ בפניך וכ' if thy study has been dull to thee like iron (difficult), and he ... does not come to thy side to make it clear before thee, denounce him with all thy might.—Esp. ה' פנים *to show a bright face; to be friendly; to encourage*. Ib. ואין הרב מַסְבִּיר פ' לתלמיד and the teacher does not show the pupil a kind face (will not relent); ib. ואין הרב מסביר לתלמיד (sub. פנים). Ib. ואין הקב"ה מסביר פ' לדור and the Lord does not look favorably at the generation. Y. Yoma VI, beg. 43b שלא יהא הדיין ... ומעיז וכ' that the judge must not be friendly towards the one and severe towards the other (of the litigants). Midr. Till. to Ps. CXXXVII ... וכיון אלהיהן שמַסְבִּירין לו פ' וכ' their God is merciful, and as soon as they show him a kind face, he takes pity &c.; Pesik. R. s. 28. Ber. 63b אני ואתה נַסְבִּיר פ' בהלכה let us cheer each other up in the *halakhah* (by discussion). Ib. כשם שאני הִסְבַּרְתִּי ... הַסְבֵּר פ' וכ' as I have been kind to thee, so be thou kind (forgiving) to &c.; a. fr.

סְבִיר, סַבִּיר I ch. same, 1) (with אַפִּין) *to show a bright face, be pleasant; to favor* (with ב or ל). Targ. Y. Gen. IV, 4, sq. Targ. Job XXXII, 22 יְסוֹבַּר Ms. (ed. יְסוֹבֵר *Poël*; some ed. יְסַבַּר *Pa.*).—*Part. pass.* סְבִיר אפין; סְבִיר *looked up to with favor, honored, popular*. Ib. XXII, 8.—2) *to be bright, intelligent*. Targ. O. Lev. XIX, 32 סָבַר (Y. ib. סְבִירִין).—3) *to look out for, hope; to speculate, plan; to imagine, believe*. Targ. Hos. XII, 7. Targ. Ps. XXVII, 14. Targ. Y. Ex. X, 11 סַבְּרִין. Targ. Prov. XIV, 12; a. fr.—*Part. pass.* סָבִיר, סְבִיר *looking for, planning, thinking, believing*. Targ. O. Ex. X, 10. Targ. O. Gen. XXXVII, 8; a. fr.—Y. Ber. III, 6c top חמן סְבִירְתְּהִי there I thought about it, v. סָבָר.—4) *to conclude, argue, understand; to have an idea*. Targ. II Sam. XII, 19; a. e.—B. Bath. 65a, a. fr. סְבוּר מינה וכ' they concluded from this that ..., but it is not so. Gitt. 56a סבור רבנן לקרוביה the scholars proposed to offer it up on the altar. Keth. 87b, a. fr. ס' למימר וכ' R. ... had an idea to say &c. (but was refuted). Ber. 3a, a. fr. מאי קס' וכ' what is R. E.'s opinion? אי קס' שלש וכ' if he holds that the night contains three watches &c. Ib. 4b ר' יוחנן ס' וכ' R. J. argues (thus) &c. Ib. 27a מי סָבְרַת דהאי וכ' do

you think that &c.?—Yeb. 72b וסַבְרָהּ וכ׳ .. תניתיה he learned it by heart in three days, and reasoned it out (drew the logical conclusions from it) in three months. Sabb. 63a לִיסַבַּר, v. גְּמַר II. Keth. 77a דקסָבְרָא וקבילא for she understood well (her husband's physical condition) and accepted it; ib. הא סְבִירָא וקבילא did she not understand and accept? B. Mets. 65a סָבְרַת וקבילת thou didst understand and accept; a. fr.—ס׳ כ to think like, *to agree with, adopt the opinion of.* Succ. 33b ס׳ לה כותיה בחדא ופליג וכ׳ he agrees with him in one point, and differs in another point; a. fr.—סְבִירָא ל *is of the opinion, shares the opinion.* Ib.a אי ס׳ לן וכ׳ if we accept the opinion that &c. Hull. 48a ולית לא ס׳ ליה (abbr. ל״ס) but he himself does not entertain that opinion; a. fr.—Tanh. P'kudé 2 סַבְרֵי מרנן have the gentlemen formed an opinion?, i. e. how do you vote?—Ib. (introducing the benediction over wine) סברי מרנן have you agreed (to allow me to say the prayer)?, i. e. with your permission!—B. Kam. 32a וְתִסְבְּרָא how can you understand that?, i. e. is this not a contradiction?—Gen. R. s. 34; s. 38 הוה מַסְבַּר ליה ולא ס׳ he explained to him, but he could not comprehend; מאי טעמא ליה את סבר why is it that you do not comprehend?

Pa. סַבַּר 1) *to look for, hope, trust.* Targ. O. Gen. XLIX, 18 סַבַּרִית (ed. Berl. סָבְרִית).—2) with (אַפִּין) *to favor.* Targ. Job XXXII, 22, v. supra.

Af. אַסְבַּר 1) *to trust.* Targ. Prov. XI, 28 מְסַבְּרִי Ed. Lag. (oth. ed. מְסַבְּרִי *Pa.*); a. e.—2) *to make confident.* Targ. Ps. XXII, 10.—3) (with אַפִּין) *to be kind to, cheer up.* Targ. Y. Num. VI, 26 יַסְבַּר סְבַר אפוי. Targ. I Chr. II, 55.—4) *to illustrate, explain.* Hull. 48a אַסְבְּרָהּ לי .. רבין Rabin .. made it clear to me. B. Mets. 33a דאַסְבְּרָן זוחמא וכ׳ who explained to us what *zomalistron* meant. Erub. 21b ואַסְבְּרָהּ במאי דדמי ליה and illustrated it by a simile. Y. ib. X, beg. 26a אַסְבְּרִי רב וכ׳ R. H. enlightened me (saying) &c. Gen. R. l. c., v. supra; a. fr.

Ithpa. אִסְתַּבַּר 1) *to look for, hope; to plan, intend.* Targ. Ps. CVI, 13.—Targ. Y. II Gen. XLIX, 17.—2) *to be understood, be intelligible, evident*; to be *rational, logical.* R. Hash. 31b sq. אמר מלתא וא׳ טעמיה וכ׳ he said something, and his argument appeared reasonable, and his teacher instituted the usage in his (R. Johanan's) name. Y. Ab. Zar. I, 40a לא מְסְתַּבְּרָא כאחרן סוברה וכ׳ it is not reasonable to follow this opinion that it is not forbidden. Ber. 36a כותך מסתברא it is reasonable to follow thy opinion, i. e. thou art obviously right. Sabb. 76a אדרבא כדמעיקרא מס׳ on the contrary, that which he first said stands to reason; a. fr.

Poël סוֹבַר, v. supra.

Ithpoël אִסְתּוֹבַר (cmp. צָפַן) *provide one's self; to store up for one's self.* Targ. Ez. XXXIX, 9. V. תִּסְבָּרָא, טִסְבָּרָא.

סְבַר II, *Poël* סוֹבַר (cmp. סבל) [*to encompass,*] *to carry; to bear, endure; to sustain.* Targ. Y. Gen. XXI, 15. Targ. Deut. I, 31.—Targ. Prov. XXX, 21 לסוֹבְרָא Ms. (ed. לְמִסְבְּרָא, לְמִסַּבְרָא). Targ. Ps. XCVI, 8 אובילו וסוֹברו ed. Wil. (ed. Lag. תוברו ושׁוֹברו, corr. acc.). Targ. I Kings IV, 7 (h. text כלכל); a. fr.—Y. B. Bath. II, beg. 13b מְסוֹבֵר ולא הוה יכיל he could not carry it (and dropped it).

סְבַר III, *Poël* סוֹבַר (*Saf.* of ברר; cmp. Arab. *sabar* exploravit vulnus &c., *misbâr* specillum vulnerarium) *to perforate, cut,* (only used in the sense of) *to let blood.* Part. pass. מְסוֹבַר. Pes. 112a top דמס׳ ולא משי וכ׳ Ms. M. (ed. מְסוֹבַר, v. סְבַר II) he who has been bled and has not washed his hands. Yeb. 72a לא מְסוֹבְרִינָן ביה Ar. (ed. מסוכ׳) and on it (that day) we must not be bled. Meïl. 20b דמס׳ ואכל וכ׳ (ed. דמסוכ׳; Ar. דסַבַּר, prob. clerical error, v. Koh. Ar. Compl. s. v.) he who eats fowl after blood-letting. Ab. Zar. 28b דכאיב ליה עינא ודמ׳ Ag. Hatt. (v. Rabb. D. S. a. l. note 7) one having pain of the eye and one who has been bled.—V. סִיבּוּרָא II.

סַבַּר m. (סְבַר I) *reasoner, fine scholar.* Targ. O. Lev. XIX, 32 Ms. a. some ed., (ed. Berl. סָבַר, v. סְבַר I).—*Pl.* סַבָּרִין. Targ. Y. II Gen. XLIX, 10 (ed. Vien. סכ׳, corr. acc.; Y. I סִפְרִין).

סֶבֶר m. (b. h. שֶׂבֶר; סָבַר) 1) *hope.* Gen. R. s. 91 (ref. to Gen. XLII, 1) אל תהי קורא יש שבר אלא יש ס׳ ... שסְּבְרוּ וכ׳ read not *yesh sheber* (there is corn) but *yesh seber* (there is hope) &c., v. אִסְפַּקְלַרְיָא. Sifra Aḥaré, Par. 9, ch. XIII ושמא תאמר אבד סִבְרִי ואבד סכורי ... אני סְבָרָךְ וכ׳ lest thou say, my hope is gone, my outlook is frustrated, therefore it reads, 'I am the Lord', I am thy hope &c. Yoma 72a אבד סִבְרָן ובטל סכויין their prospect of restoration is gone &c. Erub. 21b אבד סִבְרָם וכ׳ they are beyond hope (of return to God) &c. B. Mets. 33b פסק סברם ובטל סכוים there is no hope for them &c.; Yalk. Is. 371 שיכויין .. שכרן .. (read שִׂבְרָן).—2) with פָּנִים, *brightness, friendly expression;* in gen. *countenance.* Ab. I, 15 הוי מקבל .. בס׳ פ׳ יפות receive every man with a countenance of friendliness. Cant. R. to II, 5; a. fr.—3) *understanding, plain sense.* Yalk. Sam. 158 כך הוא סִבְרוֹ של דבר this is the plain sense of the thing (the common opinion), opp. to עיקרו של דבר the root, the deeper cause; v. סְבָרָא.

סוֹבְרָא, סִי׳, סְבְרָא, סְבַר IV ch. same, 1) *hope.* Targ. Prov. XI, 7. Targ. Job V, 16. Targ. Prov. XIII, 12 סַבְרָא ed. Wil.—Targ. Ps. IX, 19 סוֹבְ׳ (Bxt. סבו׳); a. fr.—Gen. R. s. 68 סִבְרֵי בְּרִיָּא, v. בְּרִיָּא. Ib. s. 53 את לא אובדית סִיבְרָךְ וכ׳ (some ed. סוֹבְרָךְ) as thou didst not give up thy hope, so will I not suffer thy hope to be frustrated. Midr. Sam. ch. V; Yalk. ib. 86 (ref. to אפסי, I Sam. II, 10) ... אילין דסוֹבְרֵיהוֹן פסיק מן בריהון that means the nations whose hope is cut off from their Creator (who have no faith); a. e.—2) with אַפִּין, *countenance.* Targ. Gen. XXXI, 2; a. fr.—Gen. R. s. 35, v. אַפָּא. Lev. R. s. 5 מאן יכיל למיחמי ס׳ אפוי וכ׳ who can ever see the face of Abba Judan?; a. fr.—3) *opinion.* Y. Ab. Zar. I, 40a סִיבְרָהּ (ed. Krot. סו׳), v. סְבַר I, *Ithpa.*

סְבָרָא, סֶבַר m. (preced.) 1) *brightness of mind, ingenuity.* Targ. Cant. V, 10.—2) *speculation, logical argument.* Meg. 18b, a. e. (expl. מתנמנם, v. נים) דקרו .. ולא ידע you call him, and he answers but cannot recall an argument. Y. Ber. III, 6c top כל סבר קשי דהוה לי תמן סבירתיה any hard thinking I had to do, there I did it. Ib. כל חהוא סברא קשיא וכ׳ all that difficult subject of T'bul Yom I studied there.—Esp. *logical deduction, conclusion by reasoning,* opp. to גמרא verbal tradition. Yoma

33[a] bot. גמרא גמירנא ס' לא ידענא I know the final decision as a tradition, the argument I do not know. Gitt. 6[b] בשלמא מילתא דתליא בס' לחיי וכ' if it were a thing which depends on reason, you might be right, but this is a tradition. B. Bath. 77[a] גמרא או ס' is this a tradition or a logical inference? Ab. Zar. 34[b] ארבעת אימא ס' ואב"א קרא I may say, it is founded on reason, or I may say, it is intimated in the Scriptures; a. v. fr.—3) *common sense, ordinary conception*, opp. עיקר. Y. Ber. IX, 13[c] bot.; Midr. Till. to Ps. XVIII, 8 כך הוא ס' דמילתא, v. סְבָר 3.

סַבְרוֹנָא m. (dimin. of סַבְרָא) *dear hope*, or *dear little face*. Pesik. B'shall., p. 83[a] סַבְרוֹנֵי, v. בְּרוֹנָא I; Yalk. Num. 773; Cant. R. to IV, 12.

סַבְרוֹסִי m. (prob. a. geogr. term; cmp. סָמָרָאֵי) *sibrosi*, name of a species of olive. Ber. 39[a] Ms. M. (ed. סַמְרוֹסִי), v. אַבְרוֹסִי.

סִיבַּר', סַבַּרְתָּא, סַבְרוּתָא f.=סַבְרָא, *hope*. Targ. Ps. IX, 11 סַבְרוּתָךְ (Ms. סוֹבְ') the hope placed in thee. Targ. Job XI, 20 סְבַרְהוֹן ed. Wil. (ed. Lag. סרבר'); a. e.

סַבְרִיקִין, סַבְרִיקִים, v. סְפַרְקִין.

סַבַּרְתָּא, v. סַבְרוּתָא.

סַבְתָּא, v. סִיבְתָּא.—[Ab. Zar. 58[b] סבתא, v. סְכוּתָא II.]

סַג, v. סִיג.

סָגָא, v. סְגִי.

סְגִיד, סָגַד, סָגִיד (b. h. סָגַד) *to bend, bow; to worship*. Targ. Gen. XXIV, 26. Targ. O. ib. XXVII, 7; a. fr.—Part. סָגֵיד, *pl.* סְגִידִין. Targ. II Esth. III, 2; a. e.—Gen. R. s. 38, end ובשר למסגד לבר יומיה ... ווי ליה woe to that man who is sixty years old and wants to bow to an idol made to-day!; Yalk. ib. 62 למסגוד להדין דעביד יומא דין. Ib. נסגוד לנורא .. נסגוד וכ' let us worship the fire; said he to him, let us worship the water which extinguishes the fire. Cant. R. to II, 5 מְסַגְּדִין, v. פְּתִיתָא; a. fr.—Hull. 62[b] סָגֵיד, v. זָגִיד.

סְגִידָא, סָגְדָא c. (preced.) *kneeling, worship*. Targ. O. Lev. XXVI, 1 סגדא ed. Berl. (oth. ed. סְגִידָא; h. text משכית).—*Pl.* m. סְגִידִין, סְגִי'; f. סְגִידָתָא, סְגִי'. Targ. O. Num. XXXI, 10 בית סְגִידְהוֹן; Y. בית סְגִידְהוֹן (ed. Vien. סְגִ'; h. text טירותם).

סְגִידוּ, סְגִידוּ f. (preced.) *idol-worship*; trnsf. m. *idol*. Targ. Y. I Gen. XI, 4; Y. II בית סגידו (strike out בית).

סְגוּדִים, v. זַגְדוּם.

סגדיות, read: סְגַרְיוֹת; v. אֲכְסִירָן.

סגדיס, v. זַגְדוּם.

סְגוּ, v. סִיגוּ.

סְגוֹד, v. סְגַד.

סְגוּדָא, סְגוּדָא m.=סְגִידָא, *idol-worship*. Targ. Y. Ex. XXIII, 24.

סְגוּדִינָא, v. סוּגְדִינָא.

סְגוּלָה, סְגוּלָא, סְגוֹלָא m. (סְגַל)=h. אֶשְׁכֹּל, *cluster* of grapes. Targ. Y. II Num. XIII, 23. Ib., sq. נחל סגולא Ar. (ed. לה ...). Targ. Y. II Deut. I, 24 נחלי סגולה.—Y. Peah VII, 20[b] top החוא ס' וכ' that (much spoken of) cluster in the vineyard. Ib. תדין תורא דאת סבר חוא ס' that ox which you think you see (at a distance), is a cluster.—*Pl.* סְגוּלְיָא. Targ. Y. I Gen. XL, 12. Targ. Y. ib. 10.

סְגוּלָא m. (v. next w.) *acquisition, property*. Targ. Y. II Gen. XIV, 21 (not סגי לא; h. text רכש). Ib. XXXI, 18.—Hebr. form סְגוּלָה (v. next art.). Targ. Y. II Deut. XXVI, 18.

סְגוֹלָה, v. סְגוּל.

סְגוּלָה f. (b. h. סְגֻלָּה; סָגַל) *safe investment, heirloom, family relic, treasure*. Mekh. Yithro, Bahod., s. 2 (ref. to סגלה, Ex. XIX, 5) מה סְגוּלָתוֹ של אדם וכ' as the heirloom a man possesses is dear to him, so &c.; Pesik. R. s. 11, end. B. Bath. 52[a] קבל מן הקטן יעשה לו ס' if one receives a trust from a minor, he must invest it safely (since he cannot return it to him until he is of age). Ib. מאי ס' וכ' what is a *s'gullah?* ... A scroll of the Law; ... a date-tree. B. Kam. 87[b]; Tosef. ib. IX, 8, sq.; a. e.

סגולה, Deut. R. s. 11 פגעה בו ס', read with Yalk. ib. 963: סרח בת אשר.

סְגוּלְרִין m. pl. (saeculares, sub. ludi) *the secular games of the Romans*. Y. Ab. Zar. I, 40[a] סגיל' (corr. acc.); Tosef. ib. II, 6 סגלריון (Var. סגילאדין, corr. acc.); Bab. ib. 18[b] סלגורין (corr. acc.; v. Var. Lect. in Rabb. D. S. a. l. note); Yalk. Ps. 613 סגלרין.

סְגוּם, סָגוּם m. (σάγος, sagus, sagum) *a coarse woolen blanket*, mostly mentioned as *a mattress* to sleep on. Sifré Deut. 277 ס' בלילה וכ' he must give him back the sagum for the night (B. Mets. IX, 13 את חכר). Sifré ib. 234 (ref. to Deut. XXII, 12, 'wherewith thou clothest thyself') פרט לס' this excludes the sagum. Kel. XXIX, 1. Ohol. XI, 3; a. fr.—*Pl.* סָגוֹסִין. Tosef. Kel. B. Bath. VII, 1 (ed. Zuck. סגסגין, oth. ed. סגסין, corr. acc.; v. R. S. to Kel. XXIX, 1). Ib. V, 11 חסנסין (corr. acc.; v. R. S. to Kel. XXVIII, 8); ib. Neg. V, 14 סנסין (corr. acc.).—[Tanh. ed. Bub., Vayera 21 הוא מחלך בסגו Ms. R. (Ms. Parma בסגו, printed text בפגן; Gen. R. s. 50, a. e. כפגן) read: מהלך בסגנן כפגן he travelled in a sagum like a commoner; (v. Sm. Ant. s. v. Sagum.]

סָגוּף, v. סָגַף.

סְגוּפָא, סָגוּפָא, v. sub סִיג'.

סָגוֹרָא, m., constr. סְגוֹר (סגר) *lock, secret*. Targ. Job XXXVIII, 16.

סְגָא, סָגֵי I (b. h. שָׂגָא, שָׂגֵא; Saf. of גאי; cmp. Job VIII, 11) 1) *to swell, rise, grow, spread, increase, thrive,*

Targ. Lev. XIII, 12. Targ. Ex. I, 20. Targ. Ps. XCII, 13; a. fr.—Part. סָגֵי; f. סַגְיָא. Targ. O. Ex. IX, 9, sq. ed. Berl. (ed. Vienna, a. Y. סַגֵּי). Targ. Lev. XIII, 42; a. fr.—Esth. R. introd. מן דסגון דיירני שיקרא סָגִין וכ׳ when faithless judges are numerous, false witnesses are frequent; מן דסגון סָגִין מימונהן וכ׳ ... when informers are numerous, the cases of people's properties being despoiled increase; Yalk. Esth. 1044 סְגִיאוּ ... מדסְגֵן; Yalk. Job 920 סְגִיאוּ .. מדסגן. Sot. IX, 15 (49b) יְסַגֵּא, v. חוּצְפָּא; a. fr.—2) (=h. רַב) *to be sufficient.* Snh. 6a תְּסָגֵי בתרי let it be enough with two judges.—[Targ. II Esth. III, 3 סגיתיה, read יַתֵּיהּ סַג, v. סוּג ch.]

Af. אַסְגֵּי *to enlarge, increase, make great; to have much, do much.* Targ. Gen. III, 16. Targ. Ps. XLIV, 13. Targ. Ex. XVI, 17. Targ. II Sam. XXII, 36; a. fr.—Yoma 88a סָגֵי וְסַגֵּי he will grow and multiply (his descendants will be numerous).

Pa. סַגֵּי same. Targ. O. Num. XIV, 17 סַגֵּי (imperative).

Ithpe. אִסְתְּגֵי *to be multiplied; to increase.* Targ. Y. Gen. XLVIII, 16.

סְגָא, סַגְיָא II, *Pa.* סַגֵּי (preced.; cmp. meanings of עָבַר) *to progress, pass, walk.* Snh. 95a אורחא דבעא לסַגּוּיֵי סְגָא וכ׳ ... a distance which one would have required ten days to make, he made in one day. Taan. 24a ועד השתא הוא דסגֵאי and I have been running until now. Sabb. 118b דלא סָגֵינָא וכ׳ that I never walk a distance of four cubits with my head uncovered. Keth. 62a לסַגּוּיֵי בהדיה, v. מְצִי I. B. Bath. 123a ומי שרי ... לסגויי ברמאותא are righteous men permitted to walk in the way of fraud (to deal fraudulently with a deceiver)? Erub. 18b דר׳ מיניהו סָגֵי ברישא which of them went ahead?; זכר ס׳ וכ׳ the male (part of the double body) went ahead; Yalk. Ps. 887 מְסַתַּגְיָא .. סַגְיָא.

Af. אַסְגֵּי same. Targ. Jer. VIII, 6; XXIII, 10.—Sabb. 77b מַסְגֵּי עיזי מַסְגְּנָן ברישא goats take the lead. B. Kam. 60b מַסְגֵּי לאהדורא passes openly, מחבי חבורי ומסגי passes secretly; a. fr.

Ithpe. אִסְתַּגֵּי *to be marched, be set in motion,* v. supra.—Esp. *he moved on.* B. Bath. 74a ולא הוה מְסְתַּגֵּי לן א׳ ליה and we did not start; לא מ׳ ליה he (the camel) will not start. B. Mets. 107b, sq. מ׳ לה׳ they will march along the river. Sabb. 7a לא מ׳ להו בהדיא they do not pass there openly (with ease); a. e.

סְגָא III, **סַגְיָא** I m. (סְגֵי I) *multitude, greatness.* Targ. Gen. XXXII, 13 (12) מְסַגֵּי (O. ed. Vien. מְסַגֵּי; some ed. מלמְסַגֵּי from being too numerous). Ib. XXX, 30 (O. ed. Vien. למסגי, v. מְסַגֵּי). Targ. Y. II Ex. XXIII, 2 סַגְיָא *majority*; a. e.—V. next w.

סַגְיָא, סַגִּיאָה m., **סַגִּיאָת** f. (preced.) 1) *spreading,* v. סְגֵי I.—2) *numerous, large, great.* Targ. Gen. XXVI, 14 (O. ed. Vien. סַגְיָא). Targ. Is. LXIII, 7; a. fr.—Lam. R. to I, 1 רבתי (חד כוות׳) נהור בנהור ס׳ light within a great light (many joys).—*Pl.* סַגִּיאֵי, סַגִּיאִין, סַגִּיאַי, v. נְהוֹר.—*Pl.* סַגְיָן, סַגְיָן, סַגְיָן. Targ. Ps. III, 2, sq. Targ. Jud. VIII, 30 סגיאן (not ארן ...); a. fr.—B. Bath. 65a, a. fr. זמנין ס׳, v. זְמַן ch. B. Mets. 44b באתרא דס׳ פירא where money is plentiful, opp. דס׳ where goods are plentiful; a. fr.—3) סַגְיָא, also סַגִּין *much, enough*; *greatly.* Targ. Num. XVI, 3. Targ. II Esth. VI, 10 סַגְיָא בארש (not סַגְיָא); a. fr.—Y. Ber. V, 9a bot., v. הֲגָא. Y. Shebu. VII, end, 38a אנן עבדין טבות ס׳ מנכון we will do much better than you did. Y. B. Mets. II, 8c bot. דהב ס׳ much gold. Y. Yoma IV, 41d top חסר ס׳ it loses much (v. בְּרָא); Num. R. s. 12 a. fr.—Y. B. Mets. l. c. סוגוּ .. אתון רחמין you love gold very much; ib. סוּגוּן.—[Yalk. Prov. 935 סגיר סוגיריא, read: סיריגין סיריגא, v. סוּג I ch.]

סַגְיָא II m. (סְגֵי II, v. סוּגְיָא) *way*; לא ס׳ there is no way, *it is impossible.* Keth. 95b לא ס׳ דלא ירהבו לה there is no way of not giving her, i. e. they *must* grant her alimentation. Tam. 32a לא ס׳ דלא אזלינא I must go; a. e.

סַגְיָא I, v. סְגֵי II, III.

סַגְיָא II m. = סְרָגָא, *fence.* Targ. Y. II Num. XXII, 24.

סַגְיָא III pr. n. *Sagia,* name of a canal in Babylonia. Kidd. 33a נהר ס׳ (Mss. M. a. R. פפא).

סַגְיוּ׳, סְגִיוּתָא, סַגְיוּתָא f. (סְגֵי I) *multitude, greatness.* Targ. O. Gen. XXVII, 28. Targ. O. Lev. XI, 42. Ib. XXV, 16; a. fr.

סְגִידָא, סָגִיד, סָגֵיד, v. סְגִד, a. סִגְדָא.

סָגְדוּ, v. סִגְדוּ.

סַגְיוּ׳, סַגְיוּתָא, v. סְגִיאוּתָא.

סגין, Tanh. Ki Thissa 2 בשיחין ובס׳, read ובסָנְיִין, v. סָנֵא (Pesik. R. s. 10 בסירים ובחוחים).

סְגִירְנָא, v. סוּגְדָנָא.

סְגִירָא, v. סִרְגָּלָא.

סגילאדין, v. סִגּוּלְרִין.

סְגִילָרִיד, סְגִילָרְיָא m. pl. (sigillaria) *Sigillaria, the Image Feast,* the last days of the Roman Saturnalia, on which little images were given and received as presents. Y. Ab. Zar. I, 40a סגלרידה (missing or corrupted in Bab. ib. 18b; Ms. M. סגלירן; v. Rabb. D. S. a. l. note 5); Tosef. ib. II, 6 סגלריא; Yalk. Ps. 613 סגלין (corr. acc.).

סגינים, Gen. R. s. 52 some ed., v. סִרְנִים.

סְגִיעַ, v. סָגֵא.

סַגְיָעָא c. (preced.) = סַגְיָא, *large, great, numerous.* Targ. Prov. XXII, 1.—*Pl.* סַגִּיעֵי, סַגִּיעִין, סַגִּיעַי; f. סַגְיָעָן. Targ. Ps. IV, 7 ed. Lag. Targ. Prov. XIX, 4. Ib. 21; a. e.

סַגְיעָא, סְגִיעוּתָא ℭ (preced.) *greatness, multitude.* Targ. Ps. LI, 3. Ib. V, 11 סְגִיעַת Ms. (ed. סגעא, סיגעא, read: סַגְעַת).

סְגִיעֵי m. pl., v. סוּגְיָא a.

סְגִירָת, סַגִּירָת, v. סָגַר.

סְגִירְתָּא, סְגִירָא, סְגִירַת, סְגִירָא, m., **סְגִירְתָּא, סְגִירָא, סְגִירַת, סְגִירָא,** f. (סָגַר) [*locked up,*] *declared leprous after being locked up;* in gen. *leprous.* Targ. Lev. XIII, 44. Targ. O. ib. 45.—Targ. O. Num. XII, 10 סגירא ed. Berl. (ed. Vien. סְגִירַת). Targ. Y. Ex. IV, 6; a. fr.—*Pl.* סְגִירִין; f. סְגִירָן, סְגִירָתָא. Targ. II Kings VII, 3.—Tosef. Neg. VI, 1 סְגִירָתָה; Snh. 71ª חוּרְבָּא ..., v. חוּרְבָּא II.

סְגִירָת f. (סָגַר) 1) *closing in, use of the root* סגר. Mekh. B'shall. s. 1.—2) *enclosure.* Num. R. s. 13 משלימים לסְגִירַת האהל וכ׳ completing the enclosure of the Tabernacle on its sides and that of the court from all sides.

סְגִירוּתָא, סְגִירוּת f. (סְגִיר) *leprosy.* Targ. Lev. XIII, 2, sq. Ib. 42; a. fr.

סְגִירְתָּא, סְגִירַת, v. סְגִיר.

סָגַל, *Pi.* סִרְגֵּל (*Safel* of גלל) [*to heap up,*] *to lay by, save; to treasure* as a relic. Y. B. Bath. IX, 17ª top בן שנראה חלוק ... מה שס׳ לעצמו if a son appears to have kept a separate household during his father's life-time: what he has saved (of what he took out for his private expenses), he has saved for himself (does not belong to the estate). Lam. R. to I, 17 עמד וס׳ וקנה וכ׳ he made an effort and economized and bought himself sheep. Tanh. Emor, ed. Bub., 30 מְסַגְּלִין עונות וכ׳ they accumulate sins during the whole year. Gen. R. s. 9 .. כלום מסגלין ... אנו נְסַגֵּל מצות וכ׳ the righteous live because they lay by good deeds, we shall likewise lay by good deeds (in order to live). Koh. R. to I, 3 מְסַגְּלוֹת במצות וכ׳ provide for the future world by means of good deeds; (Lev. R. s. 28, beg. מגדלין במצות *heap up*; Yalk. Koh. 966 מגדלים מצות; Pesik. Haʿom., p. 69ª מחגדלין, corr. acc.); a. fr.—Pesik. R. s. 11 (ref. to סגלה, Ex. XIX, 5) רכול כמו שחעבר מְסַגֵּל מאחר רבו וחבן ... והאשה .. כך אתם מְסוּגָּלִים לי וכ׳ you might think, as a slave lays by something from what his master gives him, or a son from what his father gives him, or a wife from what her husband gives her, so have you been given me as a keepsake: therefore it is written, For mine is the whole earth; Yalk. Ex. 276 כשם שהאשה מְסַגֶּלֶת ... כן אתם מסגלין לי מאחורי as a wife ..., so could you lay by something for my benefit from what I give you; Mekh. Yithro, Bahod., s. 2 אף אתם מסוגלין לי מאחורי (corr. acc.). Sifré Deut. 48 two brothers שהיו מסגלים ממון אחר אביהם that saved what money their father gave them; Yalk. ib. 873.—*Part. pass.* מְסוּגָּל *given as a keepsake,* v. supra.

סְגַל ch. *to be round,* v. next wds.—[Targ. Ps. XLI, 4 יסגל Ms., read as in ed. יתגלי, v. Ned. 40ª.]

Pa. סַגֵּל *to lay by, save.* Midr. Till. to Ps. VII מה כל דאנא מְסַגֵּל את נסבא whatever I may save, thou shalt have; [read:] חן אינון כל מה דסַגֵּלִית where is all that I have saved?; Yalk. Gen. 56 (not דסגילות).

סגלגל, Targ. Y. Ex. XXVI, 28 מסגלגל some ed., read: מתגלגל.

סַגְלַגְלָא, סַגְלַגְלָה m., f. (preced. art.) *round.* Ned. 66ᵇ אמרו לו ס׳ they said to him, (her head is) round.—*Pl.* סַגְלַגְלִין, סַגְלַגְלוֹת; סַגְלַגְלִין. Sabb. 31ª ס׳ ... מפני מה ראשיהן (Ms. M. סגלגל ... ראשם, v. Rabb. D. S. a. l. note) why are the heads of the Babylonians round?

סַגְלַגְלָא, סַגְלַגְלָא ch. 1) (adj.) same. Targ. I Kings VII, 23; a. fr.—*Pl.* סַגְלַגְלְגָלִין; סַגְלַגְלְגָלָן. Ib. 31. Targ. Ez. I, 7; a. e.—2) (noun) *door turning on pivots, folding door* (v. גְּלָלָה).—*Pl.* סַגְלַגְלִין. Targ. I Kings VI, 34 (h. text גלילים). Targ. Esth. I, 6, v. חַשָּׁא.

סַגְלָה, s. סְגוּלָה.

סגמוס, Y'lamd. to Num. I, quot. in Ar., read: סִרְגָּמָא; v. סִרְגְּמַטִּין.

סָגָן m. (b. h. *pl.* סְגָנִים; v. סְגִי I; cmp. רַב) *grandee, chief, viceroy.* Midr. Till. to Ps. CXIX, 134 אין כלי ... לס׳ רשות וכ׳ the viceroy is not permitted to use a vessel which the king has used.—[Num. R. s. 15; Tanh. Bhaăl. 11 למדתר ס׳, v. פֶּגֶן.]—Esp. סָגָן הכהנים or ס׳ חפ׳ *the chief of the priests, adjutant high priest.* Ab. III, 2. Yoma III, 9. Y. ib. III, 41ª top לא היה ... עד שנעשה ס׳ none could be appointed high priest, unless he was made a Sagan first. Sifra Tsav, Milluim, Par. 1 נעשה משה ס׳ חכ׳ לאחרן Moses was Aaron's aid; וכשם שנעשה לן ס׳ בחייו וכ׳ and as he was his aid in his life-time, so was he his aid in his dying hour; a. fr.—*Pl.* סְגָנִים, סְגָנִין, constr. סִגְנֵי, סְרֵי. Es. R. s. 1 מי שם הס׳ אלמים וכ׳ who made the chiefs (Pharaoh's counsellors) mute &c.?; Tanh. Sh'moth 10. Cant. R. to VI, 12 כשנעשו ... ונעשו ס׳ על וכ׳ when they were made free men and were redeemed and made the primates of all entering this world; Yalk. ib. 992 נעשו חורין וס׳ וכ׳ they were made nobles and primates &c. Num. R. s. 18 אחיו כ״ג ובניו סגני כהונה his brother is high priest and his sons the high priest's aids; a. fr.—[סגניו, Midr. Till. to Ps. XX, end, v. סִרְגּוֹן.—סְגָנִים, Y'lamd. to Num. X, 2, quot. in Ar., v. סִרְגּוֹן.]

סְגָנָא, סְגַן, סְרֵי I ch. same. Targ. Jer. LII, 24 ס׳ כהניא (h. text כהן המשנה), v. preced.—Targ. II Kings XXIII, 4 (h. text *pl.*); a. fr.—*Pl.* סְגָנִין, סַגְנַיָּא, סַגְנֵי, סְגָנֵיהּ, סְרֵי. Targ. I Chr. XVIII, 16.—Snh. 110ª ס׳ דכהנא (Ms. M. סגני כהנים, v. Rabb. D. S. a. l. note). Ib. 106ª, v. זְנֵי. Esth. R. to I, 3, v. טַעֲמָא.

סַגְנָא II, v. סוּגְרִינָא.

סַגְנָא III, **סַגְנַאי,** v. סִרְגְּנָא II.

סגנוס (סְגוּנוֹס), סְגוּנוֹן, v. סִרְגּוֹן.

סְגוּנְיוֹת f. pl. (v. סְגִי I, cmp. מִדְרְבִית) [*made of twigs, leaves,*] *loosely woven mats* used for covering up fruit. Kel. XVI, 5 ס׳ של עלין (R. S. סוּג׳) mats made of leaves; ס׳ של נצר of wicker.—[סרגניות, Yalk. Ex. 232, v. סִרְגּוֹן.]

סַגְנֵיר, v. סִרְגְּנָא II.

סְגַע, סָגֵי I=סְגֵי I (with which our w. interchanges in mss. a. eds.). Targ. Ps. CXXXIX, 18. Targ. I Chr. XXIII, 17; a. fr.

סִרְגָּא, סִרְגָּא f. (preced.) *greatness, multitude.* Targ. Ps. V, 11, v. סְגִיעוּתָא.—*Pl.* m. סַגְּעֵי, v. סוּגָּא.

סָגַף (*Saf.* of נגף) *to plague, afflict* (corresp. to b. h. עָנָה). B. Mets. VII, 10 (93ᵇ) סְגָפָהּ if he maltreated (starved)

her (v. סָכַף).—Part. pass. סָגוּף; f. סְגוּפָה; *pl.* סְגוּפִין, סְגוּפִים, סְגוּפוֹת (usu. combined with דָּוֹר, v. דָּוָה). Sifré Deut. 24; Yalk. ib. 805. Gen. R. s. 74; (ib. s. 60 שפופין); a. e.; v. סָחַף a. סָכַף.

Pi. סִיגֵּף *to afflict.* Taan. 22[b] לסגף את עצמו בתעניות to afflict himself by fasting. Y. Dem. VII, 26[b] top .. לא ירעיב ולא יְסַגֵּף the hired laborer must not starve himself or undergo privations, because he lessens his employer's work; a. e.—[Yalk. Josh. 27 שלא יסגפני, v. שָׁגַב.]

Hithpa. הִסְתַּגֵּף *to feel privation; to suffer.* Gen. R. s. 60 (הוא) מִסְתַּגֵּף he suffers; Ex. R. s. 26; Mekh. B'shall., Vayassa, s. 6; a. e.

סַגַּף ch. same. Part. pass. סְגִיף. Targ. Y. Deut. I, 27 (ed. Vien. סַגְרִיפִין).

Pa. סַגֵּיף *to afflict.* Targ. Y. Gen. XV, 13. Targ. Ps. XC, 13 תְּסַגְּפִין (incorr. תְּסַגְּרִים). Ib. 15. Targ. I Chr. XVII, 9 סַגְּפִינוּן ed. Lag. (oth. ed. סַגְּרִיפוּנוּן). Targ. Job XXX, 11 סַגְּפָנִי (ed. Lag. סגפיני, read סַגְּרִיפָנִי); a. fr.—Part. pass. מְסַגְּפָא; f. מְסַגְּפָא. Targ. Is. LVIII, 10.

Ithpa. אִסְתַּגֵּיף, *Ithpe.* אִסְתְּגֵיף *to be afflicted, reduced; to suffer.* Targ. Ps. CII, 24. Ib. CVII, 17; a. fr.

סָגַר (b. h.) *to bar, bolt; to lock up, close.* Snh. 38[a] (ref. to מסגר, II Kings XXIV, 16) כיון שסוֹגְרִין חלכה וכ׳ after they had closed the discussion about a law (declared it obscure), there was none to open again; Gitt. 88[a]; Sifré Deut. 321 אחר שפותח אין סוֹגֵר after he has opened (explained), none can close (raise objection). Tanh. Sh'mini 9 עבר על כל בתי ... וסגר אותם he passed over all synagogues and schools and closed them. Mekh. B'shall., s. 3 הרים סוגר ושונא רודף וכ׳ the sea forming a bar, and the enemy pursuing &c.; Ex. R. s. 21 (not סגר). Mekh. Yithro, Amal., s. 1 מתחלה ... שהיתה סוֹגֶרֶת ומסוּגֶרֶת וכ׳ formerly no slave could flee from Egypt, for it was shut up and barred (Josh. VI, 1); a. fr.—Cant. R. to III, 10 (expl. זהב סָגוּר) שהיתה סוֹגר בעד כל וכ׳ it locked up the shops of all workers in gold (ruined their trade); Y. Yoma IV, 41[d] top מכסיף (corr. acc.); Num. R. s. 12 (not סגור); Ex. R. s. 35 שהיה סגור כל וכ׳ (corr. acc.).

Nif. נִסְגַּר *to be locked up.* Yoma 45[a] כל החנויות נִסְגָּרוֹת all (gold) shops were closed (their business ruined, v. supra); a. e.

Hif. הִסְגִּיר *to lock up; to bind over, hand over, deliver.* Sifré Deut. 322 בקשו ישראל לברוח ... היו מַסְגִּירִים אותם when the Israelites attempted to flee northward, they blocked their way. Ib. 323 (ref. to Deut. XXXII, 30) אינו מַסְגִּיר אתכם ע״י עצמו וכ׳ I shall not deliver you (into the hands of the enemy) directly, but through others (who will betray you). Ib. מוכרני מיד ומַסְגִּירַנִי מיד I sell and immediately deliver you. Tanh. Sh'mini l. c. (ref. to חמסגר, v. supra) שכל או״ה ... שהן מַסְגִּירִין לכל האומות all nations go before them into enclosures and flee, for they cause all nations to lock themselves up; a. fr.—Esp. *to lock up the leper* pending the priest's observation (Lev. XIII, 4, a. e.). Neg. V, 1; a. fr.—Part. pass. מוּסְגָּר a leper under trial, opp. מוּחְלָט (v. חָלַט I). Meg. I, 7; a. fr.

Pu. סוּגַּר *to be closed, locked.* Part. מְסוּגָּר, f. מְסוּגֶּרֶת, v. supra.

סְגַר ch. same. Targ. Job XXXVIII, 8 Var. Ms. (ed. אגיף). Targ. Y. Deut. XXI, 5.—Part. pass. סְגִיר, סְגִירָא a) *fenced in, barred.* Targ. Cant. I, 9.—b) *leprous,* v. סָגִיר.

Af. אַסְגֵּיר, אַסְגַּר same. Targ. Lev. XIII, 4. Ib. XIV, 38; a. fr.

Ithpa. אִסְתַּגַּר, *Ithpe.* אִסְתְּגַר 1) *to be locked up, closed.* Targ. Y. Gen. VIII, 2 (h. text ויסכרו). Targ. O. Num. XII, 14; a. fr.—Trnsf. *to be engrossed with; to be bewildered,* v. אִסְתַּגַּר.—2) (v. סְגִיר) *to become leprous.* Targ. II Chr. XXVI, 22.

סְגַר or סָגָר m. (preced.) *lock, bolt.* Tanh. Hayé 3 ונעל הסגר לפניה and he shut the lock before her [perh. סָגוֹר].

סגרגר, Targ. Ps. I, 3 Var, corrupt. of מגרגר, v. גַּרְגַּר.

סְגָרוֹן, v. סִיגָרוֹן.

סַגְרִיוֹת, v. אֲכְסַרְגָּרוֹן.

סגריס, v. זַגְדוּם.

סַגְרִיר m. (b. h.; *Saf.* of גֶּרֶר II, cmp. Jer. XXX, 23) *severe rain storm.* Y. Meg. I, 71[d]; Gen. R. s. 1 מעשה היה ביום ס׳ וכ׳ it happened on a stormy day, when the teachers did not come to school &c. Y. Hag. II, 77[d] bot.; Y. Snh. VI, 23[c] bot. Yeb. 63[b] ביום ס׳ ... קשה a bad wife is as hard to bear as a stormy day.

סַגְרִירָא ch. same. Targ. Prov. XXVII, 15.

סַד m. (b. h.; סדד *to join*; Arab. *sadda, to obstruct, block*) *block, torturing stock.*—*Pl.* סַדִּין. Tosef. Ab. Zar. II, 4 לא ס׳ וכ׳ (ed. Zuck. חסָכָן), v. כָּבַל.

סַדָּא ch. same. Pes. 28[a] (prov.) סַדָּאָה בסַדְיָה יתיב וכ׳ Ms. M. 2 (ed. סַדָּנָא בסַדְנֵי, not בסדני; early eds. נגרא) when the maker of the stocks (the carpenter) sits in his own stocks, he is paid &c., v. דְּוִיל; Yalk. Ex. 201 סדנא בסדניה.

סַדָּאָה m. (preced.) *carpenter,* v. preced.

סָדָה, v. שָׂדָה.

סַדָּה *raft,* v. אַסְדָּא.

סְדוֹם (b. h.) pr. n. pl. *Sodom,* one of the cities in the plain of Jordan destroyed for their wickedness. Snh. X, 3 (108[a]) (ref. to Ps. I, 5) אלו אנשי ס׳ this alludes to the men of S. Ib. 109[b] ארבעה ... בס׳ וכ׳ four judges lived in S. &c., v. זָרַף; a. fr.—מִדַּת ס׳ *Sodomitic rule, unfairness, selfishness.* Ab. V, 10 'mine is mine, and thine is thine', זו חיא מ׳ ס׳ that is a Sodomitic principle (justice without charity). B. Bath. 12[b] כופין על מ׳ ס׳ the law may use force against unfairness (where one claims a privilege which causes the neighbor no loss); a. fr.—Ib. 114[b] יוסף בס׳ .. תלכתא Ar. (ed. בשדה) the law follows R. Joseph's opinion as to using force against unfairness.—ים ס׳ *the Lake of Sodom* (usu. ים המילחא). Sabb. 108[b], v. טָבַע I; a. e.

סְדוֹמִי, סוֹדָמִי m. (preced.) *Sodomite.* Gen. R. s. 41 כשאדם רע קורין אותו ס׳ when a man is bad, they call him

a Sodomite; Tosef. Sabb. VII (VIII), 23. Ib. 24; a. fr.—*Pl.* סְדוֹמִים, סְדוֹמִין, סְדוֹמְיִין, סוֹדְ׳. Gen. R. s. 26; Yalk. ib. 44; a. fr.:—Y. B. Bath. II, 13c top כותל סודמין a wall of the Sodomites', i. e. a wall which may not have windows looking into the adjoining lot.

סְדוּרָא, סְדוּר, v. sub סִידּ׳.

סַדְיָא f. (v. סַד a. אִיסְתָּא) *the head-board of a couch, head-side.* Keth. 61a אבר ס׳ by the head-side.—Esp. בֵּי סַ׳ *pillow, bolster.* Ber. 56a. Sabb. 118a; a. e.—*Pl.* סַדְוָותָא. Ib. 124b הנהו בי ס׳ Ar. (ed. ההוא בי סדיותא; Ms. M. מסדייתא, read: בי סַדְיֵיתָא, v. Rabb. D. S. a. l. note).—[Hebr. pl. סַדְיוֹת. Y'lamd. to Gen. XXVIII, 10, quot. in Ar. פסדיות, read: בי ס׳ *cushions.*]

סדידין, Tosef. Kidd. V, 14 Var., v. סָרַד.

סדיין, Koh. R. to V, 8, v. סַדָּן ch.

סְדִין m. (b. h.) *sheet,* usually of fine linen (cmp. σινδών; v. Sm. Ant. s. v. Pallium). Yoma III, 4 פרשו ס׳ של בוץ וכ׳ they spread a sheet of linen (for the high priest to walk on) between him &c. Y. Kil. IX, 32b top בס׳ אחד נקבר רבי Rabbi was buried in one linen shroud (without any other garments); Y. Keth. XII, 35a top. Y. Yeb. I, 2b; Gen. R. s. 85 דרך ס׳ each wrapped in a sheet (preventing direct contact). Men. 37b, a. e. ס׳ בציצית a linen cloak with woollen show-fringes; a. fr.—*Pl.* סְדִינִין, סְדִינִים. Nidd. 61a. Kel. XXIV, 13 שלשה ס׳ הן there are three classes of sheets with regard to Levitical purity. Tosef. ib. B. Mets. I, 14 ס׳ לצורות canvas sheets for paintings; ס׳ היו לאוהלים sheets for awnings. Tosef. Bets. II, 13 פרוסין sheets (covering the floor of the dining room) were spread; Bab. ib. 22b; Y. ib. II, 61c bot.; a. fr.

סְדִינָא ch. 1) same. Targ. Ps. CIV, 2 (h. text שלמה).—Men. 40b לסדיניה שרא . . . R. Z. untied the show-fringes of his linen sheet. Ib. 41a מיכסי ס׳ he was wrapped in a linen sheet (without show-fringes); ס׳ בקיטא וכ׳ you wear a linen sheet in the summer, and a *sarb'la* in the winter (without show-fringes), what is to become of the law &c.?; a. fr.—*Pl.* סְדִינֵי, סְדִינַיָּא. Targ. Lam. II, 20; 22.—Y. Sabb. VI, 8b bot. (interpret. סדינים, Is. III, 23).—*2) (cmp. סַדְנָא) *a litter.* Y. Bets. I, 60c bot. תורי . . מיטענו בס׳ וכ׳ allowed Bar G., the physician, to be carried in a litter to visit the sick on the Sabbath.

סְדִיק, v. סדק.

סְדִיקָא, v. סְדָקָא.

סַדָּן m. (v. סַד) *block.* Ex. R. s. 1 (ref. to Ex. I, 16) אין אבנים אלא ס׳ (gloss: שהוא דבר קשה) *obhnayim* means a block (which means a hard object); מה יוצר זה . . . וס׳ באמצע as the potter sits with one leg on each side of the block (mould); Sot. 11b. Gen. R. s. 10, end כזה שהוא . . . על חס׳ as one striking with the hammer on the block (anvil); Sabb. XII, 1. Snh. VII, 3 מניחין . . . על חס׳ they put his head on the (executioner's) block; a. fr.—Esp. ס׳ של שקמה (or sub. שקמה) *the trunk of the sycamore tree.* Kil. I, 8 אין . . . בתוך ס׳ של ש׳ you must not plant vegetables in a trunk &c. B. Bath. IV, 9; a. fr.—Pesik. R. s. 1 (ref. to Is. LXV, 22) [read:] זה עץ הס׳ שעושה וכ׳ that means the wood of the sycamore trunk, which endures in the ground for six hundred years; (Gen. R. s. 12 כשקמה הזו); a. e.—*Pl.* סַדָּנִים. Ib. s. 42 (expl. עמק השדים, Gen. XIV, 3) שהוא מגדל ס׳ which produces sycamore trees.

סְדָנָא, סַדָּנָא I, סַדָּן ch. 1) same. Targ. Jer. XVIII, 3 (h. text אבנים).—Hull. 16a דפחרא ס׳ Ar. (ed. סרנא) the potter's block (wheel turned by hand); ס׳ דמיא wheel turned by water. Pes. 94b כי ס׳ דריחיא Ms. M. 2 a. Ar. (ed. כבוצינא) like the movement of the block of the mill (millstone, the pivot remaining stationary, v. בּוּצִינָא). Ib. 28a, v. סַדָּא. Kidd. 27b דארעא חד הוא ס׳ the land (although consisting of disconnected fields) is one block (by taking symbolical possession of one field, you take possession of the whole complex contracted for); B. Kam. 12b (Ms. M. פרנא).—Lev. R. s. 22 והוה ביה חד ס׳ there was in the garden one sycamore trunk; Koh. R. to V, 8 סדיין (a. otherwise corrupted; corr. acc.).—[Pes. 113a בי סדנא Ar., v. סוּדָנָא.]—2) (perh. an adaptation of Latin *essedum*) *travelling carriage.*—*Pl.* סַדָּנֵי, סַדָּנֵי, סַדְנַיָּא. Targ. Y. Gen. XLV, 19; 21; 27 (ed. Amst. a. oth. סר׳, with ר).

סַדָּנָא II m. *block-maker, carpenter.* Pes. 28a, v. סַדָּאָה a. סַדָּא.

סדסים, Sifré Deut. 234, v. בְּרְסִין.

סָדַק (Saf. of דק) *to cleave, tear apart.* Part. pass. סָדוּק; f. סְדוּקָה; *pl.* סְדוּקִין, סְדוּקוֹת. Hull. 59a אם פרסותיה ס׳ if its hoofs are cloven. Cant. R. to VII, 3 מה חיטה ס׳ וכ׳ as the wheat grain is split (has an incision) &c. Nidd. 25b; a. e.

Pi. סִידֵּק 1) same. Cant. R. to III, 6 כדג סִידְּקָהּ he split it as a fish is split; Gen. R. s. 77; Yalk. ib. 132 (corr. acc.).—2) *to chip, chisel* (the surface of a stone). Cant. R. to I, 1 וסידקה וסתתה וכ׳ (ed. Wil. וסירקה, corr. acc.) he carved and chiselled and polished it; Yalk. Kings 182 וסתתה וסרקה; Yalk. Prov. 960 וסרקה (corr. acc.); (Koh. R. introd. וישבבה וסתתה ומירקה).

Nif. נִסְדַּק 1) *to be split, cut into.* Bekh. VI, 1 נִסְדְּקָה if there is a slit in the ear of the first-born animal, contrad. to נפגמה; a. e.—2) *to be chipped off*; trnsf. (cmp. פָּסַל) *to become unfit for use, to be abrogated.* B. Kam. IX, 2 גזל מטבע וכ׳ if a man stole a coin and it became 'chipped'; expl. ib. 97a נ׳ ממש chipped in its literal sense, i. e. the stamp was chipped off; [anoth. opin.] פסלתו מלכות נמי הרינו נ׳ if the government abrogated it, it is the same as chipped off; Y. ib. IX, beg. 6d.

סְדַק, סָדִיק ch. same. Targ. I Kings XI, 30 סְדִיקָה (not סדיקא, ed. Lag. סַדְקָה; h. text קרע). Targ. II Kings II, 12.—Part. pass. סָדִיק; f. סְדִיקָא; *pl.* סְדִיקִין; סָדְקָן *cloven.* Targ. Lev. XI, 7. Ib. 3. Ib. 4 מְסַדְּקֵי (O. ed. Vien. מַסְדֵּי׳ *Af.*). Targ. Y. Deut. XIV, 7; a. fr.

Af. אַסְדֵּיק *to have a cloven hoof.* Targ. Lev. XI, 5 sq. ed. Vien. (ed. Berl. סדיקא). Ib. 4, v. supra. Targ. O. Deut. XIV, 7 (ed. Berl. מְסַדְּקֵי).

Pa. סַדֵּיק *to split.* Targ. Ps. LX, 4 סַדֵּיק (some ed. סָדַק; ed. Lag. סריק; corr. acc.; h. text פצם).

סֶדֶק m. (preced.) 1) *split, slit.* Bekh. 37b חס׳ כל שהוא a slit in the ear disqualifies, even if it be of the minutest size. Koh. R. to I, 8 כמבין סידקו של פתח like looking through the crack of a door; a. e.—*Pl.* סְדָקִים, סְדָקִין. Pes. 8a לחורין ולס׳ into holes and fissures. Ib. III, 5 (48b) סרהוק שנחצרבו סְדָקָיו וכ׳ (Bab. ed. סדקין) dough is called *sidduk,* when its cracks run into one another. Ib. 48b אין לך כל סדק ... וסדק כמה ס׳ וכ׳ for every crack on the surface there are several inside. Ib. III, 2 סְדָקֵי עירבה (Bab. ed. 45a סִידְקֵי) the cracks in the kneading trough; a. fr.—2) *a strip* of a sheet. Tosef. Kil. V, 22 ed. Zuck., v. סֶדֶט II.

סִידְקָא, סָדְקָא ch. same, *split, slit; rent.* Targ. Y. Deut. XIV, 6.—*Pl.* סָדְקִין, סִ׳. Targ. I Kings XI, 30. Targ. II Kings II, 12 (ed. Wil. סְדִיקִין); a. e.

סדקאריס, read: **סירידקאריוס** m. (sericarius, sub. textor) *silk-weaver.* Cant. R. to VIII, 11. V. סילוקראוס.

סִדְקוּת, סְדָקוּ, v. sub סִירָד.

סָדַר (Saf. of הִדּוּר) *to arrange, order* (corresp. to b. h. ערך). Pes. 54a סוֹדְרָן על הכוס he pronounces them (the benedictions) in successive order over the cup. Yoma 45b top שסודרן ע״ג חמזבח that he must place them in order on the altar; וסודרן ... שסודרן על הכבש that he must arrange them on the bridge or on the rim of the altar, until a large pile (of wood) is formed, when he must put them in order (on the altar); Tam. II, 1; a. fr.—Part. pass. סָדוּר; f. סְדוּרָה &c. Taan. 8a בשביל משנתו שאינה סְדוּרָה it is because his learning is not properly systematised in his mind. Ber. 57a עוונותיו ס׳ לו his sins are arranged before him; מאי ס׳׳ס׳ לימחל what does this mean? It means that they are arranged (ready) to be forgiven; Yoma 88a. B. Bath. 69a אבנים חס׳ לגדר stones arranged for erecting a fence, contrad. to צבורות piled up (v. סָוַר); a. fr.

Pi. סִידֵּר 1) same Tam. II, 3 לסַדֵּר אש המערכה to arrange the pyre, v. מַעֲרָכָה. Num. R. s. 4 כיצד סִדְּרוּ לחם וכ׳ how did they arrange the showbread?; ib. also מְסַדְּרִין, מְסַדְּרִים (*Hif.*); a. fr.—ס׳ שבח (cmp. ערך, Ps. V, 4, a. e.) *to offer praise.* Ab. Zar. 7b; Ber. 32a לעולם יְסַדֵּר אדם וכ׳ one should always offer praise to the Lord first, and then pray (for what he needs). Ib. 34a ראשונות דומה לעבד שמְסַדֵּר וכ׳ in the first three benedictions of the T'fillah one is like a servant that offers praise to his master; a. fr.—Part. pass. מְסוּדָּר, Men. 95a במס׳ when everything in the Tabernacle was arranged, opp. במסולק when arrangements for moving were being made.—2) (corresp. to חערין, Lev. XXVII, 8) *to assess a person's value* with reference to the vower's ability to pay, whence: *to exempt from seizure* (bed, tools &c.; v. Arakh. VI, 3, sq.). B. Mets. 113b כדרך שמסדרין בערכין כך מסדרין בבעל חוב as well as we allow an exemption from seizure in cases of vows, so we allow it in cases of debt; [Rashi quotes a Var! שְׁמִיעַת מינח אין מסדרין וכ׳ (Var. משיירין) from this you may deduce that no exemption is granted the debtor; B. Mets. 114a מהו שיְסַדְּרוּ וכ׳ is a debtor allowed an exemption? Y. B. Kam. IX, 7a top על מְנַת שלא לסַדֵּר מה וכ׳ with the condition that what my wife or my child wears is not to be exempted from seizure. Ib. אין מסדרין לו מאותו החפץ this special object is not exempted; a. e.

Hif. הִסְדִּיר *to arrange, establish the order of.* Num. R. l. c., v. supra. Ber. 28b; Meg. 17b ... ה׳ על הסדר וכ׳ arranged the eighteen benedictions before Rabbi in the order in which they are to be recited. Sifra Tsav, Mill. כשם שה׳ משה וכ׳ as Moses arranged the service of the Tabernacle, so he arranged &c.; a. e.

סְדַר ch. same. Targ. Y. II Ex. XL, 23 (Y. I a. O. סַדֵּר, some ed. סָדַר). Targ. Y. ib. XII, 39; a. e.—Part. pass. סְדִיר; f. סְדִירָא. Targ. Ps. VII, 13 *ranged.*

Pa. סַדֵּר 1) same. Targ. Gen. XXII, 9 (Y. ed. Vien. סָדַר). Ib. XIV, 8 (O. ed. Amst. סְדָרוּ). Targ. Job XIII, 18 (ed. Wil. סָדַר); a. fr.—Targ. Ps. V, 4 (v. preced.).—Part. pass. מְסַדַּר. Targ. Y. Lev. XXIV, 6 (not מְסַדֵּר). Targ. Y. Ex. XXXIX, 18; 37.—Ber. 13a התם נביא הוא דקא מְסַדֵּר לשבחיה וכ׳ there (Neh. IX, 7 where Abram is used instead of Abraham) the prophet praises the Lord by referring to the past. Yoma 38b דחוה מְסַדֵּר אגדתא קמיה who reviewed before him the homiletic sayings according to a certain system; a. fr.—Y. Ab. Zar. V, 44d נקרוץ נְסַדֵּר לאילין וכ׳ let us get up early and set in order those thorn-bushes (meaning, let us kill those men).—Shebu. 30b דמיחזי כמאן דמְסַדֵּר דיניה Ms. M. (ed. דסַדֵּר לידיה דידיניה) he has the appearance of one whose case has been prearranged (with the judge; ed.: of one who has prearranged his case).—2) *to allow exemption from seizure* (v. preced.). B. Mets. 113b סְדוּרֵי מְסַדְּרִינָן ליה since we order his pledge (which consists of necessaries) to be sold for his debt, how can we allow him an exemption (so as to leave him a certain amount from the money realized by the sale)?

Ithpa. אִסְתַּדַּר *to be arranged,* (of prayers) *to be offered.* Targ. Job XXXVI, 19.

סַדָּר, v. סָרַד.

סֵדֶר m. (b. h. סְדָרִים *pl.*; סָדַר) *row, pile, arrangement, order, succession.* Num. R. s. 4 ו׳ חלות לס׳ זה וכ׳ six cakes in one pile and six in the other. Yoma V, 7 כל . . תאמור על חס׳ וכ׳ as to all the acts for the Day of Atonement here told in their consecutive order, if he advanced (changed the order) &c. Sifra Tsav, Mill. הסדיר את הקרבנות כסִדְרָן the text arranges the sacrificial functions in their proper succession. Yoma 73a sq. דוד שאל שלא כס׳ David did not put his questions (I Sam. XXIII, 11) in their natural order. Meg. III, 4 חוזרין לכִסְדָרָן the regular reading (interrupted during the four distinguished Sabbaths, v. פָּרָשָׁה) is resumed. Ib. 30b לס׳ פרשיות הוא חוזר the regular order of the Pentateuch sections is resumed; לס׳ הפטרות וכ׳ the regular order of Haftaroth is resumed; a. v. fr.—ס׳ זרעים the Order of Seeds, the first Order of the Mishnah; ס׳ מועד the Order of Festivals, the second Order of the Mishnah &c. Sabb. 31a; a. fr.—Keth. 106a אליהו (ד)ס׳, v. אֵלִיָּהוּ.—Esth. R. to

I, 9 ראש הס׳ as the first words of a pericope (Lev. R. s. 3 ראש סדרא).—*Pl.* סָדְרִים, constr. סִדְרֵי, סִדְרֵי—סִי׳, סדרי—סִי׳, v. מִשְׁנָה.—Keth. 103b ס׳ חכמה orders (rules) of wisdom; ס׳ נשיאות rules for the conduct of the Nasi's office. Sabb. 53b ס׳ בראשית the order of nature; a. fr.—Esp. *regular homilies on the weekly portion.* Sot. 49a (ref. to Job X, 22) אם יש סדרים תופיע וכ׳ but if regular homilies are held, it (the earth) will come forth bright out of the dark.

סִדְרָא, סִדְרָה, סִי׳, ch., constr. סִדְרַי a. סִדְרֵי, same, 1) *row, order.* Targ. Ex. XXVIII, 17, sq. (h. text טור). Targ. O. Lev. XXIII, 44 (Y. סִידּוּרֵי); a. fr.—*Pl.* סִדְרִין, סִדְרַיָּא, סִדְרֵי, סִי׳. Targ. Ex. l. c. (Y. ed. Vien. סָדֶּךָ). Targ. O. Lev. XXIV, 6, sq. (Y. סִידּוּר).—Targ. Y. Deut. V, 28 ס׳ דלעיל the upper ranks (angels). Targ. Y. Gen. XIV, 8 ס׳ קרבא battle-lines. Targ. II Esth. III, 8 בגו סִדְרוֹי (ed. Vien. בגו סדרי; ed. Lag. בניסרוי, corr. acc.) when among his troops; a. fr.—2) *order* or *section* of the Scriptures, *the portion of the Pentateuch* to be read at public service on Sabbaths &c.; in gen. *Scripture lesson.* Sabb. 116b פסקו ס׳ בכתובים (not דכתי) they closed the reading from the Pentateuch with a reading from the Hagiographa (v. הַפְטָרָה). Yoma 87a bot. הוה פסיק ס׳ וכ׳ was reading the Haftarah; a. fr.—Sot. 49a קדושא דס׳, v. קִידּוּשָׁא.—3) *order* or *part of the Mishnah.* Keth. 103b אתני סִדְרָךְ לחברך teach thy fellow student the Order which thou hast learned; a. e.—*Pl.* as ab. Ib. [read:] מתנינא שיתא סדרי לשיתא ינוקי I taught six boys the six Orders of the Mishnah, one Order to each; a. e.—4) *colonnade,* esp. *the hall of studies* (cmp. אַכְסַדְרָא). Y. Sabb. VII, 8a מן ס׳ רובא וכ׳ from the large colonnade to the store of &c.; Y. Snh. X, 28a bot. Y. Ber. III, 6b top כד הוו מסקין ליה לס׳ when they were carrying him to the hall; a. fr.—[סְדָרָא, סְדָרָא *net,* v. סַדְרָא.]

סדרונגיא, v. סְרוּנְגְיָא.

סַדְרוּתָא, v. סַרְהוּתָא.

סדריוט, v. סִרְדְיוֹט.

סַדְרִיתָא, v. סַרְהוּתָא.

סוֹדְרָן, סַדְרָן m. (סָדַר) *one who arranges traditions systematically, systematic scholar,* opp. פִּילְפְּלָן dialectician. Y. Hor. III, 48c top חסו׳ (Bab. ed. הסד׳). Midr. Till. to Ps. LXXXVII (ref. to II Kings XX, 20) 'he brought the water (of the Law) into the city', שהוא סו׳ because he (Ezekiah) was a collector, v. next w.

סוֹדָן, סַדְרָנָא, ch. same. Midr. Till. to Ps. LXXXVII (v. preced.) חמי ס׳ טב וכ׳ when he (Ezekiah) saw a good systematiser, he made him come (to Jerusalem); Yalk. ib. 837 סוד׳ Pes. 105b אנא סו׳ גמלנא (v. Rabb. D. S. a. l. note 400) I am a teacher and systematiser of traditions.

סָדַד (v. next w.) *to be witness.*

Pi. סִיהֵד *to provide witnesses for.* Tosef. Gitt. VIII (VI), 8 הנותן גט לאשתו ולא סִיהֲדוּ (ed. Zuck. שׁהֲדוּ) if a man gives his wife a letter of divorce without witnesses.

סָהֵיד, סָהֲדָ (v. עוד, a. וָרֵי; Sam. סעד, סהד, v. Sam. Pent. Gen. XXXI, 52; cmp. also סעד=עד ib. VII, 16; for interch. of ע a. ו a. ה, v. letters ה a. ו) *to be sure, be present; to witness.*

Af. אַסְהֵיד (corresp. to b. h. הֵעִיד) 1) *to testify.* Targ. O. Ex. XX, 13; a. fr.—Keth. 21a אחרימוה v. אַחֲרִימוּתָא. Ib. לא צריך אירהו לאַסְהוּדֵי וכ׳ he would not need to identify his own signature; ואזל אירהו ואתי ומַסְהֲדֵי וכ׳ (or וּמַסְהֲדֵי *Pa.*) and thus he and the other man might identify the signature of that man (the deceased); a. v. fr.—2) *to call to witness; to give warning.* Targ. Deut. IV, 26. Targ. Ps. LXXXI, 9. Targ. II Chr. XXXIII, 10; a. fr.

Pa. סַהֵד, שַׁהֵד same, 1) *to testify.* Targ. Y. Ex. XX, 13; a. e.—Keth. 21a מְסַהֲדֵי, v. supra. Y. Snh. I, 18b top איתא שַׁהֲדָ עלי come, testify in my behalf. Y. Shebu. VI, end, 37b דלא יְשַׁהֲדוּן כאינש ... like one that ties up the mouth of witnesses that they may not testify; a. fr.—2) *to warn.* Targ. Y. Gen. XLIII, 3 מְסַהֲדָא אַסְהֵיד; a. e.

Ittaf. אִיתַּסְהַד *warning has been given.* Targ. Ex. XXI, 29.

סָהֲדָ, v. סָהֵיד.

שׁ׳, סַ׳, סָהֲדָה, סָהֲדָא m. (preced.) 1) *witness.* Targ. O. Deut. XIX, 18. Targ. Prov. XII, 19; a. fr.—B. Bath. 38b. Sabb. 65b מטרא .. ס׳ רבה פרת (the rise of) the Euphrates is a weighty witness (indication) that it rained in Palestine; a. fr.—*Pl.* סָהֲדֵי, סָהֲדַיָּא, סַהֲדֵי, שׁ׳. Targ. Ex. XXII, 12. Targ. O. ib. 2; a. fr.—B. Bath. l. c. Kidd. 65b לא אִיבְּרוּ ס׳ witnesses are created only for liars, i. e. the institution of witnesses is not intended to legalise an act, but only as a guard against faithless persons who might deny the transaction. Y. Shebu. VI, end, 37b פומהון דש׳, v. preced. art. Ib. ייתי עלוי ש׳ let him produce witnesses to confirm it. Y. Snh. III, end, 21d וקבלון לש׳ וכ׳ and they received (heard) the witnesses in the absence of &c.; a. fr.—Ber. 17b, a. fr. אנן ס׳ we know certainly.—Fem. סָהֲדָא. Targ. O. Gen. XXXI, 52.—V. סָהִיד.—2) *pl.* סָהֲדִין, constr. סָהֲדֵי *testimony.* Targ. Y. Ex. XX, 13. Targ. Y. Deut. XIX, 18 סהדין שקרא; a. e.; v. next w.

שׁ׳, סָהֲדוּתָא, סַהֲדוּ f. (preced.) *testimony, evidence; warning.* Targ. Deut. V, 17. Targ. Is. VIII, 20; a. fr.—Y. Snh. III, end, 21d קביל .. ס׳ דלא באפוי וכ׳ R. E. heard evidence in the absence of the party; a. fr.—ידע בס׳ to know evidence, to have something to testify to. Macc. 5b; a. fr. Y. Snh. I, 18b top ידע ש׳; a. fr.—*Pl.* סָהֲדָוָן, סָהֲדָן, סָהִיד׳, סָהִידָ׳; constr. סָהִידְוָת. Targ. Jer. XVIII, 18 סהידון (ed. Lag. סהדין, v. preced.). Targ. Y. Deut. XXII, 14 (not דָּוֹן ...) *evidence of virginity.* Targ. Ps. CXIX, 14; a. fr.

סָהֵיד, v. סָהֵד.

סָהֲדָ, סָהִיד m. (part. of preced.) *witness.* Targ. Prov. XII, 17 סָהֵד ed. Wil. (ed. Lag. סהדא). Targ. O. Deut. XIX, 15; 18; s. fr.—Fem. סָהִידָא. Targ. Y. Gen. XXXI, 52.—*Pl.,* v. סַהֲדָא.

סָהִידְוָתָא, סָהִידָן, סָהִידְוָן, v. סַהֲדוּ.

סַחַר c. (b. h.; cmp. סחר) 1) *an enclosed place*, esp. *the enclosure for cattle* near a dwelling; *stable*. Erub. II, 3 (18[a]; Mish. a. Ms. M. everywhere סַחַר). Ib. 22[a]; Y. ib. IV, 21[d] bot.; Tosef. ib. III (II), 9. Tosef. Sabb. X (XI), 1. Shebi. III, 4 עושה ס' וכ' may put up (in the field) an enclosure covering an area of &c.; Tosef. ib. II, 15. Ib. 16 שׂחר; a. fr.—Tanḥ. Ki Thissa 2 (play on חסחר, Cant. VII, 3) חס' שדומה לסוחר וכ' (the meeting place of the Sanhedrin is called) *ḥassaḥar*, because it resembles a merchant's store.—2) (cmp. next w.) *moon*. Ib. ed. Bub. 1 אגן חס' כחצי הירח *ăgan ḥassaḥar* means, 'like a half-moon' (the semicircular seats of the Sanhedrin), v. פְּתָרוֹן I.—*Pl.* סְחָרִים, סְחָרִין. Tosef. Shebi. II, 19; Y. ib. III, 34[c] bot. סיהרין (corr. acc.).—Tosef. Dem. VI, 11 חבריא שׁחריי שבלים וכ' זה (ש) if one brought (into the partnership) stores of ears of his own crop &c.; a. e.

סַחֲרָת, סַחֲרָא m. ch. (זהר = סהר) *light*, esp. *moonlight*. Cant. R. to VII, 3, v. זְהֲרָא I. Ber. 53[a] דאיכא ס' (Ms. F. סיהרא) when there is moonshine.—V. סְיַהֲרָא.

סַחֲרוֹן m., *pl.* סַחֲרוֹנִים (b. h. שַׁחֲרוֹנִים; preced.; cmp. זְהוֹרִית) *crimson* (or *saffron*) *colored ribbons*. Y. Sot. IX, 24[c] top וסַחֲרוֹנֵי זהב תלויין בהן with gold-embroidered ribbons hanging thereon (Tosef. ib. XV, 9 זהוריות מוזהבות); [oth. opin.: *moon-shaped* ornaments of gold].

סַחֲרָנָא, *pl.* סַחֲרָנֵיָּא ch. same. Targ. Jud. VIII, 26 (Rashi: עונקא as Targ. ib. 21).

סוֹא, v. סוּר.

סוֹאֲבָא m. (= מְסוֹאֲבָא; סְאֵב) *unclean*. Targ. Y. II Deut. XXVI, 14 בס' while unclean.

סוֹאֲבוּתָא f. (preced.) *uncleanness*. Targ. Y. Gen. XXXV, 2. Targ. Lam. I, 9; a. e.

סוֹאַבְתָּא, v. סְאוֹבְתָּא.

סַוָּר, סַוָּאר, סַוָּר m. (dial. for צַוָּאר; צָבַר = סָוַר; v. Maim. to Ohol. III, 7 ed. Dehr.) *a pile* of joists, *frame*. Ohol. III, 7 ס' של קורות (ed. Dehr. צוואר, in comment. צַוָּר, Var. צֶבֶר); Succ. 20[b] (Ms. M. סוואר); Y. Sabb. IV, 7[a] top צבר. Bets. 31[b] אין מבקעין עצים לא מן חס' וכ' we must not chop (on the Holy Day, for immediate use) wood from a pile of joists (intended for building purposes), v. מוּכָן.—Tosef. Kel. B. Mets. V, 4 ס' של נחתומין הפרוס וכ' (R. S. to Kel. XV, 2 סרוד) the baker's frame when it is plain (without rims) is unclean, because dough is cut and carried to the stove on it.—V. סָוַר.

סוּב (sec. r. of סבב), *Pa.* סַיֵּיב [*to go all around,*] *to finish up, trim*. Gen. R. s. 78 (a proverbial expression) שיריצת סַיְּרַבְתָּ hast thou finished? hast thou trimmed (so as to be entitled to wages)?; Yalk. ib. 133 סריפת.

סוֹב, *pl.* סוּבִּין, v. סוּבִּין.

סוֹבֵב m. (סָבַב) *ring, hoop*. Kel. XI, 3, a. e. ס' של גלגל the iron hoop of a wheel.—Esp. חס' *the Sobeb*, a sort of gallery around the altar for the priest to walk on. Midd. III, 1 זה חס' there (at five cubits from the bottom) the Sobeb was attached. Zeb. V, 3; a. fr.

סוֹבְיָא, סוֹבָא ch. same. Targ. O. Ex. XXVII, 5 סוֹבֵי (ed. Berl. סוֹבָי, ed. Vien. סוֹבְבֵי, *pl.*; Y. סובבי; h. text כרכב). Ib. XXXVIII, 4 סוֹבְבֵיהּ (ed. Berl. סוֹבֵי; Y. סוֹבְבֵי).

סוֹבִיָּיה, v. סוֹכְיָיה.

סוֹבִין m. pl. = סוֹבְבִין (סָבַב) *galleries*. Tosef. Kel. B. Mets. II, 8 [read:] חס' וחסטיוין שלהן (v. סְטֵיו) the galleries and colonnades on turrets (v. אַקוּנְבִי).

סוּבִין m. pl. (preced.; cmp. חַרְרָאָה) *flour of the second course, bran-flour* (differ. fr. מוֹרָן). Keth. 112[a]; Y. Sot. I, 17[b], a. e.—B. Bath. 98[b] (from Ben Sira) הכל ... קל מס' וקל מס' וכ' I have weighed everything ..., and found nothing lighter than bran, but lighter (in mind) than bran is &c.; a. fr.—Sing. סוֹב, with suffix סוּבָּן. Ḥall. II, 6. Sabb. VII, 4 (76[b]).

סוֹבֶךְ m. (סָבַךְ) [*thicket,*] *the fleshy part of the leg, calf*. Ḥull. X, 4. Y. Yeb. XII, 12[c] bot.; Tosef. Yad. II, 1 ברגל עד חס' he must wash his feet up to where the calf begins.

סוּבַּלְתָּא, v. שׁוּבַּלְתָּא.

סוּבְנִי, v. סְבְנִי.

סוֹבְעָא m. (סְבַע) *plenty*. Targ. Ps. XVI, 11. [סוּבְעָא, v. סְבָעָא.]

סוּבָרָא m. (סָבַר II) *carrying*. Y. Taan. IV, 68[b] ס' דקיסא טרד (not סוכרא) the carrying of wood kept them busy.—[Ḥull. 18[b] מסוברא, v. סִיכְרָא II.]

סוֹבְרוּתָא, סוּבְרָת, סוֹבָרָא, סוֹבָרָא, v. סְבָרָא a. סַבְּרוּתָא.

סוֹבְרִיקִין, v. סַפְּרִיקִין.

סוֹבְתָא, סוֹבָתָא, v. סְאוֹבְתָּא.

סוּג I (b. h.) [*to cut off, separate,*] *to fence in, mark off*. Y. Ab. Zar. IV, 43[c], sq. כל שחוא סָגִ וכ' any stone that is put up to mark the sea-shore or the roads. Y. M. Kat. I, 80[c] פירצה שחיא סָגָה וכ' a fence which, though broken, still bars the ground behind it (from falling out); Y. Shebi. III, end, 34[d]; a. e.—Trnsf. (v. גָּדַר a. סָגַג) *to guard against trespassing a law, to make a prohibition more restrictive; to exaggerate*. Ab. d'R. N. ch. I סייג שסָגַג ... לדבריו (v. ed. Schechter) the guard which Adam set to his words (by adding the prohibition to touch the tree of knowledge). Ib. אם סג אדם לדבריו וכ' if a person exaggerates his words, he cannot abide by them.

Pi. סִוֵּיג *to fence in*. Part. pass. מְסוּוָּג. Koh. R. to V, 14 וחיית מס' וכ' it (the vineyard) was fenced in on all sides.

Hif. הַסִּיג (גְּבוּל) *to remove the landmark*. Sabb. 85[a] (ref. to Deut. XIX, 14) לא תַסִּיג גבול ... do not remove the landmark which those before thee (the Canaanites) have set.

סוּג ch. same. Targ. II Esth. III, 3 סָג יתיה (not סגיתיה).—Part. סָרֵג, סָרֶגֶת. Targ. Hos. II, 8 כמא דסָרְגִין (missing in ed. Lag.).—Y. M. Kat. III, 83^{c} top וְסוּג תורעתך may the Lord fence in thy breach (guard thee from further trouble); Gen. R. s. 100. Y. Kidd. I, end, 61^{d}; Y. Shebu II, end, 33^{c}, a. e. סָרְגִין סריגה ותרעין וכ' a fence is fenced around, and a breach broken into, i. e. the good are assisted by Providence in their good work, and the bad in their evil ways; וכרעי סריגין וכ' (not ובני) but is it right that the fence &c.?; Yalk. Prov. 935 סגרי סוגיריא (corr. acc.).

סוּג II m. (preced.) [*partition,*] *a large chest* or *basket* with partitions for various kinds of provision. Dem. V, 6 אפי' מאותו חס' וכ' even if he buys the second time from the same chest and of the same kind (quality). Y. B. Kam. II, 3^{a} ס' שנתון וכ' a dealer's chest which stands at the entrance of the shop; a. e.—*Pl.* סוּגְרִין, סוּגָרִים. Kel. XVI, 3 חס' הגדולים (R. S. a. l. Var. סוֹאֲרִין; Tosef. ib. B. Mets. V, 3; 13 הסאין, v. סוֹר) the large provision chests; Sifra Sh'mini ch. VII, Par. 6 סרגים (corr. acc.). Y. Sabb. XVII, 16^{a} bot.; a. e.—[In later philosophical literature: סוּג *class, species.* —[Midr. Till. to Ps. CXIX, 119 עושה סוגים, v. סְרִיג I.]

סוּגָא I m. *Suga*, name of *a bird.* Ḥull. 62^{b}.

סוּגָא* II pr. n. m. *Suga.* B. Bath. 90^{b} Ms. M. (ed. פוגא; v. Rabb. D. S. a. l. note).

סוּגָאֵי, סוּגָאָה, v. סוּגֵי.

סוּגָה f. (סוּג) *fence, enclosure.* Snh. 37^{a} (ref. to Cant. VII, 3) אפי' בס' של שושנים וכ' even in a fence of lilies they will make no breach (they will not trespass a law however slightly guarded). Ib. (second time) בס' בשושנים ed. (Ms. M. של ש'; v. Rabb. D. S. a. l. note).

סוּגוֹן, סוּגוּ *much, very,* v. סַגִּי I.

סוּגְיָא, סוּגָאָה, סוּגָאֵי, m. (סַגִּי I) *multitude, largeness.* Targ. Prov. VII, 21 סוגי Ms. (ed. סוגיא). Ib. V, 23 סוגאי (Ms. סוגיא). Targ. Ps. LXIX, 14 Ms. (ed. סגיעי); a. fr.—V. סוּגְיָא.—Lam. R. to I, 1 (שרחר) סוּגְיֵיהוֹן ברישין their masses are bad; Gen. R. s. 50 סוּגְיָיתָא בירישין the masses of the place are bad; Yalk. ib. 84 סוּגְיָא. Y. Ab. Zar. I, 39^{c} סוגיריה שמריין (not סר'; prob. to be read רומיין) most of the garrison are Samaritans (Romans).

סוּגְיָא, סוּגְיָה II m. (סָגִי II) 1) *walk.* Sabb. 66^{b} top לתרוצי ס' הוא דעביד Ms. M. it (the cane) serves merely to direct the walk (not as a support).—2) (cmp. הֲלָכָה) *study, lesson, subject; practice, usage.* Num. R. s. 12; Lam. R. to I, 3, v. בָּזַז I, a. גְּזַז. Snh. 6^{a} סוּגְיָין דעלמא (Ms. M. ס' דשמעתתא בעלמא) the general practice (as regards that subject).—[Yalk. Prov. 935 סגרי סוגיריא, v. סוּג ch.—Koh. R. to V, 8 סוּגְיָא, v. סְרָגָא.]

סוּגְיֵינָא m., *pl.* סוּגְיֵינֵי (סָגִי I, cmp. סַגְנִיּוֹת) *twigs.* Erub. 29^{b} ס' דערבתא (some ed. סְגוּדְרֵינֵי; Ms. M. סוגירתני, corr. acc.; Ms. O. סְגֵי) twigs of a willow.

סוּגְנֵי m. pl., with suffix סוּגְנוֹי (סָגִי I, v. סוּגוֹ, סוּגוֹן) *plenty of it.* Targ. Y. Gen. XXVII, 28.

סוּגָעָא, סוּגְעָא m. (סָגַע) *plenty, largeness*; (adv.) *much, frequently.* Targ. Job XXXI, 25. Targ. Prov. X, 19 (ed. Lag. סוּגְאָה).—Targ. Ps. LI, 4. Targ. I Chr. XXII, 8; a. fr.—*Pl.* סוּגְעֵי. Targ. Ps. XXXIII, 16 Ms. (ed. סַגְעֵי). Ib. 17 (ed. סגעי; some ed. סָגְרֵעֵי); a. fr.

סוּגָעָא f. same. Constr. סוּגְעַת (adv.) *enough.* Targ. Ps. CXXIII, 4 (h. text רַבַּת).

סוֹגָר m. (b. h.; סָגַר) *collar* or *muzzle.* Sabb. 51^{b}. Y. ib. V, end, 7^{c}; Y. Bets. II, end, 61^{d}, v. חָכָה.

סוֹד m. (b. h.; cmp. סַד a. סָסַד) 1) *foundation.* Snh. 92^{b} סוֹדוֹ (Tanḥ. Noah 10 יסודו), v. מָקַק.—Trnsf. *principle.* R. Hash. 20^{b} ס' העיבור the Principle of Intercalation (title of a book). Ex. R. s. 15 ס' הלבנה the principle of the lunar calendar.—2) *intimate union, circle, council.* Y. R. Hash. II, 58^{b} (ref. to Ez. XIII, 9) זהו ס' העיבור that means the council (of the Sanhedrin) for intercalation; Keth. 112^{a}; Y. Snh. I, 18^{c} bot. זה עיבור (corr. acc.).—3) *deliberation, counsel.* Erub. 65^{a} (ref. to the numerical value of יַיִן and סוֹד) נכנס יין יצא ס' where the wine enters, counsel leaves; Snh. 38^{a}; Num. R. s. 10; s. 11. Ib. יצא יין נכנס ס' when the wine has left (where there is abstinence), deliberation enters. Ib. (ref. to Prov. III, 32) ... הוא נוזר זוכה לס' החכמה he is abstinent ..., therefore he is granted the counsel of divine wisdom. Ib. אנשי סודו the men of his (God's) counsel, i. e. his friends. Pes. 113^{a} (play on סוֹדְנָא) סוֹד נאה וכ' (beer-brewing is) a profitable device and a charity (requiring a very small capital); a. e.—4) *secret.* Ib. 49^{b} אין מגלין להן ס' we must not entrust a secret to them. Ḥag. 14^{a} הקב"ה מגלה להם ס' וכ' the Lord shall reveal a secret (solve mysteries) to them in the hereafter. Yeb. 63^{b} (fr. Ben Sira) גָּלָה ס' וכ' reveal a secret to one out of thousand; a. e.

סוֹד [cmp. זוּד, *to boil*, fr. which סִיד *lime*; denom. סוּד or סִיד (b. h. שִׂיד),] *to plaster, whitewash.* Sot. VII, 5 סָדוּהוּ בסיד they whitewashed it (the altar) with lime. Ib. 35^{b}. Tosef. Sot. XV, 9 שלא יָסוּד אדם וכ' that a person must not plaster his rooms &c. Tosef. B. Bath. II, 17; B. Bath. 60^{b} סָד אדם וכ' a man may plaster all his rooms &c.; a. e.—Esp. *to paint the skin* with a depilatory (of lime or orpiment). Sabb. VIII, 4 כדי לָסוּד וכ' as much as may be required for painting a little girl; ib. 80^{b} כדי לסוד אצבע וכ' to paint the little finger &c.; Tosef. ib. VIII (IX), 20; a. e.

Pi. סִיֵּד *to cover with plaster.* Tosef. Sot. VIII, 7 וסִיְּידוּהוּ, v. סִיד. Ab. Zar. III, 7; a. fr.—Part. pass. מְסוּיָּד; f. מְסוּיֶּדֶת. Tosef. B. Bath. l. c.; B. Bath. l. c.; a. e.—[Incorr. סִייֵד in some ed.]

סוּד ch. same. Targ. Am. II, 1. Targ. O. Deut. XXVII, 2 תְּסוּד (some ed. תְּסִיד).

סוֹדָמִי, v. סְדוֹמִי.

סוֹדְנָא m. (v. סוּד h.) *brewer*; [oth. opin. סוֹדְנָא *beer*]. Pes. 113^{a} לבי ס' (Ar. סד') to the brewery, v. חַלְחוּ. Ib. מאי ס' why is the brewer (beer) called ס'?; v. סוֹד.

סוֹדָנִי I m. (preced.) *brewer.* Ber. 44^{b}; Men. 71^{a};

Nidd. 12b top (applied to R. Papa, the brewer). [Other opinion: ס׳ (denom. of סוֹד) *wise man*.]

סוֹדָנִי II m. *Sidonian.*—*Pl.* סוֹדָנִיִּים. Tosef. Kel. B. Bath. VII, 10 ed. Zuck. (Var. צִידוֹנִים; R. S. to Kel. XXX, 3 צִידוֹנִים).

סוּדָר (mostly pl. form סוּדָרִין) f. (סָדַר; cmp. הוּר II) *scarf wound around the head and hanging down over the neck, turban.* Sabb. 120a וסודר שבצווארו and a scarf hanging down over his neck (v. Rashi); Y. ib. XVI, end, 15d וסודרין שעל זרועותיו (not וסי׳) hanging down over his arms. Succ. 51b והסודרין בידו וחזן.. and the superintendent of the synagogue stood there with a scarf (as a flag) in his hand; ומניף בסודר; Tosef. ib. IV, 6 בסודרין; Y. ib. V, 55b top בסודרין, v. נוּף; Snh. VI, 1. Ib. VII, 2 (52b) ונותנין סודר קשה לתוך הרכה (Y. ed. סודרין) they put a twisted scarf of coarse material within a soft one and wound it around his neck; a. fr.—[Lat. *sudarium* is a phonetic coincidence with our w., from which it differs in meaning.]

סוּדְרָא, סִידְרָא ch. same. Targ. Ruth III, 15 (h. text מִטְפַּחַת). Targ. Y. Ex. XXXIV, 33, sq. (h. text מסוה). Targ. Y. Lev. XX, 10 שינוק ס׳ וכ׳ strangulation with a twisted scarf &c. (v. Snh. VII, 2 quot. in preced.); Targ. Y. Ex. XXI, 15; a. fr.—Ab. Zar. 4a רמו לירה ס׳ וכ׳ they twisted a scarf around his neck and tortured him. Ber. 51a (expl. עיטוף) פריס ס׳ וכ׳ spread the scarf over his head; a. e.—Esp. *turban.* Pes. 111b סודריה דמר כי וכ׳ your turban looks like that of a scholar, yet I am sure you do not know the benediction (on putting it on: עוטר ישראל בתפארה). Sabb. 77b (playful etymology) סודא סודו ה׳ ליראיו 'the secret of the Lord is revealed to those that fear him' (the turban being the scholar's apparel); a. e.

סוּדָרִין, v. סוּדָר.—[Yalk. Prov. 947 מעלים לו ס׳, v. סָלָרִין.]

סוּדָרָן, v. סַדְרָן.

סַוָּאר, v. סַוָּאר.

סוּדָא, v. סוּדָא.

סוּחֵי, v. סַחְיָא.

סָוָן, v. סָנָן.

סָוָס m. name of a *bitter herb.* Pes. 39a ס׳ וסורא Ms. M. (ed. עסווס וטורא; Ms. O. סָוָאס; v. Rabb. D. S. a. l. note).

סַוְסָטֵי, v. סַבְסָטֵי.

סוּסְרִיתָא, v. סַרְסָרָא.

סַוָּר, v. סַוָּאר.

סַוְרִיקִין, v. סְפַרְקִין.

שׂוּחַ, סִיחַ (b. h. שׂוּחַ) [*to think,*] *to talk; to tell.* Sheb. VIII, 3; 6 אינו יודע מה אתה סָח (Y. ed. שָׂח) I do not know what you are talking about. Ber. 51a סח לי told me. Sot. 44b שיח בין תפילה וכ׳ if one talks between putting on the T'fillin of the arm and of the head; Men. 36a סח; a. fr.—Hull. 27a, v. חָטָא I.—[Yalk. Ps. 755, read: שָׂח, v. שׂוּחַ.]

Hif. הֲשִׂיחַ, חַסְיִחַ same. Ber. 51b אין מַסְיִחִין על כוס וכ׳ you must not converse while holding up the cup of benediction. Sabb. 13b והיתה מַסְיָחָה וכ׳ and she told (me) all that happened to her. Y. Gitt. IX, end, 50d מסיחין, מש׳, v. סִיחָה. Pesik. R. s. 31 עומד ומַסְיִחַ וכ׳ (the text, Is. XLIX, 8 sq.) stands and speaks (is a standing prophecy) of the king Messiah. Deut. R. s. 1 מי אתה מסיח עמי וכ׳ who art thou that art talking to me &c.?—Gen. R. s. 13, beg. (ref. to שיח, Gen. II, 5) כל ... כאילו מְשַׂיְחִין אלו וכ׳ all trees speak to one another as it were; עם חבריות מש׳ speak to men; Yalk. ib. 20. Ex. R. s. 1 לְהָשִׂיחַ עלינו to talk against us. Tanḥ. T'rum. 9; Yalk. Mal. 587, v. קָבַע I; a. fr.—מסיח לפי תומו, v. תֹּם.—Yoma 75a (ref. to ישוחנה, Prov. XII, 25) חד אמר יְשִׂיחֶנָּה מדעתו וחד אמר יְשִׂיחֶנָּה לאחרים one says, let him dismiss it (fr. נָשָׂא=נָסַח; Ms. M. 2 יַסִּיחֶנָּה) from his mind; the other says, let him speak it out to others; Sot. 42b; Snh. 100b; Yalk. Prov. 950; v. נָסַח.

סוֹחַ ch. same. Ḥag. 5b שמעיה דסח וכ׳ heard him talk and laugh.—Part. סָיֵיחַ. Lev. R. s. 26 גחין וס׳ ויחה bending down and talking to her (rebuking her in a persuasive way; prob. to be read: ומפייס).

Af. אַשִׂיחַ, אַשִׂירַ same. Targ. Job VII, 11. Targ. Y. I Num. XXI, 27 (not מְשִׂירִין). Ib. 28 (not מְשִׂירִין); a. e.—[Targ. Prov. VIII, 15 אנא משיחין ed. Lag. (ed. Wil. מָשְׁחָא), fr. מְשַׁח I.]

סוֹחָא m. (נָסַח; cmp. b. h. סוּחָה, a. סְחִיתָא) *that which is thrown out, dirt, disgusting matter.* Targ. Prov. XXIII, 29 ed. Compl. (ed. Lag. סוודא, Var. סְוִירָא; ed. Wil. שׁוּחָא; h. text שְׂרָטִים).

סוֹחֲוָתָא, v. סְחִיתָא.

סוֹחֵר m. (b. h. סָחַר; סָחַר) 1) *traveller, beggar.* Snh. 107a דומה לס׳ כותי like a Samaritan beggar (v. Midr. Till. to Ps. XIX, end, a Lev. R. s. 5; Rashi: a Samaritan *peddler* that offers his goods by degrees, from the worse to the better).—2) *travelling merchant,* in gen. *merchant.* Tanḥ. Ki Thissa 2, v. סָחַר; a. e.—*Pl.* סוֹחֲרִים, סוֹחֲרִין. Gen. R. s. 84 אחיו .. לס׳ וס׳ וכ׳ his brothers sold him (Joseph) to the Ishmaelites, the Ishmaelites to the merchants, and the merchants to the Midianites &c. Shek. VII, 2 סוֹחֲרֵי בהמה cattle merchants (in Jerusalem); a. fr.

סוֹחֲתָא, v. סְחִיתָא.

סוּם, (יָסַם) (b. h. שׁוּט) *to move about, be unsteady,* v. סָטָה.

Hif. הֵסִיט, חְסִיט *to shake; to swing* (v. הֵיסֵט), contrad. to נגע to touch directly. Zab. V, 1 חמשיט את החוב או שהזב מסיטו he who moves a *zab* (v. זָב) (by shaking the board on which he stands) or whom the *zab* moves. Ḥull. 124b והסיטן and shook them; a. fr.—[Ex. R. s. 23; Lev. R. s. 11; ib. s. 16 חסיטן, read חטירטן, v. טוּט h.]

Nif. נִיסּוֹט *to be shaken, moved.* Tosef. Zab. IV, 6 אם היו ניסוטין if they moved (on account of his rapping, and did not merely vibrate). Tosef. Toh. X, 8 [read:] ובלבד

שלא יהו ניסוטין וכ׳ provided they are not shaken up by the vibrations of the partition.

סוּט (יִסַּט) ch. same, 1) *to be unsteady, go astray.* Targ. Koh. II, 15 (ed. Lag. סְטָא).—Snh. 67ᵃ (missing in some ed.) סָטַת, v. סְטָדָא.—2) *to move, swing.* Targ. Lam. II, 8 סָאט (h. text נטה).

Af. אַיסִיט, אוֹסִיט *to shake.* Targ. Y. Lev. XV, 10; a. e.

Ithpe. אִיסְתְּוִיט, אִיסְתְּוִי *to become wild* (cmp. שָׁטָה); *to shy.* Ned. 41ᵃ איסתויט ed. (Ar. איסטויט, איסטדיט, cler. error ויס . . .).

סוּטָדָא, v. סַטָדָא.

סוֹטָה f. (סָטָה) *faithless wife, a woman suspected of faithlessness,* to whom the law, Num. V, 12-31, applies; *Sotah.* Sot. 2ᵃ, a. e. פרשת ס׳ the chapter concerning the Sotah (Num. l. c.). Ib. כל חרואה ס׳ בקילקולה וכ׳ whoever sees a Sotah in her disgrace, will vow abstinence from wine. Yeb. 85ᵇ ס׳ ודאי a convicted adulteress. Ib. מחזיר ספק סוֹטָתוֹ as to taking back his wife suspected of adultery; a. fr.—Y. Keth. VII, 31ᶜ אין שׁוֹטָה הרא וכ׳ if she is declared a Sotah, let her get out without dowry, and if she is not &c.—*Pl.* סוֹטוֹת. Sot. I, 5 ששם משקין את הס׳ there (in the Nicanor gate) they made the suspected women drink (the bitter water). Ib. 8ᵃ אין משקין שתי ס׳ כאחת two suspects must not be made to drink at the same time; a. fr.—*Soṭah,* a treatise, of the Order of Nashim, of Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

סוֹטָנָא, v. סְמַן II.

סוּטְנְתוֹן, Targ. Is. XXI, 8 ed. Lag., v. סִרְטוֹנָא.

סוּטַר* pr. n. m. *Suṭar.* Y. Ber. I, 2ᶜ top (for which Yalk. Ez. 340: סִירַטַאר).

סוֹ׳, סוּטָרָא m. (Saf. of נטר, cmp. סַנְטָר) [*that which is reserved,* cmp. נְטוֹרָא) *reward, wages.* Targ. Y. Ex. XXII, 30 בסוֹטַרְיֵיהּ as his reward (for not barking at the Israelites, v. Ex. R. s. 31). Targ. Y. Lev. XIX, 13. Targ. Y. Deut. XXIV, 14, sq. Targ. Job XIV, 6. Ib. VII, 2 סְמַ׳.

סוֹי m. (נשא=נסא; cmp. שׁוֹא, Ps. LXXXIX, 10) [*load,*] *large basket.* B. Kam. 20ᵃ ס׳ מקצתו וכ׳ (quot. by R. H. G. to Kel. XVI, 3; ed. מַשּׁוֹי).—*Pl.* סוֹאִין, סוֹאֵי. Kel. XVI, 3 R. H. G., a. R. S. a. l. Var. (ed. סוּגִים); Tosef. ib. B. Mets. V, 1; 13 (quot. by R. S. l. c.; ed. Zuck. וחסאין, read: וְחַסּוֹאִין), v. סוג II.

סָוֵי* (cmp. Syr. סוא a. סוח cupio, P. Sm. 2540; 2546, a. זוח I) *to be bright, cheer up.* Keth. 62ᵇ ס׳ . . דל עינה לבה וכ׳ he lifted up her eye (attracted her attention), she saw him, her heart was overjoyed, her spirit fled (she fainted).

Af. אַסְוֵי *to look up with joy.* Ib. 60ᵃ חזת קא מַסְוֵי לאפה (not חזת) the child looked up to her with joy (showing that he recognised his mother).

סָוִירָא* m. (סגר, cmp. Syr. סורא mucus nasi, P. Sm. 2584) *nasty secretion, vomit.* Targ. Prov. XXIII, 29 some ed. (Ms. Var. סְרוּרָא; ed. Lag. סוּדָא, read סָוָרָא), v. סוּחָא.

סוּךְ (b. h.; cmp. נָסַךְ) *to pour (oil), to anoint; to oil.* Dem. I, 3 שמן לָסוּךְ בו וכ׳ oil for vessels. Ib. 4 שהגרדי סָךְ וכ׳ with which the weaver oils his fingers. Sabb. VIII, 1 כדי לסוך אבר קטן as much as required to rub one small limb. Tosef. Ter. X, 10 לא יָסוּךְ כהן שמן וכ׳ a priest must not pour oil of T'rumah on a marble plate &c. Ib. 11 וארן סָכִין בו מנעל וכ׳ nor must you use it for oiling a shoe &c. Shebi. II, 5 סָכִין את התגים וכ׳ you may pour oil on green figs and pierce them (to accelerate ripening); a. fr.—Part. pass. סוּךְ; f. סוּכָּה; *pl.* סוּכִין, סְכִיכִין; סוּכוֹת. Y. Bicc, I, 63ᵈ bot. תאנים ס׳ וכ׳ figs which have been oiled and pierced.

Hif. הִסְרִיךְ same. Yalk. Ex. 165 כחיה שהיא .. הסלע ... מְסִיכָה (not מסכה) the rock by their side anointed them with oil like a confined woman that anoints her child; Pirké d'R. El. ch. XLII מנירק . . מנירק (corr. acc.).

Nif. נִיסַּךְ *to be oiled, perfumed.* Tosef. Ter. X, 10 אין חזר ... אע״פ שנ׳ ממנו the non-priest need not hesitate to rub it (on the priest's body), although he himself (his hand) is perfumed thereby.—[*Nithpol.* נִסְתּוֹכֵךְ, v. סָכַךְ II.]

סוֹךְ ch. same. Targ. Ruth III, 3. Targ. O. Deut. XXVIII, 40 תְּסוּךְ (some ed. תְּסִיךְ; ed. Berl. תְּשׁוּפְ).

Ithpe. אִתְּסָךְ *to be poured., rubbed.* Targ. O. Ex. XXX, 32 ed. Berl. (ed. Vien. יִתְּנַסֵּךְ).

שׁוֹךְ (סוֹךְ) m. (b. h. שׁוּךְ; סוֹךְ=סבך) *bough, bush.* B. Kam. X, 2 (114ᵃ) לא יקוץ את סוכו וכ׳ (some ed. שׁ׳; Y. ed. חסוכה; v. Rabb. D. S. a. l. note 100) he must not cut off the bough of his neighbor's tree &c. Y. Keth. II, end, 27ᵃ בשׁוֹכוֹ when the bees have settled on his neighbor's bough (or bush); a. e.—*Pl.* סוֹכִים, constr. סוּכֵּי. Succ. 13ᵇ; Tosef. Maasr. III, 5 ס׳ תאנים boughs of fig trees. Erub. 101ᵃ ס׳ קוצים וכ׳ boughs of thorn-bushes and bundles of twigs of which one made a movable hedge before a breach; Tosef. ib. XI (VIII), 11, חבילי וסיכה של קוצים ed. Zuck. (Var. סוכה); v. סוֹכָה.

סוֹכָא ch. same. Targ. II Sam. XVIII, 9 (h. text שׂוֹבֶךְ). Targ. Jud. IX, 49. Targ. Is. XVII, 6 (ed. Lag. a. oth. סוֹכָה); a. e.—V. סוֹכְתָא.

סוּכָּא, pl. סוּכְּיָא, v. סְכָא.

שׁ׳, סוֹכָה (b. h. שׂוֹכָה)=סוֹךְ. Makhsh. I, 3. Y. Sabb. XV, end, 15ᵇ, B. Mets. 105ᵇ, v. חַזָּרוֹן II. Pesik. R. s. 15 מס׳ לס׳ from bush to bush; Cant. R. to II, 9; Yalk. ib. 986. Ab. d'R. N. ch. XXXIX קוצו ס׳ זו וכ׳ cut this limb off the tree. Pesik. R. s. 10, beg. חס׳ חזו של קוצים (not חזה) this thorn-bush. Tosef. Erub. XI (VIII), 11 (not סיכה), v. סוֹךְ; Lam. R. to V, 13 בש׳ אחת, v. חַרְז; a. e.—*Pl.* סוֹכוֹת. Y. Bets. IV, 62ᶜ top ס׳ תאנים, v. סוֹךְ.

סֻכָּה, סוּכָּה f. (b. h.; סָכַךְ) *cover* of twigs; *booth*; esp. *Succah, the booth* covered with twigs &c. *for the seven days of Succoth.* Maasr. III, 7 סוּכַּת גינוסר the lodge of Genezareth gardens (inhabited during vintage); ס׳ חיוצרים

the potter's hut (the outer compartment serving as a workshop, the inner as a dwelling); סֻכַּת הַחַג the festive booth. Num. R. s. 4 (ref. to יְסֹךְ, Ex. XXV, 29) שהיו מעמידין .. כמין ס' they put the bread up in the shape of a hut; ס' וכ' ... שכל חלה each cake forming a roof over that below (tubes being placed between them to allow the air to strike). Succ. I, 1 ס' שהיא גבוהה וכ' a Succah which is higher than twenty cubits is unfit for ritual use. Ib. 2 העושה סוּכָּתוֹ וכ' he who put up his Succah under a tree; a. v. fr.—*Pl.* סוּכּוֹת, סֻכּוֹת. Ib. 8[b] שתי ס' של יוצרים the two combined huts of the potters, v. supra; a. fr.—*Succah*, name of a treatise, of the Order of Mo'ed, of the Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

סוֹכוֹ (b. h. שׂוֹכוֹ a. שׂוּכוֹ) pr. n. pl. *Soco, Sokho*, name of two towns in Judaea. Ab. I, 3, v. אַנְטִיגְנוֹס.

ס' בְּנוֹת (סֻכּוֹת) סוּכּוֹת (b. h.) *Succoth B'noth*, name of an idol. Sanh. 63[b] ... תרנגולת ס' ב' Succoth B'noth (covering the young) ... is a hen; Y. Ab. Zar. III, 42[c] sq. תרנגולתא ופרחיה a hen and her chickens.

סוכי, Tosef. Succ. III, 6, v. סָחוּ.

סוֹכָיָא, סוֹכָיוּתָא m. (סוֹכוֹ) *of Sokho.* Y. Yoma VIII, 45[b] bot. לוי ס' ; Y. Erub. X, 26[a] bot. סוכיא (not סי'); ib. 26[c] bot. סובייה (corr. acc.); Y. Pes. VI, 33[b] ר' סובייה (read: לוי סוכ'); Y. Shebu. I, 33[b] לוי שובדא (read: שׂוֹכָיָא).

סוֹכְלָא, v. סַכְלָא.

שׁ' סוֹכְלְתָנָא, סוֹכְלְתָן m. (סָכַל I) *intelligent; intelligent person.* Targ. Prov. I, 5. Ib. X, 5. Ib. 19 ש'; a. fr.—*Pl.* סוֹכְלְתָנִין. Targ. Deut. I, 13. Targ. Is. XXIX, 14; a. fr.—[Targ. Prov. XXI, 11, v. next w.]

סוֹכְלְתָנוּתָא, סוֹכְלְתָנוּ f. (preced.) 1) *intelligence, intellect.* Targ. Ex. XXXI, 3. Targ. Is. XXIX, 14; a. fr.—2) *reasoning.* Targ. Prov. XXI, 11 בסוכלתנותיה דחכימא (Ms. בסוכלתנודי, some ed. בסוכלתניה, corr. acc.) when the wise man is reasoned with.

עֵין ס', סוֹכָר pr. n. pl. *'En Sokher.* Sot. 49[b] בקעת ע' ס' the valley of 'E. S.—Y. Shek. V, 48[d]; Men. 64[b], v. next w.

סוֹכָרָא m. (סְכַר) 1) *bolt.* Targ. Prov. XVIII, 19.—Y. Shek. V, 48[d] (of a mute man that wanted to point out the place 'En Sokher, v. preced.) והוה יהיב ... וידיה על ס' he put one hand on his eye and the other on a bolt; Men. 64[b] סיכ' (corr. acc.; v. Rabb. D. S. a. l. note 5); Yalk. Ezra 1067.—2) ס' דנהרא *dam, lock.* Y. Bets. III, 62[a] top ס' דנהרא שרו it is permitted to catch fish (on a Holy Day) which are kept in the lock of a river, v. דטסים; Y. Sabb. III, 14[a] bot. סברא (corr. acc., or סִכְרָא).—[Y. Taan. IV, 68[b] ס' דקיסא, v. סוּבְרָא.

סוֹכְתָא f. ch. = h. סֻכָּה. Targ. Jud. IX, 48.

סוֹל m. (v. סִילוֹן I) *thorn, a wooden prick.* Y. Kidd. I, 59[d] top (ref. to Deut. XV, 17) מניין אפי' בס' וכ' whence do you prove that you may also use a prick, a thorn &c.?; Bekh. 37[b]; Shebu. 4[b]; a. e.—*Pl.* סוּלִּין, סוּלִּים. Num. R. s. 3, beg. מה התמר .. עושה ס' as the palm bears dates ... and also pricks (v. נוֹבֶלֶת); Midr. Till. to Ps. XCII, 13 סילין; ed. Bub. סילון (corr. acc.). Y. Ab. Zar. III, 42[c] bot. וחסולים (ed. Krot. וחסלים, corr. acc.), v. סָמַל.

סוּל ch. same. Targ. Y. Num. XIX, 2.—*Pl.* סוּלְיָא. Targ. Ps. CXIX, 119 (ed. Lag. פסוליא; h. text סִגִים).

סוֹל, *Pl.* סוֹלֵל, v. סָלַל I.

סוּלָּא* pr. n. pl. *Sulla.* Cant. R. to II, 17 (ref. to חרי בתר) כד תסב מלכותא בתר ס' (ib.) when the (Roman) government will receive the payment for the massacre of S.

סוֹלָאנָא m. (סָלֵי) *offal, dross.* Targ. Prov. XXV, 4 (some ed. סוּלָאנָא; h. text סִרִגִים; v. סוּל ch.).

סַל, סוֹלְגִיתָא f. *bread-basket* (?). Gen. R. s. 65 לא דמי האי דחמי ס' וכ' you cannot compare him who sees an empty basket and is hungry, to him who sees it filled and is satisfied (even without eating); Koh. R. to V, 10 סַלְגִּיתֵיהּ his basket; Yalk. Gen. 114; Yalk. Koh. 972 סולנ' (?).

סוליים, read:

סוֹלְיָיס m. (*solea*, accus. *pl.*) *sole, slipper* without heels. Yeb. 103[b], a. e. Ar., v. מְסוֹלְיָיס. Kel. XXVI, 4 (not סולירים). Y. Sabb. I, 3[c] top (ref. to Ps. CXI, 10, a. Prov. XXII, 4) מה ... עשת ענוה עקב לסוֹלְיָיסָהּ that (fear of the Lord) which Wisdom makes the crown of her head, Humility makes the imprint of her shoe; Yalk. Prov. 960 עשתה ענוה סוליית לרגלה (corr. acc.) Humility makes the shoe of her foot.—Hebr. adapt.: סוֹלְיָית (as if from סָלַל II). Tanh. B'resh. 1 סוֹלְיָיתָהּ ענוה וכ' the Law,—her shoe (foot-print) is humility, her crown, fear.

סוֹלְיוּס ch. same. Y. Taan. I, 64[c] bot. לביש סוֹלְיָיסֵיהּ wearing his slippers; Y. Yoma VIII, 44[d] bot. סוֹלְיָיסֵיהּ.

סוֹלִית, סוֹלָיס, סוֹלְיוֹת, v. preced. h. a. ch.

סוּלָּם m. (b. h. סֻלָּם; סָלַל II) 1) *ascent, ladder.* B. Bath. III, 6, v. מְצָרִי II. Gen. R. s. 68 בס' עולים וירדים בו *bo* (Gen. XXVIII, 12), that is, they went up and down the ladder. Ib. סֻלָּם זה סיני *sullam* (whose numerical value is 110) is Sinai; a. fr.—סוּלָּמָהּ של צור *the Ladder of Tyre* (Scala Tyriorum), a promontory south of Tyre. Y. Ab. Zar. I, 40[a] bot.; a. e.—*Pl.* סוּלָּמוֹת. Gen. R. l. c. תקב"ה יושב ועושה ס' וכ' the Lord makes ladders, causing one to go down, the other to rise (on the social scale). Sabb. 26[a] מס' של צור וכ' from the Promontory of Tyre (along the sea-coast) to Haifa. Ruth R. to IV, 21 (play on שַׁלְמוֹן) עד כאן עשו ס' לנשיאים וכ' thus far they made ladders for princes (the genealogical tree of chiefs), from now (Salmon) they made ladders for kings; a. fr.—2) *a yoke* in the shape of a ladder, put on the ass to prevent him from scratching a sore. Sabb. V, 4 (54[b]), v. לוּעָא.—3) a sort of *hem, chain-stitch.* Y. M. Kat. III, 83[d], v. קָפַשׁ.—*Pl.* as ab. Bab. ib. 26[b] הקורע ... מתוך הס' he who rends his garment (in mourning) where it has been mended with chain-stitches after a previous rent.

סוּלָּמָא, סוּלְמָא ch. same, *ladder*. Targ. Gen. XXVII, 12. (O. ed. Vien. סָלְמָא; oth. ed. סוֹלְ׳).—Y. R. Hash. II, 58ᵃ, v. חֲפַף. Y. M. Kat. I, end, 81ᵃ איחבר עוקא דסוּלְמֵירֵיה a round of his ladder broke; a. e.—Succ. 53ᵇ ס׳ דפרת (Rashi סוּלְמֵי *pl.*; Ms. M. 2 סולמות) the upper part (the source) of the Euphrates.—*Pl.* סוּלְמֵיָא, סוּלְמֵירֵי, סוּלְמֵירֵיָא. Targ. I Chr. II, 54 (v. Taan. 28ᵃ).—Y. B. Kam. IV, 4ᵇ לא מטון לס׳ דצור וכ׳ they (the Roman delegates) had not yet arrived at the promontory of Tyre (v. preced.), when they had forgotten everything. Bekh. 55ᵇ ס׳ דפרת, v. supra.

סוּלְעָמוּתָא, v. סַלְעָמִיתָא.

סולפירין, סולפורים, v. סַלְפִּינְגָּס.

סולקוס, v. סָלִיקוֹס.

סוּלְתָּא, סוֹלֶת, v. סֹלֶת.

סולתא, Lam. R. to I, 15 Ar. ed. Koh., v. סַלּוּתָא.

סולתי, Sabb. 150ᵇ, v. סִילְתָּא.

סולתין, Tosef. Kel. B. Mets. V, 5 ed. Zuck., v. סַלָּה.

סוּלְתָּנִית, (סוּלְתָּנוּת) f. (denom. of סוֹלֶת) [*fish fried with flour,*] *a small fish* believed to grow scales on reaching a certain age (cmp. אַפְּרִין). Hull. 66ᵃ; Ab. Zar. 39ᵃ אין לו ... כגון חס׳ וכ׳ one that has no scales now but will grow them after a time, as, for instance, the *sultanith* &c. Ib., expl. חֲרִילָּא I. (Ar. סִלְתָּ׳).

סוּלְתָּנִיתָא ch. same. Y. Ab. Zar. II, 42ᵃ (expl. תרלק) רב אמר ס׳ (Ar. סִלְתָּ׳).

סוּם I (v. שׂוּם) *to attach, place; to tie together.* Tosef. Shebi. I, 11 אין סָמְכִין את הגפנים וכ׳ Var. ed. Zuck. (text: אם סמכין; oth. ed. אין סכין) you must not bind the grapevines in the Sabbatical year.

Pi. סִיֵּים 1) same. Cant. R. to VII, 1 (ref. to שולמית ib., a. Num. VI, 26) אומה שמְסַיְּימִים לה שלום וכ׳ a nation to which peace is assigned every day; (Gen. R. s. 66 שהכהנים מְשַׁיְּימִין לה שלום וכ׳).—2) *to mark, name* (cmp. שׂוּם, שֵׁם); *to distinguish.* Y. Peah VII, beg. 20ᵃ חדקל מְסַיְּימוֹ the neighboring palm-tree serves as a mark for it (that the owner did not forget it); זה מְסַיְּימִים וכ׳ they mark each other (cmp. Mish. ib. 1 שיש לו שם). Deut. R. s. 7 סַיְּימֵנִי בתוך המדינה וכ׳ give me some distinction in the country, (by which to show) that I am thy son. Y. Ber. V, end, 9ᵈ וסַיְּימוּ באותה וכ׳ and they noted (the time when he said it), at that very time he (the patient) asked for food. Y. Meg. I, 71ᵈ וסיימו אותן חכמים וכ׳ the scholars noted them (took their names &c., in order to be able to observe their career), and all of them turned out great men; Gen. R. s. 1. Y. Dem. V, 24ᶜ bot. סַיְּימָהּ ... וּמְסַיֵּים and he makes a mark (on the pile), and says to the priest, so far I have marked (as tithe); a. fr.—[Gen. R. s. 42 end ומסיים את עצמך, v. סוּם II.]—Part. pass. מְסוּיָּם, מְסֻיָּם; f. מְסוּיֶּמֶת &c. Y. Peah l. c. היה מס׳ בדעתו if it (the olive or the sheaf left behind) was noted in his mind (so that he could identify it), כאילו חוא מס׳ it is to be considered as if it were marked (by a special name, locality &c.). B. Bath. 54ᵃ שדה המס׳ במצריה a field definable by its boundaries. Y. Yeb. XV, 15ᵃ אדם מס׳ a well-known man. Y. Shek. I, 46ᵇ top דבר המס׳ an object which bears the name of its owner. Gen. R. s. 44 מה איים הללו מס׳ ברם וכ׳ as the islands are distinguishable in the sea, so were Abraham and Shem distinguished in the world; a. fr.—3) *to tie up; to finish, wind up,* opp. פתח. Arakh. 10ᵇ פתח בחלילו ומסיים באבוב the Mishnah begins with *ḥalil* and ends with *abbub!* Ber. 10ᵃ פתח בה באשרי וס׳ באשרי he began it (the psalm) with *ashrê* and closed it with *ashrê*; a. fr.—Part. pass. as ab. Y. Bets. I, beg. 60ᵃ בהמה יולדת לחדשים מס׳ every animal gives birth after a certain number of complete months, opp. למקושטין counting a fraction of the last month as a whole month.

Nithpa. נִסְתַּיֵּים 1) *to be marked, defined.* Y. Ter. III, 42ᵇ top מקום שנִסְתַּיְּירָה וכ׳ where the T'rumah of one pile was marked, there (in the corresponding place) the T'rumah of the other pile was meant to be dedicated. Y. Shebi. VIII, 38ᵃ ונסתיימה לו וכ׳ זה שחוא .. if one used a basket for measuring and after using it two or three times knew exactly how much it contained; a. e.—2) *to be finished, concluded.* B. Bath. 125ᵇ דבר זה נפתח בגדולים וג׳ וכ׳ this subject was opened by great men and has been concluded by small men.

סִים, סוּם ch. same. Targ. O. Lev. XIX, 14 תְּסִים ed. Berl. (oth. ed. תְּשִׂים); a. e.—Part. סָאֵם, סָיֵם, סָמֵם. Targ. Prov. VI, 27. Ib. XXVI, 24. Ib. XI, 15.—V. שׂוּם.—Gitt. 56ᵇ חוה סיים חד וכ׳ he had tied (put on) one shoe. Taan. 22ᵃ חוה סיים וכ׳ used to wear black shoes; a. e.

Pa. סַיֵּים 1) same, esp. *to put on shoes* (cmp. Ez. XXIV, 17). Gitt. l. c. בעא למְסַיְּימָא וכ׳ he wanted to put on the other shoe. Taan. 12ᵇ דמסַיְּימֵי מסניהו וכ׳ that they wear their shoes and come to the fast-meeting. Ib. כי מסיימי, v. אַסְפָּנְתָּא; a. e.—2) *to mark, define.* Y. Sabb. VI, 8ᶜ bot. סַיְּימוּן וכן וכ׳ they marked (the time), and so it was.—Part. pass. מְסַיָּים. B. Bath. 100ᵃ דמְסַיְּימָן מחיצתא when the partitions are distinctly defined; a. e.—3) *to finish.* Targ. Y. Gen. XLIV, 18 Tosefta (ed. מחסיל).—Meg. 25ᵃ סַיַּימְתִּינְהוּ לשבחיה וכ׳ hast thou exhausted all the praises of the Lord? Ber. 12ᵃ דשכיא וס׳ בדחמרא פתח .. he began the benediction under the impression that it was beer, and closed with the benediction over wine. Ib. 17ᵃ כי חוה מְסַיֵּים צלותיה וכ׳ when he closed his prayer, he said &c. B. Mets. 76ᵇ סַיְּימוּהָ קמיה they cited it (the Boraitha) before him to the end; a. fr.—Part. pass. as ab. Cant. R. to I, 11 מְסַיְּימָה, v. חֲתַם.—[Targ. Y. I Deut. VIII, 9 מסרין, v. חֲסַם.]

Ithpa. אִסְתַּיֵּים 1) *to be marked, named.* Ab. Zar. 16ᵇ, a. e. מינאי ומינך תִּסְתַּיֵּים שמעתתא this tradition will be named from myself and from thee.—2) *to be concluded, proved.* Sabb. 31ᵇ תסתיים דר׳ וכ׳ it can be conclusively proved that it was R. .. who said &c.; תסתיים it is proved.

סוּם II (or סָמַם) (preced.) [*to tie up the eye,*] *to blind; to be blind.*—V. סוּמָא, סמי I.

Nif. נִיסּוֹם, נְסוֹם *to be blinded.* Taan. 21ª עיני .. יְסוֹמוּ (or יִסּוֹמוּ) may my eyes .. become blind.—V. סְמָא.

סוּם ch. same; *Pa.* סַיֵּים *to blind.* Targ. Cant. V, 7.—V. סְמִי.

סוּמָא I m. (preced.) *blind, blind man.* Ḥag. I, 1. Ib. 2ª ס׳ באחת מעיניו blind in one eye. Taan. 21ª ס׳ משתי עיניו blind in both eyes. Ex. R. s. 36 פקח וס׳ שהיו וכ׳ a seeing and a blind man that were walking &c. B. Bath. 12ᵇ; Nidd. 20ᵇ בס׳ בארובה, v. אֲרוּבָּה; a. fr.—*Pl.* סוּמְיִין, סוּמִין. Gen. R. s. 53 בשעה ... הרבה ס׳ נתפתחו when Sarah was remembered, many childless women were remembered with her, ... many blind persons had their eyes opened. Ib. (ref. to Gen. XXI, 19) הכל בחזקת ס׳ עד וכ׳ all men are to be considered as blind, until the Lord opens their eyes. Snh. 34ᵇ בס׳ שלא בס׳ cannot be performed by blind persons; a. fr.—*Fem.* סוּמְיָא, סוּמְיָה. Keth. 17ª הרי .. או ס׳ suppose the bride is lame or blind. Y. Sot. II, end, 18ᵇ הוא סומא הרי ס׳ whether he (the husband) be blind, or she, (the law is the same). Ḥull. 139ᵇ; a. fr.—[Ch. סוּמָא, v. סַמְיָא.]

סוּמָא II f. ch. (סוּם I, cmp. שׁוּמָא) *mark, spot.* Targ. Y. Lev. XIII, 10. Targ. Y. II ib. 2 some ed. (oth. שׁוּמָא). [Targ. O. Num. XXXII, 3 quot. as. Var. by Levita: ס׳ דבית קבורתא וכ׳ (or סִימָא) the mark of the burial place of Moses, h. text שכם ונבו; ed. Amst. and oth. סיעת בית שירן וביתו וכ׳ וכ׳; Y. I. The entire passage came into Targ. O. by mistake; v. Berl. Mass. p. 60.]

סוּמְבַּק, v. סִיבַּק.

סוּמָה I, v. סוּמָא I.

סוּמָה II pr. n. m. *Sumah.* Num. R. s. 14 ס׳ בר כתבה.

סוּמוּקָן, v. סוּמַּק.

סוּמוּקָרִי, v. סְמוּקְרִי.

סוּמָךְ m. (סָמַךְ) *the pin for attaching the pole to the wagon,* Maim.; [*the ring* (ס) *suspended from the yoke and pulled over the front end of the pole,* R. Hai G. a. Ar.) Kel. XIV, 4.

סוּמְכָא m. (סָמַךְ) *thickness.* Targ. I Kings VII, 26; a. fr.—Ḥull. 55ᵇ בסומכיה on the thick part of the milt, opp. קולשא. Sabb. 98ª ס׳ דקרש the thickness of each board. Succ. 53ᵇ ס׳ דארעא the thickness of the rind of the earth (beneath which there is water); a. e.

סוּמְכֵי, סוּמְכָוָתָא, סוּמְכָוָן f. pl. (סָמַךְ) 1) *approaches* (cmp. Ez. XXIV, 2), *works and troops of siege, forts.* Targ. Ez. XVII, 23. Ib. XXIX, 7 בית ס׳ *fortification.* Ib. XXIV, 5; a. e.—2) *auxiliaries.* Targ. I Kings X, 15; Targ. Jer. XXV, 20, a. e. (h. text הערב). Targ. Nah. III, 9 סוּמְכָוָתָהּ ed. Lag. (oth. ed. סוּמְכָתָהּ; h. text עצמה).

סוּמְכוֹס pr. n. m. *Sumkhos* (*Symmachos*), a Tannai, pupil of R. Meïr. Erub. 13ᵇ. Ib. III, 1. B. Bath. 73ª; a. fr.—(V. Fr. Darkhé, p. 198.)

סוּמְכָתָא, סוּמְכָוָתָא, v. סוּמְכָוָן.

סוּמָקָא m. (סוּם I; v. סִימָקָא) *mark, balk.*—*Pl.* סוּמָקִין. Targ. Is. XXVIII, 25 (h. text נסמן).

סוּמְפּוֹנְיָא, סוּמְפּוֹנְיָה, v. סִרְמְפּוֹנְיָא.

סוּמַּק *to be red, v.* סְמַק.

סוּמָּק, סוּמָּקָא, סוּמַּק I m. (=סעמק, Saf. of עמק; cmp. עָמוּק) [*dark,*] *red.* Targ. O. Lev. XIII, 30 (h. text צהב). Targ. O. Gen. XXV, 30 ed. Berl. (v. סִימוּקָא). Targ. Y. Lev. XIII, 24 סוּמָקָא (ed. Amst. סוֹמֵ׳) *red spot*; a. e.—Pes. 25ᵇ, a. e. מאי חזרת דמא דידך ס׳ טפי וכ׳ what reason hast thou to assume that thy blood is redder? may be thy neighbor's blood is redder, i. e. you dare not save your life at the expense of your fellowman's life. Sabb. 134ª תאר ינוקא דס׳ an infant that looks red. Gitt. 67ᵇ בישרא ס׳ red meat. B. Mets. 58ᵇ, v. חִיוָּר; a. fr.—Yeb. 64ᵇ רצחק סומקא surname of R. Isaac ben Joseph.—*Pl.* סוּמָּקִין, סוּמְקִין, סוּמְקֵי, סוּמֵ׳. Targ. II Kings III, 22; a. e.—Y. Snh. I, 18ᶜ bot.; Y. R. Hash. II, 58ᵇ top (not סוּמוּקִין). Ḥull. 93ᵇ שוריריקי ס׳ red veins. Sabb. 147ª חיורי וס׳ white or red garments; a. fr.—*Fem.* סוּמָּקָא, סוּמְקָתָא. Targ. Y. Num. XIX, 2.—Ḥull. 46ᵇ, v. אַחֲרִינָא.

סוּמָּקָא II m. (preced.) 1) *milt.*—*Pl.* סוּמָּקִי. Gitt. 69ª.—2) *inflammation of the eye.* Y. Ab. Zar. II, 40ᵈ top; Y. Sabb. XIV, 14ᵈ top, v. סַפָּנָה.

סוּמְקִי pr. n. *Sumki,* a fictitious name in a charm formula. Gitt. 69ª.

סוּמְקִינוּ, Pesik. R. s. 29-30 beg., read וּמַקְרִיבוֹ.

סוּמָּקְנוּתָא f. (סוּמַּק) *redness.* Targ. Prov. XXIII, 29 סוּמָּקְנוּת עֵינָוִי (ed. Lag. יורם קנצין, corr. acc., v. יורם).

סוּמְקָתָא, v. סוּמָּקָא.

סְמַ׳, סוּמַּקְתָּא pr. n. חקל ס׳ *Red-Field.* Y. Snh. II, 20ᵇ bot.; a. e., v. חַקַל II.

סוּמַּקְתִּי m. (preced. wds.) *red-painter.* B. Bath. 84ª תאי שמשא ס׳ הוא the sun paints red.

סוּן, *Hithpol.* הִסְתּוֹנֵן, v. סָנַן.

סוּנְבָא, Pesik. R. s. 29-30 (Var. שינפא) quid?—perh. סוּנְקְבָא (v. סָנַק) *contusion.*

סוּנְדוּקְרוֹס, v. סַנְסַקְתְּרוֹס.

סוּנְטִימוֹס, v. סִינְטוֹמוֹס.

סוּנְטְמָא, Lev. R. s. 12, quot. in Ar., quid?—perh. סִיפוֹנָא (σίφων) *tube?*

סוּנְיָתָא f. (v. סַנְיָא II) *evil habit,* (by way of angry antiphrasis) *practice, virtue.* Gen. R. s. 50 אוף הדא ס׳ ברישא (Ar. ed. Koh. סניתא) wilt thou introduce also this bad practice (another of your noble virtues)?; Yalk. ib. 84 תדרין סוניתא (corr. acc.). [Ar. refers to συνήθεια.]

סוּנְקַתְדְּרוֹס, סוּנְקְלִיטִיקוֹס, סוּנְקְלִיטוֹס, v. sub סַנְק׳.

סוּס *to be bright, glad,* v. שׂוּשׂ.

סוּס m. (b. h.; v. Nöld. Mand. Gr. p. 147) *horse.* Pes. 113b. Succ. 26b שׁינת הס׳ the (short) sleep of the horse, v. נְשָׁמָא. Cant. R. to VIII, 9 אם ראית ס׳ פרסי וכ׳ when thou seest the Persian horse (Parthian cavalry) tied &c. Snh. II, 5 סוּסוֹ על on the king's horse; a. fr.—[Gen. R. s. 95, end הס׳ לקבלי (read: לקבלך) the horse is before thee (has been surrendered), v. בּוּצְלָא.]—*Pl.* סוּסִים, סוּסִין. Snh. II, 4. Ib. 21b ס׳ הבטלנין, v. בַּטְלָן; a. fr.—Cant. R. to I, 9 נקבות ס׳ mares.—*Fem.* סוּסָה. Ib. Pirké d'R. El. ch. XLII; סוּסְיָא.—*Pl.* סוּסְיוֹת. Ex. R. s. 23, end נקבות ס׳, v. supra.

סוּסָא ch. same, v. סוּסְיָא.

סוּסַבִּיל m. a species of *locusts.* Ab. Zar. 37a, expl. איידל קמצא.

סוּסָה, v. סוּס.

סוּסְיָא I b. h., *she-horse,* v. סוּס.

סוּסְיָא c. ch.=h. סוּס. Targ. Ps. XXXII, 9 (Ms. סוּסָא). Ib. XXXIII, 17 סוסא. Targ. O. Ex. XV, 1; a. fr.—Hag. 9b, v. בְּרִזָא II. Snh. 105b ס׳ (א) לא רכבת מ״ט why didst thou not come riding on horseback?; a. fr.—[Ab. Zar. 4a דאית ס׳ לידה, v. סִיסְיָא.]—*Pl.* סוּסָוָן, סוּסָוָתָא, סוּסָוָתָן, סוּסְוָוֵי׳. Targ. Y. Ex. XV, 1. Targ. Gen. XLIX, 17. Targ. Is. XXX, 16 סוסוון ed. Lag. (ed. Wil. סוסותא; some ed. סוּסְוָתָן *our horses*). Targ. Ex. XIV, 23 סוּסָוַת constr.; a. fr.—Cant. R. to I, 9 (ref. to סוּסִיך Hab. III, 8) [read:] סוסוון סגיין 'horses' in the plural.

סוּסְיָא* II m. (b. h. סוּס or סִיס) *swallow.* Targ. Is. XXXVIII, 14 כס׳ דאחיד (h. text כסוס עגור).—[Targ. Jer. VIII, 7 (h. text סוס ועגור) כורכיא וסנונירתא,—from which it would appear that our w. is meant for *horse.*]

סוּסִיתָה, סוּסִיתָא pr. n. pl. *Susitha (Hippos); district of Hippos* (Hippene, Jos. Bell. Jud. III, 3, 1). Tosef. Ohol. XVIII, 4 (gentile towns in Palestine) כגון ס׳ וחבירותיה (Var. סִיסִית) like S. and her sister towns. Tosef. Shebi. IV, 10 תחום סוסיתה Var. ed. Zuck. (ed. צריצית, צריצירתה) the district of S.; Y. Dem. II, 22d top ס׳. Y. Shebi. VI, 36c bot. ארץ טוב זו ס׳ 'the land of Tob' (Jud. XI, 3) that is the district of S. Ib. VIII, 38a מן ס׳ לטבריא from S. to Tiberias. Gen. R. s. 31; s. 32 כמן טבריא לסוסתא (ed. Leipz. לסיסטא; corr. acc.) as the distance (on the Lake of Tiberias) from T. to S. Lev. R. s. 23 כגון .. ס׳ לט׳ as hostile as S. to T.; Cant. R. to II, 2 סוסיתן (corr. acc.); Lam. R. to I, 17; a. e.

סוּסְכִינְתָא* f. (=סכסכ׳; cmp. סִרְבָּא I a. סַרְבִּין) *a cutting pain in the bladder, stone.* Yeb. 64b (Ar. סכגוניתא).

סוּסְרִיתָא, v. סַרְסְיָא.

סוּסַרְנָא m. (σισύρνα) *a garment made of goat-skin with the hair on.*—*Pl.* סוּסַרְנָוָה. Y. Ned. VII, end, 40c כגון אילין ס׳ (not סוסרנה) like those garments made of goat-skins (the hair of which is not used for clothing).—V. סִיסַרְנוֹן.

סוּסְתָא, v. סוּסִיתָא.

סוּעַ, v. סְרַע. [Targ. O. Lev. XIV, 42 וסוע some ed., v. שׁוּעַ ch.]

סוּעָד m., v. סָעַד.

סוּעֲדָה, סוּעֲרָא, v. סְעוֹרָא.

סוּעֲרָה f. (b. h.; = מסוערה, v. סָעַר II) *storm-beaten, restless.* Pesik. R. s. 32; Yalk. Is. 339 ס׳ מערערתא וכ׳ *so'ărah* (Is. LIV, 11) means *stirred up,* for the nations have stirred her (Israel) up (with ref. to Ps. CXXXVII, 7). [Pesik. R. l. c. ס׳ מן חמצות, read, with Yalk. l. c., עַנְיָיה.]

סוּעֲרָן, v. סְעוֹרָא.

סוּף I m. (b. h.; v. סוּף II) *reed, bulrush.*—ים ס׳ *the sea of Suf* (Red Sea). Sot. 12a sq. (ref. to בסוף, Ex. II, 3) ר״א אומר ים ס׳ וכ׳ R. E. says, that means the sea; R. S. says, it means *ăgam* (v. אֲגַם II, 2); Ex. R. s. 1. Ib. s. 22 קריעת ים ס׳ the splitting of the Red Sea (for the passage of the Israelites); Y. Ber. I, 3d bot.; a. fr.

סוּף ch. same, only with יַמָּא, יַם. Targ. Ex. XIII, 18. Targ. Jon. II, 6; a. fr.

סוּף II (b. h.) *to cut; to be cut off; to end.* Tanh. B'resh. 12 וסָפָה הטובים וכ׳ and destroys the good and the bad.

Pi. סִיֵּיף *to cut, diminish; to exterminate* (corresp. to b. h. כָּפָה). Gen. R. s. 100 מי יכול לסַיֵּיף וכ׳ who can annihilate the dust? ... the beasts of the field? &c. Ib. s. 42 מה אתה הולך ומְסַיֵּיף את עצמך וכ׳ Var. in Yalk. ib. 73 for מסרס (ed. מסרים) why wilt thou reduce (weaken) thyself among thy enemies? (v. Tanh. Vayera 3).—*Part. pass.* מְסוּיָּרְפוֹת (denom. of סוֹף); f. *pl.* מְסוּיָּרְפוֹת *left to the end, ripening late;* opp. בְּכִירָה, בַּכִּירָה. Y. Dem. I, beg. 21c התבכירות (Tosef. ib. I, 3 התבכורות והמסויפות) וחמס׳; Y. Shebi. IV, end, 35c; a. fr.

Nithpa. נִסְתַּיֵּיף *to be late in ripening, to be left on the tree beyond cutting time.* Y. Dem. I, beg., 21c נסתיירפו וכ׳, v. סוֹף a. סוּפָה.

סוּף ch. same, 1) *to finish; to destroy.* Targ. Y. II Num. XXXIII, 52 תְּסוּפוּן (Y. I תְּסַיְּרִיפוּן a.). Targ. Lam. IV, 11; a. e.—2) *to cease.* Targ. Is. XIV, 4. Targ. Lev. XXVI, 20. Targ. Prov. II, 22; a. fr.—Part. סָיֵיף. Ib. XI, 31; a. e.—Koh. R. to X, 15 מביני .. סָפַת וכ׳ between the two (disputing) that unfortunate woman (Jephthah's daughter) perished; Lev. R. s. 37, end בין דין לדין ספת וכ׳ (some ed. נספת, corr. acc.).

Pa. סַיֵּיף *to finish; to consume, ruin.* Targ. Y. Gen. XLIV, 12 Ar. (ed. פסק). Targ. Y. Lev. XIX, 9. Ib. XXVI, 16; a. e.—Part. pass. מְסַיֵּיף. Targ. I Kings XIV, 10.—Yalk. Gen. 133 סַיְּיפַת, v. סוּב.

Af. אַסִּיף, אָסֵיף same. Targ. O. Deut. XXXII, 22 (ed. Berl. אַסֵּי; ed. Vien. אָסֵי; h. text אכלה). Ib. 23 (h. text אספה). Targ. Zeph. I, 3; a. fr.

סוֹף m. (b. h.; preced.) 1) *end.* Yeb. XVI, 4 (121[a]) מים .. שאין לתם ס' waters without end (the shores of which you cannot see from all sides). Ned. 62[a] וס' תכבוד לבא and honor will finally come of itself. Gen. R. s. 71, beg. (ref. to Ps. LXIX, 34) לא ראשו .. סופו ולא סופו ראשו the first clause of this verse does not correspond (in syntactical construction) to its final clause &c. Sifra K'dosh. ch. III, Par. 2 אם גנבת סופך לכחש וכ' if thou stealest, thou wilt finally deny &c. Kidd. 31[a] מס' דברך, v. נָכַר. Meg. 7[a] בתחלה קבעוה בשושן ולבסוף וכ' at first they established it (the festival of Purim) in Shushan, and then for the whole (Jewish) world; a. v. fr.—לא ס' דבר אלא ... this is not the end of it ...., but. Gen. R. s.38 (ref. to Prov. XVII, 13) לא ס' ד' משיב וכ' after all, not only he who requites evil for good. but even he who requites evil for evil &c. Y. Shebi. III, end, 34[d]; a. fr.—2) *remnant,* esp. *pl.* סוֹפִין *fruit remaining on the tree after harvest time, late fruit.* Y. Yeb. XII, 12[d] bot. קידש בגופו של ס' (prob. to be read בנופו) if one betrothed a woman, giving as a consideration a branch of a tree of his containing remainders (mostly worthless). Pes. 6[b] ס' ... ומשמר וכ' if there are in a man's field late figs, but he watches his field for the sake of the grapes; v. סוֹפָה.—[Tosef. Kel. B. Mets. II, 8 סופין ed. Zolk., read: סוּבִין.]

סוֹפָא, סוֹף ch. same. Targ. Job XXVIII, 3; a. fr.—Y. Snh. X, 29[a] bot. יחא סופיה וכ', v. חֲנַק. Ab. Zar. 41[a] מעיקרא ... ולבסו' וכ' at first ..., but finally &c.; a. fr.

סוּפָגִין, סוּפָגָנִין m. pl. (סְפוֹג) *cakes made of spongy dough,* a sort of *crackers.* Ḥall. I, 4, expl. Y. ib. 57[d] טְרִיקְמָא. Ḥall. l. c. 5 תחלתה עיסת וסופה ס' if his first intention was to make regular dough (for bread), and then it was changed for crackers. Y. l. c. ס' שנעשו באור crackers baked over fire, opp. בחמה baked in the sun. Kel. V, 8; a. fr.

סוֹפָדָא, v. סְפִדָה.

סוֹפִינוֹס, Y. Ber. IX, 13[a] bot. מן דס'; Yalk. Joel 537 מן דפופיינוס אנא, read דאֶסְפַּסְיָנוֹס, I am a follower of Vespasian; cmp. אֶסְפַּסְיָאנִי.

סוֹ', סוֹפָנָא m. (v. סוֹתָם) *metal spike at the butt-end of the spear* (v. Sm. Ant. s. v. Hasta). Targ. II Sam. XXI, 16 (h. text קֵרֶן).—**Pl.* (in Hebr. dict.) סוֹפִינֵי. Tosef. Kel. B. Mets. V, 6 תלוי זינו וס' ed. Zolk. (ed. Zuck. ספטני) the handles of weapons and spikes.

סוֹפִיסְטִיס ..., סוֹפִיסְטָא, טָה m. (σοφίστης, sophista) *sophist,* teacher of grammar, rhetoric, mathematics &c., esp. *arithmetician.* Y. Shebi. IX, 38[d] bot. Pesik. R. s. 21 עד מקום שאין ס' יכול לחשוב (not טוס ...; some ed. טופ', corr. acc.) up to where no arithmetician can count; Pesik. Baḥod., p. 107[b] עד מקום שהספיטס וכ' (corr. acc.).—*Pl.* סוֹפִיסְטִין. Targ. I Chr. XII, 32.

סוֹפִיק, v. סְפַק II, a. סִיפּוּק ch.

סוֹפָלֵי m. pl. (סְפַל, v. סְפֵל) *scrapings,* esp. [*scraped*] *date-stones* used as *fodder* (eventually as fuel). Bets. 21[b]. B. Bath. 11[a] פירא דס' a pit where offal is deposited for fodder. Gitt. 69[b] bot. מיא דס' water in which date-stones have been soaked; a. e.—[Tosef. Sabb. XV (XVI), 3 סופלי של שמן, v. סְפַל.]

סוֹפְלָנִי, v. סִרְפְּלָנִי.

סוֹפָנֵי, pr. n. דמא דס', דמה שֶׁל ס' *Lake of Sof'ne.* Tosef. B. Kam. VIII, 18; Targ. Y. I Deut. XXXIII, 23 (h. text רם); v. סִרְבָּנִי.

סוֹפַפְתָּה pr. n. pl. (?) *Sofafta.* Y. Snh. II, 20[a] bot. שמואל דס'; (Y. Ber. III, 6[b] שמעון דתוספת').

סוֹפָק, v. סְפַק II.

סוֹפָקָא m. (סְפַק II, cmp. אִיסְפָּקָא) *large wine vessel.* Yalk. Esth. 1048 the Persians had a large goblet ... ומחקרי ס' quot. in Levy Talm. Dict. (ed. Frf. a. oth. וחוא נקרא פּוּסְקָא) which was called *Sufḳa;* (Targ. II Esth. I, 8 פּוּיְתָקָא).

סוֹפָקָנָא m. (preced.) *sufficiency.* Targ. Prov. XXVII, 27. Ib. XXV, 16 סוּפְקָנָךְ (not חוּפ').

סוֹפֵר m. (b. h.; סָפַר) 1) *scribe, writer of documents, copyist* of prayers &c. Gitt. VIII, 8 כתב ס' גט וכ' if the scribe wrote the letter of divorce for the husband and a receipt for the wife &c. Keth. 51[a], a. e. טעות ס', v. אַחֲרָיוּת. B. Bath. 21[b] ס' מתא (Ms. M. ספר) town-scribe (libellarius); B. Mets. 109[b] top ספר; B. Bath. 21[a] ס' מתא (some ed. ספר), v. Tosaf. a. l.; (Rashi: *principal of a town-school keeping assistants,* v. infra); a. fr.—2) *a scholarly man,* opp. בּוּר illiterate. Ber. 45[b] אחד ס' וכ' if one is a scholar (knowing the prayers) and the other illiterate.—3) *school teacher, primary teacher.* B. Bath. l. c. ס' יהודי a Jewish teacher; ס' ארמאי a teacher of secular branches (oth. opin.: a gentile teacher). Ib. ס' מתא, v. supra. Tosef. Meg. IV (III), 38 וחס' מלמד כדרכו but the Bible teacher teaches (these passages) in his usual way; a. fr.—*Pl.* סוֹפְרִים, סוֹפְרִין. Gitt. 24[b] תעשויין וכ' ס', v. לָמַד. Y. Ḥag. I, 76[c], a. e. משנים ס', v. מִשְׁנַיִם. Ber. l. c. בששניהם ס' when both of them are scholarly men (knowing the prayers); a. fr.—Kidd. IV, 13 לא למד ס' must not be a teacher of primary schools.—מסכת ס' *the Treatise Sof'rim,* one of the small treatises attached to the Talmud, containing rules for writing Torah copies; (in Septem Libri &c., ed. Kirchheim: מסכת ספר תורה).—Esp. *Sofer, pl. Sof'rim,* title of the scholars of the ante-Tannaic period, beginning with Ezra (v. Ezra VII, 11). Y. Shek. V, beg. 48[c]. Kidd. 30[a] לפיכך ... ס' שהיו סופרים וכ' the early scholars were called Sof'rim, because they counted all the letters in the Torah; a. fr.—דברי ס' *enactments or interpretations* dating from the Soferic period. Yeb. II, 4 מד' ס' belonging to the prohibitions ascribed to the Sof'rim. Snh. XI, 3 חומרי בד' ס' וכ' disregard of Soferic enactments is more strictly dealt with &c., v. חוֹמֶר I. Ib. 88[b] דבר שעיקרו .. מד' ס' a law which is founded on the Torah, but the interpretation of which dates from the Soferic period. Tosef. Kidd. V, 21; a. fr.—תקון ס', v. תִּקּוּן.

סוֹפְרָא, v. סָפַר.

סוֹפֶת f. (v. סוֹף) *late fruit.* Tosef. Maasr. III, 12 ס' תאנים וכ' (ed. Zuck. אסיפת) if there are figs left on the tree, but he guards his field &c.; v. סוֹף.

סוֹפַתָּקָא, v. סִיפַּתָּקָא.

סוֹקְוֹסִין, v. סִיקוֹסִים II.

סוּר I (b. h.) 1) *to go around; to turn*; with ל *to turn to, follow*; with מן, מ־, *to turn away*; in gen. [*to turn from the right path,*] *to go astray; to degenerate.* Snh. 21b (ref. to Deut. XVII, 17) אני ארבה ולא אָסוּר I (Solomon) will take many wives and yet not go astray. Ber. 19b, a. fr. לאו דלא תָּסוּר the prohibition inplied in the words, 'thou shalt not deviate' (from the decisions of the courts, the interpretations of the Rabbis, Deut. XVII, 11); a. fr.—2) *to pass away, cease.* Num. R. s. 9 (ref. to Am. VI, 7) אותה שעה תָּסוּר שמחת חסרוחים at that time shall the joy of the (corrupt) banqueters cease; a. e.

Hif. הֵסִיר 1) *to remove, take off.* Num. R. s. 14 (play on סיר, Ps. LX, 10) והַסַרְתִּי חצרעת מעליו and I removed the leprosy from him; שהסרתי אותו מן המבריעה whom I removed (saved) from drowning, v. מְבִרְיָעָה I; Num. R. s. 12 הָסֵר חטומאה וכ' remove the uncleanness out of thy house; a. e.—2) *to cause to deviate, to corrupt.* Snh. II, 4 (ref. to Deut. XVII, 17) ובלבד שלא יהו מְסִירוֹת את לבו provided they (the wives) do not corrupt his heart; אפי' אחת ומְסִירָה וכ' even one wife, if she might corrupt his heart, he must not marry. Kidd. 68b (ref. to Deut. VII, 4) לרבות כל המְסִירִים this is to intimate the extension of the prohibition of intermarriage to all nations that might lead astray; Yeb. 23a; Ab. Zar. 36b הַמְסִירוֹת.

Hof. הוּסַר *to be removed.* Macc. 5a (ref. to סרה Deut. XIX, 16) עד שהוּסַר גופה של עדות Ar. s. v. זמם (ed. שתסרה) until the testimony itself has been removed (an alibi has been proved).

סוּר ch. same, 1) *to turn*, esp. ס' סכינא (v. Hull. 17b, quot. s. v. טוּפְרָא) *to turn the slaughtering knife on all sides, to examine.* Erub. 63a רבינא סַר סכינא וכ' R. examined the slaughterer's knife (assumed the rabbinical function of superintending the slaughtering) in Babylonia. Hull. 18a דלא סר וכ' who failed to examine his knife before an authorised scholar.—2) *to go around, visit, superintend*, esp. ס' נוכסיה (or ארעית) *to superintend one's estate, examine, watch laborers* &c.—Part. סָיֵיר. Ib. 105a מאן דסיירי ניכסיה וכ' (Ar. סָאֵיר) he who goes around examining his property every day. Ib. אבא הוה ס' ... ואנא לא סָיֵירְנָא my father used to examine his estate twice a day, but I do it only once a day.

Pa. סַיֵּיר same. B. Mets. 76b, sq. [read:] סַיְּירָהּ לארעיה וכ' (v. Rabb. D. S. a. l. note) he visited his fields &c. Gitt. 38b Rashi (ed. דסַיְּירֵי) דמְסַיְּירֵי וכ' those who examine their property on the Sabbath; a. e.—V. סָעַר I.

סוּר II (b. h.) pr. n. שער הס' *the gate of Sur*, name of a Temple gate. Y. Erub. V, 22c.

סָיַר* (cmp. צבר, v. סְוָאר) *to pile, arrange.*—Part. pass. סָיוּר; f. סְיוּרָה; *pl.* סְיוּרוֹת. Tosef. B. Bath. III, 6 העצים . . סיורות (Var. סוררות, some ed. סוירות, corr. acc.) wood or stones piled up whether for his untilled field (for building) or for his fence; v. סָדַר a. צָבַר.

סוֹר m. (=סאור, v. סִיאוּר) *fermentation, froth, leaven*; trnsf. (cmp. שָׂאוֹר, עִיסָּה a. חָמֵץ) *germ, original nature, character.* Snh. 92b סורו his haughty nature; [oth. opin.: its (the kiln's) froth], v. מָרַק a. מָרָק. Kidd. 82a כל שעסקיו סורו רע . . . he who has a business which brings him in contact with women, has bad leaven in him (or else he would not have chosen such a trade). Hor. 13a מפני שסּוֹרָן רע because they (the mice) are of a mischievous nature. B. Mets. 59b the Torah cautions repeatedly against ill-treating the proselyte (גֵּר), מפני שסורו רע because his original character is bad (into which ill treatment might cause him to relapse). Kidd. 17b שמא יחזור לסורו lest he (the proselyte) relapse &c., v. קִילְקוּל. Gen. R. s. 70 היה חוזר לסורו he (Aquila) might have gone back to his evil ways (to heathenism); v. סִיאוּר. Ib. s. 74, end (expl. למקומו, Gen. XXXII, 1) לסורו to his evil manners (sensual pleasures). Cant. R. to II, 5; a. e.—*Pl.* סוֹרִים *degenerate, bad people.* Num. R. s. 3 אפי' סוֹרֵיהֶן וכ' even the bad among them are charitable; (Midr. Till. to Ps. XCII בּוֹרִים שבהם).

סוֹרָא I (or **סָוְרָא**) m. name of *a bitter herb.* Pes. 39a, v. סָוְוִיס.

סוּרָא II pr. n. pl. *Sura,* 1) a town in Southern Babylonia between the canals, seat of the college founded by Rab. Erub. 8a. B. Mets. 67b, a. e. משכנתא דס', v. מַשְׁכַּנְתָּא. B. Bath. 89a רב יהודה מס' ס' דפרת; a. fr.—2) *Sura on the Euphrates* (*Soura-Soura*, mod. Surie). M. Kat. 24b (v. Neub. Géogr. p. 343, sq.).—[Y. Shebi. VI, 36d בסוּרא, read: כסוּרְיָא.—Midr. Till. to Ps. XII מס' למזבן ... ed. Bub. (oth. ed. מסורתא), prob. to be read: מסוּרְיָא.]

סוּרָאָה m. (preced.) *of Sura.* Keth. 39b בת אבא ס' the daughter of Abba of Sura (wife of R. Papa). Ib. 52b; a. e.

סוּרְבָּא, סוּרְבָנָא, v. סַרְבָּנָא.

סוֹרֵג m. (סָרַג) *lattice-work, Soreg,* name of one of the approaches of the Temple fortification. Midd. II, 3; Yoma 16a.

סוֹרְחָבָן m. (סָרְחָב) *rebellious.* Targ. Y. Deut. XXI, 18; 20.—*Pl.* fem. סָרְחָבָנָן. Targ. Y. Gen. XXVI, 35 (ed. Vien. a. oth. סָרְחָבִינִין, corr. acc.; Ar. סָרְבָּנִיָּא, v. סַרְבָּנָא).

סוֹרְחָבָנוּתָא f. (preced.) *rebelliousness.* Targ. Y. Deut. XXXI, 27.

סוֹרְחָא m. (סָרַח II) *overhanging part.* Targ. O. Ex. XXVI, 12 (some ed. סִיר', סָר').

סוֹרְחָן m. (סָרַח III) *corruption, sin, offense.* Yoma 86b יכתב סורחני let my sin be recorded; Yalk. Ps. 718 סָרְחָנִי; Tanh. Ki Thissa 22 מה סרחני what is my sin?; a. e.—V. סִרְחוֹן.

סוּרְחָנָא, סוּרְחָן ch. same. Targ. Gen. XXXI, 36. Targ. Job XXXIV, 37; a. fr.—Lev. R. s. 27; a. e.—*Pl.* סוּרְחָנִין, סוּרְחָנֵי. Targ. Job II, 1 ed. Lag. (oth. ed. סִירֵי, סָרֵי).—Cant. R. to V, 16.

סוּרְחָנְתָּא, סוּרְחָנוּתָא f. same. Targ. Job XXII, 29 Ms. (ed. סורחנא). Ib. XXXVI, 14 Ms. (Var. Ms. a. ed. טלזות). Targ. Y. Lev. X, 17 סַרְתָּ. Targ. Y. Deut. IX, 21 סוּרְחַנְתָּ; a. e.

סוּרְיָא pr. n. (Συρία) *Syria*, name of several districts situated north-east of Palestine (v. Neub. Géogr. p. 292), sharing in many respects the sanctity of the Holy Land. Ab. Zar. I, 5 ובס׳ וכ׳ but in Syria &c., contrad. to א״י (Palestine) and to חוצה לארץ (v. אֶרֶץ). Ḥall. IV, 11. Shebi. VI, 2; 5, sq. Ohol. XVIII, 7; a. fr.

סוּרִיאֵל pr. n. *Suriel*, name of an angel. Ber. 51ª (v. Rabb. D. S. a. l. note 100).

סוּרְיָאתָא, v. סִרְיָתָא.

סוּרִיבְטִין, v. סוּרִיסְטִין.

סוֹרִיגָה, סוֹרִיָּא m. ch.=h. סוֹרֵג. Meg. Taan. ch. VIII אסתתר ס׳ the Soreg was broken up (v. Graetz Gesch. d. Jud. III², p. 420).

סוּרִיקָא, סוּרְדָּקָא, v. שׁוּרְדָּקָא.

סוּרִיסְטִין (Συριστί) *in the Syrian language*; מישמע ס׳ (ἐπίστασθαι Σ.) to understand Syrian. Y. Ned. X, 42ª bot. (not סוריב׳).

סוּרְדָּקָא, v. סוּרְדָּקָא.

סוּרְכִיוּתָא, Targ. Y. Gen. XXX, 38, ed. Amst., read: מוֹרְכִיוּתָא.

סוּרְמָקִי pr. n. m. *Surmaki* (cmp. סומקי). Yoma 10ª (Ms. M. סיר׳, v. Rabb. D. S. a. l. note).

סוֹרֶס m. *Sores* (?), name of a plant (?). Y. Ned. IV, 38ᵈ top מי ס׳ וכ׳ a solution of S. &c., a spiced drink (perh. סוּרָא?).

סוּרְסִי m. (סָרַס) 1) (cmp. meanings of ἀπόκοπος a. ἀποκοπή) [*castrated,*] לשון ס׳ *aphœresis, dropping of a radical letter.* Mekh. Bo, s. 3; Pes. 61ª; Y. ib. V, 32ª bot. expl. תכסו (Ex. XII, 4)=תנכסו, v. נָכַס. Ex. R. s. 42, end לשון סרדיוטין (corr. acc.), v. מַסְכָּה III.—2) (a contemptuous perversion of לשון ס׳ סוּרִי) *Syrian*, in gen. *Aramœan language.* Sot. 49ᵇ; B. Kam. 82ᵇ sq. בא״י ל׳ ס׳ למה וכ׳ what has the Syrian tongue to do in Palestine? Speak either Hebrew or Greek. Y. Sot. VII, 21ᶜ top לא יהא ל׳ ס׳ קל וכ׳ do not despise the Syrian language, for it is employed in the Torah (Gen. XXXI, 47) &c.; Gen. R. s. 74 פרסי (corr. acc.); Yalk. Gen. 130 פרסי (corr. acc.); (Yalk. Jer. 286; Yalk. Dan. 1060 ארמי). Y. Sot. l. c.; Y. Meg. I, 71ᵇ bot., v. אוּלָא; Esth. R. to I, 22 פרסי (corr. acc.).—*Pl.* סוּרְסָנִין *Syrian cakes.* Y. Pes. II, 29ᵇ bot.; v. סִרְקִין.

סוּרְקִין, Tosef. Kel. B. Bath. V, 11 ed. Zuck., v. סִרְדִּיקוֹן.

סוּרְתָּא, Midr. Till. to Ps. XII, v. סוּרָא II.

סוּת* or **סָוֶת** f. (b. h.; סוּת, v. מַסֵּכָה) *dress, cloak.* Kel. XVI, 7 עושה ס׳ ed. Dehr. (oth. ed. סְוָתוֹת or סותות *pl.*), v. אַמּוּם. [Var. in Mish. ed. סראגוס, prob. meant for סָאגוֹס =סָגוֹס, as a gloss to our w.; R. S. to Kel. l. c. שראגות, Var. סבאות; Hai G. סאיכות, Var. סְרָאוֹת.]

סוֹת or **סוֹת,** *Hif.* הֵסִית, v. נָסַת.

סוֹתָה f. (homilet. etymology fr. נָסַת) *being misled, error.* Tanḥ. Vayḥi 10 (ref. to סותה, Gen. XLIX, 11) אין ס׳ אלא טעות וכ׳ (not סוחו) *suthah* means error, as we read כי יסיתך (Deut. XIII, 7): when an error in law is committed, it shall be washed clean in his (Judah's) borders (by the Sanhedrin); cmp. Gen. R. s. 98, quot. s. v. חָנֵר.

סוֹתוֹרְיוֹתָא, v. סִרְתּוֹרְיָתָא.

סָחָה, סָחָא, v. סָחֵי.

סָחוּ f. (b. h. שָׂחוּ; סָחָה) *swimming.* Tosef. Succ. III, 6 אבל יעבירנה בס׳ Var. ed. Zuck. (anoth. Var. סחוי; ed. Zuck. סובי, corr. acc.) but one may be able to cross it by swimming.

סַחְוָא ch. same. Targ. Ez. XLVII, 5.

סָחוּי, v. סָחוּ.

סָחוֹס, with art. הַסְּ, contract. of החסחוס, v. חִסְחוּס.

סָחוֹר m. (סָחַר) *surrounding*; ס׳ ס׳ *all around.* Targ. O. Num. I, 53; a. fr. (v. חָזוֹר).—Sabb. 13ª, a. fr. ס׳ ס׳ לכרמא וכ׳, v. נָזִירָא I.

סְחוֹרְתָּא, סְחוֹרָא f. (preced.) 1) *going around, circuit* (cmp. סוּר I ch.). Targ. Jer. XIV, 18.—2) *circulation, exchange.* Targ. O. Gen. XXIII, 16 מתקבל ס׳ received as exchange.—3) *trade, traffic; goods.* Ib. XXXIV, 10. Ib. 21 (ed. Berl. סחורתא). Lam. R. to I, 1 רבתי (8 תד מאת) אי ... בהדא ס׳ וכ׳ if I come to you with this ware (shoes), wilt thou sell it for me? Ib. זבין ס׳ דסנדליא he bought an assortment of shoes.

סְחוֹרָה f. h. (b. h.) same, *traffic; goods.* Pesik. R. s. 10 (play on סחר, Cant. VII, 3) בשעה ... חס׳ והשכר היו בעולם when they (the Sanhedrin) were in session, there were traffic and profit in the world. Ab. II, 5 לא כל המרבה בס׳ מחכים not every one that has a large trade obtains wisdom. B. Mets. III, 2 כיצד הלה עושה ס׳ וכ׳ how (can this be)? Shall this man traffic with his neighbor's cow? Sifré Num. 23 שומע אני מסחורתו ומרפואתו I might understand, that the Nazarite must abstain from trading in wine or using it as external medicine; Num. R. s. 10. Ab. VI במיעוט ס׳ by contentment with small business; a. fr.

סְחוֹרְתָּא, סְחוֹרָתָא, v. סְחוֹרָא.

סְחִירְתָּא, v. סְחִירָא.—[Y. Shek. VI, 50ª top, Bab. ed. Ms. M. סחורתא, read: סַחְוָנָא, v. סַחְרִיָּא.]

סָחַט (b. h. שָׁחַט) *to press out, wring, cause to flow.* Sabb. XXII, 1 אין סוֹחֲטִין וכ׳ you must not press fruits (on the Sabbath) for the sake of the juice. Ib. 144[b] הדו סוחטין ברימונים they squeezed pomegranates. Y. ib. X, 10[c] top הסוחֵט והמכבס מלאכה וכ׳ wringing clothes and washing are in the same category of labor. Bets. 3[a] שמא יִסְחוֹט lest he may squeeze (fruit); a. fr.—Hull. 27[a] א״ת וְשָׁחַט אלא וְסָחַט read not (Lev. I, 5) *v'shaḥaṭ* (and he shall cut), but *v'saḥaṭ* (and he shall get the blood out) &c., v. חָטָא I.

סָחַט ch. same, *to absorb.* B. Mets. 114[b] ס׳ גלימא ריחא his cloak had absorbed the scent (of Paradise; Ms. F. סְחָטָה לגלימיה he wrung his cloak out; v. Rabb. D. S. a. l. note 60); Yalk. Lev. 675 ס׳ גלימיה ריחה.

סָחָא, סָחֵי 1) (b. h. שָׂחָה) *to swim.* Part. סָחֵי; f. סַחְיָא. Targ. Y. Gen. VII, 18.—Y. Sabb. VII, 10[a] bot. ס׳ וכ׳ תחתן swimming (on the Sabbath).—2) (=h. סָחָה, v. Ez. XXVI, 4) [*to scrape, sweep,*] *to wash, bathe.* Targ. Lev. XIV, 8; a. fr.—Y. l. c. עאל מיסְחֵי וכ׳ went bathing with &c. Bab. ib. 141[a] מאן דסָחֵי במיא וכ׳ he who bathes in the river &c. Y. Pes. X, beg. 37[b] סָחָה וצחא had taken a bath and was thirsty. Y. Ter. VII, end, 46[c] סְחוֹן וכ׳ take ye a bath, for your Creator will help you &c. Ib. עד דאינון סַחְיִין until they shall have taken a bath. Ruth R. to II, 19 נחתון מִסְחֵי וכ׳ (not מסחו) they went down to bathe &c.; a. fr.

Pa. אַסְחֵי *to wash, cleanse, bathe.* Targ. Job IX, 30 (Ms. אשתזג, v. שָׁזַג). Targ. Lev. XIV, 9 (not וְיִסְחֵי); a. fr.—Ruth R. l. c. כי קיימין מַסְחְיִין יתירה (or מַסְחְיִין) when they were washing his body. Lev. R. s. 28 עאל אַסְחֵיה (not אסחי) he went in and scoured him (Mordecai); a. e.

סְחִימָה f. (סָחַט) *pressing, wringing.* Sabb. 144[a] בני ס׳ fruits designated to be pressed (for the juice). Y. ib. VII, 10[c] top תצבעים . . עושים ס׳ מלאכה וכ׳ the dyers in Jerusalem made the wringing (of dyed clothes) a special work; a. e.

סַחְיָא or **סַיְיחָא** m. (סְחֵי or סוּחַ) *swimmer.* Yoma 77[b] שכן קורין לשיימא סחי׳ ed. (Ms. M. שׂוּיָחָה; Ms. M. 2 סָחָוָא; Ar. סווחי) for the swimmer is called *s.*; Yalk. Ez. 381 שַׂחְיָא; Y. Shek. VI, 50[a] top שַׂחְיָנָא (Bab. ed. שַׂחְוָנָא; Ms. M. סחותא, read: סַחְוָנָא).

סחינין, Y. Dem. I, 22[a], read: טְחִינִין.

סְחִיפָא m. (סָחַף II) *an inverted vessel,* opp. זְקִיפָא. Pes. 40[a] ס׳ שרי (ed. סחיפה; Ms. M. סְרִיחָא) if the grain is roasted in an inverted vessel &c., v. זְקִיפָא I.

סְחִיתָא, סְחוּתָא f. (סְחִי 2)=b. h. סְחִי, *sweepings, refuse.* Targ. Zeph. I, 17 (ed. Wil. סְ; Ar. סִיחָתָא). Targ. Is. V, 25 (Regia סוּחָתָא; some ed. סִרְחָא; h. text סוחה).—Sabb. 121[b] הוה שדי ס׳ Ar. (ed. רוקא) threw refuse (disgusting matter, cmp. סִיחָא, before the Resh G'lutha). Y. M. Kat. II, 81[d] top וחמת הדא אמרה ס׳ דבייתא וכ׳ (not ויחמת) a woman swept the refuse out of the house and threw it &c. Lam. R. to I, 15, v. סָאחָא II.

סחן, Y. Snh. X, 29[b] top אסחין, v. חָסַן I.

סָחַף (b. h.; cmp. חָפַף II) *to rub, sweep.* Pirké d'R. El. ch. XIV סוֹחֵף במעיו על הארץ . . בעצבון in the pain of its growth, it (the serpent) shall sweep along (drag itself) with its belly on the ground.—*Part. pass.* סָחוּף, *pl.* סְחוּפִין, סְחוּפִים *swept away, driven about.* Tanḥ. P'kudé 3 like a dog שהוא ס׳ וכ׳ (some ed. חצוף, חשוף) that is pushed this way and that way. Yeb. 47[a] דווירים דחופים ס׳ ומטורפין broken down, pushed about, swept (from place to place) and tossed about; [Rashi: *covered* in mourning, v. חָפָה a. חָפַף I]. Yalk. Ps. 735, v. סָבַךְ.

Nithpa. נִסְתַּחֵף *to be swept, be inundated, ruined by a flood.* Keth. I, 6 (12[b]) נִסְתַּחֲפָה שדך (Y. a. Bab. ed. שדהו, euphemism) thy field has been ruined, i. e. it is thy misfortune, and I cannot be made to suffer for it. Ib. 2[a] נ׳ שדהו it is thy misfortune (that I was taken sick). Ib. VII, 8 האב . . . וכ׳ שדהו the father has to bring evidence that these blemishes arose while she was betrothed and therefore it was his (the husband's) misfortune; a. e.

Nif. נִסְחַף *to be swept away, struck down;* (homilet. =נִסְפַּח) *to be smitten with leprosy* (v. סַפַּחַת). Tanḥ. Thazr. 11; Yalk. Kings 229; Zech. 586 (interpret. נסחף, Jer. XLVI, 15); Yalk. Lev. 555.

סְחַף I ch. same, *to sweep away; to reject, despise.* Targ. Prov. III, 34. Ib. X, 3 (h. text חדף).—*Part.* pass. סְחִיף *hurried.* Targ. Esth. VIII, 14 (h. text דחוף).

Ithpe. אִסְתְּחַף *to be swept away; to be inundated, ruined.* Targ. Prov. XIV, 32 (h. text ידחה). Targ. Y. I Gen. XLIX, 4.

סְחַף II (v. חפף I) *to put on as a cover, to tilt over, invert.* Snh. 104[a] ס׳ אורישיה . . אובלא (אוכלא) he inverted a fuller's trough over his head. Ned. 51[a] וסַחֲפֵיה על ריישיה and tilted it over &c. Sabb. 110[a] ולִיסְחוֹף דיקולא אריישיה (Ms. M. incorr. ולירחסוף) and let him put a basket over his head. Ib. 121[b]. Hull. 8[b] כפלי וכ׳ . . . לא ליס׳ one must not cover up meat with groins; a. e.—Part. pass. סְחִיף; f. סְחִיפָא. Ab. Zar. 51[b], v. מְשֻׁרְבָּלָא. Ḥag, 15[a] כתרי כסי דסְחִיפֵי אהדדי (Rashi דסחופין, read: דסחוף) like two cups inverted one over the other.—V. סְחִיפָא.

סָחַק, v. שָׂחַק.

סָחַר (b. h.) *to go around;* esp. *to travel as a merchant.*—[Num. R. s. 13 אינה סוחרת, read, as Yalk. Lev. 554, a. Yalk. Prov. 959 סוֹרַחַת, v. סָרַח III.]—Denom. סוֹחֵר.

סָחַר ch. same, 1) *to go around, turn* (corresp. to h. סָבַב). Targ. Koh. XII, 5. Targ. Cant. III, 2 (ed. Vien. *Af.*); a. fr. (V. *Af.*).—2) *to trade.* Gen. R. s. 52 סָחֲרַת בה וכ׳ . . אזלת thou wentest to Egypt and tradedst with her (Sarah), thou hast come here and tradest with her.

Pa. סַחֵר *to go around.* Targ. Koh. l. c. Targ. Lam. I, 6.

Af. אַסְחַר 1) *to surround, enclose.* Targ. Josh. VI, 3; 11; 14 (interch. with Pe.); a. fr.—2) *to go about.* Targ. II Chr. XVII, 9.—3) *to lead about, to move.* Targ. O. Ex. XIII, 18. Targ. I Sam. V, 8; a. fr.—4) (cmp. סָבַב *Hif.*) *to recline around the table, to dine.* Targ. Ex. XXXII, 6. Targ. I Sam. XX, 5; a. fr.

Ithpa. אִסְתַּחַר, *Ithpe.* אִסְתְּחַר 1) *to turn around, turn to* or *from, to be carried around.* Targ. O. Gen. XLII, 24. Targ. O. Ex. X, 10 (v. Berl. Targ. O. II, p. 22). Targ. O. Num. XXXIV, 4, sq. (some ed. *Pe.*, others *Af.*). Targ. I Sam. V, 8; a. fr.—2) *to be seated at the table.* Targ. Ps. I, 1. Targ. Gen. XXVII, 19.

סַחַר m. *enclosure,* v. סחר.

סַחֲרוֹנִי, v. סַחְרָנִי.

סַחְרָן m. (סָחַר) *travelling merchant.* — *Pl.* סַחְרָנִים, סַחְרָנִין. Erub. 55[a]; Yalk. Deut. 940.

סַחְרָנוּתָא, סַחְנָ׳ f. (סָחַר) *surrounding*; constr. סַחְרָנוּת (adv.) *in the neighborhood of, round about.* Targ. O. Ex. VII, 24. Targ. Ez. XXXII, 22, sq. (some ed. סַחֲרָהּ דון).

סַחְרָנִי, סַחֲרוֹנִי m. pl. constr. (preced.) *neighborhood, neighbors of.* Targ. Jer. XLVIII, 17. Ib. XXXIII, 13; a. fr.—Sabb. 152[a] סחרוני גלירן (Ms. M. סַחְרָנוֹהִי; Ms. O. סַחֲרוֹנוֹהִי), v. גְּלַד.

סַחֲרָתָא f. *neighborhood,* v. סַחְרָנוּתָא.—[Tosef. Shebi. IV, 11, v. מַחֲרָתָא.]

סַט m. (סוּט; cmp. חֲשַׁיט, a. the phrase נטה יד) 1) *handle, that part of a handle which is indispensable in using the tool.* Tosef. Mikv. VI (VII), 21 מִמַּטָּה ולחוץ beyond the indispensable part of the handle, מס׳ ולפנים within that part.—2) *swinging the forefinger,* v. סִיט.

סָטָא, v. סְטֵי.

סַטְדָא, (סוֹטָ׳) pr. n. (prob. of Greek origin, cmp. pr. n. Σταδιεύς) *Saṭda*; בן ס׳ son of S., surname of Jesus of Nazareth. Sabb. 104[b]; Tosef. ib. XI (XII), 15; Y. ib. XII, end, 13[d] והלא בן ס׳ לא חביא וכ׳ but did not Ben S. bring sorcery from Egypt only in this way (by making incisions in his flesh)? Y. Snh. VII, 25[d] top כך עשו לבן סוט׳ וכ׳ so they did to Ben S. in Lydda, when they made two scholars lie in wait for him &c.; Y. Yeb. XVI, 15[d] bot. Sabb. l. c. (in editions not controlled by censors, v. Rabb. D. S. a. l.) בעל ס׳ בועל her husband's name was S., her lover's, Pandera; (refuted and changed) אמו ס׳ וכ׳ his mother's name was S. . . . סַטְרַת דא וכ׳ this one deserted her husband; Snh. 67[a] סָטַת דא וכ׳ (v. Rabb. D. S. a. l. note).

סַטּוּמְתָא, v. סִיטּוּמְתָא.

סַטּוּתָא f. (סְטֵי) *aberration, madness.* Targ. Koh. II, 15 (ed. Vien. סטוי).

סַטַטְוָנָר m. (stationarius) *station-master, police officer.* Gen. R. s. 26 הק״בה עושה . . . ס׳ שלהם the Lord will make the angel of death their (the nations') officer (in the place of tyrants like Pharaoh &c.); ['Rashi': מיטוטר, v. מִיטָטוֹר;] Yalk. Is. 295 אִסְטַטְיוֹ׳. Ex. R. s. 51 ס׳ בראתיך וכ׳ I have created thee (the angel of death) a *stationarius* for &c.—*Pl.* סַטַטְיוֹנָרִין, אִסְטַ׳, סָטַטְיוֹנָרִין. Cant. R. to VII, 1 (not רון . . .), v. אִיסְטַטְיוֹן.

סַטִּירִין, סַטְטִירִין, v. לִיסְטַיְרִין.

סָטָה, סְטֵי (b. h. שָׂטָה; v. נָטָה) *to deviate, to turn to* or *from.* Koh. R. to I, 16 תלב סוטה the heart deviates (turns to evil).—Esp. (of woman) *to be faithless.* Y. Sot. II, 18[b] top; Y. Kidd. I, 60[d] אמן שלא סָטִיתִי ארוסה וכ׳ 'Amen', that I have not been faithless as a betrothed, as a married woman &c.—V. סוֹטָה.

סָטָא, סְטֵי ch. 1) same (corresp. to b. h. נָטָה). Targ. Gen. XXXVIII, 1; 16 (h. text וירט); a. fr.—Esp. *to deviate from the right path, to go astray; to be faithless.* Targ. Num. V, 12 (h. text תשטה); a. fr.—Sabb. 104[b] סָטַת; Snh. 67[a] סָטַת, v. סַטָּא.—2) (of the mind) *to wander, be mad* (cmp. h. שָׁטָה). Targ. Koh. II, 15 סטא ed. Lag. (ed. Vien. סט, v. סוּט).—*Part.* סָטֵי; f. סָטְיָא; *pl.* סָטְיָן, סָטַיִן a) (of the mind) *distracted.* Targ. I Kings XXI, 5 (h. text סרה).—b) *inclining.* Targ. Y. Ex. XXIII, 2 (h. text להטות).—c) *deviating from the right path, rebellious.* Targ. O. Deut. XXI, 18; 20 (h. text סורר). Targ. Jer. V, 23. Targ. Ps. CI, 3 Ms. (ed. שָׂטְיָן, ed. Wil. שָׂ׳). Ib. CXXV, 5; a. fr.

Af. אַסְטֵי 1) *to turn (one's own way), to deviate.* Targ. Prov. XIV, 27 (h. text סור).—2) *to turn, direct.* Targ. O. Num. XXII, 23 (h. text להטות); a. fr.—Esp. א׳ דינא *to divert justice; to oppress.* Targ. Is. XXIX, 21; a. fr.—V. מְסַטֵּי.

סַטְיָא f. (preced.) *deviation, revolt.* Targ. Deut. XIX, 16 (h. text סָרָה). Ib. XIII, 6; a. fr.

סַטְיָבָס m. (στιβάς) *straw-mattress.* Tosef. Sabb. XIII (XIV), 15 לווחין של יסטיבס (Var. יסטבס, סקיבס) the boards on which the straw rests; Y. ib. XII, beg. 13[c] ספונת (corr. acc.); Bab. ib. 47[a] סקיבס (Ms. M. סקבין; Ms. O. סקיבוס; v. Rabb. D. S. a. l. note). Tosef. Kel. B. Mets. VIII, 4 סטיכס (corr. acc.; R. S. to Kel. XVIII, 3 סקבס). [The phonetic corrupt. of ט into ק in the Babylonian Talmud has been reimported as Variant into Tosefta.—For the phonetic relationship between *t* and *k*, cmp. Lidd.-Scott. Gr. Dict. sub lit. K.]

סַטְיוֹ m. = אִיסְטְיוֹ, *colonnade.* Y. Succ. V, 55[a] bot.; Y. Taan. III. 66[d] bot. אסטיו לפנים מס׳ a colonnade within a colonnade; Pes. 13[b] ס׳ לפנים מס׳ = ס׳ כפול; ib. 52[b]; Succ. 45[a]; Tosef. ib. IV, 6. Tosef. Sabb. X (XI), 1 דרך ס׳ וכ׳ through a colonnade into the street. Tosef. M. Kat. II, 13 חנות פתוחה לס׳ a shop having an entrance from a colonnade; a. e.—*Pl.* סְטִירִין. Tosef. Kel. B. Mets. II, 8 והסיטיון ed. Zuck. (ed. Zolk. והסטיין, corr. acc.), v. סוֹבִין.—V. אִיסְטֵיב, אִיסְטַבָּא.

סְטִיו m. *mosaic pavement.* Targ. Esth. I, 6 (h. רִצְפָּה). Targ. Y. Lev. XXVI, 1 סַטְיוּ.

סַטְיוֹרִין, v. סטטירין.

סַטְיוֹן, v. סְטִיו.

סְטִים, v. סְטַם.

סָטִיס, סַטִּים, v. אִיסְטִיס.

סְטִירָפָה f. (סָטַם) *having a pustulate face.* Y. Sabb. IX, end, 12[b] אשה ס׳ (prob. to be read סְטוּפָה).

סְטִירְתָּא f. ch.=h. סוֹטָה q. v. Targ. Y. Num. VI, 2.

סְטַכְטוֹן m.=אִסְטַטְטוֹן. Lev. R. s. 28, end והוא עביד ס׳ Ar. (missing in ed.) and he was a manufacturer of *stakton.*

סְטַכְתִּית f. (preced.; a corrupt. of σταχτή) *oil of myrrh* or *cinnamon.* Pes. 43[a] (expl. שמן המר, Esth. II, 12); Meg. 13[a]; Yalk. Esth. 1083.—Targ. Esth. II, 12 טכסת (corr. acc.).

סְטַלָּא, Y. Sabb. III, 6[a] bot. תנח גו ס׳ Ar. (Var. חבה גו ס׳, חוה), ed. חבא גו נטלא, v. נְטַלָּא.

סְטַם (v. טום, טמם) *to close, to seal.* Targ. Esth. VIII, 8 סְטִימוּ (imper.).

סְטַמְיָא, Pesik. Shek., p. 19[b], read סְכוֹמַיָּא, v. סְכוֹם ch.

שְׂ, סְטַן (b. h. שטן; cmp. טנן, טָנָנָא) *to be hostile to; to hinder, accuse.* Pesik. R. s. 13 אותה חברכת אתה (על) שׂוֹטְנֵיני וכ׳ thou art hostile to me on account of that blessing; it is given to you. Ib. s. 12; a. e. (interch. with שטם).

Hif. הִסְטִין, הִשׂ׳ (with על) *to bring charges against, accuse.* Ib. s. 36 בואו ונשטין על דורו וכ׳ come, let us bring charges against the Messianic generation, so that it may not be created. Ib. היאך אתם מַסְטִינִים וכ׳ how dare you attack &c.

שְׂטַן, סְטַן I ch. same. Targ. Y. Num. XXII, 22 לְמִשְׂטַן (O. לְשָׂטָן; ed. Berl. לְסָטָן). Ib. 32 לְמִישְׂטַן (O. ed. Vien. לְמִסְטַן; ed. Berl. לְסָטָן). Targ. Ps. XXXVIII, 21 סָטְנָן Levita (ed. *Af.*). Ib. CIX, 4 סָטַנּוּ (Ms. שְׂטָנוּ); a. e.

Af. אַסְטִין 1) same. Ib. XXXVIII, 21, v. supra.—2) (denom. of סָטָן) *to mislead.* Yoma 20[a] לית לירה רשותא לאַסְטוּנֵי (not לאוסי׳) has no permission to seduce to sin.

סָטָן, סָטָא, סָטְנָא, סָטָן, סִ׳ II m. (preced.)=h. שָׂטָן, 1) *hinderer, enemy.* [Targ. O. Num. XXII, 22; 32, v. preced.] Targ. I Kings V, 18; XI, 14 (interch. with שׂ׳).—*Pl.* סָטָנִין, סוֹ׳. Targ. Ps. CIX, 20 סָטָנַי (ed. Lag. שׂוֹ׳). Ib. 29 (ed. Lag. סו׳).—2) *the accuser, seducer, Satan.* Targ. Job I, 6; a. fr.—Tam. 32[a] נצח ס׳ Satan has been victorious, i. e. wrong has won against right.—Yalk. Gen. 23 סָטָן (in Hebrew dict.), v. סמ״ך.

סְטָנָה pr. n. ch.=h. שִׂטְנָה, *Sitnah* [*enmity,*] name of a well. Targ. O. Gen. XXVI, 21 ed. Berl. (oth. ed. שטנה; Y. שִׂטְנָא).

סָטַף, *Pi.* סִיטֵּף (*Saf.* of נ־שׁ־ף) [*to cause dripping,*] *to scarify* sycamores &c.—Part. pass. f. *pl.* מְסוּטָפוֹת *fruit burst open* (naturally or through scarification). Dem I, 1 Y. ed. a. Ms. M. (ed. מוסטפות, corr. acc.).—V. סְטִירָפָה.

סָטַר (v. סְטַר II) 1) *to turn sideways.* Meg. 16[a] ובא מלאך וס׳ ידה וכ׳ and an angel came and turned her hand towards Haman.—2) *to strike sideways, slap.* B. Kam. VIII, 6 סָטְרוֹ if he slapped his neighbor, contrad. to תקע to strike with the fist, a. to לאחר יד with the back of the hand. Snh. 58[b] חסושר, v. לוּעַ. Ex. R. s. 15 סָטְרוֹ, סָטְרָן; Tanḥ. Ḥayé 3, v. מְסָטוֹר, מְסָטָר; a. fr.

Pi. סִיטֵּר same. Y. Peah I, 15[c] top חיתה אמו מְסַטַּרְתּוֹ וכ׳ his mother slapped him (with her shoe) &c., v. בּוּלִי II; Y. Kidd. I, 61[b] top; Esth. R. to I, 16; Lev. R. s. 12 מסרסתו (some ed. מסורתתו; corr. acc.); Pesik. R. s. 23-24 מפרטתו (corr. acc.). Nidd. 25[b] שסיטר Ar. (ed. שסטר); a. e.

סְטַר I ch. same. [Targ. Prov. XV, 25 נסטר ed. Lag., v. סְתַר II.]

Af. אַסְטַר *to strike with the flat hand; to flatten.* Targ. Ps. CIV, 2 מַסְטַר Ms. (ed. מתח).

סְטַר II, סְטָרָא, צְ׳, סִ׳, צ׳ m. (contract. of צרצר, √צר, *to be near*; cmp. forms like זוטרא, כסוסטרא, גיסטרא &c.; cmp. Samar. איצר, אירצר a. צטרא for our w.) *side, border.* [Dan. VII, 5 שְׂטַר.] Targ. O. Ex. XXV, 12 (Y. צִ׳). Targ. Y. Num. XIII, 17 צטרא. Targ. Y. Ex. XX, 2, sq.; a. fr.—Y. Snh. VII, 24[c] top דין מן דין ס׳ וכ׳ one stands on this side (of the culprit) and one on the other side (contrad. to מלפניו a. מלאחריו standing in front and behind). Sabb. 134[a] ליפניה לסִיטְרֵיהּ וכ׳ (v. Rabb. D. S. a. l. note 8) let him turn its hem upwards (outside). Nidd. 56[b] בס׳ in the borders (folds) of the garment. Koh. R. to XI, 2 קמון לסטר ... the two serpents placed themselves by the side (of the cave); Pesik. B'shall., p. 94[a] לסיטרא; a. fr.—[Targ. Ps. LXXIV, 6; CXLIX, 6, v. הֵידוֹסָטַר.]—*Pl.* סְטָרִין, סְטָרַיָּא, סִ׳, צִ׳. Targ. Y. I Gen. III, 24 (Y. II סטרה, corr. acc.). Targ. Ex. XXXVII, 7, sq. Ib. XXV, 14 (Y. צ׳); a. fr.—[סְטָרָא *wages,* v. סוּטְרָא.]

סְטָרָאָה m. (preced.) *coming from the side.*—*Pl.* סִ׳, סְטָרָאֵי *money given in settlement of another case than the present transaction.* Shebu. 42[a].

סְטַרְגַלִּים, v. סְטַרְנַלְיָא.

סְטָרוֹמָטִין m. pl. (στρώματα) *covering for a couch, mattresses.* Koh. R. to III, 9 (not סטרמוסין).

סְטַרוֹנְיָא, v. סְטַרְנַלְיָא.

סְטַרְטִיגוֹס=אִסְטַרְטִיגוֹס. Ex. R. s. 37.

סְטַרְטְיוֹט m.=אִסְטַרְטְיוֹט, *soldier.*—*Pl.* סְטַרְטְיוֹטִין. Ex. R. s. 15 מכתיב לו ס׳ וכ׳ levies as soldiers strong and sound men &c.; Tanḥ. Ḥayé 3 מסביב לו סִרְדְיוֹטִין (read מכתיב).

סְטַרְיוֹת f. pl., בס׳=בְּאִסְטַרְיוֹת (v. אִסְטַרְיָא). Tanḥ. P'kudé 3 [read, as in ed. Warsaw:] עולם רביעי דומה לסוס שהוא מהלך בס׳ in his fourth stage man is like the horse that runs in races.

סְטַרְמוֹסִין, v. סְטָרוֹמָטִין.

סְטַרְנוּרָא, v. next w.

סְטַרְנַלְיוּת, סְטַרְנַלְיוָא f. (Saturnalia) *the Saturnalia,* a Roman festival beginning on the 17th of December and lasting several days. Ab. Zar. I, 3 Y. ed. (Mish. a.

Bab. ed. 8[a] variously corrupted or perverted). Y. ib. 39[c] (cacophemistic etymology) שנאה טמונה שונא נוקם ונוטר hatred hidden (under the merriment of social equality and good will), he (the Roman) hates &c. Ib. ס׳ דבריישן the Saturnalian fair of Scythopolis (v. בֵּיתְשָׁן). Ib. top ס׳ אינה אסורה וכ׳ during the Saturnalia trading is forbidden only with those who worship thereon (celebrate it). Bab. ib. 8[a] ס׳ שמונה ימים לפני וכ׳ the Saturnalia begin eight days before the solstice; Y. l. c. ס׳ לאחר וכ׳ (corr. acc.). Deut. R. s. 7 סטרגלים, סטרנלים (corr. acc.).

סִי (σέ) *thee*. Pesik. R. s. 40 סי לעולה (not חי), v. אַתְּ.

סִיאָה f. *Siah*, a plant classified with hyssop, *Satureia Thymbra* (*savory*). Maasr. III, 9. Shebi. VIII, 1. Tosef. Kil. III, 12. Sabb. 128[a], expl. צתרי; a. fr. — V. Löw Pfl., p. 135.

סִיאָה, Arakh. 18[a], v. סְיָעָה.

סִיאוּר m. (שאר=סאר) *fermentation, leaven*. Ḥall. II, 6 וסיאורן Ar. (ed. (ושאורן) the leaven required for them.— Trnsf. *original immoral condition; evil nature*. Y. Ab. Zar. II, 41[a] top חזר לסיאורו he returned to his old condition (heathenism). Koh. R. to VII, 8 אילולי כן חזר הפרסי לסיאורו because but for it (Samuel's forbearance) that Persian would have gone back to heathenism; a. e.— V. סוּר.

סִיאוּרָא ch. same. Targ. Ps. LXXXV, 9 (ed. Lag. סְאוּרָא; oth. ed. סבלא; h. text כסלה).

סַיָּאנָא, v. סַיָּנָא.

סִיאַנְקִי m. pl. *of Siân*, a Persian town. Keth. 67[b] דינרי ס׳ (Ar. זְרִינְקִי, סָרִינְקִי) Sian (gold) Denars (v. Zuckerm. Talm. Münz., p. 33 note).

סִיאָר, Tosef. Ukts. I, 8, v. שִׂיעָר.

סִיב I m. (v. סָאֵב II) *gray, old; elder, scholar*. Targ. Gen. XXV, 8; a. fr.—Y. Sabb. VI, 8[a] bot. פוק חמי חד ס׳ וכ׳ go and look out for a scholar (observe his practice) and rely on him; Y. Yeb. XII, 12[d] top סב; a. fr.—*Pl.* סִיבֵי. Targ. Prov. XX, 29 (some ed. סָבֵי).

סִיב II, סִיב (preced.) *to be old*. Targ. I Sam. II, 22. Ib. XII, 2 סָבְרִית; ed. Lag. סִיבְרִית; a. fr.—Y. R. Hash. II, 58[b] top; Y. Snh. I, 18[c] bot. זכה למיסב וכ׳ he was permitted to reach so high an age that &c.; a. fr.

Ithpe. אִיתְסִיב *to become old*. Targ. Job XIV, 8 מִיתְסִיב Ms. (ed. מִתְסַב).

סִיב III m. (v. סָאֵב) *fibrous substance*, esp. *bast* of the palm-tree. Ukts. I, 2 חס׳ שלו the fibrous root of the radish. Pes. 115[b] כרכן בס׳ if he wrapped them up in bast. Y. Succ. I, 52[b] bot. חבלים של ס׳ ropes of bast; a. fr.— *Pl.* סִיבִּין, סִיבִּים. Gen. R. s. 41, beg.; Num. R. s. 3, beg. ס׳ לחבלים the bast of the palm-tree is used for making ropes; a. e.—[Yalk. Ps. 841 סיב קמלפי, v. סִיבַּק.]

סִיבָא I ch. same. Lev. R. s. 22, beg. ס׳ למעבד חבלא (not סיכא), v. preced.; Koh. R. to V, 8 (ed. Wil. שִׂיבָא); Yalk. ib. 971 סיכא (corr. acc.).

סִיבָא II m. (סִיב I) *old age*. Targ. I Kings XIV, 4.

סִיבְבָא, v. סַבְבָא.

סִיבָּה, סִיבָּה f. (סָבַב) *transfer of property from tribe to tribe* (interch. with חֶסְבָּה). B. Bath. 111[b], a. fr. סִירַב ס׳ בבן נאמרה ס׳ בבעל חבעל, v. חֶסְבָּה II. Ib. 159[b] (Ms. M. הסיבה) the transfer is spoken of (as forbidden) concerning the son succeeding his mother and the husband succeeding his wife; a. fr.—[Bibl. Hebr. סִבָּה: *arrangement, divine dispensation*; in later Hebr.: *turn, misfortune*; in philos. literature: *cause*.]

סִיבוּ, סִיבוּתָא, סִיבוּ f. (סִיב I) *gray head, old age*. Targ. II Esth. VII, 9. Targ. Gen. XV, 15 (some ed. שִׂיבוּ); a. fr.—Targ. Y. II Deut. XXXIII, 25 סָבוּ׳.—Cant. R. to VIII, 7 דלא שבקת לסיבותיך כלום that thou didst leave nothing for thyself in thy old age; Lev. R. s. 30; a. e.— Yeb. 65[b] מַשֵּׁיבוּ דילה (not בי ...)=מה ס׳ what about her (my) old age?—Trnsf. *old men, elders*. Tosef. Ḥull. II, 24 (in Hebr. dict.) אפשר שחס׳ הללו טועים וכ׳ is it possible that these elders &c., v. יְשִׁיבָה.

סִיבוּא, Lev. R. s. 22, beg., v. סִרְגָּא.

סִיבוּוִי, Cant. R. to IV, 12, v. סִיכּוּי.

סִיבּוּךְ, v. סִיכּוּךְ.

סִיבּוּלִית, סִיבּוּל, v. next w.

סַבּ׳, סִיבּוּלָת f. (סָבַל; cmp. סְבָלוֹנוֹת) *sending provisions for a common meal, picnic*. Pes. 89[b] אפי׳ חמשה ועשו ס׳ (Ms. O. repeatedly סבלונות, v. Rabb. D. S. a. l. note 7) even (in ordinary cases) when five persons sent articles of food for a picnic; Tosef. ib. VII, 10 (Var. סבול, סיבלות); Y. ib. VIII, 36[a] סִינְבּוּל (with anorg. נ). Y. Maas. Sh. IV, 55[b] אני אומר סיבולית וכ׳ I say (the inscriptions 'in behalf of—' intimate) that they have arranged a picnic among themselves (and each marked his contribution).

סַבּ׳, סִיבּוּרָא, סִיבּוּר I m. (סָבַר I) *hope*. Targ. I Chr. XXIX, 15. Targ. Prov. XI, 23. Ib. 7; a. fr.

סַבּ׳, סִיבּוּרָא II m. (סָבַר III) *blood-letting*. Ab. Zar. 29[a] (interch. with סִיבּוּרֵי סַבּ׳, *pl.*).—Keth. 39[b] תרפתא דסיבורי Ar. ed. Koh. (oth. ed. דסיכורי, a Var. to רבדא דכוסילתא, v. Rashi a. l.) the scar from blood-letting.

סִיבוּת f. h.=סִיבוּ, *grey color, grey hair*. Tosef. Neg. I, 4 מראה ס׳ grey color.—Y. Ber. IV, 7[d] top שֵׂיבוּת ... נתמלא his entire head became grey.

סִיבוּתָא, v. סִיבוּ.

סִיבְמָא, Snh. 112[a], v. סַבְתָּא.

סִיבְכָא, v. סַבְכָא.

סִיבְכַי pr. n. רמה של ס׳, רמא דס׳ *the Lake of Sibkhay* (*Merom*, *Samachonitis*). B. Bath. 74b (Ms. M. סִירְבְּכַיי); Midr. Till. to Ps. XXIV; Y. Kil. IX, 32c bot. דסַמְכוֹנִי; Y. Keth. XII, 35b bot. דכובבו (corr. acc.). Y. B. Bath. V, 15a (ref. to Deut. XXXIII, 23) זה רמה של סמכו this means the Lake of S.—Targ. Y. I Deut. l. c. רמא דסוֹפְנֵי; Tosef. B. Kam. VIII, 18 רמה של סופני.

סִיבְנִי, v. סִבְנִי.

סִיבְעָא, v. סִבְעָא.

סִיבָּק m. (sebaceus) *tallow-candle*. Midr. Till. to Ps. XC [read:] מה בוצין טב קומוי מה ס׳ טב קומוי וכ׳ (ed. סומבק, סרמבק) of what good is a lamp before Him, of what good is a tallow-candle before Him?—Moses, a being of flesh and blood, dares to come before the Lord, who is all fire &c.; Yalk. Ps. 841 סיב קמלפני (corr. acc.).—*Pl.* סִיבְּקִין, סִבְּ׳. Ex. R. s. 36 קריונין וס׳ wax and tallow-candles.

סִיבְרָא, סִיבְרָת, v. סִבְרָא.

סִיבְרַתָּא, v. סַבְּרוּתָא.

סִיבְתָּא, סִיבְתָא f. 1)=סִיבּוּתָא. Targ. Gen. XLII, 38 (O. some ed. שִׂיבָ׳). Targ. Job XV, 32 (ed. Wil. סִבְתָּ׳); a. fr.—2) *eldership, receiving the title of* סָבָא. Y. Bicc. III, 65d וכתב ליה מן סִיבְתַּיה בגוה (not ויהב) and he informed him therein of his (expected) appointment as elder.—*Pl.* סִיבָתָא, סִבְּ׳. Ib. בגין אילין ס׳ קום וכ׳ for the sake of those appointments (which will take place), rise, come to &c.

סִיג I m. (b. h.; סוג) [*that which is to be removed;* cmp. בְּדִיל,] *dross, base metal; refuse.* Bekh. 51a שלא יביא ס׳ לעזרה Ar. (ed. סִיגָה) in order that one may not bring base metal to the Temple (therefore stamped silver coins had to be brought along; Rashi: סיגה וכסף סיגים base metal or non-purified silver).—*Pl.* סִיגִים, סִיגִין. Num. R. s. 14 (ref. to סוג לב, Prov. XIV, 14) אותו חלב שהוא מלא ס׳ וכ׳ the heart full of base things, will get sick of its own ways. Ib. s. 13 יחזקאל קורא אותם ס׳ Ezekiel calls them base metal (ref. to Ez. XXII, 18). Midr. Till. to Ps. CXIX, 119) אכל העגבים נעשה ס׳ ed. Bub. (ed. עושה סוגים, corr. acc.) after he has eaten the grapes, it (the cluster) becomes refuse.

סִיג II m. (v. סָגִי I; cmp. סוּגְרִינָא; for the apocopate form cmp. רֵיעָה a. רֵעָה) *growth, sproutings*, esp. *luxuriant growth* (in good or bad sense). Tosef. Ukts. I, 2 (T'bul Yom III) חס׳ של אשכלות the foliage covering the clusters of grapes, של רצפות the cobweb-like covering of fruits; Ukts. I, 2.—*Pl.* סִיגִּים, סִגִּים. Deut. R. s. 3 (ref. to Deut. VII, 13) מה פרי אדמתך ס׳ וכ׳ as the fruit of thy ground will be of luxuriant growth, so will be the fruit of thy womb (strong people). Num. R. s. 16; Tanh. Sh'lah 12 (ref. to Is. XVII, 11) ביום שאמר (נ) עשרתם ס׳ ... on the day that he intended to plant you in the land, you became a luxuriant growth (degenerated); Num. R. s. 7.—[Sifra Sh'mini, ch. VII, Par. 6, v. סוג II.]

סִיגָא, סִיגָּא, v. סִגָּא.

סִיגָא m. (v. סִיג II, cmp. סוּגְרִינָא) *twig.*—*Pl.* סִיגַּיָּא. Koh. R. to V, 8 [read:] למיסך גיניא ס׳ the twigs (of the palm tree) are useful for garden hedges; Lev. R. s. 22, beg. סיבוא (corr. acc.; Ar. סיגא למיסג גינין וכ׳); Yalk. Koh. 971 סיכא למסמך ביה גופנין (corr. acc.).—[Y. Ab. Zar. I, 39c סיגירה, v. סוּגֵּי.]

סִיגָדָא, סִיגָּדָא, v. סִגְּדָא.

סִיגוֹ, סִיגּוֹ m. (constr. of סִיגָא; סָגֵי I) *plenty of, much; very.* Targ. Prov. XIII, 3. Ib. XV, 23 (ed. Wil. סָגוּ).—*Pl.* סִיגּוֹיֵי. Targ. Is. V, 13 סיגויהון ed. Lag. (ed. Wil. סַגְיָהוֹן, sing.) their multitudes (h. text הֲמוֹנוֹ).

סִיגוֹיָא, pl. constr. סִיגּוֹיֵי, v. preced.

סִיגוֹס, סִיגוֹם, Sifra M'tsora, Zab., Par. 1, ch. II, read: סָגוּם.

סִיגּוּף, סִגּ׳ m. (סָגַף) *affliction, privation, ascetic practices.* Koh. R. to III, 18 על מדברות שהצדיקים מִתְבַּדְּרִים בעוה״ז בס׳ וכ׳ concerning the conduct with which the righteous conduct themselves in this world in privation, fasts and sufferings.

סִיגּוּפָא, סִיגּוּפְתָּא, סִגּ׳ ch. same, *affliction, misery.* Targ. Is. VIII, 21. Ib. XLI, 17; a. fr.—*Pl.* סִיגּוּפִין, סִגּ׳. Targ. Y. Gen. XLI, 52.

סִיגוֹרִין, Y. Meg. II, 73a bot., read: סִירוּגִין.

סִיגִים, Gen. R. s. 52 some ed., v. סִירִים.

סִיגְלָא m. *pl.* סִיגְלֵי (סְגַל, cmp. סְגוֹל) [*bunch of*] *violets* [Ar. s. v. עפר: *root of the Cyperus rotundus*, v. Löw Pfl.; p. 269]. Targ. Y. Num. XXI, 12.—Snh. 99b (expl. דודאים, Gen. XXX, 14). Sabb. 50b, v. בַּרְדָּא II. Ber. 43b (Ar. some ed. סגילי).

סִיגְמִטִין m. pl. (sigma, *pl.* sigmata) *semicircular couches for reclining at meals.* Num. R. s. 1, beg. (homiletic play on ויסב, Ex. XIII, 18, v. סָבַב) הרבצתי אתכם בס׳ I caused you to recline on *sigmata* (like noblemen); Tanh. B'midb. 2 Var. סיג׳ (some ed. סוג׳), v. סַבְּסְטִין.—Y'lamd. to Num. I, quot. in Ar. כותב ע״ג סגמוס כמה מיסא (read: סִיגְמָא ... מיסון ...) writes on the *sigma* the number of courses.

סִיגְנָא I, v. סָגֵן.

סִיגְנָא II, סִגּ׳, סִיגְנָא pr. n. pl. *K'far Signa* (cmp. כְּפַר סִכְנִין). Tosef. Ter. III, 18 בפרסגנא ed. Zuck. (Var. בכ׳ ס׳). Kel. V, 4 סִיגְנָה, (סִגּ׳). Men. VIII, 6 (86b).—*Eduy.* VII, 8 בן סִיגְנֵיי Ms. M. (ed. סִגְנָאי).

סִיגְנָא III, v. סוּגְרִינָא.

סִיגְנָה, סִיגְנַאי, v. preced. art.

סִגּ׳, סִיגְנוֹן, סִיגְנוֹם m. (signum, σίγνον S.) 1) *sign, ensign, banner.* Gen. R. s. 6, end ספר משנה תורה הדה ס׳ ליהושע וכ׳ (Ar. ed. Koh. סגנם, read סגנום) the Book of Deuteronomy was to Joshua a (commander's) banner; ... he took it up and showed it to the sun &c.; Yalk.

Josh. 22 שגנו יהושע (corr. acc.). Ex. R, s. 45 נטל סגנוס של וכ' (some ed. סגנם; corr. acc.) the commander (of the mutinous legion) took the royal ensign and fled.; Yalk. Ex. 394 סִיגְנֵיהֶן (*pl.*); Tanḥ., ed. Bub., Ki Thissa 15; Y'lamd. to Num. X, 2, quot. in Ar. נטלו סַנְגְּלֵרִין וכ' they (the *singulares*, v. סַנְגְּלֵרִין) took the ensigns &c.—*Pl.* סִיגְנִין, סִירְגִּין, סִירְגְּנִים, סִירְגְּנִין, סִירְגְּנִיוֹת, סִירְגִּי. Cant. R. to I, 9 נטל ס' שלהם וכ' the Lord took away their (the Egyptians') ensigns &c.; Yalk. Ex. 232; Tanḥ. B'shall., 23 סגרונות (some ed. סגנירות, corr. acc.); Mekh. B'shall., s. 2 מגפות (Var. מגניות, corr. acc.; v. מְגֻפָּה); Y. Sot. VIII, 22[b] bot. וחפיל סירגנם שלהן (corr. acc., or סירגנום).—Midr. Till. to Ps. XX, end מכרי דגלו מתוך סגנין שלו ed. Bub., not סגנון; oth. ed. דגלירו מכל סְגָנָיו, read: (דגלו מתוך ס' recognises his regiment by its colors; Yalk. Ps. 681 סירגנין.—[Tosef. Ab. Zar. V (VI), 1 הסירגנין some ed., read with ed. Zuck. הַסִּרְגְּנִין.]—2) *watchword, signal.* Snh. 89[a] ס' אחד עולה .... בס' אחד the same watchword (divine oracle) is passed to many prophets, but no two prophets prophesy under the same watchword (use the very same expressions).—3) *sign in the heavens, constellation; v.* אִסְטְגְּנִין.

סִיגְנֵי, pl. constr. of סָגָן.

סִיגְנַיי, v. סִיגְנָא II.

סִיגְנִין, סִירְגְּנִין I, *pl.* of סִיגְנוֹם.

סִירְגְּנִין II, *pl.* of סָגָן.

סִירְגְּנוֹם, Y. Sot. VIII, 22[b] bot., v. סִיגְנוֹם.

סִירְגּוֹן I m. (סָגַר, *Pi. to surrender*, cmp. I Sam. XXVI, 8) *surrender.* Num. R. s. 8 כל מי שכותב את עצמו ס' למלך וכ' he who signs himself (is enlisted) for surrender to the king, must renounce his father &c.; Pesik. R. s. 23—24 מכתיב עצמו שרגיון וכ' ... (corr. acc.).

סִירְגּוֹן II pr. n. (v. preced.) *Siggaron* (Guard), surname of the angel Gabriel. Snh. 44[b].

סִיד I, v. סוּד.

סִיד II m. (b. h. שִׂיד; סוּד) *lime, plaster.* Sifra Thazr., Neg., ch. II, Par. 2; Neg. I, 1 כס' החיכל (white color) like the plaster of the Temple walls (less intense than snow). Ib. 2; Sifra l. c. הפתוך שבס' וכ' the mixture of red and white colors (in plagues) resembles blood mixed with milk; a. fr.—Esp. *lime* or *orpiment* used as *a depilatory* and *a cosmetic.* Sabb. VIII, 4; a. fr.; v. סוּד and סָטַל.

סִידָא ch. same. Targ. O. Deut. XXVII, 2; a. e.

סִידּוּק, סִדּ' m. (סָדַק) *being cracked*; (sub. עיסת) *dough, the surface of which is cracked* in consequence of fermentation. Pes. III, 5 ס' ישרף dough in the stage of *sidduk* (during Passover) must be burnt; expl. נתערבו סדקיו, v. סָדַק; ib. 48[b]; Mekh. Bo s. 9; a. e.

סִידּוּר, סִדּ' I m. (סָדַר), corresp. to b. h. עֶרֶךְ, 1) *arrangement, order.* Gen. R. s. 32 סידורו של עולם the natural order, v. סִילּוֹן II. Y. Meg. IV, 75[a] bot. שהיא סדורו של יום (not סדורה) for this (the section of Amalek) is the order of the day.—[In later Hebr. ס' תפלה=ס', the order of prayers, *Prayerbook.*]—2) *piling up, putting in order,* esp. on the altar, the golden table &c., opp. סילוק, removal. Yoma 24[b] בזידכין ס' the putting (on the show-bread) of the frankincense from the vessels; ס' אזברים the offering of the sacrificial parts. Men. XI, 6 ס' קנים the arrangement of the tubes for the show-bread. Ib. 29[a], a. e. סילוקו בסידורו when it (the show-bread) was removed, it was as fresh as when it was put on; a. fr.—3) [*that which is arranged before a person,*] *offering, present.* Lev. R. s. 9 טלו סדורו take what he has brought as his tribute.—4) *the daily ration.*—*Pl.* סִידּוּרִים. Ib. s. 5 ס' של דוב the portions (of honey) designated for the bear (in the vivarium).—5) (=עֶרֶךְ) *determination of a man's obligation (to the sanctuary &c.) based upon his financial ability* (v. סָדַר *Pi.* 2); *exemption from seizure.* B. Mets. 113[b] עיקר ס' בערכין כתיב the original exemption law is stated with reference to vows (Lev. XXVII, 8). Y. Naz. II, 51[d] bot. סידורו עלי וכ' if one said (pointing to a person), 'I vow his *siddur*' (instead of ערכו), he must pay his value according to his age.—*6) *net in the flour mill.* Tosef. Kel. B. Mets. II, 15 הס' וחסדן וכ' the net and the block of the mill, if made of metal &c.—Sifra Metsor'a, Zabim, Par. 1, ch. II, v. סָרוּד.

סִידּוּר II pr. n. m. *Siddur*, an Amora. Y. Ḥall. II, 58[c] top. Y. Sabb. VII, 9[c] top (ed. Krot. סירור).

סִדּ', סִידּוּרָא ch.=h. סִידּוּר I, *arrangement, order, row.* Targ. Y. Num. XIX, 4, sq. (not סִדּוּ). Targ. I Chr. XXI, 23. Targ. Esth. II, 15 (h. text תְּוֹר).—*Pl.* סִידּוּרִין, סִידּוּרַיָּא, סִדּ'. Targ. Y. Lev. XXIV, 6, sq. Targ. Y. Num. XIX, 3 (not סִדּוּ); a. fr.

סִידָק, v. סָדַק.

סִידָקָא, v. סִדְקָא.

סִידְקִי (interch. with סִירְקִי) m. (v. סָדַק) 1) *small dealer, retailer* in the market, *huckster,* contrad. to פלטר shop-keeper. Y. Shek. VIII, beg. 51[a] (ref. to Deut. XXVIII, 66) ופחדת .. זה שהוא לוקח מן הס' וכ' 'and thou shalt be in fear day and night', that is, he who buys from the huckster (who cannot lay in stock for a year), 'and thou shalt have no assurance of thy life'—that is, he who buys from the shop-keeper; ib. III, 47[c] צריוקי (corr. acc.); Y. Sabb. VIII, 11[a] bot.; Esth. R. introd., beg.; a. fr.—2) (also fem., sub. שוק) *market-stand, provision market.* Y. Ned. XI, 42[c] bot. והיו שם צבורים בס' and there were provisions piled up in the market. Ruth R. to I, 1 יצתה ... ועומדת בס' (not מעילת) his maid servant went out and stood in the market (waiting for her turn to buy provision); Yalk. Ruth 598. Y. Dem. III, 23[c] ס' שהיתה מסתפקת וכ' a provision stand which was supplied with forbidden fruits one day; ib. II, 22[c] top כורכיא (corr. acc.); Y. Keth. I, 25[d] bot. סִידְקִית (סִיד'); a. fr.—Y. Kil. II, beg. 27[c] (in Chald. dict.) בסירקי in the market-stand.

סִדּ', סִידְקִית f. 1) same, v. preced.—2) (adj.) *very fine.* Erub. 53[a] נקב מחט ס' the eye of a very fine needle.—

3) *small ware, tinsel.* Sot. 40a מוכר מיני ס' one who sells tinsel, opp. אבנים טובות ומרגליות.

סידתא, Pesik. Shek., p. 11a, read: סִירְתָּא.

סִיוָאת* m. *of Siva.* Nidd. 20a כלבושא ס' (Ar. סיבא, Var. סיוהא, v. Ar. ed. Koh. s. v. סיבא a. סיינא) of the dark color of a Siva cloak; [oth. opin.: *dirty-dark*, v. Ar. l. c.].

סִיוָנָא f., constr. סִיוּגַת (סוג I) *fencing in, protection.* Targ. Mic. VII, 4.

סִיוּד m. (סוד) *a coat of whitewash.* B. Bath. 53b.

סִיוָטָא m. (v. סוט, *Ithpe.*) *fright.* B. Kam. 37b הך שופר קמא ס' בעלמא וכ' that first goring when the animal heard the sound of a trumpet, was merely due to the fright which seized it. Yoma 22b חזא ס' בחלמיה saw a panic in his dream (frightening demons, Rashi); Yalk. Sam. 117.

סִיוּם m. (סום I, *Pi.*) *conclusion, finishing.* Tanh. Haăz. 5 ס' תחזימתו וכ' the final letter of Moses' signature. Ib. כאדם ... וחותם .. בס' ספרו like a man that finishes his book and signs his name (in an acrostic) at the end of his book.

סִיוְמָא ch. same. B. Bath. 22a משום דלא חוו בס' because they had not been present at the final lecture of Raba's course; [oth. opin.: at the final meeting when the election of the chief of the academy was held].

סִיוָן m. (b. h.) *Sivan*, the third month of the Hebrew calendar, of thirty days, varying between the tenth of May and the eighth of July. Targ. Esth. VIII, 9. Targ. II Esth. III, 7; a. e.—Sabb. 87b. R. Hash. 7b ששה בס' וכ' the sixth of S. is the New Year for the two loaves (the wheat crop); a. e.

סִיוּע m. (סיע) *help, assistance.* Y. Sabb. XVIII, end, 16c (ref. to מסעדין, Mish. ib. 3) אי זהו הס' wherein does the assistance (rendered to travailing animals) consist? Lev. R. s. 24 ומה אם הרוחות ... לשום ס' צריכין ס' אנו שנבראנו לס' וכ' when the spirits that are not made dependent on assistance, require assistance, how much more do we (human beings) who are made dependent on assistance &c. Ib. (ref. to עזרך .. יסעדך, Ps. XX, 3) עזרה וס' וכ' help and assistance come from Zion. Esth. R. to I, 1 וכי לסיועָן של וכ' does the Lord need the assistance of the nations?—Ex. R. s. 43 עשו לך ס' they have given thee (the Lord) an assistant (in the golden calf); a. e.

סִיוּעָא, סִיוּעַ, סִיעַ' ch. same. Targ. Job VI, 13. Targ. Y. Gen. XLIX, 25; a. e.

סִיוּפָא m. (סוף II) 1) *ending, failing.* Targ. Y. II Deut. XXVIII, 65 סיוף עיינין (not יסוף) failing of eye-sight.—2) *pl.* constr. סִיוּפֵי the *fruit left to the end, late fruit.* Targ. Am. VIII, 1, sq. (ed. Lag. סְיָפֵי). Targ. Mic. VII, 1 (h. text אספי); v. סוף.

סִיוְרָא, v. סְוֵירָא.

סִיחַ, v. סוּחַ.

סַיְחָא, סַיְחָה, v. סַיָּרָה.

שִׂיחָה, סִירְחָה f. (b. h. שִׂ; סוח) *talk, conversation.* B. Bath. 78b ואמאי קרי ליה סיח שמהלך אחר ס' נאה and why do they call a young ass *sayyaḥ*? Because it follows a persuasive talk (of its driver, whereas the old ass must be struck). Ib. (play on עיר סיחון, Num. XXI, 27) אם משים ... כְּעַיָּר שמהלך אחר ס' נאה if a man makes himself like (is as obedient as) the young ass that follows &c. Ib. (play on עיר ib. 28) זה המהלך אחר יצרו ... ס' נאה that is he who follows his evil inclination as the young ass follows &c. Snh. 94a (play on סנהדריב) שסיחתו ריב whose talk is strife. Kidd. 71b כל ששיחתו בבבל he whose conversation shows that he is a Babylonian. Ḥag. 5b (ref. to Am. IV, 13) אפי' ש' יתירה וכ' even superfluous talk between husband and wife is brought up against man in his hour of death; Lev. R. s. 26 אפי' ש' קלה שאדם משיח וכ' even frivolous talk &c. Succ. 28a שִׂיחָה חולין profane (secular) talk. Yalk. Num. 764 שיחת כנענים the language of the Canaanites; a. fr.—*Pl.* סִירְחוֹת, שִׂ. Y. Gitt. IX, end, 50d בני אדם משיחין (ש') ס' when people talk what people say (i. e. when you can trace the rumor; v. Bab. ib. 89a); a. e.

סַיְחוּר m. (סחה, v. סְחֵי) *swimming.* Yoma 77b יכול יעבירנו בס' you might think one could cross the river by swimming; Yalk. Ez. 381 בשוחי (read: בשַׂחוּי).

סִיחוֹן (b. h.) pr. n. m. *Sihon*, King of the Amorites. Ḥull. 60b; Gitt. 38a עמון ומואב מחרו בס' the districts of Ammon and Moab became permitted (a legitimate conquest) to the Israelites through Sihon (who had conquered them from Ammon and Moab, and from whom Israel took them by the right of conquest). B. Bath. 78b, v. סִירָה; a. fr.—[Gen. R. s. 12 כפר סיחון (some ed. סירחין; oth. שירחון), v. שִׂירְחִין.]

סִימ m. (סוט; cmp. חַסְרִיט), only with art. חַסְרִיט (cmp. חַנָּץ) [*swinging the forefinger*, cmp. the expression נטה יד,] *hassiṭ, the distance between the tip of the thumb and that of the index finger when held apart, or between the root of the thumb and the tip of the index finger, when the former is leaning against the latter* (כפוף). [Commentators differ in the definition of our w.—Maim. to Kel. XIII, 4 distinguishes between מלא חס' a. מלא רחב חס'.] Sabb. XIII, 4 כמלא רחב חס' כפול the double size of a *hassiṭ*; ib. 106a רב יוסף מחוי כפול R. J. showed the double measure (Ar. כפוף, v. supra); רב חייא .. מחוי פשוט R. H. b. A. showed the single measure (Ar.: with the thumb stretched); Tosef. ib. IX (X), 3 מלא חס' כפול. Orl. III, 2; a. fr.—Num. R. s. 18; Tanh. Ḥuck. 1 מלא חס' יש בו וכ' within a distance of a *hassiṭ* (in the human head) there are several wells (seats of mucous secretions).

סִיסְמִיתָא, סִיסְמִי' f. (סָמַם) *seal, signet ring.* Targ. Y. Gen. XXXVIII, 18. Targ. Esth. VIII, 2; a. e.—B. Mets. 74a תאר

ס׳ קניא putting the seal (mark) on the wine bought gives possession.

סִירְטוֹן m. (σιτώνης) *corn-merchant*, in gen. *wholesale provision dealer*, contrad. to חנוני shop-keeper, and to בעל חבית the producer. B. Bath. V, 10. Tosef. Dem. III, 13; a. fr.—*Pl.* סִירְטוֹנוֹת. Dem. II, 4 חס׳ ומוכרי וכ׳ the wholesale provision merchants and the corn dealers. Kel. XII, 1; a. e.—[Midr. Till. to Ps. XXIII הסירטון, v. אַמְרִינְטוֹן.]

סִירְטוֹנָא ch. 1) same. Y. Maas. Sh. IV, 54^{d} לחטוניא (read: לסִירְטוֹנָיס or לסירטונא).—2) (=frumentarius) *commissary of the army.*—*Pl.* סִירְטוֹנִין. Targ. Is. XXI, 8 בסירטונייהון (ed. Lag. בסוטנהון; v. Sm. Ant. s. v. Frumentarii).

סִירְטוֹסִימָא, סִימְסַמָּא, read: סִירְטִיסְמָא m. pl. (σιτιστά, v. Matth. XXII, 4) *fatlings.* Y'lamd. to Gen. XXXVII, quot. in Ar. אפי׳ רהו לי פטומות וס׳ וכ׳ even if I were to have crammed (fowls) and fatlings in foreign lands &c.

סִירְטִיוֹן, Tosef. Kel. B. Mets. II, 8, v. סְטָרִיו.

***סִירְטָמַנְיָא** m. pl. (סְתָם) *sealed-up things, hidden treasures.* Targ. Y. II Deut. XXXIII, 19 ed. Vien., v. סִרְמָא II.

סִירְטָנָא, v. סְטָן II.

סִירְטְנוּ, Tanḥ. Shof'ṭim 2; ed. Bub. 3 שירטנו, read: שִׁשְׁטָרוּ, v. שָׁשַׁר.

סִירְטָרָא, v. סְטַר II.

סַיְּירָב, v. סוּב.

סַיְּירָא, v. סַיְּדָא.

סִירְבָא, v. סִרְוָאָה.

סָיָג, סָיְיג m. (סוּג I) *fence, hedge.* Orl. I, 1 חנוטע לס׳ he that plants for the sake of forming a hedge (not for the fruit); a. fr.—Trnsf. (cmp. גָּדֵר) *guard, preventive measure, protection.* Nidd. 3^{b} . . . ומידהו עשה ס׳ לדבריך but at least set a guard to thy words (add a restriction), for wherein does this case differ from other Biblical laws around which we (the Rabbis) place a fence? Y. ib. I, beg. 48^{d}. Ab. d'R. N. ch. I, v. סוג I. Ab. I, 1 עשו ס׳ לתורה make a fence around the Law. Ib. III, 13 מסורת ס׳ לעושר; מַשְׂרוֹת v., ס׳ וכ׳ tithe-giving is a preserver of wealth; נדרים ס׳ וכ׳ vows are a help to self-control; ס׳ לחכמה וכ׳ a protection of wisdom is silence; a. fr.

סָיְיגָא, סָיְיג, סָי׳ ch. same. Targ. Mic. VII, 4. Targ. Y. Num. XXII, 25; a. e.—Y. Dem. III, 23^{b} bot. הא אזיל ס׳ דגוברא the man's fence would soon be gone.—Y. Kidd. I, end, 61^{d}, a. e. סיירגין סַיְרָגָה, v. סוּג I ch.; Yalk. Prov. 935 סגרי סוגירא (corr. acc.).—*Pl.* סַיְיגִין. Y. Ab. Zar. V, 44^{d} bot., v. פּוּבָּא I.

סַיְּיד, סַיְּידָא, v. סוּד.

סַיָּיד m. (preced.) *lime-burner, worker in lime, plasterer.* Koh. R. to IX, 8 חלך הס׳ לסידו the lime-burner went to his lime (workshop). [Tosef. B. Bath. II, 17 בסיד, read: בסי׳ד.]—*Pl.* סַיָּידִין. Sabb. 80^{b}, v. פַּח. Eduy. II, 8, a. e. סנדל של ס׳ the (wooden) sandal of the lime-burners; a. e.

סַיְּיח, סַיְּידָא m. *foal, young ass.* B. Bath. V, 3. Ib. 78^{b}, v. סִרְחָה. R. Hash. 3^{a} סיחון שדומה לס׳ וכ׳ he was named Sihon, because he was (quick or untamed) as a foal in the desert. Pesik. Ekha, p. 123^{a}, v. פָּרָה; a. e.—*Pl.* סַיָּיחִים, סַיָּידִין. Y. Taan. II, 65^{b} מבפנים ואימותיהן וכ׳ ס׳ foals (sucklings) within and their mothers without; (Bab. ib. 16^{a} והוולדות . . הבהמות). Y. B. Mets. II, 8^{c} bot. [read:] שלא יאכיל . . . סייח לס׳ he must not feed . . . foals with a foal (sell one of the animals in his keeping to feed the others). Tosef. ib. II, 20. Lev. R. s. 20, a. e. הרבה ס׳ מתו וכ׳ many foals died and their skins were spread on their mothers' backs (many old men survive the young); a. fr.—*Fem.* סַיָּידָה. Esth. R. to III, 1; Yalk. ib. 1053.

סַיָּיחָא m. *swimmer*, v. סַחְיָיא.

סַיָּידָא, v. סַיָּידָה.

סִיימָא, Targ. Y. Gen. XV, 11 Levita, read: טָרְפָא.

סַיְּירָן, m. (סוּג) *flighty*, v. טַיְּירָן.

סַיְּירָנָא, v. סַיָּרָנָא.

סַיְּירָן, Targ. Y. I Deut. XXXIII, 28, v. סְנַן.

סַיָּרָא m. (denom. of סְיָר) *trowel*, name of a *felt cap with a shade in front.* Sabb. 138^{b} Ms. M. (ed. סַיָּאנָא); Erub. 102^{b}. Sabb. 119^{a} אותבה בסַיָּרָיתֵיה he stuck the jewel on his cap; (Ms. M. בסדיניה; Ms. O. בסדירית דרישיה; בסיראיתיה וא״ל בסַיָּאנָיתֵיה; Yalk. Gen. 16, a. Is. 356 בסדיניה).—[Nidd. 20^{a} סיינא Ar. ed. Koh., v. סִרְוָאָה.]

סַיָּרָא m. (v. סִיּוּעָא) *help.* Targ. Lam. IV, 17.

סַיְּיעָא, סַיּוּעָא f. 1) same. Targ. Ps. XLVI, 2 (ed. Wil. סַיְּעָתָא, read סַיְּיעָתָא).—ס׳ דשמיא, ס׳ מן שמיא ס׳ *divine assistance, providential grant.* B. Bath. 55^{a}, v. אַנְדְּרִיסְקִי. Meg. 6^{b} ס׳ מן ש׳ הוא success depends on divine grace (not on man's work alone); a. e.—2) *support* of an argument, *confirmation*, opp. תיובתא refutation. B. Mets. 48^{a} קרא לא סַיְּיעֵיתֵיה . . תיובתיה (Ms. F. a. R. 2 תיובתא ולא ס׳ . .) no argument either against or in favor of his opinion could be derived from the text.

סַיִּיף, סַיְּפָא, סַיְּרְפָא, (סַרְפָא) ch. same. Targ. O. Gen. XXVII, 3 (ed. Berl. סַיְּף). Targ. Y. Num. XIX, 16; a. fr.—B. Bath. 4^{a} אם סַיְּרְפָךְ עלך Ar. (ed. דזרנך), v. זִיזָא.—*Pl.* סַיְּרְפִין, סָרְפֵי, סָרְפִי. Targ. I Chr. V, 18. Targ. Is. II, 4; a. fr.—Taan. 21^{a} כי הוה שדי עפרא הוו ס׳ (not סיירפו) when he threw dust, it changed into swords (ref. to Is. XLI, 2).—V. סִרְפָּא.

סַיְּרְפָא m. (preced.) *sword-bearer, warrior.* Ab. Zar. 17^{b} אי ספרא לא ס׳ ואי ס׳ וכ׳ Ar. (ed. אי סַיְּרְפִי לא וכ׳) if one is a scholar, he is no warrior (robber), and if a warrior &c.

סִירָפָא, *pl.* סִירְפֵּי, v. סִירוּפָא.

סִירוּפוֹת f. *pl.* (v. סִירוּפָא) *late* (*stunted*) *fruits.* Tosef. Dem. I, 3, v. סוּחָא II. Gen. R. s. 22 אֵת חַס׳ ... שֶׁהִיא אוֹכֶלֶת who ate the first fruits and presented the late fruits to the king; a. e.—Constr. (m.) סִירְפֵּי, סָרְפֵּי. Midr. Sam. ch. I סָרְפֵּי סַרְפָּנִים (or סִרְפֵּי סִרְפֵּי) the very poorest produces.

סַיּוּרְפֵי, v. סַיּוּרְפָא.

סִיר, incorr. for סֵידֵד, v. סוּד.

סַיָּרָא, סַיָּרְתָּא m. (סוּר I ch.) *spy.* B. Bath 21^{b} דְּחַבֵּי סַיָּרֵי ס׳ (the fish) place spies (to look out for bait).

סִיתָן, Tosef. Kil. III, 12 ed. Zuck., read: סִיעֲרָתוֹ, v. סְעַר II.

סִיכָא, v. סְכָא.

סִיכַּת, Tosef. Erub. XI (VIII), 11 ס׳ שֶׁל קוֹצִים, read: סוֹכַּת.

סִיכָּה f. (סוּךְ) *anointing, rubbing with oil.* Yoma VIII, 1. Y. Bicc. II, 64^{d}, v. מָשְׁחָה. Eduy. IV, 6 כְּדֵי סִיכַּת אֵבֶר קָטָן, v. סוּךְ; a. fr.—*Pl.* סִיכּוֹת. Tosef. Sabb. III (IV), 6 כָּל מִינֵי ס׳ all sorts of applications of oil.

סִכּוּי, סִיכּוּי m. (סָכָה) *what is looked for, prospect, hope.* Erub. 21^{b} בְּטֵל סִיכּוּיָם their prospect is frustrated. Sifra Aḥăré, Par. 9, ch. XIII סִיכּוּיְךָ, v. סָבַר. Ib. אֲנִי סִכּוּיֵיךְ I (the Lord) am thy hope. B. Mets. 33^{b} סִיכּוּיָם; Yalk. Is. 371 שִׂרְכּוּיָרִין; a. e.

סִכּוּיָא, סִיכּוּיָא ch. 1) same. Targ. Prov. XIX, 18 (ed. Wil. סִכְוָיָא, corr. acc.); a. fr.—2) *looks.* Cant. R. to IV, 12 סִכּוּוִי (some ed. סִיבּוּוִי, corr. acc.); Yalk. Num. 773 סִבּוּוִי (corr. acc.); (Pesik. B'shall., p. 83^{a} סִכְוִינִי); v. בְּרוּנָא I.

סִכּוּךְ, סִיכּוּךְ m. (סָבַךְ) 1) *interlacing, training a creeper so as to be intertwined with another plant.* Tosef. Kil. I, 6 אֲסוּרִין בְּס׳ וכ׳ (Var. לְסַכְּךָ) must not be trained over vegetables; Y. ib. II, end, 28^{b} ס׳ שֶׁאָמְרוּ בְּנוֹגֵעַ (not סִיבּוּךְ) the training spoken of (as forbidden) means real contact.—2) *the branches or reeds used for covering the festive booth* (סוּכָּה); *thatch-roof.* Succ. I, 9 הִרְחִיק אֶת חַס׳ וכ׳ if he left a space of three handbreadths between the covering and the walls. Ib. 11 לְס׳ if the reed-mat was intended for covering the Succah. Ib. 4 וְאִם חִירַת ס׳ וכ׳ but if the covering (fit for the Succah) is larger in quantity than they (the vines trained over the Succah); a. e.—3) *hedging in.* Gen. R. s. 41; Num. R. s. 3, beg. חֲרִיוֹת לְס׳ the dry twigs of the palm-tree are useful for hedges (about garden beds; cmp. Koh. R. to V, 8, quot. s. v. סְרָנָא).

סִכּוּלָא, סִיכּוּלָא m. (סָכַל I) *intelligence, deliberation.* Targ. Prov. XXI, 16. Ib. XXIII, 9 (some ed. שִׂיחַ׳).

סִכּוּן, סִיכּוּן m. (סָכַן II, v. סַכָּנָה) *endangering*; ס׳ נְפָשׁוֹת *risk of life.* Y. Peah I, 15^{d} top; Y. Kidd. I, 61^{b} bot.

סִכּוּף, סִיכּוּף m. (סָבַף) *affliction.*—*Pl.* סִיכּוּפִין, סִיכּוּפִים, סִכּוּפִים, סִכּוּפֵי. Lam. R. introd. (R. Naḥm.) (expl. תְּאֵנִיָּה וְאֵנִיָּה, Is. XXIX, 2) סִכּוּפֵי ס׳ the worst of afflictions; Yalk. Is. 302 סִכּוּפֵי סִכּוּפִים (corr. acc.); Lam. R. to II, 5 (ref. to Lam. ib.) סִכּוּפִים סִכּוּפִים (corr. acc.).

סִכּוּרֵי, v. סָכַר II.

סִכּוּת, v. סְכוּת.

סִכְנִין, סִיכְנָא, v. sub סְכִי.

סִיכְסָא m. (=סִיכְסְכָא; v. סכסך I) *confusion, folly.* B. Bath. 74^{a} כָּל בַּר בַּר חִ׳ ס׳ the whole Bar Bar Ḥanah is (all his stories are) nonsense (Rashi: =סַכְסָן q. v.).

סִיכְסַן, v. סַכְסָן.

סִכְרָא, סִיכְרָא I m. (סָכַר II) *grave, burial place.* Keth. 17^{a}; Meg. 29^{a}, v. אַבּוּלָא.—*Pl.* סִכְרֵי, סִיכְרֵי. Sabb. 67^{a} ז׳ עִפְרֵי ס׳ Ms. M. (ed. סִינְרֵי, Rashi סִינְרֵי; Ms. O. סוּכְרֵי דְּבָבָא מִז׳ ס׳; v. Rabb. D. S. a. l. note) seven specimens of earth from seven graves; [oth. opin. from under seven *door sockets*, v. סוֹכְרָא].—[Men. 64^{b}, v. סוֹכְרָא.]

סִכְרָא, סִיכְרָא II pr. n. pl. *Sikhra*, near Maḥuza (v. Berl. Geogr., p. 56). Ab. Zar. 40^{a} (R. N. מוּרָא). Keth. 100^{b}. Hull. 18^{b} רַב שְׁמַן מִסּוּכְרָא (corr. acc.); Nidd. 36^{a} מִסִּכְרִי׳. Hull. 94^{b}. B. Mets. 42^{a}; Pes. 31^{b} רִפְרֵם מִס׳. B. Mets. 83^{a}.

סִיכְתָא, סִיכְתָּא, v. סְכִי.

סִילְוִים, סִילְוִין, סִילְוָא, v. סְלָוָא.

סִילוֹן (correct סִילְיָן) m. (σελλίον, σέλλιν) *chair.* Lev. R. s. 25 ס׳ דְּדַהֲבָא a golden (or gilt) chair.

סִילוֹן I m. (b. h. סְלוֹן; סָלַל I) *rod, thorn.* Koh. R. to VI, 6 כְּס׳ רָטוֹב הַפּוֹךְ (not כְּסִירְיָן) like a green rod inverted (in the direction opposite to that of its knots, v. תִּירְיָא I); Lev. R. s. 4 כְּסִירְיָן.—[Midr. Till. to Ps. XCII, 13 סִילוֹן ed. Bub., v. סוֹל.]

סִילוֹן II, סִילּ׳, סִילְיָן m. (סָלַל II; cmp. סוֹלֶם) *path, gutter*, in gen. *duct, pipe, tube.* Kil. VII, 1 חֲבָרִיכָה בִּדְלֻעַת אוֹ בְס׳ if in sinking a vine he conducted it through gourd shells or through a pipe (so that it could draw no nourishment from the ground which it passed); Y. Bicc. I, 63^{d} top. Y. Kil. VII, beg. 30^{d} ס׳ שֶׁל חֶרֶס an earthen pipe; ס׳ שֶׁל אֶבֶר a leaden pipe. Sabb. III, 4 (38^{b}) הִכְרִיאוּ סִ׳ שֶׁל צוֹנֶן וכ׳ (Y. a. Bab. ed. סִיל׳) they passed a duct of cold water through an arm of the hot springs. Tosef. Makhsh. II, 2 ס׳ שֶׁל יוֹצֵר an earthen water pipe. Bekh. 44^{b}, a. e. ס׳ הַחִזּוֹר the urin in the urinary duct which is forced back. Num. R. s. 14 כְּמִין ס׳ שֶׁל אֵשׁ like a duct of fire; a. fr.—B. Bath. 99^{b} בֵּית חַס׳ comment., v. קִילּוֹן.—*Pl.* סִילּוֹנוֹת. Kel. II, 3; Tosef. ib. B. Kam. II, 3. Tosef. Erub. IX (VI), 18 ס׳ שֶׁבַּכְּרָכִין the culverts in large cities; Y. ib. VIII, end, 25^{b}. Gen. R. s. 32 הֵם קִלְקְלוּ ס׳ שֶׁלָּהֶן וכ׳ (not סִילּוֹנוֹת) they abused their (seminal) ducts, therefore the Lord changed the order (of irrigation) of the world. Pirké d'R. El. ch. V ס׳ עוֹלִין וכ׳ (not נִיתּ׳ ...) ducts rise from the depth to irrigate &c.; Yalk. Gen. 20 (corr. acc.).

סִילוֹנָה m. ch. same, *tube*. Y. Sabb. VI, 8[b] top מהו מיתניתיה בהתן ס׳ how about putting it (the amulet) into a tube (and wearing it on the Sabbath)?

סילונית, v. סִירוֹנִית II.—Yalk. Lev. 537, v. סִירוֹנִית.

סִילּוּק, סַלּ׳ m. (סָלַק) *removal, taking up; being taken away*. Men. 29[a], a. e. סִילּוּקוֹ, v. סִירוּר. Ib. 95[a]; Zeb. 60[b] בשעת ס׳ משעות at the time of packing up (the Tabernacle) for journeying. Yoma 24[a] עבודת ס׳ the function of removing (the ashes &c.). Nidd. 53[a] עם ס׳ ידיה at the moment she removed her hands. Lam. R. to I, 16 ס׳ דעת the loss of the senses; ס׳ שכינה the departure of the Divine Presence. Cant. R. to III, 6; VIII, 5 עילודיה ... סִילּוּקָהּ וכ׳ her (Israel's) elevation (to her priestly mission) dates from the desert, her removal (from divine grace) dates from the desert; a. fr.—Esp. (ס׳ מן העולם) *death*. Lam. R. to I, 15 סִילּוּקָן של בחורים the death of youths. Gen. R. s. 62, a. e. בשעת סילוקן וכ׳ when the righteous die &c. Pesik. R. s. 1 בשעת סילוקו מן העולם at the time of his death; a. fr.—*Pl.* סִילּוּקִים. Ex. R. s. 52 (ref. to עתק, Ps. XXXI, 19) דברים של ס׳ words of removal ('go away'), i. e. harsh words.

סִילֵי or סִילֵיי m. pl.=סַלְיָא, *thorns*, v. כִּילּוּיָא.

סילון, Y. Maasr. V, end, 52[a] זרע הס׳, read with Maim. to Maasr. V, 8 הַעֲלִיוֹן; [R. S. to Maasr. l. c. quotes: סלולין].

סילין, Midr. Till. to Ps. XCII, 13, v. סוֹל.

סִילִיקָר׳, סִילִיקְרָאוּת f. (a denom. of סִירִיקָר=סִירִי׳, sericarius, sub. textor) *silk-weaver's trade*. Pesik. R. s. 25; [Midr. Till. to Ps. VIII, ed. Bub. סריקה שירקורים (note: סריקה סירקוריוס) read: סִירִיקָרִיוּס, sub. אומנות; Yalk. Ps. 639 סיריקי, read: סִירִיקָר].—V. סדקאריס.

סִילְיָתָא, v. סַלְיָתָא.

סִילְכָּא* pr. n. *Silka*. Lev. R. s. 5 מן בנוי דס׳ (not בנו); Y. Hor. III, 48[a] bot. מן אילין דבר סילני (prob. דבר׳ ס׳).

סִילָן, v. סִירוֹן.

סילני, v. סִירְלָבָא.

סִילְעָא, סִילְסַל, סִילְסוּל, v. sub סַלּ׳.

סילק, Yoma 10[a], v. סָלִיק.

סִילְקָא, v. סַלְקָא.

סילקוס, v. סַלְיוּקוֹס.

סילקי, Y. B. Mets. VI, 11[a] top בס׳, read: בְּבָסִילְקִי.

סִילֶת, v. סַלֶּת.

סִילְתָּא m. (v. סָלַת) 1) *kindling chip*. B. Kam. 22[b], v. גַּוְוָזָא I.—*Pl.* סִילְתֵי. Sabb. 74[b] תאר מאן דסלית ס׳ he who cuts chips (on the Sabbath). Ib. 150[b] (ed. סולתי), v. סָלַת. Ib. 20[b].—2) (cmp. גַּוְוָזָא, בְּקַעְתָּא I) *log*. Nidd. 66[b]; [Rashi refers to סִירְתָּא II].

סִילְתָּא I f. (=סַל) *bread-basket*. B. Bath. 74[a] [read:] שקליתה לסילתאי וכ׳ I took off my basket with provision &c. Ab. Zar. 38[a]. Pes. 111[b] (prov.) תלא סִילְתֵּיהּ תלא מזוניה (ed. סילתא, v. Rabb. D. S. a. l. note 90) he who suspends his bread-basket (in the air), suspends his sustenance (brings poverty into the house).

סִילְתָּא II f. (cmp. סוֹל, סַלְיָא) *rod, thorny twig*.—*Pl.* סִילָתָא. Yeb. 63[b], v. חַבֶּרְתָּא.

סִילְתָּא f. *after-birth*, v. סַלְיָתָא.

סילתות, v. סַלָּת.

סִים, v. סוּם.

סִימָא I, סְאָמָא m. (Pers. *saim*; v. however, next w.) *silver*. Targ. Ps. XII, 7. Ib. XV, 5 (ed. Lag. סָמֵירָה). Targ. Prov. X, 20. Ib. VIII, 19 ed. Lag. (ed. סגיא for סגרא). Ib. XVI, 16; XVII, 3 (some ed. סאנא, סאמא; corr. acc.); a. fr.; v. גַּבְרָא I.

סִימָא II c., סִימְתָּא, סִימָתָא f. (סוּם, v. סָמֵי) [*tied up, hidden,*] *treasure*. Targ. Gen. XLIII, 23 (O. ed. Berl. סִימָן; h. text מַטְמוֹן). Targ. Prov. XXI, 20 (h. text אוֹצָר); a. e.—Y. B. Mets. II, 8[c] bot. וס׳ ירהור וכ׳ let the treasure (that has been found) belong to both of them. Ib. וס׳ עלת למלכא; Lev. R. s. 27 וס׳ סלקא לבי מלכא and the treasure goes to the king's treasury; Tanh. Emor 6; Yalk. Ps. 727; Pesik. Zakhor, p. 74[b] sq. Y. Shek. III, 47[c] top ס׳ אשכח .. R. A. must have found a treasure (because he looks so bright); Y. Sabb. VIII, beg. 11[a] סִימָה; a. fr.—*Pl.* סִימָן, סִימָתָא, סִימָאתָא. Targ. O. Gen. l. c. ed. Berl. (v. supra). Targ. O. Deut. XXXIII, 19 (ed. Vien. סימא sing.; ed. Berl. סִימַּן; Y. II סִימְנַיָּא; ed. Vien. סִימְתַנְיָא). Targ. Is. XLV, 3 (ed. Wil. סְמַן); a. fr.—V. סִימָה.

סִימָא III f. (v. סוּמָא II) *mark, sign*. Targ. Y. Ex. XXXII, 20. Targ. O. Num. XXXII, 3, v. סוּמָא II.—Esp. *pl.* סִימָן, סִימָאתָא, סִימָוָתָא, סִימָן, סִימָוָן, סִימִין, סְמִי׳ *military ensigns, standards*. Targ. Jer. IV, 21 (Bxt. סִימָן). Targ. Hab. I, 16; a. fr.—Meg. Taan. IX, beg. אירתנטלו ס׳ וכ׳ the (foreign) insignia were removed from the Temple; expl. ib. as referring to Greek idolatrous emblems (סִימְוָאוֹת). [The peculiar application of our w. is caused by the adaptation of σῆμα a. σημαία.]

סימא, Pesik. Vattom., p. 133[b], ס׳, ר׳, v. סִימוֹן.

סִימַאי pr. n. m., v. סִימַיי.

סִימַדוּ, v. סְמִידָא.

סִימָה f. h. (also סִירְמָא)=סִימָא II, *treasure*. Cant. R. to IV, 12 (ed. Wil. a. oth. סרמא); Yalk. Ex. 225. Y. Ab. Zar. II, 41[d] top (play on חשרים, Ex. XXI, 1) מה הס׳ הזאת וכ׳ as a treasure is not revealed to every one &c.; Cant. R. to I, 2 שִׁירְמָה. Lev. R. s. 17; a. fr.—סִירְמָה ch., v. סִירְמָא II.

סִימְוָאוֹת f. pl. h, *ensigns*, v. סִירְמָא III.

סִימָן, סִימְוָן, סִימְוָתָא, סִימְוָאתָא, ch. same, v. סְמָא III.

סִימּוּי m. (סָמָה) *making blind.* Lev. R. s. 6 זה ס׳ עינים וכ׳ this refers to the blinding of the eyes which they executed on &c.; Yalk. ib. 675; Yalk. Ez. 357.

סִימְוָן, v. סִימְוָאתָא.

סִימוֹן pr. n. m. (Σίμων) *Simon*, name of several Amoraim. Y. Sabb. VIII, 11ᵃ bot.; Y. Shek. VIII, beg. 51ᵃ (also שִׁמְעוֹן). Y. Succ. IV, beg. 54ᵇ; a. fr.—Y. Pes. IX, beg. 36ᶜ. Y. Sabb. VII, 9ᵃ top; a. fr.—V. Fr. M'bo, p. 118ᵃ.—Lam. R. to IV, 15; (Pesik. Vatt., p. 133ᵇ סרמא).

סִימוּנָא, m. ס׳ דְּאַגְמָא *Simuna of the marshland*, name of *a reed* (v. Löw Pfl. p. 344). Ḥull. 16ᵇ (Ar. סִרְמוּנְיָא a. סִרְמוּנִיתָא; v. Koh. Ar. Compl. s. v.).

סִימוֹנִי, סִימוֹנַאי, v. next w.

סִימוֹנְיָא, סִימוֹנְיָה pr. n. pl. (Σιμωνίας, Joseph. Vita 24) *Simonia* (Šemûniye), west of Nazareth. Gen. R. s. 81, beg.; Tanḥ. Tsav 5; Y. Yeb. XII, end, 13ᵃ (not סרמ׳); Yalk. Prov. 964 סימונאי.—Nidd. 24ᵇ סימוני.

סְמֹ׳, סִימוּקָא, סִימוּק m. (סְמַק) 1) *reddish.* Targ. O. Gen. XXV, 25 (ed. Vien. סְמוֹק). Targ. ib. 30 (O. ed. Vien. סְמוֹ׳); a. e.—Y. Dem. II, beg. 22ᵇ ס׳ הוא (not ט׳) it is reddish (blighted), v. אֲבַתַּר.—2) (noun) *red meat.* Y. Ter. I, 40ᵇ [read:] אכרים גו ס׳ (they gave him) dark wine after red meat; Y. Gitt. VII, beg. 48ᶜ סְמִיק.—[Lam. R. to IV, 3 סימוקן (ed. Wil. סמוקון), read: סְמִיקִין, v. סַמְקָא.]—*Fem.* סִימוּקְתָּא. Targ. O. Num. XIX, 2 (ed. Vien. סְמִיקְתָּא); a. e.

סְמֹ׳, סִימְטָא I m. (סמט, Saf. of מוט, cmp. שמט; v. אִיסְמָטָא) *recess, alley* adjoining an open place to which merchants retire to transact business; *market-stand* under a colonnade. Keth. 84ᵇ, opp. רשות הרבים. Pes. 50ᵇ; Tosef. Bicc. II, 16 תגרי ס׳ traders in market-stands. Sifra B'har, ch. VII, Par. 6, [read as:] Yalk. Lev. 667 (ref. to Lev. XXV, 42) לא יעשה ס׳ ויעמידם על וכ׳ one must not put up a stand and put them on the auction stone; a. e.—*Pl.* (h. form) סִימְטָרוֹת. Y. Sabb. I, 2ᵈ bot. ס׳ שבין העמודים; (Bab. ib. 7ᵃ only בין העמודים) the stands between the columns.

סְמֹ׳, סִימְטָא II (v. preced.; cmp. Lat. abscessus) *abscess, carbuncle.* Ab. Zar. 28ᵃ bot. Sabb. 67ᵃ.

סִימְיוֹנָא, סִימְיוֹן, v. sub סְמֹ׳.

סִימְטָרוֹת, v. סִימְטָא I.

סִימְיָא, Targ. Y. Lev. XIX, 14 ed. Vien., read: סַמְיָא.

סִימַאי, סִימְעִי pr. n. m. *Simay*, 1) a Tannai. Kidd. 64ᵃ; Keth. 29ᵇ. Tosef. Sabb. XII (XIII), 14; Y. ib. XII, beg. 13ᶜ; a. e.—2) an Amora. Ib. VII, 9ᶜ top. Y. Maas. Sh. II, 53ᵇ; Yeb. 74ᵃ סְמָיָא.—Pesik. Vattom. p. 134ᵃ ר׳ ס׳ בר קוסי (v. Bub. a. l. note 81); Yalk. Is. 333 ר׳ סימון.

סִימִין, Tosef. Shebi. I, 11, v. סוּם I.

סִימְיסַר׳, סִימְיסִירִיקִין m. pl. (semiserica) *half-silken garments.* Koh. R. to I, 7 (not קון . . .)

סִימְרוֹן (σήμερον=τήμερον) *to-day.* Y. Keth. II, 26ᶜ bot. שמרון (Ar. סמרון, corr. acc.), interch. with יום דין a. היום.

סִימְלָק, סִימְלוֹן, v. sub סְמֹ׳.

סִימְמִנִין, סִימָנִים, v. סַמָּן.

סִימָן m. (סוּם I, v. סוּמָא II) *mark, sign; omen; symptom; cipher, mnemotechnical note.* B. Mets. 22ᵇ ס׳ העשור לידרס לא חזי ס׳ a mark (on a lost object) which is liable to be effaced by treading upon it, is no mark (by which one can claim it). Ib. 23ᵃ ס׳ חבא מאליו an accidental mark (not made purposely). Ib. 24ᵇ נתן בה ס׳ he told a sign (by which he identified it). Ib. 27ᵇ ס׳ מובהק a distinguished (specific) mark of identification.—Ber. 24ᵇ ס׳ יפה an auspicious omen. Taan. 30ᵇ אינו רואה סִימָן ברכה וכ׳ will never see a sign of blessing (will labor without success).—Kidd. 16ᵇ דברי הכל ס׳ all agree that it is a sign of puberty. Ḥull. 61ᵃ עוף הבא בס׳ אחד a bird which has one of the four marks of cleanness. Erub. 54ᵇ (ref. to שימה, Deut. XXXI, 19) א״ח שימה אלא סִימָנָה read not *simah* (put it), but *simanah* (its mark, catchwords). Ib. 54ᵃ, a. fr. (editorial gloss) ס׳ וכ׳ the catchwords for the subject following are &c.; a. v. fr.—Trnsf. *the organ, the cutting of which is an indication that the animal has been slaughtered according to the ritual, the windpipe* and *the gullet.* Ḥull. 27ᵇ הכשרו בס׳ אחד is made ritually fit for eating by the cutting of either of the organs; a. fr.—*Pl.* סִימָנִים, סִימָנִין. B. Mets. 27ᵃ, a. fr. ס׳ דאורייתא וכ׳ is identification by marks a Biblical or a rabbinical institution? Ib. II, 5 אמר שיש בה ס׳ which can be identified by signs. Ib. 7 אבידה ולא אמר סִימָנֶיהָ if he states the object he has lost, but cannot describe it.—Kidd. 4ᵃ, a. fr. סִימָנֵי נערות evidences of puberty (v. נַעֲרוּת). Ib. 16ᵃ קונה את עצמה בס׳ acquires herself (becomes free) on showing evidences of puberty. Ib.ᵇ אין ס׳ באיש a man-servant does not go out free on reaching puberty. Ḥull. III, 6 סימני בהמה וכ׳ the distinguishing marks of cleanness in animals &c. Ib. 27ᵇ לחייבו בשני ס׳ to make it obligatory to cut both organs (the windpipe and the gullet). Ib. 44ᵃ עיקור ס׳ the case of the organs' being torn loose before cutting. Erub. 54ᵇ אין התורה . . . בס׳ knowledge of the Law can be obtained only by means of signs (rubrication by catchwords). Ib. 21ᵇ סימני טעמים notes of accentuation (v. טַעַם); a. fr.

סִימָא, סִימָן I ch. same. Targ. Y. Gen. XXX, 39. Targ. Y. II Num. XVII, 3 (h. text אות).—Targ. Y. Ex. VII, 17 (fem.); a. fr.—Targ. Jer. IV, 21, v. סְרָא III.—Ḥull. 96ᵃ פלניא דהאי סִימָנֵיהּ וכ׳ that person whom I know by such and such a mark has killed a man; opp. טבריעוּתָא, v. טְבֵרִיעוּתָא. Ib. 95ᵇ. Ker. 6ᵃ; Hor. 12ᵃ מילתא הוא ס׳ there is something in an omen. Y. Snh. I, 18ᶜ bot. מיעקר אף אהן ס׳ to abolish even this (last) distinction of Judæa.—Ḥull. 46ᵃ וסִימָנֵיךְ וכ׳ and thy sign (the words by which to remember) be &c. Sabb. 66ᵃ ס׳ סמך and the mnemonical sign is Samekh Samekh (i. e.

ר׳ יוסי אוסר R. José is he that forbids); a. v. fr.—*Pl.* סִימָנִין, סִימָנַיָּא. Targ. Y. I Gen. I, 14. Targ. Y. Ex. XXI, 7 בס׳ with signs of puberty. Targ. Y. Num. XIX, 3 תרין ס׳ the windpipe and gullet (v. preced.); a. e.—B. Mets. 27^{b}; a. fr.

סִימָנָא II m. = סִימָא II, *treasure.*—*Pl.* סִימָנַיָּא. Targ. Y. I Deut. XXXIII, 19, v. סִימָא II.

הַר ס׳, סִימָנַאי pr. n. (v. preced. wds.) *Mount Simanay* (Sign), a substitute for Mount Sinai, introduced for argument. Sabb. 89^{a} (against one explaining הר סיני as הר שנעשה סימן טוב וכ׳ the mount which has become a good sign for Israel) הר ס׳ מבעי ליה then it ought to have been named Har Simanay; v. נִיסָאי.

סִימַנְטִירִין, סִימַנְטִיר, סְמַנְ׳ (סימנטר׳) m. (σημαντήρ, σημαντήριον) *seal, signet, stamp.* Pesik. B'shall., p. 82^{b} חותמו ... וס׳ שלו her husband's signature (to the marriage contract) and his seal; Cant. R. to IV, 12. Y. Ber. I, 3^{b} bot. סמנטרין; Cant. R. to I, 2 סימנט׳. Ex. R. s. 19 אם אין סִימַנְטָרֵי וכ׳ (some ed. סינטרי, corr. acc.) unless the invited guests show my seal (on the invitation card) &c.; a. e.

סִימַנְטֵר, v. preced.

סימנטרא, Midr. Till. to Ps. XVIII, v. טוּרְמְנְטִין.

סִימָנוּת f. (v. סִימָן) *mark.*—*Pl.* סִימָנִיּוֹת. Sabb. 115^{b} (ref. to Num. X, 35-36) פרשה זו ... ס׳ וכ׳ for this section the Lord designated marks (an inverted נ) .... to indicate that it is not in its place; Yalk. Num. 729. R. Hash. 17^{b} (ref. to Ps. CVII, 23-28) עשה להם חקב״ה סי׳ Ms. M. (ed. עשה להם סי׳, some ed. סמ׳) the Lord arranged for them marks. Sabb. XII, 3 (103^{a}) if one writes two letters משני סי׳ Y. ed. a. Ms. O. (sub. מיני; Bab. ed. משתי סמניות; Mish. ed. סמניות, v. Rabb. D. S. a. l. note) belonging to two different marks (abbreviated signatures, numerical signs &c.); Y. ib. 13^{c} bot. סימיונית or סימיונות (corr. acc.).—V. סַמָּנִית.

סִימָפוֹן, סְמַ׳ m. (= סנפון; סָנַף) [*ramification, interweaving,*] 1) *ramified blood-vessel, artery; bronchiae.* Y. Meg. I, 71^{c} bot. הרת עשוי כמין ס׳ if the writing was done in the shape of arteries (furcated); cmp. חֲלִיטָה I.—Ḥull. 49^{a} (expl. בית הסימפונות, v. infra) ס׳ גדול the main branch (of the aorta); a. e.—*Pl.* סְמַ׳, סִימְפוֹנוֹת. Ib. III, 1 עד שתינקב לבית הס׳ until the perforation of the lungs reaches the starting point of the ramified blood-vessels (v. supra), expl. ib. 45^{b} לתוכא דשפכי ס׳ כולהו into which all the vessels discharge themselves.—2) [*cross-writing,*] *postscript to a document, codicil, conditions* or *modifications attached to a deed; receipt in full or in part.* Y. Gitt. VII, end, 49^{a}; Y. Kidd. III, 64^{a} top; Y. Erub III, 21^{b} top סדר ס׳ כך הוא וכ׳ this is the formula of a *simpon* (of betrothal), I—betroth thee—, with the condition that I marry thee on a certain day, and if that day arrives and I fail to marry thee, I shall have no claim &c. Ib. ירדו לס׳ בשיטת וכ׳ they entered into a conditional agreement in accordance with the principle of R. M. &c. (i. e. stating both alternatives), v. תְּנַאי. Y. B. Mets. X, 17^{c} ס׳ כתוב מלעיל וס׳ וכ׳ if one postscript is written at the top of the document, and one effaced at the bottom. B. Mets. I, 8 (20^{a}) אם יש עמהן ס׳ יעשה מה שבס׳ Y. ed. a. Ms. M. (Bab. a. Mish. ed. *pl.*) if a postscript is attached to the documents, you must be guided by the postscript. Ib. 20^{b} ס׳ תיוצא וכ׳ a postscript (receipt to a note) produced by the creditor. Ib. 21^{a} ס׳ שיש עליו עדים a receipt signed by witnesses; a. fr.—*Pl.* as ab. B. Mets. I, 8, v. supra.—3) *an implicit condition the non-fulfillment of which annuls the agreement,* whence, *a bodily defect* (of a woman or a slave) *not stated in the contract.* Keth. 57^{b}, a. fr. משום ס׳ because a bodily defect may be detected before marriage, which would annul the betrothal. Ib. ס׳ בעבדים ליכא a bodily defect detected in a slave does not affect the validity of the purchase. Kidd. 10^{b} ולא חיישת לס׳ do you not take into consideration the possibility of finding a bodily defect by which the betrothal might be annulled?; a. fr.

סְמַ׳, סִימְפוֹנָא ch. same, *artery, blood-vessel; bronchiae.* Ḥull. 48^{b} בס׳ רבה דראה ... החוא a pin which was found in the large bronchus of the lungs. Ib. 49^{a} ס׳ רבא דכבדא the large blood-vessel of the liver; a. e.—*Pl.* סְמַ׳, סִימְפוֹנַיָּא. Ib. 47^{b} וחוא דקרימר סְמְפוֹנָתָא Ar. (ed. סמפונות) provided its bronchiae are unaffected.

סְמַ׳, סִימְפוֹנְיָא, סִימְפוֹנְיָה, סִימְפוֹנָיָא f. (Dan. III, 5 סוּמְפֹנְיָה; Keth. 10 סִיפוֹנְיָה, סוּפְ׳; v. preced., a. cmp. סבכא, שבכא Dan. ll. cc.) [*air-passages,* cmp. meanings of σύριγξ,] *simponia* (Greek adapt. συμφωνία), *a wind instrument, double flute.* Kel. XI, 6 ס׳ אם יש בה בית קיבול כנפים if the *simp.* has a receptacle for the wings (i. e. a *bagpipe*); Tosef. ib. B. Mets. I, 7. Kel. XVI, 8 סמפ׳ Mish. ed. a. ed. Dehr. (Talm. ed. סְפוֹנָיָא).—[Midr. Till. to Ps. XII, beg. עסוקים בחדרי סרמפוניא ed. Bub. (oth. ed. הוסתיא, עוסקים בהסתיא סמפניא; Var. in Mss. עוסקים בהחיא סמפניא &c., v. ed. Bub. note; Yalk. Ps. 656 עסוקים בחדירת ספסוני׳, a corrupt. in a spurious passage; perh. to be read: בהוֹרוֹסְקוֹפְיָא (ὡροσκοπία) engaged in *horoscopy.*]

סִימְפוֹרִין, v. סְמְפוֹרִין.

סִימְפִית, Tosef. Makhsh. II, 4 ed. Zuck. וב׳, read: וּבְמַעֲדָה.

סִיץ (סִין), סְיָן m. (סאן *to tread*) *clay, dirt.* Targ. Ps. XVIII, 43; Targ. II Sam. XXII, 43. Targ. Is. X, 6. Ib. LVII, 20. Targ. Mic. VII, 10; Targ. Zech. X, 5 סין ed. Lag. (ed. עִין; Ar. סָוִין). Targ. Job XLI, 22; Targ. Ps. XL, 3, v. פְּסָן.

סִינָא m. (v. preced.) *shoe.* Targ. O. Deut. XXV, 9. Targ. Josh. V, 15 (ed. Wil. סִרְנָ׳). Targ. O. Ex. III, 5.—Yeb. 39^{b} ושרת סִינֵיהּ וכ׳ and she has loosened his shoe &c.; Y. ib. XII, end, 13^{a}; Y. Snh. I, 19^{a} bot.

סִינָאָא, סִינָאָה, v. sub סְנִי׳.

סִינְבּוֹל, v. סִיבּוֹלֶת.

סינגורים, v. סַנְגְּלִין.

סִינְדִיקוֹס, v. next w.

סִינְדִּיקְנוֹס m. (a corrupt. of σύντεχνος, S.) *godfather, he who holds the male infant on his knees for circumcision.* Midr. Till. to Ps. XXXV, end, ed. Bub. (missing in oth. eds.) בברכיי אני נעשה ס׳ וכ׳ with my knees (I praise God)—when I am made the godfather of children that are circumcised on my knees; Yalk. Ps. 723 אני עושה סינדיקוס (some ed. סנדיקוס, corr. acc.).—[In ritual literature the godfather is called סנדק, *sandak*, and his function סַנְדָּקָאוּת.]

סִינוֹדְיָא f. (συνοδία) *travelling company, escort.* Y'lamd. to Num. III, 40, quot. in Ar. אני ומלאכי נעשינו ס׳ שלך (Ar. ed. Koh. סינוריא; Tanḥ., ed. Bub., B'midb. 22 נצבים עליך, Var. in Mss. סנהדרוריא, סנגוריא, corrupt. of our w.; Yalk. Is. 316 (פמליא) I and my angels were thy escort.

סִינָוָתָא, v. סְנָאתָא.

סִינוּפָא, v. סְנִיפָא.

סִינוֹקְרִית, סִינוֹקְרִית, סִינוּק, v. sub סְנִי.

סִינוּרְיָא, v. סִינוֹדְיָא.

סִינְטוֹמוֹס סוּנְ׳ (συντόμως) *concisely, briefly.* Cant. R. to I, 12 כך אמר לי הקב״ה ס׳ וכ׳ the Lord has told me so concisely, No uncircumcised &c. (Ex. XII, 48); ib. to III, 7 סונטר׳; Num. R. s. 11 (some ed. סינטר׳).

סִינְטְרִי, Ex. R. s. 19 some ed., v. סִימַנְטִיר.

סִינַי pr. n. (b. h.) ס׳ (הר) *Mount Sinai.* Sabb. 89ᵃ, v. סִימָנַאי. Shebu. 47ᵃ (expl. חזרת השבועה למקומה, ib. VII, 4) חזרה .. לס׳ the oath (which ought to have been administered to one of the contestants) goes back to Sinai, i. e. the case is referred to Divine Justice that proclaimed from Sinai, 'thou shalt not rob', on which all Israelites are sworn. Ib. 22ᵇ, a. fr. מושבע ועומד מהר ס׳ הוא does he not stand sworn (not to eat it) from Mount Sinai? Macc. 22ᵃ לא קא חלה ... מושבע ועומד מהר ס׳ הוא the oath (not to plough on the Holy Day) takes no effect, because he stands sworn &c. Ab. I, 1 משה קבל תורה מס׳ Moses received the Law from Sinai (by revelation); a. v. fr.—הלכה למשה מס׳, v. חֲלָכָה.—Sot. 21ᵃ ... בי ס׳ דרשיה R. M. interpreted that verse (Cant. VIII, 7) like a revelation; Arakh. 30ᵇ.—Trnsf. *erudite scholar.* Hor. 14ᵃ, opp. to עוקר הרים (v. הַר) dialectician; Ber. 64ᵃ. M. Kat. 12ᵃ אמר הלכה וכ׳ ס׳ Sinai (R. Joseph) has said &c. (and you dare to differ?).

סִינִים pr. n. (ref. to ס׳ ארץ Is. XLIX, 12) *Sinim*, homiletical name for *South.* Gen. R. s. 52 Var. (not סיגים, texts incorr. סנינים, סגיני, סגיגי); Yalk. ib. 87.—[Gen. R. s. 94 ירח סינים, read: דנח פניים, v. Midr. Sam. ch. XXXII.]

סִינִין, סִינִים, v. סִין.

סִינְפוֹן m. = סִימְפוֹן, *bronchial ramification.* Y. Peah VI, 19ᶜ bot. היו עשויים כמין ס׳ if the berries were joined to one another in the way of bronchiae.

סִינְקְלִיטִיקוֹס, סִינְקְלִיטוֹס, (סינקליטק׳), סִינְקַהְיִדְרוֹס, v. sub סְנִק׳.

סִינָר or סִינָּר m. (סנר, secr. r. of סור, cmp. מִיזָר, צִינוֹק, צְנוֹר &c.) [*surrounding, protecting,*] *a sort of petticoat* or *breech-cloth.* Sabb. X, 4 האשה החוגרת בס׳ בין מלפניה וכ׳ a woman that wears a *sinnar* (and attaches an object to it) whether in front &c. B. Kam. 82ᵃ Ezra ordained שתהא אשה חוגרת בס׳ that woman must wear a *sinnar* (as a matter of chastity); Y. Meg. IV, 75ᵃ. Y. Sot. I, 16ᶜ bot. לאחר התרת הס׳ after untying the *sinnar* (for immoral purposes). Sabb. 13ᵇ; a. e.

סִנָּ׳, סִינָרָא m. (v. preced.) = צִנּוֹרָא I, *door-socket.*—*Pl.* סִינָּרֵי. Sabb. 67ᵃ שבעה ... שבעה ס׳ seven specimens of earth from under seven door-sockets; v. סִירָרָא I.

סִיס m. (סוס, cmp. ציץ) *tuft, tassel.*—*Pl.* סִיסִין. Men. 42ᵇ מן הס׳ ... עשאן if one made the show-fringes out of the tufts (cutting them into threads); Succ. 9ᵃ.

סִיסָא ch. same. Men. 41ᵇ עבד ליה ס׳ rolled the show-fringes up so as to form a tuft.—*Pl.* סִיסַיָּא. Targ. Y. I Num. XV, 38 (not סִרְסָיָא).

כְּפַר ס׳, סִיסַאי pr. n. pl. *K'far Sisay*, a gentile place in Palestine, belonging to the district of Acco, although near Sepphoris. Gitt. 6ᵇ; Tosef. ib. I, 3 סָאסַאי (Var. סָסַי); Y. ib. I, 43ᶜ top סמיי (corr. acc.).

סִיסָאנָא, v. סִיסָנָא.

סִיסוֹן, v. סִיסִי.

סִיסְטָא, Gen. R. s. 32, v. סוּסִיתָא.

סִיסְמִין, v. סִירְמִין.

סִיסִי, Mekh. Yithro, 'Amal., s. 2 ס׳ כבן, v. נָסִיס.

סִיסֵי, סִיסַי pr. n. m. *Sisi, Sisay*, name of several persons. Y. Maasr. I, 48ᵈ top סיסיי ר׳.—Y. Yeb. XII, end, 13ᵃ לוי בר ס׳, v. לֵוִי; Gen. R. s. 81; Yalk. Prov. 964; Tanḥ. Tsav 5 סיסין; ed. Bub. 7 סיסון (corr. acc.).—Y. Sabb. VI, 7ᵈ bot. אינייני בר סיסי (Naḥmanides: חנינא בר סיסי); Y. Snh. II, 20ᶜ bot. חנ׳ בר סיסי; Y. Ber. VI, 10ᶜ bot. חנ׳ בר סיסיי.

סִיסָיָא f. (נסס; cmp. נָסִיס) *grief; bad humor; anger.* Ab. Zar. 4ᵃ (ref. to Am. III, 2) מאן דאית ליה ס׳ ברחמיה וכ׳ (Ms. M. סוסיא, oth. vers. סוסיא בישא, v. Rabb. D. S. a. l. note) if one is in bad humor, will he let it out on his friend?; Yalk. Am. 540. Tanḥ. Haăz. 7 (play on סוסי, Num. XIII, 11) והעלה ס׳ .. השטיח he spoke rebelliously against the Lord, and caused anger.

סִיסַיי, v. סִיסִי.

סִיסִין I c. (cmp. סִרְסָנָא) *Sisin*, name of a medicinal plant (expl. in Ar. a. Rashi *polio* or *poliol*) *poley.* Ber. 44ᵇ [read:] מר ס׳ יבש a decoction of dry *sisin*; ib. 57ᵇ מר ס׳

יבש Ms. M. (ed. (ס׳ יבשין); Ab. Zar. 29a מי ס׳ יבישה. Gitt. 69b (Chald.) ס׳ רטיבא green *sisin.*

סִיסִין II pr. n. m. *Sisin.* B. Bath. 30a; 159b (נכסי) דבי (בר) ס׳ (v. Rabb. D. S. a. l. notes) the estate of the family of (Bar) Sisin.—[Tanḥ. Tsav 5, v. סִיסִי.]

סִיסִין, Y. Shebi. VI, 36c bot. בעלי ס׳, read: מְעַלֵּי מִיסִּין, v. מַס II.

סִיסִית, v. סוּסִיתָא.

סִיסְמָא* m. (*pl.* of σύσσημον, v. LXX Jud. XX, 40 for h. מַשְׂאֵת) *fixed signals.* Midr. Sam. ch. IX, beg. אילולי שעשו ס׳ ביניהן unless they had agreed upon certain signals between themselves (by which they could find each other on the road).

סִיסְנָא f. (=סנסנא, v. סְנָסָן) 1) *thorn, twig.* Gitt. 69b אס׳ ביבישתא on a dry twig.—[Pes. 4a, v. אֲסִיסְנָא.]—2) *basket made of twigs.*—*Pl.* סִיסְנֵי. B. Mets. 67b. Sabb. 110a וסימניך סיסני Ms. M. (ed. סִיסְאֵנֵי) and thy mnemonical catchword be *sisânê* (i. e. יוסף סערי R. Joseph mentioned (שערי) barley).

סִיסְרָא (b.h.) pr. n. m. *Sisera,* 1) captain of the army of Jabin king of Canaan. Ber. 58a (ref. to I Chr. XXIX, 11, a. Jud. V, 20) זו מלחמת ס׳ this refers to the warfare against S.—Num. R. s. 9; a. fr.—2) name of a gentile gardener. Y. Dem. II, 22c bot.

סִיסְרָטָא, v. next w.

סוּס׳, סִיסְרַמַּוִי, סִיסְרַמַּי, סִיסְרַמַּאי pr. n. m. *Sisraṭai.* Yalk. Ez. 340, v. סוּסָר.—Y. Kil. III, beg. 28c סיסרטא (corr. acc.). Y. Sabb. III, 5d top. Y. B. Mets. IV, 9d top; a. e.—Taan. 14a סְסְרַמַּאי (Yoḥăsin סיטראמי, v. Rabb. D. S. a. l. note 200).

סִיסְרְטוֹן, v. סִיסְרְנוֹן.

סִיסְרַמַּוִי, סִיסְרַמַּי, v. סִיסְרַמַּאי.

סִיסְרְנוֹן m. (σισύρνον, usu. σίσυρνα) *a garment made of skin.* Gen. R. s. 20 end, Ar. (ed. סיסרטון, corr. acc., or סִיסְרְנִרוֹן σισύρνιον); Tanḥ. ed. Bub., Bresh. 24 סיסמרין (corr. acc.).—V. סוּסְרָנָא.

סִיעַ, *Pi.* סִיֵּעַ (denom. of סִיעָה) [*to accompany, join a caravan, escort,*] *to aid, assist.* Sabb. 104a; Yoma 38b, a. e. מְסַיְּיעִים אותו, v. עָזַר. Sifra K'dosh., Par. 1, ch. II לא תְסַיֵּיעַ את העני do not assist one poor man (in gleaning, to the injury of another poor man). Bets. 22a אין מְסַיְּיעִין בו ממש assisting (the gentile in an operation on the Holy Day) is no real act; a. fr.—Trnsf. *to support an opinion of, to prove in favor of.* Snh. 91b ומקרא מְסַיְּיעוֹ and a Bible verse supports him. Y. ib. IV, beg. 22a ובא חבירו וְסִיְּיעוֹ and a fellow witness came and confirmed his evidence; a. fr.—[Tosef. Kil. III, 12 סייעתו ed. Zuck. Var, read: סיערתו, v. סָעַר II.]

סִיעַ, *Pa.* סִיֵּעַ, סַיֵּעַ ch. same. Targ. Koh. II, 9. Targ. Job XXVI, 2; a. fr.—Bets. 22a מר קא מְסַיֵּיעַ בהדיה וכ׳ you assist him in his operation by closing and opening your eyes; a. fr.—Ḥull. 4a תניא דמסייע לך there is a Boraitha supporting your opinion. Gitt. 48a bot. קרא .. מְסַיְּיעֵי ליה וכ׳ a Bible verse and a Boraitha support Resh. L. Snh. 71b נימא מְסַיְּיעָא ליה can we deduce from the following an argument in his favor?; a. fr.

Ithpa. אִסְתַּיֵּיעַ 1) *to join in troops, meet.* Targ. Mic. IV, 14 (h. text תתגדדי). Targ. Jer. V, 7; a. fr.—2) *to be helped, supported; to succeed (by divine help).* Targ. I Chr. XI, 11. Targ. Koh. IX, 11; a. fr.—B. Mets. 85b לא הוה מְסְתַּיְּיעָא מילתא the attempt was not supported (it was not to be, the moment was not favorable); Ber. 25b לא הוה מסתייעא מילתא he could not consummate the marriage act. Ḥull. 7b לא מסתייע מילתיך thy sorcery shall not succeed. Ib. 5b היכא מסתייע מילתא וכ׳ how could it happen (to such a righteous man) to eat something forbidden? a. fr.

סִיעָא m. (v. סִיעָה) *travelling company, escort.* Y. Peah VIII, 21a אתא חד ס׳ וכ׳ one party of begging travellers came, and they ate &c.—[סִיעָא f., v. סִיעָתָא.]

סִיעֲדָה, סִיעֲדָא f. (סָעַד) *support, strength.* Targ. O. Lev. XXVI, 37 (ed. Berl. תקומת; h. text תקומה).

סִיעָה f. (נָסַע; cmp. b. h. שְׂאֵת fr. נָשָׂא) *travelling company, escort.* Y. Keth. I, 25d ס׳ של כהנים עוברת a troop of priests passed the place; Bab. ib. 15a ס׳ של כשרין ... a party of men of unblemished descent. Ib. רוב ס׳ the majority of transients. Shebu. 35a ראה ס׳ של וכ׳ if he saw a troop of people standing and his witnesses among them; Arakh. 18a סִיאָה; a. fr.—In gen. *company, followers.* Gitt. 76b ולא הודו לו כל סִיעָתוֹ none of his followers (disciples) agreed with him. Ber. 17b שלא תהא סִיעָתֵינוּ כסיעתו וכ׳ that our following be not like that of David; a. fr.—*Pl.* סִיעוֹת. Y. Dem. IV, end, 24b; a. e.

סִיעוּר m. = שִׁיאוּר, q. v.

סִיעָרָא, v. סְעוֹרָא.

סִיעָת pr. n. pl. (v. next w.) *Si'ath.* Targ. Y. Num. XXXII, 3 (misplaced in Targ. O., v. Berl. Mass. p. 54; h. text שבם).

סִיעָא, סִיעָתָא f. ch. = h. סִיעָה, *company, troop, band, party.* Targ. Josh. IX, 2 ס׳ חדא (h. text פה אחד). Targ. II Sam. II, 25 (h. text אגדה). Targ. Y. Gen. XI, 28; a. fr.—Targ. Prov. XXVII, 22 בגו ס׳ (ed. Wil. סִיעָתָא) in the *public assembly* (v. אוּרְדָּן).—Gen. R. s. 64 (expl. אחזת מריעהו, Gen. XXVI, 26) סִיעַת מרחמוהי a suite of his friends (fr. Targ. O. a. l.).—*Pl.* סִיעָתָא, סִיעָן. Targ. O. Num. XXIV, 24. Targ. Jer. XXXI, 3 (4) סִיעָן משבחין (h. text מחול משחקים); ib. XXV, 10 סִיעַת דמשבחין בנהור בוצין (h. text רחיים ואור נר). Ib. XLIX, 3 (h. text גדרות); ib. XLVIII, 37 (h. text ידים). Targ. II Chr. XV, 6; a. e.—[Targ. Ps. XLVI, 2 סִיעָתָא ed. Wil., v. סַיְּיעָתָא.]

סַיְּיעָתָא, v. סַיְּיעָתָא.

סְיָף or **סִיף,** *pl.* constr. סְיָפֵי or סִיפֵי, v. סֵיפוֹת.

סִיפָא, סַיְפָא (סֵיפָא), v. סַיְרִיפָא, סַיְרִיקָא.

סֵיפָא m. (v. סוֹפָא) *end.* Y. Snh. X, 29ª bot. סֵירְפָה (interch. with סוֹפָה). B. Bath. 14ᵇ; a. e.—Esp. *the last (second) clause of a Biblical verse; the last section of a Mishnah* &c. Ber. 60ª כל הדיכי .. מרישיה לסיפיה .. מסיפיה לרישיה וכ׳ whatever way you interpret that verse, whether from the first to the second clause, it gives sense, or from the second to the first clause, it gives sense. Ḥull. 94ᵇ, a. fr. אימא ס׳ how will you understand the last (third) clause? Sabb. 86ª ס׳ כר׳ וכ׳ the last (second) clause agrees with &c.; a. v. fr.

סִיפָא, סֵיפָא, סְיָפָא (סֵיפָא), v. סְפָא.

סִיפְגִים, סִיפּוּג, v. סִיפּוּג.

סִפְּדָא, סִיפְדָּא m. (סְפַד) *mourning, lamentation.* Targ. II Esth. IV, 3. Ib. VI, 11 סְפִירְדָּא (ed. Amst. סַפִּירְדָּא).

סִיפּוּג, סִפְּגָא m. (סְפַג) *absorption, drying* after a bath. Zab. I, 4 כדי טבילה וס׳ (not וסיפג) long enough to bathe and dry one's self; Tosef. ib. I, 9 (not סופג); 12, sq.; a. e.—*Pl.* סִיפּוּגִין, סִיפּוּגִים, סִפְּגִין. Zab. I, 5 שתי טבילות ושני ס׳ as much time as is required for twice bathing and getting dry. Tosef. ib. I, 10 סיפגים (corr. acc.).

סִיפְוָא m. (v. סִירְפְּתָא) *lip; border.* Targ. Y. II Ex. XXVIII, 32 (ed. Vien. סִפְוָא).—*Pl.* fem. סִירְפְּוָן, סִירְפְּוָתָא, v. סִירְפְּתָא.

סִיפְוָנִיּוֹת f. pl. (v. preced.; cmp. סִירְפּוֹת) *fruit (figs) remaining on the edges of trees, late fruits.* Tosef. Shebi. VII, 15 ed. Zuck. (Var. שִׁירְפָנִיּוֹת, שִׁפְ׳; Shebi. IX, 4 סִירְוָנִיּוֹת, סִירְ׳, סִחְ׳). Ber. 38ª סְפָנִיּוֹת (not ספיני; Ms. M. סחוני; Ter. XI, 2; Ḥull. 120ᵇ סירחו׳).

***סִיפּוּסָקָא** m. (partial reduplic. of ספק) [*satiating nourishment,*] *bran mixed with flour, coarse meal* (cmp. קִירְבָּר). Gitt. 56ᵇ מיא דס׳ Ar. (ed. דסִירְפָקָא, Rashi דסִירְפּוּקָא) coarse flour-water. Pes. 42ª bot. (a gloss to פת קיבר, missing in ed.) ריפתא ס׳ Ar. (Ms. M. דסירפיקא ר׳; Ms. O. פת ספסוקא, v. Rabb. D. S. a. l. note).

סִיפּוּק m. (ספק, denom. of סוֹף; cmp. סִירְפָנִיּוֹת) *late fruits, leavings.* Tanḥ. R'eh 8 (ref. to הסחופק, Ps. LXXXIV, 11) אפי׳ לא ... ס׳ של חרובין even if I had nothing but the leavings of carobs to eat in the land of Israel; Y'lamd. Vayesheb, quot. in Ar.—V. סִירְפָסוֹק.

סִפְּק, סִיפּוּק I m. (סְפַק I) 1) *clapping* of the hand on the hip. Y. Bets. V, 63ª, v. טִירְפּוּק.—2) *connection, affixed object, attachment.* Kil. VI, 9 תחת ס׳ under the place where the rope is attached to the vine. Orl. I, 5 ס׳ הגפנים the connection of grape-vines (by training and engrafting); ס׳ על גבי ס׳ engrafting on an engrafted branch; Sifra K'dosh. ch. V, Par. 3 ס׳ על ס׳; Yalk. Lev. 615.

סִפְּק, סִיפּוּק II m. (סְפַק II) *sufficiency, adequate power; supply.* Mekh. B'shall., Vayass'a, s. 3 אין ס׳ בידו וכ׳ (ed. Fr. סְפַק; Yalk. Ex. 259 ספיקא) he has not enough power to give it to us. Tanḥ. Lekh 5 ס׳ הרבה לחם וכ׳ a large supply of bread and meat.

סִפְּק, סִיפּוּקָא ch. 1) same, *sufficiency, supply.* Targ. Jer. XXXI, 1 (2) ס׳ צרכיהון (ed. Lag. סופיק, corr. acc.) a supply of their wants. Targ. Job XXXVI, 18 ס׳ הרבה Ms. Var. (ed. מִיסַּת; h. text שפק).—2) *bran mixed with flour,* v. סִירְפּוּסָקָא.

סִפּוּר, סִפְּר m. (סְפַר *Pi.*) *narration.* Gen. R. s. 78 ס׳ חוא מספר the text (Neh. IX, 7) mentions a fact.—[Naz. VII, 3 ספורו Y. ed., v. סְפַר.]

סִיפּוֹרִין, v. סִמְפּוֹרִין.

סִיפְרָא, v. סִירְפְּתָא.

סִפְּתָא, סִיפְתָּא m. (mostly as collect. noun; cmp. צבט, צבת) *luggage, bag, bags.* B. Mets. 73ᵇ; Yeb. 46ª Ar. (ed. עַפְתָּא). Taan. 21ª מלא ס׳ דאבנים וכ׳ (omitted in Ms. M., v. Rabb. D. S. a. l. note 2) a load of precious stones &c. Ib. (שקלו כל מה דהוה בסיפתיהו Ms. M. שקלינהו לסִירְפַּתְיְהוּ וכ׳) they took out (the contents of) his bags and filled them with earth. Ib. שרינהו לס׳ (Ms. M. לִסִירְפַּתְיְהוּ; Ms. M. 2 everywhere ספס׳) they untied his bags; Snh. 109ª (v. Rabb. D. S. a. l. note 60); Yalk. Is. 312 (Ms. ספת׳, v. Rabb. D. S. to Taan. l. c. note). Snh. 82ª אותבית בס׳ he put it (the skull) into a bag; ib. 104ª בסִירְפְּתָא.

סִיפִּין, סִיפִּים, v. סַף.

סִיפְלָא, v. סְפָלָא.

סִיפְלִינִי, v. next w.

סִירְפַלְנִי f. (v. אִסְפַּלְנִית) *rag, compress, plaster.* Y. Kil. IX, end, 32ᵈ, v. מַרְטוּט. Y. Sot. IX, 23ᶜ bot. יהב מאן ... סוף׳ וכ׳ let him who wishes not to be recognized put a plaster on his nose &c. Ib. סיפליני וכ׳ ... חוון (corr. acc.) they put plasters &c.; (Y. Yeb. XVI, beg. 15ᶜ אירספלני).

סַיְפָנִים or **סִירְפָנִים** m. pl., v. סִירְפּוֹת.

סִיפְסוֹק m. (סְפָסֵק; cmp. סִירְפּוֹק) *late fruits, leavings.* Y. Peah VII, 20ª bot.; Y. Sot. I, 17ᵇ top; ib. IX, 24ᵇ bot.

סִיפְסָלָה, v. סַפְסָלָא.

סִיפְסֵק, v. סְפָסֵק.

סִיפֶק m., v. סְפֵרָה I.

סִיפְקָא, v. סִירְפּוּסָקָא.

סִיפְרָא, v. סַפְרָא.

שְׂ, סְפָא, סִיפְתָּא f. = h. שָׂפָה 1) *border, hem.* Targ. O. Ex. XXVI, 4; 10 ed. Berl. (oth. eds. שְׂ׳). Ib. XXVIII, 26; a. fr.—2) *lip.* Targ. Ps. LXXXI, 6 (some ed. סְפָוָתָא *pl.*; Ms. שִׂפְתָא). Ib. CXX, 2 Ms. (ed. סְפָוָתָא). Targ. Prov. XII, 19; a. fr.—*Pl.* סִירְפָוָן, סִירְפָוָתָא, סְפָ׳, שְׂ׳. Targ. II Esth. VII, 9 (10) סִירְפָוָתֵי. Targ. Job XI, 2. Targ. Lev. V, 4. Targ. Prov. XIV, 23; a. fr.—[Ib. XXIV, 22 ספוותא, v. שַׂפְוָנָא.]

סִירְפְּתָא m. *luggage,* v. סִירְפָּטָא.

סִיפְּתָקָא* m. (Pers. *sefta, seftakh*, Fl. to Levy Talm. Dict. III, p. 726[1]) *strong, very sour.* B. Bath. 96[a] (Ms. M. סוּפְּ׳).

סִיצִילִיא, v. סְלִיקָא.

סִיקוֹסִין, סִיקוֹסִים I סְקַ׳, m. pl. (also used as sing.) (σηκός, corresp. to Lat. saeptum, saepta) [*pen, enclosure,*] 1) *flood-gate.* Lam. R. to II, 11 ס׳ ניתן לעין a flood-gate has been made for (the tears of) the eye.—2) *limitation.* Gen. R. s. 10, beg. (ref. to Ps. CXIX, 96) לכל יש ס׳ וכ׳ everything has its limitations ... except one thing which has none, that is the Law (ref. to Job XI, 9); Yalk. Ps. 878. Ex. R. s. 25 (ref. to Gen. XXVIII, 14) ס׳ נתן הקב״ה וכ׳ the Lord has set limits (to his words) to Jacob, thy seed shall become (as low) as the dust of the earth, but when thy children have reached that condition, then shalt thou spread &c. Lev. R. s. 12 לקרבנות נתתי ס׳ ולך אינני נותן ס׳ for the offerings (to me) I have set limits (ref. to Num. XXVIII, 14), but for thee I set no limits (God's gifts to man are unlimited).

סִיקוֹסִין, סִיקוֹסִים II סְקַ׳, m. pl. (fr. סיקוסיס, σύκωσις, v. also Gr. Dict. s. vv. σῦκον a. συκῆ) *excrescences* (on trees), *lumps.* Gen. R. s. 41, beg. (ref. to Ps. XCII, 13) מה התמרה .... לא עומקין ולא ס׳ Ar. ('Rashi' פקוסין, Var. ס׳; ed. עקומין for עומקין) as the palm and the cedar have neither cavities (curves) nor excrescences, so the righteous have not (in their character) either &c.; Yalk. Ps. 845 סוּקְיוֹסִין.

סִיקוּף, v. סָקוּף.

סִיקוֹרְיָא, סִיקוֹרָא m. (securis) *hatchet.* Targ. Y. I, II Deut. XIX, 5.

סִיקְרָה*, סִיקְרִי׳ m. (Siculus, Σίκελος) *Sicilian*, esp. *Sicilian cook* (v. Sm. Ant. Engl. ed.[3] s. v. Cena, I, p. 394[b]) *sausage-maker.* Y. Bets. IV, 62[c] bot., v. בגומא. Y. Sabb. VII, 10[a] bot. החתן ס׳ כד מבחר וכ׳ (not מכחד) when the sausage-maker selects from the scraped meat, from the garlic &c. (v. בָּחַר).—*Pl.* סִיקְרִי׳, סִיקוֹרַיָּיא. Y. Shek., Bab. ed. VII, 2 יחכמון ס׳ וכ׳ (Ms. M. סִיקוֹרֵי, Var. in eds. סילוקוס, סילוקוס; Y. ed. 50[c] bot. סיקיריריא) let the sausage-makers identify their product (whether the sausage found was or was not of their make), v. נוּקְנִיקָא.

סִיקוֹרְיָא, v. סִיקוֹרָא.

סִיקַנְיָא* m. pl. [prob. to be read: שִׁיכַנְיָא (v. שִׁיכָּא)] *wooden troughs.* Targ. Y. II Ex. VII, 19 (h. text עֲצִים).

סִיקוּרְדָה, v. סִיקְרָה.

סִיקְלָא Tosef. Sabb. XIII (XIV), 11 Var. ed. Zuck., v. סקילא.

סִיקְלֵי* m. pl. (Syr. סקל *to polish*; cmp. סָקַר II) *polishers.* B. Mets. 84[a] a silver cup מבי ס׳ Ar. (ed. סלקי; Rashi סילקי; Ms. M. ניקלי; Ms. H. סְקוֹלָאֵי) directly from the polishers' workshop.

סִיקְרָא I m. (v. סָקַר I) *leaping.* B. Kam. 22[a] כלבא בס׳ וכ׳ Ar. (v. Ar. Compl. ed. Koh. s. v. סקר 3; ed. בזקירא) if (contrary to their habits) the dog did damage by leaping or the kid by climbing.

סִיקְרָא II, סְקַ׳ m. (v. סָקַר II, a. P. Sm. p. 2722) *rock-lichen* (fucus); *red paint.* Gitt. II, 3, expl. ib. 19[a] סקרתא. Bekh. IX, 7, v. סָקַר II; a. fr.—Y. Shebi. IV, 35[b] bot. סִיקְרָה.

סִיקְרָא III, סְקַ׳ pr. n. m., ס׳ אבא *Abba Sikra* (cmp. סִיקְרִין). Gitt. 56[a], v. בַּרְיוֹנָא.

סִיקְרָה, v. סִיקְרָא II.

סִיקְרִין m. pl. (sicarii) *murderers, robbers.* Makhsh. I, 6 מפני הס׳ ... מעשה it happened in Jerusalem that they hid their fig-cakes in water to save them from the robbers (ref. to the terrorists during the last siege of Jerusalem, cmp. סִיקְרָא III); [Var. lect. סְרִיקִין; R. Hai G. reads: סיקריקין, v. next w.] Ab. d'R. N. II, ch. VII (ed. Schechter, p. 20) עמדו כל הס׳ וכ׳ all the terrorists arose and burnt all the provision stores in Jerusalem; (Ab. d'R. N. I, ch. VII קנאים).

סִיקְרִיקוֹן, סִקְרִיקוֹן m. (a disguise of καισαρίκιον) *property confiscated by the Roman government*; (sub. דין) *the law concerning the purchase of confiscated property*; (sub. בעל) *the possessor of confiscated property.* Gitt. V, 6 לא דיבה ס׳ ביהודה וכ׳, (expl. ib. 55[b] לא דנו בה דין ס׳) in Judæa the law concerning the purchase of confiscated property was not applied to the estate of those killed in the war. Ib. מהרוגי .... יש בה ס׳ after that period the law was applicable to Judæa. Ib. לקח מס׳ וחזר וכ׳ if one bought from the holder of confiscated property (the fiscus or whoever took possession of it) and then bought from the original owner, the purchase is invalid (as being obtained under pressure). Ib. (later enactment) הלוקח מס׳ נותן וכ׳ he who buys from the holder of confiscated property, must give the original owner one fourth (of the land or of the purchasing price), provided the original owner is unable to repurchase the entire land &c. Ib. אם שהתה בפני ס׳ וכ׳ if it has been in the hands of the holder twelve months, whoever is the first to buy, gets the title, but he must give one fourth &c. Ib. 58[b] אין בו משום ס׳ the *sicaricon* law does not apply in this case. Ib. אם כן עשית ס׳ if you decide thus, you create a *sicaricon* law (for Babylonia); Y. ib. V, 47[b] top [read:] והיתה הארץ חלוטה ברד ס׳ ונמנעו מליקח and the land was entirely in the hands of the government (or whoever took unlawful possession of it), and they (Jews) refrained from buying it; Tosef. ib. V (III), 1 sq. Bicc. I, 2 חס׳ והגזלן וכ׳ (some ed. סְקָרִיקִין *pl.*) the holder of confiscated property or of illegally acquired land is not permitted to offer the first fruits in the Temple; a. fr.

סִיקְרִין, v. סַקְרִין.

סִיר m. (b. h.; cmp. סַהַר) *pot.* Num. R. s. 14 (ref. to Ps. LX, 10) מה הבשר מתעכל בס׳ וכ׳ as the flesh is consumed in the pot, so were they (David's parents and

kindred) consumed there (in Moab).—[סִיר *thorn*, v. סִירָה I.]

סִירָא I m. = h. שִׁרְיָה, *coat of mail.* Targ. Y. Ex. XXVIII, 32 (Y. I שיריא; h. text תחרא).

סִירָא II m. (v. סִירָה I) *thorn.* Midr. Sam. ch. II, v. שַׁעֲרָא.—*Pl.* סִירִין. Targ. Is. XXXIV, 13.—[Hebr. סִירָא, v. סִירָה I, II).

סִירָא III pr. n. m. *Sira*; בן ס׳ (בר) Jesus son of Sira (Sirach), author of the Hebrew original of Ecclesiasticus. Snh. 100b. Gen. R. s. 73, end. Ib. s. 8; Y. Ḥag. II, 77c top בר סִירָה; a. fr.

סִר׳, סִירְגּוֹל m. (סִרְגֵּל) *drawing lines, ruling.* Gen. R. s. 24, end אפי׳ סִירְגּוֹלוֹ שֶׁל סֵפֶר even the way of ruling the parchment for the Book (the Pentateuch). Cant. R. to I, 11 'the silver dots' זה הס׳ (some ed. הַסַּרְגֵּל) that means the ruling for sacred scriptures. Lev. R. s. 19, beg.; a. e.

סִירָא, סִירָה I f. (b. h. סִיר; סוּר, v. סרי) 1) [*degenerate growth,*] *thorn, thorn-bush.* Bekh. 37b; Shebu. 4b, a. e. הסוֹל והס׳ a prick or a thorn, v. סוֹל. Ker. III, 8 (15b) חותבו בס׳ pins it with a thorn (to a stationary object). Lev. R. s. 26; Y. Peah I, 16a bot.; Midr. Till. to Ps. VII, a. e., v. עָרָה I. Snh. 49a בור וס׳ גרמו וכ׳ well and thorn were the cause of Abner's death (i. e. when David had taken Saul's pitcher and spear, Abner said that the lads had left them at the well, and when the lap of Saul's cloak was shown in David's hand, Abner said, it was caught in a thornbush); a. fr.—*Pl.* סִירָאוֹת, סִירוֹת. Midr. Till. l. c. Ex. R. s. 30; a. e.—2) *refuse, foul matter.*—*Pl.* סִירוֹת. Midr. Till. to Ps. II, beg. מה חים הזה כל סִירוֹתָיו על פיו כך סִירוֹתֵיהֶם וכ׳ as all the refuse of the sea is on its mouth (shore), so the foulness of the wicked is in their mouths; Yalk. Is. 350. Yalk. Num. 771 מה הנהר שוטף את הס׳ וכ׳ as the river carries off the refuse, so does the Day of Atonement &c.

סִירָא, סִירָה II f. (cmp. זִירָה, a. סַהֲר a. b. h. סֹהַר) *surrounded place, court, prison.* Cant. R. to VI, 11 מה אגוז .. והס׳ באמצע וכ׳ as the nut has four store-houses (v. מְגוּרָה) and a court (vacant space) in the centre &c. Sifra Emor, ch. II, Par. 3; Bekh. VI, 2 (expl. חבלל, Lev. XXI, 20) לבן הפוסק בס׳ וכ׳ the white of the eye breaking through the ring and entering the black; ib. 38b הפוסק אח הס׳. Gen. R. s. 41, beg.; s. 52, end אברהם חוץ לס׳ ואני נתונה בתוך הס׳ (Sarah says) Abraham is outside of the prison and I am placed within it (at Pharaoh's court). Ib. s. 42 נתנו אותו בס׳ וכ׳ they put him (Lot) into an enclosure and took him with them.

סִירָא m. (סרי II) *ill-smell, nuisance*; trnsf. *quarrelsome person.*—Pl. סִירָוֵי. Koh. R. to IX, 10, v. טִילְיָא.

סִר׳, סִירוּב m. (סָרַב) *declining an office.* Y. Ber. V, 9c bot.; Bab. ib. 34a Ar. (ed. סַרְבָּנוּת).

סִר׳, סִירוּג m. (סָרַג) *plaiting, strapping.* Y. M. Kat. I, 80d bot. (expl. מסרגין, ib. I, 8) ס׳ שתי וערב strapping a bedstead means length- and breadthwise; (anoth. opin.) ס׳ או שתי או ערב strapping means either lengthwise &c. Bab. ib. 27a סִירוּגוֹ מבחוץ has the strapping inside (through slits in the frame); סִירוּגָהּ על גבה the strapping over the frame.—*Pl.* סִירוּגִים, סִירוּגִין, סִר׳ (adv., with or without prepos.) *strapwise, in intervals, with interruption.* Meg. II, 2 קראה ס׳ if one read the M'gillah in intervals (pausing between passages). Tosef. R. Hash. IV (II), 9 אפי׳ בס׳ וכ׳ (ed. Zuck. בסיריגין, corr. acc.) even if one heard the notes of the Shofar at intervals extending even over the entire day. Y. Meg. II, beg. 73a קיטועין ס׳ *serugin* means in sections. Ib. (Rabbi's handmaid speaking Hebrew) למה אתם נכנסין ס׳ ס׳ (not סיגורין) why do you enter in a broken line?; Y. Shebi. IX, beg. 38c; Meg. 18a; R. Hash. 26b. Gitt. 60a; Yoma 38a top בס׳ (the oath for the suspected woman on the tablet) was written by sections, i. e. the headings of sections were written out, and the rest intimated by initial letters. B. Bath. 62b top מדהו בס׳ how is it, if he defined the borders of a field by the neighbors' alternate names (omitting one name on every side where there were two neighbors)? B. Kam. 37a לס׳ for every alternate case of goring. Nidd. 68b מונה בס׳ he counts (the dags of cleanness) with interruptions; (Tosef. ib. IX, 13 מסורגין); a. e.—V. סֵירוּס.

סִר׳, סֵירוּחַ m. (סָרַח III) *stench, nauseous substances.*—*Pl.* סִירוּחִין, סִר׳. Lev. R. s. 14.

סִירָוֵתָא, v. סִרְוָתָא.

***סִירוֹן** (σῆρον, imper. aor. of σαίρω) *sweep!* Lam. R. to IV, 15 (play on סורו, ib.) לשון יוני הוא ס׳ ס׳ it is Greek, (they call) *sweep, sweep!* (remove the blood-stains); Lev. R. s. 16.

סִירוֹנִית, סִירוֹנִי f. (סוּר, an adapt. of Σειρήν) *Siren,* one of the mythical sea-damsels that entice the sailors with their songs. Sifra Sh'mini, ch. IV, Par. 3; Yalk. Lev. 537 חסירונית (corr. acc.).

סִר׳, סֵירוּס m. (סָרַס) 1) *castration, mutilation.* Kidd. 25a אף הס׳ castration of a slave also entitles him to his liberty. Sabb. 110b; a. fr.—2) *breaking the line, irregularity.* B. Bath. 80a (expl. ומסרס, Mish. ib. V, 3), נוטל ג׳ נחילין בס׳ he takes three broods of bees not in immediate succession of their birth, i. e. the first, the third and the fifth brood.—*Pl.* סִירוּסִים, סִירוּסִין, סִר׳ (adv.) *out of order, irregularly.* Meg. 18a, sq.; Y. ib. II, beg. 73a ס׳ ... קראה if one read the M'gillah in deranged order (=לְמִפְרַע); cmp. סֵירוּג.

סִירְדָא I, v. סוּרְדָא.

סִירְדָא II, **סִר׳** m. (סָרַח III) *stench, decay.* Succ. 26a משום ס׳ דגרגישתא on account of the bad odor of the clay (on the floor of the Succah). B. Kam. 82b (Rashi סֵירָחוֹן), v. next w.

סִר׳, סֵירְחוֹן m. h. same. B. Kam. 82b (v. preced.) משום ס׳ on account of the bad odor of decaying matter in gardens. Pes. 35a שאין באין לידי חימוץ אלא לידי ס׳

which do not ferment (v. חִימּוּץ) but decay; Y. Ḥall. I, beg. 57a.—Trnsf. *offense, mischief, fault.* Gen. R. s. 73, חס' ניתלה בה whatever mischief is done in the house is put upon her. Ib. s. 84 ואין הס' נתלה אלא בי none will be blamed but myself. Num. R. s. 20, end ע"י ס' הם נמנים they were counted whenever they had sinned (and had been punished with pestilence). Pesik. R. s. 44 מי שאין לו חטא ולא ס' he who is without sin or fault; a. fr.—V. סוֹרְחָן.

סִירְחַן, v. סוֹרְחָן.

סִירְטָא m. (סְרַט) *incision, scratch.* Tosef. Ter. VII, 14 בזמן שיש בו ס' when he has a scratch (on the skin, whereby the poison might be communicated to the blood); Ab. Zar. 30b מקום שיש ס'; Y. Ter. VIII, 45d top מקום ס'. Ib. פניו כס' הם a man's face is as susceptible of poison as a scratched spot.

סִירְטוּט m. (סרטט, v. סָרַט) *ruling.* Y. Meg. I, 70a top; cmp. סִרְגֵּל.—Mostly שִׁירְטוּט.

סִירִין, v. סֵרִי.

סִירָיוּת, v. סֵרָיוּת.

סִירְיוּ, v. סֵרִי.

סִירְיוֹנָא, סִירְיָנָא, v. שִׁרְיוֹן.

בִּירַת ס', סִירִיקָה, סִירִיקָא pr. n. pl. *Birath Sirika* in Samaria, Ab. Zar. 31a סריקא ed. (Ms. M. סירקי, corr. acc.); Y. ib. V, 44d.

סִירִיקוֹן m. (σηρικόν, sericum) *silk-stuff, silken garment.*—Pl. סִירִיקִין. Sabb. 20b תסיריקון an inferior silk, (contrad. to שיראים); Men. 39b סרקין (v. Rabb. D. S. a. l. note 6). Ib. סירקין. Ḥag. 16b לבושים ס' dressed in silk. Kidd. 31a סירקון של זהב a gold-embroidered silk dress. Tosef. Kel. B. Bath. V, 11 סורקין (R. S. to Kel. XXVIII, 8 סיריקון, read סִירִיקִין) silk cloaks.

סִירִיקִין or סִירִיקִין *Syrians*, v. סִרִיקִין.

סִירְכָא, v. סִרְכָא.

סִירְנוּקָא, v. סַרְנוּקָא.

סִירְסוּר, v. סִרְסוּר.

סִירְפַּיָּא, v. סִרְפָּיָא.

סִירְקַאי, סִירְקָאָה, v. סַרְקַיי.

סִירְקִית, סִירְקִי, frequ. for סִירְקִי, סִירְקִית; [v. also סַרְקִי].

סִירָתָא f.=h. סִירָה I, *thorn.* Targ. Y. Num. XIX, 2.—Pesik. Shek., p. 11a (ref. to Prov. XV, 19) דהוא ... ס' וכ' (not סיד) he (Esau-Rome) is like a thornbush, you extricate yourself here and get caught there; Yalk. Prov. 953; (Yalk. Ex. 386 סִירְתָא).—*Pl.* סִירָיִיתָא, סִרֵי. Koh. R. to VII, 6 חלין סירייתא ס' וכ' those thorns when burning crackle saying, we, too, are wood; Yalk. ib. 973. Koh. R. to IV, 14 סִרָיְאתָא; Midr. Till. to Ps. IX סוּרָיְאתָא, v. בַּשְׁכֵּשׁ; Yalk. Koh. 971 סִירָתָא.

סִית, *Hif.* הִסִּית, v. נָסַת.

סִיטָא, v. שִׁיטָא.

סִיתָן, סִיתָנִית, סִיתָנוּא, סִיתָנָא, v. sub סְתָו'.

סִיתְחוֹרְיוֹתָא f. pl. (סְתַר II) *used for tearing down; sapping instruments.* Lam. R. to II, 1 (not סות') מאני ס'.

סִיתְּ, סִיתּוּת m. (סָתַת) 1) *chiselling, cutting.* Y. Shebi. III, end, 34d צא חצי טפח לס' וכ' deduct half a handbreadth for chiselling on one side &c. Y. Sabb. IX, 11d bot. סִיתּוּתָן של אבנים וכ' the chiselling (smoothing) of stones is the finishing touch on them; Y. Ab. Zar. III, 43b top סתיתן (read סתו'). Ib. IV, 43d bot. על כל ס' וס' at every stroke by which he breaks the stone loose in the quarry; a. e.—2) *chip.* Y. B. Mets. X, end, 12c והזוק בין בס' וכ' and a person was hurt either by a chip or by the stone itself. Ib. [read:] אחר שמסרה חסתת לסבל והזוק בס' וכ' if a person was hurt after the stone-cutter had delivered it to the carrier, if by a chip, the cutter is responsible &c.

סִיתְקִית, v. סִתְקִית.

סִיתְקָא f. (סְתַק) *split.* Targ. Y. Deut. XIV, 6 Ar. (ed. סִדְקָא); Targ. Y. Lev. XI, 3 Ar.

סִיתְרָא, סִיתָר, v. סִתְרָא, סֵתֶר.

סְךְ m. (v. סְכֵי *Af.* 2)=h. חֶשְׁבּוֹן, *amount, number.* B. Bath. 21a סך מקרי וכ' the number of pupils for a teacher in the primary class is twenty-five. [In later Hebr. סך הכל *the sum total.*]

סָךְ, Ab. Zar. 11b סך קורי פלטטר (Ms. M. בר), an alleged proclamation, made in Rome on the occasion of a sort of secular game, and intended as a satire of Esau (Rome) on his brother Jacob (Judaism). The interpretations of commentaries (סך *number* of years predicted for the coming of the Messiah, or סך *brother*) are unsatisfactory.

סְכָא, v. סְכֵי.

סִיכָא, סַכָּא m. (סָכַךְ) [*anything interlaced* or *inserted,*] 1) *thorn; pin, nail,* v. סִכְתָּא.—[Yalk. Koh. 971 ס' למיעבר חבלא, read: סִירָא; ib. ס' למסמך ביה גופנין, v. סִירָא.—Lev. R. s. 22, beg. סרכא some ed., read סִירָא.]—*Pl.* סִכִּין, סַכְּיָא, סִכֵּי, סַכֵּי. Targ. Esth. V, 14. Targ. O. Ex. XXXVIII, 20; a. fr.—Y. Taan. II, 65b (ref. to Mic. VII, 4) ישרא דבהון כאילן ס' (ed. Krot. סוּכִּי) the upright among them is like those thorns. Sabb. 67a סיכי ד' ס' דפרן (or סַכִּין) (or ס' only) *coulter of the plough* (v. Sm. Ant. s. v. Culter). Num. R. s. 8 יהב ביה סכין דפ' (some ed. סכן, corr. acc.) he (the Caesar) has a coulter put into him (orders him to be stabbed); Pesik. R. s. 23-24 מכה דפ' (corr. acc.).—*Pl.* as ab. Targ. Mic. IV, 3; Targ. Is. II, 4 (ed. Lag. סַכִּינִין).—3) *a sort of spade,* v. סִכְתָּא.

סָבָה, v. סבי.

סַבָּה, v. סוּבָּה.—[Cant. R. to II, 9 מסכה לסכה, some ed., v. סוֹבָה.]

סַכָּוָר, סַכְוָאָה m. (סָכָה II) *watchman; seer, prophet.* Targ. II Sam. XIII, 34. Targ. I Chr. XXVI, 28; a. fr.—*Pl.* סַכָּוָאִין, סַכְוָאֵי, סַכָּוָוֵי. Targ. Is. XXI, 5. Targ. I Sam. XIV, 16; a. fr.

סְכָוִי, סַכָּוָיָא, סְכָוָא, v. שְׁכָוִי.

סְכוֹךְ, סְכוּיָא, סְכוּי, v. sub. סִיךְ.

סְכוּכִית I f. = זְכוּכִית. Tosef. Sabb. VIII (IX), 21 ed. Zuck. (Var. ז׳). Sabb. VIII, 6 (81ᵃ) Ms. M. (ed. ז׳).—*Pl.* סְכוּכִיּוֹת. Tosef. B. Kam. II, 6 ed. Zuck. (Var. ז׳).

סְכוּכִית II f. (סְכַךְ I), *something overhanging, shade* (v. סְכָכָה). Naz. 53ᵃ אבן חס׳ a rock shading a grave.

סְכוּלָא, v. סִיפּוּלָא.

סְכוּלַסְטִיקָא, סכולוסטיקא, v. אִיסְכּוֹלַסְטִיקָא.

סְכוּם m. (סָכַם; cmp. חֶשְׁבּוֹן) *fixed number, amount, sum total.* Ex. R. s. 1 חס׳ שלהן their fixed number (daily rate of bricks). Ib. אין אתם משלימין חס׳ וכ׳ you will be unable to finish your task. Yalk. Gen. 130 (expl. נקבה, Gen. XXX, 28) ס׳ קבוע פרוש define a fixed amount (v. סָכַם). Tosef. Bets. III, 7 מנין ס׳ the sum total of the amount of things (received on credit); ממכר ס׳ the total amount of the value of his purchases; Bets. 29ᵇ מדה ס׳; מקח ס׳ (v. Rabb. D. S. a. l. note 5).

סְכוּמָא, סְכוּם ch. same. Targ. Ps. CXLVII, 4 (h. text מספר). Targ. II Chr. V, 6. Targ. Y. Ex. XII, 4 (h. text מכסת); a. fr.—*Pl.* סְכוּמַיָּא. Targ. I Chr. XII, 23; a. fr.—Pesik. Shek., p. 19ᵇ (expl. Ex. XXX, 13) כל דעבר על ס׳ (not סטמיא; cmp. Targ. Y. II Ex. XXX, 12) all those who pass when the numbers are taken (census); Tanḥ. Ki Thissa 9, end.

סְכוֹן, v. סִיכּוֹן.

סְכוֹס, Ned. 55ᵇ Ar., Var. for סָגוֹס.

סְכוֹף, v. סִיכּוֹף.

סְכוּת m. (b. h.) *Sicuth*, name of an idol. Targ. Am. V, 26 (ed. Lag. סִיךְ׳).

סְ׳ בְּנוֹת, סְכוּת, v. סוּכּוֹת.

סְ׳ סָכוּתָא I f. (סָכֵי) 1) *outlook, watchpost.* Targ. O. Num. XXIII, 14 (h. text צפים). Targ. Y. Gen. XXXVIII, 21 סְכוּת עיינין (h. text עינים); a. fr.—2) *hope.* Targ. Lam. IV, 17.

סְ׳ סָכוּתָא II (v. preced.) pr. n. pl. *Sakhutha* (corresp. to h. מצפה). Targ. Gen. XXXI, 49 (not סְפוֹ׳).—Yalk. Deut. 874; Sifré Deut. 51 מכותא (corr. acc.; v. Hildesh. Beitr., p. 58); Tosef. Shebi IV, 11 סיכ׳ ed. Zuck. (Var. סהדותא).—Y. M. Kat. I, 80ᵇ bot. כהדא דבני ס׳ (not דס׳) as in the case of the men of S.; Bab. ib. 4ᵇ (prob. the same place).—Ab. Zar. 58ᵇ Ms. M. (ed. סבתא).

סָכָה, סָכֵי (cmp. זָכָה a. סְכוּכִית I) [*to be clear*; cmp. סָבַר,] *to look, see, foresee.* Meg. 14ᵃ (play on יסכה, Gen. XI, 29) שָׂכְתָה ברוה״ק she looked into the future in holy inspiration. Ib. שהכל סוכין בירח Ms. M. (ed. סכין, incorr.) all looked at her beauty. Lev. R. s. 1, beg. (ref. to שׁוֹכוֹ = סוכו, I Chr. IV, 18) the father of prophets שסוכים ברוה״ק who see &c.—*Part. pass.* סָכוּי *clear, transparent.* Nidd. 24ᵇ עצמותיו סכויין his bones are transparent (v., however, סָבָא III).

סָכָא, סָכֵי ch. same, *to look out; to hope.* Targ. I Kings XVIII, 43. Targ. O. Gen. XXXI, 49 יִסְכֵּךְ ed. Berl. (oth. ed. יִסְכֵּי, יִסְכֵּי; Y. יִסְתְּכִי *Ithpe*; h. text ירצה). Targ. Y. ib. XLV, 28. Targ. Prov. XX, 22; a. fr. (interch. with סבר).—Lev. R. s. 34 סָכֵי בי אסתכל בי (the poor man says) look at me, observe me; סכי כי מה הוינא וכ׳ look at me (think) what I was, and observe what I am. Y. Taan. IV, 68ᵇ סְכוֹן מיעול וכ׳ look out (be on your guard) that you come in while it is yet day-time; Y. R. Hash. IV, 59ᶜ top סבין משול ומיעול (corr. acc.).

Pa. סַכֵּי, *Af.* אַסְכֵּי 1) same. Targ. Hab. II, 1 מְסַכֵּינָא (some ed. אֵיסְכֵּינָא, incorr.). Targ. Is. XLVII, 13; a. fr.—Keth. 62ᵇ חוות מְסַכְּיָא וכ׳ his wife was looking out (for him, saying,) now he is coming &c. Midr. Till. to Ps. CV, 38 [read]: חמרא מַסְכֵּי.. מיני ואידחו מסכי וכ׳ the ass was looking (hoping), when will he get down off me?, and he was looking, when shall I get down &c.; a. e.—2) (cmp. חָשַׁב) *to calculate, count, sum up.* B. Bath. 166ᵇ sq. אַסְגּוּכֵי מַסְכֵּי וכ׳ Rashi (ed. מסכן, read: מַסְכּוּ; v. Rabb. D. S. a. l. note) he (they) would count them (the P'rutahs) and state their amount in Zuzé.

Ithpe. אִסְתַּכֵּי, *Ithpa.* אִסְתְּכֵי same, *to look, face; to hope, wait.* Targ. O. Gen. XV, 5 (Y. אסתכל; h. text הבט). Targ. O. Num. XXI, 20 מִסְתַּכְּיָא (ed. Berl. מִסְתַּכְיָא). Targ. Ps. XXXVII, 32; a. fr.—Snh. 97ᵇ עד הכא לא תִּסְתְּכֵי לֵיהּ..אִסְתְּכִי לֵיהּ until that time do not hope for him (the Messiah), after that hope for him; a. e.

סָכֵי m. (preced.) סָכֵי שמש *looking to the sun*, euphem. for *squinting, cross-eyed.* Tosef. Bekh. V, 3, expl. שרואה את החדר וכ׳ who takes in the room and the ceiling in one glance; Bekh. VII, 3, changed by R. Jose. ib. 44ᵃ: סני שמש one who hates the sun, *blinkard.*

סַכְיָא m. (preced.) *seer, prophet; guardsman.* Lev. R. s. 1 (ref. to I Chr. IV, 18, v. סָכָה) בערביא קורין לנביא ס׳ in Arabia they call a prophet *sakhia* (seer).—[Koh. R. to IX, 18 (expl. המזכיר, II Kings XVIII, 37) ס׳ watchkeeper (some ed. סַבְיָא); v. סַקְרִיפְּטוֹר.]

סְכִיוָנָא m. (preced. wds.) *looks* or *hope.* Pesik. B'shall., p. 83ᵃ, v. סִיכּוּיָא.

סְכִין, v. סַכִּין.

סַכִּין f. (b. h. שַׁכִּין, v. סָכָא) *knife* (inserted in a handle), mostly *slaughtering knife.* Ḥull. I, 2. Ib. 8ᵃ; a. v. fr.—*Pl.* סַכִּינִין. Ib.ᵇ; a. e.

סַכִּינָא, סַכִּין ch. 1) same. Targ. Gen. XXII, 6; a. e.—Keth. 77b א"ל הב לי סַכִּינָךְ he said to him (the angel of death), give me thy knife. Ib. הב לי סַכִּינָאי give me my knife back. Ḥull. 8a; a. fr.—B. Bath. 111b, a. e. ס' חריפא; Ḥull. 77a; Yeb. 122a דחריף ס' וכ', v. חָרִיף.—*Pl.* סַכִּינֵי, סַכִּינִין. Taan. 9b מלא צנא דס' וכ' (not דסכינא) a basketful of knives (pain-producing dates) for a Zuz. Ib. 24b מרשם פורייה בס' his bed was marked with cuts made with knives; a. e.—2) ס' דפדן, v. סַכָּא.

סכינתא, Pesik. B'shall., p. 93b, v. סַכְּנִיתָא.

סַכִּיס, v. סַכָּסָן.

סכיפים, סכיפי, v. סִיכּוּף.

סָכַךְ I (b. h.) *to interlace, entangle; to be entangled, ramified.*—Denom. סֻכָּה.

Hif. הֵיסִיךְ 1) *to weave.* Sabb. VII, 2 והמֵיסֵךְ and the work of the weaver. Y. ib. VII, 10c top משום מֵיסֵךְ his act coming under the category of weaving; משום מֵיסֶכֶת her act coming &c. Tosef. ib. VIII (IX), 2 המוסיך שלשה וכ' ed. Zuck. (corr. acc.) he who weaves three threads (on the Sabbath); a. fr.—2) (denom. of סֻכָּה) *to hang over, shade.* Ohol. VIII, 2; M. Kat. 5b אילן המיסך על הארץ a tree (with a seat of uncleanness on one of its boughs) throwing a shadow (forming a tent, cmp. אֹהֶל) over the ground; a. e.; v. סְכָכָה.—3) ה' רגליו *to cross one's feet*, euphem. for: *to ease one's self.* Yoma III, 2. Y. Ber. IX, 14b bot.; a. e.

Pi. סִיכֵּךְ, סִכֵּךְ 1) *to cover with boughs* &c., esp. *to cover the festive booth* (*Succah*). Ber. 62b (ref. to לחסך את רגליו, I Sam. XXIV, 4, v. supra) מלמד שס' עצמו בסוכה this intimates that he shaded himself (retired in a chaste manner) as in a booth. Succ. I, 4 הדלה ... וס' על גבה if he trained a vine over the booth and put twigs over it. Ib. אין מְסַכְּכִים בו you must not use it for covering. Ib. 14b סִיכַּכְנוּ על וכ' we covered a stable with them. Lam. R. to I, 17 (ref. to בסך, Ps. XLII, 5) ואילנות מְסֻכָּכוֹת וכ' לשעבר .. formerly I went up (to Jerusalem) with trees forming shades over my head; a. fr.—Part. pass. מְסוּכָּךְ; f. מְסוּכֶּכֶת. Succ. 8b ובלבד שהחמה מס' וכ' provided the Succah is covered according to law. Gen. R. s. 42 (ref. to עמק סכות, Ps. LX, 8) עמק שהוא מס' וכ' the valley which is shaded with trees. B. Bath. 25b Ms. M., v. אַכְסַדְרָא.—2) *to weave; to intertwine plants; to train a creeper over another plant.* Men. 97a (expl. רָסָן, Ex. XXV, 29) the tubes שמְסַכְּכִין בהן וכ' with which they interweave the show bread (which they lay crosswise between the loaves, to allow the air to pass through). Tosef. Kil. I, 6, v. סִיכּוּךְ. Y. ib. II, end, 28b (not מסבכין). Lev. R. s. 14, end (ref. to Job X, 11 תשככני סְכַכְתַּנִי) אינו אומר אלא תְּסוֹכְכֵנִי it does not say, Thou *hast* woven me, but, Thou shalt weave me (in the future world).—3) *to form shade, to creep, intergrow.* Y. Kil. l. c. דלעת מצריית שהיא מְסַכֶּכֶת the Egyptian gourd which creeps. Ib. שאין כולן מְסַכְּכִין וכ' not all of them creep like the Egyptian gourd.

סִכֵּךְ ch. same, esp. *to hedge in.* Koh. R. to V, 8 למיסך (not למסרך); Lev. R. s. 22, beg. (ננא) למסוך ניניא גינניא (corr. acc.); v. סִרְגָּא.

Pa. סִכֵּךְ 1) *to weave.* Targ. Prov. XXX, 28, v. סְכַךְ.—*2) *to fence in.* Yoma 84b מְסַכְּכִי Ms. L. (ed., v. מְכַכִּי) he forms a fence (by placing vessels filled with water to check the fire).

סוֹךְ II or סָכַךְ (sec. r. of סָכָה; cmp. סְכוּכִית I), *Nithpo.* נִסְתַּכֵּךְ *to be enlightened.* Tanḥ. Vayakh. 8 (play on שׂוֹכְתִים, I Chr. II, 55) שנִסְתַּכְּכוּ ברוח הקודש they (the men of the Great Assembly) were enlightened by holy inspiration.

סָכָךְ m. (סָכַךְ I) 1) *overhanging boughs* or *twigs.* Tosef. Kel. B. Mets. III, 3 חותך בה את הס' he cuts the twigs (trims the trees) with it. Tosef. Nidd. IX, 13 יושב על גבי ס' sitting on boughs (in which there is a seat of uncleanness), v. סְכָכָה.—2) *ceiling of twigs* or *matting*, esp. *the cover of the festive booth.* Succ. 17a סְכָכָן ס' כשר הוא their cover is a proper one (such as is prescribed for the Succah); סְכָכָה ס' פסול הוא its cover is an unfit one; a. fr.—Y. Maasr. V, 51d bot. זרע בבית והעביר הס' if he planted in a covered space and (after the seed reached a certain stage) removed the ceiling; [strike out the following וסיכך על גביו].—*Pl.* סְכָכִין. Y. Succ. I, 52b.

סְכָכָא m. ch.=next w. Snh. 4b ס' לא בעי קרא that the Succah must be covered requires no special intimation in the Biblical text (it being self-explanatory).

סְכָכָה f. (preced. wds.) 1) *covering the Succah.* Succ. 6b ס' בעיא קרא that the Succah must be covered does require a special intimation, v. preced.; Zeb. 38a וחד לס' (Rashi: לסָכָךְ) and one 'succoth' in the text is needed for intimating that the Succah must be covered.—2) *pl.* סְכָכוֹת (v. סָכָךְ) the case of *overhanging boughs* in one of which there is a seat of uncleanness. Ohol. VIII, 2, expl. אילן המיסך וכ', v. סָכָךְ; Tosef. ib. IX, 3; Naz. VII, 3; ib. 54b, a. e. Nidd. 68b נזיר שהילך (ע"ג) ס' וכ' a Nazarite that passed over unclean boughs or protruding stones; Tosef. ib. IX, 13, יושב ע"ג סכך (v. סָכָךְ); a. fr.

סָכַל I (b. h. שָׂכַל; cmp. סָכָה) *to be bright.*

Hithpa. הִסְתַּכֵּל, *Nithpa.* נִסְתַּכֵּל *to look at, observe; to reflect, keep in mind.* Snh. 92a חמִסְתַּכֵּל בערוה he who looks at his nakedness; (oth. opin.: who allows his obscene thoughts to dwell on a woman forbidden to him). Ber. 10a נ' בכוכבים וכ' he looked at the stars and planets and recited a song. Ib. נ' ביום המיתה he speculated on the day of death. Midr. Till. to Ps. XXXII (ref. to Prov. XV, 24) מי שהוא מסתכל למעלה he who looks on high (prays to God); שנִסְתַּכְּלוּ .. בניו the sons of Korah who looked on high escaped. Lev. R. s. 34 (ref. to Ps. XLI, 2) אשרי נותן ... הוי מסתכל בו וכ' it does not say, 'blessed who gives to the poor', but, 'blessed who looks at the poor'; speculates how to do him good; a. fr.—V. שָׂכַל.

סְכַל ch. same, *to see clearly, be sensible.* Targ. Ps. XXXVI, 4 Ms. (ed. למִשְׂכַּל). Targ. Prov. VIII, 5 נְסָכְלוּן Ms. (ed. נְסָחֲכוּ).

Af. אַסְכֵּל 1) *to become wise.* Targ. Ps. XCIV, 8 Ms. (ed. תַּשְׂכִּיל).—2) *to explain, give to understand.* Targ. Job VI, 24.

Ithpa. אִסְתַּכַּל *to look at, reflect; to become wise.* Targ. Prov. l. c., v. supra. Targ. Is. I, 3. Targ. O. Ex. III, 6 (Y. מִסְתַּכֵּי); a. fr.—Gen. R. s. 86, end [read:] .. מִסְתַּכְּלִין אתון ואנא מִסְתַּכֵּל בנוביה של אותה דובה you look at that which is on her back, but I look at that bear's tusks; Yalk. ib. 145. Pes. 113[b] [read:] אינהי מִסְתַּכְּלָן בהדו ואינהו ... לְאִסְתַּכּוּלֵי בהדו (v. Rabb. D. S. a. l.) they looked at them (the shoemakers), but the latter did not lift up their eyes to look at them. Y. Keth. XII, 35[b] top תלא עינוי מִסְתַּכְּלָא he lifted up his eyes in order to observe; Y. Kil. IX, 32[c] top מִסְתַּכְּלָה; a. fr.

סְכַל II (b. h.; cmp. סָכַךְ I), *Hithpa.* הִסְתַּכֵּל *to become confused.* Meg. 2[a] הואיל ומִסְתַּכְּלִין וכ׳ because (if the M'gillah were read on any other day) they might be confused by it (in their calculations as to Passover), therefore they must read it on its proper day; [oth. explan., v. Rashi and Alfasi a. l. — Var. ומסתכנין, v. סָכַן II]; Tosef. ib. I, 3 הואיל ומסתכלין בה אין מתכנסין אלא בזמנה Var. (ed. Zuck. ומתכנסין, read with Var. ומסתכנין).

סְכַל ch. same, *to be confused, to be foolish.*

Af. אַסְכֵּיל *to act foolishly.* Targ. Gen. XXXI, 28.

Ithpa. אִסְתַּכַּל *to be confused, foolish.* Targ. II Sam. XXIV, 10. Targ. I Sam. XXVI, 21.

שׂוּ׳, שְׂ׳, סוּכְ׳, סִכְלָא m. (סְכַל I) *reason, sense.* Targ. Ps. CXI, 10 (Ms. סו׳). Targ. Prov. I, 2 Ms. (ed. ביונתא). Ib. 3 שׂוּ׳. Ib. III, 4 שְׂ׳ (Ms. שׂו׳). Targ. Ps. XXXII, 1. Targ. II Chr. XXX, 22; a. fr.

סַכְלָא (not סִ׳) m. (סְכַל II) *foolish, fool.* Targ. Prov. X, 1. Ib. XVII, 10. Ib. 24 (Ms. סָכְאָלָא); a. fr.—B. Bath. 126[b], v. בּוּכְרָא I.—*Pl.* סַכְלֵי. Targ. Prov. I, 22; a. fr.—*Fem.* סַכְלְתָּא. Ib. IX, 13 (ed. Wil. סַכְלָתָא; oth. סָכְלְתָּא).

סָכְלָנוּתָא f. = סוּכְלָתָנוּתָא. Koh. R. to II, 3 (expl. סכלות, ib.) ולאחזו בס׳ (some ed. סכלתנותא) to hold firm to wisdom.

סָכְלָ׳, סַכְלָתָא, סָכְלָתָא, v. סַכְלָא.

סָכְלָתָנוּתָא, v. סָכְלָנוּתָא.

סְכַם (cmp. סָכָה) *to look to, take in view.* Macc. III, 10 (22[a]) (ref. to במספר Deut. XXV, 3, combined with ארבעים of next verse) מנין שהוא סוֹכֵם את הארבעים Ms. M. (ed. שהוא סמוך לארב׳) a number which faces (is matched in counting with) forty, (i. e. thirty nine); ib. 22[b]; Yalk. Deut. 937 סמוך את וכ׳; Yalk. Zech. 581 סוכם; Sifré Deut. 286 סמוך לארב׳.

Hif. הִסְכִּים 1) *to contemplate, plan.* Midr. Till. to Ps. LXXIII, 7 (ref. to משכיות, ib.) יש שהיה מַסְכִּים וכ׳ (ed. Bub. מַשְׂכִּים) one planned to become a centurio, and thou madest him a general &c.; על כל מה שהיו מַסְכִּימים העברת וכ׳ thou didst carry them beyond all they ever contemplated (to become).—2) (cmp. שָׁוָה, חָשַׁב) *to harmonize; to agree.* Sifra Vayikra, N'dab., ch. IV, Par. 4 ואתה דורש ומַסְכִּים לשמועה and thou interpretest the text and harmonizest it with the traditional law; Yalk. Lev. 440 ומסכים הלכה and harmonizest the tradition (with the text). Yeb. 62[a] והִסְכִּימָה דעתו לדעת וכ׳ and his (Moses') opinion (the result of his deliberations) turned out to be in agreement with the Lord's; Sabb. 87[a] ות׳ הקב״ה עמו the Lord agreed with him; ib. ת׳ הקב״ה על ידו the Lord approved his doing; a. fr.

סְכַם ch. same, 1) *to count, muster.* Targ. Y. Num. XXVI, 63; a. fr.—2) *to agree.* Targ. I Chr. IV, 23. Targ. Job XV, 10 סכמו בנא Ms. (ed. Lag. סמכו, missing in oth. eds.). Targ. Y. Num. XXVII, 5 .. ס׳ על דעתיה וכ׳ he decided them in the sense of (his decision was approved by) the Lord.

Af. אַסְכֵּים *to agree, approve.* Targ. Cant. VIII, 13.—Gitt. 6[b] דא׳ מריה על ידיה whose opinion the Lord approved. Y. Dem. I, 22[a] top דלית הוא מַסְכְּמָה עימיה that he did not share his opinion; a. e.—Part. pass. מַסְכַּם; f. מַסְכְּמָא. Lam. R. to I, 2 הא חסילה והא מ׳ ע״י וכ׳ it is made final and confirmed by Jeremiah.

Ithpe. אִסְתְּכַם *to be agreed upon, to be decreed.* Targ. Y. Num. XVI, 29 (h. text וְיִפָּקֵד).

סְכַמְוָתָא f. (preced.) *approved sentence, final decree.* Targ. Y. Num. XVI, 29 (h. text פקדת), v. preced.

סְכַן I (b. h.; *Saf.* of בון, כנן; cmp. Targ. Y. Num. XXII, 30) *to arrange, manage.*—Denom. (b. h.) סִכֵּן; מְסַכְּנָן q. v.

Pi. סְכֵּן *to supply* (rations to the poor); *to give niggardly.*—Part. pass. מְסוּכָּן. Midr. Prov. ch. XXII, v. מְסַכֵּן I.

סַכֵּן ch. same; *Af.* אַסְכֵּן *to arrange.* Targ. Ps. CXXXIX, 3 (h. text הסכנת).

Ithpa. אִסְתַּכַּן *to be trained, prepared.* Targ. Job XXXIV, 9 (h. text יסכן).

סְכַן II (b. h.; cmp. סְכַל II), *Pi.* סִכֵּן *to be perplexed; to despair; to be in danger.* Ber. I, 3 וסִכַּנְתִּי בעצמי וכ׳ and I despaired of my life on account of robbers (whom I met there); Y. ib. 3[b] bot. וסִיכֵּ׳. Men. 64[b] בזוב סִיכְּנָה, v. זוּב; בירם ס׳ בעינה she was in danger of losing her eye-sight; she was in danger of drowning in the sea.—Part. pass. מְסוּכָּן; f. מְסוּכֶּנֶת q. v.

Hithpa. הִסְתַּכֵּן 1) *to become confused, to be misled;* 2) *to be exposed to danger.* Tosef. Meg. I, 3; Meg. 2[a] Var. במקום שנכנסין וכ׳ הואיל, v. סְכַל II; Y. ib. I, 70[d] (read: שנִסְכָּנִין, or שמסתכנין, *Nif.*) where people might be misled, they must read the M'gillah on the fourteenth; ר׳ יוסי בעי אם במקום שנכנסין אל יקראו וכ׳ (correct as above) R. José (taking מסתכנין in the sense of being in danger) objected, if danger to life is connected with reading the M'gillah, let them not read it at all.

סְכִין, סַכִּין ch. same. Y. Shebi. IV, 35[b] top וסכין and got himself into trouble. Y. Ab. Zar. II, 40[d] bot. רחם ... וס׳ fell in love with a woman ..., and became dangerously ill.; Y. Sabb. XIV, 14[d] bot. Y. Ab. Zar. l. c. ומשהי ולא יְסַכְּנָן and let him drink it, that he may not get ill. Y. Shek. V, 48[d] בעינה סַכְּנַת she was in danger of losing her eye-sight; ברמה ס׳ she was in danger of drowning &c.,

v. preced. Y. Ab. Zar. III, 42c וסַכְּנָן נפשותא (not וסכנתן) human lives were in danger; a. fr.

Pa. סַכֵּין *to expose to danger; to hurt; to mislead, bring into trouble.* Ber. 25b סַכַּנְתּוּן לברי you might have brought my son into trouble (by causing him to sin unawares). Sabb. 116a בעו לְסַכּוֹנֵיהּ they tried to give him trouble; a. fr.—Part. pass. מְסַכַּן; f. מְסַכַּנְא. Targ. II Sam. XXII, 5.—Y. Peah VIII, 21a top עד דהוא מצמית לון הוא מס׳ until he gets them together for a meeting, he might be in danger (of starving).

Ithpa. אִסְתַּכֵּן *to be exposed to danger, be hurt; to be in trouble.* Targ. Y. Deut. XXV, 3. Targ. Ps. CXIX, 109.—Pes. 112b וא׳ לידה and he might be injured; ib. ומִסְתַּכַּן. Keth. 61a .. אִסְתַּכְּנִי אי לאו if he had not given it to me, I should have become seriously ill; a. e.

סְכָנָא, סר׳ pr. n. m. *Sikhna.* Koh. R. to IV, 17 שמעון ס׳ (prob. to be read: סְכָנָאָה, v. סְכָנִין).

סַכָּנָה f. (סָכַן II) *trouble, persecution, danger.* Keth. 3b ומס׳ ואילך and since the days of danger (the Hadrianic persecution when the Romans enforced the jus primae noctis). Ib. האי ס׳ אונס הוא you call that risk of life (for religion's sake)? This is rather assault (which no woman is bound to sacrifice her life in resisting). Ib. משום דאיכא צנועות ... ואתיין לידי ס׳ because there are chaste women who would rather suffer death, and their lives might be endangered. Succ. 14b; Sabb. 21b, a. fr. בשעת הס׳ in times of religious persecution. Y. Shebi. I, 52d top מעות של ס׳ coins of the revolution (confiscated coins). Bets. 22a סַכָּנַת נפשות risk of life (serious illness). Ib. דבר שיש בו ס׳ a case of serious sickness; Succ. 26a חולה שיש בו ס׳. Y. Ab. Zar. II, 40c top אופרון ס׳ אוּפְרוֹן, v. אוּפְרוֹן. Ib., a. e. אדן סומקא ס׳ an inflammation of the eye is a case of serious illness (with regard to breaking the Sabbath laws); a. v. fr.

סְכָנִי, v. סְכָנִין.

סְכַנְיָא or סַכַּנְיָא pr. n. pl. (v. next w.) כפר ס׳ *K'far Sikhnaya* (or *S'khania*), the home of one Jacob, a disciple of Jesus. Ab. Zar. 27b (Ms. M. סכני, v. Rabb. D. S. a. l. note); Yalk. Mic. 551 סכנריא; (Tosef. Ḥull. II, 22 סמא; Y. Sabb. XIV, 14d bot. סמא; Y. Ab. Zar. II, 40d bot. סמא; Tosef. l. c. 24 סַכְנִין).—Gitt. 57a כפר ס׳ של מצרים (?).

סְכָנִין, סְכָנִי, סר׳ pr. n. pl. (Σωγάνη, Jos. Vita 51) *Sikhnin* (*Sukhnin*), north of Jotapata in Galilee, seat of R. Ḥănania b. T'radyon, and home of R. Joshua. Taan. 16b סיכני. Snh. 32b לס׳ (v. Rabb. D. S. a. l. note 30).—Y. Ber. IV, 7b bot., a. fr. ר׳ יהושע דס׳. Lev. R. s. 5 (ref. to הסכן, Is. XXII, 15) מן הדא ס׳ הוה he came from Sikhnin.—Tosef. Nidd. III, 11 בקעת סכני the Valley of S.—Cmp. סִיגְנָא II.

סכנין, Gen. R. s. 19, v. סְבָנִי.

סכניתא, Sabb. 147b, v. סַבְנִיתָא.

סַכַּנְתָּא f. = h. סַכָּנָה. Constr. סַכַּנַת. Targ. I Chr. XI, 19. Targ. Lam. V, 9 Levita a. some ed.—Ḥull. 9b מי קא מדמית איסורא לס׳ how can you compare what is forbidden ritually with what is forbidden on account of possible risk to health? Ib. 10a חמירא ס׳ וכ׳, v. חֲמִירָא I. Koh. R. to VII, 11 דימא ס׳ for bathing in the sea is dangerous; a. fr.

סְכָסָא, v. סִיכְסָא.

סכסיתא, v. סִכְסִיתָא.

סְכָסֵךְ I (b. h.; Pilp. of סָכַךְ I) 1) *to be caught; to stick.* Nidd. 25b מביא ... אם מְסַכְסֵךְ וכ׳ one takes a chip with a smooth head and introduces it at the place of the genitals (of a miscarried foetus), and if it gets caught (that it can proceed no farther), it is sure to be a male foetus.—2) *to entangle, snare.* Gen. R. s. 67 ועופות ומְסַכְסְכָן וכ׳ and (he hunted) birds and ensnared them, but an angel came and freed them; Yalk. Prov. 950.—Part. f. מְסַכְסֶכֶת (sub. סַכִּין) *a slaughtering knife having an indentation which catches the nail passing in one direction,* contrad. to אוגרת which catches the nail in either direction. Ḥull. 17b Ar. (ed. מְסוּכְסֶכֶת *part. pass.*).

סְכָסֵךְ II (transpos. of כְּסָסֵךְ; cmp. גְּעָגֵעַ; v. כָּסַס) *to chew, nibble*; (of fire, cmp. לָחַךְ) *to graze, singe, make brittle.* Sabb. 21a האור מְסַכְסֶכֶת בחן the flame nibbles at them (producing sputtering sparks). B. Kam. 6a top סְכָסְכָה אבניו the lapping fire attacked his neighbor's stones; (Y. ib. II, 5c top סיפספה). Tosef. ib. VI, 23 אם היתה מְסַכְסֶכֶת והולכת if the fire went on lapping, opp. קפצה it skipped. Ḥag. 15b ירדה אש וסכסכה וכ׳ (Ms. M. 2 סבבה; v. Rabb. D. S. a. l. note 9) fire came down and lapped Rabbi's chair.

סַכְסָךְ m. (= סכסכן, v. סָכַךְ I a. סְכָסֵךְ I) *of confused mind; fool.* Snh. 100b (cit. fr. Ben Sira) עבדקן ס׳ (Ms. M. סַכְּרִיס; Rashi to B. Bath. 74a סִירְכָּסָן) a thick-bearded person has a confused mind, opp. קורטמן.

סָכַךְ (*Saf.* of כפף; cmp. Del. Assyr. Handwört. s. v. סכך) *to bend, knock down, maltreat; to discourage.* B. Mets. VII, 10 (93b) סְכָכָהּ Y. ed. a. Ar. (v. Rabb. D. S. a. l. note 9), v. סָגַף.—Part. pass. סָכוּךְ; *pl.* סְכוּפִין, סְכוּפִרִין. Gen. R. s. 88, beg. דווים וס׳, (Yalk. ib. 146 שחופים; Yalk. Ps. 735 סַחוּפִרִין, v. סָחַף), v. סָגַף; v. infra.

Hif. הִסְכִּיךְ *to bend* (a person's courage), *to cause defeat,* opp. סעד. Lam. R. to II, 2 לא תסעוד ולא תַסְכִּיךְ (some ed. תִּסְכּוֹךְ *Kal*; Ar. לא תסעדינן ולא תַסְכְּפִינָן Chald.) neither raise up nor bend down (neither assist, nor discourage us); Y. Taan. IV, 68d bot. תכסוך (corr. acc.); ib. 69a (in the third person) לא יסעוד ולא יסמוך (read: יַסְכִּיךְ or יִסְכּוֹךְ).

סְכַךְ ch. same. Lam. R. to II, 2 לא נְסַכּוֹךְ ולא נִסְעוֹד let him neither help nor discourage; v. preced.

סָכַר (b. h.; cmp. סָכַךְ I) *to bar, dam in; to stop, choke*; v. אַסְכָּרָה.

Nif. נִסְכַּר *to be choked, stopped.* Tanḥ. P'kudé 2 יִסָּכֵר פיהם של וכ׳ let the mouth of the nations be stopped.

**Hithpa.* הִסְתַּכֵּר *to be dammed in*; trnsf. (cmp. Is. XIX, 4) *to be hindered, curbed.* Y. Hor. III, 48c top צפה ... לְהִיסְתַּכֵּר (Var. לְהִיסְתַּכֵּךְ) במלכיות וכ׳ Moses divined that the Israelites

would be curbed (oppressed) by foreign governments, and their chiefs would stand by them (protect them).

סְבַר I ch. same. Gitt. 60b במיסְבַּר ואשקויי as to damming (the canal) and using the water for irrigation. Ib. סְבַר מיסכר ואשקי וכ׳ dam thou the canal, but &c., v. הַנְיָזָא.

Pa. סַבֵּר same. Targ. Prov. XXI, 13. Ib. XXVIII, 9 דמְסַבֵּר Ms. (ed. מַסְכִּיר *Af.*).—Sabb. 109b נְסַכְּרִינהוּ וכ׳ let them stop up his orifices (ears and nose).

Ithpa. אִסְתַּכַּר, *Ithpe.* אִיסְתַּכַּר *to be dammed in, closed.* Targ. O. Gen. VIII, 2 (Y. אסתגר).—B. Mets. 106b א׳ נחר מלכא סבא the Old King's Canal became obstructed (and the waters took a different direction). Ib. לא עביד דמְסַתַּכַּר Ms. F. a. oth. (ed. דמִיסְכַּר) it is unusual (for this canal) to be obstructed.

סְבַר II, *Pa.* סַבַּר a. *Po.* סוֹבַר (cmp. סָבוּר III a. פְּרִי) [*to bore, dig,*] *to let blood.* Gitt. 67b לשוימשא ... בת תרי יומי סַבּוּרֵי for sunstroke ... on the second day blood-letting is indicated (some ed. סִיבּוּרֵי *pl.* noun). Pes. 112a, a. e. מְסוֹבַר (interch. with סָבַר III).

סַבָּר m. (סָבַר) *maker of water-locks* for fishing purposes, *fisherman.*—*Pl.* סַבָּרִין. Kel. XXIII, 5 מצודות דס׳ the skeins of the fishermen.

סַבְרָא, סֶבְרָא, v. סוֹבְרָא a. סִיבְרָא.

סִי׳, סִיתָא f. (v. סְיָא), (corresp. to h. יָתֵד) 1) *thorn, peg, nail* (of the tent). Targ. Jud. IV, 21, sq.; a. e.—Gitt. 32a אפי׳ ס׳ וכ׳ even the peg in the wooden partition becomes loose (from the heat). Snh. 112a תלי בס׳ Ms. M. (ed. סיבטא) it hangs on a peg; Arakh. 7b. Erub. 53a ואנן כי ס׳ וכ׳ for us (the labor of impressing traditions on our memory is) like driving a peg into the wall. Ab. Zar. 38a דשדר ס׳ לאתונא who threw a tent pin (or a coulter, v. infra) in the stove (to let it dry); Sabb. 74b.—Y. Dem. I, 22a בס׳ איתעריית she remained hanging on a projecting peg (in the well). Yalk. Ex. 386, v. סִירְתָּא; a. e.—*Pl.* m. סִיבֵּי, סִיבֵּי (from סִיתָא). Sabb. 67a top ז׳ ס׳ וכ׳ seven pegs from seven bridges, v. גְּשָׁרָא. B. Bath. 69a דנקיטי בס׳ when the door frames are fastened with pegs (easily removable); a. e.—Yeb. 80b ס׳ דיקנא הוה ליה he had single prickly hairs in his beard.—2) *a sort of spade.* Targ. O. Deut. XXIII, 14 (ed. Amst. סִירְתָּא; Y. סִירָא (not סִירָא).—3)=סָבָא דפדן, *coulter.* Targ. I Sam. XIII, 20 סִירַת, constr. (not סִירַת).—Lam. R. introd., end תקף ידיה אסיפתיה he pressed his hand on his coulter.—*Pl.* סִפָּתָא; סִירֵי; constr. סִירַת. Targ. I Sam. XIII, 21.

סִיב׳, סִבְתָּא f. (סְבַר II; cmp. b. h. מִשְׁפִּירִת) *face, stamp of a coin.* B. Kam. 99b טעו בס׳ חדתא דהדיא שעתא נפק מחותי ס׳ they (the experts having declared a coin cancelled) made a mistake in not noticing the new stamp (by which it was reinstated), for it just had come from the stamping process.

סַל, v. סוֹל.

סַל m. (b. h.; סָלַל I; cmp. סַלְסָל) *basket.* Shebi. I, 2 וסַלּוֹ with his basket, v. אָרָה. Y. Kil. VI, beg., 30b [read:] מלא בוצר וסלו room for the grape-cutter and his basket; ib. אמה בוצר ואמה סלו one cubit for the cutter and one for his basket; a. v. fr.—Yoma 74b, a. e. אינו דומה מי שיש לו פת בסלו וכ׳ you cannot compare one who has bread in his basket with one who has none, i. e. the craving of him who lacks the opportunity of gratifying it, is much more intense than that of him who has the opportunity.—*Pl.* סַלִּים. Gen. R. s. 46, beg.; a. e.

סַלָּא I ch. same. Targ. Gen. XL, 17; a. fr.—Y. Meg. IV, 74d bot., v. חַזַר; Y. Bicc. III, end, 65d דר׳ אמר כלה, read: ויאמר ס׳; a. fr.—*Pl.* סַלַּיָּא, סַלַּיִן. Targ. l. c., 16; 18; a. e.

סַלָּא II pr. n. m. *Salla,* name of an Amora. Ber. 29b; a. e.

סְלָא, דְּאַסְלָא, וְאַסְלָא, וְסַלָּא=דְּסַלָּא, v. אַסְלָא II.

סְלָא, סָלֵי, v. סלי.

***סְלְבוֹנְיָא** m. pl. (סלב, dialect. for שלב) *braided bands* worn in the hair. Y. Sabb. VI, 8b bot. (expl. שבסים, Is. III, 18) ס׳ Ar. (or Mus. s. v.; ed. שלטוניה, read שְׁלְבוֹנֵי; Ar. s. v. שרטרא: שביס).

סַלְגִּיתָא, v. סוּלְגִּיתָא.

סַלְגוּרִין, v. סְגוּלְרִין.

סָלַד (b. h.; cmp. סָלַל I, סלח) *to bound, rebound, shrink.* Makhsh. V, 9 מפני שהזיע סולדת לאחוריה because the jet of a viscous mass, when poured out and stopped, bounds backward (and the connection with the mass in the unclean vessel is not suddenly severed, v. נִיצּוֹק). Gitt. 57a לובן ביצה סולד מן האור a stain on bed-clothes made by the white of an egg contracts (and hardens) when heated, opp. דיהה gets faint. Sabb. 40b יד סולדת בו when the hand put into it is spontaneously withdrawn (feeling the scald); Hull. 105b top. Pesik. B'shall., p. 103a ונפשו סולדת לאחוריה his soul starts backward (he shrinks back in disgust of the smell); Gen. R. s. 51 ונפשו ס׳ עליו; Midr. Till. to Ps. XI ed. Bub. (oth. ed. מסוללת); Yalk. Gen. 85; (Yalk. Ps. 655 קצה).—Sifra Emor ch. II, Par. 3; Bekh. 43b חוטמו סולד one whose nose is turned up (snub-nosed).

Pi. סִלֵּד *to spring, sport* (euphem. for unnatural sexual gratification). Y. Gitt. VIII, 49c bot., v. סָלַל I.

סַלְדוּת, v. סָלְרִין.

סֶלָה (b. h.) *selah* (supposed to be a musical direction); *forever.* Erub. 54a, v. נֶצַח.

סַלְוָא, v. סִפּוּנְיָא.

סִי׳, סְלָוָא, סְלָוָא m. (סלל=סלי, v. סוֹל) *rod,* esp. *prick, thorn.* Targ. Job XL, 26. Targ. II Chr. XXV, 18.—Ab. Zar. 28b דתרזדה ס׳ who was stung by a thorn. Ib. חמימי לס׳ hot water is good for a thorn sting; a. fr.—Keth. 91a בס׳ דלא מבע דמא, v. נְבַע; B. Bath. 151b.—*Pl.* סְלָוָיָא, סְלָוֵי, סְלָוִין, סְלָוִי, סִי׳. Targ. Cant. II, 2. Targ. Job XXXI, 40.—Sabb. 67a top שבעה ס׳ וכ׳ seven prickles from seven

notorious]; Tanḥ. Pinḥ. 2; Yalk. Num. 772; Num. R. s. 21 בן שסילא וכ׳.—2) *to throw away, reject.* Snh. 104ᵇ, v. פָּסַל.

סְלָא, סְלֵי ch. same. [Targ. Job XXVII, 23 ויסלי Ms., read וירכלי, v. פְּלֵי II.]

Af. אַסְלֵי, אַסְלָא *to throw away, despise, reject.* Targ. Prov. III, 11. Ib. V, 12 ed. Lag. (oth. ed. אַשְׁלֵי); a. fr.—V. מְסַלְיָא.

סְלָו f. (b. h. שְׂלָו, שְׂלָוִי) *quail* (collect. noun). Yoma 75ᵇ ד׳ מינו ס׳ חן there are four kinds of *s'lav* (*fat birds*). Ib. כתיב שלו וקרינן ס׳, v. סְלָוָא; [En Yaăk. ed. pr.: כתיב שלו וקרינן שלו it is written without Yod (which allows the reading שְׂלָו) &c.]. Ib. שְׂלָוִי. Cant. R. to II, 5 ודחש׳ מצוי להם and they had quails; a. e.

סְלָו ch. same. Targ. O. Ex. XVI, 13; Num. XI, 32, sq., ed. Berl. (oth. ed. vary between ס׳ a. ש׳).—*Pl.* סְלָוִין. Targ. Y. Num. l. c. (ed. Vien. שְׂ׳).—Targ. Y. II ib. 26 סַלְוָון (used as sing. m.).

סלווקא, v. סַלְוּוקְיָא.

סַלְוּקוֹס pr. n. m. *Seleucus* I, king of Syria. Midr. Till. to Ps. IX ed. Bub. סלייק׳ (oth. ed. סקירלוס, corr. acc.); Yalk. Ps. 642 סוילוקוס (corr. acc.), v. סַלִּיקְיָא.

סְלִיחָא, constr. סְלִיחַת, v. סְלִיחוֹתָא.

סְלִיחָה f. (b. h.; סָלַח) 1) *sprinkling.* Ker. 24ᵇ (ref. to Lev. V, 18) וידיעה בשעת ס׳ ... והוא לא and he (who got knowledge of his innocence after the blood was sprinkled) had no knowledge of it at the time of the sprinkling.—2) *forgiveness.* Taan. 30ᵇ; B. Bath. 121ᵃ. Tosef. Naz. III, 14; Naz. 23ᵃ. Ex. R. s. 42 אין ס׳ there is no forgiveness (for Israel); a. fr.—*Pl.* סְלִיחוֹת. Midr. Till. to Ps. XXV ... חקב״ה ס׳ הרבה וכ׳ the Lord liberally granted us many pardons out of his own (treasury); a. e.—[סְלִיחוֹת: a) (in liturgy) *penitential prayers.*—b) name of *a Piska* in Pesikta (p. 166ᵃ, sq.).]

סְלִיחוֹתָא ch. same. Targ. Jer. VIII, 15. Ib. XIV, 19 (some ed. סְלִיחָתָא).

סלויקוס, v. סַלְוּוקוֹס.

סלול, Tosef. Mikv. III, 4 some ed., v. סָלוּל.

סְלִיל m. (dimin. of סַל) *shuttle containing the spool.* Neg. XI, 9.

סְלִילָה, סְלִילְתָּא f. (denom. of סַל) *the shopkeeper's basket stand.* Ab. Zar. II, 7 (39ᵇ) Y. ed. a. Ar. (Bab. ed. a. Mish. חסלו׳), v. הָפַחַק; Tosef. ib. IV (V), 12 ed. Zuck. (oth. ed. לָא ...).—[Bab. ib. 40ᵇ מן חס׳ (twice), read הספרינה, v. Rabb. D. S. a. l. note 5.].

סְלִיף, סַלִּיף, v. סְלַף.

סְלִיק, v. סְלַק.

סַלִּיקָא, סְלִיק pr. n. pl. (Σελεύκια) *Seleucia* (*Assyriae* or *Parthorum*), on the confines of Assyria and Babylonia.

palm-trees.—Yoma 75ᵇ (in Hebr. dict.) (ref. to כתב שְׂלָו שלוו וקרינן סְלָיו ... צדיקים אוכלין אותו בשַׁלְוָה ... ודומה לחן כסִילְוִין it is written with ש (and may be read *sh'lav*), and we read *s'lav*; ... the righteous ate it (the quail) in safety, but the wicked ate it, and it appeared to them like thorns; Yalk. Ex. 260 כסִילְוִים; Yalk. Num. 738 אוכלין אותו בסילוא (corr. acc.); v. סְלָיו.

סַלְוּוקְיָא, סַלְוּוקְיָא pr. n. pl. (Σελευκία) *Salvakhia* (*Seleucia*), in north-eastern Palestine (an anachronistic adaptation of סַלְבָה). Targ. Y. Deut. III, 10; Targ. I Chr. V. 11 (Ar. סלויקא).

סַלְוִי, סַלְוָון, v. סְלָיו ch.

סַלְוּוקְיָא, v. סַלְוּוקְיָא.

סָלוּל m. 1) (dial. for צָלוּל) *clear water.* Tosef. Mikv. III, 4 בטיט וכ׳ חס׳ (some ed. חסליל, corr. acc.) the clear water within the mud on the sides (of a pond) &c.—2) v. סָלַל.

סְלוּלָה, v. סְלִילָה.

סְלוֹן, v. סִרְיוֹן.

סלונדקי, v. סַלְקוּנְדְרִי.

בֵּית ס׳, סַלּוּנִי pr. n. *Beth Salluni* (the family of Sallu). Gen. R. s. 63 חד מן אילין דב׳ ס׳ one of those of B. S. (Ba'al 'Aḳeda: לר׳ מאיר בבית סַלּוּא R. M. at Beth Sallu; Yalk. Gen. 110 (את ר׳ גמליאל).

סְלוּפְתָּא, v. סַלְפִיתָא.

סְלוּק, v. סִרְיוּק.

סלוקנרית, v. סַלְקוּנְדְרִית.

סלוקתי, v. סַלְקוּנְדְרִי.

סַלּוּתָא f. (סָלַי) *that which is thrown away, refuse.* Lam. R. to I, 15 (ed. סדקי, סרקי, corr. acc.; Ar. s. v. סחורא: סולתא, corr. acc.), v. סָאתָא II.

סָלַח (b. h.; cmp. סָלַל) [Assyr. *to sprinkle,*] *to forgive.* Y. Yoma VIII, end, 45ᶜ וְתִסְלַח לי על וכ׳ and forgive me all my sins. Num. R. s. 16, end בשבילך אֶסְלַח להם for thy sake I will pardon them. Tanḥ. Ki Thissa 27 וְסָלַחְתִּי כדבריך and I pardoned (Israel) according to thy word; a. fr.

Nif. נִסְלַח *to be forgiven.* Yalk. Ps. 755 וכ׳ לו (Midr. Till. to Ps. XLVIII ומתכפר) and he is forgiven.

סְלַח ch. same. Targ. Ex. XXXIV, 7; a. e.

Pa. סַלַּח 1) same. Targ. Is. LV, 7.—2) *to effect forgiveness.* Targ. O. Num. XVIII, 1.

*סַלְטָא m. [*sprinkler* (?),] *a small vessel with two or more apertures.* Y. Ter. VIII, 45ᵈ bot.

סָלַח, סָלָא, סלי (b. h.) *to swing.*

Hif. הִסְלִיא, *Pi.* סַלֵּא 1) [*to make rise,*] *to balance, outweigh.* Snh. 82ᵇ (play on סלוא, Num. XXV, 14) על שה׳ וכ׳ because he outweighed the sins of his family; [oth. opin.: he caused the sins of his family to rise, i. e. become

Yoma 10[a] אשור זה ס׳ Ms. M. (ed. סילק, v. Rabb. D. S. a. l. note); Keth. 10[b] סליקא.

סְלִיקוֹס pr. n. pl. (preced.) *Seleucia.* Macc. 10[a] there were two Kadesh ... בגון ס׳ ואקרא דס׳ just as S. and the Fort of S. are two different places.

סְלִיקוֹסְתָּא f. (Pales of סְלַק, by false etymology of מוּגְמָר q. v.) *a fragrant plant* used after meals in place of burnt spices. Sabb. 50[b] ed. (Ms. M. סְלִיקוּתָא, v. Rabb. D. S. a. l. note; Ar. Var. חֲלִיקוֹסְתָּא, v. next w.).

סְלִיקוֹסְתָּא II f. (Pales of סְלַק) *refuse of boiled dates after brewing.* B. Kam. 31[a] top (Ms. F. סְלִיקוּתָא; Ms. H. a. Ar. חֲלִיקוֹסְתָּא, חֲלִיקוֹסְתָּא, fr. חלק, v. etymology of שְׁלַק).

סְלִיקוּתָא, v. preced. wds.

סְלִיקְיָא pr. n. pl. (v. סְלִיק) *Seleucia,* the great city and fortress of Syria founded by Seleucus Nicator. Midr. Till. to Ps. IX ed. Bub. סלירקוס בנה ס׳ Seleucus built Seleucia; Yalk. ib. 642 סולקוס בנה ס׳ (not סליקוא); [Midr. Till. ed. Bub. l. c. סקילוס בנה סקיליא, a corrupt Var. lect. of our wds.; oth. ed. contain only the corrupt version, some having סריציליא].

סְלִיקְתָּא, v. סְלַק.

סְלִירָא* f. (a corrupt. of sellula) *a little chair* or *stool.* Lev. R. s. 9 (mixed dict.) יהבו (לידה) לו ס׳ וישב עליה give him a stool that he may seat himself on it; Yalk. ib. 493 יהבו ליה סלריא ויתיב עליה (corr. acc.).

סלירא, Ab. d'R. N. 2[nd] vers., ch. XXX (ed. Schechter p. 66), v. סְלָרִין.

סְלִית, v. סְלַת.

סְלִיתָא, (סִילְתָא) f.=h. שִׁלְיָה, *after-birth.* Sabb. 134[a] (Ms. O. שליתא, v. Rabb. D. S. a. l. note 60). Ber. 6[a] סִילְיָתָא Ar. ed. Koh. (oth. ed. Ar. סילתא; ed. שלייתא).

סָלַל I (b. h.; cmp. סָלַד) *to swing, be light; to bound.* Ab. d'R. N. 2[nd] vers., ch. XXX (ed. Schechter, p. לב) אם ... היא סוֹלֶלֶת אתריה ... יצלה if you take an animal to the top of a roof, it will start backward (be afraid).—*Part. pass.* סָלוּל; *pl.* סְלוּלִין *swinging, high.* Y. Maasr. V, end, 52[a] (expl. זרע לוֹם העליון, ib. V, 8) זרע חס׳ של לוֹם R. S. to Maasr. l. c. (ed. חסילון) the seed in the swinging tops of *lof* (Maim. הָעֲלִיוֹן).

Nif. נִסְלַל *to rebound.* Y. Ab. Zar. II, 41[b], v. עָנַל.

Pi. סִלֵּל, *Polel* סוֹלֵל (fr. סוּל) *to sport*; (euphem.) *to commit lewdness.* Tosef. Sot. V, 7 חמסלֶלֶת בבנה קטן (ed. Zuck. חמְסַלְסֶלֶת, Var. חמסולס׳) a woman that commits lewdness with her little son; Snh. 69[b] חמסוֹלֶלֶת (Ms. K. חמסלסלת; v. Rabb. D. S. a. l. note 300); Y. Gitt. VIII, 49[c] bot. חמְסַלֶּלֶת. Yeb. 76[a] נשים חמסוֹלְלוֹת זו בזו women that commit lewdness with one another; Sabb. 65[a]; Y. l. c. חמְסַלְּדוֹת.—V. סַלְסֵל.

סָלַל II (b. h.) *to tread, press*; (cmp. כָּבַשׁ) *to make a path, pave.*—Denom. מְסִלָּה, סוּלָּם, סִילוֹן II.

סַלְמָא, v. סֻלָּם.

סַלְמַי, סַלְמַאי pr. n. m. *Salmai.* Taan. 28[a] (Ms. M. סמלאי); Tosef. ib. IV (III), 8; Y. ib. IV, 68[b] bot.; v. נְטוֹפָתִי.

סלמינטין, v. סַלְמְנְטוֹן.

סַלְמַנְדְּרָא c. (σαλαμάνδρα) *salamander,* a reptile believed to be engendered in fire. Targ. Y. Lev. XI, 29 Ar. (ed. עכברא); ib. 30 ed. (h. text חנשמת).—Sifra Sh'mini, ch. VI, Par. 5; Ḥull. 127[a] (classified under צָב).—Ḥag. 27[a] ס׳ .. חסך מדמה וכ׳ he who oints himself with the blood of the salamander becomes fire-proof; Yalk. Ex. 373; Tanḥ. Vayesheb 3.

סַלְמְנְטוֹן m. (a corrupt. of salsamentum) *salted food, preserve.* Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 22) ישן לא מלמטן (corr. acc., or סלסמן salsamen) 'old produces' (in natural condition,) not preserved; Yalk. Lev. 661 ולא סלמינטין (read: סַלְמִינְטוֹן); B. Bath. 91[b] בלא ס׳ without need of preserving; v. רְצִינְתָּא.

סִילְ, סַלְסוּל m. (next w.) 1) *loftiness, distinction, dignity.* Y. Bicc. I, 64[a] וכהנים נהגו ס׳ בעצמן but the priests decided to guard their dignity (by abstaining from marrying one both of whose parents were proselytes); Kidd. 78[b]. Bekh. 30[b] נהגו ... ס׳ ... שארן וכ׳ the priests guarding their dignity decided not to entrust matters of levitical cleanness to everybody.—Y. Shek. IV, 48[a] bot. מעלה ... ס׳ הוא בפרה prominence was to be given, solemnity was to be given to the ceremonies connected with the preparation of the ashes of the red cow; Y. Ab. Zar. II, beg. 40[c]; Pesik. Par., p. 40[a]; Pesik. R. s. 14 משום ס׳ פרה in order to lend solemnity to &c.—2) *curling the hair.* Naz. 3[a] (ref. to מסלסל, ib. I, 1) מִמאי דהדרן ס׳ שערא הוא how do we know that this *m'salsel* means the curling of the hair?, v. next w.

סָלְסֵל (b. h.; v. סָלַל I) 1) *to swing, lift up*; trnsf. *to hold in high esteem.* Y. Ber. VII, 11[b] bot.; Y. Naz. V, end, 54[b]; Gen. R. s. 91, a. e. it is written in the Book of Ben Sira סַלְסְלֶיהָ ותרוממך ובין וכ׳ hold her (the Torah) high, and she will uplift thee and seat thee between princes (v. Prov. IV, 8). Pesik. R. s. 20 ולסַלְסָלָהּ בכל וכ׳ ... להרכיבה to let her ride on an elephant .... and raise her among all the nobles of the kingdom; a. e.—*Part. pass.* מְסוּלְסָל (v. סֻלָּת) *select, sublime.* Cant. R. to I, 1 המעולה שבשירים חמס׳ שבשירים the loftiest, the sublimest of songs.—2) (cmp. שלשל) *to turn, to plait,* esp. *to curl the hair.* Pesik. R. s. 26 הרי מְסַלְסָל קווצותיו behold, he (Elijah) curls his locks! Meg. 18[a]; R. Hash. 26[b] (ref. to Prov. IV, 8) the Rabbis did not know what *sals'leha* meant, until they heard Rabbi's handmaid say to one twirling his hair, עד מתי אתה מסלסל בשערך how long wilt thou curl thy hair (from which they deduced that *sals'leha* meant, 'turn the law in all directions'); Naz. 3[a]. Ib. I, 1 if one vowing uses the expression הרי׳ מסלסל וכ׳ 'I will be a hair-curler', he is a Nazarite; Y. ib. I, 51[b] top כאומר הריני מן חמְסַלְסְלִין it is as if saying, I will be one of those wearing curled locks. Ib. אֲסַלְסֵל I will curl my hair. Midr. Till. to Ps. LXXX (expl. פתואל) שהיה מסלסל בשערו וכ׳ he curled his hair like

a maiden (v. פֶּתַח); a. e.—[3] *to commit lewdness*, v. סָלַל I.]—[Yalk. Kings 232 מסלסלת, v. צְלָצַל.]

סַלְסָלָה f. (preced.) [*curling,*] *a cloth of very fine texture.* Gitt. 59a.

סַלְסָלָה f. (b.h.; v. סַל) *a small basket.* Tanh. K'dosh. 8 (contrad. to סל גדול).

סַלְסְלִין m. pl. ch. same, *the grape-cutter's small baskets* for the gleanings. Targ. Jer. VI, 9.

סֶלַע m. (b. h.; Arab. *sal'a, to cleave*) 1) *rock, clod, boulder.* Tosef. B. Bath. I, 1 בס' חבא בידים if there is (between the two pits) a clod which crumbles under one's hands; B. Bath. 17b; 19a. Orl. I, 3 אילן שנעקר וחס' עמו if a tree has been uprooted with the clod on its roots; a. fr.—*Pl.* סְלָעִין, סְלָעִים. B. Bath. II, 1 מרחיקין ... את חס' וכ' deposits of stones (or earth) must be kept off the neighbor's wall &c.; Y. Sabb. IV, 6d bot. לא שחס' מרחיחין וכ' not because they generate heat, but because they generate mould and ruin the wall. B. Bath. l. c. תנא חכא ס' והוא הדין לתול the Mishnah mentions stones and implies sand. Tanh. Huck. 20 כמין שדים ס' rocks protruding like breasts; a. fr.—2) *pl.* as ab. *scales* on the bodies of serpents. Tanh. M'tsor'a 2 חס' שחן על הנחש וכ' the scales on the serpent's back are its leprosy.—3) *Sela, a weight* and *a coin* equal to one sacred or two common Shekels (v. Zuckerm. Talm. Münz., pp. 9; 24). Kel. XII, 7 ס' שנפסלה וכ' a Sela which has been unfitted (as a coin) and which has been fitted up for use as a weight. Bekh. 50a ס' של קדש וכ' the sacred S. contains 48 dupondia. Ib. כל בסף האמור בתורה סתם ס' every silver piece mentioned in the Pentateuch without any qualification means a S. Ib.b (ref. to B. Kam. VIII, 6) ולא תימא ס' ארבע זוזי וכ' think not that the Mishnah means a S. of four Zuz, but it means half a Zuz, for people call half a Zuz a Sela (split, cmp. בָּקַע); B. Kam. 36b ס' צורי a Tyrian S.; ס' מדינה a country S. (one eighth of a Tyrian S., half a Zuz; v. supra); a. v. fr.—In gen. *coin.* Sabb. VI, 6 ס' שעל הצינית a coin placed on a sore of the foot. Ab. Zar. 54b ס' שלי my (the Lord's) coin (divine image of man), v. פּוּמְבִּי.—*Pl.* as ab. Y. Sabb. l. c. תיפתר בס' של כסף it means *s'la'im* (coins) of silver; בשל זהב וכ' golden, copper *s'la'im.* Keth. V, 9 משקל חמשה ס' שתי וכ' warp of the weight of five S. in Judæa which is equal to ten S. in Galilee &c. Y. Kidd. I, 59d bot., a. e. כל שקלים ... ס' all Shekels mentioned in the Pentateuch mean S., v. supra; a. fr.—[Tosef. Ukts. I, 2 (T'bul Yom III) ס' של שבלים, v. מַלַע.]

סְלָעָא, סְרָ' ch. same, 1) *Sela.* Targ. Ex. XXX, 13 (h. text שֶׁקֶל); a. fr.—Y. Kidd. I, 58d bot. ס' ד' דינרין one Sela has four Denars; a. fr.—*Pl.* סַלְעִין, סְלָ', סַלְעַיָּא, סְרָ'. Targ. Gen. XX, 16. Targ. Ex. l. c.; a. fr.—B. Bath. X, 2 (165b; v. Rabb. D. S. a. l. notes 6; 7); a. fr.—2) *pl.* as ab. *scales* on the serpent. Gen. R. s. 20 הלין ס' דבירה וכ' (not הדין) those scales on the serpent are leprosy (v. preced.); Ex. R. s. 3; Yalk. Gen. 30 (not רביה).

סַלֵּעַ (Saf. of לעס; cmp. לעט, לעס) *to swallow; to ruin* (corresp. to h. בלע). Targ. Job X, 8; a. fr.—Part. pass. מְסַלְּעָם; f. מְסַלְּעָמָא. Targ. Nah. III, 11. Targ. Is. IX, 15 מְסַלְּעָמִין (Hebraism).

Ithpa. אִסְתַּלְּעָם *to be swallowed up, ruined.* Ib. XXVIII, 7; a. fr.

סֶלַעַם m. (b.h.; preced.) name of a *species of locusts.* Hull. 65a, sq.; Yalk. Lev. 537 (defined רשון or נירפול). Yoma 77b קרני ס' Ar., a. Mss. O. a. L. (ed. חגבים).

סַלְעֲמִיתָא f. (preced. wds.) *destruction, ruin.* Targ. Ps. LII, 6 (Ms. סוּלְעָמוּתָא).

סָלַף (b. h.; cmp. סָלַל) *to twist, pervert.*

Pi. סִלֵּף same. Tanh. Noah 19 לא תְּסַלְּפוּ הדרך do not pervert the way (deviate from the right path).

סָלַף ch. same. Part. pass. סָלִיף. Targ. Prov. X, 10 Ms. (ed. סַלְּיָף adj.).—[Targ. Job XXXIV, 29 ויסלף ed. Lag., read ויסלק, v. סָלַק.]

Ithpe. אִסְתְּלִיף *to be distorted.* Targ. II Esth. VI, 10.

סַלְפִּידָס, סַלְפִּידִין m. pl. (σαλπίδες, accus. -δας, a form otherwise unknown; cmp., however, σαλπίζω, fut. σαλπίσω &c.) *trumpets,* v. next w.

סַלְפִּינָגָס m. pl. (accus. *pl.* of σάλπιξ) *trumpets.* Lam. R. introd. (R. Josh. 2) להרים קול בתרועה ס' Ar. Var. (סלפידס Ar.; ed. סרפיגוס, סרפיגם, corr. acc.) 'to lift up the voice in shouting' (Ez. XXI, 27), that means the trumpet signals; Koh. R. to XII, 7 בסרפיניסם (corr. acc.) Gen. R. s. 99 סולפירים (סלפירי, סילפירי, read ד for ר, v. preced.). Pesik. R. s. 5 סלפירין (corr. acc.). Pesik. Bahod., p. 152a כמה קרנות ... וכמה סלפידים וכ' how many horns have they (the gentiles) .... how many trumpets!; Midr. Till. to Ps. LXXXI, 4 ספק ידים (ed. Bub. ספלירין; corr. acc.); Yalk. Lev. 645 סנפירים (corr. acc.); a. e. (variously corrupted).

סַלְפִּיתָא* f. *salpitha,* name of a species of fish. Y. Ab. Zar. II, end, 42a אחור ליה חדא ס' he showed him the eggs of a *salpitha*; [Var. קַלְפִּיתָא, סַלּוּפְתָּא, v. Tosaf. to Bab. ib. 40a; Asheri to Ab. Zar. II, end סַלּוּפְתָּא].

סָלַק 1) *to go up, go away.*—[2] *to pile up.* Tam. II, 1 סוֹלְקִין Talm. ed., v. סָנַן.]

Pi. סִלֵּק 1) *to remove; to cause cessation, suspend.* Sabb. XX, 4 גורפין ... ומְסַלְּקִין לצדדין you may rake ... and remove to the corners. Nidd. IV, 7, a. e. מְסַלֶּקֶת suspends, v. חֲדָדָה. Ex. R. s. 3 סִלַּקְתָּ אותו thou hast discarded him (omitted to mention him in connection with the Lord); a. fr.—Part. pass. מְסוּלָּק; f. מְסוּלֶּקֶת; *pl.* מְסוּלָּקִין, מְסוּלָּקִים; מְסוּלָּקוֹת. Nidd. 68b דמיה מס' her menstruation is suspended. Y. Keth. IX, beg. 32d if one uses the expression ידיי מס' וכ' my hands are removed, my feet are removed from this field, he has said nothing (has not thereby renounced his rights); a. e.—2) *to lift up, raise,* esp. *to tuck up the trail of a garment.* Zeb. 18b מרושלין שסילקן ... כשרין trailing (priestly) garments when tucked up by the belt, are fit for service; a. e.—*Part. pass.* as ab. *lifted up, too short.* Tosef. Men. I, 8; Zeb. 18a, sq., v. רָשַׁל.

Hithpa. הִסְתַּלֵּק, *Nithpa.* נִסְתַּלֵּק *to be dismissed, removed; to rise.* Erub. 54b נ׳ אהרן וכ׳ Aaron was dismissed (got up) and took his seat to the left of Moses; נִסְתַּלְּקוּ בניו when his sons were dismissed. Yeb. 64a שהִסְתַּלֵּק .. גורם מישראל causes the Divine Presence to withdraw from Israel. Lev. R. s. 34 וראשון ראשון מִסְתַּלֵּק and one after the other rose (from the meal). Ab. I, 16 עשה לך רב והִסְתַּלֵּק מן הספק get thyself a teacher so as to be removed from (to escape) doubt; a. fr.—Esp. (with or without מן העולם) *to be called away* from this world, *to die.* Tosef. Ḥag. II, 5. Gen. R. s. 62 הקב״ה יודע .. להִסְתַּלֵּק העולם ומַסְלָן the Lord knows when it is time for the righteous to be called away ..., and he does call them away. Ex. R. s. 52 חזה מַסְתַּלֵּק was about to die; a. fr.

סְלִיק, סְלֵק, ch. same, (corresp. to h. עָלָה) 1) *to rise, go up; to go away.* Targ. Gen. XIX, 28 (Y. ed. Amst. סַלֵּיק). Ib. XXXII, 27 (Y. ed. Amst. סְלִיק). Targ. Ex. XIII, 18; a. fr.—Bets. 38a, a. fr. כד ס׳ ר׳ וכ׳ when R. A. went up (from Babylonia to Palestine); ib. כי ס׳ לחתם Ms. M. when he arrived there; a. fr.—2) *to occur.* Taan. 21a כל מילתא דהוה סַלְקָא ליה חזה אמר וכ׳ (Ms. M. כל דהוה ס׳ ביה) whatever happened to him, he said, this, too, is for good; Snh. 108b bot.; a. fr.—3) (interch. with *Pa.*) *to stop, hush, keep silence.* Targ. Jud. III, 19; Targ. Am. VI, 10; VIII, 3 (h. text חס).—4) *to turn out, result,* (with אלביא) *to agree with.* Targ. I Chr. XI, 11.—B. Kam. 92a bot. לא הוה סלקא ליה שמעתא וכ׳ Ms. H. (ed. סליק, v. Rabb. D. S. a. l. note 30) whatever tradition he reported turned out not to be in agreement with the *halakha.*—5) with על ליבא, דעתא &c. (=h. עלה על לב) *to occur to the mind; to desire; to entertain an opinion.* Targ. II Chr. VII, 11.—In Talm. סלקא דעתא =סלק אד׳, v. דַּעְתָּא.—Ḥull. 64b, a. fr. לא ס״ד that cannot rise in your mind, no idea of it.—6) (cmp. עלתה ארוכה, חעלה ארוכה, v. אֲרוּכָה II) *to grow, heal up.* Sabb. 134b, a. e., v. חַרָּא.

Pa. סַלֵּיק 1) *to remove.* Targ. Ez. XLV, 9 (not סָלֵי). Targ. Job XXXIV, 29 (not וישלם). Targ. Ps. CII, 25; a. fr.—Nidd. 51b בתר דסַלִּיקוּ וכ׳ after they have taken off their phylacteries. Gitt. 52b ואיסַלְּקִינֵיהּ and I shall remove him (from office). Ib. מְסַלְּקִינָן ליה we (the court) must discharge him; a. fr.—2) (with or without בזוזא) *to dismiss with payment; to settle, satisfy.* B. Mets. 68a מצי מְסַלֵּק ליה he has a right to settle with him (satisfy the mortgage). Ib. 67a, v. מַשְׁכַּנְתָּא; a. fr.

Ithpa. אִסְתַּלֵּיק, *Ithpe.* אִיסְתְּלֵיק 1) *to remove one's self, rise, go away; to be removed, taken away; to die.* Targ. Gen. XII, 8. Targ. I Chr. V, 1 (ed. Lag. a. oth. אשתקלת); a. fr.—Targ. Y. Ex. XII, 43 דא׳ who deserted the Jewish faith (O. ed. Berl. דאשתמד; oth. ed. דאשתלק; h. text בן נכר).—Keth. 106a כיון דעבד הכי א׳ after he had done this, he (Elijah) stayed away (ceased to appear to him); a. fr.—2) *to be accounted.* R. Hash. 27a תִּיסָּלֵק לה בתרתי let it be accounted as two notes.—[Ber. 56b אסתליק Ms. M., v. צְלַק.]

סְלַק (=שְׁלַק) *to boil down.* Gitt. 68b, sq. Ar. (ed. ש׳).—Part. pass. סְלִיק; f. סְלִיקְתָּא, סְלִיקָתָא; *pl.* סְלִיקָתָא. Pes. 34a top בס׳ ומאיסתא Ar. (ed. Koh. סַלְקָתָא; Ms. M. 2 סלקיתא; ed. שליקתא) when the wheat has been boiled (in the brewery) and become repulsive; v. סְלִיקוּסְתָּא II.

סִי׳, סַלְקָא I m. (v. next w.) *beet.* Ber. 35b bot., v. אֲפִיגַרוֹן. Erub. 28b, sq. חזיא ... ס׳ חזיא raw (not sufficiently boiled) beets kill a healthy man; a. fr.

סִי׳, סַלְקָא II m. (סְלַק) *well-boiled vegetable.*—*Pl.* סְלָקֵי, סִי׳. Ber. 35b sq. מיא דכולהו ס׳ Ar. (ed. ש׳), v. אֲפִיגַרוֹן.

סַלְקוּנְדְּרִי* m. pl. (siliginarii or siliquiarii) *bakers* of wheat flour (v. Sm. Ant.[3] s. v. Pistor). Ab. Zar. 39b (Ar. סלונדקי, סלותקי, סלוקתי), v. next w.

סַלְקוּנְדְּרִית, סַלְקוּנְדְּרִית f. (preced.) מלח ס׳ *lumpy salt* (used by bakers), for which, it was believed, entrails of unclean animals were used as a condiment or to polish its surface. Ab. Zar. II, 6 (35b) מלח ס׳ Ms. M. (Mish. ed. סלקונטית; Bab. ed. שלקונדית; Y. ed. סלוקנדית; Alf. סלקונתית). Tosef. ib. IV (V), 12 מלח סלקונתית שחורה ed. Zuck. (Var. של קינטרית, oth. ed. סלקונט) black Salkundre salt (prepared by pouring saline water over piles of burning wood, v. Lübker Reallex. s. v. Salinae); לבנה ... white Salk. salt; Y. ib. IV, end, 42a; Bab. ib. 39b. Ib. (Ar. מאי מלח ס׳ מלח שכל סלקונדרי רומי אוכלין אותה סלוקתי ... בה) what is Salk. salt? A salt which all Roman *siliginarii* use at their meals (R. Niss. to Alf.: which all Roman nobles eat, i. e. those using fine bakery or confections).

סלקונתית, סלקונטית (ט or ת arisen from דר), v. preced.

סַלְקוּנְתָּא f. (סְלַק; cmp. Arab. šallâḳ) *beggar's bag containing victuals.* Y. Ter. VIII, 45d bot.

סלקטירין, v. בּוּלְקָטָר.

סלקיתא, v. סְלַק.

סלקנדית, סלקנרית, v. סַלְקוּנְדְּרִית.

סַלְקָתָא, v. סְלַק.

סלריא, Yalk. Lev. 493, v. סַלְרָיָא.

סַלְרָיָא f., v. next w.

סַלָּרִין m. (salarium) *pay, pension, salary.* Lev. R. s. 34 והן מעלין לו ס׳ Ar. (ed. מזונות) they grant him a salary (for his services); Yalk. Prov. 946 סודרין (corr. acc.); Ab. d'R. N., 2nd vers., ch. XXX (ed. Schechter, p. 66) המלכות מעלה לו סלירא וכ׳ (corr. acc., or סַלָּרְיָא) the government grants him an annual pension. Ib. ch. XVIII (p. 38) שהיתה לו סלדיה בכל וכ׳ (corr. acc.) that he (Joiachin) had an annual grant.

סָלַת, *Pi.* סִרְסֵל (denom. of סֹלֶת) *to sift, select, produce fine flour.* Ter. XI, 5 חמְסַלֵּת קב וכ׳ he who gets one or two Kab out of one S'ah of wheat. Y. ib. 47d bot. מסלת

בחטים וכ׳ the priest may sift out of the (flour of) wheat (of T'rumah) as much as he wants (and abandon the rest). Tanh. T'tsavveh 5 וסַלֵּיתּ לי מיתוכה וכ׳ and get me out of it flour for one loaf (v. גְּלוּסְקָא) fine and well sifted.—Part. pass. מְסוּלֶּתֶת, *pl.* מְסוּלָּתִים. Sifré Deut. 21 מן .. מן חמס׳ שבכם out of the chosen, out of the select among you, v. בָּרוּר.

סְלַת, *Pa.* סִלֵּית (denom. of סִילְתָּא II) *to cut chips, trim.* Sabb. 74[b], v. סִילְתָּא. Ib. 150[b] וסִלֵּתִינָן סילתי Rashi (ed. ומסלתית, corr. acc.; Ms. M. וסִלֵּתִינָן) and we chopped kindling wood. Bets. 19[b] השתא סַלּוּתֵי מסלתינן וכ׳ since we are permitted to chop kindling wood (during the festive week), can there be a question about offering &c.? B. Kam. 113[b] זבין דיקלא ... לסַלּוּתֵי Ar. (ed. לצלחוא) bought a palm-tree ... to cut it for fuel.

סִילְתָּ, סַלָּת m. (סָלַת) *flour-sifter, fancy-baker* (siliquiarius).—*Pl.* סִילָּ, סַלָּתִין, סַלָּתִים. Kel. XV, 3 ים נפה של סיל׳ (Talm. ed. סילתית) the bakers' frame for the reception of sifted flour, opp. נפה של סל׳ של בעל הבית. Ib. 4 (Talm. ed. סלתית, corr. acc.). Tosef. ib. B. Mets. V, 5 (ed. Zuck. סלתון, corr. acc.).

סוֹלֶת, סֹלֶת f. (b. h.; סָלַל I, v. סִלְסֵל) 1) *sifted fine flour.* Men. XII, 3 קמח יביא ס׳ if one vows an offering of flour, he must bring fine flour. Sifré Deut. 315 ונושרות סוֹלְתָן וכ׳ and drop their flour on the ground. Cant R. to I, 1 כל ... לא ס׳ is not all of Solomon's wisdom fine flour (choice)?; a. fr.—Kidd. 69[b]; 71[b] Ezra did not leave Babylonia, עד ששאה כס׳ נקיה until he made her (the Jews in Babylonia) like the purest sifted flour, i. e. established the purity of descent of their families by careful investigation (cmp. עֲרִיסָה).—*Pl.* סָלָּחוֹת. Shek. IV, 3. Ab. Zar. 37[b] bot. Esth. R. to I, 14, v. סָרַס; a. fr.—2) *a dish made of fine flour, pudding.* Ber. 37[a] (v. Rabb. D. S. a. l. note 20). Y. ib. VI, 10[b]; a. e.

סוֹלִ׳, סֹלְתָּא, סוֹלְתָּא, סֹלֶת ch. same. Targ. O. Ex. XXIX, 2. Targ. O. Gen. XVIII, 6 (ed. Vien. סָלִ׳); a. fr.—Y. Ber. VI, 10[c] bot. סלת (ed. Krot. a. oth. סלית), a. סולתא *flour-dish*, v. preced.

סֹלְתָּא, סֹלְתָּא, v. sub סיל׳.

סַלְּתוֹת, v. סַלָּת.

סֹלְתָנִיתָא, סֹלְתָנִיּוֹת, v. סוּלְתָנִית.

סַם m. (b. h. סַמִּים *pl.*; סמם, cmp. Arab. *samma, to penetrate*) *drug* (healing or deleterious); *medicine; poison; paint.* Sabb. XII, 4 כתב בדיו בסם וכ׳ if one wrote (on the Sabbath) with ink, with a paint (orpiment or sandaracha) &c. Lam. R. to II, 11, v. דְּמָעָה. Hull. III, 5 אכלה סם המות if the animal is known to have swallowed a deadly poison; ib. 58[b] סם המות דבחמה what is deadly to animals, דאדם what is deadly to man. B. Kam. 85[a] כמה ... בין סיוף לסם how much a person condemned by the government to have his hand cut off would pay for the difference (in pain) between the plain operation with the sword and that performed under the influence of a drug (mandrake, v. Plin. H. N. XXV, 150). Yoma 72[b] (play on שָׁם, Deut. IV, 44) זכה ... סם חיים וכ׳ if he applies his learning rightly, it becomes to him a medicine of life, if not, a deadly poison. Kidd. 30[b] (play on ושמתם, Deut. XI, 18) סם תם an unfailing remedy; Sifré Deut. 45; a. fr.—*Pl.* סַמִּים. Gen. R. s. 10 (fr. Ben Sira) אלוה העלה ס׳ וכ׳ God made drugs come forth out of the earth, with them the physician heals .., and out of them the druggist produces poisonous drugs. Ker. 6[b]; a. e.

סַמָּא I ch. same. Targ. Y. Gen. XXIV, 33; a. e.—Nidd. 30[b], v. נִפְצָא. Ib. אירכא גופא דלא מקבל ס׳ sometimes a body is not susceptible to the effects of a drug. Ḥull. 54[a], v. בְּרַר. Sabb. 104[b] (expl. סם, ib. XII, 4) ס׳ *orpiment*, v. preced. Yoma 72[b] ס׳ דחויי, v. preced.; Sabb. 88[b]; a. fr.—[Targ. Prov. XXV, 20 ס׳ למנא some ed., read: סָמָא.—Y. Bets. III, 61[c] top ס׳ דקיסא, v. בַּמָּא I a. סָמָא.]

סַמָּא II m. (סמם, *to tie up, close*; cmp. תסתיים s. v. סוֹם ch.) [*that which includes everything,*] *essence, sum.* Y. Ber. IX, beg. 12[d]; Meg. 18[a], a. e. (ref. to Ps. LXV, 2) ס׳ דכולא משתוקא the sum (the highest) of all (praise) is silence. Y. Snh. XI, 30[b] כל ס׳ דמילתא וכ׳ to conclude the matter, it is not this, but &c. Y. Taan. IV, 69[a] כל ס׳ דמילתא ניתי וכ׳ to end the matter, let us bring &c.; Lam. R. to II, 2. Koh. R. to V, 12.

סַמָּא III 1) pr. n. m. *Samma*, name of several Amoraim (v. Yoḥăsin sub lit. ס) Ab. Zar. 50[b]; a. fr.—2) כְּפַר ס׳ pr. n. pl. *K'far Samma*, the home of one Jacob, a disciple of Jesus of Nazareth. Tosef. Ḥull. II, 22; Y. Ab. Zar. II, 40[d] bot.; a. e.; v., however, סַכְנָיָא.

סָמָא, pl. סַמֵּי, v. סִירָא II.

סְמָא, סָמָא, v. סמי.

סַמָּאֵל pr. n. *Sammael*, name of an accuser and angel of death. Targ. Y. Gen. III, 6. Targ. Job XXVIII, 7 second vers.—Sot. 10[b]. Deut. R. s. 11 מלאך ס׳ הרשע ראש וכ׳ the angel S., the wicked, the chief of all Satans; a. fr.

סְמָאלָא, v. סַמְלָא.

סַמְבַּטְיוֹן, v. סַבְּטְיוֹן.

סמדאי, v. סַמְרַאי.

סָמָדָר m. (b. h.) (*berry*) *in the budding stage.* Gitt. III, 8 בהוצאת ס׳ ... והס׳ התלים Ms. M. the leaves, the sprouts, the sap of vines and the budding berries are permitted in the third year; ib. חס׳ אסור וכ׳ the buds are forbidden, because they are fruits; Sifra K'dosh. ch. V, Par. 3 מי ס׳. Ber. 36[b] (contrad. to בּוֹסֶר) המבכיר כרם .. ס׳ he who cuts (the berries of) his neighbor's vineyard in the budding stage. Ib. 59[a]; a. e.

סַמְדָּר ch. same. Targ. Is. XVIII, 5 (h. text גמל).

סַמַדְרְקוֹס m. (transpos. of σαμάρδακος) *buffoon, quack.* Ex. R. s. 46 בן ארכיאטרוס שפגע בס׳ וכ׳ the son of

a chief physician who met a quack and addressed him Lord, master, father.

סמה, Y. Keth. VII, end, 31d בס׳ דמטרונא Matt. K. to Gen. R. s. 41 בפונסא (some ed. בפסונא), read: בסרנה, v. סְרָנָא; v. מְסָאנָא.

סָמָה, v. סמי.

סַמְוָותָא f. (סָמֵי) *blindness*; (sub. בעיל) *blind person.* B. Kam. 31b כתוטרא דס׳ Ms. R. (ed. דסמיותא) barring the road in the position of a blind man's groping staff. Ib. 52a כד רגיז ... לנגדא ס׳ Ms. R. (ed. סַמְוָתָא) when the shepherd is angry with his flock, he makes the leader blind.

סַמוּי, v. סָמֵה.

סָמוּר, v. סְרִמּוּי.

סָמוּכָא, סָמוּךְ, v. סָמַךְ, סָמֵךְ.

סַמּוֹכוֹת m. pl. (סָמַךְ) 1) *supports, pillars.* Gen. R. s. 38.—2) (with or without רגלים or ידים) *cushions tied to the cripple's feet* or *hands.* Sabb. VI, 8 ס׳ שלו his foot-cushions. Ib. כסא וס׳ שלו his stool and his hand-cushions. Yeb. 103a ס׳ הרגלים. Ib. ס׳ הידים Rashi (ed. סמיכת). Ib. 102b סמיכת הרגלים.

סמומיות, v. סָמֵמִית.

סמוק, (סָמוֹק), סְמוּקָא, v. sub סְרִמּוּי.

סַמּוֹקָא, סַמּוֹקָה pr. n. m. *Sammoḳa* (*dyer of red*?), surname of R. Ṭayfa, v. טַיְיפָּה.

אַבָּא ס׳, סְמוּקְיָד pr. n. m. *Abba Simmukyad* (Red-hand). Num. R. s. 3.

סַמּוֹ׳, סָמוֹקְרִי m. (סָמֵק) *reddish, reddy.* Targ. Y. Lev. XIII, 42 (ed. Vien. סְמוּקְרֵי; h. text אדמדם). Targ. Y. I Gen. XXV, 25 סוּמוּקְרֵי (ed. Vien. סוּמוּקְרֵי); II סַמְקְרֵי (h. text אדמוני).

סְמוּקְתָא, v. סְרִמּוּק, a. סַמְקְתָא.

סַמְוָתָא, v. סַמְוָותָא.

סממיא, v. next w.

סַמְמוֹרִיתָה pr. n. (transpos. of Sarmatia) *Sarmatia*, the country extending from the Vistula to the Rha (Volga). Cant. R. to II, 8; Pesik. Haḥod., p. 48a סמטיא (corr. acc.), v. בַּרְבַּרְיָא.

סָמָה, סָמָא, סמי (v. סום II) *to tie up, close; to make blind.*—Part. pass. סָמוּי; f. סְמוּרָה; סְמוּיָה; *pl.* סְמוּיִים, סְמוּרִין; סְמוּרוֹת; *a) tied up, hidden* (cmp. סְרִמָּה). Taan. 8b (ref. to אסמיך, Deut. XXVIII, 8) דבר חס׳ מן העין that which is hidden from sight (the exact quantity of which you do not know); B. Mets. 42a; a. e.—*b) blinded, blind.* Kidd. 24b הרי שהרתה עינו ס׳ וכ׳ if the slave's eye was blind, and he (the master) cut it out. Keth. 105a כמה ס׳ עיניהם וכ׳ how blind are the eyes of (how short-sighted are) those who receive bribes!

Pi. סִימֵּא 1) *to blind, make blind.* Kidd. l. c. סי׳ עובר וכ׳ he injured the eye of the embryo (while operating on the mother). Ib. וסִמְּאָהּ ... הרי שהיתה suppose the slave's eye was dim, and he (the master) made it entirely blind. Y. Kil. VIII, 31c top וסִירְמָרָהּ; B. Kam. 91a וסִימְּאוֹ (Ms. M. וסימאה) and he made him blind. Ib. VIII, 7 האומר סַמֵּא וכ׳ if one says (to his neighbor), blind my eye, the neighbor is responsible. Gen. R. s. 75, end שלח לו ... לסַמּוֹת וכ׳ he sent him a present in order to blind his eyes (with ref. to Deut. XVI, 19). Sabb. 109a top יד מְסַמְּאָה an unwashed hand put on the eye makes blind. Gen. R. s. 42 (ref. to עין משפט, Gen. XIV, 7 עין .. לסַמּוֹתָהּ they wanted to blind the eye (of him) that established the rule of justice in the world; a. fr.—2) *to tie up one's own eyes; to simulate blindness.* Tosef. Peah IV, 14; Y. ib. VIII, 21b top; Keth. 68a הַמְסַמֵּא את עינו (a beggar) who ties his eye up.

Nif. נִסְמָא, נִסְמָה *to be blinded; to become blind.* Num. R. s. 7, beg. Bekh. V, 5 (36b) שנִסְמֵית עינו (Talm. ed. שנִסְמְרִית) that became blind on one eye; Keth. 77a נִירְסְמַת; a. fr.

Hithpa. הִסְתַּמֵּא, *Nithpa.* נִסְתַּמֵּא same. Arakh. 17b, sq. פְּתוּחַ ונ׳ if he was open-eyed and became blind; B. Bath. 128a. Num. R. s. 18 מיד היה מִסְתַּמֵּא (not היתה) he would get blind at once; a. e.

סְמָא, סָמֵי ch. same.—V. סָמֵי.

Pa. סַמֵּי 1) *to close the eyes of; to blind.* Targ. Y. Ex. XXIII, 8. Ib. XXI, 26; a. e.—Y. Ber. II, 4b עבור קומיו וסַמֵּי עיניך (euphem. for עיניך) pass it (the idol) and blind thy eye (ignore it); Y. Shek. II, 47a top; Y. M. Kat. III, 83c bot. סמי עיניה דדרן ואַסְמֵי (*Af.*). R. Hash. 24b put its eye out (destroy the form of the figure); a. e.—Trnsf. (cmp. גָּנֵז) *to declare apocryphal, repudiate, cancel.* B. Bath. 77b אֲסַמֵּיהּ shall I cancel it (the Boraitha)?; ib. 78b (not אסמיא); Yeb. 40a אֲסַמְּרֵיהּ; B. Kam. 91b; a. e.—Sabb. 52a מאי חזית דְּסַמֵּית הא מקמי הא סמי הא קמי הא what reason dost thou see to repudiate this opinion rather than the other? repudiate rather the other.—2) *to bind, to act as an astringent.* Y. Shek. V, 48d (Bab. ed. to V, 1) סמי למעירן ... הידדן Ms. M. (v. Rabb. D. S. a. l. p. 43; ed. סמס, ממסמס) which wine is good for the bowels and which binds the bowels.

Ithpe. אִסְתַּמֵּי *to become closed, get blind.* Targ. Koh. XII, 2.—Y. Peah VIII, end, 21b יִסְתַּמְּרִין ... עיניהן may the eyes of him who saw thee and gave thee nothing, become blind; Y. Shek. V, end, 49b. Lev. R. s. 22 ואִיסְתַּמְרַת and she became blind. Ib. דרן דהוה פתיח א׳ he who was open-eyed got blind; a. fr.

סַמְיָא, סָמֵי m. (preced.) *blind.* Targ. Y. Lev. XXI, 18. Ib. XIX, 14 (ed. Vien. סַמְיָא, corr. acc.); a. fr.—Gitt. 68b top חזא ס׳ וכ׳ (not חזיא) he saw a blind man that had lost his way, and led him back &c. Lev. R. l. c.; a. fr.—*Pl.* סָמֵיִן, סָמַיִן; סַמְיָיא. Targ. Zeph. I, 17. Targ. Is. XXIX, 18 (some ed. סוֹמָן). Ib. XXXV, 5 (some ed. סוֹמִין); a. fr.—Gen. R. s. 30 בשוק ס׳ צווחין לעווירא וכ׳ in the market

place of those whose eyes are closed, they call a blind man rich of light. Y. Peah IV, end, 19a, v. נְהוֹרָא; a. fr.

סְמִיָּא pr. n. m. *Simya*, v. סִימַאי.

סְמִידָא m. (cmp. סָמְדָר, a. σεμίδαλις) *finest flour* (in Targ. Y. corresp. to סֹלֶת in Targ. O.). Targ. Y. Ex. XXIX, 2; a. fr.—Targ. Y. Gen. XVIII, 6 ס׳ דסולתא (h. text קמח סלת).—Gitt. 56a (contrad. to תִּירוּרִיתָא a. גּוּשְׁקָרָא).—Pes. 74b בס׳ דמיפרך Ms. M. (ed. בסְמִידִי דמפריר; Ms. M. 2 בדסְמִידִי) in the case of a paste of the finest flour, which is brittle. Ib. ד׳ס a paste of &c. M. Kat. 28a לחמא דס׳ לכלבי וכ׳ Ms. M. (ed. ס׳ only) bread of finest flour was given to the dogs and was not wanted (i. e. there was great affluence). Pes. 42a sq. פת נקיה דס׳ 'pure bread' means bread of fine flour. Yalk. Koh. 989 אייתי צמידא וכ׳ bring me bread of fine flour and good wine &c.; a. fr.—Denom. סְמִידִי, סְמִידָא, v. supra.

סְמִידָתָא f. (preced.) *pollen.* Gitt. 69a ס׳ דכשותא Ar. (ed. חוּמְרָתָא) pollen of cuscuta.

סְמִיוֹן, סְי׳ m. (v. next w.) *rope* of a yoke.—*Pl.* סְמִיוֹנִין, סְי׳, v. סְמָלוֹן.

סְמִיוֹנָא, סְי׳* m. (סְמִי) *bond, shackle, fetter.*—*Pl.* constr. סְמִיוֹנֵי, סְי׳. Targ. Job XIII, 27 (h. text שרשי). [Ib. XXI, 29 סמיוניהון Ms.; ed. Lag. סמיני, read: סְמָנֵי׳].

סְמִיוֹנִית, סְמִיוֹנוֹת, v. סְמָנִית.

סַמְיוּת f. (סָמֵא) *being tied up, obstructed.* Keth. 105a ס׳ הלב obstruction of the mind, *dullness.*—Esp. ס׳ עינים *blindness.* Gen. R. s. 93, v. חֲשָׁמָה; Yalk. ib. 150. B. Mets. 71a.

סַמְיוּתָא, v. סַמָּוָתָא.

סְמִיר ס׳, כפר ס׳, v. סִיסַאי.

סָמִיר, סָמִיךְ, v. סָמַךְ.

סְמִיכָה f. (סָמַךְ) 1) *proximity, close neighborhood.* Y. Kil. III, 28d bot. מה ביניהון ס׳ they differ as to planting (the gourd) near (the onions, without intervening space).—2) (=סמיכת יד, v. Lev. I, 4) *putting hands upon the head of the sacrifice.* Men. IX, 8 (93a) ס׳ שירי מצוה laying hands on the sacrifice is a dispensable act, v. שְׁיָרִים. Ib. תכף לס׳ שחיטה the laying on of hands must immediately precede the slaughtering. Tosef. Ḥag. II, 8 [אלא] על הס׳ except on the question of laying hands &c. (on the Holy Days, v. Ḥag. II, 2). Tem. 16a top דופי של ס׳ the taint which attached to them on account of their disputes concerning the *s'mikhah* (on the Holy Days). Snh. I, 3 סְמִיכַת זקנים the laying on of hands by the elders (Lev. IV, 15); Tosef. ib. I, 1, v. next w. Y. ib. I, 19a bot., v. next w.; a. fr.—*Pl.* סְמִיכוֹת. Kidd. I, 8. Men. 88a, a. e. שתי ס׳ בצבור in two cases of communal offerings is laying on of hands required (Lev. l. c., a. XVI, 21).—3) *laying hands on the scholar*, in gen. *ordination.* Snh. 14a אין ס׳ בח״ל ordination cannot take place outside of Palestine. Ib. ס׳ אלא *zaken* (I Sam. II, 32) can only refer to ordination as an elder; a. fr.—Ib. 13b סְמִיכַת זקנים, v. next w.—4) *leaning against, support.* Keth. 111a sq. ישיבה שאין בה ס׳ sitting without a back to lean against; עמידה שאין בה ס׳ standing without something to lean against; a. e.—5) *cripple's cushion*, v. סְמוֹכוֹת.—[Y. Yoma III, 40b bot., read: מְסִירָה.]

סְמִיכוּת f. (preced.) *ordination.* Tosef. Snh. I, 1 סמיכה וס׳ זקנים וכ׳ the laying of hands (on the head of a communal sacrifice) and the ordination of elders require the presence of three; Snh. 13b סמיכה וסְמִירַת זקנים (v. סָמַךְ I); Y. ib. I, 19a bot. לס׳ בשלשה, expl. ס׳ סמיכה הוא לא ס׳ *s'mikhah* is not the same as *s'mikhuth*, v. מִינּוּיָא.—[In later grammatical writings: ס׳ *status constructus.*]

סְמִירוּתָא ch. same, *ordination.* Y. Snh. I, 19a bot., v. מִינּוּיָא.

סְמִירְתָא f. (סָמַךְ) *solid, thick.* Ber. 25b דדמו כארעא ס׳ which is legally to be considered like solid earth. B. Bath. 20a בס׳ when the material of the rag is very thick. Taan. 9b ס׳ עיבא a heavy cloud, opp. קלישא.

סָמִיק, v. סָמֵק.

סמ״ך *Samekh*, name of the fifteenth letter of the Alphabet. Gen. R. s. 17; Yalk. ib. 23 מתחלת הספר ועד כאן אין כתיב סמ״ך . . . נברא סטן from the beginning to this verse (Gen. II, 21) there is no Samekh; when Eve was created Satan (temptation) was created (Gen. R. l. c. שטן). Meg. 2b; Y. ib. I, 71c top ס׳ מעשה ניסים the letter S. (on the tablets of the Ten Commandments) was suspended by a miracle. Sabb. 66a, v. סִימָנָא I; a. fr.—*Pl.* סַמְכִין. Ib. 103b, v. מ״ם.

סָמַךְ (b. h.) [*to close, join,*] 1) *to pack, make close, stamp.* Shebi. III, 8 לא יִסְמוֹךְ בעפר one should not support the dam by packing earth upon it, v. סָבַךְ. Gen. R. s. 5 סָמְכָן וכ׳ he crowded them between &c. (Lev. R. s. 10 שָׁמָן); a. e.—2) *to support, stem.* Midr. Till. to Ps. CXXXVI, עוג הירח . . . וסוֹמְכוֹ Og broke a mountain loose and threw it on the Israelites ...., Moses took a pebble and mentioned the Holy Name over it and stemmed its fall; הירדים שכך סוֹמְכוֹת the hands which thus stem (the mountain); Deut. R. s. 1, end; a. e.—3) *to bring close, to join.* Y. Sabb. III, 5d bot. אפי׳ לְסָמוֹךְ לו even to place a vessel close to it (to be warmed); Bab. ib. 38b. Y. Kil. II, 27d סוֹמְכִין עומרין וכ׳ you may put packed sheaves by the side of &c. Kil. II, 7 לסמוך לו וכ׳ to plant closely adjoining to it &c. Ib. 8; a. fr.—Esp. (sub. יד) a) *to press hands on the head of a sacrifice* (to indicate ownership). Men. IX, 8 הכל סוֹמְכִין וכ׳ all persons are entitled to lay hands on their sacrifices, except &c. Ḥag. II, 2 שלא לסמוך that the laying on of hands must not be done on the Holy Days. Ib. 3 ואין סומכין עליהם but hands must not be laid on them; a. fr.—b) *to lay hands on the head of a scholar*, in gen. *to ordain.* Snh. 14a the government decreed שכל הסומך יהרג וכ׳ that whosoever ordained a scholar should be put to death, and whosoever be ordained should be put to death, ועיר שסומכין וכ׳ and the town wherein the ordination takes place &c. Ib. וס׳ שם חמשה וכ׳ and he ordained there five elders. Ib. ר״מ לא סָמַךְ ר״ע that R. Akiba never ordained R. M.—Ib. סומכין בארץ וסְמָכִין if those ordaining stand on Palestinean ground, and

those to be ordained outside of Palestine; a. fr.—4) *to lean, to rely.* Ber. 9ª, a. fr., v. בְּדֵי. Erub. 65ᵇ נְסָמוֹךְ עַל וכ׳ let us rely on the opinion of &c.; a. fr.—Trnsf. a) *to support; to find support for an opinion* or *a rule,* (v. אִסְתַּמְכְתָּא). Y. Shebi. X, 39ᶜ bot. (ref. to Deut. XV, 3) מיכן סָמְכוּ לפרוזבול וכ׳ here they found a support for the *prosbol* as a Biblical institution, expl. בשהתקין הלל סָמְכוּהוּ וכ׳ when Hillel had instituted it, they supported it by reference to &c.—b) (with ענין) *to bring under the same rule laws which are joined in the Biblical text.* Yeb. 4ª (ref. to Ex. XXII, 17 a. 18) סמכו עניין לו וכ׳ they brought the subject (verse 17) close to it (verse 18) (to intimate) as the punishment for the one is stoning, so is it for the other. Ib. וכי מפני שסמכו וכ׳ can we put a person to death on an intimation suggested merely by the neighborhood of two subjects? (v. סְמוּכִים, infra).—*Part. pass.* סָמוּךְ; f. סְמוּכָה; *pl.* סְמוּכִין, סְמוּכִים; סְמוּכוֹת a) *near, close by.* Meg. 3ᵇ וכל הס׳ לו and all (the inhabited area) adjoining it. Men. 98ª, a. e. ס׳ בעל the preposition *ʿal* means *immediately on.* Sifré Num. 131 הרבה פרשיות ס׳ וכ׳ many sections (in the Torah) adjoin one another, and yet are (mentally) as far from one another &c. Sabb. I, 2 ס׳ למנחה near Minḥah time; a. v. fr.—Esp. סָמוּךְ, סְמוּכִים *the interpretation founded on the fact of local junction of texts* (v. supra). Yeb. l. c. ס׳ מן התורה מנין where is it intimated that Biblical texts are to be interpreted on the basis of proximity? Answ. (ref. to Ps. CXI, 8): they are arranged &c. Ib. מאן דלא דריש ס׳ he who does not adopt the interpretation based on textual proximity. Ber. 10ª; a. fr.—b) *strong, hardened.* Num. R. s. 9 לבה ס׳ עלידם her heart is hardened towards them (and their presence will prevent her from confessing her guilt); cmp. גוס I.

Nif. נִסְמַךְ 1) *to be adjoined.* Ber. l. c. למה נִסְמְכָה וכ׳ why has the section referring to Absalom (Ps. III) been joined to that relating to Gog and Magog (Ps. II)? Tanḥ. Ḥuck. 20 ונ׳ להר וכ׳ and is close to the mountain opposite. M. Kat. 28ª; a. fr.—2) *to be ordained.* Snh. l. c., v. supra. Yoma 87ª שראויין לִיסָּמֵךְ who are worthy to be ordained; a. fr.

Pi. סִימֵּךְ *to support, prop.* Y. Maasr. II, 50ª top הִמְסַמֵּךְ בגפנים he who props vines. Yalk. Ex. 244 עוזר ומסמך אתה וכ׳ thou art a helper and supporter to all &c.; a. e.—Part. pass. מְסוּמָּךְ, *pl.* מְסוּמָּכִין. Kel. II, 2 יושבין שלא מ׳ (vessels or fragments of vessels) resting without the need of a support.

Hif. הִסְמִיךְ *to pack, tread.* Y. Maasr. l. c. ברגליו מַסְמִיךְ working with his feet is he who packs (sheaves &c.; Y. B. Mets. VII, beg. 11ᵇ מקמץ).

Hithpa. הִסְתַּמֵּךְ, *Nithpa.* נִסְתַּמֵּךְ *to lean one's self.* Gen. R. s. 45, end הויתה מִסְתַּמֶּכֶת על וכ׳ was leaning on her handmaid. Sifré Num. 131 והיה מִסְתַּמֵּךְ וכ׳ and he went off leaning on his stick; a. e.

סְמִיךְ I, **סָמִיךְ** ch. same, 1) *to press, lay hands on, lean on.* Targ. Am. V, 19. Targ. Ex. XXIX, 10; a. fr.—2) *to support, uphold.* Targ. Ps. LI, 14; a. e.—3) *to rest on; to rely, feel safe.* Targ. II Sam. I, 6. Targ. Ps. LXXXVIII, 8. Ib. LXXI, 6; a. fr.—Ḥag. 20ᵇ מִיסְמַךְ סָמְכָא דעתיידהו their mind is at rest (they feel safe that they cannot be seen). Ab. Zar. 71ᵇ סמכא דשתירה he feels sure (of his bargain); a. fr.—4) *to bring close, join.* Y. Sabb. III, 5ᵈ bot., v. אַדְּרָא. Yeb. 119ª סְמוֹךְ מישטא וכ׳ bring close, i. e. add &c., v. מִישׁוּטָא; Kidd. 80ª; a. e.—Esp. *to ordain* (v. preced., a. Targ. Deut. XXXIV, 9). Snh. 13ᵇ (expl. סמיכת זקנים, v. סְמִיכוּת) מיסמך סבי ordaining of elders. Ib. בירא ממש סָמְכֵן לירה או בשמא סמכין לירה Ms. M. must they ordain him by actually putting a hand on him, or merely by calling his name? Ib. וחד לא סָמֵיךְ and one alone cannot ordain? Ib. 14ª ור״מ . . . סְמִיכָה was it R. J. ben B. that ordained R. Meir? Ib. הוה מיטמר מלמיסמכיה Ms. M. was on his guard not to be ordained. Ib. סְמוֹכוּ לנא appoint for us as teachers, v. חֲמִישָׁאי; a. fr.—*Part. pass.* סְמִיךְ, סָמִיךְ a) *ordained.* Pes. 49ª תרי בני סְמִיכֵי two sons both of whom were ordained teachers.—b) *near, adjoining.* Targ. Y. I Num. XXI, 14. Ib. II, 5; 12, a. e. (interch. with סְמוּכִין). Targ. Y. Deut. VI, 7.—Snh. 7ᵇ ס׳ לירה וכ׳ and next to it follows &c.; ib. 107ª; a. fr.

Pa. סִמֵּךְ 1) *to press, stamp, make a thick mass.* Pes. 116ª וצריך לְסַמּוּכֵי וכ׳ and you must make it a thick mass so as to be emblematical of clay (v. חֲרוֹסֶת).—2) *to secure,* esp. *to refer to a depositary for payment; to draw an order for.* Y. Kidd. III, 64ª top סַמְּכֵיהּ גבי לוי he referred him to Levy (as his depositary). Ib. סַמְּכוּן . . . גבי זבונה they secured the teacher by a deposit with a merchant. Y. Shebu. VII, 38ª top, בַּהֲפָא. Y. B. Mets. IV, beg. 9ᶜ; a. e.

Af. אַסְמִיךְ 1) *to give an order to.* Ib. אנא בעי . . . דאַסְמִיכְתַּנִי I want to collect the money for which thou hast given me an order (at the banker's).—2) *to lean on; to find support; to give support.* Y. Ber. II, 4ᶜ כל מילה . . . מַסְמְכִין לה מן וכ׳ whenever a proposition is not evident, they try to support it by a large number of Biblical passages; Pesik. R. s. 22 מַסְמְכִינָן, v. אַתַּר. M. Kat. 5ª אַסְמְכֵהּ אקרא gave it support by reference to a Biblical verse. Ber. 19ᵇ כל מילי . . אַסְמְכִינְהוּ על וכ׳ they lean all rules of the Rabbis on the law, 'Thou shalt not deviate', v. סוּר I; a. e.—3) *to make substantial, put a thick layer on.* M. Kat. 13ᵇ מעברין אַסְמוּכֵי *m'abbin* (Mish. II, 5) means covering with a heavy layer, opp. אַקְלוּשֵׁי, v. קְלַשׁ.

Ithpe. אִסְתְּמִיךְ *to lean; to rely.* Targ. Jud. XVI, 26. Targ. Is. L, 10; a. fr.—Yeb. 42ᵇ מְסְתְּמִיךְ ואזיל וכ׳ R. A. walked leaning on the shoulder of &c. Y. Ber. II, 4ᵇ; Y. M. Kat. III, 83ᶜ bot. ר׳ יוחנן הוה מיסתמיך וכ׳ R. J. was (walking) leaning on &c.; a. fr.

סְמַךְ II m. (preced.) *support, help.* Targ. O. Gen. II, 18 (ed. Vien. סָמֵךְ; Y. סָמִיךְ). Targ. Y. I Deut. XXXIII, 7 סמיך (Y. II סָמֵךְ); a. e.

סַמְכָא c. (preced.) 1) *socket, base.* Targ. O. Ex. XXXVIII, 27. Targ. Ez. XXXIX, 11 ס׳ (h. text חסמת); a. e.—*Pl.* סַמְכַיָּא, סַמְכֵי. Targ. O. Ex. l. c. Ib. XXVI, 19. Targ. Job XXXVIII, 6; a. fr.—2) [*reclining,*] *banquet.* Targ. II Esth. I, 4.—3) *reliance;* בר ס׳ *trustworthy* in reporting traditions. Kidd. 44ª אבין בר ס׳ הוא can Abin be relied upon?; Yeb. 64ᵇ אבין דס׳ (corr. acc.) A. is a trustworthy authority, Isaac . . is not.—*Pl.* בְּנֵי סַמְכֵי. Kidd. 31ᵇ חמשה בני ס׳ וכ׳ Abimi had five sons who were authorities in traditional law during the life-time of his own father.

סַמְכוּ, v. סִיבְּכִי.

סֶמֶל m. (b. h.; Saf. of מוּל II; cmp. אִיזְמֶל) [*carving,*] *carved image.* Gen. R. s. 68 (ref. to סלם, Gen. XXVIII, 12) זה צלמו ... הוא סלם הוא ס' וכ' that means the image of Nebuchadnezzar, *sullam* is *semel*, the letters being the same.

סָמֶל (or סַמָּל) m. (v. preced.; cmp. γλύφανον, γλυφεῖον) *cutting tool.*—*Pl.* סְמָלִים, (or סַמָּ'). Y. Ab. Zar. III, 42ᶜ bot. [read:] חסל והסולם והס' וכ' figures on a signet ring with emblems representing a basket, palm-pricks or shears are indications of common (commercial) use (opp. ornaments with idolatrous emblems), v. בְּזִיּוֹן.

סְמָאלָא, סְמָלָא m. ch.=h. שְׂמֹאל, *left side.* Targ. O. Num. XXII, 26 סמל' ed. Berl. (oth. ed. סְמָא'; ed. Vien. שְׂ'; Y. שְׂ'); a. fr. (interch. in editions with שְׂמָא').—*Pl.* סְמָלִין. Targ. II Esth. VI, 11.

סְמַלּוֹן, סִי' m., *pl.* סְמַלּוֹנִים, סְמַלּוֹנִין, סְמַלּוֹנִין, סִי' (v. סֶמֶל; cmp. γλυφαί, Sm. Ant. s. v. Jugum) *the carved ends of a yoke.* Sifra B'huck., Par. 1, ch. III קצץ את הס' Rabad a. Ar. (ed. סְמִילּוֹנִין, סִימֵי', v. סְמִילּוֹן) he cut off the carved ends. Tosef. Kel. B. Mets. III, 13 [read as:] Sabb. 59ᵇ bot. בעול הלך אחר סְמַלּוֹנָיו as regards the susceptibility of a yoke to levitical uncleanness, go by its carved ends (if they are broken off, the susceptibility ceases); Y. ib. VI, 8ᵇ ונעול אחר סמניריו (corr. acc.).

סַמַלְיוֹן pr. n. m. *S'malyon,* a scholar. Sifré Deut. 357; Yalk. ib. 963; Sot. 13ᵇ ס' אמר וכ' S. says, (the voice called out,) And Moses died &c.

סַמְלָנִית f. a species of *wild beasts* (?). Midr. Till. to Ps. LXXVIII, 45 ed. Bub. Var. of כמלנית (expl. עֲרֹב ib.).

סִי', סַמְלָק m. *jasmine.* Ber. 43ᵇ top (v. Rabb. D. S. a. l. note 1).

סַמַּם, v. סוּם II.

סַמְמִית f. (b. h. שְׂ'; v. סַם) [*poisonous*] *spider.* Sabb. 77ᵇ (Ms. O. שׂ') ס' לעקרב a (crushed) spider is a remedy for a scorpion's bite; Y. Ber. IX, 13ᶜ bot. Sabb. l. c. ארמת ס' על וכ' the fear which the scorpion has of the spider; Yalk. Am. 544 ש'. Snh. 103ᵇ העלה ס' ע"ג וכ' Ar. (ed. שׂ') caused spider-web to cover the altar.—*Pl.* סְמָמִיּוֹת. Sifré Deut. 354 ס' מכרשות אותו וכ' (not סמומ') spiders bite him, and he dies &c.; Yalk. ib. 961.—[LXX a. Vulg. translate שממית *spotted lizard,* v. next w.]

סְמָמִיתָא ch. (v. preced.) [*poisonous animal,*] 1) *spotted lizard.* Targ. Y. Lev. XI, 30 Ar. (ed. שְׂ'; h. text חלמאה).—2) *spider.* Y. Sabb. I, 3ᵇ שְׂמָמִי ודמניא and the mite in garments is changed into a spider.

סַמָּן, סַמְמָן c. (v. סַם) *drug,* 1) *ingredient of frankincense.* Y. Yoma IV, 41ᵈ bot. (expl. חצי כל ס' וס' (חציים) a fraction of each ingredient.—*Pl.* סַמָּנִים, סַמָּנִין, סַמָּנִי. Ib. 41ᵈ; Ker. 6ᵃ סַמְמָנֵיהּ, v. חַסַר. Ib. אחד מסממני הקטרת one of the ingredients of the frankincense; a. fr.—Y. Sabb. XII, 13ᶜ bot. לישע סַמְמָנִין to plant the spices for the frankincense.—2) *pl.* as above: *paint, dye, colors;* in gen. *artist's material.* Gen. R. s. 1 שמצא ס' וכ' .... ציירר your god is a great artist, but he found good material which helped him. Num. R. s. 12; Ex. R. s. 35, a. e. אתה בסַמְמָנֶיךָ וכ' thou (paint it) with thy materials, but I appear in my glory myself; Yalk. Ex. 369 בסַמְמָנֶיךָ; Pesik. Vayhi, p. 5ᵃ בסרמנך (corr. acc.). B. Kam. 101ᵃ שבח ס' the value of the dye (additional to that of the wool); a. fr.—[Tosef. Kel. B. Mets. III, 13 סממנין, v. סְמִילּוֹן.]

סַמְמָנָא, סַמְמָנָא ch. same.—*Pl.* סַמְמָנִין, סַמְמָנַיָּא, סַמְמָנֵי, סַמְמָנֵי. Targ. Y. I Gen. XLIX, 20. Targ. Jer. XLVI, 11 (h. text רפאות). Targ. Ez. XXIII, 14 (h. text ששר); a. e.—B. Kam. 101ᵃ הב לי סַמְמָנַאי give me back my dyes. B. Mets. 85ᵇ bot. [read:] חזה מזתיב ליה גובתא דס' וכ' (Ms. M. סַמְמָנַאי) he placed the tube containing the medicine under his cushion.

סַמְמָנִית f. (preced.), *pl.* סַמְמָנִיּוֹת, סַמְמָנֵי' *writing colors, inks.* Sabb. XII, 3 (103ᵃ) משחי ס' with two inks, v. סִרְמָנִית.

סָמַן (b. h. *Nif.*), *Pi.* סִימֵּן (denom. of סִימָן) *to mark.* Koh. R. to XII, 10, [read:] שלש סימנים סִימַּנְתִּי לך בקבורתו וסיימתי לך) וכ' (וסיימתי לך, being a gloss) three signs did I mark out for thee with regard to the grave of Moses; Midr. Till. to Ps. IX (not סימנתיך).—Part. pass. מְסוּמָּן; pl. מְסוּמָּנִים, מְסוּמָּנִין. B. Bath. X, 7 (172ᵃ) אם חירו מ' (Y. ed. אם חיו בסרמנין; Ms. M. אם חיו סימנין, v. Rabb. D. S. a. l. note) if the two persons of the same name bear also the same marks.

סָמַן, *Pa.* סַמֵּן *to believe in* סִימָן, *be superstitious.* B. Mets. 27ᵇ כיס וארנקי משום דמְסַמְּנֵי people are not likely to lend a money bag or purse, because they are superstitious about it.—*Part. pass.* מְסֻמָּן; f. מְסֻמָּנָא *auspicious.* Kidd. 59ᵃ ולא מס' מילתא and it is inauspicious (to sell the first field one has acquired).

Ithpa. אִסְתַּמַּן *to be marked.* Targ. Y. Num. II, 2 אתוון דמִסְתַּמְּנִין וכ' emblems which are marked out on &c.

סַמָּנָא, סַמְמָנָא, v. סַמְמָנָא, סַמָּן.

סְמַנּוֹן, v. אֲמָנָה II.

סַמְנִיּוֹת, v. סַמְמָנִית.

סמננין, סמניריו, v. סְמִילּוֹן.

סְמָנִים, v. אֲמָנָה II.

סמס, Y. Shek. V, 48ᵈ, v. סְמֵי'.—Yalk. Is. 263 שמסמסין, v. מְסַמֵּס II.

סמפולינא, v. סַמְפּוֹרִינָא.

סַמְפַּנְ', סַמְפּוֹנְיָא, סַמְפּוֹנָא, סִמְפּוֹן, v. sub סִרְמְפּ'.

סַמְפּוֹרִינָא m. (v. next wds., a. b. h. סַפִּיר) *lapis*

lazuli, a jewel in the high priest's breastplate. Targ. Y. II XXVIII, 18 (some ed. סמפול׳).

סִימְ׳, סַמְפּוֹרִין m. pl. (ספר; cmp. צִפּוֹרֶן) *nails, points.* Targ. Is. XLI, 15. Targ. I Chr. XX, 3 (ed. Rahm. סִיפּוֹרִין).

סמפירונין, v. next w.

סַנְפִּיר׳, סַמְפִּיר׳, סַנְפִּי׳, סַמְפִּירִינוֹן m. (σαπφείρινον) *sapphir-like*; in gen. (=lapis sapphirinus) *sapphire, lapislazuli* (v. Sm. Ant. s. v. Sapphir). Tanh. KiThissa 26 ושל סמ׳ היו וכ׳ and they (the tablets) were lapislazuli, and yet they were like a light object in his hands; Cant. R. to V, 14 [read:] מעשה נסים היו של סנ׳ היו וכ׳ they were a miraculous work: they were of sapphire, and yet could be rolled up. Tanh. B'shall. 21 המטה של סמפר׳ היתה the staff (of Moses) was of sapphire; Ex. R. s. 8. Pesik. ʿĂniya, p. 135[b] נאה כס׳ הזה beautiful like sapphire. Ib. סמפ יהיה (corr. acc.); Pesik. R. s. 32; (Lam. R. to IV, 7 סַפִּיר); a. fr.—*Chald.* Targ. Y. Deut. IV, 13. Ib. XXXIV, 12.

סְמֵיק, סְמֵק (v. סוּמַּק) *to be red* (interch. with *Pa.* in Targ. editions). Targ. Y. Num. XXXI, 18. Targ. Gen. XLIX, 12 (Ms. וְיסוּמְקוּן); a. fr.—B. Bath. 84[a] דקא סָמְקָא וכ׳ for it (the sun) is red in the morning and in the evening; a. e.

Pa. סַמֵּיק 1) same, v. supra.—2) *to redden.* Targ. Y. Gen. XLIX, 11.—Lev. R. s. 12 (expl. כי יתאדם, Prov. XXIII, 31) ודאי מְסַמֵּיק לֵיהּ (or מַסְמִיק *Hif.*) the wine will surely make him red (excite him). Y. Ḥag. II, 77[d] bot.; Y. Snh. VI, 23[c] בגין דלא מְסַמְּקָא אפוי (not מסמקי) in order not to make his face red (put him to shame); a. e.—*Part. pass.* מְסַמָּק; *pl.* מְסַמְּקִין, מְסַמְּקֵי. Targ. Ex. XXVI, 14. Targ. Nah. II, 4; a. e.

Af. אַסְמֵיק 1) *to become* or *be dark red.* Ḥull. 93[b]; Pes. 74[b] אומצא דא׳ a piece of meat which is dark red (from congested blood). Ib. בין א׳ בין לא א׳ whether the fluid looks red; a. e.—2) *to make red*, v. supra.

סַמְקָא c. (preced.) *reddish.* Targ. Y. Lev. XIII, 43.—*Pl.* סַמְקִין; f. סַמְקָן. Targ. O. Lev. XIV, 37 (Y. סומקן).—Lam. R. to IV, 3 סמקין וכ׳ . . דלא (not סמקון; some ed. סרמוקן, corr. acc.) lest they see their young red-colored and eat them up.—Yalk. Prov. 960 סמקן דעיינין inflammation of the eyes (Lev. R. s. 12 שמשמין).

סַמְקִי pr. n. pl. *Samḳi.* Yeb. 121[a] אגמא דס׳ the swamp of S.

סְמָקָן, ס׳ m. (preced. wds.) name of a *red jewel, carnelian.* Targ. O. Ex. XXVIII, 17. Targ. Ez. XXVIII, 13; a. e.

סְמַקְרִי, v. סְמוּקְרִי.

סְמַקְתָּא, v. סִרְמוּק.

סְמָקְתָּא f. = סָמָקָן. Targ. Y. II Ex. XXVIII, 17 (not סְמוּקְתָּא); Y. I סְמוּקְתָּא.

סָמַר [(b. h.) *to stand erect, bristle.*—Denom. מַסְמֵר; whence סָמַר] *to nail, fasten.* Y. Meg. IV, 75[c] bot. זְמָרוֹ he nailed it (against the door, in an inappropriate place).

Pi. סִימֵּר *to stud with nails.* Kel. XIV, 2.—Part. pass. מְסוּמָּר. Sabb. VI, 2, a. fr. סנדל המס׳ a nail-studded shoe.

סָמַר I ch., *Pa.* סַמֵּר same.—Part. pass. מְסַמָּר, מְסַמְּרָא. Y. Ḥag. III, beg. 78[d] עד כיפא מ׳ . . . to this day it is called the nail-studded rock.

סָמַר II (=h. שָׁמַר), *Ithpa.* אִסְתַּמַּר, אִסְתְּמַר׳ *to take heed, beware.* Targ. O. Ex. XXIII, 21. Targ. Josh. VI, 18 (some ed. אסתמ׳). Targ. Job XXXVI, 21 (Ms. אסתמ׳); a. fr.—[Ib. XXXIV, 17, v. סַמְתֵּר.]

סְמָרָאֵי, or **סַמְרָאֵי** m. pl. *S'maraë* or *Samraë*, name of a Cushite tribe, prob. named from *Sabrata* (Abrotonum), in northern Africa; cmp. זִרְנְגָאֵי. Targ. Y. Gen. X, 7 סְמָדֵי; Targ. I Chr. I, 9 (ed. Rahmer סמד׳; h. text סבתה).

סמרון, v. סִימְרוֹן.

סְמַרְסִי, v. סַבְרוֹסִי.

סַמְרָטוּט m. (Saf. of מרט; cmp. מַרְטוּט) 1) *rag, lint.* Sabb. XIX, 2. Ib. XXI, 2.—*Pl.* סְמַרְטוּטִין. Shebu. 31[a] אחד לבוש ס׳ one (of the contestants) clad in rags. Tosef. Bets. II, 11 לא יקרע לה ס׳ he must not tear rags (to dress the wound after circumcision). Tosef. Sabb. II, 1; a. fr.—2) (adj.) *ragged.*—*Pl.* as ab. Cant. R. to I, 5; Yalk. ib. 982.

סַמְרְטוּטָא ch. same.—*Pl.* סַמְרְטוּטֵי. Ber. 51[b], v. פַּלְמָטָא.

סַמְרְטִין m. pl. (v. סַמַטְרִיָּה) *Sarmatians.* Y'lamd. to Num. III, 45 (or VIII, 6) quot. in Ar. אפי׳ ס׳ אפי׳ ברבריים (ed. Koh. סמריטין) even Sarmatians, even Barbarians; [perh. Samaritans, v. next w.].

סַמְרִיטִיקִי f. (Σαμαρειτική, sub. χώρα) *the Samaritan district.* Y. Ab. Zar. V, 44[d] bot.

סמרימין, v. סַמְרְטִין.

סַמְרְמוֹרוֹת m. pl. (סָמַר) *shudder.* Nidd. IX, 8 (63[a]) Ar. [Var. in Ar. צַמְרְמוֹרוֹת; Mish. ed. צמרמורת; Bab. ed. צמרמורות).

סַמְתָּרָא, סַמְתּוֹרָא m. (comp. of סַם a. תּוֹרָא, v. תְּרָא I; cmp. P. Sm. 2653 סם תריך) *an emollient*, esp. *cosmetics.* סַמְתַּר מִשְׁחָא, ס׳ רבותא *cosmetic ointments* (v. מִשְׁחָא I a. רְבוּתָא). Targ. Esth. II, 3; 9.—*Pl.* constr. סַמְתּוֹרֵי. Ib. 12.

סַמְתִּירָא m. (preced.) *an emollient* put on a sore, *plaster.* Targ. Job V, 18 מָעַל ס׳ (Bxt. סַמְתִּרְתָּא; h. text חבש).—V. סַמְתִּרֵי.

סַמְתַּר, v. סַמְתּוֹרָא.

סַמְתֵּר (preced. wds.) *to apply an emollient, to heal.* Targ. Job XXXIV, 17 יְסַמְתֵּר ed. Lag. (ed. יסתמר, Ms. יסטמר; corr. acc.; h. text יחבוש; cmp. סַמְתִּירָא). [As regards

formation of a verb from a compound noun, cmp. ברנש, P. Sm. 582.]

סַמְתְּרֵי m. pl. (v. preced. wds.) *a vulnerary preparation; dragon's-blood.* B. Mets. 107b חוו עבדי ליה ס׳ וכ׳ Ms. M. a. Ar. ed. Koh. (ed. סַמָּא; Ar. ed. סמתר) they might prepare *samtrê*, and he might recover; Yalk. Deut. 849; Yeb. 114b (Rashi סַמְתִּירֵי). B. Bath. 74b תהוא עישבא ס׳ הוה (Ar. הנך עישבי ס׳ הוו, v. Rabb. D. S. a. l. note 8) that plant was *s.*—Hull. 54a quot. in Rashbam to B. Bath. l. c. עבדי לה ס׳ (ed. בדרי לה סמא).

סַמְתִּירָתָא f., v. סַמְתִּירָא.

סֶן (סנן, cmp. סְנֵה a. שֵׁן) *tenon.*—*Pl.* סִינִין, סִינִים. Kel. X, 6 עשאן בס׳ (Mish. ed. סינן, corr. acc.) if he joined the boards by means of tenons, Maim. (R. S.: by placing between them *fine chips of thornwood*, v. סְנֵה).

סַנָּא, v. סַנּוֹא.

סְנָא, סָנֵא *to hate*, v. סני.

סְנָא, סָנֵא m. (preced.) *hatred.* Targ. Y. Ex. XXIII, 5. Targ. Y. Num. XXXV, 20 בִּיסְנָא. Targ. Y. Gen. XXVII, 41; a. e.

סְנָאָב, v. סְנָאָה.

סְנָאָה f. = סְנָא. Targ. O. Num. XXXV, 20 ed. Berl. (ed. Amst. סַ׳, corr. acc.).—V. סִנְאָתָא.

סַנָּאָה m. (preced.) *hater, enemy.* Targ. Ex. XXIII, 5. Targ. II Esth. VI, 10; a. e.—Y. Ber. II, 5a top סַנְאֵיהוֹן דישראל the enemy of Israel. Hull. 43b (euphem.) כלפי סַנָּאֲיהּ דרבא (not סנאוה) against (the enemy of) Raba.—*Pl.* סַנְאַיָּא, סַנָּאִין, סַנָּאֵי. Targ. Ps. XXXV, 19 (ed. Wil. סְנָאֵי). Targ. Ex. I, 10. Targ. Ps. CXXIX, 5 (Ms. סַנָּאֵי; some ed. סַנֵּי). Ib. XLV, 6 (some ed. שׂ׳); a. e.—Y. Taan. IV, 68d שַׁנָּאֲיָא.—V. שַׁנְאוּתָא.

סַנָּאָה pr. n. m. *S'naah.* Taan. IV, 5 (26a) בני ס׳ (Ms. M. שְׁנָאָב; v. Rabb. D. S. a. l. note); Y. ib. IV, 68b bot.; Tosef. ib. IV (III), 6 ed. Zuck. (Var. סניאה); Bab. ib. 12a סְנָאָב (Ms. M. ש׳); Erub. 41a סנאב (Ms. O. סנאה).

סְנָאֵי, v. סְנֵי.

סְנָאִין, סָנְאִין, v. סְנֵה.

סְנָאתָא f. = סְנָאָה. Targ. II Sam. XIII, 15 (ed. Wil. סַנְאָתָא). Targ. Ps. CIX, 5 (ed. Lag. סְנִיאָתָא). Ib. 3 סְנוּאָתָא. Targ. Prov. XXVI, 26 סְנוּאָתָא (ed. Lag. סְנִיאָתָא; Ms. סִינְוָותָא).

סַנְבּוּטִין, v. סַרְבִּיטִין.

סְנַבּוּל, v. סִרְבּוּלָת.

סַנְבָּטִיוֹן, v. סַמְבַּטְיוֹן.

צִינֵּי, צִנְבְּרִיי, צִנַּי, סַנְבְּרַאי pr. n. pl. *Sennabris*, near the lake of Tiberias. Gen. R. s. 98; Y. Meg. I, 70a צִי׳; v. יְרוּז. Ib. III, 74a top Ursicinus burnt אורייתא דצנבראי the Torah scroll (of the synagogue) of S.—Denom. סְנַבְּרָא, צִנַּי׳, צִרְנַי׳. Y. Shebi. VI, 36d; ib. IX, 39a; Y. Ab. Zar. II, end, 42a לוי צ׳.

סַנְגְּדָא, v. סַנִּיגּוֹרָא.

סַנְגְּדוּדִין, v. סַנְגְּלָרִין.

סַנְגּוּרְיָא, v. סְרוּנְגְּיָא.

סַנְגּוּרִין, v. next w.

סַנְגְּלָרִין m. pl. (variously corrupted) *singulares, orderlies in the army*; (under the later Roman emperors) *imperial clerks in the provinces.* Yalk. Num. 771 גירה בהן הס׳ he set the singulares on them, and they crushed their heads with clubs (v. Sm. Ant. s. v. Fustuarium); Sifré Num. 131 סנגדודים, סנגרורים; Y. Snh. X, 28d bot. סניגורים (corr. acc.).—Y'lamd. to Num. X, 2 quot. in Ar. s. v. סגנם: מה עשו הסניגורים (corr. acc., or סַגְנִיפִירִים signiferi?).

סַנְגָּרָא, v. סַנִּיגּוֹרָא.

סַנְגְּרִין, סַנְגּוּרִין, corruptions of סַנְגְּלָרִין.

סַנְדִּיוֹת, read: סַנְדְּרִיוֹת.

סַנְדִּיקְנוֹס, סַנְדִּיקוֹת, סַנְדִּיקוֹס, v. סִינְדִּיקְנוֹס.

סַנְדָּל c. (σάνδαλον, prob. from Pers. *sandal* = calceus) *sandal*, 1) *a sole with straps, shoe*, contrad. to מַנְעָל a. נַעַל. Sabb. VI, 2, v. סָמַר. Yoma VIII, 1. Yeb. 102a; a. fr.—ס׳ של בהמה a sort of shoe for animals (v. Sm. Ant., 3rd Engl. ed., s. v. Solea). Sabb. 59a ס׳ של וכ׳ a metal shoe for animals is liable to levitical uncleanness (expl. 'because it may be used as a drinking vessel in war' &c.); Kel. XIV, 5 סַנְדָּלֵי בהמה (*pl.*). Par. II, 3 עשה לה ס׳ וכ׳ if one made a shoe for her (the red cow), that she might not slip.—ס׳ של עריסה *a sort of shoe for the legs of a bedstead;* [Ar.: *a board placed under a short leg*]. Ohol. XII, 4; Tosef. ib. XIII, 4.—Yeb. 103b ס׳ של נחת ע״ז Ar. (ed. ס׳ של ע״ז) the shoe for the rest of an idol.—*Pl.* סַנְדָּלִין. B. Bath. 58a 'the bed of a scholar' is ס׳ וכ׳ . . . כל שאין that under which nothing is placed except the sandals in summer and shoes in winter time. Y. Sabb. VI, 8a; a. fr.—2) *a flat fish* like *the sole* or *turbot*; trnsf. *a flat, fish-shaped abortion.* Nidd. III, 4 המפלת ס׳ וכ׳ a woman who discharges a sandal-like foetus or a placenta. Tosef. ib. IV, 7 ס׳ שאמרו דומה לס׳ דג שבים the sandal abortion of which they speak means a foetus resembling the sea-fish called sandal; [oth. opin.] דומה ללשון של שור resembling the fish called 'ox-tongue' (βούγλοσσος, lingulaca); Y. ib. III, 50d bot.; Bab. ib. 25b; a. e. [Snh. 59b סנדלין Ms. M., v. סַנְדַּלְכוֹנִים.]

סַנְדָּלָא, סַנְדָּלְיָא ch. same. Targ. Y. I Gen. XIV, 23 סַנְדַּלְתָּא רצועה a sandal provided with straps; Y. II רצועה דס׳ a shoe-strap. Targ. Ps. CVIII, 10; a. fr.—Gen. R. s. 44; Yalk. Jer. 285 עד דסַנְדָּלָךְ וכ׳, v. כּוּבָּא I. Yeb. 102a, v. מַדְרֵעָא. Snh. 7b ס׳ . . . אפיקו לי מאני חנותאי get me my shop-tools (the judge's implements): a stick, a strap, a trumpet (with

which to proclaim excommunication) and a sandal (for חֲלִיצָה); a. fr.—*Pl.* סַנְדְּלִין, סַנְדְּלַיָּא. Targ. Is. XI, 15. Targ. Y. Gen. XXXVII, 28 (cmp. Am. II, 6); a. e.—Y. Sabb. VI, 8[a] top תרין ס' two pairs of shoes. Lam. R. to I, 1 רבתי (חד מאת 8); a. e.

סנדלבין, סנדלבונין, v. next wds.

סַנְדַּלְכוֹן m. (a corrupt. of σαρδόνυξ, σαρδόνυχος) *sardonyx.* Targ. Job XXVIII, 18 (h. text ראמות).

סַנְדַּלְכוֹנִין, סַנְדַּלְכוֹנִים m. pl. h. same, in gen. *gems.* Snh. 59[b] סנדלב' טובים ed. (ed. Cracow סַנְדַּלְכָנִין; Ms. M. סנדלין; Ms. C. סנדלנין; corr. acc.; v. Rabb. D. S. a. l. note); Yalk. Gen. 15 סנדלפונין; Ab. d'R. N., ed. Schechter, ch. I סנדלכים. Ib. ch. XXXVIII סנדלפונין טובות פה שמוציא the mouth which uttered beautiful gems.

סַנְדַּלְכִּין, סַנְדַּלְכִּין, v. preced.

סַנְדַּלְפוֹן pr. n. *Sandalfon*, name of an angel. Ḥag. 13[b]. Pesik. R. s. 20 אשו של ס' the fire of S.

סנדלפונין, v. סַנְדַּלְכוֹנִים.

סַנְדָּלָר m. (sandalarius) *sandal-maker*, surname of R. Johanan; [oth. opin.: ס'=אלכסנדרי, *the Alexandrian*; v. Y. Ḥag. III, beg. 78[d] ר' ר' חס' אלכסנדרי וכ' R. J. the Sand'lar is a true Alexandrian]. Ab. IV, 11; a. v. fr.

סנדלריאות, Yalk. Gen. 79, read: בַּלְנָרְיָאוֹת, v. בַּנָּרִיוֹת.

סַנְדַּלָּת, v. סַנְהֶדְלָא.

סַנְדְּרִיאוֹס, סַנְדְּרוֹס, abbrev. of אֶלֶכְסַנְדְּרוֹס. Ex. R. s. 15, v. אִרְלִיאוֹס.

סַנְדַּרְיָא, סַנְדְּרָיוֹת, סַנְדְּרָאוֹת, סַנְדְּרִי, v. סַנְהֶדְרִין h. a. ch.—[סנדריות, Sifra B'har, Par. 2, ch. III, v. אִכְסַרְגְּרוֹן.]

סַנְדַּרְיָיתָא, v. סַנְהֶדְרִין ch.

סנדרנא, Cant. R. to IV, 4 ס' ע"י, a corrupt dittography of ע"י שני שדיך.

סַנָּה m. (b. h.) *prick, thorn, thorn-bush.* Ex. R. s. 2; Tanḥ. Sh'moth 14 (expl. בלבת, Ex. III, 2) משני חלקיו של ס' (from the heart of) from upward of two thirds of the height of the thorn-bush. Ib. הם ... אף אני בס' וכ' they (the Israelites) are in anguish, I (the Lord) also appear in the thorn-bush, out of a narrow place. Ex. R. l. c. מה חסנה שפל וכ' as the thorn-bush is the lowest of the trees, so are the Israelites &c.; a. fr.—*Pl.* סְנָאִים, סְנָאִין, סְנָיִם, סְנָיִין. Kil. VIII, 5, a. e. חוּלְדַּת חס' v. חוּלְדָּה I. Tanḥ. Ki Thissa 2 סגיין (corr. acc.). B. Mets. 117[a] (expl. תקרה) קרנים ס' וטינא Ar. (ed. קרנים וס') he must furnish reeds, thorns and clay (for the ceiling).—Y. Meg. I, 72[d] top בסנאיו של יוסף, v. סַנְוֵא.]

סנדריוטי, v. סַרְדִיוֹט.

סַנְהֶדְרִין, סַנְדְּרִי f. (also *pl.*) (συνέδριον) *Sanhedrin*, the supreme council of the Jews; ס' גדולה *the Great S.*, consisting of seventy-one members; ס' קטנה *the Small S.*, a judicial court of twenty-three. Snh. I, 6. Ib. ס' נוהגת ראויה לס' fit to be a seat of the S. Macc. I, 10 בארץ וכ' the S. may exercise its functions in Palestine and outside. Ib. ס' ההורגת וכ' a S. that executes capital punishment (more than) once in seven years. Ib. 9 (ref. to Deut. XVII, 6) שלא תהא ס' שומעת וכ' this intimates that the S. must not hear the testimony from the mouth of an interpreter. Snh. 63[a] לס' שהרגו וכ' that a S. which puts a person to death must not taste food during the entire day of execution; a. v. fr.—*Pl.* סַנְהֶדְרָיוֹת, סַנְהֶדְרָאוֹת, סַנְדְּרָיוֹת. Ib. I, 5 אין עושין ס' לשבטים וכ' supreme courts for tribes (provincial courts, Small Sanhedrin) can be instituted only by decree of the court of seventy-one; Sifra K'dosh. ch. VIII, Par. 10 סנדריות של ישראל; Yalk. Lev. 619 סנהד' של שבטים, opp. ס' גדולה. Snh. 16[b] כנדראות (also in Chald. diction); a. fr.—*Sanhedrin*, name of a treatise, of the Order of N'zikin, of Mishnah, Tosefta and Talmud Babli a. Y'rushalmi.

סַנְדְּרִי, סַנְדְּרִין, ch. same. Targ. Y. II Num. XXV, 4. Targ. Y. I ib. 7. Targ. I Chr. XVIII, 17; a. fr.—Snh. 16[a]; a. fr.—*Pl.* סַנְהֶדְרְיָיתָא, סַנְדְּרְיָיתָא. Targ. Y. I Lev. XXIV, 12. Targ. Y. I Num. IX, 8; a. fr.

סָנָא, סַנְיָא m. (שָׂנֵא=שָׂנְיָא; cmp. קָנָא a. קַנְיָא) *hater.*—*Pl.* סַנְיָאִין, סָנְיָא. Zeb. 118[b] (ref. to Deut. XXXIII, 16, play on סְנֶה) מן חס' שלו עין ... Ms. M. (ed. בין השניאין, v. Rabb. D. S. a. l. note) the eye (of Joseph) which refused to enjoy that which was not its own, shall be permitted to feast on that which belongs to his haters (the brother tribes); Yalk. Josh. 29; Y. Meg. I, 72[d] top ששרת שכינה בסנאיו של יוסף the Divine Presence dwelt among Joseph's haters.

סַנְוַאדָתָא, v. סַנְוֵרָתָא.

שְׂ, סְנוּאָה f. (סְנֵי) 1) *the hated wife.* Targ. O. Deut. XXI, 15 ס' ed. Berl. (oth. ed. שְׂנוּאָה, a. שְׂנִיאָה; Y. סְנוּתָא, a. סְנִי', סְנֵיתָא). Targ. O. Gen. XXIX, 33 ס' ed. Berl. (oth. ed. שְׂ'; Y. שְׂנֵיתָא). Targ. Prov. XXX, 23 שנוא (ed. Lag. שְׂנִי'); a. e.—2) *hatred*, v. סְנָאָה.

סַנְוֵר (Saf. of נור; cmp. תְּחִינַרְנָרָא) *to dazzle, blind.* Targ. Y. Num. XVI, 14.

סַנְוַרְתָּא, סַנְוֵרְתָּא f. (preced.; cmp. Syr. סנורא, lorica, P. Sm. 2680) *polished metal helmet.* Sabb. 62[a], expl. קסדא (Ms. M. סנירתא, read סנור; v. Rabb. D. S. a. l. note for Var. lect.).

סַנְוַרְתָּאָה m. (v. סַנְפָּתָא) *of S'navta.* Sabb. 17[b] (Ms. M. נחוראה, v. Rabb. D. S. a. l. note); (Ab. Zar. 36[a] נְוָתָאָה, early eds. נִירוֹתֵי; v. נִירוֹתֵי).

סְנוּנִית f. (סָנַן) [*the glistening,*] *swallow.* Sifra Sh'mini, Par. 3, ch. V חס'; Ḥull. 62[a] ס' לבנה the white-bellied swallow. Tosef. ib. III (IV), 23 אוכלין את ס' לבנה וכ' used to eat the white-bellied swallow, because &c. Sabb. 77[b] אימת ס' על הנשר the fear which the eagle has of the swallow; a. e.

סְנוּנִיתָא ch. same. Targ. Jer. VIII, 7 (h. text עָגוּר).

סְנוּק, סִי׳ m. (סנק) *pressure, exhaustion.* Sabb. 67ª, v. גַּבָּא.

סְנוֹקֶרֶת, סִינִ׳ f. (סָקַר II, with anorg. נ) [*reddening,*] *a severe* or *insulting blow in the face* (*with the fist*; oth. opin.: *with the back of the hand*; Rashi: *with the saddle of an ass*). B. Kam. 27ᵇ (Ms. M. סִינּוֹקְרִית; Ms. F. סִינוֹקֶרֶת; ed. Sonc. סטקרת, corr. acc.; v. Rabb. D. S. a. l. note); Y. ib. VIII, end, 6ᶜ סקלונקית.

סַנְוֵרִים m. pl. (b. h.; v. סַנְוֵר) *blindness, dimness,* Yalk. Esth. 1056 שהיה הס׳ על עיניו his eye-sight was veiled.

סְנוּתָא, v. סְנָאתָא.

סְנוּתָא, v. סְנוּאָתָא.

סְנַט (cmp. Syr. סנט, P. Sm. 2676, a. Arab. sanuṭ) [*to scrape,* cmp. חָסַד II] *to sneer, scoff, malign.* Gen. R. s. 71, beg. היו הכל סוֹנְטִין בה all sneered at her; ib. אם הגיתיות סוֹנְטוֹת בה ... (not סונטין), v. גִּתִּית; Yalk. ib. 125. Gen. R. s. 68 סוֹנְטִים 'Rashi' (ed. Leipz. סונטומוס, corr. acc.; ed. Wil. שׂוֹנְאִים; some ed. שׂוֹטְנִים, corr. acc.).

סַנְטוֹרָא, v. סַנְטוּרָאי.—סנטוראי, v. next w.

סַנְטוּרְיָא, סַנְטוּרִי m. pl. (סנטר; cmp. נָטַר) *grudge, hidden hatred, vindictiveness.* Gen. R. s. 67 עד .. סנטורי דרומי Ar. (ed. סנטרי, סנטרוי, corr. acc.) to this day people exclaim, 'the vindictiveness of Rome' (with play on *senatores*); Yalk. ib. 115 סנטוראי דרומאי (סנטראי; corr. acc.). Y. Ab. Zar. I, 39ᶜ (play on Saturnalia, v. בְּרוּמִי סַטַרְנַלְיָא) צוודין ליה סַנְטוֹרְיָא דעשו in Rome they (the Jews) call it (that festival of apparent good-will) the hidden hatred of Esau (Rome).

סנטורתא, v. סַנְוֵרוּתָא.

סַנְטִירָא, סַנְטִיר, סָנְטִיר, v. סַנְטֵר, סָנֵט, סַנְטָרָא.

סנטיראי, v. סַנְטוּרַאי.

סָנְטֵר (Saf. of נָטַר) *to guard,* esp. *to watch jealously; to bear grudge.* Gen. R. s. 67 (ref. to וישׂטמהו, Gen. XXVII, 41) סִינְטְרוֹ ונעשה לו שונא נוקם ונוטר (better סִינְטְרוֹ; Ar. a. Yalk. Gen. 115 omit our w.) he watched him grudgingly, and became to him a vindictive and grudge-bearing enemy; v. סַנְטוּרַאי.

סַנְטִיר, סַנְטֵר m. (preced.) 1) *guardsman, bailiff.* B. Bath. IV, 7 המוכר ... מכר את הס׳ if one sells a township, he sells with it the *sanṭer* (a slave, v. אִרְקוֹנוֹמוֹס); expl. ib. 68ª בר מתוניתא, v. מַתְוָנִיתָא; [oth. opin. ib. באגי *the fields around the town*]; Tosef. ib. III, 5. Snh. 98ᵇ פגע בו ס׳ a bailiff meets him (trying to contest his title to the field). Y. B. Mets. V, 10ᶜ ... או ס׳ ישראל שמינה an Israelite who appointed a gentile his manager or guardsman. Gitt. 80ᵇ לשם ס׳ שבעיר ... אפי׳ even if he dates a letter of divorce from the rule of a bailiff of the town. Tanḥ. B'rakhah 6 כס׳ הזה וכ׳ like the guardsman that speaks before the king; a. e.—2) *the guarded land outside of a township.* B. Bath. l. c., v. supra.—3) (cmp. meanings of לֶחִי, and phrases like שמר פתחי פיך, Mic. VII, 5) [*fence,*] *jaw, jaw-bone, chin.* Ber. 24ᵇ מניח ידו על סַנְטֵרוֹ ... וכשהוא (Ms. M. סַנְטְרוֹ) and when he yawned, he put his hand on his chin (to cover his mouth).—4) a sort of *cloak, sanṭer* (cmp. גְּוִנְדָּא II). Treat. Der. Er. ch. XI סַנְטֵרוֹ לצדדין וקובעו וכ׳ he who walks with his *sanṭer* hanging sideways and his cap turned back ..., belongs to the haughty.

סַנְטָרָא, סַנְטַי׳, (סַנְטוֹ׳) ch. same, 1) *guardsman, bailiff* &c. Koh. R. to IV, 8 בלשאצר ס׳ דבבל Belshazzar, governor of Babylon. Lev. R. s. 34 אחנסיבת לס׳ דקרתא she married the guardsman of the town; Yalk. Is. 352; Gen. R. s. 17 סנטרין (corr. acc.); Y. Keth. XI, 34ᵇ bot. לכסורא (corr. acc.). Pesik. Ha'om., p. 69ᵇ (ref. to Jer. V, 24 סַנְטַרְכָּךְ אנא וכ׳ (ישמר לנו I (the Lord) am thy guardsman (guarding thy crops), and wilt thou not give me my guard's pay (tithes)?; Pesik. R. s. 18; Koh. R. to I, 3 סנטורך; Lev. R. s. 28. Pesik. Ekhah, p. 120ᵇ ריש מטרתא וס׳ the chief of the town guard and the bailiff; Lam. R. introd. (R. Abba 2); a. e.—*Pl.* סַנְטַרְנָא, סַנְטַרִין, סַנְטֵי׳, (סַנְטוֹ׳). Y. Shebi. IV, 35ᵇ top חמוניה ס׳ וכ׳ the field watchmen saw him (eat of the fruit) and began to strike him. Y. Ḥag. I, 76ᶜ ריש סַנְטוֹרֵי קרתא the guardsmen of the town (Pesik. l. c. ריש מטרתא וסנטרא, v. supra); a. e.—2) (only in *pl.*) *upper garments, outer clothing, walking dress.* Gen. R. s. 100 סַנְטֵרוֹי .. נפיק came forth to meet him dressed in his upper garments (although a mourner); מאי סנטרוי מאנין what do you mean by 'his *sanṭerin*'? Garments which showed no rents; Y. M. Kat. III, 83ᶜ top לביש סַנְטִירְיָה, expl. מאנין דלא חפיתין, v. חָפַת.—[Gen. R. s. 67 סנטרי׳, סנטרוי, v. סַנְטוֹרֵי.]

סַנְטֵרוּתָא f. (preced.) *watchman's pay, watchman's charge.* Pesik. Ha'om. p. 69ᵇ סַנְטֵרוּתֵי (not סנטורתי), v. preced.; Pesik. R. s. 18; Lev. R. s. 28 דסנטרותי of that which I have guarded; Koh. R. to I, 3 מסַנְטַרְיוּתֵי.

סַנְטַרְיוּתָא, v. preced.

סַנֵּי, *pl.* of סַנְיָא.

סַנֵּי, v. סַנְיָא IV.

סָנֵי, סָנֵא, סָנֵי, סָנָא *to hate,* v. שָׂנֵא.

סְנֵי, סְנָא ch. same, 1) *to hate.* Targ. O. Deut. XXII, 16 (Y. ed. Amst. סָנֵא). Ib. 13. Targ. Ps. XXXI, 7 Ms. (ed. שׂ'); a. fr. (interch. with שׂ').—Part. סָנֵי, (סָאנֵי); f. סָנְיָא; *pl.* סָנְיִן, סָנָן. Targ. Prov. VI, 16. Ib. XXVI, 28 (some ed. שָׂא'). Ib. VIII, 13 (Bxt. סַנְיָא). Ib. I, 22. Targ. Mic. III, 2; a. fr.—Yoma 9ᵇ באלהא דסָנֵינָא לכו Ms. M. (אלהא ס') by God, we hate you (Babylonians). Keth. 105ᵇ דס׳ ליה ... לא לידון one must not act as judge in the case of one he loves, or of one he hates. Ib. מיניהו סָנוּ לי some of them hate me. Ib. אי מְסָנֵי כולהו סנו לי (not מסנו) if there is hating (among them), they all hate me. Sabb. 153ª דסני ליה כולהו וכ׳ (Rashi דסנו) whom all the people of Pumbeditha hate. Ib. 26ª דחווית סניא לכלתה Ms. M. (ed. סָנְיָא לה לכלתה) who hated her daughter-in-law. Pes. 113ᵇ ומי שריא למְסַנֵּיה (some ed. למְסָנְיָה) is it permitted to hate a fellowman?

Ib. מותו למימרא . . . למסניירתו (Yalk. Ms. למסנייה, v. Rabb. D. S. a. l. note 1) is it permitted to denounce him to his teacher that he may hate him? Ib. מסניא סנו ליה Ms. M. (ed. מיסנאי סני) they should hate him. M. Kat. 17a דהוו סנו שומעניה whose reputation people disliked (who was ill-reputed, v. infra); a. fr.—*Part. pass.* סָנֵי, סָנִי; f. סַנְיָא *hated, hateful; ungainly, unsavory.* Targ. Prov. XIV, 20 (ed. Lag. סאני; h. text רָשׁ נֶגֶא).—Sabb. 31a דעלך סני וכ׳, v. חַבְרָא. Meg. 25b האי מאן דסני שימעניה Ms. M. (ed. דסנאי, v. supra) one whose reputation is bad, v. בְּזֵי I. Ib. 14b סַנְיָרִין שמריהו (Ms. M. סני; Ms. Halberst. שַׁנְיָאן; Ms. O. אִישְׁתַּנֵי; v. Rabb. D. S. a. l. note) they are ungainly of name; (Ms. M. their names are ungainly).—2) (fr. part. pass.) *to be ugly.* Taan. 7b top אי הוו סָנוּ וכ׳ if they had been ugly, they would have been still greater scholars.

סַנְיָא I f., v. preced.

סַנְיָא II m. (preced) 1) *badness, inferiority.* B. Bath. 122a לשופרא וס׳ to equalize the distribution of land with regard to the better or inferior quality.—2) *evil nature*; (by way of antiphrasis for טִיב) *nature.*—בִּישׁ סַנְיָרָה one whose nature is bad, *ill-natured.* Koh. R. to XI, 9 (some ed. בִּישׁ סַנְיָתָא).—V. סוּנְיָתָא.

סַנְיָא III, **סָנְיָא** m.=h. סְנֵה. Targ. Y. Ex. III, 4, sq.—Cant. R. to I, 1 (prov.) מן ס׳ נפיק וורדא (some ed. נפקא וורדא) from a thorn-bush comes forth a rose (good children of a bad father); Yalk. Sam. 134 ס׳ דאפיק וכ׳ (not סביא) a thorn which produced a rose.—*Pl.* סַנְיָא, סַנְיָא. Targ. Y. Deut. XXXIII, 16 (prob. to be read סַנְיָא sing.).—[Targ. Prov. VIII, 19 סניא for סגיא, v. גַּבְיָא I.]

סַנְיָא IV, or **סַנְיָ** m. (סנן) *sieve*; דיבי ס׳ *mucal sieve,* name of a certain *part of the intestines*; [oth. opin.: *disliked by wolves*, v. סָנֵי]. Ḥull. 50b.—Koh. R. to VII, 19 (some ed. סני); Lev. R. s. 3 *the ileum*; v. פַּנְיָא.

סְנִיאָס, Targ. Y. I Num. XXXIV, 11, read פְּנִיאָס.

סְנִיאָתָא, v. סְנוּאָתָא, a. סְנוּאָתָא.

סְנִיגוֹר m. (συνήγορος) *advocate, attorney*, opp. קטיגור prosecutor. R. Hash. 26a אין קטיגור נעשה ס׳ the accuser (gold reminding of the golden calf) must not be made an advocate (therefore must the high priest on the Day of Atonement not enter the Holy of Holies in gold-embroidered garments); Ber. 59a. Ḥag. 13b קטיגור יעשה ס׳ shall the accuser (the ox or calf) become an advocate? Lev. R. s. 30 אוי .. סְנִיגּוֹרוֹ וכ׳ woe to this man, his advocate has turned prosecutor!; Y. Succ. III, beg. 53c שנירגורו (corr. acc.); a. fr.—*Pl.* סְנִיגּוֹרִין, סְנִיגּוֹרִים. Y. R. Hash. I, 57b top; a. fr.—Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 7) שלא יעמיד אצלו ס׳ וכ׳ that he (the judge) must not allow advocates to stand by his side (in place of the parties themselves), for it is said, 'before the judge the words of both of them must come' (ib. XXII, 8); [Shebu. 30b שלא יעשה סניגרון לדבריו (Ms. M. יעשה דבריו סנגרון; Yalk. Ex. 352 שלא יעשה סניגורין לדבריו) that he must not appoint advocates for what he has to say (in defense of his decision, if a point of law is raised against it); the entire passage seems to require emendation in accordance with Mekh. l. c.]

בַּר ס׳, סַנִיגוֹרָא pr. n. m. *Bar-Sannigora.* Targ. Y. I Num. XXXIV, 8 כרכוי דבר ס׳ the towns of Bar-S. (on the border between Syria and Palestine); [for טבריא ib., read with Y. II אנטוכיא]; Sifré Deut. 51 כרכא דבר סנגרא (not דכר); Yalk. ib. 874 (not כרבא); Tosef. Shebi. IV, 11 כפרא דבר סנגרא (read כרכא; Var. סינגורא); Y. Shebi. VI, 36c ברכה רבה דבר ס׳ כרכה רבה דבר סנגדא (corr. acc., or ברכה רבה ובר סנגדא the large town of &c.).

סְנִיגּוֹרְיָא f. (συνηγορία) *defence, speaking in behalf of.*—לְמֵד ס׳ עַל *to speak in defence of.* Y. Taan. II, 65d top. Ex. R. s. 15, end. Lev. R. s. 6, beg. [read:] הדא רו״חק ס׳ הוא מלמדת לכאן וכ׳ זכות) היא being a gloss to our w.) that holy spirit speaks in defence of both sides; a. fr.

סְנִיגְרוֹן, a corrupt. of סִרְנָגְרוֹן(אָכְ). Tosef. Shebi. VI, 3; Tosef. Ter. IX, 10; v. אֲכְסִרְנָגְרוֹן.

סניגרון, Shebu. 30b, read: סְנִיגּוֹרִין; v. סְנִיגּוֹר.

סַנְיָה, v. סַנְיָא II.

סַנְיוּתָא f. (סָנֵי) *dislike, displeasure.* Ned. 62a קסבר משום סַנְיוּתָא מילתא וכ׳ he thought that man spoke so from a dislike of the thing (spoke ironically because he was angry). Yalk. Dan. 1060, v. שַׁנְיוּתָא.

סְנִין, v. סְנַן.

סְנִיף m. (סָנַף) *attachment, wedge; key-stone.* Midr. Till. to Ps. XCI; Pirké d'R. El. ch. XXXV; Yalk. Gen. 120 כאדם שהוא נותן ס׳ לכיפה as one inserts a key-stone in an arch. Ber. 47b; Y. ib. VI, 11b top לעשרה עושין אותו ס׳ we wedge him in among the ten, i. e. we count him in so as to make up the requisite number; a. fr.—*Pl.* סְנִיפִין, סְנִיפִים. Tosef. Snh. VII, 9 בחתן .. עושין אותן ס׳ at a wedding feast we place them among (the adults); Hor. 13b. Taan. 25a ס׳ עשאום they made them (the beams) in links, i. e. joined mortised pieces to them. Tosef. Men. XI, 6 ארבע ס׳ .. היו וכ׳ four golden attachments were there (to the table) shaped like forks; Men. XI, 6. Ib. 94b מעמידין וכ׳ והס׳ and these attachments supported the loaves; Num. R. s. 4; a. fr.—Kel. XXI, 3 ס׳ *the side-pieces of a saw which hold the blade, and the wedge with which the cord is twisted.*

סְנִיפָא ch. same.—*Pl.* constr. סְנִיפֵי (סִינּוּפֵי) *the barbed tops of a fence* or *wall.* B. Bath. 4b, v. דְּרֵכֵי.

סְנִיפְתָּא, v. סְנַפְתָּא.

סנירתא, v. סַנְוִרְתָּא.

סְנִיתָא, סָנִיתָא, v. סְנוּאָתָא a. סְנוּאָתָא.

סָנַן [*to sting*, cmp. סָנָה; of color:] *to be bright, shine.* V. סְנוּנִית.—Part. pass. סָנוּן; *pl.* סְנוּנִין. Num. R. s. 4 (expl. מפזז, II Sam. VI, 16) היה לבוש בגדי זהב ס׳ וכ׳ he was dressed in glistening, gold-embroidered garments shining like fine gold.

Pi. סִינֵּן *to clear, filter*; (of metals) *to smelt, refine.* Sabb. XX, 2 מְסַנְּנִין אֶת הַיַּיִן וכ׳ you may (on the Sabbath) filter wine through a cloth &c. Ḥull. 67ᵃ רִבְחוּשִׁין שֶׁסִּינְּנָן gnats in liquids which one has passed through a filter; a. e.—*Part. pass.* מְסוּנָּן *refined, bright.* Num. R. l. c. (expl. מפזז, v. supra) פּוּזוּז . . . חוּזָהָב חָמֵשׁ׳ the refined gold which he wore made a rustling noise.

Nithpa. נִסְתַּנֵּן, *Hithpol.* הִסְתּוֹנֵן *to be refined.* Ib. s. 7, beg. נִסְתַּנְּנוּ הַפְּסוֹלוֹת מִמֶּנּוּ וכ׳ when the base metals are removed from it (the silver) by refining, it shows at once &c. Pesik. R. s. 14 (ref. to Ps. XII, 7) [read:] כְּשֵׁם שֶׁהַכֶּסֶף . . . וּמִצְטָרֵף וּמִסְתּוֹנֵן וכ׳ as the silver to be smelted enters the crucible and is smelted and refined etc.; כָּךְ הִיא הַתּוֹרָה מִסְתּוֹנֶנֶת וכ׳ so is the Law refined and smelted (through study) in forty-nine ways.

סָנַן, סָנִין ch. same; (act. verb) *to filter, clear, refine* (interch. with *Pa.*). Targ. Ps. CV, 19 (Ms. סָנֵּין). Ib. XVII, 3; a. fr.—Part. pass. סָנִין; f. סְנִינָא. Ib. XII, 7. Ib. LXVIII, 14. Targ. Job XI, 15; a. fr.

Pa. סַנֵּין same, v. supra. Ib. XXVIII, 1; a. e. [Targ. Y. I Deut. XXXIII, 28 דְּסַיְּרִין (some ed. דְּמִיְּרִין; h. text עֵרֶת) prob. to be read: דְּמְסַנְּנִין וכ׳ (= דְּמְסַנְנִין) which let filter down dews &c.

סַנְסִין, סַנְסוֹן, Tosef. Kel. B. Bath. V, 11; Tosef. Neg. V, 14, read: סָגוֹס, v. סָגוֹס.

סַנְסַן I pr. n. m. *Sansan.* Gen. R. s. 19 חֲנִינָא בַּר סַ׳ (cmp. סִיסַי; Yalk. Esth. 1056 פפא).

סַנְסַן II f. (b. h. סַנְסִנִּים *pl.*; v. סְנַן) [*prick,*] *the pointed ribbed leaf of the palm tree.* Snh. 93ᵃ (ref. to Cant. VII, 9) לֹא עֲלָתָה בְיָדִי אֶלָּא סַ׳ אַחַת (v. Rashi) I can claim as mine only one leaf (of the palm Israel) that of Hanania &c.; Yalk. Cant. 992 סַנְסִנָּה.—*Pl.* סַנְסִנִּים. Num. R. s. 3, beg.; Gen. R. s. 41, beg.; Yalk. Ps. 845 סַ׳ לִכְבֵרָה (not לִכְבֹד) the leaves (of the palm tree) are used for sieves.

סַנְסַנָּא ch. same.—*Pl.* סַנְסַנְּיָרֵי. Cant. R. to VII, 9, v. אַלְבְּנָא.

סַנְסַנָּה, v. סַנְסַן II.

סָנַף (Saf. of ענף; v. סִימְפוֹן) *to interlace; to insert.* Tosef. Keth. VII, 10 הָיְתָה בָהּ מוּם אַחֵר וְסָנְפוֹ בֵּין הַמּוּמִין if she had another blemish, and he in his enumeration had inserted it among the blemishes (which she really did not have, so as to make believe that she was also free from that blemish); Tosef. B. Bath. IV, 5, sq.; B. Mets. 80ᵃ (אחד for אחר). V. סְנִיף.

סנף, Koh. R. to XI, 9 אִירְסְתַּנְפְּנוּי, read: אִירְסְתַּפְּנוּן, v. סְפַן.

סַנַּפִּיר f. (b. h.; = סְנַפִּיר; ספר with anorganic נ; cmp. סְמַפּוֹרִין, סַפְּרוֹ &c.) *fins.* Ḥull. III, 7. Nidd. VI, 9 כֹּל . . יֵשׁ וְיֵשׁ שֶׁיֵּשׁ לוֹ סַ׳ וכ׳ every fish that has scales has also fins; but some have fins but no scales. Sifra Sh'mini, ch. IV, Par. 3 אֲפִי׳ אֵין לוֹ אֶלָּא סַ׳ אַחַת even if it has only one set of fins; a. e.—*Pl.* סַנַּפִּירִין, סְנַפַּיִּרִין, סְנַפִּירִי. Ib. הַמְרֻבֶּה סַ׳ וּבַסְ׳ . . one that has more than one coat of scales and one set of fins. Ib. (ref. to Job XLI, 22) *ḥaddudé ḥares* אֵלּוּ סַ׳ שֶׁלּוֹ refers to its (the Leviathan's) fins. Ḥull. l. c. וְסִ׳ הַפּוֹרֶשֶׁת בָּהֶן by *s'nappirin* is meant that organ with which it speeds its movements.—[Yalk. Lev. 645 סנפירים, v. סְלַפְּרִנְגֵּס.]

סַנְפִּירִינוֹן, v. סַמְפִּי׳.

סְנַפַּר, v. סְנַפִּיר.

סְנַפְּתָה, סְנַפְּתָא pr. n. pl. *S'nafta,* a border town. Y. Shebi. VI, 36ᶜ; Tosef. ib. IV, 11 סְנִיפְּ׳ ed. Zuck. (Var. סנפ׳); Sifré Deut. 51, a. Yalk. ib. 874 ספנתא.

סָנַק (Saf. of אנק, ענק; cmp. Assyr. סנק, Del. Assyr. Handw.) *to press, stuff.* Tam. II, 1 סוֹנְקִין אוֹתָן וכ׳ (Talm. ed. סוֹלְקִין) they press them against the sides of the altar.

Pi. סִינֵּק same. Mikv. II, 6 הַמְסַנֵּק אֶת הַטִּיט וכ׳ if one presses the mud against the sides of the pool.

סְנַק ch., *Pa.* סַנֵּק same, esp. *to stuff*; [oth. opin.: *to choke, cause loss of breath*].—Part. pass. מְסֻנָּק, (with ו emphat.) מְסֻנָּקָן. Pes. 3ᵇ מ׳ כגדי . . . שויתינן you made that subject to us (as savory) as a stuffed kid; כדבר אחר מ׳ as a stuffed swine; [Ar. a. Rashi: this lesson made us (as tired) as a breathless kid, swine].

סנקדרין, Yalk. Esth. 1057, read: סִינְקְתֶדְרִין.

סנקוטס, v. סִינְקְלִיטוֹס.

סנקנירקים, סנקירקים, Sifré Deut. 317; Yalk. ib. 944 סרקני דקין, corruptions; prob. to be read: סִינְקְלִיטִיקִים, v. סִינְקְלִיטִיקוֹס; [Pesik. Zutr. Haăz., ed. Bub. p. 113 has סנקלישין].

סִינְקְלִיטוֹן, סִינְקְלִיט, סנקלטורי, סנקלוס, v. next wds.

סוּנְקְלִיטוֹס, סִינְקְלִיטוֹס, סִינְ׳, סוּנְ׳ m. (σύγκλητος) 1) (= סנקליטיקוס) *senator, councilor, counselor.* Ex. R. s. 46.—*Pl.* סִינְקְלִיטִין, סִינְקְלִיטִים. Pesik. Zutr. Haăz. (ed. Bub. p. 113) (ref. to עתודים, Deut. XXXII, 14) אלו ס׳ שלהם that means their (the Roman) senators (sent to the provinces); (Sifré Deut. 317 סנקנירקים, Var. סנקירקים; Yalk. ib. 944 סרקני דקין). Y. Ber. IX, 13ᵈ חִילֵּף אֶת כָּל ס׳ שֶׁלּוֹ he changed all his councilors; Y. Snh. XI, 30ᶜ top (some ed. סנקלישון, v. infra). Lev. R. s. 13 גָּחַן וְאָמַר לְסִינְקְלִיטָיו וכ׳ he bent down and said to his assessors, these three things (for which I put to death three persons) did I do in one night; Midr. Till. to Ps. LXXX לְסִינְקְלִיט שֶׁלּוֹ (sing.; ed. Bub. סנקוטס, oth. ed. סנקלוס, סוקלוס; corr. acc.). Gen. R. s. 8 מֶלֶךְ שֶׁהָיוּ לוֹ שְׁנֵי ס׳ וכ׳ a king that had two counselors, without whose consent he did nothing; Yalk. ib. 13; a. fr.—2) mostly סִינְקְלִיטוֹן (ἡ σύγκλητος, accus.) *senate, assembly.* Y. Snh. l. c.; Y. Ber. l. c., v. supra. Deut. R. s. 6 תִּיקְרֵי אוּמָן שֶׁל סנקליטור (read: אִירְמָן שֶׁל סנקליטון) let her be called the mother of the senate.—[Pirké d'R. El. ch. XLVIII, סנקלטורי פרעה, סנקליט, read with Yalk. Ex. 169 ספקלטורי, v. סְפַקְלָטוֹר.]

סנקליטור, v. preced.

סִינְקְלִיטִיקוֹס, סִינְ׳ m. (συγκλητικός) *one of senatorial rank, senator.* Ex. R. s. 28 קְרָא לְפְלוֹנִי ס׳ וכ׳ call such and such a senator that he may come with you.

Num. R. s. 18.—*Pl.* סַנְקְלִיטִיקִין, סַנְקְלִיטִיקִים, סִינְ׳. Sifré Deut. 317; Yalk. ib. 944, v. preced art.

סוּנְ׳, סִינְ׳, סַנְקַתְּדְרוֹן, v. next w.

סוּנְ׳, סִינְ׳, סַנְקַתְּדְרוֹס m. (συγκάθεδρος) *assessor, associate.* Gen. R. s. 49 מלך שהיה לו ס׳ אחד (not ים . . .; יס . . .; Ar. רון . . .) a king who had an associate; עשיתי ס׳ שלי . . . I have appointed him my associate. Ib. s. 78 רון . . . . Ex. R. s. 43, beg. סוּנְקַתְּדְרוֹ his associate regent. Tanh. Mishp. 5 סקנדרוס; ed. Bub. 3 סונדוקרוס (corr. acc.); a. fr.—*Pl.* סִינְ׳, סַנְקַתְּדְרִין, סוּנְ׳, סִינְ׳. Yalk. Gen. 13 מלך שהיו לו ס׳ . . . חוץ מדעתן a king who had associates without whose consent he did nothing; Gen. R. s. 8 סנקתדרון . . תוץ מדעתו (some ed. מדעתם, corr. acc.). Yalk. Esth. 1057 סנקדרין (corr. acc.).

סַנְרָא, v. סִרְנָא.

סַנְרִיוֹת, v. אֶכְסִירָנוֹן.

סָס m. (b. h.) *moth, worm.* Yoma 9ᵇ ארז מגור מן הסס Ms. L. (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סַסְמָגוֹר.

סָסָא ch. 1) same. Targ. Prov. XXV, 20 (some ed. סרמא, corr. acc.).—Y. Bets. II, 61ᶜ top; Y. Maas. Sh. V, 56ᶜ top; Y. Ḥag. II, 78ᵃ bot. ס׳ דקיסא מיניה ובויה (vers. of Meïri to Bets. 20ᵇ) the worm of the wood comes out of itself (the wood); v. בָּסָא I.—[2) = סָאסָא q. v.]

סַסְגּוֹנָא, סַסְגּוֹנָר׳, m. (comp. of סס, v. סוּס a. שׁוּשׁ, a. גּוֹנָא) [*of glistening color,*] *sasgona, sasg'vana* (Chald. rendition of תַּחַשׁ) 1) name of an animal the skin of which was used for covering the Tabernacle. Targ. Ex. XXV, 5. Ib. XXVI, 14 (Y. סמגון); a. e.—Sabb. 28ᵃ היינו דמתרגמינן ס׳ שסס בגוונין חרבה Ar. (ed. שָׁשָׁשׁ) that is the reason why we translate (*tashash*) with *sasgona*, because it glistened with many colors.—2) name of a *color, scarlet* (v. P. Sm. 2682). Targ. Cant. VII, 2 סנדלין דס׳ (not דסטוגינא) scarlet shoes (cmp. Ez. XVI, 10).

סַסְגּוֹנִיתָא f. (preced.) *uratic stone* (from its color; Ar. *colored spots on the skin*). Yeb. 64ᵇ Ar. (ed. סוּסְפִּירְנְתָא).

סַסְמָגוֹר* m. (supposed to be a comp. of סָס a. מגור, cmp. מְגֵרָה) [*a sawing worm,*] name of a species of *cedar* subject to decay. Yoma 9ᵇ [read:] מאי ארז שהרקב שולט בו ס׳ . . . what is the cedar over which decay has power? . . . Sasmagor (Ms. L. omits our w., and has only the explanation of it: ארז מגור מן הסס, v. סָס; v. Rabb. D. S. a. l. note 200). [To the following מאי ס׳ what is S.?, the reply ארז מגור מן הסס has obviously fallen out, whereas the subsequent אמר ר׳ אבא בת קול resumes the discussion interrupted by מאי ארז וכ׳;—different in comment.]

סָעַד (b. h.; Saf. of עוּד, cmp. סָהַד) 1) *to support, strengthen.* Lam. R. to II, 2; Y. Taan. IV, 68ᵈ bot. לָא תְסָעְדוֹ, v. סָבַךְ. Midr. Till. to Ps. XLI, 3 אני סוֹעֲדוֹ ומעמידו I will strengthen and raise him (from his sick-bed); a. fr.—2) (with or without לב) *to satisfy the appetite, to satiate.* Ib. to Ps. CIV, 15 הלחם סועד (ed. Bub. לבב) bread satiates, v. מְזוֹנִיתָא. Yalk. Lev. 675 (ref. to Lev. XXVI, 26) לרבות כל סוֹעֲדֵי לחם (fr. a noun סִיעָד) this include all supports by bread (all substitutes of food); Sifra B'ḥuck. Par. 2, ch. VI מְסָעֲדֵי or מְסַעֲדֵי.—3) (denom. of סְעוּדָה) *to dine.* Ḥull. 7ᵇ רצונך סְעוֹד אצלי please dine with me. Erub. 53ᵇ מדוע אינך סוֹעֵד why dost thou not eat?; כבר סְעַדְתִּי וכ׳ I have had my meal in daytime; a. fr.—Sabb. 62ᵇ במה סְעַדְתָּ הירום what did you dine on to-day? (a lascivious metaphor).—[Ib. 12ᵇ ששכינה סועד, v. סָעַר I.]

Pi. סִיעֵד *to support, assist.* Yalk. Num. 760 לסַעֲדָהּ in order to keep her (the cow) steady (on the ship). Sabb. XVIII, 3 אבל מְסַעֲדִין but you may assist (an animal in child-birth); expl. ib. 128ᵇ. Ib. (quot. fr. Tosef. ib. XV (XVI), 2) כיצד מסעדין אוחזין וכ׳ (Tosef. l. c. מסייעין).

סְעֵד, סְעוֹד, סָעִיד ch. same, 1) *to assist, help.* Targ. I Sam. VII, 12 (ed. Wil. *Pa.*).—Targ. Gen. XXVII, 37 (h. text סמך); a. fr.—Lam. R. to II, 2 לָא נְסָעוֹד וכ׳, v. סָבַךְ.—2) (with or without לְיבָּא) *to dine, eat.* Targ. Jud. XIX, 5. Targ. Ps. XIV, 4.—Gitt. 67ᵇ מאי טעמא לא סָעֵיד מר גבן why will you not dine with us?—3) *to satiate,* contrad. to זון and to גרר. Ber. 35ᵇ חמרא סָעֵיד wine satisfies; נהמא מְיסְעַד bread satisfies but does not exhilarate; a. e.

Pa. סַעֵיד *to support, help.* Targ. II Chr. XXVIII, 23. Targ. Y. Ex. XVII, 12.

Ithpa. אִסְתָּעֵד *to be supported.* Targ. Is. V, 6.

סַעַד m. (preced.) *support, auxiliary.* Tosef. Snh. II, 4 עושין אותן ס׳ לשנה we consider each of these circumstances an auxiliary reason for intercalation; Snh. 11ᵃ; Y. ib. I, 18ᵈ top (corr. acc.).

סַעֲדָא, סְעַד I ch. 1) same, *support, assistance.* Targ. I Kings X, 12 סעד Bxt. (ed. סְעִיד). Targ. Gen. XXI, 20; a. fr.—Lam. R. to II, 2 בריא בסַעֲדֵיכוֹן מן אלין the Lord help you against these (Romans); (Y. Taan. IV, 69ᵃ בריכון סְעוֹדִיכוֹן, סְעוֹרוֹנ׳).—*Pl.* סַעֲדִין, constr. סַעֲדֵי. Targ. Y. Lev. XXVI, 26 (v. סְעַד).—2) *food.* Targ. Ruth II, 14.—*3) סַעֲדִין *root of the Cyperus Rotundus.* Gen. R. s. 72 (expl. דודאים, Gen. XXX, 14) ס׳ Ar. (ed. שעורין).

סַעֲדָא, סָעֵד II m. (preced.) *assistant, helper, follower.*—*Pl.* סַעֲדְרִיָּא, ס׳. Targ. O. Lev. XX, 5 סָעֲדוֹהִי ed. Berl. (not with ר; oth. ed. ס׳; h. text משפחה).

סַעֲדְתָּא f. (preced. wds.) *sustenance, comfort.* Gen. R. s. 48 quot. in Rashi to Gen. XVIII, 5 (ed. מְזוֹנְיָתָא).

סָעוֹד, v. סְעַד.

סָעוֹד m. = סְעוּדָה. Y. Ber. II, 5ᵃ bot. אם היו עושין עמו בסָעוֹדָן if they work for him for their meals (the meals included in the wages).

סְעוּדָא f., v. סְעוּדָתָא.

סְעוּדָה f. (סָעַד) *meal, dinner; feast.* Yoma 75ᵇ (ref. to Ex. XVI, 12) קבע להן זמן ס׳ he (Moses) introduced for them fixed meal-times. Succ. 26ᵃ סְעוּדָה קבע a regular full meal, v. עֲרַאי. Tosef. Ber. IV, 10 מוסרין ס׳ לטבח they put the banquet in charge of the cook; נתקלקל דבר בס׳ if anything is wrong in the banquet; B. Bath. 93ᵇ. Tosef

l. c. 8 סדר חס׳ ed. Zuck. (Var. תַּסְבָּה); a. v. fr.—סעודת ארוסין, ס׳ נישואין &c., v. respective determinants.—Ab. III, 16 תכל מחוקן לס׳ everything is prepared for the feast (the hereafter). Pesik. R. s. 41, end, v. זָמָן.—*Pl.* סְעוּדוֹת. Sabb. XVI, 2. Ib. 117[b]; a. fr.

סְעוּדְנָא, סְעוּדוּנָא m. (סְעַד) *assistance, help*; trnsf. *helper*. Y. Taan. IV, 69[a], v. סַעֲדָא I.

סְעוּדָא, סְעוּדְתָּא f. ch.=h. סְעוּדָה. Targ. II Esth. VI, 11. Targ. II Sam. XI, 8.—Yoma 74[b]; 75[b] מאן דאית ליה ס׳ וכ׳ he who has only one meal, let him eat it in daytime. Keth. 61[b]; a. fr.—*Pl.* סְעוּדָתָא. Gitt. 38[b] אתת קבעת ס׳ וכ׳ one family had their regular dining parties on the Sabbath &c. Ib. סְעוּדַתַיְידְהוּ their entertainments; a. e.

סְעוֹרָא f. (סְעַר I) *visitation*. Targ. O. Num. XVI, 29 ed. Berl. (oth. ed. סְעָרָא; Var. סוּעֲרָא, סוּעֲרָה, סַ׳). Targ. Mic. VII, 4 סְעוּרַת (constr.).

סְעוֹרִים, סְעוֹרִם pr. n. m. *S'orim, S'oram*. B. Mets. 73[b] רב סעורם; M. Kat. 28[a] רב שְׁעוֹרִים (Ms. M. סְעוֹרִים).

סְעוֹרִין *barley*, v. סְעַרְתָּא.

סְעוֹרְנָא m.=סְעוֹרָא. Targ. Hos. IX, 7. Targ. Jer. XI, 23. Ib. XXIII, 12 (ed. Lag. סוֹעֲרָן).

***סְעוּתָא** f. (נסע; cmp. נסח a. נסע)=סְחוּתָא, *sweepings*. Pesik. Ăsser, p. 95[b] מן סְעוּתֵיהּ דביתך וכ׳ Ar. (ed. Bub. פחותיה) out of the sweepings of thy house thou mightest give me so much; [Tanh. R'eh 10 סחורה; ed. Bub. 4 סחורתא (read: סחותא); Var. in a gloss חֲרָוָתָא; Var. in Ar. s. v. סעותא: חֲרָוָתֵיהּ, חֲרָוָתֵיהּ, v. חֲרֵי.]

***סעל**, a word in an enigmatic speech, Koh. R. to I, 8 ס׳ לרפאתו, perh. to be read: סַעַד *help*; [Matt. K. suggests תַּעַל].

***סְעַר** I (cmp. סוּר) *to go around; to visit*. Sabb. 12[b] מנין שהקב״ה סוֹעֵד את החולה Ms. M. (Ar. סר; ed. שהשכינה סועד) whence is it proven that the Lord visits the sick?—Answ. ref. to יסעדנו (Ps. XLI, 4), [to which is added in Ar.: קרי ביה וְיִסְעָרֶנּוּ read it *yis'arennu* 'shall visit him].

סְעַר ch. same, (corresp. to h. פקד) *to visit, examine*. Targ. I Kings IX, 12 (ed. Lag. למיחזי). Targ. I Sam. XIV, 17.—Esp. ס׳ (ל)שלם *to inquire after a person's health*. Ib. XVII, 18 (ed. Wil. תֵּס *Af.*). Targ. II Kings X, 13 (ed. Wil. למסעד, corr. acc.; v. Koh. Ar. Compl. s. v. סער).

Af. אַסְעַר 1) same, v. supra.—2) (with על of person) *to visit upon*. Targ. Job XXXIV, 29. Ib. XXXVI, 23 אַסְעַר Ms. (ed. וְיַסְעַר, read וְיַסֵּ׳). Targ. O. Lev. XXVI, 16; a. fr.

Ithpa. אִסְתַּעַר *to be visited; to be inflicted upon*. Targ. O. Num. XVI, 29 (some ed. וְיִסְתְּ׳, *Ithpe.*).

סְעַר II (b. h.; cmp. ערר) *to be rough; to be in commotion*.

Pi. סִיעֵר *to stir up, to blow*. Kil. V, 7 וסייעתו הרוח לאחוריו and the wind drove the seed backward; Tosef. ib. III, 12 סייתו, סייעתו הסעורתו ed. Zuck. (corr. acc., v. infra).

B. Bath. 25[a] (ref. to שעירם, Deut. XXXII, 2) זו ... שמְסָעֶרֶת וכ׳ that is the east wind which stirs up the whole world like a *sa'ir* (demon); [Sifré Deut. 306 שמשחיר וכ׳; Yalk. ib. 942 שמשחרת which makes the sky black like goats.

Hif. הִסְעִיר same. Tosef. l. c. והסעורתו, read: וְהִסְעִירָתוּ, v. supra. Num. R. s. 9 (play on שְׂעִירִם, Num. V, 15) והסעידם (not והסעידה) תב״ה וכ׳ and the Lord scattered them among the nations (with ref. to Zech. VII, 14).

סְעַר ch. same; *Ithpa.* אִסְתַּעַר *to be excited, troubled*. Targ. II Kings VI, 11.

סַעֲר *hair*, v. שַׂעָר.

סַעֲרָא, סַעַר, סְעַר I m. (preced. art.; cmp. זוּקָא II a. זַקָּא) *hair*. Targ. O. Gen. XXV, 25 ed. Berl.; a. fr. [Mostly with שׁ, v. שַׂעֲרָא.]—Y. Naz. IX, end, 58[a] סַעֲרָה, v. שַׂעֲרָא.—*Pl.* סַעֲרָן f. Targ. Ps. LXIX, 5 (Ms. סַעֲרִין).

סְעֲרָא II, **סְעָרָא** f. *visitation*, v. סְעוֹרָא.

סַעֲרָה, v. סְעָרָה.

סְעָרָה I f. (b. h.; סָעַר II) *storm-wind*; (hypostatised) *the wind-bag*. Ḥag. 12[b] רוח בס׳ the wind rests on the storm, for we read (Ps. CXLVIII, 8) as to the wind (*ruaḥ*), storm does its bidding; וס׳ תלויה וכ׳ (not תלוי) and the storm depend son the arm of the Lord; Yalk. Am. 543; Yalk. Ps. 883; Y. Ḥag. II, beg. 77[a] חרוח תלויה בס׳ the *ruaḥ* depends on the *s'arah*; וס׳ עשאה הקב״ה כמין וכ׳ and the Lord has made the *s'arah* a sort of charm and suspended it on his arm; a. e.

סְעָרָה II (v. סְעָר)=שַׂעֲרָה, *hair*. B. Bath. 16[a] (ref. to שערה, Job IX, 17, a. סערה ib. XXXVIII, 1) איוב בס׳ תירוף .. ובס׳ השיבוהו Job when blaspheming used the word *s'arah* (storm, anger), .. and he was answered with *s'arah*, for we read, And the Lord answered Job (by argument) from the *s'arah* (the hair of man), v. נִימָה; Nidd. 52[a] בִּשְׂעָרָה חירוף בס׳ וכ׳.

סְעָרִין, סַעֲרֵי, סְעָרַיָּא m. pl. *barley*, v. סְעַרְתָּא.

סַעֲרָן m. (סַעֲרָא I) *hairy*. Targ. O. Gen. XXVII, 11 ed. Berl. (oth. ed. a. Y. שַׂ׳).—*Pl.* fem. סַעֲרָנִין. Ib. 23, ed. Berl. (oth. ed. שְׂעִירָן; Y. שערניין).

סערניא, Targ. O. Ex. IX, 31 ed. Vien., v. next w.

סְעַרְתָּא f. (collect. noun)=h. שְׂעֹרָה, *barley*. Targ. Y. Ex. IX, 31 סַרְתָּא (contr. of סַעֲרְתָּא). Targ. Job XXXI, 40 (some ed. סַעֲרָתָא *pl.*).—*Pl.* סְעָרִין, סְעָרֵי, סְעָרַיָּא, סְעוֹרִין. Targ. O. Ex. l. c. (ed. Vien. סַעֲרֵי; סערניא, corr. acc.). Targ. O. Num. V, 15 ed. Berl. (oth. ed. שׂ׳). Targ. Is. XXVIII, 25. Targ. Ruth III, 15; 17; a. e.—Y. M. Kat. I, beg. 80[a] ס׳ דחוות זריעת (not דחוון) which was planted with barley. Pes. 42[b] דשדי ביה שערי they put barley into it (the grape vinegar); a. e.

סָף, סַף part. a. perf. of סוּף.

סַף m. (b. h.; ספף, v. סוּף, *to cut, hollow out*; also *to put ends together, join*) 1) *door-sill*; 2) *bowl*. Mekh. Bo, s. 6

(ref. to Ex. XII, 22) מגיד הכתוב ... ואין סף אלא אסקופה the text intimates that he loosens and digs a hole on the side of the threshold and slaughters over it, for *saf* means (a cavity made in) the threshold. Ib. אין סף אלא כלי *saf* means a vessel; Y. Pes. IX, 36[d] bot., sq.—3) *pl.* סַפִּין, סַפִּירִין, סְרִי [*cut stones*, cmp. גְּזִירָה,] *paving-blocks, stone-pavement.* Midr. Till. to Ps. LXXVIII, 45 וחס' נבקעין וכ' and the blocks burst before them (the frogs). Ib. to Ps. CV, 30 בתי חס' houses which had stone pavements; (Yalk. ib. 820 פסיפסין; Ex. R. s. 10 פסיפס).

סַפָּא, סִיפָּא (סַרְ', סִירָא) ch. same. 1) *door-sill, door-post*; also (v. סְרָא) *border, bank.* Targ. Ez. XL, 6, sq. Targ. I Sam. I, 9. Targ. II Kings X, 21; ib. XXI, 16 (סִירָא; h. text פה; v. Pesh. Josh. III, 15); a. fr.—Gitt. 68[b] bot. בסר' דבבא at the door-post.—*Pl.* סַפֵּי, סַפַּיָּא, סַפִּין, סַרֵי, סַרְ', סִירֵי. Targ. Ex. XII, 7 (some ed. סִירֵי). Targ. Deut. VI, 9; XI, 20 (some ed. סִירֵי, סַרְ'). Targ. Prov. VIII, 34 ספי (Ms. a. some ed. סכי, corr. acc.); a. e.—2) (v. preced. 3) *block, a course of blocks, layer* (v. נִדְבָּךְ). B. Bath. 5[b] כל ס' וס' דמניה הוא Ar. (ed. שפא) every time he finishes a layer, it is his time (to get paid); ib. 6[a] (ed. שפה). Ib. 4[a] אפיק ס' ועייל ס' (some ed. שפה) he let one block protrude (beyond the line) and one block recede; Yalk. Deut. 913 שפא.—*Pl.* סָפָּרִין (h. form, as if from סָפָּי, v. סָפָה). Y. Sabb. VII, 10[d] top דעבד ס' who lays a course of blocks; ib. XII, beg. 13[c].

סַפָּא, v. סְפֵי.

סַפָּאוֹת, (סְפָאוֹת), v. סְפֵי.

סַפֵּג (denom. of סְפוֹג) 1) *to swallow, absorb.* Cant. R. to VII, 3 מה חטה זו סוֹפֶגֶת .. סוֹפְגִין וכ' as the wheat (flour) absorbs (water), so Israel absorbs &c. Ab. V, 15, v. סְפוֹג; a. e.—Trnsf. (cmp. בָּלַע, לָקָה) *to receive lashes, be punished.* Tem. I, 1, a. fr. סוֹפֵג את הארבעים receives forty (thirty-nine) lashes. Naz. IV, 3 תִּסְפּוֹג .. אם אינה סופגת וכ' if she cannot receive the Biblical punishment, let her receive the punishment for rebellion; a. fr.—2) *to use a* סְפוֹג, *to wipe, dry.* Sabb. XXII, 1 לא יְסַפֵּוג (Ar. יַסְפֵּג *Pi.*) he must not put down a sponge (to absorb the spilt wine). Zeb. VI, 5 סָפְגוֹ במלח he dried the dripping head of the sacrifice by rubbing salt on it. Tosef. ib. VII, 10 מלח ולא ס' וכ' if he put salt on but did not dry it, or if he dried it without putting salt on; a. e.—Sabb. 145[a] לסוֹפְגָן במלח Ar. (ed. לסיפתן, v. סָפַת).—[Tosef. Zab. I, 9 וסופג, read: וסְפוּג.—Yalk. Deut. 840 סופגין, read: סופנין, v. סָפַן.]

Pi. סִיפֵּג same; v. supra, a. infra.

Hif. הִסְפִּיג 1) *to wipe, dry.* Men. 7[b] ומַסְפִּיג ולא יכבל (Rashi: מְסַפֵּג *Pi.*) he must dip (Lev. IV, 6) but not wipe, i. e. there must be blood enough in the vessel to dip the finger into it; Yalk. Lev. 469; Zeb. 93[b] מַסְפֵּג. Num. R. s. 17 נטלו והסְפִּיגוֹ he took it (the flayed ram) and wiped it (with salt, v. supra); a. e.—2) *to receive drippings, collect.* Gen. R. s. 94 עד שמַסְפִּיגִין אותו ... כשרף הזה like resin which scarcely begins to ooze out, when arrangements are made to collect it; Tanh. B'midb. 16 (not השבט); ed. Bub. ib. 19; Yalk. Ezra 1067.

Hithpa. הִסְתַּפֵּג, *Nithpa.* נִסְתַּפֵּג *to be wiped off, dried.* Num. R. l. c. כאילו רצחק מִסְתַּפֵּג לפניך as if Isaac's blood had been wiped off. Sabb. XXII, 5 הרוחץ ... וכ' if one bathed ... and dried himself &c. Ib. מִסְתַּפְּגִין וכ' wipe themselves with one sheet. Yoma III, 4. Tosef. Zab. I, 9 כדי ... ויִסְתַּפֵּג time enough for a person to bathe, come up and dry himself; a. fr.

סֵפֶג m. (preced.) *drying, wiping.* Kil. IX, 3 מטפחות הס' (Ar. הסְפוּג) towels.

סָפַד (b. h.) [*to strike, beat;* cmp. Lat. plango,] *to lament, mourn.* Gitt. 57[a] סִיפְדוּ לזה mourn for this man. Snh. 47[a], a. e. אל תִּסְפְּדוּנִי וכ' do not hold services for me in the towns; a. fr.

Hif. הִסְפִּיד *to arrange funeral* or *memorial services for; to lament, eulogise.* M. Kat. I, 5 ולא יַסְפִּידֶנּוּ קודם וכ' and must not engage a *safdan* (eulogist) for him thirty days before a festival. Meg. 28[b] אין מַסְפִּידִין בהן וכ' no funeral services for an individual must be held in them (the synagogues); רבים ... ומספידין but you may use them for funeral services in cases of public mourning (for a distinguished person). Treat. S'mah. III, 4 מספידין לעניים וכ' mourning services are held for children of poor men at the age of three, for those of rich men at the age of four years. M. Kat. 21[b] והִסְפִּידוּם הספד גדול and they arranged a great lamentation over them (the sons of R. 'Akiba); a. fr.

Nif. נִסְפַּד *to be mourned for, be eulogised.* Snh. 47[a] מת לא נ' וכ' a dead not mourned for and not buried. Yeb. 78[b] שלא נ' כהלכה no appropriate lamentations were held over his remains; a. e.

סְפַד ch. same. Targ. Gen. XXIII, 2; a. fr.—Yeb. 116[b] סְפַדִי בעליך observe mourning for thy husband. M. Kat. 28[b] הֵיסֵ' וְיִסְפְּדוּנָיו for him who has mourned for others, others will mourn; Keth. 72[a] דְּסֵ'; Tosef. ib. VII, 6 סְפוֹד וְיִסְפְּדוּנָךְ mourn, in order that people may mourn for thee; Y. ib. VII, 31[b] bot. (corr. acc.). Meg. Taan. ch. I; Sabb. 21[b], a. fr. דלא לִמְסַפַּד when no lamentations may be held; a. fr.

Af. אַסְפֵּד 1) as preced. *Hif.* Targ. Lam. I, 18.—M. Kat. 25[b] ההוא יומא לא אתו לְאַסְפּוּדֵיהּ that day (when he died), they did not come to mourn for him. Meg. 28[b] אַכְּפֵדָה לכלתיה וכ' held funeral services for his daughter-in-law in the synagogue; a. fr.—2) *to beat the hip in mourning.* Koh. R. to XII, 7 הוה מַסְפֵּיד בחדא ידא וכ' made the motion of mourning with one hand and of praising (Nebuchadnezzar) with the other; Yalk Ez. 364 ..ומְסַפְּדִין וכ' הוון.

סַפְדָא m. (preced.) *mourner, wailer.*—*Pl.* סַפְדֵיָא. Targ. Koh. XII, 5 (some ed. סוֹפְדֵיָא). Targ. Y. Lev. XIII, 45 ועל ס' יהוי מהלך (not ספריא) and he shall go around to the wailers (v. M. Kat. 5[a]).

סִפְדָא, v. סִיפְדָא.

סַפְדָן m. (preced. wds.) *hired mourner, speaker at funerals* or *memorial services.* M. Kat. 8[a] בא ס' וכ' a wailer came and placed himself at the door (offering his services). —*Pl.* סַפְדָנִין. Ber. 62[a] כשם ... מן הס' וכ' as the dead are called to account (for their deeds), so the wailers and those who respond after them will be made responsible (for their eulogies).

סַפְדָּנָא ch. same. M. Kat. 8a כל הדר ס' וכ' whenever, in Palestine, a wailer comes around, they say, let all those who are of a bitter heart (mourning for a relative) weep with him (engage him for wailing). Ib. 25b פתח עליה התוא ס' the wailer on the occasion began thus; Ḥag. 15b; a. fr.—*Pl.* סַפְדָּנֵי, סַפְדָּנְיָא. Taan. 5b וכי בכדי בכו בכייא Ms. M., was it for nought that the weepers wept, and the wailers wailed &c.? Yeb. 121b כן וכן ס' חוו התם such and such wailers officiated there.

סַפָּד f., *pl.* סַפּוֹת (b. h.; v. סַהּ) *bowls, moulds* of glassware. Tosef. Kel. B. Bath. VII, 7 משינטלו מן הס' שלהן as soon as they are taken out of their moulds.

סַפּוּג, v. סִירּוּג.

סְפוֹג m. (ספג, cmp. ספח) *a porous luxuriant growth, mushroom; sponge, any sponge-like material; wiper.* Y. Sabb. VII, 10a (in Chald. dict.) החן דגזז ס' וכ' he who cuts mushrooms etc. (on the Sabbath) is guilty of the acts of harvesting and of planting (the cutting being the means of advancing the growth). B. Kam. 115b; Succ. 50a; Yalk. Mal. 587 ארס .. דומה לס' וכ' the venom of the serpent (on top of liquids) resembles a fungus (Ar.: a veil-like growth on the head of a certain sea-fish) and remains floating &c.; (Y. Ter. VII, 45d bot. עומד כסבכה, v. סְבָכָה). Kel. IX, 4 ס' שבלע וכ' a mushroom which has absorbed unclean liquids, though it is dry on the outside etc. Sabb. XXI, 3 אם יש לו עור וכ' ס' a sponge (used for sucking up liquids), if it has leather handles etc. Tosef. ib. V (VI), 3 ס' שע"ג המכה an absorbent substance (wool) put on a wound. Y. ib. XVII, 15c top ונתן עליה ס' רבש and he put on it a dry sucker (compress); Lev. R. s. 15; Lam. R. to IV, 20; a. fr.—Ab. V, 15 ס' שהוא סופג וכ' (a scholar indiscriminately cramming his mind is called) a sponge, because he absorbs every thing.—*Pl.* סְפוֹגִין, סְפוֹגָרִין. Y. Yeb. XVI, 15d top רצו לתחוך ס' (divers) wanted to cut sponges. Sabb. 129b ס' של צמר tufts of wool; (Tosef. ib. XV (XVI), 3 כסות). Ab. Zar. 18a הבריאו ס' של צמר וכ' they took tufts of wool, soaked them with water, and put them on his heart; a. e.—[Σπόγγος, σφόγγος seems to be of Semitic origin.]

סְפוֹגָא ch. (preced.) *a spongy cake.*—*Pl.* סְפוֹגִין. Targ. Y. Lev. II, 4 (ed. Vien. ספוג'); v. אֲסְפּוֹג.

סְפוֹגָנִית f. (preced.) *sponge-like.* Ukts. II, 8 פת ס' spongy bread.

סְפָוְוא, סְפֵ', v. סִירְפָוְוא.

סְפָוְרְתָא, סְפָוְרְיָא v. סִירְפָתָא.

סְפוֹן m. *soap*, v. צְפוֹן I.

סַפּוֹנָא, v. סַפָּנָא.

סְפוֹנְאוֹת, Tosef. Kel. B. Kam. VI, 17, v. סָפָר a. אֲסַטְגְיוֹת.

סְפוֹנְיָא, v. סִירְפּוֹנְיָא.

סְפוֹנְיוֹת, v. סִירְפָוְונְיוֹת.

סְפוֹסְטָא, v. סְבַסְטִי.

סְפוֹקָא, סְפוּק, v. סִירְפָּא.

סְפוּקָה, v. סְפִיקָה I.

סְפוּקְלְטוֹרָא, סְפוֹקְלְטוֹרָא, v. אִיסְפַקְלָטוֹרָא.

סְפוֹר, v. סִירְפּוּר.

סְפוֹר m. (סָפַר), pl. סְפוּרִים, סְפוּרִין *the days which have to be counted* (Lev. XV, 28), *legal calculation.* Nidd. 30a בעינן ס' שלימו לה ס' דידה her account is completed. Ib. בפנינו we (the judges) require the count before us, i. e. we count from the first day of her appearance before the ritual court; ib. 69a.

סַפּוֹרָא m. (סָפַר *Pa.*) *hair-cutting;* מאני ס' *barber's tools.* Lev. R. s. 28, end אפיק מאני סַפּוֹרֵיהּ he took out his barber tools; ib. ואילין אונון מאניא ספוריה (read: מאני) and these are his (thy father's) tools; Yalk. Esth. 1058 ואילין אינון סַפְרַיָּא דידך and these are thy scissors; Esth. R. to VI, 10 ואשכחת מאני סַפָּרָא דידיה and thou shalt find his tools.

סְפוֹרָה f. (b. h. סִפְרָה; סָפַר) *number.*—Pl. סְפוֹרוֹת. Y. Shek. V, beg. 48c (ref. to I Chr. II, 55 they are named Sofrim, שעשו את התורה ס' ס' because they arranged the Law by numbers (as in Ter. I, 1; Sabb. VII, 2 etc.); Yalk. Chr. 1074 סְפִירוֹת.

כְּפַר ס', סְפוּרְיָא pr. n. pl. *K'far Sippuraya* (Es-Safiriye), near Lydda (Neub. Géogr. p. 81). Y. Kidd. III, 64d bot. [read:] חורי בכ' ס'.

סָפַח (b. h.) *to grow, swell, be added to.*

Pi. סִפַּח 1) *to add,* esp. (of a river) *to cast out alluvial soil, make new land* Gen. R. s. 13 על הנהר שמְסַפֵּחַ למדינה וכ' when a river ameliorates the soil of a district, we say the blessing etc.; Y. Ber. IX, 14a מספיק (corr. acc.).—2) *to join, conspire.* Tanḥ. Thazr. 11 (play on ספחת, Lev. XIII, 2) שהיתה המן מספח עם וכ' Haman conspired with Ahasver to destroy etc.—3) (v. סַפַּחַת) *to smite with sores.* Pesik. Vattom., p. 133a (ref. to ושפח, Is. III, 17) ואין ספח אלא צרעת *sippaḥ* means striking with leprosy; Tanḥ. l. c. אין ושַׁפַּח וכ'; Lev. R. s. 16 חלקן בצרעת.

Nithpa. נִסְתַּפַּח *to attach one's self, become a citizen.* Ruth R. to I, 1 end שהנידחו ישראל ונִסְתַּפְּחוּ וכ' they left Israel and became citizens in the fields of Moab.

סֶפַח, v. סָפִיחַ.

סִפְחוּת, Y. Shek. IV, 48a top, v. סָפִיחַ.

סַפַּחַת f. (b. h.; סָפַח) *rising on the skin, sore.* Sifra Thazr., Neg., ch. I (ref. to Lev. XIII, 2) ס' שני לשאת (not לבהרת) *sappaḥath* is secondary to (is a species of) *s'eth.* Ib.; Shebu. 6b אין ס' אלא טפילה the word *sappaḥath* itself intimates an attachment to something (ref. to I Sam. II, 36). Yeb. 47b; 109b, a. e. קשים גרים לישראל כס' בעור proselytes are as bad to Israel as a sore on the skin (ref. to ונספחו, Is. XIV, 1).

סְפַטָא, v. סִירְפַטָא.

***סְפַטָנֵי** f. pl. (spatulæ) *small and broad swords.* Tosef. Kel. B. Mets. V, 6 (ed. Zolk. סוֹפְרִינֵי).

סְפִי, סְפָה (b. h.; cmp. סוּף) 1) *to cut,* esp. *to cut a slice, to give a portion; to have a share in a meal.* Pes. 3^{b} סְפִי לִי מֵאַלְיָתָא give me a piece of the fat-tail. Midr. Till. to Ps. IV, 7 ed. Bub. מִי יִתֵּן (לְנוּ) לִסְפּוֹת עִמָּכֶם וכ׳ (differ. in ed., v. ed. Bub. note) oh, that we could share with you in the good of the hereafter; Yalk. ib. 627 לספור (corr. acc.).—2) *to consume, destroy.* Tanh. Vayera 8 (ref. to Gen. XVIII, 23) בְּשַׂר וְדָם הָאַף סוֹפָה אוֹתוֹ וכ׳ as regards a human being, anger consumes him (carries him away), is it so with thee? Wilt thou consume the righteous with the wicked?

Nif. נִסְפָּה *to be destroyed, ruined.* Gen. R. s. 49 (ref. to Prov. XIII, 23) ונמצא נ׳ בלא משפט מקומו and thus he was ruined (by the tax-gatherers) not in accordance with the judgment of his place (which had been released from the tax in the meanwhile).

סְפָא, סְפִי ch. same, 1) *to cut, apportion, give to eat.* Targ. Y. Num. XI, 18 (ed. Vien. יַסְפֵּי) *Af.*).—Pes. 3^{b} מִי קָא סָפוּ לָךְ מֵאַלְיָתָא have they given you a piece &c.? v. preced. Hull. 107^{b} לָא סְפֵינָא לָךְ I should not have given thee to eat. Ib. קָא סָפֵית לִבְרֵאי וכ׳ thou didst feed my son, and didst not wash thy hands (v. מְשֵׁי). Ib. 95^{b} אֵיכוֹ חֲשַׁתָּא סְפֵירְתּוּ how near you came giving the sons of B. forbidden food to eat. Ib.^{a} top מִי לָא סַפֵּירִי לָךְ וכ׳ (Ar. סְפָאי) should I not have given thee a portion of the fat ox? Ib. דזבן..וס׳ such and such a gentile bought of it, and he gave me of it. B. Bath. 21^{a} Ar. (ed. אַסְפֵּי) עד שית....קביל וספי ליה וכ׳ *Af.*) until six years of age take no pupils, from six and upward take (the child) and feed him (with knowledge) as you feed an ox; a. fr.—2) *to scrape together, collect.* Targ. O. Ex. XXVII, 3.—Cant. R. to I, 6 ס׳ חלא וכ׳ he grabbed up sand and put it in his mouth. B. Mets. 114^{b} סְפִי שקול וכ׳ grab and take of these leaves (of Eden); ספא שקל he grabbed and carried them off.

Af. אַסְפֵּי same, *to give to eat.* Targ. Y. Num. XI, 18, v. supra.—B. Bath. 21^{a}, v. supra.—[Lam. R. to I, 7 כד תספון כלה וכ׳, a corruption, prob. to be read: כד מַסְפִּין כלה וכ׳ 'when they give a bride to eat', some words like 'coarse food' being omitted.]

Ithpa. אִסְתַּפִּי [*to be withdrawn,* cmp. *Nif.* of אָסַף II Sam. XVII, 13; Jer. IV, 5, a. e.,] *to shrink, be afraid.* Targ. Job XXXII, 6 אִסְתַּפִּיתִי (h. text וְאֶחְתָּה). Targ. Y. Gen. XXI, 17 תִּסְתַּפְּרִין (not תִּסְתַּרְפִּין). Ib. XLII, 4; a. fr.—Ber. 20^{a} לא קא מִסְתַּפֵּי מר מידה״ר are you not afraid of temptation? Ib. 62^{a} מִדְּאִי לָא תִּסְתַּפְּיתוּ are ye not afraid? Snh. 94^{b} bot. לא תִּסְתַּפֵּי אֶלָּא אִיסְתַּפֵּי וכ׳ be not afraid of this one, but be afraid of &c.; a. fr.

סְפִי, Yalk. Gen. 133 ס׳ קולא, read: סְפִירְקוּלָא.

סְפֵי m. (סְפָה = b. h. שְׂפָה) *rim.*—*Pl.* סְפָיוֹת, סְפָאוֹת. Y. Ab. Zar. II, end, 42^{a}; Tosef. Kel. B. Kam. VI, 17 (not ספונאו), v. אַסְטַגְּרוֹת; Kel. VIII, 9 שְׂפָיוֹת. Ib. IV, 4 ספיות Ar. ed. Koh. (oth. ed. Ar. סְפָאוֹת, סְפָאוֹת; ed. שְׂפָיוֹת).—סְפִירִין, Y. Sabb. VII, 10^{d} top, v. סְפָא.

סְפָיָא, v. מִסְפָּיָא.

סְפִידָא, סְפִידָא, v. סִירְפָּדָא.

סְפִיחַ, (סְפַח) m. (b. h. ספיח; סָפַח) *spontaneous growth, after-growth.*—*Pl.* סְפִיחִין, סְפִירִין (סָפָ׳). Shebi. IX, 1 כל הס׳ מותרין חוץ מִסְפִּיחֵי כרוב (Y. ed. סְפָחֵי..הספחים) all spontaneous growths (of the Sabbatical year, dating from the sixth year) are permitted, except the after-growth of cabbage; Pes. 51^{b} כל הס׳ אסורין וכ׳ (v. comment.). Sifra B'har, Par. 1, ch. I (ref. to Lev. XXV, 5) מכאן סמכו..הס׳ וכ׳ from here the scholars found a support for the prohibition of the after-growth. Shek. IV, 1 שומרי ס׳ בשביעית וכ׳ those appointed to watch the after-growth (of barley for the 'Omer) in the Sabbatical year receive their wages &c. Y. ib. 48^{a} top ספחיות (corr. acc.); a. fr.

סְפִימָס, סְפִימוֹס, v. סוֹפִיסְמָא.

סְפָיָא, v. מִסְפָּיָא.

סְפָיִן, Y. Sabb. VII, 10^{d} top, v. סְפָא.

סְפִימְטָא, v. סַבְסְטֵי.

סְפִינָא, v. סְפִינְתָא.

סְפִינְתָּא f. (b. h.; v. סָפַן 2) [*storage,*] *freight-ship.* Taan. III, 7, v. עָרַק. B. Bath. 91^{b} top (on the death of Abraham) אוי לה לס׳ וכ׳ woe to the ship whose captain is gone; a. fr. —*Pl.* סְפִינוֹת. Ex. R. s. 17, end פירטין של ס׳ pirate ships; a. e.

סְפִינָא, סְפִינְתָּא ch. same. Targ. I Kings IX, 26, sq. ספינא Bxt. (ed. סְפִינְתָּא collect. noun; ed. Wil. סְפִינָתָא, *pl.*). Ib. X, 22.—Taan. 21^{a} אסקריא דס׳, v. אַסְקָרְיָא. Ned. 50^{a}, v. אַיְלָא; a. e.—*Pl.* סְפִינָן, סְפִינָתָא, constr. סְפִינֵי. Targ. O. Deut. XXVIII, 68. Targ. I Kings XXII, 49. Targ. Is. XXIII, 1; a. fr.

סְפִיק, v. סְפַק. [Pesik. B'shall., p. 89^{a}, ס׳ לְהוּ, read: סְפִירְקוּלָא.]

סְפֵיק, v. סְפַק.

סְפֵיקָא, v. סְפֵקָא, a. סְפֵרָה.

סְפֵיקָא f. (סְפַק) *sufficiency, opportunity, possibility.* Targ. Y. Gen. XXXI, 29.—V. next w.

סְפֵיקָה I f. h. same (frequ. Chald. form סְפֵקָא (v. preced.) or סְפֵיקָא). Y. Peah I, 15^{c} sq. האיש ס׳ בידו וכ׳ the man has the power (possesses the means, to honor his parents) but the married woman not; Y. Kidd. I, 61^{a} bot.; Bab. ib. 30^{b} סְפֵיקָא; ib. 35^{a}; Tosef. ib. I, 11 סְפֵק. Yalk. Ex. 259 אין סְפֵיקָא בידי וכ׳ I am unable to give it to you; Mekh. B'shall., Vayass'a, s. 3 ספק. Koh. R. to I, 15 שהרחת ספיקא בידך וכ׳ thou didst have an opportunity to repent. Midr. Till. to Ps. LXXXVI, 1 וספוקה בידו וכ׳ ed. Bub. (corr. acc.; oth ed. וספק) while he has the power to prevent it. Ker. 5^{a} אינו סיפק, v. עִיקָּר; a. fr.

סְפֵיקָה II f. *doubt;* pl. סְפֵיקוֹת, v. סְפַק.

סְפִיקוּלָא I, סְפִיקוּלָה, (סְפַקוּלִי) m. (spiculum) *dart, javelin;* נתן ס׳ [*to put up the javelin,*] *to call for judgment; to sentence* (v. Sm. Ant. a. Luebker Reallex. s. v. Hasta), opp. דִּימוֹס II. Y. Ber. IX, 14b וכשהוא נותן ס׳ תכל וכ׳ but when he orders judgment, all murmur against him; Lev. R. s. 24, beg. ספיקלא.—Gen. R. s. 79 וכד ׳׳ ס׳ וכ׳ and when he heard the divine voice say 'judgment', the bird was caught; Koh. R. to X, 8 ספיקלא (correct the passage as in Gen. R. l. c.); a. e.—Ex. R. s. 15 prepare the swords (v. אִסְפַּתְיָי), שאם ימרדו ישמעו אִסְפִּיקוּלָא that, in case they rebel, they may hear the call for judgment ('spicula'). Midr. Till. to Ps. XCII רישב עליו בדין לספק לו, read: רשב עליו לס׳ (בדין, a gloss) he sat down to pronounce judgment upon him.

סְפִיקוּלָא I, סְפִיקְלָה f. (specula) *watch-tower.* Y. Sabb. I, 3b bot.

סְפִיקְמוּרִין, v. סְקִיפְּטוּרִין.

סְפִיקְלָא, סְפִיקְלָה, v. סְפִיקוּלָא.

סְפִיקְלָאטוֹר, v. סְפַקְלָאטוֹר.

סְפִיקְרִיא, סְפִיקְלִיא*, Y. Ber. VIII, 13c bot. בבית ס׳; Asheri to Ber. 59a בכספוקלריא, Ma'ăd. Yomt. a. l. בבית ספוקלרי, prob. to be read: בבית סְפִיקְלָרְיָא (v. סְפַקְלָרְיָא) *in the mirror-room,* i. e. *toilet-room.*

סַפִּיר, m. (b. h.; סָפַר) 1) *sapphire.* Ex. R. s. 38, end על ס׳ היה וכ׳ on the sapphire (in the high priest's breastplate) the name of Issachar was engraven. Pesik. 'Ăniya, p. 135b נבקע...והס׳ לא חסר the anvil was split, the hammer was broken in two, but the sapphire remained intact. Lam. R. to IV, 7, v. גְּזָרָה; a. e.—V. סַמְפִּירִינוֹן.—2) *sappir,* name of a species of beans. Kil. I, 1, expl. Y. ib. 27a top פושונה (R. S. to Kil. l. c. פְּרִישׁוֹנָא).

סַפִּירֵי, v. סָפַר.

סְפִירָא, f. *goat's hair,* v. צְפִירָא II.

סְפִירָה, סְפֵירָא f. (σφαῖρα) *ball.* Pesik. R. s. 3; Num. R. s. 14 כהדא ס׳ וכ׳ like the ball with which girls play &c., v. כַּדּוּר.

סְפִירָה f. (b. h.; סָפַר) 1) *counting.* Nidd. 73a ראוי לס׳ fit to begin with it the count (of the seven days of purification); ib. לִסְפִירַת או כי תזוב for the count required in the case described Lev. XV, 26, sq. Sifra Emor, Par. 10, ch. XII (ref. to Lev. XXIII, 16) כל סְפִירָתָם לא וכ׳ all they have to count (from Passover to the Feast of Weeks) shall be no more than fifty days. Ib. ס׳ שהיא תלויה בב״ד וכ׳ a count which depends on the court (deciding on the New Moons), to exempt the weekly Sabbath, שסְּפִירָתָהּ בכל אדם which everybody counts; Men. 65b; a. fr.—*Pl.* סְפִירוֹת. Ib. כל ס׳ שאתה סופר וכ׳ all the counted days together shall be no more than fifty (v. supra); a. e.—Yalk. Chr. 1075, v. סְפוּרָה.—2) *writing, recording.* Gitt. 21b; Succ. 24b (ref. to ספר, Deut. XXIV, 1) לִסְפִירַת דברים וכ׳ (the word *sefer* refers not to the writing material but) merely to the act of writing the words (formula of divorce). Yalk. Deut. 936; Erub. 15b לספירות.

סְפִירוֹת f., v. preced.

סַמְפִּירִינוֹן, v. סַמְפִּירִינוֹן.

סָפָל m. (ספל *to scrape, cut out*) 1) (b. h.; cmp. סַף) *bowl, basin.* Kidd. 31a חשל לתן מים בס׳ וכ׳ pour water into a bowl for them (to drink from) &c., v. קְעָקַע I. Nidd. 27a; Y. ib. III, 51a במוציא את הס׳ וכ׳ when he carries away the basin (with the after-birth) &c. Cant. R. to I, 1; Koh. R. to I, 1 (ref. to ריקה, Prov. XXX, 1) כס׳ הזה שנתמלא בשעתו וכ׳ like a bowl which is filled in due time and emptied in due time, so did &c.; Num. R. s. 10; a. e.—*Pl.* סְפָלִים, סְפָלִין. Sabb. 129b בס׳ של שמן the rich keep the after-birth in basins filled with oil; Tosef. ib. XV (XVI), 3 בסופלי (corr. acc.). Ber. 44a סְפָלֵי טרית basinfuls of salted fish. Zeb. 91b לס׳ for the bowls (for *libations*); a. e.—2) *a frame stool* or *bench;* also *night-stool,* interch. with סַפְסָל. Midr. Till. to Ps. LXXVIII, 45 יושב על הס׳ וכ׳ והיה...והיה (ed. Bub. ספסל) the Philistine (to save himself from the attack of the mice) seated himself on a stool of bronze; והיה הס׳ נבקע וכ׳ and the stool burst of itself, and the mouse came up &c.; Midr. Sam. ch. X; Yalk. Sam. 102; Yalk. Kings 222 ספסל; Yalk. Ex. 183 ספסל; a. e.—*Pl.* as ab. Tosef. Ab. Zar. VI (VII), 3 הס׳ והקתידראות ed. Zuck. (Var. הסַּפְסָלִין) stools and chairs. Midr. Sam. l. c.; Yalk. Sam. l. c.; a. e.

סִיפִּי, סְפָלָא ch. same, *bowl.*—*Pl.* סְפָלֵי, סְרֵי. Targ. Y. Num. XV, 7.—[Targ. Y. Ex. XXIV, 6 ספלים Ar.; ed. מזרקיא; h. text אגנות).

סְפָלָנִי, v. סִירְפָּלָנִי.

סְפָמָא, סְפָם, v. שְׁפָם.

סְפַמְיָא, v. אִסְפַּמְיָא.

סָפַן (cmp. צָפָה, צָפַן) [*to look up to, look out for,*] 1) *to respect; to care for, mind* Y. Snh. X, beg. 27c זהו שאומר ואיני סוֹפְנָה... that is he who says, there is a Torah, but I do not mind its authority; Y. Peah I, 16b סובלה (corr. acc.). Tosef. Sot. III, 14 ולא סְפָנוּהוּ וכ׳ (Var. סנפוהו, corr. acc.) they minded him not, because he was merely a common soldier (גּוֹלְדִיר). Sifré Deut. 33 (ref. to הרום, Deut. VI, 6) שלא ירחו...שאין אדם סופנה Rashi ed. Berl. a. l. (ed. סופרה, corr. acc.; Ms. 3 צוֹפְנָה, v. ed. Fr. note) that they be not in thy eyes like an antiquated ordinance which nobody minds; Yalk. Deut. 840 שאין הכל סוֹפְנִין אותה (not סופגין). Tosef. Keth. VII, 5 תחא מוטלת ואין כל בריה סופנה (not בריא) she will lie dead and none will care for her (to bury her); Keth. 72a סופנה...סופדה...ואין (R. Hillel quoted in Sifré l. c., ed. Fr. note צופנה) and none will mourn for her, and some say *sof'nah*; (Y. ib. VII, 31b bot. משגחת).—Part. pass. סָפוּן; *pl.* סְפוּנִין, סְפוּגִין. Ex. R. s. 20 והריחתי ס׳ בפנויו (some ed. בשינוי) and I enjoyed his respect. Mekh. B'shall., Vayass'a, s. 2 וכי מה אנו ס׳ שאתם וכ׳ what is our distinction, that you murmur against us?; Yalk. Ex. 258. Tanh. Vayesh. 3 אתה עושה...כאלו הוא ס׳ thou wouldst treat the idolater as if he (his idolatry) was respected. Ib. אינן ס׳ לכלום are regarded as nothing (before God); a. e.—[2) (b. h.) *to provide, lay up*; v. next w.]

סְפַן ch. same, 1) *to brighten, scour*; v. *Ithpe.*— 2) *to regard.* Targ. II Esth. I, 12. Ib. VII, 9 (10).—3) *to look out for, provide, store*; (of a bird's ovary) *to be fructified.* Bets. 7[a] ביעי דסַפְנָא מארעא eggs laid by a hen that was fecundated by friction in the dust, v. הֲכָרָא. Hull. 58[a] בדספנא מארעא if the hen was fructified by friction &c.

Ithpe. אִסְתַּפַּן 1) *to be brightened, scoured.* Targ. Y. Lev. VI, 21 (cmp. Tosef. Nidd. VIII, 11 הצפרנין, quot. s. v. צְפוֹן I). —2) *to be provided, laid in.* Koh. R. to XI, 9 [read:] עד דאיסתפנוך פרישוד until the money which he owes is hatched (brought together); (Pesik. Shub., p. 164[b] מתפשר, v. פְּשַׁר).

סַפָּן m. (denom. of סְפִינָה) *sailor, captain* of a freight ship. Shebi. VIII, 5, v. בַּיִּיר. Tosef. B. Mets. IX, 14, a. e.— *Pl.* סַפָּנִין. Sabb. XV, 1, sq. קשר חס' expl. ib. 111[b], v. אִיסְטְרִידָא. Kidd. IV, 14 חס' רובן וכ' sailors are mostly pious men. Y. M. Kat. III, 82[b] bot. איכריו וסַפָּנָיו וכ' (not אירריו) his farm-hands, and the sailors and camel drivers in his employment.

סַפּוֹנָא, סַפְנָא ch. same. Bekh. 8[b] bot. א"ל לספו' וכ' he said to the captain, untie thy ship.—*Pl.* סַפָּנֵי, סַפְנָיָא, סַפּוֹנָאֵי. Targ. I Kings IX, 27. Targ. Jon. I, 5. Ib. 6 (not סָפָן); a. e.—B. Mets. 84[b] ספונאי; Yalk. Prov. 964 סַפָּנָאֵי. Ned. 50[a], sq.

סַפְנָא m. (סָפָן; cmp. סְפִינָה) *store-room, hold.* Snh. 108[b] ס' דתיבותא the hold of the ark.

סִפְסוֹנְיָא, Yalk. Ps. 656, v. סִימְפּוֹנְיָא.

סַפְסוּפָא, סַפְסוּפְתָּא m. (= אספס'; אסם) *riotous gathering*, or *indiscriminate capture* of people during a riot. Y. Ter. VIII, 46[b] bot. איתציד בס' was caught in a riot.

סַפְסִיל, v. סַפְסָל.

סַפְסִירָא c. (סָפַר; cmp. σαμψῆρα Jos. Ant. XX, 2, 2) *sword.* Targ. Prov. XII, 18. Targ. Esth. VIII, 15; a. e.— B. Bath. 21[b] שקל ס' למיקטליה he took up a sword to kill him. Y. Ter. VIII, 46[b] bot. טעין חד סַפְסֵר carrying a sword; בהדא ס' וכ' with this sword did Bar N. kill his brother. Snh. 7[a] כי רחימתין עזיזא אפותיא דס' וכ' when our love was strong, we found room to sleep on the broadside of a sword &.; a. e.—*Pl.* סַפְסִירֵי. Targ. Prov. XXX, 14 Ms. (ed. סַפְסָרֵי).

סַפְסִירָא m.=h. סַפָּר, *accountant, middleman, broker.* B. Mets. 42[b] ס' דזבין וכ' a middleman who buys here and sells there (immediately). Ib. 63[b] והא בעי למיתב זוזי לס' but would he not have had to pay the broker?, i. e. has he not the advantage of saving the broker's fee?

סַפְסִירוּתָא f. (preced.) *broker's work, agency.* B. Mets. 63[b] סַפְסִירוּתֵיהּ... זוזי a man's money does the brokerage for him, i. e. dealers come to the capitalist directly.

סַפְסָל m. (v. סֶפֶל 2) *frame, bench, stool.* Kidd. 70[a] ס' דאמור רבנן וכ' call it *safsal* (Hebrew) as the scholars do, or &c. (v. אִיסְטַבָּא 2). Kel. XXII, 3 ס' שנימטל וכ' a bench (long board) which has lost one of its ends (supports). Tosef. ib. B. Bath. I, 12 ס' שנתפרק a frame which has fallen apart. Mikv. V, 2; a. fr.—*Pl.* סַפְסָלִים, סַפְסָלִין. Y. Ber. IV, 7[d] top שמנים ס' חיו שם של וכ' eighty benches (forms) of students were there. Tosef. l. c. 11 חס' שבפונדקאות the (movable) benches in inns; חס' של מלמדי וכ' the school teachers' benches (open frames serving as foot-rests for those behind). Kel. XXII, 10 ס' שבמרחץ (used as singular) the (marble) board-frame (with wooden supports). B. Bath. IV, 6 חס'... לא מכר (Babli ed. 67[b] הסַפְסָלִין) has not sold (with the bath-house) the boards of the seats. Ib. 67[b] בית חס' Ms. H. a. R. (ed. הספלים) the room where the seats are kept. Pes. 51[a] סַפְסָלֵי נכרים the frames on which gentiles spread their goods. Snh. 104[b] לחכה אש בסַפְסִירֵיהֶן (some ed. בסַפְסָלֵידֶם) fire lapped their benches; a. fr.

סִיפְּ, סִיפְסָלָא, סַפְסָלָא ch. same. Sabb. 29[b] גרר ס' dragged in a form (for the students to sit on). Y. ib. XV, beg. 15[a] חן דמקפל על ס' he who folds a garment over a frame; a. fr.—*Pl.* סַפְסָלִין, סַפְסָלַיָּא, סַפְסַלַּיָּיה, סַפְסָלֵי. Targ. Y. II Gen. XV, 17.—Ber. 28[a], v. רְסַן. Y. Sot. I, 16[d] bot., v. מַרְצָעָא; a. e.

סִיפְּ, סַפְסֵף (denom. of סוֹף) *to cut the ends of, trim; to graze.* Naz. VI, 3 (39[a]) או שסי' כל שהוא (Bart. שִׁשְׁרְפְּשׁוֹ, cmp. שָׁפָה) or trimmed his hair ever so little. Ib. 39[b]. Y. ib. VI, 55[a] bot. לרבות את המְסַפְסֵף to include (in the prohibition) him who trims his hair. Y. B. Kam. VI, 5[c] top סִיפְּסְפָה אבניו if the fire grazed his stones. Ib. או מְסַפְסֵף or it went on grazing (objects) even to a mile's distance; v. סְבַךְ II.—Y. Bets. IV, 62[c] bot. אין מְסַפְסְפִין אותה באור you must not trim the ends of a wick by burning it (Bab. ib. 32[b] מהבהבין); v. פְּסֵף II.

סַפָּר m. (reduplic. of סָפַר) *accountant, expert in prices, speculator.* B. Mets. 51[a] בתגר ס' וכ' it means a speculating trader... he knows well what his goods is worth &c.—V. סַפְסִירָא.

סַפֵּר, v. סַפְסִירָא.

סָפַק I (b. h.; cmp. סָפַד), *Pi.* סִיפֵּק 1) *to strike, clap*, esp. *to clap the hands against the hips to a certain tune* in mourning or in rejoicing; cmp. סָפַח I. Bets. V, 2 (36[b]) ולא מְסַפְּקִין וכ' you must not clap or dance (on the Sabbath or Holy Day). Tosef. Sabb. VI (VII), 2 המְסַפֵּק וכ' he who strikes the hip, claps hands or dances by a flame (a superstitious practice); a. e.—V. סִיפּוּק I.—2) (cmp. נָקַשׁ, נָקַק) *to join closely; to attach; to engraft* Y. Sabb. V, beg. 7[b] במְסַפֵּק חבל על חבל when he ties a rope to a rope (of the halter). Kil. VI, 9 סְפָקָהּ בחבל וכ' if, in training the vine, he attached to it a rope or a reed (with which he fastened it to a plant). Par. XII, 1 האזוב... מְסַפְּקוֹ וכ' if the hyssop is too short, he ties it to a thread &c. Y. Orl. I, 61[a] bot. ילדה שסִיפְּקָהּ a young plant (subject to 'Orlah) which one engrafted on an old tree; a. fr.—V. סִיפּוּק I.

סִפֵּק, סְפִיק ch. same, *to strike, knock.* Targ. Job XXXIV, 26 סְפִיקִינּוּן ed. Lag. (ed. Wil. סַפְּקִינּוּן *Pa.*).—Esp. *to clap hands.* Targ. Lam. II, 15 (ed. Lag. a. oth. סְפָק); a. e.— [Targ. Koh. IV, 16 לאסתפקא, read with ed. Lag. לְאִסְתַּקְפָא, v. סְקַף I.]

סָפַק II (b. h. שָׁפַע) *to divide, distribute; to supply;*

to suffice. Mekh. B'shall., Vayass'a, s. 1 ולא סָפְקוּ אלא וכ' and they supplied water for only seventy date trees; כיון וספקו להם ושנו וכ' ... when the Israelites came and six hundred thousand men encamped around them, they supplied them (with drinking water), and this a second and a third time.

Pi. סִיפֵּק to *supply, furnish.* Ib. s. 6 אם מְסַפֵּק לנו צרכנו וכ' (ed. Weiss מְסַפִּיק, *Hif.*) if he supplies our wants, we shall serve him &c. B. Mets. IX, 1 (103b) שנירהם מְסַפְּקִין את הקנים the two together have to furnish the needed poles. Sot. 11b היו מְסַפְּקוֹת להם מים ומזון they supplied them with water and food; a. fr.—[Midr. Till. to Ps. XCII לספק לו, v. סְפִיקוּלָא I.]—V. סִיפּוּק II.

Hif. הִסְפִּיק 1) *to distribute, supply.* Lev. R. s. 4 (ref. to Job XXXIV, 37) אתה מַסְפִּיק בנינו וכ' thou distributest thy sins among us, i. e. we have to suffer for thy sins; Yalk. Job 920 משתיק (corr. acc.; Var. מְשַׁפִּיק). Mekh. l. c., v. supra; a. e.—2) (with בירד) *to give sufficient time* or *power; to allow* an opportunity. Ab. V, 18 אין מַסְפִּיקִין בידו וכ' no time (or opportunity) will be given him to do repentance; Yoma 87a; Tosef. ib. V (IV), 11. Ib. 10 אין מספיקין בידו וכ' he will be given no opportunity (temptation) to sin; a. fr.—3) *to have sufficient time, power* &c.; *to succeed, finish.* Taan. 21a לא הִסְפַּקְתִּי לפרוק וכ' I had not yet finished unloading when &c. Y. Ber. IX, 14b bot. לא ח' לומר עד וכ' he had not yet finished saying Sh'm'a, when he expired; a. fr.—[Ib. 14a מספיק למדינה, v. סָפַח.]

Hitpa. הִסְתַּפֵּק *Nithpa.* נִסְתַּפֵּק 1) *to be supplied, to supply one's self.* Pes. 8a במִסְתַּפֵּק when it is a store-room from which supplies are taken for the table; ib.b. Y. Ab. Zar. V, 44d bot. אבותיכם היו מִסְתַּפְּקִין משלנו וכ' (not בשלנו) your fathers used to buy supplies (of wine) of our fathers, why do you not buy of us? Y. Dem. III, 23c, a. e. מִסְתַּפֵּק, v. סִירְקִי. Erub. 88a אדם עשוי לְהִסְתַּפֵּק סאתים וכ' a person usually consumes two S'ah of water a day (from the supply in the cistern &c.); a. fr.—Der. Er. ch. VII ונִסְתַּפְּקוּ they ate and were amply supplied (enjoyed their meal).—2) (cmp. סָפֵק) *to be doubtful* Y. Yeb. XI, end, 12b לו נ' he was in doubt.

סְפֵיק, סַפֵּק ch. same, 1) *to supply, furnish; to give an opportunity.* Targ. Y. II Num. XXIV, 6. Targ. Y. II Deut. XXVIII, 32.—2) *to be sufficient; to have enough; to have done.* Targ. I Kings XX, 10. Targ. I Chr. XXVII, 24. Targ. O. Gen. XXIV, 19 דִּיסַפְּקוּן ed. Berl. (oth. דיסַפְּקוּן, *Pa.*; Y. די סַפְּקוּן); a. fr.—[Targ. Lam. II, 11 ספקו בדמען וכ' my eyes have done shedding tears; prob. to be read: פסקו; h. text כלו.]

Pa. סַפֵּיק 1) *to distribute, supply.* Targ. O. Deut. II, 7 סַפֵּק (ed. Berl. סוֹפִיק *Poël*; Y. ed. Vien. סוֹפֵיק, read: סוֹ'). Targ. Hos. II, 7; a. fr.—2) *to be sufficient.* Targ. Jud. XXI, 14. Targ. Num. XI, 22; a. e.—Esp. (with ידא; interch. with *Pe.*) *to be able, afford,* Targ. Y. Lev. XIV, 21, sq.; 30, sq.—V. מְסַפְּקָא.—3) *to divide.*—Part. pass. מְסַפֵּק, מְסַפֵּקָא *divided* in opinion, *doubtful, questionable.* Targ. Lam. V, 3 מס' ר' אסי סַפּוּקֵי מס' לידה להון they are in doubt.—Bets. 4b R. A. was undecided in his opinion. Pes. 117a אלמא מס' לידה which proves that he was undecided; a. fr.—Hence: 4) *to create a doubt, make doubtful, treat as doubtful.* Kidd. 39a (ref. to doubtful 'Orlah fruit outside of Palestine) סַפֵּק לי וכ' make them doubtful for me (pluck them in my absence), and I shall eat them. Ib. מְסַפְּקוּ סַפּוּקֵי להדדי they made (the fruit) doubtful to one another (by exchanging fruit cut by the one in the absence of the other). Bekh. 49a מְסַפְּקִינָן לידה we treat it as doubtful.

Poël סוֹפֵק *to supply.* Targ. Hos. XIII, 5. Targ. Deut. II, 7, v. supra.

Af. אַסְפִּיק 1) same, *to supply; to be sufficient.* Targ. Y. II Gen. XLIX, 20. Targ. Josh. XVII, 16; a. e.—2) *to divide, distribute.* Targ. Job XXXIV, 37 (v. Lev. R. s. 4, quot. in preced.).

סֵפֶק m. (preced.) *sufficiency,* v. סְפִיקָה I, a. סִיפּוּק II.—[Midr. Till. to Ps. LXXXI, 4 ס' ידים, v. סַלְפִּינְגֵּס.]

סָפֵק m. (preced. wds.) 1) *division, doubt,* opp. וַדַּאי. Ker. IV, 1 ס' אכל ס' לא אכל if there is a doubt whether or not he has eaten forbidden fat; ס' יש בו וכ' if there is a doubt whether it was the legally required quantity. B. Bath. 10a ס' מקבלין...ס' אין וכ' it is uncertain whether it will be accepted from him or not. Ab. Zar. 41a חוי ס' וכ', v. וַדַּאי. Y. Bets. I, 60b bot. סְפֵיקוֹ, סְפֵיקָה where there is a doubt about it, v. וַדַּאי. Ib. מאי ס' יש שם what is the doubt there? i. fr. what difference does it make in practice?—Yeb. 37b, a. fr. ממון המוטל בס', v. מָמוֹן. Ker. VI, 3 (25a) המתן עד שתכנס לס' (לבית הס' Var. in Talm. ed.) wait until you arrive at a condition of doubt, i. e. until you are in doubt as to having committed a sin requiring a sacrifice. Ib. 2 כְּפָרָה סְפֵיקָהּ וכ' the heifer has atoned for the doubt for which it has been put to death, and is gone (i. e. at the time of its being thrown down the murderer was unknown); ib. 25a עדיין לא כיפרה סְפֵיקָתָהּ it had not yet atoned for the doubt for which it was to be put to death; a. v. fr.—*Pl.* סְפֵקִים, סְפֵקוֹת (*fem.*). Kidd. IV, 3 ואלו הן הס' and these are the cases of uncertain parentage. B. Mets. 83b ס' שלכם cases in which you act on doubts (mere suspicion), v. וַדַּאי. Y. Keth. I, beg. 24d שחר ס' a double doubt, v. next w.; a. e.—2) *dilemma, difficulty.* Cant. R. to VII, 8 למה באו ישראל בס' וכ' why did the Israelites get into trouble in the days of Haman?

סְפֵי, סָפֵקָא ch. same. Targ. Y. Lev. VIII, 15 סְפֵיק (סָפֵק) constr.—Ber. 3b מי איכא ס' קמי וכ' is there a doubt before God?; Gitt. 6b. Ker. 21a, a. e. כוי ס' הוא the Koy is a doubtful animal (as to classification), v. כּוֹי. Ib. אצטריך קרא למיסר ס' does it need a special intimation in the Biblical text to forbid the blood of an animal of doubtful classification?; Yoma 74b אצטריך קרא לרבויי ס' does it need an intimation in order to include an animal of doubtful classification (i. e. is it doubtful with God who revealed the Law)?; a. v. fr.—ס' סְפֵיק (סָפֵק) the doubt of a doubt, *double doubt.* Ab. Zar. 70a bot. חוי לידה ס' ס' it is a doubly doubtful case (first, whether a Jew or a gentile opened the cask, and secondly, if a gentile, whether he touched the wine). Keth. 9a; a. fr.—*Pl.* סְפֵי, סְפֵקי. Hull. 18b דאפילו ס' דגברי גריס who records even the doubts as to the authorities of a Halakhah. Ib. 95b תליסר גמלי ס' וכ' thirteen camel loads of questionable cases of *t'refah*; a. e.

סְפֵקָה, *pl.* סְפֵקוֹת, v. סָפֵק.

סְפַקְלָא, סַפְקְלָא, לָה..., v. סְפִיקוּלָא.

סְפַקְלָאטוֹר, סְפַקְלָטוֹר, masc. (speculator, v. אִיסְפַּקְלָטוֹר) *executioner.* Sifré Num. 91. Lev. R. s. 26 נעשה ס' לכל וכ' (the serpent) has become the executioner for all who break down fences (of customs, with ref. to Koh. X, 8). Lam. R. to II, 1; a. fr.—*Pl.* סְפַקְלָטוֹרִין, סְפַקְלָטוֹרִים. Ib. introd. (R. Josh. 2) ספקלטרים..לפתח 'to open the mouth for murder' (Ezek. XXI, 27) refers to the executioners. Pirké d'R. El. ch. XLVIII סְפַקְלָטוֹרֵי פרעה (not סנקלטורי) Pharaoh's executioners; a. e.

סְפַקְלְמָרִים, v. preced.

סְפַקְלִי*, Koh. R. to IX, 18 (expl. על חבירת II Kings XVIII, 37), a corruption, prob. to be read פִילַקְס (φύλαξ) *chief of the guard* (excubitor).—V. סְקְרִיפְּטוֹר.

סְפַקְלַרְיָא f. (specularia) *window-panes; mirror.* Y. Ber. VIII, 12ᵇ bot. בתוך ס'..נר a light in one's lap, in a lantern, or seen in a mirror. Kel. XXX, 2 חמחוי שעשאו ס' ed. Dehr., v. אִסְפַּקְלַרְיָא. Tosef. Erub. XI (VIII), 17 מלבן של ס' a frame with glass, i. e. a glass window; a. e.

סְפַר (b. h.) [*to cut; to mark,*] 1) *to write; to count.* Y. Kil. VII, end, 31ᵃ יְסַפּוֹר he (who is in possession of property bought from an oppressor, v. אָנַס) must count (settle with the original owner according to rules, v. גּוֹרְדְּרִינִי), opp. יחזיר he must return the property; ib. יְסַפֵּר (or יְסַפֵּר *Pi.*). Kidd. 30ᵃ שהיו סוֹפְרִים, v. סוֹפֵר. Nidd. 69ᵃ סוֹפַרְתָּן למנין וכ' she counts them in with the requisite number of seven days. Ib. 31ᵃ יושב וסוֹפֵר וכ' sits and records the copulations &c. Men. 65ᵇ, v. סְפִירָה; a. v. fr.—[Sifré Deut. 33 סופרה; read: סופנה, v. סְפַן.]—Part. pass. סָפוּר, q. v.—2) *to cut, shear,* v. infra.

Nif. נִסְפַּר *to be counted.* Bekh. 45ᵃ שנִסְפֶּרֶת ע"ג הידד when the additional finger is counted (is in a line) with the others; Yalk. Sam. 156.

Pi. סִיפֵּר 1) *to cut, shear.* Sot. 49ᵇ, a. fr. מְסַפֵּר קומי, v. קוֹמִי I. Ib. חתירו (לו)לְסַפֵּר וכ' they allowed him to cut his hair in gentile fashion, because of his connections with royalty. Sifra Aḥăré, Par. 9, ch. XIII תְּסַפּוֹר, v. קוֹמִי I. Tosef. Bets. III, 19 אין מְסַפְּרִין הירק וכ' you must not no trim vegetables with the clipper (on the Holy Day) &c.; a. fr.—2) *to tell, speak, count.* Y. Kil. l. c., v. supra. Gen. R. s. 78 (ref. to אברם in place of אברהם, Neh. IX, 7) סיפור הוא מְסַפֵּר וכ' he states a historical fact, saying &c. Y. Ber. IX, beg. 12ᵈ אם בא אדם לְסַפֵּר וכ' if one were to undertake to count the mighty deeds of the Lord, he would be ruined (ref. to Job XXXVII, 20); המספר בשבחו וכ' he who tells the praise of the Lord more than is beconing. Ib. מכאן..אסור לְסַפֵּר וכ' beyond that (which has been adopted in ritual prayers) one must not tell &c. Arakh. 16ᵃ לעולם אל יְסַפֵּר אדם בטובתו וכ' man should not count up his neighbor's good qualities, for he may be induced to speak of his shortcomings; B. Bath. 164ᵇ. Sot. 42ᵃ מְסַפְּרֵי לשון הרע gossipers. Snh. 38ᵇ בלשון ארמי סי' spoke Aramæan; a. v. fr.—Ib. 52ᵇ סי' תרמנו if he (the scholar) holds conversation with him.

Hithpa. הִסְתַּפֵּר *to have one's hair cut.* Ab. Zar. II, 2 אין מְסְתַּפְּרִין מהן וכ' you must not have your hair cut by them in any place (on account of danger to life). Tosef. ib. III, 5 ישראל המְסְתַּפֵּר וכ' if an Israelite has his hair cut by a gentile, he must look into the mirror; Ab. Zar. 29ᵃ; a. fr.

סַפַּר ch. same, 1) *to count, mark, write,* v. סַפְרָא I.—2) *to shear,* v. infra.

Pa. סַפֵּר *to cut, shear, shave.* Targ. Job I, 20 (Ms. סְפַר *Pe.*). Targ. Y. Lev. XIII, 33 (not וְיִסַּפֵּר); ib. XIV, 8, sq. (h. text וְגִלַּח); a. fr.—Lev. R. s. 28, end יתיב ומְסַפֵּר ליה (Haman) sat down and cut his (Mordecai's) hair; ib. (מן) מן דחסל מְסַפְּרָא ליה when he had done cutting his hair; a. fr.—Part. pass. מְסַפַּר. Ib. אית בר נש...ולא מ' is there a man who putts the royal crown on his head without having his hair cut?; Esth. R. to VI, 10.

סַפָּר m. (preced. wds.) 1) (v. סְפָר) *Bible teacher.* Y. Maasr. III, 50ᵈ בית...טובלין לס' ולמַשְׁנָה (not ולא למש') school houses for Bible and Talmud make fruits *ṭebel* for the Bible teacher and for the Talmud teacher. [Perh. to be read: סָפָר Chald. form.]—2) *hair-cutter, barber.* Sabb. I, 2 לא ישב אדם לפני הס' וכ' one must not sit down for the hair-cutter near Minḥah time before saying the prayer. Shebi. VIII, 5; a. e.—*Pl.* סַפָּרִים, סַפָּרִין. Kel. XIII, 1 זוג של ס' the barbers' scissors. Sabb. 9ᵇ. v. מַעֲפוֹרֶת; a. e.

סַפְּרָא, סַפָּרָא ch. same, *hair-cutter.* Targ. II Esth. VI, 12.—Lev. R. s. 28, end; Esth. R. to VI, 10. Lev. R. s. 14, end ליה ס' דמספר לגרמיה no hair-cutter can cut his own hair (i. e. the female sperm begets the male embryo and vice versa); a. e.

סְפַר m. (סָפַר) [*mark, march,*] *boundary, border district.* Yeb. 48ᵇ עיר הסמוכה לס' a town near the boundary. Sot. 42ᵃ פעמים מדבר עמו אחת בס' וכ' the priest addressed the people twice, once on the border line (before entering the enemy's land) and once before the battle. Tosef. Erub. IV (III), 5 באו...הסמוכות לס' if the enemy invades towns near the boundary (of Palestine); Y. ib. IV, 21ᵈ bot.; Bab. ib. 45ᵃ. Ib. ובבל כעיר הסמוכה לס' וכ' and Babylonia is (as regards the duty of defence) like a town near the boundary, which was interpreted to mean Neharde'a. Num. R. s. 16 מה ראה לישב לו על הס' וכ' what reason had he (Amalek) to settle on the border, on the way of the entrance of the Israelites into the land?; a. e.—*Pi.* סְפָרִים, constr. סְפָרֵי. Y. Hall. II, 58ᵇ bot. ס' א"י Palestinian districts, ס' חוצה לארץ foreign districts (conquered by Israelites).

סְפַר ch., constr. סְפַר, same; ס' רַבָּא *sea-district.* Targ. O. Gen. XLIX, 13 (h. text חוֹף); a. fr.—*Pl.* סַפְרַיָּא, constr. סַפְרֵי. Targ. Y. ib.—[Targ. Y. Lev. XIII, 45 ספריא, some ed., v. סַפְדָּא.]

סְפַר m. (preced. wds.) = סְפִירָה, *counting.* Naz. VII, 3 (54ᵃ) ימי סְפָרוֹ (comment. סְפִירוֹ; Y. ed. ספורו) the days which the cured leper has to count (Lev. XIV, 8); Y. ib. 56ᶜ bot. ספירו.

סֵפֶר m. (b. h.; preced. wds.) *letter, document, book.* Erub. 15ᵇ; Gitt. 21ᵇ; Succ. 24ᵇ, v. סְפִירָה. Eduy. I, 12, a. fr. ס' כתובה the formula of a *Kethubah.* Y. Sot. IX, end, 24ᶜ משמת ר"א נגנז ס' החכמה with the death of R. El. a book

of wisdom disappeared; Bab. ib. 49b נגנז ס׳ תורה; Tosef. ib. XV, 3 בטל ס׳ תורה. Gen. R. s. 24 סִפְרוֹ של אה״ר the book of Adam (the destinies of humanity); Ex. R. s. 40; Lev. R. s. 15 beg.; a. fr.—Esp. a *Biblical book*. B. Bath. 15a ירמיה כתב ספרו וס׳ מלכים וכ׳ Jeremiah wrote his book (the prophecies of Jerem.) and the Book of Kings and the Lamentations. Ib. 14b משה כתב ספרו וכ׳ Moses wrote his own book, and the Section of Balaam (the chapters on B., Num. XXII, 2—XXIV, 25) and Job; Y. Sot. V, end, 20d; a. v. fr.—ס׳ תורה (abbrev. ס״ת) (or ס׳ only) *the Pentateuch* in a scroll. Ab. Zar. 18a כרכוהו בס״ת וכ׳ they wrapped him up in the scroll &c. Sabb. 116a ס״ת שנמחק a scroll of the Pentateuch the writing of which is effaced; Yad. III, 5 ס׳ שנמחק; a. v. fr.—Kel. XV, 6, a. e. ס׳ העזרה the Pentateuch kept in the Temple court, v. עֲזָרָה.—ס׳ חוא, ס׳ זעטוטים &c., v. respective determinants.—בֵּית סֵ׳, בֵּית חַסְ׳ the school in which the Bible is taught, secondary school, contrad. to בית תלמוד Talmud school. Y. Maasr. III, 50d, v. סַפָּר 1. Midr. Till. to XCII, 16 שתולים...אלו התינוקות שבבית חס׳ 'planted in the house of the Lord' (ib. 14), that means the children at school; a. fr.—*Pl.* סְפָרִים, constr. סִפְרֵי, סִפְרֵ׳. Ex. R. s. 41 זריז בכ״ד ס׳ well-versed in the twenty-four books of the Scripture. Sabb. 116a ס׳ מינים (ס׳ צדוקים) heretical books, v. מִין III. Snh. 68a שתי....כשני ס׳ תורה שיש וכ׳ my two arms which are like two rolled up scrolls of the Torah, a. v. fr.—Ch. סְפָרָא, constr. סִפְרָ׳.

סַפְרָא, סָפַר I m.=h. סוֹפֵר, 1) *scribe, writer of documents; copyist.* Targ. Jer. XXXVI, 20, sq.; a. fr.—Ab. Zar. 9a, v. בַּצַּרְתָּא. Ib. 10a, v. דְּוָקָנָא. Ḥull. 64b, sq. פסיק לתו ס׳ וכ׳ the copyist (of the Scriptures) divides them into two words. Y. Succ. II, 53a top סַפְרָה דגופתא the scribe of Gufta; a. fr.—2) *scholar, teacher.* Targ. Is. III, 2 (h. text נביא); ib. IX, 14. Targ. O. Gen. XLIX, 10 (h. text מחקק); a. fr.—Gen. R. s. 70, end אית ס׳ דלית וכ׳ is there a teacher that has no pupils?, i. e. I (Laban) learned trickery from you (Jacob).—Esp. *Bible teacher.* Y. Ḥag. I, 76c, a. e., v. מַתְנֵיתִין; a. fr.—ס׳ מתא, v. סוֹפֵר.—*Pl.* סַפְרַיָּא, סַפְרִין, סִפְרֵי, סִפְרֵ׳. Targ. Y. I Gen. XLIX, 10. Targ. I Sam. X, 15 (h. text נביאים); a. fr.—Sot. IX, 5 (49a), v. חַכִּירְתָּא. Midr. Till to Ps. XCI, 6 מפקיד לס׳ וכ׳ ordered the school teachers to let the children go free (during the summer) from the fourth to the ninth hour of the day; Lam. R. to I, 3; Num. R. s. 12 לסַפְרָנֵיהּ; a. fr.

סַפְרָא II pr. n. m. *Safra*, an Amora. Pes. 52b. Ḥull. 110b; a. fr.—V. Fr. M'bo, p. 119a.

סַפְרָא, v. סַפָּר ch.

סַר׳,סַפְרָא ch., constr. סִפְרָ׳, סַפָּר, 1)=h. סֵפֶר. Targ. Is. XXIX, 11, sq. Targ. Ex. XVII, 14. Targ. II Chr. XXXIV, 15; a. fr.—B. Mets. 85b bot. ס׳ דאדה״ר the book of Adam, v. סַפָּר. Ber. 23a ס׳ דאגדתא a homiletical book, v. אַגַּדְתָּא; a. fr.—Esp. *Biblical book; Pentateuch.* Snh. 93b מאי טעמא לא איקרי ס׳ על שמירה why was the book (of Ezra) not named from him (Nehemiah)? Meg. 22a בס׳ קרא he read from the Law. B. Kam. 82a דשכיחי דאתו למקרא בס׳...דינין court is held on Mondays and Thursdays, because they (the villagers) are accustomed to come (to town) for the reading of the Law; a. fr.—*Pl.* סַפְרַיָּא, סִפְרַיָּא, סִפְרֵי, סִ׳. Targ. Koh. XII, 9; 12.—Y. Maasr. III, end, 51a דצווח לחון ס׳ קוסמי called them (the books of Agadah) books of sorcery; a. fr.—2) ספרא דבי רב, or ס׳ *Sifra* (*of the school*), also called תּוֹרַת כֹּהֲנִים, a halakhic commentary on Leviticus. Targ. I Chr. XI, 22.—Ber. 18b. Ib. 11b; a. fr.—*Pl.* סִפְרֵי *Sifré* (*d'Be Rab*), a halakhic commentary on Numbers and Deuteronomy. Snh. 86a ס׳ וכ׳....סתם סיפרא an anonymous tradition in Sifra belongs to R. Judah, in Sifré, to R. S.—Yoma 74a בשאר ס׳ דבי רב in a fragment of the books of Be Rab (ref. to Sifra Emor, Par. 11, ch. XIV).

ספרגוס, read:

סְפַרְגִּיס f. (σφραγίς) *seal.* Gen. R. s. 32 נתן ס׳ שלו עליו he put his seal on it (the prison door); ib. s. 49; Yalk. Gen. 34 אירספרגוס. Midr. Till. to Ps. XVII, beg. שמו של הקב״ה חקוק...כמין אירטרטיגוס (ed. Bub. אירטרטיגוס; corr. acc.) the name of the Lord is impressed upon the hearts of the angels like a seal.

סַפָּרָה, v. סַפָּרָא.

ספרוות, v. ברפוונה.

סַפְרוּתָא, סַפְרִיתָא f. (denom. of סַפָּרָא) *teacher's office.* Y. Meg. IV, 75b bot. שרון לידה מן סַפְרוּתָהּ they discharged him from the teacher's office.

סַפְרִינוֹן, v. סַמְפִּירִינוֹן.

סַפְרִיקִין, v. סְפַרְקִין.

ספרכיתא, Targ. Prov. II, 12 (ed. Wil. מפ׳), read with ed. Lag. הַפְּרִיכְתָּא or הַפְּרִיכְרָתָא; Ms. תַּהַפּוּכְיָתָא; v. הַפְּרִיכָא.

סַפְרָנָא m.=סַפְרָא, *scribe, secretary.* Targ. Esth. V, 11.

סַפַּרְקִין m. pl. (*Saf.* of פַּרְק; cmp. אַוְרַקְסִין) a sort of *trousers.* Sabb. 120a; Y. ib. XVI, 15d סַבְּרִיקִין (פַּרְק=בְּרִיק; cmp. בקר = פקר). Kel. XXIX, 2 סוּבְרִיקִין (Var. סַוְרִיקִין, סַפְּרִיקִין); Sifra M'tsor'a, Neg., Par. 7, ch. V. סַבְּרִיקִים.

סָפַת (cmp. סָפֵי) *to cut, chip, slice; to take a chip, a slice.* Tosef. Sabb. XIV (XV), 2 לא יִסְפּוֹת הימנה וכ׳ one must not take a chip of it (the broken cask) as a support to &c.; Sabb. 124b ולא יספות ממנה שבר וכ׳ he must not trim a fragment of it (break off its projecting points, Rashi) to cover with it &c. Tosef. Kel. B. Mets. I, 12 ס׳ לה צואה הימנו if he cut a piece off it. Ab. Zar. 80b ס׳ לה צואה if he offered to it (the idol) excrements (in the place of cakes, flesh &c.); a. e.—Esp. (with or without במלח) *to cut slices (of melons) and salt them; to make an incision in olives and salt them.* Sabb. 145a לסוֹפָתָן במלח....חמפצע (Ar. לסופגן) if one bursts olives open...with the intention of salting them. Maasr. II, 6 סוֹפֶת ואוכל (Var. כופף) he slices (and salts) and eats. Tosef. ib. II, 14 לא יספית במלח וכ׳ the laborer must not cut and salt (the fruits on which he works) and eat, unless the employer has given him permission. Y. Mass. Sh. II, 50a top אבטיח שס׳ בו וכ׳ a melon in which he made a cut, however small &c.—[Midr. Till. to Ps. IV, ed. Bub. לספות, v. סָפָה.]

סַפְּתָא, v. סִיפְּתָא.

סַק I imper. of נְסַק.

סַק II m. = שַׂק, *sack, sackcloth.*—*Pl.* סַקִּין, סַקִּים. Tosef. Sabb. V (VI), 13 (Sabb. 62ª שַׂקִּין).—V. שַׂק.—[Sifré Num. 89 סק בקוטלא, v. סְקוּטְלָא.]

סַק, סַקָּא ch. same. Targ. Am. VIII, 10. Targ. Ps. XXXV, 13. Targ. O. Gen. XLII, 25 (Y. שׂ׳); a. e.—Lev. R. s. 36; Ruth R. to I, 1, v. סָאתָא I; (Y. Snh. X, 27ᵈ שׂ׳). Sabb. 152ª שרי שַׂקָּיךְ וכ׳ untie thy bag (open thy mouth) and put in food; a. fr.—*Pl.* סַקִּין, סַקֵּי, שׂ׳ Targ. O. Gen. XLII, 35 (ed. Berl. שׂ׳; Y. דיסקי׳). Targ. Joel I, 13; a. e.

סַקָּאָה m. ch. = h. סַקִּי II. Targ. O. Deut. XXVIII, 42; quot. B. Kam. 116ᵇ.

סַקָּאי, v. סַקִּי.

סְקַב, *Pa.* סַקֵּיב (Saf. of נ״קב; cmp. נקח I a. נגח) *to make sore.* B. Mets. 27ᵇ [read:] לא שאילי אינשי אוכפא משום דמְסַקֵּיב ליה לחמרא people do not borrow a saddle, because it makes sore the ass' back (which it does not fit; Ms. M. דמְסַקֵּיב לחו לחמריידהו .. לא שיילי people do not lend . . ., for it makes their asses' backs sore, after having been worn by a strange ass; v. Rabb. D. S. a. l. note); Yeb. 120ᵇ דמסקיב וכ׳ . . . לא שרולי (read שיילי).

סַקְבָּא m. (preced.) *sore spot.* Kidd. 81ª ס׳ דשתא ריגלא the sorest spot of the year (the time of the greatest danger to chastity) is the festive season (when people of all sorts congregate).

סַקְבָא, v. סַקְבָּנָא.

סַקְבְּטַרִין, Lev. R. s. 21; Pesik. Aḥăré, p. 175ᵃᵇ Ar., v. אֶגְסִיטַרִין.

סַקֵּבֵל (*Saf.* of קבל), *Ittaf.* אִסְתַּקְבֵּל *to come to meet.* Targ. Prov. XII, 27 (h. text יתרך; v. Pesh.).

סַקְבָּנָא m. (סְקַב) *sufferer from sores.*—*Pl.* סַקְבָּנֵי. Snh. 98ª יתיב ביני ס׳ דרומאי Ar. ed. Koh. (some ed. סַקָּבֵי; Talm. ed. ענוי סובלי חלאים . . .) he (the Messiah) is seated among the sore-stricken of the Romans.

סַקְבָּס Ar., v. סַקִּיבָּס.

סְקַד, *Pa.* סַקֵּיד (*Saf.* of נ״קד I; interch. with סקר, cmp. נקר I) *to sting, goad; to drive, train.* Targ. Y. Deut. VIII, 5 (some ed. סְסַקֵּיר; incorr. מַסְקַר; h. text יסר).—Pesik. Baḥod. p. 153ª (ref. to מלמדך, Is. XLVIII, 17; cmp. מְלַמֵּד) [read:] מְסַקֵּיד לך כמא דהדין מסאסא מסקיד לְהַדָּא פרתא who trains thee (through sufferings) as the goad trains the cow; [Ar. s. v. מסקיד: מְסַקִּידְנָא וכ׳ I train thee &c.]; Lev. R. s. 29; Yalk. Num. 782; Yalk. Lev. 645 מְסַקֵּר.

סַקְוִימְרִיס, סַקְוִומְרִיס, v. אֶגְסִיטַרִין.

סַקְוִוסְתָן, v. סִקְוִיסְתָן.

סְקוּטְלָא f. (scutella, σκοῦτλον) = אִסְקוּטְלָא II, *salver, tray.* Sifré Num. 89 וכ׳ . . . ונעשה לארץ כמין ס׳ כגליד (not סק בקוטלא) first (the dew) came down like a frozen mass, and on the ground became like a tray, upon which the mannah then fell; Yalk. Num. 735 כמין אסקוטלא.

סַקוּמְרָאק, Treat. Sof'rim ch. XIII, 6 ס׳ נטריא, a corruption, v. קוּנְטְרָא.

סַקּוֹל m. (*Saf.* of קלל) *mishap, accident.* Targ. Y. I Lev. X, 19. Targ. Y. Gen. XLII, 4; 38 סְקַל Ar. (ed. מותא; Sam. אסקל; h. text אסון).

סְקוּנְדְּרִי, v. אִרְסְקוּנְדְּרֵי.

סַקוּסִין, סַקוּסִים, v. sub סִיךְ.

סְקוּף, (סְקוּף) m. (v. next w.) *lintel, threshold.* Targ. Y. Num. IX, 10 (ed. Vien. סְקִיף); ib. 13 (ed. Vien. סִיקוּף). Targ. Ez. IX, 3 Kimḥi (ed. סְסְקוֹפַת); a. e.—*Pl.* סְקוּפַיָּא. Targ. II Chr. III, 7. Targ. II Kings XVIII, 16; a. e.—V. סְקוּפָתָא, a. שַׁקְפָּא.

סְקוּפָּה f. h. (סקף, v. שָׁקַף I, a. אִסְקוּפָּה) same. Lev. R. s. 34 כמין ס׳ התחתונה like the lowest door-sill.

סַקוּפוֹטִי, Pesik. Baḥod., p. 103ª, v. אִסְקְפַסְטִי.

סְקוּפְתָּא = h. סְקוּפָּה. Targ. I Sam. V, 4 (ed. Lag. אִיסְק׳). Ib. 5 סְקוּפַּת constr. (ed. Lag. אִיסְק׳). Targ. Ez. IX, 3 (v. סְקוֹף). Ib. XLI, 25 (h. text עב); a. fr.—*Pl.* סְקוּפָתָא Ib. 36 (ed. Lag. סְקוֹפַיָּא; some ed. סַקִּיפָתָא, corr. acc.; h. text עבים).

סַקוּרְדִּקִין, Gen. R. s. 45 Ar., v. קוֹרְדִּקִין.

סְקוֹרְטָא, סְקוֹרְטָיָא f. (scortea, sub. vestis; v. אִיסְקוֹרְטָא) *leather coat;* also *leather apron.* Kel. XVI, 4 (Maim. *leather table-cover,* v. צִיצָה). Ib. XXVI, 5 (6) ס׳ עור *the skin intended for a scortea.* Ohol. VIII, 1 ס׳ *a leather bed-sheet.* Tosef. Sabb. V (VI), 14. Ned. 55ᵇ, [read as:] Y. ib. VII, end, 40ᶜ; Tosef. ib. IV, 3 אירסק׳; a. e. [Ned. l. c. מאי אירסק׳ כיתונא דצלא *scortea* is a leather coat.]

סָקוֹת* f. pl. (נָסַק) *fire-brands.* Tanḥ. Mishp. 18 הרי כמו ס׳ מכבשן האש . . . their faces became black like brands out of a furnace.

סַקָּי I m. (denom. of סַק) *sack-maker; sack-carrier.*—*Pl.* סַקָּאִין, סַקָּיִין. Kel. XIII, 5 של ס׳ (מחט) the sack-makers' needle. Tosef. ib. B. Mets. VII, 1; Bekh. 22ª כפרקא גדולה של ס׳ of the size of a large stopper (seal) of the sack-carriers; a. e.

סַקִּי II m. (preced.) name of a *locust* or a *beetle* (*sack-carrier*), supposed to be the *cricket.* Sifré Deut. 42 מעלה ס׳ (some ed. סַקָּאי) (the late rain) brings the cricket.—*Pl.* סַקָּאִין, סַקָּיִין. Taan. 6ª; Yalk. Deut. 863.

סִקְבָּס m., v. סִקִּיבָּס.

סִקְוִוור, Koh. R. to IX, 18 ס׳ פטריי ed., Mus. סִקְרִיפְּטוֹר q. v.

סִקְלָא, סִרְקָלָא, read סָקָלָא (scala) *a ship's ladder.* Tosef. Sabb. XIII (XIV), 11 עשה ס׳ וירד בו (read בָּהּ) a

gentile made (threw out) a ladder and went down on it; [ed. Zuck. כבש; v. Sabb. XVI, 8].

סְקִילָה f. (סָקַל) *stoning, execution by stoning.* Snh. VII, 1. Ib. 9 בס' (sub. נידון) is to be put to death by stoning. Ib. IX, 3 נידונין בס'. Ib. חס' חמורה stoning is the severer punishment; a. v. fr.—בית הס' the place of stoning, a scaffolding from which the culprit was thrown down. Ib. VI, 1. Ib. 4 בית הס' היה וכ' the scaffolding was two (men's) statures high; a. e.

סקילוס, v. סְלִיקְיָא.

סְקוּמְיוֹן* m. (a corrupt. of *xenium*) *a host's* or *king's gift, donation indefinite as to time and amount.* Taan. 19[b] מיום שחרב...נעשו הגשמים ס' וכ' Ar. (ed. צימוקין; Ms. M. צומוקין, Rashi ed. Pes. צומוקיון, substitutes for the unintelligible ס') since the destruction of the Temple the rains have become irregular and arbitrary gifts, in some years rains are abundant, in others, scanty; in some years rains are in season &c. [Compare the simile: לעבד שנתן לו רבו פרנסתו.]

סקיסאות, Yalk. Num. 713, read: סְקִיפַסְטָאוֹת, v. אַסְקִפַּסְטִי.

סָקִיסְתָּן pr. n. (Σακαστηνή) *Sakistan* (Segestan), a district of Drangiana in the Persian empire, occupied by the Sacæ or Scythians. Yoma 10[a] (ref. to סבתא..וסבתכא, Gen. X, 7) ס' גוריתא וס' בריתא וכ' Ms. M. 2 סָגִיסְתָּאן, v. Rabb. D. S. a. l. note 9; Ar. סַקָוִיסְתָּן) the inner S. and the outer S., with one hundred parasangæ between &c.

סְקִיף, v. סְקוֹף.

סְקִיפָּמוֹרִין m. pl. (exceptores) *short-hand writers, clerks in court.* Pesik. Haḥod., p. 53[b] sq. [read:] העמידו סניגורין ויעמדו ס' summon the advocates and let the clerks be ready; ib. ויעברו...העבירו ס' dismiss the advocates and let the clerks go; Yalk. Ex. 190 ספיקטורין; Yalk. Ps. 831 ספיקטרין, ספיקטו' (corr. acc.); (Y. R. Hash. I, 57[b] top קטיגורין).

סקיפטיות, v. אַסְקִפַּסְטִי.

סקיפנטום, v. next w.

סְקִיפַנְטָיָא f. (συκοφαντία) *false accusation.* Sifré Deut. 349 (ref. to תריבהו, Deut. XXXIII, 8) ס' נסתקפה לו וכ' (ed. Fr.) false denunciation turned against him (Aaron); if Moses said...., what have Aaron and Miriam done?; (oth. ed. סקיפנטום נסתקפת, read: סְקִיפַנְטִיס (συκοφάντης) *an informer,* v. סָקַק); [Yalk. Deut. 954 תסקופים נסתקפת (ed. Lemb. 'תשק); Naḥm. to Deut. l. c. סקופים נסתקפו לו, v. סָקַק a. תַּסְקוּפִים].

שְׁקִי', סְקִיפַס m. (denom. of סְקִיף or שְׁקוֹף) *one whose occiput has the shape of a lintel* (having an angular projection). Bekh. VII, 1 (43[a]) (Mish. a. Ar. 'ש). Ib. 43[b] ס' s'*kifas* refers to the hinder part of the head, as people say שקיל פיסא, a piece is taken off.

סְקִיפַסְטִי, v. אַסְקִפַּסְטִי.

סְקִיפָתָא, v. סְקוּפָתָא.

סְקִירָה f. (סָקַר II) *look, glance.* R. Hash. 18[a], v. סָקַר II.

סָקַל (b. h.) *to stone, put to death by stoning.* Snh. VI, 1 (42[b]); מוציאין אותו לסוקלו (Mish. ed. לסקלו) they take him out (from the court) to execute him. Ib. 46[a] וסקלוהו and they condemned him to be stoned; a. fr.—Tosef. Sabb. VI (VII), 5 האומר סקלו תרנגול זה וכ' (not תרנגולת) ed. Zuck. (Var. שחטו) if one says, stone this cock, for he crowed at evening,—that is a superstitious practice (v. אֲמוֹרִי).

Nif. נִסְקַל *to be stoned, be condemned to death by stoning.* Snh. 43[a] אבן שנ' בה the stone with which the culprit is to be put to death. Ib. VI, 1 יוצא ליסקל is taken out to be stoned. Ib. 3 האיש נ' ערום ואין האשה נסקלת וכ' the male convict is put to death undressed, but not so the woman. Ib. 4 כל הנסקלין נתלין all those executed by stoning are afterwards hanged; a. fr.—שור הנסקל the ox that is to be, or has been put to death by stoning, having killed a human being (Ex. XXI, 28). Ib. I, 4 שור הנ' וכ' the case of an ox to be stoned is argued before a court of twenty-three. Mekh. Misp., Nziḳin, s. 10; a. fr.

Pi. סִיקֵּל *to clear of stones.* Shebi. II, 3 מסקלין עד וכ' you may clear fields of stones (in the sixth year) up to the beginning of the Sabbatical year. Tosef. B. Kam. II, 12 כדרך...לא יסקל ואם סי' וכ' as one has no right to put dung on the public road, so one must not clear his field and deposit the stones on the road, and if he does clear it, he must carry the stones to &c. Ib. 13 (to one who deposited stones on the road) מפני מה אתה מסקל מתוך וכ' why dost thou remove the stones from a place which is not thine to a place which is thine?; a. fr.

סָקַל I ch. same. B. Kam. 41[a] הכא דסקלה מסקל after one has stoned him (the ox).

סָקַל II m., v. סְקוֹל.

סַקְלִינְקִית* f. (=סקלוקית, reduplic. of סקל) *a hard blow with the fist.* Y. B. Kam. VIII, end, 6[c], v. סְנוֹקֶרֶת.

סקלימין*, Midr. Hashkem, Vayaḳhel, quot. in Ar. and expl. as *court* or *palace,* prob. meant for סִיקְרִיטוֹן (secretum) *secluded place*; v. Koh. Ar. Compl. s. v.

סקנדרוס, v. סְנֶקְהֶדְרוֹס.

סַקְסָנָאָה m. of *Sacassana* (Σακασσήνη), a province of Armenia. Nidd. 65[a] מנימין ס' Miniamin of S., v. גְּנַזְבָּרִיה.

סָקַק (Saf. of נ־קק, v. נָקַק II) *to go around.*

Hithpa. הִסְתַּקְּקָה, *Nithpa.* נִסְתַּקְּקָה 1) *to come in turn; to be arranged; to happen* (cmp. סָבָה); 2) (of persons) *to turn around;* (=נהפך) *to change.* Sifré Deut. 349 ed. Fr. נסתקקה, v. סְקִיפַנְטָיָא; ed. Radwill a. oth. סקפנטרס נסתקקת לו (not טום...) thou hast turned informer against him; Yalk. Deut. 954 תסקופים ניסתקפת לו (some ed. 'תשק, read נִיסְתַּקְּפוּ), v. תַּסְקוּפִים.

סְקַק I ch. same.

Pa. סַקֵּף *to turn over, transfer.* Targ. I Chr. X, 14 (h. text וימב).

Ithpa. אִסְתַּקַּף, *Ithpe.* אִסְתְּקַף 1) *to be turned; to pass over.* Targ. Y. Num. XXXVI, 7 תיתקף (read תִּיסְתַּקְּפָן; h. text תִּסֹּב, v. supra).—2) *to be brought about; to happen.* Targ. Y. Gen. XLV, 8. Targ. Y. Num. V, 15. Targ. Esth. VII, 7; a. e.—3) *to be visited with.* Targ. O. Num. XI, 1 כד מְסְתַּקְּפִין ביש as though an evil (mourning) had befallen them (h. text מתאננים, v. אוֹנֵן).—4) *to be the cause of.* Targ. Y. ib. IV. 18. Targ. Koh. IV, 12. Ib. 16 ed. Lag. (oth. ed. לאסתפקא, corr. acc.); a. e.—5) *to turn against, seek occasion* (v. עֲרִילָה). Targ. Lam. I, 22 (h. text עולל). Targ. O. Gen. XLIII, 18 (h. text התגולל; v. עֲקַם).

סַקֵּף II, (שַׁקֵּף) (*Saf.* of נ־קף, v. נקף I) *to bring close together, knock, clap.* Targ. O. Num. XXIV, 10 ed. Lsb. (ed. Berl. a. oth. שקפ; Ms. I שפק).

Pa. סַקֵּיף same. Targ. Job XXVII, 23 Ms. (ed. ישקוף; ed. Lag. a. oth. ישפיק).—V. שְׁקַף.

סְקִיפְטוֹרִין, v. סְקִירְפְּטוֹרִין.

סָקַר I (v. זָקַר) *to thrust.*

Nif. נִסְקַר *to stagger.* Cant. R. to III, 6 נִסְקָרִין וכ', v. בַּת II.—[R. Hash. 18ª, v. next w.]

סָקַר II (b. h. שָׁקַר) [*to blink, shine*; denom. סִיקְרָא] 1) *to look, gaze.* Y. Nidd. III, 50ᶜ bot. סוֹקְרִין לפניהן כאדם they look forward (have their eyes in front of the head) like human beings (v. Bab. ib. 23ª).—2) (denom. of סִיקְרָא) *to paint red, mark with sikra.* Bekh. IX, 7 (58ᵇ) הירוצא סוֹקְרוֹ בסיקרא (Talm. ed. סוֹקֵר) he marks every tenth lamb that goes forth; ib. לא סָקְרוֹ וכ' (Talm. ed. סוקרו) if he failed to mark it. Sabb. 67ª סוקרו בסיקרא (v. Rabb. D. S. a. l. note 50); Ḥull. 77ᵇ; a. e.

Pi. סִיקֵּר *to paint* (the eyes). Pesik. Vattom. p. 132ª (ref. to Is. III, 16) שחיו מְכַסְקְרוֹת וכ' Ar. (ed. סוֹקְרוֹת) they painted their eyes with *sikra*; Lam. R. to IV, 15 מְשַׂקְּרוֹת; Lev. R. s. 16; Yalk. Lam. 1030 מְשַׂקְּרָה עיניה וכ' (not משקרות) she painted her eyes &c.

Nif. נִסְקַר *to be overlooked, reviewed.* R. Hash. 18ª כולן נִסְקָרִין בסקירה אחת they are all reviewed with one glance; v. זָקַר.

סָקַר I ch. same, *to look at.* Targ. Job XX, 9; XXVIII, 7 (h. text שזפתו).—(With ב) Lev. R. s. 22 ס' בהתוא חויא he looked at the (dead) serpent; Gen. R. s. 10 קם לְמִסְקַר וכ'. Koh. R. to XI, 9 לחבושי ליח את ס', v. חֲבוּשָׁא.

סָקַר II, *Pa.* סַקֵּר *to sting, goad,* v. סְקַד.

סַקְרָא, v. סִיקְרָא.

סקרדין, v. סַקְרָרִין.

*סַקְרִיפְטוֹר m. (scriptor) *scribe, secretary.* Koh. R. to IX, 18 (ref. to הספר, II Kings XVIII, 37) ס' Mus. (ed. סקרווי פטרירי). [The entire passage seems to be a corrupt gloss; v. ספקלי, a. סַכְרָא.]

סקרירין, סקרידין, v. סַקְרָרִין.

סַקְרָנִית f. (סָקַר II) *looking around, coquettish.* Gen. R. s. 18 Eve was not made of Adam's eye שלא תהא ס' (Ar. סו') that she might not be a coquette; ורהרי היא ס' and yet she (woman) is coquettish; Yalk. ib. 24 (not נות..., ניות..); Yalk. Is. 265; Tanḥ. Vayesh. 6.

סַקְרָרִין m. (sacrarium) *shrine* in a temple or in a house. Gen. R. s. 89 שכך מוכתב בס' וכ' (ed. סקרירין, סקרידין) for thus is it recorded in the *aerarium* of the Pharaoh that a slave cannot obtain an office &c. (v. Sm. Ant. s. v. Aerarium); Yalk. ib. 147 בסיקררין שלהם; (Tanḥ. Mick. 3 בספרין).

סָקַרְתָּא f. (v. סָקַר II) *red paint.* Gitt. 19ª (expl. סיקרא) ס' שמה its name is *s'karta.*—Esp. *marking with sikra.* Bekh. 58ª אי אפשר...משום ס' you cannot tithe the sheep on the Holy Day on account of the required marking with paint; Ḥag. 8ª. Naz. 39ª תא שמע מס' וכ' come, learn it (that the hair grows from the root) from the mark on sheep, where you can see that the wool beneath is loose (while that on top is matted).

סַר = עֲסַר, *ten,* v. חַדְסַר.

סַר m. (b. h. סַר, sub רוּחַ; סגר) *one whom courage has left, low-spirited* (v. I Kings XXI, 5). Ex. R. s. 2 (ref. to סָר, Ex. III, 4) סר וזעף הוא זה וכ' low-spirited and indignant is this man, seeing the trouble &c.

סַר אָפִּיס, סָר pr. n., v. אָפִּיס.

סָרָא, v. סְרֵי II.

סָרַב, *Pi.* סֵירֵב (*Saf.* of רָב) 1) *to assume importance, to allow one's self to be coaxed; to decline an office.* Pes. 86ᵇ מְסָרְבִין לקטן וכ' you may decline an offer from an inferior person than yourself, but not &c. Ber. 4ª ...העובר צריך לְסָרֵב he who is asked to say the prayers, must first decline (wait to be asked again); ואם אינו מְסָרֵב וכ' and if he does not decline, he is like a dish without salt; ואם מסרב יותר מדאי וכ' but if he allows himself to be coaxed more than proper &c. Ib. פעם ראשונה יְסָרֵב וכ' when asked for the first time, he must decline, the second time &c., v. הִתְחִיל; Y. ib. V, 9ᶜ bot. בתחלה מסרב וכ'.—2) (with ב; v. סִרְהֵב) [*to be imperious,*] *to press, urge.* Y. Dem. IV, 24ª bot. לא יְסָרֵב וכ' one must not urge his neighbor to be his guest, when he knows that he will not accept; Tosef. B. Kam. VII, 8 המְסָרֵב בחבירו וכ' he who urges his neighbor to be his guest, when in his heart he does not mean to invite him; Y. Ab. Zar. I, 39ᶜ bot.; Tosef. B. Bath. VI, 14; Treat. Der. Er. ch. VIII; (Ḥull. 94ª יסרהב). Tosef. Ned. IV, 8ª; Ned. 21; a. e.—3) (=מָרָה) *to rebel.* Koh. R. to I, 16 הלב מסרב וכ' the heart is rebellious, as we read (Jer. V, 23). Midr. Till. to Ps. V, 11 (expl. מרו, ib.) שסָרְבוּ כנגדך ed. Bub. (oth. ed. שרבו, corr. acc.) they rebelled against thee; Yalk. ib. 632; a. e.

סָרַב I, *Pa.* סָרֵיב ch. same, 1) *to decline, refuse* (corresp. to ḇ. h. מָאַן). Targ. Gen. XXXVII, 35; a. fr.—2) (with עַל) *to rebel.* Targ. Deut. I, 26. Targ. O. Gen. XXVI, 35. Targ. Ez. II, 6; a. fr.—V. מְסָרְבָן.

סְרַב II, *Pa.* סְרֵיב (*Saf.* of ערב, ארב) [*to interlace,*] *to confound* (cmp. סרך). Targ. Lam. III, 9 ed. Lag. (Var. סראו!; ed. Amst. סרך; h. text עוה). Ib. 11 ed. Lag. (oth. ed. סרך; h. text סורר). Ib. 36 ed. Lag. (ed. oth. לסרכא; h. text לְעַוֵּת).—*Part. pass. Peil* סְרִיבָא; f. pl. סְרִיבָן. Targ. Koh. I, 15 ed. Ven. (oth. ed. סְרִיכָן; h. text מְעֻוָּת).

סַרְבִּיטִין m. pl. (סבט, *Saf.* of בטט, with ר inserted; cmp. שַׁרְבִּיט) [*blossoms,*] *a head-dress* hanging down the cheeks, *garland.* Sabb. VI, 1 (57ᵃ) Talm. ed. (Mish. a. Y. ed. סַנְבּוּטִין). Ib. 5 (64ᵇ); a. e.

סַרְבֵּל (cmp. אַרְבֵּל II, a. סָרַב II) *to interlace. Part. pass.* מְסוּרְבָּל; *pl.* מְסוּרְבָּלִין (with, or sub. בשר, בבשר) *interwoven with flesh, fat, thick.* Sabb. 137ᵇ קטן המס בבשר a child whose membrum is overgrown with flesh (so that the sign of the covenant is invisible); Tosef. ib. XV (XVI), 9. Ab. Zar. 2ᵇ כדוב (בשר) ומס fleshy like a bear; Meg. 11ᵃ; Kidd. 72ᵃ; Yalk. Is. 316.

סַרְבֵּל ch. 1) same. Part. pass. מְסַרְבַּל; f. מְסַרְבְּלָא; *pl.* מְסַרְבְּלִין; constr. מְסַרְבְּלֵי. Targ. Y. I Num. XI, 8 (O. לִישׁ). Targ. Ez. XVI, 26.—Y. Maas. Sh. IV, end, 55ᶜ רגלי...המירת מסרבלא (ed. Krot. מסיבלא, corr. acc.) I saw in my dream, that my foot was thick.—2) (denom. of next w.) *to wrap up, cloak.* Part. pass. as ab. Targ. Nah. II, 4.

סַרְבָּל m. (preced. wds.) *a thick, shaggy web, cloak.* [σαράβαρα, Pers. *trousers.*] Sabb. 101ᵇ חיט דס׳ a thread of a *sarbal*; Ḥull. 76ᵇ.

סַרְבָּלָא, סִרְבָּלָא, סִרְבָּלָא ch. same. Targ. Esth. VIII, 15.—B. Mets. 81ᵇ גוצא מיכסי ס׳ the little man was covered with a cloak. Ib. 60ᵇ למרמא חומי לס׳ to put fringes on a cloak (so as to make it appear more woolly); a. e.—*Pl.* סַרְבָּלֵי. Gen. R. s. 36, a. e. (expl. Dan. III, 21), v. מוּקְסִין. B. Mets. 116ᵃ bot. Ms. M. (ed. sing.), v. זְוִיא I. Sabb. 58ᵃ תתימי ס׳ scholars' cloaks to which seals (knots) were attached (emblems of allegiance to the Resh Galutha); a. e.

סָרְבָּן m. (v. next wds.) *stubbornness.* Pesik. R. s. 38 הרי הוא בסָרְבָּנוֹ he remains stubborn (refuses to forgive me).

סַרְבָּן m. (סָרַב) 1) *one who waits to be coaxed, declining.* Ber. V, 3 ולא יהא ס׳ וכ׳ in such a case one must not decline (when asked to say prayers).—2) *persistent.* Sot. 13ᵇ הרב...ותלמיד כמה ס׳ how rigorous the teacher, and how persistent the scholar!—3) *rebellious, stubborn.*—*Pl.* סַרְבָּנִים, סַרְבָּנִין. Ex. R. s. 7; Sifré Num. 91; Yalk. Ex. 178; a. e.

סַרְבָּן, סַרְבָּנָא ch. same, *obstinate, rebellious.* Targ. O. Num. XVII, 25 (ed. Berl. סַרְבָּ׳). Targ. Ez. II, 8; a. fr.—*Pl.* סַרְבָּנַיָּא. Targ. Y. Num. l. c. Targ. O. Num. XX, 10 (ed. Berl. סַרְבָּ׳; Y. סוּרְבָּ׳, סוֹרְבָּ׳). Targ. Ez. II, 3 סורב׳ ed. Lag. (ed. Wil. סרניא, corr. acc.); a. e.—*Fem. pl.* סַרְבַּנָן, v. סַרְבָּנִיתָא.

סַרְבָּנוּת f., v. סִירוּב.

סַרְבָּנִיתָא f. (preced. wds.) 1) *rebelliousness, obstinacy.* Targ. I Sam. XX, 30 ed. Lag. (ed. Wil. a. oth., v. next w.). Targ. O. Deut. XXXI, 27 (Y. סורהבנ׳).—2) *assumption,* v. סְרָרוּתָא.

סַרְבָּנִיתָא f. (preced.) *rebellious woman.* Targ. I Sam. XX, 30 ed. Wil. a. oth. (v. preced.).—*Pl.* סַרְבַּנָן. Targ. Y. II Gen. XXVI, 35 Ar. (ed. סרהב׳), v. סוּרְהַבָּן.

סַרְבֵּק (transpos. of סברק, *Saf.* of ברק) *to blink, cast eyes about.* Targ. Is. III, 16 (h. text שׂקר).

סָרַג (b. h. שָׂרַג; *Saf.* of אָרַג), *Pi.* סִירֵג [*to interlace, plait,*] 1) *to strap* (in zig-zag); *to girth.* Kel. XVI, 1 משׁרָגוֹ בה וכ׳ from the time he made three meshes of girthing. Tosef. ib. B. Bath. I, 12 סִירְגוֹ במשיחתית וכ׳ if he strapped it (the disjointed frame) with cords &c. Ib. B. Mets. IX, 4 [read:] מְסָרֵג בו את המטה with which one girths the bedstead. M. Kat. I, 8 ומסָרְגִין את המטות you may girth the bedsteads (during the festive week). Y. Ber. III, beg. 5ᵈ, a. e. כל שמסרגין על וכ׳ a bedstead on which the girths are drawn on top is called *miṭṭah,* when drawn beneath, *dargesh*; Ned. 56ᵇ (v. אַבְקָתָא); a. fr.—Trnsf. a) *to unite, combine.* Gen. R. s. 85 (ref. to the chronological disorder in the Book of Daniel, in going from Belshazzar (ch. V) to Darius (ch. VI), again to the first year of B. (ch. VII), and to the third year of B. (ch. VIII)) unite כדי לְסָרֵג על וכ׳ in order to combine the entire section as one written in the spirit of holiness; Yalk. ib. 144; Yalk. Dan. 1063 לְסָרוֹג (perh. to be read לְסָרֵיג).—b) *to make a partition by means of net-work,* like lattices &c. Tosef. Men. X, 23 ומסרגין שם כנגד וכ׳ and there they fence in an area of about three S'ah.—Part. pass. מְסוֹרָג. Ber. 57ᵇ, v. next w.—2) *to do a thing in a manner in which straps are drawn in bedsteads* &c., i. e. *in zig-zag; to skip.* Tosef. Nidd. IX, 3 סִירְגָה לה וכ׳ if she skipped four days (beyond the ordinary period of menstruation); Nidd. 64ᵃ סירגה ליום וכ׳ if she skipped (from the twenty-first) to the twenty-fourth day. Y. Gitt. VII, 48ᶜ bot. ובלבד במָסְרְגִין לו provided they put cross-questions to him alternately (one question to which a positive, and one to which a negative answer are expected, so as to test his sanity).—Part. pass. מְסוֹרָג; f. מְסוֹרֶגֶת; *pl.* מְסוֹרָגִים, מְסוֹרָגִין; מְסוֹרָגוֹת. Mekh. Yithro, Baḥod. s. 6 [read as:] Yalk. Ex. 292 (ref. to Ex. XX, 5) בזמן שהן אינן מסורגין או בזמן שהן מס׳ (not מסרגין) are the sins of the fathers visited upon the children when the succession is uninterrupted, or even when interrupted (by a good generation)? Y. Snh. I, 19ᶜ bot. מס׳ עלו the differently marked ballots came up alternately. Tosef. Nidd. IX, 13, v. סִירוּג.—Trnsf. a) *to write in broken lines* (leaving a vacant space in the middle of the line); *to spread.* Treat. Sof'rim I, 11 מְסָרְגוֹ וכ׳ he spreads the writing so as to make a small column of it.—Part. pass. as ab. Ib. 10 רצוף שעשאו מס׳ או מס׳ וכ׳ if he wrote in broken lines what is to be written in continuous lines or vice versa; או שעשה המס׳ שלא כהלכתו or if he did the spreading not in accordance with the rule.—b) *to trace cross-lines on stone, to carve designs.* Pesik. 'Ăniya, p. 137ᵃ מְסָרְגִין בו carving it; Yalk. Is. 339 (omitted in Pesik. R. s. 32); v. סִירוּג.—V. סַרְתָּ.

Hithpa. הִסְתָּרְגָ *to be provided with girths, be strapped.* Ned. 56[b] אי מטה מִסְתָּרֶגֶת עַל גַּבָּהּ if it be, that *mittah* is a couch, the straps of which are drawn over the frame &c.

סַרְגָּ, *Pa.* סָרֵיג ch. same, *to strap, saddle, harness.*—Part. pass. מְסָרָג. Ber. 57[b] הא דמס׳ (Ar. דמסורג, h. form) in the one case the elephant was seen saddled. B. Bath. 73[a] הוה מְסָרְגָנָן לֵיהּ וכ׳ (Ms. R. a. Rashb. סְרִיגָן, Ms. O. שְׁרִיגָן, Part. pass. *Pe.*) two mules were saddled for him.—[Targ. Job XIV, 5, v. סְרִיג.]

סַרְגָּ m. (preced. wds.) *weaver, net-plaiter.*—*Pl.* סַרְגִּין. Kel. XXIV, 8 מטה ... של ס׳ the frame of the net-makers [oth. opin. *harness-makers*].

סַרְגּוֹל, v. סִירְגּוֹל.

סַרְגִּיד m. (סרג, with format. ד) [*formed in zig-zag,*] *key-ward.* Y. Sabb. VIII, 11[b] bot., v. זָקָף.

סָרְגֵּל (*Saf.* of רגל) [*to lead the writer,*] *to rule, draw lines.* Y. Meg. I, 71[d] top מְסָרְגְּלִין בקנה (for writing T'fillin) you must draw lines with a reed; Treat. Sof'rim I, 1 הלכה .. שמסרגלין בקנה it is a Sinaitic tradition that we must rule with a reed (in writing sacred books).—Part. pass. מְסוּרְגֶּלֶת; f. מְסוּרְגֶּלֶת. Ib. (quot. in Tosaf. to Gitt. 6[b] ירדיעה שאינה מס׳ וכ׳ a sheet (in a scroll) which is not ruled is unlawful.

סַרְגֵּל ch. 1) same, esp. *to trace outlines on hides for cutting.* Y. Sabb. VI, 10[c] bot. מהו משרטטין (לון) מְסַרְגְּלִין לון what is *m'shart'tin?* They traced on them.—2) *to level with a strickle. Part. pass.* מְסֹרְגָּל *level.* Targ. Y. Ex. XVI, 14 (h. text מחספס).

סַרְגֵּל m., v. סִירְגּוֹל.

סַרְגְּלָא f. (v. preced. wds.) [*runner,* Lat. currus,] *chariot.* Ex. R. s. 15; Tanh. Ḥayá 3 מלך בשר ודם עושה ס׳ שלו וכ׳ a human king makes his chariot strong &c.; ib. הקב״ה עושה ס׳ שלו עבים but the Lord makes clouds his chariot. —*Pl.* סַרְגְּלִין Ex. R. l. c.

סִרְגְּתָא, v. סִירְגְּתָא.

סָרָד m. (v. next w.) *net-maker.* Yoma 85[a] לוי הס׳ Ar. (Ms. O. חַסָּרְדִי; ed. הַסַּדָּר); Mekh. Ki Thissa, a. Yalk. Ex. 327 חסדר.—*Pl.* סָרָדִין. Tosef. Kidd. V, 14 (ed. Zuck. חַסַּדְּרִין; Var. הסרידין, הסרידין).

סָרָדָא m. (transpos. of סדרא, v. סדר; cmp. מִדְרוֹן, מִדְרָא fr. ירד) [*arrangement,*] 1) *net-work, grate.* Targ. O. Ex. XXVII, 4 (ed. Amst. סְדָרָא; h. text מכבר); ib. XXXVIII, 4 (ed. Amst. סְדָרָא); a. e.—2) *web with wide meshes, sail, hanging.*—*Pl.* סָרָדִין. Ib. XXVII, 9 (h. text קלעים). Ib. XXXV, 17 (ed. Amst. סְדָרֵי); ib. XXXVIII, 9; 14 (ed. Amst. סְדָר); a. fr.—[Cmp. Syr. סדרא, P. Sm. 2533.]—[Targ. Y. II Gen. XXXVI, 39 סרדא דהוה ליה במטרדא Ar., read: טַרְדָּא, v. מִטַּרְדָּה, דהוה לעי וכ׳.]

סרדה, Gen. R. s. 49, v. חַלַּף II.

סַרְדּוּתָא f. (preced. art.) 1) *hunter's net.* Targ. I Chr. I, 50; Targ. Y. II Gen. XXXVI, 39 (ed. Amst. סַדְרֵי), v. מִטַּרְדָּה.—2) *sail* (cmp. אַסְטַרְיָדָא).—*Pl.* סַרְדְּוָתָא. Y. B. Mets. IV, end, 9[d] הוה מפתר סַרְדְּוָתֵיהּ steeped his sails in water (to improve their appearance).

סַרְדְּיוֹט m. (a corrupt. of στρατιώτης, v. אִסְטְרַדְיוֹט) *Roman* or *Greek officer, captain.* Tosef. Succ. IV, 28; Y. ib. V, end, 55[d]; Bab. ib. 56[b]. Sabb. 32[a] כמי שנמסר לס׳ as if given in charge of an officer (to be brought before court). Num. R. s. 15 למחר קומיס ולמחר ס׳ the next day one is a comes, the next day he may be (degraded to be) captain; a. fr.—*Pl.* סַרְדְּיוֹטוֹת. B. Kam. 38[a] שלחה מלכות הרשעה שני ס׳ Ms. M. (not סרדיוטת; Ar. סַרְדְּיוֹטָאוֹת; v. Rabb. D. S. a. l. note) the wicked (Roman) government sent two commissioners &c. (to study the Jewish law); Yalk. Ex. 341 סנדריוטי (read: סַרְדְּיוֹטִין); Sifré Deut. 344 סרדיטאות (corr. acc.); (Y. B. Kam. IV, 4[b] אִיסְרַטְיוֹטוֹת).—[Cant. R. to IV, 8 לחביא אותה סרדיוטות, read: אותם הוֹרְדְיוֹת or הוֹרְדְיוֹת.]

סרדיומין, Ex. R. s. 42 לשון ס׳, read: סוּרְסִי; v. מַסֶּכֶת III.

סָרָה I, v. סרי.

סָרָה II (b. h.; סור) *deviation, sin, transgression.* Sifré Deut. 189 (ref. to Deut. XIX, 16) אין ס׳ אלא עבירה *sarah* means transgression; Yalk. ib. 922; v. סרי.

סָרַהּ, v. סָרֵי II.

סָרְהֵב (*Saf.* of רהב; cmp. סָרַב) [*to be imperious,*] *to order, urge, press.* B. Kam. 32[b] כשרבו מְסָרְהֵב בו לצאת (Ms. M. מְסָרֵב) when his master (the smith) had strictly ordered him to leave the smithy. Ḥull. 94[a] אל יְסָרְהֵב אדם בחבירו (not לחבירו), v. סָרַב.

סַרְהֵב ch. same, 1) *to press, hurry*; (neut. v.) *to hasten, be quick.* Targ. Esth. VII, 7 (h. text עורה). Targ. II Chr. XXVI, 20 (h. text מהר). Targ. Ps. VIII, 8; a. fr.—Ber. 47[a] הוה קַמְסַרְהֵב ואכיל he hastened his meal (in order to say grace with them). Sabb. 10[b] הוה קא מסרהב ר׳ ג׳ R. J. hurried (his teacher to adjourn). Ḥull. 7[b] מְסַרְהֵיבְנָא I am in a hurry; a. e.—2) *to be rebellious.* Targ. Y. Deut. XXXI, 27.

סַרְהַבְנִין, סַרְהָבִינִין, v. סוּרְהָבָן.

סַרְהוֹבָא I m. (preced. wds.) *anxious, quick.*—*Pl.* סַרְהוֹבִין. Targ. Ps. CIV, 4.

סַרְהוֹבָא II f. = next w. Targ. Ps. CXLVII, 15 (h. text מהרה).

סַרְהוֹבְיָא, סַרְהוֹבִיָּא f. (preced. wds.) *anxiety, hurry.* Targ. Ps. LV, 15 (h. text רגש).—Esp. בס׳ (adv.) *quickly, soon* (= h. מהרה). Targ. Ps. XXXI, 3 (Ms. בסרהובא, v. preced.). Ib. XXXVII, 2; a. fr.

סָרוּד m. (v. סָרָדָא) [*arrangement,*] *stand with shelves, frame.* Kel. XV, 2 ס׳ של נתחומין (Ar. סריד) the bakers' frame; Sifra M'tsor'a, Zab., Par. 1, ch. II חס׳ (Rabad הסהור); Tosef. Kel. B. Mets. V, 4 חַסָּוּר, v. סַוָּאר. Ib. 5, v. צַפִּירָה II. Ib. X, 5 ס׳ של חייטין ed. Zuck. (oth. ed. סריד) the frame of the tailors. Y. Sabb. X, 12[c] top; a. fr.

סְרוּדוֹת, סְרוּדָה, v. סְרִידָה.

סְרוּחַ, v. סִירוּחַ.

סְרוּחָא v. סְרוּתָא.

סרומגין, read: סְרוּנְגִּין.

סְרָוְיָא m. *of Sirva*(?). Sabb. 45^{b} קרויא וא"ל ס׳ (missing in Ms. M.) of Ḳirva, and some say, of S.

סְרוֹךְ m. (סָרַךְ I) *perversion, wrong.* Targ. Lam. III, 59.

סְרוֹנְגָא, v. next w.

סְרוֹנְגִין, סְרוֹנְגַיָּיא pr. n. pl. *S'rungaya, S'rungin* (Serǧûnieh), near Tiberias (v. Hildesh. Beitr. p. 39, note 270). Y. Kil. IX, 32^{d} top דס׳ כנישתא...the old synagogue of S.; Y. Keth. XII, 35^{b} bot. דיסרוסגין (corr. acc.); Koh. R. to V, 8 דסרונגניא.—Denom. סְרוֹנְגָיָא m. *of S'rungin.* Gen. R. s. 1 ר׳ ביבא סנגוריא; ר׳ אבא ס׳ 16. Lam. R. to I, 13 ר׳ ביבא מרגניא (מרגינא, מרגיא; corr. acc.). Tanḥ. Maṭṭ. 6 ר׳ אבא סנגוריא (Ms. סרחוניא; v. Tanḥ. ed. Bub. ib. 9 note 44); Num. R. s. 22 מרומניא (corr. acc.); (Yalk. Num. 786 ר׳ אבא only; Yalk. Sam. 85 ר׳ אבין; Yalk. Ps. 812 ר׳ אבא). Num. R. s. 14 סדרונגריא (corr. acc.); Pesik. R. s. 3 סרונגלא (corr. acc.).

סְרוֹנְקָא, v. סַרְנוֹקָא (a. next w.).

סְרוֹנְקִי f. (סרך II, with נ inserted) [*interception, sticking,*] *choking, suffocation.* Yoma 84^{a} מקיזין דם לס׳ בשבת you may let blood on the Sabbath in a case of asphyxia. Snh. 37^{b}; Keth. 30^{b}; Sot. 8^{b}; Num. R. s. 14 מת בס׳ will die from suffocation.—Cmp. סרנק.

סְרוּק m. *hatchelled wool* or *flax,* v. סָרַק.

סְרוֹק m. (preced.) *hatcheller, dealer in hatchelled wool* or *flax.* Dem. I, 4 Ar. (ed. סוֹרֵק).—*Pl.* סְרוֹקוֹת. Kel. XII, 2; Tosef. ib. B. Mets. II, 4 סריקות (corr. acc.). Tosef. Kidd. V, 14 הסרוקת ed. Zuck. (Var. הסריקות; corr. acc.); Kidd. 82^{a} הסְרוֹקִין Ar. (ed. הסריקים, corr. acc.) the carders of women's garments.

סרוקין, Y. Pes. II, 29^{b} bot., read: סְרִיקִין.

סרוקיתא, Ned. 50^{a} דמן דס׳, missing in En Yaăkob and unnoticed in comment., obviously a corrupt dittography of ומן מטרוניתא.

סרוקת, Tosef. Kidd. V, 14, v. סְרוֹק.

סרוריא, Targ. Y. I Gen. XIX, 11 Ar. s. v. סרר; a corrupt. of חִיוּרְרָיָא.

סְרוּתָא f. (סְרִי II) *stench, decay.* Targ. Am. IV, 10 סרוח constr. (ed. Wil. סְרוּחַ; ed. Lag. סִירְוַוח, cmp. סִירָוָא). Targ. Y. Num. XI, 20 סַרְיוּתָא.

סָרַח I (*Saf.* of ארח; cmp. סרג, סרך) *to entangle, intercept.* Y. Succ. V, 55^{c} bot. מפני שהוא סוֹרֵחַ את הנעימה because it (the sound of the organ) intercepts (confounds) the melody of the song; (Arakh. 10^{b} משרבב)—Esp. (of a rough-edged surface) *to catch* (cmp. סָכַךְ); *to lacerate.* Kel. XXX, 4 סוֹרַחַת את היד it (the flask whose mouth is broken off) catches the hand (when you attempt to get the aromatic unguent out). Tosef. ib. B. Bath. VII, 10 סוֹרְחִין את הפה the rough edges lacerate the lips (R. S. to Kel. XXX, 3 סורקים, read סוֹרְחִים).

Hif. הִסְרִיחַ same, *to lacerate.* Keth. 61^{b} שפשתן מַסְרִיחַ את הפה the flax (which the spinner moistens with saliva) makes the mouth sore; Y. ib. V, 30^{a} bot. מַסְרַחַת, v. שִׁלְבֵּק.

Pi. סִירֵחַ *to clutch, grasp.* Erub. 54^{a} (ref. to Ps. LXVIII, 11) אם אדם משים...שמְסָרֵחַת ואוכלת וכ׳ if one makes himself like a beast of prey which seizes (with its claws) and eats (differ. in comment.), his learning will stay with him, i. e. only he who is plain in his living will become a scholar; Yalk. Ps. 795.

סָרַח ch. same; *Af.* אַסְרַח *to clutch.* Targ. Prov. XXVIII, 15 מַסְרִיחַ Ms. (ed. מַצְרִיחַ; h. text שקק).

סָרַח II (b.h.; *Saf.* of רוח, cmp. רָוַח; cmp. Arab. *saraḥa*) *to be* or *to make wide; to extend.*—*Part. pass.* סָרוּחַ; f. סְרוּחָה; *pl.* סְרוּחִין, סְרוּחִים; סְרוּחוֹת a) *overhanging, flapping.* Yoma 83^{b} ואזניו ס׳ and his (the mad dog's) ears flap.—b) (v. Am. VI, 4; 7) *stretched indolently* on the couch, *banqueting.* M. Kat. 28^{b}; Keth. 69^{b}; Yalk. Am. 545 נעשה שור לס׳, v. מַר II. Num. R. s. 9, v. סוּר I.—c) *emasculated, impotent.* Gen. R. s. 32 (ref. to Gen. VII, 16) פרט לס׳ ומדוסרי וכ׳ (ed. Leipz. סרוסים, corr. acc.) to the exclusion of emasculated animals (impotent from old age; 'Rashi': animals having overhanging, double, limbs) and mutilated ones. Deut. R. s. 3 (expl. עקר וכ׳, ib. VII, 14) ס׳ ואילוניות (some ed. סריסין) impotent men or barren women.

סָרַח ch. same, *to hang over.* Targ. O. Ex. XXVI, 12. Part. סָרִיחַ. Ib. 13.

Pa. סָרַח *to cause to hang over.* Part. pass. מְסָרַח. B. Kam. 117^{a} ומְסָרַחְתּוֹ וכ׳, v. גְּבַרְנָא I.

סָרַח III (v. precd.; cmp. רִיחַ) *to evaporate, be decomposed; to decay; to smell badly.*—Part. pass. סָרוּחַ; f. סְרוּחָה; *pl.* סְרוּחִין, סְרוּחִים; סְרוּחוֹת. Ter. III, 1; a. fr.—Trnsf. a) (cmp. חָמַץ) *to sin, offend.* Snh. 71^{b}; Keth. 45^{a} סָרְחָה ולבסוף בגרה if she sinned (had intercourse) and afterwards became of age. Num. R. s. 13 אם אינה סוֹרַחַת..ואם סורחת מלקה (not סוחרת) is she (the ass whom he rides) is not mischievous, he does not strike her, but if she is, he strikes her; Yalk. Lev. 554; Yalk. Prov. 959. Ib. שאם יִסְרַח ירהא וכ׳ to chastise him with them in case he should offend. Yoma 75^{a} הוא ס׳ עלי he (my husband) acted offensively towards me; היא סרחה וכ׳ she acted offensively &c. Ib. 77^{a} סרחה אומתך thy people has degenerated. Midr. Till. to Ps. VI סרחה עליו מדיניתו one of his provinces rebelled against him. Ex. R. s. 43 סָרַחְתָּ כל הסרחון הזה וכ׳ thou hast done all that mischief, and thou criest? Ib. s. 42 לא היה לכם לְסָרוֹחַ you ought not to have sinned either on the second or the third day, but must you sin on the very first day?; a. fr.—b) *to become senseless* (cmp. טָעַם); *to be stupid.* Sot. IX, 15 (49^{b}) וחכמות סופרים תִּסְרַח (or תִּסָּרֵחַ *Nif.*) and the wisdom of the scholars shall become

vapid (v. Jer. XLIX, 7); Snh. 97a; Cant. R. to II, 13; Yalk. Am. 549.—Part. pass. as ab. Cant. R. to IV, 8 דיעה ס׳ וכ׳ that senseless fool &c., v. דֵּיעָה. Num. R. s. 20; Tanḥ. Bal. 9 (ref. to the peculiar expression in Num. XXII, 29) אע״פ לשונו ס׳.... even when speaking the sacred tongue, the gentile's speech is tasteless (or obscene).

Nif. נִסְרַח *to become vapid, be stupid.* Ḥag. 5b (ref. to Jer. l. c.) כיון שאבדה...נִסְרַחַת וכ׳ when counsel was gone from the children (of Israel), the wisdom of the nations became vapid.

Hif. הִסְרִיחַ 1) *to make offensive.* Sabb. 62b (ref. to סרחים, Am. VI, 4) מַסְרִיחִין וכ׳ make their beds offensive with effusion &c.; Kidd. 71b. Tanḥ. Vaëra 14 הִסְרִיחוּ מצרים they made Egypt stink; a. e.—2) *to become vapid, putrid; to smell badly.* Cant. R. to II, 13 היין מַסְרִיחַ the wine will become vapid (Sot. l. c., a. e. היין ביוקר). Gen. R. s. 34 הוא מַסְרִיחַ it becomes putrid; ואינה מַסְרַחַת without decaying. Tanḥ. l. c. ומַסְרִיחוּ במצרים and spread stench in Egypt. Yalk. Ex. 391 חלבנה..מסרחת galbanum gives only an offensive smell; a. fr.

סָרַח ch. same, *to decay.* Part. pass. סְרִיחָא. Targ. Job XLI, 19 Ms. (ed. בּוּלְטִיתָא).—Esp. *to sin.* Targ. Y. Num. XV, 28. Targ. II Sam. VII, 14; a. fr.

Af. אַסְרַח *to make offensive.* Targ. Y. Ex. V, 21 דאַסְרַחְתּוּן (not דאַס׳).

סֶרַח (b. h. שֶׂרַח) pr. n. f. *Serah,* daughter of Asher, a legendary prophetess, a survivor of the Egyptian immigrants to the period of the exodus. Sot. 13a. Gen. R. s. 94 (some ed. שׂ׳). Deut. R. s. 11 פגעה בו סגולה (read: ס׳ בת אשר). Koh. R. to IX, 18; a. e.

סָרְחָא, v. סִירְתָא a. סוּרְתָא.

סָרְחוֹן, v. סִירְחוֹן.

סַרְחָן m. (סָרַח III) *sinner.*—*Pl.* סָרְחָנִין. Tanḥ. Vayera 13.

סָרְחָן, v. סוֹרְחָן.

סָרְחָנוּתָא, סָרְחָנְיָא, v. sub סוּרְחָן.

סָרַט (b. h. שָׂרַט; contr. of סתרט, *Saf.* of חָרַט) *to make an incision; to mark.* Tosef. Sabb. XI (XII), 6 הסוֹרֵט סריטה וכ׳ he who draws one mark over two boards at the same time; (Sabb. 103b שָׂרַט שריטה). Gen. R. s. 33, end יִסְרוֹט לו סריטה וכ׳ let him make a mark on the wall (indicating the standing of the sun) &c. Ex. R. s. 12, beg. ס׳ לו שריטה (Tanḥ. Vaëra 16 ש׳ לו שריטה) he drew a mark for him on the wall &c. Lam. R. introd. (Zabdi 2); ib. to IV, 12 (ref. to Is. X, 19) ששה שכן...להוות שׂוֹרֵט שריטה six were left over, for that is a child's way to make a stroke (resembling ו = six); (Midr. Till. to Ps. LXXIX, beg.; v. ed. Bub. note 21); a. fr.—Esp. *to wound the body in mourning,* v. שָׂרַט.

Pi. סִירֵט same. Sabb. XII, 4 המְסָרֵט על בשרו he who makes a mark on his body by scratching, contrad. to חכוחב. Sot. 48a (expl. נוקפין) שהיו מְסָרְטִין לעגל וכ׳ they used to make a scratch between the calf's horns, that the blood might run over its eyes; (Tosef. Sot. XIII, 10 שמכין, ed. Zuck. שמושכין). Ex. R. s. 24 ... שאילולי היה מְשָׂרְטָת אותו if a man were to eat (and swallow) a piece of bread in its natural condition (not softened by the moisture of saliva), it would enter his entrails and wound him; a. e.—[Tosef. B. Mets. III, 29 משרבטין ומסרטין, strike out ומסרטין as a corrupt dittography of משרבטין; v. ed. Zuck.]—V. שָׂרַט.

Nif. נִסְרַט, *Hithpa.* הִסְתָּרֵט *to be scratched, wounded.* Sabb. 53b כדי שלא יִסָּרְטוּ דדיהן that their udders may not be scratched (when passing between bushes). Ex. R. s. 2 וכשהוא מוציאה מִסְתָּרֶטֶת but when he takes his hand out, it will be wounded.

סָרֵט, *Pa.* סָרֵיט same. Targ. I Sam. XXI, 14 ומְסָרֵיט (Levita יְסָרֵט; Kimchi וּמְשָׂ׳) making marks (scribbling; h. text ויתו).

סֶרֶט m. (preced.) 1) (= b. h. שֶׂרֶט) *incision,* v. שֶׂרֶט.—2) [*that which is marked out for cutting,*] *stripe, strip of a sheet.* Kil. IX, 9 (Ms. M. סָרֵק); [Tosef. ib. V, 22 סָרָק ed. Zuck.; oth. ed. סרק].

סָרְטָא, v. סִירְטָא

סרטאיות, סרטאות, v. סִרְטָא.

סַרְטָבָא pl. n. pl. *Sarṭaba* (Karn Sarṭabe), a signal station for the proclamation of the New Moon. R. Hash. II, 4 מהר המשחה לס׳ ומס׳ וכ׳ from Mount Olives to S., and from S. to Agrippina; Tosef. ib. II (I), 2 (ed. Zuck. סרטכא; corr. acc.).

סָרְטוּט, v. סִירְטוּט.

סָרְטוֹן, v. שָׂרָטוֹן.

סָרְטוֹן, v. סַרְטָן.

סַרְטָיָא f. (= אַסְטַרְטָיָא I) *camp, station.* Sabb. 6a ס׳ (אַסְרַטְיָא). Erub. 22b תיקן להם דרכים וס׳ (Ms. M. אַסְטַרְטָיָאוֹת; ed. Sonc. סַרְטָרוֹת) (Joshua) made for them roads with stations.—*Pl.* סַרְטָיָאוֹת, סַרְטָרוֹת. Tosef. Ab. Zar. II, 5 העולה לסרטאיות של גויים (ed. Zuck. לתרטאי; corr. acc.) he who visits gentile camps (for entertainments). Ib. 7 ... העולה לתרטריאות חיה צידרו וכ׳ ed. Zuck. (corr. לסרט, and strike out חיה; oth. ed. לסרטאות..אם צווח, corr. acc.) he who enters Roman camps (joins the Romans in besieging a Jewish city), if they undertake the siege for the benefit of the country &c., v. חָשַׁב (v. Ab. Zar. 18b ולכרקום מותר); Y. ib. I, 40b העולה לתראטרון וצווח (read: לס׳ וציידר).

סַרְטָיָא ch. same.—*Pl.* סַרְטָיָתָא. Targ. Y. Gen. XLII, 6.

סַרְטָן m. (סָרַט) [*scratcher, scraper,*] *crab; Cancer,* the fourth sign of the Zodiac, corresp. to the Hebrew month of Tammuz. Pesik. R. s. 20 ס׳ ואחריו מה אתה בורא ואחריו מה אתה בורא מפני כס׳ and after that, what wilt thou create? Cancer; ... because man (in childhood) grabs out of holes and cracks like a crab; Tanḥ. Haăz. 1 תחלתו חלש כס׳ at first

man is weak like a crab. Pesik. R. s. 27-28 ... חס' הזה חמים (some ed. חַסַרְטוֹן) the crab lives only on what it finds in the water. Yalk. Ex. 418.

סַרְטָנָה, סַרְטָנָא, Y'lamd. to Num. XX, 8, quot. in Ar. —, prob. misread in place of סִרְטָנָא, סִרְטָנָה (= שִׂטְנָה) *enmity, quarrel.*

סָרֵי I c. = עֲסָרֵי *ten*, only in compounds. Ned. 50a תַּרְתֵּי סָרֵי twelve. Ber. 29a תְּמָנֵי סָרֵי eighteen; a. fr.—V. חַדְסָרֵי.

סָרַח, סָרִי (v. next w.) *to become offensive, vitiated; to decay.*

Hif. הַסְרָה *to cause to decay; to vitiate.* Macc. 5a (ref. to לְעִנּוּת בּוֹ סָרָה, Deut. XIX, 16) עַד שֶׁתַּסְרֶה גּוּפָהּ שֶׁל עֵדוּת until thou vitiatest the testimony itself (by proving an alibi of the witness himself).

סָרֵי II, **סְרָא** (dialect. for סָרַח; cmp. פְּתִי = פֶּתַח) 1) (cmp. סָרַח II) *to become lax, feeble.* Snh. 22a (vers. in Ar.) חַד סְרָא וְלָא גָּנַב וְכוּ' when one is weak and steals no longer &c.; v. גְּנָבָא.—2) (cmp. סָרַח III) *to decay, be spoiled; to smell offensively.* Targ. Ex. VII, 18; 21 (h. text בָּאַשׁ); a. fr. —Targ. Cant. I, 12. Targ. Prov. XI, 22 וְסָרֵי טַעְמָא (read: סְעָמָה) her sense is vapid (h. text סָרַת טַעַם; Pesh. סְרִיאַת; cmp. דְּעָה סְרוּחָה, s. v. סָרַח III).—Succ. 12b sq. כֵּיוָן דְּסָרֵי רֵיחֵיהוּ because their odor becomes offensive (when they wither). Ab. Zar. 38b מִיסְרַח סָרֵי ed. (Ms. M. מִיסַּר סָרֵי, v. Rabb. D. S. a. l. note) it (the honey) would be spoiled (become running through an admixture). Bekh. 8b מִידְּלְחָא כִּי סָרֵי וְכוּ' when salt has lost its savor, wherewith can it be salted? Ned. 50b וְסָרֵי.. אִזְלַת she went and put the wine into gold and silver vessels, and it became stale; Taan. 7a תְּקוֹם וְאִיסַּר Ms. M. (read: וְאִיסְּרֵי, *Ithpe.*; ed. only וְתִקְרֵם) it became sour and stale.

Af. אַסְרֵי *to make offensive, unsavory; to corrupt.* Targ. Ps. XXIX, 6 טוּר מַסְרֵי פֵּרוּרוֹי 'the mount which produces tasteless fruits' (h. text שִׂרְיוֹן); Targ. Y. I Deut. III, 9 (Y. II אַרְעָא read טוּרָא); Targ. I Chr. V, 23 מִסְרֵי פֵּרוּרוֹי (in one w.) ed. Rahmer (Var. מִישְׁרֵי פִּרְזִי; ed. Lag. מִישַׁר פִּרְזִי, read: מַשֵּׁיר פֵּרוֹי that drops its fruit; h. text שְׂנִיר). Targ. Cant. I, 12 אַסְרִיאוּ עוֹבְדֵיהוֹן they made their deeds unsavory. Targ. Koh. X, 1 מַסְרֵי חָכְמָא makes the wise man vapid (stupid, v. סָרַח III).

Ithpe. אִסְתָּרֵי (אִסְתָּרִיהַ) 1) *to be spoiled; to become mischievous.* B. Kam. 97a דְּלָא נִסְתָּרֵי עַבְדֵּיהּ Ms. R. (ed. לְמִסְתָּרִיהַ; Rashi נִסְתָּרִיהַ) that his slave may not become mischievous (through idleness); B. Mets. 65a top נִסְתָּרֵי.—2) *to become a nuisance, a cause of corruption.* Sot. 5b דְּלָא לִיסְתָּרִיהּ לְבֵיתֵיהּ (Tosaf. לִיסְתָּרֵי, Rashi תִּיסְתָּרֵי) that she may not become a cause of decay to his house; ib. דְּלָא תִּסְתָּרֵי.

סֵרִי m. (preced. wds.) *stench; offense, sin.* Cant. R. to I, 12 (expl. נֵרְדִּי ib., v. נֵרְדְּ) סֵרְרֵי נָתַן רֵיחוֹ my offense (the making of the golden calf) gave forth its odor. Yalk. Ex. 391 (ref. to Cant. l. c.) הָיָה לוֹ לוֹמַר נֵרְדִּי נָתַן סֵרְרֵי (not שֶׁל) it ought to have read, 'my nard gave forth its stench'.

סַרְיָא m. ch. (preced.) *offensive, putrid.* Gitt. 56a אֵירֵיתֵי מִידֵּי סַרְיָא וְכוּ' get some putrid substance and have it placed by thy side (in the coffin). B. Bath. 19b בְּסַרְיָא if the straw is decaying.—Trnsf. (of persons) *ill-reputed, rogue.* B. Mets. 93b bot. גַּנְבָא סַרְיָא contemptible thief that thou art. Y. Snh. VII, end, 25d לְסַרְיָה קְרָא וְכוּ' (ed. Krot. לְסָרִיחַ) he called some rogue, and he stole &c., v. בַּקְרוּנְתָּא I.

סְרִיאַתָּא, v. סִירְתָּא.

סָרִיג m. (סָרַג; b. h. שָׂרִיג *vine-branch*) *grate, lattice.* —*Pl.* סְרִיגִין, סְרִיגִּין; סְרִיגוֹת. Tosef. Ohol. IX, 4 סְרִיגֵי חַלּוֹנוֹת window lattices; Ohol. VIII, 4 הַסְּרִיגוֹת שֶׁבַּחַלּוֹנוֹת. Tosef. Erub. XI (VIII), 17 סְרִיגִין שֶׁל חַלּוֹנוֹת (Var. מְרִינִין, טְרִיסִין, corruptions). Ib. X (VII), 12.—V. סְרִיגוּת.

סְרִיגָא, סְרִיג m. ch. (preced.) 1) *hedged in, besieged, cut off.*—*Pl.* סְרִיגִין. Targ. Job XIV, 5 (h. text חֲרוּצִים).—2) *net, checker-work.* Ib. XIX, 6 (h. text מְצוּד). Targ. I Kings VII, 17 (ed. Lag. סְרִיגוּ; h. text שְׂבָכָה).—*Pl.* סְרִיגִין. Ib. B. t. (oth. ed. סְרִיגָן), v. סְרִיגְתָּא.

סְרִיגָה, *pl.* סְרִיגוֹת, v. סָרִיג.

סְרִיגִי f. *checker-work,* v. סְרִיג.

סְרִיגוּת f. (preced. wds.) *in a broken line, in alternate order* (v. סְרִיגִין). Lam. R. to I, 14 (expl. רִשְׁתַּרְגוּ, ib.) עְשָׂאן עֲלַי סְ' וְכוּ' he put them (the conquerors) over me in broken lines (at intervals); he brought them over me in couples: Babylonia and Chaldaea, Media and Persia; עְשָׂאן עֲלַי סְ' וְכוּ' he put them over me in alternate order (as to severity): Babylonia was rigorous, Media mild &c.

סַרְגָּ, סְרִיגְתָּא f. (v. סְרִיגָא) *net, net-work.* Targ. Job XVIII, 8 (h. text שְׂבָכָה). Targ. I Kings VII, 18; 20; a. fr. —*Pl.* סְרִיגָן, סְרִיגָתָא. Ib. 41, sq. Ib. 17; a. fr.

סָרִיד, v. סָרִיד.

סְרִידָה f. (v. סַרְדוּתָא) [*net-work,*] *coarse web* or *matting,* esp. *stuffed matting used for stoppers of stoves, bag.* Kel. VIII, 3 (some ed. סְדוּרָה); ib. IX, 7. Ib. X, 7; a. e.—*Pl.* סְרִידוֹת. Tanh. B'shall. 18 חַבָּא... וִימַלְאוּ סְ' תֵּבֵן (some ed. סְרִירוֹת) get ten strong men and let them stuff bags with straw; ed. Bub. 17 סְרוּדוֹת; v. אֵדֶר I.

סַרְיָא, v. סַרְיָא.

סִרְיוֹן pr. n. *Siryon,* name of a mount. Targ. O. Deut. III, 9 (h. text שִׂרְיוֹן; v. סָרֵי).

סֵרִי, סֵרָיוּת f. (סרי) *offal, garbage, offensive matter; stench.* Y. Ḥag. II, 77c bot.; Gen. R. s. 1 מְקוֹם סֵ' a place where garbage is deposited. Ib. s. 28 ... וּמִלְאוּ סֵ' they filled the whole city with stench. Ib. s. 63 וְיִצָּא סֵרִיחוֹ עִמּוֹ (not סְרִירָיתוֹ) let the offensive matter (surrounding the embryo) go out with him; Yalk. ib. 110. Pesik. B'shall. p. 81b; Yalk. Ex. 225 סֵ' putrid fish. Ex. R. s. 42 (ref. to סָרוּ, Ex. XXXII, 8, cmp. סָרָה a. סִירָה I) נַעֲשׂוּ סְ' נַעֲשׂוּ כּוֹבִים (not כּוֹבִים) they have become refuse, they have become thorns. Y. Kidd. III, end, 65a אֲצַל סְ' מוּלִיכִין... וְסְ' מוּלִיכִין mud is

carried to mud, and refuse to refuse (v. סְרִינָא, a. correct quot. s. v.).—V. סִירָה I, 2.

סַרְיוּתָא ch. same, v. סְרִיוּתָא.

סַרְיוֹחָא, סְרִיחָא, v. סְרַח.—[Y. Snh. VII, end, 25d, לסריח, v. סַרְיָא.]

סַרְיוֹרָא, סְרִירָנָא, סְרִירָנָא, v. שְׁרִירִין.

סַרְיוֹרָתָא, v. סְרִירָתָא.

סריותו, Gen. R. s. 63, v. סַרְיוּת.

סָרִיךְ: v. סְרַךְ.

סְרִיכָא f. (סְרַךְ II) *climbing*. B. Kam. 22a (Ar. סִירְכָא), v. סִירְקָא I.

סרימיסין, v. סְרִימִיסָא.

סְרִינָא, v. סִרְיָנָא.

סָרִיס m. 1) (b. h.; סָרַס I, cmp. עָקַר) *impotent, castrate; eunuch*. Yeb. VIII, 4 סְרִיס אדם one emasculated by man, a castrate, opp. to סְ׳ חמה, v. חַמָּה. Ib. 80a וחוא...יביאו ראיה they shall bring evidence that he is twenty years old (without showing the symptoms of maturity), and this is the legal *saris*. Ib. נעשה ס׳ למפרע he is considered as having been a *saris* at the time of the deed (and legally responsible), opp. קטן. Ib. סימני ס׳ וכ׳ persons with the symptoms of impotency . . . are not legally proceeded against (as responsible persons) until they are twenty years of age; a. v. fr.—*Pl.* סָרִיסִין, סָרִיסִים. Snh. 93b ס׳ ממש real castrates (סריס in the real sense). Deut. R. s. 3, v. סָרַס II; a. e.—[2) (homilet., v. סָרַס II) *mediator, manager*. Num. R. s. 11; Cant. R. to III, 7, v. מוּפְלָא.]

סָרִיסָא I ch. same, *castrate*. Targ. Is. LVI, 3.—*Pl.* סָרִיסַיָּא. Ib. 4.

סָרִיסָא II pr. n. m. *Sarisa*, surname of one Levi (on account of a simile drawn from a castrate which he used). Y. Sabb. III, 6a bot.; Y. Bets. II, 61c. Y. Gitt. VI, 48a bot. לוי פריסא (corr. acc.).

סָרִיק, m., *pl.* סָרִיקִין (Saf. of רַק, v. סָרַק I) *idlers, vagabonds*. Tanḥ. Ki Thetsé 1 שסופו...עם הס׳ וכ׳ for he (the rebellious son) will finally waste his father's fortune with the vagabonds with whom he eats &c. Snh. 70b חבורה שכולה ס׳ a company all of which are vagabonds.—Makhsh. I, 6 מפני הס׳ Var. lect., v. סִירָקִין.—[Kidd. 82a הסריקים, v. סָרוֹק.]—[V. סְרִיקִין.]

סְרִיק, סָרִיק m., **סְרִיקָא** I c. ch. same, 1) *empty; hungry*. Targ. Y. Gen. XXXVII, 24 (h. text רֵק).—Targ. Ps. CVII, 9 (h. text שוקקה *longing*).—Yeb. 87a sq. ס׳ גופא an empty body, opp. מליא pregnant.—*Pl.* סְרִיקַיָּא, סָרִיקַיָּא; f. סְרִיקָן. Ab. Zar. 37b ס׳ בוקי, v. בּוּקָא.—2) *vain*.—*Pl.* as ab. Targ. Ps. CXIX, 113 דחשבין מחשבן סריקן (ed. Wil. סריקין; h. text סעפים).—3) *idler, reckless person, robber*.—*Pl.* as ab. Targ. Jud. IX, 4; XI, 3 (h. text ריקים). Targ. Ps. XXV, 3 בזוזין וס׳ (h. text בוגדים רֵיקָם!); a. e.—[סריקא, סריקין, part. pass. of סָרַק q. v.]

סָרִיקָא II m. *hatcheller*, v. סַרְקָא.

בֵּירַת ס׳, v. סִירְיָקָא.

סָרִיקָה f. (סָרַק II) *hatchelling, carding*. Sot. 46b סריקת פשתן hatchelling of flax.

סריקוסתא, v. next art.

סריקות, v. סָרוֹק.

סְרִיקוּתָא I f. (סָרַק II) *comb*. Nidd. 20b (Ar. ed. pr. סריקוסתא).

סְרִיקוּתָא II f. (v. סָרַיִס) *idleness; vanity; recklessness*. Targ. Ps. II, 1 (h. text ריק). Ib. LXXIII, 13; a. e.—Targ. Hos. VII, 3 סְרִיקוּתְהוֹן ed. Lag. (ed. Wil. סְרִיקָתָן).

סִרְיָקִין m. pl. (Syriaci, Συριχοί) 1) *Syrians*. Y. Erub. V, beg. 22b נפשה דס׳ (דסִירְיָקִין) the monument of the Syrians (near Tiberias).—2) (cmp. סוּרְמִי) *Syrian cakes*. Tosef. Pes. I (II), 31 אין יוצאין בס׳ you do not comply with the law (commanding to eat unleavened 'bread of misery' on the first night of Passover) by eating Syrian cakes; ס׳ מצויירין Syrian cakes shaped in figures; Y. ib. II, 29b bot. סרוקין (corr. acc.); Bab. ib. 37a. Ib. סְרִיקֵי בייתוס the Syrian cakes in the house of Boëthos; a. e.

סְרִיקָתָא, constr. סְרִיקַת, v. סְרִיקוּתָא.

סְרִיךְ I, סָרֵיךְ (*Saf.* of ארך, cmp. סרג) *to interweave, twist*; trnsf. (corresp. to h. עָוַת) *to confound*; *to wrong*. Targ. Lam. III, 59; a. e. (interchanging with סָרַב II, q. v.).—Pes. 51a, v. next w.—*Part. pass.* סָרִיךְ, f. סְרִיכָא; *pl.* סְרִיכִין; סְרִיכָן *intricate, perverted*. Targ. Koh. X, 3. Ib. I, 15.

Pa. סָרֵיךְ 1) *to subvert, wrong*. Targ. Lam. III, 36 לְסָרְכָא (ed. Vien. לְסַרְכָא; ed. Lag. לסרבא; h. text לְעַוֹּת).—2) *to confound*, v. next w.

סְרַךְ II (preced.; cmp. סָרַח I) 1) *to clutch, hold fast, hang to*. B. Bath. 86b שאני בהמה דסָרְכָא (Ms. R. דמְסָרְכָא *Pa.*, v. Rabb. D. S. a. l. note 2) it is different with taking possession of an animal, because it clutches (the ground). Ḥull. 51a איית לה מידי למִיסְרַךְ the animal has something to clutch (when falling, so as to break the shock); והאי לית..למ׳ while this (kid) had nothing to cling to. Ib. top ליכא מידי למיסרך there is no object for the blood to hang to (around which to coagulate); כיון דאיכא מחט..מיסרך since a needle has been found there, if the perforation had taken place before slaughtering, blood would have clung round it; a. e.—Part. pass. סָרִיךְ; f. סְרִיכָא; *pl.* סְרִיכִין; סְרִיכָן. Gitt. 68b ס׳ שוטה בחדא מילתא לא סְרִיכָא an insane person does not cling to one fiction (he will betray his insanity in some other way than merely by repeating the same thing). Ḥull. 46b תרי...דס׳ לחדדי two lobes of the lungs which adhere to each other (by a membrane). Ned. 50b ואם איתא כיבא ס׳ עלה if there be a sore

סַרְנִיָּא, סַרְנִי, סַרְנָא, v. סַגְנָן ch.

סַרְנוֹקָא m. (v. next w.) *choking, suffocation.* Targ. Ps. LXVIII, 21 (Ms. סַרְנִיקָתָא; v. Ber. 8ª). Targ. Job VII, 15 Ms. (Ar. סִירוּנְקָא; ed. שִׁירְ סִירְנוּקָא).

סַרְנַק, סַרְנֵיק (= סַגֵּיר, v. סנק) *to close, stop.* Targ Ps. LXIII, 12 (h. text וְיִסָּכְרוּ).

סַרְנִיקָתָא f., v. סַרְנוֹקָא.

סָרַס I, *Pi.* סִירֵס (cmp. חָרַס, רָסַס) *to destroy, uproot; to mutilate,* esp. *to make impotent.* Tosef. B. Bath. IV, 7 חלות דבש אינו רשאי לְסָרֵס וכ׳ ed. Zuck. (oth. ed. לירש) if the honey-combs of a bee-hive are sold, the purchaser must not uproot (tear out) all of them at the same time, but must leave the outermost cakes &c. Sot. 36ª סֵירְסָתָן מלמטה it (the wasp צִרְעָה) mutilated them at their lower extremities. Cant. R. to I, 1 סֵירְסוֹ made him impotent. Kidd. 25ª עבד שסָרָסוֹ וכ׳ a slave whom his master mutilated by injury to his testicles. Sabb. 110ᵇ תרוצה שיְסָרֵס וכ׳ if one desires to emasculate a cock, let him take off his comb, and he will thereby be emasculated (without an operation). Ib. 111ª בְּמָסְרֵס אחר מסרס if one adds to the mutilation caused by another person; a. fr.—B. Bath. V, 3 נוטל ג׳ נחלין ומסרס the buyer takes three broods, after which the owner may make the bees impotent of propagation; ib. 80ª במה מְסָרְסָן וכ׳ by what means does one make them impotent?... By feeding them with mustard. Ib. לא חרדל מסרסן וכ׳ mustard does not make them impotent &c.—Trnsf. *to disarrange, upset; to transpose.* Ib. (another interpret. of ומסרס, Mish. l. c.) בסירוס.. נוטל, v. סֵירוּס. Ib. 119ᵇ (ref. to Num. XXVII, 2) סָרַס חמקרא ודרשהו invert the order in which the persons are mentioned in that verse, and interpret it. Lev. R. s. 27, beg. (ref. to Ps. XXXVI, 7) סרס המקרא וכ׳ transpose the verse, and explain it: 'thy kindness is as far above thy judgments, as the mountains are above the great deep'. Ex. R. s. 5 (ref. to מי, Ex. V, 2) סרס אותו מי ים וכ׳ transpose *mi* and read *yam*, the sea made thee know the Lord; a. fr.—[Lev. R. s. 12 מסרסתו, read: מְסַטַּרְתּוֹ, v. סָטַר.]—*Part. pass.* מְסוֹרָס *upside down, transposed* &c. Nidd. III, 5 יצא..מס׳ if the embryo came out with its feet foremost. Num. R. s. 11 (ref. to Ex. XX, 24) זה מקרא מס׳ וכ׳ this verse must be interpreted by transposition, wherever I shall come and bless thee, there I shall allow my Name (the Tetragrammaton) to be pronounced. Mekh. B'shall., Vayass'a, s. 4. Gen. R. s. 70 (ref. to Gen. XXVIII, 22) מְסוֹרָסֶת היא הפרשה the accounts of the section are not in chronological order, opp. על הסדר וכ׳; a. e.

Hithpa. הִסְתָּרֵס, *Nithpa.* נִסְתָּרֵס 1) *to be emasculated.* Sabb. 110ᵇ והוא מִסְתָּרֵס וכ׳ v. supra. Gen. R. s. 86; a. e.—2) (cmp. עָקַר) *to be uprooted, removed.* Snh. 93ᵇ נִסְתָּרְסָה ע״ז וכ׳ idolatry was uprooted in their days (in the days of Hanania, Mishael &c.). Mekh. Mishp. s. 20 [read:] שלא תִּסְתָּרֵס שבת בראשית ממקומה to intimate that the weekly Sabbath is not to be removed from its place, i. e. that it must be observed also in the Sabbatical year; Yalk. Ex. 354. Mekh. l. c. שלא יִסְתָּרְסוּ שלש וכ׳ that the three festivals in the bowels, it will cling to it (v. עָרוֹמִיתָא); a. e.—2) *to confound,* v. infra.

Pa. סָרֵיךְ same, 1) *to clutch*; (cmp. טָפַס) *to climb.* Bets. 11ª סָרוּכֵי סָרוּךְ וסלקו they clutched and climbed up. B. Kam. 20ª סרך סלק וכ׳ it climbed, came up and ate &c. Ib. לסרוכי ולמסלק (not לסרוכיה; Ms. F. למיסרך, v. Rabb. D. S. a. l. note 30) to climb up; a. e.—2) *to cling to, adhere.* Hull. 111ª חלב סָרוּכֵי מְסָרֵיךְ (not סרוכיה) milk adheres (and penetrates), opp. מישרק שריך glides off. Ab. Zar. 22ᵇ מְסָרֵיךְ אבתרה (Ms. M. מִיסְרַךְ סָרֵיךְ) he clings to her (runs after her).—3) (v. preced.) *to confound.* Pes. 51ª משום דְּמְסָרְבֵי מילתא (Ms. M. דסריכי; Ms. O. במילתא, v. סָרַב II) because they confound one thing with another (if you permit them one thing, they will allow themselves another); הנך אינשי נמי סָרְבֵי מילתא (Ms. M. סָרְיְכֵי, Ms. O. מסרבי מילתא במילתא) those people (ignorant Jews) will likewise confound &c.; a. e.

Ithpe. אִיסְתָּרִיךְ *to cling to.* Ab. Zar. l. c. כרון דְּמִיסְתָּרִיךְ Rashi (ed. דמיגרי), v. גָּרַר.

סֵרֶךְ m. (preced.) *clinging to, following the example of; habit.* Nidd. 67ᵇ משום ס׳ בתח because her daughter might follow her example (and make the mother's exceptional act a rule for all occasions). Hull. 106ª נטילת משום ס׳ תרומה... the washing of hands before a meal on secular food was introduced for the sake of uniformity with T'rumah (to make it a habit). Y. Yoma III, 40ᵇ bot., sq. טבילת ס׳ an immersion required merely for the sake of uniformity; Bab. ib. 30ª טבילה ס׳. Y. Bicc. III, 64ᵈ bot.; Y. Hag. II, 78ᵇ נטילת ס׳ washing of hands (before meals) for the sake of uniformity (v. supra).

סִירָא, סָרָא ch. same, 1) *adhesion, cohesion.* Bets. 40ª משום ס׳ דמשכא on account of the adhesion of the skin (because the hide is hard to flay unless the animal is watered before slaughtering).—[In ritual: ס׳ *an adhesion* of lobes of the lungs to each other or to the chest.]—2) *climbing,* v. סְרִיבָא.—3) *habit.* Ab. Zar. 30ª ס׳ דגברא נקיטה she is supposed to have adopted her husband's habits. Snh. 51ᵇ ס׳ בעלמא נקט (v. Rabb. D. S. a. l.) he merely used the customary phraseology. Ber. 16ª סְרָכֵיהּ נקט, v. דְּוָשָׁא.—*4) (cmp. b. h. שָׂרִיג) *branch, scion* of a figtree. Cant. R. to I, 1 (prov.) ס׳ דאקים תאינתא a scion which confirms (the reputation of) the fig tree, i. e. a good son of a good father; (Yalk. Sam. 134 בְּרָכָא תניתא (some ed. ברכה), prob. to be read: ברכא דמקרם תינתא).—[סרכר, Yalk. Gen. 116, v. שָׂרָבָא].

סָרָא m. (סרך, *Saf.* of ערך, ארך; cmp. אַרְכָּן I, a. אֲרִיבָא) *manager, commander.* Targ. Prov. VI, 7 (h. text שׁוֹטֵר).—*Pl.* סָרְכִין, סָרְכַיָּא, סַרְ׳. Targ. Deut. I, 15. Ib. XX, 5; a. fr.

סַרְכוּנָא, v. שַׂרְבָּנוּתָא.

סַרְכָן m. (v. סָרָא) *leader, officer* (corresp. to h. נָגִיד). Targ. Y. Gen. XLI, 41. Targ. I Chr. XI, 2 (two versions, with ארכון a. ס׳, combined); a. fr.—Targ. Y. Ex. XXIV, 1 מיכאל סַרְכַן חכמתא Michael, the prince (angel) of wisdom.

סַרְמִיסִין, סַרְמִיטִין, v. חַמִּיסִין.

must not be removed from their place; Yalk. Ex. 356 שלא יסתרו וכ' (corr. acc.).

סָרַס, *Pa.* סָרֵיס ch. same, 1) *to emasculate.* Targ. Y. Lev. XXII, 24.—Ḥag. 14[b] מהו לסָרוסֵי וכ' is it permitted to castrate a dog?—2) *to disarrange, transpose, reverse.* Lev. R. s. 22 הוה מְסָרֵס קריא וכ' Resh Lakish interpreted the verse (Is. LXVI, 3) by transposition (making the subject the predicate &c.), 'he who kilis a man (thinks of it as lightly as if he) had slaughtered an ox' &c. Y. R. Hash. II, end, 58[b] [read:] ר"ש בן ל' מסרס הדין קריא אלופינו מְסַבְּלִים אין כתיב וכ' R. S. b. L. interprets this verse just in a reverse way (to R. Johanan's interpretation), it is not written, 'our teachers bear', but 'our teachers are borne with', when the small bear with (the shortcomings of) the great, then there is no breach &c.—Trnsf. *to plague, torment, weary into submission.* Gen. R. s. 58 (ref. to ופגעו, Gen. XXIII, 8) [read as:] Yalk. ib. 102 פגעוניה לי סָרְסוּנֵיה לי וכ' plague him for me, bore him for me, and if this has no effect, pray for him in my favor (that God may turn his heart to yield to my wishes).

סָרַס II, *Pi.* סִרֵּס (*Saf.* of ארס, cmp. אָרֵיס) *to manage*; trnsf. *to argue.* Y. Snh. I, 18[c] top; Cant. R. to III, 7 (ref. to סריס, II Kings XXV, 19) שמְסָרֵס את ההלכה he manages the decision (argues the point of law); Gen. R. s. 70 (ed. Leipz. מפרד, corr. acc.), v. מִסְפָּלָא.

סָרְסָא, (סָרְסְיָא) m. (preced.) *agent, manager on shares,* esp. *foreman of the brewery.* Bekh. 31[b] ר' אידי סָרְסֵיה דר' וכ' Rashi (ed. סרסיא) R. J. was R. Shesheth's steward. B. Mets. 42[b] אמר ליה לסרסיה וכ' (Ms. F. a. R. לסרסיא) he said to his brewer, take from this pile. Kidd. 52[b] ההוא סרסיא (corresp. to ההוא אריסא, ib.).

סִיר', סָרְסוּר m. (reduplic. of סור; cmp. Arab. *sursûr*) *going around, examination*; (sub. בעל) *expert, middleman, broker* (cmp. סַפְסָרָא, סַפְסָר). B. Bath. V, 8 אם היה ס' לס' . . . ביניהן if a middleman is between them, and the cask is broken (before delivery to the purchaser), the middleman has to suffer the loss; ib. 87[a] במדה ס' when the vessel belonged to the middleman; Deut. R. s. 3 נשברה התחבית נשברה לס'; Tanḥ. Ekeb 11 (corr. acc.). Gen. R. s. 8 עשה לו סחורה ע"י ס' had business done through a commissioner. Koh. R. to X, 16 הדיין יושב..והס' מכריע וכ' the judge is seated, the parties stand, and the mediator tries to compromise between them. Y. Meg. IV, 74[d] top כשם שנתנה ע"י ס' וכ' as the Law was given through an agent (Moses), so it must be taught through an agent (the Amora, v. אָמוֹרָא). Pesik. Haḥod., p. 45[a] הס' the agent (Moses); Pesik. R. s. 15 פני הס' (strike out השליט or השליח, as a gloss to הס'). Lam. R. to I, 18 פרהו ופום סָרְסוּרוֹ against his commandment and that of his agent (the prophet); a. fr.—Y. Ber. III, 6[a] top; Y. M. Kat. III, 83[a] top הס' the agent of sin, v. בָּפָה.—*Pl.* סָרְסוּרִין, סִירִ', סִי'. Num. R. s. 17, end (ref. to Num. XV, 39) הלב..ס' לגוף the heart and the eyes are the body's agents (panders); Tanḥ. Sh'laḥ 15; a. fr.

סִיר', סָרְסוּרָא, סָרְסוּר ch. same. Y. Ab. Zar. I, 39[d] bot., v. סַרְסַר.—*Pl.* סָרְסוּרִין, סָרְסוּרֵי, סִי'. Y. Ber. I, 3[c] top ליבא...ס' דחטאה the heart and the eye are the two agents of sin, v. preced.; Num. R. s. 10.

סָרְסְיָא, v. סָרְסָא.

סַרְסְיָא* f. (סָרַס; cmp. סוּרְסִי) *mutilated* or *reduced coin.* Bekh. 49[b] אסתירא ס' וכ' (Rashi סוסריתא, סוסריתא; Tosaf. סמוריא, prob. meant for סוּרְסִיתָא or סוּרְסִיתָא) a battered or reduced Istira, eight of which sell for a Denar.

סָרְסַר (v. סַרְסוּר) *to negotiate, be agent.* Deut. R. s. 3 כשסָרְסַרְתָּ לישראל וכ' (not כשסדרת) when thou wast the agent for Israel (conveying the Law to them), I gave thee as a reward &c. Tanḥ. Vayikra 6 הרי מְסָרְסְרִין זה לזה they were the agents (pimped) for one another in sins; Yalk. Jer. 309.

סָרְסַר ch. same. Y. Ab. Zar. I, 39[c] sq. ברא..לסרסור קנס דמְסָרְסַר לארמאי he fined the broker (for selling a camel to a gentile), and they called him a man that serves as a Roman agent. Pesik. Shub. p. 165[a] והוה דין מסרסר לדין וכ' and thus they pimped for one another.

סָרְסָרוּת f. (preced.) *agency, broker's fee.* Gen. R. s. 72 סָרְסָרוּתָן של דודאים the brokership (conciliation) through the *dudaim* (Gen. XXX, 16).

סַרְעַפִּים, v. שַׂרְעַפִּים.

סָרַף, *Pi.* סִרֵּף *to cover with resin*, v. שָׂרַף III.

סָרָפִיא m. pl. = h. שְׂרָפִים, *Seraphim, ministering angels.* Targ. Ez. I, 8. Targ. Zech. III, 7 (ed. Wil. שֵׂ; ed. Lag. סִירַפְיָא).

סַרְפִּינִיסַם, סַרְפִּינוֹס, סַרְפִּיגַס, v. סַלְפִּינְגָּס.

סָרְפִּיס, v. אָפִּיס. Tosef. Ab. Zar. V (VI), 1 סרפס (corr. acc.).

סָרַק I (*Saf.* of רק) *to empty.*—*Part. pass.* סָרוּק, *pl.* סְרוּקִין *empty, barren; idle.* Snh. 70[b] Ar. ed. R., v. סָרִיק.—Denom. סָרָק.

סָרַק ch. same. Taan. 21[a] סַרְקִינְהוּ לספטי Ar. (ed. שקלינהו לסיפטיה) they emptied the chests.

סָרַק II (cmp. preced.) [*to cleanse,*] *to comb, card, hatchel* (cmp. b. h. שְׂרִיקוֹת, Is. XIX, 9). Sot. IX, 5 מותר לְסָרוֹק שם וכ' it is permitted to hatchel flax thereon. Naz. VI, 3 אבל לא סוֹרֵק but must not comb his hair. Y. Pes. I, 27[b] top סוֹרֶקֶת must comb her hair (before bathing). Ber. 61[b] הוו סוֹרְקִין את בשרו וכ' they flayed his flesh with iron combs; a. fr.—Dem. I, 4 חסוֹרֵק, v. סָרוֹק. [Tosef. Kel. B. Bath. VII, 10 סורקים, R. S. to Kel. XXX, 3, v. סָרַת I.)—*Part. pass.* סָרוּק; *pl.* סְרוּקִים. Kel. XXVI, 5 עור הסרוק the skin on which the carded wool is placed for sale; עור חסורק the skin which the carder uses as an apron. Yalk. Zech. 574 (play on שרוקים, Zech. I, 8) סרוקים כד"א וכ' 'hatchelled material' as the root *sarak* is used (Is. XIX, 9) in the sense of flax; this refers to the sons of Gershon whose burdens consisted mostly of linen garments.

סָרַק ch., *Pa.* סָרֵיק same. B. Kam. 93b דְּסָרְקֵיהּ סָרוּקֵי נפוצי נפצירה hatchelled it by beating. Lev. R. s. 5, end ס' שערירה he combs his hair. M. Kat. 10b לְסָרוּקֵי סוּסְיָא to curry a horse. Lam. R. to II, 2; Gitt. 57b, a.e. מְסָרֵיקְנָא וכ' I shall flay your flesh with iron combs; Lam. R. introd. (R. Josh. 2) סְרֵיקְנָא; a. e.

סָרַק III, *Pi.* סִרֵק (*Saf.* of ירק; cmp. מרק) *to stain* wood; *to paint.* Kel. XV, 2 סִירְקָן; XXII, 9 סֵירְקוֹ, v. כְּרִיכָּם. —[Cant. R. to I, 1; Yalk. Prov. 960, v. סָרַק.]

סָרָק m. (preced.) *paint.* Snh. 14a; Keth. 17a Ar. (ed. שָׂרָק), v. בּוֹטָל. M. Kat. 9b מעבירה ס' על פניה ed. (Ms. M. a. Ar. מעברת ש') she may pass paint over her face (during the festive week). [Ib. מעברת ס'..של משה, read with Ms. M. a. Rashi: סַמְּנִין.] Sabb. 95a אשה לא תעביר ס' וכ' (Ms. O. a. Ar. ש') a woman must not pass paint over her face (on the Sabbath), because this comes under the category of coloring; Tosef. ib. IX (X), 13 שיש בו ש' . . . לא תקנח a woman must not rub her face with a cloth on which there is paint.

סֶרֶק* m. (preced. wds.) [*that which is marked out with paint for cutting,*] *a strip* of a sheet. Kil. IX, 9 Ms. M.; Tosef. ib. V, 22 (ed. Zuck. סדק); v. סֶרֶט 2.

סְרַכְלִיאוֹפּוֹלִיס, v. סְ' אַנִי.

סָרָק m. (סָרַק I) *barrenness, desert.*—אילן ס' *a tree which bears no fruit; shade-tree, wild-tree.* Kil. VI, 5 (ref. to ib. 3) איזהו אילן ס' כל שאינו וכ' what tree is meant by *illan s'raḳ*? Any tree which bears no fruit; (oth. opin.) הכל א' ס' חוץ מן חזרת וכ' all trees are *s'raḳ*, except olive and fig trees; (oth. opin.) כל שאין...חרי זה א' ס' whatever trees you do not plant in orchards, are called *illan s'raḳ*. B. Kam. 91b (ref. to Deut. XX, 20) כי לא עץ...זה א' ס' 'that it is not a fruit tree', that means a tree which bears no edible fruit; להקדים ס' למאכל (sub. אילן) to prefer (for cutting down) the barren tree to one that has edible fruit; Sifré Deut. 204. Gen. R. s. 16 אומרים לאילני ס' וכ' they ask the fruitless trees, why are you so noisy? Ib. אבל אילני ס' וכ' but the shade-trees are loud, because they are not burdened with fruit; a. fr.

סַרְקָא m. (סָרַק II) *hatcheller, carder.*—*Pl.* סַרְקִין. Targ. Is. XIX, 9 כרתנא דס' ed. Lag. (ed. סְרִיקִין) flax of the hatchellers (h. text שריקות).—[Lam. R. to I, 15 סרקא, סרקי, a corrupt., v. סָאתָא II.]

סַרְקַאי, סַרְקָאָה, v. סַרְקָיָא.

סַרְקִי, v. סִידְקִי.

סַרְקִי m. (v. סָרָק) [*desert-dweller,*] pr. n. *Sarḳí* (Saracenus), a nomadic trading tribe (v. Sm. Dict. Rom. a. Greek Geogr. s. v. Saraceni). Gen. R. s. 48 אחד נדמה לו בדמות ס' וכ' Ar. (ed. סדקי, corr. acc.) one of the angels appeared to him as a Sarḳí, one as a Nabatæan &c.; Yalk. ib. 82 סִירְקִי.—*Pl.* סַרְקִיִּין, סַרְקִיִּין. Y'lamd. to Num. XXIV, 6; Yalk. Num. 771 (ref. to אָהָלִים, Num. l. c.) בקש לעשותן כאהלים של ס' וכ' he (Balaam) wanted to make them like the tents of the Saracens which are removed from place to place. Y. Yoma VI, 43c bot. חס' אוכלין אותו the desert dwellers ate it (the scape-goat that escaped death).

סִיר', סַרְקַאי, סַרְקָאָה, סַרְקָיָא ch. same. Y. Bets. V, end, 63b, v. יְקַר. Y. Dem. I, 22a top מרגלי מן דמלכא סרקיא (prob. to be read דסַרְקָאי) one of the jewels belonging to a chief of the Saracens. Y. B. Mets. II, 8c top מחד סיר' . . . זבנין ליה they bought for him (R. Simon ben Shetaḥ) the ass of a Saracen; (Deut. R. s. 3, in Hebr. dict.: ישמעאלי); a. fr.—*Pl.* סַרְקָאֵי, סַרְקָיִין. Targ. Y. I Gen. XXXVII, 25 (ed. Amst. ערבירין; Y. II סְרָקִיִּין). Ib. XXXIX, 1 Ar. (ed. ערבאי).

סרקין, Men. 39b, v. סִירִיקוֹן.

סַרְקִין* (or סְרָקִין) m. pl. (v. סָרֵיק ch.) *unlawfully acquired.* Y. Taan. I, 64b bot. שמעית עליהון דאינון ס' I heard that they (the coins deposited with you by my father) were ill-gotten.

סָרַר (b. h.) [*to be strong,*] *to lord it, rebel* (cmp. מָרָה). —Part. סוֹרֵר, esp. (בן) ס' ומורה a rebellious son; v. מָרָה. Snh. VIII, 1; a. fr.

סררת, Y. Ber. IV, 8a סלקרת לס', read: לִסְדָרָה.—Y. Sabb. XII, 13d top בס'...אמר, read בִּסְדָרָה; v. סִדְרָא.

סַרְרָת f. (v. סָרַר) = שָׂרָרָה, *office, command.*—*Pl.* סַרְרוֹת. Tanḥ. Kor. 9 הם אבדו ולא סַרְרוֹתָן וכ' (or סְרָרוֹתָן) they perished, but not so their offices, but others in their stead were appointed; Num. R. s. 18 פחדותן (corr. acc., or פְּקוּדָתָן).—V. שְׂרָרָה.

סַרְרוּתָא ch. 1) same. Kidd. 76b דמתא אנא עבידנא ס' I want to be the officer of the town.—2) *lordliness, presumption.* Pes. 104b רברבנותיה דמר וסַרְרוּתֵיהּ דמר (Ms. O. שָׂרְרוּתֵיהּ; Ms. O. 2 סַרְבָּנוּתֵיהּ) your pride and your presumption.

סַרְתָּא = סַעֲרָתָא, q. v.

סְתָו, סַתָּו m. (b. h.) *winter.* Pesik. Haḥod., p. 50a; Pesik. R. s. 15; Cant. R. to II, 11 ולא הוא הגשם ולא הוא וְלֹא הוּא סְתָו ס' are not rain and winter the same?; Yalk. ib. 986 ששה וכ' the winter lasts six months, but the real trouble about them is the rainy season; a. e.

סִי', סְתָוָא, סְתָוָא ch. same. Targ. Gen. VIII, 22 (h. text חֹרֶף). Targ. Is. XVIII, 6 ויעברון ס' (h. text ותחרף); a. e.—B. Bath. 3b סתרי..ס' ובי ס' וכ' they tore down and built the summer house (of worship) in winter, and the winter house in summer. Men. 41a, v. סְדִינָא; a. fr.—Y. Taan. II, 65b top מן עפר קיטא לס' out of the summer's dust the winter's mud is made, i. e. your doing during the year is passed in review at its end.

סִיתִי, סְתָוִנִי, סְתָוָנִית f., *pl.* סִתְוָונִיּוֹת, סְתָוָנִי, סִתְוָנִי (preced.) *winter-fruits, late fruits* (remaining on the tree until winter-time). Shebi. IX, 4. Ter. XI, 2 חומץ ס' vinegar made of late grapes; a. fr—V. סִיפְוָונִיּוֹת.

סְתוֹם (or סְתוּם) m. (סָתַם) *closing up, pasting over.* Ab. Zar. 69[b] סְתוּמוֹ ניכר (or סְתוּמוֹ; Ms. M. שתמו) its paste will tell (that the cask has been tampered with); v. שְׁתָם.

סְתוּמָה, v. סְתִימָה, a. סְתָמָא.

סְתוּמְתָּאָה, v. סְתִימְתָּאָה.

סְתָוָנִית, v. סְתָוְנִית.

סְתוֹר (b.h.) pr.n.m. *Sethor,* one of the twelve spies. Sot. 34[b]; Gen. R. s. 71; a. e.; v. סְתוֹרִים.—[Tosef. Men. IX, 14 סְתִירָה II.].

סְתוֹרָא m. (סָתַר II) *destroyer.*—*Pl.* סְתוֹרֵי. Yoma 10[a], v. בְּנוֹרָא.

סְתוֹרִין, סְתוֹרִים m. pl. (preced.) *confusion, mischief.* Gen. R. s. 71 (play on סְתוֹר q. v.) בן ס' (not בין) a doer of mischief; (Yalk. ib. 126 בר מסתורין, v. מְסְתוֹרִין).

סְתוּת, v. סִיתוּת.

סְתִי, Lam. R. to I, 15 some ed., v. סְאָתָא II.

סְתִידְרָאוֹת f. pl. (*Hithpa.* noun of סְדַר, as שְׁתַחְוָיָה for הִשְׁתַּחֲוָיָה; cmp. אִסְתְּרִידְרָא) *riggings, sail-yards.* Ab. d'R. N. ch. XXXI בעולם ס' באדם וכ' there are sail-yards in the world, and so there are sail-yards in the structure of man, that is, his two arms.

סְתִיו, v. סְתָו.

סְתִימָא, v. סְתִימְתָּא.

סְתִימָה f. (סָתַם) *closing, closure, cover.* Snh. 47[b], a. e. סְתִימַת חגולל, v. גּוֹלֶל. Kel. VIII, 8 מן הס' ולפנים (ed. Dehr. הסתומה) from where the covering of the vessel begins and farther inside (not the rim surrounding the lid); Tosef. ib. B. Kam. VI, 15 סְתוֹ'.

סְתִימְתָּא f. (preced.) *that which is closed up, secret.*—*Pl.* סְתִימָאתָא. Targ. II Esth. IX, 14 (ed. Lag. סְתִירָאתָא).

סְתִימְתָּאָה m. (v. סָתַם) *an unnamed authority.* Bekh. 30[a]; Meg. 2[a] זו דברי ר"ע ס' those are the words of R. Akiba whose opinion has been adopted without naming him. Ib. 26[a] סְתוּמֵי. Keth. 101[b]; a. fr.

סְתִירָה I f. (סָתַר I) *hiding, retirement,* esp. (with ref. to Num. V, 13) *a married woman's retirement with a man under suspicious circumstances.* Sot. 2[a] קינוי וס' the husband's jealousy (warning) and the wife's retirement. Ib.[b] a. fr.

סְתִירָה II f. (סָתַר II) *tearing down, destruction.* Meg. 31[b] סְתִירַת זקנים...ס' the tearing down of the old is building, the building of the young is tearing down; Ned. 40[a]; Tosef. Ab. Zar. I, 19. Tosef. Men. IX, 14 ושל ס' מכל מקום ed. Zuck. (Var. סְתוֹר or סְתוּר) and wood of any kind taken from a torn-down building (or a broken vessel; v. Sifra Vayikra, N'dab., Par. 4, ch. VI; Men. 22[a] עצים..שלא נשתמש בהן הדיוט).—Trnsf. *discontinuance; cancelling.* Y. Naz. II, end, 52[b] סתירת תער כס' ממש the interruption of a Nazarite's vow brought about by cutting his hair, *is* like a real annulment (so that he has to begin his nazariteship anew). Ib. V, 55[b] top לס' שלש for cancelling the nazariteship (the obligation to begin it over again), the cutting of at least three hairs is required; v. סָתַר II.

סְתִירְתָּא f., *pl.* סְתִירָאתָא, v. סְתִימְתָּא.

סְתִית, v. סִיתוּת.

סָתַם (b. h.; = סחתם, *Saf.* of חתם) 1) *to stop up, close, shut.* Ab. Zar. V, 3 כדי שישתום ויסתום ויגוב, v. גָּנַב. B. Mets. VII, 5 שלא יהא..ויהא סותם את הפתח וכ' that he (the laborer) must not be greedy so as to shut the door before himself (make himself objectionable to employers). Ḥull. 43[a], a. e. מרה שניקבה וכבד סותמתה if the bladder of the gall is perforated, and the liver (adhering to the perforated spot) closes it up. Ib. 49[b] חלב טהור סותם clean fat (such as it is permitted to eat) forms a stopper (to an adjacent organ, and makes the animal so affected permitted). Pes. IV, 9 (56[a]) ס' מי גיחון וכ' he stopped up the water of the upper Gihon (II Chr. XXXII, 3); a. fr.—Part. pass. סָתוּם; f. סְתוּמָה; *pl.* סְתוּמִין, סְתוּמִים; סְתוּמוֹת. Yeb. 71[b]; Nidd. 30[b]; Lev. R. s. 14 נפתח הס' ונסתם וכ' the organ which (in the embryonic stage) was closed, opens, and that which was open, closes itself. Bets. IV, 3 בירה...ס' a room filled with fruit which was closed up (with bricks). Y. ib. 62[c] bot. לפסים ס' pots with their lids on (not yet cut apart); Tosef. ib. III, 13; Tosef. Sabb. XVI (XVII), 13. Snh. 94[a] (ref. to לְמַרְבֶּה, Is. IX, 6) מפני מה כל מ"ם...וזה ס' why is every Mem in the middle of a word open, and this one is closed (final Mem). Meg. 3[a] פתוחין...וס' בסוף וכ' open in the middle of words and closed at the end (v. מנצפ"ך); a. fr.—Esp. פרשה סתומה *a paragraph in the Torah separated from the preceding by a vacant space in the middle of the line,* opp. to פתוחה a section beginning a new indented line. Gen. R. s. 96, beg., v. infra. Treat. Sof'rim I, 14 איזוהי ס' כל שהניח וכ' what is a closed paragraph? When space is left &c.; והא נקראת ס'....וכמה ינית and how much space must be left ..., in order that the paragraph may be called closed?; a. fr.—2) *to conceal.* Gen. R. l. c. (ref. to the section beginning with Gen. XLVII, 28) that paragraph is closed, שס' ממנו וכ' because the Lord concealed from his vision all (coming) troubles; (Yalk. ib. 154 שנסתמו ממנו, v. infra); a. e.—*Part. pass.* as ab. *concealed, not explicitly stated,* opp. מפורש. Zeb. 53[a] יְלַמֵּד ס' מן המפורש let that which is not explicitly stated in a law be derived (by analogy) from what is explicitly stated; Sifra Aḥărê, beg. יְלַמֵּד פתוח על הס' let the explicit statement throw light on the implicit. Meg. 15[a] כל...אבותיו ס' a person (mentioned in the Bible) whose deeds and the deeds of whose ancestors are not stated; a. fr.—Y. Bets. l. c. (in Chald. dict.) סתומה *the anonymous opinion,* v. סְתָמָא.

Nif. נִסְתַּם, *Hithpa.* חִסְתַּתֵּם, *Nithpa.* נִסְתַּתֵּם *to be closed; to be concealed; to be silenced.* Gen. R. l. c. בקש..ונ' ממנו

Jacob wanted to reveal the end of the captivity, and it was closed before him; Yalk. ib. l. c. נִסְתְּמוּ מִמֶּנּוּ, v. supra. Cant. R. to I, 4 הֵדִיחַ אוֹמָר . . וּמִסְתַּתְּמִין he said a word (of charm) over them, and they became silent (dumb). Snh. 31b לְעוֹלָם...עַד שֶׁיִּסְתַּתֵּם טְעָנוֹתָיו (Alf. שֶׁיִּסְתּוֹם; Asheri שֶׁיִּסְתְּרוּ) he may continually bring evidence and refute, until he declares himself closed as to his pleas, i. e., until he declares that he has no more evidence to offer. Yeb. 76a; Tosef. ib. X, 4, a. e. נ׳ כְּשֵׁר if the perforation in the membrum has closed itself again, he is considered unblemished. Kel. XIV, 8 נִסְתַּתְּמוּ נִקְבֵי if the holes have been stopped up. Snh. 94a לְכָךְ נ׳ therefore the Mem was closed (the final מ was written). Sot. 13b נִסְתַּתְּמוּ מִמֶּנּוּ שַׁעֲרֵי וכ׳ the gates of wisdom were closed before him (he lost his judicial judgment); a. e.

Pi. סִיתֵּם *to close.* Y. Snh. X, 28c bot. הֵיוּ . . מְסַתְּמִין וכ׳ the ministering angels closed the windows (of heaven) that the prayer of Manasseh might not rise; Deut. R. s. 2; (Pesik. Shub., p. 162b סוֹתְמִין).

סְתַם ch. same. Targ. II Chr. XXXII, 3. Targ. II Esth. I, 2 (3) ס׳ נִפְשִׁירָה (the gate) closed itself; a. fr.—Part. pass. סָתִים; f. סְתִימָא; *pl.* סְתִימִין, סְתַיְמַיָּא, סְתִימָן; סְתִימָן. Targ. Ez. XLI, 16. Targ. Y. I Gen. XLIX, 1; a. e.—Hull. 49b חַד סָתִים one of them stops up a perforation (by close adhesion, v. preced.). Ib. sq. וּלְדִידְהוּ מִיסְתַּם נְמֵי לָא ס׳ אִינְהוּ . . they eat (that kind of fat), and for us was it not even to have the effect of closing up the perforation (that the animal in the case be permitted)?; a. fr.—Esp. *to conceal an authority; to state a law without naming the author.* Bets. 2a (ref. to Sabb. XXIV, 4) דס׳ לֵן תַּנָּא כר״ש where the editor of the Mishnah states the law anonymously, in agreement with R. S.'s opinion. Ib.b (ref. to Bets. IV, 3) דס׳ לֵן תַּנָּא כר״י where the editor gives R. Judah's opinion anonymously; a. fr.

Pa. סַתֵּם same. Gitt. 68a וְסַתְּמִינְהוּ בְּגַבֵּי וכ׳ and stopped the waters up with wool.—Part. pass. מְסַתֵּם; f. מְסַתְּמָא; *pl.* מְסַתְּמִין; מְסַתְּמָן. Meg. 3a in the Prophets . . . אִיכָּא מִילֵּי דְּמְסַתְּמָן (Ms. O. דְּסָתְמָן) some things are clearly stated, others obscurely.

Ithpa. אִסְתַּתַּם; *Ithpe.* אִסְתְּתַם *to be closed, stopped up, sealed.* Targ. Esth. VIII, 10. Ib. V, 14 (some ed. אִסְתַּמְּמוּ, incorr.); a. fr.—Targ. Y. Lev. XV, 3 אִיתְּסַתַּם (v. חַתַם).—Keth. 106a אִיסְתַּתַּם טְעָנְתֵיהּ (v. preced.) he declared he had nothing to say (was intimidated). Shebu. 30b מִסְתַּתְּמָן טְעָנְתֵיהּ דְּבַעַל וכ׳ (Ms. M. קַמְסַתְּמָא) the opponent will be intimidated; Yalk. Deut. 922 מִיסַּתְּמָא טְעָנְתֵיהּ וכ׳; a. e.

סְתַם m. (preced.) 1) *closing up.* Tosef. Ab. Zar. VII (VIII), 14; Ab. Zar. 69b, v. סְתוּם, a. שְׁתָם.—2) *something unknown, undefined.* Ib. 74a bot. סְתַם יֵינָן Ms. M. a. Rashi (ed. יַיִן) wine of gentiles of which it is not known that it has been dedicated to an idol, opp. יַיִן נֶסֶךְ; Hull. 4b. Y. Ab. Zar. III, 43b bot. בס׳ חִלּוּקִין they differ with regard to a tree (Asherah) of which it is not known that is has been worshipped. Ib. סְתָמָן עוֹבְדִין וכ׳ those of them (the gentiles) not otherwise known worship an image but not a tree. Macc. 3b הַמַּלְוֶה אֶת חֲבֵירוֹ ס׳ he who makes a loan to his neighbor without terms, cannot claim payment before thirty days. Snh. 25b ס׳ גַּבַּאי כָּשֵׁר a tax collector, unless known to be dishonest, is admissible as witness; ס׳ רוֹעֶה פָּסוּל a shepherd, unless known to guard his flock from illicit pasture, is disqualified. B. Mets. 69a (in Chald. dict.) ס׳ אָרִיסָא וכ׳ the presumption is that a tenant obligates himself, etc. R. Hash. 7b ס׳ כִּי אָגַר וכ׳ as a rule, when one rents a house etc.; a. v. fr.—3) *an opinion stated without an authority, anonymous opinion.* Yeb. 42b, a. fr. מַחְלוֹקֶת וְאַחַ״כ ס׳ הֲלָכָה כְּס׳ where differing opinions are quoted and followed by an anonymous opinion ('the scholars say'), the latter is the practice. Hull. 43a, a. e. הֲלָכָה כְּס׳ מִשְׁנָה the practice follows the anonymous opinion in the Mishnah. Snh. 86a, a. e. ס׳ מַתְנִי׳ ר׳ מֵאִיר וכ׳ wherever an anonymous opinion is stated in the Mishnah, it is R. Meïr's; in the Tosefta, etc.; a. fr.—Y. Sot. I, 17b bot. כָּתוּב לָהּ ס׳ write the order for two men without specified names.

סְתָמָא ch. same. B. Bath. 61b אִי אָמַר לֵיהּ אַרְעָתָא ס׳ if he said to him, fields (I sell thee), without any further qualification. B. Mets. 81b הַנַּח ס׳ 'put it down' without anything else (instead of הַנַּח לְפָנֶיךָ or הַנַּח לְפָנַי); הָא ס׳ דְּמִילְּתָא ולא כְּלוּם from which we deduce that if he said merely, 'put it down', he has said nothing. Ib. 15a, a. fr. ס׳ דְּמִילְּתָא ordinarily. B. Bath. 4a הָא ס׳ אֵין מְחִיבִין אוֹתוֹ but where there is no distinct usage in that respect, we do not force him; a. fr.—Yeb. 42b ס׳ דְּמַתְנִיתִין וּמַחְלוֹקֶת וכ׳ if the Mishnah states an opinion anonymously (as undisputed), and the Boraitha records differences; ס׳ בְּבְרַיְיתָא וכ׳ where the Boraitha states an undisputed opinion; a. v. fr.—Sabb. 157a ר״י ס׳ אַחֲרִינָא אַשְׁכַּח R. J. found another ruling opinion of R. S. without having his name attached to it.—Y. Bets. IV, 62c bot. סְתוּמָה, v. סָתַם.

סָתַק* (dial. for סָדַק) *to split.*—Part. pass. סְתִיק; f. סְתִיקָא. Targ. Y. Lev. XI, 3 Ar. (ed. סְדִי).—V. סְיִתְקָא.

סְתָקִית f. (preced.) = סְדָקִית. Sot. 40a Ar. (ed. סִידְקִית).

סָתַר I (b. h.) *to cover, hide.*

Pi. סִיתֵּר *to conceal.* Meg. 13a (play on אִסְתֵּר) שְׁהֵיתָה מְסַתֶּרֶת דְּבְרֵיהָ she used her words with discretion (ref. to Esth. II, 20); Yalk. Esth. 1053 (not שִׁסְתְּרַת).—Part. pass. מְסוּתָּר; *pl.* מְסוּתָּרִים. Ab. d'R. N. ch. VI דְּבָרִים הַמְּס׳ מִבְּנֵי אָדָם הוֹצִיאָם וכ׳ things which are concealed to men, R. 'Akiba brought forth to the light.

Hif. הִסְתִּיר *to hide.* Yalk. Deut. 941 אַע״פ שֶׁהִסְתַּרְתִּי פָּנַי וכ׳ although I hide my face before them, I will speak to him in a dream.

נִסְתַּר, *Hithpa.* הִסְתַּתֵּר *to be hidden, protected; to hide one's self.* Midr. Till. to Ps. XIX, 7 לע״ל מִי נִסְתָּר מֵחַמָּתוֹ וכ׳ in the future who will be protected from his heat?—Esp. *to retire under suspicious circumstances* (Num. V, 13). Sot. 3a קִינֵּא לָהּ וְנִסְתְּרָה he was jealous of her (forewarned her), and she retired (with the man). Y. ib. I, 16b bot. מַה טִּיבָהּ לְהִיסָּתֵר what business had she to retire? Bab. ib. 5b אַל תִּסָּתְרִי do not hide thyself (with that man); ib. 2b (in Chald. dict.) לָא תִיסָּתְרִי וכ׳ do not hide thyself with that man. Ber. 31b אֵלֵךְ וְאֶסְתַּתֵּר וכ׳ I will go and seclude myself (with a man) before my husband. Ib.

אם כן ילכו . . . ויסתתרו if this be so, all childless women would go and hide themselves; a. fr.—נִסְתָּרוֹת *f.pl.* a) *secret things, mysteries.* Ḥag. 13ᵃ (fr. Ben Sira) אין לך עסק בנ׳ thou must have nothing to do with (must not speculate on) mysteries; Gen. R. s. 8; a. e.—b) *secret sins* for which the whole community is made responsible. Snh. 43ᵇ לא ענש על הנ׳ וכ׳ the Lord did not punish (Israel) for secret sins until &c. Y. Sot. VII, end, 22ᵃ אין לכם עסק בנ׳ you will no more be made responsible for undetected sins.

סְתַר ch., *Pa.* סַתֵּר same, *to hide.*—Part. pass. מְסַתַּר. Targ. Is. LXV, 16. Targ. Jer. XVI, 17 (ed. Wil. מְסַתְּרָן, corr. acc.).

Ithpa. אִסְתַּתַּר, *Ithpe.* אִיסְתַּר *to hide one's self; to find shelter.* Targ. Koh. VII, 12.—*Targ. Y. I Deut. XXIX, 5 מְסַתְּרָא וכ׳ finding shelter in your schools.—Ber. 31ᵇ כיון דמסתתרנא when I closet myself (with a stranger), v. preced. Sot. 2ᵇ זמנין דלא אִיסְתַּתְּרָא ואמר אִיסְתַּתְּרָא (not אִיסְתַּתַּר) it may happen that she did not closet herself with a man, but he (the husband) says that she did &c. Ib. ומסתתרא וליכא וכ׳ Rashi (ed. ומיסתתרה) and she may closet herself, and we have in our days no waters . . . to test her &c.; a. e.

סְתַר II (= סתתר, Saf. of תתר; cmp. Arab. *šatar*) [*to dig under,*] 1) *to upset, tear down.* Meg. 31ᵇ אם אמרו לך זקנים סְתוֹר וכ׳ if the old tell thee, tear down, and the young, build, tear down and build not, v. סְתִירָה II; Ned. 40ᵃ. Sabb. VII, 2 הבונה והסוֹתֵר he who builds (on the Sabbath) or who tears down. Yoma 10ᵃ שיפלו בונין ביד סוֹתְרִין that the builders (of the Temple, the Persians) should fall through the hands of the destroyers (the Romans), v. סָתוֹרָא. Ab. d'R. N. ch. VI סָתְרוֹ ועקרו וכ׳ he dug under it (the rock) and broke it loose &c. Koh. R. to VII, 26 כותל קשה . . . וסוֹתְרוֹ a wall is strong, but man has more power and tears it down; a. fr.—2) [*to stir up,*] *to loosen, unravel.* Sot. I, 5 סותר את שערה the priest loosens her hair (Num. V, 18 ופרע); אם . . . לא היה סוֹתְרוֹ if her hair was beautiful, he did not loosen it. Treat. S'maḥ. ch. VIII סוֹתְרִים שערות וכ׳ you may untie the hair of dead brides; a. e.—3) *to dissolve, decompose.* Lam. R. introd. (R. Ḥănina 1) (ref. to Prov. XXV, 20) כזה . . וסוֹתְרוֹ כך היו סוֹתְרִים וכ׳ as one pours vinegar on natron and decomposes it, so they decomposed (counteracted) the words of the Law; v. infra.—4) *to undo, reverse, invalidate.* Snh. III, 8 כל זמן . . . סותר את הדין whenever he offers new evidence, he reverses the decision, i. e. the court has to try his case again; לאחר שלשים יום אינו סותר after thirty days, the judgment cannot be disturbed.—Esp. *to make void the days of a Nazarite's vow which have been observed, to begin anew.* Naz. II, 10 סותר שבעים he must count seventy days again. Ib. III, 3 ס׳ את הכל he must count over the whole period (of days); אינו ס׳ אלא שבעה he has to count only seven days over. Tosef. ib. II, 13 יש לו לְסַתּוֹר סותר וכ׳ if there is a portion of the period left to undo, i. e., if the period of his vow has not yet expired, he must count thirty days again; כל . . ואין לו לסתור סותר וכ׳ whenever he becomes unclean on a day on which it is improper to offer a sacrifice, and he has nothing left to undo, i. e. his term has expired, and he lacks only a sacrifice to be released: he must count seven days; a. fr.—5 (logics) *to contradict, disprove.* Succ. 26ᵇ, a. fr. מעשה לסתור, v. מַעֲשֶׂה. Sabb. 13ᵇ שאלמלא . . שהיו דבריו סוֹתְרִין וכ׳ but for him, the Book of Ezekiel would have been expunged from the canon, because its words seemed to contradict the words of the Law. Ib. 30ᵃ לא דייך שדבריך סותרין וכ׳ not only do thy words contradict those of David, but they contradict one another; a. fr.—Num. R. s. 13 לא אחד מהן סותר על חבירו neither of them conflicts with the other.—[Yalk. Ex. 356 שלא יסתרו, v. סָרַס I *Ithpa.*]

Hithpa. הִסְתַּתֵּר *to be disarranged, be undone.* Y. Kil. IX, end, 32ᵈ; Y. Sabb. XIII, beg. 14ᵃ מִיסְתַּתֵּר הוא the web will go apart again, opp. מתקיים.

סְתַר ch. same, 1) *to tear down, destroy.* Targ. Y. Deut. VII, 5. Targ. Jer. I, 19; a. fr.—Taan. 20ᵇ . . כל אשיתא הווה ס׳ לה every threatening wall he ordered to be torn down. B. Bath. 3ᵇ לא לִיסְתּוֹר וכ׳ one must not tear down a synagogue before having built another one. Ib. סָתְרֵי ובנו, v. סָתְוָא; a. fr.—2) *to unravel, wind up.* Ḥull. 60ᵃ, v. דְּוַלְלָא.

Pa. סַתֵּר same. Targ. Prov. XV, 25 (Var. ed. Lag. נסטר, corr. acc.). Targ. II Kings XI, 18; a. e.—Yeb. 116ᵇ קרע סַתְּרֵי מזריך . . rend thy garments, disarrange thy hair (in mourning). Ned. 50ᵇ עד דְּמִסַּתְּרִין וכ׳ until the people of his household disarranged their hair for him (in sympathy with his pain).

Ithpa. אִסְתַּתַּר *to be torn down.* Meg. Taan. ch. VIII, v. סוֹרִיגָא.

סֵתֶר m. (b. h.; סָתַר I) *secrecy.* Sot. I, 2 (2ᵃ) נכנסה עמו לבית הס׳ (not בס׳) if she went with him to a closeted place, v. סְתִירָה. Gen. R. s. 45 סִירְתָה, v. גִּלּוּי.—בַּסֵּ׳ *in secret.* B. Bath. 9ᵇ גדול הצושה צדקה בס׳ וכ׳ he that dispenses charity in secret, is greater than Moses. Ḥag. 16ᵃ העובר עבירה בס׳ וכ׳ he who selects a secret place for committing a sin, is considered as though he pushed away the feet of the Divine Presence (denying the omniscience of God). Ab. IV, 4; a. fr.—*Pl.* סְתָרִים, constr. סִתְרֵי, סְתְרֵי. Mikv. IX, 3; Lev. R. s. 15, a. fr. בית הס׳ covered parts of the body, posteriors &c. Meg. 3ᵃ מי הוא זה שגילה סִתְרַיי מי הוא who is he that revealed my secrets to men? Ib. אני סִתַּרְתִּיךָ . . . I did reveal thy secrets. Ḥag. 11ᵇ סתרי ערוות the secrets of the laws of incest, i. e. the laws not explicitly stated (cmp. סָתָם). Y. Keth. V, 29ᵈ bot. סיתרי תורה the secrets of the Law, i. e. logical deductions; a. fr.

סִתְרָא, סִתְרָה, סִ׳ ch. same. Targ. O. Deut. XIII, 7. Targ. Jud. III, 19; a. e.—*Pl.* סִתְרִין, סִ׳. Targ. II Esth. I, 2; a. e.

סִתְרָה f. (b. h. *cover*) same. Pesik. R. s. 1 אין אנו אומרים ס׳ וכ׳ we do not talk secrets (obscure language) &c.

סִתְרִיאֵל pr. n. m. *Sithriel.* Bekh. 57ᵇ.

סָתַת (= סתתת, *Saf.* of תתת), *Pi.* סִיתֵּת *to chip, chisel; to polish.* Sabb. XII, 1 המסתת he who chisels (on the Sabbath). B. Kam. 93ᵇ אבנים וסיתתן . . . גזל if one stole

rough stones and chiselled them. Pesik. 'Ăniya, p. 137[b] מְסַתְּתִין בּוֹ וכ׳ chiselling it, shaping it, carving it (v. סְרַג׳). Ib. Shub., p. 165[a] סַתְּתוּ קִימְעָה וכ׳ chip off little by little &c. Ab. d'R. N. ch. VI הִידָה מְסַתֵּת וְהוֹלֵךְ וכ׳ he went on chipping, until he came to a big rock; a. fr.

סַתָּת m. (preced.) *stone-cutter, chiseller.* Y. B. Mets. X, end, 12[c], v. סִיתְוָת; Bab. ib. 118[b], חַצָּב; a. fr.—Tosef. Kel. B. Mets. IV, 6 כְּלֵי הַס׳ R. S. to Kel. XXI, 2 (ed. הַסַּתָּת) the stone-cutter's implements.—*Pl.* סַתָּתִים, סַתָּתִין. Kel. XXIX, 7. Y. Shek. IV, 48[a] top; a. e.

ע

ע *'Ayin*, the sixteenth letter of the Alphabet. It interchanges with א, and ח, v. letters א a. ח; also with ו, v. letter ו; dialectically with צ, e. g. צָאן and עָאן; with ק, e. g. אַרְעָא a. אַרְקָא.—ע elided, e. g. טוּעֲנָא = טוּנָא; מַהֲנַיִם = מַהֲרַנְּיִם.—V. עי״ן.

ע׳ as a numeral letter, *seventy*, v. א׳.

עָא, sometimes for אָף. Targ. O. Num. XXXI, 20 ed. Vien. (ed. Berl. אָף); a. e.

עָאל, עֵיאֵל, v. עוּל.

עָאן f.=h. צֹאן, *small cattle, sheep.* Targ. Job I, 3 (ed. Wil. עָן). Ib. XLII, 12; a. fr.—V. עָן.—Cant. R. to III, 6 ע׳ אוחרי more sheep; v. עָן.

עָאס* = עֲסִי *to press.* Targ. Job XVI, 9 Ms. Var. (ed. Lag. עמס; ed. Wil. עַסִי).

עָאתָא, עֲאָתָא f. (=עַוָתָא; עֲוַי) *crookedness, perverseness, wrong.* Targ. Prov. XII, 21 דע׳ (not דוע׳). Ib. XV, 16. Ib. IV, 24 (ed. Lag. עָוָתָא, Ms. עֲוָתָא); a. fr.

עָב I m., עָבָה f. (עָבַב) *thick, dense, large.* Men. III, 2, v. בְּלִילָה. Pes. 36[b] sq.; Bets. 22[b] וכ׳ אין אופין פת ע׳ you must not bake thick bread on the Passover; וכמה פת ע׳ טפח and how high must it be to be called thick bread? One handbreadth; ib. (Rabbi's interpret.) פת מרובה a large batch; a. fr.—*Pl.* עָבִים, עָבְיִן; עָבוֹת. Tosef. Kel. B. Bath. V, 11 אלו הן חע׳ these are the thick (heavy) garments; Kel. XXVIII, 8; Y. Sabb. II, 4[d] bot. חע׳ הרכים the thick but soft garments. Mikv. VIII, 3 טפין ע׳ thick (turbid) drops; a. fr.—[Y. Kil. V, beg. 29[d] הרי עבות, ed. Krot. העבות, R. S. to Kil. V, 1 הרי עבים, read: הֶחֱבוּ, v. עָבָה.]

עָב II m. (b. h.; preced.) [*thick,*] *dark cloud.* Gen. R. s. 13 עב שהוא מעבב וכ׳ the cloud is called *'ab*, because it makes the sky look thick (dark); Yalk. ib. 20; Y. Taan. III, 66[c] שהוא מעבה את הרקיע; a. e.—*Pl.* עָבִים. Taan. 3[b] חע׳ והרוחות שניות למטר the clouded sky and the winds are (as blessings) secondary only to the rain. Ib. 20[a] נתקשרו שמים בע׳ the sky became covered with clouds. Ib. נתפזרו חע׳ the clouds dispersed; a. e.

עַב, v. עוֹב.

עָבָא, v. עִיבָּא.

עָבַב *to be thick, dark.*

Pi. עִיבֵּב *to thicken, darken.* Gen. R. s. 13, a. e. מְעַבֵּב, v. עָב II.—V. עָבָה.

עַבְבוּת, v. אַבְאָבִית.

עָבַד (b. h.) [*to work*] 1) *to serve, work for.* Gitt. IV, 5 עוֹבֵד את רבו וכ׳ works one day for his master, and one for himself; a. fr. Esp. *to do priestly service.* Ḥull. 24[b] אחיו הכהנים . . . לַעֲבוֹד וכ׳ his brother priests allow him not to serve, until he is twenty years of age.—2) *to prepare; to till the ground; to dress* (hides). Gen. R. s. 22 קין עובד אדמה Cain the tiller of the ground. Y. Ab. Zar. II, 41[b] bot. גוי עוֹבְדָן; Tosef. ib. IV (V), 10 עוֹבְדוֹ, v. עָבַב I; (Bab. ib. 33[a] עיבדן). Y. Sabb. I, 4[b] top נתן כלים . . . ומצאו עובד בו וכ׳ if one gave a gentile garments to wash, and found him working at them on the Sabbath; a. fr.—*Part. pass.* עָבוּד, *pl.* עֲבוּדִין *dressed,* v. infra.—3) (v. עֲבוֹדָה) *to use* esp. *for idolatrous purposes; to worship.* Tem. VI, 1, v. infra. Ab. Zar. III, 7 (defining כל שעוֹבְדִין (אשרה) אותה a tree which is itself worshipped (not one at which idolatrous rites are performed). Ib. הואיל . . הן עובדין since they worship merely the image (under the tree). Snh. VII, 6 העובד ע״ז אחד השובד וכ׳ he who worships an idol, whether he goes through the regular forms of that particular worship (v. ib. 60[b]), or sacrifices &c. Ab. Zar. III, 5 העכו״ם העובדין וכ׳ as to idolaters that worship mountains and hills (as deities), they (the territories) may be used, but what is on them is forbidden. Ib. 45[b] אילן . . ולבסוף עָבְדוּ if one planted a tree and afterwards made it a subject of worship. Ib. 46[a] ועוֹבְדֵיהֶן בסייף and those (Jews) who worship them are put to death by the sword; Tosef. ib. VI (VII), 8. Sabb. 56[b] . . . אילמלי לא ועָבְדוּ ישראל ע״א had David not listened to evil gossip (against Mephibosheth), . . . Israel would not have worshipped idols (under Jeroboam). Ib. 105[b] עד שיאמר לו עֲבוֹד ע״ז until he (the tempter) finally tells him, worship idols; Tosef. B. Kam. IX, 31. Ḥull. 13[b] נכרים שבח״ל לאו עוֹבְדֵי הן ע״א gentiles outside of Palestine must not be considered as idolaters; a. v. fr.

Nif. נֶעֱבַד 1) *to be prepared, dressed.* Tosef. B. Kam. l. c. עורות שאינן נֶעֱבָדִין ed. Zuck. (oth. ed. עֲבוּדִין) undressed hides; a. e.—2) *to be used,* esp. for illicit purposes; *to be worshipped.* Tem. l. c. המוקצה וכו׳ the animal designated for idolatrous purposes and the one used; expl. כל שעובדין אותו whatever they may use it for ((e. g. yoking the ox, shearing the sheep for the benefit of idolatrous temples). Ib. 28[a] נעבדה בהן עבירה an illicit act has been done with them (by coupling them); ib. לא נֶעֱבְדָה בה עבירה no sinful act has been done with it

(by which to unfit it for the altar). Ab. Zar. 46b יש נ׳ במחובר אצל גבוה does the law forbidding the use in divine worship of objects which have been used for idolatrous purposes include things fixed in the ground? Ib. יש שינוי בנ׳ does change of form restore to legitimate use objects otherwise forbidden on account of their use in connection with idolatry? a. fr.

Nithpa. נִתְעַבֵּד same, v. supra.

Hif. הֶעְבִּיד *to enslave, oppress.* Yalk. Ex. 162 הֶעְבִּידוֹ בכל וכ׳ he (Esau) oppressed him with all sorts of troubles.

Pi. עִיבֵּד *to prepare,* esp. *to dress hides.* Sabb. VII, 2 (among the labors forbidden on the Sabbath) וּמְעַבֵּד את עורו dressing the hide of the deer (to fit it for parchment). Ib. 75b חייב משום מעבד is guilty of a Sabbath offence coming under the category of tanning. Gitt. 54b גווילין .. לא עיבַּדְתִּין לשמן I did not prepare the parchment sheets with the proper intention; a. fr.

עָבַד I, **עֲבִיד** ch. same (corresp. to h. עָשָׂה) 1) *to do, labor; to make; to act.* Targ. Gen. I, 7. Ib. XXXI, 26; a. v. fr.—Ber. 60b לעולם ... כל דעביד רחמנא לטב Ms. M. (ed. לטב עביד; v. Rabb. D. S. a. l. note 3) man should train himself always to say, Whatever the Merciful One does, is for good; Yalk. Job 893 לטב עביד ... כל. Tem. 4b אי עביד מחני, v. חֲנִי. Yeb. 37a מי עֲבוד רבנן תקנתא וכ׳ (not עביד) have the Rabbis adopted special measures for priests &c.? Ib. עֲבִידְנָן כרבנן we act (decide) in accordance with the opinion of the Rabbis. Keth. 60b לא עֲבַדִי נשי דחנקן וכ׳ women will not do such a thing as strangling their children. Kidd. 50a לא ע׳ אינש דמשוי וכ׳ a man will not declare himself a wrongdoer; a. v. fr.—2) *to do, fare, prosper.* Lev. R. s. 5, end מה את עָבִיד how art thou?; ומה ארעא עֲבִידָא and how does the field fare?; מה תורין עֲבִדִין how are the oxen? Ib. ע׳ לב טב he assumes cheerfulness. Gen. R. s. 13 כל שיחתן .. עֲבִדַת ארעא all the talk of people turns on the land (material prosperity): 'the land is doing well' (crops promise to be good); 'the land is not doing well'; a. fr.—3) *to spend time.* Y. Shebi. VIII, 38b top עביד טמיר במערתא וכ׳ he remained hidden in a cave &c.; ib. IX, 38d. Y. Shek. V, 48d top עַבְדַת טמירא וכ׳ she (the ass) remained hidden with them &c.; Gen. R. s. 60 עבדת גבון; a. fr.—*Part. pass.* עָבִיד; f. עֲבִידָא *made, liable to, likely, used to.* Y. Peah III, 17d bot. היך ע׳ how did it happen (i. e. in what case would it make a practical difference for the slave)? R. Hash. 22b, a. e. מילתא דע׳ לאיגלויי, v. גְּלֵי. Shebu. 46a, v. גְּזֵם; a. fr.

Af. אַעֲבִיד, *Pa.* עַבֵּד 1) *to make, produce.* Targ. O. Ex. XXXII, 10 אַעֲבֵיד ed. Berl. (oth. אַעֲבִיד; Y. אֶעְבֹּד). Ib. XXX, 37; a. fr.—Lev. R. s. 28, end, v. infra.—2) *to cause to prosper.* Gen. R. s. 13 כל תפלתן ... מרי עַבְּדִיד ארעא וכ׳ all the prayers of men turn on the earth (mundane affairs): Lord, make the land (crop) thrive, make the land prosper; a. e.—3) *to work through.* Part. pass. מְעַבַּד, מְעִבְדָא. B. Mets. 116b טינא דמע׳ thoroughly kneaded clay.

Ithpe. אִיתְעֲבִיד *to be done; to be made, become.* Targ. Gen. XXIX, 26. Targ. Koh. VIII, 4. Targ. Ps. LXII, 4; a. fr.—Lam. R. to II, 2 בעית לאיעבדא וכ׳ (not לאיבדא, לעיבדא) dost thou want to be made a senator? Lev. R. s. 28, end מאן דעַבְּדִיד .. אתע׳ וכ׳ he who made the comes ..., is now to become a bather &c.; Esth. R. to VI, 10 האי גברא מְעַבְּדִיד .. עביד בלן (corr. acc.); a. fr. [Zeb. 75b דאיעבד, read: דאיערוב, v. עָרַב I.]—V. הִיעֲבַד.

עֶבֶד m. (b. h.; preced. wds.) *slave, servant.* Kidd. 20a הקונה ע׳ עברי וכ׳ he who buys a Hebrew slave, has, so to say, bought a master over himself. Sabb. 89a יש כלום ע׳ שנותן וכ׳ dare a servant salute his master (first)? Snh. 58b (ref. to Prov. XII, 11) אם .. כע׳ לאדמה וכ׳ if a man makes himself a slave to the soil, he will be satisfied with bread &c. Kidd. I, 3 ע׳ כנעני נקנה וכ׳ a Canaanite (gentile) slave is acquired by money, by deed &c. Ib. III, 13 .. ממזר הולד ע׳ if a bastard marries a slave, the child is a slave; הרי זה ע׳ ממזר the child is a bastard slave (subject to the disabilities of both). Shebu. 47b ע׳ מלך כמלך a king's officer is like a king (the inferior person is raised by association with a superior); a. v. fr.—*Pl.* עֲבָדִים. Kidd. 22b (ref. to Lev. XXV, 55) כי לי .. ולא ע׳ לע׳ 'the children of Israel are my servants', but they must not make themselves servants of servants (of human beings). Ab. I, 3 אל תהיו כע׳ וכ׳ be not like the servants that wait upon their master for the sake of getting their fare (reward), v. פְּרָס; a. fr.

עַבְדָּא II, **עֲבִיד, עָבֵד, עַבַד** ch. 1) same. Targ. Gen. IX, 25 (O. ed. Berl. עַבַד; ed. Vien. עֶבֶד). Ib. 26; a. fr.—Gen. R. s. 86 ע׳ זבין ... ע׳ לתרידתון a slave (Potiphar) buys, the son of a handmaid (the Ishmaelite) sells, and the free man (Joseph) is the slave of both; Koh. R. to X, 7. Gitt. 13a, a. e. ע׳ בחפקרא וכ׳, v. חֶפְקְרָא; a. fr.—[Y. Ber. IV, 7c ע׳ נפק, read: עוּבְדָא.]—*Pl.* עַבְדִּין, עַבְדַיָּא, עַבְדֵי. Targ. Gen. XXIV, 25. Targ. Is. LIV, 17. Targ. Prov. XII, 9; a. fr.—B. Kam. 97a דאינשי וכ׳ חוה תקיף ע׳ used to seize slaves of men against whom he had a claim &c. Kidd. 70a רגיל דקרי אינשי ע׳ he is in the habit of calling people slaves; a. fr.—2) *worshipper.* Ned. 62b ע׳ דנורא fire-worshipper (Geber); a. e.

עַבְדּוּ, v. עַבְדּוּתָא.

עַבְדוּת f. (preced. wds.) *slavery, servitude; status of a slave.* Y. Kidd. I, 59d אחת בסוף שש עד שהוא בעַבְדוּתוֹ (not בעבודתו) one declaration at the end of the sixth year, while he is still a slave by law. Pes. X, 5 (in the Passover night service) הוציאנו מע׳ לחרות he led us forth from slavery to freedom; Kidd. 22b. Hor. 10a כמדומין אתם ששררת .. ע׳ וכ׳ you seem to believe that I place a rulership upon you (by appointing you to office), I place servitude upon you (ref. to I Kings XII, 7); a. fr.

עַבְדּוּ, עַבְדּוּתָא ch. same. Targ. O. Ex. XIII, 3; a. fr.—Gitt. 86a (in a deed of sale) עבדא דנן מוצדק לעבדו this slave is lawfully a slave.

עַבְדָּן m. (עָבַד *Pi.*) *hide-dresser, tanner.* Kel. XXVI, 8 עורות של ע׳ hides in the tanner's possession (intended for sale to mechanics). Sabb. I, 8; a. e.—*Pl.* עַבְדָּנִין. Kel. XV, 1 עריבת הע׳ (ed. Dehr. הַעוֹבָדָן) a trough used by tanners.

עַבְדְּקָן m. (comp. of עַב a. דְּקַן; cmp. זַלְהֲקָן) *thick-bearded.* Snh. 100b (Mss. F. a. K. עב דקן), v. סַכְסָן.

עָבָה I, f. of עַב.

עָבָה II, v. עבי.

עבוד, Bekh. VI, 6 (40a) Ms. M., v. אָכוּז.

עִבּוּד, v. עִיבּוּד.

עֲבוֹדָה f. (b. h. עֲבֹדָה; עָבַד) *work, labor, service, attendance,* esp. 1) (in agric.) *space required for attending to a plant.* Kil. VI, 1, a. e. נותנין לו את עֲבוֹדָתוֹ (כדי ע׳) we must allow it (the vine) its space (within which no other seed should be planted). Ib. וכמה הרא עֲבוֹדַת הגפן and how large is the space for the vine? B. Bath. 83a כדי עבודת הכרם as much space as is required for attending to the vineyard. Tosef. Kil. II, 7 עבודת ירק בירק אחר the space to be left between one vegetable and another; a. fr.—2) *service, agricultural implements, working cattle* &c. Gen. R. s. 42 (ref. to אֲכָלָם, Gen. XIV, 11) זו ע׳ this means their agricultural service.—3) *manual labor; servitude, service.* Men. 109b, v. שֵׁירוּת. R. Hash. 11a בר״ח בטלה ע׳ מאבותינו וכ׳ on the New Year's Day (prior to going out of Egypt) our ancestors in Egypt were freed from servitude; a. e.—4) *divine service, priest's service; worship.* Y. Kidd. I, 59d top ויריפסל מן הע׳ and he (the priest) will be made unfit for service. Tosef. Shek. III, 26; Hull. 24a כ״ה ללמוד ושלשים לע׳ twenty-five years is the age for apprenticeship, and thirty years for practical service. Ib. הע׳ בכתף the service of carrying the Tabernacle on the shoulder. Men. l. c. אלמדך סדר ע׳ I will teach thee the order of the priestly service. Yoma 32a המשנה מע׳ לע׳ he who goes from one function of the Temple service to another. Ib. עבודת היום בבגדי וכ׳ the special service of the Day of Atonement is performed in white garments. Ib. 39b הגרלה לאו ע׳ הוא casting lots is no special function. Ib. III, 3 אין אדם נכנס לעזרה לע׳ וכ׳ no one must enter the Temple court for worship, unless &c. Snh. VII, 6 (60b) זו הוא עֲבוֹדָתוֹ (not עבודתה) this is the form of worshipping that deity; a. fr.—Trnsf. *the emoluments of the officiating priest.* B. Kam. 109b, sq. עֲבוֹדָתָהּ (not עבודתו) ועורה וכ׳ the gifts for officiating at its offering and its hide belong to &c.—In gen. *divine worship, prayer.* Ab. I, 2. Taan. 2a (ref. to Deut. XI, 13) איזו הוא ע׳ שבלב . . . זו תפלה what is meant by the service of the heart? Prayer. Arakh. 11a (ref. to Deut. XXVIII, 47) איזו הוא ע׳ .. זה שירה what is the service in joy and cheerfulness of the heart? It is song. Ib. (ref. to Num. IV, 47) איזו הוא ע׳ שצריכה ע׳ וכ׳ what service is that which requires (accompanies) sacrificial service? It is song; a. fr.—חֲיֵי *by the worship!*, for 'by God!' Yeb. 32b. Sifra K'dosh., Par. 2, ch. IV; a. fr.—Esp. *'Ăbodah, the first of the last three sections of the Prayer of Benedictions* (תְּפִלָּה), containing *the prayer for the restoration of the Temple service.* Ber. 29b טעה...בע׳ חוזר לע׳ if he failed to insert the prayer for the New Moon Day in the 'Ăbodah, he must begin the 'Ă. anew; נזכר בהודאה חוזר לע׳ if he recalls the omission while reading the Hodaah (the second of the last three sections), he must begin &c. Y. ib. IV, 8a bot. כל דבר שהוא לַבָּא אומרה בע׳ whatever prayer refers to the future is inserted in the 'A.—Meg. 18a כיון שבאת תפלה באת ע׳ when you speak of prayer (praying that your prayer be acceptable), comes the prayer for the restoration of the Temple service. Ib. 'Ăb. and Hodaah are one thing (belong together); a. fr.—5) ע׳ זָרָה (abbrev. ע״ז) *idolatry,* mostly used for *idol, heathen deity,* interch. in editions with עֲבוֹדַת כּוֹכָבִים וּמַזָּלוֹת (abbrev. ע״א) and עֲבוֹדַת אֱלִילִים (abbrev. עכו״ם, עכו״ז). B. Bath. 110a תעשה כהן לע״א thou (Jonathan, grandson of Moses) to be a priest of idolatry?; כך מקובלני...ישכיר אדם עצמו לע״ז וכ׳ I have a tradition from my grandfather, a man should rather hire himself out for 'strange service', than be dependent on man; הרא סבר לע״ז ממש...אלא ע׳ שזרה לו he thought it meant real strange service (idolatry), but it means 'for labor strange to him' (beneath his station). Snh. V, 1 (40a) השתבד (Mish. ed. עכ״ם את מי עבד וכ׳) in the case of one accused of idolatry, (the witnesses are asked,) whom (what special deity) did he worship? and in what manner did he worship? Ab. Zar. 11b בתי ע״א idolatrous temples (and fairs connected therewith); a. v. fr.—*'Ăbodah Zarah,* name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, of the Order of N'zikin.—*Pl.* עֲבוֹדוֹת. Sifra Sh'mini, Milluim בשעה קלה למדו שבעה ע׳ וכ׳ in a short moment they learned seven sacrificial functions: the slaughtering &c. Yoma 47b זו הרא מע׳ קשות וכ׳ this is one of the difficult services (manipulations) in sacrificial rites. Ib. 32a וחמש ע׳ הן וכ׳ and there were five rites (on the Day of Atonement): the daily morning sacrifice &c.; a. fr.

עָבוּז, v. אָבוּז, a. אָכוּז.

עָבוֹט m. (b. h.; עָבַט; cmp. עָבֹת s. v. עָבוֹת) [*fastening;* cmp. חֲזָקָה,] 1) *pledge, security.* B. Mets. 114b (expl. Deut. XXIV, 12) לא תשכב ועבוטו אצלך thou must not go to bed with his pledge with thee.—2) = עָבִיט *saddle, saddle-bag.* [Tosef. Maasr. III, 13, v. עָבִיט.]—*Pl.* עֲבוֹטוֹת *saddle cushions, rugs* &c., *baggage.* Tanh. Emor, ed. Bub. 26, note 188 אתה יודע שאין לי זהב א״ל ותן לי ע׳ נתן לו טפרטוס וכ׳ thou knowest that I have no gold. Said he to him, then give me the baggage, and he gave him a rug and other garments that he had robbed him of; ib. תן לי אותן ע׳ שנטלת ממני give me that baggage which thou hast taken from me; נתן לו אותו זהב ואותן ע׳ מקצת he gave him that gold (of which he had robbed him) and the baggage, but only a part thereof; Tanh. Emor 18 עֲבִיטוֹת.

עָבוֹךְ m. (עבך, cmp. עבב) *densely covered, thick with leaves.* Targ. O. Deut. XII, 2 (not ענוך); Targ. Jer. III, 13 (h. text ריענן); a. fr.

עֲבוּכְיָא f. (preced.) *thick foliage.* Targ. Job XV, 32 (h. text רענה).

עִבּוּרָא, עִבּוּר, v. sub עיב.

עֲבוּר (b. h.; עָבַר), בַּעֲ׳ *for the sake of.* Taan. 20a נקדרה חמה בַּעֲבוּרוֹ the sun was made to break forth for his sake. Ib. בַּעֲבוּרָן for their sake; a. fr.—[Pesik. Haḥod., p. 45a sq. חרגיש בעבורה, read: בעֲבִירָה.]

עֲבוֹרָא m. (עֲבַר) *passer-by, traveller.* Y. Taan. IV, 69[a] bot. דלא הוו מקבלין לע׳ they would receive no stranger (Lam. R. to II, 2 אכסניא).—*Pl.* עֲבוֹרָיָא. Targ. Y. Gen. XVIII, 3 (ed. Vien. עִיבּוּרַיָּא, corr. acc.).

עַבּוּרָא m. (עֲבַר) *one who hands over.*—*Pl.* constr. עַבּוּרֵי. B. Bath. 133[b], v. אַחְסָנָא.

עָבוֹת f. (b. h. עָבֹת; עָבַת *to twist, plait*) *network, matting;* ע׳ עץ *a tree screened by a network of foliage.* Sifra Emor, Par. 12, ch. XVI (expl. Lev. XXIII, 40) את שענף עצו דומה לקלריצה the tree the ramification around whose trunk resembles plaiting; Y. Succ. III, 53[c] bot. עץ שענפיו חופין...קלריצה a tree the branches of which cover its larger portion and which rises in the shape of a plaiting; Bab. ib. 32[b] שענפיו חופין את עצו whose branches cover up its trunk. Ib. הרכי דמי ע׳ וכ׳ what is *'aboth* like (when is a tree called *'aboth*)? When three leaves are on each stem. Ib. ובלבד שתהא עֲבוֹתוֹ קיימת provided its network (three leaves on each stem) remains; a. e.

עָבוֹת m. (b. h.; preced.) *chain, rope* for fastening the yoke of the animal to the plough (Maim.); [*the pole tied to the yoke* by means of a knotted rope (R. S.)]. Kel. XXI, 2. Sifra Sh'mini, Par. 6, ch. VIII.—Snh. 99[b] (ref. to Is. V, 18) בתחלה..לע׳ העגלה at first the evil inclination resembles a thread of cobweb, and at the end it is like a wagon rope; Yalk. Gen. 129.—*Pl.* עֲבוֹתוֹת. Succ. 52[a]; Yalk. Is. 270 (not עבותי).—V. עָבִית.

עֲבֵט, v. עָבִיט.

עָבַט (denom. of עֲבִיטָא, v. עָבוֹט) *to seize a pledge.*

Ithpe. אִיתְעֲבַט *to have one's goods seized.* B. Kam. 113[b] בר מתא אבר מתא מִיתְעֲבַט the goods of one resident may be seized for the delinquent taxes of a fellow resident (v. תָּפַס).

עָבָה, עבי (b. h.; cmp. עָבַב) *to be thick, dense, dark.*

Nif. נֶעֱבָה *to become thick, swell.* Tanh. Vaëra 3 ובלעין ולא נ׳ יותר וכ׳... Aaron's staff swallowed them up and yet was not thicker than before.

Hif. הֶעֱבָה same. Tosef. Kil. III, 4 הֶעֱבוּ ונעשו מכוונות (not העבן) if the plants on growing denser appeared to form a straight line; Y. ib. V, beg. 29[d] העבות (R. S. to Kil. V, 1 תרו עברים; corr. acc.).

Pi. עִיבָּה *to make thick; to condense, darken; to facilitate growth.* Y. Taan. III, 66[c] מְעַבֶּה, v. עָב II. M. Kat. II, 5 אף מְעַבְּרִין...מְחַפִּין (during the festive week) you may cover up the cut figs with straw;...you may even &c.; expl. ib. 13[b] מחפין אקלושי מעברין אסמוכי by *m'ḥappin* is meant a loose covering, by *m'abbin* a dense, packed covering; (anoth. opin.) מחפין..מע׳..כמין כרי *m'ḥappin* means a loose or a dense covering, *m'abbin* means bringing the figs close together so as to form a pile. Y. Peah III, 17[c] בשעה׳ על מנת להדל if he set the plants close together with the intention of thinning them afterwards. Ib. VII, 20[b] מתוך שהוא מְעַבֶּן וכ׳ because he strengthens the remaining plants (by thinning the field), they produce more fruit the next year (and thus he benefits also the poor). Y. Shebi. I, beg. 33[a] מעבה את הכורת he advances the growth of the ramification, opp. מתיש כוחה. Y. Bets. IV, 62[c] top בשלא נתכוין לְעַבּוֹתָהּ when (in putting wood on the booth) he had not had the intention to cover it more densely; a. e. —Tosef. Peah IV, 14 המעבה את שוקיו (ed. Zuck. המקפח) he who contracts his shoulders (simulating a hump), v. קָפַח.—Part. pass. מְעוּבֶּה, q. v.

עֲבִי ch. same, *to be thick, rough, strong.* Ḥull. 38[a], v. עֲמִי.

עָבֵי m. (preced.) *thick, rough.* Ḥull. 79[a] ע׳ קלירה וכ׳ if the voice of a mule is rough, its dam is an ass, if shrill (צנוקה), a horse.

עָבִי, v. עוֹבִי.

***עַבְיָא** m. (עבי) *cover, concealment.* Targ. Y. II Ex. XIX, 9 (Y. I a. O. עִיבָא; h. text עָב).—Y. Taan. II, 65[b] top (expl. Mic. VII, 3) עבדוה ע׳ עבדוה קלירה וכ׳ וויעבתוה they make it (their speech) a cover, they make it a screen for their guilty acts (cmp. עָבוֹת).

עֲבִיד, עֲבַד v. עֲבַד I, II.

עֲבִידְתָּא, עֲבִידָא, עָבִידָא, v. sub עִיבּוּד.

עָבִיט m. (עבט, v. עָבוֹט; cmp. חָבַט I) [*fastening, pressing,*] 1) (של גמל) *sumpter-saddle* consisting of a pair of panniers tied across the animal's back (Lat. clitellae, Gr. καναθήλια); also *the cushion on the camel's back* (Arab. ǵabiṭ). Sifra M'tsor'a, Zab., Par. 2, ch. III; Kel. XXIII, 2; a. e.—*Pl.* עֲבִיטִין. Tosef. Erub. III (II), 1; Erub. 16[a] top; Y. ib. I, 19[b] bot.—Tanḥ. Emor 18 עבירות v. עָבוֹט.—2) ע׳ של ענבים (cmp. καναθήλια) *a large basket, strapped on the carrier's back, in which grapes are carried during the vintage.* B. Mets. V, 7 (72[b]); Tosef. ib. VI, 2. Tosef. Maasr. III, 13 (ed. Zuck. עבוט, corr. acc.). Tosef. Dem. VI, 11; Y. ib. VI, 25[c] bot. עָבָט. Y. Bets. V, beg. 62[d] העבט. Toh. X, 4, sq. העביט ed. Dehr. (ed. חעבט; Ar. מעבט). Y. M. Kat. II, beg. 81[a] דורכין את עֲבָטוֹ you may press, for the mourner, the grapes in the basket (to prevent ruin by delay); a. e. —3) ע׳ של מימי רגלים *a large vessel for the collection of urine* (for manufacturing purposes). Ber. 25[b] גרתם של רעי ע׳ וכ׳ a vessel for the collection of excrements, and a tub for urine; Tosef. ib. II, 16 Var. B. Bath. 89[b].—Keth. 82[b], read with Tosaf.: ע׳ של נחושת a bronze tub.

עֲבִיטָא ch. same, *sumpter-saddle.* Targ. Gen. XXXI, 34 (h. text כַּר).—Gen. R. s. 74.—Trnsf. *burden, obligation.* Y. B. Kam. X, end 7[c] וכיל מימר ליה את שרי עֲבִיטָךְ מיני he (who has been forced to pay his neighbor's arrear taxes) can say to him, take thy saddle off me, i. e. pay me the amount you would have had to pay the government. Bab. ib. 115[a] זיל שרי עביטך...א״ל he said to that man (whose stolen goods had been bought in good faith), go, untie thy saddle, i. e. redeem thy goods by indemnifying the buyer.

עבין, Y. Taan. I, 64[b] bot. חמר ע׳, read: חמש עבירן, v. עֲבִירְתָּא.

***עֲבִיצָא** m. = חֲבִיצָא 1.—*Pl.* עֲבִיצִין. Y. Ḥall. I, 58[a] top.

עֲבִירָא, v. עֲבִירְתָּא.

עֲבִירָה f. (עָבַר) *passing by.* Y. Erub. I, 19[a] top כדי עֲבִירַת אדם as much space as is required for a person to pass.

עֲבֵרָה, עֲבִירָה f. (preced.) *transgression, sin.* Sot. 3[a] (play on עבר *Hif.*, with ref. to ויעבירו, Ex. XXXVI, 6) אדם עובר ע׳ בסתר והקב״ה מכריז וכ׳ man commits a sin in secret, and the Lord causes his exposure in public; ואין ע׳ אלא לשון הכרזה וכ׳ and the word *'áberah* (cmp. preced.) has the meaning of publication (passing forth) &c. Ib. אין אדם עובר ע׳ אלא אם כן וכ׳ a man does not sin, unless a spirit of insanity has entered into him. Tem. 20[b] אין אדם.... בדבר הבא בע׳ a person cannot obtain atonement by means of a thing which is connected with an offense, v. מְצָוָה; a. v. fr.—Esp. (cmp. אִיסּוּרָא) *sexual immorality.* Gen. R. s. 90. Snh. 70[a] top שהכל מצויין אצלה בע׳ for all people will finally associate with her in an immoral way; a. v. fr.—*Pl.* עֲבֵרוֹת, עֲבֵירוֹת. Yoma VIII, 8 ע׳ קלות light transgressions. Ib. 9 ע׳ שבין אדם למקום sins affecting the relation of man to God; ע׳..לחבירו sins affecting the relation of man to his fellowman; a. fr.

עֲבִירִין, עֲבִירִים, v. עֲכִירִים.

עֲבַר׳, עֲבִירְתָּא f.=h. עֲבִירָה. Targ. Prov. X, 23 עביר (not עביד) עביר׳ (עביד עבידׁ). Ib. XXI, 27. Targ. O. Deut. XXIII, 15; XXIV, 1 עֲבִירַת פתגם (h. text ערות דבר); a. fr.—*Pl.* עֲבִירָן, עֲבִירָתָא. Targ. Job IV, 4 Ms. (ed. Lag. עבירה *sing.*, hebraism; ed. Wil. עֲבֵירָא; oth. ed. עבידתא, incorr.). Targ. Y. Num. XXXV, 25; a. e.—Y. Taan. I, 64[b] bot. [read:] א״ל חמש עבירין האי גוברא עביד בכל יום he said to him, five sins does this man (I) commit every day.

***עֲבִית** f., *pl.* עֲבִיוֹת (עָבַת; cmp. עֲבוֹת) *engines for hurling missiles by means of twisted fibres, ropes &c.* (Lat. tormenta). Lam. R. to IV, 19, v. דָּלַק.

עַבְעָבִית, v. אַבְאָבִית.

***עָבַץ I** (v. next w.) *to become white, be put to shame.* Targ. Ps. XXXIV, 6 עֲבָצוּ Ar. a. Levita (ed. עֲבָצוּ; h. text ויחפרו).

עָבַץ II, עַבְצָא m. (transpos. of בעבץ=בצבץ; cmp. פַּסְפֵּס=פֶּסֶךְ, transpos. of סכסך) *tin.* Targ. Ez. XXVII, 12 (ed. Lag. בערץ). Targ. O. Num. XXXI, 22 ed. Berl. (oth. ed. אבצא).

עָבַר (b. h.) 1) *to be thick, swell; to run over.* Par. VI, 4 כדי שיַעַבְרוּ חמים וכ׳ that the water may overflow into a vessel; a. e.—Ex. R. s. 15 שאני עוֹבֵר, v. עֶבְרָה.—2) (cmp. סָנַי I a. II) *to pass, to cross.* Tosef. Sot. VIII, 1; Sot. 33[b] כיצד עָבְרוּ ישראל את וכ׳ in what manner did the Israelites cross the Jordan? Cant. R. to V, 13 עובר הוא וחוזר וכ׳ he goes over his studies once and again &c.; a. fr.—ע׳ את הדין *to cross the line of justice, to be too severe.* Midd. II, 2 כאילו עברו עליו וכ׳ as if they had treated him too severely (arbitrarily). Ex. R. s. 30 כשם שאני יכול לַעֲבוֹר..ואני איני מַעֲבִיר וכ׳ as I (the Lord) have power to treat the nations with rigor, but refrain from doing so, so shall you not go beyond the line of justice. Ib. עִיבְּרָה את הדין (*Pi.*); a. e.—3) (with על) *to pass over* (a sin); *to forgive.* Cant. R. to V, 5 (play on מור עובר, ib.) מר עובר ע׳ על מרירי the bitterness passes away, he (the Lord) passes over my bitterness (sin). R. Hash. 17[a] (ref. to Mic. VII, 18) למי נושא עון למי שעובר על פשע whose iniquity does he pardon? the iniquity of him who forgives (his neighbor's) transgression; a. e.—4) *to transgress, sin.* Yoma 86[b], a. e. כיון שע׳ אדם עבירה ושנה וכ׳ as soon as a man has committed a sin and repeated it, it becomes to him a permitted act. Ib.[a], a. e. ע׳ על עשה when one has transgressed a positive law (committed a sin of omission). Ib. ע׳ על כריתות וכ׳ when one has committed sins punishable with extinction or death by a court. Erub. 100[a], a. fr. עובר על בל וכ׳, v. בַּל. Keth. VII, 6 חמוֹרֶת על דת וכ׳ if a wife offends against Mosaic or Jewish customs, v. דָּת; Y. ib. VII, 31[c] top נשים חמְעַבְּרוֹת על הדת (*Pi.*); a. v. fr.—5) *to pass, overtake, precede.* Pes. 7[b] כל המצות מברך עליהן עובר לעשייתן in the performance of all religious ceremonies one must say the benediction over them before doing them; מאי משמע דהאי עובר לישנא דאקדומי הוא what evidence is there that this *'ober* has the meaning of precedence? Answ. by ref. to ויעבר (II Sam. XVIII, 23) 'and he arrived before the Cushite'.—6) *to pass by, go away, be removed.* Pes. III, 1 אלו עוֹבְרִין בפסח the following things must pass away (their use must be suspended) during Passover. Bets. 26[a], a. fr. מום עובר a transitory blemish, opp. קבוע. Ber. 26[a] ע׳ יומו בטל קרבנו when its day is passed, the sacrifice of the day is void. Pes. II, 2 חמץ...שע׳ עליו הפסח leavened matter...over which Passover has passed (which had been in the house during Passover). Ber. IX, 3 חצותק לַשֶּׁעָבַר וכ׳ praying for what is passed (decided) is a vain prayer, e. g. if one's wife is with child, and one prays, may it be the will of God that my wife bear a male child; Y. Taan. II, 65[c] bot. נותן הודיה לשעבר וצותק וכ׳ one gives thanks for what is passed, and prays for what is to come. Gitt. VII, 7 כל זמן שאֶעֱבוֹר מכנגד פניך וכ׳ as soon as I shall have been out of thy sight for thirty days; Tosef. ib. VII (V), 10. Keth. 17[a] ע׳ מלפני כלה he passed aside to make room for a bridal procession. Yoma 66[a], a. e. חטאת שעָבְרָה שנתה a sin-offering whose year is passed (that is older than one year); Tem. 22[a] שעִיבְּרָה שניתה (Pi.) whose year is completed (v. infra). Ib. 21[b] בכור שעברה שנתו a first-born animal older than one year; R. Hash. 5[b]; Zeb. 29[a] bot. שעיברה; Tosef. Snh. III, 6 בכור שעיברה זמנו ed. Zuck. (read with Var.: שעבר). Keth. 87[a] על עָבָר as regards the past, v. עָתִיד; a. v. fr.—לַשָּׁעָבָר *in former days.* Gen. R. s. 47, opp. עַכְשָׁיו; a. fr.

Hif. הֶעֱבִיר 1) *to lead past, stroke gently.* Tosef. Sabb. VII (VIII), 23 [read:] מַעֲבִירִין על גבי העין בשבת you are permitted to stroke a sore eye on the Sabbath; Y. ib. XIV, 14[c] bot. מעבירין על העין. Ib. חֶעֱבִירוּ עליו כלים they passed garments over it.—2) *to cause to pass; to remove, displace.* Keth. 17[a] מַעֲבִירִין את המת מלפני כלה וכ׳ a funeral procession is made to make way for a bridal procession, and both of them for the king, v. supra. Gitt. 57[b] שאין אנו מעבירין אותו באל אחר that we shall never displace him for another god; שאין מַעֲבִיר אותנו וכ׳ that

he will never displace us for another nation. Ex. R. s. 30 כאילו הוא מעביר איקונין וכ' as if he removed (defaced) the king's portrait; a. fr.—3) *to go beyond.* Ib. איני מעביר וכ', v. supra. Ib. הבריות מעבירין על הדין וכ' men go beyond the line of justice (are treacherous, cruel), and they are punished; a. e.—4) *to skip over; to forego, postpone.*—ה' על מדותיו, v. מִדָּה.—Yoma 33ª; 58ᵇ, a. fr. אין מעבירין על המצות you must not forego the occasion for performing a religious act. Erub. 64ᵇ אין מעבירין על האוכלין you must not pass by eatables (and let them lie in the street); B. Mets. 23ª; a. fr.—5) *to forego, overlook, pardon.* R. Hash. 17ª (ref. to Mic. VII, 18) מעביר ראשון ראשון (Ms. M. על ראשון וכ'; v. Rabb. D. S. a. l. note) he pardons one sin after the other (before they are put on the scale), and such is the divine dealing. Ib. מעבירין לו על כל פשעיו all his transgressions are pardoned; a. fr.—6) *to cause to forego* or *disregard.* Erub. 41ᵇ שלשה דברים מעבירין...על וכ' three things make a man disregard his own sense (of right) and the sense of his Maker; a. e.

Pi. עִיבֵּר 1) *to be completed, full.* Tem. 22ª, a. e., v. supra.—2) *to transgress repeatedly.* Y. Keth. VII, 31ᶜ top, v. supra.—3) *to go beyond.* Ex. R. l. c. עיברה את הדין, v. supra. [Tosef. B. Kam. VI, 22 שעיברה הדליקה עד, read with Y. ib. VII, 5ᶜ. את ... שעברה.]—4) (v. עֻבָּר) *to carry, be with young.* Kidd. 31ᵇ כי עִבְּרָתוֹ אמו וכ' while his mother was pregnant with him, his father died. Tosef. B. Kam. X, 1 ועִיבְּרָה אצלו (B. Kam. IX, 1 ונִתְעַבְּרָה) and the cow became pregnant while she was in his possession. Ḥull. 58ª; a. fr.—*Part. pass.* f. מְעוּבֶּרֶת; *pl.* מְעוּבָּרוֹת *pregnant.* Yeb. XVI, 1. Ib. 36ᵇ, a. e. מע' חבירו a woman who is with child of another man (divorced or widowed during pregnancy). Gen. R. s. 85 מלכים אני מע' גואלים אני מע' I am pregnant with kings, with redeemers (kings and redeemers are destined to be of my offspring). Yeb. III, 10; a. fr.—4) (v. עִיבּוּר) *to extend the city limits,* for the purpose of defining Sabbath distances, in cases of buildings projecting beyond the city lines (outskirts). Erub. V, 1 כיצד מְעַבְּרִין וכ' (v. אָבַר), defined ib. 53ª; Y. ib. V, beg. 22ᵇ; Y. Ber. VII, 12ᶜ top כאשה עוברה like a pregnant woman; Tosef. ib. VI (V), 1; a. e.—6) *to complement, add to,* esp. *to intercalate a month,* (second Adar); *proclaim a leap year; to complement a month* (v. מָלֵא) *by assigning to it an additional day* (thirty days). Tosef. Snh. II, 1 שנים אומרים צריכה לְעַבֵּר if two judges say, it is necessary to intercalate a month. Ib. 2 על שלשה סימנים מעברין וכ' on three indications the intercalation is decided; על שנים מעברין וכ' when two of them exist, the intercalation is decreed. Ib. ואם עִיבְּרוּהָ הרי זו מעוברת but if they proclaimed it a leap-year, it remains a leap-year; a. fr.—Part. pass. מְעוּבָּר; f. מְעוּבֶּרֶת. R. Hash. 19ᵇ אלול מע' an Elul of thirty days. Snh. 11ᵇ אינה מע' the year is not a leap-year (the declared intercalation is invalid); a. fr.

Hithpa. הִתְעַבֵּר, *Nithpa.* נִתְעַבֵּר 1) *to swell* (with anger), *to become wroth.* Sifré Num. 135 (expl. ויתעבר, Deut. III, 26) כאדם שאומר נ' בר פלוני נתמלא וכ' as a man says, that man (became full) got wroth with me, meaning, he was filled with wrath against me; Yalk. Deut. 818; Sifré Deut. 29 כאשה שאינה יכולה לשוח מפני עוברה (*swelled,*) like a woman that cannot bend down on account of the child she is pregnant with; v. עֻבָּרָה.—2) *to become pregnant.* Gen. R. s. 45 מביאה..נִתְעַבְּרָה she conceived on her first intercourse; אין אשה מִתְעַבֶּרֶת וכ' no woman conceives on &c.; Yeb. 34ª. Ib.ᵇ כדי שלא תִתְעַבֵּר וכ' that she may not become with child, and her beauty &c., v. כָּחַשׁ. B. Kam. IX, 1 ונתעברה אצלו, v. supra; a. fr.—3) *to be extended, to be consolidated into one township.* Y. Erub. V, 22ᵇ bot. יכול אני ... בית מעון מתעברת וכ' I can cause Beth Ma'on and Tiberias to be considered one township (as regards Sabbath distances).—4) *to be added to, to be proclaimed a full month* (of thirty days), *a leap-year* (of thirteen months). Y. R. Hash. III, beg. 58ᶜ ניסן לא נ' מימיו Nisan was never made a full month (by decree of the court); Y. Shebi. X, beg. 39ᵇ; a. e.—Snh. 12ª ראויה ... שתִּתְעַבֵּר that year ought to have been a leap-year. B. Mets. 104ª נִתְעַבְּרָה השנה נתע' לשוכר if the year was made a leap-year, the tenant (that rented by the year) reaps the benefit of the intercalation. R. Hash. 19ᵇ; a. fr.

Nif. נֶעֱבַר (with עֻבָּרָה) *to be committed.* Tosef. B. Kam. X, 3 בהמה ונֶעֱבְרָה בה' עבירה if one stole a beast, and some sinful act was committed on it (by which it became forbidden for any benefit); (B. Kam. IX, 2, a. fr. נעבדה ... עבירה).

עָבַר, עֲבַר ch. same, *to pass, cross, step over, forgive* &c. (v. preced.). Impf. יְעִיבַר; infin. מֵיעְבַּר. Targ. Gen. XXXII, 17. Ib. XII, 6. Targ. O. Deut. XVII, 2 מֵיעְבַּר ed. Berl. (oth. ed. מֶעֱבַר, מֶעְבַּר; Y. מֵעִיבַר). Targ. Ps. CXXIV, 4; a. v. fr.—Sabb. 40ª האי מאן דע' אדרבנן he who disregards Rabbinical enactments. Y. ib. VII, 9ª top; Y. Yeb. VIII, 9ᶜ עֲבַרְתָּ בירך וכ', v. יָדַי I. Y. Ab. Zar. III, 43ᵇ bot. מהו נִיעְבּוֹר קומוי ... עבור how about passing it by?; pass it and ignore it, v. סָמֵי; Y. Ber. II, 4ᵇ מהו מֵיעְבּוֹר (not מיהו); Y. Shek. II, 47ª top; a. fr.

Af. אַעְבַּר, אַעֲבַר as preced. *Hif.* Targ. O. Lev. XVIII, 21 לְאַעֲבָרָא ed. Berl. (oth. ed. לְאַעְבָּא). Targ. Gen. XLVII, 21. Targ. Ex. XXXVI, 6.—Targ. II Sam. XII, 13.—Targ. Mic. VII, 18; a. v. fr.—Esp. (b. h. עִבֵּר) *to pass through; to bar.* Targ. I Kings VI, 21. Targ. O. Ex. XXXVI, 33. —*Part. pass.* מַעְבַּר *passed through, barring.* Ib. XXVI, 28.—Ḥag. 5ª מַעְבִּיר במילה = h. מַעֲבִיר על מדותיו, v. preced. a. מִדָּה.

Pa. עַבֵּר 1) *to be with child, to conceive.* Targ. Ps. LI, 7 עַבְּרַת (ed. Lag. עבריה, Bxt. עֲבָרַת, corr. acc.). Targ. Y. Num. XI, 12 (ed. Vien. עֲבָרְיַת, corr. acc.); a. fr.—Part. pass. f. מְעַבְּרָא, מְעַבְּרָה, מְעַבְּרָתָא; *pl.* מְעַבְּרָן. Targ. Y. Gen. XVI, 11. Ib. XXXVIII, 24; a. e.—B. Kam. 47ª פרה מע' a pregnant cow. Ḥull. 59ᵇ אַפִּילוּ כל מע' all pregnant women miscarried; a. e.—2) as preced. *Hif., to cause to pass; to remove, displace; to cover up.* Ab. Zar. 65ᵇ מְעַבֵּר לְהוּ מעברא he passed them over the ford. Yoma 33ᵇ עַבּוּרֵי דריא וכ', v. דְּרָעָא. Erub. 65ª, v. פּוּם. Ḥull. 18ª שמתירה ועַבְּרֵיה he excommunicated him and removed him (from his office). Ib. מְעַבְּרִינָן לִיה וכ' we remove him and declare his meat *t'refah.* Ber. 27ᵇ תא ונְעַבְּרֵיה come, let us displace him. Ib. 39ª לעבורי זוהמא to carry off foul matter. Y. Ber. II, 4ᶜ bot. חוח מעבר וכ' covered it with a sheet, v. פַּלְיוֹם; a. fr.—Yeb. 63ᵇ עבורי, v. infra.—3) *to declare a full month, a leap year.* Targ. I Chr. XII, 32. Targ. Cant.

VII, 5; a. e.—Snh. 11b בתר דעַבְּרוּהָ after they had declared it a leap year. R. Hash. 20a עַבְּרוּהָ לאלול they have declared Elul a full month; a. e.—Part. pass. מְעֻבָּר; f. מְעֻבֶּרֶתָא. Snh. 12b שתא מע' a leap year; a. e.

Ithpa. אִיתְעַבַּר, אִתְעַבַּר 1) *to become pregnant.* Targ. Y. Gen. XIX, 36, sq.; a. e.—Yeb. 45a אִיתְעַבְּרָא מכותי was with child by a Samaritan.—2) *to get over it, to be appeased.* Yeb. 63b מתקיף... ועַבּוּרֵי אית בה במילא she is irascible, but is easily appeased with a word.—3) *to be waded through, be crossed.* Targ. Ez. XLVII, 5.

עֵבֶר I (b. h.) pr. n. m. *Eber*, a descendant of Shem, believed to have maintained schools (oracles) in connection with Shem. Gen. R. s. 63 (ref. to Gen. XXV, 22) למדרשו של שם וע' to the school of Shem and Eber. Ib. s. 37 נביא גדול הית ע' וכ' E. was a great prophet, for he gave names alluding to coming events. Ib. s. 42 (expl. העברי, Gen. XIV, 13) שהוא מבני בניו של ע' because he is a descendant of Eber; a. fr.

עֵבֶר II m. (b. h.; עָבַר) *border, bank, side.* Gen. R. s. 42 (expl. חעברי, v. preced.) כל העולם כולו מֵעֵ' אחד וכ' the whole world was on one side (idolaters), and he (Abraham) on the other side; שהוא מע' הנהר וכ' because he came from the banks of the river (Euphrates), and spoke the Hebrew language (v. עִבְרִי).—מע' לים *beyond the sea.* Erub. 55a (ref. to Deut. XXX, 12) אם מע' לים.. לעבור אחריה if the Law be beyond the sea, thou must go over to learn it.

עֵ', עֶבְרָא, עִבַּר, עֵבַר, v. עִיבֵּר II, a. next w.

עַבְּרָא m. (עִבַּר) *Pa.) bar, bolt.* Targ. O. Ex. XXVI, 28 (ed. Berl. עֲבָרָא). Targ. Jud. XVI, 3 (ed. Wil. עִבְּרָא).—Erub. 102a, a. fr. עִיבְּרָא דדשא the door bolt.—*Pl.* עַבְּרִין Targ. O. Ex. XXVI, 26, sq.; a. e.

עִבְרַאי, עִבְרָאָה, v. עִבְרִי.

עַבְרָאֵי, עִבְרָאִי, v. עִבְרִי end.

עַבְרָה, v. עֲבִירָה.

עֶבְרָה, v. עִוְּרָה.

עֶבְרָה f. (עִבַּר) 1) = חֲמַת עֶבְרָה q. v.—2) *passing by*; ע' מ־ *passing from one act to another, ceasing.* Y. B. Kam. II, 3a top בשעת עֶבְרָתָן while they were passing by. Nidd. I, 7 בשעת עברתן מלאכול וכ' when they cease to eat T'rumah.

עֶבְרָה f. (b. h.; עָבַר 1) [*swelling, running over,*] *anger, indignation.* Ex. R. s. 15 שהע' שאני עובר קשה הוא severe is the anger with which I am filled. Tanḥ. Vaëthḥ. 6 נתמלא הקב"ה בע' עליו the Lord was filled with anger at him (with ref. to Deut. III, 26). Yalk. Deut. 820 (expl. ויתעבר, Deut. l. c.) נתמלא עלי ע'. Gen. R. s. 13 שהרא אוספת את הע' it calls in the wrath (i. e. it is a sign of forgiveness, with ref. to Ps. LXXXV, 4); a. fr.

עִבְרִי m., עִבְרִית, עִבְרִיָּה f. (b. h.) *Hebrew*; ע' (לשון) *Hebrew language*; ע' (כתב) *Hebrew character, type.* Kidd. I, 2 עבר ע' a Hebrew slave; אמה הע' a Hebrew handmaid. Gen. R. s. 42 ומשירת בלשון ע', v. עֵבֶר II. Gitt. IX, 6 עד אחד עברי וכ' if one witness signed in Hebrew type, and the other in Greek, and again one in Hebrew &c. Ib. 8 גט שכתבו עברית וכ' if a letter of divorce was written in Hebrew, and its witnesses signed in Greek. Y. Meg. I, 71b bot.; Esth. R. to I, 22, a. e. לדיבור ע' the Hebrew language is adapted for oratory; a. fr.—Meg. 18a קראה עבריית... if he read the Megillah in a trans-Euphratean (Aramaic) translation.—*Pl.* עִבְרִים, עִבְרִיִּים; f. עִבְרִיּוֹת. Ib. עבריית לע' an Aramaic translation read before Aramæan Jews. Ex. R. s. 3 למה קורא אותם ע' על שם שעברו ים why does he call them *'Ibriim* (Ex. III, 18)? Because they passed the sea (on going to Egypt). Ib. s. 1. Pesik. R. s. 23; a. fr.

עִי', עִבְרָאָה, עִבְרַאי, עִבְרִי ch. same. Targ. Gen. XIV, 13 (Y. ed. Vien. עִיבְרָא, corr. acc.). Ib. XXXIX, 14; 17 (not עִבְרָאֵי); a. fr.—*Pl.* עִי', עִבְרָאֵי. Ib. XL, 15; a. fr.—[Targ. Num. XXVII, 12; Targ. Deut. XXXII, 49 טורא דע' ed. Berl. (ed. Vien. עַבְרָאֵי, עֲבָרָאֵי; h. text הַר הָעֲבָרִים.]—Pesik. Vayhi, p. 65a; Pesik. R. s. 17; a. fr.

עַבְרִיוֹן m. (עִבַּר, v. עֲבִירָה) *renegade.* Nidd. 13b נקרא ע' may be called a renegade (to idolatry).

עַבְרִיוְנָא ch. same. Sabb. 40a bot. שרי למקרי ליה ע' it is permitted to call him an apostate.

עִבְרָתָא, v. עוּבְרָתָא.

עַגָּא, v. עוּגָּא.

עַגְבָאֵי, עַגְבָאֵי* m. pl. *'Agbeans, 'Ăgebeans,* a tribe in Ituræa, cmp. אַרְגּוֹב. Targ. Ez. XLVII, 16 בריכת ע' (ed. Lag. עגי) the pond of the 'Agebeans (h. text חצר התיכון).

עֲגָבָה f., *pl.* עֲגָבוֹת (עגב *to be round*) *rump, buttocks* (cmp. עֲקֵבַ). Snh. 38b מאקרא וכ' עגבותיו.. (not עגבוריותיו) the earth for Adam's rump was taken from Akra &c.; Yalk. Ps. 888. Nidd. 30b עגבותיו על ב' וכ' and its (the foetus') two heels lie against the two sides of its rump; Lev. R. s. 14; Yalk. ib. 547. Ber. 24a משום ערוה ע'.. the contact of posteriors (of two persons lying in one bed) does not come under the class of indecency (as regards prayer). Sabb. 152a (expl. החגב, Koh. XII, 5) אלו ע' that means the rump; (comment. *the genitals*; Lev. R. s. 18 לוז של שדרה; Koh. R. to XII, 5 קרסולין).

עָגַג (or עוּג) (cmp. עגל) [*to round, roll, press*; denom. עוּגָּה, fr. which] 1) *to draw* (cmp. חגג). Taan. III, 8 (19a); 23a עג עוגה he drew a circle.—[2) *to make a cake.* Ez. IV, 12.]

עָגָה, v. אָגָא.

עָגָה, עֻגָּה, v. עוּגָּה.

עָגוֹל pr. n. m. *'Agul.* Y. Yeb. VI, 7c bot. ר' חנינא בר ע', v. עַגָּל.

עָגוֹל m., עֲגוּלָה f. (b. h. עָגֹל, עֲגֻלָּה; עָגַל) *round.* Nidd. VIII, 4 (58b) ע' a round blood-stain, opp. משוך lengthy. Y. Pes. VIII, 36a bot. גל ע' a round heap of debris, opp.

ארוך. Snh. IV, 3; Ex. R. s. 5 גורן ע׳, v. גֹּרֶן. Y. Erub. II, 20ᵃ; a. fr.

עֻגּוֹל m. (preced.; v. עירגוּל) *round cake, loaf.* Targ. Y. Ex. XXIX, 23 (h. text ככר).—*Pl.* עֻגּוֹלִין. Ib. XL, 4.

עִגּוּלָא, עִגּוּל, v. sub. עירג׳.

עֲגוּלְגֻּלָּא, עֲגוּלְגוּלְתָּא f. (preced. wds.) *round, rolling.* Hull. 64ᵃ; Ab. Zar. 40ᵃ, v. בָּדַר; Tosef. Hull. III (IV), 23 (not לית . . .).

עָגִיל m. (preced. wds.) *circle.* Tosef. Neg. VI, 3, v. עירגוּל.

עַגִּילָא, עַגִּיל m. (preced. wds.) *round shield.* Targ. Ps. XXXV, 2 (h. text צנה). Targ. II Chr. IX, 15; a. e.—*Pl.* עַגִּילַיָּא; עַגִּילִין. Ib. Targ. Ez. XXIII, 24. Targ. II Chr. XXIII, 9; a. e.—Targ. Ps. XLVI, 10, v. עֲגַלְתָּא I.

עָגַל *to be round; to roll; to circle.* Sabb. 85ᵇ ועוֹגֵל בה חמשה and inscribes in it a circle of five in diameter.

Nif. נֶעֱגַל *to be rounded.* Y. Ab. Zar. II, 41ᵇ הוא נסלל ונע׳ the cut in the skin of an animal (whose heart has been taken out while alive) rebounds and becomes rounded.

Pi. עִגֵּל 1) *to draw a circle.* Part. מְעַגֵּל, v. חוֹנִי. Taan. III, 8; a. e.—2) *to roll, press, make even.* Maasr. I, 8 חמגורה משרעגל when the figs are stored in a bin, they are subject to tithes when he has pressed them. Ib. חרה ומעגל וכ׳ דש if after treading figs in a vessel or pressing in a bin &c. Macc. II, 1 חרה מעגל במעגילה if he was levelling the roof with a roller, v. מַעֲגִילָה; Y. ib. II, beg. 31ᶜ (also מְעַגֵּיל, *Hif.*).—3) *to roll on an oiled surface, to smooth a person's skin.* Tosef. Ter. X, 10 ומעגלו על גביו and oints it (the child) by rolling it on his own body; Y. Maas. Sh. II, 53ᶜ top ומעגלו ע״ג מיטיו.—4) *to round off, form a round body,* v. infra.

Hif. הֶעֱגִיל 1) *to round off, form a round body.* Ohol. VII, 4 עד שיעגילו ראש כפיקה; Tosef. ib. VIII, 8 שיעגילו וכ׳ (v. R. S. to Ohol. l. c.), v. פִּיקָא I.—2) *to roll,* v. supra.

Hithpa. הִתְעַגֵּל 1) *to form globules.* Nidd. 56ᵃ מה רוק שמתעגל as the secretion in the mouth is formed in globules on being discharged &c.; ib. 19ᵇ.—2) *to roll one's self on an oiled surface, to smooth one's skin.* Tosef. Ter. l. c. על מבלה של שיש להתעגל עליה on a marble plate to anoint himself upon it. Ib. 11; Tosef. Sabb. III (IV), 17; a. e.

עֲגַל I ch. same, *to be round.* Y. Erub. II, 20ᵃ בהן דעגלין in the case of those stones which are round (forming a fence).

Pa. עַגֵּל 1) *to round off.* Men. 94ᵇ דעגל לחו מיעגל he rounded them off.—2) *to twine around.* Y. Kil. IX, end, 32ᵈ [read:] נסב פסקיא דעמר ועגלה וכ׳ (v. פְּסִיקָא) he took a woolen band and wound it around both of them.

עֵגֶל m. (b. h.) *calf.* Sabb. V, 4. Tosef. Bekh. VI, 13; Kidd. 8ᵃ (Ar. עגוּל). Pes. 112ᵃ, v. רָנַן; a. fr.—Esp. העֵ׳ the golden calf which the Israelites made in the desert. Tosef. Sabb. I, 17 אותו . . שעשוי בו העֵ׳ that day was as ominous to Israel as the day whereon they made the golden calf; Sabb. 17ᵃ. Sot. 14ᵃ שכיפר על מעשה העֵ׳ he made atonement for the sin of the golden calf; a. v. fr.—[Tosef. Neg. VI, 3 בית העֵ׳ Var., v. עִירְגּוּל.]—*Pl.* עֲגָלִים. Snh. 63ᵇ; a. fr.—[Ab. d'R. N. ch. VI, end מבראין העֵ׳, read: העֲגוּלִים, v. עִירְגּוּל.]—*Fem.* עֶגְלָה *heifer.* Sot. VII, 2 פרשת ע׳ ערופה the verses to be read at the ceremony of breaking the heifer's neck (Deut. XXI, 7 sq.). Ib. IX, 7 (47ᵇ) אם נערפה העֵ׳ וכ׳ if the murderer was found after the heifer's neck was broken. Gen. R. s. 44 הראה לו . . . ע׳ ערופה the Lord showed Abraham the ceremony of &c. Sot. 45ᵃ מדידת ע׳ the measuring which is done for the ceremony of &c. (to ascertain the nearest town). Par. I, 1 ע׳ בת שנתה וכ׳ *heifer* (mentioned in the Law) means one not yet one year old, and *cow* means one two years old; a. fr.

עֲגַל II, **עֲגַל** ch. same, v. עִירְגַּל.

עֲגַל III, **עֲגָלָא** m. (עָגַל) [*rolling,*] *swiftness*; לע׳, בע׳ *very soon, swiftly, suddenly.* Targ. Job XX, 5. Targ. Prov. XXIX, 1. Targ. II Esth. VI, 10 בע׳ בע׳ make haste.—Ber. 18ᵇ דלע׳ קא אתית because thou shalt soon come (to us, the dead). Snh. 52ᵃ כי הדכי דלישרוף לע׳ in order that he may be burnt to death so much sooner; Pes. 75ᵃ כי הכי דתרמות בע׳ (Ms. O. לעגל) that she may die the sooner; Yalk. Lev. 630; a. e.

עֶגְלָא I f. *heifer,* v. עֶגְלְתָא.

עֶגְלָא II f. *wagon,* v. עֲגַלְתָּא I.

עֶגְלָה pr. n., בְּרֵיכַת ע׳ *the Pond of 'Igla.* Targ. Jer. XXXI, 38 (ed. Lag. עירגלא; h. text גִּדָּה).

עֶגְלָה f. *heifer,* v. עֵגֶל.

עֲגָלָה f. (b. h.; עָגַל) [*roller,*] *wagon.* Bets. II, 10 ע׳ של קטן children's wagon. Sabb. V, 4 בע׳ שתחת וכ׳ with the little wagon under the tail (to protect the latter from friction, v. חֻמָּט II); a. e.—*Pl.* עֲגָלוֹת. Kel. XXIV, 2 שלש ע׳ וכן וכ׳ there are three classes of wagons (with regard to levitical cleanness), one shaped like a *cathedra*; like a couch . . ., and one for stones (loads). Gen. R. s. 95; a. e.—Esp. עֲגָלָה *the constellation called Charles' Wain* (Ursa Major). Pes. 94ᵇ.

עֲגַלְתָּא I, **עֶגְלָא** (**עֶגְלְתָא**) ch. same. Targ. O. Num. VII, 3 עֶגְלָתָא ed. Berl. (oth. ed. a. Y. עֶגְלָא, עֶגְ׳; Ms. II עֶגְלָא). Targ. Is. XXVIII, 27 (ed. Lag. עגלה); ib. 28; a. e.—Esp. *Charles' Wain.* Ber. 58ᵇ bot. רישא דע׳ the head-star of the Wain; [Rashi: the head of *the Ox* (Taurus)].—*Pl.* עֲגָלָן, עֲגָלָתָא, עֲגָלְתָא. Targ. O. Gen. XLV, 21. Ib. 27 (ed. Vien. עֲגָלָ׳). Targ. Ps. XLVI, 10 Ms. (ed. תרוסיא עגלין round shields).

עֲגַלְתָּא II f. = h. עוּגָל, *basin.* Y. Sabb. III, 6ᵃ bot. מיתן . . . . גו ע׳ to put the bottle of oil into a basin (of hot water), v. נִטְלָא.

עֲגַלְתָּא (**עֲגַלְתָּא**) **עֶגְלָא, עֶגְ׳, עֲגָלָתָא** III f. = h. עֶגְלָה. Targ. Y. Gen. XV, 9. Targ. Deut. XXI, 4 (O. ed. Berl. עֲגָלְתָּא). Targ. O. ib. 3 עֶגְלַת (ed. Berl. עֲגַלַּת; Y. עֶגְלָת). Targ. Hos. X, 11; a. e.—V. עִירְגַּל.

עָגַם (b. h.; cmp. אָגַם) 1) *to be bent, weighed down.*

Part. pass. עָגוּם; f. עָגוּמָה; (cmp. כָּפַף, כָּפֵף) a) *pressed down, tied.* Num. R. s. 10 לשונו ע׳ his (the drunken man's) tongue is tied.—Trnsf. (of a woman) עָגוּמָה *tied to an absent husband, prevented from marrying* (cmp. עָגַן). Y. Snh. VI, 23c עד מתי..ואני יושבת ע׳ בבירתי how long yet shall my husband dwell with thee (Alexandria), and I (Jerusalem) sit a living widow in my house; Y. Ḥag. II, 77d ע׳ עליו ... tied (lonely) for his sake.—b) *bent down, grieving.* Lev. R. s. 1 הירחת נפשו של משה ע׳ עליו Moses' soul within him grieved. Ib. s. 34 שנפשן ע׳ עליהן who are in grief. Ber. 55b הרואה חלום ונפשו ע׳ he who has had a dream and is worried about it; a. e.

עָגַם ch. same. Targ. Job XXX, 25.—Part. pass. עָגֵים; f. עָגִימָא, עָגִימָה; *pl.* עָגִימָן. Targ. Ruth I, 13 (h. text תעגנה). —Y. Meg. III, 74a top מן גו דנפשהון ע׳ וכ׳ since they will grieve (because they are deprived of the reading of the Law), they will go and buy another scroll.

עַגְמָה f. (preced.) *grief*, v. אַגְמָה.

עָגַן (b. h.; v. עָגַם) *to bend; to tie.*—V. עוֹגֵן.—Part. pass. f. עֲגוּנָה *tied to an absent husband, deserted wife.* Y. Gitt. IV, beg. 45c שלא תהא יושבת ע׳ that she may not remain a deserted wife (prevented from marrying again); a. fr.—*Pl.* עֲגוּנוֹת. Ruth R. to I, 13 (ref. to תעגנה, ib.) יכולות יושבות ע׳ לבלתי וכ׳ ... can you afford to sit tied, so as not to get married? Gitt. 33a, a. fr. מפני תקנת ע׳ as a measure in favor of deserted wives (that they may be enabled to marry again). Lev. R. s. 20 הרבה נשים היו יושבות ע׳ ממתינות להם many women (to whom they had made love) remained unmarried, waiting for them (to propose); Tanḥ. Aḥăré 6; a. e.—Trnsf. (of animals in the stable) *left lonely.* Tosef. B. Kam. VIII, 12 מהו לגדל בהמה ... מקיימין את הע׳ שלשים יום how about rearing (for consumption, v. B. Kam. 80a) small cattle in Palestine?... That which remains last (after the others have been disposed of) should be kept (no more than) thirty days; B. Kam. 80a ובלבד שלא ישהה הע׳ שבהן שלשים יום (Tosef. l. c. האחרונה) provided he do not keep the last of them over thirty days.

**Pi.* עִגֵּן *to press against; to smooth.* Tosef. Ter. X, 4 מְעַגֶּנֶת שערה בשערה Var. ed. Zuck. (ed. Zuck. מְעַגֶּגֶת, v. עָגַג; oth. ed. מְעַגֶּלֶת, v. עָגַל) she may smooth her own hair by rubbing it against her (the priest's daughter's) hair.

עַגֵּן ch. same, *to press, tie; to seclude, imprison.* Targ. Is. XXIV, 22 ויעגנונון וכ׳ and they shall press them into the prison house (ed. Lag. ויגונון, ed. Ven. ויגרונון, contr. of ויעגרונון *Af.* (?); Ar. ויעגנון *Ithpa.*; h. text וסגרו).—Part. pass. עָגִּין; *pl.* עָגִּינִין. Ib. XLII, 7. Ib. 22, v. next w. Ib. XLIX, 9.

Pa. עַגֵּן *to make lonely, desert* (a wife). Gitt. 26b ומעגן he might desert her.

Ithpa. אִיתַּעֲגֵן, אִירַעֲגֵן *to be secluded, tied up;* (of a woman) *to be prevented from marrying, be an* עֲגוּנָה. B. Mets. 19a משום דלא תתעגן ותתיב הוא Ms. M. (ed. תיעגין, corr. acc.) it was done in order that she might not remain a widow in life.

עַגְנָא m. (preced.) *solitude, prison.* Targ. Is. XXIV, 22 עַגְנְיָא לְבֵית ע׳, v. preced. Ib. XLII, 22 עַגְנְיָהוֹן Ar. (Regia עַגְנֵיהוֹן *pl.*; ed. Lag. עִירְגוּנָהוֹן; ed. Wil. עַגְרִינִין, v. preced.).

עַגְעַג *to roll*, v. גַּעְגַּע.

עִגָּרוֹן m. (אֲגַר=עָגַר) = אִגְּרוּ, *apt for storage, superior (wheat).* Tosef. Dem. IV, 23 (ed. Zuck. אֲגַרִי, v. אֲגוֹרִי); Y. Naz. V, 54a אגרון.

עָגַשׁ (dial. for נָגַשׁ; cmp. Pesh. Ex. XXI, 29; 36) *to attack, gore.* Part. f. עֲגִישָׁא. Gen. R. s. 80, beg. Ar., v. נָגַשׁ.

עַד m. (b. h.; עוד) *turn, continuation;* (prep.) *up to, until, during, while; in place of.* B. Mets. 87a; Snh. 107b עד אברהם up to Abraham's time, v. זְקָנָה. B. Kam. 55a עד שאתה שואלני וכ׳ during the time that &c., instead of asking me &c. Gen. R. s. 58 עד שלא ישקדע וכ׳ before yet the Lord causes the sun of one righteous man to set, he causes that of another to rise. Kidd. 29b עד כ׳ שנה until a person is twenty years old. Ib. 31a עד היכן כיבוד וכ׳ how far does the duty of honoring parents go?; a. v. fr.—Ber. 26b (ref. to ib. IV, 1 'up to four hours') עד ועד בכלל וכ׳ does it mean 'up to', and that 'up to' included, i. e. including the whole fourth hour of the day, or excluding the fourth hour? Nidd. 58b לימא בעד ועד בכלל קמיפלגי shall we say, their difference turns on the question whether 'until' is meant to include or to exclude the terminus? Ib. איכא עד ועד בכלל ואיכא עד ולא עד בכלל sometimes 'until' means *inclusive of*, and sometimes *exclusive of*. Ib. קמיפלגי בעד ועד דהכא they differ as to the meaning of the word 'until' in this case (in the Mishnah); a. fr.—בְּעַד, בַּעֲד (cmp. עֲבוּר) *in behalf of, for, about.* Midr. Till. to Ps. IV הפונדק בְּעַדֵינוּ...וכי (our w. missing in ed. Bub.) has that innkeeper opened his shop for the first time today, for our benefit? Ib. to Ps. XII שאל בַּעֲדוֹ וכ׳ he inquired about him, where is he?; a. e.—וָעָד, v. עוֹלָם.

עַד ch. same. Targ. Gen. II, 5. Ib. XIV, 14; a. v. fr.—B. Bath. 21a עד שית לא תקביל up to six years of age admit no child to school. Gen. R. s. 44a, a. e. עד דסנדלך, v. כּוּבָּא I. Lam. R. to III, 20 עד דשמינא וכ׳, v. חֲשִׁישׁ II; a. fr.

עֹד v. עוֹד.

עַד, Targ. O. Lev. XI, 13 ed. Amst., v. עַר.

עֵד m. (b. h.; עוד) [*present, confirming,*] (cmp. סהד) *witness, evidence.* Ḥull. 10b, a. e. עד אחד נאמן וכ׳ in matters of ritual the statement of one witness is sufficient. Bekh. 36a, a. e. עד מפי עד a witness testifying to what he has heard from an eye-witness. R. Hash. 26, a. e. אין עד נעשה דיין a witness in the case cannot act as judge. Keth. 21b עד נעשה דיין a witness may act as judge; a. v. fr.—*Pl.* עֵדִים. Ib. דיינים המכירין חתימות ידי ע׳ if the judges know (can identify) the signatures of the witnesses to a document. Ib. II, 3 הע׳ שאמרו וכ׳ if witnesses declare, this is our signature, but we have been forced &c. Ib. 5 אם יש ע׳ וכ׳ if there is evidence that she was a married woman.—Kidd. 48a, a. fr. עירי חתימה, ע׳ מסירה, v. כָּרַת;

a. v. fr.—Trnsf. *evidence, proof.* Sabb. 81ª אם יש עליה עד (euphem.) if there is an evidence (stain of excrements) on it. B. Kam. 11ª top (ref. to Ex. XXII, 12) יביא עד עורה Ar. (ed. עדודה, אדורה, v. אָדַר) he shall offer in evidence its hide.—Esp. *a piece of cloth used by women for ascertaining their condition of cleanness or uncleanness.* Nidd. VIII, 4 עד שהוא נתון וכ׳ if an examining rag (after use) has been put under the cushion &c. Ib. 14ᵇ; 12ª משל לשמש ועד וכ׳ to speak allegorically (euphemistically), the servant and the examiner stand by the side of the threshold &c. (v. שַׁמָּשׁ). Ib. זהו עֵדָן של צנועות (Ar. עִידָן) this (special) rag is that of the chaste women; a. fr.—*Pl.* as ab. Ib. I, 7. Ib. II, 1; a. fr.

עֵדָא, v. עִידָא.

עֲדָא, v. עֲדֵי.

עֵדָא I or **עֲדָא** f. = אֲדָא I. Bekh. 45ᵇ ע׳ אמרת this proves. Pes. 53ᵇ ע׳ תהא let it be this (I admit).—V. עֲדֵי I.

עֵדָא II m. (עֲדֵי II) *plunderer.*—*Pl.* עֲדָיָא. Targ. Jer. XXX, 16.

עֲדָאָה m. (preced.) *booty, spoil.* Targ. O. Num. XXXI, 11, sq. Targ. I Sam. XXX, 16; a. fr.

עִיר׳, עִ׳, עַדְוָא, עַדְבָא m. (עדו, עדב; cmp. עֲדַם) [*rolling*; cmp. פּוּרָל] *lot, share.* Targ. O. Gen. XLIX, 21. Targ. Deut. XXXII, 9. Targ. Esth. IX, 24 עדווא ed. Lag. Targ. Cant. VIII, 11 עירבית (Var. עירויה).—*Pl.* עַדְבִין, עַדְבָיָא. Targ. I Sam. XIV, 42. Targ. Y. Num. XVIII, 7; a. e.

***עֲדַד** (cmp. עֲרַר) *to cut, strip.* Part. pass. עֲדוּד; f. עֲדוּדָה. B. Kam. 11ª, v. אֲרַר.—[Tosef. Makhsh. I, 3 מועדד, מעודדים, v. עוּד.]

עֲדָת I f. (b. h.; עָדָה) [*appointed meeting,*] *assembly, congregation; court; prayer meeting.* Tosef. Snh. XII, 3 (ref. to Ex. XXI, 18) מה אגרוף הידוע לע׳ לעדים וכ׳ as the fist (of the slayer) is ascertained before court and witnesses, so must the stone (weapon) be &c.; B. Kam. 90ᵇ; ib. 91ª. Snh. I, 6 (ref. to Num. XXXV, 24, sq.) ע׳ שופטת וע׳ מצלת there must be a possibility of an incriminating assembly (of ten persons), and of a saving assembly, which makes twenty persons; ומנין לע׳ שהיא וכ׳ and where do we find an intimation that an *'edah* consists of ten?; Y. Ber. IV, 11ᶜ top; a. fr.—Y. Maas. Sh. II, end, 53ᵈ; Koh. R. to IX, 9; Yalk. ib. 989 ע׳ קדושה the holy brotherhood.

***עֵדָת** II f. = עֵדוּת, *testimony.* Tosef. Bekh. III, 8 שכר עֵדָתוֹ ed. Zuck. (oth. ed. עדותו) pay for his testimony.—*Pl.* עֵדוֹת. Bekh. IV, 6 (29ª) עדותיו בטילין *masc.* (Var. in Mish. ed. עדותו בטילה) his testimonies are void; (Kidd. 58ᵇ עדותו בטילה).

עִיר׳, עַדְוָא, עַדְבָא, v. עַדְבָא.

עֲדוֹר, עֲדוֹן, עֲדוּן, עֲדוּר, v. sub עִידּוּר.

עֵדוּת f. (b. h.; v. עוּד) *testimony, evidence.* Ber. 14ᵇ כאילו מעיד ע׳ וכ׳ as if offering evidence of falsehood against himself. Succ. 29ª מעידי ע׳ שקר those who give false witness. Sabb. 22ᵇ (ref. to Lev. XXIV, 3) ע׳ הוא לבאי עולם וכ׳ it (the light in the Temple) is an evidence to mankind that the Divine Presence dwells in Israel; Men. 86ᵇ. Ib. מאי עֵדוּתָהּ how did it give evidence (of the Divine Presence)?; Sabb. l. c. מאי עדות (corr. acc., as Ms. M.). Macc. 5ª גופה של ע׳ (not עדיות) the testimony to the fact itself, v. סָרָה. Ib. I, 7 אם מתקיימת הע׳ בשנים וכ׳ if an evidence is legally established by two witnesses, why does the Scripture mention three? Ib. 8 .. מה שנים עֵדוּתָן בטלה וכ׳ as in the case of two witnesses, if one of them is found out to be a relative or a disqualified witness, their testimony is void, so in the case of three &c. —Ex. R. s. 41 מה כלה ... כל מי שיודע לי ע׳ וכ׳ as the bride ... on entering her chamber (in procession) uncovers her face, as if saying, whoever knows any evidence against me, let him come..., so must the scholar &c.; Yalk. ib. 391; Cant. R. to IV, 11 וזו עֵדוּתִי מעידה עלי and this (procession) is my testimonial testifying for me; a. v. fr.—Trnsf. (v. סָהַדוּ) *tokens of virginity.* Gen. R. s. 60 ממקום עֵדוּתָן Ar. (ed. ערויתן) at the seat of virginity. Ib. s. 45; s. 51 הוציאו עדויתן Ar. (ed.; Yalk. ib. 79 ערוחן).—*Pl.* עֵדָיוֹת. Macc. I, 9 חרי אלו שתי ע׳ these are two testimonies (two independent sets of witnesses); a. fr.—*'Eduyoth,* name of a treatise, of the Order of N'zikin, of the Mishnah and Tosefta, containing statements of traditional deliveries and rules. Ber. 28ª בו ביום נשנית ע׳ on that day *'Eduyoth* was taught.

עֲדָה, עדי I (b. h.; cmp. עוד) [*to turn, pass*; cmp. סוּר and חוּל,] *to pass by; to pass away,* v. next w.

Hof. הוּעֲדָה *to be passed, be caught in passing.* Lev. R. s. 26 (ref. to I Sam. XXIV, 11, a. XXVI, 14) בכנף אמרת בסירה ... ח׳ as to the skirt (of Saul's cloak) thou saidst, it was caught in a bush: have the spear and the cruise also been caught in the bush?; Num. R. s. 19 הועדת (read the second time הועדו); Midr. Till. to Ps. VII; Yalk. Sam. 133, a. e.; (Y. Peah I, 16ª bot.; Y. Sot. I, 17ᵇ הוצרת, חוצרת, חוערו, v. עֲרָה).

עֲדָא, עֲדֵי ch. same, 1) (corresp. to h. עָבַר) *to pass by, between* &c. Targ. O. Gen. XV, 17 עֲדָא ed. Berl. (ed. Vien. די עֲדָא; ed. Amst. עברא). Targ. Is. XLV, 14 יָעְהוּן (ed. Lag. רעידון). Targ. II Kings IV, 8 מֵיעֲדִילוֹחִי ed. Lag. (oth. ed. מֵעֲדִיד׳; fr. עוּד); a. fr.—Part. עָדֵי, עֲדֵי; *pl.* עָדָן. Targ. Is. XLIV, 22. Targ. Jer. IX, 11 ed. Lag. (oth. ed. ריתיב, corr. acc.). Targ. Ez. XXXIX, 14, sq.; a. fr.—Kidd. 33ª כמה עֲדוּ עליהו וכ׳ .. how many vicissitudes have passed over these (old men); R. Hash. 16ª, v. חַרְפַּתְקָא.—2) (corresp. to h. סוּר מ־) *to pass away, cease.* Targ. O. Gen. XLIX, 10. Targ. II Chr. XXXV, 15. Targ. O. Deut. IV, 9 יְעֲדוּן ed. Berl. (oth. יעידון); a. fr.—Yoma 53ᵇ לא יַעֲדֵי וכ׳ (fr. Gen. XLIX, 10).—3) *to carry, become pregnant,* v. infra. Gen. R. s. 23 (play on עדה, Gen. IV, 19) דעֲדָה מינה because she was with child of him.

Pa. עַדֵּי 1) *to remove.* Bets. 32ᵇ עדוהו חושכא, v. מָחַט.—2) (cmp. עִבֵּר *Pi.*) *to carry, be pregnant, conceive.* Targ. O. Gen. IV, 1 (Y. *Af.*). Targ. O. Lev. XII, 2 (ed. Ber. תַּעֲדֵי *Af.*; ed. Vien. תְּעַדֵּי; Y. תְּעַדֵּי, corr. acc.); a. fr.—*Part. pass.* f. מְעַדְּיָא; *pl.* מְעַדְּיָאתָא, מְשַׁדְּיָתָא [*made to carry,*] *pregnant.*

Targ. O. Gen. XVI, 11. Targ. Jer. IV, 31. Targ. Am. I, 13. Targ. Lam. I, 16; a. fr.

Ithpa. אִתַּעֲדָא, *Ittaf.* אִתַּעֲדֵי (corresp. to h. הוּסַר) *to be removed.* Targ. O. Lev. IV, 31 (Y. אִתְעֲדָא). Ib. 35 (Y. אִתַּעֲדָא; ed. Amst. אִתְעֲדָא). Targ. Is. XVII, 1. Targ. II Esth. I, 1, beg.; a. e.

עָדָה, עדי II (b. h.; cmp. עָדַד) *to strip.*

Hif. הַעֲדָה same, *to take off.* Lam. R. introd. (R. Ḥan. 1) יום..ה׳ מתן וכ׳ on the day Nebuchadnezzar came in conflict with Israel, he deprived them of two garments, the garment of priesthood and the garment of royalty.

עָדָא, עדי ch. same, *to strip, tear; to make spoil.* Targ. Is. X, 6. Targ. Ez. XXXVIII, 12, sq.; a. e.

עֲדִי I m. (preced.) *spoil.* Targ. Is. XXXIII, 23 (ed. Wil. עֲדֵי). Targ. Josh. XI, 14 (ed. Wil. עֲדֵי constr.); a. e.—V. עֲדָאָה, עֲדָיְתָא.—[V. עֲדֵי II.]

עֲדִי II m. (b. h.; עָדָה I) *that which is carried* or *put on, cloak, ornament.* Meg. 12b bot., v. פָּתַר. Esth. R. to V, 1 חפארתה ע׳ her cloak of state. Ib. סומכת עֲדָיָהּ supporting her cloak (trail); a. e.—*Pl.* עֲדָיִים. Ab. Zar. 24b מפוארת בעדי ע׳ adorned with the choicest ornaments.

עָדִי pr. n. m. *'Adi.* Ab. Zar. 33a; Men. 69b, v. טַרְיָא.

עֲדֵי I (v. עָדָא I) *here is, here are.* Ber. 42a כפנא ע׳ this is (what we call) hunger. Gitt. 45a, v. גּוּבְרָא. Men. 34a פצימין ע׳ Ms. M. (ed. פצימו, read: פצימיו) here (these extremities of the wall) are its posts.

עֲדֵי II m. (עֲדֵי I), sub נהורא, *passing light, flash.* Targ. Zech. XIV, 6 (some ed. עֲדֵי; h. text זִיקוֹת, v. Rashi a. l.; Pesh. עריא *cold*, P. Sm. 2977).—V. עֲדֵי I.]

עֲדִי עֲדִיָּא m., **עֲדִיתָא** (עֲדִיָּתָא) f. (preced.) *a passing eruption, rash, scurf.* Targ. O. Lev. XIII, 2, a. e. (h. text סַפַּחַת). Ib. 6, a. e. (h. text מִסְפַּחַת).—[Targ. Y. II Deut. XIV, 12 ed. Amst. עדיא, v. עֲדָיָא.]

עֲדִיִּין, Targ. Y. II Gen. VI, 6 some ed., read: אִרְעִין, v. דִּין I ch.

עֲדַיִּין = אֲרִיִּין. Sabb. 88b; Gitt. 36b, v. חֲבִיבוּתָא; Yalk. Cant. 983 עֲרִיִּין. Cant. R. to II, 5, v. זִיו; a. fr.

***עֲדִיָּנָתָא** f. (עָדָה I) [*crossing,*] *board to cover a pit* (?). Sifra M'tsor'a, Zab., Par. 1, ch. II.

עֲדִילָרִין, v. עַרְדִּילִין.

עֲדַיִן, v. עֲדַיִין.

עֲדִינִין, v. עִידּוֹן.

עָדִיךְ m. (עָדַךְ) 1) *ample, liberal.* Yalk. Ps. 876 טובך ע׳ על כל באי עולם רַעֲוֵהוּ וכ׳ thy goodness is ample towards all those entering the world, let thy goodness be ample towards me, and teach me thy law.—2) *better, preferable,* v. next w.

עָדִיף, עָדִיךְ m., **עָדִיפָא** f. ch. (preced.) *more, better, preferable.* Targ. Ps. XLV, 3.—Meg. 3b מקרא מגילה ע׳ the reading of the M'gillah takes precedence; מת מצוה ע׳ the burial of a dead person without relatives (v. מֵצָוָה) takes precedence. Yeb. 39a חליצת גדול ע׳ the discharge of the Y'bamah (v. חֲלִיצָה) by the elder brother is preferable; ביאת קטן ע׳ the marriage of the Y'bamah to the younger brother is preferable; a. fr.—*Pl.* עֲדִיפֵי. Meg. 3a אינהו ע׳ מינה they (Haggai, Zechariah and Malachi) rank higher than he (Daniel); a. fr.—With personal pron. *to be better* &c. B. Mets. 101b לא עָדִיפַתְּ מינאי thou hast no more rights than I have. Keth. 103b לא עָדִיפְנָא ממשה וכ׳ I am not more than Moses our teacher; a. fr.

עֲדִירָה f. (עָדַר) *hoeing.*—*Pl.* עֲדִירוֹת. Koh. R. to II, 23 עדור לי שתי ע׳ do for me the hoeing of two fields; Gen. R. s. 27 עֲדִירְיוֹת (fr. עֲדָרָה).

עֲדִירִין, Y. Keth. VI, 30d top אשכחינון ע׳ ed. Krot., read עֲרִירִין, v. עֲרַר I.

עֲדִישָׁא pr. n. f. *'Ădisha* (Khadija), legendary wife of Ishmael. Targ. Y. Gen. XXI, 21.

עֲדִיתָא, עֲדִיָּתָא I f., v. עֲדָיָא.

עֲדִיתָא, עֲדָיְתָא II f. (v. עֲדָאָה) 1) *booty, spoil.* Targ. Y. Num. XXXI, 11, sq. (ed. Amst. ער׳, corr. acc.). Targ. Prov. XVI, 19.—Lam. R. to II, 13 (ref. to אעידך, ib.), v. בִּרְיָא II.—2) *choice dwelling,* v. עִדְיְתָא.

עֲדָל, v. אֲדַל.

עִדָּן, v. עִדָּן.

עֲדַן (b. h.) [*to turn,* v. עוד,] *to be round, smooth, pliant.*

Pi. עִדֵּן 1) *to make pliant; to bend.* M. Kat. 16b (play on עדינו, II Sam. XXIII, 8) כשהיה..היה מְעַדֵּן עצמו וכ׳ when sitting and studying the Law, he made himself pliant like a worm, opp. מקשה עצמו stiffening one's self. —2) *to smooth, lubricate, to improve* (the complexion); *to refresh, invigorate.* Cant. R. to I, 2 מה שמן מְעַדֵּן..מְעַדְּנִים וכ׳ as oil brightens the appearance of the head and the body, so the words of the Law &c. Pes. 43a משיר..ומעדן את הבשר makes the hair fall out and improves the complexion. Y. Ber. VI, 10b top מעדנים..אשר לְעַדֵּן בהן וכ׳ who created all sorts of delicacies to refresh therewith the soul &c. Gen. R. s. 16 עִדְּנוֹ מכל אילני וכ׳ he nursed him (with fruits) of all the trees of the garden of Eden; ib. לְעַדְּנוֹ וכ׳ he had intended to nurse him &c. Sabb. 33b מרחצאות לעַדֵּן בהן עצמן (Ms. M. בְּעַדֵּן בהן; Yalk. Ms. לְהִתְעַדֵּן, v. Rabb. D. S. a. l. note) (the Romans have erected baths) for their own enjoyment (not for the benefit of the people); Ab. Zar. 2b; Yalk. Is. 316. Sifré Deut. 306 כל זמן....חדו מערבים ומעדנים ומפנקים וכ׳ as long as my son does my will, humor him, nurse him and indulge him and give him to eat and to drink; Yalk. Deut. 942 מה רביבים...ומעדנים וכ׳. חדו מְעַדְּנִין וכ׳ Sifré l. c. as the rains come down on the plants and brighten them and embellish them &c.; Yalk. l. c.; a. fr.—*Part. pass.* מְעוּדָּן a) *well-nursed, graceful.* Y. Ned. IX, end, 41c (ref. to

II Sam. I, 24) אין תכשיט...גוף מע׳ ornamentation becomes only a well-nursed (graceful) body.—b) *indulged, used to luxuries.* Mekh. Mishp. s. 8 אם היה מרוכך מע׳ מפונק if the wounded man was delicately reared, used to comfort and luxuries; Yalk. Ex. 339.

Hif. הֶעֱדִין *to surround, bind, connect.* Gen. R. s. 10 (ref. to Job XXXVIII, 31 כימה מַעֲדֶנֶת וכ׳ (מעדנות וכ׳ the Kimah binds (gives substance and shape to) the fruits; cmp. מָזַר.

Hithpa. הִתְעַדֵּן, *Nithpa.* נִתְעַדֵּן *to be made smooth, pliable; to be rejuvenated; to be nursed, recover strength.* B. Bath. 120a נ׳ הבשר ונתפשטו וכ׳ the body was again made smooth, the wrinkles of age were straightened out, and beauty returned &c.; Yalk. Ex. 165. Sabb. 33b, v. supra. Ned. 8b מִתְעַדְּנִין בה the righteous will be rejuvenated by it (by basking in the sun). Pesik. Hahod., p. 102a יִתְעַדֵּן בני וכ׳ let my son be nursed with food and drink for two or three months; יִתְעַדְּנוּ בני וכ׳ let my children be nursed &c.; Cant. R. to II, 5; Koh. R. to III, 11; a. fr.

עֵדֶן m. (b. h.; preced.) *refreshment, pleasure*; esp. ע׳ or גַּן עֵ׳ (abbrev. ג״ע) *the garden of Eden; paradise (of the hereafter).* Gen. R. s. 15 (ref. to Gen. II, 8) גן גדול מע׳ the garden was larger than Eden, v. גַּן. Ib. s. 16 מכל אילני ג״ע, v. preced. Ber. 34b גן לחוד וע׳ לחוד the garden and Eden are two distinct things. Pes. 54a שבעה דברים וג״ע וכ׳... seven things were created before the world was made: the Law, repentance, paradise, Gehenna, &c. Ber. l. c. (ref. to Is. LXIV, 3) זה ע׳ שלא וכ׳ that is Eden which no living creature's eye has ever seen; Snh. 99a. Pes. 94a; a. fr.

עֵדֶן ch. same. Targ. Gen. II, 8. Targ. Job XXXVIII, 18; a. fr.

עדן Y. Kidd. IV, 65d bot., v. מושחן.

עֶדְנָה f. (b. h.; עָדַן) [*rejuvenation,*] (in homilet.) 1) (v. עֲדִי II) *ornaments.* Gen. R. s. 48 (ref. to Gen. XVIII, 12) חיתה לי ע׳ תכשיטים נאים וכ׳ 'I should have 'ednah' (= עדי נאה), beautiful finery (to make me attractive) (ref. to Ez. XVI, 11).—2) *period, menses.* Ib., v. עִיהוּן.

עָדַף (b. h.) [*to be lax, hang over,*] *to be abundant; to be larger, more, better.* Sifra K'dosh. beg. יכול שכבוד האב עודף וכ׳ you might think that honoring the father was more important than &c. Yalk. Ps. 876 יַעֲדֹף, v. עָדִיף h. Midd. IV, 7 האולם עודף עליו וכ׳ the hall extended beyond it (the Hekhal) fifteen cubits to the north &c. Y. R. Hash. II, 58b top [read:] אילו אמר בעיבור הייתי אומר....שהחמה עודפת וכ׳ if he had said *b'ibbur* (by intercalation), I might have said, this refers to the eleven days by which the solar year is larger than the lunar year. Erub. 83a סאה של ירושלמית עודפת וכ׳ Ms. M. (ed. יתירה) the Jerusalem S'ah is larger than . . . by &c.; a. e.

Hif. הֶעְדִּיף *to do more (than enough); to be liberal.* Kidd. 63a, a. e. שמא תַּעְדִּיף יתר וכ׳ she might do more work for him than is due to him. Tosef. B. Mets. IV, 14 אע״פ שמַּעְדִּיפִין זה על זה although one of the partners does more business than the other (they are liberal towards one another). Y. Dem. V, 24c הַמַּעְדִּיף על מעשרותיו he who adds to his tithes (gives more than one-tenth; Tosef. ib. VIII, 13 המרבה במעשרות); a. e.

עָדַף, v. עָדִיף ch.

עָדַק (v. אָדַק) *to be fastened, stick to.* Part. pass. עָדִיק. Gitt. 78a דע׳ ליה בחרציה וכ׳ Mus. (v. Koh. Ar. Compl. s. v. עוּיק; Ar. עוּק, עִיק, corr. acc.; ed. דערק לה וכ׳, v. infra) when it (the letter of divorce) sticks in his belt, and she takes it out.

Pa. עִדֵּק עַדֵּק 1) *to bring close to.* Ib. דע׳ לה חרציה וכ׳ (ed. דערק, corr. acc.) when he pressed his loins (the belt in which the letter of divorce was sticking) close to her, and she took the letter out.—2) *to seize, overtake.* Targ. Y. Deut. XXVIII, 45 (ed. Vien. ויערק׳, corr. acc.), v. אַדַּק.

**Af.* אַעְדִּיק *to squeeze out, push away.* Targ. Prov. XVI, 28 Var., v. עָרַק.

עַדָּק I m. *a perforated vessel,* v. אַדָּק.

עַדָּק II m. (עדק; cmp. חַדֵּק, a. preced. wds.) *something squeezed together, compress.* Sabb. 54b טומנין לה ע׳ וכ׳ Ar. (ed. עַזָּק; Ms. O. עָרָק, v. Rabb. D. S. a. l. note 70) we dip a compress in oil for her and put it &c.—*Pl.* עֲדָקִין. Ib. שני ע׳ בשמן (not של שמן; ed. עֲזָקִין, v. Rabb. D. S. a. l. note 90).—[עדקין, Targ. Ezek. XXVII, 19 some ed., v. עַרְקָא.—Snh. 11b, v. הַיַּעְדֵּק.]

עָדַר (b. h.; cmp. גָּדַר a. עָדַד) 1) *to strip.*—Part. pass. עָדוּר; f. עֲדוּרָה, v. אָדַר.—2) *to pluck, clear* (of weeds); *to hoe; to pick* (figs, cmp. אָרָה); [b. h. also: *to sift* an army, *to discharge the unfit* &c., *to muster out,* v. I Chr. XII, 34; 39]. Neg. II, 4; Sifra Thazr., Neg., Par. 3, ch. IV כעודר in the position of one hoeing; כעודר בבית הסתרים the position of one hoeing is required for the examination of the posteriors. Tosef. Maasr. II, 14 פועלים שהיו עוֹדְרִין בתאנים laborers engaged in picking figs; B. Mets. 89b (Ar. אורין, v. אָרָה). Ib. לַעֲדֹר ולקשקש וכ׳ Rashi (ed. לעַדֵּר, *Pi.*) to hoe and to cover up the roots of olive trees. B. Kam. 119b עוֹדְרֵי ירקות engaged in thinning vegetables (cmp. דָּלַל); a. fr.

Pi. עִדֵּר same. Tosef. Maasr. II, 13 מְעַדְּרִין בשדה engaged in hoeing a field. Gen. R. s. 82 better is he who rents one field ומזבלה ומְעַדְּרָהּ וכ׳ and manures and hoes it &c. Y. Maasr. III, end, 51a והוא שעי׳ רובה provided he broke the ground of the larger portion of the court; a. fr. —[Tosef. Makhsh. I, 3 מעודרון, ed. Zuck. מעודרין, v. עוּד.]

Nif. נֶעְדַּר, נֶעֱדַר 1) *to be hoed, to be prepared for tillage.* Y. l. c. והיא שתחא נעדרת provided the ground of the court has been broken (before sowing). Ib. 50d bot. חצר שהיא נעדרת ונזרעת R. S. to Maasr. III, 9 (ed. only נעדרת) a court which has been hoed up and planted with seeds; a. e.—2) *to be cast out, rejected, banished.* Sot. IX, 15 (49b) ודאמת תהא נעדרת and Truth shall be banished (fr. Is. LIX, 15); Snh. 97a; Cant. R. to II, 13; v. עֶדֶר.—3) *to withdraw one's self, fail.* Lev. R. s. 31; Midr. Till. to Ps. XIX; Yalk. ib. 673 (expl. Zeph. III, 5), v. פָּסַק.

עָדַר I ch. same, *to hoe*; (of chickens) *to pick.* Lev.

R. s. 25 זיל עֲדוֹר וכ׳ go and pick in thy own dunghill; Yalk. Job 925.

Pa. עַדֵּר same. Lev. R. l. c. וְעַדְּרָה קדמיתון (not ומעדרנה) and she (the mother) picks for them; Yalk. l. c. (not ומערה).

עָדַר II = h. עָזַר, *to help.* Targ. Prov. XIII, 12 דמשרי לְמֶעְדַּרְיָה (ed. Lag. a. oth. דמשדי) who begins to help himself (v. Pesh. a. LXX).

Ithpe. אִתְעַדַּר *to be helped.* Ib. XVIII, 19 דמִתְעַדַּר (oth. ed. דמתעוי; v. Pesh. a. LXX).

עֶדֶר m. (b. h.; עָדַר; cmp. גְּדֵרָה s. v. גּוֹדְרוֹת) *enclosure, pen, fold; herd, flock.* Ohol. VIII, 1 ע׳ בהמה וכ׳ clean or unclean beasts closely penned; Tosef. ib. IX, 1; [Ar. s. v. אדר, ed. Koh. s. v. אדורה, I, p. 39a, explains our w.: *hide*, v. עָדַר 1, a. עָדַד]. Yoma 34b; 70b; Meg. 28a אחד מיוחד שבעֶדְרוֹ 'one' (Num. XXVIII, 4) means one singled out (the best) of its fold. Bekh. 24a חנכנס לתוך עדרו וכ׳ if one enters his pen at night. Naz. V, 3 תצא ותרעה בע׳ let it go and be fed in the fold (as a profane animal). Yoma 61b, sq. וכי עדרו משלח .. וכי עדרו שורף shall one send off his whole flock (of goats)?.. shall one burn &c.?; a. fr.—*Pl.* עֲדָרִים, עֲדָרִין. Ex. R. s. 1 באין ע׳ ע׳ וכ׳ they came to their homes in flocks; א״ת עדי עדיים אלא עֶדְרֵי ע׳ read not (Ez. XVI, 7) *'ădi 'ădayim* (choice attractions) but *'edrê 'ădarim* (flocks after flocks). Cant. R. to II, 13 (ref. to Is. LIX, 5) להיכן הולכת .. וישובת ע׳ במדבר whither does banished Truth go (v. עָדַר)? She goes and sits down in groups (of eremites) in the desert; Snh. 97a; Yalk. Is. 357; a. fr.—Tosef. Eduy. III, 2 נוחרין היו עֲדָרוֹת וכ׳ they stabbed entire herds in the camp. (v., however, עָרוֹד).—מִגְדַּל עֵדֶר (b. h.) pr. n. pl. *Migdal Eder* (Fold Tower), between Bethlehem and Jerusalem. Shek. VII, 4; Kidd. 55a.

עֵדְרָא, עֵ׳ ch. same, *fold, pen; herd, flock.* Targ. Gen. XXXII, 17; a. fr.—Targ. Ps. L, 9 עֶדְרָךְ (ed. Wil. עֲדָרָךְ; Ms. עדראך; h. text מִכְלְאוֹתֶיךָ).—Y. R. Hash. II, 58b top תור באדר בעֶדְרִיָּה ימות (not בעדרייה) when in Adar the ox dies in his pen (from cold); Y. Snh. I, 18c bot. בעריה (corr. acc.; v. Bab. ib. 18b).

עֶדְרוֹנוֹת, v. עֲדִירָה.

עד״ש, v. דצ״ך.

עֶדֶשׁ m., v. next w.

עֲדָשָׁה f. (b. h. *pl.* עֲדָשִׁים) 1) *lentil.* Neg. VI, 6, v. מוּבָאת. Kel. XVII, 8 כל׳ שאמרו וכ׳ wherever lentil is spoken of as a standard size, it means... the Egyptian lentil. Gen. R. s. 63 (ref. to Gen. XXV, 34); B. Bath. 16b עדש Ms. M., v. גַּלְגַּל h.; a. fr.—*Pl.* עֲדָשִׁין, עֲדָשִׁים, עֲדָשׁוֹת. Neg. VI, 1 חשע ע׳ space of nine lentils. B. Kam. 60b. Maasr. V, 8 חל׳ המצריות Egyptian lentils; Tosef. ib. III, 14 אלו הן ע׳ המצריים וכ׳; Y. ib. V, end, 52a, v. גַּלְגַּל h.; a. fr. —2) (cmp. φαχός) *a flattish warming vessel.* Tosef. Sabb. III (IV), 7; Gen. R. s. 80 'Rashi' (ed. עריבה).—3) (v. מַלּוּפָתָא) *a trough* in the wine or oil press. Y. Ab. Zar. V, end, 45b. —*Pl.* as ab. Bab. ib. 75a; Tosef. ib. VIII (IX), 3; Tosef. Toh. XI, 16.—4) *dish of the steel-yard, scales.* Tosef. Kel. B. Mets. III, 13 בע׳ אחר המסמר in the levitical law concerning (wooden) scales, the material of the nails (with which they are studded) decides; Sabb. 60a בע׳ חלך אחר שלשלותיו Ms. M. a. O. (ed. בערסא; Rashi ed. Sonc. בעדשא, v. Rabb. D. S. a. l. note) the material of the chains decides. Tosef. Erub. XI (VIII), 21; Y. ib. X, 26d top אין ממלין בע׳ וכ׳ you must not draw water, on the Sabbath, by means of an *'ădasha* (using it as a lever).

עוּב, v. עִיב.

עֵב, עוֹב m. (עבב, cmp. חבב) 1) (b. h.) [*junction,*] *beam.* —*Pl.* עוּבִּין, עוּבִּים. B. Kam. 67a (ref. to Ez. XLI, 26) עוּבִּים *'ubbim* means joists.—[Y. B. Bath. V, beg. 15a וחעוֹבון, prob. to be read: וחעוֹגין.]—2) (cmp. Arab. *'aybah*, עַבְיָא, and חוֹב II) *bag.* Kel. XXVI, 6 עֵב כסות the bag for a garment, contrad. to תכריך.—*Pl.* עוּבִּים, constr. עוּבֵּי. Tosef. ib. B. Bath. IV, 9. Ib. 10 ע׳ הצמר (not הצור) woolen material for carpet bags. Hull. 49a ע׳ בית הכוסות the pockets (folds) of &c., v. כּוֹס I.

עוּבָּא (not עוּבָא) ch. (preced.; cmp. חוּבָּא I) 1) *bosom, lap.* Targ. Y. Deut. XIII, 7 בעוּבָּךְ (not בעודך). Targ. Prov. V, 20 (ed. Lag. עוּבָּהּ; Var. ח׳). Targ. Ps. XXXV, 13. Targ. Job XXXI, 33 Ms. (ed. עטפי; h. text חֵבִי); a. fr.—2) (v. חוֹב II) *the full ramification of a tree.* Ib. XV, 32 (ed. Wil. עוֹב׳; h. text כְּפָה).

עוּבְדָּה, עוּבְדָא, עוֹבָדָא m. (עָבַד), corresp. to h. מַעֲשֶׂה, *deed, work; occurrence, event, fact, case, precedent.* Targ. Gen. XLIV, 15. Targ. Ex. XXVIII, 32 עוֹבַד constr.; a. v. fr.—Yoma 71b דעבדין ע׳ דאהרן who act like Aaron. Kidd. 79b עבד ע׳ כותיה דרב decided a case in agreement with Rab's opinion. Y. Ber. I, 3a top, v. בְּנָת. Y. Naz. V, 54a top נפק ע׳ כר׳ וכ׳ the case went forth (was decided) in agreement with the opinion of &c. Keth. 60b בדידי הוה ע׳ it was my case (that came up for decision). Y. Ab. Zar. II, 41a bot. ר׳ יוסי .. אהן ע׳ R. J. told the following story; ע׳ הוה איתא חדא וכ׳ it happened that a certain woman loved to do charity &c.; Y. Ter. VIII, 45c bot. Ib. (mid-page) לע׳ for practice. Ib. מרי ע׳, v. מָרֵא I. Y. M. Kat. III, 82d top הוה ליה ע׳ had a case (euphem. for, mourning befell him). B. Mets. 70a .. גופא דע׳ וכ׳ אימא tell me now, what was the real case (from which you derived your report of Samuel's opinion)?; a. v. fr.—*Pl.* עוֹבָדַיָּא, עוֹבָדַיָּן, עוֹבָדֵי. עוּבְדֵי. Targ. Koh. IX, 10. Targ. Num. XVI, 28. Targ. Y. Lev. XXI, 4 (v. Sifra Emor, Par. 1); a. fr.—Y. M. Kat. l. c. תרין ע׳ two cases of mourning. Y. Taan, IV, 68d חוה ע׳ בבילע וכ׳ דריש ... cited in his lectures twenty-four cases to which he applied the text *bil'a* &c. (Lam. II, 2); (Lam. R. to l. c. אַפִּין). Lam. R. to III, 58 מה אילין עובדי וכ׳ what deeds are those that thou doest?; a. fr.

עוֹבַדְתָּא f. 1) same, *work.* Y. Ter. XI, end, 48b חוה עובידתה עביד ע׳ גבי וכ׳ did work for &c.; Y. Sabb. II, 4d top ed. Krot. (read: עוֹבִידְתֵּיהּ or עִיבִידְתֵּיהּ) his work, v. עִיבִידְתָּא.—2) *service, animals and their attendants, live stock.* Targ. O. Gen. XXXIII, 14 (Y. עִיבִידְתָּא; h. text מְלֶאכֶת).—[Targ. Y. Gen. XLIX, 22 עוּבְדְּהָתָא ed. Amst., v. עוֹבַדְתָּא.]

עובטין, Tosef. Ter. VII, 13, v. עוֹבֶשׁ.

עָבִי, עֹבִי m. (b. h.; עָבָה) *thickness, diameter.* Y. Ber. I, 2c bot. עוֹבְיוֹ של רקיע וכ' the thickness (diameter) of the heavens is equal to a journey of 500 years; עוֹבְיָהּ של ארץ the diameter of the earth; Gen. R. s. 4; Pes. 94a. Gen. R. s. 42 בעל קורה טעון בעוביה the owner of the beam must put his shoulder to the thickest part of it; Ber. 64a בְּעָבְיָהּ וכ', v. כַּאן. Tanḥ. Sh'moth 3 נותן עביה של תקרה זו בצד ראשה וכ' he places the thick side (trunk) of one beam by the side of the top (the thinner part) of the other beam; Ex. R. s. 1. Ohol. XVI, 1 בע' המרדע measured by the diameter of the handle of a plough; Sabb. 17a מרדע שאמרו אין בעָבְיוֹ וכ' the handle of which they speak is less than a handbreadth in diameter, but is a handbreadth in circumference; a. e.

עוּבְיָא, עוּבְיָה, עוּבְיָא ch. same, *thick mass; thick part.* Targ. I Kings VII, 46 עוֹבִי constr. (ed. Wil. עוֹבֵי; h. text מַעֲבֵה); Targ. II Chr. IV, 17 (h. text עָבִי).—Y. Sot. VII, 21d ע' דתן גבי קוטנה וכ' you place the thick part of one beam by the side of the thin part &c., v. preced. Y. Shebi. I, end, 33c לע' increasing the size (of the fruits; v. however, R. S. to Shebi. I, 8); [Y. Orl. I, 61a bot., v. מַרְבִּיתָא].

עוּבִידְתָּא, v. עוּבַדְתָּא, עִבִּידְתָּא.

עוֹבֵר m. (עָבַר) *passer-by, transient.* ע' מום, v. עָבַר. Snh. 70a דרש ע' גלילאה a Galilean travelling lecturer preached; Ḥull. 27b; (Sabb. 88a גלילאה החוא).—Mostly ע' *traveller.*—*Pl.* עוֹבְרִים, עוֹבְרִין. Y. Shebi. III, beg. 34c לא חשו לע' ושָׁבִין וכ' they cared not for eventual travellers (who might misconstrue the act); a. fr.—Snh. 103b מפני שפיתחו מצויה לעוֹבְרֵי דרכים because his bread was ready for travellers, i. e. he was hospitable. Ib. 109a למה לנו עוברי דרכים וכ' why should we admit those travelling merchants who come only to take away our money?; Tanḥ. B'shall. 12; a. fr.

עוּבָּר m. (עָבַר *Pi.*) *embryo.* Ḥull. IV, 1 הוציא הע' את ידו if the embryo put forth its forefoot. Ib. 58a, a. e. ע' ירך אמו הוא the embryo is a thigh (part) of its mother, i. e. comes under the same law. Yeb. 37a עוּבָּרָהּ נזכר לשלוש ירחיה her embryo (pregnancy) is felt when she has arrived at the third portion of her days of pregnancy (three months). Sifré Deut. 29, v. עָבַר *Hithpa*; a. fr.—Ab. Zar. 40a קירבי דגים ועוּבָּרָן, v. infra.—*Pl.* עוּבָּרִים, עוּבָּרִין. Snh. 57b אף על הע' the law (Gen. IX, 6) applies also to killing embryos; Gen. R. s. 34 ע"י ע' (read: על ע'). Tem. I, 3. Sot. 30b; a. fr.—Ḥull. 64a top; Ab. Zar. l. c. עוּבְּרֵי דגים fish-roe. Ib. קירבי דגים ועיברין (ועוברין) the entrails of fish and their roe.

עוּבְרָא ch. 1) same. Targ. Cant. VII, 3.—*Pl.* עוּבְרַיָּא, עוּבָּי, עוֹבָּי. Targ. Ps. LXVIII, 27. Targ. Y. Gen. XXX, 21.—2) v. עִבְרָא.

עוֹבְרָא f., v. עוֹבַדְתָּא.

עוּבָּרָת, עוּבְּרָת f. (= מעוברת; עָבַר *Pi.*) *pregnant woman.* Erub. 53a, a. e., v. עָבַר *Pi.* Ber. 29b, v. עִיבּוּר. Gitt. 23b; Tem. 25a אם היתה ע' זכתה לו if she (the slave) was with child (at the time of the emancipation of herself and her eventual issue), she can accept the privilege for it. Yoma 82b (in Chald. dict.) החזיא ע' וכ', v. רֵיחַ ch. Tosef. Yoma V (IV), 4 עֻבָּרָה ed. Zuck., v. רֵיחַ h.; a. fr.—*Pl.* עוּבָּרוֹת. Y. Keth. XII, 35a bot.; Y. Kil. IX, 32b bot. Nidd. 60b; a. e.

עוֹבָרָא, עוֹבַרְתָּא f. (עָבַר; cmp. חֲלִיפִים) *shoot, sprout, branch.* Targ. Num. XIII, 23 (24); Y. II עובדא. Targ. Ps. LXXX, 16 (h. text כנה). Targ. Ez. XVII, 3. Ib. 22 Ar.; a. e.—[Targ. Y. Gen. XXXIII, 14 some ed., read: עוֹבַדְתָּא.]—*Pl.* עוֹבָרָן, עוֹבָרָתָא. Targ. Ez. XVII, 6 (Bxt. עוֹבָרִין m.). Targ. Y. I Gen. XLIX, 22 (ed. Amst. עובד, corr. acc.).

עוּבְרְתָּא f. = h. עֶבְרָה, *wrath.* Gen. R. s. 67 עוּבְרְתֵּיהּ; Yalk. ib. 116, v. נַחֲרְתָּא.

עוֹבֶשׁ m. = חוֹבֶשׁ (v. חָבוּשׁ), *quince.* Tosef. Kil. II, 15 (ed. Zuck. עוגס).—*Pl.* עוּבָּשִׁין. Tosef. Ter. VII, 13 עובטין Var. (corr. acc., v. חָבוּשׁ). [Tosef. Ukts. I, 5 שורשי הע' ed. Zuck., read with ed. עוקצי האובשין].

עוֹג (b. h.) pr. n. m. *Og,* king of Bashan. Gen. R. s. 42 (ref. to Gen. XIV, 13) הוא ע' הוא פליט Og is the one that escaped; Tanḥ. Ḥuck. 25. Ber. 54a אבן..לזרוק ע' וכ' the stone which Og king of Bashan wanted to cast upon Israel. Ib.b, a. fr.

עוּג, v. עָגַג.

עוּגָא m. (v. next w.) 1) cake.—*Pl.* עוּגִין. Targ. Y. II Num. XI, 8 (some ed. עוּגִין; Y. I חררן, v. next w.).—2) *cavity,* v. next w.

עוּגָה, (עוּגָת) f. (b. h. עֻגָה, עֻגָּה; עָגַג) 1) *circle.* Taan. II, 8; 23a, v. עָגַג; a. e.—2) *cake* baked on coals. Tanḥ. Bo 9 ואין ע' אלא לשון חררה *'uggah* has the meaning of *ḥărarah* (v. חֲרָרָה).—*Pl.* עוּגוֹת. Ib. לא הספיקו לאפות ע' they had no time to bake cakes. Yalk. Ex. 209. Gen. R. s. 48 שלש לע' (not לעוגת) three S'ah of flour were used for cakes. Ib. s. 42 (play on עוֹג) שהיה יושב ועוסק במצות ע' he (Abraham) was engaged in the ceremony of preparing unleavened cakes; Yalk. ib. 72; Deut. R. s. 1, end במצות בע' הפסח (read: בְּמַצָּוַת ע' וכ'); Yalk. Ps. 883 בע' הפסח. Yoma 75a; a. fr.—3) *cavity;* ע' של מים *pool.* Ḥull. II, 9 (41a; Mish. ed. עוגא; Ar. ed. Koh. אוגן; oth. ed. עוגן; Ar. s. v. עגל: טוגל). Tosef. M. Kat. I, 2 עוּגָתוֹ של מים (ed. Zuck. עוּנָתוֹ, corr. acc.).

עוּגְיָא, עוּגְיָה f. (עגר, v. אוּגְדָּה) *cavity dug around a tree.*—*Pl.* עוּגְיָאוֹת, עוּגְיָוֹת. M. Kat. I, 1. Ib. 3a; ib. 4b expl. בְּנֻקְבֵי or בְּרִידְיָן; Y. ib. I, 80b top; Tosef. ib. I, 2; Tosef. Shebi. I, 7. Ib. III, 7 ועושין ע' מזה לזה and you may make ruts from one tree to another (Var. ועושין ע' לגפנים מזו לזו); Sifra B'har, Par. 1 עוגיאות בין אילן לאילן חבירו. Y. Sabb. VII, 10a top; a. e.

עוּגִין m. (עָגַן) *anchor, ballast.* B. Bath. V, 1 (Y. ed. הוּגִין); Yalk. Ez. 367. Tosef. Sabb. XIV (XV), 1, v. הוֹגֵן. [*Pl.* עוּגִינִין, v. עִרְבּוּן.]

עוּגְרְתָּא ch. = h. עוּגָה, *rut, bed.*—*Pl.* עוּגְרָתָא, constr. עוּגְרָתַי, עוּגְרָתֵי. Targ. Ez. XVII, 7; 10 (ed. Ven. עוּגִית, sing.; h. text ערוגות).

עוֹגָל m. (עָגַל; cmp. עוּגָה, עוּגָרָה) *pond, reservoir.* Tosef. Mikv. IV, 10 ע' ארבעים סאה a reservoir containing forty S'ah. Ḥull. II, 8, v. עוּגָה.—Cmp. אֲגַלִּים.

עוּגֵס v. אַגֵּס.

עוּד (b. h.; cmp. עָדָה) *to turn, return, occur; to continue, endure, exist* (v. Ges. Thes. s. v.).—Denom. עוֹר, עֵת &c.

Polel עוֹדֵד *to straighten, erect, help up.* Midr. Till. to Ps. CXLVI, 9 מְעוֹדֵד .... וכי כל does the Lord uphold all widows and orphans?—*Part. pass. מְעוֹדָד; *pl.* מְעוֹדָדִים, מְעוֹדָדִין. Tosef. Makhsh. I, 3 שק אחד מע' (ed. Zuck. מעור, Var. מועדר; R. S. to Makhsh. I, 4 מעורר; Makhsh. l. c. מלא פירות) one bag standing upright (closely packed); ib. שני שקין מע' (ed. Zuck. מעודרון, Var. מעודדי, R. S. מעוררין).

Hif. הֶעִיד (denom. of עֵד) 1) *to declare one's presence at a certain occurrence,* esp. *to establish a law from a witnessed precedent* or *traditional knowledge.* Eduy. II, 1 ר' תנינא .. ר' Ḥ. .... ה' וכ' R. Ḥ. .... related four things which he knew by tradition. Ib. 3 אף הוא ה' על וכ' he also reported as a precedent the case of a small village &c.; a. fr.—2) *to testify before court.* Ib. IV, 11 מי שהיו .. מְעִידוֹת אותו he concerning whom there were two sets of witnesses testifying; אלו מְעִידִים וכ' the ones testifying that &c. Macc. I, 1 מעידין אנו באיש...שגירש וכ' (Bab. ed. 3ª את...איש) we testify about this man that he divorced &c. Ib. 2, sq.; a. v. fr.—Ḥag. 5ª ומהיר להָעִידוֹ and is quick to testify against him; Yalk. Mal. 589 ומַעֲיִד בו.—3) *to call upon as witness.* Lev. R. s. 2 מְעִידְנִי עלי וכ' I call upon heaven and earth as my witnesses &c.; Arakh. 16ᵇ מעיד אני וכ'; a. fr.—4) *to forewarn, exhort.* Lev. R. l. c. שבעה נביאים .. וחן מעידין וכ' seven prophets stood up for the nations exhorting them; לא הֵעִידוּ בנו they have not warned us; גירי תדור מעידין בדור the proselytes of every generation are an exhortation to their respective generation; a. e. —Esp. *to forewarn the owner of a noxious animal; to declare an animal noxious* (v. מוּעָד). B. Kam. II, 4 כל שהֵעִידוּ בו וכ' v. מוּעָד. Ib. 24ª עד שֶׁיָּעִידוּ בו וכ' unless he be declared noxious (testimony be deposited stating the facts on which the declaration is based) in the presence of the owner and in court. Ib. הֵעִידוּהוּ שנים וכ' if the first case has been ascertained by two witnesses &c.; a. fr. —Part. pass. מוּעָד q. v.

עוֹד m. (b. h.; preced.) *existence, strength;* (adv.) *still, yet, more.* Pirké d'R. El. ch. XXXII עד שאני בעודי אברכך while I am yet in my strength (of mind, able to dispose), I will bless thee. Ib. עד שהוא בעודו.—Y. Kil. IX, 32ᶜ top ואין ע' and none more (shall be buried here). Y. Erub. VI, 23ᶜ ע' הרא דברי שמאי this is still in agreement with the opinion of Beth Sh. Y. Peah III, 17ᵈ bot. ולא ע' הוא ברייא when he is no longer well; ולא עודהוּ וכ' when he is no longer ill. Tosef. Mikv. V, 12 עודהוּ הראשון וכ' (not עדירהוּ) while the first bather is yet in the water; .. עודֵרהוּ רגלו [במים] while the first is still with one foot in the water; Ḥag. 19ª. Tosef. Kel. B. Mets. V, 5 מפני שעודיהו כלי וכ' (not שעגדידהו) because it is still a utensil, the girls sitting therein &c. Sabb. 151ᵇ ועוֹדֵךְ בירך (Ms. M. ועדיין) and while thou art yet in thy own power (while thou canst still dispose of thyself, s. supra). Ib. 43ª בעוֹדָן עליו when they are yet on it; שאין עודן עליו when they are no longer on it; a. fr.—ולא ע' אלא and no more? But (also this), *and not only this, but even more.* Ber. 4ª. Ib. 7ᵇ; Meg. 6ᵇ; a. fr.—מִבְּעוֹד *while there is yet, during.* Sabb. I, 5 כדי שישורו מ' יום in time to be soaked through during day-time (before sunset). Ib. 6. Yoma 81ᵇ מתחיל ומתענה מ' יום he must begin the fast in day-time; a. fr.—[Targ. Y. Deut. XIII, 7 בעוּבָךְ, read: בעוּבָּךְ, v. עוּבָּא.]

עוּדְרָא, עוּדָּא m. (עדר, עדד) = אוּדְנָא, *tow-cotton, wool.* Y. Sabb. VI, 8ᵇ sq. נפל עוּדָּרִיה דאוניה the cotton in his ear fell out.

עוּדָּה* f. (עוד, cmp. עֲוִדָּנִי Ps. CXIX, 61) [*convolution, coil,*] *bundle.* Sot. 46ª; Ab. Zar. 23ª ע' של שקין a bundle of (empty) bags; [oth. opin. in Rashi Ab. Zar. l. c.: *the pin used for knitting sack-cloth.*]

עודת, Y. Yeb. II, beg. 3ᶜ, read: עירת, v. עָרָה II.

עוֹדֵף m. (עָדַף) *surplus.* Y. Dem. V, 24ᶜ מעשר שני שבע' that portion of the surplus (over the exact tithe) which lawfully belongs to the second tithe. [Sifré Num. 126 פתיל זה הע' read עוֹרֶף, v. פָּתִיל.]

עוּדְפָא ch. 1) same. Erub. 83ª ואילו ע' שתין ותלת whereas the surplus (of the one measure as against the other) is sixty three egg-shells; [Ms. M. a. Rashi עוּדְפָּא f. h.].—2) *greater importance, gravity.*—*Pl.* עוּדְפָּרָיָא. B. Bath. 88ᵇ מאי עוּדְפָּרִידהוּ wherein does their greater gravity consist?

עוּדָּרָא, v. עוּדְרָא.

עָוָה, v. עוי.

עַוְוָא pr. n. m., v. עִוְּרָא II.

עֲוִירָא v. עֲוֵרָא I.

עַוּלְתָּא, עַוְלָה, עַוְלָא, עַוּלָא, v. sub עול (with one ו).

עָוֹן, v. עָוֹן.

עַוּן, pr. n. pl., v. עִיּוֹן.

עוּנְיָא, Y. Yeb. I, 3ᵇ top, v. שׁוּנְיָא.

עָוָק, *pl.* עֲוָקִים, עֲוָקִין, v. עָוֵק.

עָוּת, v. עִוֵּת.

עוּז, *Hif.* הֶעֱזִיז, v. עָזַז.

עוֹז I, עֹז m. (b. h.; עָזַז) *fortitude, strength, majesty.* Ber. 6ª תפלין ע' הם לישראל T'fillin are a sign of strength to Israel. Ex. R. s. 8 לבושו של הקב"ה ע' the garment of

the Lord is strength (with ref. to Ps. XCIII, 1). Midr. Till. to Ps. VIII, 3 אין ע׳ אלא תורה וכ׳ 'strength' means the Law, as we read (Ps. XXIX, 11) &c.; Mekh. B'shall., Shir., s. 3 אין עֻזִּי וכ׳ 'my strength' (Ex. XV, 2) means &c. Ber. 16b תחכסה בְּעֻזְּךָ clothe thyself in thy majesty; a. fr.

עוֹז II m. name of *a bird*, prob. *black eagle* (b. h. עזנית). Kel. XVII, 14; Tosef. ib. B. Mets. VII, 5.—V. עִזְנָא.

עוֹזָא I, עֻזָּא m. (cmp. preced.) name of *a bird of prey*, prob. *sea-eagle*. Targ. Y. Lev. XI, 13; Targ. Y. I Deut. XIV, 12 (h. text פרס).—V. עִזְנָא, a. עַר.

עוֹזָא II, עֻזָּא, עֻזָּי, עוּזָּי (b. h.) pr. n. m. *Uzza*, 1) one of the brothers that accompanied the Ark to Gibeah. Sot. 35a; Num. R. s. 4. Ib. s. 21; a. e.—2) name of a fallen angel. Yoma 67b מעשה ע׳ ועזאל the deed of U. and Azael (who came down and had connection with the daughters of man, v. Targ. Y. Gen. VI, 4). Pesik. R. s. 34 ומה עזא ועזאל when U. a. Azael.... sinned on coming down &c. Deut. R. s. 11, end עזה ועזאל.—[Yalk. Gen. 44 שמחזי ועזאל; Targ. Y. Gen. VI, 4 שמחזי ועזזיאל.]

עוּזָּא m. (v. עוֹז II) name of *a bird of prey*, prob. *black eagle*. Targ. O. Lev. XI, 13 (ed. Vien. עַזָּא); Deut. XIV, 12 (ed. Amst. עִזָּא; ed. Vien. עַזּ; h. text עזנית); v. אָזָא.

עֻזִּי, עוּזִּיאֵל (b. h.) pr. n. m. *Uzziel*, 1) the father of Jonathan the translator. B. Bath. 133b, a. fr., v. יוֹנָתָן.—2) name of two Amoraim. M. Kat. 5a ר׳ ע׳ בר ברירה דר׳ ע׳ רבה R. U. grandson of R. U. the elder; Y. ib. I, 80b bot. ר׳ ע׳ ברירה דר׳ חוניה. Y. Bets. III, 62a top; a. e.—V. Fr. M'bo, p. 119b.—3) name of a fallen angel, v. עֻזָּאל, a. עוֹזָא II.

עֻזִּי, עוּזִּיָּהוּ, עוּזִּיָּה (b. h.) pr. n. m. *Uzziah*, king of Judah. M. Kat. 7b יותם לא היה לו לע׳ וכ׳ Jotham was begotten by U. after the latter was declared a leper; Tosef. Neg. VIII, 6. Gen. R. s. 20; Yalk. jb. 35. Num. R. s. 4 שעל ידו נצטרע ע׳ on account of it (the offering of frankincense) U. became a leper. Ib. s. 7 זה ע׳ שבקש להכנס בתחום וכ׳ that is U. who attempted to encroach on the domain of priesthood; a. e.

עוּזָּר (עוּזָּד) I m. (v. חִזָּר a. חַזָּר; popularly conceived as a transposed reduplic. of זער) [*small and shrunk*,] *medlar, crab-apple; sorb-apple*. [Tosef. Kil. I, 3 חיזרר, v. אוּזָּד.]—*Pl.* עוּזָּרִין, עוּזָּרִים (עוּזָּדִי). Kil. I, 4 (Y. ed. עֻזָּדִים) sorb-apples (Maim.). Maasr. I, 3 (Ms. M. חזוררין, Y. ed. חזודרין). Dem. I, 1 (Y. ed. עז); Ber. 40b, expl. טוּלְשֵׁי; a. e.

עוּזָּר (עוּזָּד) II m. (preced.) *shrunk, hardened* (reed).—*Pl.* עוּזָּרִין, (עוּזָּדִי). Erub. 34b עוזרי Ms. M. (or עודררין; ed. עוזדרין). [Ib. ע׳ אסדין והרגין Rashi, v. וָרַד II.]

עָוַת, עָוָה (b. h.) [*to be curved, bent, crooked; to curve* &c.,] *to pervert, do wrong*. Yoma III, 8 עִוִּיתִי פשעתי וכ׳ I have done wrong, I have transgressed &c. Ib. VI, 2 עָוְתוּ thy people Israel has done wrong &c.; a. fr.

Pi. עִוָּה 1) *to subvert, lay waste* (cmp. הָפַךְ). Hull. 60b (play on עִוִּים, Deut. II, 23) שעיוה את מקומן Ar. a. Rashi (ed. שעיזחו) they laid waste their home (deserted it); Yalk. Deut. 809; Yalk. Josh. 22 שעוו.—*2) *to curve one's self* (like a serpent, v. עִוְיָא), *wriggle*. Ib. שעיוו לאלוהות חרבה Ar. they wriggled before many deities (ed. שאיזו, v. אָזָה I).

עֲוַי I ch. same, *to curve*. *Targ. Ps. LIX, 5 עד לא עַוְיָן ed. Lag. (oth. ed. על לא עַוָּן) without making a curve (deviation) (Ms. עֲוָוְיָא).

Af. אַעֲוִי *to be wrong*. Ib. CVI, 6 (ed. Lag. עותנא, v. עָוַת).

Ithpe. אִתְעֲוִי *to be wronged*. Targ. Prov. XVIII, 19 (v., however, עֲדַר II).

עֲוַי II, *Pa.* עַוֵּי (cmp. צְוַח) *to cry*; Yoma 77a ע׳ ולא ידע ולא ידע דאשגח ביה (missing in later eds.; v. Rabb. D. S. a. l.) he cried and cried, and none minded him. Yeb. 71b חזכא דלא מְעַוֵּי if the infant (on putting its head forth the first time) did not cry. Sabb. 134a חאי ינוקא דלא מעוי if an infant does not cry (breathe). Sot. 12a כי מעוי חזכי .. ומעוי בהדייהו in order that it should hear them and cry with them; a. e.—Hull. 53a אידהו קא מְעַוַּאי when he (the lion) roars.

עֲוָה, עַוְיָא, עֲוָיָא f. (עֲוִי I) = h. עָוֹן *curve; wrong, iniquity*. Targ. Ps. LIX, 5 Ms. (v. עֲוִי I). Targ. Ex. XXVIII 38 עֲוָיַת (עֲוָיָת) constr. (ed. Berl. עֲוָיָת *pl.*). Targ. Ps. LI, 7 (ed. Wil. עַוְיָא); a. fr.—*Pl.* עֲוָיִין, עַוְיָיתָא, עַוְיָתָא. Ib. CXXX, 3 (ed. Wil. עַוְיָן). Targ. Lev. XVI, 21; a. fr.

עֲוָה, עַוְיָא, עֲוָיָא I m. (v. עָוָה) = חִוְיָא; *serpent*. Gen. R. s. 26 (play on עִוִּים, v. עָוָה) בגלילא .. ע׳ Ar. (ed. אִוְיָא) in Galilee they call a serpent *'ivya* (for *ḥivya*).

עַוְיָא II pr. n. m. *'Ivya*, an Amora. B. Bath. 129b; 133a, sq. (Ms. M. עַוָּיָא; Ms. R. עֲוִירָא, v. Rabb. D. S. a. l. notes).

עֲוִילָה, עֲוִילָא m. 1) = b. h. עֲוִיל, *boy*. Gen. R. s. 36 (ref. to Job XXI, 11) בערביא .. ע׳ in Arabia they call a child *'ăvila*; Lev. R. s. 5, beg.; Yalk. Job 908.—2) *wrong-doer*, v. עַוָּלָא.

עוֹן, v. עִין ch.

עִוֵּר m., עִוְרָא I c., עִוַּר, עִוָּר = h. עִוֵּר, *blind*. Targ. O. Lev. XXI, 18. Targ. O. Ex. IV, 11; a. fr.—Lam. R. to I, 1 רבתי (חד מאת׳ 7), v. נָאקְתָא. Gitt. 69a ונימא ליה ע׳ וכ׳ and let the blind man say to him &c. B. Kam. 85a עינא ע׳, v. אַסִי. Gen. R. s. 30, v. סָמֵי; a. fr.—Sabb. 151b תרתי תכלא ועיורא shall I be both, childless and blind? (v. next w.)—*Pl.* עִיוְרִין. Targ. Lam. IV, 14.

עִוְרָא II f. (preced.) *blindness*. Ned. 81a, v. עַרְבּוּבְיָתָא.—Sabb. 151b תרתי תיכלא ועיורא (Rashi) shall I suffer both, bereavement and blindness?

עִוְרָא III pr. n. m. *'Ăvira*, an Amora. Hull. 42b; 55b; a. fr.—V. עִוְרָא II.

עִוִּית, *Pa.* of עִוֵּת.

עַוִּית f. (עָוָה) *convulsion*. Hull. 60b (play on עִוִּים, v. שכל הרואה אותם אוחזתו ע׳ whoever saw them was

seized with convulsions (from fright); Yalk. Deut. 809; Yalk. Josh. 22. Gitt. 70a. Tosef. Sabb. VII (VIII), 21, v. פִּרְקָח II. Koh. R. to I, 18 ראית מימיך חמור ע' עלוו וכ' hast thou ever seen an ass in spasms, a camel in spasms?; v. אַבְאָבִית.

עוּכְבָנִיץ* m. (v. עַכְבִּית) *a dish of thistles* (Cynara Syriaca), the eating of which generates an evil smell of the body (v. Löw Pfl. p. 292, quot. fr. Dioscorides). Lam. R. to IV, 9 הוו מתים מריח ע' they died from the smell of the thistles (which they ate during the siege).

עוּכְלָא m. (עכל, cmp. אוּכְלָא II a. קֻלָּה) *'Ukhla*, a small measure of capacity (also a weight). B. Bath. 89b. Ib. 90a וכמה הוא ע' אחד משמונה ברובע (ed. מחמשה ברביע, v. Rabb. D. S. a. l. to 89b note 400) and how much is an 'Ukhla? One-eighth (fifth) of a fourth of a Kab. Sot. 8b; Tosef. ib. III, 1 (missing in ed. Zuck.; Y. ib. I, 17a אוכלא); Num. R. s. 9. Erub. 29a ע' תבלין an 'U. of spices (v. קֻלָּה).—*Pl.* עוּכְלֵי. B. Bath. 85b מחו לה מאה ע' עוכלא they struck (defeated) that opinion with a hundred measures against one (a hundred arguments against for one in favor of it; Rashi: with a hundred strokes with a lash to which the weight of an 'Ukhla was attached); Keth. 53a דאמינא כמאן דקא מחו וכ' for I may adopt the opinion of him who said, they struck &c.

עוּל, עוֹל imperat. of עָלַל.

עוֹל (interch. with עָלַל) 1) *to come, come in.* Perf. עָל, עָאל; part. עָל, עָאֵל, עָיֵיל. Targ. O. Ex. VII, 23 על; Targ. Y. עאל (ed. Amst. אָעַל). Targ. Y. ib. XXXIII, 9 עאיל (ed. Amst. אעיל). Targ. O. Gen. XXIII, 10 עָאלֵי (ed. Berl. a. oth. עַלֵי; Y. עַלַי). Targ. Prov. XVII, 10 עָאלָא ed. Lag. (oth. ed. עָלָא); a. fr.—Y. Kidd. II, 63a top דחק סומכוס ועאל S. pressed on and went in. Yoma 51b נֵיעוֹל וכ' (Ms. M. נעביד) let him make his entrance in the way prescribed by R. J. Ib. 52a ניעול בין מנורה וכ' let him make his entrance between the candlestick and the wall. Pes. 112a; B. Bath. 21a שבשתא כירון דעל על a mistake once entered (into the mind) remains therein. Sabb. 98b האי עָיֵיל והאי נפיק one will go in (recede), the other go out (protrude, i. e. form an uneven surface); a. v. fr.—*2) to bring in.* Targ. Y. Gen. VI, 19 תֵּיעוֹל ed. Vien. (v. עָלַל).—Gen. R. s. 67 (ref. to ועל חרבך וכ' Gen. XXVII, 40) עול חרבך וכ' bring thy sword home (into its sheath), and thou shalt live; (Yalk. ib. 115 תטול, read: תֵּיעוֹל).

Pa. עַיֵּיל 1) *to come in habitually.* Inf. מְעַיְּלָא, v. מֵיעַלָא.—2) *to bring in, insert.* Ḥull. 42b ..ועַיְּילֵיה אפיק, v. נָפַק. Erub. 44b בעי עַיְּילִינְהוּ wanted to bring them in. Sabb. 96b מה לי אפוקי ומה לי עַיּוּלֵי what is the difference between carrying out and bringing in? Erub. 38b ע' רב חסדא וכ' R. H. brought (the subject) in, in order to show a contradiction &c. Keth. 61a עַיְּילָהּ וכ', v. חַרְרָקָא. Ib. 101a עַיְּילָא ליה גלימא if she brought him a cloak (as dowry). Yoma 47a נְעַיֵּיל והדר נעייל shall he bring in (one portion) and again bring in (another portion)?; a. fr.—3) *to produce, develop, ripen.* R. Hash. 13a ודילמא לא ע' כלל perhaps it means when it (the growing vegetation) had not yet begun to ripen at all? Ib. ד"ע בחד נכרי the barley of which the 'Omer was brought had ripened while in the possession of a gentile (a Canaanite). Ib. ד"ע רובעא if it has developped one fourth of the full size; a. e.

Ithpa. אִתְעַיֵּיל *to insert one's self; to get in.* Yoma 51b ולא מִיתְעַיֵּיל ליה he could not get himself in (between the table and the wall).

Af. אַעֲיֵיל; *Ittaf.* אִיתְעַל, *Ithpe.* אִתְעֵל, v. עָלַל.

עוֹל m. (b. h. עֹל; עָלַל) *yoke*; also *pole* of a wagon. Kil. II, 6 מלא רוחב ע' השרוני the width of the yoke (the team) used in the plain of Sharon. Kel. XIV, 4 ע' של מתכות a metal pole (v. Maim. a. l.); ib. 5 ע' המצופה the metal-tipped pole. Sifré Num. 123 בע' שלא לעבודה וכ' the text speaks of a yoke not put on for working. Sot. 46a ע' פוסל בין בשעת וכ' the bearing of a yoke disqualifies the animal for the ceremony, whether it was put on at working time &c.; a. fr.—Trnsf. *obligation, dependence.* Ab. III, 5 כל המקבל עליו ע' תורה...ע' מלכות וע' דרך ארץ whosoever takes upon himself the yoke (obligations) of the Law, from him shall be removed the yoke of government (oppression) and the yoke of worldly affairs; וכל הפורק ממנו ע' תורה וכ' but he who throws off the yoke of the Law, will be made to feel the yoke of &c. Ber. II, 2 כדי שיקבל עליו ע' מלכות שמים..ע' מצות in order that he may acknowledge his dependence on divine government first (by reciting Deut. VI, 4 sq., v. שָׁמַע) and then his subjection to religious duties (by reciting Deut. XI, 13 sq.); a. fr.—*Pl.* עוּלִין. Tanḥ. V'zoth 5 שנו ע' וכ' thou puttest two yokes upon thy children; Yalk. Deut. 952.

עָוַל (b. h.), *Pi.* עִוֵּל, עִיֵּל (denom. of עָוֶל) *to act perversely; to do wrong, cheat.* Tosef. B. Kam. VII, 8 המעַוֵּל במדות והמשקר וכ' he who cheats in measuring, and is false in weighing; Mekh. Mishp. s. 13. Yalk. Num. 765 מה אתה מועל ומשקר וכ' (read: מְעַוֵּל) why dost thou cheat and give false weights?; Tanḥ. Balak 12 מה אתה עושה מצולה ומשקר וכ' (corr. acc.); ib. ed. Bab. 16; a. e.

עָוֶל m. (b. h.; עוּל; cmp. עָוָה) *perversion, fault.* Yalk. Lam. 999 לא מצא בי ע' found no fault with me. Ib. מצאתם בי ע' you found fault with me; a. e.

עָוֹר, עַוְלָא ch. same. Targ. Y. I Deut. XXXII, 4 (O. עַוְלָה). Targ. Prov. XIII, 11.—*Pl.* עַוְלֵי, עָוְלַי. Ib. XXXI, 8, v. next w.—V. עַוְלָתָא.

עַוָּר, עַוָּלָא m. (preced.) *pervert; wrong-doer.* Targ. Prov. XXIX, 27 (ed. Wil. עָנֵי; some ed. עילה). Targ. Job XVIII, 21 (ed. Lag. עַוְלָא).—*Pl.* עַוָּלֵי, עַוָּלַי, עַוָּלַאי, עַוָּלִי, עַוָּרִי. Targ. Zeph. III, 5 (not עַוְלֵי). Targ. Prov. XXXI, 8 (ed. Wil. עַוְלֵי; h. text חֲלוֹף). Ib. XXIX, 18 בסוגא דעולאי (h. text באין חזון!). [Ib. XIV, 22 ed. Lag. (ed. Wil. אַלָּא; h. text הֲלוֹא.]

עוּלָא I m. (b. h. עוּל; עול) [*that which is carried,*] *infant, nursling, child* (v. עוֹלָל). B. Bath. 9a sq. ע' משגש ארתחיה דאימיה (Ms. H. אילא; Ms. F. עילא; ed. Ven. עיולא, v. Rabb. D. S. a. l. note 4) the suckling that confounded its mother's way (a surname of R. Aḥadboy, or of R. Shesheth, v. Rashi a. Tosaf. a. l.)—[*Pl.* עוּלִין *foals*, v. עִירָא I.]

עוּלָא II pr. n. m. *'Ula* (or *'Ulla*), name of several

Amoraim. Y. Shek. I, beg. 45[d]; a. fr.—Y. Ber. II, beg. 4[a] עילא.—Y. Meg. II, 73[b] עולה ביריה; Y. M. Kat. III, 83[b] bot. ע׳ ביריא; Bab. ib. 26[a] ע׳ בִּירַאה, v. בִּירָאָה.—Y. Pes. III, 30[a] ע׳ דקיסרין; Y. Nidd. II, 50[a] bot.—Esp. known: *'U. bar Yishmael*, in Bab. only *'Ula*. Y. Succ. IV, 54[c]. Y. Gitt. V, 47[b] top; Bab. ib. 55[a]. Hor. 4[a]; (Y. ib. I, 46[a] top חילא). Y. Maasr. V, 51[d], a. e. עילא, עילה; a. fr.—Y. Kil. IX, 32[c] bot. ע׳ נחותא; Y. Keth. XII, 35[b] עלא (corr. acc.), v. נָחוֹתָא.—V. Fr. M'bo, p. 119[b], sq.

עוּלְבָּנָא, עוּלְבַּן m. (עֲלַב) 1) = h. עֶלְבּוֹן, *humiliation, insult.* Targ. Zeph. III, 12 מקבל ע׳ submitting to humiliation (h. text דל). Targ. Y. Ex. III, 16. Targ. Is. XXXIV, 8; a. fr.—2) *assumption of superiority, arrogance.* Gitt. 36[b] דא פרוסבלא ע׳ דדייני הוא that institution of Prosbol (v. פְּרוֹסְבּוֹל) is an *'ulbana* of the judges. Ib. האי ע׳ לישנא this *'ulbana*, does it mean assumption of power, or does it mean submission (i. e. submission to a law which they at heart disapprove)? [Rashi explains נירחותא *convenience*, i. e. an assumption of authority not from arrogance but from a desire to relieve the judges from overwork].

עַוְלָה f. (b. h; v. עָוֶל) *wrong.* Keth. 19[b] כיון דע׳ הוא since it (the holding of a bill of indebtedness on trust, v. אֲמָנָה) is a wrong, (a violation of the rule, 'harbor no wrong in thy tent', Job XI, 14), they would not have lent their signature to a wrong act; a. e.

עַוְלָה ch., v. עַוָּלָא.

עוּלָה I pr. n. m., v. עוּלָא II.

עוּלָה II f. *girl*, v. עוֹלָלָה.

עוֹלָה f. (b. h. עֹלָה; עָלָה) [*rising,*] *burnt-offering.* Ḥag. 6[a] ע׳ עוֹלַת תמיד חואי ... the burnt-offering which the Israelites brought in the desert (Ex. XXIV, 5) was the daily offering; עולת ראירה חואי was the Temple visitors' offering; Yeb. 5[b]. Zeb. 7[b], v. הוֹרוֹן II. Ib. ע׳ אחריתי another burnt-offering. Ib. V, 4; a. v. fr.—*Pl.* עוֹלוֹת. Ḥag. l. c. יותר מבע׳ שריבה .. for the Biblical text ordains, in connection with the princes, more peace-offerings than burnt-offerings. Ib. I, 3; 5; a. fr.

עוּלְמָא, עוּלֵם, עוּלֵמָא, עוּלַיִם m. (עָלַם) 1) *strong, powerful.* Y. Ber. II, 5[c] כהנא הוה ע׳ סגין Kahăna was very powerful (in mysteries).—2) *young, young man;* (cmp. נַעַר) *servant.* Targ. II Chr. XXXV, 27 (contrad. to טלי). Targ. O. Gen. XLI, 12 (Y. טליא). Targ. I Sam. XVII, 55. Ib. II, 13; a. fr.—Keth. 72[b] ע׳ אירתי וכ׳ boy, get me the spindle; Snh. 95[a] עָלֵם (Ms. F. עולימא); a. e.—*Pl.* עוּלֵימִין, עוּלֵימֵי, עוּלֵמֵי, עוּלַיְמֵי, עוּלַיְמָא. Targ. I Sam. II, 33. Ib. XVI, 11. Targ. Esth. II, 2 (not עוּלֵמֵי); a. fr.—Gen. R. s. 79 (play on אלמתיו, Ps. CXXVI, 6) אתא טעון ע׳ ועוּלַיְמָתָא he (Jacob) came laden with young men (sons) and a girl (daughter); Midr. Till. to Ps. l. c. ועולמין עולמירתא ed. Bub. (oth. ed. עוּלֵמֵי ועולמותי, corr. acc.); Yalk. Ps. 881 עוּלַיְמֵי ועולימות (read: ועוּלַיְמִית); Yalk. Gen. 133 עולמי ועולמי .. .—*Fem.* עוּלַיְמְתָא, עוּלַיְמָתָא, עוּלַמְתָא, עוּלַיְמְתָא. Targ. O. Gen. XXIV, 14 (ed. Amst. עוּלַמְתָא); a. fr.—Gen. R. l. c., a. e., v. supra.—*Pl.* עוּלַיְמָן, עוּלַיְמָתָא, עוּלְמָי. Targ. Zech. VIII, 5. Targ. Esth. II, 9. Ib. 2 (ed. Vien. עַלְמָן); Targ. II ib. עֲלַיְמָן; a. fr.—Y. M. Kat. III, 83[b] bot., v. עֲלַיְמוּת.—V. next wds.

עוּלַיְמָא *youth*, v. עוּלַיְמָיָא.

עוּלְמָ׳, עוּלַיְמוּתָא, עוּלַיְמוּ f. (preced.) 1) *strength.* Targ. I Kings XII, 10; Targ. II Chr. X, 10 (ed. Lag. גבורתא). —2) *youth.* Targ. Is. LIV, 4. Targ. O. Gen. XVIII, 12. Targ. O. Num. XI, 28 ed. Berl. (oth. ed. מעוּלַיְמוּתָי, v. next w.). Targ. Joel I, 8 עוּלַיְמוּתָהּ ed. Lag. (ed. Wil. עוּלְמָתָהּ; oth. ed. עוּלַיְמָתָהּ *pl.*); a. fr.—[עולמותי, עולימות, v. עוּלַיִם.]

עוּלַיְמִין, עוּלַיְמָיָא m. pl. same. Targ. Is. LIV, 6 (ed. Ven. עֲלוּמִין). Targ. Ps. CXXVII, 4 Ms. (ed. עולימא). Ib. LXXXIX, 46 עוּלַיְמוֹי Ms. (ed. עֲלַיְמוֹי). Targ. O. Num. XI, 28, v. preced.; a. e.

עוּלְמָתָא, עוּלֵמָ׳, עוּלַיְמָתָא, עוּלַיְמִית, v. עוּלַיִם, a. עוּלַיְמוּ.

עוּלָתָא, v. עוּלְתִין.

עוֹלָל m. (b. h.; dimin. of עוּל) *nursling, child.* Sot. 30[b] ע׳ מוטל וכ׳ an infant lying on its mother's knees; ע׳ הגבירה וכ׳ the infant raised its neck, the suckling dropped the breast ..., and they said, This is my God &c.; Y. ib. V, 20[c] top; a. e.—*Pl.* עוֹלָלִים. Mekh. B'shall., Shir., s. 1 (ref. to Ps. VIII, 3) ע׳ אלו ע׳ שבחוץ *'ol'lim* means the children playing in the street (with ref. to Jer. IX, 20); Midr. Till. to Ps. l. c. ע׳ אלו שבחוץ *'ol'lim* means infants outside (of the womb, by ref. to Lam. IV, 4); (oth. opin.) ע׳ אלו שבפנים *'ol'lim* refers to those yet unborn (by ref. to Job III, 16); Mekh. l. c.; Yalk. Ps. 640 ע׳ אלו שבמעי אמן; ib. ע׳ חזרו לשיבורן the infants returned to their navel (womb); Yalk. Lam. 1043. Midr. Till. to Ps. IX (ref. to השלם, Koh. III, 11) גם אהבת הע׳ נתן וכ׳ even the love of the little ones has he put into the heart of their parents. Ib. to Ps. CXXI אני מנפץ את עוֹלָלַיִךְ .. את עוֹלָלַי I myself will shatter thy babes, as thou didst mine; a. e.—*Fem.* עוֹלָלָה *girl.* Esth. R. to I, 9 (ref. to לעוללים, Ps. XVII, 14) ע׳ אחת וכ׳ (some ed. עוּלָה) one babe was left &c.; (Yalk. Ps. 671 יתומה).

עוֹלָלָא f., *pl.* עוֹלָלָתָא = h. עוֹלֵלוֹת (v. עוֹלָלָה) *gleanings, single bunches.* Targ. Jer. XLIX, 9; Targ. Obad. 5. Targ. Is. XVII, 6 (ed. Wil. עוֹלְלִין m.).—Lam. R. to I, 22 (ref. to ועולל ib.) קטרף עוֹלָלָתַיהוֹן כמה דקטפת עוֹלָלָתַי cut their last bunches as thou hast done to mine; v. עוֹלֵלָה.

עוֹלָלָה *girl*, v. עוֹלָל.

עוֹלֶלֶת, עוֹלָלָה f. (b. h. עוֹלֵלוֹת *pl.*, = מָעוֹר; עָלַל) [*that which is searched after,*] *gleaning reserved for the poor;* in gen. *small single bunch* (on a single branch, or hanging down directly from the trunk), opp. to אשכול. Peah VII, 4 אירחו ע׳, v. כָּתַשׁ. Ib. ע׳ בארכובה a bunch on the knee of a vine. Ib. ע׳ ... גרגר יחידי (Mish. ed. עוֹלֵלוֹת *pl.*) single berries...are considered gleanings (belong to the poor); Sifra K'dosh., Par. 1, ch. III; a. fr.—Gen. R. s. 29 ראה עולה אחת וכ׳ saw a single bunch (that was ripe), and said a blessing over it; בדאי הע׳ וכ׳ this single bunch is worth

saying a blessing over it. Lam. R. to I, 12 (ref. to עולל ib.) קטַח עוֹלְלָתַי he cut my last bunch (destroyed me entirely), v. עוֹלָלָא.—*Pl.* עוֹלְלוֹת. Sifra l. c.; Peah VII, 7 כרם שכולו ע' a vineyard in which all grapes grow in small separate bunches. Ib. 8 חמקדיש... בו ע' וכ' if one consecrates his vineyards before the bunches (which would have been the poor man's share) were distinguishable on it, they do not belong to the poor. Midr. Till. to Ps. CXXI אלקוט עוֹלְלוֹתַיִךְ של גפן (not עלילותי) I will pluck the very gleanings of the vines; ואת לקחת עד ע' (read לקטת) but thou hast plucked the last grapes. Esth. R. to I, 9 (ref. to Is. III, 12, and Lev. IX, 10) מקטפין עוֹלְלוֹתֵיהֶן they (the officers) cut their gleanings (rob the people of their last belongings); a. fr.

עוֹלְלָתָא, v. עוֹלָלָא.

עוֹלָם m. (b. h.; עָלַם I) [*strength, endurance,*] *nature, existence, world;* (b. h.) *life-time, eternity.* Y. Ber. IV, 7[b] bot. (ref. to עד עולם, I Sam. I, 22) והלא אין עוֹלָמוֹ של לוי but the life-time (active service) of the Levite is only up to fifty years. Kidd. 15[a] (ref. to Ex. XXI, 6 לְעֹלָם) הוה אמינא לע' ממש I might have thought, that it meant really for ever (for life); קמשמע לן לע' לצולמו של יובל it is intimated (by ושבתם וכ', Lev. XXV, 10) that *l'olam* means up to the period of the jubilee. Ber. 17[a] עוֹלָמְךָ תראה בחייך וכ' mayest thou see (enjoy) thy existence during thy life-time, and thy future (reward be reserved) for the life of the world to come. Arakh. 16[b] bot. קיבל עולמו has received his reward in this world. Ber. IX, 5 כל חותמי... מן ע' (Bab. ed. 54[a] עד ע', v. Rabb. D. S. a. l. note 20) in all conclusions of benedictions in the Temple they used to say, (Blessed is the Lord....) from everlasting; משקלקלו אין ע' אלא אחד וכ'... when the heretics (or Sadducees) degenerated and said, there is only one world, they ordained the formula, From everlasting to everlasting. Pes. 56[a]; Tosef. ib. II (III), 19 they did not say ברוך שם כבוד מלכותו לע' וָעֶד blessed be the name of His glorious kingdom for ever and ever. Gen. R. s. 30, a. fr. ראה ע' חדש has seen a new world (a great change). Cant. R. to I, 3, a. e. אֲתָאנַסְיָא ע' שאין בו מות, v. ע'; a. fr.—Y. Ned. XI, 42[c] bot. פירות הע' the fruits of the world, i. e. coming from some other place, opp. צבורים בסידקי.—ע' חזה (abbrev. עה"ז) this world, *mundane existence*; ע' הבא (abbrev. עה"ב) the world to come, *the hereafter*, also *the Messianic days; the days of resurrection.* Pes. 50[a] לא כעה"ז עה"ב not as in this world (the present), will it be in the Messianic days. Ber. 51[a] זוכה ונוחל שני עולמים העה"ז והעה"ב will be permitted to inherit two worlds, this world and the hereafter. Ab. IV, 16, v. פְּרוּזְהוֹר. Snh. X, 1, a. fr. חלק לעה"ב a share in the world to come (resurrection); a. v. fr.—אומות הע' (abbrev. א"ה, אוה"ע), v. אוּמָּה.—בית ע' (euphem.) *cemetery.* Lev. R. s. 12, beg. (interch. with עַלַם q. v.).—*Pl.* עוֹלָמִים, עוֹלָמִין, עוֹלָמוֹת. Ber. l. c., v. supra. Snh. 100[a] שלש מאות ועשרה ע' three hundred and ten worlds (existences of beatitude). Gen. R. s. 3, a. e. הרה בורא ע' ומחריבן he created worlds and destroyed them again; a. fr.—בית ע' the permanent house, *the Jerusalem Temple*, opp. משכן the Tabernacle. Succ. 5[b]; a. fr.—לְעוֹלָם a) *forever, always, under all circumstances.* Y. Ber. V, 9[a] bot. חיים לע' a life for ever (not ceasing). Keth. IV, 5 לע' הרא ברשות וכ' she (the betrothed) continues to be under the father's jurisdiction (sharing his legal status), until she is wedded. B. Mets. 59[a] בכבוד אשתו... לע' under all conditions a man must guard the honor of his wife. Yeb. 46[a], a. e. אין גר עד לע' a person is not considered a proselyte, until he has been circumcised and immersed; a. v. fr.—b) (dialectic term) *at all events, in spite of your argument, still.* Ḥull. 101[a] לע' קסבר וכ' Rab may still be of the opinion that &c.; Ber. 3[a]. Ib.[b] לע' בחד וכ' I may still say, it refers to one person and to recent debris; a. fr.—לא מע' *never.* Yoma 49[a] מע' לא שאלני וכ' never (in my life) did a person consult me about &c.; (Ḥull. 7[b] מימי). Sabb. 108[b] לא מע' טבע גברא וכ' never yet has a person been drowned in the Dead Sea; a. fr.

עוֹלֶמָא, עוֹלֶמוּ, עוֹלָמָא, עוֹלֶם, עוֹלַמְיָא, עוֹלֶמִין, v. sub עוֹלַמִי.

עוֹלָמִית adv. (v. עוֹלָם) *for ever, absolutely.* Tosef. Dem. II, 9 אין מקבלין אותן ע' they must never (under no conditions) be received (as *ḥaberim*, v. חָבֵר). Y. Sabb. IX, end, 12[b] אין לו תקנה ע' can never be remedied; a. fr.

עוֹלָמְתָא, עוֹלֶמְתָא, עוֹלָמִית, v. עוֹלַמִי.

עוּלְשִׁין m. pl. *endives* (v. Löw Pfl., p. 255). Kil. I, 2 ע' ועוּלְשֵׁי שדה (garden) endives and field endives; Y. ib. 27[a] top ע' טרוקסימון 'ulshin are endives that are eaten raw, ע' שדה עולתין field 'ulshin are known as 'ulthin (Chald.). Pes. II, 6; a. e.

עוּלְשִׁין ch. same. Targ. Y. Ex. XII, 8 (h. text מרורים); Targ. Cant. II, 9.

עוּלְשָׁתָא pr. n. pl. *'Ulshatha.* Tosef. Shebi. IV, 11 (missing in ed. Zuck., Var. עול שתא, עילשתא; v. Hildesh. Beitr., p. 34, a. p. 80 note).

עַוְלָתָא, עַוְלָה f. (v. עַוָּלָא) *perversion, wrong.* Targ. Ps. XCII, 16. Targ. Job XV, 16 Ms. (ed. עִילְתָא).

עוּלְתִין m. pl. ch. = h. עוּלְשִׁין. Y. Kil. I, 27[a] top, v. עוּלְשִׁין.—Lam. R. to III, 42 עוּלְיָתָא Ar. (ed. כרנבי), v. בְּסִרְמָא.

עוּמָא, Tosef. Kel. B. Bath. I, 6, = עִימָּא.

עוּמָד m. = אוּמָד, *estimate, guess, medical prognosis.* Tam. II, 5 בע' חמש וכ' as much wood as would by estimate yield five S'ah of coal. Y. Snh. IX, 27[a] bot. ע' של טעות an erroneous prognosis. Y. Naz. IX, end, 58[a] ע' האמצעי, v. אוּמָד. Ib. עֲמָדָה, a. עֲמָדָה.—*Pl.* עוּמְדִין. Ib. שני ע' two subsequent medical opinions.

עוֹמֶד, v. עמד.

***עומדה**, Y. Ab. Zar. III, 43[a] bot., v. עֲמִידָה I.

עוֹמְדוֹת f. pl. (עָמַד) *standing at meetings, attendance while standing*, opp. יְשִׁיבוֹת. Y. Sabb. X, 12[c] bot., a. e., v. יְשִׁיבָה.

עוֹמְדִין, עוֹמְדִים m. pl. (preced.) 1) *upright loom.* Neg. II, 4 כאורגת בע' in the position of one weaving at an

upright loom; Sifra Thazr., Neg., Par. 3, ch. IV (not בעומר); Lev. R. s. 15 בעמרים (corr. acc.); Yalk. ib. 551 (corr. acc.). —2) *side-pieces of a ladder.* Tosef. Kel. B. Mets. III, 13 אחר הע' the material of the side-pieces decides (v. עֲדָשָׁה 4).

עוּמָּה f. (b. h. עֻמָּה; עֻמַּם, cmp. עִם) *junction*; לְעוּמַּת *corresponding, against.* Keth. V, 8 פוסק לְעוּמָּתָן וכ' must give her other products of the same nutritious quality.

עוֹמֶס m. (עמס) מלא עומסו *as much as one can pack into one's hand.* Snh. 100a; Yalk. Ps. 797.

עֹמֶק, עוֹמֶק m. (b. h.; עָמַק) *depth, profoundness.* Pes. 54b (among the things hidden to man) ע' הדין the profundity of divine judgment; [oth. opin.: the intricacy of human law]; Mekh. B'shall., Vayass'a, s. 5. Meg. 3b top (ref. to Josh. VIII, 9, a. 13, v. Rabb. D. S. a. l. note 4) שהלך ולן בעומקה וכ' Tosaf. (ed. שלן only) he went and spent the night in the depth (of study) of the Law; Erub. 63b שהלך בעומקה וכ' he entered into the depth &c.; a. fr. —Meg. 6a הרוגי ע' those who died in the valley (Babylonia), v. רַפַּת.—*Pl.* עוֹמְקִין. Gen. R. s. 41 beg. Ar.; Yalk. Ps. 845, v. סִיקוֹסִים II.

עוּמְקָא I ch. same, 1) *depth, foundation; the soil under a building.* B. Bath. IV, 2 לא את חבור .. אע"פ שכתב לו ע' ורומא (in selling a building, one has not implicitly sold) the well or the subterranean store-room, allhough he wrote in the contract 'depth and height' (ground under the building and space above the roof); ib. 61a עומקה ורומה (corr. acc.). Ib. 63b ע' ורומא בסתמא לא קני depth and height, unless explicitly stated, are not sold with the house (and the seller has a right to dig under and to build on top of the house); אהני ע' ורומא למיקני ע' ורומא the specification of 'depth and height' in the contract, has the effect to give possession of the ground beneath and the space above. Ib. ואי ס"ד בסתמא קני ע' ורומא ליהני ע' ורומא למיקנא בור וכ' but if we were to assume that depth and height are implied in the sale, let the specification of 'depth and height' have the effect to give possession of the well &c. Ib. 64a; a. fr.—Gen. R. s. 50 וסדום בע' הוא now, Sodom was situated in a depression, therefore he said, and I cannot escape to the mountain; שרי בע' וכ' he dwelt in a valley, and they say to him, go out to the mountain (which has a healthier climate), and yet he speaks in that manner? B. Mets. 117b נחית לע' דדינא; B. Kam. 53a; ib. 39a לעומקיה וכ', v. נָחַת; a. e.—*Pl.* עוּמְקֵיָּא, עוּמְקִין. Targ. Ps. CXXX, 1. Targ. Ez. XXVII, 34; a. e.—V. עִמְקָא.—2) (trnsf., cmp. חָלָל III) *intricacy, cunning, reservation.* Targ. Y. I Gen. XXII, 14 (Y. II פְּלָגוּ).

עוּמְקָא II, **עוֹ'** f., constr. עוֹמֶק, עוֹמַק; *pl.* עוּמְקָנִין, עוּמְקָרִין, v. עָמְקָא.

עוֹמְקָן m. (v. עוּמְקָא I, 2) *reserved person, trickster.* Der. Er. Zuta ch. VI.

עוּמְקָנָא ch. same, *tricky.* Targ. Ps. CI, 4 ed. Ven. (oth. ed. עוּקְמָנָא).

עֹמֶר, עוֹמֶר m. (b. h.; עֶמֶר) 1) *sheaf.* Peah IV, 3 ע' השכחה the forgotten sheaf (Deut. XXIV, 19); a. fr.—*Pl.* עֳמָרִין, עוֹמְרִין, עֳמָרֵי'. Ib. VI, 5 שני ע' שכחה two sheaves left in the field are considered as forgotten (belong to the poor). Ib. 6 שני ע' ובהם סאתים two sheaves containing two S'ah between them (the ordinary size of a sheaf being one S'ah). Ib. וכי מרוב הע' וכ' is the privilege of the owner strengthened or infringed by the quantity of the sheaves (irrespective of their sizes)? Ib. V, 1; a. fr. [Lev. R. s. 15; Yalk. ib. 551, v. עוֹמְדִים.]—2) [*the quantity of grain in a sheaf,*] *Omer,* a dry measure, esp. *the Omer of barley offered on the sixteenth day of Nisan* (Lev. XXIII, 10—14). Men. X, 1 הע' הירה בא בשבת וכ' the Omer, when offered on the Sabbath, was prepared by cutting three S'ah-fuls of barley (sifted down to one Omer). Tosef. Dem. I, 28 מותר ע' that which is left over when preparing the Omer. Men. X, 6 הע' הירה מתיר וכ' the offering of the Omer had the effect of allowing the use of the new crop in the country. Ib. 7 קודם לע' before the Omer was to be offered (before the sixteenth of Nisan); a. fr.

עֳמָרָא, עוּמְרָא ch. same, 1) *sheaf.* Targ. Deut. XXIV, 19. (O. ed. Vien. עֳמָ'—2) *Omer.* Targ. Ex. XVI, 36 (Y. ed. Vien. עֳמָרָא; O. ed. Vien. עֳמָ'). Ib. 33. Targ. Lev. XXIII, 10; a. fr.—Targ. Hos. III, 2 עוֹמַר ארמותא (עוֹמֶר) the Omer of the wave-offering (h. text חֹמֶר).—*Pl.* עֳמָרִין, עוּמְרִין. Targ. Ex. XVI, 22.

עָוֹן m. (b. h.; עָוָה) 1) *perversion, wrong.* Deut. R. s. 3 לא חטא ולא ע' no sin or wrong. Sabb. 30a אותו ע' that sin (of David's, against Uriah and Bathsheba); Snh. 107a מחול לי על אותו ע' כולו pardon me for that sin entirely. Sabb. 88b עָוֹן גדר, v. כָּרַם. Snh. 44b אם יש בי ע' זה if I am guilty of that crime (for which I am to be put to death); a. fr.—ע' גלירון, v. אָוֶן.—*Pl.* עֲוֹנוֹת, עֲוֹנוֹתַי. Ib. תזא .. עֲוֹנוֹתַי may my death be an atonement for all my wrong-doings. Ber. 5b מוחלין לו כל עֲוֹנוֹתָיו is forgiven all his sins. Yoma III, 8. Ib. 39b עֲוֹנוֹתֵיהֶן של ישראל the sins of Israel; a. v. fr.—2) (sub. עוֹנֶשׁ) *penalty.* Yeb. 47a מודיעין אותו עָוֹן לקט וכ' we acquaint him (the proselyte) with the consequences of a neglect of the laws concerning the share of the poor &c., v. עוֹנֶשׁ.—בַּע' as *a punishment for, in consequence of.* Sabb. 32b בע' נדרים (sub. ביטול) as a punishment for the neglect of vows; בע' מזוזה for neglecting the law concerning the door-post inscription; בע' ביטול תורה for neglecting the study of the Law; בע' גילוי עריות for unchastity; a. fr.

עָוַן *to be round, curved;* denom. עֵרֶן.

Pi. עִוֵּין (denom. of עֵרֶן 1) *to look in, read.* Tanḥ. Ki Thissa 34 אסור .. לעַיֵּין בתורה וכ' the interpreter must not look into the Torah (Hebrew text) and translate; (Pesik. R. s. 5 ליתן עיניו).—2) *to look carefully; to search, investigate* (cmp. הִקְקִיק a. הִזֵּק). B. Bath. 115a (ref. to בן אין לו, Num. XXVII, 8) עַיֵּין עליו (Ar. אַיֵּן) investigate his case (whether he has really no male issue); Yeb. 22b. Kidd. 4a (ref. to Lev. XXII, 13 עיין לה (וזרע אין לה; Yeb. 70a עיין עלה (Chald.).—3) *to speculate, contemplate.* Ber. 55a המאריך בתפלתו ומְעַיֵּין בה he who stays long in prayer and speculates on it (expecting its fulfillment as a reward for his lengthy prayer); Yalk. Prov. 950; Ber. 32b; a. e.—4) [*to measure with the eye*] *to balance exactly,* opp. הכריע (v.

the natural night, or (at solstice) *natural day*, or *natural night*. Y. Ab. Zar. V, end, 45[b]; Bab. ib. 75[a]; Nidd. 65[b]. Y. Ab. Zar. l. c. כדי ע' מלא ע' for the term of an 'Onah; Ab. Zar. l. c. וכמה ע' how long? An 'Onah. Yeb. 62[b]; Nidd. 63[b] ע' וכמה . . . and how long before? . . . An 'Onah. Ib. אחרירתי ע' an additional 'O. (day or eventually night). Ib. 65[a] שלמה ע' a complete 'O., expl. ib. לילה וחצי יום, expl. ib.[b] אי לילה וכ' either the space of one night at solstice, or half a day and half a night &c., in midsummer or midwinter; a. fr. —*Pl.* עוֹנוֹת. Mikv. VIII, 3; Tosef. ib. VI, 6; Sabb. 86[a]. Ib.[b]; Y. ib. IX, 12[a] top שלמות ע' full 'Onahs (not counting fractions); a. fr.—4) *due season, period, stage.* Peah IV, 8 עד שלא באו לעונת המעשרות before the harvested products have arrived at the stage when they are subject to tithes; Maasr. V, 5. Y. M. Kat. III, 83[a] top עונת קריית שמע the time of the day for reading the Sh'm'a. Y. Shek. I, beg. 45[d] בעונתן . . . כדי שיביאו so that the Israelites might deliver their Shekels in due time. Y. Erub. VIII, end, 25[b] אם עונת הגשמים היא if it is during the rainy season; Y. Kil. IX, 32[a]. Y. Ber. II, 5[c] top עונתה וכ' . . . . בעל התאנה the owner of the fig tree knows when it is time for the figs to be picked; עונתן של וכ' . . . כך הקב"ה so does the Lord know when it is time for the righteous to be called away; Cant. R. to VI, 2. Y'lamd. to Num. XXIII, 10, quot. in Ar. עונת אשה marriageable age, v. עוֹפֶר; a. v. fr.—Esp. (b. h. עֹנָה) *the duty of marital visits at certain intervals, marital duty.* Keth. V, 6 העמ' האמורה בתורה וכ' the time for marital duties intimated in the Law (Ex. XXI, 10) is: for men of leisure &c.; Gen. R. s. 76; Yalk. ib. 131. Sabb. 118[b] למימרא . . . מצות ע' לא קיים does this mean that R. J. neglected the regulations concerning the marital duty? Keth. 62[b]; a. fr.—Mekh. Mishp., s. 3 (ref. to Ex. l. c.) ועונתה זו דרך ארץ *her 'onah* refers to marital visits; [oth. opin.: ועונתה לא יתן וכ' *her 'onah* means, he must not give her summer apparel in winter &c., but כל אחד ואחד בעונתה each in its due season; anoth. opin.: עונתה זו מזונה *her 'onah* means her sustenance (with ref. to ויענך Deut. VIII, 3; v. next w.); Keth. 47[b]; Y. ib. V, 30[b] top.]

עוֹנָה II f. (עָנָה II; cmp. עִינּוּי) *trouble, suffering.* Sifra B'ḥuck., Par. 2, ch. VIII (play on ריק וביקן, Lev. XXVI, 43) ע' של מדבר (Yalk. Lev. 675 עונות) the privations in the desert; ע' של בעל פעור (Yalk. l. c. של פעור) the suffering attendant upon the worship of Baal (Num. XXV, 3, Ps. CVI, 28, sq.); ע' של מלכי האמורי the suffering from the Emorite kings (Jud. II, sq.).—*Pl.* עוֹנוֹת. Lev. R. s. 17 (play on חַרְצֻבּוֹת, Ps. LXXIII, 4, v. חֲרָצָה) ולא צביתים בע' I did not make them swell from sufferings; ib. ארן להם צירים של ע' וכ' they (the wicked) have no swellings (accumulations) of sufferings with which they die (so as to atone for their sins) &c.; Yalk. Ps. 808.

עוֹנָה III f. (denom. of עַיִן) 1) *sight* or *affliction of the eye.* Men. 64[b], v. next w.—2) *shade of color, pattern* (in weaving, v. Sm. Ant. s. v. Tela).—*Pl.* עוֹנוֹת. Lev. R. s. 17 [read:] אלו לצירים ולע' (v. Ar. s. v. אספריסתין, where our w. reads: ולעיונות) these (the coarse threads) are used for tassels and for producing (raised) patterns; Yalk. Ps. 808 לצביתים ולעֲנוֹת.

עוֹנֵג m. (b. h. עֹנֶג; עָנַג) *pleasure, enjoyment.* Sabb. 118[b] (ref. to והתענג Ps. XXXVII, 4) ע' זה אינו יודע . . . ע' שבת I should not have known what this 'delight' means, but when it is said (Is. LVIII, 13), thou callest the Sabbath a delight, I learn that this *'oneg* means the enjoyment of the Sabbath; a. e.

עוֹנָה I f. (עָנָה I) [*turn, circle, period,*] 1) *moment*, esp. *'Onah, the twenty-fourth part of an hour.* Yalk. Deut. 942 ואין להרהר . . . אפי' ע' של כלום and you must not criticise God's dealings with man even for a moment of the least duration; Sifré Deut. 307 (some ed. שנה, emended in ed. Fr. עוולה; corr. acc.). Tosef. Ber. I, 3 בשעה . . . הע' an 'Onah is the twenty-fourth part of an hour, and an 'Eth the twenty-fourth part of an 'Onah, and a Reg'a the twenty-fourth part of an 'Eth; Y. ib. I, 2[d] top; Lam. R. to II, 18 (corr. acc.).—2) *'Onah, a period of twelve astronomical hours, one half of the natural day and of*

עִיֵּן (b. h.) [*to contemplate; to augur;*] *to produce apparitions, to conjure.* Snh. 65[b], a. e. (interpret. מעונן, Deut. XVIII, 10) המעביר . . . על העין v. זכורה. Ib. (oth. interpret.) תאוחז את העֲרוּגים, v. אָחַז. Ib. (oth. interpret.; cmp. *Pi.*) המחשב עתים ושעות וכ' who calculates what times and hours are auspicious &c.; [Comment. on המחשב עתים explain עונן as denomin. of עוֹנָה I]; Tosef. Sabb. VII (VIII), 14 נותני עתים וכ'.

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אין מְעַיְּירִין . . . . . במקום שמעיירין where it is customary to give overweight, you dare not sell by exact weight, and *vice versa*; a. e.—*Part. pass.* מְעוּיָּרִין *a*) (adv.) *weighed exactly, even-balanced.* Num. R. s. 16, end (ref. to עין בערן, Num. XIV, 14) הרי מאזנים מע' אתה הרי מאזנים מע' וכ' behold the scales are evenly balanced, thou sayest . . . , and I say &c.; Deut. R. s. 5 הרי מדת הדין בכף מאזנים מע' judgment lies on evenly balanced scales. Tanḥ. Ki Thissa 34; Pesik. R. s. 5, beg. המאזניים מע' the claims on both sides are equal. Y. Snh. X, beg. 27[c] הרת מע' if it (his sins and his merits) be even; Y. Peah I, 16[b] bot.; Y. Kidd. I, end, 61[d] מחציין (corr. acc.); Yalk. Ps. 784 כף מאזנים מע' [הרת]; a. e.—*b*) *having eyes* (*rings*) or *colors.* Y. Kil. I, 27[a], v. לָעוּנִים.

Polel עוֹנֵן (b. h.) [*to contemplate; to augur;*] *to produce apparitions, to conjure.* Snh. 65[b], a. e. (interpret. מעונן, Deut. XVIII, 10) המעביר . . . על העין v. זכורה. Ib. (oth. interpret.) תאוחז את העֲרוּגים, v. אָחַז. Ib. (oth. interpret.; cmp. *Pi.*) המחשב עתים ושעות וכ' who calculates what times and hours are auspicious &c.; [Comment. on המחשב עתים explain עונן as denomin. of עוֹנָה I]; Tosef. Sabb. VII (VIII), 14 נותני עתים וכ'.

עִיֵּן ch., *Pa.* עַיֵּן, עַיֵּן same, 1) *to watch, guard.* Targ. Y. II Deut. XXXII, 10 עַיְּנֵנִי (*Paeli*).—B. Kam. 32[b] ארבעי לית עַיּוּנֵי (עַיּוּנֵיה) he ought to have been on his guard; Macc. 8[a] לעַיּוּנֵיה.—2) *to look out for, select.* Targ. Job VIII, 17 יְעַיֵּין ed. Lag. (oth. ed. יְעַיּוֹן).—3) *to look into, meditate, study, speculate.* M. Kat. 14[b] לעיוני בדינא to study his case (not to decide it). Ib. אתו מצפרא ומְעַיְּינֵי בדינא וכ' they meet in the morning and consider his case . . . , and then they come again at sunset &c. Ber. 25[a] עַיֵּין אי וכ' examine and see whether &c. Ib. 58[a] עד דמעיינו ביה בדינא while they were arguing about him in court. Snh. 18[b] ומְעַיְּינִינָא וכ' and we argue on his case. Meg. 30[b] מְעַיְּינִינָן במילי דמתא we look into the affairs (the moral condition) of the town. Gitt. 60[a]; Tem. 14[b] מְעַיְּינֵי בספרא וכ' used to study the book of &c. R. Hash. 16[a] בחינה עיוני בעלמא היא 'to probe' (בחן) means merely to investigate (without decreeing). Ber. 55[a] דמְעַיֵּין בה when he thinks of his prayer (expecting its fulfilment), v. preced; a. fr.—[*Pol.* עוֹנֵן, v. עָנַן.]

עוֹנָה IV f. (denom. of עֵין; cmp. Arab. *'âna* manare) *welling, flux.* Men. 64[b] a woman said, I am offering a sacrifice לעוֹנָתִי after my recovery from flux, .. סבור מינה לעוֹנָתָהּ ממש (v. Rabb. D. S. a. l.) which they understood to mean really for her flux, when the suggestion was offered, שמא בעינה סיכנה (v. preced.) perhaps she was in danger of losing her eye-sight; Y. Shek. V, 48[d] לְעֵינָתִי, interpreted שופעת כמעיין, v. שָׁפַע.—[Rashi, ignoring Y. Shek. l. c., takes our w. in the sense of *due season* for a sacrifice, v. עוֹנָה.]—[Tosef. M. Kat. I, 2 עונתו של מים, v. עוּגָה.]

עוֹנִי I, **עֹנִי** m. (b. h.; עָנָה II, v. עוֹנָה II) *misery, poverty, privation.* Ab. IV, 9 כל המקיים...מע' וכ' he who fulfills the Law in spite of poverty, shall finally do so in wealth; וכל המבטל...סופו לבטלה מע' and he who neglects the Law on account of his wealth, shall finally neglect it from poverty. M. Kat. 17[b], a. e. כל מקום...או מיתה או ע' wherever the scholars put their eyes (upon a person, i. e. decreed the ban), there follows either death or poverty. Midr. Till. to Ps. V (ref. to I Chr. XXII, 13) בעָנְיִי בצער וכ' what does 'in my misery' mean? In the pain which I suffered about it. Sifré Deut. 130 (ref. to Deut. XVI, 3) למה נקרא לחם ע' על שם עינוי וכ' why is it called bread of misery? For the affliction which they suffered in Egypt; a. fr.—[Pes. 36[b] תיפוק ליה מלחם ע'..באוני derive it (that you dare not use second tithes for unleavened bread to be eaten with the Passover lamb) from the expression 'bread of misery', which intimates 'that which it is permitted to eat in mourning (to the exclusion of second tithes, v. Deut. XXVI, 14); ib.[a] לחם ע' מה שנאכל באנינות. Ib., a. e. לחם ע' לחם שעונין עליו וכ' 'bread of recitation', bread over which they recite many words (the Hagadah, Hallel &c.).]

עוֹנִי ch., v. עֲנִי.

***עוֹנִי** II pr. n. pl. *'Oni.* Tosef. Ohol. XVI, 12 תחום ע' (R. S. to Ohol. XVI, 5 עכו); cmp. אוֹנִי II.

עוניתא, Lam. R. to IV, 18 עוניתיה, read: אוֹנִיָתָא.

עונן, Y. Snh. VII, 24[c] top חניחוש והע', read: והתעינון.

עוֹנָנִין, v. עֲנָנָא.

עוֹנָקָא, v. אוּנָקָא I, a. עֲנָקָא.

עוֹנָקְלָא, v. אוּנְקְלָא.

עוֹנָקְתָא f. = עוּנָקָא (v. אוּנָקָא I) *neck.* Y. Ber. II, 5[c] bot. עד כדון עונקתיה..רפיא is this man's neck loose yet?; ib. הדא ע' דהווות וכ' this neck which was loose is now laced (thou art going to be hanged).

עֹנֶשׁ, עוֹנֶשׁ m. (b. h.; עָנַשׁ) 1) *punishment, penalty; responsibility.* Snh. 89[b] כך עונשו וכ' v. בְּהַאי; Ab. d'R. N. ch. XXX. Snh. 54[b] top, a. fr. שמעמו אזהרה מנין ע' we learn here the penalty, whence do we learn the prohibition? Yeb. 3[b], v. אַזְהָרָה. Ib. 47[a] ומודיעין אותו עונשן של מצות and we acquaint him (the proselyte) with the penalty attending the neglect of the duties (of an Israelite), v. עָוֹן. Sabb. 87[a] בתחלה פירש עונשה וכ' first he explained the penalty for trespassing the Law, .. and then the reward for observing it. B. Bath. 88[b] עוֹנֶשׁן של מדות the responsibility connected with measures (the punishment for giving wrong measures); Yeb. 21[a] עונשין (corr. acc.); a. fr. —2) *punishable act, sin.* Sabb. 115[b] גדול ע' האחרון וכ' the sinfulness of the latter act is greater than &c. B. Kam. 105[b] ע' ממון (Rashi ע' כפירה) the crime of denying an obligation; ע' שבועה the crime of false swearing; a. fr.— *Pl.* עוֹנָשִׁין. Snh. 43[b] ע' שבגלוי sins committed publicly; a. e.

עוֹ' עוֹנָתָא, v. עֲנָתָא.

עוֹנָתָא f. pl. (v. עוֹנָה III) [*eyes,*] *rings* of a yoke (χρίκος). Targ. Hos. X, 10 (Rashi: עֵינוֹתַי; h. text עינתם, K'ri עונותם). Cmp. עַיִן 2.

עוֹסָקָן v. עַסָּקָן.

עוּף I *to be bent, doubled; to be wearied.* Ḥull. II, 3 מריב עונות...עָפִים ומתעלפים on account of the multitude of my sins are the righteous in me wearied and faint.—Denom. עוֹף, עָיַף.

עוף ch., v. עִיף.

עוֹף II (b. h.; denom. of עוֹף) *to fly.* Sabb. 26[a] מפני שהוא עָף because it is volatile (explosive). [Sot. 45[a] עפר, עף Ar., v. צוף.]

Pol. עוֹפֵף same. Ber. 63[a] פרנסתו מְעוֹפֶפֶת לו כעוף his sustenance comes flying to him like a bird. Ḥull. XII, 3 הירתה מעופפת if the mother bird was flying about the nest; Tosef. ib. X, 10. Pirké d'R. El. ch. IV ובשתים מְעוֹפְפִים וכ' and with two wings they fly, and they sanctify &c.; Yalk. Is. 271; a. e.

עוף ch. same. Targ. O. Deut. IV, 17 דפרח דתיעוף ed. Lisb. (ed. only דפרח; דתיעוף being a gloss).

עוֹף m. (b. h.; עוּף I) [*bend, wing*; cmp. כָּנָף,] *bird, fowl.* B. Kam. 92[b] (quoted fr. כתובים) כל ע' למינו ישכון ובן אדם לדומה לו (not ובני; Tosaf. ע' כנף) every bird nests according to (with) its kind, and man with one like himself; Yalk. Gen. 116; Yalk. Jud. 67. Ḥull. 27[b], a. fr. אין שחיטה לע' מן התורה the ritual slaughtering of birds is not indicated in the Torah. Sabb. 130[a], a. e. במקומו ... בשר ע' בחלב in the native town of R. J. the Galilean they ate poultry prepared with milk; a. v. fr.—*Pl.* עוֹפוֹת. Ḥull. l. c. Gen. R. s. 67, v. סַכְסֵךְ I; a. fr.

עוֹפָא, עוֹף I ch. same. Targ. Y. Lev. V, 10. Targ. Gen. I, 20; a. fr.—*Pl.* עוֹפְרִין, עוֹפַיָּא, עוֹפָן. Targ. Ps. L, 11 Ms. (ed. sing.). Ib. XXIII, 5 ed. Lag. Targ. Y. Gen. XXV, 27.

***עוֹפָא** II pr. n. *'Ofa,* name of a gate of Jerusalem. Targ. Zeph. I, 10 (h. text משנה, v. עוֹף I; Kimḥi reads: עָפָא, v. עוֹפֶל).

עופא, Targ. Job XXVIII, 3 some ed., read: סוֹפָא.

עוֹפֶל (b. h. עֹפֶל; עָפַל) [*swelling,*] pr. n. *Ophel,* an elevation of the Temple mount (v. II Chr. XXXIII, 14). Y. Taan. III, 67[a] top קרן הע' the summit of O.; v. אָפֶל II.

עוֹפֶר m. (b. h. עֹפֶר; עפר *to be thick, strong*; cmp.

preced., a. אַבִּיר) *young animal*; trnsf. *youth, strong man.* Gen. R. s. 14 (play on עפר, Gen. II, 7) ע' עולם על מליאתו נברא the conqueror of the world was created in his fulness (completely developed).—*Pl.* עֲפָרִים. Y'lamd. to Num. XXIII, 10, quot. in Ar. (play on עֲפַר, Num. l. c.) מי מנה ע' וכ' who will count the youths among them that have reached the age of marriage &c.?; Yalk. Num. 766 כמה ע' יש וכ' how many are the youths in Israel that study the Law &c.! (Tanna d'bé El. ch. XXI עפר, corr. acc.).

עוֹפֶרֶת f. (b. h. עֹפֶר; v. preced.; cmp. אֶבֶר) *lead.* Mekh. B'shall., Shir., s. 5; Yalk. Ex. 246.

עוּץ (cmp. אוּץ) [*to press, urge,*] *to encourage, advise.* —Part. עָיֵיר. Targ. Y. II Num. XXIV, 14. Targ. II Esth. I, 15; a. e.—Kidd. 80^{b} ועיריך לו עצות וכ' and is likely to give him bad advice. Yeb. 107^{a} עָיְירֵי לה וכ' her relatives may advise her (put her up to it) and take the property away from me.

עוּצְבָא I m. (עֶצֶב) *grief.* Ber. 56^{a} ולא אהני ... מע' דלבך thou wilt find no pleasure in eating on account of the grief of thy heart.

עוּצְבָּה, עוּצָבָא II f. (עֶצֶב, v. אֲבַרְזִין) *fur trimmed* (or *to be trimmed*) *of its ends, robe, cover.* Kel. XXVI, 7; B. Kam. 66^{b} Ms. M. (ed. עירי). Ib. ע' אינה צריכה קיצוע an *'utsba* requires no trimming (in order to be considered a finished object of use). Zeb. 94^{a} ע' שחשב עליה לקצעה Ms. M. (ed. לירה, corr. acc.) a fur which the owner had intented to trim; Tosef. Kel. B. Bath. IV, 10 עוצבה R. S. to Kel. l. c. (ed. אצבע, corr. acc.); Zeb. l. c. ע' דחשיב עלה וכ'.

עוֹצָר or **עוֹצֵר**, v. אוֹצָר a. אָצַר.

עוּק (b. h.; cmp. חוּק) 1) *to circle, round.*—Denom. עָוַק.— 2) (cmp. עוּג) *to hollow out.*—Denom. עוּקָה.—3) *to press.* —Denom. עָקָה.

[*Hif.* הַעִיק (b. h.) *to press, make a rut* (in the ground).]

עוּק ch. (= h. צוּק) *to be narrow, pressed.*—Perf. עָק; part. עָק, עָיֵיק, עָיק (עִיק). Targ. Is. XLIX, 20.—Trnsf. *to feel pain, disgust; to be sick of.* Targ. Jud. XVI, 16 (h. text קצר). Targ. O. Gen. XXVII, 46 (Y. *Ithpe.*; h. text קצתי); a. fr.—V. עָיְקָא.—ע' ל־=(h. צר ל־) *to be in distress, fear, anxiety.* Targ. Ps. XXXI, 10, a. e. עִיק Ms. (ed. עֵיק, עֵיק noun); v. עָיָק. Targ. II Sam. XXII, 7 עייקא ed. Lag. (ed. Wil. עָקָא); Targ. Ps. XVIII, 7 עָקָא Ms. (ed. עָקָא, עִיקִי). Targ. O. Deut. IV, 30 יְעוֹק (ed. Berl. a. Y. תיעוק). Targ. O. Num. XXII, 3 (Y. אתיעקו, v. יְעַק); a. fr.—[Gitt. 78^{a} עיק, עוק Ar., v. עָדַק.]

Af. אָעִיק *to press, trouble, annoy, distress.* Targ. Ex. XXIII, 9 (h. text לחץ). Ib. 22 (h. text צרר). Targ. Jud. XVI, 16; a. fr.—Y. Kil. IX, 32^{b}; Y. Keth. XII, 35^{a} bot. חד שינא מעיקא לי one tooth annoys me. Gen. R. s. 14 [read:] לא עקתיה אלא דאתית לאעקא ליה ... has this man (I) not enough trouble that thou camest to trouble him?; Midr. Till. to Ps. II אלא אם את אתי לאעקא ליה (read: אתית); Yalk. ib. 621 אלא דאת מעיקא ליה (read: מְעִיקְתָּ). Y. Ber. II, 4^{d} top ואינון מְעִיקִין לון למחר.. they will be with us, and they trouble us (by treading upon our graves); a. e.—*Part. pass.* מְעִיק *troubled, feeling dread.* Targ. Is. VII, 16 (h. text קץ). Targ. I Sam. XXII, 2 (not מְעִיק).

Ithpe. אִיתְעָק *to be distressed, sick.* Targ. Y. Gen. XXVII, 46 (v. supra).—Targ. Job XXXVI, 16 יִתְעַק, v. תְּעַק.]

Ithpa. אִתְעֲצִיר *to be narrowed in.* Targ. Job XVIII, 7, v. רְעַץ.

עָוּק, עָוֹק m. (עוּק h.) *rundle of a ladder.*—*Pl.* עֲוָקִים, עֲוָוֵי, עֲוָקִין. Tanh. Vayetse 2; Pesik. Bahod., p, 151^{a}; Lev. R. s. 29, a. e., v. חָוּוק. Y. B. Bath. III, end, 14^{b} עד ג' ע' ככסא (not בכסא) a ladder of three or less rundles is considered a stool; Y. Sabb. III, end, 6^{c} עד ג' ככסא (corr. acc.).

עוּקְבָא I, Snh. 96^{a} Ar., v. עֲקוּבָה.

עוּקְבָּן, עוּקְבָא II pr. n. m. *'Ukba, 'Ukban,* (*Mar 'U.*), name of several Amoraim and of one Resh Galutha (or two), commonly named Mar'U. Snh. 31^{b}. Pes. 115^{b} רבנא ע'. M. Kat. 16^{b}.—Y. Ber. I, 3^{a} bot. מר ע'.—Sabb. 56^{b} עוקבן בר נחמיה וכ' 'U. son of N., the Resh Galutha; a. e.—Erub. 34^{b} ע' בר חמא Ms. M. (ed. בר אבא, corr. acc.). B. Mets. 65^{a}. Ber. 44^{a} מר ע' בר ח' (Ms. F. רב ע'). Zeb. 55^{b} רב ע' Ms. M. (ed. מר); a. fr.—Y. Erub. I, 18^{d} bot. רבי ע'. Y. Hag. II, 78^{b} top ר' עוקבה. Y. Meg. I, 71^{a} top מר ע'; a. fr.—Lev. R. s. 28; Pesik. Ha'omer, p. 70^{b} רב חמא בר ע'. —V. Fr. M'bo p. 120^{b}, a. Koh. Ar. Compl. s. v.

עוּקָה f. (עוּק; cmp. עוּגָה) 1) *cavity, trough, pit.* Y. Maasr. II, 50^{a} top וחשמן משירד לע' oil (is subject to tithes), when it drips down into the trough; Y. B. Mets. VII, beg. 11^{b} (insert וחשמן). Erub. VIII, 9 ע' מחזוקת וכ' a pit (in the court for receiving waste water) containing two S'ah. Ib. 88^{b} ע' מחזיק וכ' (*masc.*). Tosef. ib. IX (VI), 18. Mikv. VI, 1 עוקת חמערה a pit adjoining a grotto (filled with water); a. v.—2) עוקת נפש *distress,* v. עָקָה a. חֲלוּקָה.

עוּקַל, v. עֻקַּל.

עוּקְמָא m. (עֻקְמָא) *insidious, tricky.* Targ. Y. II Deut. XXXII, 5 (h. text עקש).

עוּקְמִין, Yalk. Jer. 332, v. עֻנְקְמוֹן.

עָק, עוֹקְמָן m. (עֻקְמָא) *trickster.* Gen. R. s. 33, v. כְּמָנוֹן. —*Pl.* עוֹקְמָנִין, עוֹקְמָנִים, עָק'. Sifré Deut. 308; Yalk. ib. 942. Y. Yoma VII, 44^{b} bot. (not עיק'); Lev. R. s. 10 ע' שבלב; Cant. R. to IV, 4.

עוּקְמָנָא ch. same, *tricky, trickster.* Targ. Y. I Deut. XXXII, 5 (h. text עקש, v. עוּקְמָא). Targ. Ps. CI, 4 (Levita עוקמתא, incorr.).—*Pl.* עוּקְמָנֵיָא. Targ. Job V, 13.

עָק, עוּקְמְנוּתָא f. (preced.) *trickery, insincerity.* Targ. Y. I Deut. VI, 4. Targ. Ps. CXXV, 5 (Ms. עוּקְמָתָא). —V. עֻקְרִמּוּתָא.

עוּקְמְתָא same; v. preced.—[Targ. Ps. CI, 4 Levita, v. עוּקְמָנָא.]

עוּקְסָא, v. עוּקְצָא.

עוּקָּץ m. (עָקַץ) [*tail, end,*] 1) (= קוֹץ) *thorn, point, prick, sting.* Y. Sabb. XIV, 14[d] top עוּקָּץ עקרב Scorpion's Tail (name of a plant); Y. Ab. Zar. II, 40[d] top. Gen. R. s. 12 וחע' שלו למעלה the pointed stroke of the letter *He* is directed upwards. Kel. XIII, 5; Sabb. 52[b] מחט..עוּקְצָהּ a needle whose point is broken off (v. חוֹר I); a. e.—Esp. *the peduncle of fruits.* Succ. III, 6 נטל עוּקְצוֹ if its (the Ethrog's) peduncle is off. Ukts. I, 6; a. fr.—*Pl.* עוּקְצִים, עוּקְצִין. Lev. R. s. 30 תמרה יש בה אוכל ויש בה ע' on the palm there is eatable fruit and there are prickles. Ukts. l. c. עוּקְצֵי תאנים the peduncles of figs; a. fr.—'*Uktsim*, '*Uktsin*, name of a treatise of the Mishnah and Tosefta, of the Order of Toharoth. Hor. 13[b] ניתי מר ונירתני בע' come, sir, lecture on 'Uktsin. Ib. גלי עֻקְצִים explain 'U. —2) (=b. h. עֶצֶה) [*spine,*] *haunch* (*with tail*). Tam. III, 1. Ib. IV, 3. Hull. 93[a]; a. e.—3) (= קָצֶה) *corner, recess.* Y. Dem. V, 24[c] bot. בתחלת כל ע' וע' (not בתחלה) at the beginning of each corner (in which fruits are piled up).

עוּקְצָא ch. same, 1) *sting, tail, spine.* Num. R. s. 20 לא מן דובשיך לא מן עוּקְצִיךְ I want neither thy honey nor thy sting; Midr. Till. to Ps. I, 5 מעוּקְצָהּ... Y. Nâz. IX, 57[d] like fish that are fried, רישיה דהן גבי עוּקְצֵיה דהן the head of one by the side of the other's tail. Ber. 58[b] ע' דעקרבא (Ar. עקוסא) the prick (tail) of the Scorpio. Erub. 100[b] דאית ליה עוּקְצֵי ע' Ms. M. (ed. דאית; Ar. a. Ms. O. עוקסא) when they (the shoes) have spurs (pegs in the sole); a. e. —*Pl.* עוּקְצֵי, v. supra.—2) *corner, recess.*—*Pl.* as ab. Sabb. 106[b] כל היכא דליכא ע' ע' וכ' (Ms. O. אוקסי) a vivarium which is not divided off in recesses is called a small vivarium; Bets. 24[a] (Ar. אוקסי עוקסי; v. Rabb. D. S. a. l. note 20).

עוּר I (b. h.) [*to be stirred up*, v. עָרַר,] *to wake* (act. a. neut.). [Y. B. Bath. III, 14[a] וצריך לעורו, read לעורר, v. infra.]—Part. עֵר; f. עָרָה; *pl.* עֵרִים, עֲרוּת; עֵי'. B. Kam. II, 5 בין ער בין ישן whether awake or asleep. Nidd. 12[a]. Sabb. 55[b]; Snh. 82[a] (ref. to Mal. II, 12) שלא יהיה לו ער..ועונה he shall have none awakening (teaching) among the teachers and none responding among the scholars. Cant. R. to V, 2 אני ישנה מן המצות ולבי ער לגמילת חסדים I am asleep (negligent) in ceremonies, but my heart is awake for charity; אני ישנה מן הצדקות ולבי ער לעשותן I am asleep (careless) about righteous deeds, but my heart awakens me (stirs me up) to do them; ib. ולבו של הקב"ה ער לגאלני but the heart of the Lord, is awake (anxious) to redeem me; Pesik. Haḥod. p. 46[b]; Pesik. R. s. 15 ולבי ער להקב"ה לגאלני but my heart is awake (waiting) for the Lord to redeem me; Yalk. Cant. 988; Tanḥ. ed. Bub., Tol'doth 18. Der. Er. Zuta ch. V בין העי' לא יהא אדם ער..בין העי' one must not be awake among those sleeping, nor asleep among those awake. Nidd. l. c. בין ישנות בין ע' whether they are asleep or awake; a. fr.

Nif. נֵעוֹר, נֵ' *to be awake, wake up; to be stirred up, become active.* B. Bath. 74[b] והיה ר"א ישן ור"י נעור (not נ'יער) R. E. was asleep, and R. J. awake. Gitt. VIII, 2 (78[a]) נֵעוֹרָה קוראה וכ' (נֵ') when she woke up, she read and found it was her letter of divorce. Ab. III, 4 הנ' בלילה he who is awake by night. Sifré Deut. 314 כדי שיעוֹרוּ בניו (not שישרו) that his young brood may wake up; Yalk. ib. 944. Cant. R. to IV, 8 (read:] בתחלה הוא נעור וכ' (or נִנְעַר, v. נָעַר II) first he bestirs himself (and proceeds) from the Temple &c.; a. fr.—Ab. Zar. 73[a], a. fr. מצא מין את מינו וניעור kind found its kind and was stirred up, i. e. the two equal elements in the mixture join to become working agents.—V. נָעַר II.

Hif. הֵעִיר *to wake up; to stir up, instigate.* Gen. R. s. 43 מי הוא זה שה' לבבם של מזרחיים וכ' who was he that stirred up the heart of the eastsrn nations that they should come and fall &c.?; Yalk. Is. 311 שה' בלבם של ישנים... ומי הֵעִירָן לבא וכ' the nations were too indifferent to come under the wings of the Lord, and who waked them up to come under his wings? Snh. 25[b] (expl. מפריחי יונים, ib. III, 3) אלו שמְעִירִין Ms. M. (ed. שממרין) those who stir up the pigeons (on which they bet), v. מָרָה II.

Hof. הוּעַר *to be stirred up, be removed.* Gen. R. s. 85 שה' מן העולם, v. עַר II; Yalk. ib. 145.

Polel עוֹרֵר 1) *to wake up.* Y. Ber. I, 2[d] (ref. to Ps. LVII, 9) דרכן ... להיות השחר מְעוֹרְרָן it is usual with kings that the dawn wakes them up; Tanḥ. B'ha'ăl. 10 דרך השחר מְעוֹרֵר מעורר וכ'.. usually the dawn wakes the sons of man, but I wake the dawn up. Y. Ber. IX, 13[d] bot. הוא היודע..יְעוֹרֵר אתכם he that knows your numbers wake you (from death); a. fr.—Y. Ter. V, end, 43[d] מעורר את מינו ליאסר stirs up its kind (makes it an agent) to become forbidden, v. supra.—Maas. Sh. V, 15 בטל את חַמְעוֹרְרִים abolished the wakers; Sot. IX, 10, expl. ib. 48[a]; Tosef. ib. XIII, 9 מעוררין אילו הלוים וכ' the wakers are the Levites, who ... sang, Awake &c. (Ps. XLIV, 24). Lev. R. s. 7, beg. שנאה...הוא עוֹרְרָה עליהן דיני דינין hatred .... stirred up against them judgment upon judgment; a. fr.—2) *to excite to lamentation, arrange a memorial service, engage a travelling wailer.* M. Kat. I, 5 לא יְעוֹרֵר וכ' one must not arrange a memorial service &c., v. סַפְּדָנָא; ib. 8[a] לא יעריע, v. עֲרָעַר.—3) *to raise an objection; to contest the legality of.* Y. B. Bath. III, 14[a] (interch. with עָרַר) מכיון שערר..צריך לעוֹרֵר עליו since he contested the right of possession in three successive years, he need no longer contest. Ib. צריך לעורו (corr. acc.); v. עָרַר a. עֲרָעַר.

Hithpol. הִתְעוֹרֵר, *Nithpol.* נִתְעוֹרֵר 1) *to be waked up; to bestir one's self.* Lev. R. l. c. עד שנה שנִתְעוֹרְרָה עליהן up to the year when it (hatred) was stirred up against them &c. Ib. s. 9 (ref. to Cant. IV, 16) לכשיִתְעוֹרְרוּ הגלויות when the exiled colonies in the north are waked up (to be redeemed), they will come &c.; ib. לכשיִתְעוֹרֵר גוג וכ' when Gog bestirs himself (to war) &c. Ib. דבר שהוא ישן ונתע' a thing (the daily offering) which was asleep (during the captivity) and has been reawakened (reinstated); a. e.—2) *to be lively; to enjoy one's self.* Midr. Till. to Ps. CXLIX תִּתְעוֹרְרוּ עלי וכ' enjoy yourselves with me at your pleasure.

עִיר ch. same, *to stir up, awaken; to awake.* Targ. Job XLI, 2 יְעִיר (ed. Lag. a. oth. יְעִיר *Af.*).—Taan. 4[a] עוּרוּ, v. עוּר.—Part. עָיֵר, עָיֵיר; f. עָיְרָא, עָיֵירָא. Targ. Cant. V, 2.—

Part. pass. עִיר, *pl.* עִירֵי, עִירִין *awake.* Y. Ber. I, 2[d] עד כדון ברייתא ע' until then (the end of the first night-watch) men are awake. Snh. 29[b] ושכבי לידוד וכ' ע' shall those awake and those asleep be witnesses against thee (i. e. wouldst thou say so within the hearing of &c.)?

Af. אָעַר, אַעִיר 1) *to stir up, awaken.* Targ. Is. XIV, 9 אַעֲרַת (ed. Lag. אעדת, read אַעֲרַת). Targ. Zech. IV, 1.—2) *to wake, watch; to wake up.* Targ. Y. II Deut. XXXII, 11 (not מְעִיד); a. e.—Midr. Till. to Ps. XXII (ref. to ib. LVII, 9) אַעִיר יקרי וכ' wake up, my dignity (soul), before the dignity of my Maker (v. infra).

Polel עוֹרֵר *to stir up, awaken.* Targ. Ps. LXXX, 3. Targ. Y. I Deut. l. c.—Y. Ber. I, 2[d] (ref. to Ps. LVII, 9) אנא הוינא מְעוֹרֵר שחרה וכ' I am wont to wake up the dawn, the dawn never wakes me up; Pesik. Vayhi, p. 63[a]; Pesik. R. s. 17 ושחרה לא עוֹרַרְתָּנִי; Midr. Till. l. c.; Lam. R. to II, 18; a. e.

Ithpe. אִתְעֵיר, *Ittaf.* אִתַּעַר *to be stirred up; to awake; to bestir one's self.* Targ. Job XIV, 12. Targ. Gen. XLI, 4. Targ. Hab. II, 19; a. e.—Y. Ber. l. c. אִתְעֵיר יקרי wake up, my dignity (v. supra); Pesik. l. c. אִיתַּעַר; Pesik. R. l. c.; Lam. R. l. c.; Yalk. Ps. 776 יִתַּעַר יקרי וכ' let my dignity wake up. Ber. 4[a] לְאִתְעוֹרְרֵי משנתיה (Ms. M. לְאִתְעוֹרְרֵה) for the purpose of (his) being waked up from his sleep; Yalk. Ex. 186. Lev. R. s. 12, beg. א' משנתיה וכ' when he woke up from his sleep, he saw &c.; a. fr.—Koh. R. to I, 8 כיון דא' בך חמרא וכ' since that wicked man's ass has been stirred up against thee (as it will be a constant reproach to thee that that man has caused thee to ride on the Sabbath), thou canst no longer stay &c.; [Matt. K.: since that wicked man's ass has *brayed* at thee, as if from נער, v. נָעַר I.]

עוּר II m. ch. (v. next w.) *husk, chaff.* Y. Sabb. XIV, 14[d], v. אוּר II.

עוֹר m. (b. h.; עור; cmp. עֶרָה I) *skin, hide.* Bets. I, 5, v. הוֹרְסָן. Kel. XXVI, 5 (6), v. חַמָּר II. Ib. ע' תרופא the surgeon's leather apron; ע' העיריסה the leather sheet in the cradle; a. v. fr.—*Pl.* עוֹרוֹת. Ib. 8 ע' בעל חבית the skins in the possession of a private man, opp. ע' שבדן, v. עִבְּדָן. Ab. Zar. II, 3, v. לָבַב; a. v. fr.

עִוֵּר I m. (b. h.; עור; cmp. חִוַּר, חָוַר) [*white, blank,*] *blind.* Bekh. 44[a] (ref. to Lev. XXI, 18) ע' בין סומא וכ' *iwwer* means both blind of one eye as well as of both; a. e.—B. Mets. V, 11, a. fr. משום ולפני ע' וכ' it comes under the category of the law (Lev. XIX, 14), 'place no stumbling block before the blind' (cause no man to sin).—*Pl.* עִוְרִים. Midr. Till. to Ps. CXLVI, 8 ומי הן הע' הדורות ... כע' who are the blind? These latter generations that walk in the Law like blind men; a. e.—[Usually סוּמָא].—Denom.

עִוֵּר II (b. h.) *to blind; to cause perversion of judgment.* Sifré Deut. 144 (ref. to Deut. XVI, 19) כי השוחד יְעַוֵּר שאומר וכ' על 'bribe blindeth', that means, that (in old age) he will declare unclean what is clean &c.; Yalk. ib. 907; Keth. 105[a] (v. Peah VIII, 9); Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) יעור עיני חכמים בתורה blinds the judgment of scholars of the Law.

Nithpa. נִתְעַוֵּר *to be blinded.* Tanh. Aḥăré 1 נִתְעַוְּרוּ עיניו his eyes were put out.

עִוֵּר ch. same. Targ. II Kings XXV, 7. Targ. O. Ex. XXIII, 8 מְעַוֵּר (ed. Berl. מְעַוֵּר); a. e.

Ithpa. אִתְעַוַּר *to get blind.* Sabb. 77[b] מִתְעַוְּרָא would get blind.

עוֹרֵב m. (b. h. עֹרֵב) *raven, crow.* Ḥull. 65[a], a. e. אצל ע', v. זַרְזִיר II. Ib. 63[a] ע' אוכמא the black *'oreb* (raven); ע' העמקי חיוורא the *'oreb* of the valley, the white spotted *'oreb*; ע' חבא בראשי ירונים the *'oreb* (crow) that moves in advance of the doves. Snh. 108[b] לנח ע' ... תשובה the raven brought a convincing argument against Noah; Yalk. Gen. 58; ib. ע' רק the raven was punished inasmuch as he spits (semen from his mouth, Rashi). Pirké d'R. El. ch. XXIII. Tosef. Sabb. VI (VII), 6; Sabb. 67[b] (v. עוֹרְבְתָּא); a. fr.—*Pl.* עוֹרְבִים. Ḥull. 5[a] (ref. to I Kings XVII, 6) ע' ממש ravens in the true sense; שמיריתו ע' דילמא ... might it not mean two men by the family name of 'Oreb (as Jud. VII, 25); Gen. R. s. 33; a. fr.

עוֹרְבָא, עוּרְבָא ch. same. Targ. Gen. VIII, 7 (ed. Vien. O. עַרְבָּא); a. e.—Bets. 21[a]; Ḥull. 124[b] פרח א"ל ע' said he to him, a raven flew by (an evasive answer). Gen. R. s. 65 (ref. to Gen. XXVII, 20) (Jacob through his pious speech came near frustrating his device) לע' דאיידתי וכ' like a raven that carries fire to his nest (to warm his brood). Keth. 49[b] ע' בעי בניה וכ' the raven wants (and cares for his) children, and this man wants none; a. e.—*Pl.* עוֹרְבֵי, עוֹרְבָיָא, עוֹרְבִין. Targ. Is. XXXIV, 11. Targ. I Kings XVII, 4; 6.—Ber. 56[b] חזאי ע' וכ' I saw in my dream ravens which flew around my bed.

עוֹרְבִי m. *an inhabitant of a place called 'Oreb* (v. עַרְבּוּ).—*Pl.* עוֹרְבִים, עוֹרְבִיִּים. Ḥull. 5[a] (ref. to הָעֹרְבִים, I Kings XVII, 6) ודילמא על שם מקומן might it not have been men called 'Or'bim after their place? אם כן עורביים מיבעי ליה if it were so, it ought to read 'Or'biyim.

עוֹרְבְתָּא f. (v. עוֹרְבָא) *she-raven.* Sabb. 67[b] (in Hebr. dict.) האומר לעורב ... ולע' וכ' if one says to a raven, croak, and to a she-raven, shriek and turn thy tail towards me (a superstitious practice); differ. in Tosef. ib. VI (VII), 6.

בֵּי ע', עוֹרַבְתִּי pr. n. *Be-'Orabti,* name of a family. Kidd. 70[b].

עוּרְדַּעְנָא, עוּרְדְּעָן m. (h. equivalent צְפַרְדֵּעַ) 1) *frog.* Gen. R. s. 10 חמי חד ע' וכ' saw a frog carry a scorpion &c.; Yalk. Koh. 972; (Koh. R. to V, 8; Lev. R. s. 22, v. אוּרְדְּעָנָה).—*Pl.* עוּרְדַּעְנָיָא. Targ. Ex. VII, 27, sq. (ed. Vien. O. עָרְ); a. e.—2) f. *a disease of the tongue* (*rana*). Y. Ab. Zar. II, 40[d] top, v. אוּרְדַּעְנָה.

עִוָּרוֹן m. (b. h.; עִוֵּר) *blindness.* Midr. Till. to Ps. CXLVI כעִוָּרוֹן עינים .... אין צער גדול there is no trouble so great ... as blindness.

עוּרְזִילָא, v. אוּרְזִילָא.

עֶרְ', עוּרְלְתָּא, עוּרְלָא f. = h. עָרְלָה, *prepuce.* Targ. Gen. XXXIV, 14 (O. ed. Berl. עוּרְלָה). Ib. XVII, 11; a. fr. —Ab. Zar. 10[b] עוּרְלָתִיהּ (v. vers. of Ms. M., Rabb. D. S. a. l. note). Erub. 19[a] עָרְלָתֵיהּ Ms. M. (ed. עַרְלָתוֹ, h. form); a. e.

—*Pl.* עוּרְלָתָא, עֻרְ׳. Targ. Josh. V, 3 עוּרְ׳ ed. Lag. (oth. ed. עֻרְ׳, עֲרַ׳). Targ. I Sam. XVIII, 25 עָרְלַת constr. (ed. Lag. עורלות, corr. acc.).

עוֹרְלָה, v. עָרְלָה.—עוּרְלָה, v. preced.

עוּרְמָא f. (עֲרַם) *heap, pile.*—*Pl.* עוּרְמָן. Targ. Y. Ex. XV, 8, v. עֲרֵימָה.

עוֹרֶף m. (b. h. עֹרֶף; עָרַף) 1) *hind part of the head with the neck, neck.* Hull. I, 4 השוחט מן הע׳ if one cuts the animal from the neck (frontward); ib. 19[b] מאי ע׳ what is meant by עורף? אילימא ע׳ ממש shall I say, the real *'oref* (occiput)? Ib. מול הרואה את הע׳, v. מוּל I. Ib. (ref. to Jer. II, 27) מכלל דע׳ להדי פנים from this we conclude that *'oref* is the part opposite the face. Ab. Zar. 25[a] (ref. to Gen. XLIX, 8) איזוהי מלחמה שצריכה יד כנגד ע׳ וכ׳ what kind of warfare requires the hand against (opposite) the neck? The bow; a. fr.—B. Bath. 25[a] (ref. to Deut. XXXII, 2 (יערף) שבאה מעורפו של עולם ... זו that is (the rain coming with) the western wind which comes from the hinder part (cmp. אחור, Is. IX, 11) of the world; Sifré Deut. 306 שהוא ערפו של עולם. Ib. Num. 126; Yalk. ib. 762, v. פָּתִיל. —2) *separation, division.* Ḥag. 15[a] in the heavens above there is לא ישיבה .. ולא ע׳ ולא עיפוי no sitting down (for deliberation), no conflict, no division and no junction (Maim. to Snh. ch. X; Rashi: no *back*, i. e. everything is in sight, nor *weariness*).

עוּרְפִּילָא m. (dimin. of עֵרֶב, v. Deut. XXXII, 2; XXXIII, 28; v. עָרַם) *fine rain, drizzle.* Taan. 4[a] top ע׳ אפילו וכ׳ (Ms. M. עֵר׳) the drizzling rain is good even for the seeds under a hard clod. Ib. (phonetic etym.) מאי ע׳ עורו פילי wake up, ye cracks (of the soil).

עורקומא, v. next w.

עוּרְקָמָא (עַרְקוּמָא) m. (ערקם, *Parel* of עקם) 1) *knee* (cmp. בִּרְכָּה), ע׳ דמיא *a pool.* Yoma 78[a] עור׳ (Ms. M. 2 ערקו׳; ed. once עורקומא). Meg. 28[b] (Ms. O. ערקו׳); Kidd. 71[b].—2) *hough* of an animal's hindleg. Ḥull. 76[a] ערקו׳.—Cmp. עַרְקוּב.

עוּרְרָה, v. עִירְרָה.

עוּשׁ (cmp. חוּשׁ) *to take care, come to help.* B. Bath. 9[a] Ms. M. (ed. בהדי הדדי) עושו אהדדי take care of one another.

עושינא, Targ. Ps. XXX, 8 ed. Lag., v. עַשְׁיָן.

עוֹ׳, עוּשָׁנָא, v. עָשְׁנָא.

עֹשֶׁף, עוּשָׁף m. (cmp. חסף, a. b. h. חָשַׂף) *the curved blade of a double-edged axe, that part which is used for paring or chipping, adze,* contrad. to בית בקוע that part which is used for splitting, v. בְּקִיעַ. Kel. XIII, 3 עוּשְׁפוֹ (Ar. עֻשְׁפּוֹ; R. S. a. l. reads: אֻשְׁפּוֹ). Tosef. ib. B. Mets. I, 3 קרדום .. ועשפו מן המחובר (ed. Zuck. ועשהו, R. S. to Kel. XI, 4 ועשאו, corr. acc.) an axe which one made of unclean material, but the adze-shaped part of it is of clean material.

עוּשְׁפָּא ch. same, *adze.* Targ. I Sam. XIII, 20 (h. text מַחֲרֵשָׁה).—*Pl.* עוּשְׁפַּיָּא. Ib. 21.

עֹשֶׁק, עוּשָׁק m. (b. h.; עָשַׁק) *withholding what is due to one's neighbor, oppression.* Sifra K'dosh., ch. III, Par. 2 (ref. to Lev. XIX, 13) אם ע׳ דבר של ממון *'oshek* likewise (like גזל) refers to money matters (not to personal injury). B. Mets. 111[a] (interch. with עשק) לך ושוב .. זהו ע׳ וכ׳ saying, go and come again (for thy wages &c.), that is *'oshek*; I have what is due to thee, but I will not give it thee, that is *gazel* (robbery). Ib. אידהו ע׳ שחוייבה וכ׳ what withholding is it for which the Law requires a sacrifice (Lev. V, 21 sq.)? דכפר ליה ממונא when one denies owing money. Ib. זהו ע׳ זהו גזל *'oshek* and *gazel* are the same; Yalk. Lev. 605. B. Mets. 48[a] ידחד לו כלי לעשקו he assigned to him an object (as security) for the wages withheld from him; Yalk. Lev. 479 לעושקו; a. fr.

עו׳, עוּשָׁקָא ch. same. Targ. O. Lev. V, 23. Targ. Is. LIV, 14; a. fr.—Targ. II Esth. III, 8 מזבנין בע׳ they sell with oppression, i. e. overreach (cmp. חוֹנָאָה), opp. בשוויאו at value.—*Pl.* עוּשְׁקָנָיָא. Targ. Prov. XXVIII, 16 עושקוי (ed. Wil. עו׳).

עֹשֶׁר, עוֹשֶׁר m. (b. h.; עָשַׁר) *plenty, wealth, riches.* Ab. IV, 9, v. עָנִי. B. Bath. 9[b] בעלי ע׳ wealthy men; a. e.—Gen. R. s. 63 (play on ויעתר, Gen. XXV, 21; cmp. עִתָּרָא) שפך תפלות בע׳ he poured out prayers plentifully; Yalk. ib. 110 כעתר (corr. acc., or בְּעָתָר, a Hebr. adapt. of עוֹתָר).

עוּת (v. אוּת I), *Nif.* נֵעוּת *to be gratified, enjoy.* Y. Ab. Zar. I, 39[c] top, a. e. Samuel reads יֵעוֹתוּ (with ref. to לָעוּת; Is. L, 4).

עוּת* ch., *Pa.* עַוֵּית (preced.) *to make suitable, adjust.* Lam. R. to III, 9 Ar., v. צְמַד.

עוּת, pr. n. m., v. עַוָּת.

עָוַת (b. h.; v. עָוָה) *to be curved, crooked.*

Pi. עִוֵּת, עִיֵּת 1) *to pervert, wrest; to corrupt.* Num. R. s. 10 מתוך כך ... ומְעַוְּתִין את הדין in consequence (of drinking) they cause the Law to be forgotten, and they pervert judgment. Nidd. 10[b] מפני שמְעַוְּתוֹת ... אין בודקות אותן (not בודקין) they (the women) must not examine them (the young girls) with the fingers, because they may corrupt them (teach them unnatural gratification; Rashi: they may *wound* them).—Koh. R. to I, 15 (ref. to מעות) אם אין אדם מְעַוֵּת עצמו מדברי תורה וכ׳ as long as a person (though doing wrong) does not pervert himself through wilful misinterpretation of the Law, there is a remedy for him; משאדם מעוות וכ׳ but as soon as a person perverts himself &c.; a. fr.—Nidd. 12[b] (adapting Koh. l. c.) הן עִוְּתוּהָ חן תקנוה they make her crooked (the evidence on the cloths will make her unfit for marital intercourse), and they make her straight (if the evidence is favorable).—2) *to offend, excite displeasure; wound the feelings of.* Snh. 97[a] וְיַעֲוֵת; Der. Er. Zut. ch. X יְעַוּוּת shall be offensive, v. אָמַר II. Midr. Till. to Ps. CXIX, 78 .. אע״פ מְעַוְּתִים אותי וכ׳ although the wicked insult me, I do not abandon the Law.—3) *to render offensive, loathsome.* Sifré Deut. 1; Yalk. ib. 792 למה אתה מְעַוְּתוּת עלינו וכ׳ why dost thou make the Scriptures loathsome to us (by absurd

interpretations)?—*Part. pass.* מְעֻוָּת, מְעֻוָּתָה; f. מְעֻוָּתֶת; *pl.* מְעֻוָּתִין, מְעֻוָּתוֹת, מְעֻוָּתָיִן, מְעֻוָּתָיוֹת; מְעֻוָּתוֹת *crooked, perverted, perverse.* Koh. R. l. c. בעולם הזה מי שהוא מע׳ וכ׳ in this world, he who is crooked may be straightened again (a sinner may amend his ways) &c. Ex. R. s. 2, beg. (ref. to עלילות, Ps. CIII, 7, in contrast to Deut. XXII, 14) [read:] בשר ודם עלילותיו מע׳ וכ׳ the *ʿăliloth* (machinations) of man are perverse ..., but the *ʿăliloth* (dispositions) of the Lord are merciful; a. e.

Nithpa. נִתְעַוְּוֹת *to be curved, wrested; to be perverted; to deteriorate.* Koh. R. l. c. ... אין קורין מעוות וכ׳ we do not call a thing perverted, unless it was at a time straight (right), and it became curved. Ib. משנתעוותו המים וכ׳ when the waters dating from creation became deteriorated. Sot. 41b נתעוותו הדינין (or חִדְּלָנִין, v. Rashi a. l.) the courts became depraved. Ib. 47b נתעוותה הדינין justice became corrupt; (Tosef. ib. XIV, 3 נתקלקל הדין).

עָוֹת, עָוַת ch. same.

Pa. עִוֵּת, עִוַּת 1) *to offend, oppress.* Targ. Ps. CXIX, 78. Targ. II Esth. I, 1 מלכא מְעַוְּתָא a tyrannous king.—2) *to do a thing wrong.* Ber. 14b שלוחא הוא דע׳ the servant did the wrong thing. Keth. 85a, a. fr. לתקוני שדרתיך ולא לעוותי I deputed thee to do the right thing (to benefit me), but not to do it wrong (impair my cause); Ned. 36a.

עָוֶל, עַוְתָא I f. (עָוַל, v. עַאתָא) 1) *crookedness, perverseness, wrong.* Targ. Prov. IV, 24 Ms. (ed. Lag. עתא; ed. Wil. עאתא). Ib. X, 29; a. e.—2) pr. n. pl. *Avtha* (*Wrong*). Targ. Y. II Gen. XIV, 15 (h. text חוֹבָה).

עָוֶל, עַוְתָא II m. (עָוַת) *perverse person.* Targ. Prov. III, 32 (h. text נלוז).

עִוְתָּק m. (v. עַתִּיק) *old (wine)*; שתי ע׳ drank old wine, i. e. has clear eye-sight. Y. Nidd. II, end, 50b ר״ח שתי ע׳ לא ר״י R. Ḥ. is an expert in examining colors; שתי ע׳ ר״ח שתי ע׳ דע׳ R. J. no expert? R. Ḥ. is a great expert.

כְּפַר ע׳, עַוָּד, עַוְתַּנַי, עַוְתָּנַאי pr. n. pl. *K'far Avthanai*, in Galilee. Gitt. I, 5; Tosef. ib. I, 4. Ib. VII (V), 9; Y. B. Mets. VII, end, 11c.

עִוְתָּק, v. עִתִּיק.

עִוְתָּקָא m. (preced.) *old age.* B. Bath. 91b לכל מילי ע׳ מעלי וכ׳ Ms. H. (Ms. M. לכל מילי מעלי עתיקא; ed. כל מילי עתיקא מעליא) for all things age is an advantage, except &c.

עָתָר, עִוְתָּרָא, עוֹתָר m. (עָתַר)=h. עֹשֶׁר, *wealth, plenty.* Targ. I Sam. XVII, 25. Targ. Prov. XXII, 1; a. fr.—M. Kat. 28a עוֹתָרֵיהּ דרב וכ׳ R. Ḥisda's fortune; a. e.

עַז m. (b. h.; עָזַז) *strong, firm; vehement, rough*; (of colors) *bright, intense*; (of smell and taste) *pungent, acrid.* Yoma 67b (expl. עזאזל) שיהא עז וקשה the mountain must be rough and hard (rocky). Yalk. Ps. 852 (ref. to Ps. XCIX, 4) you will find, מי שהוא עז וכ׳ he who is powerful does not care to abide by the law; Midr. Till. to Ps. l. c. ed. Bub. עוז (corr. acc.). Ab. V, 20 חוֹר עז כנמר וכ׳ be strong (energetic) like a tiger ... to do the will of thy Father in heaven; a. fr.—עז פנים *insolent, impudent.* Ab. l. c.; a. e.—*Fem.* עַזָּה. Neg. I, 1, a. fr., v. בַּהֶרֶת. Ker. 6a כדי שתהא ע׳ that it may have a pungent flavor.—*Pl.* עַזִּין, עַזִּים; עַזּוֹת. Bets. 25b מפני מה ... מפני שהם ע׳ why was the Law given to Israel? Because they are impetuous (and the Law was to discipline them). Ib. שלשה ע׳ הן וכ׳ three (creatures) are of a vehement temper, Israel among the nations, the dog among the beasts &c.; a. fr.—Sabb. 30b; Ber. 16b עַזֵּי פנים insolent people, v. עַזּוּת. Taan. 7b; a. e.

עֹז, v. עוֹז.

עֵז c. (b. h.; עָזַז) *goat.* Bets. 25b אם עז וכ׳ (among the aggressive creatures, v. עז) also the goat among the small cattle. Bekh. III, 1 עז בת שנתה וכ׳ that born of a goat in her first year belongs surely to the priest (as first-born); a. fr.—*Pl.* עִזִּים. Ḥull. 113b; a. fr.—V. עִזָּה.

עִזָּא, עִזְיָא ch., v. עִיז.

עֻזָּא, v. עוּזָּא.

עַזַּאי pr. n. m. *ʿAzzai*; שמעון בן ע׳, or בן ע׳ (*Simon*) *Ben Azzai*, a Tannai, disciple and colleague of R. ʿĂḳiba. Y. Shek. III, beg. 47b; Y. B. Bath. IX, end, 17b; Bab. ib. 158b, a. e., v. חֲבֵר. Ab. IV, 2. Tosef. Maas. Sh. II, 5. Sot. IX, 15. Yeb. 63b; a. fr.—V. Fr. Darkhé, p. 135 sq.

עֲזָאֵל pr. n. *ʿĂzael*, name of a fallen angel. Targ. Y. Gen. VI, 4 עזוּרִיאֵל.—Yoma 67b, a. e., v. עִזָּא II.

עֲזָאזֵל m. (b. h.) *Azazel, (Fort,), a rough and rocky mountain.* Yoma 67b ע׳ קשה שבהרים Az. means the hardest of the mountains. Ib. ע׳ עז וקשה, v. עַז; a. e.

עָזַב (b. h.) [*to cut off,*] 1) *to relieve an animal broken down under its load* (v. פָּרַק), *help to unload.* Mekh. Mishp. s. 20 (ref. to Ex. XXIII, 5) פעמים שאתה חדל ופעמים שאתה עוֹזֵב at times you may abstain, at times you must help. Ib. פריקה מנין ת״ל עָזוֹב וכ׳ whence do we derive the duty of unloading? It says (Ex. l. c.), thou must release with him; B. Mets. 32a. Tanḥ. Mishp. 1 עָזוֹב קימעה מכאן וכ׳ loosen (the load) here a little, raise there &c.—2) *to leave, abandon.* Sot. 12a; Ex. R. s. 1 (ref. to עזובה, I Chr. II, 18) שהכל עָזְבוּהָ ... עזובה Azubah is Miriam ... for all (young men) left her alone (ignored her on account of her sickliness). Midr. Till. to Ps. X וציון אמרה עֲזָבַנִי וכ׳ and Zion said, he has forsaken and forgotten me. Ib. to Ps. XCII מי שמודה ... ועוֹזֵב וכ׳ he who confesses his sins and forsakes (them, Prov. XXVIII, 13); a. fr.

Hif. הֶעְזִיב *to untie, release; to effect a divorce.* Gitt. 32b גט זה ... לא יַעֲזִיב this letter shall have no effect, shall not untie, shall not release, contrad. to אינו מַעֲזִיב does not release, v. יָעַל.

Pi. עִיזֵּב *to make worth abandoning, make abominable.* Yalk. Hos. 527 (ref. to Is. I, 4) אל תיקרי עזבו אלא עִיזְּבוּ read not, 'they have forsaken', but, 'they have made (me) worth abandoning (caused me to be cruel); Tanh. B'huck. 2

עזבני אותי (read עיזבו אותי). Pesik. R. s. 31 (ref. to עִזְּבָנִי, Is. XLIX, 14) עִירְּבָנִי he has made me contemptible.

Nif. נֶעֱזַב *to be forsaken.* Lev. R. s. 35 (ref. to Ps. XXXVII, 25) נ׳ מיראתו וכ׳ forsaken of his fear of the Lord.

Hithpa. הִתְעַזֵּב *to be abandoned, neglected, hated.* Gen. R. s. 45 ומתעזבת, v. כָּעַר; Cant. R. to II, 14 ומתעבת, ed. Wil. מתעובת (corr. acc., or read: מִתְעוֹעֶבֶת, v. תָּעַב). Pesik. R. l. c. ומתעזבות בפנידהם ... והיו and they became abominable and hateful in their sight.

עֲזַב ch. same, *to forsake.*—Part. pass. עָזִיב. Y. Kidd. I, 61ᵃ מצורע ע׳ 'leper' (II Sam. III, 29) means abandoned (lonely).—V. שְׁזִיב.

עַ׳ עַזְגַּד m. = אִרְזְגַּד. Targ. Y. Gen. XXXI, 4 (some ed. אַ׳). Ib. XLIX, 21. Targ. Y. Num. XIII, 4, sq., a. e.—*Pl.* עַ׳ עַזְגַּדְרִין, עַזְגַּדְרַיָּא. Ib. XXI, 21. Targ. Y. Gen. XXXII, 7 (ed. Vien. אַ׳); a. e.

עַזָּה I f., v. עַז.

עַזָּה II (b. h.) pr. n. pl. *Gaza,* one of the chief cities of the Philistines. Y. Ab. Zar. I, 39ᵈ top ירידי ע׳; Bab. ib. 11ᵇ, v. עַטָּלֵיז. Tosef. Neg. VI, 1; Snh. 71ᵃ תחום ע׳ the district of Gaza. Num. R. s. 9, a. e., v. קִרְלְקוֹל; Tosef. Sot. III, 15 עַזָּתָה.

עַזָּה, v. עִזָּה.

עֲזָה, v. עִזָּה.

עֲזוּבָה (b. h.) pr. n. f. *Azubah.* Sot. 12ᵃ, a. e., v. עֲזַב.—[Ned. 22ᵃ Ar., v. עֲזוּרָבָה].

עֲזוּז m. (b. h.; עָזַז) *majestic.* Ber. 33ᵇ; Midr. Till. to Ps. XIX.

עַזּוּת f. (v. עַז) 1) with פנים or מצח, *insolence, effrontery.* Kidd. 70ᵇ כל כהן שיש לו ע׳ פ׳ וכ׳ (not בו) any priest that is insolent is surely one of them (the slaves of Pashhur). Ib. אם ראית כהן בע׳ מ׳ וכ׳ if thou seest an insolent priest, do not criticise him, for it is said (Hos. IV, 4) &c. Sabb. 30ᵇ; Ber. 16ᵇ שתצילנו מעזי פנים ומע׳ פ׳ save us from contact with insolent men and from being insolent; (Rashi: from giving reason for the imputation of spurious descent, a sign of which is insolence). Taan. 7ᵇ כל אדם שיש לו ע׳ פ׳ (Ms. M. עזות only), v. supra. Kidd. 49ᵇ עשרה קבים ע׳ וכ׳ ten measures of insolence have come down into the world, nine of them Meshan took &c.; a. e.—2) *harshness.* Deut. R. s. 2 ענה אותו ע׳ gave him a harsh answer.

עָזַז (b. h.; cmp. חזז, s. v. חֲזָזִית) [*to sting, be pointed, flinty;*] *to be hard, strong,* v. עַז.

Hif. הֶעֱזָה 1) (of color) *to be bright, intense.* Sifra Thazr., Neg., Par. 2, ch. II, v. כָּהָה.—2) ד׳ פנים *to set one's face against; to dare, be insolent.* B. Bath. 131ᵃ והעזתני פני, v. רַלְהוּת. Ber. 62ᵃ עד כאן העזתָ פניך ברבך hast thou dared so much against thy teacher (as to enter into his private rooms)? Zeb. 102ᵃ העזו פניך בו *defy him.*—3) *to strengthen, encourage.* Midr. Till. to Ps. CXVIII, 7 תְּעַזְּרוּ לבבכם (or תְּעִזְּרוּ, fr. עזר) strengthen your hearts, take courage.

Hithpa. הִתְעַזֵּז *to become strong; to be daring, defiant.* Midr. Till. to IX, 20 (ref. to עָז, ib.) אל יתעזזון במלכותן ואל יתעזזון בשלוטן let them not be defiant on account of their royal power, or on account of their prosperity; (ed. Bub., Chald. אל יתע׳ במלכותידהן ובלישנידהן let them not be daring with their power or their tongues); Yalk. Ps. 645.

עֲזַז ch., *Ithpa.* אִתְעַזַּז same, v. preced.

עֲזָזֵל m. ch. = עֲזָאזֵל. Targ. O. Lev. XVI, 8; 10 ed. Berl. (oth. ed. a. Y. עֲזָאזֵל).

עַזָּ׳, עַזָּרָה, עַזָּרָא, v. עוּזָּרָא.

עֲזָדָה, עֲזָדָה, v. עוּזָּרָה.

עֲזִיבָה f. (עָזַב) 1) *abandoning, giving up, renouncing* (in favor of the poor, Lev. XIX, 10). Hull. 131ᵇ ... וכולן מ״ם ע׳ כתיב בהו and from all of them the owner must not derive the benefit of putting a person under obligation (v. טוֹבָה), because 'abandoning' (עזב) is written about them (Lev. l. c.). Y. Peah IV, end, 19ᵃ שהן בע׳ they must be abandoned. Ib. V, beg. 19ᵇ (ref. to תעזב אתם, Lev. l. c.) יש לך ע׳ אחרת כזו (it intimates that) there is another abandonment like this (renouncing one's property in favor of the poor, v. חֶפְקֵר). Y. Ned. XI, 42ᶜ bot. מעשר עני ניתן בזכויה ואלו בע׳ the tithe of the poor is given to the poor by way of a transfer (to a certain person), but these (gifts) are abandoned (the owner having no right of disposal).—2) *forsaking.* Lam. R. to V, 20 ... ארבעה דברים מאיסה וגערלה ע׳ ושכיחה Jeremiah used four expressions: rejection, loathing, forsaking, and forgetting. Gen. R. s. 69 (ref. to Gen. XXVIII, 15) ארץ ע׳ אלא פרנסה forsaking refers to sustenance (with ref. to Ps. XXXVII, 25); Lev. R. s. 35; a. e.—3) *shunning, unworthiness.* Ned. 22ᵃ (in Chald. dict.) מלין דע׳ things which must be shunned (indecencies); (Ar. מלין דעֲזוּבָה things worthy of an abandoned woman).

עַזִּיז m., עַזִּיזָא I f. (עָזַז) *strong, intense.* Snh. 7ᵃ, v. סַפְסִירָא.—*Pl.* עַזִּי, עַזִּידִין; constr. עֲזִידֵי. Targ. Is. VII, 18.

עַזִּיזָא II f. (preced.) *sting, insult.* Targ. Prov. XV, 1 (h. text עֶצֶב).

עַזִּיזוּתָא f. (preced.) *hardihood;* עזיזות לבא *obduracy.* Lam. R. to III, 65 (expl. מגנת לב ib.).

עֲזִיל, v. עֲזַל.

עֲזִיל m. (עָזַל) *yarn, web.* Y. Ab. Zar. I, 39ᶜ דיזבון לית ע׳ קטן מן וכ׳ that he should buy him some small web at the fair of the Saturnalia of Beshan. Y. B. Mets. II, beg. 8ᵇ, v. מְקַטּוֹרָא.

עֲזִיקָה, v. עֲזָקָה.

עֲזִיל, עֲזַל (v. אֲזַל II, a. זול II) *to wind* the yarn; *to spin.* Targ. Ex. XXXV, 25 (O. ed. Vien. מְעַזְּלָא *Pa.*). Targ. II Chr. IX, 15; a. e.—Part. pass. עָזִיל. Targ. Ex. l. c. (Ms. מְעַזִּיל, read: מְעַזַּל, part. pass. *Pa.*). Targ. Y. Deut. XXII, 11.—Koh. R. to VII, 9, v. מַעֲזַרְלָא.

עִזְלָא, עִזְלָא m. (preced.) *web*. Targ. Ps. LVII, 3.—V. אִזְלָא.

עִזַּם, v. חֲזַם.

עְזַק (b. h. *Pi.*; cmp. חָזַק) [*to press,*] 1) *to break clods and level the ground; to break ground; to till.* Men. 85b הירה עוֹזֵק תחת דיתיו (cmp. בָּלַשׁ; Yalk. Deut. 962 עוסק; Yalk. Prov. 950 מוסק) was hacking and levelling the ground under his olive trees. Ohol. XVIII, 5 העוזק בית הפרס he who breaks a field suspected of containing human bones (v. פֶּרֶס). Tosef. ib. XVII, 9 עֲזָקוֹ אין לך בדיקה וכ׳ if he broke the ground, there is no better way of examining than this. Y. R. Hash. II, 58a top (ref. to בית יעזק, v. יַעֲזֵק) ששם היו עוֹזְקִין את התלכה for there they cultivated (levelled) the law; a. e.—2) *to hold fast.* Hull. 94a עזק אחת בפיו וכ׳ holding one piece in his mouth and two in his hands.

עָזָק m. (preced.) 1) *compress*, v. עֲדָק II.—2) v. עֲזָקָה.

עִזְקָא, עִזְקָא I m. (preced. wds.) *fetter, handcuff.*—*Pl.* עִזְקֵי, עִזְקָיָּא. Targ. Jer XL, 1 (h. text אזקים).

עִזְקָא, עִזְקָא II m., עִזְקָא, עִזְקָתָא f. (preced.; cmp. חִזְקָא) *clasp, ring, signet-ring.* Targ. Ex. XXVIII, 11 (O. ed. Vien. עִזְקָן *pl.*). Targ. O. Gen. XXXVIII, 18; a. fr.—Gitt. 68a ע׳ דחקוק עלה שם a ring on which the divine name was engraven; Midr. Till. to Ps. LXXVIII, 45. Y. Ab. Zar. IV, 44a top ע׳ חד צור a ring on which was a figure (Bub. ib. 43a טבעת ועליה צורת דרקון); a. fr.—[Lev. R. s. 13 כעזקתא סומקתא, read: כִּשְׁרָקְתָא.]—Trnsf. (v. שַׁבָּעַת) *anus, end of the rectum.* Koh. R., to VII, 19; Yalk. ib. 976.—*Pl.* עִזְקֵי, עִזְקִין, עִזְקָתָא, עִזְקָתָא; עִזְקֵי. Targ. Ex. XXV, 12; 14; a. fr.—Y. Sabb. VI, 8b bot. (expl. וטבעת Num. XXXI, 50).

עִזְקָה, עִזְקָה f. (עָזַק 1) *a newly broken field.* Tosef. Dem. V, 2 (a gentile vender praising his goods) הם פירות ע׳ ed. Zuck. (oth. ed. עֲזָק) they are fruits of a new land (in which case they would be forbidden as Orlah); Yeb. 122a.

עִזְקָתָא, v. עִזְקָא II.

עָזַר (b. h.; cmp. אזר a. גדר) [*to surround,*] *to help, protect.* Yalk. Num. 759 (play on אל אלעזר, Num. XIX, 3) אל אל עוזר (give her, i. e. Rome, over) to the helping God (omitted in Pesik. Par., p. 41a; Pesik. R. s. 14). Yeb. 63a (ref. to Gen. II, 20) זכה עוזרתו וכ׳ if he deserves well, she is a help to him &c., v. next w.—Midr. Till. to Ps. CXXI אתם יודעים מי עוזר אתכם עושה וכ׳ do you know who is your helper? The maker of heaven and earth. Gen. R. s. 44 (ref. to Gen. XV, 2 שבשבילו רדפתי מלכים (דמשק אליעזר עד דמשק וַיַּעְזְרֵנִי האל for his (Lot's) sake I pursued the kings as far as Damascus, and God helped me; a. e.

עֵזֶר m. (b. h.; preced.) *help*; trnsf. (after Gen. II, 20) *helpmate.* Pirké d'R. El. ch. XII ועשאה ע׳ וכ׳ (not ועשתה) and he made her a help and placed her opposite him. Ib. משבנה לו ע׳ אשה when he had built for him a helpmate named *ishshah.* Ib. אם זכה תהיה לו ע׳ וכ׳ if he deserves well, she will be to him a help, if not, an opposition; Gen. R. s. 17, a. e., v. נֶגֶד. Yalk. Gen. 62 לאדם ולעזרו for Adam and his wife; Pirké d'R. El. ch. XX. Ib. ch. XXI אדם ועזרו (corr. acc.); a. e.

עֶזְרָא (b. h.) pr. n. m. *Ezra,* 1) the priest and scribe. Succ. 20a כשנשתכחה ... עלת ע׳ מבבל ויסדה when the Law was forgotten in Israel, Ezra came from Babylonia and re-established it. Ber. 27b; Men. 53a עשירי לע׳ a descendant of Ezra in the tenth generation. Meg. 15a מלאכי זה ע׳ Malachi is Ezra; a. v. fr.—ע׳ (ספר) the Book of Ezra (and Nehemiah). B. Bath. 14b.—[M. Kat. III, 4 (18b) ספר ע׳, v. עֲזָרָה.]—2) name of several Amoraim. Men. l. c.—Y. Erub. II, beg. 19d. Y. Taan. IV, 68c top עֶזְרָה; a. fr.

עֶזְרָד, v. עִזְרָד.

עֶזְרָה I pr. n. m., v. עֶזְרָא.

עֶזְרָה II f. (b. h.; עָזַר) *help.* Taan. III, 7 (19a) לע׳ ולא לצעקה (you may blow the alarm on the Sabbath to summon people) for help, but not for prayer. Kidd. 6a עֶזְרָתִי מהו (if one says to a woman) 'be my help', how is it (is she betrothed)?, v. עֵזֶר.

עֲזָרָה f. (b. h.; עָזַר; cmp. גְּזָרָה) *enclosure*, esp. *Temple court.* Midd. I, 4 שבעה שערים. היו בע׳ the Temple court had seven gates. Ib. II, 5 עֲזָרַת הנשים the women's compartment in the Temple court; עזרת ישראל the men's compartment (for non-priests). Ib. 6 כל הע׳ וכ׳ the whole ʿAzarah was one hundred and seventy five cubits long &c.; a. v. fr.—ספר הע׳ the copy of the Torah used in the Temple court. M. Kat. III, 4 (18b) ספר הע׳ (Var. עזרא the copy deposited by Ezra). B. Bath. 14b top. Kel. XV, 6; a. fr.

עֲזַרְיָה (b. h.) pr. n. m. *Azariah,* 1) A. ben Oded, the prophet. Lev. R. s. 19.—2) one of the Jewish exiles at the Babylonian court, v. חֲנַנְיָא. Sabb. 67a; a. v. fr.—3) brother of Simon. Zeb. I, 2 שמעון אחי ע׳ Toh. VIII, 7.—Lev. R. s. 25 ע׳ עוסק בפרקמטיא ונותן וכ׳ A. was engaged in trade, and supported his brother Simon. Sot. 21a.—4) father of R. Elazar, v. אֶלְעָזָר.—5) name of several Amoraim. Y. Ber. I, 2d top. Y. Sabb. VII, 9b (prob. identical with R. Ezra). Lev. R. s. 10, beg. Pesik. R. s. 14; Pesik. Par., p. 39a.—Pesik. R. s. 16 ר׳ ע׳ דכפר חטריה; Pesik. Eth. Korb., p. 61a; Lev. R. s. 7; a. fr.

עֲזָרְתָא f. = h. עֲזָרָה, *court.* Targ. Is. X, 32 (ed. Wil. עֲזָרָתָא, *pl.*). Targ. I Sam. III, 3 עֲזָרַת constr.; a. e.—*Pl.* עֲזָרָתָא. Targ. Is. I, 12 עֲזָרָתִי (not תי . . .).

עֲזָת* pr. n. m. (?) *ʿAzzath.* Snh. 19a Yoḥăsin (ed. עות; Ms. M. אילת; Ms. F. עוז; Ms. K. עזא; v. Rabb. D. S. a. l. note).

עַזְתָּה, v. עַזָּה II.

עִיט, עֵיט m. ch. (= b. h. עַיִט; עטט, cmp. חטט) *style, pencil.* Targ. Jer. XVII, 1.

עִיטָא, v. עִיטָא.

עֲטָה, עֲטָא, v. עטי.

עֲטוֹף, *pl.* עֲטוּפִין, v. עָטַף.

עֲטוּשׁ, עֲטוּר, עֲטוּף, v. sub. עטש.

עַטּוּשַׁיָּא, עֲטוּשָׁיָא m. *of Aṭṭush*, surname of one R. Yitshak. Y. Sot. III, beg. 18c. Y. Peah VIII, 20d bot. (ed. Krot. עטרש). Y. M. Kat. III, 82b top; a. e.—V. Fr. M'bo, p. 106b.

עֲטַח, עֲטַי (b. h.) *to wrap up; to cover one's self.* Cant. R. to I, 7 וע' את בגדו וכ' and rolled up his cloak and went off. Ib. כאבל חזה שהוא עוֹטֶה על שפמו וכ' like the mourner that wraps himself up to his lip and weeps. Ned. 49b ברוך שעטַני מעיל blessed be he who wrapped me in a cloak; a. e.

עֲטָא, עֲטֵי ch. same. Targ. Ps. CIX, 29 Ms. (ed. ויעטפ').

עֲטִי m. (עטה *to press on*; cmp. יצט, יצי; v. I Sam. XV, 19) *urging, instigation.* Sabb. 55b בת מי שמת בעֲטִיו של נחש the daughter of him who died (for the sin committed) through the instigation of the serpent, i. e. for no sin of his own; B. Bath. 17a (cmp. Targ. Ruth IV, 22). Ib. ארבעה מתו בעטיו של נחש four persons died through no sin of their own.—V. עִיטָא.

עֲטִילָא, v. עַטְלָא.

עֲטִינִין, עֲטִינִים m. pl. (עָטַן) *packed olives*, beginning to drip. Y. M. Kat. II, beg. 81a מחניתן בע' the Mishnah (II, 1) speaks of packed olives, opp. גרגרים loose berries.

עִטְנִין, עִטּוּנִין m. pl. (transpos. of נטע), v. אִטְרִין.

עִטִּיף m. (עָטַף II) *wrap, cloak.*—*Pl.* עִטִּיפִין. Y. Peah VII, 21b top (ed. Krot. עֲטוּפִין); Ruth R. to III, 3 עֲטוּפִים (some ed. עֲטָפִין).

עִטִּיפָא, עִטְפָא *bosom, lap*, v. עִיטְפָא.

עֲטִיפָה I f. (עָטַף I) *fainting, exhaustion.* Midr. Till. to Ps. CII, 1 ed. Bub. (ref. to עֲטָפִים, Gen. XXX, 42) אותם שקנה בעֲטִיפַת תפלה those he obtained by exhaustion in prayer. Ib. אין ע' אלא תפלה, v. עָטַף I.

עֲטִיפָה II f. (עָטַף) 1) *wrapping one's self up* in mourning. M. Kat. 24a כל ע' שאינה כעֲטִיפַת וכ' a covering which is not like the covering of the Ishmaelites (up to the lip) is not a mourner's covering.—2) *putting on a cloak, upper garment.* Y. Peah VIII, 21b top כעֲטִיפָתנו בחול וכ' as we dress on week days, so do we on the Sabbath (we have no change of cloaks); Ruth R. to III, 3. Gen. R. s. 11, beg. ברכו בע' he blessed it (the Sabbath) with the distinction of a special cloak; Yalk. ib. 16. Gen. R. s. 82 שינו עֲטִיפָתָן וכ' changed their (Jewish) cloaks in days of persecution; Yalk. ib. 136; Yalk. Is. 263. Cant. R. to V, 9 מלך בשר ודם מעֲטִיפָתוֹ ניכר a human king is distinguished by his cloak. Treat. Der. Er. Zuta ch. V ובעטיפתן ... בארבעה by four things are scholars recognized ... by their cloaks; a. e.

עִטִּיר m. (עָטַר III) *smoking.* Targ. Y. II Ex. XX, 15.

עָטִיר, v. עָטַר.

עֲטִירִישׁ, v. עָטַשׁ.

עֲטִישָׁה f. (b. h. *pl.*; עָטַשׁ) *sneezing.* Pirké d'R. El. ch. LII חייב אדם לומר בעֲטִישָׁתוֹ רחמים on sneezing man must say, Life! (ref. to Job XLI, 10), v. עָטַשׁ.

עֲטִישָׁיָא, v. עַטּוּשַׁיָּא.

עִטְיָתָא, v. עִיטָא.

עַטַל pr. n. m. *Aṭal.* Esth. R. to I, 5 חנינא בר ע' (Y. Yeb. VI, 7c bot. בר עגול).

עַטְלָא m. = h. עָצֵל, *lazy, laggard.* Targ. Prov. X, 26. Ib. XXII, 13 (Ms. עַטִּילָא); a. fr.—*Pl.* עַטְלֵי. Ib. XV, 19.

עִטְלִיזָא, v. עַטְלֵיז.

עַטְלוּתָא f. (preced. art.) *idleness, laziness.* Targ. Prov. XIX, 15.

עַטְלֵיז m. = אַטְלִיז, *bazaar, fair.* Ab. Zar. 11b עַטְלֵיזָהּ של עזה Ar. (ed. עטלוזא, עטלוזה; v. Rabb. D. S. a. l. note 20) the bazaar of Gaza (outside of the town).

עַטְלֵיפָא, v. עַטְלֵפָא.

עַטַלְּף m. (b. h.; supposed to be comp. of עט a. עוף, v. Ges. Thes., a. Ges. H. Dict.10 s. v.) *bat.* Snh. 98b אמר לו תרנגול לע' וכ' the cock said to the bat, I look out for the light, because the light is mine (I see it), but &c. Bekh. 7b, v. לָקַט. B. Kam. 16a, v. עֲרָבָה.

עַטְלֵפָא, עַטְלֵי ch. same. Targ. O. Lev. XI, 19; Deut. XIV, 18.

עִיט, עִטְמָא, עֵטֶם m. = אַטְמָא, *flank.* Targ. II Esth. I, 2 עִיטְמִירִיתּ ed. Lag. (oth. ed. אירטמירה).—Y. Meg. I, 70d חד ע' (not חדא) one flank; (Bab. ib. 7a bot. אטמא דעיגלא).

עָטַן (cmp. טנן; v. Targ. Job XXI, 24 for עטיניו, a. meanings of Arab. ʿaṭana) [*to moisten, cause dripping,*] *to pack olives in a vat* preparatory to crushing. Men. VIII, 4 (86a) חזרת השלישי עוֹטְנוֹ בתוך חבית וכ' (Ms. M. בבית, Bab. ed. בבירת חבר) the third crop of olives (which are hard) he packs in the house, until they begin to rot &c. Tosef. Toh. X, 4 העוֹטֵן זיתיו בין שני בדין (R. S. to Toh. IX, 3 ... בשני בתים) if a man divides his olives and packs them in two separate pits (houses); a. fr.—Part. pass. עָטוּן; *pl.* עֲטוּנִים, עֲטוּנִין. Y. Dem. VI, 25c bot. לאכול זיתיהן דרך ... ע' ע"י עילה (strike out אלא) it is customary for people for some cause to use their packed olives for eating.—V. עֲטִינִים.

עִטְנִין, v. עִטְנִין.

עִטְעֲמָה, v. מַטְעֲמָה.

עָטַף I (b. h.; cmp. עדף, a. meanings of Arab. ʿaṭafa, a. ʿaṭaba) *to be lax, hang down;* trnsf. *to droop, faint;*

to lag behind, be slow. Midr. Till. to Ps. LXI, 3 עד היכן עד שיעטוף ... (ed. Bub. עד שיע׳ לבו) how long must a man remain in prayer? Until he (his heart) is faint. Ib. to Ps. LXXIII, 6 ואין יעטוף אלא לשון לידה ed. Bub. (oth. ed. אלא ילוד) *yaʿăṭof* (ib.) has the meaning of (drooping) giving birth (by homiletical ref. to Gen. XXX, 42). Ib. to Ps. CII, 1 ואין יעטוף אלא תפלה *yaʿăṭof* (ib.) means (exhaustion from) prayer (differ. in ed. Bub., v. עֲטִיפָה I. Gen. R. s. 24 (ref. to Is. LVII, 16) מדור יעטוף משלחי ליה what does *yaʿăṭof* mean? It (the wind) becomes wearied; Yalk. Kings 219; Y. Ber. IX, 13^{d} top; a. e.

Hithpa. הִתְעַטֵּף, *Nithpa.* נִתְעַטֵּף *to faint.* Tanḥ. Hăaz. 8 נתע׳ רוח האב his father's spirit fainted.

עָטַף II (b. h.; v. preced.) [*to let hang over,*] *to wrap one's self up, to put on an upper garment.* Y. Ned. III, 38^{a} bot. לעתוף טליתו וכ׳ ... עתיד wicked Esau (Rome) shall put on his cloak (for prayer, v. טַלִּית) and sit down among the righteous &c.—Part. pass. עָטוּף; *pl.* עֲטוּפִים, עֲטוּפִין. Num. R. s. 20 נראין ע׳ לשלום they appeared cloaked for peace, opp. מזויינין למלחמה in armor for war. Y. Ab. Zar. I, 40^{a} bot. ויושבין ע׳ wrapped (in the judge's cloak) and seated.

Hithpa. הִתְעַטֵּף, *Nithpa.* נִתְעַטֵּף same. Sabb. 10^{a} משהתעטפו הדיינין when the judges put their cloaks on. Ib. 31^{a} נ׳ ויצא וכ׳ he (Hillel) wrapped himself up and came out to meet him. Keth 66^{b} נתעטפה בשערה she covered herself with her hair. Ber. 16^{b} ותתעטף בחסידותיך clothe thyself in thy kindness; a. fr.

עָטַף I ch. same. Targ. Jer. XLIII, 12 וְיַעְטֵף Bxt. (ed. וירוקין). Targ. Ps. LXXXIV, 7 (Ms. *Pa.*). Ib. CIX, 29, v. עֲטִי.—Part. pass. עָטִיף, עָטִיף; *pl.* עֲטִיפִין, עָטִיפָן. Targ. I Sam. XXVIII, 14. Targ. II Esth. I, 3.—M. Kat. 28^{b} (in a funeral dirge) עטופו וכסו טורי וכ׳ wrap and cover yourselves (in festive garments), ye mountains, for he (the deceased) is &c.

Pa. עִטֵּף *to put on, cover.* Targ. Is. LXI, 10. Targ. Ps. LXXXIX, 46 עִטַּפְתָּ (ed. Wil. עִטַּף *Pe.*). Ib. LXXXIV, 7 (v. supra); a. e.—Part. pass. מְעַטַּף. Targ. Y. Lev. XIII, 45 (ed. Vien. מְעֻטָּף).

Ithpa. אִתְעַטַּף, אִתְעֲטִיף, אִיעַטַּף *to cover one's self.* Targ. O. Lev. l. c. Targ. Y. I Gen. XXIV, 65. Ib. XXXVIII, 14 (ed. Vien. אַעַטְפַת *Af.*, incorr.). Targ. Ps. CIV, 2; a. fr.—Sabb. 10^{a} לביש ומתכסי ומיתעטף וכ׳ dressed and put an upper garment on and covered his head with it and prayed. Ib. 119^{a} מיעטף וקאי וכ׳ (Rashi מיתע׳) was wrapped (in his festive cloak) and stood (ready to receive the Sabbath); B. Kam. 32^{b} top; a. fr.

*עָטַף II (cmp. נטף) *to float.* Succ. 53^{a}, v. infra.

Pa. עִטֵּף *to cause to float; to drown.* Ib. דיעטפת עטפוך וכ׳ Ms. M. (ed. דאטירפת אטפוך וכ׳), v. טוּף.

עָטֶף; *pl.* עֲטָפִין, v. עֲטִיף.

עִטְפָא, עֲטָפָא, v. עִיטְפָא.

עָטַר (b. h.; cmp. חטר) [*to cut off, surround,*] *to wreathe, adorn.*—Part. pass. עָטוּר. Pesik. R. s. 9, beg. כוס ... שירהא מודח ושירהא ע׳ וכ׳ the goblet of benediction must be cleansed (shining), wreathed and full; Y. Ber. VII, end, 11^{d} מלא ע׳ ומודח (not עיטור), v. infra.

Pi. עִיטֵּר 1) same. Ber. 51^{a} ר׳ ר׳ מְעַטְּרֵהוּ בתלמידים R. J. wreathed it (the goblet of benediction) by placing scholars around it (v. supra). Bicc. III, 9 מְעַטְּרִין את וכ׳ the first fruits must be decorated with plants not belonging to the seven kinds of fruits. Y. ib. 65^{c} תירס מְעַטְּרָן תאנים decorated them with figs. Y. Taan. IV, 68^{b} bot. Bets. 5^{a} כדי לעטר שוקי וכ׳ in order to have the markets of Jerusalem decorated with fruits; a. fr.—Part. pass. מְעוּטָּר; f. מְעוּטֶּרֶת; *pl.* חניות מע׳ (12^{b}) מְעוּטָּרוֹת; מְעוּטָּרִין, מְעוּטָּרִים. Ab. Zar. I, 4 wreathed shops (in honor of the deity of the bazaar). Y. ib. I, 39^{d} במה מע׳ wherewith are they wreathed (in order to be recognized as dedicated to a deity)?; a. e.—2) *to crown, offer a crown.* Tanḥ. Vaëra 5 והיו ... ומעטרין אותו and all the chiefs came and crowned him (Pharaoh); Ex. R. s. 5 מעטרוהו (*Hif.*). Ib. משעטרוהו אותו after they had crowned him. Ib. s. 42 לעטר למלך ... מדינה a country that sent a delegate to offer the king a crown (of fealty); a. fr.

Hithpa. הִתְעַטֵּר, *Nithpa.* נִתְעַטֵּר 1) *to be surrounded, protected, saved.* Tanḥ. Tol'doth 4 (ref. to Prov. XVII, 6) הצדיקים מתעטרין בבני בניהם ובניהם מתעטרין באבותם the righteous are saved for the sake of their grandchildren, and their children for the sake of their fathers; אברהם נתע׳ בזכות וכ׳ Abraham was saved (from the furnace) for the sake of Jacob &c. Ib. יצחק נתע׳ וכ׳ Isaac was protected through Abraham, and Abraham through Isaac. Gen. R. s. 47, beg. (ref. to Prov. XII, 4, as applied to Sarah) בעלה נתע׳ בה והיא לא נִתְעַטְּרָה בבעלה her husband was protected through her, but she was not protected through him; a. e.—2) *to be crowned, adorned, distinguished.* Y. Snh. II, 20^{b} top (ref. to I Chr. II, 24; 26) הוא ירחמאל קדמוי גויה להִתְעַטָּרָא בה ... it is the Jerahmeel mentioned before, only that he married a gentile woman (named עטרה) to be ennobled through her; Ruth R. end. Y. Dem. II, 22^{c} bot. אותה עטרה לה׳ בה ... the Lord has left to him this crown to be crowned with it (this distinction to become renowned by it), v. גֶּדֶר; a. e.

עֲטַר I same. Targ. Ps. LXXIII, 6 עֲטַרְהָנוּן וכ׳ pride adoms them (some ed. עטרתהון, v. עֲטַרְתָּא).—*Part. pass.* עָטִיר *a) surrounded, guarded.* Gitt. 86^{a}, v. חֲרוּרִי (v., however, next w.).—*b) distinguished.* Y. Nidd. II, end, 50^{b} [read:] חמירתיה ע׳ מני dost thou see him (Rab)?—He is more distinguished than I am, i. e. let him decide.

Pa. עִטֵּר same, *to wreathe, decorate.* Targ. Y. I Deut. XXVI, 3. Targ. I Chr. II, 54. Targ. Y. I Gen. L, 26 עַטְּרוּן they decorated his body. Targ. Y. Ex. III, 22 ותִתְעַטְּרִין על וכ׳ and put them as ornaments on your children.—Ber. 51^{a} מְעַטֵּר, v. נָטַל. Sot. 5^{a} ומעטרא ליה וכ׳ and it (a little pride) adorns (or protects) man as the awn protects the ear.

Ithpa. אִתְעַטַּר *to be wreathed* (with flowers). Targ. Joel II, 22 (h. text דשאו).

עֲטַר II (v. preced.; cmp. כְּלִילָא a. כָּלָה) *to be gone; to*

cease entirely. Targ. I Sam. IX, 7 עִטְרוּ מִנָּנָא (h. text אזל מכלינו); (ed. Wil. עֲדָן עִטְרוּ מִנָּנָא, corr. acc.; v. עִדֵּר I). Targ. I Kings XV, 14 (h. text סור); a. fr.—*Part. pass.* עִטִּיר *removed.* Gitt. 86ª Rashi (v. preced.).

Pa. עִטֵּר *to abolish entirely.* Targ. II Chr. XXX, 14 (h. text הסיר). Targ. Y. Gen. XXXV, 2; a. fr.

עִטַּר III (preced. wds., cmp. קטר) [*to whirl around,*] *to smoke.* Targ. Y. II Ex. XIX, 18.—V. עִטִּיר.

עִיטְרָא, v. עִירְטָא.

עֲטָרָה f. (b. h.; עָטַר) 1) *protection.* Gen. R. s. 63, beg. (ref. to Prov. XVII, 6) תאבות ע' לבנים ובנים ע' וכ' the fathers are a protection to their children (who are saved for their parents' sake), and the children are a protection to their fathers; v. עָטַר *Hithpa.*—2) *wreath, crown, decoration.* Ex. R. s. 5 לא חיה יודע לשלח לי ע' did (your God) not have sense enough to send me a crown? Y. Sot. IX, 24ᵇ bot. של ע' זית a wreath of olive leaves; Lam. R. to V, 16 עֲטֶרֶת זית. Tosef. Sot. XV, 3 בטלה עטרת חכמים שעטרת חכמים עושרם the crown (or protection) of the scholars ceased, for the crown of the scholars is their wealth (independence, Prov. XIV, 24); Sot. 49ᵇ בטלו עֲטָרוֹת וכ'. Y. Dem. II, 22ᶜ bot., v. עָטַר *Hithpa.*—Yoma 69ᵇ החזירו ע' לישנה הגדול הגבור והנורא they restored the crown (the praise of the Lord) to its original condition (by re-introducing the phrase הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא; Y. Ber. VII, 11ᶜ הַגְּדוּלָּה). Ned. 62ª; Ab. IV, 5 אל תעשם ע' וכ', v. גָּדַל. Meg. 15ᵇ; Snh. 111ᵇ עתיד הקב"ה להחזיר ע' וכ' the Lord, in the time to come, shall be a crown on the head of every righteous man (ref. to Is. XXVIII, 5); a. fr.—*Pl.* עֲטָרוֹת. Ab. Zar. IV, 2 של שבלים ע' wreaths of ears (used for idolatrous purposes); Y. ib. IV, 43ᵈ עֲטָרוֹת גזרו על ע' של וורד Ib. שיבולים rose garlands. Sot. IX, 14 ע' חתנים they forbade bridegrooms' garlands; ע' כלות brides' crowns. Ib. 49ᵇ אירוסו ע' כלות עיר וכ' what brides' crowns were forbidden? A golden representation of the city (of Jerusalem); a. fr.—Sabb. 87ᵇ אותו יום נטל עשר ע' that day carried off ten distinctions.—3) *a) brickwork of an oven.* Kel. V, 3 עטרת כירה, v. טִרְדָּה.—*b) moulding, sill, cornice.*—*Pl.* as ab. Ohol. XIV, 1. Midd. III, 8.—*c) corona of the membrum virile.* Yeb. 55ᵇ, a. e., v. הַכְנָסָה.—*d) the ring around the teat* of a woman, as a symptom of puberty. Nidd. 47ª; 52ᵇ עד שתקרם חצ' until a ring is formed around &c.; Tosef. ib. VI, 4 משתקרם הע' (not משירקם); ib. 5; a. e.

עֲטָרוֹת pr. n. pl. ע' דְּבוֹרָה *Ăṭaroth Deborah.* Targ. Jud. IV, 5 (h. text תמר דבורה; cmp. תָּמַר a. עָטַר III).

עִיטְרָן, עִיטְרָן m. (cmp. עָטַר III, a. Samaritan איטרן, Gen. XXXVII, 25 for h. לט) *ʿiṭran, a sort of resin* used for lighting in place of oil. Sabb. II, 2 (24ᵇ). Ib. 26ª; Tosef. ib. II, 4. Y. ib. II, 4ᵈ ע' בירן כבה בירן דלקן וכ' *ʿiṭran* smells badly whether extinguished or burning.

עִיטְרָנָא, עִיטְרָן ch. same. Sabb. 20ᵇ ע' פסולתא דזיפתא *ʿiṭrana* is the oily residue of pitch.

עֲטָרְתָּא f.=h. עֲטָרָה. Targ. Ps. LXXIII, 6, v. עָטַר I.

עִטֵּשׁ 1) *to sneeze;* 2) (euphem.) *to break wind.* Pirkê d'R. El. ch. LII; Yalk. Job 927 לא נמצא אדם עוטש והיה וכ' (up to Jacob's days) it had never occurred that a man sneezed and recovered from his sickness. Y'lamd. to Gen. XXVII, quot. in Ar. אדם עוטש אומר לו וכ' when a person sneezes, one says to him, Good life!—Y. Ber. III, 6ᵈ bot.; a. fr.

Pi. עִיטֵּשׁ same. Ib. מפחק ומְעַטֵּשׁ ... אני ר' I saw him yawn and sneeze. Nidd. IX, 8 מפחקת ומְעַטֶּשֶׁת she yawns and sneezes (or feels inflated; symptoms of approaching menstruation); a. fr.

Hithpa. הִתְעַטֵּשׁ, *Nithpa.* נִתְעַטֵּשׁ same. Yalk. Job l. c. כשמתעטשין ... לפיכך therefore one must offer thanks when one sneezes. Ber. 24ª bot. Num. R. s. 9 תהא מִתְעַטֶּשֶׁת וכ' she will feel inflated and languid. Y. Succ. V, 55ᵇ bot. היו מִתְעַטְּשׁוֹת מריח וכ' used to sneeze on account of the smell of the frankincense (offered at the Temple); a. fr.

עֲטִישׁ, עֲטֵשׁ ch. same. Y. Ber. VI, 10ᵈ top אהן דע' גו מיכלא וכ' he who sneezes at a meal must not say &c., v. זט. Y. Yoma III, 40ᵈ bot.; Koh. R. to III, 11.

עִיב (cmp. עָבָה) *to be thick, heavy.*

Pa. עִיֵּב *to press, seize;* trnsf. *to declare guilty, convict.* Lam. R. to II, 1 (expl. עָיִיב, ib.) אידך ע' וכ' Ar. (ed. חייב), v. חוּב ch.—V. עִיְּבָא, עִיָּבָא.

עִיבָא (עָבָא) m. (preced.)=h. עָב, *thickness, darkness, cloud.* Targ. Ex. XIX, 9 (Y. some ed. עִיבָא). Targ. Job XXX, 15 (ed. Lag. a. oth. עבא). Targ. Is. XLIV, 22; a. fr.—Ber. 59ª דאתא בע' Ms. M. (ed. דקטר, v. Rabb. D. S. a. l. note) when it (the morning) comes with a heavy cloud, opp. עננא. Taan. 3ᵇ ע' דבתר מיטרא כמיטרא a covered sky after the rain is as beneficial as the rain itself. Ib. 20ᵇ כל יומא דע' on every cloudy day (when heavy rains were threatening). Yoma 28ᵇ יומא דע' כולה שמשא on a cloudy day the sun is felt all over; a. fr.

עִיבָא, v. עִיְּבָא.

עִיבּוּד m. (עָבַד) *dressing hides, working in leather.* Y. Sabb. VII, 10ᶜ bot., v. שְׁרָטָא. Bab. ib. 75ᵇ אין ע' באוכלין the prohibition of dressing (by means of salting) does not apply to eatables (meat &c.); a. e.

עִיבּוּר, עִיבּוּר m. (עָבַר) 1) *passing, crossing.*—פָּרָשַׁת הע' *cross-road;* trnsf. *crisis.* Ber. IV, 4 (in a short prayer prescribed for one passing an unsafe road) ... בכל פ' הע' לפניך let their needs be before thee at every critical period, expl. ib. 29ᵇ ... עִבּוּרָה כאשה עוברת וכ' אפי' even at a moment when thou art full of swelling anger at them, like a woman big with child &c.; (anoth. explan.) ... אפי' עוברים על דברי תורה even at a moment when they trespass the words of the Law; Y. ib. IV, 8ᵇ top כל מה ששל"ץ עובר וכ' whatever the messenger of the congregation passing before the ark may ask of thee &c.—2) ע' דין *passing beyond justice* or *law, rigor, tyranny.* Ex. R. s. 30 ע' הדין שעיבר על אחרים the rigorous judgment which he passed on others.—3) (b. h. עִבּוּר) *growth,* esp. *grain, breadstuff.* Gen.

calation, proclamation of a full month; proclamation of a leap-year. Targ. I. Sam. XX, 27; 34 יום ע' ירחא תנינא the second New Moon Day which is observed in consequence of the proclamation of a full month. Targ. Esth. IX, 31; Targ. II Esth. IX, 29; a. e.—Y. Snh. I, 18c bot. קמירה ... ואתאל מיניה לע' (not מניין) R. Jacob bar A. was before him admitted to the meeting for the proclamation of a leap-year; Y. R. Hash. II, 58b top; a. fr.

עִבִּי, עֲבִי, עִיבִידָתָא, עִיבְדָא f. (עבד) 1) *labor, work, trade, occupation.* Targ. Lev. XVI, 29. Targ. Ex. XXXI, 5; a. fr.—B. Mets. 91a בעֲבִידָתֵיהּ טריד his attention is absorbed by his business. Y. Taan. IV, 69b bot. מיעבד עִיבִידָתֵיהּ to follow his pursuit (as a washer). Y. Sabb. II, 4d top, v. עוֹבָדְתָּא; a. fr.—2) *beasts of labor,* v. עוֹבָדְתָּא.

עֵיבָל (b. h.) pr. n., הר ע' *Mount Ebal,* near Shechem. Sot. VII, 5; Tosef. ib. VIII, 9; 11; a. e.

עֵיבַר I m. (עבר) ע' אורחא *traveller.* Targ. Job XXXI, 32 Ms. Var. (ed. אכסניי).—V. עִבּוֹרָא.

עִיבַר II, **עִיבְרָא, עֵבְרָא** m.=h. עֵבֶר, *border, bank, side.* Targ. Ez. XLVI, 19 (ed. Wil. עִבְרָא; h. text פָּתְחָה). Ib. XL, 18 (ed. Wil. עִבְרָא). Targ. II Chr. XXIII, 10. Targ. O. Gen. L, 10; (Y. ed. Amst. עוּבְרָא); a. fr.—B. Bath. 40b בעיבר ימינה on the right bank. Ib. 91a ע' זעירא דכותי זהו וכו' the small side of Kuthi is Ur Kasdim; [comment.: *ʿIbra Zʿera,* pr. n. pl.]; a. e.—*Pl.* עִיבְרַיָּא, עִבְרַיָּא. Targ. O. Ex. XXXII, 15, Targ. Jer. XLIX, 32; a. e.

עִגָּא, עִיגּוּל m. (עגל) 1) *circle.* Succ. 8a כמה מרובע יותר על ע' by how much is a square larger than a tangent circle within it? One fourth; Ohol. XII, 6. Naz. 8b בֵּית עִיגָּא Ar. (ed. ביח עגול) a circular building; Tosef. Neg. VI, 3 ביח חעגיל ed. Zuck. (Var. חעגל).—2) *a round mould in which figs or grapes are pressed, cake of pressed figs; cake, loaf.* B. Mets. II, 1 (21a) מצא ע' ובתוכו וכ' if one finds a cake of figs within which was a piece of earthen ware (as a mark). Maasr. I, 8, v. חֲלַק. Sabb. 93a top (expl. ככר, ib. X, 5) בע' של דבילה a cake of figs (too large for one to carry); a. fr.—*Pl.* עִגָּא, עִיגּוּלִין, עִיגּוּלַיִן, עִגָּא. Ter. IV, 8, v. מַלְבֵּן. Y. Hall. I, 57d bot. Toh. X, 8 בין הע' לזוגין the space between the moulds and the deposit of grape shells (Maim.; v. infra).—Ab. d'R. N. ch. VI, end חדו מבריאין את הע' וכ' (not העגלים, v. ed. Schechter note) they took the loaves of bread and sawed them apart and soiled them with mud.—3) עִגָּא, עִיגּוּלֵי הגת *weights (clay cylinders) put on the wine press.* Sabb. I, 9 טויענין ... ע' הגת you may put on (the press) the beams of the oil press or the cylinders of the wine press; Tosef. ib. I, 29 ותולין בע' הגת (Var. ע' חגת) and suspend the weights &c. Toh. I. c. בין ע' לזוגין between the cylinders &c. (R. S.; v. supra).—4) in gen. *ball, lump.*—*Pl.* as ab. Sot. 11b, a. e., v. נָקַט. Tosef. Mikv. V, 8 עגולי שלג lumps of snow; a. fr.

עִגָּא, עִיגּוּלָא ch. same, 1) *circle.* Succ. 8a ע' דנפיק מגו ריבועא a tangent circle within a square; ריבועא דנפיק מגו ע' a tangent square within a circle; a. e.—2) (v. עֲגַל) *cake, loaf.* Y. Shebu. VI, 37a bot. ואיערכו גו ע', v. עֲגַל.

R. s. 94 (ref. to Gen. XLV, 23) בר ע' *bâr* means breadstuff. Keth. 112a מן מנה ע' וכ' from this field I have my breadstuff, from it my peas &c.—4) *pregnancy, conception.* Gen. R. s. 20 (ref. to Gen. III, 16) עצבונך זה צער הע' 'thy pain' refers to the suffering attending upon conception, v. עֲהוֹר; Erub. 100b והרונך זה צער הע' 'and thy pregnancy' refers to &c.; Ab. d'R. N. ch. I. Gen. R. s. 51, end (play on עברתו, Jer. XLVIII, 30) מתחילת עִיבּוּרוֹ וכ' from the time when Moab was first conceived. Ib. s. 38, end שנח לעִיבּוּרָהּ של וכ' deduct one year for the pregnancy with Milkah &c. Ib. s. 45, beg. (expl. מכרה, Prov. XXXI, 10) עִיבּוּרָהּ her going with child (with allusion to מכרתיך, Ez. XVI, 3); a. fr.—5) *extension of city limits* for Sabbath movements, *outskirts.* Erub. V, 7 ... הנותן בעיבורה של עיר he who places his 'Erub within the outskirts of a city. Y. ib. 22b bot. מהו ליתן ע' לע' may an outskirt be added to an outskirt (to be considered part of the township)?; a. fr.—6) *intercalation;* ע' חחדש *proclaiming the month just past one of thirty days;* ע' השנה *proclaiming a leap-year, inserting a second Adar.* Snh. I, 1 ע' החדש בשלשה the proclamation of a full month (i. e. the postponement of the New Moon Day) must take place in a court of three. Ib. 11a ע' השנה שלשים יום the intercalated month consists of thirty days. Ib. 12a כנגד חדש הע' corresponding to the thirteenth month. B. Mets. VIII, 8 יחלוקו את חדש הע' let them (the landlord and the tenant) divide the rent for the additional month; a. fr.—*Pl.* עִיבּוּרִין, עִיבּוּרִים, עִבּ'. R. Hash. 7a באחד בניסן ... ולע' the first of Nisan is the New Year's Day for the months and for intercalations; expl. ib. להפסקת ע' for interrupting the intercalation, i. e. after the month of Nisan has been proclaimed, no intercalation can take place for that year. Gen. R. s. 72 (expl. לעתים, I Chr. XII, 33) לע' 'for seasons' means for intercalations; a. fr.—Trnsf. *calculations of the time of redemption* (v. קֵץ); *epochs.* Cant. R. to II, 8 מדלג על החשבונות ועל הקרוצים וע' the Lord skips over (human) calculations and (speculations on) ends and epochs; Pesik. R. s. 15; Yalk. Cant. 986. Lev. R. s. 19 אנן ... כמה קצים וכמה ע' we who have been separated from the house of our life and from the house of our holiness and glory these many days and years, these many terms and epochs; Yalk. ib. 571 כמה יובלות וכמה ע'.—7) ע' צורה (v. עָבַר *Pu.*) *disfiguration, decay.* Pes. 34a, a. fr.

עִבּוּר, עִיבּוּרָא, עִבְּרָא ch. same, 1) (Targ. O. ed. Berl. a. oth. עִיב, without Dagesh) *grain, breadstuff.* Targ. Gen. XXVII, 28; 37 (h. text דָּגָן). Targ. Is. LXII, 8. Targ. Gen. XLI, 35, sq. (h. text אֹכֶל); a. fr.—Y. Dem. I, 22a top עִיבּוּרָן our grain. Y. Ned. VII, 40c top דגנה מעיבורה (perh. to be read מֵעֲבוּרָהּ) by *d'ganah* we understand, of its (Palestine's) breadstuff (and not Egyptian beans), v. דְּגָנָא.—*Pl.* עִיבּוּרַיָּא. [Targ. Y. Gen. XVIII, 3 ed. Amst., v. עִבְּרָא.]—Y. Dem. l. c. מהו ע' עבידין how are the crops?; Y. Taan. III, 66c top.—2) *pregnancy, conception.* Targ. Job III, 2 על ע' לוליא (not ולוליא). Targ. Y. Gen. XXV, 24.—Nidd. 40a בחד ע' כגון וכ' two confinements of one pregnancy, as was the case with Judah and Hizkiah (who were born three months apart from one another).—*Pl.* עִיבּוּרֵי, עִבּ'. Ib. בתרי ע' two confinements of two conceptions (one being a miscarriage).—3) *inter-*

Ib.[b] top קצוץ חד עיגל וכ׳ (corr. acc.) they cut one loaf and found &c.; Lev. R. s. 6 עגולה (corr. acc.). Gen. R. s. 49 חד ע׳ דדריפתא בעשר פולרין (Ar. ed. Koh. חד ע׳ דפיתא בעיגול פולרי, corr. acc.) one loaf of bread for ten follera. Y. Bicc. III, 65[d] ולא הוה ליה ע׳ מיכליה and had not a loaf of bread to eat; a. fr.—*Pl.* עִירְבּוּלִין. Lev. R. l. c. Lam. R. to III, 16 חמנין ע׳ Ar. (ed. פטרלקין); a. e.

עִירְבּוּן, עִיגּוּן m. (עָגַן) *tying, holding fast.*—*Pl.* עִירְבּוּנִין [*means of tying,*] *anchor, ballast.* B. Bath. 73[a] (expl. עוגין ib. V, 1) אלו ע׳ שלה Ms. H. a. F. (ed. עוגינין; Rashb. עִירְבּוּנָא; v. Rabb. D. S. a. l. note 3) that is the means of her (the ship's) detention (with ref. to Ruth I, 13); Yalk. Ez. 367 (not עירגוני).—[In later Hebr. literature: עִירְגּוֹן *status of a deserted wife.*]

עִירְגּוּנָא ch. same, 1) *anchor*, v. preced.—2) *condition of a deserted wife, disability to remarry*, v. עָגַן. Gitt. 3[a]; Yeb. 88[a] משום ע׳ אקילו וכ׳ in order to prevent the eventuality of 'widowhood in life', the Rabbis have made lenient rules for her (as regards testimony to her husband's death); a. e.

עֵגֶל, עֵגָא, עִיגְלָא, עִיגָּל m. = h. עֵגֶל, *calf.* Targ. Lev. IX, 2, sq. (ed. Lsb. עֶגֶל). Targ. Ex. XXXII, 24; a. fr.—Y. Snh. VII, end, 25[d] נחת ואתעביד חד עגל (the pebble) fell down and turned into a calf. Y. Kil. IX, 32[b] חמא חד ע׳ מנכס saw a calf which was going to be slaughtered. Snh. 65[b]; 67[b], v. בְּרָא I; a. fr.—[Y. Shebu. VI, 37[b] top חד עיגל, read: עִירְבּוּל.]—עֵין ע׳ *calf's eye*, name of a jewel. Targ. Ex. XXVIII, 19; XXXIX, 12 (h. text אחלמה). Targ. Y. Num. II, 18 עִירְעֵיגַל.—*Pl.* עִירְגְּלִין, עִירְגְּלַיָּא, עֵגָּל. Targ. II Kings XVII, 16. Targ. I Kings XII, 32; a. e.—[Targ. Jer. XXXI, 39 ed. Lag., v. עִגְלָא.]

עִידֵּי, v. עֵד.

עִיד m. (עוד) = אִיד, *anniversary, (idolatrous) festival.*—*Pl.* אִידִין, עִידִים. Ab. Zar. 2[a]; Y. ib. I, 39[c] top; Y. Erub. V, beg. 22[a], v. אִיד. Tosef. Ab. Zar. I, 1 עִידֵיהֶן (Var. אִי׳).

עִידָּא ch. same, יומא דע׳ (cmp. יעד) *appointed day.* Targ. Prov. VII, 20 (ed. Wil. דְּעִדָּא; h. text בְּסֶא).

עִידְבָא, v. עִדְבָא.

עִדֵּי, עִידּוּי m. (v. עֲדֵי I, *Pa.*) *carrying, going with child.* Gen. R. s. 20 חרונך זה צער ע׳ *heronekh* (Gen. III, 16) means the inconveniences during pregnancy, v. עִרְבּוּר. Yalk. ib. 82 (ref. to ענה, Gen. XVIII, 12) האשה ... ע׳ ולדות as long as a woman is young, there is for her a possibility of bearing children; a. e.—*Pl.* עִידּוּרִין. Gen. R. s. 48 (ed. Wil.) האשה הזאת כל זמן שהיא ילדה יש לה עידורין וכ׳ as long as a woman is young, there is for her a possibility &c., and I, after I am grown old, should have *'ednah*?—V. עִדּוֹן.

עִדֵּי, עִידּוּרְיָא, עִידּוּרִי ch. same. Targ. Ruth IV, 13. Targ. Y. II Gen. XVIII, 12 (Y. I עִידּוּרִין *pl.*; ed. Amst. עִדְּוּרִין; h. text ענה, v. preced.).—*Pl.* עִידּוּרִין (עִידּוּרִין fem.). Targ. O. Gen. III, 16 (Y. sing.). Targ. Y. I ib. XVIII, 12, v. supra.

עִידּוֹן m. (עָדַן), *pl.* עִידּוֹנִין, עִידּוּנִין *delicacies, indulgence in delicacies*; הנהיג ע׳ בעצמו *to indulge one's self.* Taan. 20[b] שכח ... ולא ינהיג ע׳ וכ׳ if he forgot himself and ate and drank (on a day observed as a fast day in the place), he must not show himself before the public, nor must he indulge himself with delicacies; Yalk. Gen. 148.

עִדָּן, עִדּוֹן m. (v. עִדָּנָן) *period*; *pl.* עִדִּין, עִדּוֹנִין, עִדּוּנִים *menses.* Gen. R. s. 48 (ed. Wil.) האשה הזאת כל זמן שהיא ילדה יש לה וסתות ואני ... ענה ע׳ as long as she is young, a woman has her periods, and I, 'after I am grown old' (Gen. XVIII, 12) should have *'ednah*, that is menses?; [Yalk. ib. 82 ד״א ענה עִדָּנִין ווסתנית, v. וֶסֶתֶת].

עִידּוֹנָא, v. עִדְּנָא.

עִידּוּר m. (עָדַר) *hoeing.* M. Kat. 3[a]. Gen. R. s. 39 בע׳ בשעת הע׳ engaged in hoeing at the proper time, v. נִיכּוּשׁ.

עִידִּית f. (עֲדָה II, cmp. עֲדַד) [*booty, lion's share,*] *choice land*, v. זִיבּוּרִית. Gitt. V, 1 חניזקין שמין להן בע׳ in cases of damage we assess (and collect from) the choice land of the defendant; Tosef. Keth. XII, 2; Tosef. B. Kam. I, 1 שמין להם מן הע׳; a. fr.—[Tosef. Shebi. V, 17 הַעִדִּית, v. עִדִּית.]

עִידִּיתָא, constr. עִידִּית same, esp. *choice dwellings.* Targ. Lam. II, 2 (Bxt. עֲדִית; ed. Vien. עִידִית; v. Koh. Ar. Compl. s. v., end; h. text נאות). Targ. Ps. LXXXIII, 13 (Ms. דירוות; ed. Wil. עִדִּית).

עִדָּן, עִידָּן c. (v. next w.) *period, time.*—*Pl.* עִדָּנִים, עִדְּנִין Yalk. Gen. 82, v. עִדּוֹן.

עִדְּנָא, עִידָּן, עִידְּנָא ch. (עוד) same. Targ. Koh. III, 1, sq. (ed. Vien. עִדָּן). Targ. Ps. LXXI, 9 (ed. Wil. עִדָּן); a. fr.—עד הידנא *until now* (v. אִידְּנָא). Ib. 17.—Targ. O. Gen. XXIV, 55 עידן בעידן (h. text ימים).—Meg. 16[b] (prov.) תשלא בעִדָּנֵיה וכ׳ when the fox has his time, bow to him. Ber. 15[a] בעִדָּנָן צלותא when it is time for prayer; a. fr.—Esp. *the time appointed for the study of the Law, lesson.* Ib. 43[b] דלא קביע ליה ע׳ when he has no fixed time for study; אבל קביע ליה ע׳ ... דלמירדניה קא אזיל but if his time is fixed (by his teacher), he will be known to go to his appointment (and not be suspected of going wrong). Gitt. 60[b] לוחבן מר בע׳ let me sit (to study with you) at the hour of your studies; אית לי ע׳ לדידי that hour is mine (for my own studies). Hull. 133[a] אנסיה ליה עידניה his teaching engagements prevented him (from officiating as priest); a. fr.—*Pl.* עִדָּנִין, עִדְּנַיָּא, עִדָּן. Targ. Esth. I, 14. Targ. Job XXIV, 1. Targ. I Chr. XII, 32. Targ. Ps. XLVI, 6 עִדְּנֵי ed. Lag. (oth. ed. עִדָּנֵי); a. fr.

עִוּוּת, עִיווּת m. (עָוַת) *perversion*; ע׳ הדין *perversion of justice.* Ab. V, 8; Ab. d'R. N. ch. XXXVIII; Sabb. 33[a], contrad. to עירוי. Tanh. Thazr. 7 שמא עיות הדין וכ׳ (corr. acc.) is there perversion of justice in heaven?; v. פְּרִלוֹנִיקָא.

עִיוּן m. (עָוַן) *speculation, meditation, deliberation*; ע׳ תפלה *a) calculation of the effects of prayer, expectation of the granting of one's prayer as a due claim* (v. עָוַן *Pi.*). Ber. 55[a] שלשה דברים ... וע׳ ת׳ וכ׳ three things cause a

man's record of sins to be called up: a threatening wall, calculation on prayer &c., v. דִּין II. B. Bath. 164b שלש עבירות . . . ועל תלת וכו' three sins man cannot escape every day: impure thought, calculation on prayer &c.; [oth. opin. *the lack of devotion* in prayer, v. Tosaf. a. l.].—*b) devotion.* Sabb. 127a. Ib. 118b קיימית ע' ת' I fulfilled (guarded the duty of) devotion in my prayers. B. Bath. l. c., v. supra.

עִיּוֹן (b. h.) pr. n. pl. *'Iyon (Ayûn)*, a town in the north of Palestine. Y. Dem. II, 22d top. Tosef. Shebi. IV, 11; a. e., v. נְקִיפְתָּא.

עִיּוּק m. (עוּק) *pressure, distress.* Targ. Is. XXX, 6.

עִיּוֵּר, v. עִוֵּר.

עִיּוְרָא, v. עִוְרָא I, II.

עִיז, עִיזָא, עִיזָא c. = h. עֵז, *goat.* Targ. O. Lev. XXII, 27 (ed. Berl. עֵז). Targ. Y. ib. III, 12; a. fr.—Meg. 3a . . . ע' מינאי the goat in the butcher's house is fatter than I am (a charm). B. Bath. 74a דימא ע' the sea-goat (a fabulous animal); a. fr.—Ab. Zar. 24b; Men. 22a, a. e. ע' דקורקסא, v. קוּרְקָסָא.—*Pl.* עִיזִין, עִיזַיָּא, עִיזַי, עִזֵּי. Targ. O. Gen. XV, 9. Targ. ib. XXVII, 9. Targ. Y. Lev. XXII, 27; a. fr.—B. Kam. 23b דבי תרבו ע' goats of the house of Tarbu. Ib. דשוקא ע' goats intended for slaughter on market day; a. fr.

עִיזָה f. (v. עֵז) *she-goat.* Y. Bicc. II, end, 65b (expl. כוי) צבי שעלה ע"ג ע' a hybrid of deer and goat.

עִיזוּז, v. עִזּוּז.

עִיזְקָא, עִיזָקָא, עִיזָלָא, v. sub עֵזְקָא.

עִיט, v. עֵט.

עַיִט I m. (b. h.; עוּט *to swing*) *bird of prey.* Pirké d'R. El. ch. XXVIII. ואין חע' אלא בן דוד שנמשל לע' the *'ayiṭ* (Gen. XV, 11) is typical of the son of David who is compared to a bird of prey. Ib. כדי שלא ימשול בהם חע' וכו' that the bird of prey might not have control of them until evening; Yalk. Gen. 76; a. e.

עַיִט II, v. עֵידִיט.

עִיטְא, עִיטָא, עֵיט', עֵיטָא f. (יָעַט) = h. עֵצָה, *counsel, advice, order.* Targ. Koh. XI, 3 (h. text חֹשֶׁךְ). Targ. Y. Gen. XXXVII, 14. Targ. Esth. I, 1 (ed. Amst. עֲטִירָתָא, cmp. עֲטִי); a. fr.—Targ. Ruth IV, 22 *masc.*—*Pl.* עִיטָנִין, עֵיטָנִין. Targ. Y. Deut. XXXII, 28 (Y. II עֲרַצָן).

עִיטְרָא, v. עִיטָרָא.

עִיטְתָא, v. עִיטָמָא.

עִיטוּף m. (עֲטַף II) *putting a cloak on, covering the head* (at prayer). Ber. 51a (the cup of benediction requires) עיטור וע' crowning (the cup) and covering the head (of those reciting).

עִיטוּר, עִיטּוּר m. (עֲטַר) 1) *crowning, wreathing.* Ber. 51a, v. preced.—[Y. ib. VII, end, 11d, read: עֲטוּר, v. עֲטַר.]—Bicc. III, 10 ע' הבכורים מין וכ' the basket of first-fruits must be wreathed with plants different from those offered. Y. Ab. Zar. I, 39d משם עיתור (corr. acc.) as a decoration in honor of an idolatrous deity, v. פְּרַקְסִיס.—*Pl.* עִיטּוּרִין. Y. Succ. I, 51d bot. ותולה בה ע' וכ' and he suspended from the ceiling of the Succah wreaths (decorations) of material which may be used for covering. Y. Bets. I, 60b top עִיטּוּרֵי סוכה the decorations of the Succah; Y. Sabb. III, 6b bot.—2) (cmp. עִיטְרָא) *cutting off*; ע' סופרים *separation of words* (by omitting the conjunctive Vav) *as established by the Scribes.* Ned. 37b (ref. to אחר for ואחר, Gen. XVIII, 5; ib. XXIV, 55; Num. XII, 14; Ps. LXVIII, 26, a. to משפטיך for ומשפ', ib. XXXVI, 7).

עִיטוּרִין, Tosef. Shebi. V, 11 ed. Zuck., read עֲטָדִין or אֲטָדִין, v. אֲטַד.

עִיטְרִין 1) *pl.* of עִיטְרָא; 2) בַּר ע' pr. n. m. *Bar 'Eṭyan (counsellor).* Y. B. Bath. VI, end, 15c.

עִיטָם (b. h.) pr. n. pl. *Etam* (v. Neub. Géogr. p. 132). Yeb. XII, 6 כפר ע' (Y. ed. אבוס).—Zeb. 54b עין ע' (Ms. R. 1 איטם); Yalk. Deut. 910 עיטה (corr. acc.); Yalk. Josh. 24.

עִיטָמָא, v. עֲטַם.

עִיטְפָא, עִיטָפָא m. (v. עֲטַף I) *bosom, lap* (corresp. to h. חֵק). Targ. O. Ex. IV, 6, sq. Targ. Lam. II, 12 עֲטִיף (עֲטִיר) constr. Targ. Koh. VII, 9 עֲטַף; a. e.—*Pl.* עִיטְפִין, עִיטְרָפִין. Targ. Y. Deut. I, 27.

עִיטְרָא m. (v. עִיטּוּר 2) *separation, deed of partition* between partners or heirs. B. Bath. 29b ולא אמרן אלא דלא כתוב ע' אבל כתוב ע' וכ' Ms. M. a. early eds. (א) this (that two partners, having arranged between themselves that their common slave should serve one of them alternately each year, cannot rest their claim of ownership on the ground of undisturbed possession for three consecutive years) has been said only, when they have not written an agreement of partition, but if they have &c. B. Mets. 39b דלא עברד ע' Ms. R. 2 (Ms. M. ארטרא; ed. עיטדא, corr. acc.) when no partition of the inherited estate has been made.

עִיטְרָנָא, עִיטָרָן, v. sub עֵט'.

עִיטָתָא, v. עִיטָא.

עִיּיָא pr. n. m. *'Iyya*, dialectic pronunciation of חִיָּיא. M. Kat. 16b אמר ליה ע' וכ' he (Rabbi, being angry with R. Ḥiyyah) said to him, Iyya, who calls thee outside? Ker. 8a צריכין לדבריו ע' they still need the interpretation of Iyya (of whom you spoke so contemptuously as 'the Babylonian').

עַיָּבָא m. (עִיב) *guilty.* Lam. R. to II, 1, v. חוּב ch.

עַיְבָא m. (עִיב) *heaviness, pain.* Lam. R. to II, 1, v. כִּיבָא.

***עִירִט** m. (עוט *to twist*, cmp. עטר) *tassel, fringe.* Tosef. Kil. V, 20 מותר . . . ע׳ של צמר (Var. עִרְט; עיפו) a woolen tassel attached to a linen garment is permitted (Kil. IX, 9 פיתן . . . אסור).

***עִירִם**, Y. Yeb. IV, end, 6c הן דעירמך רגלך, read as Y. Kidd. III, 64d top: הן דעירמך מגלידך וכ׳ he who is with thee (I, thy friend) exiles thee (advises thee to emigrate), before Samuel comes and disfranchises thee.

***עִירְמָא**, Y. Ab. Zar. II, 40d אדהן ע׳ דעינא, read: אדהן דעינא (עירמא being a corrupt Var. lect. for עינא; v. Y. Sabb. XIV, 14d ודהדן דעירנה) that decision about the sore eye.

עִי״ן, עִירִ״ן *the letter ʿAyin.* Cant. R. to III, 4 ע׳ תלויה a suspended ʿAyin, v. יָאוֹר. Y. Meg. I, 71c top ע׳ מעשה נסים the ʿAyin on the tablets was a miracle, v. רַצִּין; a. e.—*Pl.* עִירִינִין. Y. Ber. II, 4d bot., v. אל״ף. Sabb. 103b one must not write אלפין ע׳ וכ׳ the Alephs so as to look like ʿAyins &c.

עִירִן, עִירִין, v. עִוִּין.

עִירְנָה, עִירְנָא, עַיִן, v. עֵינָא, עַיִן.

עִירְנוֹשׁ pr. n. pl. *ʿAynosh*, a northern border town of Palestine. Y. Dem. II, 22d top; (Tosef. Shebi. IV, 10 עירני שת, Var. עירנישת).

עִירְנוּתָא; v. עֵירְנוּתָא; a. עֵרְנָא.

ע׳ מַב, עִירֵי pr. n. pl., v. מַב III.

עָיִיף, v. עָיֵף II.

עָיִיק, v. עוּק.

עָיְרָקָא, v. עֵרְקָא.

עָיְרוֹת, *pl.* of עִיר.

עִיתָא, v. קוֹבַעְיָא.

עִיתְלוּ pr. n. pl. *ʿAyathlu.* Y. Nidd. I, beg. 48d; ib. 49b bot. (Bab. ib. 9b הִידְתְלוּ).

עִכּוּב m. (עָכַב) *keeping back, hinderance, prevention.* Tem. 32a sq. אין בה אלא ע׳ גיזברין בלבד there is nothing to prevent the offering of the sacrifice, except that we must await the appearance of the Temple treasurers (as representatives of the owners).—Esp. *hinderance, a circumstance which makes a religious act invalid, indispensable condition, absolute necessity.* Y. Pes. VII, 34b top (ref. to כי אם צלי אש, Ex. XII, 9) שינה עליו הכתוב לע׳ the text has an extraordinary (emphatic) expression about it to intimate that the roasting of the Passover sacrifice over fire is indispensable. Ib. II, 29b bot. לע׳ תאמרת the rule that the unleavened bread to be eaten on the Passover night must not contain any fruit juice has been laid down as an indispensable condition, opp. למצוה, v. מִצְוָה; a. e.

עִכּוּבָא, עִכְּ׳ ch. same, 1) *delay.* Targ. Y. Deut. XXIII, 22.—2) *indispensable condition.* Yoma 5a bot. ככה ע׳ הוא the emphatic expression 'thus' (Ex. XXIX, 35) intimates the indispensableness of any of the prescribed forms. Ib b ושמרתם . . . ע׳ the emphatic expression, 'and ye shall guard' (Lev. VIII, 35) intimates &c.

עִכּוֹל, עִכְּ׳ m. (עָכַל); *pl.* עִיכּוֹלִין, עִכְּ׳ *things attacked by fire, half-burned pieces* which bounded off the altar. Zeb. 83b עיכולי עולה pieces of a burnt-offering; עיכולי קטורת of frankincense; Yoma 45b. Ḥull. 90a בשר ע׳ pieces of flesh; גידים ועצמות ע׳ of sinews and bones.

כְּפַר עִכּוּם pr. n. pl., v. אֲכוּם a. עַכּוֹ.

***עִיכְלִית**, Y. Ab. Zar. I, 39c bot.; Y. Dem. IV, 24a bot. פילכירה, read with Matt. K. to Lam. IV, 2: פרבלירה, v. פִּרְוֹלָא.

עֵלָא, (עִי׳) עִילָא, עֵיל m. (עוּל)=h. עָל, *height, heaven.* Targ. Job XXXVII, 9 עִילָא.—לע׳ מן, ע׳ מן *above, over.* [Dan. VI, 3 עֵלָּא.] Targ. Y. Gen. I, 7. Targ. Gen. XXII, 9. Targ. Num. I, 3 (O. ed. Vien. לעֵלָּא); a. v. fr.—מֵלְּעֵ׳ *from on high, above.* Targ. Ps. L, 4. Targ. I Chr. XI, 11; a. fr.—B. Bath. 45a דסלקין לע׳ ודנחתין לתתא (for) those who go up (to Palestine) and those who come down (to Babylonia). Y. ib. VI, end, 15c חדא מלע׳ וכ׳ one (grave) above and one below. Sabb. 30a לע׳ מר׳ תנחום . . . שאול they asked this question over (the head of) R. Tanḥum, i. e. those standing by him when he was teaching (v. אָמוֹרָא). Ḥull. 51a לע׳ מרבי רבה with the great Rabbi when he was teaching; a. fr.—עִילּוֹי *upon him.* Targ. Y. Gen. XXVIII, 13; a. e.—Y. Ber. II, 4c bot. כד הויין תפילוי ע׳ when he had his T'fillin on. Ib. ולא סמכין ע׳ but we do not rely upon him, a. e.—[Usu. עִילַּוֵּי, v. עִלָּוֵי, or עֲלוֹי, v. עַל ch.]

עִילָא, עִיל I m. (cmp. עוּלָא I a. עוֹלָל) *foal.* Targ. Zech. IX, 9 ed. Lag. (oth. ed. עַיִר). Targ. Job XI, 12 (ed. Wil. עֵילָא).—*Pl.* עִילֵי, עִילִין. Targ. Jud. X, 4 (ed. Wil. עוּלִין; some ed. עֲיָרִין). Targ. Is. XXX, 6. Targ. O. Gen. XXXII, 16; a. e.—Sabb. 155a בע׳ וזוטרי when feeding very young foals.—[B. Bath. 9a עילא משגש וכ׳ Ms. F., v. עוּלָא I.]

עִילָא II c. ch. (v. עִילָה) [*going around,*] 1) *circumvention, intrigue, falsehood.* Targ. Ruth IV, 22; [Dan. VI, 5, sq. עִלָּה]. Targ. Ps. XLI, 7 ed. Lag. (oth. ed. עַוְלָא; h. text אָוֶן). Ib. LVIII, 3 (some ed. עילאה, corr. acc.; h. text עוֹלוֹת). Ib. LXXI, 4. Targ. Job XIII, 7 Ms. (ed. שקר).—2) *pretext* Y. Keth. XII, 35a bot. ע׳ את בעי you want a pretext; Y. Kil. IX, 32c top עִילָּתָה (*fem.*).—*Pl.* עִילִין. Targ. Ps. LXIV, 7 (h. text עוֹלוֹת).—[עִילָא f. h., v. עִילָּה.]

עִילָא III, **עִילָּא** pr. n. m., v. עוּלָא II.

עִלַּ׳, עִילָאִי, עִילָּאָה m. (v. עִילָא) *high, uppermost; Most High.* Targ. Ps. LVII, 3. Targ. Is. XIV, 14 (ed. Wil. עִילָּאֵי, corr. acc.; ed. Lag. עִילֵי); a. fr.—Y. Maas. Sh. V, 56c top גלילא ע׳ Upper Galilee; Snh. 11b (not גלילאה). Sot. 40a יתקלס ע׳ the Most High will be praised. Pes. 76a, a. e. ע׳ גבר, v. גְּבַר I; a. fr.—[Targ. Ps. LVIII, 3 some ed., v. עִלָּא II.—Targ. Y. Gen. II, 22 עלאה, ed. Amst., v. עִלְּעָא.]—*Pl.* עִלַּ׳, עִילְיָיא, עִילָּאֵי Targ. Y. Gen. I, 6 (I ed. Vien. עִלַּ׳).

Targ. Ps. CIV, 13 (ed. Wil. עַלַּאי sing., ref. to בירת); a. e.—B. Mets. 107b קוצו ע' וכ' cut down the trees on the upper and on the lower river banks, then I shall cut mine. Ib. 108a תחאי מסייעי ע' those below must assist those above (in felling the trees). Lam. R. to I, 16; IV, 19; Y. Succ. V, 55b, v. אַרְעָאָה. Y. Kil. IX, 32d top הָלָא שלח ע' לא שלח for if he does not take off the upper socks, he cannot take off the lower ones (hence they are considered as if sewed together); a. fr.—*Fem.* עִילְיָתָא; *pl.* עִילְיָיתָא. B. Mets. 116b עִלְיָתָא אחבור (Ms. M. עִילְיָתָא אירתבר, corr. acc.) the uppermost bricks were broken, v. חֲבָטָא.

עילבו, Yalk. Deut. 940 גנבין ליה ע', v. עִנְבָּא.

עִילָא, עִילָה f. (עָלַל; cmp. בִּילָה fr. בָּלַל) [*going about, bringing about*; cmp. סִיבָּה end,] 1) *circumstance, cause; pretext.* Keth. 20b מצאו ומחרו וכ' ע' they found some (paltry) reason to declare clean a spot in the land of Israel; Naz. 65b עילא; [Rashi: עילא=עילעא *rib* of a human body]. Y. Keth. III, end, 28a מצאתי ע' לשחררו I have found an opportunity to set him free. Y. Ter. X, 47b; Y. Ab. Zar. II, 42a (in Chald. dict.) על ידי ע', v. זְבִינְתָּא. Gen. R. s. 20; s. 45; s. 63 ואם הוא על ידי ע' and even this in a roundabout way (indirectly); a. e.—2) *crookedness, insidiousness, falsehood.* Eduy. V, 7 שמא ע' מצאת בי (Mish. ed. עִוְלָה; Ms. M. עָוֶל) hast thou found any falsehood in me? Pesik. R. s. 28 נפלו עלידהם בע' they turned against them with insidiousness.—V. עֲלִילָה.

עַל', עִילַוֵי, עִילַוֵי pl. constr. (v. עִיל) *above, upon, around.* Targ. Ps. LV, 11. Targ. O. Gen. XXVIII, 13 עִילָוֹהִי (ed. Vien. עִלְּ'; ed. Berl. עִירְּ'; Y. עִילּוֹי). Targ. Y. II Num. XXIV, 16 עִילַוֵּיהּ. Targ. I Sam. XIII, 11 מֵעִילַוֵי (not וי ...); a. fr.—Ḥull. 8b; 111a בישרא ע' on top of meat. Keth. 99a דלרפשו שטרי עִילַוַּאי that many notes should circulate against me; a. fr.

עִיל', עִילּוּי m. (עֲלָה) 1) *going up; elevation.* Cant. R. to III, 6; VIII, 5 עִילּוּיָהּ מהמדבר her (Israel's) rise dates from the desert; (Tanḥ. Sh'moth 14 עלויה). Tanḥ. B'ḥuck. 3 (ref. to ויקח, Gen. II, 15) אין ויקח אלא לשון ע' 'he took' has the meaning of elevation (with ref. to Gen. XII, 15), v. עָלָה *Pi.*; a. e.—2) *valuation, value.* Y. Naz. II, 51d bot. אמר לאדם עִילּוּיִין עלי (not עילויין) if one says pointing at a man, I vow his value (instead of ערכי, v. סְרוּגֵי I). Arakh. VIII, 7; Tem. VII, 3 תקדש ע', v. הֻקְדַּשׁ. Ib. 32a תקדש ע' לבירת המקדש consecration of value to be applied to the repair of the Temple. Sifra B'ḥuck., Par. 4, ch. X אין מוסיפין ... על עִילּוּיוֹ של זה we do not demand an addition of one-fifth over this man's valuation (offer); Yalk. Lev. 677 עילויו (corr. acc.).

עִל', עִילּוּיָא ch. same, 1) *rise, improved stage.* Ber. 36a איתי ליה ע' אחרינא בפת (flour) is capable of a still higher stage by being made into bread; ליה ליה ע' אחרינא (oil) has no higher stage. Ib. 35b דאשתני לע' (wine) which has changed (from grapes) to a higher stage. Y. Ab. Zar. V, 44d, v. נִקּוּר ch.—2) *valuation.* Targ. Job XXVIII, 13. Targ. Y. Lev. XXVII, 2 (ed. Vien. עילוי); ib. 3 (ed. Vien. עֲלוּוֵיהּ; ib. 4, sq. עילוּיהּ, עֲלוּוֵיהּ, corr. acc.).—B. Bath. 12b מעלינן עלידה וכ' (Ms. M. לידה ע' וכ') we value it as high as &c. Kidd. 42b פלוג בע' they divided the estate according to value, opp. במשתתא by measure (irrespective of value).—3) *the best thing.* Keth. 50b עילויא דאב, v. עֲלָיָה.

עִילּוּיָא, עִילּוּי, v. preced.

עִילַי, v. עִילָּאָה.

עִילַן, Yalk. Lev. 677, v. עִילּוּי.

עִילָּיָא, *pl.* of עִילָּאָה.

עִילָּן, עִילָּיִן, *pl.* of עִילִּיתָא II.

עִילַּשׁ pr. n. m. *'Ilish.* B. Bath. 133b. Gitt. 45a.

עִילְּיָתָא I f. (v. עִילָּא II) *falsehood, wrong.* Targ. Job XXIV, 20 ed. Lag. (ed. Wil. עִילְּתָא; h. text עַוְלָה). Ib. XV, 16, v. עַוְלָתָא.

עִילְּיָתָא, עִלְּיָתָא, עִלְּי' II f. (עָלָה 1)=h. עֲלִיָּה, *upper chamber, loft; upper story.* Targ. Jud. III, 23, sq.; a. fr.—Constr. עִילְּית, עִלְּית, עִלְּיַת, עֲלִיַּת. Ib. 20. Targ. II Kings XXIII, 12. Targ. II Sam. XIX, 1; a. e.—B. Mets. 14a זבין עי' וכ' Ms. M. (ed. עלי') bought an upper story of his sister. Gen. R. s. 99 קרירתא ע' the summer chamber (Jud. III, 20). Pes. 114a, v. קָקוּלָא; a. fr.—דדינרי ע' *a roomful of Denars, a certain amount of money.* B. Bath. 133b.—*Pl.* עִילְּנָן, עִלְּיָתָא, עִילְּיָתָא, עִלְּיָן. Targ. Jer. XXII, 14. Targ. II Chr. III, 9; a. e.—B. Bath. l. c. תלסר עִלְּיָיאתָא דדינרי thirteen roomfuls of Denars; Sabb. 119a עִילְּיָתָא.—2) v. עִילָּאָה.

עִילַּם m. *strong*, v. עֵלֶם.

עִילָם (b. h.) pr. n. *Elam* (Susiana), south of Assyria (v. Schr. KAT2, p. 111). Gen. R. s. 42 זה מדי ע' Elam (Gen. XIV, 1) is Media. Snh. 89a; a. e.—Denom. עִילָמִי; f. עִילָמִית *Elamite, Elamitic.* Meg. 18a ... קראה ע' if he read the Book of Esther in Elamitic.—*Pl.* m. עִילָמִים. Ib. עילמית לע' (if he read the Book of Esther) in Elamitic to Elamites.

עִילְּעֵל, עִילְּעוֹל, עִילְּעָא, v. sub עִל'.

עִילְּתָא, v. עִילְּיָתָא.

עִילְּתָה f. *pretext*, v. עִילָּא II.

עִימָא, v. אִימָּה II.

עִימָאוּם, v. עִימָּאוּם II.

עִימָּה, v. אִימָּה II.

עִימּוּם, v. עִימָּאוּם I.

עִמ', עִימּוּר I m. (denom. of תתעמר, Deut. XXIV, 7, v. עָמַר) *using as a slave, deriving benefit from a stolen person, service.* Snh. 85b (ref. to Mish. ib. XI, 1) ותנא קמא לא בעי ע' does the first named authority not require that, in order to be guilty, the kidnapper must have imposed a slave's service upon the stolen person? Ib. יש דרך ע' בכך וכ' is this a sort of service or not? Ib. ותיפוק ליה ליכא ע' כלל but this would be no service at all.

עִמ', עִימּוּר II m. (עָמַר) *heaping up, carrying sheaves*

home. Peah IV, 6 אין חשכחה אלא בשעת הע׳ the law concerning the forgotten sheaf begins to be binding only at the time of carrying sheaves home; Sifré Deut. 282. Sabb. 73[b] אין ע׳ אלא בגידולי קרקע *immur* (as Sabbath labor) applies only to plants. Y. ib. VII, 10[a] bot. תולדות הע׳ the secondary labors coming under the category of *'immur*; a. e.

עִימְסוֹנִי, v. עִמְסוֹנִי.

עִימְעוּם, עִימְעִים I m. (עִמְעֵם) *obscuring* or *suppressing the law, irregular measure passed in an emergency.* Y. Shebi. VIII, 38[a] bot.; Y. Ab. Zar. II, 41[d], a. e. מהלכות של ע׳ one of the regulations passed in an emergency contrary to the real law. Ib. ויש ע׳ לאיסור dare you pass a prohibitory measure contrary to law?; Y. Sabb. I, 3[c] bot. (also עִרְמוּם).

עִימְעוּם, II עִמְּ׳ pr. n. pl. *Im'um* (Emmaus, v. אַמָּאוּס). Ker. III, 7 (15[a]) ע׳ אירטלים של Bab. ed. (Mish. אמאום) the bazaar of I.; Macc. 14[a]. אוטלזי של עימאום (early eds. עימעום, v. Rabb. D. S. a. l. note 4).

עִימְעֵם, v. עִמֵּם.

עִימְקָנָן, עִימַק, v. עָמְקָא.

עִימְקוּתָא, v. עִמְקוּתָא.

עִי״ן, v. עִירִ״ן.

עַיִן f. (b. h.; עוּן) 1) *eye, sight, look.* Kidd. 24[a] בשן וע׳ v. יָצָא. Ib.[b] הכהו על עינו וכ׳ if the master struck him on his eye and made it blind. B. Kam. 83[b] (ref. to Ex. XXI, 24) אימא ע׳ ממש may not the text mean that he who injures a person's eye must really suffer the same injury? Sabb. 108[b] bot. יד לע׳ וכ׳ an unwashed hand (in the morning) touching the eye deserves to be cut off. Taan. 8[b] סמוי מן הע׳ v. סָמָא. Ib. דבר שאין הע׳ שולטת בו something which the eye cannot look at (being stored away), v. infra; a. v. fr.—[Y. Ned. IX, end, 41[c] עשה לה ע׳ של זהב, a corrupt dittography of עשה לה שן של זהב.]—ע׳ טובה (also יפה) a benevolent eye, *good will, liberality,* opp. ע׳ רעה or עַיִן הרע (abbr. עה״ר), also ע׳ צרה *ill-will, selfishness, envy.* Ab. II, 9. Sabb. 74[a] משום ע׳ יפה וכ׳ he intended to show his good will. Tosef. Hall. I, 7 שעינו יפה בעיסתו he is liberal with his dough (is glad to give the priest's portion), opp. עינו צרה. Esth. R. to I, 4 הריחה עינו צרה בממונו he was jealous of his wealth (unwilling to leave it to his heirs to be enjoyed by them). Ab. V, 13 עינו רעה בשל אחרים he is illiberal with regard to other people's money (begrudges them the privilege of giving charity), ע׳ רעה בשלו he is illiberal with his own money (is too greedy to afford himself the pleasure of giving charity). Ib. II, 11, v. רַצָּר; a. fr.—צַר ע׳ (=רַע ע׳) *selfish,* opp. טוב ע׳ *liberal, selfless.* Sabb. 108[b] שדורי ... צר ע׳ אנא I send you (the salve), lest you say that I am selfish. Sot. 38[b] אפי׳ הצופות מכירין even birds recognize selfish men. Ib. כל חנוחנה בצָרֵי ע׳ he who accepts benefits from self-seeking men, transgresses a law (ref. to Prov. XXIII, 6). Ib. אין ... לטוב ע׳ the cup of benediction must be handed to none but an unselfish person (with ref. to Prov. XXII, 9); a. e.—Esp. עַיִן הרע, ע׳ רעה (abbrev. עה״ר), or only עַיִן, *the evil eye, an envious glance that brings harm to the person looked at, bewitchment.* B. Mets. 107[b] (ref. to Deut. VII, 15) זו ע׳ that means the effect of an evil eye. Ib. תשעים ... בע׳ ninety-nine persons die of an evil eye against one in the natural course. Gen. R. s. 91 שלא תשלוט בכם עה״ר that the evil eye may have no power over you. Ib. לא מפני הע׳ ... הירחם were you not afraid of the evil eye? Ber. 20[a] אין עה״ר שולטת בו ... ע׳ שלא no evil eye can affect him whose eye refused to feed on what was not his (to look at the charms of a married woman); a. fr.—שקל ע׳ בע׳ *to balance the scales exactly, to allow no overweight* (v. עוּן, a. בָּרַע). B. Bath. V, 11; a. fr.—בע׳ *visible to the eye, discernible; in natural form.* Y. Ber. VI, 10[a] bot. אע״פ ששחוקין בעֵרְנָן הן although they are ground, they are still discernible. Ib. אם בעֵירְנָן הן if they are in their natural form (not mashed); a. fr.—כְּעֵין *like the appearance of, similar to, a sort of* (cmp. גַּוְוֹן). Ib.[b] כל שהוא כע׳ סולת וכ׳ whatever resembles a pudding or dumpling. Ber. 58[a] (in Chald. dict.) מלכותא דארעא כע׳ וכ׳ the government on earth is like the government in heaven (inspires reverence); a. fr.—מֵעֵין *a reflection of, of the nature of; an abstract of.* Snh. 105[b] (ref. to the preposition מ in I Kings I, 47) מע׳ קאמר ליה he means, 'as a reflection' (of thy name, thy throne). Ib. (ref. to Jud. V, 24) מע׳ קאמר it means 'similar to' (the blessings of Sarah &c.). Ber. IV, 3 מע׳ ר״ח an abstract of the eighteen benedictions. Y. ib. 8[a] bot. שבע מע׳ ר״ח seven benedictions embodying the eighteen. Ib. VI, 10[b] ברכה אחת מע׳ שלש one benediction embodying the three. Gen. R. s. 11, a. e., v. הוּגְמַטְרִין.—*Du.* עֵינַיִם. Bekh. VII, 4 עֵינָיו גדולות וכ׳ if his (the priest's) eyes are as large as those of a calf. Ib. 3. Ber. 58[a], a. e. נתן עיניו בו וכ׳ he put his eyes on him, and he was turned into a heap of bones. Y. Hor. III, end, 48[c] נתנו עֵינֵיהֶן בשמואל וכ׳ they directed their attention to Samuel &c.; a. fr.—אחז את הע׳, v. אָחַז.—2) *anything resembling the eye, hole, ring* &c. Kel. VIII, 7 ע׳ של תנור the 'eye' of an oven (the fire-place under the oven, Maim.; the opening for the escape of the smoke, which may be closed to retain the heat, R. S.). Ib. IX, 8 תנור שניקב מעינו an oven in the eye of which is a defect. Ib. XXI, 2 ע׳ *the ring-shaped pad* around an animal's neck (a halter of soft material). Ib. ע׳ של מתכת a metal *hame* (cmp. עוֹנָא). Tosef. ib. B. Bath. I, 7 העירן שבמצעד the ring attached to an adze; a. fr.—3) *spring, well.* Keth. I, 10; a. fr.—[Frequ. עֵין in pr. n. pl., as ע׳ סוכר, ע׳ טב; v. respective determinants].

עֵירְנָא, עֵינָא, עַיִן ch. same, 1) *eye, sight* &c. Targ. Lev. XXIV, 20. Targ. O. Ex. XXII, 2. Ib. X, 5; a. fr.—Hull. 96[a], a. fr. טבריעותא ע׳, v. טְבֵרִיעוּתָא.—בע׳ (v. preced.) *discernible, in natural form.* Pes. 75[a] top בָּעֵינֵיהּ, v. קְיוּמָא.—מֵעֵין, בָּעֵין, v. preced. Targ. Deut. XXXIII, 28. Targ. Josh. XXIV, 27; a. e.—בישא ע׳ (or only ע׳) *evil eye.* Targ. Y. Gen. XLII, 5.—Ber. 20[a]. Pes. 50[b] שלטא בהו ע׳ the eye controls them (they cannot be hidden from sight; v. Taan. 8[b], quot. in preced.). B. Mets. 30[a] משום ע׳ (Ms. M. ע׳ בישא) because it attracts the (evil) eye; a. v. fr.—Ned. 50[a] the

(effecting a great loss), or a small oppression; Yalk. Ex. 349. Yoma 74b ע׳ בידי שמים a divine affliction; ע׳ בידי אדם an affliction at the hands of men. Sifré Deut. 130 (ref. to Deut. XVI, 3) it is called 'bread of misery' with reference to the affliction which they suffered in Egypt; a. fr.—Esp. (with or without נפש) *self-affliction, mortification of the flesh.* Yoma l. c. (ref. to Lev. XVI, 31) ע׳ שיש בו אבירת נפש an affliction with which a loss of vitality is connected (v. אֲבִירָה). Ib. (ref. to Deut. VIII, 3) מה להלן ע׳ רעבון וכ׳ as there affliction means suffering through lack of food, so here &c. Ib. 77a רחיצה דאקרי ע׳ that abstention from bathing is called a privation. Ned. XI, 1 נדרי ע׳ נפש, v. נֶדֶר; a. fr.—*Pl.* עִנּוּיִין, עִנּוּיִים, עִנּוּיֵי. Yoma 76a הני חמשה ע׳ וכ׳ those five deprivations (on the Day of Atonement)—what do they correspond to? כנגד חמשה ע׳ שבתורה to the five afflictions (fivefold use of ענה) in the Biblical text; Y. ib. VIII, 44d top כנגד ששה ע׳ וכ׳ corresponding to the six afflictions &c.; a. e.

עִנּוּיָא I עִנּ׳, **עִינּוּרָא** ch.=עִינּוּר I. Targ. Jer. IX, 19 (h. text קִינָה). Targ. Mic. II, 4 עִנּוּיָרֵיהּ (not עִינּוּרָא, ed. Lag.; oth. ed. עִנּוּיָתֵיהּ).

עִנּוּיָא II עִנּ׳, **עִינּוּרָא** ch.=עִינּוּר II. Targ. Lam. III, 19.

עִינּוּן m. (denom. of עִנּוֹן, v. עִנּן) *conjuring.* Y. Sabb. VII, 9c bot.; Y. Snh. VII, 24c top חשונן (corr. acc.).

עִינּוֹן, v. עֵנָן.

עִינָּן, v. עֵרָא.

עִינּוֹתָא, עִינּ׳, **עִינּוּתָא** f. (v. עֵרָא) *well, spring.* Targ. Y. II Num. XXXIV, 11 (Y. I עֵרְנָוָתָא). Targ. Y. ib. 15; a. e.—*Pl.* עִינְוָתָא, עִינְוָתָא, עִינָּנָוֹן, עִינָּנָן, v. עֵרָא.

***עִינּוֹתָא** f. (v. עֵרָא 3) *street-corner.* Targ. Prov. VII, 8 Var. ed. Lag. a. oth. ed. (ed. Lag. פִּינְיָתָהּ; ed. Wil. פִּנְיָתָהּ; h. text פִּנָּתָהּ).

עִינְוָתָנוּתָא, **עִינְוָתָן**, v. sub עִנּוּ.

עִינְמַב, v. מַב III.

עִינְיוֹ, v. עֵנָב.

עִינְיָ, **עִינְיָא**, **עִינְיִין**, v. sub עֵינָ׳.

עִינְיָתָא, v. עִינּוּרָא I.—[Lam. R. to IV, 18 עינויתיה some ed., v. עוניתא.]

עִינָן pr. n. pl. *Enan (Springs).* Targ. Y. I Num. XXXIV, 11 (Y. II עינותא; h. text עִין).

עִינָקָא, v. עֵנָקָא.

עִינְתָא, v. עַנְתָא.

עִיסְבָּא, v. עִסְבָּא.

עִיסָּה f. (עסס) *started dough* (contrad. to בצק risen dough), *quantity of flour used for one person's meal.*

ram (figure-head, v. אִרְיָא) דכל ספינתא עבדין ליה מן ע׳ which all ships have attached (as a protection) from the evil eye (and which the losers paid a high price for redeeming; cmp. Sm. Ant. s. v. Insigne) [comment. explain differently].—*Pl.* עֵירִין, עֵירִין. Targ. Gen. III, 6; a. fr.—2) *ring, collar; hole.* M. Kat. 10a בת עינא (he cuts out) the hole for the hopper, v. בָּבַשׁ.—*Pl.* as ab. Targ. Hos. X, 10, v. עוֹנָתָא.—3) [*guide,*] *guide-post on cross-roads* (only in *pl.*). Targ. O. Gen. XXXVIII, 14 פרשות ע׳; ib. 21 ע׳ (ed. Berl. עֵירִים, as pr. n. pl.; Y. סכות ע׳).—4) *spring, well.* Targ. Gen. XVI, 7; a. fr.—Targ. Y. I Ex. XV, 27 ענוא (some ed. עניא, read: עֵרָא or עֵירָא).—*Pl.* עֵירִין, עֵירָן, עֵירָנָן, עֵירְנָתָא, עֵירְנָתָא; עֵירָנָתָא. Targ. Y. I, II ib. Targ. II Chr. XXXII, 3. Ib. 4 עֵירָנָתָא. Targ. Y. I Num. XXXIV, 9, sq. עֵירְנָוָתָא (טירת) pr. n. pl. *Ṭirath 'Envatha* (h. text חצר עינן); Targ. Y. II ib. עֵירִינוֹתָא (דירת), v. עֵרִינוֹתָא.—Bekh. 55a sq. והאירכא עינתא מירדליין but are there not springs higher than the Euphrates?

עִינְבָא, עִינָּ׳, v. עִנְבָא.

עִינְבוּל עֵנְ׳, pr. n. pl. *'En-Bul.* Hull. 57b מעשה בעינ׳; Tosef. Ohol. II, 6 בעין בול. Bekh. 39b מעשה בעינבול באחד וכ׳ (not בעינבל אחד) it happened at 'En Bul with one &c.; (Tosef. ib. IV, 6 מעשה באחד). Tosef. Nidd. V, 14.

עִינְבָל, **עִינְבוּל**, עֵנְ׳, m. (dimin. of עֵנָב; v. אִנְבּוּל) *clapper of a bell.* Kel. XIV, 4 עינבול ed. Dehr. (ed. עינבל). Sabb. 58b עינבל; a. fr.—*Pl.* עִינְבָּלִין, עִינְבּוֹלִין, עִינְ׳. Ib. ניטלו עִינְבָּלֵיהֶן if their clappers are gone; (Tosef. Kel. B. Mets. I, 13 אנבילידהן, אנבילים, v. אִנְבּוּל).—[Bekh. 39b, v. preced.]

עִינַבְתָּא, v. עֲנַבְתָּא.

עִינָּה f. (v. עַיִן) 1) *affection of the eye*; 2) *well, flux*, v. עוֹנָה III, IV.

עִינּוּג, עִנְ׳, m. (עָנַג) *pleasure, sweetness.* Cant. R. to IV, 11 הקורא מקרא בעינוגו ובניגונו he who reads a Bible verse so as to bring out its sweetness and its melodious sound. Koh. R. to II, 8 אלו האגדות שהן ענוגו של מקרא (some ed. ענוגי, read. עִנּוּגִין) *pl.*) that means the *ăgadoth* (v. אַגָּדָה) which are the delightful part of Biblical interpretation. Ib. עִנּוּגָן של ישראל the enjoyment of Israel (in the Holy Land; Yalk. ib. 968 תענוגה של ארץ ישראל).—*Pl.* עִנּוּגִין, עִנְ׳, v. supra.

עִינָּן, pl. of עֵינָא.

עִינְוָתָנוּתָא, **עִינְוָתָן**, **עִינָּן**, **עִינָּוֹן**, v. sub עִנּוּ.

עִינּוּי, עִנְ׳, I m. (עָנָה I) *chorus of lamentation, dirge.* M. Kat. III, 9 (ref. to מְעַנּוֹת ib.) איזהו ע׳ וכ׳ when is a lamentation called *'innuy?* When all begin at once, contrad. to קִינָה, when one speaks and the chorus responds.

עִינּוּי II עִנְ׳, m. (עָנָה II) 1) *delay, postponement.* Ab. V, 8 ע׳ הדין delay in executing judgment, contrad. to צווח; Ab. d'R. N. ch. XXXVIII; Sabb. 33a.—2) *affliction, oppression; suffering.* Mekh. Mishp. s. 18 (ref. to ענה תענה, Ex. XXII, 22) אחד ע׳ מרובה וכ׳ whether a great oppression

Erub. 83b כמה עיסת המדבר how much is the *ʿisah* of the desert? Makhsh. II, 8 פת ע׳ bread made of started dough (of pure flour), opp. פת קיבר. Tosef. Ḥall. I, 4 העושה ע׳ לאוכלה בבצק if one starts dough with the intention to eat it as dough when it is risen. Y. ib. II, end, 58d דרך ע׳ the way dough is made (of pure flour). Ib. עיסתו מרובה his (the baker's) dough is a large quantity. Ib. עינה רפה בעיסתה, v. עַיִן; a. v. fr.—*Pl.* עִיסוֹת. Erub. l. c. (ref. to Num. XV, 20) כדי עיסותיכם a quantity large enough for your dough (for immediate use); וכמה עיסותיכם וכ׳ and how large is that quantity? As much as the *ʿisa* of the desert. Ab. Zar. 68a. Sot. 30a; a. fr.—Trnsf. *a) the human body, sensuality.* Lev. R. s. 13, v. עָשַׂק. Ber. 17a ומי ... גלוי מעכב שאור שבע׳ it is revealed and known to thee, that it is our will to do thy will, and what prevents it? The leaven in the dough (the fermenting passion). Gen. R. s. 34 (ref. to Gen. VIII, 21) עלובה חרא חע׳ שנתחומה וכ׳ it is poor dough which the baker (that sells it) declares to be bad; a. e.—*b) a mixed family, a family suspected of containing an alien admixture,* *ʿisah,* (opp. סולת נקיה, v. סֹלֶת). Y. Keth. I, 25d top; Tosef. Kidd. V, 2 אירוסי ע׳ כשורה) כל וכ׳) what *ʿisah* is it the issue of which is admitted to priesthood? In which there is no suspicion of an admixture of *n'thinim* &c.; Keth. 14a אירוסי אלמנת ע׳ (strike out אלמנת, v. Tosaf. a. l.). Tosef. l. c. מפני מה אמרו ע׳ פסולה וכ׳ why, then, has it been declared that a woman of an *ʿisah* family is prohibited from marrying into priesthood? Because suspected *ḥălalim* (v. חָלָל II) are mixed up with it. Eduy. VIII, 3, a. fr. אלמנת ע׳ the widow of one belonging to an *ʿisah* family. Ib. ע׳ כשורה לטמא וכ׳ a member of an *ʿisah* family may serve (through intermarriage) to make clean as well as to make unclear, v. מְקֻוֶה; a. fr.—Yalk. Deut. 808 עמדו ... וערבו את חע׳ (not וערכו) the daughters of Lot arose and mixed the dough (had incestuous intercourse).

עִיסּוּק, עִסְקֵי m. (עָסַק) *doing, management.* Lev. R. s. 13 אברהם ראה ... בעיסוקן Abraham (in his vision, Gen. XV, 9 sq.) beheld the empires typically represented by their doings (policy). Y. Ber. IV, 7b bot. צא שעה אחת לעיסוקו deduct one hour for the work of preparing the sacrifice; Y. Pes. V, 31c, sq. Y. Sabb. V, end, 7c שור שעיסוקו רע an ox hard to manage. Y. Sot. IX, 23c bot. מצות ע׳ מדידה the law demanding the act of measuring (even if there be no doubt as to the nearest place, Deut. XXI, 2); (Bab. ib. 45a; Snh. 14b במדידה לעסוק).

עִישּׂוּר, עִיסָּר, עִיסּוּרִיתָא f. pl. (עֶשֶׂר) 1) *divisions of ten.* Targ. O. Deut. I, 15; Ex. XVIII, 21 ed. Berl. (oth. ed. a. Y. עִישּׂוֹר).—2) *arrangement of tenth portions in succession.* Ned. 39b כעיש׳ דבי רבי like the arrangement in the house of Rabbi (that the first daughter gets one-tenth of the estate, the second one-tenth of the remainder and so on).—3) (of coins) *decades, groups of tens.* B. Mets. 64a top בע׳ וחומשיריתא (a reasonable mistake is) a mistake in decades or in fives (where you count by tens or fives).

עִיסָּרוֹת, v. עָסָר.

עִיסְקָא, constr. עִיסַּק, v. עִסְקָא.

עִיסְרִיתָא, v. עִישּׂוּר.

עִיף, עָיֵף m. (b. h.; עוּף I) 1) *fainting, wearied; exhausted.* Pesik. Zakhor, p. 28a (ref. to Deut. XXV, 18) ע׳ בצמא faint from thirst; Tanḥ. Ki Thetse 10; a. e.—*Pl.* עֲיֵפִים, עֲיֵפִין, עֲיֵרִי. Ex. R. s. 19 מפני שהיו ע׳ מן הריח because they were fainting from the smell (of the Passover sacrifice).—2) (=עָמֵל) *hard-working, industrious.* Snh. 94b (ref. to Is. VIII, 23) אין נמסר עם ע׳ ביהודה ברי מי המציל לו the people (of Judah) that studies the Law with painstaking shall not be delivered into the hands of him who distresses it.

עִיף I m. (v. preced.) *weariness.* Targ. Job VII, 11 Ms. (ed. עקת).

עִיף II, עוּף *to bend, double.* Targ. Ex. XXVI, 9 וְתָעוּף Ms. I (Ms. II וְתָעִיף; O. ed. Berl. a. Y. וְתֵירוֹעֵף; oth. ed. וְתָעֵיף *Af.*).—Part. pass. עָרוּף (עֵרֶף). Ib. XXVIII, 16; XXXIX, 9 (Y. ed. Vien. עָרוּף).—Ber. 56a, v. חָסָא I. Ḥull. 51b עִיף מֵיעַם Ar. (Alf. עָרוּף מיעם; ed. עוף ומעופף) if the cloak is well folded.

Pa. עִיֵּיף *to double, fold.* Keth. 67b עִירְפִינְהוּ וכ׳ he doubled them (his gifts) and sent them to him. Sabb. 134a ולעיפיה ליה לעילאי (not ועייף; Rashi ולעַפְּפָה; Ms. Rashi ולכיריפיה, v. Rabb. D. S. a. l. note 10) let him bend the border upward. Erub. 96b עירפינהו ... אדעתא he doubled them with the intention of making borders to a cloak. Men. 42a; a. e.

Af. אָעִיף same, v. supra.

Pol. עוֹפֵף, v. עָפַף.

עִיפָא I m. (preced.) *cover, veil.* Targ. O. Gen. XXIV, 65 (h. text צעיף); a. e.

עִיפָא II pr. n. m. *ʿEfa,* v. חִיפָא III.

עִפְּ, עִיפּוּר m. (עפה=עיף, v. עָפַר I) *junction, combination*; [oth. opin. *weariness*]. Ḥag. 15a, v. עוֹרֶף.

עִיפּוּשָׁא m. (עָפַשׁ) *mouldering.* Pes. 40a אכיל נהמא דע׳ he eats mouldy bread.

עִיץ, v. עוּץ.

עִיצָה, עֵיצָת, עִיצָא, v. עֵצָה.

עִיצְבָא, v. עוּצְבָא II.

עִצּ, עִיצּוּם m. (עָצַם) 1) *strength.* Lam. R. to III, 4 (expl. עיצומי בני שהיו כבני העצומים [read:] עִיצְּמוּ בָּנַי (he broke) my strength, that is, my sons who were like the sons of the mighty.—2) *essence, self.* Sabb. 86b; Yalk. Ex. 278 (ref. to זכור את וכ׳, Ex. XIII, 3, a. XX, 8) מה להלן בעיצומו של יום וכ׳ as there the word was delivered on the selfsame day (of the exodus), so it was here on the selfsame day (on a Sabbath day). Yoma 81a (ref. to בעצם, Lev. XXIII, 30) על עיצומו של יום וכ׳ labor on the day itself is punished with extinction (contrad. to תוספת). Men. 68b, a. e.—3) pl. עִירְצוּמִין, עִירְצוּמִים, עִצּ׳ (cmp. אַסְמַכְתָּא) *surety, a promise made with the condition of a forfeit in case*

of failure to fulfill it. Y. B. Bath. X, 17c bot. . . . ע׳ גבי R. A. decided a promise of forfeit to be collectible. Y. Gitt. V, 47b, [read as:] Y. B. Bath. l. c. אע״ג דלית לר׳ יוסי גבי ע׳ . . . דאינון גביר וכ׳ although R. J. declares *ʿitsumim* not to be collectible, he admits that they are collectible in the case of those who indenture their sons to a trade, because the livelihood of men requires such a measure.

עִירצוּר m. (עָצַר) *closing up* (of the womb), *obstruction of orifices.* Gen. R. s. 41; Yalk. ib. 69.—V. עֲצִירָה.

עִיצָּא, עִיצּוּרָא, עִירצוּר m. ch. (עָצַר) 1) *wine pressing.* Targ. Is. XVI, 10 (h. text הידד).—2) *grapes to be pressed.*—*Pl.* עִיצִּירִין, עִירצִירִין. Ib. ed. Lag. (oth. ed. עִצּוֹרִין, v. עִצּוֹרָא). Targ. Jer. XLVIII, 33.—3) *pl.* as ab. *grape-shells.* Targ. O. Num. VI, 4 (h. text זג).

עִיצְרָא m.=h. עֶצֶה, *backbone.* Targ. Y. II Lev. III, 9 (ed. Vien. עִיצַּיְרָא).

עִיצְתָא, v. עֲצָא.

עִיק, עָיִק, v. עוק.

עִיק m. (עוק) *narrowness, anguish.* Targ. O. Ex. VI, 9 עִיק רוחא (ed. Berl. עַיִק; ed. Vien. מְעִיק). Targ. Ps. XXXI, 10 (ed. Wil. עִיק), v. עוק ch.

עִיקָא I f. (preced.), constr. עִיקַת, *narrow, sorrowful.* Targ. I Sam. I, 15 (ed. Lag. a. oth. עָקַת). Targ. Is. LIV, 6.

עִיקָא, עִיר׳ II m. (preced.) *oppressor, enemy.*—*Pl.* עָיְרִין, עָרִין. Targ. Y. Num. XXV, 18 (ed. Vien. עֵירִי).

עִיקְבָא, v. עָקְבָא.

עִיקָּה f. (עוק) *depression*; עִיקַּת נפש *mourning.* Gen. R. s. 94, a. e., v. חֲלוּקָּה.—Tosef. Toh. X, 3, v. עָקַל.

עִיקּוּל, v. עָקַל.

עִיקּוּלָא, עִיקּוֹלָא, עִיק׳ m., *pl.* עִיקּוּלֵי, עִיק׳ (עָקַל) *curves, small bays.* Keth. 97a בע׳ הוו קיימי ארגלאי . . . it turned out that the ship (carrying provisions) was waiting in the bays (until the high water would subside, and it could go to harbor). Ab. Zar. 34b תחם ע׳ ופשורי ארכא there (along the coast from Tyre to Accho) are bays (formed by protruding rocks) and shallow waters caused by melting snows.

עִיקּוּם, עִיק׳ m. (עָקַם) *curve.*—*Pl.* עִיקּוּמִים, עִיק׳. Gen. R. s. 41, beg., v. סִיקּוּסִים II.

עִיקּוּמָא, עִיק׳ ch. same, *crookedness, perverseness.* Targ. Prov. IV, 24. Ib. VIII, 8.

עִיקּוּר, עִיק׳ m. (עָקַר) 1) *uprooting, tearing loose.* Y. Shebi. V, 35b bot., v. הֵידּוּק. Ib. כעיקר (corr. acc.).—Esp. ע׳ סימנים, or ע׳ *tearing loose the windpipe and gullet before cutting, looseness of* &c. (v. סִרְמָן). Ḥull. 44a. Ib. 9a; 27a; a. fr.—3) *mutilation, hamstringing; unfitting.* Ab. Zar. 11a ע׳ שיש בו טריפה a mutilation which affects the vitality of the animal; ואיזהו ע׳ שאין וכ׳ and what mutilation does not affect &c.?, v. נָשַׁר; ib. 13a; Tosef. Sabb. VII (VIII), 20; a. fr.—Bekh. 53a; Yoma 66a, a. e. (ref. to בהמה תיעקר, ib.) ואי זה הוא ע׳ נועל וכ׳ what kind of *ʿiḳḳur* is meant? He locks the door before the animal and lets it die of itself.—*Pl.* עִיקּוּרִים, עִירקּוּרִין, עִירקּוּרוֹת, עִיק׳, עָק׳ *plucking, harvest* (of leguminous plants). Snh. 65b לרבודי . . . עִירקּוּרֵי קיטניות מהדיות רעות (Rashi עיקרי) it is usual in ante-Sabbatical years . . . for the harvests of leguminous plants (of peas &c.) not to be bad (v. לְרַבּוֹד); Yalk. Deut. 918 עוקרי קוטניות מדיות (corr. acc.); Sifré Deut. 171 עֲקִירוֹת קטנות להדיות רעות for the small harvests to be bad; Tosef. Sabb. VII (VIII), 14 ed. Zuck. (Var. עקודות, קטנות); Sifra K'dosh., Par. 3, ch. VI עקורות קטניות.

עִיקֵּל m. (עָקַל) *bandy-legged.* Bekh. VII, 6 (45a), v. נָקַשׁ; Sifra Emor, ch. II, Par. 3 עִיקְּלָן; Tosef. Bekh. V, 9 עִקְּלָן.

עִיקֵּל, עֵיקֵּל, v. עָקַל.

עִיקְלָא, v. עִקְלָא.

עִיקְלָן, v. עִיקֵּל.

עִיקְמִנִין, v. עוּקְמָן.

עִיקָּר, עִיקָּר m. (עָקַר) 1) *root.* Kil. VII, 1 ה׳ השני the second root (that of the slip, v. אַרְכּוּבָה); a. fr.—*Pl.* עִיקָּרִים, עִיקָּרִין, עִיק׳. Ib. 2 ועיקריהם נראין and the roots of the sets are visible. Sabb. XIV, 3 כוס ע׳ root-drink (a medicine for gonorrhœa). Tosef. Yeb. VIII, 4 האיש . . . כוס ע׳ שלא יוליד a man must not take a root-drink for the purpose of becoming impotent. Sabb. l. c. שמן ע׳ oil in which roots have been soaked. Y. Shek. VI, beg. 49c שבו שולקין את ה׳ (oil) in which they boiled the roots (for frankincense); Hor. 11b; Kerith. 5a משלקן בו ה׳. Ib. וחלא לסוך ה׳ אינו סופק but there was not even oil enough to oint the roots (much less to soak them). Pesik. Par., p. 40b; Tanḥ. Ḥuck. 8, a. e. מביארן ע׳ ומעשנין וכ׳ they get certain roots (and kindle them), and let the smoke rise under him; a. e.—Trnsf. *origin.* Keth. 77a מעיקרו from its origin (shaft), v. חָתַךְ.—עִיקַּר מידטרין, v. מִידְטְרִין.—2) *essence, reality, main object, chief.* Y. R. Hash. III, end, 59a עיקרו לא נחש הוא (not עיקרה) is not its (the *saraf's*) real name *naḥash*? Snh. 87a דבר שעיקרו מדברי וכ׳ a thing (law) which in its main aspect is found in the Torah, but the details of which are based on Soferic tradition (v. סוֹפֵר). Y. Sot. VI, 21a top ע׳ עדותו the main testimony in the case. Ber. 12b (ref. to Jer. XXIII, 7, sq.) לא שתעקר . . . אלא שתהא שעבוד מלכיות ע׳ וכ׳ not that the memory of the exodus from Egypt will be entirely effaced, but the delivery from servitude to the empires will be the chief event commemorated, and the exodus from Egypt subordinate to it (v. עָקַל). Ib. 13a ישראל ע׳ Israel will be the chief name. Ruth R. to IV, 11, a. e., v. מְסוּבֶּה. Ib. (play on עקרה, Gen. XXIX, 31) ורחל חיתה עיקרו . . . ורחל עֲקָרָה עִיקָּרָה Rachel was his (Jacob's) main wife, for we read, 'and Rachel was *ʿăḳarah* which means *ʿiḳḳarah* (the chief); Gen. R. s. 71 רחל היתה עיקרו של בית Rachel was the chief person of the household. Num. R. s. 14

(play on קערת, Num. VII, 61) ... אל תקרי קערת אלא עִקָּרַת read not *ḳa'ărath*, but *'iḳḳereth*, typical of Rachel who was the chief of the house: she was the chief person &c. Succ. 50b ע' שירה בכלי the chief element in the Temple music is instrumental music; ע' שירה בפה the song is the essential element; a. v. fr.—טעם כע', v. טַעַם.—כפר בע', v. כָּפַר.—לא ע' כל *not at all.* Snh. 22a לא נשתנה כל ע' has not at all been changed. Ex. R. s. 16 אסור ליגע בה כל ע' must not touch her at all; a. fr.—[In later Hebr. literature: עִיקָּרִים, עִקָּר *principles of faith.*]

עִקָּר, עִיקָּרָא, עִקָּר' ch. 1) same. Targ. Job XXIX, 19. Ib. XXVIII, 9 עִיקַּרְהוֹן Ms. (ed. עִקַּרְהוֹן, *pl.*). Ib. XIX, 28. Targ. Ps. XII, 5 כפרין בע' (v. כפר); a. fr.—Gen. R. s. 53, end, a. e. על עִיקָּרֵיהּ, v. זְרַק. B. Mets. 103b כל עִיקַּר בלמא, v. בְּלַמָּא; a. fr.—מֵעִיקָּרָא *originally, at first.* Ab. Zar. 3b ומע' מאן וכ' and originally (ere this) who taught them? Ib. 41a ... סבור מע' at first they thought..., but finally &c.; a. v. fr.—*Pl.* עִיקָּרִין, עִיקָּרֵיא, עִקָּ'. Targ. Mic. VI, 2. Targ. Job XXXVI, 30; a. e.—2) *a castrated animal.* Sabb. 152a, v. אִיקָּא.

עִיקָּרָה, עִיקָּרְתָּא f., v. עִקָּר h.

עִיקֵּשׁ, v. עָקוּשׁ II.

עִיקְתָּא I f. (v. עִיקָּה) *distress, misfortune.* Targ. Y. Ex. XXI, 13. Targ. Ps. XVI, 3; a. e.—[Mostly עַקְתָּא.]

עִיקְתָּא II m. (עקת, sec. r. of עוּץ), *pl.* עִיקְתִּין *narrows.* Targ. Ps. CXVI, 3 (h. text מצרי).

*עִיר m. ch. (=h. עַיִר; v. עוּר; cmp. נַעַר) *foal.* Targ. Zech. IX, 9.—*Pl.* עִירִין. Targ. Jud. X, 4; v. עִרְל.

עִיר I m. (עוּר) *guardian, angel.* Midr. Till. to Ps. CXVIII, 8 ולא ירד עמו לא ע' ולא שרת וכ' ed. Bub. (oth. ed. לא ע' ולא קדיש, borrowed from Dan. IV, 10) nor went down with him (Abraham) a guardian, or Seraph, or angel. Ib. to Ps. I (play on עיר, Gen. XI, 4) ואין ע' אלא אלוה 'ir means a deity (ref. to Dan. l. c.).—*Pl.* עִירִין. Pes. 33a (quot. fr. Dan. IV, 14) בגזירת ע' וכ' by the decree of the guardians (scholars) the word (is established) &c., i. e. they have so decided at college.—[עִיר *awake*, v. עוּר ch.]

עִיר II f. (b. h.; עוּר) [*watch-tower, fort,*] *town, city.* B. Kam. 80b תלוקח ע' בארץ וכ' he who buys a township in Palestine, is bound by law to buy also the accesses to it on four sides. Snh. 17b כל ע' שאין בה עשרה וכ' in a town in which there are not the following ten things (institutions), a scholar is not permitted to live. Snh. I, 6 וכמה יהא בע' וכ' and how large must the population of a town be, to be fit as a seat for a Sanhedrin? Yoma 20b הָעִ' (Ms. M. רומי) the City of Rome; Pes. 119a בָּעִ' (Ms. M. ברומי) in Rome; a. v. fr.—*Pl.* עֲיָרוֹת, עָרִים. Tosef. Macc. III (II), 1; Macc. 9b שלש ע' הבדיל וכ' Moses set apart three towns (of refuge). Ib. II, 4, a. fr. עָרֵי מקלט, v. מִקְלָט. Meg. I, 1, sq.; a. fr.

עִירָאוּן, Kel. XXI, 2 ed. Dehr., v. עֲרָיוֹן.

עִירְבּוּבְיָא, עִירְבּוּב, עִירְבָּב, עִירְבָּא, עֵירָבוֹן, עירבויין, עִירְבּוּבִיתָא, v. sub ערב'.

עִירַבְרוּבִין, עִירַבְרְבִין m. pl. (reduplic. of עֲרַב I) *mixed multitudes.* Targ. O. Num. XI, 4 עירברב' ed. Berl. (oth. ed. עֵר', עֲר'). Targ. Cant. I, 12 עירברו' ed. Lag. (oth. ed. עֲר').

עִירָה f. (עָרָה II) *thread on the shuttle used for the woof, bobbin.* Kel. XXI, 1 ע' שאינו עתיד וכ' a bobbin which the weaver does not intend to shoot back again. Tosef. ib. B. Bath. I, 4 אִירָה.—*Pl.* עִירִין. B. Kam. 119b Ar. (ed. אירין, v. Rashi a. l.).—V. אִירָא.

עירן, v. ערר.

עֵר, עֵירוּב m. (עָרַב I) 1) *interweaving, mixture, conjunction.* Kinn. I, 4 בע' ... שתי נשים שלקחו two women that bought their birds for sacrifices in common (not designating which of them belonged to the one and which to the other). Mikv. VI, 7 ע' מקואות in the case of two bathing reservoirs joined (a connection having formed between them); Ḥag. 21b; Yeb. 15a. Y. Pes. III, beg. 29d על עֵירוּבוֹ for eating leavened matter in a mixture, opp. חמץ ברור; Bab. ib. 43a; a. e.—*Pl.* עֵרֵי, עֵירוּבִין. Y. Orl. II, 61d bot. Y. Bicc. II, 65a top עֵירוּבֵיהֶן ... אין הביכורין וכ' first-fruits have no prohibitive effect on mixtures or on what has grown of them as to eating them in Jerusalem. Ib. עֵירוּבֵי בכורים mixtures of first-fruits with common ones; ע' מעשר mixtures of tithes with secular fruit.—עירוב פרשיות *an interweaving of biblical sections, clauses of one section taken over, for interpretative purposes, to a succeeding section; misplacement.* B. Kam. 107a (ref. to the clause אשר יאמר ... שניחם, Ex. XXII, 8) ע' פ' כתוב כאן וכ' here is a misplacement, and the words *Ki hu zeh* (which intimate that an oath can be administered only when the defendant admits a part of the claim) refer to the subject of loans (Ex. l. c. 24 sq.). Snh. 2b אי קסבר ע' פ' ... ליבעי נמי מומחין if he adopts the opinion that here is a misplaced clause (and *ki hu zeh* refers to loans), let him also require authorized, learned judges (אלהים)!—2) *'Erub, a symbolical act by which the legal fiction of community* or *continuity is established*, e. g. *a)* with ref. to Sabbath limits (תחומין): a person deposits, before the Sabbath (or the Holy Day), certain eatables to remain in their place over the next day, by which act he transfers his abode to that place, and his movements on the Sabbath are measured from it as the centre; *b)* with ref. to buildings with a common court (חצירות): the inmates contribute their share towards a dish which is deposited in one of the dwellings, by which act all the dwellings are considered as common to all (one רָשׁוּת), and the carrying of objects on the Sabbath from one to the other and across the court is permitted; *c)* with ref. to preparing meals (תבשילין) for the Sabbath on a Holy Day occurring on a Friday: a person prepares a dish on Thursday and lets it lie over until the end of the Sabbath, by which fiction all the cooking for the Sabbath which he does on the Holy Day (Friday) is merely a conti-

עלית). Lev. R. s. 4 משל לע' שהיה נשוי וכ' like a provincial (commoner) that married a princess; Yalk. Prov. 963 לעירני; a. e.—*Pl.* עֵירָן, עֵירוֹנִין. Y. Snh. V, 22d bot. הע' הללו those provincials (who do not know the exact date).—*Fem.* עֵירוֹנִית. Lam. R. to IV, 2 ירושלמי שנשא ע' when a Jerusalemite married a provincial woman.—*Pl.* עֵירוֹנִיּוֹת, עֵירָן. Sabb. 80a בע' in the case of provincial women (who may paint both eyes without being indecent).—[Bets. 32a, v. עִירָנִית I.]

עֵירוּעַ m. (עָרַע I) *accident.* Targ. I Sam. VI, 9. Ib. XX, 26 (h. text מקרה).

עֵירוּקָא m. (עָרַק) *flight.* Yeb. 37a עירוקה מסתייה his flight is enough for him (proving that he will not marry his betrothed before the due time after her first husband's death).

עִירוּר m. (עור *Polel*) *exciting to lamentation, memorial service.* Y. M. Kat. I, 80d top (ref. to לא יעורר, ib. I, 5) איזהו הע' וכ' what is called *erur?* She (the wailer) mentions him among the other dead (whom she was invited to lament).

עִירִי, עִירִין, Y. Yeb. VIII, 9d top, v. מושתן.

עִירִיתָא, עִירְיָא, עִירְיָה, v. עִירִיתָא.

עִירִיסוּת, v. עֲרִיסוּת.

עִירִית f. (cmp. אִירָא, a. עִירָנִית) *a plant with woolly leaves, mullein* (Lat. verbascum, v. Sm. Ant., a. Lydd. et Scott Gr. Dict. s. v. φλόμος). Tosef. Shebi. V, 17 (Var. עִירִית, cmp. אִירָא, a. אִירָן).

עֵר', עִירְיָא, עִירְיָה, עִירְיָא, עִירְיָתָא f. = h. עֶרְיָה, עֶרְוָה, *nakedness, shame.* Targ. Ex. XXVIII, 42. Targ. O. Gen. IX, 22, sq. עִירְיָה ed. Berl. (oth. ed. a. Y. עֶרְיָה). Targ. O. Lev. XVIII, 7 עִירְיַת ed. Berl. (oth. ed. a. Y. עֶרְיָה); a. v. fr.—Y. Meg. IV, 75c (expl. המכנה בעריות, Mish. ib. IV, 9) בעריו' דאבוי ובע' דאימיה he who modifies the text speaking of the nakedness of one's father or mother (Lev. XVIII, 7, by translating 'weakness' or 'disgrace'; v. Bab. ib. 25a), v. פְּנָה.

עִירָנִי, v. עִירוֹנִי.

עִירָנִית, v. next w.

עִירָנִית I f. (v. אִירָא) 1) = אִירוֹנִית, *vessel of white clay.* Y. B. Bath. IX, 16d bot. אפי' ע' (ed. Krot. עירונית, corr. acc.) even if the adult heirs added a clay vessel to the estate, the minors have a share in it.—*Pl.* עִירָנִיּוֹת. Bets. 32a Ms. M. (ed. ערניות), v. אִירוֹנִית.—2) (in enigmatic speech) *light-complexioned, handsome.* Erub. 53b (play on words) נערה אחרונית אחרונית ע' והנעורתו, v. אַחֲרוֹנִית, a. נָעַר II; [Rashi, fr. עור: *wide awake, bright*].

עִירָנִית II, *pl.* עִירָנִיּוֹת, v. עִירוֹנִי.

עִירָנִיתָא f. (v. עִירִית) *leaves of mullein* used for lamp

nuation of the preparation begun on Thursday. Erub. III, 2 חשולת עֵרוּבוֹ ... ביד מי שאינו מודה בע' if a person sends his 'Erub (the eatables to be deposited) through a deaf mute or through one who does not believe in the Erub (e. g. a Samaritan), אינו ע' it is not a legal 'Erub. Ib. 3 אין עֵרוּבוֹ ע' his Erub is not legal. Ib. 5 מתנה אדם על ערובו ע' עֵרוּבֵי וכ' ... a person may make his Sabbath centre conditional (by laying two 'Erubs on two opposite points) and say, if gentile troops should invade from the east, my Sabbath centre shall be on the western side &c. Ib. VI, 10 נתנו עֵרוּבָן במקום וכ' if the inmates of a court placed their 'Erub (common dish) at a certain place, but one, of the inner or of the outer court, had forgotten to contribute his share. Ib. VII, 9 בתחלת ע' when the common dish is in its original state; בשירי ע' when there are merely remnants left over. Bets. 15b מי שהיה לו לחניח ערובו וכ' he who had the means to prepare and leave a dish on Thursday and does not do it; a. fr.—*Pl.* as ab. Erub. 21b בשעה שהתקין שלמה ע' when Solomon introduced the 'Erub. Ib. VII, 11 עֵרוּבֵי תחומין 'Erubs for the purpose of regulating Sabbath limits; חצירות ע' for the purpose of regulating the Sabbath movements of inmates of common courts. Yoma 28b קיים ... אפי' עירובי תבשילין Abraham observed even the regulations concerning preparations for the Sabbath on a Holy Day preceding it. Bets. l. c. מי שלא היה לו לחניח ע' תבשילין he who had not the means to prepare a dish on Thursday &c. (v. supra). Gen. R. s. 49 אפי' הילכות עירובי חצירות וכ' Abraham knew even the laws regulating Sabbath movements among inmates of a court by means of 'Erub; a. fr.—*'Erubin,* name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

עֵר', עֵירוּבָא I ch. same, 1) *mixture of seeds,* or *copulation of heterogeneous animals* (כִּלְאַיִם). Sabb. 139a Ms. M. (ed. עירבובא), v. כְּשׁוּתָא בכרמא ע'.—*Pl.* עֵירוּבִין, עֵר'. Targ. Deut. XXII, 9. Targ. O. Lev. XIX, 19 (Y. עירבובין). Targ. Y. ib. XVI, 3; 5 דלא ע' that are no hybrids; a. e.—[Targ. Y. Ex. XXIX, 2 ע' דלחים, read: עֲרוּבִין, v. עֲרִיךְ.]—2) (v. preced.) *'Erub.* Ber. 39b ריפתא דע' bread which had been used as an 'Erub among the dwellers of a court. 'Erub. 60b לא מטי לעֵירוּבֵיהּ may not go to the place where he laid his 'Erub; a. e.

עֵר', עֵירוּבָא II, *pl.* constr. עֵירוּבֵי, עֵר' (עָרַב II) *darkening.* Targ. Ps. CIV, 23 ע' שמשא Ms. (ed. רמשא).

עֵירוּי m. (עָרָה II) *pouring from vessel to vessel, emptying.* Y. Maasr. I, end, 49b ע' ככלי ראשון הוא a boiling liquid poured from a vessel is considered like a boiling liquid in the original vessel; Y. Sabb. III, 6 top. Y. Ab. Zar. V, 45a כל הע' מחמת הגוי the emptying of the wine is done entirely by the effort of the gentile; a. e.

עֵירָנִי, עִירוֹנִי m. (denom. of עִיר II) *inhabitant of a country town, provincial.* Gen. R. s. 50, end אחד ע' ואחד בן המדינה one from a country town and another from a capital. Y. Ned. VII, end, 40c ... בע' נראין R. Meïr's opinion seems acceptable in the case of a provincial (who uses בַּיִת in the sense of the *lower rooms,* contrad. to

wicks (φλόμος λυχνῖτις, v. Sm. Ant. s. v. Ellychnium). Y. Sabb. II, beg. 4c (expl. אִידָּן); v. עַמְרָנִיתָא.

עִיר, עִירָרָה m. (עוּר) [*waker,*] a sort of *clepsydra* used in sick rooms. Y. Erub. X, end, 26d (expl. עֶרֶק). V. קוֹקְנִיתָה.

עִישׁ f. ch. (=b.h.) *Ursa Major* (?). Targ. Job XXXVIII, 32 Ms. Var. for זִגְתָּא, q. v.

עִישׁוּן m. (עָשַׁן) *raising smoke, burning spices.* Y. Ab. Zar. I, 39c bot. מיתה שיש בה ע' ושריפה heathen obsequies with which spice-burning and cremation (of clothes &c.) are connected.

עִשׁ, עִישׁוּנָא m. (עָשַׁן) 1)=עָשְׁנָא, *strength.* Targ. Ps. XXIX, 1 ed. Lag., v. עָשְׁנָא.—2) *fort, stronghold.* Targ. Prov. XXIV, 5 (ed. Lag. a. Wil. עַשִּׁירָא). Targ. Ps. LXI, 4 קוסטל דע' ed. Wil. (ed. Lag. בקושטא ע'; Ms. קושקא עַשִּׁינָא); a. e.—3) (cmp. חוּסְנָא) *store-house.*—*Pl.* עִישׁוּנֵי, עִשׁ'. Targ. Prov. VIII, 24 ע' דמיא store-houses of water (h. text נכבדי).

עִשּׂוּר, עִישׁוּר m. (עֶשֶׂר) *one tenth*; (=מַעֲשֵׂר) *tithe, giving tithes.* Keth. 68a ראשונה נוטלת ע' נכסים וכ' the first daughter gets one-tenth of the estate, the second one-tenth of what is left &c. Bicc. II, 6 בשעת לקיטתו עִשּׂוּרוֹ the giving of tithes is regulated by the time it (the Ethrog) is plucked, expl. Y. ib. 65a bot. בשעת לקיטתו עישורו למעשרות ולשביעית this regulation refers to tithes as well as to the Sabbatical year (the time of plucking decides to which year the fruit belongs). Maas. Sh. V, 9; a. fr.—Trnsf. *dedication, sanctification.* Deut. R. s. 3 (ref. to Deut. VII, 13) מה פרי אדמתך צריכים ע' . . . צריכים ע' וכ' as the fruit of thy soil requires sanctification by tithes, so the fruit of thy womb requires sanctification, which is circumcision.—*Pl.* עִשּׂוּרִין, עִישׁוּרִין, עִשׁ'. R. Hash. 14a נהג בו שני ע' he subjected it to two tithes (that of the second and that of the third year). Tosef. Dem. VIII, 18 תשעים ושלשה חסר שני ע' ninety-three parts less two-tenths. Ib. 15 שתי תאנים ושני ע' ועישורו של עישור two figs (as Trumah), and two tithes (first and second), and tithe of the tithes (=מעשר מן המעשר); Y. ib. I, end, 22b ועישורין של עישור (corr. acc.).

עִישׁוּרָא ch. same. Keth. 50a והא לא דמי ע' בתרא על קמא but the second tithe (one-tenth of nine-tenths left) is not equal to the first tithe (both together do not amount to one fifth)!

עִישׁוּרִיתָא, עִישׁוּרִידָתָא, v. עִישּׂוּרִיתָא.

עִישְׁרֵי, עִישְׁרֵיתֵי, v. עֲשַׂרְתֵּי.

עִישְׁתּוֹנָא, v. עֶשְׁתּוֹנָא.

עִית, v. עֵת.

***עִיתָא, עִיתָה** f.=h. עֵת, *time.* Gen. R. s. 47, end בהדיא ע' on that occasion; (Yalk. ib. 82 עונת, read: עִיתָא).—V. עַנְתָא.

עִירָא, v. קוֹבְעָא.

עִיתּוּר, Y. Ab. Zar. I, 39d, read: עִישּׂוּר.

עִיתִּים, עִיתּוֹת, v. עֵת.

עָכַב (cmp. עָקַב) *to be curved; hooked.*

Pi. עִיכֵּב 1) *to detain, prevent.* Mekh. B'shall. s. 1 ואל תְּעַכֵּב את גאולתנו and delay not our redemption. Ber. 7a ומי מְעַכֵּב, v. עִרְסָה; a. fr.—Esp. *to invalidate an act by an omission; to be indispensable* (v. עִיכּוּב). Zeb. V, 1 מתנה אחת מהן מְעַכֶּבֶת the omission of one of these manipulations (v. מַתָּנָה) makes the whole act illegal. Ib. אם לא נתן לא ע' if he did not pour the blood into the *y'sod* (יְסוֹד), it does not invalidate the act. Ib. 48a לעכב מנין whence do we prove that it is indispensable? (opp. למצוה). Men. IV, 1 התכלת אינה מעכבת את הלבן the absence of the blue thread in the show fringes does not hinder the white thread, i. e. in the absence of the one, the other may do for the ceremony. Ib. הסולת והשמן אינם מְעַכְּבִין . . . ולא היין מְעַכְּבָן the flour and oil (of the Minhah) are no hinderance to offering the wine, nor does the wine form a hinderance to them, i. e. the order in which they are offered is immaterial. Ib. המתנות . . . אינן מְעַכְּבוֹת זו את זו the sprinklings upon the outer altar are no hinderance to one another, i. e. one of them is enough to make the ceremony legal. Ber. 2a בראת שמשו מְעַכַּבְתּוֹ מלאכול וכ' the sunset of his last day of levitical uncleanness is indispensable for allowing him to eat T'rumah, but the offering of his sacrifice is not; a. v. fr.—Part. pass. מְעוּכָּב; f. מְעוּכֶּבֶת; *pl.* מְעוּכָּבִים, מְעוּכָּבִין; מְעוּכָּבוֹת. Y. Sot. II, beg. 17d ומכיון שהוא מע' מלשמוח וכ' since he is prevented from rejoicing with her (at the sacrifice), it is as if he prevented her from partaking of the sacrifice (by failing to provide for her offering of sanctification). Ib. והוא מעכב מלשמוח (read מְעוּכָּב). Mekh. l. c. כי בגללך אנו מע' for we are detained on thy account; a. e.—2) *to detain one's self; to tarry; to wait for.* Ex. R. s. 3 סבור אתה שהיה משה מעכב וכ' do you think that Moses hesitated (was unwilling) to go? Gen. R. s. 55 על מנת שנאמר לך . . . ולא תְעַכֵּב even if I tell thee to sacrifice thy son to me, thou wilt not hesitate. Ib. ולא יְעַכֵּב he will not hesitate. Ib. הלואי . . . ולא אֲעַכֵּב O! that the Lord would appear to me and tell me that I should cut off one of my limbs! I would not hesitate. Tanh. Ekeb 6 השכינה מעכבת ישראל וענני כבוד מְעַכְּבִין לך the Divine Presence is waiting, Israel and the clouds of glory are waiting for thee; ib. B'shall. 2; a. fr:

Hithpa. הִתְעַכֵּב, *Nithpa.* נִתְעַכֵּב *to be prevented; to be delayed.* Y. Pes. VI, 33b bot. מִתְעַכֵּב מן המצות he is precluded from religious acts. Koh. R. to II, 2 מה טיבו שבני מתעכב what is the cause of my son's tarrying? Num. R. s. 14 נ' לה הענן the cloud of glory tarried for her (Miriam's) sake; Sot. I, 9 נִתְעַכְּבוּ לה ישראל וכ' Israel tarried for her sake seven days; a. fr.

עָכַב, *Pa.* עִכֵּב ch. same, *to detain, prevent, delay; to hesitate; to withhold.* Targ. Y. Gen. XXII, 12 (ed. Vien. עֲכִיב' *Pe.*). Ib. 10 דנכס לא מְעַכֵּב he who is to slaughter tarries not. Targ. I Kings V, 7 (h. text עדר). Targ. Y. Ex. IV, 25 ע' עלוי prevented him. Targ. Y. Lev. XIX, 13 למְעַכְּבָא to retain; a. fr.—B. Bath. 12b עַכְּבִיה גביה he detained it

(the couple) with him. Zeb. 52ª מְעַכְּבֵי are indispensable. Ber. 2ª כפרה לא מְעַכְּבָא the offering of the sacrifice is no hinderance (to being permitted to eat T'rumah); a. e.

Ithpa. אִיתְעַכַּב, אִתְעַכַּב *to be detained; to tarry.* Targ. O. Gen. XIX, 16. Targ. O. Num. XI, 23. Targ. Is. XL, 26 (h. text נעדר); a. fr.—B. Bath. 4ª ולִיעַכַּב שתא וכ' ... שדר send a messenger (to Rome), and he will be going one year, and be detained one year &c.

עַכָּבָה f. (preced.) *hinderance, prevention, delay.* Yeb. XIII, 3 כל ע' שהיא מן האיש any delay (in remarrying) of which the husband is the cause (v. ib. 108ª). Meg. 21ª אין ישיבה אלא לשון ע' *yashab* has the meaning of tarrying.—עַכָּבַת יין retention of wine, *drops of wine remaining on the rim.* Ab. Zar. V, 7 (72ª) עכ' (Ar., a. Y. ed. עֲכֶבֶת; Mishn. Nap. עֲכֶרֶת *sediment*; v. Rabb. D. S. a. l. note 10); ib. 71ᵇ; a. e.—Y. ib. V, 45ª top מהו עקבת יין וכ' לְבָלֵךְ, v.

עכבונית, v. עֲצָבוֹנִית.

עַכְבּוּרֵי, עַכְבּוּרָא, v. עַכְבְּרֵי.

עַכָּבִית f., pl. עַכָּבִיוֹת (עָכַב) a species of edible *thistles, cardoon* (v. Löw, Pfl. p. 292). Gen. R. s. 20 (ref. to Gen. III, 18) קורן אלו ע' *kots* is cardoon; (oth. opin.) דרדר זו ע' *dardar* is cardoon; Yalk. ib. 32 עַכּוֹבִית. Bets. 34ª; Tosef. ib. III, 19. Ukts. III, 2.

עַכְבִּיתָא, v. עַכּוֹבִיתָא.

עַכְבָּר m. (b. h.) *mouse.* Ḥull. IX, 6 ע' שחציו בשר וכ' a mouse which is half flesh and half earth (it being believed that there is a species of mice developing from earth, v. Maim. a. l.). Ib. 126ᵇ ע' שבים sea-mouse (name of a fish). Hor. 13ª האוכל ממה שע' אוכל וכ' he who eats what a mouse has been gnawing at, will lose his memory; a. fr.—*Pl.* עַכְבָּרִין, עַכְבָּרַיָּא. Ib. Sabb. 151ᵇ. Pes. 10ᵇ; a. e.

עַכְבְּרָא, עַכְבָּרָא ch. same. Targ. Lev. XI, 29; a. e.—Ab. Zar. 68ᵇ. Y. Ter. X, 47ᵇ בע' חד לאלף ... הורי R. J. decided in the case of a mouse that a proportion of one to one thousand was required to neutralize it in an intermixture. Y. Sabb. I, 3ᵇ bot. ע' דטורא the mountain mouse. Bab. ib. 121ᵇ והוא עכבר; Bets. 36ᵇ והוא עכברא Ms. M. (ed. והוא עכברתא, corr. acc.; v. Rabb. D. S. a. l. note 50). Pes. 10ᵇ; a. e.—Snh. 29ᵇ ע' דשכיב אדינרי a mouse lying on denars, a *miser.*—*Pl.* עַכְבְּרַיָּא. Y. B. Mets. III, end, 9ᵇ.

עַכְבְּרִין, עַכְבְּרִיָּא, עַכְבְּרֵי pr. n. pl. *ʿAkhbrê, ʿAkhb'raya, ʿAkhb'rin* in Upper Galilee (v. Neub. Géogr. p. 226). B. Mets. 84ᵇ בני עכברא (Ms. M. עכבורא; Ms. H. עכבורי). Koh. R. to II, 8 מן עכברין (pheasants) from ʿA. Y. Erub. VIII, 25ª bot. עכברי. Y. Ter. IX, end, 48ᵇ; Y. Sabb. II, 4ᵈ top ר' חנניא בר ע'.

עכברתא, v. עַכְבְּרָא.

עכה, Mekh. Yithro, Baḥod., s. 4 ומעכה; read: וּמַכָּה, v. מָחָה a. עָמָה.

עַכּוֹ (b. h.) pr. n. pl. *Acco, Accho* (*Ptolemais*), a town and harbor on the Phœnician shores. Ex. R. s. 9 כלום מביאין ... דגים לע' do people carry ... fish to Acco? Gen. R. s. 5 דג העולה מע' fish from A. Tosef. Shebi. V, 2; a. fr.—כְּפַר ע' *K'far Acco*, v. אֲכוּם. Tosef. Kil. I, 12; Mekh. Yithro, Amal., s. 2 יהודה איש כ' ע'. Ib., Baḥod., s. 7 ר' שמעון בן יהודה איש כ' ע'; Gen. R. s. 11; Tosef. B. Bath. VII, 10 ed. Zuck. (oth. ed. אוכום); Pesik. R. s. 23 כ' ענים (corr. acc.); a. fr.

עַכּוּבָא, עַכּוּב, v. sub עִיכּוּב.

עַכּוֹבִית, v. עַכָּבִית.

עַכּוֹבִיתָא I = h. עַכְבִּית. Targ. Jer. XVII, 6 (h. text ערער).—Y. Sabb. VI, 8ᶜ bot. טב לעַכְבִּיתָא good for a thistle sting [or a *spider's bite*, v. next w.]; (Bab. ib. 67ª לזִירְדָּא).

עַכּוֹבִיתָא II f. (= b. h. עַכָּבִישׁ a. עַכְשׁוּב) *spider.* Targ. Is. LIX, 5, sq. Targ. Ps. LVII, 3 (ed. Lag. עַכְבִּירְתָא). Ib. CXL, 4 (h. text עכשוב).—V. עַכְשׁוּב.

עָכָז, עָכוּז, v. אָכוּז.

עָכוֹל, v. עִיכּוּל.

עכ"ום *ʿakkum*, abbrev. for עבודת כוכבים ומזלות *idolatry*; for עובד כוכבים ומזלות, or עוֹבֶדֶת, or עוֹבְדִי *idolater, idolatress, idolaters* (interchanging in editions respectively with ז"נ, נכרי, גוי, ע"ז &c.) Zeb. 40ᵇ שעירי ע' goats offered to atone for idolatry. Snh. 59ª/ב אפי' ע' עוסק בתורה וכ' even an idolater (gentile) studying the Law is equal of the high priest; (Ab. Zar. 3ª נכרי); B. Kam. 38ª; a. fr.

***עָכוּר** m. (עָכַר) *stirring up, making turbid.* Gen. R. s. 71 אין ... ע' להם אלא חפות להם (some eds. עבוד) the names of the sons of Jacob are not meant to stir up (their shortcomings), but to cover them up; Yalk. ib. 126; [prob. to be read: כָּעוּר, v. כִּיעוּר].

עַכּוּיוֹת m. (denom. of עַכּוֹ) *of Acco.* Y. Sabb. XIV, 14ᵈ top חזקיה ע'; (Y. Ab. Zar. II, 40ᵈ חזקיה only).

עָכִינָא, עָכִין, v. עָכְנָא, עָכֵן.

עֲכִירָה f. (עָכַר) *stirring up.* Nidd. 20ª במאי ע' wherewith shall the stirring be done (with the hand or with a tool)?—[Ex. R. s. 22 חפלתו בע' some ed., read: בעֲבִירָה.]

***עֲכִירִין, עֲכִירִים** m. pl. (preced.) [*stirrers,*] *implement connected with the wine* or *oil press* for stirring up the pulp, *loadstones* (?), *screws* (?). B. Bath. IV, 5 (67ᵇ) העכ' (Bab. ed. העבירין; Y. ed. הפירים; Ms. M. העמודין; Ms. O. העבירים a. העמודים, v. Rabb. D. S. a. l. note 6, sq.); expl. ib. 67ᵇ כָּבְשָׁן. Tosef. Kel. B. Bath. VII, 12, quot. by Hai G. to Kel. XII, 8 (ed. Zuck. התתידין, oth. ed. עמודים) ע' ... של זכוכית (?).

עָכַל, *Pi.* עִיכֵּל (v. אָכַל) *to consume.*—Part. pass. מְעוּכָּל; f. מְעוּכֶּלֶת; *pl.* מְעוּכָּלִים, מְעוּכָּלוֹת. Tam. I, 4, v. אָכַל.

Hithpa. הִתְעַכֵּל, *Nithpa.* נִתְעַכֵּל *to be consumed.* Ber. VIII, 7, v. אָכַל. Snh. VI, 6, v. אָכַל. Num. R. s. 14 (ref. to

Ps. CVIII, 10) מה חבשר מיתעכל בסיר כך ניתעכלו שם as flesh is consumed (boiled to a pulp) in the pot, so they (David's family) were consumed there (in Moab; v. Yalk. Sam. 147; Tanḥ., ed. Bub., Vayera 25).

עַכֵּל ch., *Pa.* עַכֵּל same. Targ. Job XX, 18 Ms.

Ithpa. **אִיעַכֵּל** *to be consumed, burnt.* Shebu. 17b אי דלא הפיך ביה לא מיעכל (v. Ms. M. in D. S. a. l. note) if without turning it, the sacrifice had not been consumed. Ib. אי לא חפיך בהו מיעכלי ... מיעכל בהד שעתא if he had not turned them (the pieces), they would have been consumed in two hours, and now all of it was consumed in one hour.

עַכְמַאי 1) pr. n. m. *ʿAkhmai.* Y. Ter. XI, end, 48b; Y. Sabb. II, 4d top, v. יוֹנָתָן.—2) בֶּן ע׳ pr. n. pl. (?). Yeb. 15b משפתת בית צבועים מבן ע׳ משפתת בית ענוביר מביית צבועים.

עָכַן (cmp. עכב) *to be curved, curled.*

Pi. **עִיכֵּן** (cmp. סִרְבֵּט, עִירְבֵּל end) *to bring about, to cause.* Snh. 44b (play on עָכָן, Josh. VII, 24) זמרי ... שער׳ עוונותיהם וכ׳ his name was Zimri (I Chr. II, 6), but he was named ʿAkhan (Circle), because he caused the punishment of Israel's sins.

עָכָן (b. h.) pr. n. m. *Akhan,* who secreted a portion of the spoils of Jericho. Snh. 44b, v. preced. Num. R. s. 23. Lev. R. s. 9; a. fr.

עָכָן (עָכֶן) m., **עַכְנָה** f. (חֲכִינָא; cmp. עָבַן) *annulated snake.* [Lam. R. to I, 3 אמר עכן בירת, read, as Num. R. s. 12 אמרו אצפ"כ מת.]—Lev. R. s. 16 (play on תעכסנה, Is. III, 16, v. עֶכֶס) וחיה אותו הריח ... כארס של ע׳ and the scent (of the balsam) permeated them like the venom of a snake; Sabb. 62b כארס של ע׳ Ms. O. (ed. כארס בכעוס, v. כָּעוּס); Yalk. Lam. 1031 ונצרר עכנה בחם (a misplaced corrupt. of כארס של ע׳).—*Pl.* עֲכָנִים, עֲכָנִין. Sifré Deut. 321 (ref. to זחלי עפר, Deut. XXXII, 24) אלו ע׳ וכ׳ (not עשנים, Var. תכינים, read: חֲכִינִים) that means the snakes whose rulership is in the dust; Yalk. ib. 945 עֲכִינִין.

עֲכִינָא, עַכְנָא c. ch. (also in H. dict.) same. Targ. Y. Ex. XXVI, 28 (ed. pr. עכר׳).—B. Mets. 84b אשכחוה לע׳ דהדירא לה למערתא they found a snake encircling the cave; ע׳ ע׳ פתחי פיך וכ׳ snake, snake, open thy mouth (drop the tail out of thy mouth), and let the son enter &c.; ib. 85a פתחי דלת Ms. M. (ed. פיך); B. Kam. 117b ע׳ ע׳ פתח דלת Ms. M. (v. Rabb. D. S. a. l. note; ed. פתח פומיך). Deut. R. s. 6 עכנא m., עכנא f. (contrad. to דרקון). Ber. 19a; B. Mets. 59b, v. next w.—*Pl.* עֲכִינִין, עֲכָנִין, v. preced.

עַכְנַאי, (עֲכִינַאי) pr. n. m. *ʿAkhnai* (*ʿĂkhinai*). Kel. V, 10 תנורו של ע׳ the oven of ʿA. (consisting of tiles cemented with sand); Ber. 19a. Ib. מהו ע׳ ... שהקיפוהו חלכות כעכנא זה (not כעכנאי) why is it called the oven of A.? ... It intimates that they encircled it with discussions as the snake (winds itself around an object; v. Rabb. D. S. a. l. note 7); B. Mets. 59b כעכנא זו.

עַכְנָה, v. עָכָן.

עֶכֶס m. (cmp. עכן; b. h. *chain, clasp*) *adder, viper* (believed to kill a flying bird by looking at its shadow). Mekh. B'shall., Vayass'a, s. 1 (expl. אפעה, Is. XXX, 6); Tanḥ. B'shall. 18; Yalk. Jer. 266.

עַכְסָה (b. h.) pr. n. f. *Achsa,* daughter of Caleb. Tem. 16a, v. בָּעַס.

עכסילן*, Gen. R. s. 98 במזל קשת ... זו ע׳, a corrupt gloss, prob. to be read: זה חדש כסלו וכ׳; v. Yalk. R'ubeni, B'resh., to Gen. I, 3 קשת מזל כסלו.

עָכַר (b. h.) *to stir up, disturb; to trouble, make turbid; to sadden.* Sot. 5a עוכרתו ... כל אדם if a man has swelling of wind (haughtiness) in him, the slightest breeze will trouble him (the slightest adversity will upset him); מה ים ... עוכרתו וכ׳ ... if the sea ... is stirred up by the slightest breeze &c. Y. Keth. I, 25b bot. לעוכר את העין וכ׳ (not לעובר) like one troubling the eye, which becomes clear again. Ber. 25b עוכרן ברגלו he must stir them up with his foot. Gen. R. s. 80, end (ref. to עכרתם, Gen. XXXIV, 30) צלולה חירתה הוחברת ועכרתם אותה the wine in the cask was clear, and you have troubled it; Yalk. ib. 135 ועכרתוה. Nidd. 20a צללו חוזר ועוכרן if the mixture became clear (the earth settled), he must stir it again; a. fr.—Part. pass. עָכוּר; f. עֲכוּרָה, *pl.* עֲכוּרוֹת, עֲכוּרִין, עֲכוּרִים. Ib. ארן ... צלולין אלא ע׳ you must not examine the mixture when it is clear, but when it is turbid; Tosef. ib. III, 11. Gen. R. l. c. ע׳ חירתה ... וצללנו אותה the wine was turbid, and we cleared it (we redeemed our honor). Snh. 44b; Lev. R. s. 9 (ref. to Josh. VII, 25) חירום הזה אתה ע׳ ואי אתה ע׳ וכ׳ thou art troubled (punished) this day, but thou shalt not be troubled in the hereafter. Sifré Deut. 48 שתה ממים של בוראך ... מים ע׳ וכ׳ drink of the water of thy Creator's well, and drink not muddy water, nor be attracted by the words of the heretics; Yalk. Prov. 937; a. fr.—Ex. R. s. 22 (ref. to Job XVI, 17) וכי יש תפלה ע׳ is there also a turbid prayer? Ib. שחפלתו ע׳ ... מנין where is it intimated that the prayer of him in whose hand is robbery, is turbid (rejected)?

Nif. **נֶעְכַּר** *to be stirred up; to become turbid, dreggy, foul.* Nidd. 9a דם נ׳ ונעשה חלב the blood (of a pregnant animal) is disturbed (decomposed), and turns into milk. Y. Sot. IV, 19c bot. אין החלב נ׳ וכ׳ the milk (of a nursing woman) becomes turbid only after three months (after conception). Y. Nidd. II, end, 50b יצללו ולא יֵעָכְרוּ the water mixed with earth must settle and not be stirred up again; a. fr.—Men. IX, 5 (90a) חלח נ׳ הרבש אינו נ׳ (Bab. ed. נעקר; Ms. M. נעבר, corr. acc.; v. Rabb. D. S. a. l. note) liquid emptied from a large measure into a smaller one is stirred up (and what remains in the large measure partakes of the sacred character of the liquid in the smaller, sacred vessels), whereas dry objects are not stirred up.

עֵכֶר ch. same. Targ. Gen. XXXIV, 30; a. fr.—Nidd. 20a דלא לרמיה ... ולישכרינהו אבל במנא כדי ע׳ וכ׳ that he must not throw the earth in with his hands to make the water turbid, but when the earth is in the vessel, and he stirs

with his hands, it is right. Y. ib. II, end, 50b ע' ... ר' R. H. stirred the mixture up (in order to examine the color); a. e.—Part. pass. עַכִּיר; f. עַכִּירָא; *pl.* עֲכִירֵי, עֲכִירָן. Ḥull. 55b. Men. 53a דהוה ע' דעתיה (Ms. M. בדוחא) that his mind was troubled; Yalk. Ex. 166; Yalk. Ps. 667 (not עצבידא; v. Rabb. D. S. to Men. l. c. note 50).

Ithpe. אִיתְעַכַּר *to be disturbed, spoiled.* Targ. Prov. XV, 6.

עַכְשׁוּבוֹנִיתָא f. (v. עַכְשׁוּב) name of *a disease,* prob. *wound from a spider's bite.* Y. Ab. Zar. II, 40d; Y. Sabb. XIV, 14d עַכְשָׁמוֹנִיתָה.

עַכְשָׁו, v. עַכְשָׁיו.

עַכְשׁוּב m. (b. h.) a species of *spider.* Tosef. Par. IX (VIII), 6.

עַכְשָׁיו (perh. a contraction of עַכְשָׁה כְּמוֹ שֶׁהוּא) *presently, now.* Ab. I, 14 אם לא ע' אימתי if not now (I provide for my soul), when? Gitt. VII, 3 מע' אם מתי ... זה גטך this is thy letter of divorce ... to take effect from now in the event of my dying from this disease. Ab. Zar. 37a, a. fr. כאילו אמר מע' דמי ע' התלוונים v. מָנָה. Gen. R. s. 12 now (in that case) the upper creatures would outnumber &c.; a. v. fr.

עַכְשָׁמוֹנִיתָה, v. עַכְשׁוּבוֹנִיתָא.

עַל, v. עוֹל.

עַל m. (b. h.; עָלָה) *height*; (prepos.) *upon, above; about* &c.—With suff. (*pl.*) עָלַיִךְ, עֲלֵי &c. Ab. I, 2 על שלשה וכ' the world stands on three things. Sabb. II, 6 על שלש וכ' for three sins &c. Snh. 20a, a. fr. אמרו עָלָיו על וכ' they relate about &c. Nidd. 23b מי שלבו דוחה עליו whose heart within him &c., v. דָּוָה; a. v. fr.—על יד, v. יָד; על מנת, v. מָנָה, &c.—Ab. Zar. 30a, a. e. עלי ועל צווארי, v. צַוָּאר.

עַל ch. same. Targ. Gen. I, 2; a. v. fr.—With suffix (*pl.*) עֲלַי, עָלָךְ, עֲלוֹהִי &c. Ib. XXVII, 12; a. v. fr.—Ab. II, 6 על דאטפת, v. טוֹף.—ריחי עֲלַי, v. אֲתָא; a. v. fr.

עַל עָל verb, v. עוֹל, עֲלַל.

***עָל** f. (cmp. עִירָא II) *plan.* Pesik. Vattom., p. 133a (ref. to Is. V, 19) [read:] ונדע על דמאן היא קיימא על דידך וכ' and let us know, whose plan will stand (be executed), our plan or his plan. Ib. הא קמת על דידהון על דידי לא קמת (not היא) now their plan stands, shall mine not stand?; Yalk. Lam. 1033; 1034.

עֲלָא, עַל, v. עִיל.

עֲלָא m. = h. עָלֶה, *leaf.*—*Pl.* עֲלַיָּא, עֲלַיָּה, עֲלֵי. Y. Shebi. V, 35d bot. [read:] שיתין יומין שירתא ע' שיתא יומין שיתין ע' the first sixty days bring forth six leaves, the next six days, sixty leaves. Ḥull. 92a, v. אִיתְכָּלָא. Y. Shek. VI, 50a bot., v. תְּרַפְיוֹן.

עִלְאָה, v. עִילָּאָה.

עִלְאָה *rib*, v. עִלַּע.

עָלַב *to press upon; to arrogate superiority; to humiliate, insult.* Gitt. 36b; Yoma 23a הנֶּעֱלָבִין ואינן עוֹלְבִין וכ' those who are insulted, and do not insult, hear themselves reviled &c., v. חֶרְפָּה; Sabb. 88b עֲלוּבִין וכ' (Ms. M. הנעלבין).—V. עָלוּב.

Nif. נֶעֱלַב *to be insulted, submit to humiliation,* v. supra.

עֲלַב ch. same.

Ithpa. אִתְעֲלַב, *Ithpe.* אִתְעַלַּב 1) *to humble one's self, submit.* Targ. I Kings XII, 7 (h. text תחרים עבד).—2) (v. עוֹלְבָן) *to raise one's self above; to jest, sneer at* (= h. התעלל). Targ. Jud. XIX, 25 ed. Lag., v. לְעַב. Targ. I Sam. XXXI, 4 ed. Lag. (oth. ed. ויתלעב) Targ. Jer. XXXVIII, 19 ed. Lag. (oth. ed. ויתלעב).—[Targ. II Chr. XXX, 10; XXXVI, 16 מתעלב ed. Bxt. (oth. ed. מתלעב).]

עֶלְבּוֹן m. (preced.) *arrogance, humiliation, insult.* Gen. R. s. 45, end (ref. to Gen. XVI, 13) אתה הוא תרואה בע' אתה הוא תרואה של עלובים thou seest the humiliation of the humbled. Ib. s. 60 (ref. to Gen. XXIV, 62) הלך להביא ... ראה בעֶלְבּוֹנִי he went to bring back Hagar, her who sat by the well and said to the Ever-living, behold my humiliation. Ab. Zar. 18a מי שמבקש עֶלְבּוֹנָהּ של תורה וכ' (not ס"ת של) he who will resent the insult offered to the Law, shall also resent the insult offered to me. Ex. R. s. 41; Ab. ch. VI אוי להם לבריות מעלבונה של תורה woe to men for the disregard of the Law; a. e.

עֲלַבְתָּא, v. עֲלִיבָא.

עֶלֶג, Num. R. s. 16 העלגו some ed., read: הלעיגו, v. לָעַג.

עָלֶה m. (b. h.; עָלָה) [*cover,*] *foliage, leaf.* Gen. R. s. 19 (play on עֲלֵי תְאֵנָה Gen. III, 7) ע' שהביאו תואנה וכ' the leaves which brought grief into the world; Yalk. ib. 27 ע' שהביא וכ' Shebi. VII, 1 עֲלֵה הלוקח השוטה v. לוֹקֵחַ; a. fr.—*Pl.* עָלִין, עָלִים; constr. עֲלֵי. Y. ib. V, 35d bot. מהוצאת ע' ועד וכ' from the sprouting of leaves to the coming forth of buds of fruits there is an interval of fifty days. Ib. עלי בצלים leaves of onions. Ḥull. 92a ע' שבה וכ' the leaves thereon (on the vine Israel) are the untutored, v. אֶשְׁכּוֹל; a. fr.

עֲלָה, v. עִילָּה.

עָלָה, v. עלי.

עֲלָוִין, עֲלָוָיִן, עֲלָוַאִין, v. אֲלָוִין.

עָלוּב m., **עֲלוּבָה** f. (עָלַב) 1) *insulted, humbled, submissive, lowly; ill-fated, poor.* Meg. 29a ע' ואינו ע' מי נדחה מפני מי if one is submissive, and the other is not, which will yield?; Taan. 16a (v. Rabb. D. S. a. l. note 50); Yalk. Jonah 551. Pesik. R. s. 40 אה ע' בן של ע' O, thou hapless one, son of a hapless mother!; Tanḥ. Vayera 22; ed. Bub. 46; (Gen. R. s. 56 ברא דעלובתא). Sifré Deut. 306; Yalk. Prov. 938 (ref. to Prov. VI, 6) ע' הירה האדם הזה שצריך ללמוד ... ע' הירה וכ' (ע' חוא) it was a (sufficient) humiliation for man that he had to learn from the ant; had he learned and acted (accordingly), he would have been sufficiently humbled, but he was to have learned, and did not. Gen. R. s. 34, v. עִרְסָה.—*Pl.* עֲלוּבִין, עֲלוּבְרִין. Sabb. 88b, v. עָלַב. Gen. R. s. 45, end, v. עֶלְבּוֹן;

a. e.—2) (cmp. עֲלַב *Ithpe.* 2) *arrogant, insolent.* Sabb. l. c. ע' כלה מזנה impudent is &c., v. זָנָה; Cant. R. to VIII, 5; Gitt. 36[b] (quoted to prove the meaning of חוצפא=עוּלְבָּנָא).

עֲלוּבָה, עֲלוּבָא ch., v. עֲלִיבָא.

עֲלוּבָה f. h., v. עָלוּב.

עֲלוּבְתָּא, v. עֲלִיבָא.

עֲלָל, עָלָוון, v. עָלַן.

עֲלַוֵּי, v. עִילָוֵי.

עֲלוֵי ch. עַל.

עֲלוֹיָא, עִלּוּיָא, v. עִילּוּי, עִילּוּיָא.

עֲלַוִּין, עֲלָוַיִין, v. אֲלָוַאי.

עֲלוּלֵי m. pl. (עֲלַל; cmp. עֲלִילָה) *pretext, claim.* Gitt. 86[a], v. עֲרוּרֵי.

עֲלָל, עָלָן, *pl.* of עָלְתָא.

עַלְקָא, עֲלוּקָא f.=next w. Targ. Ps. XII, 9 (Ar. עלקא).—Targ. Prov. XXX, 15 (ed. Lag. עֲלוּקָה), [perh. pr. n. of a person].—Bekh. 44[b] ותיפוק לי משום עלקא (Ar. ערקא) but may I not assume that the swelling of his belly arose from swallowing a leech?; Yalk. Deut. 848 עֲלוּקָה.

עֲלוּקָה f. (b. h. (?); cmp. חלק, a. Arab. *'alik*) *leech.* Ab. Zar. 12[b] ע' (סכנת) (Ms. M. עַלְקָה; Ar. עַלְקָא) the danger of swallowing a leech in drinking.—Y. Ber. IX, 13[c] bot. (in Hebr. dict.) פשפש לעֲלוּקָתָה a bed-bug is a remedy for a (swallowed) leech, (supposed to mean that a potion mixed with bed-bugs will cause the removal of the leech by causing vomiting).

עֲלוּקָתָה, v. preced.

עֲלָזָה, v. עֲלִיזָה.

עֲלָטָה f. (b. h.; עלט *to wrap up*) *darkness, mist.* Erub. 53[b] מגירדי בע' (v. זָהַב). Gen. R. s. 44, v. אֲמִירְטָא.

עֲלָה, עלי (b. h.) *to go up, rise; to come up, arrive.* Pes. VIII, 3 מי שֶׁעָלָה מכם וכ' whichever of you shall first arrive at Jerusalem (for the Passover), v. infra. Snh. X, 3 אינה עתידה לַעֲלוֹת shall not rise (from the grave at the time of resurrection). Y. Peah V, end, 19[a] (ref. to גבול עולם, Prov. XXII, 28) זו עולי מצרים this refers to those who came up from Egypt; Hag. 3[b]. Ib. עולי בבל those who came back from Babylonia. Ber. 20[a], a. e. (ref. to Gen. XLIX, 22) read not *'ălé 'ayin*, but *'olé 'ayin*, those rising above the (evil) eye (whom the evil eye cannot affect). Snh. 111[a] כשעלה משה למרום when Moses came up to heaven. Keth. 61[a] עוֹלָה עמו וכ' she rises with him, but does not go down with him, i. e. the wife rises to the husband's social position and can claim its comforts, if it be a higher one than her own, &c.; a. v. fr.—Hull. 17[b] עוֹלָה וְיוֹרֵד a going up and down in a slaughtering knife, i. e. a curved blade.—קרבן עולה ויורד, v. יָרַד.—עלה על דעת, v. דַּעַת.—Esp. *to be put on the altar, be offered.* Zeb. IX, 1 אם עָלְתָה if it has been offered, it must not be taken down again. Ib. 2. Men. 22[b] מכאן לעוֹלִין שאינן מבטלין וכ' this proves that things which are offered up (e. g. blood of several sacrifices that has become mixed up) do not neutralize one another. Ib. 23[a] חיבורי עולין that which is attached to things which go on the altar; a. fr.—Idiomatic uses: *a*) (sub. לחשבון) *to be counted in; to be accounted as.* M. Kat. III, 5 שבת עולה ואינה וכ' the Sabbath counts as one of the seven days of mourning, and does not discontinue the mourning, i. e. the mourning continues after the Sabbath; רגלים מפסיקין ואינן עולין festivals discontinue (the mourning begun before), but do not count, i. e. if the burial took place on a festive day, the mourning days begin after the festival. Ab. IV, 13 עוֹלָה זדון, v. זָדוֹן. Zeb. I, 3 לא עָלוּ לבעלים משום חובה the owners of the sacrifices are not credited with them as a compliance with their obligation; a. fr.—*b*) *to rise in value; to be esteemed.* Ab. l. c. וכתר שם טוב עוֹלֶה על גבריהן the crown of a good name is worth more than all of them; a. e.—*c*) [*to rise on the scale, be outweighed,*] *to be void, be neutralized* (cmp. בָּטֵל). Ter. IV, 7 תרומה עולה באחד ומאה T'rumah (mixed up in secular matter) is neutralized in one hundred and one (i. e. one against one hundred). Ib. 11 חֲעָלָה באחד ומאה is neutralized in &c.; לא תעלה is not neutralized. Ib. 13; a. fr.—*d*) ע' לרגל, or ע' *to go up* (to Jerusalem and the Temple) *for the festival.* Yoma 21 בשעה שישראל עולין לרגל when the Israelites were in the Temple on the festivals. Hag. I, 1. Ib. 4[a] שאינן ראויין לעלות who are not fit for the pilgrimage. Pes. 8[b], a. e. עוֹלֵי רגלים pilgrims; a. fr.—*e*) ע' בידו *to obtain, achieve.* Ber. 35[b] עָלְתָה בידן they were successful. Naz. 23[a] מי שנתכוון לעלות בידו בשר חזיר וע' בידו בשר טלה he who intended to obtain flesh of the swine, and happened to obtain mutton; a. fr.

Pi. עִילָּה 1) *to elevate, exalt, praise.* Sabb. 33[b] יהודה שעי' ויתעלה Judah who elevated (praised the Roman government), shall be elevated (to high office). Y. Snh. X, 29[c] top שעִילּוּ אותי וכ' who exalted me &c., v. זָבַח. Gen. R. s. 15 (ref. to וישם, Gen. II, 8) עי' אותו God raised him (made him a dignitary, by analogy to Deut. XVII, 15); a. fr.—2) *to prize, to acquire at the highest price, bid for.* Ib. s. 16 (ref. to ויקח, Gen. II, 15) עי' אותו he acquired him (by analogy to Is. XIV, 2; v. infra *Hithpa.*); Yalk. ib. 22. Gen. R. s. 40 (ref. to וירצו, Jer. XXXVIII, 13) מְעַלִּין אותו (or מַעֲלִין, *Hif.*) they bade for him.

Hif. הֶעֱלָה 1) *to raise, bring up.* Makhsh. VI, 1 המַעֲלֶה פֵּרוֹתיו וכ' if one carries his fruits up to the roof, v. כְּנִימָה; Tosef. ib. III, 1. Pesik. R. s. 26 ובקושי הֶעֱלוּהוּ and with hard work they brought him up (out of the pit); a. v. fr.—Esp. *to offer on the altar.* Zeb. XIV, 3 המַעֲלֶה מבשר וכ' he who offers parts of the flesh of a sin offering &c. Ib. XIII, 1 שחט בפנים וה' בחוץ if he slaughtered a sacrifice within the Temple precincts, and offered it without; a. v. fr.—2) *to raise, promote to a higher dignity.* Yoma 20[b], a. fr. מַעֲלִין בקדש ולא מורידין we may promote (a person or thing) to a higher grade of sanctity, but must not degrade. Tosef. Ned. VI, 5 שמעלה . . . מטומאתן which raises (relieves) the unclean from their uncleanness; Ned. 75[b]; Y. ib. X, 42[a]; a. fr.—לא מעלה ולא מוריד, v. יָרַד.—Idiomatic uses: *a*) *to cause to go up from the reader's place* (which was low, v. תְּחִבָּה); *to remove, discharge.* Ber. 29[a] ולא הֶעֱלוּהוּ

king that brings woe upon the unfortunate!; a. e.—*Fem.* (h. form) עֲלוּבְתָּא; עֲלִירְבָתָא. Y. Ber. IX, 13[b], v. אַכְסַנְיָא. Lev. R. s. 37, end; Koh. R. to X, 15, v. סוּחָם II ch.; Tanḥ. B'huck. 5 עֲלַבְתָּא. Gen. R. s. 60, v. חֵירְתָּא II. Ib. s. 56 ברא דעלו, v. עֲלוּב. Y. Shek. V, 48[d] top חדא ע' this poor (animal). Lev. R. s. 5 הירארקטא, v. ע' היא מדינתא וכ'; a. fr.

עֲלִית, עֲלִיָּה f. (עֲלָה) 1) (b. h.) *upper chamber, upper story.* B. Mets. X, 1 הבירת וחצי ע' של שנים the house (lower compartment) and the upper story belonging severally to two persons. Ib. 2 הבירת וחצי ע' נפחתה (not של שנים) if there is a lower story (in which the owner lives) and an upper story (inhabited by a tenant), and the upper story is out of repair. Ib. 3. B. Bath. III, 7. Ned. VII, 4 חנודר מן הבירת מותר בע' he who vows abstinence from 'house', is permitted to use an upper story (v. עִירוֹנִי). Sabb. I, 4 בעֲלִיַּית חנניה וכ' in the upper chamber of Hananiah &c. Keth. 50[b] דברים טובים שנאמרו בע' the good things (in favor of females) that were said at the meeting in an upper chamber; a. v. fr.—בני ע' *sons of heaven, those enjoying the Divine Presence in the hereafter.* Succ. 45[b]; Snh. 97[b].—*Pl.* עֲלִיּוֹת, עֲלִיּוֹת. B. Mets. 117[a] שתי ע' זו וכ' two upper stories, one above the other; a. e.—2) *going up, rising,* opp. יְרִידָה; also *flight of stairs.* Ib. (in Chald. dict.) קבילי עלאי ע' וירידה וכ' ע' when I rented the upper story, I was prepared to go up, but to go up and go down again I was not prepared. Ib. חדא ע' קבילית עלי שתי עליות וכ' Ms. M. (v. Rabb. D. S. a. l. note) I was prepared for one flight of stairs but not for two flights; a. fr.—Esp. *going up to Jerusalem, pilgrimage.* Pes. 8[b] שלא ע' לשמה a pilgrimage not for its own sake; a. e.—*Pl.* as ab. B. Mets. l. c., v. supra.—3) *elevation* (to a higher dignity), *promotion.* Y. Hor. III, beg. 47[a] עֲלָיָתוֹ וכ' יְרִידָה, v. II. Gen. R. s. 68 תהא להם ע' they shall rise (to power). Keth. 61[a] (play on בעלת בעל, Gen. XX, 3) בעליותו של בעל וכ' the wife partakes of the comforts of the husband's higher position, but is not bound to share the restrictions of his lower position, v. עָלָה; a. fr.—4) *carrying up,* esp. *putting on the altar, offering.* Zeb. XIII, 1 חייב על חצי ע' is punishable for the offering (outside of the Temple precincts). Ib. 3; a. fr.—5) (v. עָלָה, c) *neutralization, loss of identity.* Y. Bicc. II, 65[a] top מעשר אין לו ע' tithes (mixed up with secular food) are not neutralized.—6) *the most valuable property* (cmp. עִירִית). B. Kam. I, 4, v. מְעוּלֶּה. Ib. 91[a] רידיא ע' דמרה הוא the compensation for damages which is won by using the noxious ox for ploughing, is equal to a collection from the owner's best possessions, (opp. to מגופו the indemnity collected from a sale of the animal). Ned. 56[a] if one says, בית בביתי ... מראהו ע' I sell thee a room in my house, he may show (assign) to him an upper chamber (v. supra); modified: מאי ע' מעולה וכ' *ʿăliya* means here (he must assign to him) the best room; Men. 108[b]. Keth. l. c. 50[b] ומאי ע' מעלוייא דאב and does *ʿăliya* mean 'of the father's best things'?; a. e.

עֶלְיוֹן m. (b. h.; עָלָה) *uppermost, highest; most high.* B. Mets. X, 2 חצי ע' the owner of the upper story, v. מַעֲזֵרְתָּא. Y. Bicc. II, 64[d] bot. (ref. to הקודש, Deut. XXVI, 13) חקודש חצי ע' it refers to the sacred matter mentioned above (first-fruits, ib. 2, sq.). Maasr. V, 8 זרע לוקח חצי ע' the seed-

and they did not remove him. Ib. טעה ... מעלין אותו if a reader makes a mistake in the twelfth section of the T'fillah (v. מִין III), he must be removed; a. fr.—*b*) (v. Kal, c) *to neutralize.* Ter. IV, 8 תאנים שחורות מַעֲלוֹת וכ' black figs help to neutralize in conjunction with white ones, i. e. the black and the white secular figs are counted together against the admixture of figs of T'rumah whether black or white; a. fr.—*c*) (v. Kal, a) *to account, credit* or *charge.* B. Mets. 69[b] אני אעלה לך סלע וכ' I will give thee credit for one Sela each month (as a compensation for the use of the cow). Ab. II, 2 מעלה אני עליכם וכ' I (the Lord) shall credit you with a large reward, just as if you had accomplished (the good you had intended to do). Ib. III, 7, sq. מעלה עליו הכתוב כאילו וכ' the Bible text (the Lord) charges him as if he had endangered his life (v. חוב). Yoma 81[b] מעלה עליו הכתוב כאילו וכ' it is accounted to his credit, as if he had fasted on the ninth and the tenth; a. fr.—*d*) (v. Kal, e) *to succeed, profit.* Snh. 90[b] חֲשֵׁבְתֵּיהֶם בידכם, v. יַעַל.—*f*) חן ה' *to effect grace; to find favor.* Gen. R. s. 9 הלואי תהא מַעֲלַת חן לפני ... כשם שֶׁהֶעֱלִית וכ' Oh, that thou wouldst find favor before me (please me) at all times, as thou dost now; a. e.—*g*) חֵמָה ה' [*to let anger rise,*] *to become angry.* Ib. s. 93 בשעה שהיה יהודה מעלה ה' וכ' whenever Judah got angry, the hair &c.; a. e.—*h*) (with or sub. ארוכה) *to heal up.* Hull. 77[a], v. אֲרוּכָה II. Shebi. IV, 6 לא שיַעֲלֶה פָּשַׁח, v. פָּשַׁח; a. fr.

Nif. נֶעֱלָה *to be removed, withdraw.* Tosef. Yoma I, 12 בעון ... שכינה נֶעֱלֵית through the sin of bloodshed has the Divine Presence withdrawn (Sifré Num. 161 מסתלקת).

Hithpa. הִתְעַלֶּה, *Nithpa.* נִתְעַלֶּה 1) *to be raised, exalted.* Sabb. 33[b], v. supra; a. e.—2) *to be raised in price, to be bargained for at auction.* Gen. R. s. 40, end (ref. to וַתָּקָם, Gen. XII, 15) מִתְעַלָּה והולכת חד וכ' higher and higher prices were offered for her; one said, I give &c.; Esth. R. to II, 16 (ref. to ותלקח, ib.) מתעלה בליקוחין.

עֲלָא, עֲלֵי ch. same. Targ. Koh. III, 11 עולי ריגלאין (h. form) pilgrims to Jerusalem, v. preced.

Af. אַעְלֵי (v. preced. *Hif.* c) *to balance; to estimate, value* (corresp. to h. ערך). Targ. Job XXVIII, 17; 19. Targ. Y. Lev. XXVII, 8; a. fr.—Part. pass. מַעְלֵי, v. infra.

Ithpa. אִתְעֲלֵי, אִתְעֲלָא, *Ithpe.* אִתְעֲלָא 1) *to be elevated, exalted.* Targ. Ps. XLVII, 10; a. e.—2) *to be lifted up, be relieved of a burden.* Targ. Prov. XIX, 19 כמא דמִתְעֲלֵי וכ' (ed. Lag. מַעֲלֵי, Pesh. מעלא) the more he is relieved, the more he adds to his burden (i. e. the more you attempt to quiet him, the angrier he gets; h. text כי אם תצדל).—[*Ithpe.* אִתְעֲלֵי *to be carried in,* v. עֲלַל.]

עֲלֵי m. (b. h.; עָלָה) *pestle.* Y. Peah I, 17[a] top [read:] כוחש כעלי במכתש, v. כָּתַשׁ. Bets. I, 5; ib. 10[a]; Sabb. 123[a].

עֲלוּבָא, עֲלִירְבָא m. = h. עָלוּב, *humble, poor.* Targ. Prov. XIV, 31 (h. text אביון).—Y. Taan. III, 66[c] top ומה יעביד ע' what should the poor fellow do? Y. Kidd. III, 64[b] top ולינאי ע' את וכ' and you consult poor Jannai (me) in matters of betrothal?—*Pl.* עֲלוּבֵי, עֲלִירְבֵי, עֲלוּבַיָּא. Targ. Prov. XXX, 14.—Lev. R. s. 32, end ואילין ע' מאי אירכפת להון why should these luckless ones suffer (for their parents' sins)?, v. אִכְפַּת. Yalk. Esth. 1056 ביויא על עלוי ... ביויא woe to the

capsules on the tops of *lof* (v. לוֹף), expl. Y. ib. 52[a] bot., v. סָלַל I; a. fr.—*Fem.* עֲלִיוֹנָה. Tanḥ. Tsav 1 (play on עוֹלָה) שהרוא ע' וכ' it is the highest of all sacrifices. B. Bath. 64[a] דיוטא חצ' the upper story. B. Mets. 77[b] יד לוקח על הע' the buyer is at an advantage, has the choice between annulling and insisting on the bargain, opp. על התחתונה, v. יָד.—Lev. R. s. 24, beg. (ref. to Ps. XCII, 9) לעולם ידך בע' thy power is always uppermost, i. e. is always submitted to, whether thou blessest or punishest; Yalk. Ps. 843 על הע'; Y. Ber. IX, 14[b] על הע', לע'; a. fr.—*Pl.* עֲלִיוֹנִין, עֲלִיוֹנִים; f. עֲלִיוֹנוֹת. Ib. 14[a] top חמים הע' the waters from above the earth; a. fr.—Esp. עליונים *heavenly creatures, angels.* Lev. R. s. 9 בראשון ברא מן הע' וכ' on the first he created heavenly and earthly things &c.; בראו מן הע' וכ' he created man so as to make him partake of the nature of the upper creatures and of that of the lower; a. fr.

עֲלִיוּתָא f. (עֲלִי) *height, heaven.* Lev. R. s. 26 מתאמר לי מן ע' I am so ordered from on high; Num. R. s. 19; Tanḥ. Ḥuck. 4.

עַלְיָז m., עַלְיָזָה f. (b. h.; עָלַז) *frolicsome, wanton.* Mekh. B'shall. 4 מלכות הע' the wanton (Roman) government; Yalk. Jer. 300.

עֲלִיזָה f. (preced.) *rejoicing, use of the root* עלז. Pesik. Ronni, p. 141[b]; Ab. d'R. N. ch. XXXIV, end; Cant. R. to I, 4 עֲלָזָה; Yalk. Is. 338 עֲלִיצָה.

עֲלִיאתָא, v. עִילִיתָא II.

עֲלִיוּדָה, v. עֲלִידָה.

עֲלִיתָא, v. עִילִיתָא II, a. עִילָאָה.

עֲלִיל, v. עָלַל.

עֲלִיל m. (b. h.; עָלַל) 1) *entrance.* Sot. 45[a]; Y. ib. IX, 23[c] bot. נמצא בע' לעיר if the slain was found at the entrance to a town (where there can be no doubt as to the nearest place); Tosef. ib. IX, 1 בע' חצר (Var. בחלול של עיר).—2) (cmp. עֲלִילוּת) *reality*; בע' *really, undoubtedly.* R. Hash. I, 5 נראה בע' if the crescent is clearly visible; ib. 21[b] מאי משמע דאתי ע' לישנא דמיגלי הוא, v. גְּלָה; Sabb. 133[b]; Men. 64[a].

עֲלִילָה f. (b. h.; preced.) 1) [*bringing about, causation,*] *dealing, government, disposition.*—*Pl.* עֲלִילוֹת. Ex. R. s. 2, v. עָוַת.—2) (v. עִירְלָה) [*round about way,*] *circumvention, perverseness, insidiousness; pretext, false charge.* Snh. 101[b] שלשה באו בע' three men (Biblical personages) came with indirectness (instead of praying in a straightforward manner). Gen. R. s. 93 מתחלה באת עלינו בע' from the start thou camest against us with insidiousness (trying to find charges against us); Tanḥ. Vayigg. 5; Yalk. Gen. 151. Esth. R. to III, 9 המן ... בע' גדולה וכ' Haman, the wicked, came with great trickery against Israel (tempting them to sin). Ib. באו בע' וכ' they (the Israelites) came with a pretext, saying, let us go to sacrifice (Ex. V, 3). Pesik. R. s. 26 ראה היאך תמצא לו ע' וכ' see how thou canst find a charge against Jeremiah and be revenged on him; a. fr.—*Pl.* as ab. Ex. R. l. c., v. עָוַת. Num. R. s. 20 שלא ליתן לו ע' (not יתן) so as not to allow him any excuses.

עֲלִילוּת f. (preced., v. עֲלִיל 2) *reality.* Gen. R. s. 23 ולמה בחלום הוא לך בע' and why in a dream? here it is for thee in reality.

עֲלִילוּתָא f.=h. עֲלִילָה, 1) *doing, disposition.* Yalk. Ps. 859 הוי בר נשא ... עֲלִילוּתֵיהּ וכ' (not יהוי) O man, how the Merciful deals with thee!—2) *indirectness, perverseness.* Sabb. 88[b] דסגן בע' those who walk perverse ways, opp. בשלימותא.

עֲלִים, v. עֵלֶם.

עֲלִים, עַלִּים m. (preced.) *strong, powerful.* Targ. Job IX, 19.—*Pl.* עֲלֵימִין, עֲלֵי'. Targ. Ps. LIV, 5 (ed. Wil. עֲלֵי'; h. text עריצים).

עֲלִימוּת f. (v. preced.) *strength, vigor.* Y. M. Kat. III, 83[b] bot. עלמות בע' עלמות בזריזות עלמות כאילין עולימתא *'almuth* (Ps. XLVIII, 15) means with strength, ... with quickness, ... like those maidens; Y. Meg. II, 73[b]; Lev. R. s. 11, end בעֲלָמוּת (not בעולמות); Cant. R. to I, 3; Yalk. Ps. 757 בעלמות.

עֲלֵימָן, *pl.* of עוּלֵימָא.

עֲלִיסָה f. (עָלַס) *rejoicing, use of the root* עלס. Pesik. Ronni, p. 141[b]; Cant. R. to I, 4 עלצה; Yalk. Is. 338; Ab. d'R. N. ch. XXXIV, end עליצה; v. עֲלִידָה.

עֲלִיצָה f. (עָלַץ) same, v. preced.

עֲלִיתָא, v. אֲלִיתָא.

עֲלִיתָא, עֲלִי', v. עִילִיתָא.

עָלַל (b. h. עוֹלֵל *Pol. to bring about*) *to go about,* 1) (cmp. סוּר I ch.) *to superintend, be busy.* Koh. R. to VI, 10 מלך ... ומסרו לארים לַעֲלוֹל בו a King that had a vineyard and gave it in charge of a tenant to attend to it (ed. Wil. לעמול).—*Part. pass.* עָלוּל; f. עֲלוּלָה; *pl.* עֲלוּלִים, עֲלוּלִין; עֲלוּלוֹת; [*brought about,*] *liable, likely* (cmp. רָגִיל). Nidd. 7[b] ע' לקבל טומאה likely to catch uncleanness; Tosef. Makhsh. II, 11.—2) (with ל-; cmp. סוּר I) *to ascend, land, enter.* Koh. R. to VI, 5 למה לא עָלַלְתָּה למדינה why didst thou not visit the city?; ואת שירדת ועָלַלְתָּ and thou who didst go down (leave the ship) and visit; (Yalk. ib. 972 עאל, עלת, עיילת, v. עול, a. next w.). Ab. Zar. 71[a] עול תחתי לעוצר go for me to the collector (settle with him).

Hithpa. הִתְעַלֵּל (b. h.), *Nithpa.* נִתְעַלֵּל [*to busy one's self,*] *to sport, abuse.* Gitt. 58[a]; Yalk. Jer. 276; a. e.

עַלַּל I ch. same, esp. (corresp. to h. בּוֹא) *to enter a town, a house* &c.; *to come in* (interch. with עוּל). Targ. Prov. XI, 2; a. fr.—Y. Taan. I, 64[b] bot. מי ע' when he was going home. Ib.[c] top כד דאנא עָלֵיל וכ' when I was coming home from the hill. Ib. כד דאתית לְמֵיעוֹל when thou wert about to go home. Y. Sabb. VI, 8[c] bot. בר קפרא אִיעַלַּל ... מי ע' וכ' B. K. was trying to enter a town; when he

entered it &c. Y. Erub V, beg. 22[b] תלת ... עבר עָלֵיל קומי וכ' thirteen years he spent going in and out before his teacher without need (of his instruction). Koh. R. to I, 3 עָלְלִין ונפקין are brought in and taken out again; a. e.—2) (with שמשא) *to set.* Targ. O. Gen. XV, 12; a. fr.—3) *to be busy, have to do with,* (euphem.) *to sport.* Esth. R. to II, 16 אנא יהיב ... ועלילי עמה I would give one hundred denars to sport with her; Yalk. Gen. 67; (Gen. R. s. 40 ואיתעלל *Ithpa.*).

Pa. עַלֵּיל *to go around searching; to glean.* Targ. O. Lev. XIX, 10 (ed. Berl. תְּעַלֵּיל; ed. Amst. לִיל תְּעַ); Deut. XXIV, 21 תְּעַלֵּיל ed. Berl. (ed. Amst. a. Y. תְּעַלִּיל).

Af. אָעֵיל (fr. עול), אָעוֹל, אַ' *to cause to go in; to carry in, bring in.* Targ. Gen. VI, 19 (Y. ed. Vien. תָּעוֹל). Targ. Ps. LXVI, 11. Targ. O. Gen. XLVII, 24 אָעוֹלֵי ed. Berl. (oth. ed. אַעוּלֵי, verbal noun). Targ. Hag. I, 9; a. fr.

Ittaf. אִיתַּעַל, אִיתַּעַל *to be carried in.* Targ. Job X, 19 אֶתְעַל. Ib. XXI, 32 יִתְּעֵל ed. Wil. (oth. ed. יִתְעַל). Ib. 30 יִתְּעֲלוּן (some ed. יִתְעֲלוּן *Ithpe.*). Targ. O. Gen. XLIII, 18 (Y. מִתְעַל', ed. Vien. מִתְּעַל'); a. fr.

Ithpe. אִיתְּעַלַל, אִיתְּעַלַל 1) same, v. supra.—2) *to attempt entrance.* Y. Sabb. l. c., v. supra.—3) *to busy one's self, to sport.* Gen. R. l. c., v. supra.

עַלָּא, עַלְלָתָא II, **עַלָּל** m., **עַ'** f. (preced.) [*that which is brought in*; cmp. תְּבוּאָה,] *harvest, provision; income.* Targ. Job XL, 20 (h. text בול). Targ. Is. XXX, 23. Targ. Lev. XXV, 21; a. fr.—Hag. 5[a], v. זוּזָא I. Ned. 55[a] פקיד ... מן דנהר פניא עַ' left in his will that they should give Raba thirteen thousand Zuz out of the *'ălalta* (income) of N'har Pania; תיבר מיקריא עַ' what is understood by *'ălalta*? Ib. עַ' כל מילי משמע ... תבואה by *t'buah* (=חבואת שדה) we understand only the five kinds of grain, by *'ălalta,* anything (income). Ib. שכר בתים ... כיון דפתחן לאו עַ' הוא וכ' how about the rent from houses or ships? Shall we say, because their value is diminishing by wear and tear, it cannot be called *'ălalta* (income), or is it to be called *'ălalta,* because the diminution is not noticeable?; a. e.—*Pl.* עַלְלָן, עַלְלָתָא. Targ. Y. II Deut. XIV, 22. Targ. O. Gen. XLVII, 24 עַלְלָתָא ed. Lsb. (ed. Berl. עַלְלָתָא; oth. ed. עַלְלָתָא, *sing.*); a. e.

עָלַם I (v. אֲלַם) 1) *to surround, tie up.*—2) *to be strong.*

Pi. עִילֵּם *to tie up.* Yalk. Prov. 946 quot. fr. Y'lamd. (ref. to וחושך, Prov. X, 19) לא אמרתי שתְּעַלֵּם פיך וכ' I did not say that thou must tie up thy mouth and sit in silence, but restrain thy lips from &c.; Yalk. Num. 738 שתְּאַלֵּים. Num. R. s. 14 (ref. to Gen. XLIX, 22) שעִי' עינו מאשת וכ' he closed his eye not to look at the wife &c. (v. עָלַם II, *Hif.*).

עֵלִים, עֵלֵם ch. same, *to be strong.* Targ. Ps. XXXVIII, 20. Targ. Josh. I, 6; a. e.—Denom. עִילֵּם, fr. which imperat. עִילַּמוּ, עִילַּם. Targ. O. Deut. XXXI, 6; 7; 23 ed. Berl. (Regia עַלִּימוּ, עַלִּים, v. Berl. Targ. O. II, p. 59). Targ. I Chr. XXII, 12 (13); a. e., v. אֲלַם.

Pa. עַלֵּים 1) same (denom. of עִילֵּם), v. supra.—2) *to strengthen.* Targ. Ps. XXVII, 14. Targ. Y. Ex. XIV, 27 (h. text וינער, v. Mekh. B'shall., s. 6).

Ithpa. אִתְעַלֵּים, *Ithpe.* אִתְּעַלֵּים 1) *to be strengthened.* Targ. Ps. XXXI, 25.—2) *to be tied, to join, conspire.* Targ. II Chr. XIII, 7 (h. text וירתאמצו).

עָלַם II (b. h.; v. preced.) [*to surround, tie up,*] *to conceal.* Yalk. Cant. 981, v. infra.—Part. pass. עָלוּם; f. עֲלוּמָה; *pl.* עֲלוּמִים, עֲלוּמִין; עֲלוּמוֹת. Ab. Zar. 35[b] (play on עֲלָמוֹת, Cant. I, 3) קרי בירה עלומות read it *'ălumoth* (secret things).

Pi. עִילֵּם same. Part. pass. מְעוּלָּם; f. מְעוּלָּמָה; *pl.* מְעוּלָּמִים, מְעוּלָּמִין; מְעוּלָּמוֹת. Midr. Till. to Ps. XLVI, 1 (play on עלמות, ib.) מע' הן חדברים וכ' the things we saw are hidden, we know not what we saw.

Nef. נֶעֱלַם, *Hithpa.* הִתְעַצֵּם, *Nithpa.* נִתְעַצֵּם *to be concealed, to escape; to hide one's self.* Num. R. s. 20 אין כל דבר נ' ממך nothing is unknown to thee. Y. Pes. VI, beg. 33[a] נֶעֱלְמָה הלכה ממנו the law escaped his memory; Bab. ib. 66[a] נִתְעַצְּמָה. Y. Yoma III, 40[d] bot. לא ... מִתְעַצֵּם מחן they did not move from there before it (the pronunciation of the Tetragrammaton) escaped their memory again. Y. Ab. Zar. IV, 44[b] top עד שיִתְעַצֵּם מעיניהם until he is left out of their sight. Y. Ber. IV, 8[a] ואל תִּתְעַצֵּם מתחינתנו do not hide thyself (turn away) from our prayer; a. fr.

Hif. הֶעֱלִים 1) *to conceal.* Ex. R. s. 1 (ref. to תעלמת Ex. II, 8) שהֶעֱלִימָה וכ' she kept her own secret. Cant. R. to I, 3 (play on עלמות, ib.) על שהֶעֱלַמְתָּ מהם יום וכ' because thou hast concealed from them the day of death and the day of consolation, they love thee; על שהעלמת מתן וכ' because thou hast concealed from them the reward of the righteous &c.; Yalk. ib. 981 שעָלַמְתָּ (Kal); Midr. Till. to Ps. IX; a. fr.—2) (v. עָלַם I) הע' עינים *to close the eyes, to lose sight of.* Y. Ab. Zar. IV, 44[a] bot. Sot. 10[b] ואל תַּעֲלֵם עינך ממני do not avert thy eyes from me. Tosef. Peah IV, 20; B. Bath. 10[a], a. e. מן הצדקה המעלים ... who closes his eyes to charity; a. fr.

Hof. הוּעְלַם *to be concealed.* Koh. R. to III, 11 (play on הָעֲלָם ib.) ה' מהם שם וכ' the pronunciation of the Tetragrammaton was concealed from them.

עֶלֶם I m. (preced.) 1) *secret.* Y. Yoma III, 40[d] bot.; Pes. 50[a] (ref. to לעלם, Ex. II, 15) לע' כתיב it is so written that you may read *l'elem* (this is my name for secrecy).—*Pl.* עֲלָמוֹת. Midr. Till. to Ps. IX, 1 (play on עלמות, ib.) על הע' שהבן עושה וכ' on the secret sins which the child (of God) commits and which the Day of Atonement comes to atone for &c.—2) *forgetfulness,* v. הֶעְלֵם.

עֶלֶם II m. (b. h.; עָלַם I) [*vigorous,*] *lad.* Yeb. 76[b] (ref. to I Sam. XVII, 55, sq.) תחם קרי ליה נער והכא קרי ליה עַ' וכ' there he calls him young man, and here, lad! He thus said to him, חלכה נתעלמה ממך thou hast forgotten the law (v. preced.). Snh. 95[a] (in Chald. dict.) ע' אירחי לי עֶלֶמָא, v. עָלְמָא.—*Fem.* עַלְמָה. Ex. R. s. 1, v. עָלַם II.—*Pl.* עֲלָמוֹת. Cant. R. to I, 3 חלים לפניו כע' they dance before him like maidens; Koh. R. to I, 11. Y. Meg. II, 73[b] (in Chald. dict.) כאילין ע', v. עַלְמוּתָא; a. e.

עָלַם III, **עָלְמָא, עַלְמָא, עַל'** m. = h. עוֹלָם, *eternity, world* &c. Targ. Gen. IX, 16. Targ. O. Ex. XXI, 6. Targ. Ps. LXI, 7; a. v. fr.—R. Hash. 31[a] שירתא אלפי שני חור ע' וכ' the world shall last six thousand years, and one thousand years it will be waste. Gitt. 56[b], v. חֲשַׁב; a. v. fr.—Midr. Sam. ch. XXIV; Yalk. ib. 139 ע' דשקר the world of false-

hood (this world); Lev. R. s. 26 (some ed. עולם, h. form); ע' דקושטא the world of truth (the hereafter). Sot. 10b, a. fr. ע' דאתי the world to come (=h. עולם הבא).—בית ע' the house of eternity (euphem. for 'the house of death') *burial ground, cemetery.* Lam. R. to I, 5. Lev. R. s. 12, beg.; a. e.—Kidd. 80b אינשי דע' common people (opp. to scholars).—ע' כל, כולי ע' (abbrev. כ"ע), v. כּוֹלָא. Ber. 36b כ"ע לא פליגי all the authorities mentioned agree; a. v. fr.—בְּעַלְמָא *in a general way, merely.* Targ. Y. Lev. XXVI, 24; 28.—Sabb. 103b, v. בגלטורי. Ib. 9b להזיע בע' merely to sweat (not to bathe); לעיוני בע' merely to examine (not to do any labor); a. v. fr.—*Pl.* עָלְמִין, עָלְמַיָּא; constr. עָלְמֵי. Targ. Ps. IX, 8. Targ. O. Ex. XV, 18; a. fr.—Targ. Is. XLII, 11 בחי עַלְמַיהוֹן *their graves* (v. supra).

עַלְמָה, v. עֶלֶם II.

עַלְמוּת, v. עֶלְמוּת.

עֶלְמָא, *pl.* עָלְמִין, v. עוֹלָם.

עַלְמִין pr. n. pl. *'Almin* (Elymais, Neub. Géogr. p. 381). Snh. 94a אמרי כי מטו ע' כי עלמין when they (the exiles) came to 'Almin, they said, it is like our world (Jerusalem; Rashi: like the house of *eternities*, the Temple).

עַלְמַת pr. n. pl. *'Almath* (Youth). Targ. II Sam. III, 16 (ed. Wil. עַלְמָת); ib. XVI, 5 (h. text בחורים).

עָלַע, v. עלע II.

עִי, עָלְעָא, עַלַע f.=h. צֵלָע, *side, rib.* Targ. O. Gen. II, 22 (Y. ed. Vien. עִילָאָה); ib. 21 (עַלָּאָה).—Trnsf. *beam, board.* Targ. Y. II Gen. XLIV, 19 ע' מן בית אבא a board of my father's house (a member of the family &c.).—*Pl.* עִילֵי, עִלְעִין. Targ. Gen. III, 21.

עִי, עִלְעוֹל c. (עִלְעֵל I) *whirlwind, hurricane.* Cant. R. to III, 4 (ref. to כסופות, Is. XXI, 1) אין לך ע' קשה יותר מן העי' הזה ... ומכסיף וכ' there is no wind more vehement than that which comes from the north and rises and makes pale the creatures in the south.—*Pl.* עִי', עִלְעוֹלִין. Koh. R. to VII, 1 [read:] כמה ע' הרא מזדווגת how many storms the ship may encounter.

עִלְעוֹל, עַלְעוֹלָא ch. same. Targ. Is. XXIX, 6 (h. text רעם). Targ. Job IV, 15 (h. text שערת!); a. fr.—Trnsf. *misfortune, trouble.* Targ. Y. I Num. XXI, 14 דסגרורותא ע' the misfortune of leprosy (h. text סופה; v. Ber. 54a bot.). Targ. Job XXXVIII, 1 ע' דצפרא; ib. XL, 6 עַלְעוֹלְיָתָא (ed. Lag. עַלְעוֹלְתָא).—*Pl.* עַלְעוֹלִין. Targ. Jer. IV, 13. Targ. Ez. XIII, 11; a. e.—Y. Ber. II, 5a אתון רודין וע' וכ' (ed. Krot. עַלְעוֹלֵי) winds and storms (demons) came and tore him away from me; Lam. R. to I, 16.

עַלְעוֹלְתָא, עַלְעוֹלְיָתָא f., v. preced.

עַלְעִיתָא f. (=עִלְעִלְתָא, v. עִלְעֵל, a. עִירְלָה) *pretext, opportunity.* Targ. II Esth. I, 16.

עִירֵל, עִלְעֵל I (reduplic. of עָלַל) *to drive about, hurl.* Kil. VII, 7 הרוח שעִלְעֲלָה וכ' if a wind cast grape vines over standing grain.

עַלְעֵל ch. same. Targ. Job XXVII, 21.

עִי, עִלְעֵל II (transpos. of לעלע, reduplic. of לוּשׁ; cmp. געגע) *to sip.* Hull. 22b משיעִלְעֲלוּ Ar. (ed. משיעלעו) when they are old enough to sip (expl. ib. by ref. to ריעלעו, Job XXXIX, 30; misinterpreted by Abayi, as if fr. עָלְעָא, *to bleed from the side*, when the wing is severed); Tosef. ib. I, 15 משעלעלו ed. Zuck., read with Var. משעילעלו.

עָלַף I (b. h.; cmp. עָלַם I, II), *Pi.* עִילֵּף *to enclose, encase* (cmp. Arab. *galaf*).—Part. pass. מְעוּלָּף; f. מְעוּלֶּפֶת. Gen. R. s. 54 חמע' מבין שני וכ' thou (Ark) encased between the two Cherubs; (Midr. Sam. ch. XII חמפוארה בשני כרובים; Ab. Zar. 24b מפוארת בעדי עדיים).

עָלַף II (b. h.; cmp. חלף) *to turn, change.*

Hithpa. הִתְעַלֵּף, *Nithpa.* נִתְעַלֵּף (interch. with הִתְעַלְּפָה, formed fr. a noun עלפה, v. Ez. XXXI, 15) 1) *to change off, take turns.* Tosef. Taan. I, 8 ולא היו מִתְעַלְּפִין עליה וכ' they did not change off (in watching) over it, but one sat &c.—2) *to be overcome, faint, swoon.* Ḥull. 3b שחט לפנינו ... ולא נ' when he cut in our (the judges') presence, without being overcome (his hand not trembling); ib. שמא יִתְעַלֵּף (Ar. יִתְעַלְּפָה) lest his hand tremble; ib. ברי לי שלא נִתְעַלַּפְתִּי I am sure that my hand did not tremble. Sabb. 9b שמא יתעלפה he may swoon (in the vapor bath). Nidd. 69b שמא יתעלפה he may be in a swoon (and not really dead). Midr. Sam. ch. XXIII ומִתְעַלְּפִים, v. עוּף I; a. e.

Pa. עִילֵּף same. Part. מְעִילֵּף; f. מְעִילֶּפֶת; *pl.* מְעִילְּפִים, מְעִילְּפוֹת. Mekh. B'shall. Shir., s. 6 לא מוציאין ולא מכניסין מע' מרירת הים neither inhaling nor exhaling, being overcome by the smell of the sea; Yalk. Ex. 248; Yalk. Job 927.—Cant. R. to V, 14 (ref. to מעלפת, ib.) כחן מעולם וכ' (through the study of the Law) the strength of man is broken, though it had been as hard as sapphires; [prob. to be read: מְעַלְּפָת (*Pi.*) it makes faint &c.].

עַלַּף ch. same; *Pa.* עַלֵּף *to be overcome with weakness.* Ḥull. 3b לעלופי לא חיישינן we do not apprehend a sudden weakness of hands in slaughtering.

עִלְּפָה, v. עֲלַף II.

עָלַץ (b. h.) *to rejoice.* Erub. 53b.

עַלְצָה, v. עֲלִיצָה.

עַלְקָה, עַלְקָא, v. עֲלוּקָה, עֲלוּקָא.

עַלַּת f. (עלל) [*turning about,*] *ladle.* Erub. 53b (in enigmatic speech) יעדי ע' נקפת וכ', v. נָקַף I. Ib. [read:] כתר ... ותיקפי ע' בכד וכ' (v. Rabb. D. S. a. l. note) shall the crown (stopper) of another (jug) be removed, that the ladle may float like a ship &c.?

עָלְתָא, עֹלְתָא f.=h. עוֹלָה, *burnt offering.* Targ. Gen. XXII, 2; a. fr.—Targ. O. Num. XXVIII, 10, a. e. עָלַת constr., ed. Berl. (oth. ed. עֹלַת; Y. עוֹלַת); Targ. Y. ib. 6 עֲלַת.—*Pl.* עָלְוָן, עָלְנָן, עִלְּוָן, עִלְּנָן, עַלְוָן, עַלְנָן. Targ. Ps. LXVI, 13 (not עֲלַוָּן). Ib. 15; a. fr.

עִם (b. h.; v. עַם) *junction*; (prep.) *with, near*. Sabb. I, 8 עם השמש with the sun, i. e. as long as the sun shines, before sunset. Ib. II, 7 עם חשירכה, v. חֲשִׁירָה. Ber. 7ª ותתנהג עם בניך וכ' and deal with thy children mercifully. Snh. 23ª מי חותם עִמָּהֶן who is to sign as witness with them; a. fr.

עִים, עֵם ch. same. Targ. O. Gen. XXV, 11. Targ. Ps. LIV, 2 עִימְנָא Ms. (ed. גַּבָּן). Targ. Job XXXII, 6 עִימְכוֹן Ms. (ed. יַתְכוֹן); a. fr.

עַם m. (b. h.; עמם *to press, crowd, join*) *gathering, crowd, people*. Snh. 94ᵇ, v. עָרַם. Men. 53ᵇ לעם ... רבא זה let 'this one' (Moses) come and receive 'this' (the Law) ... for 'this people' (Israel); a. fr.—עם הארץ, v. אֶרֶץ.—*Pl.* עַמִּים *gentiles*. Sabb. 14ᵇ, a. fr. על ארץ הע' concerning (importations from) heathen countries. Y. Shebi. VI, 36ᵇ bot.; a. fr.—V. עַמָּם.

עַם, עַמָּא ch. same. Targ. Gen. XII, 2. Targ. Ez. XLV, 16. Targ. Cant. VI, 5; a. v. fr.—Erub. 14ᵇ, a. e. מאי ע' דבר, v. דָּבָר. Y. Kil. V, 29ᵈ bot. ע' כל; Y. Yeb. XIII, beg. 13ᵇ כל עַמָּה, a. fr., v. כֹּל. Sot. IX, 15 עם הארץ = ע' דארעא, ignorant people; a. fr.—Pl., v. עַמַּי II.

עַמָּא, v. עַמַּי.

עַמָּה, עַמָּא f. = אוּמָּא, *leaven*; trnsf. *passion*. Esth. R. introd.; Gen. R. s. 16, v. נָשַׁם.

עַמָּאוֹס (עַמָּאוּס), v. עִרְמָעוּם.

עַמָּאיק, עַמָּאוּקוֹ, v. עִמְקוֹ.

עָמַד I = אָמַד, *to estimate*. Y. Naz. IX, end, 58ª; Y. Snh. IX, 27ª bot., עָמְדוּהוּ, v. אָמַד.

עָמַד II (b. h.) 1) *to stand, stand up, rise; to remain, endure; to be ready*. Ber. V, 1 אין עוֹמְדִין להתפלל וכ' you must not stand up (make ready) for prayer, &c., v. כּוֹבֵד. Ib. I, 2 שכן דרך לעמוד וכ' ... לַעֲמוֹד for princes generally rise at three hours. Ib. 3 (expl. ובקומך, Deut. VI, 7) בשעה שבני אדם עוֹמְדִים at the time when people get up (in the morning). Kidd. 71ª עומד בחצי ימיו עוֹמֵד a middle-aged man. Y. Snh. VIII, 26ᵇ בדין ע' stood before court. B. Mets. 47ᵇ מי שאינו עומד בריבורו who does not stand by (keep) his promise. Kil. IV, 4 העומד that part of the fence which is unimpaired, opp. פרוץ. Neg. I, 3, sq. העומד the leprous spot which remained in its place (Lev. XIII, 28). B. Bath. 60ᵇ יכולין לעמוד בה, v. גְּזֵרָה. Ex. R. s. 2 בקש משה שיַעַמְדוּ וכו' Moses prayed that from him should rise priests and kings; a. v. fr.—Esp. uses: ע' על *a) to understand*. Y. Shek. I, 45ᵈ, v. אוֹפֶן; a. e.—*b) to insist upon*. Meg. 28ª לא עָמַדְתִּי על מדותיו, v. מִדָּה. Kidd. l. c. מַעֲמִיד על מדותיו *Pi.* (Rashi מַעֲמִיד *Hif.*)—*c) to be reduced to*. Y. Ber. II, 5ᶜ ע' על חמשים it came down to fifty; a. fr.—2) (of liquids) *to settle, become consistent*. Ab. Zar. 35ᵇ חלב טהור עומד milk of a clean animal curdles (can be made into cheese or butter).—3) (of blades) *to become dull* (without being notched). Bets. 28ᵇ סכין שעָמְדָה מותר וכ' a slaughtering knife which has become dull may be sharpened on the Holy Day.—4) עוֹמֵד ל- *standing ready, designated for*. Pes. 13ᵇ, a. fr. כל העומד לזרוק וכ' whatever is ready to be sprinkled, is considered as if it had been sprinkled. Keth. 51ª top; a. fr.—5) ע' ב- *to resist*. Cant. R. to VII, 8 כל ... לעמוד בזנות he who can resister the temptation of lust; כאילו עומד בשתיהן as if he resisted both; a. e.

Hif. הֶעֱמִיד *to cause to stand, to place; to restore, preserve; to beget, produce*. Y. R. Hash. I, 57ᵇ top הַעֲמִידוּ בימה put the dais up (to hold court). Tam. V, 6 הרה מַעֲמִיד וכ' made the unclean priests stand in the eastern gate. Yeb. 62ᵇ הם הם הֶעֱמִידוּ תורה וכ' it was they who preserved the law (tradition) in those days. Ab. I, 1 הַעֲמִידוּ תלמידים rear many scholars. Num. R. s. 14 ה' בנים הרבה begot children. Koh. R. to I, 4 מה היא עומדת מַעֲמֶדֶת what does *ʿomadeth* (ib.) mean? She (the earth) preserves, v. תִּפְקִיד. Gen. R. s. 90 שכל ארץ וארץ מעמדת פירותיה each ground preserves its own fruits (when put into the ground). Ib. דברים שהן מַעֲמִידִין substances which conserve, v. קִטְמִית; a. fr.—2) *to change the standing of; to enlarge; to reduce*. Meg. 15ᵇ שתי אמות הרה והֶעֱמִידוּ על וכ' it was two cubits long, and he extended it to twelve. Macc. 24ª (of the 613 laws of the Torah) בא דוד והֶעֱמִידָן על וכ' David came and brought them down to eleven (Ps. XV); בא עמוס והעמידן על אחת Amos came and reduced them to one (Am. V, 4).—3) ה' (על) עצמו *to contain, check one's self*. Snh. 72ª אין אדם מעמיד עצמו על ממונו no one will restrain himself from defending his property. Ib. 93ᵇ מַעֲמִידִין על עצמם בשעה וכ' they restrained themselves when they had a human need.—4) (of liquids) *to make consistent, curdle*. Ab. Zar. II, 5 מעמידין אותן בקיבת נבלה they make the cheese by putting into the milk rennet from an animal not ritually slaughtered. Orl. I, 7 המעמיד בשרף הערלה if one curdles milk by means of a resinous substance (an acid) from an 'uncircumcised' tree (v. עָרְלָה); a. e.—5) ה' על חזקתו *to let a thing stand on the basis of its presumptive condition, to assume that the ordinary condition has not changed*. Nidd. 2ª חֲעַמֵּד אשה על חזקתה assume that the woman has not changed her presumptive condition (of cleanness); העמד דבר על חזקתו assume everything to remain unchanged (until a change is proven). Keth. 75ᵇ; a. fr.—6) ה' על מדותיו (sub. עצמו), v. supra.

Pi. עִמֵּד 1) (sub. עצמו) *to insist*. Kidd. 71ª, v. supra.—2) *to place*; part. pass. מְעוּמָּד, q. v.

***עָמַד** ch. same, *to stay, dwell*, v. עָמַר II.

Pa. עִמֵּד *to place*; part. pass. מְעֻמָּד. Targ. Y. Gen. XXVIII, 13, v. עָתַד.

עוֹ', עֶמֶד m. (b. h.; preced.) *stand*. Tanḥ. Vayiḳra 8 עמוד במקום עומדך stay where thou standest.

עֶמֶד I m. (v. עָמַד II, 2) *urin-soaked dung*. Gen. R. s. 39 דָּהוֹן, v. בית הע'.

עֶמֶדָה or **עֶמֶד** II m., **עֶמֶדָה** I f., v. עוּמָּד.

עֶמֶדָה II f. = הַעֲמָדָה, q. v.

עמדת, Y. Sabb. IX, 11ᵈ, v. עֲמִידָה I, a. עֲמִילָא.

עַמָּה, v. עִמָּא.

עֻמָּה, v. עִמָּא.

עָמָה, v. עמי.

עַמּוּד m. (b. h.; עָמַד II) 1) *column, stand.* Ex. R. s. 1 אדם ... ועומד ע' חשן an ivory column. Y. Ber. IX, 13[a] אחורי הע' וכ' a man enters a synagogue and stands behind a stand praying silently, and the Lord listens. Bab. ib. 28[b] (of R. Joḥănan) ע' חרמיני thou right-hand pillar (cmp. I Kings VII, 21). Ex. R. s. 2, end (ref. to חנני, Ex. III, 5) במקום עמודו של עולם וכ' thou standest in the place of the pillar of the world; Abraham said, here am I, and so dost thou; Tanḥ. Sh'moth 19; a. fr.—Trnsf. (v. מַעֲמָד) *the group of people belonging to the ma'ămad.* Y. Taan. IV, 67[d] bot.; Y. Pes. IV, beg. 30[c].—2) *cylinder around which a scroll is rolled, handle.* Yad. III, 4 אינו ... עד שיעשה לו ע' does not make the hands unclean, until he fastens a handle to it. B. Bath. 13[b] כדי לגול ע' blank margin wide enough to roll around the cylinder. Ib. 14[a] ... ספר תורה ועושה לו ע' אילך ואילך a scroll of the Law is rolled (on both sides) towards the middle of it, therefore it must have a handle on each side; Y. Meg. I, 71[d]; a. fr.—*Pl.* עַמּוּדִין, עַמּוּדִים. Ib.[c] top; Snh. 22[a], v. וא"ו; a. e.—3) ע' השחר *the morning dawn.* Ber. I, 1; a. fr.—4) *the fecal mass in the rectum;* also *the jet of urine when being discharged.* Ber. 62[b]; 25[a] ע' דחווזד וכ' a suppressed discharge produces dropsy. Ib. כנגד ע' בלבד only in the sight of urine at its discharge; a. e.—5) (bot.) *the central stalk of onions* &c., *the scape.* Ukts. I, 2 הע' שהוא מכוון וכ' the scape as far as it is surrounded by the edible part, the scape within the bulb; ib. 3 הע' שאינו מכוון וכ' that part of the scape which protrudes above the bulb.—[B. Bath. IV, 5 עמודין, v. עֲכִירִים.]

עַמּוּדָא, עַמּוּד I ch. same, 1) *column, stand.* Targ. Y. Gen. XIX, 26. Targ. Ex. XIII, 22; a. fr.—עמוד קריצתא =h. עמוד השחר, v. preced. Targ. Y. Gen. XXXII, 25.—Keth. 17[a] אירפסיק ע' דנורא וכ' a column of fire was interposed between him and the rest of the world; ib. 77[b]; a. fr.—*Pl.* עַמּוּדֵי, עַמּוּדַיָּא, עַמּוּדְרָא. Targ. Ez. XLII, 6. Targ. Y. Gen. XLVI, 28; a. fr.—Ber. 8[a] לא מצלו אלא בינו ע' וכ' they prayed only between the columns (or stands, of the building) where they used to study; ib. 30[b]. Gen. R. s. 34, end; Yalk. ib. 61, v. מַזְגָּא II; a. fr.—2) *continuous flow, jet.* Ab. Zar. 73[a] צירצור קטן דלא נפיש עמודיה a small bottle the jet from which is not large; חבית דנפיש עמודה (not עמודיה, v. Rabb. D. S. a. l. note 400) a jug whose jet is large.

עַמּוּדָא II pr. n. pl. *'Ammuda (Stand),* near Cæsaræa. Y. Dem. II, 22[c] bot. פונדקא דע' the inn of 'Ammuda.

בְּנֵי עַ', עַמּוֹן m. (b. h.) pr. n. gent. *Ammon,* a people descended from Ben Ammi, the son of Lot; mentioned chiefly in connection with Moab. Pes. 119[a] בני ע'. Yad. IV, 3 ומואב מעשרין וכ' ע' Jewish inhabitants of the land of A. a. M. must give the poor man's tithes in the Sabbatical years; Yeb. 16[a]; Ḥag. 3[b]. Gitt. 38[a]; Ḥull. 60[b], v. סִיחוֹן; a. fr.

עַמּוֹנִי m., **עַמּוֹנִית** f. (b. h.; preced.) *Ammonite.* Y. Snh. X, 28[d] top חיין הע' שהוא קשה Ammonite wine which is strong; Bab. ib. 106[a]. Yeb. VIII, 3. Ib. 69[a], a. e. עמוני ולא עמונית a converted male Ammonite is excluded from intermarriage, but not a female, v. מוֹאָבִי; a. fr.

עִמּוּם, v. עִרְמֵעוּם I.

עָמוּס, v. עָמַס.

עָמוֹס (b. h.) pr. n. m. *Amos,* the prophet. Macc. 24[a], v. עָמַד. Lev. R. s. 10, beg. שלחתי את ע' וכ' I sent Amos, and they named him Psellos (stammerer), v. עָמַס; Koh. R. to I, 1; Pesik. Naḥ., p. 125[b]; Yalk. Is. 307. Ned. 38[a]; a. e.

עֲמוּקָה m., **עֲמוּקָה** f. (b. h. עָמֹק; עָמֵק) *deep, low;* (of color) *light-shaded* (which in the perspective looks lower, while the darker shade appears to protrude). Sifra Thazr., Neg., ch. I מה לשון עמוק עמוקה כמראה החמה שהם עמוקים מן הצל what does 'deep' (Lev. XIII, 2, sq.) mean? A depression, like the sun-lit spots (in a painting &c.), which have the semblance of being deeper than the shaded spots (which appear to be raised); Ḥull. 63[a] כמראה חמה העמוקה מן הצל; Tosef. Neg. I, 5 מראה ע' שבהן כמראה חמה בצל the lower shade among them is like the reflection of light on a shaded spot. Y. Succ. III, 53[d] (expl. אדמדם שבאדומים) מרחשת ע' זהורית 'low' (light) crimson. Men. X, 8, a. e. *marḥesheth* is a deep pan, v. מַחֲבַת; a. fr.—*Pl.* עֲמוּקִים, עֲמוּקִין; עֲמוּקוֹת. Sifra l. c.; a. e.—עֲמוּקָה f. (as a noun) *depression.* Ib.

עִמּוּר, v. עִרְמוּר.

עַמּוּרָא, Y. Sabb. IX, 11[d] some ed., v. עַמִּילָא.

עַמּוּרָאָה m. (denom. of עַמָּרָא) *wool-dealer.*—*Pl.* עֲמוּרָאֵי. B. Bath. 22[a] (Ms. H. עַמְרוּרֵי, v. Rabb. D. S. a. l. note).

עָמִי, עָמָה (cmp. עמם) *to be dark, dim, faint.* Tanḥ. Yithro 13 קולו ע' וכהה the sound he produces becomes fainter and duller (the longer he blows); Yalk. Ex. 284 קולו ע', opp. מגבירה.

Hif. הֶעֱמָה *to become faint.* Tanḥ. Haăz. 7 (play on העמה כחו ... וגמל וכ', Num. XIII, 12) עַמִּיאֵל בן גְּמַלִּי his strength failed him, because he said ..., and he brought it upon himself that he did not enter Palestine.

עָמָא, עֲמֵי ch. same, *to be dim;* trnsf. *to be faint, grieved.* Targ. Lam. IV, 1 (ed. Amst. עְמָא). Targ. O. Lev. XIII, 6; 56 עָמָא ed. Berl. (oth. ed. עַמְרָא; Y. עַמָּא). Ib. 26 עָמְרָא ed. Berl. (oth. ed., a. Y. עַמְרָא).—Targ. Is. LXI, 3. Targ. Ez. XXI, 12 וְתִתְעַמֵּי ed. Wil. (ed. Lag. וחתעמי, read וְתִרְעַמֵּי; Ar. וְיִתְעַמֵּי, *Ithpe.*).—Targ. Is. LIX, 11 עָמֵינָא (ed. Lag. עמנא; ed. Wil. עסינא; h. text נֶהֱמֶה).—Lam. R. to IV, 1 איך עמא וכ' how has the gold become dim (transl. יועם ib.). Ber. 53[b] דעָמְיָא ואזלא when the flame is growing dimmer and dimmer.—Hull. 38[a] קלה ע' her voice is getting fainter, opp. עבי is strong.

Ithpe. אִיתְעֲמֵי, אִתְעֲמֵי *to become faint,* v. supra.

עַמְעָא f. (preced.) *dimness, twilight.* Ruth R. to I, 17 (קטן וגדול) לעידן ע' at twilight time; (Koh. R. to IX, 4 לעידן רמשא).

עַמִּירָא, עַמִּירָה I f. (עמר *Hif.*) [*concrete,*] *urine-soaked dung.* Gen. R. s. 39, end, v. דָּהוֹן; Yalk. Josh. 17

עָמִיק, עֲמִיק I m.=h. עָמֹק, *deep*, (of color) *faint, light-shaded.* Targ. Lev. XIII, 3; a. fr.—Trnsf. *obscure, indistinct; profound.* Targ. O. Ex. IV, 10 (h. text כבד). Targ. Is. XXXIII, 19.—*Pl.* עֲמִיקִין, עֲמִיקֵי. Targ. Prov. XVIII, 4. Ib. XXV, 1. Targ. Ps. XCII, 6. Targ. Ez. III, 5 ed. Lag. (ed. Wil. עֲמִיקֵי); a. e.—*Fem.* עֲמִיקְתָּא, עֲמִיקָא. Targ. Prov. XXV, 3. Ib. XXII, 14 (ed. Wil. עֲמִיק); a. e.—Taan. 23b [read:] בדוכתא ע' צניעא (v. Rabb. D. S. a. l. note 400) in a depressed, retired place. Gen. R. s. 63; Yalk. ib. 110 מילתא ע' הוא דין this (that the name Israel includes Abraham) is a deep word (because it explains Ex. XII, 40; v. אִיסּוֹפּוֹלִיטָרָא).

עָמִיק, עֲמִיק II m., עֲמִיקְתָּא f. (preced.; cmp. עָמוּק) *dark inflamed spot, rising, swelling.* Targ. O. Lev. XIII, 43; ib. 10 (h. text שאת), v. עֲמָקָא.

כְּפַר ע', עֲמִיקוֹן, עֲמִיקוּ, v. עִמְקִי.

עֲמִיקְתָּא, עֲמִיקָא, v. עָמִיק I, II.

עָמִיר m. (b. h.; עָמַר) *tuft, spike*, esp. *ear of grain*; (mostly collective) *sheaves.* Sabb. VII, 4 חמוציא ... ע' וכ' he who carries out ears (fit for fodder) as much as a lamb's mouthful. Tosef. Dem. I, 17. Sifra K'doshim, Par. 1, ch. III leave for the poor תלתן בע' fenugrec in the spikes; Y. Peah IV, beg. 18a. Tosef. Shebi. II, 13 פול המצרי שזרעו לע' Egyptian beans which one planted for the sake of the spikes (as fodder). Y. B. Bath. V, beg. 15a בשזרעו לע' (not משזרען) when he planted the fenugrec for the spikes, opp. לזרע. Tosef. Succ. I, 4, v. פִּקְרִיעַ I; a. fr.

עֵי, עָמִירָא ch. same. Targ. Am. II, 13. Targ. Mic. IV, 12; a. e.—Targ. Prov. XXVII, 25 (h. text חציר; v. Syr. עמיר, P. Sm. 2921).

עמירה, Yalk. Josh. 17, v. עֲמִידָה I.

עָמִית f. (b. h.; =עממית, v. עָמָם) *nationality, community*; (sub. איש) m. *country-man, associate, fellow.* Shebu. 30a (expl. עמיתך, Lev. XIX, 15) עִם שֶׁאִתְּךָ וכ' the people joined to thee in the Law and in duties. Ib. עולא ʿUla, our friend, fellowman in the Law &c. חבירנו ע' וכ'

עָמַל I (b. h.) *to labor, take pains; to be wearied.* Deut. R. s. 11 זו היא שילום ... שעָמַלְתִּי וכ' is this the payment for the service of forty years during which I worked hard, until they became a holy and faithful people? Yalk. Prov. 950 מדבר בעוֹמְלֵי תורה it refers to those studying the Law industriously; Tanḥ. ed. Bub., Mick. 2 בעֲמֵלֵי; a. fr.—Part. or adj. עָמֵל; f. עֲמֵלָה; *pl.* עֲמֵלִים, עֲמֵלִין, עֲמֵלוֹת. Cant. R. to I, 2 מה המים ... כל מי שהוא ע' בתן וכ' as water raises plants, so the words of the Law raise him who works at (studies) them sufficiently. Deut. R. l. c. ולא אמר בעֲמֵלָתָהּ ... בעושיה and he (Moses) did not say (in his blessing, blessed be who delights) in those laboring to study it, or in those who meditate on it, but in those who do it. Ber. 28b אני ע' והם ע' I wear myself out (in study), and they wear themselves out (in vanities). Ab. II, 2 כל הע' עם הצבור יהיו ע' וכ' (Var. העוסקים ... עוסקים) all those who are engaged in public affairs must do their work for the sake of heaven (disinterestedly); a. fr.

עמירה (corr. acc.); Y. Sabb. IX, 11d; Y. Ab. Zar. III, 43a bot. (corr. acc. to Yalk. l. c.).—[Ἄμις, ἴδα, which is referred to by Mus. in Ar. corresponds neither in form nor in meaning to our word.]

עֲמִידָה II f. (עָמַד) 1) *standing, standing up.* Y. Keth. IV, 28b ע"ד בעֲמִידַת appearing before court (institution of proceedings). Shebu. 30b בע' ... בעדים as to witnesses before court, all agree that they must stand. Ib. בעלי דינין בע' the parties must stand. Y. Bicc. III, 65c bot; Y. R. Hash. I, 57b top (ref. to Lev. XIX, 32) ... אני הוא עמידת זקן תחלה I (the Lord) was the first to observe the standing up before an old man (by ref. to Gen. XVIII, 22, emended instead of, 'And the Lord was yet standing before Abraham', v. תִּיקּוּן); Lev. R. s. 35. Keth. 111a אל תרבה בע' וכ' do not stand too much, for standing is injurious to the heart. Ib.b, v. סְמִיכָה; a. fr.; v. יְשִׁירָה.—*Pl.* עֲמִידוֹת. Y. Erub. V, beg. 22b כל ע' שעמד וכ' as often as he stood before Ahiya his teacher, he considered himself as if standing before the Divine Presence.—2) *putting up, erection.* Num. R. s. 12 חמשכן נתקדש בע' ובפירוק וכ' the Tabernacle was consecrated by putting up and taking apart and by anointing. Yeb. 106a עֲמִידָתָהּ, v. יְשִׁירָה.—*Pl.* as ab. Y. Yoma I, 38b bot. הידה שם שבע ע' וכ' seven times was the Tabernacle (at its consecration) put up, and six times taken apart; a. e.—3) *endurance, existence.* Num. R. s. 2 אם אין ... בסיד אין לו ע' וכ' unless thou puttest sand into the cement, it will not last; so the nations cannot exist without Israel; a. e.—4) *that part of the daily prayers which must be read standing*, usually called תְּפִלָּה. Treat. Sof'rim XVI, 12, v. קָדוֹשׁ.

עֲמִידָתָא, v. אֲמִידָתָא.

עָמִיל m. (עָמַל; v. עֲמִידָה) *well-worked dough*; עֲמִילָן של טבחים *dough which cooks use to place over the pot.* Pes. III, 1, defined ib. 42b פת תבואה וכ' bread made of grain not yet one-third ripe, which is put over the pot to absorb the froth; Y. ib. III, 29d מביא מלילות וכ' one takes ears not yet one-third full &c. B. Mets. 86b חללו לע' של ט' (these quantities of flour) were used for the cooks' dough only.—[Ἄμυλον, which is referred to by Mus. to Ar., corresponds to our word neither in form nor in meaning (v. Sachs Beitr. I, 148), besides this etymology is contradicted by פת עֲמִילָה.]

עַמְלָא, עֲמִילָא m. (עַמַל) *hard worker.* Gen. R. s. 39, end לפועלא טבא ע' ... תמן (not עמידה) there (at a certain) place they call a good working man ʿ*ămela*; Yalk. Josh. 17; Y. Sabb. IX, 11d; Y. Ab. Zar. III, 43a bot. (corr. acc.); v. דְּחוֹן, a. עֲמִידָה I.—[B. Mets. 15a ועמילהון, v. עַמְלָא.]

עֲמִילָה f. (עָמַל; v. עָמִיל) *well-worked*; פת ע' *well-kneaded bread.* Pes. 37a.—Sabb. 62b (in lascivious language) פת ע' an old prostitute, v. סָעַד.

עֲמִיסָה f. (עָמַס) *loading.* Ex. R. s. 4, beg. (ref. to נשאתי, Num. XVI, 15) אין נשיאה אלא לשון ע' the verb *nasa* means loading (i. e. Moses did not make any one's ass carry his load).

Pi. עִימֵּל *to work through, knead,* esp. *to stimulate and heat the body* (v. *Hithpa.*). Sabb. 147[b] מפני שמעמלת ומרפא (read with Alf.: ומרפאת, v. Rabb. D. S. a. l. note 10) because it (the mud of Dimsith) exercises the body and loosens (the bowels).

Hithpa. תִּתְעַמֵּל 1) *to be kneaded, have massage.* Ib. XXII, 6 סכין ... אבל לא מיתעמלים וכ׳ you may have yourself ointed and rubbed on the Sabbath, but not kneaded or scraped.—2) *to wear one's self out,* esp. *to exercise (and heat) the body.* Tosef. Peah IV, 10 Hillel bought for a poor man of good breeding סוס שהיה מיתעמל בו a horse on which to take exercise; Y. ib. VIII, 21[a] bot. בו להתעמל; (Keth. 67[b] לרכוב עליו). Tosef. Sabb. XVI (XVII), 22 אין רוצין בשבת כדי להתעמל וכ׳ you must not run on the Sabbath for the sake of exercise, but you may walk in an ordinary way the entire day.

עֲמַל I ch. same. Targ. Jon. IV, 13.

עָמֶל II m., v. עֲמֵל I.

עָמָל m. (b. h.; preced. wds.) *toil, trouble; fruit of labor, achievement.* Midr. Till. to Ps. XC, 10 אפי׳ מלכותו ע׳ ואין even man's rulership is toil and vanity; Yalk. ib. 841. Ber. 17[a] אשרי מי ... ועמלו בתורה blessed he that has been reared in the Law, and whose toil is in the Law. Gen. R. s. 31 שהיתה ... בעמלו של רשע a curse rested on the wicked man's labor. Ex. R. s. 22 שלא הרים בעמלו גזל in whose acquired property there was no robbery; a. fr.—Gen. R. s. 39 בית הע׳, v. דָּהוֹן.

עֲמַל II, עֲמָלָא ch. same. Targ. Gen. III, 17 (h. text עצבון). Targ. O. Deut. XXVI, 7. Targ. Ps. VII, 17 Ms. (ed. לעותא); a. e.—Esp. *acquisition, income, rent.* B. Bath. 67[a] מגבינן אפי׳ מע׳ דבתי we used to collect (the daughter's share, v. עֲרִשׁוּר) even from house rents; Keth. 69[a] (not דבריתי; Rashi: דבריחיה).—*Pl.* עֲמָלִין. B. Mets. 15[a] אינון ועמלידהון (I vouch for) themselves (the lands), and the income from them and eventual improvements; [Ar. a. Tosaf. עמלידהון *the cost of acquisition, original value*].

עֲמָלָא, v. עֲמִילָא.

עַמְלָה, v. עֲמֵל I.

עַמַּם (b. h.; v. אָמַם) 1) [*to be pressed,*] *to be dim.* Tosef. Sabb. III, 2 גחלים שעממו coals which have become dim (ceased to flame). Pes. 75[b]; a. e.—Ib.; Sabb. 77[b], a. e. עוממות, v. אָמַם.—2) *to press, quench.* Part. pass. עָמוּם; f. עָמוּמָה, *pl.* עֲמוּמוֹת. Lev. R. s. 26 (ref. to Ez. X, 2). ששה ... גחלים ע׳ בידו וכ׳ for six years these coals were kept quenched in Gabriel's hand.

Pu. עוּמַּם *to become dim.* Y. Orl. III, 63[a] bot. גחלי ערלה שעוממו (not שעיממו ... גידולי) embers of Orlah wood are permitted for use.

Pilp. עִמְעֵם 1) (with על) *to cover up, supress a case; to disregard the law, act irregularly (in an emergency).* Y. Sot. IX, 23[d] bot. ועימעמנו על דינו ... ולא and that having seen the murderer we have not let him go, or quashed his case. Num. R. s. 9; Tanḥ. Naso 7; Sifré Num. 7 (ref. to ונעלם, Num. V, 13) ומעמעם ... שלא not that her husband saw (her improper conduct) and covered it up (connived at it). Y. R. Hash. III, beg. 58[c] מעמעמין על הנראה לעברו ואין מעמעמין וכ׳ we may act irregularly (ignore the testimony), when the new moon has been seen (on the night of the twenty-ninth to the thirtieth day), if it is necessary to intercalate a day, but we must not ignore the law, when the new moon has not been seen in due time, in order to proclaim the New Moon Day (on the thirtieth day). Y. Shebi. VIII, 38[a] bot.; Y. Sabb. I, 3[c] bot., a. e. עימעמו עליה והתירוה they disregarded the law, and permitted it (the bread); עמעמו עליה ואסרוה they ignored the law (that permitted it), and forbade it.—2) (cmp. הִבְהֵב) *to be like embers;* trnsf. *a) to be undecided.* Y. Snh. V, end, 23[a] שלא ייראה דין זה יוצא מעמעם that the verdict in this case should not appear to go forth undecided (because the jury could not arrive at a majority of two against the defendant; Bab. ib. 42[a] מבית דין מעורבבין כדי שלא ירצאו).—*b) to nod consent without showing anxiety.* Y. Ber. V, 9[c] bot., v. הִבְהֵב.

עֲמַם I ch. same, *to be dim,* v. עֲמֵי.

Ithpe. אִתְעַמַּם *to be made* or *become dim.* Targ. Koh. XII, 2, sq.

**Palp.* עַמְעֵם *to make dim.* Targ. Is. VI, 10 (ed. Lag. עַמְטֵם), v. טְמַם.

עַמָּם m. = עַם, *people.*—*Pl.* עַמְמִים, עַמְמִין *gentiles,* esp. the seven nations of Canaan. Gen. R. s. 41, v. אֱמוֹרִי; Tosef. Sabb. VII (VIII), 23. Ib. 25 ואין לך בכל הע׳ מחון וכ׳ of all the (seven) nations none is so patient as the Emorite. Y. Shebi. VII, 36[b] bot. אבותיך ירשו ארץ של שבעה ע׳ וכ׳ thy ancestors inherited a land of seven nations, and thou shalt conquer a land of ten nations. Y. Sot. I, 17[b] top בשבעה ... לאסור שבעה ע׳ in seven passages it is said, 'thou shalt not make marriages with them', ... to prohibit the seven Canaanitish nations; Num. R. s. 9; a. fr.

עַמִּם II ch. same, esp. (= גּוֹי) *gentile.* Lam. R. to I, 1 גמלא ע׳ (7 חד מאת׳) רבתי the camel driver is a gentile.—*Pl.* עַמְמַיָּא, עַמְמִין, עַמְמֵי. Targ. Deut. XXXII, 8 (Y. II אומיא). Ib. XIV, 2 (ed. Berl. עַמְּ, without Dagesh). Targ. Ps. LXIX, 9 עממין (ed. Lag. a. oth. עַמִּין). Targ. I Kings VIII, 41; 43; a. fr.—Yoma 71[b] (alluding to Sh'maya and Abtalion who were said to be descendants of Sennacherib) יירתון בני ע׳ לשלם may the sons of gentiles go in peace; a. e.

עַמְמָאִיתָא f. (preced.) *gentile woman.* Targ. II Esth. II, 9.

עַמְמִי m. (preced.) *gentile.* R. Hash. 20[a] אפשר בע׳ it may be done through a gentile.—*Pl.* עַמְמִין. Bets. 6[a]; 22[a]; Sabb. 139[b] יתעסקו בו ע׳ let gentiles attend to his burial. Ib. (Chald.) יתעסקון ביה עממין.

עָמַס (b. h.) [*to press, be pressed,*] *to carry a load.* Cant. R. to VIII, 6 עומסי גרנות those who carry the crops to the granaries.—*Part. pass.* עָמוּס *a) laden, heavy;* ע׳ *of heavy tongue.* Lev. R. s. 10, beg. למה נקרא שמו עמוס שהיה ע׳ בלשונו he was named Amos, because he was a stammerer; Yalk. Is. 307; (Pesik. Nah., p. 125[b] שהיה

(פסילוס וכ׳).—*b*) (in a secret letter) *officer*. Snh. 12ª עַמּוּסֵי וכ׳, נַחְשׁוֹן וכ׳, v.

Pi. עִמֵּס *to load*.—Part. pass. מְעוּמָּס. Tanḥ. P'ḳudé 3 והוא מע׳ מן בנים וכ׳ and he is laden (with troubles) on account of sons and daughters (depending upon him).

עַמַּס* ch. *to press (the teeth together)*. Targ. Job XVI, 9 ed. Lag. a. oth. (Ms. Var. עאס; ed. Wil. עסי); v. עֲסַס.

עִי׳, עִמְסוֹנִי m. (perh. fr. Amasia, in Pontus) *ʿImsoni*, surname of two Tannaim, Simon and Nahemia. Pes. 22ᵇ; Y. Ber. IX, 14ᵇ bot.

עִמְסוֹנְיָא ch. same, surname of R. Jacob, an Amora. Y. B. Mets. IV, end, 9ᵈ.

עִמְעוּם, v. עִרְמְעוּם.

עִמְעֵם, עַמְעֵם, v. עָמַם, עֲמַם I.

עָמַץ (v. אָמַץ; cmp. עָמַס) *to press*.

Pi. עִימֵּץ *to close* the eyes. Sabb. XXIII, 5 אין מְעַמְּצִין וכ׳ Mish. ed. (Y. ed. מאמצ׳; Bab. ed. 151ᵇ מְעַצְּמִין, Ms. M. מעמ׳; v. Rabb. D. S. a. l. notes) you must not close the eyes of a deceased on the Sabbath וחמעמץ עם יציאת וכ׳ (Y. ed. מא׳; Bab. ed. המעצים) and he who closes the eyes of a dying person &c. Ib. (in Gemarah) חמעמץ (Ms. M. המאמץ). Ib. 77ᵇ, v. אָמַץ.

Hithpa. הִתְעַמֵּץ *to be closed, to close itself*. Ib. 181ᵇ הרוצה שיתעמצו עיניו וכ׳ Ms. O. a. early eds. (Ms. M. שתאמץ, incorr.; ed. שיתעצמו) he who wants to have the eyes of a deceased closed &c.; Tosef. ib. XVII, (XVIII), 19 הרוצה לעַמֵּץ. Ib. והן מתאמצות וכ׳; Sabb. l. c. והן מִתְעַמְּצִין וכ׳ Ms. M. (ed. מתעצמין) and they will close themselves, v. אָמַץ.

עָמֵץ, *Pa.* עַמֵּיץ same. Bets. 22ª דקא ע׳ ופתח for you closed and opened your eyes, v. סְרֵץ ch. Snh. 110ª top כל דחזי לה . . . ע׳ עינוי ואזיל Ar. (differ. in ed.) whoever saw her . . . closed his eyes and went off.

עָמַק (b. h.) *to be depressed, deep*.

Hif. הֶעֱמִיקוּ עצה וכ׳ 1) *to deepen*. Ex. R. s. 1 they laid deep plans that the Lord etc.—2) *to grow deeper*. Yalk. Is. 302 (play on תפתה, Is. XXX, 33) . . . אף היא מתפתה ומרחבת ומַעֲמֶקֶת it (Gehenna) likewise extends every day and becomes wider and deeper.—[Cant. R. to IV, 4 והיה מעמקו some ed., v. עָקַם.]

עֲמַק ch. same.

Af. אַעֲמִיק *to grow deeper*. Targ. Is. XXX, 33 לאַעֲמָקָא ed. Lag. (ed. Wil. לְעַמְּקָא=לַאֲעַ׳; oth. ed. לעמקא, *Pa.*), v. preced.—[Targ. Prov. XXVIII, 6 דמעמיק מן Var. ed. Lag., v. עָקַם.]

עֹמֶק, v. עוֹמֶק.

עֵמֶק m. (b. h.; preced. wds.) 1) *valley*. Shebi. IX, 2 גליל העליון . . . והע׳ Upper Galilee, Lower Galilee, and the (Galilean) valley; תחום טבריא הע׳ the district of Tiberias is the valley (of Galilee). Tosef. ib. VII, 10 ההר והע׳ והשפלה the mountain land, the valley, and the lowland. Ib. אוכלין מבהר על שבע׳ (in the Sabbatical year) you may eat the mountain fruits as long as the same kind is still to be had in the valleys. Ib. הר והורו ע׳ ועמקו וכ׳ mountain land and an elevation on it, a valley and a depression in it, lowland and a lower plain in it (are respectively subject to the same laws); Y. ib. X, 38ᵈ bot. (corr. acc.). Ib. מלוד עד הרם ע׳ from Lydda to the sea is the valley (of Judæa), v. שְׁפֵלָה; a. fr.—*Pl.* עֲמָקִים. Ib. סימן לע׳ תמרים the presence of palms indicates valleys; Tosef. l. c. סימן לע׳ דקלים.—2) pr. n. pl. *ʿEmeḳ*, in the district of Tyre. Tosef. Shebi. IV, 9 (Y. Dem. II, 22ᵈ top אמון).

עִמְקָא ch. same, 1) *valley*.—*Pl.* עִמְקָיָא. Targ. I Chr. XXVII, 29 ed. Lag. (ed. Rahmer עִמְקָאֵי, ed. Wil. עִמְקָאָיֵה, dwellers in valleys).—2) *depth*.—*Pl.* constr. עִמְקֵי. Targ. Ps. LXIX, 3 (ed. Wil. עִמְקֵי), v. עוּמְקָא I.—[Targ. Ez. III, 5 עִמְקֵי, v. עַמְרִיק I.]

עַמְּ׳, עָמְקָא f. (v. עַמְרִיר II) *dark (inflamed) spot, rising, swelling* (h. שְׂאֵת). Targ. O. Lev. XIII, 2; 10; 19; XIV, 56.—Constr. עִימַּק. Ib. XIII, 28 (Mss. עוֹמֶק, עוֹמַק, עָמַק).—*Pl.* עָמְקָוָן *stains*. Targ. Am. VI, 4 (ed. Lag. עִרְמָקָוָן, Ar. עומקיין, עמקיין; ed. Wil. עוּמְקָן; h. text סרוחים; v. Sabb. 62ᵇ ומסריחין ערסותם בשכבת זרע וכ׳).

עִמְקָאָה m. = h. עֶמְקִי.—*Pl.* עִמְקָאֵי, עִמְקָאָיָה, v. עֶמְקָא.

עִימְּ׳, עַמְקוּתָא f. (cmp. עוּמְקָנָא) *trickery, insidiousness*. Targ. Hos. VII, 16 (Regia עַקִּימוּת; h. text זעם).

עִמְקִי m. (עֵמֶק) 1) *belonging to the valley*. Kel. XXVI, 1 סנדל ע׳ sandals worn in valleys, Maim. (others: made in K'far Imḳi, v. infra). Ḥull. 63ª עורב חע׳, v. עוֹרֵב.—2) כְּפַר ע׳ pr. n. pl. *K'far Imḳi*. Taan. 21ª Ar. (ed. עמיקו, Var. עמיקון; v. Rabb. D. S. a. l. note 60). Tosef. B. Kam. VIII, 10 כ׳ עמאוקו ed. Zuck. (Var. נימאיירק, עמאיירק); B. Kam. 79ᵇ כפר עמיקון Ms. M. (ed. כפר עכו, v. Rabb. D. S. a. l. note).

עֲמִקְתָּא, v. עַמְרִיק I.

עָמַר (b. h.; cmp. אָמַר II) 1) *to be thick, tufty*.—Denom. עָמִיר.—2) (cmp. חָמַר I) *to heap up, pile*. Ukts. II, 5 והבצלים שעָמָרן, Var. for שחמרן.—Denom. עוֹמֶר.

Pi. עִימֵּר (denom. of עוֹמֶר) *to bind and pile sheaves; to harvest*. Peah V, 8 המְעַמֵּר וכ׳, v. כּוֹבֶעֶת, a. חֲרָרָה. Y. Ber. IX, 13ᶜ top חרש זרע . . . קצר ע׳ וכ׳ he ploughed, he sowed . . ., he cut, piled up, threshed &c.; Bab. ib. 58ª עמר. Sabb. VII, 2. Y. Peah IV, 18ᵈ bot. בקוצר שורה ומעמר שורה when he cuts a row and puts it up in sheaves at a time; a. fr.

Hithpa. הִתְעַמֵּר (b. h.) (with ב) *to make one's self the master of; to make use of a person as a servant*. Snh. XI, 1 (85ᵇ) (expl. Deut. XXIV, 7) אינו חייב עד שיכניסנו לרשותו he is not guilty of abduction, unless he brought the person to his own grounds; (oth. opin.) עד . . . וישתמש בו unless he brought the person to his own grounds and made use of him; Sifré Deut. 273.

עֲמַר I, *Pa.* עַמֵּר ch. as preced. *Pi.* Targ. Ps. CXXIX, 7.

עָמַר II (Syr. עמר P. Sm. 2918; Arab. *ʿamar*; cmp. עמד) *to stay, dwell*. Targ. Prov. XXX, 28 עָמְרָא (ed. Lag. a. oth. עמדא). Ib. XXV, 24 מעמר ed. Lag. (ed. Wil. מֵעֲמַד).

עֹמֶר, *pl.* עֳמָרִים, v. עוֹמֶר.

עֲמַר III, עַמְרָא m. (עמר I, cmp. עָמִיר a. אִימַּר)=h. צֶמֶר, *wool.* Targ. Ps. XXXIX, 12, v. פְּרֻדִּים. Targ. Deut. XXII, 11. Targ. Lev. XIII, 48; a. fr.—Hag. 15[b], v. יוֹרָה II. B. Bath. 74[a], a. e. גִּבָּא דע', v. גְּבָא. Yoma 71[b]; Zeb. 18[b]; a. fr.—גופנא ע' (ד) *cotton*, v. גּוּפְנָא.

עַמְרָא, v. עוּמְרָא.

עַמְרוֹרֵי, v. עֲמוֹרָאָה.

עַמְרָם (b. h.) pr. n. pl. *Amram*, 1) father of Moses. Sabb. 55[b]. Ex. R. s. 1; a. fr.—2) A., an Amora. Y. Macc. I, beg. 31[a] רב ע'; Y. Shebi. X, 39[c] (insert רב).

עַמְרָנִיתָא f. (עַמְרָא) *woolly, tufty substance.* Sabb. 20[b] בע' דאית ביה it means the woolly substance in it, v. שׁוֹפָא. Ib. (expl. אִרְּכָן, ib. II, 1) ע' דביני בינוי the woolly bast between (the bark and the wood of the willow); v. עִירְנִיתָא.

עַמְתּוּ pr. n. pl. *ʿAmm'thu* (*ʿAmmete*, v. Hildesh. Beitr., p. 48, note 335; Neub. Géogr. p. 249). Y. Shebi. IX, 38[d] bot. צפון ע' the Biblical Zaphon (Josh. XIII, 27) is ʿA.

עַמְתָּן pr. n. pl. *ʿAmm'than* (prob. same as preced.). Y. M. Kat. III, 82[a].

עָנָא, עָן f. (v. עָאן) *small cattle, sheep*; (mostly collect.) *flock, fold.* Targ. Gen. XXX, 31, sq. Targ. I Sam. XVII, 28; a. fr.—Lam. R. to I, 9, v. בַּקְרוּתָא I.—*Pl.* עָנַיָּא, עָנִין. Targ. Y. I Deut. XXXII, 14 (ed. Vien. ענון, corr. acc.). Targ. Y. Gen. XXXI, 43; a. e.—Cant. R. to III, 6 [read:] וחוה אבונן יעקב מעבר ע' דמלאכא מעבר וחוזר וכ' and our father Jacob transferred the angel's sheep, again and again, and always found one more to take across (v. Gen. R. s. 77).

עָנָא, v. עֲנִי.

עָנַב (cmp. ענק) *to intertwine, fasten by means of a loop*, contrad. to קָשַׁר. Sabb. 113[a] לא ירהא קושרו אלא עוֹנְבוֹ he must not knot (the broken rope) but loop it; Tosef. ib. XII (XIII), 16 עוֹנְבִין אותו. Sabb. l. c. ובלבד שלא יַעֲנִבְנּוּ provided he does not fasten it with a loop. Tosef. Erub. XI (VIII), 19; Y. ib. X, 26[c] bot. משלשל מלמעלן ועוֹנֵב וכ' he pulls the cord down and makes the loop at the bottom; Bab. ib. 102[b] עוֹנְבָהּ; a. fr.—Part. pass. עָנוּב; f. עֲנוּבָה; *pl.* עֲנוּבִים &c. Tosef. Kel. B. Mets. V, 6 קשור וע' if the handle is tied to the vessel with a knot or loop. Mekh. Yithro, Baḥod., s. 3 הרי אתם קשורים ע' חפוסים you are now tied, looped, held fast (by the covenant); a. e.

עָנֵב ch. same. Targ. Y. Ex. XXVIII, 28 Ar. (ed. ויטכס; h. text וירכסו).—Erub. 97[a] לִיעַנְבִּינְהוּ מִיעָנֵב let him fasten them with a loop. Succ. 33[b] לִיעַנְבִּינְהוּ מיענב let him tie it (the Lulab) &c. Men. 38[b] לִיעַנְבֵן כולהו בהדדי (v. Rabb. D. S. a. l. note 40) to make a loop of all of them together; a. e.

Ithpe. אִיתְּעַנַּב *to be looped.* Ib. אלימי דלא מיתַּעַנְבֵי ואי הוו קטרינן מיענבי if the threads are too thick to allow a loop, but long enough to be looped if they were thinner; a. e.

עֲנָב c. (b. h.; preced.) 1) *grapes with the tendrils*, also *berry.* Y. Ned. XI, 42[d] קונם תאנה ... ועוד ע' I swear that I will not taste figs and furthermore (after thirty days) grapes.—*Pl.* עֲנָבִים, עֲנָבִין; const. עִנְּבֵי, עִנְּבֵי. Ib. Gen. R. s. 19 סחטה ע' וכ' she (Eve) pressed grapes and gave him the juice to drink. Pes. 49[a] הגפן בע' משל לע' (a marriage between a scholar and a scholar's daughter is) like bunches of grapes combined with bunches of grapes; הגפן בע' לע' הסנה (a scholar married to an ignorant man's daughter is) like a bunch of grapes with berries of thorns. Snh. 99[a] יין המשומר בעֲנָבָיו משמת וכ' wine preserved in its grapes from the six days of creation (future reward of scholars); Ber. 34[b].—Succ. III, 2 ענבו מרובות מעליו if the berries on the myrtle exceed its leaves; a. fr.—2) (cmp. σταφύλωμα) *a growth on the eye.* Bekh. VI, 2 ועֵינָב (Ar. וענב; Bab. ed. 38[a] עצב, corr. acc.); ib.[b] עצב (corr. acc.); Sifra Emor, ch. II, Par. 3 עֵינָיו (Rab. ענב); v. אֵינָב.

עִנְּבָא, עִי' ch. same, 1) *cluster, grape.* Targ. Y. Deut. XXXII, 14 (ed. Vien. עִנְבָּא).—*Pl.* עִנְּבִין, עִנְּבַיָּא, עִנְּבֵי, עִנְּבֵי, עִי'. Targ. Gen. XL, 10; a. fr. [O. ed. Berl. עִנְּבָּ with Dagesh, oth. ed. a. Y. עִנְבָ, also עִנְּבָ, a. עֲנָבָ.]—Targ. Y. ib. XXVII, 25 חמרא דמצטנע בעינבויי (not בעינבויי)=יין המשומר בענביו, v. preced.—Naz. 34[b]; (38[a]); B. Mets. 106[b], v. פָּרוּם ch.—2) (cmp. next w.) *standing corn, fruits on the trees* &c. Ned. 62[a] הוו גנבו ליה עִינְּבֵיהּ (some ed. עֲנִיבֵיהּ) they used to steal his crops; Yalk. Deut. 940 עילבי (corr. acc.).

עֲנָבָה f. (preced.) 1) *stalk of grapes.* Keth. 111[b] מביא ע' אחת וכ' will bring in one stalk on a wagon or a ship ... and will use its wood for cooking; ואין לך כל ע' ועי' שאין ואין בה וכ' and there will not be a stalk yielding less than thirty kegs of wine. Y. Naz. VI, 55[a] bot.; a. fr.—*Pl.* עֲנָבוֹת. Ib.; a. e.—2) [*ramified plants,*] *standing corn, fruit on the tree, crop.* Y. Snh. II, 20[b] bot. (ref. to II Sam. XXIII, 11, a. I Chr. XI, 13) עדשים היו אלא שהיתה ע' שלהן יפה כשל שעורין it was a field of lentils, but their growth was as fine as that of barley; Ruth R. to II, 9 (Par. 5 beg.) עִנְּבוּתָן הוֹמָה לשעורין (ed. Wil. דומין, corr. acc.); (Midr. Sam. ch. XX שמלתם, read: שִׁבּוֹלְתָם, v. שִׁבּוֹלֶת; Yalk. Sam. 165 היו גבוהים כשעורים).—Peah. I, 2 לפי רוב הע' (Var. in Maim.) according to the quantity of the standing crop; [ed. חֲעָנָה, Ms. M. חֲעֲנָה]. Ib. VI, 7 כאילו היא ע' של שעורים Y. ed. (Mish. a. Bab. ed. ענוה, Ms. M. ענית) as if it were a crop of barley; v. עֲנָוָה I.

עִנְבָּל, עִנְבּוֹל, עֵינְבּוֹל, v. sub עִרְבֵּל, עֵירְבֵּל.

עִנְבּוּת, v. עֲנָבָה 2).

עִי', עֲנָבְתָּא f. = h. עֲנָב 1) *berry*; 2) *a berrylike excrescence.* Ab. Zar. 28[a] הדיא ע' פרוונקא וכ' an ʿenabta (carbuncle?) is a forerunner of the angel of death. Ib. (as a remedy) ליתי ע' בת מינא וכ' let one get a berry of the same kind (in size and color), and roll it over &c.

עָנַג (b. h.) *to be pliable, soft, tender.*—[B. Kam. 80[a] Ar. s. v. ענג 2, mistaken reading for חעגונה, v. עָגַן.]—Denom. עוֹנֶג.

Pi. עִנֵּג 1) *to soften.* Tosef. Maas. Sh. II, 1; Tosef. Ter. X, 4 מְעַנֶּגֶת שערה וכ' (Var. מעגנת, מעגלת, v. עָגַל, עָגַן) she

may soften her hair by pressing it against her (the priest's daughter's) hair.—2) (denom. of עוֹנֶג, with ref. to Is. LVIII, 13, 'and callest the Sabbath a delight') *to celebrate pleasurably, to enjoy.* Sabb. 118[b] כל המְעַנֵּג את השבת וכ' to him who observes the Sabbath with enjoyments, his heart's desires are granted. Ib. במה מְעַנְּגוֹ wherewith does one make it enjoyable? Tanḥ. B'resh. 2 עַנְּגֵהוּ enjoy it (the Sabbath). Pesik. R. s. 23, end ובשבת הם באים ומְעַנְּגִים (prob. to be read: וּמִתְעַנְּגִים) and on the Sabbath they come and enjoy themselves.

Hithpa. הִתְעַנֵּג *to enjoy one's self; to indulge in luxuries.* Ib. כל שהוא מִתְעַנֵּג בשבת שואל וכ' whoever enjoys the Sabbath may ask, and the Lord will grant (v. supra). Midr. Till. to Ps. CXLIX חצדיקים מִתְעַנְּגִים ... בא come and see how the righteous enjoy luxuries (in the hereafter). Ib. והם מתענגים ואומרים וכ' and they act like persons used to comforts, saying, it is impossible to sleep in this bed &c.; a. e.—[Deut. R. s. 7, end חיו מתענגים וכ' they enjoyed themselves by rolling in the flavored grass; prob. to be read: מִתְעַנְּגִים fr. עגג, v. הִתְעַנֵּג.]

עַנֵּג ch. same; *Pa.* עַנֵּיג 1) *to soften the skin* by ointment, bathing &c.; *to feel comfortable.* Taan. 25[a] ירהיבנא לך ... דמְעַנְּגַת בהון I shall give thee, in the world to come, thirteen rivers of balsam oil clear as Euphrates and Tigris in which thou shalt find pleasure.—2) *to celebrate merrily.* Tanḥ. B'resh. 2 לעַנוגיה במאכל וכ' to celebrate it (the Sabbath) joyfully with eating &c.

עֻנָּג, v. עוֹנֶג.

עִנֵּד, Tosef. Kel. B. Mets. V, 5 שעִנדירהו כלי, read: שעִוודירהו, v. עוד.

עֲנָה, עָנָה, v. ענה h. a. ch.

עָנָו, v. עָנִיו.

***עַנְוָא, עַנְוָה** f., constr. עַנְוַת (v. עָנְוָה I) *a divine grant, supply.* Targ. Y. Ex. XVI, 13 Ar. (ed. אנחות).—[Targ. Y. I ib. XV, 27 ענוא (some ed. עניא), read: עֵינָא or עֵירָנָא.]

עַנּוּבָא, עֲנוּבָא m. (עָנַב) *loop, noose.*—*Pl.* עֲנוּבְּרִין, עֲנוּבְּיָא, עֲנוּבִּין. Targ. Ex. XXVI, 4, sq. (ed. Berl. עֲנוּבִּי, Y. ed. עֲנוּבִּי, also עֲנוּבִּין); a. e.

עִנּוּבִיו, v. עִכְּבָאי.

עִנּוּג, v. עִינּוּג.

עֲנָוָה I, (עֲנָדָה) f. (עָנָה I) *divine response to prayer, yield, fertility;* (Maim. refers to Hos. II, 23, sq.). Peah I, 2; ib. VI, 7, v. עֲנָבָה 2; a. e.

עֲנָוָה II f. (b. h.; עָנָה II) *humility, lowliness, meekness, kindness.* Sot. IX, 15 (49[a]) משמת רבי בטלה ע' וכ' with Rabbi's death ceased humility and fear of sin. Ib. 49[b] לא הירתני ע' דאיכא אנא do not read (in the Mishnah) 'humility', for there am I (striving after it). Arakh. 16[b] ע' שלא לשמה humility not for its own sake (e. g. you forbear to rebuke a friend, making yourself believe that you are unworthy to do so, whereas in fact you only fear to incur your friend's ill will). Y. Shek. II, end, 47[c] קדושה מבריאה לידי ע' מבריאה לידי יראת חטא holiness leads to meekness, meekness leads to fear of sin; Ab. Zar. 20[b]. Ib. ע' גדולה מכולן humility is the greatest virtue of all. Ab. d'R. N. ch. VII למד בני בריתך ע' (not למוד) train the members of thy household to be kind (to strangers). Der. Er. Zutta, ch. V הדר חכמה ע' הדר ע' יראה the beauty of wisdom is modesty, the beauty of modesty is fear of sin. Tanḥ. Bresh. 1; Y. Sabb. I, 3[c] top, a. e., v. סוּלְדִיס; a. fr.

עַנְוְתָנוּת, עִנְוְתָן, עֲנְוְתָנָא, עַנְוָא, עַנְוָן, עַנְוְתָנוּתָא, v. sub ענו (with one Vav).

עַנְוָן, עַנְוְרָא, עַנְוְרָא, עִנְוִי, v. sub עִירְ.

עִירְ, עַנְרָא, עַנְרָן m. = h. עָנִיו. Targ. Prov. XV, 33. Ib. XVI, 19; a. e.—Y. Kil. IX, 32[b] סגין ר' חוה ע' Rabbi was extremely meek; Y. Keth. XII, 35[a] עירנון; (Gen. R. s. 33 ענוותן). Y. Snh. VI, 23[c] bot. הוא סגי ע' וכ' he is very kind and will believe thee; ib. X, 28[c]; a. fr.—*Pl.* עֲנָוֵי. Targ. Prov. III, 34.

עַנְוַת, v. עֲנָוָה.

עִנְוְתָאי, v. עִנְוְתָנָא.

עִירְ, עִנְרָ, עִנְרָן m. (formed fr. עֲנָוָה) = עָנִיו, *humble, forbearing, kind.* Snh. 88[b] ע' ושפל ברך forbearing and low-kneed (polite). Sabb. 30[b] bot. לעולם יהא אדם ע' וכ' one should always be meek (patient) like Hillel, opp. קפדן impatient; (Ab. d'R. N. ch. XV עָנָו). Sabb. 31[a] עי' הלל ינוחו וכ' O thou forbearing Hillel, blessings rest upon thy head; a. fr.—*Pl.* עִנְוְתָנִין, עִנְוָוִי, עִירְ, עִנְוִי. B. Mets. 84[b] bot. שלשה ע' חן three persons are known for their humility. Ab. d'R. N. ch. VII ענוותן ובני בריתו ע' וכ' ... בזמן when a man is kind (to strangers), and his household kind &c.; a. e.

עִירְ, עִנְרָ, עִנְרָא, עִנְוְתָן ch. same. Targ. Num. XII, 3. Targ. Zeph. III, 12 (h. text ענוי); a. e.—*Pl.* עִנְוְתָנִין, עִירְ, עִנְוִי, עִנְוְתָנֵי, עִנְוְתָנָיָא. Targ. Ps. IX, 13. Ib. 19. Ib. LXIX, 33; a. fr.—Snh. 11[a] sq. תא חזי מאי אירכא בין תקיפי לע' בתראי ... (Ms. M. לעַנוותאי) come and see the difference between the rigorous rulers of former days and the mild of these latter days.

עִירְ, עִנְרָ, עִנְוְתָנוּת f. (preced.) *humility, patience, condescension.* Meg. 31[a] כל מקום שאתה מוצא גדולתו ... אתה מוצא עִנְוְתָנוּתוֹ wherever (in the Scriptures) you find a description of the greatness of the Lord, you also find a description of his condescension (towards the lowly). Sabb. 31[a] עינותנותו של הלל Hillel's patience brought us under the wings of the Divine Presence (caused us to embrace the Jewish religion); Ab. d'R. N. ch. XV עִנְוְתָנוּתְךָ חבריאני וכ' (read: חבריאתי) thy patience brought me &c. Gen. R. s. 74; Pesik. Shim'u, p. 116[b], a. e. ולא קפדנותן ... עִנְוְתָנוּתָן של בנים rather the angry mood of the fathers (Jacob) than the patience of the sons (David); a. fr.—Snh. 19[b], sq., v. תּוֹקֶף.

עִינְךָ, עַנְוֹד, עַנְוָתָנוּתָא ch. same. Targ. Prov. XVIII, 12 (Ms. עִירְנָךְ). Targ. Ps. XLV, 5; a. fr.—Sot. 40a מאי עִינְוָתָנוּתֵיהּ what is known about R. Abbahu's forbearance? M. Kat. 28a; a. fr.

עִנְטַב = עֵין טַב, v. טַב III.

עָנָה, עני I (b. h.) [*to turn, come out in turn,*] *to begin to speak; to respond; to speak* or *sing in chorus; to answer.* Tem. 16a עתניאל שֶׁעָנָאוֹ אֵל he was surnamed Othniel, because God answered his prayer (ref. to I Chr. IV, 10). Y. Sot. V, 20c top והן עוֹנִין אחריו על כל דבר ודבר and they (the class) repeat each sentence after him; משה ... והן עונין אחריו אשירה Moses said, I will sing &c., and they repeated in chorus, I will sing &c. Ib. משה אמר עזי והן עונין וכ׳ Moses said, My strength &c., and they responded, I will sing &c. Tosef. ib. VI, 2 ועונין על כל עינין ועינין and they (the class) repeat each sentence. Ib. 3 ועונין אחריו עינין ראשון and they (the people) always repeated the first sentence (as refrain). Succ. 38b מצוה לַעֲנוֹת הללויה it is proper to say in response Halleluiah. M. Kat. III, 9 אחת מדברת כולן עוֹנוֹת כאחת וכולן עונות אחריה one speaks, and all repeat in chorus after her, v. עִינּוּי I. Ber. 47a עד שיכלה אמן מפי העוֹנים until the Amen of the responding company is finished. Pes. 36a לחם שעונין וכ׳ עוֹנִי. Y. Succ. III, 54a top אם ברכך גוי עֲנֵה אחריו אמן if a gentile blesses thee, say after him Amen; a. fr.

Nif. נֶעֱנָה 1) *to be answered, to have one's prayer granted.* Sabb. 30a מיד נ׳ ... וכשאמר זכור but when he said, Remember &c. (Ex. XXXII, 13), his prayer was at once granted. R. Hash. 18a זה מתפלל וכ׳ וכ׳ one prays and is heard, another prays and is not heard; Koh. R. to IX, 11, v. פָּגַע. Gen. R. s. 60 [read:] שלשה הם שנֶעֱנוּ במענה פרהם three persons (mentioned in the Scriptures) were answered as soon as they had uttered their prayer; Yalk. ib. 108; a. fr.—2) *to be called upon to speak; to answer, to deliver an opinion.* Kidd. 40b נ׳ ר״ט ואמר וכ׳ R. T. (being asked his opinion) answered saying &c.; נֶעֱנוּ כולם ואמרו וכ׳ all of them in turn answered saying &c.; Sifré Deut. 41. M. Kat. 28b (at a mourner's house); a. fr.—3) [*to be made to respond Amen,*] *to be sworn; to promise allegiance.* Y. Dem. II, 23a top נֶעֱנִין לוֹ לחבורה ... הוא נ׳ he (the head of the house) promises allegiance to the order (v. חֲבוּרָה), and the members of his house make the promise to him.

Pi. עִנָּה *to speak* or *sing in chorus,* esp. *to lament.* M. Kat. III, 9, מְעַנּוֹת, v. עִינּוּי I.

עָנָה (עֲנָה), עֲנָא, עֲנֵי ch. same. Targ. II Esth. VI, 10. Targ. I Kings XII, 7.—Targ. Ps. XXXIV, 5 (Ms. עֲנָנְיָנִי). Ib. CII, 3; a. fr.—Y. Succ. III, 54a top מה נַעֲנֵי what shall we say in response? Ib. ר׳ יונה ע׳ חכין וחכין R. J. responded, so be it, and so be it. Ab. Zar. 18a bot. אימא אלהא דמאיר עֲנֵנִי say, O God of Meïr, hear me; a. fr.—[Men. 17a עני עֲנֵנִי, v. עֲנִי II.]

Pa. עַנֵּי *to speak* or *sing in chorus; to respond.* Targ. O. Ex. XV, 21. Targ. II Esth. VI, 11.

Ithpa. אִתְעַנֵּי, *Ithpe.* אִיתְעֲנֵי 1) *to be answered.* Targ. O. Ex. XIX, 19. Targ. Prov. XXI, 13 נתעני ed. Wil. (ed. Lag. נַעֲנֶה will answer him; h. text יֵעָנֶה).—*2) (euphem.) *to be gratified, be eased.* Y. Shebi. III, 34c bot. ההן דאזיל ולא מְתַעֲנֵי ... he who went out to ease his bowels without success; [perhaps to be read מתפני, v. פְּנֵי?]

עָנָה, עני II (b. h.; cmp. אָנָה) *to press, be pressed; to be detained.*

Pi. עִנָּה 1) *to detain, postpone,* esp. ע׳ דין *to delay execution of capital judgment* (which should take place on the day of sentence). Snh. XI, 4 (89a) אין מְעַנִּין את דינו we must not put off his execution (opp. to the opinion משמרין אותו). Ib. 35a נמצא אתה מְעַנֶּה ... ולמחר shall we pass sentence on Friday and put him to death on Sunday? In such a case you would postpone his execution (against the law); v. עִינּוּי II.—2) *to cause privation; to cause to fast.* Yoma 77b (ref. to ויענה, Gen. XXXIV, 2) תחם שעִנָּה מבריאות וכ׳ this may be interpreted, that he deprived her of other connections. Ib. VIII, 4 התינוקות אין מענין אותן וכ׳ we must not let children fast on the Day of Atonement, v. חָנַךְ; a. e.—*Part. pass.* מְעוּנֶּה *fasting.* Tosef. Taan. II, 7; Erub. 41a כדי שלא יכנס לשבת כשהוא מע׳ that he may not begin the Sabbath fasting; Tanh. B'resh. 2.—3) *to afflict, oppress, wrong.* Mekh. Mishp., s. 18 (ref. to Ex. XXII, 22) עד שיְעַנֶּה וישנה until he practices oppression repeatedly; a. e.—Part. pass. מְעוּנֶּה; *pl.* מְעוּנִּין. Yeb. 48b מפני מת גרים בזמן הזה מע׳ וכ׳ why are the proselytes of our days afflicted and subject to suffering?—4) *to violate, outrage.* Num. R. s. 9 (ref. to Mic. II, 9) שהיו מְעַנִּים נשי וכ׳ they violated married women and caused them to be forbidden to their husbands. Lev. R. s. 19; a. fr.—Mekh. l. c.; Yalk. Ex. 349 אם כשלא תְעַנּוּן את הדין וכ׳ if your wives will be spared from widowhood and your children from bereavement, because you do not violate justice, how much more, when you execute justice.

Nif. נֶעֱנֶה 1) *to be afflicted, oppressed.* Mekh. l. c. אלמנה שדרכן לֵיעָנוֹת בהן וכ׳ ... widows and orphans who are liable to be oppressed,—of them the text speaks (Ex. XXII, 21); Yalk. l. c. שדרכן לֵיעָנוֹת (not שדרכו).—2) *to humble one's self; to submit to a person's discretion, beg pardon.* Ber. 28a נֶעֱנֵיתי לך מחול לי I submit myself to thee, forgive me. Pesik. R. s. 38 נעניתי לו I beg his pardon. Yoma 22b נעניתי לכם עצמות וכ׳ I beg your pardon, bones of Saul!; Yalk. Sam. 117 נעניתי לך שאול וכ׳. Keth. 67b נעניתי לך קום אכול I beg of thee, get up and eat. Tosef. Ohol. V, 12 נמיתי לכם עצמות וכ׳ ed. Zuck. (oth. ed. נמתי, read נעניתי) I beg your pardon, bones of &c.

Hithpa. הִתְעַנֶּה, *Nithpa.* נִתְעַנֶּה 1) *to be afflicted, suffer.* Sifré Deut. 130 שנִתְעַנּוּ, v. עִינּוּי II.—2) *to afflict one's self, to fast.* Ber. 8b (ref. to Lev. XXIII, 32) וכי בתשעה מִתְעַנִּין do men fast on the ninth (of Tishri)? R. Hash. 18b אין גזרת ... רצו מתענין when there is no political persecution, but no peace, those who wish may fast &c. Erub. 41a ותִתְעַנִּינו בו ולא וכ׳ we fasted, but not to the end of the day; a. fr.

Hif. הֶעֱנִי (denom. of עָנִי) *to become poor.* Keth. VI, 6. Ber. 33a חזרו והֶעֱנוּ when they (the Jews) became poor again. Meïl. 17a מי שיש לו אויב יַעֲנִי או יעשיר if one has an enemy, does one wish him to be poor or rich?; a. e.

עֲנָא, עֲנֵי ch. same.

Pa. עַנֵּי 1) *to tarry, be detained, late.* Y. Sot. I, 16[d] bot. חד זמן ע׳ דדריש once he (R. Meïr) was long in preaching (preached to a late hour, or came late); Num. R. s. 9 אִירַעֲנֵי דרשה (*Ithpa.*, read דְּרוֹשָׁה or דְּרָשָׁא); Lev. R. s. 9 תנחא מדרשא (corr. acc.). Y. Bicc. III, 65[c] bot. חד זמן ע׳ מיסק (not מסיק) once he was late in coming; (Keth. 62[b] משכתיה שמעתא); a. e.—עַנֵּי מרי be slow, my lord (a respectful form of interrupting and introducing an objection or correction). Men. 17[a] ע׳ מ׳ משמיה דרב וכ׳ beg pardon, sir; (do you mean to say) 'in the name of Rab?' Said he, yes. Ib. 81[a] ע׳ מ׳ ארבעין וכ׳ beg pardon, he deserves forty lashes (for exchanging sacrifices), and yet his act is legal?; Snh. 26[b] וכשר . . . ע׳ מ׳ ארבעין he deserves forty lashes, and yet his testimony is admissible? B. Kam. 49[b] ע׳ מורי וכ׳; [Rashi interprets: *give answer*, my lord, v. עֲנֵי I].—2) *to afflict, oppress.* Targ. O. Ex. XXII, 21, sq. Ib. I, 12 מְעַנְּנָן (Y. מְעַנְּנִין); a. e.—Part. pass. מְעַנֵּי; *pl.* מְעַנְּנָן. Targ. Is. LIII, 4.—3) *to violate.* Targ. O. Deut. XXII, 24 (ed. Amst. עָנֵי, corr. acc.); a. fr.—4) (with, or sub. נפשא) *to afflict one's self, fast.* Targ. Lam. III, 33 (ed. Amst. עָנֵי). Targ. Lev. XVI, 31; a. fr.—Part. pass. as ab. Tanh. B'resh. 2 בשבת גופא לא מע׳ he does not fast on the Sabbath itself.

Ithpa. אִיתְעַנֵּי, אִירְעַנֵּי 1) *to be delayed.* Num. R. s. 9, v. supra.—2) *to be afflicted, suffer; to fast.* Targ. I Kings II, 26. Targ. Zech. VII, 5; a. e.—Y. Ber. III, 6[b] top; Y. Naz. VII, 56[a] bot. בעי מזקפונירה ואשכחונירה אירע׳ they wanted to help him up, but found that he was suffering; Koh. R. to VII. 2 (not אירע׳ בדבורא).—4) *to be violated.* Targ. Lam. V, 11.

Ithpe. אִירְעַנִּי *to become poor.* Taan. 23[b] אמר לִירְעַנּוּ ואִירְעַנּוּ he said, let them become poor, and they became poor.

עָנְיָ m., v. עוֹנִי.

עַנְיָ ch. = h. עֹנִי. Targ. O. Deut. XVI, 3 ed. Berl. (oth. ed. עוֹנִי, עָנִי, עַנְיָ).

עָנִי m. (b. h.; עָנָה II) [*afflicted, humble,*] *poor.* Sabb. I, 1, sq., v. בַּיִת.—מעשר ע׳, v. מַעֲשֵׂר.—Ned. 64[b], a. e. ארבעה ע׳ סומא וכ׳ . . . four classes of people are as if dead, the poor man, the blind &c. Ib. 41[a] אין ע׳ אלא בדיעה only he is poor who lacks knowledge. Keth. 68[a] ע׳ בדעת poor in disposition, illiberal, niggardly. Pes. 118[a] (expl. Ps. CXVIII, 1) עשיר בשורו ואת ע׳ בשיו . . . שגובה he collects the debt of man out of the good bestowed upon him, taking from the rich man his ox, from the poor man his lamb. Lev. R. s. 34, v. עַיִן. Y. Ber. IX, 13[b] ואם הירה ע׳ כופר בו but if his relative is poor, he disowns him; a. v. fr.—*Pl.* עֲנִיִּים. Ex. R. s. 31 (ref. to Ex. XXII, 24) אמרו . . . ומי הם עמך אמר להם הע׳ Israel asked the Lord, and who are thy people? Said he to them, the poor. Ab. I, 5 וירודו ע׳ בני ביתך let the poor be members of thy household. B. Mets. 71[a] (ref. to Ex. l. c.) עֲנִיֶּיךָ וַעֲנִיֵּי עירך וכ׳ as between thy own poor (relatives) and the poor of thy town, thy own poor have the first claim &c. Keth. 106[b] אם לא בשל ע׳ neither may you trade with funds designed for the poor. Peah I, 2 לפי רוב הע׳ according to the number of poor (dependent on the field corners, פֵּאָה); a. v. fr.—*Fem.* עֲנִיָּה. Keth. 62[b] ע׳ זו לשוא שימרה this poor woman has been waiting (for her husband) in vain. Y. ib. IX, 33[a] top מה נעשה באותה הע׳ what has been done in that poor woman's case? Gen. R. s. 60 פתחו לאותה הע׳ open the gate for the poor animal; a. fr.

עַנְיָא, עַנְיָה ch. same. Targ. Ex. XXII, 24. Targ. Ps. X, 2 (Ms. עַנְיָה). Targ. Y. Deut. XVI, 3 לחמא ע׳ poor bread (h. text לחם עֹנִי); a. fr.—Sabb. 155[b] לית דע׳ מכלבא וכ׳ none is poorer than the dog, none richer than the swine. B. Kam. 92[a], a. e. (prov.) בתר ע׳ אזלא עניותא poverty follows the poor, i. e. the poor man is always under a disadvantage. Keth. 106[b] (managers must not trade with the poor fund) דילמא מתרמי להו ע׳ וכ׳ lest the case of a poor man come up before them, and they have no cash to give him; a. fr.—*Pl.* עַנְיֵי. Targ. Ps. XII, 6. Ib. X, 12 Ms. (ed. עַנְוָתָנֵי). Targ. Prov. XXXI, 5; a. fr.—[Targ. Ps. XLI, 2 לעניר, v. עַנְיָנָא.]—[ענייא, Targ. Y. I Ex. XV, 27 some ed., read: עַיְרָנָא.]

עַנְיָבָא, v. עִנְבָּא.

עַנְיָבָה I f. (עָנַב) *fastening with a loop,* opp. קשירה with a knot. Pes. 11[a]; Sabb. 113[a]; Succ. 33[b]; a. e.

עַנְיָבָה II m. ch. = עִנְבָּא, *berry*; ע׳ דפרילא *elephant's berry,* name of a plant the stalk of which is quadrangular. Y. Shebu. III, 34[d] bot.; Y. Maasr. V, end, 52[a] אבריא דפ׳ (read: אֲנִיבָא); Y. Ned. III, 37[d] bot. ארכובה דיעלא (prob. to be read: דפרילא) *elephant's foot* (elephantopos).

עַנְיוּת, עַנְיָת, v. עַנְוָה I.

עַנְיִית I, עַנְיָת, fem. of עָנִי.

ע׳ עֲנָתוֹת II, עַנְיָת pr. n. pl. *'Ăniya Anathoth.* Targ. Is. X, 30.

עָנָו, עָנָו m. (b. h.; עָנָה II) *submissive, meek, kind, patient.* Ber. 6[b] אי ע׳ אי חסיד וכ׳ woe for the loss of the meek, . . . of the pious man, the disciple of Abraham!; Sot. 48[b]. Kidd. 71[a] אין מוסרין אותו אלא למי שצנוע וע׳ we do not communicate it (the Divine Name) except to one who is chaste and meek; a. fr.—*Pl.* עֲנָוִים. Y. Taan. III, 66[c] ענן שהוא עושה ברירות ע׳ אלו לאלו the cloud is named *'anan,* because it (the rainfall) makes men kind to one another; Gen. R. s. 13; Yalk. Gen. 20; Yalk. Ps. 883 ענוים (Var. ענוים). Succ. 29[b]; a. fr.—V. עֲנָוָתָן.

עַנְיוּת f. (denom. of עָנִי) *misery, poverty; stint.* Sabb. 33[a]; Kidd. 49[b] סימן לגסות (הרוח) ע׳ poverty is a symptom of haughtiness (haughtiness will be followed by poverty). Ib. מאי ע׳ ע׳ דתורה the poverty (of the Babylonians) means poverty of the Law (ignorance). Sabb. 102[b]; Keth. 106[b], a. e. אין ע׳ במקום עשירות there must be no stint where there is wealth, i. e. you must not be small in large affairs. Ex. R. s. 31 אלו נתקבצו . . . והע׳ לצד אחד הע׳ וכ׳ if all suffering were gathered on one side, and poverty on the other, poverty would outweigh all. Ib. אמר הקב״ה . . . עֲנִיּוּתוֹ the Lord says (to the usurer), is not this man's poverty enough, that thou &c.?; a. fr.—Esth. R. introd. (play on

באניות, Deut. XXVIII, 68) בע׳ ממעשים טובים in thy want of good deeds.—Y. Kidd. III, 64b top בעֲנִיוּתֵינוּ צריכה וכ׳ according to our poverty (of mind), she requires a letter of divorce from him.

עֲנִיוּתָא, עֲנִיוּתָא ch. same. Targ. Ps. LXXXVIII, 10 ed. Lag. (ed. Wil. עֲנִיָּתָא; oth. עֲנִיָּתָא). Targ. Job XXX, 16.—B. Kam. 92a, a. e. אזלא ע׳, v. עֲנָיָא. Ḥull. 105b משום דקשי לע׳ because it is bad, for (it begets) poverty. Ib. שרא דע׳ the genius of poverty; Pes. 111b, v. אִיסְרָא II. Sabb. 140b בַּעֲנִיוּתִי when I was poor; a. fr.

עֲנִיוּתָה, v. עֲנָוָה.

עֲנִיּוּת, v. עֲנָוָה.

עֲנִירִי, עֲנִירָא, עֲנָרִין, v. sub עִנְרָ (with one י).

***עֲנָרִיתָא** f. (עֲנַר I) *turn, chance.* Y. Sot. I, 16d bot. הא עֲנָרִיתִיךְ תישלון וכ׳ here is thy chance by which thou mayest be enabled to come to thy house again; (Num. R. s. 9 ענתיך).

כפר ע׳, ענים, Pesik. R. s. 23, v. עֲנִי.

עִיר, עֲנָרִין, עֲנָרָן m. (b. h.; עָנָה I) [*answer, corresponding affair,*] *correspondence, relation; subject, object, affair, idea.* Sifra introd. שהוא כעֲנָרָנוֹ in keeping with the general subject to which it is related, v. עָנַן I; שלא כעניני out of relation to the general subject. Kidd. 6a והוא שעסוקין באותו ע׳ provided they are engaged in conversation on that subject (of marriage). Ib. מע׳ לע׳ באותו ע׳ when their conversation changed from one point to another all, however, having relation to that subject (of marriage, e. g. about dowry, about the man's financial condition). B. Bath. 114a כל זמן שעוסקין באותו ע׳ so long as the judges are engaged in that case (of donation), opp. כל זמן שיושבין so long as they are in session. Kidd. 43a אם אינו ע׳ לגופו תנהו ע׳ לכל וכ׳ if it (that word ההוא in the text) has no bearing on the subject itself (because a previous ההוא has already intimated the exclusion of a messenger), make it bear on all laws of the Torah (that you cannot authorize a deputy for an unlawful act). Tosef. Meg. IV (III), 5 [read:] בבית הוועד שואלין לעִנְרִין הפסח וכ׳ in the school house the subject of Passover laws is discussed thirty days (before the festival). Tosef. Sot. VI, 2, v. עָנָה I. Cant. R. to I, 10 (ref. to Num. XXVII, 1-11, a. 12-23) וכי מה ע׳ זה לזה what relation is there between these two subjects?; a. v. fr.—*Pl.* עֲנָרִין, עֲנָרֵי, עִיר׳. Tosef. Meg. l. c. מדלגין מע׳ הפסח הכתובין בתורה Var. ed. Zuck. (ed. בעניין, corr. acc.) they skip (make selections) from the Scriptural passages relating to Passover. Tosef. Sabb. XIII (XIV), 4 ברכות אע״פ שיש בהן אותיות של שם ... ועִיר׳ חרבה שבתורה וכ׳ benedictions (prayers), even if there be in them some of the letters of the Divine Name and many selections from the Torah, should not be saved from fire (on the Sabbath); Y. ib. XVI, 15c; Treat. Sof'rim XV, 4. Y. Maas. Sh. IV, 55a bot. מה פליגין כשהפליגו דשתן לע׳ אחרים עסוקין באותו ענין (v. supra); Y. Gitt. VI, 47d bot. (corr. acc.).

עִיר׳, עֲנָרֵי, עֲנָרָא ch. same. Targ. Ps. XIX, 5 מתח עֲנָרָנְהוֹן (ed. Lag. עֲנָרֵיהוֹן, *pl.*) the extension of their purpose.—Ned. 51a אמר ליה כר ע׳ קדמאה he said to him something similar to the first proposition ('let thy wife offer me a measure of wine'); עיבד כר ע׳ קדמאה do according to the first proposition. B. Bath. 9a עבדי ע׳ בהדי הדדי וכ׳ made an arrangement between themselves that &c. Ib. 114a sq. דיסליקו מע׳ לע׳ they turned from one affair to another; a. fr.—*Pl.* עֲנָרִין, עֲנָרֵי, עִיר׳. Targ. Cant. I, 11 סכום ע׳ וכ׳ the sum of their various interpretations is forty-nine. Targ. Ps. XLI, 2 לעֲנָרֵיהֶן מסכנא Ms. (ed. לעניי, corr. acc.) to the affairs (needs) of the poor (cmp. Lev. R. s. 34, quot. s. v. זָכָה).

עֲנָרֵי pr. n. m. *Inyani.* Koh. R. to III, 11 ע׳ בר נחשון; (Y. Yoma III, 40d bot. אינייני בר סוסי).

עָנְרִין, v. אָנִיר.

עֲנִרְתָּא, עֲנִיר׳, v. עֲנִיוּתָא.

עָנַן (b. h.), *Pi.* עִנֵּן *to make cloudy.* Part. pass. מְעוּנָּן; יום המע׳ a cloudy day. Neg. II, 2. Yoma 28b; a. fr.—[*Polel* עוֹנֵן, v. עון.]

עָנַן I ch. (preced.) *to gather clouds.* Targ. O. Gen. IX, 14 בְּעֲנָנוּתִי.

Pa. עַנֵּן *to augur from clouds.* Targ. II Kings XXI, 6. Targ. O. Lev. XIX, 26 תְּעָנְנוּן ed. Berl. (oth. ed. תְּעַנְּנוּן, contr. of תְּעַנֵּנוּן; Ms. II תְּעוֹנְנוּן, *Pol.* of עון).—V. מְעָנֵן, a. עָנְנָא.

עָנָן I pr. n. m. *Anan,* an Amora, disciple of Samuel. Y. Sabb. III, beg. 5c. Keth. 69a; a. fr.

עָנָן II m. (b. h.) *cloud,* frequently used in the sense of *cover, protection.* Gen. R. s. 60 כל זמן ... חיית ע׳ קשור וכ׳ as long as Sarah lived, a cloud was tied over the entrance of her tent; וכיון שמתה פסק אותו ע׳ and when she was dead, that cloud ceased. Cant. R. to II, 6 וימינו זה עָנָן שכינה וכ׳ ... 'and his right hand embraces me', that means the cloud of the Divine Presence in the future world (with ref. to Is. LX, 19). Y. Taan. III, 66c, v. עָנָיו; a. fr.—*Pl.* עֲנָנִים. Taan. 9b (ref. to Gen. II, 6) מלמד שהע׳ מתגברים וכ׳ this teaches that the clouds (like a hose) swell and rise to the sky, and there open their mouth like a hose and receive the rain water; Gen. R. s. 13. Ib. אין ע׳ אלא מלמעלה clouds (like a hose to receive the waters) come from above (ref. to Dan. VII, 13); אין ע׳ אלא מלמטה the clouds come from below (ref. to Ps. CXXXV, 7); Y. Succ. I, 52b bot.; Yalk. Ps. 883. R. Hash. 3a (ref. to Num. XXI, 1) שמע ... ונסתלקו עֲנָנֵי כבוד he heard that Aaron was dead, and the clouds of glory were removed. Tanḥ. R'eh 16 משיב רוחות ומעלה ע׳ ומוריד וכ׳ causes the winds to blow, and the clouds to rise, and the rains to come down; a. fr.

עֲנָנָא II, **עֲנָנָה** ch. same. Targ. Is. XLIV, 22. Targ. Job VII, 9 Ms. (ed. תננא). Targ. O. Lev. XXIII, 43 עֲנָנֵי ed. Berl. (oth. ed. ענניו); a. fr.—Ber. 59a דקטר בע׳ when the sky is covered with a light cloud, opp. עֲרָבָא. Ib. כך הקב״ה ... אייתי דבריק בע׳, v. בְּרַק I. Gen. R. s. 13 עֲנָנֵיךְ וקבל וכ׳ so the Lord says to the earth, bring thy cloud (hose, v. preced.) and receive the rain; Yalk. Ps. 883; a. fr.—*Pl.* עֲנָנֵי, עֲנָנֵיָּא, עֲנָנִין. Targ. II Sam. XXII, 12.

Targ. Is. XLV, 8. Targ. Y. II Num. XXI, 1 ענני (= ע׳ דיקרא כבוד, v. preced.); a. fr.—Ber. l. c. (expl. רעמים, ib. IX, 2) ע׳ בגלגלא clouds (rolling) in the sphere; (oth. opin.) ע׳ דשפכי מיא וכ׳ clouds (bottles, v. preced.) that empty the waters from one to the other; ib. ע׳ חלחולי וכ׳, v. חַלְחֵל; ברית ברקא ומנחמי ע׳ וכ׳ the lightning flashes and the clouds rumble, and then comes the rain. Taan. 25[a] שמעינהו לע׳ דאמרי נשדי מיטרא וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) overheard the clouds say, let us cast rain on Ammon &c. Cant. R. to IV, 8 כד אינון נקירין מן ע׳ (some ed. עֲנָנָן, f.) when the heavens are cloudless; a. fr.

עָנְנָא m. (עֲנַן I) *interpreter of clouds, augur.*—*Pl.* עָנְנִין. Targ. Is. II, 6. Targ. Jer. XXVII, 9 עָנְנֵיכוֹן ed. Lag. (oth. ed. עוֹנְנֵי׳).

עַנְנוּתָא, v. עֲנַן I.

עָנָף c. (b. h.; cmp. ענב) *ramification, branch, foliage; locks.* Men. 42[a] אין ציצית אלא ע׳ *tsitsith* (Num. XV, 38, sq.) means locks (fringes), as we read (Ez. VIII, 3) &c. Sifra Emor, Par. 12, ch. XVI (ref. to עֵץ עבת, Lev. XXIII, 40) את שענפו עצו דומה וכ׳ (not עצן), v. עָבוֹת; Pesik. Ul'kaḥ., p. 183[b] עץ שע׳ עצו (corr. acc.).—*Pl.* עֲנָפִים. Succ. 32[b] שענפיו חופות וכ׳ חופין וכ׳; Y. ib. III, 53[c] bot., v. עָבוֹת. Ib. its (the Zargunah's) foliage covers the largest portion of it, but forms no veil; a. e.

עֲנָפָא, עֲנַף ch. same. Targ. Ez. XVII, 8. Targ. Is. XVII, 6 (ed. Lag. צנפא; h. text אָמִיר).

עָנַק (b. h.; cmp. אנק, חנק) 1) *to be narrow, elongated*; denom. עוֹנָקָא &c.—2) *to press, force, rule.* Gen. R. s. 26 (expl. עֲנָקִים) שהיו עוֹנְקִים גלגל חמה ואומרים חורד וכ׳ they seized the globe of the sun and said, Send us rain down; Yalk. ib. 47. Num. R. s. 16 (ref. to רלידי התנק, Num. XIII, 28) שראוהו שהיה עוֹנֵק את השמש they (the spies) saw him force the sun (to give rain); Tanḥ. Shlaḥ 7.

Hif. הֶעֱנִיק 1) same. Yoma 10[a] (ref. to Num. l. c.) שמַעֲנִיקִין החמה בקומתן they lorded it over the sun by virtue of their height; Sot. 34[b] (Rashi: they had the appearance of *squeezing* their heads *into* the sun).—2) [*to suspend around the neck, load,*] *to outfit the emancipated slave with gifts* (Deut. XV, 14). Y. Kidd. I, 59[c] bot. אילו שמַעֲנִיקִין להן וכ׳ the following are those who must be sent away with gifts; Bab. ib. 16[b]. Ib. רכול לא יהיו מַעֲנִיקִים וכ׳ you might think that only he who is discharged after the expiration of six years of servitude, must be outfitted. Sifré Deut. 119 שאם הֶעֱנַקְתָּ . . . תַּעֲנִיק לו וכ׳ that when thou hast outfitted him once, thou must do it again &c. Kidd. l. c. כמה מעניקים לו how much must he be given?; a. fr.

עֵנֶק m. (preced.) *an emancipated slave's outfit.* Kidd. 16[b] ע׳ עבד עברי לעצמו וע׳ אמה וכ׳ the outfit of a Hebrew slave belongs to himself, and that of a Hebrew handmaid to herself; ע׳ אמה העבריה ומציאתה וכ׳ the outfit of a Hebrew handmaid and what she finds belong to her father; a. e.

עֵנָק I m. (b. h.; עָנַק) *giant.* Num. R. s. 16, a. e., v. עֲנָק.—*Pl.* עֲנָקִים. Gen. R. s. 26 (ref. to Gen. VI, 4) שבע ע׳ וכ׳ שמות . . . they (of that race) are called by seven names: Emim, . . . ʿAnaḳim; Yalk. ib. 47, v. עֲנָק.

עֵנָק II m. (b. h.; עָנַק) [*neck,*] *necklace, chain.* Erub. 54[a] (ref. to Prov. I, 9) אם כע׳ זה שרוי על וכ׳ . . . if a man trains himself to be like a necklace which is loose around the neck, and is (sometimes) seen and (sometimes) not seen (i. e. is yielding and modest), his learning will be established &c.; Yalk. Prov. 929 שיפה לצואר (read: שרָפָה). Yalk. Ps. 675 the Law is ע׳ לצואר a chain for the neck (Lev. R. s. 12 מוניר). B. Bath. 75[a] לא זכה עושין לו ע׳ if he is not worthy, they will make a chain for him. [Ib. זכה עושין לו ע׳ if he is worthy, they will make a necklace for him; omitted in Ms. R.; v. Rabb. D. S. a. l. note 9.]—*Pl.* עֲנָקִים. Gen. R. s. 26 (they are called ʿAnaḳim) שהיו מרבים ע׳ ע״ג עֲנָקִים they increased the chains around the necks (subjugated many people); Yalk. ib. 47.

עֹנֶק m. (preced.) *neck.*—*Pl.* עֲנָקִים, v. preced.

עִי׳, עִיר׳, עִנְקָא ch. (preced. wds.) 1) *neck, throat.* Targ. Ps. LXIX, 4 עִירְנְקִי (ed. Wil. עִינְ׳; Ms. עוּנְ׳). Ib. CXV, 7. Ib. CXLIX, 6; a. e.—Ber. 44[b]; Sabb. 140[b], v. אוּנְקָא I.—2) *necklace, chain.*—*Pl.* עִינְקָיָא, עִיר׳, עִנְקַיָּא, עִנְ׳. Targ. Jud. VIII, 21. Ib. 26 (ed. Wil. עֲנָ׳). Targ. Is. III, 19 (h. text הַנְטִפוֹת).—Y. Sabb. VI, 8[b] bot. (expl. השחרנים, Is. III, 18) עִינְקַיְרִיה.

עֲנָקוֹקְלוֹת f. pl. (=ענקלקלות; ענקל, dimin. of עֲנָק; cmp. עוּנְקָלָא) *little beads* (of a neclace), a name for *undeveloped grapes.* Orl. I, 8; expl. Y. ib. 61[c] top ענבים שלקו עד וכ׳ grapes which were smitten before they had grown to one-third of the normal size; (oth. opin.) אפי׳ לקו משחבריאו וכ׳ even if they were smitten after having reached one-third of the normal size; ib. (as an abbreviation, ענבין דלקו תלתיהון (נוטריקון grapes smitten in the first of their three stages. Sifra K'dosh., ch. V, Par. 3.

עֲנָקְלִין, v. אוּנְקָא.

עֲנָקְמוֹן m. (denom. of עֲנָקִים; עֲנָק I) *a troop of tall men* (v. אַסְפַּתְרִי), *body-guard.* Gen. R. s. 65 מדינה שהיתה מכחבת ע׳ למלך a province that was levying a body-guard (of tall men) for the King; Yalk. ib. 114 כתבת ענקמין (corr. acc.); Yalk. Jer. 332 עוקמין (corr. acc.).

עָנֵר (b. h.) pr. n. m. *Aner*, one of Abraham's allies. Gen. R. s. 42; Tanḥ. Vayera 3; a. e.

עָנַשׁ (b. h.; cmp. אָנַס) [*to press,*] *to punish, fine.* Zeb. 106[b], a. e., לא ע׳ וכ׳, v. זָהַר. Snh. 54[a], a. fr. אין עוֹנְשִׁין מן הדין, v. דִּין II.—Ib. 43[b] לא ע׳ על הנסתרות the Lord did not punish undiscovered transgressions (committed in Israel's camps). Ib. 54[b] ע׳ והזהיר the text defines the penalty, and forbids the act; a. fr.—*Part. pass.* עָנוּשׁ *punishable.* Yeb. 47[a] ע׳ כרת doomed to extinction; ע׳ סקילה doomed to death by stoning; a. e.

Nif. נֶעֱנַשׁ *to be punished; to suffer.* Sabb. 56[a]; Kidd. 43[a] (ref. to II Sam. XII, 9) מה חרב . . . אין אתה נ׳ עליו וכ׳ as well as thou art not to be punished for the use of the sword against the sons of Ammon, so shalt thou not be

punished for the death of Uriah the Hittite. Sabb. 149b כל שחבירו נ׳ על ידו וכ׳ he through whose instrumentality a fellowman was punished (who was instrumental in causing a fellowman to sin), will not be entered within the precincts of the Lord. Yoma 22b מפני מה נ׳ שאול for what sin was Saul made to suffer? R. Hash. 16b; B. Kam. 93a, a. e. המוסר ... הוא נ׳ תחלה he who appeals to the Lord for judgment against his neighbor, will himself be the first to be punished. Snh. 8a על דבר זה נ׳ משה for saying this ('you shall bring to *me*', Deut. I, 17) Moses had to suffer (by being compelled to admit his own incapability, Num. XXVII, 5); a. fr.

עַנַּשׁ ch. same. Men. 41a עַנְּשִׁיתוּ אעשה do you (in heaven) punish a sin of omission? בזמן דאיכא ריתחא עַנְּשִׁינָן when there is a time of divine anger, we do punish.

Ithpa. אִיתַּעַנַּשׁ, *Ithpe.* אִיתְעַנְּשׁ *to be punished.* Erub. 63a ואי׳ רבי וכ׳ and R. Elazar ... was punished (came to grief). Ib. bot. אפ״ה אי׳ nevertheless he came to grief (was degraded). Succ. 51b מ״ט אִיתַּעַנְּשׁוּ why were they punished (to suffer execution under Hadrian)? Snh. 43b ועד השתא מ״ט לא אִיתַּעַנּוּשׁ and up to that time why were they (the Israelites) not punished (for Achan's misdeeds)? Ib. 44a top עכן מ״ט אישתעוש (supply עלירה) why were they punished for Achan's (undiscovered) sin?; Yalk. Josh. 18 עכן מ״ט אישתעוש why was Achan's sin visited (upon the people)? Bets. 16a לא לִישַׁתַּעֲנְשׁוּ וכ׳ (not לע׳) let gentiles not be punished for neglecting it; a. fr.

עָנֵשׁ, v. עוֹנֶשׁ.

עָנָשׁ m. constr. = h. עוֹנֶשׁ, *fine, confiscation.* Ezra VII, 26, quot. M. Kat. 16a.

עֲנָת pr. n. pl. *ʿĂnath* (prob. identical with עֲנָתוֹת). Yoma 10a; Sot. 34b אחימן בנה ע׳ Ahiman (Num. XIII, 22) built ʿĂnath.

עָנָתָא, עָנְתָא, עָנְתָה f. = h. עוֹנָה I, 1) *marital duty.* Targ. O. Ex. XXI, 10 עִנָּתָהּ ed. Berl. (oth. eds. עִנְתָּהּ, עִנְתָּה).—2) *time.* Y. Ber. II, 5a bot. דצלותא ע׳ the time for prayer. Ib. III, 6a bot. דמרכלא ע׳ the time for meals. Gen. R. s. 33 מן עד׳ דיהבת וכ׳ from the moment thou didst put thy hand on it. Cant. R. to IV, 4 בהדיא ע׳ נשתתק וכ׳ in that moment (then) the Samaritan was silenced. Num. R. s. 9 הא עִנְתִיךְ this is thy opportunity, v. עִנְיָנָא. Koh. R. to XI, 2 הא ע׳ מיתון יתיה this is the opportunity to bring him. Ib. ענתה דמלעי the time for studying; a. fr.

***עַנְתָא** m. (ענת, cmp. ענש, a. עֲנִי II, 2, v. P. Sm. 2935) *oppressor, wrong-doer.* Targ. Prov. XVI, 33 דע׳ Pesh. (ed. דעצחא).

עַנְתּוֹדְרָיָא, v. עֲנָתוֹתְרָיָא.

עַנְתָּה, v. עֲנָתָא.

עַנְתָּה, Koh. R. to I, 11 ע׳ נסיע, ע׳ נסיא, read: אֲתָאנַסְיָא.

עַנְתּוֹנָךְ, עֲנָתּוֹתְרָיָא m. *of En-Todros* (?). Y. Shek. VI, 49d top ר׳ יודן ענתונ׳ (Bab. ed. Ms. M. יודן אנא תחדויה; ed. הירחוויזה, אבא הירחוויזה, prob. corrupt. of תיודוזיא Theodosia, equivalent of תיודריא). Y. Ber. IV, 7c top ענתורדיא. Ib. 8a top ענתוריא; Y. Taan. II, 65c top ענתונד׳. Y. Sabb. IX, 12a bot. ענתדריא; a. e.

עַנְתָּנְיָה ... יָא, עֲנָתוֹנָיָא m. *of En Tuna* (?). Y. Sabb. VII, 10b חנינא ע׳. Y. Peah I, 16b חננא ע׳. Y. Ber. VI, 10c bot. ענתנירה. Y. Orl. II, 62c top. Y. Ter. II, beg. 41b ענתונ׳.—Y. Ber. V, 9a top יוחנן ענתנירתא (?).—Cmp. עין תאנה, s. v. תְּאֵנָה.—[Gen. R. s. 29 חנינא אינוניתא, Ar. ארן תחיה, prob. to be read: ערן תוניה.]

עַנְתּוּרְיָא, עַנְתּוֹרְדִיָא, v. עֲנָתוֹתְרָיָא.

עַנְתּוֹתָא, v. next w.

עֲנָתוֹתָיָא m. *of Anathoth.* Yalk. Is. 284 (ref. to Is. X, 30) הא ירמיה ע׳ וכ׳ Jeremiah of A. will come and prophesy reproofs against thee; Lam. R. introd., beg. ענתותא וכ׳ (corr. acc., or עֲנָתוֹתָאָה).

עַנְתּוֹתִים, v. next w.

עֲנָתְיִים m. pl. (dial. for גּוֹנְתִי׳) *Goths.* Midr. Till. to Ps. XXV, end אבל ברבריים וע׳ ושאריית העמים ... אם עשו שונא מה עשית לתם ed. Bub. (oth. ed. ולעננתותים מה עשה לב׳) if Esau (Rome) hates Jacob, it is because he took away his birthright, but what have I (has he, Jacob) done to the Barbarians (Germans), or to the Goths and the rest of nations?; ib. to Ps. CIX, end לברבריא ולשתותיא מה עשה (missing in ed. Bub.); Ms. 3: לברבירים ולכותיים, Ms. 8 ולערבריים, v. ed. Bub. note 2; read: ולגוֹתְיִים or ולענתיים); Yalk. Ps. 702 לטברריים מה עשה לגוֹנְתְיִים מה עשה (read לברב׳), v. גּוֹנְתָאֵי.

עַנְתַנְיוֹתָא, עֲנָתָנְיָה, עֲנָתוֹנָיָא, v. עֲנָתוֹנָיָא.

עַסְבָּא m. = h. עֵשֶׂב, *herb, plants.* Targ. Gen. I, 29. Targ. Ps. XXXVII, 2. Ib. XC, 5 (some ed. עִשְׂבָּא); a. e.—*Pl.* עִסְבִּין. Targ. Y. Gen. I, 30; a. e.—V. עַסֵּב.

עָסָה, v. עסי.

עַסְוָנוֹס, v. סְוָוס.

עָסוֹק, v. עָסַק.

עָסוּק, v. עִסּוּק.

עִיסּוֹת, עֲסוֹת f. (denom. of עִיסָּה), *pl.* עֲסִיּוֹת, עִיסִּיּוֹת, *leaven.* Maas. Sh. II, 4 יתחלקו לעסות (Ms. M. לעסיות; Y. ed. לעיסיות) let them be divided into small portions to be used for leaven. Y. Hall. I, 57b עירס ראשי עיסיות if a person worked up (in the trough) morsels of dough for leaven. Ib. bot. חמש עי׳ five morsels &c.; a. e.

עָסָה, עָסֵי, *Pi.* עִיסָּה, v. עָשָׂה.

עָסֵי, *Pa.* עַסֵּי *to press, tread.* Targ. Esth. I, 10. Targ. Job XXX, 17 דמעסן (not דמעסן).—Esp. *to press the teeth together, gnash the teeth.* Ib. XVI, 9 (v. עָמַס). Targ. Lam.

II, 16 (ed. Vien. עַסְיָאוּ *Pe.*). Targ. Ps. CXII, 10; a. e.—[Targ. Is. LIX, 11 עַסְּרִינָא, v. עָסַס.]

עַסְרָא pr. n. pl., v. אַסְרָא 2.—[Weinstein, Beitr. zur Gesch. der Essäer, identifies our w. with Callirhoe and surroundings, hot springs on the east side of Jordan, near the Dead Sea.]

עָסִיס m. (b. h.; v. עָסַס) *must, young wine.* Midr. Till. to Ps. LXXIII, end חשמים מטיפין להן ע׳ the heavens shall drop wine for them.

עָסִיס ch. same. Targ. Esth. I, 7 חמר ע׳ (some ed. עָ׳) young wine.

עַסְיָסָא, Meg. 16ª Ms. O., v. אַצִיצָא.

עֲסִיסִית, v. עֲסָסִית.

עֲסִיקִין, *pl.* of עֵסֶק.

עֲסִירִיתָא, עֲסִירָאָה, v. sub עֲשׂוֹר׳.

***עַסַּס** (v. P. Sm. 2936 s. v. עס) *to be agitated.* Targ. Is. LIX, 11 עַסְּרִינָא ed. Wil., v. עַמֵּי.

עֲסָסִיוֹת pr. n. pl. *'Ăsasiyoth*, twin towns in Palestine. Gitt. 4ᵇ.

עֲסִיסִית, עֲסָסִית f. (עָסַס *to stamp*), *pl.* עֲסָסִיּוֹת, עֲסִיסֵי׳, *pounded wheat* or *peas.* Tosef. Bets. I, 23 מפני שהן מאכל ע׳ (ed. Zuck. ע׳ מפני שנאכל) because wheat may be eaten as a dish &c.; Y. ib. I, end, 61ª; (Bab. ib. 14ᵇ לודיות). Sabb. 18ᵇ; Tosef. ib. III (IV), 1; Y. ib. III, 5ᵈ עסי׳; Y. Ter. II, 41ᶜ bot.

עָסַק (cmp. b. h. עָשַׂק) (with ב) *to work at, be engaged in.* Sifra K'dosh., ch. VIII, Par. 4 ועוסק בו; Yalk. Lev. 619 ועוסקני בו and busy myself with him (to punish him), v. עֵסֶק II. Ber. 11ª (ref. to Deut. VI, 7, 'when thou sittest in thy house') פרט לעוסק במצוה this exempts (from reading the Sh'ma) him who is engaged in a religious work; Succ. 25ª. Ib. וחעוסק במצוה פטור מן המצוה מהכא נפקא וכ׳ is it from here (Deut. l. c.) that we derive the rule, that he who is engaged in a religious act is exempt from other religious duties? Ib. 26ª. Pes. 50ᵇ לעולם יעסוק אדם בתורה וכ׳ let man by all means be engaged in the study of the Law and the pursuit of religious work, even if not for their own sake &c., v. שֵׁם. Ib. וכל העוסקין במלאכת שמים and all those who make a living of religious work (deal in objects used for religious ceremonies &c.); ib. ואם עוסקין לשמה וכ׳ but if they do so from a religious motive &c.; a. fr.—Part. pass. עָסוּק; *pl.* עֲסוּקִין. Keth. 103ᵇ ר׳ חייא ע׳ במצות הוה R. Ḥ. was always engaged in some good work (charity). Tosef. Bicc. II, 15 וכל העסוקין לגבוה all whose business is connected with religion, v. supra. Ib. אם היו ע׳ לשום שמים, v. supra. Ex. R. s. 20 (ref. to Ex. XIII, 19) כל ישראל היו ע׳ בכסף וכ׳ while all Israel were busy taking along silver and gold, Moses was busy getting the bones of Joseph; a. fr.

Hif. הֶעֱסִיק *to engage, keep interested, entertain.* Yoma I, 7 ומעסיקין אותו and they entertain him (to keep him awake); ib. 19ᵇ לא היו מעסיקין אותו וכ׳ they did not entertain him with music, but with their mouth (speech); Tosef. ib. I, 9. Ib. לעסקו בהברה (not בהבראה, *Pi.*) to keep him awake with noise (recitations). Midr. Till. to Ps. VII היו מעסיקות אותו עד שיבוא שמואל they kept him engaged (in talk) until Samuel came; a. e.

Pi. עִסֵּק same, v. supra.

Hithpa. הִתְעַסֵּק, *Nithpa.* נִתְעַסֵּק 1) *to occupy one's self; to attend.* Sot. I, 9 מי לנו גדול מיוסף שלא נ׳ בו אלא משה who is greater than Joseph, to whose body none attended but Moses himself? (v. supra); מי גדול ממשה שלא נ׳ בו וכ׳ who is greater than Moses in whose burial none but the Lord himself was engaged? Lev. R. s. 25 לא ... מתחלת בריירתו soon after the creation the Lord was first of all engaged in planting (Gen. II, 8), אף אתם לא תתעסקו וכ׳ even so, when you enter the land, you shall apply yourselves first of all to planting (Lev. XIX, 23). Y. Ḥag. II, 77ᵇ וישבו ונתעסקו, v. next w. Tanḥ. Vaëra 5 (play on העשׂ, Koh. VII, 7) עסק שנ׳ שלמה ... חטעוהו (not חטעוהו) the occupation with vain things in which Solomon engaged, led him astray; ib. כשהחכם מתעסק בדברים הרבה מערבבין וכ׳ when a scholar engages in too many affairs, they confound him so that he loses his wisdom; ib. חכם המתעסק בצרכי צבור משכחין וכ׳ if a scholar busies himself with public affairs, they cause him to forget his learning; a. fr.—Tosef. Arakh. IV, 27 מתעסק בירק בקדרה בכל יום may arrange to have vegetables in the pot every day; מתעסק ירק בקדרה ואלפס וכ׳ (read: בירק) may have vegetables in the pot and stew &c.—2) *to do a thing without a direct practical purpose; to practice, experiment.* Sabb. 157ᵇ מתעסק בעלמא אנא I was merely playing (without the intention of measuring). R. Hash. IV, 8 (32ᵇ) אבל מתעסקין בהם כדי שילמדו Ms. M. (ed. מתע׳ עמהם עד) but you may practice with them that they may learn (to blow the Shofar); והמתעסק לא יצא and he who merely blows for practice, has not done his duty. Ib. 33ª מתע׳ בהן עד שילמדו וכ׳ (Tosef. ib. IV (II), 10 מתלמדין לתקוע) you may practice with them . . ., even on the Sabbath; a. e.—3) *to do one thing while intending to do another thing; to miss one's purpose, choose the wrong thing.* Snh. 62ᵇ המתעסק בחלבים וכ׳ he that misses his purpose in selecting forbidden fat to eat (intending to reach out for a permitted piece), or in consanguineous connection (by mistaking the person) is bound to bring a sin offering; המתע׳ בשבת who does a forbidden act by mistake on the Sabbath (meaning to do a different though forbidden act); Kerith. 19ᵇ. Ib. IV, 3 (19ª) (ref. to אשר חטא בה, Lev. IV, 23) פרט למתעסק this is to exempt him who sinned by doing the thing which he had not intended to do. Ib. 19ᵇ מתעסק דמאי to what kind of a mistaken act does this refer? Ib. מתע׳ בדבר דלאו מצוה if by mistake he did an act which was not commanded (for that day). Ib. מתע׳ בחבורה making a wound (on the Sabbath) by mistake (circumcising the wrong child), opp. מקלקל בחבורה doing harm by making a wound; a. fr.—4) *to dispute, argue.* Gen. R. s. 8 עד שמלאכי השרת מדיינין . . . ומתעסקין אלו עם אלו וכ׳ while the ministering angels were arguing with one another, disputing with one another, God created him (Adam); a. e.

עֲסַק ch. same, 1) *to take pains, take trouble.* Targ. II Kings IV, 13. Targ. I Chr. XII, 34 (33; h. text לעדר).—2) (with ב) *to be occupied with.* Targ. Y. Lev. XX, 3; 5 (v. Sifra K'dosh., ch. VIII, Par. 4, s. v. עֵסֶק II). Targ. Koh. VI, 8. Targ. Prov. VII, 18 ונֶעְסַק חד לחד וכ׳ and let us be engaged in dalliances in private (h. text נתעלסה וכ׳); a. fr.—Part. pass. עָסִיק; f. עָסִיקָא; *pl.* עָסִיקִין; עֲסִיקָן. Targ. Y. II Deut. XXXII, 4. Targ. Cant. I, 15. Ib. IV, 15; a. fr.—Y. Ḥag. II, 77[b] עד דאינון עסיקין בדידון נֶעְסוֹק וכ׳ (עסוקין) while they are occupied with their doings (songs &c.), let us be occupied with our business (study); so they sat down and engaged in discussing words of the Law. Sot. 21[a] בעידנא דעָסִיק בה while he is engaged in it. B. Mets. 12[b], a. fr. במאי עָסְקִינַן אילימא וכ׳ (במאי עָסִיקִינַן) what are we engaged in?, i. e. what is the case before us? Is it that the debtor admits &c. Ib., a. fr. הכא במאי עסקינן (abbr. חב״ע) what is treated of here (in the Mishnah) is the case of a doubtful divorce. Ib. הכא בעבד עסקינן . . . the slave meant in this connection is one who perforates pearls (a skillful laborer); a. fr.

Ithpa. אִתְעַסַּק, אִרְעַסַּק 1) *to occupy one's self, be busy.* Targ. Ps. L, 5. Targ. Ex. V, 9. Targ. II Chr. XXXV, 14; a. fr.—Ber. 25[b] רב אחאי אידי לירה לבריה Rab A. busied himself with preparations for his son's wedding. B. Mets. 104[b] יתיבנא לך לאִרְעַסּוּקֵי ביה (Ms. M. לעַסּוּקֵי *Pa.*) I gave it to thee to do business with (but not to spend thy share for personal use); a. fr.—2) *to dispute, quarrel.* Targ. Gen. XXVI, 20.

עֵסֶק I pr. n. *Esek* (*Dispute*), name of a well. Targ. Gen. XXVI, 20 (h. text עֵשֶׂק).

עֵסֶק II m. (עָסַק) *business, worldly occupation; affair, concern.* Ḥag. 13[a], a. e. אין לך ע׳ וכ׳ thou hast no concern with, v. סָחַר I. Ab. IV, 10, v. מְעַט. M. Kat. 22[a] bot. רצה ממעט בעִסְקוֹ if he desires, he may do less business (as a sign of mourning). Treat. S'maḥ. ch. IX ואינו מרבה בעסקו and he need not make elaborate preparations for his funeral; a. fr.—Trnsf. *affair, display.* Men. X, 3 (65[a]) כדי שיהא נקצר בע׳ גדול that the cutting of the 'Omer may take place with great display (in the presence of many people); Koh. R. to I, 3.—*Pl.* עֲסָקִים, עֲסָקִין, constr. עִסְקֵי, עֵסְקֵי. Yoma 75[a]; Sabb. 130[a] (ref. to Num. XI, 10) על ע׳ משפחותיו (the people wept) over their family affairs (the prohibition of consanguineous marriages); Yalk. Num. 735. Sifra K'dosh., ch. VIII, Par. 4 (ref. to פני, Lev. XX, 5) פונה אני מכל עֲסָקַי וכ׳ I shall leave all my affairs, and busy myself &c., v. עָסַק; ib. Aḥăré, ch. X, Par. 8; Yalk. Lev. 619; a. fr.—2) *controversy, dispute, cause.* B. Mets. 97[b] כגון שיש ע׳ שבועה בינידון when there is a dispute between them in which an oath is involved (i. e. when the oath that would have been required, cannot be administered).—*Pl.* as ab. Shebu. 31[a] שדה שיש עליה ע׳ Ar. (ed. עסיקין) a field the title of which is disputed. Keth. 92[b] sq. רצאו עליו ע׳ (ed. עסי׳) protests against the title were issued; B. Mets. 14[a] bot. עסי׳.

עִסְקָא, עִסְקָה ch. same, *occupation, painstaking; affair, business; merchandise.* Targ. Koh. X, 18 עיסק אוריירתא וכ׳ the occupation with the Law and the commandments. Targ. II Kings IV, 13. Targ. Koh. III, 6 למשדי ע׳ וכ׳ to throw merchandise into the sea; a. fr.—עַל עִסְקָא *on account of, for the sake of.* Targ. Gen. XX, 18. Ib. XXI, 11; a. fr.—Sot. 21[a] שבנא עבד ע׳ Shebna engaged in business. Taan. 21[a] ניזיל ונעביד ע׳ let us go into business. Keth. 66[b] רבה ע׳ a large investment, v. זִיזְנָא III. Hor. 12[a] מאן דבעי למיעבד ע׳ וכ׳ (not בע׳) he who wants to enter upon a certain enterprise and desires to know whether he will succeed or not; Kerith. 5[b] מאן דבעי נעביד עִיסְקָא (*pl.*); a. fr.—Esp. *'iṣka, giving a person goods to trade with on shares* (usually two shares of the profit going to the investor and one to the trader). B. Mets. 104[b] האי ע׳ פלגא וכ׳ in the case of an *'iṣka*, half of the sum involved is a loan (at the risk of the trader), and the other half is a trust. Ib. להכא קרי לירה ע׳ וכ׳ it is therefore called *'iṣka* (business), because he has a right to say to him, I have given it to thee to trade with, v. עָסַק. Ib. חד ע׳ ותרי שטרי (not חדא) if one *'iṣka* was agreed upon, and two instruments (each for half the amount) were made out. Ib. 105[a] האי מאן דקבריל ע׳ מחבריה וכ׳ if one took merchandise on shares from his neighbor and suffered loss, but afterwards took pains and recovered the loss. Ib. הני בי תרי ע׳ בהדי הדדי . . . if two entered a partnership with each other (one furnishing the capital). Bets. 32[b] בעא מניידהו ע׳ he asked them to give him goods on shares; a. e.—*Pl.* עִסְקֵי, עִסְקֵי, עִיר׳. Targ. II Kings IV, 13. Targ. Y. Gen. II, 2 עשרתי ע׳ ten things.—B. Mets. l. c. תרי ע׳ וחד שטרא (Rashi *sing.*) two *'iṣkas* and one document made out on both together. Ker. l. c., v. supra; a. e.

עַסְקָן m. (preced. wds.) 1) *experimenter, observer of nature.* Ḥull. 57[b] בדברים היה וכ׳ ע׳ he used to make experiments, and he made one to disprove R. Judah's theory. Ib. מאי ע׳ בדברים why was he called an experimenter? Lev. R. s. 19 (in Chald. dict.) ר׳ אסי הוה ע׳ R. A. used to experiment. Ib. s. 22 ר״ש הוה ע׳ בדברים; Koh. R. to V, 8 עוֹסְקָן.—2) *busy, moving automatically.*—*Fem.* עַסְקָנִית; *pl.* עַסְקָנִיּוֹת. Succ. 26[b] ידים ע׳ הן hands are busy, i. e. touch things automatically.

עֶסְרוֹנָא, עֲסַר, v. עֲשַׂר.

עִפּוּשָׁא, עִפּוּי, v. sub עִיפּ׳.

עִפְּרִיּוֹם, v. עֲפָרִים.

עֲפִי (=עִיף; v. עוּף I) *[to be bent,] to toil.* Targ. Prov. XXI, 25 עֲפָרִין ed. Lag. (some ed. a. Levita עפיין, corr. acc.; Bxt. a. ed. Wil. צְבָרִין).

Af. אַעֲפִי *to spread, be doubled, thick-branched.* Part. מַעֲפִי; f. מְעַפְיָא. Targ. Hos. IV, 13. Targ. Ez. VI, 13 (h. text עֲבֹתָה, v. עָבוֹת).

עִפְיָא, עִפִּי m. (preced.) *sprouting, foliage, branches.* Targ. Cant. I, 16 (fr. Dan. IV, 18. Targ. Ez. XXXI, 3 עֲפָרִיָּה Regia (ed. נוֹפִיָּה).—*Pl.* עִפְיִין. Targ. Cant. II, 2 עֲפָרְיָא.—V. אוּפִּי.

עִפְיָן, עִפְיָאן, v. אִפְיָן.

עפיץ, v. עֲפַר.

עפיץ, Ab. Zar. 39[a], read: עַפְרָן.

עָפַל (b. h.) *to swell, rise.*—V. עוֹפֵל.

Hif. הֶעְפִּיל *to act rashly, be foolhardy.* Sabb. 97[a] מן המעפילים הוה Ms. M. (v. Rabb. D. S. a. l. note; ed. מִמַּעְפִּילֵי) he was one of the foolhardy (Num. XIV, 44); Yalk. Num. 749 המעפילין.

עֹפֶל, v. עוֹפֵל.

עָפְלָא pr. n. *'Ofla*, name of a gate of Jerusalem. Targ. Zeph. I, 10 (v. עוֹפֵל); v. עוֹפָא II.

עַפְעַפִּים m. *Du.* (b. h.; עפעף, Pilp. of עפף or עוף) [*wings,*] *eye-lids.* Sabb. . . . מרבה שיער בע׳ פוך eye-paint advances the growth of the eye-lashes; Pesik. 'Aniya, p. 135[a]. Ber. 60[b] עַפְעָפַי, v. תְּנוּמָה.

עָפַף (reduplic. of עוּף II) *to fly around.* Midr. Till. to Ps. XVIII, 5 אל תקרי אפפוני אלא עָפְפוּנִי חצרות טסות וכ׳ read not *ăfafuní* (with א) but *'ăfafuní* (with ע), troubles come flying over me like birds; Yalk. Sam. 157.

עַפַּף (v. עוּף I) *to double, bend, curve.* Targ. Is. II, 4; Mic. IV, 3 וְיַעֲפֻפוּן (Levita וְיִעוֹפְפוּן, *Pol.* of עוּף; h. text וכתתו).—Sabb. 134[a] לְעַפְּפָרִיה, Rashi, v. עִיף II.

Pa. עַפֵּף *to double, roll up.* Part. pass. מְעַפָּפָא; f. מְעַפְּפָא. Targ. I Kings XIX, 6 תררא מע׳ a rolled up cake (h. text עגת רצפים).—Hull. 51[b] עוף ומעפף (not ומעופף), v. עִיף II.

עֲפַץ, v. אֲפַץ.

עֶפְצָא m. (v. אַפְצָא) *gall-nut.* Y. Gitt. II, 44[b] top דיוש אין בו ע׳ untanned ink, v. מִרְקָא I.

עַפְצָא, v. אַפְצָא.

עֹפֶר, *pl.* עֲפָרִים, v. עוֹפֶר.

עָפַר, *Pi.* עִיפֵּר (b. h.; denom. of עָפָר) *to cast dust, cover with mud.*

Hithpa. הִתְעַפֵּר *to be soiled.* Lam. R. introd. (R. Abbahu 6) והם ישנים . . . ומתעפרים בעפר they sleep on the bare earth and become soiled with dust; ib. to III, 13.

עָפָר (b. h.; עפר *to be thick,* cmp. אָבָק; v. עוֹפֶר) *dust, mud, sand, mortar.* Gen. R. s. 14 (ref. to Gen. II, 7) ע׳ זכר אדמה נקבה היוצר מביא ע׳ זכר וכ׳ *'afar* represents the male element, *ădamah,* the female; the potter takes male dust (coarse sand) and female earth (soft clay), in order that the vessels be strong. Sot. II, 2 נוטל ע׳ מתחתיה he (the priest) takes earth from under it (the marble slab). Ib. 16[a] מצינו אפר שקרוי ע׳ we find that ashes are likewise called *'afar*; Hull. 88[b]; Gen. R. s. 49[b]. Ib. עָפָר סוטה the dust used in preparing the Water of Jealousy; ע׳ כיסוי the earth or ashes used for covering up the blood at slaughtering (Lev. XVII, 13); Num. R. s. 9. Ib. זכתה . . . ואנכי ע׳ ואפר לא זכתה תחזור לעפרה if she is worthy (innocent), let a son descend from her like Abraham, of whom it is written, 'And I am dust and ashes' (Gen. XVIII, 27); if she is unworthy, let her return to her native dust. Ib. ע׳ זהב העגל the gold dust of the calf. Y. B. Mets. VIII, end, 11[d] ע׳ שחור black potter's earth; a. fr.—Gen. R. s. 94 עפרו של יצחק (ed. Wil. אֲפָרוֹ), v. אֲפַר.—*Pl.* עֲפָרוֹת, constr. עַפְרוֹת. Num. R. l. c. (ref. to זהו ע׳ הזהב אשר טחן ומן העפר, Num. V, 17) [read:] this refers to the gold dust which he (Moses) made by grinding (Deut. IX, 21). Gen. R. s. 26 שהיו בקיאים בע׳ וכ׳ they were experts on the qualities of soil like serpents; a. e.

עַפְרָא ch. same. Targ. Lev. XIV, 45. Targ. Prov. VIII, 26 (h. text עפרות); a. fr.—B. Bath. 73[b] הוה שקיל ע׳ ומורח וכ׳ he took up dust and smelt of it and said, this is the road &c. Ib. 16[a] לפומיה דאיוב ע׳ earth into Job's mouth (stop him)! Ib. 171[b] מאן יהיב לן מעפרי׳ דרב וכ׳ O, that some one would give us some of the dust of Rab and Samuel, and we should put it into our eyes! (i. e. we surely revere the memory of Rab and Samuel, yet we differ with them); Ab. Zar. 53[b]; Hull. 68[b]. Snh. 108[b] והוה ע׳ והוו חרבי . . . we threw dust and it turned into swords; a. fr.

עַפְרוּרִין m. pl. (preced.) ע׳ דדהבא *gold-dust.* Targ. Job XXVIII, 6 (ed. Lag. עפרותין, corr. acc.).

עַפְרוּרִית f. (preced.) *sandy matter* in grain. B. Bath. 93[b] וע׳ לא but sand (as an admixture) need he not accept? Ib. 94[a] רובע ע׳ לסאה עדשים . . . the purchaser of lentils must accept one fourth of a Kab of sand for each S'ah; a. e.

עפרוטין, v. עַפְרוּרִין.

עֲפָרַיָּא pr. n. pl. (v. next w.) *'Ăfaraya.* Y. Bicc. III, 65[d] שמעון דמע׳ וכ׳ Simeon, a native of 'A. (a Palestinian) has not been appointed!

עֲפָרַיִם, ח׳, (b. h. חֲפָרַיִם Josh. XIX, 19) pr. n. pl. *'Ăfarayim, Hăfarayim* (*Hafaraim*). Men. VIII, 1 (83[b]) ע׳ Bab. ed. (some ed. עפור; Ms. M. חפריים; Mish. ed. ח׳; v. Rabb. D. S. a. l. note). Ib. 85[a] תבן אתה מכניס לע׳ (Ms. M. לח׳) wouldst thou carry straw to 'A.?; Gen. R. s. 86, end לְעֲפָרַיִם; Ex. R. s. 9.

עפרן, Targ. Cant. V, 14 ברקן וע׳, read with ed. Lag. ב׳ זעפרן (v. זַעְפְּרָנָא) *saffron-colored smaragd.*

עֶפְרָתַיִם pr. n. pl. *'Efrathayim.* Y. Sabb. XIV, 14[c] bot. ר׳ חוניא יעקב מע׳ R. Hunia Jacob of 'E. (perh. עֶפְרַיִם?).

עָפַשׁ, *Pi.* עִיפֵּשׁ *to grow mouldy, decay.* Pes. 15[b]; 45[b] הפת שעִיפְּשָׁה וכ׳ bread that is spoiled so as to be unfit for man to eat &c. Tosef. ib. II (III), 4 שעיפשו או שירבשו which have become mouldy or dried up. Tosef. Ter. IX, 10 פת שעִירְפְּשָׁה (ed. Zuck.). Tanh. Mick. 7 עִפְּשָׁה . . . פת the bread in our vessels has become mouldy. Y. Yoma III, 41[a] bot. לא הירתה מְעַפֶּשֶׁת it never grew mouldy; Bab. ib. 38[a] מִתְעַפֶּשֶׁת; Tosef. ib. II, 5; Y. Shek. V, 48[d] bot. מתע׳; a. e.

Hithpa. הִתְעַפֵּשׁ, *Nithpa.* נִתְעַפֵּשׁ same, v. supra. Gen. R. s. 31 שלא ירקבו ולא יִתְעַפְּשׁוּ וכ׳ that they (the fruits in the ark) should not rot, or mould, or be disfigured.

עֲפַשׁ ch., *Ithpa.* אִיעַפַּשׁ same. Men. 23[b] לכי מִיעַפְּשָׁא when the bread is spoilt.

עֵץ m. (b. h.; v. עָצַר 2) *tree, pole; wood.* Esth. R. to V, 12 לאחר שעשה חמץ after having made the gallows. Tam. II, 3, a. fr. עץ שמן pine-wood. Gen. R. s. 15 אילן שעצוֹ נאכל וכ׳ a tree whose wood is as fit to eat as its fruit. Sifra Emor, Par. 12, ch. XVI, v. עָנָק; a. v. fr.—Pes. 30ᵇ עץ פרור wooden pot-ladle.—*Pl.* עֵצִים; constr. עֲצֵי. Tam. l. c. כל העצ׳ כשרין וכ׳ all kinds of wood are fit for the altar pile. Ib. 5 עצי תאנה wood of a fig-tree. R. Hash. II, 3 עצי שמן, v. supra; a. v. fr.

עִיר, עֲצָתָא, עֲצָא f. = h. עֲצָה II. Targ. O. Deut. XXXII, 28 (some ed. עֲצָה). Targ. Num. XXXI, 16. Targ. Y. II Num. XXIV, 14 עצה; a. e.—*Pl.* עִיר׳, עֲצָנֵי, עֲצָתָא. Targ. Prov. XXII, 20 (ed. Wil. עֲצָתָא sing.). Targ. Y. II Deut. l. c. (v. עִיטָא).—Esth. R. to I, 3 בני עיצתא דלילה (not עצתיא) his counsellors; a. e.

עֲצָא, v. עֲצִי.

עָצַב (b. h.) 1) *to cut, form, shape.*—2) (cmp. a. רָגַז) *to cut, grieve, pain.*

Pi. עִיצֵּב *to shape, handle,* esp. *to straighten an infant's body by manipulation.* Sabb. XXII, 6 אין מְעַצְּבִין את התקטן you must not manipulate a child (on the Sabbath), expl. ib. 147ᵇ בתומרי שדרת straightening the vertebra (v. לְפַפָּא). Tosef. Kel. B. Mets. II, 9 שהוא מְעַצֵּב עליה וכ׳ because he (the surgeon) manipulates children thereon.

Hif. הֶעֱצִיב *to grieve.* Gen. R. s. 44 (ref. to Ps. CXXXIX, 24) אם עתיד . . . (ו)להעציבך וכ׳ if it be my destiny to rear children who are to grieve thee, it is better that thou shouldst lead me in the way of the world (death); (Yalk. Ps. 888 ולהכעיסך).

Hithpa. הִתְעַצֵּב, *Nithpa.* נִתְעַצֵּב *to be grieved, mourn.* Snh. 38ᵇ שמח בחורתו וב׳ במיתתו he rejoiced over his (R. ʿĂkiba's) learning, and mourned over his death (predestined martyrdom).

עָצַב ch. same; (intr.) *to be grieved.* Targ. Ps. XXXIV, 6 (v. חָסַד II).—*Part. pass.* עָצֵב, עָצִיב; f. עָצִיבָא; *pl.* עָצִיבֵי *grieved, sad.* Targ. Esth. IV, 1; Targ. Y. Ex. XII, 31 קל ע׳ the voice of a mourner.—Bets. 16ᵇ חזירה דהוה ע׳ he saw that he looked down-hearted; אמאי עָצִיבַת why art thou grieved? Taan. 25ᵃ. Ib. 22ᵃ מבדחינן ע׳, v. בָּדוֹחָא; a. fr.

Ithpe. אִיעָצִיב *to be grieved.* Ber. 31ᵃ ואִעָצִיבוּ and they grew sad; Yalk. Ps. 881 ואִיעָצִי.

עָצָב m. (b. h.; עָצַב 1) *form,* esp. *idol.*—*Pl.* עֲצַבִּים. Sifra K'dosh., beg. ע׳ על שם שנעשו פרקים פרקים idols are called 'forms', because they are made limb by limb; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.—Snh. 63ᵇ ויעושין דמות עֲצַבֵּיהֶם (not עצבים, v. Rabb. D. S. a. l. note 1) they made an image of their (the rich men's) figures; Yalk. Hos. 529.

עֶצֶב m. (b. h.; עָצַב 2) *trouble, toil; that which is acquired through toil.*—*Pl.* עֲצָבִים. Num. R. s. 9 (ref. to ועצביך, Prov. V, 10) אין עֲצָבֶיךָ אלא בנים (ed. Wil. עֲצִיבָה וכ׳) 'thy toils' means thy children (with ref. to Gen. III, 16); ע׳ זו יגיעת הארץ 'thy toils' means painful labor in the field (with ref. to ib. 17).

עָצֵב m., עֲצָבָה f. (b. h.; preced.) *sad, grief-stricken.* Pes. 119ᵃ מלך בו״ד מנצחין אותו וע׳ וכ׳ a human King grieves when he is defeated, but the Lord &c.; (Midr. Till. to Ps. IV כועס), v. נָצַח. Ber. 5ᵃ מוכר ע׳ ולוקח שמח the seller grieves (because he has to part with a dear possession), and the buyer is glad; a. e.—*Pl.* עֲצֵבִין, עֲצַבִּים; עֲצֵי׳, עֲצֵבוֹת. Yoma 21ᵇ. Ib. 67ᵃ; a. e.—Trnsf. (of the fingers of the hand) *pressed together, narrow,* opp. שׂוֹחֵק. Erub. 3ᵇ, a. e., v. אַמָּה.

עֲצֵב ch., v. עֲצַב.

עִצָּבוֹן m. (b. h.; preced. wds.) *grief, pain, toil.* Num. R. s. 9 (ref. to Prov. V, 10, v. עֶצֶב) לומר שיאכלו בע׳ וכ׳ intimating that they shall eat with toil whatever they may eat (with ref. to Gen. III, 17). Pirké d'R. El. ch. XIV בעִצָּבוֹן גדולו, v. סָחַק; a. e.—*Pl.* עִצְּבוֹנוֹת. Midr. Till. to Ps. XVI, 4 הרבית ע׳ לבני אדם ed. Bub. (missing in oth. ed.) thou didst decree many pains unto man (ref. to Gen. III, 16, sq.); ib. הרבית ע׳ לאבות העולם thou didst decree many troubles unto the patriarchs; הרבית ע׳ לדורו של שמד thou didst decree . . . upon the generation of (the Hadrianic) persecution; Yalk. ib. 667.—[V. next w.].

עִצְבוֹנִית f. (preced.) [*a stinging plant,*] prob. *wild rose-bush.* Gen. R. s. 63 משל להרס וע׳ וכ׳ (Matt. K. עִרְצְבוֹנוֹת; some ed. עכבונית, corr. acc.) this is like a myrtle and a rose-bush growing side by side; Yalk. ib. 110; Tanh. Ki Thetsé 4 עַצְמוֹנִי.

עֲצִיבוּת, עֲצֵבוּת f. (preced. wds.) *grief, sorrow.* Ber. 31ᵃ אין . . . לא מתוך ע׳ וכ׳ you must not rise for prayer in a mood of grief or in languor . . . but in religious joy. Pes. 117ᵃ אין חשכינה . . . מתוך ע׳ וכ׳ the Divine Presence (holy inspiration) does not rest upon man in moments of languor or sadness &c. Hag. 5ᵇ אין עצי׳ לפני וכ׳ there is no sadness before the Lord, for it is written (I Chr. XVI, 27) &c.; Yalk. Jer. 292.

עֲצָה I f. (b. h.; v. עֵץ) 1) *trees, plantation.* Y. Sabb. III, 6ᵃ; Y. Succ. I, end, 52ᶜ התיר ע׳ שבים allowed the carrying of things on the Sabbath from trees in the water (on an island) to the water and vice versa (cmp. Erub. 67ᵇ סלע שבים); Y. Erub. VIII, end, 25ᵇ.—2) *pea-stalks.* Sabb. VII, 4, expl. ib. 76ᵃ חבן של מיני קיטניות. Ohol. XVIII, 2, contrad. to קש.

עֲצָה II f. (b. h.; עָצַץ) *counsel, advice, plan, consultation, council.* Gen. R. s. 74 נוטלין ע׳ they hold council, v. רָוַח. Sot. 11ᵃ (ref. to Ex. I, 10) הוא התחיל בע׳ תחלה he was the first to propose (the destruction of Israel). Ib. שלשה חיו באותה ע׳ three men took part in that consultation. Meg. 12ᵇ ניטלה ע׳ ממנו counsel (legal wisdom) has been taken away from us. Sot. 11ᵇ שפנה מעצת מרגלים he turned away from the council of the spies. Gitt. 58ᵃ, a. e. אם אתה שומע לעֲצָתִי if thou wouldst listen to my advice. Tanh. Haăz. 8 ובעצתי אל וכ׳ and if you follow my advice, do not risk your life for her. B. Bath. 118ᵃ, a. fr. ע׳ טובה קמשמע לן good advice is meant by it (not a law); a. fr.—*Pl.* עֲצוֹת. Kidd. 80ᵇ (in Chald. dict.), v. עִיץ. Midr. Till. to Ps. I, 3 שהיה יועץ ע׳ ומתקיימות וכ׳ who suggested plans which were executed, and which turned out well; a. e.

עֲצָה ch., v. עֲצָא.

עֲצָה m. (b. h.; v. עֲצֵי) *backbone, spine.* Sifra Vayikra, N'dab., Par. 14, ch. XIX (ref. to Lev. IV, 9) יכנס לפנים מן העצה he must go inside of the backbone, i. e. cut off a portion of the spine; Yalk. Lev. 462.

עֲצָה, v. עֲצֵי.

עֲצָוְתָא=אֲצָוְתָא. Targ. Y. Num. XV, 20, sq.; a. e. (interch. with אֲ).

עָצוּם m. (b h.; עָצַם) *strong, mighty.* Pl. עֲצוּמִים. Lam. R. to III, 4, v. עִרְצוּם.

עָצוּם, v. עִרְצוּם.

עֲצוּמָה f. (עָצַם) *possession.*—Pl. עֲצוּמוֹת. Yalk. Gen. 111, v. עָצַם.

עֲצוּצָא, v. אֲצִיצָא.

עָצוּר, עֲצוֹרָא m. (עָצַר) *wine-* or *oil-presser.* Targ. Y. I Gen. XLIX, 11 (not עָצוּר, עֲ׳).—Pl. עֲצוֹרֵי, עָצוּרִין. Targ. Is. XVI, 10 (v. עִיצוּרָא).—B. Bath. 25b חנך ע׳ those pressers (of poppy-oil).

עָצוּר, עֲצוֹרָא, v. sub עִרְצ׳.

עַצְרִי, עֲצוּרִי.

עַצְרְתָא, v. אֲצָוְתָא.

עָצָה, עָצָא, עָצֵי 1) *to press, squeeze; to oppress,* esp. (=h. עָשַׁק) *to withhold what is due to a neighbor.* Targ. Y. Lev. V, 23. Targ. Y. II ib. 21 עָצָה some ed. (not עָ׳). Targ. Y. II Deut. XXIV, 14; a. e.—Part. pass. עָצֵר, pl. עֲצִירִין. Targ. Y. ib. XXVIII, 29.—2) *to be hard, dry; sapless.* Part. pl. עֲצִירִין. Targ. Y. II Num. XIII, 20 (21).

עֲצָיָא m. (preced.) *withholding, that which is withheld* (h. עוֹשֶׁק). Targ. Y. Lev. V, 23 (not עֲצִיָּא).

עֲצִיבָה f. (עָצַב) *sadness, use of the root* עצב. Gen. R. s. 27; s. 32 ארן ע׳ אלא אבלות the root עצב (Gen. VI, 6) means mourning. Num. R. s. 9, v. עָצַב.

עֲצִיבוּת, v. עֲצֵבוּת.

עֲצִיל־, v. עָצַל.

עֲצִיץ m. (עצץ, v. אֲצִיצָא) *a common earthen vessel* (used for refuse). Keth. III, 4 האונס שותה בעציצו the ravisher must drink out of the offensive vessel he has chosen, expl. ib. 5 אפי׳ היא חיגרת וכ׳ he must marry the woman, even if she be lame &c.—Esp. *flower-pot.* Dem. V, 10 ע׳ נקוב וכ׳ that which grows in a perforated pot (placed in the ground) is legally like that which grows in the ground itself. Men. 70a ע׳ שאינו נקוב a pot without a hole. Kil. VII, 8; a. fr.—Pl. עֲצִיצִים. Y. ib. end, 31a.

עֲצִירָא, עֲצִיץ ch. same. Y. Snh. X, 29a bot. אשכח חד ע׳ he found a pot (Midr. Sam. ch. XXVI חרש); v. אֲצִיצָא.

עֲצִירָה f. (עָצַר) 1) *closing up, obstruction of orifices,* v. עִרְצוּר. Gen. R. s. 52 end (ref. to Gen. XX, 18) נאמר ע׳ בפה ע׳ בגרון וכ׳ the root עצר applies to closure of the mouth, of the throat &c.—עֲצִירַת גשמים (v. Deut. XI, 17) closing up the heavens so as to withhold the rain, *drought.* Sifré Deut. 43; Yalk. ib. 867.—2) *locking up, detention.* Sifré Num. 151; Yalk. ib. 782 (ref. to עצרת, Num. XXIX, 35) אין ע׳ אלא כנירסה the root עצר has the meaning of detention (by ref. to Jer. XXXVI, 5).

עִצֵּל, *Hithpa.* הִתְעַצֵּל, *Nithpa.* נִתְעַצֵּל (b. h. *Nif.*; v. עָצַל; cmp. b. h. אצל) *to withdraw one's self, shirk the trouble of; to be careless, slothful; to consider one's self exempt.* Tam. II, 2 מימיו לא נ׳ הכהן מלהוציא וכ׳ never did a priest shirk the labor of carrying out the ashes. Lev. R. s. 19 (ref. to בעצלתים, Koh. X, 18) ע״י שהאדם הזה מִתְעַצֵּל מלכסות וכ׳ because that man considers himself exempt from covering his head as it is proper to do, he contracts rheumatism; ע״י שהאשה הזו מִתְעַצֶּלֶת וכ׳ because that woman is too careless (of chastity) to cover herself &c. Ib. ע״י שנִתְעַצְּלוּ ... מלחנות וכ׳ because the Israelites shrank from encamping in discord. Y. B. Kam. IX, end, 7a נתעצלו ולא הקריבוהו they were slothful and failed to offer it up; a. fr.

עַצֵּל, ch., *Ithpa.* אִיתְעַצֵּל same. Pes. 85a דאחי לאִיתְעַצּוֹלֵי ביה (not לעיצולי) one might be slothful about it (and fail to use the sacrifice up in due time).

עָצֵל m. (b. h.; cmp. אצל) [*standing aside,*] *slow; sluggard; lazy.* Deut. R. s. 5 מה ראה ... ללמד לע׳ וכ׳ what reason had Solomon to make the sluggard learn from the ant (Prov. VI, 6)?; a. e.—Pl. עֲצֵלִים, עֲצֵלִין, עֲצֵי׳. Pes. 85a עֲצֵלֵי כהונה the negligent among the priests (opp. זְהִירֵי); a. e.—Fem. עֲצֵלָה; pl. עֲצֵלוֹת, עֲצֵי׳. Y. ib. I, 27c bot. הנשים ע׳ הן women are slow (opp. זריז).

עַצְלוּת f. (b. h.; preced.) *laziness, indolence.* Yalk. Num. 720; Pes. 66a מי גרם ... ע׳ שהיתה בכם וכ׳ what is the cause that I had to come from Babylonia and be appointed your chief? Your indolence, which prevented you from waiting upon the two greatest men of the generation. Ib. 117a; Ber. 31a, v. עֲצֵבוּת; a. fr.—Y. Kil. VIII, 31c (of an animal tied by the side of a harnessed animal) זה נושא עַצְלוּתוֹ של זה וכ׳ this one carries the sluggishness of the other, i. e. when one is sluggish, the other has to carry the heavier load.

עַצְלָן m. (preced.) *laggard.*—Pl. עַצְלָנִין. Succ. 27b משבח אני את הע׳ וכ׳ (for once) I praise the laggards, because they do not leave their homes on a festive day. Tosef. Pes. III (IV), 11 כת ע׳ (Var. עֲצֵלִין) the group of laggards (coming late for the Passover sacrifice).—Fem. עַצְלָנִית. Pes. 65a כת ע׳, v. supra.—Pl. עַצְלָנִיּוֹת. Gen. R. s. 45; Deut. R. s. 6.

עָצַם (b. h.) 1) *to press; to close* (the eyes). Yalk. Is. 304 זה העוֹצֵם עיניו כשעומדות וכ׳ he who closes his eyes when (he sees) Israelitish girls stand washing. Sifra K'dosh., Par. 3, ch. VII יֶעֱצוֹם, v. infra.—2) [*to be compressed, hard,*] *to be strong,* v. עָצוּם a. עֶצֶם.—3) (denom. of עֶצֶם) *to acquire, possess.* Gen. R. s. 64 שעָצַמְתָּ, v. עֶצֶם.

Hif. הֶעֱצִים *to close* (the eyes). Kidd. 32b יכול יַעֲצִים עיניו וכ׳ perhaps a man might think, he will close his eyes

and pretend not to see him (the old man); Yalk. Lev. 617; Sifra l. c. יעצום. Sabb. XXIII, 5 מַעֲצִים, v. עָמַץ.

Pi. עִיצֵּם *to close* (a dead body's eyes), v. עָמַץ.

Hithpa. הִתְעַצֵּם, *Nithpa.* נִתְעַצֵּם *1) to be closed*, v. עָצַץ.—2) *to be headstrong towards one another.* Snh. 31[b] שנים שנתעצמו בדין וכ׳ if both parties to a law-suit are stubborn, one saying, let us go to law here, and the other saying, let us go to the circuit court.—3) v. עִיצּוּם 3) *to fortify each other*, i. e. *to enter an agreement with the condition of forfeiture.* Tosef. B. Mets. I, 16 שנים שנתעצמו זה בזה ואמר וכ׳ if two made an agreement wherein one said, if I do not come &c.

עֶצֶם m. (b. h.; preced.) [*strength,*] 1) *bone.* Tosef. Sabb. VII (VIII), 21 עמד ע׳ בגרונו if a bone sticks in one's throat; Sabb. 67[a]. Pes. VII, 11 השובר את הע׳ וכ׳ he who breaks a bone of the Passover sacrifice. Ib. 12 שאין בו משום שבירת הע׳ because the prohibition to break a bone does not apply to it; a. v. fr.—*Pl.* עֲצָמוֹת. Ib. 10. Ib. VIII, 8 והמלקט לו ע׳ he who has the bones (of a parent) collected, v. לָקַט; a. v. fr.—2) *substance, essence, self* (v. עִיצּוּם). Ab. I, 14 וכשאני לעצמי וכ׳ and if I am (I care) for myself only, what am I? Ib. II, 13 אל תחי רשע בפני עצמך be not a wicked man in thine own sight (despair not of thyself). Ber. 43[a]; Tosef. ib. IV, 8 כל אחד ואחד מברך לעצמו each says the blessing for himself. Zeb. VIII, 10 כשהוא בעצמו when it (the addition to, or the diminution from the prescribed action) stands by itself (is clearly visible); R. Hash. 28[b]; Erub. 100[a]. Sifré Deut. 19 לא מעצמי אני וכ׳ I did not say that of my own accord (as my idea), but at the command of God. Num. R. s. 20; Tanḥ. Bal. 13 בקש לילך לעצמו וכ׳ he wanted to go to himself (go home); a. v. fr.—*Pl.* constr. עַצְמֵי. Sifré Deut. 16 עצמיכם ... לשעבר וכ׳ in the past you were your own masters, now you are servants and subjects of the community; a. fr.—3) *substance, wealth*, esp. *live stock.* Yalk. Gen. 111 (ref. to וַעֲבָדָהּ, Gen. XXVI, 14) כתיב אם אין אדם נעשה כעבד לעצמו וכ׳ it may be read 'and he shall serve it', unless a man become like a slave to his stock, he does not own it; Gen. R. s. 64 כמו עבד לעבדו (read לעצמו; cmp. Snh. 58[b]).—*Pl.* as ab. Gen. R. l. c. (ref. to עצמת ממנו, Gen. XXVI, 16) כל אותן ע׳ שעצמת ממנו היה all these possessions (herds and flocks) which thou hast obtained, are they not from us?; Yalk. l. c. עֲצוּמוֹת.

עַצְמוֹנִי* m. (עֶצֶם) [*bony,*] name of *a thorny plant*, v. עַצְבּוֹנִית.

עָצַר (b. h.; cmp. אָצַר) [*to press,*] *to close up; to detain; to ward off; to gather, store away.* Succ. 38[a] עוֹצֶרֶת רוחות וכ׳ wards off evil winds and dews (v. infra). Num. R. s. 19 היאך יכול ... וַיַּעְצְרוֹ how could the angel of death strike a man that had stood up against the angel of death and warded him off? (ref. to Num. XVII, 13). Sifré Num. 151; Yalk. ib. 782 (ref. to עצרת, Num. XXIX, 35) עֲצָרוֹ הכתוב מלצאת the Scripture keeps him (the pilgrim) from leaving (Jerusalem, on the eighth day). Pesik. R. (ed. Fr.) addit. s. 4; Pesik. Bayom, p. 193[b] חק"בה עוֹצֵר וכ׳ the Lord locks his Presence up with them, v. infra. Ab. Zar. 71[a] עול תחתי לעוֹצֵר, v. עָלַל; a. fr.—Part. pass. עָצוּר; f. עֲצוּרָה; *pl.* עֲצוּרִים, עֲצוּרוֹת; עֲצוּרִין. Sifré l. c. מה זה ע׳ מלצאת אף זה ע׳ וכ׳ as on this (the eighth day) one is prohibited to leave, so is one on this (the first day). Sifré Deut. 135 (ref. to עצרת, Deut. XVI, 8) יכול יהא אדם ע׳ כל וכ׳ from this you might infer that one must be confined the whole day in the schoolhouse (for religious exercises). Ib. מה שביעי ע׳ אף ששי ע׳ as the seventh day is under restrictions (as to week-day labor), so is the sixth day (i. e. the days intervening between the first and the seventh day); אי מה שביעי ע׳ מכל מלאכה וכ׳ you might infer from this that as the seventh day is under restriction as regards all sorts of labor (even work of necessity), so is the sixth; Ḥag. 18[a] השביעי ע׳ בכל מלאכה ... ימים ע׳ וכ׳ the seventh day is under a general restriction, but the six days are not; Yalk. Deut. 904; ib. 907. Ḥull. 67[a] שהן ע׳ ככלים ... בורות wells, pits and caves, the waters of which are restrained as in vessels; Yalk. Lev. 537 בכלים ... עצירים (corr. acc.); a. fr.

Nif. נֶעֱצַר *to be detained; to be gathered together.* Pesik. R. l. c. כל זמן שישראל נֶעֱצָרִין וכ׳ as long as Israel holds festive gatherings in synagogues and schoolhouses, the Lord locks up &c. (v. supra); Pesik. l. c.[a] מְעַצְּרִין (*Pi.*). Yalk. Num. 782 (ref. to עצרת, v. supra) למה נֶעֱצְרוּ עיד יום אחד why are they detained one more day? Taan. 7[b] חגשמים נעצרין the rains are withheld. Ib. 8[a] חשמים נעצרין מלהוריד וכ׳ the heavens are locked up so as not to let down rain &c.; a. fr.

Pi. עִצֵּר 1) *to hold festive gatherings.* Pesik. l. c., v. supra.—2) *to detain, keep off.* Succ. 37[b] כדי לעַצֵּר רוחות וכ׳ in order to keep off evil winds &c. (v. supra).

עַצַּר ch. 1) *to press, squeeze.* Targ. Jud. VI, 38. Targ. Gen. XL, 11 (O. ed. Vien. עַצְרִית, *Pa.*); a. fr.—Y. Sabb. XVII, 16[b] top; Y. Bets. I, 60[b] bot., v. זְרִיקָא.—2) *to keep back, save.* Y. Taan. III, 66[d] top עֲצוֹר וכ׳ גּוֹלְתָא, v. גּוֹלְתָא.

עַצַּר m. = עָצוּר. Targ. Am. IX, 13 ע׳ ענבין (not עֲצַר, עֶצֶר).

עַצְרָא m. (preced. wds.) *wine-press, vat.*—*Pl.* עַצְרֵי. B. Mets. 86[b] זגחא ... בינו ע׳ a black hen ... that moves about among the vats. B. Kam. 27[b] קרנא דע׳ (not דעצרא) a corner near the wine-presses.

עִצְרָא m. (preced. wds.) *juice.* Gitt. 69[b] Ar., v. אִיצְטָא.

עַצְרִי pr. n. m. *'Atsri.* B. Bath. 174[b] (Ms. M. עצורי); Arakh. 23[a] משה בר ע׳.

עֲצֶרֶת f. (b. h.; עָצַר) *detention, gathering,* esp. *a festive gathering for the conclusion of a festive season, concluding feast*; ע׳ של חג the concluding feast of the Succoth festival (Num. XXIX, 35); ע׳ של פסח the concluding feast of the Passover festival i. e. *the Feast of Weeks, Pentecost.* Pesik. Bayom, p. 193[a] ראויה היתה ע׳ של חג ... כשם שע׳ של פסח וכ׳ by right the concluding feast of the Succoth Festival was to have been fifty days after (the first day of Succoth) as the concluding feast of Passover is &c.; Cant. R. to VII, 2; a. e.—In gen. ע׳ f., (sub. יום) m. *Feast of Weeks, Pentecost.* Pesik. l. c., p. 190[b] בסיון ע׳ in the month of Sivan is the Feast of Weeks. Ḥag. II, 4 ע׳ שחל להיות וכ׳ if the Feast of Weeks occurs on a Friday. Ib. שלא לקיים ... ע׳ אחר חשבת to oppose those who say that the Feast of Weeks must be observed on the day after the Sabbath (after seven complete weeks from

Passover, beginning with the first Sunday); *Men.* 65ª. Ib.ᵇ; a. v. fr.

עֲצַרְתָּא I ch. same, *Feast of Weeks.* Targ. O. Num. XXVIII, 26 בעֲצַרְתֵּכוֹן (ed. Vien. בעֲצַרְתֵּי; Y. בעֶצֶרְתֵּי; h. text בשבועתיכם). Targ. II Esth. III, 8 יומא דע׳.—*Pes.* 42ᵇ; *Sabb.* 110ª, v. דְּבָתָא. *Pes.* 68ᵇ; a. fr.

עֲצַרְתָּא II f. (עֲצַר) *vat.* Targ. Esth. I, 10.

עֲצָתָא, v. עֲצָא.

***עָצָתָא** m. (v. עֲצַר) *oppressor.* Targ. Prov. XVI, 33, v. עַנָתָא.

עָקָא f. (עוּק) *trouble, distress.* Targ. Is. XXX, 6. Targ. Prov. XXIII, 27. Targ. Y. II Num. XII, 12 חוֹת עמנא בעָקָנָא she was with us in (shared) our trouble; a. e.—*Snh.* 26ª דא ע׳ that is the trouble (that thou callest them wicked).—*Pl.* עָקָן. Targ. O. Lev. X, 19 ... ע׳ ושרעָן (v. Berl. Targ. O. II, p. 34).—*Snh.* 11ª וע׳ סגיאן עתידן וכ׳ and great troubles are destined to come over the world; *Tosef. Sot.* XIII, 4 ע׳ סגיאין (corr. acc.; Var. ע׳ רבבן); *Cant. R.* to VIII, 9; a. e.—V. עָקְתָא.—*Y. B. Kam.* X, 7ᶜ top בר נש דעָקִין (masc. form) a man of troubles (a very poor man). *Midr. Till.* to Ps. XVIII, 5 עָקָוָא (ed. Bub. עקתא), v. פְּנֵי II.

עָקָא, v. עֲקִי.

עָקַב (b. h.; denom. of עָקֵב) 1) *to trace, follow.* *Shebu.* 47ᵇ עוֹקֵב אחר ניאוף, v. נָאַף. *Macc.* 10ª (expl. עקבה, *Hos.* VI, 8) שהיו עוֹקְבִין להרוג וכ׳ they followed up (their victims) to commit murder; *Yalk. Hos.* 523; *Yalk. Josh.* 30; *Yalk. Num.* 787.—2) *to go beyond, supersede*; (b. h. *to supplant*). *Sot.* 16ª בשלשה מקומות הלכה עוֹקֶבֶת מקרא in three instances the practice goes beyond the Biblical text (Ar. Var. עוֹקֶפֶת, עוֹקֶמֶת). Ib. כי קא חשיב עוקבת ועוקרת he (R. Joh.) counts such cases only where the practice goes beyond and overthrows (the text), whereas in this case עוקבת ומוספת the practice goes beyond and adds to (the text).

עָקַב ch., *Pa.* עַקֵּב *to trace, espy.* Targ. Prov. XXIII, 30 מְעַקְּבִין ed. Lag. (ed. Wil. מְעַקְּבֵי; oth. ed. מעקבא, corr. acc.).

עָקֵב (b. h.; עקב, cmp. עכב, *to be curved*) 1) *heel.* *Y. Ber.* I, 2ᶜ top; *Sabb.* 62ᵇ, v. גּוּדָּל. *Deut. R.* s. 3 אני דורך גיחה ... בעָקֵב רגלי I shall tread Edom's vat with the heel of my foot (v. Is. LXIII, 1 sq.). *Yeb.* XII, 1 סנדל שיש לו ע׳ a sandal which has a sole with a covering for the heel. *Gen. R.* s. 22 מתלא בעָקֵיבוֹ swinging his heel (dandy-like); *Yalk. Prov.* 961 מתלה בעָקֵיהֶן (*pl.*). *Zeb.* VI, 3 (63ᵇ) יורדין על חע׳ (*Mish.* ed. חוזרים לע׳; v. *Rabb. D. S.* a. l. note 200); *Succ.* 48ᵇ חוזרין על חע׳ they turn around on their heels, i. e. go back the same way. *Yalk. Jer.* 272 דשו בע׳ trod with the heel, i. e. ignored it wilfully. *Midr. Till.* to Ps. IV, 7, שׁוּם II. Ib. to Ps. XCII, v. שׁוּם I; a. fr.—2) (cmp. עֲגָבָה) *haunch with thigh, posteriors.* *Ned.* 20ª המסתכל במקום חֲטָנוּפַת שהוא מכוון כנגד בעָקֵבָהּ של אשה, expl. ib. (Ar. במקום התורפה) ע׳ he who gazes at the posteriors which correspond (in shape and position) to the heel. *Naz.* 51ª רקב חבא מן חע׳ decayed matter that seems to come from the posteriors, *Rashi* (*Tosaf.*: the heel).—3) *rear-guard.* *Sot.* VIII, 6 (44ª) עקבו של עם (*Y.* a. *Bab.* ed. עקיבו) the rear of the people.—*Pl.* עֲקֵבִים, עֲקֵבִין. *Snh.* 108ᵇ הוא מביא לכם מבין עֲקֵבי רגליכם he will bring you (the flood) from under your heels. *Tanh. Ekeb* 1 מצות ... ומשליכין אותן תחת עֲקֵבֵיהֶן minor laws which people disregard and throw under their heels. *Naz.* 22ᵇ הרייני נזירה בעיקְבֵיךְ I will be a Nazarite following thy heels (example); הרייני בעיקבייך I will follow thy example; a. e.—עֲקֵבוֹת *foot-steps.* *Sot.* IX, 15 (49ᵇ) (in Chald. dict.) בע׳ משיחא (borrowed fr. Ps. LXXXIX, 52) in the footsteps of (events paving the way to) the Messiah.—[*Snh.* l. c. ועקב שמו, v. עָקוֹב].

עֵקֶב m. (b. h.; preced.) *rear, consequence*; (conj.) *in consequence of*; (homilet.) *end, future world.* *Deut. R.* s. 3 (play on עקב, Deut. VII, 12) אבל שכרן בע׳ אני וכ׳ (not שכרו) but their full reward I shall give you in the end (after death); *Yalk.* ib. 847 שכר חקרן בע׳ וכ׳. *Deut. R.* l. c. אני מייסר אתכם עד הע׳ I shall try you to the end (of your lives); עד שתשמרו ... עד הע׳ until you shall observe my commandments to the end.

עֵקֶב ch., v. next w.

עִקְּבָא עִקְּבִי, ch.=1)=h. עֵקֶב, *heel; curve.* Targ. Y. Gen. XLIX, 17; a. fr.—*Cant. R.* to V, 16 כד אתא מיתלי ע׳ מן ארעא when he (Abraham) began to lift his heel from the ground (from the time he attempted to walk).—*Pl.* עִקְּבִין, עִקְּבֵי, עִקְּבִי. Targ. Y. I Gen. III, 15. Targ. Is. X, 32.—*Ḥull.* 52ª ע׳ דגפי the curved ends of the wings (where they are attached to the body).—2) (v. preced.) *end, future.* Targ. Y. I Gen. l. c.; Targ. Y. II ib. עֵקֶב (constr.).

עֲקָבָא m. (preced.)=h. עֵקֶב, *consequence.* Targ. Prov. XXII, 4 (Ms. עֲקִיבָא).

עַקְבָּא עַקְבִי, m. 1) v. preced.—2) (preced. wds.) *last, late.*—*Pl.* עַקְבִין, עַקְבִי. *Lev. R.* s. 12 אילין דעלין לחנותא קדמאין ונפקין ע׳ Ar. (ed. ונפיק בתראי ... וה, incorr.) those who enter the wine shop the first and leave it the last.

עַקְבָּה f. (preced. wds.) *remnant*; עַקְבַּת יין, עַקְבִי *sediment*; v. עַכְּבָה.

עֲקַבְיָא pr. n. m. *ʿAḳabia*, name of a Tannai. *Ber.* 19ª. *Eduy.* V, 6; a. fr.

עָקַד (b. h.) [*to bend*; cmp. כָּפַת.] 1) *to tie* hand to foot, contrad. to כפת (v. infra). *Gen. R.* s. 56 כל מה שהיה אברהם אבינו עוֹקֵד ... חקב״ה כופת וכ׳ as Abraham was tying his son here below, so the Lord bound &c. *Lev. R.* s. 2; a. fr.—Part. pass. עָקוּד. *Sabb.* V, 3 לא ע׳ ולא רגול, expl. ib. 54ª עקידת יד ורגל כיצחק וכ׳ ע׳ *ʿakud* refers to tying foreleg to hindleg like the tying of Isaac &c., *ragul* refers to bending the forefoot upward and tying it to the foreleg; *Y. ib.* V, 7ᵇ bot. בידו אחת ע׳; *Tosef. ib.* IV (V), 3 (v. Var. ed. Zuck.); a. e.—2) (denom. of עֲקֵדָה) *to sacrifice.* *R. Hash.* 16ª כאילו עֲקַדְתֶּם וכ׳ as if you offered yourselves, v. עֲקֵדָה. *Lev. R.* s. 30 (play on כפת, Lev. XXIII, 40) זה יצחק שהיה כפות ועָקוּד וכ׳ this typifies Isaac, who was tied and offered up on the altar; a. e.—*Gitt.* 57ᵇ אתה עָקַדְתָּ

מזבח אחד ואני עֲקַדְתִּי וכ׳ thou (Abraham) hast *put up* one altar, but I have put up seven altars (offered seven martyred sons).

Nif. נֶעֱקַד *to be tied; to be put on the altar.* Gen. R. l. c. זה לַעֲקוֹד וזה לִיעָקֵד the one (ready) to sacrifice, the other to be sacrificed. Pirké d'R. El. ch. XXXI; Yalk. Gen. 101 האב מַעֲקִיד בכל לב וחבן נ׳ וכ׳ the father offering with a whole heart, and the son offering himself with a whole heart. Ib. רחם ... שהוא אדם ובן אדם ונ׳ וכ׳ have pity on Isaac who is a human being, son of a human being, and is being offered before thee like a dumb beast; a. fr.

Hif. הֶעֱקִיד 1) *to tie* (foreleg to hindleg). Tam. IV, 1 (30b) לא הרו כיפתין ... אלא מַעֲקִידִין אותו (Mish. ed. מְעַקְּדִין *Pi.*) they did not bind the lamb (all feet together), but tied it, expl. ib. 31b רד ורגל בעקידת וכ׳, v. supra.—2) *to put on the altar.* Pesik. Aḥăré, p. 170b המזבח ע״ג וְהֶעֱקִידוֹ and laid him tied on the altar; a. e.

Pi. עִקֵּד same, v. supra.

עֲקַד ch. 1) same, *to tie; to offer.* Targ. O. Gen. XXII, 9. Targ. Y. II Lev. XXII, 27. Targ. II Esth. V, 1; a. e.—*2) *to bend, bow.* Targ. Y. II Ex. IV, 31. Ib. XXXIV, 8 (ed. Vien. אַקַּד). Targ. Y. Gen. XXIV, 48 ועקדית Ar. (ed. וגחנית).

Ithpe. אִתְעֲקַד *to be tied; to be put on the altar.* Targ. Mic. VII, 20. Targ. Y. I Lev. l. c. (Y. II עקד גרמיה). Targ. II Esth. l. c.; a. e.

עֲקֵדָה, עֲקֵדָא, v. sub עֲקִיד.

עֲקָה f. (עוק) *depression, pressure*; עקת נפש *mourning.* Yalk. Gen. 152, v. חֲלוּקָה.

עָקֹב, עָקוֹב m. (עָקַב) [*crooked, tricky,*] *akob,* a thing believed to prevent (or absorb) rain. Snh. 108b יש לנו ... ע׳ שמו Ar. (ed. ועקב) we have something, its name is ʿa.; Yalk. Job 906 ועקב; v. עָקוֹשׁ. Cmp. אֲלִיתָא.

עֲקוּבָה m. ch. (v. עֲקֵב) *haunch, posteriors.* Snh. 96a אשתני אפיה כע׳ דכלבא Ar. s. v. (Ar. s. v. אב: בן רכבד כעוקבא; ed. והוה כי דכלבא; Yalk. Kings 244 והוה כי כלב) his face changed so as to look like the posteriors of a dog.

עָקוֹד m. (b. h. עָקֹד; עָקַד) *ring-streaked.*—*Pl.* עֲקוּדִים. Tanh. Vayetsé 11, v. נָקוֹד; a. e.

עִקּוּלָא, *pl.* עִקּוּלֵי, v. עִיקּוּלָא.

עָקוֹם m. (עָקַם) *curved, winding.* Succ. 32a, v. בֵּיגֵל. Erub. 6a מבוי ע׳ a winding alley; Y. ib. I, 18c bot. ומפולש ע׳ winding but open on both sides. Y. Dem. II, beg. 22b ע׳ הוא the cumin of Cyprus is crooked; a. e.—*Fem.* עֲקוּמָּה. Succ. 4a, v. דּוֹפָן. Erub. I, 5; a. e.—Y. Taan. IV, beg. 67b (in Chald. dict.) הות אצבעתיה ע׳ had a crooked finger; Y. Meg. IV, 75b bot. עֲקִימְתָּא.—*Pl.* עֲקוּמּוֹת. Bab. ib. 24b (ידיו) ע׳ עקושות לא וכ׳ if his hands (fingers) are curved (inward) or bent (sideways), he must not pronounce the priestly benediction.

עִקּוּמָא, עִקּוּם, v. sub עִיקּ׳.

עֲקוּמָּה, v. עָקוֹם.

עֲקוֹצָא, עָקוֹסָא, v. עוּקְצָא.

עִקּוּר, v. עִיקּוּר.

***עָקוּשׁ I, (עָקְשׁ), בֶּן ע׳** pr. n. m. *Ben ʿAḳosh, (ʿAḳish).* Koh. R. to II, 9 (perhaps to be read שאול בן קיש).

עָקוֹשׁ II m. (עָקַשׁ) [*crooked, crafty,*] *ʿaḳosh,* a thing believed to prevent (or absorb) rain. Snh. 108b ואמרי לה ע׳ שמו Ar. (ed. עֲקֹשׁ; Ms. F. עִיקּוּשׁ, v. Rabb. D. S. a. l. note 70) and some say, its name is *ʿa.*, v. עָקוֹב; Yalk. Job 906 עקש.

עֲקוּשָּׁה f. (preced.) *crooked, bent.*—*Pl.* עֲקוּשׁוֹת. Meg. 24b, v. עָקוֹם.

עֲקַר (v. עוּק) *to press, narrow in, embarrass.* Gen. R. s. 49 מן דהוה חמי תהיא עקתא דהוה עָקֵי ליה (not מאן) when he saw the dilemma in which he (Abraham) had placed him.

עֲקַרְבּ, v. עָקַב.

עֲקֵבָא m. 1) *last, late,* v. עֶקְבָּא.—2) *consequence,* v. עֶקְבָּא.—3) v. next w.

עֲקִיבָא I m. ch. = עֶקְבָּא, *heel.* Targ. Y. Deut. XXV, 9 (some ed. עֲקֵבוֹ).—*Pl.* עֲקִיבַיָּא. Cant. R. to VII, 2 מה יאיין עֲקִיבַיִךְ וכ׳ how beautiful are thy heels (steps) in shoes, daughter of my friend!

עֲקִיבָא II pr. n. m. *ʿĂḳiba,* a renowned Tannai who began to study at an advanced age, and who, after taking part in the insurrection of Bar Kokhba, died a martyr. Yeb. 16a אתה הוא ע׳ בן יוסף וכ׳ art thou that ʿĂ. ben Joseph whose fame goes from one end of the world to the other? Ab. Zar. 5a ע׳ כיון שהגיע לדורו של ר׳ when he (Adam, in the revelations he received) came to the days of R. A., he rejoiced &c.; v. עָצַב. Ber. 61b (the story of his martyrdom). Sot. V, 1. Gen. R. s. 1; a. v. fr.—V. Fr. Darkhé Mish., p. 111 sq.

עֲקֵדָה, עֲקִידָה f. (עָקַד) *tying* the sacrifice before slaughtering. Tam. IV, 1 וכך היתה עֲקִידָתוֹ and in this wise it was tied (and laid down); a. e.—Esp. עֲקֵדַת יצחק, or ע׳ *the attempted offering up of Isaac.* R. Hash. 16a ... תקעו לפני ע׳ יצחק וכ׳ blow before me on a ram's horn, that I may remember to you the offering of Isaac ..., and I account it to you, as if you had offered yourselves before me. Y. Taan. II, 65d top ויי׳ יראה את מזכר להם עקידתו של וכ׳ 'the Lord shall see' (Gen. XXII, 14), thou wilt remember to them the offering of Isaac, their ancestor, &c.; Pesik. Baḥod., p. 154b עקדת יצחק; Gen. R. s. 56 תהא מזכר להם אותה העקדה; Yalk. ib. 101 העבודה הזאת (corr. acc.); a. fr.

עֲקַד׳, עֲקִידָתָא, עֲקֵדָתָא ch. same. Targ. I Chr. XXI, 15. Targ. Cant. I, 13 עֲקֵדַת, constr. Targ. Mic. VII, 20; a. fr.

עֲקִילַס pr. n. m. *ʿĂḳilas, Aquila,* the alleged translator of the Bible into Greek, frequ. surnamed הַגֵּר, the proselyte, and identified with אוּנְקְלוֹס. Y. Meg. I, 71c top תירגם ע׳ A. the proselyte interpreted the Torah before R. El. and &c., v. יְפִיפָה (Bab. ib. 3a תרגום של תורה

אונקלוס הגר אמרו מפי וכ' תירגם ע' Y. Kidd. I, 59ª top A. the proselyte interpreted (the verse Lev. XIX, 20) before R. ʿĂḳiba. Targ. Cant. I, 3, v. אֲתָאנַסְיָא; a. fr.

עֲקִים, v. עָקַם.

עָקֹם m., **עֲקִימְתָּא**, **עֲקִימְתָּא** f. (preced.) *crooked, perverse.* Targ. Prov. XVII, 20 (ed. Wil. עֲקִים, *Pa.* of עָקַם). Ib. XXII, 5 (not עֲקִימְתָּא).—Y. Meg. IV, 75ᵇ bot. עֲקִימָה, v. עָקוֹם.—*Pl.* עֲקִימִין; f. עֲקִימָתָא. Targ. Prov. XI, 20.

עֲקִימָה I, v. preced.

עֲקִימָה II f. (עָקַם) 1) *curvature, crookedness.* Y. Kil. IV, 29ᵇ top (in Chald. dict.) ע"י ע' תרתיי וכ' owing to the curvature (of the garden bed) two rows of vines disappear (become indiscernible).—2) עֲקִימַת פֶּה or ע' שפתים curving the mouth (the lips), *speaking sulkily, mumbling,* in gen. *talk,* opp. to מעשה action. Meïl. 17ᵇ מֵעֲ' שפתיך וכ' from the argument thou didst utter in an undertone one can tell that thou art a scholar. Keth. 45ᵇ ע' שפתיו גרמה לו (not גרמו) his talk (casting suspicion on his wife) brought it (the punishment) upon him. Snh. 65ª ע' שפתיו הוי מעשה talk (e. g. blasphemy, false testimony) is considered an action (can be punished). Ib.ᵇ; B. Mets. 90ᵇ (in reference to guiding an animal by means of a human voice).

עֲקִימוּתָא f. ch. (v. preced.) *crookedness, perverseness, insincerity.* Targ. Prov. VI, 12 (h. text עִקְּשׁוּת). Targ. Hos. VII, 16 Regia (Bxt. עֲקִמּוּתָא), v. עִמְקוּתָא.

עֲקִימְתָּא, v. עֲקִים.

עֲקִיסָה, v. עֲקִיצָה.

עֲקִיפִין, **עֲקִיפִים** m. pl. (עָקַף) *1) *circuit.* Sifré Deut. 26 יהיו מחזירים אותו בע' they shall lead him around in a circuit (expose him to public disgrace; Deut. R. s. 2; Yalk. ib. 810 בקוּפְסוֹן).—2) *circumvention, lawyer's trick.* B. Kam. 113ª באין עליו בע' we bewilder him by subtle arguments; אין באין עליו בע' וכ' you must not do it, because you must sanctify the name of the Lord (by your integrity in dealing with a gentile).

עֲקִיצָה f. (עָקַץ) 1) *sting.* Ab. II, 10 עֲקִיצָתָן עֲקִיצַת (Ar. עֲקִרְסָתָן עֲקִרְסַת) עקרב their sting (the scholars' ban) is a scorpion's sting; Num. R. s. 3, beg.—2) *cutting fruit by the stalk.* Y. Maas. Sh. V, 56ᵇ top שכר ע' remuneration for cutting, contrad. to לקיטה.

***עֲקִיק** m. *ʿăḳik,* name of *a jewel* in the high priest's breast-plate. Targ. Cant. V, 14 (Targ. Ex. XXVIII, 17 ירקן, ירקתא).

עֲקִירָא m. (part. pass. of עָקַר) *castrate.* Sabb. 152ª, v. אִרְקָא.

עֲקִירָה f. (עָקַר) 1) *tearing loose, plucking.* Snh. 68ª למדני עֲקִירָתָן teach me, how to tear them out.—*Pl.* עֲקִירוֹת. Sifré Deut. 171, v. עֲקוּר.—2) *removal from place, lifting up.* Sabb. 2ᵇ כל עֲקִירָתוֹ וכ', v. חוּצָאָה. Ib. 3ª עקירת גופו בעקירת חפץ וכ' is moving one's body (starting to walk) like lifting an object from its place?; a. fr.—3) *uprooting, undoing.* Y. Hor. I, 46ª עקירת הגוף a decision which abrogates a Biblical law entirely; Y. Yeb. X, 10ᵈ bot.—4) *making childless, extinction.* Pesik. R. s. 47 (ref. to להשמידו, Deut. IX, 20) עקירת בנים ובנות extinction of sons and daughters (v. כְּרִילוּר).

עָקֻשׁ, v. עָקוּשׁ I.

עָקַל (b. h.; cmp. עגל a. עקב) *to be curved, round, twisted.*

Pi. עִקֵּל *to curve.* Part. pass. מְעוּקָּל. Sifré Deut. 308; Yalk. ib. 942 מקל מע' a crooked staff.

עֲקַל ch., *Pa.* עַקֵּל same, *to curve,* v. עֲקַם.

עֵקֶל (or עִקֶּל) m. (preced.) 1) *a bale of loose texture containing the olive pulp to be pressed.* Maasr. I, 7; Tosef. ib. I, 7 (Var. עוקל). Toh. X, 8; Y. Ab. Zar. V, end, 45ᵇ חע' מוחל הירוצא מע' בית חבד של נצרים, v. infra. Sabb. 144ᵇ Ar. (ed. מעיקול) the watery fluid which oozes out of the bale made up for the press; (Tosef. Toh. X, 3 מעיקת; R. S. to Toh. IX, 1 מן שוקת, corr. acc.). Tosef. l. c. כינסו ועשאו עיקל (R. S. l. c. שוקת) if he collected the fluid and put it back into the bale. Snh. 26ª יכול לומר לע' בית חבד וכ' he (who trims vines in the Sabbatical year) may say, I need the twigs to make a bale for the press. Ib. (proverbial expression) חלב יודע אם לע' אם לעקלקלות the heart knows whether it is done for *ʿekel* (a legitimate purpose) or out of *ʿăḳalḳaloth* (perverseness); Y. Shebi. IV, 35ª; Lam. R. to I, 5; a. e.—*Pl.* עֵקָלִים, עֵקָלִין (or עִקִּים). Y. Shebi. l. c. (in Chald. dict.) לע' אנא בעי I need the twigs for &c., v. supra. Ab. Zar. 75ª; Tosef. ib. VIII (IX), 3 חע' של נצרין וכ' bales made of wicker or hemp &c.; Tosef. Toh. XI, 16 חע' של נוצרין. Ex. R. s. 15 ע' של זיתים olive pulp.—2) (from its shape) *a mass of iron* used for *ballast.* Tosef. Kel. B. Mets. I, 1. Makhsh. V, 7 חבית חצולים ... ובע' וכ' (ed. Dehr. ובעיקל) water that comes up (and settles) in the hull, on the ballast or on the rudders; [Maim.: in the cavity in the hull made for the reception of drippings from the deck; cmp. עוּקָה].

עֵקֶל, **עִקֶּל** m. ch. (preced.; cmp. Lat. torques) *band, clasp.*—*Pl.* עִקְלָיָא, עִקֵּל. Targ. Y. II Num. XXXI, 50 (h. text עגיל).

עקלגסים, v. קַלְגָּס.

עִקְלָן, v. עִקֵּל.

עַקְלַקְלוּת f. pl. (b. h.; עָקַל) *tortuous ways, perverseness.* Snh. 26ª; Y. Shebi. IV, 35ª, a. e., v. עָקַל.

עַקַלְתּוֹן m. (b. h.; preced. wds.) *tortuousness;* דרך ע' *in a round about way, indirectly.* Y. Dem. IV, 24ª top מהו שישאלנו דרך ע' may one ask him indirectly (so as to give him an opportunity to confess his omission without compromising himself)?

עָקַם (cmp. עקב) 1) *to curve, wind.* Y. Erub. II, 20ª bot. כל מה שהפרה פושטת . . . הגמל עוקם וכ' whereas the cow stretches her neck out straight, the camel turns his neck. Lev. R. s. 10, v. infra. Lam. R. to II, 8 עוקם את חוטמו turns up his nose (at the bad odor).—Meil. 17ᵇ ע' פיו ר' אליעזר וכ' R. El. . . . curved his mouth (pouted speaking in an undertone, v. עֲקִימָה).—2) *to circumvent, supersede,* v. עָקַב.

Pi. עִיקֵּם *to curve, wind; to make a circuit.* Y. Yoma VI, 44ᵇ bot. שלשים . . . והיה מְעַקְּמוֹ וכ' the priest's belt was thirty-two cubits long, and he wound it this way and that; Lev. R. s. 10 ועוקמו לפניו ולאחוריו (read: ועיקמו); Cant. R. to IV, 4 (not מעמקו). Gen. R. s. 50 (ref. to סורו, Gen. XIX, 2) אפי' איני כדאי עַקְּמוּ עלי את הדרך though I be not worthy (of your visit), go out of your way on my account; ib. עקמו עלי את הדרך כדי שלא תהיו נראים וכ'. take a circuitous route in coming to me, that you may not be seen going to me. Ib. s. 32 ע' הקב"ה שתים וכ' the Lord (Bible text) uses a circumlocution of two or three words (writes two or three words where one would have been sufficient) in order to avoid the word 'unclean'; Pes. 3ª; Lev. R. s. 26, beg.; a. e.—*Part. pass.* מְעוּקָּם; f. מְעוּקֶּמֶת *tortuous; tricky.* Y. Erub. V, 22ᵈ top הרי הנחל מע' if the wady meandered. Tanḥ. Vaëra 4 מה הנחש הולך מע' אף המלכות מְעַקֶּמֶת דרכיה as the serpent moves in tortuous lines, so the government winds its ways; כשם שהנחש מע' אף פרעה מע' as the serpent is cunning, so is Pharaoh cunning; Ex. R. s. 9; a. e.

Hithpa. הִתְעַקֵּם *to wind one's self, be artful.* Ib. כשיבוא להתעקם וכ' if he (Pharaoh) tries his tricks, go and say to Aaron &c.; Tanḥ. l. c.

עֲקַם, ch. same. Y. Taan. IV, 68ª; Koh. R. to VII, 7 הורינא עֲקִים וכ', v. אַסְטַרְטָא.—Part. pass. עָקִים, q. v., fr. which עֲקִימוּת. Targ. Ps. XXXVIII, 7 (h. text נעויתי).

Pa. עַקֵּם *to curve, wind.* Targ. Is. LIX, 8 (ed. Wil. עָקַר *Pe.*; h. text עקשו). Targ. Prov. X, 9 דְּמַעֲקֵם Regia (ed. דְּמַעֲקֵן, v. infra; Bxt. דְּמַעֲקֵל). Targ. Mic. III, 9; a. e.—Part. pass. מְעַקֵּם; f. מְעַקֶּמָא *pl.* מְעַקְּמָן Targ. Prov. II, 15. Ib. X, 9 (ed. Ven. דמעק מן, corr. acc.), v. supra.

עֲקִמּוּמִית f. (preced. wds.) 1) *curve.* Erub. 14ª עֲקִמּוּמִיתָהּ חוץ למבוי if the curved portion (of the beam placed over the entrance) is outside the alley. Ib. כל שאילו תינטל עקמומיתה וכ' Ms. M. if, after the curved portion is taken off, there remains a gap of less than &c. Y. ib. I, 19ª bot. והוא שתהא ע' מן הצד provided the curve is sideways; ע' שהיא מעכבת וכ' a curve which obstructs the alley. Y. Ab. Zar. I, 40ª bot. דרך ע' היתה it was a tortuous road (on which he met her); Y. Ber. IX, 13ᶜ top עקמומיתה (corr. acc.); a. e.—*Pl.* עֲקִמּוּמִיּוֹת. Y. Erub. I, 18ᶜ bot. אלו דרך ע' וכ' . . . those living on this side of the alley make use of the curves (on this side of the wall), and those living on the other side make use of the curves (on the other side) &c.—2) *ambush, hiding place* (by the wayside).—*Pl.* as ab. Sifré Deut. 20 אין לך דרך שאין בה ע' there is no highway without ambushes; Yalk. ib. 804 (*sing.*). 3) *crookedness of the heart, insidiousness.* Midr. Till. to Ps. VII, 9 כתומי ולא כעַקְמִימוּתִי according to my simplicity, but not according to my insidiousness (sin).—4) (v. next w.) *hump*; trnsf. *haughtiness.* Ber. 59ª לא נבראו רעמים אלא לפשוט ע' שבלב (Ms. F. לפסוק עקמומיות), *pl.*; v. Rabb. R. S. a. l. note 400) the thunders were created to level (to cut off) the protuberance (protuberances) of the heart (to break man's pride).

עַקְמוּמִיתָא ch. same, *hump, protuberance*; trnsf. *haughtiness.* Targ. Lam. II, 19 עקמומית לביך . . . שדיאי throw out like water the protuberance of thy heart (humble thyself); Targ. Y. Ex. XL, 7.—Snh. 91ª (speaking to a hunchback, v. גִּבְרִיצָא) ופשרטנא לעַקְמוּמְתָךְ מינך . . . בערטנא Ms. K. (Ms. M. לעַקְמִימוּתָךְ, v. Rabb. D. S. a. l. note; ed. לעִקְמוּתָךְ) I shall kick thee and level thy hump from off thee (drive out thy conceit).

עִקְמוֹן m. (preced. wds.) *craft, trap.* Koh. R. to IX, 14, v. כְּפָנוֹן.

עַקְמִימוּתָא, v. עֲקִמּוּמִיתָא.

עִקְמוּתָא f. (preced. wds.) 1) *crookedness, insincerity.* Targ. Hos. VII, 16 Bxt., v. עֲקִרְמוּתָא.—2) *protuberance,* v. עֲקִמּוּמִיתָא.

עַקְמָן, v. עוֹקְמָן.

עַקְמָנוּת f. (preced.) *indirectness, reserve,* opp. תמימות frankness. Lev. R. s. 11 בא בע' spoke with reserve; Midr. Till. to Ps. XVIII, 27; Yalk. Sam. 161.

עַקְמָנוּתָא, v. עוּקְמָנוּתָא.

עַקְנָא *our trouble,* v. עָקָא.

עַקַס, v. עָקַץ.

עָקַק (cmp. עָקַב) [*to bend, go around,*] 1) *to circumvent; to seek occasion against.* Y. Gitt. V, 46ᶜ bot. . . . ומלוה ועוֹקֵק ונוטלה ממנו he will lend him money and seek an opportunity to take it (the coveted field) from him; (Tosef. Keth. XII, 2 וקופץ, v. Gitt. 49ᵇ).—2) *to go beyond, supersede.* Y. Kidd. I, 59ᵈ top בשלשה מקומות ההלכה עוֹקֶפֶת למקרא וכ' (not התורה) on three occasions the practice supersedes the Biblical text, and on one the legitimate interpretation (ignoring the rules of interpretation); Sot. 16ª, v. עָקַב.

עַקָּק ch. same.

Ithpe. אִתְעַקַּק *to seek occasion against.* Targ. Y. Gen. XLIII, 18 לְמִיתְעַקְּפָא (*infin.*; O. לאסתקפא, v. סָקַף I).

עָקַץ (cmp. עקב, a. Arab. ʿaḳaṣ) [*to bend, twist*; denom. עוּקָּץ *tail, point, peduncle* &c.,] 1) *to cut fruit by the stalks.* Peah VII, 3 ע' את כל האשכול Ms. M. if he cut an entire cluster. Snh. 41ª תאנה ע' he cut figs. B. Kam. 70ᵇ עֲקוּץ לך תאינה מתאינתי וכ' cut figs (to the value of the stolen object) in my fig plantation, and take possession for me of the stolen object which thou holdest; a. e.—2) *to sting, prick.* Y. Ber. VIII, 12ᵇ שעָקָצוֹ חברבר והיה that a lizard stung him, and he recovered. Cant. R. to I, 12 אפי' פורטענא

לא ע' בם not even a flea stung them; ib. to V, 3 עָקָצָה. Ib. to II, 15 ועוֹקְצִין אותם and they pricked them (with a pin); a. fr.—Esth. R. to I, 12 (proverbial expression) רמזתו ולא נרמז עָקָצָתוּ ולא נעקץ she gave him a hint, and he did not heed it, she pricked him, and he did not feel the sting.

Nif. נֶעֱקַץ *to be stung, feel the sting*, v. supra.

עַקֵּץ ch. same, *to sting*. Targ. Y. Deut. VIII, 15.—Bekh. 31[b] מאן דעקץ תְּעַקֵּצִיה וכ' (Rashi: מאן דעקץ ליעַקְּצִיה; Ar. מאן דעַקַּס עַקְּסַתֵּיה) let a scorpion sting him who stings (stung), i. e. he who ignored me deserves to be excommunicated.

עָקַר (b. h.; cmp. עקב) [*to be curved, bent*; denom. עִיקָּר *root*,] 1) *to uproot, tear loose, detach, remove; to eradicate, undo, abolish, abrogate.* Hor. 14[a] עוֹקֵר הרים; Snh. 24[a] עוקר הרים תרי, v. תַּר. Ab. III, 17 רוחות באה ועוֹקַרְתּוֹ וכ' a wind comes and uproots it and turns it &c. Pesik. Ekha, p. 123[a] כל מקום שנאמר אדון עוקר דיורין ומכניס וכ' wherever *Adon* (Master) is mentioned in the Bible, it means (the landlord) that displaces tenants and imports tenants; ib. עוקר כנענים who drives out the Canaanites and brings in the Israelites. Y. Yeb. I, 2[d]; ib. XIII, beg. 13[b] ... לַעֲקוֹר ממאנת she may (on arriving at majority) refuse the *Yabam*, which has the effect of annulling her relation to her deceased husband. Ib. כל עמה מודיי שהיא עוֹקֶרֶת all agree that by doing so she annuls her marriage to her deceased husband. Pes. 101[b] עָקְרוּ רגליהן לצאת when they detached their feet, in order to go. Sabb. 5[a] ע' ממקומו וכ' (sub. רגליו) he moved from his place and received it. Y. Bets. V, 63[a] bot., v. קִיפּוּץ. Meg. 5[b] בקש לעקור תשעה וכ' wanted to abolish the fast of the Ninth of Ab. Pes. 115[b] אין עוֹקְרִין את השלחן we do not remove the table (v. comment.); a. v. fr.—*Part. pass.* עָקוּר; f. עֲקוּרָה; *pl.* עֲקוּרִים, עֲקוּרִין; עֲקוּרוֹת *a) uprooted, torn out.* Peah VI, 9 תבואה ע' loose (cut) grain, שאינה ע' still in the ground.—*b)* = עָקָר [*rootless,*] *barren, impotent.* Yeb. 64[a] ריצחק אבינו ע' היה Isaac was impotent; שניהם ע' היו both of them (Isaac and Rebecca) were impotent. Ib. מפני מה היו אבותינו ע' wherefore were our ancestors childless (until they prayed)?; a. fr.—Bekh. 44[b] (ref. to Deut. VII, 14 ועקרה) שלא תהא תפלתך ע' וכ' that thy prayer shall not be fruitless before the Lord; Yalk. Deut. 884 שלא ... ע' מלפני המקום that thy prayer shall not be removed from before the Lord; שלא יהא בזרעך עקור מן התלמידים (not עקורה) that thy house shall not be deprived of scholars.—2) *to mutilate, hamstring; to make barren*, v. infra.

Nif. נֶעֱקַר *to be uprooted; to be removed, eradicated, destroyed.* Y. Kil. III, 28[c] bot. נֶעֱקְרוּ הראשונים if the first seeds have been taken out. Ber. IX, 1 מקום ... שנֶעֱקַר וכ' he who sees ... a place from which an idol has been removed (by destruction). Ib. 12[b] לא שתֶּעֱקַר ממקומה וכ' ... not that the memory of the going out from Egypt will be removed from its place (entirely extinct) &c., v. עִיקָּר. Ib.[b] לא שיֶּעֱקַר יעקב וכ' not that the name of Jacob will entirely fall into disuse; a. fr.

Hif. הֶעֱקִיר *to make barren* (עָקָר). Cant. R. to II, 14 מפני מה הֶעֱקַרְתִּי אתכן why did I decree that you be childless? Because I desired to hear your prayer; Gen. R. s. 45 עִקַּרְתִּי *Pi.* (or עֶקַרְתִּי Kal).

Pi. עִיקֵּר 1) *to uproot; to tear loose* &c. Ib. s. 42 מְעַקֵּר בגפנים tried to uproot the vines (destroy the entire nation); Lev. R. s. 11. Ib. המן ... לעַקֵּר וכ' Haman ... undertook to destroy the vines; Gen. R. l. c. ביקש לַעֲקוֹר הגפן כלה. Ḥull. V, 3 המעקר he who tears loose the organs to be cut at slaughtering (v. סִימָן); a. fr.—2) *to unfit, mutilate, hamstring; to make barren.* Treat. S'maḥ. ch. VIII שורפין ומְעַקְּרִין לפני מלכים you may burn (clothes &c.) and hamstring horses at a king's death; Ab. Zar. 11[a] עוֹקְרִין; Tosef. Sabb. VII (VIII), 19 עוקרין; v. עִיקּוּר. Gen. R. s. 45, v. supra; a. e.

Nithpa. נִתְעַקֵּר *to be made barren.* Ib. למה נִתְעַקְּרוּ האמהות why were the Mothers allowed to be childless? Because the Lord desired to hear their prayers; Cant. R. l. c.; a. e.

עֲקַר I ch. same, *to uproot* &c. Targ. II Kings III, 25. Targ. Jer. I, 10. Targ. Lam. III, 5; a. fr.

Pa. עַקֵּר *to uproot, destroy; to mutilate, hamstring.* Targ. II Sam. XVII, 13; a. e.—Ib. VIII, 4 (ed. Wil. עֲקַר *Pe.*). Targ. Josh. XI, 6; a. e.—Pes. 115[b] קא מְעַקְּרֵי תכא וכ' they want to remove the tray before us. Ib. 113[a] לא תְּעַקֵּר ככא, v. כְּבָא; a. e.

Ithpa. אִתְעֲקַר, *Ithpe.* אִיעֲקַר 1) *to be uprooted, detached, removed.* Targ. Prov. II, 22. Ib. XXIV, 31. Targ. Ps. LXXVI, 7; a. fr.—Sabb. 63[b], v. וְלַד. Pes. 101[a] ואיתְעֲקָרָא לידיה שרגא his lamp was upset. Y. Ab. Zar. II, 40[c] bot. ואִיתְעֲקַרוּן and they were ruined (their trade became extinct), opp. קמון they remained in the trade. Sabb. 147[b] איע' תלמודיה his learning was uprooted; i. e. he forgot what he had learned; a. e.—2) *to become impotent.* Yeb. 64[b] איע' מפרקידת דרב וכ' became impotent through sitting at the lectures of R. H. (by suppressing his needs). Keth. 62[b] אִיתְעֲקָרָא דביתהו his wife had lost the faculty of conceiving; a. e.

עֶקֶר, v. עִיקָּר.

עָקָר m., עֲקָרָה f. (b. h.; preced. wds.) [*rootless,*] *sterile, impotent, barren.* Bekh. 44[b] נמצא ע' he becomes impotent. Ib. (ref. to Deut. VII, 14) [read:] לא יהיה בך ע' שלא יהיה 'there shall be no barren one among thee', means that thy house shall never be barren of scholars (v. Yalk. Deut. 848); Deut. R. s. 3 עקר ועקרה מן התשובה impotent to give a proper answer (to heretics). Ib. לא תהא תפלתך ע', v. עָקַר. Gen. R. s. 53 לא הירית אומר אברם פרדה ע' וכ' didst thou not say, Abram is a barren mule &c.?; B. Bath. 91[a] (in Chald. dict.) כודנא עקרה, v. כּוּדְנָא; a. fr.—Num. R. s. 14 (play on עקרת, Num. VII, 55) א"ת קערת אלא עֲקֶרֶת כנגד יעקב וכ' read not *ḳaʿărath* (dish), but *ʿăḳereth* (uprooted), corresponding to Jacob who wrested the birthright from Reuben and gave it to Joseph.—*Pl.* עֲקָרִים; f. עֲקָרוֹת. Gen. R. s. 39 אברהם ... על הע' וכ' Abraham prayed for the childless women, and they were visited. Ib. s. 53 הרבה ע' נפקדו עמה many childless ones were visited at the same time with her (Sarah); a. fr.

עֲקָרָה, עַקְרָא II עַקָּר m., עַקְרְתָּא f. same. Targ. O. Deut. VII, 14. Targ. Ps. CXIII, 9; a. fr.—Sabb. 152[a] עקר Ag. Hatt. (ed. עיקרא), v. אִיקָּא. Gen. R. s. 47, beg. וצוותין ע' דא; ib. s. 53, v. וְיָנִי I. Yeb 65[b] סבא דע' a drug which

causes barrenness; a. fr.—*Pl.* עֲקָרִין; f. עֲקָרָן. Targ. Y. Deut. l. c. (ed. Vien. נשון עקרין, corr. acc.).

עִקְרָא, v. sub עִיקָּר.

עַקְרָב c. (b. h.; prob. fr. עקב, with anorg. ר; cmp. עֲרַקּוֹב) 1) *scorpion.* Ab. V, 5 ולא הזיק נחש ע' וכ' nor did ever a serpent or a scorpion harm anybody in Jerusalem. Ib. II, 10, v. עֲקִיצָה. Sabb. 121^{b} ע' שבחדייב the scorpion of Adiabene; Y. ib. XIV, beg. 14^{b}. Num. R. s. 10 היין ע' משול בע' (some ed. כע') wine is compared to a scorpion; סופו ... מה ע' מכה בעוקצו as the scorpion wounds with its tail, so wine wounds at the end. Sifra K'dosh., Par. 1, ch. II ע' עקצתו if a scorpion stung him; a. fr.—*Pl.* עֲקַרְבִּין, עֲקַרְבַּיִן. Sabb. l. c. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) מים אין בו אבל נחשים ועקרבים וכ' water was not, but serpents and scorpion were therein; a. fr.—2) *the constellation Scorpio.* Pesik. R. s. 20. Num. R. l. c. כל שעה ... אין ע' וכ' as long as Kimah (v. כִּימָה) is visible, Scorpio is invisible; a. fr.—3) *bit of a bridle.* Kel. XI, 5.—4) עֲקַרְב בית חבר *the iron-shod part of the pressbeam.* Ib. XII, 3.

עֲקַרְבָּא ch. same, *scorpion.* Keth. 50^{a} דטרקא ליה ע' whom a scorpion stung. Ned. 41^{a} חזיתיה להדיא ע' וכ' (not להדהוא קרוקיתא דע'), v. אֲקַרוֹקְתָא. Ḥag. 5^{a}, v. זִיבּוֹרָא; a. fr.—*Pl.* עֲקַרְבֵּי, עֲקַרְבַּיִן. Targ. Deut. VIII, 15; a. e.—Snh. 67^{b} שרא ... הוו ע' he poured out a little (of the water), and scorpions appeared.

עַקְרַבְּת, עֲקַרְבָּא, v. עֲקַרְבַּת.

עַקְרַבִּין pr. n. pl., מסקנא דע' *the ascent of ʿAḳrabbin.* Targ. O. Num. XXXIV, 4 (ed. Vien. עֲקַרְבִּים; Y. עֲקַרְבִּית); Targ. Josh. XV, 3; Targ. Jud. I, 36 עקרבים (h. text מעלה עקרבים).

עַקְרַבְּנִין, עַקְרַבְּלִין, v. עֲרִיקָבִּי.

עַקְרַבַּת pr. n. pl. *ʿAḳrabbath*, a place at a day's distance north of Jerusalem. Maas. Sh. V, 2 Ms. M. (ed. עֲקַרְבָּה; v. Rabb. D. S. a. l. note); Bets. 5^{a} עקרבת Ms. M. (ed. עקרבה, עקרבא).

עַקָּרָה, v. עָקָר.

עִקַּרְתִּי, v. עִיקָּר.

עֲקָרֶת, v. עָקָר.

עֵקֶשׁ I, v. עָקֹשׁ II.

עֵקֶשׁ II pr. n. m. *Iḳḳesh.* Bekh. 38^{a} חזקיה אבי ע'.

עַקְשָׁן m. (v. עַקּוּשָׁה) *crooked-legged,* v. קִרְשָׁן.

עָקְתָא, עַקְתָא, עָקָא I f. (עוק) *anguish, trouble, distress.* Targ. Ex. XVIII, 8 (ed. Berl. עָקָא). Targ. O. Gen. XLII, 21 עֲקַת constr. (ed. Berl. עָקַת); a. fr.—Gen. R. s. 81 (prov.) בשעת ע' נדרא וכ' in the hour of trouble—a vow, in time of release—forgetting; Tanḥ. Vayishl. 8; Yalk. Gen. 135 בשעת עקת נדר (corr. acc.); a. fr.—*Pl.* עָקָן (v. עָקָא), עָקָתָא. Targ. Ps. XXV, 22.—Midr. Till. to Ps. XVIII, 5 ed. Bub., v. פְּנֵי II.

עָקְתָא II m. (עקת, v. עִיקָתָא II), *pl.* עָקָתִין *narrows*; trnsf. *distress.* Targ. Ps. XXV, 17.

עָר m. (b. h.; עוּר or עָרַר) [*stirring up,*] *hater.* Gen. R. s. 37; Y. Ber. IV, 7^{b} bot. שנער שונא ועור וכ' Babylonia is called Shinar, because she reared an enemy and hater of the Lord (Nebuchadnezzar); Yalk. Gen. 62 (not וצר); Lam. R. introd. (R. Josh. 2).—[Midr. Till. to Ps. CII, 18 שהיה ער, ed. Bub., v. עֵרְעָר.]

עָרָא, עָר ch. same. Lev. R. s. 26 [read:] הירא ליגבי שנאך הירא ליגבי עָרָךְ (v. הֵירָא) why dost thou call on thy enemy, why on thy adversary?; Midr. Sam. ch. XXIV הירא ליה גבי ערך הירא ליה גבי חברך (corr. acc.).

עֵר I *awake,* v. עוּר I.

עֵר II (b. h.) pr. n. m. *Er,* son of Judah and Tamar. Gen. R. s. 85 ער שהוער מן העולם his name was Er, because he was removed out of the world (died young); Yalk. ib. 145. Yeb. 34^{b}; a. e.

עַר m. (cmp. עָר) *ʿar,* name of a bird of prey, perh. *Lammergeyer.* Targ. O. Lev. XI, 13 (ed. Amst. עד; Targ. Y. עוזא; h. text פֶּרֶס); Targ. O. Deut. XIV, 12 (ed. Berl. עָר; Y. II עַרְיָא; ed. Amst. עֵד).

עָרָא I, v. עָר ch.

עָרָא II m. 1) *bay-tree.* Gitt. 69^{b} טרפא דע' Ar. (ed. אטרפא דערא'; Rashi דארעא, expl. עלה של עץ ארא) bay-leaves (v. Löw, Pfl., p. 299).—2) a species of *cedar, pine.*—*Pl.* עֲרֵי. B. Bath. 81^{a}; R. Hash. 23^{a} ארונים ע' (ערונים) *ăronim* (v. אֹרֶן) is (in Ch.) *ʿaré* (Rashi: laurel tree); (Yalk. Is. 314 ארמונים ערובי').

עֲרָאָה, v. preced.

עֲרַי, עֲרָאי m. (= עֲרַעַי, v. עֲרַע a. אֲרַע) 1) *evil, misfortune.* Sifra B'ḥuck., Par. 2, ch. V (ref. to קרי, Lev. XXVI, 23, sq.) אתם עשיתם ... ערוי בעולם אף אני ... ע' וכ' you made my laws of justice a misfortune in the world, so I shall make you a misfortune in the world; ib. ch. VIII; Yalk. Lev. 675 עראי.—2) *accident, chance, improvisation,* opp. קבע. Succ. 2^{a} צא מדירת קבע ושב בדירת ע' leave the permanent, and live in a temporary dwelling. Ib. II, 9 כל ... סוכתו קבע ודירתו ע' Ms. M. (ed. וביתו) during the seven days (of the Feast of Booths) man must make his booth the permanent and his dwelling the incidental residence. Ib. 26^{a} אכילת ע' an incidental meal, luncheon, opp. to אכילת קבע a regular meal. Maasr. I, 5 אוכל מהם ע' וכ' (sub אכילת) he may make of them an irregular meal until &c.; Tosef. ib. I, 11, a. e. אַרְעַי ed. Wil., oth. עראי. Succ. l. c. שינת ע' irregular sleep, a nap; a. fr.

עָרַב I (b. h.; cmp. אָרַב) [*to insert, press into, interweave,*] 1) *to mix, confuse.* Yalk. Deut. 808 עָרְבוּ את העיסה (or עָרְבוּ *Pi.*; not ערכו), v. עִירְסָה.—2) [*to substitute, put in place of,*] *to vouch for.* Cant. R. to I, 4 אבותינו עוֹרְבִים אותנו let our ancestors be our surety (for our observance of the Law); Yalk. Cant. 982. Deut. R. s. 3 מבקשים אתם שנַעֲרוֹב אתכם וכ' do you want us to guarantee to you that, if you separate your tithes properly, the mice will not attack

your grain any more? Ib. ע' אותן וחלבו he did guarantee to them, and the mice went &c. Tanh. Vayigg. 5 מפני מה לא עָרַבְתָּ את וכ' why didst thou not pledge thyself for thy brother &c?; a. fr.

Pi. עִירֵב 1) *to mix.* Gitt. 52b שמואל אמר מְעָרֵב Samuel explains (המנסך ib. V, 4, v. נָסַךְ), he who mixes forbidden wine with his neighbor's permitted wine. Koh. R. to IX, 13, a. e. המערב מים ביין וכ' who puts water into wine &c., v. גַּבָּבָקָא. M. Kat. 8b אין מְעָרְבִין שמחה בשמחה you must not mix one rejoicing with another (e. g. celebrate a wedding during the Festive Week); Gen. R. s. 70. Y. Ber. II, 4d top; Y. Meg. I, 71c ע' את האותיות if one made the letters of a word of uneven sizes (so that they are not in a line). Gen. R. s. 15 שלא לְעָרֵב את האותיות he said המוציא in order not to confound the letters (by saying השולם מוציא); Y. Ber. VI, 10a bot. ראשי אותיות; a. fr.—Part. pass. מְעוּרָב; f. מְעוּרֶבֶת; *pl.* מְעוּרָבִין, מְעוּרָבִים; מְעוּרָבוֹת. Yalk. Deut. 808 וראה הפת מע' קיבר and saw that the bread was mixed with coarse flour. Erub. 27a כשקרבי דגים מע' בהן when entrails of fish are mixed up with the brine; a. e.—Lev. R. s. 20 (in Chald. dict.) מעורב, v. עַרְבָּב.—2) (denom. of עֵירוּב 2) *to lay an ʿErub, to create a symbolical community of residence* or *continuity of action.* Erub. III, 1 מערבין לנזיר ביין you may use wine for an ʿErub for the benefit of a Nazarite. Ib. 84b; 87b עד שיְעָרְבוּ until they connect them symbolically by an ʿErub; a. v. fr.—Part. pass. as ab. Sabb. XVI, 3 חצר המע' a court which has been made available for Sabbath movements by means of an ʿErub; a. e.—3) *to pledge.* Part. pass. as ab. Esth. R. to I, 1 (ref. to בני התערבות, II Chr. XXV, 24) שהיו מְעוּרָבוֹתֵיהֶן של אבותיהן they were the hostages for their fathers.

Hithpa. הִתְעָרֵב, *Nithpa.* נִתְעָרֵב *to be mixed.* Ḥull. VI, 5 דם שנ' במים if blood (which requires covering up, v. כִּיסּוּי) has been mixed with water. Tosef. Ter. V, 15 ... פרוסות שנִתְעָרְבוּ וכ' if pieces of show-bread have become mixed up with a hundred times as many pieces of secular bread; Yeb. 81b ... שנִתְעָרְבָה פרוסה וכ'; Y. Orl. II, 61d bot. Cant. R. to I, 3 מה השמן הזה אין מִתְעָרֵב ... אין מִתְעָרְבִים וכ' as oil cannot be mixed with other liquids, so Israel should not be mixed with the nations of the world; a. fr.

עֵירֵב, עֲרֵב ch. same, 1) *to vouch for, be surety for.* Targ. Prov. VI, 1. Targ. Job XVII, 3; a. e.—Y. Dem. I, 22a top אמרו לידה עוּרְבָן ועַרְבוֹן וכ' they said to him, pledge thyself to us (that the mice will not attack our produces, if we separate the tithes properly, v. preced.), and he did pledge himself to them, and they suffered no longer (v. נָכִי). Y. Kil. IX, 32c bot רגלוי ... עֲרֻבוּנֵיהּ למיקמתיה וכ' (not ערבתיה) man's feet are pledged to place him where he is wanted (to die); Succ. 53a רגלוהי ... אינון עֲרֻבִין ביה וכ'. Bekh. 48b מכדי נכסוהי ... ערבין ביה is a man's property pledged for his personal debts (that you can seize it, even if it is sold)?; B. Bath. 174a ערבין ביה ... נוכסי Ms. M. (ed. מערבין יתיה) a man's property is pledged for him (you can attach it without previous summons); a. e.—2) *to mix,* v. infra, a. עֲרִיב.—3) *to combine.* B. Kam. 65b עֲרֻבֵיהּ, v. פָּסַק *Af.*

Pa. עֵירֵב 1) *to mix; to mix up, confound.* Targ. O. Gen. XXX, 40 (Bxt. ע' *Pe.*; Y. עֲרַבֵּיב). Targ. Y. I Deut. VII, 23 (ed. Vien. ויערבּ' *Pe.*; Y. II ויערבב'); a. e.—Ḥull. 6a כמאן דע' בידים דמי it is as if he had mixed it (added leaven and spices) with his own hands. Ab. Zar. 39b דילמא מיירתי ומְעָרֵב ביה lest he bring (unclean milk) and mix it with the clean milk; a. e.—Part. pass. מְעָרַב, מְשֻׁעָרַב; pl. מְעָרְבִין, מְעָרְבֵי. Targ. Y. Lev. XVI, 18 (not מ', מְעָרֵב). Targ. Ex. XXX, 35 (ed. Vien. מעֲרַב *Af.*) *well-mixed, seasoned* (h. text מְמֻלָּח). Targ. Is. I, 22 (ed. Wil. מַעֲרָב *Af.*); a. e.—Sabb. 85b מיתְעָרְבֵי בהדדי, *Ithpa.*) but will not the leaves of the seeds grow into each other?—2) *to lay an ʿErub* (v. preced. Pi. 2). Targ. Y. Ex. XVI, 5 ויעֵ' (ed. Vien. ויעֵ, corr. acc.).—Y. Bets. I, 61b top אנשינן מְעָרְבָה we forgot to make ʿErub Tabshilin (v. עֵירוּב); a. e.—3) *to vouch, be surety.* Part. pass. as ab. Targ. O. Gen. XLIV, 32 מְעָרַב (not מְעָרַב).

Ithpa. אִיתְעָרֵיב, *Ithpe.* אִיתְעֲרֵיב 1) *to be mixed.* Targ. Josh. XXIII, 7. Targ. Y. II Deut. VII, 3 (h. text תתחתן); a. e.—Sabb. l. c., v. supra.—Ab. Zar. l. c. אי משום אִיתְעֲרוּבֵי shall we apprehend an admixture (of wine in the honey)? Zeb. 76a סוף סוף אירעובי מיעָרַב at the end it is mixed up. Ib. דאיע' when it became mixed; ib. 75b דאִתְעֲרוּב Ms. M. (ed. דאיעבד) when things have become mixed; a. e.—[Ab. Zar. l. c. ולא מיעֲרַב, read מְעָרַב.]

עָרַב II (b. h.; v. preced.; cmp. Assyr. ʿerêbu *to go in,* Del. Assyr. Handw., p. 126) *to go in,* (cmp. בּוֹא) *to set.*—Denom. עֶרֶב.

Hif. הֶעֱרִיב 1) same. Neg. XIV, 3 ה' שמשו when his (the leper's seventh day's) sun has set; Yeb. 74b; Pes. 35a; a. e.—V. הַעֲרֵב.—2) (denom. of עֶרֶב) *to be late, to do late in the day.* Lev. R. s. 19, beg. (play on שחרות כעורב, Cant. V, 11) מי שמשחיר ומַעֲרִיב בהן who works at them (studies the words of the Law) early and late; ע"י שהשחיר והע' בתורה because he was engaged in the Law early and late; Cant. R. to I. c.; Midr. Sam. ch. V; a. e.—V. הַעֲרָבָה.—3) *to cause the evening to come.* Ber. 12a, a. e. מַעֲרִיב עֲרָבִים ('blessed be thou, O Lord,) who causest the evenings to advance', name of one of the benedictions preceding the recitation of the evening Sh'mʿa.

עָרַב ch., *Ithpe.* אִיתְעֲרַב *to set.* Ber. 2b אי' שמשא וכ' when the sun is set, the day is gone (v. הָכִי). Ib. וכי תימא מכי אי' שמשא Ms. M. (ed. עַרְבָא שמשא) and if you say, when the sun sets, we call it night &c.; Meg. 20b מכי ערבא וכ' (missing in Ms. M.).

עָרֵב I (b. h.; cmp. עָרַב I) [*to be well-mixed, seasoned,* cmp. esp. Targ. Ex. XXX, 35,] *to be sweet, pleasant.* Lam. R. to I, 9 יֶעֱרַב לָךְ, v. בָּסַם. Deut. R. s. 8 יערב עליכם much good may it do you; a. fr.

Pi. עֵירֵב *to sweeten; to gladden, humor.* Sifré Deut. 306 מְעָרְבִים וכ', v. עָדַן.—Part. pass. מְעוּרָב; f. מְעוּרֶבֶת. Keth. 17a לעולם תהא דיעתו של אדם מע' עם הבריות at all times man's disposition should be sweet in associating with men, i. e. sympathize with their feelings; Treat. Der. Er. ch. VI.

Hif. הֶעֱרִיב *to cause to be sweet, pleasing.* Ber. 11b הַעֲרֵב נא וכ' let, I pray thee, the words of thy Law be sweet in our mouths &c.

עֵרֶב II m. (b. h.; preced.) *spiced, sweet; pleasing.* Dem.

I, 3 שמן ע׳ spiced (perfumed) oil; Tosef. Shebi. VI, 8. Cant. R. to IV, 4 שקולו ע׳ because his voice is sweet; a. fr.—*Pl.* עֲרֵבִין, עֲרֵבִים, עֲרֵי׳. Gen. R. s. 50 בשעה ... ע׳ לחם היו אומרים לו גש הלאה וכ׳ when he spoke to them words that pleased them, they said, come near &c. Ab. Zar. 35ᵃ (ref. to Cant. I, 2) ע׳ עלי דברי דודיך וכ׳ the words of thy friends (the scholars) are sweeter to me than the wine of the Law; a. fr.—*Fem.* עֲרֵבָה, עֲרֵי׳. Cant. R. to I, 2 [read:] מה מים ... אינן ערבין בגופו כך תורה ... אינה ע׳ בגופו as water does not taste well, if one is not thirsty, so it is with the Law, unless a man wearies himself in studying it, he does not get the taste of it; a. fr.—*Pl.* עֲרֵבוֹת, עֲרֵי׳. Ib. to V, 11 (play on כעֵרב, ib.) ע׳ הן עלי they are pleasing to me.

עָרֵב ch., v. עָרִיב.

עָרֵב III m. (עָרַב I, 2) *bondsman, surety.* Cant. R. to I, 4 הבא לי ע׳ וכ׳ bring me one to go security, and I shall lend thee. Ib. חלא הע׳ ... כשאין if he has nothing to pay with, who is seized but the surety? Midr. Till. to Ps. VIII (ref. to Prov. VI, 1) בשעה שהזקן ... עד שלא נתמנית לא חירת ע׳ על וכ׳ when a man is appointed an elder, the Lord says to him, before thou wast appointed, thou wast not responsible for the community, now that thou hast been appointed &c. B. Bath. X, 7 חמלוה ... על ידי ע׳ לא יפרע מן הע׳ he who loans money to his neighbor through a surety, cannot collect from the surety (before having sued the debtor). Ib. 8 אזהו ע׳ שהוא חייב וכ׳ what guarantor is responsible? He who says, 'lend him, and I shall pay thee' (i. e. who guaranteed before the loan was consummated); a. fr.—*Pl.* עֲרֵבִין, עֲרֵבִים, עֲרֵי׳. Cant. R. l. c. בשעה שעמדו ... הביאו לי ע׳ טובים וכ׳ when the Israelites were standing before mount Sinai to receive the Law, the Lord said ... bring me good sureties (to vouch for you) that you will guard it; ib. אבותיכם צריכין ע׳ your ancestors need sureties themselves; ib. הא ודאי ע׳ וכ׳ these (your children) are certainly good sureties, and on their account I will give you the Law; Midr. Till. l. c. Ib. אתם על אבותיכם ע׳ שאם וכ׳ will you vouch for your fathers, so that you be seized, if they do not observe the Law? Ib. שהיו ע׳ זה לזה they made themselves responsible for one another. Snh. 27ᵇ bot. (ref. to Lev. XXVI, 37) מלמד שכל ישראל ע׳ זה בזה Ms. M. (ed. שכולן) this intimates that all Israelites are responsible for one another (bound to prevent wrongdoing); Shebu. 39ᵃ bot.; a. fr.

עֹרֵב, v. עוֹרֵב.

עֶרֶב m. (b. h.; עָרַב II) 1) *sunset, evening.* Ber. I, 3, sq. בָּעֶ׳ in the evening (at prayer); a. v. fr.—Trnsf. *decline.* Gen. R. s. 50 בָּעֶרֶב בָּא עֲרָבָה של סדום *ba'ereb* (Gen. XIX, 1), the evening of Sodom has come. Esth. R. introd. מי יתן ערבה, v. בֹּקֶר; a. fr.—2) *entrance, the day preceding a certain day, the year preceding a certain period, eve.* Sabb. II, 7 ע׳ שבת (abbrev. ע״ש) on Friday. Pes. 99ᵇ ע׳ הפסח the eve of the Passover. Taan. IV, 7 ע׳ תשעה באב the day preceding the ninth of Ab. Shebi. I, 1 ע׳ שביעית the year preceding the Sabbatical year; a. v. fr.—*Du.* עֲרָבַיִם. Ber. 26ᵇ, a. fr. בין הע׳ the time between the beginning of the decline of the sun and sunset (v. מִנְחָה), *afternoon.*—*Pl.* עֲרָבִים, constr. עַרְבֵי. Ber. 12ᵃ, v. עָרַב II. [עֲרָבִין, v. עַרְבִית.]—Pes. X, 1 ערבי פסחים (Bab. ed. 99ᵇ ערב, Ms. M. ערבי). Ib. 99ᵇ ע׳ שבתות וימים טובים the eves of Sabbaths and Festivals; a. v. fr.

עֲרָב I ch. (b. h.) 1) pr. n. m. *ʿArab,* son of Ishmael. Targ. Y. Gen. XXV, 13 (h. text קדר).—2) *Arabia.* Targ. Jer. XXV, 24.

עֲרָב II pr. n. pl. *ʿArab,* near Sepphoris in Upper Galilee (v. Neub. Géogr. p. 204). Sabb. XVI, 7. Y. ib. XVI, end, 15ᵈ שמונה ... יתיב בהדא ע׳ וכ׳ (not יהיב) eighteen years he (R. Joh. ben Zaccai) dwelled in that place ʿArab, and only those two cases came before him. Y. Taan. IV, 67ᶜ bot. Tosef. B. Kam. VI, 22; Y. ib. VI, 5ᶜ.

עֵרֶב m. (b. h.; עָרַב I) 1) *woof,* opp. שתי warp. Kel. I, 5 חוט ע׳ a thread of the woof (thicker than that of the warp). Nidd. 25ᵇ כשל ע׳ as thick as a thread of the woof; a. fr.—Trnsf. *the latitudinal direction,* opp. to שתי longitudinal direction. Sabb. 85ᵇ אם היו זרועין שתי זורעין ע׳ if the beds (in a square) were planted lengthwise, he must plant (on the interspaces) crosswise. Ḥull. 109ᵇ קורעו שתי וע׳ he tears it (the udder) lengthwise and crosswise. Y. Ter. III, 42ᵃ bot. משהילכו בהן שתי וע׳ as soon as they trod on them (the grapes) once lengthwise and crosswise; a. fr.—[In later Hebrew שתי וע׳ *cross,* emblem of Christianity.]—2) *mixture;* ע׳ רב (=ערבב) *mixed multitude.* Tanḥ. Ki Thissa 30. Bets. 32ᵇ הני מע׳ רב וכ׳ they are descendants of the mixed multitude (that came from Egypt); a. e., v. עֵרַבְרַבִּין.

עֲרָבָא I עַי׳, עַר׳, עָר׳, עָרָ׳ ch. same, *woof.* Targ. Lev. XIII, 48, sq. (O. ed. Berl. עָיִר׳).—Ab. Zar. 17ᵇ הי דשתיא והי דע׳ which coil is for the warp, and which for the woof?; a. e.

עַרְבָא II m. = h. עֵרֶב III, *bondsman, surety.* B. Bath. 173ᵇ בחר ע׳ אזלי they (the Persian courts) go for the surety (without suing the debtor at all). Ib. 174ᵃ ע׳ דיתמי a bondsman for heirs, i. e. one who had gone security for the decedent. Sot. 37ᵇ ע׳ וע׳ דע׳ אי כא ברנייהו the difference between the two opinions lies in the question whether each bondsman (for the entire people at the covenant of Sinai) was also a bondsman for the bondsman, i. e. responsible for those failing to prevent wrongdoing. Gitt. 28ᵇ (proverbial expression) עַרְבִיךְ ע׳ צריך thy bondsman requires a bondsman, i. e. he on whom you rely for vigilance might be neglectful himself; Succ. 26ᵃ ערביך ע׳ צריך thy watchman might likewise fall asleep. Sabb. 140ᵇ ואנא ע׳ and I vouch for it; a. fr.

עַרְבָּא, (**עַרְבָא** III) f. = h. עֲרָבָה, *willow.*—*Pl.* עַרְבִּין, (עַרְבָ׳). Targ. Lev. XXIII, 40. Targ. Job XL, 22.—V. עֲרַבְתָּא.

עָרְבָּא *raven,* v. עוֹרְבָּא.

עַרְבַאי, עֲרַבְאָה, v. עֲרָבִי ch.

עִרְבֵּב, עִי׳ (reduplic. of עָרַב I) *to mix up, confound, disturb.* Y. R. Hash. III, end 59ᵃ את המזלות עי׳ he (Moses) confounded the order of the planets. Cant. R. to I, 9 היו מְעָרְבְּבִין they (the lightnings) confused their ranks; ib.; Mekh. B'shall. s. 5 המעין עֵרְבְּבָן, v. חָמַם. Tanḥ. Vaëra 5 (ref. to יהולל, Koh. VII, 7) מערבבין אותו, v. עָסַק. Lev. R.

s. 20 אם אני ... הרגיני מְעַרְבֵּב שמחתו וכ' if I put him to death now, I shall disturb my daughter's wedding feast. Koh. R. to II, 2 [read:] וּמְעָרְבְּבָתִים I confounded them, v. הוּגַל. R. Hash. 16b כדי לעַרְבֵּב השטן in order to confound (silence) the accuser; a. fr.—Part. pass. מְעוּרְבָּב; f. מְעוּרְבֶּבֶת; *pl.* מְעוּרְבָּבִין; מְעוּרְבָּבוֹת. Tanh. Aḥăré 1 (ref. to Koh. II, 2) מה מע' שחוק של וכ' how confounded (mad) is the laughter of the gentiles in their theatres and circuses! Ib. מה מע' שחוק ששחקה מדת הדין על דור וכ' how the laughter was confounded which Divine Justice laughed over the generation of the flood, i. e. how the divine indulgence towards the sinful generation was abused! Ib. עם אלישבע ... מה מע' וכ' how the rejoicing was disturbed which Divine Justice allowed Elisheba &c.; Pesik. Aḥăré, p. 170a מה מעורבב הוא השמחה (corr. acc.); Koh. R. l. c. Mekh. B'shall. s. 1 אין נבוכים אלא מע' *n'bokhim* (Ex. XIV, 3) means perplexed. Snh. 42a כדי שלא ... מע' that they should not leave the court in perplexity (v. עָמַם). Ex. R. s. 11 חיות ועופות מע' various kinds of beasts and birds, v. עָרוֹב; a. e.

עַרְבֵּב ch. same. Targ. Y. Gen. XXX, 40. Targ. Y. II Deut. VII, 23 (v. עָרַב I). Targ. Y. Ex. XXIII, 8; a. fr.—Pesik. Aḥăré, p. 170a (expl. לְהוּוללים, Ps. LXXV, 5) לְמִעַרְבְּבָיָא to those creating confusion; Lev. R. s. 20, v. חַלְחוֹלִית; ib. s. 17 (expl. בהוללים, Ps. LXXIII, 3) במערבא אמרי, read: במערבריא. Part. pass. מְעַרְבְּבָא, מְעַרְבְּבָא. Koh. R. to II, 2, v. דְּחוּבָא; Pesik. Aḥăré, p. 169b מעורבב; Lev. R. s. 20 מעורב.

עֲרָבָה I f. (b. h. עֲרָבִים *pl.*; עָרַב I, v. אַרְבְּתָא) *willow, willow-branch*, esp. *the boughs of the willow attached to the Lulab*, and *the willow branch used in the Temple in procession around the altar during the Succoth festival.* Sifra Emor, Par. 12, ch. XVI, a. e. (ref. to Lev. XXIII, 40) ערבי נחל שחים ע' ללולב וע' למקדש 'willows of the brook' alludes to two, one willow for the Lulab, and one for the Temple procession. Succ. 34a עשר נטיעות ע' ניסוך וכ' the law concerning ten young trees (Shebi. I, 6), the custom of the procession with the willow branch, and that of the water libation are Sinaitic traditions (v. הֲלָכָה). Ib. ע' קנה שלה וכ' the willow (fit for the religious ceremony) has a red stem, its leaves are elongated, and their outlines plain (not curved or serried). Ib. IV, 1 לולב וע' וכ' for the ceremony of the Lulab and of the willow branch there are six or eventually seven days. Ib. 3 יום שביעי של ע' the seventh day of Succoth which is the special day for the ʿĂrabah (=יום הושענא, v. הוֹשַׁעְנָא); a. fr.—*Pl.* עֲרָבוֹת. Ib. III, 4 שלשה הדסים ושתי ע' in the Lulab there must be three myrtle boughs and two willow boughs; a. e.

עֲרָבָה II f. (b. h.; עָרַב I) [*confusion,*] *deserts.* Sifré Deut. 20 אם כשחייתם בארץ ע' ושוחה וכ' you wanted no spies when you were in the land of deserts and pits, and now that you enter a good and open land ..., you ask for spies?

עֲרָבָה III = חֲצֵרָבָה. Lev. R. s. 19, beg. some ed.

עַרְבָה, v. עֲרִיבָה.

עַרְבִי pr. n. pl. *ʿArbu.* Gen. R. s. 33 (ref. to הערבים I Kings XVII, 6) עיר הרא ... ושמה ע' (ed. Wil. עַרְבִי) there is a town in the district of Bethshean whose (Chaldaic) name is ʿArbu (ʿArbi, so that *ʿor'bim* may refer to the inhabitants of that place, v. Ḥull. 5a).

עֵרְבּוּב, עֵר', m. (עִרְבֵּב) *mixture, fusion; confusion.* Sabb. 85b בא ע' וברטל וכ' the interlacing (of the plants overgrowing the ditch between them) undoes the ditch (as a separation); ib. אין ע' מבטל Ms. M. (ed. עירובו, corr. acc.); Gen. R. s. 4 לעִרְבּוּבוֹ, v. מַחֲלוֹקֶת; a. e.—*Pl.* עִרְבּוּבִים, עֵר'. Gen. R. s. 49 (ref. to Gen. XVIII, 25) עירבובי שאילות יש כאן there is a fusion of questions in this sentence (an interchange of queries between Abraham and God); Yalk. ib. 83.

עֵרֶב, עֵרְבּוּבָא, עֵרְבּוּב ch. same, *mixture, motley crowd; confusion.* Targ. Y. Ex. VIII, 17, sq. ע' חיות ברא (h. text עָרֹב). —Targ. Y. Deut. VII, 23; XXVIII, 20 (h. text מְהוּמָה). —*Pl.* עֵרְבּוּבִין, עֵר'. Targ. Ps. LXXVIII, 45 עֵרְבּוּבֵי חיות ברא, v. supra. Ib. CV, 31 (some ed. עירבויין, corr. acc.).—Targ. Y. Ex. XII, 20 (v. Pes. 43a).—Targ. Y. II ib. 38 (h. text ערב רב). Targ. Y. Lev. XIX, 19.

עִיר', עֵר', עֵרְבּוּבְיָא m. (preced.) *mixture, confusion, tumult, motley crowd.* Targ. Y. Deut. I, 22.—Sifré Deut. 20 (ref. to Deut. l. c.) בע' ילדים וכ' in a motley crowd, children pushing old men &c. Num. R. s. 12 (ref. to Ex. XXXV, 22) שדחו ... ובאו אנשים ונשים בע' they pushed one another, and men and women came in a mixed crowd. Cant. R. to IV, 4 כל מלחמה ... מלחמת עי' הרא a battle in which more than sixty thousand are engaged is a tumultuous battle. Ḥull. 60a אם רצונו של הקב"ה בע' וכ' if the Lord wanted a motley growth, why did he say, 'after its kind' with regard to trees? Yalk. Esth. 1056 (ref. to נבוכה, Esth. III, 15) חפיל הקב"ה בכיה וע' וכ' the Lord cast weeping and confusion into Susan; a. e.—(Adv.) *irregularly.* Kil. V, 1 כרם שהוא נטוע ע' a vineyard which is planted irregularly. Lev. R. s. 36 (ref. to Ps. LXXX, 9) מה הגפן הזו אין נוטעין אותה ע' וכ' as vines are not planted at random, but in rows, so Israel &c.

עִיר', עֵרְבּוּבְיָא f. (preced.) *entanglement, tangles and scabs formed through uncleanliness.* Ned. 81a ע' דרישא מיתיא וכ' (Ar. חרפופרתא) tangles of the head cause blindness; ע' דמאני scabs arising from neglected clothes; ע' דגופא from neglect of the body. Ib. ע' צערא (Yalk. Num. 787 דחריפופרתא) the suffering caused by scabs &c.—*Pl.* עֵרְבּוּבְיָתָא. Ib. הזהרו בע' be on your guard against the consequences of uncleanliness.

עֵרְבִּיוִין, v. עֵרְבּוּבָא.

עִיר', עֵרְבּוֹן I m. (עָרַב I) *mingling, suit of followers.* Ab. Zar. 39a מפני שעֵרְבוֹנָהּ עולה עמה (Rashi to 35b a. v. שעירבונה: והחולק) because its following goes with it (borrowed fr. Ex. XII, 38), i. e. because all the small fish resembling the *ḥillek* are packed with it when offered for sale.

עִיר', עֵרָבוֹן m. (b. h.; עָרַב I) 1) *pledge, earnest-money.* B. Mets. 48b אכפול לך והלה ... עֵרְבוֹנִי מחול לך והלה ... המתן ע' if a man gives an earnest to his neighbor and says, if I retract, my earnest shall be forfeit to thee; and the neighbor says, if I retract, I shall double thy

earnest to thee; Tosef. ib. I, 17, sq. Esth. R. to III, 10 מנהגו של עולם דרכו של לוקח ליתן ע' וכ' ordinarily it is the purchaser that gives an earnest to the seller, but here the seller (Ahasuerus) gives a pledge (his ring); Ruth R. to IV, 8. Pes. 118b (ref. to Jud. V, 21) אמר הקב"ה ... צא והשלם ערבונך the Lord said to the brook Kishon, go and surrender thy pledge (Sisera's men bathing in the brook). Ab. III, 16 הכל נתון בע' every thing is given against a pledge, i. e. life and possession are a loan for which you are pledged to the Lord; a. fr.—2) *going security.*—*Pl.* עֲרֻבּוֹת. Yeb. 109a ומן הע' ויתרחק ... (Rashi ערבון) and should keep aloof from cases of protest (v. מְיאוֹן), from trusts, and from going security (Gen. R. s. 93, beg. מלעשות ערבות וכ').

עַרְבוֹנָא ch. same. Sabb. 105b ע' שקלי מינידה do they (in heaven) take a pledge of him (take his children in order that he may at some future time mourn over the death of worthies)?; M. Kat. 25a.

עֲרֵבוּת f. (preced. wds.) *security, pledge.* B. Bath. 174a כולן לשון ע' הן all these expressions mean only guaranty, opp. to קבלנות an unconditional agreement to pay a neighbor's debt. Gen. R. s. 93, beg. מלעשות ע' בין אדם לחבירו from going security in transactions between a man and his neighbor (v. עֵרָבוֹן II); Yalk. ib. 150. Midr. Till. to Ps. CXIX, 121 עשינו עֲרֵבוּתֵינוּ עשה וכ' we have done what we were pledged to do, do thou now thy duty. Ex. R. s. 27 חכנסת עצמך לע' זו ליעשות ראש (not זה) thou hast made thyself enter this pledge, that thou mayest become the head (victor in the contest). Ib. ומה היתה עֲרֻבוּתָן and what was their pledge? (Answ. ref. to Ex. XXIV, 7). Ib. ואם לאו תענשו בע' but if you will not guard the Law, you will be fined by that pledge (forfeit your children's life). Tanh. Vayigg. 5; a. e.

עֲרָבוֹת I f. pl. (b. h., Ps. LXVIII, 5) a poetical name for *heaven,* (in Talm.) ע' m. *ʿAraboth,* name of the seventh heaven. Ḥag. 12b ע' שבו צדק וכ' ʿA. in which dwell Righteousness, Justice &c. [Ib. שוכן עליהם בע' omit בע'; v. Rabb. D. S. a. l. note 7).—Targ. Ps. LXVIII, 5.

עֲרָבוֹת II pr. n. pl. *ʿAraboth* (*Steppes*), in Babylonia. Naz. 43b פקתא דע' the valley of ʿA. (dangerous on account of robbers); Ber. 54a. Ib. כי מטא לע' when he came again to ʿA.

עַרְבוּתָא f. = h. עֲרֵבוּת. Targ. Prov. XVII, 18 (Ms. עֲרוּבְתָא; h. text עֲרֻבָּה).

עַרְבִי pr. n. pl., v. עַרְבוּ.

עֲרָבִי or עַרְבִי m. (b. h.) *Arab; Arabian.* Yeb. 71a לאיתויי ע' מחול to include a circumcised Arab (as forbidden to partake of the Passover meal); a. fr.—*Pl.* עַרְבִיִּים, עֲרַבְיִין. Ohol. XVIII, 10 אהלי הע' the tents of the (nomadic) Arabs. Kel. XXIV, 1, v. דַּיְצָה; a. fr.—*Fem.* עֲרָבִית or עַרְבִית; *pl.* עֲרַבְיוֹת. Sabb. VI, 6 ע' יוצאות וכ' (Jewish) Arabian women may go out (on the Sabbath) veiled.

עַרְבָאָה, עַרְבִי, עֲרָבִי ch. same. Targ. Is. XIII, 20 (ed. Lag. עַרְבַאי). Targ. I Chr. XXVII, 30 (h. text יִשְׁמְעֵאלִי).—B. Bath. 56a, v. next w.—*Pl.* עַרְבָאֵי, עַרְבָי, עַרְבָאִין, עַרְבַיָּא. Targ. Gen. XXXVII, 25. Targ. Jer. III, 2. Ib. XXV, 24 (h. text הָעֲרָב); a. fr.—B. Bath. 168b הנחו ע' דאתו וכ' Arabs came to Pumb'ditha and seized land by force.

עַרְבְיָא, עַרַבְיָא pr. n. *Arabia.* Y. Taan. IV, 69b top, v. מַשּׁוּל III. Y. Shebi. VI, beg. 36b (transl. הקיני, Gen. XV, 19) ע'; Gen. R. s. 44, end עֲרַבְיָה (some ed.); B. Bath. 56a עַרְבָאָה (transl. of הקנזי). R. Hash. 26a; a. fr.

עַרְבִית or עַרְבִית f. *Arabian woman,* v. עֲרָבִי h.

עַרְבִית f. (עֶרֶב) *evening time;* (sub. תפלת) *evening prayer.* Ber. I, 1 (Y. a. Bab. ed. בְּעַרְבִין). Ib. 9b גאולה של ע' the section on redemption in the evening prayer; תפלה של ע' the Prayer of Benedictions in the evening prayer; a. v. fr.—(Adv.) *at evening.* Sabb. 118a קערות שאכל בהן ע' dishes which have been used at the (Sabbath) evening meal; a. fr.—*Pl.* עַרְבִיּוֹת (v. עֶרֶב) *the eves* of Sabbaths, Holy Days &c. Erub. 41a משלימין בו ע' we fast the entire day preceding.

עַרְבֵּל (Palel of ערב, v. עֵרְבֵּב) *to confound, disturb.* Targ. Esth. I, 10.—Part. pass. מְעַרְבֵּל, *pl.* מְעַרְבְּלִין. Targ. O. Ex. XIV, 3 (h. text נִבְכָּרִים).

עַרְבֶּלָא, v. אַרְבֶּלָא.

עַרְבְּלָאִין m. pl. (עִרְבֵּל) *mixed multitude, rabble.* Targ. Cant. I, 9; v. עֵירַבְרְבִין.

עַרְבְּנוּתָא f. = h. עֵרְבוּת, *security, guaranty.* Targ. Y. Gen. XXXIX, 1. Targ. Y. I Ex. XXII, 24.

עַרְבְּרוֹבִין, עַרַבְרְבִין, v. עֵירַבְרְבִין.

עַרְבְּתָא f. = h. עֲרָבָה I, *willow,* esp. *the willow branches carried in procession on the seventh day of Succoth* (v. הוֹשַׁעְנָא); יומא דע', or ע' (sub. יום) *the seventh day of Succoth.* Succ. 34a, v. חַלְפְּתָא. Erub. 29b, v. סוּגְרִינָא.—Y. Succ. IV, beg. 54b דלא תעבדון ... ולא ע' בשבתא that you do not appoint the blowing of the Shofar (the first day of Tishri) on a Sabbath, nor the day of the ʿArabta on a Sabbath. Ib. ולא תעבדון ע' omit the procession with the willow-branches. Ib. עֲרוּבְתָא דרומא שביעיא, v. מַפְּשׁוּטְרִיתָא; Y. Ab. Zar. IV, 43d top ערוב; Y. Shebi. I, 33b bot. ערב'.—*Pl.* עַרְבָתָא. Sabb. 20b Ms. M. (ed. ארבתא), v. אַרְבָתָא.

עָרַג (b. h.; onomatop.) *to groan* (of the deer), *pant.* Midr. Till. to Ps. XLII מה האילת ... ועורגת להקב"ה וכ' as the hind when travailing feels pain and cries to the Lord, and he answers her &c.; ib. כשם שהאילת עורגת וכ' (Yalk. ib. 741 צווחת).

עַרְגִּיוֹת, v. עֲרוּגָה.

עַרְגֵּל (*Parel* of עגל) *to roll.* Targ. Prov. XXVI, 27 מְעַרְגֵּל (ed. Lag. מְעַרְגֵּיל; h. text גלל).

עָרַד (cmp. עָרַר) *to stir up; to drive.* Gen. R. s. 23, beg. (play on ערד, Gen. IV, 18) עוֹרְדָן אני חעולם I shall drive them out of the world (by the flood); ib. s. 24, end; Yalk. ib. 38 טורדין (corr. acc.).

עֲרוּבְתָּא II f. *pledge*, v. עַרְבוּתָא.

עֲרוּבְתָּא III, **עֲרוּבָא** f. (v. עֶרֶב) *eve*, ע' דשבתא, or ע' חדא ע' ואית דאמרי עירובת צומא (read עֲרוּבַּת or עירובא צומא) one Sabbath eve, and some say, it was the eve of the Great Fast (Day of Atonement), he went to market &c.; Gen. R. s. 11 עובדא הוי בערובת צומא וכ' (not בערובות). Y. Taan. II, 66[a] bot. ציירים כל ערובת ריש שתא fasted on the eve of every New Year; כל ע' שובא every Friday. Y. Ter. VIII, 45[c] bot ערובת בערוב' צומא רבא, v. supra. Ruth R. to I, 17 (sect. 3) ערובת פרסחא the eve of Passover; a. fr.

עֲרוּג = אֲרוּג *web*. Tosef. Kel. B. Mets. V, 13 ed. Zuck. (interch. with אֲרוּג).

עֲרוּגָה f. (b. h.; ערג, cmp. ארג, חרג) *incision, groove*. Ḥull. 50[a] מע' לע' between one groove (of a lobe of the lungs) and another.—Esp. (cmp. עִיגְּרָא) *garden bed*. Kil. III, 1, sq. Sabb. IX, 2. Ib. 85[a] בחורבה שנינו ע' the Mishnah speaks of a garden bed in a fallow field (isolated bed); a. fr.—*Pl.* עֲרוּגוֹת. Ib.[b] ערוגה בין חע' שנינו the Mishnah speaks of a bed among other beds. Tosef. Kil. II, 5 ע' קטנות (some ed. ערוגיות, ערגיות, corr. acc., or עִיגְּרוֹת); a. fr.

עָרוֹד I pr. n. m. *ʿArod*. Sifré Deut. 41 ביח ע' אֲרִים, v. אֲרִים.

עָרוֹד II m. (b. h.; עָרַד; cmp. יְרוֹדָא) 1) *wild ass*. Kil. VIII, 6 ע' מין חיה the *ʿarod* belongs to the class of beasts of chase (v. חַיָּה I). R. Hash. 3[a] (play on ערד, Num. XXI, 1) שדומה לע' במדבר for he (Sihon) was like a wild ass in the desert; a. e.—*Pl.* עֲרוֹדוֹת. Y. Shek. VIII, beg. 51[a] ע' חיו נותרין (לאריות) וכ' (v. Rabb. D. S. a. l., p. 67[a], note 70) in the royal arena in Jerusalem they stabbed wild asses (for the lions), and the pilgrims waded in blood; Men. 103[b] עֲרוֹדְיאוֹת (Ms. M. עדראות; Ms. C. ערדאות; Tosef. Eduy. III, 2 עֲרָדוֹת, v. עֲדֶר).—2) a species of *lizard*. Ḥull. 127[a]; Ber. 33[a], v. חֲבַלְבָּר.

עֲרַד, עֲרוֹדָא, עָרוֹד ch. same, *wild ass*. Targ. Y. Gen. XVI, 12. Targ. Hos. VIII, 9; a. e.—*Pl.* עֲרוֹדֵי, עֲרָדִין, עֲרוֹדַיָּא. Targ. Ps. CIV, 11.—Ab. Zar. 16[b] טוחני ריחיים בע' they employed wild asses to turn the millstones.—*Fem.* עֲרוֹדָא. Targ. Jer. II, 24 (ed. Lag. עֲרָדָא).

עֶרְוָה f. (b. h.; עָרָה I) *nakedness, shame; unchastity, lewdness, obscenity*. Cant. R. to I, 2 מה מים מכסים עֶרְוָתוֹ עֶרְוָתָן ... as water covers the nakedness of the sea, ... so (study of) the Law covers up the nakedness (atones for the sins) of Israel. Ber. 24[b] לבו רואה את חע' his heart sees the nakedness, i. e. there is no garment (girdle &c.) separating the upper part of the body from the lower. Ib. 24[a] משום ע', v. עֲגָבָה. Ib. קול באשה ע' hearing a woman's voice is indecency (you must not read the Sh'm'a while a woman is singing within your hearing); שער באשה ע' the sight of woman's hair is an impropriety (with regard to reading the Sh'm'a). Gitt. IX, 10 ע' דבר ... לא ירגרש a man must not divorce his wife, unless he have found in her something improper (v. Deut. XXIV, 1). Ib. 90[a] (interpret. ערות דבר, Deut. l. c.) אם נאמר ערות ... חייתי אומר משום

עַרְדָּא, עֲרָד, v. עָרוֹד ch.—[Targ. Y. Deut. XXII, 14; 17, v. עֲרַר II.]

עַרְדָּא, *pl.* עַרְדֵּי *mushroom*, v. אַרְדָּא I.

עַרְדַּבְלִין, corrupt. of אִדְרַבְלָא (v. אִדְרַבְלָא). Gen. R. s. 23; s. 50 Ar. s. v. הדרולים.

עַרְדִּילוֹ, Y. Pes. X, end, 37[d], read: עַרְדֵּי לוֹ, or עַרְדִּילַי, v. אַרְדָּא I.

עַרְדִּילִין, עַרְדִּילִין m. pl. (prob. from their shape and softness, v. אַרְדִּילָא) *felt-soles with heels*. Bets. 15[a] ערדי' Ms. M. (ed. ערדל'; Ar. עדריליז; v. Rabb. D. S. a. l. note).

עַרְדִּיסְקוֹס, עַרְדִּיסְקוֹס, עַרְדִּיסְקָא, v. sub עַרְדַּסְק.

עַרְדִּלִין, v. עַרְדִּילִין.

עַרְדַּסְקָא, עַרְדַּסְקָא, עַרְדְּסִיא, v. next w.

עַרְדַּסְקוֹס, עַרְדִּיסְקוֹס, עַרְדִּסְקוֹס ...קוֹס pr. n. pl. *ʿArdascus, ʿArdiscus* (*ʿArdiscis*), prob. a Persian name for *Damascus* (v. אַרְמַסְקָס, a. corr. acc.). B. Bath. 56[a] ערדיסקוס (Ar. ערדסיא; Ms. R. ערדסקס; Ms. H. ארסקס; Ms. O. אדרסקא, v. Rabb. D. S. a. l. note 6), v. דְּרַמְסָקוֹס. Erub. 29[a] בערדסקוס שבת ר"מ Ms. M. (ed. בעררסקא; ed. Sonc. בעדרסקוס, v. Rabb. D. S. a. l. note) R. M. rested over the Sabbath in ʿA.; Tosef. ib. IX (VI), 4 בערדסקס (Var. בערדסקוס, בערדסקין); Y. ib. III, beg. 20[c] בארדקסם (read: בארדסקס).—[Erub. l. c. לטיבעין, missing in Tosef. a. Y. l. c.,—if correct, refers to a place near Ardascus, not to *Tibʿin* near Tiberias.]—Denom. עַרְדַּסְקָאוֹת f. pl. (v. דְּרַמַסְקִינָא) *Damascene plums*; ע' של ברזל plum-shaped, perforated iron balls. Bets. 22[b] מביאין ע' של ברזל וכ' (Ms. M. עַרְדַּסְקָנְאוֹת) they used to bring in iron balls and fill them with the smoke of spices ... and stop their holes up; (Tosef. ib. II, 14 פרטסקאות (Var. עַרְדַּסְקָאוֹת, עַרְדַּסְקָן; Y. ib. II, 61[c] bot. פרדיסקוס, v. פַּרְדַּסְקִין).—[Tosef. Ter. III, 4 בעַרְדַּסְקוֹת ed. Zuck. *concerning Damascene plums* (?); Var. בערדסקוס, בערדסקו' in ʿArd.]

עַרְדְּעָן, v. עוּרְדְּעָן.

עָרָה, v. ערי.

עֵרוּב, v. עֵירוּב.

עָרוֹב m. (b. h. עָרַב; עָרֵב I) *various kinds of wild beasts*. Ex. R. s. 11 (interch. with חיות מעורבבות); Tanḥ. Vaëra 14; a. e.—[LXX עָרֹב *gadfly*.]—V. עָרְבּוּב ch.

עָרוֹבָא ch. same. Targ. O. Ex. VIII, 17 ed. Berl. (oth. ed. עֲ'); a. e.

עֲרוּבָא, v. עֲרוּבְתָּא III.

עֲרוּבָא, v. עֵירוּבָא.

עֲרוּבוֹת, Gen. R. s. 11, v. עֲרוּבְתָּא III.

עֲרוּבִין, Yalk. Is. 314, read: עֲרוּנִין, v. אֹרֶן.

עֲרוּבְתָּא I f. *willow, willow-day*, v. עֲרָבְתָּא.

Tosef. Keth. VI, 7 שיעמד ע' וילבישנה ... פסק (not וילבשנו) if he agreed with his son-in-law that he will go naked (deprive himself, if necessary) and dress her, אין אומ' יעמד ע' וילבישנו (not וילבישנו) we do not say, let him become destitute, and he must dress her (make the outfit for her), but he (her father) must cover her as is proper for her; Y. ib. VI, 30d. Sot. 21b (play on ערמה, Prov. VIII, 12) אין ... אלא במי שמעמיד עצמו ע' עליהן the words of the Law remain only with him who makes himself destitute for their sake (who sacrifices comforts for them); (Var. quot. in Rashi: שמשים עצמו ערום עליה who makes himself cunning about it, i. e. goes to work deliberately, studies systematically); a. fr.—*Pl.* עֲרוּמִין, עֲרוּמִים. Snh. 90b כשהן עומדין ע' וכ' when they (the dead) rise, will they rise naked or dressed? Yeb. 63b שמהלכין ע' בשוק ... אנשי those of Barbaria ... who walk naked in the street; Sifré Deut. 320; a. fr.—*Fem.* עֲרוּמָה. Keth. 111b; Snh. l. c. ומה חיטה שנקברה ע' וכ' if the wheat-grain, which is buried naked, comes forth wrapped in many dresses, how much more will the righteous dead rise &c. Ib. VI, 3 אין האשה נסקלת ע' a woman convict must not be stoned (executed) undressed. Meg. 12b ובלבד שתהא ע' provided she (Vashti) will appear undressed. Snh. 75a רמות ולא תעמוד לפניו ע' let him (the love-sick man) die, but she must not stand undressed before him. Keth. VI, 5 פסק להכניסה ע' if the father made an agreement that he (the bridegroom) will take her to his house without the customary outfit; a. fr.—*Pl.* עֲרוּמוֹת. Meg. l. c. מפשירתן ע' (not מפשיטן) she forced them to appear undressed; a. e.

עֲרוּמַאי, v. עָרוּם.

עֲרוּמָה, v. עָרוּם.

עֲרוּמָתָא, v. עָרוּם.

עַרוֹנִים, v. אֹרֶן.

עֲרוּעָא, עֲרוּקָא, v. sub עִיר.

עָרוֹק or עֲרוֹקָאָה m., (עָרַק) *runaway, fugitive.*—*Pl.* עֲרוֹקָאֵי. Ḥull. 46a.—V. עָרִיק.

עֲרוּר, v. עִירוּר.

עֲרוּרֵי m. pl. (עָרַר) *protests, claims.* Gitt. 86a (in a formula of sale of a slave) מן ע' מלכא וכ' Rashi (Tosaf. עֲלוּלֵי; ed. מן עלולי ומן ע') against any claims of king or queen (government), v. חֲרוּרֵי.

עַרְטוּל-, v. next wds.

עַרְטִל, עַרְטִילַאי, עַרְטִילָאָה, עַרְטִילָא, עַרְטִיל (עַרְטוּי) m. (עָרַטֵל) 1) *stripped, naked, poorly dressed.* Targ. Gen. III, 10 (Y. ed. Vien. עַרְטוּי, not לָאֵי ...); 11. Targ. Job I, 21; a. fr.—B. Mets. 46a, v. פָּסַל. Sot. 8b (prov.) שליח ע' וסיים מסאני stripped to nakedness, but shoes he has on (there is more disgrace in a disharmonious toilet than in a uniformly poor one); Keth. 65b top (ref. to the disproportion between the obligatory outfit of garments and that of shoes, ib. V, 8) האי תנא שליח ע' וכ' would that if the text had עֶרְוַת ע' תצא משום דבר לא תצא *ervath* (meaning *ervah*) without *dabar*, I might have thought, for scandalous conduct she is to be dismissed, for 'something' (any other cause) she must not be dismissed. Ib. לא מצא בה if he found in her neither indecency nor any other fault. Ib. 64a a. fr. אין דבר שבע' פתוח משנים any act in which purity of sexual life is concerned (marriage, divorce &c.) requires no less than two witnesses. Ab. III, 13 שחוק ... מרגילין לע' (את האדם) merriment and light-mindedness make man familiar with licentiousness; a. v. fr.—Esp. *incest,* trnsf. *ervah, a woman forbidden to a man (and vice versa) on account of consanguinity.* Yeb. 3b מה אחות אשה מיוחדת שהיא ע' ... אף כל שהיא ע' וכ' as the sister of a man's (living) wife who is singled out (Lev. XVIII, 18) as an *ervah*, with the punishment of extinction in case of wilfulness, and of a sin-offering in case of mistake, may not be taken in a levirate marriage, so no woman that is a forbidden relation ... may be taken &c. Ib. 13a צרות ע' the rivals of a woman forbidden on account of consanguinity; a. v. fr.—*Pl.* עֲרָיוֹת (fr. עֲרָיָה). Keth. 13b, v. אֶפִּירְסְרוֹפּוֹס.—גִּילּוּי ע', v. גִּרְפּוּי. Yeb. I, 2 חיתה בתו או אותת מכל הע' האלו וכ' if a man's daughter or any other of those (above mentioned) relations was married to his brother. Ib. 3b כל הע' האמורות בתורה all forbidden relations named in the Torah. Ib. I, 3 שש ע' חמורות מאלו six relations more rigorously forbidden than these. Meg. IV, 9, v. כְּפָנָה; a. fr.

עֲרוּרִי, v. עֵירוּי.

עֲרוּרְ, *pl.* עֲרוּכִין, v. עֲרִיךְ.

עֲרוּכָה f. (עָרַךְ) *prepared*; trnsf. (by ref. to Is. XXX, 33) *hell.* Ex. R. s. 50, end אני מצילך אתכם מן הע' ואערוך וכ' I will save you from hell, and prepare for you a table &c.

עָרוּם m. (b. h.; עָרַם II) [*rubbed, bright,* cmp. Lat. tritus,] *prudent, deliberate, wise*; (in an evil sense) *subtle, cunning.* Ber. 17a לעולם ירא אדם ע' ביראה man should always be deliberate in the fear of the Lord (consider in what manner he can best serve the Lord). Sot. III, 4 רשע ע' a wicked man that is subtle, expl. ib. 21b זה המטעים וכ', v. טָעַם; Tanh. Mishp. 6. Sot. l. c. במי שמשים עצמו ע' Var. in Rashi, v. next w.; a. fr.—Pesik. Shimʿu, p. 118b, sq. (in Chald. dict.) לית עיסקא דע' מהלך עם שטיא the sane has no business to walk with the fool; (Yalk. Jer. 265 דעֲרִים).—*Pl.* עֲרוּמִין, עֲרוּמִים. Ḥull. 5b (ref. to Ps. XXXVI, 7) אלו בני אדם שהן ע' בדעת וכ' that means those men who are clever in knowledge and yet conduct themselves humbly like a domestic animal; a. e.

עָרוֹם m. (b. h.; v. preced.; cmp. עָרָה) *stripped, naked, bare.* Dem. I, 4 מפרישין אותו ע' ובין וכ' Y. ed. a. Ms. M. (ed. בין, incorr.) you may separate the priest's gift there from without being dressed (because it requires no benediction), and at twilight (on the eve of the Sabbath); Sabb. 23a. Ib. 14a האוחז ס"ת ע' נקבר ע' he who handles a naked scroll of the Law (touches it directly with his bare hand), will be buried naked, expl. ע' בלא אותה מצוה bare of the merit of that act (of studying or of rolling and dressing it).

teacher have applied to her the proverb, stripped to nakedness &c.? Y. ib. VI, 30d הני לי מיקום ... אורחא ערטילוי וכ' it is usual for a man to say (to his father-in-law), I will rather go naked (deprive myself &c., v. עָרוֹם), if only my wife be covered (but by saying this he does not mean to release him from the obligation of giving his daughter an appropriate outfit). Koh. R. to V, 12, v. כְּפִין; a. fr.—*Pl.* עַרְטִילָאֵי, עַרְטִילְפֵי, עַרְטְפֵי. Targ. Job XXII, 6. Ib. XXIV, 7 לָאֵי ... Ms. (ed. לַיי ... לַי ..., adv.). Ib. 10 לאי ..., ed. Lag. (ed. Wil. לַי ...); a. fr. —*Fem.* עַרְטִילָא, עַרְטִילְתָא, עַרְטוּ. Targ. Esth. I, 11.—Y. Peah VIII, 21b top (ref. to Ruth III, 3) ערטילא הוות was she (Ruth) undressed?—*Pl.* עַרְטִילָאֵי. Targ. Esth. l. c.—Trnsf. (cmp. γυμνήτης) *light-armed.*—*Pl.* עַרְטִילַיי. Targ. II Esth. VIII, 10 ע' בני רמכיא (Targ. I Esth. ib. ערטולייני רמכין, corr. acc.; h. text האחשתרנים).

עַרְטַלְיוּ, עַרְטִילְיוּתָא f. (preced.) *nakedness.* Targ. Deut. XXVIII, 48 (O. ed. Amst. עַרְטִילְתָא, ed. Vien. לְיָתָא ..., corr. acc.).

עַרְטֵל (*Parel* of עטל; cmp. Arab. ʿaṭal, a. עָטַר II) *to strip, denude.* Gen. R. s. 6 מְעַרְטְלוֹ, v. נַרְתֵּק; Koh. R. to I, 5, v. השתח.

Hithpa. הִתְעַרְטֵל, *Nithpa.* נִתְעָרְטֵל *to be stripped; to denude one's self.* Gen. R. s. 19 (ref. to עירמם, Gen. III, 7) נִתְעָרְטְלוּ תרומת ... אפי' מצוה they had stripped themselves even of the merit of obeying the only command given them. [Yalk. Job 913 ותיו רגליו מִתְעָרְטְלוֹת his feet were stripped of their skin (by scalding), v., however, עִרְפֵּל.]

עַרְטֵל ch. same. Targ. I Chr. X, 8 (h. text פשט).

Ithpa. אִתְעָרְטֵל *to be stripped; to uncover one's self.* Targ. Y. Gen. III, 7. Targ. Y. Ex. VII, 9 כד איתע' when it (the serpent) was stripped (of its limbs, v. Targ. Y. Gen. III, 14, Gen. R. s. 20). Targ. Hab. II, 16 (h. text הערל).—[Yalk. Sam. 162 (ref. to II Sam. XXII, 37) לא ירחבון ולא ידחפון ולא יִתְעָרְטְלוּן they (my joints) did not widen (become loose), did not slip, nor did they become sore; Midr. Till. to Ps. XVIII, 37 ולא יתערפלון nor did they *swell* (?); perh. to be read: יתערסלון, v. עִרְסֵל.]

עַרְטַל-, עַרְטֵל-, v. עַרְטִיל.

עָרָה, ערי I (b. h.; cmp. אָרָה) *to uncover.* Gen. R. s. 83, end שהוא עתיד לְעָרוֹת וכ' 'Rashi' he will uncover treasures &c., v. עָרַם I.—Denom. עֶרְוָה, עֶרְיָה.

עָרָה, ערי II (b. h.; cmp. עור I) *to stir up.*

Hif. הַעֲרָה 1) *to stimulate,* esp. *to excite the sexual organ by contact* (as the first stage of sexual connection), v. הַעֲרָאָה. Ker. II, 4 כל העריות עשה בהן את המעֲרֶה כגומר in all illicit connections the text makes him who passes through the first stage as punishable as him that finishes. Y. Keth. III, 27d הֶעֱרוּ בה עשרה וכ' if ten persons came in carnal contact with her, and one of them consummated. Sot. 42b (play on מעֹרוֹת, I Sam. XVII, 23) שהכל העֹרו באמו all the world had taken liberties with his mother; a. fr.—2) *to intermix.* Y. Yoma V, 42d top זקוק להַעֲרוֹת (צריך) he must mix (the blood of the bull with that of the goat), v. *Pi.*

Hof. הוּעֲרָה *to be interwoven, entangled, caught.* Y. Peah I, 16a bot. בסירה הוּעֲרָה it (the skirt) was caught &c., v. עָרָה I; ib. הוּעֲרוּ; Y. Sot. I, 17b (also הָעֲרַת).

Pi. עִירָה *to intermix* (of liquids), *pour; to interweave, intertwine.* Yoma V, 4 עי' דם חפר לתוך וכ' he poured the blood of the bullock to that of the goat, and put the full bowl in the empty one; expl. ib. 58a עי' מזרק מלא וכ' he poured the contents of the filled bowl into the empty bowl ... in order to mix them thoroughly. Y. ib. V, 42d top (interch. with בָּלַל a. עָרַב). Y. Maasr. I, end, 49b לעָרוֹת וכ' to pour into &c. (interch. with לַהֲעָרוֹת, *Hif.*); Y. Sabb. III, 6b. Nidd. X, 6 היתה מְעֵרָה מים לפסח was permitted to pour water from vessel to vessel for Passover purposes (to wash the Passover meat without touching the water). Ab. Zar. V, 7 המְעֵרָה מכלי אל כלי if a Jew pours wine from one vessel into another (held by a gentile), אע שעי' ממנו מותר the wine remaining in the vessel from which he poured is permitted; a. fr.—Sifra K'dosh., Par. 2, ch. V עי' כל הפרשה כולה לכי וכ' the writer intended to join the whole paragraph (concerning emancipation) to 'for she has not been set free' (Lev. XIX, 20), to intimate that emancipation is consummated by a document only; (Gitt. 39b אוֹרְעָה וכ' (fr. אָרַע I) the whole paragraph has been joined &c. B. Bath. 113b ... לחיות דין ואורעה, v. אָרַע II, a. corr. acc.) Y. Kidd. I, 58d bot. (ref. to Deut. XXV, 5) ת"ל ויבמה עי' הפרשה כולה לייבום וכ' the text says, *v'yibb'mah* ('and thus he shall be her levir'); the whole paragraph is connected with *yibbum* (the word ויבמה), intimating that marital connection only consummates the levirate marriage; Y. Yeb. II, beg. 3c עודה (Rabad to Sifra l. c. quotes עוֹרָה, corr. acc.). Y. Snh. VII, 24d עֵרָה את כל וכ' the whole paragraph depends on the word *mother.*—*Part. pass.* מְעוֹרֶה; f. מְעוֹרָה; *pl.* מְעוֹרִים, מְעוֹרִין; מְעוֹרוֹת *intertwined, interwoven; mixed up.* T'bul Yom III, 1 אוכל שנפרס ומע' מקצת if an eatable part of a fruit is broken off but partly hangs on (is not entirely severed). Ukts. III, 8 יחור של ... ומע' בקליפה a shoot of a fig tree which is torn off but is still attached to the tree by the rind; Tosef. Kel. B. Kam. I, 13. Yoma 54a הכרובים שהיו מע' זה בזה the cherubs (in the Temple) whose bodies were intertwisted with one another. Ib. sq. (expl. כמער איש וליות, I Kings VII, 36) כאיש המע' בלויה שלו like a man embracing his companion (wife). Ḥull. 127b בחוט השערה ומע' attached by a hair's breadth. Bets. 7a; a. fr.

Hithpa. הִתְעָרָה, *Nithpa.* נִתְעָרָה *to be intertwined, come into intimate contact.* Ruth R. to I, 14 (ref. to מערות, v. supra) שנִתְעָרוּ בה וכ' ממאה ... on one hundred ... that were in contact with her the whole night (interch. with נתערבו).

עֲרָא, עֲרֵי ch. same.

Af. אַעֲרֵי *to pour out.* Targ. Koh. XI, 3.

Ithpe. אִתְעֲרֵי *to be intertwined, attach one's self.* Pesik. Shek., p. 11a והוא מִתְעָרֵיָא (Ms. O. מתעדיא) and it sticks (catches thee), v. סְרִיתָא. Y. Dem. I, 22a אִתְעָרְיוּת, v. סְפָתָא.

עֲרָיָא, v. עור.

עַרְיָא, עַרְיוֹא =h. עֲרוָה, v. עֲרִירָתָא.

עָרְיוֹב, v. עֲרֵב.

עָרִיב m. 1)=h. עָרֵב II, *sweet, pleasing.* Targ. Prov. XX, 17 (ed. Wil. עָ'). Targ. Cant. II, 14 (ed. Vien. עָרֵב).—2) (part. pass. of עָרַב I) *mixed.*—*Pl.* עֲרִיבֵי. Erub. 86a.

עֲרִיב־, v. עָרַב.

עַרְבָה, עֲרִיבָה f. (עָרַב I; cmp. אַרְבָּא) [*joined* or *plaited,*] 1) *trough, tub, kneading trough.* Pes. III, 2, v. סְדַק. Kel. XV, 1 עֲרִיבַת הצבדנין the tanners' trough; ע' בעה"ב the domestic trough (for kneading). Ib. XX, 2 עריבת פיסונות the trough for mixing mortar. Yad. IV, 1 עריבת הרגלים the tub for foot-baths; a. fr.—2) *boat, skiff.* Y. Sabb. IV, end, 7a עריבת הירדן, v. יַרְדֵּן; Koh. R. to I, 15. Ab. Zar. 40a ע' מליאה חביות a boat-load of vessels (containing fish-brine). Erub. 88b; Tosef. ib. IX (VI), 18; a. e.—*Pl.* עֲרִיבוֹת, עֲרֵב. Kel. XXIV, 3. Ib. IV, 1; a. e.

עריבתא, Yalk. Kings 247 הוה ע' ישעיה, read with Y. Snh. X, 28c הוה פרי חורי ישעיה.

עֲרָוָה f. (b. h.; v. עֲרוָה) *genitals.* Bekh. VI, 5 ע' של נקבה the genitals of a female animal.—*Pl.* עֲרָוֹת, v. עֲרוָה.

עֲרַי, v. עֲרַאי.

עֲרִיָא, v. עֲרָיָא.

עֲרִירָה =חֲעָרִירָה. Y. Keth. I, 25b bot. Y. Snh. VII, 24c (interch. with חעריריה).

עֵרְעִין, עֵרִי, עֲרָיִן m. pl. (עֵרָה II) [*stirrers,*] *iron-tipped ploughshare.* Kel. XXI, 2; [Maim. ed. Dehr.=Arab. *ʿalâḳath* lorum, *goad?*]. Tosef. ib. B. Mets. IV, 6 עֲרָעִין (R. S. to Kel. l. c. ערערין).

עֲרֵךְ, עֲרֵךְ m. (עָרַךְ) *thin sacrificial cake* (h. רָקִיק). Targ. Y. Ex. XXIX, 23 (ed. Vien. עָ'). Targ. Y. Num. VI, 19 (ed. Vien. עָרוּךְ); a. e.—*Pl.* עֲרֵיכִין, עֲרוּכִין. Targ. Y. Lev. VII, 12. Targ. Y. II ib. II, 4. Targ. Y. Ex. XXIX, 2 עירובין (corr. acc.).

עֲרִיכָה (f. (עָרַךְ) *arranging, ranging; rolling* (*bread*); *use of the stem* ערך. Y. Yoma II, end, 40a נאמר כאן ע' וכ' the verb *ʿarakh* is used here (Lev. I, 7) &c. Y. Snh. X, 29a top עֲרִיכָתוֹ the forming of the show-bread. Y. Sabb. VII, 10b bot. על לישתה ועל עֲרִיכָתָהּ וכ' for kneading it, for forming it and for baking it; a. fr.—Tanḥ. Bḥuck. 6 עֲרִיכָתָן גיהנם (prob. to be read: עֲרוּכָתָן, v. עֲרוּכָה) the pile of the fire of Gehenna (ref. to ערוך, Is. XXX, 33).—Yalk. Ps. 662 פת עריכה, v. עָרַךְ.

עֲרִיכוּת f. (preced.) *arrangement*; ע' שפתים (cmp. סֵדֶר) arrangement (of the words) of the lips, *prayer.* Gen. R. s. 49 (ref. to Job XLI, 4 חן ירחן בע' שפתיו וכ' (תחן ערכו not שפתים) grace was granted for the prayer of his (Abraham's) lips, when he prayed for mercy &c.; Yalk. ib. 83.

עֲרִיל־, v. sub ערל.

עֲרִים, v. עֲרַם.

עֲרִימָא, עָרִים m.=h. עָרוּם. Targ. O. Gen. III, 1 (some ed. עָ'; ed. Vien. חכים). Targ. Prov. XII, 23. Ib. XIV, 15 (ed. Lag. ערומתא, corr. acc.); a. fr.—Yalk. Jer. 265, v. עָרוּם.—*Pl.* עֲרִימָאֵי. Targ. Prov. XIV, 18 (some ed. ערומאי).

עֲרֵמָה, עֲרִימָה f. (b. h.; עָרַם I) *pile, heap, stack.* Maasr. I, 5, sq. משיעמיד ע' (are subject to tithes) from the time he piles up the fruit. Tosef. Ter. III, 17 תורמין מן ע' על הכרי לא מן הכרי על הע' (ed. Zuck. מן המוץ) you may separate T'rumah from a stack for the pile (of threshed grain), but not from a pile for the stack. Ib. IV, 16 מזרתת ע' a finished pile. Ex. R. s. 31 כשם שה' הזאת עומדת ... כך עשה חק"בה את העולם ע' וכ' as the stack stands ready, and the priest goes in and takes T'rumah of it, so the Lord has made the world a stack and taken Israel as his T'rumah (with ref. to Jer. II, 3); a. fr.—*Pl.* עֲרֵמוֹת, עֲרִימוֹת. Mekh. B'shall., Shir., s. 6 (expl. נערמו, Ex. XV, 8) עשאן כמין ע' he made the waves stand like stacks; Yalk. Ex. 248. Ter. II, 1; a. fr.

עֲרִימוּתָא f.=h. עָרְמָה, *experience, wisdom; subtlety.* Targ. Prov. I, 4; a. e.—V. עַרְמוּתָא.

עֲרֵימְתָא f.=h. עֲרֵמָה. Targ. Ruth III, 7. Targ. Hag. II, 16.—*Pl.* עֲרֵימָתָא, constr. עֲרֵימַת. Targ. Jer. L, 26 (some ed. עֲרֵמַת).

עָרִיס I m. (עָרַס) *arbor, espalier* (of grape vines). Kil. VI, 1 איזהו ע' הנוטע וכ' what is an *ʿaris* (in a legal sense)? A row of (at least) five vines along a fence. Ib. 2 ע' היוצא מן המדרגה an espalier that hangs over an embankment. Ib. 6 (expl. ע' שחרב וכ' (פסקו ע' an espalier which was destroyed in the middle, while five vines remained on each side; Tosef. ib. IV, 8 חריס ed. Zuck. (oth. ed. חריץ; corr. acc.); Y. ib. VI, end, 30c (also עֲרֵס). Kil. VI, 8 הקנים היוצאים מן הע' poles which stand out from an espalier; a. fr.—*Pl.* עֲרִיסִין. Tosef. Peah III, 16.

עָרִיס ch., v. עֲרֵס ch.

עָרִיס II m.=אָרִיס II, *tenant.* B. Bath. 46b, sq. Ms. M. (ed. א').—*Pl.* עֲרִיסִים, עֲרִיסִין. Ib. Ms. M. (ed. א'). Sifré Deut. 312 (ed. Fr. א').

עֲרִיסָא, v. next w.

עֲרִיסָה f. (עָרַס) 1) (b. h.; cmp. עֲרֵבָה) *kneading-trough, dough of one trough, batch.* Men. 67a עֲרִיסַת גוי ע' הקדש; Ms. M. (ed. עיסת).—*Pl.* עֲרִיסוֹת. Ḥull. 135b (ref. to Num. XV, 20) כדי עֲרִיסוֹתֵיכֶם of the size of your batches (in the desert); Men. l. c. Ms. M. (ed. עיסות; Erub. 83b ע' (עיס).—2) (cmp. עֲרֵס) *cradle.* Kel. XVI, 1 המטה והע' a couch or a cradle; Y. Ber. III, 5d bot. חמיטה הערסה (corr. acc.). Kel. XXVI, 5 עור הע'; Tosef. ib. B. Bath. IV, 8 ויעור האריסה ed. Zuck. (omitted in oth. ed.), v. עוֹר. Ib. VII, 12 עֲרִיסָא של זכוכית ed. Zuck. (oth. ed. עריסה) a glass cradle (?). Nidd. IV, 1

מֵעֲרִיסָתָן from their cradle (earliest childhood). Gen. R. s. 53, v. נִדְנֵד. Y. Macc. II, beg. 31c ישב לו ע"ג ע' ביום ודרך התינוק ע"ג ע' ביום וכ' if he sat down on a cradle in day time (and caused a child's death): where it is customary to place a child in the cradle in day time, he does not go into exile (to the city of refuge, because his act is one of criminal neglect); a. fr.

עֲרִיסוּת f.=אֲרִיסוּת. Tosef. Hall. II, 5 פוטר את ע' בסוריא ed. (ed. Zuck. האריסין, Var. עריסיו, read העריסין) declared tenancy (tenants) in Syria exempt from priestly gifts.—*Pl.* עֲרִיסֻיּוֹת. Tosef. Ab. Zar. II, 8 עירוס' ed. Zuck. (corr. acc.; Var. אריס').

עֲרִיפָה f. (עָרַף) *breaking the neck* (of the heifer, Deut. XXI, 4), *use of the stem* ערף. Meg. II, 5 לעֲרִיפָתָהּ העגלה for the ceremony of &c. Y. Sot. IX, 23c בע' as regards the ceremony of &c. Ib.d bot. מקום עֲרִיפָתָהּ וכ' the place where a heifer has been killed; a. fr.—Sifré Deut. 306 (ref. to ירוץ, Deut. XXXII, 2) אין ע' אלא הריגה the verb *'araf* means to kill; Yalk. ib. 942.

עָרִיץ m. (b. h.; עָרַץ *to frighten*) *powerful, violent man.*—*Pl.* עָרִיצִים. Y. Ber. IV, 8a, v. רָמַס. Y. Meg. IV, 74d bot. הגואלך והמושיעך מכף עָרִיצֶיךָ who redeems thee and saves thee from the hand of thy oppressors; Treat. Sof'rim XIV, 5.

עָרִיק m. (עָרַק) *fugitive, hunted.* Targ. Is. X, 18 (h. text נוֹסֵס).

עֲרִירִי m. (b. h.; ערר, cmp. עָרָה I) [*stripped,*] *lonely, childless.* Gen. R. s. 44. Yeb. 55a (ref. to Lev. XX, 20 a. 21) הולך ע' ... יש לו בנים קוברן if he had children (at the time he committed the sin), he will bury them; if he had none, he will remain childless. Y. Snh. VII, 24c לצורך יצאת לירון בע' it is specified (in Lev. XX, 20) for a purpose, namely for the punishment of *'ăriri* (death without leaving issue).—*Pl.* עֲרִירִים. Ib. כל אתר דתימר ע' יהיו ... ע' wherever the text says, 'they shall be lonely', it means, they shall be without children, where it says, 'they shall die lonely', it means they shall bury their children (v. supra); a. e.—[עריריין, Y. Keth. VI, 30d אשכחינון ע', v. עָרַר I.]

עָרַךְ (b. h.) [*to connect, join,*] 1) (b. h.) *to range, arrange, place in order.* Y. Yoma II, end, 40a (ref. to Lev. I, 8, a. 12) כהן אחד עוֹרֵךְ וכ' one priest places two limbs on the altar &c.; Sifra Vayikra, N'dab., Par. 4, ch. VI. Gen. R. s. 78 יש בי כח לעָרוֹךְ תפלה (Yalk. ib. 133 לסדר) I have strength to offer prayer; יש בי כח לערוך מלחמה I have strength to give battle. Yalk. l. c. ויע' מלחמה כנגדו gave him battle. Tanh. B'huck. 6 ואֶעֶרוֹךְ לפניכם שלחן I will set a table before you (in the hereafter), v. infra. Ned. 20b עָרַכְתִּי לו שלחן והפכו I prepared a table for him, but he upset it (euphem. for unnatural gratification); a. e. [In Talm. mostly סדר.]—עוֹרְכֵי הדיינין (= עורכי דין לפני הדיינין) those who arrange arguments before the judges, *pleaders, advocates,* who advise their clients what to say or not to say before court. Ab. I, 8 אל תעש עצמך כע' הד' do not make thyself to be like legal advisers, i. e. be careful as judge not to suggest an advice to one of the litigants; Y. B. Bath. IX, 17a top כעוֹרְכֵי; Y. Keth. IV, 29a bot. אל תעש עצמך כע' הד' שלא לגלות וכ' do not make thyself to be like &c., that is, you must not reveal to an individual his case (how to argue). Bab. ib. 52b; 86a עשינו עצמינו כע' ד' we have made ourselves to be like &c. (I ought not to have suggested an advice).—Part. pass. עָרוּךְ; f. עְרוּכָה &c. Sabb. 119b וכשבא לביתו ומצא נר דלוק ושלחן ע' וכ' when he comes home and finds the lamp lighted, the table set and the couch spread, the good angel says &c.; a. e.—2) (cmp. Syr. ערך, P. Sm. 2990) *to work dough* (contrad. to לוּשׁ); *to roll, shape* &c. Pes. III, 4 אחת לשה ואחת עוֹרֶכֶת וכ' one woman kneads, another works and shapes the dough, and a third one bakes. Ab. Zar. IV, 9 לא לשון ולא עוֹרְכִין עמו you must not knead nor work and shape dough with him. Neg. II, 4 כעוֹרֶכֶת in the position of a woman working dough; a. fr.—Part. pass. as ab. Erub. 54a (ref. to ערוכה וכ', II Sam. XXIII, 5) אם ע' ... משתמרת וכ' if the Law is worked into thy two hundred and forty-eight limbs, it will be preserved &c. Midr. Till. to Ps. XIV [read:] פת לושה ופת ע' kneaded (common) bread and well-worked bread; Yalk. ib. 662 עריכה (corr. acc.).

Hif. הֶעֱרִיךְ [*to place side by side;* cmp. נָקַשׁ *Hif.*] *to compare; to value;* esp. (v. Lev. XXVII, 2-13) *to dedicate the value of a person or of an animal unfit for the altar.* Arakh. I, 1 הכל מַעֲרִיכִין ונֶעֱרָכִין all persons are fit to dedicate or to be the subjects of dedication. Ib. נֶעֱרָךְ אבל לא מַעֲרִיךְ may be the subject of dedication, but cannot dedicate (his vow is invalid). Ib. VI, 5 המעריך את עצמו he who dedicates his own value. Tanh. l. c. [read:] אתם מעריכין לפני את נפשותיכם ... מעריכת גיהנם you value before me your lives, and I shall save you from the range of Gehenna (v. עֲרִיכָה), and set &c. (v. supra); a. fr.

Nif. נֶעֱרָךְ *to be the subject of valuation, to be valued.* Arakh. I, 1, a. fr., v. supra. Ib. II, 1 אין נערכין Var., v. עֵרֶךְ.

עֲרֵךְ, עָרֵךְ: ch. same, *to work, knead.* Targ. Is. XLI, 25 דע' הוא ואפה הוא when he himself kneaded and baked; דעריך חבריה וכ' when his neighbor kneaded and gave it to him, and he baked. Y. Shebu. VI, 37a bot. אזלת מֵיעֲרוֹךְ גבי חבירתה she went to knead her bread at her neighbor's.—Part. pass. עָרִיךְ, *pl.* עֲרִיכִין Ib.b top אשכחון ... ע' גו עיגולא they found the two denars (that were missed) worked into the cake.

Ithpe. אִיעַרְכוּ גו עיגולא *to be worked in.* Ib.a bot. v. supra.

עֵרֶךְ: m. (b. h.; preced.) 1) *order, arrangement.* Ned. 22b שעֶרְכָּהּ של ארץ ישראל הוא because it (the Book of Joshua) contains the arrangement of the Land of Israel.—*Pl.* עֲרָכִים, constr. עַרְכֵי. Cant. R. to VI, 4; Pesik. Vayhi, p. 7a sq. שש ע' המשנה, v. מִשְׁנָה.—המלחמה ע' *order of battle, arrangements proclaimed before the battle* (v. מַעֲרָכִים). Y. Sot. VIII, beg. 22b (ref. to Mish. ib. 6) אבל בע' חמ' מספקין וכ' but in connection with the proclamation of the regulations of battle (the Mishnah says only), 'they have to supply water &c.' Ib. אף בע' חמ' כן the same is the case with ordinances of battle (they must

be proclaimed in Hebrew). Bab. ib. 43b אין חוזרין עליו מע' חמ' they are not entitled to leave the army on that account. Ib. 44b; Men. 36a; a. e.—2) *valuation, assessment, value of a person or animal dedicated to the sanctuary; vow of value.* Arakh. 7b ואמר עֲרכִּי עלי if he says, I vow my own value. Ib. IV, 1 הע' בזמן הע' the valuation is regulated by the time of the vow (irrespective of the value at the time of paying the vow); ib. 4 נותן כזמן הע' he pays according to the value at the time of the vow. Ib. נותן ע' זקן he pays the value of an old man (Lev. XXVII, 7); ע' ילד the value of a child (ib. 6); a. fr.—*Pl.* עֲרָכִין, עֲרָכִין. Ib. II, 1 אין בע' וכ' (Var. נֶעֱרָכִין, v. עָרַךְ) in vows of value nothing is valued at less than a Sela &c.; ib. 7b כל ע' שאתה מעריך וכ' all values which you assess shall be no less than &c. Ib. IV, 1 והע' בנערך the vows of value are regulated by the condition of the person whose value is vowed. Ib. III, 1 יש בע' לחקל וכ' in the laws regulating the dedication of values there is a lenient and a rigorous side. Ib. 2a, a. e. כל שרשנו בדמים ישנו בע' ... אינו בע' he whose person has a value, can vow the value of a person or an animal, but he whose person has no value cannot. Kerith. 13b דמין וע', v. דָּמִים. Tanh. B'huck. 6 פרשת ע' the section treating of vows of value. Ib. בזכות הע' אני מצילך וכ' as a reward for your offerings of values, I will save you &c.; a. fr.—*Arakhin,* name of a treatise of Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim.—[ערכין, Gitt. 44a Ar., v. עַרְכִי.]

*עַרְכָּאָה f. (v. עַרְכִי) *registration of legitimacy, citizens' list.* Targ. I Chr. II, 17 למסייעא ית דוד בע' to assist David in establishing his legitimacy of citizenship (in spite of his descent from a Moabitish woman; v. Y. Yeb. VII, 9c; Midr. Till. to Ps. IX, 9).

עַרְכָאוֹת, v. next art.

עַרְכוּב, v. עַרְקוּב.

עַרְכִי f. (עָרַךְ; an adapt. of ἀρχή, ἀρχεῖον) *recorder's office* for pedigree, deeds of sale &c. Kidd. IV, 5 בע' כותב ומעלה בע' וכ' I.—*Pl.* עַרְכָאוֹת. Gitt. 44a חישנה, v. אַרְכִי (Ar. בערכין) he writes (a deed of sale) and has it recorded in the office of gentiles (Romans); Ab. Zar. 13a בע' שלהן; Tosef. ib. I, 8 בעַרְכָאִים; Tosef. M. Kat. II, (I), 1 בעַרְכִיים. Gitt. I, 5; Tosef. ib. I, 4 שטרות חעולים בע' וכ' (Var. בעַרְכָיוֹת) deeds entered in gentile offices. Tosef. B. Bath. VIII, 2 כתב והעלה לחם בערכאים זכה לחם הערכיים if he wrote (a deed of donation for ten persons) and had it recorded for them in the office, the office took possession in their behalf; ib. 3 עַרְכָאִין ... עַרְכִיין; a. e.

*עָרְכֵּל (cmp. ערקל) *to curve, twist.*

Hithpa. חיה הִתְעַרְכֵּל *to be entangled, caught.* Gen. R. s. 31 בא לירכנס ... מִתְעַרְכְּלוֹת when one (of the giants) attempted to enter the ark, his feet became entangled (in the mud of the deep); [Matt. K. following 'Rashi'; were *scalded* in the hot water of the flood, v. זְרִיבָה, taking ערכל as *Parel* of עָבַל]; (Yalk. Gen. 55 מתערסלות, Ar. s. v. ערסל: מתערטלות במים, v. עַרְסֵל; Yalk. Job 913 מתערטלות, v. עַרְטֵל).

עָרַל (denom. of עָרְלָה) *to sheathe, cover.* Y. Orl. III, beg. 62d (ref. to Lev. XIX, 23) אית תנוי תני בעוֹרֵל את פריו one Tannai explains that it refers to that which covers the fruit (peel, shell &c.); דבר שהוא עורל את פריו ופריו עוֹרְלוֹ that which covers the fruit (peel), and that which the fruit covers (kernel); Y. Maasr. IV, end, 51c דבר שעורל את פריו.—[In b. h. עָרַל *to treat as 'Orlah, to remove.*]

עָרֵל m. (b. h.; v. עָרְלָה) [*covered,*] *uncircumcised; gentile.* Mekh. Bo s. 15 (ref. to Ex. XII, 43) אבל ישראל ע' שומע וכ' I might deduce from this that an uncircumcised Israelite may pertake of the Passover lamb; Pes. 96a אבל ע' דלבו לשמים but an uncircumcised Israelite whose heart is directed towards heaven (and who remained uncircumcised, because his older brothers had died from circumcision). Yeb. VIII, 1 הע' וכל וכ' an uncircumcised priest, and all unclean persons must not eat T'rumah. Tosef. Hull. I, 1 אפי' ע' even an uncircumcised Israelite; Hull. 5a האי ע' דאכי וכ' what is meant by this *'arel?* Do you mean an Israelite whose brothers died from circumcision? Pes. 92a ע' נכרי an uncircumcised gentile (a proselyte that was circumcised on the eve of Passover); ע' ישראל an Israelite that was circumcised on the eve of Passover; a. fr.—[Y. Shebi. VII, end, 37c חוץ מן הערל, read: חתֻדָל.]—*Pl.* עֲרֵלִים. Mekh. l. c. עברים ע' (not וע') uncircumcised slaves. Ned. III, 11 קונם ... לע' מוחר בעֲרֵלֵי ישראל he who vows that he will not receive any benefits from uncircumcised persons, is permitted benefits from uncircumcised Israelites, and forbidden benefits from circumcised gentiles (the word *'ărelim* being meant only for non-Jews; v. עָרְלָה); a. fr.

עַרְלַאי, עַרְלָאָה, עַרְלָא, עַרְלָא, עַרַל, עָרֵל ch. same. Targ. Deut. XXVIII, 43 (h. text חגר). Targ. Ex. XII, 48 (Y. עַרְלַאי, read: עַרְלַאי); a. fr.—*Pl.* עַרְלִין, עַרְלִין, עַרְלָאִין, עַרְלַיָּא. Targ. Josh. V, 7 (ed. Lag. עָרִיל). Targ. Jer. IX, 24, sq. Targ. Esth. I, 5; a. e.

עָרְלָא f., v. עוּרְלָא.

עָרְלָה f. (b. h.; ערל *to hang over,* v. Ges. Thes. s. v. ערל) [*sheath,*] *prepuce; the uncircumcised membrum.* Gen. R. s. 46 עָרְלַת חגוף the foreskin of the membrum. Sabb. 134b, sq. עָרְלָתוֹ ודאי דוחה את השבת the cutting of his prepuce, where there is no doubt (about the condition of the infant), supersedes the Sabbath. Ib. כבושה ע', v. כָּבַשׁ. Pes. 92a הפורש מן הע' וכ' he who separates himself from the prepuce (a gentile converted and circumcised) is like one that separates himself from a grave (has to undergo the lustrations of one that has been in contact with a corpse). Ned. III, 11 שאין הע' קרויה אלא לשמם for *'orlah* (the word *'ărelim*) is used only as a general name for gentiles, v. עָרַל. Ib. מאוסה (היא ה)ע' שנתגנו וכ' uncircumcision is detestable, for it is applied to the wicked as a reproach (with ref. to Jer. IX, 25); a. fr.—*Pl.* עֲרָלוֹת, constr. עָרְלוֹת. Yeb. 72a; Sabb. 135b מי שיש לו שתי ע' if one has two prepuces; (oth. opin. two membra to be circumcised). Gen. G. s. 46, a. e. ארבע ע' חן וכ' the term

ʿorlah (uncircumcision) is applied in four ways; a. fr.—Trnsf. (v. Lev. XIX, 23) [*that which is to be rejected,*] *the fruit of trees of the first three years.* Orl. I, 2 חייב בע׳ is subject to the law of ʿorlah. Ib. 6 נטיעה של ע׳ a young tree subject to the law of ʿorlah. Ib. 7 שרף הע׳ resin of a young tree; a. fr.—Tosef. Ter. V, 9, a. fr. עוֹרְלָה.—ʿOrlah, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'raʿim.

עַרְלוּת f. (preced.) *uncircumcision, the condition of one not circumcised.* Yeb. 71ᵃ ע׳ שלא בזמנה הויא ע׳ want of circumcision on account of untimeliness (the infant before its eighth day) creates the legal condition of the uncircumcised (with regard to the Passover meal, T'rumah &c.). Ib. 70ᵇ דגופיה ע׳ one's own want of circumcision; דאחריני ע׳ omission to circumcise others. Ḥull. 4ᵇ, sq. מומר לע׳, v. מוּמָר; a. e.

עָרְלָתָא, v. עוּרְלָתָא.

עָרַם I (b. h.; v. Ex. XV, 8; cmp. עָרַב I, a. עָרַךְ) *to heap up, pile.* Gen. R. s. 83, end (play on עירם, Gen. XXXVI, 43) שהוא עתיד לַעֲרוֹם וכו׳ he is destined to heap up treasures for the king Messiah; ('Rashi': לַעֲרוֹת, v. עָרָה I).—Denom. עֲרֵימָה.

עָרַם II (b. h.; cmp. עָרָה I) *to peel off, strip; to make white, bright*; v. עָרוֹם, עָרוּם.

Hif. הֶעֱרִים 1) *to enlighten, inform.* Y. Snh. V, beg. 22ᶜ, sq. (ref. to בערמה, Ex. XXI, 14) שיַעֲרִימוּהוּ באיזו מיתה מת they (the forewarning witnesses) must keep him informed as to what kind of death penalty is expecting him; (Bab. ib. 80ᵇ שיודיעוהו).—2) *to plan, act deliberately.* Mekh. Mishp. s. 4 (ref. to בערמה, v. supra) לא שאינן ... להוציא מַעֲרִימִין this is to exclude the deaf and dumb, the insane and the minor (who do not act with premeditation; אינן מעריממין ... להוציא מרפא to exclude the surgeon ..., for although they acted with wilfulness (criminal negligence), they did not plan; Yalk. Ex. 325.—3) *to act with subtlety, to get around a law by an artifice.* Sabb. 65ᵇ מעריממין בדליקה in case of a conflagration on the Sabbath (when the rabbinical law allows the rescue of a certain number of clothes by putting them on) we may use an artifice (by laying off the clothes saved and going in again to save others); (oth. opin.) אין מעריממין בדליקה you dare not &c. Ib. מהו שתַּעֲרִים וכו׳ dare a woman use an artifice &c., v. פָּרַם. Tosef. Bets. III, 2. Gen. R. s. 49 מה את מַעֲרִים על חשבועה מבול וכו׳ why wilt thou cunningly evade thy own oath? destruction by water thou wilt not bring, but destruction by fire thou wilt? Yalk. ib. 83; a. fr.

עָרִים, עָרַם ch. same.

Ithpe. אִתְעָרִים, אִיעָרִים; (also *Af.* אַעֲרִים) 1) *to become prudent.* Targ. Prov. XIX, 25.—2) *to be subtle, to deceive, pretend.* Macc. 23ᵇ ודילמא אִיעָרוּמֵי מִיעַרְמָא (not אישרומא) might she not have been subtle enough (to discover Solomon's motive)? Snh. 25ᵃ דילמא אֶיעָרוּמֵי קא מַעֲרִים perhaps he merely pretends (to be repentant)? B. Mets. 90ᵇ חערמה...אַעֲרִימוּ עליידהו ויזדבנון a trick has been employed regarding them, use a trick against them (that did it), and let the oxen be sold (and not be used for ploughing).

Af. אַעֲרִים *to use an artifice,* v. supra.

עָרְמָה f. (b. h.; preced.) *prudence, deliberation; subtlety.* Mekh. B'shall., Shir., s. 6 (ref. to נערמו, Ex. XV, 8, v. Targ. O. a. l.) הם אמרו הבה נתחכמה ... נתת ע׳ למים they had said, Come, let us deal wisely with them (Ex. I, 10), thou, too, didst place wisdom in the water; (Yalk. Ex. 248 ערמומית). Midr. Sam. ch. VII [read:] לפי מה שהיתה עָרְמָתוֹ של נחש כך הירתה מכתו in accordance with the serpent's subtlety was its punishment. Midr. Prov. ch. I. פתי הייתי ונתן בי הקב״ה ע׳ I was simple, and the Lord placed wisdom in me. Ib. מכמה שנים ואילך ... להיות בו ע׳ from what age and onward is man expected to be deliberate?; Yalk. ib. 929; a. e.

עֲרֵמָה, v. עֲרִימָה.

עַרְמוּמִית f. (v. preced. art.) *shrewdness, subtlety.* Yalk. Ex. 248, v. עָרְמָה. Sot. 21ᵇ (ref. to Prov. VIII, 12) כיון שנכנסה חכמה ... נכנסה עמה ע׳ (not עמן) when wisdom enters into man, subtlety enters along with it; Yalk. Prov. 940 נכנסה בו ע׳.

עַרְמוֹן m. (b. h.; v. עֵרֶם II) *platanus, the Oriental plane.*—*Pl.* עַרְמוֹנִים. Y. Keth. VII, end, 31ᵈ; a. e.; v. אַרְמוֹן III.

עַרְמוֹנָא* m. (v. עֵרֶם; cmp. Gen. III, 1) *a venomous serpent.* Targ. Y. II Gen. XLIX, 17 Ar. (ed. חוּרְמָנָא).

עַרְמוּתָא f. = h. עָרְמָה, *subtlety; premeditation.* Targ. I Kings II, 5.

עַרְמִית f. (preced.) = הַעֲרָמָה. Tosef. B. Mets. IV, 3 ערמית רבית (ed. Zuck. הַעֲרָמַת, Var. עָרְמַת), v. הַעֲרָמָה.

עֲרִימְתָא, v. עֲרִימָתָא.

עָרַס (cmp. אָרַס) *to connect, intertwine, braid* &c.—Denom. עֶרֶס, עֲרִיסָה, עָרִיס &c.

Pi. עֵרֵס, עִירֵס 1) (denom. of עֲרִיס) *to form an arbor.* Kil. IV, 7 אם עֵרְסָן מלמעלה if he connected them (the two rows of vines) above so as to form an arbor.—2) (denom. of עֲרִיסָה) *to start dough,* contrad. to לוּשׁ. Y. Pes. III, 30ᵃ; Y. Bets. I, 60ᵈ top ע׳ לא אמר אלא לש וכו׳ the Boraitha does not say, 'if one started dough', but, 'if one kneaded'; but if one started (on the eve of a Holy Day), this prohibition does not apply.—In gen. *to knead, work in* (cmp. עָרַךְ). Ber. 37ᵇ בשעֵרְסָן when he worked the crumbs again into a compact mass; Men. 75ᵇ בשעירסן. Y. Ḥall. I, 57ᵇ, v. עִסָּה.—Part. pass. מְעוֹרָס. Ib. והתן נשוך לאו כמע׳ הוא (not כמעירס) and that lump of dough made by pressing several pieces together (v. עָשָׂה),—is that not the same as if worked together?

Nif. נֶעֱרַס, *Hithpa.* הִתְעָרֵס *to become connected, compact.* Sifré Num. 110 (ref. to ערסתכם, Num. XV, 20, sq.) משהִתְעָרֵס (it is subject to Ḥallah) from the time it has become a compact mass; Yalk. ib. 748 משהִתְעָרֵס.

עֲרָס I *arbor*, v. עֲרִיס I.

עֲרָס II c. (b. h. עֶרֶשׂ; preced. art.) [*joined frame*; cmp. כְּלִיבָה,] *bed, bier.*—*Pl.* עֲרָסוֹת, constr. עַרְסוֹת. Sabb. 62^{b} (ref. to Am. VI, 6) מסריחין עַרְסוֹתֵיהֶם וכ' Ms. M. (ed. עַרְסוֹתָם), v. סָרַח III; Kidd. 71^{b}.

עַרְסָא, עַרְסָה ch. 1) same. Targ. O. Deut. III, 11. Targ. O. Ex. VII, 28. Targ. Y. II ib. XXI, 18; a. fr.—תשמיש (ד)ע' *sexual connection.* Targ. Y. II ib. XIX, 15 (Y. I דעֲרִיס). Targ. Y. Num. V, 13 דעריס; a. e.—Targ. II Sam. III, 31 *bier.*—Snh. 20^{a}; Ned. 56^{b} דגדא ע' ,v. גַּדָּא. Ib. ע' דצלא a bed with a leather mattress. Lam. R. to I, 1 (רבתי) ע' פחיחא a broken bedstead. B. Bath. 22^{a} לעַרְסֵיה וכ' waiting for the bier of R. A. Y. Kil. IX, 32^{c} bot.; Y. Keth. XII, 35^{b} יהבון עַרְסִי וכ' place my bier (coffin) at the sea-shore; a. fr.—*Pl.* עַרְסָן, עַרְסָתָא, עַרְסִין, עַרְסָתָא. Targ. Am. VI, 4 עַרְסַתְהוֹן ed. Lag. (oth. ed. עַרְסֵיהוֹן). Lam. R. l. c. עַרְסָאתָא ... אתקין he prepared for them four beds. Lev. R. s. 5 (transl. משוה שן Am. l. c.) ע' דפיל ivory bedsteads. Y. Ber. III, 6^{a} top ע' קיסריותא וכ' Cæsarean bedsteads which have holes for the girths; a. e.—2) (cmp. עֲרִיס I) *arcade along a row of buildings, sidewalk.* Gitt. 6^{a} מצריך מע' לע' required identification of signatures on documents brought from one side of the street to the other. Y. Bets. I, 60^{c} bot. מע' לע' from one side of the street to the other (or from one couch to the other, v. עֲנַן II).—*Pl.* עַרְסָתָא. Erub. 26^{a} מערב ... ע' ע' Ar. (Ms. M. ערסא ערסא; ed. עַרְסֵיתָא, fr. עַרְסִיתָא) provided the whole town of M. with ʿErubs (v. עֵרוּב), one for each row of connected houses.—3) *dish of the steel-yard, scales.* Sabb. 60^{a}, v. עֲדָשָׁה.

עֲרָסָה, v. עֲרִיסָה.

עַרְסִי m., *pl.* עַרְסִיִּין (preced. art.) *belonging to a bedstead*; ע' (מלין) *strapping, girthing.* Y. Sabb. VII, 10^{c} top הן דעבד מ' ע' וכ' (Or Zar. Sabb. 64 דעביד ערסמו, read ערסיין) he who does girthing work (on the Sabbath), if lengthwise &c.

עַרְסִיתָא f., *pl.* עַרְסָתָא, עַרְסֵיתָא, v. עַרְסָא 2.

***עַרְסֵל** (v. next w.) *to swing* (like a hammock).

Hithpa. הִתְעַרְסֵל *to be swung; to waddle, stagger.* Gen. R. s. 31 דוב בא לכנס וחיו רגליו מִתְעַרְסְלוֹת quot. in Rashi to Ez. XIV, 14 (missing in ed.) when a bear wanted to force his entrance into the ark, his feet tottered; ib. (with ref. to giants) מתערסלות במים Ar.; Yalk. Gen. 55 מתערסלות; v. עִרְבֵּל.

עַרְסָלָא, עַרְסַל m. (v. עַרְסָא) *hammock, v.* אַרְזָלָא.

עָרַע, v. עִרְעֵר III.

עֲרַע I (apocop. of ערער, transpos. of רערע; cmp. כָּסַךְ a. כַּסְכֵּס) *to come in contact with; to join, meet.* Targ. Jer. XLI, 6 (h. text פגש). Targ. O. Gen. XXXII, 2 (h. text פגע). Targ. O. Ex. I, 10; a. fr.; v. אֲרַע I.

Pa. עָרַע (עִרְעֵר) *to join, be added to.* Koh. R. to VII, 27 חדא מְעַרְעָא חדא וכ' (ed. מְעַרְעֲרָא) one (sin) is added to another &c., v. אֲרַע I.

Ithpa. אִתְעָרַע 1) *to be met; to happen; to come before.* Targ. II Sam. I, 6. Ib. XX, 1. Targ. Hos. XI, 7. Ib. 8. Targ. Jer. IV, 20; a. e.—[2) *to be added, increased.* Y. Ḥall. II, 58^{d} top אִתְעַרְשׁוּן (ed. אזדרעון), v. קַבָּא.]

עֲרַע II (preced.; v. אֲרַע II), *Pa.* עָרַע *to call, proclaim, summon.* Targ. Zeph. I, 7 (h. text חקריש). Targ. O. Lev. XXIII, 2; a. fr.; v. אֲרַע II.

עַרְעוּר, v. עִרְעֵר.

עַרְעִין, v. עֵרְיָן.

עַרְעִיתָא I f. (עֲרַע I) *accident.* Targ. Koh. IX, 11 (h. text פגע).

עַרְעִיתָא, עַרְעִיָּתָא II f.=h. צִרְעָה, *wasp, hornet.* Targ. O. Ex. XXIII, 28 עָרָ' ed. Berl. (oth. ed. עָרָ', עָרָ'). Targ. Josh. XXIV, 12; a. e.—Sabb. 80^{b} מן וכ' ונפקא ע' a wasp came out of the wall and stung him &c., v. אִנְהַרְפֵּי.—V. אוּרְעִירְתָא.

עֲרַר' I (Pilp. of עוּר) 1) *to stir up, excite to lamentation.* M. Kat. 8^{a} לא יְעַרְעֵר וכ', v. עוּר *Polel.*—2) [*to stir up strife, disturb,*] *to contest the legality of an action, the legitimacy of a person, his fitness as judge, witness* &c. Y. Snh. III, 21^{d} top אם בא ועי' עָרְרוּ קיים if he comes and protests (against the judgment given in his absence), his protest is valid. Y. Ned. V, end, 39^{b} כל מי שיבוא וְיַעֲרְעֵר וכ' whosoever may at some future time contest this donation (having a claim against the property); a. e.—[Meg. 25^{b} המְעַרְעֲרִים those inclined to argue,—a censorial change from המומרים or חמינים; v. Rabb. D. S. a. l. note 8.]—3) *to stir on by chiding, to scold.* Sot. III, 3 מְעַרְעֲרִים אותה וכ' they (the court) chide her and make her drink by force; [Rashi seems to take our w. in the sense of *encouraging*]; Tosef. ib. II, 3 מְרַעֲרְעִין ed. Zuck. (Var. מערערין). Ib. בצבת ומע' ed. Zuck. (Var. מערערין, read) של ברזל ... מדדין וכ' they opened her mouth ... and urged her on and forced her to drink; Sot. 19^{b}. Y. ib. III, 18^{d} bot. מערערים אותה עד וכ' we urge her on to drink by chiding her until her face becomes pale; Num. R. s. 9; Yalk. ib. 708 מכין אותה ומע' וכ' ... they strike her with the broadside of a sword and urge her &c.; a. e.

Hithpa. הִתְעַרְעֵר *to be stirred up,* v. עָרַר.

עָרְעֵר II (b. h.; cmp. עָרָה I) *to lay bare, strip, denude; to make lonely.* Pesik. ʿĂniya, p. 134^{b} (expl. סערה, Is. LIV, 11) מערערתא שעֲרְעֲרוּהָ וכ' 'the stripped' (or lonely) one whom the nations have denuded (with ref. to ערו, Ps. CXXXVII, 7); Yalk. s. 339 שעיר ערוה (read: שעֲרְעֲרוּהָ). Yalk. Num. 708 (play on חמים המאררים למרים, Num. V, 24) שממררין את הגוף ומְעַרְעֲרִין את העון (not שממרין) because they make the body bitter (sick), and lay the sin bare; Sifré Num. 11 ומרעדים את העין (corr. acc.); Num. R. s. 9 שמאררים את הגוף ומבעירין וכ' (corr. acc.; v., also, בָּרַר).

Nithpalp. נִתְעַרְעֵר *to be stripped, bare.* Midr. Till. to Ps. CII, 18 (ref. to ערער, ib.) זה מנשה שנתע' ממעשים טובים (some ed. שערער, corr. acc.; ed. Bub. שחיח ער, read עֲרָעָר)

this refers to Manasseh who was bare of good deeds.—V. עַרְעָר.

עַרְעֵר I ch. same, *to strip, make lonely.* Part. pass. מְעֻרְעָרְתָּא; f. מְעֻרְעֲרָתָא. Pesik. ʾĂniya, p. 134[b], a. e., v. preced.

עַרְעֵר III (v. עָרַע I) [*to bring into contact,*] 1) *to keep a liquid in the throat for the sake of lubrication.* Tosef. Sabb. XII (XIII), 10 if one has a sore throat, לֹא יְעַרְעֲרֶנּוּ בשמן וכ׳ he must not lubricate it with oil (on the Sabbath); Ber. 36[a] לֹא יְעָרְעֶנּוּ (*Pi.* of עָרַע; Ar. יערער); Tosef. Ter. IX, 12 ירערנו (ed. Zuck. ירדנו?); Y. Shebi. VIII, 38[a] top יערער׳.—2) *to cause to meet.* Koh. R. to IX, 11 (ref. to ריקרח, ib.; cmp. עַת הִיא שֶׁפּוֹגַעַת הָאָדָם וּמְעַרְעֶרֶת עָלָיו I עַרְעִיתָא בו וכ׳ it is time that strikes man and causes all these things (vicissitudes) to meet him.

עַרְעֵר II ch. same, *to join, meet.* Koh. R. to VII, 27 מְעַרְעֲרָא, v. עָרַע I.

עַרְעֵר III (transpos. of ריערע, v. רָעַע) *to make shaky, loosen.*—Part. pass. מְעֻרְעֶרֶת; f. מְעֻרְעֲרָה. Lam. R. introd. (R. Ḥănina 2) (ref. to רֹעָה, Prov. XXV, 19) שן מע׳ a shaky tooth, v. מַעֲמַעַת.

עַרְעָר m. (b. h.; עִרְעֵר II) *stripped, lonely.* Lev. R. s. 30; Yalk. Ps. 855 שהיה ע׳ ממעשים וכ׳, v. עִרְעֵר.—*Pl.* עַרְעָרִים. Ib.; Midr. Till. to Ps. CII, 18.

עַרְעַר, (עַרְעוּר) m. (עִרְעֵר I) *protest; evidence of illegitimacy* or *disqualification.* Keth. 21[b] וקרא ע׳ על אחד מיהן and the qualification of one of the judges was contested; ib. sq. ע׳ דמאי of what nature was that alleged disqualification?; ע׳ דגזלנותא a disqualification based on the charge of robbery; ע׳ דפגם משפחה based on alleged family blemish (descent from slaves). B. Bath. 31[b], sq. ע׳ חד אימא וכ׳ they differ as to acting on the evidence of disqualification proffered by one witness; ר׳ אלעזר סבר ע׳ חד R. El. is of the opinion that evidence of disqualification by one witness is sufficient; ע׳ תרי it requires two witnesses; Keth. 26[a]. Ib., a. fr. אין ע׳ פחות משנים in charges of disqualification no less than two witnesses are required. Y. Bicc. I, 64[a] שהיו קורין עליה ע׳ משפחה ... a family ... whose qualification for marriage with priests was disputed; Y. Yeb. VIII, 9[b] bot.; Bab. ib. 60[b]. Y. Keth. II, 26[b] bot. שטר שנקרא עליו ע׳ a document against which an informality was charged; a. fr.

עַרְעֲרִין, v. עֲרִירִין.

עָרַף (b. h.) 1) *to divide, cut.* Sifré Deut. 306 (ref. to ויערף, Deut. XXXII, 2) אין יַעֲרֹף ... פרוט ... אלא עָרוֹף לי *ya*ʿ*ărof* is a Phoenician (mercantile) term, e. g. one does not say to one's neighbor, *p*ʾ*roṭ* (break into small change) this Selʿa for me, but ʿ*ărof* for me &c.—Denom. עוֹרֵף.—2) (cmp. קָטַף a. קָטַם) *to drop, distill.* Taan. 7[a] (ref. to Deut. l. c.) אם ת״ח ... ואם לאו עוֹרְפֵיהוּ כמטר if a scholar is worthy, he is like dew; if unworthy, drop him like rain; Yalk. Deut. 942 עָרְפָהוּ.—3) (denom. of עוֹרֶף) *to break the neck of;* esp. *to break the neck of a heifer to atone for a murder the author of which is unknown* (Deut. XXI, 1-9); *to perform the ceremony of atonement.* Sot. IX, 2 לא חִיו עוֹרְפִין they did not perform the ceremony. Ib. 45[b]; a. fr.—Ib. IX, 5 ועורפין אותה בקופיץ וכ׳ and (if the ground is not hard and rough) they cut her head from behind with a hatchet.—Part. pass. עָרוּף; f. עֲרוּפָה.—עגלה ע׳, v. עֶגְלָה.—4) (cmp. אָחַר) (of copulations of animals) *to cover (from behind).* Ib. 42[b] (play on עָרְפָה) שהכל עורפין וכ׳ all covered her from behind.

Nif. נֶעֱרַף, *Nithpa.* נִתְעָרֵף *to have the neck broken.* Ib. IX, 7 (47[a]) נמצא ... עד שלא נֶעֱרְפָה וכ׳ (Y. ed. עד שלא תֵיעָרֵף) if the murderer was discovered before the heifer was put to death; משנֶעֱרְפָה העגלה Mish. (Y. a. Bab. ed. משנערפה) after the ceremony had taken place. Ib. 46[a] רבוא דבר ... ויֵיעָרֵף וכ׳ ... let there be brought a thing which has not yet produced fruit (a heifer) and be broken in a place which produces no fruit, and atone for the murder of him who was prevented from producing fruit (good deeds on earth). Ex. R. s. 42, end (play on קשה ערף, Ex. XXXII, 9) ראויים הם לְהֵעָרֵף they deserve to have their necks broken; a. e.

עֲרַף ch. same, *to break the neck of the heifer.* Sot. 46[a] הכי נמי דלא עַרְפִינַן is it really so that we do not perform the ceremony (in such a case)?

עֲרַף, *pl.* עֲרַפִּין, substitute for עֲרָכִין, v. עֲרֵךְ. Y. Ned. I, beg. 36[c] ואילו תנינן ... ע׳ ערצין ערקין but if we were to teach (substitutes for ʾărakhin), what would we teach? ʿĂrafin, ʿăratsin, ʿărakin.

עֹרֶף, v. עוֹרֶף.

עֲרָפָא m. = h. עוֹרֶף. *Pl.* עֲרָפִין (in singular sense). Yalk. Lev. 665 חמי ע׳ חמי קדרון (read: קדלין) look at the (fat) neck, look at the back; [obviously one a gloss to the other; differ. in Lev. R. s. 34, a. Koh. R. to V, 13].

עַרְפָּד m. ʿ*arpad*, a species of *bats.* B. Kam. 16[a] עטלף ... נעשה ע׳ וכ׳ the bat after seven years changes into an ʿ*arpad*, the ʿ*arpad* &c., v. קִרְמוּשׁ.

עַרְפִּידָא, עַרְפָּדָא ch. same, *bat* (h. עטלף). Targ. Y. I Deut. XIV, 18 (Y. II תרפתא); Targ. Y. Lev. XI, 19 טרפידא (טרפירא) (corr. acc.).

עָרְפָּה (b. h.) pr. n. f. *Orpah*, wife of Chilion, son of Naomi, in legend identified with Harafah (II Sam. XXI, 22). Sot. 42[b] בשכר ארבע דמעות שהורידה ע׳ וכ׳ as a reward for four tears which O. shed, when parting with her mother-in-law she was privileged to rear four mighty men (II Sam. l. c.). Ib. ע׳ שמה וכ׳ her real name was O., and why was she called Harafah?, v. הָרִיפוֹת. Ib. הרפה שמה ... ע׳ he real name was Harafah, and why was she called O.?, v. עָרֶךְ. Snh. 95[a] חזירה לע׳ וכ׳ he (Abishai) saw O., his (Jishbi's) mother, spinning. Ruth R. to I, 14; a. e.

עֲרָפִילָא, v. עֲרָפֶלָא.

***עַרְפֵּל** (Parel of עפל), *Hithpa.* הִתְעָרְפֵּל *to swell* (?). Midr. Till. to Ps. XVIII, 37 וְיִתְעָרְפְּלוּן, v. עַרְטֵל.

עֲרָפֶל m. (b. h.; v. עָרַף 2) *cloud; spray; mist;* ʿĂrafel, the lower sky. Ḥag. 12b חשך ענן וע׳ וכ׳ darkness, cloud, and mist surround him. Tanḥ. Vayera 23 פתח הקב״ה את הרקיע ואת הע׳ the Lord opened the sky and the ʿărafel. Mekh. Yithro, Baḥod., s. 2 (ref. to בעב הענן, Ex. XIX, 9) בענן עבה ואיזה זה ע׳ in a thick cloud; and what is this? This is ʿărafel; a. e.

עֲרַפְּלָא, עֲרַפַּיְלָא ch. same. Targ. II Sam. XXII, 12; Targ. Ps. XVIII, 12. Targ. II Esth. III, 3.—*Pl.* constr. עֲרַפְּלֵי. Gen. R. s. 99, v. טוּרָא II.

עָרַץ (b. h.) *to be strong; to frighten.*

Hif. הֶעֱרִיץ *to proclaim the power of, praise.* Pirké d'R. El. ch. IV מַעֲרִיצִים ומקדושים וכ׳ they praise and sanctify his great name; Yalk. Is. 271; a. e.

עֵרֶץ, *pl.* עֲרָצִין, substitute for עֲרָכִין, v. עֵרֶךְ.

עַרְצוּבְיָא f. (cmp. אַרְזְבוּנִית) a species of *locusts* (cmp. ἐρυσίβη, LXX Joel I, 4; II, 25 for חסיל; Deut. XXVIII, 42 for צלצל). Ḥull. 65a; Sifra Sh'mini, Par. 3, ch. V (differ. from ארזבונית).

עָרַק (b. h.; cmp. חרק) [*to pass, squeeze through,*] (denom. of עֲרָקָא) *to strap.* Tanḥ. Mishp. 1 עֲרוֹק מכאן ... עזוב loosen a little on this side, lift ..., strap on that side.

עָרַק ch. (preced.; cmp. ברח) *to flee, run.* Targ. Gen. XIV, 10; a. fr.—B. Mets. 84a אבוך ע׳ ... ואת עֲרִיק לגודקיא (Ms. M. ברח) thy father fled (from persecution) to A., flee thou to Laodicea; Y. Maasr. III, 50d bot. עד דעַרְקַת וכ׳ (I shall call thee so,) until thou runnest away and goest &c. Gen. R. s. 31 עֲרִיקִין הוינן מן קומי וכ׳ (עֲרָקִין) we were fugitives from a (Roman) troop, and living in &c., v. בְּטִרְנָא; Y. Pes. I, beg. 27a כד הוינן ערקין וכ׳ כד הוינן עֲרָקִין. Ab. Zar. 16a דכי שלים ... מֵעֲרַק עַרְקֵי for when their weapons (missiles) are spent, they run away (and do not attack with their shields). Y. Sabb. XVI, end, 15d ... פריס ונורא עַרָקָא מינה he spread his cloak ..., and the fire fled from it (v. גְּדִישָׁא); a. fr.—[Gitt. 78a, v. עֲדַק.]

Pa. עֲרֵק, עַרֵק, 1) *to put to flight, chase.* Targ. Deut. XXXII, 30 וְיָעֲרְקוּן (not וְיֵעֵר׳, וְיִירֵי׳). Targ. Prov. XIX, 26 מְעָרֵיק (ed. Wil. מְעָרֵי; some ed. מַעֲרִיק *Af.*); a. e.—2) *to save.* Targ. Jud. VI, 11 לְעָרְקָא (ed. Wil. לַעֲרָא *Af.*).

Af. אַעֲרִיק same. Targ. Job XLI, 20 רְעַרְעִיק (ed. רְעַרְעֵיק *Pa.*). Targ. Prov. XVI, 28 מַעֲרִיק וכ׳ causes his friend to flee (him) (Var. מצדיק, v. עֲדַק); a. e., v. supra.

עֵרֶק, *pl.* עֲרָקִין, substitute for עֲרָכִין, v. עֵרֶךְ.

עָרָק (עֲרָק) m. (v. next w.) 1) *a long and flat vessel made of rush,* Maim.; [oth. opin. *sieve*; cmp. עֲרָק a. עֲדַק I]. Kel. XVI, 3; Tosef. ib. B. Mets. V, 13.—2) *bandage, compress.* Sabb. 54b Ms. O., v. עֲדַק II.

עַרְקָא m. (עֲרַק) 1) *strap, band.* Tanḥ. B'resh. 7 חדין ע׳ וכ׳, v. מְשַׁךְ II.—*Pl.* עַרְקִין. Targ. Ez. XXVII, 19 (some ed. עדקין, corr. acc.).—2) *sedge, rush.* Targ. Job VIII, 11 (h. text אָחוּ). Ib. XL, 21 (h. text בָּצָה).—3) *leech,* v. עֲלוּקָא.—[עַרְקָתָא f., v. עֲרָקָא.]

עַרְקַבְנִין, עַרְקַבְלִין m. pl. (prob. fr. עקב; cmp. next w.) *prickly creepers* on palm-trees, *palm-ivy* (v. חַרְחֲבִינָא). Erub. II, 6 (23a) עקרבנין Mish. (Y. ed. ערקבנ׳; Bab. ed. ערקבל׳); ib. 26b ערקבלין, expl. אצוותא חרוזיאתא, v. אַצְוָוא; Pes. 39a ערקבל׳. Shebi. VII, 2 ערקבנ׳ (Y. ed. ערקבל׳).

עַרְקוּב m. (עָקַב, *Par.*) [*curve,*] *hough, ham, the inner part of the knee; the inner angle of the joint which unites the thigh and the leg of an animal.* Bekh. VI, 11 זנב העגל לע׳ ... if the tail of a (first-born) calf does not reach the ʿarḳub; לאיזה ע׳ אמרו which ʿarḳub (curve) is meant? לע׳ שבאמצע הירך the ʿarḳub in the thigh, expl. ib. 41a קפץ העליונה וכ׳ the upper joint (the inner part of the knee), not the lower joint (knuckle); Tosef. ib. IV, 14. Tam. IV, 2 (31a) נוקבו מתוך עַרְקוּבוֹ וכ׳ Bab. ed. (Mish. עַרְכּוּבוֹ) he makes a hole through its ham and suspends it.

עַרְקוּמָא, v. עוּרְקָמָא.

עַרְקִי, Y. Kil. VIII, 31c bot., ריסי ע׳, v. ריסי.

עַרְקִין, Targ. Y. Ex. XXVIII, 19, v. טַרְקָא.

עַרְקֵל, (Parel of עַקַל; v. P. Sm. 2964) *to confuse, perplex.* Part. pass. מְעַרְקָלִין, *pl.* Targ. Prov. XXIX, 20 דמע׳ מילוי (Levita דמערקלא, incorr.) he whose words are confused (blurted; h. text אץ בדבריו).

עַ׳ לִבְנָה, עַרְקַת pr. n. pl. ʿArḳath Libnah. Bekh. 57b (Rashi ע׳ לבינה), v. אַרְקָא II.

עַרְקָא, עַרְקָתָא f. (v. עַרְקָא) *strap.*—ע׳ דמסנא *shoe-strap.* Targ. O. Gen. XIV, 23; a. e.—Lev. R. s. 35; Cant. R. to I, 4 כע׳ סומקא וכ׳ as a red strap &c., v. מְסַכְּנוּתָא; Pesik. Shim'u, p. 117a כחוך ע׳ סמוקא בקולית וכ׳ (not ברקלית); Yalk. Lev. 670; Yalk. Is. 256; Lev. R. s. 13 כעזקתא (corr. acc.). Snh. 74b top אפי׳ לשנויי ע׳ דמסאנא (in days of religious persecution you must resist) even to changing the shoe-strap. B. Bath. 21a, v. מְחָא II. Y. Yeb. XV, 15a, v. יְקַד; a. e.

עָרַר, *Pi.* עִירֵר (v. פִּרְעֵר I) [*to stir up,*] *to protest, contest, object.* Y. Gitt. I, 43c top אם בא ועד׳ עררו בטל if the husband comes and contests (the validity of his letter of divorce), his objection is null and void. Ib. הוא עירר משנישאת הוא ע׳ וכ׳ it is all the same whether he objects after she has remarried or before it. Y. Keth. II, beg. 26a נתאלמנה מי עוֹרֵר וכ׳ if she is a widow, who objects (opposes the woman's claim)? Gitt. I, 3 אם יש עליו עוֹרְרִים if there are contestants against it (the letter of divorce); a. fr.

Hithpa. הִתְעָרֵר *to be stirred up.* Tosef. Sot. II, 2 אפי׳ המים הירו מִתְעָרְעִין עליה ... Var. (ed. Zuck. המים מִתְעָרְעִין, read: המים מתר׳ or מִתְעָרְרִין) even if she goes astray twenty years afterwards, the waters will be stirred up (work injury) in her body.

עָרַר I ch. same, *to object.* Y. Keth. VII, 31c top חויין קריביה עָרְרִין ואמרין וכ׳ the relatives objected (to the verdict)

and said &c. Ib. VI, 30d top אשכחינון עֲרִירִין he found them disputing (about the amount to be allowed for the wife's toilet).

Pa. עֲרֵיר *to stir up, incite.* Targ. Is. IX, 10.

עֶרֶר m.=עַרְעָר, *protest, objection, claim.* Y. Gitt. I, 43c top כל ע' שיש לי עֶרֶר בטל עֲרָרוֹ v. עָרַר. Y. Keth. IX, beg. 32d whatever claim I may have on this field. Y. R. Hash. III, 58d top קרא ע' על וכ' if objection was raised against the signature &c. Y. Gitt. I, 43c bot שבגופו ע' an objection based on an alleged informality of the document itself; שחוץ לגופו ע' an objection not concerning the document itself (e. g. that the letter of divorce was given conditionally).

עֶרֶר II ch. same. Targ. Y. Deut. XXII, 14; 17 (not ערד; h. text עלילת).—[עֲרָר, Targ. Y. II Gen. XX, 2 (ed. Vien. ערד), read: גְּרָר.]

עֶרֶשׂ m. (b. h.; v. עֶרֶס) *bed.* Midr. Till. to Ps. XLI, 4 וכי יש ע' של דוי is there a bed of despair?; Yalk. ib. 741.

עֵשׂ I m. (b. h.) the constellation called the *Great Bear.* Ber. 58b, expl. רוחא, v. אָתָא III.

עָשׂ ch. same. Targ. Job IX, 9.

עָשׁ II m. (b. h.) *moth.* Deut. R. s. 2, beg., v. עָסַס.

עֵשָׂא ch. same. Targ. Is. L, 9.

עֲשָׁאשִׁיתָא, v. עֲשָׁשִׁיתָא.

עֵשֶׂב m. (b. h.) *herb, plant, grass.* Gen. R. s. 10, v. מַגָּל. Cant. R. to IV, 11 ע' הבאר the plants surrounding the well, v. גִּנְּנַע; a. fr.—*Pl.* עֲשָׂבִים. Kil. V, 7 אם ע' יופך if the dropped seeds have not grown beyond the stage of herbage, he must turn the soil over (v. אֲפָךְ). Lev. R. s. 27, beg. ההרים מעלין ע' וכ' the mountains produce herbs, and the righteous, good deeds. Erub. 54a בני האדם דומין לעֲשָׂבֵי השדה וכ' men are like the plants of the field, these blossom &c., v. חָלָה. Y. Taan. IV, 68d bot., a. e., v. לֶחִי; a. fr.

עֵשָׂב, עֲשַׂבָּא, עֲשַׂב, עִי' ch. same. Targ. Gen. I, 29 some ed.; a. fr.; v. עִסְבָּא.—Lev. R. s. 22 חמא חד עשב וכ' saw a certain plant and picked it up, and made of it a wreath for his head. Ib. חמא חהוא ע' saw that same plant. B. Bath. 74b, v. סַמְתְּרֵי; a. fr.—*Pl.* עִי', עֲשַׂבֵּי. Ib. ואנחנא אע' and we rested on the herbs. Sot. 48b מוריא ע' mountain herbs, v. שׁוּם I ch.; a. fr.

עֲשֵׂה, עֲשָׂה, v. עשי.

עֵשָׂו (b. h.) pr. n. m. *Esau,* son of Isaac; (gent. noun) *Esau* (*Edom*), frequ. a disguise for *Rome.* Yoma 38b רשע דר' זה ע' ... a wicked man that dwelt between two righteous men without adopting their doings, that is Esau. Gitt. 57b (ref. to Gen. XXVII, 22) אין לך ... מזרעו של ע' there is no successful war in which descendants of Esau have no part. Gen. R. s. 2 ויהי ערב ערבו של ע' 'and it was evening' (Gen. I, 5), the evening (decline) of Esau (Rome). Koh. R. to V, 7 אם ראית ע' בכרך הגדול של רומי עושק וכ' when thou seest Esau in the large city of Rome oppressing the poor and robbing the indigent &c.; a. fr.

עִשּׂוּר m. (עָשָׂה) *force, pressure.* Keth. 53a מעלאי דידי עִשּׂוּרי הרינו ע' Tosaf. to ib. 50a (Rashi עֲשׂוּרֵי; ed. עשירית) my coming in with you would be equal to forcing (undue influence); v. עֲשַׂר.

עִשׁוֹנָא, עִשּׁוֹן, v. sub עִישׁ.

עִשּׁוֹנִית f. (v. עֲשַׁשׁ, a. עֲשָׁת) *hard and level ground.* Mekh. B'shall., Shir., s. 5 (ref. to Ex. XV, 5) וכי תהומות יש שם והלא ע' הוא are any abysses there?, is not it (the bottom of the Red Sea) even and hard?; וכי מצולות יש שם והלא ע' הוא (read הרא) are any whirlpools there? &c.; Yalk. Ex. 246; Tanḥ. B'shall. 14 עשוניות (some ed. עשיניות; corr. acc.).

עִשּׁוֹרָא, עִשּׂוּר, v. sub עִישׁ.

עִשּׁוּת, Yalk. Cant. 991 some ed., v. עֲשָׁת.

עִשּׂוּרְיָאתָא, v. עִיסּוּרְיָתָא.

עָשָׂה, עֲשֵׂה (b. h.; cmp. עסי) 1) *to do, work, prepare* (corresp. in variety of meanings to עָבַד). Shebi. VIII, 6 אין עוֹשִׂין זתים וכ' (in the Sabbatical year) you must not prepare (press, cmp. עָסַר) olives in the press &c. Tosef. ib. VI, 29 אין עושין אותן גרוגרות you must not prepare them as dried figs. Ib. 8 אין עושין את היין וכ' you must not make *ălunṭith* wine (v. אֲלוּנְטִית II). Sabb. 118a, a. e. עֲשֵׂה שבתך חול וכ' make thy Sabbath a week-day (as to expense), and be independent of men. Ib. 56a שבירקש לַעֲשׂוֹת ולא ע' he wanted to do (evil), but did not do it. Ber. 17a (ref. to Ps. CXI, 10) לעוֹשִׂים לשמה ועושים וכ' to those who do good for its own sake, but not to those who do it from impure motives; וכל העוֹשֶׂה שלא לשמה וכ' whoever does good from impure motives, had better not have been born; a. v. fr.—עֲשֵׂה (*do*), or מִצְוַת עֲשֵׂה *positive law*; לֹא תַעֲשֶׂה (*do not*) *prohibitory law*, v. לֹא, לַאו, a. מִצְוָה. Keth. 30a, a. e. חייבי ע' מצרי ואדומי those guilty of transgressing the law implied in the positive law (limitation) concerning intermarriages with descendants of Egyptian or Edomite converts (Deut. XXIII, 8 sq.).—לאו הבא מכלל ע', v. לַאו.—ע' דמים, or ע' (sub. דמים) *to value, assess.* B. Mets. 69b לא עָשָׂאָה דמים he did not estimate her (the cow's) value; ולא עשאה but did he not estimate her value (when he said, thy cow is worth to me thirty denars)? לא עשאה ד' מחרים וכ' he did not estimate her value as alive, but as dead (how much he would have to pay, if the cow died while in his use). Ib. 62b צא ועֲשֵׂה עלי כשער וכ' go and give me credit for it in accordance with the present market price, and I will furnish it &c. Ib. בדמי חיטיך שֶׁעָשׂוֹתָ עלי בשלשים וכ' as an equivalent for thy wheat for which thou hast charged me with thirty denars, I hold wine for thee; a. fr.—Part. pass. עָשׂוּי; f. עֲשׂוּיָה; *pl.* עֲשׂוּיִים, עֲשׂוּיִין; עֲשׂוּיוֹת. Ib. חרי חיטיך ע' עלי וכ' thy wheat is worth to me &c. Tosef. ib. VI, 6 חרי קמה זו ע' עליך וכ' this quantity of standing grain is charged to thee (I sell thee &c.) at one hundred &c.; ib. חרי גיזיהן של אלו ע' וכ' I sell thee the wool on these sheep for &c.; a. fr.—

Tanh. Naso 10; Num. R. s. 11 שלא תהא ע׳ that thou mayest not be *forced* (v. *Pi.*) to take an office, v. פָּנָרִיס.—2) *to spend time, tarry.* Midr. Till. to Ps. XVII, 14 ... ר׳ שמעון ed. Bub. (oth. ed. מָטָון) R. S. ben Y. who lived in a cave, ... thirteen years. Gen. R. s. 91 (ref. to רדו, Gen. XLII, 2) בישרם שהן עתידין לעשות שם ר״י שנה מנין רד״ו he announced to them that they were to live there two hundred and ten years, the numerical value of *r'du*; Num. R. s. 13. Gen. R. s. 22 עשה ... קיים וכ׳ Abel lived from &c.; a. fr.—Tanh. Sh'mini 1 ולא ע׳ אלא אמר וכ׳ and he did not tarry but said &c., i. e. at once he said; a. fr.

Nif. נַעֲשָׂה *to be done, made; to become.* Ber. 35b מלאכתן נַעֲשֵׂית ע״י אחרים their work is done through others. B. Mets. 46a, a. e. מטבע נ׳ חלופין, v. חֲלִיפִים. Pesik. R. s. 33 (ref. to Is. L, 5) לא נַעֲשֵׂיתִי אחור לנבואה I was not behind (any one) in prophecy; a. v. fr.—נ׳ דמים *to be valued, priced.* B. Mets. l. c.; Kidd. I, 6 כל הנ׳ ד׳ באחר an object upon which a valuation has been set for the purpose of exchange with another object; expl. ib. 28a כל חנישום וכ׳ the value of which is estimated &c.; a. e.—נעשה כ- *it is to be considered as if, it is as if.* Hull. 19b נ׳ כמי ששחט וכ׳ the case is the same as when a gentile begins the slaughtering and an Israelite finishes it. Y. B. Mets. V, 10c top נ׳ כמשכיר וכ׳ it is to be considered as if he had rented the field to him at a high price; a. fr.

Hif. הֶעֱשָׂה *to cause to do; to order.* B. Bath. 9a, a. e. גדול המַעֲשֶׂה יותר מן העושה greater is he who causes others to do good than he who does good. Ex. R. s. 35 ליתן שכר למעשה כעושה to reward him who causes a good deed like him who does it. Num. R. s. 7 (ref. to Num. V, 4) מעצמן לא הוצרכו שיַעֲשׂוּאום משה וכ׳ 'so did they' of their own accord, it did not become necessary for Moses and Aaron to make them do it. Tosef. Pes. VIII, 5 שה׳ את הצבור לעשות וכ׳ (ed. Zuck. שעִישָׂה, *Pi.*) he ordered the congregation to celebrate the Second Passover; Tosef. Snh. II, 11 שהֶעֱשׂוּ את הצבור (ed. Zuck. שהֶעֱשׂוּ) they ordered &c. Y. Yoma VI, 43d top ראו היאך הֶעֱשִׂיא את ישראל לעבודה זרה see how he became the cause for Israelites to commit idolatry (to erect a Temple in Egypt); a. e.

Pi. עִישָׂה same, esp. *to force; to enforce.* Pesik. R. s. 33 השופט דן ... מְעַשֶּׂה את הדין the judge decides the law, and the officer (*shoṭer*) enforces the law. Y. Snh. I, 18d bot. יחזקיהו ע׳ לצבור לעשות וכ׳ Hezekiah ordered the congregation to celebrate &c.; Tosef. Pes. l. c., v. supra. R. Hash. 6a ועשית אזהרה לבית דין שיַעֲשׂוּך 'and thou shalt do' (Deut. XXIII, 24), this is an instruction to the authorities to make thee do it; Y. ib. I, 56c bot. Keth. 77a; Y. Gitt. IX, end, 50d אין מְעַשְּׂרִין אלא וכ׳ we do not force (a man to divorce his wife) except &c. Ib. ישראל שעִישׂוּ כמעשה גוים if an Israelitish authority forced (divorce) in the way the gentiles do; גוים שעישו וכ׳ if gentile authorities forced (divorce) in the way Israelites do; a. fr.—Part. pass. מְעוּשָׂה. Gitt. IX, 8 גט מע׳ וכ׳ a letter of divorce given under force, if forced by an Israelitish authority, is valid. Ib. 88b; a. fr.

עֲשֵׂי ch., *Pa.* עַשֵּׁי same, *to force.* Gitt. 88b בני עַשֵּׁיי lawfully qualified to force (a divorce). Keth. 50a עַשֵּׂירִינְהוּ (read: לוזניה) I caused them (persuaded them, v. Tosaf. a. l.) to support him. Ib. אי אמרת ... משום חכי עַשֵּׂירִינְהוּ וכ׳ if the law is that they are not bound to support him, then he had to persuade them; but if the law requires them to do it, what necessity was there to persuade them? Ib. 53a לעַשֵּׂוּרֵיה נמי is it also permitted to influence him? Ib. מי ... עיל ועַשֵּׂרֵיה עיל ולא תְּעַשֵּׂרֵיה וכ׳ did I say to thee, go in and influence him? I said, go, but do not influence him. Ib. הירנו עשיריה (read: עַשּׂוּרֵיה), v. עֲשׂוּר; a. e.

עֲשִׂידָה, עַשְׂדָּה f. (preced.) *doing, action.* Y. Pes. IX, 36d top (ref. to וחדל לעשות, Num. IX, 13) חחדל בשעת ע׳ he who fails (to sacrifice, without being prevented) at the time when the Passover sacrifice is to be done. Ib. חוץ לַעֲשִׂידָתוֹ out of the time of doing it. Y. Ab. Zar. IV, 44a (ref. to Lev. XXVI, 1) ע׳ בתחלה קימה וכ׳ 'ye shall not make' refers to the original making and putting up, 'ye shall not put up' means that you must not erect it when it has fallen down. Meg. 17a, a. e. ע׳ celebrating (Purim, Esth. IX, 27), contrad. to זְכִירָה. Sifré Deut. 212 (ref. to Deut. XXI, 12) נאמר כאן ע׳ ונאמרה ע׳ וכ׳ here is an action mentioned concerning the head, and a *doing* is named concerning the nails מה ע׳ האמורה וכ׳ as the action concerning the head means removing (the hair), so &c.; Yeb. 48a; a. fr.—*Pl.* עֲשִׂידוֹת. Yoma 55a (ref. to Lev. XVI, 15) שירהו כל עֲשִׂידוֹתָיו שוות that all his actions (sprinklings) should be alike. Ib. 71b, sq.; a. e.—[עשירה, Keth. 53a, v. עֲשִׂי.]

עֲשִׁין, v. עֲשַׁן.

עַשְׁיָן (עֲשִׁין) עַשְׁיָא, עַשְׁיָנָא m. (עֲשַׁן) *strong.* Targ. Ps. XXIV, 8. Targ. Prov. XXIV, 5 (some ed. עֲשׁוּנָא). Targ. Ps. LXXV, 9 (ed. Wil. עֲשִׁין); a. fr.—*Pl.* עַשְׁיָנִין, עַשְׁיָנֵיָא, עַשְׁיָנֵי. Ib. XVIII, 18. Ib. XXX, 8 (ed. Wil. עַשְׁיָנֵי; ed. Lag. עטשינא, read: עַרְשׁוּנָא); a. e.—*Fem.* עַשְׁיָנְתָא, עַשְׁיָנְתָא. Targ. Prov. XVIII, 19 (ed. Wil. עַשְׁנְתָא); a. e.—*Pl.* עַשְׁיָנָתָא, עַשְׁיָנָתָא. Ib. IX, 3. Ib. XVIII, 23 hard words (h. text עֲוִיוֹת).

עשיניות, v. עֲשׂוּנִית.

עַ׳ עָשִׁיק* I m. (עֲשַׁק; v. P. Sm. 3006 s. v. עשק) *perverse, tricky.* Targ. Prov. XIV, 2 (Var. ed. Lag. עשיר; h. text נלוז).

עַ׳ עָשִׁיק II m. (עֲשַׁק; cmp. יקר) *very dear, expensive, rare.* B. Mets. 52a (prov.) ע׳ לגביך ושוי וכ׳ for thy body (clothes) buy even what is dear, but for thy stomach, what is reasonable. Ib. 74a ע׳ עפרא Rashi (ed. עֲשַׁק; Ms. M. לא שכיח) earth (for pottery) was scarce. Ber. 56a, v. רוּמָנָא.

עָשִׁיר m. (b. h.; עָשַׁר) *substantial, wealthy; rich man.* Sabb. 25b אידהו ע׳ כל שיש לו נחת רוח בעשרו who is rich? He who finds satisfaction in his wealth; Ab. IV, 1; Tam. 32a. Deut. R. s. 2 (ref. to Prov. XVIII, 23) עָשִׁירוֹ של עולם the rich One (Owner) of the world. Ib. אדם אם ירוא לו קרוב ע׳ וכ׳ if a man's relative is rich, he owns him, and if poor, he disowns him. Pes. 113a ע׳ חמעשר וכ׳ a rich man who gives away the tenth portion of his income in secret. Ib.b (four are unbearable) מכחש דל גאה וע׳.

וכ׳ a poor man that is proud, a rich man that flatters &c.; a. v. fr.—*Pl.* עֲשִׁירִין, עֲשִׁירִים. Erub. 86ª רבי מכבד עשירין Rabbi paid honor to the rich (for the sake of their charitable mission, ref. to Ps. LXI, 8, v. רָשָׁב). Yoma 35ᵇ רבי מחייב את העשירים . . . the example of R. El. b. Ḥarsum condemns the rich (who neglect the law on account of their business occupations). Men. 86ª, a. e. וסימניך עשירים מקמצין and thy mnemonical sign (v. סִימָן) be: the rich are economical (Rabbi favored the economical practice); a. fr.—*Fem.* עֲשִׁירָה. Y. Shek. III, end, 47ᶜ; Tosef. ib. II, 4; a. e.—*Pl.* עֲשִׁירוֹת. Tanḥ. Toldôth 9 עשירין הן נאות וכ׳ they are rich, they are handsome &c.

עשיר, Targ. Prov. XIV, 2 Var., v. עָשִׁיר I.

עָשִׂיר, עֲשִׂירָאָה m.=h. עֲשִׂירִי, *the tenth.* Targ. O. Gen. VIII, 5 (Y. ed. Vien. עֲשִׂירִי). Targ. O. a. Y. II Lev. XXVII, 32 (Y. I עֲשִׂירָיָה); a. fr.—Ber. 5ᵇ, a. e., v. בִּיר.—*Fem.* עֲשִׂירִיתָא, עָסִ׳. Targ. Ez. XXIX, 1 (not עֲשִׂירְיָתָא); a. e.

עֲשִׁירוּת f. (עָשִׁיר) *wealth.* Keth. 106ᵇ, a. e. במקום ע׳, v. עֲנִיּוּת. Y. Peah IV, 18ª sq. (ref. to I Chr. XXII, 13 בעניי עשירות) שאין ע׳ לפני מי וכ׳ none can claim to be rich before Him who spoke and the world arose. Gitt. 30ᵇ מאי שנא . . . לע׳ דלא וכ׳ why is it that they made provision for the debtor's death, and none for the event of his becoming rich? מיתה שכיחא ע׳ וכ׳ death is an ordinary occurrence, becoming rich is not; a. fr.

עֲשִׂירִי m. (b. h.; עֶשֶׂר) *the tenth.* Ber. 8ᵇ תשיעי ועשירי the ninth and the tenth (of Tishri). Bekh. IX, 7 והיוצא ע׳ and the lamb which comes out the tenth. Ib. 8; a. fr.—*Fem.* עֲשִׂירִית. Yalk. Ex. 261 וכמה הוא ע׳ האיפה and how much is the tenth of an Efah?; a. e.

עֲשִׂירָיָה, v. עֲשִׂירָאָה.

עֲשִׂירִיתָא, עֲשִׂירִית, v. עֲשִׂירִי, עֲשִׂירָאָה.

עָשָׁן m. (b. h.; v. עָשַׁן) [*thick*, cmp. עָב, אָבַךְ, &c.,] *smoke, soot.* Ker. 6ª מעלה ע׳ smoke-raiser (name of a plant). Yoma 21ᵇ עשן המערכה the smoke rising from the pyre in the Temple; B. Bath. 147ª; a. fr.—*Pl.* עֲשָׁנִים. Sabb. 23ª כל חד׳ יפין וכ׳ all soots are good for making ink, but that produced by burning olive oil is the best.

עָשַׁן (b. h.; denom. of preced.) *to smoke.*

Pi. עִשֵּׁן *to generate smoke; to fumigate; to burn incense.* Sabb. 23ª (ref. to the use of oil for ink) לגבל או לעשן do you mean for kneading it with soot, or for making soot by burning it? Pesik. R. s. 12 והיו מעשנות they burnt incense before idols; Tanḥ. Tol'doth 8 לפני עכו״ם מעשנות ומקטרות וכ׳ raised smoke and burnt perfumes &c. Yeb. 115ª עישנו עלינו בירת וכ׳ (Ar. ערשנו) they (robbers) filled our house with smoke, filled a cave in which we dwelt with smoke &c. Y. Ber. VI, 12ᵇ bot. במעשן לפני וכ׳ (not במעשיו) when he burns spices in front of his shop; a. e.—Esp. *to fumigate plants.* Shebi. II, 2 מעשנין עד וכ׳ you may fumigate until New Year (of the Sabbatical year). Y. Sabb. VII, 10ª top המעשן he who fumigates plants (on the Sabbath); a. fr.—Part. pass. מְעוּשָׁן; f. מְעוּשָׁנָת; *pl.* מְעוּשָׁנִין, מְעוּשָׁנִים; מְעוּשָׁנוֹת. Men. VIII, 6 מע׳ . . . אין מבריאין you must not use for libations sweet wine or smoked wine (of fumigated grapes). Y. Bicc. I, 63ᵈ bot. ענברים מאובקות ומע׳ וכ׳ (not מאוכ׳) powdered (v. אָבַק) or smoked grapes should not be offered as first-fruits. Ḥull. III, 5 המע׳ an animal that has inhaled smoke; a. e.

Hithpa. הִתְעַשֵּׁן *to be affected by smoke, taste of smoke.* Zeb. 64ª שמא יתעשנו lest the wine for libations may catch smoke (when carried past the altar pyre).

עֲשִׁין, עֲשַׁן (cmp. אשן) *to be substantial, strong* (corresp. to h. עזז, v. עַז). Targ. Ps. LII, 9 עֲשַׁן Ms. (ed. עֲשִׁין). Ib. LXXXIX, 14 (ed. Wil. תַּעְשֻׁן *Af.*); a. e.

Af. אַעְשֵׁן *to strengthen, make substantial.* Targ. Prov. VIII, 28 (ed. Wil. אַעְשִׁין, corr. acc.); a. e.

Ithpa. אִתְעַשַּׁן, *Ithpe.* אִתְעֲשַׁן 1) *to become strong.* Targ. Y. Num. XXV, 8.—2) *to exhibit one's strength.* Targ. Ps. LXVIII, 29 (h. text עוזה).—3) *to boast of one's strength, be impudent.* Ib. IX, 20.

עוּשׁ׳, עֹשׁ׳, עָשְׁנָא m. (preced.) =h. עֹז, *strength.* Targ. Ps. XXI, 2 בעשנך (Ms. בעוזך). Ib. VIII, 3. Ib. XXIX, 1 Ms. (ed. עישונא; ed. Wil. עָשְׁנָא). Targ. Prov. X, 15; a. fr.

עִשְׁנָתָא, v. עַשְׁרָן.

עָשֵׁף, v. עוֹשֵׁף.

עָשַׁק (b. h.) [*to press, twist,*] *to wrong*, esp. *to withhold what is due to a fellowman; to deny a debt.* B. Mets. 111ª (ref. to Lev. V, 21) או עשק כתיב שעשקו כבר we read, 'or if he *have* withheld', which means that he had wronged him ere this (when he denied his indebtedness). Koh. R. to IV, 6 טוב . . . גוזל וחומס ועושק ועושה וכ׳ better is he who does a little good with what is his own, than he who robs and does violence and oppresses, and does much good with what belongs to others. Succ. 29ᵇ עושקי שכר שכיר those who withhold the hired man's wages, different from כובשי וכ׳ (v. כָּבַשׁ) who defer paying &c.; a. e.

עַשַּׁק ch. 1) same. Targ. O. Lev. V, 21 עשק ed. Berl. (oth. ed. אנס). Ib. 23. Targ. Am. IV, 1; a. fr.—Part. pass. עָשִׁיק.—2) *to pervert*, v. עָשִׁיק I.—3) (cmp. יקר) *to be outrageously dear*, v. עָשִׁיק II.

עֲשָׁקָא, עֲשָׁק, v. עוּשָׁק, עוּשְׁקָא.

עָשַׁר (cmp. עָשַׁן) *to be strong, substantial, wealthy.*

Hif. הֶעֱשִׁיר 1) (denom. of עָשִׁיר) *to become wealthy.* B. Bath. 25ᵇ ושרעשיר and he who desires to become rich. Ber. 33ª הֶעֱשִׁירוּ קבעוה וכ׳ when they became wealthy, they made it a custom to recite the Habdalah over a cup. Meïl. 17ª, v. עָנָה II, *Hif.* Ned. 38ª לא ה׳ משה וכ׳ Moses became rich from the chips of the tablets; a. fr.—2) *to make rich.* Keth. 48ª לאו כל הימנו שיעשיר וכ׳ he is not permitted to enrich his children and throw himself on the charities. Ḥull. 84ᵇ (expl. עשתרת, Deut. VII, 13) שמעשירות את בעליהן Ar. (ed. שמעשרות, *Pi.*) for they make their owners rich; Yalk. Deut. 848 שמעשרות. Cant. R. to VII, 11 (ref. to תעשרנה, Ps. LXV, 10) אם זכיתם תעשרנה ואם לאו תעשרנה וכ׳ if you deserve well (it reads:) 'thou makest her rich', if not, 'thou reducest her to one-tenth', that she yield you only one-tenth; a. e.

Pi. עִשֵּׂר same; v. supra. B. Bath. l. c., v. infra.

Hithpa. הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר 1) *to become rich.* Sabb. 119a; Taan. 9a (play on עשר תעשר, Deut. XIV, 22) עַשֵּׂר בשביל שתתעשר give tithes in order that thou become rich. B. Bath. l. c. מתוך שמתחכם מִתְעַשֵּׂר for when he grows wise, he will also grow rich; (Ms. M. חכמתו מְעַשַּׁרְתּוֹ his wisdom makes him rich). Pes. 50b עשרים ... שלא יִתְעַשְּׁרוּ שאילמלי מִתְעַשְּׂרִין וכ׳ the men of the Great Assembly held twenty-four fasts to pray that the copyists of sacred books &c. might not become rich, for if they grew rich, they would not write; a. fr.—[2) (b. h.) *to pretend to be rich, to pass for a rich man.* Men. 85b. Midr. Till. to Ps. XXIV.]

עֲשַׂר ch. same (mostly עֲתַר).

Ithpa. אִתְעַשַּׂר *to become rich.* Gitt. 30b, v. אֲשַׂר.

עֹשֶׁר, v. עוֹשֶׁר.

עֶשֶׂר f., עֲשָׂרָה m. (b. h.) *ten.* Ab. V, 1, v. מַאֲמָר. Ex. R. s. 15, a. fr. עשר מכות (not עשרה) the ten Egyptian plagues. Ib. ע׳ אנשים ten men; a. v. fr.—In compounds עָשָׂר, עֲשָׂרָה, as אַחַד ע׳ *eleven*, שְׁנֵים ע׳ *twelve* &c. R. Hash. I, 1 בחמשה ע׳ בו on the fifteenth day of it (the month of Shebat). Pes. I, 1 אור לארבעה ע׳, v. אוֹר II; a. v. fr.—*Pl.* עֶשְׂרִים *twenty.* B. Bath. 107a ואחד אומר בע׳ and one of the experts says, it is worth twenty (Selaim). Ab. V, 21 בן ע׳ לרדוף at the age of twenty years it is time to hunt (for a living); a. v. fr.

עֲשַׂר I f., עַשְׂרָה, עֲשָׂרָא m. (also עַסְרָא; עִסְרָא) ch. same. Targ. Gen. XLV, 23 (Y. also עֲשָׂר; O. ed. Berl. עש׳, oth. ed. עס׳); a. fr.—חַד עֲסַר, חַד עֲשַׂר (contr. חַדְסַר) *eleven*; תרתי סרי *twelve* &c.—*Pl.* עַסְרִין, עַשְׂרִין, עֲסָרִין, ע׳. Targ. Gen. XXXI, 38. Targ. Num. X, 11 בע׳ on the twentieth; a. fr.—B. Bath. 106b הויא ע׳ גרויי it contains twenty *g'rivas* (v. גְּרִיבָא); a. fr.

עָשַׂר, *Pi.* עִשֵּׂר (b. h.; denom. of עֶשֶׂר) 1) *to give one-tenth, separate tithes.* Sabb. 119a עשר וכ׳, v. עָשַׂר. Maasr. IV, 2 ושכחו לעשרן but had forgotten to pay the tithe of them. Sabb. II, 7 עִשַּׂרְתֶּם have you set aside tithes (of what you intend to use for the Sabbath)? Ib. ... אין ספק מְעַשְּׂרִין אֶת הוודאי if it is doubtful whether or not night has set in, you must not separate the tithes of what is sure to be subject to tithes (v. דְּמַאי); a. v. fr.—Part. pass. מְעוּשָׂר; f. מְעוּשֶׂרֶת; *pl.* מְעוּשָׂרִין, מְעוּשָׂרִים; מְעוּשָׂרוֹת. Bekh. IX, 7 מן הכבש (קפץ אחד) לתוכן מן הכבש׳ if one of those (lambs) which have been set aside as tithe, leaped among the flock. Ib. הרי אלו מע׳ they (the flock) are considered as tithed; a. fr.—2) *to reduce to one-tenth.* Cant. R. to VII, 11, v. עָשַׂר.

Nif. נֶעֱשַׂר, *Hithpa.* הִתְעַשַּׂר, *Nithpa.* נִתְעַשַּׂר *to be tithed.* Maasr. l. c. עד שיעשרו (Ms. M. שיתעשרו) until they are tithed. Ib. 5 מִתְעַשֶּׂרֶת זרע וכ׳ must be tithed as seed, as vegetables (if the leaves are used) &c. Bekh. IX, 1 ואינן מִתְעַשְּׂרִים מזה על זה and they (large cattle and small cattle) cannot be tithed one for the other. Ib. 53b אין דין שיתעשרו זה מזה should we not conclude that they may be tithed one for the other?; a. fr.

עָשַׂר II ch., *Pa.* עַשֵּׂר, עַסֵּר same, *to tithe.* Targ. Deut. XIV, 22. Ib. XXVI, 12 (Y. II לַמַּעֲשָׂרָא *Af.*).—Yeb. 93a ע׳ מפירי דבירתיה עילוידהו he set aside as tithes from the produces in his house on behalf of those (that were to come in). Ib. לעשורי ומיכל as regards tithing and eating; a. e.

עֲשָׂרָה, עִשְׂרָא, v. עָשַׂר I.

עֲשֻׂרָה, עֲשָׂרָה, v. עֶשֶׂר.

עִשָּׂרוֹן m. (b. h.; preced. wds.) *one-tenth* of an Ephah, *'issaron.* Men. XIII, 1 הרי עלי ע׳ וכ׳ if a person says, 'I vow an *'issaron*, he must offer one *minḥah.* Ib. 2 מנחה של ששים ע׳ a meal offering of sixty *'issarons*; a. fr.—*Pl.* עֶשְׂרוֹנוֹת, עִשָּׂרוֹנִים. Ib. 1 ע׳ יביא וכ׳ (Bab. ed. 104b עשרונות) if a person says, 'I vow *'esronim*, he must offer two *minḥahs.* Ib. יביא מנחות של ע׳ מאחד ועד ששים he must bring (sixty) offerings of *'esronim*, beginning with one *'issaron* and progressing up to sixty; a. e.

עָ׳, עָסְ׳, עִשְׂרוֹנָא ch. same. Targ. Num. XXVIII, 13; a. fr.—Pl. עָסְ׳, עִשְׂרוֹנִין, עָ׳. Ib. 12; a. fr.

עֲשָׂרְיָה, v. עֲשָׂרְיָא.

עֲשָׂרְיָא, עֲשִׂירְיָא, עֲשִׂירִיתָא, v. עֲשִׂירִי, עֲשִׂירָאָה.

עֲשָׂרֶת f. constr. (b. h.; עֶשֶׂר) *group of ten.* Sabb. 86b ע׳ הדברות the ten words (commandments); a. fr.—*Pl.* עֲשָׂרוֹת, עֲשִׂירִיּוֹת. Snh. 18a שרי ע׳ ששת רבוא the number of the chiefs of ten (Ex. XVIII, 21) was sixty thousand; Mekh. Yithro, 'Amal., s. 2; Tanḥ. Mishp. 6. Tanḥ. Emor 24 (Chald. dict.) זיל כנוש עֲשָׂרְיוֹתָיךְ go and gather thy divisions of ten.

עֲשָׂרְתָא ch., constr. עֲשָׂרַת same. Targ. Esth. III, 9; a. e.—Pesik. R. s. 18 נצחון ע׳ מנכון לע׳ אלפין וכ׳ (not מינכון) your ten *manahs'* worth (of a barley offering) will overcome my ten thousand (talents of silver); a. e.

עִישַׂרְתֵּי, עֲשַׂרְתֵּי same. Targ. Esth. IX, 10; 12. Targ. Y. Gen. II, 2 (ed. Vien. עִישְׂרַתֵּי). Targ. Y. Deut. IV, 13 עִישַׂרְתַּי; a. e.

*עֲשַׁשׁ (v. אָשַׁשׁ) *to be strong.*

Ithpa. אִתְעַשַּׁשׁ *to exercise one's strength.* Midr. Till. to Ps. XIX, 1 מאבנא דהוא מִתְעַשֵּׁשׁ (בה) וכ׳ by the stone with which he practices you can tell his strength; [ed. Bub., a. Yalk. Ps. 672 מִתְגּוֹשֵׁשׁ, h. form, v. גָּשַׁשׁ].

עֶשֶׁשִׁית f. (v. אָשַׁשׁ a. עֶשֶׁת) 1) ע׳ של ברזל *wrought iron, bar, ball.*—*Pl.* עֲשָׁשִׁיּוֹת. Yoma 34b ע׳ של ברזל וכ׳ lumps of wrought iron were heated for the high priest on the eve of the Day of Atonement; Tosef. ib. I, 20 (Var. עששית); Y. ib. III, 40c עֲשָׁשׁוֹת. Ab. Zar. 16a אין מוכרין להם ע׳ וכ׳ we must not sell them (the Romans) iron bars,... because they forge arms out of them (expl. הינדואה פרזלא, v. חִינְדָּוָא). Snh. 108b יש לנו ע׳ וכ׳ we have iron plates with which we can pave the ground (to prevent water coming up).—2) (v. אֲשָׁשׁ) *glass ball, crystal, reflector, lantern.* Ber. 25b בע׳ covered with a translucent substance. Ib. 53a ע׳ שחירתה דולקת וכ׳ a lantern which has been burning the

whole day (of the Sabbath); Y. ib. VI, 12[b] bot. R. Hash. 24[a] ראינוהו בע׳ we have seen the reflection of the moon in a crystal, v. אֶשֶׁשׁ; a. e.—*Pl.* as ab. Sabb. 154[b] היתה בחמתו . . . וע׳ if his beast is laden with . . . glass lumps, expl. ib. בבולסא, v. בּוּלְסָא.

עַשְׁשִׁיתָא, עֲשָׁשִׁיתָא ch. same, *crystal, glass ball.* Targ. Cant. V, 14.—Tanh. Vaëra 14 (ref. to מחלקחת, Ex. IX, 24) כהדין ע׳ דמיא וכ׳ (קנדילא דע׳ =) like (the light in) the glass in which water and oil are mixed together, and the light burns within; Ex. R. s. 12; Cant. R. to III, 11 כהדא עֲשָׁאשִׁירְתָא דקנדילא; Num. R. s. 12 להדא עֲשָׁאשִׁירְתָא וכ׳; Pesik. Vayhi, p. 3[b] שאשתא (Ar. עֲשָׁשִׁירְתָא). Y. Sabb. II, beg. 4[c]. ששיתא.

עַשֵּׁת (cmp. עשש) *to make strong, harden, forge.*—[Dan. VI, 4 עֲשִׁית *firmly determined.*]

Ithpa. אִתְעַשַּׁשׁ, *Ithpe.* אִתְעֲשַׁשׁ (denom. of תעשת = next w.) *to forge*; trnsf. (cmp. חָרַשׁ) *to plan, devise.* Targ. Is. XXXII, 6. Ib. XXXIII, 11. Targ. Jer. V, 26. Targ. II Sam. XX, 15.

עֶשֶׁת f. (b. h.; עשש, v. עֲשָׁשִׁית) *wrought metal, bar; polished block.* Kel. XI, 3, opp. to חֲרָרָה. Tosef. Ḥull. I, 18; Tosef. Men. IX, 18 מנורה . . . אלא מן הע׳ the candlestick in the Temple is not fit unless made out of a (gold) bar, opp. גְּרוּטָאוֹת; Men. 28[a] מן הע׳ ומן הזהב out of a bar and out of gold; Yalk. Ex. 369 מן הע׳ מן הזהב. Ib.; Men. l. c. חצוצרות מן הע׳ מן הכסף the trumpets were made out of silver bars; Tosef. l. c. 19 [read:] אלא מן הע׳ מן הכסף, contrad. to גוש raw ore. Cant. R. to V, 14 מה ע׳ שן זו עושין ממנה כמה יתדות וכ׳ (not זה) as out of a bar of *shen* (marble?) you make ever so many pegs, spears &c. Yalk. Cant. 991 (ref. to Cant. l. c.) אלו ספרי תורה . . . לע׳ שן וכ׳ (some ed. לעשות, corr. acc.) this refers to the scrolls of the Law which resemble a *column* of marble which is adorned with sapphires.—*Pl.* עֲשָׁשׁוֹת. Sifré Num. 160 השלידך עליו ע׳ וגולמים if he threw at him metal balls or lumps, opp. to כלי; Yalk. ib. 787.

עֲשָׁשׁ, עֲשָׁשׁוֹנָא m. (preced. wds.; b. h. עֲשָׁשׁוֹנוֹת *pl.*) *forge;* trnsf. *plan, device.*—*Pl.* עֲשָׁשׁוֹנִין, עִרְשׁ׳. Targ. Is. XXXIII, 11 (ed. Lag. עירש׳). Ib. XLI, 29 (ed. Lag. עירש׳; h. text נסכ׳). Ib. LV, 7 (ed. Lag. עירש׳); a. fr.

בַּר עַ׳, עַשְׁתּוֹר pr. n. m. *Bar ʿAshtor*, the progenitor of a family of converts. Y. Bicc. I, 64[a] top אילין דבר ע׳ וכ׳ those of the family of B. A. who are converts, sons of converts. Ib. קיימה בנימין בר ע׳ וכ׳ one Benjamin B. A. stood before us (was admitted as witness) in the case of &c.; ib. בר אשתור. Y. Dem. VI, 25[b] top.

עַ׳ קַרְנַיִם, עַשְׁתָּרוֹת (b. h.) pr. n. *Ashteroth Ḳarnayim*, name of a glen whither the sun cannot penetrate. Succ. 2[a].

עֵת f. (b. h.; contr. of עדת, v. עוּד; or of ענת, v. עוֹנָה I) [*duration, turn,*] 1) *ʿEth*, the twenty-fourth part of an *ʿonah*. Tosef. Ber. I, 1; a. e., v. עוֹנָה I.—2) *time.* Pes. 109[a]; מימיו לא אמר הגיע עת לעמוד וכ׳ never in his life did he (R. ʿAḳiba) say, it is time to rise from (leave) the house of study, except &c.; Succ. 28[a]. Ber. 8[a] (ref. to Ps. LXIX, 14) אימתי עת רצון בשעה וכ׳ when is the time of favor? When the congregation is at prayer. Taan. 24[b] שמע מינה עת רצון היא I learn from this (dream) that this is an auspicious time for prayer. Yeb. 72[a] עת רצון מילתא היא there is something in the idea of a time of favor for prayer; a. fr.—מֵעֵת לָעֵת (abbrev. מעל״ע) *the time of twenty-four astronomical hours.* Nidd. I, 1 מעל״ע ממעטת עליד מפקידה לפקידה וכ׳ the term of twenty-four hours (of retrospective uncleanness) reduces the term of the interval from one examination to the other &c., i. e. we go by the shorter term whichever it may be. Ḥull. 51[b]; Zeb. 74[b] צריכה מעל״ע requires the intervening of twenty-four hours (before it may be slaughtered); a. fr.—*Pl.* עִתּוֹת, עִתִּים. עִיר׳. R. Hash. 28[a] ע׳ חלים ע׳ שוטה (Tosef. Ter. I, 3 פעמים), v. חָלַם I. Tam. I, 2 לא כל הע׳ שוות the time (for the appearance of the superintendent) was not always the same. Y. Ber. IX, end, 14[d] (ref. to Ps. CXIX, 126) העושה תורתו ע׳ . . . מיפר ברית he who makes the study of the Law a matter of time, destroys the covenant. Sabb. 31[a] בשעה שאדם נשאת ונתת באמונה קבעת ע׳ לתורה . . . when man is brought up for judgment, he is asked, hast thou been dealing with integrity? hast thou had regular times for the study of the Law? Snh. 65[b] ע׳ ושעות, v. עוֹן; a. e.—לְעִיתּוֹתַי עֶרֶב *at the evening appointments* (when labor is stopped, the work reviewed, wages paid &c.), in gen. *towards evening.* Tosef. Ab. Zar. VII (VIII), 10; Bab. ib. 65[a]. Y. Ber. II, 5[c] top. Y. Succ. IV, beg. 54[b]. Y. Yeb. XVI, 15[d] top לציצותי, Var. לעיתותי ערב (read: לעיתותי); a. e.

עָתָא, v. עִיתָא.

עָתָא, v. עֲאָתָא.

עִתְאֲרוֹתְתָן, עִתְאוֹרוֹתְתָן, (Levita עִתְאוּד), Targ. Job III, 7, read: אִתְעֲרוֹתָא, v. אִתְעָרוּתָא.

עָתַד (b. h.) *to endure, stand, be ready.*

Pi. עִתֵּד *to make ready, designate.*—Part. pass. מְעוּתָּד, *pl.* מְעוּתָּדִין. Num. R. s. 18 (ref. to Job XV, 28) ולמי הן מע׳ וכ׳ and for whom were they (the treasures) designated? For those who were to emigrate (from Egypt) &c. Yalk. Ex. 264; Mekh. B'shall., ʿĂmal., s. 1 (ref. to נצב, Ex. XVII, 9) מחר נהא מעו׳ ועומדים וכ׳ (not מעתד׳) to-morrow let us be ready (for battle), and stand on the top of the hill; נגזור תענית ונהא מעו׳ על מעשה אבות let us appoint a fast and be ready (for prayer and meditation) on the merits of the fathers.

עַתַּד ch. same.

Pa. עַתֵּד 1) = h. חצרב, *to put up, place, fix.* Targ. Lam. III, 12. Targ. Prov. IX, 1 (h. text חצבה!). Ib. XV, 25. Targ. Job XVII, 6 (Var. ed. Lag. עדת׳, some ed. ערת׳; corr. acc.).—Part. pass. מְעַתַּד (= b. h. נִצַּב, cmp. מְעוּמָּד fr. עָמַד). Targ. O. Gen. XXVIII, 13 (Y. מְעַצַּמ׳). Targ. Ps. XLV, 10; a. e.—2) *to hold ready; to designate.* Ib. L, 10. Targ. Prov. XXIV, 27 עַתִּידָה (some ed. עַתִּידְיָה, corr. acc.).—Part. pass. מְעַתַּדָא; f. מְעַתְּדָא. Targ. Job XV, 23 (ed. Lag. מְעַצַּתַּד *Ithpa.*). Targ. Y. I Deut. XXXII, 35; a. e.—Y. B. Bath. II, beg. 13[b] ע׳ לידה תכריכין held shrouds ready for him. Gen. R. s. 45 עַתִּיד לך וכ׳ Mus. (ed. עביר), v. פּוּרְבִּי. Y. Keth. XII, 35[a] top.

אין אתא משיחא ואנא מְעַתַּד that I be ready, when the Messiah comes; Y. Kil. IX, 32b top; (Gen. R. s. 100 ארטימוס). Y. Sabb. V, 7b bot. (expl. שוזות) מְעַתְּדָן prepared (for copulation, v. Bab. ib. 53b bot.); a. e.

Ithpa. אִתְעַתַּד, אִיתְעַתַּד 1) *to be ready, designated*, v. supra.—2) *to endure*, v. עֲתַר.

עַתָּה (b. h.; v. עֵת) *now, this time.* Ber. 46a מע׳ ועד עולם from now and forever. Tanh. Mishp. 18 ועכ׳ באתי and now I have come again; a. fr. [In Talm. mostly עכשיו.]—As a dialectic term: מֵעַתָּה from now, i. e. *as a consequence; if this were so, then.*—Y. Ab. Zar. I, 39d bot. מע׳ חטין אל ימכור וכ׳ according to this he ought not to sell him wheat &c.; a. fr.—Mostly: אֲפִלּוּ מע׳. Succ. 2a א׳ מ׳ העושה but according to this, if a man put up his Succah in Ashteroth Karnayim (v. עַשְׁתָּרוֹת), would you also say that it is no legitimate Succah? B. Kam. 17b; a. fr.—אֱמוֹר מע׳ say from now, i. e. *learn from this, therefore.* Tosef. Kel. B. Mets. V, 2. Sifré Deut. 334; a. fr.

עַתּוּד m. (b. h.; עָתַד) [*leader of the flock,*] *ram.*—*Pl.* עַתּוּדִים. Num. R. s. 13 ואין ע׳ אלא לשון עמידה *'attudim* has the meaning of standing (readiness). Y. Ab. Zar. II, 41d top (ref. to Prov. XXVII, 26) הגדילו ונעשו כע׳ וכ׳ when the pupils have grown and become (strong) like rams, then reveal to them the secrets of the Law. Hull. 84a (ref. to Prov. l. c.) ויקח ע׳ וכ׳ ... לעולם at all times a man may sell a field and buy rams (flocks), but he should not sell flocks to buy a field; a. e.

עָתִיד m. **עֲתִידָה** f. (b. h.; עָתַד) *standing* (cmp. עָמַד); *ready, designated; in future.* Meg. 15b; Snh. 111b ע׳ הקב״ה לתרות וכ׳ at a future time the Lord shall be a crown on the head of every righteous man. Sabb. 138b ע׳ תורה שתשתכח וכ׳ a time will come when the Law will be forgotten in Israel; a. fr.—הֶעָתִיד לָבֹא (or הֶע׳) *the future.* Keth. 87a משביעין אותה על הע׳ לבא we administer an oath to her in regard to her conduct in the future, opp. על שעבר; a. fr.—Esp. לֶעָתִיד לָבֹא (abbrev. לע״ל) *in the Messianic future; in the hereafter* (v. עוֹלָם). Ab. Zar. 3b לע״ל באין אומות וכ׳ in the Messianic days the nations of the world will come and ask to be converted. Ib. אין גהינם לע״ל there is no Gehenna (hell) in the hereafter, but the Lord leads the sun forth &c. Ab. II, 16 לע״ל ... ודע שמתן but remember that the reward of the righteous is reserved for the hereafter; a. fr.—*Pl.* עֲתִידִין, עֲתִידִים; עֲתִידוֹת. Ber. 43b ע׳ בחורי ישראל וכ׳ the time will come when the youths of Israel shall give forth a flavor &c. Sabb. 152b ע׳ צדיקים דהוו עפרא (even) the righteous are destined to turn to dust. Yeb. 63a ע׳ כל בעלי ... שיעמדו וכ׳ time will be when all tradesmen will turn to agriculture; a. fr.—[Tosef. Kel. B. Mets. VII, 12 עתידין, v. עֲכִירִים.]

עַתִּיד, עֲתִידָא, עֲתִידָה, עָתִידָא m., **עֲתִידָה, עָתִידָא** f. ch. same, *ready, destined; future.* Targ. O. Deut. XXXII, 35. Targ. Hab. II, 1 קאים ע׳ (h. text נצב). Targ. Cant. VIII, 5; a. fr.—Taan. 10a עתידה בבל דחצדא וכ׳ Ms. M. a time will come when Babylonia &c., v. חָצַד I.—*Pl.* עֲתִידִין, עֲתִידֵי; עֲתִידָן. Targ. Cant. l. c.; a. e.—Taan. 25a חזאי בחלמא ע׳ צדיקי וכ׳ (differ. vers. in Ms. M.) I saw in a dream that the righteous are destined to eat at a golden table. Sabb. 152b ע׳ צדיקי דהוו עפרא, v. preced.; a. e.

עַתִּיק m. 1) (b. h.; עָתַק II) *old, ancient.* Yalk. Chr. 1074 (ref. to I Chr. IV, 22) הדברים הללו מעתיקו של עולם these words come from the Ancient One of the world (v. next w.); v. עָתַק I *Hif.*—[2) (עָתַק I) *remote.*—*Pl.* עַתִּיקִים. Ib. (anoth. explan. of I Chr. l. c.) הדברים האלו סתומין כאן (אמורין) וכ׳ these words are obscure here, but explained elsewhere; Ruth R. to I, 1 (s. 2).]

עַתִּיק, עַתִּיקָא, עַתִּיקָתָא I m., **עַתִּיקָא, עַתִּיקָתָא** f. ch. (preced.) *enduring, strong, old.* Targ. Num. VI, 3. Targ. O. Lev. XIII, 11 (Y. עתיקותא, read: עַתִּיקָתָא); a. fr.—Pes. 119a (ref. to ולמכסה עתיק, Is. XXIII, 18) דברים שכיסה ע׳ יומין the things which the Ancient of days (Dan. VII, 22) has hidden. B. Bath. 91b (ref. to I Chr. IV, 22, v. preced.) דברים הללו ע׳ יומיא אמרן the Ancient of days has said these things; Yalk. Ruth 600. B. Kam. 96b גזלנא ע׳ an inveterate robber. Pes. 42b (expl. יין ישן) ע׳ עַתִּיקִי very old wine. Yoma 29a מיגמר בע׳ וכ׳, v. גָּמַר II; a. e.—[B. Bath. 91b bot., v. עוּתְקָא.]—*Pl.* עַתִּיקִין, עַתִּיקַיָּא, עַתִּיקֵי. Targ. I Kings VIII, 2 (h. text הָאֲתָנִים).—Y. Shek. II, beg. 46c תקלין ע׳ old Shekels. Pes. l. c., v. supra; a. e.

עַתִּיקָא II m. (b. h. אֲתִיק) [*support?*] *a kind of peristyle.*—*Pl.* עַתִּיקַיָּא. Targ. Ez. XLI, 16.

עַתִּיקָתָא, עַתִּיקוּתָא, v. עַתִּיק ch.

עַתִּירָא, עֲתִיר m. (עָתַר) = h. עָשִׁיר. Targ. II Sam. XII, 1, sq.; a. fr.—B. Bath. 145b, v. כְּמַס. Y. Shebu. VII, 37d [איית] ע׳ גו שוקא ומסכן גו ביתא ע׳ וכ׳ a man may appear rich in the street and be poor at home, be rich at home and appear poor in the street. Sabb. 113b; B. Bath. 85a ע׳ משבור וכ׳ richer than king Shabur; a. fr.—*Pl.* עַתִּירִין, עַתִּירֵי. Targ. Zech. XI, 16. Targ. Ps. XLV, 13; a. fr.—Gitt. 56a הוו בת הנהו תלתא ע׳ there (in Jerusalem) were these three men. Bets. 32b ע׳ בבל יורדי וכ׳ the rich in Babylonia are bound to go down to Gehenna; a. fr.—Fem. עַתִּירָא, עַתִּירָה. Targ. II Esth. I, 16.—Gitt. l. c. מרתא ... ע׳ דירושלם הויא Martha ... was the richest woman of Jerusalem. Taan. 10a עתירה בבל, v. חָצַד I; a. e.

עֲתִירָה I f. (עתר = חָתַר, *to dig*) *opening made by digging, breach.* Ruth R. to II, 14, v. חֲתִירָה.

עֲתִירָה II f. (עָתַר *to dig, stir;* trnsf. *to entreat, beseech*; cmp. פָּגַע, פָּצַר) *entreaty, being entreated, use of the root* עתר. Pesik. R. s. 11 (ref. to Gen. XXV, 21; a. II Sam. XXI, 14) מה ע׳ שנאמר להלן תאומים אף ע׳ וכ׳ as 'being entreated' there refers to the grant of twins, so it does here &c. (double fertility). Y. Ber. II, 4d bot. שמע עֲתִירָתֵינוּ hear our prayer; a. e.

עַתִּירָה, v. עַתִּיד.

עַתִּירוּתָא f. (עַתִּיר) *being wealthy.* Sabb. 140b בעתירותי when I was rich, opp. בעניותי.

עֲתִירְתָּא f. = h. עֲתִירָה I. Gen. R. s. 63; Lev. R. s. 30, v. חֲתִירְתָּא; Y. Snh. X, 28c bot. עֲתִירָתָא.

עֲתִירְתָּא, v. עַתִּיר.

עָתַק I (b. h.) *to move.* Gen. R. s. 52, beg. (expl. ויעתק, Job XIV, 18) פנה ממקומו he (Abraham) moved from where he was; Yalk. ib. 87; Yalk. Job 906.

Hif. **הֶעְתִּיק** *to remove, transfer.* Y. Ḥag. II, 77^{c} top (ref. to Ps. XXXI, 19 עתק ... הדוברות על צדיקו של עולם) דברים שה' מבריותיו who speak concerning the Righteous One of the world words which he has withheld from his creatures (esoteric philosophy); Yalk. Ps. 715; Gen. R. s. 1 שה' בבריותיו (corr. acc., v. 'Rashi' a. l.). Ruth R. to I, 1 (ref. to I Chr. IV, 22) דברים חללו נאמרו מַעְתִּיקוֹ של עולם these words were spoken by Him who moves the world (by ref. to ויעתק, Gen. XII, 8); (Yalk. Chr. 1074 דברים חללו מעתיקו, v. עַתִּיק). Yalk. Prov. 961 (ref. to Prov. XXV, 1) העתיקו מלמד שגנוזים היו *h'etiku* (they removed), this shows that they were suppressed (v. גָּנַז). Ib. דבר אחר אין העתיקו אלא פירשו וכ' another interpretation is, *h'etiku* means 'they set aside' (ref. to Gen. XII, 8), i. e. translated, interpreted (v. פָּרַשׁ, a. cmp. the later use of העתיק *to edit, to translate*); Ab. d'R. N. ch. I, 2nd Vers. (ed. Schechter, p. 3) אין העתיקו אלא שפירשו; ib. 1st Vers. לא שהמתינו אלא שפירשו, v. next w.

Hof. **הוּעְתַּק** *to be removed.* Koh. R. to I, 8 (in enigmatic speech) ואני הוּעְתַּקְתִּי לכאן להחיש מחיה and I have come here to accelerate the growth (of hair).

Nif. **נֶעְתַּק**, *Nithpa.* **נִתְעַתֵּק** *to be removed, transferred.* Esth. R. to I, 1 חנענתקין, v. קִרְנָסִין. Yalk. Chr. 1076 (ref. to I Chr. l. c.) שנִּתְעַתְּקוּ מהם החזירם ... אפי' even things which had been removed from them (esoteric thoughts) did he bring back; Ruth R. l. c. (not שנתעסקו).

עָתַק II *to be substantial, strong*; (cmp. רָשַׁשׁ) *to be old.*—Denom. עַתִּיק.

Hif. **הֶעְתִּיק** (denom. of עַתִּיק; cmp. זָקַן *Nithpa.*) *to be long in deliberating, mature.* Ab. d'R. N. ch. I (expl. העתיקו, Prov. XXV, 1) ולא שהעתיקו אלא שהמתינו and *h'etiku* means, 'which they considered maturely'; אבא שאול אומר לא שהמתינו אלא שפירשו Abba S. says, it does not mean 'which they considered maturely', but 'which they set aside', v. preced.

עָתַק ch. same, *to be old, worn out.* Targ. Lam. III, 4 (h. text בלה).

Ithpa. **אִתְעַתַּק**, אִיתַּעַתַּק 1) *to remain long, be settled permanently.* Targ. Deut. IV, 25 (h. text ונושנתם). Targ. Ez. XXXIV, 25 (h. text וְרָשְׁנוּ).—2) *to grow old.* Targ. Y. Lev. XXVI, 10 דמישתק (ed. Vien. דמיעתק Part. pass. *Pa.*).—Targ. Y. Deut. XXVIII, 59 דמִתְעַתְּקִין (inveterate, chronic).

עָתַר, (**עָתַר**, **עָתַר**) =h. עָשַׁר 1) *to be rich, grow rich.* Targ. Deut. XXXII, 15 עַתַּר ed. Berl. (oth. ed., a. Y. עָתַר). Targ. Ez. XXVII, 25. Targ. Zech. XI, 5 ed. Lag. (ed. Wil. *Af.*). Targ. Prov. XXI, 17; a. e.—2) *to make rich,* v. infra.

Pa. עַתַּר 1) *to make rich.* Targ. Gen. XIV, 23 (ed. Berl. עַתַּי, oth. ed. עַתִּי; Y. I אַעַתְּרִית *Af.*). Targ. I Sam. II, 7; a. fr.—Yoma 25^{b} מְעַתְּרָא it (offering frankincense) makes rich.—2) *to proclaim rich.* Targ. Prov. XIII, 7 (some ed. *Af.*).—[Gen. R. s. 45 עיתר לך Ar. (ed. עביד), read: עַתַּד, v. עָתַד.]

Af. אַעְתַּר 1) *to make rich,* v. supra.—2) *to become rich.* Targ. Ps. XLIX, 17 יַעְתִּיר Ms. (ed. *Ithpa.*). Targ. Zech. XI, 5 (v. supra); a. e.

Ithpa. **אִתְעַתַּר**, אִיתַּעַתַּר 1) *to become rich.* Targ. Ps. l. c.—B. Mets. 59^{a} דתתעתרו, v. דָּקַר *Af.*; Yalk. Gen. 68. Hor. 10^{b} אִיתַּעַתַּרְתּוּ פורתא have you acquired a little wealth? Ned. 50^{a}; a. e.—*2) *to endure, prosper.* Targ. Job XV, 29 יִתְעַתַּר ed. Lag. (oth. ed. ירתעתד, v. עָתַד).

עֲתָר m. (עתר, v. עֲתִירָה) *shovel* or *pitchfork.* Tosef. Ukts. I, 5 מפני שהופכה בע' because he is used to turn it up with the shovel; Succ. 14^{a} מפני שראויות להופכן בע'. Ib.; Yeb. 64^{a} למה ... כע' מה ע' זה מהפך וכ' why is the prayer of the righteous symbolized by a shovel (the root עתר being used for praying, v. עֲתִירָה II)? As the shovel turns the grain from place to place, so the prayer of the righteous turns the dispensations of the Lord from anger to mercy; Num. R. s. 10 (with ref. to ויעתר, Jud. XIII, 8).

עַתְרָא I ch. same. Gen. R. s. 63, v. אַתַּר.

עַתְרָא II, **עָתְרָא**, **עַ'**, v. עוּתְרָא.

עַתִּירְתָּא, v. עֲתִירְתָּא.

פ

פ *Pé*, the seventeenth letter of the Alphabet. It interchanges with ב, ו, and מ; v. letter ב.

פ', as numeral letter, *eighty,* v. א'.

פ"א the letter *Pe,* v. פ"ה.

פִּיאָבִי, **פָּאבִי** pr. n. f. (Φοίβη) *Pabi, Piabi,* mother of a priest Ishmael. Tosef. Yoma I, 21 (ed. Zuck. פואבי, Var. פא', פיא'); Y. ib. III, 40^{d} top פיא'; Bab. ib. 35^{b} פא' (Ms. M. פיא'); a. e.; v. רִשְׁמָעֵאל.

פָּאג, v. פּוּג ch.

בֵּית פָּגֵי, **פַּגֵּי** pr. n. pl. *Beth Pagé* (Βηθφαγή), a fortified suburb of Jerusalem. Pes. 91^{a} (Ms. M. 2 פגרים, v. Rabb. D. S. a. l. note 5). Ib. 63^{b} (Ms. M. 2 פגרים); Men. 78^{b}. Sot. 45^{a}; Snh. 14^{b} בית פאגי (Ms. M. בית הפאגי).

פֵּי', **פֵּאָה** f. (b. h.; פאה *to split, divide*; v. Ges. H. Dict.^{12} s. v.) *section, segment, corner.*—*Pl.* פֵּאוֹת, פֵּי'. Erub. 51^{a} (ref. to Num. XXXV, 5) פ' כתיבן the text speaks of corners (angular additions); ib. לזה אתה נותן פ' אין אתה נותן פ' וכ' for this purpose (the definition of suburbs) you allow corners to be included (i. e. square measurements), but you must not allow corners to those appointing a Sabbath center (שְׁבִיתָה), i. e. you must allow them to walk only within a circle the radius of which is two thousand cubits. Ib. 11^{a} בארבע פ' השדה Ar. (ed. פינות)

in the four corners of the field; a. e.—Esp. 1) פְּאַת ראש *the hair on the temples*; פאת זקן *the hair on the chin.* Macc. III, 5 חמקרח פ' ראשו והמשחית פ' זקנו (v. Lev. XIX, 27) he who cuts off (shaves) the hair of his temples and destroys the hair of his chins; expl. ib. 20[b] פאת ראשו סוף ראשו וכ' the *peah* of his head means cutting the tail-end of the hair of his head ... making his temples as smooth as the spot behind the ear and as the forehead; פאת זקנו סוף זקנו וכ' the *peah* of his chin means the pointed ends of his chin &c., v. שִׁירבּוֹלֶת; Sifra K'dosh., Par. 3, ch. VI; a. e.—In gen. *curls*; פ' נכרית strange (false) curls, *wig.* Sabb. VI, 5. Naz. 28[b]; a. e.—2) (פאת שדה) *the corner of the field*, the *portion of the harvest left for the poor, peah* (Lev. XIX, 9 sq.) Sifra K'dosh., Par. 1, ch. I פטור מן הלקט ... והפ' is exempt from the duty of leaving for the poor the gleanings, the forgotten sheaf, and the corner. Ib. חייבים בפ' are subject to *peah.* Ib. אין לו פ' אלא מחמת הכילוי וכ' the title of *peah* comes only through the finishing (of the cutting of the field, i. e. if one left a plot uncut in the middle of a field, the poor cannot take it, before the field is entirely cut), and only when it has a name (has been designated by the owner as the poor man's share), and the real *peah* is only that which is left at the end (i. e. he who has left a plot in the middle, must also leave a corner); ib. נתן בתחילה הרי זו פ' if he left a portion on beginning to cut or in the middle, it is *peah* (belongs to the poor, and is exempt from tithes &c.); Peah I, 3; a. v. fr.—3) (transf.) *braid, vines plaited together so as to form a cover or a partition.* Tosef. Kil. IV, 5 אם היו קנים מדוקרנין עושה אותן פ' מלמעלה ומותר if forked reeds were standing there, he forms a plait above, and it is permitted (it forms a partition with regard to mixed seeds); Erub. 11[b]. Y. Kil. IV, 29[b] מצריל משום פ' it saves (makes the place marked off by reeds a partitioned field) the same as a garland of vines. Ib. הדא פ' מה את וכ' what do you mean by that *peah?* do you mean overhead, or on the side? Ib. bot. חפ' אינה וכ' the 'plait' does not save (is not considered a partition), unless it is solidly joined on four sides. Ib. פ' מהו שתצריל בסוכה do intertwined vines form a partition with regard to Succah (to be considered a wall)?; Y. Succ. I, 52[a] bot. Erub. l. c. top פ' מותרת לענין כלאים וכ' (Ms. M. פ' קלירית, קלירית being a gloss to פ'; v. Rabb. D. S. a. l. note) 'braids' form a partition with regard to mixed seeds, but not with regard to Sabbath laws; a. fr.—*Peah*, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.

פְּאוֹטוֹת, v. פְּעוֹטוֹת.

פְּאוֹרוֹת, v. פְּאֵר *pl.*

פְּאוֹתָא, v. פְּדָא.

פְּאוֹתִים, v. פְּדִים.

פְּאוֹתִי (?) pr. n. m. *Pâṭi*, v. פְּנָטִי.

פְּאוֹתָן, Pesik. Zakhor, p. 26[a] read פאנון, v. פְּנֵי I.

פְּאוֹיִס, v. פַּיִּס.

פְּאוֹמָא, Midr. Till. to Ps. XXII, 9 ed. Bub., v. פְּזָמָא.

פְּאוֹנְקִינִין, v. פּוּנְקְלִין.

פְּאוֹנְקִינִין, v. פְּאוֹנִיקִינִין.

פְּאוֹנָס, v. פְּנָס.

פְּאוֹנִיקִינִין, v. פְּאוֹנִיקִינִין.

פְּאוֹפֵּי, v. פְּאוֹפֵּי.

פְּאוֹפּוֹנְיָא, v. פְּפוֹנְיָא.

פְּאוֹפֵּי, פָּפֵּי, פָּפֵּי m. pl. (papae, v. P. Sm. 3203) *fathers.* Sot. 42[b]; a. e.; v. נָאנָאי.

פְּאוֹפֵּי pr. n. m. *Pâfi.* B. Bath. 25[b] פ' יונאה (Ms. M. פפי יובא'; Ms. O. פפי יוכאה; Ms. H. פפי יוכנאה; v. Rabb. D. S. a. l. note).—V. פַּפִּי.

פְּאוֹפִּילוֹן, v. פַּפִּילוֹן.

פְּאֵר m. (b. h.; פאר *to cut off; to distinguish*) *ornament, crown, bonnet of distinction.* Y. M. Kat. III, 82[d] top (ref. to פארך, Ez. XXIV, 17) אית דבעי מימר אילו התפלין some say, this refers to the T'fillin (which ordinarily a mourner must not put on); אית דבעי מימר זה הגידחוץ some say, this refers to glossy linen (festive dress, v. גִּידְחוּץ); Ber. 11[a] אבל חייב...שחרי נאמר בהם פ' a mourner is bound to observe all ceremonial laws ..., except that of T'fillin, which are called an ornament; ib. 16[b]; a. e.—**Pl.* פְּאֵרוֹת *head-ornaments, pearls, trinkets* (strung on chains or cords). Ab. Zar. 47[a] בני מעיה מהו לפ' may its small intestines be used for pearl-strings? [Ms. M. לכנורות, v. כִּנּוֹר; ed. Pes. a. oth. פְּאוֹרוֹת; cmp. b. h. פְּאֵרָה, פְּאֹרֶת].

פֵּאֵר (b. h.), *Pi.* פֵּאֵר (denom. of preced.) 1) *to cut the crown off.* Hull. 131[a], sq. (ref. to תְּפָאֵר, Deut. XXIV, 20) שלא תטול תפארתו ממנו thou must not cut the crown off it (the last berries).—2) *to crown, glorify.* Lev. R. s. 2 כל מה ... לגדלן ולפָאֲרָן פָּאֵר ... להתפאר בהם as much as thou canst praise Israel, praise, as much as thou canst raise and glorify them, glorify, for I am to be glorified through them; Tanḥ. Ki Thissa 8; Pesik. Shek., p. 17[b] לְפָאֲרוֹ פָּאֲרוֹ; a. e.—Part. pass. מְפוֹאָר; f. מְפוֹאֶרֶת, מְפוֹאֲרָה. Taan. 7[a] (to R. Joshua) אי חכמה מפ' בכלי מכוער O for that glorious wisdom in an ugly vessel! Ab. Zar. 24[b], v. עֲדִי II.

Hithpa. הִתְפָּאֵר 1) *to lord it, rule.* Sifré Deut. 284 (ref. to תפאר, v. supra) לא תתפאר לעני do not make thyself the master of the poor man (i. e. do not decide who shall and who shall not get the gleanings &c.); Yalk. ib. 937.—2) *to be adorned, glorified.* Lev. R. l. c., a. e., v. supra. Esth. R. to III, 6, v. פּוּרְפּוּרָא; a. e.

פְּאֵרָא m., *pl.* פְּאֵרֵי (v. פְּאֵר *pl.*) beads, *trinkets strung on chains or cords.* Sabb. 59[b], v. מְנַקְטָא.

פְּאַרדוכסוס, v. פַּרדוכוס.

פָּארוּר* pr. n. pl. *Parur.* Ab. Zar. 31[a] Ms. M. (ed. פרוד). [Perh. פַּרְוָאר?]

פְּאֵרוֹת, v. פְּאֵר.

פָּאֲרֵי I m. pl. (=פְּרַר; פרר) *coarse bran.* Gitt. 56[b] אשקוהו מיא דפ׳ they gave him bran water to drink. Ib. 69[a], v. נַפָּרָא. B. Bath. 92[b] (prov.) מן מרי רשותך פ׳ אפרש from a debtor of thine accept (even) bran in payment; B. Kam. 46[b]; B. Mets. 118[a]. Pes. 111[b] פ׳ בביתא קשר לענויותא bran scattered in the house is bad for (brings) poverty. Bekh. 8[b] (in a facetious conversation, v. אַבְרִיאֵי) אפשילי לי חבלי מפ׳ וכ׳ twist me ropes of bran, and &c.

פָּאֲרֵי II, part. of פְּרֵי, q. v.

פָּאתָא I, **פָּתָא** f. = h. פְּאָה. Targ. O. Lev. XIX, 9. Ib. 27. Ib. XXIII, 22 (ed. Berl. פתא). Ib. XXI, 5 (ed. Berl. פתא). Targ. Is. III, 16 בְּפָתְהֵן מקפן they cut their locks (v. infra). Ib. 24. Targ. Jer. IX, 25; XXV, 23.—*Pl.* פָּוָתָא, פְּוָתָא. Targ. Is. III, 16 בְּפָוְתֵיהֵין ed. Ven. I (v. supra).

פָּאתָא II m. (פתי=פתח) *door, entrance.*—*Pl.* constr. פְּאַתֵי. Targ. Job III, 9 (10) (ed. Lag. פרתי), v. הִלְהָא.

פָּאתִי m. (preced.) *wide,* v. פְּתִי I.

פַּאתֵי *to persuade,* v. פְּתִי I.

פַּאתֵי, v. פְּתִי.

פַּג m. (פגג; cmp. Syr. פכא P. Sm. 3124) *jaw.*—*Du.* פַּגַּיִם בית פ׳ *halter.* B. Mets. 9[a] חמור ובית פַּגָּרָן (Ms. M. ובי, v. Rabb. D. S. a. l. note) the ass with the halter.

פַּגָּא I ch. same. Pes. 112[a] ידא אפ׳ Ms. M., v. אַוְסַר.—*Pl.* פַּגֵּי (=בי פ׳) *bit.* Sabb. 51[b] (expl. פרומביא) פ׳ דפרזלא iron bit.

פַּגָּא II f. (preced.; v. פַּגָּה) kernel of grapes.—*Pl.* פַּגִּין. Targ. Y. Num. VI, 4 Ar. s. v. פגן (ed. זגרין; h. text זג).

פַּגְאנִים, v. פַּגָּן.

פָּגַג *to be hard; to break,* v. preced. a following articles.—[*Ithpol.* אִתְפּוֹגַג, v. פוג ch.]

פַּגָּה f. (preced.) *hard, undeveloped berry, fig, date* &c. Tosef. Sabb. XVI (XVII), 10 שטמנה בתבן פ׳ unripe fruit which one has put in straw; Y. Pes. II, 29[b] top; Y. Kil. I, 27[b] (not בטבל); a. e.—Snh. 107[a] אכלה פ׳ he enjoyed her as an unripe fruit (did not wait until she was his legitimate wife). Tanh. Vayera 5 איוב בלעה פ׳ Job spoke rashly, opp. בשילה, v. בָּשַׁל; Gen. R. s. 49 אמר פ׳ (corr. acc.).—Trnsf. *undeveloped puberty, childhood.* Nidd. V, 7, v. בּוֹחֵל.—*Pl.* פַּגִּים, פַּגִּין. Lev. R. s. 31; Sifré Num. 137. Ib. פַּגֵּי שביעית bad figs of the Sabbatical year. Pes. 53[a]; a. fr.—בית פגים, v. פַּאגֵי.

פַּגּוֹז m. (פגז, cmp. פגש) *battering projectile.*—*Pl.* פַּגּוֹזוֹת; בית חפ׳ *catapult.* Kel. XVI, 8 ed. Dehr. (ed. פגושות).

פַּגּוֹזָא ch. same.—*Pl.* פַּגּוֹזִין. Targ. Ez. XXVI, 9 פְּגוֹזוֹתֵי (Maim. to Kel. XVI, 8 quotes פְּגוֹשׁוֹתֵי; ed. Dehr. פגוז).

פַּגּוּטָה (or פַּנ׳) pr. n. pl. *Pagutiah* (or *Panutiah*), near Bethshan. Y. Dem. II, 22[d] top נפשת דפ׳ the monument of P.

פְּגוּלָא, v. sub פְּרִג׳.

פָּגוֹם I m. (פָּגַם; cmp. פְּגִימָה) *semicircular turret, niche in a city wall;* also *independent turret open on one side.* Erub. V, 1 how do you define city limits (v. עָבַר)? בית . . . פ׳ נכנס פ׳ יוצא if (in a row of joined dwellings) one house stands outside the line and one inside, one turret (of the wall) is projected and one recedes. Ib. 55[a] דרה בית אחר יוצא כמין פ׳ if one house projects in the way of a turret (in a semicircle). Y. ib. V, 22[b] bot. [read:] מן גו פ׳ measuring from the inside of the turret. Ib. גוחצין פ׳ לפ׳ we may allow an outer turret to a turret, i. e. we count the city limits from a turret which serves as a defence to a turret; a. e.—*Pl.* פְּגוֹמִים. Erub. l. c.—Ch. פְּרִגְמָא.—V. פְּגִימִין.

פָּגוֹם II m. 1) part. pass. of פָּגַם, q. v.—2) (adj.) *defective,* esp. (of legal status) *inferior.* Kidd. III, 12 כל מקום שיש . . . הולד הולך אחר חפ׳ wherever a betrothal is legally recognized, but a sin is connected with it, the issue follows the status of the inferior, e. g. if a high priest marries a widow &c. Ib. 67[a] הלך אחר חפ׳ שבשניהם (in assigning the legal status of the issue) follow the inferior of the two parents; a. e.

פְּגוֹר, v. פְּרִגּוֹר.

פָּגוֹשָׁא, פְּגוֹשׁ, v. פָּגוֹז, פָּגּוֹזָא.

פְּגִירַ, פְּגַח, v. פָּגַע I.

פגמי, Y. Ab. Zar. II, 41[b] bot. לפ׳, v. אַפַּנְטֵי.

פְּגֵי, v. פוג ch.—*Ithpe.* אִתְפְּגֵי, v. פוג *Ithpol.*

פְּגֵי בֵּית פַּ׳ (בי) pr. n. pl., v. פָּאגֵי.

פגי, Cant. R. to III, 4, read: פּוֹרְנִי; v. באמי.

פִּיגִ׳, פִּגְיוֹן m. (corrupt. of pugio) *dagger.* Kel. XIII, 1; Tosef. ib. B. Mets. III, 1 הפגש (corr. acc.). B. Mets. 84[a] הפיג׳. Bekh. V, 3 (35[a]) נטל פי׳ וצרם וכ׳ (Bab. ed. פיגום, corr. acc.) he (the Roman) took a dagger and cut into its ear.

פְּגִירַ, v. פְּגַח.

פגיין, Cant. R. to I, 9, read: סגיין; v. סוּסְיָא I ch.

פְּגִים m., **פְּגִימָא** f., v. פָּגַם.

פְּגִירָא f. (v. next w.) *violation, assault (of a woman).* Snh. 73[b] אפ׳ קפיד רחמנא Ms. M. (ed. אפרגמא) the Biblical law (Deut. XXII, 25 sq.) cares for (wishes to protect from) violation.

פְּגִימָה f. (פָּגַם) [*incision, cavity,*] 1) *notch.* Ḥull. 17ᵇ פְּגִימָה אֶחָת ושאין בה אלא פ׳ אחת but a knife which has only one notch (v. אָנַר II); Tosef. ib. I, 7. Ḥull. l. c. פְּגִימַת עצם בפסח a cut in the bone of a Passover lamb (forbidden in Ex. XII, 46); פ׳ אוזן בבכור a cut in the ear of a first-born animal (by which it is rendered unfit as a sacrifice, and may be eaten by the priest outside of the seat of the sanctuary); פ׳ מום בקדשים the blemish, created by a cut, of a consecrated (female) sacrifice; וכולן פְּגִימָתָן כדי פ׳ המזבח and all of these incisions are measured by the standard of an indentation in the altar; ib. 18ᵃ וכמה פ׳ המזבח and how large is the indentation which unfits the altar?; v. חָגַר II; a. fr. — *Pl.* פְּגִימוֹת. Ib. 17ᵇ; a. fr. — 2) *concavity of an arch, crescent,* &c. R. Hash. 23ᵇ (expl. לפני החמה ib. II, 6) פְּגִימָתָהּ לפני החמה וכ׳ was the concave side of the crescent directed towards the sun or away from the sun? Ib. פגימתה של לבנה ולא פגימתה של קשת . . . מעולם the sun never faces the concave of the crescent or the concave of a rainbow; Y. ib. II, 58ᵃ פִּרְגִּמָתָהּ; a. e. — 3) *violation (of virginity).* Snh. 73ᵇ במקפדת על פגימתה וכ׳ Ms. M. (ed. פִּרְגִּמָתָהּ) when she is excited over her violation, and says &c. — [Y. Sabb. VI, 8ᵃ bot. פגימה, read: פְּגוּמָה, v. פָּגַם.]

פְּגִימִין, פְּגִימִין פי׳ m. pl. (an adaptation of *pegma,* as if fr. פָּגַם) [*the things which impair a Jew's civic qualifications,*] *a wooden structure for spectacles* (v. Sm. Ant. s. v. Pegma). Y. R. Hash. I, 57ᶜ top; Y. Shebu. VII, 37ᵈ bot. אין מקבלין אותו עד שישבר פְּגִימָיו וכ׳ (the exhibitor of pigeon-races or beast-fights) is not declared free from disqualifications, until he breaks up his scenery, and he is examined and found to have really repented; Tosef. Snh. V, 2 פגימיו ed. Zuck. (Var. פִּרְגִּמָיו); Bab. ib. 25ᵇ משישברו את פְּגִימֵיהֶן.

פַּגִּין m., **פַּגִּינָא** f. (denom. of פַּגָּא II) *hard, unripe.* — *Pl.* פַּגִּינִין; f. פַּגִּינָן. Lev. R. s. 25 [read:] דתהוון בשילן ולא פ׳ that they (the figs) were ripe (and soft) and not hard; Koh. R. to II, 20.

פְּגִינָתָא, פְּגִינְתָא f. (פְּגַן) *cry for help, prayer.* Targ. Ps. XVII, 1 פְּגִינְתְּחִי Ms. (ed. פְּגִינַי; ed. Lag. פְּגִינָתִי). Ib. CII, 2 פגינתי ed. Lag. (oth. ed. פְּגִינְתִי).

פְּגִיעַ, v. פָּגַע.

פְּגִיעָא m. (v. next w.) *prayer,* v. פְּגִינְתָא.

פְּגִיעָה f. (פָּגַע) 1) *meeting, contact, striking against.* Y. B. Mets. II, end, 8ᵈ (ref. to Ex. XXIII, 4) יכול פ׳ ממש you might think, it means literally 'striking against' (and not merely seeing); Bab. ib. 33ᵃ. Ib. ואיזו היא ראייה שיש בה פ׳ and what is a 'seeing' which may be called 'meeting'?; Yalk. Ex. 352. B. Kam. VIII, 4 . . . פְּגִיעָתָן רעה וכ׳ העבד coming in (hostile) contact with a slave or a woman is bad, for he who injures them is made responsible, whereas if they injure you, they cannot be made responsible (having no property of their own). — 2) *entreaty, prayer.* Y. Ber. IV, 7ᵇ top (ref. to וירפא, Gen. XXVIII, 11) אין פ׳ אלא תפלה the expression *pag'a* means prayer (with ref. to Jer. XXVII, 18; VII, 16); Gen. R. s. 68; Sot. 14ᵃ; a. fr.

פְּגִינְתָא ch. same, *prayer,* v. פְּגִינְתָא.

פָּגַל (cmp. פָּגַם) *to mutilate; to make rejectable, loathsome; to unfit.* — Denom. פִּגּוּל.

Pi. **פִּגֵּל** (denom. of פִּגּוּל) *to make a sacrifice rejectable through improper mental disposal* (Lev. XIX, 7); *to be the cause of becoming piggul.* Zeb. 13ᵇ טבילת אצבע מְפַגֶּלֶת בחטאת the act of dipping the finger in the blood of the sin-offering (with an inappropriate mental disposal, e. g. with the intention of offering the limbs the next day) unfits the sacrifice. Men. II, 3 אינו מְפַגֵּל . . . התודה מפגלת את התודה an inappropriate intention connected with the thank-offering unfits also the bread (that goes with the thank-offering), but an inappropriate intention with regard to the bread does not affect the thank-offering. Ib. הכבשים מְפַגְּלִין וכ׳ improper intentions connected with the offering of the lambs affect &c. Ib. 13ᵇ אין מתיר מפגל את חמתיר one act which fits the sacrifice for eating (v. מַתִּיר) cannot unfit another act of the same nature, e. g. if the priest on offering a handful of flour had in mind an unlawful application of the frankincense, the latter is not hereby made rejectable. Ib. עד שיְפַגֵּל בשתיהן וכ׳ until he had in his mind an improper application of both of them to the extent of the size of an olive. Ib. 17ᵃ הקטרה מפגלת הקטרה one offering burnt on the altar (if connected with an improper intention) may cause the unfitness of another offering. Ib. אין מפגלין בחצי מתיר you cannot create *piggul* with one portion of the *mattir* (s. supra); a. fr. — Part. pass. מְפוּגָּל; f. מְפוּגֶּלֶת; *pl.* מְפוּגָּלִין, מְפוּגָּלוֹת. Ib. II, 3, sq. Tosef. ib. V, 5; a. fr.

Hithpa. **הִתְפַּגֵּל**, *Nithpa.* **נִתְפַּגֵּל** *to be made rejectable, to become* פִּגּוּל. Men. 13ᵇ לא נ׳ של שמאל . . . פריגל בירך if he had an improper intention with regard to the right side of the offering, the left did not become *piggul* (the priest eating thereof is not guilty). Zeb. 28ᵇ מה שלמים מפגלין ומִתְפַּגְּלִין וכ׳ as in the peace-offerings there are parts which create *piggul* (e. g. the sprinkling of the blood with a wrong intention concerning the limbs or the flesh) and again parts liable to become *piggul,* so in all things liable to become *piggul,* there must be parts which make, and parts which become *piggul*; a. fr.

פַּגֵּל, *Pa.* פַּגֵּג ch. same. Men. 13ᵇ מְפַגְּלֵי אהדדי each may make the other *piggul.* Ib. 16ᵃ מיהדר מַפְגְּלֵי בשלישית ל״ל (not פירגולי) why is the making *piggul* in the third act again mentioned?; a. fr.

Ithpa. **אִיתְפַּגֵּל** *to be made piggul.* Ib. 14ᵃ אילימא לאִיתְפַּגּוּלֵי דם דם מי מִיתְפַּגֵּל do you mean that the blood is to become *piggul?* Can blood become *piggul?*; לאיפגולי בשר that the flesh is to become *piggul.* Ḥull. 58ᵇ לענין אירפגולי as regards becoming *piggul*; a. fr.

פַּגְלְגּוּלְתָּא, v. פַּלְגְּלוּתָא.

פַּגְלָיָא, v. פָּגַר III.

פַּגְלִין, Targ. Ez. XVII, 8 some ed., read: לְגֶפֶן.

פִּגָּם *rue,* v. פִּיגָּם.

פָּגַם (cmp. פָּגַל) *to cut, mutilate; to damage, lessen*; trnsf. (cmp. פָּסַל) *to disqualify, unfit.* Num. R. s. 21 כל המפגם את עצמו פוגם וכ׳ he who tarnishes his reputation discredits his family at the same time; Tanḥ. Pinḥ. 2; Yalk. Num. 772. Y. Snh. II, 20^{b} פָּגְמָה הכתוב the Bible text curtailed her name (אביגיל for אביגל, I Sam. XXV, 32). Arakh. 16^{b}, v. אַכְסַנַאי. Gen. R. s. 6 חזר ופגם אותה (not אותם) the text reduces her (the moon) again (calling her 'the small light'). Pes. 105^{b} טעמו פָּגְמוֹ as soon as he tasted it (the wine in the cup), he rendered it unfit (for a cup of benediction); a. fr.—Part. pass. פָּגוּם; f. פְּגוּמָה &c. Sifré Deut. 320 בזוי ופ׳ contemptible and detested (Yeb. 63^{b} משוקץ ומתועב). Keth. 40^{b} בעל פ׳ if he had connection with an impaired woman (opp. שלימה). Y. Sabb. VI, 8^{a} bot. כדי שלא ... פ׳ (not פגימה) that it should not appear as if the right shoe were defective; a. e.—Esp. (law) *to impair the legal value of a document by admitting a receipt on account* (cmp. שׁוֹבֵר). Keth. IX, 7 המפגמת כתובתה a woman that impairs her marriage contract. expl. ib. 8. Ib. 87^{b} פגמת כתובתה בעדים if she states that she has received partial payment in the presence of witnesses. Ib. פותחת ... הרינו פוגמת if a woman lessens the amount in her marriage contract (declaring that it has been made out for a larger amount than had been agreed upon) ..., is it the same as admitting partial payment or not? Y. ib. IX, 33^{b} יורש שפ׳ אביו שטר חובו an heir whose father had admitted partial payment on a note of indebtedness in his possession; Tosef. Shebu. VI, 5. Gitt. 18^{a} עד שתפגום וכ׳; v. זָקַק; Y. Shebi. IX, beg. 39^{b}; a. fr.

Nif. נִפְגַּם, *Nithpa.* נִתְפַּגֵּם *to be mutilated, diminished, impaired; to become defective, cracked, get out of order; to be discredited.* Arakh. 16^{b}, v. אַכְסַנַאי. Bekh. VI, 1 נפגמה אזנו if the ear of the first-born animal has become defective (lopped, bored through). Ib. 4 שנפגמו, v. גָּמַם. Arakh. 10^{b} ונתפגמו וכ׳ ... ונפ׳ ודרת קולו ערב and the sound of the flute was sweet, but it became impaired. Ib. אלו שני כלים those were the two implements that had remained from the first Temple, but they became defective and could not be mended; a. fr.

פְּגַם ch. same. [Targ. Job XXV, 5 סהרא פְּגִימָא, v. פְּגִימָא.]—Y. Ber. IX, beg. 12^{d} למרגלית דלית פְּגָמָה ... it is like a jewel of inestimable value, however high a price one may set upon it, one undervalues it. Keth. 41^{a} דלא קא פָּגֵים לה when he does not damage her (in the public esteem); a. e.—Part. pass. פָּגִים, פְּגִירָא; f. פְּגִירְתָּא. Pes. 106^{a} כסא פ׳ a defective cup of wine (not full); חבירתא פ׳ a defective cask; a. e.

Ithpa. אִיפַּגַּם, *Ithpe.* אִיפְּגַם as preced. *Nif.* B. Mets. 116^{a} כיון דמיפגמא because it is easily damaged (battered); a. e.

פְּגָם m. (preced. wds.) 1) *injury, deterioration; blemish, discredit.* Tanḥ. Vayishl. 5 פ׳ הוא לאשה it is discreditable to a woman (to be showy). Y. B. Kam. VIII, end, 6^{c}; Bab. ib. 93^{a} משום פְּגַם משפחה because it is a discredit to the entire family. Gitt. 59^{b} משום פְּגָמוֹ של ראשון because it might cast a reflection on his predecessor (making it appear as if he were not a legitimate priest); משום פ׳ שניהם because it reflects on both of them. Sot. 41^{a} משום פגמו של ראשון because it discredits the scroll first used (as if it had been found unfit for reading in it). Sifré Num. 92 דברי פ׳ criticising words, opp. דברי שבח. Yalk. Ps. 846 ע״א קרויה לשם פְּגָמָה וכ׳ a heathen deity is named with an opprobrious epithet, as *ḥerem, shekets* &c., opp. לשם שבח; a. fr.—נותן טעם לפ׳, v. טַעַם. Cant. R. to VII, 8 (in Chald. dict.) אנן בעינן נתן בירה פ׳ וכ׳ we desire to discredit him (the idol), by being there and not bowing to him &c.—Snh. 73^{b} פְּרִינְמָה (from פְּגָם), v. פְּגִרְמָה.—2) *indemnity for deterioration* in value or social standing, to be paid to a seduced or outraged girl. Keth. III, 4 המפתה נותן בושת ופ׳ וקנס the seducer must pay an indemnity for exposure to shame and for loss of value, and a fine besides. Ib. 7 פ׳ ריואין אותה וכ׳ as to indemnity for loss of value, we estimate her as if she were a handmaid to be sold &c.—3) (v. פְּגִרְמָה) *the decrease of the moon*; trnsf. *decline.* Pesik. R. s. 15 (ref. to Ps. LXXXIX, 38) כהדין סיהרא ... אתם מונין לפְגָמוֹ like the moon: if you do good, you shall count by its fulness (by referring to your political ascendancy); if not, you shall count by its decrease (by the symptoms of decline); Pesik. Haḥod., p. 53^{a} לפְגָמָה; v. next w.

פִּרְנְמָא, פְּגָמָא ch. same, 1) *blemish, discredit.* Sot. 41^{a} ומי חיישינן לפ׳ do we take into consideration that a scroll may be discredited by reading from a second one in the same service? Ib. תלתא ... ליכא פ׳ ... בתרי סיפרי איכא פ׳ when three persons read successively from three scrolls, there is no discredit, but when one person reads from two scrolls, there is discredit (it has the appearance as if the first scroll had been found defective); Yoma 70^{a}; a. e.—2) *the decrease of the moon, wane.* Targ. Job XXV, 5 עד דפְּגָמָא סיהרא וכ׳ Ms. (ed. דפְּרָנְמָא סיהרא, read: דס׳) until the wane of the moon is in the east, the sun does not shine (simultaneously with the moon, v. פְּגִרְמָה). Pesik. Haḥod., p. 53^{a}; Pesik. R. s. 15 ... על מליא רחבעם אברהם ... הא סיהרא על פִּרְנְמָה Abraham, Isaac, ... Solomon—that is the moon in its growth to fulness; Rehoboam ... Zedekiah—that is the moon on the wane; v. preced.—3) *semicircular turret*, v. פִּרְנְמָא.

פְּגִימִין m. *pl.*, v. פְּגִרְמִין.

פְּגַן (cmp. פְּגַע); *Hif.* הִפְגִּין *to entreat, cry for help.* B. Kam. 114^{b} (Ar. חבגן). Taan. 18^{a} עמדו והַפְגִּינוּ בלילה rise and cry by night; הלכו והַפְגִּינוּ וכ׳ (Ar. וחב׳) they went and cried &c.

פְּגַן ch. same. Targ. Koh. I, 12. Targ. Y. Gen. XXII, 20. Targ. Koh. IX, 17 דְּפָגְרָן (not דְּפָגְ׳); a. e.

Af. אַפְגִּין *to intercede.* Targ. Y. Ex. XXXII, 10.

פָּגָן m. (paganus) *villager, commoner, civilian.* Y'lamd. to Lev. V, 21, quot. in Ar. פולח פ׳ וכ׳ a soldier and a civilian who provoked the king to anger (Tanḥ. Vayikra 6 קרתני ובן פלטרין). Tanḥ., ed. Bub., Vayera 21; Gen. R. s. 50, a. e., v. סָגָן. Num. R. s. 15; Tanḥ. Bha'ălōth. 11; ed. Bub. 20 היום אירפכוס למחר פ׳ למחר קומוס למחר סרדיוט (not סגן) (under the Roman government) one is to-day a consul, to-morrow a civilian &c., v. סַרְדִּיוֹט; a. e.—*Pl.* פָּגָנִים, פָּגְנִים. Ex. R. s. 15 (Matt. K. פָּגָנִין).

פְּגָנָא ch. same.—*Pl.* פְּגָנֵי, פְּגָנְיָא. Y. Hor. III, end, 48^{c};

Y. Sabb. XII, 13c bot. תרין זרעיין ... בזילווטריא ופ' there were two families in Sepphoris, a senatorial family and a family of commoners (v. בּוּלְבָּטַס).

פַּגְנוּת* f. (פָּגַן) *entreaty.*—*Pl.* פַּגְנִיּוֹת. Pirké d'R. El. ch. XXXV (ref. to Koh. VII, 8) ואומר כל דברי ... שבכל יום פ' (not פגניות) who was long-suffering every day and spoke all possible words of entreaty.

פַּגְנִיקָא m. pl. (paganica, sub. indumenta); מאנין פ' *garments of a commoner.* Midr. Sam. ch. XXIV (ref. to I Sam. XXVIII, 8) מ' פ' he put on a commoner's garments; Lev. R. s. 26 מאנויהן נפיקא (corr. acc.).

פָּגַע (b. h.) 1) *to strike against, come in contact with, meet;* (in a hostile sense) *to attack, strike.* Tanḥ. Vayishl. 4 כיון שפ' בעשו when he met Esau. Gen. R. s. 75 פ' בלובשי ברזל he met those clad in iron armor. Succ. 52b, a. e. אם נָוַול פ' בך מנוול זה, v. נָוַול. Y. Kidd. III, 64d bot. ולמה לא פָגַעְתָּה בו (not בירה) why didst thou not connect thyself with him? Num. R. s. 5 כדי שלא תְּפַגֵּע בכולם מדת הדין וכ' (not יפגע) in order that divine justice might not strike all of them, he took half of his name (the letter ה) &c. Ex. R. s. 5, end לְפַגּוֹעַ במשה ... בקשה divine justice wanted to strike Moses. Koh. R. to IX, 11 עת דוא שפּוֹגַעַת באדם וכ' (not האדם), v. עִרְעֵר III.—2) *to beseech, entreat.* Gen. R. s. 68 (ref. to Gen. XXVIII, 11) וַיִּפְגַּע במקום ... מפני מה וכ' 'and he entreated the Lord' ... why is the Lord surnamed *makom*? (v. מָקוֹם). Ib. מהו ויפגע במקום צלי וכ' what does *vayifg'a bammakom* mean? He prayed on the site of the Temple; a. e.—*Part. pass.* פָּגוּעַ; *pl.* פְּגוּעִין *stricken, afflicted* (with insanity). Y. Sabb. VI, 8b top, v. פָּגַע.

Nif. נִפְגַּע *to be stricken; to suffer.* Ib. משנ' after one has been stricken; Y. Erub. X, 26c bot. Ḥag. 14b; Tosef. ib. II, 3 חצירן וני' he looked (into the divine secrets, v. פַּרְדֵּס) and became demented; Y. ib. II, 77b top. Sabb. 13b אין שוטה נ' a maniac cannot be stricken with dementia (one overladen with sorrows becomes indifferent to new afflictions); a. e.

Hif. הִפְגִּיעַ 1) *to cause suffering, afflict,* v. מַפְגִּיעַ.—2) *to suffer.* Koh. R. l. c. עת ... והוא מַפְגִּיעַ time strikes man ..., and he suffers, v. עִרְעֵר III—3) *to entreat.* Ib. פעמים שאדם מפגיע וכ' at times man prays and is answered &c.

פְּגַע I, פְּגוֹעַ ch. same, 1) *to meet.* Targ. Prov. XVII, 12 (h. text פִּגוּשׁ). Ib. XXIX, 13 (Var. פגירתו); a. e.—Gen. R. s. 36, beg. פ' בירה שידא וכ' the demon Sh'madon met him; Yalk. ib. 61; Lev. R. s. 5 פ' ליה וכ' (corr. acc.). B. Kam. 99b פְּגָעוּ בירה ... גברא R. K. and R. A. met that man. Ber. 58b. Y. Kidd. III, 64d bot. יאות עביד דלא פ' בירה he did right not to connect himself with that man. Ib. top דלא תְּפַגַּע בהון, v. פְּסוּלָא I; a. fr.—2) *to plague.* Gen. R. s. 58; Yalk. ib. 102 פַּגְעוּנִירָה, v. סָרַס.

Af. אַפְגִּיעַ *to intercede, pray.* Targ. Esth. IV, 14.

Ithpe. אִתְפַּגַּע *to happen.* Y. Ber. II, 5c bot. ומיתפגע בירה and it happened to him (he died).

פֶּגַע m. (b. h.; preced.) *contact, accident,* (*evil*) *occurence; affliction, plague.* Ber. 17a רע' וחצילני מפ' and save me from meeting with evil; a. e.—*Pl.* פְּגָעִים, פְּגָעִין *evil spirits.* Shebu. 15b (expl. בשיר, Mish. ib. II, 2) the song of thanksgiving (Ps. XXX) ושיר של פ' וכ' and the song referring to evil spirits (Ps. XCI, 1—9), and some call it song of *n'ga'im* (plagues, with ref. to ונגע, ib. 10); Y. Erub. X, 26c bot. אומרין היו שיר של פ' וכ' they used to recite the 'song of demons' in Jerusalem (in the Temple, when one was threatened with insanity); Y. Sabb. VI, 8b top שיר פגועין, the song for the stricken. Midr. Till. to Ps. XCI שיר של פ' היה אומר משה וכ' Moses recited the ninety-first psalm on ascending the heavens, when he said &c.

פְּגָע II, פְּגָעָא ch. same, 1) *evil occurrence, plague.* Targ. I Kings V, 18.—*Pl.* פְּגָעִין. Ruth R. to I, 16 (ref. to לא תחטא עלי לא תסבירן (תְּפַגָּעֵי אל תפגעי ib., as if it were לא תחטא עלי פ' מני (not פגעיך) do not commit a sin through me, do not suffer afflictions on my account (by dissuading me from embracing the Jewish faith).—2) *pl. evil spirits.* Targ. II Esth. I, 2.

פִּגְעִין m. pl. (cmp. פִּרְקִעִין) *plums.* Sabb. 144b (Rashi in early eds. פִּרְגְּעִין; v. Rabb. D. S. a. l. note 50).

פָּגַר, *Pi.* פִּיגֵּר (cmp. פגם, בגר, פכר) *to split, break up, destroy.* Midr. Till. to Ps. XI, 3 ... אם הצדיקים שהשתיתו ופִּירְגְּרוּ אותם וכ' when the wicked come and destroy the righteous that have established thy world &c.; Yalk. ib. 653 אם השיתין ... עמדו רשעים ופִּירְגְּרוּם וכ' if the wicked have risen and destroyed the foundations (of the Temple) which face the deep (v. שִׁית). Midr. Till. to Ps. LXXIX והצדיקים ופירגרו את בניך (ed. Bub. והרגו). Ib. to Ps. X ... ופגרו אותן and the righteous in whom thou didst find pleasure, the enemies haven risen and destroyed them; a. e.

פְּגַר I ch., *Pa.* פַּגֵּר same, *to break up, destroy; to break through.* Targ. Is. XIV, 17. Targ. O. Ex. XXIII, 24.—Ib. XIX, 21; 24; a. fr.—Part. pass. מְפַגַּר; f. מְפַגְּרָא; *pl.* מְפַגְּרִין, מְפַגְּרַיָּא; מְפַגְּרָתָא. Targ. I Kings XVIII, 30. Targ. Ez. XXXVI, 35.—Pesik. Zakhor, p. 26a (expl. ערד, Ps. CXXXVII, 7) פַּגָּארוּ פַּגְּרוּ destroy, destroy ye!; ib. ʿĂniya, p. 135a פַּגָּארוּ פַּגְּרוּ destroy, destroy ye!; (Pesik. R. s. 32 תברו); Midr. Till. to Ps. l. c.; Lam. R. to V, 1.—Lev. R. s. 19 (expl. נמהרי לב) מפגרי לבא those crushed at heart (with ref. to ירמדרו, Nah. II, 6).

Af. אַפְגַּר *to wound, bruise.* Nidd. 66a אַפְּגוּרֵי מַפְגְּרָא לה, v. בְּגַר.

Ithpa. אִתְפַּגַּר *to be destroyed, broken.* Targ. Lam. II, 8 (h. text אמללו). Targ. Ez. XXX, 4; a. fr.

פְּגַר II (b. h. *Pi.*) *to be lax, faint* (cmp. פּוּג).

Pa. פַּגֵּר 1) *to relax, take vacation, be idle.* Sabb. 129b יומא דמְפַגְּרֵי בירה רבנן a day on which the teachers took a hotiday.—2) *to cause to relax.* Keth. 103b סבר לא פגר ור' and Rabbi thought, I will not cause him to relax (in his charitable work, by appointing him a member of the college; or 'I will not wear him out', overburden him).

Ithpa. אִיתְפַּגַּר *to take vacation, absent one's self.* Ib. 111b ... ולא אתא אי' he (the teacher) took a three days' vacation and did not come (to school). Ib. אמאי אִיתְפַּגַּרְתְּ why did you absent yourself?

Af. אַפְגֵּר *to be indifferent, neglectful.* Gen. R. s. 94 מאי טעמא א' מר why have you become indifferent (towards me)?

פַּגַּר m. (פְּגַר; cmp. Syr. בגר repagulum, P. Sm. 448) *bit.* Tosef. Kel. B. Mets. IV, 7 (some ed. פרומבריא).

פֶּגֶר m. (b. h.; v. פְּגַר II) *lax, decaying, corpse.*—*Pl.* פְּגָרִים. Gen. R. s. 44 (ref. to Gen. XV, 11) לכשיעשו בניך פ' בלא גידים וכ' when thy children are lax bodies, without sinews and bones (bare of good deeds and character), thy merit shall stand by them. Y. Sot. V, 20c top ראו פִּיגְרֵי פ' מתים וכולם ... they saw the bodies of sinful men ..., and all of them were dead bodies cast out at the shore; a. e.

פִּגַּר III, **פִּגְּרָא**, (פִּ') ch. same. Targ. Is. XIV, 19; a. e.—Trnsf. (contemptuously) *body.* Targ. Prov. X, 13 (h. text גֵּו).—*Pl.* פִּגְּרִין, פִּגְּרָא. Targ. Lev. XXVI, 30 (O. ed. Berl. פִּ'; v. Berl. Targ. O. II, p. 39). Targ. O. Gen. XV, 11 ed. Bon. (ed. Berl. a. oth. פַּלְגֵּיהָא; Ms. II פִּגְּלֵיהָא, ed. Vien. פַּגְּלֵי, v. פגל). Targ. Y. II Deut. I, 1 פִּירֵי; a. e.

פַּגְרָא m. (פְּגַר I) *damage* (to a ship); *indemnity for shipwreck.* B. Mets. 69b ספינתא ... אגרא ופ' when hiring a ship ... you must pay rent and indemnity for damage, v. אַגְרָא I. Ib. 70a אגרא ... ופ' בשעת שבירת the rent must be paid at the time of taking possession, and the indemnity, when the ship is wrecked.

פָּגַשׁ (b. h.; cmp. פָּגַע) *to strike against, meet,* v. infra.

Nif. נִפְגַּשְׁתִּי *to meet; to wrestle, fight.* Deut. R. s. 11 נִפְגַּשְׁתִּי עם המלאך וכ' I wrestled with the angel and defeated him; אתה נִפְגַּשְׁתָּ וכ' thou didst meet the angel in thy territory; Yalk. ib. 951 פְּגַשְׁתִּי, פָּגַשְׁתָּ.

Hithpa. הִתְפַּגֵּשׁ, *Nithpa.* נִתְפַּגֵּשׁ same. Deut. R. s. 9; Yalk. Ps. 840. Y'lamd. to Gen. XLVIII, 1, quot. in Ar. מִתְפַּגֵּשׁ.

פְּגַשׁ* ch. same, *to strike, kick.* Targ. Y. II Deut. XXXII, 15, quot. in Ar. פַּגְּשׁוּ (as corresp. to כשרת, v. Ibn Ezra a. l.).

כְּפַר פ', **פַּגָּשׁ** pr. n. pl. *K'far Paggash.* Y. Ab. Zar. V, 44d. Tosef. ib. VI (VII), 8 כפר פַּגָּשָׁה.

פִּגֵּשׁ, Tosef. Kel. B. Mets. III, 1, v. פִּגְיוֹן.

פַּגָּשָׁה, v. פַּגָּשׁ.

פְּדָא, Ab. Zar. 40a Ar., v. ארא.—Y. Keth. VII, 31c top מן הפ' פרנון, v. פָּרָאפוֹרְנוֹן.

פַּדָּא (**פַּנְדָּא**) m. (=פדוא; פָּדַע; cmp. פְּדוֹעָא) 1) פ' דמרא *blade of the hoe* (v. Sm. Ant. s. v. Ascia); [comment. *the club, handle of the hoe*].—2) *blow, wound.* B. Kam. 27b שקל פ' דמ' וכ' Ar. a. Ms. H. (ed. פנ') he took a hoe and struck him.—*Pl.* פַּדֵּי (פִּנְדֵּי). Ib. מאה פ' בפדא וכ' he ought to have given him a hundred blows with the hoe.

פַּדָּא I, v. פדי.

פַּדָּא II (abbrev. of פַּדְיָה) pr. n. m. בר פ' *Bar-Pada,* an Amora. Naz. 5a; Tem. 10a. Meil. 4b בר פדת (corr. acc.; v. Tosaf. to Tem. l. c.). Macc. 2a; (Y. ib. I, beg. 31a בר פדיה); a. fr.—[Treat. Sof'rim XII, 3, v. פַּדְיָה.]

פְּדָאֵי* m. pl. (Pers.-Arab. *fadâm,* v. Fl. to Levy Talm. Dict. IV, p. 225b) *pieces of cloth with which the face is covered,* a sort of *masks, bandages.* Sabb. 66b (expl. אנקטמין, לוקטמין) פ' Ar. (ed. פרמי; Ms. O. a. Alf. פראמי), v. פּוּרְמָא.

פִּידָ', פִּדָּגוֹג m. (παιδάγωγος) *pedagogue, tutor; a youth's governor.* Gen. R. s. 1 (expl. אמון, Prov. VIII, 30). Ib. s. 28 למלך שמסר את בנו לפ' וכ' like the case of a king that gave his son in charge of a governor, who led him to excesses. Pesik. Bahod., p. 101b אמר פִּידָגוֹגוֹ וכ' said his tutor, let him go to school; a. fr.—*Pl.* פִּדָּגוֹגְרִין, פִּידָ'. Num. R. s. 1, beg. ולא העמדתי לכם שלשה פ' וכ' (not להם) and did I not assign to you three governors: Moses, Aaron, and Miriam? (Lev. R. s. 27 שלוחין). Deut. R. s. 2; a. e.

פַּדְגוֹנָא ch. same. Targ. Y. Num. XI, 12.—*Fem.* פִּידְגוֹגְתָּא, פִּדְגוֹגְתָּא *nurse.* Targ. Y. I Gen. XXXV, 8 (h. text מינקת). Ib. XXIV, 59 פרגוותה, פרגוותה, read: פִּדְגוֹגְתָּהּ.

פִּדַּגְרָא, v. פּוֹרַגְרָא.

פְּדָה, v. פדי.

פִּדָּה, Y. Sabb. I, 3b פ' חד אפר (פרה), a corrupt., v. חוֹרְתָא.

פְּדוֹעָא m. (פְּדַע) *stone mason's adze* or *hammer* (ascia). Targ. Prov. XXV, 18 ed. Lag. (Levita פרויעא, ed. פרוי, corr. acc.)

פְּדוּרְלִי, פִּדּוּרְוִילִי, v. פְּרוּלָא.

פְּדוּת f. (b. h.; פָּדָה) *redemption, delivery.* Esth. R. to V (VII), 15; a. e.

פַּדַּחַת f. *front, forehead.* Yeb. 120a ... פ' ולא פרצוף ולא פ' וכ' an identification by the forehead without the face, or by the face without the forehead is illegal; Bekh. 46b. Ib.; Nidd. III, 5 אזוזו רוב ראשו משחצא פַּדַּחְתּוֹ (not משיצא) what is 'the larger part of its (the infant's) head'? when its forehead comes forth. Macc. 20b ולפדחתו, v. פֶּאָה; a. e.

פִּדַּחְתָּא ch. same. Targ. Y. Ex. XXVIII, 38 פ' דביח אפוי (h. text מצח).

פְּדָה, פִּדֵּי (b. h.) [*to cut loose,*] *to liberate, redeem.* Ab. Zar. 4a אם יש להם זכות אֶפְדֵּם if they have any merits, I will liberate them. Ib. (ref. to Hos. VII, 13) אני אמרתי אפדם בממונם וכ' I thought, I will ransom them by taking their money (impoverishing them) in this world, that they be admitted to the world to come. Deut. R. s. 2 ופודה למי שרוצה he could acquit whomever he wanted to, opp. חָבַשׁ. Y. Yeb. XVI, 15c bot. ... וּפְדָאָתוֹ חצלוב as regards him whom witnesses have seen impaled, I may say, an influential woman passed by and liberated him. Gitt. IV, 4 עבד שנשבה ופְדָאוּהוּ if a slave has been captured, and they (Jews) redeemed him. Ib. 6 אין פּוֹדִין את חשבויין וכ' we must not redeem captured persons for more

than their value, this is a measure of public benefit (v. תִּרְקִין). Ib. 58a עד שאֶפְדֶּנּוּ בכל וכ' until I redeem him at any price they may ask. Maas. Sh. IV, 7 הפודה מעשר שני he that redeems second tithes (Deut. XIV, 26). Ib. 1 פּוֹדֶה כשער מקומו he redeems the fruit at the market price of his own place. Ib. V, 4 כיצד פורין נטע רבעי how is fruit of the fourth year (Lev. XIX, 24) redeemed? מניח ... כמה אדם רוצה לִפְדּוֹת לו בסלע וכ' he puts the basket down in the presence of three persons and says, how many basketfuls will a person buy for a Sela, to collect at his own expense?; a. v. fr.—Esp. *a) to redeem the first-born* (Ex. XIII, 12 sq.). Bekh. 49b הפודה את בנו וכ' if a man redeems his son before he is thirty days old. Ib. VIII, 6 חוא לפדות ובנו לפדות וכ' if he (the father) is to be redeemed (the parents having failed to redeem him), and the son is to be redeemed; Kidd. 29a. Ib. מצווה לפדות את עצמו is bound to redeem himself; a. fr.—*b) to redeem an object dedicated to the sanctuary* (Lev. XXVII, 13; 27, a.e.). Ib. פָּדָאוֹ במאתים וכ' if he bought an object back for two hundred Zuz, and before taking possession it went down &c.; a. fr.—Part. pass. פָּדוּי; f. פְּדוּיָה; *pl.* פְּדוּיִין, פְּדוּיִים; פְּרוּיוֹת. Ib. מה שפדה פ' what he bought is bought (his transaction is final). Bekh. 49b בנו פ' his son stands redeemed; a. e.

Nif. נִפְדֶּה *to be redeemed.* Bekh. VIII, 6 בחזקת שלא נ' שנ' ... the presumption is that he has not been redeemed, until evidence is offered that he has been. Ib. 7 וכולם נִפְדִּין בכסף וכ' and all of them are redeemed with money or money's worth. Kidd. 29a חפדה תִּיפָּדֶה כל שמצווה וכ' 'thou shalt redeem' (Num. XVIII, 15), thou shalt be redeemed (redeem thyself): whosoever is (eventually) bound to redeem himself, is bound to redeem his son (but the mother is not bound to redeem her first-born son); a. fr.

פְּדֵי ch., v. פְּדַע I.

פְּדִיוּת, פְּדָיוּת f. (preced.) *redemption.* Bekh. 12b (ref. to Num. XVIII, 15) לפ' תקשירתיו וכ' (the text) put it (the first-born ass) on an equal footing (with the first-born son) with regard to the duty of redemption, but to nothing else (any details of the law). Ib. I, 7 מצות פ' the duty of redeeming; a. fr.—*Pl.* פְּדִיּוֹת, פְּדָיוֹת. Ber. 55b שלש פ' three Biblical verses in which פדה occurs.

פְּדִיוֹת, פְּדָיוֹת (b. h.) pr. n. m. *P'dayah*; בר פ' *Bar-P'dayah*, an Amora. Y. Macc. I, beg. 31a, v. פְּדָא II. Y. Peah IV, 18b bot.; Y. Ḥall. III, 59a bot. רבי פ' (corr. acc.). Pesik. Par., p. 37b; Pesik. R. s. 14 בר פדיון (corr. acc.); Koh. R. to VIII, 1; Yalk. ib. 977. Y. Sabb. I, 3a bot.; Y. Shek. II, end, 47a בר פתייא (corr. acc.); a. e.—V. Fr. M'bo, p. 70b.

פְּדְיוֹן m. (b. h.; פָּדָה) *delivery; redemption, ransom.* Snh. 106a אוי לה לאומה ... עושה פ' לבניו woe to the nation that is found (to interfere), when the Lord prepares delivery for his children. Bekh. I, 6 פ' פטר חמור the animal designated as ransom for the first-born of an ass (Ex. XIII, 13). Ib. מעשר שני פ' the redemption money for the second tithes. Ib. II, 1 חבן פ' the redemption of the first-born son. Ib. 2 לאחר פְּדִיוֹנָן after they have been redeemed. Ḥull. 7a שבויין פ' the ransom of captives; a. fr.—[בר פדיון, v. פְּדָיָה.]

פְּדִיוּא, Y. Gitt. V, 47b some ed., read: פְּרַנְיָא, v. פָּרָא I.

פְּדִידוּת, v. פְּדָיָה.

פְּדִידִית, v. פְּדָיָה.

פְּדִיסִין, v. פְּרִשׁוּס.

פְּדִיעָא, v. פְּרוֹעָא.

פְּדִיפְּמֵי* קַקּוֹ פ', m. pl. (κακοπαιδευτοί) *ill-bred, degenerate.* Y. B. Bath. VIII, 16b bot. כרון אתון ק' פ' now you show that you are ill-bred, give me back what I gave you, opp. בנוי דהנירה, v. חֲנָנְיָה ch.

פְּדְמוּעָה, v. פַּרְמוּעָה.

פְּדָנָא, פַּדָּן m. (פדד *to cut*) 1) *ploughshare, plough.* Targ. I Sam. XIII, 20.—Num. R. s. 8; Pesik. R. s. 23-24, v. סַכָּא. Lam. R. to I, 16 שרי תורך ושרי פַּדָּנָךְ untie thy oxen, and untie (take apart) thy plough (Y. Ber. II, 5a top קנקנך); a. e.—*Pl.* פַּדְנִין, פַּדְנַיָּא. Targ. I Sam. XIII, 21.—2) (with תורי, or sub. תורי) *yoke of (plough-)oxen, pair* (corresp. to h. צמד). Targ. Hos. X, 10; a. fr.—B. Kam. 96b.—*Pl.* as ab. Targ. Job I, 3; a. fr.—3) פַּדַּן אֲרָם (b. h.) pr. n. pl. *Paddan-Aram.* Targ. Gen. XXV, 20; a. e.

פָּדַע (b. h.)=פָּדָה, *to redeem.* Y. Kidd. I, end, 61d (ref. to Job XXXIII, 24) פָּדָעֵהוּ ביסורין redeem him (let him expiate his sins) by sufferings (cmp. next w.).

פָּדַע I ch. (cmp. פדד, s. v. פַּדָּן) *to split; to wound.* Targ. I Kings XX, 37 (h. text פצע).—Snh. 109b דפ' ליה לחבריה וכ' (in Sodom) when a person wounded his neighbor, they told him, pay him for bleeding thee. Ib. פָּדְעֵיהּ Ms. M. one (of them) struck him; ed. פַּדְרוּהוּ (fr. פדר) they struck him. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) מיתוניה ופַּדְעוּנֵיהּ they struck him and wounded him; a. e.

פְּדַע II, פְּדָעָה, פְּדָעָא, פִּדְעָ' m. (preced.) *blow, wound.* Targ. O. Ex. XXI, 25 (Y. פּוּ'). Targ. Y. I ib. XV, 25 פְּדָעָא.—Koh. R. to VI, 11 או חד פדעה or he receives a blow (from a noxious animal, v. אמכותי).—*Pl.* פְּדָעִין or פְּדָעָן. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) פ' דמגן (transl. of פצעים תנם, Prov. XXIII, 29) wounds unrequited. V. פּוּדְעָנָא.

פְּדַעְתָּא f. (preced.) *an open (lacerated) wound, sabre-cut.* Ab. Zar. 28a (Ms. M. פְּרַעְתָּא).—V. פּוּדְעָנָא.

פֶּדֶר m. (b. h.) *fat.* Tam. IV, 2. Ḥull. 27a, sq.; Yoma 26a; a. fr.—*Pl.* פְּדָרִים, פְּדָרִין. Gen. R. s. 68 כנגד אברים ופ' וכ' the time for the evening prayer corresponds to the time of the consumption of the limbs and fat-pieces on the altar. Y. Yoma IV, 41d bot.; Ber. 26b; a. fr.

פִּי', פְּדָרָא ch. same, esp. (cmp. דֶּשֶׁן) *dung, manure.* Nidd. 28a, v. אַפְּדְרָא.

פְּדַרְגִימְטָא, v. פַּרְדִּיגְמָטָא.

פ״י, פ״א, פ״ה the letter *Pé.* Sabb. 104ª [read:] פ״ה כפופה פ״ה פשוטה פה פתוח פה סתום the curved Pé and the straight Pé (פ and ם) intimate: an open mouth (in due time), a closed mouth (in due time). Snh. 104ᵇ מפני מה חקקום פ״ה לע״ין why has Pé been placed before 'Ayin (Lam. II, 16-17)? Gen. R. s. 84 (ref. to פַּסִּים) פ״א פוטיפר וכ׳ Pé intimates Potifar &c.; a. fr.—*Pl.* פִּיפִּין. Sabb. 103ᵇ טיתין פ׳ פ׳ טיתין one must be careful not to write Teths looking like Pés &c.

פָּה m. *pah,* name of a worm in figs. Sabb. 90ª פה דתאני וכ׳ the *pah* in figs ... is dangerous. Ib. קטלירה פ״ה לרין (not קטלה) the *pah* has killed that man.

פֹּה, Y. Snh. I, 18ᶜ bot., v. פֹּהוֹ ch.

פְּדָא, v. פְּדֵי.

פְּדוֹק, v. פִּרְחוּק.

פְּדֵי, פְּדָא (v. P. Sm. 3040) *to be hollow, empty, idle; to run about, wander.* Part. פָּדֵי. Targ. Prov. XVIII, 2 (ed. Wil. פחי, corr. acc.; h. text תחגלות).

פְּדַ״ר, פִּדֵּי, v. פִּדֵּי.

פַּדְיָא m. (preced. art.) *vagrant, restless man.* Targ. Prov. XVIII, 1 (ed. Wil. פָּדְיָה; ed. Ven. פָּדָּ, corr. acc.; h. text נפרד).

פָּדַק, *Pi.* פִּידֵּק *to open the mouth, yawn.* Ber. 24ª bot. Ib.ᵇ כשהוא מְפַדֵּק וכ׳ סַנְטֵר, v. Nidd. IX, 8 מְפַדֶּקֶת, v. עָשַׁשׁ; a. fr.

פַּדְחָא, v. פּוּחָא I.

פּוּאָה f. *puah, Rubia Tinctorum, dyer's madder* (v. Löw Pfl. p. 311). Shebi. V, 4 פ׳ של עידית the *puah* growing on choice land; פ׳ של צלעות growing on sides (of rocks); Y. ib. 36ª top פ׳ של צילעות פיטרה (not פוטרה). Sabb. IX, 5. Ib. 66ᵇ (expl. קשורים, Mish. VI, 9) קשורי פ׳ garlands of *puah* (a prophylactic); a. fr.

פּוּג (b. h.; cmp. פוח) *to evaporate, become faint; to escape.* Tosef. Sabb. III (IV), 5 שתפוג צינתן sufficient time for the cold in them to escape; Sabb. 40ᵇ שתפוג Ms. M. (ed. שתפיג); Y. ib. III, 6ᵇ top שתפיג. Yoma 34ᵇ שתפוג Ms. M. (ed. שתפיג). Ker. 6ᵇ כדי שלא תפוג ריחה that its fragrance may not escape. Y. Bets. I, 60ᵈ top שטעמן פָּג their flavor would escape; a. fr.

Hif. הֶפְגִּיג 1) same, v. supra. Erub. 64ᵇ עד שיַּפְגִּיג יינינו until the wine we drank has escaped (the effect of the wine is overcome).—2) *to lose taste, intensity; to cause to escape; to cool off; to mitigate.* Pes. 41ª מים שאין מַפְגִּין water, which does not give up its taste (to the substance boiled in it) שאר משקין שמפגין וכ׳ other liquids, which do communicate their taste. Bets. 14ª כל התבלין מפגין טעמן ... מְפִיגָה וכ׳ all spices lose their taste (when pounded a day before), but salt does not &c. Midr. Till. to Ps. LXXIX ה׳ את חמתו וכ׳ let out his anger on wood

פִּדְרָנִית, v. פִּרְנִית.

פִּדְרַת, Ar., v. פִּרַּת I.

פְּדָת pr. n. m. *P'dath,* 1) father of R. Elazar. Erub. 54ᵇ; a. fr.—2) son of R. Elazar, an Amora. Y. Meg. IV, 75ᶜ top; a. fr.—[Meil. 4ᵇ, v. פְּדָא II.]

פֶּה c. (b. h.) [*opening,*] *orifice, mouth; speech.* Ḥull. 142ª, v. לָחַךְ. Pes. 113ᵇ המדבר אחד בפה ואחד בלב he who speaks one way with his mouth, and another way in his heart. Ex. R. s. 1 (play on בפרך, Ex. I, 13) בפה רך with soft (persuasive) speech; Sot. 11ᵇ. Tanḥ. Kor. 9 עד שהביאתו לפי הארץ וכ׳ until it (the fire) brought him to the opening of the earth, among those that were swallowed up; Yalk. Num. 752. Sabb. 140ᵇ, sq. בהמה שפֶּיהָ יפה a beast whose mouth is clean (that does not drop saliva when eating; oth. opin.: that is fastidious about its food), opp. שפיה רעה; a. v. fr.—Keth. I, 6, a. e. לא מְפִיהָ וכ׳, v. חָיָה. Shebu. IV, 1 מְפִי עצמו (an oath) out of his own mouth ('I swear that I know no testimony in thy case'), מפי אחרים administered by others.—בְּעַל פה or על פה *by word of mouth.* Gitt. 72ᵇ top אי אמר ר׳ יוסי בעל פה whether R. Yose had the same opinion in the case of a verbal condition. Ib. 60ᵇ תורה רוב בכתב ומיעוט על פה of the interpretations of the Law, the larger portion rests on the written text, the smaller on oral tradition. Ib. דברים שבכתב ... על פה writen things (Biblical passages) must not be recited from memory, verbally transmitted words must not be recited from writing.—תורה שבעל פה (abbrev. שבע״פ) *oral law.* Yoma 28ᵇ, a. fr., v. כָּתַב.—לְפִי *a) according to, in proportion to.* B. Bath. 11ᵇ לפי בני אדם in proportion to the number of inhabitants of a house; לפי פתחים in proportion to the number of entrances (of a building); a. fr.—*b) because.* Snh. VII, 4 לפי שבאת לפיכך וכ׳ ... because a human being has gone to ruin through it, therefore &c.; a. fr., v. לְפִיכָךְ.—Trnsf. *any orifice.* Ab. V, 6 פי הארץ the opening of the earth (that swallowed Korah); פי הבאר the opening for the well (Num. XXI, 16).—Nidd. 16ᵇ רוק בתוך הפה spittle in the mouth, euphem. for blood in the *orifice of the matrix.* Snh. 100ª (play on תַּרְוֻפֹּה, Ez. XLVII, 12) להתירו פה של מטה to open the lower orifice (the womb of the childless), opp. פה של מעלה the mouth; ib. להתיר פה עקרות; Men. 98ª; a. fr.—*Pl. a)* פִּיּוֹת. Deut. R. s. 2 (ref. to Zech. XIII, 8) הפ׳ שאומרים שתי וכ׳ those mouths that say, there are two powers (good and evil). Cant. R. to IV, 4 (play on תלפיות, ib.) ספר שאמרוהו פ׳ הרבה the book (תְּהִלִּים, Psalms) which many mouths have indited (the book of many authors). Ib. תל שמתפללין בו כל פ׳ the mound (Temple ruins) towards which all mouths are directed in prayer; Ber. 30ª. Ib. 5ª (expl. פיפיות, Ps. CXLIX, 6) חרב של שתי פ׳ a two-edged sword; a. fr.—Ab. d'R. N. ch. XXVIII שתי פ׳ *two faces,* v. פְּרֹנָה.—*b)* פְּרִפְיוֹת. Num. R. s. 18 פ׳ הרבה באותה ... at that moment many mouths of the earth were opened (Yalk. ib. 752 פרות).—*c)* (Chald. *pl.*) פּוּמִין *open vessels; topmost layer in open vessels.* Tosef. Ter. V, 11 אם יש [שם] מאה פ׳ וכ׳ if a hundred open vessels are there (in one of which an upper layer of T'rumah has been put) &c.; חפ׳ אסורין the upper layers are forbidden; Y. ib. IV, 43ª bot.

and stone. Snh. 22b דרך ... מפיגין את היין a walk of a mile, or a little sleep cause the wine to escape (counteract the effect of the wine); Erub. l. c. Ib. שדרך מפיגה וכ' that walking counteracts &c. B. Bath. 10a יין מְפִיגוֹ, v. אֶחָד.—Yoma I, 7 והַפֵּג אתת וכ' and drive out (thy drowsiness, cool thy feet) &c., v. אֶחָד. Ib. 75b מן מְפִיגָן ... דברים the manna counteracted the effect of such food as traders sold them; a. e.

פּוּג ch. same, 1) *to evaporate, faint* &c. Targ. Ps. XXXVIII, 9 פָּגִית (ed. Lag. פַּגְיָרִת, fr. פגי; h. text נפוגתי). Targ. Esth. II, 1 פג ed. Lag. (Var. פח). Targ. Hab. I, 4 פָּגַת (Levita פָּרְגַת, read: פָּרְגַת); a. e.—Part. פָּג, פָּיֵיג; f. פָּגְיָא, פָּרְגָא; *pl.* פָּגְיָן. Targ. O. Gen. XLV, 26.—Y. Pes. III, 30a top מן דטלא פייגא מנהון (not מה) after the dew upon them has evaporated. Meg. 25b דלמא פייגא דעתייהו וכ' lest the minds of the congregation be fainting (lose courage, on hearing the curses); a. e.—2) *to weaken, mitigate.* Part. פָּאֵיג. Targ. Lam. III, 49.

Pa. פַּיֵּיג *to cause relaxation; to slacken.* Ib. II, 18. Targ. Prov. XIV, 30 מפייג ed. Lag. (oth. ed. מפליג).

Af. אַפֵּיג *to let (the wine) escape.* Targ. I Sam. I, 14.

Ithpo. אִתְפּוֹגֵג *to seek relaxation from anger, trouble* &c., *seek diversion, sport.* Lev. R. s. 27 לא אתא אלא לאתפוגגה וכ' he came only to sport with his children (not to argue with them seriously); ib. לא אתא אלא מתפגג (read: מִתְפּוֹגְגָא); Yalk. Mic. 554 למתפונגא (corr. acc.); Num. R. s. 10; Cant. R. to V, 16 (not לתתפ'); Tanḥ. Emor 10. Ib. [read:] לא אתת דא אלא לְמִתְפַּגְּיָא עם ברה this woman has come to court merely to have some sport with her son.

פּוּגָא I pr. n. m. *Puga.* B. Bath. 90b, v. סוּגָא II.

פּוּגָא II, **פּוּגָד** I pr. n. river, v. פִּירָא.

פּוּגָד II f. (b. h. פּוּגָה; פּוּג) פּוּגַת נפש *relaxation, recreation.* Pirké d'R. El. ch. XXXIII ויצא לפ' נ' וכ' he went out to look at the harvesters as a recreation.

פ"וגחמ"ט, substitute for ופרסין (Dan. V, 25) by permutation of letters called א"ת ב"ש q. v. Snh. 22a; Cant. R. to III, 4; a. e.

פּוּגְלָא m. *radish, the soft tuber of the radish.* Ber. 36a; Erub. 28b/ צנון ... אדשתא דפ' the radish is planted for the sake of the tuber (to be eaten before it is hard and woody). Ḥag. 15a עקר פ' מבישרא וכ' (Elisha ben Ăbuya) tore a radish out of the ground on the Sabbath. Ab. Zar. 10a. Y. ib. II, 41a bot.; Y. Ter. VIII, 45d top, v. נְעָץ; a. e.—*Pl.* פּוּגְלִין. Y. B. Bath. IX, 17a; Y. Peah VII, 20b top פּוּגְ'. Gen. R. s. 67 שרי עקר פ' רבריבין וכ' he (Rabbi) began to tear out the large radishes and plant small ones (intimating to Antoninus the necessity of removing the old officers and appointing new ones); Yalk. ib. 115; a. e.

פּוּגְנִי, Targ. II Esth. IV, 1, v. בּוּגְנִי.

פּוּגָע, Yalk. Ps. 697, v. פִּירָא.

פּוּדַגְרָא, **פּוֹדַגְרָה** c. (ποδάγρα) *gout in the feet,* in gen. *sore foot.* Y. Sabb. VI, 8c top (expl. ציניית, Mish. VI, 6) פ' (Bab. ib. 65a בת ארעא, v. אַרְעָא) a sore on the sole of the foot. Sot. 10a (ref. to I Kings XV, 23) אחזתו פ' he was seized with gout; Snh. 48b (v. Rabb. D. S. a. l. note 50); Num. R. s. 23 פלאגרא (corr. acc.); Tanḥ. Mas'é 12; Yalk. Kings 172.—[Y. Maasr. I, 49a bot. פודגרה, פיד', v. פּוּדַגְרָה.]

פּוֹדַגְרוֹס m. (ποδαγρός) *suffering with gout, gouty, lame.* Yalk. Lev. 469; Lev. R. s. 5 (not פודגרים; Ar. s. v. עלב: פטגרריטוס, corr. acc.), v. דִּרְאִירְקִיטָא. [Koh. R. to V, 12 דגלוס פטרגוס, read: פּוֹדַלָגּוֹס or פודגרוס, v. דגלום.]—*Pl.* פּוֹדַגְרִין. Yalk. Sam. 161 מה היו עושין התשושין והפ' שבהם what did the feeble and the lame among them do? (Midr. Till. to Ps. XVIII, 17 only התשושין).

פּוֹדוֹפְסִילָא m. pl. (ποδόψελλα) *anklets.* Y. Sabb. VI, 8b bot. (expl. אצעדה, Num. XXXI, 50) פד' Ar. (ed. כדופסלא, כרו', corr. acc., or פִּירוֹפ', χειροψελλα(?); LXX ψέλλιον). Ib. (expl. צעדות, Is. III, 20) פדופסלה, פר' (corr. acc.).

פּוּדְעָא, v. פִּדְעָא.

פּוּדְעָתָא f. (פִּדְעָא) *wound, bruise.*—*Pl.* פּוּדְעָתָא. Targ. Prov. XXIII, 29 (ed. Wil. *sing.*; ed. Lag. בוטחא). Ib. XX, 30 (ed. Lag. a. oth. פוטחתא). Ib. XXVII, 6 (ed. Lag. פוטחת'); a. e.

פּוּי, פּוּה, Part. pass. *Pi.* מפויה, Tosef. Ter. VII, 16, Var. מפוריית, v. פּוּחַ h.

פּוּלָא, v. פִּילָא.

פּוּלוֹן, Yalk. Gen. 82 פוולונו, v. פִּילוֹן.

פּוּמְסָרוֹס pr. n. (Πευσαρος?) *Peusarus(?),* name of a tortuous street, prob. in Tiberias. Y. Ber. IX, 13c top דרך ... כגון אתן פ' (ed. Lehm. פוסרס, ed. Krot. פופסרס) it was a tortuous road (where he met her, v. עַקְמוּמִית), like the P.; Y. Ab. Zar. I, 40a bot. פסוורוס. Y. Erub. VIII, 25b top אהן פיו' זרק מתוכה וכ' if one throws an object (on the Sabbath) from the P. into an open public road or *vice versa,* v. פַּלַשׁ I. Y. Shek. VII, 50c bot. נשכח מן פוסרוס ולגיו (not דלגיו; Bab. ed. פיוסא, Ms. M. פוסרס) I wish I might find it somewhere towards the interior of the P.

פּוּמְתָא, v. פִּיוּתָא.

פּוּמְרִיקוֹן, **פּוּזְמִירְקוֹן**, v. פּוּזְמְרִיקוֹן.

פּוּזְמָקִי, **פַּזְ'** m. pl. (Pers. pageng, v. Perles Et. St. p. 3, note) 1) *gaiters* of red leather, *fine shoes.* Sabb. 10a רבא ... רמי פ' ומצלי וכ' (Ms. M. מינקיט פרזמקי, corrected רמי) R. ... put on fine gaiters for prayer, saying, prepare thyself to meet thy God (Am. IV, 12); Yalk. Am. 542 מנקט פזומקי (corr. acc.). Shebu. 31a (to people that came to court in rich dress) שלופו פַּזְמַקֵּירְכוּ וכ' (late ed. פּוּזְמַקֵּירְכוּ; Ms. M. פומקיריכו, corr. acc.; v. Rabb. D. S. a. l. note) take off your fine shoes, and come down for judg-

ment.—2) *soldiers' leggins, greaves.* Sabb. 62ª (expl. מגפיים, Mish. VI, 2) פוזמקי.

פוזקמי, v. preced.

פוח (b. h.) *to blow, blow up*; פ׳ נפש *to blow the soul out, to dishearten.* Num. R. s. 20 מה אני הולך אצלו לְפַּוֵּחַ why should I go to him (Balak) to dishearten him?; Tanḥ. Balak 13.—[Y. Ter. VIII, 46ª top שחפיח הכריח, read: שחפרח, v. כְּרִית.]

Hif. הֲפִיחַ 1) same, esp. *to break wind.* Sabb. 49ª; 130ª שלא יָפִיחַ בהן that he will not desecrate the T'fillin by passing winds. Ab. Zar. 17ª הֲפִיחָה she broke &c.; a. e.—2) *to stir up.* Midr. Till. to Ps. III אל תָּפִיחוּ את הישן do not stir up that which slumbers (do not disturb the accepted order of the psalms); Yalk. ib. 624 (not תפיחי).

Pi. פִּוַּיחַ (denom. of פִּרְחַ) [*to use powdered colors,*] *to paint.* B. Bath. 60ᵇ ואין מְפַוְּיחִין, v. כִּיר; Tosef. ib. II, 17.—Part. pass. מְפוּוָּיחַ; f. מְפוּוָּיחָת. Ib. Tosef. Ter. VII, 16 מפויה ed. Zuck. (Var. מפויית; מצויר) read מְפוּוָּיחַ or מְפוּוָּיחָת.

פוח ch. same, 1) *to blow.* Y. Snh. I, 18ᶜ bot. פַּח (ed. Krot. פה, corr. acc.); Y. R. Hash. I, 58ᵇ top פּוֹחַ blow, breathe!, v. נָפַח.—2) *to evaporate,* (with נפשא) *to despair.* Targ. Y. Num. XXI, 30 עד דְּיָפַח נפשיהון until they are in despair (h. text עד נפח).—3) *to cool off, be sobered.* Targ. Esth. II, 1 (ed. Lag. פג).

פוחא m., **פוחתא** f. (preced.) *breath, wind.* Targ. Job XXX, 22 (ed. Lag. רוחא). Ib. XX, 3 (ed. Lag. פרחא, corr. acc., or כרוחא). Targ. Prov. XI, 29 פוחתא Bxt. (ed. Lag. פחתא, ed. Wil. פחתא, corr. acc.).

פוחא (פוחא) *trap,* v. פָּחָא.

פוחח, v. פָּחַח.

פוחלץ, v. פָּחָלִין.

פוחר m. (v. פָּחַר) *potter.* Tanḥ. Vayikra 4 יש פ׳ מתאוה לכלי חרס does a potter want earthen vessels?

פוחת m. (פָּחַת) *a scraping tool, chisel* (?). Tosef. Kel. B. Bath. VII, 3 יד הפ׳ ובן הפ׳ quot. in R. S. to Kel. XXIX, 8 (ed. Zuck. יד הפחות ובין הפחות) the handle of a large or of a small scraper.

פוחתא, v. פּוּחָא.

***פוט** m., v. פְּטַפּוּט.

***פוטא** m. (φῶς, *pl.* φῶτα) *lights.* Y'lamd. to Num. X, 29, quot. in Ar. פוטיאל שהאיר במעשים טובים (כמו) שאת אומר ביונית פ׳ (ed. Koh. פוטרא) Hobab is surnamed Putiel (Ex. VI, 25), because he shone through good deeds, as you say in Greek *phota.*

פוטמין, v. פִּיטָמָא.

פוטי pr. n. m. *Puṭi,* a disparaging abbreviation of *Putiel.* Snh. 82ᵇ, a. e., v. פָּטָם.

פוטיא f. (φωτία) *brightness,* v. פּוֹטָא.

פוטיאל (b. h.) pr. n. m. *Putiel,* the father-in-law of Elazar, son of Aaron, in Agadah identified with Jethro (and also with Joseph). Mekh. Yithro, ʿAmal., s. 1 פוטי שנפטר מע״ז Jethro was surnamed Putiel, because he withdrew from idolatry. B. Bath. 109ᵇ, a. e., v. פָּטָם a. פּוֹטָא.

פוטיולין (variously corrupted) pr. n. pl. *Puteoli,* a great sea-town of Italy. Macc. 24ª שמעו קול המונה של רומי מפ׳ ברחוק מאה וכ׳ (ed. מפטלידה, margin. vers. מפטרילוס; Ms. M. מפלטוס, v. Rabb. D. S. a. l. note) they heard the din of the city of Rome (on travelling) from P., at a distance of one hundred and seventy miles; Lam. R. to V, 18 פוטלירילוס; Sifré Deut. 43 של מפטרילון (v. חֲמִירָה); Yalk. Is. 278 מפנרליאוס. [The termination יס in the above forms corresponds to the accus. -ους, -os.]

פוטינון, v. next w.

פוטינוס m. (φωτεινός) *bright, splendid.* Tanḥ. ed. Bub., Vayesheb 16 פּוֹטִיפַר שנכנס לביתו של פרעה ונעשה ביתו פּוֹטִינוס וכ׳ his name was Potifar (φωτοφόρος), because he entered the house of Pharaoh, and his house became bright, for he brightened up the house of Pharaoh; Gen. R. s. 86 (differ. paronomasia) כיון שירד ... שהיה פּוֹרֵעַ הפַּר לשם נעשה פּוֹטִינון Ar. (ed. פוטנון) he used to uncover himself before the idol, but when the bullock (Joseph, Deut. XXXIII, 17) came there, he (Potifar) became enlightened; Yalk. ib. 145 וכיון שירד יוסף ... פ׳ [glossator explains עשיר *rich,* v. Gen. XXXIX, 5].

פוטירין m. (ποτήριον) *poterion,* name of a shrub (Astragalus Poterium), a species of tragacanth, yielding a gum which was used for spicing wines; פירלי פ׳ *a vial of poterion,* a medicinal drink taken after bathing. Gen. R. s. 51 (ref. to מנת כוסם, Ps. XI, 6) כפ׳ לאחר המרחץ (not פוטרין) like the vial of poterion after a bath; Y. Pes. X, 37ᶜ top דירפלי פ׳ כדירפלי פ׳ וכ׳ (corr. acc.); Yalk. Ps. 655 (not פוטרין). Gen. R. s. 10 כיון שיצא הבריאו פ׳ של יין לשחותו when he (Titus) came out of the bath, they handed him a vial of poterion wine to drink; Koh. R. to V, 8 כוס זבוב נמצא בתוך פ׳ פ׳ של יין (not פוטרין). Gen. R. s. 88 פ׳ שלו a fly was found in his (Pharaoh's) vial &c.; Yalk. ib. 146 סילי פושרין (corr. acc.).

פוטיתא f. *puṭitha,* name of a small fish or reptile. Macc. 16ᵇ; Pes. 24ª; Erub. 28ª.

פוטליולוס, v. פּוּטְרוֹלִין.

פוטנג, פוטנק, v. פּוּתָנֵק.

פוטסות, v. פִּיטוּס.

פוטרת, Y. Shebi. V, 36ª top, read: פּוּ (πέτρα), *rock* v. פּוּאָה.

פוטרין, v. פּוֹטִירִין.

פוטריתא, v. פִּיטְרָא II.

פּוּרִי, Tosef. Ter. VIII, 16 מפּוּרִית, מפּוּרִית, v. פּוּחַ h.

פּוּרְיָטָנָא, פּוּרְיָטָן, v. פִּרְיָטָן.

פּוּךְ m. (b. h.) *stibium, eye-paint.* Sabb. 109ª פ׳ מעבירו וכ׳ stibium removes (cures) the King's Daughter (v. מֶלֶךְ), stops the tears, and advances the growth of the eye-lashes. B. Bath. 16ᵇ (expl. קרן הפוך, Job XLII, 14), v. רֵשֶׁת.

פּוּכְיָא, Targ. I Sam. XIV, 16, some ed., read: סַכְוָאָה, v. סַכְוָאָה.

פּוּכְלְתִּרִין, Treat. Tsitsith (ed. Kirchh., p. 22), read: פִּרְבּוֹלְטוֹרִין, v. תִּבְלְטִירִים.

פּוֹל, imperat. of נָפַל.

פּוֹל m. (b. h.; פלל or פול *to split*) *bean.* Kil. I, 1 פ׳ הלבן the white bean. Ib. 2 פ׳ מצרי the Egyptian bean (Colocasia); a. fr.—*Pl.* פּוֹלִין. Tosef. ib. II, 8, v. גַּמְלוֹן. Tosef. T'bul Yom I, 1; a. fr.

***פּוֹל** m. (פָּלַל; cmp. פָּלָה) *decision, search*; בעל חפּ׳ a superintendent of the Temple, *guardsman.* Tosef. Kel. B. Kam. I, 6 (R. S. to Kel. I, 9 הפּיל).

פּוֹלָא ch., *pl.* פּוּלִין, פּוּלֵי (v. preced.) *detectives, scouts; agents.* Targ. Y. Ex. IX, 7; 27.

פּוֹלָא m. = h. פּוֹל. Targ. Ez. IV, 9. Targ. II Sam. XVII, 28 (ed. Wil. פּוּ; ed. Lag. פּוּלִין, *pl.*).—Y. Sabb. V, beg. 7ᵇ, a. e. מיצרייא פ׳, v. לוּבִי.—Y. Kil. I, 27ª top (expl. פּוֹל, Mish. I, 1) פּוּלָא R. S. to Kil. l. c. (ed. פּוּלָה, read פּוּ).—*Pl.* פּוֹלִין, פּוֹלֵי. Targ. Y. Deut. XIV, 19. Targ. II Sam. l. c., v. supra.

פּוֹלְגָא = פַּלְגָא.

פּוֹלְגָנָן, v. פַּלְגּוּ.

פּוֹלוֹיָת pr. n. m. *Poloyah.* Ex. R. s. 42 end יהודה בן פּ׳, prob. to be read: פּדִידִית; Pesik. R. s. 40 יהודה בר פנוי ed. Fr. (ed. Prag פּלוי, v. Friedm. note 48); Yalk. Cant. 988 פּוּרִיָּה.

פּוּלוֹסְטוֹת, v. פּוּלִיסְטוֹת.

פּוּלוֹסִיפוֹת, Tosef. Shebu. III, 6, read: פִּילוֹסוֹפוֹס.

פּוּלוֹסִיקָא, Yalk. Sam. 151, read: פִּלוּמַיְקָא.

פּוּלוֹסְמוֹסְטוֹס, Yalk. Prov. 950 some ed., read: אֶפִּרְמַלִּיסְטִיס.

פּוֹלֵחַ m. (פָּלַח) *soldier, officer.* Y'lamd. to Lev. V, 21, quot. in Ar., v. פָּגָן.—*Pl.* פּוֹלְחִין. Ib. to Deut. VII, 17, quot. in Ar. דרכן של פ׳ לובשין וכ׳ it is the custom of soldiers to wear nail-studded shoes. Ib. to Deut. XIX, 1, quot. in Ar. שני פ׳ וכ׳ ... מוסרין they give each Israelite two soldiers to guard him.

פּוּלְחָן, Yalk. Num. 762, prob. to be read: פּוּחְלִין or פַּחְלִין; [glossator to Yalk.: = פָּלֶךְ].

פּוֹלְחָנָא, פּוּלְחָנָא m. (sometimes f.) (פָּלַח) *servitude, service.* Targ. Ez. XXIX, 18. Targ. Deut. XXVI, 6 (O. ed. Vien. פַּלְחָ׳); a. fr.—Esp. *priestly service, Temple service, worship.* Targ. Y. Ex. XXIV, 5; a. fr.—Targ. Y. Num. XXIII, 1, a. e. נוכראה פ׳ = h. עבודה זרה, idolatry.—Y. Ber. IV, beg. 7ª (ref. to פלח. Dan. VI, 17) (in Hebr. dict.) וכי יש פ׳ בבבל וכ׳ was there Temple service in Babylonia? But. . . . it means prayer.

פּוּלְחָנוּתָא f. (preced.) *work, tilling.* Targ. Koh. V, 8 (7).

פּוּלְטָרִיוֹת, Gen. R. s. 69; Yalk. Is. 337 פלט׳, v. פַּלַטְיָא II.

פּוּלִי, Y. Sabb. VI, 8ª bot. מטון לפ׳, read: לפּילי.

פּוּלְיָא, Midr. Till. to Ps. IX פילוס בנה פ׳ (some ed. פּילִיא); Yalk. ib. 642 פּילִיש בנה פ׳, read: פּילִיפּוֹס בנה פּילִיפָּא Philippus built *Philippa* (abbrev. of פּילִיפּוֹפּוֹלִיס *Philippopolis*).

פּוּלְיוֹס, Nidd. VIII, 1, Bab. ed. 57ᵇ, read: פַּלְיוּם, v. אַפַּלְיוֹן.

פּוּלְיָטוֹן, v. פּוֹלְיָרִשׁוֹן.

***פּוֹלִיטִיקִין** m. pl. (πολιτικοί) *city-people.* Ter. II, 5 מפני שהוא מאכל פ׳ (Ms. M. פּוּלִיטוּקוֹס, read: פּוֹלִיטִי׳ sing.) because it (the wild onion) is the food of city-people (as health-preserving, v. Ned. 66ª, quot. s. v. כּוּפְרִי).

פּוֹלִיטְרִיכוֹן (not כין ...) m. (πολύτριχον) *Polytrichon, Maiden-hair.* Y. Sabb. XIV, 14ᶜ, v. רוֹעֲזָר.

פּוּלִיוֹנִיוֹת, Sifra M'tsor'a, Neg., Par. 7, ch. V, read: פַּלְיוּמִים, v. פַּלְיוּם.

פּוּלְיָטוֹן m. (foliatum, φουλιᾶτον S.) *an ointment* or *oil prepared from leaves of spikenard.* Cant. R. to I, 3 לצלוחית של פ׳ like a flask of foliatum; Snh. 108ª פַּלְיָטוֹן; (Gen. R. s. 39 אפופלסמון); Ab. Zar. 35ᵇ פּלִיטִין (Ms. M. פּילִיטוֹן, corr. acc.). Tosef. Dem. I, 26 של פי׳ (שמן) spikenard oil; Y. ib. I, end, 22ᵇ. Yalk. Num. 771 (ref. to כאהלים, Num. XXIV, 6) כפלוטין (corr. acc.) like foliatum. Ib. אתה מכנה אותן בבצלים . . . מכנה אותן בפּלִיטוֹן thou (Balaam) comparest them to onions whose smell is offensive, but I (the Lord) compare them to spikenard oil. Tosef. Sot. XV, 9 אף על פי׳ גזר וכ׳ Ben Baba forbade also the use of foliatum (after the destruction of the Temple), but &c.; a. e.

פּוֹלִימַרְכָא, v. next w.

פּוֹלְמָ׳, פּוֹלִימַרְכוֹס (variously corrupted) m. (πολέμαρχος) *polemarch, general.* Sifré Num. 131 שלח המלך לפ׳ וכ׳ the king sent a general out and ordered (him) to devastate it (the province); Pesik. Shub., p. 160ª פרומלוכוס (corr. acc.); Yalk. Hos. 532; 517; Yalk. Ex. 178; a. fr.—[Yalk. Lev. 631 שימש פ׳, v. פְּלוּמוֹפִילוֹן.]—*Pl.* פּוֹלִימַרְכִין, פּוֹלִימַרְכִים, פּוֹלְמָ׳. Lam. R. introd. (R. Josh. 2) (expl. לשום כרים, Ez. XXI, 27) פ׳ Ar. (ed. פּלִימַרְכִים, כוס ...), v. כְּלִירְכִין.—Ch. form: פּוֹלִימַרְכָא, פּוֹלְמָ׳. Targ. Ps. IX, 1 Ms. a. ed. Genua (missing in eds.).—*Pl.* פּוֹלִימַרְכִין, פּוֹלְמָ׳. Targ. II Esth. VIII, 7; a. e.—[Targ. Y. Gen. XXXII, 7; XXXIII, 1 פּוּלְמוּרְכ׳, read: פּוּלְמוּסִין.]

פולין, Lev. R. s. 18 some ed., read: פִּילוֹן.

פּוֹלִיס f. (πόλις) *city.* Pesik. Vayhi, p. 63[b]; Pesik. R. s. 17, v. אִילְיוֹפּוֹלִיס.

פּוֹלוֹסְטוֹת, פּוֹלִיסוֹטוֹת, Y. Bets. V, beg. 62[d] הפ׳, read: חפי לסוטות, v. חָף.

פּוֹלִיפּוֹס m. (πολύπους) *polypus, a morbid growth in the nose.* Keth. VII, 7 ואלו שכופין . . . ובעל פ׳ וכ׳ the following persons are forced to divorce their wives: one stricken with a skin disease, with a polypus &c.; expl. ib. 77[a] ריח חחושם whose nose is ill-smelling; ריח הפה whose mouth is &c.; Tosef. ib. VII, 11. Sabb. 109[a] יד מעלה פ׳ an unwashed hand (touching the nose) generates a polypus. Midr. Till. to Ps. VII, 10 . . . רשע והוא חוטא a violent man and sinner (against God) is like an ungainly woman who has a polypus besides; a. e.—*Pl.* פּוֹלִיפְּסִין (sub. בעלי) *afflicted with polypus.* Y. Ḥag. I, 76[a] bot.

פּוֹלֶמוֹס m. (πόλεμος) *war*, esp. *war with the Romans.* Sot. IX, 14 בפ׳ של אספסיינוס during the Vespasian war; בפ׳ האחרון during the Titus war; בפ׳ של טיטוס during the last war (Hadrianic revolution); Tosef. ib. XV, 8 (missing in ed. Zuck.). Y. Ab. Zar. I, 39[c] top עד מתי אנו הורגין בפ׳ וכ׳ how long yet shall we slay one another in war?; a. fr.—[Tosef. Ḥull. III (IV), 27, read: פְּלֶמוֹס, v. אפונס.]—*Pl.* פּוֹלְמָסָאוֹת, פּוֹלְמָסְרִיוֹת. Par. VIII, 9 המכזבים בפ׳ (מים) waters which are known to have failed in wars. Y. Erub. I, end, 19[d] הרוגי פל׳ slain in battle (during a revolution). Y. Yoma V, 42[d] bot. Lam. R. to II, 2 כמה פ׳ עשה וכ׳ how many wars did Hadrian wage?; a. e.

פּוֹלְמוֹסָא ch. *army.* Ber. 30[b] דאתא פ׳ דמלכא וכ׳ when a royal army came to the city (of Nehardea); Ab. Zar. 70[b] דהוא פ׳ וכ׳ an army came &c. (Rashi: *a commander*). Ib. רובא דאתי בהדי פ׳ וכ׳ the majority of those that came in that army (or with that commander) were Jews. Ḥull. 46[a]; a. e.—*Pl.* פּוֹלְמוֹסִין *soldiers.* Targ. Y. Gen. XXXIII, 15. Ib. 1; XXXII, 7 (not פולמרכין, פולמורכ׳).

פולמוסטוס, v. אֶפְרְמֶלִיטִיס.

פולמורכין, v. פּוֹלְמוֹסָא.

פּוֹלְמַרְכוֹס, פּוֹלְמַרְכָא, v. פּוֹלִימַרְ׳.

פּוֹלָסָא m. (פָּלַס; cmp. b. h. פֶּלֶס) *circular plate* or *ring* used as weight and as uncoined money (v. פִּילַס). B. Mets. 47[b] (expl. אסרמון, ib. IV, 1) פ׳ (Ar. פִּילָסָא) uncoined metal. Sabb. 65[a] ליעבד לה פ׳ let him use any circular plate for it (instead of a coin, סלע).—*Pl.* פּוֹלְסֵי, פּוֹלְסִין. Lev. R. s. 37 יהבת ליה אנתתיה עשרה פ׳ וכ׳ (not יהבי) his wife gave him ten *pulsin*, saying, buy something &c.—פ׳ דנורא heated disks or rings strung on a lash. B. Mets. 85[b] מחדוה שתין פ׳ דנ׳ they (in heaven) punished him with sixty fiery lashes; Yoma 77[a] (omitted in eds.; v. Rabb. D. S. a. l. note 3; Ms. M. פּוֹלְסִים h. form); Ḥag. 15[a]. B. Mets. 47[a] חזה מפיק פ׳ דנ׳ (Rashi פולסא) he would have brought out before thee (shown thee) fiery disks (i. e. would have threatened thee with excommunication).

פולסא, Ab. Zar. 39[a] Ms. M., v. פִּילוֹסָא.

פּוֹלְפָּסִין, v. פּוֹלִיפּוֹס.

פולקטון, Cant. R. to IV, 11, sq., Ar., read: פִּירְקִילְטָא, v. אַפִּירְקִילְטָא.

פּוֹלָר m. (φολλερόν=φόλλις, S., v. פּוֹלְרִין) *folleron, a small debased coin.* Y. Peah I, 15[d] bot. מילה דטבא חד פ׳ a thing which is worth one folleron; Gen. R. s. 35, end; Yalk. Prov. 934 מילתא אחד פלן (corr. acc.).—*Pl.* פּוֹלְרִין, פּוֹלְרֵי. Gen. R. s. 70 אי . . . בי׳ פ׳ יהרב ליה חמשה פ׳ when labor was worth ten follera, he (Laban) gave him five; ואם . . . בי׳ פ׳ הוה יהיב ליה בנ׳ פ׳ and if the load he brought in was worth six follera, he (Jacob) gave it to him for three. Ib. s. 49, v. עִירְגּוּלָא.

פּוֹמָא, פּוּם m.=h. פֶּה. Targ. Ex. IV, 11. Targ. Y. ib. 10, v. חִגְרָא. Targ. O. Gen. XXIX, 2, sq.; (Y. פֻּם); a. fr.—Targ. II Sam. XXIII, 8 בפ׳ קלא with the voice of command (?).—Sabb. 67[b] לפ׳ רבנן to the mouth of our teachers, v. חֵירִין. Ib. 141[a] אפומיה דלחדיא on the top of the pole. Ib. בפ׳ דשישא into the orifice of a bottle, v. אֲשִׁישָׁא. Ber. 62[a] דמי פומיה דאבא וכ׳ Abba's mouth is like that of one that has never before sipped of a dish (he acts as if he touched a woman for the first time). Y. Ned. VII, end, 40[c] ליה אורחא . . . בפ׳ בעי מימר וכ׳ is it not a man's way (of speaking), when he sees a person at the entrance (of the town), to say, I saw him in Tiberias?; a. v. fr.—בְּפוּם, לְפוּם=h. לְפִי, כְּפִי, *according to; because.* Targ. Lev. XXV, 52. Ib. 51. Targ. Prov. XII, 8 לפ׳ ed. Lag. (ed. בפ׳, (corr. acc.). Targ. Y. I Gen. XXXVIII, 25; a. fr.—לפ׳ כן=h. לְפִיכָךְ, *therefore.* Ib.; a. fr.—Ab. V, 22 לפ׳ צערא אגרא according to the pain (in studying) is the reward. Y. Ber. I, 3[c] bot. לפ׳ כן צריך וכ׳ therefore was it necessary to say &c.; a. fr.—*Pl.* פּוּמֵי, פּוּמַיָּא. Targ. Prov. V, 4; a. e.—Y. Ber. I, 3[b] top אילו הויינא . . . תריז פ׳ had I been standing at the foot of Mount Sinai, I should have prayed that two mouths should be created for man, one for studying the Law &c.; Y. Sabb. I, 3[a] sq.; a. e.—[Hebr. plur. פּוּמִין, v. פֶּה.]—פום נהרא, v. נַהֲרָא, &c.

פומארים, פומאריה, v. פּוּרְמָא.

פּוּם בְּדִיתָא, פּוּמְבְּדִיתָא pr. n. pl. *Pumb'ditha* (*Mouth of B'ditha*, v. בְּדִיתָא), seat of a great Jewish academy, in Babylonia. Snh. 17[b], a. e. סבי דפ׳ the elders (scholars) of P. (Jehudah and Ḥuna); חריפי דפ׳, v. חָרִיף; a. v. fr.—Denom. פּוּמְבְּדִיתָאָה m. *Pumb'dithean.* Ḥull. 127[a] לוויך וכ׳ פ׳ (not פומבדיתא) if a Pumb'dithean joins thee (on the road), change thy inn (lest he rob thee).—*Pl.* פּוּמְבְּדִיתָאֵי. Sabb. 153[a].

פּוֹמְבִי, פּוּמְבּוֹן, פּוּמְבָּה, v. פּוּמְפֵּי.

פּוּמְבְּרִינֵי m. pl. (comp. of פּוּם a. בִּירַיִן a. בִּרְנַיִן; cmp. בֵּין) *the seam between a garment and its border.* Kidd. 32a.

פּוּמָט, v. פָּמוּט.

פּוּמִילְיוֹס, Sifré Deut. 355, read: אֶפְּרִימְלִיטֵיס.

פּוּמִים (פּוּמְעִים, פּוּמְעִיס), Lam. R. to I, 17, prob. a corrupt. of עִרְמְעוּם or אֶמְאוּס, v. אֶמְאוּס.

פּוֹמְבִי, פּוֹמְפִי f. (πομπή, pompa) *solemn procession, pomp, solemnity, ostentation.* Y. Shek. I, beg. 45d כדי לעשות פומבי לדבר (Ms. M. פוספי, read פומפי) in order to give greater publicity to the act; Y. Yoma II, 39d top; ib. II, end, 40a; a. fr.—Pesik. R. s. 12 לפי שלא נעשית לה פ' כאמהות because she had not been given a public funeral as was given to the other Mothers. Ib. חירה נעשה לחם פ' (masc.). Ib. s. 5 עשה לחם פומבה גדולה made a great demonstration for them. B. Bath. 145b עשה עמו בפ' וכ' if a man acted as a friend's best man at a public wedding, and now asks his friend to be his best man at a private wedding. Ib. עתיר נכסין עתיר פ' וכ' rich in goods, rich in pomp (popular ovations)—that is the preacher of *hagadah* (v. אַגָּדָה); a. fr.—Trnsf. (v. Sophocles s. v. πομπή) *disgrace, reproach.* Ab. Zar. 54b לא דיין ... שעושין סלע שלי פ' וכ' it is not enough for the wicked that they have made my coin (divine image of man) a public disgrace, but &c.—Gen. R. s. 86, beg. בני בכורי הוא ואני מורידו פורפי Ar. (read: פומפי = πομπῇ) he (Jacob) is my firstborn son, and shall I let him go down in disgrace?—Ed. ... בני בזיון ואם ליתן בלבו של פרעה איני מורידו פומבי אלא וכ' (corr. after 'Rashi' ואם אתן בלבו ... להורידו איני מורידו (פ') he is my firstborn son, and shall I make him go down in contempt? and if I put it into Pharaoh's heart to bring him down, do I not bring him down in disgrace? ('Rashi' אני מורידו פופילא, corr. acc.).

פּוֹמְפִּיָּא m. pl. (reduplic. of פּוּם) *graters.* Y. M. Kat. II, 81b top חורי באילין פ' וכ' decided concerning grating tools that it was permitted to make them during the festive week for use on the festival.

פּוֹן (פְּנֵי) [*turn,*] a particle indicating the subjunctive mood, *would, might.* Targ. Gen. XXVI, 10. Targ. Num. XI, 29. Targ. Is. XLVIII, 18, sq.; a. fr.

*פּוֹנָא m. (preced.) *change.*—*Pl.* פּוּנִין (adv.) *alternately.* Targ. Job IV, 16 Ms. (ed. סוגעין).

פּוּנְדָּא, פּוּנְדָּה f. (funda) *money-bag, hollow belt.* Kel. XXIX, 1. Sabb. 120a. Ib. X, 3 בפוּנְדָּתוֹ ופירה למטה (if he carries an object) in his belt with its opening downward. Ib. בין פונדתו לחלוקו between his belt and his undergarment; a. fr.—Tosef. B. Mets. VIII, 14 בפי פ' וכ' (not בפרפונדא) if he placed the object of trust in the mouth of his money-bag (whence it could easily be taken out or lost) or on the edge of his roof &c.—*Pl.* פּוּנְדָּיוֹת. Zab. IV, 4.

פּוּנְדּוֹקָא, פּוּנְדּוֹק, v. פּוּנְדָּק, פּוּנְדָּקָא.

פּוּנְדִּיוֹן m. (popular abridgment of Dupondium or Dipondium) *Dupondium,* a Roman coin equal to two Asses. Maas. Sh. IV, 8 חוא יוצא בפ' ... והלך and he went to another place where the Isar (As) is worth a Dupondium. Kel. XVII, 11, a. e., v. כֶּסֶף. Y. Maas. Sh. IV, 55b top שני איסרין פ' two Isars are one Dupondium. Ib. III, beg. 54a (not פונדיין); a. fr.—Bekh. 50a פּוּנְדִּין.—*Pl.* פּוּנְדִּיוֹנִין, פּוּנְדִּירוֹנוֹת. Y. Kidd. I, 58d; Tosef. B. Bath. V, 12, a. e., v. מְעָה. Tosef. Maas. Sh. IV, 13. Ib. III, 6; a. fr.—Bekh. l. c. פּוּנְדִּרִנִין.

פּוּנְדִּיוֹת, v. פּוּנְדָּא.

פּוּנְדִּירוֹן, v. פּוּנְדִּיוֹן.

פּוּנְדִּירְקָא, פּוּנְדִּירְק, v. next wds.

פּוּנְדָּק m. (πανδοκεῖον) *inn, tavern, lodging place.* B. Mets. 26a שעשאו פ' לשלשה בני אדם (not ישראל; v. Rabb. D. S. a. l. note 4) when he made his house a lodging place for three persons (at the same time). Sot. 10a (expl. אשל, Gen. XXI, 33) חד אמר פרדס וחד אמר פ' one says, it means, Abraham planted an orchard, and one says, he put up an inn (for the reception of travellers); Gen. R. s. 54 (with play on פונדיק שְׁאַל מה תשאל וכ' (אֹשֶׁל an inn, (where they say,) ask what you may desire, cake, meat, &c. Macc. 10b חקב"ה מזמינן לפונדיק אחד the Lord causes them to meet at the same inn. Yeb. XVI, 7 (122a) והביאוהו בפונדוק (Y. ed. בפונדק) and they brought him (the sick man) to an inn; a. fr.—[Y. B. Mets. V, 10c bot. אבל בפ', read: בפישוק.]—*Pl.* פּוּנְדָּקוֹת. Men. 32b בפוּנְדְּקוֹתֵיהֶן at the door of their lodgings.

פּוּנְדָּקָא ch. same, *inn, public house.* Y. Ber. III, 6d top חוו יתבין קומי פ' ברמשא (or פּוּנְדִּירָקָא, not פונדקיא) sat in front of an inn in the evening. Ib. VI, 10b bot. פונדיקא דברכתא the inn of B'rakhta; a. e.—[Yalk. Gen. 150, v. פּוּנְדָּקִי.]—*Pl.* פּוּנְדָּקִין. Targ. Y. I Num. XXIV, 14. Targ. Y. II Ex. XIV, 2; Targ. Y. II Num. XXXIII, 7 פּוּנְדָּקֵי חירתא (ד) (h. text פי חחירת); Targ. Y. ib. 8 פורוקי (corr. acc.). Targ. I Chr. I, 20 פּוּנְדּוֹקִין.

פּוּנְדָּקָאָת, v. פּוּנְדָּקִי.

פּוּנְדָּקָאן, v. פּוּנְדָּקִיתָא.

פּוּנְדָּקִי f. (corrupt. of ποντική = κάρυον ποντικόν) *filbert.*—*Pl.* פּוּנְדָּקָאוֹת, פּוּנְדָּקִין. Y. Naz. I, end, 51c פונדקירין (corr. acc.; Ar. פּוּנְדָּקִין). Y. Gitt. VII, 48d bot. פונדקאות עצמן if he ate the filberts themselves (with their burrs in their green state).

פּוּנְדָּקִי m. (denom. of פּוּנְדָּק = πανδοκεύς) *innkeeper, host.* Gitt. VIII, 9; Eduy. IV, 7; Tosef. Yeb. I, 10; Tosef. Gitt. VIII (VI), 8 לנה עמו בפ' she staid over night with him (her divorced husband) as her host. Lev. R. s. 1 אין גנאי ... עם פ' שלו it is not beneath a king's dignity to speak to his host (so did the Lord speak to Abraham, ref. to Gen. XVIII, 1); a. e.

פּוּנְדָּקָאת, פּוּנְדָּקִי ch. same. Gen. R. s. 92 [read:]

שלשה כפרו בנבואתן מפני פ׳ three prophets disowned their prophetic mission on account of the baseness (with which they were treated; cmp. Midr. Prov. ch. XI עמד משה בכעס וכ׳).

פּוֹנְשׁוֹס, v. פּוֹנְטוֹס.

פּוֹס, v. פִּיס.

פּוֹסָא f. (fossa) *ditch.* Tosef. Ohol. XVI, 12 הרוגים ... פ׳ a ditch into which they throw the slain in battle (Ohol. XVI, 5 בור).

פּוֹסְמָמוֹס, פּוֹסְטוֹמוֹס, v. אַפּוֹסְטוֹמוֹס.

פּוֹסְיָינִי, פּוֹסְיוֹנִי, פּוֹסְיָאנִי, v. פַּסְיוֹנִי.

פּוֹסִימִיס, פּוֹסִימִים, v. פִּיסְטִיס.

פּוֹסְלִין, v. פַּסְלִין.

פּוֹסְקָא m. (פָּסַק) [*decree,*] *puska*, name of a huge cup which every guest at a banquet must empty. Yalk. Esth. 1048 (fr. Abba Gorion) כך הדה תכסיס ... והוא נקרא פ׳ וכ׳ such was the order of things with the Persians: they had a large cup ... which was called *puska* &c.; v. פִּיתָקָא.

פּוֹסְקִינוֹס, v. פִּיסְקִינוֹת.

פּוֹסְתָּא m. (Pers. *pûst*, Perles Et. St., p. 16) [*skin, rind on which writing is done,*] *sheet, page* (cmp. דַּף, יְרִיעָה). Gitt. 58ª, v. אִרְנְגַּד.

פּוֹעַ (cmp. פּוּחַ) *to blow*, v. פָּעָה.

Hif. הִפְרִיעַ *to make breathe, revive.* Ex. R. s. 1 (ref. to פועה Ex. I, 15) שהחיתה מְפִיעָה את התינוק וכ׳ she revived the infant (blew air into it), when people said, it is dead. —[Deut. R. s. 1 מפיע את מלכותי some ed., read: מוֹפִיעַ, fr. יָפַע.]

פּוֹעַ ch., v. פְּעַע.

פּוֹעָה I (b. h.) pr. n. f. *Puah*, one of the midwives in Egypt. Ex. R. s. 1, v. פּוּעָה h. Sot. 11ᵇ, v. פָּעָה. Koh. R. to VII, 1, v. יָפַע; a. e.

פּוֹעָה II f. (פָּעָה) *cry*, v. פְּעִירָה.

פּוֹעִירָה pr. n. m. *Po'irah.* Kidd. 66ª אלעזר בן פ׳ a counsellor of king Yoḥănan (Jannai).

פּוֹעַל I m. (b. h. פֹּעַל; פָּעַל) *work, achievement.* Midr. Till. to Ps. XLIV ed. Bub. שפעלת שרצאו וכ׳ פ׳ the work which thou didst accomplish, that they went forth from Egypt; Yalk. ib. 746. Ned. 62ª עשה דברים לשם פָּעֳלָם do things for the sake of their effect (for the good which is achieved through them (Treat. Der. Er. Zutta ch. II לשום פְּעֻלָּתָן); [Rashi: לשם פּוֹעֲלָם in the name of their *Maker*].

פּוֹעֵל m. (preced.) *laborer, hired man, employee.* B. Mets. II, 9 (30ᵇ) הדה בטל מסלע ... כפ׳ (בטל) if by taking charge of a lost animal he neglected his usual work to

עובדא הוה בדרומא דהוה תמן חד פ׳ וכ׳ it happened in Darom that a certain innkeeper was there &c.; ib. דהוא פונדקאה (some ed. קא ..., קה ..., corr. acc.); Yalk. ib. 150 פונדקא, פונדקא (corr. acc.); a. e.

פּוֹנְדָקִיא, Y. Ber. III, 6ᵈ top, v. פּוּנְדָּקָא.

פּוֹנְדָקִית f. (preced. art.) *hostess, innkeeper.* Dem. III, 5; Ḥull. 6ᵇ הנותן לפ׳ שלו if one gives to his hostess (provisions to prepare). Yeb. XVI, 7 ובחזרתן אמרו לפ׳ וכ׳ and when they came back, they asked the (gentile) innkeeper. Ib. ולא תהא כהנת כפ׳ should a priest's wife not be as good (an evidence) as that innkeeper? לכשתהא כפ׳ when she will be (offering such evidence) as that innkeeper; Tosef. Yeb. end לכשתהא פ׳ (corr. acc.). Esth. R. to I, 9 (proverbial expression) לא תהא כהנת כפ׳ should the priest's wife &c., i. e. should the Lord not be at least as much revered as the idols?; Lam. R. introd. (R. Yitsḥ. 3); a. e.

פּוֹנְדָקִיתָא ch. same, esp. *keeper of a public house, harlot.* Targ. Josh. II, 1 (h. text זונה). Targ. Ez. XXIII, 44.—*Pl.* פּוּנְדָּקָן, פּוּנְדָּקָאן. Targ. I Kings III, 16 קאן ... ed. Lag. (oth. ed. קן ...).

פּוֹנְדְקִין, v. פּוּנְדָּקִי.

פּוֹנְדָקְתָא f. = פּוּנְדָּקָא; בתי פ׳ *brothels.* Targ. Y. Gen. XLII, 6 (perh. פּוּנְדָּקָתָא, *pl.*).

פּוֹנָה, v. פִּינָּה.

פּוֹנְטוֹס pr. n. (Pontus, Πόντος) *Pontus*, the country bordering on the Pontus Euxinus. Targ. Y. Gen. X, 10 (h. text שנער (!); ib. XIV, 1 (some ed. בוגט׳, בונט׳).—Sifra B'har, Par. 1, ch. 1 מה שהוציא עקילס לעבדיו לפונשוס (corr. acc.) what Aquila exported (from Palestine) for his slaves to Pontus; Yalk. Lev. 659 לפנתוס (corr. acc.).

פּוֹנְטִיגוֹן, v. פַּנְטִיגוֹן.

פּוֹנִיוֹת, Y. Sabb. VII, 8ᶜ bot. עאל לפ׳, read: לְפַפּוּנְיוֹת, v. פָּנִי.

פּוֹנִיוֹן, Y. Shebi. IX, end, 39ª מיכלא בפ׳, read: מיבלא כופנין, v. כָּפְנִיתָא.

פּוֹנִין, v. פּוּנָא.

פּוֹנְסָא, v. סמה.

פּוֹנְקִין, v. next w.

פּוֹנְקְלִין m. pl. (πανούκλιον, Hesych. s. v. πήνιον; πανοῦλχος quot. in Sm. Ant. s. v. Tela; Lat. panuncula) *threads wound around the bobbin.* B. Kam. 119ᵇ אין לוקחין ... ולא פ׳ ... (Ms. M. פונקנין, Ms. H. פונקין) you dare not buy from the weaver ... threads of the bobbin (v. נִיר IV); Tosef. ib. XI, 11 פאניקנין (Var. פאנקין; anoth. var. סנאקנין, corr. acc.).

פּוֹנֵרְיוּת* f. (πονηρία) *baseness.* Y. Snh. X, 28ª top

the extent of losing one Sela, he cannot say, give me one Sela, but he (the owner) pays him as he would pay an (idle) laborer, expl. ib. 31b כפ' בטל של אותה מלאכה וכ' like an idle laborer at the kind of work in which he was interrupted, i. e. as much as a laborer in that line would ask for stopping work for which he was engaged (which would be less than he would earn by working); [oth. opin.: as much as a laborer out of work would take rather than be idle]; ib. V, 4. Ib. 77a יד פ' על התחתונה (v. יָד) the laborer is at an advantage; יד פ' על התחתונה the laborer is at a disadvantage. Ib. 83b top פ' בכניסתו משלו the time needed for the laborer to go home from his work is part of his free time, i. e. must not be deducted from the hours belonging to the employer (v. הוֹצָאָה); Gen. R. s. 72; a. fr.—*Pl.* פּוֹעֲלִים, פּוֹעֲלִין. B. Mets. VII, 1. Ib. 89b; a. fr.—Ab. II, 15 היום . . . חפ' עצלים the day (of life) is short, the work large, and the workingmen (of the Lord) are lazy.—Pirké d'R. El. ch. XIX (ref. to Ps. XCII, 8) והצריצו כל פּוֹעֲלֵי צורת וכ' and all workers of similitudes of sun and moon shall see that they and their work are vanity.—[Ned. 62b, v. preced. w.]

פּוֹעַל II, **פּוֹעֲלָא** I, **פֹּעַל** ch. 1) same. Targ. Y. Deut. XXIII, 25, sq. (ed. Amst. פָּעַל, פּוֹעֵל).—Gen. G. s. 39, end, a. e. טבא פ' a good workingman, v. דָּהוֹן. B. Mets. 83b אגריתו לי כפ' דאורייתא you have hired me as a laborer in the Biblical sense (Ps. CIV, 23; you have no right to demand additional hours); a. fr.—*Pl.* פּוֹעֲלִין, פּוֹעֲלַיָּא, פָּעֲלֵי. Y. Taan. III, 66d bot. נפק לטוריא לגבי פָּעֲלוֹי (not פעליי) went to the mountain to look after his laborers; a. fr.—2) *employer*. Gen. R. s. 15; Yalk. ib. 20; v. פָּעַל I.

פּוֹעֲלָא II c.=h. פּוֹעַל, *work; earning*. Gen. R. s. 70 אר חוח פ' Ar. (ed. אין חוח פּוֹעֲלָה), v. פּוֹעֲלָן. Ib. s. 68 סב פ' דאבוך Ar. (ed. פּוֹעֲלָיָא *pl.*; Var. Ar. מדלא) take thy father's earnings.

פּוּעֲתָא* f. pl. (פּוּעָא ch.) *wounds, bruises*. Targ. Prov. XX, 30; XXVII, 6, a. e.; v. פּוּדְעָתָא.

פּוּפִי, Mus., v. אֲיפּוּפִי.

פּוּפִידִיתָא, Erub. 60a מפומבדיתא בר פ', read: בבראי דפומב' (v. Rabb. D. S. a. l. note 50) in the outskirts of Pumb'ditha.

פּוּפִיוֹנוֹס, Yalk. Joel 537, v. סוּפִיוֹנוֹס.

פּוּפִילָא, v. פּוּמְפִי.

פּוּפְסָדס, v. פּוּוְסָרוֹס.

פּוּץ (b. h.) *to break through*.

Hif. הֵפִיץ *to break through, spread*. Y. Snh. I, 19b sq. [read:] חד אמר . . . ותרנה אין עושין כל עיקר שמא יָפִיצוּ גוים ויבואו לארץ ישראל ואית דבעי מימר שמא יָפְרְצוּ אויבים ויבואו לידי קרחה one says (in the case of border towns condemned for idolatry, v. נָדַח), if there are two of them, we do not condemn them to be destroyed, if only one, we do; and another says, if there are several border towns near one another (of which one is to be condemned), we proceed (against the one, because the protection remains unimpaired), but if they are scattered, we do not; and a third one says, we must not destroy a border town under any circumstances, lest ravaging troops break forth and invade Palestine; but some would say (instead), lest a regular enemy invade and find an open country (v. Bab. ib. 16b; Tosef. ib. XIV, 1).

Pol. פּוֹצֵץ *to shatter, shiver, spread*. Part. pass. מְפוֹצָץ; f. מְפוֹצֶצֶת. Lev. R. s. 27 עתידה בת קול להיות מפ' . . . ואומרת וכ' (not ואומר) in days to come a divine voice will be scattered in all directions (cmp. נִיצוֹץ) on the top of mountains and proclaim &c.

Hithpol. הִתְפּוֹצֵץ *to be shattered*. Kidd. 30b אם ברזל הוא מִתְפּוֹצֵץ if he (the tempter in man's heart) is of iron, he will be shattered (by the study of God's word, with ref. to Jer. XXIII, 29).

פּוּץ ch., v. פְּצַץ a. נְפַץ.

פּוּצָם* m. (preced. art.) *stone-breaking, quarry*. Ruth R. introd. זה עוסק בשדהו . . . וזה עוסק בפוּצָמוֹ one was busy in his field, another in his vineyard . . . and another was working in his quarry; Yalk. Josh. 35 בפחמו, Var. בתחומו; Koh. R. to VII, 1 בפחמו; Midr. Sam. ch. XXIII (בתחומו).

פּוּק (b. h.; cmp. נפק) *to go forth*.—[לפוק, Kel. XXVIII, 2; Y. Erub. III, end, 25b, v. פָּקַק.]

Hif. הֵפִיק 1) *to give forth, utter*; 2) *to let pass, forego*. Kidd. 39b; Ḥull. 142a, v. לָחַךְ.—Erub. 65a (play on Job XLI, 7) כל המַּפְרִיק מגן בשעת גאוה he who foregoes the Prayer of Benedictions (v. מָגֵן) in the moment of haughtiness (who being in wine has enough reverence left to him to feel his unworthiness to stand up in prayer); מאי משמע דהאי אפיק לישנא דעבורי הוא (Ms. O. מפיק) what authority is there for using the root פוק in the sense of passing? (Answ.: ref. to Job VI, 15). Ib. ר"י אומר כל שאינו מפיק איתמר R. J. says, the relation is 'he who does not utter' (prayer in a state of drunkenness); מאי משמע דהדוא פוק לישנא דגלויי הוא where is the authority for using פוק in the sense of revealing? (Answ.: ref. to Ps. XVIII, 16); Yalk. Job 927.

פּוֹק imperat. of נְפַק.

פּוֹקְדוֹן, v. פִּקָּדוֹן.

פּוּקְדָנָא m. (פִּקֵּד) 1) *commandment*. Targ. Prov. II, 1. Ib. VI, 23; a. fr.—2) *safe-keeping, trust*. Targ. O. Lev. V, 21; 23 (ed. Bon. a. Y. פִּקָּדוֹנָא).

פּוּקָה f. (פּוּק) 1) (b. h.) *sinking*, v. פִּרְקָה II.—2) (homilet., v. פָּקַק) *stopper, gag*. Midr. Till. to Ps. LIII, v. פָּקַק.

פּוּקְמֵי, פּוּקְמוֹ, a corrupt., for פּוּנִיקִי (Punica, φοινική=φοινικική, sub. λαμπάς; v. Sm. Ant. s. v. Laterna). *Punic lantern*. Tosef. Kel. B. Mets. II, 6 פ' שיש בה בית קבול שמן a lantern which contains a receptacle for oil, contrad. to שיש בה בית קבול נר which has a receptacle for a candlestick.

פּוּקֵי m. pl., v. אֲפוּקֵי.

פּוּקְרְתָּא f.=h. פּוּקָה, *vacillation, weakness*. Midr. Sam. ch. XXIII (ref. to פּוּקָה, I Sam. XXV, 31) [read:] אמרה ליה

אודהר מפ' דנפשא she said to him (David), be on thy guard against (bringing on thee) weakness of soul (loss of courage when thou wilt have to pronounce judgment on others).

פּוּקְלָא m. (פקל) *pod* or *capsule of a plant, boll* (of flax).—*Pl.* פּוּקְלִין. Targ. Y. I Ex. IX, 31 (h. text גִּבְעוֹל).—[Nidd. 17a, v. פָּקוֹלִין.]

פּוּקְסְמִין, Ab. Zar. 33b Ms. M., v. פְּקִיסְנָא.

פּוּקְעִין, v. פָּקַע.

פּוּקָרֵי m. pl. (פְּקַר), בְּנֵי פ' (euphem.) *anus.* Yeb. 76a.—[Yalk. Gen. 132, v. פּוֹקְרִין.]

בני פ', פוקרים, v. בְּנֵי פִּיקְרִין.

פּוֹקְרִין m. (ποχάριον) *lock* or *tuft* of wool (used as lint on a wound). Tosef. Sabb. V (VI), 2; Sabb. 50a בפוק' Ms. M. (ed. בפקו'; Ms. O. בפיקור; corr. acc.). Gen. R. s. 77 נטל פ' ... וכ' Jacob ... took a tuft of wool and stuck it in his throat; Yalk. ib. 132 פוקרי (corr. acc.); Cant. R. to III, 6 נטל פרקדין וכרכו וכ' (corr. acc.) he took (a rope of) wool and wound it around his neck. Koh. R. to X, 16 אילו הייתי שם פ' וכ' (not פי') had I been there, I should have tied a rope of wool around his (Solomon's) neck; Yalk. Kings 175 פקרין (corr. acc.). Y. Erub. X, beg. 26a בימין פ' היו בידו (not פיקרין) the T'fillin were in his hand (bundled up) like a tuft of wool (put on a wound). Tosef. Kil. V, 23 חפקרית וחצריפה וכ' (corr. acc.) lint (for wounds) and wool tufts are not subject to the law concerning mixture of wool and flax (כלאים).

פּוּר m. (b. h.; פָּרַר; cmp. פִּירָא, פִּירְסָא; v. Halévy, Revue des Et. Juives XIV, p. 289 sq.) [*piece, division,*] *lot.* Sabb. 149b (ref. to חולש, Is. XIV, 12) שחירח מטיל פ' וכ' he used to cast lots on the nobles of his kingdom to find out &c. Esth. R. to III, 7 בתחלה הפיל פ' בימים first he cast the lot on days (of the week); חפיל פ' ביום אחד בשבת he cast the lot as to the first day of the week; a. e.—Ber. 16b יהי רצון שתשכן בפוריינו וכ' (some ed. שתשכון) may it be thy will to cause to dwell in our lot (that in our lot may dwell) love and brotherhood &c.; (Ms. M. בפוריינו, v. Rabb. D. S. a. l.); Y. ib. IV, 7d bot. שתשכן בפוריינו (from פּוּרְיָא).—*Pl.* פּוּרִין, פּוּרִים. Yalk. Num. 785 they did not come spontaneously, אלא פ' שהטילו עליהן but lots were cast for them; a. e.—Esp. *Purim*, the festival commemorating the delivery of the Jews of the Persian empire from the massacre with which they were threatened through the machinations of Haman. Ab. Zar. 17b, v. מְעָה. Meg. 7b סעודת פ' the festive meal of Purim. B. Mets. 106b, a. e. מגבח פ', v. מְגַבָּח; a. fr.

פּוּרָא ch. same. Targ. Esth. III, 7 (ed. Lag. מילתא).—Sabb. 149b לישנא דפ', v. חֲלַשׁ.—*Pl.* פּוּרַיָּא, esp. *the festival of Purim*, v. preced. Targ. Esth. IX, 26; 28; a. e.—Meg. 7b מיחייב אינש לבסומי בפ' וכ' man is bound to make himself cheerful with wine on Purim, until he knows no more the difference &c. Ib. 5b; a. e.

פּוֹרָא m. = פֵּרָא, *fruit.*—*Pl.* פּוֹרֵי, פּוֹרִין, פּוֹרַיָּא. Ruth R. introd. (ref. to חפיל, Prov. XIX, 15) כמד"א נפל שעריהון כמד"א as you say, the price of fruits has fallen (meaning, fruits are plentiful). Y. Taan. III, 66d top איתחון חמון פ' דשמש come and see the fruits of the sun (of a hot and dry year). Gen. R. s. 71 (ref. to עינוי Job XXXVI, 7) כאינש דאמר עינוהי דפוריה (not עינוהי) as a man says, the eyes (prospects) of the fruits (hopes of success; Midr. Sam. ch. XXVIII עייניהון קפדיהון, v. קְפַד). Y. B. Mets. II, end, 8d ברוך רחמנא דחמי לי פ' עד וכ' blessed be the Merciful who made me see fruits (success of my pupil), while I am alive; a. e.

פּוּראגון, v. פַּרְגּוֹל.

פּוּרְבִּי* f. (φορβεία) *halter.* Gen. R. s. 45 (prov.) אם אמר ... עתיד לך פ' Mus. (ed. עביד לך פרוכי) if one tells thee, thou hast the ears of an ass, mind it not; if two, order a halter for thyself; (Yalk. ib. 79 פְּרוּמֵי, v. פּוּרְמָא).

פּוּרְגָּדָה m. (redupl. of פָּרַג) *a sprouting bulb, seed-onion.* Y. Peah III, 17c (expl. of אמהות של בצלים, Mish. III, 4) רב אמר פ' Rab says, it is what we call *purgarah* (R. S. a. l. פרגד, read: פָּרְגַּר). Y. Maasr. I, 49a bot. (expl. משיפקל, Mish. I, 6) מן דו יריים פ' (not פוד', פוד') when the seed-onion is separated from the onions, v. פָּקַל.

פּוּרְדָּה* m. (פרר; cmp. פּוּרְיָא) *frame of laths, portable stand for the display of goods.* Y. B. Kam. II, end, 3a חד ... פלטירה בפ' a man put his wares out on a frame (to exhibit them in the street).

פּוּרופִי, v. פּוֹמְפִי.

פּוּרְזְמָא, פּוּרְזִימָא, v. פְּרֻזְמָא.

פּוּרְזָלָא, v. פַּרְזְלָא.

פּוּרְזְמָא, v. פּוּרְזִימָא.

פּוּרְחָנוֹת f. pl. (פָּרַח) *eruptions*, name of a certain form of clouds. Taan. 9b, v. חָזִיז.

פּוּרְטָיְתָא, v. פִּירְטָא.

פּוּרְיָא *Purim*, v. פּוּרָא.

פּוּרְיָה, פּוֹרַיָּא *fruits*, v. פּוֹרָא.

פּוּרְיָא I m. = פּוּר, *lot.* Y. Ber. IV, 7d bot., v. פּוּר.

פּוּרְיָא, פּוּרְיָה ch. same. Targ. Cant. I, 16 את משרי בפוריינא תיבתא ed. Lag. (ed. Amst. חביבתא, corr. acc.) thou causest love to dwell in our lot (v. פּוּר).

פּוּרְיָא II c. (פרר, sec. r. of פרר; v. אַפְרִיוֹן) [*frame,*] *couch*, esp. *the bride's litter.* Pesik. R. s. 43 חושיבה עמרם בפוריה מה כלה זו יושבת בפוריה בפ', v. אַפְרִיוֹן. Cant. R. to IV, 11 as a bride is seated in her litter (is carried in procession, as if) saying, behold, I am pure &c.

פּוּרְיָא, פּוּרְיָה ch. same, *bed.* Sabb. 118a (expl. פרנסת) פ' ובי סדיא a bedstead and a cushion; B. Bath. 9a. M. Kat. 11a ולא ליתשון פ' כוורא ... after fish, cresses and milk, let the body be laden but not the bed (walk but do

not lie down). Keth. 10[b] (etymol.) פ' שפריין וכ' the bed is called *puria*, because on it men multiply and increase; a. fr.—Yalk. Gen. 70 דוה לחו פ' דחוו מגנו אורחי עלה they (in Sodom) had a bed on which they let strangers sleep; Snh. 109[b] דוא לחו פּוּרְיֵיתָא (Ms. M. כורסייתא; Yalk. ed. Salon. בי סדיא, read: בי סדיא).—*Pl.* פּוּרְיֵיתָא. Sabb. 121[a] sq. אייתו לחו פ' ... לרב (Ms. O. פוריא) for R. J. and R. J. ... they brought couches in.

פּוּרְיוֹמָא, פִּיר' m.=h. פְּרִיוֹם, *litter*. Y. Keth. II, beg. 26[a] (expl. תרנומא, Mish. I, 1) רבנן ... פ' the Palestinian scholars call it *puryoma*, v. תַּרְנוּמָא. Cant. R. to III, 10 אפריון זה הארון ומה הוא אפריון פיר' *appiryon* (Cant. III, 9) refers to the holy ark, and what does *appiryon* mean? A litter.

פּוּרְיוֹן m. (cmp. פְּרִיוֹם=פְּרִיוֹן) same, *litter*. Mekh. Mishp. s. 1, v. לֶקְטֵירְקָא.—[Num. R. s. 12; Cant. R. to III, 10 Mus., v. פְּרִיוֹם.] [Φορεῖον is a phonetic coincidence with our w.]

פּוּרְיָא, v. פּוּרְנָא.

פּוּרְיָנָא m. (v. preced. wds.) *canopy on a frame, bridal bed*. Targ. Y. Deut. XXXII, 50.—[Targ. Cant. I, 16, v. פּוּרְנָא I.]

פּוּרְיֵיתָא I f. *bed*, v. פּוּרְנָא II ch.

פּוּרְיֵיתָא II f. (preced.) [*frame,*] *lid with rims, close-fitting cover* (corresp. to הוֹפֶק, v. Sifré Num. 126, quot. s. v. פְּתִיל). Targ. Y. II Num. XIX, 15 פ' משיא pasted-on lid (h. text צמיד פתיל; Y. I מגופתא).

פּוּרְיָנָא, v. פּוּרְנָא.

פּוֹרְיָתָא* f. (פְּרַר) *birds of prey*. Yalk. Ps. 820, v. נְשִׁירְתָּא.

פּוּרְכְּתָא f. (פְּרַךְ II) *sheaf*. Targ. Y. Gen. XXXVII, 7.—*Pl.* פּוּרְכָּתָא. Ib. (ed. Amst. פּוּרְכֵי).—V. פִּירוּכָא II.

פִּרְמָא, פּוּרְמָא m. (פְּרַם) *piece of cloth, rag* used as a mask, *bandage* over the eyes. Tanḥ. Mishp. 19 פ' בפניהם כגון חמורים וכ' they (the demons) have a mask over their faces like the millers' asses; וכשחעונות גורמין חפ' נגלה וכ' and when man's sins bring it about, the mask is removed, and man becomes insane; Yalk. Ps. 772 פרמא ... וכל אחד and every one of them has a bandage over his eyes; Midr. Till. to Ps. XVII נתון פְּרָאמָא לפני עיניהן וכ' (read: בפני ע') (ed. Bub. נתונה); Yalk. Ps. 670 פרואמי, פרואמה (a confusion of פורמא and פראמא); Y'lamd. to Deut. II, 31, quot. in Ar. פורמא ed. Koh. (oth. ed. פומאריה, פומארים, corr. acc.).—*Pl.* פּוּרְמַיָּא, פּוּרְמֵי, פִּרְ'. Sabb. 66[b], v. פְּדָאמֵי. Yalk. Gen. 79 עתיד לך פרומי get thyself bandages (as for an ass in the tread-mill); v. פּוּרְבִּי.

פּוֹרֵן m. (פָּרַר; cmp. *Hif.* הֵפֵר) *one who breaks his promise, perfidious*.—*Pl.* פּוֹרְנִים. Sifré Deut. 320 (synonymous with הַמַּפְקִיר); Yalk. ib. 945 פרדנין (some ed. מרדנין, corr. acc.).

פּוּרְנָא, פִּרְנָן I m. *endowment*, v. פְּרָן.

פּוּרְנָא II, **פּוּרְנָה** f. *oven*, v. פּוּרְנִי.

פּוֹרְנָא, פּוֹרְנָה, Kel. XI, 4, v. פּוּרְנִי 2.

פִּרְנוֹן, v. פְּרָן.

פּוּרְנִי f. (πόρνη) 1) *harlot*. Lev. R. s. 33 פ' פילא, v. פִּלֵּי I; Yalk. Dan. 1061. Cant. R. to III, 4 פגי (corr. acc.), v. באמי.—*2) (cmp. Lat. adultera, adulterina, sub. clavis; v. Sm. Ant. s. v. Clavis) *skeleton-key*. Kel. XI, 4 הפורני Ar. ed. Koh. (ed. הפורנה, הפורנא).

פּוּרְנִי f. (an adaptation of furnus, φοῦρνος, as if from פְּרָן) [*the supplier,*] *a stationary, large baking oven*, contrad. to תנור. Tosef. Bets. III, 20; Bets. 34[a]. Pes. 31[b] פת פ' bread baked in the *purni* (large loaves). Ab. Zar. 35[b] פת פ' מאפה סאה bread of an oven of a batch of a S'ah of flour; a. fr.—Kel. VIII, 9 פּוּרְנָה an earthen oven; Tosef. ib. B. Kam. VI, 17 פּוּרְנָא.

פּוּרְנִיוֹת, v. next art.

פּוּרְנִין, v. פְּרָן.

פּוּרְנִית f. (preced. art.) *supply of bread, sustenance* (cmp. פִּרְנָסָה). Gen. R. s. 67 [read:] פּוּרְנִיתָךְ אפוירה וכ' thy sustenance is baked for thee everywhere, v. אָפָה; Yalk. ib. 115 פורניותו אפוי (corr. acc.).

פּוּרְנָס, Gen. R. s. 68 some ed.; Yalk. Gen. 119, read: טוּרוֹס; v. פְּלוּטָא.

פּוּרְסָא m. (פְּרַס I) *division, arrangement, order, proper time* (cmp. קֵץ). Sabb. 129[b] פ' דדמא כל וכ' the order (proper period) for blood-letting is every thirty days; פ' דדמא חד וכ' the order (proper day) for blood-letting is the first day of the week &c. Gitt. 37[a] (explaining פ' פרוסבול) דמילתא the arrangement (institution) of a measure.

פּוּרְסָא m. (preced.) [*distributor*, cmp. Lat. dispensator,] *manager, purser*.—*Pl.* פּוּרְסֵי. Yoma 9[a] מאי פרהדרין פ' what does *parhedrin* mean? Managers (v. פָּרֶהְדְּרִין). Yeb. 45[b] מיניה בפ' דבבל appointed him one of the collectors of Babylonia; Sabb. 154[a] בפוּרְסָיָה דבבל; (Rashi בפורסי; Tosaf. אפורסייה, אפוּרְסָיָה over the collectors of &c.).—[Gitt. 28[b], v. next w.]

(פּוּרְסִישְׁנַמְגּ, פּוּרְסִישְׁמְנַג) m. (Pers. pursiš nâmeh, Perl. Et. St., p. 36) *investigation paper, verdict*. Gitt. 28[b] מקמי דלחתום פ' (ed. פורסי שנמג, read: פורסיש נמג) before the verdict is signed.

פּוּרְסָן, פּוּרְסָנָא m. (פְּרַס I, cmp. פּוּרְסָא) *distribution, arrangement, assessment, valuation* (h. עֶרֶךְ). Targ. O. Lev. XXVII, 2, sq. Ib. V, 15; a. fr.—[Denom. אִיפַּרְסַן q. v.]

פּוּרְסָנִית, v. פַּרְסָנִית.

פּוּרְעָן, פּוּרְעָנָא I m. (פְּרַע) *payment*. Targ. Y. Ex. XXI, 7 (ed. pr. פורקן).—*Pl.* פּוּרְעָנִין, v. פּוּרְעָנוּתָא.

פּוּרְעָנָא, פּוּרְעָן II m. (preced.) [*payer,*] *avenger, executor.* Targ. Nah. I, 2 (h. text נֹקֵם). Targ. Y. Ex. XX, 5; a. e.—*Pl.* פּוּרְעָנִין. Targ. O. Deut. XVI, 18 (ed. Vien. פָּרְ'; h. text שֹׁטְרִים). Targ. II Chr. XXXIV, 13.

פּוּרְעָנוּ, v. פּוּרְעָנוּתָא.

פּוּרְעָנוּת f. (preced. wds.) *retribution, reward*; esp. *punishment, divine visitation; evil dispensation, reverses.* Yoma 76ᵃ; Snh. 100ᵇ, a. e. מידה טובה מרובה ממידת פ' the measure of divine goodness is larger than that of evil dispensation. Ib. 102ᵃ עת היא מזומנת לפ' (not מזומן) there is a time designated for visitation (of man's sins); מקום ... לפ' there is a place designated for &c. Ab. I, 7, v. רָאשׁ; a. v. fr.—B. Bath. 14ᵇ, v. next w.—*Pl.* פּוּרְעָנִיּוֹת. Ab. V, 8 שבעה מיני פ' וכ' seven kinds of visitations come upon the world. Taan. 14ᵃ ושאר כל מיני פ' וכ' and all other calamities that threaten &c.; B. Kam. 80ᵇ. R. Hash. 18ᵇ אני מונה לסדר פ' I count (the fast-days) according to the chronological order of the sad events (which they commemorate); a. fr.

פּוּרְעָנוּתָא, פּוּרְעָנוּ ch. same, 1) *repayment, reciprocation.* Targ. Prov. XIX, 17.—M. Kat. 22ᵇ Ms. M. (ed. פּוּרְעָנְתָא), v. אֲרִישְׁתָא.—2) *punishment, evil dispensation.* Targ. Y. Deut. XXVIII, 24. Targ. Jer. XIV, 19; a. fr.—B. Bath. 14ᵇ אתחולי בפ' וכ' we must not begin with evil events (not place the Book of Job at the head of the Hagiographa); ib. 108ᵃ (ref. to Mish. VIII, 1) אתחולי בפ' וכ' we must not place the case of evil (of parents surviving their children) first. Ib. 14ᵇ רות נמי פ' הוא (והא) Ms. O. a. R. (v. Rabb. D. S. a. l. note 2) but does not the Book of Ruth likewise contain a tale of evil dispensations? (Answ.) פ' היא דאית לה אחריתא Ms. H. (ed. פורענות דאית לה אחריתא וכ') it is a tale of misfortune which ends well; a. e.—*Pl.* פּוּרְעָנְוָן, פּוּרְעָנָן. Targ. Ez. XXV, 17. Ib. XIV, 21 ed. Lag. (oth. ed. פּוּרְעָנִין).

פּוּרְעָנְתָא, v. preced.

פּוּרְפָּא, פּוּרְפָּא m. (v. פָּרַח) *hook.*—*Pl.* פּוּרְפִּין, פּוּרְפָּיָא, פּוּרְפֵּי'. Targ. Ex. XXVI, 6; 11 (h. text קְרָסִים); a. fr.

פּוּרְפּוּרָא, פּוּרְפּוּרְתָּא, פּוּרְפֵּי', c. (φορφύρα, purpura) *purple,* esp. *purple cloak, royal garment.* Cant. R. to IV, 12 (expl. רקמה, Ez. XVI, 10) פ' purple garments; Pesik. B'shall., p. 84ᵇ פורפירון; Lam. R. beg. (some ed. פורפריא). Ib. מבזע פ' שלו he rends his purple cloak (in mourning); ib. to II, 17 בזע פורפיריה (some ed. פורפירין, corr. acc.), v. בָּזַע. Ex. R. s. 30 גינו בפ' שהוא לבוש (not בפורפרא) they criticised the cloak he wore. Deut. R. s. 7 לְבוּשׁ פ' שלי put on my royal cloak. Esth. R. to III, 6 דמלכא מודבנא וכ' the royal purple is sold, woe to him who sells, woe to him who buys it; כך ישראל הן פ' שהק"בה מתפאר בהן (some ed. פורפריא) so Israel is the purple cloak, for the Lord is glorified through them; a. v. fr.—*Pl.* פּוּרְפָּרָאוֹת. Pesik. R. s. 10, v. פּוּרְפּוּרָא.

פּוּרְפֵּי', פּוּרְפּוּרִין read: פּוּרְפּוּרִין.

פּוּרְפֵּרְיָא, פּוּרְפֵּי' (פּוּרְפַּרְיָא) f. same. Gen. R. s. 85, end בבליא פ' a Babylonian purple cloak; (Yalk. Josh. 18 פורפירא בבליקון). Lam. R. beg., v. preced. Midr. Till. to Ps. IX, 13 כותבו בפ' שלו marks it (with blood) on his purple; Yalk. ib. 645 בפורפירא (some ed. בפורפיר); v. next w.—*Pl.* פּוּרְפָּרָאוֹת, interch. with פּוּרְפָּרָאוֹת. Pesik. R. s. 10; a. e.

פּוּרְפֵּי', פּוּרְפּוּרִין, פּוּרְפּוּרְיוֹן m. (πορφύριον) same. Yalk. Ps. 869 (quot. fr. Y'lamd.) ... כבירכול נוטל וטובל פ' שלו ... ולובש אותו פ' וכ' the Lord, as it were, takes of every (martyr's) life-blood, and dips his purple in it ..., and when the day of judgment comes ..., he puts on that purple and shows the body of every righteous man marked on it &c.; Yalk. Num. 785. Gen. R. s. 74 והעביר פ' מעליו וכ' (not פירורין) took off the purple cloak and the crown &c.; a. fr.—*Pl.* פּוּרְפּוּרִין, פּוּרְפֵּי', פּוּרְפָּרִין. Tanḥ. Ki Thissa 8; Lev. R. s. 2; Pesik. Shek. 16ᵇ (not רון ..); a. e.

פּוּרְפֵּיסָא, v. פַּרְפֵּיסָא.

פּוּרְפַּר', v. preced. art.

פּוּרְצְמָא m. (v. next w.; sub. יין) *wine made of kernels.* B. Bath. 95ᵇ (Rashb.) פּוּרְצְמִין *pl.*; Ar. פַּרְצוּמָא; v. Rabb. D. S. a. l. note 8.

פּוּרְצָנָא m., *pl.* פּוּרְצָנִי, פּוּרְצָנִין (פצץ, with anorg. ר; cmp. פַּרְצִידָא) *kernels of grapes, a pomace of kernels.* Targ. O. Num. VI, 5 (ed. Vien. פּוּרְצִ'); quot. Naz. 39ᵃ.—Ab. Zar. 34ᵇ פ' דארמאי kernels sold by gentiles. Pes. 42ᵇ בדפ' when the drink (תְּמֶד) is made of kernels. Ber. 38ᵃ או דפ' קאמרת or do you mean (by *trimma*) a drink made of kernels? Ḥull. 110ᵃ בפ' over a fire made with kernels (cmp. סוּפְלִי).

פּוּרְקְדָל m. (denomin. of פרקד) *a blow on the back.* Y. Ber. II, 5ᶜ bot.

פּוּרְקְדָן m. a species of *peas.* Kil. I, 1 (Ms. M. פרקדן), expl. Y. ib. 27ᵃ top גּוּלְבִּירְנָה.

פּוּרְקוֹפִי, v. פְּרוֹקוֹפִי.

פּוּרְקָא, פּוּרְקָנָא, פֻּרְקָ' m. (פָּרַק) *redemption money, redemption; delivery.* Targ. O. Num. III, 46; 48, sq. Targ. Ps. XXXIII, 17. Ib. XCVI, 2. Ib. XCV, 1 פּוּרְקָנֵהּ ed. Lag. (oth. ed. פורקנא, corr. acc.); a. fr.—Y. Meg. I, 70ᶜ bot. ויהוה פ' לבית ישראל ויהוה there came release to the house of Israel; a. e.—V. פִּרְקוֹנָא.

פּוּרְקָנוּתָא, פּוּרְקָנוּת f. same. Targ. Ps. XLIV, 5. Ib. XXVIII, 8; a. e.

פּוּרְקָס, v. פַּרְקָס.

פּוּרְקָתָא, v. פִּרְקָתָא.

פּוּרְתָּא f. (פָּרַר, v. פּוּרָא) *evil fate* (cmp. תַּבְרָא). Targ. II Esth. IX, 26 (ed. Frf. פּוּרְיָסָא).

פּוּרְתָּא f. (preced.) 1) *fragment, portion.* Y. Ber. II, 5ᵃ bot. קטר פּוּרְתֵּיהּ לפורתיה he tied his (R. Jacob's) portion to his own. Gitt. 34ᵇ קרו ... ופ' שרה they called her Miriam, but a portion (some few people) called her Sarah; a. e.—2) *a little.* Kidd. 70ᵃ, v. גּוּנְדְּרִיתָא. Gitt. 56ᵇ,

v. חַצָּלָה. Ib. עד דרווח מיעיה פ' פ' until his (shrunken) bowels gradually extended. B. Mets. 118[a]; a. fr.

פּוּשׁ (cmp. נָפַשׁ) *to breathe; to rest one's self.* Sabb. 5[b] עמד לָפוּשׁ he stood still in order to rest, opp. לכתף to adjust his load; B. Kam. 31[a]; a. e.

פְּשֵׁי, פּוּשׁ ch. (preced.; b. h. פּוּשׁ) [*to be blown up,*] *to expand, grow larger, increase; to remain over.* Targ. O. Gen. XXVI, 22 (ed. Berl. וירַפְשִׁינָנָא, v. infra).—Part. פָּשֵׁשׁ, פָּרֵשׁ, פָּשֵׁן, פָּרִישָׁן. Targ. Cant. VI, 11. Ib. I, 16.—Keth. 106[a] הוו פָּרִישָׁי וכ' there remained with him &c. Taan. 20[b] דדהוה פָּרִישׁ וכ' גִּרְנָאָה, v. Sabb. 89[b] פָּשׁוּ להו חמשין there remain fifty; a. fr.—Lam. R. to II, 2 אף אינון לא פָּשַׁת לחון טב with them, too, it did not prosper well, i. e. they did not end well (Y. Taan. IV, 69[a] לא נפקון טבאות).

Af. אַפְשֵׁי *to enlarge, increase.* Targ. Ps. CV, 24. Targ. Job XXXVI, 24 תְּפַרְשׁ (not תְּכַרְשׁ). Targ. Y. (a. O. ed. Berl.) Gen. l. c. רַפְשִׁינָנָא he will increase us (h. text ופרינו); a. e.—Sabb. 32[a] תְּפַרְשׁ תירוס וכ' (Ar. תֵּירְפּוּשׁ *Pe.*), v. מַפְתְּרָא; Yalk. Gen. 31; a. e.—V. נְפַרְשׁ.

פּוּשׁוֹנָה, v. פַּרְשׁוֹנָא.

פּוּשְׁחָא, v. next w.

פַּשְׁכָּא, פַּשָּׁךְ, פּוּשְׁכָּא m. (פשך, cmp. פשח *to split, part*) [*spread fingers,*] *hand-breadth, palm* (cmp. פַּרְסָה II). Targ. Ex. XXV, 25 (Y. II טוֹפַּח). Ib. XXXVII, 12 (not פַּשָּׁךְ). Targ. Ez. XL, 5. Targ. Y. Lev. XXIII, 42 (ed. Diehrenf. פּוּשְׁחָא); a. fr.—Gen. R. s. 16 Ar., v. קוֹרְטָא.—*Pl.* פּוּשְׁכִּין, פּוּשְׁכֵּי. Targ. I Kings VII, 9 (*projections, eaves*; h. text מִטְפָּחוֹת). Targ. Y. Lev. l. c. (ed. Diehrenfurt פּוּשְׁחֵי); a. e.—Y. Succ. III, beg. 53[c] רברבין פ' large (wide) handbreadths; דקיקין פ' small (narrow) handbreadths (v. טָפַח, a. עָצַב). Bab. ib. 5[b]; a. e.

פּוּשַׁע, v. פָּשַׁע.

פּוּשְׁקָא m. = פּוּשְׁכָּא. Yalk. Dan. 1062 נבוכדנצר נגסא קטריא פ' (some ed. פי') Neb. the dwarf, the stump, as big as the palm of the hand (prob. to be read פּוּשְׁקָאָה, cmp. אֲצַבְעִי, v. קוֹרְטָא.

פּוּשְׁקַנְצָא, פּוּשְׁקַנְצָה m. (prob. = פּוּשׁ קָצָא *large tail*) *raven.* B. Bath. 73[b] (Ms. M. פישקצא ובלעיה) אתא פ' ובלעה וכ' a raven came and swallowed the snake.

פּוּשָׁר m., *pl.* פּוּשְׁרִים, פּוּשְׁרִין *tepid* (*water*), v. פָּשַׁר.

פּוּשָׁרָא, *pl.* פּוּשָׁרֵי, פּוּשָׁרִין, v. פְּשׁוּרָא.

פּוּשָׁרְנָא m. (פָּשַׁר) = h. פִּתָּרוֹן, *solution, interpretation.* Targ. Gen. XL, 5. Ib. 8 פושרן חלמיא Y. a. O. ed. Berl. (some ed. פושרן only, corr. acc.); a. fr.

פּוּשְׁתַּבְנָא pr. n. m. *Pushtabna*, name of a tall man. Num. R. s. 9 (ed. Leipz. פושחכ'); Nidd. 25[a] top פרשתבינא (read: פוש'; Ar. פשתיכנא). [Tosaf. to Nidd. l. c. *an official title.*]

פּוּת, Tosef. Ter. VII, 16 מפוירית Var. ed. Zuck., v. פּוּחַ h.

פּוֹת f. (= חִפּוּת, cmp. הוּדוּת = חֲדוּתָא; חֲפַת II) *scraper, strigil.* Tosef. Kel. B. Mets. II, 12 חֲפוֹת של וכ' ed. Zuck. (Var. ספות, R. S. to Kel. XII, 6 חבית, read: חפות) the metal scraper in private houses, contrad. to מגררות של אולירין.

פּוֹתָא f. = h. פּוּאָה. Sabb. 66[b] (ref. to the use of *puah* as a prophylactic) נפל פ' בבירא the *puah* has fallen into a pit (it has fallen into desuetude).

פּוֹתָח f. (b. h. פִּתּוֹת *pl.*; v. פָּתַח) *socket of the door-pin.* Kel. XI, 2 פ' שחתת חציר ed. Dehr. (oth. ed. פּוֹתֵחַ) the hole under the hinge; Num. R. s. 12 (expl. פתות, I Kings VII, 50) זה פותח וכ' (some ed. פותח) this is (what the Mishnah Kel. l. c. calls) &c.—*Pl.* פּוֹתוֹת. Pesik. R. s. 6.

פּוֹתֵחַ m. (פָּתַח) *opening, aperture*; טפח פ' an aperture a hand-breadth wide. Ohol. III, 6 בפ' ט' the aperture required in the case is a hand-breadth wide. Ib. 7 יש בו פ' ט' ויש ביציאתו פ' ט' if it (the gutter) is a hand-breadth wide, and its outer end is of the same size &c. Ib. XIII, 2 שעורה בפ' ט' the standard measure is the width of &c.; a. fr.—Tosef. ib. X, 2, a. fr. פּוֹתֵי טפח (fr. פָּתָח) *width.*

פּוֹתַחַת f. (פָּתַח) 1) *lock.* B. Bath. VI, 5 זה עושה לו פ' וכ' this one (the owner of the well) has the right to put on a lock, and so that one (the owner of the house) has. Kel. XIII, 6, v. חָקַק; a. fr.—*Pl.* פּוֹתְחוֹת. Tam. III, 7. Mekh. B'shall. s. 1 ועינים היו להם לפ' and they (the rocky forms) had eyes in place of locks (?).—2) *pl.* פּוֹתְחוֹת *hinges, socket and pivot.* Num. R. s. 12 (expl. פתות, I Kings VII, 50) אלו פ' it means the hinges (sockets and pivots); Cant. R. to III, 10 חפיפות read: חפי פ', v. חָקַק; Pesik. R. s. 6 הבלוטין שבפ' the pegs (pivots) of the hinges.

פּוֹתֵי m. (פָּתַח) *width.* פ' טפח, v. פּוֹתֵחַ. Tanh. Bo 14 [read] ופּוֹתְיָהּ של רצועה the width of the strap.

פּוֹתְיָא, פּוֹתְיָה ch. same, 1) *width.* Targ. Ex. XXVI, 8; a. fr.—Yeb. 63[a] לפ' Rashi (ed. לפוֹתְיָהּ) widthwise (of the field); a. e.—2) *enlargement, delivery.* Targ. Ps. CXVIII, 5 Ms. (ed. Wil. פַּתְיָא; ed. Lag. פָּתְאוָא).—3) שור פ' *the wide, open road, proper conduct.* Y. Keth. VII, 31[c] ולא תיצבי בשור פ' and not choose the open road (behave with propriety).

פּוֹתָנָק m. (v. Löw, Pfl., p. 315) *pennyroyal* (*Mentha pulegium*). Sabb. 109[b] (expl. רוּעֲזָר, ib. XIV, 3) פות' (Ms. M. פּוּטְנָג, Ar. פּוּטְנַג, v. Rabb. D. S. a. l. note), v. רוּעֲזָר.

פּוֹתֵת, v. פּוֹתַח.

פּוֹתְתָא m. = פִּתָּא, *a piece of bread.* Y. Ab. Zar. III, 41[a] bot., v. פִּתָּא.

פַּז m. (b. h.; פָּזַז) [*glistening,*] 1) *fine gold*; 2) name of *a jewel.* Yoma 44[b] sq. (expl. כּוּפָּז, I Kings X, 18) שדומה לַפָּז because it resembles the *paz.* Midr. Till. to Ps. CXIX, 127 לפי שאינו עומד . . . והפז ליום הדין because money and gold and fine gold cannot stand up (as defense) on the day of judgment. Gitt. 58[a], v. גָּנָה. Ex. R. s. 8; Tanh. Vaëra 8 כתם פז fine gold; a. e.

פְּזוֹזָא, פִּזְזָא m. (preced.) *made of fine gold.—Pl.* פְּזוֹזָא, פִּזְזָא. Targ. Job XXVIII, 18 פז (ed. Lag. פיז).

פְּזוּמְקִי, v. פּוּזְמָקִי.

פְּזוּר, v. פִּזּוּר.

פָּזַז (b. h.) [*to move to and fro,*] 1) *to be bright, glisten,* v. פָּז.—2) (of sound) *to jingle, rustle.* Num. R. s. 4 קולו פוֹזֵז, v. סָנַן.—3) *to be rash.* Sabb. 55ᵇ פָּזָזְתָּה (fr. פּוּז), v. זוּל h.

Hof. הוּפְזָז, part. מוּפְזָז *made of fine gold; glistening.* Yoma 44ᵇ sq., v. פָּז. Y. ib. IV, 41ᵈ top; Cant. R. to III, 10; Num. R. s. 12, v. יָצַת.

Pi. פִּזֵּז 1) *to dance, sport,* v. אָפַז.—2) (of sound) *to jingle, rustle.* Num. R. s. 4 (ref. to II Sam. VI, 16) מהו מְפַזֵּז וכ׳ what does *m'fazzez* mean?, v. סָנַן.

פַּזִּי (פַּזְיָא) pr. n. m. *Pazzi, (Pazia).* Y. Hor. III, end, 48ᶜ; Y. Sabb. XII, 13ᶜ bot. אילין דבר פ׳ members of the family of Bar Pazzi; Y. Sot. IX, end, 24ᶜ דבי פ׳.—Pesik. Par., p. 33ᵃ חנין בר פ׳; Tanḥ. Ḥuck. 5 חנין בן פ׳; Yalk. Num. 759 חנן בר ספי (corr. acc.); Pesik. R. s. 14 יוחנן בן פ׳; Yalk. Ps. 658 שמעון בן פ׳. Pesik. R. s. 15 חנן בן פ׳. Y. Meg. IV, 75ᵃ bot. חנניה בן פ׳; a. e.

פְּזִיזָא m. 1) (v. פָּזַז 3) *rash, overhasty, impetuous.* Keth. 112ᵃ עמא פ׳ דקדמיתו פומיכו וכ׳ rash people that you were when you permitted your mouths to anticipate your ears (promised to obey before you heard, Ex. XXIV, 7), you still persist in your impetuousness (risk your lives for your religion); Sabb. 88ᵃ (Ms. O. פחיזא, v. Rabb. D. S. a. l. note 400); Yalk. Ex. 277.—[2) (v. פְּזוֹזָא) *gilded,* or *glazed.*—*Pl.* פְּזִיזֵי. Yoma 78ᵇ מאני פ׳ וכ׳ Ms. M. 1 gilded or glazed earthen vessels, v. גְּוַז.]

פְּזִיזוּתָא f. (preced.) *rashness, impetuousness.* Keth. 112ᵃ בְּפָזִיזוּתַיְרוּ, v. preced.; Sabb. 88ᵃ בפחזותייכו (Ms. M. בפזזוייכו, corr. acc.); Yalk. Ex. 277 בפחזותייכו.

פְּזִיחָ *paziaḥ,* a substitute for *nazir* (v. כִּינּוּי). Naz. I, 1; Y. ib. 51ᵃ פָּזִיק.

***פָּזַל** (cmp. פָּזַז) *to turn, twist* (the head). Pesik. R. s. 14 [read:] עלה עליה עול עיניה מתחלפות והיא פּוֹזֶלֶת ומסתכלת בעול once she has had a yoke on, her eyes change (she squints), and she turns her head and attempts to look at the yoke (Tanḥ. ed. Bub., Ḥuck. 3 עיניה מפלבלות).

Nif. נִפְזַל *to be twisted.* Pesik. R. l. c. ועוד עינים מן העול שנ׳ (not שנפלו) and they had another evidence from the yoke (that had just been taken off her) the rope of which appeared twisted.

***פָּזַם,** *Pa.* פִּזֵּם (cmp. פָּזַז) [*to leap,*] *to speak* or *sing in one's turn* (corresp. to h. עָנָה). Targ. Job III, 2 ופ׳ איוב (v. Perles Beitr. z. Gesch. d. hebr. u. aram. Studien, Munich 1884, p. 67 sq.). Targ. Ex. XV, 21 ופַזְּרַת Ar. Hakk. Ms. Regensb. (v. Perles l. c.).—[In liturgy פִּזְמוֹן a poem with a refrain for congregational response.]

פִּיזְמָא, פִּזְמָא c. (preced.) *leaping, haste.* Pesik. Haḥod. p. 101ᵇ (ref. to Ps. XVIII, 20) 'he released me, because he had delight in me', פ׳ דידיה הוא סליקת ביה למיתן לי אוריתא (not הוא) it was his haste (anxiety) that rose in him, to give me the Law (cmp. Cant. R. to II, 8, quot. s. v. צִיבּוּר); Yalk. Ex. 272 פ׳ דידי סלקת וכ׳ (corr. acc.); Yalk. Sam. 161. Midr. Till. to Ps. XXII, 9 פ׳ דידיה סליק (not דידי; ed. Bub. פאמא דילידה סליק, corr. acc.) his anxiety (to save me) arose; Yalk. ib. 686 פ׳ דידי סליקו (corr. acc.).

פִּזְמָקִי, v. פּוּזְמָקִי.

פִּיזְמִרִיקוֹן, פִּיז׳, Midr. Till. to Ps. XVIII, 41; Yalk. Gen. 162 פּוּזְמִיקוֹן, פּוּזְמִרִיקוֹן; Yalk. Sam. 163 פִּיזְמִיקוֹן, read as Gen. R. s. 98 פִּטְרִיקוֹן, v. פִּטְרִיקוֹן.—[The corrupt. may have risen from a fusion of φυσικόν and its synonym πατρικόν.]

פָּזַר (b. h.; cmp. בָּזַר) *to scatter, disperse.* Part. pass. פָּזוּר; f. פְּזוּרָה; *pl.* פְּזוּרִין, פָּזוּרִין; פְּזוּרוֹת. Num. R. s. 7, end וכשהן פ׳ שכינה עמהם and when they (the Israelites) are scattered, the Divine Presence is with them; a. e.—Ex. R. s. 15 הוי פוזרין, read: חוזרין, v. Tanḥ. Ḥayé 3.]

Pi. פִּזֵּר same. Tosef. Ber. VII (VI), 24 בשעת ... מְפַזֵּר מעותיו לעניים ובשעת המְפַזְּרִין וכ׳ let him scatter his money (give liberally) among the poor, v. כָּנַס. B. Bath. 10ᵇ יְפַזֵּר Pes. 87ᵇ (ref. to צדקת פרזונו, Jud. V, 11) צדקה ... שפִּזְרָן (or שִׁפְזָרָן *Kal*) וכ׳ the Lord has done kindness to Israel in scattering it among the nations. B. Bath. 10ᵃ רוח מְפַזַּרְתָּן the wind disperses them (the clouds). Midr. Sam. ch. XXV אם מְפַזֵּר הוא דברים whether he would scatter abroad (divulge) the affairs, v. קוּסְדְּרִיוֹת; a. e.—Part. pass. מְפוּזָּר; f. מְפוּזֶּרֶת; *pl.* מְפוּזָּרִין, מְפוּזָּרִים; מְפוּזָּרוֹת. Neg. IV, 3 במפ׳ when the hairs on the leprous spot are wide apart, opp. מכונס, v. כָּנַס. Meg. 13ᵇ מפ׳ חן בין העמים they are scattered among the nations (of the kingdom), v. פָּרַר. T'bul Yom II, 3 אם חרח מפ׳ וכ׳ if the garlic was scattered in the mortar; a. fr.

Nif. נִפְזַר, *Hithpa.* הִתְפַּזֵּר, *Nithpa.* נִתְפַּזֵּר *to be scattered, dispersed.* Tosef. Sot. II, 3 מנחתה נִפְזֶרֶת אבית וכ׳ ed. Zuck. (Var. מִתְפַּזֶּרֶת בבית) her meal-offering is strewn on the ashes; Y. ib. III, 18ᵈ; Sifré Num. 17. Sabb. 16ᵇ ונִתְפַּזְּרוּ וכ׳ and the clouds were dispersed and then gathered again. Gen. R. s. 36; a. fr.

פְּזַר, *Pa.* פִּזֵּר same. Targ. Prov. XX, 8 (usually בדר).

פִּ׳ קש״ב, פִּז״ר, a mnemonical acrostic for פְּרִיס, זמן, רִגֵּל, קִרְבָּן, שִׁיר, בְּרָכָה. Yoma 3ᵃ; a. fr.

פִּי׳, פִּזְרָא m. (פּוּז) *a whip* or *stick* with which to drive off intruders. B. Kam. 28ᵃ לנקוט פ׳ וליתיב (Ms. H. פזירא) let him take up a whip and sit (guarding); B. Bath. 99ᵇ.

פַּח I m. (b. h.; v. פָּחַח) *hole, trap, snare.* Midr. Till. to Ps. XCI, 3 (expl. פח יקוש) מצודתא דצריידא the hunter's snare; Tanḥ. Naso 23.

פַּח II m. (b. h.; נָפַח, cmp. פַּחַם) *coal.—Pl.* פְּחִים. Gen. R. s. 51 (expl. פחים, Ps. XI, 6) גומרין ומצדדין coals and snares (v. preced.); Yalk. ib. 85.

פַּח III m. (נָפַח) *blowing.*—*Pl.* פַּחִים (only in connection with צנים), v. צִנָּה III.—[For פחי נפש, v. פָּחַי.]

פַּחָא, פָּדָא, פּוֹ', פּוֹדָא ch. = פַּח I. Targ. Ps. CXIX, 110 (Ms. פּו'). Ib. CXLI, 9 (ed. Wil. פַּ'). Targ. Prov. VI, 5 פּו'; a. e.—Arakh. 19ª (prov.) סבא בביתא פָּאדָא בבירתא וכ' (Var. in Rashi פָּחָדָא) an old man in the house is a snare (an obstacle) in the house, an old woman in the house is a treasure in the house.—*Pl.* פָּחֵי, פָּדֵי, פּוֹ'. Targ. Job XXII, 10 (ed. Wil. פּוּ'). Targ. Ps. CXXIV, 7 (ed. Wil. פַּ'); a. e.

פַּדָא m., *pl.* פַּחִין (פּוּח or נפח) [*puffing at,*] *despising* (cmp. Ps. X, 5); בר פ' *a contemptible person, scamp.* Y. Ber. II, 5ᶜ. Ib. IX, 13ᵈ; Y. Snh. XI, 30ᶜ top; Cant. R. to II, 5. Koh. R. to XI, 9. Ib. to II, 20; Lev. R. s. 25 ברת פ' a worthless woman.

פָּדָא, v. פָּחַי.

פָּחַד (b. h.) [*to breathe, pant,*] *to fear; to be anxious.* Esth. R. to V, 1 למה תִּפָּחֲדִי why art thou afraid? Midr. Till. to Ps. XIV שלא פָּחֲדוּ מן וכ' that they were not afraid of the Lord; a. e.

Nif. נִפְחַד *to be frightened, excited.* Esth. R. to IV, 15 חיתה אסתר נִפְחֲדָה מאוד וכ' Esther was greatly excited on account of the evil &c. Cant. R. to III, 8 מתיראין ומזדעזעין ונִפְחָדִין afraid, trembling, and excited; a. e.

Hif. הִפְחִיד *to frighten.* Num. R. s. 16 כשמבקשין לְהַפְחִידוֹ when they want to frighten the child, v. רָצוּעָה; a. e.

Pi. פִּיחֵד same. Part. pass. מְפוּחָד; *pl.* מְפוּחָדִים. Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 19) לא מפוזרים ולא מפ' neither scattered, nor frightened.

Hithpa. הִתְפַּחֵד, *Nithpa.* נִתְפַּחֵד *to be afraid; to be joyously excited; to await with anxiety.* Pesik. R. s. 15 ולא היו מתיראים ולא מִתְפַּחֲדִים and they were neither afraid, nor excited; Yalk. Ps. 795. Deut. R. s. 1, end מתיראין ומִתְפַּחֲדִין מכם trembled and were afraid of you. Ab. d'R. N. ch. IX שריחא לבו של־אדם מִתְפַּחֵד וכ' that a man's heart should be afraid (of an evil occurrence) every day. Gen. R. s. 48 זה מִתְפַּחֵד לומר אירוז פרוקופי וכ' the one is excited thinking what the distinction will be which the king is to confer upon me; וזה מתפ' ואומר אירוז דין וכ' and the other is excited thinking what the judgment will be &c.; Yalk. Is. 304. Tanḥ. Lekh 15 אתם מתפחדין על הטוב וכ' you will be excited with joy over the good which is reserved for you (ref. to ופחדו, Hos. III, 5). Cant. R. l. c.; a. fr.

פַּחֵד ch. same. Part. pass. פָּחִיד. Targ. O. Deut. XXVIII, 66 (ed. Berl. a. oth. תוה).

Pa. פַּחִיד same. Ber. 60ª חזיה דקא מְפַחֵיד (Ms. F. פָּחִיד) he saw that he was in fear; ib. מ"ט קא מְפַחֲדַת Ms. M. (differ. in ed.) why art thou afraid?; Yalk. Job 897; Yalk. Is. l. c. מְפַחֵד (Part. pass.). Pes. 111ᵇ, sq. מפחיד will be in fear (without knowing why); a. e.

פַּחַד m. (b. h.; preced.) *fear.* Esth. R. to IV, 6 פ' ורעד fear and trembling. Yalk. Ex. 181 נפל פַּחְדָּם עליהם the dread of them fell upon them. Gitt. 70ª ... שלשה דברים פ' דרך ועון three things break a man's energies, they are, fear, travel, and sin. B. Bath. 10ª גוף קשה פ' שוברו a body is strong, fear breaks it; קשה יין מפיגו פ' fear is strong, wine drives it out; a. e.

פַּחְדָּא, פַּחְדָּה ch. same. Targ. Esth. VIII, 17; a. fr.—[Targ. Y. Lev. XIV, 50 דפחד ed. Amst., v. פָּחַר.]—Sot. 20ᵇ, v. בִּיעֲתוּתָא. Snh. 95ᵇ bot. הדהוא גברא בהחוא פ' נמי יתיב this man, too, lives in that fear, i. e. that is the very thing that troubles me. B. Mets. 66ᵇ דילמא לפכוחי פַּחְדֵּיהּ קא שתי perhaps he drinks to break his fear (to get courage)?; Taan. 13ᵇ פחודיה some ed. (corr. acc.).—[V. פַּחְדִין.]

פַּחְדָּת f. (b. h.) same. Koh. R. to III, 11 (ref. to הצלם ib. 'the unknown') פַּחְדָּתוֹ של מלאך וכ' the fear of the angel of death has he (the Lord) put into their hearts; Midr. Till. to Ps. IX, 1 (ed. Bub. פסידתו; Yalk. ib. 642 פסידתו, corr. acc.).

פַּחְדוּת, Num. R. s. 18 פחדותן, v. סַרְדָּה.

פַּחְדִּין, פַּחְדִּי' m. pl. (פּחד, cmp. פַּחְלִין) [*blown up, balls*] *testicles.* Targ. O. Lev. XXI, 20 (ed. Berl. פַּחֲתִין); Y. דַּפַּחְדּוֹי. Targ. Job XL, 17 (Ar. s. v. וחן ed. Koh. פחדותי, some ed. פחתותי).

פַּחָה, פַּי' m. (b. h.; = בעל פ', v. Del. Assyr. Handw. p. 519; פחה *to be large,* cmp. סָגָן; cmp. פּוּשׁ a. פָּרִישׁ) *grandee, high officer, governor.* Y. Bets. IV, 62ᶜ (R. Hiya addressing Rab) בן פי' אחריהם son of nobility, follow them (the example of thy kindred)!—*Pl.* פַּחוֹת. Bicc. III, 3 חפ' הסגנים וכ' the grandees, the chiefs, and the treasurers (of the Temple) went out to meet them. Num. R. s. 14; a. e.

פַּחָה, *pl.* פַּחֲוָתָא ch. same. Targ. II Chr. IX, 14 ed. Beck (oth. ed. שלטוני).

פַּחֲזִים, v. פָּחַז.

פַּחֲרָת pr. n. m. *Paḥorah* (Potter). Y. Sot. IX, 24ª bot.; Y. Maas. Sh. V, end, 56ᵈ אלעזר בן פ'.

פַּחֲרָתָא pr. n. pl. *P'ḥorta* (Pottery), a suburb of Tiberias. Y. Erub. V, 22ᵇ bot.

פָּחוּת m. (פָּחַת) [*diminished,*] 1) *a small quantity.* Y. Dem. I, 21ᵈ bot. פחות מאכל (not מאוכל) a small quantity of food (corresp. to ib. I, 2 מעוטו).—2) (adj. a. adv.) *lesser, less.* Men. XI, 9 אין פ' משנים no less than two days (after being baked); ib. אין פ' מתשעה ולא יתר וכ' no less than nine days, nor more than eleven; Pes. 47ª לא פ' ולא יותר no less (than nine), nor more (than eleven). Meg. 21ᵇ אין משיירין בפרשה פ' וכ' in distributing the readings of a Scriptural portion we must leave for the last reader no less than three verses; a. v. fr.—*Fem.* פְּחוּתָה. Tosef. Kel. B. Mets. XI, 1 ערבה שהיא פ' וכ' a kneading trough which contains less than &c.; a. fr.—*Pl.* פְּחוּתוֹת. Keth. I, 2 פ' מבנות שלש וכ' when they were less than three years and one day old; a. fr.—3) *inferior.* Tanḥ. T'rum. 7 נחשת שהיא פ' מכולם ... כנגד 'copper' (Ex. XXV, 3) corresponding to the Greek (Syrian) empire, which was the meanest of all of them; a. fr.

פָּחוֹת, Tosef. Kel. B. Bath. VII, 3, v. פּוֹחֵת.

פְּחוּתָא* m. (פָּחַת; cmp. פַּחַת h. 3) *broken ware.* Pesik. ʿAsser, p. 95[b] מִן פְּחוּתֵיהּ דְּבֵיתָךְ out of the rubbish of thy house, v. סְעִיתָא; [prob. to be read: סְחוּתֵיהּ].

פַּח״ז *paḥaz*, a mnemonical word, for פְּרִיעַת הָרֹאשׁ, חֲזוֹרֶת קֶרַע לְאַחוֹרָיו, and זְקִיפַת הַמִּטָּה. M. Kat. 24[a], v. Gen. R. s. 100.

פָּחַז (b. h.) [*to be blown up,*] *to swell, rise; to be haughty, elated, heedless.* Ned. 9[b] פָּ׳ עָלַי יִצְרִי my evil inclination rose within me (in pride of my beauty); Sifré Num. 22 פָּ׳ לִבִּי עָלַי. Tanḥ. Vayḥi 9; Gen. R. s. 98; s. 99 (ref. to פָּחוּז, Gen. XLIX, 4) פָּחַזְתָּ חִטֵּאתָ וְנִיאַפְתָּ thou wast overweening, didst sin, didst fornicate.

פָּחוּז, פָּחֻז m. (preced.; cmp. אַרְכִיסְטֵיס as expl. of רִיק; v. Jud. IX, 4) *heedless person, dancer, jumper.*—*Pl.* פְּחוּזִין, פְּחֻזִים. Yalk. Gen. 157 (ref. to פָּחוּז, Gen. XLIX, 4) נִדְמֵיתָה לְפָ׳ הַמְקַפִּיצִים thou becamest like the dancers that jump; Gen. R. s. 98 [read:] נַעֲשֵׂית כְּפָ׳ שֶׁנִּשְׁתַּבְּרוּ שׁוֹקֵיהֶן; כְּמִים רַבִּים וְכ׳ thou becamest like acrobats whose legs are broken (by falling); [כמים belonging to the succeeding sentence as text word].

פַּחֲזָה m. (b. h.; preced. wds.) *recklessness, overweening.* Pesik. Ekha, p. 121[b] אַחַד רָאָה אוֹתָהּ בְּשַׁלְוָתָהּ וְאֶחָד רָאָה אוֹתָהּ בְּפַחֲזָתָהּ וְכ׳ one saw her in her happiness, one in her recklessness (sin), and one in her disgrace. Ib. יְשַׁעְיָה רָאָה אוֹתָן בְּפַחֲזָנֻתָן Isaiah saw them (Israel) in their wantonness (ref. to Is. I, 21). Y. Succ. V, 55[b] bot. (in Chald. dict.), v. כּוֹשָׁר.

פַּחֲזוּת f. same. Lam. R. beg. בְּפַחֲזוּתָם; בְּפַחֲזוּתָהּ; v. preced.

פָּחַח *to have holes in one's garments; to be clad in rags, be exposed.* Part. פּוֹחֵחַ. Meg. IV, 6 (24[a]); Tosef. ib. IV (III), 27 פָּ׳ פּוֹרֵס וְכ׳ one whose limbs are exposed may recite the Sh'm'a (v. פָּרַס) &c. Meg. 24[b] קָטָן פָּ׳ a minor who is poorly dressed. Treat. Sof'rim XIV, 15 פָּ׳ חִנְּרָאִים כִּרְעָיו וְכ׳ a *poḥeaḥ* is he whose knees are exposed, whose garments are torn, or whose head is uncovered.

פָּחָח m.=h. פּוֹחֵחַ (v. preced.). Targ. Is. XX, 2, sq. (ed. Wil., פָּחֵיחַ, פְּחִיחַ; h. text עָרוֹם).—*Pl.* פְּחָחִין. Ib. 4 (ed. Wil. פְּחִיחִין).

פְּחָחָא m. (preced.) *nakedness, poverty.* Arakh. 19[a] Var. in Rashi, v. פָּחָא.

פְּחִי m. (פּוּחַ, cmp. פּוּחַ) *blowing out, expiration;* פ׳ נַפְשׁ (cmp. מַפָּח) *despair, disappointment.* Sabb. 127[b] חָלַךְ כְּדֵי שֶׁלֹּא לִבְרִיחוֹ בְּפִ׳ נ׳ went home in despair, that they (the witnesses) might not leave in disappointment (and be discouraged from coming again); a. fr.—[Levy Talm. Dict. reads פָּחֵי, as constr. pl. of פַּח III.]

פָּחָא, פָּחֵי (cmp. פּעַר, פּתַח) *to open the mouth,* v. next w.—[Targ. Prov. XVIII, 2 פְּתִי ed. Wil., v. פָּחֵי. Ib. VIII, 11 some ed., v. פָּחִים.]—[Ned. 51[a] פְּחִירִיהּ כּוֹפְרָא Ar., read חַפְּרִירִיהּ he covered it with pitch.]—[Y. Snh. II, 20[b] top אִפְּחִין בְּמִילִין, read: אִפְּרִיחוּן, v. פָּרַח.]

פַּחְיָא f. (preced.) *cackling hen.* Bets. 7[a], v. בִּרְעָא.

פָּחִיחַ, פָּחֵיחַ, v. פָּחַח.

פָּחִים m. (פחם *to paint,* Syr. *to compare,* cmp. גַּוָּן a. כָּגוֹן) *equal.* Targ. Prov. III, 15. Ib. VIII, 11 (Ms. פָּאחֵים, some ed. incorr. פתי).

פְּחִימָא f. (preced.) *something equal, appropriate answer.* Targ. II Esth. III, 3 (ed. Amst. פְּתִימָא).

פְּחִית m. *pit,* v. פַּחַת ch.

פְּחִית m., **פְּחִיתָא** f.=h. פָּחוּת, 1) *less.* Snh. 97[b]; Succ. 45[b] לֹא פָּ׳ עַלְמָא וְכ׳ (ed. פחות) the world has never less than thirty-six righteous men worthy to face the Shekhinah, in every generation.—2) *defective, broken.* Lam. R. to III, 16 after having eaten all his food נָסַ״ב חַד פִּתָּא פָּ׳ וְכ׳ he took a broken loaf and put ashes on it. Ib. to I, 1 (רבתי) הַדָּא מִנְּהוֹן פָּ׳ וְסָמִיכָא וְכ׳ one of them (beds) was broken and leaning against another bed; a. e.—3) *mean, wretched.* Cant. R. to II, 5 [read:] וְאַתְּ בָּעֵי ... לְהַדָּא פָּ׳ and thou wouldst forsake thy God and bow to his wretched (idol)?

פְּחִיתָה f. (פָּחַת) *carving, digging out.* Bets. 32[a] נִפְחֲתַת פְּחִיתָהּ וְכ׳ the mere carving out of a lump of clay for the purpose of using it as a candlestick makes it a vessel.

פְּחַל pr. n. pl. *P'ḥal* (*Pella*). Y. Shebi. VI, 36[c] bot., v. חַפְּתָא.

פַּחְלִין or **פֶּחָלִין** m. pl. (פחל, cmp. פַּחֲרִין a. Syr. פחלא testiculus, P. Sm. 3081) *ball, bale;* פ׳ שֶׁל גְּמַלִּים *a bale,* made of a net of ropes with wide meshes, containing the freight *of camels.* Kel. XXIV, 9 פּוּחְלָן (corr. acc.). Tosef. ib. B. Mets. VI, 6 הַסַּל וְהַפ׳ שֶׁל ג׳ ... שֶׁשְּׁשָׁנָן וְכ׳ a basket or a bale ... the meshes of which had originally been made narrow enough to hold pomegranates. Y. Shebu. III, 34[d] (Chald. dict.) אֲיִיתוּן פ׳ דִּגְמַלִּין וּמְלוֹן וְכ׳ they brought bales and stuffed them with straw; Y. Ned. III, beg. 37[d] bot. פַּחְלָן (corr. acc.).—Yalk. Num. 762 פּוּלְחָן (prob. to be read: פּוּחְלִין).

פָּחַם (denom. of פֶּחָם) *to be black,* v. infra.

Pi. **פִּיחֵם** *to blacken.* Y. Maas. Sh. V, beg. 55[d]; Tosef. ib. V, 13 בֵּית ע״ז מְפַחֲמִין אוֹתוֹ בְּפִיחְמִין the site of an idolatrous temple is marked by blackening it (its debris) with coal. Y. Pes. VI, 33[a] bot. [read:] מַה ... וּמְפַצִּיעַ וּמְפַחֵם כָּךְ אֲנִי יוֹרֵד בּוֹ as a kettle (thrown at a person) scalds and wounds and blackens, so will I come down at him; a. e.—Part. pass. מְפוּחָם; f. מְפוּחֶמֶת; *pl.* מְפוּחָמִים, מְפוּחְמִין; מְפוּחְמוֹת. Gen. R. s. 36, v. עֵשָׂו; Y. Taan. I, end, 64[d] חָם רָצָא מְפ׳ Ham came out (of the ark) black. Y. Sot. II, 17[d] bot. לֹא בִּמְפ׳ not in a sooty vessel. Cant. R. to I, 6 יְדֵיהֶם מְפ׳ her hands were blackened. Ib. אַתְּ שְׁכוּלָךְ בְּמְפ׳ thou art black all over; a. e.

Nif. **נִפְחַם**, *Hithpa.* **הִתְפַּחֵם**, *Nithpa.* **נִתְפַּחֵם** to be *blackened.* Yalk. Num. 764; Yalk. Cant. 982 נִפְ׳ בִּשְׁמֵשׁ became black through exposure to the sun, v. כָּרְכֹּם. Gen. R. s. 18

נִתְפַּחֲמוּ פני הנשים מפני השמש the faces of the (Jewish) women had become black &c. Ib.s.19, beg. ... ככלי פשתן מִתְפַּחֲמִין קרמצא וכ׳ (a scholar's reputation is) like the fine linen clothes from Bethshan, if they are in the least stained, they are ruined; Koh. R. to I, 18 אם נִתְפַּחֲמוּ וכ׳. Ib. אם פָּחֲמוּ (*Kal*). Deut. R. s. 1 ונתפחמו ידיה and her hands were soiled with soot; אם מקנחת ... מתפחם if she wipes her hands on the wall, the wall will be soiled; a. fr.

פְּחַם, v. פָּחִים.

פֶּחָם, פֶּחָם m. (b. h.; נָפַח or פּוּחַ) *that which is used for kindling, charcoal.* Sabb. II, 5 מפני שהוא עושה פ׳ because (by extinguishing the light) he makes kindling material, i. e. prepares the wick for easier lighting (v. חִבְּחֵב). Ib. 31b. Koh. R. to IX, 8 נפח לְפַחְמוֹ the smith (the charcoal-burner) turns to his coal. Ib. to VII, 1; Yalk. Josh. 35, v. פּוּצָם; a. fr.—*Pl.* פְּחָמִין, פֵּי׳. Tosef. Maas. Sh. V, 13; Y. ib. V, beg. 55d, v. פָּחַם. Tosef. Bets. III, 14 אין עושין פ׳ וכ׳ you must not make charcoal (prepare kindling material) even for immediate use (on the Holy Day). Mikv. IX, 2 לא ירטבול ... בפ׳ וכ׳ one must not immerse a kettle with remnants of coal in it (which had been put there to be extinguished in water), unless one washes it again, Maim.; [oth. opin.: with the soot on it, but he must scrape it off]. Koh. R. to I, 8 מלאה ... האיש ועל אותה החמת לכו go ye and pray for this man (me), and for this bag formerly filled with precious stones and pearls, and now with pieces of coal; a. e.

פַּחְמִי m. (preced.) *charcoal-burner*, also *smith.* Ber. 28a, v. נַבָּר; (Y. ib. IV, 7d top עביד מחטין making needles).

פָּחַס (cmp. פָּחַת) [*to drive into,*] 1) *to batter, beat out of shape.* Ab. Zar. IV, 5 פְּחָסָהּ אע״פ שלא חיסרה if he smashed the face of the idol, although he did not lessen its substance. Ib. 42a. Lev. R. s. 7, beg. שהיה אהרן נוטל קורנס ופוֹחֲסוֹ בפניהם (not קרבנם) Aaron took a hammer and smashed it (the golden calf) in their presence; Yalk. ib. 479 ופיחתו ... שהיה הקב״ה (corr. acc.); Yalk. Prov. 946 את הפנקס ופוחתו ... הקב״ה (corr. acc., or ופּוֹחֲתוֹ); a. e.—2) (of liquids) *to dash into, to cause commotion, stir up.* Ab. Zar. 72b פְּחָסָתּוּ צלוחיתו his bowl, which was filled to the brim through a syphon, pressed the wine back into the tube and thus stirred the whole mass up; ib. 56b (I may also say) פחסתו בורו the vat into which the net (גַּרְגּוּתָנִי) was thrown set the wine in commotion.—Chald. v. פָּחַשׁ.

פַּחְרָא, פַּחֲרָא m. (פחר *to hollow out, scrape*)=חֶסֶף II, 1) *clay*; מן פ׳, מאן דפ׳ an earthen vessel. Targ. I Chr. XIV, 11. Targ. Y. Ex. XII, 22 (not דא ...). Targ. Y. Lev. XIV, 50 (not דפַחַד); a. fr.—2) *a fragment of a clay vessel, potsherd.* Targ. Job II, 8. Targ. Ps. XXII, 16; a. e.

פַּחְרָא, פַּחֲרָא m. (preced.) *potter.* Targ. Is. XXIX, 16. Ib. XXX, 14 (not פַּחֲרָא); a. e.

פְּחַשׁ=h. פָּחַס. Part. pass. פְּחִישׁ *flat-nosed.* Targ. Y. Lev. XXI, 18 Ar. (ed. לקי בחוטמיה; h. text חָרֵם).—Gen. R. s. 53 אין ... אנא פָּחִישׁ ליה if I put my finger on him, I smash him; Yalk. Deut. 810 פחי׳ אנא יתיה.

פָּחַת 1) *to hollow out, dig.* Bets. IV, 4 (32a) אין פּוֹחֲתִין את הגר (Mish. פּיחתין, corr. acc.) you must not hollow out a lump of clay to make it a candlestick (on the Holy Day). Ib. 3 פּוֹחֵת לכיתחלה he may start to dig out (take out closely packed fruit), v. infra. Mikv. IV, 5 פָּחֲתוּהָ they hollowed it out (widened the aperture in the rock through which the water came forth); Y. Yeb. I, end, 3b (Bab. ib. 15a הרחיבוה). Mikv. l. c. עד שיִּפָּחֵת רובה (ed. Dehr. a. Mish. ed. יצד שיִּפָּחֲתוּ) until the larger portion of the aperture is chiselled out; Y. Yeb. l. c. שיפחות את רובה; Bab. ib. l. c. שתִּיפָּחֵת ברובה; a. e.—2) *to diminish, lessen, decrease*, opp. חוסיף. Mekh. Yithro, Baḥod., s. 2 שלא תִפְחוֹת ולא תוסיף from which you must not diminish, and to which you must not add. Sabb. 21b פּוֹחֵת והולך one kindles one light less every night. Meg. IV, 1, sq. אין פּוֹחֲתִין וכ׳ we call up no less (than the number named) nor more. Y. Yeb. IV, 6a bot. חמרתה (ה) פּוֹחֶתֶת אינה פוחתת וכ׳ a sheass, if short (whose period of pregnance is the shortest possible) gives birth not earlier than a lunar year from conception, if long, not later than a solar year; Y. Nidd. I, 49b top. Pes. X, 1 ולא יִפָּחֲתוּ לו מארבע וכ׳ and they must give him (the poor man) no less than four cupfuls of wine. B. Kam. 85b שבת הפּוֹחֶתֶת בדמים (not הפחת) if the idleness enforced by being wounded has also the effect of lessening his value (if he were to be sold as a slave). Shek. V, 4 אם פָּחֲתוּ פתחו לו Y. ed. (differ. in Mishn. ed.) if money is missing, the loss is his. Tanḥ. R'eh 10 פ׳ הוא עשרה ופָחֲתָה היא וכ׳ he gave ten measures less as tithe, and it (the field) yielded one hundred less; Yalk. Deut. 892; a. v. fr.—[Tanḥ. l. c. בי פחת, v. next w.]—V. פְּחוּת.

Pi. פִּיחַת same, 1) *to diminish, lessen.* Ter. IV, 4 פי׳ עשרה וכ׳ (Y. ed. פחת) if he set aside as T'rumah ten fractions less (than 1/50, i. e. 1/60), or ten fractions more (i. e. 1/40), Maim.; [R. S. if he reduced the divisor by ten (i. e. set aside 1/40), or increased the divisor by ten (i. e. set aside 1/60); Y. ib. 42d bot. הפּוֹחֶתת אחד מעשרה.—2) *to be diminished, lose.* Lev. R. s. 2 כלום פי׳ כבודי וכ׳ has my glory or my majesty lost anything &c.?

Nif. נִפְחַת 1) *to be hollowed out, broken through.* Yeb. 15a שתִּיפָּחֵת, v. supra. Hull. 45a נִפְחֲתָה כרלת if a piece of the windpipe is broken through in the shape of a door (split on three sides and attached by the fourth side). Bets. IV, 3 בית ... וכ׳ a room which was packed with fruits and closed up (with bricks), and which was burst open (the bricks giving way to the pressure), v. supra.—2) *to be reduced* in size, numbers &c.; *to be lowered.* Succ. 18a בית שנ׳ a building which has been reduced (the walls of which have given way partly). Sot. 5a bot. כל אדם ... לבסוף נ׳ every man in whom there is haughtiness, will finally be lowered; a. e.

Hif. הִפְחִית 1) *to lessen, wear out, damage.* Y. B. Mets. II, 8d top כלי נחשת ... מפני שמַפְחִיתָן if one found copper vessels (keeping them until the owner be found), he may use them for hot water, but not over fire, because he wears them out; (Bab. ib. 30a שמשחיקן); a. e.—2) (denom.

of פָּחוּת) *to become less, be damaged.* Succ. 18[b] ה׳ דופן אמצעי if the middle wall (of a Succah) became reduced (fell in, v. supra); a. e.

פְּחַת ch. same, 1) *to diminish.* Pes. 114[a] פְּחוֹת ממיכלך וכ׳ diminish from (spend less for) thy eating and drinking, and add to thy dwelling.—Part. pass. פָּחִית. Targ. Ps. XIX, 3 (Var. ed. Lag. a. ed. פתית).—V. פְּחִית.—2) *to become defective, be broken.* Y. Dem. I, 22[a] פ׳ פיתורא קומוי (prob. to be read: אפחת) the table before him broke down.

Ithpe. אִיפְּחַת, אִיתְפְּחַת, אִיפְּחִית 1) *to become defective, be broken, damaged.* Y. M. Kat. I, 80[b] bot., v. אֶיְירָא. Keth. 62[a] אפ׳ בי בנא וכ׳ the floor of the bath-house under him gave way. Ib. אִיפְּחָתָא דרגא וכ׳ the ladder under him broke down; a. e.—2) *to grow less.* Yalk. Deut. 892 אר׳ ליה שנה מן שנה שנה עליו עידנא (not לה) his crop grew less from year to year; time changed for him (nature changed on his account); Tanḥ. R'eh 10 מי פחת וכ׳ (corr. acc.).

פַּחַת c. (b. h.; preced. wds.) 1) *cavity, pit.*—*Pl.* פְּחָתִים, פְּחָתִין. Sot. 21[a] מתיירא מן החקוצין ומן הפ׳ וכ׳ is afraid of the thorns, the pits and the thistles (on the road); a. e.—2) *defective spot, breach.* Bets. IV, 3 נוטל ממקום הפ׳ he may take out the fruits where they burst through the partition.—3) *broken vessel, fragment.*—*Pl.* as ab. Tosef. Kel. B. Kam. VII, 15 שולי הפ׳ the sides of fragments of vessels (v. פַּחַץ).—4) *diminution, depreciation, loss.* Y. Ter. IV, 42[d] bot. שאין חפ׳ ותחוספת שוין for the reduction and the addition are not of like proportions, i. e. the difference between 1/40 and 1/50 is not the same as that between 1/50 and 1/60 (v. פָּחַת *Pi.*). B. Kam. 10[b] לפ׳ נבלה for the eventual depreciation of the carcass during the time intervening between the accident and the decision of the court. Ib. פ׳ נבלה תנאי היא there is a difference of opinion among Tannaim as regards the liability for the depreciation of the carcass. Y. ib. I, 2[b] bot. ישלם פַּחֲתָהּ he must indemnify the owner for its depreciation, i. e. he must pay the difference between the value of the living and that of the dead animal. Esth. R. to III, 8 שהן מכניסין פ׳ בממונו של עולם they (through their idleness) cause a diminution of the wealth of the world; a. e.

פַּחֲתָא, פַּחַת I ch. same, 1) *cavity, pit.* Targ. Jer. XVIII, 20; 22 (ed. Lag. a. oth. פְּחִית).—*Pl.* פַּחֲתִין. Targ. O. Lev. XIV, 37 ed. Berl. (oth. ed. פְּחָתָן; h. text שְׁקֵעוּרוֹת).—2) *depreciation, decrease, loss.* B. Mets. 70[a] שקיל אגרא ושקיל פ׳ he charged a compensation for the use of the vessel, and an indemnity for the loss (by wear and tear). Ib. אי אגרא לא פ׳ ואי פ׳ לא אגרא if you take payment for the use of the vessel, you must not charge for wear and tear &c. Y. Ned. IX, end, 41[c] תחא פַּחֲתָא בה let a decrease come over it (may his wealth be reduced). Koh. R. to XI, 9 אירויל לפ׳ go to ruin!—3) (trnsf.) *degraded person.* Gen. R. s. 36 (ref. to Gen. IX, 18 אבי כנען אבוי דפ׳ the father of the degraded. Ib. s. 99 (ref. to Gen. XLIX, 5) אחים דפ׳ וכ׳ 'brothers' of the degraded (Dinah, with ref. to Gen. XXXIV, 25) ..., but no brothers to Joseph.

פַּחֲתָא II f. *breath,* v. פּוּחָא I.

פַּחֲתָת, v. פַּחֲתָא I.

פַּחֲתֵי m. pl. (v. פַּחַת) *noblemen.* Sabb. 3[b]; Ber. 13[b], a. fr. בר פ׳ (R. Ḥiya addressing Rab) son of great ancestors (Var. in Ar. פַּאֲתֵי; Y. Bets, IV, 62[c] בן פָּרְחָה).

פַּחֲתִין *testicles,* v. פַּחְרִין.

בַּר פַּטָּא, pr. n. *Bar Paṭṭa,* name of a family. Y. M. Kat. III, 81[d] bot.

פַּטְגְרִיטוֹס, v. פּוֹדַגְרוֹס.

פִּטְדָה m. (b. h.) *piṭdah,* name of a jewel in the high priest's breast-plate. Ex. R. s. 38, end. Num. R. s. 2.

פִּטְוָטְרוֹת f. pl. (=פִּטְרָטְרוֹת; v. פִּטְרָא) *stems of figs.* Ab. Zar. I, 5 (13[b]) בנות שוח ופִּטְוָטְרוֹתֵיהֶן (Y. ed. בפ׳; Bab. ed. ופטוטרות, v. Rabb. D. S. a. l. note 300) white figs on their stems; ib. 14[a].

פְּטוּלְיָא, v. פְּטַלְיָא.

פְּטוּם, פִּטְמָא, v. sub פִּיט.

פְּטוּמָא, v. פִּיטְמָא I.

פְּטוּמֶת or **פִּטְמֶת,** v. פִּישׁוֹמֶת.

פְּטוּרָה, פִּטּוּר, v. פָּטַר.

פְּטוֹר m. (פָּטַר) *discharge, exemption,* opp. חִיּוּב. Sabb. 2[b], v. חִיּוּב. Y. Peah II, beg. 16[d] בפ׳ פראה ... ומה דמר and what R. Johanan said was meant in reference to being exempt from Peah. Y. Ḥall. III, 59[a], v. חִיּוּב. Cant. R. to IV, 4 בין פ׳ לחיוב between exemption and conviction; a. fr.

פְּטוֹרָא ch. same.—*Pl.* פְּטוֹרֵי. Sabb. 2[b]; Shebu. 5[a] חיובי ופ׳ the cases of conviction and those of exemption (from punishment); a. e.

פְּטָטָא, פְּטוּרִין, פְּטוּרֵי, פְּטוּרָה, v. sub פִּיט.

פַּטְפָּטָא f. (פטט *a*) *to break*; *b*) cmp. מלל, *to talk*; v. פְּטָפֵט) *talkative, flippant.* Lev. R. s. 32 (play on שלמית, Lev. XXIV, 11) דהווה פ׳ בשלמא שלם לך וכ׳ she was flippant (pert) in greeting men, 'peace to thee, peace to you'; Yalk. ib. 657 פַּטְפָּטָה.

פַּטְפָּטָה f. h. same, *gossip.*—*Pl.* פַּטְפָּטוֹת. Deut. R. s. 6 (v. הַבְרָנִית).

פְּטַרְכָא, פִּטְטַרְכָא m. (=פטרטר, with formative כ) [*the discharger,*] *rectum.* Lev. R. s. 3 ומפ׳ לברא and from the rectum it is discharged; Koh. R. to VII, 19 ומפַּטְרוֹכָא לעזקתא, v. עִזְקָא II; Yalk. ib. 976 פִּרְטַרְכָא.

פְּטַר, *Pa.* פִּטֵּר (cmp. פצע, פטר) 1) *to break, burst.* Targ. Y. II Gen. XLIX, 22 פִּטְּרִית (Y. I תברת).—2) *to relieve.* Sabb. 140[b] דמפטרא ליה וכ׳ when it will relieve him (from buying a new shirt) for a whole year (v. Rashi a. l.; Ms. O. כי חיכי דממטרא, v. Rabb. D. S. a. l. note 50).

פַּטְּרִיט m. (v. פַּטָּאָה) *babbler.* Arakh. 16[b] הוא עושה מיעשה פ' ... קרבן פ' he (the leper) does the work of a babbler (speaks evil of men), therefore the Torah said, let him offer a babbler (a chirping bird) as a sacrifice; Yalk. Lev. 559. Gen. R. s. 93 אני ... שפ' אתה יש באחיך פ' וכ' I see, thou (Jadah) art the talker; is there among thy brothers a talker like thee?; Tanh. Vayigg. 5 אני רואה ... ואתה פ' I see in my cup that there are older men among thy brothers, and yet thou art the talker?—V. דַּבְּרָן.

פַּטְּוּת, Yalk. Jon. 550 אמר פ', read: אוֹפְסָרִינְיוֹת, v. אמפומיות.

פַּטְּיוּת, Y. Snh. X, 27[d] top בפ' של מלכים, read: באיפַּאָה.

פַּטְּילוֹס, v. פּוּטְרוֹלִין.

פַּטְּילְיוּד, פַּטְּילְיָא, v. פַּטַּלְיָא.

פַּטְּילִיקוֹן, פַּטְּילִיקִי* m., **פַּטְּילִיקִי** f. (a denom. of πάτελλα, patella, otherwise not recorded) *a dish, course.* Lam. R. to III, 16 פ' דאת מייתי וכ' a course that you offer us once, you must not offer again. Ib. אכל מכל פ' חד פת (Ar. פס) he ate of every course a piece. Ib. מחדא פטילקי חדא פתיתא ... of each dish you took one little piece. Gen. R. s. 74 פטילקון טב הוא נסיב ליה Ar. ed. Koh. (ed. פטרקלין) when we had a good dish, he (Laban) took it; Yalk. ib. 130 פטלוקין.—*Pl.* פַּטְּרִילִקִין. Lam. R. l. c. (Ar. עיגולין).

פַּטְּים, Tosef. Keth. IX, 2 שטר פ' ed. Zuck., v. פִּרְסָטִיס.—Yalk. Deut. 944 מן הפ', v. פִּישׁוֹז.

פַּטְּימָא, פַּטִּים I m. (פְּתַם) 1) *fat, fattened, stout*; (noun) *fatling.* Targ. Jud. III, 17 (h. text בריא). Targ. II Sam. VI, 13. Targ. I Sam. XXVIII, 24; a. fr.—*Pl.* פַּטִּימִין, פַּטִּימָיָא. Targ. I Kings V, 3 עופיא פ' (ed. Lag. *sing.*). Targ. Ez. XLV, 15 Kimḥi (ed. Lag. פטרמא; ed. Wil. פַּטְּמָא); a. fr.—Y. Peah I, 15[c] bot. תרנגולין פ' fattened chickens; Y. Kidd. I, 61[b] פַּטִּימָן (*fem.*). Y. Meg. IV, 74[d] bot. מחזר פ' (ו)בני תורין ordered a translator (of התורים וכ', Lev. I, 14) who read 'fatlings and young doves' to take it back (and correct); a. e.—*Fem.* פַּטִּימְתָּא, פַּטִּימָא. Targ. I Chr. IV, 40; a. e.—Lam. R. to I, 1 תרנגולא פ' (רבתי) a fattened hen; a. e.—*Pl.* פַּטִּימָן, פַּטִּימָתָא. Targ. O. Gen. XLI, 2 (Y. פַּטִּי). Ib. 5; a. fr.—Y. Kidd. l. c., v. supra.—2) *perfumed.* Esth. R. to I, 3 (in Hebr. diction) שמא לא יצאת ידי קנדלה פ' did you perhaps fail to provide perfumed (good) oil for the lamps?, opp. פקטרם.

פַּטְּימָא II f. (v. פְּתַם) *extension, length.*—*Pl.* פַּטִּימָן. Targ. II Esth. III, 8 (corresp. to חבלים, II Sam. VIII, 2).

פַּטְּימָא III pr. n. f. *Paṭṭima* (*Fatima*), name of Ishmael's second wife. Targ. Y. Gen. XXI, 21; v. עַדְרִשָׁא.

פַּטְּיס f. = h. פִּישׁוֹז, *wine jar.* Lam. R. to III, 16 ומחדא פ' וכ' and of each jar you drank one cup.

פַּטְּיקָא, v. פִּרְסָקָא.

פַּטְּיקְלִין, v. פַּטַּלִּיק.

פַּטְּירָא, פַּטְּירְתָּא, פַּטִּיר m., **פַּטִּירְתָּא** f. (פְּתַר) [*free from admixture,*] 1) *pure, plain, clear.* Targ. Ez. XIII, 10, sq. טין פ' דלא תבן (h. text תפל).—Gitt. 86[a], v. חֲרוּרִי.—2) *unleavened; unleavened bread.* Targ. Ex. XXIX, 2. Ib. XII, 8. Ib. 15. Targ. Lev. VIII, 26; a. fr.—*Pl.* פַּטִּירִין, פַּטִּירַיָּא, פַּטִּירֵי, פַּטִּירָן, פַּטִּירָתָא, פַּטִּירָיָא. Ib. Targ. O. Ex. XII, 17 Ms. (ed. פטירא; Y. פַּטִּירֵי). Ib. XXIX, 2; a. fr.—Y. Meg. IV, 74[d] bot., v. יְרוֹקָנָא; Y. Bicc. III, end, 65[d].

פַּטְּירָה f. (פְּתַר) *departure, dismissal.* Bets. 15[b] בשעת פְּטִירָתָן when he dismissed them.—Esp. *departure from the world, death.* Y. Keth. XII, beg. 34[d]; Y. Kil. IX, 32[a] bot. שלשה ... בשעת פְּטִירָתוֹ וכ' Rabbi ordained three things when he departed this world. Deut. R. s. 11 (ref. to Mic. VII, 8) כי נפלתי מפטירתו של משה וכ' though I fell when Moses died, I arose again under Joshua's administration. Ab. VI בשעת פטירתו של אדם וכ' when man leaves this world, neither silver nor gold nor jewels escort him &c.; a. fr.

פַּטְּירִיקוֹן, פַּטְּרִיקוֹן, v. פַּטְּרִיקוֹן.

פַּטְּירְתָּא, v. פַּטִּיר.

פַּטְּירְתָּא f. (פְּתַר) *belonging to a first-born animal.* Gitt. 69[a], v. כַּנְתָּא.

פַּטְּישׁ m. (b. h.; פטש *to shatter, crush*) *hammer.* Kel. XXIX, 7 יד בן הפ' the handle of a small hammer; של הפ' of the sledge-hammer. Maas. Sh. V, 15; M. Kat. 11[a], a. e. עד ימיו הירת פ' מכה בירושלם up to his day the striking of the hammer was heard in Jerusalem (during the festive week). Cant. R. to V, 14, a. e. נחלק הפ' the sledge-hammer (striking on the sapphire) was shivered to pieces. Snh. 34[a]; Sabb. 88[b], v. נִיצוּץ; a. fr.—Ib. VII, 2 המכה בפ' he who gives the finishing stroke with the hammer; ib. 75[b] כל מידי דאית ביה גמר מלאכה חייב משום מכה בפ' any act of finishing up a work comes under the category of striking with the hammer; a. fr.—Trnsf. *great character.* Ber. 28[b] פ' החזק ... נר ישראל thou light of Israel, right-hand pillar, powerful hammer!

פַּטְּישָׁא, פַּטְּטָ', פַּטְּטָא m. (פשט, v. preced.; cmp. פִּיתָּן a. פְּהוֹנָא) [*linen,*] *undergarment, breeches.* Lam. R. to I, 1 חזי (Ar. פשוש) דלא הוה ברגלי פ' (חד מתלמידוי) רבתי I saw in my dream that I had no breeches on my legs.—*Pl.* פַּטְּישִׁין, פַּטְּי, פַּטְּשִׁ'. Dan. III, 21, v. אַבְרְקִין.

פַּטְּישָׁא m. = h. פַּטִּישׁ. Targ. Is. XLI, 7. Targ. Jer. XXIII, 29.

פַּטַּל m. (פטל *to break, peel,* cmp. פטט, a. פצל) *a piece, a bite.* Y. Dem. I, 22[a] top ציבחר פ' וכ' ... ליח would you not care to eat a little bite with us to-day?; Y. Taan. III, 66[c] top צבחר פ'.

פַּטִּילְ', פַּטַּלְתָּא, פַּטַּלְיָא f. (פטל, v. preced.) *wicker-work,* esp. *a sort of bale* for packing dates, figs &c. Tosef. Sabb. XII (XIII), 15 פ' של גרוגרות מקרע וכ' you may cut open a bale of figs (on the Sabbath) and eat; Y. ib. XV,

beg. 15[a] פטרליריא. Kel. XVI, 5 פַּטְלָרִיה ed. Dehr. (ed. פטרליריה). Y. Maas. Sh. I, 52[d] פטרליריא של תמרים a bale of dates, contrad. fr. חוּרְתָּל; a. e.—*Pl.* פַּטְלָרְיָאוֹת. Tosef. ib. I, 10 פ׳ ודרוסות של תמרה ed. Zuck. (ed. omit פ׳) dates packed in bales, and date pomaces.

פִּטְלִין, Targ. Lam. IV, 1 Levita, v. פִּרְטָלוֹן.

פִּטְלִיקִין, v. פְּטִילִיק.

פַּטֵּם (cmp. פטל, a. פטש s. v. פַּשֵּׁשׁ) 1) *to crush, pound*, v. infra.—2) *to expand, make large, fatten.*—Part. pass. פָּטוּם; f. פְּטוּמָה; *pl.* פְּטוּמִים, פְּטוּמִין; פְּטוּמוֹת. Keth. 67[b] תרנגולת פ׳ a fat chicken. Y. Kidd. I, 61[b] פטומות crammed birds; Y. Peah I, 15[c] bot. Y'lamd. to Gen. XXXVII quot. in Ar., v. סרטוסרמה; a. e.

Pi. פִּטֵּם 1) *to pound spices; to manufacture perfumed oil; to compound incense.* Y. Succ. V, 55[c] bot. תיקנוה ולא פיטמוה they mended the mortar, but it did not mix the drugs as well as before; Arakh. 10[b]. Ker. I, 1 הַמְפַטֵּם את השמן he that manufactures perfumed oil (in the same manner as prescribed for the Temple, Ex. XXX, 23 sq.); המפ׳ את הקטרת who mixes incense (as prescribed ib. 34 sq.). Y. Yoma IV, 41[d] bot. פִּיטְּמָהּ חצירים if he compounded it by taking only parts of the quantities prescribed; Ker. 5[a] מפטם לחצירין, v. חֲצִי. Ib. קטרת שפִּטְּמָהּ וכ׳ incense which one compounded in reduced quantities; שמן שפִּטְּמוֹ וכ׳ oil which one manufactured &c. Sifré Deut. 306 ... ומפטמים אותם מה רבירים as the rains coming down on plants ... perfume them; כך הוי מפטם בדברי תורה וכ׳ so pound thou the words of the Law, once and a second, and a third, and a fourth time &c.; Yalk. ib. 942; a. fr.—Part. pass. מְפוּטָּם; f. מְפוּטֶּמֶת; *pl.* מְפוּטָּמִים; מְפוּטָּמוֹת; מְפוּטָּמִין. Cant. R. to VIII, 2 (ref. to יין הרקח, ib.) זה התלמוד שמפ׳ במשניות כרקח that is the Talmud which is mixed with Mishnayoth like an apothecary's preparation. —2) *to fatten, cram.* Gen. R. s. 86 (play on שחידה פּוּרִיפֵּר) מפטם עגלים לע״ז he fattened calves (פָּרִים) for idolatrous purposes. Snh. 82[b] ראיתם בן פוטי זה שפיטם אבי אמו וכ׳ do you see that son of Puti (=Putiel) whose grandfather (Yethro) fattened calves &c.?; B. Bath. 109[b]; Sot. 43[a] (v. פּוּטִיאֵל a.). Esth. R. to III, 1 (ref. to כיקר כרים, Ps. XXXVII, 20) 'like the heavy lambs', שאין מפטמין אותן וכ׳ which are fattened not for their own benefit but for slaughter; a. fr.—Part. pass. as ab. Pesik. R. s. 16 (expl. בריאים, I Kings V, 3) מפ׳ (not אפ׳) fattened, opp. מן המרעה; Yalk. Kings 176. Ruth R. to II, 14 עגלות מפ׳ fattened calves; a. fr.

Nif. נִפְטַם *to be fattened.* Gen. R. s. 32 ומה אם להסגר ... להִפָּטֵם וכ׳ ... if to be locked up ... the beasts came of their own accord, how much more will they come to fatten on the flesh of the mighty (Ez. XXXIX, 4); Yalk. Ez. 380.

פִּטֵּם ch., *Pa.* פַּטֵּם same, 1) *to pound, mix spices.* Targ. Y. Ex. XXX, 25; 35 מְפַטֵּם Ar. (ed. v. מְזַג; h. text רקח).—2) *to fatten.*—Part. pass. מְפַטַּם; *pl.* מְפַטְּמִין, מְפַטְּמֵי. Targ. Is. XXX, 24 (Kimḥi פַּטִּים). Targ. Prov. XV, 17.—Pes. 76[b] מפטמי מחדדי they are fattened (or *flavored*) with one another.—3) *to flavor one's words* (cmp. בְּסֵם), *to console, cheer up.* B. Mets. 66[a] פַּטּוּמֵי מילי בעלמא הוא it was merely meant to cheer up (the neighbor, not as a binding promise).

פִּטֵּם, *pl.* פְּטָמִים, פְּטָמִין, v. פִּרְטוּם.

פִּטָּם m. (preced. wds.). 1) *druggist, apothecary.*—*Pl.* פְּטָמִים, פְּטָמִין. Y. Yoma IV, 41[d] bot. הפ׳ שבירושלם the druggists of Jerusalem. Y. Sot. VIII, 22[c] top כדרך שהפ׳ עושין as the apothecaries are in the habit of doing. Gen. R. s. 16; Yalk. ib. 21, v. בְּדוֹלַח; a. e.—2) *one who fattens animals for sale, dealer in fattened animals*, opp. to רועה. Bets. 29[b]; Tosef. ib. III, 6 הולך ... אצל הפ׳ וכ׳ a person may go (on the Holy Day) to a dealer whose regular customer he is, and say, give me a dove &c. Bets. 38[a] שור של פ׳ an ox at the dealer's stall, contrad. to של רועה. Pesik. Baḥod., p. 104[b] פטומות ... אצל הפ׳ he took her to the crammer, and filled her lap with crammed birds; Yalk. Ex. 273; a. e.—*Pl.* as ab. Erub. X, 9 (101[a]) שוק של פ׳ the crammers' market. Tosef. Shebi. V, 8; a. e.—3) (sub. שור של) *mast-ox.* Sabb. XX, 4; Y. ib. 17[c] bot., v. רְעִי I.

פִּטְמָא, v. פִּרְטָמָא.

פִּטְנִיתָא f. (supposed to mean) *fattened* (fr. פטן = פטם); v., however, בְּטָנִיתָא.

פִּיט׳, **פִּטְפּוּט** m. (פטט, cmp. פתת) [*something minute, tender,*] *one of the clay pins forming a sort of tripod for the support of a pot, peg.* Sabb. VIII, 4 כדי לעשות פ׳ a quantity of clay large enough for a peg.—[Yalk. Num. 785 פוט של מנורה the peg for a candlestick v., however, quot. fr. Sifré Zuṭṭa in R. S. to Kel. XI, 2.]—*Pl.* פְּטָפּוּטִים, פִּי׳, פְּטָפְּטִין (פְּטָפְּטִין). Sabb. 102[b] עני עושה פיטפוטי כירה קטנה וכ׳ a poor man makes pegs for a small stove to put on it a small pot (which is also called building). Kel. V, 11 עשה לה פ׳ if he made legs for the stove (so that it no longer rests immediately on the ground); Tosef. ib. B. Kam. IV, 20. Ib. V, 1 פטפט שלשה ... שנתנן וכ׳ three pegs, three pins or three legs stuck in the ground and joined with clay to put a pot on them; Kel. VI, 1. Tosef. l. c. 7 ארבעה פטפוטי כירה וכ׳ (read טין ...). Ib. 8. Ib. 9 פטפוטי four legs of a stove &c.; a. e.

פִּיט׳, **פִּטְפֵּט** (v. preced., a. פְּטָטָא) 1) *to talk, babble.* Men. 65[a] חוץ מזקן אחד שהיה מְפַטְפֵּט כנגדו except one old man who talked (childishly) against him.—2) פ׳ ביצרו *to talk or argue with one's own passion, to conquer one's self.* B. Bath. 109[b] (play on בנות פּוּטִיאֵל, Ex. VI, 25) דאתי מיוסף שפ׳ ביצרו Elazar was a descendant of Joseph, who (is surnamed Putiel, because he) conquered his passion; Ex. R. s. 7, end יוסף שפִּיטֵּם ביצרו ... שהיתה אשתו וכ׳ his wife was a descendant of two families, being on one side of the tribe of Joseph who conquered his passion, and on the other of the family of Jethro who fattened &., v. פַּטֵּם; Sot. 43[a].

פַּטְפֵּט ch. same, *to talk.* Gen. R. s. 98 (ref. to Jud. XV, 16 a. 18) דמְפַטְפֵּט צחי he who talks gets thirsty.

פַּטְפָּטָא, v. פַּטָּטָא.

פִּטְפְּטִין, v. פִּטְפּוּט.

פִּטְקָא, v. פִּיטְקָא.

פְּטַר (b. h.) 1) *to break through, open.* Bekh. VIII, 1 (46a) (ref. to Ex. XIII, 2) עד שיְפַטְּרוּ רחם מישראל (not שיפטרוה) provided they open the womb when the mother is an Israelite (although she conceived before her conversion); ib. 47a.—2) *to send off, discharge, dismiss.* Keth. XIII, 5, a. fr. או כנוס או פְּטוּר (the betrothed has a right to say) either marry or release (me by divorce). Gitt. VI, 5 לא אמר כלום ... פְּטָרוּהָ if one says to friends, 'release her' ... he has said nothing (they are not authorized to write a letter of divorce, as it might mean, release her of her debts &c.); ib. 65b ר' נתן אומר פְּטָרוּהָ דבריו קיימין פִּיטְּרוּהָ לא אמר כלום R. N. says, if he said *paṭṭ'ruha* (*Pi.*), his words stand (a divorce is meant), but if he says *piṭruha* (*Kal*) &c. Ib. בין ... ר' נתן דבבלאה פיטרוה לפטרוה וכ' R. N. who is a Babylonian, draws a distinction between *piṭruha* and *paṭṭ'ruha*; our Tannai (in the Mishnah) being a Palestinian does not &c. Ib. VIII, 4. בגט ישן ... פּוֹטֵר a man may divorce his wife with an old letter of divorce (having been closeted with her after he had written it); Tosef. ib. VIII (VI), 3 אינו פוטר וכ' he must not divorce with an old letter, in order that the letter of divorce may not date farther back than (the conception of) her child; a. fr.—3) *to dismiss, give leave, let go.* Sot. IX, 6 ופְּטַרְנוּהוּ בלא מזון and we let him (the stranger) go without provision. Midr. Till. to Ps. XCI מי גדול הפּוֹטֵר או הנִּפְטָר which is the superior of the two? he who gives leave, or he who takes leave? Ib. (ref. to Gen. XXXII, 27) הרי יעקב פוטר למלאך behold, Jacob gives leave to the angel; a. fr.—4) (law) *to discharge, acquit*; (ritual) *to exempt from obligation, to declare free* from punishment, eventually from sacrificial atonement, opp. חִיֵּיב. Erub. 65a יכול אני לְפַטּוֹר וכ' I can (by my plea) release from judgment the whole world (all Israelites) from the destruction of the Temple to the present time, for we read (Is. LI, 21), Hear now this, thou afflicted and drunken &c. (a drunken person is irresponsible); ib. מאי יכולני לפטור נמי מדין תפלה this 'I can release' means also from responsibility for neglect of prayer (the drunken not being permitted to pray). Succ. 45b. Sabb. II, 5 ר' יוסי פוטר בכלן וכ' R. J. declares (him that did it) free from punishment or eventual sacrifice in all those cases, except &c. Ker. IV, 2 ר' יהושע פוטר R. J. absolves him from bringing a sin-offering, opp. מחייב חטאת. Snh. V, 5 אם מצאו לו זכות פְּטָרוּהוּ if they found evidence in his favor, they (the court) acquitted him; a. v. fr.—Trnsf. *to cause exemption; to cover, include.* Ber. VI, 5 ברך על היין ... פ' את היין וכ' if he recited the blessing over wine before the meal, he has therewith exempted the wine offered after the meal (from an additional blessing). Ib. 7 מברך על העיקר ופוטר את המפלה he says the blessing over the chief dish, and with this he covers that which goes with it (v. מַפָּלָה). Yeb. I, 1 פּוֹטְרוֹת צרותיהן ... חמש fifteen women (of various kinship with the *yabam*, by which he is prevented from marrying any of them) cover their rivals (making them free from dependence on the *yabam* for marriage or discharge); a. fr.—Part. pass. פָּטוּר; f. פְּטוּרָה; *pl.* פְּטוּרִים, פְּטוּרוֹת; פְּטוּרִין (*is, are*) *exempt, free*, opp. חַיָּיב. Peah I, 6 ופ' מן המעשרות וכ' and he need not give the tithes, until &c. B. Mets. VIII, 1 פ' (sub. מלשלם) he is free from indemnity. Ib. VII, 10 מתנה ... לחיות פ' משביעה may have an agreement to be eventually exempt from making oath; לחיות פ' מלשלם to be exempt from responsibility. Kidd. I, 7 כל מצות הבן על האב ... ונשים פ' to all paternal duties men are bound, but women (mothers) are exempt from them. Yeb. I, 2 כשם שבתו פ' כך צרתה פ' as well as his (the *yabam*'s) daughter is exempt (from the law of levirate marriage, because the *yabam* cannot marry her), so her rival is exempt; a. v. fr.

Pi. פִּיטֵּר *to dismiss; to divorce.* Gitt. 65b, v. supra. Kidd. 31b פִּטְרוּנִי dismiss (escort) me; a. e.

Nif. נִפְטַר, *Hithpa.* הִתְפַּטֵּר 1) *to be exempted, freed.* Bekh. II, 1 לא נִפְטְרוּ מבכור וכ' they (the Levites) have not been exempted from consecrating the firstborn of clean animals, but only from redeeming their firstborn sons and the firstborn of asses; a. e.—2) *to be dismissed, take leave, depart.* Yoma I, 5 נפטרו והלכו להם they took leave and went. Sot. IX, 5. Ber. 64a הנ' מחבירו וכ' he who leaves his friend (after escorting him a distance) must not say, 'go in peace', but, 'go to peace'; הנ' מן המת וכ' he who takes leave of the dead (after burial) &c. Ib. 31a; Erub. 64a לא יְפַטֵּר אדם וכ' one must not leave a friend otherwise than with a word of tradition (on legal or religious subjects), by which he may remember him; a. fr.—Esp. *to depart this world, to die.* Ber. 17a גדל בשם טוב ונ' בשם טוב מן העולם who grew (lived) with a good name, and left the world with a good name. Tem. 16a בשעה שנ' משה רבינו לגן עדן when Moses our teacher was to depart for paradise. Gen. R. s. 96; a. fr.—Yalk. Koh. 989 מְתְפַּטְּרִים וכ' ... בשעה when the children are dismissed from school.

Hif. הִפְטִיר 1) *to discard*; בשפה ה' *to discard with the lip, to spurn.* Pesik. R. s. 37 מחרקין ... ומַפְטִירִים בשפתותיהם gnashed their teeth ... and spurned with their lips (ref. to Ps. XXII, 8). Treat. Der. Er. ch. II מפטירי שפה (=מפטררין בשפה).—2) *to dismiss, adjourn a meeting.* Y. Ber. IV, 7d top הִפְטִיר את העם dismiss the people (adjourn the meeting). M. Kat. 5b, v. בָּבָה. Hull. 51a מַפְטִיר כנסיות one who dismisses the assemblies, janitor, v. כְּנֶסֶת.—Pes. X, 8, v. אֲפִיקוֹמָן; a. e.—3) [*to recite before dismissal,*] *to conclude the reading from the Law by reading a portion of the Prophets, to read the Haftarah* (v. הַפְטָרָה). Meg. IV, 1 בשני ... ואין מַפְטִירִין בנביא on Mondays, Thursdays and Saturday afternoons three persons read from the Law ..., and we do not close with a lesson from the Prophets. Ib. 5 המפטיר בנביא הוא וכ' he who concludes with the prophetic lesson (being the last of those called up) has the privilege of &c., v. פָּרַס; a. fr.

פַּטַּר ch. same, *to free, dismiss, let go; to divorce.* Targ. Gen. XLIII, 14. Targ. Y. Num. V, 2, sq. Targ. O. Deut. XXIV, 1; a. fr.—Bekh. 4a אינהו פַּטְרֵי אדם אדם פטר בהמת בהמה פטרי they (the Levites) released (the firstborn Israelites) by substituting man for man, but the firstborn beasts were redeemed through their beasts.—V. פְּטַר.

Pa. פַּטֵּר same, esp. *to divorce.* Targ. Koh. VII, 26 יְפַטֵּר

(ed. Vien. יַפְטִיר) *Af.*).—Gitt. 85[b] הירך פלני ... פַּטַר ותריך וכ' (or פְּטַר) how N. N. divorced and sent away N. N. his wife &c.

Af. אַפְטַר 1) *to dismiss.* Targ. Koh. l. c., v. supra.—Num. R. s. 12 דיהוון מַפְטְרִין טליא וכ' that they should dismiss the school children at the fourth hour of the day (during the summer heat); Lam. R. to I, 3 מפטרין רב טלאי (corr. acc.).—2) *to deliver a funeral address.* Y. Ber. II, 5[c] top א' עילוי וכ' ... על' R. Z. came in, and spoke of him (as follows) &c. Ib.[b] bot. ואיפטר (corr. acc.). Koh. R. to V, 11 צול ואַפְטְרֵיה עלוי go and deliver the address over him. Ib. א' עלוי הדין פסוקא he started his address with this verse &c.; a. fr.—3) *to take leave.* Tanḥ. B'resh. 13 אַפְטְרוּ מינית באורחא they took leave of him in the evening; בצפרא אתו וקא מַפְטְרֵי מינית in the morning they came and again took leave of him; מי לא אַפְטְרִירוּ קמאי מאתמול did you not take leave of me last night? Erub. 64[a] (Ms. M. מִיפַּטְרֵי *Ithpe.*) were taking leave of one another; a. fr.—4) *to read the Haftarah.* Meg. 31[b] מאי מַפְטִירִינַן what do we read as Haftarah?; ib.[a] אַפְטְרֵיה מאי מפטרינן (not מפטרין). Ib. 30[b] קרו ומַפְטְרֵי (not קרא) they read from the Law and recited the Haftarah; a. fr.—Ber. 53[b] מפטריהו, v. מְפַטְּרָא.

Ithpa. אִתְפַּטַּר, *Ithpe.* אִיפְּטַר, אִיפְּטַר, אִפְּ' 1) *to escape* (a thrust), *slip away.* Targ. I Sam. XIX, 10.—2) *to be divorced,* v. מְפַטְּרָא.—3) *to be sent off, be escorted.* Targ. Gen. XLIV, 3.—Esp. *to be escorted to the burying place, be buried.* Targ. Koh. VII, 1.—Lam. R. to I, 1 נח (רבתי) נפשיה ואִ' לבית עלמין he died and was carried to the burying place; a. e.—4) *to take leave, part.* Erub. l. c., v. supra.—5) *to be exempted.* Bekh. 4[a] אפי' מכסוי בהמה נמי נִיפַּטְרוּ let them also be exempt from consecrating the firstborn of cattle; a. e.

פֶּטֶר m. (b. h.; preced. wds.) [*opening of the womb,*] *firstborn, firstbirth.* Bekh. I, 6, v. פְּדִיוֹן. Ib. II, 1; a. v. fr.—*Pl.* פְּטָרִים, constr. פִּטְרֵי, פִּי'. Ib. 6[a] פ' סוסים וגמלים the firstbirths of horses or camels. Ib. 11[a] פי' חמורות; a. e.

פִּטְר, Y. Kidd. I, 61[b] top בולי פ', v. פַּטְרוֹבּוּלִי.

פִּטְרָא, v. פִּירְטָא.

פִּטְרְבּוּלִי, v. פַּטְרוֹבּוּלִי.

פִּטְרְגוֹס, v. דוּגְלִים.

פַּטְרוֹבּוּלִי m. pl. (πατρόβουλοι) *chief senators,* a title given to local magistrates (variously corrupted). Y. Peah I, 15[c] top ראש פטרכולי הית דמה ... Dama ... was the chief of the *patrobuloi*; Y. Kidd. I, 61[b] top פטר בולי (corr. acc.); Pesik. R. s. 23—24 פטרכולי. Pesik. Ul'kaḥ., p. 182[b] יצאו פטרופולי וקידלסו אותו (Ar. פרטילי), the magistrates came out and praised him; Yalk. Lev. 651 פטרופלי חמדינה; Lev. R. s. 30 Ar. (ed. גדולי חמדינה) פרטוטי.

פַּטְרוֹנָא m. (*Palez* of פטר) *a prematurely born animal, a puny lamb.* Bekh. 11[a] אפי' פ' בר דנקא even a puny lamb worth no more than a Danḳa. Zeb. 48[a] Ar. (ed. אשם בר ד', חטאת בת ד') פ' בר דנקא.

פַּטְרוֹנָא, v. פְּטַטְרָנָא.

פַּטְרוֹן m. (πάτρων = patronus) *patron, protector.* Y. Ber. IX, 13[a] bot. בא ועמד לו על פתחו של פַּטְרוֹנוֹ וכ' he comes and stands at the gate of his patron and calls for his slave &c. Ib.[b] top ב"ד יש לו פ' שולט וכ' (not מלך ב"ד) a human being has a patron who may have power in one province &c.; Y. Ab. Zar. III, 42[c] bot. פטרין (corr. acc.). Tanḥ. Vayesheb 8 איתה הוא בטחוני אתה הוא פַּטְרוֹנִי thou (God) art my trust, thou art my patron; a. fr.—*Pl.* פַּטְרוֹנִין, פַּטְרוֹנוֹת. Ex. R. s. 14 שהיו פושעים ... שהיו להם פ' וכ' there were sinners in Israel who had Egyptian patrons and lived in affluence and honor, and were unwilling to leave. Cant. R. to V, 9 מה פטרון הוא מפ' ... מה דודך מדוד 'what is thy friend more than any other friend', what god is he to be different from any other god, what patron to be different from other patrons? Esth. R. introd. אתם יש לכם פ' ומה הן וכ' you have patrons, and who are they? These are the words of the covenant (Deut. XXVIII, 69). Gen. R. s. 50, end למדינה שהיו לה שני פ' וכ' (not פיט) like a province that had two patrons, one a provincial &c.; a. e.

פִּטְרוֹס, v. פִּירְטוֹס.—[Tosef. Dem. I, 11, v. פטריס.]

פַּטְרוֹפְּלִי, פַּטְרוֹפוֹלִי, v. פַּטְרוֹבּוּלִי.

פַּטְרִיקִי, פַּטְרִיקְ p. n. m. *Patroḳi, Patriḳi* (Patricius), name of an Amora. Y. Yoma IV, 41[d] top; Cant. R. to III, 10; Ex. R. s. 35; a. e.

פַּטְרִיקִין, v. פַּטְרִיקוֹן.

פַּטְרִיּוֹת f. pl. (פֶּטֶר) *truffles.* Y. Maasr. I, 48[d] top, v. פְּטִיחוֹת. Ned. 55[b]. Ukts. III, 2; a. fr.

פַּטְרִין, v. פִּטְרוֹן.

פַּטְרִיס, פַּטְרִיס, Tosef. Dem. I, 11, read: אַנְטִיפַּטְרִיס.

פַּטְרִיקָא f., v. next w.

פַּטְרִיקוֹן m. (πάτριος, patricus, -a, -um) *something hereditary, heirloom, patrimony.* Y'lamd. to Num. XXI, 1, quot. in Ar. יודעין אנו שיש להן מאבותיהן פטריקא וכ' we know that they (Israel) have a legacy from their ancestors who said to them, 'the voice is Jacob's voice' (i. e. prayer); I, too, rely on my patrimony, as it is said (Gen. XXVII, 40), 'by thy sword thou shalt live'; Yalk. Num. 764. Gen. R. s. 49 אילו מפ' שלו וכ' if I asked (permission to cut some trees down) on his patrimony, he would not refuse me. Ib. s. 98 (ref. to Gen. XLIX, 8, a. II Sam. XXII, 41) שהיה (not שהיו פטריקין) פ' שלו וכ' it was his (Judah's) hereditary privilege (paternal blessing, to lay hands on the enemy's neck); Midr. Till. to Ps. XVIII, 41 פזמריקון; Yalk. Gen. 162 פזמיקון; Yalk. Sam. 163 פיזמיקון (corr. acc.).—*Pl.* פַּטְרִיקִין. Yalk. Num. 766 שהי פ' של ברכות וכ' they have two paternal blessings from Aram.

פַּטְרִיקִי, v. פַּטְרוֹקִי.

פִּטְרְכּוּלִי, v. פַּטְרוֹבּוּלִי.

פִּטְרָתָא, v. פִּירְטָא II.

פַּטְשָׁא, v. פְּטַשׁ.—[Yalk. Prov. 960 למאן פטשין, v. פִּישְׁטָא.—Yalk. Kings 230; Tanḥ. Thazr. 9 עשו פטשין, v. פְּפַשְׁטוֹן.]

פִּי constr. of פֶּה. [For compounds see respective determinants].

פִּיאָה, v. פֵּאָה.

פִּיאָלִי, v. פְּרִילִי I.

פִּיאָס, v. פַּרְס.

פִּיבְלִית, v. פִּירוֹלָא.

פִּיגָה, פִּינָא pr. n. *Piga,* 1) name of a river in Palestine. Par. VIII, 10 (Mish. ed. פוגה); Snh. 5[b] (Ms. M. פי). B. Bath. 74[b] (Ms. M. פי; v. Rabb. D. S. a. l. note); Midr. Till. to Ps. XXIV; Yalk. Ps. 697 פוגע (corr. acc.).—2) name of a place. Tosef. Ter. I, 15 ed. Zuck. (Var. פינא).—Tosef. Yeb. VI, 8 מעשה ברופא בפי אחד ed. Zuck. (oth. ed. מעשה בחופה באחד), read מעשה בפי באחד, or בחירפא באחד (מ').

פִּיגּוּל, פִּגּוּל m. (b. h.; פָּגַל) [*abomination, unfitness,*] *a sacrifice rejectable in consequence of an improper intention in the mind of the officiating priest.* Zeb. 28[a] פ' זהו חוץ למקומו *piggul* (Lev. VII, 18; XIX, 7) refers to the intended disposal beyond the legal limits of space (for eating the sacrifice). Ib. II, 3 חוץ למקומו פסול ... חוץ לזמנו פ' וכ' the intention of disposal at an improper place makes the sacrifice unfit, but the eating of it is not punishable with extinction, whereas the intention of disposal at the improper time makes it *piggul,* and the eating of it is punished with extinction; a. fr.—*Pl.* פִּיגּוּלִים, פִּגּוּלִין, פִּגּ'. Sifra Aḥărê, Par. 5, ch. VII. Cant. R. to V, 14, כמה פ' many laws concerning *piggul*; a. e.

פִּיגּוּלָא, פִּגּ' ch. same, *abomination.* Targ. Is. LXV, 4. Targ. Ez. VI, 4; 5; 13 Bxt. (ed. פִּיגּוּר, q. v.). Targ. I Sam. XVII, 46 (ed. Lag. פגר).—Esp. *piggul,* v. preced. Men. 94[a] (a mnemonical formula) שכן צבורא חובה טמיא for the show-bread is, like the ʿOmer, a congregational offering, an obligatory offering, is offered when the congregation is unclean, is eaten by the priests, is subject to becoming *piggul,* and is offered on the Sabbath; ib.[b].

פִּירוּם, Tosef. B. Bath. VI, 2 טינופת פ' לסאה, read with ed. Zuck.: טינופת לסאה; פירום being a misplaced gloss, corrupted from פרטס, as a Var. of פוטסות ib. 3.—Bekh. V, 3 (35[a]) נכל פ' Bab. ed., v. פְּגִרוֹן.

פִּיגּוּר, פִּגּ' m. constr. 1) (פָּגַר I) *breaking, destruction.* Targ. Is. XXIV, 12.—2) (פָּגַר II, v. פֶּגֶר) *decay,* only in connection with טעוותא (rendering h. גלולים). Targ. Ez. VI, 4; 5; 13 (Bxt. פרגול). Targ. O. Lev. XXVI, 30 ed. Berl. (oth. ed. פְּגָרֵי).

פִּיגִי f. (πηγή) *spring.* Gen. R. s. 15 (ref. to Gen. II, 10) כפ' שהיא נתונה וכ' like a spring in a garden which waters the garden.—**Pl.* פִּיגִין. Targ. Y. Ex. XV, 27 Ar. (ed. עינוון).

פִּיגְרוֹן, v. פְּגִרוֹן.

פִּיגָם, פִּינָם m. (פָּגַם; cmp. פְּגוּם I, a. Gen. R. s. 20, quoted bel.; πήγανον would seem to be of Semitic origin) the herb *rue.* Gen. R. s. 20 שהם דומים לפ' וכ' resembling the leaves of rue, wide below and narrow on top, v. אוֹר II, 3. Kil. I, 8 אין מרכיבין פ' ע"ג קדה וכ' you must not graft rue on wild cassia, because it would be a combination of an herb with a tree; Erub. 34[b] פגם (some ed. פי, v. Rabb. D. S. a. l. note 200). Ukts. I, 2. Sabb. 128[a]. [פִּרְגָמָה, Snh. 73[b], v. פְּגִרְמָה 3].

פִּיגְמָה, פִּינְמָא m. 1) = פְּגָמָא q. v.—2) = h. פָּגוֹם I *semicircular turret, Pigma,* a suburb of Tiberias. Y. Erub. V, 22[b] bot. אין חמשת פ' וכ' if you measure (for Sabbath limits) from the Turret &c.

פִּיגְמָה f. = פְּגִרְמָה 2.

פִּיגְמָא, Pesik. R. s. 21, read: פְּרִגְמָטָא.

פִּיגְמִין m. pl., v. פְּגִרְמִין.

פִּיגְעִין, פִּינְעָא, v. sub פְּגָ'.

פִּיגְרָא, v. פְּגָרָא.

פִּיד m. (פדר; cmp. פְּרַע) 1) *picking* of chickens. Ab. Zar. 4[a] (ref. to פִּדְדוּ, Job XXX, 24) אני נפרע מהן כפ' של תרנגולת I will collect from them (punish them) as the chicken picks (in small instalments); ib. אפי' ארץ ישראל מעט כפ' של תרנגולין וכ' ... even if Israel do but small good deeds, as the picking of chickens in the dunghill, I will combine them into one large sum; Yalk. Job 918.—2) (b. h.) (= שֶׁבֶר) *misfortune.* Pesik. Naḥămu, p. 126[b] (ref. to Job l. c.) אין הקב"ה מכה ... אלא מביא פ' לזו וכ' the Lord does not strike a nation and let her sit in despair, but brings misfortune on one and consoles her with another &c.; Yalk. Job l. c.

פִּידְגוֹנְתָא, פִּידָגוֹן, v. פדג'.

פִּידְגָרָת, v. פּוּרְגָּרָה.

פִּידְעָא, v. פְּדַע II.

פִּידְחוֹק m. (פָּחַק) *yawning.* Ber. 24[b] top גיהוק ופ' Ms. M. (ed. מגהק ומפהק).

פִּידְלִי, פִּידָלִי m. pl. (פָּהַר) *wandering about, idleness;* בשירחי פ' in standing still and sauntering about, *in idleness.* Targ. II Esth. III, 8; Meg. 13[b] Ms. M. (ed. בשה"ר פה"י, expl. in Rashi as an acrostic abbreviation: פֶּסַח הַיּוֹם, שַׁבָּת הַיּוֹם to-day is Sabbath, to-day is Passover); Yalk. Esth. 1054 בשחרי פחרי.

פִּיו, v. פֶּה.—[Kil. IX, 9 פיו של צמר, v. פִּרְקָ.]

פִּירוֹלָא f. (fibula = pallium fibulatum, cmp. περόνημα a. πόρπαμα) *clasp; a cloak fastened with clasps* or *buckles.* Tanḥ., ed. Bub., Noah 21 נתן ... טלית לשם ולירפת פ' the Lord rewarded them, giving Shem the *ṭallith* (v. טַלִּית), and Japhet the pallium fibulatum; Gen. R. s. 36 וירפת לפִּוּרְלָא and Japheth was granted the pallium; Yalk. ib. 61 לפלוניא (corrupt. of לְפִירוּלָא; some ed. לפלטניא, corr. acc.).—Y. Ab. Zar. I, 39[c] bot. היה הופך עיכלית דימינא וכ' (Matt. K. to

Lam. R. to IV, 2 פִּירְבְּלִיה) he changed the buckle from his right to his left shoulder; Y. Dem. IV, 24ª bot. פילכיה דשמלא לימנא (read: פירבליה; Lam. R. l. c. יד אונקלי).

פִּיּוּט m. (פוט, v. פטפט) *talk, story-telling.*—*Pl.* פִּיּוּטִין. Gen. R. s. 85 (ref. to the disregard of chronological order in the Book of Daniel) שלא יאמרו דברי פ' חם כדי וכ' that people should not say, they are merely historical annals; in order that all should know that he (Daniel) told it by holy inspiration; Yalk. ib. 144 שלא יאמר פ' הוא (corr. acc.); Yalk. Dan. 1063.—[In liturgy פיוט: *hymn*, esp. applied *to alphabetical acrostics*; v. פִּיְּטָן.]

פִּיּוּטוֹת, פִּיּוּט m. pl. (preced.) [*talkers,*] *children of six or seven years of age.* Y. Erub. VII, 24ᶜ bot. (ref. to Gitt. V, 7), v. אֲפוֹטוֹת a. אֲפִיטוֹת.

פִּירְלִי, v. פִּרְלִי.

פִּירְנְמִירִית, Y. Snh. XI, end, 30ᶜ ור"ש יבין ליה פ' וכ', a corruption in a passage which otherwise requires emendation; read: דברי ר"ש ... בין שלא נתכוון ... בין שנתכוון שע"ז חונקין אותו ודברי חכמים סוקלין אותו אבל בשאר כל המצוות אם לא נתכוון לעקור את כל הגוף דברי חכמים סוקלין אותו ודברי ר"ש פוטרין אותו; v. Tosef. ib. XIV, 13, a. Bab. ib. 90ª.

פִּיּוּס m. (פרס) *conciliation, persuasion, comfort.* Nidd. 31ᵇ מפני מה האיש מקבל פ' וכ' why does man easily accept conciliatory words, and woman does not? (Answ.) This one partakes of the nature of the material of which he was created (earth being easily crushed) &c. Y. Taan. II, 65ᵇ bot. ואני מקבל פִּיּוּסָן and I shall accept their apology. Gen. R. s. 93 חגשה לפ', v. הַגָּשָׁה. Ib. היה ... כל הדברים all the words ... (Gen. XLIV, 18—34) contained conciliatory argument for Joseph, for his brothers, and for Benjamin. Koh. R. to VII, 2 מדה שיש בה פ' a social act with which consolation is connected; a. fr.—*Pl.* פִּיּוּסִין, פִּיּוּסִים. Gen. R. s. 74 (ref. to Gen. XXXI, 36) דא את סבור ... דברי פ' וכ' here you might think there would be blows and wounds, but (his anger found vent only in) words of persuasion &c.; a. e.—[Lev. R. s. 26 בפיוסין, read: בפִּיסְטִין.]

פִּיּוּסָא, פִּיּוּף ch. same. Gen. R. s. 94 דילמא אגב פ' שביק ציבחר perhaps in consequence of conciliation (by presents) he may remit some (of the imposed penalty). Y. Peah VIII, end, 21ᵇ יקבל פִּיּוּסָךְ ... דחמא may he who sees and cannot be seen, accept thy apology (as I accept it).—*Pl.* פִּיּוּסִין, פִּיּוּפִין. Targ. Y. Gen. XXXIV, 3.—[Y. Shek. VII, 2 Bab. ed., v. פִּוְּוסָרוֹס.]

פִּיְּסָרוֹס, v. פִּוְּוסָרוֹס.

פִּיּוֹת, v. פֵּאָה.

פִּיּוּתָא f. (יפי; cmp. Syr. פאיות, P. Sm. 3017) *beauty.* Targ. Job VIII, 12 ed. Lag. (Ms. פִּוּי; ed. גִּיוּת; h. text אבו).

פִּיזָא m. = h. פָּז. Gitt. 58ª תרתי מתלי אסתירא פ' וכ' all the fine gold of the world weighs two Istiras, one half of it is in Rome, and the other in the rest of the world. Ib. מחפי בפ' covered with fine gold. Ab. Zar. 11ᵇ מתקל ד' זוזי דפ' (not ר', ed. מתקל זוזא דפ'; Ms. M. פרוא, corr. acc.; Ar. ed. Koh. פִּיזֵי *gold pieces*) fine gold of the weight of four Zuz. Keth. 77ᵇ תכטקי פ', v. תְּכָטְקָא; a. e.

פִּיזָוְזָא, v. פְּזוֹזָא.

פִּיזּוּר m. (פָּזַר) *scattering, dispersion.* T'bul Yom II, 3 מפני שהוא רוצה בפִּיזּוּרוֹ because the scattering (of the garlic in the mortar) is welcome to him. Sabb. 16ᵇ בשעת פ' עבים when the clouds were dispersing. Sifra M'tsor'a, Par. 2, ch. II פ' שיער (מקום) isolated hairs. Snh. VIII, 5 פ' לרשעים וכ' dispersion (separation) of the wicked is a profit to them and to the world; a. e.

פִּיזְמִירִיקוֹן, פִּיזְמִיקוֹן, v. sub פזם.

פִּיחַ m. (b. h.; פּוּחַ or נָפַח) *powder, dust*; כבשן פ' *soot.* Ex. R. s. 11. Tanḥ. Vaëra 14; a. e.

פִּיחָא, פִּיחַ ch. same. Targ. O. Ex. IX, 8; a. e.

פִּיחָה f. (preced.) 1) *wind, flatus.* Ab. Zar. 17ª.—2) [*blowing away,*] *reduction, diminution.* Ex. R. s. 43 (ref. to יפריחו, Prov. XXIX, 8) אלו ישראל שנתנו פ' בעולם וכ' this means the Israelites who brought diminution into the world by the calf which they made, for ... there is not a generation that suffers not at least a particle of punishment &c. (v. אוּנְקְיָא). Cant. R. to II, 17 (play on שיפוח, ib.) עד שאכניס פ' בלילן של מלכיות until I allow a reduction to enter into the sufferings (v. לַיִל) from foreign governments, i. e. shorten the term of the exile. Ib. כבר הכנסתי פ' וכ' I did once before shorten the exile in Egypt.

פִּיחָתָה, v. פֶּחָה.

פִּיחָם, v. פֶּחָם.

פִּיטְמִים, פִּטְמִים m. (פָּטַם) *compounding, manufacturing; ingredients.* Ker. 6ª חקטרת וכ' פ' the ingredients of frankincense are &c. Y. Shek. IV, 48ª bot. שהיו בקיאין בפ' וכ' who were experts in the preparation of frankincense. Y. Sot. VIII, 22ᶜ top שמן המשחה פ' the ingredients of the oil of anointment; a. fr.—[B. Mets. IV, 12 (60ª), a. e., v. פִּרְטוּם.]—*Pl.* פִּיטְמִין, פִּרְטוּמִין, פִּרְטִים *spices.* Ter. XI, 2 כמוני פ' R. S. (ed. פִּשְׁמִים; Ms. M. בשמים) like those who count spices (and add some in the bargain).—[Tanḥ., ed. Bub., Shof'ṭim 8 פרטומין, v. פִּרְטוֹמִי.]

פִּיטְמָא, פִּטְמָא I ch. same. Targ. Y. Ex. XXV, 6.—*Pl.* פִּיטְמִין. Ker. 3ª בעי למיתניא פ' בהדי הדדי the redactor of the Mishnah wanted to place together the laws concerning the compoundings (of frankincense and of oil).

פִּיטְמָא, פִּטְמָא II m. (פטם *to break,* cmp. Arab. *faṭas* mortuus fuit) *slain body, corpse.* Y. Taan. IV, 69ª top חמר לי פִּטְמוֹרֵיה show me his (Bar Kokhba's) body; Yalk. Deut. 946 איריתון לי גופיה פטומיא (read: איריתון לי פטומיה, גופיה being a gloss to פ').—*Pl.* פִּיטְמִין, פִּטְמִין. Lam. R. to II, 2 זיל אייתי לי פִּיטְמֵיהוּ go and bring me their bodies

פִּיטוֹמֶת f. (פָּטַם) [*mortar and pestle,*] trnsf. 1) m. (sub. קצה) *the oblate part of the breast around the nipple.* Nidd. V, 8 משישחיר הפ' (Bab. ed. 47ᵃ הפיטומות, corr. acc.) when the surroundings of the nipple begin to grow dark.—2) *the upper part (blossom end) of the onion.* Y. Ter. IX, 46ᵈ top; X, beg. 47ᵃ חצבר פִּטוֹמָתוֹ וכ' if the upper part of it has been removed, it is considered as if cut in pieces.—V. פִּיטָמָה.

פִּיטָס, פִּיטוֹס (freq. פִּישׁוֹם, פִּישָׁם) c. (פטס *to expand,* cmp. פָּטַם 2) 1) *a large cylindrical vessel, cask* or *tub* of earthen material (corresp. to πίθος, a. to dolium; v. Sm. Ant.³ Engl. ed., s. v. Dolium). B. Mets. IV, 12 (60ᵃ) התגר פיטם אחד ... (Bab. ed. פיטום; Y. ed. Ven. a. Mish. ed. Nap. פיטס; v. Rabb. D. S. a. l. note 400) a merchant may buy wine from several presses and put it into one cask. Keth. 111ᵇ in the days to come מביא ענבה ... כפ' גדול one will bring in one cluster of grapes on a wagon or in a boat and place it in a corner of his house, and take his supply of wine from it, as if it were a large jar; Sifré Deut. 317 כשותה מן הפיטום; Yalk. ib. 944 ומסתפק והולך מן חפטים (read כמן הפ'); Yalk. Gen. 160 בפ' גדול (corr. acc.). R. Hash. III, 7 (27ᵇ) הפיטם (Bab. ed. הפיטס; Ms. M. הפיטם, v. Rabb. D. S. a. l. note). Tosef. Ohol. X, 3 פ' שהוא עומד וכ' *a pittus* (*pithos*) standing in a room and reaching from the floor to the ceiling. Tosef. Kel. B. Kam. IV, 16 פיטים שקירדו וכ' (corr. acc.) a large tub to which one made a cover to use it as a stove, and which he plastered over with clay. Y. Bets. III, 62ᵃ top צד הוא בפיטס he may catch an animal (on the Holy Day) by chasing it into a tub; Y. Sabb. III, 14ᵃ bot. בפיחם (read ס . . .). Tosef. T'bul Yom II, 3 פִּיחוֹס.—*Pl.* פִּטָּ, פִּיטָסִין. Kel. III, 6 שטופלין בה הפ' (Ar. הפדיסין) wherewith they line the tubs. Bets. 15ᵇ חללו בעלי פ' those (the first to leave the lecture room) are owners of tubs of wine, contrad. to חבית &c.—2) *a vessel made of brittle clay and requiring lining.*—*Pl.* פִּיטָסוֹת. B. Bath. VI, 2 (93ᵇ) קנקנים בשרון ... פיטסות למאה (Ms. H. a. R. פוטסות; Mish. ed. פִּישְׁסָאוֹת, Y. ed. פִּיטָסָאוֹת) if a man buys jugs (קנקנים) in Sharon, he must accept ten thin jugs for every hundred; ib. 97ᵇ, expl. נאות ומגופרות, v. נָא II; Tosef. ib. VI, 3, sq. פוטסות ed. Zuck. (oth. ed. פונוסות, פינוסות, corr. acc.).

***פִּטּ, פִּיטוֹרָד** f. (v. next w.) *weir, canal-bed.* Y. Kil. I, 27ᵇ bot. בזורע ע"ג הים ע"ג פ' וכ' if one sows in a lake, in a canal-bed &c.

פִּטּ, פִּיטוֹרִין, פִּיטוֹרֵי I m. pl. (פָּטַר; cmp. Prov. XVII, 14) *water rushing through bars.* Ber. 8ᵃ death from croup is כפיטורי בפי ושט like the gushing water at the entrance of a canal (when the sluice-bars are raised); [Ms. B. N. כפרוקי פטורי בפי ושט; Ms. M. marg. Var. כפיטוני לפי ושט, v. Rabb. D. S. a. l. note 4; Rashi ref. to פטורי צצרים, I Kings VI, 18, Targ. אטונין: like *ropes* pulled through loop-holes in the boards of a ship]. M. Kat. 28ᵇ, sq. the departure of the soul from the body is כצפורי בפי (ה)וושט ר' אמר כפטורי בפי וושט ר' as the whirling waters rushing into the entrance of the channel; R. J. says, as the water rushing through &c.; [Rashi: as the knots of ropes with which two ships are tied together; for Var. Lect. v. Rabb. D. S. a. l. note 60]; Lev. R. s. 4 כפיטורין היוצאין מן הוושט as the rushing waters leaving the channel; Tanḥ. ed. Bub., Mick. 15 כפיטורי היוצאת בפי ושט (Ms. Parma כפיטוריין; Ms. R. כקפיטורין); Tanḥ. ib. 10 כקפוטוריין יוצאה מתוך הושט; Koh. R. to VI, 7 כקפיטורין מתוך הושט.

פִּטּ, פִּיטוּרִין II m. pl. (פָּטַר) *discharge, divorce.* Targ. O. Deut. XXIV, 3 (ed. Berl. פִּיט, without Dagesh). Targ. Y. Ex. XXI, 11 פָּט; a. e.—Gitt. IX, 3 (in a formula of a letter of divorce) גט פ' (absent in Y. ed.); Ned. 5ᵇ.

פִּטְּ, פִּיטָטָא m. (v. פַּטְפֵּט) *talk, discussion.*—*Pl.* פִּטְּ, פִּיטָטִין, פִּיטָטָיָא. Y. Ber. IX, end, 14ᵈ כל פ' בישין ופ' כל all discussions are bad, only those about the Law are good. Lev. R. s. 12 (transl. למי שיח, Prov. XXIII, 29) למאן פ' who has disputes?; Yalk. Prov. 960 (not פטשין); Esth. R. to II, 1 (ר' עזריה).—[Gen. R. s. 44 חד פטטיא Ar., read הדין פ', v. מִלְּבַּי.]

פִּיטִירִיד m. pl. [*Petræan?*] name of a species of *figs.* Y. Shebi. V, beg. 35ᵈ (expl. בנות שוח, ib. V, 1) פיטרי (R. S. to Shebi. l. c. פִּיטְרִיָּה).

פִּיטָלוֹן m. (πέταλον) *a leaf of metal, gold-foil* (corresp. to h. כחם). Targ. Job XXVIII, 16 ed. Lag. (ed. פִּטָּלוֹן, Levita פיטלין, corr. acc.). Ib. 19. Ib. XXXI, 24. Targ. Lam. IV, 1 ed. Lag. (oth. ed. פלטין, corr. acc.).

פִּיטָם m. *jar,* v. פִּישׁוֹס.

פִּטּ, פִּיטָמָא I m. (פָּטַם) 1) *fat, fattened animal.* Targ. I Kings V, 3 (ed. Lag. פטרמא). Targ. Ez. XLV, 15, v. פִּטָּמִים.—B. Kam. 47ᵃ פ' לבעל פרה (Rashi פטומא) the additional value on account of fatness goes to the credit of the owner of the cow.—2) f. = h. פִּטּוּמָה, *crammed bird.* Ex. R. s. 25 (in Hebr. dict.) if one said, אילולי היה לי פ' אחת ... טעם פ' I wish I had a crammed bird to eat, it (the mannah in his mouth) had the taste of a crammed bird; Midr. Till. to Ps. XXIII ייעשה פטומא ed. Bub. (oth. ed. עשה שמן פִּטּוּמָה, strike out שמן); Yalk. Ps. 690 פִּטּוּמִין *pl.*

פִּטּ, פִּיטָמָה, II פִּיטָמָא f. (פָּטַם 1) [*pestle, mortar*] *a protuberance on the blossom-end of fruits* having the appearance of a pestle seated in a mortar (cmp. בּוּכְנָה); *the upper portion of a fruit,* v. פִּישׁוֹמֶת. Succ. III, 6 נטלה פִּטָּמָתוֹ if the pestlelike protuberance of an Ethrog is taken out; expl. Y. ib. III, 53ᵈ תמן אמרין שושנתו there (in Babylonia) they say, 'its lily'; Bab. ib. 35ᵇ, v. בּוּכְנָה (v. Rashi a. l.). Y. Kil. I, 27ᵃ top פיטמה של אבטיח (v. מֶעָה) the upper portion of a melon (containing the carpels). Ukts. II, 3 חפיטמא של רמון (ed. Dehr. חפטמה) the top-piece of a pomegranate.

פִּיטָס, v. פִּישׁוֹס.—[Midr. Till. to Ps. XIX, 2 ed. Bub. בפיטסין, read: בפִּיסְטִין.—Tanḥ., ed. Bub. Thazr. 12 פיטסים, v. פִּטְּטוֹן.]

פִּיטְפֵּט, פִּיטְפּוּט, v. sub פִּטְּ.

פִּיטֵק m. (פתק=פטק) [*ball, stone*; cmp. פִּיוֹס,] *lot, ballot.*

—*Pl.* פִּיטָקִין. Cant. R. to VIII, 11, v. דְּדָה. Y. Snh. I, 19c bot. נטל ... פ' וכ' Moses took twenty two thousand ballots and wrote on them &c.; בואו וטלו פִּיטְקֵיכֶן come and draw your ballots.—V. פְּתַק.

פִּיטָקָא, פִּטְ', (פְּטִיקָא) ch. same 1) *ballot, lot; fate, decree.* Koh. R. to III, 2 חייך דאת מחמי לי פִּיטְקִי by thy life, thou must show me my fate.—*Pl.* פִּיטַקָּוָא, פִּטְ', פִּטַקָּוָא, פִּיטָקִין. Targ. Y. I Num. XI, 26 (v. Y. Snh. I, 19c bot.).—Koh. R. l. c. ... את שליט על חיך מה דלית פִּיטְקַיְנָן וכ' as thou hast no power over our (the scholars') fate &c.—2) *tablet, official letter* (corresp. to h. ספר or אגרת; cmp. פִּתְגָּם). Targ. Esth. IX, 32. Targ. Job XXXI, 35; a. e.—*Pl.* as ab. Targ. Esth. I, 22; a. fr.—V. פִּיתְקָא.

פִּיטָרָא I m. (cmp. פִּטָרְיוֹת) *fungus.* Sabb. 107b sq. האי מאן דתלש פ' וכ' he who plucks a fungus from the handle of a pitcher.

פִּיטָרָא II m. (פְּטַר) *farewell.* Snh. 96b בביתיה שרא פ' Ms. M. (read לביתיה שדא פ'; ed. Crac. פוטרריתא, Rashi ed. Crac. פטרתא; v. Rabb. D. S. a. l. note) he sent a farewell letter (disposal of his property) to his house; (ed. פּוּרְטָרְתָּא, v. פִּירְטָא).

פִּיטָרָא III, **פִּיטְרָה, פִּטְ'** f. (πέτρα) *rock.* Y'lamd. to Num. XXIII, 9 quot. in Ar.; Yalk. Num. 766 ... חפר ותרה מוצא למטה פ' he dug in one place and found a rock below; ib. הרי מצאתי פ' לבנות וכ' I have found a rock (Abraham) on which to build and establish the world. Y. Shebi. V, 36a top פוטרה, v. פּוּאָה.—[Y. Kil. I, 27b bot., פיטרה emend. in Levy Talm. Dict., v. פִּרְטוּרָה.—Ib. 27a bot. פטר פיטרה סולינון, v. פִּיטְרוֹסִילִינוֹן.]

פיטרון Ex. R. s. 15, read with Tanḥ. Ḥayé 3 תיאטרון.—פיטרונין, Gen. R. s. 50, end, v. פַּטְרוֹן.

פִּיטְרוֹס, פִּיטֶרֶס, פִּטְ' pr. n. m. (Πέτρος) *Petros, Peter.* Y. M. Kat. III, 82d bot. ר' יוסי בר פ'; Y. Ab. Zar. III, 42c; Gen. R. s. 92; Ex. R. s. 52; a. e.

פִּיטְרוֹסִילִינוֹן m. (πετροσέλινον) *rock-parsley.* Y. Shebi. IX, beg. 38c (expl. כרפס שבנחרות, Mish. IX, 1). Y. Kil. I, 27a bot. פטר פיטרה סולינון (corr. acc.); v. שׁוּמָר.

פִּיטְרוֹפִין, Y. Pes. VIII, 35d הפ' = הֵאֶפִּיטְרוֹפִין, v. אֶפִּיטְרוֹפוֹס.

פיטרין, v. פּוֹטֵירִין.

פִּיטַרְכָא, v. פִּטַטְרְכָא.

פִּיטָרָס, v. פִּיטְרוֹס.

פיטרתא, Cant. R. to III, 11, v. פִּרְטָא II.

פִּיוּטוֹת, v. פִּיּוּטוֹת.

פִּיוְטָנָה, פִּיוְטָנָא, פַּיְוְטָן m. (פּוּט, v. פִּיּוּט) *speaker,* esp. (by adaptation to ποιήτης) *composer of alphabetical acrostics, poet.* Lev. R. s. 30 דהוה ... פ' וורשן he was teacher of Bible and of Mishnah, speaker (poet) and preacher; Pesik. U'kaḥ., p. 179a (Ar. ed. Koh. פּוֹרְיְטָן, oth. ed. פּוּרְיטָם, פּוּרְיטָס, corr. acc.); Cant. R. to III, 6 פּוּרְיטוּרִי (corr. acc.). Ib. to I, 1 חדרן פ' כד עבוד וכ' when a poet writes &c., v. אלפ"א; Koh. R. to I, 13 פּוֹרְיְטָנָא.—*Pl.* (h.) פַּיְוְטָנִים. Yalk. Cant. 983 (ref. to חרוזים, Cant. I, 10) אלו הפ' this refers to the poets (in Israel).

פִּיוְלָא, v. פִּיְרְלִי I.

פִּיוְלְדָה, a corrupt., perh. for פִּילוּרָא m. (πυλωρός) *janitor.* Koh. R. to III, 9 (some ed. פּוּרְלָן); [Ar. thinking of פִּירְלִי: *potter*].

פִּיוְלָא I, פִּיְוְלִי f. (φιάλη, fiala) *a broad, flat bowl.* Targ. Y. I Gen. XL, 12. Targ. Y. I Num. VII, 13 פִּירְלִי (Y. II פִּיְרְלִי; h. text קערה). Targ. Is. LI, 17; 22 פ' כסא (ed. Wil. פִּירְלִי; h. text קבעת כוס); a. fr.—Tanḥ. Naso 1 פִּיְרָאלִי של חרש an earthen bowl; Sifra M'tsor'a, Par. 1, ch. 1 פירי של חרס; Sot. II, 2 (15b; Bab. ed. פִּירְלִי); a. fr.—Gen. R. s. 10, a. fr. קודם פ', קדום פ', read: פִּירְלִי.]—[Sabb. 90b פיילי ביירי Rashi, v. פַּלָּא.]—*Pl.* (ch.) פִּירְלָוָן, פִּיְרְלָוָתָא, פִּיְרְלָן, פִּירְלִין). Targ. Am. VI, 6 (ed. Lag. פַּלָּוָן). Targ. Y. Num. IV, 7 (ed. Vien. פִּירְלָוָן); a. e.—(Masc. form) פִּיְרְלִי, פִּיְרְלָיָא, פִּיְרְלֵי, פִּיְרְלַי. Targ. II Chr. IV, 8; 11; a. e.

פִּיוְלָא II, פִּיְוְלִי בַּר פ' pr. n. m. *Bar-Piali.* Ḥull. 96a Ar. (ed. פִּירְלִי).

פִּיוְלִית, Gen. R. s. 94, end יפ', read: ויפיסוהו, v. פִּיס.

פִּיוְלָן, v. פִּיילְדָה.

פִּיוְלָתָא, פִּיְוְלָתָא f.—פִּיְרְלִי I. Targ. Y. II Num. VII, 13. Targ. Y. ib. 85.—*Pl.* with suffix: פִּיְרְלָתְהוֹן. Targ. Y. Ex. XXV, 29.—[פִּילֶרִית חיוא, v. פִּילֶרִית.]

פִּיוֹס (פֵּאיוֹס) m. (פִּיס) *brittle stone.* Sabb. 81a פייס Ms. O. (ed. פאיי; Ms. M. פֵּיָאס; v. Rabb. D. S. a. l. note), expl. כרשיני בבלייתא, v. פַּרְשִׁינָא I.

פִּיוֹס m. (פִּיס) *division,* (cmp. פּוּר, a. פְּצִיצָה) *compromise, arbitration,* esp. by counting out a certain number on the raised fingers of those among whom a decision is to be made (v. עָבַט *Hif.*), *allotment.* Yoma II, 2 ... תחקינו אלא בפ' it was ordained that the cleansing of the altar should not be done (by whosoever was the first to reach it) but according to arbitration by counting &c. Ib. וזה הפ' ראשון and this was the first arbitration (on the Day of Atonement). Ib. 3 הפ' השני מי וכ' the second count was to decide who was to slaughter &c.; a. fr.—*Pl.* פִּיּוּסוֹת. Ib. 2 ארבע פ' היו שם four times arbitration took place there (on the Day of Atonement). Y. Pes. VI, 33b מפני קילקול פ' because it disturbs the arrangement of the various services allotted severally to the priests; a. e.

פִּיסָא (פֵּיסָא), פַּיְסָא ch. same, 1) *compromise, peace.* Nidd. 37a עבדו רבנן פ' the Rabbis have made peace (have been reconciled).—2) *lot, balloting.* Targ. II Esth. III, 7 פ', a. פ' דעדבין. Targ. I, II Esth. IX, 24. Targ. Prov. I, 14; a. e.—Yoma 22a תקינו לה ... פ' the scholars ar-

ranged balloting (by counting fingers, v. preced.). Ib. 23a; a. e.

*פִּירְסוֹנָא m.=h. פַּרְסוֹן, *mason*. Y. Yeb. XII, end, 13a הדרן פ' דפִירְסַנָתָךְ (ed. Krot. פירסינא) is this (R. Levy whom you recommended) a mason of thy mason's guild (a pupil of thy school)?

פִּירְסַנְתָּא f. (preced.) *masonry, mason's guild*, v. preced.

*פִּירְשׁוֹנָא m. (cmp. פָּרִיס) [*pebble,*] name of a species of *beans* (cmp. כַּרְשִׁינָא I a. III), called in Hebrew *sappir*. Y. Kil. I, 27a top, R. S. to Kil. I, 1 (ed. פושונה), v. סַפִּיר.

פִּיל imper. of נְפַל.

פִּיל I m., בעל חפ', v. פּוּל.

פִּיל II m. (פלא, cmp. נָפִיל) *elephant*. Kil. VIII, 6. Men. 69a; B. Bath. 22a. Lev. R. s. 6; a. e.—*Pl.* פִּירְלִין, פִּירְלִים. Gen. R. s. 31, end., v. זְמוֹרָה. Y. Sabb. XVIII, 16c; Tosef. ib. XIV (XV), 8; a. e.—Gen. R. s. 15, end בן הפילים some ed., v. נָפִיל.

פִּילָא, פִּיל I ch. same; שן דפ', or פ' (sub. שן) *ivory*. Targ. I Kings X, 22. Ib. XXII, 39; a. e.—Y. Shebu. III, 34d bot., a. e., v. עֲנִירְבָה II. Ber. 55b bot. ... דלא מחוו ליה ולא פ' דטייל וכ' man is never shown in a dream a golden palm tree or an elephant passing through a needle's eye (man dreams only of what he thinks of when awake). B. Mets. 38b ... דמעיילין פ' דילמא art thou perhaps of Pumb'ditha where they make an elephant pass through a needle's eye (are subtle)? Num. R. s. 10; Lev. R. s. 5, v. עַרְמָא; a. e.—*Pl.* פִּילַיָּא, constr. פִּילֵי. Targ. Cant. VI, 8. Targ. Nah. II, 4 (h. text פלדות!).

פִּיל III m., פִּילָא II f. (part. pass. of פול or פלל; cmp. בלל; cmp. פַּלֵּי) *permeated, soaked*. Targ. O. Lev. XIV, 21 (h. text בלול). Ib. VII, 10; a. fr.—*Pl.* f. פִּירְלָן. Ib. 12; a. e.

פִּילָא III m. (cmp. preced.) *split, crack, furrow*.—*Pl.* פִּילֵי. Pes. 76a bot. אית ביה פ' if there are splits (in the crusty surface of the roast); Hull. 112a. Sabb. 33b חוו ביה פ' had cuts in his skin (from living in a cave). M. Kat. 3a; Succ. 44b סתומי פ' to close up fissures in the soil which covers the roots. B. Bath. 54a top. Taan. 4a, v. עוּרְפִּילָא; a. e.

פִּילָא IV m. *pila*, name of an *aromatic plant* (Rashi: *polion*, v. Sm. Ant. s. v. Polion). Keth. 77b.

פִּילַאי, פִּילָא, Lev. R. s. 33; Cant. R. to III, 4, v. פַּלָּיָא.

פִּילָאוֹת, *pl.* of פִּילֵי פִּילָא q. v.

פִּילַגּוֹס, פִּילָגוֹס m. (πέλαγος) *high sea*. Targ. Ps. XLVI, 3 פ' דימא (ed. Wil. פַּלָּגוּס; h. text לב ים). Targ. Y. Ex. XV, 8.—Lev. R. s. 12, beg. בפ' דימא אֵילְפָא, v. אֵילְפָא I; Esth. R. to II, 1 (ר' עזריה); Yalk. Prov. 960 בפ' (without ימא). Koh. R. to III, 6 [read:] כד עלין אנן לפ' אנן וכ' when we get out on the high sea, we shall kill him.

פִּילְגֵס, v. פְּרוֹלֵס.

פִּילְגֵשׁ, v. פִּלֶּגֶשׁ.

פִּילָה, Y. Kil. I, 27a top, v. פּוֹלָא.—Y. Ber. IX, 14b יודן בן פ', v. פִּילָא.

פִּילוּג m. (פָּלַג) *division, separation*. Y. Ber. I, 2c bot. וכל פ' מי בראשית מתפלגין מתחתיו whatever be the divisions into which the waters of creation parted, they started from under it (the tree of life); (Gen. R. s. 15, a. e. וכל מימי בראשית מתפלגין מתחתיו).

פִּילוּגָא, פִּילוּג, כָּל' ch. same. 1) *distribution*. Targ. Y. Num. X, 32.—2) *decision, decree*; פִּילּוּג דינא *judgment*. Targ. O. Gen. XIV, 7 (h. text ערך משפט; v. Targ. Y. ib.) Targ. Joel IV, 2 (h. text ויהושפט); a. e.—3) *part*, v. פָּלַג II.

פִּילָן, כַּפִּילָנְתָא, כָּפִיל, v. פִּירְלִי I.

פִּילוֹטִימְיָא f. (φιλοτιμία, S.) *display, public show*, esp. *gladiatorial exhibition, combats of beasts* &c. (v. Sachs Beitr. I, p. 120). Ex. R. s. 30 שמע שפ' נעשרת (not פלוטמיא) he heard that a show is coming up; פ' ... שאל he asked a gladiator (לוּדָר), when will the show take place?; שאל פ' לאותו שעושה he asked him who was to give the show ('editor').

פִּילוּל, כָּל', m. (פָּלַל) *pleading, pillul*, one of the terms for prayer. Sifré Deut. 26; Deut. R. s. 2; Yalk. ib. 811. Yalk. Ex. 260 עלה פ' תפלתן וכ' (not תכלחן) the pleading of the prayer of the patriarchs arose &c.; (Mekh. B'shall., Vayassa, s. 3 עלתה תפלתן).

*פִּילוּמָא m. (πήλωμα, S.) *mud, clay ground*. Sabb. XXII, 6 (147a) אין יורדין לפ' Y. ed., a. Ms. M. (v. Rabb. D. S. a. l. note; Bab. ed. a. Mish. קורדימא, v. קִירוֹמָא) you must not go down to the clay ground (of the brickyard, on the Sabbath).

פִּילוֹן, פִּילוֹן m. (πυλών, πυλεών) *gateway*. Lev. R. s. 30, beg. (ref. to Ps. XVI, 11) הודיעני איזה פ' מפולש וכ' Ar. (ed. תודיעני באיזה) let me know which is the open gate leading to life everlasting. Gen. R. s. 59, [read as:] Yalk. ib. 103 (ref. to Gen. XXIV, 1) בא בפ' מפולש וכ' he had entered on the gateway leading &c. Gen. R. s. 66, end פִּילוֹנוֹ של וכ' (not פו') Isaac's gateway was open from both sides, so that the one came in from one side, and the other from the other side; [ib. s. 48 פלן של אבינו אברהם וכ'; Yalk. ib. 82 פוולונו (corr. acc., or פַּפִּילוֹנוֹ, v. פַּפִּילוֹן)]. Lev. R. s. 18 חכל נכנסין בפ' אחד (not בפולין) all enter town by the same gateway [or read: בפילי אחת, v. פִּילִי]; Koh. R. to XII, 5 בפילין אגון אחת (בפילי) (corr. acc.). Ib. כד אתין לפילין (ed. Wil. לפילן, corr. acc.) when they arrived at the gateway (of the Sepphorean's residence); a. e.—[Yalk. Ex. 178 פלומי פ', v. פְּלוּמוֹפִּילוֹן.]

פִּילוֹן m. (φύλλον, sub. Ἰνδικόν; folium) *aromatic leaves* (Malabathrum). Sifra Vayikra, Ḥoba, Par. 12, ch. XXII המערב . . . עלי גפנים בפ' who adulterates phyllon with vine leaves; Tosef. B. Bath. V, 6 בפירון (corr. acc.); Koh. R. to IX, 13 בפלפלין (corr. acc.); ib. to VI, 1 בפליון (corr. acc.); Yalk. Lev. 479. Sabb. 62ª; Gitt. 69ᵇ, v. חוּמְרְתָּא.

פִּילוֹנִיקְיָא f. (φιλονικεία) *love of strife, contentiousness.* Tanḥ. Vaëra 11 (ref. to Is. XLVI, 10ᵇ) כל הקורא פסוק זה סבור שמא פ' וכ' (not פלוניקיא) he who reads this verse will think, is there a contest of opinions above (in heaven)?; ib. ed. Bub. 11 פקלוניא (corr. acc.); Ex. R. s. 9, beg. פלינקריא, פלינקריא (corr. acc.); (Tanḥ. Thazr. 7 עיות הדין, ed. Bub. 9 עירבור חדין).

פִּילוֹנֵס, v. פִּירוֹנֵס.

פִּילוֹס, Midr. Till. to Ps. IX; Yalk. ib. 642 פיליש, read פִּילִיפּוֹס, v. פּוּלְיָא.

פִּילוּסָא pr. n. pl. *Pilusa* (Pelusium). Ab. Zar. 39ª Mus. (ed. פלוסא, Ms. M. פולסא; ed. Pes. a. oth. פלמוסא, v. Rabb. D. S. a. l. note).—V. פִּילוּסִין.

פִּילוּסָאָה m. (preced.) *Pelusian.* Pl. פִּילוּסָאֵי. Targ. Y. II Gen. X, 14 (h. text פתרסים).

פִּילוֹסוֹפוֹס m. (φιλόσοφος) *philosopher, one living a life of speculation and self-denial, monk* (v. Gr. Dict. s. v.). Y. Sabb. III, 6ª bot. חד פ' שאל וכ' (not פיוס . . .) a certain philosopher (Christian?) asked &c.; Y. Bets. II, 61ᶜ. Treat. Der. Er. ch. V (v. Brüll, Jahrb. 1879, p. 41). Gen. R. s. 1 פ' אחד שאל וכ' (ed. Wil. פרלסופי, corr. acc.) a philosopher asked R. G.; Ab. Zar. 54ᵇ פלוספוס; a. fr.—*Pl.* פִּילוֹסוֹפִין, פִּילוֹסוֹפִרִין, (פָּלוֹ'). Ib.; Tosef. ib. VI (VII), 7. Gen. R. s. 65 לא עמדו פ' בעולם וכ' no philosophers ever arose as wise as Balaam &c. Ib. s. 61 וחשבו ישבו פ' (סופיסטיס=) accountants sat down and calculated; a. fr.

פִּילוּסִים, v. פִּילוּסִין II.

פִּילוּסִין I pr. n. pl. (Πηλούσιον) *Pelusium*, a town in Lower Egypt. Targ. Y. I Gen. XLVII, 11 אריא דפ' (Y. II ופילוסים, corr. acc.; h. text ארץ רעמסס). Targ. Y. Ex. I, 11 פְּלוּסִין ed. Vien. (II תין . . ., corr. acc.); a. fr.

פִּילוּסִין II, **פִּילוּסִים** m. pl. (preced.) *Pelusian linen.* Yoma III, 7 (34ᵇ) הירה לובש פי' וכ' Y. ed. (Bab. ed. a. Mish. פל') he wore garments of Pelusian linen of the value of &c. Y. ib. III, 40ᵈ top שני של פ' second class Pelusian linen; a. e.

***פִּילוּסְפָּא** m. = h. פִּילוֹסוֹפוֹס. Sabb. 116ª bot. הוה האי בשיבבותיה וכ' פ' (Ms. M. פלנספא קבא, prob. for פלוספא סבא; Ms. O. פילאספא; Var. in Tosaf. פילא סבא, v. Rabb. D. S. a. l. note 70) there was a philosopher (a Christian judge) in his (R. G.'s) neighborhood who had the reputation of incorruptibility.

פִּילוֹסְפוֹס, Ab. Zar III, 4, v. פְּלוֹסְלוֹס II.

פִּילְחָא, v. פְּלָחָא.

פִּילְטָא, read: פּוֹלְטָא=פּוֹלְטוֹן. Cant. R. to IV, 14 (expl. אהלות).

פִּילְי, פִּילָא, v. פְּרִילִי.

פִּילֵי f. (πύλαι) *gate* of a town, *entrance.* Targ. Y. II Gen. XIX, 1.—Y. Yeb. XII, 12ᵈ top; Y. Sabb. VI, 8ª bot. מן דמטון (ל)פ' (not פו') when they arrived at the gates. *Lam. R. to I, 1* בתרע פ' דהדיא וכ' (רבתי) *at the gate of* the entrance to that city. Gen. R. s. 63 דפניס פ' the gate of Paneas; a. fr.—Ib., a. e. פירלי (corr. acc.).—Tanḥ., ed. Bub., Miḳḳ. 10 בפולי אחד (read: בפי' אחת).—*Pl.* ch. פִּילְוָוֹתָא. Targ. Y. I Deut. XX, 11 פִּילְוָוֹתָהּ (Y. II פַּלְוָוֹתָא, corr. acc.).—Hebr. *pl.* פִּילָאוֹת. Tanḥ. l. c. דושיב שומרים על פתחי פ' (not פתח) he placed guards at all entrances.

פִּילָא, פִּלִי pr. n. m. *Pilia.* Lev. R. s. 24 יורן בר פ'; Y. Ber. IX, 14ᵇ בן פילה; Midr. Till. to Ps. CI פִּלְיָא ed. Bub. (oth. ed. שילא, corr. acc.). Y. Shebi. V, beg. 35ᵈ פליא Fr. M'bo, p. 95ᵇ (ed. Krot. פדיא).

פִּי בִּיארֵי, פִּילִיא, v. פַּלְיָא.

פִּילִיוֹן I m. (pilleum, πιλίον) *felt-cap.* Kel. XXIX, 1, v. אַפִּילְיוֹן III.—[Y. Sabb. XVI, 15ᵈ top ופי', read: וּפִלְיוֹן, v. אַפִּלְיוֹן.]

פִּילְיוֹן II m. (πυλεών), v. פִּילוֹן.

פִּילִיוֹס, Y. Ber. II, 4ᶜ bot. בפ', read: בְּפַלְיוּם.

פִּילִין, v. פִּילוֹן.

פִּילִינִין, פִּילִינוּן, Lam. R. to II, 2 Ar., read: פִּירוֹנִין, v. פִּירוֹנֵס.

פִּילִיסְמוֹסְטִיט, Yalk. Prov. 950 some ed., corrupt. of אֶפִּירְמִלִיסְטִיס.

פִּילִיפִּי, v. פִּלִיפָּא.

פִּילְכָא, פִּילְכִי, v. פֶּלֶךְ.

פִּילְכִית, Y. Dem. IV, 24ª bot., v. פִּרְוִלָא.

פִּילַס, פִּוֹלֵס m. (פָּלַס; cmp. פּוֹלְסָא) *a circular disk, plate,* used as a weight. Targ. I Sam. XXX, 12 (h. text פלח). Targ. Ez. IV, 10 (h. text שקל).—B. Mets. 47ᵇ פִּילְסָא, Ar., v. פּוֹלְסָא.

פִּילְסוֹנוֹ, Gen. R. s. 60 הוא פ' Ar., ed. הוא ופלסונו; Yalk. ib. 109 הוא ופלסטינו, a corruption;—perh. to be read: הוּא וַפַּלָטִינוֹ (palatinus) he and his *chamberlain* (the guardian angel accompanying him).

פִּילְפּוּלָא, פִּילְפּוֹל, v. sub פִּלְפֵּל.

פִּילְפֵי, v. פִּלִיפָּא.

פִּילְפֶּלֶת, פִּילְפָּלָן, פִּילְפָּלָא, פִּילְפַּל, פִּילְפֵּל, v. sub פִּלְפֵּל.

פִּילָקִי, פִּלָּ' f. (φυλακή) *prison.* Pesik. U'lkaḥ., p. 182ᵃ אירתחבש בפ' was put in prison; Lev. R. s. 30 אירתחב בפ'. Ex. R. s. 15 נתנה בפ' he put her in prison. Ib. s. 30, v. בָּצַע II; a. fr.—Lev. R. s. 34 חבשתינון בסלקי (corr. acc.).—*Pl.* פִּילָקִיוֹת, פִּלָּ'. Pesik. Vayhi, p. 67ᵃ; Pesik. R. s. 17. Ib. s. 42 (ref. to Esth. II, 18, ופתחת) פרחת הפ' he opened the prisons.

פִּילְקוּס, פִּילְקִין m. (πέλεκυς) *axe.* Midr. Till. to Ps. LXXVIII, 47 כפ' הירת יורד חברד וכ' (not בפ') the hail came down like an axe (or *axes, pl.*) and cut all the trees; Ex. R. s. 12; Midr. Till. to Ps. CV, 33 כפילקוס הזה; Tanḥ. Vaëra 14 בפלכין; Yalk. Ps. 820 בפיקלין (corr. acc.).

פִּילַקְתָּא, v. פַּפַּקְתָּא.

פִּילְרוּס, v. פִּלְהֵיס.

פִּימוֹסְקָא, v. פַּרְמוֹסְקָא.

פִּימְלְאוֹת, פִּימְלָאוֹת, v. פִּרְנוֹלֵס.

פִּימַלְנָיִת, v. פִּמַּלְנָרָא.

פִּין, Kel. XI, 4 הפין, v. תַּם end.

פִּינָה, פִּינָּה f. (b. h.; פָּנָה) 1) *turn, movement.*—*Pl.* פִּינּוֹת (פִּנּוֹת). Yoma 58ᵇ כל פי' שאתה פונה וכ' (Ms. M. 2 פנות; Ms. O. פו') all the turns you make (in the Temple) must be towards the right; ib. 15ᵇ (Ms. M. פו'); Zeb. 62ᵇ (Ms. M. פו'); Sot. 15ᵇ פו'; Yalk. Lev. 446 פְּנִיּוֹת; a. e.—[With the exception of Sot. l. c. our editions read פִּנּוֹת].—2) *corner.* Ex. R. s. 37, beg. (ref. to Zech. X, 4) ממנו פ' זה וכ' 'from him (Israel) the cornerstone is taken', this refers to King David (with ref. to Ps. XVIII, 22). Ab. d'R. N. ch. XXVIII אבן פ' וכ' ... שלש מידות there are three qualities of scholars, a hewn stone (seated in the wall), a corner stone &c.; אבן פ' שיש לו שתי פיות וכ' (one versed in Midrash and Halakhah) is a corner stone which has two faces only.—*Pl.* as ab. Midd. I, 1 על ארבע פִּינּוֹתֶיהָ (פִּינּוֹתֶיהָ) in its four corners. Erub. 11ᵃ, v. פֵּאָה.

פִּינּוּי, פִּנֵּ' m. (פָּנָה) *emptying, clearing.* Neg. XII, 5; Sifra M'tsor'a, Neg., ch. III, Par. 5 (ref. to Lev. XIV, 36) עסק הוא לפ' is the clearing of the house such important business?; Yalk. Lev. 566. Ib. בכהן חצוי ופ' בכל אדם the order must be issued by the priest, but the clearing may be done by anybody; a. e.

פִּינּוּכָא, פִּנֵּ' m. (פָּנַךְ) *driving, speeding.* Targ. Jud. V, 22.

פִּינּוֹלֵס, פִּילוֹנֵס m. (φαινόλης, φαιλόνης S. = pænula) *a travelling cloak, pænula.* Treat. Tsitsith (ed. Kirchh. p. 22) פילנס (corr. acc.; Sifré Deut. 234 תכלא; Yalk. ib. 933 תיכלא, prob. to be read: פִּינּוֹלָא). Y. Ned. X, end, 42ᵇ מהו לתתיר בפלונס (not ם ...) is it permitted to act as judge in absolving from vows wrapped in a pænula (in place of a Tallith)?; Y. Ḥag. I, 76ᵈ top פלנים (corr. acc.).—*Pl.* פִּרְלוֹנִין, פִּרְנוֹלִין. Lam. R. to II, 2 מוכרי פרלינין Ar. (ed. Koh. פרלינון, corr. acc.; ed. מוכרי טהרות) sellers of pænulæ; Y. Taan. IV, 69ᵃ bot. אורגי פלגס (corr. acc.) weavers of material for pænulæ.—Tosef. Kel. B. Bath. V, 11 פמליאות, פרימ' (R. S. to Kel. XXVIII, 8 פמילאות) read: פִּרְנוֹלָאוֹת.

פִּינּוֹן m. (πῖλος, pilleum; נ for ל, cmp. לוּמָא) *felt*; מנעלות חפ' felt-shoes. Kil. IX, 7.

פִּינוֹסוֹת, Tosef. B. Bath. VI, 3, sq., v. פִּרְטוֹס.

פִּינוֹסִין, Midr. Till. to Ps. IX, 2 בפ', ed. Bub. בפיטסין, read: בְּפִיסְטִין.

פִּינּוּקָא, פִּנֵּ' m. (פְּנַק) *treating too tenderly, spoiling.* Targ. Prov. XIX, 10 (h. text תענוג).

פִּינְחָס, v. פִּנְחָס.

פִּינְטִינּוֹן, v. פֶּנְטִינּוֹן.

פִּינְתָא, פִּינְטָא, פִּנֵּ' f.=h. פִּנָּה, *street-corner.* Targ. Prov. VII, 8, v. עֵינוּתָא. Ib. 12.

פִּינָכָא, פִּינָךְ: m. (πίναξ) *dish, plate.* Y. Snh. XI, 30ᶜ top פ' דסולת a dish of fine flour. Y. Sabb. III, 6ᵇ top. Ḥull. 111ᵇ (Ar. ed. pr. פִּינְקָא). Taan. 24ᵇ (Ar. פינקא); a. e.—*Pl.* פִּינָכֵי. Pes. 49ᵃ מלחדך פ' (Ar. Var. פִּינְקֵי), v. לְחַדְּ.

פִּינָס m. (a corrupt. of פִּרְנוֹלֵס q. v.) *travelling cloak.* Gen. R. s. 84 (ref. to ויפשיטו, Gen. XXXVII, 23) זה הפ' this refers to his cloak; Yalk. ib. 142. Ib. 133 עד שמכר פ' שלו when he was compelled to sell his travelling cloak; (Yalk. Gen. s. 78 חסוס שלו).

פִּינְסִיר, פִּינְסוֹר*, Tanḥ. Shof'ṭim 10 והיה הפ' שלה עומד וכ', a corrupt., read: חקוסטוס or חקוסטוד (custos, -odis) the *guard* of the fort stood at the entrance, and when he entered and saw them &c.; v. קוּסְטוֹדְיָא.

פִּינְקָא, v. פִּינָכָא.

פִּנְקַאי, פִּנְכַּ' pr. n. m. *Pinkay.* Ker. 28ᵃ; Pes. 57ᵃ פנ' (Ms. M. 2 פרנ'; Ms. O. פִּינְקֵי, v. Rabb. D. S. a. l. note 3).

פִּינְקְטִין, v. פַּנְקְטִין.

פִּינָקָס, פִּנְכָּ' c. (πίναξ) *board, tablet,* esp. (πίνακες) the folded *writing tablets; register, list.* Sabb. XII, 4, v. לוּחַ II. Ib. 5 על שני דפי פ' on two boards of a pinax (Rashi: two columns on one tablet). Nidd. 30ᵇ the embryo in the womb דומה לפ' שמקופל resembles in position a folded pinax. Gen. R. s. 69 (ref. to Gen. XXVIII, 13) קפלה כפ' ונתנה וכ' he (the Lord) folded it (the land) like a pinax and placed it under his (Jacob's) head; a. fr.—Esp. *the merchant's accounts, book.* Ab. III, 16 חפ' פתוח והיד וכ' the book of (God's) accounts lies open, and the hand writes, and whosoever wishes to borrow may come and borrow &c. Shebu. VII, 1 החתנין על פִּינָקְסוֹ Y. ed. (Mish.

a. Bab. ed. (פנ'), v. חָנְוָונִי. Ib. כתוב בפינקסי וכ' Y. ed. (Mish. a. Bab. ed. על פנ') it is written in my book that thou owest me &c. Y. Ned. I, 36d פינקסו נפתחת his account book is open (his sins will be visited); ib. פינקסתו (corr. acc.). Gen. R. s. 81, v. בָּקַר; a. fr.—*Pl.* פִּינַקְסָאוֹת, פִּינַקְסִין, פִּינַקְסָיוֹת, דיפתראות וכ' אִפּוֹפּוֹדִין. Gen. R. s. 1 יש לו פנ' he (the builder) has before him rolls and tablets (plans and descriptions). Y. R. Hash. I, 57a bot. שלש פ' וכ' there are three books (before the Lord), one for the perfectly righteous &c. (Bab. ib. 16b ספרים); a. e.

פִּינַקְסָא, פִּינַקְסָה, פִּינְקָא, פִּנַּ' ch. same. Targ. Ez. IX, 2, sq. (h. text קסת). Targ. II Esth. IV, 1 ופִּינְקְסִיה; a. e.—Y. Sabb. V, end, 7c, v. גִּרְמוֹן. Ib. XII, end, 13d מאן דאמר חוקק כגון החן פ' he who says the term כתב applies also to engraving, means engraving like that on the wax-covered tablet, opp. בולט. Y. Maas. Sh. IV, 55b bot. I saw in my dream (דהווינא) לבית חד פ' וכ' that I was covered with a pinax of twelve tablets; Lam. R. to I, 1 רבתי (חד כות') דחוינא טעין חד פ' וכ' that I was carrying a pinax &c. Y. Maasr. II, 49d bot. (not כתב) אשכחון כתיב בפינקסיה וכ' they found written in a memorandum of &c.; a. e.—*Pl.* פִּינַקְסִין, constr. פִּינְקְסֵי, פִּנָּ'. Targ. Y. Gen. XXXIX, 11.

פינקסתו, v. פִּינְקֵס h.

פִּיס or **פִּיס** m. (v. פַּיֵּיס), v. פִּיסְטָן.—[*Pl.* פִּיסִים, פִּיסִין q. v.]

פִּיס (cmp. פָּסַס) *to split, divide, distribute.*

Hif. הֵפִיס 1) *to penetrate,* (cmp. בָּרַק); *to cause abdominal trouble.* Pes. 107a מֵירְסָן וּמֵפִיס this drink is a tempter and then gives pain (Ms. M. ומיפיס; Ms. O. מיירסן ומיפיס, v. פָּסַס; ed. ומפייס, v. infra).—[מפיס מורסא, v. פָּסַס.]—2) *to break a person's anger* or *will, to pacify, persuade, comfort.* Shebu. 45a כדי להָפִיס דעתו וכ' in order to satisfy the mind of the employer (to convince him that he was mistaken). Y. ib. VIII, 38d top; Y. Snh. III, 21c bot. מצוה להָפִיסוֹ it is proper to give him (the owner of the lost animal) satisfaction (by stating the cause of the loss); v. *Pi.*—Ab. Zar. 71a צא והָפֵס עלי מנת המלך go and satisfy for me the royal taxes (settle for me as best you can), v. מָנָה.—3) *to arbitrate, decide* (cmp. פָּסַק). Sabb. 33a מי מְפִיס who will decide (as to the cause of my disease)? Ib. 54a מי מפיס וכ' who will decide which udders are tied up for the purpose of drying them up and which for the purpose of preserving the milk?—Esp. *to decide by chance, by drawing lots, counting a certain number* &c. (v. פַּיֵּיס). Tam. I, 2 מי שטבל ירוא ויָפִיס let those who have bathed, come and take part in the count of chance; הֵפִיסוּ זכה וכ' after they have drawn, he who has won, has won (no appeal is permitted). Yoma 24b למה מְפִיסִין וחוזרין וכ' why did they draw once and again (why not at once for all the functions to be distributed)? Ib. במה מפיסין (Rashi: מפייסין) what garments do they wear when drawing? Gen. R. s. 84 (play on פסים, Gen. XXXVII, 23) שהפיסו עליה וכ' they drew lots about it (the coat) as to who should carry it to his father &c. Sabb. XXIII, 2 (148b) עם (אדם) מפיס a man may decide by lot (on the Sabbath) the shares of honor at the table &c.; ib. 149b; a. e.

Pi. פִּיֵּיס *to pacify, conciliate, persuade.* Pes. l. c. מְיַסְּרָן (that drink) chastises us (gives us pain), and yet is so persuasive (tempting). Ber. 28b אני ירכול לפַיְּיסוֹ בדברים וכ' I might appease him with words or bribe him with money. B. Bath. 9b והמְפַיְּיסוֹ בדברים וכ' כל הנותן . . . he who gives a poor man a coin will be blessed with six blessings, but he who speaks kindly to him, will be blessed with eleven blessings. Gen. R. s. 93, end כשם שלא פ' . . . אלא וכ' as Joseph pacified his brothers only by weeping &c. Y. Snh. l. c. ואינו מְפַיְּיסוֹ . . . מצוה להפיסו it is right to satisfy his mind by stating the truth, but one must not do so by a falsehood; Y. Shebu. l. c. מפייסו . . . אינו מפייסו וכ' Lev. R. s. 19, end נלך ונְפַיְּיסֵנוּ לגדלת, v. גַּדְלֻת; a. fr.—Gen. R. s. 94, end ופיירלה, read: וּפַיְּיסוּהוּ and they appeased him (Nebuchadnezzar).—Part. pass. מְפוּיָּס. Ex. R. s. 51 הרינני מפ' שמחלת וכ' I am convinced that thou hast forgiven Israel.

Hithpa. הִתְפַּיֵּיס, *Nithpa.* נִתְפַּיֵּיס *to be appeased, satisfied, persuaded.* Ib. אותה שעה נִתְפַּיְּיסוּ . . . על וכ' now all Israelites were satisfied with regard to the work of the Tabernacle (that everything was correct). Ber. 33a נתפ' אותו השר that prince's anger was appeased. Pesik. R. s. 10 הרי הגורן בא והכל מִתְפַּיְּיסִים בשביל וכ' when harvesting time comes, all (that now are disputing) will be convinced for whose sake the field has been sown. Yoma 86b ספק מִתְפַּיֵּיס הימנו וכ' it is doubtful whether he will or will not accept his apology; ספק מתפייס בדברים וכ' it is doubtful whether he will be appeased by mere words (without demanding a fine or public satisfaction) &c.; a. fr.

פִּיס (פִּסֵּי) ch. same, 1) *to distribute,* v. פָּסַס.—2) *to break, desecrate,* v. infra.

Af. אַפֵּיס, (אַפֵּיס) *to break, weaken; to desecrate.* Targ. Y. II Num. XV, 31 (h. text הפר). Targ. Hos. IV, 9 (ed. Wil. אֲפִיס *Pe.*). Ib. לַאֲפָסָא. Targ. Y. Lev. XIX, 8 (h. text חלל). Ib. XXI, 8 מְחַפְּסִינֵיה (fr. פסי). Ib. 6 וְפַסְּחוּן (ed. Vien., a. Y. II וְפָסְחוּן, *Pe.*). Targ. Job XV, 4 תָּפֵיש (ed. Wil. תְּפֵשׁ, corr. acc.; h. text תפר). Targ. Y. Num. XXV, 1 לאוֹפָסָא (cmp. אוֹקִים fr. קום). Targ. Ps. LIII, 1 מַפְסִין (some ed. מְפַסְּרִין *Pa.*, fr. פסי); a. fr.—Targ. Y. I Deut. XXIII, 18 תְּפַסְּחוּן ed. Amst. (ed. Vien. תספון, corr. acc.).—Part. pass. f. מַפְסָה. Targ. Y. II Lev. XXI, 7 (h. text חללה).—V. פָּסַס.

Pa. פַּיֵּיס 1) (with ב־) [*to split, drive into,* v. פָּצַר,] *to press, urge.* Targ. Y. Gen. XIX, 3 (h. text ויפצר).—2) *to break a man's vehemence; to quiet, appease, reconcile, persuade, pray.* Targ. Esth. VIII, 3 ופַרְסַת לירה (h. text ותתחנן). Targ. Y. Gen. XLII, 21; a. e.—Hull. 95a top אי חוות פַּרְסַת מינאי וכ' if thou hadst asked my pardon (made peace with me) &c. Ib. 94a [read:] פַּרְסִיה למבורין secure the good will of our ferryman (make him a present); פריסיה ואיקפד he offered him a present, and he (the ferryman) became angry. Yoma 87a אידיל אנא לפַיּוּסֵי ליה I will go and make peace with him. Y. Snh. XI, 30c top; Y. Ber. IX, 13d top פריסיה עלי make him (the idol) favorably disposed towards me. Taan. 24a ומְפַרְסְנָא לירה וכ' Ms. M. (ed. ומְפַיְּיסְרָנָן) and I persuade him (the pupil), until he comes and reads. Meg. 12a מפייס להו . . . דבני מאתיה for, as to the residents of his own place, he can win their favor, whenever he wants; a. fr.—Part. pass. מְפַרְסִי; f.

מְפַיְּיסָא; *pl.* מְפַיְּיסָן, מְפַיְּיסָן. Y. Ab. Zar. II, 41[d] bot. רשכח אפין מפייסן (not מפייסא) he may find a friendly face (a well-disposed judge).

Ithpe. אִיתְפַּיַּס, אִיתְפַּיְּיס 1) *to be broken, degraded.* Targ. Job XV, 20 מִתְפַּיַּס (ed. Lag. מתפס; ed. Wil. מִתַּפֵּס, *Ithpa.* of פסס or of תְּפַס II; h. text מתחולל).—[Targ. Y. I Deut. XXIII, 18 יִתְפַּס ed. Amst., v. תְּפַס II.]—2) *to be appeased; to yield.* Targ. Prov. VI, 35 (h. text יאבה).

Ithpa. אִיתְפַּיַּיס, אִיפַּ׳ same. Targ. Y. Gen. XXXIV, 15 (h. text נאות). Ib. 22; a. e. (v. טָעַם).—Yoma 23[a] דמפייסו ליה ומְפַיַּיס when they ask his pardon, and he is appeased (forgives). Num. R. s. 5, end מאן פייסך דאִיפַּיְּיסַת who asked thy pardon, that thou wast appeased?; Sot. 35[b]; a. fr.

פִּיסָא m. (preced.) 1)=h. פַּיָּס *lump of brittle stone.* Snh. 64[a] שקל פ׳ שדא ביה he took up a lump and threw it at it (the idolatrous statue). Macc. 8[a]; a. e.—2)=h. פַּיָּרָא, v. פַּיָּרָא.

פִּיסָא, v. פַּס II ch.

פִּיסְגָּא, v. פִּסְגָּא.

פִּיסָּה, constr. פִּיסַּת, v. פַּס II h.

פִּיסּוּגָא, v. פִּסּוּגָא.

פִּיסּוּל, פִּסּ׳ m. (פְּסַל) *cutting off* dry twigs, *trimming.* Shebi. II, 3 כפִיסּוּלָהּ של חמישית the trimming as it is done in the fifth year, contrad. to זִירּוּד. Ib. כל זמן ... רשאי אני בפִסּוּלוֹ as long as I am permitted to do what is necessary to cultivate the tree, I am also permitted to trim it; Y. ib. 33[d] אני רשאי בפיסולו עד העצרת 'I am permitted to trim it', that means up to the festival of Shabuoth.—*Pl.* פִּיסּוּלִין, פִּיסּוּלִים, פִּסּ׳ *chiselled* (millstones). Ḥull. 88[b], v. נִקְרָה.

פִּיסּוּלָא m.=h. פְּסוּל, *disqualification, blemish; disqualified, unworthy person.* Targ. Y. Gen. XXXV, 22; a. e.—*Pl.* פִּיסּוּלַיָּא. Targ. Y. Lev. XXI, 14.

פִּיסּוֹן m. (פִּיס, v. פַּיָּסָא) *mortar-maker, mason.*—*Pl.* פִּיסּוֹנוֹת. Kel. XX, 2.

פִּיסּוּק, פִּסּ׳ m. (פְּסַק) 1) *separation, interruption, pause.* Zeb. 53[b] ארבע מתנות פ׳ Rashi a. Ms. R. (v. Rabb. D. S. a. l. note 60; ed. וארבע) four separate manipulations (with pauses between them), v. מַתָּנָה; Yalk. Lev. 441.—2) פ׳ טַעֲמִים (or sub. טעמים; v. טַעַם) *the division of words into clauses in accordance with the sense, punctuation.* Ned. 37[a] (ט׳) שכר פ׳ remuneration for teaching the values of punctuation signs or accents, v. פְּסָק.—3) *setting a price on fruits before they are harvested.* Y. B. Mets. V, 10[c] bot. בפ׳ אירתפלגון they differ as to permission to fix the price &c., opp. to מלוה. Ib. אבל בפונדק (corr. acc.).—4) פ׳ רַגְלַיִם *spreading the feet.* Keth. 39[b] צער של פ׳ הר׳ the pain caused by forcing her feet apart (ref. to Ez. XVI, 25 ותפשקי).

פִּיסְחָא, v. פִּסְחָא.

פִּיסְטִיס, פִּיסְטִין, פִּסּ׳ f. (πίστις) *trust.* Yalk. Ps. 672 נוטלין ... ופורעין בפ׳ they borrow from one another in trust (without witnesses or note) and pay in trust; Midr. Till. to Ps. XIX בפינוסין, ed. Bub: בפטסין (corr. acc.).—Esp. שטר פ׳ *a deed of trust,* an instrument by which property is conveyed to a person in trust (fideicommissum) to use it in a certain way; *a feigned sale* or *donation* (for the purpose of eluding creditors &c.). Y. Keth. II, 26[b] bot. נאמנין ... ושטר פ׳ חוא (not פוסיטים, פיסיטים) witnesses (signed on an instrument) are credited when they say, it was a deed of trust (v. אֶמְנָה), or it was a feigned transfer. Ib. (ref. to Job XI, 14) 'if there be wrong in thy house, remove it', this means a deed &c.; Bab. ib. 19[b] פסים, (read with Ar. פְּסִיס q. v.). Ib. 79[a] כותבת שטר הרוצה ... פסים לאחרים if a woman desires to withhold her property from her husband's control, she may write out a deed of trust (a feigned transfer) to a third person (prior to her marriage); Tosef. ib. IX, 2 כותבן שטר פטים לאחר ed. Zuck. (Var. כותבתן בטפוס, בטפיח, corr. acc.). B. Bath. 154[b] אם אמר שטר פסים הוא זה (Ms. H. פרס) if he says, it was a feigned sale (you persuaded me to a nominal sale in order to make people believe that you are a man of means).

פִּיסְטִירִין, v. מִסְטוֹר.

פִּיסְטַלְיוֹת f. pl. (an adapt. of ἐπιστύλια, as if a reduplic. of פְּסַל) *lintels on the top of a pillar, epistyles.* Y. Succ. I, 52[a] bot. [read:] ארבעה עמודים ועליהם ארבע פ׳ (Mus. אפרס) four columns and on top of them four epistyles (extending beyond the columns); Y. Erub. I, 19[c] פְּצַטַלְיוֹת.

פִּיסְטָקִין m. pl. (πιστάκια) *pistachio-nuts.* Y. Kil. I, 27[a] bot. (Ar. פסתקין, v. בּוּטְמָא. Y. Maasr. I, 48[d] bot. ארפסט׳ (v. אַפְּסָטָקִין; Tosef. ib. I, 1 הפרסקין (corr. acc.).—V. פִּיסְתָּקָא.

פִּיסְיָאוּ, v. פִּיסְפִּיסָאֵי.

פִּיסְיוֹנִי, פִּיסְיוֹנָא, פִּיסְיוֹן, פִּיסְיוּן, v. sub פִּסּ׳.

פִּיסְיטִיס, פִּיסְיטִים, v. פִּיסְטִיס.

פִּיסִּין, פִּיסִּים, פִּסּ׳ m. pl. (פְּסַס, v. פַּס II) [*distributions,* cmp. Lat. tributum,] *taxes,* esp. *pissim, pissin,* name of a *Roman tax* laid on the community and distributed by the latter according to assessments (v. Sm. Ant. s. v. Vectigalia). Y. Peah I, 15[b] bot. (ref. to Prov. III, 26) אם נתת ... משמרך מן הפ׳ וכ׳ if thou givest charity out of thy pocket (voluntarily), the Lord will guard thee from tributes, fines &c.; Gen. R. s. 1. Y. Ab. Zar. IV, 44[b]; Y. Shebi. IV, 35[b] אתם מגלגלין עלינו פ׳ וזימוזות וכ׳ you impose upon us tributes and fines &c. Yalk. Jer. 312 בפ׳ ... משתעבדין ובחוניות וכ׳ are oppressed by tributes, confiscations &c.; Pesik. Bahod. p. 151[a] במסים (corr. acc.); a. fr.

פִּיסְעָא, פִּסּ׳ f. (פְּסַע) *step.* Targ. I Sam. XX, 3 (h. text פשע).—V. פִּסְיעָתָא.

***פִּיסְפִּיסָאֵי**, Pesik. Vattom., p. 131[a] פ׳ פיסיאו (Ms. O. פרספיאי, Ms. Parma פיספין), a corrupt. of a Greek sentence, prob. ὅπως ποιοῦσι ποιήσω, as they act, so will I act, expl. in Chald. איניין עבדין ואנא עבדית.

פִּיסְפֵּס, v. פִּסְפֵּס.

פִּיסְפָּס, v. פִּסְפָּס.

פִּיסָק m. (פָּסַק) 1) *interruption.*—*Pl.* פִּיסָקִין. Y. Shek. III, 47[b] bot. לשתותן בפ' to drink them (the four cups) at intervals, v. פָּסַק.—2) *slope* or *embankment by the road-side.*—*Pl.* as ab. Tosef. Erub. X (VII), 2 התחרים וחפ' וכ' ed. Zuck. (oth. ed. התחרים והפסקן; El. Wil. emends פסקנין) hills, slopes, or a ship by the side of a public road (v. Tosef. Sabb. X (XI), 4).

פִּיסָקָא, v. פִּסְקָא.

פִּיסְקוֹן pr. n. (פָּסַק) *Piskon* (*Arguer*), surname of the angel Gabriel. Snh. 44[b], v. פָּסַק.—*Fem.* פִּסְקוֹנִית. Ib. רוח פ' (Rashi: פִּסְקָנִית) the arguing spirit (Gabriel). Tanḥ. V'zoth 6.

פִּיסְקְיָא, v. פִּסְקְיָא.

פִּיסְקִינוֹת f. pl. (piscina) *fish-ponds*, in gen. *ponds, reservoirs.* Koh. R. to II, 6 (expl. ברכות מים ib.) פי' (not פו סקינוס); Yalk. ib. 967 פיסקניות (corr. acc.).—[V., however, פִּסֵּיקָה.]

פִּיסְקָנִיוֹת, v. preced.

פִּיסְקָרָא f. (פָּסַק) *a small share, portion.* B. Bath. 151[a] פ' דפרדיסא (Ms. F. פִּסְיְקָתָא) a small portion of an orchard.

פִּיסְתָּא, פִּיסְתָּה, פִּיסָּ', פִּסָּ' f. = פַּסָּא, 1) פִּיסַּת ידא *the hand up to the wrist*; כף רגלא פ' *the foot up to the ankle.* Targ. I Kings XVIII, 44; a. e.—Yeb. 115[a] פ' דידא וכ' (see) the hand that lies here (of the remains of the burned husband); a. e.—*Pl.* פִּיסָתָא, constr. פִּיסַּת, פִּסַּת. Targ. I Sam. V, 4. Targ. Esth. VIII, 10.—2) *piece*, esp. *bread* (v. פַּרְתָּא). Y. Ber. VI, 10[b] bot. בגין דאנא אכל פִּיסְתִּי . . . דהדין פסא וכ' when I eat my bread and, not knowing how to say grace, I say, blessed be he who has created this piece &c. (Bab. ib. 40[b] מריה דהאי פיתא). Y. Sabb. VII, end, 10[d] קופדה משלים לפ' פ' וכ' meat may serve as a complement to bread (to complete the legal size), but bread cannot serve as a complement to meat. Tanḥ. Ekeb 7, v. לְפִתְחוֹתָא.—*Pl.* פִּיסָתָא *crumbs.* Y. Pes. VI, 33[c] צריך מבערה פ' must remove the crumbs.

פִּיסְתָּקָא, פִּיסָּ' m. (v. פִּיסְטָקִין) *pistachio-nut.* Gitt. 59[a] כפ' ופלגיה דפ' (not ופלגי) compressed to the size respectively of a pistachio-nut and half a pistachio-nut (Rashi: *acorn*). *Pl.* פִּיסְתָּקִין, פִּיסְתָּקְיָה, פִּסָּ'. Y. Kil. I, 27[a] bot. Ar., v. פִּיסְטָקִין. Ib. 27[b] חוה משקי פ' בשביל למחתן (not פרסתקי למחתקה . . .) put pistachio-nuts in boiled wine to sweeten them.

פִּיעוֹר, פְּעוֹר m. (פָּעַר) *uncovering one's self*, obscene worship of the idol Peor. Snh. 106[a]; Yalk. Num. 771 פעור. V. פְּעֵירָה.

פִּיעְפּוּעָא, v. פַּעְפּוּעָא.

פִּיף m. (apocop. reduplic. of פָּאָה; cmp. פִּיפְיוֹת) *fringe*, knotted to the border. Kil. IX, 9 פ' של צמר וכ' (Mish. ed. פיו, corr. acc.; v. Rabb. D. S. a. l. note 10) it is forbidden to attach woolen and linen fringes (to a garment), because they may be mixed up with the web; Y. ib. 32[d].—Trnsf. *knots surrounding the anus.* Tosef. Mikv. VII (VIII), 10 בפ' או ביציאה ed. Zuck. (oth. ed. בסוף או בצואה, read בפיף).

פִּיפָּה ch. same. Y. Kil. IX, 32[a] top, v. גֶּבֶל ch.

פִּיפוֹס, v. פַּפּוֹס.

פִּיפוֹר m. (= פרפור; פָּרַר; cmp. אַפִּיפַּרְיוֹת) *trellis.* Y. Kil. VI, 30[c] לפסע בין פ' לפ' וכ' אם . . . if he is in the habit of stepping from one trellis to the other (in one step), they are considered (for purposes of mixed seeds, כִּלְאַיִם) as one espalier; [Levy quotes פִּירְפוֹר.]—*Pl.* f. פִּירָפוֹת. Ib. (Levy quotes פִּירְפָּרוֹת].

פִּיפוּרָא ch. (preced.) *decorative frame.*—*Pl.* פִּיפוּרַיָּא. Targ. Y. Deut. XXVI, 3 (not רְיָרָא . . .).

פִּיפּוּרִין, Gen. R. s. 74, end והעבור פ' מעליו, read: פּוּרְפּוּרִין; (Yalk. Sam. 147 פּוּרְפָּרָא; some ed. פורפריא).

פִּיפִּיאוֹרוֹת, Tosef. Kel. B. Mets. VI, 6 ed. Zuck., read: פִּירְפְּיָרוֹת, v. אַפִּירְפְּיָרוֹת.

פִּירְפְּיָאוֹת, v. פִּירְפְּיָארוֹת.

פִּירְפִּיוֹר, v. פִּירְפּוֹר.

פִּירְפִּיוּרָא m. (preced. wds.; cmp. פּוּרְיָא) *royal litter.* Ab. Zar. 11[a] [read:] ניפרא נקיט נורא קמי פ' אפיפיורא לדוכסא דוכסא וכ' the torchbearer carries the light in front of the litter, the chief *lecticarius* (behind the litter, carries the light) for the *dux*, the *dux* for the *hegemon*, *the hegemon* for the *comes*; does the *comes* carry the light before the people (that follow the procession)?—[V. Sachs Beitr. II, p. 111 on the custom of carrying fire.]

פִּירְפִּיוֹת, v. פֵּאָה.

פִּירְפִּיר, פִּירְפְּיָר, פִּירְפְּיָארוֹת, פִּירְפִּיָּארוֹת, v. אַפִּירְפְּיָרוֹת.

פִּירְפִּילוֹן, v. פַּפִּילוֹן.

פִּירָנִי pr. n. pl. (Ἐπιφάνεια) *Epiphania*, a city of Syria. Gen. R. s. 37 (expl. החמתי, Gen. X, 18; Targ. Y. I, II a. l. אנטוכיא).

פִּירְקִין, Ruth R. s. 3 נטל פ', v. פַּפִּילוֹן.

פִּירְץ, v. פֶּצֶץ.

פִּירְצוּלַיָּא, פִּיצּ' m. pl. (פָּצַל) *shrivelled fruit*, esp. *grapes which fell in an unripe state and were put in the sun to ripen* (cmp. פִּצְעִילִין). Y. Bets. IV, 62[b] bot. באילין פ' הוה עובדא the question turned on the sun-dried grapes; Y. Maasr. I, end, 49[b] באילין פצולי אילין הוה וכ' (corr. acc.).

פִּירְצְטִלִין, v. פַּסְטְלִין.

פִּצָּא, פִּיצָּעָא m.=h. פֶּצַע, *wound.*—*Pl.* פִּיצָּעִין, פִּצֵּי. Koh. R. to I, 8 עד דאיתמלאון פִּיצָּעֵי פ׳ until their heads were full of wounds.

פִּצְתָּא, פִּיצְתָּא f. (פְּצַץ or פּוּץ *to split, break*; cmp. פִּיסָא) *arbitration, lot, share.* Targ. Y. Deut. XXXII, 8, sq. (not צירפתא). Ib. IV, 34. Targ. Prov. XVIII, 18 (ed. Wil. פְּצָתָא). Targ. Ps. CXXV, 3; a. fr.

פִּיקָה, פִּיקְתָּא I f. (פקק; cmp. פְּקַעַת) *lump, ball, swelling,* esp. 1) *protruding cartilage.* Hull. X, 4 (134[b]) פ׳ של גרגרת thyroid cartilage; Neg. X, 9. Ib. 10 פ׳ של צואר the protruding cartilage of the neck; Tosef. ib. IV, 12 פ׳ של פירקא. Bekh. VII, 6 (45[a]) פ׳ יוצאה מגודלו (not יצא) one that has a lump on his thumb; a. fr.—2) *a protuberance on the blossom end of fruits,* v. פִּרְטָמָא II. Y. Succ. III, 53[d] פירקא.—3) *spinner's coil.* Ohol. VII, 4 עד שיעגילו ראש כפ׳ until the embryos (on leaving the vagina) form a round head like a coil; expl. Bekh. 22[a] כפ׳ של צמר like a coil of wool. Ib.; Tosef. Ohol. VIII, 8 פ׳ של שתי the coil containing the warp; פ׳ נראית פ׳ מתוך פ׳ של ערב it has the appearance of a coil coming forth out of a coil, v. טְפִיפִית.—4) פ׳ (של כוש) *whorl.* Kel. XI, 6. Par. XII, 8; a. e.—5) *coil* or *tuft* used as *a stopper* (v. פָּקַק). Kel. XVII, 12.—*Pl.* פִּירְקִין; פִּירְקוֹת. Bekh. 45[a] בעל הפירקין (not תקיפין) one afflicted with lumps; (Ar. Var. חפירקס; Ar. s. v. בסת: חִפִּירָקָן; Mish. ib. VII, 6 בעל פיקה; Talm. ed. 45[a] חפירקום, Rashi: התפירקין). Ib. 22[a] שלש פ׳ שמצתי וכ׳ I learned of three sizes of coils, one of the warp, one of the woof, and one large coil, that of the sack-weavers; Tosef. Kel. B. Mets. VII, 1, v. סָקָק I. Lev. R. s. 14 פ׳ פ׳ coils upon coils (in the abdomen). Tosef. Ohol. XIII, 5, v. לָבַשׁ; a. e.

פִּיקָה, פִּיקְתָּא II f. (פוק)=b. h. פּוּקָה, *gliding, sinking.* Sabb. 147[b] משום פ׳ on account of sinking in the clay-soil (פִּילוּמָא, which makes walking a labor; Rashi: he might stain his garments when sinking in the muddy soil, and then wring them out).—Tosef. ib. VII (VIII), 21 מבעיתין לעזית ולפ׳ וכ׳ (Var. ולפוקה) you may shock a person in convulsions, or in an attack of vertigo, and it is not forbidden as a superstitious practice, v. אֲמוֹרִי.—Yalk. Esth. 1054 מכניסין פ׳ בממונו וכ׳ they (the Jews) cause a sinking (decline) in the wealth of the world (Esth. R. to III, 8 פַּחַת).—Snh. 111[b] (ref. to פקו, Is. XXVIII, 7) אין פוקה אלא גהינם (Ms. K. פקו) 'sinking' means going to Gehenna.

פִּיקָה, פִּיקְתָּא III, **בר פ׳** pr. n. m. *Bar-Pika.* Y. Naz. IX, 57[d].

פִּיקְדוֹנָא, פִּיקְדוֹן, v. sub פְּקַד.

פִּיקְתָּא, v. פִּיקָה.

פִּיקוּד, פִּקֵּד m. (b. h.; פָּקַד) 1) *charge, trust.* Num. R. s. 1, end לא נמצא נאמן בפיקודו (not נאה) was not found true to his charge.—2) *count, muster.*—*Pl.* פִּיקּוּדִים, פִּקְּדֵי. Sot. 36[b]; Yoma VII, 1, a. e. חומש הפ׳ the Book of Numbers, v. חוֹמֶשׁ.

פִּיקְדָא, פִּקֵּד f. ch. same, 1) *command.* Targ. Ps. XIX, 9. Targ. Y. Deut. XXVII, 26; a. e.—*Pl.* (*masc.*) פִּיקּוּדְיָא, פִּקֵּד׳. Targ. Ps. l. c. Targ. Deut. XXVIII, 1; a. fr.—2) *muster, count.*—*Pl.* as ab. Y. Shek. I, 46[b] (ref. to Ex. XXX, 14) כל דעבר על פ׳ יתן all those who passed the mustering (Num. I) shall give (half a Shekel, exempting the tribe of Levi, acc. to Num. I, 47).

פִּיקּוּחַ, פִּקֵּק m. (פָּקַח) *removing debris*; נפש פ׳ *removing a person from under debris,* in gen. *saving an endangered life.* Keth. 5[a] מפקחין פ׳ נפש בשבת you must remove debris to save a life on the Sabbath. Ib. 15[b] אין הולכין בפ׳ נ׳ אחר הרוב as to saving life (on the Sabbath), we do not judge by the majority of the residents of a place (whether the person in the ruins is or is not presumably a Jew); Yoma 84[b]. Ib. 85[a] מנין לפ׳ נ׳ שדוחה וכ׳ whence is it proven that the duty of saving life supersedes the Sabbath laws? Keth. 19[a] אין לך דבר שעומד בפני פ׳ נ׳ וכ׳ there is nothing (no religious law) that stands before (must not yield to) the duty of saving life, except three things: idolatry, incest and bloodshed (which you dare not commit even to save your life); Yoma 82[a]; a. fr.

***פִּיקוֹם** m. (denom. of פִּיקָה I) *formation of lumps* on the body; v. פִּיקָה I.

פִּיקּוּסָא m., *pl.* פִּיקּוּסִין, פִּיקּוּסָיָא (v. פָּקַס II) *removing the coils on the blossom end of gourds.* B. Mets. 88[b] עד דגמר לפִּיקּוּסַיְיהוּ (v. Rabb. D. S. a. l. note 80) until he has finished the entire work of removing &c.; מדמתחלן פיקוסייהו Ms. M. (ed. מכי אתחולי) when the removing work has been started.

פִּיקוּרִין, v. פּוּקְרִין.

פִּיקַחַת, פִּיקֵּחַ, v. פִּקֵּחַ.

פִּיקְטִין, פִּיקְטִים, v. פִּקְטִים.

***פִּיקְטָנִי** f. (a corrupt. of fictile) *earthen (wine) vessel.* Tosef. B. Bath. V, 4 המוכר בפ׳ he who sells wine by the vessel, opp. בקטלוזון.

פִּיקִי, v. next w.

***פִּיקְוִילִין** m. (facialis, φακιόλιον S.) *turban.* Y. Bets. V, 63[a] אפרח רוחא פִּיקְוִילֵיהּ וכ׳ (not פיקי לירה) the wind made his turban fly off R. Meir's neck.

פִּיקִין, פִּיקִים, v. פִּיקָה I, a. פִּיקָס.

פִּיקְלִין, Yalk. Ps. 820, v. פִּרְקְלִין

פִּיקָן m. (denom. of פִּיקָה I) *afflicted with lumps,* v. פִּיקָה I.

פִּיקָס, פִּיקָס (cmp. פִּיקָה I; φῦκος, fucus, of Semitic origin) [*coil,*] 1) *sea-weed* or *rock-lichen* used as a dye; *red color, rouge.* Sifra M'tsor'a, Neg., Par. 1 (ref. to שני, Lev. XIV, 4) יכול פ׳ ת״ל תולעת שני from שני you might infer that

you may use the dye from *fucus*, therefore *tola'ath* is added (to indicate that it must be won from a worm, the snail); Yalk. Lev. 559 פִּירְקִים.—2) *the dried up blossoms of gourds.* B. Mets. 88^{b} (expl. משירפקסו, Maasr. I, 5) משינטל פ׳ שלחן (Rashi to Bets. 13^{b} פֶּקֶס) as soon as their blossoms are removed.—3) *lump.* Bekh. 45^{a} Var. Ar., v. פִּיקָה I.

פִּיקְסִינוֹן, פִּיקְסִינָה, פִּיקְסִינָן פ׳ m. (πύξινον=πύξος) *box-tree, box-wood.* Y. Keth. VII, end, 31^{d} (expl. תאשור, Is. XLI, 19) פיקסינה; Gen. R. s. 15 פקסינון; Tanḥ. T'rum. 9 פקטנין; ed. Bub. נקשנון, Var. נקשונין, נקסטן (corr. acc.). Y. Yoma III, 41^{a} top (expl. אשכרוע) פסקינין (corr. acc.).

פִּיקְעָא m. (פָּקַע) *split,* esp. *slits in the rectum.* Ab. Zar. 28^{a} sq. חש בפ׳ suffered from slits. Ib. ולינח ... ליחי פ׳ לחדי let him get the kernel of a bramble fruit and place its split (wedge-shaped) side against the slit. Ib. פ׳ slits in the upper part of the rectum, פ׳ תרתאה in the lower part.

פִּיקְעִין פ׳ m. pl.=h. פַּקּוּעוֹת, *Coloquintidas, Bitter-Apples* (v. Löw, Pfl., p. 332, sq.). Targ. II Kings IV, 39.

פִּיקְפֵּק, פִּיקְפּוּק, v. sub פְּקַק.

פִּיקְקוֹ, v. פָּקַק.

פַּיְקָר* m. (Pers. paigâr, Koh. in Ar. Compl. s. v.) *dissension, dispute.* Taan. 24^{b} לא ליחוי פ׳ וכ׳ Ar. (ed. לך עסק דבריים ...) have no quarrel with those Jews.

פִּיקְרִין, v. פּוּקָרִין.

פִּיקַרְסוּת f. (v. אִפְּכַרְסִין) *underwear.* Nidd. 48^{b} בפיקרסותן Ar. (ed. באפקריסותן).

פִּיקַרְסִין m. pl. same. Kel. XXIX, 1 R. S. (ed. אפקרסין).

פִּיר m. (פָּרַר) *rubble, loose ground; quarry* (cmp. German *Bruch*). Ned. 81^{b}; Keth. 71^{b} לא מצינו שועל שמת בעפר פ׳ it does not occur that a fox dies in the dust of rubble, i. e. you do not feel the absence of comforts to which you are not used; Y. ib. VII, 31^{b} אין שועל עפר פרין מת (read: מת בעפר פָּרִין); *pl.* of פִּר). Bab. ib. 79^{b} פ׳ של גפרית a sulphur quarry.

פִּירָא I ch. same, *ditch, pit, cavity.* Taan. 24^{a}, v. כּוֹרָא. Kidd. 72^{a}, v. קְפֵי. Erub. 26^{a} פ׳ דבי תורי pit (dumping ground) where offal of dates is deposited on which cattle feeds; ib. 60^{a}. B. Bath. 11^{a}, v. סוּפְלֵי. Keth. 79^{a}, v. next w.—*Pl.* פִּירֵי. Gitt. 60^{b} קא יבשי פִּירָיִן our ditches will dry out.

פִּירָא II, **פְּרָא** m.=h. פְּרִי, *fruit, crop.* B. Bath 36^{b} פ׳ רבא the large crop (of grain); פ׳ זוטא the small crop (of vegetables &c.). Succ. 31^{b} לא גמר פ׳ the fruit (Ethrog) is not ripe. Ber. 39^{a} פ׳ עדיף fruit (vegetable) has the preference (over meat, for the purposes of benediction); a. fr.—Trnsf. *fruition, usufruct.* Keth. 79^{a} זרדתא ... אמרי לה פ׳ some say the right of felling service-trees or fishing in a pond comes under the category of usufruct, opp. קרנא property (which the heir may sell). Ib.^{b} פ׳ תקינו ... פ׳ דפ׳ וכ׳ the Rabbis allowed the husband the usufruct (the births of the animals belonging to his wife), but not the fruition of the usufruct (e. g. the fine which the thief has to pay for stealing the calf). Ib. עיולא ליה גלימא פ׳ חוור וכ׳ if she brought in a cloak, he has the use of it, he may cover himself with it, until it is worn out; a. fr.—*Pl.* פִּירֵי, פִּירִין, פִּרֵי. Targ. Gen. I, 11, sq. Targ. Prov. VIII, 19 פִּרְיֵי; a. fr.—Shebu. 48^{a} פ׳ עבידי דמרקבי fruits are liable to rot; a. fr.

פִּירְבּוּרִין, v. פִּרְכּוּרִין.

פִּירְדָּה, v. פָּרַד II.

פִּירָה, Y. Maas. Sh. I, end, 53^{a} בי פ׳, or כי פ׳, a corruption; perh. to be read: ר׳ יוסי בר חנינה אמר פּוּרָה.

פִּירוּג I, **פֵּרוּג** m. (פָּרַג) *exchange, price.* Targ. Y. Deut. XXIII, 19 (h. text מחיר). Targ. Job XV, 31 (h. text תמורה); a. e.—*Pl.* פֵּרוּגִין, פֵּרֵי. Ib. XVII, 2 (ed. Wil. פרוג, corr. acc.; h. text תמרות). Targ. Ps. XLIV, 13 (ed. Wil. פרוג, corr. acc.).

פִּירוּג II pr. n. m. (preced.) *Perug.* Targ. I Chr. IV, 11 (h. text מחיר).

פִּירוּדָא, v. פְּרִידָא I.

פִּירוּז 1) פ׳ אנדרפשא name of a *bird,* v. אִנְדְּרַפְשָׁא.—2) *Peruz,* name of a (wicked) man. Ḥull. 62^{b}.

פִּירוֹזָג m. (Pers. fayrûzah, Arab. fayruzag, Fl. to Levy Targ. Dict. II, 574^{b}) *turquois.* Targ. Cant. V, 14 ed. Lag. (oth. ed. פִּרוֹזָג).

פִּירוּי m. (פָּרָה) *fruitfulness, plenty.* Esth. R. end.

פִּיר׳, פִּירוּכָא I c. (פְּרַךְ I) *broken corn, grist* (h. גרש). Targ. O. Lev. II, 16 (ed. Berl. גירס); a. e.—*Pl.* פִּירוּכִין, פִּי־רוּכָן. Targ. O. a. Y. ib. 14. Targ. Y. ib. 16 פִּירוּכַיָּיא (ed. Amst. פִּירוּכָיָיה; ed. Vien. פִּירוּכַיָּיא).

פִּיר׳, פִּירוּכָא II m. (פְּרַךְ II, v. next w.) [*dried ears,*] *sheaf.*—*Pl.* פִּירוּכִין. Targ. Y. Gen. XXXVII, 7, v. כְּרִיכָא II.

פִּיר׳, פִּירוּכְיָא f. 1)=פִּירוּכָא I. Targ. Y. Lev. II, 16, v. פִּירוּכָא I.—2) (=h. מלילות) *dry ears.*—*Pl.* פִּיר׳, פִּירוּכְיָין. Targ. Y. Deut. XXIII, 26.—Denom. פְּרַךְ II.

פִּירוּלִין=בִּירוּלִין, Targ. Y. Ex. XXVIII, 9 Mus. (ed. כולא, בולא, read: בּוּרְלָא).

פִּירוּעַ, v. פְּרוּעַ.

פִּירוּצִין, v. בִּירוּלִין a. בִּירוּצִין.

פֵּר׳, פֵּרוּק m. (פָּרַק) *taking apart* (of the Tabernacle), *breaking up.* Num. R. s. 4 פֵּרוּקָן בשעת וכ׳ the taking apart on moving the articles of the Tabernacle took place in the same order as they were put up. Ib. s. 12, v. עֲמִידָה; a. e.—*Pl.* פֵּרוּקִין, פֵּר׳. Ib. Y. Yoma I, 38^{b}, sq.; a. e.

פִּירוּקָא, פֵּר' m. (פָּרַק) *solution* of a problem, *reply, argument*, opp. קושיא. B. Kam. 117a האי קושיא ... האי פ' such and such a problem and such and such a solution. Ab. Zar. 30a לסכנתא פ' (Rashi פֵּירוּקֵי *pl.*) you offer argument where danger to life is concerned? a. e.—*Pl.* פֵּר', פֵּירוּקֵי. B. Mets. 84a פ' ... ומפריקנא ליה and I gave him twenty-four answers. Hor. 13b כתבי פ' ושדי they wrote down answers and cast them (into the schoolhouse); a. e.

פִּירוּר, פֵּר' m. (פָּרַר) 1) *crumbling*. Pes. 28a (in Chald. dict.) בעי פ' must be crumbled (before being thrown into the river).—2) *crumb*.—*Pl.* פֵּרוּרִים, פֵּרוּרִין, פֵּר'. Sabb. XXI, 3 (143a). Men. 75b (ref. to Lev. II, 6) יכול יעשינה פ' וכ' you might think, he must break it up into crumbs &c., v. פִּתְרָחָה; a. fr.—Ab. d'R. N. ch. XXXIII לא ... עד שיעשה לפנינו פ' פ' (ed. Schechter שנעשה) we shall not cross the sea until it is broken into solid pieces before us; Tanḥ. B'shall. 10 ונעשו חמים פר' (with ref. to פוררת, Ps. LXXIV, 13).—3) = פַּרְפֶּרֶת, *nibblings, desert, delicacies*. Y. Ber. VI, end, 10d, v. פִּיתָא.

פִּירוּרָא, פֵּר' ch. (preced.) *mush* (made of crumbs), *paste*. Pes. 42b פר' דאושכפי (Rashi: פיר') shoemaker's paste.

פִּירוּשׁ, פֵּר' m. (פָּרַשׁ) *distinct expression, directness; explanation; commentary*. B. Bath. 52a יעשה ... וכולן כפירושן ואם לאו יעשה פ' לפירושן and as to all of them (a woman, a slave, or a minor), if they declared before dying, 'these things belong to—', he (the trustee) may do according to their explicit declaration, or else (having reasons to distrust their statements) he must make a commentary to their statement (explain the motive they may have had for telling a falsehood). Ib. אי ... כפירושה וכ' if you believe her to be trustworthy, do according to her explicit statement, if not, make a commentary &c. (find out the real state of affairs). Y. Gitt. V, end, 47c; Y. Shebi. V, end, 36a וסתמו לאו כפירושו הוא is the silent lending of a untensil not equal to an explicit statement of the use to be made of it? Snh. 87a, v. עִרְקָר; a. fr.—בפ' (also in Chald. dict.) *distinctly, explicitly, directly*. Ḥull. 95a, a. fr. בפ' איתמר, v. כְּלָלָא. Snh. VII, 5 אמור מה ששמעת בפ' tell plainly now what thou hast heard (the blasphemer say, i. e. repeat without euphemistic disguise, v. כִּינּוּי). Pes. 13a בפ' אמרת לן you told us plainly. Sabb. 39b בפ' שמיע לך וכ' did you hear that tradition directly or only by implication?; a. fr.—[In commentaries and glosses: פירוש, abbrev. פי', *this means*.]

פִּירוּשָׁא, פֵּר' ch. same. Targ. Y. Lev. XXVII, 2. Targ. O. Num. XXX, 7 (Y. פֵּרוּשֵׁי *pl.*; h. text מִבְטָא); ib. 9. Targ. Ps. XXI, 3 (h. אִמְרָה). Targ. Cant. V, 11. Targ. Esth. X, 2 (h. text פְּשָׁרָה).—Y. Gitt. V, end, 47c לא בפ' הא but if the purpose be explicitly stated, you must not lend it (v. preced.; Y. Shebi. V, end, 36a במפרש). Y. B. Bath. IV, beg. 14c כל הדין פ' הפרש וכ' (read אפרש) did R. H. ... enter into such details (in explaining the Mishnah) to you? Ab. Zar. 4a דהאי פסוקא ... פ' ולא ידע and he did not know how to explain that verse to us; a. e.—*Pl.* פֵּרוּשֶׁיהָן, constr. פֵּרוּשֵׁי, פֵּר', v. supra.

פִּירוֹת, v. פֵּרִי.

פִּירְזוֹמְטָא, v. פְּרִיזוֹמְטָא.

פִּירְחָא, v. פְּרָחָא.

פִּירְטָא m., **פִּירְטָתָא, פֵּר'** f. (פָּרַט) *detailed statement, inventory*. Gitt. 57b שדא פירטא בביתיה וכ' Ar. (ed. שדר שטר פרטא, Rashi פֵּר') he sent a document containing the inventory and disposal of his property to his house, and became a proselyte; v. פִּרְטָא II; Snh. 96b שדר פורטיתא לביתיה.

פִּירָטִיס, פִּירָטָא m. (πειρατής, pirata) *pirate*.—*Pl.* פִּירָטִין. Ex. R. s. 17, end ספינות של פ' (not טון ...) pirate ships. Lev. R. s. 25 beg. [read:] מתיירא אני ... ובים מפני הפ' I am afraid of robbers on the high-way, and on sea of the pirates; Yalk. ib. 615 ובים מפני אפרטין (corr. acc.).

פִּירְטָתָא I, v. פִּירְטָא.

פִּירְטָתָא II, v. פִּרְשָׁתָא II.

פִּירְרֵי, פֵּרֵר, v. פֵּרֵי, פֵּירָא.—[B. Mets. VI, 1 (75b) פירי אפירין; Ms. R. 1, v. פִּרְיָפִרִין.]

פִּירְיָפִרִין, v. פִּרְיָפִרִין.

פִּירְכָא, פֵּרֵךְ m. (פָּרַךְ I) *refutation, objection*. Gitt. 83a כולהו איתי להו פ' ... דלית ליה פ' to all of them objections may be raised, except the opinion of R. E. which is unobjectionable. Men. 66a חזי ליה פ' saw an objection to it. B. Bath. 130b כי אתא ... וחזיתו ביה פ' if a legal decision of mine comes before you, and you see in it something objectionable; a. fr.—*Pl.* פִּירְכֵי, פֵּרֵךְ. Ḥull. 76b הדורי אפי'; (Nidd. 65b אפירכא), v. חַדַּר.

פִּירְקוֹס I, פֵּרֵךְ m. (פָּרַךְ I) *painting, dyeing the hair*; trnsf. *giving a fraudulent appearance, deception*. B. Mets. 60b פ' דאדם מאי היא what is (in a legal sense) deception in selling a human being? (Answ. dyeing a slave's hair). Y. ib. IV, end, 9d יש פירוק בכלים (not באוכלין) giving a deceptive appearance to garments is forbidden Keth. 17a לא פ' there is no paint (deception), v. כּוֹחָל; Snh. 14a פירכס (corr. acc.).

פִּירְכוֹס II, פֵּרֵךְ m. (פָּרַךְ II) *jerking motion, struggling, spasmodic movement*, as a symptom of vitality. Ḥull. 38a הרי זה פ' these are symptoms of vitality (proving that the slaughtered animal was not on the point of dying a natural death). Ib. שאמרו בתחלת שחיטה פ' the symptoms of vitality of which they speak refer to the beginning of the slaughtering act. Ab. Zar. 16a בהמה דקה ... חיה לפ' a large beast of chase is like a small domestic animal as regards the symptoms of vitality required at slaughtering; a. e.

פִּירְכוּסָא, פֵּר' ch. same.—*Pl.* פִּירְכוּסֵי, פֵּר'. B. Bath. 142b פרכס תלתא פ' it (the embryo in coming to light) made three spasmodic motions (and expired).

פִּירְכּוּרִין, v. פִּרְיכוּרִין.

פִּירְכָּס, v. פִּרְכֵּס.—[Snh. 14ª, v. פִּרְכּוּס I.]

פִּירְמָא m. (פָּרַם) *piece, slice; hash, mush.* Ḥull. 120ª (expl. קִיפָּה, Mish. IX, 1) פ׳ the particles of boiled meat which form a mush. Gitt. 69ª פ׳ דסילקא hashed beets.—*Pl.* פִּירְמֵי. Ber. 39ª פ׳ רבבי Ar. (ed. פִּירְמָא רבא; Ms. M. פִּירְמֵי רבבי), v. פָּרַם.

פִּירָן* m. (פָּרָה) *breeding establishment, stables.* Bekh. 40ª מעשה בפ׳ של בית מנחם it happened in the stables of the house of Menaḥem (Rashi: at *Peran of the house* &c., name of a village); Tosef. ib. IV, 8 בפרה.

פִּירָנֵס, פִּירְנוּק, פִּירְנוּס, v. sub פֵּרְ׳.

פִּירְנָס, Gen. R. s. 68 some ed., v. פּוּרְנָס.

פִּירְסוּמֵי פֵּרְ׳, m. pl. (פִּרְסֵם) 1) *uncovering.* Targ. Y. Lev. XVIII, 6.—2) *divulging, betraying.* Targ. Y. Gen. XIX, 26 בפ׳ עניא (ed. Amst. בפִּירְסוּמֵי, corr. acc.) by betraying the presence of a poor man in her house (v. Gen. R. s. 51).—פִּרְסוּמֵי ניסָא, v. פִּרְסֵם.

פִּירְסָקָא, פִּירְסֵם, פִּירְסִיקָא, v. sub פֵּרְ׳.

פִּירָעוֹן פֵּרְ׳, m. (פָּרַע) *paying a debt, payment.* Shebu. 41ᵇ (in Chald. dict.) פ׳ מעליא חוי it was a real payment of a debt (and not a mere deposit). M. Kat. 9ᵇ; Ab. Zar. 6ᵇ עכ״ום לעניין פ׳ לעולם מיצר the gentile will always grieve over the payment of a debt (whereas the Jew is glad to have rid himself of an obligation). B. Mets. 13ᵇ, a. fr. חיישינן לפ׳ (in the case of a note of indebtedness being found) we apprehend that payment may have been made (and therefore it must not be returned to the creditor). Y. Keth. X, end, 34ª אל יהא לך פ׳ אלא מזה you shall be paid only from this (only this portion of my property is pledged). Koh. R. to VII, 2 מדה שיש בה פ׳ מדת פ׳ an act of benevolence with which a divine reward is connected. Yalk. Ex. 180 קבל פ׳ מחקב״ה he received payment (was punished) at the hands of God; a. fr.

פִּירְפֵּר, v. פִּרְפֵּר.

פִּירְצָא פֵּרְ׳, m. (פָּרַץ) *break, gap, perforation.*—*Pl.* פִּירְצֵי. Sabb. 108ª כיון דאית ביה פ׳ because it (the skin of the plucked bird) is full of holes.—[פִּירְצִין, v. פִּרְיצָא.]

פִּירְצָה, v. פִּרְצָה.

פִּירְקֵי, פִּירְקוֹן, פִּירְקָא, v. sub פֵּרְ׳.

פִּירְקוֹס, v. פִּירְכּוּס I.

פִּירְקָתָא פּוּךְ׳, f. (פָּרַק) *joint,* esp. פִּירְקַת צַוָּארָא, פִּירְקַת קָדָל *neck.* Targ. Y. a. O. Deut. XXXIII, 29 ed. Berl. (oth. ed. פִּרְיקֵי, פִּרְיקַת; h. text במותימו). Targ. Ps. LX, 10 ed. Lag. פו׳ (ed. Wil. פֵּרְ׳; Regia פִּרְיקַת). Targ. Lam. V, 5 (Levita פרי׳). Targ. Y. Gen. XLV, 14 (ed. Vien. פרי׳).

פִּירְשָׁא פֵּרְ׳, m.=h. פֶּרֶשׁ, *secretion.* Ḥull. 116ᵇ חלב פ׳ בעלמא הוא ... the milk in the stomach of a suckling animal is considered a mere secretion (no longer real milk). Bekh. 7ᵇ פ׳ בעלמא הוא it is a mere secretion (a false membrane, no real skin); a. e.—*Pl.* פִּרְשַׁיָּיא, פִּרְ׳. Zeb. 85ª ניקרבינהו בפִּרְשִׁירֵיהוּ shall the entrails be offered with the excrements in them?

פִּירְשָׁע פֵּרְ׳, m. *ebony* or *box-wood.* Tosef. Kel. B. Mets. II, 19 (Kel. XII, 8 אשכרוע).

פִּישׁוּט פְּשַׁשׁ׳, m. (פָּשַׁט) *spreading, stretching forth.* Y. Ab. Zar. IV, end, 44ᵇ בתוך פ׳ ידים within reach of the hands; חוץ לפ׳ ידים beyond reach. Ib. כשם שנתנו פ׳ ידים למזרות וכ׳ as proximity within reach of the hands is made a criterion for levitical uncleanness (Toh. VII, 2), so it is made for wine (suspected of having been touched by an idolater, v. נֶסֶךְ); a. e.—פ׳ ידים ורגלים *prostration accompanied by stretching of hands and feet.* Ber. 34ᵇ; Meg. 22ᵇ; Shebu. 16ᵇ, v. הִשְׁתַּחֲוָאָה; a. fr.—[Mekh. B'shall. beg. בפישוטן, read: בְּפָשׁוּטָה, v. פָּשׁוּט.]

פִּישׁוֹן I pr. n. m. *Pishon.* Yeb. 107ᵇ הגמל פ׳ Pishon the camel-driver, v. גָּמָל.

פִּישׁוֹן II pr. n. (b. h.) *Pishon,* name of a river. Gen. R. s. 16 (ref. to Gen. II, 11) פישון שהוא מגדל פשתן ומרמיז מהלכין בשופי its name was Pishon, because it raises flax (on its shores), and its waters run gently; Yalk. ib. 21.

פִּישׁוֹנָא, v. פִּרְישׁוֹנָא.

פִּישׁן, read: פ״י ש״ין *Pe' Shin.* Y. Maas. Sh. IV, 55ᵇ פ״י ש״ין שרינן if a vessel is found inscribed Pé Shin, the contents are second tithes (פירקון שני), v. Tosef. ib. V, 1.

פִּישְׁפֵּשׁ, פִּישְׁפַּשׁ, פִּישְׁפִּישׁ, פִּישְׁפּוּשׁ, v. sub פְּשַׁשׁ׳.

פִּישְׁפַּשְׁתָּ pr. n. m. *Pishpashah.* Y. Shebi. VI, 36ᶜ bot.

פִּישְׁקָא, v. פּוּשְׁקָא.

פִּישְׁרָא פְּשַׁשׁ׳, m. (פָּשַׁר) 1) *solution, interpretation.* Targ. Jud. VII, 15. Constr. פִּשְׁרֵי. Targ. Koh. VIII, 1.—V. פּוּשְׁרָנָא.—2) *dissolved food, cud.* Targ. Lev. XI, 3, sq. (h. text גרה); a. e.—3) *thawing snow.*—*Pl.* פִּשְׁרֵי, פְּשַׁשׁ׳. Targ. II Esth. III, 8, v. חַצְבָּא.—Kidd. 73ᵇ, v. פְּשׁוּרָא.

פִּיתָּא, פִּיתָּה m.=h. פַּת, *piece, bread.* Targ. O. Gen. XVIII, 5. Targ. Y. I ib. XL, 16; a. fr.—Ber. 40ᵇ ברוך רחמנא מריה דהאי פ׳ blessed be the Merciful One, the owner of this bread. Y. Bets. I, 60ᶜ bot., v. אַרְסְקִינָּא. Y. Ter. VIII, 45ᵈ top פ׳ תחות וכ׳ (you must not put) a piece of bread under the arm-pit (a superstitious practice); Y. Ab. Zar. II, 41ª bot. פותתא. Y. Ber. VI, end, 10ᵈ ופירור פ׳ when there is before you bread and some delicacy; a. fr.—*Pl.* פִּיתִּין, פִּתִּין. Targ. I Sam. X, 3 (h. text ככרות).

פִּיתְגָּמָא, פִּיתְגָּם, v. פִּתְגָּם.

פִּיתּוּחַ פִּתַּח׳, m. (b. h.; פִּתַּח *Pi.*) *incision, engraving, engraved design.* Y. Nidd. III, 50ᵈ פ׳ ידים ורגלים וכ׳ it

(the embryo) has no incisions indicating the outlines of hands and of feet. Y. Ab. Zar. III, 43[b] bot. חומר היא בפ׳ the law is stricter in the case of an engraving made on a tree (Asherah).—*Pl.* פִּיתּוּחִין, פִּיתּוּחַיָּן, פִּתֵּי׳. Ib. העביר את הפ׳ if he effaced the engraving. Ohol. XIV, 1 העטרות והפ׳ the wreaths and engravings (mouldings above the entrance); Tosef. ib. XIV, 10 הפתוריין.

פִּיתּוּחָא, פִּתֵּי׳, ch. same, *engraving, moulding.* Targ. Zeph. II, 14 פִּיתּוּחֵי תַרְעָא (Levita פִּיתּוּחֵי *pl.*; h. text כפתור).

פִּיתּוּי, פִּתֵּי׳, m. (פְּתָה) 1) *persuasion, enticing.* Tanh. Sh'moth 19; Ex. R. s. 3 בפ׳ באתי אליך וכ׳ I came to thee with persuasiveness (making thee believe that thou didst hear thy father's voice), that thou be not afraid. Ib. בתחלה פ׳ פיתיתי אותך וכ׳ at first I spoke persuasively to thee, now I will speak to thee words of truth (earnest admonition). Ib. אין פתי אלא לשון פ׳ *pethi* (Prov. XIV, 15) has the meaning of 'persuasion' (one easily persuaded); a. fr.—Esp. *enticing a virgin, claims of the seduced* (Ex. XXII, 15). Keth. 35[b] אין לה לא קנס ולא פ׳ she has no claim either of fine (for outrage) or of indemnity for seduction. Ib. 36[a]; a. fr.—2) dialect. for פִּירְתּוּחַ (cmp. פּוֹתְחַ a. פִּיתַּח) *engraving, moulding.*—*Pl.* פִּיתּוּרִין, פִּתֵּי׳. Tosef. Ohol. XIV, 10 (R. S. to Ohol. XIV, 1 פִּירְתּוּחִין), v. פִּירְתּוּחַ.

פִּיתּוּלָא, פִּתֵּי׳, m. (פְּתַל) [*twisting,*] 1) *perverseness.* Targ. Prov. VIII, 8.—2) *turn of events, vicissitudes.* Yalk. Gen. 127 (play on נפתולי, Gen. XXX, 8) פִּיתּוּלֶיהָ לא דידי הוה וכ׳ were not his vicissitudes mine? did not Jacob come to Laban for my sake (I being predestined to become his wife)?; Gen. R. s. 71 פִּיתּוּלֶיהָ לא דידי הויין (*pl.*).

פִּיתּוֹם I (b.h. פִּתֹּם) pr. n. pl. *Pithom,* a storage city of Egypt. Sot. 11[a] ולמה נקרא שמה פ׳ שראשון ראשון פִּי תְהוֹם בולעו why was Raameses named Pithom? Because the mouth of the deep swallowed every foundation as it was laid; Ex. R. s. 1. Mekh. B'shall. s. 1 (ref. to פי התירת, Ex. XIV, 2) לשעבר היתה נקראת פ׳ formerly its name was Pithom; a. e.

פִּיתּוֹם II or **פִּיתּוּם** m. (פְּתָה, adapt. of πύθων) [*seducer,*] *necromancer, conjurer, ventriloquist.* Snh. VII, 7 בעל אוב זה פ׳ המדבר משחיו *ba'al ob* is the *pithom* that makes the dead speak from his armpit; Sifra K'dosh. Par. 3, ch. VII; ib. Par. 4, ch. XI; Tosef. Snh. X, 6 פ׳ המדבר בין פרקיו וכ׳ that talks between his joints and from between his armpits; a. e.

פִּיתּוֹנְיָא, v. פְּתָן ch.

פִּיתּוֹס, v. פִּרְטוּס.

פִּיתּוּתָא m. (פְּתַת) *bread to be broken.* Y. Dem. I, 22[a] יתיב אכיל נפל פ׳ מידיה sat down to a meal, and the bread fell out of his hand when he was about to break it.

פִּיתֵּחַ, פִּתֵּי׳, m. (פְּתַח) *open-eyed, seeing.* Arakh. 17[b]; B. Bath. 128[a], v. סְמָא.

פִּיתַּח, v. פְּתַח.

פִּיתְחוֹן, פִּיתְחָא, v. sub פְּתַח.

פִּיתָם, Y. Sabb. XIV, 14[a] bot., v. פִּרְטוּס.

פִּיתָנָא, v. פְּתָן ch.

פִּיתָק, פִּיתָקָא m. (פְּתַק; v. פִּיטֵּק) *ball, stone, tablet, ballot; lot, decree.* Tanh. B'ha'al. 12 כל מי שהיה עולה בידו פ׳ כתוב וכ׳ he who drew a ballot on which 'elder' was written. Tanh. B'midb. 21 אם עלה בידו פ׳ כתוב וכ׳ if he drew a ballot on which 'Levi' was written, he knew that a Levite had redeemed him. Num. R. s. 4 [read:] מי אומר לך שאם היה שם פי׳ של לוי שלא וכ׳ who tells thee that I should not have drawn it, had there been a ballot inscribed 'Levi' in the box? Ib. פ׳ כתב וכ׳ (read כתוב) a ballot inscribed &c. Sot. 12[a] לא היו בפִּיתָקָה של חוה they were not included in the decree pronounced on Eve (Gen. III, 16). Snh. 102[a] (ref. to I Kings XI, 29) יצא מפיתקה של ירושלים (Rashi מִפִּתָּקָהּ) he went out of the destiny of Jerusalem (i. e. was to have no share in the welfare of Jerusalem); a. fr.—*Pl.* פִּתָּקִים, פִּתָּקִין (Chald. form) פִּיתְקִין. Esth. R. to I, 2; v. דָּדָה. Gen. R. s. 91 לערב הבריאו לו את הפ׳ in the evening they brought him the tablets (on which every traveller had written his name). Num. R. l. c. כתב על ... פ׳ לוי לוי he (Moses) wrote on each of twenty-two thousand ballots, Levi &c. (v. פִּיטֵּק). Tanh. l. c. Snh. 17[a] טלו פִּיתְקֵיכֶם draw your ballots; a. fr.

פִּיתָקָא, פִּתֵּי׳, ch. same. Targ. Job XIX, 23 (Ms. פיטקא; h. text ספר). Targ. II Esth. I, 8 כסא ... שמירה פ׳ a large goblet ... which was named *Pithka* (Decree, v. פּוּסְקָא).—Y. Sot. I, 17[b] bot. כתוב חד פיתק דתרין וכ׳ write out one edict (order) for two men whom I may take with me; Num. R. s. 9. Kidd. 73[b] חלי פ׳ if the infant wears a tablet (with an inscription). Y. Bicc. III, 65[d] אוף ... הוי בפ׳ R. J. was likewise on the list (of those to be appointed). Hor. 13[b] הוו כתבי קושייתא בפ׳ וכ׳ (some ed. בפסקא) wrote out questions on a tablet and threw them into the school-house. Kidd. 70[a], v. חֲזָמְנָא; a. fr.—[Hull. 31[a] דכולה פתקא, v. פְּקָקָא.]—*Pl.* פִּתֵּי׳, פִּיתְקִין. Gen. R. s. 91 ומנשה ... והוה and Manasseh stood there (at the gates) receiving the tablets (with the names of the arrivals, v. preced.).

***פִּיתְקוֹנָא** m. (preced.) *decree.* Targ. II Chr. XXXI, 5 ed. Beck (oth. ed. פתגמא).

פִּיתְרָא, v. פְּתַר II.

פִּיתָּא, פִּתֵּי׳, f. (פְּתַת) *piece (of bread).* Targ. Prov. XXVIII, 21.—Y. Ab. Zar. II, 41[a] bot., v. פְּתָא.

פַּךְ m. (b. h.; פָּכַךְ) *flask, jar* with a narrow neck, v. טָפַי. Y. Hor. III, 47[c] bot. נמשחו מן הפך were anointed out of a flask, opp. קרן; Meg. 14[a]. Ib. (ref. to I Sam. II, 1) רמה קרני ולא רמה פַּכִּי 'my horn is high', but not 'my flask is high.' Tosef. Succ. III, 10 כמין פי חפך as if coming forth through the mouth of a flask, v. פָּכְפַּךְ. Neg. XII, 5 חסה התורה ... ועל פַּכּוֹ the Torah has regard ... even for a man's flask; Sifra M'tsor'a, Neg., ch. III, Par. 5. Gen. R.

s. 69, end כמלא פי חפך ... שופע the oil was poured down for him from heaven in large drops as if coming out of a flask; Yalk. ib. 120; a. fr.—*Pl.* פַּכִּים, פַּכִּין. Sabb. 84[b] פ׳ קטנים small flasks (into which you cannot dip your finger); B. Kam. 25[b]. Ḥull. 91[a] (ref. to Gen. XXXII, 25) נשתייר על פ׳ קטנים he remained behind for the sake of some small jars. Kel. II, 2; a. fr.

פָּכָה, v. פכי.

פַּכּוֹרָא m. (פָּכַר) *breaker, destroyer.* Gen. R. s. 67, beg. פ׳ תרעיא חזיך תרעיך פכור וכ׳ thou, breaker of gates, how is thy gate broken into and ruined!

פַּכּוֹרָת* pr. n. m. *Pakhora.* Y. Sot. IX, 24[a] bot. יהודה בן פ׳; (Y. Maas. Sh. V, end, 56[d] פתורה).

פָּכַח (cmp. פָּבַךְ) [*to break through,*] *to ooze out, evaporate.* *Pi.* פִּכֵּחַ *to cause evaporation, to counteract the effect of.* B. Bath 10[a] יין קשה שינה מְפַכְּחָתוֹ, Ms. R. מפקחתו, v. Rabb. D. S. a. l. note 6) wine is strong (overpowering man), sleep makes it evaporate.

פְּכַח ch. same. Meg. 12[b] למחר פ׳ לית חמרית Ms. M. (Ms. O. a. L. פקע; ed. פסיק; v. Rabb. D. S. a. l. note; Ar. מפכח) by to-morrow his wine will have evaporated (his intoxication will be gone).

Pa. as preced. *Pi.* Ber. 55[a] מְפַכְּחָא, v. בְּדִירְחוּתָא. Taan. 13[b]; B. Mets. 66[b] לְפַכּוּחֵי, v. פָּחְדָא.—Part. pass. מְפַכַּח. Nidd. 20[b] (פַּכּוּחֵי הוא דפכח ואזיל Ar.) ומְפַכַּח הוא דקמפכח ואזיל it (the blood-stain in drying up) becomes constantly fainter.

פַּכְחוּתָא f. (preced.) *that which evaporates, fluid,* opp. תרותא sediment. Nidd. 20[a] פ׳ דדיותא the fluid portion of the ink.

פָּכָה, פכי (b. h.; cmp. preced. wds.) *to break through, penetrate.*—*Pi.* פִּכָּה *to ooze, drop.* Yalk. Ez. 383 ... מי חבאר וּמְפַכְּכִין ונובעין וכ׳ well-water shall in future days rise from under the threshold of the Temple, and shall ooze and bubble and go forth in three parts; Pirké d'R. El. ch. LI ומפרין (corr. acc.). Tosef. Succ. III, 3, v. פְּכָכָךְ.

פכי, Targ. Prov. VIII, 34 פַּכֵּי some ed., read: סַפֵּי.—Ib. VII, 15 דמפכא, דמפכיא, read with ed. Lag. דְּמִסַּכְיָא, v. סְכִי.

פָּכַךְ (v. פָּכָה) *to ooze, drop.*—Denom. פְּכָכָךְ.

פכך, Targ. Prov. V, 22 נתפכיך some ed., v. פְּכַר.

פַּכְסְמִין m. pl. (παξαμᾶς) *biscuits.* Num. R. s. 7.

פַּכְסַס pr. n. m. *Pakhsas.* Y. Naz. VII, beg. 55[d] יוסי בן פ׳; Sifra Emor beg. יוסף בן פ׳.

פְּכְכָךְ (v. פָּכָךְ) *to ooze, drip.* Tosef. Succ. III, 3 ר׳ אלישזר אומר והנה מים מפכים מלמד שמים מְפַכְּכִין [read:] R. El. ... says, 'And behold waters dripping' (Ez. XLVII, 2), this intimates that in the days to come water oozing out and rising, as if coming out of a flask, will come forth from under the threshold &c., v. פָּכָה. Ib. 11 כך תיתה הבאר ... מְפַכְּכָה ועולה וכ׳ (Var. מפרפר) so the well that travelled with Israel in the desert, resembling a rock of the size of a k'barah (פְּבָרָה), bubbled forth and rose, travelling with them up mountains and down &c.

פָּכַר, *Pi.* פִּיכֵּר (v. next w.) *to split, break.* Gen. R. s. 23 פָּכְרָה רוח ... וּפְכָרוֹ (or פִּכְּרָה, וּפִכְּרוֹ) the wind split (knocked down) one tree, and it fell on its neighbor and knocked it down; (Yalk. ib. 39 ... ופִּירְכוֹ פָּרְכָה).—Part. pass. פָּכוּר, v. next w.

פָּכַר (cmp. פָּבַח) 1) *to insert, interlace, clasp.* Sabb. 10[a] פ׳ ידיה ומצלי he clasped his hands (in reverence) and prayed; Yalk. Am. 542.—Part. pass. פָּכִיר; *pl.* פְּכִירִין. Targ. Esth. VIII, 15.—2) *to split, break open.* Part. pass. פָּכִיר. Gen. R. s. 67 Ar. (ed. פָּכוּר h. form), v. פַּכּוֹרָא.

Pa. פַּכַּר 1) *to split, break in, demolish.* Targ. Y. I Gen. XLIX, 6 (ed. Vien. פָּכְרוּ *Pe.*). Targ. Y. Num. XXI, 35 (ed. Vien. פָּ׳); a. e.—Targ. Koh. III, 3 לְפַכְּרָא ed. Lag. (Ar. a. Levita לפכורא, read: לְפַכּוּרֵי; ed. לפכרא, corr. acc.; h. text לפרוץ).—Gen. R. s. 86 end פַּכְּרוּן (not פרכ׳), v. נִיבָא I. Lam. R. to V, 1 (transl. ערו, Ps. CXXXVII, 7 פַּכְּרוּ Ar. (ed. פגרו, v. פְּגַר I).—2) *to entangle, confound.* Targ. Y. Lev. XXVI, 30 (ed. Vien. אַפְּכַר *Af.*).

Ithpe. אִתְפַּכַּר *to be entangled, caught.* Targ. Prov. V, 22 נִתְפַּכָּרִיר ed. Lag. (Ar. יִתְפַּכַּר; some ed. נתפכיך, corr. acc.; h. text יתמך).

פְּלָא, פָּלָא, v. פלי.

פֶּלֶא m. (b. h.; preced.) *strange thing, wonder, miracle.* Mekh. B'shall., Shir., s. 8 (ref. to Ex. XV, 11) עשה עמנו פ׳ וכ׳ he has done wonders for us, and he will do &c.; a. e.—*Pl.* פְּלָאִין, פְּלָאוֹת. Midr. Till. to Ps. CVI, beg. (ref. to Ps. CXXXVI, 4; 13; 25) מה הפרנסה ... בלא ניסין ובלא פ׳ as the world cannot exist without sustenance (which the Lord provides), so it cannot exist without (daily) signs and wonders. Ib. ואינו יודע כמה פ׳ עשה וכ׳ ed. Bub. (ed. מה פלאי, corr. acc.) and man knows not how many miraculous salvations the Lord works for him. Gen. R. s. 20 (ref. to Ps. CXXXVI, 24 sq.) מה גאולה פ׳ אף פרנסה פ׳ as the redemption was miraculous, so man's sustenance is miraculous. Ex. R. s. 12, end (expl. אפילת, Ex. IX, 32) פ׳ עשה הק״בה בהם the Lord showed wonders by them. Snh. 109[b] (play on פלת, Num. XVI, 1) שנעשו לו פ׳ wonderful things (delivery from destruction with Korah) happened to him (On); Num. R. s. 18; (Tanḥ. Kor. 10 נפלאות). Midr. Till. to Ps. CXIX, 18 פ׳ היא התורה the Law is full of strange (obscure) things. Ib. 129; a. fr.—[Yalk. Gen. 47 ומקרע בפלאות, read: בכרלאות, v. כִּרְלָה.]

פֶּלָא ch. same.—*Pl.* פְּלָאִין, פִּלְאִין. Targ. Y. Ex. VIII, 18. Targ. Y. II ib. XV, 18.

פְּלָאנִי, v. פְּלוֹגִ.

פלאגרת, v. פּוֹדַגְרָא.

פלאטנוס, פלאטיני, פלאטוני, v. פַּלָטִינוֹס.

פֶּלְאִי (b. h.) pr. n. *Peli (unknown).* Num. R. s. 10 (ref. to Jud. XIII, 18) שם שמו המלאך פ' וכ' there (on that occasion) his name was 'the angel Peli', corresponding to his mission, as he came to recommend a vow of abstinence (with ref. to יַפְלִא, Num. VI, 2).

פִּלְאָתָא f. (פלא) *dark saying, allegory.* Targ. Prov. I, 6 (h. text מליצה).

***פִּלְבֵּל** (prob. to be read: פִּלְגֵּל, v. פַּלְגֵּל II) *to roll.* Tanh. ed. Bub. Ḥuck. 3 ראו עיניה מְפַלְבְּלוֹת they saw the eyes of the cow roll (squint to look at the yoke, v. פָּזַל). Ib. כשהן באין ... מפלבלות עיניה (prob. to be read: חירחה מְפַלְגֶּלֶת) when they came to put a yoke on her, she rolled her eyes.

פָּלַג (b. h.) *to separate, split.*

Hif. הִפְלִיג 1) *to part, go away.* Y. Ber. I, 2[d] bot. ומצאו שה' אם הוא ה' (not עוד) and finding that he (the friend that had knocked at the door) had withdrawn, he withdrew likewise.—Esp. *to go to sea* (cmp. פְּרִיגוֹס). Erub. IV, 1 הִפְלִיגָה ספינתם בים their ship went out on the open sea. Sabb. 19[a] אין מַפְלִיגִין בספינה וכ' you must not start on a sea-voyage less than three days before the Sabbath; Num. R. s. 16, beg. אין מפליגין בספינה בים הגדול (contrad. to פָּרַשׁ along the sea coast).—2) ה' ממלאכה (or sub. ממלאכה) *to rest from work; to pause.* Lev. R. s. 30 להכשרפליג, v. לָקַשׁ. Tosef. Ber. IV, 21 הִפְלִיגוּ צריכין וכ' (not צריך) when the laborers take a recess, they must say the benediction for what they have been eating while at work. Y. Yoma III, 40[b] bot. להפליג, v. הֶפְלֵג.—3) *to divert, put off; to discard.* Bab. ib. 66[b] לא מפני שהִפְלִיגָן בדבריהם וכ' (he made an evasive reply) not because he desired to divert their minds with words (counterquestions), but because he never said anything that he had not heard from his teacher; Tosef. Yeb. III, 4; Succ. 27[b]. Y. Ab. Zar. II, 40[c] bot. אם שאלו ... יַפְלִיגֵינוּ כשם שה' וכ' if he asks him whither he is going, let him put him off (state a distant destination), as did Jacob to Esau; Tosef. ib. III, 4 מַפְלִיגוֹ. Tosef. Gitt. VII (V), 8 כל תנאי שאי אפשר ... לא נתכוון זה אלא לְהַפְלִיגָהּ whenever an impossibility is made the condition of a letter of divorce, he (the husband) has had only the intention to divert her mind; Y. B. Mets. VII, end, 11[c] (corr. acc.). Y. Ber. IX, end, 14[d] כיון שה' דעתו ממנה when he turns his attentions from her (makes her feel that he does not intend to marry her). Gen. R. s. 17 ראה ... והִפְלִיגָהּ ממנו when he saw her full of mucus and blood, he kept her away from him; a. fr.—4) *to reject, disregard, discard.* Pesik. R. s. 31 ... הירתה פושעת ומַפְלֶגֶת את גזרותיו she was careless about his honor and disregarded his decrees. Ib. s. 3 [read:] כל זמן ... הוא מַפְלִיג וכ' as long as his teacher is alive, he (the pupil) is careless, (saying) whenever it be needed, here is my teacher &c. Ab. IV, 3 אל תהי מפליג לכל דבר discard nothing (saying, this will never happen). Gen. R. s. 8 ה' דרכן של רשעים וכ' he removed the way of the wicked out of his sight (disregarded the evil doings of the future man); Midr. Till. to Ps. I ed. Bub. (oth. ed. פִּרְגֵּל *Pi.*); a. e.—5) *to decline from the road.* Gen. R. s. 48 אם אני רואה אותן שהִפְלִיגוּ את דרכם וכ' when I see that they wend their way hither &c.; וכיון שראה אותם שהפליגו and when he saw that they were declining; Yalk. ib. 82.—Trnsf. *to be mistaken.* Bekh. 43[b] bot. הִפְלַגְתָּ thou art mistaken (Rashi: thou hast gone too far, v. infra); Sifra Emor, ch. II, Par. 3 הִפְלַגְתָּה.—Koh. R. to XI, 9 אל תַּפְלִיג עצמך בדברי תורה do not go thy own way in the interpretation of the Law (cling to tradition).—6) ה' עצמו [*to withdraw one's self,*] *to be reserved, speak in indefinite and general terms,* opp. פרסם עצמו to reveal one's self, speak in definite terms. Midr. Sam. ch. XIV (ref. to I Sam. IX, 15, sq.) לשעבר לא אלא עד שלא הגיע הקץ חקב"ה מפליג עצמו ... מפרסם עצמו did the Lord never before reveal anything to Samuel? But before the proper time has come, the Lord speaks reservedly, when the time has come, he reveals himself clearly ('to-morrow' &c.)—7) *to differ.* Yalk. Jer. 320 מי שמפליג על דבריו של אל who opposes the words of God. Y. Pes. V, 32[c] bot. ומה מַפְלִיגִין and wherein do they differ?; a. e.—8) *to go too far.* Y. Nidd. I, beg. 48[d], v. פָּרַז. Bekh. 43[b] bot.; Sifra Emor l. c., v. supra.—*Part. pass.* מוּפְלָג *a) removed; far.* Sifra M'tsor'a, Zab., Par. 5, ch. VIII מ' מנידתה some time after her menstruation, opp. סמוך; Nidd. 73[a] מ' לנדתה. Gen. R. s. 44, v. אתר; a. e.—*b) distinguished, special expert.* Tosef. Ḥag. II, 9, v. מוּפְלָא.—Erub. 63[a] דמופלג, v. next w.

Pi. פִּלֵּג *to remove, disregard.* Midr. Till. to Ps. I, v. supra.

Hithpa. הִתְפַּלֵּג *to be divided, go apart.* Gen. R. s. 15 וכל מימי בראשית מִתְפַּלְּגִין מתחתיו and all the waters of creation started from under it; Midr. Till. to Ps. I; Y. Ber. I, 2[c] bot., v. פִּרְפּוּג.

פְּלַג I פְּלֵג ch. same, 1) *to divide, share.* Targ. Ex. XXI, 35 (O. ed. Vien. רַפֵּג *Pa.*). Targ. Prov. XXIX, 24. Ib. 23 (h. text יתמך); a. fr.—*Part. pass.* פָּלִיג; f. פָּלִיגָא; *pl.* פְּלִיגִי, פְּלִיגִין; פְּלִיגֵי *a) divided (at heart), undecided.* Targ. Hos. XI, 7. Targ. I Kings XVIII, 37. Ib. 21; a. e.—[Targ. Ps. XLIV, 19, v. infra.]—*b)* (with על) *differing in opinion.* Targ. Y. II Gen. XLIX, 1.—B. Mets. 5[a], a. fr. תנא הוא ופ' he is a Tannai, and (as such) he differs (from the Mishnah). Y. Kil. IX, 32[a] top, a. fr. מתניתא פ' על וכ' the Boraitha differs from Rab. Ḥull. 92[b] תא מַפְלִיג פליגי are there not differing opinions about it? Ber. 23[b] ופליגא דר' חייא and R. Ḥia's opinion differs (from what has just been said). Ib. 33[b] מכלל דפליגי this implies that scholars differ about it; ולא פ' and do they not differ?; a. v. fr.—*c) distinguished, rare,* v. infra.

Pa. פַּלֵּג 1) *to divide; to distribute, assign a share.* Targ. O. Ex. XXI, 35, v. supra. Targ. O. Gen. XV, 10. Targ. Ps. XLIV, 19 (not פָּלִיג), v. זְחַח. Targ. Job XXXIX, 17. Targ. Ps. LXVIII, 14. Ib. 13 Ms. (ed. מַפְלְגָא *Af.*). Targ. I Chr. XXVI, 5; a. fr.—B. Bath. 119[b] דפ' לידה רבירה יקרא when his teacher did him honor. Y. Shek. II, end, 47[a] מה אתה מַפְלֵג לידה וכ' why wilt thou do him (the idol) honor?; Y. Ber. II, 4[b] איתפלג (corr. acc.). Y. Sabb. VII, 10[a] bot. כד מְפַלֵּג when he divides (the flax stalks). Lev. R. s. 3, beg. ומְפַלְּגָא לבישיא, v. גּוּף I ch.; Koh. R. to IV, 6; a. e.—[Y. Kidd. IV,

65c top פלגין, v. פַּלַג II.]—2) *to divert the mind.* Targ. Y. Deut. IV, 19. Ib. XXII, 1.—3) *to speak differently from what one thinks, flatter.* Targ. Prov. XXVIII, 23 Ms. (ed. *Af.*).

Af. אַפְלַג 1) *to separate.* Targ. Y. Gen. XLIX, 7; a. e.—2) *to divert.* Targ. Y. II Gen. XLV, 26 (Y. I וְאַ לִיבְּרֵיהּ, ed. Vien. וּפְלִיג) he turned his mind off it (gave up hope, would not believe; h. text וירפא). Targ. Prov. XIV, 30 דְמַפְלֵיג חֵמְתָא וכ' who diverts the anger of his heart; a. e.

Ithpa. אִתְפַּלַּג, *Ithpe.* אִתְפְּלִיג, אִיפְּלִיג, אִפְּ' 1) *to be divided, dispersed.* Targ. Num. XXVI, 53; 55. Targ. Gen. XIV, 15; a. fr.—B. Bath. 121b א"י לשבטים ניתחלקה או דילמא קרקע גברא אִיפַּלְגָא Ms. M. was the land of Israel divided according to tribes (in equal shares for each tribe), or according to the number of heads?; ed. . . . א"י לשבטים אִיפְּלוּג אִיפְּלוּג (sub. נחלות) were the shares of the land of Israel divided &c.?—2) *to be different from the rest, rare, distinguished.* Ib. 120a דְמִפְּלִיג בחכמה (Ms. R. דפליג) of rare wisdom, כיון דאיפ' אפ' דמפ' בזקנה extremely old. Gitt. 28a having reached a rare old age, he may as well be presumed to be more distinguished (and be still alive). Erub. 63a שאני . . . דמיפְּלַג (Ar. a. Ms. O. דמיפְּלָג h. form) it is different with R. . . ., for he was very distinguished (for age and learning); a. e.—3) (cmp. גזר) *to be decreed.* Targ. Y. Gen. XIV, 7 (v. פִּירְפּוּגָא).—4) *to secede; to differ.* Targ. O. Num. XVI, 1 (h. text ויקח). Targ. II Kings XVII, 21; a. fr.—Y. Taan. IV, 67d top ואפי' עלה לא הוה צריך מִיתְפַּלְגָא even about this it was unnecessary to assume a difference of opinion. Gen. R. s. 21 אִיתְפַּלְגוּן ר' וכ' R. A. and R. H. differ (in their interpretations). Ber. 22b bot. בהא קמִיפַּלְגֵי (popular pronunciation קמִיפַּלְגֵי) on this principle their difference rests. Ib. 23a; a. v. fr.

פֶּלֶג m. (b. h.; preced.) *part, share.* Tanḥ. Mishp. 7 (ref. to Prov. XXVIII, 23) כל המוכיח . . . זוכה לפ' של הקב"ה he who reproves his neighbor for the sake of heaven, will be granted a share of divine grace; (Tam. 28a לחלקו).—*Pl.* פְּלָגוֹת. Gitt. 89b (borrowing the phrase from Jud. V, 16) עדיין לא הגיע לפ' ראובן he (that minor, although physically developed beyond his age) has not yet obtained 'the parts of Reuben' (mental maturity, and none will consider him an adult).

פָּלָג m. (preced.) *part, middle.* Ber. IV, 1, a. e. פלג המנחה, v. מִנְחָה.

פַּלְגָא II, פַּלָּג ch. same, 1) *part, half.* Targ. O. Gen. XV, 10 (ed. Berl. פַּלַּג; ed. Vien. פְּלוּג). Targ. Ex. XXV, 10 (Y. also פּוּלְגָא); a. fr.—[Targ. I Chr. XVI, 3, v. פְּלוּג.]—B. Bath. 62b פ' דאית לי בארעא פ' if the deed reads, 'the half share which is mine in that field', he has sold half the field (his entire share); פ' בארעא דאית לי ריבעא but if it reads, 'half of that field which is mine', he has sold him one fourth of the field (or half his share). Ib. מצר ארעא דמירנה פ' פ' (Ms. M. פַּלְגָא) if he writes, 'these are the borders of the field of which I sell a portion', it means *half*, contrad. to פַּסְקָא; ib. 63a. Sabb. 89b דל תרתי סרי ופ' וכ' deduct (from the years of life) twelve years and a half for prayer, eating &c. Ib. פ' עלי ופ' עלך let me bear the failings of half the remaining years, and bear thou the other half. Pes. 79b פ' ופ' equal numbers on both sides. Y. Kidd. IV, 65c top דבהיתין פַּלְגוֹן מן פלגון (not מן פלג) one half of them is afraid of the other half of them; Num. R. s. 8 פלגין מן פלגין (corr. acc.); a. v. fr.—*Pl.* פַּלְגֵי, פַּלְגֵיָּא. Targ. O. Gen. XV, 10. Ib. 17 (h. text הגזרים). Ib. 11 ed. Berl. (v. פַּגְרָא); a. e.—Yoma 83b, v. פְּלוּג.—2) רוח פלגא *the demon Palga, a disease* (paralysis?). Pes. 111a.

פַּלְגָא, v. next w.

פַּלְגָאָה m. (פְּלַג I) *disputer, controversialist.* Erub. 61b פַּלְגָא איקמיירנכי פ' thou disputer (Mar Judah)! Kidd. 58a that disputer (Mar Judah) has put you up to it. Gitt. 31b מקמי פ' ניקום shall we rise for that querulous man (G'nibah)?

פַּלְגָה f. = חֲפַלְגָה *separation* (of languages), *scattering.* Yalk. Gen. 62 (quot. fr. Seder ʿOlam).

פַּלְגוּרְתָא, פַּלְגוּ f. (preced. wds.) 1) *half; middle.* Targ. Lev. VI, 13. Targ. O. Ex. XI, 4; a. fr.—B. Kam. 15a, a. e. פלגו נזקא Ms. H. a. Ar. (Ms. M. פַּלְגֵי; ed. פלגא) indemnity amounting to half the damage. Y. Keth. VII, 31c פרן פַּלְגוּת (פַּלְגִית) half the dowry. Y. Pes. V, 32c bot. בפלגות פומך with half thy mouth, i. e. thou art not the original author of that opinion; a. e.—Snh. 98b (פלגי) פלגו קיסר *Vice-Caesar, governor.*—2) *division* (h. מחלקת).—*Pl.* פַּלְגְוָן, פַּלְגְוָתָא. Targ. Zech. XI, 7 (ed. Lag. פּוּלְגְוָן). Targ. I Chr. XXVI, 1; 12 פלגוותא ed. Wil. (oth. ed. פַּלְגוּרְתָא, read: פַּלְגְוָת, פַּלְגְוָתָא); a. e.—Y. Erub. IX, beg. 25c ארבע פלגוון four divisions (of opinions).—3) *division of heart, half-heartedness.* Targ. Y. II Gen. XXII, 14.—4) *contest.* Targ. II Sam. XXII, 44 ed. Wil., v. פְּלוּגְתָא I.

פַּלְגוּרְן, פַּלְגוּרְן, a corrupt. for פַּדְגוּגוֹן m. (παιδαγωγῶν) *teaching, training.* Y'lamd. to Deut. V, 6 sq., quot. in Ar. אלפיים שנה היה חקב"ה פ' בה וכ' two thousand years (two days of the Lord's, before the creation of the world) the Lord used her (the Torah) as a pedagogue (disciplining the forces of Nature, with ref. to יום יום, Prov. VIII, 30); cmp. Gen. R. s. 1, beg.

פַּלְגוֹס, v. פְּרָגוֹס.

פַּלַּגּוֹת, v. פְּלַג.

פַּלְגִּי, פַּלְגִּרְתָא, v. פְּלוּגִּי.

פַּלְגִּיסָא m. (Pales of פְּלַג; cmp. אִסְפָּרִיסָא) [*that which is to be split,*] *target for projectiles* (cmp. קורת חצרם Lam. R. to III, 12). Targ. I Sam. XX, 20. Targ. Job XVI, 12 (ed. Lag. פְּלַגְנָא). Targ. Lam. III, 12 (ed. Lag. a. oth. פלגלסא).

פַּלְגִּיסִין, v. פְּלוּגְס.

פַּלְגִּרְתָא, v. פְּלוּגִּי.

פַּלְגְּלִיסָא, v. פְּלוּגְּסָא.

פלגס, Y. Taan. IV, 69a bot., v. פְּרִינוֹלָס.

פַּלְגֵּס m. (πάλλαξ, πάλλης, prob. of Semitic origin; cmp. פַּלְגִּיסָא, a. פַּלְגֵּשׁ) *a youth in the intermediate stage between boyhood and maturity*; trnsf. *a sheep beyond the age of* כֶּבֶשׂ *and below that of* אַיִל (v. נִיקּוּד). Par. I, 3 רבי טרפון קורחו פ׳ R. T. named such a sheep of thirteen months a *pallax*. Hull. 23a. Tosef. ib. I, 14 חפ׳ בזה ובזה פסול the *pallax* is unfit for sacrifice either as כבש or as איל.—*Pl.* ch. פַּלְגִּיסִין. Targ. Ps. XXXVII, 20 (h. text כרים).

פַּלַגְסָא, v. פַּלְגִּיסָא.

פִּילֶגֶשׁ, פִּלֶגֶשׁ f. (b. h.; פלג, v. Delitzsch Genesis4 360) *concubine*. Y. Keth. V, 29d top אין אשה יש לה כתובה פ׳ וכ׳ the wife has a marriage contract securing a settlement for her (פְּתוּבָה), the concubine has none; (oth. opin.) אשה יש לה כתובה ותנאי כתובה פ׳ וכ׳ the wife has a marriage contract containing besides the settlement all conditions of a marriage contract (alimentation &c.), the concubine has the contract but without the conditions; a. fr.—פ׳ בגבעה, v. גִּבְעָה.—*Pl.* פִּלַגְשִׁים, פִּרְכ׳. Snh. 21a. Num. R. s. 9 (ref. to Cant. VI, 8) שמונים ... ונקראו פ׳ שהפ׳ חשודות there are eighty families (of nations) that know their mothers but not their fathers, and they are called 'concubines', for the concubines are suspected (of faithlessness).

פְּלַגְתָּא, v. פְּלוּגְתָּא.

פלדוס, read:

פַּלְדוּס m. (v. בַּרְדִּיסִין) *Brundisian cloak, travelling cloak*. Tosef. Meg. IV (III), 30 ed. Zuck. (Var. פילרוס, corr. acc.).

פִּילְדֵי׳, פִּלְדִיסִין, פִּלְדִּיסִין ch. pl. same. Targ. Jud. XIV, 12, sq. (ed. Lag. פילדי׳). Targ. II Kings V, 23. Targ. II Chr. IX, 24 פ׳ דכין (ed. Wil. פ׳ דבוץ; h. text שמלות).

פַּלָּה, v. פלי.

פַּלְהֲדְרִין, v. פַּרְהֶדְרִין.

פְּלוּג m. (פָּלַג) *a portion* (of meat). Targ. II Sam. VI, 19; Targ. I Chr. XVI, 3 (ed. Lag. פלג; h. text אשפר).—*Pl.* פְּלוּגֵי. Meg. 7b אכלי בהו שתין פ׳ I ate sixty portions of them. Yoma 83b אהדרוהו פ׳ וצעי Ms. M. 2 a. Ar. (Ms. M. 1 פְּלָאגֵי) they placed fine portions and dishes around him (v., however, לוּגָּא).

פְּלוּגָא, פְּלוּג, v. sub פִּילֵּג.

פְּלוּגָה f. (פָּלַג) *division, dispute*. Cant. R. to VIII, 13 פ׳ דברים verbal disputes.

פְּלֻגָּה, פְּלוּגָתָא ch. same, 1) = הַפְלָגָה *separation* (of races). Targ. Y. Gen. X, 11.—2) (*priestly*) *division*.—*Pl.* פְּלוּגְוָותָא, פְּלוּגְוָתָא. Targ. II Chr. XXIII, 8. Ib. VIII, 14. Ib. XXXV, 4, sq.; a. e.—3) *contest, dissension*. Targ. Ps. XVIII, 44 פ׳ דעממיא Ms. (ed. פְּלוּגַת ע׳ constr.; ed. Wil. פְּלֻגַּת; h. text ריבי); Targ. II Sam. XXII, 44 (ed. Wil. פְּלֻגּוּת). Targ. Is. XXII, 9. Targ. Deut. XVII, 8; a. e.—Tanḥ. Kor. 10 מה ליך בהדי פ׳ (not בהדין) what hast thou to do with that contest (between Moses and Korah)?; Num. R. s. 18 (ed. Wil. בְּהַדִּי פְּלוּגְתֵּיהּ with his (Korah's) quarrel).—Esp. *difference of opinion, scholarly contest*. Yoma 4b ... במאי קא מיפלגי בפ׳ דחני תנאי וכ׳ what is the basis of the difference ...? The principle on which those Tannaim differ &c. Sabb. 15a הכא דליכא פ׳ דרבוותא בהדיידהו on a subject on which no conflicting opinions of great teachers besides them (Hillel and Shammai) are on record; a. v. fr.—*Pl.* as ab. Y. Pes. III, 30a bot. אתיין אילין פ׳ כאילין פ׳ וכ׳ (not פלוגתא) the differences in this case are based on the same principles as the differences in the following case &c.; Y. Taan. IV, 67d top; Y. Ned. V, 39b top; a. e.—V. תַּפְלוּגְתָּא.

פְּלוּגְתָּה II, פְּלוּגְתָּא pr. n. pl. *P'lugta*, near Tiberias. Num. R. s. 9 כגון הדה בית מעון שיורדים לה מפ׳ וכ׳ like Beth-Ma'on to which they go down when coming from P., and up from Tiberias; (Gen. R. s. 85 כפר שובתי; Y. Sot. I, 17a bot. פלטתה). Lev. R. s. 5 (ref. to Am. VI, 6) they got their wine מפלוגתא שעל ירנם נתפתו וגלו וכ׳ from P., for on account of their wine the ten tribes were led astray, and had to go into exile (v. פַּתְוֻגְתָּא); Num. R. s. 10; Yalk. Am. 545. Sabb. 147b חמרא דפרוגריתא (דפרוגיתא).

פלוומין, Tosef. Yoma I, 1 ed. Zuck. (Var. בלווטין), read: בּוּלְוָוטִין.

פְּלָוֵן, *pl.* of פְּרִילִי.

פלוטומיא, v. פִּילוּטִימָא.

פלוטומנין, Num. R. s. 13 (פול׳); Pesik. R. s. 7 פולטומין, read פַּלָּטִינִין.

פלומות, v. פְּלִימוּת.

פלוטמיא, v. פִּילוּטִימָא.

פלול, v. פִּילּוּל.

פלולויה, Y. Ned. VII, beg. 40b, v. מסרולה.

פלולינא, read:

פְּלוּלִינְיָא m. pl. (פלל, cmp. פלפלא; cmp. Syr. פלילתא *fœnum græcum*, P. Sm. 3130) *a preserve* or *sauce of fenugrec*, containing an admixture of fermenting matter. Y. Pes. III, 30a.

פְּלוּמָה, פְּלוּמְתָּא* f. (pluma) *down, down-pillow*. Cant. R. to I, 17 אבנים ... כמטה וכפ׳ the stones on which Jacob slept, became under him as (soft as) a bed and as a pillow; [Gen. R. s. 68 וכפרנוס, some ed. וכפירנס; Yalk. ib. 119 וכפורנס, corr. acc., or read: וכטורוס.]

פְּלוּמְפִּילוֹן m. (corrupt. of primipilum, v. Perl. Beitr., p. 11) *the office of the chief Centurio of the troop called Triarii, primipilate*. Sifré Num. 131 שימש ... לקרטרון כפ׳ שלו וכ׳ like a Centurio who had served his term but failed to enter his primipilate (to which he would have been promoted in due time), but fled &c.; Yalk. Lev. 631 פולימרכוס (corr. acc.); Yalk. Ex. 178 פלומי פילון (corr. acc.).

פְּלוּמַטַר, v. next w.

פְּלוּמַטְרִין m. (privatarium) (*private*) *money chest, jewelry box.* Pesik. R. s. 10 פ' ... למלך שהיו לו תסברידות like a king who had many (public) treasures and cared not to count them, but he had one small private chest filled with gold &c. Y. Bets. I, 60^{c} bot. ומפתחא דפלמטרין בידיה with the key of his money chest in his hand. Y. Taan. II, 65^{d} מפתח של פלמטרין קטנה (En Ya'ăḳob פלטרים, פלטרין) a small key of a jewelry box. Ex. R. s. 20, beg. דיפלומטר, הד', read: הפלומטר.

פ' פילון, פלומי, v. פְּלוּמוֹפִילוֹן.

פְּלוּמַקְיָא m. pl. (plumacia) *down-pillows.* Midr. Till. to Ps. III ed. Bub. (expl. משכב, II Sam. XVII, 28) [read:] אלו פ' ומצעות (not פלוקמרא, v. Bub. note a. l.) that means down-pillows and mattresses; (ed. כרים וכסתות); Yalk. Sam. 151 פולוסיקא (corr. acc.).

פְּלֹנִי, פַּלְנִי m. (b. h.; פְּלָא) *a specified person* or *thing, such and such, name 'blank'* (abbrev. 'פלו'). Gitt. VI, 3 במקום פ' in such and such a place. Y. ib. VIII, end, 49^{d} (in a document) אני פ' בן פ' I—, son of—. Kidd. 65^{a} קידשתיך בפני פ' ופ' והלכו וכ' I betrothed thee unto me in the presence of—and—, and they have left &c. Tosef. Yeb. III, 4 ופ' מהו לעה"ב and will such and such a man have a share in the hereafter?; דומה שלא שאלתם אלא על פ' it seems to me that you inquired about such and such (naming some one else); Yoma 66^{b}; a. fr.—Koh. R. to I, 8, v. רַשּׁוּ.—*Fem.* פְּלֹנִית, פַּלְנִית. Kidd. III, 1 צא וקדש לי אשה פ' go and betroth for me that certain woman. Y. Sot. VI, 21^{a} top כהנת וכ' פ' such and such is a priest's daughter, and she has prostituted herself &c.; a. fr.—Ch. פְּלַן.

פלוניא, Yalk. Gen. 61, v. פִּירוּלָא.

פלוסופוס, פלוסופא, פלוניקיא, v. sub פִּילוֹ.

פְּלוֹסְלוֹס I, v. פְּלֶסְלוֹס.

פְּלוֹסָלוֹס II pr. n. m. *P'loslos.* Ab. Zar. III, 4 בן פ' Y. ed. a. Mish. Nap. (Mish. ed. פילוספוס, Bab. ed. 44^{b} פלוספרס; v. Rabb. D. S. a. l. note 40); Yalk. Deut. 888 פליסף.

פלוספא, v. פִּילוֹסָפָא.

פלוספיס, v. פְּלוֹסָלוֹס II.

פלוקמיא, v. פְּלוּמַקְיָא.

פָּלַח (b. h.) *to split; to dig, till; to cut out.* Ex. R. s. 27 על מנת לפולחה will you take this field with the condition that you will till it?; a. e.—2) *to work for, serve,* v. פּוֹלֵחַ.—3) *to worship.* Tosef. Ab. Zar. I, 4 אינו אסור אלא לפולחין בלבד it is forbidden to deal with those only who worship (on the Calendæ), contrad. to עושין who observe it as a holiday; (Ab. Zar. 8^{a} לעובריה; Y. ib. I, 39^{c} top לפלחין בה, Chald.).

פְּלַח ch. same, 1) *to till, work.* Targ. Ex. XX, 9 (Y. ed. Vien. *Pa.*). Targ. Prov. X, 5 (h. text אגר). Targ. Gen. IV, 12; a. fr.—3) *to serve* (*man* or *deity*); *to worship.* Ib. XIV, 4. Ib. XVII, 1 (h. text התהלך); a. fr.—Y. Ab. Zar. I, 39^{c} top לְפַלְחִין בה, v. preced. Ib. נשי דפלחין כפלחין the wives of those who worship (on the Roman festivals) are to be treated like those who worship. Ib. כפלחין חיא (not כפלחון), v. שָׁמְרַיִן. Bab. ib. 11^{a} פָּלְחֵי בה לע"א they worship the idol on it (the anniversary of death). Ib. 22^{b} אם אירתא דפַלְחֵירה if he had worshipped it, he would not sell it. Snh. 102^{b} מ"ט פָּלְחִיתוּ לע"א why do you worship idols? Gitt. 57^{b} פ' ב־ (v. 4) פָּלַח לע"א worship (bow down) to &c.!; a. fr.—4) [*to work with,*] *to compel to serve* or *work, to subject.* Targ. Lev. XXV, 39. Targ. O. ib. 43. Targ. O. Gen. XV, 14; a. fr.—5) *to split, distribute.* Ab. Zar. 18^{a} bot. פלגא פָּלַח ופלגא וכ' one half distribute (as bribe), and one half be thine.

Pa. פַּלַּח same, *to dig, till, work.* Targ. Y. Ex. XX, 9 (v. supra). Targ. Ps. CXLI, 7. Targ. Is. XXXII, 17; a. e.

Af. אַפְלַח *to make work, to subject, rule.* Targ. O. Ex. I, 13. Targ. I Kings V, 4; a. fr.

Ithpa. אִתְפַּלַּח, *Ithpe.* אִתְפְּלַח 1) *to be worked, tilled*; (with ב) *to be worked with.* Targ. Deut. XXI, 3. Targ. O. ib. 4. Targ. Ez. XXXVI, 9; a. e.—2) *to break through, be born.* Targ. Job XXXIX, 3.

פֶּלַח c. (b. h.; preced. wds.) *segment, slice*; (sub. רכב) *millstone.* Yalk. Num. 787 חכהו בגוש ... או בפ' של דבילה if he killed a man with a lump of salt or a slice of a fig-cake.—Pl. פְּלָחוֹת, constr. פִּלְחֵי. Dem. V, 5 פ' דבלה slices of &c. Yalk. l. c. ובפ' ... שיכו אותו that they may kill him (the murderer) with stones, arrows or millstones.—V. פֶּלֶךְ.

פַּלְחָא, פַּ' ch. same, 1) *millstone.* Targ. Job XLI, 16.—Y. M. Kat. I, 80^{d} bot. אית לן פ' דמועדא have we a special millstone for the festive week (dare we grind during the festive week)?—2) *slice, portion.* Y. Taan. I, 64^{c} top דלא חוה גבירי אלא פִּלְחִי וכ' I had with me only my own portion (luncheon); why should I have spoken to you (invited you to eat) with insincerity? Lev. R. s. 12 (vers. in Ar.) אם שתה פִּלְחֵיה חמר when he drinks his regular portion of wine; יתר מן פלחיה more than his wonted quantity.

פַּלְחָא, פַּ' I m. (preced. wds.) *worker; servant; worshipper.*—*Pl.* פָּלְחִין, פִּלְחֵי, פ'. Targ. Is. XIX, 9. Targ. Ps. XLIX, 15 פ' אוריתא workers (students) of the Law (Ms. פלחן בהון).—Y. Ab. Zar. I, 39^{c} top, v. פֶּלַח.

פַּלְחָא, פַּ' II m. (v. פָּלַח *Ithpa.*) *breaking through, birth.*—*Pl.* constr. פָּלְחֵי, פִּ'; קדמוי פ' וולדא *first-born.* Targ. Y. II Ex. XXXIV, 19.

פַּלְחָנוּתָא, פָּלְחָנָא, פָּלְחָן, v. sub פּוּלְחָן.

פָּלַט (b. h.) [*to break through,*] 1) *to discharge, vomit, give out.* Y. B. Kam. I, 2^{b} top [read:] היתה מהלכת ופולטת if the animal walked and discharged on plants. Ter. X, 11; Ḥull. 110^{b}, v. בָּלַע. Ber. III, 6 שפָּלְטָה שכבת וכ' who discharged the (conceived) semen virile. Pes. 118^{b} פָּלְטוּ אותן ליבשה throw their bodies out on the dry land;

a. fr.—2) *to escape, be spared.* Nidd. 61ª (ref. to הפליט, Gen. XIV, 13) זה עוג שפ׳ מדור וכ׳ that was Og who escaped the fate of the generation of the flood. Num. R. s. 9 לא פָּלְטוּ did not escape (punishment); a. fr.—V. פָּלַט.—3) *to save.* Pirké d'R. El. ch. XXVII ופָּלְטוֹ הק״בה מידו and the Lord saved him from his (Samael's) power. Snh. 19ᵇ (ref. to פלטיאל, II Sam. III, 15) שפלטו אל מן וכ׳ for God saved him from sin; a. e.—4) *to tear off, detach.* Ḥull. 121ª בשר שפָּלָטַתּוּ סכין flesh which the knife has taken off, i. e. which came off in flaying, v. מוּרְדָּקָא; ib. מקצתו פלטתו חירה an animal tore one portion of the flesh off; ib. 124ª; a. e.

Nif. נִפְלַט, *Hithpa.* הִתְפַּלֵּט *to be saved.* Tanḥ. Sh'moth 17 וְיִתְפַּלֵּט מהנוי וכ׳ and Noah and his children shall be saved from it (the flood).

פְּלַט ch. same, 1) *to discharge, vomit.* Targ. Jon. II, 11. Targ. Job XX, 15 Ms. (ed. *Pa.*); a. e.—Ned. 49ᵇ; Tam. 27ᵇ כל מילי לא תִּרְפְּלוֹט וכ׳ thou must not spit out anything in the presence of thy teacher (thou must suppress vomiting), except &c. Ḥull. 112ᵇ פָּלִיט אגב דוחקא דסכינא through the pressure of the knife it (the flesh) gives out (blood). Ib. קדמי ופלטי בתר are the first to give out (their serum); פָּלְטֵי עופות וכ׳ . . . after the fish cease to discharge, the fowl (lying in salt with them) discharge, and they (the fish) absorb; a. fr.—2) *to escape.* Targ. Prov. XII, 13; a. e.—Yeb. 114ᵇ הוא פליט is it likely that he will escape? Keth. 112ª פָּלַטְתִּי לי מחדא I have escaped one (evil destiny). Y. Ber. III, 6ª חדא מתרתי לא פָּלַטְתָּ לכון one of two (mistakes) did not fail you, i. e. of the two things you did, one must be wrong; a. e.—3) *to detach, take off.* Targ. Job XIII, 4, v. מוּרְדָּקָא.

Pa. פִּלֵּט same, *to give out, discharge.* Ib. XX, 15, v. supra.—Y. Taan. I, 63ᵈ top (transl. וארץ רפאים תפיל, Is. XXVI, 19) וארעא תפקידה תְּפַלֵּט the earth shall give forth her trust (the dead); Y. Ber. V, 9ᵇ top; Yalk. Kings 207.

פְּלִיט, פָּלֵיט m. (preced.) *escaping, spared.* Hor. 8ª מימנן פ׳ their property is spared (from destruction); Yeb. 9ª. Tanḥ. Kor. 5 שכולן אובדין ואחד פ׳ that all will perish and one will escape; Num. R. s. 18; a. e.—*Pl.* פְּלִיטִין, פְּלֵטִין, פְּלֵטִים, פְּלֵי׳. Ib. s. 19; Yalk. ib. 765, v. פָּרִיץ. Cant. R. to VII, 8. Snh. 108ª שבחוצה לה פ׳ the property outside of the city is spared; a. e.—*Fem.* פְּלֵיטָה, פְּלֵטָה; *pl.* פְּלֵיטוֹת, פְּלֵי׳. Tosef. Maasr. I, 6 שיבלים הפ׳ מן וכ׳ (Var. חפולטות) ears which escaped the storage.

פַּלְטָא pr. n. m. *Palṭa.* Y. Ter. X, 47ᵇ bot. לוי בר פ׳ (Lev. R. s. 23 פרטא).

פְּלַטְאָה, v. פַּלְטָא.

פְּלָטָה, v. פְּלֵט, a. פְּלֵיטָה.

פלטום, Sifré Deut. 80; Yalk. ib. 885 פלטים, prob. a corrupt. of פּוּטְרוֹלִין.

פלטוני, read: פַּלְטִינוֹס, v. פַּלְטִינוֹס.

פַּלְטוֹרָא, פַּלְטוֹרִין, פַּלְטוֹרָה, v. פַּלְטְרִין.

פַּלְטִיאֵל, פַּלְטִי (b. h.) pr. n. m. *Palti, Paltiel,* to whom Michal the daughter of Saul was given as wife, but who, according to tradition, did not live with her because of her betrothal to David. Snh. 19ᵇ; v. פָּלַט; Lev. R. s. 23; a. e.

פַּלְטֵיָא f. (πολιτεία) *citizenship.* Pesik. R. s. 15 Ar., v. אִרְסוֹפּוֹלִיטֵיָא.

פַּלְטָיָא I pr. n. m. (b. h. פלטיה) *Platia.* Koh. R. to I, 4.

פַּלְטָיָא II, פַּלַטְיָא, פַּלַטְיָה f. (πλατεῖα, sub. ὁδός, platea) *wide street, highway; open place* (corresp. to h. רְחוֹב). Sabb. 6ª המוציא מחנות לפ׳ he that carries an object from the shop to the street (or open place). Ib. פ׳ גדולה a large thoroughfare. Lam. R. to I, 1 (הצר) וכל פ׳ ופ׳ עשרין וכ׳ and each open place in Jerusalem had twenty-four alleys. Gen. R. s. 41, end (ref. to Is. LI, 23 וכחוץ) מה פ׳ זו מבלה וכ׳ as the highway wears out the passers-by, but itself remains, so shall thy children &c.; Yalk. Is. 337; Gen. R. s. 69 פלטרה (corr. acc.). Yalk. Sam. 161; Tanḥ. T'tsav 3 ed. Bub. רמז לכבשן ונעשה פ׳ the Lord motioned to the furnace (in a depression), and it became a level surface; Tanḥ. ib. פלניו׳ (corr. acc.; Yalk. Koh. 978 הצוק) והשוהו לארץ וכ׳ . . .; v. Snh. 92ᵇ). Y. Sabb. I, 2ᵇ bot. פתוחין לפ׳ אחת (not לפלטית) opening to the same open place or street; a. fr.—[Cant. R. to I, 6 חוץ לפ׳, read: לפלטיר, v. פַּלְטֵר II.—Macc. 24ª, v. פּוּטְרוֹלִין.]—*Pl.* פַּלַטְיוֹת, פַּלַטְיָאוֹת, פַּלַטְיֵי׳. Y. Sabb. l. c. פתוחים לשתי פ׳ opening each to a different street. Lam. R. l. c. Gen. R. s. 41; s. 69; Yalk. Is. l. c. מרביצין אותן בפלטריות וכ׳ (בפולטר׳, read ר׳ for ר׳) they laid them down (like paving stones) in the streets and passed rammers over them. Gen. R. s. 31; Yalk. ib. 53 פלטיאות *aisles,* v. supra.

פַּלַטְיָא, פַּלַטְרָא ch. same, constr. פַּלַטְרַת. Targ. Job XXIX, 7 Ms. (ed. פתאה). Targ. Y. Deut. XIII, 17 פַּלְטָרְתָא (read: פַּלַטְרַתָּה); a. e.—*Pl.* פַּלַטְרָיָתָא, פַּלַטְרָתָא, פַּלַטְרָוָתָא (incorr. פַּלַטְרִיוָתָא). Targ. Y. II Gen. XIX, 2 פלטיות קרתא (h. text רחובב). Targ. I Chr. I, 48 (h. text רחובות). Targ. Ps. LV, 12 פַּלְטִירָתָהּ ed. Lag. (ed. Wil. פלטיותא; Ms. פַּלַטְרָיָתָא; h. text רְחֹבָהּ). Targ. Job XXX, 14 פַּלַטְרַיָּת ed. Lag. (ed. Wil. פלטיות). Targ. Y. Gen. XLII, 6. Ib. X, 11 פַּלַטְרַאת קרתא (not פלית׳; Y. II דקרתא, פ׳, h. text רחבת עיר). Targ. Y. Num. XXII, 39 פלטיון קרתא (h. text קריית חצות); a. fr.—Y. Ber. III, 6ª באילין פלטיותא וכ׳ in the streets of Sepphoris.

פַּלַטְיָאוֹת, *pl.* of פַּלַטְיָא II.—[Yalk. Gen. 128, v. פַּלְטִרִין end.]

פלטיאני, פלטיאני, v. פַּלְטִינוֹס.

פַּלַטְרָה, v. פַּלַטְיָא.

פַּלְטִירוּת (פַּלְטִיוּת) פַּלְטִיוָתָא, v. פְּלֵטָא ch

פְּלַטְיָיא, פְּלַטְיָיאתָא, פְּלַטְיָיאוֹת, פְּלַטְיָד, פְּלַטְיָא v. פְּלַטְרָא h. a. ch.

פלטיאני, v. פְּלָטִינוֹס.

פלטים, v. פלטום.

פַּלְטִין, פַּלָּטִין c. (palatium, παλάτιον) *palace.* [Targ. Lam. IV, 1, read with ed. Lag. פִּרְטְלוֹן.] Targ. Y. II Gen. XII, 15 (Ar. פַּלָּטוֹרִין). Targ. II Esth. I, 9; a. fr.—Gen. R. s. 12 לפ' גדולה וכ' like a large palace with many entrances. Y. Sabb. X, 12c אין גדולה בפ' של מלך in the king's palace (the Temple) no rank is recognized (all are alike); a. v. fr.—*Pl.* same. Targ. Y. Gen. XLVII, 27.—V. פַּלָּטִרִין.

פַּלָּאטִי, פַּלָּאטֵי m. (palatinus, παλατῖνος) 1) (sub. mons) *the Palatine Hill*, a name given to royal residences in general (v. Dio Cassius LIII, 16); esp. *Palatinus*, a name given by the Samaritans to Mount Gerizim. Gen. R. s. 32 עבר בחדרין פלטאנוס (Var. ניס ..., נים ...; corr. acc.) passed that Palatinus (on his way to Jerusalem); ib. s. 81 פלטנוס (not ת ...); Cant. R. to IV, 4 חד פלאטנוס (corr. acc.); Yalk. Gen. 57 פלטניס (corr. acc.); (Deut. R. s. 3 חר' גרזים).—2) *courtier, palace-guard, nobleman.*—*Pl.* פַּלָּטִרִין; (Lat. form) פַּלָּטִינִי, פַּלָּא. Num. R. s. 1 שבטו של לוי פ' חיו the tribe of Levi was the palace-guard (royal body-guard in the Temple). Ib. s. 5 אע"פ שהיתה משפחת קהת פ' וכ' although the Kehath family vere palatini, when carrying the Ark they carried it like slaves (on their shoulders, no rank being recognized before God, v. פַּלָּטִין). Ruth R. to I, 2 (expl. אפרתים, ib.) פלטיראני (corr. acc.); Midr. Sam. ch. I פלאטונוי (corr. acc.); Lev. R. s. 2 (ref. to אפרים, Jer. XXXI, 19) פלטיאני (corr. acc.). Pirké d'R. El. ch. XLV (ref. to אפרת I Chr. II, 19) פלטיני בת מלכים וכ' (παλατίνη) a *palatina*, a daughter of nobles; ib. בן פלטוני בן מלכים וכ' (corr. acc.) a son of noblemen, a son of kings &c. Num. R. s. 13 בן פלוטמינין, פולוט; Pesik. R. s. 7 פולטומין (corr. acc.).

פַּלְטִירִין, פַּלְטִירָא, פַּלְטֵירִין, v. פַּלְטֵר'.

פלטירת, Gen. R. s. 69, read: פַּלַטְרִיה.

פלטית, Y. Sabb. I, 2b bot., read: פַּלַטְרָה.

פלטנות, פלטנוס, v. פְּלָטִינוֹס.

פלטנטירין, Yalk. Num. 695, v. פַּלָּמֶנְטָר.

פַּלְטַר I, v. פַּלָּטִרִין.

פַּלְטַר II m. (πωλητήρ, πωλητήριον) *shop-keeper*, esp. *seller of bakers' ware; shop*, esp. *bakery-shop.* Ab. Zar. IV, 9 (55b) מוליכין עמו פת לפ' you may carry your own bread with his (the non-observant baker's) to the shop-keeper. Dem. V, 4 הלוקח מן הפ' וכ' he who buys bread at the shop (which contains bread of different batches) must give tithes of each form separately, contrad. to מנפול. Y. Shek. VII, beg. 51a, a. e. לוקח מן הפ', v. סִידָּקִי. Y. Shebi. VII, 37c top ובלבד שלא יעשה פלטר (not יעשו; R. S. to ib. VII, 3 פלטר) provided he is not made (their regular) shop-keeper (selling at the same place, at all times). Cant. R. to I, 6 שנמכרת חוץ לפ' (not לפלטרא), v. קִרְבָּד; a. fr.

פַּלְטַר, פַּלְטַרָא, פַּלְטֵר' ch. same. Y. Sabb. VIII, 11a bot. ואנא סמיך על פ' (not לפ') but I have to rely (for my supply) on the shop-keeper; Y. Shek. VIII, beg. 51a לכלפירא (corr. acc.). Gen. R. s. 22 אזל ויתיב קמי פ' (the dog) sits down in front of the shop (or stand); ib. מרי פ' the shop-keeper; Yalk. Gen. 36; Yalk. Ps. 840; [Ar. reads פַּרְטֵירָא (πρατήριον) *market*]. Y. B. Kam. II, end, 3a פַּלְטֵירָה the goods of his shop, v. פּוּרָה; a. e.—*Pl.* פַּלְטֵרִין, פַּלְטֵר' *goods for sale.* Y. B. Mets. III, end, 9b בר נש דיחב לחבריה פלטורין בשוקא וכ' (corr. acc., or פּוּלְטֵירִין) if a man put goods (on a stand) in the market in charge of his neighbor, and he left them in charge of his minor son or daughter, and they were stolen or lost, he is not bound to pay; שאני אומר לא על דעת פ' בשוק (a defective sentence, perhaps מסרן לו is to be supplied) for I may say, has he not given them as goods on exhibit in the market? (hence he was not bound to lock them up).

פלטרים, v. next w.

פַּלְטֵר, פַּלְטוֹ, פַּלְטֵי, פַּלְטֵרִין m. (πραιτώριον, prætorium) *headquarters; palace, residence; country-seat.* Snh. II, 3 (20a) אינו יוצא מפתח פ' שלו (Y. ed. פלטי, Ar. פלטן) must not leave his royal residence (to escort the dead). Num. R. s. 1 end ועושה אותן בני פַּלְטֵירִי ... אף so I will bring them near me and make them sons of my palace (= פַּלָּטִרִי); [Yalk. Num. 695 פלטנטרירן; Tanh. B'midb. 26 פלמנטרין, v. פַּלָּמֶנְטָר]. Num. R. s. 13 כשתכנס לפ' שלך ... when thou enterest thy province and comest to thy headquarters. Ib. ויהיו בני המדינה עומדים על פתח פ' ... יכנס המלך לפלטרו (not לפלטר) the citizens stood at the entrance of the palace and cried, let the king enter his palace. Pirké d'R. El. ch. III שהוא רוצה לבנות פלטרים (corr. פלטרין) who wishes to build his palace; a. fr.—*Pl.* פַּלָּטֵרִין, פַּלָּטוֹרִין. Esth. R. to I, 2 בל אחד ואחד היו לו שני פ' וכ' each had two residences, one for the summer &c.; a. e.—Fem. form: פַּלָּטוֹרָה, פַּלָּטֵרָה. Sifré Deut. 309 פלטו אחת; Yalk. ib. 942 פלטי, v. infra.—*Pl.* פַּלָּטֵרִיאוֹת, פַּלָּטוֹרִיאוֹת. Ib. מי שהוריש אביו עשר פ' ועמד וקנה פלטורה אחת וכ' one to whom his father left ten country-seats, but he rose and bought one with his own money, and this he loved מכל פ' שהנחילו אביו (not רת ...) more than all the residences that his father had left him. Sifré Deut. 353; Yalk. ib. 959. Koh. R. to VI, 3 שתי פַּלָּטֵרִיוֹת, v. supra. Gen. R. s. 71 ירש אשר פ' מה וכ' (not ירש גבהר) Asher possessed more residences (abroad) than Judah possessed districts; Yalk. ib. 128 פלטריות (corr. acc.).—[פלטריות Gen. R. s. 41, a. e., v. פְּלַטְרָא.]

פַּלְטָת pr. n. f., v. פְּלֵיטִית.

פַּלָּטָא f. pl. = h. פְּלֵיטָה, *escaped, remnants.* Yalk. Jer. 265 לא מן פ' דעמא דסדום אתון are you not of the escaped of the people of Sodom?; Pesik. Shim'u, p. 117b פלטאתא.

פלטתה, Y. Sot. I, 17a bot., v. פְּלוּגְתָּא II.

*פָּלֵי (πόλυ) *much.* Y. Shebu. III, 34d bot., v. בריכסון.

פָּלָא, פְּלִי (b. h.) *to split, separate; to remove; to search*; v. פְּלִיאָה, פֶּלֶא.

Nif. נִפְלָא *to be remote, hidden, obscure.* Midr. Till. to Ps. CXIX, 18 אי־נה נִפְלָאת וכ׳ it (the Law) is not hidden, as it is said (Deut. XXX, 11) &c.; לא נִפְלָאת אלא ממך וכ׳ it is hidden from thee only (through thy own fault), who didst not take pains to study it. V. נִפְלָא III.

Hif. הִפְלִיא (cmp. פרש) 1) *to distinguish, speak distinctly, clearly*; esp. (sub. נֵדֶר) *to utter a distinct vow* (with ref. to Num. VI, 2). Naz. 62ᵃ; Num. R. s. 10 יודע להַפְלוֹת, לַפְלוֹת (from פֶּלֶא) who knows how to express a vow (is conscious of its bearings); Sifré Num. 22.—2) (denom. of פֶּלֶא) *to do strange, wonderful things.* Ber. 60ᵇ מַפְלִיא לעשות who does wonderful things.—[Tosef. Ab. Zar. III (IV), 19 מפליא ויצא ed. Zuck., missing in ed., a corrupt gloss for מפליא ליצנותא, v. לִיצָנוּתָא.]—3) *to search, question.* Midr. Till. to Ps. III ואין מי שמַפְלִיא אחריהן and none questions the correctness of their decision; Yalk. Sam. 151.—4) *to be too difficult to decide.* Num. R. s. 21 וה׳ ממנו and he (Moses) could not decide it. Ib. שה׳ מן משה שיש צדיקים וכ׳ Moses was unable to decide, because many a righteous man prides himself ..., and the Lord weakens his power (as a punishment).—Part. pass. מוּפְלָא q. v.

Pi. פִּלֵּא *to search*, v. next w.

פָּלַד, פלי (b. h.; preced.; cmp. בָּרַק) *to search*; (euphem.) *to search one's garment for vermin.* Sabb. 12ᵃ אין פּוֹלְדִין לאור הנר you must not search by lamp light (on the Sabbath); a. e.

Pi. פִּילֵּד same. Ib. I, 3 לא יְפַלֵּד את כליו וכ׳ (Y. ed. יְפַפֵּא) one must not examine one's garments &c. Tosef. ib. XVI (XVII), 22 חִמְפַּלֵּד (ed. Zuck. חִמְפַּפֵּא); Y. ib. II, 3ᵇ המפלא; a. fr.—[Y. Maasr. II, 49ᵈ לפלה ed. Zyt. (ed. Krot. לפנע) read: לפנות, v. פָּנָה.]

Hif. הִפְלִיד 1) *to distinguish, speak distinctly*, v. preced.—2) *to mystify*, v. next w.

פָּלַע, פְּלֵי ch. (v. preced. wds.) *to split, cut open.* B. Bath. 160ᵇ; 164ᵇ פָּלְעֵיה וחזייה he ripped open the tied-up document and saw it (that the signature was in the folds). Ḥull. 11ᵃ מי לית דילמא דפ׳ ליה וכ׳ may it not be that he (the priest) opened the skull and examined it? Yoma 87ᵃ הוה יתיב וקא פָּלֵי ריש׳ was sitting and chopping (an animal's) head. Snh. 108ᵇ וכ׳ קא פָּאלֵי was opening pomegranates; a. e.

Pa. פַּלֵּי 1) *to search* (garments). Y. M. Kat. III, 82ᵃ top מְפַלֵּא מאנוי searching his garments.—2) *to search after, glean; to remove.* Targ. O. Deut. XXIV, 20 (h. text תפאר). Ib. XXVI, 13 (h. text בערתי). Targ. I Kings XVI, 3. Targ. Zeph. III, 15 (h. text פנה); a. fr.—[Targ. I Sam. II, 25, v. infra.]

Af. אַפְלֵי 1) *to do strange, wonderful things; to go to the extreme of.* Targ. Is. IX, 5 מַפְלֵי ed. Lag. (ed. Wil. מַפְלְיָא; oth. ed. מַפְלִיא Hebraism).—Ab. Zar. 44ᵃ מַפְלְיָא, v. לִיצָנוּתָא.—2) *to decide, arbitrate.* Targ. I Sam. II, 25 (Bxt. וירפלי, *Pa.*; h. text פלל).—3) (with ב; cmp. Is. XXIX, 14) *to mystify, perplex, outwit, fool.* Lam. R. to I, 1 רבתי חד ... והוה מַפְלֵי ... סגי (8 חד מאת׳) an Athenian used to come to Jerusalem and outwit the Jerusalemites frequently. Ib. וכ׳ מכאן ולהבא לא תַפְלֵי henceforth thou shalt not again attempt to outwit &c. Gen. R. s. 42, v. מָרַר. Ib. s. 91 למה אַפְלַיְתִּי בי why didst thou mystify (deceive) me?; לא אַפְלַיְתִּיךְ I did not deceive thee; Koh. R. to VII, 11 אַפְלִית, אַפְלֵית; Y. Naz. V, end, 54ᵇ אַפְלֵיתִי; Y. Ber. VII, 11ᵇ bot.; Yalk. Gen. 148. Ib. 62 מה את מַפְלֵי בי (Gen. R. s. 38 מה את מַפְלֵית בי) why wilt thou fool me? Y. Shebi. IX, 38ᵈ, v. פְּלֵי; a. e.

פְּלֵיָא pr. n. m., v. פִּילֶדָא.

פְּלֵיאָה בְּרִיאֲרֵי, פַּלְיָא (?) m. (perh. = פְּ׳ בֶּרְיַאֲרֵי = רַעֲרֵי, v. preced. art., a. רַעֲרָא) [*searcher in forests*] name of a *locust* on palm-trees (h. צפורת כרמים). Sabb. 90ᵇ (Ms. M. צפורתא דפרילי ברירי; Ms. O. פילא בריארי, Rashi: פירילי ברירי). Cmp. פַּלְיָרִית.

פַּלְיָאָה, פַּלְיָא *old*, v. פַּלְיָרָא.

פְּלִיאָה f. (b. h.; fem. of פֶּלֶא) *hidden thing, secret; miracle.* Y. Ḥag. III, 77ᶜ top (fr. Ben Sira) פ׳ ממך מה תדע why wilt thou attempt to know what is hidden from thee? (v. מוּפְלָא). Midr. Till. to Ps. CXIX, 18 (ref. to Ps. CXXXIX, 6) פ׳ זו התורה 'the secret', that means the Law. Num. R. s. 10 (ref. to פלאי, Jud. XIII, 18) לפי פ׳ ופ׳ וכ׳ according to each miracle that he (the Lord) performs through us (angels), he names us.

פְּלִיג, פְּלֵיג, v. פְּלַג I.

פְּלִיגָא I f. (פְּלַג) 1) *division, discord.* Num. R. s. 18 (ref. to Num. XVI, 1) אין ויקח אלא לשון פ׳ 'and he took away' has the meaning of division.—2) *portion*, v. פַּלְגָּא.

פְּלִיגָא II, **טוּרָא פ׳** pr. n. *Mount P'liga (Division).* Targ. Josh. XI, 17 (h. text החר החלק).

פַּלְיוֹן, פַּלְיוּם m. (pallium, πάλλιον) *sheet, blanket; mantle.* Nidd. VIII, 1, v. אַפְלָיוֹן. Y. Sabb. XVI, 15ᵈ top פירליון (corr. acc.); Bab. ib. 120ᵃ אפרלוות (corr. acc., v. אַפְלָיוֹן). Y. Ber. II, 4ᶜ bot. מעבר ליה בפרליוס (corr. acc.) put a sheet over it; a. e.—*Pl.* פַּלְיוֹנוֹת. Sifra M'tsor'a, Neg., Par. 7, ch. V Rabad (ed. פולירונות, corr. acc.) אפי׳ הוא לבוש ... ועטוף עשרה פ׳ even if he is clothed ..., and wrapped in ten pallia.

פַּלְיוֹן, Koh. R. to VI, 1, v. פִּרְיוֹן.

פְּלִיזָא m. (cmp. Arab. *falaz*) *bronzed* or *gilt.* B. Kam. 113ᵇ זבין לקנא ... במר דר׳ פ׳ Ms. M. (Ar. בכלל דפ׳; ed. דפרזלא, corr. acc.; v. Rabb. D. S. a. l. note) bought a flask of solid gold for plated ware.

פְּלִיט, v. פָּלַט.

פָּלִיט m. (b. h.; פָּלַט) *one that escaped, survivor.* Snh. 105ᵇ שריד ופ׳ remnant or survivor. Gen. R. s. 42 הוא עוג ופ׳ הוא Og and 'he that had escaped' (Gen. XIV, 13) are the same person; a. e.—*Pl.* פְּלִיטִים, פְּלֵיטִים, v. פָּלַט.

פְּלִימָה, Y. Taan. IV, 68ᵇ top, v. פְּלִיפָא.

פְּלֵיטָה, פְּלִיטָה f. (b. h.; פָּלַט) *escape, safety; remnant.* Gen. R. s. 76 [read:] אע״פ שנשארו לפ׳ חֵרוּף מתענין עליהן וכ׳

(v. Yalk. ib. 131) although they (in the diaspora) have been allowed to escape (from the persecutions in Palestine), yet fast (and pray) for them &c. Ib. s. 38 נשתיירה מהן פ' a remnant of them was left; a. e.

פְּלָיְטוֹן, v. פּוֹלְיָרְטוֹן.

פְּלִיטוֹרִין, v. פַּלְטָרָא.

פְּלִיטְרָא, v. פַּלְטָרָא ch.

פְּלִיטִין, v. פּוֹלְיָרְטוֹן.

פְּלִילִית pr. n. f. *P'leṭith*, name of a Sodomite woman who, according to a legend, was put to death for feeding a poor family (v. Gen. R. s. 49). Targ. Y. I Gen. XVIII, 21; Pirké d'R. El. ch. XXV פלוטית וכ' P. daughter of Lot; Yalk. Gen. 83 פְּלַטַּת.

פְּלִימַר, v. פַּלְטֵר II.

פְּלִיָּא, פַּלְיָא f. (παλαιά) *old.* Lev. R. s. 33 (not פיל'; Ar. פליאה), v. בְּלִי I; Yalk. Dan. 1061 פליא. Cant. R. to III, 4 פילאי (corr. acc.), v. באמי.

פָּלְיָה f. constr. (פָּלַי) *searcher*; פ' חֵירָא *hedgehog.* Targ. Y. Lev. XI, 30 Ar. (Var. פַּרְיָלַת, fr. פּוּל; ed. מינקת חויא), v. יָרְלָא. Y'lamd. to Num. XXII, 29, quot. in Ar. (Tanḥ. Balak 9 אנקה).

פָּלִיל m., *pl.* פְּלִילִים (b. h.; פָּלַל) *arbitration; arbiters, judges.* Mekh. Mishp., s. 8 אין פ' אלא דיינין *p'lilim* (Ex. XXI, 22) means judges.

פְּלִילָה f. (b. h.; preced.) *argument, plea; decision, judgment.* Snh. 111b (ref. to פלילה, Is. XXVIII, 7) אין פ' אלא דיינים *p'lilah* means the verdict of judges; Yalk. Is. 302; Meg. 15b, v. next w.—*Pl.* פְּלִילוֹת. Snh. 44a (ref. to ויפלל, Ps. CVI, 30) עשה פ' עם קונו he pleaded with his Maker; ib. 82b; Yalk. Ps. 865; a. e.

פְּלִילָיָה f. (b. h.) same. Meg. 15b אין פ' אלא משפט Ms. M. (ed. אין פ' אלא דיינין; some ed. פלילה, v. preced.) *p'liliyyah* means verdict.

פְּלִימוֹ pr. n. m. *P'limo*, name of a Tannai. Pes. 8b. Men. 37a. Sot. 4a, v. פְּנִימוֹן.

פְּלִינְיָא, Ned. 55b, v. פְּמַלְיָא.

פְּלִינְקְרִיָא, פְּלִינְקְרָא, v. פִּילוֹנִיקְיָא.

פְּלִיסוֹפוֹס, Sifré Deut. 307; Yalk. Deut. 942 פילוסופ', name of a Roman officer who condemned R. Ḥanania to be burnt with the book of the Law.

פְּלִיסְפוֹס, v. פִּילוֹסוֹפוֹס.

פִּילִפִּי, פִּילִיפִּי, פִּלִיפָּה, פִּלִיפָּא pr. n. m. (Philippus, Philippi) *Plippa, Pilippi, Pilpi*, name of an Amora. Y. Taan. IV, 68b top (ed. Krot. פליטה, corr. acc.). Y. Meg. IV, 75a bot. פילפי.—Gen. R. s. 71 פלפי; Yalk. Kings 208 פפי.

פִּילוֹרְכוֹס, פְּלוּרִיכוֹס, Yalk. Deut. 813, a corrupt., v. קְלִידִיקוֹס.

פֶּלֶךְ m. (b. h.; פלך *to cut out, round*; cmp. פֶּלַח) [*circle,*] 1) *district.* B. Bath. 21a התקינו ... בכל פ' ופ' they ordained that teachers must be appointed, one for each district. Macc. 7a. Ib. 12b גולה מפ' לפ' ... בן לוי ... לְפַלְכוֹ פָּלְכוּ קולט a Levite (native of a place of refuge) who has killed a person accidentally flees from one district to another, but if he flees to his own native (juridical) district, his district protects him; Zeb. 117a; Yalk. Ex. 323; a. fr.—*Pl.* פְּלָכִים, פְּלָכִין. Tosef. Bicc. II, 8 לא ... יחידים אלא פ' פ' they did not go up (to Jerusalem, with the first-fruits) singly, but by districts.—2) [*ball of tow, wool* &c.,] *distaff* or *spindle.* Keth. IX, 4 (86b) על פִּילְכָהּ ועל עיסתה a husband may administer an oath to his wife on her distaff (on what she spins or weaves) and on her dough. Yoma 66b (in answer to a woman's question) אין חכמה לאשה אלא בפ' there is no wisdom for woman except at the distaff. Gen. R. s. 56, end ומן ... לאשה שנתעשרה מִפִּלְכָהּ (Ar. מפלחה ... הפל' הזה וכ') like a woman that became rich through her distaff (or spindle, spinning or weaving), and she says, since I have become rich through this distaff (spindle), it shall not part from &c.; a. fr.—Trnsf. *vocation, duty.* Gen. R. s. 71, v. הוֹדָאָה; ib. רחל חפסה פ' שתיקה Rachel made silence her duty (not to betray her sister when she was substituted for her); Midr. Sam. ch. XXVIII; a. e.—מחזיק בפ' holding the distaff, *being like a woman, forced to stay home, lame.* Tanḥ. Mas'é 12 (expl. מחזיק בפ', II Sam. III, 29, among the curses that fell back on the house of David) שנעשה כאשה שאחזהו פודגרה he (Asa) became like a woman, for podagra seized him; Snh. 48b; Y. Kidd. I, 61a bot. ומחזיק בפ' זה יואש 'and holding a distaff', that means Joash (who was abused like a woman); a. e.

פַּלְכָּא, פֶּלֶךְ פי' ch. same, 1) *district.* Targ. Deut. III, 4 constr. פִּלְכָךְ (O. ed. Berl. פַּלְכָךְ, ed. Vien. פֶּלֶךְ). Targ. Esth. I, 22; a. fr.—*Pl.* פִּלְכִין, פִּלְכַיָּא, פי'. פִּילְכֵי מלכא Ib. ed. Lag. (ed. Vien. פַּלְחֵי, corr. acc.). Targ. Josh. XVII, 11 (ed. Wil. פַּלְ'). Targ. Koh. I, 12. Targ. Cant. III, 11; a. fr.—2) *distaff, spindle.* Keth. 72b קא שדיא פִּילְכָהּ וטווה וכ' casting the spindle and spinning &c. (v. וָרַד); פסיקתיה לפילכה וכ' she broke (the thread of) her spindle and threw it away (as if it had accidentally slipped); אמרה עולם הב לי-פִּילְכָאי Ar. (ed. פלך) she said, young man, hand me my spindle; Snh. 95a; Yalk. Sam. 155; a. e.—Meg. 14b (prov.) אחתא בהדי שותא פילכא (sub. שדיא) a woman handles the shuttle while she talks, i. e. pursues two aims at a time; [Ar. s. v. שותא: פַּלְכָה *spins.*]

פָּלַךְ (denom. of preced.) *to spin*, v. preced.

פַּלְכָא, v. פֶּלֶךְ ch.

פַּלְכִין, Tanḥ. Vaëra 14 בפ', v. פִּילְכִין.

פָּלַל (b. h.) *to separate, divide.*

Pi. פִּלֵּל *to arbitrate, intercede*; trnsf. *to pray.* Sabb. 55b (ref. to פֹּה, Gen. XLIX, 4) פִּילַּלְתָּה חלחה ורחה וכ' thou didst plead, thou didst pray, thy prayer rose &c.

Hithpa. הִתְפַּלֵּל, *Nithpa.* נִתְפַּלֵּל (denom. of תְּפִלָּה) *to pray.* Ber. V, 1 לְהִתְפַּלֵּל, v. כּוֹרֵד. Ib. ומִתְפַּלְּלִים ... הרו שוהים used to tarry a while (in meditation) and then say the prayers. Ib. IV, 3 יִתְפַּלֵּל שמונה עשרה should pray the eighteen benedictions. Ib. 4 מִתְפַּלֵּל תפלה קצרה says a short prayer. Y. ib. 8[b] top ספק נתפ' ספק לא נ' if he is in doubt whether he has or has not said his prayers; a. v. fr.

פְּלַל ch. same, *to argue, debate* (v. פלפל). Y. Shebi. VIII, 38[b] top מאן גרם לך דלא פַּלַּתָּה עם חבירך what brought it on thee (that thou couldst not solve that problem)? That thou didst not hold debates with thy fellow students; Y. Ned. XI, 42[c] bot. ילפתה (corr. acc.).

פַּלְגּוֹלֶת f. (reduplic. of פַּלַּג; cmp. pallacana) *dwarf-onion.* Y. Kil. I, 27[a], expl. בְּצַלְצוּל q. v.

פָּלַם *to be round, smooth* (cmp. Arab. *tafailam* pinguis fuit); only in part. *Pu.* מְפוּלָּם *smooth, viscous.*—*Pl.* מְפוּלָּמִין, מְפוּלָּמוֹת. Bets. 24[b] דגים חמפ' moist fish (fresh-caught). Zeb. 54[a] אבנים מפ' smooth stones (fresh from the ground). Ḥag. 12[a] (expl. בחו Gen. I, 2) אלו אבנים חמפ' וכ' that means the smooth (chaotic) stones which are sunk in the deep &c. (with ref. to אבני בחו, Is. XXXIV, 11); Yalk. Gen. 4.—Targ. Job XXVIII, 3 אבנין מפולמין וכ' (Ms. ed. Wil. מְפוּלָּמָן) smooth (chaotic) stones out of which darkness proceeds (h. text אבן אפל).

פְּלַם ch. same. *Part. pass.* (h. form) מְפוּלָּם, v. preced.

פְּלְמוֹס, v. פּוֹלְמוֹס.

פלמטרין, Y. Ber. I, 3[b] bot., v. פַּלְמַנְטָר.

פלמיא, Tosef. Ned. IV, 3 ed. Zuck. (Var. פמליא), v. פְּמַלְיָא.

פלמיטיס, פלמיטוס, v. אֶפִּימֶלִיטִיס.

פַּלְמַנְטָר m. (frumentarius) *military purveyor, commissary, imperial agent* (v. Sm. Ant. s. v. Frumentarius). Y'lamd. to Deut. III, 23 sq., quot. in Ar. משה הירה פַּלְמַנְטָרוֹ וכ' Moses was the Lord's special agent (v. Num. XII, 7). Yalk. Lam. 1001 פלמנסר של מלך (corr. acc.)—*Pl.* פַּלְמַנְטָרִין. Y. Ber. I, 3[b] bot. למלך ששלח שני פ' וכ' Ar. a. ed. Lehm. (ed. פלמטרין, corr. acc.) like a king who sent out two frumentarii (negotiators); with regard to one he wrote, give him no credit unless he shows my signature and seal &c.; Cant. R. to I, 2; Y. Ab. Zar. II, 41[c] bot. סרמנטרירן (corr. acc.). Tanḥ. B'midb. 26 [read:] אף אני מקרבן ועושם פ' שלי וכ' I, too, shall bring them near, and make them my special agents, and entrust my house and my sanctity to none but them; Yalk. Num. 695 פלמנטרירן (corr. acc.); v. פַּלְטְרִין.—[Y. Taan. II, 65[d]; Y. Bets. I, 60[c] bot. פלמנטרין, v. פְּלוּמַטְרִין.]

פלמניא, v. פְּמַלְיָא.

פלמנסר, v. פַּלְמַנְטָר.

פלמרכין, פלמרכוס, v. פּוֹלִימַרְכוֹס.

פְּלַן, פְּלָנִי, פְּלַנְיָא, (פְּלוֹנִי) m. = h. פְּלוֹנִי. Y. Kidd. III, 63[d] top אנא פ' בר פ' ... לירך אנת פלניה בת פ' ... מיקמת פ' וכ' I—son of—betroth thee—daughter of—, with the condition that I give thee an estate bearing the name of—, and to marry thee on the day—&c. Y. Yeb. IV, 6[a] bot. ביום פ' on such and such a day (naming the date). Gen. R. s. 21, beg. (ref. to לפלמוני Dan. VIII, 13) לפלניא (some ed. לְפַלָּנִיָּה) to a certain defined person; Yalk. Dan. 1066. Koh. R. to X, 5 פסוק פ' בתר פ' I recited that certain verse, and then that. Gitt. 69[b] (in an incantation) פלוני בר פלוניתא thou—, son of—; a. v. fr.—Fem. פְּלָנִית, פְּלָנִיתָא, פְּלַנְתָּא, (פְּלוֹנִיתָא). Y. Keth. VIII, 31[c] אין חדא פ' תסבי להדין פלוני בעלה וכ' if that woman—be married to that man—, her betrothed husband, and &c. Pes. 112[a]; a. v. fr.

פלן, Gen. R. s. 48 פ' של אבינו אברהם, v. פִּילוֹן.

פְּלַנְדְּרִיסִין, פְּלַנְדִּיסִין, v. בְּלַנְדְּרִיסִין.

פְּלָנִי, פְּלַנְיָא, v. פְּלוֹנִי, a. פְּלַן.

פלניא, Nidd. 13[b] bot. Ar., v. פְּמַלְיָא.

פְּלַנְיָה, פְּלַנְיָא, v. פְּלַן.

פלנים, Y. Ḥag. I, 76[d] top, v. פִּירוֹלֵס.

פלניס, Cant. R. to VII, 8 emend. by Mus., v. טלנס.

פְּלָנִיתָא, פְּלָנִית, פְּלַנְיָא, v. פְּלוֹנִי, a. פְּלַן.

פלנקריא, פלנקריא, v. פִּילוֹנִיקָא.

פְּלַנְתָּא, v. פְּלַן.

פְּלַס (cmp. פָּלַשׁ I) *to split, pick to pieces.* B. Kam. 19[b] הרוא חמרא ... ופַּלְסָה לסלא an ass ate (a neighbor's) bread and picked the basket to pieces. Ib. אכיל והדר פָּלֵיס he eats first and then picks to pieces.

Pa. פַּלֵּס same. Ib. אורחיה נמי לְפַלּוּסֵי סלא it is also his habit to demolish a basket.

*פלסגר, Tosef. Ter. VII, 16 ובפ' ed. Zuck. (Var. פלאסגה, ובאלפסנה, missing in oth. eds.) a corrupt. of פלסגה, פלאסגה = φλάσγα, *flask*, a gloss to לגין, put in the text through misunderstanding.

פַּלַסְטוֹן m. (πλαστόν) *fabricated, a fraud.* Num. R. s. 8 the nations said תורתן של אלו פ' הוא that people's Law is a fraud (they do not observe it themselves); Midr. Sam. ch. XXVIII פלסתר. Y. B. Mets. V, end, 10[d] שעושין התורה פלסטרן ואת משה טפש (corr. acc.) they (the usurers), declare the Law (forbidding usury) a fraud, and Moses a fool; Tosef. ib. VI, 17 פלסטר; (Bab. ib. 75[b] משה חכם ותורתו אמת, euphem.). Y'lamd. to Num. XVI, quot. in Ar. תורתו וכ' פ' הוא the law of Moses is a fraud. Yalk. Jer. 321 מה שאנו רואים ... פלסטרו הוא (corr. acc.) as far as we can judge your Law, it is a fraud (its predictions are not inspired); ib. אין דבר בתורה פלסטרון ולא וכ' not a word in the Law is a fabrication or a falsehood. Tanḥ. ed. Bub. Lekh 10 פלסטין הוא (corr. acc.) the document is forged.

פלסטים, פלסטוני, v. פְּלַסְטִינִי.

פלסטין, v. פְּלִשְׁתִּין.

פלסטינו, Yalk. Gen. 109, v. פילסונו.

פְּלַסְטִינִי pr. n. (Παλαιστίνη) *Palestine (Philistœa).* Gen. R. s. 90 end (ref. to Gen. XLI, 54) בשלש ארצות בפניקיא ובפ' ... in the three countries, Phœnicia, Arabia and Palestine; Yalk. ib. 148 בקפוטיקי ... ובפלסטים (corr. acc.). Lev. R. s. 5 (ref. to Am. VI, 2) אלין תלוליא גת פלשתים דפ' that means the mounds of Philistia; Num. R. s. 10; Yalk. Am. 545 דפלסתני (corr. acc.). Lam. R. to I, 5 דוכוס דפ' the dux (commander) of Palestine.

פְּלַסְטֵר, פְּלַסְטִיר (פלסתר) m. 1) (πλάστηρ = πλάστης) *forger.* [This meaning of πλάστης is not recorded elsewhere.] Ab. Zar. 11b בר קרירי פ' Ms. M. (ed. סך קרירי פלסתר) (supposed to mean) אחוה דמרנא זירפנא the brother of our lord, the forger.—2) (πλαστήριον) *fraud, forgery, illegal document* [not recorded in this sense]. Tosef. B. Mets. VI, 17, v. פְּלַסְטוֹן. Lev. R. s. 19 (the Book of Deuteronomy complained) עיקרני ... ועשאני פ' וכ' Solomon has uprooted me and made me a forgery, for a document of which two or three points are void, is null and void in its entirety. Ber. 31b ואי אתה עושה תורתך פ' and thou wilt not make thy Law a fraud (by not fulfilling what is predicted, Num. V, 28). Succ. 29a כותבי פלסתר forgers of documents or signatures; Tosef. ib. II, 5 פלסטיר Var. (ed. Zuck. פלסתר).

פלסטרון, פלסטרו read: פְּלַסְטֵרִין (πλαστήριον), v. preced., or read פְּלַסְטוֹן.

פְּלוֹסְלוֹס, פְּלֻסְלוֹס m. (reduplic. of פלס; cmp. פּוּלְסָא) *p'loslos,* a sort of *lupine,* homogeneous with תורמוס. Kil. I, 3 (Ms. M. סלוסלות, v. Rabb. D. S. a. l. note); Tosef. ib. I, 2; expl. Y. ib. 27a פרמועה.

פַּלְסָמָן, פַּלְסָמוֹן m. = בַּלְסָמוֹן. Gen. R. s. 33; (Lev. R. s. 31 ב'). Num. R. s. 13; a. e.

פַּלַסְתֵּר, פלסתני, v. sub פְּלַסְטֵר.

פִּילְ, פִּלְפּוֹל m. (פִּלְפֵּל) *discussion, debate.* B. Bath. 145b בעל פ' master in dialectics. Ab. VI פ' החלמידים the debates among scholars. Tem. 16a מתוך פִּילְפּוּלוֹ ... החזירן Othniel ... restored them (the lost interpretations of the Law) through his reasoning; a. e.

פִּילְ, פִּלְפּוּלָא ch. same. Ned. 38a בעלמא פ' only deductions by argument (were given to Moses exclusively, and he communicated them to the people). Y. Ter. IV, 42d מִפִּירְפּוּל חבריא שמעית הא I learned this from the students' arguments. Erub. 67a מִפִּילְפּוּלֵיהּ ... רב ששת מְרָתֵּת וכ' R. Sh. trembled all over his body, when R. H. argued. Keth. 103b אם ... מהדרנינ ליה מִפִּילְפּוּלֵי if, God forefend, the Law should be forgotten in Israel, I could restore it by my argumentation; B. Mets. 85b; a. e.

פלפילין, v. פְּלִפֵּל.

פִּלְפֵּל (v. פָּלַל a. פּוּל) 1) *to search.* Tanḥ. Vayesheb 1 הוצרך ... לפַלְפֵּל בעפר וכ' (some ed. לפַלְפֵּשׁ) the king had need of searching in the dust and among the pebbles to find the pearl. Tosef. B. Bath. VII, 5 כל דבר שלא פִּלְפְּלוּ בו יתומין וכ' the first-born gets a double share of whatever the heirs had no need of searching for (being ready on hand at the father's death). Sabb. 31a (among the questions which the dead are asked on appearing before the seat of judgment) פִּלְפַּלְתָּה בחכמה hast thou been a searcher after wisdom?—2) *to argue, debate.* B. Mets. 85b לא פִּלְפַּלְתִּי בתורה כמותו Ms. R. (ed. תורה) did I not argue on the Law like him? תורה כמותו פִּלְפַּלְתָּ וכ' thou didst argue ... like him, but thou didst not spread learning like him; a. e.

פַּלְפֵּל I ch. same, *to argue, reason.* Targ. Job XI, 12 sec. vers. (first vers. חריף; h. text נבוב).

פַּלְפֵּל II [*to be round,* v. next w.,] *to roll in, cover with* (cmp. פָּלַשׁ II; Syr. פלפל inquinavit, P. Sm. 3130). Targ. Job XVI, 15 (h. text עלל).—Part. pass. מְפַלְפַּל. Targ. II Esth. IV, 16.

Ithpalp. אִתְפַּלְפֵּל *to roll one's self.* Ib. 1.

פִּילְ, פִּלְפֵּלְתָּא m., **פִּילְ, פִּלְפֵּל** f. (פלל *to be round, roll*) *ball, grain,* esp. *pepper.* Sabb. VI, 5 (64b) בפ' ובגרגיר מלח with a grain of pepper (Rashi: a bit of 'long pepper') or a grain of salt (in the mouth); ib. 65a פ' לריח הפה pepper (is put in the mouth) to dispel the bad odor &c. Ib. IX, 6 (90a) פלפלת כל שהו any quantity of (long) pepper; a. e.—*Pl.* פִּלְפְּלִין, פִּילְ. Ber. 36b חפ' חיבורין בערלה pepper-trees are subject to the law of ʿOrlah. Bets. II, 9 תרחים נמשלה ... וחמשנה של פ' pepper-mill. Treat. Sof'rim XV, 8 כפ' the Torah is compared to salt, the Mishnah to pepper. Y. Hor. III, 48c top מלח בזול פ' ברוקר salt is cheap, pepper is dear; אי(פלפילין) אפשר לעולם ... בלא פ' וכ' (not פלפילין) the world can live without pepper, but not without salt; a. fr.—[Koh. R. to IX, 13, v. פִּילוֹן.]

פִּילְ, פִּלְפְּלָא, פִּלְפְּלָתָא ch. same. Keth. 75a אפשר דנקיט פ' וכ' he may take a grain (or a bit) of pepper in his mouth (to dispel the bad smell) and perform his priestly function. Meg. 7a חדא פ' חריפתא one grain of sharp pepper, v. חָרִיף; a. fr.—*Pl.* פִּלְפְּלִין, פִּלְפְּלֵי, פִּירְלֵי. Sabb. 141a חני פ' וכ' (Ar. פרפלי) grains of pepper one may crush singly (on the Sabbath). Yoma 81b, a. e. כְּסַס פ', v. כְּסַס. Pes. 42b אֲרִיכְתָּא פי' (Ms. M. פילפלא אריכתא) long pepper; Gitt. 69b; a. fr.

פִּילְ, פַּלְפְּלָן m. (פִּלְפֵּל, with play on פִּלְפֵּל) *one skilled in arguing, debater.* Y. Hor. III, 48c top חסודרן קודם לפילְ (Bab. ed. לפל, סדרן ... not לין ...) the systematic collector of traditions is preferable to the dialectician. Ib. (Bab. ed.) מאי את בעי מר' אימי דהוא סדרן והוא פ' (not חפ') what do you want of R. I., who is both a systematizer and a debater?; Y. ed. מיתבעי מר' אימי הוא חפ' (corr. acc.).

פִּלְפַּלְתָּא, פִּלְפַּלְתָּא v. פִּלְפָּלָא.

פָּלַץ (b. h.) *to split, shatter.*

Nithpa. נִתְפַּלֵּץ *to be split, cracked.* Midr. Till. to Ps. LX, ed. Bub. בשעה שאמר לו יואב הדברים האלו רעשה הארץ נִתְפַּלֶּצֶת עליהם ונתקפלה תחתיו ונמצא עומד דוד לחכותו when Joab said to him (Moab) these words, the earth quaked; it was split around them, and folded itself under his feet, and presently David stood there to smite him (Moab).

***פְּלָצוּר** m. a kind of *snare* (Arab. *wahak*). Kel. XXIII, 5. Yalk. Num. 762 (gloss: עגול תקרון *wheel*; Syr. פלצורא, פלסורא *press*, P. Sm. 3161, sq.).

***פָּלַק** *to split, create a gaping wound.* Gitt. 69ª הדרי עילוריה ופָּלְקוּ ליה Ar. (ed. only הדרי עילויה) they (the demons) will come back and wound him.

פַּלָּקָא m. (preced.) *fissure, wound.* Koh. R. to VI, 11 או חד פ׳ וכ׳ he receives either a wound &c., v. פְּרָעָא.

פִּלַּקְתָּא, פִּלַּכְתָּא f.=h. פְּלֶגֶשׁ. Targ. Y. Gen. XXXVI, 12. Ib. XXII, 24. Targ. I Chr. I, 32 (some ed. פִּלַּקְתָּא); a. e.—*Pl.* פִּילַ׳, פִּילַכְתִּין. Ib. III, 9. Targ. Y. Gen. XXV, 6 (ed. Vien. פִּלַּק׳); a. e.

פָּלַשׁ I *to divide, go through.*

Pi. פִּילֵשׁ 1) *to penetrate, go from end to end, perforate*, v. infra.—2) *to search.* Num. R. s. 14; Y. Snh. X, 29ᵇ bot. (play on עלי לְפַלֵּשׁ לחם עלי פלשת התרועעי, Ps. LX, 10) מעשים טובים לעשותן ריעים וכ׳ it is for me to search for their good deeds and make them friendly to wards one another. —3) (with אחר) [*to dig after,*] *to go to extremes.* Lam. R. to I, 1 (דיחה) חם לא פִּלְּשׁוּ אחר מדת הדין והרא לא פִּלְּשָׁה אחריהם (Ar. פְּרִיךְ׳) they (the Israelites) did not go to the extreme of rebellion against Justice, and she (Justice) did not go to the extreme in punishing them; (Var. in Ar. חִירְפָּשׁוּ, חִירְפָּשָׁה); ib. to II, 4; 5; Yalk. Hos. 521.

Pu. פּוּלַּשׁ *to be perforated.* Y. Succ. III, 53ᵈ ניקב ולא פ׳ מבפנים (not פילש) if the Ethrog is punctured but not perforated within (all through the skin).—Part. מְפוּלָּשׁ; f. מְפוּלָּשֶׁת; *pl.* מְפוּלָּשִׁין, מְפוּלָּשִׁים; מְפוּלָּשׁוֹת. Bab. ib. 36ª נקב מפ׳ a puncture going through (into the flesh). Sabb. XVI, 1 מפ׳ (מבוי) an open alley, expl. ib. 117ª an alley opening into a street, not closed by a legally required fictitious partition, v. לְחִי. Erub. IX, 4, a. e. גשרים המפ׳, v. גֶּשֶׁר. Y. ib. VIII, 25ᵇ top (ref. to פְּרוֹסְדוֹס) ... לעולם אין מפ׳ מסוף העולם וכ׳ we never call a road a public area (v. רְשׁוּת), unless it is cut through from one end of the world to the other, i. e. runs in a straight line. Tosef. Kil. II, 1 תלמים שלשה מפ׳ וכ׳ three furrows running from one end of the field to the other. Gen. R. s. 70; Yalk. ib. 124 (play on בנות, Gen. XXIX, 16=בונות) כשתי קורות המפ׳ וכ׳ like two joists extending from one end of the world to the other, the one reared princes &c. Gen. R. s. 44 (ref. to ומאצילה, Is. XLI, 9) ממפ׳ שבה וכ׳ from the parts of the world that have been gone through (explored) have I called thee; a. fr.

פָּלַשׁ II (b. h.; cmp. פַּלְפֵּל II, a. פּוּלְטָא) *to roll in, cover with.*

Hithpa. הִתְפַּלֵּשׁ, *Nithpa.* נִתְפַּלֵּשׁ *to roll one's self, cover one's self.* Gitt. 58ª קרעתו ונִתְפַּלְּשָׁה באפר (not קרעתה) she rent it (the shirt) and rolled herself in the dust; Yalk. Jer. 276.

פְּלַשׁ ch. *Ithpa.* אִתְפַּלַּשׁ same. Targ. Mic. I, 10.

פְּלִשְׁתָּאָה m. ch.=next w. Targ. I Sam. XVII, 23; a. fr.—*Pl.* פְּלִשְׁתָּאֵי. Ib.; a. fr.—Num. R. s. 14 (fr. Targ. Is. XI, 14) למכחי ית פ׳ to beat the Philistines.

פְּלִשְׁתִּי m. (b. h.) *Philistine.*—*Pl.* פְּלִשְׁתִּים. Sot. VIII, 1 פ׳ באו וכ׳ the Philistines came with boastful reliance on &c., v. נְצָחוֹן. Midr. Till. to Ps. LX. Num. R. s. 14 ארץ פ׳ Philistia; a. fr.

***פַּלְתָּא** f. pl. (פול or פלל *to split*) *fins.* Pesik. Par. p. 35ª פ׳ דנוני Vers. in Ar., v. חַרְסְפִּיתִין.

פלחת, Y. Shebi. VIII, 38ᵇ top, v. פְּלַל.

פְּלֶתִי m. (b. h.) gent. n. *P'lethi, Pelethi*; (collect.) *the body-guard of David*; (homilet.) *the Urim and Tummim*; (oth. opin.) *the Sanhedrin.* Ber. 4ª; Snh. 16ᵇ, v. מוּפְלָא.

פלתנים, Yalk. Deut. 942, v. פַּרְתָּן.

פם, v. פּוּם.

פַּמּוֹט m. *a shaft with a receptacle for a lamp, a plain candlestick* Men. 28ª מקרי הדהוא פ׳ such a candlestick without branches is named *pamoṭ* (and not *m'norah*); Yalk. Ex. 369 פסוק (corr. acc.). Sabb. 44ª פ׳ שהדליקו עליו באותה שבת Ms. M. (v. Rabb. D. S. a. l. note) a lampholder on which a lamp has been burnt on that (the present) Sabbath day. Y. ib. III, 6ᶜ top (also פומט), contrad. to נר.—*Pl.* פַּמּוֹטוֹת. Bab. ib. 121ᵇ.

פמולניא, v. פַּמְלַנְיָא.

פַּמְיָרִיס, פַּמְיָאס, v. פַּנְיָרִיס.

פמילאות, v. פמליאות.

פְּמַי׳, פַּמְלָא, פַּמִילְיָא f. (familia) *the slaves in a household, family servants*; frequ. *divine agencies, ministers.* Targ. Cant. I, 15.—Y. Sot. V, 20ᶜ bot. ... איוב ומגדולי פמיליא וכ׳ Job was one of Pharaoh's servants and of the grandees of his household. Ḥull. 7ᵇ; Snh. 67ᵇ פ׳ של מעלה the heavenly household, v. כִּסֵּא. Ber. 16ᵇ sq. שתשרים שלום בפ׳ של מעלה ובפ׳ של מטה let peace reign in the heavenly household and in the household here below (thy servants on earth). Num. R. s. 4, beg. (ref. to Gen. XXVIII, 13) ראה המלך ופ׳ שלו וכ׳ he saw the King, and his attendants stood by him to guard him. Sifra K'dosh. beg.; Yalk. Lev. 604, v. חָקַק; a. fr.

פַּמְיָרִיס, v. פַּנְיָרִיס.

פְּמַ׳, פַּמַלְיָא, v. פַּמְלִיָּיא.

פמללא, v. next w.

פַּמְלַנְיָא f. (corrupt. of *feminalia*) *bandages, knee-breeches.* Ned. 55[b] פלינא (Ar. פלניא; corr. acc.). Nidd. 13[b] כמין פ׳ של פרשים (Vers. in Ar. פלניא) like the *feminalia* of horsemen. Gen. R. s. 84 (ref. to אשר עלו, Gen. XXXVII, 23) זו פ׳ שלו this refers to his breeches; Yalk. ib. 142 פלמניא. Kel. XXVII, 6 פמולינא (ed. Dehr. פירמלניה). Gen. R. s. 99 אלו ... לובשי פמלליא these (the priests) wear trousers, and those (the Greeks) wear *feminalia.* Num. R. s. 4 עטוף פעלירונין (read: פַּמְלִירוֹנִין) he was wrapped in feminalia.

פן, Targ. Jon. I, 8 some ed. ומפן, read ומנן, v. מְנָן.

פֶּן (b. h.; פֶּנָּה, cmp. פּוֹן) [*eventually,*] *lest.* Zeb. 106[a] כל מקום שנאמר השמר פן ואל וכ׳ wherever the Scripture has 'be guarded, lest', or *al,* it introduces a prohibitory law (v. עָשָׂה); Sot. 5[a], a. fr. Sifré Deut. 70, quot. in Yalk. ib. 882 השמר בלא תעשה פן בלא תעשה 'be guarded' means a prohibitory law, and so does 'lest'.

פְּנָא, v. פְּנֵי.

פְּנַאי, פְּנָיו m. (פָּנָה) 1) *emptiness, vacancy.* Num. R. s. 14 (play on אל תבהל, Koh. VIII, 3) לא נתבהל מפ׳ הבית he (Joseph) was not bewildered by the emptiness of the house (his being alone with Potiphar's wife).—2) *vacation, leisure, time, opportunity.* Ab. Zar. V, 6 לפי שאין פ׳ לנסך because the invaders do not take time to offer a libation (so as to make the wine forbidden, v. נָסַךְ). Ib. 71[a] לנסך אין פ׳ לבעול יש פ׳ for libation they do not take time, but for outrage they do. Y. ib. V, 45[a] top אין פ׳ לחטיל אידס the snake (being pursued) finds no opportunity to shed venom; a. fr.

פנג, Targ. Y. Gen. XXII, 20 ופנגת, some ed., read: וּפַגְּנַת.

פְּנְגָס, פִּנְגּוֹס m. (transp. of pignus) *pledge* deposited with the creditor, the usufruct of which remained the debtor's (v. Sm. Ant. s. v. Pignus). Mekh. Yithro, Baḥod., s. 1 (ref. to Is. XLV, 19) [read:] לא אמרתי לזרע יעקב לאלו אני נותנה ולא תזהו בקשוני לא נתתיה פ׳ וכ׳ I did not say, 'to the seed of Jacob', to them only will I give the Law (and not to other nations), nor (did I say,) 'seek me for naught', I have not given it as a pledge (of which you cannot have the usufruct), ... long before I gave you the commands, have I advanced to you the reward for them &c.; Yalk. Ex. 275; Yalk. Is. 325 (omitting לאלו אני נותנה ולא).

פְּנְגוּת, Pirké d'R. El. ch. XXV, read: פגנוות, v. פַּגְנוּת.

פְּנְגָס, v. פִּנְגּוֹס.

פַּנְגַר pr. n. m. (an adaptation of πανεγυρίστης) *Pangar* (*Encomiast*), name of one of the generals (duces) before Jerusalem under Vespasian. Lam. R. to I, 5 חד אמר קילוס ותד אמר פ׳ שמיה one says, the name of that dux was Ḳillus (Praise), and one says, his name was Pangar.

פַּנְדָא I, v. פַּנְדָּא.

***פַּנְדָא** II pr. n. m. *Panda,* 1) name of an Amora (?). Ber. 55[b] (Ms. M. פבנא a. פרנא; En Yaăk. ed. pr., a. Yoḥăsin פרנך, v. Rabb. D. S. a. l. note).—2) בר שיריקא פ׳ name of a demon. Sabb. 67[a] (Rashi פנדאי; Ms. M. פניא).

פִּנְדוּדָה, v. פַּנְדּוּרָה.

פִּנְדוּר, read:

פַּנְדּוּרָה f. (πανδοῦρα, v. Hesych. s. v.) *pandean pipe* (*syrinx*), *the shepherd's pipe.* Y. B. Bath. VII, end, 15[d] נותן לו כמין פ׳ he must give him a portion of his field in the shape of a syrinx (a quadrangle one side of which is half as long as its opposite). Ib. III, beg. 13[d] (expl. מַשְׁפּוֹכִירְתָּא) איתי דמרין פ׳ (ed. Krot. פנדודה, corr. acc.) some say, the deliverance of the shepherd's pipe (as symbolical possession); Y. B. Kam. X, end, 7[c] (expl. ברחא), v. שַׁרְקוּפְקִירְתָּא.

(פַּנְטֵירִי, פַּנְטֵרָא, פַּנְדֵּרָא, פַּנְדִּירָא) pr. n. m. *Pandera,* (*Pantera, Panteri*), surname of Joseph the father of Jesus of Nazareth. Koh. R. to X, 5 חד מן אילין דבר פ׳ one of the followers of the son of P.—Tosef. Ḥull. II, 22; 24; a. fr.; v. יֵשׁוּ.

פנדר, Gen. R. s. 50, v. קְלָאפְנְדָר.

פַּנְדֵּרָא, v. פַּנְדִּירָא.

פָּנָה, v. פני.

פַּנָּה, v. פִּנִּים.

פְּנָה, v. פִּרְנָה.

פְּנוּטָה, v. פָּנוּטָרָה.

פִּנְוּר, v. פִּרְנוּר.

פָּנוּי m., **פְּנוּיָה** f. (פָּנָה) 1) *vacant, empty; free; superfluous.* Erub. 16[b] בית סאתים פ׳ ... ובלבד provided there is not an area of two S'ah unoccupied; expl. ib. 17[a] פ׳ מכלים unoccupied by travelling implements, contrad. to פ׳ מאדם superfluous as regards the number of travellers (to each of whom an area of two S'ah is assigned). Ex. R. s. 5; Tanḥ. Vaëra 6 שבטו ... פ׳ היה מעבודת פרך the tribe of Levi was exempt from hard labor; ed. Bub. ib. 4; Yalk. Ex. 176 פָּנוּי וכ׳, v. לטרגירה. Sabb. 23[a] שלא יראה בעל חבירת שעה פ׳ וכ׳ that the owner may not look out for a free moment (when there are no poor about), and say to his poor relative, here is the corner (פֵּאָה); Y. Peah IV, 18[b] קנוירה (corr. acc.); a. e.—*Pl.* פְּנוּיִים, פְּנוּיִין; פְּנוּרוֹת. Tanḥ. l. c. בשביל שאתם פ׳ וכ׳ because you are idle, you say &c.; Ex. R. l. c. פְּנוּיִים; a. e.—2) *single, unmarried.* Sifra Emor, Par. 1, ch. I חפ׳ הבא על חפ׳ שלא וכ׳ if an

unmarried man has connection with an unmarried woman without the intention of thereby making her his wife; Yeb. 61b; a. fr.—*Pl.* as ab. Num. R. s. 3 (ref. to מצרן חתום, Cant. IV, 12) אלו הפנויות this refers to the unmarried (men and women in Egypt). Tanḥ. Vayesheb 8 השתא חפ׳ שלכם אסורות לנו וכ׳ even the unmarried of your people are forbidden to us, how much more thou who art a man's wife; a. fr.

פְּנוּרְיָתָא, v. פְּנִיוּתָא.

פְּנוּקָא, פְּנוּכָא, v. sub פְּרִינ׳.

פְּנוּקְטִין, v. פְּנִיקְטִין.

פְּנָחִיתָא, פְּנַחְיָא m. (supposed to be fr. Pers. *pânah*) *protection, safeguard.* B. Kam. 103a ופ׳ הוא מידע . . . דקבטינא (Ms. M. פנחייה) you know very well that I bought the field for myself, and that (in buying it in behalf of a third, influential person) I had in view only protection (against legal disputes). Yeb. 115b לפ׳ שבקיה he left the letters that were to mark the contents as sacred on the vessel merely for protection (that it might be spared by thievish servants).

פנחרין, v. פַּנְחִיר.

פנטון, Esth. R. to VI, 10, a. e., read: פְּרִיבָּטוֹן, v. דומין, a. קוֹמֵיס.

פַּנְטוֹס (πάντως) *at all events, by all means.* Y. Snh. VI, beg. 23b, v. נִיבְזִין.

פַּנְטִי, v. אַפַּנְטִי.

פַּנְטִי* pr. n. m. *Panṭi.* Koh. R. to VIII, 3 לוי בן פ׳; Meg. 31b בר בוטי (Ms. M. בוטא); Treat. Sof'rim XII, 3 בר פדא; Y. Meg. III, 74b bot. פאטי (ed. Krot. פסטי; ed. Crac. פכטי); Yalk. Prov. 932 בוטא.

פִּינְטִירוֹן, פִּינְטִירִין, פִּינְטִיגוֹן m. 1) (πεντάγωνος) *pentagonal.* Naz. 8b; B. Bath. 164b פ׳ (בית) a pentagonal building; Tosef. Neg. VI, 3 פנטירגין ed. Zuck. (oth. ed. פנטגין, corr. acc.).—2) (πεντάγονος) *for the fifth time.* Naz. l. c.; B. Bath. l. c., v. דִּיגוֹן.—3) *fivefold.* Midr. Till. to Ps. LXXVIII, 49 פ׳ הרה (not הוא; ed. Bub. טטראגון הוא, corr. acc.) each Egyptian plague was fivefold.

פַּנְטִירִי, פַּנְטֵירָא I, v. פַּנְדִּירָא.

פַּנְטִירִי II, v. פַּנְחִירִי.

פנטותא, v. בַּטָּנִיתָא.

פנטנין, v. פַּנְטִירוֹן.

פַּנְטַסְכִינָאֵי, פַּנְטַסְכֵנָי, nom. gent. pl. (denom. of πεντάσχοινος) *inhabitants of Pentaschoinos*, an Egyptian district [prob. meant for *Dodekaschoinos*, by confusion with next w.]. Targ. I Chr. I, 11 (ed. Rahmer פנטסכיני); Targ. Y. I Gen. X, 13 (h. text נפתוחים); Targ. Y. II ib. 14 (ed. Amst. פַּנְטַסְכֵנָי; h. text כסלחים).

פנטפולומי, v. next w.

פַּנְטַפּוֹלִיטָאֵי nom. gent. pl. (πενταπολῖται) *inhabitants of Pentapolis*, an Egyptian district (also called *Cyrenaica*). Targ. I Chr. I, 12 (h. text פתרסים); Targ. Y. I Gen. X, 14 (ed. Vien. פַּנְטַפּוֹלוֹטֵי; h. text כסלחים). [Targ. Y. II ib. 13 (ed. Vien. פַּנְטַפּוֹלַטָּי; h. text ענמים or להבים), prob. misplaced; v. preced. art.]

פַּנְטַקָּקָה pr. n. m. *Penṭakakah*, surname of one who was said to have committed five sins (πέντα κακά) every day. Y. Taan. I, 64b bot.

פַּנְטֵרִי, פַּנְטֵרָא I, v. פַּנְדִּירָא.

פַּנְטֵרִי II, v. פַּנְחִירִי.

פָּנָה, פני (b. h.) 1) *to turn* (one's face). Yoma 17b, a. e. שאתה פוֹנֶה, v. פְּרִינָה. Y. Ab. Zar. III, 42b sq. (ref. to Lev. XIX, 4) אל תִּפְנוּ לעובדן do not turn thy face to them to worship them; אל תפנה לראותן ממש it is meant literally, do not turn thy face to look at them; Sifra K'dosh. beg. אל תפנה לראותם. Ib. תחלתם אלילים הם אם פוֹנֶה את אחריהן וכ׳ at first they are 'nothings', but if thou turnest after them, thou wilt make them (thy) gods; Yalk. Lev. 604. Ib.; Sabb. 149a (ref. to Lev. l. c.) אל תִּפְנוּ אֶל מדעתכם turn not to the creation of your fancy (Rashi; anoth. interpret., v. infra); a. v. fr.—2) *to turn around, go away.* Lam. R. to I, 1 רבתי (מעשה) כיון ששתה ופ׳ לילך when he had drunk and turned to go away. Gen. R. s. 68 יצא משם פ׳ זיוה פ׳ הדרה when he (the righteous) goes away from a place, its splendor is gone, its glory is gone; Ruth R. to I, 7. Sifra K'dosh., ch. VIII, Par. 4, a. e. (ref. to Lev. XX, 6; cmp. פָּנֵאי) ונתתי את פני פּוֹנֶה אני מכל וכ׳, v. עֵסֶק. Midr. Prov. to XVI, 11 לְפָנוֹת היום when the day was going away (towards evening); a. v. fr.—3) (act. verb) *to turn, pervert.* Cant. R. to VII, 9 (play on אוֹשְׁרַפְנָיָא, Dan. III, 2) אלו ארכונות שהן נשׁוֹחֲדִין ופּוֹנִין דין וכ׳ (not נחשדין) those are the officers that are bribed and turn justice in any direction; ib. שמהדרין פנים ופוֹנִין דין who respect persons and pervert justice; a. fr.—4) *to turn aside, go out,* (euphem.) *to ease one's self.* Y. Sot. I, 16d אם יִפָּנֶה אחד מהן לצורכו if one of them goes out for a human need. Toh. X, 2 ופוֹנִים (Ber. 62a וְנִפָּנִין, *Nif.*).—5) *to vacate* (v. infra); *to free, release.* Pesik. R. s. 42 הספינה . . . ולא תטריח עליה לְפַנּוֹתָהּ (not תטריח) thy friend's ship has been seized (for public service), and wilt thou not take pains to release it? ועכשיו של אחרים הוא פוֹנֶה and now he releases other men's ships, and shall not his be released?—*Part. pass.* פָּנוּי; f. פְּנוּיָה *vacant, empty, free.* Ber. 43a אין בית הבליעה פ׳ his œsophagus is not free (which makes speaking dangerous). Y. Kil. III, beg. 28c נקב אחד פ׳ וכ׳ . . . אי אפשר it is not possible that there should not be one cavity free for planting &c.; Y. Sabb. IX, 11d bot. פניר . . . אפשר (corr. acc.). Num. R. s. 14 והיה הבית פ׳ and the house was empty (none at home); a. fr.—V. פָּנוּי.

Pi. פִּנָּה 1) *to empty, remove, transfer.* Sabb. III, 5 חמיחם שפִּנָּהוּ וכ׳ in the kettle which one has emptied (or: which one has removed from the oven) &c.; ib. 41a

המיחם שפ׳ ממנו מים וכ׳ in the kettle out of which one has removed the hot water. Ib. XVIII, 1 מְפַנֶּיךָ אפי׳ וכ׳ you may clear away (on the Sabbath) even four or five piles . . . to make room for guests. Y. Gitt. VIII, 49d top אם . . . איש מְפַנֶּה if the court belongs to the wife, the husband (after divorce) must vacate it, ושל איש אשה מְפַנָּה and if it belongs to the husband, the wife must vacate it; מי מפנה מפני מי which of them must vacate it for the other? Taan. 21a בקשו תלמידיו לְפַנּוֹת את וכ׳ his disciples wanted to move his bed first and then his furniture; פַּנּוּ את הכלים וכ׳ move the furniture first. Ab. III, 4 מפנה לבו לבטלה empties his heart (of serious thoughts to make room) for frivolous subjects. Sabb. 149a (ref. to Lev. XIX, 4, v. supra) אל תְּפַנּוּ אֶל מדעתכם do not remove God from your minds (to make room for idols). B. Kam. 81b מְפַנֶּיהָ לשדה וכ׳ he must remove the corpse to &c. Y. Maasr. II, 49d רוצה אדם לפנות עסקיו וכ׳ (ed. Krot. רוצה הוא אדם לפנע; ed. Zyt. לפלה, corr. acc.) a man is anxious to dispose of his goods in the first place he strikes &c.; a. fr.—2) *to free, acquit.* Tanh. Vayikra 6 פ׳ לקרתני ולבן פלטרין וכ׳ he acquitted the commoner, but convicted the courtier. Ib. לקרתני פְּנִיתִי וכ׳ I acquitted the commoner, because he knows not the royal customs; a. fr.

Nif. נִפְנָה 1) *to turn.* Midr. Till. to Ps. XVIII, 5 נִפְנֵיתִי לכאן וכ׳ I turned in all directions, and there is no redeemer but thee; Yalk. Sam. 157; a. e.—2) *to be removed, to die.* Gen. R. s. 98 שהיה נ׳ מן העולם who was going to die. Tosef. Par. III (II), 8 נ׳ בני my son is dead (v. infra); a. e.—3) *to be free, at leisure.* Ib. לכשאֶפָּנֶה לך when I shall have leisure for thee, i. e. I shall take revenge on thee, when opportunity offers; אמר לו כשתִּפָּנֶה said he to him, when thou shalt be at leisure (or when thou shalt be dead, v. supra); ib. (Vers. of R. S. to Par. III, 8) לא נ׳ בני שהשריב שמשו my son has found no leisure (to take revenge), for his sun has set (he is dead). Ab. II, 4 אל תאמר לכשאפנה אשנה שמא לא תפנה say not, when I shall be at leisure, I will study; may be thou wilt never find leisure; a. fr.—4) *to ease one's self.* Sabb. 82a הנצרך לְפַנּוֹת ואינו נפנה (Alf. לְהִתְפַּנּוֹת) he who feels the want of easing himself, and is not relieved; ib. חנצרך לפנות ואינו יכול לפנות. Ber. 62a וְנִפְנִין, v. supra; a. fr.—5) *to be released.* Pesik. R. l. c., v. supra.

Hif. הִפְנָה *to vacate.*—*Part. pass.* מוּפְנֶה *a) free, disengaged, single.* Yeb. III, 5 שלשה אחין . . . ואחד מ׳ three brothers two of whom were married to two sisters, and one is free (unmarried or married to one who is a stranger to his brothers' wives); Y. ib. III, 4d top; a. e.—*b*) (dialectical exegesis) *free for interpretation, unnecessary for the plain sense or context.* Nidd. 22b ויצר מ׳ משני צדדין מ׳ . . . ומ׳ גבי בחמה *vayitser* is free for interpretation on both sides, it is free with regard to man (Gen. II, 7, because man's creation is mentioned in ויברא, ib. I, 27), and free with regard to beasts (ib. II, 19, their creation being stated in ויצע, ib. I, 25). Ib. כל גזירה שוה שאינה מוּפְנָה כל עיקר וכ׳ analogous words which are not entirely free (in both texts) cannot be made the basis for interpretation as *g'zerah shavah* (v. גְּזֵרָה). Ib. מ׳ מצד אחד free in one of the texts; Sabb. 64a; a. fr.

Hithpa. הִתְפַּנָּה 1) *to be vacated, cleared, removed.* Y. Naz. IX, 57d bot. כל הקברות מִתְפַּנִּין וכ׳ all graves may be vacated (transferred), except &c.; Treat. S'mah. ch. XIV.—2) *to be released.* Pesik. R. l. c. כדי הוא (ש)תִּתְפַּנֶּה he deserves it to have his ship released (ed. Prag כדי הוא שִׁתִּתְפַּנֶּה he deserves to be released).

פָּנָא I, כְּנָא ch. same, 1) *to turn to* or *from; to go.* Targ. Y. Gen. XXIV, 49 (O. *Ithpe.*). Targ. O. Deut. XXIX, 17 (Y. I *Ithpe.*). Targ. O. Gen. XXIV, 63 לְמִפְנֵי רמשא (ed. Amst. לְמִפְנֵי *Ithpa.*) towards evening; a. fr.—Gen. R. s. 20; Yalk. ib. 30 כְּמִפְנֵי רמשא at the turn (approach) of the evening. Gen. R. s. 63 מִפְנֵי רמשא דערובתא שלח . . . sent letters to Tiberias (to reach the elders) towards the evening of Friday; (Y. Ter. VIII, 46b bot. בערובתא עם מטמעי שמשא); a. fr.—2) *to remove, empty,* v. infra.—3) *to ease one's self.* Ber. 62a דבעינא למִפְנֵי (Ms. F. לְאַפְנוּיֵי *Af.*).

Pa. פִּנָּה 1) *to clear, empty, remove.* Targ. Y. Gen. XXIV, 20 Ar. (ed. ורוקינת; h. text ותצר). Targ. Ps. LXXX, 10 (ed. Wil. פָּנִי *Pe.*). Targ. O. Gen. XXIV, 31 (Y. *Pe.*). Targ. Is. XL, 3; a. fr.—*Part. pass.* מְפַנֶּא *clear, levelled.* Targ. Gen. XIV, 17 (O. ed. Vien. מְפֻנָּא *Af.*).—Ber. l. c. פַּנּוּ לי דוכתא Ms. M. (ed. פַּנֵּי, v. Rabb. D. S. a. l. note) clear a place for me. Taan. 20b בעי לְפַנוּיֵי wanted to remove it (the wine); משכיח בשמעתא עד דְּפַנְּיֵי he kept him engaged in discussion on a tradition until he had removed it. Lam. R. to V, 1 (expl. ערו, Ps. CXXXVII, 7) פַּנּוּ פַנּוּן clear, clear (the place, with ref. to ותצר, Gen. XXIV, 20, v. supra), contrad. to פגר; Pesik. Zakhor, p. 26a פאנון (read פַּאנּוּן); ib. ʿĂniya, p. 135a; Pesik. R. s. 32; a. fr.—2) *to free, acquit.* Y. Ber. IX, 13a sq. פַּנְּיָן יתיה, v. יְרִי. Y. Taan. I, 64b bot. מה מיעבד ומְפַנְּיֵיה what to do in order to release him (from prison); הא לך פַּנְּיִי בעלך here is money for thee, release thy husband; a. e.—3) *to ease one's self.* Y. Sabb. VI, 8c bot. עאל לְפַנּוּיֵיה (not לפוניה) went to ease himself (v. infra).

Af. אַפְנֵי 1) *to turn, direct; to take aside.* Targ. II Sam. III, 27. Ib. VI, 10. Targ. Josh. XXIV, 23; a. fr.—2) *to vacate, free* (one's mind); *to take time.* Targ. Nah. II, 9 לית דמַפְנֵי וכ׳ none take time to stand still.—Esp. *to make a text free for interpretation, to use as* מוּפְנֶה (v. preced.). Nidd. 22b ויברא ויצר לאַפְנוּיֵי *vayibra* (Gen. I, 27) is needed for its own sake (to state the fact), *vayitser* (ib. II, 7) is to be used for interpretation. Sabb. 64a בגד ועור . . . שמע מינה לאפנויי what need was there to mention 'garment and skin' again in connection with creeping things? Learn from it, that it is to be used for exegetical purposes. Ib.; Snh. 40b לאי אפנויי וכ׳, v. לַאי; a. fr.—Part. pass. מַפְנֵי. Sabb. l. c. מ׳ דאי לא מ׳ וכ׳ Ms. M. (ed. ומופנה דאי לאו מופנה) it is free for exegesis, for if it were not free (but needed for its own sake) &c. Ib. דמת נמי אפנויי מ׳ ed. Sonc. a. Ven. (v. Rabb. D. S. a. l. note 10; ed. מופנה) 'garment and skin' in connection with corpses is likewise (unnecessary, and) free for exegesis; a. fr.—3) *to ease one's self.* Ib. 140b תִּרְפַּנּוּן הירכא דמַפְנֵי וכ׳ לא do not go out to the same place that your men use &c. Ber. 62a, v. supra.

Ithpe. אִתְפְּנֵי, אִרְפְּנֵי *to turn; to go away.* Targ. Ex. III, 3 sq. Targ. Jud. XIX, 8; a. fr.—Kidd. 65a עד דמִתְפְּנֵי פיסחא (prob. to be read: עד מ׳) until Passover is past.

לְפָנַי, פְּנֵי, v. פָּנִים.

פְּנִי II, פְּנֵי m., **פְּנִיָּא (פְּנִיתָא)** I c.=h. פָּנוּי 1) *free* (from service). Targ. Deut. XXIV, 5 (O. ed. Berl. פָּ; h. text נקי).—2) *empty*. Gen. R. s. 65, v. סוּלְּעִיתָא; Koh. R. to V, 10; Yalk. Gen. 115; a. e.—3) *turning around, restless*. Midr. Till. to Ps. XVIII, 5 (expl. אפפוני ib.) פניא אנא מן עקתא אנא (ed. Bub. פנירא מן עקתא אנא) I am restless on account of troubles.

פַּנְיָא, פַּנְיָה II m. (פָּנֵי; sub דרמשא or דשמשא) *afternoon, sunset, evening; first part of the night*. Targ. O. Gen. XLIX, 27. Targ. Y. Lev. VII, 16. Targ. Y. Deut. VI, 7; a. e.—B. Mets. 49ª אפ׳ דמעלי שבתא חוה it was on a Friday towards evening. Yoma 14ᵇ ולפ׳ מדו ליה and towards evening they sprinkle upon him; ib. 19ª לבהדי פ׳, להדי פ׳; a. e.

פַּנְיָא III pr. n. נְהַר פ׳ *N'har* (*Canal of*) *Pania* in Babylonia. Gitt. 65ᵇ bot.

פַּנְיָאס, v. פַּנְיָיס.

פְּנִינוּתָא, פְּנִיוּתָא f. (פְּנִי; cmp. פְּנַאי) *turning away from everything, special business*. Targ. Y. Lev. XX, 6 (cmp. פָּנָה); ib. 3 (פְּנִינוּתָא׳); 5; a. e.

פְּנִיי, v. פְּנַאי. [Y. Sabb. IX, 11ᵈ bot., read: פָּנוּי, v. פָּנָה]—לְפַנְיֵי, v. פָּנִים.

פַּמְיָס, פַּנְיָאס, פַּנְיָיס pr. n. pl. *Paneas* (Cæsaræa Philippi, modern Bânias), a city in the north of Palestine. Targ. Y. I Num. XXXIV, 11 מערת פניאס (not סניאס); (Y. II אפמיס, אפמים; ib. 10 אפמיאם, אפמיאה, v. אַפַּמְיָא). Targ. Cant. V, 4 פָּמְיַאס (some ed. פָּמְיַס). Targ. I Chr. XXI, 2 (h. text דן).—Y. Shebi. IX, 38ᵈ bot. דיקליטינוס אעיק לבני פנ׳ Diocletian oppressed the inhabitants of P. Y. Dem. II, 22ᵈ top. Gen. R. s. 63 נחת ... בהדא פנ׳ (Var. פמ׳) he (Diocletian) came down and made his stay at P. Meg. 6ª; Bekh. 55ª לשם זו פמ׳ Leshem is P.; Tanḥ. Ki Thissa 14 לישׁ זו פ׳ Layish is P.; Pirké d'R. El. ch. XXVII דן הוא פ׳ Dan is P.; Midr. Sam. ch. XXXII (ref. to דנה, II Sam. XXIV, 6) דנה פ׳. Gen. R. s. 33 מערת פ׳ ... מעיין the spring ... of the cavern of P.; Bekh. l. c. ירדן יוצא ממערת פ׳ the Jordan issues from the cavern of P.; B. Bath. 74ᵇ.—Yalk. Deut. 820 (Moses prays) אכנס לה במחילה מתחת לפַמְיָס ... let me enter Palestine by the cave of Cæsarion, which is below P.; Mekh. B'shall., ʿÂmal., s. 2 לפניי ולפנים (corr. acc.); a. fr.—Tanḥ. Naso 10; Num. R. s. 11 (ref. to Num. VI, 24) יברכך ... וישמרך שלא תהא עשוי במדינת פ׳ וכ׳ the Lord bless thee with wealth, and guard thee, that thou be not forced (to take office) in the city (or district) of P., and no *zimia* (v. זִימְיָא) be decreed over the city, and they say to thee, give gold (a reference to Roman extortions, v. supra).

פָּנִים c. pl. (b. h.; פָּנָה) *front, face; countenance, person*. Pesik. Baḥod., p. 110ª, a. e. זְכֵם (פ׳ זועפות), v. זָכַם. Mekh. B'shall., Vayassʿa, s. 2; Yalk. Ex. 258, v. חָשׁוּךְ. Gen. R. s. 91 (ref. to Gen. XLI, 56) ארן פְּנֵי הארץ אלא בזמן עשירים 'the face of the land' means the wealthy; שאדם עשיר יש לו פ׳ שמחים וכ׳ when a man is rich, he has a countenance which is glad to see his friend, but when he is poor אין לו פ׳ לראות וכ׳ he has not the face to see (his friend), because he is ashamed &c. Keth. 7ᵇ והוא שבאו פ׳ חדשות provided a new face appears, i. e., a person that has not attended the wedding festivities before this. Ib. 8ª אי איכא פ׳ חדשות if there is a new guest.—B. Kam. 96ᵇ פ׳ חדשות באו לכאן things have assumed a new face, i. e. the object after its transmutation is no longer the same as the one stolen; a. v. fr.—נשא פ׳; גלה פ׳ &c., v. נָשָׂא, גָּלָה &c.—Cant. R. to VII, 9 מהדרין פ׳, v. פָּנָה.—לחם הפ׳, v. לֶחֶם.—Euphem. פ׳ של מטה, or פ׳ *pudenda*. Sabb. 41ª. Ber. 24ª יכולה לכסות פָּנֶיהָ וכ׳ she can cover her nakedness &c. Nidd. 14ᵇ; a. fr.—Trnsf. *aspect, manner, way of interpretation*. Cant. R. to II, 4 התורה שנדרשת מ״ט פ׳ טהור ומ״ט פ׳ טמא the Torah on the laws of which arguments are held, forty-nine in favor of 'clean' (permitted), and forty nine in favor of 'unclean' (forbidden); Num. R. s. 2 תורה שהיא נדרשת מ״ט פ׳ the Torah which is interpreted in forty-nine ways; a. fr.—לְפָנִים *a) for appearance sake, formally*. Meg. 12ª הם לא עשו אלא לפ׳ ... אלא לפ׳ they (in bowing to the idol) acted merely for show (yielding to force), so the Lord dealt with them merely formally (not in full earnest, ref. to Lam. III, 33).—*b) in front*; (of time) *before this, in the past*. Ḥag. II, 1 מה לפ׳ ומה לאחור what was before (creation), and what will be in the future (when the world will be no more; Gen. R. s. 1 ... ופתוח מִלְּפָנָיו וכ׳ מה ביי״ת זה סתום as the letter ב (of בראשית, Gen. I, 1) is closed on all sides and open in front, so art thou not permitted to ask what is above and what is below, what was before and what will be hereafter; [oth. opin. מה לפ׳ ומה לאחור what is in the extreme east beyond the sphere, and what in the west; v., however, Rashi to Ḥag. l. c. (11ᵇ), a. ib. 16ª].—Ber. 5ᵇ לפני מטתי in front of my bed, expl. סמוך למיטתי immediately after rising. Ib. 7ª, a. fr. יהי רצון מִלְּפָנֶיךָ (abbrev. יהר״מ may it be thy will. Ib. יהי רצון מִלְּפָנַי may it be my will. Ib. שלשה דברים בקש משה מִלְּפָנֵי וכ׳ for three things Moses prayed before the Lord. Ib. I, 4 שתים לְפָנֶיהָ two benedictions preceding it (the reading of the Sh'mʿa); a. v. fr.—Sifra Vayikra, Ḥobah, Par. 13, ch. XXIII אמש וּשְׁלְפָנָיו פָּנָיו yesterday and the day before yesterday, and the day before that.—לְפָנֵי עִוֵּר (also לפני only, v. עִוֵּר I) *the law prohibiting an act which may lead a person to sin* (Lev. XIX, 14). Ab. Zar. 14ª ... אל׳ מפקדינן אל׳ ולידוש דל׳ לא וכ׳ (Ms. M. אל׳ עור) but should we not apprehend, that he might sell (the incense) to others, who will burn it for idols? Said A., we are commanded to guard against an act directly leading to sin, but not against one that may indirectly cause sin; ib. 21ª.—מִפְּנֵי *for the sake of, on account of*; מפני ש־ *because*. Sabb. II, 5 מ׳ שהוא מתירא because he is afraid of invaders, of robbers, or of an evil wind. Ber. I, 3 וסכנתי בעצמי מ׳ וכ׳, v. סָכַן II. Ib. 3ª מ׳ מה נכנסת וכ׳ why didst thou enter these ruins? Ib. מ׳ שלשה דברים for three reasons; מ׳ חשד because you give cause to suspicion; מ׳ המפולת because debris may fall on you; מ׳ המזיקין on account of demons; a. v. fr.—בִּפְנֵי *in the presence of*. Ib.ᵇ ב׳ המת in the presence of a dead person. Ib. 31ᵇ המורה הלכה ב׳ רבו he who gives a decision in his teacher's presence; a. v. fr.—Kidd. 64ᵇ הנודר עד לְפָנֵי הפסח וכ׳; Ned. VIII, 2 הנודר עד פְּנֵי פסח וכ׳

if one says in his vow, 'until *p'né* (*lifné*) Passover', R. M. says, he is bound until Passover begins; R. J. says, until it is passed; Kidd. 65a, v. פָּנֵי I.

פְּנִים m. (b. h., v. I Kings VI, 29; preced., cmp. ἐνώπια) [*that which is in front of you when you enter,*] *inside, interior*; לְפָנִים (וְ)לִפְנֵי *the innermost.* Tosef. Yom. II, 5 חרו מסיקין מבחוץ וחרה נאפה ונרדה מבפ׳ they heated the oven towards the outside (placed the fuel in front), and it (the show-bread) was baked and shoveled out from the interior; Yoma 38a, v. נָסַק. B. Mets. 16a זו אינה צריכה לפ׳ this (question) need not be brought inside (the college); צריכה לפ׳ ולפני לפ׳ it must be brought inside and even to the innermost. Y. Kil. IX, 32b bot. לפ׳ . . . יכנס let R. H. the elder go into the interior (to the front benches); לפ׳ ממני in front of me?; ר׳ . . . לפ׳ ור׳ ישמעאל . . . לפני לפ׳ R. H. . . . to the interior, R. I. . . . to the innermost (the very first); Y. Keth. XII, 35a bot. לפני ולפ׳. Y. Yeb. VI, 7c אחותו לעולם הרי׳ (מ)בפ׳ וכ׳ a priest's sister is always inside (a member of the priestly family), until she steps outside (by marriage). Sabb. I, 1; a. v. fr.—לפ׳ משורת הדין, v. דִּין II.—Esp. *the Temple precincts, the Temple and the priests' court*; לפני ולפ׳ *the innermost, Holy of Holies.* Ab. Zar. 50a בעינא כעין פ׳ (for a gift to an idol to be permanently forbidden for use, even after cancellation,) it is required that it be like the offerings in the interior Temple (sacrifices, incense &c., to the exclusion of votive gifts like candles, jewels &c.). Men. 9a לא בעיא בפ׳ must not necessarily be done within the Temple precincts, opp. חוץ לחומת העזרה. Ib. נחי . . . פ׳ מיהת בעיא although it may be done by a non-priest, it must at least be done within &c. Y. Yoma V, 42b bot. כלפי לפ׳ towards the interior; a. fr.—Ib.; Y. Kil. VIII, 31c bot. (מהו) מהו מבפ׳ מבחוץ does it belong inside (to the Holy of Holies) or outside (to the Holy)?, v. טְרַקְסִין.

פְּנִימוֹן pr. n. m. *P'nimon.* Y. Ter. III, end, 42b אבא פ׳ Abba P.—Num. R. s. 9 (Tosef. Sot. I, 1 Var. ed. Zuck.; Sot. 4a פלימו, Y. ib. I, 16c bot. מינירמין).

פְּנִימִי m., **פְּנִימִית** f. (b. h.; denom. of פְּנִים) *inner, interior, innermost, central.* Erub. 65b ישראל ונכרי בפ׳ וכ׳ if an Israelite and a gentile live in the inner court, and an Israelite in the outer court. Ib. פ׳ במקומו מהו dare the resident of the inner court move things within its precincts? Tanh. Naso 5 פתח את הפ׳ וכ׳ he opened the central door and went to the outer room. Zeb. 51a, a. fr. מזבח הפ׳ the inner altar (in the Holy); a. v. fr.—Gen. R. s. 21 (ref. to פלמוני, Dan. VIII, 13) תרגם עקילס לפ׳ . . . ממלאכי וכ׳ Aquila translated it 'to him who was inside', which means Adam whose partitioned seat was in front of the ministering angels (v. פְּנִים); Yalk. Dan. 1066.—*Pl.* פְּנִימִיִּים; f. פְּנִימִיּוֹת. Zeb. 52b דמים הפ׳ blood to be sprinkled in the Holy; שיריים הפ׳ the remnants of blood sprinkled in the Holy. Tam. I, 4; Y. Yoma II, 39c, v. אָבַל; a. fr.

פניקא, Lev. R. s. 26 some ed., v. פָּגְנִיקָא.

פַּנִיקְטִין m. pl. (παννύκτοι=παννύχιοι, S.) *all-night watches* (*pervigilia*), in gen. *camps.* Targ. Ps. LXVIII, 30 מפניקטיהון Ar. a. Ms. (ed. מִפַּנְקְטֵי, ed. Wil. מִפּ׳, corr. acc.).—Lev. R. s. 1 חיו אומות העולם . . . מתוך פַּנִיקְטִירֵיהֶן (some ed. פַּנּוּקָ׳) the nations were in danger of hearing the voice of divine revelation and being frightened out of their camps (Tanh. T'rum. 9 לתוך אהליהם), v. תָּרַז.—Gen. R. s. 16 in three things Greece was in advance of Rome, בנימוסין ובפניקטין Ar. (Ms. Paris בפנקיטין, ed. בפנקיסין, corr. acc.) in laws, in the arrangements of camp vigils &c.

פַּנְקָ׳, פַּנִיקָא pr. n. (Phœnicia) *Phœnicia.* Gen. R. s. 90 end, v. פַּלַסְטִרִני.

פַּנֵּךְ, *Pa.* פַּנֵּיךְ *to drive on, speed.* Targ. Jud. V, 22.—Part. pass. מְפַנְּנָךְ, *pl.* מְפַנְּכִין. Targ. Nah. III, 2. Targ. Jer. LI, 27.

פָּנָס m. (φανός) *torch; lantern.* Kel. II, 4 פ׳ שיש בו וכ׳ a lantern which contains a receptacle for oil; Tosef. ib. B. Bath. VII, 11 פ׳ של זכוכית וכ׳ a glass lantern &c. (v. פּוּקְטוֹ). Tosef. Ber. VI (V), 7 פָּאנָס ed. Zuck. (Var. פנס); Ber. 53b; Y. ib. VIII, 12b bot. Ex. R. s. 15 הרה נוטל הפ׳ וכ׳ he (the Lord) took the torch and carried light before them (ref. to Ex. XIII, 21). Ib. s. 25 בשר ודם תלמוד טועין פ׳ וכ׳ among human beings, the pupil carries the light before his teacher; not so the Lord &c.; a. fr.—*Pl.* פְּנָסִין. Gen. R. s. 3, beg. הדליק נרות וכ׳ lighted lamps and torches. Ib. s. 68 כבו את הנרות כבו הפ׳ put out the lamps, put out the torches. Koh. R. to XII, 7 הדליק נרות ופ׳ לשמה וכ׳ he lighted lamps and torches in the name of Rome (as an augury for a war against Rome), and they would not burn; a. e.

פנסמה, Y. B. Bath. VIII, 16a בעי מימר פ׳, read: פְּשָׁטִירָה, v. פְּשָׁטָא.

פנע, Y. Maasr. II, 49d לפנע ed. Krot., v. פָּנָה *Pi.*—Targ. Jer. XXIII, 29, v. נְפַע.

פָּנַק (b. h.; cmp. פּוּק) [*to go out,*] *to be a freeman; to live in luxury* (cmp. חָטָא I).

Pi. פִּנֵּק 1) *to treat as a freeman, to indulge, spoil by indulgence.* Gen. R. s. 22 (ref. to Prov. XXIX, 21) שמְפַנֵּק מְנוֹן; Yalk. Prov. 962 (ib. 961 ממתק).—2) *to treat tenderly; to cultivate, improve, embellish.* Sifré Deut. 306 מְפַנְּקִים; Yalk. ib. 942, v. עָדַן; a. e.—*Part. pass.* מְפוּנָּק *delicately reared.* Mekh. Mishp. s. 8, v. עָדַן; Yalk. Ex. 339. Lev. R. s. 19 חרת מפ׳ ומת ברדם he was delicate (unused to hardship), and died under their hands.

פְּנַק ch., *Pa.* פַּנֵּיק same. Targ. Is. XXIII, 4. Targ. Esth. II, 9. Ib. 12; a. fr.—Part. pass. מְפַנַּק q. v.—V. אִסְתַּנִּיקָא.

Ithpa. אִתְפַּנַּק, *Ithpe.* אִתְפַּנֵּיק 1) *to delight one's self.* Targ. Ps. XXXVII, 4; 11; a. fr.—2) *to play the nobleman, be imperious.* Targ. Prov. XXIX, 21 מִתְפַּנֵּיק מן וכ׳ he who plays the gentleman in his youth, will become a servant and finally be driven out (h. text מְפֻנָּק).

פְּנַקַאי, v. פִּינְקַאי.

פנקיסין, פִּנְקְטִין, v. פַּנִיקְטִין.

פְּנַקְסָה, פִּנְקָסָא, פִּנְקָס, v. sub פִּנְכָּס.

פַּנְקְרִיסִין, פַּנְקְרִסִין m. pl. (πάγχρυσος) [*all-gold,*] name of *a fruit*, prob. *apricots*. Y. Sot. I, 17[b] top יפה מפ׳ וכ׳ . . . better were the late fruits . . . than the apricots &c.; ib. IX, 24[b] bot.; (Y. Peah VII, 20[a] bot. מפרסקין). Y. Sabb. III, 5[d] וטעמן יפה כפ׳ and their taste was as delicious as that of apricots; Y. Ter. II, 41[c] bot. (corr. acc.).—Y. Ab. Zar. II, 41[d] שלחן . . . פ׳ apricots pressed by gentiles (prob. to be read, as Bab. ib. 38[b]; Tosef. ib. IV (V), 11 קַפְּרִיסִין).

פנרתא, Targ. II Esth. I, 2, v. פַּרְוָתָא.

פַּנְתָּא, v. אַפַּנְתָּא.

פַּנְתֵּר, פַּנְתִּיר m. (πάνθηρ) *panther* or *leopard.*—*Pl.* פַּנְתִּירִין. Midr. Till. to Ps. LXXVIII, 45 (expl. ערב ib.) מין חיה הוא ושמה פ׳ וחביאן וכ׳ (not והביאו) it is a species of wild beasts named leopards, and the Lord sent them &c.; Yalk. ib. 820.

פַּנְתִּירִי m. (preced.) [*spotted stone,*] name of a *jewel* (corresp. to h. ישפה). Targ. O. Ex. XXVIII, 20 ed. Berl. (ed. פַּנְטִירִי; Y. אַפַּנְטוּרִין, ed. Vien. אפנטורע, corr. acc.); ib. XXXIX, 13 (ed. Vien. פַּנְתֵּרִי, corr. acc.). Targ. Ez. XXVIII, 13 פַּנְתִּירִין.

פַּנְתִּרִין, פַּנְתֵּרִי, פַּנְתֵּר, v. preced. wds.

פָּס pr. n. m. = אָפֵס, *Pas*, name of two Amoraim. Y. Taan. IV, 68[a]. Y. Yoma V, 43[a] bot.—Y. Kidd. III, 64[a] bot. (v. Fr. M'bo, p. 122[a]).

פַּס I, v. פַּסַס.

פַּס II m. (b. h.; פָּסַס) 1) *strip, stripe.*—*Pl.* פַּסִּין, פַּסִּים. Gen. R. s. 84 (ref. to Gen. XXXVII, 3 sq., a. Ps. LXVI, 5 sq.; v. עֲלִילָה) why 'did they hate him'? That (in the course of events it should come about that) שיקרע הים לפניהם פ׳ פ׳ the sea be rent before them in strips (ed. Wil. פַּסִּים פס ים *passim* alludes to 'strip of the sea').—Esp. (cmp. פֶּרֶק יד) פס יד, *palm, the hand from the wrist to the tip of the finger*; פס רגל *the foot to the ankle,* interch. with פַּסַּת, פִּיסַּת (constr. of פִּסָּה). Ib. (expl. פסים, Gen. l. c.) שהיתה מגעת עד פס ידו the coat reached with its sleeves to his wrist; שהיתה . . . בפס ידו it was very fine and light, and could be (compressed and) hidden in his hand (cmp. מַלְמָלָה). Meg. IV, 8 (24[b]) נתנה . . . על פס ידו if he placed the T'fillin on his forehead or on his palm. Yoma 87[a] (play on הִתְרַפֵּס, Prov. VI, 3) [read:] אם ממון יש לו בידך הִתְרַ לו פַּסַּת יד וכ׳ if thou owest him (whom thou hast wronged) money, untie thy hand to him (pay him), if not (if thou hast otherwise wronged him), get several friends around him (to ask his pardon in their presence); B. Mets. 115[a]; B. Bath. 173[b]; Yalk. Prov. 938. Gen. R. s. 78 (play on מִתְרַפֵּס בִּרְצִי, Ps. LXIV, 31) מִתְיָרֵי את הפס ומִתְרַצֵּה בכסף he (Edom-Rome) opens his hand (for bribery), and is appeased with silver; Ex. R. s. 35 מתרת את הפס וכ׳ she (Rome) opens &c.; Yalk. Ps. 800 שפושטין פסת יד . . . ואין עושין רְצוֹן וכ׳ they stretch forth their hand to accept silver, and then do not what the givers desire; Pes. 118[b] שפושטין פסת יד וכ׳ Ms. M. (ed. שפושטין יד). Yoma 47[a] על פ׳ ידו up to his wrist, v. חָפָה; Sifra Vayikra, N'dab., ch. X, Par. 9 חופה את פס ידו וכ׳ he bends his hand (grabbing) in the pan &c. Ohol. I, 8 שלשים בפס חרגל thirty joints in the foot. Yalk. Sam. 143 חלילה . . . פ׳ יד ופ׳ רגל ועקב מגולין never were their wrists or their feet or their heels seen uncovered; Midr. Sam. ch. XXV (corr. acc.); a. fr.—2) *partition, board, barrier.* Erub. 5[a] אם יש שם פס ארבעה if a bar of four handbreadths is left or placed above the breach. Ib. 10[b] עושה פס גבוה עשרה וכ׳ he cuts a board ten handbreadths high and four cubits long &c.; a. fr.—*Pl.* as ab. Ib. II, 1 עושין פ׳ לבירות וכ׳ you must place partitions around watering stations in the shape of four corner-pieces &c., v. הֵירוֹמַד. Ib. 11[a] פַּסֵּי בירות the partitions of watering stations; a. fr.—[Maasr. I, 7, v. פֵּץ.]—3) *pl.* (v. פְּרִיסִים) *tax*; פַּסֵּי העיר town tax (used for maintaining the safety of the town). Tosef. Peah IV, 9 לפ׳ חעיר לשנים וכ׳ ed. Zuck. (ed. לעניי, corr. acc.) in order to be assessed for the town tax one must have been a resident for twelve months; B. Bath. 8[a]; Y. Peah VIII, 21[a] bot. לפסין ולצדקות for the town tax and for the charities, expl. for the salaries of public school teachers; Y. B. Bath. I, beg. 12[d] לפסים ולזרמיות for town tax and town fines.

פַּס, פַּסָּא, פִּסָּא, פְּסִי ch. same, 1) *strip, stripe.*—*Pl.* פַּסֵּי. Targ. O. Gen. XXXVII, 3; 23 (ed. Berl. פַּסֵּי, פְּסֵי). Targ. II Sam. XIII, 18 (ed. Wil. פַּסֵּי).—2) פ׳ ידא *palm*; פס רגלא *foot,* v. פִּרְסָתָא.—3) *piece, portion; bread.* Bekh. 43[b], v. סְקִרְפַּס. Lam. R. to III, 16 Ar., v. פְּטִילְיָק.—Y. Ber. VI, 10[b] bot., v. פִּרְסָתָא.—4) (from its shape, cmp. פַּם) *spade* or *shovel.* Lev. R. s. 24; s. 25 Ar., v. מַכּוֹשָׁא II.—*5) פ׳ דביר (v. preced.) *watering station.* Targ. Y. I Deut. XXXIII, 3 ושריין כמין פ׳ דב׳ (not דִּבַּר) and they rest as it were at a watering station; (Y. II על פום דבירוי).

פְּסָא, v. פְּסִי.

פסאני, v. פְּסִינִי.

פְּסָאקָא pr. n. *P'saka*, surname of one R. Yitsḥak. Lam. R. to I, 9 ר׳ יצחק פ׳ (Yalk. Is. 302 יצחק פסיקתא); cmp. פְּסַקְתָּא.

פָּסַג, *Pi.* פִּסֵּג 1) *to divide, branch off*; denom. פְּסִיגָה. Par. XI, 9 מְפַסְּגוֹ ואוגדו he severs the stalks of hyssop and ties them; פְּסָגוֹ ולא אגדו if he severed, but failed to tie them.—2) (denom. of פְּסִיגָה) *to cut off sprays, to thin.* B. Kam. 119[b] מְפַסְּגֵי אילנות ומפסגי גפנים (Ms. F. ומפסיקי; Ar. ומפסקי) those hired to thin trees or vines; (Tosef. ib. XI, 18 מפסקי גפנים only). M. Kat. 3[a] אין מְפַסְּגִין באילן you must not thin trees (during the festive week; Rashi: *support the branches*); a. e.—Tosef. B. Mets. II, 28, v. infra.

Hif. הִתְפְּסִיג *to cut one's way through branches, pass through woods, vineyards* &c., *trespass; to lead through thickets* &c. B. Kam. 81[b] מַפְסִיג ויורד מפסיג התחיעה . . . ויצולה וכ׳ if one loses his way in vineyards, he may cut his way through up and down &c.; מפסיג וכ׳ . . . הרואה he who sees a fellowman lost in vineyards, may make a way for him . . . until he brings him &c.; Tosef. B. Mets. II, 28 מְפַסְּגוֹ בשדות וכ׳ may lead him through fields and

vineyards. Ib. מפסיג וכ' ... חוא עצמו ed. Zuck. (ed. מפסג) he who is lost himself may make his way &c.

פְּסַג ch. same, 1) *to divide, cut apart.* Targ. Y. Gen. XV, 10 (O. פלג, h. text בתר). Ib. XXVI, 31. Targ. Y. Lev. I, 6; a. e.—Part. pass. פָּסִיג. Gen. R. s. 100 פ' תִּרְעָךְ may thy ill-luck be broken (no more evil befall thee,—which allowing the meaning 'may thy gate (תַּרְעָא) be broken', is corrected to ריסוג תורעך, v. סוג ch.).—2) *to break through a snare, escape.* Gen. R. s. 79 פַּסְגָא ... כד שמע when R. S. heard the heavenly voice say *demos* (v. דְּרְמוֹס II), it (the bird) escaped; Yalk. ib. 133 פשגא (Ar. חוח פשגה).—B. Kam. 81[b] דניפסוג that he may be permitted to break through (the vineyard), v. preced.

Pa. פַּסֵּיג, *Af.* אַפְסֵיג *to divide.* Targ. Y. Lev. I, 12 יַפְסֵיג (some ed. יַפְסִיג; ed. Vien. פַּיְסֵג, corr. acc.). Targ. Y. I. Ex. XXIX, 17 חַפְסֵיג (Y. II תְּחַפְסֵג; ed. Vien. חְפַפְסֵק).—Lam. R. to V, 5 מְפַסֵּג לה וכ' (ed. Wil. מפסל, corr. acc.) he cut him up limb by limb.

פִּיס', פְּסַ', פַּסְגָּא c. (preced.) *piece, part.* Targ. Y. Gen. XXVI, 31. Ib. XV, 10.—*Pl.* פַּסְגִּין, פְּסַ', פַּסְגָּיָא, פְּסֵי'. Ib. Targ. Y. Ex. XXIX, 17; a. e.—*Fem. pl.* פַּסְגָּתָא, פְּסֵי'. Y. Ned. IV, 38[d] top (expl. תמחוי החוזר) פ' cut portions on the plate.

פִּסְגָּה f. (preced. wds., v. פַּסְרְגָה) 1) *branch, bough,* opp. to אשכול the trunk with the grape clusters.—2) (b. h.) pr. n. *Pisgah,* the summit of Mount Nebo. Sifré Deut. 357 (ref. to XXXIV, 1) מה פ' זו מופרשת מן האשכול ואינה מופרשת וכ' as the branch is separate from the trunk, yet not detached, so was Moses' grave &c., v. חָאַם; Yalk. ib. 963.

פָּסַד *to cut, diminish*; פָּסֵד (cmp. פגם, פסל) *to lose in value, deteriorate.* Y. Maasr. V, beg. 51[c] שהן פְּסֵידִין because they spoil; חטין אינן פ' wheat does not spoil.

Hif. הִפְסִיד 1) *to suffer loss, to lose, be at a disadvantage.* B. Mets. III, 4, sq. אם כן מה ה' הרמאי if this is the law, what does the dishonest man lose (what risk does he run to prevent him from claiming more than his due)? Ber. I, 2 לא ה' הקורא ... he who reads the Sh'm'a after this, loses nothing; expl. ib. 10[b] לא ה' ברכות he does not lose the benedictions (he may recite the benedictions preceding and following the Sh'm'a as usual). Y. ib. I, 2[b] top אין תפלה מַפְסֶדֶת a prayer never loses its value. Gen. R. s. 70 נדרו והִפְסִידוּ vowed and suffered thereby. Keth. XIII, 3 הִפְסַדְתִּי ... אדמון אומר upon which Admon said, shall I be at a disadvantage, because I am a male heir?; a. fr.—2) *to injure, cause loss to.* Tosef. Bets. II, 6 שמא יַפְסִידוּ lest they do harm to the inhabitants; a. e.—[Y. Ber. IX, 14[b] bot. והפסיד אלא, read: והפשיר עמו, v. פָּשַׁר.]

Nif. נִפְסַד *to lose.* Pes. 50[b] יש זריז ונ', v. זָרִיז; Tosef. Yeb. IV, 8 ומַפְסִיד (*Hif.*).

פְּסַד ch. same, 1) *to be diminished, scarce.* Targ. Y. Gen. XLVII, 16 (h. text) אפס.—2) *to diminish, destroy.* Targ. Ps. XLIV, 3 (ed. Lag. שלח).—3) *to ruin, spoil.* Pes. 55[b] פַּסְדָא לה ביעי לגמרי she (the hatching hen) has spoiled the eggs entirely (made them unfit to be eaten).—Part. pass. פָּסִיד. Ib. אכתי לא פְּסִידֵי ביעי וכ' (Ms. M. פסיד לה ביעא; Ms. K. לא פַּסְדָה לה) the eggs are not yet entirely spoiled.

Af. אַפְסַד, אַפְסִיד *to injure; to spoil, ruin.* Keth. 56[a] אידהו הוא דא' אנפשיה he brought the loss upon himself. B. Bath. 139[b] אינהו אַפְסִידוּ אנפשייהו they brought the loss &c. Sabb. 108[b] אַפְסוּדֵי קא מַפְסִידְנָא ליה (by salting the radish) I vitiate it. Keth. 61[b] אַפְסַדְתָּ לסעודתא וכ' (Rashi: אַפְסַדְתָּא) thou hast spoiled the king's meal. B. Mets. 117[b] כמה מַפְסֵדָה עליה בבית Ar. (ed. מפסיד, corr. acc.) by how much does the upper story impair (the durability of) the lower story?; a. fr.

פְּסַדָּא, v. פְּסִידָא.

פסדיות, Y'lamd. to Gen. XXVIII, 10 sq., quot. in Ar., read: בֵּי סַדְיָא, v. סַדְיָא.

פִּסַּת, constr. פִּסַּת, v. פַּס II.

פָּסַת, v. פסי.

פְּסוֹגָא m. (פָּסַג) *piece.*—*Pl.* פְּסוֹגְיָא. Targ. Y. Ex. XII, 40; Targ. I Chr. VII, 21 ביני פ' at the covenant between the pieces, v. בְּתָרִים; Targ. Y. I. Lev. XXVI, 42 פְּרִיסוֹגְיָא.

פְּסוּרוֹס, v. פְּוּסָרוֹס.

פְּסוֹל ch. (denom. of פָּסוּל) *to be* or *become disqualified, unfit.* Men. 100[a] ליפסל ליקדוש וליִפְסוֹל (strike out ליפסל, v. Rabb. D. S. a. l. note) let it become sacred (by being put in a sacred vessel) and subsequently become unfit (when it becomes overdue); ib.[b]; Yoma 29[b] תקדוש ותִפְסוֹל; a. e.—V. פָּסַל.

פְּסוֹל, v. פְּרִיסוֹל.

פָּסוּל m., **פְּסוּלָה** f. (פָּסַל; cmp. פגם) *defective, blemished, unfit, disqualified,* opp. כשר. Zeb. II, 1 נשפך ואספו פ' ... if the blood was spilt over the pavement, and one collects it again, it is unfit for sprinkling. Ib. 3, v. פְּרִיסוֹל. Hull. I, 4 שחיטתו פ' his slaughtering act is illegitimate (the animal so slaughtered is forbidden to be eaten). Ib. כשר בשחיטה פ' במליקה וכ' what is right in slaughtering, is illegal in pinching (the neck) &c. Zeb. III, 2 קבל הכשר ונתן לפ' if a person qualified for the service received the blood and handed it to one disqualified. Gen. R. s. 70 אליעזר פְּסוּל חבית הירה וכ' Eliezer was the disqualified (servant) of the house, and yet it is written &c. Kidd. IV, 6 פ' מן הכהונה לעולם is forever unfit for priesthood (his female descendants are forbidden to priests); בתו פ' לכהונה his daughter cannot marry a priest; a. v. fr.—*Pl.* פְּסוּלִים, פְּסוּלוֹת. Snh. III, 3 אלו הן הפ' the following are disqualified (for judges or witnesses). Gitt. IX, 4 שלשה גטין פ' three kinds of letters of divorce are invalid. Zeb. III, 1 כל הפ' ששחטו וכ' if any of those unfit for priestly service did the slaughtering, his act is legal. Kidd. 77[a] כל שנולדה מן הפ' born of disqualified parents; מאי פ' אילימא פ' לו what do you mean by 'disqualified'? Do you mean disqualified (forbidden in marriage) to him (the father)? Ib. פְּסוּלֵי כהונה persons disqualified for the priesthood (degraded priests). Y. ib. III, 64[c] כשרין הוזהרו על הפ' וכ' qualified persons are cautioned (in the Law) not

to marry disqualified women, ... but qualified women are not forbidden to marry disqualified men. Shek. VII, 7 הקינין הפ׳ consecrated birds that became disqualified (or unavailable) for sacrificial purposes. Bekh. V, 1, a. fr. פסולי המוקדשים dedicated objects which became unfit for the purpose to which they were dedicated; a. v. fr.

פְּסוּל m. (preced.) *blemish, disqualification.* Yoma I, 1 שמא יארע בו פ׳ because something might happen that would disqualify him for the service of the day. Pes. 56a ... יש במיטתי פ׳ שמא is there perhaps, which God forbid, a blemish in my couch (an unworthy person among my descendants)? Tosef. Mikv. I, 19, a. e. מקוה פסולו בעצמו a bath (that has become unfit for ritual purposes) has its unfitness in itself; ... שפסולו בן גרושה whereas the son of a divorced woman (married to a priest) owes his disqualification to others (his parents). Ib. פסולו ביחיד his (its) unfitness is caused by a single person; פסולו בבית דין by a court; Mikv. III, 1 לעולם הוא בפסולו וכ׳ it remains in its condition of unfitness until &c. Zeb. VIII, 3 אין מביאין קדשים לבית הפ׳ we must not wittingly cause sacred meat to be brought to the place where the unfit things are burnt. Ib. X, 7 ... שלא יביא לידי פ׳ for one must not cause T'rumah to become unfit; a. v. fr.

פְּסוֹלָא I m. same. Targ. Y. I Gen. XXII, 10 (ed. Vien. פְּסוּלָה). Targ. Y. I Deut. VI, 4. Targ. II Sam. XXII, 27, v. פְּסִילָא; a. e.—Keth. 62b אית חס ושלום פ׳ אינש is there, which God forbid, a blemish in the family?—*Pl.* פְּסוֹלַיָּיא. Y. Kidd. III, 64d top הב דעתך דאית תמן מן אינון פ׳ וכ׳ be careful, for disqualifications (persons disqualified for intermarriage) are there, that thou connect not thyself with them.

פְּסוֹלָא II f. (פְּסַל) 1) *chip, block.* Targ. Is. LI, 1.—2) (v. next art.) *worthless matter, dross.* Ib. I, 22 (h. text סיגים). Targ. Ez. XXII, 18 פְּסוֹלַת constr.; a. e.—*Pl.* m. פְּסוֹלַיָּיא. Targ. Ps. CXIX, 119 ed. Lag. (ed. Wil. סוֹלָא; h. text סִגִים).

פְּסוֹלָא, v. פִּרְסוֹלָא.

פְּסוֹלָת, v. פְּסוֹל, a. פְּסוֹלָא I.

פְּסוֹלֶת f. (פָּסַל) 1) *chips, stone-dust.* Y. Shek. V, 49a bot. פסל לך שתהא הפ׳ שלך 'hew for thyself' (Ex. XXXIV, 1) that the chips be thine; Ned. 38a פְּסוֹלְתָן שלך their chips be thine. Ib.; Y. Shek. l. c. מפ׳ של לוחות העשיר וכ׳ Moses became rich from the chips of the tablets; a. e.—2) *refuse, base metal, worthless matter.* Sabb. 138a נוטל אוכל ומניח את הפ׳ he takes up what is eatable, and leaves the refuse. Ib. כ׳ למעלה וכ׳ פ׳ (when you sift,) the refuse is on the surface, and the eatable peas are at the bottom. Num. R. s. 16 שהפ׳ שלה משובח וכ׳ the inferior soil of Palestine was much superior to the best of &c. Ib. שכן התגרין מראין את הפ׳ וכ׳ so the merchants show the inferior goods first &c. Y. Gitt. I, 43d top (ref. to מקצות, I Kings XII, 31) מן הקוצים שבעם ומן הפ׳ וכ׳ of the thorns among the people, the refuse &c. Sifré Deut. 312 יצא ממנו פ׳ (sub. זרע) unworthy offspring came from him; Gen. R. s. 68; a. fr.—*Pl.* פְּסוֹלוֹת. Num. R. s. 7, beg., v. סָנַן.

פְּסוּק, v. פִּרְסוּק.

פְּסוֹק m. (פָּסַק) [*division, interval,*] *Biblical verse.* Yeb. 16b זה שר וכ׳ פ׳ this verse (Ps. XXXVII, 25) has been said by the archangel of the world. Snh. 99a אפי׳ אמר ... תורן מפ׳ זה even if one says, the whole Torah is from heaven, except this one verse; a. v. fr.—*Pl.* פְּסוּקִים, פְּסוּקִין. Taan. 27b ... משלשה פ׳ הקורא בתורה he who reads from the Law, must read no less than three verses. Meg. 22a ... פ׳ אין מתחילין בפרשה in reading from a section of the Torah you must not begin with less than three verses, i. e. you must begin with at least the fourth verse from the beginning of the section. Kidd. 30a ... פ׳ הוו פְּסוּקֵי ספר תורה וכ׳ the number of verses of the Book of the Law (Pentateuch) is 5888; ib. והתגלח (חצירין) של פ׳ the verse beginning with *v'hithgallaḥ* (Lev. XIII, 33) marks the middle of the verses of the Pentateuch; Yalk. Deut. 855 (needs emend.). Lev. R. s. 6 בארי לא נתנבא אלא שני פ׳ וכ׳ Beeri prophesied no more than two verses, ... and they were attached to the book of Isaiah; a. v. fr.—[Sifré Num. 131 מתחת פסוקין, v. פְּסִיקְנָא.]

פְּסוּקָא ch. same. Taan. 27b כל פ׳ דלא פסקיה וכ׳ you must not divide a verse which Moses has not divided, i. e. in reading you must not stop in the middle of a verse; Meg. 22a. Ib. 25a דאמר פ׳ פ׳ וכ׳ (Ms. M. פ׳ only) when he recites each verse (of the Sh'm'a) and repeats it; Ber. 33b אמר לירח פסוק לי פְּסוּקָךְ פסוקת he said to a child, tell me thy verse; a. fr.—*Pl.* פְּסוּקִין, פְּסוּקָיָא, פְּסוּקֵי. Y. M. Kat. III, 83b bot. (expl. דלחות, Jer. XXXVI, 23) תלת ארבע פ׳ (ed. Krot. פְּסִיקָן) three or four verses. Kidd. 30a פ׳ מירתא ליתו וכ׳ let us bring up the Torah and count the verses; בפ׳ נמי לא בקיאינן we (Babylonians) know not even the division of verses. Ib. במערבא פסקי לירח ... תלתא פ׳ in Palestine they divided this verse (Ex. XIX, 9) into three verses; a. fr.

פְּסוּקָה m., v. preced.

פְּסוּקָה f., constr. פְּסוּקַת, v. פָּסַק.

פָּסַח (b. h.) *to leap over; to spare.* Ex. R. s. 15 שאני פוסח עליכם ומגין וכ׳ I (the Lord) will pass over and protect you. Pes. X, 5 פֶּסַח על שום שפ׳ המקום וכ׳ the Passover lamb is symbolical of the fact that the Lord passed over the houses &c.

Nif. נִפְסַח (denom. of פִּסֵּחַ) *to become lame.* Y. Ber. I, 3c bot. ונ׳ ונתרפא and became lame, but was cured; Gen. R. s. 39; a. e.

פִּסַּח, Targ. Is. XXXIII, 12 מפסחין, v. פְּסַח.

פִּסֵּחַ, **פִּסֵּחַ** m. (b. h.; preced. art.) *limping, lame.* Sifra Emor ch. II, Par. 3 פ׳ בין חגר וכ׳ 'lame' (Lev. XXI, 18), whether lame on both feet or on one. Sifré Deut. 126; a. e.—*Pl.* פִּסְּחִים, פִּסֵּחִי. Pirké d'R. El. ch. XXXVI (ref. to II Sam. V, 6) העורים והפ׳ אלו הצלמים 'the blind and the

lame' means the idols; Yalk. Gen. 82 (with ref. to Ps. CXV, 5-7).

פֶּסַח m. (b. h.; preced. wds.) *Passover festival*; (sub. זבח) *Passover sacrifice, Passover meal.* Pes. V, 1 (58[a]) חל ערב פ׳ וכ׳ (Mish. ed. ערבי פסחים; Y. ed. ערב פסחים) if the eve of Passover occurred on a Friday. Ib. 2 חפ׳ ששחטו וכ׳ if they slaughtered a Passover lamb not as such. Ib. IX, 9 חבורה שאבדה פִּסְחָהּ a party that lost its dedicated Passover lamb. Ib. 5, a. fr. פ׳ דורות, פ׳ מצרים, v. דּוֹר. Ib. 3, a. fr. פ׳ ראשון the first Passover, i. e. that celebrated on the fifteenth of Nisan; פ׳ שני the second (vicarious) Passover, on the eve of the fifteenth of Iyar (Num. IX, 10 sq.); a. v. fr.—*Pl.* פְּסָחִים. Ib. 10 שתי ... שנתערבו פְּסָחֵיהֶן two parties whose Passover sacrifices were mixed up. Ib. X, 6 ומן חפ׳ וכ׳ ונאכל שם ... that there we may partake of the offerings and the Passover sacrifices &c.; a. fr.—ערבי פ׳ (ערב), v. supra. Ib. 1; a. fr.—*P'sahim*, name of a treatise, of the Order of Moëd, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

פִּסְחָא, פִּי׳ ch. same. Targ. O. Ex. XII, 11. Targ. II Chr. XXX, 18; a. fr.—Y. Sabb. VIII, beg. 11[a] שתי ארבעתי כסוי דלילי פ׳ drank the four cups of wine customary at the celebration of the Passover night. Ḥull. 129[b] פ׳ זעירא the minor Passover (=פסח שני, v. preced.), the fifteenth of Iyar; פ׳ רבה the great Passover, the fifteenth of Nisan. Pes. 69[b] קום מחול ועביד פ׳ go and get circumcised, and partake of the Passover lamb; a. fr.—*Pl.* פִּסְחַיָּא, פִּי׳. Targ. I Sam. XV, 4 באמרי פ׳ by Passover lambs (h. text בטלאים).

פסטולים, v. פִּסְטִילּוֹס.

פַּסְטוּמוֹס, v. אֲפוֹסְטוּמוֹס.

פַּסְמוֹן m. (fossatum, φοσσᾶτον) *ditch.* Gen. R. s. 46; Yalk. ib. 82 [read with Ar.) עשו לו סיעה פ׳ a band made a ditch for him (as a trap).—*Pl.* פַּסְמָטִין. Yalk. Kings 230, quot. fr. Tanḥ. Thazr. 9 שעשו פטשין ... יפלו לתוך הפטשין (corr. acc.) they dug ditches, saying, when the Israelites come to make war, they will fall into the ditches (Tanḥ. l. c. בורות, Var. פטשין; ed. Bub. 12 פיטסים, Mss. פוטסין, פוטסין, read פּוֹסָטִין).—Cmp. פּוֹסָא.

פסטמא, v. פסטמא.

פַּסְמַי (?) pr. n. m., v. פַּנְטַי.

פַּסְמוּלוֹס m. (pistillus) *pestle, pounder.* Yalk. Sam. 102 (ref. to הדקו Dan. VI, 25) כהדין פ׳ as with a pounder; Midr. Sam. ch. XI כאילין פסטילם (corr. acc., or פִּסְטִילִין, *pl.*); Yalk. Dan. 1064 פסטולים (corr. acc.).

פִּסְמִיס, פִּסְמִין, v. פִּרְסְמִין.

פסמירין, v. מִסְטוֹר.

פִּסְמְלִין m. pl. (adapt. of pastilli, as if from פסל or פצל) *lozenges, sugar pills.* Yalk. Cant. 981; Ex. R. s. 41 פִּרְצְמְלִין; cmp. אִרְפְּסְמְלִין.

פסמא, Lev. R. s. 9, some ed. פסטמא; Yalk. ib. 493 פשטמא, a corrupt., read פַּרְגְּמָטָא.

פִּסְמְקִין, פִּסְמָקָא, v. פִּירְסְמָקָא, פִּירְסְמָקִין.

פְּסִי, פְּסָה, פָּסָה (b. h. פָּשָׂה) *to spread, be extended.* Y. Yoma III, beg. 40[b] מאור החמה פּוֹסֶה וכ׳ the light of the sun (dawn) spreads over the whole eastern horizon, opp. מתמר ועולה. Ib. 41[a] bot. חיתה מתמרת ... של בית ופּוֹסֶה ויורדת וכ׳... the frankincense of Beth Abtinas rose straight in a column and then spread and came down &c.; Y. Shek. V, 49[a] top; Cant. R. to I, 14; III, 6. Ib. to IV, 14 (ref. to ואחלות ib.) [read:] שהוא פוסה כאהל (עץ) a tree which spreads like a tent. Gen. R. s. 15 (ref. to עץ החיים, Gen. II, 9) עץ שהוא פוסה על פני וכ׳ a tree which spread over all living things. Neg. IV, 8, a. fr. וּפָשְׂחָה וכ׳ and the spot spread &c.; Y. M. Kat. I, 80[c] bot. וּפְסָחָה; a. fr.

פְּסֵי, פְּסָא I ch. 1) same; denom. פְּסִיוֹנָא.—2) *to split, break; to desecrate*, v. פְּרִיס ch.

פְּסֵי, פְּסָא II (=פסע, פסח) *to step.* B. Mets. 86[b] דלא מצרא פְּסָיָא קניא (Ms. H. יכלה למיפסע, v. Rabb. D. S. a. l. note 60) which cannot step over a reed (from fatness).—[פְּסֵי אריית, v. next w.]

פְּסִיאִית, פְּסִיָּאוּת adv. (פְּסֵי I, cmp. פְּרִיס *Pa.*) *in a persuasive manner.* Targ. Prov. XXV, 11 (some ed. פסי אריית, corr. acc.).

פְּסִיאָנִי, v. פְּסִיוֹנִי.

פְּסִינָה, פְּסִינָא f. (פָּסַג; v. פְּסָגָה) *branch, sprig.* Ukts. I, 5 פ׳ של אשכול שריקנה (Talm. ed. פסיגא) a sprig of a vine when stripped of its grapes.—*Pl.* פְּסִינִין. Tosef. Peah III, 11 (expl. כתם) פ׳ המחוברות וכ׳ (ed. Zuck. בסיגין, Var. סיגין) sprigs which are joined to the trunk one above the other; Y. ib. VII, 20[a] bot. פ׳ זו על גבי זו.

פְּסֵיד, *pl.* פְּסִידִין, v. פָּסַד.

פְּסֵידָא, פְּסֵי׳, פְּסִידָא m. (פָּסַד) *loss, disadvantage.* Targ. Y. Ex. XXII, 14.—B. Mets. 3[a] מאי פ׳ איית ליה דלודי what loss can he suffer (through his false claim) that should induce him to confess the truth? (v. פָּסַד). M. Kat. 2[a], sq. במקום פ׳ where there is a loss involved (by the delay); Keth. 60[a]; a. fr.

פסידתו, Midr. Till. to IX, 1 ed. Bub.; Yalk. ib. 642, v. פְּסִידָה.

פְּסִי׳, פְּסָשׁ, פְּסִיוֹן m. (פָּסָה) *spreading, extension*, esp. *spreading of a leprous spot* (Lev. XIII, 7, a. e.). Neg. I, 3; 5; 6 (פס׳ a. פש interchanging). Ib. III, 4; a. fr.

פְּסִיוֹנָא, פְּסִיוֹנָא I *pheasant*, v. פְּסִיוֹנִי.

פְּרִיס׳, פְּסִיוֹנָא II m.=h. פְּסִיוֹן. Targ. Y. Lev. XIII, 5, sq.; a. fr.—Fem. form: פְּסִירִינְתָא. Ib. 28 (ed. Vien. פִּסְרִינְתָא).

פְּסִיוֹנִי, פְּסִיס׳ m. (φασιανός, sub. ὄρνις) [*bird from the river Phasis in Colchis,*] *pheasant* (Phasianus Colchicus).

Num. R. s. 7 מי שהיה מתאוה תרנגול או פסיון וכ' whoever desired to eat chicken or pheasant, found the taste of it in the manna. Tosef. Kil. I, 8 תרנגול ... ופ' וכ' ed. Zuck. (Var. פַּסָּאנִי, פסאני) chicken, peacock and pheasant, although resembling one another, are heterogeneous birds; Y. ib. I, 27a bot. דהפוסיוני; Y. B. Kam. V, end, 5a פי'; Bab. ib. 55a (Rashi: *partridge*). Yoma 75b (as a species of quail, v. סְלָיו). Kidd. 31a. Midr. Till. to Ps. IV; a. e.—*Pl.* פְּסִיוֹנִים, פְּסִיוֹנִין, פִּי'. Ib. וראשי פטומות פ' pheasants and choice of fattened birds; a. e.

פְּסִיוֹנִי, פִּי' ch. same. Y. Ab. Zar. III, 42d top, v. טַוָּוסָא.—Pl. פְּסִיוֹנִין, פִּי'. Gen. R. s. 70 כמה טווסין ... כמה פ' אית לי (some ed. פּוּסְיָינֵי) how many peacocks, how many pheasants have I!; Koh. R. to VII, 8. Ib. to II, 8 פּוּסְיָאנִין.

פְּסִיחָה f. (פָּסַח) *stepping over, use of the root* פסח. Mekh. Bo, s. 11; Yalk. ib. 200, v. חְסִירָת II.

פְּסִיוָנְתָא, v. פְּסִיוֹנָא II.

פְּסִיכְתֵּרָא, v. פְּסַכְתֵּרָא.

פְּסִיל m. (b. h.; פָּסַל) 1) *hewn image.*—*Pl.* פְּסִילִים. Y. Ber. IV, 8a ויחללוה עובדי פ' and which idolaters have desecrated. Pirké d'R. El. ch. XXX חפ' של בית וכ' the images of the house of Pharaoh her father; a. e.—2) *chisel*, v. פְּסִילָה.—[Y. Ned. I, 37a top; Y. Naz. I, beg. 51a נזיר פסילים, v. פְּסִילוֹס.]

פְּסִילָא ch. 1) as preced. 1.—*Pl.* פְּסִילַיָּא. Targ. Ps. LXXVIII, 58, v. פְּסִלָא.—Gen. R. s. 38, end וחבריהון לכלהון פ' (not פסילא) and broke all the idols.—2)=פְּסוּלָא I. Targ. Ps. XVIII, 27 (Ms. פְּסִילָן *f. pl.*); Targ. II Sam. XXII, 27 פְּסוּלָא.—*Pl.* as ab. Lam. R. to III, 45 מאסייא פ' (some ed. פְּסִילַאֲוִיא), v. מְאִיס.—[V. פְּסִילָא.]

פְּסִילָה f. (פָּסַל) *chisel* or *gimlet.* Y. Kidd. I, 59d (expl. מרצע, Ex. XXI, 6) זה הפ' (some ed. הַפָּסִיל), contrad. to מקדח.—[Koh. R. to IX, 11; X, 20 פסילתן, some ed., v. פְּסוֹלֶת.]

פְּסִילוֹס m. (ψελλός) *one unable to pronounce certain letters, stammerer.* Lev. R. s. 10, beg. וחיו קורין אותו פ' and they called him (Amos) the stammerer; Yalk. Is. 307, v. עָמַס. Pesik. Naḥămu, p. 125b his name was Amos שהיה פ' בלשונו (not שהיו) because he hesitated in his speech.—*Pl.* פְּסִילִים. Y. Ned. I, 37a top במקום שקוראין לנזיר נזיק ... נזיר פ' וכ' in a place where people say *nazik* for *nazir* (owing to a dialectical peculiarity), I say so: shall a Nazarite among stammerers not be a Nazarite?; Y. Naz. I, beg. 51a.

פְּסִילוֹסָא ch. same. Pesik. Naḥămu, p. 125b; Yalk. Is. 307 חניח ... על הדרן פ' על הדרן קטיע לישנא did the Lord pass the whole world and let his inspiration rest on this stammerer, this tongueless man?; Koh. R. beg. על הדרן קטיע לישנא פ'; Lev. R. s. 10, beg. Ar. (missing in ed.).

פְּסִילְתָּא, v. פְּסִילְתָּא.

פְּסִילְיוֹת, פְּסִילְיָא m. (v. next art.) an inferior kind of *beans* (cmp. פְּרִישׁוֹנָא). Ab. Zar. 38b הוא המטליא הוא פ' וכ' Ar. (Ms. M. פסליא; ed. פשליא) the same law applies to gentile preparations of *hemṭalia, psilia* and *sh'itha*, v. חְמַטְלָיָא a. שְׁעִיתָא. Y. Bets. I, 60d bot. תורמוסין ופ' lupines and *psilia* (inferior beans); Y. Sabb. VII, 10b ופְּסִילְיָין and the inferior beans among them (v. Bab. ib. 74a bot.).

פְּסִילִית, Tosef. Dem. I, 9 Var. ed. Zuck. (ed. Zuck. פסליא, absent in oth. eds.), v. פַּסְלָקָאוֹת.

פְּסִילְיוֹת, v. preced. art.

פְּסִילְתָּא f. (פָּסַל) [*refuse,*] name of a *bean* (h. שעועית). Y. Kil. I, 27a top Ar. s. v. פול (R. S. to Kil. I, 1 פְּסִילוּתָא, פשיל'; ed. פתילת', corr. acc.).

פְּסִים, v. פְּצִים.

פְּסִין, פְּסִים, פַּסִּים, v. פַּס, a. פְּסִיסִים.—שטר פסים, v. פְּסִיס.

פסינתמיון, פסינתמון, read:

פְּסִינְתְּיָמוֹן m. (absinthiatum, sub. vinum) *wormwood-wine.* Tanḥ. Vayesheb 8, contrad. to קונדיטון. Y. Ab. Zar. II, 41a top חמר פ' 'bitter wine' is absinthiatum; Y. Ter. VIII, 45c פסתיגון (corr. acc.).

פְּסִיס m. (פְּרִיס or פָּסַס) 1) *persuasion, good-will, accommodation*; שטר פ' (not פסים) *a deed of sale for accommodation, a feigned transfer* (a Hebrew adaptation of πίστις), v. פְּרִיסְטִיס.—2) *peg.* *Pl.* פְּסִיסִין. B. Bath. 2b Ms. M., v. מְסִירָפָס; cmp. פְּסִיסִית.

פְּסִיסָא pr. n. m. *P'sisa.* Snh. 91a, v. גְּבִיעָא.

פְּסִיסִית f. (פָּסַס, cmp. פַּס II a. פְּסַפֵּס I) *a partition between courts marked off by pegs.*—*Ps.* פְּסִיסִיוֹת. Y. Erub. IX, beg. 25c חרי שהיתה החצר חלוקה בפ' if the court (common to two parties) is marked off by pegs.

פְּסִיסְפָּס m. same. Y. Ned. V, beg. 39a [read:] אם היתה החצר חלוקה בפ' (Ab. Zar. 70b בְּמִסְפָּס), v. preced.

פְּסִיעַ m. (פָּסַע) *bandy-legged, waddling.* Targ. Y. Lev. XXI, 18 Ar. (ed. מישתמיט וריכיה; h. text שרוע).

פְּסִיעָא, v. פְּסִיעָתָא.

פְּסִיעָה f. (פָּסַע) *step, walk.* Ber. 6b, a. fr. פ' גסה, v. גָּמַם III. Gen. R. s. 39 ליתן שכר על כל פ' ופ' to reward him for every step. Koh. R. to VII, 2 'and the living shall take it to heart' (ib.) זה חי העולמים ... על כל פ' ופ' וכ' that means the Everliving who rewards man for every step he takes for deeds of charity. Pesik. R. s. 33 (ref. to Is. LI, 14) מן אדם שהוא ממהר בפְּסִיעָתוֹ בשביל להיפתח וכ' art thou afraid of man who hastens his step to have an opening ... and runs with hasty step, that he may not miss his bread?; Yalk. Is. 336; a. fr.—*Pl.* פְּסִיעוֹת.

Yoma 53b המתפלל צריך שיפסיע שלש פ' לאחוריו וכ' he who is in prayer (when a person enters), must pass three steps backward (when he ends his prayer), and then turn around to salute. Ib. דפסעי להו שלש פ' בכריעה אחת they made the three steps backward with one bow. Snh. 22a (he who loses his wife) פְּסִיעוֹתָיו מתקצרות has his steps shortened (his energies broken, with ref. to Job XVIII, 7). Sabb. 63b שהיו פְּסִיעוֹתֵיהֶם גסות who used to make wide steps. Num. R. s. 4; a. fr.

פְּסִיעָא, פְּסִיעָתָא ch. same. Targ. Ps. XVIII, 37; II Sam. XXII, 37; a. e.—*Pl.* פְּסִיעָן, פְּסִיעָתָא. Targ. Job XIV, 16 (not פְּסִיעוֹתַי). Ib. XXXI, 4; a. fr.—Y. Snh. VIII, 26b bot. בגין דהליך תרתין פ' הוא מפסיד shall he be at a disadvantage, because he walked two steps (into the court room)?; Y. Shebu. VII, 38a (corr. acc.); Y. Keth. IX, 33b bot.

פְּסִיפִין, פִּסְפִּין, Pesik. Vattom., p. 131a Ar., v. פִּרְסְפִּירְסָאי.—Lam. R. to II, 1 Mus., v. next w.

פִּיסְ, פִּסְפָּס, פִּסִּיפָּס m. (פָּסַס, cmp. פְּסִיסִית) 1) *cut and polished stone block,* used for paving floors, *stone pavement, mosaic.* Ab. d'R. N. ch. XXVIII אבן פסי' שיש וכ' ed. Schechter (ed. פיספס) a paving block which has four polished sides (a metaphor for a many-sided scholar). Y. Sabb. VII, 10b top בשאין שם פ' where there is no stone pavement. Ib. XII, beg. 13c (Chald. dict.) מקטע פ' he who trims a paving stone (or die, v. infra). Ex. R. s. 10 בתיהם של גדולים . . . בשיש בפ' the houses of the nobles which were paved with marble or blocks; Yalk. Sam. 102 בתי חשיש ובתי הפ' (*pl.*); Yalk. Ps. 820 בתי חסיפים, v. פָּסַת). Deut. R. s. 1 ואם בפ' הפ' וכ' and if (she wipes her hands) on the pavement, the pavement will be blackened, but her hands will not be clean; a. e.—*Pl.* פִּיסִין, פְּסִיפְסִין, פְּסִפְּסִין, פִּסִּיפְסִים. Yalk. Sam. l. c.; Yalk. Ps. l. c., v. supra. Midd. I, 6 ראשי פסי' וכ' Var. in Ar. s. v. פשפש (Mish. ed. פספ'; Talm. ed. פישפשין) the ends of the flag-stones in the pavement indicated the mark between the sacred and the secular grounds; [comment.: blocks on the ceiling]; ib. II, 6; a. e.—[Tosef. Zeb. VII, 1 פסיפסין, Var. פסיפיסין, v. פְּשָׁפֵשׁ I.]—2) *cube, die.*—*Pl.* as ab. Y. R. Hash. I, 57c top (expl. המשחק בקוביא) המשחק בפסי' he who plays with dice; Snh. 25b, a. e. בפיספ' (Rashi: blocks of wood); Y. l. c. משישבור את פְּסִיפְסָיו (he is not reinstated from his civil disabilities,) until he breaks his dice; Snh. l. c. משישברו את פִּיסְפְּסִירֵיהֶן; Y. Shebu. VII, 37d bot. פִּיסְפְּסָיו; Y. Snh. III, beg., 21a (also פְּשִׁישְׁפֵּשׁ). Midr. Till. to Ps. XXXVI, 10 אלו המשחקין בפספ' וכ' that means those who play with dice, who calculate (throw) with the left hand and press with the right hand, and rob and wrong one another; a. e.—3) *check* (in garments), *square,* or *stripe* (cmp. פַּס). Neg. XI, 7 ורבי הוא פסי' יחידי ed. Dehr. (ed. פספס) suppose there is only one (white) stripe in the whole garment?—*Pl.* as ab. Ib. קיטא שיש בה פ' צבועים וכ' a pieced sheet in which there are checkers colored and white; Tosef. ib. V, 10. Yalk. Job 927 פספסין הַיְרוֹחוֹת שלו מכחות וכ' (or הַהְוֹחוֹת, not פספסי חרוחות) the faintest checkers (or stripes) of the Leviathan's skin outshine the sun (v. Yalk. Lev. 653).—4) *voting tablet, verdict.* Lam. R. to II, 1, v. חִיחוּךְ.—[The contact between the Hebrew and Greek languages influenced the form פסיפס and the coincidence of some meanings of our word with ψῆφος *pebble.*]

פְּסִיפַס* ch. same. Targ. I Kings V, 31 אבן פ' Ar. (ed. אבנין פסילן; h. text גזרת).—Y. Sabb. XII, beg. 13c מקטע פספס, v. preced.

פְּסִיק, פְּסֵיק, v. פְּסַק.

פְּסִיקָא I f. (פָּסַק) 1) *part, fraction.* B. Bath. 62b, sq., contrad. to פלגא.—2) *subscription for charity, collection.* Lev. R. s. 32, end ואנן עבדין לך פ' בצבורא and we shall arrange a collection for you in the assembly; עבדון ליה פ' they made up a purse for him. Ib. s. 5 עביד פְּסִיקָה למיתן וכ' (not למיתן) arranged a subscription for a charity in the college of Tiberias.—3) = פְּסוּקָא, *verse.*—*Pl.* פְּסִיקָן, v. פְּסוּקָא.

פְּסִיקָא II *fillet,* v. פְּסִיקְיָא.

פְּסִיקָה f. (פָּסַק) 1) *cutting apart.* Succ. 11a פְּסִיקָתָן זו חיא עשייתן cutting the threads apart is the making of them (the show fringes).—2) *separated thread.* Neg. XI, 8 אפי' פ' אחת וכ' even if only one separate thread was on the coil, and he knotted it.—*Pl.* פְּסִיקוֹת. Ib. חיתה פ' if the coil consisted of separate threads.

פְּסִיקָה ch., v. פְּסִיקָא.

פְּסֵיקָה f. (פָּסַק, v. *Hif.* 4) *water collected behind a dam, reservoir, pool.*—*Pl.* פְּסֵיקוֹת. M. Kat. 4a הפ' וחבריכות וכ' pools and ponds which were filled with water on the eve of a Holy Day.

פִּסְקוֹלִיד, Y. Peah I, 15d בפ' אחרייא, read: כדפסיקו ליה לאחרייא, v. פָּסַק.

פְּסַק, פְּסִיקְיָא, פִּסְיָא f. (an adapt. of fascia, as if from פסק) *band* or *fillet* worn by women over the breast; *girdle; bandage round the legs and feet.* Targ. Is. III, 24 פְּסִיקְיָא (*pl.* form).—Y. Snh. X, 28d bot. נתן את חברזל תחת פ' שלו he put the iron point of his spear under his *fascia.* Sabb. XV, 2 (111b) ושל פסי' (Bab. ed. פסקיא) and the cords of the breast bandage. Ib. (113a) קושרין דלי בפ' וכ' (Bab. ed. בפסק' you may (on the Sabbath) tie up (the broken rope of) a bucket with a *fascia,* but not with a rope. Ib. 113a כורך עליו פונדא או פ' (Ms. M. פסקיא) he may wind a *funda* or a *fascia* around it; Pes. 11a פסקיא (Ms. M. פסקיא; early ed. פסקי, v. Rabb. D. S. a. l. note). Y. Kil. IX, end, 32d פיסקי (corr. acc.), v. עֲגַל I; a. e.—*Pl.* form פְּסִיקִין. Sifré Num. 131 מתחת פ' שלה . . . והיא מוציאה (not פסוקין) she took an impression of Peor from under her breast band (Snh. 106a חיקה).

פְּסַק, פְּסִיקְתָּא I (פָּסַק) 1) *apportionment, agreement to pay,* esp. *dowry.* M. Kat. 18b שטרי פ' agreements stating the amounts which the parents promise to their respective son or daughter; Kidd. 9b; Keth. 102b; a. fr.—2) *section,*

esp. *P'sikta*, name of several Midrashim, *a) P. d'R. Kahăna* (or only *P'sikta*) (edited by S. Buber).—*b) P. Rabbathi* (*Large P.*).—*c*) (of late origin) *P. Zuṭarta* or *Zuṭrathi* (Small P.) (edited by S. Buber).—[3) *a small share*, v. פְּרִסְקְתָא.]

פְּסִיקְתָּא II pr. n. m., v. פְּסָאקָא.

פְּסַן* *Pa.* פִּסֵּךְ *to cut, clear* (of thorns).—Part. pass. מְפַסְּכִין; pl. מְפַסְּכִין. Targ. Is. XXXIII, 12 (ed. Wil. מפסחין, corr. acc.). [Prob. to be read: מְכַסְּחִין.]

פְּסַכְתִּירָא, פְּסַכְתִּיר, v. next wds.

פִּסְכְּתַר m. (corresp. to ψυχθηρ = ψυκτήρ) [*wine-cooler,*] *a large pot.* Y. Ḥag. III, 79ᵃ; Tam. V, 5 כופה ... פ' (,Ar. everywhere פסק), v. כָּפָה; ib. תירה כלי וכ' ופ' the *psykter* was a large vessel, holding &c. Sifré Tsav, Par. 1, ch. II; Y. Yoma IV, end, 42ᵃ; Num. R. s. 4. Erub. X, 15; a. e.

פְּסַכְתִּירָא ch. same.—*Pl.* פְּסַכְתִּירָוָתָא. Targ. O. Ex. XXXVIII, 3 (ed. Berl. פְּסַכְתִּירָך, some ed. פְּסִירְכְּתִירָך; h. text סירות). Ib. XXVII, 3.

פְּסַל (b. h.) 1) *to cut, chip, hew, trim.* Tanḥ. ʿEkeb 9 (ref. to Koh. III, 5) עת חיה לְפַסּוֹל שני וכ' the time came to hew other two tablets (in place of the broken). Ib. מתחת כסא הכבוד פְּסָלָן he hewed them from under the throne of glory. Ab. Zar. 52ᵃ (ref. to Deut. VII, 25) משפְּסָלוֹ נעשה אלוה as soon as a gentile has done chiselling on it, it becomes a deity (an idol forbidden to Jews for any use); ib. פסלו לאלוה לא וכ' when the gentile has hewed it for a god, thou shalt not covet it; פסלו מאלוה ולקחת לך when he chips it so as to unfit it as an idol (v. infra), thou mayest take it unto thyself; a. e.—*Part. pass.* פָּסוּל; f. פְּסוּלָה; *pl.* פְּסוּלִים, פְּסוּלוֹת; פְּסוּלִין *a) chiselled, chipped.* Lev. R. s. 22 אבנים פ' chipped stones (unfit for the altar); a. e.—*b*) (cmp. פָּגַם) *defective, unfit, disqualified*, v. פָּסוּל.—2) (denom. of פָּסוּל) *to disqualify, to be the cause of disqualification of; to declare unfit.* Ḥull. III, 12 פּוֹסְלִין, v. כָּשֵׁר I. Ab. Zar. l. c. מניין לנכרי שפוסל אלוהו how will you prove that a gentile can cancel his deity (by disfiguring it)? Kidd. 70ᵃ אוי לו לפוסל את זרעו ולפוגם וכ' woe to him who causes his descendants to be disqualified and his family to be tarnished. Ib. כל הפוסל פסול he who tarnishes (casts suspicion on the purity of a family) is himself tarnished (of spurious descent); במומו פוסל he charges others with his own defect. Ex. R. s. 1 חזירתו ... ופ' את כלן she (Pharaoh's daughter) took him (the infant Moses) around to all Egyptian women to give him suck, but he rejected all of them (refused to take their breasts); ולמה פְּסָלָן and why did he reject them? Snh. III, 1 זה פוסל דיינו של זה וכ' each has a right to reject the judge chosen by the other; ... אם היו כשרים אינו יכול לפוסלן if they are fit (not legally disqualified) or authorized, he cannot reject them. Ib. זה פוסל עדיו וכ' every witness in a case may help by his testimony to disqualify the opposing party's witnesses. R. Hash. I, 7 קבלו ... ופְּסָלוּ וכ' they accepted as witnesses himself and his son, and rejected his slave. Mikv. II, 4 פּוֹסְלִין את המקוה are sufficient to make the pond unfit for ritual immersion. Ib. VII, 5 לא פְּסָלוּהוּ they do not make the blood unfit. Zeb. I, 4 המחשבה פּוֹסֶלֶת the improper intention makes the sacrifice unfit. Succ. II, 7, a. e. בית שמאי פוסלין the school of Sh. declares such a Succah to be ritually unfit; a. v. fr.—Trnsf. *to cancel, abrogate.* B. Kam. 97ᵃ פְּסָלָהּ מלכות the government cancelled the coin; פסלוהו מדינה the inhabitants of the district refused to pass it.—Gen. R. s. 30, beg. כל מקום שנאמר אלה פ' את הראשונים וכ' wherever the Biblical text has 'these', it is meant to cancel (exclude) the preceding; wherever it has 'and these', it is to add to the preceding; Ex. R. s. 1 פ' ... אלה תולדות וכ' 'these are the origins of heaven and earth' (Gen. II, 4), this excludes the time of chaos; a. fr.

Nif. נִפְסַל 1) *to be hewn, sculptured.* Sifra K'dosh. beg. פסל על שהם נִפְסָלִין idols are named *pesel*, because they are sculptured; (Yalk. Lev. 604 פסולין).—2) *to be disqualified, made unfit, declared unfit.* Zeb. I, 4 חזבח נ' ארבעה וכ' a sacrifice may become unfit by improper actions in four stages, at the slaughtering &c. Pes. 15ᵇ; 45ᵇ ... הפת ונִפְסָלָה מלאכול if bread becomes mouldy and unfit for man to eat. Toh. VIII, 6 עד שיִּפָּסֵל מאוכל הכלב until it becomes unfit for a dog to eat; Y. Ḥall. IV, 60ᵃ top עד שתִּפָּסוֹל. [Men. 100ᵃ, v. פָּסוֹל.] Num. R. s. 6 end לא חיו נִפְסָלִים אלא בקול they (the Levites) became unfit for service only when they lost their voice for song. B. Kam. IX, 2 נִפְסָלָה מעל גבי המזבח became unfit for the altar; a. fr.—Trnsf. *to be cancelled, abrogated.* B. Kam. l. c. מטבע וכ' (גזל) if one stole a coin, and it was invalidated (before he made the restitution). Snh. 104ᵇ (expl. סָלָה, Lam. I, 15) כאדם שאומר לחברו נפסלה מטבע זו as one says to his neighbor, this coin is worthless; v. סָלָא; a. e.

Pi. פִּסֵּל *to cut off dry twigs, to trim.* Shebi. II, 3 מְפַסְּלִין עד וכ' (in the ante-Sabbatical year) you may trim trees up to New Year, v. פִּרְשׁוּל. Mikv. IX, 7 מְפַסְּלֵי אילנות trimmers of trees. Y. Sabb. VII, 10ᵃ top; a. e.—Yalk. Deut. 942 מְפַסְּלוֹ במעצד he chips it (the crooked staff) with the adze; Sifré ib. 308 מפתלו (corr. acc.).

Hif. הִתְפַּסֵּל *to find fault, to speak contemptuously.* Koh. R. to XI, 9 שהיה מַתְפַּסֵּל בנשים וכ' who used to find fault with women (considering none good enough for him as wife), and was a profligate.—[Part. pass. מִתְפַּסָּל, v. next w.]

פַּסֵּל ch. same, 1) *to cut, hew, dig.* Targ. Ex. XXXIV, 1. Targ. Deut. VI, 11; a. fr.—Part. pass. פַּסִּיל; f. פַּסִּילָא; *pl.* פַּסִּילִין; פַּסִּילָן, פַּסֵּל. Ib.; a. e.—2) *to make* or *declare unfit; to reject.* Snh. 23ᵃ בתר דפַּסְלֵי לחוֹ וכ' after they (the parties) rejected them, shall they (the rejected judges) go and select another court? Ib. רחמנא פַּסְלֵיהּ it is the Law that declared him unfit. Ib. כל כמיניה דפַּסֵּיל דיינוי is it in his power to reject judges?; a. fr.—Part. pass. as ab. Targ. Y. II Gen. XXII, 10. Targ. Y. I Lev. VII, 18 (Y. II פָּסוּל h. form; h. text פגול); a. e.—[Targ. Ps. XVIII, 27, v. פַּסִּילָא.]—Keth. 61ᵇ מאן דעביד הכי פ' למאכל וכ' he who does a thing like this is unfit to prepare food for the king. Ib. 105ᵇ תאי דיינא ... פ' למידן דינא (some ed. פסול) a judge that is in the habit of borrowing (things from his neighbors) is unfit to judge cases. Ib. פַּסִּילְנָא לך לדיינא I am unfit to

be a judge in thy case (because I have been offered a gift); a. fr.—V. פָּסוֹל.

Ithpe. אִיתְפַּסִיל, אִתְפַּסָּל 1) *to be engraven.* Targ. Job XIX, 24.—2) *to be hewn out.* Targ. Is. LI, 1.—3) *to be disqualified, unfit, rejected.* Targ. Ps. LXVIII, 16. [Targ. Y. Num. VIII, 24 מוּפְסָלִין h. *Hof.*]—Y. Kil. VII, 31[a] top [read:] א"ל טבא הרא ואיתְפַּסְלַת he said to him, it is a good coin, whereas it had been cancelled. Men. 102[b] לאִיתְפַּסוּלֵי (Ms. M. לפסולא) דגופיה to become unfit for itself (but not for making unclean); Pes. 20[a] לאיפסולי גופיה; a. fr.

Af. אַפְסֵל *to make unfit.* Hull. 36[a] לאַפְסוּלֵי גופיה to cause the object itself to be forbidden (ib. 37[a] לפסולא דגופיה), v. supra.

Pa. פַּסֵּל *to cut (stones).* Targ. II Chr. XXIV, 12 מְפַסְּלִין stone-cutters.

פַּסָּל m. (preced.) *mattock.* Sifré Deut. 38; Yalk. ib. 857 ארץ . . . אם אינו עמל בה בפ' וקורדום the soil of Egypt cannot be planted, unless one first works it with mattock and axe. Ber. 57[b]; B. Mets. 82[b], v. מָרָא II.

פֶּסֶל m. (b. h.; preced.) 1) *sculptured* or *carved image.* Midr. Till. to Ps. XVIII, 41 שחירה דגון פִּסְלוֹ וכ' ed. Bub. (oth. ed. אלוהו) his idol Dagon was engraven on his heart. Sifra K'dosh. beg.; Yalk. Lev. 604, v. פָּסַל; Mekh. Mishp. s. 20. Snh. 103[b] v. מִיכָה I; a. e.—*Pl.* פְּסִילִים, v. פָּסִיל.—2) *chip, lath,* contrad. to נסר. Succ. 18[a] נסר ופ' וכ' a board alternating with a lath (as the covering of a Succah). Tosef. ib. II, 3; Succ. 19[a] פ' היוצא מן הסוכה a lath roof prolonged beyond the walls of the Succah; expl. ib. קנים היוצאים וכ' reeds or staves which &c.—*Pl.* פְּסָלִים. Ib. 18[a].

פִּי, פְּסָלָא ch. same, 1) *image.* Targ. Ps. XCVII, 7. Targ. Cant. II, 15; a. fr.—2) *lath, lintel,* esp. *a lintel placed across a street* or *a court.* Sabb. 80[a]; B. Bath. 56[a]. Gitt. 77[b] נפל בפ' (the letter of divorce) fell on a cross-board (in the court).

פְּסֻלוּת f. (denom. of פָּסוּל) *condition of unfitness, disqualification,* opp. כשרות. B. Bath. 128[a] כל שתחילתו פְּסֻלוּת או סופו בפ' וכ' testimony for which the witness was disqualified at the beginning (when the fact to be attested occurred), or is disqualified at the end (when the evidence is taken) is illegal. Koh. R. to IX, 7 שמא פ' היה בבני there was perhaps a defect in my son which made him rejectable as an offering.

פְּסִילָא, v. פְּסִילָא.

פסליא, Tosef. Dem. I, 9 ed. Zuck., v. פַּסְלָקָאוֹת.

פסליון, Yalk. Ps. 650, v. פַּפִּילְיוֹן.

פסלין, prob. to be read: פְּסָלוֹן m. (פָּסַל) *a rough stone.* Tosef. Kel. B. Mets. I, 12 פ' שהוא כותב עליו וכ' ed. Zuck. (oth. ed. פוסלין, read פיסלון) a rough stone on which a charm is written (v. Sm. Ant. s. v. Amuletum).

בְּקָעַת פַּ', פַּסְלָן* pr. n. *Valley of Paslan,* near the valley of Jezreel. Gen. R. s. 98.

פַּסְלָקָאוֹת f. pl. (βασίλικα, sub. κάρυα, basilicæ, sub. nuces) *basilicæ,* the best kind of *nuts.* Tosef. Dem. I, 9 [read:] האגוזין ודורמסקיות ופ' (Var. והפסדקאות; ופסליא ed. Zuck., Var. ופסירית, standing for βασιλεια, a ditto-graphy of our w.) nuts, plums, and walnuts.

פַּסְנְטוֹר* m. (corrupt. of obsonator, οψωνάτωρ) *caterer, purveyor.* Koh. R. to I, 3 פַּסְנְטוֹרָךְ אנא ולית את מטעים וכ' I am thy caterer, and thou wilt not let me taste thy dish, that I may know what it may need?; Lev. R. s. 28 Ar. (ed., a. Yalk. Jer. 276, a. e. מגרסך, v. מְגֵירוֹס).

פַּסְנִין* pr. n. pl. (?) *Pasnin.* Tosef. Ohol. XVIII, 2.

פָּסַס 1) (b. h.) *to be cut off, be gone.* Tanh. Haăz. 7 (play on נחבי בן ופסי, Num. XIII, 14) החביא האמת ופָּסָה האמונה מפיו he hid the truth, and faith was gone from his mouth.—2) *to cut into stripes, divide,* v. פַּס.—3) *to distribute (with the shovel,* v. פַּס ch. 4). Tosef. Ukts. I, 5 חבואה שפִּסְסָהּ בגורן (Var. ed. Zuck. שנִּפְסָסָהּ) grain which one distributed in the barn (forming separate piles). Ukts. I, 5 שפִּסְסָן Ar. s. v. פספס (v. פָּסַס).—Gen. R. s. 31 [read:] ודיה פוֹסְסָן מן חצד and he shovelled them (the excrements) sideways (out into the water); Yalk. ib. 54 ודיה פוחתין (corr. acc.), v. קָטַטְקָטִין.

Nif. נִפְסַס *to be spread, shovelled,* v. supra.

Hif. הִיפֵּס, הֵיפֵס 1) *to distribute, spread;* ה' מורסא *to distribute an ulcer by manipulation, to pass over with the hand* (פַּס). Eduy. II, 5; Tosef. ib. I, 8 המְיַפֵּס מורסא וכ' he who manipulates an abscess on the Sabbath, if for the purpose (of peeling or) of making a head to it as the physicians do &c.; Sabb. 107[b]; a. e.—2) (v. פִּיס) *to break, weaken.* Pes. 107[a], v. פִּיס.

פְּסַס ch. same, *to distribute.* Targ. Hos. IV, 8 כהניא פַּסְסוּ וכ' the priests distribute (the sacrifices among themselves) &c.—Gen. R. s. 17 אנן פַּסְרִין לה פירקא וכ' Ar. (read פורנא) we shall apportion (among ourselves, pay each his share towards) her dowry, and you divorce her (ed. רהבינן לה פורנא); Lev. R. s. 34 אנן פסקינן, v. פְּסַק).

Af. אַפֵּיס *to break, weaken; to desecrate,* v. פִּיס.

Ithpa. אִתְפַּס *to be weakened, be degraded.* Targ. Job XV, 20, v. פִּיס, a. תְּפַס II.

פָּסַע (b. h. פָּשַׁע; cmp. פָּסָה a. פָּסַח) [*to spread the feet,*] *to step out, walk.* Meg. 27[b] לא פָּסַעְתִּי על ראשי וכ' I never strode over the heads of the holy people (never forced my way through the students seated on the floor to reach my chair); Snh. 7[b] מניין לדיין שלא יִפְסַע וכ' where is it intimated that a judge must not force his way &c. (Answ. by ref. to Ex. XX, 26, sq.); Yeb. 105[b] מי שצריך . . . יִפְסַע he of whom the holy people are in need, may step over the heads &c. Sot. 13[b] ופָּסָע משה בפסיעה שתים . . . אחת twelve steps were there, and Moses passed over them with one step. Gen. R. s. 99 (play on פָּחַז, Gen. XLIX, 4) פָּסַעְתָּ על דת חללת . . . זר thou didst overstep (transgress) the law, desecrate thy birthright (priesthood), and hast become a commoner. Mekh. Bo 7 (ref. to Ex. XII, 13) א"ת

ופסחתי אלא ופָסַעְתִּי וכ' read not, and I will pass, but I will step over (leap, skip), the Lord skipped over &c.; a. e.

Pi. פִּסֵּעַ same. Y. Kil. VI, 30c לפַסֵּעַ, v. פָּרְפוּר. Yeb. l. c. מי הוא זה שמְפַסֵּעַ על ראשי וכ' who is he that forces his way over the heads &c.?, v. supra; a. e.

Hif. הִפְסִיעַ 1) same. Hor. 13b מַפְסִיעִין . . . בזמן שרבים על וכ' when the public need their services, they may force their way &c. Taan. 10b אל הַפְסִיעוּ פסיעה גסה וכ' never march with hasty steps, and bring the sun into town (enter before sunset); a. e.—2) *to make cross-stitches.* M. Kat. 10a; Y. ib. I, 80d bot., v. בָּלַב.

פָּסַע ch. same, *to walk with legs wide apart, waddle.* Targ. II Sam. XX, 8 (h. text ויחפל!), v. פָּסִיעַ.—Pes. 111b (Ms. M. דמיפָּסַע *Ithpe.*) תאר מאן דפ' אדריקלא he who steps over a (young) date palm.—V. פְּצַע.

Pa. פִּסֵּעַ *to step heavily, pompously.* Yeb. 105b אגב יוקרירה חוה מְפַסֵּעַ ואזיל on account of his heavy build he stepped in and walked (through the assembled students, making the impression of haughtiness), v. preced.—Y. Ber. II, 4c bot. מְפַסֵּעַ וכ' . . . ורהוה and R. J. stepped upon the graves.

פְּסָעָא, v. פִּרְסָא.

פָּסַף, *Pa.* פִּסֵּף, v. פָּסַס II.

פָּסַס I (v. פָּסַח) *to separate, part, tear (into stripes, shreds).* Midr. Till. to Ps. VII, 3 מה האריה . . . ומְפַסְפְּסוֹ כך . . . לפַצְפְּצֵנִי (Var. in Ms. מפצפצ', v. ed. Bub. note) as the lion sits over his prey and tears it, so Doeg and Ahithophel sit over me to tear me; Yalk. Ps. 637; Midr. Till. to Ps. XXII, 17. Sabb. XXIV, 2 מְפַסְפְּסִים את הכיפים you may (untie and) spread the bundles (of fodder), v. כִּרְפָּה. Ib. 155a לא לפַסְפֵּס ולא לחתיר neither to spread nor even to untie. Tosef. ib. III (IV), 18 מפספסין את הכפין (Var. ומפרכסין, incorr.) you may part the bundles, provided you do not pluck them apart. Naz. VI, 3 נזיר חופף ומְפַסְפֵּס the Nazarite may wash his hair (v. חָפַף) and part it (with his fingers), but must not use a comb. Y. ib. IV, 55b top מפספסין בקליקין you may part the tangles in the Nazarite's hair; Y. Bets. IV, 62c. Y. Shek. III, 47c הגיזברין היו מפספסין בקילקין the Temple treasurers had the entangled hair (of those engaged in counting) straightened (to avoid the suspicion that they had coins concealed); a. e.

פַּסְפֵּס ch. same. Sabb. 155a פַּסְפּוּסֵי לא . . . מתירין you may untie . . ., but not spread; פספוסי נמי מְפַסְפְּסִינָן we may also spread.

פִּסְפֵּס II (transpos. of סִפְסֵף; cmp. גִּעְגֵּעַ) *to cut the ends, trim by singeing.* Tosef. Pes. V, 10 אין . . . אבל מְפַסְפְּסִין אותן באור you dare not scald the head and feet (of the Passover lamb) . . ., but you may trim them by holding them over the fire; Tosef. Bets. III, 19 (Var. מספסין; Bets. 34a מהבהבין). Y. ib. IV, 62c bot. אין מפספסין quot. in Levy (ed. Krot. מספספ'), v. סִפְסֵף.

פַּסְפֵּס ch. (apocop. פַּסֵּף; cmp. פֶּסֶפֶס a. כַּסְכֵּס) same. Y. Sabb. II, 5a (expl. מתרכין) לין מְפַסְפְּסִין (ed. Krot. מְפַסְפְּפִין) they trim them (the wicks, by burning).

פְּסִיפָּס, v. פְּסִיפָּס.

פָּסַק (b. h. פָּסַשׁ) [*to separate, part, distribute,*] 1) *to divide, split, interrupt.* Taan. 27b; Meg. 22a פּוֹסֵק the reader divides (one verse), i. e. the first reads two verses and a half, leaving the other half to be read by his successor. Ib. לא התיר לי לְפַסּוֹק וכ' he permitted me to cut a verse in two only in teaching the school children. Ib. 31b במשנה תורה פוסק the chapter in Deuteronomy containing the curses (Deut. XXVIII, 15—69) may be divided (to be read by two or more); a. fr.—[Gen. R. s. 10 כיון שפסקה; Yalk. ib. 16 שפוסקה, v. פָּתַח.]—Part. pass. פָּסוּק; f. פְּסוּקָה. Ḥull. III, 3 פְּסוּקֶת הגרגרת, v. גַּרְגֶּרֶת.—2) (denom. of פָּסוּק) *to recite a verse.* Ḥag. 15a, sq. פָּסוֹק לי פסוקיך (interch. with Chald. פסוק לי פְּסוּקָךְ) recite to me thy Bible verse (recently learned).—3) (cmp. חָתַךְ, גָּזַר) *to apportion, assign; to provide; to promise, agree.* Keth. 65a אין פּוֹסְקִין יינות לאשה in decreeing alimentation for a woman we do not provide for wine. Ib. כך תְּפַסְקוּ לבנותיכם so much (and no more) may ye grant to your daughters. Ib. 107a פוסקין מזונות לאשת איש the court assigns alimentation (from the estate) to a deserted wife. Ib. V, 8 לא פ' . . . אלא וכ' only R. Y. decreed barley as a part of alimentation, because he lived near Edom. Ib. פוסק לעומתן וכ' he must give her &c., v. עוֹמָה. Ib. VI, 2 הפוסק מעות לחתנו if a man agrees to pay a certain amount to his intended son-in-law (on the date of marriage). Ib. 3 פָּסְקָה להכניס . . . הוא פוסק וכ' if she promises to bring to him one thousand Denars, he must assign to her (as settlement in the K'thubah) fifteen Manehs. Tosef. ib. XIII (XII), 1 אם פָּסְקוּ לה . . . מה שפסקו פסקו if the court has granted her (alimentation), what they have granted, is granted. Ib. פסקה היא לעצמה (not על עצמה) if she herself has promised (to bring her husband a certain sum, and now her father refuses to give it). Ib. אבא פ' עלי וכ' my father has promised for me; what can I do (if he retracts)?; Keth. XIII, 5. Y. Kidd. IV, 65c top פּוֹסְקֵי צדקה ברבים וכ' those who subscribe to a charity in public and refuse to pay; Taan. 8b; a. v. fr.—4) *to fix a price; to buy on time.* Gitt. 58a אפדנו בכל ממון שפוסקין עליו I will redeem him for any price that they may set on him. B. Mets. V, 7 אין פוסקין . . . עד שיצא השער you dare not fix a price on crops (buy on time), until the market price has been published. Ib. יצא השער פוסקין ואע"פ שאין לזה יש לזה (missing in Y. ed.) when the market price is out, you may buy, for although he (the seller) has no goods as yet, others have. Ib. פוסק עמו על הגדיש, v. גָּדִישׁ; a. v. fr.—5) פ' דברים [*to split words,*] *to argue.* Snh. 44b פיסקון שפוסק דברים כלפי מעלה Gabriel is surnamed Pisḳon, because he argues with the Lord.—6) (neut. verb) *to be cut off; to cease, be stopped.* Sot. IX, 9 פסקו המים . . . משרבו המרים . . . חפסיקן when the faithless men became frequent, the application of the waters of jealousy ceased, and it was R. J. ben Z. that abolished them. Ib. 12 פסקו אנשי אמונה the men of faith ceased to exist. Tanḥ. Sh'moth 16 אין אותה מצוה פּוֹסֶקֶת מביתו that good deed shall never cease from (being practiced in) his house. Gen. R. s. 52 פסקו העוברים והשבים travellers ceased to pass by; a. v. fr.

Nif. נִפְסַק *to be split, cut in two, broken.* Tosef. B. Kam. XI, 15; B. Kam. 119b חנ' במגירה chips at planing, v. גָּרַר I. Ḥull. III, 1 נשברה השדרה ונ' החוט שלה if the spinal column is broken and the spinal cord severed. Sabb. 112a סנדל שנִּפְסְקוּ שתי אזניו a sandal, both ears (loops) of which are torn off; Tosef. Kel. B. Bath. IV, 5 שנִּתְפַּסְקוּ; Kel. XXVI, 4; a. fr.—[Tosef. Mikv. III, 5, sq. ונפסקו, v. פָּתַח.]

Hif. הִפְסִיק 1) *to separate, sever connection; to form a partition.* Sot. 38b אפי' מחיצה ... אינה מַפְסֶקֶת בין וכ' not even an iron wall forms a partition between Israel and his father in heaven (worshippers form a congregation even if separated by a partition); Pes. 85b. Peah. I, 2 ואלו מַפְסִיקִין לפאה the following things form a division of fields with regard to Peah: a brook &c. Ab. Zar. 52a את ה' העניק the word *eth* (before *ělohehem* Deut. XII, 2) divides the subject (so as not to allow an analogy between idolatrous utensils and the idols themselves), v. next w.; a. fr.—2) *to interrupt; to cause to cease; to leave off; to pause.* Ber. II, 2 בין ויאמר לאמת ויציב לא יַפְסִיק between the last portion of the Sh'm'a (Num. XV, 37-41) and 'Ĕmeth V'yatsib' one must not pause (interrupt the prayer to greet a person &c.). Ib. 14a במגילה מהו שיפסיק may one interrupt one's self during the reading of the M'gillah? [Ib. also פּוֹסֵק *Kal.*] Ib. V, 1. Ex. R. s. 2 עם כל הנביאים ה' מלדבר ... לא ה' מרמיו with all other prophets the Lord ceased from speaking at times, but with Moses he never ceased. Taan. 30a סעודה המַּפְסֶקֶת בה the meal with which one ceases (the last meal before beginning to fast, called סעודה המַּפְסֶקֶת). Y. Nidd. I, 49c והִפְסִיקָה שלש עונות and ceased (to have menstruation) for three periods. Meg. III, 6 אין מַפְסִיקִין בקללות וכ' in reading the curses (Lev. XXVI, 14-44; Deut. XXVIII, 15-69) you must not break off, but one person must read the whole &c. Ib. 31b מקום שמפסיקין בשבת וכ' where they leave off reading on Sabbath morning, there they continue in the afternoon &c. Sot. IX, 9, v. supra. Gen. R. s. 52, beg. מה אני מפסיק צדקה מביתי shall I allow charity to cease in my house (to fall into desuetude from want of opportunity)?; a. fr.—3) *to cut sprays off, trim,* v. פָּסַג.—4) *to dam.* Tosef. Par. V (IV), 9 מפסיק ומנגב he makes a dam (cuts off the influx) and lays the cavity dry.

Pi. פִּיפֵּק 1) *to trim.* Tosef. B. Kam. XI, 18, v. פָּסַג.—2) *to interrupt.*—Part. pass. מְפוּפָּקִין; *pl.* מְפוּפָּקִין. Y. Pes. X, 37c; Y. Sabb. VIII, beg. 11a מהו לשתותן מפ' how about drinking them (the four cups of the Passover evening) in pauses (sipping)?, v. פִּיסֵּק.—3) *to cut down, ruin; to cut to pieces.* Pesik. Nah., p. 128a קיצצוהו ופִּיפְּקוּהוּ they cut it down and ruined it (the vineyard). Lam. R. to IV, 15 ...עלידן ומְפַפְּקָתָן וחירתה the carriage passed over them and dismembered them; Pesik. Vattom., p. 133b ומפסקתה (corr. acc.); Yalk. Is. 266 ... עלידה ומְפַפְּקָתָהּ וחירתה; a. e.

Hithpa. הִתְפַּסֵּק, *Nithpa.* נִתְפַּסֵּק 1) *to be severed.* Tosef. Kel. B. Bath. IV, 5, v. supra.—*2) (sub. בעינים, cmp. קרץ, Prov. X, 10; VI, 13) *to blink.* Deut. R. s. 5 עשה עצמו מִתְפַּסֵּק he pretended to be blinking (Y. Sot. I, 16d bot., a. e. עבד גרמיה חשש בעיניה).

פְּסִיק, פְּסַק ch. same, 1) *to cut, split, sever.* Targ. Jud. XVI, 9. Targ. II Sam. X, 4; I Chr. XIX, 4; a. fr.—Part. pass. פְּסִיק, פְּסִיק. Targ. O. Deut. XXIII, 2 (h. text פצוע דכה); Y. ib. פ' גידא (h. text כרות שפכה). Targ. O. Lev. XXII, 22 (h. text חרוץ).—Ḥull. 8b, v. גַּוְוָא I. B. Bath. 21b קא פַסְקַת וכ' thou cuttest off (interferest with), v. חַיְוָתָא. Lev. R. s. 32, end פסקת חייוי דהאי גברא thou cuttest off (shortenest) this man's (my) life (by divulging my spurious descent); a. fr.—פסיק רישיה ולא ימות 'let his head be cut off, but let him not die', a dialectic term for *an unavoidable result of an act.* Sabb. 75a מודה ר"ש בפ' ר' וכ' R. S. (who ordinarily permits, on the Sabbath, an act which may have as a result a violation of the Sabbath law, if the latter is not intended) admits that such an act is forbidden, if the result is inevitable.—2) *to separate, divide.* Targ. Hos. II, 8 (ed. Lag. *Af.*).—Pes. 111a פַּסְקִינְהוּ (Rashb. פַּסְקָתִינְהוּ) רשות הרבים the public road divides them (the two palms); a. e.—Meg. 2b; B. Kam. 65b, v. infra *Af.*—3) *to be interrupted; to cease.* Targ. Y. Gen. XLIV, 12 (h. text כָּלָה). Targ. II Esth. III, 7. Targ. Deut. V, 19; a. fr.—Lev. R. s. 31; Midr. Till. to Ps. XIX; Yalk. ib. 673 (expl. לא נעדר, Zeph. III, 5) לא פַּסְקִין they never fail. M. Kat. 4a מיא דלא פַּסְקָא water which never fails. Ib. עבידא דפַּסְקָא it often fails. Ib. 18b קלא דלא פָּסִיק a continuous rumor; וכמה קלא דלא פ' how long must a rumor last to be called a continuous rumor? Ib. דלא פ' ביני ביני if it has not ceased at intervals. Gitt. 69a כי היכי דפסקי ... לִיפְסוֹק as this water ceases to run, so may the blood of—stop flowing. Sabb. 30b לא פ' פומיה, v. גִּירְסָא I; a. fr.—4) *to apportion, assign, bargain, agree, subscribe.* Y. Hor. III, 48a bot. הוה חמי ... פ' והוא פסיק לקיבלית he waited to see how much the whole assembly subscribed, and he subscribed an amount equal to the entire subscription; Lev. R. s. 5 כד חוון פַּסְקִין וכ' when all people had subscribed, he &c. Ib. פ' חד ליטרא וכ' subscribed one pound of gold. Keth. 65a פְּסוֹק לי מזוני give me an order for my food; פ' לה he did so. Ib. 63a פסקו ליה וכ' they made arrangements for him for six years (to remain at college). Lev. R. s. 34 אנן פַּסְקִינָן פרנה we shall make up the dowry by subscription (v. פָּסַס); Yalk. ib. 665; a. fr.—5) *to decide, adjudge.* Targ. I Kings XX, 40. Targ. Job XXXVIII, 10; a. e.—Succ. 29b, a. e. קא פסיק ותני לא שנא וכ' the editor of the Mishnah decides and teaches; i. e. speaks absolutely, drawing no distinction whether &c. Gitt. 86b לא פְּסִיקָא ליה it was not decided with him, i. e. he could not state it absolutely; a. fr.—6) *to close*; פ' סידרא *to close the reading from the Pentateuch, read the Haftarah.* Yoma 87a; a. e., v. סִדְרָא.—7) (denom. of פְּסוּקָא) *to recite a verse,* v. preced. a. פְּסוּקָא.

Af. אַפְסִיק 1) *to sever, break, burst.* Targ. Nah. I, 13; a. e.—2) *to separate, interpose, divide off.* Targ. Hos. II, 8; a. e.—Meg. 2b אתא את ואַפְסִיקה וכ' Ms. M. (ed. ופסיק, ופסיק) the *eth* (וְאֵת, Esth. IX, 21) comes to divide the sentence (giving it the meaning) that some celebrate the fourteenth and others the fifteenth of Adar. B. Kam. 65b את פַּסְקֵיה קרא with *eth* (ואת, Lev. V, 25) the text separates the clause from the preceding, opp. ערביה combines it; Yalk. Lev. 479 את אַפְסְקֵיה *eth* separates it; ib. לאַפְסוּקֵי בין ממון וכ' (not לאפסוקיה) to draw the line between sacred property and &c. Sot. 38b אריכי ... לא מַפְסְקֵי tall persons in front of short ones do not form a par-

tition (to intercept the priestly benediction pronounced upon the congregation); תיבה לא מַפְסָקָא nor does the Tebah (v. תֵּיבָה) between the priests and the people form a partition. Pes. 111a אַפְסָקִינְהוּ בעפרא he dammed it (the waste water poured out in the street) with dust (spread dust over it); a. fr.—Keth. 77b; 17a, v. infra.]—3) *to cut off, cause to cease.* Targ. I Sam. II, 33; a. e.—4) *to take the last meal before beginning the fast.* Keth. 63a לא מר א' ולא מר א' Ar. (ed. אִיפְּסִיק *Ithpe.*) neither father nor son partook of the last meal (before the Day of Atonement).

Ithpe. אִיפְּסִיק, אִתְפְּסַק 1) *to be cut, severed, broken off.* Targ. Jud. XVI, 9. Targ. Is. LII, 2; a. fr.—Sabb. 112a אירפסיק ליה רצועה (read: אִיפְּסְקָא) a strap of his shoe broke. Y. ib. VI, 8a bot. אר' סנדליה וכ' R. Aḥa's sandal fell off (the strap was broken). Ḥull. 51a; a. fr.—2) *to be interposed, to divide off.* Keth. 17a א' עמודא דנורא וכ' a column of fire was interposed between the bier of &c.; וגמירי דלא אפסיק וכ' (read: מְפַסְּקִין) and there is a tradition that such a phenomenon occurs only for one person in a generation &c.; ib. 77b אִפְּסִיק, מְפַסְּקִין.—3) *to take the last meal,* v. supra.

פְּסָק m. (preced.) *detached piece, remainder.*—*Pl.* פְּסָקִים, constr. פְּסָקֵי, פְּרֵי. Kil. VI, 6 פ' עריס, v. עָרִיס I; Tosef. ib. IV, 8; Y. ib. VI, end, 30c; a. e.—2) *disjunction,* esp. *pesek* (Chald. *p'sik*), a disjunctive sign (׀) between two words. Ex. R. s. 2 אתה מוצא באברהם אברהם יש בו פ' you will find in 'Abraham Abraham' (Gen. XXII, 11) there is a *pesek*; in 'Jacob Jacob' (ib. XLVI, 2) there is a *pesek*; in 'Samuel Samuel' (I Sam. III, 10) &c.; משה משה אין בו פ' but in 'Moses Moses' (Ex. III, 4) there is no *pesek.*—*Pl.* as ab. פסקי טעמים *the division of words into clauses in accordance with the sense, punctuation.* Meg. 3a (ref. to Neh. VIII, 8) ויבינו במקרא אלו פ' ט' 'and they taught how to understand the Scripture', this refers to the division of clauses &c.; Ned. 37b פִּירְסוּק.—V. פִּיסְקָא.

פְּסָקָא, פְּרֵי ch. same, 1) *cut.* Ḥull. 112a גרירי לבי פְּסֵקְיָה וכ' he may scrape off the place where it was cut, and eat it. B. Mets. 23b איתי ליה סימנא בפְּסֵקְיָה Ms. F. (ed. דאיכא בפסקא ..., v. Rabb. D. S. a. l. note 5) when he can identify it by his way of chopping.—[Ḥull. 51a מחיי אפסקיה, v. פַּסְקִית.]—*Pl.* פְּסָקֵי, פְּרֵי. Erub. 3a פ' דארזא (cmp. בְּקָעַת) cedar *logs.*—[Y. Kil. IX, end, 32d פירסקי דעמר, v. פְּסִיקָא.]—2) *interruption, broken line; space indicating a new section, paragraph.*—*Pl.* פְּסָקִין, פְּסָקֵי, פְּרֵי. R. Hash. 26b; Meg. 18a והוו עיילי פ' פ' they came to Rabbi's house in broken lines (Y. ib. II, beg. 73a קטעין קטעין), v. סֵירוּג.—Y. Sabb. I, 3b bot. (expl. ראשי פרקים) פ' the places in the scroll where the portions, into which the Sabbath reading is divided, begin.—3) *detached part.*—*Pl.* as ab. B. Bath. 68b פיסקי בגי בוזלי, v. בּוּזְלִי.—4) *decision, decree.* Ib. 130b פ' דדינא (Ms. R. פְּסַק דינא, v. Rabb. D. S. a. l. note 40) legal decision, v. פִּירְכָא. Kidd. 70a, v. הַזְמָנָא; a. e.; v. פִּיתְקָא.—5) *an absolute, unqualified opinion* or *statement.* Keth. 76b, a. fr. ומאי פ' how can you say this without any qualification?—6) *last meal before beginning to fast.* Y. Ḥall. I, 57c top; Y. R. Hash. I, 57b bot. אַפְּסַק כרובא, v. כְּרוּבָא.—7) *donation, collection,* v. פְּסָקָה.—[פסקא, פרי (abbrev. פרס') *section, a)* heading in Talm. Y., subordinate to מתני'.—*b)* headings of sections in P'sikta.]

פְּסָקָאוֹת, v. פְּסָקָרוֹת.—[פסקאות Num. R. s. 12; Sifré ib. 45, v. אֶסְקָפַסְטֵי.]

פְּסָקָה f. (פְּסַק) 1) *subscription, collection.* Deut. R. s. 4 עשה שם ר"ל פ' וכ' (some ed. פסקא) Resh Laḳish arranged there a subscription, and he (Abin) gave as much as the entire assembly.—2) *division,* esp. *hemistich, half-verse.* Num. R. s. 13 (ref. to Ps. XIX, 8-10) [read:] שלשה פסוקים ... והן מן שתים שתים פְּסָקוֹת וכל פ' ופ' מן וכ' three verses ... each consisting of two hemistichs, and each hemistich containing five words.—*Pl.* פְּסָקוֹת. Ib.

פסקה pr. n. pl., v. פְּסָקָת.

פְּסָקוֹנִית, פְּסִקוֹן, v. פִּיסְקוֹן.

פְּסַקְמֵר, v. פְּסַכְתֵּר.

פְּסַקְיָא, v. פְּסִיקְיָא.

פְּסָקָיוֹת f. pl. (פְּסַק) *divisions, parties.* Lev. R. s. 33 כשהדירתם ... נעשים פ' פ' לע"ז (Ar. פְּסָקָאוֹת) when you lived in your own land, you formed parties for the various idols (with play on ותפשקי, Ez. XVI, 25); Yalk. Dan. 1061.

פסקינין, פסקינון, Y. Yoma III, 41a top, v. פִּיקְסִינָה.

פַּסְקִית adv. (פְּסַק) *in the way of chopping, across.* Ḥull. 51a אי מחיית פ' Ar. (Ms. M. אַפַּסְקִית; ed. מחיי אפסקיה, corr. acc.) if he struck her with the stick across her back.

פסקין, פסקנין, v. פִּיסְקִין.

פְּסָקָנִית, v. פִּיסְקוֹן.

פַּסַקַת pr. n. pl. *Paskath* (*Failing*; transl. of b. h. כָּזִיב, v. כְּזַב). Targ. Y. I Gen. XXXVIII, 5 והוה בפ' (Y. II והוה) כזיב פ' (שם מקום) (some ed. דפסקא, corr. acc.); Gen. R. s. 85 (some ed. פסקה) Kezib is P. (name of a place); Yalk. ib. 144.—Cmp. פְּסָאקָא.

פְּסַקְתֵּר, v. פְּסַכְתֵּר.

פְּסַתָּא, v. פִּיסְתָּא.

פסתינון, פסתיגון, v. פְּסִינְתִּירְטוֹן.

פסתיון, read פְּסִיתִּין m. pl. (ψίαθος, ψίεθος; v. P. Sm. 3199) *mats, mattresses.* Koh. R. to III, 9.

פסתינון, v. פסתיגון.

פְּסַתְּקִין, פְּסִתָּקָא, v. פִּיסְטָקִין, פִּיסְתָּקָא.

פְּעָא, פָּעָה, v. פעי.

פְּעוֹטוֹת m. pl. (פוט=פעט, v. פִּיוּט) [*talkers,*] *children of six or seven years of age.* Gitt. V, 7 (59a) הפ' מקחן וכ' the purchases or sales of movables by minors are valid; Tosef. ib. V (III) 3 (Var. פָּאוּטוֹת); Y. ib. V, 47c top, v. שִׁיטָה III; Y. Erub. VII, 24c bot. פַּיְרוּטוֹת.

פְּעוּלָּה f. (b. h. פְּעֻלָּה; פָּעַל) *work; hire; wages; working stock* (cattle, tools &c.). Mekh. B'shall., Shir., s. 10 כיון

שבא ... כבירכול פ' לפניו when the Lord came to erect the Temple, it was, as it were, work to him (by ref. to Ex. XV, 17). Num. R. s. 4 (play on פעלתי, I Chr. XXVI, 5) על שפעל פ' גדולה בתורה because he did a work which the Law considers great; על מה פ' גדולה פעל what was the great work he did?—Ex. R. s. 41; Tanḥ. Ki Thissa 14 נותן הזרע והפ' he (the tenant) furnishes the seed and the labor (working stock). Tosef. Kidd. III, 2 בפ' שאעשה עימיך in consideration of the work that I shall do for thee. Ib. על מנת שאעשה עימיך בפ' with the condition that I shall work for thee for wages. Midr. Till. to XI, 3 צדיק העולם מה פ' הניחו לך what work, O Righteous One of the world, have they (the wicked) left for thee in thy world? Ib. מה פ' where is the reward thou hast wrought for the workers of good deeds? Ib. to Ps. XLIV ראשונים ... פעלת פ' גדולה in olden times, in the days of Abraham, thou didst a great work (miracle); Yalk. ib. 746. Treat. Der. Er. Zuṭṭa, ch. II, v. פּוֹעֵל I. B. Mets. IX, 12, a. e. יש בו משום לא תלין פְּעוּלַּת וכ' the law forbidding the withholding of wages over night (Lev. XIX, 13) applies to it. Midr. Till. to Ps. CIV, 23 יוצאו ישראל לקבל פְּעוּלָּתָן Israel shall go forth to receive their reward; a. fr.—*Pl.* פְּעוּלּוֹת. Gen. R. s. 44 (ref. to Prov. XI, 18) זה נמרוד שהיו פְּעוּלּוֹתָיו על שקר this refers to Nimrod, whose works were in vain. Lev. R. s. 27 כל פ' טובות ונחמות וכ' all the good rewards and comforts which the Lord will bestow upon Israel &c., v. פְּעֲרִירָה; Tanḥ. Emor 11; Yalk. Is. 314; a. fr.

פְּעוּלְתָּא ch. same, esp. *hired man's work.* Y. Taan. I, 64[b] sq. הוינא בְּפְעוּלְתִּי מה הוינא מסיע דיעתי מן פעולתי (not פעלותי) I was engaged in my work (as a hired man); what right had I to divert my mind from my work?

פְּעוּר, v. פִּישׁוּר.

בַּעַל פְּעוֹר pr. n. *Peor, Baal Peor,* a Moabite deity. Snh. VII, 6. Ab. Zar. 51[b]; a. fr.; v. בָּעַר, a. פָּעַר.

פָּעָה, פְּעִי (b. h.) *to open the mouth; to blow; to cry.* Sot. 11[b] (ref. to פּוּעָה, Ex. I, 15) שהיתה פּוֹעָה ומוציאה את חוולד (Ar. לוולד פ') she blew (a charm into the mother's ear) and brought the child forth; Koh. R. to VII, 1 שהיתה פועה באשה וכ'; ib. שהיתה פועה ובוכה על וכ' she cried out and wept for her brother &c. Ib. שפָעֲתָה בפני פרעה וכ' she cried out before Pharaoh, saying &c. Sot. l. c. שהיתה פועה ברוח וכ' she cried in holy inspiration and said, my mother is destined to bear a son who will save Israel. Lev. R. s. 27; Tanḥ. Emor 11, v. פְּעֲרִירָה. Midr. Sam. ch. XXII כְּפָעֲתָה כעגלה she lowed like a heifer; a. fr.

Hif. הִפְעָה same, esp. *to bleat.* Gen. R. s. 22; Yalk. ib. 38 הוא מַפְעֶה אחריך it (the stolen lamb) is bleating behind thee.

פְּעָא, פְּעֵי ch. same, *to cry, bleat, low.* Targ. II Esth. I, 2 (3) אימרין פַּעְיְרִין the lambs bleated.—Hull. 43[a] וושט אכלא בירה ופָעֲיָא בירה the œsophagus which is affected when the animal eats and also when it lows (or breathes, Rashi). Bekh. 35[a] פָּעֵי ומיחזי if the animal has a defect in its mouth which is seen, when it opens its mouth; a. e.—Esp. *to be noisy, protest.* Ḥull. 133[b] סתם כותי מְפָעֲיָא פָּעֵי the gentile partner usually makes himself heard (when the Jewish partner is selling). Arakh. 6[b] עכו"ם הוא דפעי the gentile will protest (when the object which he dedicated is diverted from its use). Erub. 75[b] אי אירתא דאוגר מיפעא פעי if he had rented it out, he would have talked of it; a. e.

פְּעִירָה, פְּעָיָה f. (preced.) *cry, exclamation, proclamation.* Tanḥ. Emor 11 (play on מאפע, Is. XLI, 24) כל הפעולות ... בשכר פ' אחת שפעו ישראל בסיני all the good rewards &c. (v. פְּעוּלָּה), will be bestowed for the sake of the one exclamation which Israel raised at Sinai (Ex. XXIV, 7); Lev. R. s. 27 בשביל פְּעָיָה שפעיתם וכ' for the sake of the cry which you uttered &c.; a. e.—*Pl.* פְּעִירוֹת. Ib.; Tanḥ. l. c. מאה פ' שהאשה פועה וכ' the one hundred cries which the travailing woman utters; Yalk. Is. 314.

פְּעִירָה f. (פָּעַר) *uncovering, committing a nuisance.* Y. Ab. Zar. III, 42[d] bot. Baal Peor שאין עבודתו אלא בפ' whose worship consists in uncovering one's self.

פַּעֲרָא f. (פָּעַר) *noisy, quarrelsome woman.* Succ. 31[a].

פָּעַל I (b. h.) [*to split,* cmp. פלח,] *to work.* Y. Sabb. II, end, 8[d]; Tanḥ. Emor 7; Lev. R. s. 27 (ref. to Num. XXIII, 23) כל מי שפ' עם אל וכ' let whosoever worked with God come and take his reward. Ib. s. 4 כל מה שיִּפְעַל אדם עם נפשו וכ' however much man may do for his soul, he has not done his full duty. Gen. R. s. 15 (ref. to Ps. LXXIV, 12) ראו פועלא טבא שהתקין ... עמדתי לְפָעוֹל see the good employer, for the Lord has prepared my wages (the garden of Eden), before yet I arose to work; Yalk. ib. 20. Midr. Till. to Ps. XCII בששת ... פָּעַלְתִּי את העולם ובשבת נחתי in the six working days I worked and made the world, and on the Sabbath I rested; a. fr.—Esp. *to deal.* Lam. R. to III, 33 [read:] בשני מקומות פָּעֲלוּ ישראל עם הקב"ה באחד פעלו בפיהם ולא בלבם ובאחד פעלו בלבם ולא בפיהם in two places Israelites dealt with God, in one they dealt with their mouth (professed faith), but not with their heart, and in the other, they dealt with their heart (were loyal at heart), but not with their mouth; בסיני פעלו בפיהם וכ' at Sinai they dealt with their mouth but not with their heart (ref. to Ps. LXXVIII, 36); בבבל פעלו בלבם וכ' in Babylonia they dealt with their heart, but not with their mouth (ref. to Lam. l. c.); Cant. R. to VII, 8.

פָּעַל II m. ch. *laborer,* v. פּוֹעֵל II.

פעלותא, v. פְּעוּלְתָּא.

פעלינין, v. פַּמְלָנְיָא.

פָּעַם (b. h.) *to beat, knock.*

Pi. פִּיעֵם *to beat, perturb.* Gen. R. s. 18 (play on הפעם, Gen. II, 23) זו היא שהיתה מְפַעֲמַתְנִי וכ' this is she who perturbed me the whole night; Yalk. ib. 24 (corr. acc.).

Nif. נִפְעַם, *Hithpa.* הִתְפָּעֵם *to be perturbed, troubled.* Gen. R. s. 89; Tanḥ. Mikṣ. 2 (distinction between וַתִּפָּעֶם (Gen. XLI, 8) and וַיִּתְפָּעֵם (Dan. II, 1); Yalk. Dan. 1060; Yalk. Gen. 147. Midr. Till. to Ps. LXXVII מִתְפָּעֲמִית אני והולכת I am constantly perturbed (sleepless); a. e.

פַּעַם c. (b. h.; preced.) 1) *beat, step.*—*Pl.* פְּעָמִים, פַּעֲמוֹת. Y. Sabb. XVI, 15[c] כיון שהרגיש בקול פַּעֲמוֹתָיו וכ׳ when he perceived the sound of R. Yishmael's foosteps. Cant. R. to VII, 2 אינו מדבר אלא בפַּעֲמֵי רגלים the verse speaks of the steps of the festive pilgrimages; ib. ומה הדה יפיין לְפַעֲמֵיךְ וכ׳ and what was the beauty of 'thy footsteps?' That they locked the door for all troubles (no troubles arose in the homes of the pilgrims during their absence). Lam. R. introd. (R. Nahm.) ולא הדו עולין לפעמי רגלים they have not gone up on festive pilgrimages; Yalk. Is. 302; a. e.—2) *time.* Sabb. 12[b] פ׳ אחת קרא וכ׳ once it happened that he read &c. Pes. X, 4 (116[a]) שבכל הלילות אין אנו Ms. M. (v. Rabb. D. S. a. l. note) מטבילין אלא פ׳ אחת וכ׳ all other nights we dip (eatables) only once, and this night twice. Gen. R. s. 18 וחזר ובראה לו פ׳ שנייה and he created her a second time; הדא הוא דכתיב זאת הפ׳ זאת הוא של אותו הפ׳ therefore it is written (Gen. II, 23) 'this the time', this is (the creation) of this time; a. v. fr.—*Pl.* פְּעָמִים. Pes. l. c. Yoma I, 6 פ׳ הרבה וכ׳ many a time I read to him from Daniel; a. fr.—פ׳ ש־ *at times, sometimes.* Men. 99[a] sq., v. בְּרִשְׁגוֹל. Lev. R. s. 35, end פ׳ שעושה בזכות וכ׳ sometimes he makes (rain) for the sake of one man &c.; Y. Taan. III, 66[c] top. Cant. R. l. c. פעמים חללי פ׳ מכוסין פ׳ those steps (of the travellers) are at times covered, at times uncovered; a. fr.—*Du.* פַּעֲמַיִם *twice.* Sot. 42[a] פ׳ מדבר עמם וכ׳ he addresses them twice, once &c. Cant. R. to II, 16 בכל יום פ׳ וכ׳ ואני ... and I declare the unity of his name twice every day (saying), Hear, O Israel, &c.; a. fr.

פָּעַע (cmp. נָפַע) *to crush.* Targ. Jud. V, 26 פָּעֲצַת ed. Lag. (ed. פצצת).

פְּעָפוּעָא I m. (פָּעְפַּע I) *breaking, beating.*—*Pl.* constr. פַּעְפּוּעֵי. Sabb. 109[a] פ׳ ביעי וכ׳ (some ed. פיעפועי) to make 'hashed eggs' (of roasted eggs) is forbidden (on the Sabbath).

פְּעָפוּעָא II f. (פָּעְפַּע II) *cover, darkness.* Targ. Job XI, 17 (Ms. פִּיעְפוּעָא; h. text חשכה).

פַּעְפּוּעִין m. pl. name of an *herb,* prob. (καρδαμίνη) a kind of *cress.* Y. Peah VIII, 21[a] top (expl. by קַקּוּלִין, q. v.); Y. Erub. III, 20[d] top; Bab. ib. 28[a].

פָּעְפַּע (v. פָּעַע) 1) *to crush, crumble.* Y. Yoma I, 38[c] bot. אנו פִּעְפַּעְנוּ את הכתלים we (through our sins) have smashed the walls (with ref. to Ps. CXXXVII, 7); Midr. Till. to Ps. l. c. Y. Sabb. VII, 9[d] sq. חַמְפַּעְפֵּעַ גושים he that crushes clods.—2) *to spread; to pierce, penetrate.* Y. Orl. I, 61[a] השרשים מְפַעְפְּעִין אותו the roots pierce it (the pot). B. Bath. 10[a] ברזל קשה אור מְפַעְפְּעוֹ iron is hard, fire penetrates it; Koh. R. to VII, 26 ודאש מְפַעְפְּעָתוֹ. Hull. 105[a] החמין מפעפעין את הידים וכ׳ hot water enters into the skin of the hands, but does not wash away the fatty substance. Lam. R. to IV, 9 היה אותו הריח מפעפע בהם וכ׳ the flavor permeated them (creating a morbid appetite), and they died. Lev. R. s. 16, v. עֵכֶן. Y. Snh. X, 28[d] top והיה ריחו מפעפע and the flavor of wine spread. Y. Ḥag. II, 77[b] bot.; Ruth R. to III, 13; Koh. R. to VII, 8, v. כֶּרֶס; a. e.

פַּעְפַּע I ch. same, *to hash*; v. פְּעָפוּעָא I.

פַּעְפַּע II (transpos. of עפעם, v. עָפַם; cmp. גִּעְגֵּעַ) *to bend, cover, darken.* Part. pass. מְפַעְפַּע; f. מְפַעְפְּעָא. Targ. Job X, 22 (h. text חפפ). —V. פַּעְפּוּעָא II.

פָּעַר (b. h.) 1) *to open wide.* Pesik. R. s. 4, end פָּעֲרָה הַחַרוּבִית עצמה וכ׳ a carob tree opened itself and swallowed him. Midr. Till. to Ps. CXIX, 131 פָּעַרְתִּי פִי לְתוֹרָתְךָ I open my mouth for thy Law; כשם שפּוֹעֲרִים ... למלקוש as people open their mouth for the late rain (to inhale it); a. e.—2) *to uncover* (*one's self*), esp. *to commit a nuisance before the idol Peor.* Snh. VII, 6 חפּוֹעֵר עצמו לבעל פְּעוֹר וכ׳ he who uncovers himself before Baal Peor (is guilty, for) this is the mode of worshipping him. Yalk. Hos. 526 כלום ... אלא שהֶפְעֵר עצמך לו they ask of thee only that thou uncover thyself before him. Snh. 64[a] פ׳ בפניו he eased himself before him; a. fr.

Pi. פִּיעֵר same. Sifré Num. 131 הַמְפַעֵר עצמו לבעל פעור, v. supra. Ab. Zar. 44[b] שמְפַעֲרִין לפניו וכ׳ before whom they commit a nuisance every day.

פָּעַר ch. same, *to uncover.* Targ. Y. I Num. XXV, 1.

Pa. פַּעַר same. Ab. Zar. 51[b] השתא פַּעוּרֵי מְפַעֲרִין קמיה וכ׳ since they commit nuisances before him (Peor) as a mode of worship, should not offering salt and water be considered as worship?

פַּפָּא (tradit. pronunc. פָּפָּא) pr. n. m. *Pappa* (*Papa*), name of several Amoraim. Snh. 49[b], a. fr. רב פ׳ סבא the elder R. Papa. Taan. 6[b]; Ber. 59[a]. B. Bath. 90[b], v. הוֹן; a. fr.

פַּפָּא II, **נְהַר פ׳** pr. n. *N'har Pappa,* name of a canal and of a place in Babylonia. B. Mets. 86[a] Yoma 77[b] (Ms. O. פקוד; Ar. a. Ms. Alf. פרת, v. Rabb. D. S. a. l. note 8).—Denom. f. *pl.* פַּפְּרָתָא (נְהַר) belonging to N. P. Erub. 82[b] תרתי ריפתא נ׳ פ׳ (Ms. M. פַּפָּרָאתָא; ed. Sonc. ריפתאה פפירתאה, v. Rabb. D. S. a. l. note) two loaves of the size baked in N. P.

פַּפָּה, v. פפי.

פַּפּוּלְסְמוֹן m. = אֲפוֹבַלְסָמוֹן. Gen. R. s. 34. Ib. s. 33 Ar. (ed. פלסמ׳). Ib. s. 39, beg. Ar. (ed. אפוב׳).

פַּפּוּנָא m. (denom. of next w.) *of Paphunia.* B. Kam. 115[a] זבניה לפ׳ he sold it to a Paphunian.—*Pl.* פַּפּוּנָאֵי. Ib. 54[b] פ׳ ידעי טעמא וכ׳ the Paphunians know a reason for that (alluding to R. Aha b. Jacob of Paphunia); Kidd. 35[a]. Ḥull. 139[b]; a. e.—B. Mets. 68[a] מרשי פ׳ sales customary at Paphunia, v. טַרְשָׁא.

פַּאפּוּנְיָא, פַּפּוּנְיָא pr. n. pl. *Paphunia* (supposed to be *Epiphania* on the Euphrates; v. Neub. Géogr., p. 360; v., however, פַּפָּא II). B. Bath. 16[a]; Yalk. Sam. 77; Yalk. Job 893. Pes. 42[a]. Nidd. 67[b].

פַּפּוּס pr. n. m. (Παππος) *Pappus,* 1) P. b. Judah, the alleged husband of the mother of Jesus of Nazareth.

Sabb. 104b (missing in editions under censorial supervision). Tosef. Sot. V, 9 כגון פ׳ בן ר׳ שחירה נועל וכ׳ (not שנועל) like P. b. J. who locked the door before his wife (refused to live with her on account of a suspicion); Y. ib. I, 17a bot.; Y. Kidd. IV, 66a וחודה בן פ׳; Gitt. 90a פ׳ בן ר׳; Num. R. s. 9 ר׳ בן פ׳.—2) *Pappus (ben Judah)*, mentioned in connection with לוליאנוס, q.v. Sifra B'ḥuck., Par. 2, ch. V; Y. Taan. II, 66a top פיפוס (corr. acc.); a. fr.—3) *Pappus*, father of R. Judah, a contemporary of R. Joshua. Y. B. Bath. V, 15a bot.; Y. Ber. II, end, 5d.—[Gen. R. s. 21 ר׳ פ׳; Eduy. VII, 5 פפוס Ms. M., v. פַּפְּרִיס.]

פפוסיא *a certain ingredient put in colors* (?). Midr. Sam. ch. V. [The entire passage shows evidences of corruption.]

***פפי, פָּפָה**, *Pi.* פִּפָּה (cmp. פִּרְפֵּם) *to mouth, talk in a proud manner*. Treat. Der. Er. ch. II המנמין והמפפין בידיהם those who speak and mouth (gesticulating) with their hands.

פַּפִּי pr. n. m. *Pappi*, 1) name of an Amora, son-in-law of R. Yitsḥak Napp'ḥa. Ḥull. 110a; a. fr.—2) an otherwise unknown person. B. Bath. 48b Rashi a. Mss. (ed. פאפי, v. Rabb. D. S. a. l. note 60).—3) a fictitious name in an incantation formula. Gitt. 69a.—V. פָּאפִּי.

פָּפֵי, v. פָּאפִּי.

פַּפְּיָאס, v. פַּפְּרִיס.

פַּפְּיָאתָא, v. פַּפָּא II.

פַּפְּיָאס, פַּפּוֹס, פַּפְּרִיס pr. n. m. (Παπίας) *Papias*, name of a Tannai. Eduy. VII, 5, sq. (Ms. M. פפוס, corr. acc.); R. Hash. 6a (v. Rabb. D. S. a. l. note 8); Tem. III, 1. Shek. IV, 7 (early eds. פפיס; Ms. O. פפיאס, v. Rabb. D. S. a. l., p. 32, note 90). Yalk. Gen. 34; Gen. R. s. 21 פפוס (corr. acc.); Cant. R. to I, 9 פפיס. Mekh. Yithro, ʿAmal., s. 1 פפיס.

פַּפִּיר m. (cmp. πάπυρος) *papyrus, linen made of papyrus*. Gen. R. s. 37, end כלי פ׳ garments made of papyrus; Yalk. ib. 62; Yalk. Chr. 1073.

פַּפִּילְיוֹן m. (papilio) *pavilion, tent, curtain*. Pesik. Vayhi, p. 2a עשו לה פ׳ ... בתוך פ׳ Ar. (ed. פאפלירון) make a tent for her (my daughter), and I shall speak to her in the tent; Cant. R. to III, 9 פַּפְּלְיוֹן; Yalk. Ex. 365 אפולין (corr. acc.; Yalk. Cant. 986 קרטון). Yalk. Ps. 735 נטל פיפילון ופירש עליו (corr. acc.) he took a curtain and spread it over him (David's body); Ruth R. s. 3, beg. פיפקין (corr. acc.). Yalk. Ps. 650 (ref. to Ps. X, 11, a. Job XXII, 14) חדיין חזה משוקן נוחנין פסליון לפניו וכ׳ (read: מוחתין פפ׳) when they spread the curtain before him, the judge no longer sees what is going on; Midr. Till. ed. Bub. to Ps. l. c. נוחנין פלישין (corr. acc.; Gen. R. s. 36, beg. מוחתין כילת; Lev. R. s. 5, beg. חוילון).—*Pl.* פַּפִּילְיוֹנִין (f.), פַּפִּילְיוֹנִין. Y. Erub. VI, 23c bot. פ׳ מגיעות עד הקורות curtains reaching to the ceiling. Y'lamd. to Num. XI, 16 quot. in Ar. אנו עושין לך פ׳ וכ׳ we will make thee curtains, and none shall see thee.

פַּפְּיָס, v. פַּפְּרִיס.

פַּפְּיָתָא, v. פַּפָּא II.

פַּפְּלְיוֹן, v. פַּפִּילְיוֹן.

פפתה, Y. Kil. IX, 32b top, לגו פ׳, v. גּוֹבְתָא.

פַּץ m. (פצץ, *to split*) *board*.—*Pl.* פַּצִּים, פַּצִּין. Maasr. I, 7 מבין חפ׳ Mish. a. Y. ed. (Bab. ed. הַפַּסִּים; Ms. M. חפצ׳) oil from between boards of the press. Men. 33b הניחה בפצין (Rashi בפצים) if he placed the inscription in the boards of the door frame; v. פַּצִּים.

פַּצָּא ch. same, *board*; (cmp. דַּף) *column* or *page* (of writing).—*Pl.* פַּצִּין. Targ. Jer. XXXVI, 23 (Ar. a. Levita פַּצִּים h. pl.; Levita emends פצימין; h. text דלתות).

פְּצָא, v. פְּצִי.

פָּצוֹחַ, v. פְּצִיחַ.

פְּצוּלַיָּא, v. פְּרִצוּלַיָּא.

פְּצַח 1) (=b.h. פָּצַח) *to burst, open*, v. פְּצִיחַ.—2) (cmp. פָּצַע *Hif.*; v. Syr. פצח P. Sm. 3208) [*to spread,*] *to sparkle, be bright*, v. פְּצַרְחַ.

Pa. פַּצַּח (with עינא) *to brighten the eye-sight*. Ab. Zar. 28b פְּצוּחֵי עינא to apply a paint (on the Sabbath) for the sake of brightening the eye-sight.

פַּצְחָא m. (preced.) *open, unwalled place*.—*Pl.* פַּצְחִין, פַּצְחַיָּא. Targ. O. Lev. XXV, 31 (some ed. פְּצִ׳). [Targ. Ps. LXXXIX, 41 Ms., v. פְּצִרַח.]

פְּצָחָה f. (פצח) *breaking forth, joy*. Pesik. Ronni, p. 141b (one of ten expressions for joy); Yalk. Is. 338.

פְּצָא, פְּצֵי (b.h. פָּצָה) [*to split*] 1) *to open* (the mouth). Targ. Job XXXV, 6 (Ms. פְּאֵצֵי).—2) (cmp. פָּדָה a. פָּרַע) *to rescue, save*. Ib. XXXVI, 16 פְּצָאֲרִינָךְ (h. text הסיתך). Targ. Ps. XXII, 9; a. fr.—3) (cmp. פָּצַע) *to branch off*. Ab. Zar. 17a חד פָּצֵי לע״ז וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) one road branched off towards an idolatrous temple, and another to a house of prostitution.—*4) *to pass between*. Pes. 111a ואי פ׳ Ar. (Ms. O. 2 פְּצָיָא; Ms. O. 2 אִיפְּסַע ed. ממצין) and if one (she) passes.

Pa. פַּצֵּי, *Af.* אַפְצֵי *to deliver, save*. Targ. Ps. LXX, 2. Targ. Prov. XIV, 25 (ed. Wil. *Af.*).—B. Bath. 45a דרנא הוא דמַפְצֵי לית מיניה (or דמַפְצֵי) the law is that he (who sold the ass) must rescue it from him (the gentile that took it by force; i. e. must restore the ass to the buyer or indemnify him). Keth. 91b לא מְפַצֵּינָא לך (or מַפְצֵרְנָא) I shall not be bound to restore it to thee. Ib. 92a; a. e.

Ithpe. אִתְפְּצִי *to be delivered*. Targ. Prov. II, 12; 16.

פְּצִירָא, פַּצְרָא m. (פצץ, פצר, with format. ד; v. preced.) 1) *cut, trench, rivulet*. Targ. Is. XXX, 14.—*Pl.* פְּצִירַיָּא, פַּצְרַיָּא, פְּצִרִ׳. Targ. II Kings III, 16. Targ. Job XIV, 11 Ms. (ed. פְּרָצִיר, פָּרְצִ׳).—2) [*that which is cut*

out; cmp. בְּקִיעָה,] *lump of ore.*—*Pl.* as ab. Ib. XL, 18.—3) (cmp. פְּרִיץ, אֲפִיק) *strong, violent man.*—*Pl.* as ab. Ib. XLI, 7.—V. פְּרִצִידָא.

פְּצִירָה I m. (פְּצַר) 1) *open, an unwalled place*, v. פְּצָרָא.—*Pl.* פְּצִירָתָא, פְּצִירַיָּא. Targ. Y. Num. XIII, 19 כרכין פ׳ (ed. Vien. פְּצִירָחֵי; h. text מחנים). Targ. Esth. IX, 19. Ib. 27 (ed. Vien. פְּצִירַי). Targ. Josh. XIII, 23; 28 (ed. Lag. a. oth. פְּצִיחַיהֶן; h. text חצר־). Targ. Ps. LXXXIX, 41 פְּצִירְחוֹי (ed. Wil. פְּצִירְחוֹי, Ms. פְּצִחוֹי; h. text מבצר־!); a. fr.—2) *bright; checkered*, v. פְּצִירַי.

פְּצִירָה II pr. n. pl. *P'tsiah* (*Open Town*). Targ. O. Deut. II, 23 ed. Lsb. (oth. ed. רפיח, דפיח, v. Berl. Targ. O. II, p. 50; h. text חצרים).

פְּצִירָח m. (פְּצַח) 1) *bright, sparkling.* Targ. Is. XVIII, 4 (ed. Wil. פְּצוּחַ).—2) *checkered.*—*Pl.* פְּצִירְחִין. Targ. O. Gen. XXXI, 10; 12 ed. Berl. (ed. Amst. פְּ). Targ. Zech. VI, 3; 6.—3) *open place*, v. פְּצִירָה I.

פְּצִירְחָאֵי m. pl. (preced.) *inhabitants of unwalled places.* Targ. Esth. IX, 19.

פְּצָרִים m. (פצם) *board.* Sabb. VIII, 7 כדי ליתן בין פ׳ לחבירו as much as is required between one board and another (when they are piled up).—[Maasr. I, 7 הפצרים, v. פֵּץ.]—Esp. *the board nailed against the wall to form a door-frame, door-post.* Men. 34ᵃ בית שאין לו אלא פ׳ אחד a room which has only one door-post (the corner wall serving for the other post). Ib. 33ᵇ הנירחה בפצרים Rashi, v. פֵּץ.—*Pl.* פְּצִירְמִין. Ib. לפי שאין לה פ׳ because it (the exedra) has no door-frame. Ib. עדי פצרמו ed. (Ms. M. פצירמין, read: פְּצִירְמֵיהּ), v. עֲדִי I. Erub. 93ᵃ פְּצִירְמֵיהּ, v. שָׁוָה. B. Bath. 12ᵃ פרץ את פְּצִירְמֵיהּ if he broke open its door-frame (opened again a walled up entrance). Y. Ab. Zar. III, 43ᵇ מפרק את פצירמיו he takes out its door-posts; a. e.

פְּצִירְמָא, פְּצִירִים ch. same. [Targ. Jer. XXXVI, 23 פצרים some ed., v. פְּצָא.]—*Pl.* פְּצִירְמִין, פְּצִירְמַיָּא, פְּצִירְמֵי. Men. 33ᵇ דאית להו פ׳ ולית להו מזוזתא that have door-posts, and yet have no inscriptions; a. e.—Trnsf. *column, page* (of writing). *Pl.* as ab. Targ. II Esth. VI, 1. Targ. Jer. l. c., v. פְּצָא.

פְּצִיעַ m. (פְּצַע) *mashed*; constr. פְּצִיעַ, v. פְּצַע.

פְּצִיעָה f. (פְּצַע) 1) *splitting, cracking.* Sabb. 75ᵃ פ׳ בכלל דישה opening the purple snail (squeezing the fluid out) is an act coming under the category of threshing.—2) *an open wound.*—*Pl.* פְּצִיעוֹת. Snh. 37ᵇ; Tanḥ. B'resh. 9, a. e. פ׳ פ׳ several wounds, contrad. to חבורות. Y. Kil. IX, end, 32ᵈ היו בראשו פ׳ (not בראשי פצעיות) if one has several wounds on his head.

פְּצַל (b. h.; cmp. בצל) *to split, peel.*

Pi. פִּרְצֵל *to split, divide, branch off; to peel, lay bare.* Bekh. VI, 5, v. infra.—Part. pass. מְפוּצָּל; f. מְפוּצֶּלֶת; *pl.* מְפוּצָּלִים, מְפוּצָּלִין; מְפוּצָּלוֹת. Men. XI, 6 (96ᵃ) מפ׳ מראשירתן (Mish. ed. מוּפְצָלִין) forked at the top; Tosef. ib. XI, 7; Yalk. Ex. 369. Ḥull. 59ᵇ מפ׳ (קרנים) forked horns (antlers). Yalk. Ps. 685, v. infra.

Hif. הִפְצִיל 1) *to split, divide.* Bekh. VI, 5 (39ᵇ) ... הירה מַפְצִיל עצם Mish. (Bab. ed. מְפַצֵּל) if the top end (root) of the tail divides the bone (i. e. if the backbone is branched at the place where the tail begins; Rashi מפציל את העצם peels the backbone, i. e. if the end of the backbone is bare of skin and flesh).—2) *to form branches, branch off.* Yoma 29ᵃ מה אילה זו קרניה מַפְצִילוֹת לכאן ולכאן אף שחר זה מפציע וכ׳ as the antlers of the hind branch off this way and that way, so the light of dawn spreads &c.; (Yalk. Ps. 685 וכ׳ מַפְצֵל ... מפוצלות ...). Yoma l. c. כל זמן שמגדלת קרניה מפצילות as long as it grows, its antlers form additional branches every year; Yalk. l. c.—3) *to form streaks, to wrinkle.* Nidd. 47ᵃ (expl. משיפְצִיל ראש החוטם (משכסיף) (Ar. משׁפְצַל) when the skin of the central circle of the oblate part of the breast appears wrinkled.

Nif. נִפְצַל *to be peeled, streaked*, v. supra.

פְּצַל ch. same, *to peel, skim.* Y. Bets. V, 63ᵃ, v. בָּא.

Ithpa. אִיפְּצַל, *Ithpe.* אִיפְּצִיל *to be split, branch off.* Yoma 71ᵇ, a. e. עמרא אִיפַּצּוּלֵי מִיפַּצְלָא wool (on the sheep) splits off (does not grow like stalks); כיתנא נמי אִיפְּצוּלֵי מְפַצֵּיל but flax also splits!; v. כִּיתָּן. Ḥull. 59ᵇ חיכא דְּמִיפַּצְלָא when the horn is branched, there is no question (that the animal belongs to the beasts of chase, לא דין וכ׳ חַיָּה).—Erub. 29ᵇ, v. בְּצַל.

פְּצַם (b. h. פָּצַם; cmp. פצר, a. preced.) *to split, break.*

Pa. פִּצֵּם *to break open, frame an aperture.* Targ. Jer. XXII, 14 (h. text קרע).—V. פְּצִירִים.

פְּצַע (b. h.; cmp. preced.) 1) *to split, crack* or *squeeze open; to wound.* B. Kam. 93ᵃ הכני פְּצָעַנִי על מנת לפטור פטור (if one said to one's neighbor) strike me, wound me, with the condition that thou be free (from indemnity): he is free. Ib. הכני פצעני על מנת לפטור וכ׳ (if he said) 'strike me, wound me', (and he is aked,) with the condition that I shall be free?, and he answers, yes. Sabb. VII, 2 הפוֹצֵעַ שני חוטין he who divides off two threads (on the loom). Tosef. ib. VIII (IX), 21 כדי לְפָצוֹעַ וכ׳ large enough to divide with it two threads (on each side) at a time. Yalk. Gen. 38 פְּצָעָתְהוּ, v. פָּצַע. Sabb. 75ᵃ הצד חלזון ורפוֹצְעוֹ he who catches a snail and breaks it open (squeezes it out); Tosef. ib. VIII (IX), 2 לפצעו (corr. acc.). Sabb. l. c. שפָּצָעוֹ מת when he squeezed it out after it was dead. Y. ib. XVII, beg. 16ᵃ לְפָצוֹעַ בו אגוזים to open nuts with it. Tosef. Kel. B. Kam. I, 6 פּוֹצְעִין את מוחו וכ׳ (not פצערן), v. גָּזַר; a. fr.—Part. pass. פָּצוּעַ; *pl.* פְּצוּעִים, פְּצוּעִין. Teb. Yom III, 6 זיתים פ׳ burst olives. Ter. X, 7 פְּצוּעֵי תרומה burst olives set aside for priests' gifts; a. e.—Esp. פָּצוּעַ הַבָּא (פ׳ הַכָּה) *one whose testicles are crushed* (forbidden to marry, Deut. XXIII, 2). Yeb. VIII, 1. Ib. 2 כל אילו פ׳ ד׳ אילו what is meant by *p'tsu'a dakka*? One whose testicles, one or both, are crushed. Ib. 75ᵇ פ׳ ד׳ בידי שמים one whose testicles are crushed from a natural cause כשר

(not through human action) is permitted to marry. Ib. (ref. to Deut. l. c.) דדירנו דקרינן פָּצוּעַ ולא קרינן פָּצִיעַ Ar. it is therefore (to indicate human action) that the text has *p'tsu'a*, (one that has been mashed) and not p'tsi'a (one who is mashed); [ed. הַמָּצוּעַ . . . פצוע . . ., v. Rashi]. Ib. פ' בכולן the expression 'mashed' refers to all parts of the genitals.—*2) *to divide the ends of a web, fringe.* Men. 40b כיון שפָּצָעוֹ בה שלשה (Ms. M. שצבעו, Mss. R. a. K. שבצעי, v. Rabb. D. S. a. l. note) as soon as they had fringed three fingers' lengths of it.

Pi. פִּרְצֵעַ same. Y. Maasr. I, end, 49b זית שפִּרְצְעוּ וכ' olives which they opened with unclean hands; Tosef. Toh. X, 11 שפצעו; Sabb. 145a חִמְפַּצֵּעַ בזחרים וכ'; a. e.; v. infra *Hif.*

Nif. נִפְצַע, *Nithpa.* נִתְפַּצֵּעַ *to be split, squeezed open, crushed; to be wounded.* Y. Taan. I, 63d top בנו נ' his son was wounded (or had a fracture). Yeb. l. c.; a. e.—Num. R. s. 10 (ref. to Prov. XXIII, 29) זו הזונה . . . נִתְפַּצַּעַת וכ' that is the adulteress who is wounded with wounds of love, 'for naught', without any wound through her husband. Orl. III, 8 נִתְפַּצְּעוּ האגוזים if the nuts (in the mixture) were cracked; Tosef. Ter. V, 10.

Hif. הִפְצִיעַ 1) *to split.* Y. Shek. VI, beg. 49c מַפְצִיעַ splitting wood. Snh. IX, 6 מפְצִיעִין את מוחו וכ'; Y. ib. X, 28d bot. וּמַפְצִיעִין וכ', v. גָּזַר; a. e.—2) *to branch off, spread, scatter.* Yoma 28b תימור של חמה מַפְצִיעַ לכאן ולכאן the light-column of the dawn irradiates in all directions, opp. to מחמר ועולה כמקל, v. חָמַר. Ib. 38a של הללו מפציע the smoke column of the frankincense prepared by them branched off in all directions. Ib. 29a, v. פָּצַל; a. e.

פְּצַע ch. same. Targ. Y. Gen. XXII, 3 Ar. (ed. קטע; h. text בקע). Targ. Jud. V, 26, v. פָּצַע.—Gen. R. s. 93 (ref. to בי ולא ביח, Gen. XLIV, 18) אם למִפְצַע קיסין אנא . . . וכ' take me, not him (Benjamin), if for drawing water, I am (strong enough to do it), if for attendance, I am &c., if for splitting wood, I &c.—Part. pass. פָּצִיעַ; f. פְּצִיעָא. Ib. s. 68 דין מוחיה פ' (some ed. פצוערן, corr. acc.) this one had his skull fractured; Lev. R. s. 8 פְּצִיעָה; Num. R. s. 3 דין רישיה פצוע ודין ידיה פצוע (corr. acc.) the one had his head broken, the other, his arm; Tanh. Ki Thissa 5; a. e.

Pi. פַּצַּע same. Y. Snh. II, 20c bot. חמא . . . מְפַצֵּעַ קיסין he saw R. H. . . . split wood.

פֶּצַע m. (b. h.; preced.) *wound.* Yalk. Gen. 38 (ref. to Gen. IV, 23) וכי איש אשר הרגתי וכי פצעתיו מזרד שירחא הפ' קרוי על שמי was it a man I killed? and did I wound him wilfully, that the wound should be called by my name?; Tanh. B'resh. 11; a. fr.—Num. R. s. 10, v. פָּצַע.—*Pl.* פְּצָעִים, constr. פְּצָעֵי. Ib. Gen. R. s. 22 (ref. to Gen. l. c.) דבר שהוא עושה פ' he struck him with something which makes open wounds (with a stone). Ib. s. 23 שיבואו עלי פ' that wounds (sufferings) must come upon me on his account? Yeb. 63b (quot. fr. Ben Sira) רבים חיו פצעי many have been the wounds of the peddlers that lead to indecencies (by selling exciting perfumes); a. fr.

פִּצְעָא, v. פִּרְצָא.

פִּצְעוּת, v. פִּצְעָה.

פַּצְעִילִין m. pl. (פָּצַע, with format. ל) *burst fruits, fruits that fell off in an unripe state and were placed in the sun to ripen.* Sabb. 45b top תמרה פַּצְעִילֵי dates lying on the roof to ripen; Bets. 40a; cmp. פִּרְצוּלָיָא.

פָּצַץ* *to split; to be split, branched.* Targ. Koh. XII, 5 וְתִפָּרִיץ וכ' (ed. Vien. וְתִפָּרִיץ; Var. וחצרץ) and the end of thy spine looks split like an almond from leanness.—V. פַּץ, פָּצָא.

פָּצַר* (b. h. פָּצַר) [*to split, drive into,*] *to press, urge.* Targ. I Sam. XV, 23 דפ' ומוסיף וכ' (ed. Lag. דבסר) who presses on (is impetuous) and adds to the prophet's words (h. text הפצר).

פִּצְתָּא, v. פִּרְצָא.

פְּקָא pr. n. *Peka,* name of a cave. Koh. R. to X, 8 מערתא דפ' (ed. Wil. דפָקע); Pesik. B'shall., p. 88b דבקע.

פָּקַד (b. h.) [*to search, examine*] 1) *to visit*; (euphem.) *to have marital connection with.* Yeb. 62b ואינו פּוֹקְדָהּ and does not visit her (in due time, v. עוֹנָה I). Ib. חייב אדם לִפְקוֹד וכו' a man is bound to visit his wife before going on a journey.—Treat. S'mah. ch. VIII רוצאין . . . ופוֹקְדִין you may go out to the burial ground and call upon the dead until three days (after being placed in the sepulchral chamber), and there is no superstitious practice in that; מעשה שפָּקְדוֹ אחד וכ' it occurred that one visited an entombed person, and the latter (was found living and) lived twenty years thereafter; a. fr.—2) (of the Lord) *to visit, remember, decree upon.* Tanh. Vayera 14 אני פּוֹקְדָךְ בלשון... with the same expression ... I will remember thee (bless thee with issue). Ib. חריני פּוֹקֵד I will remember Abraham (relieve him from impotence) at the same time with Abimelech (ref. to Gen. XX, 17-XXI, 1). Pesik. R. s. 43 כשבא לפקוד את חנה when the Lord came to visit Hannah; a. v. fr.—Part. pass. פָּקוּד; f. פְּקוּדָה; *pl.* פְּקוּדִים, פְּקוּדִין; פְּקוּדוֹת. Snh. 97a עד שהראשונה פ' שנייה וכ' while the first calamity is remembered (by the Lord for delivery), the second quickly comes.—3) *to count, muster*; v. פָּקוּד, פָּקִידָה, פְּקִידָה, פִּיקּוּד.—4) (denom. of פָּקִיד, interch. with *Hif.*) *to give in charge, entrust, deposit.* Pesik. R. l. c. פּוֹקֵד . . . בעל פקדונות אני אצלי אני נותן לו I (the Lord) am a trustee, whatever a man deposits with me, I give back to him. Ib. נפשות פָּקַדְתֶּם אצלי וכ' you (Abraham and Sarah) deposited souls with me (converted souls to the belief in me), I will pay you back in souls (ref. to Gen. XXI, 1); a. fr.—5) (denom. of פָּקִיד) *to command, order.* Ib. s. 42 פָּקַדְתִּי לאדם וכ' I gave Adam a command, and he did not do it; פקדתי למלאך וכ' I commissioned the angel of death, and he did (what I commanded him). Shebu. VII, 7 (45a) שבויעה שלא פָּקְדָנוּ we swear that our father has not left us any order (concerning this case); Y. Keth. VII, 33b פִּיקְדָנוּ. Shebu. 48b מה לי שלא פָּקְדָנִי אבא ושלא פקדני אחי what is the difference between the oath of an heir 'that my

father has not left me an order', and 'that my brother &c.'?; a. fr.

Pi. פִּיקֵּד same, v. supra.

Nif. נִפְקַד, *Hithpa.* הִתְפַּקֵּד, *Nithpa.* נִתְפַּקֵּד 1) *to be visited, remembered, decreed upon.* Gen. R. s. 53 בשעה שנִפְקְדָה ... נִפְקְדוּ עמה when Sarah was visited &c., v. עֻקָּרָה. Ib. אינו דין שתִּפָּקֵד is it not right that she should be visited? Tanh. Vayera 13 תזכי שתִּפָּקֵדִי she shall be remembered. R. Hash. 11a. Pesik. R. s. 42 בדין הוא שיִּפָּקֵד it is right that Abraham be visited. Ib. שתִּתְפַּקֵּד אברהם אף היא that she be likewise visited. Lev. R. s. 29; Pesik. Bahod., p. 150b (quot. from Rab's New Year's prayer) וברייות בו יִפָּקְדוּ להזכירם וכ' and creatures are passed upon on that day to record them for life or for death; a. fr.—2) *to be commanded, commissioned.* Pesik. R. l. c. יש שנתפ' ולא עשה וכ' some are commanded and do not (what they are ordered to) &c. Mekh. B'shall., Vayass'a, s. 4 עשו מה שנִתְפַּקְּדוּ they did what they were commanded to do; a. e.

Hif. הִפְקִיד 1) *to give in charge, deposit.* B. Mets. III, 1 המַּפְקִיד אצל וכ' if a man deposits for safe-keeping with his neighbor &c. Ib. 36a sq. כל המפקיד על דעת אשתו ובניו הוא מפקיד he who deposits with his neighbor, does so with the presumptive condition that the latter's wife and children be also trustees (and it was no breach of trust to leave the deposit in their charge). Gen. R. s. 53 עמלק ה' אצלי וכ' Amalek deposited with me bundles of thorns (wrong-doings) &c.; שרה הִפְקִירָה אצלי וכ' Sarah deposited with me virtues and good deeds &c. Pesik. R. s. 43; a. fr.—B. Mets. 35a ופרקין המפקיד הזה and our subject at college was *hammafkid* (the Mishnah B. Mets. l. c. and the discussions concerning it).—Part. pass. מוּפְקָד; f. מוּפְקֶדֶת &c. B. Kam. 105a כגון שהיתה ... מופ' ביד אחרים when his father's bag was left in trust with other people; a. e.—2) *to take charge of.* Yalk. Deut. 847 הַפְקֵד לי המפקדון הזה take this object in charge for me.

פַּקֵּד ch. same, 1) *to command.* Targ. O. Lev. VIII, 31 פַּקְּדִית Mss. (oth. ed. *Ithpa.*; ed. Berl. *Pa.*, v. infra).—2) [*to give in charge,*] *to store up.*—Part. pass. פָּקִיד; *pl.* פְּקִידֵי. Keth. 5b מִיפָּקֵד פקיד, v. חָבַר. Pes. 33b משקין מיפקד פקידי (Rashi: מיפקיד) liquids (in grapes) are stored up (the shell being merely a vessel), opp. מיבלע בליעי.

Pa. פִּקֵּד *to command, commission.* Targ. Gen. VII, 5; 9 (ed. Berl. 'פַּק, without Dagesh). Ib. XLIX, 33. Targ. Ps. LXVIII, 29. Targ. Am. IX, 3, sq. (ed. Wil. אַפְקִיד *Af.*); a. v. fr.—Pesik. Bahod., p. 155b רבי ... הוה מְפַקֵּד לחבריה וכ' R. Z. commanded the students (saying), go and hear R. L. preach; Y. R. Hash. IV, beg. 59b. Y. Ber. IV, 7c bot.; ib. דרבי מיפקד (corr. acc.). Koh. R. to III, 2 הוה מפקד גו ביתיה gave orders in his house (made his will); a. fr.—Part. pass. מְפַקֵּד, v. infra.

Af. אַפְקִיד 1) same, v. supra.—2) *to give in charge, deposit.* B. Mets. 36a הוו מַפְקְדֵי מריידהו וכ' used to leave their hoes in charge of a certain old woman; יומא חד אפקדינהו וכ' one day they left them with &c.; a. fr.

Ithpa. אִתְפַּקֵּד, *Ithpe.* אִיתְפְּקִיד 1) *to be commanded.* Targ. O. Lev. VIII, 31, v. supra. Ib. 35. Targ. Ex. XXXIV, 34; a. fr.—Ab. Zar. 14a; 21a מִיתְפְּקִירְנָן Rashi (ed. מְפַקְּדִירְנָן, Part. pass. *Pa.*), v. פָּנִים.—2) *to be given in charge, be deposited.* Targ. Lev. V, 23 (O. ed. Lsb. אִתְפַּקַּד).—Keth. 5b; Pes. 33b, v. supra.

פִּקָּדוֹן, פִּקְדוֹן m. (b. h.; preced.) *thing given in charge, deposit.* Gen. R. s. 93, beg. לית שמיה פקדון אלא פוּק דוֹן (some ed. פוקדון in one word) it ought not to be called *pikkadon,* but *puk don* (go out of this, avoid it; דון for דין). Shebu. V, 1 שבועת הפ' the oath concerning a deposit. Ib. 2 תן לי פִּקְדוֹנִי give me my deposit back. Ib. VI, 7 מי שהפ' אצלו the trustee. Num. R. s. 9 (ref. to Num. V, 12 ומעלה בו מעל, a. Lev. V, 21) לפי שהיא כופרת בפ' because she betrays a trust; בפִּקָּדוֹן ... מה ממון חקל כל שכופר בפ' if in money matters which are of slighter import, he who denies a deposit is considered like denying the Lord, how much more so is one who denies the deposit of a body (purity of the family)! Tanh. Shof'tim 12 פ' אחד תן לו פִּקְדוֹנוֹ וכ' ... one deposit has he (the Lord) with thee, give it back to him and make thyself a god; ומה פקדונו וכ' and what is his deposit? Said she, the soul within thee; a. v. fr.—*Pl.* פִּקָּדוֹנוֹת, פִּיקֵּ'. Gen. R. l. c. ברח מן הפ' flee from receiving trusts; Yeb. 109a.—בעל פ' *trustee.* Gen. R. s. 53; Pesik. R. s. 43, v. פָּקַד; a. e.

פִּיקֵּ', פִּקְדוֹנָא ch. same. Targ. Lev. V, 21; 23, v. פּוּקְדָנָא.

פִּקָּדְתָּא f. (preced. wds.) *order, last will.* Gitt. 50b בשטר פ' it means the order of dispositions in the written will.

פָּקוּד m., *pl.* פְּקוּדִים (b. h. פְּקֻדִים; פָּקַד) *mustered, included in the census.* B. Bath. 121b (ref. to Num. XIV, 29) מי שפְּקוּדָיו מבן עשרים ... שפקודיו וכ' every tribe whose members are mustered from twenty years and upward, to the exclusion of the tribe of Levi whose members are enlisted from thirty years.

פְּקוּדָא, פִּקּוּד v. sub פִּיקֵּ'.

פְּקוּדָאֵי m. pl. *inhabitants of Pekod.* Targ. Ez. XXIII, 23.

פְּקוּדָה f. (b. h. פְּקֻדָּה; פָּקַד) *watch, guard.* Neg. V, 3 שער הפ' hair of a leprous spot which remains after the inflammation has partly receded.—[פְּקוּדָה, Snh. 97a, v. פָּקַד.—Num. R. s. 4, v. פְּקִידָה.]

פְּקוּחַ v. פִּיקּוּחַ.

פַּקּוֹלִי, דַּפְּ' pr. n. m. *P'koli* (*Cotton Dealer* (?), v. next w.), surname of Simon, a Tannai. Ber. 28b; Meg. 17b.

פְּקוֹלִין m. pl. (פָּקַל; cmp. פּוּקְלָא) *cotton tufts.* Nidd. 17a בפ' או בצמר וכ' (some ed. בפוקלין) with cotton tufts or with wool clean and soft. Ib. (Chald.) מאן בעי פ' דנהמא Ar. (ed. פְּקוֹלֵי בנ') who wants cotton tufts for the bed (v. נַהֲמָא)?

פַּקּוֹס pr. n. *Pikkus,* name of a tower. Targ. Jer. XXXI, 37 (ed. Wil. פְּקוֹם); Targ. Zech. XIV, 10 (ed. Wil. פְּקוֹם; h. text חננאל).

פִּקּוּסָא, v. פִּירְקוּסָא.

פִּקּוֹסִים m. pl. nom. gent. *P'ḳosim.* Gen. R. s. 37 (expl. בסלחים, Gen. X, 14). ['Rashi' translates our w. by קונטרריש (?).]

פִּקּוּסִין, פִּקּוֹסִים* m. pl. (פָּקַס II, v. פִּירְקָס) *coils, excrescences.* Gen. R. s. 41 'Rashi', v. סִירְקוֹסִים II.

פִּקּוּסָנָא, v. פִּירְסָנָא.

פַּקּוּעָה, פַּקּוּעָא, פַּקּוּעַ m. ch.=next w. Y. Shebi. III, beg. 34^{c} (expl. מתוק, Shebi III, 1) פקוע R. S. to Shebi. l. c. (ed. פקויה). Ib. חהן פקועא דבקשתא R. S. (ed. ה...) that means the *pakḳu'a* of the valley. [R. S. *cracks* in the soil of the valley, v. מָתוֹק II.]

פַּקּוּעָה f., pl. פַּקּוּעוֹת (b. h. פקעות; v. פִּירְקְעָן) *Colocquintida, Bitter-Apple,* a gourd. Sabb. II, 2 שמן פ' gourd-oil. Kel. XVII, 17 של פ' (שפופרת) the hollow stem of &c.

פְּקוּעָה part. pass. of פָּקַע.

פְּקוּקְלֶת f., *pl.* פְּקוּקְלוֹת (reduplic. of פָּקַל) *ramification of sinews.* Sifra Vayikra, N'dab., ch. XVII, Par. 14 (ref. to זה החלב שבין הפ' ... על הכסלים, Lev. III, 10) that means the fat between the sinews (in the loins); Tosef. Ḥull. IX, 14 פְּקוּקְרוֹת; Yalk. Lev. 462 חפקוקרות (or להביא חַפְקוּקֶרֶת). Sifra l. c., ch. XIX (ref. to Lev. III, 9) this includes the fat near the tail, which is the fat between the sinews.

פְּקוּקַלְתָּא ch. same. Gen. R. s. 78 הא פ' דגידא שרי the ramification of the nervus ischiadicus is permitted; Yalk. ib. 133 הדרן פ' דגידא שריא (read: הדא).

פְּקוּקֶרֶת, v. פְּקוּקְלֶת.

פְּקוּרִין, v. פּוּקָרִין.

פְּקוּתָא, v. אַפְקוּתָא.

פָּקַח (b. h.) *to break through, open.*

Pi. פִּקֵּחַ 1) *to open.* B. Bath. 12^{b} אפילו ... יין מְפַקְּחוֹ even if his heart be closed like a virgin (his mind be dull), wine will open it (make it bright).—Esp. (with גַּל) *to open a heap of debris; to attempt to rescue a person supposed to be buried in debris.* Ohol. XVI, 4 המְפַקֵּחַ בגל he who digs among debris (not knowing certainly that a corpse is buried there). Pes. VIII, 6; Keth. 15^{b} לְפַקֵּחַ עליו את חגל as regards digging for his sake (on the Sabbath). Ib. 5^{a} מְפַקְּחִין פירקוח נפש, v. פִּירְקוּחַ; a. fr.—2) [*to have the eyes open,*] *to guard, watch, care.* Ib. לפקח על ... הולכין עסקי רבים וכ' we may assemble in synagogues and school houses (in theatres and circuses) in order to watch over public affairs, on the Sabbath. Sabb. 150^{b} לפקח על עסקי כלה וכ' to make arrangements for the reception of a bride &c.; Y. Ber. III, beg. 5^{d}; a. fr.

Nif. נִפְקַח, *Hithpa.* הִתְפַּקֵּחַ, *Nithpa.* נִתְפַּקֵּחַ (v. פִּקֵּחַ) 1) *to recover the faculty of hearing* (*and speech*). Gitt. II, 6. Yeb. 113^{a}. Gen. R. s. 53; a. e.—2) *to recover the faculty of speech.* Pesik. R. s. 42 וכל אלם נפקח and every mute was made speaking.

**Hif.* הִפְקִיחַ *to cause to escape.* B. Bath. 10^{a} שונה מַפְקִיחָתוֹ, v. פָּבַח.

פְּקַח I ch. same, *to open* (*the eye*); (with עַל) *to guard, care.* Targ. Job XIV, 3. Ib. XXVII, 19. Targ. Ps. (XLVI, 8; a. fr.

Pa. פַּקֵּחַ 1) *to remove debris.* Targ. Koh. III, 5.—2) *to make open-minded, bright.* Hor. 13^{b}; Snh. 70^{a}; Yoma 76^{b} פַּקְּחִין (=פקחני) made me open-minded, v. רִיחָנָא.

Ithpe. אִתְפַּקַּח *to awaken, become sober.* Targ. Ps. LXXVIII, 65 (h. text מתרונן).

פְּקַח II m. (preced.) *brightness, prudence.* Targ. Prov. XXVI, 12 פ' סכלא וכ' Ms. (ed. only סכלא, v. Pesh.) the cunning of a fool is better than his (h. text תקוה).

פִּיקַּח, פִּקַּחַת m., **פִּיקָּח, פִּקַּחַת** f. (b. h.; preced. wds.) [*open,*] 1) (opp. to חֵרֵשׁ) *hearing.* Yeb. XIV, 1 חרש שנשא פ' ופ' וכ' if a deaf mute married one hearing, or a hearing person married &c.; פ' שנשא ונתחרשה if one hearing married one hearing, and she became deaf (and dumb); a. fr.—2) (opp. to סוּמָא or עִוֵּר) *seeing.* Ex. R. s. 36 משל לפ' וסומא וכ' like a seeing and a blind man walking together &c. Ib. s. 3 (ref. to Ex. IV, 11) פ' לראייה לשמיעה *pikkeaḥ* refers both to sight and to hearing; a. e.—3) (opp. to טִפֵּשׁ) *bright, smart, prudent.* Keth. 88^{a} (in Chald. dict.) אי פ' הוא וכ' if he (the husband) be prudent, he may cause her to have an oath administered to her according to Biblical law. Y. Meg. II, end, 73^{c} חוי פ' ושתוק be prudent and keep silence; Yoma 7^{a}. Y. Sabb. II, end, 5^{c} אשה פ' a wise woman; a. fr.—*Pl.* פִּקְּחִים, פִּקְּחִין, פִּי׳, פִּקְּחוֹת, פִּי׳. Yeb. XIV, 3, sq. Sabb. 153^{a}. Y. Kidd. IV, 66^{c}; Treat. Sof'rim XV, 10 רובן ... פ' most bastards are bright; a. fr.

פִּקְטָא, v. פִּקְטַדְיָא

פִּקְטִין, v. פַּקְטִין.

פִּקְטַדְיָא m. pl.=next w. Targ. Ps. LXXV, 9 דורדייהא (ed. Wil. ופקטריהא; h. text שמריה).—B. Mets. 40^{b} פִּקְטָדָךְ מאי אייעבד לחו (sing. form) it is thy froth (of the oil which thou hast deposited with me), what has been done with it? (it is not my fault; Ms. O. מאי אעביד לך what can I do for thee?).

פִּקְטִין, פִּקְטִים, פִּי׳, פִּקְטִין m. pl. (פקט *to burst forth, ferment*) *froth, foam* (of wine or oil). B. Mets. 40^{b} ... לוקח שמרים בלא פ' a purchaser of oil must accept a Log and a half of lees (to the barrel), but no froth. Ib. אחד הלוקח ואחד המפקיד לפ' the laws concerning foam are the same for the purchaser as for the depositor. Sifré Deut. 324 (ref. to Is. XXV, 6) שמרים שאין בהם כלום דבר אלא פ' lees in which there is nothing but froth (foul matter). Esth. R. to I, 3 שמא יתנו שמן פ' וכ' lest they put frothy (rancid) oil in the lamps, opp. פטים.

פַּקְטִין (preced.) *to issue froth, to drop semen.* Targ.

Job XXI, 10 יְפַקְטֵן ed. Lag. (Ar. יְפַקְטִיז; ed. Wil. יפלט; h. text יגעיל).

פקטנין, Tanh. T'rum. 9, v. פִּרְקְסִינָה.

פְּקֵי m. pl. (פּוּק; v. אֲפוּקֵי) *exit, end.* Y. B. Bath. IX, 17ᵃ פ' שמיטתא the end of the Sabbatical year (the beginning of the new Sabbatical period).

פָּקִיד m. (b. h.; פָּקַד) *appointed to examine, officer, commissioner.*—*Pl.* פְּקִידִים. Pesik. R. s. 42 [read:] הרבה פ' יש יש שנחפקד וכ' there are various kinds of commissioners (of the Lord), some are appointed &c., v. פָּקַד. Num. R. s. 14 וכבשים כנגד פ' and lambs were offered (Num. VII, 83) in behalf of the officers; a. e.

פְּקִידָה f. (preced.) 1) *examination.* Nidd. I, 1; Eduy. I, 1 מפ' לפ' (her uncleanness dates back) from the present examination to the last one. Ib. הרי זו כפ' this is as good as an examination; a. fr.—2) *divine visitation* (for good or for evil), *remembrance, decree; use of the verb* פָּקַד. Snh. 91ᵇ משעת פ' from the moment when it is decreed (what the embryonic germ should grow to be). Pesik. R. s. 42 יש פ' לברכה there is a visitation (use of פקד) for blessing; יש פ' של גאולה וכ' there is a visitation for redemption &c.; Num. R. s. 4, beg. (interch. with פְּקוּדָה). R. Hash. 11ᵃ אתיא פ' פ' there is an analogy between *paḳad* (I Sam. II, 21) and *paḳad* (Gen. XXI, 1). Ex. R. s. 5 סימן הפ' the password *paḳad* (Ex. III, 16, ref. to Gen. L, 24); שמעו הפ' they heard the announcement of remembrance (Ex. IV, 31); ויקדו על הפ' they bowed in gratitude for the announcement of remembrance; a. e.

פְּקִינְסָנָא* m., מאני דפ' *vessels made of clay and ordure* (Rashi). Ab. Zar. 33ᵇ (some ed. פקוסנא; Ms. M. פוקסמין; R. Han., thinking of פיקסינון: *of box-wood*; v. Koh. Ar. Compl. s. v.).

פְּקִיעַ I m. (פָּקַע) 1) *strip; shreds of garments ravelled into threads for wicks.* Shek. V, 1 בן בבי (ממונה) על הפ' Ben Bebai was appointed to superintend the preparation of wicks from the shreds of priestly garments; Y. Peah VIII, 21ᵃ (interch. with הפתילה).—2) *a strip of leather, a strap* used as a *whip.* Yoma 23ᵃ בפ' ... לוקה he is smitten by the overseer with a strap (expl. מַדְרָא, מַשַּׁרְקָא). Ib. (ref. to Shek. l. c.) אמינא מאי פ' נגדא I would now say, *p'ki'a* means *strap* (appointed to execute punishment).—Eduy. III, 5 בית הפ' (Rabad הפְּקִיעָה) *that end of the bow from which the thong is snapped.*—3) [*that which is to be stripped* or *ravelled,*] *bundle, bunch.* B. Kam. 117ᵃ חושט לי פ' זה Ar. (ed. עמיר פ') hand me this bunch (of sheaves). Tosef. B. Mets. VIII, 4; a. e.—*Pl.* פְּקִיעִים, פְּקִיעִין. Sabb. XXIV, 2 מתירין פְּקִיעֵי עמיר וכ' you may untie bundles of sheaves for the cattle &c. Ib. 155ᵃ הן הן פ' הן הן כיפרין *p'kiin* and *kippin* mean the same things. Ib. תרי פ' bunches are called *p'kiin,* when tied with two bands, v. כִּיפָּה. Tosef. Succ. I, 4; a. e.—4) *that which has been chipped off, piece.*—*Pl.* as ab., v. פָּקַע.

פְּקִיעַ II ch. m. (פָּקַע) 1) *spread, well-known.* Yeb. 37ᵇ דפ' שמייהו their names are well-known (v. פָּקַע *Af.* 2).—2)=בָּקִיעַ, *expert.* B. Bath. 164ᵇ ומי פ' רבי וכ' Ar. a. Ms. F. (Ms. M. בָּקִי; ed. בְּקִיעַ) is Rabbi an expert in &c.?; a. e.—*Pl.* פְּקִיעֵי. Shebu. 42ᵃ Ms. F.; v. בְּקִיעַ II.

פָּקִיעָה, v. פְּקַעַת.

פקיעות, v. פְּקַעַת.

כְּפַר פְּ', פְּקִיעִין pr. n. pl., v. בְּקִיעִין.

פָּקַל *to split, peel.*

Pi. פִּיקֵּל same, esp. *to strip onions.* Maasr. I, 6 הבצלים משיקפלו (Ms. M. משירפקל; Y. ed. משירפקילו) ואם אינו מְפַקֵּל וכ' (Y. ed. מְפַקֵּל) onions are subject to tithes when one begins to strip them (for storage), and if one does not want to strip &c., v. עֲרֵימָה; Y. ib. 49ᵃ bot. משיפקלו, expl. מן דו ירים וכ', v. פּוּרְדָּה. Ukts. II, 5 התחיל ... לְפַקֵּל בבצלים when one has begun the stripping &c.; (Tosef. ib. II, 13 לקלף).

פקלוניא, v. פִּילוֹנִיקָא.

פָּקַם *to split, perforate* (cmp. פצם), esp. *to prick an animal's mouth with the bit; to govern.* Num. R. s. 20 (ref. to Num. XXIII, 16) 'he put a thing in his mouth' כאדם שנותן ... ופוקמה לתיכן שירצה as a man puts a bit in the mouth of a beast and makes it go in what direction he desires; כך הקב"ה פוקם את פיו so the Lord pricked his (Balaam's) mouth (making him 'go back' to Balak); Tanh. Balak 13; Y'lamd. to Num. l. c., quot. in Ar. תירה פוקם ... ופוקמה (ed. Koh. ופוקקה, corr. acc.).

Pi. פִּיקֵּם same, *to prick, perforate.* Num. R. l. c. (ref. to Num. l. c. 5) שעירקם פיו ופִּיקְּמוֹ וכ' he (the Lord) curved his mouth (as with a bit) and pierced it as a man drives a nail into a board; Yalk. ib. 765 עירקם את פיו ועקמו (corr. acc.).

פָּקַס I (cmp. preced.) *to tear open, open forcibly.* Sabb. 155ᵇ (expl. חַמְרָא) מרבירצה ופוקס את פיה וכ' (Ms. M. ופוקק) he makes the animal lie down, and opens its mouth wide, and makes it swallow &c.; Tosef. ib. XVIII, 2 ופוקס את צווארו.

פָּקַס II (denom. of פִּיקָס) 1) *to paint the face with rouge* (cmp. φυκόω). Sabb. X, 6 וכן הפוקסת and the same is the case with her who rouges (on the Sabbath); Y. ib. X, end, 12ᵈ הפוקסת חייבת משום צובעה rouging comes under the category of dyeing. Bab. ib. 64ᵇ שלא תכחול ולא תְּפַקֵּס that she (the menstruant) must not paint (her eyes) nor rouge. M. Kat. 20ᵇ ... ולהידות אינו רשאי לכוף פוקסת dare not force his wife (mourning for a parent) to paint or rouge; a. fr.—2) *to make small curls pasted on the forehead.* Sabb. 94ᵇ (ref. to Sabb. X, 6) פוקסת משום טווה curling comes under the category of spinning; ib. 95ᵃ גודלת ופוקסת משום בונה plaiting the hair and curling comes under the category of building.

Pi. פִּיקֵּס *to remove the coils of blossoms on gourds.* Maasr. I, 5 משיפקסו ואם אינו מְפַקֵּס וכ' are subject to tithes when they are trimmed, and if one does not want to trim &c.; B. Mets. 88ᵇ, expl. משינטל פיקס שלהן, v. פִּיקֵּס.

Y. Maasr. I, 49ᵃ הירה מפקס ראשון וכ׳ (not תוה) if one trims one by one (just when he needs them) and boils &c.; עד שיְפַקֵּס כל צורכו until he has trimmed as many as he wants for immediate use; Tosef. ib. I, 5 הירה מְפַקֵּיץ ראשון וכ׳ ed. Zuck. Var. Ib. 6 תורמין . . . אע״פ שלא פִּיקֵּץ ed. Zuck. (Var. פקס) one must give T'rumah of gourds, even if one did not trim them. Y. ib. l. c. פיקס ושילק וכ׳ if he trimmed and boiled &c.; a. e.

Nif. נִפְקַס *to be trimmed*, v. supra.

פִּקַּס ch. same, *to rouge*. Targ. Y. Gen. VI, 2 ופַקְסָן (not ופּוּ׳).

פֻּקָּס, v. פִּיקָּס.

פַּקְסוֹסֵיהּ m. pl. (v. פִּיקָּס a. פִּיקּוּסָא) *the coils on the blossom ends of gourds*. Y. Maasr. I, 49ᵃ (expl. משיפקסו, Maasr. I, 5) מן דו ירים פ׳ when one removes the coils.

פְּקְסִינוֹן, פִּקְסִינָה, v. sub פִּיקָּס.

פָּקַע (cmp. בקע) *to split; to burst; to break forth, escape*. Gen. R. s. 32 אינו מספיק . . . עד שהיא פוקעת he scarcely beats it (the bad flax) once, when it bursts; ib. s. 34; Yalk. Is. 350. Gen. R. l. c. שאינו מקיש עליהם אחת עד שהיא פוקעת he knocks at them (the bad earthen vessels) scarcely once, and one is cracked (ib. s. 32 שהוא שוברם). Y. Maasr. III, 50ᵈ top פעמים שהיא פוקעת sometimes it (the fig) bursts under the wheel. Zeb. IX, 6 גחלת שפָּקְעָה מעל וכ׳ a coal that sprang from the altar; אברים שפָּקְעוּ וכ׳ chips of limbs that sprang off the altar. Tosef. Par. III (II), 11 פ׳ מעורה וכ׳ if a part of her skin . . . (in burning the red cow) leaped off beyond the pit. Ib. 12. Yalk. Num. 761 את הפּוֹקְעִין the portions which spring off, v. פְּקַע; a. fr.—Pesik. R. s. 11 או שמא חִפְּקָע האוזן וכ׳ (or חִפָּקַע *Nif.*) or (I would venture to say it, were I not afraid,) lest the ear of the hearer burst, i. e. it is almost blasphemous to say it; (Mekh. Yithro, Baḥod., s. 2 כדי שתבקע אוזן it is enough for an ear to burst). Y. Yeb. I, 2ᶜ bot. פקעו ממנה קידושין (not ופקעו) the betrothal rebounds from her, i. e. has no legal effect, opp. חלו עליה.—*Part. pass.* פָּקוּעַ; f. פְּקוּעָה *an animal which is ripped open*; בן (ד) פ׳ an animal taken alive out of the slaughtered mother's womb. Ḥull. 69ᵃ; a. fr.

Pi. פִּקַּע *to cause splitting*. Y. Pes. VII, 35ᵇ top שלא לפַקֵּע תחת הבשר in order not to cause a splitting of the bone under the flesh, v. פְּקַע.

Hif. הִפְקִיעַ 1) *to split, break open*. Sabb. III, 3 (38ᵇ) לא יַפְקִיעֶנָּה בסודרין he must not break it (the egg) over a hot cloth, Rashi (oth. interpret.: he must not cause it to crack by wrapping it in a hot cloth and rolling it; v. Tosaf. Yom Tob a. l.).—2) *to strip, pluck, ravel out*. Bets. 31ᵇ מתיר ומַפְקִיעַ וחותך may untie (the knot, v. חוֹתֵם), or ravel out or cut through; Sabb. 146ᵃ; Y. ib. XV, beg. 15ᵃ, a. e. ומַפְקִיעִין, v. פָּקְפֵּק. Succ. V, 3 מהן היו מַפְקִיעִין ובהן היו מדליקין they stripped them (the worn-out belts of priests) and used them for wicks; Sabb. 21ᵃ . . . בגדי מפקיעין אותן ומהן היו עושין פתילות וכ׳ they ravelled out priestly garments and made of them wicks &c.; expl. Y. Succ. V, 55ᵇ bot. מפשילים, v. פָּשַׁל. Esth. R. to I, 6 הכל מפקיעין בחבלי וכ׳ all make straps (for their couches) of woolen or flax ropes, and this wicked man uses byssus and purple; a. fr.—2) [*to cause breaking loose,*] *to release, cancel an obligation*. Yeb. 66ᵇ sq., a. fr. חקדש . . . מפקיעין מידי שעבוד consecration (of a pledged object), leavened matter (on the entrance of Passover), and liberation (of a pledged slave) cause a release from mortgage (cancel the mortgage contract). Bekh. 5ᵃ אין בכור מפקיע בכור a first-born Levite could not serve as ransom for a first-born Israelite; דיו לבכור שיַּפְקִיעַ וכ׳ it was enough for the firstborn Levite that he released his own consecration (that he needed no priest to be substituted for him); a. fr.—3) ה׳ חשער *to break up, unsettle the market, to raise prices arbitrarily, create a panic*. Taan. II, 9 שלא להַפְקִיעַ השערים in order not to cause a sudden rise of market prices (by creating the impression of impending scarcity). Meg. 17ᵇ כנגד מַפְקִיעֵי שערים a prayer against those who raise prices (speculating on a coming scarcity).

פְּקַע ch. same, *to burst, break, escape*. Pes. 85ᵇ פ׳ ארזא וכ׳ אירגרא the roof burst, v. זְיָתָא I. B. Mets. 20ᵇ לָחָא the cedar pillar of the school was cracked, v. לָחָא. Ab. Zar. 38ᵇ פָּקְעוּ they (the vessels) burst. Ib. 28ᵇ פָּקְעָא עינא her eye burst (fell out). Y. M. Kat. I, beg. 80ᵃ דלא יִפָּקַע lest the grain burst (sprout) and go to ruin.—Ḥull. 89ᵇ פ׳ ליה איסור גיד מיניה has the prohibition resting on the nervus ischiadicus gone from it (ceased to affect it)? Ib. 139ᵃ פָּקְעָה קדושתיידהו מיניידהו their sacred character has ceased; Y. Keth. VIII, 22ᵇ top פָּקְעַת מיניידהו קדושתן; a. fr.

Pa. פִּקַּע *to break*; פ׳ מ״ *to hinder*. Gitt. 44ᵃ מְפַקַּע ליה ממצות (by leaving his slave in the hands of a gentile) he prevents him from living up to the obligations (resting on the Noachidæ, v. נֹחַ); Bekh. 3ᵃ.

Af. אַפְקַע 1) as preced. *Hif., to cancel, cause a release*. Shebu. 48ᵇ אתיא שבירית אַפְקְעָתְהִיה the Sabbatical year comes and causes the cancellation of the debt. Gitt. 36ᵇ אלימי לאַפְקוּעֵי ממונא they have the power to declare a debt cancelled. Keth. 3ᵃ, a. fr. ואַפְקְעֵינְהוּ . . . כל דמקדש רבנן וכ׳ whoever betroths a woman, does so in the sense of the rabbinical law (v. דַּעְתָּא), and for an eventuality like this the Rabbis have annulled his betrothal retroactively (so that no divorce would be necessary at all); a. fr.—2) *to let go forth, issue, make known*. Gitt. 36ᵃ (ref. to בקיאין סימניידהו their pictorial signatures on documents are well known) מעיקרא במאי אַפְקְעִינְהוּ on what kind of writs did they originally issue their signatures (so as to make the public familiar with them)?, v. פְּקִיעַ II.

Ithpe. אִתְפַּקַּע *to be broken into*. Targ. II Esth. III, 7 (ref. to ותבקע, II Kings XXV, 4).

פְּקַע I m. (preced.) *split, crack; that which bounds off, splinter, piece*. Gen. R. s. 94 לא נמצא . . . לא קשר ולא פ׳ there was not in the timber either a knot or a crack; Cant. R. to I, 12. Pes. 84ᵇ משום פ׳ because by exposure to the coal fire the bone might crack. Ib. 85ᵃ משום פ׳ by striking at the uncovered part of the bone a split may be created in the covered portion; a. e.—*Pl.* פְּקָעִין, פָּקָעִים.

Sifré Num. 124 (ref. to Num. XIX, 5) להביא את חפ' R. S. to Par. III, 9 (ed. הפוקעים; Yalk. Num. 761 הפוקעין, v. פְּקַע) this is to include the fragments that jumped off (that they must be brought back and burned).

פְּקַע II, v. פְּקָא.

פְּקַעָא, פְּקָעִין, v. sub פִּיק.

פְּקַעַת f. (פְּקַע) [*that which is to be unravelled*; cmp. בְּקַעַת] *coil, clue of thread, of rope* &c. Kel. X, 4 פ' של גמי a coil of rope made of reed grass. Gen. R. s. 12, beg. נטל פ' של גמי . . . ונכנס דרך חפ' וכ' he took a clue of rope and tied one end of it to the entrance, and he went in along the unwound rope, and came out along the rope; Koh. R. to II, 12 פְּקִיעַת גמי; Cant. R. to I, 1; a. e.—*Pl.* פְּקַעָיוֹת. Kel. XVII, 2 שערה בפ' של שתי is measured by the ordinary size of warp clues. Hag. 12ª חירה מרחיב וחולך כשתי פ' וכ' was extending farther and farther (in two directions) like two unwound clues &c. Gen. R. s. 10, beg. נטל הקב"ה שתי פ' וכ' (some ed. פקיעיות, corr. acc.) the Lord took two coils, one of snow and one of fire, and worked them into each other. B. Kam. 119ᵇ שירי פ' Ms. M. (ed. שיורי פְּקִיעוֹת; Ms. R. 2 פְּקָעוֹת) remnants of coils (given to the weaver); a. e.

פְּקַעְתָּא f. (פְּקַע) *hindrance, enforced idleness.* Keth. 47ª שכר פְּקַעְתָּה indemnity for being taken away from her work.

פִּיק, פִּקְפּוּק m. (פְּקַפְּק) *shaking, battering.*—*Pl.* פִּיקִין, פִּקְפּוּקִין. Y. Snh. II, 20ᵇ (ref. to פוקה, I Sam. XXV, 31) פִּיקְפּוּקֵי דברים הוה שם there was a battering attack with words (to demolish David's arguments).

פִּקְפּוּקְתָּא f. (preced.) *breach.* Y. Snh. II, 20ᵇ (ref. to אמרה ליה כד תיפוק פִּקְפּוּקְתָּךְ, v. preced.) [read:] אמרה ליה כד תיפוק פִּקְפּוּקְתָּךְ וכ' she (Abigail) said to him, when thou openest thy breach (offerest a weak point), they will say of thee that thou art a murderer.

פְּקַפֵּק (v. פְּקַק) 1) *to drive a wedge in; to loosen, shake.* Midr. Till. to Ps. LIII, v. infra. Succ. I, 7 (15ª) מְפַקְפֵּק ונוטל וכ' he loosens (the boards of the ceiling) and takes one board out. Y. Sabb. XV, beg. 15ª מְפַקְפְּקִין ומפקיעין וכ' (not בו) you may loosen the knot, or ravel it out, or untie &c., v. פְּקַע; מפקפקין ולא מפקיעין you may loosen the knot, but not ravel it out; ib. XX, end, 17ᵈ; Y. Meg. I, 71ª; Y. Bets. V, 63ᵇ top (not מפקפקין).—Part. pass. מְפוּקְפָּק; f. מְפוּקְפֶּקֶת; *pl.* מְפוּקְפָּקִין, מְפוּקְפָּקוֹת. Gen. R. s. 78 חדו הברכות מפ' וכ' the blessings were as yet shaky (uncertain) in his hands, opp. נתאששו, v. אוּשׁ; ib. s. 67.—Trnsf. [*to shake the foundations of,*] *to contest the validity of, make light of.* Eduy. V, 6 פ' בטהרת ידים he contested the rabbinical regulations concerning cleanness of hands; Ber. 19ª. Ab. Zar. 35ª וארן מְפַקְפְּקִין בה...גזירה it is a recent enactment, and you must not shake it (discuss its reason before a year is past); a. e.—2) (sub. פיו, or דבר) *to insert a wedge or coil in one's mouth, be gagged, estopped from speaking.* Midr. Till. to Ps. LIII (ref. to פוקה, I Sam. XXV, 31) [read as in ed. Bub.] אם הן באין אצלך לדין מה אתה עושה ואתה מְפַקְפֵּק בדבר ואין אתה יכול להוציאו וכ' if men will come to thee for judgment, what wilt thou do? Thou wilt gag (thy mouth) with a word and be unable to bring it out, when they will say, has he not done so unto Nabal? Thus the text (I Sam. l. c.) reads, 'and let this not be unto thee a stopper', אל תְּהִי מְפַקְפֵּק בפיך וכ' do not put a gag in thy mouth (do not make thyself unable to give judgment boldly), nor say &c.; Yalk. Sam. 134.

Hithpa. הִתְפַּקְפֵּק 1) *to be shaken, loosened.* Ber. 28ᵇ man must bow at prayer עד שיִּתְפַּקְפְּקוּ כל וכ' Ms. M. a. Ar. (ed. שיִּתְפַּקְּקוּ, v. R. D. S. a. l. note 400) until all the vertebrae of the spine seem to be loosened.—2) (v. פְּקַק) *to be stopped off.* Yeb. 63ᵇ עונותיו מִתְפַּקְּקִין Ar. (ed. מִתְפַּקְּקִין) his sins are stopped off (cannot come forth to accuse him).

פַּקְפֵּק ch. same, *to shake, make light of.* Succ. 43ᵇ אתי לְפַקְפּוּקֵי בלולב one may be induced to make light of the ceremony of Lulab.

Ithpa. אִתְפַּקְפֵּק *to be split, chipped off.* Targ. Job XXX, 17 מִתְפַּקְּקִין מינ' ed. (Ms. a. ed. Lag. מתפקקין), v. פְּקַק.

פָּקַץ, *Pi.* פִּקֵּץ, v. פָּקַס II.

פָּקַק 1) *to split, drive into, force open.* Sabb. 155ᵇ ופוֹקֵק Ms. M., v. פָּקַס I.—Denom. פְּקֶק.—2) (denom. of פְּקֶק; cmp. a. חָרַק) *to insert a stop-gap; to stop.* Kel. III, 8 משפך . . . שפְּקָקוֹ וכ' (not שפקקה) a funnel of wood or clay stopped off with pitch. Ib. XXVIII, 2 שחתכוּ לְפוֹק בו את המרחץ (ed. Dehr. לִפְקֵק) (a shred) with which it was intended to fill up a gap in the bath. Y. Erub. III, end, 25ᵇ צריך לפוק he must stop it off. Tosef. ib. XI (VII), 10 פּוֹקְקִין את חביב וכ' you may stop off a gutter with a cloth. Y. Sabb. XVII, 16ᵇ top קנה שהתקינו לחיות פּוֹקֵק בו החלון a pole (with a coil or a board attached) which has been prepared to close the sky light with it; (Tosef. ib. XIV (XV), 3 לחיות פותח ונועל בו), v. פְּקֶק. Bab. ib. 64ᵇ פוקק לה זוג בצווארה וכ' he may muffle the bell on an animal's neck (that it should not ring), and walk with it &c.; a. fr.—Part. pass. פָּקוּק; *pl.* פְּקוּקִין. Ib. אע"פ שפ' nor should the animal be led out with a bell, even if it is muffled. Y. Ter. VIII, 45ᵈ מכוסה ואינו פ' if the bottle is covered but not stopped; Tosef. ib. VII, 16 [read:] מכוסין ואינן פקוקין (and correct the entire passage in conformity with Y. l. c.), v. פְּקֶק.

Pi. פִּקֵּק same, v. supra.—[Tosef. Maasr. I, 5 מפקק ed. Zuck., v. פָּקַס II.]

Hithpa. תִּתְפַּקֵּק, *Nithpa.* נִתְפַּקֵּק 1) *to be shaken, loosened.* Ber. 28ᵇ שיִּתְפַּקְּקוּ, v. פְּקֶק. Tanḥ. Aḥăré 8 בשעה שנִּתְפַּקְּקָה הכהונה וכ' when the priesthood in the hands of Aaron became shaky (was disputed); v. פְּקֶק.—2) *to be stopped.* Yeb. 63ᵇ מִתְפַּקְּקִין, v. פְּקֶק.

פְּקֶק ch. same, 1) *to split, make a breach.* Y. Snh. II, 20ᵇ כד תִּיפּוֹק (not כל), v. פִּקְפּוּקְתָּא.—2) *to stop.* Targ. II Chr. XXXII, 30.—Y. Ter. VIII, 45ᵈ פָּקִיק לה ומכסי לה stops the bottle and covers it.

Ithpe. אִתְפְּקֵק 1) *to be split, chipped off.* Targ. Job XXX, 17 מִתְפַּקְּקִין מינ' ed. Lag. are chipped off me (h. text נקר), v. פְּקֶק.—2) *to be stopped.* Targ. Ps. XXXI, 19.

פֻּקָּק m. (preced.) 1) *anything used to fill up a gap* (cmp. חֻדָּק), *stop-gap, stopper.* Sabb. XVII, 7 פ׳ החלון the stopper of the sky-light (compluvium), v. פָּקַק. Tosef. Erub. XI (VIII), 9 נוטל את הפ׳ וכ׳ he may take out the stopper between the two reservoirs &c. Y. Ter. VIII, 45[d] אם היה הפ׳ חוצץ (not חוץ) if the stopper (of the bottle) is tight; Tosef. ib. VII, 16 (correct version in agreement with Y. l. c., v. פָּקַק). Y. l. c. כדי שינטל בפיקקו׳ so that the bottle can be lifted by its stopper; a. fr.—2) *the place where a shoot is joined to the trunk or to a branch of the grape vine, knot.* B. Kam. 81[a] מן הפ׳ ולמעלה (you are permitted to take a shoot from a neighbor's vine) from the knot and above it.

פָּקַר (cmp. בָּקַר, a preced. wds.) [*to break through;* cmp. פָּרַץ,] 1) *to be free, licentious, irreverent, sceptical.* Meg. 25[b] מתוך תשובה ... פָּקְרוּ המינים Ms. M. (ed. המערערים) from the answer which Aaron gave to Moses (Ex. XXXII, 24) the heretics derived their heresy (to assert the reality of idolatrous witchcraft). Snh. 38[b] כל מקום שפקרו המינין וכ׳ Ms. M. (ed. הצדוקים) wherever in a Biblical passage the heretics seem to find a support for their scepticism (belief in a plurality of divine beings), their refutation is always near by; Y. Ber. IX, 12[d] bot. (not שפרקו); a. e.—2) (with עַצְמָהּ) *to make free with one's self*; (of a woman) *to propose marriage to a man.* Y. Snh. II, 20[b] (ref. to I Sam. XXV, 31 מלמד שפָּקְרָה עצמה (וזכרת את אמתך this shows that she intimated eventual marriage to David; a. e.

Hif. הִפְקִיר *to declare free, to renounce ownership, declare a property ownerless.* Gitt. 38[a], a. e. המַפְקִיר עבדו יצא לחירות if one declares his slave ownerless, he goes out free (and needs no letter of emancipation); ib. 39[a] המפקיר ... וצריך וכ׳ he is entitled to his liberty, but requires a letter of emancipation. Yalk. Kings 224 ח׳ כל אשר לו (not הפקיד) he gave up all he possessed. Tanḥ. Pinḥas 2 בת מלך הִפְקִירוּ לקלון they offered a king's daughter to prostitution; ח׳ בתו מי לא היה מפקיר he (the king) offered his daughter, who would not do the same?; a. fr.

Hof. הוּפְקַר *to be declared free.* Peah VI, 1 עד שיוּפְקַר וכ׳ (Ms. M. שיבקר, read as Eduy. IV, 3 שיוּבְקַר) until it is declared free also for rich men; a. e.—Part. pass. מוּפְקָר; f. מוּפְקֶרֶת; *pl.* מוּפְקָרִין, מוּפְקָרוֹת. Snh. 49[a] מה מדבר מוּפְקֶרֶת מ׳ לכל אדם בירתו ... as the desert is free to all, so was Joab's house free to all (that craved his hospitality). Tanḥ. Vayakhel 8 למה ... מה המדבר מ׳ ... תהורה מ׳ וכ׳ why was the Law given in the desert? To intimate that as the desert is free to all, so are the words of the Law free to every one &c. Gen. R. s. 72 דבר שהוא מן המ׳ something which is free (ownerless); a. fr.—V. הֶפְקֵר.

פְּקַר ch. same, 1) *to break into*; 2) *to declare free*; v. infra.—3) *to be irreverent, sceptical.* Snh. 38[b] אבל אפיקורוס ... דפ׳ טפי but with a Jewish sceptic you must surely not argue, for he will become only bolder by it. Ib. 60[a] מי פְּקִירֵי כולי האי are they (Jews) so bold (as to blaspheme God)?; a. e.

Af. אַפְקַר 1) *to break into, trespass.* Targ. Y. Ex. XXII, 4 (ed. Amst. רְפַקַּר; ed. Vien. יפקד, corr. acc.; h. text ויבער).—2) *to declare free.* Ib. XXIII, 11 (ed. Amst. *Pe.*; ed. Vien. ותפקד, corr. acc.; h. text ונטש).—Succ. 44[b] אַפְקֵר זיתיא וכ׳ declare thy olives free for the benefit of the poor. Ber. 47[a], a. fr. אי בעי מַפְקַר וכ׳ if he chooses, he may renounce ownership of his property, and be a poor man &c. B. Mets. 30[b] לכולי עלמא אַפְקְרֵינְהוּ וכ׳ I declared them free for all people but not for thee, (v. infra). Ib. לכ״ע אַפְקְרִינְהוּ he declared them indeed free for all. Ib. 68[b] אַפְקוּרֵי מַפְקְרִיר לְהוּ presumably he has renounced ownership of them. M. Kat. 16[a] מַפְקְרִינָן נכסיה we (the court) declare his property ownerless; a. fr.—Ḥull. 13[b] אשתו לא מַפְקַר his own wife will he (the Samaritan) not give up to prostitution, v. infra —Part. pass. מַפְקַר. B. Mets. 30[b] לכ״ע מ׳ וכ׳ Ms. M. (Ms. F. מִיפְקַר *Ithpe.*) it is made free to all, but not &c.

Ithpe. אִיתְפְּקַר, אִיפְּקַר 1) *to behave irreverently, disrespectfully.* M. Kat. l. c. אי מִיתְפְּקַר בשל״חא וכ׳ if he treats the messenger of the court with disrespect. Ib. התהוא טבחא דאיתי׳ וכ׳ a butcher behaved irreverently towards R. &c.—2) *to prostitute one's self.* Snh. 82[a] נשיהו ודאי לא מִיפְּקְרֵי their (the Samaritans') wives will surely not prostitute themselves; v. supra.

פקריסין, פקרוס, Pesik. Haḥod., p. 104[b] Ar., v. פרקדיסין, פרקדוס.

פקרין, v. פּוֹקְרִין.

פַּקְרִיסִין *underwear,* v. פַּקְרֵס.

פקריה, Tosef. Kil. V, 23, v. פּוֹקְרִין.

פַּקְרֵס m., *pl.* פְּקַרְסִים, פְּקַרְסִין, פַּקְרִיסִין (פָּקַר, with format. ס; v. אַפְקַרְסִין) *underwear, shirt.* Yalk. Lev. 433; Pesik. Shek., p. 15[b] Ar.; a. e.—V. אַפְקַרְסִין.

פַּקָּתָא f. (נָפַק) *going out, retiring* (for a human need; cmp. יְצִיאָה). Esth. R. to I, 8 אין אונס בפ׳ וכ׳ 'there was no compulsion', no restraint as to going out, because they drank immoderately &c.

פִּי פְקָתָא f.=בְּקָעָה, *valley.* Ber. 34[b] bot. Ar. (ed. ב׳). Ib. 54[a]; Naz. 43[b] פ׳ דערבות, v. עֲרָבוֹת II.—Ḥull. 31[a] דכולה פתקא (corr. acc., v. Rabb. D. S. a. l.) of the entire valley.

פַּר, פָּר m. (b. h.) *bullock.* Taan. 23[a] פַּר הודאה the sacrificial bullock on which the owner placing his hand makes confession and prayer. Yoma III, 8 בא לו אצל פָּרוֹ he (the high priest) now stepped towards the bullock selected for his sacrifice. Gen. R. s. 44 פר יוה״כ the bullock offered on the Day of Atonement; פר חבא על כל המצות the bullock which is offered by the high priest for every transgression of a command (Lev. IV, 2 sq.). Ib. s. 55; a. fr.—*Pl.* פָּרִים. Ib. s. 44 הראה לו שלשה מיני פ׳ the Lord showed Abraham three kinds of bovine sacrifices. Par. I, 2 פ׳ בני שתים by *parim* (as sacrifices) are meant beeves of two years of age; a. fr.—*Fem.* פָּרָה *cow.* Ib. 1 פ׳ בת שתים by *parah* is meant a heifer two years old, contrad. to עגלה.—Esp. פָּרַת חַטָּאת, or פרה *the red cow* whose ashes were used for lustration (Num. XIX). Ib. II, 1. Ib. 2 פ׳ שקרניה וכ׳ a red cow whose horns or hoofs are black.

Ib. III, 1 כהן השורף את הפ׳ the priest designated to burn the red cow; a. fr.—*Pl.* פְּרוֹת. Gen. R. s. 55 ... לבעל שתי פ׳ וכ׳ like a husbandman that has two cows, one strong &c.; a. fr.—*Parah*, name of a treatise, of the Order of Kodashim, of Mishnah and Tosefta.

פְּרָא, Ab. Zar. 40ª Ar., v. ארא.

פָּרָא *to run*, v. פָּרַר.

פֶּרֶא m. (b. h.; preced.) 1) *wild ass.* Deut. R. s. 5 (ref. to Jer. II, 24) כשם שהפ׳ גדל וכ׳ (some ed. שהצרוד) as the wild ass is raised in the desert and is without fear of man, so did I intend that no fear of governments should rest upon you; (Yalk. Jer. 266 צרוד).—2) *savage, cruel.* Gen. R. s. 45 (ref. to Gen. XVI, 12) פ׳ אדם וודאי וכ׳ 'a savage among men' in its literal sense, for all other plunder goods, but he (Edom-Rome) captures souls.

פָּרָא I m., *pl.* פָּרַיָּיא (פָּרָא) [*runners,*] *children of six or seven years of age.* Y. Gitt. V, 47ᵇ bot., v. אַפְּרוֹסוֹת.

פָּרָא II m. (פְּרַר; cmp. נַפֵּי) *less.* Gen. R. s. 20, end לפום חילך אכול ופ׳ מן מה דאת לביש וכ׳ spend according to thy means on eating, but less on clothing, and more on dwelling. Y. Ab. Zar. IV, 43ᵈ bot. תבר כולהון פ׳ חד he broke all of them save one. Y. Erub. II, 20ᵇ חמשא אלפין פ׳ מאת (read מאה) five thousand minus one hundred. Y. Keth. VI, 30ᵈ bot. תרין חולקין פ׳ ציבחד a little less than two thirds. Ruth R. to III, 3 [read:] זרעה ואעל ועבדת פ׳ מאה אמר מרי דהיא עבד׳ מאה כורין א״ל אין אמר ליה לא אמר מרי דהיא עבד׳ מאה כורין א״ל זרעית ואעלית ועבדת פ׳ מאה אמר לו חן וכ׳ he sowed and harvested, and it brought less than one hundred *kor*. Said he to him, did you not say it brought one hundred *kor*? Said he, yes. Said he to him, I sowed and harvested, and it brought less than one hundred &c.; [perh. to be read פָּרֵי מאה]. Y. Meg. II, beg. 73ª (expl. סירוסים) חד פָּרֵי חד (he reads) one verse less one, i. e. every other verse.

פָּרָא III (παρά) *with, for.* Y. R. Hash. I, 57ª bot., v. אַגְרָפוֹס.—[פרא in compounds often separated, as פ׳ כורין, פָּרָאכוֹרִין, פָּרָאפוֹרְנוֹן, פ׳ פורנון, v. פָּרָא &c.]

פראגר, Tosef. Ter. III, 16, v. פֶּרֶד I.

פראדורין, פראדורין, read פַּרְאַדְרוֹן m. (πάρεδρος, S., accus. form, or παρεδρεύων) *familiar, regular visitor.* Ex. R. s. 33 ... כל זמן הוא הווה פ׳ לבית חמיו משנשאה so long as he has not married his betrothed, he is a visitor at the house of his father-in-law; after he has married her, her father comes to her.

פְּרָאטָאטָא, v. פְּרָטָטָא.

פראטרוט, v. פְּרוֹטְרוֹט.

פראירתין, פראידתין, Y. Yoma I, 38ᶜ bot., read: פְּרַאיְדְרִין, a gloss to פְּרַחְדְרִין, v. פְּרַחְדְרִין.

פָּרָאכוֹרִין m. (παραχώριον) [*neighborhood,*] *district.* Y. Shebi. IX, 38ᵈ bot. (expl. מדינה אחת, Misch. IX, 2) פרא כורין (combine; Mus. פָּרָכוֹרִין); v. פְּרִיכוֹרִין.

פָּרָאלוּקִין* m. (παραλευκός, -όν) [*whitish,*] name of a *gem* in the high priest's breastplate (corresp. to שֹׁהַם). Ex. R. s. 38, end [perh. a corrupt. of בירולין βηρύλλιον, v. LXX, Ex. XXVIII, 20].

פָּרָאמָא, v. פּוּרְמָא.

פָּרוֹסוֹפָא, פָּרָאסוֹפָא* pr. n. *Parasopha, Prosopha* (*Prosopa*), supposed to be the name of a place near, or of a building in Tiberias. Gen. R. s. 65 the arms of Jacob were as thick כתרין עמודין דיפרא סופא (combine; Ar. דפרוסופא; ed. Koh. דפרסופא) as the two columns of P.; Yalk. ib. 115 דפרסופא; (Tanḥ. Vayḥi 6 כשני עמודים שבתוך דמוסין שבטבריא).

פראפורון, read:

פָּרָאפוֹרְנוֹן m. (παράφερνον) *that which a bride brings over and above her dower;* also (v. מוֹהַר) *the wife's additional settlement above the usual one* (תוספת כתובה). Gen. R. s. 80 (ref. to Gen. XXIV, 12) מוהר פרנון מתן פ׳ *mohar* is the endowment, *mattan* the addition; Yalk. ib. 134 פרא פ׳ (combine). Gen. R. s. 65 חבא לי מפ׳ שלי וכ׳ (not נין ...) take it from my additional dower, for thus he has written in my contract &c.; Yalk. ib. 114 מפורנין (corr. acc.). Y. Keth. V, 30ᵇ פרא פרנון. Ib. VII, 31ᶜ top הפרא פ׳ (corr. acc.). Y. Gitt. V, 47ᵇ נכסים שהכניסה לו פרה פ׳ פרנון property which she brought him above the dower, opp. בכתובתה corresponding to the amount of her settlement. Y. Naz. V, 54ª top פרה פ׳. Y. B. Bath. V, end, 17ᵈ; a. e.

פרביטא, v. פָּרְכִיטָא.

פַּרְבַּר m. (late b. h.; v. Ges. Hebr. Dict.¹⁰ s. v.) *outworks, Parbar*, name of a Temple precinct. Zeb. 55ᵇ (quot. I Chr. XXVI, 18) לפר בר (Ms. R. 2 לפרבר, v. Rabb. D. S. a. l. note 100), expl. כמאן דאמר כלפי בר as one says, running towards the outside (v. פָּרָא); Tam. 27ª לפרבר.—V. פַּרְוָור.

פָּרַג (cmp. פרח) *to break through, sprout.*

Hif. הִפְרִיג (sub. זרע) *to sprout, germinate, produce withered growth.* Num. R. s. 7 (ref. to תפריחי, Is. XVII, 11) בבקר ... ומצא אותה שהפריגה in the morning he went to look at it (the garden planted with cabbage) and found that it (its growth) had germinated (and the cabbage was ruined); הרי הפרגת ... בערב היית in the evening thou wast fine and excellent, and in the morning, behold, thou art ruined; (Lev. R. s. 18 שהוריקה, v. יָרַק).

פָּרַג I ch. (v. preced.) *to bloom, be glad.*

Ithpa. אִתְפָּרַג *to delight one's self.* Targ. Ps. CXIX, 16 Ar. (ed. אתפרנק; h. text אשתעשע).

פָּרַג II *to break, divide*; (cmp. פרט, פרק, a. עָרַק) *to exchange.* Targ. Y. Gen. XLVIII, 14 (h. text שכל). Targ. Ps. XV, 4 Ms. (ed. ישלחק; h. text ימיר). Ib. CVI, 20; Targ. Y. Ex. XXXII, 5; a. e.

דמרגלירתא על פ׳ permitted those (women) of the house of Bar Bun to put drops of pearls (beads) over the tunic.

פְּרַגְיָא* f. (v. פָּרַג) *sprouting.* Y. Taan. III, 66[d] top מתריעין על פ׳ של פשתן we sound the Shofar (for prayer) when the flax in the field is threatened with ruin through sprouting (ref. to Jer. V, 30) (v. Mish. ib. 5).

פִּרְגִין, פִּרְגִינָן, v. פִּרְיָגָא.

פרגילנין, v. פִּרְקְלִימִין.

פרגינן, v. פִּרְנָגָן.

פִּרְגִית f., *pl.* פִּרְגִיּוֹת (פָּרַג; cmp. פרח) *young poultry.* Ber. 39[a]. B. Mets. 24[b] אשכח פ׳ שחוטות found ritually killed poultry; a. e.

פִּרְגִיתָא, v. פִּרְיָגָא.

פִּרְגָל, פַּרְגָּל, v. פִּרְגּוֹל, פִּרְגּוֹל.

פִּרְגְלִינִין, v. פִּרְקְלִימִין.

פִּרְגְמָטָא f. (πράγματα) *affairs, business.* Lev. R. s. 9 תהא פ׳ דידך טבא וכ׳ (ed. פסטמא, הדא פסטמא, corr. acc.) let thy trade be straight, and thou hast nothing to fear; Yalk. ib. 493 פשטמא (corr. acc.).

פִּרְגְמַטְוְזְמִיס, פִּרְגְמַטְוְזְמוֹס, פִּרְגְמַטְוְזְמָטָא, v. next w.

פִּרְקְמַ׳, פִּרְגְמַטְיָוְטָא, פִּרְגְמַטְוְטִיס m. (πραγματευτής) *trader*, esp. *travelling merchant.* Ex. R. s. 19 ראו הפ׳ וכ׳ behold, that trader (that lodged with me) got up by night and took all my belongings with him. Koh. R. to XI, 1 פרגמטוזטרס, פרגמטוזטוס (corr. acc.). Lev. R. s. 3, beg. רעותיה דמתקרי פ׳ it is his ambition to be called a man of business; Yalk. Koh. 971 בר פרגמיטורא (corr. acc., or בר פִּרְגְמָטָרָא); Koh. R. to IV, 6 (some ed. פרגמטוטא); a. fr. — *Pl.* פִּרְגְמָטְרְיָטִין, פִּרְגְמָטְרְיָטִין (פִּרְגְמָטָטִין, פִּרְגְמָטָיָא . . .). Mekh. Yithro, Baḥod., s. 2 (ref. to לְשָׁרִים, Ps. XLV, 17, as though it were read לְשָׁיָרָה, v. שָׁיָרָה) ירכול פרגמיט׳ (corr. acc.) you may think this means travelling merchants; Yalk. Ex. 276 פרגמטירטין. Gen. R. s. 76 מה אומנתכון פ׳ what is your trade? (We are) merchants. Pesik. Bayom, p. 195[a]. Pesik. R. s. 15 רמז לפרגמטרין וכ׳ this is a hint to travelling merchants and seafarers to remember and come home quickly; a. fr.

פִּרְק׳, פִּרְגְמַטְיָא f. (πραγματεία) *business; ware, goods.* B. Mets. 42[a] שליש בקרקע שליש בפ׳ וכ׳ (invest) one third in land, one third in business, and (retain) one third in ready money. Cant. R. to III, 6 חוו׳ עסקין בפ׳ וחוון נסבין וכ׳ engaged in business and dealt in silk; Gen. R. s. 77. Cant. R. l. c. כל פ׳ שישראל עושין וכ׳ in whatever business Israelites are engaged and meet with success, they owe it to that dust which Jacob raised (when wrestling with the angel). Tanḥ. Mishp. 9 וחעשה פ׳ וכ׳ . . . טול ממני take from me a loan of one hundred thousand (zuz), and

Pa. פָּרַג same, *to redeem.* Lev. R. s. 25 רחמא . . . ומְפָרְגָא בדינרין he loves figs and exchanges for denars (pays a denar for each fig); Koh. R. to II, 20 מְפָרְגָה.

פרגה, פרגא, Lam. R. to I, 1 רבתי (7 חד מאת׳) עוירא בחדא פ׳, read עינא or ערנה, as further on.

פִּרְגָד, v. next w.

פַּרְגּוֹד m. (paragauda, παραγώδης of Semitic origin; פרג *to divide*, cmp. פָּרוֹכֶת) 1) *curtain.* Kel. XXIX, 1 Maim. (R. S. *tunic*, v. infra). — Esp. (cmp. וילון) *the curtain of heaven.* Ḥag. 15[a] כבר שמעתי מאחורי הפ׳ וכ׳ I have already heard from behind the Curtain, 'Return, ye wayward children, all except Aher.' Yoma 77[a] Ms. M. (omitted in later editions; v. Rabb. D. S. a. l. note 3). B. Mets. 59[a] שלשה אין הפ׳ נגעל בפניהם there are three wrongs for which the Curtain is never closed (the outcries over them will not be unheeded). — Trnsf. *the court, royal attendants.* Mekh. Yithro, Baḥod., s. 2 לא דומה שומע מפי פ׳ וכ׳ it is not the same to hear from the lips of attendants as to hear from the lips of the king himself; Yalk. Ex. 276. — 2) *a certain garment, tunic.* Gen. R. s. 84 (expl. כתנת הפסים, Gen. XXXVII, 23). Shek. III, 2, v. חָפַת; a. e. — 3) (cmp. אַוְורַקְסִין) a sort of *breeches.* Sabb. 120[a] שני פרגוד Ms. M. (ed. פרגד; Ar. פַּרְגּוֹדִין) two (a pair of) breeches; (Y. ib. XVI, 15[d] אבריקין).

פַּרְגּוֹדָא, פַּרְגּוּדָא ch. same, 1) *curtain.* Targ. Job XXVI, 9. Targ. Y. Ex. XXVI, 31 (h. text פרכת); a. fr. — 2) *tunic.* Targ. Y. Gen. XXXVII, 3; 23; v. preced.

פַּרְגָּל, פִּרְגּוֹל m. (adaptation of flagellum, φραγέλλιον; cmp. פַּרְכִּיל) *whip, scourge; young vine shoot.* Lev. R. s. 32, beg. (ref. to Zech. XIII, 6) מה לך לוקה בפ׳ וכ׳ why art thou whipped with the scourge? Because I made a Succah; Mekh. Yithro, Baḥod., s. 6 מה לך לוקה מאה פ׳ (not מאפ׳) why art thou to get a hundred lashes?; Yalk. Ex. 292; Yalk. Zech. 581; Midr. Till. to Ps. XII, end מה לך יוצא לידקר בפוראגון (ed. Bub. מה לך לוקה בפרוגין, corr. acc.). Tosef. Kel. B. Mets. IV, 4 פ׳ שעשה בראשו וכ׳ a whip to the top of which a knob is attached to strike with it. Y. B. Bath. V, beg. 15[a] אם הדה עשוי כמין פ׳ (not טרגול) if the young shoot of the olive tree has the shape of a vine shoot (hanging down and knotted).

פִּרְגּוֹל* m. (περίγρα) *a pair of compasses.* Kel. XXIX, 5 comment. [prob. *whip*, v. preced.].

פִּרְגּוֹס m., *pl.* פִּרְגּוֹסִין (πύργος) *towers.* Tanḥ. ed. Bub., Noah 24 (Gen. R. s. 38 סמיכות).

פַּרְגְּזִיּוֹת f. pl. (cmp. פַּרְגּוֹד) *tunics.* Gen. R. s. 56 אם כן כל אותן הפ׳ וכ׳ if so, shall all those fine tunics which thy mother has made be for Ishmael?; Yalk. ib. 101 פרגיאות (read: פַּרְגְּזִיאוֹת; Levy Talm. Dict. quotes פרגיות; the glossator has אונאות דבריס, prob. thinking of πράξις).

פַּרְגַּזְתָּא f. ch. same, *a woman's dress, tunic.* Y. Sabb. VI, beg. 7[d] [read:] חורי לאילין דבירת בר בון מיתן טליתיה

do business with it, and assign as security to me &c. Ib. 5 כל פ׳ שאתה רואה וכ׳ whatever goods you find to be low and lying in the ground (despised), engage in it, for it will rise in the end. Ib. חפסידה פ׳ שלך thy goods have gone down; a. fr.

פרגמית, פְּרַגְמָטִיוָטִיס, פְּרַגְמָטִיוָטָא, פרגמיטורא, v. פְּרַגְמָטֵיטִיס.

פַּרְגְּרִיטָא pr. n. *Parg'rita*, surname of one R. Samuel. Deut. R. s. 2.

פָּרַד (b. h.) 1) [*to break through, run*, v. פָּרֵד II]—2) *to break apart; to separate.* Ukts. II, 6 הרמון שפָּרָדוֹ a pomegranate which one has cut in two (leaving the seeds in their sheathes; Maim.: שפֵּרְדוֹ, *Pi.*, the grains of which one *loosened* by drying).—Part. pass. פָּרוּד; f. פְּרוּדָה; *pl.* פְּרוּדִין, פְּרוּדִים; פְּרוּדוֹת. Succ. 32ᵃ אם היה פ׳ וכ׳ v. כָּפַת; Lev. R. s. 30. Toh. VIII, 8 אוכל פ׳ אינו וכ׳ eatables divided into pieces are not counted together (to make up the required size for levitical cleanness). Ib. IX, 9 נמצא על גבי פ׳ (Maim. פִּרְוִדִים) if the creeping thing is found on broken olives. Ib. פ׳ על פ׳ גבי pieces on top of pieces; a. fr.

Nif. נִפְרַד *to be separated, spread.* Succ. III, 1 עליו if its leaves are spread, opp. to נפרצו. Hor. 10ᵇ (ref. to Prov. XVIII, 1) זה לוט שנ׳ וכ׳ that means Lot, who separated himself from Abraham; a. fr.

Pi. פֵּרֵד *to separate, loosen.* Ukts. II, 6, v. supra. Tosef. Shebi. VI, 29 מְפָרְדִין (ed. Zuck. a. oth. מְפָרְרִין), v. פֵּרֵר I. Y. B. Mets. II, 11ᵇ bot. חמְפָרֵד בגרוגרות who separates dried figs; a. e.

Hif. הִפְרִיד 1) *to separate, estrange.* Gen. R. s. 20 (ref. to Prov. XVI, 28) שה׳ אלופו של עולם he (the serpent) caused the friend of the world (the Divine Presence) to withdraw; [Matt. K.; estranged the prince of the world (Adam, from God)].—2) (neut. verb) *to branch off.* Ib. s. 16 מִפְרִיד 'Rashi'; Yalk. Deut. 801, v. פָּרָה.

Hithpa. הִתְפָּרֵד, *Nithpa.* נִתְפָּרֵד 1) *to separate one's self; to be scattered.* Midr. Till. to Ps. XCII, 10 יִתְפָּרְדוּ כמוץ וכ׳ let them be scattered like chaff before the wind; a. e.—2) (of pomegranates) *to be cut apart.* Orl. III, 8 נִתְפָּרְדוּ וכ׳ if the pomegranates are cut; Tosef. Ter. V, 10.

פְּרַד ch. same, *to separate, scatter.* Targ. Prov. XI, 24 (ed. Wil. פָּרֵר, corr. acc.; h. text מפזר). Targ. Is. LVIII, 6.—*Part. pass.* פָּרִיד; f. פָּרִידָא *driven off.* Targ. Prov. IV, 16.—V. פְּרִידְתָּא.

Pa. פָּרַד same. *Part. pass.* מְפָרַד *driven off, chased.* Targ. Is. XIII, 14.

Af. אַפְרֵד *to make unsteady, bewilder.* Targ. Prov. VII, 10.

Ithpe. אִתְפְּרַד, אִיתְפְּרִיד 1) *to be chased off; to flee.* Targ. Y. Gen. XXXI, 40.—Men. 43ᵃ איפרד חזותיה (read אִיתְפְּרָא) its color fled (faded).—2) *to be scattered, spread.* Targ. Job XLI, 9 (Ms. מתפרש).—Succ. 32ᵃ (expl. נפרדו, v. preced.) דאיפרוד אִתְפְּרִידוּ the leaves are spread.

פֶּרֶד I m. (preced.) *a part*, esp. (collect. noun) *split and dried pomegranates.* Maasr. I, 6 הפ׳ וחצימוקין וכ׳ dried pomegranates and raisins &c. Tosef. Shebi. VI, 29 מפרדין רימונים לעשותן פ׳ (ed. Zuck. פֵּרֵר ... מְפָרְדִין; Var. פרך; some ed. פריך, corr. acc.) you may (in the Sabbatical year) cut pomegranates to make them *pered.* Tosef. Ter. III, 16 רימונים ועתיד לעשותן פ׳ Var. ed. Zuck. (ed. Zuck. פראגר; oth. ed. ברי, corr. acc.) if one gives T'rumah of pomegranates (intended for sale), with the intention eventually to cut and store them as *pered*; a. e.

פֶּרֶד II m. (b. h.; preced. wds.) [*runner, wild*; v. Del. Proleg. p. 94] *mule.* Pes. 54ᵃ אף חאור והפ׳ also fire and the mule (were created on the sixth day at twilight). Ib. חבירא שתי ... ויצא מהן פ׳ Adam took two (heterogeneous) animals ... and from them came forth a mule. Tosef. Kil. V, 5 לא יקשור סוס לפ׳ ופ׳ וכ׳ one must not tie a horse to a mule or a mule to an ass; a. e.—*Fem.* פִּרְדָּה, פִּרְדָּא (also for the male). Y. Ber. VIII, 12ᵇ ויצא מהן פ׳, v. supra; Gen. R. s. 82 end ... ויצאת פ׳. Ib. לבנה a white mule. Tosef. Kil. V, 6 אסור לרכוב ע״ג פ׳ it is forbidden to ride on the back of a mule. Meg. 13ᵇ (play on מפרד, Esth. III, 8) כפרידה וכ׳ (the Jews are) like the mule that is unproductive. Gen. R. s. 41 (play on חפרד, Gen. XIII, 9) מה הפ׳ הזו אינה קולטת זרע וכ׳ as the mule does not breed the semen she receives, so it is impossible for this man (Lot) to mix with the seed of Abraham. Ib. אברהם פ׳ עקרה, v. עָקָר; a. e.—*Pl.* פְּרָדוֹת, פִּרֵי׳. Tosef. Kil. V, 5 כל הפ׳ כולן וכ׳ all mules (whether the sire be a horse or an ass) are considered one genus (may be harnessed together); Ḥull. 79ᵃ. Gen. R. s. 64; a. e.

פרדוכוס, פרדוכוס, read: פְּרִידֶכְסִיוֹס m. (περιδέξιος) *dexterous, clever.* Gen. R. s. 60 פרדוכוס (Ar. פרדוכסוס); Ruth R. to II, 1 פרדכ׳; Yalk. Gen. 109 פרדיכוס; Midr. Sam. ch. I פארדוכסי׳, v. אפדכסיס.

פַּרְדִיגְמָטָא m. (παράδειγμα, ατος) *an example, exposure to public shame.* Tanḥ., ed. Bub., Lekh 7 (ref. to II Sam. X, 4) ועשה אותם פ׳ and made them a public disgrace; Yalk. Ps. 730 פרגימט׳ (corr. acc.). Yalk. Kings 249 החזיר אותו בכל ערי בפרדימא ... וקרע את חחמור וכ׳ (some ed. בפרדימס, corr. acc.) he carried him around all cities of Israel as a public shame, and then put him to death, and took the ass and tore it open and buried &c.; Lev. R. s. 19 וישב עליו בפרדימ׳.

פרדימא, v. preced.

פַּרְדִיסָא, פַּרְדֵּיס, v. פַּרְדֵּס.

פרדיסיות, פרדיסאות, v. פְּרוּזָאוֹת.

פַּרְדִיסְקִי I m. pl. (a corrupt. of παρατάξις, v. Ducange Gloss. Gr. 1531) *soldiers, police.* Gen. R. s. 94, end שדר פ׳ בתריה he (the royal officer) sent the police after him to arrest him.—V. פַּרְדַּשְׁכָּא.

פַּרְדִיסְקִי II m. pl. (v. next w.) *casks.* Ab. Zar. 65ᵇ פ׳ נקיטי בהדייהו Ms. M. (v. Rabb. D. S. a. l. note; ed. דמיירתו פריסדקי וכ׳) they had brought casks with them (instead of leather bottles; Rashi: besides the leather bottles, in reserve for eventual mishaps to the latter).

פַּרְדִיסְקִים m. pl. (a corrupt. of πυργίσκος, v. פַּרְדִיסְקִין) *casks.* Y. Bets. II, 61ᶜ bot. פ׳ היו מעשנין וכ׳ (not קיס ...)

they filled casks with smoke of spices on the day before the Holy Day, and when the guests came, they opened them; Tosef. ib. II, 14 פַּרְטַסְקָאוֹת (Var. עדרס׳, ערדס׳, v. עַרְהַסְקוֹס).

פַּרְדִּישְׁנָא, v. פַּרְהַשְׁנָא.

פַּרְדוּכְסוֹס, v. פַּרְדוּכְסוֹס.

פַּרְהַכְשָׁא, v. פַּרְהַשְׁפָּא.

פַּרְהַכְתָּא m. (Pers. pardâkhta, Perl. Et. St. p. 18) *idle, man of leisure, one exempt from state taxes.* B. Bath. 55a פ׳ מסריע מתא *a pardakht* is bound to contribute towards the maintenance of the local institutions.

פַּרְהָלֵס Var. in Ar. for בַּרְהָלִיס.

פַּרְהָנִית f. (פָּרַר; cmp. פֶּרֶד II) *a woman that goes out alone, run-about.* Tanh. Vayesheb 6 לא מן הרגל שלא תהא פרנית (transpos. of פרד׳) the Lord did not create woman out of Adam's foot, that she might no be inclined to run about; (Gen. R. s. 18, a. e. פָּרְסָנִית). Tanh. Vayishl. 5 בשביל שהיתה רגילה פרר׳ וכ׳ because she was in the habit of going out alone, she brought disgrace upon herself. Y'lamd. to Gen. XXXIV, 1, quot. in Ar. פרדנית, as Var. of פרסנית q. v.

פַּרְהֵס m. (b.h.; v. Ges. Hebr. Dict.10 s. v.) *enclosure, park, pleasure garden.* Tosef. Bets. I, 10 חחיה שקוננתה בפ׳ game which nests in a park. Sot. 10a (ref. to אשל, Gen. XXI, 33) עשה פ׳ ונטע וכ׳ he made a garden and planted therein &c.; Gen. R. s. 54; a. e.—Trnsf. *enclosure in heaven, esoteric philosophy.* Ḥag. 14b ארבעה נכנסו לפ׳ וכ׳ four men entered the enclosure (engaged in esoteric philosophy), one cast a look and died &c.; Tosef. ib. II, 3; Y. ib. II, 77b top.—*Pl.* פַּרְהֵסוֹת, פַּרְהֵי׳. Arakh. III, 2 (14a) פ׳ סבסטי the pleasure gardens of Sebaste, v. חוֹלַת; Tosef. ib. II, 8. Pes. 56a פורצין ובפרדסותיהן... (some ed. ובפרהסיהן) made openings in their gardens and orchards; Men. 71a; Tosef. Pes. II (III), 21; a. e.

פַּרְהֵיסָא, **פַּרְהֵיס** ch. same. Targ. Y. II Gen. XXI, 33 (h. text אשל, v. preced.).—B. Mets. 103a if a person says, lend me thy hoe למירפק ביה דאי פ׳ . . . תהוא פ׳ to dig up this garden with it, he is allowed to use it for that garden only; כל פ׳ ... פ׳ if he says, 'a garden', he may use it for any garden he chooses.—*Pl.* פַּרְהֵסַיָּא, פַּרְהֵסִין; פַּרְהֵיסֵי, פַּרְהֵי׳. Targ. Jud. IV, 5. Targ. Y. Gen. XIV, 10 (h. text השדים). Targ. Koh. II, 5; a. e.—B. Mets. l. c. פ׳ רפיק ואזיל כל פ׳ וכ׳ if he says, 'to dig up gardens', he may use it for all the gardens he has.

פַּרְדְּסִיוֹת, פַּרְדְּסִיאוֹת, פַּרְדְּסָאוֹת, v. פְּרוּזְדָאוֹת.

פַּרְהַסְקִין (פַּרְסְתַּק׳, פַּרְסְטַקִין) m. (a corrupt. of πυργίσκος = armarium, v. Fränkel, Zeitschr. f. Assyriol., April 1894, p. 8) *a chest in the wall, closet.* Tosef. Ohol. VII, 13 תיבה שעשאה פ׳ R. S. to Ohol. VI, 7 (ed. Zuck. פרסטק׳, פרסתק׳) a chest which one put up in the wall as a closet. Ib. 14 פ׳ שהוא פתוח וכ׳ a closet standing open in a locked room. Ib. 15; Ohol. VI, 7 רואין את הפ׳ כאילו הוא וכ׳ (ed. Dehr. כאילו הם וכ׳) we consider the closet as if it were a solid wall.—*Pl.* פַּרְהַסְקִין. Ib.—V. פַּרְהִיסְקִים.

פַּרְהַכְשָׁא, **פַּרְהַשְׁפָּא** m. (a further corrupt. of פַּרְהִיסְקִי I, v. Perl. Et. St. p. 132) *officer, policeman.* Meg. 12b (ref. to Esth. I, 22) פשיטא אפי׳ קרתה בביתיה פ׳ לירהו (Ar. פרדכ׳; Ms. M. פרדנ׳, read כ for נ; v. Rabb. D. S. a. l. note) is it not a matter of course? Even a weaver—in his house he must be the police; Yalk. Esth. 1051. Sabb. 94a החוא פ׳ דרחת וכ׳ (Ms. M. פרשדכא) a certain officer with whom the king was wroth.—[Yalk. Esth. 1053 פרשכי, v. next w.]

פַּרְדִּישׁ׳, פַּרְהַשְׁנָא m. (פרד, enlargement of פרד) *gift on parting, dismissal, farewell present.* Lam. R. introd. (R. Josh. 2) שדר פ׳ לבריתיה he sent a souvenir to his house (v. פִּרְטָא II). Snh. 94b לתאר פ׳, v. הַשְׁנָא; Yalk. Kings 235 פרדיש׳.—*Pl.* פַּרְהַשְׁנֵי׳, פַּרְדִּישׁ׳. Meg. 13a שדר פ׳ ולא גליא ליה he (Ahasverus) sent farewell gifts (for Esther's friends), but she did not reveal to him (her kindred); Yalk. Esth. 1053 פרדשכי (corr. acc.). Ab. Zar. 71a הני פרסאי משדרי פ׳ those Persians send one another farewell gifts, and never reclaim them (considering possession by lifting (מְשִׁיכָה) final; oth. defin.: send *samples* &c., considering acceptance of samples final purchase).

פַּרְהָתָא, v. פְּרִידְתָּא.

פָּרָה I *cow*, v. פָּר.

פָּרָה II, **פָּרֵה** *to be fruitful*, v. פרי.

פָּרָה III, v. פָּרָא II.

***פַּרְהָבָא** m. (prob. a geogr. term) מילא פ׳ *parhăba wool* (white and soft). Nidd. 17a.

פַּרְהַנְגְּנָא, פַּרְהַנְגְּבָא m. (a Babylonian corrupt. of parangaria, v. פַּרְהַנְגַּרְיָא) *the office of public service*, sub. בעל *the suprintendent of public labors*, in gen. *tax collector.* B. Kam. 117a מסרה לפרהגב׳ דמלכא Ms. M. (ed. פַּרְהַנְגָּא; Ms. H. פרהגמוניא; Ms. R. פַּרְהַנְגָּא; v. Rabb. D. S. a. l. note) he surrendered it (the object of litigation) to the royal office (or officer, for confiscation). Erub. 36b דא בפ׳ וכ׳ (ed. Sonc. בפרח גבאני דמלכא, v. Rabb. D. S. a. l. note 100; Rashi בפרהגבני) in the one case the officer of public service is meant (by נכרים), in the other, the town officers. B. Mets. 83b אשכח להחוא פ׳ דמלכא וכ׳ Ms. M. (ed. פרהגונא only) he met the royal officer who was seizing thieves (persons without regular occupations) for the public service; cmp. אַנְגַּרְבְּטִיס.—*Pl.* פַּרְהַנְגְּבָנֵי, v. supra.

פַּרְחִ׳, פַּרְחַדְיָא, Ber. 56a בפ׳ דדחבא Ar. a. Ms. Beth N.; Ms. F. פרח׳ (differ. vers. in ed.; v. Rabb. D. S. a. l. note 60) a clerical error for בְּרִיחָא, as in Ms. M.

פַּרְהֶדְרִין m. pl. (πάρεδροι) *assessors, counsellors.* Yoma I, 1 (2a) לשכת פ׳ (Mish. ed. פַּלְ, Y. ed. פוֹ׳) the counsellors' cell, name of an apartment in the Temple precincts. Ib. 8b כפ׳ הללו וכ׳ בתחלה ... formerly it was called

the senators' cell (בולווטי), but when they began to pay money for (the higher offices of) the priesthood, and they were changed from year to year like the *parhedroi* who are appointed for one year, they named it &c.; Y. ib. I, 38[c] עכשיו קורין אותה לשכת פלהדרין פראידרין (read: פראידרין, a gloss) now they call it the cell of the *palhedrin* (*paredrin*). Bab. ib. 9[a] מתוך שפ׳ חללו חובטין וכ׳ because those assessors (market commissioners) strike them (the bakers) and say, sell cheap &c. Ib. מאי פ׳ וכ׳, v. פּוֹרְסָא.

פַּרְחַנְגָּא, פַּרְחַנְגָּא, v. next w., a. פַּרְחַנְגְּבָנָא.

פַּרְחַנְגָּרְיָא f. (parangaria, v. אַנְגָּרְיָא) *a public service over and above that which one is bound to render, extra service* (which is paid for). Gitt. 44[a] המוכר עבדו לפרחנגר גוי וכ׳ Ar. (ed. נכרי, read: לפרהנגריא) if a man sells (rents out) his slave for extra service, he becomes a freedman (after he is dismissed from the service). Ib. בפ׳ שאינה חוזרת it means the service in an expedition that does not come back to the same place (so that the owner lets the slave go out of his control).

פַּרְחֶסְיָא f. (παῤῥησία) *free speech, frankness.* Deut. R. s. 2, end אבל ביוה״כ ... הן אומרים אותו בפ׳ וכ׳ but on the Day of Atonement ... they say it openly (in a loud voice), Blessed be the name of his glorious kingdom, (opp. בלחישה (v. חַשַׁאי).—Esp. בפ׳ *publicly*, opp. בצינעה. Ib. אל תתקשטי בה בפ׳ וכ׳ do not adorn thyself with it in public, but only in the house. Snh. 74[a] אבל בפ׳ אפי׳ מצוה וכ׳ but if a Jew is forced to transgress a religious law in public, he must surrender his life even for a minor law; ib.[b] וכמה פ׳ and the presence of how many is required to call it a public act? Ib. אין פ׳ פחותה וכ׳ a public is no less than ten persons. Ib. והא אסתר פ׳ הואי but was not Esther's act (when she was forced to marry king Ahasverus) a public one? Ḥag. 5[a] (ref. to Koh. XII, 14) זה הנותן צדקה לעני בפ׳ this refers to one who gives charity to a poor man in public (the Lord judges whether this be a good or a bad deed).

פַּרְחַפּוּרְנוֹן, פָּרְחַפְּרִ׳, v. פָּרַאפּוּרְנוֹן.

פַּרְוָא, פַּרְוָא m. *parva*, name of an unclean bird. Ḥull. 62[b] וסימניך פ׳ אמגושא ... פ׳ *p.* is forbidden, and thy mnemonical sign be, Parva is the name of a magian; v. פַּרְוָה.

פַּרְוָאמִ׳, פְּרוֹאמִ׳, Yalk. Ps. 670, v. פּוּרְמָא.

פַּרְוָאר, v. פַּרְוָור.

פַּרְוְבָּגִירוֹן, Gen. R. s. 64; Esth. R. introd. פְּרוּגִינוֹן, פְּרִי; Yalk. Gen. 111 פְּרִיגוֹרִין, פְּרִיזַרְגִּירוֹן, corruptions of פְּרִיסוֹ, v. כְּרִיסוֹ.

פַּרְוְבַּטְוִי, פְּרוֹבְּטְוִי, v. next w.

פַּרְוַבְּטְיָא f. (προβατεία) *flock of sheep.* Pesik. Shek., p. 13[a]; Eth. Korb., p. 60[a] (expl. אילים צמר, II Kings III, 4) פ׳ (Ar. פְּרוּבִּיטָא, corr. acc.); Pesik. R. s. 16 פְּרוּמְטוֹי or פְּרוּבְּטוֹי, (corr. acc., or פְּרוֹבַּטָיָא); Yalk. Kings 227 פְּרוּבְּטָא (corr. acc.).

פַּרְוַבְּטָה, פְּרוֹבְּטָה, פְּרוּבְּטִיָּה, v. פְּרִיבָטָא.

פַּרְוְבִּי, v. פּוּרְבִּי.

פַּרְוִג, v. פַּרְוּג.

פַּרְוְגִיאוֹת, Yalk. Gen. 101, v. פְּרַגְוְדוֹת.

פַּרְוְגַיְיתָא, v. פְּרוּגִיתָא.

פַּרְוְגִין, Midr. Till. to Ps. XII, end, ed. Bub., v. אֲרֵ״גוֹל.

פַּרְוְגִינוֹן, v. פְּרוּבְּגִירוֹן.

פְּרוּגִיתָא pr. n. pl. *Pr'ugitha*, a place in northern Palestine known for its wine. Sabb. 147[b] (late ed. פְּרוּגִירִיתָא); cmp. פְּלוּגְתָּא II.

פַּרְוָד, v. פַּרְוָור.

פְּרוּד pr. n. pl., v. פָּארוּר.

פַּרְוְדָא, פְּרוּדָא, v. פְּרִידָא I.

פְּרוּדִי׳, Y. Naz. VI, 54[d], v. פְּרִידָה.

פְּרוּדְתְּקִינָן, פְּרוּדְתְּקִינוֹן, Targ. II Esth. VI, 10, a corrupt. for פְּרוֹסְטַקְסִין (πρόσταξις) *ordinances.*

פַּרְוָה, פַּרְוָוה pr. n. m. *Parva*, name of a Persian builder and magian, from whom a compartment in the Temple was supposed to have been named: לִשְׁכַּת הַפַּ׳ or בֵּית הַפַּ׳. Midd. V, 3. Yoma III, 3; 6; Tosef. ib. I, 20. Yoma 35[a], v. אַמְגּוּשָׁא; Ḥull. 62[b], v. פַּרְוָא. [Our w. is perh. identical with פַּרְוָור.]

פַּרְוָא, v. פַּרְוָא.

פַּרְוָאָה pr. n. *Parvaah*, surname of R. Ḥiya. Ab. Zar. 38[b].

פַּרְוְבְּטָה, v. פְּרִיבָטָא.

פַּרְוָוד, v. פַּרְוָור.

פַּרְוָוה, v. פַּרְוָה.

פַּרְוְוטִי׳, Yalk. Am. 545, v. פְּרוּזְבּוּטַי.

פַּרְוָויטוֹת n. gent. pl. (?) *Parvitoth.* Gen. R. s. 37 (expl. פִּתְרוֹסִים, Gen. X, 14).

פַּרְוִויְלָא, v. פַּרְוִילָא.

פַּרְוָן, פַּרְוָון f. pl. (v. פּוּרְיָא II) *litters.* Targ. Is. XLIX, 22 (h. text כתפ).

פַּרְוַנְקָא, פַּרְוָונְקָא m. (Pers. parwânaḳ) *letter-carrier, forerunner, messenger.* Succ. 48[b] יומא חד שבקוך ושוויוך פ׳ (Ms. M. שבקתך, v. Rabb. D. S. a. l. note) one day they will send thee off (from heaven) and make thee a runner (to show the way). Snh. 38[b] אפי׳ בפ׳ נמי לא קבילנית even as a guide we refused to accept him. Ab. Zar. 28[a], v. עַנְבָתָא. Snh. 82[a], a. fr. (a proverbial expression) קריינא דאגרתא אידחו לידחוי פ׳ let him who dictates the letter be the carrier, i. e. let him who gives the advice be its executor.

פַּרְוָר, פַּרְוָור m. (b. h.; v. Ges. H. Dict.[10] s. v. פַּרְבָּר; cmp., however, פַּרְוָותָא, פָּרָן, a. meanings of פרר a. פרר) [*open place,*] *outwork, court, market.* Ḥall. IV, 11 הקונה בפַּרְוָור בסוריא כקונה בפ׳ בסורישלים Mish. ed. (Bab. ed. בפַּרְוָוד); Y. ed. בפַּרְוַוד ירוש׳; Ms. M. בפַּרְוָורי) he who owns land in Syria is under the same obligations as if he owned land in the outskirts of Jerusalem; Gitt. 8[b] בפַּרְוָארֵי); Tosef. Ter. II, 10 פרואר ed. Zuck. (Var. פרוארי, פרוד; פרוזדר, corr. acc.). Tosef. Ab. Zar. VII (VIII), 10 פרואר שישראל וכ׳ ed. Zuck. (Var. פרוא, פרזר, corr. acc.) a market to which an Israelite and a gentile bring wine; Y. ib. IV, end, 44[b] פרכרי׳ של עיר עולים ... יושב ודן (read: פַּרְבָּרָה, or פַּרְוָורָה). Gen. R. s. 68 בפרוור ויוצאין בפרוד ומוצאים אותו ישן (some ed. בפַּרְוָד; Ar. a. with differ. version) they go up to the forum and find him (the king) sitting in judgment; they come out to the outskirts (his country seat) and find him asleep; a. e.—*Pl.* פַּרְוָורִים, constr. פַּרְוָארֵי, פַּרְוָורֵי, v. supra.

פַּרְוָר׳, פַּרְוָורָא, פַּרְוָורָה ch. same. Y. Meg. III, 74[a] bot. דהתן פ׳ מהו וכ׳ is it permitted to cross the court (of a synagogue, to use it as a shortcut)? Ib. [read:] עבר פ׳ דבי מדרשא crossed the court of a school house.—*Pl.* פַּרְוָור׳, פַּרְוָורַיָּא. Targ. Ez. XXVII, 28 (h. text מגרשות). Ib. XXVI, 15 (h. text אזרים); ib. 18. Targ. Y. Lev. XXV, 34 Ar. (ed. פַּרְוָוילֵי).—Keth. 54[a] בבל וכל פַּרְוָורָהָא Ar. (ed. פַּרְוָודָהָא) Babylonia and all her dependencies (the places following her usages); נהרדעא וכל פרוורהא Ar. (ed. פַּרְוָודָהִי) Nehardea and all her dependencies.

פַּרְוָתָא, פַּרְוָותָא f. (v. preced. wds.) *outworks; port, market place.* Targ. II Esth. I, 2, end פ׳ בריראתא וכ׳ Var. (ed. Lag. פורטתא; oth. ed. פנדתא, Var. פדוו, corr. acc.) the outer precincts &c.—B. Mets. 73[b] פ׳ דוולשפט the market of &c., v. בַּלְשָׁפָט; B. Bath. 98[a]. Ḥull. 95[b] פ׳ דגוים הוואי it was a market attended mostly by gentiles. R. Hash. 23[a]; Yoma 77[a], v. מְשַׁמְּחִיג.—*Pl.* פַּרְוָותָא. R. Hash. l. c.

פָּרוּז m. (פָּרַז) = b. h. פְּרָזִי, *one residing in an open place,* opp. מוקף. Meg. 19[a] פ׳ בן יומו קרוי פ׳ one living in an open place for that one day (Purim) is called a *paruz* (bound to celebrate the fourteenth day of Adar, Esth. IX, 19); Y. ib. II, 73[b] top פ׳ הוא באותה שעה (not חייה) he is a *paruz* for the time being.

פְּרוּזְבוּטוּ, v. next w.

פְּרוּזְבּוּטֵי m. pl. (πρεσβευταί) *ambassadors.* Ex. R. s. 5 יום פ׳ של פרעה וכ׳ it was Pharaoh's day of reception of ambassadors &c.; Tanḥ. Vaëra 5 פרוזבטיא (corr. acc.). Meg. 15[a] sq. זה בא בפרוזבולי וזה בא בפ׳ בפרוס בולי (Ms. M. בפרוס בוטי . . .) the one (Haman) had come to court as a member of the boulé (senate, πρὸς βουλῇ), and the other (Mordecai) as one of the legates (to plead for the building of the Temple); Yalk. Esth. 1045 ומשם ירדו פ׳ וכ׳ (not ירד פרוזבי׳) and from there they (Mordecai and Haman) went down (to Shushan) as legates &c.; אמרו ישראל לפיכך יֵרֵד פְּרוּזְבּוּטָן כנגדו ... (not פרוזבוטו) the Israelites said, Mordecai is . . ., therefore let him go as our legate against him (Haman); Yalk. Am. 545 פרוויטי (corr. acc.); v. next art.

פְּרוּזְבּוּלִי, v. פְּרוּזְבּוּטֵי.

פְּרוּזְבְּטָה, Num. R. s. 11, v. פְּרִיבָטָא.

פְּרוּזְבְּטִיא, v. פְּרוּזְבּוּטֵי.

פְּרוּזְבְּטִים, v. פְּרוּזְבּוּטֵי.

***פְּרוֹזְבִּיטִין** (corr. פְּרוּזְבִּיטֵין) adv. (πρὸς βίαν, or βίαιον) *by force, against one's will.* Cant. R. to I, 2 תֶּעֱשֶׂה את פ׳ שלידה וכ׳ thou must be the messenger (to go) between us and the Lord (ref. to Ex. XX, 19).

***פְּרוֹזְבִּיטֵרוֹן** m. (πρεσβευτέριον = πρεσβεία, formed like πρεσβυτέριον) *embassy.* Tanḥ., ed. Bub., D'barim, supplem. 1 שאם יבוא פ׳ ... מדברים עמו בלשונו that when an embassy from another place comes, they may speak to it in its own language; Y'lamd. to Deut. I, quot. in Ar. שאם יבאו פרוזבטין של מלך משיחין עמו בלשונו (read: שאם יבאו פְּרוּזְבּוּטָן ... עמן בלשונן) that if ambassadors of a king come, they may converse with them in their language.

פְּרוּזְבּוּלִים, v. next w.

פְּרוּזְבּוּטִים m. (πρεσβευτής, v. preced.) *ambassador, legate.* Ex. R. s. 42 מדינה ששלחה פ׳ לעטר וכ׳ (not טרם ...) a province that sent a legate to offer a crown to the king. Tanḥ. Vayigg. 6 שלח יהודה פרוזבטים אצלו (corr. acc.) he (Jacob) sent Judah as an ambassador to him (Joseph). Yalk. Esth. 1058 שונאי הוא שירדתי עמו בפ׳ he (Mordecai) is my enemy, since I came down with him (from Palestine) as a legate (to plead against the building of the Temple, v. preced.).—*Pl.* פְּרוּזְבּוּטִין. Y'lamd. to Deut. I, 1, quot. in Ar. פרוזבטין, v. פְּרוּזְבִּיטֵרוֹן.—Greek *pl.* פְּרוּזְבּוּטֵי q. v.

פְּרוֹסְבּוּל, פְּרוֹזְבּוּל m. (an abbrev. of πρὸς βουλῇ βουλευτῶν, v. בּוּלְבּוּטֵיס) *prosbul, a declaration made in court, before the execution of a loan, to the effect that the law of limitation by the entrance of the Sabbatical year shall not apply to the loan to be transacted.* Shebi. X, 4; Gitt. 36[a] זהו גופו של פ׳ מוסרני לכם וכ׳ this is the body (formula) of a *prosbol,* 'I declare before you—, judges in the place—, that I shall collect any debt that I may have outstanding with—, whenever I desire,' and this is attested by the judges or witnesses. Shebi. X, 3 פ׳ אינו משמט the *prosbol* has the effect of preventing limitation; כשראה התקין הלל פ׳ ... when he observed that people refused to loan to one another and thus violated what is written in the Law (Deut. XV, 9), Hillel introduced the *prosbol.* Gitt. 36[b] כי התקין הלל פ׳ לדריה וכ׳ when Hillel instituted the *prosbol,* did he ordain it for his time only or for all time to come? Shebi. X, 5 פ׳ המוקדם כשר וכ׳ a *prosbol* written out before the loan is legal, if after the loan, it is illegal. Tosef. ib. VIII, 10; a. fr.—*Pl.* פְּרוֹזְבּוּלִין, פְּרוֹסְבּוּלִין, פְּרוֹסְ׳. Tosef. B. Bath. XI, 7. Tosef. B. Mets. I, 9.

פְּרוֹסְבְּלָא, פְּרוֹזְבּוּלָא ch. same. Y. Keth. IX, end, 33[a] אשכח פ׳ ... והוה פרי מיתן ליה found the *prosbol* of R. J. and ran to hand it to him. Gitt. 36[b], v. עוּלְבָּן.

פְּרוֹזְבּוּלֵי, v. פְּרוּזְבּוּטֵי.

פְּרוּזְבִּין m. pl. (πρέσβις, later form for πρεσβεύτης) *ambassadors.* Gen. R. s. 74, end נטל . . . ושלח פ' לפניו he took some of each party of angels and sent an embassy before him; Yalk. ib. 130.

פְּרוּזְבִּין, Targ. Ruth IV, 20, v. פְּרַזְדָּנִין.

פְּרוּזָג, v. פִּירוּזָג.

פְּרוּזְדָּאוֹת, פְּרוּסְדָּאוֹת, . . . דָּיוֹת f. pl. (an adapt. of praesidia) *posts, guards.* Taan. 28ª הושיבו פ' על הדרכים וכ' (Ms. M. פרדסריות, פרדסייא; Ms. M. 2 פַּרְסַדָּיאוֹת, פַּרְסִדְּיאוֹת, v. Rabb. D. S. a. l. notes 7, 9) they placed guards on the roads as Joroboam had done to prevent pilgrims &c.; Tosef. ib. IV (III), 7 פרדסיאות, פרדסאות (Var. פרסדיאות); Y. ib. IV, 68ᵇ bot. פרסדאות; Yalk. Prov. 946 פרדסיא. Taan. 30ᵇ יום שבירטל . . . פרוסדיות (Ms. M. פרדסריאות) on the day that Hosea . . . removed the guards which Joroboam &c.; B. Bath. 121ᵇ פרדסאות (Ms. R. פרדסריאות, פרדסריות); Gitt. 88ª פרדסריאות. M. Kat. 28ᵇ פרדסאות.

פְּרוּזְדוּגְמָא, פְּרוּזְדְּגְמָא, פְּרוּזְדוּגְיָא, פְּרוּזְדְּגְיָא, v. פְּרוֹסְטַגְמָא.

פְּרוּזְדוֹר (פְּרוֹסְדוֹר) m. (πρόθυρον; θ rendered by ז׳ד) *verandah, vestibule.* Targ. I Kings VII, 7 פרוסדא (ed. Lag. פורסדא; corr. acc.).—Ab. IV, 16 העולם הזה דומה לפ' וכ' (Ar. לפרוס) this world is like a vestibule to the world to come; prepare thyself in the vestibule &c. Cant. R. to IV, 12 בא וישב עליה בפ' he (the king) came and sat down in judgment over it on the verandah (in the sight of all people).—Trnsf. *the forepart of female genitals, the lower end of the vagina* or *uterus.* Nidd. II, 5. Tosef. ib. III, 9 פרסדיר ed. Zuck. (Var. פרווזדור). Y. ib. II, 50ª; a. e.

פְּרוּזְדִּיגְמָא, v. פְּרוֹסְטַגְמָא.

פְּרוּזְדָּק, פְּרוּזְדִּיקִי pr. n. m. (Πρόδικος) *P'rozdiki, P'rozdak.* Yalk. Ps. 842; Num. R. s. 12, beg.

פְּרוּזְטוּגְמָא, Yalk. Ps. 663, v. פְּרוֹסְטַגְמָא.

פְּרוּזָמָא, v. פְּרוּזוּמָא a. פְּרוּזוּמָא.

פְּרוּזְתִּימְיָא, v. פְּרוֹתִיזְמִיאָה.

פְּרוֹחָא m. (פָּרַח) 1) *mosquito* or *gnat.*—*Pl.* פְּרוֹחֵי. Nidd. 17ª, v. בְּאֵלִי.—2) *flying hair, curl.*—*Pl.* as ab. Sabb. 57ᵇ, v. בְּזִיזָא I.

פְּרוּטְגְמְיָא, v. פְּרוֹסְטַגְמָא.

פְּרוּטָה f. (פָּרַט) 1) *small change,* in gen. *money.* Snh. 97ª (the Messiah will not come) עד שתכלה פ' מן הכיס until the money is gone from the bag (general poverty will prevail). Pesik. Bahod., p. 101ᵇ; Yalk. Ex. 271 בראשונה שהיתה הפ' מצויה וכ' (not בראשון) formerly when money was plentiful, people were anxious to hear a word of the Mishnah &c. (legal discussions), ועכשיו שאין הפ' מצויה וכ' but now when money is scarce (Israel is poor) . . ., people want to hear a word of the Bible &c. (cheering the soul); a. fr.—Esp. *p'ruṭah,* a small coin, one eighth of the *as* (אִיסָר). Kidd. I, 1. Shebu. VI, 1; B. Mets. IV, 7 שוה פ' the value of a P'ruṭah; a. v. fr.—Ned. 33ᵇ קא מהני ליה פ' הרב יוסף he gains the poor man's penny of R. Joseph (who considers the keeper of a lost object a paid guardian, because, while engaged in one religious work, he is exempt from every other religious duty that may arise).—*Pl.* פְּרוּטוֹת. Y. Kidd. I, 58ᵈ bot. B. Mets. l. c. חמש פ' הן there are five cases in which the value of a P'ruṭah is legally recognized. Ib. 55ª אין אונאה לפ' there is no redress in cases of overreaching where the claim is only P'ruṭahs (less than one *as*). Ib. 46ª Ar. (ed. פְּרוֹטְטוֹת). Pes. 50ᵇ ארבעה פ' אין בהן וכ' in four pennies (ways of earning a livelihood) there is never a sign of blessing &c.; a. fr.—2) *drop.*—*Pl.* as ab. Kel. II, 6 מוצרא פ' a vessel letting liquid out in drops, *dropping-bottle.*—[Y. Kil. VIII, 31ᶜ bot., v. פְּרוּטִיּוֹת].

פְּרוֹטוֹגַּ', פְּרוֹטוֹגַּמְיָא f. (πρωτογάμια, cmp. πρωτόγαμος) 1) *being just married.* שבת של פ' *the first Sabbath after a wedding.* Y. Dem. IV, 24ª top.—2) (by confusion with προγάμια) *sacrifice before the wedding,* in gen. *wedding preliminaries*; trnsf. *preliminary events.* Midr. Till. to Ps. XIV, end וקבעו פ' ביום פלני (not פרוסט') and they appointed a certain day for the *progamia*; ומי מעכב פ' and what is the cause of the delay (of the wedding)? The *progamia*; Yalk. ib. 663 פרוזטוגמא (corr. acc.). Lev. R. s. 11, beg. (ref. to Ez. XXXIX, 9) ואותן שבע שנים הן הן פ' (not פרטגמיא) and these seven years (preceding the advent of the Messiah) are the *progamia* of the righteous in the days to come; וסימנך דעביד פ' אכיל משתותא and thy mnemonical sign be, he who prepares (takes part in) the *progamia* will have a share in the wedding festival; Yalk. Prov. 944 פרוטרגמא (corr. acc.); דאכל פ' וכ' he who eats of the *progamia* &c.; Y. Shebi. IV, end, 35ᶜ.

פְּרוּטוּמוּ, read:

פְּרוֹטוֹמִי f. (προτομή) *bust,* esp. *the imperial bust* of the Roman standards, to which divine honors were paid (v. Sm. Ant. s. v. Signa, a. Joseph. B. J. II, 9; 2). Ex. R. s. 15 [read:] שלח חמלך פ' שלו למדינה וכ' the king sent his bust to a province that they should put up his images (copies of that bust) &c.; אין אנו כורעין לפניו אלא בשביל פ' וכ' we do not bow before it (the wood) for its own sake, but for the sake of the king's bust which is portrayed on it.—*Pl.* פְּרוֹטוֹמִין. Tanh. Shof'tim 9 (read as ed. Bub. 8) בשעה שהקב"ה דיין את אומות העולם תופשן לדין הן ואלהיהן ומעמיד להם פ' וכ' (ed. פרטומין, some ed. פרטומין, ed. Bub. פיטומין, corr. acc.) when the Lord shall judge the nations of the world, he will arrest them and their gods, and put up their busts, and bring in the tablets with the ten commandments, and ask them, did they (the nations) ever care for you? &c.

פְּרוֹטְטוֹת f. pl. (v. פְּרוּטָה) [*drops,*] *uncoined pieces of metal used for change.* B. Mets. 46ª (Ar. פרוטות).

פְּרוֹטֵי f. (πρωτή) *first (class).* Y. Yoma III, 40ᵈ top ואין שני שבפילוסין . . . משם מילה דשמעה פ' is not second class Pelusium linen better than first class Indian? but

(the latter is preferred) because of the thing which is named 'first.' Ib. (as regards oil, ref. to Men. VIII, 5).

פרומיגמא, v. פְּרוֹטִיגְמָא.

פְּרוּמְיוֹת c. pl. a sort of *hybrids, mules of which it is unknown whether their sires were horses and their mothers asses or the reverse* Kil. VIII, 5; Y. ib. 31^{c} bot. חפרוטות (corr. acc.).

פרומיקאטור, read:

פְּרוֹמִיקָטוֹר m. (protector) *one of the royal life-guard.* Ex. R. s. 37 Mus.

פְּרוֹמָרוֹט m. (פָּרַט) *units, odd sum, detail number.* Midr. Till. to Ps. XXIII חמשה עשר אלף ופ׳ fifteen thousand and an odd sum (less than one thousand); [read:] וכמה הוא פ׳ שבע מאות ושמונים ותשע and how much was that odd sum (over fifteen thousand)? Seven hundred and eighty-nine. Y. Taan. IV, end, 64^{c} ופ׳... הרו מוצארין עצמן (not עצמו) they found that they had lost upwards of fifteen thousand; Midr. Sam. ch. XXXII, end ט״ו אלף בפ׳ (corr. acc.); Lam. R. introd. (R. Z^{e}era) (corr. acc.). Y. Naz. V, beg. 53^{d}; Y. Shek. II, 46^{c}, sq. ׳במכנס פ (not פרוטרות) when he piles up the coins one by one. Bekh. 5^{a} לא מנאן הכתוב אלא בפ׳ the Scripture counts them only by single Manehs (not by Kikkars); Y. Snh. I, end, 19^{d} ואתעביד ליה פ׳ it is counted by single Manehs. Tosef. B. Mets. IV, 17 if he says, הילך מנה ואינו יכול לעמוד על חפ׳ 'here is a Maneh for thee (as thy share in the profits)', but is unable to give a detailed account; Y. ib. V, 10^{b} כפ׳... שאינו (corr. acc.). Tosef. Maas. Sh. II, 10 אלא אם כן יש עמו פראטרוט ed. Zuck. (Var. פרוטרט; corr. acc.) unless he has with him an itemized account (of the ready money and of the value of the products).

פְּרוּי, v. פִּירוּי.

פַּרְוַיִם, v. פַּרְוַיִם.

פַּרְוִילָא, **פַּרְוִוי׳** m. = פַּרְוָוְרָא.—*Pl.* פַּרְוִילִין, פַּרְוִילֵי, פַּרְוִוי׳. Targ. Y. I, II Num. XXXV, 2-5 (ed. Amst. פרו׳, בדורל׳, corr. acc.; h. text מגרש׳). Targ. Y. Lev. XXV, 34 (Ar. פרווירי). Targ. I Chr. VI, 40; a. fr.

פַּרְוַיִם pr. n. (b. h.) *Parvayim*, name of a district or place known for its gold mines. Num. R. s. 11 מהו פ׳ שהיה עושה פירות why is it named gold of P.? Because the trees made of it in the Temple bore fruit (v. Yoma 21^{b}). Ib. s. 12; Cant. R. to III, 10 אדום (ו)דומה לדם הפר it was red and looked like the blood of a bullock. Snh. 103^{b} יש לנו זהב פרויים וכ׳ we have Parvayim gold ..., let him take away his light; a. e.—[Num. R. s. 12 מן פ׳, עשו לה פרוים, read: פַּרְוִים.]

פְּרוּכָא, v. פִּירוּכָא.

פרוכי, v. פּוּרְכִּי.

פְּרוּכְיָא, v. פִּירוּכְיָא.

פרוכימטוס, Y'lamd. to Num. XXIII, 7 quot. in Ar., a corrupt. prob. for פְּרוֹפוֹסִידְטוֹס.

פְּרוּכְיָתָא, v. פָּרוּכְתָא.

פרוכסין, v. פְּרַכְסִין.

פָּרֻכֶת, **פָּרוֹכֶת** f. (b. h.; פָּרַךְ) *curtain*, (also collect. noun) *curtains.* Yoma V, 1 לא היתה שם אלא פ׳ אחת only one curtain was there (in the Second Temple, between the Holy and the Holy of Holies). Ib. מהלך ... עם הפ׳ he walked to the left alongside the curtain. Ib. 4; a. fr.—*Pl.* פָּרֻכוֹת, פָּרֻכוֹת, פָּרוֹכֶת. Ib. 1 (51^{b}) שתי הפ׳ חמבדילות וכ׳ (Talm. ed. הפרוכת, Ms. L. הפרכות) the two curtains which formed the partition between ..., and between which was a space of one cubit (v. פְּרַכְסִין). Shek. V, 1 על הפרכות (Y. ed. הפרוכת) superintendent over the manufacture of the Temple curtains; Y. ib. 49^{a} פ׳ ממונה על אורגי. Keth. 106^{a} י״ג פרכות היו וכ׳ there were thirteen curtains in the (Second) Temple; Yoma 54^{a} פרוכֶת. Ib. דבבי׳ פ׳ the curtains at the Temple gates; a. fr.—Pirkê d'R. El. ch. XLI פָּרֻכִיּוֹת שחורות black curtains.

פָּרֻכְתָּא, **פָּרוֹכְתָּא** ch. same. Targ. O. Ex. XXVI, 31; a. fr.—*Pl.* פָּרוֹכָתָא. Targ. II Sam. XXI, 19 Kimḥi (ed. Lag. פָּרוֹכְיָת, constr.; ed. Wil. פָּרֻכְיָת, read פָּרוֹכֶת).

פְּרוּמָא* m. (פָּרַם) *p'ruma*, a small liquid measure. Kidd. 52^{b}, v. פְּרוּזְמָא.

פָּרוֹמָאָה m. (פָּרַם) *house-breaker, burglar.*—*Pl.* פָּרוֹמָאֵי. B. Mets. 42^{a} והאידנא דשכיחי פ׳ and nowadays when burglars are frequent (who split joists to hunt for money hidden in them).

פְּרוּמְבְיָא f. h. a. ch. (φορβεία) *halter.* Sabb. V, 1, v פַּגְיָא I. Y. ib. V, end, 7^{c}; a. e.—Targ. Ps. XXXII, 9 (h. text רסן). Targ. Job XLI, 5 פְּרוּמְבְּרֵיהּ (Var. in Ms. ריסניה).

פרומטוי, v. פְּרוֹבַּטְיָא.

פרומלוכוס, v. פּוֹלִימַרְכוֹס.

פְּרוּן, v. פְּרוּנָן.

פרונא, Y. Keth. IX, end 33^{c}, v. פְּרָן.

פְּרַוַּנְקָא, v. פְּרַוִּינְקָא.

פְּרוּנָקָא m. (פָּרַק, with anorg. נ) [*torn off,*] 2) *rag* used to cover wine casks &c. Ab. Zar. 30^{a} צרונהי בפ׳ they tied a shred around it. Sabb. 48^{a} מאי שנא מפ׳ wherein is this different from covering the cask with a rag? Ib. 139^{b} תאר פ׳ אפלגא וכ׳ to spread a shred over a part of a cask is permitted. [Ar. reads פְּרַוַּנְקָא.]

פְּרוֹס (πρός) prepos. *before, with*; (in ed. mostly combined with the noun). Gitt. 36^{b} bot. פ׳ בולי ובושי Ar. (ed. פרוסבולי), v. בּוּלְבּוּסִיר. Meg. 15^{a} Ms. M., v. פְּרוּזְבּוּטֵי.

פָּרוּס, v. פָּרַס.

פְּרוֹס m. (פָּרַס) *broken piece, part, half.* Men. VII, 2 (77[b]) (ref. to Lev. VII, 14) שלא יטול פ׳ this indicates that he shall not take a piece of a cake; a. fr.—Shek. III, 1 בפרוס הפסח וכ׳ (Y. ed. בְּפָרַס) at half the period of preparation for the Passover &c. (during which the laws of the respective festival are expounded); v. Y. ib. III, beg. 47[b] פלגא בשלשים יום half of the thirty days.

פְּרוֹס, Bekh. 40[a], v. פָּרַס I.

פְּרוֹסְבוּל, פְּרוֹסְבוּטִיס, פְּרוֹסְבוּמִיס, v. sub פְּרוּזְבּוּל.

פְּרוֹסְבִּיטוֹס, Ex. R. s. 15, read: פְּרוֹפּוֹסִיטוֹס.

פְּרוֹסְבָּלָא, v. פְּרוּזְבִּילָא.

פְּרוֹסְדָא, Targ. I Kings VII, 7 (ed. Lag. פּוּרְסָדָא), v. פְּרוּזְדְּהוֹר.

פְּרוֹסְדָאוֹת, v. פְּרוּזְדָּאוֹת.

פְּרוֹסְדוֹגְמָא, v. פְּרוֹסְטַגְמָא.

פְּרוֹסְדוֹר, v. פְּרוּזְדְּהוֹר.

פְּרוֹסְדִּיוֹת, v. פְּרוּזְדָּאוֹת.

פְּרוֹסָה f. (פָּרַס) *piece*, esp. *piece of bread, bread.* R. Hash. 29[b], v. פָּרַס. Tosef. Peah IV, 10 עני שנותן פרוסה לקופה ופ׳ לחמחוי (ed. Zuck. פרוסה לחמחוי ופרוסה לקופה, corr. acc.) a poor man that contributes a P'ruṭah to the charity fund or a piece of bread to the public crib. Ḥull. 7[b], v. בָּצַע. Pesik. R. s. 33 הפ׳ the bread (livelihood, v. פַּרְנָסָה); a. fr.—*Pl.* פְּרוֹסוֹת. Dem. V, 5 פת פ׳ pieces of bread. Tosef. Ter. V, 14; a. e.—Esth. R. to I, 3 (play on פָּרָס) שקיבלה את המלכות פ׳ וכ׳ she (Persia) obtained rulership piecewise, once in the days of T'radah (Xerxes?), and once in the days of Artaban (the Parthian empire).

פְּרוֹסוֹפָא, v. פָּרָאסוֹפָא.

פְּרוֹסְטַגְמָא, פְּרוֹזְדַגְמָא, פְּרוֹסַטַגְמָא (variously corrupted) f. (πρόσταγμα) *ordinance, proclamation.* Tanḥ. Ekeb 11 פרוזדוגיירא (corr. acc.), v. הַיְוָאר I. Pesik. Shor, p. 77[a]; Tanḥ. Emor 10 למלך ששלח פ׳ שלו וכ׳ like a king that sent his proclamation to a province &c.; הדא קריית שמע פ׳ שלי וכ׳ this reading of the Sh'm'a (Deut. VI, 4) is my (God's) proclamation &c.; Lev. R. s. 27. Gen. R. s. 42 פרסטגמא. Pesik. Baḥod., p. 102[a] שלא יהו דברי תורה בעינך כפ׳ וכ׳ that the words of the Law be not in thy eyes like an old proclamation, but like a new one, which all run to read; Yalk. Prov. 960. Pesik. R. s. 33 [read:] פ׳ שלו פרושה בחדש הראשון בשלשה עשר יום בו his (Haman's) decree was promulgated in the first month &c. (Esth. III, 12); Yalk. Is. 336 (corr. acc.); a. fr.—*Pl.* פְּרוֹסְטַגְמָאוֹת, פְּרוֹזְדַגְמָ׳. Lev. R. s. 17 שלש פ׳ שלח וכ׳ Joshua sent three proclamations to the Canaanites: whoever wishes to emigrate &c.; Y. Shebi. VI, 36[c] bot. פרסטרגיות (corr. acc.). V. דִּיאַטַגְמָא.

פְּרוֹסְטַגְמִיא, Midr. Till. to Ps. XIV, v. פְּרוֹטוֹגְמָיָא.

פְּרוֹסְטוּמָא, Pesik. R. s. 33, read פְּרוֹסְטַגְמָא.

פְּרוֹסְטוֹקְטוּלִין, Y. Sabb. VI, 7[d] bot. Ar., v. טוּק.

פְּרוֹסְטִיא, Deut. R. s. 5, quid?

פְּרוֹסְטוֹקוֹסִירִין, v. פְּרוֹקְוִיסְטוֹרִין.

פְּרוֹסְפִּיא, read: פְּרוֹסוֹפָא m. pl. (πρόσωπα) *faces.* Y'lamd. to Deut. IV, 4, quot. in Ar. (ref. to וקלע כרובים, I Kings VI, 35) פ׳ he carved the faces of the cherubim.

פְּרוֹסְקוֹפִי, v. פְּרוֹקוֹפִי.

פְּרוֹעַ m. (פָּרַע) *uncovering.* Keth. 72[a] bot. (ref. to Num. V, 18) שלא יצאו בפ׳ ראש . . . אזהרה this implies a warning for the daughters of Israel not to go out bareheaded. Ib.[b] אין בו משום פ׳ ראש is does not come under the category of bareheadedness. Ber. 62[a] כל זמן . . . את פרועו so that his neighbor may not see him uncover himself.

פֵּיר׳, פְּרוּעַ m. ch. (preced.)=h. פֶּרַע, *wild, neglected growth of the hair*; (adv.) *in a wild, neglected condition.* Targ. Ez. XLIV, 20. Targ. Lev. X, 6 (not פָּ׳); a. fr.—[Lam. R. to I, 16 ונסב פרועיך, read: פְּרִיטַיִךְ, v. פְּרִיטָא.]

פְּרוֹפְּסְ׳, פְּרוֹפּוֹסִיטוֹס m. (præpositus, πραιπόσιτος) *præpositus*, a title of several imperial officers, esp. (=magister militum) *chief of the army.* Num. R. s. 1, end אומר פ׳ לך מנה וכ׳ (not סוטוט . . .) he says to the præpositus, go and count all legions except &c. Ex. R. s. 15 נכנס פרוסבריטוס (corr. acc.) וכ׳ the præpositus with his suite went in &c. Ib. הפרופסיטון (corr. acc.).—*Pl.* פְּרוֹפּוֹסִיטִין. Num. R. s. 7 בו״ד יש לו פריפסיטין וכ׳ (read: פְּרִיפּוֹ׳) a human king has præpositi (to muster the army), and so the Lord has (ref. to Num. I, 2). Y'lamd. to Num. X, 1, quot. in Ar. והיו הפ׳ באין תחלה וכ׳ the præpositi came first (to the headquarters), and then the legions.

פְּרוֹפַסְלָה, v. פּוּרוֹפַּסִילָא.

פְּרוֹפְקְפִיא, פְּרוֹפְקְפוֹא, v. פְּרוֹקוֹפִי.

פְּרוֹקָא, פֵּרוֹק, v. sub פֵּיר׳.

פָּרוֹקָה, פָּרוֹקָא m. (פָּרַק) *redeemer.* Targ. Ruth IV, 3. Targ. Y. Ex. XV, 18; a. fr.—Lev. R. s. 32, end, a. e., v. גּוֹאֵל. Lam. R. to I, 16 דאתילד פָּרוֹקְהוֹן דיהודאי (some ed. פְּרִיקְ׳) the redeemer of the Jews was born; a. e.—*Pl.* פָּרוֹקִין. Targ. Y. Gen. L, 25; a. e.

פְּרוֹקְוִיסְטוֹרִין m. pl. (proquæstores) *proquæstors, magistrates associated with the procurator in the administration of a province.* Midr. Till. to Ps. XVII שמא אם משלח להם פ׳ וכ׳ (not פרוסטקוסרין; ed. Bub. ארכון) but if a king sends proquæstors to a province to collect from them one hundred litras of gold . . ., are they empowered to allow a reduction?

פְּרוֹקוֹפִי f. (προκοπή) *promotion, preferment.* Gen. R. s. 12, end הואיל ולגיון . . . נותן לו פ׳ שלא תזוז וכ׳ (not פרוקפי) because this legion was the first to proclaim

me king, I will give it a preferment (rank) which shall not be taken from it; חרי אני נותן לה פ׳ וכ׳ I will give her (the earth) a position from which she shall never be moved (ref. to Ps. CIV, 5); Midr. Till. to Ps. XCIII; Yalk. ib. 847 פרוסקופי (corr. acc.). Gen. R. s. 48 כל מי שתופשו אני נותן פ׳ whoever will seize him (the chief robber), him will I promote; ib. אויזו פ׳, v. פָּזַח; Yalk. Is. 304. Gen. R. s. 90 [read:] שלא ידחא אדם נוטל פ׳ וכ׳ that none shall receive preferment except through thee; Yalk. ib. 148 (not פורק). Lev. R. s. 18. Ruth R. to I, 12 פרופקפוא, פרופקפיא (corr. acc.); a. e.—*Pl.* פְּרוֹקָפָאוֹת. Tanḥ. Vayḥi 8 התחיל מחלק להן פ׳ he undertook to distribute promotions among them.

פרוקטו, prob. a corrupt. for טְרוֹפִּיקִי f. (τροπική, sub. ἡμέρα) *the day of the midwinter solstice.* Y. Ab. Zar. I, 39c ראשה של תקופה פ׳ the festival of *tropiké* marks the beginning of the solstice period.

פְּרוּקְלָא pr. n. m. *P'ruḳla* (Proclus), a Roman general. Y. Snh. III, 21b כד עאל פ׳ וכ׳ when P. (with his army) came to Sepphoris.

פְּרוּקְלוֹס pr. n. m. (preced.) *Proclus*, a gentile. Ab. Zar. III, 4 (44b) פ׳ בן פילוספוס (Ms. M. פרקולוס; Y. ed. a. Mish. Nap. פרקלוס); Yalk. Deut. 888 פרק׳.

פְּרוֹקְפִי, פְּרוֹקְפָאוֹת, v. פְּרוֹקוֹפִי.

פָּרוּר m. (b. h.; = פארור; פאר) [*round,*] *pot.* Bets. I, 7 (14a) עץ הפ׳ a wooden pot ladle.

פָּרְוָרָא, פַּרְוָרָה, v. פִּרְוָוֹר, פִּרְוָוָרָא.

פְּרוּרָא, פְּרוּר, v. sub פּוּר.

פְּרוּרִי pr. n. m., v. פְּרִידָא II.

פָּרוּשׁ m. (פָּרַשׁ) 1) *seceder.*—*Pl.* פְּרוּשִׁים, פְּרוּשִׁין. Pes. 70b וכי טעמא דפ׳ וכ׳ ואנן must we follow up the argument of seceders (that left the college and established a school of their own)?, v. פָּרַשׁ. [Tosef. Ber. III, 25 כולל של מינים בשל פ׳ combines the prayer against the heretics with that against the renegades; Y. ib. II, 5a top רשעים.]—2) *discreet, abstemious, saintly, pure.* Lev. R. s. 24 (ref. to Lev. XIX, 2) כשם שאני פ׳ כך תהיו פרושים וכ׳ as I (the Lord) am pure, so be you pure; as I am holy, so be you holy.—*Pl.* as ab. Sifra K'dosh. beg. (expl. קדשים, Lev. l. c.) היו פ׳ be self-restraining. Tosef. Sot. XV, 11; B. Bath. 60b כשחרב ... רבו פ׳ וכ׳ after the destruction of the Temple the abstemious in Israel who refused to eat meat increased &c.—Esp. *Parush, Pharisee,* a strict observer of the Mosaic Law and the Rabbinical regulations. Tosef. Sabb. I, 15; Sabb. 13a לא יאכל זב פ׳ עם זב עם הארץ an observant gonorrhœist should not dine with an ignorant gonorrhœist (who is suspected of disregarding the laws concerning tithes, levitical cleanness &c., v. חָבֵר). Y. Ber. IX, 14b bot. (speaking of the various kinds of Pharisees) אין לך ... פְּרוּשׁ אהבה כאברהם of all of them none is beloved except the Pharisee from love (of God) like Abraham; Y. Sot. V, 20c bot.; Bab. ib. 22b מאהבה פ׳ a Pharisee from love (of reward, Rashi); מ(יראה) פ׳ from fear (of punishment); שיכמי, פ׳ ניקפי &c., v. respective determinants.—*Pl.* as ab. Ib. אל תתיראי מן הפ׳ וכ׳ be not afraid of the Pharisees or of the non-Pharisees, but of the painted (the hypocrites) &c.—פ׳ מכת, v. מַכָּה.—Kidd. 66a לבם של פ׳ עליך the Pharisees are opposed to thee in their hearts; a. fr.—Fem. פְּרוּשָׁה. Sot. III, 4 אשה פ׳ *a sactimonious woman*, expl. ib. 22a כגון רוחני וכ׳, v. רוֹחָנִי 2.

פְּרוּשָׁא, פְּרִישׁ, v. sub פֵּרַשׁ.

פְּרוּשָׁה, v. פָּרוּשׁ.

פְּרוֹת, v. פֵּרִי.

פְּרָוְתָא, v. פְּרוּטָה.

פְּרוֹתֶזְמַיָא, פְּרוֹתִיזְמַיָאדָה f. (προθεσμία, sub. ἡμέρα) *appointed day, fixed term.* Mekh. B'shall. s. 1 הגיעה פ׳ שלכם וכ׳ (not פרורתזי׳) your time for the return to Egypt has come; Yalk. Ex. 230 פרטגמ׳ (corr. acc.). Pesik. Baḥod., p. 103b sq. וקבע לה פ׳ וכיון שהגיעה ... למלך שקידש פ׳ וכ׳ (not פרוזתרמיא) like a king who betrothed a lady to himself and appointed for her a term (when to marry her), and when the time came, he said &c. (v. פְּרוֹזְטוֹגְמָא).

פָּרַז *to break through, open,* v. פָּרוּז.

Hif. הִפְרִיז 1) *to break through, go beyond.* Nidd. 4b ה׳ על מדותיו went beyond his measures, i. e. extended the restrictions of the law too far. Ned. 32a ה׳ על מדותיו של הקב״ה he went too far in testing the attributes (goodness) of the Lord, i. e. presumed on God's kindness by asking for a sign (Gen. XV, 8); Yalk. Gen. 74. Koh. R. to VIII, 8 מַפְרִיזִין באצבעותיהן וכ׳ pointed with their fingers towards a distance, saying, the vision which he sees &c. (Ez. XII, 27); (Lam. R. introd. (R. Ḥan. 1) ומורין, v. יָרָה).—2) *to offer a higher rent than originally stipulated* in consideration of a loan to be used to improve the property. B. Mets. V, 5 ומַפְרִיז על שדהו וכ׳ (Var. ומַפְרִין; Ms. M. ומפרי; Y. ed. ומפרין) and a tenant may offer higher rent for his field in consideration of a loan for improvements, and need not regard the appearance of usury. Ib. 69b אין מפריז לא על חנות וכ׳ (Ms. M. everywhere מפרין) you dare not offer higher rent for a shop or a ship in consideration of a loan (to be invested in the business); Y. ib. V, 10c top מפרין; v. פָּרָה a. פָּרַן.

פְּרַזְדָנוֹן, פְּרַזְדָנָן f. pl. = h. פִּרְזָהָאוֹת. Targ. Koh. III, 11; Targ. Ruth IV, 20 ed. Lag. (oth. ed. פרוזבין, corr. acc.).

פִּרְ׳, פִּרְזָמָא m. h. a. ch. (περίζωμα) *girdle, apron*; (also collect.) *aprons.* Succ. 11a רמא ... לפ׳ דאינשי ביתיה (Ms. M. פרוזמא; Ms. M. 2 פרוזמא) attached show-fringes to the aprons (of the women) of his household; Men. 43a (Ms. M. פרזי׳; Ms. K. פרזו׳). — Pl. (Hebr.) פִּרְזוֹמָאוֹת. Sabb. 125a פרוזמי׳ early eds. (Ms. M. פרזמ׳, later ed. פרוזמ׳, Ar. פרוזמא׳).—V. פְּרִיזוֹמָא.

פִּירְ, פִּרְזוּמָא m. (פְּרִיזָם) *juice, brewage,* 1) *beer* of figs, thorns &c. Pes. 107a ומח פ' דבעאר וכ' Ar. (ed. פירי; Ms. M. פורזמא, Ms. M. 2 פורזמא; the words in ed. a. Mss. between פ' a. דבעאר, are a gloss to פ', read as in Ms. O. שכר תאיני ואסיני) since I asked . . . even with regard to *pirzuma* (which is superior to barley beer) &c.—2) פ' דשיכרא *the second run of barley beer.* Kidd. 52b Ar. (Rashi פרוזמא; ed. a. Var. Ar. פְּרוּמָא q. v.).

פִּרְזִילִין, v. פַּרְוִילָא.

פָּרְזֵל (*Parel* of פזל) *to turn, twist.*

Ithpar. אִיתְפַּרְזַל *to twist one's self, to struggle.* Gitt. 68a חזה קא מִיפַּרְזַל he struggled (to get rid of the chain).

פַּרְזְלָא, פַּרְזֶלָא I, פִּירְ' m.=h. בַּרְזֶל. Targ. Esth. V, 14. Targ. Deut. VIII, 9 (O. ed. Berl. בר'); a. fr.—*Pl.* פַּרְזַלַּיָּיא, פַּרְזַלַּיָּה *iron tools.* Lev. R. s. 24 יהון מקשין בפ' וכ' (ed. Wil. מקשירין בפריזלא, corr. acc.) let them rattle with the iron tools and say &c.; חוון מקשין בפ' (ed. Wil. בפרזלא, corr. acc.) they rattled with &c. Y. Nidd. II, end, 50b פַּרְזְלוֹי חריפין his tools are sharp (he is an ingenious scholar, and does not need consultation with others, v. חָדַד).

פַּרְזְלָא II, טַוְּור פ' pr. n. pl. *Tavvar Parz'la* (Iron Mount), name for Kadesh. Targ. Y. Num. XXXIII, 36, v. רְקֹם.

פַּרְזֵם (*Parel* of פזם, cmp. פְּצַם) *to burst open, press.* Gitt. 69a (?) אֲפַרְזְמִינְהוּ למיא מיניה Ar. (not found in ed.) I shall press the juice out of it.—V. פִּרְזוּמָא.

פַּרְזָק pr. n. m. *Parzak.* B. Mets. 49b . . . דקא בעי דבי רופילא פ' that one of the men of lieutenant P. intended to take it by force.

פָּרַח (b. h.) [*to break through,*] 1) *to bloom, sprout.* Ber. 47b, sq. קטן פּוֹרֵחַ a boy developing signs of puberty (before the usual age). Num. R. s. 18, end ומיצמו פ' and it (the staff) blossomed of itself (without being planted); a. fr.—Esp. (with ref. to Lev. XIII, 12) *to become white, spread all over.* Neg. VIII, 1 הפורח מן חטמא טהור a leprosy that 'blossoms' after the person has been declared unclean, is clean. Ib. 2 פָּרְחָה בכולו if it spread over the entire body. Ib. VII, 5 עד שתִּפָּרֵח בכולו until it spreads over &c.; a. fr.—2) *to fly, fly off; to swim.* Kinn. II, 1, sq. B. Mets. I, 4 גוזלות שלא פרחו unfledged pigeons. Ḥull. III, 7, v. סְנַפִּיר. Y. Taan. IV, 68c top חלוחות הוו מבקשין לִפְרוֹחַ the tablets wanted to fly (off Moses' hands); הכתב עצמו פ' only the letters flew off; כיון שפ' הכתב וכ' when the letters had flown off, the tablets became too heavy for Moses' hands. Ab. Zar. 18a (of a martyr dying on the pyre) פּוֹרְחוֹת . . . גווילין I see the sheets of the book of the Law burn, and the letters fly off. Ḥag. 15b; Snh. 106b מגדל הפורח באויר, v. מִגָּדָל. Ḥag. I, 8 פָּרְחָה, פּוֹרְחִין באויר, v. חָיְתָה; a. fr.—Gen. R. s. 93, a. e. פָּרְחָה נשמתן their soul fled, i. e. they were shocked by surprise, fear &c.

Hif. הִפְרִיחַ 1) *to bloom, blossom.* Num. R. l. c. והי' בו בלילה וכ' the same night it blossomed and brought forth fruit; Tanḥ. Aḥăré 8 הִפְרִיחוּ ועשו פירות. Lev. R. s. 23; Cant. R. to II, 2 מַפְרִיחָה, v. כָּמַשׁ; a. fr.—2) *to cause sprouting, produce.* Gen. R. s. 37 אתמול מַפְרִיחַ מצות וכ' yesterday producing meritorious and noble deeds, and to-day so selfish!, v. כָּנַן; Yalk. ib. 62; Yalk. Ps. 832.—3) *to be able to fly, be fledged.* Ḥull. XII, 3 (140b) אפרוחים מַפְרִיחִין full-fledged birds; ib. 141a. B. Mets. l. c.; a. fr.—4) *to cause to fly; to chase.* Snh. III, 3 מַפְרִיחֵי יונים, v. יוֹנָה II. Gen. R. s. 67; Yalk. Prov. 950 ומַפְרִיחָן and let them fly off, v. סְכַסֵּךְ I. Y. Yoma II, 39c top הִפְרִיחָתוּ הרוח the wind drove it off (the altar). Y. Erub. I, 19b bot. ובאת הרוח והִפְרִיחָתָהּ and a wind came and carried it (the Succah) off; a. fr.—5) *to place beyond due limits, to cause to protrude.* B. Kam. 29b; sq. לא שנו אלא (ב)מַפְרִיחַ this has been taught (that he is responsible for damage) only when he places the thorns on his ground so that they protrude into the public road, opp. מצמצם when he puts them exactly where his limits end. Tosef. ib. II, 5 המפריח גדירו . . . לרשות הרבים he who causes his fence of thorns or stones to protrude into the public road.

פְּרַח I ch. same, 1) *to bloom.* [Targ. Y. Gen. XXX, 37 דְּפָרַח לבן, prob. name of a tree; h. text לבנה; cmp. פָּרַח.]—2) *to move swiftly, fly, swim, run.* Targ. O. Gen. I, 21. Targ. Y. Deut. XIV, 9 (ed. Amst. לְמַפָּ', *Af.*). Ib. 19; a. fr.—Yalk. Deut. 938, a. e., v. זְחָלָא. Keth. 105b, v. גַּדְפָּא. Gen. R. s. 22 דין אמר תלוין ודין אמר פרח the one (Abel) said, take thy dress off (the wool is mine), and the other (Cain) said, fly in the air (the earth is mine). Koh. R. to I, 8 והוה פ' ואינון פָּרְחִין בתריה he ran, and they ran after him; a. fr.—3) *to palpitate.* Gitt. 69b כל שכן דפ' ליביה his heart will palpitate still more.—4) *to cause to flee, keep off.* Pes. 111b פִּירְחִי נפשיך וכ' keep thyself off the service-tree.

Pa. פָּרַח *to cause to fly, carry off.* Ib. 110b top (in an incantation) פָּרְחִיה זיקא וכ' Ms. M. a. Rashi (ed. פרח) let the wind carry off &c.; ib.a bot. פרחיריכי פ', v. פִּרְדָא.

Af. אַפְרַח 1) *to produce blossoms, to bloom.* Targ. Gen. XL, 10. Targ. Y. II Num. XVII, 23; a. e.—2) *to fly,* v. supra.—3) *to cause to fly, carry; to chase off.* Targ. O. Gen. XV, 11 (ed. Berl. ואַחֵיב, v. Berl. Targ. O. II, p. 6). Targ. Num. XI, 31 (not וְאַפְּ'; h. text ויגז). Targ. Is. XXVIII, 28. Targ. Prov. VII, 23 (h. text ויפלח); a. fr.—Midr. Sam. ch. XXIII (expl. וייעט, I Sam. XXV 14) אַפְרְחִין במילין he chased them off with (harsh) words; Y. Snh. II, 20b top אפחין (corr. acc.). Shebu. 30b אַפְרַח עלי בר וכ' let a duck fly over me; a. e.—Y. Sot. III, beg. 18c [read:] חמי הידך אַפְרְחִית הדין דידך see how I make this thy argument fly off (I refute it).

פֶּרַח m. (b. h.; preced.) 1) *blossom, flower, an ornament in the shape of a flower.* Gen. R. s. 91, end, v. בַּפְתּוֹר. Kel. XI, 7 הפ' והכבסיס the calyx of a candlestick and the shaft. Esth. R. to I, 6 אני ישנתי על פִּרְחוֹ של וכ' I slept on the flower (capital) of one of those columns, and there was room for a body at full length, with outstretched hands and feet. Men. 28b; a. fr.—*Pl.* פְּרָחִים. Ib. פִּרְחֵיהּ . . . כמין what did the flowers of the candlestick look like? פִּרְחֵי וכ' Like the blossoms on the capitals of columns; a. e.—2) פ' לבן *White Blossom,* name of *an aromatic shrub.* Deut.

R. s. 6, beg. פ׳ לבן הוא שכרו וכ׳ this is a White Blossom, the wages for working at it are half a goldpiece. Y. Shebi. VII, beg. 37[b]; Tosef. ib. V, 7 פ׳ לבין ed. Zuck. (Var. פרחבלין, פרחבין׳, פרחביל׳, פרחבינ׳, corr. acc.).—3) *youth.*—*Pl.* as ab. Midd. I, 8, a. fr. פְּרָחֵי כהונה, v. כְּהוּנָּה.—4) *young chicken.*—*Pl.* as ab. Keth. 59[b] Ar. (ed. אפרוחים). Y. Ab. Zar. III, 42[d] top (expl. סכות בנות, II Kings XVII, 30) תרנגולתא ופְּרָחֶיהָ a hen with her chickens.

פֶּרַח II, פִּרְחָה, פִּרְחָא, פִּיר׳ ch. same, 1) *flower.* Targ. Y. Gen. XXX, 37 (v. פְּרַח I). [Targ. Job XX, 3, v. פּוּחָא.]—Esp. *caper-blossom*, also *caper-tree.* Ber. 40[b] (expl. נצפה פרחה (Ms. F. פירחא). Ib. 36[a] אדעתא דפ׳ for the sake of the caper. Ib.[b], v. בּוּטְרְיָתָא; a. e.—*Pl.* פְּרָחֵי. Pes. 111[b] טולי בי פ׳ רוחי (the demons dwelling in) the shade of caper-trees are named *ruḥê.*—2) a species of *locusts.* Targ. Joel I, 4 (h. text יֶלֶק).—3) *palpitation of the heart.* Gitt. 69[b].—4) **that which is blown off, particle, crumb.*—*Pl.* פְּרַחֲיָא. Pes. 110[a] bot. (in an incantation) פרח פְּרַחֲיָיכִי let the wind carry off your crumbs (with which you conjure; v., however, Rashi a. l.).

פִּרְחָא m. (preced.) *fast-running, flying.* Macc. 5[a]; Yeb. 116[a], v. גַּמְלָא I.—*Pl.* פְּרָחֵי. Keth. 61[a] אורחי ופ׳ guests and transient visitors.—*Fem. pl.* פְּרַחְיָין. Koh. R. to IV, 6 טבא מן מאה פ׳ ... better one bird tied than one hundred flying.

פרחבינ׳, פרחביל׳, פרחבלין, v. פְּרַח.

פִּרְחָה, v. פְּרַח II.

פרחינון, Y. Meg. II, beg. 73[a], v. פַּרְפְּחִינָא.

פַּרְחָתָא f. (פְּרַח) *bird.* Targ. Prov. I, 17. Ib. XXVI, 2.

פָּרַט (b. h.) 1) *to split, open.* Lev. R. s. 5 (ref. to Am. VI, 5) שהיו פּוֹרְטִים פיהם וכ׳ they opened their mouths wide with cynical speech. Maasr. II, 6 אוכל פּוֹרֵט he splits (the pomegranate) and eats (a slice). Ib. III, 9.—2) (cmp. עָרַךְ) *to break into small change, to change money.* Maas. Sh. II, 8, sq. חפורט סלע וכ׳ he who breaks (changes at the banker's) a Sela of second-tithes money. B. Bath. 8[b] גבאי צדקה ... פּוֹרְטִין וכ׳ charity treasurers that have no poor among whom to distribute, may exchange for others (at a fee for the benefit of the fund), but not for themselves. Ex. R. s. 35 יש אדם פורט זהוב וכ׳ a man changes one gold piece, and covers with it many expenses; a. fr.—3) *to single out, specify.* Mekh. Mishp., s. 5 עד ... משמע שניחם כאחת שֶׁיְּפָרְטוּ לך הכתוב יחדו the Vav conjunctive may mean both together (*and*), or each separately (*or*), unless the text explicitly states 'together' (as Deut. XXII, 10, sq.); Snh. 85[b], a. e. שׁוֹפֵרְט (*Pi.*). Pes. 21[b] כל מקום ... עד שיפרוט לך הכתוב כדרך שפ׳ וכ׳ wherever the Law says, ye shall not eat &c., it implies the prohibition of both eating and using, unless the text explicitly permits the use as it does with reference to carcasses (Deut. XIV, 21). Mekh. Bo, s. 5 פרסמו ופָרְטוֹ וכ׳ (or וּפֵרְטוֹ *Pi.*) the Scripture publishes and specifies him (by name); a. fr.

Nif. נִפְרַט 1) *to be split, separated.* Peah VII, 3 נפל לארץ וכ׳ if a cluster fell to the ground and was separated into single grapes (פֶּרֶט); Sifra K'dosh., Par. 1, ch. III.—2) *to be specified, examined singly.* Taan. 11[a] ... בשעת פטירתו נִפְרָטִין לפניו וכ׳ (not נפטרין, Ms. M. נכתבין) when man departs to his eternal home, all his deeds are called up before him one by one, and they say to him &c.

Pi. פֵּירֵט *to divide, specify* &c., v. supra.—Part. pass. מְפוֹרָט. Tosef. Kel. B. Bath. V, 10 במ׳ ed. Zuck. (Var. במפוֹרָשׁ) that part which is torn off (and attached only at one point; prob. to be read: במְפוֹרָם, v. פָּרַם).—[Pesik. R. s. 23-24 מפרשתו, read: מסטרתו, v. סָטַר.]

פָּרַט ch. same, 1) *to break, divide.* Ned. 91[b] פַּרְטֵיה וכ׳, v. הוֹצָא I.—Part. pass. פָּרִיט; f. פְּרִיטָא; *pl.* פְּרִיטִין. B. Kam. 117[a] bot. דפריטן שפוותיה וכ׳ Ms. R. a. Ar. (Ms. M. דפריט; ed. Sonc. דְּפְרִיטָה; ed. דפרטיה, corr. acc.) he saw that his (R. Kahana's) lips were parted, and thought he was laughing at him.—2) *to specify.* M. Kat. 16[a] דפָרְטִינָן חטאיה וכ׳ that we must specify his offence in a public proclamation.—3) *to belittle, talk against, sneer at.* Lam. R. to II, 10 Ar., v. פְּרַת.

פֶּרֶט m. (b. h.; preced.) *single grapes,* esp. *pereṭ, grapes fallen off during cutting, poor man's share* (Lev. XIX, 10). Sifra K'dosh., Par. 1, ch. III; Peah VII, 3 אידחו פ׳ הנושר וכ׳ *pereṭ* is that which drops &c. Ib. VI, 5 שני גרגרים פ׳ וכ׳ two berries fallen at a time are *pereṭ* (belong to the poor), three are not *pereṭ* (may be picked up by the owner); a. fr.

פָּרֶט ch. same. Targ. Y. II Lev. XIX, 10.

פְּרָט m. (preced. wds.) 1) *that which is singled out, specification, explicit statement,* opp. כְּלָל. Sifra introd., v. כְּלָל. B. Kam. 54[b] (ref. to Deut. V, 14) מה תפ׳ מפורש בעלי חיים וכ׳ as the explicit specification (thy ox and thy ass) mentions animated beings, so the general expression (and all thy *b'hemah*) refers to all kinds of animals (including birds). B. Bath. 123[a] בְּפָרָטָן in the detailed account of them, v. כְּלָל. Gen. R. s. 94 (ref. to I Chr. XXV, 3) חמשה בפ׳ ובכללן ששה in the specification there are five (sons of Jeduthun), and in the summing up it says 'six'; Midr. Sam. ch. XXXII בְּפָרָטִים חמשה ובכלל ששה; a. v. fr.—*Pl.* פְּרָטוֹת, פְּרָטִים. Sot. 37[b] כללות ... ופ׳ באוהל מועד general principles were proclaimed at Sinai, and detailed laws in the Tabernacle; Ḥag. 6[a] sq. Ex. R. s. 32, beg. Midr. Sam. l. c.; a. fr.—2) פ׳ ל- [*this is especially mentioned as against*], *to the exclusion of.* Arakh. 30[b]; Snh. 86[a], v. מָצָא. B. Kam. 64[b] פ׳ למרשיע את עצמו this excludes (exempts from the fine) him who accuses himself; a. v. fr.

פְּרָטָא I ch. same. B. Kam. 54[b] א״כ נכתוב רחמנא חד פ׳ if this were so, the text (Deut. V, 14) ought to have stated only one specified object (either ox or ass); ib. 65[a] (ref. to Ex. XXII, 8); a. fr.—*Pl.* פְּרָטֵי. Ib. נכתוב ... לחני פ׳ גבי האיך the text ought to have made these specifications ('money or vessels', Ex. XXII, 6) in connection with this (verse 8). Ib. כל חני פ׳ למה לי what are all these specifications for (what do they exclude)? Ḥull. 66[a] תנא ... בכללי ופ׳ כי האי גוונא וכ׳ generalizations and specifications of such a nature the Tanna ... makes use of for interpretation; B. Kam. 64[a]; a. fr.

פְּרָטָא II pr. n. m. *P'raṭa,* father of R. Eleazar. Gitt. III, 4. Ab. Zar. 17[b]; a. e.—[Lev. R. s. 23 לוי בן פ׳, v. פְּלָטָא.]

פִּרְטָא, v. פִּירְטָא.

פִּרְטְגְמָא, v. פִּרוֹתִירְזְמִיאָה.

פִּרְטוּטִי, Lev. R. s. 30 Ar., v. פַּטְרוֹבּוּלִי.

פִּרְטוּם m. (פָּרַט) *a fraction, a small portion.* Sifré Deut. 353 וכי כמה ארצות ... פ׳ זה קטן has Joshua conquered so many lands? Did he not conquer only this small portion (of the earth)?; Yalk. ib. 959 (not פרטוס).—[Tanh. Shof'tim 9 פרטומין, v. פְּרוּטוֹמִי.]

פְּרְטוֹרְיוֹנִי m. pl. (prætoriani, sub. milites) *prætorians, imperial body-guard.* Esth. R. to I, 3 Mus. (ed. פְּרִקוֹרְיָאנִי).

פְּרָאטָאטָא, פְּרָמָאטָא, פְּרָטָא m. (an abbrev.: Pr. T. T.) *pro titulo* or *titulis, whatever be the title.* Gen. R. s. 1; Yalk. ib. 2 פלן פ׳ such and such a name followed by the title.

פִּרְטִי, Lev. R. s. 28 לחון פ׳, a corrupt., v. אַנְפַּשִׁי.

פַּרְטֵירָא, v. פַּלְטֵרָא.

פִּרְטָלִיס, Tosef. Erub. IX (VI), 25 Var. (ed. Zuck. טראפליס), prob. a corrupt. for טְטַרְפַּלִּית, v. טִירְטַרְפַּלִּיוֹת, a. טִירְטַרְפַּלוֹן.

פַּרְטַסְקָאוֹת, v. פַּרְדִּיסְקִים, a. עַרְדַּסְקוֹס.

פַּרְטָרָא, v. פַּלְטָרָא.

פִּרְטָתָא I, v. פִּירְטָא.

פִּרְטָתָא II, **פִּירְ׳** f. (פָּרַט) *split*; פ׳ דרמונא (=h. פלח רמון) *a split* (i. e. fully ripened) *pomegranate.* Tanh. Vaëra 14 כפ׳ דר׳ וכ׳ like the split pomegranate whose seeds are visible from without (v. Löw, Pfl., p. 364), v. חַרְצָנִיתָא; Pesik. Vayhi, p. 3[b]; Ex. R. s. 12 פרוטא (corr. acc.); Cant. R. to III, 11 פיטרתא (corr. acc.); Yalk. Ex. 186; Yalk. Job 912 כהדין פרצידא.—[Cant. R. l. c. דכל חדא פיטרתא, read: חַרְצָנְתָא.]

פְּרִי, פָּרָה (פָּרֵת) (b. h.; cmp. פָּרַח) [*to break through,*] *to grow, increase, be fruitful.* Gitt. 57[a] כלומר פְּרוּ ורבו וכ׳ intimating, 'multiply and increase like chickens'. Num. R. s. 11 את פְּרֵה ורבה לגוי גדול be thou fruitful and grow to be a great nation. Ib. דוד פָּרָה ורבה ... כל מה whatever existed in the Temple grew and increased (v. פָּרְיָים). Ḥag. 16[a] פָּרִין ורבין כבני אדם they increase by propagation like human beings. Ḥull. 92[a] (ref. to כפרחת, Gen. XL, 10) חגיע לְפָרוֹת ולרבות ... the time has come for Israel to grow and increase (as a nation); a. fr.

Hif. הִפְרָה 1) *to cause to grow, make fruitful.* Ber. 40[a] דגים קטנים מַפְרִין ומרבין (Ms. M. מפרין) כל גופו וכ׳ (ומרבין גופו וכ׳) small fish make fruitful (increase the sexual vigor) and strengthen the whole body of man; ib. 57[b] מפרין (Ms. M. מפרין ומרבין); Ab. Zar. 29[a] מפרין ומרבין (read: ומַבְרִין); a. e.—[2) *to increase the rent above the original stipulation* in consideration of a loan, v. פָּרַע. B. Mets. V, 5 (69[b]) מפרין על שדהו ואין חוששין וכ׳ Ar. (Y. ed. ואין חושש—which indicates that מפרין is singular, fr. פֶּרֶן q. v.).]

פְּרָא, פְּרֵי ch. same, 1) *to increase, grow.* B. Bath. 18[b] הדר פָּארֵי it will grow again; ib. 19[a] top.—2) (cmp. פרח) *to run.* Lam. R. to III, 7 ערקת תורתיה ופרא בתרה Ar. (ed. נפק) his cow ran off, and he ran after her. Y. Sabb. VI, 8[c] bot. חויא פָּרֵי בתרך a serpent is running after thee. Y. Maas. Sh. V, 56[a] top הוות פָּרְיָא וחוה פרי וכ׳ she (the cow) ran, and he ran after her &c.; a. fr.

פֵּירֵי, פֵּרֵי, פֵּרְיָ m. (b. h.; preced. wds.) *fruit, produce; fruition, usufruct; profit, interest.* Ber. VI, 1 (35[a]) על פירות בורא פְּ׳ העץ ... over fruits of trees you must say, (blessed be thou &c.) who hast created the fruit of the tree; על פירות האדמה בורא פ׳ ... פירות הארץ over growths from the ground you must say; ... who hast created the products of the soil. Y. Sabb. VII, 10[a] הפירי, v. בָּחַל II. Ḥull. 79[a] עם האם פ׳ the copulation of a hybrid issue with its mother; a. v. fr.—*Pl.* פֵּרוֹת, פֵּרֵי. Ber. l. c., v. supra. Gitt. 47[b], a. e. המוכר שדהו לפ׳ if a man sells his field for the usufruct (for a number of years). Ib. קנין פ׳ כקנין הגוף possession of the usufruct is like ownership of a field (for the time being). Keth. IX, 1 הרי זה אוכל פ׳ בחייה he has the usufruct (of her property) during her lifetime. Ib. פֵּירֵי פ׳ (פֵּרֵי) the usufruct of the produce of the produce, i. e. of the income invested. Peah I, 1 אלו דברים שאדם אוכל פֵּרוֹתֵיהֶן וכ׳ these are the things of which a man enjoys the interest (for which man is rewarded) in this world, whereas the principal remains for the hereafter. Tosef. ib. I, 2 זכות יש לה קרן ויש לה פ׳ a good deed yields a principal (for the hereafter), and bears interest (in this world); ib. 3 עבירה יש לה קרן ואין לה פ׳ sin creates a capital, but bears no interest; פ׳ יש לה עבירה שעושה פ׳ a sin which bears fruit (influences other people for bad) bears fruit (is punished in this world); Kidd. 40[a]; a. v. fr.—Midr. Sam. ch. IV פֵּרָיו שלו its fruits.

פִּרְיָבַטָּיוָא, פִּרְיָבָטָה, פִּרְיָבָטָא m. pl. (privata, sub. balnea) *private baths.* Y. Shebi. VIII, 38[b] bot. פרובטויה (תענגות בני האדם Cant. R. to III, 7 (ref. to Koh. II, 8 (read פרי׳) this means the private baths; Num. R. s. 11 פרוובטה, פרויזב׳ (corr. acc.).—*Hebr. pl.* פִּרְיָבָטָאוֹת. Gen. R. s. 1. Ib. s. 8; Yalk. Gen. 13 פרדכסיות, read: פִּרְיָבָטָרוֹת; a. e.

פִּרְיָגָא c., **פַּרְגִּיתָא** f. (v. פַּרְגִּית) *young bird, chicken.* Lam. R. to I, 1 (רבתי) יהיב פ׳ בין וכ׳ he divided a chicken between his host and his wife. Y. Ber. VI, 10[c] top וברך על פ׳ וכ׳ and said the blessing over the chicken, saying &c.; a. e.—*Pl.* פַּרְגִּירִין, פַּרְגִּינִין, פַּרְגִּינִין. Gen. R. s. 17; Lev. R. s. 34; Yalk. ib. 665; Yalk. Is. 352. Lam. R. l. c.; a. e.

פִּרְיגוֹרִי pr. n. m. *P'rigori,* an Amora. Y. Ter. XI, 47[d].

פִּרְיָדָא I c. (פָּרַד) [*broken loose, brittle,*] 1) (collect. noun) *pebbles, coarse sand.* Targ. Lam. V, 5.—*Pl.* פִּרְיָדִין, פִּרְיָדָן, פִּרְיָדִיָּא. Ib. III, 16. Targ. Job XXXVIII, 10 ed. Lag. (oth. ed. פִּרְיָדָיָא). Targ. Is. XLVIII, 19 כפרידותי Kimḥi (ed. Lag. כפִּרְיָרוֹתַי; ed. Wil. כפֵּרְיָרוֹתַי).—2) *single berry.*—*Pl.* as ab. Targ. Y. Lev. XXV, 5 רדופיכון, read: פְּרוּרֵיכוֹן.—3) *jujube berry.* Gitt. 69[a] (oth. opin. *lazarwort*; Rashi פרידה).

פְּרִידָא II pr. n. m. *P'rida*, an Amora. Snh. 82ª; 104ª; Yalk. Kings 249.—Y. B. Bath. IX, 17ª פְּרִירָא ר׳; Y. Peah VII, 20ᵇ top פְּרִירִי (ed. Krot. פְּרוּרִי).

פְּרִידָה f. (פָּרַד) 1) *one of a pair of pigeons, single pigeon*, opp. to קֵן. Kinn. III, 6 צריכה ... פ׳ אחת she is bound to offer a single pigeon in addition; Zeb. 67ᵇ. Sifra Vayikra, N'dab., ch. VIII, Par. 7; Zeb. 65ª אפי׳ פ׳ אחת וכ׳ he may offer even one single pigeon; a. fr.—*Pl.* פְּרִידִין (m.), פְּרִידוֹת. Kinn. l. c. דין... Bab. ed. (Mish. ed. דות...). Sifra l. c.; a. fr.—Trnsf. *a dear person.* B. Mets. 84ᵇ פ׳ אחת יש לי ... ואי אתם וכ׳ one pigeon (my son's body) is among you, and you will not let him come to me (be buried by my side)? Ib. ... ואתם וכ׳ פ׳ I have a dear son among you, and you want to deprive me of him (expose him to the evil eye by showing him too much honor)?—*Pl.* פְּרִידוֹת. B. Kam. 38ᵇ שתי פ׳ טובות וכ׳ two fine pigeons (precious proselytes) do I expect to bring forth from among you (v. בָּרַךְ *Hif.*).—2) *a single berry; a slice* of a pomegranate. Y. Ber. VI, 10ª top אחת של ענב פ׳ one grape berry; אחת של רמון פ׳ one slice of a pomegranate. Y. Naz. VI, 54ᵈ [read:] שתלקה בפיו ואכלה ... פ׳ של רמון a piece of a pomegranate of ʿOrlah (v. עָרְלָה) which one cut off with his mouth and ate. Y. Maasr. I, 48ᵈ; a. e.—3) *pebble, particle.* Nidd. 27ª, sq. על פ׳ אחת של רקב to one particle of decayed matter; על פ׳ אחת של עפר to one particle of earth. Y. Yoma II, 39ᶜ top ברוב כל פ׳ ופ׳ (the fire must have seized) the larger portion of every particle, opp. רובו של קומץ the larger portion of the handful (of the meal offering); a. e.—*Pl.* פְּרִידוֹת. Nidd. l. c.—[פרידה ch., v. פְּרִידָא I.]

פְּרִידָה, פְּרִידְתָא f. = h. פְּרִדָּנִית. Targ. Prov. VII, 11 (h. text סְרֵרֶת). Ib. IX, 13 (h. text הֹמִיָּה).

פְּרִיה, Ruth R. to III, 3 פ׳ מאה, v. פְּרָא II.

פְּרִיָה f. (פָּרָה) *increase*; פ׳ ורביה (with ref. to פְּרוּ וּרְבוּ, Gen. I, 28) *the duty of propagating the human race, the duty of marrying; marital duty.* M. Kat. 8ᵇ מפני בימול פ׳ ור׳ because it might cause a diminution of marriages (as people might defer marriages for the festive season as most convenient). Gen. R. s. 8 האיש מצווה על פ׳ ור׳ וכ׳ the duty of marrying has been put on man, but not on woman; Tanḥ. Noah 12. Yeb. 62ª קיים פ׳ ור׳ he has complied with the duty of propagation (and need not marry again). Ib. דמעיקרא נמי בני פ׳ ור׳ נינהו for they were subject to the duty of propagation before they became Jews (it being one of the Noachidian laws, Gen. IX, 7); a. fr.

פְּרִיוֹם m. (פרי, v. פּוּרְיָא II) *a curtained litter.* Cant. R. to III, 10 עשו לה פ׳ ... מתוך הפ׳ וכ׳ make a litter for her; it is better that her beauty be seen through the curtains of the litter; Num. R. s. 12 פרוים (corr. acc.).

פְּרִיוֹמָא, v. פּוּרְיוֹמָא.

פְּרִיוֹנָא m. (preced. wds.; cmp. פּוּרְיָינָא) *litter, wedding couch.* Targ. Job VIII, 16 פְּרִיוֹנֵיהּ (h. text גַּנּתוֹ, v. גִּנּוֹן).

***פַּרְיוֹת** pr. n. pl. *Paryoth.* Targ. Y. I Gen. X, 11 (h. text כַּלְחָה); v. תַּרְיַיִת.

פְּרִיזוֹמָטָא m. pl. (περιζώματα) *aprons.* Y. Sabb. VI, 8ᵇ bot. (expl. המחלצות Is. III, 22) פירוז (corr. acc.).

פְּרִיזְלָא, v. פְּרִזְלָא.

פְּרִיחָה f. (פָּרַח) 1) *flight, flying off.* Y. Yoma II, 39ᶜ top בפ׳ האחרונה נתכפרו וכ׳ with the last piece blown off the altar the owner obtains forgiveness (as if it had been burnt).—2) *eruption*, esp. *the white eruption which causes the leper to be declared clean* (Lev. XIII, 12, v. פָּרַח). Neg. VIII, 4 [read:] כל פְּרִיחוֹת ראשי איברים שבפְּרִיחָתָן טהרו טמא כשחזרו וכ׳ as regards the eruptions on the main limbs, on the ground of which they declared the unclean clean, whenever they resume their natural color, he is unclean again. Ib. 5 מעכב את־הפ׳ prevents the person from being declared clean on account of the white eruption. Tosef. ib. III, 9 פְּרִיחַת הירחלט (not פריחה) the eruption which appears after the person has been declared definitely unclean; פריחת הסגר after he has been locked up for probation; a. fr.—*Pl.* פְּרִיחוֹת. Y. Meg. I, 71ᵇ. Neg. VIII, 4, v. supra; a. e.

פְּרִיטָא m. = h. פְּרוּטָה, *small change; money.*—*Pl.* פְּרִיטִין, פְּרִיטַיָּא, פְּרִיטֵי. Targ. Y. Deut. XIV, 25.—B. Bath. 165ᵇ פ׳ דכספא small silver coins. Ib. 166ª פ׳ דדהבא לא וכ׳ people do not use gold for small change. Y. Kidd. I, 61ª top [read:] סמיכא גבי הדדן פ׳ למחר למחר וכ׳ relying on it that he will collect the money (for the cow) the next day; but the next day &c.; בעאי אינון פ׳ (not בעא) I want that money. Y. Ber. II, 5ª top ליית לי פ׳ I have no money; Lam. R. to I, 16 end ונסב פְּרִיטָךְ ... ולבתר (not פרוערך, פְּרִיעָרֵךְ) after a time I shall come and get thy money (for the clothes). Y. Ab. Zar. II, 41ª bot. אסור למיתן פ׳ וכ׳ you must not put coins in your mouth; a. v. fr.—Koh. R. to XI, 9 פריוטי, read: פְּרִיטוֹי, v. סְפַן; Pesik. Shub., p. 164ᵇ, v. פְּשַׁר. Pesik. R. s. 23-24 דילמא הוא בעי פ׳ יתר (not פריטות) maybe he wants more money.

פְּרִיטוּת, v. preced.

פְּרִיָן, v. פְּרִי.

***פְּרִיפְּרִין** m. pl. (φορειαφόροι) *carriers of the (bridal) litter.* B. Mets. VI, 1 (75ᵇ) חשוכר ... להביא פ׳ וכ׳ (Ms. M. ריירפרין, corr. acc.; Ms. H. אפירפרין; Y. ed. פריא פרין, Ms. R. פרי אפירין, read: פְּרִיָיאפְּרִין; Ms. F. a. Mish. Nap. פיריפרין; Alf. פְּרַפְּרִין, v. פִּרְפּוּר) if one hires an ass-driver or a wagoner to bring litter-carriers and pipers &c. [In Y. ed. a. Mish. Nap. להביא is omitted.]

פְּרִיכָא, פְּרִיךְ, v. פָּרַךְ I.

פְּרִיכָה f. (פָּרַךְ) *crushing; rigorous tyranny.* Sot. 11ᵇ; Ex. R. s. 1 (expl. בפרך, Ex. I, 13) בפ׳ it means 'with rigor' (opp. to בפה רך with persuasion); Yalk. ib. 163.

פְּרִיכוֹרִין m. pl. (περίχωρα, τὰ; v. LXX Deut. III, 4) *district.* Deut. R. s. 11 אתה נפגשת ... בפ׳ שלך וכ׳ (not בפירב, בפירכ׳) thou (Jacob) didst meet the angel in thine own territory (on earth), but I (Moses) went up to the angels into their territory; (Yalk. Deut. 951 באפרכיא); v. פְּרָאכוֹרִין.

פְּרִימָא, v. פְּרִימָא.

פְּרִימָה f. (פְּרַם) *tearing, rending of garments.* Meg. I, 7 אין בין ... אלא פריעה ופ' בלבד there is no legal difference between the locked up and the definite leper, except with regard to letting the hair grow wild and tearing the garments (Lev. XIII, 45). Sifra Thazr., Par. 5, ch. IX ומטהר מן הפריעה ומן הפ' וכ' 'he is clean' (Lev. XIII, 34), that is, he is free from the duty of &c. Hor. 12b (ref. to Lev. XXI, 10) שאינו בפריעה ופ' כל עיקר that he must not let his hair grow wild or tear his garments at all; a. e.

פְּרִימִיתָן, Y. Keth. IX, end, 33c, read: פרי מיתן, v. פְּרוּזְבּוּלָא.

פְּרִינָקָא, v. פַּרְנִיקָא.

פְּרִיסָא *curtain*, v. פָּרְסָא.—[Y. Gitt. VI, 48a bot. לוי פריסא, v. סְרִיסָא II.]

פְּרִיסְדְּקִי, v. פַּרְדִּיסְקִי II.

פְּרִיסוּתָא f. (פָּרַס) *spreading, cover, layer*; פ' דתרבא the layer of fat which is spread over the cut throat of the sacrifice (v. Ḥull. 27b). Targ. Y. Lev. I, 8; III, 3; 14.

פְּרִיסְתָוָתָא f. pl. (denom. of פריסא, cmp. Lat. velarius; Syr. פרסטוותא, פרסתנתא, P. Sm. 3281; 3283) *curtain-guards, chambermaids.* Targ. Jud. V, 29 (h. text שרות; Pesh. עלימתא).

פְּרִיסְתָקָא m. (v. פַּרְדִּיסְקִי I) *soldier, orderly, policeman.* Gitt. 56b אתא פ' עליה מרומי a courier came for his sake from Rome and said, Rise, for they have elected thee Cæsar (Ar. a *message*). Ber. 58a שדר עליה פ' he (the king) sent an orderly for him (summoning him to appear; Ms. M. שדר קיסר קריה). B. Mets. 86a שדרו פ' דמלכא בתריה (Ms. M. פ' only) they sent a policeman after him (to arrest him). Keth. 62a ולא חלוף פ' דמלכא וכ' and a royal officer never passed his door (to molest him with execution &c.; Ar. הִרְוָקָא).—*Pl.* פְּרִיסְתְּקֵי. Meg. 7a דילמא פ' שדור (Ms. O. פ' דמלכא) perhaps they sent word through orderlies; Yalk. Esth. 1059 (sing.).—Hebr. form פַּרְסְתְּקִין. Gen. R. s. 41 ילך ויביא לו שני פ' מן וכ' (Ar. פרצתקין) let him go and bring in two soldiers (common men) from the street and make them his heirs; Yalk. ib. 70.

פְּרִיעַ I (formed fr. part. pass. of פָּרַע I) *to be uncovered, deprived of; to forfeit.* Targ. Y. I Ex. XXXII, 25 ... פְּרִיעוּ יִת וכ' (Y. II פָּרְעוּ, incorr.) they had forfeited the crown &c.

פְּרִיעַ II m. (פָּרַע II) *speed*; בפ' *quickly.* Num. R. s. 19 (transl. סרו מהר, Ex. XXXII, 8) סטו בפ' Y. Kidd. I, 59a bot. אינשמת בפ' you might have recovered quickly. M'norath Hammaor, ed. Stettin, Nr. 9 quot. fr. Kallah, אמאי לא תיתי בפ' why dost thou not come quickly?

פְּרִיעָא, Targ. Prov. XXV, 18, v. פְּדוֹעָא.—[Lam. R. to I, 16, end פריעיך, read: פריטיך, v. פְּרִיטָא.]

פְּרִיעָה f. (פָּרַע) 1) *letting the hair grow in neglect.* Meg. I, 7, a. e., v. פְּרִימָה. M. Kat. 15a אין פ' אלא וכ' *p'ri'ah* (Lev. XIII, 45) means, to let the hair grow (opp. to the opinion that *par'a* means, *to uncover, remove the headdress*, v. infra).—2) *uncovering, removing the mourner's wrap* (v. עֲטִיפָה). Ib. 24a פְּרִיעַת הראש taking off the mourner's wrap (on the Sabbath); Gen. R. s. 100.—3) *uncovering the corona at circumcision, splitting the membrane and pulling it down.* Yeb. 71b לא ניתנה פְּרִיעַת מילה וכ' Abraham was not commanded to tear &c. Deut. R. s. 6, beg. (ref. to למולות, Ex. IV, 26) מכאן למילה ומכאן לפ' from this we derive circumcision and also uncovering. Ib. (ref. to חמול ימול Gen. XVII, 13) שתי מילות מילה ופ' two operations, circumcision and uncovering; a. e.—4) *paying a debt.* B. Bath. 174a, a. e. פריעת בעל חוב מצוה וכ' paying a creditor is a religious obligation, and minors (the debtor's children) are not subject to religious obligations (therefore the guarantor who paid for them must wait until they are of age).

פְּרִיפִיס, **פְּרִיפּוֹסִימִין**, v. פְּרוֹפּוֹסִימוֹס.

פָּרִיץ m. (b. h.; פָּרַץ) 1) [*he that breaks through*, cmp. בָּרְיָא,] *leader, prince, conqueror.*—*Pl.* פָּרִיצִין, פָּרִיצַיָּן. Gen. R. s. 85; Yalk. ib. 145, v. רָבָּה *Pi.*—2) *unbridled, licentious, impudent.*—*Pl.* as ab. Y. Ber. I, 4b bot. פָּרִיצֵי הדור the impudent (scorners) of that generation. Kidd. 71a משרבו חפ' הדו וכ' when the bold (indiscreet) became numerous, the secret of the Divine Name of twelve letters was entrusted only to the discreet &c.; a. fr.—Ukts. III, 6 פריצי וזהו הפסולת שלהם כפ' זהים זֵיתִים, v. זַיִת; Num. R. s. 19 והפלטים וכ' and this (Og who escaped when the Refaïm were beaten) was the refuse among them, like the hard olives that escape being mashed &c.; Yalk. ib. 765.

פְּרִיצָא I ch. same, 1) *unbridled, licentious.*—*Pl.* פְּרִיצֵי. Ber. 3b, opp. כשרי.—2) *wild, vicious.* Ib. 54a גמלא פ' (some ed. פרצא; Ms. M. פריקא).

פְּרִיצָא II m. (פָּרַץ) *breach.*—*Pl.* פְּרִיצִין. Targ. II Esth. III, 8 (ed. Lag. פְּרִיצִין).

פְּרִיצוּתָא f. (v. פְּרִיצָא I) *licentiousness, obscenity.* Sot. 48a פ' ... זמרי גברי when men sing, and women respond, it is licentiousness. Ib. 26b פ' בעלמא חיא ופ' וכ' this is merely an act of obscenity (not real adultery), and has the Law forbidden a wife to her husband because of an act of obscenity?; Yeb. 55b. B. Mets. 91a ואפי' משום פ' ליכא and it is not even considered an obscenity; a. e.—Trnsf. *a bold, licentious woman.* Meg. 12b מכדי פ' הואי וכ' she (Vashti) being a licentious woman ... why did she refuse to appear?; Yalk. Esth. 1049 (not פ' הוא).

פְּרִיקָא, **פָּרִיק** I m. (פָּרַק) 1) *redeemer.* Targ. Num. V, 8. Targ. Ruth III, 12. Ib. IV, 1; a. fr.—Lam. R. to I, 16, v. פָּרוֹקָא.—*Pl.* פְּרִיקַיָּא. Targ. Y. Ex. VI, 16.—2) (part. pass.) *redeemed*, v. פָּרַק.

פְּרִיקָא II c. (פָּרַק) *broken, loose, remote.* Targ. Prov. XIII, 19 פ' מן ידישתא (h. text סור מרע! v. LXX a. Pesh.).—Ber. 54a גמלא פ' Ms. M., v. פְּרִיצָא.

פְּרִיקָה f. (פָּרַק) *taking apart, breaking up; untying.* Num. R. s. 4 בשעת פְּרִיקָתָן וכ' at the taking apart of the

tabernacle and its furniture &c., v. פֵּירוּק. Sabb. 73b אין דרך פ' בכך this is not a way of disjointing.—Esp. *untying and relieving a broken-down animal, unloading*, opp. טְעִינָה. B. Mets. 32a בחנם פ' for unloading you must ask no remuneration; ib. 31a; a. fr.

פְּרִיקָא, פְּרִיקֵי, v. פִּירְקָא.

פְּרִירָא I *pebble*, v. פִּירְדָא I.

פְּרִירָא II, **פְּרִירִי** pr. n. m., v. פִּירְדָא II.

פָּרִישׁ I m. name of *a fruit, quince*. Tosef. Succ. II, 9; Succ. 31a.—*Pl.* פָּרִישִׁין. Kil. I, 4 (= חֲבוּשִׁין Maim.); Y. ib. I, 27a, expl. אסְפַרְגִּין, v. אִיסְפַּרְגַּל. Ib. ולמה ... פ' שאין לך מין אילן פריש לקדרה וכ' why are they called *p'rishin* (*set aside, excellent*)? Because there is no species of fruit so well adapted for cooking as this.

פָּרִישׁ II m. (פָּרַשׁ) *set aside, excellent*. Y. Kil. I, 27a (R. S. to Kil. I, 4 פָּרוּשׁ), v. preced.

פָּרִישׁ, פָּרֵישׁ m., **פְּרִישָׁא** c. ch. same, *separated, set aside*, 1) *lonely*. Targ. Jer. XV, 17 (h. text בדד).—2) *different*. Targ. Job XII, 3 (h. text נִבְלָא = נֵבֶל!). — 3) *remote, extraordinary, wonderful, distinguished*. Ib. XXXI, 11; 28 (h. text פלילים, פלילי). Targ. O. Gen. XLIX, 26 (h. text נזיר). Targ. Ps. CXVIII, 23 (h. text נפלאת); a. e.—Ib. CXXXIX, 14 פָּרִישַׁיִת (h. text נפליתי).—*Pl.* פָּרִישִׁין; f. פְּרִישָׁן. Targ. Ez. I, 11 (h. text פְּרֻדוֹת). Targ. Ps. CXXXI, 1; a. e.—V. next w.

פְּ, פְּרִישָׁא f. (preced.) *wonderful deed, wonder*.—*Pl.* פְּרִישָׁתָא, פְּרִישָׁן. Targ. Ps. CXXXIX, 14. Targ. Ex. XXXIII, 16 (not פְּרִישׁוֹ). Targ. Y. ib. XIII, 8 (ed. Vien. פְּרִישִׁין masc.). Ib. XXVI, 28. Targ. Job XXXVII, 14, a. e. פרישתא Ms. (ed. פְּרִישׁוּתָא q. v.). Targ. Y. Deut. IV, 35 (not פְּרִישָׁתָא); a. fr.—[Targ. Job XXXVI, 29, v. פְּרִישָׁתָא.]

פְּרִישָׁה I f. (פָּרַשׁ) 1) *separation, retirement, preparation*. Yoma 8b שזה פְּרִישָׁתוֹ לקדושה וכ' this one (the high priest) is isolated for sanctification (to prepare himself for the functions of the Day of Atonement), and this one (the priest designated to burn the red cow) is isolated for the sake of levitical cleanness. Ḥull. 72b משעת פְּרִישָׁתָן מאבריהן at the moment when they are cut loose from the main body (the garment); פרישתן מאבר when a piece of the embryo is cut loose from the limb to which it belongs; a. e. — 2) *withdrawal, abstinence*. Pes. 22b כשם שקבלתי שכר על הדרישה ... הפ' as I am rewarded for explaining (every את in the Scripture), so I shall be rewarded for abstaining (from interpreting the את in Deut. VI, 13); Kidd. 57a. Sabb. 87a בארבעה עבור פ' on the fourth day of Sivan they began to observe abstinence (Ex. XIX, 15); a. e.

פְּרִישָׁה II pr. n. f. (?) *P'rishah*. Sot. IX, 9 (47a) תחינה בן פ' name of a reputed assassin.

פְּרִישׁוּת f. (פָּרַשׁ) 1) *separation, parting*. Gen. R. s. 70, a. e., v. נְשִׁירָקָה.—2) (v. פָּרוּשׁ) *abstinence, restriction, self-restraint, piety*. Yoma 74b דרך ארץ פ' the enforced abstinence from marital connection. Num. R. s. 10, a. e., v. נְזִירוּת. Sot. IX, 15 משמת ... טהרה ופ' with the death of ... ceased the dignity of the Law, and levitical purity and abstinence died out. Ib. טהרה מביאה לידי פ' ופ' וכ' levitical cleanness leads to self-control, and self-control to sanctity; a. e.

פְּרִישׁוּתָא f. (v. פְּרִישָׁא) *wonderful deed, wonder*. Targ. Job XXXVII, 14 (Ms. פְּרִישָׁתָא); a. fr.—*Pl.* פְּרִישָׁוָתָא, פְּרִישָׁתָא. Targ. Y. Ex. III, 20 (O. פְּרִישָׁוָתֵי ...; ed. Berl. פְּרִישָׁתֵי, read תֵּי ...; v. Berl. Targ. O. II. p. 20). Targ. Ps. LXXVII, 12; a. fr.

פְּרִישְׁנָא pr. n. pl., v. פַּרְשׁוּנְדָא.

פְּרִישָׁתָא, *pl.* פְּרִישָׁתָא, v. פְּרִישָׁא.

פְּרִישְׁתָא f. (פְּרַשׁ, v. פְּרַס) *spread, curtain*.—*Pl.* פְּרִישָׁתָא. Targ. Job XXXVI, 29 Ms. (ed. פְּרִישָׁתָא; h. text מִפְרְשֵׂי).

פָּרַךְ 1) *to split, divide off*. Denom. (cmp. מְחִיצָה) פָּרוֹכֶת.—2) *to split* (grist &c.); *to crush, rub, grind*. Ber. 37b פְּרוֹרָכָן, v. infra. Ex. R. s. 31 באחרונה אדם פּוֹרְכוֹ בידו וכ' at last (when silver has been worked over several times) one may crumble it in one's hand, and it is no longer fit for any work. B. Mets. 89b יִפְרוֹךְ Ms. R., v. infra; a. e.—Part. pass. פָּרוּךְ; *pl.* פְּרוּכִים, פְּרוּכִין. Midr. Till. to Ps. CXVIII, 10-13 (ref. to אמילם ib., v. מָלַל) והמה פ' and they were (shall be) crushed.

Pi. פִּרֵךְ, פֵּי' 1) *to split, demolish*. Yalk. Gen. 39, v. פָּבַר.—2) *to crush, grind; to crack; to husk*. Men. 75b מְפָרְכָן עד (Ber. 37b פְּרוֹרָכָן) he crushes them until he has reduced them to the fineness of the flour of which they had been made. Bets. 12b מְפָרְכִין קטניות וכ' you may husk peas on the Holy Day. Sabb. 53b סכין ומפרכין לאדם וכ' Ar. a. early eds. (v. Rabb. D. S. a. l. note 70; ed. a. Mss. מפרכסין, v. פָּרְכֵּס I) you may oint a sore and scrape the scab off for a human being (on the Sabbath), but not for a beast; a. e.—[Ib. 155b מפרכין תבן, v. פָּרַךְ II.]

Hif. הִפְרִיךְ same, *to smash, crack* &c. B. Mets. 89b לא יַפְרִיךְ ... מַפְרִיךְ וכ' (Ms. R. יְפָרוֹךְ) the laborer must not smash fruits against a rock and eat them, but he may smash them one by one (with his hand) and eat; a. e.—[Yalk. Gen. 130 מפריכין, read: מפרינין, v. פָּרַן.]

Nif. נִפְרָךְ *to be crumbled; to be cracked; to be scraped, peeled*. Bekh. 37b יבישה כדי שתהא נִפְרֶכֶת a sore is called dry, when it can be scraped. Ḥull. 46b כדי שתִּיפָּרֵךְ וכ' that it can be scraped off with the nail. Ber. 25a כל זמן שזורקה ואינה נפרכת when he throws it down, and it is not crumbled. Pesik. R. s. 11 שניפְרָךְ, v. פָּרָךְ; a. e.

Hithpa. הִתְפָּרֵךְ *to be crumbled, threshed*. Y. B. Mets. X, end, 12c כדי שיִתְפָּרֵךְ ברגלי וכ' in order that it (the dung) be trodden down by the feet of men and beasts; (Bab. ib. 118b שירא נישוף; Tosef. ib. XI, 8 שיישוף).

פְּרַךְ I ch. same, *to break, smash, crumble*.—*Part. pass.* פְּרִיךְ, פְּרִיכָא *crushed; peeling, brittle*. Targ. Lam. IV, 8 (h. text יבש, v. Bekh. 37b, quot. in preced.).—Lev. R. s. 8, beg., v. אַצְיֵל. Pes. 68b יבשה מְפָרֶכֶת פ' a dry wart is scraped

off (and not cut). B. Mets. 70a פ׳ דהבא broken gold-ware (gold dust); B. Bath. 166a; a. fr.—Trnsf. *to refute, raise an objection.* B. Kam. 5b, a. fr. דאיכא למיפרך וכ׳ it may be objected (against this analogy) &c.; v. infra.

Pa. פָּרֵךְ, פָּרֵיךְ same. [Targ. Koh. III, 3. v. פְּכַר.) Targ. Y. II Num. XXXIII, 52 תְּפָרְכוּן (not תתפ׳).—Y. Sabb. VII, 10a bot. כד מְפָרֵךְ ברישריא when he husks the heads of garlic. Bets. 12b מהו לְפָרוּכֵי וכ׳ dare one husk by rubbing and eat the seeds?; a. e.—Trnsf. *to refute, raise an objection.* Kidd. 13a, a. fr. פ׳ רב אחא וכ׳ Rab A. objected &c. Ned. 51a כל ... פָּרְכָה וכ׳ whatever interpretation of *to'ebah* Rabbi offered, Bar Ḳ. refuted it. Sot. 7a ופָרְכוּהָ Rashi a. Tosaf. (ed. ופִירְכוּהָ Hebr. form) and he refuted it. Pes. 69a; a. fr.

Ithpa. אִתְפָּרַךְ, *Ithpe.* אִירְפָּרַךְ, אִירְתְּפָרַךְ, אִיתְפָּרַךְ *to be crushed; to be dry, parched, easily peeled.* Targ. Is. XXIV, 7 (h. text אמלל׳). Targ. Ps. XC, 5. Ib. LXXX, 17 מִיפַּרְכָא Ms. (ed. מופרכא, corr. acc.; ed. Wil. מְפָרְכָא Part. pass. *Pa.*; h. text כסוחה).—[Targ. Y. II Num. XXXIII, 52, v. supra.]—Sabb. 20b אִירְפְּרוּכֵי מְפָרְכָן (or מְפָרְכָן) they are brittle (unfit to be twisted into wicks). Pes. 68b, v. supra; a. e.—Trnsf. *to be refuted.* Hor. 14a כל דאמר מילתא ולא מִיתְפָּרַךְ וכ׳ whoever will say something and not be refuted, let him be the chief; דכולהו אִירְפָּרִיךְ וכ׳ what every one of them said was refuted, what A. said was not; a. e.

פָּרַךְ II (v. פִּירוּכְיָא), *Pa.* פָּרֵיךְ 1) *to tie dry ears; to bind sheaves.* Targ. Y. Gen. XXXVII, 7 (v. פְּרִיכָא II).—*2) *to untie sheaves* or *bundles.* Sabb. 155b מְפָרְכִינָן חבן וכ׳ (Ms. M. מפרכין; Ms. O. מפספסין) we may untie bundles of straw and of clover and mix them.

Ithpe. אִתְפָּרַךְ *to be tied up.* Y. Ḥag. II, 77c (ref. to תאלמנה, Ps. XXXI, 19) יִתְפָּרְכָן let them (their lips) be tied up (with ref. to מאלמים, Gen. XXXVII, 7, v. supra); [v. חָרַשׁ, a. correct *tied* for *crushed*]; Gen. R. s. 1 אִתְפָּרְכָן.

פֶּרֶךְ m. (פָּרַךְ) 1) (b. h.) *tyranny, rigor,* v. פְּרִיכָה. Y. Sot. V, 20c top שהיו משעבדין בהן בפ׳ וכ׳ who had made them serve with rigor and hard labor. Ex. R. s. 5, a. e., v. פָּנוּי; a. e.—2) *that which is easily crushed, brittle shell, husk.* Orl. III, 7, a. fr. אגוזי פ׳ *nuts with brittle shells, crack-nuts.* Pesik. R. s. 11 האגוז יש בו ג׳ מינים אגוזי פ׳ וכ׳ there are three kinds of nuts: soft-shell nuts, middling nuts &c.; של פ׳ שניפרד מעצמו the *perekh* nut which bursts open of itself; כך הוא ישראל ... מעצמם אלו של פ׳ so are the Israelites: those among them who do good of their own accord are the crack-nuts; Yalk. Cant. 992.—*Pl.* פְּרָכִים, פְּרָכִין. R. Hash. 13b עשויין פ׳ פ׳ they (the peas) are husked as you need them.—3) *pl.* as ab. [*crushers,*] *bars of a grate* (through which the poking is done). Kel. XII, 3; Tosef. ib. B. Mets. II, 10.

פַּרְכָא, v. פִּירְכָא.

פַּרְכַּדוּגְמָא, v. פַּרְכַּרְנָמָא.

פַּרְכְּוָאי, v. next w.

פַּרְכְּוִי, פַּרְכְּוִין pr. n. (cmp. Pers. Varkani, Bact. Vehrkâna for Hyrcania, a. Βαρκάνιοι = Ὑρκάνιοι, Kiepert Atl. d. Alt. Welt 1860, p. 4) *Park'vi*, name of a country in Northern Ariana. Targ. Y. II Gen. X, 3 (ed. Vien. פַּרְכְּנָן); Targ. I Chr. I, 6 (not פרס׳; h. text ריפת).—Denom. פַּרְכְּוָאֵי m. pl. *inhabitants of P.* Targ. Lam. IV, 21.

פַּרְכּוּסְטָס m. (παραχύτης) *bathing master* (who also kept a restaurant; v. Becker-Göll Gallus I, 157, III, 156), *tavern-keeper.* Lam. R. to III, 16 אצל חד פ׳ וכ׳ ... חולירתה (Ar. אצל המגרוס, v. מַגְּרוֹס) she took her son to a tavern-keeper, and said to him, teach my son the trade &c.; Koh. R. to I, 8 פרכונים (ed. Leipz. פרקונים; corr. acc.).

פַּרְכְּוָן, פַּרְכְּוִי, v. פַּרְכְּוִוי.

פַּרְכּוֹנִיס, v. פַּרְכּוּסְטָס.

פַּרְכּוֹסָא, פַּרְכּוֹס, v. sub פִּירְ׳.

פַּרְכּוֹת, v. פָּרוֹכֶת.

פַּרְכִּיטָא m. = פַּרְכּוּסְטָס, *bathing master.* Gen. R. s. 63 כהדין פ׳ שהוא משמח וכ׳ Ar. (ed. פרב, corr. acc.) like the bathing master that first scours the bath &c.; Yalk. ib. 110 פריב׳, פרבי׳, (corr. acc.).

פַּרְכִּיוִי, Y. Ab. Zar. IV, end, 44b, v. פַּרְוָוִר.

פַּרְכִּיל m. (פָּרַךְ; cmp. פֶּרֶךְ) [*limb,*] *twig with grapes.* Ukts. I, 3 יד חפ׳ the handle (stem) of a vine. Ex. R. s. 15 פ׳ של ענבים; a. e.—*Pl.* פַּרְכִּילִים. Bets. 30b; Succ. 10a, a. e. פַּרְכִּילֵי ענבים (Tosef. ib. I, 7 אשכולות של ענבים). Y. Bicc. I, 64b top פַּרְכִּירֵי ענבים.

פַּרְכִּיס, v. פַּרְכֵּס.

פַּרְכִּיר, v. פַּרְכִּיל.

פָּרְכֵּס I (enlargement of פָּרַךְ) *to rub, scrape.* Sabb. 53b, v. פָּרַךְ.—Esp. *to grind colors, rub with paint, paint* (hair, skin); trnsf. *to give a deceptive appearance to.* Lam. R. to II, 1 מְפַרְכְּסִין ברם וכ׳ ... וחיו and the men of the country painted (themselves) with the blood of his (the king's) enemies. Sabb. 34a זונות מְפַרְכְּסוֹת זו את זו וכ׳ harlots paint one another, how much the more must scholars (be regardful of one another's honor)! B. Mets. IV, 12 (60a) אין מְפַרְכְּסִין (Y. ed. a. Mish. Nap. מְפַרְקְסִין) you must not give a deceptive appearance to a human being (slave to be sold) or to a beast or to vessels, v. פִּירְכּוּס I. Y. ib. IV, end, 9d מהו אין מפרקסין ... צור גרמך what is meant by 'you must not paint (a slave)'? You must not tell him, paint thyself (to appear younger); a. e.

פָּרְכֵּס II (preced.) [*to rub, grind,*] *to move convulsively, to struggle, kick.* Ohol. I, 6 חותזו ... שמְפַרְכְּסִים וכ׳ if their heads have been cut off, they are unclean (as corpses), although they still move convulsively; כגון זנב ... שמְפַרְכֶּכֶת like the tail of the lizzard which moves (after being separated); Tosef. ib. II, 1. Y. Sot. IX, beg. 23b חלל ולא מְפַרְכֵּס it says 'slain' (Deut. XXI, 1) but not struggling. Ḥull. II, 6 עד שתְּפַרְכֵּס בידד וכ׳ unless the animal (when slaughtered) kicks with the foreleg and the hindleg (v. פִּירְכּוּס II). Gen. R. s. 63 יעקב מפרכס לצאת Jacob (in his mother's womb) struggled to come out; a. fr.

פַּרְכִּיס, פַּרְכֵּס ch. same. Targ. Y. Gen. XXII, 10.—B. Bath. 142b, v. פִּירְכּוּסָא.

פְּרַכְסִין f. (πρᾶξις) *practice, public life.* Y. B. Mets. II, 8c bot. לא אתית ... פ' דידכון וכ' (ed. פרוכסין, כרוכסין, corr. acc.) I have come only to see your ways, how you deal, how you judge.

פַּרְכַּרְגְּמָא m. (παραχάραγμα) *false coin, counterfeit.* Par. I, 3 Ar. (ed. פרכדיג, corr. acc.), v. נוּקָד.

פְּרַכְתָּא, פְּרֻכְתָּא, v. פָּרוּכְתָּא.

פָּרַם (b. h.) *to tear open; to strip.* Sot. III, 8 האיש פורע ופוֹרֵם ... פורעת ופוֹרֶמֶת the (leprous) man must let his hair grow and tear his garments, but a woman should not &c.; Sifra Thazr. Par. 5, ch. XII; Y. Sot. III, end, 19b. Hor. III, 5 כהן גדול פורם מלמטה וכ' the high priest in mourning tears his lower garments; ib. 12b פוֹרְמִין... אינו פורם he does not tear his garments in the manner ordinary people in mourning do; Sifra Emor ch. I, Par. 2; Yoma 73a; a. fr.—*Part. pass.* פָּרוּם; f. פְּרוּמָה; *pl.* פְּרוּמִים, פְּרוּמִין; פְּרוּמוֹת *exposed, bare.* Gitt. 90b משני צדדיה ופ' bare on both her shoulders; Y. ib. IX, end, 50d צדדיה פרומין; Y. Sot. I, beg. 16b מְפוֹרָמִין.

Pi. פִּרֵם same. Part. pass. מְפוֹרָם; *pl.* מְפוֹרָמִין, v. supra.—[Gen. R. s. 22, end כמפרים some ed., v. פָּרַס.]

פִּרֵם ch. same, *to cut, split, break into; to chop, hash.* Sabb. 74b האי מאן דפָרֵים סילקא (Var. in Ar. דפָרֵיס) he who minces beets (on the Sabbath). Ber. 39a פְּרָמֵינְהוּ פרימי רברבי Ms. M. (Ar. פרימי, ed. פרימא רבא) if he chopped them into large pieces. M. Kat. 25a פָּרוּם בבא וכ' Ar. (ed. פרוס; Ms. M. 2 פרוץ) they broke through the gate, and carried the body out; a. e.—V. פְּרוֹמָאָה.

Ithpe. אִיפְּרַם *to be cut, chopped.* Hull. 30b sq. חזינן גידפי דמיפָּרְמֵי we see that the feathers (of the throat) are cut through.

פְּרָמָא, v. פּוּרְמָא.—*Pl.* פְּרָמֵי, v. פְּרָאמֵי.

פרמוטה, v. פַּרְמוּטָה.

פרמוטין, v. פְּרוּטוֹמִי.

פַּרְמוּסְקָא* m. (supposed to mean) *chief of police*; גברי דפ' *policemen.* B. Mets. 93b ed. (Ar. דפירמ'; Ms. M. דפומסק'; Ms. R. 2 דפרמסקא; Alf. ed. Cost. דפרמיסקא; Ms. H. דפלמוסא; Ms. R. 1 דפולמוסא; Tosaf. דפרמוסקי). [Prob. a Babyl. corrupt. of פולימרכא polemarch.]

פַּרְמוּעָה f. *parmo'ah*, a sort of *lupine.* Y. Kil. I, 27a ed. Zyt. (ed. Krot. פרמ'; R. S. to Kil. I, 3 פרמותה; Or Zar. Kil. 254 פרמוטה), v. פַּלְסְלוֹס.

פרמותה, v. preced.

פַּרְמָקוֹס m. (φαρμακός) *sorcerer.* Gen. R. s. 77 Var. (text פרקמוס, incorr.); Cant. R. to III, 6.

פַּרְמַשְׁתָּק, פַּרְמַשְׁתָּקָא m. (Pers. *parmâstakh, contractatus* or *extensus*, Fl. to Levy Talm. Dict. IV, 229a) *membrum virile.* M. Kat. 18a פַּרְמַשְׁתְּקוֹ (Ms. M. פַּרְמַשְׁתּוֹ); Yalk. Ex. 182 פרמשתו; Yalk. Dan. 1062 פרמשתקו.

פָּרָן m. (פָּרַר) *a building with a gateway leading from street to street* (cmp. פָּלַשׁ). Toh. VI, 9 (interch. with בסילקי, v. Maim. a. l.).—[R. H. G. reads פָּרוֹן and explains *lighthouse* (φάρος)—which, however, does not fit the context.]

פָּרַן (cmp. פָּרַם, פָּרַס) *to cut, divide*; cmp. פָּסַק,] *to assign.*

Hif. הִפְרִין *to assign, provide, endow.* B. Mets. V, 5 ומַפְרִין על שדהו Var. (v. פָּרַז) and may make an arrangement for his field; expl. ib. 69b ... השוכר ואומר חן לי מאתים זוז ואפרנסנה וכ' if one rents a field at a rent of ten Kor of wheat a year, and says, lend me two hundred Zuz and I shall improve the field, and I offer thee twelve Kor a year (v. פָּרָה *Hif.*).—Esp. *to endow a bride, to promise a dowry.* Gen. R. s. 60 (ref. to Gen. XXIV, 60) they were poor ולא הִיו מַפְרִינִים אלא בפה and endowed (the bride) only with their mouth (with a blessing); Yalk. ib. 109 מפרינין אותה וכ' (not אותו); Gen. R. s. 74 end מפרינים; Yalk. ib. 130 מפריכין (corr. acc.; Ar. מפריסים, v. פָּרַס).

פְּרַן ch., *Af.* אַפְרַן same, esp. (of the husband) *to endow the wife, settle the dowry* (מוֹהַר or כְּתוּבָּה). Targ. Y. I Ex. XXII, 15 מְפָרְנָא יְפָרֵין (Y. II יְפָרֵן; h. text מהר ימהר). Targ. Y. Deut. XXI, 13 (h. text ובעלתה).

פַּרְנוֹן, פִּירְנָא, פִּוּרְנָא, פַּרְנָא, פְּרָן m. (preced.) *the wife's settlement, dowry* (corresp. to b. h. מֹהַר a. later כְּתוּבָּה). [The phonetic coincidence with φερνή gave rise to the forms פרנון, פורנון, a. to combination with פרא, v. פָּרַאפִּוּרְנוֹן.] Targ. Y. II Gen. XXXIV, 12 פורן וכתובתא (h. text מהר ומתן).—Y. Keth. VII, 31c top אתא ... תיפוק בפלגית פ' (not בלא) the case came before R. J., and he decided, let her be sent away with half her dowry; אין שוטה דיא בלא פ' תיסוב פ' שלים ... if she is a faithless wife, let her be sent away without any dowry, and if she is not, let her receive her full dowry!; אייתון פַּרְנָה וכ' they produced her deed of endowment (K'thubah) and found &c. Ib. VI, beg., 30c פִּוּרְנָה, v. מָרַק. Ib. IX, 33c top אר אבר פרונא וכ' (corr. acc.) if the deed of endowment shall ever get lost, you may write another. Gen. R. s. 80 פרנון, v. פָּרַאפִּוּרְנָא; Yalk. ib. 134 פּוּרְנוֹן. Gen. R. s. 17; Lev. R. s. 34, a. e. רב עלי וכ' פ' her endowment is too large for me, and I cannot divorce her. Y. Keth. XI, 34b תבעת פַּרְנָה וכ' as soon as the widow asks for her dowry, she loses the right of alimentation. Bab. ib. 67a (in Hebr. dict.) אשה גובה פ' מהם a widow may seize them for her dowry; a. fr.—Trnsf. *an endowment, good luck.* Ib. 54a bot. (if outfit articles have become cheaper) ליחמי פ' it is the heirs' good luck (i. e. they furnish the outfit as defined by the deceased, at present prices).

פַּרְנִיגָן, פִּרְנִגָּן f. (prob. a geographical term) שיראה פ' *p'rangan (parnigan) silk.* Targ. II Esth. V, 1; ib. VI, 10 פרניגן ed. Lag. (oth. ed. פרגינן, corr. acc.). V. next w.

פְּרַנְדָּא f. (v. preced.) שירה (שירא) פ' *p'randa silk.* Sot. 48b בטלה ש' פ' וכ' משחרב ... when the first Temple

was destroyed, the use of *p.* silk and of white glass was suspended. Sabb. 20[b] שירא ... וש'פ לחוד silk is different from *p'randa* silk. [Sachs, Beitr. II, p. 185 refers to late Greek πράνδιοι (πράνδιον fillet, S.), from which he derives French *frange*, Engl. *fringe*.]

פַּרְנְדִּסִין pr. n. pl. *Brundisium*, v. בַּלְהֲרִסִין.

פרנוס, Gen. R. s. 68 כמטח וכפ' פורנס, v. פַּרְנָס a. פְּלוּגְמָא.

פִּירְ', פִּרְנוּס m. (פַּרְנֵס) *provision, sustenance; prosperity.* Targ. I Kings V, 25 (ed. Wil. פֵּרְ'); Targ. II Chr. II, 9. Targ. Is. XXX, 23 פי ed. Lag. (ed. Wil. פֵּרְ'). Targ. Mal. III, 10.

פִּירְ', פִּרְנוּק m.; pl. פִּירְ', פִּרְנוּקִין (פַּרְנֵק) *delight.* Targ. Ps. CXIX, 24 (ed. Wil. sing.); ib. 92; ib. 143; a. e.

פרנותא, v. פַּרְנָתָא II.

פַּרְנְמוֹס, v. פַּרְנִיטוֹס.

פַּרְנִינָן, v. פַּרְנֵגֵן.

פַּרְנְמוֹס, פַּרְנִיטוֹס pr. n. m. *Parniṭos.* Targ. II Esth. I, 2 (3), prob. corrupt., for אַנְטִיפַּטְרוֹס.

פַּרְנִיס, v. פַּרְנֵס.

פַּרְנִיקָא, (פַּרְנִינָקָא) m. (פַּרְנֵק) *delicateness.* Targ. Y. I Deut. XXVIII, 56 פריר'; Y. II פרקינא (corr. acc.).

פרנית, Tanḥ. ed. Bub., Ḥuck. 3 התחיל מתפרנית עליה prob. to be read: מַפְרִיז (v. פָּרַז) he began to raise the price for them (Pesik. R. s. 14 עולה עליהם).

פַּרְנָךְ pr. n. m. *Parnakh*, an Amora. Meg. 32[a]. Y. Pes. V, 32[c] bot.; a. fr.

פַּרְנֵס (enlargement of פָּרַן) *to endow, provide, sustain, cultivate.* B. Mets. 69[b] אֲפַרְנְסָנָּה I will improve the field, v. פָּרַן. Ex. R. s. 43, end לך פַּרְנְסָהּ ועשה וכ' go and improve it, and make a vineyard of it. Keth. V, 2 נותנין ... לפַרְנֵס a betrothed maiden is given twelve months time ... to make her outfit; כך ... לפרנס את עצמו so is the man allowed a certain time to prepare himself. Tosef. B. Mets. VII, 6 פַּרְנֵס לי מלאכה וכ' provide work for me on thy own property, or give me my wages &c.; a. fr.—Esp. *to provide with the necessaries of life; to support* (from the charities). B. Bath. 8[a] במה אֲפַרְנְסָךְ on what claim shall I support thee?; פַּרְנְסֵנִי ככלב וכ' support me as you would a dog or a raven. Gitt. 61[a] מְפַרְנְסִין עניי נכרים וכ' we are bound to support the gentile poor equally with the Jewish poor because of 'the ways of peace', v. הֶדְיוֹט; Tosef. ib. V (III), 4; a. v. fr.—B. Bath. 14[a] פִּירְנַסְתָּהּ צא ופַרְנֵס ארון לרחבו ... thou hast made provision (explained how) to fill up the Ark in its length, go and fill it in its width.

Hithpa. הִתְפַּרְנֵס *to be provided for, be supported; to support one's self.* Kidd. IV, 14 וחן מִתְפַּרְנְסִין שלא בצער and they (beasts and birds) are provided for without any trouble of their own; אינו דין שאֶתְפַּרְנֵס וכ' might it not be a proper inference that I (a human being) ought to be sustained without trouble? Keth. 67[b] אין לו ואינו רוצה לְהִתְפַּרְנֵס וכ' if a person has no means and refuses to be supported (from the charities). Ib. יש לו ואינו ואינו רוצה להתפרנס if a person has means but refuses to supply himself with the necessaries of life (preferring to starve himself). Ber. 28[a] אי אתה יודע ... מִתְפַּרְנְסִים וכ' thou knowest nothing of the trouble of the scholars,—how they support themselves and what they live on. Keth. 68[a] הבנות ניזונות ומִתְפַּרְנָסוֹת וכ' daughters must be fed and provided for (clothed) from their father's estate. Ber. 3[b] לכו והִתְפַּרְנְסוּ זה מזה go and support yourselves by dealing with one another; a. v. fr.

פַּרְנִיס, פַּרְנֵס ch. same. Targ. Ez. XXXIV, 8. Targ. Is. LVIII, 7; a. fr.—Num. R. s. 9 וּמְפַרְנֵס, v. זוּן I ch. Lev. R. s. 34 והוה מפרנס וכ' (v. זוּן I ch.); a. e.

Ithpa. אִתְפַּרְנֵס as preced. *Hithpa.* Targ. Y. Lev. XXV, 35, sq. Targ. Lam. V, 6; a. fr.

פַּרְנָס m. (preced.) *manager, administrator, leader of a community, chief.* Snh. 92[a], v. נָהַג. Ber. 28[a] אוי לו לדור שאתה פַּרְנָסוֹ woe to the generation whose leader thou art! Arakh. 17[a] כפ' לפי דורו as the generation, so the leader. Yoma 22[b] אין מעמידין פ' וכ' we should appoint chief of a congregation only one behind whom hangs a mass of reptiles (to whose ancestry some blemish is attached), so that, when he becomes overbearing, we can say to him, turn behind thee; a. v. fr.—*Pl.* פַּרְנָסִים, פַּרְנָסִין. Ib. 86[b] שני פ' טובים עמדו וכ' two good leaders have arisen for Israel, Moses and David. Y. Peah VIII, 21[a] top אין מעמידין פחות משלשה we must never appoint less than three managers (of charities). Ib. אין מעמידין שני אחין פ' two brothers must not be appointed managers of charity. Gitt. 60[a]; a. fr.

פַּרְנָסָא, פִּרְנָס I ch. same. Targ. Ez. XXXIV, 5 (h. text רעה). Targ. Is. XXII, 15 (h. text סכן); a. fr.—Y. Peah VIII, 21[a] ר"ע בעון ממיתיה פ' וכ' when they wanted to appoint R. A. a manager &c. Arakh. 17[a] אי מעלי דרא מעלי פ' if the generation is good, the leader is good; a. fr.—*Pl.* פַּרְנָסִין, פַּרְנָסַיָּא. Targ. Zech. XI, 7, sq. Targ. Ez. XXXIV, 7, sq.; a. fr.—Y. Peah l. c. בעא מוקמה לון פ'וכ' wanted to appoint managers for them, but none would accept; Y. Shek. V, 48[d] bot. Ib. 49[a] bot.; a. fr.

פַּרְנָסָא II f. (preced.) *management, administration.* Targ. O. Gen. XV, 2 בר פ' manager (h. text בן משק); Y. ib. בר פַּרְנָסַת בירתי. V. פַּרְנָסוּתָא.

פַּרְנָסָה f. (preced. wds.) *provision, maintenance, outfit.* Peah VIII, 7 פַּרְנָסַת לינה the necessary arrangement for a night's lodging (for the poor), expl. Sabb. 118[a], v. פּוּרְיָא II ch.; B. Bath. 9[a]; Tosef. Peah IV, 8. Keth. 50[b] (ref. to זוּן ib.) פ' חויא וכ' does this mean (bridal) outfit ... or sustenance proper? Ib. חתם לפ' חויא there it was about the outfit. Ib. 68[a], a. e. לפ'שמון באב as to the amount for which the heirs are to be assessed for a daughter's outfit, we are guided by the disposition of her deceased father. Ib. (ref. to מתפרנסות, ib.) מאי לאו פרנסת חבעל does it not mean the outfit for the husband (dower)? לא בפרנסת עצמה no, it refers to her own support. Ib.[b] אירבו מזונותיהן ולא אירבו פַּרְנָסָתָן they have

lost their claim on alimentation (from the estate), but not their claim on an outfit. Ber. 3[b] עמך ישראל צריכין פ׳ Israel, thy people, need a living. Taan. 9[a] מטר ... פ׳ בשביל רבים rain is granted for the sake of an individual, support (prosperity) for the sake of the many (in public prayers). Gen. R. s. 20; Midr. Till. to Ps. CVI, beg., v. פְּלָא. Taan. 19[b] עבד שנתן לו רבו פַּרְנָסָתוֹ באחד וכ׳ a slave to whom his master gives his fare (for the week) on the first day of the week; a. v. fr.

פַּרְנָסוּת f. (v. פַּרְנֵס) *administrative office.* Y, Sot. IX, 24[a], v. שָׁמַשׁ.

פַּרְנָסִיתָא f. = h. פַּרְנָסָה. Targ. Job XXXVIII, 39 (Ms. פַּרְנָסָתָא). Targ. Lam. V, 9. Targ. Koh. XI, 1.

פַּרְנַסְתָּא, v. פַּרְנָסָא II, a. preced.

פְּרְנֵק (*Parel* of פָּנַק) *to delight; to treat with dainties.*

Hithpa. **הִתְפַּרְנֵק** *to enjoy dainties.* Cant. R. to VII, 2 חָמָא, v. מִתְפַּרְנְקִין I.

פַּרְנֵק ch. same. Targ. Ps. XCIV, 19 יְפַרְנְקוּן ed. Lag. (ed. יפרקנ׳, יפריקנ׳, corr. acc.).—Part. pass. מְפַרְנֵק; f. מְפַרְנְקָא, q. v.

Ithpa. **אִתְפַּרְנֵק** *to be delighted, enjoy.* Ib. CXIX, 16. Targ. Job XXII, 26. Targ. Y. I Deut. XXXIII, 19; a. e.

פְּרַנְקָא, v. פְּרוּנְקָא.

פָּרַס I, **פָּרַשׂ** (b. h.) 1) *to split, break,* esp. (v. בָּצַע) *to break bread and say grace.* R. Hash. 29[b] לא יִפְרוֹס אדם פרוסה וכ׳ a person should not break bread and say grace for his guests, unless he dines with them אבל פּוֹרֵס הוא לבניו וכ׳ but he may do so for his children and his household in order to train them in religious practice. Pes. 37[a]; Men. 78[b] (expl. מצות הדינא) כל שפּוֹרְסָהּ ואין וכ׳ when he breaks it apart, and no cords (of unbaked dough) can be drawn out of it; a. e.—Part. pass. פָּרוּס; f. פְּרוּסָה; *pl.* פְּרוּסִים, פְּרוּסִין; פְּרוּסוֹת. Lev. R. s. 34 (ref. to פָּרַס, Is. LVIII, 7) הלא חָפְרוּשׁ ... פְּרוּס כבר הוא פ׳ וכ׳ it does not read, 'behold, thou shalt break', but, 'behold broken'; it (thy bread) is broken for thee, for from the beginning of the year it is decreed &c. Y. Dem. I, 21[d] bot. בפ׳ when it is a broken piece of an eatable, opp. שלם. Y. Ber. VI, 10[b] bot. פ׳ של חטים (sub. פת) a broken loaf of wheat bread; a. fr.—V. פָּרוּס, פְּרוּסָה.—2) (cmp. פָּרַץ) *to break through*; part. pass. as ab. *open, plain.* Tosef. Kel. B. Mets. V, 4, v. סְנָאר.—3) *to spread.* Meg. III, 3 (28[a]) ואין פּוֹרְשִׂין לתוכו מצודות nor dare you spread traps leading into it (the synagogue in ruins). Yoma III, 4 פָּרְסוּ סדין וכ׳ (Y. ed. פָּרְשׂוּ), v. סָדִין. Num. R. s. 11 הכהנים פּוֹרְשִׂים את כפיהם the priests spread their hands (when blessing). Ex. R. s. 42 אחז ... ופ׳ הקב״ה וכ׳ he (Moses) took hold of the divine throne, and the Lord spread his cloak over him. Ib. (ref. to פָּרַשׂ, Job XXVI, 9) פּוֹרֵשׂ רחום שדי זיו וכ׳ the Merciful Almighty spread the splendor of his cloud over him; ib. s. 41 והגין עליו הקב״ה פ׳ the Lord spread (his cloak) over him and protected him; a. fr.—Deut. R. s. 5 הרי פּוֹרֵשׂ דיאטגמא (not דאטגמא) וכ׳ he spread (published) a decree wherever he conquered &c.—Part. pass. as ab. Ab. III, 16, v. מְצוּדָה; a. e.—עמ׳ על שמע (interch. with פ׳ את שמע) *to spread a cloak over the head for the recitation of the prayers preceding the Shmʿa* (Kaddish and Bar'khu), esp. *to recite the prayers &c. for the benefit of those who have come too late for the regular service* (cmp. Ber. 51[a] פריס סודרא, quot. in next w.). Meg. IV, 3 (23[b]) אין פורסין על שמע וכ׳ (Mish. ed. את; Mish. Pes. פורשין, v. Rabb. D. S. a. l. note 90) the prayers for the Shmʿa are not read aloud ... with less than two persons; [Rashi: *to divide* the Sh'ma (v. supra), i. e. to read parts of the prayers preceding the Shmʿa;] Y. ib. IV, 75[a] bot. פורסין את שמע. Ib. IV, 5 המפטיר א״ל פְּרוֹס על שמע פ׳ ..., v. פָּטַר. Ib. 6. Lev. R. s. 23 פורס וכ׳ they said to him, recite the prayers for the Shmʿa; he did; Cant. R. to II, 2 (mixed dict.) פְּרוֹס לן את שמע פרוס לון (read: פָּרֵיס); a. fr.

Nif. **נִפְרַס**, *Nithpa.* **נִתְפָּרֵס** *to be divided, broken.* T'bul Yom III, 1, v. עֶרָה II. B. Mets. VII, 7 נִתְפָּרְסוּ עיגוליו if his fig cakes were broken; a. e.

Hif. **הִפְרִיס** 1) *to assign, give a share, a present.* Gen. R. s. 74 end ולא חזו מַפְרִיסִים וכ׳ Ar. (ed. מפרינים) they endowed only with their mouth, v. פֶּרֶן. Yalk. ib. 22 מַפְרִיס והולך, v. פְּרֵסָה.—2) (denom. of פְּרֵסָה) *to part the foot, to have a parted hoof.* Sifra Sh'mini, ch. V, Par. 4 חזיר מפריס, משוסע the swine parts its foot and is cloven-footed. Hull. 59[a] אין לך דבר שמפריס פרסה וכ׳ there is no animal that parts its foot and yet is unclean, except swine; a. e.—Ib. 51[b] ה׳ ע״ג קרקע the animal, after its fall, in attempting to rise made an impression of its parted feet on the ground (an evidence of its spine's being unaffected).—Trnsf. *to show the cloven foot* (like swine, as if saying, 'I am clean', v. Lev. R. s. 13, end), *to pretend piety.* Gen. R. s. 22 רצא כמפריס וכמרמה וכ׳ (some ed. מפרים, corr. acc.) he went forth like a hypocrite and as one deceiving his Creator; (Yalk. ib. 38; Lev. R. s. 10 כמעריס, v. עָרַם II).

Pi. **פִּרֵס**, **פִּרֵשׂ** 1) *to spread.* Bekh. 44[a] (ref. to Ex. XL, 19) רבינו פֵּירְשׂוֹ Moses our teacher spread it (hence he must have been ten cubits high); Sabb. 92[a] פרשו; Yalk. Ex. 372; a. e.—2) *to put a wrap on,* only in פֵּירְסָה נדה *she became menstruous.* Keth. 2[a]. Gen. R. s. 48; a. fr.

פָּרַס I ch. same, 1) *to split, divide, break*; esp. *to break bread and say grace.* Targ. II Kings IV, 39 (h. text פלח). Targ. I Sam. IX, 13 פריס על מזונא ed. Lag. (oth. ed. פ׳ מזונא; Ar. יַפְרִיס נכסתא *Af.*).—Yalk. Prov. 947 פָּרֵיס מנחם ויהדב לאבל the comforter breaks the bread and gives it to the mourner (ref. to Lam. I, 17). Snh. 49[a] bot. פריס לחו he divided with them, v. מוֹנִיבִי. B. Mets. 40[a] פריס ר׳ י׳ שיתא R. J. sold at the rate of six *kuzé* for &c.; a. e.—Part. pass. פָּרִיס; f. פְּרִיסָא. Pes. 37[b] והכא כמאן דפ׳ דמיא and here it has the appearance of being broken; Men. 78[b] (not דמי). Bekh. 40[a] דשפיד ופריס (ed. ופרוס, Hebr. form) when the mouth is pointed and (the lip) parted (like that of swine); a. e.—2) *to divide, arrange*; (=h. סדר, תערוך) *to arbitrate, value.* Targ. O. Lev. XXVII, 8; a. fr.—Denom. פּוּרְסָא, פּוֹרְסָנָא.—3) *to distribute, spread; to publish.* Targ. Job XXXVI, 30. Targ. II Sam. XVII, 19 ופָרְסַת (not

וכ׳). Targ. Prov. XXIX, 5; a. fr.—Part. pass. פָּרִיס; f. פְּרִיסָא; *pl.* פְּרִיסִין; פְּרִיסַן. Targ. Ex. XXV, 20 (Bxt. פָּרְסִין); a. fr.—Targ. II Esth. IV, 8 פָּרִיס *published.*—Ber. 55[b] בעידנא דפָרְסֵי וכ׳ when they (the priests) spread their hands (to bless). Y. Sabb. XX, beg. 17[c] חוון פָּרְסִין קילעיה וכ׳ they spread the curtains on the day before up to four cubits, and the next day they spread them entirely. Ber. 51[a] (expl. עיטוף) ר׳ אסי פָּרִיס סודרא וכ׳ R. A. used to spread a cloth over his head (before taking up the cup of benediction). Sabb. 48[a]. Y. ib. XVII, end, 15[d], v. גְּדִישָׁא; a. fr.

Pa. פָּרֵיס 1) *to spread.* Targ. Lam. I, 17; a. e.—2) (*Pali*) פָּרְסֵי (v. P. Sm. 3276) *to publish, divulge.* Targ. Y. II Gen. XXXVIII, 25 מפרסמא (Y. I מפרסיא).

Af. אַפְרֵס 1) *to distribute, arrange.* Targ. I Sam. IX, 13 Ar. (v. supra).—2) *to spread forth.* Targ. Is. XXV, 11.—3) (v. preced. *Hif.*) *to set the foot.* Targ. II Esth. I, 2.

Ithpa. אִתְפָּרַס *to be spread, published.* Ib. III, 15; VIII, 13, sq. אחפרסת Ar. s. v. דיטגמא (ed. אתפרסמת).—Lam. R. to II, 2 ולא תִתְפַּרְסֵין וכ׳ (fr. פָּרְסֵי) rather than that the secrets of the government be divulged.

פָּרַס II (b. h.) pr. n. *Persia.* Esth. R. to I, 3 כשהמלכות במדי פ׳ מִפְּילָה לה כשהמלכות בפ׳ וכ׳ when the government is in Media, Persia is named as an attachment to it, and when the government is in Persia, Media is &c. Ib. למה קרין אותה פ׳ וכ׳ why is it called Paras?, v. פְּרוּסָה; a. fr.—[Deut. R. s. 10, a. e. פ׳, a censorial change, for רומי.]—Targ. II Chr. XXXVI, 20; 22; a. e.

פֶּרֶס m. (פָּרַס) 1) *part, half,* v. פָּרוּס.—2) *a piece,* esp. *a certain quantity of bread.* Neg. XIII, 9 כדי אכילת פ׳ פת as much time as is required for eating a piece, that is, a piece of wheat bread &c. Ib. 10. Tosef. ib. VII, 10 וכמה הוא פ׳ חצי וכ׳ and how much is a *p'ras*? Half a loaf, of which three make a Kab; Tosef. Mikv. VII (VIII), 6; Erub. 83[a]; a. fr.—*Pl.* פְּרָסִים; *Du.* פְּרָסַיִם. Y. Sabb. I, 2[b] bot. אכילת פ׳ eating two *p'rasim* (with interruption); ib. כמה זתים בכמה פ׳ several olive sizes of eatables eaten within a time required for eating several pieces; Y. Hor. III, 47[b] bot.—Trnsf. *the fare received by members of a household,* or *by slaves.* Erub. 72[b] במקבלי פ׳ שנו the Mishnah speaking of brothers eating at their father's table means those receiving, each his separate fare, at the hands of their father. Ib. 73[a] מי שיש לו ... מקבלות פ׳ וכ׳ if a man has five wives (occupying separate dwellings in one court) receiving their fare at the hands of their husband, and five slaves receiving &c. Y. Taan. I, beg. 63[c] הוא תובע פִּרְסוֹ ממנו he (the slave) begs him for his fare; (ib. פרנסתו). Ib. סמוך לפרסו near the period when his fare is due. Ab. I, 3, v. עֶבֶד; a. fr.—3) *P'ras,* half a Maneh (מָנֶה). Eduy. III, 3 מנה ופ׳ each weighing one Maneh and a half. Peah VIII, 5; a. fr.—מנה בן פ׳, v. מָנֶה.—4) *P'ras, half the length of a furrow* (v. infra); בית (ה)פ׳ *an area of a square P'ras,* esp. *a field, of a square P'ras, declared unclean on account of crushed bones carried over it from a ploughed grave.* M. Kat. 5[b] החורש את הקבר הרי הוא עושה בית פ׳ וכמה הוא עושה חצי מענה וכ׳ Ms. M. a. Rashi (ed. מלא מענה, v. Rabb. D. S. a. l. note) he who ploughs over a grave, makes a *beth-p'ras* (an unclean field), and how much of it does he make unclean? Half the length of a furrow of one hundred cubits; Ohol. XVII, 1 עושה בית החורש ... מאה אמה בית ארבעה סאים פ׳ ... he who ploughs &c.; how far does he make it unclean? (Half) the size of a furrow of a hundred cubits (in all directions), which is a square of the capacity of four S'ahs of seed; Nidd. 57[a]; Tosef. Ohol. XVII, 1. Ohol. XVII, 2 בית פ׳ עושה בית פ׳ an unclean field may create another unclean field (if the plough passes over and beyond it). Tosef. ib. XVII, 4 אבל עולה הוא במדת חפ׳ (read: במדת; R. S. to Ohol. XVII, 3 במדת בית חפ׳) but it is counted in so as to complete the measure of a *beth-p'ras*; a. fr.—*Pl.* בית פְּרָסוֹת. Ohol. XVIII, 2 (M. Kat. 5[b] בית פרס). [Maim. explains בית חפ׳, by ref. to פָּרַס *to extend, the area of extension*; Rashi, by ref. to פָּרַס *to break, an area of bone splinters.*]

פָּרַס II ch. as preced. 2, *the slave's* or *serf's fare.* Targ. II Sam. VIII, 2; 6 עבדין נטלי פ׳ serfs working for their fare (h. text נושאי מנחה); Targ. I Chr. XVIII, 2 נטלי פ׳ מקרבי דורון; ib. 6 נטלי פ׳ מסקי מסין (combining two interpretations).

פָּרֶס m. (פָּרַס) 1) *curtain, canopy, baldachin.* Num. R. s. 10 כמין פ׳ שטחה לו וכ׳ she (Pharaoh's daughter) spread over him (Solomon) a sort of baldachin in which were fixed precious stones &c.—*Pl.* פָּרָסִין. Y'lamd. to Num. XV, 37 quot. in Ar., v. קִיטֵי.—2) *net.* Tosef. Bets. III, 1 (ה)מעלה את פִּרְסוֹ וכ׳ (Var. כל שפרסודו) if one puts up his net on the eve of the Holy Day, and, coming in on the Holy Day, finds it disturbed.

פָּרְסָא ch. same, *curtain, cover.* Targ. II Sam. XVII, 19 (h. text מסך). Targ. Num. III, 25, sq.; a. fr.—Ḥull. 8[b], v. בְּלִיתָא. Meg. 26[b] תאר פָּרִיסָא וכ׳ (Rashi פרסא) to make of an old curtain (covering the ark which contains the Torah scrolls) a cover for books; a. e.—*Pl.* פָּרְסֵי. Succ. 20[b] חזר לפ׳ ונפוותא are fit for covers and sieves (Ar.: for *sifting nets* and sieves).

פַּרְסָא m. 1) = h. פַּרְסָה I, *Persian mile.*—*Pl.* פַּרְסִין, פַּרְסֵי. Targ. Is. X, 32. Targ. Y. Num. XXI, 35; a. e.—Ḥull. 59[b]. Pes. 94[a]; a. e.—2) *Persian.* B. Kam. 55[a] גמלא פ׳ (Mss. H. a. R. פרסאה) a Persian camel, contrad. to an Arabian camel. Kidd. 72[a], v. נוד ch.

פַּרְסָאָה, v. פַּרְסָא.

פַּרְסָאוֹת, v. פַּרְסָה I, a. פַּרְסֵי.

פַּרְסָאִיתָא, v. פַּרְסֵי.

פַּרְסָה I m. *Persian mile* (*parasang*). B. Kam. 82[b]; Y. Taan. IV, 68[c]; a. fr.—*Pl.* פַּרְסָאוֹת. Pes. 93[b], sq.; a. e.—[Shebi. V, 1, a. e., v. פַּרְסֵי.]

פַּרְסָה II f. (b. h.; פָּרַס) *split hoof; foot; toes* (v. אַסְפֶּרֶס). Ḥull. 59[a], v. פָּרַס I. Ib. 68[b] (ref. to בבהמה *in* the animal, Lev. XI, 3) פ׳ החזיר וכ׳ if the embryo, having put forth its feet, withdrew one foot, you may eat it (when the mother is ritually slaughtered); if it withdraws 'feet', you may eat it; a. fr.—Mikv. V, 6 פַּרְסַת החמור וכ׳ the water

gathered in the depression created by asses marching in the valley; (Tosef. ib. V, 1 פַּרְסוֹת רגלי בהמה).—*Pl.* פַּרְסוֹת. Ḥull. l. c. Ib. 59ª פַּרְסוֹתֶיהָ הותכות its hoofs were cut off. Sifré Deut. 2 אילו זכו ... שעלו פַּרְסוֹת רגליהם וכ' if the Israelites had been good, they would have entered Palestine as soon as their feet had come up from the sea; a. fr.—בית הפ' *the legs.* Ḥull. 55ᵇ; Y. Pes. VII, 35ª bot.; (Ḥull. IX, 2 הפ' only).

פַּרְסוּי, v. פַּרְסִי.

פִּרְסוּם m. (פִּרְסֵם) *publicity*; בפ' *in public.* Pesik. R. s. 31 בפ' ולא וכ' publicly, and not secretly.

פִּרְסוּמֵי, v. פִּירְסוּמֵי.

פַּרְסוּמֵי infin. of פִּרְסֵם.

פַּרְסוֹף* I m. (a corrupt. of præpositus, cmp. our *provost* and German *Profoss*) *executive officer, executioner.* Y'lamd, to Gen. XXXVIII, 1 quot. in Ar. בלשי מסר לפ', v. בַּלְשָׁי.

פַּרְסוֹף II *face*, v. פַּרְצוֹף.

פַּרְסַטְקִין, v. פַּרְדַּסְקִין.

פַּרְסִי, *Pali* of פָּרַס; v. פָּרַס I.

פַּרְסִי m., **פַּרְסִית** f. (b. h.; פָּרַס II) *Persian.* Esth. R. to I, 22 פ' נושא ... מדברת בלשון פ' when a Persian marries a Median woman, she must speak Persian. Ib. to I, 11 לא מדית ולא פ' אלא כשדית is neither a Median nor a Persian woman, but a Chaldean; a. e.—*Pl.* פַּרְסִים, פַּרְסִיִּים, פַּרְסִין; פַּרְסִיּוֹת. Kidd. 72ª. Ber. 8ᵇ אני אוהב את הפ' בשלשה ... for the sake of three things I love the Persians. Esth. R. l. c.; a. e.—Shebi. V, 1 הפַּרְסָאוֹת Ms. M. (ed. הפַּרְסָאוֹת) *Persian figs* (or dates); Sifra B'har, Par. 1, ch. I; Tosef. Shebi. IV, 1 הפרסאות.

פַּרְסָאָה, פַּרְסִי, פַּרְסָאי, פַּרְסָאָה ch. same. [Targ. II Esth. I, 8 פרסאה, read: פַּרְסָאֵי].—Y. Ber. VI, 10ᵇ bot. חד פרסי ed. Lehm. (oth. ed. פרסוי, read פרסיי) a Persian Jew. B. Kam. 59ª דקלא פ', v. דְּקָלָא. Shebu. 34ᵇ דחוא דינא פ' הוא that is Persian law (arbitrariness); B. Kam. 58ᵇ דינא דפרסאה (Ms. R. דינא פרסאה; Rashi דינא דפַּרְסָאֵי); a. e.—*Pl.* פַּרְסֵי (פַּרְסָאֵי). Targ. II Esth. l. c. Targ. Esth. I, 14; a. e.—Ab. Zar. 24ᵇ כמאן קרו פ' לספרא דביר by what authority do the Persian Jews call a book *d'bir*? Ib. v. דִּיסְתָּנָא II. Yoma 77ª, v. אִיסְרָא II; Yalk. Ez. 347. Ib. בשני דפ' (Yoma l. c. במלכותא דפרס, v. Rabb. D. S. a. l. note 3) during the years of the Persian rule; a. e.—*Fem.* פַּרְסָאִיתָא. Targ. II Esth. I, 16.—*Pl.* פַּרְסָאֲתָא, פַּרְסָיָתָא. Ib. 12.—Ber. 44ᵇ, v. אוּפִּי. Sabb. 143ª ודפרסיתא Rashi (ed. ודפַרְסָיָתָא) and the stones of Persian dates.

פַּרְסִים, v. פַּרְסֵם.

פַּרְסִיקָא, פַּרְסִיק, v. פִּרְסְקָא, פַּרְסֵק.

פַּרְסַכְנָא m. (פַּרְס, v. פָּרְסָא; cmp. formation of אוּשְׁפִּזְיכְנָא) *curtain-like, net-like.* Sabb. 154ᵇ בגואזא פ' (Ms. M. ופ', v. Rabb. D. S. a. l. note), v. גַּוְוָזָא I.

פִּירְ, פִּרְסֵם (enlargement of פָּרַס) *to spread, divulge, publish; to uncover, expose.* Yoma 86ᵇ מְפַרְסְמִין, v. חָנַף. Sot. 9ª פירסמה בגלוי ... היא עשתה she acted in secret, the Lord exposes her in public. Y. Meg. I, 70ᵇ top רבי הוה מְפַרְסֵם עצמו וכ' Rabbi used to make himself conspicuous (act ostentatiously) on two days in the year (as a protest against certain ritual restrictions). Num. R. s. 21 כשם שהקב"ה ... לְפַרְסָמָן וכ' as the Lord busies himself with the praise of the righteous in order to make them known in the world, so &c. Ib. פנחס פִּירְסְמוֹ לשבח וכ' he published Phineas for praise, and Zimri for blame. Ib. ופי' את בתו בקלון and exposed his daughter for prostitution. Tanḥ. Ki Thissa 16 מה כלה ... ואינה מְפַרְסֶמֶת עצמה וכ' as the bride is retired in her father's house and does not unveil herself (show herself in public) until she is about to enter the bridal chamber ...: so must a scholar be retired, and be revealed (renowned) by his good deeds; Ex. R. s. 41; a. fr.—Part. pass. מְפוּרְסָם; f. מְפוּרְסֶמֶת; *pl.* מְפוּרְסָמִים, מְפוּרְסָמִין; מְפוּרְסָמוֹת. Ib. Lev. R. s. 32 בזמן שאינו מפ' when he is not generally known (as a bastard). Yalk. Ex. 391 מפ' במעשיו ... שהיא מפ' well-known by his deeds, as the bride is unveiled (on her wedding day), v. supra; a. fr.—Gen. R. s. 36 יצא חם ... וכלב מפ' בחשמישו Ham came out of the ark black, and the dog disgraced by the mean way of his copulation; Y. Taan. I, end, 64ᵈ מְפוּרְצָם (Snh. 108ᵇ כלב נקשר).

Hithpa. הִתְפַּרְסֵם, *Nithpa.* נִתְפַּרְסֵם *to be published, made known, exposed.* Lev. R. l. c. (ref. to Lev. VI, 18) במקום כדי שלא יִתְפַּרְסְמוּ החטאים ... 'in the place where the burnt offering is killed shall the sin offering be killed', ... in order that the sinners be not exposed to shame. Ib. אבל אם נ' but if he is known (as a bastard); a. e.

פַּרְסִים, פִּרְסֵם ch. same. Targ. II Esth. I, 12 לא תְפַרְסְמִי וכ' do not defame thy name &c. Targ. Y. Num. XVI, 26. Targ. Y. Ex. XXVIII, 30. Targ. II Chr. VI, 30 (differ. in I Kings VIII, 39); a. fr.—Part. pass. מְפַרְסֵם; f. מְפַרְסְמָא; *pl.* מְפַרְסְמָן. Targ. Y. I Gen. XXXVIII, 25 (v. פָּרַס I). Targ. Job XXVI, 6 (h. text ערום). Targ. Cant. II, 17 מפרסמן uncovered (unprotected); a. e.—Y. Snh. VII, end, 25ᵈ אנא מְפַרְסֵם ליך I shall expose (denounce) thee. Pes. 112ª פַּרְסוּמֵי ניסא to make public the wonderful event (by a symbolical act); Sabb. 24ª; a. fr.

Ithpa. אִתְפַּרְסֵם, אִתְפְּרִיס, אִתְפַּס *to be spread, revealed, exposed.* Targ. Y. Ex. II, 14. Targ. Y. Num. XXII, 41 (v. Targ. Cant. l. c.). Targ. Koh. XII, 13. Targ. II Esth. III, 15; VIII, 14 (v. פָּרַס I); a. fr.

פַּרְסָנִית f. (denom. of פַּרְסָה II) *run-about.* Gen. R. s. 18, a. e., v. פַּרְדָּנִית.—*Pl.* פַּרְסָנִיּוֹת. Ib. s. 45 Ar. (ed. יוּצְאָנִיוֹת), v. יוּצְאָנִית.

פַּרְסִיק, פַּרְסֵק m. (Περσικόν, sub. μῆλον) *peach; peach tree.* Gen. R. s. 42 תפוח ופ' apple and peach trees; Yalk. ib. 72. B. Mets. 116ᵇ דלית שע"ג פ' זה וכ' I sell thee a grape vine overhanging this peach tree; Y. ib. X, 12ᶜ פַּרְסִיקוֹ, v. דָּלִית. Y. Kil. I, 27ª bot. פ' ע"ג ... גוי a gentile who engrafted a shoot of a nut tree on a peach tree; a. e.—*Pl.* פַּרְסְקִין, פַּרְסִקִּים. Kil. I, 4 הפ' והשקרין וכ' (Bab. ed.

חשק'; Ms. M. האפרסקין) peaches (and) almonds ... although resembling one another are heterogeneous. Maasr. I, 2 Y. ed. (Bab. a. Mish. ed. תאפ'). Y. Peah VII, 20ª bot. (v. פַּנְקָרִיסִין); a. e.—[Tosef. Maasr. I, 1 הפרסקין, read: הפִּיסְטָקִין.]

פִּירְ', פִּרְסוֹקָא, פַּרְסָקָא f. ch. same. Y. Peah VII, 20ª bot. אפיק לון אריסא חדא פ' וכ' the tenant brought out one peach for them of which they and the drivers ate &c.; (Keth. 112ª אַפַּרְסָקָא דהוה כאילפס וכ' a peach as large as a pot &c.); a. e.—Pl. פִּרְסַקְיָא, פִּרְסִיקִין, פִּירִ'. Y. Kil. I, 27ª bot. מה נפיק מינהון קדירה פַּרְסָקְיָה (R. S. to Kil. I, 4 קירדו פרסיקיא read קַרְוִיָּה or קַרְוִיר) what comes out of them (nut engrafted on peach)? (Κάρυα περσικά) Persian walnuts (also called basilicæ nuces, v. פַּסַלְקָאוֹת).—[Ḥull. 141ᵇ פרסקי, v. next w.]

***פַּרְסַתָּקִי** m. pl. (v. פַּרְדַּסְקִין) *boxes, caskets* used as *bird's nests*. Ḥull. 141ᵇ אהדר לה רבא פ' ותפשה (Ms. M. פרסקי; Ms. R. 2 פרקיקי or פרסקי; Ms. F. פרטקידה; v. Rabb. D. S. a. l. note) R. had boxes set around it (the bird that he let fly), and then caught it.

פרסתקיה, Y. Kil. I, 27ᵇ, v. פִּרְסְתָּקָא.

פִּרְסְתָּקִין, v. פַּרְדַּסְקִין.

פִּרְסַתְּקִין, Gen. R. s. 41, v. פִּרְסְתָּקָא.

פָּרַע (b. h; cmp. פרם, פרס) 1) *to tear, destroy; to loosen, disarrange; to neglect the hair*. Pesik. R. s. 29-30-30 (ed. Fr. p. 139ᵇ), v. רָפָא. Sot. III, 8 האיש פּוֹרֵעַ ... פּוֹרַעַת, v. פָּרַם. Sifra Emor, ch. I, Par. 2 כדרך שבני אדם פּוֹרְעִים וכ' in the same way that ordinary men (in mourning) neglect their hair and tear their garments; a. fr.—2) *to uncover*. Ib. (ref. to Lev. XXI, 10) [read:] אילו אמר ראש לא יפרע ובגד לא יפרום if the text read, the head ... and the garment ..., I might have thought it meant, he shall not uncover the head &c., in the sense in which *par'a* is used in connection with the faithless wife (Num. V, 18); v. Hor. 12ᵇ. Pesik. Shor, p. 77ª פּוֹרְעִין את ראשיהם וכ' they uncovered their heads (when the royal proclamation was read, v. פְּרוֹסְטַגְמָא); Lev. R. s. 27 לא חטרחתי ... ולא פורעין וכ'. Ib. וּפָרְעוּ את וכ' I have not put you to trouble, I have not ordered you to read the Sh'm'a standing on your feet and uncovering your heads, but 'when thou sittest &c.' (Deut. VI, 7). Ḥull. 91ª פְּרַע להן בית השחיטה uncover the place of cutting for them (show them that the animal has been cut according to the ritual); a. e.—Part. pass. פָּרוּעַ; f. פְּרוּעָה; *pl.* פְּרוּעִים, פְּרוּעִין; פְּרוּעוֹת. Cant. R. to VIII, 4 (ref. to פָּרַע, Ex. XXXII, 25) אין פ' אלא נקוב *paru'a* means hollowed (made void); Num. R. s. 7 אין פ' אלא לשון צרוע *paru'a* is a figurative expression for leprous (v. Lev. XIII, 45). Ib. פָּרוּעֵי ראש, פְּרוּעֵי ראש bareheaded. Ib. s. 19 ונראו כאשה פ' ראש and they appeared like a woman with uncovered head; a. fr.—Trnsf. *to uncover one's self* for a human need. Yoma 77ª (ref. to Ez. VIII, 16) כלפי ... שהיו פורעין עצמן והיו מטה (מטה euphem. for מעלה) they uncovered themselves and committed a nuisance towards heaven; Kidd. 72ᵇ *Hif.* מפריעין Gen. R. s. 86 שהיה פורע עצמו לע"ז (Yalk. ib. 145 פוער), v. פּוֹטִינוֹס; a. e.—3) *to uncover the corona, to split the membrane and pull it down*. Sabb. XIX, 2. Num. R. s. 11; a. fr.—4) [*to solve a connection* (Lat. solvo; cmp. לָוָה),] *a) to pay a debt*. B. Bath. 5ª פְּרַעְתִּיךָ בתוך חקובע ... if a person fixes a time (in a note) for his neighbor, and the latter says, I have paid thee within the term assigned to me, he is disbelieved (he is not admitted to an oath); ולואי שיפרע בזמנו (for we say,) would that a man paid his debt when it is due! Ib. 6ª כאומר לא פָּרַעְתִּי דמי, v. לָוָה; a. v. fr.—Part. pass. as ab. Keth. 19ᵇ אסור ... שטר פ' בתוך ביתו a man should not keep a satisfied document of indebtedness in his house. Shebu. VII, 7 ועד אחד מעידה שהיא פ' and if there is one witness against her testifying that it (her dowry) has been paid. B. Bath. X, 7; a. fr.—Gen. R. s. 78 (play on פֹּרַת עלי עין, Gen. XLIX, 22) עלי לְפָרוֹעַ לך מן אותה העין it is for me to pay thee for that eye (for protecting thy mother from Esau's lustful eye); ib. s. 98 עלי לפרוע לך אותה וכ'; Yalk. ib. 133 עלי לפרוע אותו עין.—*b)* מן פ' *to settle with; to punish*. Num. R. s. 11 כשפ' הקב"ה ... לא פ' אלא יחידי when the Lord punished the generation of the flood, he punished singlehanded (not through several angels). B. Mets. IV, 2 מי שפ' מאנשי ... הוא עתיד לְהִפָּרַע וכ' he who punished the men of the generation of ..., will punish him who does not stand by his word (although the court cannot compel him); Tosef. ib. III, 14; B. Mets. 47ᵇ, sq. לְפָרַע וכ'. Ex. R. s. 10, beg. Cant. R. to VIII, 14 אין הקב"ה פורע מֵאוּמָּה וכ' the Lord punishes no nation here below before degrading its genius above; a. fr.

Nif. נִפְרַע 1) *to uncover one's self* (for a human need). Ber. 62ª אין נִפְרָעִין מעומד וכ' you must not uncover yourself standing, but only after you are seated (Ms. F. יִפָּרַע עד שישב), v. *Pi.*—2) with מן, *to collect payment from;* trnsf. *to call to account, punish*. B. Bath. 5ᵇ, a. e. חבא לִיפָּרַע ... לא יִפָּרַע אלא בשבועה he who comes to collect from heirs, cannot collect except on oath. Shebu. l. c. הִנְפְּרַעַת שלא בפניו לא תִּפָּרַע אלא וכ' she who claims (her dowry) in the husband's absence (suing the estate), can get it only on oath; וכן היתומים לא יִפָּרְעוּ וכ' and so heirs cannot collect (from heirs) &c. Ber. l. c. כשם שנִפְרָעִין וכ', v. סַפְדָּן. B. Mets. l. c., v. supra. Sifra Aḥăré, ch. XII, Par. 9 אני דיין להיפָּרַע וכ' I am the judge (having the power) to punish, and can be relied upon to pay reward; אני הוא שפירעתי ... ועתיד לִיפָּרַע וכ' I am he that punished ..., and that shall punish you &c.; a. fr.

Pi. פֵּרַע 1) *to disarrange*, esp. *to mutilate, unman*. Sot. 13ᵇ ובא ... ופֵּירְעוֹ Gabriel came and unmanned him (used as play on פטיפַּרְס); Yalk. Gen. 145 וסרסו ופֵּרְעוֹ ... בא.—2) *to uncover*. Y. Ber. IX, 14ᶜ top לא פי' עד שישב he did not uncover (himself) &c., v. supra. Midr. Sam. ch. XXXII פֵּרְעָה את עצמה וכ' she uncovered herself and sat down &c.—Part. pass. מְפוֹרָע; f. מְפוֹרַעַת. Ib. Ḥull. 30ª, a. e. שחיטה מפ' an open (gaping) cut.

Hif. הִפְרִיעַ *to uncover*, v. supra.

פְּרַע I ch. same, 1) *to disarrange; to tear open, uncover*. Targ. Y. Gen. XLIII, 16 (v. Ḥull. 91ª quot. in preced.). Targ. Num. V, 18; a. e.—Part. pass. פָּרִיעַ; *pl.* פְּרִיעִין, פָּרִיעֵי. Targ. O. Lev. XIII, 45. Targ. Y. Ex. XXXII, 25; a. e., v.

פְּרִיעַ I.—Hull. 50b הויכא דפַּרְעֵי טבחי where the butchers tear open, v. מְפַרְעָתָא; ib. 76a הויכא דפרעי טבחי the place which the butchers strike when they begin to flay; a. e.—2) *to pay, retribute.* Targ. Y. I Deut. XXIV, 15. Targ. Prov. VI, 31. Ib. XXII, 27 דתְפָרַע Ms. (ed. דפריע, corr. acc.). Targ. Ps. VII, 5. Ib. 9; a. fr.—Shebu. 41b כי פְּרַעְתִּין פַּרְעֵן לי (Ms. M. כי פָּרַעְתָּ לי פָּרְעָן) when you pay it (the money, v. פְּרִיעְתָּא), pay me in the presence of &c.; אזל ופַּרְעֵיה באפי תרי וכ' he went and paid him in the presence of two outsiders. Ib. כי פרעת לי פּוֹרְעָן לי וכ'; a. fr.

Ithpa. אִיפָּרַע, אִתְפָּרַע, *Ithpe.* אִיתְפָּרַע, אִתְפָּרַע 1) *to be paid; to be paid back.* Targ. Prov. XII, 14; a. e.—2)=preced. *Nif., to collect, call to account; to be revenged, take revenge.* Ib. XXII, 23. Targ. Jud. XVI, 28. Targ. I Sam. VIII, 20 (h. text ושפט). Targ. Jer. II, 9; a. fr.—Sot. 22b לְאִיתְפָּרַע, II.—B. Mets. 16a אִתְפָּרוּעֵי . . . זוזי (Ms. H. אִיפָּרוּעֵי) all he wants is to collect the money (debt). Yoma 22b אִפַּרְעוּ מינירה (Tosaf. אִירְפָּרְעֵי) they (in heaven) punished him; ib. אפרעו מגופיה, v. לַאי; Yalk. Sam. 121; a. e.

פְּרַע II (cmp. פרת) [*to break through,*] *to fly.* V. פְּרִיעַ II.

Af. אַפְרִיעַ *to cause to bloom.* Targ. Prov. XIV, 11 מפריע ed. Lag. Var. (ed. מפריח).

פֶּרַע m. (b. h.; פָּרַע) 1) *long, entangled hair.* Num. R. s. 11 נוזרים . . . ומגדלים פ' abstain from wine and grow long hair. Sifra Thazr., Par. 5, ch. XII (ref. to פרוע, Lev. XIII, 45) לגדל פ' that means, to let the hair grow (as against R. ʿĂḳiba who explains פרוע *uncovered*, v. פָּרַע); a. e.—2) *thick growth of bushes.* Tosef. Ohol. IX, 3, v. next w.

פִּרְעָה f., *pl.* פִּרְעוֹת (b. h.; פָּרַע) 1) = preced., *wild irregular growth*, esp. *the case of protruding boughs on one of which is an uncleanness*, v. סְכָכָה. Ohol. VIII, 2 היוצאות מן הגדר which protrude from the hedge; Tosef. ib. IX, 3 פִּרְעָה היוצא מן וכ'; Naz. VII, 3; 54b. Y. ib. VII, 56c.—2) (homilet.) *payment, retribution.* Sabb. 119b (ref. to Jud. V, 2) מ"ט בפרוע פרעות משום דברכו ה' why are decreed punishments disarranged (reversed)? Because of 'praise the Lord'; Yalk. Jud. 46.

פַּרְעֹה (b. h.) pr. n. m. *Pharaoh, the Egyptian king.* M. Kat. 18a פ' שהיה בימי משה the Pharaoh of Moses' time. Ex. R. s. 8 מי גרם לפ' שילקה what was the cause of Pharaoh's being smitten?; a. v. fr.

פַּרְעוֹן, v. פֵּרְעוֹן.

פַּרְעוֹשׁ m. (b. h. פַּרְעֹשׁ; v. פָּרַע II) *flea.* Sabb. 107b; a. e.—*Pl.* פַּרְעוֹשִׁין. Gen. R. s. 5; s. 20. Tanḥ. B'midb. 2; a. e.

פַּרְעָנָא, פִּרְעָן, v. sub פּוּרְעָן.

פַּרַעְתָּא f. (פָּרַע I) *open wound.* Ab. Zar. 28a Ms. M. (v. Rabb. D. S. a. l. note; ed. פְּרַעְתָּא).

פָּרַךְ (denom. of פורפא πόρπη) 1) *to clasp.* Part. pass. פָּרוּךְ; f. פְּרוּפָה; *pl.* פְּרוּפִין, פְּרוּפִים; פְּרוּפוֹת. Yoma V, 1 החיצונה פ' וכ' the outer curtain was held back by a clasp on the north side, and the inner curtain on the south side (so as to make room for entering, without exposing to view the Holy of Holies).—2) *to fasten a garment over the shoulder by attaching a weight to its overhanging corner.* Sabb. VI, 7 פּוֹרֶפֶת על האבן וכ' a woman may wear a cloak thrown over her shoulder weighted by a stone or a nut; ובלבד שלא תְּפָרוֹק וכ' provided she does not attach the weight for the first time on the Sabbath (v. Sabb. 65b); Tosef. ib. IV (V), 13 פורפת בתחילה בדבר וכ' she may attach a weight for the first time using an object which it is permitted to handle on the Sabbath; a. e.—Part. pass. as ab. Sabb. VI, 6 פ' (יוצאות) ומדיות Median women may go out on the Sabbath with their cloaks thrown over their shoulders &c.

פרפונדא, Tosef. B. Mets. VIII, 14 נתנו בפ', read: בִּפְּרִי פּוּנְדָא, v. פּוּנְדָא.

פִּרְפּוּר m. (פִּרְפֵּר II) *writhing, agony.* Lam. R. introd. (R. Ḥănina); Yalk. Jer. 279, v. שַׁוְעָה.

פִּרְפּוּרְנוֹן, v. פָּרְאפּוּרְנוֹן.

פַּרְפַּחְוָנָא m. (reduplic. of פרח) *purslane* (h. חַלְגַּלּוֹג).—*Pl.* נֵי . . . ; פַּרְפַּחְוַנְיָא, פַּרְפַּחְוִינִין . . . Y. Peah VII, 21a top; Y. Erub. III, 20d top. Y. Shebi. IX, beg. 38c פרפחוניא; Meg. 18a פרפחיני Mss. O. a. L. פרפחניה; Ms. M. 2 פרפחיניה; v. Rabb. D. S. a. l. note 60); Y. ib. II, beg. 73a פרחינון (corr. acc.).

פַּרְפִּיסָא* m. (prob. a contraction of פרח פִּיסָא) *lump of earth in a bag of palm-leaves*, a kind of *flower-pot.* Sabb. 81b (Rashi פּוּרְפִּיסָא).

פרפוראן, Lam. R. to II, 22 קוסי פ', v. קוֹסִיטַרְפִּירְזִין.

פרפלי, Sabb. 141a דאי פ' Ar., misread for חני פילפלי as in ed.

פִּרֵּר, פִּרֵּר I (b. h.; *Pilp.* of פָּרַר) *to crush, crumble, pulverize.* Tosef. Sabb. XII (XIII) 14 מְפָרְרִין גלוסקין וכ' you may crumble a piece of fine bread (into milk &c.) for a sick person &c. Bets. 17b; Tosef. ib. II, 4 פ' ברצה על וכ' if one crumbles a hard-boiled egg over fish; Y. ib. II, 61b; a. e.

פַּרְפֵּר ch. same.

Ithpalp. אִתְפַּרְפֵּר *to be crushed.* Targ. Ps. XXII, 15 (Ms. אתפרדן, h. text התפרדו).

פִּרֵּר, פִּרֵּר II (preced.; cmp. פָּרְכֵּס I a. II) [*to grind,*] *to move convulsively, struggle* (in agony). Snh. 37b והרוג מְפָרְפֵּר and (you saw) the slain struggle; Shebu. 34a. Yoma 23a עדיין בני מפרפר my son is still moving (not yet dead; ib.b קיים); Tosef. ib. I, 12; Y. ib. II, 39d top; Sifré Num. 161; a. e.

פַּרְפֵּר ch. same. Targ. Y. Gen. XLII, 21 מְפַרְפֵּר קדמנן Ar. a. Levita (h. text בהתחננו, cmp. חָבַט; ed. מפייס לנא).—Cant. R. to III, 4 עבר ומפרפר כל הלוא לילא (not יומא) he spent the entire night moving about restlessly, v. הַמְהֵם.

Lam. R. to II, 12 הוה מפרפר ומאית struggled in convulsions and died (from starvation). Y. Shebu. III, 34c bot. חמתירה מפרפר ויהב ליה he saw him (the starving man) in convulsions, when he gave him to eat.

פַּרְפָּרָאוֹת, v. פַּרְפָּרֶת.

פַּרְפְּרִין f. pl.=next w., *a dish of bread crumbs and vegetable, mash.* Gen. R. s. 17; Lev. R. s. 34; Yalk. ib. 665; Yalk. Is. 352.

פַּרְפֶּרֶת f. (פִּרְפֵּר I) [*crumbs,*] *a minor dish, salad, hash* &c.; פ' שלפני המזון *parpereth* before the meal, *appetizer*; פ' שבתוך המזון *p.* during the meal, *by-meat*; פ' שלאחר המזון *p.* after the meal, *dessert.* Ber. VI, 5. Y. ib. 10d top; a. fr.—[Pes. X, 3 עד ... לפ' חפת (Bart. reads: לפַרפֵּר את חפת) until he gets to the *breaking* of the bread (distribution of the Matsah); oth. opin.: to the by-meat of the bread (to the bitter herbs)].—*Pl.* פַּרְפָּרָאוֹת, פַּרְפָּרוֹת. Tosef. ib. IV, 8 חבא אחר שלש פ' וכ' a guest that arrives after the three *parpereths* has no right to enter. Succ. 27a ממשיך ... בכל יום on any other day thou insertest many an appetizing dish in order to prolong thy meal, and now wouldst thou not add one for the honor of thy Maker? Sabb. XXIII, 2 ואת פַּרְפְּרוֹתָיו מפיו וכ' מונה ... a man may count (on the Sabbath) his guests and his dishes verbally (from memory) but not from writing.—Trnsf. *auxiliaries.* Ab. III, 18 תקופות וגרמטריאות פ' לחכמה (Ar. פַּרְפָּרִיּוֹת, ed. Koh. פרפרא) astronomy and arithmetic are the auxiliaries of philosophy. [Mus.: פְּרִיפֶרִיּוֹת (περιφερεία) *perifery.*]

פָּרַץ (b. h.) 1) *to break through, make a breach, invade.* Pes. 56a פּוֹרְצִין פרצות וכ' made breaches in the fences of their gardens &c.; (Tosef. ib. II (III), 21 פותחין גינותיהם וכ'); Men. 71a. Ber. 63a יכיל לְפָרוֹץ ... כבר גדרת having once fenced in, thou canst not tear down, i. e. having once approved, you cannot now find fault. Y. Snh. I, 19c top, v. פּוּץ. Gen. R. s. 85 (ref. to Gen. XXXVIII, 29) כל הפּוֹרְצִים ממך וכ' all conquerors shall rise from thee (Judah). Yalk. Mic. 551 פָּרַצְתִּי גדרו של עולם מפני יעקב I broke down the fence of the world (reversed the natural order of things) for the sake of Jacob (making his cattle extremely fecund); ולע"ל אני פורץ אותו לבניו and in the days to come I shall do so to his children. B. Kam. 60b מלך פּוֹרֵץ ... דרך the king may break through fences to pave a way for his army. Koh. R. to IX, 11 (ref. to Job I, 10) פ' גדרו של עולם וכ' his cattle reversed the order of things &c. Y. Ab. Zar. II, 41a top לא פָרַצְתָּ גדירן וכ' thou hast not torn down the fence of the scholars (not transgressed their law); Gen. R. s. 79, v. גָּדַר. Lev. R. s. 26, v. גָּדַר I; a. fr.—Part. pass. פָּרוּץ; f. פְּרוּצָה; *pl.* פְּרוּצִין, פְּרוּצִים. פְּרוּצוֹת. Kil. IV, 4 חעומד מרובה על הפ' the unimpaired portion of the fence is larger than the ruined part, v. עָמַד II. Y. Sabb. X, 12c top קופה פ' a bin which has been broken into (some of the contents of which has been taken); a. fr.—[Peah VII, 1 בצד חפרוצה Y. ed., v. פְּרָצָה.]—2) (sub. גדר) *to be lawless, unrestrained, dissolute.* Y. Keth. I, 25a bot. שלא יִפָּרְצוּ ... בזימה in order that the daughters of Israel be not made heedless of chaste conduct (v. infra); a. e.—*Part. pass.* as ab. *dissolute, bold.* Ib. מפני פ' אחד because there might be one dissolute man (who may go to the expense of marriage for the sake of his gratification, with the intention of charging his bride with faithlessness afterwards). Cant. R. to IV, 12 לא נמצא בהן אחד פ' בעריות not one of them was of immoral conduct; Lev. R. s. 32 פְּרוּץ ערוה. Gitt. 46a שלא יהו בנות ... פ' וכ' that the daughters of Israel may not be loose in moral conduct or in vows (v. supra). Gen. R. s. 70 (ref. to Gen. XXIX, 21) אפי' אדם פ' אינו וכ' even the most shameless man would not use such language. Sot. 7a אבל פ' but if they are known to be of dissolute habits, opp. כשרין. Keth. 2b, sq. משום פ' on account of loose women, opp. צנועות; a. fr.—3) *to spread, increase.* Sabb. 13a; Tosef. ib. I, 14 עד היכן פָּרְצָה טהרה וכ' how far the observance of levitical cleanness has spread in Israel!; a. e.

Nif. נִפְרָץ 1) *to be broken through, torn down.* Tosef. Kil. III, 3 מחיצת הכרם שנפרצה if the partition of a vineyard has come down; גדרה וכ' if he repaired it, and it came down again. Erub. IX, 2 חצר גדולה שנפרצה לקטנה if the partition between a large court and a smaller one has been broken into. Yalk. Ez. 352 a good shepherd שנ' גדר צאני the fold of whose flock was broken into; (Ruth R. introd. שנפלה). Tanh. Bal. 13 גדר ראה שישראל נִפְרָצִים שם he (Balak) saw that the Israelites would be broken into (sustain a great loss) there; Num. R. s. 20 שיש פרצים (corr. acc.). Ab. d'R. N. ch. V וּנְפָרְצוּ וכ', v. פְּרָצָה; a. fr.—2) *to be unrestrained, dissolute.* Tanh. Vayera 9 לפי שנפרצו מעשיהם בזנות because their doings were unrestrained in matters of sexual morality; a. e.—3) *to be spread, increased.* Gen. R. s. 73 (ref. to Gen. XXX, 43) נִפְרְצָה לו פרצה מעין וכ' an (abnormal) increase of wealth was granted to him similar to that expected in the days to come (v. Yalk. Mic. l. c.); Yalk. Gen. 130; Yalk. Koh. 989; a. e.—4) *to be broken off, severed.* Succ. III, 1 נפרצו עליו if its leaves are severed (and only kept together by a band), v. פָּרַד.

Hif. הִפְרִיץ (denom. of פָּרִיץ) *to be defiant.* Tosef. Macc. V (IV), 13 אפי' עומד ומַפְרִיץ וכ' even if he stands up defiantly (saying, he did not mind more lashes), you dare not add &c.

Hithpa. הִתְפָּרֵץ *to become dissolute, be unrestrained, licentious.* Y. Sabb. III, 6a bot. שלא תִּתְפָּרֵץ that she may not assume immoral habits; ib. שלא יִתְפָּרְצוּ that people may not be unrestrained; Y. Bets. II, 61c.

פְּרַץ ch. same, 1) *to break through, open* &c. Targ. II Kings XIV, 13. Targ. II Esth. III, 8; a. e.—[Targ. Prov. XXV, 28 תריצה Var. ed. Lag., corrected by Bxt. פריצה, read תרישא.]—2) *to be reckless, sport.* Taan. 24b חוו קא פָּרְצֵי בריפתא were recklessly sporting with bread (throwing pieces of bread to one another).

פֶּרֶץ m. (b. h.), v. פִּרְצָה.

פִּרְצָא, v. פִּרְצָא.

פָּרְצָא, v. פִּרְיָצָא I.

פַּרְצָדָא, v. פַּרְצִירָא.

פִּרְצָה, פִּירְצָה f. (פָּרַץ) 1) *breach, opening.* B. Bath. 53a פרץ פ' וכ' if he widened the opening in the fence to go

in and out by it. Succ. 26a קוראה לגנב פ׳ a breach (occasion) invites the thief. Tanh. Vayishl. 5 אין נוחנין פ׳ לפני הכשר וכ׳ we must not leave an opening (offer a temptation) to an honest man, how much less to a thief. Y. Gitt. III, 45a חיתה שם פ׳ אחת וכ׳ if there was a single gap (for the besieged to escape), it saves all (justifies the presumption that they are alive). Peah VII, 1 בצד פ׳ (Y. ed. הפרוצה) by the gap (entrance) in the fence; a. fr.—Trnsf. *inroad, calamity.* Tanh. Bal. 13 יש פ׳ גדולה מזו is there a greater calamity than this (the death of Moses)? Yalk. Ps. 888 (ref. to פרץ, Ps. CXLIV, 14) פ׳ של פירעונות the calamity of divine visitation (pestilence, with ref. to Ps. CVI, 29 ותפרץ); פ׳ של גלות the calamity of exile; Ruth R. introd. פֶּרֶץ של גלות; פ׳ של מגפה. Lev. R. s. 34, end (ref. to Is. LVIII, 12) הפ׳ הזאת עלי היה לגודרה וכ׳ the Lord says, it was for me to repair that breach (to remedy the evil of poverty), and thou rosest to repair it (by charity); a. fr.—2) *lawlessness, licentiousness, demoralization.* Gen. R. s. 26 כל פ׳ שאינה ... אינה פ׳ demoralization which does not proceed from the leaders, is no real demoralization; a. e.—*Pl.* פְּרָצוֹת. Pes. 56a, v. פָּרַץ. Midd. II, 3 שלש עשרה פ׳ היו בו שפרצום וכ׳ there were thirteen breaches in the Temple palisades (סוֹרֵג) made by the Greek kings; Y. Shek. VI, 50a top. Ber. 19a פְּרָצוֹתֵינוּ ופָרְצוֹת וכ׳, v. גָּדַר. B. Bath. 91b (ref. to גדרה, I Chr. IV, 23) זו סנהדרין שגדרו פָּרְצוֹתֵיהֶן וכ׳ this refers to the Sanhedrin that healed the breaches of Israel. Yalk. Ez. 352; Ruth R. introd. שאלו עליתם בפ׳ וכ׳ if you had stood in the breaches as Moses did &c.; a. fr.—[Num. R. s. 20 שיש פרצים, v. פָּרַץ.]—3) *sect.*—*Pl.* as ab. Ab. d'R. N. ch. V ונפרצו מהם שתי פ׳ and two sects proceeded from them.—4) *spreading, increase.* Gen. R. s. 73, a. e., v. פָּרַץ.

פַּרְצוּמָא, v. פּוּרְצָמָא.

פַּרְצוֹף m. (an adapt. of πρόσωπον, as if it were פרץ אף) *face, visage, front.* Yeb. XVI, 3 פ׳ פנים the full face, v. חוֹטֶם. Ib. 120a פ׳ פנים ולא פדחת if the face is left, but without the forehead. Erub. 18a, v. דִּיפַּרְוֹסוֹף. Ber. 61a (ref. to הצלע, Gen. II, 22) חד אמר פ׳ one says, it means one of the two faces of Adam (v. דִּיפַּרְוֹסוֹף). Snh. 103b בתחלה ... פ׳ אחד וכ׳ first he made it (the idol) with one face, and afterwards with four. Yoma 72b רוקם פ׳ אחד וכ׳ by *rokem* (Ex. XXVIII, 39) needlework is meant and therefore one front (design on one side), by *ḥoshebh* (ib. 15) embroidery is meant and therefore two fronts (designs on both sides); a. fr.—*Pl.* פַּרְצוּפִין, פַּרְצוּפִין, פַּרְצוּפוֹת. Ib. שני פ׳; Tosef. Shek. III, 14 שתי פ׳ (fem.). Ab. Zar. 42b כל הפ׳ מותרין וכ׳ you are permitted to sculpture all faces except the human face. Ib. 12a המקלחין מים וכ׳ פ׳ sculptures of human faces which throw forth water in the large cities (fountains). Y. ib. III, 42c bot. היו חותמין בפַּרְסוֹפוֹת used seals on which human faces were engraven. Ib. כל פרס׳ היו בירושלם וכ׳ all kinds of statuary existed in Jerusalem except human faces. Y. Snh. IV, 22b bot. שינה פַּרְצוֹפוֹתֵיהֶן the Lord made the faces of men to differ from one another; a. fr.

פַּרְצוּפָא ch. same. Targ. Ps. XXXIV, 17. Ib. XVII, 15; a. e.—B. Mets. 86a הדר פַּרְצוּפֵיה וכ׳ his face was turned backward (by demons); a. e.—*Pl.* פַּרְצוּפֵי. Targ. Ps. LXXIII, 7 (ed. Wil. sing.) Targ. Prov. XXVII, 19.

פַּרְצְמִקִין, v. פִּרְסְמִקָא.

פַּרְצָדָא, פַּרְצִידָא m. (v. פַּצִירָא; ר inserted) 1) *cut, trench,* v. פַּצִירָא.—2) (cmp. פּוּרְצָנָא) *kernel, stone.* Taan. 4a חאי צוברא דחותי קלא פ׳ the kernel under a clod. Ib. חאי צורבא ... לפ׳ וכ׳ a young scholar is like the kernel &c. (v. נְבַט), i. e. when his reputation begins to spread, it spreads wider and wider.—*Pl.* פַּרְצִידַיָּא, פַּרְצִידֵי. B. Mets. 84a דרומנא פ׳ וכ׳ the seeds of a red pomegranate. Sabb. 21a מפַּרְצִידּוֹהִי וכ׳ from its kernels they produce oil.

פָּרַק (b. h.) *to break, separate; to untie, loosen; to unload.* Sabb. 138a ומותר לפוֹרְקוֹ ... וילון it is permitted (on the Sabbath) to stretch a curtain and also to untie (remove) it. Ib.b top. Y. Shebi. III, beg. 34c לא יִפְרוֹק וכ׳, v. מְשַׁפֶּלֶת. [Ib. לא יַפְרִיק *Hif.*, v. infra.] Cant. R. to I, 5 טרענה ופוֹרֶקֶת she loads (becomes pregnant) and unloads (delivers); a. fr.—Trnsf. *to redeem, deliver.* Gen. R. s. 44 אני פּוֹרְקָן I shall redeem them; a. e.—עול פ׳ *to untie the yoke, cast off an obligation.* Ab. III, 5, v. עוֹל. Tosef. Sot. XIV, 4 פָּרְקוּ מהם עול וכ׳ they cast off the heavenly yoke, and made flesh and blood rule over them; a. fr.—Tanh. Huck. 25 אינן פּוֹרְקִין יראה they do not cast off the fear (of having lost the divine grace through their sins); Yalk. Num. 765 אין פורקין יראה מהם; Num. R. s. 19 אין פּוֹרְקִים ביראה (corr. acc.).—Part. pass. פָּרוּק; f. פְּרוּקָה; *pl.* פְּרוּקִים, פְּרוּקִין; פְּרוּקוֹת. Y. B. Kam. III, 3d אחד פ׳ ואחד טעון וכ׳ if (on meeting on the road) one animal is without a load, and the other is laden, the unladen must make room for the laden; חיו שניהן ... פ׳ if both are laden or both unladen. Ib. שתיהן פ׳ if both wagons are without a load; a. fr.—Esp. *to help to unload an animal broken down under its burden* (Ex. XXIII, 5). B. Mets. II, 10 לְפָרוֹק ... מצוה, v. טָעַן II. Ib. אם רצונך לפרוק פָּרוֹק if thou desirest to unload, do so (without my assistance); a. fr.

Pi. פִּרֵּק *to sever, strip; to take off, release; to take apart.* Shebi. II, 2 מְפָרְקִין you may release (trees in the Sabbatical year); Y. ib. 33d top מפ׳ בעלין 'release' refers to (a too luxuriant growth of) leaves. Ukts. II, 5 התחיל לְפָרֵק when he has begun to strip (vegetables). Tosef. ib. II, 13 התחיל לפרק באגוזים when he has begun to strip nuts (of their burrs). Sabb. 88a ופירקום ... ירדו one hundred and twenty myriads of angels of destruction came down and took them (the crowns) off their heads. Ib. בחורב ... פָּרְקוּ (Rashi פירקו) at Horeb they loaded (angels put crowns on their heads), and at Horeb they unloaded (angels took their crowns off). Men. 8a; 9b עד שלא פֵּרְקָהּ before he took it (the pile of the show bread) apart. Y. Yoma I, 38c top מעמידו ומְפָרְקוֹ put it (the Tabernacle) up and broke it up again; העמידו ולא פירקו put it up and did not break it up again; Num. R. s. 13, beg.; Sifra Tsav, Milluim, Par. 1 end.—Y. M. Kat. I, 80b bot. תְּפָרְקִין את המנעול וכ׳ you may take the shoe off the block. Y. Ab. Zar. III, 43b, v. פַּצִּים; a. fr.—Sabb. 95a חולב חייב משום מפרק one milking (on the Sabbath) is guilty of an act resembling unloading; Keth. 60a יונק מפרק כלאחר יד releasing the cow by sucking is unloading in an unusual way (v.

אַחַר). Lev. R. s. 13 עמד ופרקום לישראל he rose and took them off the back of the gentiles, and put them on Israel.—Sabb. 156a לְפָרֵק to take food from before one animal and place it before another, Rashi; [Tosaf.: to empty from vessel to vessel in order to procure a thorough mixture; other defin., v. Ar. s. v.].—*Part. pass.* מְפוֹרָק *a) unloaded.* B. Mets. 33a (ref. to Ex. l. c.) 'under its burden', ולא מפ' but not when it is unloaded (and the owner requires assistance to load it again). Ib. לא מפ' בחנם when it is unloaded, one need not assist in loading without remuneration.—*b) taken apart, broken up.* Tanḥ. P'kudé 11 והיה מונח ומפ' וכ' and it (the Tabernacle) lay in parts (uncombined) during &c.

Hithpa. הִתְפָּרֵק, *Nithpa.* נִתְפָּרֵק 1) *to be taken apart, broken up.* Y. Yoma I. c. Sabb. XVII, 1 אע"פ שנתפרקו although the doors are detached (when the piece of furniture is moved). Tosef. Kel. B. Mets. III, 2 נתפרקה וז' וכ' ed. Zuck. (missing in eds.) if the blades of scissors are separated, each may become unclean for itself; a. fr.—Gen. R. s. 36 (ref. to Gen. IX, 24) נתפ' יינו מעליו the load of his wine was taken from him (he became sober).—2) *to be loose, movable like a link or joint* (v. פֶּרֶק). Yoma 72a מיתפרקין ואין וכ' they (the bars in the ring) were movable but could not slip off. Nidd. 9a (of a woman after confinement) איבריה מתפרקין וכ' her limbs are loose (shaky), and her full strength does not return to her before &c.; Bekh. 6b איבריה מתפרקין תימנה she feels as tho' her limbs were dropping off. Yalk. Num. 708 תהא מִתְפָּרֶקֶת אבריה אבריה she shall lose limb after limb; Num. R. s. 9 מתרפקת (corr. acc.); a. e.—[Yalk. Cant. 986 מתפרקות some ed., read: מתרפקות, v. רָפַק.]

Nif. נִפְרָק (denom. of פֶּרֶק) 1) *to be out of joint, dislocated, sprained.* Sabb. XXII, 6 מי שנפרקה ידו וכ' he who sprained his arm or foot.—2) *to be removed.* Tosef. ib. XIII (XIV), 5 שנִפְרְקוּ ed. Zuck. (Var. שנימחו) that they be removed (cut out).—[*Hif.* הִפְרִיק as *Kal* and *Pi.* Tosef. Ber. II, 7 שהפריק ed. Zuck. (Var. שפרק). Y. Shebi. III, beg. 34c, v. supra; prob. to be read: יְפָרֵיק.]

פָּרַק ch. same, 1) *to separate, remove, take off.* Targ. Ex. XXXII, 2 sq. (O. ed. Berl. *Pa.*). Targ. Y. Num. IV, 5 (O. *Pa.*); a. fr.—V. פָּרְקָא II.—*2) *to fall apart.* B. Mets. 86a פ' אשיתא the frame wall fell apart (v., however, infra).—3) *to untie; to redeem, deliver.* Targ. Ex. XXI, 8 (O. ed. Amst. וְיִפְרֵי, read: וְיִ'). Targ. Lev. XXVII, 13. Targ. Ps. XXXIV, 23 פָּרֵיק Ms. (ed. פרוק, corr. acc.); a. fr.—Part. pass. פָּרִיק; f. פְּרִיקָא; *pl.* פְּרִיקִין, פְּרִיקָיָא, פְּרִיקָן. Targ. Y. Lev. XXV, 42; 55. Targ. Is. XXXV, 9; a. fr.—Keth. IV, 8 (in a marriage contract) אם תשתבאי אֶפְרְקִינָךְ if thou art captured, I shall redeem thee; ib. 51b. Ib. 47a ולא מימנע פָּרִיק he might refuse to redeem her. Y. Maas. Sh. IV, 55a bot. אֶפְרוֹק לך וכ' I will redeem it for thee with this Sela; a. fr.

Pa. פָּרֵיק 1) *to remove, take off.* Targ. O. Ex. XXXII, 2; a. fr.; v. supra.—Trnsf. *to alienate.* Targ. Prov. XVII, 9 (h. text מפריד; ib. XVI, 28 מעריק).—2) *to divide, split, strip.* Targ. O. Lev. I, 17. Targ. Y. II Deut. XXXIII, 20 (some ed. מְפָרֵק, corr. acc.). Targ. I Kings XIX, 11; a. e.—Ḥull. 93a, v. infra.—3) [*to break,*] *to solve a problem; to reply,* opp. אקשי. B. Mets. 84a פְּרִיקְנָא וכ', v. פִּירוּקָא. Sabb. 145a חוא מוחיב ... מְפָרֵק לה he raised an objection, and himself answered it. Ab. Zar. 50b הֵיפָּרְקִינְהוּ, v. נַפָּרָא; a. fr.—4) *to redeem.* Y. Maas. Sh. IV, 54d מְפָרֵק על פומיה redeems according to his estimation; a. fr.

Af. אַפְרֵיק *to cause a falling off of limbs.* Gitt. 69b דמַפְרִיק because it causes &c.

Ithpa. אִתְפָּרֵיק, *Ithpe.* אִיתְפָּרִיק 1) *to be broken, fall apart.* Ber. 54a אִתְפָּרְקָא ליה אשיתא וכ' (v. supra) the frame wall fell apart before him, and he went in.—2) *to be redeemed, released, delivered.* Targ. Lev. XIX, 20. Targ. Ps. XXXIII, 16; a. fr.—Yalk. Esth. 1046 כיון ... ולא אִיפְּרִיקוּ ... לא מִיפְּרִיקוּ when he (Ahasver) saw that the seventy years were full, and they were not delivered, he thought, since they are not now delivered, they will never be delivered; Meg. 11b מיפרקי ... איתפרוק Ms. M. (v. Rabb. D. S. a. l. note); a. e.—3) *to be out of joint, dislocated.* Ḥull. 93a פָּרוּקֵי מְפָרְקָא ... בהמה (or מְפָרְקָא part. pass. *Pa.*) an animal while alive makes movements by which the limbs are temporarily dislocated.

פֶּרֶק m. (b. h.; preced.) [*division, section*; (b. h.) *cross-road,*] 1) *period (of time), period of maturity, season.* Keth. 59b סמוך לפִירְקָהּ near her period of puberty. Y. Yeb. XIII, 13d bot. עד שתגדיל והגיע לפ' וכ' until she be grown up and arrive at a marriageable age and be married. Taan. 16a שלא יצא ופִרְקוֹ נאה whose youth is becoming, expl. ib.b whose youth is of unblemished repute; Tosef. Ḥag. II, 9 ופרקו טוב Var. (ed. Zuck. ופרק). Pes. 117a על כל פ' וכ' at every important epoch. Ib. 43a top שהגיעו לפִרְקָן who have reached puberty but not the legal age (prematurely developed). Tosef. R. Hash. I, 12 פ' שעורים the season of the barley crop; פ' גשמים the rainy season. Deut. R. s. 9 הגיע פרקו ליטול וכ' his (the child's) time has come to be taken away (he is destined to die) at the age of thirty days. Ib. הראה לי את פִּרְקִי show me my time (when I am to die); a. fr.—*Pl.* פְּרָקִים; constr. פִּרְקֵי, פִּרְקֵי. R. Hash. 35a ... ושל פ' ברכות prayers for the New Year, the Day of Atonement and periodical prayers (for feasts, fasts &c.). Ib. כיון ... כפ' רמי as he prayed only once in thirty days, it was to him like a periodical prayer. Shek. III, 1 בשלשה פ' at three periods of the year. Y. Shebi. I, beg. 33a שני פ' הראשונים the two beginning periods (shortly before the beginning of the Sabbatical year, and before the beginning of the new Sabbatical period); ib. III, end, 34d. Y. Shek. III, beg. 47b פירקי לידה the seasons when animals give birth. Gen. R. s. 70, a. e. נשיקה של פ' the kiss on meeting after a period of separation; a. fr.—2) (of writings) *section, chapter.* R. Hash. 30b מפני שחוזר וכופל את הפ' because in that case he would have to recite the same psalm again on the same day. Ber. 14a בין פ' לפ' פוסק וכ' between one section (of the Hallel) and another he may interrupt himself, but in the middle of a section he must not do so. Ab. VI ... פ' אחד הלומד וכ' he that learns from his neighbor one chapter or one *halakhah.* Erub. 54b ושנה לו משה פִּירְקוֹ Moses taught him (Aaron) his lesson; ושנה להם ... פִּירְקָן taught them their lesson; a. v. fr.—*Pl.* as ab. Ber. II, 1 בפ' שואל וכ' between the sections (of the Sh'm'a) one may interrupt one's self

Gen. XLIX, 17.—2) *to lie on the back; to be slanting.* Men. 96b פִּרְקוּדֵי הוּה מְפַרְקְדָא it (the rim) was slanting (nothing could rest on it).

פִּרְקְדִין, פִּרְקְדוֹן, Cant. R. to III, 6, read: פּוֹקְדִין.

פִּרְקְדוֹס, Pesik. Baḥod., p. 104b (Ar. פקרוס); Yalk. Ex. 273 פרקרוס, a corruption; perh. פִּיקְרִיוֹס m. (ficarius) *dealer in figs* (and other dried fruits)(?).

פִּרְקְדִין, v. פִּרְקְדוֹן.

פִּרְקְדִיסִין, Pesik. Baḥod., p. 104b (Ar. פקריסין); Yalk. Ex. 273 פרקריסין, a corruption; perh. to be read: פִּיקְיוֹסִין m. pl. (ficus) *figs* (and other dried fruits)(?), v. פִּרְקְדוֹס.

פִּרְקֻדָּן m. (v. פִּרְקֵד) *one lying on his back.* Ber. 13b; Nidd. 14a.—Pes. 108a חטרבה שמיה לא פ' lying on the back (at the Passover meal) is not called reclining.—V. אַפַּרְקִיד.

פִּרְקְדָן a species of *peas,* v. פִּוּרְקְדָן.

פִּרְקוֹלָה, פִּרְקוֹלָא f. (furcilla, furcula) *fork,* an instrument of torture put on the culprit's shoulders with his hands tied to it (v. Sm. Ant. s. v. Furca). Yalk. Prov. 961 end (ref. to Prov. XXVIII, 13) משל ללסטיס ... חודה הוא נוטל פ' like the case of a robber (rebel) who is judged before the questionarius; as long as he is stubborn, he is smitten, but when he confesses, he gets the *furcilla* (and is put to death); אבל הקב"ה אינו כן אלא עד שלא חודה נוטל פ' וכ' but not so acts the Lord; as long as the offender does not confess, he gets the *furcilla* (is doomed to die), but when he confesses, he is pardoned; Yalk. Ps. 854 ניתן פרקילא (read נוטל); Pesik. Shub., p. 159a (restore the passage acordingly). Ib.b הוא נותן פ' he (the questionarius) has the *furcilla* put upon him, when he is taken out and put to death; ib. היא נותן להם וכ' he (the Lord) places the *furcilla* upon them (condemns them, Hos. XIV, 1), and then he allows them to come back (ib. 2); Yalk. Hos. 532.

פִּי, פִּרְקוֹן m. (פָּרַק) *redemption.* Keth. IV, 4 ... חייב ובפִּרְקוֹנָהּ וכ' is bound to support her, to redeem her (when she is captured), and to bury her. Ib. 47b תיקנו ... ופִּירְקוֹנָהּ they instituted the duty of support as an equivalent for her handiwork, and that of redemption as an equivalent for the privilege of usufruct (of her property). Y. Maas. Sh. IV, 55b [read:] פ"י פרקון the mark Pé on a vessel means *perakon* (redemption, i. e. second tithes).

פִּי, פִּרְקוֹנָא ch. same. Targ. Y. Num. III, 51. Ib. XVIII, 16; a. e.—*Pl.* פִּרְקוֹנֵי, פִּרְקוֹנִין. Ib. III, 46; 48, sq.

פִּרְקוֹנִיס, Koh. R. to I, 8, v. פָּרְכוּסְטָס.

פִּרְקוֹס, v. sub פִּירְקוֹס.

פִּרְקוֹתָא f. (פָּרַק) [*joint,*] *neck.* Targ. I Sam. IV, 18 (Ar. אַפְקוֹתָא, q. v.).

פִּרְקָטוֹנִין, פִּרְקָטִין m. pl. (פרקט, *Parel* of פקט, v. פָּקָטִים), פ' דמיא *torrents, freshets, fountains* (corresp. to h. מַבּוּעַ). Targ. Y. Gen. XIV, 3. Targ. Y. I Num. XXI, 34 (ed. Amst. פִּרְקָטוֹנֵי; Y. II מבועין) נהרין פִּרְקָטוֹנֵי Ib. XXIV, 6 (ed. Amst. פִּרְקָטוֹ). Targ. Koh. II, 6 פרקטנין דמ'. Targ. Cant. VII, 5 פִּרְקָטִינִין.

to extend a greeting &c. Ib. 2 אלו הן ברין הפ' these are the pauses between the sections: between the first and the second benediction (preceding the Sh'm'a) &c. Ḥag. 13a ראשי פ' the headings of chapters (or subjects, leading words). R. Hash. 31a מה ראה ר"ע לחלק ברין חפ' הללו Ms. M. (ed. ראו חכמים) what reason had R. Ά. to make a distinction between these psalms (by referring six of them to past events and the seventh to the hereafter)?; a. fr.—3) *link, limb, joint.* Ḥull. 106a sq. נטילת ידים לחולין עד הפ' וכ' washing of hands for secular food must be done up to the (second) joint (of the fingers), for T'rumah to the (third) joint; קידוש ... עד הפ' sanctification of hands (and feet) up to the joint (of the hand); Arakh. 19b; Tosef. Yad. II, 1; Yad. II, 3; Y. Ber. VIII, 12a. Ḥull. X, 4 מן הפ' של ארכובה וכ' from the joint of the knee to the shoulder-blade of the forefoot. Ib. הפ' של לחי the joint of the jawbone. Sifra Tsav, Milluim, Par. 1 פ' האמצעי the middle joint (of the thumb); a. fr.—Pl. as ab. Tosef. Kel. B. Mets. III, 2, v. מְסַפֶּרֶת. Deut. R. s. 3 beg. מנורה שעשויה פ' a candlestick made of separable links (v. חוּלְיָא I). Ab. Zar. 43a בין פִּרְקֵי, expl. בין פִּרְקֵי צואר between the joints of its neck. Y. Ber. l. c. bot. של פ' (שולחן) a table that can be taken apart; a. fr.—4) **load. Pl.* as ab. Yalk. Lam. 1000 ושני פ' יש עליו וכ' and the camel has two loads (hanging down on its sides), one of wine, and one of vinegar (Lam. R. to I, 1 רבתי (6 חד מתינס) טענית תרין זיקין.—[פרק אונסין, Esth. R. to I, 6, v. אונסין.]

פִּי, פִּרְקָא ch. same, 1) *cross-road.* Targ. Ob. 14.—2) *period.*—*Pl.* פִּרְקִין, פִּרְקֵי, פִּי'. Targ. Y. Lev. XIX, 29 סמוך לפִּירְקֵיהוֹן near their period of puberty. Targ. Y. Num. XXII, 4 לפ' at periods (alternately).—3) *joint.* Targ. Y. Lev. VIII, 23, sq. Ib. XIV, 14; a. e.—Tosef. Neg. IV, 12 *neck,* v. פִּירְקָא I.—*Pl.* as ab. Y. Taan. II, 66a bot.; Y. Meg. I, 70d top יאות סבא ידע פ' גרמיה the old scholar knows well the joints of his bone (the vertebrae of his spine), i. e. he knows what he talks about; Y. Yeb. IV, 6b top גיטא פ' גיטה (corr. acc.).—4) *section, chapter, lesson.* Pes. 117a, sq. ריש פ' the beginning of a chapter (psalm); באמצע פ' in the middle of a psalm.—Y. Keth. VII, beg. 31b וחני ראשה דפ' (read: ריושא) this would be the same case as that treated in the beginning of this chapter (v. R. Nissim to Keth. VII, 1). Y. Ned. VIII, beg. 40d עד דאחסל פִּירְקִי (not דחסל) until I have finished my chapter. Sabb. 67a פ' דאמוראי Ms. M. (ed. פרק אמ'), v. אֱמוֹרָאָה. Y. Kil. I, beg. 26d אתאמרת על כל פ' does this rule refer to the entire chapter?; a. fr.—5) *school held at periods, session.* Kidd. 31b כי הוה דריש בפ' when he lectured at college sessions. Ib. 71a. Pes. 100a אנא איקלעי לפִּירְקֵיה וכ' I happened to be present at the session of R. &c.; a. fr.—*Pl.* פִּרְקֵי, פִּי'. Keth. 62a בני פ' students at circuit sessions (who need not leave their homes for the sake of studying). B. Mets. 64a הוה יתיבנא בשלהי פ' דרב (Rashi פרקין) I took my seat towards the end of Rab's sessions (having missed the beginning of the discussion); a. e.

פִּרְקֵד, Gen. R. s. 45 מתפרקדות Ar., v. רַפַּק.

פַּרְקִיד, אַפַּרְקִיד, *Ithpe.* אִיתְפַּרְקִיד (denom. of פרקד, enlargement of פרק, *neck*) 1) *to turn backward.* Targ. Y. I

פְּרִקִיד, v. פְּרַקֵּד.

פַּרְקוֹלָא, v. פְּרַקּוֹלָא.

פרקולינין, v. פְּרַקְלִימִין.

פרקונא, v. פַּרְנִיסָא.

פרקלטין, Tanḥ. R'eh 8, read: פַּלָּטִירִין.

פְּרַקְלִיט m. (παράκλητος) *advocate; intercessor.* Ab. IV, 11 הצושה . . . קונה לו פ' אחד he that does a good deed, acquires an advocate for himself, opp. קטגור. Sifra M'tsor'a, Neg., Par. 3, ch. III חטאת דומה לפ' שנכנס לרצות רצה פ' וכ' a sin-offering is like an intercessor that enters (the royal palace) to appease (the king); when the intercessor has succeeded, the present is sent in (the burnt-offering follows); Zeb. 7b; Tosef. Peah IV, 21 (v. infra); a. e.—*Pl.* פְּרַקְלִיטִין. Sabb. 32a כל הטולה . . . פ' גדולים וכ' when one ascends the scaffold to be put to death, if he has prominent intercessors, he is pardoned &c.; ואלו הן פ' של אדם וכ' these are man's intercessors (before divine judgment): repentance and good deeds. B. Bath. 10a כל צדקה . . . שלום ופ' גדולין בין וכ' all acts of charity and benevolence ... are great peace (makers) and intercessors between Israel and his Father in heaven; (Tosef. l. c. פרקליט גדול ושלום). Y. Taan. I, beg. 63c פ' למים intercessors praying for rain; a. e.

פְּרַקְלִיטָא ch. same. Targ. Job XXXIII, 23 (h. text מליץ).—*Pl.* פְּרַקְלִיטִין. Ib. XVI, 20.

פְּרַקְנִימִין, פְּרַקְלִימִין m. pl. (περικνήμια = περικνημίδια: as to ל for נ, cmp. לוּמְבָּא) *leggings, greaves.* Kel. XXVI, 3 הפרקל' וכ' (R. S. הפרקנ') leggings are not subject to uncleanness; (Maim.: *gloves*; R. S.: *head-bands*). Ib. XXIV, 15 שלשה פרקלימין הן וכ' ed. Dehr. (ed. פרקילינין) there are three kinds of greaves (with regard to levitical cleanness): those worn by hunters &c. (v. Sm. Ant. s. v. Ocrea); [comment.: *gloves*); Tosef. ib. B. Bath. II, 11 פרגלינין ed. Zuck. (oth. ed. פרגינין, פרקלנין).

פרקלנין, פרקלינין, v. preced.

פרקמוס, v. פְּרַקְמוֹס.

פְּרַקְמַטְיוֹטִיס, פְּרַקְמַטְיָא, פְּרַקְמַטְוֹטִיס, v. sub פְּרַגְמָ'.

פְּרַקְמַטְיָתָא f. (preced. wds.) *trading woman.* Targ. I Chr. II, 3 (h. text כנענית).

פָּר, פָּרָן, v. פּוּרָן.

פּוּרְקָס, פַּרְקָס f. (פָּרַק, *Pales*) = פַּקְרָס, *underwear, shirt.* Treat. Der. Er. ch. X פַּרְקָסוֹ התחתונה (פּוּר') his undershirt.

פְּרַקֵּס, v. פְּרַכֵּס.

פרקסים, read:

פְּרַקְסִיס f. (πρᾶξις) *business.* Y. Ab. Zar. I, 39d משם פ' if he decorated his store for business' sake (to attract customers), opp. עִרְטוּר, q. v.

פְּרַקְתָּא, v. פִּירְקְתָּא.

פָּרַר (b. h.) *to break.*

Pi. פֵּרֵר *to crumble.* Pes. 10b דרכו של תינוק לפָּרֵר it is a child's way to crumble bread (and leave it on the ground). Ib. II, 1 מְפָרֵר וזורה וכ' he may crumble (the leavened bread) and cast it to the wind; a. fr.—Tosef. Shebi. VI, 29 מְפָרְרִין, v. פָּרַד.

Hif. הֵפֵר, הֵירִפֵר *to break, destroy; to thwart.* Ab. III, 11 המפר בריתו וכ' he that breaks the Abrahamitic covenant (omits or effaces circumcision, v. פָּשַׁךְ). Gen. R. s. 98 (play on פֶּרֶת, Gen. XLIX, 22) בן שה' לאחיו the son that broke (faith) with his brothers; ib. שהֵפֵרוּ לו אחיו to whom his brothers were faithless; ib. שה' לאדוניהו, v. אֲדוֹנָה. Ib. s. 16 (play on פְּרָת, Gen. II, 14) פרת שהֵפֵרָה והצירה לבניו Edom (Rome) is called P'rath, because she broke faith with, and distressed his (God's) children (Var. לפניו); שאני עתיד לְהָפֵר לה because I (the Lord) shall in the end thwart her plans; Yalk. ib. 22; a. fr.—Esp. *to make void; to disallow a vow* (Num. XXX, 2-16). Ned. X, 1 אביה ובעלה מְפִירִין וכ' both her father and her husband must declare her vow void; ה' האב וכ' if only the father protested, and the husband did not. Ib. 2 חבעל מֵפֵר בבגר וכ' in the case of an adult the husband has the right of disallowing, but not the father. Ib. 4 אינו יכול לְהָפֵר he has no power to disallow her vows. Ib. 5 יָפֵר he has the power &c. Ib. 72a, a. e. אין חבעל מֵיפֵר בקודמין the husband cannot invalidate vows made before marriage. Ib. XI, 12 (90b) חלקו (ל)יָפֵר he may invalidate her vow for his share (as far as it concerns him). Ib. 7 איני יודע שיש מפרירין I did not know that there are invalidating powers (vested in the husband); a. v. fr.—Part. pass. מוּפָר; *pl.* מוּפָרִין. Ib. X, 1 אינו מ' her vow is not made void. Ib. 4 כל נדרים . . . הרי הן מ' whatever vows thou mayest have made in my house, shall be void. Ib. 77b מ' ליכי thy vow is void; a. fr.

פֻּרַר ch. same.

Ithpa. אִתְפָּרַר, *Ithpe.* אִירְפַּר *to be broken, crushed, crumbled.* Targ. Ps. XXII, 15 Ms., v. פַּרְפֵּר I.—Pes. 74b (Ms. M. דמיפָּרַךְ; Ms. O. דמיפָּרַר), v. סָמִידָא.

Af. אָפֵר *to make void, invalidate.* Ned. 73a לכי שמע ליֵפֵר לה הוא when he hears of the vow, why does he not disallow it himself (what need has he of the agent)? Ib. 70a לא מצי מֵיפַר he has no power to invalidate her vows. Ib.b לא מצי מיפר אב her father has no power &c.; a. e.

פָּרֵר, v. פָּרֵד I.

פָּרַשׁ, פֻּרַשׁ, v. פָּרַס, פֻּרַס.

פָּרַשׁ (b. h.) [*to divide, separate,*] 1) (neut. verb) *to go away, go aside, depart; to keep off.* Yoma I, 5 הוא פּוֹרֵשׁ . . . פּוֹרְשִׁין וכ' he turned aside and wept, and so did they. Y. Keth. I, 25d bot. ראו אותו פורש מציפורין they saw him come out of Sepphoris (so that he is presumably an in-

habitant of Sepphoris); פירש מן הבתים they saw him leave one of the houses of Sepphoris. Num. R. s. 9 אה פָּרַשְׁתְּ מדרך וכ׳ thou didst depart from the way (disregard the customs) of Israel's daughters. Zeb. 113a (play on פרשה, Num. XIX, 5) מקום שפּוֹרֶשֶׁת למיתה וכ׳ there where she departs for death, she shall be burnt. Y. M. Kat. I, 80b bot. (ref. to Lev. XIII, 45) פָּרוֹשׁ ... כדי שתהא טומאה that the uncleanness itself may cry out..., 'keep off'; Y. Maas. Sh. V, beg. 55d; a. fr.—2) *to pass, cross.* Yalk. Prov. 946; Yalk. Num. 738 ספינות פּוֹרְשׁוֹת בים the ships make their way through the sea.—3) (act. verb) *to separate, keep off.* Num. R. s. 10 כשם שאדם פורש את עצמו וכ׳ as a person keeps himself away (abstains) from the fruits of Orlah, so will those who misbehave towards their handmaids, be separated from the virtuous on the day of judgment.; a. fr.—Part. pass. פָּרוּשׁ, q. v.—4) (cmp. פָּרַט) *to single out, specify, speak distinctly.* Ib. (expl. יַפְלֶא, Num. VI, 2) כשׁוֹפְרוֹשׁ לנדור וכ׳ when he speaks out his vow, to the exclusion of him who thinks it in his heart; a. fr.—Sifré Num. 24 עד שיפרוש לך ... כדרך שפירש וכ׳ (Yalk. ib. 710 שיפרוט ... שפרט), v. פָּרַט.

Nif. נִפְרַשׁ *to be separated, kept away.* Lev. R. s. 22 והן נִפְרָשִׁים מעבודה זרה and thus they will be kept away from idolatrous worship; a. e.

Pi. פִּירֵשׁ 1) (neut. verb) *to depart, withdraw; to abstain.* Snh. 82b היה לו ... לפרוש ולא פי׳ Zimri might have withdrawn (from the woman), but he did not. Ib.a אם פ׳ וכ׳ if Z. had withdrawn, and Phineas had slain him &c. Pes. 87b פ׳ מן האשה withdrew from contact with his wife. Gen. R. s. 20 שפִּירְשָׁה חוה מאדם that Eve was separated from Adam.—Sabb. 86b פירשה מן האיש the semen issued from a man.—Pes. 49b שנה ופ׳ קשה וכ׳ he that studied and gave it up, is the worst of all (in hostility to scholars); a. fr.—2) *to go on a voyage; to cross the ocean* (cmp. פָּלַג *Hif.*). Y. M. Kat. III, beg. 81c אסור לפָרֵשׁ לים הגדול it is forbidden to start on a sea voyage (during the festive week). Y. Yeb. XVI, 15d top עשיתי מְפָרְשֵׁי ימים I was crossing &c. Y. Meg. II, 73b top מְפָרְשֵׁי ימים voyagers on the sea; a. fr.—3) (act. verb) *to separate.* Gen. R. s. 22 אילו רצה המלך פִּירְשָׁן ולא רצה המלך לפָרְשָׁן if the king desired it, he would separate them (the fighters), but the king does not wish to separate them; Yalk. ib. 38.—4) *to specify, express clearly.* Ib. א״א לפה לפָרְשׁוֹ no mouth can express it. Men. 91a דִּמְפָרֵשׁ when he (in making his vow) specified ('sheep' or 'cattle'), opp. בסתמא. Gen. R. s. 6 פִּירְשׁוּ אותו ... אנשי the men of the Great Assembly said it plainly. Snh. VII, 5 עד שיְפָרֵשׁ השם until he mentions the Name expressly (uses the Tetragrammaton), opp. כִּינּוי. Gitt. 36a שיהו עדים מְפָרְשִׁין שמותיהן that witnesses must sign their full names; a. fr.—Part. pass. מְפוֹרָשׁ, f. מְפוֹרֶשֶׁת; *pl.* מְפוֹרָשִׁין, מְפוֹרָשׁוֹת. B. Kam. 54b, a. fr. מה הפרט מפ׳, v. פָּרַט. B. Mets. 94b שלישית בשואל מפ׳ that the third paragraph treats of a borrower, is explicitly stated (Ex. XXII, 13). Sot. 38a, a. fr. שם המפ׳ the special Name (the Tetragrammaton), v. supra. Zeb. 53a, v. סָתַם. Ḥag. 22b ומה סתומות ... מפ׳ וכ׳ if your undefined teachings are so well-founded, how much more your explicit teachings; a. fr.—5) *to explain, interpret, define.* Ned. 2b פתח ... ומפרש ידות the Mishnah begins with *kinnuyim* ..., and goes on explaining *yadoth!* Zeb. 13a ואין לי לפרש and I am unable to explain (the reason of the distinction between receiving and sprinkling the blood); אני אֲפָרֵשׁ I shall explain it. Ned. 81a דבר זה ... ולא פֵּירְשׁוּהוּ עד שפֵּירְשׁוֹ וכ׳ that question (Jer. IX, 11) was asked of prophets and scholars, and they could not explain it, until the Lord himself explained it (ib. 12). M. Kat. 16b; Ber. 18a לא פֵּירְשׁוּ לך they did not interpret (the verse) to you; v. שָׁנָה I. Gen. R. s. 31 ולא פ׳ and did not explain (of what material the serpent was to be made); Y. R. Hash. III, end, 59a; a. fr.—Part. pass. as ab. Meg. 3a, a. e. (ref. to Neh. VIII, 8) מפ׳ זה תרגום *m'forash* means interpretation.

Hithpa. הִתְפָּרֵשׁ, *Nithpa.* נִתְפָּרֵשׁ *to be specified, defined; to be explained.* Lev. R. s. 6 כל נביא שנתפ׳ וכ׳ a prophet whose name is stated. Gen. R. l. c. בשלשה נ׳ ובאחד לא נ׳ in three places (in which עָשָׂה occurs) the command is specified, but in the fourth (Num. XXI, 8) it is not specified, v. supra. Yalk. Gen. 20 דבר שאינו מִתְפָּרֵשׁ במקימו וכ׳ a thing which is not defined in its original place but is defined in another passage; a. e.

Hif. הִפְרִישׁ 1) *to separate; to set aside, dedicate.* Yoma I, 1 מַפְרִישִׁין כהן וכ׳ they removed the high priest from his house to the cell &c. Ter. IV, 1 המַפְרִישׁ מקצת וכ׳ he who sets aside one portion of what is due of T'rumah or tithes. Num. R. s. 10 (ref. to Num. VI, 11, ועשה שירְפִּרִישָׁם) הכהן וכ׳ that the priest when offering them designates them, one for a sin-offering &c. Ib. (ref. to Prov. XXIII, 32) מה צפעוני זה מפריש ... כך היין מפריש וכ׳ as the adder divides between life and death, so wine removes from the ways of life to those of death; Lev. R. s. 12 כך ה׳ היין בין אדם וכ׳ so wine caused a separation between Adam and Eve; ה׳ היין בין נח לבניו לעבדות wine caused a division between Noah and his sons with regard to slavery; ה׳ היין בין אהרן ובניו למיתה wine caused a division between Aaron and his sons with regard to death; Yalk. Prov. 960. Tam. IV, 3 ... מן הכבד ה׳ severed the lungs from the liver; a. fr.—Part. pass. מוּפְרָשָׁנִי מִמְּךָ. Ned. I, 1 I will be separated from thee (will have no dealings with thee, accept no favors &c.); ib. 5a; a. e.—2) *to go to sea.* Gen. R. s. 13 היו מַפְרִישִׁין לים וכ׳ were crossing the ocean; a. e.

פְּרַשׁ ch. same, 1) (neut. verb) *to keep off, abstain* &c. Targ. Y. I Num. VI, 3. Ib. 2 יַפְרִישׁ. Ib. XXV, 8 [read:] דהוה ליה למִיפְרַשׁ ולא פירש (v. Snh. 82b, quot. in preced.); a. fr.—Part. פָּרֵישׁ. Ib. XIX, 16; 18; a. fr.—Ḥull. 45b חד פריש ללִיבא וכ׳ one artery branches off to the heart, the other to the lungs &c. Zeb. 73a, sq. כל דפריש מרובא פריש whatever comes out of a mixed multitude, is presumed to have come from the majority, i. e. has the legal status of the majority; Keth. 15a; a. fr.—2) *to cross* the ocean. Gen. R. s. 6 בעא דיִפְרוֹשׁ, v. infra. Koh. R. to III, 6 הוה אזיל פריש בימא was about to go to sea; a. e.—3) *to set aside, distinguish.* Targ. Y. Deut. IV, 34; a. e.—4) *to explain.* Part. pass. פָּרִישׁ. Ḥull. 52a לרבעי מינייהו חדא דפ׳ לן תרתי let him be asked one question by which both cases will be made clear to us; a. e.

Pa. פָּרֵישׁ 1) (neut. verb) *to depart, keep off.* Targ. Prov. XIX, 27 (ed. Lag. a. oth. *Pe.*).—[Targ. Y. Num. XXV, 8

פָּרַשׁ Hebraism, v. supra.]—2) *to go to sea.* Gen. R. l. c. חוה מְפָרֵשׁ בירמא was about to undertake a sea voyage. Ib. בעא פָּרְשַׁי ... he wanted to go to sea; said the matron, do people go to sea at this season?; a. e.—3) *to separate, divide, distinguish.* Targ. O. a. Y. II Deut. XXXII, 8 בפָרְשׁוּתֵיהּ (Y. I בְּאַפָּךְ, *Af.*); a. e.—Y. Ab. Zar. II, end, 42[a] ידע אנא מְפָרְשָׁה בין וכ׳ I can tell the roe of clean fish from that of unclean fish.—4) *to express clearly, define.* Targ. O. Gen. XXX, 28. Targ. O. Lev. XXII, 21 (Y. *Af.*). Ib. XXIV, 11; 16; a. e.—Part. pass. מְפָרַשׁ. Targ. Y. II ib. XXIV, 11 שמא מְפָרָשָׁא (= h. שם המפורש, v. preced.; Y. I *Ithpe.*). Targ. Y. II Gen. XXX, 22; a. e.—Yoma 3[b] פָּרוּשִׁי קא מְפָרַשׁ וכ׳ it is clearly indicated in the text that it is 'from thine own' (the high priest's private property); a. e.—5) *to distinguish, make wonderful.*—Part. pass. as ab. Targ. Jud. XIII, 18 (h. text פלאי).—6) *to explain, interpret.* Targ. O. Deut. I, 5 (h. text באר).—B. Bath. 121[a] גמיר ... ולא ידע ליה לְפָרוּשָׁהּ he learned the Boraitha by heart, but knew not how to explain it. Y. Kil. I, 27[a] bot. וּפָרַשְׁנָתָהּ תמן and we explained it there (to B. Kam. V, 10); ib. ופרשתנה (corr. acc.). Erub. 54[a] ... לא יתיב עד דְּמְפָרַשְׁתְּ וכ׳ thou shalt not rest on thy legs (sit down) until thou hast explained these verses to me. R. Hash. 26[a] לְפָרוּשֵׁי מאה וכ׳ it is important for the explanation of *meah ks'iṭah* (Gen. XXXIII, 19) &c.; a. fr.

Af. אַפְרֵישׁ 1) *to separate, divide, make a distinction; to set aside, dedicate.* Targ. Gen. I, 4; 6. Ib. XXX, 40. Targ. Is. LVI, 3. Targ. O. Num. XVIII, 24 (Y. ed. Vien. *Pe.*); a. fr.—*2) (neut. verb) *to keep aloof, abstain.* Targ. Y. Num. VI, 2 (v. supra).—3) *to warn off, keep away.* Sabb. 40[b] (ל)אַפְרוּשֵׁי מאיסורא to warn a person off from doing wrong.—4) *to speak out, declare.* Targ. O. Num. VI, 2 (ed. Berl. *Pa.*). Targ. Lev. XXVII, 2 (O. ed. Berl. *Pa.*); a. e.—5) *to distinguish, make wonderful.* Targ. O. Deut. XXVIII, 59; a. e.—Part. pass. מַפְרַשׁ; f. מְפָרְשָׁא; *pl.* מְפָרְשָׁן; מַפְרַשָׁן. Targ. II Sam. I, 26. Targ. Is. XXIX, 14; a. e.

Ithpa. אִתְפְּרַשׁ, אִיתְּ׳; *Ithpe.* אִתְפְּרַשׁ, אִיתְּ׳ 1) *to be separated, to part, depart; to be set aside, dedicated.* Targ. Gen. X, 32. Targ. Is. LII, 11. Targ. Lev. IV, 10 (O. ed. Berl. *Ittaf.*). Targ. Ex. XXIX, 27 (O. ed. Berl. *Ittaf.*); a. fr.—2) *to be distinctly expressed, declared; to be explained, interpreted.* Targ. Num. I, 17. Targ. Y. Lev. XXIV, 11 (v. supra); a. fr.—Meg. 3[a] דִּמְיָתְּרָשָׁן, v. סְתָם. B. Kam. 112[b], a. fr. לדידי מִיתְּרָשָׁא לי מינידה to me it was explained by &c. Y. Keth. IV, 28[d] bot. אתתבת ולא אִתְפְּרַשַׁת a question was raised, but it was not made clear (solved); אתתבת ואִתְּ׳ it was raised and met.

Ittaf. אִתַּפְרַשׁ *to be set aside, dedicated; to be distinguished.* Targ. O., ed. Berl., Lev. IV, 10; a. e., v. supra.—Targ. Y. I Gen. III, 18 יִתְאַפְרַשׁ let there be a distinction.

פְּרַשׁ, constr. of פָּרָשָׁא.

פֶּרֶשׁ f. (b. h.; פָּרַשׁ) *secretion, excrements* (found in the entrails). Pes. 20[a] נמצאת בפ׳ if the liquid is found in the excrements of the slaughtered animal. Ib. (in Chald. dict.) ולירחדר פ׳ וכ׳ why should not the excrements again make the flesh unclean? Ib. עבה פ׳ thick, substantial excrements, רכה פ׳ soft, viscid secretions. Ab. Zar. 34[b] פִּרְשׁוֹ מותרת its discharge may be used. Y. ib. II, 41[c] bot. פִּרְשָׁהּ גופה הוא an animal's discharge is part of its body; a. e.

פָּרָשׁ m. (b. h.; פרש *to chase, be fast,* v. Fried. Del. Proleg. p. 95, note; cmp. פֶּרֶד II) *horseman, knight.*—*Pl.* פָּרָשִׁים. Snh. 95[b] והשאר פ׳ and the rest of the army were horsemen; a. e.

פָּרְשָׁא, פָּרָשָׁא ch. same. Targ. Nah. III, 3.—Sabb. 109[b] אידמי ליה כפ׳ he (Elijah) appeared to him as a horseman. Yeb. 121[b] וי ליה לפ׳ וכ׳ alas, for the brave horseman (city guardsman) that is dead! B. Bath. 8[a] לפ׳ Rashi (ed. לִפַּרְשָׁאָה) towards maintaining the city guard, v. טוּרְזָנָא. Ab. Zar. 18[a] נקט נפשיה כחד פ׳ דמלכא Ms. M. (ed. only כפ׳; Ar. מן פָּרַשְׁיָא) he (R. Meïr) assumed the disguise of a Roman knight.—*Pl.* פָּרָשִׁין, פָּרַשְׁיָא, פָּרָשֵׁי. Targ. Jud. XV, 8. Targ. Ex. XIV, 28. Ib. 17; a. fr.—Ab. Zar. l. c., v. supra. B. Mets. 86[a], v. גּוּבְיָא I; a. e.

פָּרָשָׁא I m. (v. פָּרַשׁ) [*driving,*] *goad.* Targ. Jud. III, 31 פְּרַשׁ constr. (Ar. פָּרַשַׁת).

פָּרָשָׁא II m. (פָּרַשׁ, cmp. פָּרַת) [*breaker, crusher,*] *ploughshare.* Targ. I Sam. XIII, 20 (ed. Wil. פָּ; h. text מחרשת).—B. Mets. 80[a] דנקיט פ׳ משלם he that handles the share is responsible for the damage, contrad. to בנא, coulter.

פִּרְשָׁא, v. פִּירְשָׁא.

פַּרְשָׁא f., v. פַּרְשָׁתָא.—[Ber. 8[b] פרשוירכו Ms. M., v. פַּרְשָׁתָא.]

פַּרְשָׁגֶן, v. פַּהֲשָׁגֶן.

פרשדוניא, v. פַּרְשׁוּנְיָא.

פָּרָשָׁה I f. (פָּרַשׁ) 1) *separation, branching off.*—פָּרַשַׁת דרכים, פרשת עיבור, *cross-road.* Ber. IV, 4, v. עִיבּוּר. Sot. 21[a] הגיע לפ׳ דרכים וכ׳ when the traveller reaches the cross-road (where there is a guide-post), he is saved from all dangers. Ib. מהו פ׳ ד׳ וכ׳ what is meant by cross-road (in this parable)? A scholar on his dying day.—Ḥull. 46[a] פ׳ ראשונה the first branching off of the spinal column towards the legs, שניה the second branching off in the prolongation which forms the tail. Ib. פי פ׳ the starting point of the branching off; עצמה פ׳ the branch itself; a. e.—*Pl.* פָּרָשׁוֹת. Ib. 45[b] עד בין ... עד היכן חוט השדרה הפ׳ how far does the spinal cord go (the severance of which causes the animal to be *ṭ'refah*)? ... To 'between the ramifications'; לידוע לן מר בין הפ׳ show us the place called 'between the ramifications'; a. e.—2) *crossing the ocean, sea-voyage.* Lev. R. s. 35, v. אַפְרָשָׁה.—3) (in writing) *division, section, Parashah, the weekly Scripture lesson.* Ber. 9[b] אשרי ... חדא פ׳ הוא *Ashré* (Ps. I) and *Lammah rag'shu* (Ps. II) are one section (psalm). Ib. 63[a] אירוחי פ׳ קטנה שכל וכ׳ which is the small section (verse) on which all essentials of the Law depend? (Answ. Prov. III, 6) 'In all thy ways &c.' Ib. II, 2 (13[a]) למה קדמה פרשת שמע וכ׳ Bab. ed. (Mish. a. Y. ed. only שמע) why is the section Sh'm[c]a (Deut. VI, 4-9) recited before V'hayah (ib. XI, 13-21)? B. Bath. 14[b] פרשת בלעם the section treating of Balaam (Num. XXII, 2-XXIV, 25); a. v. fr.—*Pl.* פָּרָשִׁיּוֹת (fr. פָּרָשׁוּת). Ber. 9[b] י״ח פ׳ eighteen psalms. Gen. R. s. 90. Lev. R. s. 24.

Tosef. Sabb. I, 12 פָּרָשִׁיּוֹתֵיהֶן . . . תינוקות children and teacher may prepare their verses by lamp-light &c.; (Y. ib. I, 3[b] bot. (ראשי פסוקידהן). Ber. 8[b] חמשלים פָּרָשִׁיּוֹתָיו עם he who finishes the reading of the weekly lessons so as to keep up with the public reading in the synagogue. Meg. 29[b] לסדר פ׳ חוא חוזר the interrupted order of Scriptural reading is taken up again; a. v. fr.

פָּרָשָׁה II (preced.) pr. n. pl. *Parashah* (*Crossing*); פָּרָשַׁת אשקלון the Crossing of Ashkalon. Tosef. Shebi. IV, 11; Y. ib. VI, 36[c] פ׳ חומות וכ׳ (insert אשקלון); Sifré Deut. 51; Yalk. ib. 874.

פִּרְשָׁוְרָא, v. פִּרְשׁוּתָא.

פַּרְשׁוּנְיָא, (**פַּשְׁרוּנְיָא**) pr. n. pl. *Parshunia*, (*Pashrunia*), in Babylonia. Erub. 104[a] פרש׳ early eds. (Ms. M. פרשותא; late eds. ׳פשר; v. Rabb. D. S. a.l. note); Pes. 91[a] פרישנא (Ms. M. פרשדוניא, v. Rabb. D. S. a. l. note).

פַּרְשׁוּתָא f. = h. פָּרָשָׁה, *separation*; פָּרָשׁוּת אורח *cross-road*. Targ. Ez. XVI, 25. Ib. XXI, 24; 26 (ed. Wil. ׳פ). Targ. Koh. X, 8 פַּרְשַׁת.—Targ. O. Gen. XXXVIII, 14 פרשות עיינין (ed. Berl. עינים), v. עַיִן ch.; Y. פַּרְשַׁת אורחין.—V. פִּרְשָׁתָא.

פִּרְשָׁע, v. פִּירְשָׁע.

פַּרְשַׁתָּא f. = h. פָּרָשָׁה, 1) *cross-road*, v. פַּרְשׁוּתָא.—2) *interpretation*. Targ. Y. Deut. XVII, 18 פַּרְשַׁת אוריתא (not פרשא; h. text משנה).—3) *section* of writing, *Parashah*, *weekly Scripture lesson*. Meg. 4[a] (interpret. ולשנותה, ib.) כגון דאמרי אינשי אעבור פ׳ דא וכ׳ as people say, I will peruse this section and read it over again. Y. Ned. VIII, beg. 40[d] פַּרְשָׁתִי עד דניחסל until I have finished my *parashah*; a. e.—*Pl.* פַּרְשָׁיָיתָא (fr. פרשיתא). Ber. 8[b], v. כַּבָּה. Ib. אשלימו פַּרְשַׁיָיתַיְרוכו (Hebraism. for פַּרְשִׁיּוֹתֵיהֶן; Ms. M. פַּרְשַׁיְרוכו), v. פָּרָשָׁה.

פרשתבינא, v. פּוּשְׁתַּבְנָא.

פָּרָת (b. h.) pr. n. *P'rath*, 1) the river *Euphrates*. Gen. R. s. 16 פ׳ שפרה ורבה וכ׳ it is named *P'rath* (the growing), for its waters grow and increase, until people pass it on ships; פ׳ שמימיו פרין ורבין וכ׳ P'rath, for its waters are fruitful (fructifying); פ׳ שמפריד והולך עד שכלה במגריפה 'Rashi' (ed. שמפרש) it is named P'rath (v. פָּרַת), because it goes on dividing (branching off in channels), until it ends under the (digging) spade; Yalk. Deut. 801 כמגרפה (corr. acc.); Sifré Deut. 6 שמפרה והולך עד שכלה מגריפה לגרפי it goes on fructifying (irrigating), until the spade ceases to dig it; Yalk. Gen. 22 מפריס והולך עד שהוא כלה ופוחתין וכ׳ goes on dividing, until it disappears, and they open it with the spade. Bekh. 55[a]; a. fr.—Denom. פָּרָתִי, *pl.* פָּרָתִים. Midr. Till. to Ps. CXXXVII שתו מים הפ׳ ומתים they drank Euphrates water and died; (Pesik. R. s. 28 מימי הפרת).—2) *P'rath*, name of certain districts or towns. Yoma 10[a] פ׳ דמישן (= רחבת עיר, Gen. X, 11): פ׳ דבורסיק (= כלח ib.); Kidd. 72[a] (expl. חבריל ימא) פ׳ דבורסי, v. בּוּרְסִיק.

פָּרַת (cmp. פרד) *to divide, crush, crumble.*

Pi. פֵּרֵת same, trnsf. (with ב) *to belittle, make light of.* Koh. R. to III, 11 אילו אחד . . . חוא פ׳ בממונו של עולם וכ׳ if any one else had said, 'vanity of vanities &c.' (ib. I, 2), I might have thought, one that never owned two pennies in his life, made light of the wealth of the world &c.

פְּרַת I ch. same.

Pa. פֵּרֵית 1) *to divide, dismember* (of the basilisk whose look is believed to cause a person's limbs to fall apart, v. עֶכֶס, a. Gen. R. s. 10, a. e., quot. s. v. נָשַׁל; cmp. יַפְרִישׁ Prov. XXIII, 32). Targ. Is. XIV, 29 מְפָרֵית (some ed. מַפְרִית *Af.*; Var. ed. Lag. מפריד; ed. Wil. מפרית; h. text מעופף). Ib. LIX, 5 מְפָרְחִין ed. Lag. (ed. Wil. מפרחין).—[Targ. Prov. XXIII, 32 דפריח, ed. Lag. פארית, prob. to be read: דְּפָרֵית, Part. *Pe.*; h. text יפריש, v. supra.]—2) *to belittle, make light of.* Lam. R. to II, 10 חוון חמשא . . . ומְפָרְחִין ליה בנבוכדנצר וכ׳ (read: ביה; Ar. ופרטין) five kings were sitting and sneering at Nebuchadnezzar in the presence of Zedekiah; אַף חוא מְפָרְחִיה לנב׳ וכ׳ (Ar. פרטיה, Var. פדרת, corr. acc.) he, likewise, sneered &c.

Ithpe. אִיפְּרַת *to be broken off, separated.* Bets. 2[a] אוכלא דאִפְּרַת חיא the egg is considered as a broken-off piece of food (part of the hen, not as an independent creation). Pes. 85[a] כמאן דמְפָרְתֵי דמי they are to be considered as if they were separated; Ḥull. 73[a].

פְּרַת II m., v. פְּרָתָא.

פַּרְתָּא m. (preced. art.) = h. פֶּרֶשׁ. Targ. Y. Deut. XXI, 8 (ed. Amst. פָּרְתָא). Targ. Y. Num. XIV, 37 (ed. Amst. פָּרַתְחוֹן).—Gen. R. s. 99 (expl. הפרשדונה, Jud. III, 22) פָּרְתֵיחִיה his excrements (came out). Snh. 67[b] דם וכ׳ מי חואי were there any traces of blood and secretions? Ḥull. 18[a], v. מַסְמֵס. Gitt. 56[a] איתיב לה פ׳ וכ׳ dirt settled on her foot.

פְּרָתָא m. (פָּרַת) = h. פָּרָשָׁה, *branching off, division*, esp. פ׳ דכרסא (or sub. כרסא) *partition of the belly, navel.* Targ. Job XL, 16 פ׳ דכ׳ ed. Lag. (oth. ed. פרת דכ׳, read: פְּרַת כ׳). Targ. Cant. VII, 3. Targ. Y. Num. XI, 31.—*Pl.* constr. פְּרָתֵי. Targ. Job III, 9 (10) ed. Lag. a. oth. (Ms. פְּרָתֵי), v. פָּאתָא II.

פִּרְתָא or **פֻּרְתָא**, v. פּוּרְתָא.

פרתוויא, v. next w.

פַּרְתְּוָנְיָא m. (= h. פַּרְתְּמִים, *pl.*) *nobleman.* Targ. II Esth. VI, 9 (ed. Lag. פרתווויא, some ed. פתוניא, corr. acc.; ed. Amst. פרתונאי, corr. acc.).—*Pl.* פַּרְתְּוָנָאֵי. Targ. Esth. I, 3.

פַּרְתְּיָאִין m. pl. (Πάρθια) *Parthians.* Targ. Esth. VIII, 15 מוקי פ׳ Parthian (red) socks (v. Harp. Lat. Dict. s. v. Parthia, a. בּוּרְדִּילָא).

פְּשַׂג, v. פְּסַג.

פְּשָׂה, v. פְּסָה.

פְּשׁוּט, v. פִּישׁוּט.

פָּשׁוּט m., **פְּשׁוּטָה** f. (part. pass. of פְּשַׁט) 1) *straight,*

plain, simple. R. Hash. III, 3 של יעל פ׳ a straight horn of the mountain-goat, opp. כפוף. Sabb. 104ª, v. כָּפַף. Ib. 106ª, v. סִרְט. Men. 35ᵇ ר׳ אחא מחוי פ׳ Ms. M. (ed. אשי) R. A. showed the index finger straight, i. e. the strap must reach from the arm to the tip of the index finger, when straightened, opp. כפוף (v. Tosaf. a. l.; Rashi: the strap must be as long as the distance from the thumb to the index finger, stretched as wide as possible, opp. כפוף the distance from the index to the middle finger). Mekh. B'shall. beg. לא הבריאן הק״בה דרך פ׳ וכ׳ the Lord did not lead them on the direct road to Palestine; Yalk. Ex. 226 בפשוטה (sub. דרך). Mekh. l. c. לא הבריאן המקום בפרשוטן (corr. acc.). Cant. R. to I, 16 בלשון פ׳ with a single expression (of praise), opp. כפול. B. Bath. X, 1, a. fr. גט פ׳ a plain, open document, opp. מקושר folded; Tosef. Gitt. VIII (VI), 9 פ׳ ed. Zuck. (Var. גט פ׳). Y. R. Hash. III, 58ᵈ top פשוטה (sub. תקיעה) the plain note (תקיעה), opp. the tremulous note; a. fr.—2) (noun) פָּשׁוּט *the plain, literal sense.* Sabb. 63ª, a. e. אין מקרא יוצא מידי פָּשׁוּטוֹ, v. מִקְרָא.—3) (sub. יורש) *an heir entitled to a single share,* opp. בְּכוֹר. Bekh. 52ᵇ מה חלק פ׳ as the share of the plain heir is an inheritance, so the share of the firstborn is an inheritance (and not a gift affected by the jubilee laws); B. Bath. 124ª. Ib. 126ª בכור שחלק ... כפ׳ וירחר, v. וָרַח; Y. Keth. IV, end, 29ᵇ בכור ... בפ׳ (read כפ׳). Num. R. s. 6 בני פ׳ the sons of a plain (not firstborn) man; a. fr.—*Fem.* פְּשׁוּטָה (sub. ירושה) *single share.* Y. B. Bath. VIII, 16ᵇ top, opp. כְּפִילָה.—*Pl.* פְּשׁוּטִים, פְּשׁוּטוֹת; פְּשׁוּטִין. Sabb. 103ᵇ, v. כָּפַף. Num. R. l. c. פְּשׁוּטֵי הלוים וכ׳ the plain (not firstborn) Levites took the place of the firstborn Israelites; a. fr.—4) *flat, level, without receptacle.* Tosef. Kel. B. Bath. VI, 1 חמשנה ... מן הפ׳ לקיבול if one changes a leather implement ... from a flat surface to a receptacle. Ib. IV, 3 פְּשׁוּטוֹ טהור in its flattened condition (when the bag is unrolled), it is not susceptible to uncleanness; a. fr.—*Pl.* as ab. Kel. II, 1 פְּשׁוּטֵיהֶן those of them which are flat, opp. מקבליהן which have receptacles. Sabb. 123ᵇ, a. e. פְּשׁוּטֵי כלי עץ flat wooden implements (boards &c.). Y. ib. X, end, 12ᵈ בפ׳ when they are flat, opp. מקופלין folded; a. fr.

פְּשׁוּטָא m. (preced.) 1) *flat, plain.*—*Pl.* פְּשׁוּטָתָא. Targ. Y. Num. XXXI, 22 *flat vessels.*—2) *plain sense,* v. פְּשָׁטָא.—[Yalk. Is. 352 מפשוטירהן, v. פְּשִׁירְתָא.]

פְּשׁוּטָה, v. פָּשׁוּט.

פְּשׁוּפָשִׁין, v. פְּשָׁפֵשׁ.

פְּשׁוּרָא m., *pl.* פְּשׁוּרִי 1)=h. פּוּשָׁרִין, *tepid (water).* Targ. Koh. II, 8 ed. Lag. (ed. Vien. פְּשׁוֹר; oth. ed. פּוּשָׁרֵי).—Ḥull. 46ᵇ; 47ᵇ. Ib. 84ᵇ כסא דפשורים some ed. (read: חַיִּין ..., or רִיחִין ...); B. Mets. 29ᵇ דפישרין (some ed. דפשרין), v. חַרְשִׁין; a. e.—2) (v. פְּרִישְׁרָא) *rills formed by thawing snow.* Ab. Zar. 34ᵇ, v. עֲרִיקוּלָא. Kidd. 73ᵇ פְּשָׁרֵי יש בו וכ׳ (Rashi: פושרי) if a child is found in shallow water formed by melting snow (where no ship can pass), it is legally considered a foundling.

פשוש Ar., v. פְּטַרְשׁ.

פְּשׁוּשָׁא* m. name of *a bird.*—*Pl.* פְּשׁוּשְׁרִין. Lev. R. s. 22 חמא תרין פ׳ מתכתשן Ar. (Ar. s. v. כתש: מכתשין) saw two *pashoshin* fight (ed. תרתין צירפרין מתנצירין).

פָּשַׁח (b. h. *Pi.*) *to split, tear off, strip.* Y. Yeb. XVI, 15ᵈ ופָשְׁחוֹ ... נתלה he suspended himself from a branch of an olive tree and tore it off (for a weapon); Bab. ib. 122ᵇ; Tosef. ib. XIV, 10.—[Tosef. Neg. V, 13 פשח מן הנירמין, read with R. S. to Neg. XI, 10 פָּשָׂה.]

Nif. נִפְשַׁח *to be stripped, split.* Shebi. IV, 6 אילן שנ׳ וכ׳ if a tree is split, you may tie it up in the Sabbatical year, not that it may grow together again, but that it may not split farther. Ukts. III, 8; Tosef. Kel. B. Kam. I, 13; Ḥull. 128ᵇ, v. עָרָה II. Ib. 127ᵇ אילן שנ׳ ובו פירות if a tree is stripped, and on it (on the branch torn off) are fruits; a. e.

פְּשַׁח ch. same. Targ. I Sam. XV, 33 (h. text שִׁסַּף). Targ. Ps. VII, 3 (h. text פָּרַק).—M. Kat. 10ᵇ האי מאן דפ׳ דיקלא he that strips a date palm (cuts shoots off); B. Bath. 54ª.

Pa. פַּשַּׁח same. Targ. II Esth. III, 8.—Bets. 33ᵇ חוה מְפַשַּׁחַ וכ׳ broke a branch off, and gave us each several sticks.

Ithpe. אִתְפַּשַּׁח, אִיתְפַּשַּׁח 1) *to be torn loose, separated.* Targ. Y. Lev. XI, 32; 39.—2) (cmp. פָּרַשׂ *Hif.*) *to part one's feet, to force one's self to stand still.* Kidd. 81ª מטא לפלגא דרגא א׳ (ד) when he arrived at half the ladder, he stemmed his feet.

פָּשַׁט (b. h.) 1) *to stretch, straighten.* Sabb. I, 1, sq. פ׳ הינני את ידו וכ׳ if the recipient puts his hand forth to within (the house). Pes. 118ᵇ, a. e. שפּוֹשְׁטִין, v. פַּס II. Gen. R. s. 28 לא פָּשְׁטוּ ידיהם במצות they (the Sodomites) never stretched their hands forth for good deeds (charity); Lam. R. to IV, 6; Yalk. Ez. 351. Ber. 3ᵇ; Snh. 16ª לכו פָּשְׁטוּ וכ׳, v. גְּדוּד. Men. I, 2 פושט את אצבעותיו וכ׳ he stretches his fingers so as to reach his wrist. Lev. R. s. 2 פושטין לו יד we must reach forth our hands to him, v. כָּנָף. Keth. XIII, 5 חפוסק ... ופ׳ לו את הרגל if a man promises a certain amount to his intended son-in-law, and shows him the foot, i. e. refuses to give it to him; a. v. fr.—Y. R. Hash. III, 58ᵈ top (ref. to פשוט, ib. III, 3) כדי שיִפְשְׁטוּ וכ׳ (or שיִפַּשְּׁטוּ, *Pi.*) (the horn is straight,) intimating that they must straighten their hearts through repentance.—Part. pass. פָּשׁוּט, q. v.—2) *to strip*; (sub. בגדיו) *to undress.* Yoma III, 4; 6. Ib. 31ᵇ מקדש ... פּוֹשֵׁט he (the high priest) undresses first and then sanctifies (washes his hands and feet). Ib. 32ª כלום אדם פושט אלא וכ׳ can a man put off anything except what he has put on? Tam. I, 1; a. fr.—Part. pass. פָּשׁוּט. Y. Yoma III, 40ᶜ bot. אחת פ׳ ואחת לבוש וכ׳ whether he undresses or dresses, in either case the sanctification follows the act.—3) *to make plain, to explain.* Num. R. s. 18; Tanḥ. Ḥuck. 1 הית יושב ופושט וכ׳ was sitting at the gate of his town and explaining (teaching); (Gen. R. s. 10 ודורש). Ex. R. s. 47 הית למד ... ופושט אותה וכ׳ he learned (the Torah) in day-time and explained it to himself at night; a. fr.—Part. pass. as ab. Lev. R. s. 16 (ref. to Ps. XXXIV, 13) כל ימי ... הית מכין הוא פ׳ all my days I have read this verse (question), but I never knew where

it is answered.—4) (neut. verb) *to spread, be published.* Hor. 3b עד שתִּפָּשֵׁט הוראה בכל וכ׳ until the decision is spread (adopted) in the whole congregation of Israel. Ab. Zar. 36a; a. fr.

Pi. פִּשֵּׁט 1) *to stretch, straighten out.* Y. Snh. III, 21a bot. התחיל מְפַשֵּׁט וכ׳ (interch. with פישט) he began to put forth his hands and deal in fruits of the Sabbatical year. Tosef. Neg. I, 8 מְפַשְּׁטִין את קומטיו וכ׳ the creases are straightened out, and then the leprous spot is examined; a. e.—Tosef. Nidd. VI, 4, v. infra.—Part. pass. מְפוּשָּׁט. Y. Naz. IX, 57d רגליו מְפוּשָּׁטוֹת וידו וכ׳ if the corpse is found with its feet stretched and its hands on the heart, opp. קמצוץ.—2) *to strip, take off.* Tosef. Kel. B. Kam. IV, 17 משׁיְפַשֵּׁט את חלוקו (not חלוקן) from the time that the coat (the plaster of the stove) is taken off.

Nif. נִפְשַׁט 1) *to be straightened out, be unfolded, become flat.* Kel. XXVI, 2 נ׳ טחור when it (the bag) is straightened out (so as to be a plain piece of leather, v. פָּשׁוּט), it is not susceptible to uncleanness. Tosef. Neg. l. c. כקמוט שנ׳ like a creased garment that has been straightened out; a. e.—2) *to be stripped.* Pirké d'R. El. ch. XIV נ׳ עור צפורן וכ׳ the horny skin was taken from Adam, and he saw himself naked. Midr. Till. to Ps. XCII, v. infra.

Hif. הִפְשִׁיט 1) *to strip, flay.* Pes. V, 9 כיצד תולין ומַפְשִׁילִטין how did they suspend and flay (the Passover lamb)? Ib. מי ... ולהַפְשִׁיט he that could find no place where to suspend and flay. Tam. IV, 2. Pesik. R. s. 28 הִפְשִׁיטוּ את עבדיהם וכ׳ they undressed their men servants and maid servants and presented them &c.; a. fr.—2) *to shed* the skin. Pirké d'R. El. l. c. שיהא מַפְשִׁיט את עורו וכ׳ that it (the serpent) should shed its skin once in seven years. Midr. Till. to Ps. XCII מן העור שה׳ חנחש וכ׳ ed. Bub. (oth. ed. שנפשט) of the skin which the serpent shed the Lord made garments of honor &c.; Pirké d'R. El. ch. XX; Yalk. Gen. 34.

Hof. הוּפְשַׁט *to be stripped.* Zeb. XI, 3 עד שלא ה׳ before the hide was taken off. Ib. 93b; a. e.

Hithpa. הִתְפַּשֵּׁט, *Nithpa.* נִתְפַּשֵּׁט *to be straightened, become even; to flatten.* Hag. 9a ... חגר ונ׳ וכ׳ if he was lame on the first day and became straight &c. Y. Yeb. I, 2d bot. עד שתִּתְפַּשֵּׁט הכה, v. כַּהּ; Tosef. Nidd. VI, 4 עד שתִּתְפַּשֵּׁט את וכ׳. B. Bath. 120a נִתְפַּשְּׁטוּ הקמטין וכ׳ the wrinkles became even, and her beauty returned &c.; a. e.

פְּשִׁיט, פְּשַׁט ch. same, 1) *to stretch, stretch forth; to straighten.* Targ. Y. Gen. XXII, 10. Ib. XXXVIII, 28. Targ. Prov. XXXI, 19; a. fr.—Ib. XXVI, 18, v. בְּשַׁט.—R. Hash. 26b כמה דפָשַׁט אינש וכ׳ the more man straightens his mind (removes all duplicity, v. preced.), the better it is, opp. כריתּ bends, humbles.—Part. pass. פָּשִׁיט; f. פְּשִׁיטָא. Targ. Y. Ex. XXVI, 28 (ed. Amst. פַּשִׁיט). Targ. II Esth. V, 1.—2) *to strip, tear, flay.* Targ. Y. II Num. XXIII, 24.—Pes. 113a פָּשׁוּט; B. Bath. 110a, v. נְטַשׁ I.—3) (neut. verb) *to be stretched forth, reach out.* Y. Peah VIII, end, 21b ידיה דלא פָּשְׁטָן מיתן וכ׳ may these hands which did not reach out to give thee, be cut off.—4) *to explain, teach; to deduce.* Gen. R. s. 17 הוון יתבין פָּשְׁטִין וכ׳ he and R. ... sat teaching; Lev. R. s. 34. B. Mets. 18b דיחזיר רבא ופשיט וקא and Raba decided that restitution must be made. Kidd. 9b בתר דבעיא הדר פָּשְׁטָהּ after having raised the question, he met it again himself. Ber. 2b והדר פשטו לה מברייתא and then they solved the question by deduction from a Boraitha. Hor. 13b פ׳ גרס ותנא וכ׳ he explained (the subject to himself), and committed it to memory again and again. B. Mets. 90b פָּשׁוּט מהא חדא derive from this (Boraitha) one answer to the questions before us. Kidd. 25a מי בעיתו ... ולא פְּשִׁיטְנָא לכו did you ever ask me anything that I did not explain to you?; a. fr.—V. פְּשִׁירְתָּא.

פְּשָׁטָא m. (preced.) 1) *plain wording; plain sense.* Keth. 111b פְּשָׁטֵיהּ דקרא במאי כתיב what does the plain text (not homiletically changed) refer to?; Erub. 23b פשטיה דקרא וכ׳ what is the plain sense (not homiletically forced) of the text?; Kidd. 80b; a. e.—Y. Snh. I, beg. 18a פְּשׁוּטָהּ דקריא the plain sense of the text. Y. B. Bath. VIII, 16a בעי מימר פְּשָׁטֵיהּ וכ׳ (not פנסתה) wanted to give the meaning (of the verse) and could not find it.—2) *extension, natural course* (of a river). Gitt. 60b; Hull. 18b; 57a, v. נָהַר II.

פְּשִׁטְנָא, v. פְּשִׁירְתָּא.

פְּשֵׁי, v. פּוּשׁ.

פְּשִׁי, v. פְּסִי.

פְּשָׁרוֹן, v. פְּתָרוֹן.

פְּשִׁירְתָּא f. (פְּשַׁט) *stripping.* Sabb. 109b אפ׳ דדיקלא (some ed. אפשירתה) on that portion of a date palm which shows the signs of having been stripped.

פְּשִׁירְתָּא c. (preced.) 1) *explanation, teaching.*—*Pl.* פְּשִׁירְטִין. Yalk. Lev. 665 כיון דחסלין מן פְּשִׁירְטִירְהוֹן when they had finished their studies; Yalk. Is. 352 מפשוטירתן.—2) *plain, self-evident truth; is it not a matter of course?* Meg. 3b, a. fr. פ׳ לי I have no doubt. Y. Pes. VII, 34b bot. פ׳ דא מילתא this is clear, that &c. Y. Sabb. X, end, 12d מה דצריכא לר׳ י פ׳ לר׳ וכ׳ what to R. Jeremiah is doubtful, is clear to Isaac ben U. B. Bath. 137a פ׳ מהו דתימא וכ׳ is not this a matter of course (what need was there to say it)? (Answ.) I might have thought &c. B. Mets. 16a פ׳ זבנה וכ׳ it is undisputed, if he sold it ..., but if he made a present of it (to the robber), there is a difference of opinion &c.; a. v. fr.—*Pl.* פְּשִׁירְטָן. Y. Bets. I, 60b מילין ... פ׳ לכון פ׳ וכ׳ things doubtful to the Rabbis are clear to you; those clear to the Rabbis, are doubtful to you.—3) (fem.) *Ps'hiṭa*, a small coin. Hull. 54b כפ׳ זוטרתי like a small P.—*Pl.* פְּשִׁירְטֵי. Ib. דפימבדיתא פ׳ the small coins of Pumb'ditha. B. Mets. 16b דספרא פ׳ the writer's fee, v. זוּר ch.—Trnsf. *flat and round blisters.* Gitt. 67b קאי בישריה פ׳ פ׳ his body was full of blisters.

פְּשִׁירְתָּה f. (פָּשַׁט) 1) *stretching forth.* Y. Yoma V, 42b bot. פְּשִׁירְטַת יד reaching out with the hand.—2) *undressing.* Ib. III, 40c חקוש פ׳ ללבישה draw an analogy between (the high priest's) taking off and (his) putting on his garments; Bab. ib. 31b; a. e.—V. לְבִישָׁה.

פְּשִׁישׁוּת f. (v. פָּשׁוּט) *the plain heir's right, single share.* Y. B. Bath. VIII, 16[b] top ליטול פ׳ אביו to take the plain share to which his father would have been entitled, opp. כפילות.

פְּשִׁישׁוּתָא ch. same. Sot. 13[a], v. בְּכִירוּתָא.

פְּשִׁישְׁנָא m. (פְּשַׁשׁ) *a low, spreading plant, fern.* Sabb. 110[b] ליתי פ׳ וכ׳ Mss. (v. Rabb. D. S. a. l. note; ed. פשטרנא; Ar. פשישנא) let him take a fern and boil it in wine &c.

פְּשִׁיעָה f. (פָּשַׁע) *trespass, negligence.* Y. Sabb. XIV, 14[c] bot. תשעים ... מתים בפ׳ וכ׳ ninety-nine persons die through their own fault against one through the hands of heaven (a natural death); Lev. R. s. 16.—Esp. *negligence in guarding a trust, indictable neglect* (Ex. XXII, 8). B. Mets. 94[b] אבידה שקרובה לפ׳ losing which comes near to wilful neglect, opp. אונס. Ib. 81[a], a. e. פ׳ בבעלים a loss through carelessness that occurred in the presence of the owner (Ex. l. c. 14). B. Kam. 21[b], a. e. תחלתו בפ׳ וסופו באונס if there was neglect in the start, but the final injury came about through an unforeseen accident; a. fr.

פְּשִׁיעוּתָא ch. same. B. Mets. 42[a] אע״ג דלענין גנבי נטרוותא ... פ׳ היא although this was proper care as regards thieves, it was carelessness as regards fire. Ib. כל לא ידענא פ׳ הוא every 'I do not know' (plea of ignorance) is considered an admission of indictable neglect; a. e.

פְּשִׁישְׁפֵשׁ, v. פְּסִיפָס.

פְּשִׁישְׁפִּישִׁין, v. פְּשִׁפֵּשׁ.

פשישנא, v. פְּשִׁישְׁנָא.

פְּשִׁישָׁא, פְּשַׁשְׁ, v. פּוּשְׁפָּא.

פָּשַׁל (cmp. פָּתַל) *to twist, knot*, v. infra.

Hif. חִפְשִׁישִׁיל 1) *to knot and fasten.* Tosef. Sabb. IV (V), 2 וישַׁפְשִׁיל את הרצועה תחת זנבו and fasten the strap under its tail; Y. ib. V, 7[b] bot.; Bab. ib. 53[a] יפשיל Ms. M. (ed. יְפַשּׁוֹל). Tosef. ib. VI (VII), 9 אל תַּפְשִׁיל ידך לאחוריך וכ׳ do not twist thy hands on thy back, lest we be prevented from work (a superstitious belief); Yalk. Lev. 587.—Esp. ה׳ לאחוריו *to twist or knot a bundle and throw it over one's shoulder.* Succ. 27[b] ... ה׳ טליתו וכ׳ R. El. tied up his cloak and threw it over his back and went off; Tosef. ib. I, 9 ... ה׳ רגליו וכ׳ (read בגדיו, v. infra) R. El. bundled up his garments &c., i. e. went off in an ostentatious manner). Tosef. Hull. VIII, 4 [read:] ... נותנן ומַפְשִׁילָן לאחוריו he may wrap them up with the peddler's bundle and strike, and cast them over his shoulder. Men. 85[b] ה׳ כליו לאחוריו he tied up his implements and threw them &c. Kil. IX, 5 Y. ed. הצנועים מַפְשִׁילִין לאחוריהן במקל the scrupulous carry (the garments of mixed material, כלאים) in bundles over their shoulders. Y. ib. IX, beg. 31[d] (ref. to לא יעלה, Lev. XIX, 19) I might have thought, לא יפשיל את החקופה וכ׳ (not לך) one dare not throw the bundle (containing forbidden garments) over one's shoulder; Sifré Deut. 232 לא יַפְשִׁילֶנּוּ בקופה וכ׳ (not לקופה); Yalk. Lev. 614 לא יַפְשִׁלֶנּוּ בקופה וכ׳; a. fr.—Gen. R. s. 22, end; Yalk. ib. 38 ה׳ דברים לאחוריו וכ׳ he (Cain) threw the words (which he had heard) over his shoulder and went off, i. e. was petulant. Pesik. Shub., p. 160[a] רצא כמפשיל דברים וכ׳ he went off like one that casts the words &c.; Lev. R. s. 10 ה׳ בגדיו לאחוריו, v. supra.—Part. pass. מוּפְשָׁל; f. מוּפְשֶׁלֶת. Y. B. Kam. II, 3[a] הרחה קופתו מ׳ וכ׳ if his bundle (of grain &c.) was hanging over his back &c. Ber. 62[b]; a. e.—2) *to twist (wicks)*, (v. פְּתִילָה). Y. Succ. V, 55[b] bot. (expl. מפקיעין) מַפְשִׁילִים they make wicks of them, v. פָּקַע. Keth. 75[a] הִפְשִׁילָה דדיה וכ׳ she twisted her breasts back of her and gave suck to her child; a. e.

פִּשְׁלְיָא, v. פִּסְלְיָא.

פָּשַׁע (b. h.) [*to pass beyond,*] 1) *to be wilful, rebellious.* Yoma IV, 2 פָּשְׁעָתִי; ib. VI, 2 פָּשְׁעוּ, v. עָוָה; a. fr.—פּוֹשֵׁעַ *a wilful transgressor, rebel, apostate.* Gitt. 57[a] פ׳ ישראל a Jewish apostate (the censor's disguise for Jesus). Ib. תא חזי מה בין פּוֹשְׁעֵי ישראל וכ׳ come and see the difference between Jewish apostates and gentile prophets. R. Hash. 17[a] פ׳ ישראל בגופן Jewish sinners with their bodies (disregarding the ceremonial laws intended to guard the purity of life); פ׳ אומות העולם בגופן gentile sinners with their bodies (lustful and violent). Midr. Till. to Ps. LI כשאתה אומר לפוֹשְׁעִים ... אם תקבלני כל הפושעים משלימים לך when thou sayest to the sinners, why have you not repented? (they may plead ignorance of thy goodness, but) if thou receivest me, all sinners will make peace with thee; a. fr.—2) *to be faithless.* Gen. R. s. 52 (ref. to Prov. XVIII, 19) פָּשַׁעְתָּ באברהם thou (Lot) wast faithless to Abraham; Num. R. s. 18 זה קרח שפ׳ בתורה וכ׳ this refers to Korah who was faithless to the Law, which is called 'strength'; a. fr.—Esp. (with ref. to Ex. XXII, 8) *to be negligent in guarding a trust.* B. Mets. 36[b] פ׳ בה וכ׳ if he was careless in guarding the animal, and it went out &c. Ib. 34[a] כיון שאמר פשעתי וכ׳ as soon as he says, 'I have been at fault', he surrenders the eventual fine (of the thief) to the owner. Ib. 58[a] כי חיכי דלא לקרו להו פושעים in order that they may not be called faithless guardians; a. fr.—Ber. 28[a] ונקרא פושע and he is called negligent (because he delayed his prayers).

Hif. הִפְשִׁיעַ *to cause to transgress.* Num. R. s. 9 (ref. to Ex. XXII, 8) מדבר באהרן שה׳ ישראל בדיבור לא יהיה it alludes to Aaron who caused Israel to transgress the commandment, 'thou shalt have no other gods &c.' (Ex. XX, 3).

פֶּשַׁע ch. same. Taan. 24[a] כל מאן דפ׳ מחשדינא וכ׳ if a child rebels (refuses to study), I bribe him by giving him &c. Gitt. 36[a] חוה פָּשַׁע בינוקי he was faithless to (maltreated) the children; Macc. 16[b].

פֶּשַׁע m. (b. h.; preced.) *rebellion, sin.* Gen. R. s. 22 ולפָשְׁעִי, v. סָבַל. Tanh. Vayesheb 4 מה פשעי what wrong have I done?; a. e.—*Pl.* פְּשָׁעִים. Yoma III, 8; IV, 2. Ib. 36[b] פ׳ אלו חמרדים by *p'sha'im* are meant rebellious acts; Y. ib. III, 40[d] bot. פִּשְׁעֵיהֶם; Tosef. ib. II, 1; a. e.

פִּי׳, פִּשְׁפּוּשׁ m. (פְּשַׁפֵּשׁ I) 1) *investigation.* Targ. Y.

Lev. XIX, 20 (h. text בקרת).—2) *that which has been,* or *is to be searched out, depth, recess.* Targ. Job VIII, 8 (h. text חקר). Ib. XXXVIII, 16; a. e.—*Pl.* פְּשִׁפּוּשִׁין, פִּי׳. Targ. Ps. XCV, 4.

פְּשִׁפְּרִישִׁין, v. פְּשַׁפֵּשׁ.

פְּשַׁפֵּשׁ, פִּי׳ I [*to split, enter into,* cmp. בָּרַק) *to examine, investigate.* Sifré Deut. 306 (ref. to Deut. XXXII, 2) מה שעירים ... ומְפַשְׁפְּשִׁין בהם וכ׳ as the rains come down upon the plants and cleanse and permeate them &c.; כן הוי מְפַשְׁפֵּשׁ וכ׳ so do thou enter into the words of the Law &c.; Yalk. ib. 942. Ber. 5ª רְפַשְׁפֵּשׁ במעשיו ... אם רואה אדם if man sees that troubles are coming upon him, let him investigate his conduct; אם פ׳ ולא מצא וכ׳ if he has investigated and can find nothing (wrong) &c. Erub. 13ᵇ, v. מְשָׁמֵשׁ. Y. Keth. I, 25ª bot. אם בשפי׳ ומצא וכ׳ if it be a case when he searched and found (tokens of virginity) &c. Ex. R. s. 25 בשר ודם מְפַשְׁפֵּשׁ שטרותיו a human being examines his papers. Tanḥ. Ḥuck. 6 חקרתי ושאלתי ופְשַׁפַּשְׁתִּי I searched and inquired and investigated. Tosef. Shek. II, 1 מְפַשְׁפְּשִׁין בו וכ׳ they searched him on entering (the treasury) and on leaving. Tosef. Yeb. XIV, 8 מפשפשין באותה העיר investigation is held in that town. Tosef. Neg. VI, 7 צא ופַשְׁפֵּשׁ בעצמך וכ׳ go and examine thyself (thy conduct) and do repentance; a. e.

פְּשַׁפֵּשׁ I ch. same. Targ. Y. Gen. XXXI, 34 (h. text משש). Ib. 35 (h. text חפש). Targ. Ps. CXXXIX, 1 (h. text חקר); a. fr.—Lev. R. s. 22 אזלין ופְשַׁפְּשׁוּנֵיהּ they went and searched him; Gen. R. s. 10. Ib. s. 49 זיל פַּשְׁפֵּשׁ דינא go and investigate the case. Lam. R. to I, 2 (ref. to Ps. LXXVII, 7) משתעי אנא ... ומְפַשְׁפֵּשׁ בעובדי I speak to my heart and investigate my doings; a. fr.

פְּשַׁפֵּשׁ II (cmp. preced. a. פָּשַׁר) [*to divide, spread,*] *to dissolve.* Yalk. Lam. 1000 הרו מְפַשְׁפְּשִׁין ונופלין they melted and fell apart.

פַּשְׁפֵּשׁ II (transpos. of שפשף) *to rub against, let glide down.* Sabb. 154ᵇ דקמְפַשְׁפֵּשׁ ליה וכ׳ Ms. M. (ed. דקא משפשף) he let his son glide down the back of an ass (to amuse him).

פְּשַׁפֵּשׁ, פִּי׳ I c. (פְּשַׁפֵּשׁ I) *wicket.* Midd. I, 7 זה שהיה פתוח לעזרה פ׳ קטן היה לו וכ׳ the gate which opened into the court had a small wicket by which they entered to patrol &c. Tam. I, 3. Ex. R. s. 42 פתח ... פ׳ מהחת וכ׳ the Lord opened unto him a wicket under his throne of glory. Num. R. s. 13; Pesik. R. s. 5 נכנס בפ׳ ושילח וכ׳ he entered the palace through a wicket, and sent his crier forth saying, the king has entered the palace. Gitt. 54ᵇ (in Chald. dict.) דירלמא דחזיניה בפ׳ perhaps one saw him (the high priest) through the wicket; a. e.—*Pl.* פְּשַׁפְּשִׁין, פִּי׳. Shek. VI, 3. Zeb. 56ª; 55ᵇ שני פ׳ היו וכ׳ (Ms. R. 2 פְּשׁוּפְּשִׁין, Ms. K. פְּשִׁירְפְּשִׁין, v. Rabb. D. S. a. l. note 80) two wickets, eight handbreadths high, were in the Temple chamber for the knives; Tosef. ib. VII, 1 פסיפסין ed. Zuck. (Var. פסירפסין; corr. acc.). Zeb. l. c. פְּרִישְׁפְּרִישִׁין שאני it was different as regards the height of wickets. Gen. R. s. 1; Yalk. ib. 2 דראך הוא עושה חדרים ... פ׳ how to arrange the chambers, how to arrange the wickets (doors between the rooms).

פַּשְׁפֵּשׁ II m. (פְּשַׁפֵּשׁ I, cmp. בַּקָּא) [*searcher,*] *bed-bug.* Ter. VIII, 2. Nidd. 58ᵇ. Y. Ber. IX, 13ᶜ bot., v. עֲלוּקָה.

פְּשַׁפֵּשׁ III m. (פְּשַׁפֵּשׁ II) *melting, dissolving.* Yalk. Lam. 1000 (ref. to למס, Lam. I, 1) אין לשון מס אלא לשון פ׳ וכ׳ *mas* means melting, as we read (Ex. XVI, 21) &c.

***פְּשַׁפֵּשׁ** m., *pl.* פְּשַׁפְּשִׁין, v. פְּסִיפָּס.

פָּשַׁר [*to divide, to spread,*] 1) *to melt, dissolve.* Mekh. B'shall., Vayass'a, s. 4 (expl. ונמס, Ex. XVI, 21, cmp. פְּשַׁפֵּשׁ III) חירה פושר והולך וכ׳ ... כיון when the sun shone upon it (the manna), it melted and formed rivulets which ran &c.—2) *to be stale, tepid.* Tanḥ. Vayesheb 4 כוס פשור (prob. to be read פּוּשָׁר) a cup of wine mixed with stale water. Sifra M'tsor'a, ch. I מים פושרים stale water (from pools), opp. מים חיים. Par. VIII, 9 (מים) המלוחים והפּוּשָׁרִים salty water and pool water.—In gen. פּוּשָׁרִין, פּוּשָׁרִים (sub. מים) *tepid liquids.* Y. Sabb. XX, 17ᶜ bot., opp. צוננין. Gen. R. s. 86 when his master said to him מזוג פ׳ והיו פ׳ mix the wine with tepid water, it was tepid, opp. רותחין. Ber. 16ᵇ; Y. ib. II, 5ᵇ bot.; v. פָּוָה. Y. Nidd. II, beg. 50ᶜ; a. fr.—[Y. Keth. X, end, 34ª, v. *Pi.*—Yalk. Gen. 38 ופשרתי, v. *Nithpa.*

Hif. הִפְשִׁיר 1) *to make tepid; to temper, cool.* Sabb. 40ᵇ מפני שמַפְשִׁיר מים שעליו because (by standing against the fire after a cold bath) he tempers (warms) the water on his body. Ib. III, 5 (41ª, sq.) כדי להַפְשִׁירָן enough to temper the cold water, opp. בשביל שירחמו to get hot. Y. ib. III, 6ᵇ מותר להַפְשִׁיר במקום שהרד שולטת top you may temper (cold water, on the Sabbath) by contact with a temperature which the hand can endure. Lev. R. s. 26 (ref. to Ez. X, 7) הִפְשִׁירָן ונתנן וכ׳ he lowered the temperature of the coals and handed them to him; Yalk. Kings 220; Tanḥ. Emor 3; Midr. Sam. ch. XXIV (Yoma 77ª נצטננו). Pesik. R. s. 12 (ref. to בָּרְכָה, Deut. XXV, 18) אשר בֵּרֵךְ הִפְשִׁירְךָ 'who cooled thee', he (Amalek) made thee lukewarm, he made thee cold like water (so that others were encouraged to attack thee); a. fr.—2) (v. פְּשָׁרָה) *to compromise.* Y. Sot. V, 20ᶜ bot. אברהם עשה ... וה׳ עמו וכרות עמו וכ׳ Abraham changed the evil inclination within him into good ..., he compromised with it, (as we read, Neh. IX, 8,) and he made a covenant with it (his heart); Y. Ber. IX, 14ᵇ bot. והפסיד אלא (corr. acc.).—Tosef. Erub. XI (VIII), 11, v. infra.

Nif. נִפְשַׁר *to be dissolved; to be tempered.* B. Kam. 28ᵇ אפי׳ נִפְשְׁרָה even if the vessel fell apart (and its contents made the ground slippery). Sabb. 40ᵇ לא בשביל שירבשל שיִפְשַׁר ... not that it (the oil) be heated to boiling, but only that it be tempered (or be made more liquid).

Pi. פִּישֵׁר 1) *to separate, tear loose, disengage.* Tanḥ. Ki Thissa 1 את מְפַשֵּׁר אותה וכ׳ thou disengagest it (the thorn sticking to thy garments) here, and it sticks there; Pesik. R. s. 10 beg. ורוא מפשר אותה וכ׳ (not אותם). Y. Sabb. VII, 10ª bot. מְפַשְּׁרָן וכ׳ he may pick them (the thorns) out, ... provided he does not tear the garment; Tosef. Erub. XI (VIII), 11 מפשר בידו Var. (ed. Zuck. מפשיר). Pesik. R. s. 13

עמד ופְּשָׁרוֹ חרמנו he stood up and tore it (the dog) away from him. Ib. זכור היאך פְּרִישַׁרְתִּי חרמך וכ' remember how I tore the dog away from thee; a. e.—2) *to temper.* Lam. R. to I, 12 יום אחד היה חרון . . . פְּשָׁרוֹ the glowing wrath of the Lord lasted one day; if Israel had repented, he would have cooled it off.—3) *to compromise, arbitrate.* Y. B. Mets. VI, 11[a] top באותו שיכול לפַשֵּׁר in a case of seizure for service (אנגריא), when he might have compromised (pay a certain amount and release the seized animal). Y. Snh. I, 18[b] bot. שנים שפְּרָשָׁרוּ וכ' when two judges have arbitrated, the parties cannot retract. Y. Keth. X, end, 34[a] [read:] פי' מן חשני חזקה וכ' if he compromised with the second creditor, it is taken for granted that the first creditor has a right to seize the debtor's property (without regard to the claims of the second); פי' מן הראשון . . . פי' if he compromised with the first creditor . . ., he has compromised (the compromise is binding, and the second creditor cannot seize that portion of the property which the first would have had a right to claim, v. Asheri to Keth. 91[b]).

Nithpa. נִתְפַּשֵּׁר *to be disentangled*; trnsf. *to be acquitted, pardoned.* Gen. R. s. 22 עשיתי תשובה ונִתְפַּשַּׁרְתִּי I repented and was pardoned; Lev. R. s. 10; Midr. Till. to Ps. C; Yalk. Gen. 38 ופשרתי (corr. acc.).

פְּשַׁר I ch. same, 1) *to melt, be dissolved.* Targ. O. Ex. XVI, 21.—Trnsf. (of a charm) *to vanish, be broken.* Snh. 67[b] כי מטא לאשקויי מייא פ' וכ' when he came (to a river) to let the ass drink, it disappeared (the charm was broken), and there stood a landing board (v. אוסקָנִיתָא).—2) [*to dissolve,*] *to chew the cud.* Targ. Y. Lev. XI, 7. Targ. Deut. XIV, 8.—3) *to solve a riddle* or *a dream; to interpret.* Targ. Gen. XLI, 16. Ib. XLI, 12; a. fr. (in O. ed. Berl. interch. with *Pa.*).—Lam. R. to I, 1 רבתי (חדא איתתא) דלמא דאתון חכימין למִפְשַׁר חלמא וכ' do you understand how to interpret a dream which I had as well as your master?; a. e.

Pa. פַּשֵּׁר 1) *to disengage, tear loose.* Pesik. Shek., p. 11[a] דאת מְפַשֵּׁר לה וכ' (not לירה) which thou makest loose here &c., v. preced. a. סִירְתָּא; Yalk. Prov. 953; Yalk. Ex. 386.—Snh. l. c. פַּשְׁרָה לה (Ms. K. פַּשַּׁרְתָּהּ) she released (disenchanted) her.—2) *to solve* (a riddle), *interpret* (a dream). Targ. O. Gen. XLI, 15 ומְפַשַּׁר ed. Berl. (ed. Amst. לְמִפְשַׁר). Ib. XL, 16; a. fr. (v. supra).—Targ. Cant. II, 5 (some ed. מַפְשַׁר *Af.*).—Yoma 28[b] חוא חלים והוא מפשר did he dream and himself interpret?, i.e. did he answer his own query? Ber. 56[a] מפשר חלמי חוה was an interpreter of dreams; ib. מפשר לירה וכ', v. גְּרִיעוּתָא. Lam. R. to I, 1 רבתי (1 חד כותי) עביד נפשירה מפשר חלמין . . . חד a certain Samaritan professed to be an interpreter of dreams; a. fr.—Part. pass. מְפַשַּׁר. Ber. 55[b] חלמא דלא מפ' וכ' a dream not interpreted is like a letter not read (has no effect).—3) *to release, settle with.* Y. Keth. X, end, 34[a] [read as Asheri to Keth. 91[b]:] קום פַּשַּׁר (or פַּשְׁרִין) rise and settle with me; רכיל מימר לירה פַּשְׁרִין ואי טרח טרח he may say to him, settle with me, and if he (the prior creditor) should seize (what you give me in settlement), he may seize it. Pesik. Shub., p. 164[b] פשר פרינך settle thy account; a. e.

Ithpa. אִתְפַּשַּׁר *to be released.* Ib. עד זמן דמִתְפַּשַּׁר פרישוי until he has redeemed his debt; וכיון דנתפשר וכ' (read: דאתפשר) and when his account was settled (v. סְפַן).

פַּשַּׁר m. (preced.) *interpreter.* Targ. O. Gen. XL, 8 ed. Berl. (oth. ed. פָּשַׁר). Ib. XLI, 15.

פְּשַׁר II m. (preced.) *interpretation.* Targ. Y. Gen. XL, 8 פ' ליה (O. פַּשַּׁר, v. preced.).

פְּשָׁרָא, v. פִּרְשָׁרָא, a. פְּשׁוּרָא.

פְּשָׁרָה f. (פָּשַׁר) [*division,* cmp. בְּצַע,] *compromise, settlement* (cmp. Samar. פשרונה for משפט, Ex. XXI, 1, a. fr.]. Keth. X, 6 עד שיעשו פ' ביניהם until they agree to a division among them. Tosef. Snh. I, 2 כשם שהדין . . . כך הפ' בשלשה as three judges are required for legal judgment, so are three required for arbitration; Bab. ib. 5[b] ופ' בשנים a compromise is valid if made before two judges. Ib. שנים שעשו פ' וכ' when two judges have arbitrated, the parties cannot retract (v. פָּשַׁר). Y. ib. I, 18[b], v. חַכְרָעָה. Ber. 10[a]; a. fr.—Sifré Num. 95 פ' היא זו וכ' this is to be a compromise (between God and ourselves), he cannot give us what we demand.

פְּשָׁרוּתָא ch. same. Targ. Y. Deut. I, 16.

פשת, Lam. R. to II, 2, v. פּוּשׁ ch.

פשתיכנא, v. פּוּשְׁתַּכְנָא.

פִּשְׁתִּים pl. (used as sing. f.; b. h. also פִּשְׁתָּה a. פִּשְׁתָּא; פשת, cmp. פוש, *to spread*; cmp. בוץ) *flax, linen.* Kil. IX, 1 אין אסור . . . אלא צמר ופ' no mixed web is forbidden as *Kilayim,* except wool and flax. Sabb. 27[a]. Men. 39[b]. Y. Kil. IX, beg. 31[d] (ref. to Lev. XIII, 47) מה פ' כברייתה וכ' as by 'flax' the material in its natural color is meant, so 'wool' is meant &c.; Sifra Thazr., Neg., Par. 5, ch. XIII מה פ' כברייתו; a. fr. (interch. with next w.).

פִּשְׁתָּן f. same. Kil. IX, 1. Y. ib. 31[d] מה פ' כברייתה, v. preced. Ib. פ' של ים (Maim. to Kil. IX, 1 פשתים) sea-flax (tangle). Kel. XVI, 6 עושי פ' workers in flax. Sifra Thazr., Neg., Par. 5, ch. XIII אונים של פ', v. אוּנְיָן. Ib. ch. XV, אניצי פ', v. אֲנִיץ. Gen. R. s. 32; Cant. R. to II, 16 פשתני זה כשפִּשְׁתָּנוֹ קשה וכ' וכשפשתנו יפה וכ' when his flax is hard, the flax-worker does not beat it too much but when his flax is good, the more he beats it, the better it grows; so the Lord tries not the wicked &c.; a. fr.

פִּשְׁתָּנִי m. (preced.) *flax-worker, dealer in flax.* Y. Yeb. XIII, 13[c]. Gen. R. s. 32, a. e., v. preced.

פַּת *two.* Snh. 4[b] באפריקי שתים פת *pth* in Afriḳi means two; Men. 34[b]; Zeb. 37[b].

פַּת c. (b. h.; פָּתַת) *a piece of bread,* in gen. *bread, food, sustenance.* B. Mets. 107[b] פת שחרית breakfast. Ib. (ref. to Ex. XXIII, 25) זו פת במלח וכ' that is the morning bread with salt and a ladleful of water. Ab. Zar. II, 6 ופתן ושמנן their (the gentiles') bread and oil; ib. 36[a] פִּתָּן ושמנן. Yoma 74[b], v. סַל. Hor. 13[b] פת שלא בשל bread not sufficiently cooked (baked). Ib. פת פחמין וכ'

bread baked on coals. Gen. R. s. 67 פִּיתָּהּ אפוירה, v. אָפָה; a. fr.—[פת כומרין, v. פַּתְכּוּמְרִין.]—*Pl.* פִּי׳ פִּתִּין, פִּתִּים *pieces.* Men. III, 2 או שפתתן פ׳ מרובות or if he broke them in too many (small) pieces; ib. 18[b] מאי פ׳ מרובות שריבה בפיתיתן מאי 'many pieces' means that he parted the pieces repeatedly; Sifra Vayikra, N'dab., Par. 10, ch. XII (ref. to Lev. II, 6) אותה לפ׳ ואין פִּתֶּיהָ לפ׳ thou shalt part it in pieces, but not its pieces again in pieces; Yalk. Lev. 450, v. פְּתִית.

פְּתָא, v. פִּיתָּא.

פָּתָא, v. פְּאַתָּא I, a. פְּתָה.

פְּתָא, v. פְּתִי, a. פְּתָאָה.

פְּתָאנָא, v. פְּתָגָא.

פְּתָאָה c. (פְּתִי) *width; wide, open place* (h. רְחוֹב). Targ. Job XXIX, 7. Targ. O. Deut. XIII, 17 פְּתָאָה (Var. פְּתָאָה; ed. Vien. פְּתַרְיָה; v. Berl. Targ. O. II, p. 53); a. fr.—*Pl.* constr. פְּתָאֵי, פְּתָיֵי, פְּתָוֵי. Targ. Is. VIII, 8. Targ. Job XXXVIII, 18 פתוי ed. Lag. (ed. Wil. פתיי). Targ. Prov. V, 16. Targ. Zech. VIII, 5 פְּתָאָהּ her open places; a. e.—*Fem. pl.* פְּתָוָן, פְּתָנָן. Targ. Cant. III, 2 (ed. Vien. פְּתָיָן).—Constr. פְּתָאוַת, פְּתָאַת. Targ. Lam. II, 11 (ed. Vien. פְּתָאוּת, corr. acc.). Ib. 12 (ed. Vien. פְּתָאַת).

פְּתָאָא c. (preced.) 1) *enlargement.* Targ. Ps. CXVIII, 5, v. פּוּתְיָא.—2) *open place,* v. preced.

פְּתָאוֹם adv. (b. h.; פְּתָאֹם) *unawares, suddenly.* Nidd. 16[b] תנכנס לבית חבירו פ׳ who enters his neighbor's house without notice. Ib. והנכנס לביתו פ׳ וכ׳ ... ארבעה four the Lord hates, and I do not love: him who enters his own house suddenly (after a long absence), not to speak of him who enters his neighbor's house &c.; Lev. R. s. 21; Yalk. Ex. 382; Pesik. Aḥăré, p. 177[a]. Ib.; Lev. R. l. c. אל תכנס לעיר פ׳ do not enter a city (in official capacity) without notice. Num. R. s. 10 (ref. to בפתע פתאם, Num. VI, 9) בפ׳ זה שוגג ... פ׳ זה אונס *b'feth'a* means unintentionally, as in Num. XXXV, 22, *pithom* means an unavoidable accident; דבר אחר פ׳ זה מזיד וכ׳ another explanation: *pithom* means in heat (being carried away by passion, as פתאים (Prov. XXII, 3). Ib. s. 16 אני משלח להם מלאכי פ׳ I will send them my messenger suddenly (by surprise); a. e.

פְּתָאוַת, פְּתָאוּת, v. פְּתָאָה.

פְּתָאַת, פְּתָאִיתָא, v. פַּתְיוּתָא.

פְּתָאנָא, פְּתָגָא m. (פתג *to cut, divide*; cmp. etymol. of בֶּגֶד) *piece of cloth, sheet, cloak.* Targ. Prov. XXXI, 24 (h. text סָדִין). Targ. Ps. XXII, 19 פתאני Ms. (Ar. פתגי; ed. Lag. פְּתָאנַאי *pl.*; ed. Wil. פתני, read פתגי).

פַּתְכּוּמְרִין, v. פַּתְכּוּמְרִין.

פִּתְגַרְיָא, פִּתְגוּרְיָא, v. פִּתְגָּמָא.

פְּתָגָא, פִּתְגָם m. (b. h. פִּתְגָם; פתג, v. פְּתָגָא, cmp. גזר, פסק a. derivatives) *decree; word; affair, event* (=h. דָּבָר). Targ. Num. XXI, 24, a. fr. לפ׳ דחרב (כפ׳) according to the law of war (h. text לפי).—Targ. Is. VIII, 10. Ib. IX, 7. Targ. Deut. XXIV, 1 עֶבְרַת פ׳ (h. text ערות דבר). Targ. Gen. XX, 10; a. fr.—*Pl.* פִּתְגָמִין, פִּתְגָמַיָּא. Targ. O. Ex. XXXIV, 27; a. fr.

פָּתָה, v. פתי.

פְּתָהֵן, Targ. Is. III, 17, v. פְּאַתָּא I.

פְּתוּאֵל (b. h.) pr. n. m. *Pethuel,* father of the prophet Joel. Midr. Till. to Ps. LXXX; a. e.

פְּתוּגְתָּא pr. n. pl. (פתג) *P'thugta* (*Division,* cmp. פְּלוּגְתָּא II), a place in Galilee. Lev. R. s. 5 מפ׳ שהיה יינם מפרה את הגוף וכ׳ they got their wine from P., for their wine opened the body to lust, v. פָּתָה; Num. R. s. 10 פַּתְגִּירְתָּא (some ed. פתגורתא); Yalk. Am. 545.

פְּתָוָן, v. פְּתָאָה.

פְּתוֹר, פְּתוּר, Targ. II Esth. III, 3 פְּתַוְרִיָּה, פְּתַוְרִיָּא, prob. a corrupt dittography of the preceding סַכְרִיָּה.

פְּתָוְרָא, *pl.* of פַּתְרָא II.

פְּתוּחַ m. (פָּתַח) *opening, open top.* Sifré Num. 126 (ref. to פתוח, Num. XIX, 15) כלי ... דרך פְּתוּחוֹ a vessel that receives uncleanness through its open top; ib. על פתוחו אמרתי וכ׳ I speak (the text speaks) only of the open top (inside), but not of the entire vessel; (Yalk. Num. 762 פְּתָחוֹ).—[Ib. פ׳ זה חצורק, read: פְּתִיל.]

פְּתוֹי, פְּתוֹחָא, פְּתוּחָא, v. sub פִּיתָּא.

***פְּתוֹי** m. (פָּתַה) *extended;* פתוי הראש *a flat-headed person;* [Rashi: *elf-locked*]. Ber. 58[b] Ms. M. (ed. פְּתוּרֵי *pl.*; Alf. פתי).

פְּתוּלָא, v. פִּיתּוּלָא.

פְּתוּנְיָא, v. פַּרְתוּנְיָא.

פְּתוֹרִית, פְּתוּר, v. פתור.

פְּתוֹרָא, פְּתוּרָא I m., **פְּתוֹרְתָּא** f. (פתר *to extend,* cmp. Assyr. paššaru *dish,* v. Fränkel, Lexicogr. p. 53) *table.* Targ. Ex. XXV, 23; a. fr.—Targ. Prov. IX, 2 פתורת׳.—Targ. Y. Gen. XXIII, 16 פָּתוֹר (ed. Vien. פ׳) *money-changer's table.*—Sabb. 36[a] פתורה פתורתא פתורתא what formerly was called *pathora* (a small table, plate) is now called *pathorta,* and *vice versa.* Taan. 25[a] פ׳ דדהבא (Ms. M. תכא) a golden table. Sabb. 129[a], v. יוֹנָק; a. fr.—B. Kam. 19[b] bot. בבהמה ופ׳ it means a domestic animal eating from the table, v. פִּתְרָתָה.—*Pl.* פְּתוֹרַיָּא, פְּתוֹרִין. Targ. Is. XXI, 5. Targ. Ez. XL, 43; a. e.—Nidd. 20[a] הא בפתורי (some ed. *sing.*) 'dark clothes coming from abroad' refers to those worn at the table (*vestes cenatoriae* or *synthesis*), v. אוֹלָרִין.

פְּתוֹרָא, פְּתוּרָא II m. (פתר) *interpreter.* Koh. R. to X, 10 פ׳ חלמיא interpreter of dreams.

פְּתוֹרָא pr. n. m., v. פְּתִירָה.

פְּתוֹרָאָה m. (denom. of פְּתוֹרָא I) = h. שׁוּלְחָנַי, *money-changer*. Ḥull. 54b.

פְּתוֹרָתָא, v. פְּתוֹרָא I.

פְּתַח (b. h.) 1) *to open, begin.* Y. Ber. VI, end, 10d על כל ... שהיה פּוֹתֵחַ וכו׳ over each cask as he opened it he said the benediction &c. Sabb. 104a, a. e. פּוֹתְחִין לוֹ (Var. פְּתָחִין), v. טָמֵא I. Ib. 48a אבל לא פותחין ... מהיררין you may untie the neck-hole of a shirt, but not cut it open (on the Sabbath). Y. Taan. I, 64b top (ref. to Is. XLV, 8) כנקבה ... פּוֹתַחַת וכו׳ like the female that opens for the male. Ned. III, 4 לא יִפָּתֵחַ לוֹ בנדר he must not begin (offer his willingness) to make a vow (in order to escape robbery &c., v. נָדַר); a. v. fr.—Part. pass. פְּתוּחָה; פְּתוּחָה; *pl.* פְּתוּחִין, פְּתוּחִים; פְּתוּחוֹת. Yeb. 71b, a. e. נסתם הפ׳, v. סָתַם. Snh. 94a, v. סָתַם (v. מנגפ״ך). Meg. 3a, פ׳ באמצע, v. סָתַם. Erub. IV, 6 שלש חצירות הפ׳ זו לזו ופ׳ וכו׳ three courts opening into (communicating with) one another and into the public road; a. v. fr.—פתח פתוח, v. פָּתַח.—Esp. פְּתוּחָה (פרשה) *a paragraph in the Torah beginning with a new, indented line*, opp. סתומה. Treat. Sof'rim I, 14 איזהו פ׳ כל שלא וכו׳ what is an open paragraph? Such as does not begin at the beginning of a line, ותהא נקראת פ׳ ... וכמה and how much space must one leave ... for a paragraph to be called open?; a. fr.—Trnsf. [*to open the door to,*] *to introduce* (into learning). Y. M. Kat. III, 83b top איזהו רבו כל שפ׳ לו תחלה who is called one's (special) teacher? He who was the first to initiate him; a. e.—Esp. *to open an opportunity for retracting a vow, to suggest reasons which, if known at the time, would have prevented the person from making the vow*, v. חָרָטָה. Ned. IX, 1 פותחין לאדם בכבוד וכו׳ the judges offer suggestions taken from the respect due to parents (saying, if you had known that this vow cast a reflection on your father &c.). Ib. יִפָּתְחוּ לוֹ בכבוד המקום why not suggest to him the reverence due to the Lord ('if you had known that he who makes a vow is considered an evil-doer &c.')? Ib. 4 פיתחין לו מן הכתוב וכו׳ we offer suggestions to him from what is written in the Law, saying to him, if you had known that (in fulfilling that vow) you would transgress the law forbidding revenge &c.; a. fr.—B. Kam. 27a פ׳ בכד וסיים בחבית the Mishnah begins with *kad* and closes with *ḥabith!* Ber. 10a פ׳ בה באשרי וכו׳, v. סוּם I h. Gen. R. s. 84 אתה פָּתַחְתָּ thou wast the first man to speak of saving life; אתה פתחת בתשובה וכו׳ thou wast the first to do repentance, ... one of thy descendants shall rise and be the first (prophet) to call for repentance; a. fr.—Esp. *to open a lecture with a (Biblical) text.* Pesik. Aḥăré, p. 170a ר׳ לוי פ׳ וכו׳ R. Levi took up the text (Ps. LXXV, 5) &c. Gen. R. s. 1; a. v. fr.—Pesik. R. s. 33 [an editorial gloss] פ׳ בכל אלו הפרשיות the author takes his texts from all those (quoted) passages.—2) *to explain, speak plainly.* Shek. V, 1; Men. 65a (ref. to פתחיה as identical with מרדכי) he was named *Pethahia,* שהיה פותח דברים ודורש וכו׳ (not בדברים) because he explained words and interpreted them (etymologically) and knew seventy languages.—Part. pass. as ab. Sifré Aḥăré, beg., v. סָתַם.

Nif. נִפְתַּח 1) *to be opened.* Yeb. 71b, a. e., v. סָתַם. R. Hash. 16b נִפְתָּחִין בר״ה ... שלשה three books are opened (for recording) on the New Year's Day. B. Bath. 125b, v. סוּם I, *Nithpa.* Pesik. R. l. c. לְהִיפָּתֵחַ to have one's bowels opened, v. פְּסִיעָה; a. fr.—Ib. [editorial gloss] ונ׳ עוד שם בפרשה וכו׳ and furthermore this section (Is. LXI, 1) was used as the opening text; a. fr.—Esp. *to have one's eyes opened, to become seeing.* Pesik. R. s. 42 כשילדה שרה כל סומא ... נ׳ when Sarah gave birth, every blind person in the world was restored to sight; a. e.

Pi. פִּתַּח 1) *to open.* Ib. פי׳ הפילקיות he opened the prisons. Par. III, 8 ומְפַתְּחִין בה חלונות ... ועושין they piled wood in the shape of a tower and opened windows in it. Zeb. 88b רימונים שלא פִּיתְּחוּ פירקן (Ms. K. a. R. 2 נִפְתְּחוּ; Ms. R. 1 נִתְפַּתְּחוּ, v. Rabb. D. S. a. l. note 5) pomegranates which have not yet burst open; a. e.—2) *to engrave.* Y. Ab. Zar. III, 43b bot פי׳ בה פיתוחים if he cut designs into it.—3) *to dig, break ground.* Pirké d'R. El. ch. XXVIII; Gen. R. s. 76 יְפַתְּחוּ וישדדו וכו׳ כשרצמד ... when an ox and a cow are harnessed together, they will break and harrow all valleys.

Hithpa. הִתְפַּתֵּחַ, *Nithpa.* נִתְפַּתֵּחַ 1) *to be opened,* v. supra. Pesik. R. s. 31 נִתְפַּתְּחוּ בדם they (their cavities) were opened with (discharged) blood; a. e.—2) *to be cut into, graven.* Tosef. Sot. XV, 1; Y. ib. IX, 24b היו מִתְפַּתְּחוֹת ... וכיון לפניו וכו׳ and when they let it (the Shamir, v. שָׁמִיר) look at the stones, they were engraven before it like the (wax-covered) tablets &c.—[Y. Kil. VII, beg. 30d מחפתחת R. S. to Kil. VIII, 1, v. פְּתַפֵּת.]

פִּתַּח ch. same. Targ. Deut. XV, 11. Targ. Is. XIV, 17; a. fr.—*Part. pass.* פְּתִיחַ; f. פְּתִיחָא; *pl.* פְּתִיחַיָּא, פְּתִיחִין; פְּתִיחָן *a) open.* Targ. Num. XIX, 15. Targ. Josh. VIII, 17; a. fr.—*b) seeing,* v. פְּתִיחַ.—Taan. 24a ולא אתיא למִיפְתַּח ... מיפתח וכו׳ she came to open the door ..., but it could not be opened on account of the wheat pressing against it. Gitt. 69b לִיפְתַּח חבירתא וכו׳ let him open a keg of wine &c. B. Kam. 112b כגון דפָתְחוּ ליה בדיניה וכו׳ when they (the court) have opened his case (written a warrant, v. פִּתְיָקָא II) and sent for him. Ned. 28a מיפתח הוא דלא יפתח וכו׳ he dare not offer to make oath (in order to escape robbery &c.), but make a vow, he may. Num. R. s. 9 תרעא דלא פתיח אע״ג דפ׳ ... אנן לא פָתְחִינָן וכו׳, v. אָסַר; a. fr.—Ned. 22a although R. Y. offered such a suggestion for retracting a vow, we must not do so; ולא פתחינן בהדא וכו׳ nor do we offer that other suggestion &c.; a. e.

Af. אַפְתַּח same. Lam. R. to I, 1 רבתי, beg. א׳ ליה ביתיה he opened his house to him, and he entered. וכו׳

Pa. פַּתַּח same. Targ. Is. XLV, 1. Ib. XLII, 7.—*Part. pass.* מְפַתַּח *open-eyed, able to see.* Lev. R. s. 22 חד סמי וחד מפ׳ (Koh. R. to V, 8 פתיח) one was blind, and the other could see.

Ithpa. אִתְפַּתַּח, *Ithpe.* אִתְפְּתַח, אִיתְפַּ׳ 1) *to be opened; to be released.* Targ. O. Gen. III, 5; 7. Targ. Job XII, 14; a. fr.—Gitt. 69a bot. לאיתפתוחי וכו׳ (Rashi לפתיחי, read: לפַתּוּחֵי *Pa.*) that the boil may open, let somebody blow &c. Ib.b, v. צְפַרְדֵּעַ; Pes. 42b; a. e.—Esp. *to be restored to sight.* Lev. R. l. c. דין דהוה סמי א׳ וכו׳ he who was blind re-

covered sight &c., v. סְמִי; Koh. R. l. c. Ib. אִיתְפַּתְּחַת the she-ass recovered &c.; a. e.

פַּתָּח m. (פְּתַח *Pi.* 2) *engraver. Pl.* פַּתָּחִים. Y. Shek. IV, 48[a] top פַּתָּחֵי אבנים (Ms. M. מְפַתְּחֵי) stone engravers.

פִּתְּחַ, v. פִּיתֵּחַ.

פֶּתַח m. (b. h.; פָּתַח) *opening, door, gate.* Keth. IV, 3 (ref. to Deut. XXII, 21) אין לה לא פ׳ בית האב וכ׳ if she (the faithless betrothed) has no paternal house door. Y. Sabb. VII, 9[c] top ניכר הוא ... על פִּתְחָתָהּ של חזרה it can be seen that this man has never passed the gate of the Law (never studied). Koh. R. to III, 11 זה הפ׳ פתוח עד התהום this gate (verse used as introductory text, v. פָּתַח) opens to the deep, i. e. leads to deep reflection. Gen. R. s. 85 (ref. to פתח עינים, Gen. XXXVIII, 14) תלה עיניה בפ׳ שכל העינים וכ׳ she lifted up her eyes to the gate to which all eyes are directed (she prayed to the Lord). Ib. s. 38 פתח ... פ׳ של תשובה the Lord opened to them the gate of repentance; a. fr.—Euphem. פְּתוּחַ פ׳ *absence of virginity* Keth. 9[b] טענת פ׳, contrad. to טענת דמים, v. דָּם. Ib.[a] ופ׳ פ׳ כשני עדים דמי and the husband's statement that he found 'the gate open' is like a statement of two witnesses (to make her forbidden to him as a faithless betrothed); a. fr.—Trnsf. *a) an opening for retracting a vow, a suggestion,* v. פָּתַח. Gen. R. s. 91 למאה ... מצא להם פ׳ for one hundred and fifty Nazarites he found causes for absolution; a. fr.—*b) the starting time of menstruation.* Arakh. II, 1 אין פ׳ בטועה וכ׳ for a woman that has lost the account of a prolonged flux, there is no new starting point within either less than seven or more than seventeen days. Ib. 8[a] פְּתָחָהּ שבעה עשר her sure starting point is after seventeen days; a. fr.—*Pl.* פְּתָחִים, פְּתָחִין. B. Bath. IX, 1 ישאלו על הפ׳ let them go begging at the doors; Keth. XIII, 3 יחזרו על הפ׳. Cant. R. to V, 2 פתחו לי ... ואני פותח לכם פ׳ וכ׳ make for me one opening for return as wide as the point of a needle, and I shall open for you gates through which wagons and coaches can pass; a. fr.—Ab. III, 18 פְּתָחֵי נדה the calculations concerning starting points of menstruants (v. supra).

פִּי׳, פִּתְחָא ch. same. Targ. Ez. XL, 38. Targ. I Chr. XVII, 25 דפומא פ׳ opening of the mouth, courage to speak; a. fr.—Snh. 110[a] (ref. to Num. XVI, 30) לקרובי פ׳ the creation consisted only in bringing the gate (of Gehenna) nearer.—Meg. 10[b], sq., פתח לה פ׳ להאי וכ׳ took his opening text for this (Purim) lesson from here. Ex. R. s. 1 פתחין פ׳ להאי קרא took as text the following verse; a. fr.—Ned. 22[b] פתח פ׳ לנפשיה offered himself a reason for absolution from his vow.

פִּי׳, פִּתְחוֹן m. constr. (b. h.; פָּתַח פֶּה) פ׳ *opening of the mouth, point of attack, fault-finding; excuse for wrongdoing.* Sifra Vayikra, N'dab., ch. II, Par. 2 שלא ליתן פ׳ פה למינין לרדות in order not to give heretics (believers in plurality) occasion for rebellion. Gen. R. s. 8 בכל מקום שאתה מוצא פ׳ פה וכ׳ wherever (in the Scriptural text) there is an opportunity for heretics (to find pluralistic allusions), you will find the refutation next to it. Ib. (ref. to נעשה, Gen. I, 26) Moses said, Lord of the world, מפני מה אתה נותן פ׳ פה למינים why wilt thou furnish a point of attack to heretics? Lev. R. s. 20; a. fr.

פְּתַחְיָה (b. h.) *Pethahia,* name of a priest (and a priestly family) during the days of the Second Temple. Shek. V, 1 פ׳ על הקינין P. had the supervision of the sacrificial birds. Ib. פ׳ זה מרדכי P. is the same as Mordecai, v. פָּתַח; Men. 65[a].

פָּתַח, פָּתִי (b. h.; cmp. פתח) 1) [*to be open, wide,*] *to be accessible to influences, be compliant.* Ex. R. s. 21 (ref. to Hos. VII, 11) אצלי הם כיונה פּוֹתָה וכ׳ towards me they are like a tame dove, whatever I decree over them, they do and obey, but towards the nations of the world they are intractable like wild beasts.—2) *to open*; trnsf. *to influence, persuade, entice.* Snh. 38[a] (play on מי פתי Prov. IX, 16) מי פִּתָּאוֹ לזה וכ׳ who persuaded this man (Adam)? A woman spoke to him; (differ. in Yalk. Prov. 943).—[Num. R. s. 7 ופותין, read: וּפוֹתְתִין, v. פָּתַח.]

Pi. פִּיתָּה [*to open the heart of,*] *to persuade*; 1) (in a good sense) *to win, conquer.* Lev. R. s. 29 (ref. to Ps. LXXXIX, 16) שהם מכירין לְפַתּוֹת וכ׳ they know how to win the favor of their Creator &c.; (Midr. Till. to Ps. LXXXI לרצות); Yalk. Ps. 840; Pesik. Bahod., p. 152[a]. Y. Kidd. III, 64[c] top ... וכופין וכ׳ מְפַתִּים אותו they (the court) persuade him to give her a letter of divorce, but they force him to &c.; a. fr.—Gen. R. s. 71 פיתיתי, v. infra.—2) *to gratify; to mislead by gratifying; to deceive.* Lev. R. s. 6, beg. (ref. to ויחפתיה, Prov. XXIV, 28) מאחר שפִּתִּיתָם אותו בסיני וכ׳ after you gratified him at Sinai, saying (Ex. XXIV, 7) &c. Ib. מאחר שפִּתִּיתָ בשפתיך וכ׳ after thou hast gratified with thy lips (promised to appear as witness) and caused him to go to law; a. e.—Deut. R. s. 7 (play on ובמופתים, Deut. IV, 34) חזר המכות מְפַתּוֹת אותם וכ׳ the plagues (by coming at intervals) deceived them (made the Egyptians believe every time that they were relieved forever); Midr. Till. to Ps. LXXVIII, 43 מפיתות בהן ed. Bub. (oth. ed. שפותות בהן; corr. acc.).—3) *to entice.* Y. Snh. X, 28[d] the strong Moabite wine שהוא מְפַתֶּה חגוה לזנות which opens the body to lust; Num. R. s. 10, a. e., v. פְּתוּגְתָּא; a. fr.—Esp. *to seduce.* Keth. III, 9 (41[a]) האומר פִּיתִּיתִי את וכ׳ if one declares, I have seduced that man's daughter. Ib. 4 המְפַתֶּה נותן the seducer pays three fines, opp. to אונס; a. fr.—Y. Keth. III, 27[b] שהפיתתו, read: שהיא פִּיתְּתוֹ when she seduced him.

Pu. פּוּתָּה *to be persuaded; to be seduced.* Gen. R. s. 71; Yalk. ib. 127 פּוּתִּיתִי (not פּוּתִּי), v. רָסַן.—Part. f. מְפוּתָּה *a seduced woman.* Keth. 39[b]; a. fr.

Hithpa. הִתְפַּתָּה, *Nithpa.* נִתְפַּתָּה 1) *to be widened.* Yalk. Is. 302 אף היא מִתְפַּתָּה ... ומרחבת וכ׳ it (Gehenna), too, grows every day wider and broader and deeper (with ref. to תפתה, Is. XXX, 33).—2) *to be persuaded; to be enticed.* Gen. R. s. 17 מפני מה האיש נוח לְהִתְפַּתּוֹת וכ׳ why is man easily appeased and woman is not?; v. פָּיַס.—Num. R. l. c. ע״י היין נִתְפַּתּוּ וזנו through wine they were enticed and they committed whoredom. Erub. 19[a] (play on חפתה, v. supra) כל המִתְפַּתֶּה ביצרו יפול שם whosoever is carried away by his evil desire falls into it (Gehenna). Yalk. Is.

l. c.—Keth. IV, 1 נערה שנתפתתה וכ׳ if a young girl has been seduced (v. נַעֲרָה); a. fr.—3) *to insinuate one's self, to make one's self popular.* Esth. R. introd. (play on אפתם, Ezra IV, 13) אפי׳ דברים שהמלכות מתפתה בהם וכ׳ even with those things by which the (Roman) government makes itself popular, as theatres and circuses, it does harm.

פְּתֵי I, **פְּתָא** ch. same, *to be wide, open.* Targ. Is. LX, 5 (h. text רחב).—Part. פָּתֵי (פָּאתֵי); f. פָּתְיָא; *pl.* פָּתְיָן, פְּתִירִין. Targ. Ps. CIV, 25 פְּתֵי constr. (some ed. פָּא׳; ed. Lag. פיתאי, corr. acc.). Targ. Y. Gen. XXXIV, 21 פְּתָיוּת constr. Targ. Jer. LI, 58. Targ. Ps. CXIX, 96. Ib. XXV, 17; a. e.

Af. אַפְתֵּי *to widen.* Targ. O. Gen. IX, 27 יַפְתֵּי (some ed. יַפְתְּ). Targ. Ex. XXXIV, 24. Targ. Deut. XII, 20; a. fr.

Pa. פַּתֵּי *to persuade, seduce.* Targ. Prov. VII, 21 תְּפַתְּיֵה (some ed. תְּפַאתְיֵה).

פְּתֵי II m. constr. (preced.) *widening,* 1) פ׳ ירכא (cmp. patella) *knee-pan.* Targ. Gen. XXXII, 26 (Y. II כף); ib. 33.—2) *width, distance.* Hull. 139b שיתסר דרי בפ׳ מילא sixteen rows, each extending over one mile.—3) פ׳ רמשא, v. אַפְתָּא II.

פֶּתִי m. (b. h.; פֶּתַח) *one easily persuaded, credulous; inexperienced, simple; fool.* Midr. Prov. to I, 4 אמר שלמה פ׳ הייתי וכ׳ Solomon says, I was simple, and the Lord has &c. Ex. R. s. 3 beg. (ref. to Prov. XIV, 15) מהו פ׳ נער שכן וכ׳ *pethi* means (here) a lad, for in Arabia they call a lad *pathia* (v. next w.); ארן פ׳ אלא לשון פתוי *pethi* has the meaning of being enticed (with ref. to Ex. XXII, 15). Tosef. Kel. B. Mets. VII, 8 מכתש של פ׳ (ed. Zuck. פתין, read: פְּתָרִין *pl.*) the fool's mortar (v. Prov. XXVII, 22,) *an implement of torture* (v. חֲמוֹר).—*Pl.* פְּתָאִין, פְּתָיִין, v. supra.

פַּתְיָא I ch. same, *inexperienced, child, lad.* Ex. R. s. 3, v. preced.; Gen. R. s. 87, beg. (ref. to פתאים, Prov. VII, 7) אלו השבטים ... למינוקא פ׳ (some ed. פַּתְיָה) *p'thaim* means the tribes (sons of Jacob) ... in Arabia they call a child *pathia*; Yalk. ib. 145; Yalk. Prov. 940; Snh. 110b (ref. to פתאים, Ps. CXVI, 6).

פְּתָיָא II c. 1) part. f. of פָּתֵי.—2) *a wide earthen vessel, pot.* Gitt. 69b פ׳ דמונינו (masc.) a pot containing fish-brine. Ab. Zar. 16b; Ber. 50a; Pes. 88a; Meg. 14b פ׳ אוכמא thou black pot! (i. e. scholar with an unattractive appearance; cmp. Taan. 7a, quot. s. v. פָּאַר).—*Pl.* פְּתָוָתָא. Ab. Zar. 33b פ׳ דבי מיכסי (Ar. ed. Koh. פַּתְוָאתָא, oth. ed. פתורתא, read: פַּתְיָתֵי) pots of Be Mikhsé.—3) *open place, street.* B. Bath. 8a, v. פְּרָיָא I; (Rashi refers to פ׳ 2 *drinking vessel* at the well).—4) *enlargement.* Targ. Ps. CXVIII, 5, v. פּוּתְיָא.

פַּתְיָה, v. פַּתְיָא I.

פְּתִיוָתָא f. (preced. wds.) 1) *width, room;* פְּתִיוּת ידין *ample space.* Targ. O. Gen. XXXIV, 21 (ed. Vien. פְּתָיוּת; Y. פַּתְיָת תחומין, v. פְּתֵי I). Targ. Jud. XVIII, 10; a. e.—2) = פְּתָאָה *open space, street.* Targ. Ps. CXIX, 45 פְּתִיוּת אורייתא (ed. Wil. פְּתִיחוּת, corr. acc.) the highway of the Law (h. text רְחָבָה). Targ. II Chr. XXXII, 6 (ed. Lag. פתאה). Ib. XXIX, 4 פְּתָאוּת (ed. Lag. פְּתָאַת, constr. of פְּתָאָה).—[Ab. Zar. 33b פתורותא, Ar., v. פְּתָיָא II.]

פְּתִיחַ m. (פָּתַח) *ploughed land, furrow.* Tosef. Peah I, 8 שלשה תלמים של פ׳ three ridges of a furrowed field; Y. ib. II, beg. 16d; ib. III, 17c top; Kil. II, 6; Tosef. ib. II, 13 שלשה טפחים של פ׳ (prob. to be read: תלמים). Ib. שלשה תלמים של פ׳; Y. ib. II, 28a top.

פְּתִיחָא, פְּתִיחַ I m. (part. pass. of פָּתַח) *open-eyed, seeing.* Targ. Y. Ex. IV, 11.—Lev. R. s. 22, a. e. והוה חזוא פ׳ דהוה מדבר פ׳ and the seeing man led the blind man; דין דהוה פ׳ וכ׳ he that was seeing became blind, v. פָּתַח. Gitt. 69a; a. e.

פְּתִידָא II (**פְּתִידָה**) m. (פָּתַח) [*opening,*] *preliminary legal proceeding,* esp. *summons to appear before,* or *to obey the decision of the court* under penalty of excommunication; *warrant.* R. Hash. 31b כתב פ׳ עילווה (Ms. M. 2 פיתקא) he wrote a warrant out against her. B. Kam. 112b נטרינן ליה ... פתידה עילויה וכ׳ we wait for him a Monday and a Thursday and another Monday; if he does not appear, we write a warrant against him, giving him ninety days &c. Ib. וחני מילי לשמתא אבל לפ׳ וכ׳ this is the case with reference to decreeing excommunication, but for writing a warrant (at the defendant's expense) it is not so (the court messenger's statement is not so valid as the testimony of two). Ib. 113a האי מאן דכתיב עלויה פ׳ (Ms. M. דנקיט) if a warrant has been issued against a person; a. e.

פְּתִידָה f. (פָּתַח) 1) *opening.* B. Kam. 49b (ref. to Ex. XXI, 33) אם על פ׳ חבירו וכ׳ if he is responsible for opening a pit, how much more is he so for digging! Ib. על עסקי פ׳ וכ׳ for the act of opening &c. (the pit itself being on private ground). Ib. 50a. Pes. 54a פְּתִידַת פי האתון the opening of the mouth of (Balaam's) ass; פ׳ פי הארץ the opening of the mouth of the earth (to swallow Korah). Sabb. 129a, v. חֻבָּר. Gen. R. s. 13 בזו פ׳ ובזו פ׳ with reference to the one (sustenance) *opening* (the stem פתח) is used (Deut. XXVIII, 12), and with reference to the other (resurrection) *opening* is used (Ez. XXXVII, 12); a. fr.—2) פְּתִידַת נדר (v. פָּתַח) *offering reasons for regretting a vow.* Y. Ned. VIII, end, 41a; Y. Naz. VII, 52a top; a. e.—3) *introduction to a lecture, text.* Cant. R. to I, 2 רבנן עבדין יתהון פ׳ לוידוי וכ׳ the Rabbis used them (the verses Cant. I, 2 sq.) as a text for a lecture on Vayhi &c. (Num. VII).—4) v. preced.

פַּתְיָא, v. פַּתְיָא.—[Y. Shek. II, end, 47a בר פ׳, v. פְּדָיָה.]

פְּתִידָא, pl. of פְּתִידָא II.

פְּתִיל m. (b. h.; פָּתַל) 1) *twisted thread, border, edge.* Gen. R. s. 85 (ref. to ופתילך, Gen. XXXVIII, 18) זו סנהדרין שהן מצויירין בפ׳ this refers to the Sanhedrin that is distinguished by the (blue) cord (v. תְּכֵלֶת). Sifré Num. 115 (ref. to Num. XV, 38) על מקום הארוג ולא על מקום פ׳ the show-fringe must be attached to the woven part of the garment, not to where the edge begins. Men. 39b פ׳ בעינן the cord must be twisted, opp. גדיל plaited; a. e.—2) *the*

twisted rim of an earthen vessel; פ׳ צמיד *closely covered with a lid.* Sifré Num. 126 (ref. to Num. XIX, 15) פ׳ זה התצורף צמיד זה הדופק (not התצודק) *pathil* is the neck of the vessel, *tsamid* the lid; Yalk. Num. 762 פתוח זה העורף וכ׳ (corr. acc.). Ib. מצילין (ב) צ׳ פ׳ וכ׳ they keep uncleanness off when closely covered, though lying in a tent where there is a corpse. Gen. R. s. 39 מוקפת צ׳ פ׳ ... צלוחית a bottle closed with an air-tight lid. Ḥull. 25ᵃ; a. fr.—Tosef. Kel. B. Kam. VII, 7 מפני שהוא פ׳ ולא צמיד because a tin rim is twisted, but not close.

פְּתִילָא, v. פְּתִילְתָּא.

פְּתִילָה f. (preced. art.) 1) *twisted cord, wick.* Sabb. II, 1 פְּתִילַת האידן a bast wick; פ׳ המדבר the wick of the desert, v. שִׁבְרָא. Ib. פ׳ חבגד the wick made of rags of a garment. Ib. 5 חוץ מן הפ׳ except when he has the intention of saving the wick; a. fr.—*Pl.* פְּתִילוֹת. Ib. 20ᵇ עד כאן פסול פ׳ so far the Mishnah refers to wicks unfit for use on the Sabbath. Ib. 21ᵇ; a. fr.—Gitt. 58ᵃ שתי פ׳ בנר אחד two wicks in one lamp (euphem. for adultery).—2) *string; bar.* Snh. VII, 2 ומדלדק את הפ׳ וכ׳ and (the executioner) lights (heats) the string and throws it into his mouth; expl. ib. 52ᵃ פ׳ של אבר, v. אֶבֶר; Y. ib. VII, 24ᵇ bot. פ׳ של בעץ a bar of plumbum album; (oth. opin.) פ׳ של נפט a wick dipped in naphtha. Yeb. 6ᵇ בישול פ׳ boiling (melting) a bar of lead; Sabb. 106ᵃ. Ned. 49ᵇ שהן דומין לפ׳ של אבר (not לפתילתא) which burn in the stomach like a molten bar of lead.

פְּתִילָא, פְּתִילָתָא ch. same, *wick; bar.* Y. Sabb. II, 4ᵈ top נסב פ׳ used a wick dipped in unclean T'rumah; a. e. [Ned. 49ᵇ, v. preced.]—*Pl.* פְּתִילָתָא. Y. Sabb. l. c. אנא צבע פ׳ בי חולא (not מן) I dip wicks in vinegar (of T'rumah). Gitt. 69ᵃ וניגדול תרתי פ׳ let him twist two strings; a. e.

פִּתִילְתָּה, Y. Kil. I, 27ᵃ top, v. פְּסִילְתָּא.

פְּתִין m. (פָּתַח) *the principal* or *king-beam*, common to two adjoining buildings, opp. to ראשים the cross-beams. Neg. XIII, 2 בית הבנוי ראש ופ׳ if a (twin-) house is built with cross-beam and king-beam common to both compartments.—[Tosef. Kel. B. Mets. VII, 8 פתין ed. Zuck., v. פְּתִי.]

פְּתִירָה pr. n. m. = פְּתֵירָה. Tosef. Naz. V, 1 יהודה בן פ׳ ed. Zuck. (Var. ב׳); Tosef. Ohol. IV, 14 פתירוש (Ḥull. 54ᵃ ב׳; v. Fr. Darké, p. 97). Tosef. Sot. V, 13; VI, 1 בן יהושע בן פ׳; ib. (Var. פטורי). Tosef. Eduy. III, 2 שמעון בן פ׳ (Eduy. VIII, 1 sq. ב׳); Y. Shek. III, 47ᶜ פתורא.

פְּתִירוּשׁ, v. preced.

פְּתוּרִי, Nidd. 20ᵃ Ar., v. פְּתוֹרָא I.

פְּתִית m. (פָּתַת) *broken piece.*—*Pl.* פְּתִיתִים, פְּתִיתִין. Men. 75ᵇ (ref. to Lev. II, 6) אותה לפ׳ ולא פְּתִיתָהּ לפ׳ thou shalt break it in pieces, but not a piece of it again in pieces (v. פַּת). Ib. VI, 4 (75ᵇ) וכולן פתותין בכזית Ms. M. (Bab. ed. פותתן; Mish. וכולן כזיתים; Mss. פְּתִיתָן) and all of them must be broken in pieces of the size of an olive; Y. Ber. VI, 10ᵃ bot. Men. 18ᵇ תורת פ׳ the duty of breaking in pieces; a. e.

פְּתִיתָה f. (preced.) *breaking in pieces.* Sifra Vayikra, N'dab., Par. 10, ch. XII וכל פ׳ בכזתים, v. preced. Men. VI, 4 אין בהם פ׳ טעונות no breaking in pieces is applied to them; Sifra l. c.; a. e.—B. Kam. 19ᵇ bot. בבהמה ופ׳ Ar. s. v. פת (ed. ובפתורא) it means a domestic animal when it ate pieces in a broth.—*Pl.* פְּתִיתוֹת *the function of the breaking in pieces of the meal-offering.* Men. 18ᵇ; Ḥull. 132ᵇ.

פָּתַךְ *to break, distribute; to stir, knead.* Gen. R. s. 4, end נטל ... ופָּתְכָן זה בזה the Lord took fire and water and worked them into each other; (Ḥag. 12ᵃ ושרפן). Gen. R. s. 10, beg., v. פָּקַשׁ.—*Part. pass.* פָּתוּךְ, *pl.* פְּתוּכִים, פְּתוּכִין *a) worked up, mixed.* Num. R. s. 12; Cant. R. to III, 11 (ref. to Ex. IX, 24) אש וברד פ׳ זה בזה fire and hail worked into each other; Yalk. Job 912.—*b) variegated.* Neg. I, 2 הפ׳ שבשלג וכ׳ the variegation of the snow-white leprosy looks like red wine mixed with snow (before the latter is dissolved); הפ׳ שבסיד וכ׳ the variegation of the lime-white leprosy looks like red wine mixed with milk (before being stirred); Sifra Thazr., Neg., ch. II, Par. 2.

פְּתַךְ ch. same. Targ. Y. Gen. XVIII, 6 פְּתוֹכִי (not פְּתוּכִי; h. text לושי).—Part. pass. פְּתִיךְ; f. פְּתִיכָא; *pl.* פְּתִיכִין, פְּתִיכֵי, פְּתִירִין, פְּתִירֵי. Targ. Y. Ex. XXIX, 23; 40. Targ. Y. Lev. II, 4, sq. Targ. Job XXV, 2 ed. Lag. (ed. Wil. פְּתָכִין, corr. acc.); a. e.—Nidd. 7ᵃ פתיכא בהו תרומה T'rumah is kneaded up with them. Pes. 63ᵃ פתיכי ברית מולין circumcised persons were included in the act of slaughtering.

פַּתְכָא, פַּתָּכָא m. (preced.) 1) *mixture.* Targ. Y. Gen. II, 7.—2) *bundle.* Ḥull. 105ᵃ, v. אוּפֵּי; B. Mets. 30ᵇ.

פַּתְכוּמְרִין* m. (comp. of פתך, v. preced. wds., a. כּוּמְרָא, v. Syr. פתכא, P. Sm. 3342) *embroidered cloth over the heads of idolatrous statues.* Targ. Ez. XIII, 18 ed. Lag. (ed. פת כומרין, some ed. פת גומרין, corr. acc.; h. text מספחות); ib. 21. Ib. XVI, 16.—[Targ. Zeph. I, 5; Targ. Am. V, 26, v. פְּתַכְרָא.]

פְּתַכְרֵיתָא f. pl. (פְּתַךְ) *variegated trinkets* (of glass). Kidd. 9ᵃ, v. חוּמְרָא II.

פְּתַכְרָא m. (also *pl.* form פְּתַכְרֵי) (denom. of פתכא, v. פַּתְכוּמְרִין) [*painted thing,*] a contemptuous expression for *idol.* Targ. Am. V, 26 פְּתַכְרֵיכוֹן ed. Lag. (ed. פת כומריכון; h. text מלככם). Targ. Zeph. I, 5 פְּתַכְרֵיהוֹן ed. Lag. (some ed. פת כומריהון; h. text מלכם). Targ. Is. VIII, 21 פְּתַכְרֵיהּ (h. text מלכו).—[For another derivation of our w., see Fl. to Levy Targ. Dict. II, 574².]

פָּתַל (b. h.; cmp. פָּשַׁל) *to twist.* Men. 39ᵇ עשה גדיל ופוֹתְלֵיהוּ מתוכו make a fringe and twist a part of it; Yeb. 5ᵇ וּפָתְלֵהוּ. Tanḥ. Sh'laḥ 15 (expl. פתיל, Num. XV, 38) והוא צריך לְפָתְלָן and one must twist them. Gen. R. s. 94 (play on שהיו מְפוּתָלִים ד״א שהיו פותלין על ע״ב נר [read: נפתלי] they

(the sons of Naphtali) were perverted; another explanation, they twisted (wove curtains) on seventy two leashes, v. נִיר IV.

Pi. פִּיתֵּל same, trnsf. *to pervert.* [Sifré Deut. 308 מפתלו, read with Yalk. ib. 942 מפסלו, v. פָּסַל.]—Part. pass. מְפוּתָּל; *pl.* מְפוּתָּלִים, מְפוּתָּלִין. Gen. R. l. c. (some ed. מוּפְתָּלִים *Hof.*), v. supra.

פַּתֵּל ch. same; *Pa.* פַּתֵּיל *to pervert.* Part. pass. מְפַתֵּל; *pl.* מְפַתְּלִין. Targ. Prov. II, 15 (ed. Wil. מְפַּ *Ithpa.*; h. text נלוזים).

פִּתְלְגָא, v. פִּתְלָנָא.

פִּתְלָן m. (preced. art.) *perverter.*—*Pl.* פַּתְלָנִים. Yalk. Deut. 942 (not פלת); v. פְּתַלְתּוֹל.

פִּתְלָנָא (פִּתְלְגָא) ch. same. Targ. Y. II Deut. XXXII, 5 (not פתלגא).

פִּתְלְתּוֹל m. (b. h. פְּתַלְתֹּל; reduplic. of פתל) *perverse; perverter.*—*Pl.* פִּתְלְתּוֹלִים. Sifré Deut. 308 (ref. to Deut. XXXII, 5) עוקמנים אתם פ׳ אתם you are tricksters, you are perverters; (Yalk. ib. 942 פתלנים, v. פִּתְלָן).

***פִּתְמָנָאֵי**, read: פִּירְחוֹנָאֵי m. pl. (denom. of פֶּתֶן) *adder-like.* Targ. Y. II Deut. XXXII, 33, v. פֶּתֶן ch.

פִּתָּן, Tosef. Kel. B. Bath. IV, 8, read: פַּתָּן.

פֶּתֶן m. (b. h.; פתן, cmp. פתל, *to wind*) *asp, adder.* Num. R. s. 19 אפי׳ נְשׁוּךְ פ׳ ועקרב וכ׳ even he who was bitten by an asp or a scorpion, &c. (was cured when looking at the brazen serpent); Yalk. ib. 764; Tanḥ. Huck. 19 נשוך מפ׳ וכ׳. Sifré Deut. 323 (ref. to Deut. XXXII, 33) [read:] אלו הראשונים שבכם שהם כפ׳ הזה אכזרי that means the foremost among you who are like the asp, the cruel; Yalk. ib. 946; a. e.—*Pl.* פְּתָנִים. Pirké d'R. El. ch. XIV מרורת פ׳ ומות וכ׳ the venom of asps and death are in its (the serpent's) mouth; Yalk. Gen. 27.

פִּתָּן, פִּתְנָא, פִּתְנָה פִּי׳ ch. same. Targ. Is. XI, 8 חור פתן (ed. Wil. פְּתָן) a winding serpent (h. text פתן). Targ. O. Gen. XLIX, 17 (h. text שפיפן); a. e.—*Pl.* פִּתְנִין, פִּי׳. Targ. O. Deut. XXXII, 33 ed. Berl. (oth. ed. פִּתְנֵי, פִּתְנֵי, פִּתְנֵי; Y. I פִּירְחוֹנָיָא; v. פרחמנאי).

פֶּתַע (b. h.) *coming unawares, sudden.* Num. R. s. 10, v. פִּתְאוֹם.

פִּתְפּוּת, פִּי׳ m. (next w.) *breaking, smashing.*—*Pl.* constr. פִּתְפּוּתֵי, פִּי׳, only in פ׳ בצרים mashed eggs, a phrase for *confusion.* Cant. R. to II, 5 פ׳ ב׳ יש כאן there is a confusion (of names) here; Y. Snh. XI, 30[b] bot.

פִּתְפֵּת (reduplic. of פָּתַת) *to break, smash.*

Hithpa. הִתְפַּתְפֵּת *to be broken, crumbled.* Y. Kil. VII, beg. 30[d] הדין רכיכה מִתְפַּתְפֶּתֶת הוא the soft rock crumbles (and the seeds above suck from the vine under it; R. S. to Kil. VII, 1 מתפתתה).

פָּתַק *to divide, distribute,* esp. *to dig* or *open a channel.* Y. Snh. IX, 27[a] פ׳ אמת המים עליו וכ׳ if he opened a sluice near a person, and the water came and swept him off. Tosef. Sabb. I, 23 פּוֹתְקִין מים לגינה וכ׳ you may conduct water into a garden on the eve of the Sabbath shortly before dark &c.; Bab. ib. 18[a]; Y. ib. I, 3[d] bot. Tosef. B. Kam. II, 6 אילו הפותקין ביבידן וכ׳ those who conduct their gutters . . . into the public road. Gen. R. s. 16, v. מַגְרוֹפִית. Tem. 12[a] [read:] ופוֹתְקָן למקוה ... ממלא he may draw a quantity of nineteen S'ah of water and let it run through a gutter into the bath. Yalk. Prov. 961 כיון שפְּתָקָהּ when he cut its supply off by diverting the channel; Yalk. Gen. 16 שפוסקה; Gen. R. s. 10 שפסקה; a. e.

Pi. פִּתֵּק same. Ib. s. 51, end (ref. to Deut. II, 9) אֲבָל אתה מְפַתֵּק הנהרות וכ׳ but you may divert their rivers.—Denom. חֻפְּתַּק, פִּתְּתָק.

Nif. נִפְתַּק *to be cut off, divided;* esp. *to be conducted, diverted.* Tosef. Mikv. III, 6 ונִפְתְּקוּ ובאו לחברו ed. Zuck. (oth. ed. ונפסקו) and the water of one pond was diverted and came into the other pond; ib. 5 ונפתקו R. S. to Mikv. III, 1 (ed. ונפסקו).

פִּתֵּק I ch. same, v. פִּיתְּקָא.

פָּתַק II *to aim, thrust.* Targ. II Chr. X, 18. Targ. Y. I Gen. XLIX, 8; a. fr.—[Targ. Y. II ib. VIII, 22 פתקין some ed., read פַּסְקִין.]—Snh. 95[a] פ׳ בה גירא he shot an arrow at him. Ib. פָּתְקָה בריש מודא וכ׳ (not פסקיה) he threw it (the distaff) on the top of her head and killed her. Gitt. 68[b] פתקיה ארבע וכ׳ he hurled him a distance of four &c.; Ab. Zar. 17[b]; a. e.

פֶּתֶק, v. פִּתֵּק.—[Tosef. Ab. Zar. IV (V), 12 מן חפ׳, v. חֻפְּתַּק.]

פִּתְקוֹנָא, פִּתְקָא, v. sub פִּיתְּקָא.

פָּתַר (b. h.; cmp. פָּשַׁר) [*to divide, spread,*] *to solve; to interpret.* Ber. 55[b] כ״ר פּוֹתְרֵי חלומות וכ׳ twenty-four interpreters of dreams existed in Jerusalem, ומה שפ׳ לי זה לא פ׳ וכ׳ and not two of them interpreted my dream alike. Pesik. Par., p. 33[a] קרא בפרשת פרה פ׳ explained the verse (Ps. XII, 7) as referring to the lesson concerning the red cow; Num. R. s. 19; a. fr.

Nif. נִפְתַּר *to be interpreted, solved.* Ber. l. c. חלום שנ׳ וכ׳ a dream which was interpreted in a dream. Y. Shek. IV, 48[b] תִּיפָּתֵר שפודין וכ׳ it may be explained that they redeem unblemished sacrifices, and when afterwards they are blemished, (the money paid for them is secularized). Y. Ber. VII, 11[a] bot. תיפתר כר׳ וכ׳ the difficulty may be solved in agreement with R. Ishmael's opinion; a. fr.

פְּתַר I ch. same. Targ. Y. II Gen. XL, 12; 18. Targ. Y. Num. XXII, 5 בפדן ... פְּתוֹר חלמיא in Paddan which is named Pethor after him (Balaam), 'interpreter of dreams'; Targ. Y. Deut. XXIII, 5 מן פְּתוֹר חלמיא (corr. acc.).—Tam. 32[a] בחד פְּתַרְנָא לך ... כל whatever you asked of us, we all explained in the same way. Keth. 107[b] פַּתְרִיתוּ בה כולי תאי have you gone so far in your interpretation? Y.

Ber. II, end, 5[d] (לְמִפְתַּר =) יכיל אנא פָּתַר וכ׳ I can explain this in agreement with the opinion of &c. Pesik. Shek., p. 10[b] ורבנן פָּתְרִין קרא בדואג וכ׳ and the Rabbis explain this verse (Ps. III, 3) as a reference to Doeg &c.; a. fr.

Pa. פַּתַּר *to mollify, steep* (in water &c.). Y. B. Mets. IV, end, 9[d] הוה מְפַתַּר וכ׳, v. סַרְדּוּתָא.

פְּתַר II, פִּתְרָא, פִּי׳ I m. (preced.) *solution, interpretation.* Y. Ber. I, 2[d] bot., a. fr. פ׳ לה וכ׳ there is an explanation for it (you can meet this difficulty by saying), that it refers &c. Tam. 32[a] מילתא דא אין לה פ׳ this problem is insolvable. Yeb. 97[b] [read with Ar.] נישל לכו סתר פ׳ we shall ask you something too mysterious for solution. Y. Shebu. I, 32[c] sq. פתר לה פ׳ חורן offered a different solution for it. Y. Dem. VII, end, 26[c] אין לך אלא כהדין פ׳ קדמיא there is nothing left to thee but to agree with the first interpretation. Y. Naz. V, 53[d] bot. כפִתְרֵיה דר׳ ירמיה as R. J. has explained it; a. fr.—*Pl.* פִּתְרִין, פִּתְרַיָּיה, פִּתְרַיָּא, פִּי׳. Y. Erub. IV, end, 22[a] פתר לה תרין פ׳ offered two explanations. Y. Peah IV, 18[b] top פתר לה כאילין פ׳ he explained it in accordance with those explanations (given above); Y. Gitt. VIII, 49[c] top פתרייתא (corr. acc.).

***פִּתְרָא, פִּי׳** II m. (cmp. פַּתּוּרָא I. a. פִּתְיָא II) a certain kind of *wine vessel.*—*Pl.* פִּתְרַיָּא, פִּי׳. Y. Ab. Zar. II, 41[c] top באילין פ׳ רברבייא concerning those large vessels (used by gentiles).

***פִּתְרוֹן** I m. (cmp. preced.) *plate, tablet, merchant's dish* (in which the various coins are arranged). Tanḥ. Ki Thissa, ed. Bub. 1 (expl. אגן הסהר, Cant. VII, 3, with play on סהר and סחר) פ׳ של פרגמטיא וכ׳ the plate used in business, whatever one needs, comes out of it; [read:] ואין הלשון אגן אלא לשון פ׳ and the word *aggan* means dish (ref. to Ex. XXIV, 6); Yalk. Cant. 992 פתרין.

פִּתְרוֹן II m. (b. h.; פָּתַר) *interpretation.* Ber. 55[b] כל אחד ... ופ׳ חלומו וכ׳ each was shown his own dream and the interpretation of the other man's dream. Gen. R. s. 89; a. e.

פִּתְרוֹנָא ch. same. Targ. Y. II Gen. XL, 12; 18. Ib. כאן חלמא ופתרונו דחילמא, read: ופִתְרוֹנֵיה.—Gen. R. s. 89 ידע ופתרוניה ... חלמא ופתרוניה here (in Pharaoh's case) he knew the dream and wanted its interpretation of him (Joseph), but there (in Belshazzar's case) he wanted to be told the dream and its interpretation; Yalk. ib. 147 ופתרניה (corr. entire passage accordingly).

פתרין, Yalk. Cant. 992, v. פִּתְרוֹן I.

פַּתְרָן m. (פתר *to spread, relax*; v. Fl. to Levy Targ. Dict. II, p. 574²) *weak, lean.* Targ. Ps. CIX, 24 (h. text כחש).—*Pl.* פַּתְרָנִין. Targ. Y. I Num. XIII, 20 (Ar. אפתרין; h. text רזה).

פַּתְרָנוּתָא f. (preced.) *leanness.* Targ. Ps. CVI, 15 (h. text רזון).

פתרניה, Yalk. Gen. 147, v. פִּתְרוֹנָא.

פַּרְשֶׁגֶן, פַּתְשֶׁגֶן m. (late b. h.; Persian) *repetition, copy, abstract.* Targ. O. Deut. XVII, 18 פתש׳ (ed. Berl. פַּרְשֶׁגֶן); Targ. Josh. VIII, 32 (ed. Lag. פר׳; h. text משנה). Targ. Ps. LX, 1 פַּרְשֶׁגֶן (h. text מכתם). Targ. II Chr. XXIV, 27 (h. text מדרש). [Targ. Esth. III, 14, a. e. translates our w.: דיטגמא *ordinance*, v. Oppert Rev. des Et. Juives XXVIII, p. 40; v. אַנְטִיגְרָפִין.]

פַּתְשֶׁגֶר, פַּתְשְׁגַר m. (preced.) *second in rank* (h. משנה). Targ. I, II Esth. X, 3. Targ. II Esth. VII, 9.

פָּתַת I (b. h.) *to break, crumble.* Men. III, 2 ... לא פ׳ או שפִּתְּתָן וכ׳ if he omitted to break the meal offering to pieces, ... or he broke them (the large pieces) into many small pieces, v. פַּת. Ib. VI, 4 (75[b]) וכולן פּוֹתְתָן Bab. ed., v. פְּתִית. Num. R. s. 7 ואוכלין פכסמין ופוֹתְתִין בתוך וכ׳ (not ופותין) and we ate biscuits and broke them into the soup; a. fr.

***פְּתַת** ch. (preced.) *to break off, diminish.* Part. פָּתֵית. Targ. Ps. XIX, 3, v. פְּחַת.

***פְּתַת** II (v. פָּתָה) *to persuade, seduce.*—Part. pass. f. פְּתוּתָה. Y. Keth. I, beg. 24[d] ספק אנוסה ספק פ׳ there being a doubt whether she was outraged or seduced; [prob. to be read: פְּתוּיָה.]

פִּתְּתָא, v. פִּיתְּתָא.

פתתה, Y. Keth. XII, 35[a] top, v. גּוּבְבְתָא.

צ

צ *Tsadê (Sadê)*, the eighteenth letter of the alphabet. It interchanges with ז, ט a. ס, q. v.; dialectically with ע, q. v.

צ׳, as a numeral letter, *ninety*, v. א׳.

צְאַד, v. צוּד ch.

צָאָה, v. צאר.

צֹאָה, v. צוֹאָה.

צָאוּר, v. צִיר II.

צאר, צָאָה (v. צוֹאָה) *to soil.* Part. pass. צָאוּר *dirty, unwashed (wool).* Tosef. Hull. X, 5 (ed. Zuck. צוּר), v. צוֹאָר.

Pi. צֵאָה *to treat as excrement.* Y. Sabb. IX, 11[d] (ref. to צֵא, Is. XXX, 22, v. LXX) צַאיהוּ נבלהו, v. נָבַל; Y. Ab. Zar. III, 43[a] bot. צַאֲהוּ.

צוֹאִי, v. צוֹאִי.

צָאִי m.=h. צוֹאִי, *soiled, unwashed.*—*Pl.* צָאִין. Y.Ter. XI, end, 48[b] כ׳ידי דמנירהון צ׳ וכ׳ because they (the mourners) wear unwashed garments, they do not hesitate to handle lamps themselves, opp. נקיין; ib. צוֹאִין (h. form). Y. Taan. I, 64[c] top לבשה מאנין צאין she wore soiled garments; ib. צָאִין. Lev. R. s. 5, end מנירה צואין (some ed. צואן, corr. acc.) his garments unwashed; a. e.

צָאִיר, v. צוּר II ch.

צֹאן f. pl. (b. h.) *flock, small cattle.* Gen. R. s. 73 צאנו של לבן Laban's flock. Ib. s. 42 אם אין תישים אין צ׳ אם אין צ׳ וכ׳ where there are no bucks, there is no flock, and where there is no flock, there is no shepherd; Lev. R. s. 11; Esth. R. introd.; a. fr.—בַּרְזֶל צ׳, v. בַּרְזֶל.

צֵאֲצָאִים m. pl. (b. h.; יָצָא) *offspring.* B. Mets. 107[a] (ref. to בצאתך, Deut. XXVIII, 6) שירחו צֵאֲצָאֵי מעיך כמותך that the offspring of thy bowels be like thee; Taan. 6[a]; a. e.

צָאַר, v. צוּר II ch.

צָאֲרֵי, v. צְרִי.

צָאֳתָא f.=h. צוֹאָה, *filth, turpitude.* Targ. Prov. XXX, 12. [Ib. XI, 7 some ed., oth. עָאתָא.]

צָב I m. (b. h.; צבב *to swell, be soft,* cmp. צָבָה) a species of *lizard.* Sifra Sh'mini, ch. VI, Par. 5 (ref. to Lev. XI, 29) [read:] הצב זה חצב למינהו לרבות מינים של צב *tsab* means the species of lizard, 'after its kind' is to include the sub-species of lizard; Ḥull. 127[a], v. חֲבַרְבָּר. Ib. נחש שהוא כרוך על הצב a serpent wound around (coupling with) a *tsab.* Ex. R. s. 15, end; a. e.—Num. R. s. 12 (ref. to צב, Num. VII, 3) אין צב אלא מצויירות צב *tsab* means here (wagons) painted in the colors of the lizard; Cant. R. to VI, 4 צווירנות, Yalk. Num. 713 צב מצוירנות (corr. acc., and add צב).

צָב II m. (b. h.; preced.) *bolstered litter*; עגלות צב *upholstered wagons.* Num. R. s. 12; Sifré ib. 45, v. עָטַס a. אִסְקַפְסָטֵי; a. e.—*Pl.* צְבִים. Yalk. Is. 372.

צַבָּא (**צְבָא**) ch.=צָב I. Targ. O. Lev. XI, 29 (v. Berl. Targ. O. II, p. 34).

צָבְאָה, v. צִיבְאָה.

צָבָא, **צָבָא**, v. צבי h. a. ch.

צָבָא m. (b. h.; צבא *to join, follow*; v. צָוָה a. עָבַד) *service; army, host.* Gen. R. s. 10 שלשה צבאים הן צ׳ לשמים וכ׳ there are three kinds of services, there is a service for heaven and earth (ref. to Gen. II, 1); צ׳ לתלמידים there is a service for students (ref. to Job XIV, 14); צ׳ לייסורים a service (message) for sufferings (ref. to ib. VII, 1). Ib. זכה צ׳ לו אם לאו צ׳ עליו if he is favored, a host (of divine powers) is for him; if not, a host (of hostile forces) is against him. Cant. R. to II, 7 (ref. to צבאות, ib.) בצ׳ של מעלה ובצ׳ של מטה by the host above (the angels) and by the host below (humanity). Ib. אם תשמרו ... כצ׳ של מעלה וכ׳ if you guard mine oath, I will make you resemble the host above; if not, I will make you resemble the host below (the animals). Keth. 3[b] דאמרי שר צ׳ בא לעיר it was said, a (Roman) general is coming to the place (and will seize things for his maintenance); a. fr.—*Pl.* צְבָאִים; (fem.) צְבָאוֹת. Gen. R. l. c., v. supra. Ib. הרבה צ׳ מינה וכ׳ the Lord has appointed many hosts (messengers) to revenge the wrongs &c. Cant. R. l. c. בשתי צ׳ וכ׳ he adjured them by the two hosts (v. supra). Ib. שעשו צבריוני וכ׳ ... בצ׳ 'by the hosts', that means the patriarchs who did my will &c. Num. R. s. 2 והם צְבָאוֹתַי and they (the Israelites) are my hosts. Ib. שהם היו צְבָאוֹתָיו וכ׳ they were his hosts, and he wanted to count them &c. Ib. כך צ׳ יש לי בעולמי וכ׳ so and so many troops have I that do my will; a. fr.—ה׳ צבאות (אלהים) *the Lord of Hosts.* Targ. Jer. V, 14; a. e.—Ber. 7[a].—[צְבָאִים, *pl.* of צָבִי, q. v.]

צְבָאוֹת, v. צְבִי.

צְבָאתָא, v. צִיבְתָא.

צָבָה, v. צבי.

צְבוּתָא, **צָבוּ** f. (צָבָה) *will, desire; willingness.* Targ. Y. Lev. VIII, 15 (ed. Vien. צָבוֹ). Targ. Y. Gen. XXIV, 5. Targ. Job XXXI, 16 ed. Lag. (oth. ed. צַבְאוּת); a. e.—Yoma 86[b] בצ׳ נפשיה לקטלא נפרק וצ׳ ביתיה וכ׳ of his own free will he (I, the judge) goes to meet death (divine punishment for wrong judgment), and the desire of his household he does not do (he must neglect his own affairs), and empty-handed he comes to his home again; Snh. 7[b] ברעות נפשיה ... וצבי ביתיה וכ׳.

צָבוּעַ m. (צָבַע) 1) part. pass. of צָבַע, q. v.—2) [*the checkered,*] *tsabu'a, leopard,* or *the striped hyæna* (?), v. אֶפֶא. B. Kam. 16[a] נעשה נקבה וכ׳ ... צ׳ זכר לאחר Ms. M. (v. Rabb. D. S. a. l. note) the male *tsabu'a* after seven years is changed into a female, the female ... into a bat; Y. Sabb. I, 3[b] bot. Gen. R. s. 7, end הצ׳ הזה מטפה של וכ׳ the *tsabu'a* is formed from a white drop, and has 365 colors. Tosef. B. Kam. I, 4; B. Kam. l. c.; Y. ib. I, end, 2[c]. Ib. בצ׳ זכר יש לו שעה וכ׳ it refers to the male *ts.* which at certain times is as fierce as a lion; a. e.

צְבוֹעִים pr. n. (b. h. צְבֹעִים), צ׳ (הר) *the mountain of Zeboim.* Ḥall. IV, 10 (Ms. M. צבויין, without הר); Bicc. I, 3 (Ms. M. צְבוֹעִין); [prob. identical with צבעים, near Ono, Neh. XI, 34).

צְבוּרָא, **צָבוּר**, v. sub צִיב׳.

צְבוּרָת, v. צִבִּירָה.

צְבוּתָא, v. צְבוּ.

צְבִי, (**צְבַחַד**) m. (prob. fr. a root צבח, with format. ד or ח; cmp. next w., a. צָבַע I) [*a grab,*] *a little, few.* Targ. II Chr. XXIV, 24 (h. text מצער). Targ. Job XXXVI, 2 (h. text זעיר). Targ. Is. V, 18; a. fr.—Y. Ber. I, 3[b] top. מן גו דאינון צ׳ because they (the verses) are few; Y. Sabb. I, 3[a] bot. Y. Yoma VI, 43[d] אורכין צ׳ endure a little while yet. Gen. R. s. 49; Lev. R. s. 10, v. וְתַר; a. fr.—

Pesik. B'shall., p. 93[a] צצחר (corr. acc.).—[Editions vary between צבחר a. צבחר.]

צָבַט (b. h.) *to seize, grab; to handle.* Ḥag. 22[b] (expl. בית הצביטה, ib. III, 1) מקום שצוֹבְטוֹ any part of a vessel by which you seize it. Ib. (שותין) מקום שנקרי חרשת צוֹבְטָן Ms. M. (ed. צובען; Ar. s. v. בית הצביעה: שותין; v. Rabb. D. S. a. l. note; Y. ib. III, 78[d] שהנקרים תופסין בו) that part of the vessel by which the cleanly seize it when drinking (under the rim); v. צָבַע I.

צָבָטָה, v. צְבִיטָה.

צָבָה, צבי (b. h.; cmp. עָבָה) *to swell.* Y. B. Kam. VIII, beg. 6[b] אם כוויו . . . וצָבַת if one burnt a person with a heated spit on the palm of his hand, and it swelled; ib. על ראשו וצבת, (read וצבה) a. e.—[Ber. 6[b] לְצַבּוֹת Ar., v. צָבַת.]

Nif. נִצְבָּה same. Y. Sot. V, beg. 20[a] (line 20) מים מגולין שתה ונ' (ed. Krot. שתת ונצבית, corr. acc.) he drank uncovered water (poisoned by a serpent) and his belly was swollen. Ib. (line 25) שתת ונִצְבְּרִית she drank &c.

Pi. צִבָּה, צִבָּא 1) *to cause to swell.* Lev. R. s. 17; Yalk. Ps. 808 [read:] ולא צִבְּיתִים, v. עוֹנָה II.—2) *to cause the appearance of being swollen.* Tosef. Peah IV, 14 המְצַבֶּה את כריסו he that feigns a swollen belly; Y. ib. VIII, 21[b] top המְצַבֵּא; Keth. 68[a] המצב' את בטנו.

צָבָא, צְבֵי (cmp. צבת) [*to seize; to bend*; cmp. חָפַץ,] with ב, *to find pleasure in, to choose, desire.* Targ. Y. Gen. XXXIV, 19 (h. text חפץ). Targ. Prov. III, 31 (h. text בחר). Targ. O. Ex. II, 21 (h. text יאל). Targ. Y. Deut. XXIII, 6 (h. text אבה); a. fr.—[Targ. Prov. II, 4 תצביה, ed. Wil., v. בְּצָא.]—Part. צָבֵי; f. צַבְיָא; *pl.* צַבְרִין; צַבְרִין. Targ. Prov. XI, 20. Targ. II Esth. I, 16. Targ. Prov. XXI, 25 (ed. Lag. עפרין, v. עֲפַר); a. e.—Tosef. Yeb. XIII, 1 ליה היא צבריא וכ' she refuses to be married to him. Snh. 65[b] דמרי צ' the master has found pleasure (in that man); שבת נמי מרי צ' the Sabbath likewise (is distinguished, because) the Lord has chosen it. Y. Keth. VII, 31[c] ולא תְצַבֵּי, v. פּוּחָא; a. e.

צְבִי m. (b. h.; preced.; cmp. חֵפֶץ) 1) *desirable thing, beauty.* Tanḥ. Mishp. 17 (ref. to Jer. III, 19) . . . נחלת צבי ארץ שנתאוו וכ' 'an inheritance of choice' . . ., a land which the kings of the world coveted. Num. R. s. 23 (ref. to Ez. XX, 6, a. Jer. l. c.) חביבה עלי ארץ וכ' the land of Israel is more precious to me than &c.—*Pl.* צְבִיוֹת. Yalk. Cant. 988 צְבִיוֹתֵיהֶן, v. infra.—2) *deer, gazelle.* Keth. 112[a] (ref. to Jer. l. c.) א"ר נמשלה לצ' מה צ' וכ' the land of Israel is compared to a deer, as the skin of a deer (when once taken off) cannot again cover its body, so cannot Palestine contain its fruits; Gitt. 57[a], v. חָזַק; Tanḥ. l. c.; a. e.—Tosef. Sabb. VII (VIII), 13 פסק צ' את הדרך וכ' a deer cut the way off before me (a superstitious omen); Snh. 65[b] צ' הפסיקו בדרך a deer cut him (me) off &c.—Y. Gitt. II, 44[b] bot.; Tosef. ib. II, 4 כתבו על קרן של צ' וכ' if he wrote a letter of divorce on the horn of a deer, and cut it off and gave it to her. Keth XIII, 2 חנוח מעותיו על קרן חצ' he has put his money on a deer's horn, i. e. he cannot reclaim the unauthorized expense; a. fr.—*Pl.* צְבָאִין, צְבָיִים. Sabb. 128[a]; Tosef. ib. XIV (XV), 8; Y. ib. XVIII, 16[c], v. חָצַב II. Gen. R. s. 31; a. fr.—Fem. צְבִיָּה, צְבִיָּרָה. Ḥull. 79[b], sq. Yalk. Cant. 988 למה . . . כצ' שרבתה צביותיהן וכ' why is Jochebed likened to a hind? Because she reared the beauties of Israel (Moses and Aaron); a. e.

צְבִי ch. *desire,* v. צְבוּ.

צִבְיָאתָא, v. צְבָתָא II.

צְבִיָּה, v. צְבִי h.

צִבְיוֹן m. (preced. art.) *desire, pleasure.* Keth. 111[a] (ref. to צבי, Ez. XXVI, 20) ארץ שצִבְיוֹנִי בה מתרה חיים וכ' the dead of the land in which I have my desire, shall be revived &c. (v. צְבִי 1). Gen. R. s. 10 (ref. to צבא Job VII, 1) וכל צִבְיוֹנוֹ של וכ' and all the desire of man refers to what is earthly. Ex. R. s. 1 (play on הצבבה, I Chr. IV, 8) שעשה צביונו וכ' he did the will of the Lord; a. fr.—Ḥull. 60[a] כל . . . בקומתם . . . בדעתם . . . בצִבְיוֹנָם נבראו all the works (animals) of creation were created in their full-grown stature, with their consent, with their pleasure (in their mission, with ref. to צבאם, Gen. II, 1); [Rashi: according to the shape of their own choice]; R. Hash. 11[a] (v. Ms. M., Rabb. D. S. a. l.).

צִי', צִבְיָנָא, צִבְיוֹנָא, צִבְיוֹנָא ch. same. Targ. Prov. X, 32. Ib. XI, 1 (ed. Lag. צביי'). Ib. 27. Targ. II Esth. III, 3; a. e.

צְבִיטָה f. (צָבַט) *seizing, handling*; בית חצ' that part of a vessel by which it is seized, *handle, neck, cavity* for the fingers, &c. Ḥag. III, 1 (20[b]) אחוריים ותוך ובית חצ' (Y. ed. ובית צביעה) (in vessels used for T'rumah) the back (outside), the inside, and the handle are considered as independent of one another (one becoming unclean does not affect the others). Ib. 22[b] בית חצ' Ms. M. (ed. הצְבָטָה), v. צָבַט. Kel. XXV, 7, sq. R. S. (ed. צביע'). V. צְבִיעָה.

צְבִיָּה, v. צְבִי h.

צִבְיוֹנָא, צִבְיוֹנָא, v. צִבְיוֹנָא.

צִבְיָתָא, v. צִיבְתָא.

צְבִיעָה I f. (צָבַע I) *handling*; בית חצ' that part of a vessel by which it is handled, v. צְבִיטָה. Kel. XXV, 7 כל הכלים . . . ובית חצ' all vessels have backs, insides and handling places (independent of one another, v. צְבִיטָה); ib. 8 כיצד . . . אחזו בבית צְבִיעָתוֹ וכ' how is this? If one's hands are clean, and the back of a cup is unclean, and he seizes it by its handling place. Ib. נטילתו באותה צביעתו that which is taken up with one hand (at one special place) has one handling place (for the purposes of levitical cleanness); מקום אחיזתו שם צביעתו at whatever place a vessel is taken hold of, there is its handle. Y. Ḥag. III, 78[d] bot.; a. fr.

צְבִיעָה II f. (צָבַע II) *dyeing.* Men. 42[b] בעינן צ' לשמה the show-fringe must be dyed for that purpose (to be

used for *tsitsith*). Y. Shebi. VII, beg. 37b. Y. Sabb. VII, 10c top מה צ' חיתה במשכן what dyeing was there at the preparation of the Tabernacle (to serve as a standard for forbidden Sabbath labors)?; a. e.

צביעין, v. צְבוּעִים.

צָבִיר, v. צְבַר.

צְבִירָה f. (צָבַר) *piling up, pile.* Ohol. XVII, 3 צְבִירַת העצמות (Var. צְבוּרַת), v. לָטוּמְיָא.—[Tosef. Kel. B. Mets. V, 13 צבירת, צבירות, v. צְפִירָה II.]

צְבִיטָה f. (v. צָבַט) *handling tongs.*—*Pl.* צְבִיטוֹת. Y. Erub. X, end, 26d, v. צַבְטָא.

צְבִיטָאָה, v. צַבְטָא.

צבירים, Yalk. Ps. 808 אלו לצ', v. צִיר.

צָבַע I (cmp. צָבַט) *to seize, handle.* Ḥag. 22b ... שנקוי צובעין ed., v. צָבַט.

Hif. הִצְבִּיעַ (denom. of אֶצְבַּע) *to raise one or more fingers* for the casting of lots. Yoma II, 1 הַצְבִּיעוּ ... חמימונה the superintending priest said to them, raise your fingers; Tam. 28a; Y. Yoma II, 39d top, expl. הוציאו אצבע.

צָבַע ch. same; *Pa.* צִבֵּע, with פייסא (v. preced. *Hif.*) *to cast lots.* Targ. II Esth. III, 7; IX, 24.

צָבַע II (cmp. טָבַע I) *to dip; to dye.* Orl. III, 1 בגד שצָבָעוֹ וכ' a garment which one dyed with shells of fruits forbidden as *'Orlah* (v. עָרְלָה). Sabb. VII, 2 וחצובעו and he who dyes it (the wool). Ib. 75a, sq., a. fr. משום (חייב) צובע he is guilty because it is an act coming under the category of dyeing; a. fr.—[Y. Sabb. VI, 7d צובעין תותבן, read: צבעונין או זהובין, v. צִבְעוֹן.]—V. צוֹבֵעַ.—Part. pass. צָבוּעַ; f. צְבוּעָה; *pl.* צְבוּעִין, צְבוּעִים; צְבוּעוֹת. Gen. R. s. 96, v. בּוּרְדִּיקָא. Num. R. s. 2 מפה שלו צ' אדום his flag was red-colored. Meg. IV, 7 מי שחרו ידיו צ' וכ' he whose hands are spotted from handling woad; a. fr.—Sot. 22b חצ' the painted (hypocrites), v. פָּרוּשׁ.—V. צָבוּעַ.

צָבַע ch. same, *to dip; to dye.* Targ. Y. Ex. XII, 22 Ar. (ed. טמש; h. text טבל). Targ. Y. II Lev. IV, 6 ורצבוע.—Y. Sabb. II, 4d top, v. פְּתִילְתָּא.—Y. Taan. IV, end, 69c פרסתיה וכ' חוה צ' dipped his bread in ashes. Koh. R. to VII, 11 הוה צ' חדא וכ' dipped one of his fingers in blood of a swine. Y. B. Kam. IX, 6d bot. א"ל צבעיה סומק וצבעית אוכם if he told the dyer, dye it red, and he dyed it black; אילו צבעתיה סומק וכ' if thou hadst dyed it red, it would have been worth &c. Men. 42b ... תא הכי צבעיתוה לה how do you dye the purple-blue?; a. e.

Pa. צִבֵּע same, *to dip, immerse.* Targ. O. Lev. XIII, 6 (Y. ורצפע *Pe.*; h. text כבס). Ib. XIV, 9; a. fr.

Ithpa. אִצְטַבַּע *to be dipped, immersed; to be soaked.* Ib. XIII, 58. Targ. Cant. V, 2.

צֶבַע m. (b. h.; preced.) *dye, color; dyed material.* Sifra B'har, ch. I לצבוע בה צ' to use it for dyeing. Arakh. VI, 5 (24a) צ' שצבעו לשמן (not שצבען) dyed cloth which he had dyed for them (his wife and children). Mikv. VII, 3 מי חצ' dye-water. Num. R. s. 2; a. fr.—*Pl.* צְבָעִין, צְבָעִים. Ib. וצבע מפה שלו דומה לי"ב צ' and the color of his (Benjamin's) flag was like the twelve colors (combined); a. e.—V. צוֹבֵעַ.

צִבְעָא, צֶבַע, צִיבְעָא I ch. same, constr. צִבְעָ. Targ. Ex. XXV, 4 צ' זהורי (h. text תולעת שני). Targ. Lev. XIV, 4; a. fr.—Sabb. 75a דליצריל צִיבְעֵיהּ that its color may be so much brighter. Y. Pes. III, beg. 29d בגין דירקלוט צ' in order that it may take the dye; a. e.

צַבָּע m. (preced.) *dyer.* Sabb. 11b, v. הוּגְמָא. B. Kam. IX, 4; a. fr.—*Pl.* צַבָּעִים, צַבָּעִין. Pes. III, 1, v. אוּמָּא I. Tosef. Shebi. V, 8. Y. Sabb. VII, 10c top הצ' שבירושלים וכ' the dyers in Jerusalem considered wringing (the dyed clothes) a special art; Tosef. ib. IX (X), 18; a. fr.

צַבָּעָא ch. same. Gitt. 52b עמרם צ' Amram, the dyer.—*Pl.* צַבָּעַיָּא, צַבָּעִין, q. v.

צִבְעָא, צִיבְעָא I, v. צִבַּע ch.

צִבְעָא, צִיבְעָא II f. (צָבַע I) *finger, toe, fang.* Targ. Y. Lev. XI, 13 צ' יתירא (v. אֶצְבַּע); Deut. XIV, 11.—*Pl.* צִבְעָתָא, צִיבְעָתָא. Targ. Ps. CXLIV, 1 Ms. (ed. אצבעת). Targ. Prov. VII, 3 Ms. (ed. אצב').

צִבְעוֹן I (b. h.) pr. n. m. *Zibeon*, father of Anah. Pes. 54a; Gen. R. s. 82; a. e.

צִבְעוֹן, צִיבְעוֹן II m. (צָבַע II) *color, dyed stuff.*—*Pl.* צִבְעוֹנִין, צִיבְעוֹנִין. Pesik. R. s. 20 הראהו ארבע צ' וכ' he showed him the four colors in the Tabernacle (Ex. XXVI, 1). Y. Keth. VII, 31c נדרה ... בגדי צ' if a woman vows ... not to wear dyed (expensive) clothes; כלי פשתן ... ככלי צ' the fine linen garments from Beth Shean are like dyed clothes (included in the vow). Sabb. 57b עניות עושין אותן של מיני צ' עשירות וכ' poor women make them (those garlands) of dyed wool, the rich of silver or gold; Y. ib. VI, 7d צובעין תותבן, read: צבעונין או זהובין.

צִבְעוֹנָא, צִיבְעוֹנָא ch. same.—*Pl.* צִבְעוֹנִין, צִיבְעוֹנִין. Targ. Jud. V, 30 (h. text צְבָעִים). Targ. II Sam. I, 24 (h. text שני). Targ. Esth. VIII, 15; a. fr.—Sabb. 65a דצ' הוו ... בניתיה the cords which the daughters of Samuel's father wore, were of fine colored material.

מַגְדָּלָא דצַ', מִגְדַּל צַ', צַבְעִין, צַבְעִיוָּא, צַבְעַיָּא pr. n. pl. (v. צַבָּעָא) *Magdala of the Dyers*, near Tiberias. Y. Taan. IV, 69a bot.; Lam. R. to II, 2. Y. Pes. IV, 30d top מגדל צַבְעַיְדָה; Cant. R. to I, 12 מגדלא דצבעין (also מגדלא only); Gen. R. s. 94. Lev. R. s. 17.

צבצין, v. צֶבֶת.

צָבַר (b. h.) *to join; to pile up* (cmp. חָמַר I); *to collect.* Yoma V, 1 צ' את הקטורת וכ' he heaped the frankincense upon the coals. Tam. I, 4. Y. B. Bath. III, beg. 13d כיון שצ' לתוכו וכ' as soon as he has put into it a pile of fruit, he has taken possession (of the building). Pirké d'R. El. ch. XI צ' את עפרו וכ' God collected the dust out of which to create Adam (v. infra); a. fr.—Part. pass. צָבוּר; f. צְבוּרָה; *pl.* צְבוּרִין, צְבוּרִים; צְבוּרוֹת. Y. Taan. II, beg. 65a ... רואין

כאילו צ' וכ' we look upon it as if the ashes of Isaac were heaped upon the altar. Sabb. 127a תבואה צ' fruits piled for storage. B. Bath. 69a אבנים צ' לגדר stones piled up (but not yet arranged and assorted) to build a fence with, contrad. to סדורות (cmp. Tosef. ib. III, 6, quot. s. v. סָדַר).

Nif. נִצְבַּר *to be piled, stored.* Y. B. Bath. l. c. פירות ראויין ליצבר fruits fit for storage (not only temporarily deposited).

Hof. הוּצְבַּר *to be brought together, collected.* Snh. 38a אדם ... ה' עפרו the dust of which Adam was made, was collected from all parts of the world; ib.b; Ab. d'R. N. ch. I.

צְבִיר, צִבַּר ch. same. Targ. Ruth II, 7; 8; 15, sq. (h. text לקט). Targ. Ez. IV, 2 (h. text שפך); a. fr.

צֶבֶר m. (preced.) *heap, pile.* Ruth R. end, v. כָּבַר. Y. Sabb. IV, 7a top צ' של קורות; Ohol. III, 7 Var., v. סֵאָר.—*Pl.*, v. צִיבּוּר.

צָבַת *to join; to attend.* Ber. 6b; Sabb. 30b כל העולם כולו אלא לצבות לזה ... אלא כל העולם ... Ar. (ed. לְצַוּוֹת) the entire world has been created for naught but to attend (be subservient) to him (the God-fearing man), [perh. fr. צָבָה, cmp. צָבָא].—*Part. pass.* צָבוּת; *pl.* צְבוּתִים, צְבוּתִין *coupled.* Men. X, 9 (71a), v. צָבֹת. [Lev. R. s. 17 צבותים, read: צביתים, v. צָבָה.]

צָבַת ch. 1) same, *to join, associate.* [Targ. Prov. XXIII, 32 some ed., read נכת.]—Y. Keth. V, 30a bot. חכים אנא לנשייא דצבתן עם וכ' (not דצבתין) I knew the women that kept my mother company (during her confinement), v. חָבַם.—2) (cmp. זָוַד) *to present, outfit.* Hull. 60a בעינא דאיצבית ליה נכמא וכ' I desire to offer bread (to sacrifice) to your God; פוק צְבִית לגידא וכ' go out and offer up at the banks (or landing) of the Rabitha where there is a wide plain. M. Kat. 27b צבית זוודתא לאידך ed. (read: צְבִיתַי; Ms. M. תרמוש האי וכ') prepare a shroud for thy other son.

Ithpe. אִיצְטַבַּת *to be attached.* B. Bath. 80a Ar., v. צְוַת.

צֶבֶת m. (b. h.; preced.) *couple, pair, set.* Tosef. Ab. Zar. III (IV), 8 בצ' הראשון of the first pair (of T'fillin); Erub. 97a; a. e.—*Pl.* צְבָתִים. Ib. X, 1 מצאן צ' if he found the T'fillin arranged in sets; expl. ib. 97a, v. זָוַא I. Men. X, 9 (71a) מניחן צ' (Talm. ed. צבוּתים, v. Rabb. D. S. a. l. note 3; Ms. M. צבצרן, corr. acc.) he puts the sheaves down in sets (without tying them). Tosef. Ab. Zar. l. c.

צְבָת f. (preced.) *a pair of tongs* (cmp. זוּג). Ab. V, 6 (among the things created in the last moment before the Sabbath) אף צ' בצ' עשויה also tongs which (by human hands) can be made only by means of tongs; Pes. 54a אף הצ' also the (first) tongs; v. next w.—Snh. VII, 2 פותחין את פיו בצ' וכ' they force his mouth open with tongs; Tosef. Sot. II, 3 (v. פַּלְבּוּס). Erub. X, 15 צ' של עץ wooden tongs; a. e.

צֵבֶת, צִיבְתָא, צַבְתָּא I c. ch. 1) same. Gitt. 56b שקלינן צ' וכ' we get a pair of tongs and take the serpent away ... and save the cask. Pes. 54a ... צַבְתָּנָא בצ' מתעבדא Ms. M. (ed. בצ' מתעביד וכ') our tongs are made with the help of tongs: who made the first tongs? Therefore the first tongs must have been a natural object; Tosef. Erub. XI (VIII), 23 (v. לַאי); Tosef. Hag. I, 9 (applied to the numerous laws derived from a meagre text); expl. Y. Erub. X, end, 26d מצ' אחת למדו צביחות הרבה וכ' from handling one pair of tongs (found as a natural object) they learned many manipulations with the tongs: so they derived numerous forbidden Sabbath labors by analogy from one intimated in the text.—Trnsf. *instrumentality.* B. Kam. 9b צ' דחרש קגרים (Rashi Var. צַוּוּתָא) the deaf and dumb (who was given charge of the fire) was the instrument that caused the damage; ib. 59b (Ms. R. צַוּתָא, v. Rabb. D. S. a. l. note 40).—*Pl.* צִיבְתַי, צִבְתַי, צִיבְתָי. Targ. I Kings VII, 49. Targ. O. Num. IV, 9 (ed. Berl. צִיבְתָּ). Targ. O. Ex. XXV, 38; XXXVII, 23 צִיבְתָּ ed. Berl. (ed. Vien. a. oth. צִיבְיָתָ, corr. acc.). Targ. II Chr. IV, 21.—2) *company,* v. צַוּוּתָא.

צִיבְתָא, צִבְתָּא II f. (צֶבֶת) *outfit,* esp. *cosmetic preparations.* Targ. II Esth. II, 12 (h. text מרוק).—Denom. צְבִיתָא, צִי f. pl. *cosmetics.* Ib. 9 (ed. Amst. צְבִיתָא).

צִבְתָא *chips,* v. צִיבְתָא.

צַד m. (b. h.; צדד *to join*; cmp. סַד) *side, border.* B. Mets. 11a עומד בצד שדהו he was standing at the border of his field. Snh. IV, 2 in capital cases מתחילין מן הצד they begin to take the votes from the side bench (the junior judges), opp. הגדול. Ib. 36a (in Chald. dict.) כולהו מן הצד הוו מתחלי ... they began all their voting with the youngest; Gitt. 59a. Snh. 38b תשובתן בציתן, v. פָּקַר. Gen. R. s. 8 בצדה, v. פְּתוֹלָן. Nidd. 22b מצד אחד, v. פָּנָה. Kidd. 74b מצידה (Var. in Ar. s. v. צד: מצמדה), v. חָבְרָא.—B. Mets. 63a, a. fr. צד אחד בריבית, v. רִבִּית. B. Kam. I, 1, a. fr. הצד השוה שבהן the points common to both, v. הֵרֵי I. Kidd. 78a, a. e. מה להצד השוה וכ' what is the common point? Ib. ומייתי לה במה הצד and proves it by analogy from the common point. Ber. 35a ... שכן יש בו מה להצד צד מזבח what is the common point? that it may eventually be used for the altar?; ... צד מזבח ואתי נמי זית and so is 'olive' included, which is eventually used on the altar (as oil). B. Mets. 115a לצד שני another interpretation.—מן הצד sideways, *in an unusual manner, indirectly.* Sabb. 43b, v. טַלְטוּל h. Ib. 47b בנין מן הצד an indirect way of building (putting up a folding bed); a. fr.—כאידוה צד, כיזה צד, כאי זה צד, v. פֵּרֵצַד.—*Pl.* v. צְדָדָה.

צַד ch., v. צֵיד.

צְדָא, v. צֵידָא.

צָדָא, v. צְדֵי.

צַדְאוּתָא, v. צַדְיוּתָא.

צָדַד, *Pi.* צִידֵּד (denom. of צַד) *to turn sideways, move aside; to arrange.* Gen. R. s. 8 מְצַדֵּד man can look sideways (which other animals cannot); ib. s. 14. Yoma 55a כשהוא מזה למעלה מצדד ידו וכ' when he is to sprinkle upwards,

he turns first his hand down &c. Sabb. 102b המצדד את האבן he who turns a building stone (makes room for it and sets it in its place). Bets. 32b מותר לצַדְּדָן you are permitted to arrange them for a seat; a. e.—Part. pass. מְצוּדָּדִין, *pl.* מְצוּדָּדִין. B. Bath. 99a ומצ' פניהם וכ' their faces were turned sideways, like a disciple taking leave of his teacher.

Nif. נִיצַד (for נִצַּד) *to be removed* (cmp. צָדָה II). Ruth R. to II, 14 (play on מְצַד ib.) שנוֹצַדָה לו ... לשעה his government was taken away from him for a time. Ib. שעתידה מלכותו לִיצַד ממנו וכ' his government was destined to be taken away &c. Gen. R. s. 26 שיִצַּוֹד, v. צָדָה II.

צְדַד ch., *Pa.* צִדֵּד same. Targ. Prov. XXIII, 5 אין תְּצַד וכ' ed. Lag. (oth. ed. תצר) if thou turnest thy eye (h. text ותעיף, v. Pesh. a. l.).—Targ. Y. Lev. XVI, 24 (cmp. B. Bath. 99a, quot. in preced.).—Sabb. 102b תחאה בעי צַדּוּדֵי וכ' Ms. M. (ed. תחא) to place the lowest stone it is necessary to make room for it in the ground and surround it with earth (v. preced.). Yoma 37a דמְצַדֵּד אַצְדּוּדֵי (Rashi דמיצַדֵּד, *Ithpa.*) he turns sideways. B. Bath. 99a דמְצַדְּדֵי אצדודי they (the Cherubim) were turned sideways (so as to face both the house and each other). Sabb. 141a לא לִיצַדֵּד וכ' (or לִיצַדֵּד, *Ithpa.*), v. פּוּבָּא II.

Af. אַצְדַּד, inf. אַצְדּוּדֵי, v. supra.

צֶדֶד m. = צַד; *pl.* צְדָדִין, צְדָדִים. Ḥull. 8a והאיכא צ' but are there not the sides (of the heated knife which burn instead of cutting)? Y. Sabb. XIII, end, 14b צִידְדֵי בהמה the sides of a beast. Bab. ib. 154b צ' הן וצ' לא וכ' this is making use of the sides of a beast, and this the Rabbis have not forbidden. Ib. צִדְדֵי צ' the sides of sides, indirect use of the sides of an object (v. צַד). Sifré Num. 126 בכל צְדָדָיו on any of its sides, opp. entrance of the tent. Nidd. 22b, v. פֶּתַח. Sabb. 6a צִדֵּי רשות הרבים the sides (the walls &c.) along the public road. Ib. 99a צידי עגלה the sides of a wagon; עגלות תחתיהן וביניהן וצִידֵיהֶן the spaces under wagons and between them, and their outsides. Y. Peah VI, 19c top דבר שהוא חומר משני צ' where a rule works as a restriction both ways; a. fr.—B. Kam. 16b, a. e. לצ' קתני it is meant in either way, i. e. disjunctively, the one or the other. Y. Yeb. IV, 5d לצ' ... או וכ' the Mishnah means the Vav in a disjunctive sense, 'or' &c.

צְדָדָא ch. same. Targ. Y. Num. XIX, 14 צְדָדֵיהּ (v. Sifré Num. 126, quot. in preced.).—*Pl.* צְדָדִין, v. preced.—[Y. Sabb. VII, 10a bot. מחברא בצדדיא, read: מכחרא בצרריא, v. צְרָרָא II.]

צָדָה, v. צדי.—[Yalk. Lev. 587 ואומר לו צדה, read: צְרֵה, v. צָרַח.]

צֵדָה, v. צֵידָה, a. צֵידָא.

צְדוֹ f. = h. צֵדָה, *provision, food.* Lev. R. s. 33; Yalk. ib. 661 צ' טבא וכ' the best food in the market.

צְדוּתָא, צָדוּ f. (צדי II) *desolation, confusion, despair* (corresp. to h. שַׁמָּה). Targ. Is. XIII, 9. Targ. Y. II Deut. XXXII, 10 (ed. Vien. צר, corr. acc.). Targ. Ps. CIX, 10 מה הוות צְדוּתְהוֹן Ms. (ed. Lag. צריתהון; oth. ed. מרתחות צרתהון, corr. acc.). Targ. O. Deut. XXVIII, 37; a. fr.—Pesik. Naḥ., p. 126b (Hebr. dict.) צ' מושיבה, (not צרו), v. פִּיד; Yalk. Job 918. Lam. R. to I, 13 (expl. שוממה a. דוה ib.) שוממה לצ' דוה לגרדום *shomemah* means doomed to desolation, *davah*, to execution.

צֵדוֹנִי, צֵדוֹן, v. צִידוֹן.

צָדוּק, v. צִידּוּק.

צָדוֹק (b. h.) pr. n. m. *Zadok*, 1) the high priest under David and Solomon. Yoma 73b; Sot. 48b. Snh. 21a מה צ' מחצה וכ' as Z. (the high priest) takes one half of the show-bread &c. Koh. R. to I, 4 (ref. to I Chr. VI, 34) ללמדך אילו היה אהרן ... צ' היה וכ' to teach thee that if Aaron and his sons had been alive (in David's days), Z. would have been their superior in his time; a. e.—2) Z., an alleged disciple of Antigonos of Sokho, and founder of the sect of the Sadducees. Ab. d'R. N. ch. V.—3) R. Z., a Tannai, contemporary with the destruction of the Temple. Gitt. 56a, sq. Yoma 23a. Ab. IV, 5; a. fr.—V. Fr. Darkhé, p. 70 sq.

צְדוֹקָא pr. n. pl. *Ts'doḳa*, in Galilee. Y. Dem. II, 22c top ר' שובתי דצדוקי ר' אלכסנדרא דצ'. Y. Shebi. II, 34a

צְדוֹקָה, v. next w.

צְדוּקִי m. (v. צָדוֹק 2) *Sadducee*, a member of the sect of the Sadducees, opp. to Pharisee (פָּרוּשׁ). Yoma 19b חשדוהו צ' they suspected him to be a Sadducee. Ib. מעשה בצ' אחד וכ' it happened with a Saducee (acting as high priest on the Day of Atonement) that he prepared the frankincense without &c.; (Tosef. ib. I, 8 ביתוסי). Yad. IV, 8, v. גְּלִילִי. Nidd. 33b מעשה בצ' אחד; Tosef. ib. V, 3 בצדוקה אחת (corr. acc.); a. fr.—*Pl.* צְדוּקִין, צְדוּקִים. Ab. d'R. N. ch. V צ' על שם צדוק the sect of the Sadducees was named from Zadok. Tosef. Nidd. V, 2 בנות הצ' the Sadducean women; Nidd. IV, 2. Tosef. Ḥag. III, 35; Y. ib. III, end, 79d. Hor. 4a דבר שהצ' מודין בו a decision with which the Sadducees would have agreed; a. fr.—V. מִין III.—*Fem.* צְדוּקִית; *pl.* צְדוּקִיּוֹת. Tosef. Nidd. V, 3 (Nidd. 33b נשוי צדוקים).

צְדוֹקִי, v. צְדוֹקָא.

צְדוֹקָא, v. צָדוּ.

צד״י *Tsadé*, name of the eighteenth letter of the alphabet. Sabb. 104a (symbolization of letters) צ' כפופה ... צדיק וכ' Tsadé bent, Tsadé straitened, righteous when bent, righteous when straitened (v. כָּפַף). Y. Meg. I, 71d צ' צ' the two forms of Ts. Shebu. 35b צ' בי״ת מצבאות if one wrote Tsadé and Beth, intending to write צבאות; a. e.—*Pl.* צָדִין. Sabb. 103b, v. גימ״ל.

צָדָה, צדי I (cmp. צַד) *to lie in wait, aim; to hunt, capture.* Part. צוֹדֶה (=אוֹרֵב) *ambush.* R. Hash. I, 9 אם צ' להם if an ambush (of Samaritans) is apprehended. Yalk. Num. 787, v. infra.

Pi. צִידָּה *to aim.* Sifré Num. 160 (expl. צִדָּיָה, Num.

XXXV, 20) שצ' לו שמחכוון לו he aimed at him, had the intention of killing just him; Yalk. l. c. שצוֹדֶה.

צָדָא, צְדֵי ch. same, *to hunt, capture.* Targ. Ps. XXXV, 8 תְּצַדְיֵיהּ Ms. (ed. תְּצַיְדִיהּ). Targ. Prov. VI, 26 צָדְיָא Ms. (ed. צָיְדָא), v. צוּד ch.—Lev. R. s. 34 צָדְרִינָן וְחַבְשִׁינָן בְּפִילְקִי Ar. (ed. סַבְתִּינָן) they caught them and put them in prison. Y. Kil. I, 27[a] bot. וְצַדְרִיתָא, v. מְצוּדְתָא.

Af. אַצְדֵּי (with ל) *to sport, mock, deride.* Targ. Prov. XVII, 5. Ib. XXX, 17 (some ed. מצריא, corr. acc.).

Ithpe. אִיתְצְדֵי, אִצְטְדֵי 1) *to be caught, captured.* Y. Ber. I, 2[d] bot. אִיתְצְדְיָת, v. אִינְפְּרְיָא; a. e., v. צוּד ch.—2) *to be exposed to ridicule.* Targ. Prov. XVIII, 1; XX, 3 (some ed. מצטרי; h. text יִתְגַּלַּע), v. גָּלַע.

צָדָה, צְדֵי II (b. h.; preced.; cmp. meanings of סוּר) *to remove* (the inhabitants of), *make desolate.* Gen. R. s. 26 (ref. to עוּים, Deut. II, 23, v. Ez. XXI, 32) שְׁצָדוּ אֶת הָעוֹלָם they depopulated the world.

Nif. נִצְדָּה *to become desolate.* Cant. R. to IV, 1 they offer seventy sacrifices on the Succoth festival in behalf of the nations שֶׁלֹּא יִצָּדֶה הָעוֹלָם מֵהֶן that the world may not be depopulated of them (through their extinction); Yalk. Num. 782; Pesik. Bayom, p. 194[a] יִצָּאוּ (Ms. O. יִצְרָא; corr. acc.). Gen. R. l. c. גָּרְמוּ לָעוֹלָם שֶׁיִּצּוֹד (from צדד or צוד) they were the cause that the world was desolated (through the flood).

Hof. הוּצְדָּה *to be removed.* Ib. הוּצְדוּ מִן הָעוֹלָם they were removed from the world.

צָדָא, צְדֵי ch. same, *to desolate.* Targ. Ps. IX, 7 צְדִירָתָא (some ed. *Pa.*).—Part. pass. צָדֵי, (צָדִי,); f. צְדָיָא=h. שְׁמָמָה; fr. which צָדֵי (צָדִי) *to be desolate; to be confounded, astounded.* Targ. Lev. XXVI, 33, sqq. Targ. Jer. IX, 9. Targ. Ez. XXXVI, 4. Targ. Lam. I, 16. Targ. O. Lev. XXVI, 32 וְיִצְדְּהוֹן (ed. Berl. (ed. Vien., a. Y. וְיִצְדְּהוֹן). Targ. Ez. XXVI, 16; a. fr.—Lam. R. to II, 2; ib. to IV, 18 (ref. to צדו, ib.) צְדִיאָה deserted is the road, so that we cannot walk on our highways (v. Targ. a. l.).—[Y. Ber. I, beg. 2[a] צדי לון; Lev. R. s. 12, a. e. צדי לי some ed., v. צְרַח II.]

Af. אַצְדֵּי *to make desolate; to confound.* Targ. Ps. LXXIX, 7. Targ. Ez. XX, 26. Ib. XXXVI, 3. Targ. Y. Num. XXI, 30; a. fr.

Pa. צַדֵּי same. Targ. O. Num. l. c. צַדִּיו ed. Berl. (oth. ed. צַדִּיאוּ; ed. Vien. צָדוּ). Targ. Job XVI, 7 צַדִּירָתָא (ed. Wil. צַדְרָתָא, corr. acc.); a. e.

Ithpa. אִצְטַדֵּי, אִצְטַדִּי, *Ittaf.* אִתְצַדֵּי 1) *to be made desolate; to be confounded.* Targ. Ps. IX, 7. Ib. CII, 18 (h. text ערער). Targ. Job XVIII, 20; a. e.—*2) (cmp. צדד) *to be removed, disturbed.* Nidd. 45[a] אִתְצוּדְרֵי הוּא דְּלָא מְתַצְדֵּי they (the tokens of virginity) are not disturbed (by coition); [prob. to be read: מְתַצְרֵי ... אִתְצוּרְרֵי (fr. רָצַר) they have not yet been formed].

צַדְיָא I m. (צְדֵי I) *hunting, ensnaring.* Targ. Y. II Gen. X, 9 (ib. also צַיְדָא).

צַדְיָא II m. (preced.) 1) name of an unclean *bird.* Targ. Y. Deut. XIV, 16 (h. text תַּנְשְׁמֶת); [Targ. Y. Lev. XI, 17 צִיְרָא, read: צַיְדָא (h. text כּוֹס)].—2) (in Hebr. dict.) name of a sub-species of *locusts.* Sifra Sh'mini, Par. 3, ch. V הצ' (missing in Ḥull. 65[a]).

צַדְרִיא, Pesik. Shek., p. 12[a] יונה בר צ', read: בּוּצְרָנָא (v. Bub. ib. note 30).

צְדִיאָה f. (צְדֵי II) *desolation, ruins.* Targ. Zeph. III, 6.

צְדִידָא m. (cmp. צַד) [*crystal-shaped,*] 1) *eye-paint, antimony.* Targ. Jer. IV, 30 (h. text פּוּךְ). Targ. II Kings IX, 30 (some ed. צְרִירָא, corr. acc.).—2) name of *a precious stone.* Targ. Is. LIV, 11 (some ed. צְרִי, corr. acc.; h. text פּוּךְ).

צְדִיוָתָא f. (צְדֵי II) *desolation, destruction.* Targ. Is. VI, 12. Ib. XXXIV, 11. Targ. Y. I Deut. XXXII, 10 (ed. Amst. צְדִידוּת, ed. Vien. צְרִירוּת, read: צְדַדְיוּת). Targ. Esth. I, 4 צְדִיוּתֵיהּ דְּבָבֶל (ed. Lag. צְדָאוּתֵיהּ) the destruction of Babylon; a. e.—V. צְדוּ.

צְדִירָת f. (b. h. צְדִיָּה; צָדָה I) *lying in wait, aiming at.* Yalk. Num. 787 נאמר כאן צ' ... וכ' here (Num. XXXV, 20) the expression 'aiming' is used, and below (ib. 22) the same expression &c.

צְדִירוּת, v. צַדְרִיוָתָא.

צְדֵיק, v. צְדַק.

צַדִּיק m. (b. h.; צָדַק) *virtuous, just, pious man.* Ab. I, 2 שמעון הצ' Simon the Just. Ber. 7[a] צ' וטוב לו צ' בן צ' a righteous man faring well is a righteous man and the son of a righteous man, opp. רשע; a. v. fr.—Gen. R. s. 49 לֹא אַתָּה הוּא צַדִּיקוֹ שֶׁל עוֹלָם art not thou, (Lord) the righteous one of the world? Yoma 37[a] (ref. to Prov. X, 7) ... בְּשִׁעָה צ' עוֹלָמִים וכ' when I mention the righteous (ruler) of worlds, give ye blessing.—*Pl.* צַדִּיקִים. Ber. 18[a] (ref. to Koh. IX, 5) אֵלּוּ צ' שֶׁבְּמִיתָתָן וכ' this refers to the righteous who are called living even when they are dead. Gen. R. l. c., v. נִבְלָא II; a. fr.—*Fem.* צַדִּיקְתָּא. Meg. 10[b] אֶסְתֵּר הצ' Esther the pious. Gen. R. s. 48 אוּמָּה הצ' that pious woman (Sarah). Ib. s. 63 הצ' הַזּוֹ that pious woman (Rebecca); a. fr.—*Pl.* צַדִּיקוֹת. Cant. R. to I, 4 הַצַּדִּיקִים וְהַצ' the righteous men and women; a. e.

צַדִּיקָא, צַדִּיק ch. same. Targ. Ps. XXXVII, 21. Ib. V, 13 Ms. (ed. *pl.*). Ib. XI, 7; a. fr.—*Pl.* צַדִּיקַיָּא, צַדִּיקַיָּן, צַדִּיקֵי. Ib. I, 5. Ib. XIV, 5; a. fr.—Ber. 61[b] לֹא אִיבְּרִי ... אוֹ אִיבְּרִי לְצ' גְּמוּרֵי the world has been created only for the wholly wicked or for the wholly righteous (to be enjoyed). Succ. 45[b], v. פְּחִית; a. fr.—*Fem.* צַדִּיקְתָּא. Targ. Esth. II, 7 (ed. Vien. צְדָקְתָא).—*Pl.* צַדִּיקָתָא. Targ. Ps. LXVIII, 26. Targ. Esth. II, 9 (Levy Targ. Dict. quotes צְדָקְתָן).

צְדַע or **צְדָעָה** m.; *pl.* צְדָעִים (cmp. צַד) *temples.* Sifra K'dosh., Par. 3, ch. VI (expl. פֵּאָה ראשכם, Lev. XIX, 27) אֵילּוּ חֹם הצ' מִיכָן וכ' that means the temples on both sides; Macc. 20[b] זֶה הַמְשׁוֹה צְדָעָיו וכ' he who makes his temples as hairless as the spot back of his ears &c. Nidd.

30[b] ידיו על שני צדעיו its (the embryo's) hands rest on its two temples; Lev. R. s. 14. Ned. 49[b] צִידְעֵי, v. חַגַר; a. e.

צִי, צְדָעָא ch. same. Targ. Y. Ex. XXVIII, 38. Targ. Jud. IV, 21, sq. (h. text רקה); a. e.—B. Bath. 60[b] צ' ובת צ' Ms. R. (ed. only בת צ') the depilation of the (upper) temple and of the lower temple; Midr. Till. to Ps. CXXXVII בת צְדָעָה (ed. Bub. צדעא). Sabb. 80[b] צ' ובת צ' (Ar. Var. בת צירא, Rashi בת צִידְעָתָא, v. Rabb. D. S. a. l. note 30), v. אַנְדְרִפֵּי.

צְדָעָא, צְדָעָה, v. preced. wds.

צְדַק (b. h.; reduplic. of זק; cmp. זָכָה) [*to be clear, pure, sincere,*] *to be right, true, just; to be cleared.* Y. Snh. IV, 22[b] top יכול אם צ' בדינך יְצַדֵּק בדיני you may think, if he (the guilty) is cleared in thy court, he will also be cleared in my (God's) court.

Pi. צִדֵּק 1) (cmp. זִכָּה) *to act in favor of a person; to be liberal.* B. Bath. 88[b] (ref. to Deut. XXV, 15) צַדֵּק משלך ותן לו be liberal with what is thine own and give it to him, i. e. add overweight and overmeasure (גֵּירוּמִים); Ḥull. 134[a] (ref. to the poor man's share). Num. R. s. 2 (ref. to ואתן צדק Job XXVI, 3) צִידְּקָן עמהם שלא וכ' the Lord dealt kindly with them in not changing their arrangements.—2) *to justify, declare* or *consider a person right; to defend.* Gen. R. s. 49 (ref. to Ps. XLV, 8) אהבת לְצַדֵּק את בריותי וכ' thou (Abraham) lovest to defend my creatures, and hatest to condemn them. Y. Snh. IV, beg. 22[a] צַדְּקֵהוּ consider him to be right (a true witness), opp. חקריהו cross-examine him; Deut. R. s. 5.—Esp. צ' את הדין *to justify God's judgment, to submit to divine dispensation as just, to punishment as deserved.* Sifra Sh'mini, introd. כיון ששמע אהרן כך צ'... ושתק when Aaron heard this, he submitted to divine judgment and kept his peace (Lev. X, 3). Ib. אברהם צִידֵּק עליו וכ' Abraham resigned himself to God's will, for we read (Gen. XVIII, 27), 'I am dust and ashes'. Ib. צִידְּקוּ עליהם וכ' they resigned themselves &c. Y. Sot. VIII, 22[c] bot. צִדְּקִיהוּ שצִידֵּק עליו וכ' Shallum was surnamed Zedekiah (justifier of God), because he justified God's judgment upon him. Ab. Zar. 18[a] ... בשעה שיצאו צידקו עליהם וכ' all three of them, when they were taken out for execution, resigned themselves &c. (reciting an appropriate Bible verse); a. fr.—Part. pass. מְצוּדָּק; *pl.* מְצוּדָּקִים. Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) שונא דברים המצ' וכ' he will hate the justified words (the exhortations to justice) spoken at Sinai; Yalk. Ex. 353 (not דברי).

Hif. הִצְדִּיק 1) *to justify, clear, declare to be right; to make virtuous.* Snh. 10[a] (ref. to Deut. XXV, 1) עדים שהרשיעו את הצדיק ואתו ... וְהִצְדִּיקוּ וכ' when witnesses denounced an innocent man, and other witnesses came and justified him that was right, and thus exposed those (first witnesses) as wicked men; Macc. 2[b]. Gen. R. s. 21 (ref. to Ps. XVI, 15) לכשיקיץ... אני מַצְדִּיקוֹ מאותה גזרה when he that is created in thine (Adam's) image shall awake (when the Messiah comes) ..., then I shall clear him from this decree (of expulsion from Eden). Lev. R. s. 4, beg. (ref. to Koh. III, 16) מקום שהִצְדִּיקִים וכ' there where I made them virtuous and called them divine beings ..., there they acted wickedly &c. Gen. R. s. 43 (ref. to Gen. XIV, 18) המקום הזה מַצְדִּיק וכ' this place (Salem-Jerusalem) makes its inhabitants righteous.—ה' עליו את הדין *to deal strictly with.* Taan. 8[a] כל המצדיק ... מַצְדִּיקִין עליו את הדין וכ' he who makes himself righteous here below (who strives for righteousness) is judged righteously (strictly dealt with) in the judgment above (cmp. Yeb. 121[b] quot. s. v. דִּקְדֵּק). Hor. 11[b] (play on צדקיהו) אמר לו ירה יְצַדֵּק עלוך וכ' he (Nebuchadnezzar) said to him, Yah shall deal strictly with thee, if thou wilt rebel against me; a. fr.—2) *to treat with* צְדָקָה, *to be liberal towards.* Y. Peah IV, end 18[c] (alluding to Ps. LXXXII, 3) עני ורש הַצְדִּיקוּהוּ במתנותיו (not ויעשיר) treat the poor and needy liberally as regards the gifts belonging to him (v. Ḥull. 134[a] quot. supra).—3) ה' את הדין *to submit to divine judgment, be resigned* (v. supra). Sifra l. c. למודים צדיקים שמְצַדְּקִים וכ' the righteous are wont to resign themselves to the will of God. Taan. 11[a] מצדיק עליו וכ' he acknowledges the justice of the verdict and says, you have judged me rightly &c. Ber. 19[a] והוא עומד ומצדיק וכ' he (the mourner) stands up and declares the judgment to be just &c.; a. fr.—*Part. pass.* מְיוּצְדָּק *justified, lawfully qualified.* Gitt. 86[a] (in a Chaldaic formula of sale of a slave) מ' לעבדו, v. עַבְהוּתָא.

Hithpa. הִתְצַדֵּק *to justify one's self, excuse one's self.* Gen. R. s. 92 (ref. to Gen. XLIV, 16) מה נִתְצַדָּק בדינה how can we justify ourselves for what we have done in the case of Dinah (that we killed the Shechemites)? &c.; Yalk. ib. 150.

צְדִיק, צַדִּיק ch. same, *to be clear, just.* Targ. Ps. XIX, 10 צְדִיקוּ Ms. (ed. זכיאו).

Af. אַצְדֵּק *to justify, do justice to.* Ib. LXXXII, 3.—א' דינא *to acknowledge the justice of divine judgment.* Taan. 22[b] דקא מַצְדֵּיק דינא אנפשיה וכ' Ms. M. (ed. מצדיק עלה וכ') that he acknowledged the justice of God's decree over him, saying (Lam. I, 18) &c.

צֶדֶק m. 1) (b. h.; preced.) *righteousness, justice, equity; virtue.* Ḥag. 12[b], v. עֲרֵבוּת I. Yalk. Deut. 907 (ref. to Deut. XVI, 19) אין יוצא ידי עולמו עד שיורה צ' בהוראתו he (that takes bribes) will not finish his days before he will prove that his (wrong) decision was right; Sifré Deut. 144 עד שיורוהו (corr. acc.). Midr. Till. to Ps. LVIII ed. Bub. ולא הודה בְּצִדְקוֹ של דוד he would not confess that David was right. Ib. או בצ' שפטתם did you pursue me justly? בצ' רדפתם אחרי אותי or did you judge me in righteousness?; a. fr.—מְשִׁיחַ צֶ' *the true Messiah* (Jer. XXIII, 6). Pesik. R. s. 37 אפרים מ' צִדְקֵנוּ Ephraim, my (the Lord's) true Messiah. Ib. מ' צִדְקֵנוּ our true Messiah; a. fr.—2) *Tsedek*, the planet *Jupiter.* Sabb. 156[a], v. צֶדֶק. Ib.[b] top דקאי צ' במערב because *Ts.* stands in the west (thy planet is declining). Gen. R. s. 43 (ref. to Is. XLI, 2) מזל צ' הידה מאיר לו the planet *Ts.* shone on his (Abraham's) way; a. fr.

צְדָקָא ch. as preced. 1. Targ. Ps. IV, 6. Ib. XXXV, 27; a. fr.

צְדָקָה f. (b. h.; preced. wds.) *purity, righteousness, equity, liberality,* esp. *almsgiving.* Deut. R. s. 5 (ref. to Prov. XXI, 3) חקרבנות ... וחצ' והדין מכפרין וכ' sacrifices effect atonement only for the involuntary sinner, but right-

eousness (or charity) and justice atone for &c. Pes. 87b, v. פָּזַר. Tosef. Dem. III, 17, v. גִּבָּרִי. Sabb. 118b גבאי צ' collectors of public charity; מחלקי צ' distributors of charity, v. חָלַק. Succ. 49b גדולה ג"ח יותר מן חצ' deeds of love are worth more than almsgiving; ib. צ' בממונו ג"ח וכ' charity is done at the mere sacrifice of money, deeds of love are performed with one's money and with one's person; צ' לעניים ג"ח וכ' almsgiving is only for the poor, deeds of love for the poor and the rich. B. Bath. 10b (ref. to Prov. XIV, 34) כשם ... צ' מכפרת וכ' as the sin-offering brings atonement for Israel, so charity is a means of atonement for the nations. Gen. R. s. 49 (ref. to Gen. XVIII, 19) מתחלה צ' ולבסוף משפט (not צדק) first charity (undiscriminating hospitality), and then justice; a. fr.—*Pl.* צְדָקוֹת. B. Bath. 10a (ref. to Prov. XI, 4, a. X, 2) שתי צ' הללו למה why two verses saying the same thing about charity? Treat. Der. Er. ch. II מחלקי צ', v. supra. Ruth R. to III, 3 וסכת זו מצוות וצ' 'anoint thyself' (ib.), that means with good deeds and charitable acts; a. e.

צְדָקָה, צְדָקָת ch., v. צִדְקָתָא.

צְדָקוּתָא, צִדְקוּ f. (preced.) *righteousness, justification, justice.* Targ. Koh. II, 21 (h. text כשרון). Targ. Ps. IV, 2 (ed. Wil. צִדְקוֹ). Targ. Prov. II, 9 Ms. (ed. צדקתא). Ib. VIII, 8; a. fr.

צַדְקָן m. (preced. wds.) 1) *acting justly;* 2) *charitable.* Sabb. 156a האי מאן דבצדק ירהי גבר צ' he that was born under the planet Tsedek will be a right-doing man; expl. צ' במצוות a charitable man (v. מִצְוָה).

צַדְקָנִית f. (preced.) *pious, virtuous, charitable.*—*Pl.* צַדְקָנִיּוֹת. Y. Snh. X, end, 29d; Bab. ib. 112a; Arakh. 7b שער נשים צ' the hair of pious women (in a condemned city, v. נָדַח). Ex. R. s. 1 בשכר נשים צ' וכ' through the merit of the pious women of the age were the Israelites redeemed from Egypt; a. fr.

צַדְקָת, v. צַדְקָן.

צְדַקְתָּא, צִדְקָתָא f. = h. צְדָקָה. Targ. Ps. IX, 9 Ms. (ed. זכותא). Ib. XI, 7. Ib. XVII, 1 Ms. (ed. צדקה). Targ. Esth. II, 22 מעתא דצ' (ed. Lag. מעתא)=h. מְעוֹת של צדקה, v. מָעָה. Targ. Koh. VII, 12; a. fr.—Ber. 6b אגרא דתענירתא צ' the merit of a public fast lies in the distribution of charity.—*Pl.* צְדָקָתָא. Targ. Ps. CIII, 6 (ed. Wil. *sing.*).

צְדַרְיָתָא, צְדָרְוָא, צְדָרָא, v. sub צרר.

צָהַב (b. h.; cmp. זָהַב) 1) *to be bright, shine.* Men. 18a צָהֲבוּ פניו וכ' the face of R. J. brightened up (with joy); Hull. 7b; a. e.—Part. pass. צָהוּב; *pl.* צְהוּבִין. Ned. 49b הירום פניך צ' thou lookest bright to-day.—V. צָהֹב.—2) (cmp. כִּרְכֵּם) *to be defiant.* Sifré Deut. 309 חירח עומד וצוהב כנגד וכ' stood up and insulted a senator in the street; Yalk. ib. 942.—*Part. pass.* as ab. *jealous, angry.* Snh. 105a שני צ' זה לזה ... (Ms. O. a. Ar. צוֹהֲבִין) two watchdogs ... who were jealous of each other. Tanḥ. Vaëra 14 אש וברד צ' וכ' fire and hail are hostile to each other (cmp. דָּבַב).

Hif. הִצְהִיב 1) *to become shining.* Sifra Vayikra, N'dab., Par. 6, ch. VIII משיצהיבו when the feathers of the pigeons begin to be shining, contrad. to הזהיב (of grown doves) to shine, v. זָהַב; Ḥull. 22b.—2) (of metal) *to be bright, burnished, gold-like.* Midd. II, 3, a. e., v. נְחוּשְׁתָּן I.—Part. pass. מוּצְהָב; f. מוּצְהֶבֶת. Yoma 38a (some ed. מְצֻהֶבֶת *Pu.*), v. נְחוּשְׁתָּן I. [Ib. ורחיתה מאירה, Ms. M. 2 מַצְהֶבֶת.]—3) (cmp. כִּרְכֵּם) *to grieve.* M. Kat. 24b כיוצא ... רבים מַצְהִיבִין עליו וכ' (Ms. M. מצווחין, v. Rabb. D. S. a. l. note) if a corpse is carried out on a bier, the people grieve over it (in sympathy) &c.

צָהֵב ch. same; *part. pass.* צָהִיב *grieved.* Lev. R. s. 9 [read:] כדו דאפיך צָהִיבִין וכ' now that you grieve so much, we will go with you &c.

Pa. צַהֵב *to grieve, provoke.* Targ. I Sam. I, 6.

Af. אַצְהֵב *to be angry.* Koh. R. to III, 6 עבד גרמיה מַצְהֵב עם בריה he pretended to be angry with his son.

צָהֹב m., **צְהֻבָּה** f. (b. h. צָהֹב) *yellow.* Sifra Thazr., Neg., Par. 5, ch. IX החליטו בשיער צ' if the priest declared him a leper on the ground of yellow hair (Lev. XIII, 30). Ib. אחת צ' ואחת שחורה one yellow and one black hair. Neg. III, 5; a. fr.

צְהוֹב, v. צִיהוּב.

צְהוּנָא, v. צַחֲוָנָא.

צְהוֹרָא* m. (צָהַר) *sheen, light.* Targ. Ps. LXXXVIII, 15 ed. Lag. (oth. ed. נְהוֹרָא).

צְהֵיָא, צְהֵיוָא, צְהֵי, צְהוּיָא, v. sub צוה.

צְהִיבָה f. (צָהַב) *jealousy, anger.* Mekh. Mishp. 6; Yalk. Ex. 331 (ref. to Ex. XXI, 18) מגיד שחצ' מביאה וכ' this intimates that ill-will may lead to death.

צְהִיר, v. צָהַר.

צָהַל (b. h.) *to be bright, shine;* (of sound) *to shout.*

Pi. צִיהֵל *to shout;* (of horses) *to neigh.* Pesik. R. s. 27-28 והם מְצַהֲלוֹת אחריהם וכ' and they (the women) neighed after them like war-horses.

Hif. הִצְהִיל 1) *to be bright, shining.* Gen. R. s. 97 beg. ויצא ופניו מַצְהִילוֹת he came forth with a shining face.—2) *to brighten, illumine.* Pesik. R. s. 20 כחמה ... אברהם שמַצְהִיל Abraham who illumined the whole world like the sun.

צָהַל ch. same, *to be bright, glad; to shout.* Targ. Esth. VIII, 15.—Pesik. R. s. 14 הבהיקו וצָהֲלִין אפוי וכ' the face of R. P. became bright and shining (Koh. R. to VIII, 1 זחלין, v. זָחַל II).

צָהֳלָה f. (preced.) 1) *shouting, rejoicing.* Num. R. s. 10 צָהֲלַת שמחת בית וכ' the joyful shouting at the dedication of the Temple &c.; Midr. Prov. to XXXI, 5, v. בְּלוּזְמָא. Ib. ורחיתה צ' ושמחה ושחקת וכ', read: and there was shouting and joy (on account of the daughter of Pharaoh) and the rejoicing over the dedication &c.—

2) צהלת סוסים *neighing of war-horses.* Sot. VIII, 1; Sifré Deut. 192.

צָהַר (cmp. preced. wds., a. זָהַר) *to be bright, shining. Hif.* **הִצְהִיר** *to brighten.* Lev. R. s. 5 ... שהוא משיר ומַצְהִיר וכ' which removes the hair and makes the body (skin) glistening; v. עָדַן.

צָהַר ch. same; trnsf. *to be clear, to understand.* Kidd. 39ª לא צָהַרְתָּ you do not understand (the law) clearly; cmp. חָוַר. Bets. 14ᵇ דחוה קלופיה צָהִיר טפי Ms. M. (ed., v. צִיהֲרָא) the peeled surface of the grain was very bright (white,—an indication that it was pounded immediately before it was cooked).

צַהַר m. (preced.) *glossy, white scurf.* Targ. Y. Lev. XIII, 39 (h. text בהק).—Gitt. 86ª Alf., v. צַחֲצַח.

צֹהַר m. (b. h.; preced.) *light; window.* Gen. R. s. 31 (ref. to Gen. VI, 16) expl. as *window,* and as *jewel.*—*Du.* צָהֳרַיִם *noon-time.* Snh. 108ᵇ (ref. to צהר, Gen. l. c.) אמר לו ... מאירות לכם כצ' the Lord said to him, place in it (the ark) jewels and precious stones that they may give you light as bright as noon. Tanh. Kdosh. 9. Men. 18ª. Ab. III, 10 יין של צ' drinking wine at noon-time; a. e.

צְהָרָא, v. צִיהֲרָא.

צָוָא, צְוָא *to dry up,* v. צוּי II.

צַוְאָה f. (צִוָּה) *command, order, verbal will.* B. Bath. 147ª בצ' בעלמא by mere expression of his will (without symbolical possession); a. e.—*Pl.* צַוָּאוֹת. Ber. 15ᵇ וכתבתם ... אפי' צ' 'and thou shalt write them' (Deut. VI, 9, XI, 20) the entire section must be written out (in the T'fillin), including the orders ('thou shalt write', 'ye shall bind' &c.). Ib. (ref. to the roll written for the Soṭah, Num. V, 23) אלות ... צ' אינו כותב the priest writes the curses but not the instructions; Sot. 17ª צ' וקבלות (not צוואת) the instructions and the affirmations (by the woman saying Amen).

צֹאָה, צוֹאָה f. (b. h.; v. צוּי II, cmp. צַחֲנָה) *filthy matter, excrement.* Pesik. Dibré, p. 111ª (ref. to צֵא, Is. XXX, 22) צ' תאמר לו call it (the idol) filth; Yalk. Lam. 998; Yalk. Prov. 932 (v. צואה). Ber. III, 5. Ib. 25ª פי חזיר כצ' וכ' the mouth of a swine is like moving filth (you must not pray in its sight). Gitt. 57ª, Bekh. 29ᵇ מלובן מצואתו wool cleansed of its dirt; a. fr.

צֹאִי, צוֹאִי m. (b. h.; preced.) *dirty.* Bekh. IV, 7 צמר מלובן וצ' (Ar. וצוּי) washed or dirty wool, (corrected, ib. 29ᵇ מלובן מצואתו, v. preced.). Ḥull. XI, 2 מלובן ולא צ' (Mish. Cambridge צוי) washed, but not dirty wool; Tosef. ib. X, 5 צוי ed. Zuck. (oth. ed. צואי, v. צֹאָה).—*Pl.* צוֹאִים, צוֹאִין. Snh. 93ª (ref. to Zech. III, 3) וכי דרכו ... בגדים צ' was it Joshua's habit to wear dirty clothes?; Yalk. Jer. 309.—Chald. צוֹאִין, v. צֹאִי.

צַוָּאר, צַוָּר m. (סָוַר=צָוַר, v. סָוָאר) 1) *pile.* Ohol. III, 7, v. סָוָאר.—2) (b. h.) *neck,* esp. *the front of the neck, throat,* opp. עוֹרֶף. Ḥull. I, 4. Sabb. 58ª שבצַוָּארוֹ, v. חוֹתָם; a. fr.—Ab. Zar. 30ª, a. e. עלי ועל צַוָּארִי upon me and my throat, i. e. I take the responsibility. Y. Snh. VI, 23ᵇ bot. דמו תלוי בצַוָּאר עדים his blood be suspended from the neck of the witnesses, i. e. they will have to answer for the innocent blood; Bab. ib. 44ᵇ וידא קולר תלוי בצ' עדים, v. קוֹלָר. Cant. R. to IV, 4 צַוָּארֵךְ זה בית וכ' 'thy neck' (ib.) means the Temple; שכל הרמים ... היה צַוָּארָן ... פשוט וכ' for as long as the Temple stood, Israel's neck was stretched (uplifted) among the nations &c. Lam. R. to V, 5 [read:] על שבגדנו בצַוָּארֵנוּ בא יום צרה because we were faithless to our 'neck' (the Temple), the day of distress came; a. fr.—[Sabb. 90ᵇ צַוָּארֵי דקל Ms. M., v. צוּר III.]

צַוַּאר, צַוָּר, צַוָּרָא, צַוָּרֵי ch. same; mostly in *pl.* constr. צַוְּרֵי, צַוְּרוֹרֵי. Targ. Is. III, 16. Targ. Y. Gen. XLV, 14. Ib. O. צַוָּארַיָּה (ed. Berl. צַוָּרַיָּה; ed. Vien. צַוְּאַרַיָּה; v. Berl. Targ. O. II, p. 16); a. fr.—Sabb. 33ᵇ ודוו יתבי עד צַוָּארַיְיהוּ וכ' (Ms. M. צוארא) they sat in the sand up to their necks; a. fr.—B. Bath. 36ª צואר מדוזא (Ms. O. צוור) *the Neck of Maḥoza,* name of a valley.

צַוַּרְנִיוְתָא, צַוָּאַרְנוּוְרִיתָא f. pl. (denom. of preced.) [*throat-ticklers,*] *dainties.* Sabb. 136ª (to a person that observed mourning not required by law) צורנייתא קבעית למיכל Ms. M. (ed. צַוְּורוֹנְיָתָא, Rashi ed. Sonc. צוואַרנוייתא; Ar. צודנ') dost thou want to eat dainties (which friends send to the mourner)?; M. Kat. 20ᵇ צַוְּרְנְיָאתָא Ms. M. (ed. צודנייתא, Rashi צירדונייתא; v. Rabb. D. S. a. l. note).

צוֹב imperat. of נָצַב.

צוֹב, *pl.* צוּבִּים, צוּבִּין, v. צִיב.

צוֹבָא, v. צוֹבָה.

צוֹבָה f. = חֲצוּבָה II. Y. Erub. V, 22ᶜ bot. (expl. משולשים, Mish. ib. 3) בעשויים צ' when the three villages are situated in a triangle, opp. שורה. Y. Shebi. I, 33ᵇ top בעשויים צ' (not צובר) when the three trees stand in a triangle.

צוֹבָא, צוֹבָה (b. h.) pr. n. *Zobah, Zoba,* a portion of Aram. Targ. II Sam. VIII, 3. Ib. X, 6; a. fr.

צוֹבַע m. (צָבַע II) *dyeing material, plant used for dyeing.*—*Pl.* צוֹבְעִין, צוֹבְעִים. Shebi. VII, 1, sq. ממרן הצ' (Ar. הצבערן) plants belonging to the class of dyers. Y. ib. VII, beg. 37ᵇ צב' לאדם dyeing plants to be used by men; צב' לבהמה to be used for food of beasts, in the Sabbatical year; a. e.—[Y. Sabb. VI, 7ᵈ תותבן צ', v. צָבְעוֹן II.]

צוֹבֶר, Y. Shebi. I, 33ᵇ top, v. צוֹבָה.

צוּד (b. h.; v. צָדָה) *to lie in wait, hunt, catch.* Gen. R. s. 66 (ref. to Gen. XXVII, 30) מזויין לָצוּד נפשות (not נפשו) armed to hunt lives (to kill, with ref. to Ex. XXI, 13, a. I Sam. XXIV, 12; v. 'Rashi' a. l.). Ib. s. 67 הוה עשו צָד וכ' Esau caught deer and tied them. Ib. s. 63 (ref. to Gen. XXV, 27 sq.) צד את הבריות בפיו he (Esau-Rome) catches men with his mouth (by means of insidious cross-

examination in court); ib. s. 37 בפיהם ... צד catches people through their own mouth. Deut. R. s. 1 בשעה שיצא לצוד when he went hunting. Sot. 4b (ref. to Prov. VI, 26) היא תְּצוּדֶנּוּ לדינה וכ' she will chase him to the judgment of Gehenna. Sabb. XIII, 5 הצד צפור למגדל וכ' he who chases a bird into the tower or a deer into the house. Ib. XIV, 1 הצָדָן he who catches them (on the Sabbath). Gen. R. s. 63 (ref. to Gen. l. c.) צידני צד בבית צד וכ' a hunter, catching (captivating Isaac's good opinion) in the house, catching in the field, in the house (by asking), how are tithes given of salt &c.?; a. fr.

Nif. נִיצוֹד, נָצוֹד *to be hunted, caught.* Sabb. 106b כל שבמינו נ' an animal which belongs to those that are hunted. Bets. III, 2 יודע שנצודו וכ' he knows that they have been caught on the eve of the festival. Sabb. I, 6 כדי שינצודו וכ' in time to be caught in the net before the Sabbath begins; a. fr.

צִיד, צוּד ch. same. Targ. Gen. XXVII, 3; 5; 33; a. fr.—Part. צָיֵד, צָאֵד, צָאֵד f. צָיְדָא, צָאְדָא &c. Targ. Prov. VI, 26 (Ms. צדיא, v. צָדַי I). Ib. XXIII, 28 צָאֵידָא בניא וכ' ed. Lag. (ed. אצאר אבנא, corr. acc.) she catches thoughtless youths. Ib. II, 19 צָיְדִין (some ed. ציירין, corr. acc.; h. text ישרגו); a. fr.—Y. Sabb. VII, 10a דְצָיֵיד, v. כַּוְורָא. B. Mets. 85b וְצָיְידְנָא טבי; Keth. 103b וְצָדְנָא (Rashi וצדיינא), v. טַבְרָא. Gen. R. s. 67 ציירדא היך צָדוּךְ how they caught thee, O hunter! Y. B. Bath. X, end, 17d בר נש דחוה צייד לחבריה if a man catches his neighbor in the street (for a debt), and one comes and says, let him go &c. Ib. VIII, 16b top לא צייד כלום he catches (obtains) nothing. M. Kat. 11a אזיל ... צוד all went out and fished; a. fr.

Ithpe. אִתְצְיִיד, אִיתְּ, *Ithpa.* אִתְצַיַּד *to be caught.* Targ. Prov. VI, 2. Ib. III, 26.—Lev. R. s. 30 אתצרד התוא וכ' (ed. Wil. אצתייד, oth. ed. אתצייד), v. לִירְסָאָה. Y. Yeb. XVI, beg. 15c; Y. Sot. IX, 23c bot. וְאִתְצִידוּן וכ', v. בִּידָא; a. fr.

Ittaf. אִתְצַד same. Gen. R. s. 79 חוות מְתַצְדָה וכ' it (the bird) was caught and captured, v. סְפִיקוּלָא I; a. e.

צוֹדָנִי, v. צֵידָנִי.

צודניותא, v. צַוַּארְנוּיָיתָא.

צָוָה, v. צוי.

צוֹהַר, v. צֹהַר.

צָוָוא, v. צְוִי.

צָוָואָה m. (צוא, v. צָוָה; Syr. צוויא, P. Sm. 3371)=h. צִיּוּן, [*pile,*] *mark.* Targ. Ez. XXXIX, 15 ed. Lag. (Var. צְוִירָא; ed. צִיוּנָא).

צַוּוארְנוּיָיתָא, צַוְואַרְנָא, צַוְואָר, צַוְיוָאָה, s. sub צַוָּאר.

צָוַח, צְוַח (b. h. צָוַח) *to cry, shout; to complain.* Keth. 14b ממזר וצוֹוֵחַ one that is called a bastard and brings complaint, opp. שותק. B. Mets. 24b והלא עומד וצוֹוֵחַ but does he (the loser) not stand up and cry (which shows that he has not given up the hope of recovery)? נעשה כצווח על וכ' it is like one crying over his house that has fallen in &c. B. Bath. 138a בצ' מעיקרא (or בצוֹוֵחַ), בצָ' מעיקרו when he cried out (refused the gift) at the start (when it was offered to him). Sot. 42b צוֹוְחִין וכ' (better צוֹוְרִין) they (the gentile soldiers) shout (before they attack) and stamp; Sifré Deut. 192 צוֹוְחִים; a. fr.

Pi. צִוַּוח same. Y. M. Kat. III, 82d top (ref. to הם, Ez. XXIV, 17) מכן שצריך לְצַוּוּחַ (or לְצַוְוחַ *Kal*) from here we learn that ordinarily a mourner must cry out (lament). Bab. ib. 24b מְצַוְוחִין Ms. M. (v. צָוַח). Tosef. Sabb. VI (VII), 14 חמְצַוַּוחַת לתנור וכ' a woman that shouts at the stove that the bread may not fall apart (a superstitious practice). Midr. Till. to Ps. XX מְצוַּוַּחַת; a. fr.

Hif. הַצְוִויחַ *to cause to shout.* Sabb. 67b ... המשתקת והמַצְוַוחַת לגריסין who tells people around her to be silent, when lentils are cooked, or to shout, when grits are cooked (a superstitious practice; Tosef. l. c. 15 וחמציצת, v. צָצִין).

צָוַח, צְוָח ch. 1) same. Targ. Gen. XXVII, 34. Targ. Ex. V, 8 (O. ed. Berl. *Pa.*); a. fr.—Y. Taan. IV, 68a [read:] בגין דצָוְוחִין עלויי צירפוראיי because the people of Sepphoris cry out against him (dislike him). B. Mets. 6a צ' דקא when he cried (complained of being wronged). Succ. 31a צָוְוחָה ולא אשגח וכ' (h. form) she complained, but R. N. did not mind her. Ib. צָוְוחָא קמייכו ... איתתא a woman whose father kept three hundred and eighteen servants is complaining before you. B. Kam. 86a וצ' מהנחו קרטופני Ms. M. (v. *Pa.*) and he cries (feels pain) on account of the sores; a. fr.—2) (=h. קרא) *to invite.* Lev. R. s. 28 ... מאן דלא צַוְוחִינָן לית וכ' who is he whom we did not invite, and who wrote these words?; a. e.—3) (=h. קרא) *to call, name, surname.* Targ. I Chr. II, 55; a. fr.—Y. Sabb. IX, 11d; Gen. R. s. 39, end, a. e. תמן צָוְוחִין וכ', v. עֲמִילָא. Ib. s. 87, beg., v. פַּתְיָא I; a. fr.—[Pes. 110b צווח דיקלא, v. צְוִי II.]

Pa. צַוַּוח 1) same, *to cry.* Targ. O. Ex. V, 8, v. supra. Targ. II Kings II, 12; a. fr.—2) *to cause to cry, to pain.* Sabb. 33b וקא נתרן ... וקא מְצַוְוחָן לית (Ms. M. מצערין) the tears fell (upon his sore body) and gave him pain. B. Kam. l. c. (הנחו וכ') וצַוּוחי לית Ar. (Rashi מְצַוְוחֵי; ed. וצווחי מהנחו וכ', read וצווח, v. supra) and these sores gave him pain.

Af. אַצְוַוח *to cause to cry out, excite to discontent.* Erub. 60a חזי דלא מַצְוַוחַת עלת בבי מדרשא (Ms. M. עלי) see to it that thou do not create discontent with it (me) at college; Ab. Zar. 74b.

צְוָוחָה, צְוָוחָא, צְוָוחָא, v. צְוַוחָא.

צְוָוחָה, צְוָוחָה f. (b. h.; preced.) *cry.* Midr. Till. to Ps. XX אירי רכולה ... צְוָוחָתָהּ I cannot bear her crying; a. e.—*Pl.* צְוָוחוֹת, צְוָוחָן. Pes. 57a ארבע צ' צָוְוחָה וכ' four cries did the Temple court utter; Yalk. Lev. 469. Sot. VIII, 1 קול צ' (Y. ed. צווחה) the noise of the shoutings (of the enemy); (Sifré Deut. 192 הצווחה); a. e

צִיוְוחָא, צְוָוחָא, צְוָוחָא, צְוַוחָ, צְוַוחָא ch. same. Targ. Y. Gen. XXVII, 34 (O. ed. Berl. צִירְוָחָא, ed. Lsb. צְוָוחָה). Targ. Ps. CXLIV, 14 צְוָוחַת constr.; a. e.—Y. Taan. IV, 68a ובגין צְוָוחָה עבדין do we act with regard to popular

crying, (are we to be guided by the popular dislike of a person)?

צָוְוִי, v. צִיווּי.

צַוְוָרָא, צַיְוָר, v. צַוַּאר.

צַוְוֹרוֹנְיָיתָא, v. צַוַּארוֹנְיָיתָא.

צַיְוָרָא m. (denom. of צַוַּאר) *neck-chain*; trnsf. (cmp. קוֹלָר) *a gang of men.—Pl.* צַיְוָרֵי. Kidd. 72b ... חזה אתי חזה מפרק מינן צ' צ' Elijah would come and send entire gangs away from us (Var. קולרין, v. Rashi a. l.).

צַוְואַרְנְיָיתָא, v. צַוַּארוֹנְיָיתָא.

צְוִויינוּת, Cant. R. to VI, 4, v. צוּר II.

צָוֵות, v. צוּת.

צָוַות (cmp. צָבַת a. צוּת) *to join, attach.* [B. Mets. 29b צויית Ms. F., מצויות Ms. R. 2, v. צָוַן].

Ithpa. אִיצְטַוָּות *to be attached.* B. Bath. 80a אמה דמיצטוותא (Ar. דמיצטב') אברתא וכ' the mother bird will be attached to the daughter bird and to the mate that we leave with her, אידהי נמי תיצטוות (not תירצטוה, v. Rabb. D. S. a. l. note 300-400) she (the daughter), too, will remain attached to her mother &c. Ib. אמה אברתה מיצטוותא וכ' the mother remains attached to the daughter, but not so the daughter &c.

צַוְותָא m. (preced.) *company.* Succ. 52a ... אורחין וצַוְותִין בסימא (Ar. וצבתין) our way is long, and our company sweet (I am sorry that we have to part); Yalk. Joel 535 ... אורחא וצוותא וכ' Tam. 27a ואחריני בצַוְותָה הוא דאזיל (Rashi משום צוותא) and the second one goes along only for company's sake.

צַוְותָנִית, v. צַיְיתָנִית.

צַוַּחָא, צְוָחָא, צְוָחָה, צְוָחָא, צְוַח, v. sub צווח, צווח.

צוֹי m. (צאה, as נוֹי fr. נאה) *dirty*, v. צוֹאִי, a. fr. צָאָה.

צָוַי I, *Pa.* צַוֵּי (= צָוַח) *to cry, shout.* Ḥull. 53a bot. הוא מְצַוֵּי Ar. (ed. אידהו קא מעואי), v. עָוַי II.—[Gen. R. s. 65 מצויין Ar. s. v. מצוי, v. צָוַן.—B. Mets. 29b מצויין Ar. l. c., Ms. F. צויית, Ms. R. 2 מצויות, v. צָוַן.]

צָוַי II, **צָוָה, צָוָא** (v. S. Sm. 3370) [*to contract,*] *to be hot, dry up, wither.* Pes. 56a צָאוּי לאלחר ed. (Ar. צָוֵי) it will at once dry up. Ib. 110b פקע וצווא דיקלא Ar. (ed. צווח דיקלא ופקע הוא, Ms. M. וצָוָה) the bark burst, and the palm dried up. Ib. 111a וצוּוּ כרעית his legs shrivelled.

Pa. צַוֵּי *to burn, desiccate.* B. Bath. 24b bot. ... דאזיל ומְצַוֵּי ליה the dust penetrates its heart and desiccates it (the plant).

צָוַת, צְוִי 1) *to join, attend.* Ber. 6b; Sabb. 30b לְצַוּוֹת לזה ed. (perh. fr. צָוַת, v. צוּת; Ar. לצבות), v. צָבַת.—[2) *to arrange, pile*; denom. צִיּוּן.]

Pi. צִוָּה, צִוָּוה (b. h.) *to order, command; to appoint.* Men. 44a מצוה אחת צִיוָּנוּ וכ' the Lord gave us one command, its name is Tsitsith. Ib. צַוֵּה עלי ויעשוני וכ' give orders about me, that they make me a proselyte. Sabb. 23a, a. e. ... וצִוָּנוּ וכ' אשר קדשנו (abbrev. אקב"ו) who has sanctified us through his commandments, and commanded us to &c.; ודיכן צִוָּנוּ and where did he command us (where in the Torah is it intimated)? B. Bath. 151b מְצַוֶּה מחמת מיתה one who disposes of his property, because he expects to die. Sifra Tsav, end כדי הַמְצַוֶּה למי שנצטוה the commander was worthy of him who was commanded; a. fr.—Part. pass. מְצוּוֶּה. Kidd. 31a גדול מצ' ועושה וכ' he who is commanded, and does (a good deed, because it is God's will) stands higher than he that is not commanded and does (a good deed); a. e.

Nithpa. נִצְטַוָּה *to be ordered, commanded.* Ib. 38a שלש מצות נִצְטַוּוּ וכ' three commands were given to the Israelites on their entering the land. Ib. b כל מצוה שנצטוו וכ' whatever command was enjoined upon the Israelites before they entered the land. Y. Meg. I, 70d bot. אלו המצות שנִצְטַוּוּנוּ וכ' these are the commandments which were given us through the mouth of Moses; a. fr.

צוֹיְקָן, צוֹיְרָן, v. צַיְרָן.

צָוְרָא, v. צִיוְּנָא.

צוֹל, v. צִיל.

בֵּית צ', צוֹלָאֵי m. pl. *inhabitants of Beth-Tsula.* Targ. Mic. I, 11 (Ms. צַלָּאֵי; h. text בית האצל).

צוֹלְצִילָתָא, צוֹלְצָלָא, v. צוֹצְלָא.

צוֹלָקְתָא, צוֹלָקָא f. = h. צַלֶּקֶת, *scar.* Targ. Y. Ex. II, 5. Targ. Y. Lev. XIII, 23; 28 (h. text צרבת).

צוּם ch. = b. h. צוּם (cmp. צמם) *to restrain one's self; to fast.* Targ. II Sam. XII, 16. Targ. Y. Lev. XXIII, 29; a. fr.—Part. צָיְרִים, צָאֲמִים; f. צָיְרָא, צָאֲמָא; *pl.* צָיְרִימִין, צָיְרֵי. Targ. II Sam. XII, 23. Targ. Y. II Lev. l. c.; a. fr.—Y. Ḥall. I, 57c top צָם תרי יומין fasted two days (observed the Day of Atonement two days). Y. Kil. IX, 32b bot.—Y. Ḥag. II, 77d bot. הוות צָיְרָמָה ומפרסמה she used to fast and make it public; a. fr.

Pa. צַיְרִים same. Targ. Y. Lev. l. c.—Y. Ned. VIII, 40d bot. ר' ... צ' כל ערובתא וכ' R. J. fasted every New Year's eve; ib. דצומרין ... צ' observed three hundred voluntary fasts; Y. Meg. I, 70d top (also צם). Y. Sot. III, 19a מְצַיְרְמָה (ו)אובדת וכ' she fasts and loses her virginity; a. fr.

צוֹם m. (b. h.; preced.) *fast, fast-day.* Treat. Sof'rim XVII, 4 ימי הצ' fast-days. R. Hash. 18b (ref. to Zech. VIII, 19) אין שלום צ' ... בזמן שיש when there is peace, these days shall be days of joy &c., when there is no peace, they shall be fast-days; a. e.—*Pl.* צוֹמוֹת, צוֹמִין. Koh. R. to X, 10 יגזרו צ' ותעניות let them decree fasts and afflictions. Y. Bets. II, end, 61d מן הצ' ומן התעניות (not התענית) from fasts and &c. Meg. 16b; a. e.

צוֹמָא, צוֹם, ch. same. Targ. Joel II, 12. Targ. II Esth. III, 8. Targ. Zech. VII, 5 צום תעני a fast of affliction; a. fr.—Y. Hall. I, 57[c] top; Y. R. Hash. I, 57[b] bot. תמן חשרן לצ' רבה תרין יומין there (in Babylonia) were such as thought the Great Fast (Day of Atonement) should be observed two days (on account of the uncertainty of the calendar). Y. Ab. Zar. I, 39[b] bot. דאת מחשב ואת משכח צ' רבה וכ' for if you make the calculation, you will find that the Day of Atonement would have been on a Sunday (which must not be); a. fr.—*Pl.* צוֹמְנִין, צוֹמַיָּא, צוֹמָתָא. Targ. Esth. IX, 31; Targ. II Esth. ib. צומתא (ed. Lag. sing.). Ib. V, 1; a. e.—Y. Ned. VIII, 40[d] bot., v. צוּם; a. e.

צוֹמוֹס, Tosef. Bekh. IV, 15 ed. Zuck., v. צוּמָּה.

צוֹמוּת c. (צָמַת) (*forced*) *meeting of tradesmen for public labors, taxation* &c. Y. Peah I, 16[a] חנותא ... חוה לון צ' the storekeepers of ... had a meeting (v. כוחנאי). Ib. 15[c] bot. אתת צמות לטחוניא a summons for public work was issued to the millers; Y. Kidd. I, 61[b] bot. אתא מצוותא (read צוּמְתָא); a. e.

צוּמָּה m. (צָמַם) [*grown over*, sub. אזנים,] *a person without* (or *with very small*) *auricles*. Tosef. Bekh. IV, 15, expl. ib. 16 צ' כל שאין לו אזנים (ed. Zuck. צומוס, corr. acc.) a *tsummah* is an animal which has no external ears; Bekh. VII, 4 (44[a]) צמע (Bab. ed. צומע, Ar. צירמה), expl. שאזניו קטנות. Ib. (in G'mara) צירמע, a. צומע.—[V. צִירְמָה.]

צוּמַחְתָּה f. (צָמַח) *sprouting bulb, seed-onion*. Y. Peah III, 17[c] bot. (expl. אירמהות של בצלים; Mish. ib. 4) ושמואל אמר צ' Samuel says, it is what we call *tsumahtah*; v. פּוּרְגָּדָה.

צוּמָם, צוּמִּים m. (צָמַם, sub. אזנים) [*tied up*,] *a person whose auricles are a shapeless mass* (instead of being carved out). Tosef. Bekh. IV, 15 צומים, expl. ib. 16 צ' שאזניו מגופפות (ed. Zuck. צומת שאזניה וכ', corr. acc. שאזניו), v. גָּפַף; Bekh. VII, 4 (44[a]) צָמֵם (Bab. ed. צומם; Ar. צירמם), expl. שאזניו דומות לספוג whose auricles resemble a sponge. Ib. (in G'mara) צירמם.

צוּמָע, v. צוּמָּה.

צוּמְצָמָאֵי, v. צִירְמְצָמָאֵי.

צוּמת, v. preced. art.

צוֹמֶת m. (צָמַת; cmp. צוּמוּת) *juncture*; צ' הגידין *the bunch of converging sinews in the thigh*. Ḥull. IV, 6; expl. ib. 76[a] מקום שהגידים צומתין בו there where the sinews converge. Tosef. ib. III, 6; a. e.

צוֹנִין, v. צוֹנֵן.

צוֹנִיתָא, v. צִינִּיתָא.

צוֹנֶמָא, צוֹנָם m. (צָנַם) *rock, flint; granite*. Y. B. Bath. II, beg. 13[b] בצ' מותר against a neighbor's granite wall it is permitted; Tosef. ib. I, 4 ובצונן (corr. acc.), contrad. to אבנים ordinary stones. Num. R. s. 16 אם ... חסתכלו של צ' וכ' observe their stones and pebbles, if they are granite-like, the fruits are fat; Tanh. Sh'lah 6. Nidd. 8[b] צ' וכ' (נמצא בה) if flint is found in breaking the ground, it is sure to be virgin soil. B. Bath. 18[a] דמפסיק צ' a granite block intervenes (preventing the roots from spreading over the neighboring ground). Pes. 47[b] צ' בר זריעה הוא Ms. M. is flinty ground fit for sowing?; a. e.—Y. Kil. VII, beg. 30[d] בהדין צלמא (corr. acc.) in flinty ground, opp. רכיכה; v. פְּחָפַּח.—[Ber. 39[a] פת צ' Ar., v. צָנַם.]

צוֹנֶן m., **צוֹנֶנֶת** f. (צָנַן) *something cold*. Pes. 76[a] צ' בחרס צ' לתוך צ' if cold meat is put into cold milk. Ib. מעשר ... על when the earthen vessel was cold. Dem. V, 3 הצ' ומן חצונגות (Bab. ed. ומן הצ' וכ', corr. acc.) one may give the tithes from the hot bread for the cold, and from the cold for the hot; a. fr.—*Pl.* צוֹנְנִין, צוֹנְנִין; צוֹנְנוֹת. Pes. 94[b] כל העולם ... ומעיינות צ' וכ' the whole world (the earth) is hot, and the springs are cold &c. Y. Maasr. IV, 51[b] top תבשיל צונן a dish of cold things (not yet cooked). Gen. R. s. 12, end (some ed. incorr. צונן). Y. Sabb. XX, 17[c] bot. צונין, opp. פושרין; a. fr.

צוֹנָנָא, צוֹנְנָא ch. same. Y. Sabb. IV, 6[d], v. צְנַן.

צוּעָה f. (צעה, denom. of יָצַע, *to lie down, to banquet*, v. צָעָא) *banqueting dish, plate*.—*Pl.* צוּעוֹת. Y. Keth. X, 33[d] bot. ומן הצ' נְחוּשָׁה, v. Ib. ובלבד מן הצ' באותו הלילה but you cannot seize plates prepared for use that same night.—[Tosef. Keth. VII, 11 הצועה ed. Zuck., read: הצוֹאָה.]

צוֹעַר (b. h.) pr. n. pl. *Zoar*, a town east of the Dead Sea. Yeb. XVI, 7 צ' עיר התמרים Z. the palm-town. Tosef. Shebi. VII, 15 עד שיכלה אחרון שבצ' until the last dates in Z. are gone; Pes. 53[a]; a. e.

צוֹעֵר m. (b. h. צָעִיר; צָעַר) *boy, servant*. Mekh. Mishp. s. 16 (ref. to Ex. XXII, 11) מעמו להוציא את הצ' 'from with him', this excludes the shepherd boy from responsibility; [another vers. להביא את הצ' this includes the shepherd's responsibility for the shepherd boy;] Yalk. Ex. 346 הצועד (corr. acc.).—*Pl.* צוֹעֲרִים, constr. צוֹעֲרֵי. Arakh. II, 6; Tosef. ib. II, 2, v. צָעִיר.

צוּף (b. h.; cmp. טוּף) [*to shine*,] 1) *to come to the surface, float; to lie in a conspicuous place* (on a stone, pillar &c.). Sifré Deut. 205 (ref. to Deut. XXI, 1 בשדה) ולא צָף על וכ' but not when found floating on the water; Sot. IX, 2. Y. Peah VI, 19[c] (if two bodies are found, one lying on top of the other, the ceremony of breaking a heifer's neck is not performed) משום צף ... התחתון משום not for the lower one, because it is hidden, nor for the upper one, because it lies in a conspicuous place; Sot. 45[a] (referring to two sheaves lying one upon the other) והעליון מפני שהוא צף (Ar. עף) and the upper is not considered a forgotten sheaf, because &c. Ib. צָפוּ עומרין לתוך וכ' (Ar. צפו אין) if sheaves floated into a neighbor's field; ib. מונחין לא only when they came to lie in a conspicuous place, and not when they rested on the ground? Ib. bot. מין במינו לא הוי צף one thing lying on another of the same kind is not considered as above the ground. Cant. R. to VII, 9 צף הכבשן the furnace (in the ground) came

rface (v. פְּלַטְיָא II). Ab. II, 6 גולגולת שצפה וכ׳
ng on the water. Makhsh. IV, 5 הנחזין וחצפין
s squirted out of, and that which overflows
abb. 12ª והצבין Rashi, a. Ms. O. (ed. והנצפין,
. fr.—2) *to stick to the surface.* Sot. 48ᵇ; Y.
ט., v. גּוּפָּא; Tanh. Ekeb 1 fine flour שהיא צפה
ב) which sticks to the sieve; Yalk. Ps. 676
ש (corr. acc.).—V. צָפָה.

, הַצִּיף *to bring to the surface, cause to float;*
verflow; to flood, inundate. Tanh. B'shall. 2
sed the iron axe to float. Gen. R. s. 38 (ref. to
אין ויפץ אלא ויצף ה׳ עליהן הרים וה׳ ו *vayafets*
tsef, he made the sea flow over them, and
y families to flow (issue) from them. Lev. R.
שלא יַצִּיף התהו that it (the deep) may not
e world; Midr. Till. to Ps. XXXVI; Yalk. Ps.
I, 7 (expl. מבקעת בית כרם ומַצִּיף (מימי אדמה
arth from the valley of Beth Kerem, upon
nake water float; Y. ed. מֵיצַף עליו מים (fr.
b. 50ᵇ top מיצף מים כ״ג מטלית one makes the
o the surface through a rag spread and press-

or הִמְצִיץ (not הכציצין); Yalk. Is. 281 ירצ
Gen. R. s. 65 מְצִיצִין בקולם וכ׳ . . . מצאתם
Var. Ar. מצפצפין) if you find there school ch
with their voices, you cannot attack them
בזמן שקולו של יעקב מצוי וכ׳ (read: מְצַוְּרִין
מצוירין, cler. error for מְצַוְּרִין; Var. מצפצף)
of Jacob chirps in the synagogues, the
Esau's hands (they have no power over
Sabb. VI (VII), 15 הִמְצִיצוּ לאוזן (not אוזן
note), v. צָוַח.

צִיץ, צָרַץ ch., *Pa.* צִוְּרִץ, צַוְּרִץ, (*Palp.* צִי
Dibré, p. 110ᵇ (expl. צהלי, Is. X, 30) קלך
Koh. צַיְּצִי; ed. שישי קולך); Yalk. Is. 284
with thy voice (let thy voice chirp, in stud
v. לַבְלֵב. Nidd. 42ᵇ שמעית ולד דצַוְּרִץ וכ׳ (Ar.
the infant squeak at sunset-time, but it w
Koh. R. to XII, 4 מְצַוְצְרִין וכ׳ . . . כד שמע (so
corr. acc.) when he hears the birds chirp, h
are coming &c.; Yalk. ib. 979 מְצַיְּרִין. Lev
מציצין Ar. (Var., a. ed. קולנין). [Yalk. Is. 28

צוֹצִילְתָּא, v. צוֹצְלָא.

צוֹצִירְתָּא f. (נִיצוֹץ a. נֵץ ch.; cmp. meanings of צִיר) 1) *ray of light.* B. Bath. 73ᵃ; Yalk. Is. 337; Yalk. Jer. 276 צ' דנורא a ray of whitish light. Taan. 25ᵃ נפרק צ' דנ' וכ' a ray of light proceeded from his forehead; (Ms. M. also צְצוּחָא). Sabb. 56ᵇ נתן דצ' Nathan 'with the ray of light' (a repentant sinner with a halo; oth. opin. whom an angel seized by his *forelock*, v. infra, afterwards known as (Mar) Ukba, the Resh Galutha; v. Rashi to Snh. 31ᵇ).—2) *forelock.* Men. 42ᵃ וצריך לפורדה כי צ' וכ' (Ms. R. 2, a. Rashi צִירְצִי) he must separate it (the show-fringe) like the forelock of the gentiles; Yalk. Num. 750 צירצו'.—3) *tail* of a mouse. Sabb. 121ᵇ נקוטו בצוצִיתְיהּ (not ואפקיה) take it by its tail and carry it out; Bets. 36ᵇ (corr. acc.; v. Rabb. D. S. a. l. note 50).

צוֹצָל m. (v. next w.) *dove.*—*Pl.* צוֹצָלִין. Y. Pes. X, 37ᵇ bot. נשים ... כגון כסנים וצ' women are cheered on the Holy Days with what is appropriate for them, e. g. roasted ears and doves; [comment. מסנים וצ' *shoes* and *bright-colored garments.*]

צוֹצַל', צוֹצִילְתָּא, צוֹצְלָא f. (=צַלְצַל; צלצל') *a species of small turtle doves.* B. Bath. 75ᵃ חשתא כבריתא Ar. ed. Koh. (ed. צִיצְלָא; Rashi צוצילתא; Ms. M. צַלְצָלָא; Ms. R. צִילְ'; Ms. H. צִילְצוּלָא; v. Rabb. D. S. a. l. note) we do not even find a jewel as large as the egg of a dove, and (you say) we shall find jewels of such sizes?; Snh. 100ᵃ צוּלְצָלָא Ms. M. (ed. צִילְצָלָא; Ms. K. צוֹצִילְצִילְתָּא; Ms. F. צוצילתא; Pesik. ʿAniya, p. 137ᵃ שפנינא). Sabb. 80ᵇ צלצלתא Ms. M. (ed. צִילְצָלֵי *pl.*; Ms. O. צוצילתא; v. Rabb. D. S. a. l. note).

צוֹצֶרֶת, Y. Erub. VIII, 25ᵃ bot. לצ', read: לְבָצוֹצֶרֶת.

צוֹצְרִיוֹת, Yalk. Ps. 623, v. בְּצוֹצְרִיּוֹת.

צוֹצַרְיָה pr. n. pl. *Tsots'raya* in Babylonia. Y. Yeb. I, end, 3ᵇ; Y. Kidd. IV, 65ᵈ top צְרַרְיָא; Bab. ib. 72ᵃ צִיצוֹרָא.

צוּק I=צָק, *to pour.* Num. R. s. 9 (ref. to Num. V, 15) אבל צָק הוא וכ' but he may pour oil upon the leavings.

צוּק II (b. h.) [*to be narrow,*] *to be distressed, worry,* v. next w.

Hif. **הֵצִיק** *to distress, afflict.* Snh. 104ᵇ כל המֵצִיק לישראל וכ' whoever persecutes Israel, does never get tired (with ref. to Is. VIII, 23); Yalk. Is. 282. Snh. 94ᵇ, v. עָרַם; Yalk. Kings 237. Sifré Deut. 357 מציקים חמְצִיקִין לו oppressors that will oppress him; a. e.—V. מֵצִיק.

צוּק ch. same. Y. Sabb. I, 3ᵇ bot. לא תְצוּק רוח אנא not worry (over the temptation to sin), I am a spirit (not a real woman).

צוֹק m. (preced.) *narrow point, peak, precipice,* esp. *Tsoḳ,* the mountain from which the scapegoat was precipitated. Yoma VI, 4, sq. Ib. 67ᵇ ומניין שבצ' and whence is it proved that the scapegoat must be led to a precipitous place?; a. e.—*Pl.* צוֹקִין. B. Mets. VII, 10; ib. 36ᵇ; a. e.

צוּקְתָּא f. (preced. wds.) *distress, trouble.* Targ. Y. I. Gen. XLII, 36 (some ed. צוּקָתָא *pl.*).

צוּר I m. (b. h.; צחר; cmp. טוּר) *rock.* Ex. R. s. 15 ומצא שם צ' גדול and found there a large rock; a. e.—*Pl.* צוּרִים. Ib. על חצ' הללו ... כאן here I will build the fortress, on these rocks.—[Tosef. Pes. VII, 13 שומרי צו' ed. Zuck., read: צִירִים, v. צִיר II).—Trnsf. [*Protection,*] *the Lord*; (in Agadah derived from צָרַר; v. next w.) *the Creator.* Ber. 5ᵇ (ref. to Job XVIII, 4) אין צ' אלא הקב"ה *tsur* means the Holy One &c. (with ref. to Deut. XXXII, 18). Lev. R. s. 23 (ref. to Deut. l. c.) יוצר ... התשתם you have weakened the power of the Creator. Pirké d'R. El. ch. XLIII מרד בצ' עליון rebelled against the Rock on high; a. fr.

צוּר II (b. h.; cmp. צָרַר) [*to turn,*] 1) *to tie around, wrap.* B. Kam. 49ᵇ, a. e. וכי לָצוּר על פי וכ' does one want a document to tie around his flask?, i. e. does one care for a paper except for the value it represents? Koh. R. to VIII, 8 (ref. to Zech. XII, 1 ויצר צָר רוח של אדם בגופו he tied up the spirit of man in his body, v. צָרַר; a. e.—2) *to form, shape.* Sabb. 75ᵇ חצָר צורה בכלי he who draws a figure on a vessel. Ib. 103ᵇ עד שיְצוּר כולו until he has drawn the entire figure which he intended to draw. Gen. R. s. 7, beg.; Yalk. ib. 11 יכול לצור ... מה בו"ד צר צורה (not מלך) צורה במים a human being draws a design on land, can he draw a design in water?; Mekh. B'shall., Shir., s. 8. Lev. R. s. 14 לשני ציירין זה צר דמותו וכ' like two painters, one paints the likeness of one &c.; a. fr.—Zeb. 94ᵃ, v. infra.—3) (with על) *to surround, besiege.* Sifré Deut. 203 אין צָרִים על עיר וכ' we must not begin the siege of a town later than three days before the Sabbath; a. e.—[4) (cmp. זוּר) *to press,* v. צִיר I.]

Pi. **צִיֵּיר** *to draw, paint; to embroider.* Zeb. 94ᵃ בגד ... עליו לצַיְּירוֹ Rashi (ed. עליה לצוּרָה; v. Rabb. D. S. a. l. note 1) a garment which one intends to embroider.—Part. pass. מְצוּיָּר, מְצוּיָּד; f. מְצוּיֶּרֶת; *pl.* מְצוּיָּרִים, מְצוּיָּרִין; Num. R. s. 12; Cant. R. to VI, 4 (not מְצוּיָּרוֹת, מְצוּיָּר'. צוויורינות); Yalk. Num. 713 (not מצויורנות), v. צָבַע I.

צוֹר ch. same, 1) *to tie around.* Snh. 48ᵃ; Ber. 23ᵇ דאזמניה לְמֵיצַר ... צָר וכ' which he designated to wrap T'fillin in; if he did so &c. (v. צָרַר).—Part. צָאֵיר, צָיֵיר. Y. Ber. IV, 7ᶜ top הוה צ' גולתיה וכ' tied Rab's cloak up &c.; Y. Taan. IV, 67ᶜ.—Part. pass. צָיִיר, צָיר, צָאִיר. Targ. Job XLI, 7.—Ḥull. 105ᵇ כל מילי דציר ותחים whatever is tied up or sealed. B. Mets. 24ᵇ ... דְצָיְירֵי בסדינא אשכח found four Zuzin tied up in a sheet. Lev. R. s. 6; a. fr.—2) *to draw, shape, design.* Targ. Am. IV, 13 דצר ed. Lag. (ed. Wil. וְיִצַּר, v. יָצַר). Targ. I Kings VII, 15; a. fr.—Part. pass. as ab. Targ. Esth. VIII, 15; a. e.—3) (with על) *to besiege.* Targ. Deut. II, 19. Targ. O. ib. 9 (Y. תעיק; h. text תצר). Targ. O. ib. XX, 12; 19. Targ. I Sam. XXIII, 8 (ed. Lag. לימצר, read למיצר); a. fr.—Gitt. 56ᵃ צר עלה וכ' he besieged it (Jerusalem) three years; a. e.

Pa. **צִיֵּיר** 1) *to form, shape, paint, engrave.* Targ. Job X, 8. Targ. Jer. XXII, 14; a. e.—Part. pass. מְצַיֵּיר, מְצַיַּר. Targ.

O. Ex. XXV, 33, sq. (h. text מִשְׁקֹד). Targ. Ez. XXIII, 14 (h. text מְחֻקָּה). Targ. Y. I Lev. XXVI, 1 (h. text מַשְׂכִּית).—Gitt. 36a; 87b, v. כָּוַרְתָּא, חֲרוּתָא, מָכוּתָא.—2) *to tie up, fold under.* Men. 37b תאי מאן דצַיְיהֲדִית לגלימיה Rashi (ed. דצריית; Ar. דצאדי) he who folds his cloak (and puts the show-fringes on the fold).

Ithpa. אִתְצְטַיַּיר *to be embroidered, shaped.* Targ. Ps. CXXXIX, 15 (ed. Wil. אצטריד, corr. acc.; h. text רֻקְמָה).—[*Ithpe.* אִתְצַיַּר, v. יְצַר.]

צוּר III m. (preced. wds.) [*twist,*] דקל צ' *band made of palm-bark* (cmp. נְצַר III).—*Pl.* constr. צוּרֵי. Sabb. 90b צ' דקל שתים (Ms. M. צַנָּאתֵי; Ar. צַנְּתֵי) he who carries palm-bands abroad (on the Sabbath), has transgressed the law by carrying two strips.

צוּר ch. same.—*Pl.* צוּרֵי. Ab. Zar. 75a bot. חבלי דצ' (Ar. צרי) ropes made of palm-bands.

צוֹר (b. h.) pr. n. pl. *Tyre* in Phœnicia. Gen. R. s. 61 end כל צ' ... מלא בצ' מדינה וכ' wherever in Scripture Tsor is written *plene,* the city of Tyre is meant, where it is defective (צר *enemy*), Rome is meant; Tanḥ. Bo 4; Pesik. R. s. 17. Y. B. Kam. IV, 4b סולמיא דצ'; Y. Ab. Zar. I, 40a bot., v. סוּלָּם, סוּלָּמָא; a. fr.—Denom. צוֹרְרִי, צוֹרְרִיָּה. Bekh. VIII, 7, a. e. מָנֶה צ', v. מָנֶה. Yalk. Deut. 821 סריק צוריי a Tyrian sword (Tanḥ. Vaëth. 6 המדיי). Maasr. III, 5, v. חָצֵר; a. fr.—Chald. צוֹרָאָה; *pl.* צוֹרָיֵּא, צוֹרָיֵּיא. Y. Sabb. II, 4c bot.; Y. Meg. II, 73b bot.

צוֹרָא, צַוָּרָא, v. צַוָּאר.

צוּרָא, v. צוּרְתָּא.

צוֹרָא, צוֹרָיֵּא, צוֹרָיֵּיא, צוֹרָאֵי, *pl.* v. צוֹר.

צוֹרְבָא m. (צָרַב) *mark of a burn, scab*; מרבנן צ' *one that has caught fire by associating with Rabbis* (cmp. Ab. II, 10); *a student of rabbinical lore.* Meg. 28b אי צ' מר' הוא וכ' if he is a rabbinical scholar, let him recite a Halakhah, contrad. fr. תנא one who knows Mishnah. Taan. 4a, v. פַּרְצוּדָא. Ib. האי צ' מר' דרתח וכ' if a young student is hot (of temper), it is the learning that heats him. Keth. 105b דהוא צ' מר' דמרחמין וכ' if a student is popular ...; it is not because he is superior to others, but because he does not reprove the people &c. Sabb. 23b; a. fr.

צוֹרְבָה, v. צָרְבָה.

צוּרְבָּת, Yalk. Jon. 550, v. צוֹרְבָא.

צוּרָה f. (b. h.; צוּר) 1) *form, shape, figure; painting.* Y. Sabb. VII, 10d כלי צ' a vessel with raised figures, v. גֶּבֶל II. Y. Shebi. VIII, 38a top [read:] חבשיל שנתלקלה צוּרָתוֹ a dish that has become defaced (looking repulsive). Tosef. Zeb. VII, 6 תעבר צוּרָתָהּ; Pes. VII, 9, a. e. תעובר צוּרָתוֹ let its appearance be gone, i. e. wait until the flesh looks disfigured by beginning decay. Nidd. 25b צוּרַת פנים the shape of a face. B. Bath. 54a חצר צ' וכ' if one draws a figure in the ground (or on the wall) of the estate of a deceased proselyte (as a symbol of possession). Gen. R. s. 73 עד שנשתנה צוּרָתָן until their features had changed (beyond recognition). Num. R. s. 9, beg. צורת הולד the features of the child (born in adultery); צ' חנואף the features of the adulterer. Ab. Zar. III, 3 צורת חמה a representation of the sun; צ' דרקון of a serpent (idolatrous emblems); a. fr.—Tosef. Meg. IV (III), 41, a. e. חמתרגם פסוק כצורתו he who translates a Biblical verse as it is formed, i. e. word for word without regard to idiomatic differences.—Taan. 16a אדם של צ' a stately person. M. Kat. 9a אנשים של צ' worthy men; Yalk. Joh. 31 של צרות (corr. acc.).—*Pl.* צוּרוֹת. Y. Ab. Zar. III, beg. 42b; Tosef. Sabb. XVII (XVIII), 1 כתב המהלך תחת הצ' וכ' an inscription under paintings or busts; Sabb. 149a הצורה. Num. R. s. 9 ביתך שחורות וכ' צ' are the paintings in thy house portraits of black or of white persons? (Gen. R. s. 73 מראות); a. e.—[Yalk. Gen. 72 צורות היאור, v. צָנוֹר.]—2) *creature.* Gen. R. s. 24, beg. (ref. to Is. XXIX, 16) גדול שמדמין צ' ליוצרה ... great (bold) is the power of the prophets who represent the Creator under the form of the creature (by ref. to Dan. VIII, 16; Ez. I, 26); a. fr.

צֳרִי *balsam,* v. צְרִי.

צוֹרָרְיָא, צוֹרְרִיָּה, v. צוֹר.

צוֹרֶךְ, צוֹרֶךְ m. (b. h.; צָרַךְ) *need, necessity.* M. Kat. II, 4 לצ' המועד if required for use during the festival; לצ' המוכר if the seller is in need of money. Pes. 5b we do not say, לצ' ... שלא לצ' ... since lighting a fire is permitted (on the Holy Day) for the need of the day, it may also be permitted where it is not needed for the day. Y. Naz. III, beg. 54c חבערה לצ' יצאת the prohibition to start a fire on the Sabbath (Ex. XXXV, 3) is specified for a purpose (for interpretation). Sabb. 131b צ' גבוה needed for the altar (v. גָּבוֹהַּ). Bets. 21b עושה אדם כל צָרְכּוֹ בפת man may use a loaf of bread for whatever he may need (not only for eating); Ber. 50b צָרְכָיו (*pl.*). Snh. 88b שלא שמשו כל צָרְכָן who had not attended their teachers sufficiently; Y. ib. I, 19c כצוֹרְכָן; a. v. fr.—Euphemisms: Y. Keth. V, 30b היתה עושה צוֹרְכָהּ באחרים she gratified her desire with other men; Gen. R. s. 52 צָרְכֶיהָ (*pl.*). Y. Ber. III, 6c אעשה צָרְכִי I will gratify my desire; a. fr.—*Pl.* צְרָכִים, constr. צָרְכֵי, צוֹרְכֵי. Ber. 46b צ' סעודה the requirements of a meal. Sabb. XIX, 2 (133a, sq.) כל צ' מילה all preparations needed for circumcision. Shek. IV, 7 ימכרו לצ' עולות (Y. ed. לִצְרִיכֵי) shall be sold for the purposes of (to buy with the money realized) burnt-offerings. Bets. 28b לכם לכל צָרְכֵיכֶם 'for you' (Ex. XII, 16), for all your needs of the day. Y. Ber. V, 9b bot. שואל צָרְכָיו וכ' inserts the prayer for his individual needs in the benediction 'Hearer of Prayers'. Lev. R. s. 34, end (ref. to Is. LVIII, 13) מכאן ... לחבוע צרכיו בשבת from this we learn that man must not pray for his individual wants on the Sabbath; a. fr.—Y. Ḥag. II, 78a top עשה צרכיו עמה had marital connection with her, v. supra. Nidd. IX, 1 עושה צרכיה urinated. Ib. 2 צָרְכֵיהֶן. Yalk. Job 927 (ref. to Job XLI, 7) סוגר כל חותמות הצרכים he (the Leviathan) closes all the seals of needs (all his own orifices of discharge, contrad. to כל חותמות חמְצָרְכִים all the seals of those that have needs (causes their obstruction); a. fr.

צוֹרְכָה, צוֹרְכָא ch. 1) same. Targ. O. Deut. II, 7 (Y. *pl.*) Targ. I Kings V, 22; a. fr.—Euphem. Targ. Y. Ex.

VII, 23 (h. text וירפן, v. פָּנָה). Targ. I Sam. XXIV, 4; a. e.—Y. Dem. VI, 25[d] bot. צ' לדן וצ' לדן both conditions are required. Y. Ḥag. I, 76[a] top צ' לההוא וכ' therefore we need the opinion of &c.—Y. Shebi. III, 34[c] bot. דאזיל לית לצוֹרְכָה who goes out to ease his bowels.—Y. Peah II, beg., 16[d] [read] מכיון דתנינן דרך היתיד דרך הרבים מה צ' אתא מימר לך וכ' (v. Asheri to Peah II, 1) since the Mishnah mentions private roads, what need was there to add 'and public roads'? It is to tell thee &c.—Ib. [read:] אי לא קידשה ... לא צ' אלא אי קדשה it was only necessary to discuss, whether or not he sanctified it as the share of the poor &c. Y. Pes. VII, 34[d] sq. לא צ' דלא אמר it is needless to say (it is self-evident) that not (that we do not listen to him), and if he says . . ., we surely do not &c. Ib. II, end, 29[c] לא צ' דלא הכהנים וכ' it is self-evident that not (that they dare not use tepid water), but how about the priests themselves, dare they &c.? Y. Ber. II, 5[b] bot. לא צ' אלא דודי ירד לגנו there would have been no need to say any more than 'my beloved went to his garden to feed in the gardens' (leaving out לערוגות הבשם). Y. Succ. V, beg. 55[a] (ref. to Jon. I, 3) לא צ' דילא וירד עכו it ought not to read otherwise than 'he went down to Acco' (the nearest harbor to Zarephath, why, then, does it say, he went to Japho?); Yalk. Jon. 550 לא צורבת דלא כתיב וכ' (corr. acc.); a. fr.—V. צְרִיךְ.—*Pl.* צוֹרְכִין, צוֹרְכָיָא, צוֹרְכֵי. Targ. Y. Deut. XXIV, 6. Targ. I Kings V, 23; a. e.—2) *needed repair.* Targ. Ez. XXVII, 27 (h. text ברק).

צוֹרָן pr. n. pl. *Tsoran*, a Samaritan place. Y. Dem. II, 22[c] bot. וצ' ודאי בקסרין (not בק') and Tsoran, to be sure, is legally like Cæsarea.

צַוַּרְנִיתָא, v. צַוַּאַרְנוֹדְיתָא.

צוּרְעָא, צוּרְעָה, צוּרְעָתָא f. = h. צָרַעַת, *leprosy.* Targ. Y. Lev. XIII, 51; 55 (ed. Vien. 'צו). Ib. XIV, 57. Targ. Y. I. Num. XII, 16 (XIII, 1) צְרִיעָתָה (ed. Vien. צָרַעְתָּא, צָרַעְתָּה; corr. acc.). Targ. Ps. CI, 5 צירעיתא ed. Lag. (ed. Wil. צָרַעְתָּא; Ms. צורע); a. e.—*Pl.* צְרִיעָן, צְרָעָן. Gen. R. s. 20; Yalk. ib. 30; Ex. R. s. 3 צ' אינון are leprous spots, v. סַלְעָא.

צוֹרָף m. (b. h.; צָרַף) *smelter, goldsmith.* Y. Keth. VII, end 31[d], a. e. צ' נחושת, v. צָרַף.—*Pl.* צוֹרְפִים, צוֹרְפָן. Kidd. 82[a] (Ar. צָרוֹבִין); a. e.

צוּרְתָא, צוּרָא (צוּרָה) f. = h. צוּרָה. Targ. O. Deut. IV, 16. Targ. Y. Ex. XX, 4 צורה. Targ. O. ib. XXVI, 1. Targ. Ez. XXVIII, 12; a. fr.—B. Mets. 69[b] לצור בה צ' דצבו דשתית אצ' his mind is on the figure (the legend on the coin which determines its value), וצ' עבידא דבטלה and the legend is liable to abrogation. Sabb. 63[a] צ' דשמעתא the form (general outlines) of the subject to be discussed; a. e.

צוּר (or **צָוַת**) (cmp. צָבַת) *to join, follow; to attend.* Sabb. 30[b], v. צָוַת.

Hif. הֲצִירִית *to incline (the ear,); to listen.* Midr. Till. to Ps. XXX, end הקב"ה מַצִּית לדבריהם the Lord listens to their words (ref. to Mal. III, 16).

**Polel* צוֹתֵת (cmp. שָׁמַע *Hif.*) *to proclaim.* Y. Sot. IX, beg., 23[b] כי ימצא לא שתהא חוזר ומְצוֹתֵת עליו 'if there be found' (Deut. XXI, 1), this intimates, that thou need not go around and issue a proclamation about it (calling upon the people to inform the authorities of any slain body found).

צִית, צוּת ch. same, *to listen, obey.* Targ. Jer. VI, 10 לְמִיצַת. Targ. Ps. V, 3 צִית (imperat.). Targ. Is. LIII, 5 וכדנָצִית וכ' ed. Wil. (v. נְהֵי I) and when we listen &c.; a. fr.—Part. צָיֵת, צָיְתָת, צָאֵית, צָיְתִית. Targ. Prov. XVII, 4. Targ. Ps. CXXX, 2; a. fr.—Keth. 63[a] אי לדידי צ' if he heeded my advice. Ab. Zar. 28[b] מאן צ' ליהודה וכ' who heeds what Judah the Sabbath-breaker says? Yeb. 89[a] בתרי מאני צ' ... לא צ' in the case of two vessels, if you tell him that he must give T'rumah from each, he will obey; in the case of one vessel, if you tell him that he must give T'rumah twice, he will not obey. B. Kam. 113[a] על דלא צ' לדינא a warrant issued because he did not heed the decision of the court; כיון דאמר צָיְירִיתָנָא וכ' (Ms. M. צָאֵירִיתָנָא, v. Rabb. D. S. a. l. notes 5, 6) as soon as he says, I shall obey, we tear up the warrant (v. פְּתִירְתָא); a. e.

Af. אַצִּית, אָצֵית (with אודנא, or sub. אודנא) same. Targ. Y. Ex. VI, 28. Targ. Deut. I, 45; a. fr.—B. Bath. 74[a] אצית אי שמעת listen! what dost thou hear?; Snh. 110[a] bot. Ab. Zar. 38[b] לא הֲצִירוּהִי לית heed him not. Keth. 60[a], v. כְּלָלָא; a. fr.

Pa. צַיֵּית *to cause to listen.* Y. Taan. I, 64[a] bot. ובסופה את מְצַיֵּית לית and finally thou madest him listen (to thee), and he said &c.

צָוַת, v. צְוָוַת.

צוּרְתָא m. (contr. of צערצער = צערצער, cmp. זוּטַר) *very little, shrivelled.* Lam. R. to I, 5 מן קדם חדין סבא צ' וכ' (Ar. חדין צייחורא) do you get up before this shrivelled old man?

צַח m. (b. h.; צחח) 1) *bright, resplendent.* Cant. R. to V, 10 (ref. to צח ואדום וכ' ib.) צח לי ... ואדום וכ' bright (propitious) to me (Israel) in Egypt, but red (threatening) to the Egyptians; ib. [read:] צח לי בים ... ואדום למצריים; ib. צח לי בעו"הב ואדום לי בעוה"ז בים; Yalk. Cant. 988 (corr. acc.). Yalk. Sam. 109 (play on צַלְצַחַּת, I Sam. X, 2) צַח צַל של יום bright is the shadow of the day (of Saul); צַח צַל של זקן ומלכים וכ' bright was the shade (declining day) of the patriarch (to whom it was said at Bethel), 'and kings shall proceed from thee' (Gen. XXXV, 11); Midr. Sam. ch. XIV צלצחת צח צל וכ' (read: צַלְצַחַּת צַח צַל וכ').—2) *brightness.* Ib. צלצחת כצחו של יום (read: צַל צַח) a shade bright as the brightness of the (full) day.

צָחֵי, v. צָחֵי.

צַחֲרָנָא, צַחֲרוֹנָא m. (preced.) *drought,* (with בית, or sub. בית) *parched ground.* Targ. Job XXIV, 19 second

vers. Ms. (ed. צחוחא). Targ. Ps. CVII, 33 Ms. (ed. צחוחא). Targ. O. Deut. VIII, 15 (Y. צכוונא, corr. acc.). Ib. XXXII, 10 (Y. צחוחא). Targ. Is. XXXV, 7; a. e. (ed. Lag. צחוונא).

צְחוֹק m. (b. h. צָחַק; צְחַק) *laughter, merriment.* Gen. R. s. 53 (ref. to Gen. XXI, 9 מצחק וכ׳) אין חלשון הזה של צ׳ this expression of merriment (use of the root צחק) alludes to idolatry (by ref. to Ex. XXXII, 6); ... to bloodshed (by ref. to II Sam. II, 14); Tanh. Sh'moth 1; Tosef. Sot. VI, 6. Ib.; Gen. R. l. c. אין ... צ׳ אלא לשון ירושה this 'merriment' refers to the joy over the heirloom (the birth of a legitimate heir to Abraham, whereas Yishmael claimed the birthright as the firstborn).

צְחוֹר m. (b. h. צָהֹר; cmp. צהר) *glistening, light reddish.* Ber. 31[b] (ref. to I Sam. I, 11, זרע אנשים) לא ארוך ... לא אוכם ולא צ׳ Ms. F. a. Ar. (v. Rabb. D. S. a. l. note 70) neither extremely tall, nor dwarfish, ... neither dark (ugly) nor reddish (exceedingly handsome).

צְחוּחָא, צָחֲחָא f. (צָחֵר) *drought, thirst;* ברית צ׳ *parched land.* Targ. Deut. XXVIII, 48. Targ. Ex. XVII, 3. Targ. Ps. LXXXVIII, 13 (ed. Lag. צהּ). Targ. Y. Deut. XXXII, 10. Targ. Job XXIV, 19 sec. vers. צהּ; a. fr.; v. צַחֲוָנָא.—M. Kat. 2[a] מאי משמע ... לישנא דצ׳ תרא what proof have you that *beth hashshalhin* (ib. I, 1) has the meaning of parched land?—V. צַחִיחָא.

צְחַח *to be bright, glisten; to polish.* Part. pass. צְחִיחַ; *pl.* צְחִיחִין *a) resplendent.* Targ. Cant. V, 14.—*b)* (cmp. צְחִצוּחַ) *in polished armor.* Targ. Ps. LXVIII, 77 (Ms. צְוִיחָן; h. text צְחִיחָה).

צְחָא, צְחֵי (צְהִי) [*to be parched* in the sun,] *to be dry; to thirst.* Targ. O. Ex. XVII, 3 (v. Berl. Targ. O. II, p. 25). Targ. Ruth II, 9 (ed. Lag. צהּ); a. fr.—Part. צָחֵי, צָחֲיָא; f. צָחְיָא; *pl.* צָחִיין, צָחְיִין. Targ. Is. XXI, 14. Targ. Ps. CVII, 35 (ed. Wil. צִיחָיָא; ed. Lag. צִירָה). Ib. 5 צָחְיָן ed. Wil. (ed. Lag. צָחִינִין; oth. ed. צָחִינָ). Ib. LXXVIII, 17 צָחֵי (not צָ׳) a. fr.—Ib. LXVIII, 7 Ms., v. צָחַח.—Y. Pes. X, beg. 37[b] סחה וצחא bathed and became thirsty. Ib. [read:] בגין דאנא צחי וכ׳ since I am thirsty, may I drink? Gen. R. s. 98, v. פַּטְפֵּט. Y. Yoma VI, 43[d] top צָחַיְנָא I am thirsty. Ib. צחייא אנא; a. fr.

Af. אַצְחֵי (אַצְהֵי) *to make dry; to cause to feel thirst.* Targ. Is. XLVIII, 21 ולא אַצְחֵינוּן (ed. Lag. אצהּ) I suffered them not to thirst. Targ. Job XXIV, 11 ומרידהון אַצְחֵיאוּ (ed. Lag. אַצְהִיוּ) and cause their (legitimate) owners to thirst (h. text וירצמאו).

צִיחְיָא, צְחִיָא, צַחֲיָא, צִיחְיָא (צִיחְיָא, צְחִיָא, צַחֲיָא) f. (preced.) *dryness, thirst.* Targ. Jer. XLVIII, 18 (ed. Lag. צהּ). Targ. Ps. CVII, 35, v. preced. Targ. Job XXIV, 19 צַחְיָ׳ Ms. (ed. צְחָ׳; h. text צירה).

צְחִיחוּתָא f. (preced.) *thirst.* Y. Yoma VI, 43[d] ... מאי צְחִיחוּתָךְ how is thy thirst.

***צְחִין** m. (preced.) *parched, thirsty.*—*Pl.* צְחִינִין. Targ. Ps. CVII, 5, v. צְחֵי.

צְחָנָא, v. צַחֲנָתָא.

צַחֲנָה f. (b. h.; צחן, cmp. צחח, *to glisten; be parched*; cmp. זָהַם, *to be filthy*) 1) (b. h. *offensive smell,*) *offensive matter.* Pesik. Dibré, p. 111[a] אדם אוכל צ׳ וכ׳ a man may eat decayed matter two or three times, but finally he will loathe it; Yalk. Lam. 998; (Yalk. Prov. 932 צואה). Ter. X, 1 מתיר בצ׳ וכ׳ allows the use of onions of T'rumah in a decayed dish, because they are applied only to absorb the froth, Maim. (R. S., v. infra).—2) [*mud-fish,*] *small fish preserved in brine,* similar to טָרִית. Ter. l. c. מתיר בצ׳ allows the use of onions of T'rumah for boiling *tsaḥănah,* R. S.—Ned. VI, 4 הנודר מן חצ׳ אסור בטרית וכ׳ he who vows abstinence from *tsaḥănah,* is forbidden to partake of hashed *ṭarith.* Y. ib. 39[d] top צ׳ ... תמן, v. טָרִיתָא.

צַחֲנָא, צַחֲנְתָא ch. same, 1) (cmp. זוֹחֲמָא) *effusion of semen.* Targ. Ez. XXIII, 20 (h. text זרמה).—2) as preced. 2. Ab. Zar. 39[a] האי צ׳ דבב וכ׳ the *tsaḥanta* of Bab Nahăra is permitted (because no unclean fish are in that river, v. טִין); Succ. 18[a]. Ab. Zar. 40[a] ארבא דצ׳ a shipload of *ts.*—Snh. 49[a]; Yalk. Kings 172, v. מוֹנְיָנֵי. Y. Ned. VI, 39[d] top צחנא, v. טָרִיתָא.

צִיחְצוּחַ, צִיחְצוּחָא m. (צְחִצַח) 1) *glistening.* Sot. VIII, 1 צ׳ חרבות the brandishing of the enemy's swords. Mekh. B'shall. s. 2 כנגד צ׳ חרבות שלהן this (the lightning) corresponds to their (the Egyptians') brandishing their swords; Yalk. Sam. 160 כנגד צ׳ חזרן.—*Pl.* צְחִצוּחִין (or צַחְ׳). Midr. Till. to Ps. XVIII, 13 ... חזר פרעה והביא מיני צ׳ של ברזל again Pharaoh brought up various kinds of glistening iron (steel) armor, and the Lord brought lightnings which are glistening.—2) *clear fluid, dilution.* Yeb. 105[a] אי אפשר לדם בלא צ׳ רוק it is not possible to spit blood without a solution of saliva in it.—*Pl.* constr. צִיחְצוּחֵי. B. Kam. 25[a]; Nidd. 22[a], a. e. צ׳ זיבה dilution of the gonorrheal discharge. Ab. Zar. 35[a] צ׳ חלב particles of diluted milk (in the holes of cheese). Sabb. 144[b] לפי ... בלא צ׳ שמן because it is impossible for the serial fluid of olives not to contain particles of diluted oil; Tosef. Toh. X, 3, v. מוֹחַל.

צִיחְצוּחָא, צִיחְצוּחָא ch. same, *glistening.* Targ. Nah. III, 3 (h. text ברק).—*Pl.* צְחִצוּחִין. Targ. Ez. XXI, 33.

צְחִצוּחִית f. = צְחִצוּחַ 2. Y. Yeb. XII, end, 13[a] אם יש בו צ׳ של רוק if there was in it (the blood she spat) a particle of diluted saliva; Gen. R. s. 81, beg.

צְחְצַח I (v. צחח) 1) *to polish, furbish; to clarify, make clear.* B. Mets. 84[a] משיצחצחן במים arms are considered finished, when the smith has furbished (steeled) them by putting them in cold water. R. Hash. 33[a] ... מים כדי לצחצחו you may pour water or wine into the Shofar to make its sound clear. Nidd. 25[b] מְצַחְצְחוֹ, v. טָרַר.—Part. pass. מְצוּחְצָח; f. מְצוּחְצַחַת; *pl.* מְצוּחְצָחִין, מְצוּחְצָחוֹת. Lev. R. s. 1, v. אַסְפַּקְלַרְיָא. Midr. Till. to Ps. XVIII, v. צְחִצוּחַ.—2) *to become* or *be clear.* Y. Nidd. II, 50[a] bot. במצחצחת when the blood is clear (fluid). Ib.[b] top, opp. מקדיר. Ib. אפי׳

מְצַחְצְחִין even when the blood is clear. Deut. R. s. 1 לשונו ... ומצחצחה מיד וכ' his tongue is cured and speaks at once clearly in teaching the words of the Law.

צַחְצַח ch. same, *to polish, furbish; to clarify.* Targ. Jer. XLVI, 4. Targ. Is. XXI, 5.

***צַחְצַח** II (transpos. of חצחץ, v. חָצַץ; cmp. גָּעְגֵּעַ) *to cut.* Gen. R. s. 94 (play on יחצאל, Gen. XLVI, 24) מְצַחְצְחִין they cut with their teeth (make cutting remarks) and sneer with their lips.

צַחְצָחָן f. pl. (צָחְצַח) *clear words.* Targ. Is. XXXII, 4.

צָחַק (b. h.) [*to be bright,*] *to laugh; to jest, sport.* *Pi.* צִיחֵק same. Macc. 24b לכך אני מְצַחֵק (Ms. M. משחק, v. Rabb. D. S. a. l. note) therefore I am glad. Gen. R. s. 53 (ref. to Gen. XXI, 9) 'sporting' alludes to licentiousness, v. צְחוֹק. Ib. מצחק ... ועושה and pretended to be only jesting; a. e.—V. שָׂחַק.

צְחַק ch. same. Y. Erub. V, beg. 22b, v. צְרַךְ.

צְטָרָא, צְטַר, v. סְטָרָא.

צְיָאָרָא, v. צִיר.

צִיב m. (=צביב; צבב, cmp. צָבָה) 1) *swelling.*—*Pl.* צִיבִּים, צִיבִּין. Lev. R. s. 17, v. עוֹנָה II; Yalk. Ps. 808 צ' צוּבָּא.—2) *tuft, tassel.* Ḥull. IX, 4 צ' הירוצא ממנו the tassel that proceeds from it (the tassel-like ends of a hide).—*Pl.* as ab. Lev. R. l. c., v. עוֹנָה III; Yalk. Ps. l. c. צביתים (corr. acc. or צְבָבִים).

צִיבָּא, צִיבְּיָא I m. = h. צָב II. Targ. Nah. II, 8 (ed. Wil. צִיבָא; h. text וְהָצַב!).—*Pl.* צִיבִּין, צִיבֵּי, צִבֵּי. Targ. Is. XLIX, 22 (ed. Wil. צִיבִין) (h. text חצן).

צִיבָּא II m. (preced.; cmp. גְּבָבָא); *pl.* צִיבֵּי *rakings, chips, twigs* &c. Targ. Y. Num. VII, 5 וירחון צ' וכ' (not צֵיבֵי) the chips (of the wood used for the wagons) shall be used for the altar pile.—B. Kam. 93a, v. נְכָסִין. Taan. 23b; a. fr.

צִיבְוָרָא, v. צִיבְּתָא.

צִיבּוּר m. (b. h. צִבּוּר; צָבַר) 1) *heap, pile.* Pes. 10a צ' אחד של חמץ one pile of leavened matter.—*Pl.* צִיבּוּרִים, צִיבּוּרִין, צִבֵּי. Ib. 9b. Gen. R. s. 39 עשה צ' וכ' he put up piles of sand and brought sieves &c.; Yalk. ib. 62, end; Yalk. Neh. 1071, v. צֶבֶר. B. Mets. II, 2 צְבוּרֵי פֵּרוֹת fruit in piles; צ' מעות coins in piles. Y. Peah VI, 19c bot. (ref. to צִיבּוּרֵי זֵיתִים, ib. VI, 5) מה בין חצ' מה בין הזיתים what difference is there whether there are piles of olives or olives (not piled up)?; a. fr.—2) *congregation, community.* Ber. V, 5 ואם שליח צ' הוא and if it happened to him as a deputy of the congregation (public reader of prayers). R. Hash. 18a גזר דין של צ' an evil decree concerning a community, opp. יחיד. Ab. II, 2, v. עֶמֶל. Sot. 40a אימת צ' the fear (respect) of the assembled congregation. Ber. 8a בשעה שחצ' מתפללין when the congregation is in prayer. Zeb. V, 3 חטאת חצ' communal sin-offerings; a. fr.

צִיבּוּר, צִיבּוּרָא, צִבֵּי ch. same, *congregation.* Targ. Prov. V, 14 Levita (ed. עֲדָתָא).—Y. Gitt. III, 45a bot. לית צ' כוליה וכ' there is no community altogether rich, none altogether poor. Taan. 25a אפשר דחברי צ' לבייהו וכ' perhaps when the congregation break their hearts (humble themselves in prayer), rain will come. Y. Sabb. III, 5d top בצ' חוה מורי וכ' in public session he decided &c. Ruth R. to III, 13 (in Hebr. dict.) ולא ידע ... בצבורא (some ed. בצִבּוּרָה) he did not know that R. 'A. had interpreted that verse in a public lecture; a. fr.—*Pl.* צִיבּוּרַיָּא, צִבֵּי. Y. Gitt. l. c. אשאלון לצ' פריטין lent money to congregations.

צִיבְרָא, v. צִיבְּתָא.

צִיבְיָא f. (or צִיבְּיָא m. pl.; v. צִיבָּא II) *spice-wood, roots* &c. Ḥull. 84b שדא בהו צ' (Ms. M. ציבא, v. Rabb. D. S. a. l. note) he threw spice-wood in; B. Mets. 29b (Ms. M. צִיבֵּי; Ms. H. צירבא).

צִיבְיוָתָא, צִיבְיָאתָא, v. צִיבְּתָא a. צִבְתָא.

צִיבְתָא I *tongs*, v. צַבְתָּא.

צִיבְתָא II *outfit*, v. צִבְתָא.

צִיבְתָא, צִיבְּתָא f. = צִיבָּא II, *chips, twigs* &c. Sabb. 139b לא ניהדק אינש צ' וכ' Ar. (Ms. O. צִבְּאתָא; ed. צינייתא, read: צִיבְּיִיתָא; v. Rabb. D. S. a. l. note 60) one must not stuff chips into the mouth of a jug (to let wine run through them). Ḥull. 67a לא לשפי ... בצבתא וכ' Ms. M. a. Ar. (ed. בצבייתא) one must not pour date-beer through chips &c. Ib. 105b משום ציבתא (Ms. M. צִיבְוָתָא, v. Rabb. D. S. a. l. note) on account of the chips (floating on top). Ab. Zar 75b top דצ' bands made of shavings; Tam. 30a. Succ. 29a a wind blew וקא מייתי ציבוותא (Ms. M. 1 צִיבְייִיתָא; Ms. M. 2 צִיווּתָא, v. Rabb. D. S. a. l. note) and caused twigs and leaves (covering the Succah) to drop down (v. מְצוֹבְיתָא).

צִיד, v. צוּד.

צִיד m. (b. h.; v. צֵידָה) *game; provision.* Pirké d'R. E. ch. V וליתן צֵידָן של בריות and give mankind their sustenance.

צֵיד m. = h. צַד, *side*; (prep.) *near, with.* Targ. Y. Lev. XVIII, 19, sq. Targ. O. Ex. XIX, 15 (some ed. לְצַד; Ms. II לְצֵית); a. fr.—*Pl.* with suffixes: צִידָּיו, צִידָּיךְ, צִידַּי &c. Targ. Prov. VIII, 30 ed. Lag. (ed. Wil. צִדּוֹ). Ib. XXIII, 7 (ed. Wil. צִדְךָ); a. e.—[Targ. Y. Lev. XI, 11 צידיהון, v. צִיר I ch.]

צַיְדָא, צַיְדָּא, v. צַיָּד.

צִידֵי, v. צַד.

צִידָא, v. צִדְעָא.

צֵידָא m. (צוּד) 1) *hunting, ensnaring.* Targ. Gen. XXVII, 30. Targ. Y. I ib. X, 9 (Y. II צַיְדָּא a. צַדְיָא).—2) *game.* Targ. ib. XXVII, 3 (O. ed. Amst. צִידָא). Ib. 5 (Y. ed. Amst. צִידָה). Targ. Lev. XVII, 13 (Y. ed. Amst. צַדְיָא).

צֵידָה f. (b. h.; preced.) 1) *hunting, laying a trap.* Sabb. XIII, 5 מחוסר צ' that which requires catching (in a trap, chasing into an enclosure &c.). Tosef. ib. XII (XIII), 3 צ' שנייה the second act of catching; a. e.—2) (cmp. זְוָדָא)

outfit for travelling, provision. Yalk. Josh. 7 (ref. to Josh. I, 11,) quot. fr. Tanna d'bé El.) וכי צֵדָה הייתה צריכה שם וכ׳ was provision necessary there? did they not have the manna &c.? Ex. R. s. 25 הצ׳ שהוציאו וכ׳ the provision which they brought with them from Egypt; a. e.

צַיְדָן, צִידָן, צִידוֹן (b. h. צִידוֹן) pr. n. pl. *Zidon, Sidon* (*Zaidan*), in Phœnicia. Tosef. Dem. I, 10; Y. ib. I, 22ª bot. צירן. Tosef. Erub. VI (V), 8; Y. ib. V, 22ᵇ bot. Tosef. Yeb. XIV, 7 אבא יוסן איש צירן Abba Judan of Z. Gitt. VII, 5 צירן (Y. ed. צירי). Tosef. Zeb. I, 5 בצירן (ed. Zuck. בציירין, read: בצ׳); a. v. fr.—Denom. צִידוֹנִי m.; *pl.* צִידוֹנְיִין, צִידוֹנִים. Midr. Sam. ch. XXIII אבא צ׳ Abba of Z.—Kel. IV, 3 הצירדנים ed. Dehr. (ed. הצדונים); Tosef. ib. B. Kam. III, 11 חצירדו׳.—Ch. צַיְדָנָא, צַיְדָנֵיָה, צַיְדָנֵיתָא, צַיְדָנִיתָא. Y. Yeb. IX, beg. 10ª ר׳ יוסי צ׳; Y. Naz. VII, end, 56ᵈ; ib. 56ᶜ ר׳ צ׳ (insert יוסי); Y. Ter. XI, end, 48ᵇ צירניא (corr. acc.).

צְדוֹק, צִדּוּק m. (צָדַק) *justification*; צ׳ הדין *acknowledging the justice of divine judgment, resignation.* Ab. Zar. 18ª כמה ... של צ׳ הד׳ בשעת הדין Ms. M. (v. Rabb. D. S. a. l. note) how great are those three righteous persons to whom these verses expressing resignation came to mind at the moment of judgment (when suffering a martyr's death)!; Sifré Deut. 307 בעת צרתם ... של צ׳ הד׳ וכ׳ at the time of their distress they made these three verses of resignation grow forth, the like of which is not to be found in all the Scriptures; Yalk. ib. 942. Tanḥ. R'eh 16; a. fr.

צַיְדָן, v. צִידוֹן.

צַיָּדָנִי m. (צוּד) *hunter;* trnsf. *flatterer, hypocrite.* Gen. R. s. 63; Yalk. ib. 110 צוֹדָן; v. שׁוֹדָנִי.

צַיְדָנָיָא, v. צִידוֹן.

צִידְקָא, צִידְקוֹתָא, צִדְקוֹתָא, v. sub צְדָקָה.

צְדוֹחוֹב, צָדוֹחוֹב m. (צָהַב) *becoming shining.* Sifra Vayikra, N'dab., Par. 6, ch. VIII; Ḥull. I, 5 תחלת הצ׳ a pigeon in the incipient stage of brightening plumage; ib. 22ᵇ. [Sifra Thazr., Par. 5, ch. VIII והצרי אינו מציל, read: והצָהֹוב.]

צִידְתָא, v. צִתְיָא.

צִידְרָא m. (צָהַר) 1) *bright appearance.* Bets. 14ᵇ חזירה דחזה קלידָ צַהֲרֵיה he saw that its appearance was that of a recently peeled object (v. צָהַר).—2) *a clear, translucent liquid,* as oil, brine &c. Kidd. 48ᵇ הא בחמרא הא בצ׳ in the one case, it means a cup filled with dark wine, in the other a cup filled with a translucent liquid (which allows the cup containing it to be examined and valued).—[Bekh. 40ª צ׳ R. Ḥan.: *the red ring surrounding the dark of the eye*; ed. חיורא; Nidd. 23ª צִירְיָא, q. v.].

צִיוּר, Y. Yoma I, 38ᵇ, v. next w.

צִוּוּר, צִיּוּר m. (צָוָה, *Pi.*) *command.* Y. Kil. I, 27ᵇ top אין כתיב בצ׳ אלא בחוצאה (not בציור) 'after its kind' (with reference to herbs) is not written in the command (Gen. I, 11), but only in the 'bringing forth' (ib. 12). Y. Sabb. XVI, 15ᶜ דבר אמירה צ׳ ... מאה one hundred and seventy-five sections in the Torah are introduced by *dabber, ĕmor*, or *tsav*. Y. Yoma I, 38ᵇ לצ׳ (not לצירוי) as to the execution of the order (Lev. VIII, 5 sq.), opp. למצוה as to the general command (Ex. XXIX, 9). Num. R. s. 7 כל מקום שנאמר צ׳ הצ׳ מיד וכ׳ wherever the word *tsav* is used, the order refers to the immediate present and to the future; אין צ׳ ... זריזות *tsav* has everywhere the meaning of encouraging; אין צ׳ ... חסרון כיס *tsav* always refers to a loss of money (material sacrifice); אין צ׳ ... אזהרה *tsav* means warning. Gen. R. s. 20, beg. מפני מה הנירתו צִוּוּיָךְ ... אחרי צִוּוּיִי why left they thy command unheeded, and followed my command? Ib. s. 19 עברו על צִוּוּיִי they transgressed my command. Ib. s. 63 (play on ויתרוצצו, Gen. XXV, 22) זה מתיר צִוּוּיוֹ של וכ׳ each annuls what the other commands; a. fr.—*Pl.* צִיּוּוִּין, צִיּוּוִּירִין, צִוּוִּ׳. Lev. R. s. 1; Y. Ber. IV, 8ª top ר״ח צ׳ וכ׳ eighteen executions of the orders ('as the Lord commanded') are contained in the second record of the Tabernacle (Ex. XXVIII, 23-XL, 38).

צִיּוּרָא, v. צִיבְתָא a. מְצוֹבִיתָא.

צִיוְּחָא, v. צְוַוחָתָא.

צִיּוֹן (b. h.) pr. n. *Mount Zion, Zion* (= Jerusalem). Midr. Till. to Ps. XLVIII אבל בצ׳ אינו כן but this is not the case with the city of Zion. Ib. to Ps. LXXXVII צ׳ שהוא פלטין שלי Zion which is my (the Lord's) palace; a. fr.

צִיּוּן m. (b. h.; צָוָה; cmp. צְוָוְאָה) *heap of stones, mark,* esp. *the mark put up to indicate the neighborhood of an unclean place.* Erub. 54ᵇ מאי ... צ׳ לישנא דסימנא הוא what evidence is there that this *tsiyyun* (Jer. XXXI, 20) means sign? Answ. ref. to Ez. XXXIX, 15. Y. Shek. I, 46ª מיכן לצ׳ from here (Ez. l. c.) we have an evidence for the custom of marking sunken graves; M. Kat. 5ª. Ib.ᵇ אין מעמידין צ׳ במקום וכ׳ we must not put up a mark on the very spot of uncleanness. Ex. R. s. 52 (play on צִיּוֹן, Cant. III, 11) מה הצ׳ הזה נראה באצבע וכ׳ as a mark is seen (pointed at) with the finger, so is Israel (distinguishable by his features); a. e.—*Pl.* צִיּוּנִים, צִיּוּנִין. Erub. l. c. (ref. to Jer. l. c.) עשו צ׳ לתורה make marks (mnemonical notes) for the study of the Law, v. סִרְטֵן; Yalk. Jer. 315.—Denom. צִיֵּן.

צִיּוּנָא ch. same. Targ. Ez. XXXIX, 15, v. צְוָוְאָה.—Denom. צִיֵּן.

צִיוְּרָ, read: סִירְדָּקִי=צִידְקִי, q. v.

צִיּוּר m. (צוּר) *drawing, figure, plastic moulding* (above the door). [Koh. R. to II, 12, v. צָרִיר h.]—*Pl.* צִיּוּרִין. Tosef. Ohol. XIV, 10, contrad. fr. פִּיתּוּרִין.

צִיּוּרָא, צִיּוֹרָא ch. same, esp. *embroidery.* Targ. Y. Ex. XXVI, 1. Ib. XXVII, 16; O. ed. Berl. (oth. ed. צָרִיר; h. text

רקם). Ib. XXVIII, 39; O. ed. Berl. (oth. ed. צַיָּיר); a. fr.—*Pl.* צַיִּירִין, צַיִּירִין. Targ. I Kings VI, 29. Targ. Jud. V, 10; 30; a. e.

צַיּוּרוֹת, v. צַיָּיר.

צִיחָא, v. צַחְנָא.

***צִיחִין** m. pl. (צחח, v. צַחֲנָה) *a preparation of small fish.* Ned. 51[b] חרי עלי צ' מאי if one vows abstinence from *tsiḥin*, how is it (is he allowed brine and *muries*)?

צִיחְצוּחָא, צִיחְצוּחַ, v. sub צַחְצַח.

צַיָּד, צַיְיָד m. (b. h.; צוד) *hunter, fowler, fisher.* Gen. R. s. 19 לצפור ... ביד צ' this is to be compared to a bird in the hand of a fowler. Erub. 54[b] (ref. to Prov. XII, 27 לא יחרה ולא יאריך ימים צ' הרמאי (יחרך the tricky hunter (the student whose object is to dazzle people with his erudition) shall not live and prolong his days; ib. צ' הרמאי יחרוך the shrewd hunter (the student that tries to learn and retain as much as possible) will roast his game (will become a scholar); Ab. Zar. 19[a]. Ib. משל לצ' שצד וכ' Ms. M. (ed. לאדם) like a fowler that catches many birds &c.; Erub. l. c.

צַיָּד', צַיְיָדָא, צַיְיָד ch. same. Gen. R. s. 79 חמא חד צ' קאים וצָיֵיד וכ' saw a fowler stand catching birds; Y. Shebi. IX, 38[d]. M. Kat. 11[a] אדא צ' Ada the fisher; a. fr.—*Pl.* צַיָּדִין, צַיָּדִי. Targ. Is. XXXIII, 21. Targ. Jer. XVI, 16.

צַיְרָא, v. צַדְיָא I, II.

צַיְרַנְיוּת, צַיְרַנְיָא, צַיְרָנָא, v. צִירוֹן.

צַיְרָתָה pr. n. pl. *Ts'yadta.* Y. Meg. I, 70[a] bot. (transl. חנקב, Josh. XIX, 33 (prob. Bethsaida, v. Neub. Géogr. p. 225).

צִיּוּרָא, צִיּוּר, v. צִיּוּר.

צִיילָנוּת, v. צַלְנִיָּת.

צַיְרָמָנִית f. (צוּם) *faster, self-afflicting.* Y. Sot. III, 19[a] הוסיפו עליהן בתולה צ' they added to them (the false Pharisees) a self-afflicting girl (Bab. ib. 22[a] צַלְנִיָּת).

צִיּוֹן, צַיְיוֹן, v. צִיּוֹן.

צַיְיקָן, v. צַדְקָן.

צַיָּר, צַיְיָר m. (צוּר) *artist, designer, painter, sculptor.* Gen. R. s. 1, v. סַמְמָן. Ber. 10[a] (ref. to צוּר, I Sam. II, 2) אין צ' כאלהינו there is no artist like our God; a. fr.—[Koh. R. to II, 12 הצור הוא צ' נאה the Creator (v. צוּר) is a fine artist; prob. to be read: הירצור הוא צירור נאה this creature (man) is a fine creation].—*Pl.* צַיָּרִין, צַיָּרִי. Tosef. Kel. B. Bath. II, 9 של צ' (עריסה) (ed. Zuck. a. oth. צִיּוּרוֹת) the frame of the embroiderers (or painters).

צַיּוּר, צַיְיוּר ch. same, esp. *embroiderer.* Targ. O. Ex. XXVI, 36 (ed. Berl. צִיּוּר, read צִיּוּר, v. Berl. Targ. O. II, p. 28). Ib. XXXV, 35 (ed. Berl. צַיָּר; Y. צַיִּיר; v. צִיּוּר ch.).

צִיר I pr. n. pl. *Ts'yar,* in the district of N'vay. Tosef. Shebi. IV, 8 צִיר וצ'; Y. Dem. II, 22[d] top צוּר וצ'.

צִיר II, צִירָא m. *siege,* v. צָרַר.—[Targ. Y. Lev. XI, 17 צִירָא, v. צְדָיָא II.]

צִירָא, צִירְתָא m. (צוּת) *listening.* Targ. Y. Deut. XXXII, 1.—Targ. I Chr. I, 30 (transl. of משמע, pr. n. pl.), v. צְמִירְתָא.

צַיְרְתוֹר, v. צִירְתוֹר.

צִירְתוֹרָא, v. צוּתְרָא.

צַיְרְתָנִית f. (preced. art.) *listener, eavesdropper.* Gen. R. s. 18 I will not create her out of Adam's ear שלא תהא צ' and now she is an eavesdropper (ref. to Gen. XVIII, 10); Deut. R. s. 6 והרי הרא צ' that she may not be an eavesdropper; Tanh. Vayesh. 6; a. e.—*Pl.* צַיְרְתָנִיּוֹת. Gen. R. s. 45; Deut. R. l. c. צַוְוחָתָן; a. e.

צִיל (v. צְלַל) *to be clear.* Part. צָיֵיל, צָיֵל, צָאֵיל. Sabb. 66[b] כי הדכי דציל הא מישחא ליציל וכ' as this oil is clear, so may the wine of—be clear (that our minds may not be affected by the wine); ib. כי הדכי דציְלָא האי שיעתא ליציל וכ' Ms. M. (ed. דליציל האי שיעא read: דציל; Ms. O. דצאיל) as this sealing clay is bright, so may the wine &c. Ib. 75[a], v. צְבָע ch. Erub. 64[a] לא צילא דעתאי Ms. M. (ed. צִילָאי; Yalk. Noah Ms. צָאִילָא; v. Rabb. D. S. a. l. note 70) my mind is not clear (I am not clear in my mind). Pes. 110[b] הוה ציל וכ' he remained clear in his mind, and was on his guard. Sabb. 23[a] ציל נהוריה טפי Ms. M. (ed. צלי) its light is brighter. Hull. 55[b] דצילי when the fluid in the ulcers is clear, opp. עכורי.

Ithpe. אִתְצִיל *to become clear (in mind), be rational.* Gitt. 70[b] לכי מִתְצִיל לא וכ' when he is rational again, he need not retract what he said when delirious.

צִיל-, v. צֵל.

צִילָא m. (preced. art.) *clear.* B. Mets. 40[b] נירא לירה בצ' he prefers clear wine (without dregs).—*Fem.* צִילְתָא. Yeb. 113[a] sq. אי דעתא צ' הוא וכ' Ar. (ed. צילותא) whether his mind is at all times equally clear (though weak) or &c. Gitt. 70[b] דחם דעתא צ' הוא וכ' (ed. צילותא) there his mind was clear, only that weakness befell him, opp. שגרשתא.

צִילְתָא f. = צֵל *shade,* esp. *the shade from the covering of the Succah.* Succ. I, 1 שחמתה מרובה מצִילְתָהּ a Succah which has more sun (light) than shade. Ib. 4[a] אם צִילָתָם מרובה וכ' if they have more shade than sun; a. fr.

צִילוּדְתָא m. (צְלַח) *part.*—*Pl.* צִילּוּדְתִין. Targ. Ps. CXXXVI, 13 (ed. Wil. צְלוּחִין; Ms. צַלּוּחִין).

צִילוּתָא f. (v. נִילָא) *clearness (of mind).* Meg. 28[b] a Talmudic decision בעיא צ' וכ' requires a mind as clear &c.; Erub. 65[a] צריל Ms. M. (ed. צלותא, corr. acc.). Yeb. 113[a] sq.; Gitt. 70[b], v. צִילָא.

צִילְחָתָא, v. צִלְחָתָא.

צִילַיְיָא pr. n, v. מִקְרָתָא.

צִילְמָא, v. צֶלֶם ch.

צִילְמָנָא, v. צַלְמָנָא.

צִילְעוֹת, *pl.* of צֶלַע.

צִילְצוּל, v. צַלְצוּל.

צִילְצָלָא, צִילְצוּלָא, v. צוּצְלָא.

צִילְצָל, צִילְצוֹלִין, v. sub צֶלְצַ׳.

צִילְצָלָא, v. צִילְצוּלָא.

צִילְצָלָן, v. צֶלְצַ׳.

צִילְצָלִין, v. צִלְצוֹלִין, a. צִלְצָלָן.

צִילְתָא, v. צִילָא.

צִימְדִּ־, v. צֶמֶד.

צִימְדָּא m. = h. צֶמֶד, *yoke; a yoke of oxen.* B. Bath. 77b דקרו לצ׳ צ׳ וכ׳ where they call a yoke *tsimda* and the oxen *baḳar* &c.; דקרו לית נמי לבקר צ׳ כוליה וכ׳ where they call also the oxen *tsimda*, there (in selling the צֶמֶד) he sold him the whole (the yoke and the animals).

צִימּוּחַ, צִימּוּחָ m. (צָמַח) *sprouting, growth.* Tosef. Neg. IV, 2 להצילו בצ׳ to save (relieve from the leper's restrictions) by the growth of black hair (Lev. XIII, 37).

צִמְּ, צִימּוּחָ ch. same, *growth.* Targ. Am. VII, 1. Targ. Is. XL, 31.

צִימּוּס, v. צוּמִּים.

צִימּוּק, צִמְּ, m. (b. h.; צָמַק) *raisin.*—*Pl.* צִימּוּקִים, צִימּוּקִין, צִמְּ. Maasr. I, 6; Y. Ter. I, end, 41a. Lev. R. s. 36 מה ... ענבים ויש בהם צ׳ וכ׳ as on the vine there are (green) grapes and dried up grapes, so there are in Israel students of the Scripture &c.; a. fr.—[Taan. 19b צימוקין, v. סְקִרְמִילוֹן.]

צִימּוּקָא ch. same.—*Pl.* צִימּוּקִין. Y. Dem. II, 22d top חד טעין דצ׳ a load of raisins. Y. Sabb. VII, 10a bot., v. מסבסלה.

צִמְּ, צִימֵּחַ m. (צָמַח) 1) v. צוּמָּח.—2) *a goat with long hair lumps and long, dependent ears.* Bekh. 44a תנא אף חצ׳ (Ar. הצימע) it has been taught (in addition to the blemishes mentioned) also a person looking like a *tsimmeaḥ*; לא הוו ידעי רבנן מאי צ׳ וכ׳ the Rabbis did not know what *ts.* was, when they heard an Arab (trader) call out, 'who wants a *ts.*'?, and it was found to be a shaggy goat (v. חֲוִיזָא II).

צִימְחוֹנָא, צִימְחוֹן, צִימְחָא, v. sub צִמְּ.

צִימָּם, v. צוּמָּם.

צִימֵּעַ, v. צוּמָּח, a. צִימֵּחַ.

צִימְצַם, v. צִמְצַם.

צִימְצַמְאֵי, צִימְצָ׳ m. pl. (v. צִמְצַם) *scarce things, curiosities.* Sabb. 63a משתכח בר גוא דצו׳ דמלכתא Ms. M. (ed. בגואי דצי׳ מ׳; Ms. O. דצמ׳ מ׳) it is to be found in the queen's collection of curiosities. [Comment.: of queen *Tsimts'mai*.]

צִמְּ, צִימְרָא m. (צָמַר) *heat, fever.* Pes. 55b פרח צ׳ מינה her heat has left her (the breeding hen's desire to hatch is gone). Ḥull. 51a צ׳ בעלמא הוא וכ׳ it is merely the fever (from the inflicted wound) that has seized them (and we need apprehend no injury to a vital organ). Gitt. 69b צ׳ ברא outside fever (eruption); צ׳ גווא inner fever; a. e.—*Pl.* צִימְרֵי, צִמְּ. Ib. דמעלייא לכולהו צ׳ Rashi (ed. צימרא, corr. acc.) it is good for all kinds of fever.

צְיֵּן, צְיֵּן (denom. of צִיּוּן) *to put up a pile, to mark.* Shek. I, 1; M. Kat. I, 2 (2a) מְצַיְּירִין על הקברות Y. ed. (Bab. ed. a. Mish. את; v. Rabb. D. S. a. l. note 2) graves are marked (with lime). Ib. 5b קבר וציירוהָ ... שדה (not דצ׳) a field in which a grave was lost, and which they marked. Maas. Sh. V, 1 כרם רבעי מציירין וכ׳ a vineyard in the fourth year is marked with clods of earth, ... and graves with lime &c. Y. Shek. I, 46a top (ref. to M. Kat. I, 2) לא כבר צְיַּרְנוּ מאדר had they not marked them in Adar? Ib. (ref. to Ez. XXXIX, 15) ובנה, מיכן שמציירין ע״ג אבן קבועה from this we learn that the mark is put on a fixed stone; a. fr.—Part. pass. מְצוּיָּרָן, מְצוּיָּן; f. מְצוּיָּרֶת, מְצוּיָּה; *pl.* מְצוּיָּרִים, מְצוּיָּרִין; מְצוּיָּרוֹת, מְצוּיָּלִ׳. Ib.; Tosef. ib. I, 5 מצא אבן אחת מצ׳ וכ׳ if one found a single stone marked, although this ought not to be done (several stones surrounding the marked spot being required by law) &c.; M. Kat. 6a. Ib. 5b מצא שדה אחת מצ׳ וכ׳ if one found a field marked, and knows not for what purpose; a. fr.—[Lev. R. s. 6 מציירין, v. צָנַן.]—Trnsf. *to distinguish, make prominent, adorn.*—Part. pass. as ab. Gen. R. s. 85, v. פָּתִיל. Sabb. 145b מצ׳ מפני מה.. why are the scholars in Babylonia distinguished (in their dress)? Ber. 8a (ref. to שערי ציון, Ps. LXXXVII, 2) שערים חמצ׳ בהלכה gates prominent for learned decisions. Sifré Deut. 43 (ref. to Jer. XXXI, 20) היו מצ׳ במצות וכ׳ distinguish yourselves by observing (in exile) religious laws (meant for Palestine), so that they be not new to you, when you return; a. fr.—[Cant. R. to VI, 4; Yalk. Num. 713, read: מְצוּיָּרוֹת, v. צוּר II.]

Hithpa. הִצְטַיֵּן *to distinguish, adorn one's self.* Lam. R. to I, 19 (ref. to Jer. l. c.) הצטיירי במצות וכ׳ adorn thyself with the religious observances by which Israel was distinguished (in Palestine), v. supra.

צִיֵּן, צַיֵּן ch. same. B. Bath. 58a הוה מְצַיֵּין וכ׳, v. מְצָרְתָא. Ib. הא בעינא לצַיּוּנֵי וכ׳ but I want to mark the burial cave; a. e.

צִינָּא I m. (v. next w.) *basket (of palm leaves).* Targ. Y. Deut. XXIII, 25 צִנָּךְ (ed. Vien. צִנָּךְ).—*Pl.* צִינַּיָּא. Ib. XXVI, 3 (Bxt. צִנֵּי).—V. צַנָּא.

צִינָּא II m. (צִנָּן) = h. צִנָּה II, [*stinging*] *palm, stone-palm* (of great endurance).—*Pl.* צִינַּיָּן. Targ. Y. I Num. XXXIV, 11 צִינֵּי טוּר פרזלא, v. צִנָּה II. Targ. Am. IX, 2

בצינין (ed. Lag. בינונין, cler. error; ed. Wil. בטוריין; prob. to be read: דטורין (בצ'). – B. Bath. 69b חוצין וצ' Ar. a. Rashb. (v. Rabb. D. S. a. l. note 10; ed. וצירצין, corr. acc.), v. תָּאלָא. — V. צִינְיָא II.

צִינְבְּרָאָה, צִינְבְּרָאִי, צִינְבְּרָיוּ, v. סַנְבְּרַאי.

צִינָּה, v. צִנָּה.

צִינוֹנְיָיתָא, v. צִינְיָתָא II.

צִינוֹק m. (צנק, sec. r. of צוק; cmp. Samar. Ex. XXV, 25; Deut. XXXIII, 25) *tight bundle.* Tosef. Maasr. I, 6 ירק שאגדו ... צ' לשוק herbs which were tied in the field with the intention to re-pack them in a bundle for the market. Y. ib. I, 49a. [For b. h. צְרוֹר, v. next w.]

צִינוֹקָא m. (preced.; cmp. אסר a. derivatives) *narrow prison.* Targ. Jer. XXIX, 26 (ed. Wil. צְנוֹקָא).

צִינוֹר, צִינְרָא, &c., v. sub צִנּוֹר.

צִינְיָיתָא, v. צִינְיָתָא II.

צִינְיָת I, צִנְיָת f. (v. צִינְיָא I) *basket.* Lam. R. to I, 17 מקל צ' ... לאחד like one who had nothing but a staff and a basket (with which he made a living).

צִינְיָת II f. (צִנָּה, v. צִנָּה II) *callosity, callus* (on the sole of the foot). Sabb. VI, 6, expl. ib. 65a בת ארעא a growth caused by the soil, v. אַרְעָא.

צִינְיָתָא ch. same. Keth. 93b אסתירא דצ' (some ed. דצוז) a coin that may be used for putting on a callus. — [צִינְיָתָא, v. צִינְיָתָא II.]

צִינְעָה, צִינְעָא, צִינְנָא, v. sub צִנָּה.

צִנָּא, צִינְיָתָא I f. = h. צִנָּה III, *cold.* Targ. Y. II Gen. VIII, 22. Targ. Job VI, 16. — Lev. R. s. 16 יתיר חדא כסו וצ' one more covering, and the cold is gone (not felt); Y. Snh. X, 29c [read:] יתיר כסותא חדא והדא צ' וכ'; a. e.

צִנָּא, צִינְיָתָא II f. = h. צִנָּה II, *stone-palm.* Erub. 63a אסר לית לחמריה בצ' וכ' (Ms. M. בצִינְיָתָא; Ms. O. בצִינְיָתָא; ed. Sonc. a. Alf. דדיקלא (בצ') tied his ass to a palm (palms) on the Sabbath. — *Pl.* צִינְיָתָא, צִינְיָתָא, צִנְּיָא. Sot. 46b עד בי צ' דבבל to the place called 'between the palms' of Babylonia; ib. חני צ' דבבל וכ' those palms of Babylonia date frome the days of Adam; Ber. 31a צנינתא. Snh. 96b דבבל (צריידתא) דצ' (Var. in Rashi: צִינוֹנְיָיתָא; Ms. M. צ' צרורתא; Ms. F. צ' צרייאתא; v. Rabb. D. S. a. l. note 400) the waters along the (dry, or stony) palms of Babylonia. B. Mets. 24b בצ' דבי וכ' (Ms. M. בי צירבתא; Ms. R. בי צינינתא; Ms. O. בי צִינְיָתָא) between the palms of the estate of Bar Marion. [Sabb. 139b, v. צִרְבְּתָא.]

צִיפָּא I m. (v. next w.; cmp. צַפְצָפָה a. עֲרָבָה) *willow.* — *Pl.* צִיפֵּי. Kidd. 45a תוחי צ' וכ' ... קא שתו were drinking wine under willows in Babylonia; [oth. opin., v. next w.]

צִיפָּא II, or צֵיפָא, צֶיפָא m. (צפף; cmp. P. Sm. 3428 s. v. צָפָא a. sq.) [*coarse texture,*] 1) *the fleshy covering of date-stones.* Ḥull. 50b כגון ... בצ' ברוחקא בלא צ' וכ' when three date-stones can pass the opening, by force with the covering on them, and easily without the covering. — 2) *reed-mat.* — *Pl.* צִיפֵּי or צֵיפֵי. Ber. 25a חזו חנו צ' דבי רב וכ' look at the mats in the school house, some sleep thereon, while others are studying. B. Bath. 8b צ' דבי וכ' the mats in the synagogue. — [Kidd. 45a תוחי צ' under mats spread over their heads, v. preced.] — 3) *close embrace.* Nidd. 61a דגניין בצ' Ar. (ed. במשולבות) when the two women slept embracing each other.

צִיפָּא III, צִיפְּתָא f. (v. preced.) *flake of wool, hatchelled wool.* Sabb. 50a יוצאין בפקורין ובצ' may go out with lint or a flake of wool (on a wound; oth. opin. in Tosaf.: with a *wig*); Tosef. ib. V (VI), 2 ובצופָּא (ed. Zuck. ובצפי צמר). Tosef. Kil. V, 23 והציפה, v. פּוּקְרִין. Sifra Sh'mini, ch. VII, Par. 6 יכול אף הצ' you may think the same law applies to raw wool (as to a woven garment); Yalk. Lev. 537 הצירצה (corr. acc.). — Pl. m. (of צוּף, צֵיף) צוּפִים, צִיפִּים (or צִיפִּים). Y. B. Kam. IX, beg. 6d כשעשאו צו' when the thief changed the stolen wool by making flakes of it. Ib. מצינו ... בלא צ' שמא יש צ' וכ' cleansing of wool is sometimes done without hatchelling it, but is hatchelling ever done without previous washing? — Esp. צִיפֵּי צמר. Sabb. 48a; B. Bath. 19a בגיזי ... ובצ' צמר in shorn wool (before it is washed and hatchelled) or in hatchelled wool. Tosef. Sabb. l. c., v. supra. Yalk. Num. 732 חיה ... בצִפָּרן של צמר he stamped upon it (the fire), and quenched it with hatchelled wool; a. fr.

צִיפָּאֲרֵי* m. pl. (v. צִפָּרָא) *the sparkling morning lights.* Y. Ḥag. II, beg. 77a (interpret עושה שחר ציפה, Am. IV, 13) אילין צ' תוהו וכ' (he turns) the morning lights into voidness, darkness and obscurity.

צִיפְּדָנָה, צִיפְּדוֹנָה, v. צַפְּרִינָא.

צִיפְּתָא, v. צִיפָּא III.

צִיפּוּחָא m. (צפח *to rush, storm,* v. P. Sm. 3431), צִיפּוּחַ נֶפֶשׁ *rashness of soul, recklessness.* Targ. Ez. XXV, 15; XXXVI, 5 (h. text שאט).

צִיפּוּי, צִפּוּי m. (b. h.; צָפָה *Pi.*) *covering, overlaying.* Y. R. Hash. III, 58d top מחמת הצ' ... היה if its sound became thick on account of the overlaying (of the mouth-piece with gold). Y. Ḥag. III, end, 79d לא צ' שטומד וכ' was the overlaying (of the altar) not solid enough to stand by itself? Tem. 28b ירא צִיפּוּיוֹ מותר let the metal used for overlaying it (its horns &c.) be permitted; a. fr. — *Pl.* צִיפּוּיִים, צִיפּוּיִין. Ib. צִיפּוּיֵיהֶן, צִיפּוּיֵיהֶן; Sifra Vayikra, N'dab., ch. II, Par. 2 צִפּוּיָן, צִפּוּיָיו; a. e.

צִיפּ, צִיפּוֹנָא m. = h. צָפוֹן, *north.* Targ. Ex. XXVI, 20 (ed. Berl. צִיפּ). Targ. Is. XIV, 13 (ed. Wil. צִפּ); a. fr. — Yoma 32b (transl. Jer. XLVI, 20) עממין קטולין מצ' murderous peoples from the north &c. (see Targ.). Y. Taan. II, 65b top צִפּוּנָה, v. יָצָק. B. Bath. 25b לצ' דארעא וכ' Ms. M. (ed. בצפונה דארץ וכ' לצ') north of Palestine.

צִיפּוֹרָא, צִיפּוֹר, v. צִפּוֹרָא.

צִיפּוֹרָאָה, v. צִיפּוֹרְיָא.

צִיפּוֹרָה, v. צִפּוֹרָה.

צִיפּוֹרִין, צִיפּוֹרֵי צָפֵּי, צִיפּוֹרִין I m. pl. (צָפַר II) *whirling waters.* M. Kat. 29ª כצ' בפי וכ' v. פִּרְטוּרֵי; [Rashi: like *a knotted rope* passing through a loop-hole in the mast); Lev. R. s. 4; Koh. R. to VI, 7 כְּצִיפּוֹרִין v. צִפּוֹרִין.]

צִיפּוֹרֵי, צִיפּוֹרִים, צִיפּוֹרִין, צִיפּוֹרֵי צָפֵּי, צִיפּוֹרִין II pr. n. pl. *Sepphoris* in Upper Galilee. Meg. 6ª קטרון זו צ' וכ' Kitron (Jud. I, 30) is Sepphoris, and why is it named S.? Because it is perched on the top of a mountain like a bird (*tsippor*). B. Bath. 75b אני ראיתי צ' בשלותה I have seen S. in her prosperous days. Sabb. 121ª, v. גַּסְטָרָא. Y. Kil. IX, 32b top רבי . . . בצ' וכ' Rabbi lived in S. seventeen years. Arakh. IX, 6 קצרה . . . של ציפורים the old castle of S. (a fortification dating from the days of the Israelitish conquest); Bab. ed. (32ª) ציפורי; a. fr.—Ex. R. s. 3, a. e. צִיפּוֹרִן (corr. acc.).

צִיפּוֹרְיָא, צִיפּוֹרָאָה, צִיפּוֹרֵי צָפֵּי, צִיפּוֹרָה m. (preced.) *Sepphorite, of Sepphoris.* Y. Ter. XI, end, 48b; Cant. R. to VI, 8 ר' חייא צ' R. Ḥiya of S.; a. fr.—*Pl.* צִיפּוֹרָאֵי, צִיפּוֹרְיֵא, צִפֵּי. Y. Keth. XII, 35ª top; Y. Kil. IX, 32b top צִיפּוֹרֵיא. Y. Sabb. IV, end, 7ª; a. fr.

צִיפּוֹרִין, צִיפּוֹרִים, v. צִיפּוֹרֵי I, II.

צִיפּוֹרִית f. (צִיפּוֹרֵי II) *of Sepphoris.* Tosef. Maas. Sh. IV, 13 נותן . . . טריסית טבריית נוטל תרמנו צ' וכ' if a man lends his neighbor a Tiberian *Tressis*, he must accept in return a Sepphorite *Tressis*, and vice versa.

צִיפּוֹרֶן, v. צִפּוֹרֶן.

צִיפּוֹרְנִי m. (preced. art.) *Sepphorite.*—*Pl.* צִיפּוֹרְנִין. Y. Bicc. I, 63d bot. אין מביאין מן חצ' וכ' you must not offer first-fruits belonging to Sepphorites or to Beth Sheanites.

צִיפּוֹרְתָּא, צִיפּוֹרְתָּה, v. sub צִפּ'.

***צִיפְיָא** f. (צָפָה; cmp. Syr. צפיותא, P. Sm. 3429) *clearness, the liquid parts of honey cells.* Sot. 48b דבש חבא מן חצ' the honey which comes from the inner portions of the cells (=נופת צופים), v. נוֹפֶת; Y. ib. IX, 24b bot. דבש הבא בצפיידה honey which comes in a state of clearness.

צִיפּוּתָא, v. צִיפְיָא.

צִיפִּי, צִיפְרָא, צִיפַּר, צִיפָּר, v. sub צִפּ'.

צִיפְרוֹנָה, v. צִפְּרוֹנָא.

צִיפְרָיָא, צִיפְרֵי, v. sub צִיפּוֹר.

צִיפְרִין, Y. Sabb. XVII, beg. 16d חצ', read: חצִיפּוֹרִין.

צִיפְרָתָא, v. צִפְרָתָא.

צִיפַּרְתִּי f. name of a *clean bird, tsipparti.* Ḥull. 65ª.

צִיפְתָּא, צִיפָּא, צִפְּ' f. = צִיפְיָא II, *matting, mat.*—[Targ. Y. II Deut. XXXII, 9 בצ' ed. Vien., read: בפִּיצָתָא.]—Sabb. 140b בר . . . אצ' חדתא וכ' a student at the school house should not sit down on new matting, because it ruins the garments. Ned. 50ª top דלי לצ' וכ' he lifted up the mat (on which he had been sitting), and said &c. Kidd. 12b צ' דאסא a braid of myrtle twigs (worth less than a P'ruṭah). Gitt. 68ª שדו לירח צ' עילווית Rashi (ed. צִיפְרִיתָא) they threw a mat over it (the pit). Ib. צ' דשדיא I see a map that is thrown down.

צִיץ, צָצַ֫ץ, v. צָנַץ, צָנִין.

צִיץ I *to come forth; to glisten, bloom,* v. צוּץ.

צִיץ ch. same, 1) *to stand forth, shine, bloom.* Targ. Koh. XII, 5 וחציץ Var. (for ותפרץ, v. פָּצַץ; h. text וינאץ), Targ. Ps. CXXIX, 6 (Ms. ירוץ; h. text שלם).—*2) *to look for, search.* Targ. Prov. II, 4 ed. Lag. (v. בָּצָא).

צִיץ II m. (b. h.; preced.) 1) *something glistening, foil.* Tanḥ. Vayetsé 12 (describing the Teraphim) . . . מבראין וכותבין על צ' זהב וכ' they get a firstborn man and slaughter him . . ., and write the name of a spirit of uncleanness on a golden plate, and put the plate under his tongue with sorcerous ceremonies &c.—Esp. *the highpriest's front plate.* Succ. 5ª צ' דומה כמין טס וכ' the front plate was something like a gold foil &c.; Sabb. 63b. Zeb. 88b . . . צ' עוזת פנים the plate procures forgiveness for sins committed by effrontery. Gen. R. s. 71 בזה צ' ובזה צ' in this (the tribe of Levi) is the sheen (of the high priest's frontlet), and in that (the tribe of Judah) is the splendor (of the crown, Ps. CXXXII, 18); a. fr.—[*Pl.* צִיצִין. Tosef. Sot. III, 4 ed. Zuck. בצ' with fineries, v. צְלָצוּל.]—2) *blossom.* Gen. R. s. 53 (ref. to Is. XL, 8) . . . ונבל צִיצוֹ יבש the flower of Abimelech was dried up, and his blossom faded (his procreative faculty was lost); Yalk. Is. 309.—*Pl.* צִיצִים, צִיצִין. Sabb. 145b (ref. to Is. XXVII, 6) . . . עושין צ' אלו וכ' this refers to the scholars in Babylonia who create blossoms and flowers for the Torah (revive learning); a. e.—3) *filament, thread, thread-like shred, fringe.* Ib. 131ª Ms. M., v. צוּץ.—*Pl.* as ab. Ib. 94b; Tosef. ib. IX (X), 12 צפורן . . . וצ' וכ' a nail, and shreds (of skin) the largest portions of which are severed from the body. Sabb. XIX, 6 צ' המעכבין וכ' shreds of the corona which make the circumcision invalid. Y. ib. XIX, 17ª; a. fr.—Tosef. Ab. Zar. V (VI), 2 (describing a scarab or dragon used as an emblem of idolatry, v. דְּרָקוֹן) כל שהצ' יוצאין מצוארו from whose neck fringes come forth; Y. ib. III, 42d top; Bab. ib. 43ª.

צֵיצָא ch. same, 1) *gold plate.* Targ. Y. Gen. XXXI, 19 (describing the Terafim, v. preced.).—Esp. *the highpriest's front plate.* Targ. Ex. XXVIII, 36. Targ. O. ib. XXXIX, 30 (Y. צִיצַת, constr. *fem.*); a. e.—2) אבני צ' *jewels.* Targ. II Esth. I, 2.—3) *blossom.* Targ. Job XIV, 2 ed. Lag., v. נֵץ I ch.—4) name of *a bird of prey, night-hawk.* Targ. O. Lev. XI, 16; Deut. XIV, 15 (cmp. נֵץ II; h. text תחמס).—*Pl.* צִיצִין *a) fins.* Targ. Lev. XI, 9, sq.; Deut. XIV, 9 sq.; v. צִיצִירְתָא.—*b) wings.* Targ. Ps. CXXXIX, 9 (Ms. צִיצְרִין).

Targ. Y. Num. XXIV, 24 (wings of an army; cmp. Is. VIII, 8; h. text צִים).—*c*) *fringes.* Targ. Y. II ib. XV, 38, v. צִיצִירְתָּא.

צִיצָה f. (b. h.; preced. wds.) 1) *flower, knob on the top of the central stem of the palm branch* (Lulab). Y. Succ. III, beg. 53c יבשה צִיצָתוֹ (ed. Krot., a. Asheri to Succ. III, beg. צִיצִירוֹתָיו; Asheri quotes a Var. יבשו הוצין) if the top of the branch is withered.—2) *fringes.* Gitt. 56a שחרוחה צִיצָתוֹ נגררת וכ' the fringes of his cloak were dragged along on cushions. M. Kat. III, 4 תכלת לציצתו Y. ed. (Mish. a. Bab. ed. 19a לציציתו; Rabb. D. S. quotes לצִיצָתוֹ) the blue thread for his show-fringes.—Kel. XVI, 4 ועשה את ... סקורטא צִיצָתָהּ (Ar. ציציתיה, read: צִיצוֹתֶיהָ) a leather apron is considered finished, when . . . he attaches its fringes (cords); [Maim.: a leather table cloth . . ., when he puts on a *bright center piece*].—*Pl.* צִיצוֹת, v. supra.

צִיצוֹתָא, v. צוּצִיתָא.

צִיצוֹתַי, Y. Yeb. XVI, 15d top לצ', some ed. לציזותי, read: לִעִיתּוֹתַי עֹרֶב, v. עָת.

צִיצַי *tsitsi,* a derisive imitation of the sound *ts* (צ) in certain formulas of benedictions. Men. 42a (ref. to a person who had said the benediction מאי (לעשות ציצית צ' שמענא הכי what is that *tsitsi* I heard here? Ber. 42a (ref. to the benediction מאי צ' וכ' (המוציא ... האדץ (Ms. K. ציו ציו).

צִיצָיָן, v. צִיצָא.

צִיצִית f. (b. h. צִיץ, צִיצָה; v. צוּצִיתָא) 1) *hair-lock.* Sifra Aḥăré, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) שלא תגדל צ' that thou must not grow a lock (v. פְּלוּרִית). Zeb. 26a; Yalk. Lev. 446 הוא בפנים וציציתו וכ' if the sacrifice stands (within the sacred precincts), and its locks (prob. the tuft of its tail) are without.—2) *fringe,* esp. *the show-fringes* (Num. XV, 38). Sifré Num. 115 אין צ' אלא דבר היוצא ודבר כל שהוא by *tsitsith* is meant something that protrudes (hangs over) and is of a minute size; Men. 41b. Sifré l. c. וצ' מן הגדילים v. גְּדִילָה II. Men. 39b פטורין מן חצ' require no show-fringes; חייבין בצ' require show-fringes; a. fr.—M. Kat. III, 4 (19a), a. e., v. צִיצָה—*Pl.* צִיצִיּוֹת. Men. 44a באו ארבע ציציותיו וכ' the four fringes of his garment came into sight and slapped him in the face (reproached him for his sensuality, reminding him of Num. XV, 39). Sifré l. c.; Men. III, 7 ארבע צ' מעכבות וכ' the four fringes are dependent on one another, v. עָכַב. Ib. 43a אין . . . עד שיחזיר ציצִיּוֹתֶיהָ you must not sell a fringed cloak to a gentile without removing its show-fringes; a. e.

צִיצִיתָא, צִיצִית ch. same, 1) *lock.* Targ. Cant. V, 2.—Men. 42a, v. צוּצִיתָא.—*Pl.* צִיצָיְיָא, צִיצָיְיָן, constr. צִיצָיָת, צִיצַיַּת. Targ. Cant. l. c.—2) *show-fringe.* Targ. Y. Num. XV, 39 (ed. Amst. צִיצִיתַּי). Targ. Y. II Deut. XXII, 12 (Y. I צִיצַיִּית).—Y. Snh. X, 28c [read:] ובלעיה ארזא וסרחא צִיצִיתָהּ דגולחיה the cedar swallowed him (Isaiah) up, but the fringes of his cloak remained hanging out. Midr. Till. to Ps. VII, 5 (ref. to I Sam. XXIV, 6) מה בין קטע צ' וכ' what is the difference between cutting off (a man's) show-fringes (depriving him of the privilege of religious observance) and cutting off (a man's) head?—*Pl.* צִיצִין, צִיצָנִין (v. צִיצָא); צִיצִיתָא, צִיצָיָתָא, צִיצָיָת, צִיצָיִית. Targ. Y. I Num. XV, 38. Ib. 39, v. supra.—3) *fin* (?). Targ. Y. Deut. XIV, 9.—*Pl.* צִיצִין, v. צִיצָא.

צִיצִיתָה, צִיצִית pr. n. pl., v. סוּסִיתָא.

צִיצָלָא, v. צוּצָלָא.

צִיצָלִין, v. צַלְצוּלִין.

צִיקִין m. pl. (צָק) [*cast in a mould,*] only in צִיקֵי קדרה *a sort of pudding* consisting of minced meats &c. mixed with wine and spices. Ḥull. 77b ק' עשאן צ' he minced them (the bones &c.) for a pudding. B. Mets. 86b הללו לצ' ק' those (the animals mentioned I Kings V, 3) were used for puddings. Yoma 75a (ref. to בשלו בפרור, Num. XI, 8) מלמד שירד להם ... צ' ק' וכ' this intimates that, with the manna, the ingredients for puddings came down &c. Keth. 65a יין לצ' ק' wine for puddings. Pes. 56a; a. e.

צִיקָן, צִיקְנִי, צִיקָנִי m. (צוּק) [*narrow-minded,*] *miser.* Y. Pes. VII, 35a top.—*Pl.* צִיקָנִים, צִיקָנִין. Mish. ib. VII, 8; Bab. ib. 82a.

צִיר, צַיָּר, v. צַיָּיר.

צִיר I m. (צוּר; cmp. זוּרְיָא, זוּרְדוֹן) *juice, brine.* Sifra Sh'mini, ch. IV, Par. 3 (ref. to Lev. XI, 12) שקץ לאסור 'abomination' is used to imply the prohibition of their brine or soup &c. Ib. לאסור צִירָם ורוטבם. Ab. Zar. II, 6 (35b) צ' שאין בה דגה (read בו) brine in which no fish is distinguishable. Ib. 40a בצירן in their brine (without the fish), opp. בגופן. Ḥull. 99b; a. fr.

צִירָא, צִירָה ch. same. Targ. Y. Lev. XI, 11 צידרהון ורועדיהון, read: צִירְרֵיהוֹן ורוטבירהון (v. Sifra quot. in preced.).—Ab. Zar. 40a הוה מטבילנא בצִירָן I used to dip (bread &c.) in their brine. Y. Ter. VIII, 45b bot. הדין צ' דמוריסא (not מור') the brine of *muries.*

צִיר II m. (b. h.; צוּר) *hinge, pivot.* Men. 33a; Erub. 11b היכר צ' v. אַבְקָתָא. Kel. XI, 2; Num. R. s. 12, v. פּוֹתָה. Erub. X, 12 מחזירין צ' התחתון you may bring back to its socket the lower pivot (of a door of a chest &c.). Yoma 39b וצ' דלתות וכ' the turning hinges of the Temple door were heard &c.; a. fr.—*Pl.* צִירִין, צִירִים. Y. Naz. VIII, 57a bot וכ' אוסטרטיוטות שומרי (not ושומרי) Roman soldiers were stationed in Jerusalem as guards of the hinges (of the Temple gates); Tosef. Pes. VII, 13 צורים ed. Zuck. (corr. acc.). Bekh. 45a כשם שצ' לבית כך צ' לאשה as a house has hinges (doors moving in sockets), so a woman's body has hinges (in her sexual organs; ref. to I Sam. IV, 19 צִרְרָה). Ib. צִירֵי בשר (the sockets and pivots in the male body are merely) hinges of flesh (muscles, not separate organs); a. e.

צִיר III m. (b. h.; צוּר; cmp. חֶבֶל) *writhing, agony, throes of birth.*—*Pl.* צִירִים. Pesik. R. s. 36 ויאחזו אותם צ' כצִירֵי יולדה and pangs like those of a travailing woman shall seize them (v. Is. XXI, 3).

צִיר IV m. (b. h.; צוּר) [*one going around,*] *messenger, agent.* Pirké d'R. El. ch. XXIII כשולח ביד צ' נאמן לשולחיו like one sending through a messenger faithful to those who send him (Prov. XXV, 13); Yalk. Gen. 58. Ab. d'R. N. ch. XXXIV.

צִיר, צִירָא, צִיר' m. (צוּר) *siege; straitness.* Targ. O. Deut. XXVIII, 53 (ed. Berl. צְיָרָאתָא); ib. 55; 57. Targ. Ez. IV, 2 (ed. Lag. בצריר; oth. ed. מְצִירִיר, corr. acc.). Ib. 3 (ed. Wil. צִירָא). Targ. Deut. XX, 19; a. fr.

צִירָא I *brine,* v. צִיר ch.

צִירָא II = h. צִיר II, *hinge, pivot; socket; pin.* Y. Ḥag. II, 77[d] bot. צ' דתרעא וכ' the pin of the gate of Gehenna was fastened to her ear; Y. Snh. VI, 23[c] bot. (corr. acc.).—*Pl.* צִירִין. Targ. I Kings VI, 34 (h. text צלעים, קלעים) *turning door-wings.* Targ. Ex. XXVI, 17 (Y. ed. Vien. צִיד', corr. acc.; h. text ירוּת); ib. 19 (ed. Vien. צִיד', corr. acc.); a. e.—Targ. Y. Gen. XX, 18 צִירוּהִי בית ולדא, read: צִירֵי ב' ו' the hinges of the womb (v. צִיר II).—V. צִירְתָּא.

צִירוֹכִין, v. next w.

צִירוּף m. (צָרַף) 1) *smelting, reduction through trials.* Keth. 112[b] צ' אחר צ' one reduction after the other (ref. to Is. VI, 13).—2) *fusion, the state of being considered as one coherent mass* or *as one act.* Pes. 19[a] צ' דאוריתא that things contained in one vessel are to be considered as one mass is a Biblical rule. Naz. 4[a] ר"ש ליח ליה צ' R. S. does not adopt the rule of fusion (that the various things forbidden to the Nazarite, if partaken of together, combine to make up the legal quantity). Y. Maasr. IV, 51[b] למה לי צ' why is it necessary to apply the rule of fusion?; ואם צ' וכ' and if you apply the rule of fusion &c.; a. fr.—*Pl.* צִירוּפִין. Y. Naz. II, 54[c] bot. [read:] ולמה נכללו לצ' (ed. Krot. לצירוכין, corr. acc.) and why have they again been stated by implication? To intimate that the rule of fusion applies to them (if eaten together). Ib.[d] bot. בצירופי נזיר as to the rule of fusion applied to the Nazarite; a. e.

צִירְחָא, v. צִרְחָא.

צִיר', צִירְיָא m. (צְרֵי I; Syr. צריא, P. Sm. 3441) *slit, incision.* Pes. 40[a] כיון דאית בהו צ' וכ' as they (the wheat grains) have a slit, the water penetrates them. Ib. top דילמא ... בצירוהי דחבירתה (Ms. M. בציריריא, read: בצִירְיָא) maybe one grain moves in boiling and settles in the slit of the other. Nidd. 23[a] הא באוכמא הא בצ' in one case the shape of the black of the eye is meant, in the other, the slit (in which the eye is seated), v. צִירְחָא.—*Pl.* צִירְרֵי. Ab. Zar. 65[b] אגב צִירְרֵידהו וכ' (Ms. M. דאית בהו צירי, read צִירְרֵי) on account of their slits, they are considered as if they were burst open.

צִירָן m. (denom. of צִיר I) *one whose eyes discharge a briny liquid, blear-eyed*; [Rashi: *one whose eyes have a cylindrical shape like a pivot,* fr. צִיר II]. Bekh. VII, 3, expl. ib. 44[a] עיניו תרוטות וצִירָנִיוֹת whose eyes are bleared and granulated; [Rashi: round or pivot-shaped]; Tosef. ib. V, 3 עיניו מצודניות ed. Zuck. (corr. acc., or read with oth. ed. מְרוֹדָנִיוֹת).

צִירְנִיא, v. צִרְדוֹן.

צִירְנְיוֹתָן f. pl. (v. preced. art.) *discharging pus, granulated.* Targ. Y. I Gen. XXIX, 17.

צִירָנִית f., *pl.* צִירָנִיוֹת, v. צִירָן.

צִירְצוּר, צִירְעָא, צִירְעָה, צִירְעָא, v. sub צִרְ'.

צִירְתָּא f. = צִירָא II, *hinge, pivot.* Targ. Prov. XXVI, 14.

צִירְתָּא f. (cmp. צִיר) *anguish.* Targ. Y. Deut. XXVIII, 22 צ' דליבא anguish of heart (*incubus?*).

צִית, v. צוּת.

צִית m. (preced.) *joint*; prep. *with, near*; לצ' *towards.* Targ. Gen. XI, 4; XXVIII, 12. Targ. Y. Ex. XX, 18 (O. לְצַד, לְצֵד). Targ. Job II, 12. Targ. II Esth. IV, 2 ed. Lag. (oth. ed. לגבר); a. e.

צִיתָא, v. צִיְּרְתָּא.

צִיתוֹר, צִיתָר pr. n. pl. *Tsaythor.* Lev. R. s. 24 אבא יוסי איש צ' ; Tanḥ. K'dosh. 9 יוסי איש צ' ; Yalk. Ps. 680 ר' יוסי איש ציתור.

צִיתָנִית, v. צִיְּרְתָנִית.

צִיתָרֵי, v. צִחְרֵי.

צְכוּנָא, v. צַחֲוָנָא.

צַל, v. צְלַל.

צֵל m. (b. h.; צָלַל, v. שָׁלְלָא) *shade, shadow; protection.* Succ. 2[a] אדם יושב בצל סוכה ... עד up to a height (of the walls) of twenty cubits one sits in the shade of the ceiling of the booth; בצל דפנות ... למעלה above twenty cubits, one sits no longer shaded by the ceiling, but shaded by the walls. Ib.[b] כיון דרויחא איכא צל סוכה when the Succah is very large, there is the shade of the ceiling (even when the walls are higher than twenty cubits). Koh. R. to I, 2 (ref. to ib. VI, 12) כאיזה צל אם כצלו של כותל וכ' like what shadow? if like the shadow of a wall, there is some reality in it; ib. כצלן של דבורים וכ' like the shadow cast by flying bees &c.; Gen. R. s. 96 כצילו וכ' Pes. 114[a] אכול בצל ושב בצל וכ' eat onions and sit in the shade (of thy house in contentment) rather than &c. Y. Ab. Zar. III, 43[b] bot. צִילָּה אסור צל צילה מותר the shade of a worshipped tree is forbidden (to be enjoyed), the shade of the shade is permitted; כל שאילן ... זהו צילה וכ' as far as the tree would reach if felled, so far is its shadow; what is beyond, is the shadow of the shadow; Bab. ib. 48[b] צל קומתה the extent of the shadow corresponding to the height of the tree. Midr. Sam. ch. XIV; Yalk. Sam. 109, v. צח. Ex. R. s. 34 (ref. to Ps. XCI, 1) בצל שעשה בצלאל in the shade which Bezalel has made (the Tabernacle). Ber. 55[a] (play on בצלאל) שמא בצל אל היית וכ' hast thou been in the shade of God that thou knowest it?; a. v. fr.

צְלָא, v. צְלֵי.

צַלָּא (צְלָא) m. (צלי *to stretch*, v. צְלֵי II; cmp. מִשְׁכָּא) *hide, leather.* Targ. Y. Lev. XI, 32. Ib. XIII, 48; a. fr.—Ned. 56b ערסא דצ' a bedstead covered with skins. B. Bath. 5a (prov.) ארבעה לצ' ארבעה לְצַלָּא four (Zuz) for dressing a large skin, four for dressing a small skin, i. e. do not claim anything for guarding your neighbor's field enclosed within your fields, since you have no more expense by doing so; [oth. opin: four for the skin and four for the צַלָּא *the tanner*, v. comment.].—[צלין, Y. Sabb. VII, 10a bot., v. צַלְיָן.]

בֵּית צ', צַלָּאֵי, v. צוּלָּאֵי.

צָלַב *to hang, impale.* Esth. R. to I, 8 אתה ... וצולֵב לזה when thou raisest the one to dignity, thou must decree hanging for the other. Gen. R. s. 30 אתמול ... צולֵב את צולָּבָיו yesterday he was prepared to be hanged, and now he hangs those who had intended to hang him; a. fr.—Part. pass. צָלוּב; f. צְלוּבָה &c. Yeb. XVI, 3 צ' ... ואפי' ראוהו even if witnesses saw him ... nailed to the stake (v. צָלוּב h.) Tosef. Gitt. VII (V), 1; Y. ib. VII, 48c bot. הרה צ' וכ' if a man was impaled or being bled to death, and motioned (to his friends) and said, write a letter of divorce &c. Ohol. III, 5; Tosef. ib. IV, 11 שדמו שותת צ' one nailed to the stake whose blood runs freely. Koh. R. to VII, 26 לצְלוּבִים, v. בַּכִּיר; a. fr.

Nif. נִצְלַב *to be hanged, impaled.* Esth. R. introd. (ref. to Deut. XXVIII, 66) זה שהוא יוצא להִצָּלֵב that is he who is taken out to be impaled. Ib. to I, 12 ארמתי ... כשנ' חמן when was his wrath pacified? When Haman was hanged. Ib. to III, 1 ליצָּלֵב ... אף סופו this man, too, will in the end be hanged; a. fr.

צְלֵיב, צַלַּב ch. same. Targ. Y. I Num. XXV, 4; Y. II וירהרין צָלְבִין (not צָלְבִין). Targ. Gen. XL, 19. Targ. Esth. VII, 9; a. fr.—Part. pass. צָלִיב; *pl.* צְלִיבִין. Targ. II Esth. IX, 24; a. e.—Y. Ḥag. II, 78a top וצלבונהן and they impaled them (the sorceresses); a. e.

Ithpa. אִצְטְלִיב, *Ithpe.* אִצְטְלִיב *to be hanged.* Targ. O. Deut. XXI, 23. Targ. II Esth. IX, 14; a. fr.—Koh. R. to VII, 26. Esth. R. to I, 12 מִצְטַלֵּב, v. דָּן. Gen. R. s. 65 end אזל קומי שריתא למִצְטַלָּבָה (not למצטבלה) walked before the beam (on which he was) to be hanged; Yalk. ib. 115 למִצְטַלָּב. Lev. R. s. 28 בעי למצטבלא (corr. acc.) is going to be hanged; Yalk. Esth. 1058 למִצְלָבָא.

חֲצָלְפּוּנִי, v. חֲצָלְפּוּנִי.

צלבחא, v. צְלוּפְחָא.

צְלָה I, v. צִילָּה.

צִלָּה II (b. h.) pr. n. f. *Zillah*, one of the two wives of Lamekh. Gen. R. s. 23; a. e.

*צַלְהַב (v. next w.) *to gild.* Part. pass. מְצוּלְהָב. Mekh. B'shall., Vayass'a, s. 2 הרה מצ' בזהב the manna appeared gilt with a gold-like mass; (Yalk. Ex. 258 מוזהב כזהב).

צַלְהַב (Palel of צהב) 1) *to redden.*—*Part. pass.* מְצַלְהַב *burnished, red* or *yellow.* Targ. Ez. I, 7 (h. text קלל). Targ. Y. Lev. XIII, 30; 32 (h. text צהב).—2) *to glow, heat, consume.* Targ. Ps. L, 3. Ib. LXXIII, 9. Targ. Y. Ex. XIX, 18; a. fr.

צַלְהוֹבָא, צַלְדוֹבָא m. (preced.) *flashing.* Targ. Nah. III, 3 (h. text להב).

צְלוֹ', צְלוֹתָא, צְלוֹ f. (צְלֵי II) *prayer.* Targ. Gen. XVIII, 22. Targ. II Chr. XXXIII, 13; a. v. fr.—Taan. 12a; Y. ib. II, 66a top, v. יְסַר. Y. Snh. X, 29c bot. ליח הדא צ' this is no prayer (need not be prayed for), v. צְיוֹנָתָא I. Ib. הא צ' ... צְלוֹתָךְ this is a prayer; now, may thy prayer be heard. Y. Meg. I, 71c bot. הדא ... צריכה צ' this thy Torah scroll needs prayer (that it may not be condemned). Yoma 28b צְלוֹתֵיהּ דאברהם the prayer time of Abraham (the afternoon prayer). Ber. 26a רחמי חיא וכ' כיון דצ' since prayer is a matter of love (contrad. to sacrifice), one may pray whenever one desires; a. fr.—*Pl.* צַלָּוָן, צַלָּיָן. Targ. II Esth. V, 1 שמע צליין O hearer of prayers!—Gen. R. s. 26 תרתיהון צ' אינון (not צלוונן) both of my wishes are prayers (and not curses); Yalk. ib. 43 צלירין.—צְלוֹתָיָא *hymns.* Targ. Ps. LXXII, 20.

צָלוּב, v. צָלַב.

צָלוּב I m. (צָלַב) *stake, gallows.* Gen. R. s. 56 צְלוּבוֹ, v. פָּתַח; Pesik. R. s. 31. Yeb. XVI, 3 צָלוּב על הצליב Y. ed. (corr. acc.) nailed to the stake; Y. ib. 15c bot. Sabb. VI, 10, v. מַסְמֵר; a. e.

צָלוּב II m. = h. צָלוּב, *impaled, hanging.* Targ. Y. Deut. XXI, 1.—[צלובין, Targ. Y. II Num. XXV, 4 (ed. Amst. צְלָבִין, read: צְלָבִין, v. צָלַב.]

צְלוּפְחָא, v. צִילְפְּחָא.

צְלוּחִית f. (b. h. צְלֹחִית) *flask, bottle with a wide belly and a narrow neck.* Par. XII, 2. Mekh. B'shall., Vayass'a, s. 5 צ' המן וצ' של מי נדה וצ' וכ' the bottle containing the manna (Ex. XVI, 33), that containing the sprinkling water (Num. XIX, 9) &c.; Tanh. B'shall. 21 צנצנת המן וצ' וכ'. Pesik. Vayhi, p. 3b (ref. to Ex. IX, 24) צ' של ברד וכ' a bottle of hailstone filled with fire; a. e.—*Pl.* צְלוּחִיוֹת. Cant. R. to III, 11; Num. R. s. 12. Y. Bets. IV, beg. 62b צ' צ' bottlewise. Midr. Till. to Ps. XVIII, 16; Yalk. Sam. 161; a. e.

צְלוּחִיתָא, צְלוּחִית ch. same. Targ. Ex. XVI, 33 (h. text צנצנת). Targ. II Kings II, 20. Ib. XXI, 13 (h. text צַלַּחַת). Targ. I Kings XVII, 16 (h. text צפחת).

צְלוּלִיבָא m. (=צלבליבא; צְלַב) *ricinus tree* (*Palma Christi*, v. Löw, Pfl. p. 353 sq.). Sabb. 21a ולצ' לדידי ... דמי I have seen the Kikayon of Jonah; it resembled the ricinus tree.

צלולפונית, v. חֲצָלְפּוּנִי.

צלונחא, v. next w.

צְלוֹפְחָא m. *eel.* Ab. Zar. 39ª איתיתו ... דמי לצ' (Ms. M. לצלוט, Ar. צלב) they brought before him a fish that looked like an eel.

צָלוּ, צָלוֹתָא, v. צְלוֹ.—[Erub. 65ª, v. צִילוּתָא.]

צְלַח (b. h.) [*to split, pass through,*] *to succeed, prosper.* Ber. 46ª וְיִצְלַח מאוד וכ', v. נְכָסִים; a. e.

Hif. הִצְלִיחַ 1) same. Ib. 64ª עלה וה' he went and succeeded; M. Kat. 29ª. Ab. Zar. 19ᵇ נכסיו מַצְלִיחִין לו his business enterprises will prosper. Y. R. Hash. III, end, 59ª (ref. to Dan. VIII, 12) whenever Israel casts truth to the ground, המלכות...גוזרת ומַצְלַחַת that wicked (Roman) government decrees (persecution) and succeeds; Lam. R. introd. (R. Abba 2). Midr. Till. to Ps. I, 3 ומַצְלִיחוֹת, v. עָצָה II; a. fr.—2) *to cause to prosper.* Sabb. 63ª הקב"ה מַצְלִיחַ להם the Lord helps them to success.—Part. pass. מוּצְלָחִין; *pl.* מוּצְלָחִין. Ber. 46ª מוצ' ... וירחיו (Ms. M. נכסיו מצלירחין), v. נְכָסִים; a. e.

צְלַח ch. same, 1) *to split, pass through.* Targ. I Chr. II, 54. Ib. XI, 18 צ' ארחא (h. text ויבקעו).—2) *to be successful, prosper; to become fit.* Targ. Jer. XX, 11. Targ. Prov. XXVIII, 13; a. fr.

Pa. צַלַּח *to split.* Targ. O. Gen. XXII, 3. Targ. I Chr. XXI, 23.—B. Mets. 79ª נְצַלְּחִיה לציבי וכ' let him chop it into chips and use it. B. Kam. 113ᵇ לצַלָּחָא ... זבין bought a palm, in partnership with a gentile, to chop it up (and divide it). Sabb. 119ª מְצַלְּחִי וכ' ... רבה Rabbah and R. J. used to chop wood themselves (in preparation for the Sabbath). Ib. 129ª; a. e.

Af. אַצְלַח 1) *to pass through; to do a thing successfully; to prosper.* Targ. O. Deut. XXVIII, 29. Targ. ib. XXIX, 8 (O. ed. Vien. *Pe.*). Targ. O. a. Y. I ib. XXXII, 15 אצ' תקוף succeeded in gaining strength. Targ. I Kings I, 34 (h. text ירתי); a. fr.—Men. 43ª עיסקיירהו וא' and their business prospered. Erub. 45ª אי מַצְלַח וכ' whether or not he shall succeed. Y. Snh. VI, 23ᶜ bot. ולא מַצְלְחָא מה דו עבדא (not מצלח) and she will not succeed in what she wants to do. B. Bath. 3ᵇ מצלח ... כל עבדא any slave that will now rebel, shall succeed; Yalk. Deut. 913. R. Hash. 16ª דמצלח זרעא וכ' that the winter seed thrives; a. fr.—2) *to cause to succeed, prosper.* Targ. Gen. XXIV, 21. Targ. Jer. III, 19 (h. text אשירחך); a. fr.—Gen. R. s. 13 הַצְלִיחַ, v. עָבַד I.

צַלְחָא, v. צִילוּתָא.

צַלְחִית, v. צְלוֹחִית.

צִילְ, צַלְחָא f. (preced. art.) [*part,* cmp. Lat. hemicranium,] *pain on one side of the head, megrim.* Sabb. 90ª (ref. to עִטְרָן) לצ' it is good for megrim. Gitt. 68ᵇ לצלח' Ar. (Rashi לצְלִילְחָא; ed. לצְלִילְחָא).

צְלָח, צְלִי (b. h.) [*to turn,* cmp. טָוָה II,] *to roast.* Tosef. Pes. V, 9 בישלו ... צְלָאוֹ if he cooked (the Passover lamb) and then roasted it; Pes. 41ª. Ib. צלאו כל צורכו if he roasted it as much as needed (well-done, contrad. to נא). Ib. VII, 1 כיצד צולין וכ' how must the Passover lamb be roasted? Ib. 2 צא וצְלֵה לנו וכ' go out and roast the lamb for us &c. Y. ib. VII, beg. 34ª צְלָיוֹ בגדי וכ' if he roasted it together with a secular (not sacrificial) kid. Ib. bot. בשר לְצָלוֹת meat to roast it; a. fr.—Part. pass. צָלוּי; f. צְלוּיָה, צְלוּרָה. Ab. Zar. 29ª ביצה צ' a roasted egg; a. e.

Nif. נִצְלָה *to be roasted.* Y. Pes. I. c. נִצְלָה מקצתו וכ' if it was roasted partly by the heat of the stove &c.; a. fr.—Sabb. I, 10 כדי שיצולו וכ' (fr. צול) in time to be roasted before the Sabbath begins.

צָלָא, צָלֵי I ch. same.—Part. pass. צָלֵי; *pl.* צָלַיָּא. Y. Naz. IX, 57ᵈ כגון אילין נוניא צ' וכ' corpses found in a position like fried fish, the head of one by the tail of the other &c.

צָלָא, צָלֵי II (preced.; corresp. to h. נָטָה) 1) (neut. verb) *to turn, decline; to incline.* Targ. Ps. CII, 12. Targ. Job XV, 30 Ms. (ed. ירצי; h. text יסור). Ib. XXXI, 7 (some ed. תְּצַלֵּי, corr. acc.). Targ. Ps. XL, 2; a. fr.—2) *to stretch, put up.* Targ. Hos. IX, 8; a. e.—3) (with אודנא) *to bend, incline the ear, listen, heed.* Targ. Prov. V, 13. Ib. II, 2 Ms. (ed. *Af.*). Ib. XXII, 17; a. fr.—4) *to bend, wrest, pervert.* Ib. XVII, 23. Ib. XVIII, 5; a. fr.—5) *to pray,* v. *Pa.*

Af. אַצְלֵי 1) (neut. verb) *to turn; to deviate.* Targ. Ps. CXIX, 51; 157; a. e.—Ber. 34ᵇ; Meg. 23ª דמַצְלֵי אַצְלוּיֵי that they turned sideways (in prayer, instead of prostrating themselves).—2) *to move, turn aside; to bend; to wrest, pervert.* Targ. Job XXIV, 4. Targ. Ex. XXIII, 6 (not תְּצַלּוֹן). Targ. Deut. XXVII, 19; a. e.—Bets. 14ª אַצְלֵי bend the mortar sideways and pound. Ib. אַצְלוּיֵי ודוך perhaps he bent &c. Keth. 105ª לאצלויי א' ודלמא אצלויי דינא to wrest judgment. Snh. 109ᵇ (name of one of the judges of Sodom) מַצְלֵי דין Ms. M. (ed. דינא; Ms. K. אצלי, v. Rabb. D. S. a. l. note) Perverter of justice; a. e.—4) *to pray,* v. *Pa.*

Pa. צַלֵּי [*to bend, turn aside,*] *to pray.* Targ. Ps. LXXXVI, 1. Targ. Gen. XII, 8. Targ. I Kings VIII, 30; 33 (ed. Wil. יְצַלֵּון *Pe.*). Ib. 28 (ed. Wil. מַצְלֵי *Af.*); a. fr.—Ber. 34ᵇ וְדַמְצַלֵּי וכ', v. בְּקָתָא. Sabb. 10ª לְצַלּוּיֵי וכ' went up to pray in Jerusalem. Ib. סליק לְצַלָּאָה וכ' would it not be better for thee to pray on this blessed mountain (Gerizim)?; ib. s. 32 לְמֵיצַ'; a. e.

Ithpe. אִצְטְלֵי *to be moved; to tremble, shake.* Targ. Is. XL, 20. Targ. Jer. X, 4; a. fr.

צָלֵי m. (b. h.; צָלָה) *roasted meat, roast.* Zeb. V, 8. Pes. 75ª אין זה צָלֵי אש this is not called 'roasted by fire' (Ex. XII, 9); Y. ib. VII, 34ª bot. צ' אש ולא צ' שפוד וכ' (the text says,) 'roasted by fire', but not roasted through the heat of the spit, of the pot &c.; a. fr.—Meg. 7ᵇ צ' ... ובירושלא קדר and the last dish they offered me, they called 'roast of the pot.'

צְלִיב, Yeb. XVI, 3 Y. ed., v. צְלוּב I.

צְלֵיב, v. צְלַב.

צְלִיבָה, צְלִיבָא c. = h. צְלוּב. Targ. O. Gen. XL, 19. Targ. II Esth. IX, 13; a. fr.—Y. Snh. VI, 23ᶜ bot. אירתו לצ'

bring the pole (to hang her on); a. e.—*Pl.* צְלִיבַיָּא, צְלִיבִין. Targ. Josh. X, 26.

צְלִיבָה f. (צָלַב) *impaling, hanging.* Gen. R. s. 30, v. צָלַב. Esth. R. to III, 1 מי ... וְצִלְיבָתָן וכ׳ he who permitted us to see the downfall of B. a. T. and their execution, shall permit us to see &c.; a. e.

צְלִיבְתָּא ch. same; צְלִיבַת קִיסָא *death on the gallows.* Targ. Lam. V, 13. Targ. Ruth I, 17.

צְלִיחְתָּא, v. צַלְחָתָא.

צַלְיָן f. pl. (צְלֵי I) *dates dried* or *to be dried.* Y. Peah VII, 20[b] והוה ליה דבש דצ׳ and he had (and gave them by mistake) date-honey (in place of bees' honey). Y. Sabb. VII, 10[a] bot. דשטח צַלְיָן וכ׳, v. מִסְבַּסְלָה.

צַלְיָן, *pl.* of צְלוּ, q. v.

צַלְיָנִית f. (צְלֵי II) *given to prayer, devotee.* Sot. 22[a] בתולה צ׳ (Ar. צִירִיל, incorr.) a prayerful maiden, v. צִירְמִנִית.

צְלִיל, צָלִיל, v. next wds.

צָלַל (b. h.; cmp. טלל) 1) *to move, shake, hang over*; denom. צֵל.—2) *to turn, circle, roll* (v. Jud. VII, 13); *to eddy, sink.* Koh. R. to XII, 7; Y. Ber. IV, 7[b] bot., a. e. (ref. to צוּלָה, Is. XLIV, 27) why is Babylonia called *tsulah,* שֶׁשָּׁם צָלְלוּ מֵיתֵי וכ׳ because there sank the corpses of the generation of the flood; Lam. R. introd. (R. Josh. 2) צללו מי מבול (corr. acc.); v. infra.—3) (cmp. שָׁקַע) *to settle, be clear; to clarify.* Tosef. Nidd. III, 11 צָלְלוּ לֹא יחזור וכ׳ if the mixture has settled (become clear), he must not stir it up again; Nidd. 20[a], v. עָכַר. Y. Keth. I, 25[b] bot. וחוזרת וצוֹלָלַת, v. עָכַר. Gen. R. s. 80, end וצָלְלָנוּ, v. עָכַר; a. e.—Part. pass. צָלוּל; f. צְלוּלָה; *pl.* צְלוּלִים, צְלוּלִין; צְלוּלוֹת. Ib. צ׳ הירחה, v. עָכַר. Y. Ter. V, end, 43[d] יין צ׳ clarified wine. Sabb. 109[a]; 139[b]; a. fr.—Pesik. Ha'omer, p. 71[a] (play on צלל, K'ri צלל, Jud. VII, 13) על שצלול היה אותו הדור וכ׳ (not על שצלל עלוהם, v. Rashi to Jud. l. c.) because that generation was cleared (bared) of righteous men; Pesik. R. s. 18 שצלל עלוהם corr. acc.); Yalk. Jud. 62, Yalk. Lev. 643 (corr. acc.).—[4) *to glisten, be bright*; (of sound) *to vibrate, ring*; v. צְלָצַל, מְצִלְתַּיִם &c.]

Nif. נִצְטַל, נִצַּל *to be cleared.* Y. Nidd. II, end, 50[b] רְצָצְלוּ שיצטלו; Sabb. XX, 2 (139[b]) שיִצְטַלּוּ (Bab. ed. שיִצְטוֹלוּ); v. עָכַר, v. ולא יעכרו; v. Rabb. D. S. a. l. note 20) that they (the dregs) may settle.

Hif. הֵיצִל 1) *to become clear, settle.* Par. VIII, 11 עד שהֵצִל until it is settled.—2) (denom. of צֵל) *to shade.* Pes. 50[a] (ref. to מצלות, Zech. XIV, 20) there will be an addition to the sacred precincts of Jerusalem עד שהסוס רץ ומֵיצִיל Ms. M. (ed. ומַצִּיל; Rashi: עד שעה שהסוס וכ׳) as far as a horse can run (from sunrise) until it gives shade (casts its shadow under itself, i. e. till noon-time; Y. ib. III, end, 30[b] (עד מקום שהסוס רץ ואינו עושה צל ביזה כל); Bab. l. c. עד שהסוס רץ ומיצל וכ׳ ... whatever booty Israel will make (from morning) to the time &c., will be sacred &c.

Nithpa. נִצְטַלֵּל *to be sunk, dumped.* Zeb. 113[b] שכל מתי מבול נִצְטַלְּלוּ לשם Ms. R. a. K. (ed. נִצְתַּלְּלוּ שם) because all the corpses of the flood were dumped there (in Babylonia); Sabb. 113[b]; v. supra.

צַלַּל ch. same, 1) *to vibrate, ring.* Targ. II Kings XXI, 12; Targ. I Sam. III, 11; Targ. Jer. XIX, 3.—2) *to be clear; to clarify.* Sabb. 75[a] דלֵיצוּל some ed. (oth. דלֵיצִיל, fr. צִיל), v. צָבַע ch.—Part. pass. צָלִיל, צְלִילָא; f. צְלִילָא; *pl.* צְלִילִין, צְלִילַן; צְלִילָתָא. Targ. Y. Ex. VII, 24. Targ. Y. Gen. I, 21 צְלִילָתָא (not צְלִילָ׳).—3) *to cast a long shadow* (cmp. Neh. XIII, 19).—Part. צָלִיל; f. צְלִילָא. Y. Shebi. IX, 39[a] top כד תחמון רגלא צ׳ וכ׳ when you see the foot casting a long shadow (towards evening, when people are going home from market), take it out of the market &c.

צַלְיָן, v. צַלְיָן.

צְלָלָא m. *a small skin,* v. צַלָּא.

צַלָּלָא m. *tanner,* v. צַלָּא.

צְלֶלְפּוֹנִית, צְלֶלְפּוֹנִי, v. חַצְלֶלְפּוֹנִי.

צְלַם, *Pa.* צַלֵּם (denom. of צַלְמָא) *to paint* (*dark*). B. Mets. 60[b] שרא לצַלּוּמֵי גירי allowed to paint arrows; לצ׳ דיקולי to paint baskets (in order to improve their appearance).

צֶלֶם m. (b. h.; denom. of צֵל; v. Del. Proleg., p. 141 note) *shadow, picture, image.* Gen. R. s. 8 חצלינים נבראו בצ׳ ובדמות וכ׳ the celestials are created in the (divine) image and likeness &c.; הריני בורא אותו בצ׳ ובדמות וכ׳ I will create him (man) in an image and likeness that he may partake of the nature of the celestials &c. Ib. (ref. to Gen. I, 26; 28) את שהוא בצַלְמֵינוּ כדמותינו ורדו וכ׳ of him who is in our image and likeness (who imitates the Creator) it is said, *ur'du* (rule); of him who is not &c., it is said *yer'du* (they shall go down); Yalk. ib. 14. Ab. III, 14 שנברא בצ׳ that he was created in the image (of God). Tanh. Mishp. 19 תנו כבוד לצַלְמוֹ וכ׳ pay honor to the image of the Lord! Gen. R. s. 89 (Daniel divined) חלום חצ׳ ... חלמא וחלום האילן the dream and its interpretation, the dream of the shadow (imagination) and the dream of the tree (reality). Midr. Till. to Ps. XXV, 8 על כל ... צ׳ והיתה וכ׳ every mile was a station, and at every station was a figure with a curved hand which pointed towards the places of refuge &c.; a. fr.—Esp. *idol.* Ex. R. s. 24 צלמו של מיכה; Esth. R. to III, 7, v. מִיכָה I. Taan. IV, 6 (26[b]) והועמיד Ms. M. (ed. והעמיד) and an idol was placed in the temple. Ruth R. to II, 14 אדם שהעמיד צ׳ וכ׳ wilt thou receive in repentance the man (Manasseh) that put an idol in the Temple? Lam. R. to I, 9 צ׳ חלול a hollow idol. Ib. introd. (R. Josh. 1), v. לוֹכְסָן; a. fr.—*Pl.* צְלָמִים, צַלְמַיִן. Meg. 15[b] כיון שהגיעה לבית חצ׳ וכ׳ when she (Esther) reached the room of the idols (in the palace), the Divine Presence left her; a. e.—[Kil. IV, 9, v. צַלְמוֹן.]

צֵיל׳, צֵל׳, צַלְמָא, צֶלֶם, צְלַם, צֶלֶם ch. same. Targ. Gen. I, 26. Targ. Ex. XX, 4. Targ. Jud. XVII, 3; a. fr.—Lam. R. to I, 9 בגין דאמר לי׳ צ׳ פלן וכ׳ since that

certain idol told me &c. Ruth R. to II, 14 וחזה צווח צ׳ and he (Manasseh) cried, O, idol—, O, idol—, save me. Y. Shek. II, end, 47a, a. e., v. אַדְרִיר; a. fr.—B. Kam. 98b לצ׳ (Ms. H. לְצַלְמַיְדָה), v. פָּשׁוּרָא.—[Y. Kil. VII, beg. 30d בחדין צ׳, read: צוֹנְמָא.]—*Pl.* צַלְמִין, צַלְמֵי, צַלְמַיָּא, צַלְמֵי, צִיר׳, צַלְמֵי. Targ. Y. Lev. XXVI, 1. Targ. Is. XLIV, 9; a. fr.—Y. Ab. Zar. IV, 43d bot. חבר כל אילין צ׳ וכ׳ break all those idols in the bath-house. Y. Ber. II, 4b, v. אַדְרִיר.—B. Kam. 23b דשף צלמי when the animal rubbed paintings off the wall. Ib. 86b, v. פָּשׁוּרָא; a. fr.

צַלְמוֹן (b. h.) pr. n. *Zalmon*, name of a hill near Shechem, and of a place (v. Neub., Géogr. p. 275). Tosef. Par. IX (VIII), 2, v. יוֹרְדָת.—Yeb. XVI, 6. Kil. IV, 9 (Var. צָלְמִים, צָלְמִין; v. Rabb. D. S. a. l. note 9). Ber. 15b, v. צַלְמָוֶת; a. e.

צַלְמוּנָה, צַלְמוֹנָא (b. h. צַלְמֹנָה) 1) pr. n. pl. *Zalmonah.* Y. Orl. I, 61a top; Y. Maasr. I, beg. 48c.—2) *darkness*, name of Gehenna, v. צַלְמָוֶת.

צַלְמוּנִית f. (denom. of צֶלֶם) *dear image*; trnsf. *only child* (cmp. סְבִרוֹנָא). Gen. R. s. 94; Midr. Sam. ch. XXX; ch. XXXII דן נכנס בצַלְמוּנִיתוֹ וכ׳ Dan went in to his father (for a blessing) with his only son (Gen. XLVI, 23), and was blessed with a posterity of &c. (Num. I, 39).

צַלְמָוֶת f. (b. h.) = צַלְמוּת, *darkness*; (homilet. = צֵל מָוֶת) *shadow of death, Gehenna.* Mekh. B'shall., Vayass'a, s. 1 (ref. to Jer. II, 6) צֵל ועמו מָוֶת shadow and with it death (v. עֶכֶס); Tanḥ. ib. 18; Yalk. Jer. 266. Pesik. R. s. 23; Yalk. Job 906 (ref. to Job X, 22) מהו צ׳ צא למות וכ׳ what is *tsalmaveth?* (The angel Dumah says, when the Sabbath ends, to those relieved from Gehenna during the Sabbath,) Go out unto death, for the Sabbath exercises (v. סֵדֶר) are over. Ber. 15b (ref. to Ps. LXVIII, 15) א״ת בצלמון אלא בצ׳ read not *b'tsalmon*, but *b'tsalmaveth* (in Gehenna). Tanḥ. R'eh 13 (ref. to Ps. l. c.) חוא צ׳ שלהן the snow is their hell; (Tanḥ. ed. Bub. ib. 10 צַלְמוֹנָא; Pesik. 'Asser, p. 97b צַלְמוֹנָה; Midr. Prov. to ch. XXXI, 21 צלמונה; Yalk. Deut. 892 צלמונ׳). Midr. Till. to Ps. XCII זימן . . . אחת של אופל ואחת של צ׳ the Lord prepared for Adam two stones, one from Ofel (darkness) and one from Tsalmaveth (ref. to Job XXVIII, 3); a. e.

צִילְמָ׳, צַלְמָנָא m. (denom. of צֶלֶם) *image, statuary, idol.* Targ. Jud. XVIII, 17 (ed. Lag. צִילְמָא).—*Pl.* צַלְמָנִין, צַלְמָנַיָּא, צִילֵ׳. Targ. Hos. XIII, 2 (ed. Lag. צלמין). Targ. Gen. XXXI, 19; a. e.—M. Kat. 25b, v. מַחֲלַצְיָא.

צַלַע (b. h. צֶלַע) pr. n. pl. *Zela.* Targ. II Sam. XXI, 14. Targ. Josh. XVIII, 28 צְלַע אֶלֶף.

צָלַע (b. h.; cmp. צָלֵי II, a. טָלַע) [*to bend, hang over,*] *to halt*; trnsf. *to sin.* Yalk. Num. 764 (ref. to Ps. XXXV, 15 sq.) כשאני צולַעַת מעט וכ׳ as soon as I halt a little (am afflicted for my sins), they gather themselves against me; Pesik. R. s. 13 נכים עושים הדין בצולָעִים the paralyzed execute judgment on the halting (the wicked punish the frail); ib. [read:] שמא נכים ותגרים עושים את הדין במי שצולַעַ are the paralyzed and the crippled to punish him who halts?

Pi. צִלַּע. Ib. כשאני מְצַלַּעַת וכ׳ when I halt (sin), they rejoice.

צֶלַע m. (b. h.; preced.) *halting; fall, sin.* Pesik. R. s. 13 (v. preced.) הצ׳ לבוא עלי . . . יושבים they sit and look out, when I come to fall, that they may come against me. Midr. Till. to Ps. III (ref. to בצלע, II Sam. XVI, 13) מזכיר לו מעשה הצ׳ he (Shimei) reminded him (David) of the story of the fall (David's crime); Yalk. Sam. 151.

צַלָּעָה, צֶלָע f. (b. h.; v. צָלַע) 1) *side, rib.* Ḥull. 42b נעקרה צ׳ מעיקרה if a rib of an animal is torn loose from its seat. Gen. R. s. 21 (ref. to Gen. III, 22) כל זמן . . . כאחד as long as he was Adam, he was like one (harmonious in himself), but when his rib was taken from him, he was 'to know' (the conflict between) 'good and evil'; Yalk. ib. 34. Kidd. 6a צַלַּעְתִּי מהו if one says to a woman, 'be thou my rib' (alluding to Gen. II, 22), how is it (is this to be recognized as a betrothal)?; a. fr.—*Pl.* צְלָעוֹת. Ḥull. III, 1 נשתברו רוב צַלְעוֹתֶיהָ if the larger number of an animal's ribs are broken. Ib. 52a ובצ׳ גדולות וכ׳ and it means the large ribs, those that have marrow in their bones; a. fr.—2) *side of a hill* or *rock.*—*Pl.* as ab. Shebi. V, 4; Y. ib. 36a top צִילְעוֹת constr., v. פּוֹאָה.—3) *wing of a building.* B. Bath. 61a.

צַלָּעָה m. (צלע; v. צַלָּא) *worker* or *dealer in leather.*—*Pl.* צַלָּעֵי. Ned. 56b שוקא דצ׳ the leather market.

צָלַף (cmp. צלל) *to vibrate.*

Hif. הִצְלִיף *to swing* (*a whip*); *to strike.* Yoma V, 3, sq. לא הירה . . . אלא כמַצְלִיף (in sprinkling upward and downward) he did not aim at a certain point above or below, but made the movement of swinging a whip; ib. 15a; a. e., v. מְנוּדָנָא a. טְבָרֵר.

צְלַף ch., *Af.* אַצְלֵיף same. Targ. Ps. LXXIV, 5. Targ. Y. Deut. XXV, 3 ארבעין יַצְלִיף וכ׳ forty times he shall swing the whip, but strike one less.

צַלָּף m. *caper-bush.* Maasr. IV, 6 חצ׳ מתעשר וכ׳ of the caper-tree the tithes must be given of the palm-like shoots, of the fruit, and of the flower (v. Löw, Pfl., p. 264); Ber. 36a (identical with נְצָפָה). B. Bath. 28b אכלה . . . כגון if one partook of three products of the same tree within three days, as for instance of the caper-bush. Sabb. 30b אחוי ליה צ׳ he pointed by way of an example to the caper-bush (of which the various products are eaten successively). Ib. 150b, v. נְצָפָה. Bets. 25b; a. fr.—*Pl.* צְלָפִים, צְלָפִין. Sabb. 110a מי צ׳ caper-juice.

צְלָל, צְלָצוּל m. (צָלַל; cmp. גְּלָגְלִין, fr. גָּלַל) *belt of net work* (to support the bosom; considered indecent); *bandage, wrap.* Sabb. 62b (ref. to Is. III, 24) מקום שהיו חגורות בצ׳ וכ׳ the place on the body where they were girt with a girdle becomes full of bruises. Sot. 8b; 9a היא חגרה לו בצ׳

she (the adulteress) put on a fine belt for his sake, therefore the priest brings a rope &c.; Tosef. ib. III, 4 בצרצין ed. Zuck. (Var. בצצרין; oth. ed. בפנים; corr. acc.). Y. Yoma VI, 43d top הלבישו . . . וחגרו צְלָצָל he made him put on an undergarment and girt him with a girdle (like a woman); Men. 109b בצילצול. Zeb. 19a צ׳ קטן a small belt (used as a bandage); a. fr.

צִילְ, צְלְצוֹלִין pl. ch. (used as sing.) same. Targ. Y. Num. V, 18.—Gen. R. s. 19 צִילְצָלִין; Yalk. ib. 27 צִרְצָלִין.

צְלְצֵל (v. צָלַל) 1) *to vibrate; to have a clear ring.* Y. Succ. V, 55c bot. ולא היה מְצַלְצֵל וכ׳ and it had not the clear ring as before.—2) *to clap.* Pirké d'R. El. ch. XVII ומְצַלְצֶלֶת בכפיה she clapped with her hands (in joy); (Yalk. Kings 232 ומסלסלת בכפי ידיה).

צַלְצֵל ch. same, *to shriek* or *shout.* Y. Ter. VIII, 46b bot. שרי מְצַלְצֵל he began to shout.

צִילְ, צֶלֶצָל m. (b. h.; preced.) 1) *cymbal.* Y. Succ. V, 55c bot. צ׳ של מקדש וכ׳ the cymbal of the Temple originated from Moses' days. Ib. 55b bot. מירריחו . . . הצר׳ in Jericho they could hear the sound of the cymbal (of the Temple). Shek. V, 1 בן ארזא על הצ׳ (the family of) Ben Arza had charge of the cymbal. Y. ib. 48d bot. הניף . . . והקיש בן א׳ בצ׳ when the Sagan waved the flag, B. A. struck the cymbal; Tam. VII, 3; Cant. R. to IV, 4. Arakh. II, 5 וחצ׳ לבד only a single cymbal was used in the Temple; a. e.—2) *shade, covering* (v. צָלָלָא). B. Bath. 75a, contrad. to סוכה (Rashb. צל); (correct vers. in) Yalk. Is. 361 (v. Rabb. D. S. B. Bath. l. c. note 9).

צַלְצָלָא, v. צוֹצְלָא.

צִילְ, צֶלְצַלִּין, צְלְצַלָּן m. pl.=h. צֶלְצָל, *cymbal.* Targ. Ps. CL, 5. Targ. I Sam. X, 5 (h. text חליל). Ib. XVIII, 6 (h. text שלשים). Targ. II Sam. VI, 5; I Chr. XIII, 8.

צַלְצַלְתָּא, v. צוֹצְלָא.

צְלַק (cmp. צלח) *to split.* Hull. 124a דְצַלְקֵיה מְצַלַּק when he split the stove across the width, v. דְּיִסְטָרָא.

Ithpe. *to be split.* Ber. 56b [read:] ושרו לחבלא עד דא׳ ריש׳׳ה שרו לחבלא אזל כל חד וחד וקם אדוכחיה וא׳ (Ms. M. אסתליק) let the rope go until he is split up to his head. They let the rope go, when each tree bounded back to its natural position, and his body was torn apart.

צַלֶּקֶת f. (preced.; cmp. חַזָּזִית) *a rough, scabby surface, scar.* Keth. 75a if a dog bit her, וניעשה מקומו צ׳ and the spot of the bite became scarred. Nidd. 55a צ׳ . . . בשר if a piece of flesh is cut out, the spot becomes scarred. Sifra Thazr. Par. 3, ch. VI; Par. 4, ch. VII; Y. Pes. VII, 34a bot. (synonymous with צָרֶבֶת). V. צוּלָקָא.

צַלְתָּא pr. n. pl. *Tsalta.* Bekh. 21b רעותא דצ׳ the shepherds of Tsalta.

צַם, v. צוּם.

צָמָא I m., **צְמָאָה** f. (b. h.) [*shrunk,*] *parched, thirsty.* Taan. 22b לא שכורה ולא צ׳ that the ground be neither drunk (oversated) nor thirsty; a. e.—*Pl.* צְמֵאִים, צְמֵאִין; צְמֵאוֹת. Midr. Till. to Ps. CXVIII, 19 משקה צ׳ הייתי I used to give drink to the thirsty; והם אומרים לו׳ זה השער לה׳ משקה צ׳ הכנס בו ed. Bub. and they (in heaven) say to him, 'this is the gate of the Lord', thou, who hast been a giver of drink to the thirsty, enter thereby. Ib. to Ps. XXII וכשצ׳ כל החיות וכ׳ and when they are thirsty, all the beasts gather around her (the hind) &c.; a. e.

צָמָא II (b. h.; preced.) *to be thirsty.*

Hif. הִצְמִיא *to cause to perish from thirst.* Sifré Deut. 199 (ref. to Deut. XX, 10 ולא להַצְמִיאָה וכ׳ . . . להלחם עליה 'to wage war against it', but not to let it perish from famine or thirst, or cause it to die from pestilence; a. e.

צָמָא m. (b. h.; preced.) *thirst.* Ex. R. s. 2 (Moses said to the lamb) לא . . . מפני צ׳ וכ׳ I did not know that thou didst run off on account of thirst; thou must be tired &c. Ber. VI, 8 השותה מים לְצָמְאוֹ he who drinks water to satisfy his thirst. Pirké d'R. El. ch. XXX מיתת הצ׳ death from thirst; a. e.

צְמָאָה f. (b. h.) same. Yoma 77a (ref. to Jer. II, 25) מנעי . . . גרונך לידי צ׳ withhold thy tongue from evil talk, that thy throat may not be doomed to thirst; Yalk. Jer. 266 צְמָאוֹן; a. e.

צְמָאוֹן m. (b. h.) same, v. preced.

צָמַד (b. h.) *to press together; to join, couple.* Gen. R. s. 5 צָמָדָן בין שני בדי הארון 'Rashi' (v. comment. Y'fath Toar a. l.) he matched them (arranged them according to ranks) between the two bars of the Ark (ed., a. Yalk. Josh. 14 סמכן; Lev. R. s. 10 שמן).—Part. pass. צָמוּד; f. צְמוּדָה &c. Num. R. s. 12 אין צב אלא צְמוּדוֹת *tsab* (Num. VII, 3) means well-joined (wagons, by ref. to Is. XLIX, 22 בחצן, v. חוץ I; v. Targ. a. l.).

Nif. נִצְמַד *to be attached, yoked.* Tanh. Bal. 18 [read:] ונִצְמְדוּ זה לזו וכ׳ and they were joined to one another; thus it is written (Num. XXV, 3), and Israel was joined &c.; ed. Bub. 28 ונִצְמָדִים זה וכ׳.

Po. צִימֵּד *to crowd, pack.*—Part. pass. מְצוּמָּד; *pl.* מְצוּמָּדִים. Cant. R. to IV, 1 (play on צמתך, ib.) [read:] ... נראין מצ׳ כהדרן סדרא רבה וכ׳ they appear to be crowded, and yet are comfortable, as at the great school-hall of Sepphoris (cmp. Ab. V, 5).

צֶמֶד ch. same, 1) *to join, attach, harness.* *Part. pass.* צָמִיד; f. צְמִידָא; *pl.* צְמִידִין, *a) attached, harnessed.* Targ. I Kings XIX, 19.—*b) attached to, addicted to, in the habit of.* Lam. R. to III, 9 חוה צמיד עיית קרנדלוי וכ׳ Ar. (ed. חוה) מסדרא וכ׳; Y. Maas. Sh. V, 56a top (חוה עביד) made it a habit to prepare his lights on Friday &c. (v. עוּת ch.). Lev. R. s. 26 חוות צמידא אמרה וכ׳ (some ed. צְמִידָה) was addicted to evil talk.—2) *to bind up* (a broken limb). Targ. Ez. XXXIV, 4, 16.—3) *to narrow in, retain.* B. Bath. 53a דצ׳ לה מיא (ed. Pes. a. oth. דצאמת, v. צְמַת) he retained

(dammed) the water for the benefit of the field, opp. ארוח let the water spread.

Pa. צִמֵּד same, 1) *to bind up, heal, mend.* Part. pass. מְצַמְּדֵי. Ab. Zar. 55[a] מְצַמְּדֵי ... דאזלי כי מתברי who go (to an idolatrous temple) broken (crippled), and come out healed; Yalk. Ex. 289 מיצמידי (corr. acc., or מִיצַמְּדֵי *Ithpe.*).

Ithpe. אִצְטַמֵּיד *to be bound up, repaired.* Ber. 22[b] א' חצבירת דר"נ R. N.'s pitcher has been mended (the rule he laid down is restored again), opp. אחבר, v. חַצְבָּא.

צֶמֶד m. (b. h.; preced.) *yoke; a pair of working animals* tied to the yoke. B. Bath. V, 1 ... מכר את הצ' חבקר if one sold 'a yoke', he has not sold the oxen (but only the yoke); ib. אמר מכור לי צִמְדָּךְ וכ' (Bab. ed. 77[b] צִימְ') if he said, sell me thy yoke for two hundred Zuz, it is well known that a yoke is not worth two hundred Zuz (therefore he meant the yoke of oxen); v. צִרְמָא; Tosef. ib. IV, 1. B. Mets. 116[a] צ' של פרות a pair of cows with the yoke, Rashi (Tosaf. a yoke for cows, consisting of two pieces).—Kidd. 74[b] מִצַּמְדָּה Var. in Ar. s. v. צד, v. חַבְרָא.

צַמְדָּא, v. צִרְמָא.

צַמְדְּתָא, v. צַמִּירְתָּא.

צַמּוּקָא, צְמוּק, v. sub צִימְ'.

צַמּוּת, v. צוּמּוּת.

צְמַח (b. h.) *to break forth, shine; to bloom, sprout, grow.* Cant. R. to III, 6 הירח ... ועמוד אש צוֹמֵחַ the pillar of cloud came down, and the pillar of fire grew brighter. Ḥull. 60[b] וצָמְחוּ ... יצאו דשאים the plants came out and stood at the opening of the ground, until Adam prayed, when rain came down, and they came forth. Pesik. R. s. 46 צָמְחָה כפרתו his pardon was revealed. Y. Shebi. IX, 38[d] top אם צמחו מוצאי וכ' if the leaves came out after the Sabbatical year. Ib. אם צימח וכ' if it (the *lof* in the ground) sprouted again &c. Maasr. I, 3 התלתן כדי שיִצְמַח Ms. M. fenugrec is subject to tithes when it is so far advanced that the seeds can be planted and will grow; R. Hash. 12[b], expl. משתצמח לזרעים when it has grown sufficiently to be planted (Rashi: when its seeds begin to develop). Neg. X, 3 הצומח a black hair that grows out of the sore (Lev. XIII, 37). Tosef. ib. IV, 1 שתי שערות צומחות two black hairs of recent growth. Ib. אחת צוֹמַחַת וכ' one of recent growth, and the other (of old standing) surrounded with flesh; a. fr.

Nif. נִצְמַח *to be made to grow forth; to grow.* Midr. Till. to Ps. XXII נ' לחם גואל וכ' a redeemer grew up for them and redeemed them. Pirké d'R. El. ch. XII נִצְמָחִין מאליהן grew of themselves (without being planted); a. e.

Pi. צִימַּח *to grow.* Y. Shebi. l. c., v. supra. Y. Maasr. I, 49[a] top (ref. to Deut. XIV, 22) דבר שהוא נזרע ומְצַמֵּחַ (R. S. to Maasr. I, 3 ומצמירת) that (is subject to tithes) which is sufficiently advanced to grow when planted (v. supra); a. e.

Hif. הַצְמִיחַ 1) same, v. *Pi.*—2) *to cause to grow, produce.* Sifré Deut. 307, v. צִיהוּק.

צַמַּח ch. same. Targ. Gen. II, 5. Targ. Ez. VII, 10; a. fr.—Ḥull. 60[b] שדי ... ולא צ' he put seed in it, but it did not sprout, אתא מיטרא וצ' a rain came, and it sprouted. Y. Kil. II, 27[d] מן דזרע צַמְחִין after he had sown, they (the vines which had been cut down) grew up again. Y. Maas. Sh. IV, end, 55[c] צמחין the wheat in the storehouse will sprout (and be ruined).

Af. אַצְמַח 1) same. Targ. O. Ex. X, 5 (Y. *Pe.*).—2) *to cause to grow, produce.* Targ. O. Gen. II, 9. Targ. Ps. CXXXII, 17; a. e.—Lam. R. to I, 1 רבתי (1 חד כות) דאינון מַצְמִיחִין עשבין וכ' that they (the wheat stores) shall produce sproutings, and this man (thou) shall have no benefit of them.

צֶמַח I m. (b. h.; preced.) *growth, sprout, plant.* Pirké d'R. El. ch. V לברך צִמְחָהּ של ארץ to bless the growth of the earth. Ib. הארץ מתעברת וצמחה באשה וכ' the earth becomes pregnant, and what she produces is like the issue of a widow that conceived in whoredom. Ib. וצמחה ברכה ... and what she produces is a blessed seed. Tanḥ. Ki Thetsé 4 והעם אומרים זה צ' רשע this is a wicked growth (the father of a wicked son); a. e.—*Pl.* צְמָחִים, צַמְחִין. Y. Shek. I, beg. 45[d] לא כדי שיחו הצ' ניכרין is it not (necessary to wait with the examination) until the growths are sufficiently advanced to be distinguishable?; a. e.—Trnsf. *morbid growths, swellings, ulcers, eruptions.* B. Kam. 85[a] אם עלו בו צ' מחמת המכה וכ' if ulcers grew on his body in consequence of the wound, so that the wound is covered up. Ḥull. 48[a] העלתה צ' if the lungs have ulcers (or blisters); a. e.

צֶמַח II pr. n. *Tsemaḥ,* allegorical name of the future Messiah. Y. Ber. II, 5[a] top צ' שמו his name is Ts. (by ref. to Zech. VI, 12). Ib. הוא צ' הוא מנחם the numerical value of the letters צמח is the same as that of the letters of מנחם (138); Lam. R. to I, 16.

צֶמַח III, כְּפַר צֶ' pr. n. pl. *K'far Tsemaḥ,* in the district of Susitha (v. סוּסִיתָא). Tosef. Shebi. IV, 10; Y. Dem. II, 22[d] top.

צַמְדָּא, צַ' = h. צֶמַח I. Targ. Gen. XIX, 25. Targ. Y. II Deut. XXXII, 2; a. e.—*Pl.* צַמְחִין, צַ'. Targ. Y. ib. XXIX, 22. Targ. Ps. LXV, 11, v. נְצָרֶיהָ; a. e.—Ḥull. 48[a] חזנחו ... צ' צ' he saw the lungs covered with ulcers (or blisters). Ab. Zar. 39[a] חזא דהוה ביה צ' he saw that it (the eel-like fish) had growths (like scales).

צַמְחוֹן m. (preced. wds.) *bud.*—*Pl.* צַמְחוֹנִין, צַמְחוֹנִים. Maas. Sh. II, 3 תאכל צ' ... תלתן fenugrec dedicated as second tithes may be used as buds (directly from the capsules, before they are dry); [R. S.: *the growth* from seeds of fenugrec dedicated as second tithes and not redeemed, may be eaten]. Y. ib. 53[c] top מותרת כיני ... להיאכל צ' the Mishnah means to say *may* be (not *must* be) eaten &c.; Tosef. ib. II, 1 צַמְחוֹנוֹת.

צַמְחוֹנָא ch. same, *growth, plant.*—*Pl.* constr. צַמְחוֹנֵי. Targ. Y. I Deut. XXXII, 2 (v. צַמְדָּא).

צְמֵי (cmp. צמצם) *to reduce, clip, trim* (nails). Targ. Y. Deut. XXI, 12.

Af. אַצְמֵי same. Y. M. Kat. III, 82[a] יתיב מַצְמֵי וכ' (perh. מְצַמֵּי *Pe.*) sat trimming his nails.

Pa. צַמֵּי *to cause to suffer want, afflict.* Targ. Ps. LXXXI, 8 צַמֵּית ed. Lag. (oth. ed. ענית; h. text אענך; v. צום).

צָמֵיא, *pl.* צְמֵיאִים, v. צָמֵא.

צָמִיד m. (b. h.; צָמַד) [*closely joined,*] 1) *exactly fitting lid.* Snh. 64[a] (ref. to הנצמדים, Num. XXV, 5, in contrast to הדבקים, Deut. IV, 4) הנצמדים ... כצ' פ' who were attached to Baal Peor like an air-tight lid, whereas they were 'attached to the Lord' merely as two dates sticking to each other; Yalk. Num. 771.—2) *joined, yoked.* Num. R. s. 20 (ref. to ויצמד, Num. XXV, 3) כאדם צ' במלאכתו like a man yoked (inseparably attached) to his work.—3) *wrist-band, bracelet.* Snh. l. c. ... הנצמדים כצ' על ידי אשה וכ' 'who were attached to Baal Peor', means merely as a bracelet on the hands of a woman, whereas &c., v. דָּבַק; a. e.—*Pl.* צְמִידִים. Num. R. l. c. כצ' על ידיה like 'the bracelets on her hands' (Gen. XXIV, 22). Ib. זו גזירה קשה ... ויצמד בצ' this was a greater calamity than that of the golden calf, for there it is said (Ex. XXXII, 2), 'take off the golden rings', but here, 'and Israel was tied' (Num. l. c.) with wristbands. Yalk. Gen. 109; a. e.—4) *couple.*—*Pl.* as ab. Num. R. l. c. (ref. to ויצמד, v. supra) בתחלה ... צ' צ' זוגות וכ' at first they went (into the house of prostitution) secretly, but then they went in jointly, pair-wise, as we speak of צֶמֶד בָּקָר (a pair of oxen); Tanḥ. Bal. 18.

צָמִידָא, צָמִיד, v. צָמַד.—[Yalk. Koh. 989 איתי צמידא, v. סְמִידָא.]

צ' קַיְיטָא, צְמָרְיָא f. (צְמֵי) [*shrunk by the summer,* ?] name of a kind of *early figs.* Y. Maasr. I, 49[a] top משיבכר לא ביכר צ' ק' when the first *tsamya kayṭa* ripens; ib. 49[b] top משיבכר צ' ק' וכ' if in that year the *ts. k.* did not ripen early &c.

צְמִירְתָּא f. (צְמַר) 1) *hot;* אשתא צ' *inflammatory fever,* v. אֶשָּׁא. Pes. 25[b]. Ab. Zar. 28[a]; a. e.—2) *stone in the bladder* or *kidneys.* B. Mets. 85[a] (Ms. R. 1 צירמרתא; Ag. Hatt. צמדרתא). Gitt. 69[b] (Rashi צַמְרָתָא).

צָמִית m. (צָמַת, v. צְמִירוּת) *irredeemably sold, forfeited.* Y. Maasr. III, 50[d] ואין צ' ביובל (prob. to be read: נִצְמָת, v. צָמַת) and does not become irredeemable in the jubilee year (Succ. 3[b] ואינו נחלט). Arakh. 31[b], v. צְמִירוּת.

צְמִירְתָּא* m. (צָמַת) *gathering together, summons.* Targ. Y. Gen. XXV, 14 (transl. of משמע, pr. n. pl., cmp. וישמע I Sam. XV, 4); v. צְרִירְתָּא.

צְמִירוּת f. (b. h. צְמִירִית; צָמַת) *irredeemable sale;* לצ' *absolutely, finally.* Arakh. 31[b] (ref. to Lev. XXV, 30) לצ' ד"א לצ' ... והמתנה *latsts'mithuth* means absolutely; לחלוטין *latsts'mithuth* another interpretation: צמית צ' מ"ט amplification serving to include a gift (to be final if not redeemed within a year); why? Because צמית would have sufficed to indicate a final sale, and *ts'mithuth* amplifies the scope of the law.

צָמֶל m. (cmp. צמצם) [*contraction, wrinkle,*] *the last stage in the growth of the fig*; trnsf. *the stage of complete puberty of woman,* v. בּוֹחֵל. Nidd. V, 7. Ib. 47[a] (phonetic etymology) כמ"ד רוחה מלאה as one says, it has come forth complete. Ib.[b] צ' מלמעלה the symptom of complete puberty on the upper part of the body.

צָמַם *to be pressed together, be restrained.*

Hif. הֶחֱצִם *to restrain; to tie up.* Cant. R. to IV, 1 (ref. to צמחך, ib.) האשה הזאת כשמֶּצְמֶּצֶת שערה וכ' as a woman ties up her hair behind, and this is an ornament to her, so the Great Sanhedrin sat behind the Temple &c.

צמץ, Y. Maasr. II, 50[a] bot. ומצמץ, v. מְצַמֵּץ.

צְמְצֵם (*Pilp.* of צָמַם) 1) *to contract; to press, squeeze in, force into close confinement.* Snh. 76[b] לרבות את המְצַמְצֵם this includes him who caused the death of a person by forcing him into a place whence he could not escape. Ib. 77[a] בנזקין ... מצמצם in cases of damages the Law does not condemn him who causes damage through confinement (e. g. by placing an animal where it was exposed to sunstroke). Pesik. Baḥod., p. 152[a] מצמצם שכינתו ביניהם forces his Divine Presence into their midst; ib. Vayhi, p. 5[a]. Gen. R. s. 5; Lev. R. s. 10 צִירְמְצָתָן בין וכ' he crowded them (the priests) between the two bars of the Ark (cmp. צָמַד); a. e.—Part. pass. מְצוּמְצָם; f. מְצוּמְצֶמֶת; *pl.* מְצוּמְצָמִין; מְצוּמְצָמוֹת. Ib. s. 11 (in Chald. dict.) אנא חמיתיה מצ' ביניהון I saw it (the Divine Presence) confined in the midst of them (the elders); Yalk. Prov. 964. Lev. R. s. 14 ושאר איבריו מצ' בו וכ' and the rest of its (the embryo's) limbs are pressed together like a shapeless lump; (Y. Nidd. III, 50[d] מצומתים, v. גּוֹלֶם.—2) *to press against, hide behind.* Pesik. Sos, p. 147[b] (ref. to Is. LXI, 10 כיון ... חיו (ככלה מְצַמְצְמִין עצמן וכ' when the Israelites stood at Mount Sinai they pressed themselves (against one another, in reverence) like a bride (when she undresses), opening one (part of her garment) and holding together another part. Cant. R. to IV, 10 the Ten Commandments שהיו מצמצים עליהן ככלה (sub. עצמן) at receiving which they hid themselves like a bride. Gen. R. s. 45 end והיתה ... וצירְמְצָמָה פניה וכ' she leaned on her maid and pressed her face (against her), so that the king could not see her &c.; Yalk. ib. 80. Cant. R. to VI, 5 הלכה וצמצמה פניה אחורי העמוד she went and pressed her face (hid herself) behind a column; a. e.—3) [*to press the eye*] *to observe closely; to define exactly.* Bekh. II, 6 (17[a]) אי אפשר לְצַמְצֵם (Mish. ed. אי אפשר only) it is impossible to ascertain exactly (that both heads came forth simultaneously). Ib. 17[b] אפשר לצ' בידי שמים it is possible to ascertain simultaneity in natural processes; א"א לצ' בידי אדם it is impossible to ascertain simultaneity in human actions. Shebu. 32[a] (ref. to כפרו שניהן כאחת, Mish. IV, 4) הא אי אפשר לצ' but is it not impossible to ascertain simultaneity (of evidence of two witnesses)?

Ib.; Ḥull. 28b חלקו ... לפי שא״א לצ׳ if he divided the stove into two equal parts, both are unclean, because it is impossible to make an exactly even division; a. fr.—Y. Erub. V, 22c שתהא חמה מְצַמְצֶמֶת בו באחד וכ׳ that the sun should shine on it exactly in the first moment of the solstice of Tebeth and of that of Tammuz.—Part. pass. as ab. Y. Ḥall. I, 57d bot. חמשת ... מצ׳ exactly five quarts. Y. Sabb. II, 5a top שלש על שלש מצ׳ exactly three by three (handbreadths). Gitt. 7a שמזונותיו מצ׳ ... אם if a man sees that his means of support are getting scanty; a. fr.—4) *to stint, save*, v. צָמַת.

צִמְצֵם ch. same, 1) *to squeeze in, confine.* Snh. 76b החוא גברא דְמִצַמְצָמָה וכ׳ (not מא ...; Ms. M. דצרמצם Hebr. form) a man that confined his neighbor's animal so as to expose it to sunstroke; Yalk. Num. 787 דצמצמיה, read: דְצַמְצָמָהּ. Yeb. 46a ארפו לית וְצַמְצְמוּ לית (ed. וצימצמו, Hebr. form) they loosened the halter around his neck, and pressed it close to his neck; צ׳ לית כי חיכי וכ׳ they pressed it, in order that he (when immersing) may not anticipate them and say, I take this immersion as a freedman.—Transf. *to get a person into a dilemma.* Lam. R. introd. (R. Josh. 2) אמר מְצַמְצָא יתי וכ׳ Nebuchadnezzar said, he (the Lord, in commanding me to destroy the Temple) wants to get me into trouble, that he may do unto me as he did &c.; ib. (Zabdi 2) מצמצא some ed. (corr. acc.); ib. to IV, 12.—2) (cmp. b. h. צָמָה, v. אִיסְטָמָא) *to restrain the hair from flying, to tie up, veil.* Targ. Y. II Gen. XXXVIII, 15 (h. text כסתה).—[Gen. R. s. 98 צמצמתא some ed., read: לְמִצַמְצָתָא, v. צָמַת.]

Ithpalp. 1) אִתְצַמְצַם *to veil one's self.* Targ. Y. II Gen. XXIV, 65 (h. text ותתכס).—2) אִצְטַמְטַם (cmp. מזדנזרין, v. זוע) *to be pressed, want.* Lam. R. to I, 1 (רבתי) אִצְטַמְטַמְנָן לבישרא וכ׳ we were pressed for meat (our store of meat had given out). Ib. ואצטמטימתון לחמרא (corr. acc.) and we had no wine; v. צָמַת.

צַמְצָמַאי, v. צִרְמִצַּי.

צָמַק (b. h.) *to shrink.* Ḥull. 55b (expl. חרותה, Mish. III, 2) כל שצָמְקָה וכ׳ an animal whose lungs are shrunk; Tosef. ib. III, 12 שצמוקה ed. Zuck. (Var. שצמקה). Sabb. 91a צמקה וחזרה וכ׳ it shrank (became less than the size of a dry fig) and then swelled again. Y. Orl. I, 61b top אם צָמְקוּ if the grapes are shrunk (dried). Y. Ter. II, 41d top לְצָמוֹק, v. חָפַשׂ. Gen. R. s. 31 וְצָמוֹק, v. גָּוַע; a. fr.—Part. pass. צָמוּק; f. צְמוּקָה, v. supra.

Pi. צִרְמֵק *to cause shrinking; to dry* (in the sun). Y. Maasr. IV, 51b top פדיון וצִרְמְקוֹ if he redeemed it (when fresh), and let it dry. Y. Naz. VI, 55c צירמיקו (read: צִירְמְרֵנָּן); a. e.—Part. pass. מְצוּמָּק; f. מְצוּמֶּקֶת; *pl.* מְצוּמָּקוֹת; מְצוּמָּקוֹת. Sabb. 38a בילצים מצ׳ eggs boiled or roasted down to a small size.

Hithpa. חִצְטַמֵּק *to be reduced in size* (through boiling &c.). Ib. חמצטמק ורע לו a dish which is deteriorated by boiling down; ib. מְצַטְמְקוֹת ויפה להן eggs are improved by &c. Ib. 37b. Y. ib. III, 5d; a. fr.

צָמִיק, צָמֵק ch. same. Part. pass. צְמִיק; f. צְמִיקָא &c. Targ. Y. I Num. VI, 3 (h. text יבשים).—Ḥull. 55b הנהו דיכרי דצ׳ וכ׳ those rams whose lungs were dried up.

Pa. צַמֵּק as preced. *Pi.*—Part. pass. מְצַמָּק. Y. Peah VII, 20b חרוב מצ׳ (not כרוב) a dish of dried carobs.

צֶמֶק m. (preced.) *shrunk, shrivelled fruit*, esp. *figs, dates.* Y. Ter. II, 41d top, v. חָפַשׂ, a. חָפַשׂ I.

צֶמֶר m. (b. h.; צמר *to be pressed, thick, warm*; cmp. עמר) *wool, hair.* Sabb. 54a; Shebu. 6b, v. כָּבַן. Kil. VII, 2 גפן הצ׳ v. גֶּפֶן. Y. ib. II, 27d גפן צ׳ cotton tree. Tosef. Sabb. IX (X), 3 צ׳ ארנבים (not ... ברים) hair of hares. Gen. R. s. 37 (ref. to צמרי, Gen. X, 18) (the inhabitants of Ḥamatz are named Zemarites,) שהן טושין בצ׳ because they work in wool. Yeb. 4b צ׳ לפשתים ופשתים לצ׳ woolen show-fringes for linen garments, and linen for woolen garments; a. fr.

צַמָּר m. (preced.) *dealer* or *worker in wool.*—*Pl.* צַמָּרִים, צַמָּרִין. Kel. XXIX, 6 חוט ... של צ׳ the wool-dealers' (or weavers') cord of balances; B. Bath. 89a. Erub. X, 9 שוק של צ׳ the wool-dealers' market. Eduy. III, 4 רשאין הצ׳ וכ׳ the wool-weavers and the dyers are permitted to form a partnership to buy up whatever goods come to town; a. fr.—[Y. B. Bath. VIII, 16a bot. מיוצאי צ׳, read: מִצָּרִים.]

צ׳ מורין, צ׳ מוריית, צמר, v. צַמְרְמוֹרֶיתָא.

צָמַר *to be pressed, hot.*

Pa. צַמֵּר *to heat.* B. Kam. 60a דצמרה צמורי he increased the heat of the coals by breathing on them.

צְמָרָא, v. צִרְמָרָא.

צְמָרִי (b. h.) pr. n. gent. *Zemarite.* Gen. R. s. 37; Y. Meg. I, 71b bot., v. חֲמָץ, a. צֶמֶר.

צַמְרְמוֹרוֹת (sub. כְּאֵבֵי) m. pl. (v. צָמַר) *feverish flushes.* Nidd. IX, 8 (63a) (among the premonitory symptoms of menstruation) וכמין צ׳ אוחזין אותה (Mish. ed. צַמְרְמוֹרֶת) a kind of feverish flushes seizes her; ib. 63b צמרמורת (Ar. סַמְרְמוֹרוֹת).

צַמְרְמוֹרִין, צְמָרְמוֹרִיתָא m. pl. (preced.) *chills and fever.* Y. Ab. Zar. II, 40d bot.; Y. Sabb. XIV, 14d bot. צמר מורין (corr. acc.). Cant. R. to II, 16 צמר מוריה (corr. acc.).

צַמְרְמוֹרֶת, v. צַמְרְמוֹרוֹת.

צָמַרְמַר (preced. wds.) *to be hot.* Targ. Ps. XXXVIII, 11 (h. text סחרחר; cmp. חַרְחוּרָא).

צָמַת (b. h.) [*to be pressed together,*] 1) *to meet, join.* Ḥull. 76a צומתין, v. צוֹמֶת.—2) *to be smashed.* B. Kam. 85b הכהו ... וצָמְתָה ידו וכ׳ if one struck his neighbor on his hand, and his hand was smashed, but is expected to recover; Y. Naz. IX, end, 58a.—3) *to contract; to reduce a swelling by applications of vinegar, wine* &c. Pes. 40a ... שורן וחומץ צוֹמְתָן he steeps the barley-corns in vinegar, and this binds them (prevents moisture from penetrating and

creating fermentation); v. צַפַּד. Sabb. 109a . . . מי שנגפה צוֹמָתָהּ ביין (Ar. בחומץ) he whose hand or foot was struck, may apply wine (vinegar) to reduce the swelling (on the Sabbath).

Pi. צִימֵּת [*to press together,*] 1) *to heap up, store, save.* Gen. R. s. 83, end אבותיך מְצַמְּתִים ואתה מבזבז thy ancestors saved, and thou squanderest; Yalk. ib. 140 מְצַמְצְמִין; Yalk. Chr. 1074 מצומצמים (read מצמ׳). — 2) *to gather together, summon to a meeting.* Y'lamd. to Gen. XLVI, 28 quot. in Ar. (play on צמתך, Cant. IV, 1) שהוא מְצַמְּתָן . . . בצמאה he summons them to the synagogues, and they drink the words of the Law with thirst. — *Part. pass.* מְצוּמָּת; *pl.* מְצוּמָּתִין, מְצוּמָּתִים *a) restrained, abstemious, self-controlled.* Cant. R. to VI, 7 (ref. to צמתך, ib.) על הצנועין ועל המצ׳ שבכם of the chaste and self-controlled among you. — *b) summoned to follow, follower.* Pesik. Ha'omer, p. 70b (ref. to צמים, Job V, 5) אברהם וכל חמצ׳ לו Abraham and all his followers; Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.

Nif. נִצְמַת *to be quashed*; (denom. of צְמִירוּת) *to be sold for ever, not to be recovered in the jubilee.* B. Mets. 79a (ref. to לצמיתת, Lev. XXV, 30) מי שאין שם יובל נִצְמָתָת וכ׳ that which without the law concerning the jubilee would be sold for ever, is recovered by dint of the jubilee; רצאת אינה נצמתת . . . זו which excludes a case like this (a sale for sixty years), where the sale would not be perpetual even if the law of jubilee did not exist at all.

צַמֵּת ch. same, 1) *to contract, detain; to reduce a swelling.* — Hull. 93b מְצַמְּתֵי לידה they have the effect of condensing the surface of the flesh (binding the blood in the veins). Sot. 20b פחדא צַמֵּית, v. בִּיעֲתוּתָא. Sabb. 109a קא צמית ליה בחלא was bathing his foot in vinegar (on the Sabbath) to reduce the swelling; a. e. — 2) *to assemble, meet.* Y. Dem. I, 22a top גזר עלידהון וצַמְּתוּן he conjured them (the mice), and they came together.

Pa. צִמֵּית, *Af.* אַצְמֵית *to assemble, call, summon to a meeting.* Y. Peah VIII, 21a top מַצְמֵית וכ׳ (or מְצַמֵּית), v. ר׳ לוי II. סְכַּן. Y. Succ. V, beg. 55a מישול מְצַמְּתָא קהלא וכ׳ . . . received (alternately) two Selas to go around and call the congregation together for R. J. (to listen to his lecture); Gen. R. s. 98 למצמתא (not צמצ׳). Ib. s. 22 מצמית לון . . . עד while he was collecting them (picking up the scattered loaves). Y. Sot. I, 17b bot. אזל וצַמֵּית ליה וכ׳ he (Absalom) went and summoned (to accompany him) two men at a time, until he had collected two hundred men; Num. R. s. 9. Y. Kidd. IV, end, 66d ומצמית ליה פריטין and saved a little money.

Ithpa. אִצְטַמֵּת, *Ithpe.* אִצְטְמִית 1) *to be gathered together, meet.* Snh. 109b יומא דחוו מְצַטְּמְתִין קמת וכ׳ Ar. (missing in ed.) on that day when the Korahites were to meet, she (On's wife) arose and gave him wine to drink &c. — 2) *to be pressed, want.* Lam. R. to I, 1 (רבתי) אִצְטְמִיתִינָן Ar., v. צְמַצֵּם.

צַן, v. צִנָּן, צָנַן.

צָנָא, צַנָּא, v. צִינָּא.

צַנָּא m. (v. צִינָּא I) *basket (of palm leaves).* Taan. 9b מלא צ׳ דתמרי a basketful of dates; Pes. 88a. Hull. 57a צ׳ דאינקורי a basket (coop) of birds, v. אִינְקוֹרָא. B. Mets. 25a בצ׳ ופירי when one found a basket by the side of fruits. Ib. דאית לידה אוגנין לצ׳ when the basket has rims by which to handle it; a. fr. — Meg. 28b צ׳ דמלי סיפרי a basket full of books, a man full of learning, but without method. Ib. 7a, v. חָרִיס. — *Pl.* צַנָּיָא, v. צִינָּא I.

צְנַבְרִיו, צְנַבְרַאי, v. סְנַבְרַאי.

צִינָּה, צְנָה I f. (b. h.; v. צָנַן) *polished buckler* or *cuirass* (cmp. סַנְוֵרְתָּא). Midr. Till. to Ps. I מנין . . . ת״ל וכ׳ whence do we learn to include the fourth side (as protected)? We read (Ps. V, 13) 'as with a cuirass &c.' Ib. to Ps. XXXV, 2 וכי למגן וצ׳ וכ׳ (ed. Bub.) do I need buckler and cuirass?; Yalk. ib. 722. Tanḥ. Naso, ed. Bub. 27 (ref. to Ps. XCI, 4) אני נעשה לכל מי שהוא סוחר בתורה צ׳ I am a cuirass to whosoever travels about with the Law; Yalk. Ps. 842; Tanḥ. Naso 23. Ex. R. s. 40 (ref. to צנן, Josh. XV, 37) [read:] צנן שהוא צ׳ Jerusalem is surnamed Zenan, because it is a cuirass (the Temple being a protection); a. e.

צִינָּה, צְנָה II f. (v. צָנַן) *stinging palm, stone-palm* (whose wood is very hard and thorny). — *Pl.* צִנִּים, צִנִּין, צִיר׳. Y. B. Mets. II, end, 8d קורדום . . . לא צ׳ ועצי זית if one finds an axe, he may use it for chopping ordinary wood, but not for stone-palms and olive trees; Tosef. ib. II, 22 צנם ed. Zuck. (Var. צנון, read: צנה or צנין). Succ. III, 1 כשרות . . . צִינֵּי the palms of the Iron Mount are fit (for the festive wreath), expl. ib. 32b; Erub. 19a.

צִינָּה, צְנָה III (b. h.; צָנַן) *cold.* Tosef. Ohol. II, 6 נכנסה עליו צ׳ ומת he caught cold on it (on the trepanned skull) and died. Y. Sabb. XIV, 14c bot. מתים . . . תשעים בצ׳ וכ׳ ninety-nine men die from cold to one by the hands of heaven; Lev. R. s. 16. B. Mets. 107b (ref. to כל חלי, Deut. VII, 15) זו צ׳ that means cold. Tosef. Sabb. III (IV), 5 צִינָּתָן; Y. ib. III, 6b top צִינָּתָהּ, v. פּוּג h.; a. fr. — *Pl.* צִנִּים, צִנִּין, צִיר׳. Y. B. Kam. VIII, beg. 6b חטיל עלידו שלג או צ׳ וכ׳ if he put snow or ice-cold water &c.; ib. bot. צונן. Ex. R. s. 25, beg. בקש צ׳ . . . בקש חמים וכ׳ (not גוחלים) if he wants ice-water, he gets it (out of the *milliarium*); if he wants hot water &c.; (Tanḥ. Vayera 10 . . . חמין צונן). — צ׳ פרחים (adopted from Prov. XXII, 5) *blowing cold winds, cold draughts*; [oth. opin.: צ׳ ופ׳ *cold and heat*, v. פַּח II]. B. Mets. l. c.; Ab. Zar. 3b; Keth. 30a; B. Bath. 144b הכל בידי שמים חוץ מצ׳ פ׳ everything is in the power of heavens (comes from no fault of man), except sickness from cold droughts, as we read (Prov. l. c.) &c.; Yalk. Prov. 960 מצ׳ ופ׳.

צְנוֹן m. (v. צָנַן) (*full grown, round*) *radish.* Ber. 36a; Erub. 28b, v. פּוּגְלָא. Ber. 57b. Ab. Zar. 11a צ׳ מתתך אוכל radishes cut (digest) the food. Kil. I, 5 (differ. fr. נפוץ). Makhsh. IV, 6 צ׳ שבמערה radishes that grow in the water of a cavern; a. fr. — *Pl.* צְנוֹנוֹת. Sabb. II, 2 שמן צ׳ radish-oil. Tosef. ib. II, 3 מה יעשו . . . אלא שמן צ׳ בלבד what shall the Alexandrians do who have only radish oil (for their lamps)? Kil. I, 9; Y. ib. 27b; a. e.

צָנוּעַ m. (b. h.; צָנַע) *retired, discreet, chaste, decorous.*

Nidd. 12a צ׳ נקרא . . . כל he who fulfils the words of the scholars is called discreet (pious). Y. Dem. VI, 25d top (ref. to צְנוּעַ Mish. ib. 6) שהכשר נקרא צ׳ the worthy man is called *tsanuʿa*. Ber. 62a צ׳ בבית הכסא decent in the privy. Ib. צ׳ באורחותיו decorous in his ways; a. fr.—*Pl.* צְנוּעִין, צְנוּעִים. Cant. R. to VI, 6 (ref. to רחלים ib.) מה רחל זו צנועה כך היו ישראל צ׳ וכ׳ as the lamb is pure, so were the Israelites pure and virtuous in the Midianitic war. Dem. VI, 6 צְנוּעֵי בית הלל, v. כָּשֵׁר II. Maas. Sh. V, 1 חצ׳ מנידין וכ׳ the conscientious lay money aside &c.; a. fr.—*Fem.* צְנוּעָה. Sabb. 53b כמה צ׳ אשה זו how chaste was this woman! Cant. R. l. c., v. supra; a. fr.—*Pl.* צְנוּעוֹת. Keth. 2b, sq. משום צ׳ for the sake of the virtuous women, opp. פרוצות. Nidd. 12a, v. עַד; a. fr.

צְנוֹקָא, צְנוֹק, v. sub צִינּוֹק.

צִינּוֹר, צְנוֹר m. (b. h.; צנר, enlargement of צור, cmp. צִינּוֹק, טִרְנָר, סִרְנָר &c.) [*anything carved out* or *turned,*] 1) *socket* in which the door-pivot turns, or *pivot.* M. Kat. I, 10 (11a) חצירו וחצ׳ the pivot and the socket (or the socket and the pivot; v. Rashi in Rabb. D. S. a. l. note 30).—2) *water pipe, spout, duct.* Mikv. IV, 1 המניח כלים תחת חצ׳ if one puts vessels under the spout (which feeds a bath). Ab. Zar. 75a; Tosef. ib. VIII (IX), 3 . . . תחת חצ׳ מקלחין under the spout when its waters splash forth; Y. ib. V, end, 45b. Mikv. IV, 3, v. חֻמָּט. Tosef. Erub. IX (VI), 22 (larger than מזחילה). Ib. 23 צ׳ המקלח לרשות וכ׳ a gutter which runs into a public road whether containing water or wine; a. fr.—Euphem. *vagina.* Pirké d'R. El. ch. XVI.—*Pl.* צִינּוֹרוֹת, צִינֵּי, צְנוֹרוֹת. Y. Ab. Zar. III, 42c top, v. מָשַׁךְ. Tosef. Sabb. VII (VIII), 16; Ber. 50b, v. מָשַׁךְ. Gen. R. s. 42 (ref. to Gen. XIV, 3) [read:] לא היה שם ים אלא צ׳ הראורים וכ׳ there was no lake there at the time, but (afterwards) the pipes of the ducts (the water veins in the rocks) burst, and a lake was formed (with ref. to Job XXVIII, 10); Yalk. ib. 72 צורות הראור (corr. acc.).

צִינּוֹר, צְנוֹרָא I ch. same, 1) צ׳ דדשא *door-socket* or *pivot.* Ber. 18b שקלינהו . . . מתותי צ׳ דד׳ Ms. M. take the money from under the door-pivot at such and such a place; ed. שקלינהו מתותי בצ׳ דד׳ וכ׳ take it from what lies below in the socket &c. Keth. 67b. Sabb. 119a ומשלים לה׳ אצ׳ דד׳ and had the money ready to settle with them as soon as the door was turned. Pes. 94b כצ׳ דד׳ moving around its axis like a door in its socket.—2) *water-pipe, duct.*—*Pl.* constr. צִנּוֹרֵי, צִנֵּי. Targ. Koh. I, 7.—3) *hook.*—*Pl.* צִנּוֹרִין, צִנֵּי. Y. Yeb. XII, 12d bot.—V. צְנוֹרָה II.

צְנוֹרָא II, צְנוֹרָה I, צִנֵּי, צְנוֹרֵי f. (v. צִנּוֹר) 1) *splash from a spout* (cmp. סִילּוֹן II), trnsf. (של רוק) צ׳ *ejection of spittle.* Y. Yoma I, 38d top נתזה צ׳ של רוק וכ׳ spittle from his mouth flew on his (the high priest's) garments; Tosef. Nidd. V, 3; Nidd. 33b. Ib. (in Chald. dict.) צ׳ דעם הארץ the spittle of an ignorant man (not observing levitical cleanness); Ḥag. 23a משום צ׳ וכ׳ because spittle of an ignorant man may have fallen on it; a. e.—*Pl.* צִנֵּי, צְנוֹרוֹת. Pirké d'R. El. ch. V צִנּוֹרוֹתֵיהֶן וכ׳ . . . העבים the clouds cause the seas to hear the sound of their splashings (rain), and the seas cause the deep to hear &c. (ref. to Ps. XLII, 8).

צְנוֹרָא III, צְנוֹרָה II, צִנֵּי f. (v. צִנּוֹר) *hook, curved pin.* Kel. IX, 6 (ed. Dehr. צְנֵרָה), v. כּוּשׁ I. Ib. XIII, 5 צ׳ שפשטה (ed. Dehr. צנר׳) if a curved pin has been straightened. Ib. XI, 9 צ׳ טהורה (Maim. ed. Dehr. צנר׳) the hook of an earring (detached) is clean; Tosef. ib. B. Mets. I, 9 [read:] צ׳ של מזם (v. R. S. to Kel. l. c.). Ib. III, 7 . . . ניטל מפני חצ׳ (ed. Zuck. חצינורות) if the flat portion of the baker's shovel is broken off, it is susceptible to uncleanness on account of the hook on the other end (used as a poker); ניטלה הצ׳ (ed. Zuck. הצינורת) if the curved end is broken off (v. קְלִירְנָרְפוֹן). Yoma 12a מחפך בצ׳ he turns (a piece of flesh &c. on the altar) with the hook. Tosef. Sabb. VIII (IX), 16 כדי לעשות צ׳ קטנה enough coal to forge a small hook; ib. IX (X), 5 . . . ממני צ׳ כדי וכ׳ enough iron to make of it &c. Men. 107a; Sabb. 90a אפר׳ מחט צ׳ a small bronze hook. Gen. R. s. 74 צ׳ וכ׳ thou hast not found with me even a pin or a hook (of thine); a. fr.—[Num. R. s. 8, v. next w.]—*Pl.* צְנוֹרוֹת, צְנוֹרִיּוֹת (fr. צְנוֹרִית). Tosef. Kel. B. Mets. II, 15 צ׳ התופסות וכ׳ the hooks which clasp the mill-stones from above. Ḥag. 21b, sq. מחטין וצ׳ pins (or needles) and hooks; a. e.—Chald., v. צְנוֹרָא I.

צְנוֹרִי m. (preced.) *a piece as large as can be taken up with a hook (fork).* Pesik. R. s. 23-24 כל דאכיל צ׳ מן קיסר וכ׳ whoever eats a forkful of what belongs to Cæsar, is stabbed to death (v. סְכָא); Num. R. s. 8 צרנורא (corr. acc.).

צְנוֹרִית, v. צְנוֹרָא III.

צְנוֹרִיתָא, צִנֵּי f. (preced.) *hook,* a sort of fork with which to turn the pieces on the altar.—*Pl.* צִנֵּי, צְנוֹרִיתָאוֹת. Targ. O. Ex. XXVII, 3, a. e. (h. text מזלג).

צְנוֹרָת, v. צְנוֹרָא II, III.

צְנִירְתָא, צְנִירְיָתָא, v. צִינְרְתָא II.

צְנִינָא f. (צנן) *prickly, withered.*—*Pl.* צְנִינִין. Targ. Y. Gen. XLI, 23 Ar. (ed. נצן, v. נָצָא II).

צְנִינִים m. pl. (צנן) *cold water*(?). Y. Sabb. XX, end, 17d שפוך צ׳ על וכ׳ pour cold water on him who passes by (?); [the entire sentence is unintelligible].

צְנִיעָא m. **צְנִיעָא** c. = h. צָנוּעַ. Targ. Mic. VI, 8 (Rashi צָנוּעַ). Targ. Cant. IV, 8.—Keth. 62b, v. מֵעֶלַי. Men. 43a אינש צ׳ הוה וכ׳ he was a decorous man and would not take off his cloak the entire day; a. e.—*Pl.* צְנִיעִין; f. צְנִיעָן, צְנִיעָתָא. Targ. Y. II Ex. XXXVIII, 8 נשיא צ׳ דיהוון צ׳ וכ׳ chaste women that lived in retirement &c. (h. text הצבאות); Y. I צניעותא (corr. acc.).—Sabb. 140b תיהוון צניעין וכ׳ Ms. O. (ed. תיהוי צניעתן, corr. acc.) be reserved even in the presence of your husbands.

צְנִיעוּת f. (preced.) 1) *secrecy, retirement,* Cant. R. to

III, 4 (ref. to Is. XLVII, 2) פרשי צְנִיעוּתֵךְ וכ׳ uncover thy secret, that means the (Babylonian) king that is kept behind seven enclosures. Num. R. s. 1 יפה תירא הצ׳ the privacy (in the Tabernacle) is becoming; a. e.—2) *discretion, chastity, decency, piety.* Meg. 13b בשכר צ׳ ... ברחל as a reward for Rachel's discretion Saul was her descendant. Ib. ומה צ׳ תירתה וכ׳ and wherein consisted Rachel's discretion? Erub. 100b צ׳ מחתול ... אילמלא if the Law had not been given to us, we might have learned decency from the cat; a. e.

צְנִיעוּתָא ch. same. [Targ. Y. I Ex. XXXVIII, 8, v. צְנִיעַ.]—Erub. 26a כיון דלצ׳ עבידא because the partition is made merely for the sake of privacy (not permanent). Ber. 62a צ׳ ושתיקותא decency (in uncovering one's self for a human need) and silence. B. Kam. 82a משום צ׳ as a matter of chastity (v. סִירָר); a. e.

צְנִיף m. (b. h.; v. מְצַנֶּפֶת) *turban.* Cant. R. to VIII, 6 צ׳ מלוכה royal turban.

צְנִיף, v. צִנֵּף.

צְנִיף m. (preced.) *shrill.* Ḥull. 79a, v. עֲבַר.

צְנִיפָא f. (preced.) *shrieking* (of the wood-cock). Targ. II Esth. I, 2 (3).

צְנִירָה, v. צְנוֹרָה II.

צְנִירְתָא, צְנִירְתָּא, v. sub צִינִי.

צָנַם (b. h.; cmp. next art.) *to sting, be hard, shrunk.* Part. pass. צָנוּם; f. צְנוּמָה. Ber. 39a פת צ׳ בקערה (Ar. צונמא) shrunk pieces of bread (soaked) in a bowl.

צִנַּם, Tosef. B. Mets. II, 22, v. צִנָּה II.

צָנַן (cmp. סָנַן) [*to sting*; (of taste) *to be pungent*; (of color) *to be bright, polished*]; (of temperature) *to be cold.* Mekh. Yithro s. 4 רחק ממינה צ׳ if he is removed from it, he is cold. Y. Pes. IV, 31b top שלא תִּיצַּן that she (the ass in heat) may not cool off (before copulation). Gen. R., s. 87 אירקונין ... וצָ׳ דמו he saw his father's image before him, and his blood grew cold; ib. s. 98 וצינן (corr. acc., or וצוּנָּן); a. e.—V. צוֹנֵן.

Hif. הֵיצִין, *Nif.* נָצַן *to become cold.* Y. Hor. III, 46d נָצֵן he must become cold (suppress his passion); לא ה׳ if he does not cool off (what shall he do)? Ib. וירצה מיצין and he will cool off. Ib. מיד ה׳ ... ראה he saw his father's image and at once was cooled off (v. supra).—Gen. R. s. 20 שמא תִּיצּוֹן (*Nif.*), v. next w.

Hif. הוּצַן *to be cooled off.* Ab. Zar. III, 9 ישן יותצן if it is an old oven, it must be allowed to cool off (before being used again); Pes. 26b; 27a.

Pi. צִנֵּן *to cool off.* Sabb. 53a לצַנָּנָהּ to cause the perspiring animal to cool off, opp. לחממה to keep her warm. B. Bath. 74b סירס ... וצי׳ הנקבה he emasculated the male (Leviathan), and cooled the female. Ex. R. s. 10 ומְצַנְּנִין אותו (not ומצנן) they caused the stove to cool off. Pes. 118a the angel Gabriel said, ארד ואֲצַנֵּן וכ׳ let me go down and cool the furnace &c.; a. e.—[Gen. R. s. 98, v. supra.]

Pu. צוּנַּן *to be cooled off.* Gen. R. s. 98, v. supra.—Part. מְצוּנָּן; f. מְצוּנֶּנֶת. Ḥull. III, 5 חמצ׳ an animal suffering from frost; Tosef. ib. III (IV), 19.

Hithpa. הִצְטַנֵּן, *Nithpa.* נִצְטַנֵּן *to become cold; to get chills.* Sabb. 129a הקיז דם וצ׳ if one has chills after bloodletting. Yoma 77a אלמלא לא נִצְטַנְּנוּ וכ׳ if the coals had not been cooled off on their transmission from the hand of the Cherub &c. Sot. 11b; Ex. R. s. 1 מִצְטַנְּנוֹת, v. יָרֵךְ; a. e.

צָנַן ch. same, *to be cold.* Y. Yeb. IV, 6a bot. עד דלא תִּצְנַן before she cools off (her throes of birth die away); (Gen. R. s. 20 שמא תיצון ותמות lest she get cold and die).

Af. אַצְנֵן *to make cold.* Y. Sabb. IV, 6d [read:] החן חלא מרתיח רתחא ומַצְנֵן צוננה sand heats a warm object buried in it, and makes a cold object colder.

Ithpa. אִצְטַנַּן *to be cold, have chills.* Sabb. 129a ואצטנְּיאת (missing in Mss. M. a. O., v. Rabb. D. S. a. l. notes 80, 90) she got chills.

צִנָּא m. (preced.) *cold.* Naz. 22b כי מתפיס ... בצ׳ מתפיס (Rashi בצינ׳) when a man takes hold (of a dish), does he do so when it is in its original condition (as it is cooked), or when it is cooled off?, i. e. when referring to a thing in a vow, is the vowing person presumed to mean the thing when it is yet prohibited (as flesh of a peace-offering before the blood is sprinkled), or when it has become permitted?; [Ned. 11b בהיתירא, a gloss that took the place of our w.; Ar. reads בִּצְנָפָא, q. v.]

צָנַע (b. h.) *to hide; to retire.*—Part. pass. צָנוּעַ. Taan. 16a (commenting on the custom of bringing the chest containing the Torah scrolls to the open place of the town for fasts and prayers) לומר כלי צ׳ היה לנו וכ׳ as if saying, we had a vessel kept in reverential retirement, and it has been exposed on account of our sins.—V. צָנוּעַ.

Hif. הִצְנִיעַ *to withdraw* (from use); *to reserve, hide.* Sabb. X, 1 המַצְנִיעַ לזרע וכ׳ if a person had laid aside something for seed, or for a sample, or for medicinal purposes, and takes it out into the street &c. Ib. 90b שהִצְנִיעוֹ ושכח וכ׳ if he had laid it aside, but forgot for what purpose &c. Ib. 91a כל ... להַצְנִיעוֹ ואין מַצְנִיעִין a thing not fit for reservation, or of the kind not usually reserved, but this person considered it fit &c. Num. R. s. 1 מַצְנַעַת עצמה keeps herself in retirement (chastity). Ib. s. 20 הִצְנִיעוּ עצמן contained themselves (remained chaste); a. e.—Part. pass. מוּצְנָע; f. מוּצְנַעַת &c. Ter. VIII, 8 מקום המ׳ a retired (well-guarded and clean) place; Bekh. 33b, a. e.—Gen. R. s. 94; Cant. R. to I, 12 (ref. to Ex. XXXV, 24) מלמד שהיו מ׳ וכ׳ this shows that acacia wood was kept by them in reserve from the days of Jacob; a. e.—Gen. R. s. 1 (ref. to אמון, Prov. VIII, 30) אמון מוצנע *amon* (=*amun*) means well cared for (by réf. to אֹמֶן, Esth. II, 7).

Pi. צִינֵּעַ *to restrain.* Y. Bets. V, 63a מי הוא זה שבא לצַנְּעֵנוּ וכ׳ who is he that comes to put us under restrictions in our own house?

צְנַע ch. same, *to guard.* B. Kam. 23b זיל ... דליצְנְעִינְהוּ (Ar. אַצְנְעִינְהוּ *Af.*) go and tell the owner of the goats to guard them (from trespassing on my property).—Part. pass. צָנִיעַ; *pl.* צְנִיעִין *a) reserved, kept, guarded.* Targ. Y. Deut. X, 5.—B. Bath. 58a אמאי לא צְנִיעַת באיסורא why art thou not more guarded in thy immoral conduct?—*b) retired, chaste,* v. צָנִיעַ.

Af. אַצְנַע *to put aside, deposit, withdraw (from use).* Targ. Num. XVII, 22. Targ. Lev. XVI, 23; a. fr.—B. Mets. 25b אטו אמוררים מַצְנְעֵי וכ׳ is it only Amorites that hide (their treasures in walls) &c.? B. Bath. 24a דמיגנרב מניה ואיצַנּוּעֵי בגויה Ms. M. (v. Rabb. D. S. a. l. note for Var. Lect.) as to being stolen from there and hidden, they would not hide it in the same grounds from the surface of which they had taken it. Ib. אבל עינבי מַצְנְעֵי (or מִיצְנְעֵי) but grapes they may hide in the same grounds; a. e.—B. Kam. l. c. אַצְנְעִינְהוּ guard them, v. supra.—[Cant. R. to I, 16 מצנעה, v. נְצַץ.]

Pa. צַנֵּע 1) *to restrain, make a person respect authority.* Nidd. 36b זיל צַנְּעֵיהּ go and make him respect my authority.—2) *to cause a person to live in retirement* (a mild method of excommunication). Kidd. 25a זיל צַנְּעִינְהוּ go and tell them to withdraw (cmp. הכבד ושב בבריתך, M. Kat. 17a).

Ithpa. אִיצְטַנַּע, אִצְטַנַּע, *Ithpe.* אִיצְטְנַע 1) *to restrain one's self.* Targ. Y. Gen. XIV, 15 (not אִצְטְרִינָא).—2) *to be private, to be hidden.* B. Bath. 60a מצינא לאִצְטַנּוּפֵי מינך I can be private (protect myself) from thy gaze. Ib. 24a, v. supra.

צְנָעָה, צְנָעָא, צְנִי׳ f. (preced.) *secrecy;* בצ׳ *privately, in secret, without ostentation.* M. Kat. 12b ובלבד שיכניסם בצ׳ וכ׳ provided he brings them into his house with the least publicity possible. Ib. צ׳ דחני ירמא הוא the least publicity in bringing these (joists) in is, if it is done in day-time. Snh. 75a, opp. בפרהסיא. M. Kat. 24a דברים שבצ׳ one must observe (on Sabbaths or festive days) such customs of mourning as refer to domestic privacy; Keth. 4a דברים של צ׳. Bets. 16a כל מצות ... בצ׳ וכ׳ all commands that God gave to Israel, he gave unto them publicly (for all nations), except the Sabbath which he gave them privately, as we read, between me and &c. (Ex. XXXI, 17); a. fr.

צָנַף (cmp. צפצף II) [*to shine, be bright*; (of voice) *to be clear, shrill,*] *to neigh.* B. Kam. 18b; Kidd. 24b. [B. h. צָנִיף, denom. of צָנִיף.]

צְנִיף, צְנֵיף ch. same, 1) (of the woodcock) *to shriek, squeak.* Targ. II Esth. I, 2 (3).—[Targ. Is. XIII, 22 Kimḥi in ed. Ven. I Var., v. נְצַח.]—2) *to neigh.* Pes. 113a ... לא דלא צָנִיף וכ׳ live not in a place where no horse neighs, no dog barks &c.

צְנָפָא f. (preced.; cmp. צִיץ a. derivatives) *uppermost branch; border, fringe.* Targ. Is. XVII, 6 ed. Lag. (oth. ed. ענפא; h. text אמיר).—Naz. 22b בצ׳ ... בעיקרא Ar. does he seize it by the root or by the top?, v. צִנְצָא.—*Pl.* צְנָפַיָּא, constr. צְנָפֵּי. Targ. Y. II Deut. XXII, 12; Num. XV, 38 צ׳ גולת׳ (not דג׳).

צִנְצֶנֶת f. (b. h.; v. צָנַן) *a bottle of glossy material.* Mekh. B'shall., Vayass'a, s. 5; Tanḥ. B'shall. 21 (ref. to Ex. XVI, 33) דבר המצרף וכ׳ ... ת״ל צ׳ ... אינו יודע I should not have known of what material it was, whether of silver ..., therefore the text has *tsintseneth,* something that glistens more than anything else, that is, a (glazed) earthen vessel. Ib. צ׳ המן the bottle of manna (which was preserved), v. צְלוֹחִית. Tanḥ. Noah 18 צ׳ מלאה וכ׳ a bottle full of live locusts.

צְנָצָא, v. צִינְצָא.

צִנְצָנְתָּא m. pl. (cmp. צִנּוֹר) *spouts, tubes.* Targ. II Esth. I, 2 (corresp. to צנתרות, Zech. IV, 12).

צָעָא m. (v. צוּעָה) *plate, dish.* Ḥull. 47b צ׳ דקונרא a glazed earthen plate. Pes. 111b צ׳ אפומא דחצבא וכ׳ to hang a plate on the snout of a pitcher is indicative of poverty; a. e.—*Pl.* צָעֵי. Bets. 32a צ׳ חקלייתא the dining plates of the peasantry, v. אִירְוָנִית. Meg. 7b שתין צ׳ וכ׳ sixty plates of sixty different dishes. Yoma 83b, v. לוּפְנָא; a. e.

צְעַד (b. h.) *to step, walk.* Taan. 20b ולא צָעַדְתִּי בפני מי וכ׳ I never walked in front of one my superior; Meg. 28a.—[Yalk. Ex. 346 חצועד, v. צוֹעֵר.]

Hif. הִצְעִיד *to cause to walk, direct.* Ber. 29b שתולירכני לשלום והַצְעִידֵנִי וכ׳ that thou mayest lead me in safety and direct me in safety.

Pi. צִיעֵד *to climb.* Pirké d'R. El. ch. XXXIX ... והיו מְצַעֲדוֹת על וכ׳ and the Egyptian girls used to climb up the walls and throw to him (Joseph) rings &c.

צַעַד m., **צְעָדָה** f. (b. h.; preced.) *step.*—*Pl.* צְעָדִים, צְעָדוֹת. Pirké d'R. El. ch. XVII עשר צ׳; Yalk. Kings 232 עשרה צ׳. Pirké d'R. El. ch. XXXVI (ref. to Prov. IV, 12) לא צרו צְעָדָיו וכ׳ Jacob's steps were not straitened; Midr. Till. to Ps. XCI.

צְעַת, Yalk. Ez. 352 יושב ומצעת, read: ומצפה, v. צָפָה.

צָעֵר, Targ. Prov. III, 20, a corrupt. of ענני (itself a Var. of שמיא, v. correct vers. s. v. רְסַס).

צְעִידָה f. (צָעַד) *step.* Y. Snh. X, 29a bot. (ref. to II Sam. VI, 13) על כל צ׳ וצ׳ וכ׳ at every step they offered &c.; Num. R. s. 4. Gen. R. s. 98 (play on בנות צעדה, Gen. XLIX, 22) [read:] שאני נותן לבנותיך צ׳ בתורה I will give thy daughters a step (or space) in the Law; מה צ׳ פרשת what is meant by *ts'idah*? A section (Num. XXVII, 1-11).

צָעִיף m. (b. h.) *veil, cover.* Gen. R. s. 60; s. 85; Yalk. ib. 109.

צְעִיק, v. צָעַק.

צְעֵיר, v. צָעֵר.

צָעִיר m. (b. h.; צָעַר) *young, junior; attendant, boy.* Gen. R. s. 6 (ref. to Gen. XLVIII, 14) שהוא חצ׳ וכי ... do we not know from the genealogical records that he was the younger?—*Pl.* צְעִירִים. Arakh. II, 6 (13b) וצְעִירֵי הלוים וכ׳ Ar. a. Maim. (Mish. וצוֹעֲרֵי; Bab. ed. וצערי Rashi

וצוּ׳) and they were called the junior Levites; ib. 13b תנא וסועדי ... וחנא דידן ... קרי להו צעירי there is a version, 'and they were called the assistants of the Levites'; and as to our version (צועירי or צוערי), because the voices of those were fine ..., therefore he calls them *tsa'ărê* (the troubles) of the Levites (v. צָעַר). Gen. R. s. 75 צְעִירֵיהֶם של שבטים the youngest of the tribes; a. e.—*Fem.* צְעִירָה. B. Kam. 38b צ׳ דקאמרה בן עמי וכ׳ the younger (daughter of Lot) that called her son Ben-ammi &c.; Hor. 11a; Naz. 23b; a. e.—Y. Meg. I, 71d bot. צְעִירַת הרגלים ... כתבו לו they (the Greek translators) wrote for him (Ptolemy) 'the slender-footed' (in place of ארנבת, Lev. XI, 6); Bab. ib. 9b; Treat. Sof'rim I, 8; Mekh. Bo, s. 14; Tanh. Sh'moth 22.—[LXX Lev. XI, 5, 6 has δασύποδα=שְׁשִׁירַת הרגלים.]

צַעֲצוּעִים m. pl. (b. h. צעצעים, II Chr. III, 10; √צע, cmp. צעיר; cmp. זעטוטי (זעיר a. *miniatures, babes, dolls.* B. Bath. 99a כרובים מעשה צ׳ היו (not חן, v. Rabb. D. S. a. l. note 1, 2) the Cherubs in the Temple had the form of babes, v. פְּרוּב I; [Comment. = צאצאים, v. Rabb. l. c.].

צָעַק (b. h.; cmp. זָעַק) *to cry*; (cmp. צָוַח) *to complain.* Mekh. Mishp. s. 18 (ref. to Ex. XXII, 22) ריכול כל זמן שהוא צועק וכ׳ lest you may think, when he cries, I hear him (take up his cause), and when he does not cry, I do not &c. B. Kam. 93a הנִּצְעָק ... אוי לו לצועק woe to him who cries (prays for divine judgment to come down upon his neighbor) more than to him who is cried against. Ib. אחד לצועק ואחד לנצעק וכ׳ Ms. M. both are included (in Ex. l. c.) as deserving divine punishment, the crier and he who is cried against, only that they (in heaven) hasten to attend to the crier first &c. (differ. vers. quoted in Tosaf.). B. Mets. 75b שלשה צועקין ואינן נענין three persons cry in distress, and are not answered (because they are themselves to blame for their sufferings). Midr. Till. to Ps. XXXIV והיו צועקות שחרחן וכ׳ and both of them screamed and raged within &c. Men. 53b; a. fr.

Nif. נִצְעַק *to be complained of*, v. supra.

צְעֵיק, צָעֵק ch. same. Targ. Josh. XXIV, 7. Targ. Jud. IV, 3.

צְעָקָה f. (preced.) *cry, complaint.* Gitt. 7a צְעָקָה לגרמא v. לְגַרְמָה. Ex. R. s. 3 עד עתה לא באה צַעֲקָתָם לפני וכ׳ until now their cry has not come before me, because the destined end (of the captivity) has not yet arrived. R. Hash. 16b ארבעה ... צדקה צ׳ וכ׳ four things cause the evil verdict to be torn up (reversed), they are: charity, prayer &c. Deut. R. s. 2 צ׳ (one of the names for prayer); a. fr.

צָעַר (b. h.) 1) *to be narrow, slender, young*, v. צוֹעֵר, צָעִיר.—2) *to be restrained, suffer privation, pain.* Taan. 11a, v. infra.

Hif. הִצְעִיר *to lessen; to subordinate.* Gen. R. s. 6 (ref. to הצעיר, Gen. XLVIII, 14) על ידי שהיה מַצְעִיר את עסקיו וכ׳ because he subordinated his affairs (was contented with lesser services), he was privileged to be invested with the rights of the firstborn; הגדול שהוא מצעיר וכ׳ if a great man applies himself to minor services, how much more (is he praiseworthy)!—Part. pass. מוּצְעָר, q. v.

Pi. צִיעֵר 1) *to narrow, restrain; to inflict pain, annoy.* Naz. 19a; 22a, a. e. (ref. to Num. VI, 11) ומה זה שלא צִיער עצמו ... הִמְצַעֵר עצמו וכ׳ if this (Nazarite) who denied himself only the enjoyment of wine is called a sinner, how much more so he who denies himself all enjoyments of life! Taan. 11a ... במשה רבינו שצִיער עצמו וכ׳ יְצַעֵר man must suffer (deny himself enjoyments), when the community suffers; for thus we find that Moses afflicted himself (by sitting on a stone, Ex. XVII, 12) &c.; ib. וכל המצער (Ms. M. וכל המצער עם, insert עצמו) עצמו עם וכ׳ v. Rabb. D. S. a. l. note) and he who afflicts himself in sympathy with the community, will be allowed to see the comfort of the community; Yalk. Gen. 148, a. e. הִמְצַעֲרֵי. Snh. 11a אחה הוא שצִעַרְתָּ לאבא wast thou the one who annoyed my father (with the smell of garlic)? Ab. Zar. 40b ואחה מְצַעֲרֵינִי and thou didst let me be in pain (without telling me of the remedy)?; a. fr.—2) **to suffer.* Yalk. Is. 333, v. צָרַר.

Hithpa. הִצְטַעֵר, *Nithpa.* נִצְטַעֵר *to feel pain; to suffer privation; to grieve, trouble one's self.* Yalk. Gen. l. c., a. e., v. supra. Hag. 15b בזמן שאדם מִצְטַעֵר וכ׳ when a man suffers (the penalty of the law), what does the Shekhinah say?; אם כך חקב״ה מצטער וכ׳ if the Lord thus grieves over the blood of the wicked (convict), how much more does he grieve over the blood of the righteous that is shed!; Ms. M. 1 אם כן מצטער אני וכ׳; Ms. M. 2 מִצְטַעֲרֵנִי if thus I (the Lord) grieve &c. Snh. 46a; Yalk. Deut. 930. Succ. 26a, a. e. מצטער פטור וכ׳ he that feels uncomfortable (cold) is exempt from sitting in the Succah (contrad. fr. חולה). Meg. 16a sq. אפשר דבר שנצ׳ בו ... ירכשל בו is it possible that this righteous man (Joseph) should commit the same wrong from which he himself had suffered (to make distinctions between brothers)? Yoma 74b; Y. ib. VIII, 44d top (ref. to Lev. XVI, 29) יכול ישב ... ויִצְטַעֵר you may think, one must sit in the sun or in the cold in order to afflict one's self. Bab. ib. 19b כל ימי הירחי מצט׳ על וכ׳ all my life-time have I been troubling myself about this verse (Lev. XVI, 2) thinking, when shall I have an opportunity to carry it into practice (in accordance with the Sadducean interpretation of it) &c. Sifré Deut. 354 הואיל ונִצְטַעֲרנו וכ׳ since we have gone to the trouble of coming here &c.; a. fr.

צְעֵיר, צָעֵר ch. same; (act. verb) צָעַר [*to diminish,*] *disregard, shame, curse* (cmp. חסר, גדם). Targ. II Esth. II, 5 (transl. of תקלל, Ex. XXII, 27). Targ. Prov. XXX, 11 יְצַעֲרֵר ed. Lag. (oth. ed. יְצָעֵר; ed. Wil. יְצַעֵר *Pa.*; h. text יקלל). Ib. 10 יְצַעֲרִיךָ ed. Lag. (oth. ed. יְצָעֲרִינָךְ, *Pa.*).

Pa. צַעֵר, צָעֵר 1) same, v. supra.—Meg. 28a when going to bed he used to pray, לכל מאן דצָעֲרָן ... שרא the Lord forgive every one that may have insulted me.—2) *to afflict, grieve, trouble.* Targ. Y. Deut. XXVI, 6 (not צעד). Targ. Job XVIII, 4; a. fr.—Ber. 10a חוו קא מְצַעֲרֵי ליה טובא they annoyed him exceedingly. Ib. 27b עד כמה נצַעֲרִיה ונוזיל how long shall he go on vexing him? Naz. 23b; Hor. 10b sq. (ref. to Deut. II, 9) מלחמה הוא דלא תצַעֲרִי צְעֲרִינְהוּ war you must not wage (against Moab), but you may afflict them (put them under tribute); אפי׳ צַעֲרִי לא you must not even afflict them (the Ammonites); (B. Kam. 38b עביד בהו אנגריא). Y. Snh. I, 18c bot. כן ... לצעורי

וכ׳ is that your custom, to trouble your teacher? Ḥull. 95a לצַעֲרִיהּ, v. כּוֹן ch.; a. fr.—3) *to grieve, take pains.* Ber. 18b חוו קְצַעֲרֵי לאַדכּוּרֵיהּ they took pains (in vain) to recall (what they had learned; Ms. M. חוו יתבי וקְצַטְעֲרֵי they sat and grieved; v. Rabb. D. S. a. l. note).

Ithpa. אִצְטַעַר *to suffer, grieve, be vexed, troubled.* Targ. Y. Num. XI, 1 (h. text מתאנן׳). Targ. Ps. VII, 15; a. fr.—Keth. 104a וקמְצַטַּעַר ... חלץ he put his T'fillin off and put them on again, and was in pain. Sabb. 140b עד דמִיצְטַעֲרָן until they were vexed (by curiosity). Succ. 52a. Ber. 18b Ms. M, v. supra; a. fr.

צַעַר m. (preced.) *pain, grief, trouble.* B. Kam. VIII, 1, v. נָזַק. Ib. 84a; 26b (ref. to Ex. XXI, 25) לירון צ׳ במקום נזק this intimates that you must decree indemnity for pain even where injury has been inflicted (in addition to damages for mayhem). Snh. 19b, a. e. צ׳ גידול בנים, v. גִּידּוּל. Taan. 11a בזמן ... שרויי בצ׳ when the community is in trouble (and holds a fast). Ib. ... הואיל וישראל שרויין בצ׳ as Israel is in trouble (suffering the privations of warfare), I (Moses), too, will suffer privations with them, v. צָעַר. Ib. 10b בדבר של צ׳ עושה ... צ׳ הוא לו in a matter of affliction, one may act (as if he were a distinguished person) ..., for his motive is not self-elevation but affliction (sympathy with public sufferings). Gen. R. s. 52, end צַעֲרוֹ של איש וכ׳ the privation (abstinence from sexual contact) is felt more intensely by the man than by the woman. B. Mets. 31a משום דאיכא צ׳ בעלי חיים because there is suffering of animals connected with the case (which must be relieved). Ib. 32b; Sabb. 128b צ׳ בעלי חיים דאוריתא the duty of relieving the suffering of beasts is a Biblical law; a. v. fr.

צַעֲרָא, צַעַר, צַעֲרָא ch. 1) (v. צַעַר) *degradation, disregard, shame.* Targ. Prov. III, 35 (h. text קלון); a. fr.—Ib. XIV, 3 זקתא דצ׳ rod of humiliation (h. text חטר גאוה).—*Pl.* צַעֲרֵי. Ib. VI, 33.—2) *pain, grief, privation.* Targ. Gen. III, 16. Targ. I Chr. IV, 9; a. fr.—Gen. R. s. 82 (transl. בן אוני, Gen. XXXV, 18) בר צַעֲרִי child of my pain. Ber. 28a מאי משמע דהאי נוגי לישנא דצ׳ הוא what evidence is there that *nugê* (Zeph. III, 18) has the meaning of grief? B. Mets. 31a דצ׳ דמרה אירתא וצ׳ דידה אירתא where both the owner and the animal suffer; a. fr.—*Pl.* צַעֲרִין, צַעֲרֵי. Targ. O. Gen. III, 16. Targ. Job IX, 28. Targ. Ps. CXLVII, 3; a. fr.

צַעֲרָה f. same, *grief, trouble.* Targ. Y. Deut. XXVIII, 53; 57 (h. text מצור); ib. 55 צערוי ed. Amst. (corr. acc.).

צַעְתְּרֵי, v. צִתְרֵי.

צָף m., צָפָה f. (part. of צוּף q. v.) 1) *floating, flat.* Men. V, 8, a. e., v. מַחֲבַת.—2) *shining, conspicuous.*—*Pl.* צָפִין, צָפִים. Yalk. Num. 759 (expl. ריקרות וקפאון, Zech. XIV, 6, v. קָפָא) צ׳ לכם כהדין בולוסי הדברים ... the things which are covered up to you in this world, shall be as clear to you &c., v. בּוּלְסִי; Yalk. Is. 316, a. Num. R. s. 19 צוֹפִים (cmp. part of חוּל: חָל a. חוֹל); Tanḥ. Ḥuck. 8 צָפִּים; v. צָפָה.

צָפָא or צֵפָא, v. צִיפָּא II, III.

צָפַד (b. h.; cmp. צָפַק) 1) *to be pressed; to cleave.* Pesik. R. s. 37, beg. וצ׳ עורך על עצמך וכ׳ thy skin was cleaving to thy bones, and thy body was as dry &c.—2) *to press, contract.* Y. Yeb. XVI, 15d top [read:] וחכירוהו שצָפְדָתוֹ הצינה (Var. שצרפתו) they identified the drowned man, for the cold had contracted him (preserved his features). Y. Pes. II, end, 29c חחומין צוֹפְדָן vinegar contracts them (Bab. ib. 40a צומחן), v. צָמַת. Y. Ter. X, beg. 47a עדשים צוֹפְדוֹת אותו שלא יבלע the thick mass of lentils presses it (the onion) so that it cannot absorb (the taste of the lentil water); שלא יתן so that it cannot communicate its taste; ib. IX, beg. 46c צופרות (corr. acc.).

צִפְדוֹנָא, v. next w.

צִפְדִינָא (צִפְדִינָא) m. (preced.) *scurvy.* Yoma 84a חש בצ׳ Ms. M. (ed. צפרד׳, v. Rabb. D. S. a. l. note) suffered from scurvy; Ab. Zar. 28a; Y. ib. II, 40d צִפְדִינָא, צִרְפַדְנָה; Y. Sabb. XIV, 14d צִירְפְּדוֹנָה; ib. צירפ׳ (corr. acc.).

צָפָה part. f. of צוּף; v. צָף.

צָפָה *to look,* v. צפי.

צִפּוּחָא, v. צִירְפּוּחָא.

צִפּוֹר, v. צִירְפּוֹר.

צְפוֹן I m. (adapt. of sapo, as if fr. צוּף; v. Sm. Ant. Engl. ed.3, s. vv. Sapo a. Fullo) [*foam,*] *soap, detergent.* Nidd. 62a הצביר עליו צ׳ ועבר (Ar. סִפּוֹן) if he rubbed soap over the suspected blood-stain, and it disappeared. Ib. צ׳ צבע נמי מעבר but will not soap also remove red dye? B. Kam. 93b הואיל ויכול להעבירו ע״י צ׳ because he can remove it with soap. Ib. 101a במאי שקיל לחו בצ׳ צ׳ וכ׳ Ms. R. (v. Rabb. D. S. a. l. note 300) wherewith shall he take the dye off? With soap? Soap will remove the dye, but will not restore the natural color. Tosef. Nidd. VIII, 11 שאילו העבירו עליו צ׳ וכ׳ ed. Zuck. (Var. סאפן, סָאפוֹן) if he had rubbed soap over it at the start, it might have passed away.—Denom. חִצְפֵּרְנוֹ *to soap.* Ib. הצפרנו ועבר עליו ed. Zuck. (read הִצְפִּירְנוֹ, and strike out עליו) if he soaped the stain, and it passed away (oth. ed. סאפון ועבר, sub. העביר עליו, v. supra).

צְפוֹן II m. (b. h.) [*brightness,* cmp. אַסְתָּן,] *north.* Erub. 38a, sq. Gen. R. s. 1, beg. צְפוֹנוֹ (של רקיע) the northern portion of the sky; a. v. fr.—Denom. צְפוֹנִי; f. צְפוֹנִית. Y. Peah III, 17d חצירה צ׳ its northern half. Zeb. V, 3; a. fr.

צִפּוּנָא, צִפּוֹנָא, v. צִירְפּוּנָא.

צְפוּנָה f. (צָפַן) *reserving.* Lev. R. s. 2 (ref. to צְפִנָּה, Lev. I, 11) ומנין שהלשון הזה לשון צ׳ whence do you prove that this expression (the stem צפן) has the meaning of reserving? Answ. ref. to צפנתי (Cant. VII, 14).

צְפוֹנִית, צִפּוֹנִי, v. צְפוֹן II.

צִיפּ, צִפּוֹר c. (b. h.; v. צָפַר I) 1) *bird.* Ab. Zar. III, 1

כל שיש בידו ... או צ' וכ' a statue which holds in its hand a staff or a bird &c. Ib. 41a כצ' שתופש ... צ' the emblem of the bird is a symbol that he causes himself to be caught like a bird in behalf of the entire world (v. כְּהוֹד); Y. ib. III, 42c bot. וחמצא וכ' צ' the bird alludes to (Is. X, 14), 'My hand reacheth forth, as for a nest, to the riches of all peoples' (universal conquest); Num. R. s. 13. Sabb. XIII, 5, v. צוד h. Ib. 106b, a. fr. דרור, צ', v. דְּרוֹר; a. v. fr.—Y. Sanh. X, 28d bot. אמר לו אין צִפּוֹרְךָ מדינית (some ed. צְפוֹרָה) he said to Moses, is not thy bird (Zipporah) a Midianite?—Makhsh. V, 2 העושה צ' במים (Var. צְנוֹר) if one makes 'a bird' in water (producing bubbles by blowing through a tube); Tosef. ib. II, 13.—*Pl.* צִפָּרִים, צְפוֹרִים ..., צִירִין. Naz. I, 1 הרי עלי צ' וכ' (Y. ed. צפר) if a person says, I vow birds . . ., he is bound to be a Nazarite; Y. ib. 51a bot., sq. צירפורין. Ib. וכי צ' הוא מביא וכ' does the Nazarite offer 'birds', does he not offer doves &c.? Ib. כל עוף ... קרוי צ' all birds, whether clean or unclean, are called *tsipporin*. Bab. ib. 3a צירפרין סמוכין לשיער וכ' in saying, 'I vow birds', he presumably had in his mind the birds mentioned in connection with the growth of hair (Dan. IV, 30). Neg. XIV, 1 צִפָּרֵי דרור (Mish. ed. צפרים), v. דְּרוֹר. Ab. Zar. 29a; Ber. 57b בשר צ' birds' flesh (bad for convalescents); a. fr.—2) צ' נפש (צִפָּר נ') ['the bird of life',] *the cartilage at the end of the sternum* (cartilago ensiformis). B. Kam. 90b במה הכהו ... צירפור נפשו Ms. R. (ed. כמה ... צירפר נ'; Ms. F. צפר; v. Rabb. D. S. a. l. note 40) wherewith he struck him, and whether he struck him on his leg or on his stomach; Yalk. Ex. 331; Tosef. Snh. XII, 3. Tosef. Macc. V (IV), 15 כדי שלא תגיע לציפר וכ' ed. Zuck. (Var. לצפור; לצורפי, cler. error for לציפור) lest the whip reach his stomach, and he die.—צִפּוֹרֶת, v. צִפּוֹר.—[צפור, Tosef. Kel. B. Bath. IV, 14 ed. Zuck., v. צִפְּרָא II.]

צִפּוֹר, צִפּוֹרָא ch., v. צִפָּר.

צִפּוֹרָאָה, v. צִיפּוֹרָאָה.

צִיפֹּ', צִפּוֹרָה (b. h. צִפֹּרָה) pr. n. f. *Zipporah* (*Bird*), wife of Moses. M. Kat. 16b (ref. to Num. XII, 1) וכי כושית שמה והלא צ' וכ' was her name Kushith? Was not Z. her name? &c. Ex. R. s. 1 כציפור ... נקרא שמה צ' she was named Zipporah (bird), because she sped like a bird (to bring Moses to her father's house); a. e.

צִפּוֹרֶת, Tosef. Kel. B. Bath. V, 12, v. צִפְּרָא II.—Tosef. Kel. B. Mets. V, 5, v. צִפְּרָה II.

צִפּוֹרִין, צִפּוֹרְיָא, צִפּוֹרֵי, v. sub צִיפֹּ'.

צִיפֹּ', צִפּוֹרֶן c. (b. h. צִפֹּרֶן; v. צִפֹּר I) 1) *nail* (of finger or toe), *talon* (of a bird). Mikv. IX, 2; 4. Gen. R. s. 20, end חלקים היו כצ' they were as smooth as a nail, Yalk. ib. 34. Koh. R. to VI, 7 כצ' מחוך הושט (the departure of the soul from the body is) like getting a nail out of the gullet, v. צִירְפּוֹרֵי I; a. fr.—Gen. R. s. 45 צִירְפּוֹרְנָן של אבות ולא וכ' rather a nail of the fathers than the belly of the sons, i. e. the older generations were better than the latter; Yoma 9b טובה צִפּוֹרְנָן וכ'.—*Du.* צִיר', צִפָּר', צִפּוֹרְנַיִם, צִפּוֹרְנַיִן. Tosef. M. Kat. II, 2 ליטול צ' to cut the nails; M. Kat. 17b. Y. Hor. II, 46d בצִיפָּרְנֵי ידיו through his finger nails; Gen. R. s. 98 דרך צִפּוֹרְנָיו. Sifra Sh'mini, ch. IV, Par. 3 צִפּוֹרְנַיִם the talons; Yalk. Lev. 537; Toh. I, 2; Ḥull. 121a; a. fr.—2) *a digging tool, spade, mattock.* Tosef. Sabb. XIV (XV), 1 צ' גדולה a large spade; Y. ib. XVII, beg. 16a חציפרין (corr. acc.). Y. Shek. VIII, beg. 51a אבא שאול היה קורא אותו צ' וכ' (not אוחן) Abba Saul called it (the מְרִיצָה) *tsipporen*, because it resembles a nail. Ex. R. s. 37, v. חָמַר; Lev. R. s. 10 Ar. (ed. חסירה).—3) (v. טִיפָּרָא) *onycha* (*unguis odoratus*), a spice. Ker. 6a; Y. Yoma IV, 41d; a. e.; v. שְׁחֵלֶת.—[Ex. R. s. 3, a. e. ציפורן, v. צִיפּוֹרִין II.]

צִיפֹּ', צִפּוֹרָה f. (v. צִיפּוֹר) צ' כרמים [*the bird of the vineyards,*] a species of *locusts.* Sifra Sh'mini, Par. 3, ch. V; Ḥull. 65a, sq.; Yalk. Lev. 537 (also צִפּוֹר כ'). Sabb. IX, 7.

צִפּוֹרְתָא, v. צִפָּרְתָא.

צַפַּחַת f. (צפח; v. צִיפּוּחָא) *a tenacious batter dripped on a hot griddle,* a sort of *waffle.* Makhsh. V, 9 חרץ מן דבש חזיפרן וחצ' except the connected flow (נְצוֹק) of thick honey or of a batter; [Maim., taking צ' a. זיפרן as pr. n. pl., except the flow of honey from *Zifin* or *Tsappahath*, v. זִיף II, III]; Naz. 50a וחצפיחית (= b. h. צַפִּיחִת); Sot. 48b וחצפרחים.—[For b. h. צַפַּחַת *pitcher*, cmp. טְפִיחַ.].

צָפָה, צְפִי (b. h.; cmp. צוּף) [*to shine*; cmp. צוּץ,] *to look,* esp. *to look into distances of space* or *time; to foresee; to have a vision.* Gitt. 58a, v. צָפְנַת. Meg. 24b הרבה צפו למרכבה וכ' Ms. M. (ed. צָפוּ לדרוש במ', v. Rabb. D. S. a. l. note) many looked out for the Merkabah (v. מֶרְכָּבָה), and never lived to see it; (ed. hoped to be able to preach on the Merkabah; Tosef. ib. III (IV), 28 הרבה דרשו במ'). Gen. R. s. 79 צ' ... ברוח הקדש וכ' R. S. b. Y. saw by means of the spirit of holiness (inspiration) &c.; Y. Shebi. IX, 38d; Koh. R. to X, 8; Pesik. Vayhi, p. 90a. Sot. 12b (ref. to Is. VIII, 19) וחמצפצפים צופין ... צופין ואינן they see (have a vision) and know not what they see. Tosef. Pes. II (III), 12 [belonging to 13] אירחו צופה הרואה וכ' who is called a *tsofeh* (a pilgrim that sees Jerusalem)? He who sees it and never loses it out of sight again. Meg. 14a (expl. I Sam. I, 1) שתי רמות שצופות זו את זו two heights that look at each other; a. fr.—[Num. R. s. 19, a. e. צופים, v. צָפָה.]—V. צוֹפֶה, צוֹפִים.—Part. pass. צָפוּי *a) seen, foreseen.* Ab. III, 15 הכל צ' והרשות וכ' everything is foreseen (every deed of man is observed by God before whom there is no distance of space or time), but freedom of will is granted. Tanḥ. Sh'laḥ 5 שהודיה צ' לפני וכ' it was foreseen before the Lord that they would come &c. Ib. 9 שהכל צ' (omit הודה) וכ' for every event is foreseen by the Lord; a. fr.—*b) bright, perspicuous.* Tanḥ. Ḥuck. 8 צָפוּם, v. צָפַם.

Pi. צִיפָּה 1) *to look forward to, wait, hope.* Ber. 57b המצפה לחסידות may hope to attain piety. Pes. 50b לשכר אשתו he who looks forward to (is dependent on) his wife's earnings. Bets. 32b המצפה לשלחן חבירו who depends on his neighbor's table. Ib. המצפה על שולחן וכ' (corr. acc.) Ruth. R. introd. (ref. to Ez. XIII, 4) מה שועל הזה מצפה בחורבות וכ' as the fox in the ruins looks out, when he sees men pass by, which way to flee &c.; Yalk.

Ez. 352 יושב ומצעה (corr. acc.). Gen. R. s. 74 אביך מצפה ליך thy (dead) father looks forward to thy coming, thy mother &c.; a. fr.—2) *to cover with shining plate, to overlay.* R. Hash. 27[a] צִיפָּהוּ זהב וכ' if he overlaid the Shofar at the place where the mouth is applied; Y. ib. III, 58[d]; a. fr.—Part. pass. מְצוּפֶּה, f. מְצוּפָּה &c. Ib. III, 3 ופיו מצ' זהב and its mouthpiece was covered with gold. Kel. XI, 4; 6. Ḥag. III, 8 משום שחן מְצוּפִּין because they (the altars) are overlaid (with gold or copper); a. fr.

צָפֵי ch., *Pa.* צַפֵּי same, *to look out, wait.* Lam. R. to IV, 2 והוה מצַפֵּי לה וכ' and he looked out for him from the top of the roof.

Ithpe. אִצְטַפֵּי *to look out, to face.* Targ. Y. II Num. XXI, 20, v. צוּף ch.

צָפְיָא, v. צִיפְיָא.

צָפְיָדְנָא, v. צַפְרִירָנָא.

צַפִּיחוֹת, צַפִּיחִים, v. צַפַּחַת.

צָפְיָרִית (צָפְרִית), v. צִיפְיָא.

צָפִיר, צְפִירָא I m. (late b. h. צָפִיר; v. צָפַר I) *young he-goat.* Targ. Lev. XVI, 9, sq. Targ. Gen. XXXVII, 31. Targ. Y. II Gen. XXXVIII, 26 צְפִירָא; a. fr.—Yoma 66[b] מאי שנאי (ל) צ' דיו דדרי חוברן סגיאין Ms. M. (v. Rabb. D. S. a. l. note; Ar. משוך צפירה וכ') why does this scape-goat tarry that carries so many sins?—*Pl.* צְפִירִין, צְפִירְוָיָא. Targ. Lev. XVI, 7, sq.; a. fr.—*Fem.* צְפִירְתָּא. Ib. IV, 28; a. e.—Pes. 42[b] top צ' דלא אפתחה (sub. רחמה) a she-goat that has not given birth (Ms. M. 2 צירפרתא a bird that has not laid; v. Rabb. D. S. a. l. note 5, a. Ar. s. v. צפיר); Gitt. 69[b] טחלא דצ' וכ' Rashi (ed. צירפרתא) the milt of &c.

צְפִירָא II, צְפִירָה I f. (preced.) *she-goat; goat's hair, shag.* Tosef. Kel. B. Bath. II, 11 של צפירא (sandals) of goat's hair. Ib. V, 12 של צפורה (R. S. to Kel. XXVIII, 9 צפירה) (a strainer) of goat's hair. Ib. IV, 14 של צפור ed. Zuck. (corr. acc.) mats of goat's hair; Succ. 20[b] של סְפִירָא of (loosely woven) shag (v. Rashi in Rabb. D. S. a. l. note 200); [Rashi, fr. ספר *to shear: horse-hair* from the mane or the tail].

צְפִירָה II f. (b. h. *circle, turn; crown*; צָפַר, v. צפר II) 1) *circuit.* Y. Erub. I, end, 19[d] (ref. to ויצפר, Jud. VII, 3) ולמה הן חוזרין בצ' and why were they to go home on a circuitous route?—2) *circle, suite of body-guards.* Mekh. B'shall., Shir., s. 3; Yalk. Ex. 244 מלך . . . ועליו צ' מקיפתו וכ' a king that enters a city, and about him is a circle of guards that surrounds him, and his mighty men &c.—3) *a round of twist, border.* Tosef. Kel. B. Mets. V, 5 סרוד של צ' (ed. Zuck. צפורה) a frame with a rim (of plaited ropes &c.), if it has handles, is susceptible of uncleanness. Kel. XVI, 3 משיעשה בו צ' אחת as soon as he has woven around it one round (as a rim); Tosef. ib. B. Mets. V, 13 צבירה אחת חוץ מזה וכ' (corr. acc.) one round besides the rims of the web itself. Y. Sabb. VIII, 11[b] top באילין קשיריא כדי לעשות צ' of hard palm-leaves (used for ropes, v. אֶפְסְקִירָא) as many as are required to make a border; a. e.—*Pl.* צְפִירוֹת. Kel. l. c.; Tosef. l. c. צבירות (corr. acc.).

צְפִירְתָּא, v. צְפִירָה.

צַפְרָא f. (צָפַר) *lamp.* Gen. R. s. 63, end (transl. צפה הצפירת, Is. XXI, 5) סדר מנרתא . . . אית אתרא . . . צ' arrange the lamp; . . . there are places where they call a lamp *tsafitha*; Yalk. ib. 111; Yalk. Is. 288.

צָפַן (b. h.; cmp. צָפָה) 1) *to look up to, respect, regard,* v. סָפַן.—2) *to provide, store away, reserve, guard; to hide.* Deut. R. s. 7 (ref. to Prov. II, 1) אתם צופנים . . . ואני צופן וכ' you treasure up learning and good deeds with me in this world, and I treasure up for you good reward in the hereafter (ref. to Ps. XXXI, 20); Cant. R. to VII, 14; a. e.—Part. pass. צָפוּן; f. צְפוּנָה; *pl.* צְפוּנִים, צְפוּנִין; צְפוּנוֹת. Midr. Prov. to ch. II אם זכיתם לַהֲצָפִין תורתי . . . מטוב הצ' וכ' if you do well, guarding my Law (making provision for the study of the Law), I will satisfy you out of the good which is reserved for the hereafter (ref. to Ps. l. c.). Lev. R. s. 2 (ref. to צפנה וכ', Lev. I, 11) כנגד מעשיהם . . . שהם צ' לפניו this is typical of the deeds of Abraham . . ., which are stored up before him (the Lord, for the benefit of their descendants); v. צְפוּנָה. Midr. Prov. l. c. (ref. to רצפן, ib. II, 7) משעה שאדם . . . צ' לו while man is formed in his mother's womb, (the reward for) the Law which he will study is reserved for him. Succ. 52[a] (play on חצפוני, Joel II, 20) זה ריצר הרע שצ' ועומד בלבו וכ' that means the evil inclination that constantly lies in waiting in the heart of man. Gen. R. s. 90; Yalk. ib. 148, v. רָפַע; a. fr.

Nif. נִצְפַּן *to be reserved, kept.* Tanḥ. ed. Bub. Yithro 8 ונ' לשלש וכ' and he (Moses) was reserved for three months (for the giving of the Law in the third month, Ex. XIX, 1); Yalk. Ex. 271; ib. ונצפון (corr. acc.).

Hif. הִצְפִּין 1) *to guard, provide; to remove, hide.* Midr. Prov. l. c., v. supra. Deut. R. s. 1 (play on צפנה, Deut. II, 3) הַצְפִּינוּ עצמיכם ממנו hide yourselves from him; a. e.—2) (denom. of צָפוֹן II) *to turn north.* B. Bath. 25[b] יַצְפִּין let him turn towards the north (in prayer).—3) (denom. of צָפוֹן I) *to brighten, cleanse with soap,* v. צָפוֹן I.—4) (in enigmatic speech) *to enlighten.* Erub. 53[b] הַצְפִּינָנוּ חִיכָּן . . . צפון 'unhide' unto us where R. . . . is hidden; [Rashi refers to צָפָה, with emphatic נ].

צָפְנַת pr. n. f. *Tsaf'nath.* Gitt. 58[a] צ' בת פניאל שמה her name was Ts., daughter of Peniel; צ' שהכל צופין ביופיה she was named Ts. (the bright), because all looked at her beauty.

צִפְעוֹן m. (b. h. צִפְעֹנִי) *adder.* Num. R. s. 10; Lev. R. s. 12, v. פָּרַשׁ; Yalk. Prov. 960 (also צִפְעוֹנִי).

צָפַף (cmp. טָפַח I) *to touch closely, press; to squeeze into, weave* (v. צִיפְיָא). Midr. Till. to Ps. XVIII, 41 חשחיל וצַף הוא בעצמו וכ' ed. Bub. (ed. חשחיל עצמו) he slipped and squeezed himself into the cave.—Part. pass. צָפוּף; f. צְפוּפָה; *pl.* צְפוּפִים, צְפוּפִין. Ab. V, 5 רוחים . . . עומדים צ' when they stood (in the Temple), they were pressed

together, but when they prostrated themselves, they had room enough; Lev. R. s. 10; Koh. R. to I, 7. Y'lamd. to Deut. V, 6, quot. in Ar. ראו היאך עומדין המלאכים צ' וכ' see, how the angels stand before me crowded and trembling.

Nif. נִצְטַפֵּף *to be pressed together, huddle.* Yalk. Ex. 283 (ref. to Ex. XIX, 17 וירתיצבו נִצְטַפְּפוּ מלמד וכ' 'they placed themselves', they huddled together, which intimates that they were afraid &c.; Mekh. Yithro, Bahodesh, s. 3 נכפפו וכ' (corr. acc.; the entire paragraph is to be emended after Yalk.).—[*Hif.* הֵיצִיק, הֵיצִיקָה, v. צוּק.]

צְטַפֵּץ I (v. preced.) *to press, break through.* Lev. R. s. 34 בשעה שנפשך מְצַטֶּפֶצֶת לצאת וכ' when thy soul shall press to get out of thy body (when thou art dangerously ill), I will restore it to thee.

Nithpa. נִצְטַטְפַּץ (cmp. צְטָמַץ) *to be pressed, be in want of.* Men. 85[b] נִצְטַטְפְּפוּ אנשי וכ' Ar. (ed. נצרכו להן, Ms. M. נצטרכו, v. Rabb. D. S. a. l. note) the Laodiceans were in want of oil.

צַטְפֵּץ ch. some; *part. pass.* מְצַטְפָּצָה *scarce.* Y. Succ. III, end, 54[a] תרונגריא הוון מְצַטְפְּצִין תמן Ethrogim were scarce there.

צְטַפְצַף II 1) *(v. צוּהּ) *to shine, be bright.* Cant. R. to VI, 10 מְצַטְפְּצָפַת ... כך גאולתן ... שבקעה אורה ... ראו they saw the first dawn (v. אַיָּלָה) whose light burst forth, when R. H. said ..., so will the redemption of Israel break forth in brightness; [in parallels, Y. Ber. I, 2[c]; Midr. Till. to Ps. XXII, a. e. our w. is omitted; perh. it ought to read: מְפוֹצֶצֶת, v. פּוּץ].—2) (b. h.) [of voice, cmp. צנח, *to be shrill,*] *to scream; to chirp.* R. Hash. 16[b] sq. יורדין לגיהנם ומְצַטְפְּצִין ועולין וכ' they (the half-wicked) will go down to Gehenna, but when they scream (in prayer), they will be permitted to come up again, as it is written (Zech. XIII, 9); (Yalk. Zech. 582 Ms. ומצפצפין כמו שעה אחת ועולין, v. Rabb. D. S. a. l. note 9); Tosef. Snh. XIII, 3 ומצטפצפין ed. Zuck. (corr. acc.). Yalk. Kings 175 מְצַטְפְּצָה; Gen. R. s. 65 מצפצפין, v. צָוַח. Koh. R. to VII, 8 שמעתי בת קול מְצַטְפֶּצֶת וכ' I heard a divine voice shrieking and saying, return &c.; ib. XII, 7; a. e.

צַטְפֵּץ ch. same, *to squeak.* Y. Dem. I, 22[a] top שרון מְצַטְפְּצִין they (the mice) began to squeak.

צַטְפָּצָפָה f. (b. h.[?]; v. צָפַף, cmp. עַרְבָה; v. צִיפָּא) a species of *willow,* (growing in waterless regions). Succ. III, 3 נקטם ... וחצ' פסולה if the head of the willow branch is broken off, if its leaves are spread, and if it is a *tsaftsafah,* it is unfit for the ceremony (v. עֲרָבָה). Ib. 34[a] ערבי נחל פרט לצ' שגדילה וכ' Ms. M. (v. Rabb. D. S. a. l. note) 'willows of the brook' (Lev. XXIII, 40), this excludes the *ts.* which grows in the mountains. Ib. (expl. Ez. XVII, 5) אני אמרתי כקח על מים רבים ... והן שמו עצמן כצ' בין ההרים ... Ms. M. I intended that Israel be before me like a shoot by the side of many waters, which is an ʿărabah (willow), but they made themselves like the *ts.* in the mountains. Ib. צ' קנה שלה לבן ועלה וכ' the *ts.* has a white stem, and its leaves are round &c.; Tosef. ib. II, 7; Y. ib. II, 53[c] bot. צַטְפָּצָפָת. Sabb. 36[a] ערבה צ' ערבה what formerly was called ʿărabah, is now called *ts.*, and vice versa; Succ. l. c. Ms. M. 2 (Ms. M. 1 צ' חילפא וכ', ed. ערבתא חלפתא וכ', corr. acc., v. Rabb. D. S. a. l. note 1).

צָפַר (b. h., v. צָפַר II) *to circle*; v. צְפִירָה II. [Y. Ter. IX, beg., 46[c] צוֹפְרוֹת, v. צָפַר.]

צָפַר I (cmp. צָפָה) [*to be bright*; denom. צִפָּרָא; (of movement) *to be swift*; denom. צִפּוֹר, צְפִיר &c.; (of sound) *to be shrill,*] *to whistle.* Y. Hag. II, 77[d] bot. אין צְפָרִית חד כמן וכ' when I whistle once, put your garments on &c.; ib. 78[a] top [read:] תמנין ... אית בי עבד אנא צ' תרין צפרין I can do (this); I can whistle twice and bring up eighty young men for you &c.; Y. Snh. VI, 23[c] bot. אי בי עבדי צ' תרין זמנין וכ' if you will do it for me, whistle twice &c.

צָפַר II (b. h. צֶפֶר, denom. of צִפּוֹר) *to circle* (v. צְפִירָה); *to plait one round.* Y. Sabb. VII, 10[c] top חהן דעבד קופין כד צ' וכ' he who makes baskets: when he finishes one round (on the Sabbath), he is guilty of weaving.

צְפָרָא III, צַפְרָא m. (preced.) *circle, garland.* Y. Yoma I, end, 39[b] וחוי ליה באצבעתיה צ' קבוטר and he drew a circle with his finger to intimate that the name is קבוטר (with ר, and not קבוטל).—*Pl.* צַפְרַיָּא, צַ'. Koh. R. to IX, 18 (expl. הָאֲמֻנוֹת, II Kings XVIII, 16) צ' golden wreaths (on the doors).

צַפַּר IV, צַפְרָא m. (צַפַּר I) 1) *morning.* Targ. Gen. I, 5. Targ. Ps. XC, 6; a. v. fr.—[Ib. 10 וטריסרן לצ', prob. to be read: כצַפְרָא.]—Pes. 111[b] בטולי דצ' וכ' in the morning and evening shadows of things of less than a cubit's length. B. Mets. 107[b]; B. Kam. 92[b] (prov.) שתין ... גברא דמצ' כרך sixty runners may run, but will not overtake a man that takes early morning meals. Taan. 22[a] top, a. fr. לצ' when the morning came. Pes. 12[b]; a. v. fr.—*Pl.* צַפְרָיָא, צַפְרִין. Targ. Ps. CI, 8 (ed. Wil. *sing.*). Targ. Lam. III, 23; a. e.—2) *whistling signal.*—*Pl.* as ab Y. Hag. II, 78[a] top, v. צִפַּר I.—[3) *bird,* v. next art.]

צִפַּר *bird, pl.* צִפָּרִים, צִ', v. צִפּוֹר.

צִ', צִפּוֹר, צִפְרָא, צַפַּר ch. same, *fowl, bird.* Targ. O. Gen. VII, 14 (Y. צִפּוֹר). Targ. O. Lev. XIV, 5 (ed. Berl. צִפְרָא, corr. acc.; Y. צִפּוֹר). Ib. 6 (ed. Amst. צִפָּא, צַפָּא). Targ. Prov. VII, 23 ed. Wil. צַ' (ed. Lag. צִ'); a. fr.—Meïl. 20[b], v. סָבַר III. Zeb. 64[b] מלבר צ' the bird (whose head is to be pinched) must be turned outside (over the back of the priest's hands). Gen. R. s. 79 צירור מבלעדי וכ' no bird is caught without the decree of heaven; Y. Shebi. IX, 38[d] צפור; Esth. R. to I, 9 צירפר; Koh. R. to X, 8 צירור, v. רָבַד. Ib. to IV, 6 (prov.) טבא חדא צ' כפותא וכ' better one bird tied, than a hundred flying; a. fr.—*Pl.* צִפָּרִין, צִפָּרְיָא, צִ'. Targ. Lev. XIV, 4 (ed. Berl. צִפֵּי). Targ. Ps. CIV, 17; a. fr.—Y. Shebi. l. c.; Gen. R. l. c., v. צִיָּדָא. Koh. R. l. c.; Lev. R. s. 3, beg., v. אֲגַר II; a. fr.—בֵּית צִפָּרְיָא (name of a family) *Beth-Tsipparaya.* Arakh. II, 4 (Bab. ed. 10[a] צירפריא; Rashi צִפָּרִים); Tosef. ib. I, 15 צירפרייא; Succ. 51[a].

צְפַרְדֵּעַ c. (b. h.) *frog*. Ker. 13b. Toh. V, 1; 4. Snh. 67b (ref. to Ex. VIII, 2) צ' אחת הורתה וכ' originally there was only one frog &c.; Ex. R. s. 10. Ib. ... אני עושה שלירתותי ע"י צ' I have my message carried, and be it even through a serpent, a scorpion or a frog; a. fr.—*Pl.* צְפַרְדְּעִין, צְפַרְדְּעִים. Ib. השחתת חצ' the ruin which the frogs effected. Pesik. Vayhi, p. 66b צ' (כגון) קולנין ... ואח"כ and then he sent them criers (heralds), that is the frogs; Pesik. R. s. 17; a. e.

צַפְרִירֵי m. pl. (denom. of צַפְרָא) 1) *mornings, every morning*. Targ. Ps. LXXIII, 14.—2) *morning demons*. Ib. CXXI, 6. Targ. Cant. IV, 6. Targ. Y. Num. VI, 24.

צָפַר, v. צִפּוֹר.

צִפֹּר, צִפּוֹר, צִיר' f. (v. צִרְפַּר) *fowl*, esp. *a small bird*, (supposed to be) *the humming bird*. Snh. 107a אתא שטן כצי' ... Satan came to him disguised as a bird (Yalk. Sam. 148 כטבריא). Succ. 5b כאפי דצ' as large as the face of a *tsipparta*, opp. בר יוכני. Sabb. 80b דצ' the egg of a *ts*. Yoma 75b וחוי כצירפורתא the quail (*s'lav*) was no larger than a *ts*.; a. e.; v. צְפַרְוָתָא.—צ' דדיקלא 'the bird of the palm' (= h. צפורת כרמים) a species of *locusts*. Sabb. 90b Ar. ed. Koh. (missing in ed.).

צְפַת pr. n. pl. *Ts'fath* (*Safed*,) near Tiberias (v. Neub. Géogr. p. 227). Y. R. Hash. II, 58a top אילין דחמירין צ' וכ' those who see (the New-Moon fire at) Ts., must they go around (announcing the New-Moon to others)?; ר' בישל צ' ... למה מסבה וכ' since Rabbi has abolished the signals (except for the lake of Tiberias), why should Ts. go around? But (the fires are raised at the lake) for announcement, that they (the inhabitants of Ts. and other places) may know it.

צִצְדָּחַר, v. צִבְחַר.

צִקְלָג (b. h.) pr. n. pl. *Siklag*, a Judæan town in possession of the Philistines. Gitt. 7a, v. לְגִרְמָה.

צְקָלוֹן m. (b. h. צִקְלֹן) *bag*. Pirké d'R. El. ch. XXXV; Yalk. Gen. 119 הלחם בצקלונך the bread is in thy bag.—[Men. 66b (play on בְּצִקְלוֹנוֹ, II Kings IV, 42) בא ויצק לנו ונוח חירה ... he came and poured water (on our hands), and we ate, and it was pleasing.]

צֹר, v. צוֹר.

צַר I *to be narrow*, v. צָרַר.

צַר II m. (b. h.; preced.) 1) (adj.) *narrow*. Par. XII, 2 צלוחית שפיה צר a flask with a narrow neck; a. e.—צַר עַיִן, *pl.* צָרֵי עַיִן *narrow-minded, selfish, envious*. Y. Taan. III, 66d (ref. to Job XXXVI, 19) אם סדרתה תפלה לא יהו לך צ' ע' מלמעלה if thou orderest thy prayer well, thou shalt have no envious adversaries in heaven above; a. e.; v. עַיִן.—*Fem.* צָרָה. Esth. R. to I, 5, a. e., v. עַיִן; a. fr.—*Pl.* צָרוֹת. Y. Sot. IX, 24a bot. רחבות מלמעלן וצ' וכ' wide above, and narrow below; a. fr.—2) *anguish, trouble*. Erub. 65a בצר אל יורה, v. יָרָה.—3) *oppressor, adversary*. Gen. R. s. 61, end, v. צוֹר.—[Yalk. Gen. 62 שונא וצר, v. עָר.]—*Pl.* צָרִים. Ex. R. s. 21 (ref. to Job l. c.) ערוך שולחנך ... צ' מלמעלן order thy prayer before thy Maker, that thou have no adversaries (accusers) in heaven above; Snh. 44b כל המאמין ... אין לו צ' וכ' he who strengthens himself (makes a strong effort) for prayer, has no adversaries &c. Ib. ואל יהיו צ' וכ' and that he may have no adversaries &c. Ex. R. s. 27 צָרֵיהֶם של ישראל Israel's allied adversaries; a. fr.

צָרָא, *pl. constr.* צָרֵי, v. צוּר III.

צָרָא, v. צָרֵי.

צָרַב (cmp. צרם) *to shrink (from heat).*—*Part. pass.* צָרִיב *compact, hardened*. Bets. 7a משום דצריבן because they (the eggs that are laid) are hard-shelled (and that is what he cares for).

צָרְבָא m. (preced.) *shrinking, reduction* (through smelting). Targ. Is. VI, 13 (some צרכא, corr. acc.; h. text בער).

צוֹרֶבֶת, צָרֶבֶת f. (preced.) *shrivelled surface, scar* (= b. h. צָרֶבֶת). Neg. VII, 1 עד שלא נעשו צ' ed. Dehr. (ed. צורבת) before they are cicatrized; Tosef. ib. II, 14 צורבה. Neg. VI, 8 צרבה Ar. (ed. צרבת). Lam. R. to I, 2 [read:] ונישכות על לחוידהם כצרבת השחין and they (the tears) ate themselves into their cheeks (forming a surface) like the scars of a sore.

צָרֶבֶת, v. preced.

צָרַד (צָרַר) (cmp. preced. wds.) *to contract, shrivel, have a rough surface.*—*Part. pass.* צָרוּד (צָרוּר) *rough, harsh* (of sound). R. Hash. 27b צרוד Ar. a. Rashi to Ḥull. 36a (ed. צרור).

צַרְדָּא m. *tsarda*, name of a bird (prob. named from its voice, v. preced.). Ḥull. 62b (Ar. צָרָאדָא; Ms. H. צררא; Ms. R. 1 צִירְדָּא; Rashi Ms. צַרְדָּא, v. Rabb. D. S. a. l. note 300).

צָרְדָּא I c. (preced. wds.) *coarse web* (of hemp), *rough cloth*. M. Kat. 27b ... אפי' בצ' בר זוזא והאידנא (Ar. בצרדא; Ms. M. 2 בְּצִרְדָּא; v. Rabb. D. S. a. l. note 7) and nowadays people use for shrouds even rough cloth worth a Zuz; Keth. 8b bot.—*Pl.* צָרְדֵי. B. Mets. 60b שרא למירק צ' (Ms. M. צדרא; Ms. F. צדרי; Ms. R. צָרְרֵי, v. Rabb. D. S. a. l. note) permitted to beat hemp-clothes (to improve their appearance).

צָרְדָּא II (צָרְדָה) רוּחַ צ', f. *demon Ts'rada*, name of a disease, (supposed to be) *vertigo*. Ḥull. 105b דקשר לר' צ' (Ar. צדדה; Ms. R. 3 צדדא, Rashi M. צררא; v. Rabb. D. S. a. l. note 8) it is bad for (it begets) vertigo. Pes. 111b אחדא ליה ר' צ' vertigo seized him (Rashi: *megrim*, prob. reading צְדָדָא).

צְרָדָה (or צְרָדָה) f. (צרד) *rough sound, snap* (or *whistle*, v. infra); צ' אצבע *the snapping finger, middle finger*. Yoma I, 7; Tosef. ib. I, 9, expl. אצבע גדולה של ימין the large finger of the right hand. Y. ib. I, end, 39b רב

חונה אמר באצבע צ' בפה Rab Ḥ. says, the Mishnah means that the finger is put into the mouth (produce a shrill sound). Bab. ib. 19b (phonetic play) צוֹרְתָּה דְּאָ מאי הדא גודל the match to this (the middle finger) [comment.: the nearest to this (the index finger)], what is it? The thumb, i.e. the sound is produced with these two fingers. Tanh. Bo 14 אצבע אמצעית ... עד א' צ' up to 'the snapping finger', that is the middle finger.

צְרַדְוָיָא m. (צְרָדָא I) *manufacturer* or *seller of common cloth* (or *clothes*).—*Pl.* צְרַדְוָיֵי. B. Mets. 51b בצ' דיחבי וכ' Ms. H. a. R. 1 (ed. צְרָדְוֵי, Var. צרד'; v. Rabb. D. S. a. l. note 4; Ar. צדר'; older eds. in Rashi צדוד') it refers to manufacturers &c., who pay four percent. commission.

צְרַדְוָיָתָא, צְרַדְיָאתָא f. pl. (preced.) *rough cloth-garments* (which one does not mind selling), opp. מאני תשמישתא (good) garments for one's own use. B. Mets. 51a older eds., Ms. F. a. H. (Ms. R. 1 צרדיתא, later eds. צְרַדְרְיָתָא; v. Rabb. D. S. a. l. note 70).

צְרַח, v. צרַח II.

צָרָה I (b. h.; צָרַר) [*nearest,*] *associate wife, rival* (cmp. רַעְיָה). Yeb. I, 2 כשם שבתו פטורה כך צָרָתָהּ פטורה as a man's daughter (who was the wife of his brother that died without issue) is exempt from marrying the *yabam* (her father), so is her associate exempt. Ib. הלכה צָרַת בתו ... כשם שצָרַת בתו פטורה כך צרת צרתה פטורה if this his daughter's associate marries a second brother of his who has another wife besides her, and he dies (without issue): as his daughter's former associate is exempt, so is the latter's present associate exempt; a. v. fr.—Snh. 103b; Yoma 9b; Num. R. s. 7 מסכה צ', v. מַסֵּכָה I. Midr. Till. to Ps. CI ועבר בים צ' זה צלמו של מיכה 'and a rival crossed the sea' (Zech. X, 11), that means the image of Micah; Num. R. s. 16, end; Mekh. Bo, s. 14.—Yoma 19b, v. צְרַדָּה.—*Pl.* צָרוֹת. Yeb. I, 1 צרותיהן צָרוֹתֵיהֶן צ', חמש ... פוטרות fifteen women (married severally to the brother of a man with whom marriage is forbidden) cause the exemption from *yibbum* (יבום) of their associates, and eventually the associates of their associates. Ib. 4 בית שמאי מתירין הצ' לאחים the school of Shammai allows the rivals of a woman forbidden on account of consanguinity to be married to one of the brothers of the deceased (without issue); a. fr.

צָרָה II f. (b. h.; צַר) 1) fem. of צַר.—2) *anguish, trouble, distress, persecution.* Ber. 9b דיה לצ' בשעתה time enough for the trouble when it comes ('sufficient unto the day is the evil thereof'). Ib. 63a (ref. to Prov. XXIV, 10) כל המרפה ... ביום צ' he who neglects the words of the Law, has no strength on the day of trouble. Pes. 117a על כל צ' וצ' וכ' in every trouble that may not come (euphem. for: that comes) upon them. Yeb. 63b (from Ben Sira) אל תצר צָרַת מחר וכ' worry not about to-morrow's trouble, for thou knowest not what the day may beget. Sot. 12a (play on צָרָה, I Chr. IV, 7) שנעשית צ' וכ' because she was a trouble (an object of envy) to her companions. Snh. IV, 5 שמא תאמרו מה לנו ולצ' וכ' lest you say, why should we undergo this trouble (of giving testimony)? &c. Gen. R. s. 81 וכיון שראה שצָרָתוֹ צ' and when he saw that his trouble was a real trouble (when he felt greatly embarrassed). Ib. אל תזכירני צָרָתִי do not cause me to mention my trouble. Cant. R. to III, 4 (ref. to Is. XXI, 2) כבר נתעלה (not נתעלם) צָרָתָהּ של עילם ... כבר נוצרה צרתה וכ' the anguish which Elam has to bring has already been brought up (prepared), ... the anguish through Media has already been created; a. v. fr.—*Pl.* צָרוֹת. Ber. 13a צ' אחרונות וכ' the later troubles make us forget the earlier; Y. Sot. IX, 24b top. Y. Meg. I, 70d צרתו של המן ... לא דיינו הצ' have we not enough with the persecutions that visit us (on account of which we hold fast-days), that you want to impose upon us (the fast in commemoration of) the persecution by Haman? Snh. 97a; a. v. fr.

***צָרוֹב** m. (צרב) *smelter, goldsmith.*—*Pl.* צָרוֹבִין. Kidd. 82a Ar. (ed. צוֹרְפִים).

צָרוֹךְ m. (צָרַךְ) *need, use, profit.* Targ. Y. Num. VII, 5, v. צִירְבָּא II. Targ. Hos. VIII, 8 (h. text חפץ). Targ. Is. LIV, 12. Targ. Job XXXV, 3. Targ. II Kings V, 7 הצ' איתי בי וכ' does the Lord need me &c.?; a. fr.—[Targ. Ps. LXX, 1, v. צָרִיךְ.]

צָרוֹף m. (b. h.; צָרַף) *smelter, goldsmith.* Y. Meg. III, 74a bot., v. חַמְרוּרִים.

צֵרוֹף, v. צֵירוּף.

***צָרוּר** m. (צָרַר I) *enmity.* Num. R. s. 21 בזיון ומלחמות וצ' disgrace, wars and enmity (Tanh. Pinḥ. 3 צרות).

צְרוֹר I m. (b. h.; צָרַר I) 1) *knot.* Kel. XXVI, 4 (צְרוּרוֹת) צ' שעה if they are tied up with a temporary knot; צ' שולם with a permanent knot; Y. Kil. VI, 30c. Ib. צ' שולם צריך חיתוך צ' וכ' a permanent knot requires cutting through (to be opened); a temporary knot does not &c.—2) *bundle, bag.* Kel. l. c. 2 צ' המרגלית a piece of leather in which jewels are bound up; צ' המעות in which money is bound up; Tosef. ib. B. Bath. IV, 3. Snh. 68a. Ex. R. s. 20; a. fr.

צְרוֹר II m. (b. h.; צָרַר II, v. צָרַר) *pebble, stone.* Sabb. VIII, 6 (81a) צ' או אבן, read as in Y. ed. צ' אבן a pebble; Tosef. ib. VIII (IX), 22; Y. ib. VIII, 11c top (v. Rabb. D. S. to Sabb. l. c. note 3). Gitt. 64b, a. e. צ' וזורקו אגוז וכ' a child that is given a pebble and throws it away, a nut and takes it. Men. I, 2 קמץ ועלה בידו צ' if the priest took a handful (of the meal offering), and a pebble was in it. T'bul Yom I, 4 הצ' שבככר a pebble (or a piece of earthen ware) put as a mark on a loaf; a. fr.—*Pl.* צְרוֹרוֹת. Y. Erub. V, 22c top. Y. Yoma IV, beg. 41b וביבא שני צ' וכ' (not צרורות) let him take two pebbles, one black &c.; a. fr.—[Yalk. Lev. 587 נפלו ממנו צ', read: נִיצוֹצוֹת.]

צָרוֹר ch. same. Y. Snh. VII, end, 25d. Ib. צרויר (corr. acc.).

צְרוּרִיָּה, Lev. R. s. 15 בצ', read: בּוֹצְרִיָּה (v. Lam. R. to IV, 20).

צְרוֹרָתָא* f. pl. (v. preced. art.) *rough, stone-like.* Snh. 96b, Ms. M., v. צִירְנָתָא II.

צְרַח (b. h.; cmp. צָרַד) *to scream, croak.* Tosef. Sabb. VI (VII), 6 קרא עורב וא"ל צְרַח וכ' if a raven cries, and one says to him, croak . . ., this is a superstitious practice; Yalk. Lev. 587 צדה (corr. acc.); Sabb. 67b, v. עוֹרַבְתָּא.

צְרַח I, צְרֵיחַ ch. same. Lam. R. to I, 3 קם וצ' אמר ליה וכ' (not וצרייה) he stood up and screamed (after him), saying to him &c.

**Af.* אַצְרִיחַ *to call together*; (of the bear) *to growl.* Targ. Prov. XXVIII, 15 (Ms. מַסְרִיחַ; h. text שׁוֹקֵק).

Ithpe. אִצְטְרַח *to be called together, be summoned.* Targ. O. a. Y. I Num. XXIV, 24.

צְרַח II (interch. with צָרַר, צָרַהּ) *to be narrow*; צ' לי *to worry; to be sorry, be afraid.* Gen. R. s. 91 צ' ליה וערק (not צרת) he was afraid, and fled. Ib. וצ' לי מינך וכ' and I was afraid of thee, lest thou kill me. Y. Ber. I, beg. 2a דצררי לון מקמי וכ' (ed. דצדרי, corr. acc.) they are afraid of wild beasts. Esth. R. to I, 22; Lev. R. s. 12 דצ' לי וכ' (not דצדרי), v. נָטוֹרָא.

Ithpe. אִיצְטְרַח (אִיצְצְרַח), אִיצְצְרֵי same. Gen. R. l. c. ומיצְצְרַח לי מינה דלא שאלתיו (some ed. ומיצָּרַהּ) and I am sorry that I did not ask it; Y. Ber. VII, 11b ומיצְצְרֵי לי מינך לא שלתיה (read: מינה דלא וכ'); Yalk. Gen. 148 וצרו לי מינך לאו וכ' (read: וצררי, a. corr. acc.; v. Rashi to Ber. 48a).

צְרַחָא, צְעִי m. (preced.) *anguish,* צ' דלבא (prob.) *angina pectoris; pain of the heart* (Rashi). Gitt. 69b לצ' דל' a remedy for &c. Ber. 40a לצ' דל' Ms. F. a. Ar. (ed. לחולשא; v. Rabb. D. S. a. l. note 400). Cmp. צִירְתָא.

צְרֵי I, צְרָא *to split, tear.* Targ. II Esth. IV, 1.—Ab. Zar. 30a דצָרֵי ואתי ... וחזריה (Ar. צָאַרֵי) saw a serpent split (cross the water, cmp. צלח) and come on.—[Men. 37b דצריריה, v. צוּר II ch.].

Pa. צָרֵי *to burst.* Ab. Zar. l. c. bot. דְּמָצְרֵי זיקי, v. שְׁדָלָא II.

Ithpa. אִצְטָרֵי, *Ithpe.* אִצְטְרֵי *to be split, burst.* Ib. 65b דלא נִצְטָרוּ זיקי that the wine bags should not burst. Sabb. 154b מִיצְטָרוּ זיקי the bags may burst. Yeb. 17a . . . בנחא אִיצְטָרוּוֵי אִיצְטָרוּוֵי the (Canaanite) girls of that generation had their wombs cut.—[Targ. Prov. XVIII, 1; XX, 3, v. צְדֵי I.]

צְרֵי II, v. צְרַח.

צָרֵי m. (b. h.; preced. art.) [*that which runs through cracks,*] *resin, balsam* (v. Gen. R. s. 91, quot. s. v. בַּלְסָם).—Ker. 6a, a. fr. הצ' an ingredient of frankincense. Sabb. 25b; Tosef. ib. II, 3 אין מדליקין בצ' you must not feed the Sabbath lamp with balsam; Y. ib. II, 4d אין מדליקין צוֹרִי.

צָרֵי, Sabb. 90b; Ab. Zar. 75a bot. Ar., v. צוּר III h. a. ch.

צְרִיָּא, v. צִירְיָא.

צָרִיד (צָרִיר) m. (צָרַד) *hard and dry matter.* Ḥull. 36a; Pes. 20a; Men. 102b צ' של מנחות (Ms. M. everywhere צריר, v. Rabb. D. S. a. ll. notes) the dry portion of meal offerings (not permeated with oil). Eduy. I, 8 יאכל צ' (early eds. צריר, v. Rabb. D. S. a. l. note 9) it must be eaten dry (coarsely pounded without being moistened); Maas. Sh. II, 4.

צְרִיד, Targ. Y. Num. V, 26; Targ. Y. Lev. IX, 17 (some ed.), v. צְרִירָא.

צְרִידָא, Targ. II Kings IX, 30; Targ. Is. LIV, 11; Targ. Jer. IV, 30, v. צְרִירָא.

צְרִידָה, צְרֵידָה (b. h. צְרֵדָה) pr. n. pl. *Seredah,* in Peræa (v. Neub. Géogr. p. 275), home of R. Jose ben Joëzer. Ab. I, 4. Eduy. VIII, 4; Ab. Zar. 37a; Pes. 16a; a. fr.

צְרִידָתָא f. pl. (v. צְרִיד) *hard and dry.* Snh. 96b, v. צִירְנָתָא II.

צְרִיחַ *to scream,* v. צְרַח I.

צְרִידַח pr. n. pl. (preced.) *Ts'riah* (*Gathering Place, Tower*). Targ. Jud. IX, 46; 49 (h. text הַצָּ).

צְרִיוָאתָא f. pl. (v. צִירְיָא) *full of cracks* (?). Snh. 96b Ms. F., v. צִירְנָתָא II.

צָרִיךְ m., **צְרִיכָה** f. (צָרַךְ) *needing; needed; he (she, it) must.* Sabb. II, 7 צ' אדם לומר וכ' ... שלשה צ' שיברוק חנושא אשה וכ' a man must order three things &c. B. Bath. 110a he who is about to marry a woman, should investigate the character of her brothers. Ber. 13a כונה צ' must be read with the intention to comply with the law. Ib. 14a, a. fr. ואין צ' לומר (abbrev. ואצ"ל, or וא"צ לומר) and needless to say, of course. Yoma 83a ... אינו חולה אומר צ' if the patient says that he needs food (cannot fast), and the physician says, he does not need. Ib. צ' אני I must have food. Tosef. Ḥag. II, 11 צְרִיכְנִי וכ' I must offer it &c. Pes. 5a, a. fr. אינו צ' this reference to a Biblical verse is unnecessary. Y. Ḥag. II, 78a top; Snh. 46a, a. e. השתה צ' לכך the condition of the time required such a measure; a. v. fr.—צריכה (sub. שאלה, ברוקח &c.) *is questionable, is undecided.* Y. Ned. IV, beg. 38c לקצור צ' ולבצור צ' (not צריכא) as to harvesting and grape-cutting, it is questionable (whether he may borrow tools of one from whom he has vowed not to derive any benefit, v. הֲנָאָה).—צָרֵךְ, a. fr. נָצֵךְ, v. צ' לנקבין; צְרִיכִין, צְרִיכוֹת; צְרִיכוֹת. Sabb. 55b, a. e. אנו צ', v. מוֹדָעִי. Ber. 13a, a. fr. מצות צ' כונה, v. כַּוָּנָה. Keth. 21b אינן צ' להעד וכ' need not testify before court (to the identity of their signature); a. v. fr.—[צְרִיכֵי, Shek. IV, 7 Y. ed., v. צוֹרֶךְ.]

צְרִיךְ, Targ. Ps. XXXVIII, 1 some ed., v. צְרִירָא.

צְרִיךְ *to need,* v. צְרַךְ.

צְרִיכָא I f. = h. צְרִיךְ. Targ. I Chr. XXVIII, 12. Targ. O. Gen. XVI, 12. Targ. Is. LIII, 2; a. fr.—Taan. 20b כל מאן דצ' וכ' whosoever is in need, let him come and eat. Ib. כל דצ' ליתי וכ' let whoever needs (to wash his hands) enter &c.; a. fr.—צריכא *a)* (in Y.) *it is doubtful,* v. צְרִיךְ. Y. Gitt. IV, 46a, v. אפרכוריס. Y. Ned. V, end, 54b תמן צ' ליה וכ' there it was doubtful to him, and here &c., v. פְּשִׁיטָא; a. fr.—*b)* (*it is*) *necessary to state it.* Ber. 21a sq. וצ' דאי אשמעינן אימא לא: צ' and it was necessary (to teach both cases), for, if we had been taught only the first case,

we might have thought . . ., and if we had been taught only the second case, we might have thought . . .: hence it was necessary. Pes. 21ᵃ צ׳ דאי ... צ׳ למירתנא ... למה לי why was it necessary to say 'domestic animals' and 'beasts of chase'? It was necessary, for if . . .: hence it was necessary.—לא צריכא ד׳ (sub. אלא) *it would not have been necessary but for.* Taan. 20ᵇ לא צ׳ דנפלו וכ׳ it would not have been necessary to use the double expression 'ruinous' and 'liable to fall', were it not for the sake of intimating a case like that of walls which have fallen in consequence of their height, or which stand on the edga of a river. Yoma 83ᵇ פשיטא לא צ׳ בשבת is it not self-evident? It was necessary to state it for the eventuality of its being on the Sabbath. B. Mets. 30ᵇ לא צ׳ דחוה וכ׳ it means a case, when he saw the animal pasturing &c.; a. v. fr.—*Pl.* צְרִיכִין, צְרִיכֵן; צְרִיכֵי. Targ. Y. Lev. XXIII, 42. Targ. II Sam. XXI, 4; a. fr.—B. Mets. 31ᵃ עומרין דצ׳ לארעא sheaves which need the ground (whereon they lie to ripen). Ib. צ׳ דאי וכ׳ all these three passages are necessary, for if &c. Pes. 23ᵃ וצ׳ and both clauses are necessary; a. fr.

צְרִיכָא II m. (preced.) *needy, poor man.* Targ. Y. II Deut. XXIV, 14.—*Pl.* צְרִיכַיָּא. Ib. XV, 11.

צְרִיכוּתָא f. (preced.) *need, want.* Targ. Prov. X, 15. Ib. XXIV, 34 (some ed. צְרִיבְתָּא׳).

צְרִיךְ, v. צָרַךְ.

צָרִיךְ m. (צָרַךְ; cmp. מַעֲבָרָא) [*styptic,*] *alum* (crystal). Keth. 79ᵇ; Ab. Zar. 33ᵇ, v. מַחְפּוֹרֶת.

צְרִיף m. (צָרַךְ) [*narrow,*] *cone-shaped roof of reeds* &c.; *cone-shaped hut* (v. Sm. Ant.³, Engl. ed., s. v. Tugurium). Succ. I, 11 כמין צ׳ ... חשושה if a man makes his Succah in the shape of a cone (the walls forming the roof); Tosef. ib. I, 10. Sabb. 56ᵇ אותו היום ... נבנה צ׳ וכ׳ on the day, when Jeroboam introduced two golden calves . . ., a hut was built (on the site of Rome), and this grew to be Greek Italy; a. e.—*Pl.* צְרִיפִין, צְרִיפִים. Y. Ab. Zar. I, 39ᶜ יום ... שני צ׳ ברומי on the day when Jeroboam . . ., Remus and Romulus came and built two huts on the site of Rome; Cant. R. to I, 6; Esth. R. to I, 9. Erub. 55ᵇ יושבי צ׳ כיושבי קברים dwellers in cots are like dwellers in graves. Ex. R. s. 20 הרס את הצ׳ he destroyed the shepherd's cots; a. e.—גַּגּוֹת צְרִיפִין pr. n. pl. *Gaggoth Ts'rifin* (*Cottage Roofs*). Men. X, 2. Ib. 64ᵇ; Y. Shek. V, 48ᵈ top פעם אחת ... אירע אתר דמתקרי ג׳ צ׳ או צ׳ ג׳ it once occurred during a drought . . ., when they did not know whence to get the ʿOmer, that a mute was there, and he put one hand on (pointed to) גגות (flat roofs) and one on צריפין (cone-shaped roofs); they brought him before Pethahiah (Mordecai), who asked, Is there a place called G. Ts. or Ts. G.?

צְרִיפָה, צְרִיפָא ch. 1) same. B. Mets. 42ᵃ צ׳ דאורבני a cot of bulrushes. B. Bath. 6ᵃ אבל לצ׳ דאורבני לא but he has no right to put up a cot of bulrushes (and let the rain drip on the neighbor's ground), v. נָטַף. Men. 64ᵇ חדא ידא באיגרא ... אצריפה one hand on a flat roof, and one on a cone-shaped roof, v. preced; Yalk. Ezra 1067.—[Snh. 44ᵃ, v. צְרַךְ.]—*Pl.* צְרִיפֵי, צְרִיפִין. Succ. 13ᵇ תנחו צ׳ דאורבני וכ׳ those cone-shaped bundles of bulrushes are fit to cover the Succah, when the top knots are untied.—2) pr. n. pl. *Ts'rifa* (or *Ts. d'Ena*), in Babylonia. B. Mets. 86ᵃ ומשחין לצ׳ דעינא (Ms. M. מפומבדיתא לצ׳ דעינא ומצ׳ לעינא דעינא). Snh. 44ᵃ (expl. אדרת שנער, Josh. VII, 21) סרבלא דצ׳ (Ms. F. ס׳ צ׳, v. Rabb. D. S. a. l. note 3) a cloak made in Ts. (v., however, צְרַךְ).—3) name of an idolatrous temple (and fair) in Ashkelon. Ab. Zar. 11ᵇ.

צְרִיפָה I f. (צָרַךְ) *smelting*; trnsf. *purification through trials, chastisement.* Midr. Till. to Ps. CXIX, 81 יש צ׳ וכ׳ is there a greater trial than this?

צְרִיפָה II 1) *cone-shaped roof,* v. צְרִיפָא.—2) בֵּית צְרִיפָה (בְּנֵי) pr. n. gent. *Beth (B'né) Ts'rifa.* Eduy. VIII, 7; Y. Kidd. IV, 65ᵈ bot.; Bab. ib. 71ᵃ בית הַצְּרִיפִי.

צְרִיפְתָּא f. = h. צָרְפַת, *alum.* Targ. Jer. II, 22 Ar. (ed. בורייתא).

צָרִיר, v. צָרִיד.—[Y. Snh. VII, end, 25ᵈ, read צְרוֹר.]

צְרִירָא m. (צָרַר) *bundle, bunch, handful.* Targ. Ps. XXXVIII, 1 צְרִיר לבונתא וכ׳ ed. Lag. (some ed. צריך, צרוך, corr. acc.; absent in ed. Wil. a. oth.) a bunch of frankincense as a good memorial for Israel (h. text להזכיר); ib. LXX, 1 למדכר על צ׳ לבונתא ed. Lag. (ed. Wil. צרוך, corr. acc.). Targ. Y. Num. V, 26 צריר אדכרתא (some ed. צריד, corr. acc.); Targ. Y. Lev. IX, 17 (corr. acc.).—V. צְרָר I.

צָרַךְ [*to be narrow,*] *to need, want.* Y. Dem. II, beg. 22ᵇ לא צָרְכוּ ... ליחן וכ׳ the scholars had no need to describe them; למנוהן ... צרכו found it necessary to specify them; a. fr.

Nif. נִצְרַךְ *to be in need, be forced.* B. Kam. 50ᵇ נ׳ למכור וכ׳ he was obliged to sell his field; a. fr.—Euphem. נ׳ לנקביו (or sub. לנקביו) *to have a human need,* v. נֶקֶב. Ber. 23ᵃ. Ex. R. s. 9 בשעה שהוא נ׳ תפוש אותו surprise him when he is easing himself; a. fr.—לא נִצְרְכָה אלא it would not have been necessary (to mention it) were it not in order to indicate &c. (v. צְרִיךְ). B. Mets. 30ᵇ; a. fr.—Y. Ber. VII, 11ᵇ top לשני קטנים נצרכה it was necessary (to state the two seemingly contradictory opinions) for two kinds of minors (one sure, and one doubtful); Gen. R. s. 91.

Hithpa. הִצְטָרַךְ same, (with לְ) *to be in need of, depend on.* Taan. 22ᵇ an individual must not impose fasts upon himself, שמא יִצְטָרֵךְ וכ׳ lest he become dependent on men (become unable to work), and they will have no pity on him. Sabb. 118ᵃ ואל תִּצְטָרֵךְ וכ׳ עשה ... rather make thy Sabbath a week-day (as regards festive meals) than be dependent on men; Pes. 112ᵃ. B. Bath. 110ᵃ, v. עֲבוֹדָה; a. fr.

Pi. צִוְּרַךְ *to have a need.* Yalk. Job 927 תמצרכים, v. צוֹרֶךְ.

Hif. הִצְרִיךְ *to cause to need, to declare bound, oblige.* Taan. 23ᵇ ברוך ... שלא ה׳ וכ׳ blessed be the Lord that he put you beyond the need of Abba Hilkiah's prayer. Kidd. 25ᵃ והצריכה ר׳ וכ׳ Rabbi decided that she must have another immersion; a. fr.

Hof. הוּצְרַךְ *to be needed; to be in need of, be forced.* Men. 79ᵇ אם הוצרכו הוצרכו וכ׳ if they shall be needed (for

the sacrifice intended), they shall be used; if not, they shall be otherwise employed; Keth.106b; Shebu.11a. Ib. תמידין שלא הוצרכו לצבור animals selected for daily offerings beyond the needed number. Yoma 67a מעולם לא ה׳ אדם לכך it never happened that the messenger sent with the Azazel needed to make use of the offer of food. Num. R. s. 7 לא הוצרכו שישראום וכ׳ they had not to be forced &c., v. עָשָׂה; a. fr.

צְרַךְ, ch. same. Targ. Y. II Gen. XVI, 5.—Y. B. Bath. VIII, 16b bot. צַרְכַת וזבנת וכ׳ she needed money and sold to her husband (the property which she had assigned to her brother). Y. Erub. V, beg. 22b [read:] צ׳ לך צחק לך לא צ׳ לך הפלרג עליך he who needs thee may smile (assent) to thee (flatter thee), he who needs thee not, dares to wonder at thee (in disapproval); Y. Snh. XI, 30b top צרירך לך שחק וכ׳; a. e.—Mostly *pass.* צָרִיךְ *to need, be needed.* Ib. תלת עשרה ... דלא צ׳ ליה he spent thirteen years ... without needing him. Taan. 20b לא צְרִיכְנָא האידנא now we do not need it. Yeb. 105b חָא לא צְרִיכַת come back, she needs not (to be examined, or: thou needest not examine her). Ber. 13b תו לא צריכת more you need not do; a. fr.

Ithpa. אִצְטָרִךְ, *Ithpe.* אִצְטְרִיךְ *to be needed; to need.* Targ. Y. I Gen. XVI, 5. Ib. XLVII, 12; a. fr.—Taan. 23a כי מִצְטָרְכִין עלמא למטרא whenever the world needed rain. Ber. 9a א׳ למכתב וכ׳ it was necessary (in the Scriptural text) to write *hazzeh.* Ib. 13a למה לי א׳ וכ׳ ... והיו that *v'hayu* (Deut. VI, 6) which is written, what is it for? It is needed because of the preceding *sh'm'a.* Bets. 7a א׳ לאשמעינן it was necessary to let us understand distinctly. Bekh. 31a אִיצְטְרִיכָא ליה שעתא the time needed him, i. e. the scholars felt in need of his teaching. Ḥull. 38a איצטריכא ליה לאבא לאזוזי וכ׳ does Abba (do you) consider the shaking of the ears (of the animal) an indispensable symptom of vitality? Keth. 22a אלא כי א׳ קרא לכדרב הונא וכ׳ but that citation is needed for the rule which R. H. ... deduced from it. Ib. 97a אִיצְטְרִיכוּ ... למזבן וכ׳ he wanted money to buy oxen; לסוף לא איצטריכו ליה finally he found that he could do without it. Ber. 47b תרי איצטריכו two more persons were wanted (to make up the legal quorum); a. v. fr.—Gen. R. s. 91 אִיצְטַרְכִית למשאליה I felt the need of asking him; Y. Ber. VII, 11b אִצְטְרַכַת לי sub. למשאליה, v. צְרִיךְ.

Af. אַצְרַךְ as preced. *Hif.* Gitt. 63b גט ... אַצְרְכָהּ R. ... decided that she required a letter of divorce.

צְרָכָא, צְרֵךְ, v. צוֹרְכָא, צוֹרֵךְ.

צָרַם *to incise, split.* Bekh. V, 3 חצורם באוזן וכ׳ if one makes a slit in the ear of a firstborn animal. Ib. ... נטל פְּגוּלוֹן וצ׳, v. וכ׳. Ib. (35a) חלך וצ׳ באזני וכ׳ (Talm. ed. וצירם, *Pi.*) he went and mutilated the ears of other firstborn animals. Zeb. 25b הצורם אזן חפר if one mutilates the (priest's sacrificial) bullock; Bekh. 39b (Tosaf. החורם). Tosef. Par. III, 8 צ׳ לו באזנו he slit his ear (to make him unfit for priestly service); a. e.

Pi. צֵירֵם same, v. supra.

צָרַע (b. h.; cmp. preced. a. נָגַע *Hif.*) *to strike, smash,* esp. (cmp. נָגַע a. פָּחַשׁ) *to strike with leprosy.* Yalk. Is. 271 כמו שצָרַעְתִּי את ידך as I struck thy (Moses') hand with leprosy.—Part. pass. צָרוּעַ *leper.* Num. R. s. 7, v. פָּרַע.

Hithpa. הִצְטָרֵעַ, *Nithpa.* נִצְטָרֵעַ *to become,* or *to be a leper.* Snh. 110a ראוי לִיצְטָרֵעַ he who encourages strife deserves to be stricken with leprosy. Ib. 107a ששה חדשים נ׳ דוד David was a leper for six months. Ex. R. s. 3 לא נִצְטָרְעָה היד וכ׳ Moses' hand did not become leprous, until he had taken it out &c.; a. e.

צְרַע ch., *Ithpa.* אִצְטַרַע as preced. *Hithpa.* Targ. Y. I Num. XII, 16 (XIII, 1).

צָרְעָא *leprosy,* v. צוּרְעָא.

צִרְעָה, צִרְעָת f. (b. h.; preced. wds.) [*plague,*] *hornet* (collect. noun). Y. Sabb. XIV, beg. 14a מותר להרוג את הצ׳ וכ׳ you may kill hornets on the Sabbath (because they are dangerous to life). Ib.; Bab. ib. 121b שבנינוח צ׳, v. נִינְוֵה. Midr. Till. to Ps. LXXVIII, 45 וכן הצ׳ בימי וכ׳ the same was the case with the plague of hornets in Joshua's days; Yalk. Sam. 102; a. e.—[Yalk. Lev. 537 יכול אף הצ׳, read: הצִרְפָּה.]—*Pl.* צִרְעוֹת, צִרְעִין, צִרְעִים. Yalk. Sam. l. c. והיו שתי צ׳ קורעות וכ׳ two hornets split the stem &c.; Tanḥ. Mishp. 18 צִרְעָרוֹת; ed. Bub. 12 צרעות. Makhsh. VI, 4 דבש צ׳ hornets' honey. Sot. 36a שתי צ׳ הואי וכ׳ there were two plagues of hornets, one in Moses' days, and one in Joshua's; a. e.

צָרַעַת f. (b. h.; preced. wds.) [*plague,*] *leprosy.* Yeb. 63b (fr. Ben Sira) מְצָרַעְתּוֹ ... אשה רעה צ׳ a bad wife is a plague to her husband; ... let him divorce her and be cured of his plague; Snh. 100b. Lev. R. s. 16, a. fr. לקה בצ׳ was smitten with leprosy. Ib. s. 17 (ref. to רסגרך, I Sam. XVII, 46) לשון צ׳, v. סַגְדָּרָה. Meg. 8b מי שצרעתו חלוייה בגופו he whose (seclusion on account of) leprosy depends on the condition of his body; ... אלא בימים שאין צרעתו whose seclusion depends ... on time; ... ברפואות מי שצ׳ whose seclusion depends on his recovery; a. fr.—*Pl.* צָרָעוֹת. Sifra Thazr., Neg., Par. 3, ch. III בגין אב לכל חצ׳ שיהיו וכ׳ (not חצרעת, v. R. S. to Neg. IV, 3) this verse (Lev. XIII, 11) establishes the rule for all leprosies that they must be no less than the size of a bean.

צָרְעָתָא, v. צוּרְעָא.

צָרַף (b. h.; cmp. צרב) [*to press, shrink,*] 1) *to smelt, melt;* trnsf. *to refine, purify, try.* Y. Keth. VII, end, 31d; Tosef. ib. VII, 11 צוֹרֵף נחשת, v. infra. Yoma 72b (ref. to Ps. XVIII, 31) צורפתו ... זכה משמחתו if he deserves well, she (the Torah) cheers him; if not, she smelts him (through trials); צורפתו לחיים she steels him for life; צורפתו למיתה she smelts him for death. Yalk. Ex. 391 דרשתי ... צְרַפְתִּי ובחנתי וכ׳ I studied and searched, refined and tested &c.; a. fr.—2) *to tighten, harden.* Yoma l. c., v. supra. Y. Yeb. XVI, 15d top שִׁצְרָפַתּוֹ Var., v. צָפַד.—3) *to change,* v. infra.

Pi. צֵרֵף 1) *to smelt.* Keth. VII, 10 (among the occupations to which a wife may object) מְצָרֵף נחושת, expl. ib. 77a חשלי דודי, v. חַשְׁלָא; anoth. opin. מחתך נחושת וכ׳,

v. חָתַךְ; Tosef. ib. l. c. זה מתיך וכ' he that casts bronze.—Trnsf. *to refine.* Gen. R. s. 44 (ref. to צרופה, Ps. XVIII, 31) לא נתנו חמצות אלא לצָרֵף וכ' the (ceremonial) laws have been given for the purpose of refining (disciplining) men through them. Ib. שצָרְפוֹ הקב"ה וכ' (Abraham) whom the Lord tried in the furnace of fire. Ib. (ref. to צוֹהַ, Is. XLI, 7) זה אברהם שצרפו וכ' that means Abraham, whom the Lord tried &c.; (Yalk. Is. 313 שנִצְרַף, *Nif.*).—2) *to tighten, harden.* Makhsh. V, 7 המולידך ... לצָרְפָהּ if one takes a ship out to sea for the sake of tightening it; מוציא מסמר ... לצָרְפוֹ if one takes a (glowing) nail in the rain for the sake of hardening it; Tosef. ib. II, 16 בשביל לצוֹרְפוֹ. Tosef. Kel. B. Kam. III, 13 צָרָפָן אפי' וכ' (or צָרָפָן) if he hardened (baked) them (the earthen vessels) even in a peat fire. Bets. 32[a] משיִצְרְפוֹ בכבשן (Ms. M. משישרפו) from the time he baked it in the kiln. B. Mets. 84[a] (of iron weapons) משיִצְרְפֵם בכבשן when he has hardened them in the furnace, v. צִחְצֵחַ; a. e.—3) [*to melt together, weld,*] *to combine, join.* Maasr. II, 5 ואם צֵרַף (Y. ed. צירף) if he combined (ate them together). Y. Pes. III, 30[a] top אין חבית מְצָרֶפֶת ... שני if two pieces (of leavened matter), each half the size of an olive, are in the same room, the room does not join them (so as to be counted one olive-size); if in one vessel, חכלי מצרף the vessel joins them. Kidd. 40[a], a. e. מְצָרְפָהּ למעשה, v. מַחֲשָׁבָה; a. fr.—4) *to change small for large coin,* opp. פָּרַט. Maas. Sh. IV, 2 שהיא מצרף ... כמות as the banker counts when he gives small change for large coins, not as he counts when giving large coins for small change; Tosef. ib. III, 3 המְצָרֵף ... שמצריף ed. Zuck. (Var. מצטרף ... המצרף) if one buys a gold Denar for coins designated for second tithes, he must count as the banker would when selling small change, not as he would, when buying large change. Shek. II, 1 מְצָרְפִין, v. הֶרְכּוֹן. Y. B. Mets. IV, end, 9[d] לצוֹרְפָהּ מְצָרְפָהּ ביפה ... if he wants to change the defective coin to be spent in Jerusalem, he must exchange it as if it were of full value (v. Bab. ib. 52[b]); a. fr.—Sifré Deut. 48 אחד מצרף דינר ואוכלו ואחד מצ' דינר ומניחו one gathers a gold Denar and spends it, and another changes his accumulation for a gold Denar and puts it away; Yalk. ib. 873, v. סָגַל.

Nif. נִצְרַף 1) *to be smelted, tried.* Yalk. Is. 313, v. supra. Midr. Till. to Ps. CXIX, 81 כבר נִצְרַפְנוּ we have already been tried.—2) *to be hardened.* Kel. IV, 4 משנִצְרְפוּ בכבשן when they have been baked in the kiln; Tosef. ib. B. Kam. III, 13 משנִצְטָרְפוּ.

Hithpa. הִתְצָרַף 1) same, v. supra.—2) *to be joined, combined, counted in.* Naz. 35[b], a. e. אין היתר מִצְטָרֵף לאיסור a permitted thing is not to be joined to a forbidden thing, i. e. if one ate simultaneously, one half of the legal size each, of a permitted and of a forbidden thing, the two must not be counted together to make up the legal size. Ib. 4[a] מִצְטָרְפִים זה עם זה they are counted together. Ib. VI, 1. Ber. 47[b] תשעה ועבד מִצְטָרְפִין nine freemen and one slave may be combined (to make up the requisite number of ten for prayers). Ib. שנים ושבת מצט' two persons (at meal) and the Sabbath may be combined (count for three persons); שני ת"ח ... מצט' two scholars (at meal) who are engaged in discussion are counted as three. Mikv. III, 4 מצט' are combined to make up the legally required quantity of water; a. fr.—Tosef. Maas. Sh. III, 3, v. supra.

צָרַף I צָרֵיף ch. same, 1) *to smelt, refine, try.* Targ. Jer. IX, 6. Targ. Is. LIII, 10; a. fr.—Part. pass. צָרִיף; f. צְרִיפָא &c. Targ. Prov. XXX, 5.—*2) *to contract, sponge (cloth).*—Part. pass. as ab. Snh. 44[a] סרבלא צ' Ms. F. (v. Rabb. D. S. a. l. note 3; ed. דצרריפא) a sponged cloak (Rashi: *dyed with alum,* v. צְרִיפְתָּא); v., however, צְרִיפָא 2.—3) *to combine, join.* Targ. Y. II Gen. XV, 1; Num. XXIV, 24.

Pa. צָרֵף 1) *to smelt, refine.* Targ. Mal. III, 3.—Trnsf. *to torment* (v. P. Sm. s. v. 3446). Targ. Prov. XXV, 20.—2) *to join, attach.* Y. Nidd. II, end, 50[b] ולא חוה מְצָרֵף לון עימיה and never joined them to himself (invited them to a consultation); חד זמן צָרְפוֹן עימיה once he did invite them; בגין כן צָרְפִיתָכוֹן (not צריפתכון) therefore I invited you; a. e.—B. Mets. 53[a], v. infra.—Part. pass. מְצָרָף. Sot. 17[a] האי אֵשׁ the Alef and Shin in the word מצ' וחאי לא מצ' (fire) are joined, in אִישׁ, they are not joined (separated by י; Rashi: מְיִצָּרִיף *Ithpe.*).—3) (denom. of צְרִיפְתָּא) *to mix earth with alum.* Part. pass. as ab. Ab. Zar. 33[b] דמְצָרְפֵי ובלעי they (the earthen vessels) contain alum and therefore absorb more.

Ithpa. אִצְטָרִיף, *Ithpe.* אִיצְּטָרִיף 1) *to be joined, to join.* Targ. Y. I Gen. XV, 1; Num. XXIV, 24.—B. Mets. 53[a] ונִצְטָרְפִינְהוּ (Rashi ונִיצְּטָרֵף; Ms. M. ונצטרוף; Ms. H. ונִצְטָרֵיף; Ms. F. ונִצְטָרֵף) let them (the two kinds of coins) be joined (and treated as one mass; Rashi a. Mss.: let him join them); לא מִצְטָרְפֵי דאוריית ... things forbidden as sacred by Biblical law and things forbidden by rabbinical law cannot be combined (Ms. H. לא מְצָרְפִינָן we dare not combine). Succ. 19[a] מי ... דאיצטרופי מצטרף וכ' is there anything that may be joined (to make up the legal size) which in itself is not fit? Ber. 47[a] מאי דעתך לאיצטרופי בהדן do you expect to be counted with us (as the third person for saying grace)? Yoma 74[a] חזי לאיצטרופי fit to be added (to make up the legal quantity); a. fr.—Sot. 17[a], v. supra.

צָרַף II m. (preced.) *junction;* (adv.) *in immediate succession.* Y. Pes. III, 30[a] top טחן ליה צ' ground his flour for the Passover without interruption (without waiting for the millstones to cool off).

צָרְפָא m. (preced. wds.)=h. מִצְרֵף, *refining pot, crucible.* Targ. Prov. XVII, 3; XXVII, 21. Ib. XXV, 4.

צָרְפִית I f. (v. צוֹרֵף) *belonging to the goldsmith's shop.* Tosef. Kel. B. Mets. VII, 10, v. חַנְתִית.

צָרְפִית II f. (v. next w.) *the woman of Zarephath* that entertained Elijah (I Kings XVII, 8 sq.). Y. Ber. V, 9[b] top. Gen. R. s. 50; Yalk. ib. 84; Yalk. Kings 209; Pesik. R. s. 3. Ib. s. 4, v. פְּלֶכֶל. Yalk. Jon. 550 יונה ... בן צ' אלמנה היה Jonah ... was the son of the widow of Zarephath.

צָרְפַת (b. h.) pr. n. pl. *Zarephath (Sarepta),* near Sidon. Pirké d'R. El. ch. XXXIII. [In later Hebrew literature צ' is a name for *France*; with ref. to Ob. 20.]

צִיר׳, צְרְצוּר m. (cmp. צְרוֹר II) *a stone vessel* containing a strainer and having an indented (comb-like) rim; a sort of *cooler*. Kel. II, 8 חמסרק של צ׳ if an unclean object touches the 'comb' of a cooler; Tosef. ib. B. Kam. II, 8; Tosef. Eduy. II, 1. Kel. III, 2. Mikv. III, 3 המערה מן הצ׳ ומטיל וכ׳ if one pouring water out of a cooler throws water out in several places. Ab. Zar. 73[a] קטן׳ מצי׳ המערה ... וכ׳ if one pours forbidden wine from a small cooler into the wine pit. Y. Snh. X, 28[d] top והיה שם צ׳ וכ׳ and there stood a pitcher full of Ammonite wine; Bab. ib. 106[a] צרצורי (corr. acc.); Num. R. s. 20; Tanḥ. Balaḳ 18; Yalk. Num. 771 (ed. Salon. סרסור, v. Rabb. D. S. to Snh. l. c. note 1). Gen. R. s. 98 [read:] אפי׳ היה צ׳ של מים בצדו וכ׳ even if a pitcher of water had stood by his side, he would have been unable to put his hand forth &c.—*Pl.* צְרָצוּרִין. Tosef. Kel. B. Kam. II, 9.

צַרְצוּר m. (צְרַר II, v. צִרְצֵר) [*chirper,*] *cricket*. Ḥull. 65[b] והלא חצ׳ חזה וכ׳ has not the cricket four feet &c. (and yet it is not permitted, because it does not go by the name of חָגָב)?; v. נִצַּר I.

צַרְצוּרָא* m. (צְרַר I) *knot, loop*. Gen. R. s. 92 (ref. to כהדין צ׳ עביד וכ׳ Gen. XLII, 24) he (Joseph, in tying Simeon) made something like a loop (making the brothers believe, that he really tied him), as it is written, 'he tied them in *their* eyes'; cmp. ib. s. 91. [Comment. ref. to preced. w. or to צְרְצוּר offer no intelligible explan.]

צְרָצְרָא f. 1)=h. צְרְצוּר, *cricket*. Lev. R. s. 33, end; Cant. R. to II, 14 צְרָצְרָה, v. צִרְצֵר.—2) [*croaker,*] *raven* (in Arab. *accipiter*, v. Freit. Dict. s. v.). Esth. R. to I, 9; (ib. 4 בת קבריא), v. גַּלְגַּל.

צָרַר I (b. h.; v. צוּר II) 1) *to surround, wrap, tie up*. Ḥull. VIII, 2 צוֹרְרִין אדם בשר וכ׳ one may tie up meat and cheese in one sheet. Ber. 23[b] צורר אדם תפיליו וכ׳ a man may tie up his T'fillin with his money &c.; לא יָצוֹר he must not do so. Tosef. Shebi. I, 9 צורר he may bandage (a fig-tree when the bark is peeled off). Cant. R. to I, 7 אני צוֹרְרָה לך בכנפיך I (the Lord) will tie this up in thy lap (reverential expression for, *my lap*), i. e. I shall remember and visit this act upon thee; a. fr.—Part. pass. צְרוּר; f. צְרוּרָה &c. Gen. R. s. 14 (ref. to ויצר, Zech. XII, 1) מלמד שנפשו של אדם צ׳ בקרבו וכ׳ this teaches that the soul of man is tied up within him (love of life is a natural instinct), or else, when trouble comes upon him, he would detach it and cast it away. Sabb. V, 2 יוצאות צְרוּרוֹת may be let out (on the Sabbath) with their udders tied up. R. Hash. 22[b] מאתים זוז צְרוּרִין וכ׳ two hundred Zuz are tied up in my cloak; a. fr.—2) (neut. verb) [*to be narrow,*] *to cause distress*; Part. צָר; *imperf.* יֵצַר (with ל־, or sub. ל־) *to be distressed; to worry*. Gen. R. s. 76 (ref. to Gen. XXXII, 8) ויצר לו וכ׳ ... ויירא he was afraid, lest he slay, he was distressed, lest he be slain; Tanḥ. Vayishl. 4. Yeb. 63[b] אל תֵּצַר צרת וכ׳, v. צָרָה II; a. e.

Hif. הֵיצַר 1) *to be distressed, worry, feel sorry*. Pesik. R. s. 3 אע״פ שהי׳ הקדים וכ׳ although he (Joseph) grieved over it, yet he (Jacob) placed Ephraim before Menasseh. Ib. היה יוסף מֵיצַר וכ׳ Joseph grieved over it exceedingly. R. Hash. II, 9 ומצאו ... מיצר R. A. found him grieving; ib. 25[a] מי מיצר ר״ע מיצר וכ׳ which of them was grieving? was it R. A. or R. Joshua? Ib. שהיא מיצר ... הלך R. A. found R. J. in distress. Cant. R. to VIII, 6 יוצאי ... מְצִירִין בהם travellers suffer through them (the rains; Yalk. Is. 333 מצעירים); a. fr.—2) *to distress, oppress, persecute*. Lam. R. to I, 5 כל מי שבא לְהָצֵר וכ׳ whoever is designated to persecute Israel, is first made a chief; Gitt. 56[b] כל המיצר (המְצָרִין) להם וכ׳; Snh. 104[b]. Mekh. B'shall. s. 5 כל המְצָרִים להם וכ׳ all that are to distress them in the future; a. fr.—3) *to narrow, close*. Y. Taan. III, 66[d] (ref. to Job XXXVI, 19) אם סדרתה ... מֵיצַר פיך when thou orderest thy prayer, do not narrow thy mouth (be timid in thy demands), but 'open thy mouth wide, and I shall fill it' (Ps. LXXXI, 11). Yalk. Job 927 והֵצַרְתִּיו (not והצרתי) and I closed him up.

Hof. הוּצַר *to become distressing, be painful*. Ruth R. to I, 7 הוצְרָה עליהם הדרך וכ׳ travelling was painful to them, because they walked barefoot.

Nif. נִצְרַר *to be tied up, gathered*. Sabb. 107[b] הדם נ׳ אע״פ וכ׳ if (in consequence of a blow) blood is gathered (and congealed), though no bleeding took place; Ḥull. 46[b]. Y. Sabb. VII, 10[c] top; a. e.—Gen. R. s. 46 משנ׳ דמו when man's blood is tied up (runs slowly, in advanced age); Yalk. ib. 80.

צָרַר ch. same, *to tie up, enclose*. Perf. צַר; impf. יְצַר, יְצוּר. Targ. Prov. XXX, 4. Targ. Ez. V, 3. Targ. Y. Lev. XVI, 4 יֵצַר (O. יירסר; h. text יחגר); a. fr.—[Targ. Prov. XXIII, 5, v. צְדַד.]—Part. צָרֵר, צָרִיר. Targ. Job XXVI, 8; a. e.—Part. pass. צְרִיר. Targ. Ex. XII, 34 (Y. II קטיר). Targ. Y. Deut. XIV, 25. Targ. Ps. LXXVIII, 13; a. e.—Lev. R. s. 6 צור חדין קניא בידך hold this staff in thy closed hand (Ned. 25[a] נקוט). Ber. 23[a], a. e. למֵיצַר, v. צוּר II ch.

צָרַר II *to be rough*, v. צְרַד.—Denom. צְרוֹר II.

צְרַר ch. same. *Pa. part. pass.* מְצַרַר; *pl.* מְצַרְרִין *wrinkled, hard*. Targ. Josh. IX, 4 (h. tĕxt מְצֻרָרִים).

צְרָרָא, צְרָר I m.=h. צְרוֹר I, *bundle; money-bag, purse*. Targ. Prov. VII, 20. Targ. O. Gen. XLII, 35 (ed. Vien. צְרִיר).—Pl. צְרָרֵי, צְרָרִין. Ib.—Bets. 15[a] צ׳ דפשיטי bags filled with money (if made of mixed webs). B. Bath 174[a] אימר צ׳ אתפסיה (not אתפסוה) I may say, the father, when he borrowed the money, gave the creditor bundles (of valuables) as security. Ib.[b] חיישינן לצ׳ we take into consideration the possibility of security's being deposited with the creditor. Ib. אי לאו דאתפסיה צ׳ מעיקרא וכ׳ (not דאתפסה) unless he had secured him by a deposit, he (the guarantor) would not have assumed the guaranty. Keth. 107[a] אימא צ׳ אתפסה I may say, he (the husband on going away) left a deposit with her (his wife, with which to support herself). Ib.[b] לקטנה לא מחפיס צ׳ no money is likely to be deposited with a minor; a. e.

צְרָרָא II m.=h. צְרוֹר II, *pebble*. Y. Peah VIII, 20[d] bot., v. בְּרָתָא.—*Pl.* צְרָרַיָּא, צְרָרִין. Y. R. Hash. II, 58[a] bot. משדי עלוי צ׳ threw pebbles at it (the moon). Y. Sabb.

VII, 10[a] bot. כד מבחרא בצד' (not מתברא בצדדיא) when she picks the pebbles out (of the wheat).

צְרָרְיָא pr. n. pl., v. צוֹצְרָרְיָה.

צָרָרְתָא f.=h. צָרָה I. Yoma 19[b] צָרָרְתָהּ דרא, v. צְרֵרָה.

צָרְתָּרָה, צְרָתְרִי, v. next w.

צְתָתְרֵי, צְתָתְרֵי m. pl. (cmp. צוּחְרָא) *Satureia, savory* (v. Löw, Pfl. p. 325, a. Sm. Ant. s. v. Thymbra). Sabb. 128[a] (expl. סְיָאָה, not פִּיאָה) צ' (Ms. M. צרתי; Ms. O. צְצִתְרֵי); Y. Shebi. VII, 37[b] bot. צתרה. Y. Ter. X, 47[b] top מי צ' water in which savory (of T'rumah) has been steeped. Ab. Zar. 29[a] צי' (Ms. M. בתרי, corr. acc.).

צְתַת, part. מְצוֹתֵת, v. צוּת h.

צָתַת, *Pa.* צַתֵּית (v. צָצַת) *to kindle.* Sabb. 119[a] מְצַתֵּת צַתּוּתֵי used to kindle the fire himself (to cook for the Sabbath).

ק

ק *kof*, the nineteenth letter of the Alphabet. It interchanges with ג a. כ, q. v.; also with ח and with ע, q. v.

ק', as a numeral, *one hundred*, v. א'.

קְ a prefix, v. next w.

קָ, קָא (abbrev. of קָאֵם, v. קָאֵים a. קוּם) [*he, it stands,*] a particle of emphasis, mostly untranslatable. Ber. 2[a] מכדי ... אימת קא אכלי וכ' now, when do the priests eat T'rumah?; קא משמע לן ...מילתא the Mishnah (in choosing that definition of the time) wants to teach us something else indirectly; והא קמשמע לן (abbr. קמ"ל) and it is this, it wants to teach us. Ib. 4[b] והא דקא אמרי וכ' and the reason why they say &c.; a. v. fr.—V. קָמָא I, a. קָאֵי.

קָאֲוֵי, v. קָהֵי.

קָאנָא m. (collect. noun) *cotton-seed.* Sabb. 21[a] (expl. משחא דק' (שמן קיק) (Ar. a. Ms. Alf. דקנא) cotton-seed oil.

קָאטָבָה, v. קָטָאבָה.

קָאֵי m. (abbrev. of קָאֵים) *standing.* Targ. Y. Gen. XXIV, 13. Targ. Prov. XXIV, 16; a. e.—Ber. 2[a] תנא היכא ק' דקתני וכ' where is the teacher of the Mishnah (I, 1) standing (what does he refer to), when he says, 'From what time does the duty of reading the Sh'm'a begin'? Ib. תנא אקרא ק' the teacher has in his mind the Biblical text (Deut. VI, 7). Taan. 2[a] תנא התם ק' דקתני וכ' the teacher refers to what has been taught there (Ber. V, 2) &c. Pes. 43[b] מסתברא ק' באוכלין ... ק' באוכלין מרבה נאכלין it stands to reason, where the text speaks of eaters ('thou must' or 'must not eat'), you extend its scope to eaters, but when the text speaks of eaters, would you extend its scope to things to be (or not to be) eaten?; a. v. fr.

קָאֵיא, קָאָא קָיָא m. (קוּא) [*spitting,*] *outlet.* B. Bath. 68[b] קָאֵידְהוּ Ms. M. (ed. קָאֵידֵי; Rashb. a. Ms. H. קָיֵידְהוּ), v. נְגַח.

קָאֵם, קָאֵים, קָאֵי m. (part. of קוּם) *standing, rising.* Targ. O. Gen. XXIV, 13 (Y. קאי). Targ. Deut. V, 5; a. fr.—Keth. 62[b] מי דק' וכ' ... does a father stand up before his son? Erub. 79[a] דק' לה באפה he stands in front of the animal; a. fr.—V. קָאֵי a. קוּם ch.

קָאלוֹחסִין*, a corruption, read: קָאלוֹאִיתִיסִין m. pl. (καλοήθης) *well-disposed, well-behaved,* opp. קאקגריסין. Ex. R. s. 43 [read:] העבד הזה ... מן קאקגריסין הוא או מן ק' הוא this slave whom thou offerest to me for sale, does he belong to the class of the mischievous (κακοῦργος) or to the well-behaved? א"ל מן קאקג' הוא וכ' said he to him, he belongs to the mischievous, and as such I sell him to thee.—[The emendations by Perles ZDMG XXXV, 141, Krauss, Lehnwörter, p. 273 sq. stand refuted by the context, in which the slave says בעבד טוב ... או בעבד רע hast thou bought me as a good slave, or as a bad slave?]

קָאלוֹס (καλῶς) *very well.* Sabb. 108[a] bot. א"ל ק' said he to him, Well spoken.

קָאלְמִין, v. כְּלָמוּס.

קָאֵם, v. קָאֵים.

קָאנִיסִין, v. הִיאוֹנִיסִין. [The change is an intentional perversion, in accordance with the Talmudic interpret. of Ex. XXIII, 13, v. Snh. 63[b]; cmp. Ab. Zar. 46[a], a. e. quot. s. v. גַּבָּא. Perh. our w. alludes to *canis.*]—V. קְטִיסִין.

קָאָמָא, v. קָמָא I.

קָאקָא m. (onomatop., cmp. קְוַיקָא) *goose.*—*Pl.* קָאקֵי. Ber. 20[a] דמיין ... כי ק' חיורי they are in my sight like white geese (exciting no sexual desires). Gitt. 73[a] (of unjust scholars) ק' חיורי דמשלחי וכ' white geese (old men) that strip men of their cloaks; Keth. 85[a].—[Ar. reads: קָקָא, v. קָקָא.]

קַאקָא *neck,* v. קוֹרְקָא.

קָאקְגְרִיסִין, read: קָאקִירְגוֹסִין, v. קאלוחסין.

קָאָרָא, *pl.* קָאֲרֵי, v. קָרֵי I.

קָאֲרֵי, v. אֲרֵי I.

קָאָרָר, v. קָרַר.

קָאָת f. (b. h.; קוּא) *pelican.* Y. Sabb. II, beg. 4[c]; Ḥull.

63a, a. e., v. קִיק. M. Kat. 25b, v. כָּפַל.—*Pl.* קָאוֹת. Tosef. Ter. X, 2 (Var. קיאות).

קָאתָא, v. קָתָא.

קַב, v. קַבָּה.

קַב m. (b. h.; קבב *to hollow out, arch*; cmp. גבב, כבב) 1) *Kab*, a measure of capacity, one sixth of a S'ah. Sabb. 11b הדיוט שהקק קב וכ' if an unskilled man caves out a Kab in a log (on the Sabbath); [Ar. refers to קַב 2, v. infra]. Tosef. B. Bath. V, 10 בכל מקום . . . קב וכ' everywhere (in all shops) they must make (keep) measures . . . of a Kab, half a Kab &c.; B. Bath. 89b. Sot. 8b a. e. קב וחצי קב וכ' minor measures of sin, v. סָאָה. Y. Hall. II, 58c bot. קב טיברני dough of a Tiberian Kab of flour. B. Mets. 80b קב לכתף one Kab (in addition to the load agreed upon) for a carrier is an unlawful overload; a. fr.—Sot. III, 4, a. e. בקב ותפלות, v. תִּפְלוּת. Snh. 29b (in Chald. dict.) . . . החוא קב רשו there was a man whom they nicknamed 'a Kabful of notes of indebtedness'.—קב ונקי, v. נָקִי I.—*Du.* קַבַּיִם; *pl.* קַבִּין, קַבִּרִם. B. Mets. 21a ק' בשמונה וכ' if one finds two Kabs of fruits scattered within a radius of eight cubits.—Hall. II, 3 יעשנה ק' let him make his doughs Kab-wise (so as to be exempt from the priest's share). Ib. 4. Kidd. 49b עשרה ק' וכ' ten measures of &c. Ber. 22a תשעה ק' nine Kabs of water poured over a person in place of immersion; a. fr.—Denom. קִבֵּי, *pl.* קִבִּיִּים *pieces of dough containing a Kab of flour each.* Ḥall. II, 3 אבל ק' אין לחם חלק בשם (Y. ed. חלה) doughs made of a Kab each have no share in the name of *ḥallah*.—2) *a piece of wood hollowed out for the stump of a leg, a sort of artificial foot* (cmp. אָנְקְטָמִין). Yeb. 102b בקב חקיטע (חלצה) if a woman performed the ceremony of Ḥălitsah (חֲלִיצָה) by taking off the *Yabam's* artificial foot. Sabb. VI, 8; a. e.—*Pl.* as ab. Ḥag. 4a בעלי ק' stump-legged persons; a. e.—3) *cavity, the lower part of a trumpet* or *horn*. Kel. XI, 7 הקב שלה Mish. ed. a. Ar. (Talm. ed. חקו, ed. Dehr. חקב).

קַבָּא ch. same, *Kab*. Targ. II Kings VI, 25.—[Targ. Jer. VIII, 20 שלים קַבָּא, read with ed. Lag. קַצָּא.]—Snh. 29a אטו בק' דקירא וכ' am I stuck to you by (a gift of) a Kab of wax?, i. e. am I not free to form my own opinion? Yeb. 17a, v. גַּנָּדר I. Kidd. 79b, v. כּוּל ch. Pes. 113a ק' מארעא ולא כורא מאיגרא better a Kab from the ground, than a Kor from the roof, i. e. better a small profit at home, than a large one from abroad (for which you look out anxiously from your roof-top). Snh. 27a bot. ק' דחושלא a Kab of peeled barley; a. fr.—*Pl.* קַבַּיָּא. Y. Ḥall. II, 58d top ק' באתריהון רובעא אזדרעון (read אחשרעון, v. עֲרַע I) the Kabs (measures) in their place were enlarged by one fourth.—Esth. R. to I, 1 the world is shaped כאפי קַבָּאי (prob. to be read: קבריא) like the outside of round measures.

קַבָּא, Tosef. Kel. B. Mets. X, 6 קבאן ed. Zuck., read: קָבָעָן, v. קָבַע II.

קַבָּה* f. (denom. of נָקַב) *curse*. Snh. 92a top (ref. to יקבהו, Prov. XI, 26) ארן ק' אלא קללה (Ms. F. קב; Ag. Hatt. קוֹב, v. Rabb. D. S. a. l. note 1) *kabbah* (the noun from the same root as יקבהו) means curse (with ref. to Num. XXIII, 8); (Yalk. Prov. 947 יקבוהו); Sot. 41b קוֹב.

קַבָּה* (denom. of קַב 2) *to put the leg in a kab, to put on a wooden leg* (pretending to be lame). Keth. 68a חמקבה את רגליו ואת שוקו Ar. ed. Koh. (read: רגלו . . . והמקפח את שוקו; ed. only חמקפח את שוקו), v. קָפַח.

קֵי, קֵבָה f. (b. h.; קבב) *maw*. Ḥull. XI, 1. Ib. 134b (ref. to Deut. XVIII, 3) לחבריא חלב שע"ג הק' וכ' this (זה) serves to include the fat surrounding and inside the maw; a. e.—Esp. *rennet*, used to curdle milk. Ab. Zar. II, 5 קיבה של נ', קֵיבַת נבלה, v. עֵמֶד. Ib. קיבת עולה rennet of a burnt-offering. Y. Bets. I, 60a קיבת הגוי rennet supplied by a gentile. Ib. bot. ממקום אחר באת ק' the rennet in the maw comes from outside (is not considered a part of the animal itself); a. fr.—*Pl.* קֵבוֹת, קֵי. Ib. תתירו קֵיבוֹתֵיהֶם they allowed to use the rennets of these sheep; Y. Ab. Zar. II, 41c bot.

קַבָּוָתָא f. pl. (=קבב'; קבב; cmp. גַּבָּוָא), only in ק' דדשא *frames of the door*. M. Kat. 11a ק' דדשי . . . כמאן Ms. M. (not דרישי; ed. קביותא דדשא; Ms. Rashi כוותא, v. Rabb. D. S. a. l. note; Ar. קוותא a. כוותא) whose opinion do we follow now that we are permitted (during the festive week) to raise the framework above the door (to drive the pegs home which fasten the upper beam to the wall)?

קְבוּט m. (קבט; cmp. קבץ, v. חבט a. denomin., esp. חוּבְטָא) *a vessel containing pressed or pickled substances, pressing pot*.—*Pl.* קְבוּטִין. Y. Ter. X, 47a bot. ק' של מוריס pots of pickle (v. מוֹרִיס).—V. קוּבְטָאוֹת; קָבוּת.

קְבוּטַל pr. n. m. *K'buṭal*. Yoma I, 6 (18b). Y. ib. I, end, 39b מה ניחני קְבוּטַר ק' how shall we read it? K'buṭar or K'buṭal?, v. צְפַר III; Bab. ib. 19b (to one that read קפוטל) מחור . . . בידיה קב' Rab showed him with his hand K'buṭal (drawing a Beth in the air; differ. in Ms. M., v. Rabb. D. S. a. l. notes 3, 4). Ber. 63a.

קְבוּטַר, v. preced.

קְבוּלָא, קִבּוֹל, v. sub קִיב.

קְבוּלִין, v. קבילין.

קִבּוֹלֶת, v. קִיבּוֹלֶת.

קְפוּ, קְבוּסַי, קְבוּסַאי pr. n. m. *K'busay, K'fusay*, father of R. Joshua (v. Fr. Darkhé, p. 187). Tosef. Mikv. VI, 3 (Var. קוּפְסַאי). Tosef. Makhsh. III, 15; Tosef. Dem. I, 14 קופס' (Var. קבוס', קבוס'); Y. ib. III, 23c bot. קבסיי. Tosef. Bekh. III, 19 קפו'; Bab. ib. 35b קפי'. Ib. 39a קְפוּצַאי; Tosef. ib. IV, 5 קפוס'. Sabb. 147a פְּפוּסַאי (Ms. M. נפוצי, read כ for נ). Ab. Zar. 32a קפו'; Tosef. ib. IV (V), 10 קופ'. Y. Pes. VI, 33a bot. קבסרו (corr. acc.).

קִבּוֹרָא, קִבּוּץ, v. sub קִיב.

קְבוּרְתָא, v. קִבּוּרְתָא.

קַבּוֹרַאי m. pl. (קְבַר) *grave-diggers*. Snh. 26b.

קְבוּרָה f. (b. h.; קָבַר) *burial.* M. Kat. 28ª (ref. to Num. XX, 1) סמוך למיתה ק' immediately after death, burial is mentioned (without mentioning the exhibition of the body in an open place prior to burial). Snh. 46ᵇ (ref. to Deut. XXI, 23) מכאן רמז לק' וכ' here is a hint in the Torah that burying the dead is a religious duty. Ib. משום ק' בזיונא, v. בְּזִיוֹנָא. Y. Taan. IV, 69ª top לק' ... משניתנו when those slain at Bethar were permitted to be buried; Ber. 48ᵇ. Gen. R. s. 62 מקבורתה ... לקבורתו וכ' thirty-eight years intervened between Sarah's funeral and that of Abraham; a. fr.—Targ. Y. II Deut. XXXIII, 21 בית ק' *cemetery.*

קְבוֹרֶת, v. קִרְבּוֹרֶת.

קְבוּרָא, קְבוּרְתָּא f. = h. קְבוּרָה, a. קֶבֶר, *burial; grave.* Targ. Gen. XXIII, 4; 20. Targ. Ps. XXX, 10; a. fr.—*Pl.* קְבוּרָן, קְבוּרָתָא. Targ. Job XXI, 32. Targ. Ez. XXXII, 23; a. fr.

קְבוּת m. = קְבוּט.—*Pl.* קְבוּתִים. Kel. X, 5 ק' של וכ' pots of pickle which are lined with pitch up to the rim (so that the lid does not touch the body of the vessel itself); [Ar. reads: קְבוּתִיִּים]; Tosef. ib. B. Kam. VII, 7 בְּפוּתִין (some ed. בְּפַר').

קַבְיָא m. (cmp. קַב, a. גַּבְרָא) *a round metal pot.* Tosef. Kel. B. Mets. IV, 11 כיסוי ק' ומיחם the lid of a *ḳabia* or of a caldron.

קַבַּיְיָא, קַבַּיָּא pr. n. pl., v. קוֹבַּיָּא.

קבִיוֹתָא, v. קַבְיָוֹתָא.

קַבְיָא, v. קַבַּיְיָא.

קַבְיִים, v. קַב.

קָבֵל, v. קבל III, IV, a. קַבָּלָא.

קבולין, קבילין, corrupt. of קוֹבְלִיָּין, v. כּוֹבְלִיאָס.

קְבִילְתָּא, v. קַבִּלְתָּא.

קְבִיעָא, קְבִיעַ m. = h. קֶבַע, *appointment*; ק' דירחא *the proclamation* of the New Moon Day. Sabb. 86ᵇ (Ms. M. קירבוּעָא), v. רֵרָחָא.—Pes. 51ᵇ bot. כגון אנא דבקיעינא בק' דרי' Ms. M. (read: דבקיענא; ed. דידעינן) for instance, I who know when the New Moon Day was appointed (v. Rabb. D. S. a. l. note).—Esp. ק' דירחא *the fixed regulation of the lunar calendar.* Bets. 4ᵇ, v. רֵרָחָא.—V. קְבָעָא.

קְבִיעוּתָא f. (preced.) 1) *appointment.* Targ. I Chr. IV, 23, v. preced.—2) *definitiveness, certainty.* Ker. 18ª דלא בעי ק' לאיסורא who does not make certainty (of the presence of one forbidden piece among permitted ones) a requirement for a sacrifice (אשם תלוי), v. קֶבַע II. Yoma 50ᵇ אחיו הכהנים בק' וכ' have his (the high priest's) fellow-priests a definite share in the atonement through the high priest's bullock (i. e. are they to be considered partners in the sacrifice from the time of its dedication), or do they receive their forgiveness merely by implication?, v. קוֹפְיָא.—V. קְבָעָא.

קְבִיצָה f. (קָבַץ) *gathering.* Snh. 112ª ק' ... מחוסר וכ' requiring to be gathered in one place and to be burnt.

קָבַל I (b. h.; cmp. חבל a. חבר) [*to seize; to join, meet, correspond.*]

Pi. קִבֵּל *to receive, accept; to take an obligation upon one's self; to contract, agree.* Zeb. II, 1 כל הזבחים שק' דמן זר וכ' all sacrifices whose blood was received (in a vessel) by a non-priest &c. Ib. 4 ק' והלך וזרק וכ' if he received the blood, or carried or sprinkled it with the thought of disposal at an unlawful time. Ib. 3; a. fr.—Ab. I, 1 משה ק' וכ' Moses received the (traditional) law from Sinai, and handed it over to &c. Ib. 4 קִבְּלוּ מהם (Var. ממנו) received the traditions from them. Ib. 3 לקַבֵּל וכ', v. עָבַד. Erub. 72ᵇ מְקַבְּלֵי פרס; ib. 73ª מְקַבְּלוֹת, v. פָּרַס. Ab. I, 15 הוי מְקַבֵּל את כל וכ' receive every man &c., v. סֵבֶר. Keth. 58ª (a mnemonical formula) ק' מסר והלך if he (the betrothed) accepted (was satisfied to marry her in spite of blemishes discovered), or if the father handed his daughter over to the groom's delegates, or if the father (or his delegates) went along with the groom's delegates; Kidd. 11ª. Keth. 56ᵇ, a. fr. ק' עליו אחריות if he assumed the guaranty. Dem. II, 2, sq. המקבל עליו וכ' he that obligates himself &c., v. נָאֶמָן. Ex. R. s. 3 והם לא קבלו על וכ' and did they not receive (punishment) for what they did? Ib. אינו מקבל מוסר does not accept correction. Men. 96ᵇ, a. fr. מקבל טומאה susceptible of levitical uncleanness; a. v. fr.—Esp. *to take on lease, to rent a field* either on shares (v. אָרִיס) or at a fixed rent (v. חָכִיר). B. Mets. IX, 1. Ib. 9 קִבְּלָהּ הימנו לשבע וכ' if he rented it of him for seven years. Ib. 10 קבלה הימנו שבע בשבע וכ' ... if he rented it for 'seven years at a rent of seven hundred Zuz', the Sabbatical year is not included; a. fr.—קִרְבּוֹלֶת, ק' קירבולת, v. *Hif.*—*Part. pass.* מְקוּבָּל *a) accepted, acceptable, well-liked, beloved.* Ber. V, 5, v. טָרַם. Ib. 17ª וידא מק' על הבריות and that he may be well-liked of men.—*b) holding a tradition.* Peah II, 6 מק' אני מר' ... שקבל וכ' I hold a tradition from R. M. who received it of &c.; Naz. 56ᵇ כך מְקוּבָּלַנִי וכ'; a. e.

Hif. הִקְבִּיל (with פנים or sub. פנים; interch. with *Pi.*) *to ask for a favorable reception, to visit, pay one's respects to.* Y. Erub. V, beg. 22ᵇ אילולא דיירו אלא שהיה מקבל פני רבו אילו לא = דיירו (not שכל המקבל פני רבו כאילו מקבל וכ'; had he done nothing (during the thirteen years of his waiting on his master) but greet his teacher, it were sufficient; for he that pays his respects to his teacher is considered as one waiting on the Divine Presence; Y. Shn. XI, 30ᵇ top. Hag. 5ᵇ אתם תזכו להקביל ... תקבלתם you have greeted a countenance that is seen but cannot see (a blind man), may you be permitted to greet the Countenance that sees and cannot be seen. Snh. 42ª אילמלא ... להקביל פני וכ' if Israelites were permitted to greet their Father in heaven only once a month &c.; כל המברך ... כאילו מקבל וכ' saying the blessing over the new moon in its due time, is, as it were, greeting the Divine Presence; Yalk. Ex. 189 מקביל. Y. Hag. I, beg. 75ᵈ והקבילו ר' י' בבקיעין and waited upon (visited) R. J. in B'kiin; Y. Sot. III, 18ᵈ bot.; Tosef. ib. VII, 9,

וחקבילו פני וכ׳; Hag. 3ª חלכו להקביל פני וכ׳; a. fr.—Sabb. 152ª, v. infra.

Hof. הוּקְבַּל (with פנים, or ל־) *to be placed opposite, be admitted to the presence of,* (a polite expression for:) *to be visited.* Sabb. 152ª מפני מה לא הוקְבַּלְנוּ פניך ... שהוקְבַּלוּ אבותיך לאבותיך early eds. (Ms. M. לא הוקבלו, incorr.; later eds. שהקְבִּילוּ ... הקְבַּלְנוּ *Hif.*; v. Rabb. D. S. a. l. note) why were we not permitted to see you on the festive day, as my ancestors used to receive thy ancestors?

Hithpa. הִתְקַבֵּל, *Nithpa.* נִתְקַבֵּל 1) *to be received, accepted.* Sifra Vayikra, N'dab., ch. IV, Par. 4 הדם הדם שנ׳ בכלי מתקבל ספק אינו ספק מִתְקַבֵּל it is doubtful, will he or will he not be favorably received. Ab. d'R. N. ch. IV תפלתו מִתְקַבֶּלֶת ברצון his prayer was accepted with favor; a. fr.—2) *to make one's self the recipient of, to receive, accept.* Keth. V, 1 הִתְקַבַּלְתִּי ממך וכ׳ I have received at thy hands (on account) one hundred &c. Gitt. VI, 1 הִתְקַבֵּל גט זה וכ׳ make thyself the receiver of this letter of divorce in behalf of my wife. Ib. התקבל לי גטי accept my letter of divorce in my behalf; a. fr.

קָבַל ch. same, 1) (with אפי) *to visit.* Targ. Ps. XLI, 7. Ib. XLV, 10.—2) ק׳ למימרא *to listen, obey,* v. infra.

Pa. קַבֵּיל קַבֵּל *to receive, take, accept.* Targ. Ex. XXIII, 8. Targ. II Sam. XIV, 14 (h. text ישא נפש!). Targ. Ps. XXIV, 5. Targ. Is. XII, 3. Targ. Lev. XX, 17; a. fr.—Targ. Ps. LXII, 11 ed. Lag. (ed. תחבלו = חבל׳ *seize*), v. הֲבַל.—Esp. ק׳ למימרא *to accept, consent, listen to, obey.* Targ. Gen. III, 17 (Y. ed. Vien. קַבֶּלְתָּ *Pe.*). Ib. XVI, 2. Targ. Deut. XXVI, 17; a. fr.—B. Mets. 117ª קַבִּילִי עלאי I took upon myself (consented to, was prepared for), v. עֲלִיָּה. Y. Hag. II, 77ª מרתא דבירתא דקַבַּלְתָּן the mistress of the house who received us (whose guests we were). Sabb. 17ª גזור וקַבְּלוּ מיניירתו they decreed the prohibition, and the people accepted it of them. Bekh. 38ª קַבּוּלֵי טומאה susceptible of levitical uncleanness; a. fr.

Ithpa. אִתְקַבַּל 1) *to be received, accepted.* Targ. Num. XV, 7; 10; 13. Targ. II Chr. XXX, 27; a. fr.—2) (v. preced. *Hithpa.*) *to be made the recipient of, to have assigned to.* Targ. O. Deut. XXXIII, 21 ויתקבל בקדמיתא דיליה ed. Berl. (oth. ed. ואתק׳) to him (to God) shall be (has been) assigned a share in the foremost part of it (of the land; h. text וירא ראשית לו).

קָבַל II (cmp. חבל) *to feel oppressed; to cry*; (cmp. צָוַח) *to complain, bring charges.* Yad. IV, 6 קוֹבְלִין אנו עליכם we cry out against you (we say, 'woe unto you'). Ib. 8 קוֹבֵל אני עליכם I accuse you. Gen. R. s. 96 (ref. to Gen. XLVII, 29, v. קָרַב) חקב״ה היום קובל [לן] אמר ויקרבו עליך לומר בי הוא יקום (not כי) the Lord said to him, the day brings suit against thee (summons thee before court) saying, with me (on this day) he shall stand (before the throne of justice); Tanh. Vayhi 2; Yalk. Kings 168. Deut. R. s. 9 (ref. to Deut. XXXI, 14 הן קרבו) היום קבל לפני וכ״ה וכ׳ (some ed. קובל) the day cried out before the Lord saying, O Lord, I will not move, I will not set, and Moses shall live; Yalk. ib. 941 כאדם שאומר פלוני קובל ... כך חיום קובל וכ׳ (not קיבל) as one says, that man is bringing charges against thee ..., so (the Lord said,) the day is summoning thee, but the sun said, I will not move &c. Y. Peah I, 15ᶜ אמו של ... וקָבְלָה עליו לרבותינו וכ׳ R. Yishmael's mother ... came and complained of him before our teachers, saying &c.; Y. Kidd. I, 61ᵇ; a. e.

Hif. הִקְבִּיל same. Ab. d'R. N. ch. XVI הִקְבִּילָה וכ׳ she complained to her mistress.

קְבַל ch. same, *to cry out, complain, lament.* Targ. Esth. IV, 1 (h. text זעק). Targ. Ps. LXXVII, 2 (ed. Lag. a. oth. קַבִּילִית *Pa.*; h. text צעק). Targ. O. Ex. XXII, 22 (Y. צוח); a. fr.—Snh. 31ᵇ עוקבן ... ק׳ קדמנא ʿU. the Babylonian brought suit before us. Kidd. 59ª אזל ... קַבְּלֵיה לר׳ זירא R. G. came and complained against him to R. Z.; אזל ר׳ ז׳ וקבליה וכ׳ R. Z. went and laid the suit before &c. Y. Kidd. I, 61ᶜ top; Y. Peah I, 15ᵈ ק׳ לי על ברוח וכ׳ he brought complaint before me against his son (asking) that he should support him; Pesik. R. s. 23-24; a. e.

Pa. קַבֵּיל same. Targ. Job XXXV, 9 (Bxt. מַקְבְּלִין *Af.*; h. text יזעיקו); v. supra.

קָבַל III, קְבִיל (cmp. preced.) [*to be thick,*] *to be misty, dark.* Targ. Mic. III, 6. Targ. Is. XIII, 10; a. e.—Part. קָבֵל, קָבְלָא, קְבִירָא. Targ. Ps. CXXXIX, 11 (not ק׳; h. text אור!). Targ. Y. Lev. XIV, 57 יומא ק׳ a cloudy day, opp. נהירא; a. e.—V. next art.

Af. אַקְבֵּיל *to darken.* Targ. Am. V, 8. Ib. VIII, 9.

קַבָּל m. h., v. קִבְּלָן.

קַבְּלָא m., קַבְּלָא f. (preced. art.) *foggy, dark*; trnsf. *obscure.* Targ. Y. I Gen. XV, 12 בבל קַבְּלָא Babylonia the foggy (v. חַשּׁוֹכָא II).—Snh. 14ª; 92ª לעולם חוי ק׳ וקיימים remain always obscure (without office) and live.

קָבַל IV, קְבִיל, קְבַל, קְבָלָא, קִיבְּ׳, I קִיבְ׳ m. (preced.) 1) *darkness, fog.* Targ. O. Gen. XV, 12. Ib. 17 (ed. Amst. קַבְלָה). Targ. O. Ex. X, 21 קַבֵּל לילייא ed. Berl. (oth. ed. קַבִּיל, קַבֵּל). Ib. 22 חשוך ק׳; Y. חשוך דקביל. Targ. O. Deut. XXVIII, 29 קַבְּ׳ (ed. Amst. קַבְ׳); Y. קִירְ׳. Targ. Job III, 3 (some ed. קַבְ׳); a. fr.—*Pl.* קִבְלַיָּא, קִבְיָ׳. Targ. Ps. LXXIII, 18 (h. text חלקות).—2) *vapor, vanity.* Targ. Job VI, 26 ולקִבְ׳ (ed. Lag. ולקִיבְ׳; h. text ולרוח).—V. קַבְלָא.

קִבְלָא II, קִבְ׳, קְבָלָא m. (v. קָבַל I) *junction, meeting*; (prep.) constr. קֳבַל, קָבֵל, קְבִיל, קָבֵל (corresp. to h. מוּל, לעמת, נכח, נגד) *towards, corresponding to, alongside of, opposite*; קָבְלֵי־, קָבְלַי־; also *pl.* קָבְלֵי־. Targ. O. Gen. XXVIII, 17 (ed. Vien. קָ׳); Y. מכוון כל ק׳ corresponding to. Targ. Y. II Gen. XXV, 18 כל ק׳ (h. text על פני). Targ. O. Lev. V, 8 מִקְ׳ ed. Berl. (oth. eds. מִקְבִּיל); Y. לקביל. Targ. Ruth IV, 4. Targ. Koh. V, 15. Targ. Ps. X, 5 מן קָבְלֵיה ed. Wil. (Ms. קוּבְלֵיה). Targ. Y. II Deut. XXXIII, 20 לָקָבְלֵיכוֹן against you; a. v. fr.—Y. Ab. Zar. II, 41ᵇ איקפד לקוּבְלֵיה he was angry with him. Ib. top לקֵיבְלֵיה ... ולא על יאות R. H. was not right in speaking harshly against him; Y. Dem. III, 23ᶜ bot. ולא עאל לקבל ... (corr. acc.); a. e.

קְבָלָא III קְבָ׳, (preced.) [*a means against,*] *charm* (to ward off danger). Ber. 62ª אנא ק׳ גמירי Ms. M. (Ar.

ed. Koh. ק'; ed. קבלה) I have learned a charm (by which to ward off demons); ib. ק' דביתא וכ' a charm against the demons of the privy is silence; ק' דיסורי וכ' a charm for sufferings is silence and prayer; [ed. emended after Rashi: קַבָּלָה *a traditional rule of conduct*].

קְבָלָא, קְרִי IV m. (v. קְבַל II) *woe, pain.*—*Pl.* קְבָלֵי, קְרִי. Koh. R. to II, 20 בר קיבלַיי O, thou son (cause) of my woes!; Lev. R. s. 25 קבלוי (corr. acc.).

קַבָּלָא f., constr. קַבַּלַת (v. קְבַל IV) *vapor, vanity.* Targ. Koh. V, 15 לק' רוחיה for the vanity of his spirit (h. text לרוח).

קַבָּלָה, v. קְבַל IV.

קַבָּלָה I f. (קְבַל I) 1) *receiving, acceptance.* Pesik. R. s. 44 קַבַּלַת שבים the reception (in grace) of the repentant. Zeb. 13ª וק' מי פסלה does the receiving (of the sacrificial blood by a non-priest) make the sacrifice unfit? Ib. קבלת חדם receiving the blood in a vessel. Ib. I, 4 שלא בק' without the act of receiving the blood; a. fr.—Gitt. 62ᵇ שלית לק' one deputed by the woman to receive the letter of divorce in her behalf, v. הוֹלָכָה. Ib. אק' referring to the reception of the letter of divorce in her behalf; a. fr.—Tosef. Kel. B. Mets. V, 10 בית ק' receptacle, v. קִרְבּוּל.—2) *tradition, traditional law; post-Mosaic Scriptures,* opp. to תורה or תורת משה. R. Hash. 7ª ... מדברי ק' למדנו דבר זה מתורת this (that the months are counted from Nisan) we learned not from the Law of Moses, but from the words of tradition (historical accounts, ref. to Zech. I, 7; Esth. II, 16 &c.). Ib. 19ª גדליה ... דברי ק' הוא ודברי ק' וכ' the account of Gedaliah, son of A., is traditional (historical, Jer. XLI), and the words of tradition (post-Mosaic records) are as authoritative as the words of the Torah. Ḥag. 10ᵇ דברי תורה מדברי ק' וכ' we must derive no interpretation of Mosaic laws from analogies of expression in post-Mosaic books (e. g. Am. V, 25 as illustrating the sense of Ex. V, 1); B. Kam. 2ᵇ; Nidd. 23ª. Y. Ḥall. I, 57ᵇ top ולמידין מן חק' can we derive a legal rule from a post-Mosaic book (Is. XXVIII, 25)?—Gen. R. s. 7 ומן חק' אתה מלקני wilt thou condemn me to lashes on an inference from a post-Mosaic book?; Tanḥ. Ḥuck. 6; a. fr.—[Ber. 62ª, v. קְבָלָא II.]—[In later Hebrew ק' *Kabbalah, mystic lore.*]

קַבָּלָה* II (or קְבָלָה) f. (קְבַל II) *outcry, rebuke.* Taan. II, 1 (15ª) ובק' הוא אומר וכ' and in his rebuke, he (the prophet) says, 'Rend your heart &c.' (Joel II, 13); v. Rashi a. l.

קַבָּלוּת, v. קִרְבּוֹלֶת, a. קִרְבּוֹלֶת.

קַבָּלוּתָא f., = h. קַבָּלָה I, *reception, taking.* Targ. II Chr. XIX, 7.

קַבָּלָן* f. pl. (קְבַל I) *guards receiving signals from one another, signal stations.* Y. Yoma VI, end, 44ª (expl. דידכיות, v. הִידְכֵי).

קַבָּלָן m. (קְבַל I) 1) *receiver of stolen goods.*—*Pl.* קַבָּלָנִים, קַבָּלָנִין. Lev. R. s. 6, v. גְּזֵירָד; Yalk. ib. 471; ib. שאין הכל אלא מן חק' it is all the fault of the receivers.—2) *one who assumes another man's obligation unconditionally,* differ. fr. עֲרֵב; *surety.* B. Bath. 173ᵇ bot. וק' אע"פ ... מן חק' but in the case of a *Ḳabb'lan,* even if the debtor has property, the creditor may sue the surety. Ib. 174ª תן לו ואני ק' ... לשון קבלנות חן when one says, give him (not, lend him), and I am surety, give him, and I will pay ..., all these phrases mean absolute assumption of the obligation; a. e.—3) *contractor, a hired man paid for certain work* when it is done, contrad. from day-laborer; also *tenant of land at a fixed rent.* Tosef. B. Mets. VII, 3, v. קַבָּלָנוּת. Shebi. III, 9 וחק' מביא מכל מקום and the building contractor may take stones (during the Sabbatical year) from any place; [oth. opin.: *the tenant* etc.]—*Pl.* קַבָּלִים, קַבָּלָנִין. M. Kat. 11ᵇ וחק'; Y. ib. III, 82ᵇ bot. קַבָּלָיו (from קַבָּל) his laborers hired for a certain work.

קַבְּלָא ch. same, 1) *receiver* (of deposits &c.). Y'lamd. to Ex. XXXVIII, quot. in Ar. בחירי בעלה והוה לה ק' and she had a receiver (trustee) during her husband's lifetime.—2) *one receiving and transmitting a tradition, authority.*—*Pl.* קַבְּלֵי. Naz. 56ᵇ כל שמיתתא ... תלתא ק' קמאי וכ' Ar. (in ed. our w. omitted) whenever a tradition passes through three (or more) authorities, we must mention the first and the last authorities, the intermediate we may omit.

קְבָלָא, v. קוּבְלָנָא.

קַבְּלָנוּת f. (v. קַבְּלָן) 1) *assumption of an obligation, unconditional surety.* B. Bath. 174ª, v. קַבְּלָן. Ib. 173ᵇ (ref. to Gen. XLII, 37) הא ק' היא this is a case of absolute obligation.—2) *work on contract,* opp. to time work. B. Mets. 112ª ק' עובר עליו וכ' as regards contract work, does the employer that withholds the wages transgress the law (Lev. XIX, 13) &c.? Tosef. B. Mets. VII, 3 קבלן ... לפי קַבְּלָנוּתוֹ if the contract laborer meets with an accident which prevents his finishing the work, you must pay him in proportion, according to his contract.—3) *land tenancy on a fixed rent.* Tosef. Ab. Zar. II, 8 אין נותנין להם עיריסיות וקבלת (ed. Zuck. וקַבָּלָת) ed. Zuck. (oth. ed. אריסיות וקַבָּלוּת; Var. ed. Zuck. וק') you must not give them (the gentiles in Palestine) tenancies on shares or on fixed rents. Y. M. Kat. III, 82ª bot. שטרי אריסות וקבלנות (read: אריסות וקַבָּלָנִיּוֹת, or אריסיות וקַבָּלָנִיּוֹת, *pl.*) contracts of tenancy &c.—V. קִרְבּוֹלֶת.

קִבְלָה, קִבְלָנוּת, v. preced.

קְבִיל, קְבִילְתָא f. (קְבַל II) *outcry, plaint.* Targ. Gen. XVIII, 20 (Y. ed. Amst. קבילת, read קְבִילַת). Targ. O. ib. 21 (ed. Vien. קְבִיל'; Y. I קִיבִּילְתָא; Y. II קְבִילַת'). Targ. O. Ex. XXII, 22. Targ. Job XXXIV, 28; a. fr.—Targ. Koh. VII, 6 קִיבְלַת כובין the plaintive sound of crackling thorns.

קְבַס* (cmp. כבס, כבש) *to treat with disrespect* (Rashi: *to annoy, grieve*). Snh. 55ª; Kidd. 26ᵇ קְבַסְתָּן thou insultest (annoyest) us (with thy scurrilous sophistry); [Ar.: *thou disgustest us*; oth. opin. קְבַסְתָּן m. *insolent man* that thou art!]

קְבַסְיוּ, קְבַסְיוּתָא, v. קִרְבּוּסְיָא.

קְבַסְתָּן, v. קבס.

קָבַע I (b. h.) [*to cover, press,*] 1) *to overpower, rob.* Tanḥ. T'rumah 9 (ref. to Mal. III, 8) מה אתה ... לשון ערבי קוֹבְעֵנִי it is an Arabic expression; when an Arab argues with his neighbor and wants to say, why wilt thou rob me?, he says, why art thou *ḳob'ᶜeni?*; Yalk. Mal. 587 (read גוזלני for גמלני).—2) *to prevent.* Yad. IV, 3 ... קוֹבֵעַ אתה מלהורידך וכ' (by allowing the priests' share to be given to the poor) thou preventest the heaven from sending down dew and rain.

קָבָע ch. same. R. Hash. 26ᵃ sq. a man came to Levi and said קָבָעָן פלניא וכ' that man is a *ḳabᶜan,* and he (Levi) did not know what it meant; (on asking at college, he was told) גזלן פלניא וכ' it means that man is a robber &c. (ref. to Mal. III, 8 הירקבע). Ib. אי חוינא ... חיכי קָבָעָךְ במאי קבעך ואמאי קבעך had I been there, I should have said to the man (using the same expression), how did he *ḳ'bᶜa* thee?, wherewith?, and wherefore?, and thus I should have found out what it meant.

קָבַע II (preced.) [*to squeeze in, make a hole,*] 1) *to insert, drive in; to fix.* B. Bath. 7ᵇ קָבַע וכ', v. מַסְמֵר. Tanḥ. B'haᶜal. 15 (ref. to Koh. XII, 11 משמרות) אם קָבַעְתָּ אותם כְּמַסְמֵר בלבך הן מִשְׁתַּמְּרִין אותך if thou hast driven them (the words of the Law) like a nail into thy heart, they will guard thee. Lev. R. s. 5 (ref. to Is. XXII, 16) אפי' אידה מסמר קבעת כאן what nail hast thou driven into it (to acquire ownership)? Tosef. Kel. B. Mets. X, 6 אע"פ שקָבָעָן וכ' (not שקבאן) although he fastened them with nails; a. fr.—Part. pass. קָבוּעַ; f. קְבוּעָה &c. Ib. צריך אדם ... יתד ק' וכ' a man ought to have a nail or a peg fixed in the burial ground so as to take possession and be sure to be buried in the designated place. Y. Maas. Sh. V, beg. 55ᵈ אבן ק' a stone affixed to the ground, stationary, opp. תלושה; a. fr.—Trnsf. *to fix, appoint, make permanent.* Ber. 6ᵇ כל המקובע מקום וכ' he who designates a certain place where to pray regularly; ib. 7ᵇ. Sabb. 31ᵇ קָבָעָתָן וכ', v. עת. Meg. 7ᵃ בתחלה קָבָעוּהָ וכ' at first they instituted the feast of Purim for Shushan, and afterwards for the whole world. Ib. שלחה ... קָבְעוּנִי לדורות Esther sent word to the scholars, Appoint my memory to be celebrated for all generations. Ab. III, 2 הקב"ה קובע לו שכר the Lord will determine his reward. Bets. 20ᵃ בקשו לְקָבוֹעַ הלכה וכ' they attempted (by vote) to establish the law in agreement with their opinion; Tosef. Ḥag. II, 11; a. fr.—Part. pass. as ab. Tosef. Ab. Zar. I, 1 אידין המקובעין regular (annual) festivals. Ab. Zar. 11ᵇ חמשה בתי ע"ז ק' הן five idolatrous temples (and the fairs connected therewith) are permanent; expl. ib. לעולם תדירא וכ' permanent, regular, and all the year through &c. B. Bath. l. c. הלכות קבועות הן they are established laws; a. fr.—2) (denom. of קֶבַע) *to impart the character of a regular appointed meal.* Bets. 34ᵇ שבת מהו שתקָבַּע מוקצה למעשר does the Sabbath give, to fruit not yet ready for regular use, the character of an appointed meal with reference to the duty of tithing (so that you dare not eat of them on the Sabbath even as a luncheon, אכילת עראי)? Ib. שבת קובעת וכ' the Sabbath gives that character, whether the food you partake of be sufficiently ready for consumption or not. Pes. 105ᵃ כשם שהשבת ... קובעת לקידוש as the Sabbath makes every meal an appointed one with regard to tithes, so does it with reference to Ḳiddush (that you dare not taste anything before reciting the Ḳiddush, v. קִדּוּשׁ). Ib. קָבָעָה להבדלה the exit of the Sabbath makes every meal an appointed one as regards the Habdalah (v. הַבְדָּלָה); a. fr.

Pi. קִבַּע *to wedge in, set.* Sabb. 67ᵇ המְקַבְּעָהּ Rashi Var., v. בָּקַע.—Part. pass. מְקוּבָּע; f. מְקוּבַּעַת. Num. R. s. 12 בעטרה חזאת שמק' באבנים וכ' like the royal crown which is beset with precious stones and pearls.

Nif. נִקְבַּע *to be appointed, established.* Tosef. Ḥag. II, 11 נִקְבָּעָה הלכה כדברי וכ' the law was established (by vote) in accordance with the opinion of &c.; (Bets. 20ᵇ וקבעו וכ'). Y. Yoma V, beg. 42ᵇ שאין ... נִקְבָּעִין אלא וכ' congregational sacrifices are designated as such only by the act of slaughtering. Ḥall. IV, 11 שלא נִקְבַּע הרבר חובה that this usage may not become an established obligation; a. e.

קָבַע ch. same, 1) *to stick into, fix.* Targ. I Sam. II, 14. Ib. XIX, 10. Targ. Y. Ex. XXV, 7; a. e.—Part. pass. קָבְרִיעַ; f. קָבְרִיעָא &c. Targ. Y. Gen. XXVIII, 12. Targ. Y. II Ex. XX, 21. Targ. Cant. IV, 9 (*engraven*); a. e.—Y. Ḥag. III, 78ᵈ, v. מַסְמְרָא. Y. Pes. V, 32ᵇ top; Y. Yeb. XIII, 13ᶜ top; v. מַסְמְרָא; a. e.—2) *to fix, appoint, establish.* Targ. Y. II Deut. XXXII, 8. Targ. Y. Ex. XII, 2; a. fr.—Part. pass. as ab. Ib. 3; a. e.—Ab. Zar. 11ᵇ דלא קבריעא ... חגרא an Arabian fair which has no fixed date. Ber. 43ᵇ, v. עִדְנָא; a. e.—Ker. 18ᵃ, v. infra.—3) *to impart the character of an appointed meal.* Pes. 105ᵃ נפסיק ונקבעיה לשבתא let us interrupt our meal, and (resuming it) appoint it as a Sabbath meal; שבתא קָבְעָה נפשה ... לא you need not interrupt your meal, the Sabbath itself makes it an appointed meal. Bets. 34ᵇ כיון דאמר ... ק' ליה עילויה as soon as he says, 'from here I will take to eat to-morrow', he makes it an appointment (and it is subject to tithes); a. e.

Pa. קַבַּע *to set, garnish with.*—Part. pass. מְקַבַּע; *pl.* מְקַבְּעִין. Targ. Y. I Deut. XXXIII, 21 מ' אבנין וכ' (not מְקָבַּע) beset with precious stones; Y. II מקבערן אבנין וכ' precious stones are set (in it). Targ. Esth. VIII, 15. Targ. II Esth. I, 2 מְקוּבְּעִין, מָקוּבַּע some eds. (Hebr. forms).

Af. אַקְבַּע same, *to set, fasten.* B. Bath. 6ᵃ אַקְבּוּעֵי Ms. R. a. Rashi, v. קַבְעָא.

Ithpe. אִיתְקְבַּע *to be appointed, established.* Targ. Y. Num. XIV, 1.—Ker. 18ᵃ שתי חתיכות א' איסורא לא קבעה ... אין לה ק' וכ' where there are two pieces (one forbidden and one permitted) the presence of a prohibited element is established; one piece (of doubtful quality) does not establish the presence of a prohibited thing; Naz. 23ᵃ. Sabb. 86ᵇ, sq., v. יְרֵאָה; a. e.

קֶבַע m. (preced.) *appointment, permanency, institution; regular, perfunctory act.* Y. Ber. II, 4ᶜ bot. אכילת ק' a regular meal; שינת ק' a regular sleep, v. עֲרַאי. Yoma 10ᵇ, v. יְרֵדָה I. Ber. IV, 1 אין לה ק' ... תפלת for the evening prayer there is no fixed law, expl. ib. 27ᵇ רשות it is optional. Ib. IV, 4 השושה ... ק' וכ' the prayer of one who treats it as a perfunctory obligation, is not

a means of grace. Ab. II, 13 אל ... ק׳ אלא רחמים וכ׳ make not thy prayer a perfunctory act, but a means of mercy and grace. Ib. I, 15 עשה תורתך ק׳ make thy study of the Law a regular engagement. Num. R. s. 2, beg. משם ... ק׳ שמתפללים וכ׳ from this the institution of three daily prayers is derived; a. fr.

קְבָעָא, קְבַע ch. same, *appointment, fixed time* or *place*. Pes. 101b לק׳ קמא חדר (some ed. לקִרְבְּעֵיהּ) he goes back (refers in his mind) to his first appointed place for the meal. Zeb. 7b top מק׳ לא מכפרא וכ׳ a dedicated sin-offering does not effect pardon (for a sin of commission) directly by its dedication, but only by implication (when going along with a sin of omission). Ib. 6a מק׳ לא מכפרא וכ׳ it (the designated meal offering left to heirs) has its pardoning effect not through appointment (as if the heirs had a share in it) but merely by implication, v. קְבִיעוּתָא.

קַבְעָן m. (קָבַע I) *violent man, robber*. R. Hash. 26b top, v. קָבַע I; [Rashi takes our w. as verb קַבְעָן *he has done us (me) violence*.]

קַבְעָתָא f. pl. (קָבַע II) *setting, frame*. B. Bath. 6a ק׳ דכשורי (Ms. R. a. Rashi אַקְבּוּעֵי) the wooden lining of the cavities in the wall in which the beams are fixed.

קָבַץ (b. h.) *to press, gather*. Ab. Zar. 19a (ref. to Prov. XIII, 11) ואם קובץ על יד ירבה but if he collects learning little by little, he will increase it, v. חֲבִילָה; Erub. 54b (corr. acc.).—Part. pass. קָבוּץ; *pl.* קְבוּצִים, קְבוּצִין. Y. Shebi. II, 33d top נוטל את חק׳ עמו (not עמה) he may take with him the collected rakings. Gitt. 56b (ref. to Koh. VIII, 10) א״ת קבורים אלא קבוצים read not *k'burim* (buried) but *k'butsim* (the wicked taking up *heaps* of spoil).

Pi. קִבֵּץ same, *to collect*. Ib. 7a quot. in Ar. (ref. to Josh. XV, 21 כל המקבץ עדרים ... יגור וכ׳ (קבצאל ועדר ויגור he who gathers flocks (students) to the study of the Law, shall dwell in the partition of the Lord. Midr. Till. to Ps. CVII אני אקבץ וכ׳ I (the Lord) will gather you in due time; a. fr.

Nif. נִקְבָּץ, *Nithpa.* נִתְקַבֵּץ *to be collected, gathered*. Snh. 112a נקבצין לתוכה those things which can be brought together to the condemned city (with ref. to Deut. XIII, 17). Meg. 17b כיון שנתקבצו גלויות וכ׳ when the diasporas are collected, judgment is executed on the wicked. Zeb. 116a נתקבצו כולם אצל וכ׳ they all gathered themselves around Balaam; a. fr.

קָבַץ ch.=קָפַץ *to leap*. Ber. 63a ed. קָבוּץ, v. זוּל I ch.; [Rashi=preced. *gather*].

קֶבֶץ m. (preced.) *joint*. Tosef. Bekh. IV, 14; (Bekh. 41a קֶפֶץ), v. עַרְקוּב.

קָבַר (b. h.) [*to cave out; to arch,*] *to bury*. Snh. 52a חנראה מי קוֹבֵר את מי (Ms. M. הא נראה) we shall see, which will cover which (which will die first). Sot. 14a הקב״ה ק׳ ... קָבוֹר מתים the Lord buried the dead, ... thou, too, bury the dead (consider attending to the dead a religious duty). Nidd. 24b קובר מתים הייתי I used to be a grave-digger. B. Bath. 15b לְקָבוֹר וכ׳ . . . לא he had no place where to bury Sarah; Ex. R. s. 6. Treat. S'mal. ch. XII קָבְרֵנִי תחלה וכ׳ first bury me in the valley, and then collect my bones. Ib. קָבְרוּ אותי תחת וכ׳ bury me at the feet of my father. Sabb. 114a אל תִּקְבְּרוּנִי לא וכ׳ bury me neither in white clothes nor in black &c.; a. fr.—Part. pass. קָבוּר; f. קְבוּרָה. Keth. 111a כל חק׳ בא״י כאילו ק׳ וכ׳ he that is buried in Palestine is as though buried under the altar. Ber. 18b שאני ק׳ במחצלת וכ׳ for I am buried in a reed mat. Gitt. 56b (ref. to Koh. VIII, 10) קְבוּרִים ממש וכ׳ it really means buried things, for even hidden things were discovered by them, v. קָבַץ; a. fr.

Nif. נִקְבַּר *to be buried*. Snh. 47a לא נספד ולא נ׳ if a body has been neither lamented over (v. סָפַד) nor buried. Ib.b לא יִקָּבֵר בו וכ׳ he must never be buried in that place; a. fr.

Pi. קִבֵּר *to bury (one after the other)*. Ib. 113a חיה מְקַבֵּר וחולך וכ׳ he successively buried (his children) beginning with Abiham &c.

קָבַר ch. 1) same, *to bury*. Targ. Gen. XXIII, 4. Targ. Ps. LXXIX, 3; a. fr.—Part. pass. קָבִיר; f. קְבִירָא &c. Targ. O. Deut. XXXIII, 21 (Y. קָבוּר, Hebr. form). Targ. Ruth I, 17. Targ. Job XXVII, 15; a. fr.—Snh. 46b לא בעינא דלקַבְּרוּהּ וכ׳ I do not want them to bury this man (I want not to be buried when I am dead). Ib. מדקַבְּרֵיהּ וכ׳ because the Lord buried Moses. Sabb. 151b וקביר, v. חַפַּר; a. fr.—Ab. Zar. 38a וק׳ ביה ישראל וכ׳ after an Israelite had hidden a pumpkin in it (the oven).—2) (of tide) *to overflow, inundate*. Gen. R. s. 13; Koh. R. to I, 7 דמרבי וקָבַר which grows and floods, v. קַבְּרִיאֵל.

Pa. קַבֵּר as preced. *Pi.* Targ. Num. XXXIII, 4; a. e.

Ithpa. אִתְקַבַּר, *Ithpe.* אִיתְקְבַר, אִתְקְבַר *to be buried*. Targ. Gen. XV, 15. Targ. Jer. VIII, 2; a. fr.—Snh. l. c. מדאיתקבור צדיקי since righteous men are buried (it would seem that burial is not for the sake of purging the dead from sin). Ib. חנך נמי ליתקברו וכ׳ they (the other members of the house of Jeroboam) ought also to have been buried for the sake of atonement. Ib. 104a קברה ולא איתקברא וכ׳ he buried it (Joiakim's skull), and it would not remain under ground, buried it again &c.; a. e.

קֶבֶר m. (b. h.; preced.) *grave*. Snh. 47b ק׳ חדש a fresh grave (that has been dug but not used). Ib. ק׳ בנין a grave on which something has been built, i. e. an arched grave (not flat). Ib. שלשה קברות הן ק׳ חנמצא there are three kinds of graves (with reference to law): a grave that has been discovered (a fresh grave in which somebody was buried without the consent of the owner of the ground); ק׳ הידוע a known grave (in which one was buried with the owner's consent); ק׳ המזיק את הרבים a grave which interferes with public comfort (made in a thoroughfare). Y. Naz. IX, 57d top., v. תְּהוֹם. Ohol. XVII, 1 החורש את חק׳ if one passes the plough over a grave. Koh. R. to VII, 8 וכיון שקברוהו ... את קִבְרוֹ when they had buried him (Elisha-Aher), a fire came to burn his grave; a. v. fr.—*Pl.* קְבָרִים, קְבָרוֹת. Taan. 25b תקנתם ק׳ וכ׳ have you prepared graves for yourselves (are you ready to

die)? Ib. 22b שלא ידאו בתיהם קִבְרֵיהֶם that their houses may not become their graves (that their dwellings may not fall down from excessive rains); Y. Yoma V, 42c top שלא יעשו ... קִבְרֵיהֶן. Ḥag. 22b נשתטח על קִבְרֵי וכ׳ he prostrated himself over the graves of &c. Yeb. 47b שני ק׳ נמסרו וכ׳ the court has charge of two burial places (for culprits). Snh. VI, 5 ולא הרו קוברין אותו בקִבְרוֹת אבותיו they did not bury him (the culprit) in the burial place of their ancestors; a. fr.—בֵּית הקִברות (abbr. בה״ק) *cemetery; pl.* בָּתֵּי ק׳. Ber. 18b הלך ולן בב״ח he went and spent the night in the cemetery. Snh. l. c. (46b) שני בתי ק׳ וכ׳ two burial grounds were at the disposal of the courts, one for those put to death by the sword, and one &c.; a. fr.—Trnsf. *uterus* (*containing an embryo*). Nidd. 21a באיפשר לפתיחת הק׳ וכ׳ they differ as to whether the uterus can open (to pass the embryo) without discharging blood. Sabb. 129a חרה כל זמן שהק׳ פתוח וכ׳ for a woman in confinement you must violate the Sabbath laws as long as the uterus is open, whether she says that she needs it or that she needs it not. Ib. מאימתי פתיחת הק׳ when does the opening of the womb begin (in regard to Sabbath laws)?; עד מתי ... הק׳ how long is it considered open? Ohol. VII, 4 אין לנפלים פ׳ הק׳ וכ׳ in the case of abortions the laws of levitical cleanness connected with the opening of the womb do not apply, unless &c., v. פְּרָקָא I; Tosef. ib. VIII, 8; a. fr.

קִבְרָא (קִבְרָה) קי׳, קִבְרָ֫א ch. same. Targ. Jer. V, 16. Targ. O. Num. XIX, 18 קַבְרָא ed. Berl. (oth. ed. ק׳); a. fr.—B. Bath. 58a, v. חֲבִיט. Taan. 23b אישתטח על ק׳ וכ׳ he threw himself prostrate over his father's grave. Ḥag. 15b סליק קישרא מקִבְרֵיה וכ׳ smoke rose from Aḥer's grave; a. fr.—*Pl.* קִבְרַיָּא, קִבְרֵי, קִבְרִין, קִבְרָן, קִבְרֵי, קִבְרָן, ק׳. Targ. O. Ex. XIV, 11 (ed. Berl. קְבָן; ed. Vien. קְבָב). Targ. Is. LXV, 4. Targ. Num. XI, 34; a. fr.—Yeb. 86b אהדריה ... לבר ק׳ R. A. turned the entrance towards the cemetery. B. Mets. 107b רב סליק לבי ק׳ וכ׳ Rab went to the cemetery &c.; a. fr.—בַּת קִבְרַיָּא [*Daughter of Graves,*] name of a bird, prob. *raven*, v. צִרְצְרָא. Esth. R. to I, 4, v. גַּלְגֵּל.—קִבְרֵי נוּנָא, v. נוּנָא.

קִבְרִיאֵל (קִבְרִיָּא) pr. n. river (*K'baria,*) *Kabriël.* Gen. R. s. 13 כמין חובייא כהדין קבריא וכ׳ Ar. s. v. תוי (ed. תוכייא דהדין; 'Rashi' קבריאל) like a flood, like the K. that swells and inundates; Koh. R. to I, 7, v. קְבַר 2.

קִבְרִין, Y. Ned. III, 37d bot., v. קָרוּבִין.

קִבְרִין, Esth. R. to III, 6, v. קַבְּרָן.

קִבְרִינְט, v. קְבַרְנִיט.

קַבְּרָן m. (קְבַר) *grave-digger*, name of a *bird* (that buries its eggs at the sea-shore). Esth. R. to III, 6 quoted in Matt. K. to Esth. R. to I, 4 קבריו some ed. (ed. עוף; Yalk. Esth. 1054 אברני).

קִבְרְנוּנָא, Ar., v. נוּנָא.

קִבְרְנְטָן, קִבְרְנְטוֹ, קִבְרְנְט, v. next wds.

קְבַרְנִיט* I m. (a corrupt. of labyrinthus, induced by phonetic association with קְבַר) *labyrinth, cavern.* Sot. 13a בק׳ של מלכים היה קבור (Ar. בקברנט, some ed. בקברנטו; read בָּהּ ...) he (Joseph) was buried in the labyrinth where the kings were buried (v. Sachs, Beitr. I, p. 54); Yalk. Ex. 227; v. קירפוסולין.

קְבַרְנִיט II m. (κυβερνήτης) *steersman, pilot.* Tanḥ. Sh'laḥ. 15 חושיט לו חק׳ וכ׳ the helmsman threw a rope to him, saying, hold to this rope &c.; Yalk. Num. 750, B. Bath. 91a sq. (on Abraham's death) [read:] אוי לו ... שאבד קְבַרְנִיטָהּ woe to the world whose leader is gone, woe to the ship whose helmsman is gone; a. e.—Trnsf. (cmp. רב החבל, Jon. I, 6, a. אִיחְבּוּלָה) *prudent manager.* Pesik. Aḥaré, p. 176a (ref. to תחבלות, Prov. XXIV, 6) לעולם יעשה אדם עצמו ק׳ וכ׳ man should always be at the helm (to look out,) how to do good; Lev. R. s. 21; a. e.—*Pl.* קְבַרְנִיטִין. Ib. פתר קריא בק׳ interpreted the verse (Prov. l. c.) as referring to the art of the helmsmen. Pesik. R. s. 47 (ref. to Prov. l. c.) מה חספינה ... אם אין לה ק׳ וכ׳ as the ship without a helmsman is bound to go down, so is Israel without leaders &c.

קְבַרְנִיטָא ch. same. Esth. R. introd. to s. 5 (ref. to Prov. XXIII, 34) כחרין ק׳ דיתרב וכ׳ like the pilot that sits on the top of the mast &c.; Lev. R. s. 12 קְוַרְנִיטוֹ (ed. Wil. קוורנוטין, read: קְוַרְנִיטִיס); Yalk. Prov. 960 קרבניט (corr. acc.).

קִבְתָא, קִבְתָּא קי׳ = h. קִבָּה. Targ. Deut. XVIII, 3.

קִבְתָּא, קְבָתָּא, v. קוּבְּחָא.

קָדַד 1) b. h.) *to bow.* Ex. R. s. 5 (ref. to Ex. IV, 31) ויקדו על הפקידה, v. פָּקִידָה.—V. קָדָה.—2) (cmp. כַּר a. כָּרַר) *to cave, cut out,* v. קָנַר.

קָדֵד ch. as preced. 2, v. קָנַר.

קָדָה, v. קדי.

קִידָּה, קְדָדָה f. (b. h.) 1) *cassia, bark of the tree called cassia* (v. Sm. Ant. s. v.) Ker. 5a; Y. Shek. VI, beg. 49c.—2) ק׳ לבנה *white Kiddah,* a tree. Kil. I, 8; Erub. 34b.—3) name of a *seasoning plant.* Ib. הקנים והק׳ וכ׳ (Var. והקידרין *pl.*) seasoning reeds, Kiddah, and Urbanin belong to the vegetable class (ירק). Ib. ק׳ לחוד לבנה לחוד Kiddah and white K. are different species.

קַדּוּחָא m. (קְדַח) *borer (of pearls)*; trnsf. *one able to enter into the depth of a Biblical subject.* Cant. R. to I, 10 אנא חוינא חרוזא ... ק׳ I am a stringer of pearls and I am also a borer, v. חֲרַז.

קדוחים, v. קְרוּחַיִּים.

קְדוּמָא, קְדוּמִים, v. sub קִדְמָה, a. also קֶדֶם.

קדור, Pes. 11b, read: קְרוּד.

קָדוֹשׁ m. (b. h.; קָדַשׁ) 1) *holy, sacred; holy man, saint.* Yeb. 20a כל המקיים ... נקרא ק׳ he who observes the

ordinances of the scholars (with regard to marriage laws) is called holy (chaste). Ib. 105b; Meg. 27b עם ק׳ the holy assembly, v. פָּסַע; (Snh. 7b עם קוֹדֶשׁ; Yeb. l. c. also עם קֹדֶשׁ). Lev. R. s. 24 כשם שאני ק׳ כך וכ׳ as I am holy, so be you holy. Y. Sabb. XVI, 15c bot.; Treat. Sof'rim XVI, 12 הללו אל בקדשו לקדושו לאהרן קדוש ד׳ 'praise the Lord in his holiness' (Ps. CL, 1) according to his holy servant, according to (the years of life of) Aaron, the holy servant of the Lord (123 Hallelujahs). Tem. 14b, a. e. כל הקרב ביום אינו ק׳ אלא ביום וכ׳ whatever must be offered in day-time, becomes sacred (by being put in a sacred vessel) only in day-time &c. Meg. 23b; Snh. 15a אדם מי ק׳ is a human being ever sacred (dedicated to be Temple property)? Ber. 10b (ref. to II Kings IV, 9) הוא ק׳ ... אינו ק׳ he (the prophet) is a pure man, but his servant (Gehazi) is not; a. v. fr.—רבינו חק׳ our teacher, the saint, i. e. R. Judah Hannasi. Y. Meg. III, 74a; a. fr.—חק׳ ברוך הוא (abbrev. הקב״ה, הב״ה, הק״ה) the Holy One, blessed be He, the Lord. Ber. 6b. Num. R. s. 20; a. v. fr.—*Pl.* קְדוֹשִׁים. Lev. R. l. c. Sabb. 86a, a. e. ישראל ק׳ הן the Israelites are a chaste people. Pes. 104a בנן של ק׳ the descendant of holy men (R. Menahem); Ab. Zar. 50a; a. fr.—פרשת ק׳ the section of the Torah beginning with *K'doshim* (Lev. XIX). Lev. R. l. c.; a. e.—*Fem.* קְדוֹשָׁה. Y. Maas. Sh. II, end, 53d; a. e., v. עֵדָה.—2) (v. קְדוּשָׁה) *Ḳadosh, the recitation of Ḳadosh* (Is. VI, 3). Treat. Sof'rim l. c. קטן ... ק׳ ביוצר (not כיוצא) a minor ... must not recite *Ḳadosh* in the morning prayer (v. יָצַר). Ib. ק׳ של עמידה the *Ḳadosh* recited in the 'standing prayer' (v. עֲמִידָה), *the K'dushshah.*

קָדַשׁ ch. (denom. of preced.) 1) *to become sanctified, consecrated.* Men. 100a לְיִקָּדֵשׁ, v. פָּסוֹל; Yoma 29b תִּתְקַדֵּשׁ; a. e.—2) *to be betrothed.* Kidd. 12b תיקדוש וכ׳ let her be betrothed by means of the four Zuz which are wrapped up &c.

קִדּוּשָׁא, קִדּוּשׁ, v. sub קִדֵּשׁ.

קְדוּשָׁא, v. קְדוּשְׁתָּא.

קְדוּשָׁה f. (קָדַשׁ) 1) *holiness, sanctity, sacredness; chastity.* Yeb. II, 3, a. e. אִיסּוּר ק׳, v. אִיסּוּר. Kidd. 55a, a. fr. קְדוּשַׁת הגוף an object which is consecrated as such (irredeemable), opp. ק׳ דמים that which is consecrated for its value (redeemable). Tem. 10b משום דמפרש ק׳ על הולד because he has pronounced sanctity on the embryo (by dedicating the mother). Ib.a אין ק׳ חלה על עוברין no sanctification takes effect on embryos (by the dedication of the mothers). Naz. VII, 1 נזיר שאין קְדוּשָׁתוֹ קדושת עולם the Nazarite whose sanctification is not an everlasting one (it ceasing with the expiration of his vow). Ḥag. 3b ק׳ ראשונה קְדָשָׁה לשעתה as to the first consecration (of the holy land by Joshua), he consecrated it only for the time being (as long as inhabited and ruled by Israelites); Meg. 10b, sq.; Zeb. 60b; a. e.—Hor. 13a זה גדל עִמָּנוּ בק׳ וזה לא וכ׳ the one (the *nathin*, v. נָתִין) has grown up with us in holiness (under the influences of the Jewish religion), and the other (the proselyte) has not &c. Snh. 58a לידתו בק׳ born in holiness (after his mother's conversion); Yeb. 98a, v. חוֹרָה; a. v. fr.—2) *sanctification, proclaiming the holiness of the Lord, solemn public act connected with the idea of Israel's priesthood.* Meg. 23b; Ber. 21b כל דבר שבק׳ לא יהא וכ׳ no sacred public act should be performed with less than ten persons.—Esp. קְדוּשַׁת הַשֵּׁם *a) sanctification of the Name, fidelity to the Jewish faith, martyrdom.* Ib. 20a מסרי נפשיירהו אק׳ ה׳, v. מָסַר. Snh. 74b מצווה על ק׳ ה׳ bound to sanctify the Name (with his life); a. fr.—*b)* ק׳ חשם, or קדושה *the third section of the Prayer of Benedictions* (חְתִימָה), *praising the holiness of the Lord; the appeal to the congregation to join in the 'holy, holy* &c.' (v. קָדוֹשׁ). R. Hash. IV, 5 סדר ברכות ... וק׳ ה׳ the order of the benedictions (for the New Year's Day) is: *Aboth* (v. אָב), *G'buroth* (v. גְּבוּרָה) and the sanctification. Ber. 21b ק׳ ... עד שלא יגיע before the reader reaches the *k'dushshah.* Ib. אין היחיד אומר ק׳ one praying alone should not recite the *k'dushshah*; a. fr.—קדושת היום (ק׳ יום טוב, ק׳ שבת), also ק׳ *declaration of the sanctity of the day* (*the Sabbath* &c.) in prayer or at meals. R. Hash. l. c. ק׳ היום *that section of the Prayer of Benedictions* which closes with the benediction 'who sanctifiest the day &c.' Bets. 15b לוו עלי וקדשו ק׳ היום וכ׳ borrow on my (the Lord's) account and celebrate the sanctity of the day, and trust me &c. Ber. 33b בין ק׳ שבת לק׳ יו״ט הבדלת thou hast made a distinction between the way of sanctifying the Sabbath and that of sanctifying the Holy Day. Pes. 105a ק׳ על הכוס the proclamation of the sanctity of the Day over a cup of wine (קִדּוּשׁ); a. fr.—*Pl.* קְדוּשׁוֹת. Kel. I, 6 עשר ק׳ הן there are ten degrees of territorial sanctity. Y. Ber. IX, 13a top; Tanḥ. K'dosh. 4 (ref. to Josh. XXIV, 19) שהוא קדוש בכל מיני ק׳ וכ׳ he is holy in all kinds of holy acts, for all his doings are in holiness, his speech is in holiness &c. Lev. R. s. 24 שלש ק׳ three times 'holy', v. פַּעַם; Yalk. Is. 272. Ber. 33a אנשי ... ק׳ ותבדלות ... the men of the Great Assembly instituted for Israel blessings (on enjoyments of food &c.), daily prayers, sanctification of sacred days (over wine), and the blessing at the exit of sacred days (v. הַבְדָּלָה); a. fr.—3) a title, *his holiness.* Y. Ned. VI, end, 40a; Y. Snh. I, 19a top (in irony) לקדושת חנניה to his holiness Hanania (who had usurped the functions of the Palestine authorities).

קְדוּשָׁא, קִדּוּשְׁתָּא ch. same, constr. קְדוּשַׁת. Targ. O. Lev. XXI, 9. Targ. Ez. XVI, 11.—Meg. 27b דקביע ... ביה קְדוּשְׁתַּיְיהוּ (Ms. M. קדושתא; sub. זמן) a synagogue whose sacred character is permanent; ארבע ... קְדוּשְׁתַּיְיהוּ the four cubits surrounding a synagogue whose sacredness is not permanent (as it would cease with the removal of the synagogue). Bekh. 3b מפקע לחו מקדושתייהו he deprives them of their sacred character; a. e.

קָדַח 1) *to bore, perforate, penetrate.* Sabb. XII, 1 הקודֵחַ וכ׳ he who bores a hole ever so small. Tosef. ib. XI (XII), 3 עד שיְקַדֵּחַ את כולו until he bores as far as is needed for his purpose; Y. Pes. VI, 33b top. Lev. R. s. 4 נטל ... והתחיל קוֹדֵחַ תחתיו one of the passengers of the ship took a borer and began to bore under the place assigned to him; לא תחתי אני קודח have I no right to

bore in my place? Ab. Zar. 58a, v. מִינֶקֶת; a. fr.—[Tosef. B. Bath. V, 4 קודח ed. Zuck., read: קוֹנֵחַ.]—2) (b. h.; cmp. אכל a. עלה applied to fire) *to burn, rise in a column and spread sparks*; [b. h. also *to enkindle*]. Y. B. Kam. VI, 5c top (ref. to Mish. ib. 4) בקוֹרַחַת ... אבל במקטפת וכ׳ the Mishnah speaks of a fire which (unexpectedly) blazes up and spreads, but in the case of a creeping fire all agree &c.; Bab. ib. 61a בקורחת Ar. (ed. בקולחת).

Hif. הִקְדִּיחַ 1) *to cut out, make an opening.* Y. B. Hash. II, 58a bot. כְּכִבְרָה ... ח׳ לוֹ the Lord made for him an opening (in the clouds) of the size of a *K'barah* (v. כְּבָרָה), and the moon became visible within it.—2) *to cause burning, to spoil a dish, a dye* &c. B. Kam. IX, 4 (100b) הִקְדִּיחָתּוּ יורה (Bab. ed. הִקְדִּירוֹ), v. יוֹרֶה II. Y. ib. IX, 6d bot. שֶׁהִקְדִּירוּ סמנין when the dyes burned the material, אבל הִקְדִּירָה יורה וכ׳ but if the boiler burned &c. Erub. 53b הִקְדִּירָתָן במלח she spoiled them (the beans) by oversalting. Gitt. IX, 10 אפי׳ הקדיחה תבשילו if she spoiled a dish for him (he may divorce her). Bets. 29a כדי שלא יַקְדִּירֵהוּ תבשילו so as not to spoil his dish (by spicing it too much or too little); Ar. שלא יַקְדִּירוּ וכ׳ that they (the spices) may not burn &c. Tosef. B. Kam. X, 9 ... המוליך וְהִקְדִּירוֹ if one gives meat to a cook, and he spoils it; a. fr.—Trnsf. ח׳ תבשילו *to misapply learning, disgrace one's education; to degenerate.* Ber. 17b ... שמקדיחַ לא יהא that we may not have a son or a pupil that disgraces his education in public; Snh. 103a.—3) *to have fever.* Sifra B'huck. Par. 2, ch. IV נוח לו ואינו מקדיח he is comfortable and has no fever; Yalk. Lev. 673.—[Tosef. Maasr. I, 2 משיקדירוּ ed. Zuck., v. קָרַח.]

קְדַח ch. same, 1) *to bore, perforate.* Targ. Job XL, 25 (ed. Wil. תַּקְדַח *Af.*).—Cant. R. to I, 10 לְמִקְדַּח, v. חָרַז.—2) [*to break through,*] *to grow forth, sprout.* Ber. 56a חזון ... דקדחא וכ׳ I saw (in my dream) a pomegranate sprouting through the mouth of a wine jar. B. Bath. 28b דִּקְדְּחָה ואכלה וכ׳ Ms. M. (Ar. דקדח, ed. דקדיח) it (clover or grass) grew forth, and he made use of it, and as it grew again (the next day), he made use of it &c. Ḥull. 110a קִדְּחֵי, v. חִילְפָּא III. Snh. 109b (Sodomitic justice) חבה ... עֵר דקדחא (Ms. M. דקדחה) give him the ass (whose ear he had cut off), until its ear is grown again; a. e.—3) *to be inflamed.* Ab. Zar. 28b דקדחה לה עינא her eye was inflamed. Ḥag. 5a קדחה her knee was burned.

Af. אַקְדַּח *to dig out, make a path for.* [Targ. Job l. c., v. supra.]—M. Kat. 4b לְאַקְדּוּחֵי נהר וכ׳ to clean the canal of B. (in the festive week).

קְדַח m. (preced.) *inflammation, blister.* Neg. VI, 8; VIII, 5; Sifra Thazr., Neg., ch. I קרח (corr. acc.); a. fr., v. מָרַד II.

קְדָחָא, קְדָ׳ ch. same, *inflammation.* Ab. Zar. 28b דימעתא וקד׳ tearing and inflammation of the eyes; Bets. 22a קדחתא Ms. M. (ed. קדחתא).

קַדַּחְתָּא, קַדְחוּתָא f. (preced.) 1)=b. h. קַדַּחַת *fever.* Targ. O. Lev. XXVI, 16 קַדְּחָא ed. Berl. (ed. Vien. קָדְחָא); Y. קַדְחוּ; Targ. Deut. XXVIII, 22.—2) *inflammation of the eye,* v. preced.—V. קִדְרִיחוּתָא.

קְדַד, קָדַד (b. h. קָדַר) *to bow.* Midr. Till. to Ps. XXXV ed. Bub. (missing in oth. eds.) בראשי אני כופף וקודֵד וכ׳ (I praise God) with my head, when I bend and bow in my prayer; Yalk. Ps. 723 רופפי וקורא וכ׳ (corr. acc.).

קְדֵי*, *Af.* אַקְדֵּי (cmp. preced., a. meanings of גבב; cmp. Syr. קרי, Brockelm. 312) *to pile up.* Targ. O. Lev. I, 16 ed. Berl. דמַקְדִּין (ed. Vien. a. Y. דמוֹקְדִין; fr. יקד (?); ed. Lsb. דמוֹשְׁדִין, fr. אֲשַׁד; v. Berl. Targ. O. II, p. 32).

קַדְיָא m. *Kadia,* name of an unclean bird, *Little Owl* (?). Targ. O. Lev. XI, 17; Deut. XIV, 16 ed. Berl. a. early eds. (later eds. קריא; h. text כּוֹס, v. צַדְיָא II).—Ber. 57b קד׳ Ms. M. (ed. קר׳, v. Rabb. D. S. a. l. note 8); Nidd. 23a Ms. (v. Rabb. D. S. l. c.; ed. קר׳).

קדיא, Targ. Prov. XVII, 14 ed. Lag. quid? (ed. אצטריא; Levy Targ. Dict. קריא, v. קַרְיָא I).

קְדִידָה, v. קְדִירָה.

קְדִידַח, v. קְדַח.

קְדִידְחוּתָא f. (קְדַח) *burning, inflammation.* Targ. Ps. XXXVIII, 8 Ms. (ed. קְדִירְחָתָא; h. text נִקְלָה, v. קָלָה II).

קְדִים m. (b. h.; קֶדֶם) with רוּחַ, or sub. רוח, *east wind.* Mekh. B'shall. s. 4; Yalk. Jer. 300. Kel. XX, 2 ... חניחה בק׳ וכ׳ if he exposed the trough to the east wind, and it cracked. Gitt. III, 8 בק׳ של מוצאי החג (Bab. ed. 31a בקדום) after an east wind following the end of the Succoth festival; ib. 31b בקידומ; a. e.

קְדִים, v. קֶדֶם.

קְדִימָה f. (קֶדֶם) *antecedent, early period.*—*Pl.* קְדִימוֹת. Gen. R. s. 1 (ref. to Prov. VIII, 22-29) as the builder needs six things ... כך התורה קדמה אותן שש ק׳ וכ׳ so the Torah preceded creation by these six early periods, *kedem, meaz* &c.; Yalk. Prov. 942.

קְדִימְתָא f.=h. קְדִים, *east wind.* Y. Gitt. III, end, 45b (not קדמיתא), v. קְטַף I.

קדיקה, Cant. R. to IV, 10 בכל ק׳, read: בְּכָלְקְדִיקָה, v. גְּלוּגְדָּא.

קְדִירָא, v. קְדֵרָא.

קְדִירָה, v. קְדֵרָה.

קְדִידָה (קְדִירָה) f. (קָדַר) *round segment, hole.* Ḥull. 57b קְדִירַת קנה בכמה (Ar. a. Rashi Ms. קְדִירַת) how large must a hole in the windpipe be (to make the animal *t'refah*)?

קדירתא, Esth. R. to I, 2, read: קתידרא.

קַדִּישׁ, קַדִּישָׁא (קְדִישׁ, קָדִישׁ) I m., קַדִּישְׁתָּא, קַדִּישָׁא f. 1)=h. קָדוֹשׁ, *holy, sacred, pure.* Targ. Num. XVI, 5 (some ed. O. קְדִישׁ, קָדִישׁ). Targ. Is. I, 4. Ib. LVII, 15; a. fr.—[Targ. Y. Num. XI, 7, read: קְרִישׁ.]—Midr. Till. to Ps.

CXVIII, 8, v. עִיר I. Meg. 27b מעיר . . . מעיקרא ק׳ השתא נמי ק׳ if you sell a sacred object to be taken from a large town to a small place, it was sacred (used for public services) before, and is so now. Ber. 9b משום חעיד . . . קהלא ק׳ וכ׳ R. J. . . . declared in behalf of the holy congregation of Jerusalem; a. fr.—Snh. 109b v. infra.—*Pl.* קַדִּישַׁיָּא, קַדִּישֵׁי, קַדִּישָׁתָא; Targ. Num. XVI, 3; a. fr.—Snh. l. c. ידענא דכולהו כנישתא קדישי נינהו Ms. M. (ed. קדישתא, v. Rabb. D. S. a. l. note) I know that the whole congregation are holy. Pes. 113b בחייהן דרבנן ק׳ וכ׳ Ms. M. by the life of the holy (revered) Rabbis in the land of Israel (v. קְדוּשָּׁה end); a. e.—[2) קַדִּישׁ, קַדִּישָׁא *Kaddish*, the doxology beginning with יתגדל ויתקדש וכ׳ magnified and sanctified be his great name. Treat. Sof'rim X, 7; a. e.]

קַדִּישָׁא II m. *ring*, v. קָדָשָׁא.

קִדְלָא, קִדָּל m. (cmp. קדד) *hindpart of the head with neck, neck, back* (corresp. to h. עֹרֶף). Targ. O. Lev. V, 8 קִדְלֵיהּ; Y. קוּדְלֵיהּ, קֻדָּל, קֻדָּל. Targ. Gen. XLIX, 8; a. fr.—Ex. R. s. 51 (ref. to Ex. XXXIII, 8) they said חמו קַדַּל בריה וכ׳ see the (fat) neck of Amram's son! Y. Bets. V, 63a bot. קִדְלֵיהּ דר״מ, v. פִּיקְדִילִין. Lev. R. s. 28 אנא מימיך לך ק׳ וכ׳ I shall lower my back for thee, tread upon me and mount the horse; a. e.—*Pl.* קִדְלֵי, קִדָּלִין. Yalk. Lev. 665 (not קדרון), v. גְּרַפָּא.—קרלי דחזירי *bacon*. Meg. 13a, v. כּוֹתָלָא.

קִדְלַדְחִי, Yalk. Deut. 801, v. קַלְדַּחִי.

קָדַם (b. h.) [*to bend, go forward,*] *to advance, precede; to anticipate.* Y. Meg. III, 74a bot. צפה . . . מושב שיקדום לכספו וכ׳ . . . the Lord foresaw that Haman the wicked would weigh his silver for Israel's destruction (Esth. III, 9), and he said, it is better that my children's silver (the half-Shekel, Ex. XXX, 11 sq.) anticipate Haman's silver (to act as a protection from evil designs); ib. I, 70d bot. שיַּקְדִּים (*Hif.*). Sifra Vayikra, Hob., Par. 3, ch. V, v. infra. Gen. R. s. 1 ששה דברים קָדְמוּ וכ׳ six things preceded the creation of the world. Ib. אינו יודע איזה מהן קודם I know not yet, which of them was first, whether the Torah was created before the throne of glory &c. Ib. תחורה קדמה וכ׳, v. קְרִימָה. Hull. 100a, sq. ק׳ וסלקו he removed it first (before putting in other pieces). Snh. 38a; Lev. R. s. 14, beg. ויתוש קָדָמָךְ, v. וַהֲוֹשׁ. B. Mets. II, 11 אבדתו . . . אבדתו קוֹדֶמֶת if a man's own loss and his father's loss are to be attended to, his own has the precedence; ib. שלו קודמת (Bab. ed. 33a קודם). Ab. III, 9 כל . . . קודמת לחכמתו וכ׳ he to whom fear of sin comes before his learning, his learning will endure. Y. Ned. IX, 42c bot. חיי העיר הזאת קוֹדְמִין וכ׳ the supply of provisions for the people of one's own town has the precedence over &c. Kel. XXV, 4, v. כַּף; a. fr.

[*Nif.* נִקְדָּם, Taan. 20a נקדמה, v. נָקַד I.]

Pi. קִדֵּם *to get the start of.* Y. Taan. I, end, 64d שלא יְקַדְּמֶנּוּ אחר lest another man get ahead of him (in proposing to a woman he desires to marry); Y. Bets. V, 63a bot. Sifré Deut. 34 לא קִדְּמוּם מצוות וכ׳ no other commands were promulgated before them; a. fr.

Hif. הִקְדִּים 1) *to advance; to do first; to anticipate, provide against.* Y. Meg. l. c. לפיכך מַקְדִּימִין וקורין וכ׳ therefore we read the section of *Sh'kalim* first (before the first of Adar, and before the Sabbath Zakhor); Bab. ib. 13b לפיכך ה׳ שקלידהן וכ׳ therefore the Lord ordered their Shekels in anticipation of his (Haman's) Shekels, v. supra. Ib. 30a מקדימין לשבת שעברה we read it the Sabbath before, opp. מאחרין. Ib. when Purim falls on a Friday, מקדימין פרשת זכור we read the section Zakhor on the Sabbath previous. Y. Sot. VIII, 22d bot. ה׳ לו שכרו if he paid the builder in advance. Zeb. 106a (ref. to Lev. IV, 12) שיהא שם דשן שַׁיַּקְדִּים לשם דשן this means that ashes must be there, that he must first have put ashes there; Sifra Vayikra l. c. שיקדום; a. fr.—ה׳ שלום *to salute first.* Ber. 6b כל שיודע . . . יקדים לו שלום he who knows his neighbor to be in the habit of greeting him, should salute him first. Ib. 17a לא הִקְדִּימוֹ אדם וכ׳ never was a man the first in saluting him, not even a stranger &c. Ex. R. s. 23 באו . . . להַקְדִּים שירה the angels came wanting to be the first to offer song; יַקְדִּימוּ בני תחלה let my children be the first; a. v. fr.—Part. pass. מוּקְדָּם; f. מוּקְדֶּמֶת; *pl.* מוּקְדָּמִים &c. Pes. 6b, a. fr. אין מ׳ ומאוחר וכ׳, v. אָחַר. Shebi. X, 5, v. פְּרוֹזְבּוּל. Ib. שטרי חוב חמ׳ antedated notes of indebtedness. M. Mets. V, 10 נתן עיניו . . . זו הרא רבית מ׳ if he intends to borrow money, and he sends his neighbor a gift and says, 'in order to make thee inclined to lend me money',—this is interest paid in advance; a. fr.—2) *to be early, zealous.* Naz. 23b, a. e. לעולם יקדים אדם לדבר וכ׳ man should always be anxious to do a good deed as early as possible. Pes. 4a, a. e. מקדימין וכ׳, v. זָרִיז; a. fr.—[Y. Erub. V, 22d top שמקדימין העלירן, read: שמקדיררין or שמקדרין, v. קָרַר I.]

קָדֵם ch. same; *Pa.* קַדֵּם 1) *to precede; to do early, be early, first.* Targ. Ps. LXIX, 32 דקַדִּימוּ קרנוי וכ׳ (some ed. דקדו) whose horns grew prior to its hoofs. Targ. Gen. XIX, 2; a. fr.—Ber. 8a מְקַדְּמֵי וכ׳ קַדִּימוּ וחשיכו, v. חֲשַׁךְ I. Tam. 27b וקַדִּים וכ׳, v. חֲשַׁךְ I; a. e.—2) *to go before, come to meet.* Targ. Ps. LXXXVIII, 14. Ib. LXXIX, 8 יקדמון לן Ms. (ed. לך, corr. acc.); a. fr.

Af. אַקְדֵּים 1) *to be early.* Targ. Gen. XXVI, 31. Targ. I Sam. XVII, 16; a. fr.—2) *to precede, anticipate.* Targ. Job XLI, 3; a. e.—3) *to get the start of; to prevent.* Targ. Ps. XVII, 13; a. e.—3) *to be earlier than, be quick in doing.* Ib. CXIX, 147, sq.; a. fr.—Sabb. 119a אי רגילידהו לאַקְדוּמֵי . . . אַקְדִּימוּ if you are accustomed to take an early meal, make it later (on the Sabbath), and if you are used to dine late, dine earlier. Ib. 151b when a poor man comes, דליקַדְּמוּ וכ׳ . . . אַקְדִּים be quick in giving him bread, in order that people may be ready to do so to thy children.—4) *to give preference to.* Y. Snh. I, 18c bot. . . . אַקְדְּמוּן לירה בעיבור they preferred a certain old man to him at the session for intercalation; Y. R. Hash. II, 58b top; a. e.

קֶדֶם m. (b. h.) *olden time,* (adv.) *before,* v. קוֹדֶם.

קָדֶם ch. same. Targ. Ez. XXXVIII, 17; a. e.

קֹדֶם, קָדָם m. (preced.) [*precedence,*] 1) (prepos. of time and place) *before.* Targ. Gen. XXIX, 26. Ib. XLIII, 29; a. fr.—With suffix of personal pronoun mostly in *pl.*

Targ. Prov. XXIII, 1 קָדָמָךְ ed. Lag. (oth. ed. קֳדָמָיִךְ). Targ. Ps. XCVI, 9 מִן קָדָמוֹי. Ib. 8 לְקִדְמוֹי; a. fr.—Lev. R. s. 37 קדמוי וכ' ... נפק a proclamation went before him, and all the people came out to meet him. Lam. R. to III, 16; a. fr.—2) (conj.) *a) ere, before*; *b)* מן ק' *since, because* (h. מִפְּנֵי). Targ. Y. Gen. XIII, 10 ק' עד לא. Targ. Prov. VIII, 23. Ib. 25 Ms. (ed. קְדָרִים); a. fr.—Targ. O. a. Y. II Ex. XIX, 18 מן ק' (Y. I מן בגלל).—Y. Yeb. XII, 13[a] top; Y. Snh. I, 19[a] bot. קרבת קַדְמָנָא she came before us; ורקת קדמנא and spat in our presence; Y. M. Kat. III, 82[a] bot. קוּדְמֵינָא; Yeb. 39[b]; a. e.—V. קַדְמִין.

קַדְמָאִי, קַדְמָאָה, v. קַדְמַי.

קַדְמוֹן m. (b. h. preced. wds.) *ancient, originator*. Gen. R. s. 38 (play on מקדם, Gen. XI, 2) מקדמונו וכ', v. נָסַע; ib. s. 41.

קַדְמוֹנָאָה, v. קַדְמַי.

קַדְמוֹנִי m. (b. h.; preced. wds.) *ancient, first, primeval*. Num. R. s. 10 אדם הק' (usually הראשון) the first man. Gen. R. s. 22 נחש הק' the ancient serpent (of Eden); a. fr.

קַדְמוּתָא f. (preced. wds.) 1) *previous condition*. Targ. Job XLII, 12.—Bekh. 31[a] זיל לקַדְמוּתֵיהּ (read אזל) he went back to his former condition (resigned his office).—2) *early morning*. Ib.[b] ושניירה בק' וכ' and he solved that problem the next morning by reference to a Boraitha.—3) *the first time*. Deut. R. s. 1, beg. קַדְמוּתֵיךְ הִיא תניינותיך היא is this thy first or thy second offence?; ib. קַדְמוּתְכוֹן וכ' is it your first &c.?; Yalk. Ex. 392 קדמתכון (corr. acc.).—4) לְקַדְמוּת, לְקַדְמוּתּ, לְקָדְמוּת=h. לקראת *to meet, towards*. Targ. Ex. XIX, 17. Targ. Ps. LIX, 5; a. fr.—Lev. R. s. 37 ירפקון ... לקדמותי let all the people (of the place) come out to meet me. Ib. לְקַדְמוּתֵיהּ, v. קֶדֶם.—5) (adv.) *first, in front*. Targ. O. Gen. XXXIII, 2 ed. Berl., v. next w.

קַדְמָיָא, קַדְמָאָה, קַדְמַי, קַדְמַאי, קַדְמַי m. (preced. wds.) *first, former, previous*. Targ. Y. II Gen. I, 5 (ed. Vien. קַדְמַי). Targ. Is. VIII, 23. Targ. Ps. XCII, 1 אדם ק' (v. קַדְמוֹנִי). Targ. Gen. XXV, 25; a. fr.—Y. R. Hash. II, 58[b] top כהנא אתמני קדמיי מן וכ' K. was appointed (member of the court) before R. Jacob; עאל ... ק' מיניה לעיבורא but R. J. entered the meeting for intercalation before him. Lam. R. to III, 7 ק' מנחון, v. קֶרֶן II; a. e.—*Pl.* קַדְמָאֵין, קַדְמָאֵי, קַדְמַיִן, קַדְמָיֵי, קַדְמַי, קַדְמָן. Targ. Job XXIX, 2 (ed. Wil. קַדְמָיָן, read קַדְמַיִן ...). Ib. VIII, 8. Targ. Jer. XVI, 18; a. fr.—Targ. Job XVIII, 20 קדמאי Ms. (ed. קַדְמוֹנָאֵי).—Y. Peah I, 21[d] bot. אי חזון ק' מלאכים וכ' (not בני מל') if our ancestors were angels, we are human beings, and if they were human &c.; Y. Shek. V, beg. 48[c] קַדְמָאֵי; Gen. R. s. 60; a. e.—*Fem.* קַדְמַיְיתָא, קַדְמַיְיתָא. Targ. Jer. XXV, 1. Targ. Is. XLIII, 2 בק' *in ancient times*. Targ. O. Gen. XI, 2 בק' (h. text מקדם). Ib. XXXIII, 2 קַדְמָתָא ed. Amst. ed. Vien. קדמאין; (ed. Berl. קַדְמָתָא; Y. (בק' דמיתא) *in front*; a. e.—Y. Taan. I, beg. 63[c] הוא דעתיה ... ק' הוא וכ' R. Eliezer's opinion in the former quotation (Mishnah) is the same as in the latter. Ib. בק' in the early prayer (שחרית). Y. Peah V, end, 19[a] (in a defective passage) מה בינה לק' what is the difference between this and the former case? Y. Ned. VI, end, 40[a] ואיקרון ק' when the first (of the three letters) was read, he showed them honor; a. e.—[Y. Gitt. III, end, 45[b], read: אקַדִּימָתָא.]

קַדְמִין m. pl. (preced. wds.) 1) *beginning, olden days*. Targ. O. Gen. I, 1. Targ. O. Deut. XXXIII, 27 מִלְּקַ' (ed. Berl. מִלָּ'); Y. מן לק' from of old. Targ. O. Gen. III, 15. Ib. XXXI, 2 ומתקדמותי (ed. Berl. מִקְּדָמוֹתַי) and before yesterday (Y. כְּדֶקְדְמוֹי); a. fr.—2) *front; east*. Targ. O. Gen. III, 24. Targ. Is. II, 6 כמלקדמין as in the east (or: *as in former times?*); a. e.

קַדְמִיתָא=קַדְמֵיתָא, v. קַדְמַי.

קַדְמָתָא f. (preced. wds.) 1) *past time*; only in מן קַדְמָת דנא, or מִלְּקַ' *before this*. Targ. Y. Gen. XXVIII, 19 (O. בקדמיתא, ed. Berl. מלקדמין; h. text לראשונה). Targ. Ez. XXXVIII, 17; a. e.—Taan. 12[a].—2) *early morning*. B. Mets. 30[b].—[Yalk. Ex. 392 קדמתכון, v. קַדְמוּתָא.]

קַדְקַד* (cmp. נָקַד I) *to speckle*. Part. pass. מְקַדְקָד; *pl.* מְקַדְקָדִין. Targ. Y. Gen. XXXI, 10; 12 Ar. (ed. גבריהון חיורין).

קָדְקֹד, קָדְקָד (b. h.; קרד, cmp. גַּד II, כַּד II; Assyr. *kakkadu*) *head, skull, vertex; summit*. Neg. X, 10, a. e., v. גַּבְּהוּת. Men. 37[a] בין עיניך זו ק' 'between thy eyes' (Deut. VI, 8), that means the vertex; expl. ib. מקום וכ' the place on the head where the child's brain is seen to pulsate; (Sifré Deut. 35 בגובה של ראש); Erub. 95[b]. Gen. R. s. 62, end בא מִקְדָּקְדּוֹ של מדבר he came all the way from the highest point of the desert. Midr. Till. to Ps. XXIII, 4 (expl. גיא צלמות ib.) בק' של מדבר; a. e.—*Pl.* קָדָקְדִים. Lev. R. s. 9; s. 25, a, e. בְּקָדָקְדֵי ראשיהן by the tops of their heads.

קוֹדְ', קָדְקֹדָא, קָדָקְדָא ch. same. Targ. Y. I, II Deut. XXXIII, 16. Targ. Y. I ib. 20.—Bekh. 43[b] ק' דבישרא וכ' Ar. (ed. קרקורא) a hump in which there is no bone, is merely an elevation of flesh (swelling).

קָדְקֹדָא, קָדָקְדָא, v. preced. wds.

קָדַד) I קָדַר) (cmp. גָּדַר, גָּדַד) *to cut around, perforate, cut out*. Sabb. 116[a]; Y. ib. XVI, 15[c] bot. קוֹדֵר (Ar. קוֹדֵד), v. אֲזָבָיָה. Snh. 103[b] מנשה ק' וכ' (Ar. קדד) Manasseh cut the divine names out (of the Scriptures). Kidd. 22[b] קוֹדֵד ויורד וכ' Ar. (ed. דוקר והולך) one must bore (through the slave's ear) until the door is reached. Ḥull. 77[a] כל שהרופא קוֹדְרוֹ (Ar. a. Ms. M. correct. קוֹדְדוֹ, v. Rabb. D. S. a. l. note) such flesh as the physician cuts out; a. e.—Part. pass. קָדוּר (קָדוּד). Ab. Zar. 32[a] (expl. עור) כל שקרוע ... וק' וכ' (לבוב) a hide which is slit open opposite the heart and cut out like an air-hole; Tosef. ib. IV (V), 7 Var. ed. Zuck. כל שק' כנגד לבו (text שנקוב, oth. ed. שקרוע). Ukts. II, 4 קְדוּרָה (ed. Dehr. קָדוּרָה) cut into, opp. שלמה.

Pi. קִדֵּד (קִדֵּר) 1) *to cut through*; (in measuring distances) *to estimate the level distance between two places separated by mountains*. Erub. V, 4 (58[a]) שמעתי שמְקַדְּרִין בהרים (Y. ed. Ven. שמְקַדְּדִין; v. Rabb. D. S. a. l. note 90) I have heard a tradition that in measuring Sabbath distances elevations are considered as cut through. Ib. 58[b] כיצד מְקַדְּרִין וכ' how is the measuring done to obtain the tunnel distance? He who stands below holds the rope against his heart, while he who stands above holds the other end of the

II, 1, v. חֶרֶס I) עשו עצמן ק' וכ' they pretended to be potters and called out, who wants pots?; Tanh. Sh'lah 1; Yalk. Josh. 7; [Ruth R. to I, 1 (s. 2), v. קְדֵרוּת]. Gen. R. s. 86 ק' בכפר וכ' (Ar. קרוזים) will you import potters to K'far Ḥanina? (Matt. K. קְדֵרִים *pots*); v. גַּזָּז.

קָדֵר m. (קָדַר I) *pot*. Pes. 41ª ק' צלי צלי roasted through the heat of the pot. Meg. 7ᵇ, v. צָלִי; a. e.—Pl. קְדֵרִים, v. preced.

קְדֵירָא, קְדֵרָא, קְדַר ch. same. Targ. O. Num. XI, 8 (h. text פרור). Targ. Mic. III, 3 (h. text קלחת); a. fr.—Targ. Joel II, 6; Targ. Jer. VIII, 21, a. e., v. אִבְרוּם.—Lev. R. s. 19, beg. יהבינון בקיר' חדתא he put them (the young ravens) into a new pot. Esth. R. to III, 6 (prov.) נפלה כיפה ק' ווי לק' וכ' if the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot; (Yalk. Esth. 1054 נפל קופה לקדרה וכ'). Erub. 3ª, a. e. ק' דשותפי, v. חֲמִים; a. fr.—Trnsf. *intestines, rectum, bladder*. Ber. 62ᵇ עד דרתחא קְדֵרָךְ וכ' while thy pot is hot, empty it (do not delay discharge). Sabb. 33ª נפישי קטילי קדר וכ' more numerous are those killed by the pot (by delay of discharge) than those killed by starvation.—[Num. R. s. 7; Lev. R. s. 18 לקדרא some ed., v. קְדֵרָא.]—*Pl.* קְדֵרַיָּא, קְדֵרִין, קְדֵירָתָא, קִיר'. Targ. II Chr. XXXV, 13. Targ. Y. Num. XXXI, 23.—Y. Ḥag. II, 77ᵈ bot.; Y. Snh. VI, 23ᶜ bot.; a. e.

קְדֵירָה, קְדֵרָה f. h. same, *pot, contents of the pot, dish*. Ḥull. VIII, 3 אם יש ... באותה ק' if there is enough milk to give a taste to the entire contents of the pot. Ab. Zar. 67ᵇ, a. fr. ק' בת יומא, v. יוֹמָא. Ex. R. s. 1; Sot. 11ª (ref. to Ex. XVIII, 11) בק' שבישלו, v. בָּשַׁל. Ib. מאי משמע דהאי זדו לישנא דק' הוא what is your evidence that this *zadu* (Ex. l. c.) has the meaning of cooking in the pot? Pes. 112ª לא תבשל בק' וכ' cook not in a pot which thy neighbor has used, i.e. marry not a divorced woman. Y. Snh. VIII, beg. 26ª חשתירה הקדרה וכ' ... בשל when the semen within begins to boil, the pot blackens without (the hair grows); a. fr.—Trnsf. *skull*. Ḥull. 45ª כל מה שבק', v. מוֹחַ. Ib., sq. כמין שני ... על פי הק' two bean-like glands lie at the mouth of the skull (at the end of the cerebellum).—*Pl.* קְדֵרוֹת, קְדֵרִי'. Pes. 30ª; Zeb. 95ᵇ בפסח ק' ישברו earthen pots in which leavened matter has been cooked on Passover, must be broken. Num. R. s. 16, a. e., v. קִדֵּר; a. fr.

קדרו, v. קִדְרוּ I.

קדרום, v. קִדְרוֹס.

קִדְרוֹן (b. h.) pr. n., גחל ק' *Torrent* (or *Brook*) *of Kidron*, near Jerusalem. Y. Taan. III, 67ª top, a. e., v. קִשְׁקֵשׁ I.

קַדְרוֹן Targ. Y. Gen. VIII, 4, v. קַרְחוּ I.

קדרון, Lam. R. to I, 16 גלוסקאן ק' some ed., read: קְדָלִין.—Yalk. Lev. 665 חמי ק', read: קְדָלִין.

קַדְרוֹנִין, v. קַדְרִינוֹן.

קַדְרוֹס I m. (κέδρος) *cedar*. Targ. O. Gen. VI, 14 (h.

rope against his feet. Ib. אין מקדדין אלא בחבל וכ' only a rope of four cubits can be used for measuring &c. Ib. אין מקדדין לא בעגלה וכ' this method of measuring distances is not applied in the case of a slain body found in the field (v. עֶגְלָה), or for cities of refuge. Tosef. ib. VI (V), 11 מְקַדְּדִין ועולה מק' וירוד וכ' we go up measuring the air-line and down again (on the other side), and consider the elevation as if it were cut through before us. Erub. 58ª מְקַדְּדִין ועולה וכ'; Tosef. l. c. 12 מקדר. Y. ib. V, 22ᵈ (repeatedly מְקַדְּדִין). Ib. מקדימין (corr. acc.). Y. Sot. V, 20ᵇ bot. מקדדין; Y. Macc. II, end, 32ª מקדדין; a. fr.—Y. Keth. XIII, 36ᵇ top מקדר ויוצא וכ' he may cut his way through the vines and get out (v. פָּסַג).—[Pes. 11ᵇ מקדדין, read: מקרדין, v. קָרַד.]—2) (denom. of קַדָּר or קְדֵרָה) *to make pots, pretend to be a potter*. Ruth R. to I, 1 (s. 2), v. קְדָרוּת.

Hif. הִקְדִּיר *to cut through; to penetrate*. Erub. 58ª, v. supra. Nidd. 56ᵇ; Tosef. ib. VI, 13 מַקְדִּיר, v. גָּבַל; [perh. fr. קָדַר II, *becomes dull*].

Nif. נִקְדַּר *to be cut out*. Ḥull. 77ª כמין טבעת נ' (Ar. נקדד) if the flesh over a fracture is cut out like a ring. Ib. 57ᵇ שנ' קנה שלה וכ' רחל ... a lamb ... whose windpipe was perforated, and they inserted a tube of reed, and it recovered.

קָדַד (קְדַד) ch. same, *to penetrate*. Men. 83ª בשר אגב דשמין קָדִיר (Ms. M. קריר, v. Rabb. D. S. a. l. note) meat being fat penetrates (the fat is communicated to an object with which it comes in contact); Zeb. 98ª משום דקריר (Ms. K. דקדיר; Ms. R. 1 דקריד; v. Rabb. D. S. a. l. note 6). Ib. 79ᵇ שאני רוק דקדיר Ms. M. (ed. דקריר; Ms. R. 2 a. Ms. K. דקריד; Ms. R. 1 דקרור) it is different with saliva, because it penetrates.

Pa. קִדֵּר *to measure level distances*. Y. Bicc. I, end, 64ᵇ מאן דמְקַדֵּר וכ', v. שְׁגִרוֹנַיְרִית.

Ithpe. אִתְקְדַר (אִתְקְדַד) *to be caved* or *arched*. Targ. Esth. VIII, 10 אִתְקְדָרוּ פיסת וכ' (ed. Lag. אתקדדו) the soles of their feet were arched (so that they, in running, touched the ground only with their toes).

קָדַר II (b. h.; cmp. Arab. ḳaḍar) [*to be soiled,*] *to be dull black*; trnsf. *to be sad*.

Hif. הִקְדִּיר *to become,* or *be black*. Y. Nidd. II, 50ᵇ top שחור מַקְדִּיר a dull black color, opp. מצחצח shining. Y. Sabb. X, 12ᶜ bot. מְקַדְּרוּת היו פניו של ר' Rabbi's face darkened (he grew sad). Gen. R. s. 12 הרשעים ... ופניהם מקדירות וכ' in the future world the statures of the wicked shall be bent (their pride broken), and their faces shall be sad.

קְדַר ch. same. Targ. Y. Deut. XXVIII, 15.—[Yalk. Job 901 וקדיר יתיה, read as Lev. R. s. 22: ומקים.]

Ithpe. אִתְקְדַר *to become black*. Targ. Cant. I, 5. Targ. Lam. V, 10. Targ. Koh. XII, 2.

קֵדָר (b. h.) pr. n. *Kedar*, name of a tribe of Arabs. Cant. R. to I, 5 (Ex. R. s. 23 ישמעאלים). Bets. 20ᵇ צאן ק' sheep from Kedar; a. e.—Denom. קֵדְרִי; *pl.* קֵדְרִים. Taan. 5ᵇ ק' עובדין למים the Kedarites worship water.

קַדָּר m. (v. next w.) 1) (cmp. כַּבָּד) *potter*. Toh. VII, 1.—*Pl.* קַדָּרִין, קְדָרִין. Num. R. s. 16, beg. (ref. to חרש, Josh.

text גפר).—R. Hash. 23a (among the species of ק' ארז) Ms. M. 2 (Ms. M. 1 קדרום; ed. קתרום, קתרוס; v. Rabb. D. S. a. l. notes 50, 60).

קַדְרוֹס II pr. n. m., v. קַתְרוֹס II.

קַדָּרוּת f. (denom. of קַדָּר) *potter's trade.* Ruth R. to I, 1 (s. 2) ref. to הדוצרים, I Chr. IV, 23, in connection with Josh. II, 1 (חרש) כלי ק' היו בידם מקדרין they (the spies) carried potters' tools with them, pretending to be potters, v. קַדָּר.

קדריה, Y. Kil. I, 27a bot., v. פַּרְסָקָא.

קדריונטס, v. קוּדְרַנְטִיס.

קַדְרִינוֹן m. (κέδρινος, -ον) *of cedar, cedar wood.* Targ. Y. II Gen. VI, 14 (quoted Gen. R. s. 31) (דאעין דק'; Y. I דקיסין קדרונין (ed. Amst. קרדונין, corr. acc.).—Tanh. B'shall. 24 (ref. to Ex. XV, 25) קרדנין, read with Y'lamd. a. l., quot. in Ar. קדרינון; Mekh. B'shall. Vayass'a, s. 1 עץ קתרוס, v. קַדְרוֹס I.

קַדְרִיתָא, קַדְרִיטָא f. (קְדַר II) *black*; trnsf. *miserable.* Targ. Cant. I, 6.

קַדְרַנְטוּס, v. קוּדְרַנְטִיס.

קָדֵשׁ, v. קָדוֹשׁ.

קַדַּשׁ (b. h.) [*to be cut off, separated*, v. Ges. Hebr. Dict.12 s. v.; cmp. פָּדַשׁ,] *to be, become pure, sacred, holy.* Y. Sabb. III, 5d bot.; ib. IV, end, 7a ק' עליו היום the day became holy upon him, i. e. the Sabbath commenced while he was engaged in doing something. Meil. II, 8 (10a) קָדְשׁוּ בכלים (Talm. ed. קדשן) after they have become sacred by being put in a sacred vessel (v. infra); Shebu. 11a (Ms. F. קירשן). Bekh. 4b קדשו בכורות וכ' the firstborn in the desert were consecrated; a. fr.

Pi. קִדֵּשׁ, ק' 1) *to sanctify*, esp. ק' שם שמים, or את ק' השם *to sanctify the name of the Lord, to manifest fidelity to religion* by noble deeds, by martyrdom &c. Sot. 10b; 36b יוסף שק' שם וכ' Joseph who sanctified the name ... in secret (when he resisted temptation); יהודה שק' וכ' Judah who sanctified ... in public (when he admitted his guilt, Gen. XXXVIII, 26); a. fr.—2) *to sanctify, consecrate; to purify, keep pure.* Ber. 17a טהר וקַדֵּשׁ עצמך מכל וכ' keep thyself clean and pure (aloof) from every guilt &c. Yoma 39a (ref. to Lev. XI, 44) ... אדם מְקַדֵּשׁ מְקַדְּשִׁין אותו הרבה if a man sanctifies himself a little (trains himself to self-restraint), they (the divine agencies) will help him much to sanctify him; מלמטה מקדשין אותו מלמעלה if he (sanctifies himself) below, they will sanctify him from above; בעולם הזה מקדשין וכ' he in this world, they will declare him holy in the hereafter. Yeb. 20a, a. e. קדש עצמך במותר לך sanctify thyself by self-restraint from what is permitted to thee. Ḥag. 3b, a. e. קְדֻשָּׁה לשעתה, v. קְדֻשָּׁה. Sebu. 15a ... כל הכלים מְקַדְּשָׁתָן as regards all vessels that Moses made, the ointing of them gave them their sacred character; Snh. 16b מקדשן (corr. acc.). Men. 95b תנור מְקַדֵּשׁ the oven (the baking of the showbread) gives it its sacred character. Ib. 100a כלי שרת מְקַדְּשִׁין the vessels of the service consecrate (the things put into them); a. v. fr.—Part. pass. מְקוּדָּשׁ; f. מְקוּדֶּשֶׁת; *pl.* מְקוּדָּשִׁים &c. Sabb. 55a (ref. to Ez. IX, 6) א"ת מקדשי אלא מְקוּדָּשַׁי וכ' read not *mikdashi* (my sanctuary) but *m'kuddashai* (my sanctified ones), that means those who fulfilled the whole Law &c.; Ab. Zar. 4a. Zeb. 115b (ref. to Ps. LXVIII, 36 מִמִּקְדָּשֶׁיךָ) read מִמְּקוּדָּשֶׁיךָ וכ' 'from thy sanctified ones', when the Lord passes judgment on his holy servants &c.; a. fr.—3) (with, or sub., ידיו ורגליו) *to wash hands and feet prior to a sacred act.* Yoma III, 6. Ib. IV, 5. Ib. 22a; a. fr.—4) *to prepare the water of lustration* (Num. XIX). Par. VI, 1 המקדש ונפל הקדוש על ידו if he prepares the lustration, and some of the consecrated water falls upon his hand. Ib. 2 נוטל ומקדש he may take (of the ashes) and prepare the water with them. Ib. 3 המקדש בשוקת וכ' he who puts ashes into a large vessel of water; a. fr.—5) (of seasons) *to proclaim the sanctity of* esp., *a)* (ק' החדש) *to proclaim in court that the new month had begun* (v. infra). R. Hash. II, 7 אם לא ... אין מקדשין אותו שכבר קִדְּשׁוּהוּ שמים unless the new moon is seen in its due time (on the evening of the twenty-ninth day), no announcement is made, for the heavens have already proclaimed it (and the new month begins with the thirty-first day). Ib. 24a בין כך ... שנים אחה מקדש וכ' in neither case is the ceremony of announcement required, for we read (Lev. XXV, 10), 'ye shall sanctify the fiftieth year', years thou must sanctify &c. Ex. R. s. 15 אני ואתם נְקַדֵּשׁ את החדש I and you, let us (as a court) proclaim the month (of Nisan); a. fr.—Part. pass. as ab. R. Hash. II, 7 ראש ב"ד אומר מק' וכ' the president of the court says, '(the new month is) proclaimed', and all the people say after him, 'proclaimed, proclaimed.' Ib. III, 1 ... ולא הספיקו לומר מק' וכ' when the witnesses were examined, and the court had no time to say *m'kuddash* before night set in; a. e.—*b)* ק' השבת, היום *to pronounce the sanctity of the Sabbath, the Holy Day* &c., *to recite the Sabbath or the festive benediction* (over wine), *to say Kiddush.* Pes. 105a מי שלא ק' בע"ש מקדש וכ' he who fails to bless the Sabbath on the Sabbath eve, may do so during the entire day. Ib. 106b טעם אינו מקדש if a man tasted something without *Kiddush*, he must not bless the Sabbath; Ib. 107a טעם מקדש even if he has tasted something, he must bless the Sabbath. Ib. כגון זה ראוי לְקַדֵּשׁ עליו a beverage like this is fit for Kiddush; a. fr.—6) ק' אשה [*to consecrate a woman,*] *a) to betroth* (expl. Kidd. 2b ... כהקדש לישנא דרבנן דאסר לה the rabbinical term, in place of the Biblical קנח,—because he makes her forbidden to others like a consecrated object, v. הֶקְדֵּשׁ). Kidd. II, 1 האיש מקדש בו וכ' a man may betroth a woman either in person or through a deputy. Ib. 41a ... עד וכ' אסור לאדם שיְקַדֵּשׁ a man is forbidden to betroth a woman to himself, before he has seen her. Ib. II, 4 ... האומר צא וקַדֵּשׁ ... והלך וקִדֵּשָׁה וכ' if a man said to his deputy, go and betroth to me that certain woman in that certain place, and he went and betrothed her in a different place, she is not betrothed (the betrothal is invalid); a. v. fr.—Part. pass. מְקוּדֶּשֶׁת; *pl.* מְקוּדָּשׁוֹת. Ib. הרי זו מק' in such a case the betrothal is binding. Ib. 7; a. fr.—*b)* (of the father of a minor נַעֲרָה)

to accept a betrothal in behalf of one's daughter. Ib. 1 האיש מקדש את בתו וכ' a man may accept his daughter's betrothal, if she is a *na'ărah*, either in person or through a deputy. Ib. 41[a] אסור לאדם שיקדש את בתו וכ' a man is forbidden to betroth his daughter as a child, (but must wait,) until she is grown up and says, I like this man; a. fr.—7) *to cause a thing to be prohibited,* esp. (by ref. to Deut. XXII, 9) *by planting seeds in a vineyard, or vines among seeds; to cause condemnation.* Kil. IV, 5 ... הזורע ק' שורה אחת if a person sows within four cubits of a vineyard, he has caused the condemnation of one row of vines. Ib. V, 5 הרי זה מקדש ארבעים וכ' he has made forty-five vines forbidden. Ib. VII, 2 ... ואינה מְקַדֶּשֶׁת גפן to plant seeds near a dried-up vine is forbidden, but it (the vine) does not cause the condemnation of the seeds. Ib. 3 אלו אוסרין ולא מְקַדְּשִׁין the following plants make the planting of seeds in their neighborhood forbidden, but do not cause condemnation of the seeds, if planted, or their own condemnation. Ib. 5 אין אדם מקדש דבר וכ' no man can cause condemnation of a thing not his own. Ib. הרי זה ק' וכ' he has caused the condemnation of his neighbor's seeds and must pay damages; a. fr.

Hithpa. הִתְקַדֵּשׁ, *Nithpa.* נִתְקַדֵּשׁ 1) *to be sanctified, glorified as holy.* Yeb. 79[a] ... מוטב ויתקדש שם וכ' let a letter of the Law be uprooted (disregarded), but let the name of God be sanctified in public. Tanḥ. Sh'mini 1 מִתְקַדֵּשׁ אני שם במכבדי there (at the dedication of the Tabernacle) I shall be sanctified by (the death of) those that honor me. Lev. R. s. 12; a. fr.—2) *to be consecrated, dedicated;* (of the New Moon) *to be proclaimed.* R. Hash. 21[b] ... עד שיתקדשו וכ' יכול you may have thought, as well as the Sabbath is to be disregarded (by the witnesses travelling to the seat of the court), until they (the months) are proclaimed, it may also be disregarded (by the messengers carrying the announcement), until they are established. Ex. R. s. 15 ... והכלי מִתְקַדֶּשֶׁת חזה הכהן the priest received in it some sacred object, by which the vessel was consecrated; וכלי חול מִתְקַדֵּשׁ and a profane vessel became sacred. Shebu. 15[a] אין העזרה מִתְקַדֶּשֶׁת וכ' the Temple hall was not consecrated, until the priests ate therein the remnants of the meal-offering. Ib. 16[a] תחתונה נִתְקַדְּשָׁה בכל אלו the lower reservoir became consecrated through all these (ceremonies mentioned); a. fr.—3) (of mixed seeds) *to be condemnable, condemned.* Kil. VII, 7 ... מאימתי מתקדשת from what time are seeds of grain (planted among vines) to be condemned? Ib. אין מִתְקַדְּשׁוֹת are not to be condemned; a. fr.—4) *to be betrothed.* Kidd. II, 1 האשה מתקדשת בה וכ' a woman may be betrothed in person or through her deputy. Ib. האומר ... התקדשי לי וכ' if a man says to a woman, be betrothed to me with this fig. Ib. 45[b] נִתְקַדְּשָׁה לדעת אביה ונישאת וכ' if she (the minor) was betrothed with her father's consent, but was married without it; a. fr.—5) *to sanctify one's self.* Sifra Vayikra, N'dab., ch. II, Par. 2 מי שהוא עתיד להתקדש he that is ready to sanctify himself (by vowing a sacrifice).

Nif. נִקְדַּשׁ 1) *to be sanctified; to become consecrated.* Tem. 14[a] כאן ליקרב כאן ליקדש in the one case it refers to being consecrated (by being put in a sacred vessel), in the other to being offered. Bekh. 4[b] ליקדש ... הוזהרו they were admonished concerning the firstborn, that they be consecrated; a. e.—2) *to be betrothed.* Kidd. 48[a] if she says, עשה לי ... ואֶקָּדֵשׁ וכ' make for me chains &c., and I shall be betrothed unto thee.

Hif. הִקְדִּישׁ 1) *to cause sanctification.* Zeb. 115[b] לא מתו ... להקדיש שמו וכ' thy (Aaron's) sons died only in order to give thee an opportunity to sanctify the name of the Lord.—2) *to sanctify, dedicate an object as Temple property* (Lev. XXVII, 14-24). Arakh. VI, 2 המקדיש נכסיו וכ' if a person dedicates his property to the Temple, but owes his (divorced) wife her *k'thubah* (כְּתוּבָּה) &c. Ib. VII, 1 אין מַקְדִּישִׁין לפני היובל וכ' you cannot dedicate landed property within less than two or three years before the jubilee. Ib. 3 הִקְדִּישָׁהּ וגאלה if he dedicated and then redeemed it. Ib. 5 אין אדם מַקְדִּישׁ דבר וכ' nobody can dedicate a thing not belonging to him. B. Kam. VII, 2; a. v. fr.

Hof. הוּקְדַּשׁ *to be dedicated, consecrated.* Meil. II, 8 משהוּקְדָּשׁוּ ... המנחות the law concerning misappropriation of sacred things applies to meal-offerings as soon as they have been dedicated. Ib. 1 משהוּקְדָּשָׁה as soon as it has been designated for a sin-offering; a. fr.—Part. מוּקְדָּשׁ; f. מוּקְדֶּשֶׁת; *pl.* מוּקְדָּשִׁים &c. Ned. V, 6 (48[a]) ... אם חרי הם מוק' לשמים if they are mine, be they dedicated to the Lord. Ib. ... מקודשת אינה מתנה כל מתנה (read: מוקדשת) a gift which is not made so that if the recipient dedicates it to sacred use, it is dedicated, is no gift. Bekh. V, 1 כל פסולי המוק' all dedicated sacrifices which became unfit for the altar; a. fr.

קָדַשׁ ch. same, *to be sanctified, sacred* (v. קָדוֹשׁ). Shebu. 15[b] דמיקַדְּשֵׁי שתי הלחם ... דקדשי (Rashi *Ithpa.*) it is through the slaughtering of the sheep that the two loaves received their sacred character. Bekh. 4[b] דקדוש קדוש וכ' those firstborn that were consecrated, were consecrated &c.

Pa. קִדֵּשׁ as preced. *Pi., to sanctify; to proclaim; to betroth* &c. Targ. Ex. XXVIII, 41. Ib. XXIX, 1 לקַדָּשָׁא (Y. לקַדָּשָׁא). Ib. 44; a. fr.—Targ. Y. Deut. XX, 7 (not דקדֵּישׁ; b. text ארש). Ib. XXII, 16 (h. text נתארש); a. e.—Shebu. 16[a] ועזרא קדּוּשֵׁי ק' וכ' and Ezra consecrated (the various places), although the Urim and Tummim were no longer extant. Pes. 106[a] ... דכי ק' תחלת יומא בעי לקדושי עיקר קידושא the actual sanctification of the Sabbath must take place in the evening, for when one sanctifies the Sabbath, one must sanctify the beginning of the day. Ib. לקַדֵּישׁ לן וכ' please, sir, recite for us the great Ḳiddush, v. קִידּוּשָׁא. Ib. 101[a] לקדושי בבריתא to recite the Ḳiddush in the house. Ib. 106[b] ... זימנין מקדש אריפתא at times, when he cared more for bread, he recited the Ḳiddush over bread.—R. Hash. 25[a] ... וקַדְּשִׁיהּ וכ' זיל go to 'En-Ṭab and proclaim the New Month. Ib. ... בעינן לקדושי בך וכ' אמר he said (to the moon), to-night we desire to initiate the new month through thee, and thou standest here? Ib.[b] ולקַדְּשֵׁיהּ בלילא Ms. M. and we may proclaim it at night. Shebu. 15[b] דעד דקַדֵּישׁ יומא וכ' so that immediately after one has recited the blessing at the exit of the day (הַבְדָּלָה), one might finish the building and consecrate it.—Kidd. 50[b] באתרא דמְקַדְּשֵׁי והדר מסבלי where it is customary to send

the gifts after betrothal, v. סְבַל. Ib. 59a לברירה ... לקדושי to betroth a wife for his son (as his deputy); a. v. fr.—Part. pass. מְקֻדָּשׁ; f. מְקֻדָּשָׁא, &c. Shebu. l. c. ... תרוירהו מְקֻדָּשֵׁי both of them are consecrated at the same time. Ib. חדא מי מק' how can even one of them be consecrated?—Pes. 101a ולא מק' לכו בבית אכילתא (Ms. M. 2 מתקדש) and no Kiddush will be recited for you in your dining place; a. fr.

Ithpa. אִתְקַדַּשׁ, אִיקַּדַּשׁ; *Ithpe.* אִיקְּדִישׁ *to sanctify one's self; to be sanctified*; (of mixed seeds) *to be condemnable;* (of woman) *to be betrothed.* Targ. Ex. XXIX, 37. Targ. Lev. XX, 7. Targ. O. ib. X, 3; a. fr.—Kidd. 54a ירושלים מי מִיקַּדְּשָׁא is Jerusalem itself consecrated ground? Ned. 31a כיון דאיקדי אברהם וכ' when Abraham was consecrated (as the bearer of religion), they (the Israelites) were called after him (they are no longer included among 'the sons of Noah').—Keth. 62b אי מִיקַּדַּשְׁנָא (some ed. מְקַדַּשְׁנָא) if I consent to be betrothed unto thee, wilt thou go to college? Ib. אִיקַּדְּשָׁא לירח וכ' she was betrothed to him in secret, and she sent him (Akiba) away (to study). Kidd. 9a ... אי מִיקַּדַּשְׁתְּ לי if I give it thee, wilt thou be betrothed to me? Ib. 12a לא מִיקַּדְּשָׁא ... אשה a woman cannot be betrothed with a P'ruṭah; a. fr.—Pes. 105a זיל חזי אי מְקַדְּשִׁי יומא (Ms. M. קדיש) go and see whether the sacred day has begun.

Af. אַקְדֵּשׁ, אַקַּדֵּשׁ 1) *to sanctify, dedicate.* Targ. Lev. XXVII, 14 (Y. ed. Vien. יְקַדֵּשׁ). Ib. 15. Targ. Jud. XVII, 3; a. fr.—2) *to betroth.* Kidd. 9b עד דמַקְדִּישׁ והדר בעיל (Rashi דמקדש) until he betroth her and consummates. Ib. 12a התוא גברא דא' וכ' a man betrothed a woman with a piece of &c., v. פּוּחָלָא. Ib.b; a. fr. (interch. with *Pa.*).

קַדֵּשׁ m., v. קַדִּישׁ.

קָדֵשׁ m. (b. h.; קָדַשׁ) [*cut off, rejected,* cmp. חרם] *sodomite.* Sifré Deut. 260 ק' דחמור the sodomite whose crime is the severer one (v. infra).—*Pl.* קְדֵשִׁים. Esth. R. to I, 9 (expl. מעולל, Is. III, 12) ק' בחון sodomites were among them (with ref. to וידעללו, Jud. XIX, 25).—*Fem.* קְדֵשָׁה *prostitute.* Sifré l. c. ק' קלה the *K'deshah* whose crime is a minor one (compared with that of the *Kadesh*).

קֶדֶשׁ (b. h.) pr. n. pl. *Kedesh* in Naftali, one of the cities of refuge. Macc. 9b. Y. Meg. I, 70a bot., v. אַגָּנָא.

קַ' נִיבָא, קַדֵּשׁ, v. נוּבָא.

קְדָשָׁא, קַדֵּשׁ, קוֹדֶשׁ, קוּדַּשׁ, קוּדְשָׁא, v. קְדֻשָּׁה.

קָדְ', קָדָשָׁא m. (קדש) [*cut out,*] *ear-ring, nose-ring* (b. h. נזם). Targ. Job XLII, 11. Targ. Gen. XXIV, 22. Targ. Jud. VIII, 24; a. fr.—*Pl.* קָדָשַׁיָּא, קָדָשֵׁי, קְדָשַׁי, ק'. Ib. (ed. Wil. קָדָשֵׁי). Targ. O. Gen. XXXV, 4 (ed. Amst. O. a. Y. קַדֵּי). Targ. O. Num. XXXI, 50 ed. Berl. (ed. Vien. קַדֵּי; Y. I קַדִּישַׁיָּא, Y. II קַדַּשַׁיָּא; h. text עגיל). Targ. Prov. XI, 22 קָדַשַׁיָּה ed. Lag. (oth. ed. קדשי, קדשא); a. fr.—Y. Sabb. VI, 8b bot. (transl. עגיל, v. supra) קדשיא. Ib. קדשיא (transl. לחשים, Is. III, 20), v. לָחְרִישָׁה. Lev. R. s. 33 קדשין (transl. צמידים, Ez. XXIII, 42); Yalk. Dan. 1061. Yalk. Ps. 687 אנא נסיב שיריא וקדשיא I shall take (Esther's) chains and rings; Midr. Till. to Ps. XXII ed. Bub. שיריה וקדשיה.

קָדָשִׁין*, pr. n. pl.(?) *Kadashin.* Y. Keth. VI, 30d (comment. קר').

קָדָת, קָדָא, קָדָא, v. קהי.

קַ', קָדָת, קֵ', קֵדָה m., קָ', קָדָת, קֵ', קֵדָה f. (preced.; cmp. כְּהֵה) *dull, faint;* 1) (of cutting tools) *blunt;* (of teeth) *blunt and loose.*—*Pl.* קָדִין, קַדִּין, קֵ', קְהוֹת; קַ', ק'. Midr. Sam. ch. XVI כל מי שיניו ק' וכ' ... as with the grape vine he that eats of its unripe fruit, will have his teeth set on edge, so it is with Israel &c.; Lev. R. s. 36 (corr. version after Midr. Sam.).—2) (of limbs) *wearied, benumbed.* Y. Yoma VIII, 44d בבא מן ... ק' עליו in the case of one that had come from a journey, and his feet were benumbed; Y. Ber. II, 5b bot.; a. e.—3) *tough, hard, unyielding.* Taan. 7b (ref. to Koh. X, 10) אם ראית רקיע שק' כברזל וכ' when thou seest the sky as tough as iron not sending down dew or rain; Yalk. Koh. 979 אם ... דור שהשמים קדין וכ' when thou seest a generation over which the heavens are as tough &c. Ab. IV, 20 ענבים קהות hard (unripe) grapes, opp. בשולות.—Trnsf. (of intellectual subjects) *tough, difficult, unsolvable.* Yalk. l. c. אם ... שתלמודו ק' עליו כברזל when thou seest a student to whom his lesson is as tough as iron (Taan. 8a שלמודו קשה; Ms. M. כהה). Pesik. R. s. 33 וכשעשה שהיה ק' וכ' and when a case was too difficult for me to decide, I asked &c.; Yalk. Job 917. Cant. R. to IV, 11; a. e.—4) *fainting, having a morbid appetite.* Y. Shebi. IV, end, 35c שכן דרך חק' אוכלות אותו for craving women are in the habit of eating it (the unripe grape).

קָדָא, קָדָת, קָדִי (b. h.; cmp. כְּהֵה) 1) *to be dull, blunt;* (of a sword) *to slide off a hard object.* Y. Ber. IX, 13a וקָהַת החרב מעל וכ' and the sword slid off Moses' neck and broke; Deut. R. s. 2; Yalk. Ex. 167 וקהית (corr. acc.). Gen. R. s. 78; Cant. R. to VII, 5 וקָהוּ שיניו וכ' and the teeth of the wicked (Esau) became blunt and loose.—2) *to be tough, unyielding, hard.* Num. R. s. 3 (ref. to Koh. X, 10) אם ראית שקהו השמים וכ', v. preced.—Trnsf. *to be difficult, unsolvable.* Cant. R. to III, 7 ... שהיו כולן שונין הלכה קוֹדָא להם they all sharpened the discussion like a sword, so that, when a case came before them, the decision might not be too difficult for them. Ib. to IV, 4 שאין הלכה קוהא להם never was there a subject too difficult for them to decide; a. e.—3) *to be wearied; to faint;* esp. *to have a morbid appetite* (caused by the smell of a dish). Ib. to I, 12 the Lord sent them a sweet scent from Eden והיתה נפשם קוהא לאכול and they were dying to eat (of the Passover sacrifice), v. עָיַף; a. e.

Hif. הִקְהָה (with שן) *to make blunt and loose;* trnsf. *to refute; to break the power of; to grieve.* Mekh. Bo, s. 18 אף אתה הַקְהֵה את שיניו thou, too, make his teeth blunt (refute his arguments). Gen. R. s. 99 (play on יקהה, Gen. XLIX, 10) מי שמַקְהֶה שני וכ' he (the Messiah) that shall break the power of all nations; ib. s. 98. Sot. 49a [read:] אומרים ... למה הִקְהִיתָ וכ' (v. Rashi) they (the children of the wicked that died in their parents' lifetime) argue before him, ... if thou intendedst to punish them in the hereafter, why didst thou cause them grief while living? Ib. ... והקהית השיני שמחת thou hast gladden-

ed my heart (with the evidence of thy purity) and given me pain (by showing more affection for thy son than for myself). Snh. 109b (play on בן קהת, Num. XVI, 1) בן שה׳ וכ׳ a son that brought grief over his parents; a. e.

Pi. קִיהָה *to pronounce unsolvable.* Neg. IV, 11, v. בָּהָה.

Nif. נִקְהָה 1) *to become faint, powerless.* Koh. R. to X, 10 אם נִקְהֵת אומה וכ׳ if the nation whose power was as hard as iron, has grown powerless.—2) *to be tough, difficult.* Ib. אם נ׳ תלמודך וכ׳ if thy lesson is as tough to thee as iron (v. preced).

Hithpa. הִתְקַהֲא, הִתְקַהָּה; *Nithpa.* נִתְקַהָּה 1) *to faint, long for.* Yalk. Ex. 186 (ref. to מתלקחת, Ex. IX, 24) מִתְקָאָה (not שליחותיה) לעשות שליחותה it (the fire) was dying to perform its mission; Pesik. Vayhi, p. 4a מיתה מתקהא וכ׳ Ar. (ed. מתקריא, corr. acc.) dying, that is longing &c.; Cant. R. to III, 11 מיתה ומתקלחא בשביל לעשות רצון בוראם (corr. acc., a. read בוראה); Num. R. s. 12 (combining both versions) מיתה ומתקהלא לעשות ... בוראה (corr. acc.).—2) *to become tough, hard, unyielding, grievous, irksome.* Koh. R. l. c. אם נתק׳ שמים שעל וכ׳ if the heavens above you have become hard as iron &c., v. supra. Ib. אם נתק׳ הרב על התלמיד וכ׳ if the teacher has been unyielding to the pupil like iron (out of patience, and refusing to teach him) ..., and the teacher shows not a friendly face (does not relent) &c. Ib. אם נתק׳ התלמיד על הרב וכ׳ if the pupil has been annoying to his teacher (through his obtuseness or wearisome questions) ..., and the teacher refuses to explain &c.

קָהָא, קָהֵי ch. same, 1) *to be blunt (and loose); to be dull, faint.* Targ. Y. II Gen. XXXIII, 4 (Y. I אתמזמיזו). Ib. XXXII, 26 וקהת (some ed. וקחת, v. נָקַח; Y. I זעזע; h. text וחקיע).—[Targ. I Kings XIV, 4 קהאה (ed. Wil. כהאה; ed. Lag. קמא; h. text קמו.]—2) *to be stale, distasteful.* Ber. 56a קהא עסקך וכ׳ Ms. F. (ed. קָאוֵי fr. קָוָא; Ms. M. פסיד עסקך וקאזיל, read וקאוי) thy business (wine store) will be stale (and taste) like a pomegranate.—Part. pass. קְהִירֵי, *pl.* קְהִירִין (cmp. חֲמִי, a. חֲמִית). Lev. R. s. 19 הא קהירתין are they (the vessels with wine you have been examining) spoiled?; [Ar. s. v. קה: הֲקְהִירְתָה is it spoiled?].—3) *to be unrelenting, rigorous.* B. Mets. 52b דקהי אזוזי מקרי נפש רעה Ar. (ed. דמוקים) he who is rigorous in matters of coins (refusing a coin for slight imperfections) is called 'a malevolent soul' (v. נֶפֶשׁ).

Pa. קַהֵי *to give an acrid taste to.* Pes. 116a צריך לְקַהוּיֵי one must give the pap (חֲרוֹסֶת) an acrid taste (with apples and wine).

Af. אַקְהִי [*to blunt a person's teeth,*] *to refute, argue.* Yeb. 110b מַקְהוּ Ar. a. Var. in Rashi (ed. מַקְוּוּ), v. אַקְוָא.

קַהָיוּת f. (preced.), ק׳ שינים *bluntness of teeth*; trnsf. *old age.* Yalk. Lam. 996 בן שנתן לו בק׳ ש׳ וכ׳ the son that was given him (Abraham) in his old age, when he was one hundred years old.

קַהֲיָא f., *pl.* קַהֲיָתָא *arguments.* Yeb. 110b Ar., v. אַקְוָא.

קְהִילָה, v. קְהִלָּה.

קָהַל (b. h.; cmp. קוֹל) *to call.*

Hif. הִקְהִיל *to assemble.* Ber. 61b; Ab. Zar. 18a אַקְהִיל קהילות ברבים called public assemblies (to teach). Gen. R. s. 99 כשיקהיל קרח וכ׳ (some ed. כשיתקהל) when Korah will gather his followers for strife, my (Jacob's) name shall not be joined with them. Yalk. Ex. 408 כדי שילמדו ... להקהיל וכ׳ that coming generations may learn from thee to assemble congregations every Sabbath; a. e.

Nif. נִקְהַל *to be assembled.* Gen. R. s. 98 בשעה שהן נִקְהָלִין על וכ׳ when they will be assembled against Moses in the party of Korah &c. Lev. R. s. 24 ... בהקהל פרשה וכ׳ this section (Lev. XIX) was proclaimed in full assembly (v. ib. 2), because &c. Koh. R. to I, 1, v. קֹהֶלֶת.

Hithpa. הִתְקַהֵל same. Gen. R. s. 99 (ref. to יקהת, Gen. XLIX, 10) מִתְקַהֲלִין עליו ... מי he around whom the nations will group themselves.—[Num. R. s. 12 מתקהלא, v. קְהָה.]

קָהָל m. (b. h.; preced.) *gathering, congregation.* Y. Hor. I, 46a bot. (ref. to Num. XV, 24, הצדה) כל השבטים קרויין ק׳ all tribes together are called *ḳahal*; ... כל שבט ק׳ every tribe for itself is called ḳ.; Bab. ib. 3a ... כגון רובו של ק׳ וכ׳ when six tribes have sinned, and they form the majority of the congregation (the entire people) &c. Ib. הני הוא דאיקרו ק׳ only they (the entire people) are called *ḳ.*—Kidd. 73a קָהָל ודאי a community of Israelites of undoubted legitimacy; ק׳ ספק of doubtful legitimacy; Y. Yeb. VIII, 9b bot. ק׳ ברור; ק׳ ספק. Ib. [read:] ארבע קְהִילּוֹת אינון ק׳ יי׳ ק׳ כהנים וכ׳ four communities are meant by 'the congregation of the Lord' (Deut. XXIII, 2; 3; 4; 9): the community of priests, of Levites, of Israelites, and of proselytes. Mish. ib. VIII, 2 ... אלא מלבא בק׳ ואינן and they are forbidden only to enter the congregation (to intermarry with Israelites); a. fr.—*Pl.*, v. קְהִלָּה.

קַהְלָא, קָהָל ch. same. Targ. Num. XVI, 3. Ib. XX, 4; a. fr.—Kidd. 73a מחד קהל נפקו ed. (Rashi קהלא) the (laws concerning priests and Levites) are derived from one of the verses (Deut. XXIII, 3; 4; 9) in which *ḳahal* occurs.—*Pl.* קַהֲלֵי. Ib. חנחו נמי תרי ק׳ גינהו these (priests and Levites) are also two communities (requiring two verses with the word *ḳahal* in them); a. e.

קְהַל׳, קְהַלָּה f. (b. h.) same. Y. Ber. VII, 11c top במקהלות כל ק׳ וק׳ 'in assemblies praise God' (Ps. LXVIII, 27), in every kind of assemblies (use a different phraseology for the appeal to praise God, according to the size of the assembly). Meg. 2a י״ג זמן ק׳ וכ׳ the thirteenth of Adar was the date of gathering all Jews (Esth. IX, 18). Lev. R. s. 9 (ref. to Deut. XXXIII, 4) מורשה קְהִלַּת יעקב אין וכ׳ it is not written here, 'an inheritance of the congregation of Yamnai' (privileged scholars), but of the congregation of Jacob (v. יְרוּשָׁה); a. e.—*Pl.* קְהִלּוֹת, קְהָלִים. Y. Yeb. VIII, 9b bot., v. קָהָל. Ab. Zar. 18a, a. e., v. קָהַל; a. fr.

קֹהֶלֶת (b. h.) pr. n. m. *Koheleth*, traditional surname of King Solomon. Koh. R. to I, 1 ... למה נקרא שמו ק׳ בהקהל וכ׳ why was his name Koheleth? Because his words were proclaimed in public meeting, as it is written (I Kings VIII, 1) &c.; a. e.—ק׳ (ספר) *the Book of Koheleth,*

Ecclesiastes. B. Bath. 14b ... ק׳ וכ׳ סדרן the order of the books of Hagiographa is: Ruth, Psalms, Job, Proverbs, Ecclesiastes &c. Ib. 15a ...ק׳ אנשי וכ׳ משלו the men of the Great Assembly composed Proverbs, Song of Songs and Ecclesiastes. Sabb. 30b ... ספר ק׳ וכ׳ בקשו the scholars wanted to exclude from the canon (v. גָּנַז) the book of E., because its words contradict one another; Koh. R. to I, 3; a. fr.

קָהַרְמָנָא m. (Pers. *Ḳaharmân*) *administrator, curator.* B. Bath. 46b ק׳ שוירה Ar. (read: שׁוּרוּתוֹ; v. הַרְמָנָא) they made him an administrator (of their property, and as such he let it out to tenants). Erub. 59a דשכיחי גבי ק׳ Ar. (ed. הרמנא) they are accustomed to meet at the office of the curator of the city, v. הַרְמָנָא.

קָו, in הֵיקוּ, נֵיקוּ &c., v. קוּם ch.

קָו m. (b. h.; v. קָוָה) 1) *circle, zone.* Ḥag. 12a תהו קו ירוק וכ׳ *tohu* (Gen. I, 2) is the green (or yellow) circle which surrounds the whole world (the horizon); Yalk. Kings 185 (ref. to I Kings VII, 23) זה קו ירוק וכ׳ this is typical of the green circle &c. Num. R. s. 13 קו חרם שעשה וכ׳ the circle encompassing the basin which Solomon made (I Kings l. c.); a. e.—2) [*cavity,*] *the lower part of a trumpet.* Kel. XI, 7, v. קב.—[Tanḥ. Aḥăré 1 קו שברתיה, v. קוֹשַׁרְתָּא.]

קָיָא ch. (preced., v. P. Sm. 3510; cmp. כַּוָּא) [*circle, window,*] *web.*—*Pl.* קְיִין. Targ. Is. LIX, 5, sq. (Ar. קِيَرُن f. *pl.*; h. text קוּרֵי).—V. קִרְוָאֵי.

קוּא (b. h.) *to spit.*

Hif. הֵקִיא same, *to vomit.* Sifra Aḥăré, end (ref. to Lev. XVIII, 25) כאדם שמקיא את מזונו like a man vomiting his food; Yalk. Lev. 599. Esth. R. introd. to Par. 3 (play on קירקלון Hab. II, 16) מקיא מלמעלן קלון מלמטן (thou shalt be) vomiting above together with disgrace (nuisance) below; שמקיא וכ׳ ... וכיון שראו and when the two chiefs of his legions saw that he was vomiting &c. Mikv. X, 8 טבל והקיאן if he vomited them after the immersion; a. e.

קוּאַי m. *Kuay,* name of an unclean bird. Ḥull. 63a ק׳ וקקואי (Rabb. D. S. has קוקי; Ms. M. קרי; Ms. R. 2 קקואי וקקי).

קוֹב m. (denom. of נָקַב) *cursing,* v. קַבָּה.

קוּבָא, v. next w.—[קוּבַאיָא, v. קוֹבַעְיָא].

קוּבָּה f. (b. h. קֻבָּה; קבב, v. קב) 1) *arched room, compartment.* Taan. 8b כמין ק׳ יש וכ׳ there is a sort of room in heaven from which the rains proceed; (Yalk. Ps. 789 קורה *web*; v. Rabb. D. S. a. l. note 8). Men. 31b ק׳ שלא יעשנה בה that he do not write the door-post inscription in the shape of an arch.—2) *tent of prostitution* (Num. XXV, 8). Ab. Zar. 17b, sq. ק׳ של בתו לרשב Ar. (ed. בק׳ של זונות) his daughter was condemned to sit in a brothel. Gen. R. s. 91 שמא בק׳ הוא (some ed. בקובא) perhaps he (Joseph) is in a brothel (sold, for sodomy); a. e.

קוּבְטָאוֹת, קוּבְטָיוֹת f. pl. (קבט, v. קָבוּט) *pressed or pickled substances, sauces* &c. Y. Ab. Zar. II, 41d ק׳ שלהן ... sauces (or pickles) prepared by gentiles; Tosef. ib. IV (V), 11 קַפָּטָאוֹת ed. Zuck. (Var. קפאטיות, missing in oth. eds.); Bab. ib. 38b קפלוטות (?). Y. Pes. III, 30a ק׳ ברתתיות וכ׳ sauces from Birtha must be removed before Passover (on account of an admixture of leavened matter); cmp. פְּלוּלִינְיָא.

קוּבִיטִין, קוּבְטִין, v. אַקוּבִיטוֹן.

קוּבְטִירָה, Y. Sabb. VI, beg. 7d, a corrupt., prob. for פִּילַקְטִירְיָא (φυλακτήριο) *charms, amulets,* v. טוֹטָפֶת a. חוּמַרְתָּא.

קוּבְטָרָא m. (denom. of קוּבְטָאוֹת; cmp. חֲלִיטָר a. חֲלִיטָא III) *maker of pickles* or *sauces.*—*Pl.* קוּבְטָרַיָּא. Y. Ab. Zar. II, 40c bot. ק׳ אלפין וכ׳ the (Jewish) sauce-makers taught (gentiles) their trade, and were ruined; [comment. *jewellers.*]

קוּבְיָא f. (κυβεία) *dice-playing, gambling.* Snh. III, 3 (among those disqualified as witnesses) המשחק בק׳ the habitual dice-player; R. Hash. I, 8; Y. ib. 57c top בקוּבְיָא. Sabb. XXIII, 2 משום ק׳ (omitted in Bab. ed. 148b) it is forbidden, because it is like gambling; ib. 149a; a. e.

קוּבְיָה f. (cmp. Syr. קוּיָא, P. Sm. 3510) *loom.* Y. Sabb. VII, 10c top כד משתיירא בק׳ when he inserts the warp in the loom.

קוּבְיוּסְטוֹס m. (וס for יס; κυβευστης = κυβιστής, S.) *gambler*; (= κυβευτικός) *crafty person.* Yalk. Deut. 847 זה הוא ק׳ וכ׳ this man is a gambler, and he may go and gamble and lose &c. Tosef. B. Bath. IV, 7 ... המוכר ונמצא גנב או ק׳ if one sells a slave ..., and he turns out to be a thief or a crafty person (swindler), contrad. to לסטים; Y. ib. VII, end, 15d; Bab. ib. 92b. Ḥull. 91b גנב אתה או ק׳ וכ׳ art thou a thief or a burglar that thou art afraid of the morning?; Yalk. Gen. 133. Bekh. 5a משה ... או ק׳ וכ׳ your teacher Moses was either a thief or a swindler, or else a bad arithmetician.

קוּבְיוֹסְטֵיסָא ch. same. Y. Ned. V, end, 39b [read:] א״ל וכן בר נש עביד אמר ליה בק׳ (v. Asheri to Gitt. 35b) he said to him (who had vowed that he would make no profits), does a man do that? Said he to him, (I vowed to make no profits) as a gambler (Asheri l. c. quotes קוּבְיוֹסְטָא).

קוּבִימִין, v. קוּבְטִין.

קוּבְלָא, v. קֻבְלָא II.

קוּבְלִיוּס, קוּבְלִיִּים, v. כּוֹבְלִיאָס.

קוּבְלִין, Y. Kil. IX, 32d top, v. קוֹלְבִין.

קוּבְלָנָא m. (v. קֻבְלָא III) *a formula to ward off danger,* e. g. when complaining of a trouble to a friend, to say, 'may it never occur to you!' Snh. 104b (ref. to Lam. I, 12 מכאן לק׳ מן התורה (לא אליכם (Ar. לָקָבָל) here we have a

Biblical support for the custom of saying, 'not to you'; [another interpret. in Rashi: *complaint* (v. קְבַל II), i. e. that a man in trouble should make it known to friends and appeal to their sympathy; v. Ḥull. 78a].

קוּבְנָאָה m. (קבב; cmp. אֶקוּנְבִי) *turret, battlement.* B. Bath. 73a bot. דהוה קא משואר אק' דמחווא Ms. H. was jumping on the battlements of Maḥoza; (Ar. דהוה נקיטא אק', read רהיט, v. Rabb. D. S. a. l. note 100; ed., v. קוּפְּרָא).

קוֹבְעָא m. = כּוֹבְעָא, *helmet, turban.*—*Pl.* קוֹבְעִין, קוֹבְעֵי, קוֹבְעַיָּא. Targ. Ez. XLIV, 18 (h. text פְּאֵרֵי). Targ. O. Ex. XXVIII, 40; XXXIX, 28 ed. Berl., v. כּוֹבְעָא.

קוֹבְעַיְיתָא, קוֹבְעַיָּא pr. n. pl. *Kob'aya* (*Tops* or *Hollows*) *of Aitha* (v. Hildesh. Beitr. p. 19 sq.). Tosef. Shebi. IV, 11 קביא רעירתא ed. Zuck. (Var. קובע' דראתון, קובאיא); Sifré Deut. 51 קנייא רעייא; Yalk. ib. 874 קבייא רעיירתא; Y. Shebi. VI, 36c קובעיא (only).

קובעת, v. next w.

קוֹבְעָתָא, קוֹבְעָתָא f. pl. (preced. wds.; cmp. כּוֹבְעָה) [*caps,*] *clods covering the field after the first ploughing,* which require to be broken by being thrown up and scattered. Y. Shebi. IV, 35a רמיין ק' (not דמיין); Y. Snh. III, 21b top קובעתי, קובעת (corr. acc.), v. הָאַסְטוּ.

קובעתי', v. preced.

קוֹבְּ, קוֹבְּתָא = h. קוּבָּה 1) *tent of prostitution.* Targ. O. a. Y. II Num. XXV, 8 (O. ed. Vien. קָבְּתָא).—2) *arched room, store-room.* Targ. Job XXXVIII, 25. Targ. Ps. LXV, 10 (cmp. Taan. 8b quot. s. v. קוּבָּה). Targ. Y. Gen. I, 7.

קוֹד (or **קוּד**) m. (קדד; cmp. כַּד) *wooden bowl.* Kel. XVI, 1 חבבלי ק' the Babylonian *kod* (a deep bowl, fragments of which may be used as receptacles); Tosef. ib. B. Kam. III, 11 חקיד (corr. acc.); ib. B. Mets. V, 10 חקור (corr. acc.). Snh. 20b קוּדּוֹ Ms. M. his bowl (was all that was left to king Solomon, v. גּוּנְבָא II); Yalk. Kings 177; Tanḥ. Aḥăré 1; a. e.

קוֹדָא ch. same. Koh. R. to II, 10 קוּדְיָה; ib. to IX, 11 (not קוּרְיָה), v. preced.—Snh. 103a קוּדְתֵּירָה Var. quot. in Rashi, v. קוּלְתָּא.

קודיוקוס, v. קוּרְדְּיָקוֹס.

קוֹדָלָא, v. קָדָל.

קוֹדֶם m., **קוֹדֶמֶת** f., v. קָדַם.

קוֹדָם m. (קָדַם) *antecedent*; (conj. a. prep.) *before.* Pes. 54a ק' שנברא העולם before the world was created. Gen. R. s. 1 ק' לאותו שכתוב בו וכ' prior to that (divine throne) about which is written, 'firm is thy throne &c.' (Ps. XCIII, 2). Ib. s. 9 ק' לכן ere this. Ib. ק' עד שלא נוצרה וכ' long before &c., v. יָצַר. Ib. s. 21 (ref. to מִקֶּדֶם, Gen. II, 8) מק' לג"ע נבראת וכ' Gehenna was created before the garden of Eden; Yalk. ib. 34 מִקֶּדֶם. Gen. R. l. c. קָדָם לג"ע וכ' the angels were created before &c.; Yalk. l. c. מקדם. Midr. Till. to Ps. XXIV כמקדם as before; a. fr.

קוּדְמָא, *pl.* קוּדְמֵי, v. קָדָם.

קוֹדָקוֹדָא, קוֹרְקוֹדָא, v. קָרְקָרָא.

קוּדְרַנְטֵיס m. sing. a. pl. (κοδράντης = quadrans) *quadrans,* a Roman value equal to three Roman ounces (also called *teruncius*). Y. Kidd. I, 58d Mus. (ed. קדריונטס, ed. Krot. קרד'; Mus. also קדרנטרס), v. מְסַרְמִיס; Tosef. B. Bath. V, 12 קונטרונין ed. Zuck. (Var. קונטריס, *pl.* קונטריסין); Kidd. 12a קונטרונקין, *pl.* קונטרונקין (corrupt. arisen fr. confusion of *quadrans* a. *teruncius*).

קֹדֶשׁ, קוֹדֶשׁ m. (b.h.; קָדַשׁ) *sanctity, sacred affair, sacred ground, dedicated object.* Yoma 12b, a. fr. מעלין בק', v. עָלָה. Sabb. XVI, 1 כל כתבי הק' וכ' all sacred scriptures must be saved from fire (on the Sabbath). Tosef. ib. XIII (XIV), 1 אין קורין בכתבי הק' we must not read from the Hagiographa (on the Sabbath); Y. ib. XVI, 15c top אין קורין בכתבי הק' אלא וכ' we must not read from the Hagiographa except from the afternoon service onward. Bets. 5a נוהגין אותו היום ק' וכ' we observe the rest of the day as a holy day and the next day likewise. Pes. 104a; Ḥull. 26a, v. חוֹל III. Ib. I, 7 בין ק' לק' בין ק' לְבַל, v. בַּל; ib. חמור לק' חקל between the stricter and the lighter sanctities; a. v. fr.—שם ק' or ק' (sub. שם) sacred name, name of the Lord. Shebu. 35b, v. חוֹל III. Treat. Sof'rim IV, 6, sq.; a. fr.—רוח הק', v. רוּחַ.—Esp. *a) sacred precincts, Temple ground.* Zeb. IX, 2 כל שפסולו בק' הק' מקבלו whatever has become unfit within the sanctuary, the sanctuary accepts (it cannot be removed from the altar, if it was put on); לא היה פסולו בק' וכ' if its unfitness did not arise within the sacred precincts, the sanctuary does not accept it; a. fr.—*b)* הק' *the Holy,* contrad. to עֲזָרָה, a. to ק' הקדשים, v. infra. Yoma III, 3; 6 בק' within the precincts of the Holy. Midd. IV, 5; a. fr.—*Pl.* קוּדְשׁ הק'.—קוֹדֶשׁ, also ק' קָדָשִׁים *most holy,* esp. *the Holy of Holies,* the westernmost compartment of the Temple. Midd. l. c. Yoma V, 1; a. fr.—Cant. R. to I, 1 כל הכתובים קדש וזה ק' הק' all Biblical scriptures are holy, but this (Song of Songs) is most holy. Y. Meg. III, 74a, a. e. נחום איש קדש הק' Nahum, the man of extreme holiness; a. e.—Esp. קָדָשִׁים *consecrated objects, sacrifices.* Zeb. V, 4 העולה קדשי ק' the burnt-offering belongs to the highest class of sacrifices. Ib. 6, sq. ק' קלים sacrifices of a minor grade. Ib. X, 2 מפני שהוא קדשי ק' because it belongs to the highest grade; a. fr.—קדשי מזבח things dedicated for the altar, *sacrifices*; קדשי ברק חבירת objects dedicated (for their value) to be used for the needs of the Temple building. Tem. VII, 1, sq.; a. fr.—ק' (סדר) *Kodashim,* the fifth of the six orders of the Mishnah, Tosefta, a. Talmud Babli. Sabb. 31a. Esth. R. to I, 2.

קוּדְשָׁא, קֻדְשָׁ ch. same, 1) *holiness, sanctuary* &c. Targ. Ex. XXIX, 29. Targ. Ps. LI, 13. Targ. Ex. XXVIII, 29; a. fr.—*Pl.* קוּדְשַׁיָּא, קוּדְשַׁיִן. Targ. Lev. XXI, 22. Ib. XXII, 2; a. fr.—קודש ק' *the Holy of Holies.* Targ. Ex. XXVI, 33; a. fr.—2) *the Holiness, the Lord,* usu. with

בריך הוא (abbrev. קב"ה), v. קָדוֹשׁ. Targ. Y. Num. XXI, 34. Targ. Y. Gen. XXV, 21; a. fr.—Ber. 7ª ומי ... דק' ב"ה is wrath before (to be ascribed to) the Lord? Keth. 77ᵇ; a. fr.

קוּדְתָּא f. = קוּדָּא, q. v.

קַוְיָאי, v. קִרְיָאי.

קָוָאקֵי, v. קָוָוקֵי.

קָוְדָא, קָוְדָא, v. קָדָתָא.

קָוָטִין* m. pl. (v. קִיטָא) *summer folds, flocks.* Targ. Prov. XXVII, 23 (h. text עֲדָרִים); v. קָוַוקָיָא.

קָוִיר, v. קִירוּר.

קָוִיתָא, v. קְוִיָּתָא.

קָוְסָרִין* m. pl. (causarius) *sickly.* Gen. R. s. 73; Yalk. ib. 130 קַוְסָרָן (f.).

קָוְעַד* (= עוּעַד = ועיעד, redupl. of וער; as to ק for ע, v. letter ע, a. Nöld., Mand. Gr. p. 72) *to appoint, make permanent.*

Ithpe. אִתְקָוְעַד, אִיק' *to be settled, remain.* Targ. Prov. X, 30 נְקַוְעַדוּן, read נְקָוְעַדוּן (Var. ed. Lag., a. oth. ed. תקוועדון, read: יִתְקָוְעַדוּן; ed. Lag. a. oth. יִתְקַוְעַדוּן; h. text ישכנו).

קָוָץ, קָוַץ, v. קָנַץ, קָנָץ.

קָוְצִין, v. קִיוּצִין.

קָוּץ m. (קָנַץ) [*shrunk,*] *undersized.* Succ. 32ª top, v. קָנַץ.—*Pl.* קָוּצִים. Sifré Deut. 343 in the suite of a king יש בה בני אדם נאים ויש ... ק' there are persons statelier (than he), and undersized &c.; (Yalk. ib. 951 ... ארוכים ממנו גוצים ממנו).—V. קִיוּץ.

קָוּצוֹת f. (b. h. קְוֻצָּה; קָנַץ) *curls, locks.* Ned. 9ᵇ וקווצותיו סדורות תלתלים and his curly hair was arranged in locks; Y. ib. I, 36ᵈ bot.; Tosef. Naz. IV, 7; Y. ib. I, end, 51ᶜ; Bab. ib. 4ᵇ; a. e.—Pesik. R. s. 26 ... בעל ק' מסלסל העמדת קווצותיו thou didst put up for them Elijah, the curly-headed man, and they sneered and laughed at him, (saying,) behold &c., v. סָלְסֵל; Yalk. Jer. 262.—Masc. form: קָוּצִין. Deut. R. s. 2 תפיסת קוצין (corr. acc.; ed. Wil. תפיסות) the front hair cut so as to form 'a handle of the locks' (a gentile custom, v. בְּלוּרִית).

קָוָקֵי, קָוָאקֵי m. pl. (a cacophemism for κυριακαί; v. next w.) *churches.* Snh. 74ᵇ, v. הוֹמִינְקֵי.

קָוְקָ', קָוְקָא f. sing. a. pl. (קוקו, onomatop., cmp. קָאקָא a. קָוְקוּ) [*bleaters,*] *flock of sheep.* Gen. R. s. 74; Yalk. ib. 130 אי הוה חמי ק' טבא וכ' when he saw a fine flock, he (Laban) took it for himself. Gen. R. s. 64 לשעבר הוית לך חדא ק' ... ק' סגין formerly thou hadst one flock only, but now thou hast many of them; Yalk. ib. 111 קָוְקָא חַד ... קווקיה סגיאין (masc.).—[Targ. Prov. XXVII, 23 קָוְקִיךְ Ar. (v. Koh. Ar. Compl. s. v. קוק 2); v. קָוָטִין.]

קוּקִין, Y. Ab. Zar. III, 42ᵈ, a corrupt. for קִירְתוֹן.

קוּרְנִיטָ', קוּרְנִיטָ', v. קְבַרְנִיטָא.

קוּסְהוֹר, v. קוּסְהוֹר.

קוּזוֹת, v. קוּזִית, a. next w.

קוֹזוֹת f. pl. (קוז), only in אדמה ק' *cut pieces, clods of earth.* Maas. Sh. V, 1; B. Kam. 69ª קָזוֹזוֹת (Ms. F. קוּזוֹת; v. Rabb. D. S. a. l. note 20). Gen. R. s. 42, beg. חירה אוכל ק' א' וכ' he (R. El. b. Hork'nos) ate (sucked) lumps of earth; Yalk. ib. 72 קזוזות.

קוּזִית pr. n. f. (?) *Kuzzith.* Cant. R. to VIII, 6 סימון בן קוזית (some ed. קוזות); Pesik. Vattomer, p. 134ª סימאי בר קוסי.

קוּזְמוֹזְקוֹטְרִין, v. קוֹזְמוֹקְרָטוֹר.

קוּזְמוּטְמוּרִיסִין, v. קוּמְטוּמוּרִיסִין.

קוּזְמוּקְלוּטוֹר, קוּזְמוּקִיטֵר, קוּזְמוּקְטוֹר, קוּזְמוּקְרוּטוֹר, קוּזְמוּקְלָט', v. next w.

קוֹזְמוֹקְרָטוֹר m. (κοσμοκράτωρ) *lord of the world, cosmocrator* (a title of the Roman emperor); in gen. *universal chief.* Tanḥ. Vaëra 5 ... שיתיה ק' על והיו כל המלכים all kings came and crowned him (Pharaoh) the cosmocrator over all kings; Ex. R. s. 5 שהוא יום ק' (corr. acc.). Y. Ab. Zar. III, 42ᶜ bot. ואם תאמר ק' וכ' and if you say, he is cosmocrator, he rules over the dry land, does he rule over the sea?; Y. Ber. IX, 13ᵇ top קוזמוקל'. Esth. R. to I, 2 כל מלך שאינו ק' וכ' no king that is not cosmocrator of the world, dare sit in it (Solomon's throne). Pesik. R. s. 3 ... חק"בה קזמיק' וכ' (corr. acc.) the Lord has made him (Joseph) a ruler, and should I not do him honor? Cant. R. to VIII, 6 אע"פ שמניתיך ספיקולטור ק' על וכ' (not קפוקלטור) although I have appointed thee chief executioner of my creatures &c.; Lev. R. s. 18 שעשיתיך קוזמוקטור (corr. acc.); a. e.—*Pl.* קוֹזְמוֹקְרָטוֹרִין. Gen. R. s. 58 ארבע מלכיות ... שרדף (read: מלכים) he (Abraham) pursued four kings with the titles of cosmocrator. Esth. R. introd. to I, 9 שלשה ... ק' מסוף וכ' three kings that shall be rulers from end to end of the world; Cant. R. to III, 4 קוזמוקרוטין (corr. acc); Pesik. Shek., p. 14ª קוזמוקלוט'; Yalk. Kings 247 קוזמוקוט', קוזמוקיט (corr. acc.).

קוֹזְמִידְיָא m. pl. (κοσμίδια S.) *ornaments, jewelry.* Y. Ned. IV, beg. 38ᶜ אילין ק' דאית וכ' (Ar. קוֹזְמָרְיָא κοσμάρια) dare they not lend them the jewelry which they wear?

קוּזְמִיין, v. next w.

קוֹזְמִין m. pl. (also used as sing. f.) (κόσμος) *jewelry.* Deut. R. s. 2 end לאחד שגנב ק' וכ' like the case of one that stole jewelry from the royal palace, and gave it to his wife. Yalk. Num. 732 (not קוזמיין); Y'lamd. to Num. XI, 1

quot in Ar.—Yalk. Deut. 854 אני נתתי ק' ... אותה I gave (my daughter) jewelry, and you lost it. Pesik. R. s. 12. Tanḥ. ed. Bub. Mikkets 9 אם בא ... ק' שלך וכ' if a man should come to borrow thy jewels, wouldst thou lend them to him?; Yalk. Job 919. Gen. R. s. 19 ... כל ק' ולירתנם לה Ar. (Ar. ed. Koh. קוזמירין; ed. קוזמירקון) all his jewels are there (in that barrel), and he wants to marry another wife and give them to her; Pirké d'R. El. ch. XIII קומיס, קומיא (corr. acc.).

קוֹזְמִירְקוֹן m. (κοσμικός) *universal*; (of a wind) *extending over the whole world.* Gen. R. s. 24 ואין לך ק' אלא וכ' there is no universal wind (mentioned in the Scriptures) except that in the case of Elijah (I Kings XIX, 11); Koh. R. to I, 6 (not קין ...); Y. Ber. IX, 13[d] top קוֹסְמִירְקוֹן; Yalk. Kings 219 קזמ' (corr. acc.).—[Gen. R. s. 19, v. קוֹזְמִין.]

קוזמירין, Gen. R. s. 19 Ar. ed. Koh., read: קוֹזְמִירִין (v. next w.), v. קוֹזְמִין.

קוֹזְמִירְיָא m. pl., v. קוֹזְמִידְיָא.

קוֹזְקְזָא f. pl. (נקז) *vessels for blood-letting.* Y. Nidd. II, 50[b] top באילין קוזקזתהון ... אייתי brought (for comparison) ... the various sorts of blood contained in their (the blood-letters') vessels.

קָחָא, v. קְחָא.

קוּט (b. h.; cmp. קוּץ I) [*to shrink,*] *to feel aversion, be disgusted.*

Nif. נָקוֹט same. Pesik. B'shall., p. 81[b] עד ... לא הספיק שנָקְטָה נפשו עליו (for נִקּוֹטָה, v. Job X, 1) he had not eaten much of the foul things, when he felt disgust; Yalk. Ex. 225.

קוּט ch., *Ithpol.* אִתְקוֹטָט, v. קְטַט.

קוֹטֵב, v. next w.

קוֹטְבִי f. (קטב) *small wine* or *olive press* with a *cylindrical beam.* Sifra B'har, Par. 1, ch. I אין עושין זתים בבר ובק' (in the Sabbatical year) you must not press olives in a *bad* (v. בַּר II) or in a *kuṭbi*; Shebi. VIII, 6 Ms. M. a. Y. ed. (Mish. a. Bab. ed. קוֹטֵב); Y. ib. 38[b]; Tosef. ib. VI, 27 קתבי (ed. Zuck. קוינבי, corr. acc.). Tosef. Toh. X, 22 קתכו (corr. acc.). [In later Hebr. קוטב *pole*; Arab. *polar star.*]

קוֹטְזְמִי, v. קְטַזְמָא.

קָוָטִין, v. קְוָוטִין.

קוֹטִין, v. קִישׁוּעַ.

קוֹטְלִיזִין, v. קַטָּלוֹן.

קוֹטְמָא, Midr. Till. to Ps. XII, v. קוּפְסָא.

קוֹטְמִית, v. קְטָמִית.

קוֹטֶן m. (קָטָן) *minority, childhood.* Keth. II, 10 ואלו בגודלן מה שראו בקוטנן ... the following are admitted, when they are of age, to testify to what they have seen as minors. Y. ib. 27[a] top הא בקוטנן לא but as long as they are minors are they not admitted?

קוֹטָנָא, קוֹטְנָה m. (preced.) 1) *the thinner side.* Sabb. 134[a], v. אוּלְמָא. Y. Sot. VII, 21[d], v. עוּבְרָא.—2) *tail.* Targ. Y. I Ex. IV, 4 (Y. II קוֹטְנוֹי *pl.*).

קוֹטְנִין m. pl. (v. קִיטְנִית) *the beans of colocasia* (ciborium). Maasr. V, 8 אף חק' פטורין וכ' Bab. ed. (Y. ed. דקרטנים; Mish. ed. קוטנית) the colocasia beans are likewise exempt &c.; Tosef. ib. III, 14 חקוישין שלמטה וכ' ed. Zuck. (Var. חקנשין; oth. ed. חקנישין, corr. acc.) the beans beneath them (the colocasia leaves).

קוֹטְנִית, v. preced.

קוֹטֵעַ, v. קִישׁוּעַ.

קוֹטָעִין, קוֹטָעִים = מְקוּטָּע, v. קִישֵּׁעַ.

קוֹטָרָא, v. קִיטְרָא I.

קוֹטְרִינִין, v. קוּנְטְרִינִים.

קוֹטְרִיס, Midr. Till. to Ps. XLV, v. קַרְטֵס.

קָוָה, קוֹר (b. h.) [*to circle,* v. קָו,] *to cave* or *heap up, gather.* Part. pass. קָוּר. Y. Ber. VI, 10[d] לתוך ידו ואפי' ק' even when the oil is held in the hollow of his hand.

Hif. הִקְוָה, הִקְוָוה 1) *to gather, to conduct water courses into a common bed.* Y. Kil. IX, 32[c] bot.; Y. Keth. XII, 35[b] bot. דוקל' ה' נהרות ועשאו Diocletian united several rivers and made it (the bay of Emesa); Midr. Till. to Ps. XXIV (corr. acc.), v. חָמֵץ. Num. R. s. 13 כשה' הקב"ה וכ' when the Lord, on the third day of creation, gathered all the waters in one place; a. e.—2) *to add to the capacity of a bath.* Tosef. Shek. I, 2 כל מקוה ... כשר להַקְווֹת עליו a bath which has the (legally required) capacity of forty S'ah is fit to be added to (by carrying water into it in vessels). Tosef. Mikv. III, 6; a. e.

Pi. קִוָּה, קִוָּוה *to look out* (cmp. קָוָא a. קָוָוא) *to wait, hope.* Gen. R. s. 5 (play on יִקָּווּ, Gen. I, 9) יקוו לי המרים מה וכ' let the waters look out for me (to see) what I shall do &c.; ib. s. 28; Lam. R. to I, 17; Yalk. Gen. 7; Yalk. Ps. 848; [perh. to be read יְקַוּוּ *Nif.*]. Midr. Till. to Ps. VI ... והיה מְקַוֶּה לרופא וכ' and the patient anxiously waited for the physician (asking), when will he come? &c.; Yalk. ib. 635. Cant. R. to II, 3, v. next w.; a. fr.

קְוִיָּה, קְוִיָּוה f. (preced.) *hope, wish.*—*Pl.* קְוִיּוֹת, קְוִיּוֹ'. Cant. R. to II, 3 שלש ק' ... קוו וכ' three noble wishes

did the Israelites entertain at the Red Sea, they wished for the Law &c.

קוּרִינָא, v. קוּנְיָא.

קוֹרְיִסְטוֹר m. (quaestor) *quaestor, chancellor* (corresp. to the office of סוֹפֵר). Lam. R. to II, 1 (ref. to Ez. IX, 2) שלשה . . . ק' ספקלטור וכ' (Ar. קירסטור, ed. קסנטור; corr. acc.) that angel served in three capacities, as chancellor, executioner and high priest; Yalk. Ez. 349 קריס' (corr. acc.).—V. קוּסְדּוֹר.

קוֹכְלִיאָס, v. כּוֹכְלִיאָס.

קוֹל m. (b. h.; v. קהל) *voice, call, sound.* Ker. 6ᵃ; Pes. 26ᵃ מראה וריח וכ' ק' the enjoyment of sound, sight or smell does not come under the category of misuse of sacred property (מְעִילָה). Zeb. 88ᵇ יבא דבר שבק' ויכפר על ק' הרע let that which is accompanied by sound (the high priest's robe) bring atonement for evil sound (evil talk). Gen. R. s. 17 קוֹלָהּ חולך woman's voice is penetrating. Pes. 56ᵃ בק' רם in a loud voice, opp. בחשאי. Keth. 16ᵃ bot. יש לה ק' is spoken about, is known among people; a. v. fr.—בת ק', v. בַּת I.—*Pl.* קוֹלוֹת, constr. קוֹלֵי. Ex. R. s. 5 הקול יוצא ונחלק לשבעים ק' וכ' the voice (of revelation) went forth and was divided into seventy voices corresponding to seventy languages. Ber. 15ᵇ בקולי ק' under loud cries; a. fr.—[קול מזמסיא, v. מַזְמְסִיא.]

קוֹל *to be light,* v. קַל.

קוֹל or **קוֹל** m. (preced.; v. קָלַל) 1) *light matter.*—*Pl.* קוּלִּין, constr. קוּלֵּי. Sabb. 29ᵃ ומק' מטלניות שנו כאן and they teach here rules about one of the pettiest kinds of strips. Ib. 39ᵇ חוץ מק' מטלניות except the rule concerning the lightest kinds &c.—2) *lenient practice,* opp. חוֹמֶר. Hall. IV, 5 נמצא חומרו קולו consequently the stricter opinion (of R. Akiba) implies the eventual lenient ruling. Y. ib. 59ᵈ bot. קולו חומרו the lenient rule implies eventually the stricter rule. Snh. XI, 2 נמצא חומרו קולו his severer offence (in giving a practical decision without authorization to teach) is the cause of his acquittal from responsibility.—*Pl.* קוּלִּין, קוּלֵּים. Y. Snh. XI, 30ᵃ bot. Hull. 43ᵇ bot. מקוּלֵּי בית שמאי ומק' וכ' he that follows the school of Shammai where its rulings are the easier, and again the school of Hillel where its rulings are the easier. Ib. 44ᵃ כקוּלֵּיהֶן, v. חוֹמֶר I. Keth. 110ᵇ מקולי כתובה וכ' they taught here one of the lenient practices concerning the wife's dowry; a. e.—קוּלּוֹת (fr. קוּלָּה) *light, minor sins.* Y. Snh. X, 28ᵇ top קוּלּוֹתֶיהָ . . . חומרותיו וכ' Ahab's minor offences were as heavy as Jeroboam's heaviest sins; (Bab. ib. 102ᵇ . . . קַלּוּת כחמורות).

קוֹלָא ch. same, *lenient rule, easier practice.* Y. Ab. Zar. V, 44ᵈ לק' וכ' . . . את סבר הדא you may think that this opinion of R. S. b. G. is an alleviation, but it is nothing but a restriction. Bets. 3ᵇ כל ספיקא דרבנן לק' a doubtful case in which a rabbinical enactment is under consideration, is decided in favor of the easier practice; a. fr.—*Pl.* קוּלֵּי. Pes. 55ᵃ top תנא ק' ק' קתני the teacher (in saying there is no difference &c., 54ᵇ) speaks only of alleviations (permitted acts).

קוֹלָא I, קֻלָּא m. (קלא, cmp. כְּלֵי I a. כְּלָאַי) 1) *compartment, enclosure.* Targ. Y. II Num. XXV, 8 Ar. (ed. קובחא).—*Pl.* קוֹלִין. Targ. Y. Num. XXIV, 25 (corresp. to h. קלעים, Snh. 106ᵃ). Targ. Y. Gen. VI, 14.—V. קִיל I a. קוֹלִין.—2) *snare.* Targ. Am. III, 5. Targ. Koh. IX, 12 Bxt. (ed. תקולא). Targ. Ps. LXIX, 23 (ed. Wil. קו'; Ar. קלא, Ms. תקלא). Ib. CXXIV, 7 Regia (ed. פַּחַר).—*Pl.* as ab. Targ. Hos. IX, 8.

קוֹלָא II, קוּלָא m. (preced.; cmp. כְּלֵי) 1) *bowl.* [Y. Ab. Zar. V, 44ᵈ הדא ק' קוּלְתָא, v. קוּלְתָא.]—*Pl.* קוֹלִין, קוֹלָתָא, קוּ'. Targ. II Kings XII, 14. Targ. II Sam. XVII, 28. Targ. I Kings VII, 50. Targ. Jer. LII, 19.—Esth. R. to I, 8 חמרא דקולידה, v. קוּלְתָא.—*2) (cmp. כְּלֵי) *dress.* Lev. R. s. 37 דאנן זבנין חד ק' לדא וכ' for we want to buy a (wedding) dress for that orphan girl; [Ar. חדא קולב; comment: *an ornament, clasp* (?).]

קוֹלָא, Lev. R. s. 15, v. קַרְלָא II, a. קוּרָא II.

קוֹלָאר, v. קוֹלָר.

קוֹלָב* f. (κολόβιον) *a tunic with short sleeves.* Lev. R. s. 37 Ar., v. קוֹלָא II, 2.—V. קוֹלְבִּין.

קוֹלָב I m. (cmp. next w.) [*grappler,*] *a stand with steps, and with nails and hooks* for the exhibition of goods in front of a shop; *rack.* Sabb. 60ᵃ top; Y. ib. VI, 8ᵇ; Tosef. Kel. B. Mets. III, 13. Sifra Sh'mini, ch. VII, Par. 6 (quot. in Maim. to Kel. XVI, 7 חֻקֻּלֵב); Yalk. Lev. 538.

קוֹלָב II m. (=כּוּלְבָּא) *axe.* Gen. R. s. 35; Yalk. ib. 61 ק' רותח a hot axe (?).

קוֹלְבָא, קוּלַבָּא ch. same. Gen. R. s. 38; Yalk. ib. 62, v. כּוּלְבָּא. Koh. R. to III, 6 קוּלְבֵי, v. כּוּלְבָּא. [Snh. 103ᵃ קולבא Rashi, (ed. קולבאי), a gloss for זרינירה, v. קוּלְתָא. Rashi: ק' רעיא *the mean shepherd,* taking ק'=כַּלְבָּא.]—*Pl.* קוּלְבַיָּא. Targ. Jer. XLVI, 22 quot. in 'Rashi' to Gen. R. s. 35 (v. preced.; ed. כשירלין).—[קוּלְבָּאֵי Snh. l. c.; B. Mets. 84ᵇ Ms. F. (Ms. R. 2 קלביא; v. Rabb. D. S. a. l. note 80), v. supra, a. כּוּלְבָּא.]

קֻלְבּוֹן, קוֹלְבּוֹן m. (χόλλυβος) *rate of exchange, agio.* Shek. I, 6 ואלו שחייבין בקו' Y. ed. (Mish. a. Bab. ed. בקל') the following persons are bound to pay agio (on their half-Shekel). Ib. 7 וכמה הוא ק' וכ' and how much is the agio? A M'ah silver. Y. ib. 46ᵇ קוֹלְבָּנוֹ תורה (Bab. ed. ק') the premium he has to pay is intimated in the Torah (Ex. XXX, 13, because he has to pay the silver value of half a Shekel). Ib. bot.; Tosef. ib. I, 8; a. e.—Bekh. 50ᵃ ק' לפרוטרוט (not קיל') the dipondium is agio (an addition) to the units (making fifty, as a round sum, instead of forty-eight, v. Tosaf. a. l.).—*Pl.* קוֹלְבּוֹנִין, קוֹלְבּוֹנוֹת, קֻלְבּוֹ'. Tosef. Shek. l. c. וק' אלו חייב שנו ק' is bound to pay double the agio. Ib. מה עושין לחם and what is done with those agios? Shek. I, 6 ק', a. קוֹלְבָּנִי Y. ed. (Mish. ed. קלבו'; Bab. ed. קולבני).

קוֹלְבִין m. sing. a. pl. (χολόβιον) *a tunic without* or *with short sleeves.* Y. Kil. IX, 32[d] top קובלין (corr. acc.), v. כַּלְמָטִירְקִין. Y. Sabb. VI, 8[b] bot. (expl. מעטפות, Is. III, 22), v. מַעֲפָרָא. Y. ib. XVI, 15[d] (among the garments permitted to be saved from fire on the Sabbath) ק׳ שֶׁל פִּשְׁתָּן a linen tunic; Bab. ib. 120[a] קלבוס (Ms. M. קנבוס; corr. acc.).

קוֹלְבָּן, קִילְבָּן, קוֹלָבָּן m. (denom. of קוֹלֶב II) *one whose legs are axe-shaped, club-footed.* Sifra Emor, ch. II, Par. 3; Tosef. Bekh. V, 9; Bekh. 45[a] הקוי׳.

קוֹלְבָּנוֹת, קוֹלְבָּן, v. קוֹלְבּוֹן.

קולוטוס, read: קִילִיטוּס q. v.

קולון pr. n. m. (Colonus) אבא ק׳ *Abba Kolon,* a legendary person connected with the foundation of Rome. Cant. R. to I, 6.

קוֹלוֹס m. (prob. a corrupt. of κολικός, sub. חולי; cmp. Syr. כאבא דקולון P. Sm. 1659) *colic.* Y. Sabb. XIV, 14[d]; Y. Ab. Zar. II, 40[d].

קולוריות, v. קִילּוּרִית.

קוֹלֵחַ, *pl.* קוֹלְחוֹת, v. קֶלַח.

קוֹלְחָא, v. קִלְחָא.

קוֹלְטָא, קוֹלְטָה, v. קִלְטָא.

קוֹלְיָא, קוֹ׳ m. (קָלָה II) *parched grain; flour made of parched grain.* Targ. Ez. XXVII, 17 (Ar. קִילְ׳; ed. Ven. I קִילּוּיָא; some ed. קוֹלַיָּא *pl.*; ed. Lag. קלוויא; h. text פנן).—V. קָלִי.

קוֹלְיָא II, קָלְיָא m. (preced.) *ashes of an alkaline plant.* Erub. 28[b] מערבין בקול׳ Ms. M. (ed. בקל׳) you may use *kulia* for an 'Erub (v. עֵירוּב), expl. ברקא דקׂ׳ the plant from which kׂ. is won. Y. Sabb. IX, end, 12[b], v. קִימּוֹלְיָא.

קוֹלְיָאס, v. קוֹלִירִס.

קולוינון, v. next w.

קָלְיָרִי, קוֹלְיָרִין m. pl. (קלי; cmp. קוֹלָא I) *curtained enclosures, canopies.* Cant. R. to VI, 4 (expl. צבא גגלות, Num. VII, 3) דומות לק׳ (not נון ...) resembling canopies (v. אַסְקַפְסְטִי); Num. R. s. 12 לקלי׳; (Yalk. ib. 713 לקליעות; Pesik. Vayhi, p. 8[a] לקוילקוילין, Ar. לקולירינין).

קוֹלְיָס, קוֹלְיָאס, קוֹלְיוֹס m. (κολίας) *colias,* a *kind of tunny fish.* Tosef. Ḥull. III (IV), 27, v. אַקוּנָס. Makhsh. VI, 3 ק׳ האספנין (ed. Dehr. האספנן), v. אַסְפָּנִי; Tosef. Bets. II, 1 קולירס האיספון ed. Zuck. (ed. only קולים). Tanḥ. Ki Thissa 32 בק׳ חזה וכ׳ ... הירה משה Moses moved in the heavens like a colias (swimming in the water), until he arrived &c.

קוֹלִין m. pl. (v. קוֹלָא I) בֵּית ק׳ (= b. h. בית הכלא) *prison.* Cant. R. to VIII, 13.

קוֹלְיָרִס, v. קוֹלִירִס.

קוֹלְיוֹס, v. מֶרְקוּלִיס.

קוֹלִירָא, v. קִירְפּוֹר.

קוֹלִית f. (v. קוֹלָא, a. קוּלְתָא) [*something hollow and round,*] 1) *ball; globule.* T'bul Yom I, 1 ק׳ של מים המחולחלת (not שלמים) a hollow ball of water, *bubble, froth*; ib. 2 ק׳ של מים שאינה מחולחלת a solid water globule, *drop.*—2) *marrow-bone,* esp. *thigh-bone.* Tosef. Pes. VI, 10 מוח שבראש ושבק׳ the marrow in the head (brain) or in a bone; Pes. 84[b]. Tosef. Ohol. IV, 3 ק׳ חמת וכ׳ if one makes a handle for a knife out of a marrow-bone of a human body. Tosef. Ukts. II, 5. Gen. R. s. 10; a. e.

קוֹלְמוֹז, v. קוֹלְמוֹס ch.

קוֹלְמוֹס m. (calamus) *reed, writing pen.* Sabb. 92[b] שנים ... בק׳ כותבין if two take hold ... of a pen and write; Tosef. ib. IX (X), 10; Sifra Vayikra, Ḥob., ch. IX, Par. 7. Sabb. I, 3 בקוֹלְמוֹסוֹ; Y. ib. 3[b], v. לָבָן. Taan. 20[b] לפיכך זכה קנה ... ק׳ וכ׳ therefore (because of its yielding nature) the reed was privileged to supply the pen with which to write the Torah &c. Tanḥ. Ki Tbissa 37 עד שמשה ... נשתייר בק׳ וכ׳ when Moses wrote the Torah, something (of the fire-ink) was left in the pen, and he passed it over his head &c. Pes. 118[b] (ref. to Ps. LXVIII, 31) גְּעוֹר בחיה ... בק׳ אחד rebuke the beast (Rome) all of whose deeds are written down with the same pen (of tyranny); a. fr.—Ḥull. 30[b] שחיטה העשויה כק׳ a cut (of the animal's throat) shaped like the cut of a writing reed (slanting).—*Pl.* קוֹלְמוֹסִים, קוֹלְמוֹסִין. Y. Sabb. XII, 13[c] bot. כמין ק׳ דיו עשויין the boards were cut like pens (thinner and slanting on top). Gen. R. s. 58, a. e. כמה ק׳ משתברין how many pens were broken &c., v. דְּיוֹ. Tosef. Kel. B. Bath. VII, 12 ק׳ חק׳ metal pens (styluses; Kel. XII, 8 sing.). Sabb. 11[a] אם יהיו ... ואנמים ק׳ וכ׳ if all seas were ink, and all reeds pens &c.; Ab. d'R. N. ch. XXV קַלְמוֹסִים (ed. Schechter קול׳, Var. קוּלְמָסִין).

קוֹלְמוֹסָא, קוֹלְמוֹס ch. same. Targ. Jud. V, 14. Targ. Job XIX, 24 (Ms. קולמוז). Targ. II Esth. III, 9; a. e.—Gitt. 6[a] top, v. קַן.—*Pl.* constr. קוֹלְמָסֵי, v. מַזְרָא.

קולמז, ק׳ מסיא, v. מִזְרָא.

קולמיות, Pesik. B'shall., p. 87[a] Ms. O. a. Ar., v. קְרוֹמִית.

קולמן, ק׳ מסיא, v. מַזְרָא.

קוֹלְמָס־, v. קוֹלְמוֹס.

קוֹלָן I m. (κόλλα, accus.) *glue.* Pes. III, 1 ק׳ של סופרים the glue which the scribes use (to paste together strips of papyrus &c.), v. פִּירְוָרָא. Ib. 42[b] ק׳ של רצענין the leather-workers' paste.

קוֹלָנִי II, קוֹלָנִי m. (denom. of קוֹל) *shouter,* esp. *night-guard, crier.*—*Pl.* קוֹלָנִים, קוֹלָנִין. Pesik. Vayhi, p. 66[b] ואח״כ

חביא עלידהם ק׳ כגון חצפרדעים and then the Lord brought shouters against them (like troops preparing an attack), that is the frogs; Yalk. Ex. 182; Pesik. R. s. 17 קָלָנִים; Tanḥ. Bo 4 קָלָאנִים (fr. Chald. קָלָא). Cant. R. to I, 12 תחתיל העמיד ... בקלאנים ib. בוקינוס, v. העמיד עלידהם ק׳ וכ׳ (corr. acc.); Yalk. ib. 983 קלנים לעוררן ... העמיד he appointed criers over them to wake them up. Lev. R. s. 16 יבא חקול וכ׳ ... אילין צפריא ק׳ birds (for the leper's sacrifice, Lev. XIV, 4) are noise-makers; the Lord said, let the voice come and bring atonement for the sin of the voice (evil gossip); Yalk. ib. 559. Tanḥ. T'tsavveh 11 (play on מֹרִים קֹלוֹן, Prov. III, 35, with allusion to וירם תולעים, Ex. XVI, 20) הית׳ קלאנין של תולעים וכ׳ a night watch of vermin (that keep people awake) went forth &c.; Y'lamd. to Ex. XXVIII quot. in Ar. קלנין; (Yalk. Prov. 935 תורו תולעים וכ׳).—*Fem.* קוֹלָנִית *a screaming woman.* Keth. VII, 6 אם הק׳ also a screamer (may be sent away without a dowry); Tosef. ib. VII, 7; (variously expl.) Keth. 72b; Y. ib. VII, 31b sq.—*Pl.* קוֹלָנִיּוֹת. Tanḥ. Naso 2 דרך ... לא ק׳ וכ׳ the daughters of Israel are not loud, nor walk with uplifted foot &c. (Tanḥ. ed. Bub. ib. 4 *sing.*).

קוֹלָס m. (קלס *to be round*; cmp. קוֹלָא, קוֹלִית, &c.) 1) *cap, helmet.*—*Pl.* קוֹלָסִים, קוֹלָסִין, קוֹלָסוֹת. Gen. R. s. 99 אילו לובשי כובעים ואילו לובשי ק׳ Midr. Haggadol (communic. by S. Schechter; ed. קיסים, corr. acc.) they (the priests) wear turbans, and they (the Greek soldiers) wear helmets. Yalk. Deut. 885 הואיל והם יוצאין בקלוסין ... יוצא בקלוסין they (the gentiles) go out with helmets, so will I &c.; Sifré Deut. 81 בתולסין (corr. acc.). Zeb. 88b קונאות של קולסות (Mus. s. v. קונאות; v. Rabb. D. S. a. l. note 5), v. קוֹנָאוֹת.—[Gen. R. s. 19 קולסין (Yalk. ib. 27 דקיסלוון) *girdles* tied around like a turban, v. קוּלְסִיתָא.]—2) קוֹלְסֵי כרוב *cabbage-heads.* Ukts. I, 4 שרשי ק׳ הכרוב (ed. Dehr. קָלְסֵי אכרוב) cabbage stalks; (Maim.: the shoots under the head, which are thrown away). Y. Bets. V, 63a top. Tosef. Shebi. VII, 17 שורשי ק׳ הכ׳ וכ׳ cabbage stalks in the ground even if they are dried up.—V. קָלַס II.

קַלְּ, קוֹלָסָא, קוֹלַס ch. same, 1) *helmet.* Targ. I Sam. XVII, 5 (Rashi to Zeb. 88b קל׳); a. e.—*Pl.* קוּלְסָיָא, קוּלְסִין, קַלֵּי. Targ. Ez. XXIII, 15 (h. text טבולים). Ib. 24. Targ. Jer. XLVI, 4; a. e.—*2) *cabbage-head;* trnsf. *one of repulsive appearance* (or perh. *blockhead*). Yeb. 118b דק׳ גברא וכ׳ when the husband is a cabbage-head, the wife requires no lentils for the pot, i. e. a woman is contented with any husband, in the poorest circumstances, rather than remain single; [Rashi: ק׳ *of a disreputable family*, v. קָלַס; Ar.: קַלְּפָא *a cabbage gardener*, v. נַפָּצָא]; Keth. 75a דקלסא (Rashi דקול׳).

קוֹלְסִיתָא f. (preced.) 1) *turban, head-dress.* Y. Kidd. II, 62d דמטמרא לה תחות קלוסיתה דראשה (corr. acc.) she had hidden it (her blemish) under her head-dress.—2) *belt.* Y. Sebu. VI, 37a bot. דקוּלְסִיתָהּ וכ׳ ... והוה she had two Denars tied up between the folds of her belt.

קוּלְפָא m. (קָלַף) 1) *a peeled pole, lance.* Sabb. 63a (expl. אַפָּה) ק׳ (Ar. a. Ms. O. קופל).—2) [*peeled or scraped leather,*] *strap.* Ber. 58a יהבו ליה ק׳ (v. Rabb. D. S. a. l. note 5) they gave him the strap, i. e. gave him the privilege of inflicting punishment; Yalk. Ez. 362 קיל׳. Ber. l. c. מחויא ליה בקוּלְפֵּירֵה דפרזלא וכ׳ Ms. M. (ed. בקולפא only) he struck him with his iron-pointed whip and killed him; Yalk. l. c. בקיל׳. Keth. 65a מחתה לה בק׳ דשידא she struck her with the strap of a chest (Ar. בק׳ דשיראי with a silken strap).—*Pl.* קוּלְפֵּי. Ber. 56a תרין ק׳ בלעת thou shalt receive two lashes. Men. 7a; Arakh. 22a, v. בְּלַע. Snh. 110a; Pes. 119a, v. קוּפְּלָא I.—3) *parchment,* v. קְלָפָא.

קולקין, v. קִילְקִי.

קולקלון, v. קִילְקְלִין.

קולקלין, v. קִילְקִי.

קולקלתא, v. קִילֶקְלָתָא.

קוֹלָקָס m. *colcas, colocasia,* an edible root of the Egyptian bean (v. Sm. Ant. s. v. Colocasia). Y. Peah I, 16c bot. [read.] כירק למעשרות וכ׳ ק׳ colocasia is treated as greens (יֶרֶק) as regards tithes &c.; Y. Ned. VII, beg. 40b. Y. Pes. IV, 31a. Tosef. Maasr. III, 14; Maasr. V, 8 קוֹרָקָס (Bart. קוּרָקָס; Y. ed. קריקם, corr. acc.; v. Rabb. D. S. a. l. note 8); Y. ib. 52a bot. קריקם.

קוֹלַקְסִיָּא, קוֹלַקְסִירָא f. same. Y. Shebi. II, end, 34b עלי ק׳ (not קולקסיי) the leaves of colocasia; Y. Ned. VII, beg. 40b קלוקסירה. Ib. קלויקסיה.

קוֹלָר m. (collare) *collar,* (Roman) *prisoner's band or chain around the neck.* Y. Ned. IX, beg. 41b ק׳ הנודר ... על צווארו he who makes a vow is like one putting a collar around his neck. Ib. [read:] וראה ק׳ אחד ... לקוסטודיא פנוי וכ׳ it is as if a guard passed by (with prisoners), and some one seeing a collar vacant would put his head into it. Gitt. VI, 5 חיוצא בק׳ וכ׳ if one is led out in chains (a prisoner) and says, write ye a letter of divorce &c.; Y. ib. 48a bot. לא סוף דבר בק׳ של סכנה אלא אפי׳ בק׳ של ממון this refers not only to a prisoner in danger (to be tried for his life), but also to a prisoner to be tried for a money matter; שכל הק׳ וכ׳ for every prisoner is to be considered in danger of his life. Bab. ib. 65b גניבא יוצא בק׳ חוה Gʻniba was taken prisoner; (Y. ib. l. c. אתאפק למתקטלא). Lam. R. introd. (R. Zʻera) העבירו ק׳ מצווארו וכ׳ he (King Hosea) removed the collar (of responsibility) from his neck, and put it on the neck of the people &c.; Yalk. Kings 236. Snh. 7b, a. e. עשרה ... ק׳ תלוי וכ׳ if ten men sit in court, the responsibility rests upon every one of them; a. fr.—*Pl.* קוֹלָרִין, קוֹלָרִים.—[Midr. Till. to Ps. X, 10 מפיל בקולרים, v. קְלָרוֹס.]—Y. Ber. VII, 11c (Daniel said,) בניו ... בק׳ וכ׳ His children are in chains (in the Babylonian exile), where is His strength (that we should say הגבור)? (Yoma 69b נכרים אחר מפלתו ... משתעבדים בבניו). Yalk. l. c. שבאו עמו בק׳ וכ׳ after the downfall of Sennacherib Ezekiah arose and freed all the people that had come with him in chains (the Egyptian prisoners) &c.; a. e.—Trnsf. *a chain of men, gang.* Yeb. 122a ק׳ של בני אדם וכ׳ a party of men travelling to Antiochia; Tosef. ib. XIV, 7 קוֹלָאר (Var. קולר).—*Pl.* as ab. Kidd. 72b ק׳ ק׳ Ar. (ed. only once ק׳), a Var. to צוורני (v. Rashi a. l.), v. צִוְרָנָא.

קוֹלָרָא ch. same.—*Pl.* קוֹלָרֵיָא, קוֹלָרִין. Targ. Ez. XIX, 9 (perh. sing. = collarium). Targ. Y. II Num. XXI, 29 (ed. Amst. קוֹלַרְיָא = collaria).

קולריא, Lev. R. s. 16, some ed. קולירא, v. קִירְפּוּר.

קוֹלַרְיָא, v. קוֹלָרָא.

קולרית, v. קִירְפּוּרִית.

קוֹלַשָּׁא m. (קָלַשׁ) *thinness, flat part,* opp. סוּמָכָא. Ḥull. 55b בקוּלַשִּׁיה on the flat part of the milt.

קוּלְתָּא f. (v. קוֹלָא II) *pitcher, jar.* Y. Ab. Zar. II, 41d top איתגליית ק׳ דמיא a pitcher of water had been left uncovered; Y. Sabb. X, 3d top קלויתא (corr. acc.). Y. Ab. Zar. V, 44d הדא ק׳ וכ׳ (not קולא), v. שְׁחַם. Lev. R. s. 33 (play on נְבוּחַ ככלבא נפיח כק׳ נצר וכ׳ (נְבוּכַת נְצֹר bark like a dog, be blown up (distended) like a pitcher (כַּד), and chirp like a cricket; Cant. R. to II, 14. Pesik. Aḥărê, p. 176b קוּלְחֵיהּ; Keth. 62b קוּלְחָךְ, a. e., v. מְלֵי. B. Mets. 84b; Snh. 103a [read:] באתר דמרי ביתא תלא זיניה תמן רעיא קוּלְתֵּיהּ (Var. quot. in Rashi קוּהְתֵּיהּ, v. קוּהָא; כולבא, or קולבא, קולבאי, a gloss for זיניה, or the reverse) where the master of the house hangs up his armor, the shepherd hangs up his pitcher (said of an unworthy successor of a distinguished man); Lev. R. s. 4; Koh. R. to III, 16, v. כּוּלָּב [where correct *pitcher* for *bag*]; a. e.—*Pl.* m. קוּלָּאֵי, קוּלָּיָה. Esth. R. to I, 8 חמרא דק׳ wine from jars, opp. דזיקין kept in leather bottles.

קולתא, Midr. Till. to Ps. XXII, read: קִילְתָא, v. קִילָא II, a. קוֹרָא II.

קוּם (b. h.) *to stand up, rise; to stand, exist.* Sifré Deut. 357 (ref. to Deut. XXXIV, 10) אבל באומות קָם וכ׳ but among the nations he (a prophet like Moses) has existed &c.; R. Hash. 21b בנביאים לא קם וכ׳ among the prophets never one arose like Moses, but among the rulers one did arise (Solomon). Tanḥ. B'shall. 16 . . . שכל הַקָּם כאילו קם וכ׳ whoever rises against Israel is considered as if he rose against the Sh'khinah. Ib. (ref. to Ex. XV, 7) הרבית . . . כל הקָמִים לנגדך thou hast often shown thyself glorious over all that rose against thee; a. v. fr.—קוּם עֲשֵׂה rise and do, *a transgression of a prohibitive law which you must repair by an action,* v. נָתַן. Ḥull. XII, 4. Macc. 15b, v. infra; a. fr.—V. קִיֵּם.

Pi. קִיֵּם 1) *to establish; to attest, identify.* Gitt. 2b אין עדים מצויין לְקַיְּמוֹ no witnesses are likely to be found to attest it (identify the signatures). Ib. 6a כולי עלמא בעינן לקיימו all agree that identifiation by witnesses is required. B. Mets. 7a צריך לקיימו . . . מודה בשטר even if the debtor admits that he has written the note, the creditor must establish its identity (or else the debtor may maintain that the debt has been paid). Gitt. III, 4 וקיימו את דבריו and they sustained his opinion. Keth. 20a אלא משטר . . . אין מְקַיְּימִין a document can be identified only by comparison of the signatures with those on a document that had been disputed and declared valid in court. Ib. אין מקיימין . . . משתי כתובות וכ׳ a document can be identified only by comparison of signatures with two marriage deeds or deeds of sale of two fields &c. Ned. 72a שמע וק׳ if he heard her vow and confirmed it. Y. R. Hash. I, 56c top קַיְּימָתְהָ כשתל I sustain that opinion for a case when &c.; a. fr.—Part. pass. מְקוּיָּם. B. Mets. l. c. במק׳ דברי וכ׳ if the document has been identified, all agree &c.; a. e.—2) *to fulfill, carry out, execute.* Yoma 28b ק׳ אברהם וכ׳ Abraham fulfilled the whole Law. Macc. l. c. ק׳ וכ׳ . . . כל מצות in the case of a transgression of a prohibitive law for which reparation is commanded, if the transgressor fulfills the prescribed reparation, he is free (from legal punishment), but if he made the reparation impossible &c. Ib. ור״ש בן ל׳ קַיְּימוֹ ולא קַיְּימוֹ R. S. ben L. reads, if he makes reparation (he is free), and if he refuses, (he is punished); ib. 15a למאן דאמר ק׳ ולא ק׳ according to him who reads *kiyy'mo v'lo kiyy'mo* (punishment can be executed as soon as one refuses to make reparation, although reparation is not made impossible); Ḥull. 141a. Ab. IV, 9 . . . כל הַמְקַיְּים לְקַיְּימָהּ מעושר he who maintains (studies and observes) the Law in poverty, shall finally maintain it in wealth. Sot. 13a sq. אמרו ק׳ זה כל וכ׳ they said, this one (Joseph in the coffin) has fulfilled what is written in this (the tablets in the ark of the covenant). Y. R. Hash. I, 57b top רצה מְקַיְּימָהּ if he so desires, he observes it (his own decree). Ber. 9b ק׳ בהם וכ׳ . . . ועבדום the Lord fulfilled on them 'and they shall make them serve &c.' (Gen. XV, 14), but he did not fulfill on them &c.; a. v. fr.—מה אני מקיים וכ׳ how can I maintain the words &c., i. e. in what way can this Scriptural verse which seems to conflict with my opinion be interpreted? R. Hash. 21b אלא מה אני מקיים ביקש וכ׳ and how do I interpret the verse *bikkesh* &c. (Koh. XII, 10)? Y. Kidd. I, 61c bot. מה מקיים . . . בנים how does R. Elazar interpret *banim* &c. (Deut. XIV, 1)?; a. fr.—3) *to sustain, preserve alive, save.* Snh. IV, 5 כל המקיים כאילו ק׳ וכ׳ . . . he who saves one life . . . is considered . . . as if he had preserved the whole world; B. Bath. 11a. Ab. V, 1 צדיקים שמקיימין את השלם וכ׳ the righteous who sustain the world which was created &c. Kil. V, 8 המקיים קוצים בכרם he who keeps (cultivates) thorns in a vineyard. Ib. דבר שכמוהו מקיימין a plant of the kind that people are wont to cultivate; a. e.—4) *to place (on the chafing stove).* Tosef. Sabb. III, 1 ואין מקיימין עליה וכ׳ (not לה) you must not place dishes on it, until it is swept or covered with ashes. Ib. 3; Y. ib. III, beg. 5c; a. e.

Hithpa. הִתְקַיְּים, *Nithpa.* נִתְקַיְּים 1) *to be established, identified.* Gitt. I, 3 יִתְקַיְּימוּ בחותמיו let the genuineness of the document be established through its signers (the witnesses subscribed or through others identifying their signatures); a. fr.—2) *to be fulfilled, realized.* Macc. 24b עד שלא נִתְקַיְּימָה . . . שלא תִתְקַיְּים נבואתו וכ׳ as long as the prophecy of Uriah (Mic. III, 12) was not fulfilled, I was afraid lest Zechariah's prophecy (Zech. VIII, 4) fail to come true; מִתְקַיְּימָת . . . עכשיו שנתקיימה now that Uriah's prophecy has been fulfilled, it is sure that Zechariah's will come true. Tosef. Snh. XI, 8; Y. ib. XI, 30a bot. וכולן נִתְקַיְּימוּ, v. מְדָה. Ber. 55a מקצתו מתקיים וכ׳ part of a dream may come true, but the whole of it will not. Midr. Till. to Ps. I, 3 מִתְקַיְּימוֹת are executed, v. עִצָּה II; a. fr.—3) *to be preserved; to last, endure.* Gitt. II, 3 בכל דבר שאינו מתקיים with any writing-ink which does not endure. Pes. 68b

אילמלא . . . לא נתקיימו וכ' but for the Law, heaven and earth would not continue to exist. Taan. 7a מה . . . מתקיימין וכ' as these three liquids can be preserved only in the lowest kind of vessels, so will the words of the Law stay with him only whose mind is lowly. Erub. 54a תלמודו מתק' בידו his learning will remain with him (in his memory). Shebi. VII, 2 מתק' בארץ plants the roots of which continue in the ground (perennials). Ab. IV, 11 . . . כל כנסיה סופה להתקיים every union for a sacred purpose is destined to last. Ib. V, 17 . . . כל מחלוקת סופה לחתק' a contest for a sacred purpose is bound to have an enduring effect; a. fr.—4) *to be maintained, be harmonised.* Mekh. Mishp. s. 20 כיצד יתקיימו שני מקראות הללו how can these two verses be harmonised?; a. fr.

Hif. הֵקִים 1) *to put up, erect.* Ex. R. s. 52 בואו שנקים וכ' come, for we will put up the Tabernacle. Ib. . . . שרחה והקימו the holy spirit came upon him, and he put it up. Tanḥ. P'kudé 11 אני כותב עליך שאתה הֲקֵימוֹתָ I will record about thee, that thou didst put it up; a. fr.—2) *to confirm* (*a woman's vow*). Ned. 67b אי ה' ה' if he (the father) has confirmed it, it stands confirmed (the betrothed cannot annul it). Ib. 69a יש שאלה בהקם can a confirmation (by one of the two, the father or the husband) be reconsidered? (v. שְׁאֵלָה), v. חֲקַם; a. e.

Hof. חוּקַם *to be put up.* Tanḥ. l. c. כיון שה' המשכן מוד וכ' as soon as the Tabernacle was erected, the Divine Presence came down &c. Tanḥ. Naso 23. Num. R. s. 12; a. fr.

קוּם ch. 1) same. Targ. Gen. XXII, 3. Targ. Lev. XXV, 30; a. v. fr.—Part. קָאֵים, apocop. קָאֵי (q. v.); קָיֵים, קָיֵם, קָיְמָא; f. קָיְמָא; *pl.* קָיְמִין, קָיְמָן, קָיְמִי. Targ. Josh. IV, 10. Targ. O. Ex. XXVI, 15 (Y. קַיְמִין); a. v. fr.—B. Mets. 19a (expl. דייתיקי) דא תהי למיקם וכ' this is to stand and be, that when I die &c. B. Bath. 43b bot. ארעא הכא דקיימא תיקום let the land remain where it is (in the possession of the present incumbent). Gen. R. s. 65 בריך יקום לך may thy Creator stand by thee. Koh. R. to XI, 1 היידי הוא גברא דקם ליה עיגולית here is (I am) the man whom his loaf of bread assisted (who was rewarded for throwing his bread into the sea). Y. Ab. Zar. II, 40c bot. וקמון and they remained (in the trade), v. עָקַר I. Macc. 22b דקיימי מקמי וכ' who stand up before a scroll of the Law and do not stand up before a great man. Kidd. 33b קום מקמיה אביך stand up before thy father. Ib. קאימנא מקמיה I should stand up before him. Ib.a מיקם לא קאי חידור וכ' he stood not up before them (gentile old men), but he showed them honor. B. Mets. 7a ברשותיה קיימא it is in his possession. Lev. R. s. 16 (ref. to Is. V, 19) נדע דמן הוא דקיימא וכ' that we know whose counsel will stand (prevail), ours or his; ib. לא ק' דידי וק' דלהון my counsel does not stand, shall theirs stand?; Yalk. Is. 266 הא קמת דידהון דידי לא now, theirs is carried out, and mine should not be?; Yalk. Lam. 1033, sq. (read עצא for על); Pesik. Vattom., p. 133a (corr. acc.). Y. Ter. I, 40b top אנן קיימין בחרש we are standing at (are treating of) the case of a deaf mute. Y. Maasr. I, 51b, a. fr. מה (ב)נן קיימין what are we treating of?; a. v. fr.—Yeb. 32a וקם ליה באשר לא יבנה וכ' (by giving *ḥălitsah* to one of his brother's widows) he has been declared one 'who does not build up his brother's house' (Deut. XXV, 9), and the Law says, when one has once refused 'to build', one must not 'build' again (marry another of his brother's widows); ib. 44a.—Shebu. 26a כי חוו קיימי מקמיה דרב (Ms. F. מפטרי) when they were out of Rab's sight, opp. כי אחו לקמיה.—ק' על, ק' ב־ also (cmp. עמד) *a) to ascertain.* Ab. Zar. 35b ליכא למיקם עלה דמילתא it cannot be ascertained; a. e.—B. Mets. 19a . . . במילתא קָמוּ the Rabbis ascertained the case, v. קוּם. Yeb. 31a; a. fr.—*b) to bargain for.* Gen. R. s. 11 אנא . . . קיימין עלויה myself and a certain Jew were bargaining for it (the fish); a. e.—נָיקוּם, תֵּיקוּ, v. קוּם.—קם ליה בדרבה מיניה. B. Kam. 96a תקנתא לעכ"ום נ' ונעביד shall we get up and make rules for the benefit of gentile (robbers)? Zeb. 17a כל חדא וחדא ת' בדוכתיה (not בדוכתיה; Ms. M. תיקום) let each verse stand in its own place, i. e. you can draw no analogies between them.—Esp. תיקו let it stand, i. e. *the question remains undecided.* B. Kam. l. c. Hull. 46a; a. fr.—2) (v. עָמַד) *to curdle.* Ab. Zar. 35b נישקול מיניה קלי וניקום (prob. to be read ונוקים) let one take a little of it and curdle it. Ib. קיימי, v. נַסְיוּבֵי.—3) *to cause to stand* (v. קוּם).—Inf. מֵקְמָה, מִיקְמָה, v. *Af.*

Af. אָקִים, אוֹקֵי 1) *to put up, erect; to appoint, place; to maintain.* Targ. O. Ex. XL, 2 תָּקִים (ed. Berl. a. Y. תְּקִים). Ib. 18 ואָקִים (ed. Berl. ואֲקִים a. וְאָקִים). Targ. O. Deut. XXV, 7 לָאָקְמָא ed. Berl. (oth. ed. לַאֲקָא; Y. לְמֵיקְמָא). Targ. Ps. LXXVIII, 13. Targ. Prov. XXIX, 4; a. fr.—B. Mets. 39b מוֹקְמִינַן לינוקא . . . we (the court) appoint a guardian over it in behalf of the minor. Ib. מיגו דמוֹקְמִים . . . מוקמינן וכ' since one appoints a guardian for the one-sixth portion, we may just as well appoint one for the other sixth. B. Bath. 33a אוֹקְמָהּ . . . בידיה R. Ḥ. placed it in his possession, i. e. decided that it belonged to him. Ib. 34a מוֹקְמִינַן לה בידיה we would place (or leave) it in his possession; a. v. fr.—Taan. 8a, a. fr. אמורא . . . אוקים, v. אֲמוֹרָא.—Esp. *a) to put a case, to treat with reference to.* B. Bath. 44a ולוֹקְמָהּ בגזלן why does he not put the case as treating of a robber?; ולוקמה ביורש let him say, it refers to the case of an heir!; a. fr.—*b) to let stand, place, leave* (*under the presumption*). Keth. 12b, a. e. אוקי ממונא בחזקת מריה leave the money where it is, on the presumption that it belongs to its present owner, i. e. possession has the benefit of the doubt. Ib. אוֹקְמָהּ אחזקה leave the woman in her ascertained condition (v. חֲזָקָה), i. e. consider her as having married as a virgin. Yeb. 31a אוקי תרי להדי תרי ואשה אוקמה אחזקה leave the two witnesses (on the one side) against the two witnesses (on the other side), and leave the woman &c.; a. fr.—*c) to establish, prove.* Num. R. s. 6, end ורבנן מוֹקְמִין מהאי קרא וכ' and the Rabbis prove from this verse, that as atonement takes place in day-time, so &c.; a. e.—*d)* א' מבאות [*to place right*] *to guarantee, secure.* Y. Gitt. I, end, 43d אנן בעי תְּקִימִינַן ט' (not מבאת) we want thee to secure us (against an eventual loss of the money which thou art collecting from us for our creditors); בהחוא דלא יכיל למיקמה גרמיה ט' in the case of one who has no opportunity to secure himself (who cannot get a collector to take the risk), ברם חחוא דיכיל למיקמה וכ' but if he finds a collector to take the risk, he may take it away from the one and give it to the other; Y. Kidd. III, 64a.—

2) (v. עָמַד) *to make consistent, curdle.* Ab. Zar. 35[a] [read:] כיון דאוקמיה איסורא הוא דקא מוקים ליה וכ׳ (v. Ms. M. in Rabb. D. S. a. l., a. note) since it had the effect of curdling the milk, it is the forbidden matter that gave it substance, and therefore it (that forbidden substance) is to be considered as if it were there in its natural state. Ib.[b], v. supra.

Ittaf. אִיתְקַם, אִיתּוֹקַם *to put up; to be placed.* Targ. Ex. XL, 17. Targ. Lev. XVI, 10; a. e.

Polel קוֹמֵם *to put up, erect.* Targ. Is. XLIV, 26; a. e.

Pa. קַיֵּם, קַיֵּים 1) as preced. *Pi., to establish, confirm, fulfill* &c. Targ. O. Deut. XXXII, 8 (Y. *Af.*). Targ. Num. XXX, 14. Targ. Is. l. c. Targ. Ps. CXIX, 106; a. fr.—Ned. 70[a] דהא קַיְימַהּ לנדרה היום (not קיימי, v. Rashi) for he has confirmed the vow to-day. Ib. (h. form) כיון דקַיְימוֹ קַיְימוֹ since he once confirmed it, it remains confirmed. Keth. 19[a] זילו קַיְימוּ שטרייכו go and get evidence for the identification of your documents, and then come to court. Y. Gitt. I, end, 43[d] קַיַּימְתְּיהּ מראמר וכ׳ thou canst substantiate thy opinion by referring to what R. . . . said. Pesik. Ha'omer, p. 72[b] לְמִקַּיְימָא לכון וכ׳ in order to fulfill on you the prophecy (Deut. XXXIII, 29) &c.; Yalk. Lev. 643; Pesik. R. s. 18. Y. Ab. Zar. V, 44[d] קַיַּים ואנא יכיל and I can ascertain it (by expériment); a. v. fr.—Part. pass. מְקַיְּים. Ber. 55[a] לא חלמא טבא מק׳ וכ׳ (Ms. F. מתקיים) neither a good dream comes true entirely, nor a bad dream &c.—2) (v. קְיָים) *to swear, vow.* Targ. Num. XXX, 3. Targ. Gen. XXVIII, 20. Targ. O. Lev. V, 4; a. e.

Ithpa. אִתְקַיַּים as preced. *Hithpa.* Targ. Num. XIV, 38. Targ. Ez. XXXIII, 12; a. fr.—Y. Sabb. VI, end, 8[d] [read:] תִּתְקַיַּים לכון נפשיכון בהדין יומכון חיך דקַיַּימְתּוּן חיך וכ׳ may your life be restored on that day of yours (when your time comes), as you have restored my life on this day. Erub. 54[a] כי הינכי דתתקיים בירך וחזורך חיר (not בירך, v. Rabb. D. S. a. l.) in order that it (thy learning) may be preserved in thy possession, and thou mayest live long; a. e.

קוֹם m. (v. preced. *Pe.* 2, a. *Af.* 2) *curdled milk, curd*; [Maim. *whey*]. Ned. VI, 5. Ib. 52[b]. Y. ib. VI, 39[d] top מהו בק׳ חלבא מקטרא what is *kom?* 'Bound milk.'

קוֹמֵי, v. קוֹמֵי.

קוֹמָא I ch. = h. קוֹם. Ned. 52[b] ולק׳ . . . באתרא דרבנן ק׳ at the place of the Rabbis (that allow curd to him who vowed abstinence from milk) they call milk *ḥelba* and curd *ḳoma* (without any additional qualification) לק׳ . . . באתרא . . . ק׳ דחלבא at R. Jose's place they call curd also the *ḳoma* of milk; (Y. ib. VI, 39[d] top שם אביו קרוי עליה it is designated by its origin).

קוֹמָא II f., *pl.* קוֹמִין, v. קוֹמְתָא.

קוֹמָא III m. = קוֹמֵיס. Ab. Zar. 11[a].

קוּמָא m. = h. קוּמּוֹס. Gitt. 19[a], v. קוּמּוֹס; Sabb. 104[b]. Ib. 110[a] אלכסנדרי׳ ק׳ Alexandrian gum (of the Spina Aegyptia, v. Löw, Pfl., p. 197).

קוֹמָה f. (b. h.; קוּם) *height, stature, man's height.* Esth. R. to I, 6 מלא ק׳ וכ׳ space for the whole length of a human body &c., v. פֵּרוּת. Gen. R. s. 12; Num. R. s. 13 (among the seven things that were taken away from Adam) זיוו וחייו וקוֹמָתוֹ his beauty, his life's length, and his high stature (which was diminished). Ib. ק׳ של מיות, v. מֵיוֹת. Bekh. 45[b], a. fr. בעלי ק׳ men of high stature. B. Kam. 60[a], v. קָמָה; a. fr.—זקוּפָה ק׳, v. זָקַף. [Gen. R. s. 53 קומתו של אברהם, v. קָמָה.]—*Pl.* קוֹמוֹת. Snh. VI, 4 שתי ק׳ the height of two men.

קוּמּוֹס m. (cmp. κόμμι, cummis) *gum, resin,* esp. *ink prepared with gum* (v. Sm. Ant. s. v. Atramentum, a. Löw, Pfl., p. 197). Gitt. II, 3, expl. ib. 19[a] קומא. Sabb. XII, 4; ib. 104[b]. Num. R. s. 9 אין כותבין לא בק׳ וכ׳ you must not write (the oath of the suspected woman, סוֹטָה) with gummed ink &c.; Sot. II, 4; Sifré Num. 16 בקימוס. Meg. II, 2; a. e.—Tosef. Mikv. VI (VII), 16 המור וחק׳ (Var. וחקימון) myrrh or (acacia) gum. Koh. R. to VI, 1; IX, 13 ק׳ במור putting gum in myrrh (for adulteration); Sifra Vayiḳra, Ḥobah, Par. 12, ch. XXII קימוס; Yalk. Lev. 479; Tosef. B. Bath. V, 6 קְמוּן.

קוּמוֹס *comes,* v. קוֹמֵיס.

קוֹמָט m. (קָמַט) 1) *fold, wrinkle,* a *folded part of the body* as *arm-pit* &c. (cmp. סְחָר). Nidd. 42[b] שרץ בקומטו if a person holds a creeping (unclean) thing in a fold of his body. Ib. 43[a]; a. e.—*Pl.* קוֹמָטִים. Tosef. Neg. I, 8 מפשטין את קומטיו you must straighten out its creases.—V. קָמַט.—2) (cmp. קוֹמְצָא II) *pit,* esp. *the pupil of the eye.* Treat. Der. Er. Zuṭṭa ch. IX ק׳ שבשחור ירושלם the 'pit' in the black of the eye (iris) is typical of Jerusalem; פרצוף שבק׳ וכ׳ the image in the pupil is typical of the Temple.

קומטומריסין, קומטומוריסין, a corrupt. for קוֹמְטְרוֹבִּירְסִין m. pl. (controversiae) *controversies, arguments.* Yalk. Ps. 680 (ref. to הגישו עצמותיכם, Is. XLI, 21) ק׳ של בני עשו the pleas of the sons of Esau; והם אומרים מי עושה ק׳ של ישראל וכ׳ and they will say, who will make up the pleas for Israel? Said the Lord, I will (ref. to תעצמות, Ps. LXVIII, 36); Midr. Till. to Ps. XX (defective version; ed. Bub. קוזמוטמ׳).

קומטון, Sabb. 145[b] Rashi, v. קוֹמֵיס.

קומטיטון, read: קוֹמִיסָטוֹן m. (comessatum, κομεσσᾶτον S.; cmp. אֲפִיקוֹמָן) (*comissatio,*) *the aftermeal entertainment consisting of an open door reception,* at which food and drink are served (v. Sm. Ant. s. v. Comissatio). Esth. R. to I, 5 כבית ק׳ הדא וכ׳ . . . הדא שושן that (entertainment at) Susa was like the house of a comissatio, food and drink being served there.

קוֹמְטָרָא, v. קַמְטָרָא.

קוֹמֵי m. pl. constr. (contr. of קדם) prep. *before, in the presence of, prior to.* Targ. Ps. L, 21 קוֹמָךְ Ms. (ed. קדמך). Ib. LVII, 7 קוֹמַיי Ms. (ed. קדמי). Ib. LXIX, 23 קוֹמֵיהוֹן Ms. (ed. קדמי); a. fr.—Y. Meg. I, 72[a] top ר׳ זירא בעי קומי וכ׳ R. Z. asked in the presence of &c. Y. Bets. III, 62[a] top קוֹמֵיהּ דר׳ (not ר׳) וכ׳ before R. Ḥ. the elder. Ib. II, 62[c] top עבר ק׳ סדרא passed before the school house. Ib. bot. נפלת . . . קוֹמֵיהוֹן the lamp fell down in their presence; a. fr.—V. קָמַי, קָמֵי.

קוֹמִי I f. (κόμη) *hair*, esp. *the gentile fashion of cutting and wearing the hair*; ספר ק׳ *to trim the front of the hair* like a fringe on the forehead (capronæ), and let the curls hang down on the temples (antiæ; v. Sm. Ant. s. v. Coma). Sifra Aḥăré, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) שלא תגדל ציציות ושלא תספור ק׳ שפה (not ק׳, v. Rabad) that thou grow no side-locks and trim not the front. B. Kam. 83ᵃ המספר ק׳ וכ׳ he who cuts the *coma* transgresses the law forbidding the ways of the Amorite. Ib. אבטולמס ... התירו לו לספר ק׳ וכ׳ they allowed A. b. R. to wear his hair in Roman fashion, because he associated with government people; a. e.

קוֹמִי* II f. = קוֹמָה. Lev. R. s. 4 כיון שעומד על ק׳ שלו ויוצא וכ׳ when the youth has reached his full growth and goes out for business.

קוּמְיָא, Pirké d'R. El. ch. XIII, v. קוּזְמִין.

קוּמִיטִיטוֹן, read: קוּמִיטָטוֹן m. (comitatus) *imperial court*. Targ. Y. II Num. XII, 7 [read:] בכל ק׳ דידי (לְבִילְרִין ק׳ ריש היא being a gloss, v. לְבִלָּרָא) he is most trusted in my whole court.

קוּמִיס, Pirké d'R. El. ch. XIII, v. קוּזְמִין.

קוֹמֵיס m. (comes) *attendant of magistrates*, esp. *Comes, a member of the imperial cabinet* (v. Sm. Ant. s. v.). Y. Ber. IX, 13ᵈ הצמידו ק׳ על תיסבריות שלו (not קומוס) he made him superintendent of his treasures (Comes largitionum privatarum); Cant. R. to II, 5 קומסין תסבריין (corr. acc.); Y. Snh. XI, 30ᵇ bot. ק׳ תיסווריין על בית המקדש chief treasurer of the Temple (Comes largitionum sacrarum). Ex. R. s. 37 עשה למשה ... ק׳ וכ׳ the Lord made Moses superintendent of the palace (Comes palatii) &c. (ref. to Num. XII, 7; cmp. קומיטיטון). Num. R. s. 15, v. סַרְדִּיוֹט; Tanh. Bha'ălʻl., ed. Bub. 20 קנמוס (corr. acc.). Koh. R. to IX, 11 אתמול עבריד ק׳ קלטור וכ׳ yesterday he (Moses) was made Comes Calator (officer arranging the king's receptions) in Pharaoh's palace, and to-day—'call him that he may eat bread' (Ex. II, 20); Yalk. ib. 989 קמסקלתור (corr. acc.). Lev. R. s. 5, v. אִיסְפִּיסְרִיאוֹן; Yalk. Is. 291 קומוס ואיפרכום בירושלם. Lev. R. s. 28 [read:] מאן דעבריד ק׳ פריבטון ... ק׳ קלטור וכ׳ he who used to appoint the Comes Privatarum (v. supra), he who used to appoint the Comes Calator &c., v. מַגִּיסְטֵר; Esth. R. to VI, 10 דומין פנטון וכ׳ (corr. acc.); Pesik. R. s. 18 מיעבריד קומספנטון קומסקרטור (corr. acc.). Esth. R. to I, 12, v. אֲסַטַבָּלָאטָא; a. e.—*Pl.* (comites) קוֹמִיטִין. Sabb. 145ᵇ [read:] הגמון וק׳ ובעלי זמורה (ed. וקמטון ובעל, Rashi וקומטון, Ms. M. וקומטרי; v. Rabb. D. S. a. l. note) a general with his Comites and Centuriones.

קוּמַנְטָרִיסִין m. pl. (*pl.* of κομμενταρήσιος, S. = commentariensis) *those having charge of public records*, esp. *registrars of prisoners, jailers* (v. Sm. Ant. s. v. Commentarius). Gitt. 28ᵇ מק׳ של נכרים וכ׳ if one heard from gentile jailers, 'such and such a man is dead', 'such and such a man has been put to death', you cannot allow his wife to marry again; Y. Yeb. XVI, 15ᵈ מקַמַנְטָרִיסֵי המלך from the (Roman) king's jailers.

קוּמְנִיתָא f. (קמן; cmp. Syr. קמל, a. קומלא mucor panis, P. Sm. 3647) *mould*. Pes. 42ᵃ, v. אוּמְנָא.

קוּמְפוֹן, v. קַמְפוֹן.

קוֹמְפְּרוֹמִיסִין m. pl. (*pl.* of compromissum) 1) *agreement between parties to submit to arbitration*. Y. M. Kat. III, 82ᵃ bot., expl. שטרי בירורין, v. בֵּירוּר.—2) (v. Harper's Lat. Dict. s. v. Compromitto) *reciprocal promises*. Lev. R. s. 6 קופרמסאות נתנו וכ׳ (read: קוֹמְפְּרוֹמִיסָאוֹת) they made promises to each other, that he would never disown them, nor they him.

קֹמֶץ, קוֹמֶץ m. (b. h.; קָמַץ) *bending the three middle fingers over the hollow of the hand*; (with מלא, or sub. מלא) *grab, handful*, contrad. to חוֹפֶן. Ber. 3ᵇ אין הק׳ משביע וכ׳ one grab cannot satisfy a lion. Gen. R. s. 20 עפר ק׳ וכ׳ is not the handful of dust of the ground of which thou hast been made, booty in thy possession (which thou must give back to the earth)? Ib. s. 90 אין בה ק׳ there would not be a handful for each person; Yalk. ib. 148 אינן מספיקין מק׳; a. e.—Esp. *the handful of the meal offering which the priest takes to be put on the altar* (Lev. VI, 8). Men. III, 2 נתערב קומצה בק׳ וכ׳ if the handful of one meal offering became mixed up with that of another meal offering. Ib. 3 שנתערב וכ׳ ק׳ if a *komets* became mixed up with a meal offering from which no *komets* was yet taken. Y. Shek. VI, end, 50ᵇ בקומצו של כהן measured by the officiating priest's handful; בק׳ של בעלים by the owner's handful. Koh. R. to IV, 6 חביב עלי מלא קמצו של עני וכ׳ the handful of the poor man's offering is more precious to me than the fistfuls of the high priest's frankincense; a. fr.—*Pl.* קְמָצִים, קְמָצִין, קוּמְצִין. Gen. R. s. 5 חפנו שמונה ק׳ ... Moses' one fistful contained eight ordinary handfuls. Y. Shek. l. c. (ed. Zyt. קומצין); a. fr.

קְמָצָא, קֹ׳, קוּמְצָא I ch. same. Targ. Lev. II, 2; a. fr.—Meg. 16ᵃ מירתי מלי קוּמְצֵירָה וכ׳ offered a handful of flour and was forgiven. Lev. R. s. 34 בגו קְמָצֵירָה ... יהיבין they put six Denars in his bent hand; a. e.—*Pl.* קוּמְצִין, קוּמְצֵי. Targ. Y. Gen. XLI, 47.—Meg. l. c. אתא מלי ק׳ וכ׳ your handfuls (of offerings) have come to counteract my ten thousand talents of silver.

קְמָצָא, קוּמְצָא II c. (= קוּמְצָא, גּוּמְצָא) *pit*. Targ. II Sam. XVIII, 17.—Esp. *the pit in which grain is kept in years of plenty*, when the granaries are overflowing. Gen. R. s. 90 (expl. לקמצים, Gen. XLI, 47) מקומצא לריחיא (ed. מן קוצא, מקוצץ, corr. acc.) from the pit they carried the grain to the mill (leaving the granaries untouched); Yalk. ib. 148 מקמצא.—*Pl.* f. קְמָצָתָא. Ib. ורבנן אמרי דק׳ ודלא דק׳ the Rabbis say, they carried to the mill grain which had been put in pits and such even as had not been put in pits; Gen. R. l. c.; [strike out דק׳ ובלא ק׳ after לריחיא].

קוּמְקָא, v. קוּמְקוּמָא.

קוּמְקָמִי, קוּמְקוּמָס, קוּמְקוּמוֹס, קוּמְקוּם m. (cucuma, κουκκούμιον, prob. of Semitic origin; the form

cucumus is not recorded in Lat. Dict.) *kettle* (smaller than מיחם). Kel. III, 7 קומקום Mish. ed. (Talm. ed. קומקומוס; Maim. קומקומס). Ib. XIV, 1 קומקום (ed. Dehr. קומקמוס). Tosef. Mikv. VII (VIII), 1 קומקומים ed. Zuck. (corr. acc.; oth. ed. קומקום). Y. Pes. VI, 33ª bot. כבק' הזה אני יורד לו (not בק') I would meet him as if attacking him with a (boiling) kettle; מה ח׳ הזה וכ׳ as a kettle scalds and wounds and blackens (if thrown at a person), so would I &c.; Men. 109ᵇ אני מטיל עליו ק׳ וכ׳ I would throw a kettle of hot water at him. Y. Bets. II, 61ᶜ. Deut. R. s. 2; Yalk. Hos. 517 קוּמְקְמִין; a. fr.—*Pl.* קוּמְקוֹמוֹסִין, קוּמְקְמוֹ׳, קוּמְקְמִין. Sabb. 151ª קומקמוסין Ms. M. (ed. קומקמין). Ab. Zar. 75ᵇ; Y. ib. V, end, 45ᵇ; Sifré Num. 158 קוּמְקָמְסִים; Tanḥ. Ḥuck. 2 קוּנְקוֹמוֹסִין (ed. Bub. קומקמסין).

קוּמְקְמוּסָא, קוּמְקָמָא, קוּמְקוּמְסָא ch. same. B. Bath. 73ᵇ קומקומס׳ (some ed. קומקמא, Ms. M. קוּקְמָא; v. Rabb. D. S. a. l. note). Tanḥ. Ḥuck. 2 ואע״ג דקומקמא לאו וכ׳ (corr. acc.; ed. Bub. קוקמסין, read מסא ...) although ordinarily men do not cook in a kettle; a. e.—*Pl.* קוּמְקוּמוּסָיָא, קוּמְקָמֵי. Targ. Y. Num. XXXI, 23 (not סְיָא ...). Targ. II Esth. I, 7.

קוּמְקְמִין, קוּמְקְמוּסָא, קוּמְקְמוֹס, קוּמְקָמָא, v. preced. wds.

קוּמְרָא, v. קָמוֹר.

קוּמְרוֹטוֹן, v. קַמְרוֹטוֹן.

קוּמְרִין, Sabb. 80ª Ms. M. a. Ar., v. קַלָּמְרִין.

קוֹנָא, קוֹנְתָא f.=h. קוֹמָה. Targ. Y. Lev. XXVI, 13 (not קו׳). Targ. II Esth. V, 1. Targ. Is. X, 33 (ed. Lag. קומה); a. e.—*Pl.* קוֹנִין. Y. B. Mets. IX, beg. 12ª תרתין ק׳ double a man's height.

קוֹן or **קִין** (b. h.; cmp. כּוּן) *to arrange, order, plan* (applied to art, cmp. חָרַשׁ; to music, v. קִינָה).

Pol. קוֹנֵן *to arrange a song of lamentation* (*ḳinah*, cmp. קשר הספד, v. הֶסְפֵּד). Gitt. 58ª עליה ק׳ ירמיהו וכ׳ on her account Jeremiah sang &c. Ib. ועליהן קינה וכ׳ (corr. acc.; v. En Yaʿăḳob). Lam. R. introd. (R. Naḥman) התחיל מְקוֹנֵן עליהם איכה ... Jeremiah began to sing Ekhah (Lam. I, 1) over them. Ib. (R. Pinḥas) מקונן עליכם הרי ... קינות וכ׳ behold, Jeremiah will sing lamentations of seven alphabets (of) Ekhah over you. M. Kat. III, 9 אבל לא מְקוֹנְנוֹת but they (the lamenting women) must not sing dirges, v. קִינָה a. עִינּוּי I; a. fr.

קוֹנָאוֹת* m. pl. (*pl.* of κῶνος) *cones* or *peaks* of helmets, *crests*. Zeb. 88ᵇ כמין ק׳ של קולסות וכ׳ (v. קוֹלָס) in the shape of the cones of the helmets on children's heads.

קונבי, v. קוֹנְכִי.

קוֹנְבִיתָא f. (קָנַב) *snuffers*. Y. Yoma III, 41ª (expl. נברשת).

קוֹנְדָא (κονδο=κόντο—), v. מְכִירִין.

קוֹנְדִימוֹן m. (conditum, κονδίτον) 1) (sub. vinum) *spiced wine*. Y. Ter. VIII, 45ᶜ ק׳ חחד *had* (sharp) means spiced wine; Y. Ab. Zar. III, 41ª top. Pesik. Baḥod., p. 102ᵇ מה ק׳ הזה וכ׳ (not טרן ...) as spiced wine contains wine, honey and pepper &c. Y. Yeb. X, 11ᵇ אנא משקי ליה ק׳ I shall give him spiced wine to drink; תא אזיל ק׳ the spiced wine (that was promised) is gone (forfeited). Y. Ber. II, 4ᵇ bot. Lam. R. to II, 12 קונט׳, קנוט׳ (corr. acc.); a. e.—2) *spices to be put in wine* (prob. to be read: קוֹנְדִיטִין *pl.*). Y. Bets. I, 60ᵈ מהו מישחוק ק׳ וכ׳ how about grinding spices for wine on the Holy Day? Ib. [read:] שחק מר ק׳ וכ׳ do you grind spices &c.? Y. Sabb. XIX, 16ᵈ bot.; a. e.

קוֹנְדִילִין* m. pl. (κόνδυλος, condylus) [*joints of reeds,*] *writing reeds*. Gen. R. s. 1 Ar. s. v. מל 13 (missing in ed.).

קונדוס, v. קוֹנְדָּסָא, a. קוֹנְטוֹס.

קונדיקוס, v. קוּרְדְּיקוֹס.

קונדיריקון, v. קוּרְדְּיקִין.

קוֹנְדָּס, v. קוֹנְטוֹס.—[Bets. 34ª; Yalk. Gen. 32, v. קִרְנָס, a. next w.]

קוֹנְדָּסָא* m. (a popular corrupt. of קוּנַרְסָא, v. קִרְנָסָא) *artichokes*. Erub. 83ª מוריא דק׳ (some ed. דקונדיס; ed. Pes. דקונריס; Ms. M. מוריא ק׳; ed. Sonc. קונטרסא מוריא, Rashi ק׳ מוריא; Yoḥăsin קנטרסא מוריא; v. Rabb. D. S. a. l. note) a modius for measuring artichokes, v. קָאוּסָא. [Comment.; Ḳundasa, designation of a certain modius.]—*Pl.* קוּנְדָּסָיָא. Y. Shebi. IX, end, 39ª, v. קִרְנָסָא.

קוֹנֶה m. (b. h.; קָנָה) 1) *purchaser*, v. קָנָה.—2) *owner, master; the Lord*. Num. R. s. 4 end כעבד לפני קונו like a slave before his master. Midr. Till. to Ps. XXII כבוד קוני my Master's honor. Snh. 81ᵇ bot. לו ולקונו ולמקנו (a curse) on him (euphem. for thee), thy Owner, and him that gave thee possession, v. קָנָה; a. e.—[Esth. R. introd. מנין של ק׳, read: ד״א ואין קונה.]—[Tosef. B. Kam. VII, 6 דבר אחר ... להשתעבד לקוניו וכ׳ ed. Zuck., read as in oth. ed. דאמרי אינשי לא רצה להשתעבד לבניו ויבוא וישתעבד לבנותיו.]

קוֹנָח *ḳonaḥ*, a substitute for קרבן (v. קִינּוּי), used for a vow of abstinence or consecration. Ned. I, 2, a. e., v. קוֹנָם.

קוֹנְטָא (—κόντα) a termination of several Greek numerals, meaning *ten times*; v. אוֹנְהִידִירְקוֹנְטָא.

קוֹנְטַבְּרָא m. pl. (*pl.* of contabrum) *standards* in the Roman army. Midr. Till. to Ps XLV אקלפרין טעונין ק׳ של מלך ed. Bub. (oth. ed. ריא ..., corr. acc.) ensigns carrying the royal standards.

קוֹנְטָס, קוֹנְטוֹס, (קוֹנְדָּס) m. (κοντός, contus) *pole, shaft of a pike; pike*. Erub. III, 3 (34ᵇ) בראש חק׳ Y. ed. (Mish. a. Bab. ed. ד for ס; v. Rabb. D. S. a. l. note 10) on the top of a pole (which is stuck in the ground); Y. ib. 21ª.

Y. Taan. II, 66a top והתליין בק' נגד וכ' and he suspended them (Nicanor's head and hands) on a pike put up in the sight of Jerusalem; Y. Meg. I, 70c bot.; a. e.—*Pl.* קוּנְטוֹסִים, קוּנְטוֹסִין, קוּנְטָסִ' (קוּנְדִ'). Succ. 4b נצץ ארבעה קונדיסין וכ' if one drove four poles in the ground and put the covering of a Succah on them; (Tosef. ib. I, 12 קורות ... העמיד). Pesik. Vayhi, p. 4b קינטיסין וכ' ... הרה לו (corr. acc.) he might have taken four poles and spread &c.; Cant. R. to III, 11 קונדסין; Yalk. Ex. 370 קונדיסין. Num. R. s. 4 קונטרטון וצינורות וכ' ... (corr. acc.) large shafts with hooks on top; והיו מגבידין ... בק' וכ' and they lifted the curtain on the poles and unhooked it. Ib. בקונטיטון ... נושאים (some ed. בקונטיס; corr. acc.) lifted it on poles. Pesik. R. s. 12 קבע ... קונדיסים וכ' he fixed four pikes in the ground &c.; Tanḥ. Ki Thetsé 9 קינטסין; Lam. R. to III, 64 קונדיס'; Yalk. Deut. 938.

קונטיטין, קונטיטון, v. preced.—Lam. R. to II, 12, read: קוּנְדִּיטוֹן.

קונטס, קונטס, v. קוּנְטוֹס.

קונטסרין, v. קוּסְטִינָר.

קוּנְטָרָא, קִינְטָרָה c. (קָטַר II, with anorg. נ) *knot, knotted web as of matting, sieves* &c.; *laces* or *ropes drawn transversely*. Y. Meg. III, 74b bot. (describing the arrangement of Esth. IX, 6-10, beginning with איש on one side, under which the names of the sons of Haman are arranged in a column, and with ואת on the other side, v. אֲרִיתַ) [read:] שכן הוא שניץ ונתיץ כהדין קינטרה so that (in reading transversely) it appears laced and closely corded like transverse lacing (of a web); [Beth Jos. to Tur Or. Ḥayim 691 קנטירא, read: קינטרא; Treat. Sof'rim XIII, 6, variously corrupted].—*Pl.* קוּנְטָרָן. Y. Sabb. VIII, 10c top דהן דעבד ק' נפן וכ' (Or Zaru'a Sabb. 64 קוּשְׁרָן מנפן) he who makes (on the Sabbath) knotted (corded) webs, sieves, mats &c.

קונטרונק, קונטרונין, v. קוּדְרַנְטִיס.

קונטרוקוס, name of a Roman general, v. אגניטוס. Bekh. 5a (Rashi a. Tosaf. to Ḥull. 27b קונטריקון, Ms. Rashi קונטרקוס, ed. Sonc. קונטריקו', v. Rabb. D. S. a. l. note 30).

קוּנְטְרִין, v. קִנְטִינָר.

קוּנְטָרִינִים m. pl. (corrupt. of קוּנְטָרִיוֹנִי, centuriones) *centurions, commanders of centuries*. Sifré Deut. 317 (play on בְּנֵי בְשָׁן, Deut. XXXII, 14) אלו ק' שמכישין מבין שיניהם (not שמכינין) that means the (Roman) centurions that cause striking from between their teeth (command attacks on unarmed people); Yalk. ib. 944 קוטרינין שמכישין וכ'.

קונטרנק, קונטריסין, v. קוּדְרַנְטִיס.

קונטרס, Yalk. Ps. 749, v. קַרְטִיס.

***קוֹנְיָא** f. (κονία) *powdered lime, plaster*; (in Talmud Babli:) *molten lead, glaze*. Zeb. 54a, v. מָהָה. Ab. Zar. 33b מאני דק' glazed vessels; Pes. 30b; Keth. 107b. Ḥull. 147b, v. צָעָא; a. e.

קוּנְיָא pr. n. m. *Kunia*. Tosef. Makhsh. III, 3 R. S. to Makhsh. VI, 2 (ed. Zuck. a. oth. קוּרְיָא).

קוֹנְיָדָה, v. קוֹנְדָּה.

קוֹנְיוֹן m. (קָנָא) *revengeful*. Gen. R. s. 42 אברם זה הוא ק' וכ' this man Abram is vindictive, and when I tell him that his brother's son was captured &c.; Yalk. ib. 72 קַנַּאי.

קוֹנְיָדָה f. (קָנָה) *possession, dear wife*. Midr. Till. to Ps. XXII, 20 קוֹנְיָתְךָ עומדת וכ' thy dear wife stands without, and thou sittest within?; Yalk. ib. 687 קוֹנְעָתְךָ, v. קוֹנְעָה.

קוֹנְיִיתָא f. pl. *kunyatha*, a plant resembling colocasia. Y. Maasr. V, end, 52a.

קוֹנְכִי f. (κόγχη) 1) *mussel, shell, pearl oyster;* also *pearl*; 2) *a vessel for oil, unguents* &c. Y'lamd. to Num. VIII, 2, quot. in Ar. מנורה של ברזל ק' של נחושת an iron candlestick, a bronze bowl.—*Pl.* same (conchæ). Gen. R. s. 60 (expl. מגדנות, Gen. XXIV, 53) ק' Ar. (ed. קונבי) *pearls* (?); Yalk. ib. 109 קונפי.

קוֹנָם m. (v. קִינּוּמָא) *ḳonam*, a substitute for קרבן (v. קִינּוּי), used for a vow of abstinence and for the consecration of an object (v. קָדַשׁ *Hif.*). Ned. I, 2 האומר ק' קונח וכ' if one introduces a vow with the words *ḳonam, ḳonaḥ, ḳonas*, such words are substitutes for *ḳorban*. Ib. 4 if one says to his neighbor, ק' פי מדבר עמך ידי וכ' *ḳonam* (forbidden) be my mouth speaking to thee, my hand working for thee &c., he is bound by his vow. Ib. II, 1 ק' שאיני ישן וכ' (Bab. ed. 14b שאני) if a man says, *ḳ.* that I will not sleep ..., he is subject to the law of לא יחל (Num. XXX, 3). Y. ib. I, 36d bot. [read:] אמר לו השאילני קרדומך אמר ק' קורדום יש לי ק' נכסיי עלי שאין לזה קורדום ויש לו קורדום נכסיו אסורין if one says to a man, lend me thy axe, and he says, *ḳ.* be the axe I have, *ḳ.* be my property to me, that this man (I) has no axe, and he has an axe, his property is forbidden (consecrated); Tosef. ib. IV, 6 [add:] יש לו קרדום נכסיו אסורין (as ed. Friedl.); Bab. ib. 35a; a. fr.—*Pl.* קוֹנָמוֹת. Ib. אם ק' יש בהן מעילה the law concerning appropriation of sacred property (מְעִילָה) applies also to dedications introduced with *ḳonam*. Ib. 85b שאני ק' it is different with vows of abstinence; a. e.

קוֹנָמָא m. *oath, covenant*, v. קִינּוּמָא.

קוֹנָס m. (v. next w.) *ḳonas*, a substitute for קרבן (v. קִינּוּי). Ned. I, 2, v. קוֹנָם. Y. ib. I, 37a top, v. next w.

קוֹנָסָה m. (v. קָנַס) *fine*. Y. Ned. I, 37a top דבר ... והא תנינן קונס ק' שמה if a word has a certain meaning in ordinary language and is also used for indicating *ḳorban* (consecration), does a man bind himself (when using it to introduce a vow)? (Answer) we have it in the Mishnah (I, 2, v. קוֹנָם) which makes *ḳonas* stand for a binding vow, and yet *ḳonas* has the meaning of (*ḳunsah*) *fine*.

קוּנְעָה f. (קנע; cmp. קָנָה) 1) *right of acquiring property, citizenship.* Gen. R. s. 32, beg. הַתִּיר קוּנְעָתוֹ ועשה וכ' untie (declare as forfeited) his (David's) citizenship and make him an outlaw (v. זִיטְרִיטוֹס); ib. s. 38 הסיר ק' (corr. acc.); Yalk. Ps. 631.—2) *possession, dear wife*, v. קוֹנְדָּה.

קוּנְפוֹן, v. קַמְפוֹן.

קונפי, Yalk. Gen. 109, v. קוֹנְכִי.

קונרס, קונרוס, v. קִירָנָס.

קונשובריונין, Y'lamd. to Gen. XXXII, 7, quot. in Ar., a corruption, prob. for קִרְנְטוֹרְיוֹנִין (centuriones), v. קונטרינים; [Gen. R. s. 75 ראשי גייסות].

קוּנְתִיָּה pr. n. pl. *Kuntiah* (v. קָנָה). Y. Ned. X, 42^{b} top גמליאל דיק'; Y. M. Kat. II, 82^{c} גמליאל דיק'.

קָנַס, *Pi.* קִנֵּס, v. קָנַן.

קוֹס m. (קסס, cmp. כסס, a. קוץ) [*cutting,*] *a rough-edged cup.*—*Pl.* קוּפִּים or קוֹסִים. Kel. IV, 3 ק' הצידונים Sidonian cups; Tosef. ib. B. Kam. III, 11 קיסום ed. Zuck. (corr. acc.).

קוֹסָא m. (preced.; cmp. קָצָה) *cut off corner, small remote place.* Taan. 24^{a} דיירנא בק' רחיקא (דחיקא) Ms. M. 2 a. 'En Yaak. (ed. בקוּסָטָא; Ms. M. 1 בדוכתא; Ag. Hatt. בקוצא, v. Rabb. D. S. a. l. note) I live in a remote (or poverty-stricken) place.—[Yalk. Koh. 973 קוסיא, read: קיסיא, v. קִיסָא.]

קַסְ', קוֹסְדוֹר m. (quæstor) *quæstor, military adjutant, inquisitor* (v. Sm. Ant. s. v.). Sabb. 49^{a} ראהו קוס' אחד וכ' Ms. M. (ed. קס'; Var. in Ar. קו', קוז') a quæstor saw him (wearing T'fillin), and he fled before him; Yalk. Ps. 795. Tosef. Erub. VIII (V), 4 קצרור חבא לעיר וכ' ed. Zuck. (Var. קסדר) when a military quæstor (commissary) takes up his station in a town for thirty days; Y. ib. VI, 23^{b} bot. הקוסְטוֹר. Yalk. Esth. 1049 ולא היית בק' וכ' (some ed. בקיס') and thou wast not even so much as a quæstor (worthy) to run before my father's chariot.

קַסְדוֹרִיוֹת, קוֹסְדְרִיוֹת f. pl. (denom. of preced.) *commission of inquiry.* Midr. Sam. ch. XXV (ref. to Ps. LI, 16) [read:] מדמו של אוריה שהיה דוד משלח ק' לאחריו לידע אם מפזר הוא דבריו אילו לא היה מפזר דבריו לא היה הורגו (save me) from punishment for Uriah's blood, for David had sent detectives after him to find out whether he would divulge the things (that had happened between him and David); if he had not done so, he (David) would not have had him killed; Yalk. Ps. 765 אם מחזיר הוא את דבריו אילו היה וכ' whether he would take back his words (his refusal to go home to his wife); had he done so &c.

קוֹסְטָא m. (קסס), v. קוֹסָא.

קוֹסְטַאנְטִין', v. קוֹסְטַנְטִין'.

קוֹסְטַבְרִי', v. קוֹסְטִירָנָר.

קוֹסְטָה, *pl.* קוֹסְטוֹת, v. קִיסְטָה.

קוֹסְטוֹדְיָא f. (custodia) *a guard.* Y. Ned. IX, beg. 41^{b} קסטודיא (corr. acc.), v. קוֹלָר.

קוֹסְטוֹר, v. קוֹסְדוֹר.

קוֹסְטָנָר, קוֹסְטִינָר m. (quæstionarius) *torturer, executioner.* Pesik. Shub., p. 159^{a}; Yalk. Ps. 854; Yalk. Prov. 961 end, v. פַּרְקוֹלָא. Y. Ber. IX, 13^{a} של נתזה החרב ... וקוסנתרו נהרג קוסנתירו (corr. acc.) the sword rebounded from Moses' neck against that of his executioner; ... and the executioner was killed; Midr. Till. to Ps. IV; Cant. R. to VII, 5 קוסנטר, קסנטר (corr. acc.); Deut. R. s. 2; Yalk. Ex. 167 (not קסנ'). Num. R. s. 1 (ref. to שאו את ראש, Num. I, 2) כאדם האומר לק' סב וכ' (some ed. לקיס', corr. acc.) as a man says to the executioner, take this man's head. Lev. R. s. 35 הושיב בו קוסטרינוס בשביל לשמרו (some ed. ...ום, read קוסטנריוס) he appointed an executioner to be the governor of the place (disturbed by rebellious hordes); Yalk. ib. 670 קיסטרינוס (corr. acc.); Cant. R. to VI, 11 כגון הק' כוסטרריונים (corr. acc.). Midr. Till. to Ps. X, 10 שהיה מכה וכ' like the torturer that strikes and dislocates a rib and a vertebra at the same time; ed. Bub., a. Yalk. ib. 650 הקיסטור (corr. acc.).—*Pl.* קוֹסְטָנָרִין, ...רִין, קוֹסְטִינָרִים. Pesik. R. s. 10 שמעו הק' ונטלוהו וכ' (some ed. קוסברי', corr. acc.) the executioners heard (the king's order), and they took him (his son) to cut his head off. Y'lamd. to Deut. I, 1, quot. in Ar. עשה ... ולק' פסחין he made Pharaoh deaf and the executioners lame (Ex. R. s. 1 סנקליטין). Midr. Till. to Ps. VI האף והחימה שני קוסטנרין של מות הן ed. Bub. (oth. ed. קוסטנרות) anger and wrath are death's two executioners. Ib. ק' רעים (not קוסטנד') cruel quæstionarii; Yalk. ib. 635 קונטסרין (corr. acc.); a. e.

קוֹסְטַל m. (castellum) *castle.* Targ. Ps. LXI, 4 ed. Wil. (oth. ed. קושטא; Ar. קוּשְׁטָא, q. v.).

קוֹסְטַנְטִינָא, קוֹשְׁ', קוֹסְמַנְטִינָא ק..טִינִי pr. n. pl. (abbrev. of Constantinopolis) *Constantinople* (Byzantium), the capital of the Lower Roman empire (frequ. identified with Rome-Edom). Targ. Ps. CVIII, 11 קושנ' דאדום (read קושט'; oth. ed. קרתא; ed. Wil. אדום only). Targ. Lam. IV, 21 קושט' קרתא ed. Wil. (oth. ed. ברתא דאדום; Var. קרתא דאדום ed. Lag. (oth. ed. דמתבניא בארע ארמניאה). Targ. Y. I Num. XXIV, 19; 24 קוס'.—Midr. Till. to Ps. IX קוסטאנטינוס בנה ק' Constantine built Constantinople; Yalk. ib. 642.

קוֹסְטַאנְטְ', קוֹסְטַנְטִינוֹס, pr. n. m. (Constantinus) *Constantine*, Roman emperor, v. preced.

קוסטר, v. קוֹסְדוֹר.

קוסטרינוס, קוסטרינום, קוסטנרות, v. קוֹסְטִירָנָר.

קוֹסִי, pr. n. m., v. קוּזִית.

קוסי, v. next w.

קוֹסִיטְרַפִּיזִין m. pl. (κοσσοτράπεζον, Du Cange I, 722) *parasites, toad-eaters.* Lam. R. to II, 22 (expl. מגורי, ib.; v. מְגוּרֵי) בני אדם שהיו קוסי טר' חבאתם עלי Ar. (combine קוסיטר', and insert שלי) men that were parasites at my table didst thou lead against me; (ed. corrupt.).

קוֹסֵם, v. קָסַם.

קוֹסָם, v. קוֹסֵם.

קוֹסָם, v. קָסַם.

קוֹסְמָא, v. קָסַם II.

קוֹסְמָא, v. קַסְמָא.

קוֹסְמִיקוֹן, v. קוֹזְמִיקוֹן.

קוֹסְנִי, v. קִרְנָא.

קוסת, Tosef. Kel. B. Mets. VIII, 2, read with R. S. to Kel. VIII, 2 קוּפּוֹת, v. קוּפָּה.

קוֹעָא m. (cmp. נקע) *throat, gullet, windpipe.* Ab. Zar. 29ª (to one that entrusted himself to a gentile barber) יאי קוֹעָיךְ לזוגא thou hast a fine neck for the shears. Ḥull. 28ª; 53ᵇ, v. מַסְמֵס I. B. Kam. 117ª שמטירה מינירה לקוֹעֵיה tore his windpipe out of him (a colloquial expression for: forced him to give up the threatened information against his neighbor; differ. in Rashi). Ib. 55ª אריך קועיה (Ms. H. קַאֲךְ, emended קַעָךְ; Ar. קקירה; v. Rabb. D. S. a. l. note 200) has a long neck, זוטר ק' a short neck. Ib. אלים קועיה (Ms. M. קאקיה) has a thick neck; קטין ק' slender neck. Ber. 49ª לקועיה וכ' ... זקפיה (Ms. M. לצוארי' ... מתחיה) R. Shesheth stretched his neck over me like a serpent (was angry). Yoma 87ª bot. מחירה בקועיה ... בהדי דקא (not בקועיה) וקטליה while he was splitting a head, a bone flew off and struck his throat (severing an artery), and killed him; a. e.—[Yalk. Gen. 111 קועי', v. מַיקוֹרָא.]

קַוְעַד, v. קוּוְעַד.

קוּף = נָקַף II, *to go around.*—Denom. תְּקוּפָה.

קוף, קו״ף I *Ḳof*, the nineteenth letter of the alphabet. Maas. Sh. IV, 11 המוצא כלי ... ק' קרבן if you find a vessel on which *Ḳof* is written, it indicates that the contents are consecrated. Sabb. 104ª (in children's conversations) ק' קדוש רי״ש רשע *Ḳof* intimates the Holy One, *Resh*, the wicked; דק' מריש ... מ״ט why is the face of *Ḳof* turned away from *Resh* (why does *Resh* turn its back to *Ḳof*)? Ib. תגרה דק' the crownlet on the *Ḳof*; a. e.

קוֹף II m. (b. h.) *ape.* Kil. VIII, 6. Bekh. 8ª הפיל והק' the elephant, the ape, and the long-tailed ape (cercopithacos) give birth after three years of pregnancy. B. Bath. 58ª כק' בפני אדם as inferior in looks as the ape is to man. Yoma 29ᵇ כמו שסדרו הק' as if an ape had arranged it on the table (as an unconscious act). Tanḥ. P'ḳudé 3; a. e.—[Par. III, 5 בן הקוף, Mish. ed., v. קַיָּם.]—*Pl.* קוּפִים, קוֹפִין, קוֹפוֹת. B. Kam. 80ª; Tosef. ib. VIII, 17. Snh. 109ª נעשו ק' ורוחות וכ' were turned into apes, spirits, demons and night-demons. Gen. R. s. 23 (in the days of Enosh) כק' ... נעשו men's faces were made to be ape-like. Koh. R. to VI, 11 (ref. to מרבים הבל, ib.) כגון מגדלי ק' וכ' as those who rear apes, cats &c.; a. e.

קוֹף, קוֹפָא I ch. same. Ned. 50ᵇ. B. Kam. 101ª וקאתי קוף וכ' and an ape came and dyed the (stolen) wool (with dye stolen from another person). Ib. כגון שצבע בהו קופא ed. he painted a (stolen) ape with the stolen paint (so that he improved nothing thereby); [oth. opin. קוֹפָא *basket;* Ms. M. קופה, v. Rabb. D. S. a. l. note 1].—*Pl.* קוֹפִין. Targ. I Kings X, 22; Targ. II Chr. IX, 21.

קוֹפָא II m. (קפף; cmp. Syr. קופא vectis, P. Sm. 3551) 1) *lever, carrying pole.* Targ. Y. Num. IV, 12 (h. text מוֹט). Targ. Y. II ib. XIII, 23 קוֹפָה.—2) (cmp. גֶּפֶן) *trunk, vine.* B. Mets. 109ᵇ ק' סבא פלגא (Ms. H. קָפָא, v. Rabb. D. S. a. l. note 6) of the trunk of an old vine (that is cut down) the gardener gets an even share with the tenant. Ḥull. 110ª ק' סבא חוה Ar. (Ms. H. קי', v. Rabb. D. S. a. l. note 10; missing in ed.) it was an old trunk.—*Pl.* קוֹפָאֵי. B. Bath. 24ª בר ק' (Ms. F. קַפָּאֵי) between the trunks of vines.—3) *that which hangs on the carrying pole.* Ḥull. 111ª קניא בקופירה (Ar. בקפֵּירה) the windpipe with all that hangs on it (lungs, heart &c.).

קוּפָּא I m. (קפף) = h. קוּפָּה, 1) *basket, tub.* B. Kam. 101ª, v. קוֹף ch.—*Pl.* קוּפִּין, קוּפָּיָא. Y. Sabb. VII, 10ᶜ top, v. צְפַר II. Y. Pes. III, 29ᵈ sq. דלא מיתן ק' וכ' not to place the tubs with flour one on top of the other. Y. Ab. Zar. IV, end, 44ᵇ. Y. Ber. I, 2ᵈ bot. מטמר ביני ק' hidden among the baskets. Y. Gitt. VIII, end, 49ᵈ; Y. Nidd. II, end, 50ᵇ כמה ק' דעובדין וכ' how many basketfuls of cases came &c.—V. קוּפָּתָא.—2) *ball*, esp. דמחטא ק' *the head of a pin* or *needle, eye.* Ber. 55ᵇ; B. Mets. 38ᵇ, v. פִּרְלָא I. Ḥull. 48ᵇ אי ק' לבר וכ' if the head is directed outward ..., if inward &c.; ib. 49ª; a. e.—3) *pinnacle.*—*Pl.* קוּפֵּי, v. קוּפְיָא.

קוּפָּא II f. = כִּיפָּה, *arch, doorway.* Tosef. Erub. VII (V), 2, v. כִּיפָּה.

בֵּית ק', בֵּי ק', קוּפָּאֵי 1) pr. n. pl. *Be-Ḳuppaë.* Ber. 31ª, v. בֵּיתֵי.—2) pr. n. gent. *Beth-Ḳuppaë.* Yeb. 15ᵇ משפחת ב' ק' מבן מקושש the family of Beth-Ḳuppaë (in Jerusalem) of Ben-M'ḳoshesh; Y. ib. I, 3ª bot. משפחת בית נקיפי מבית קושש.

קוּפַּד, v. קוּפְדָא II.

קוּפָּד m. (b. h. קִפּוֹד; קָפַד) *hedgehog.* Sabb. V, 4 (54ᵇ) עור הק' Y. ed. a. Ms. O. a. Ar. (ed. חקופר) the skin of a hedgehog (tied around the udder). Ib. 53ᵇ bot. עור של קופר Ms. M. (ed. only עור); Y. ib. V, end, 7ᶜ עור הקופד.

קוּפְדָא I ch. same. Targ. Is. XXXIV, 15 (h. text קִפּוֹז).—*Pl.* קוּפְדִּין. Ib. XIV, 23 (ed. Wil. קוּפְדָּן). Ib. XXXIV, 11 ed. Lag. (oth. ed. קִפּוֹדִין). Targ. Zeph. II, 14.

קוּפְדָּא II, קוּפַּד m. (cmp. preced.) [*a ball*, cmp. אוּמְצָא,] *a piece of meat*, in gen. *meat*; [the Greek κοπάδιον is prob. an adaptation of our w.]. Y. Shek. V, end, 49b [read:] הא לך טרמיחה וזיל זבין ק' (Bab. ed. קופר; Ms. M. קופך בשר, read ד ...; v. Rabb. D. S. a. l. note) here is the price for it, go and buy a piece of meat. Y. Ber. II, 5c bot. Y. Pes. VI, 33c. Y. Shebi. VI, end, 37a עבד ליה ק' he prepared a piece of meat for him. Y. Maas. Sh. II, 53c bot. קוּפְדָּה שמינה a piece of fat meat. Gen. R. s. 19, beg. ק' צלי (some ed. קופר) a piece of roast. Ib. s. 63 (expl. כי צריד וכ', Gen. XXV, 28) קופרא טבא וכ' a good piece of meat—for his (Isaac's) mouth, a good cup of wine &c.; Yalk. ib. 110 קופרא; a. fr.—Ber. 44b על מינו ק' Ar. (ed. קופרא; Ms. M. על חקופרא) over all kinds of meat dishes.—*Pl.* קוּפְדִּין, קוּפְדָּן. Y. Shek. V, 49a bot. חמון קופדן look at these pieces of flesh (on his body)!; Lev. R. s. 34 קפרון (read: יץ . . ., some ed. קפדן, oth. קפרן); Koh. R. to V, 13 קופדין (some ed. קופר). Y. Shebi. VIII, 38a מקטעתה ק' וכ' to cut it in pieces and sell it in the market.

קוּפְדָּאי, v. קוּרְפְּדָאי.

קוּפְדָּה, v. קוּפְדָּא II.

קוּפְדָן, v. קַפְּדָן.

קוּפָּה, v. קוּפָּא II.

קוּפֶּה, v. קִיפָּא.

קוּפָּה f. (קפף, v. כָּפַף; cmp. כִּיפָּה) 1) *heap, pile.* Yoma 22b אלא אם כן ק' של שרצים וכ' unless a heap of reptiles hangs behind him, v. פַּרְנָס. Ber. 32a, v. נָהַם; a. e.—2) *archway, vault*, v. כִּיפָּה.—3) (v. כִּפְּיָה) *basket, large vessel.* Y. Ber. I, 3a ק' מלאה וכ' a basket full of bones. Gen. R. s. 13 הבא קוּפָּתָךְ וכ' bring thy tub and measure (fill it); Y. Succ. I, 52b bot. Y. Sabb. X, 12c top פרוצה ק' a basket which is broken through (the contents of which protrude). Bab. ib. 91b קוּפַּת הרוכלין a spice-dealers' basket. Gitt. 67a קופת הרוכלים . . . ר' יוחנן R. Joh. ben Nuri is a spice-peddlars' basket (ready in all branches of learning); ר' . . . ק' של בשמים R. El. is a spice box; Ab. d'R. N. ch. XVIII; ib. ק' של הלכות a basket (or a pile) of laws (an erudite scholar). Keth. VI, 4 החתן . . . עשרה דינרין לק' וכ' the bridegroom must obligate himself to give his wife ten Denars for the *kuppah* for each Maneh (which she brings in), expl. ib. 66b ק' של בשמים for perfumes; a. v. fr.—Tosef. Kel. B. Bath. III, 7 קיפה (corr. acc.).—Esp. *kuppah*, the communal fund for dispensing sustenance to the poor every Friday, contrad. to תמחוי. B. Bath. 8b. Peah VIII, 7 לא יטול מן הק' must not take support from the *kuppah*; a. e.—*Pl.* קוּפּוֹת. Y. Ab. Zar. I, 39d הרה למוד ק' . . . והוציא עשר if one was in the habit of exhibiting five baskets with goods, and exhibited ten (on account of the gentile festival). Tosef. Maas. Sh. I, 10 אם הירו ק' if the dates are in baskets, opp. של פטליא in bales; a. fr.—Tosef. Kel. B. Mets. VIII, 2 מעקה שבמגדל וחק' שבו R. S. to Kel. XVIII, 2 (ed. קוסת) the railing attached to a turret (spice-box) and the cupolas thereon (cmp. אַקוּנְבִּי).

קוּפוֹן, v. קַמְפּוֹן.

קוּפְיָא m. (קפף or קוף) 1) *wall, parapet.* B. Bath. 73a רהיט אק' וכ' ran on the parapet of the wall of Mahoza (Rashi: אקופי on the pinnacles).—2) *circuit*, trnsf. *indirectness, implication.* Yoma 50b, v. קְבִיעוּתָא; Zeb. 6a; 7b, v. קְבָעָא; [Rashi fr. קָפָא *floating, unsettled condition.*]—[Hull. 111a בקופיה, v. קוֹפָא II.]

קוּפִינָא m. (v. קוֹפָא II) ק' דמרא *the handle of a hoe*, contrad. to פדא blade; [oth. opin.: קוּפִּינָא (cmp. קוֹפָא I, 2) *that part of the hoe which contains the hole for the insertion of the handle, the blade*, v. פַּדָּא]. B. Kam. 27b. Gitt. 32a; Sabb. 102b שופתא בק' דמרא the pin which fastens the handle to the blade.

קוּפִּיס=next w.

קוּפִּיץ m. (ch. form) (קֻפְּצָא; cmp. קִפְּרִין, a. קֻפֵּץ) [*curved cutting tool,*] *hatchet* or *bill* for chopping bones. Targ. Y. Deut. XXI, 4 (ed. Vien. קוּפְּרִין).—Bets. IV, 3 אין מבקעין . . . אלא בק' you must not split wood (on the Holy Day for immediate use) with an axe . . ., but only with the butcher's hatchet. Ib. III, 6 כנגד הק' by putting on the scale a hatchet (instead of the commercial weights); Y. ib. 62a bot. קופיס. Sot. IX, 5, v. עֶרֶף. Pes. 70a ק' קשורה וכ' (*fem.*) the hatchet tied to the slaughtering knife; a. fr.—Tosef. Bekh. I, 17 עורפו בקוּפֵּץ וכ' (Var. בְּקֻפִּיץ) he breaks its neck with a hatchet from behind.

***קוּפָּל** m. (v. קְפַל II) *peeled pole, lance.* Sabb. 63a Ar. a. Ms. O., v. קוּלְפָּא.

קוּפְלָא I [m. (קְפַל I, cmp. כבל) *metal rim on bags, lock.*—*Pl.* קוּפְלֵי. Snh. 110a Ms. F. (Ar. s. v. קלד: גופלי, Var. ק'; ed. קילפי; Ms. M. קולפי; v. Rabb. D. S. a. l. note); Pes. 119a Ms. M. (ed. קלופא, Rashi קולפי), v. גֻּלְבָּא.

קוּפְלָא II (קְפַל II) *scraping off.* B. Bath. 4b Rashi, v. קִירְפּוּלָא, a. קִיפּוּלָא.

קוּפְלָא, Y'lamd. to Lev. IX, quot. in Ar., v. קוּפְלָארְגִיא.

קוּפְלָיוֹת, v. קוּפְלָאוֹת.

קוּפְלָארְגִיא, Y'lamd. to Lev. IX, quot. in Ar. ed. Koh. (oth. ed. קופלא רגיא) quid? [Koh. Ar. Compl. suggests κουφολογία *light talking.*]

קוּפְלָאוֹת, קוּפְלָיוֹת f. pl. (cmp. קוּפְלָא I, a. Arab. *kufl* sera, pessulus) 1) *bolts, padlock with chains.* Gen. R. s. 48, end לאחד שהיו בידו שתי ק' וכ' (some ed. קְפָּ) like one who held in his hand two parts of a lock and took them to the smith &c. Tosef. Kel. B. Mets. II, 3 ק' של שרשרת . . . the chain of a padlock. Ex. R. s. 40, beg. ק' של תורה וכ' the lock which guards learning is fear of sin (ref. to Is. XXXIII, 6). Pesik. Aḥăré, p. 175a

[read:] רמ"ח ק' ... על רמ"ח איברים שהיו בו the Lord put 248 iron locks on his (Goliath's) 248 limbs; Yalk. Ps. 706; Yalk. Sam. 126; (Midr. Sam. ch. XXI כבלים).—2) (by adapt. of κεφαλίς) *wreaths around a column, capital.* Num. R. s. 10 מה העמודים ... ק' וכ' as columns have wreaths above and pedestals beneath &c. (Lev. R. s. 25 קיפלוס; Cant. R. to V, 15 קיפלורוסים; Tanh. B'har 1 כותרת); v. קִרְפַּלִּיס.

קופנדר, קופַנְדְּרִיָא, v. קִפַּנְדְּרִיָא.

קוֹפָנָה m. (cmp. קוֹפָא II, a. קוֹפִינָא) *bent stick, flail.* Y. Sabb. VII, 10[a] bot. [read:] דהדן דעבידד כיתנייא בק' וכ' he that works flax stalks with a flail (on the Sabbath) commits the offense of threshing.

קוֹפְסָא f. (capsa) *box* for books &c. Targ. Y. Deut. XXXI, 26.—Kel. XVI, 7 כסוי של ק' (ed. Dehr. קפצה) the lid of a box. Men. 41[a] כלי ק' (Maim. to Kel. l. c. ed. Dehr. קופצא) garments in a box; Yalk. Deut. 933 קוֹפְסִין (*pl.*). Midr. Till. to Ps. XII מלאה וכ' ק' a box full of gold Denars; ib. קוטמא כולה וכ' (ed. Bub. קוט, corr. acc.) the whole box is of gold on the outside; Yalk. ib. 656.

קוֹפַסַאי, v. קִבּוּסַאי.

קוֹפָץ, v. קוֹפֵץ.

קופצא, v. קוֹפְסָא.

קופרא, קופר, v. קוֹפַד, a. קוֹפְדָא II.

קופרמסאות, v. קוֹמְפְּרוֹמִיסִין.

קופרצין, v. קַפְּרָס.

קוֹפָתָא, קוֹפְתָא f.=h. קוּפָּה, *basket, tub.* Y. Sabb. IV, beg. 6[d] כמרה גו ק' ויחבא ק' וכ' to keep it warm, put it in a large vessel, and put the vessel on peat (גִּיפְתָּא). Y. Peah I, 15[c] bot. זכותיה גו קוֹפְתֵּיהּ ... יאות (not קופתה) well the millers say, every man carries his worth in his own tub, i. e. there is a different way of doing good for every man; a. e.—*Pl.*, v. קוֹפָא I.

קָוַץ (cmp. כְּוַץ) 1) *to shrink, be dried up.* Hull. 43[b] שחותכו וקוֹוֵץ Ar., v. כְּוַץ.—Part. pass. קָווּץ. Succ. 32[a] top ק' (לולב) a Lulab which is shrunk (Rashi: thorn-like, v. קוֹץ).—V. קָווּץ.—Denom. קוֹץ, קֵרֶץ.—2) *to curl.* Denom. קְווּצוֹת, קִיווּץ.

Pi. קִוֵּץ (denom. of קוֹץ) *to clear of thorns, weed.* M. Kat. 6[a] יוצאין לְקַוֵּץ וכ' they go out to clear the roads (for the Passover pilgrims). Tosef. Shebi. III, 7 מְקַוְּצִין וכ' Var. ed. Zuck. (ed. Zuck. מְקַוְּסִין; oth. ed. מקומין, corr. acc.) you may remove the stones, thorns &c.

Nithpa. נִתְקַוֵּץ, נִתְקַוֵּץ *to be cleared.* Shebi. IV, 2 שדה שנִתְקַוְּצָה (Y. ed. שנִתְקַוְּוָה) a field that has been cleared; Bekh. 34[b]; M. Kat. 13[b]; Gitt. 44[b].

קָוַץ ch. same. Succ. 23[b] קַוְּצָא Ar. (ed. כוו), v. כְּוַץ.

Pa. קַוֵּץ *to curl.—Part. pass.* מְקַוְּץ *dishevelled, unkempt.* Lev. R. s. 5 שעריה מק' (not מקצץ) with unkempt hair, opp. סָרִיס, v. סָרַס II.

קוּץ I (b. h.; v. preced.) *to shrink; to feel aversion, loathe, fear* &c. Yalk. Deut. 863 אל תָּקוּצוּ בדברי וכ' be not wearied of studying the words of the Law, but let the last day be like the first. Sifra K'dosh., Par. 4, ch. XI (ref. to ואקץ, Lev. XX, 23) כאדם שהוא קָץ ממזונו like a man that is sick of his food (and vomits; Yalks. Lev. 626 קָמַט במזונו). Meg. 28[a] קָצַתְּ בחיי art thou wearied of my long life?; a. e.

קוּץ ch. same. Targ. Jud. IX, 38. Targ. Hos. IV, 6. Targ. Lam. II, 1 (h. text רעיב); a. fr.

קוּץ II (b. h.; denom. of קַיִץ) *to summer* (v. Is. XVIII, 6).

Pi. קִיֵּץ 1) *to cause to summer.* Gen. R. s. 34 (play on קַיִץ, Gen. VIII, 22) מְקַיֵּץ אני עליהם את העוף I shall make the birds feed on them in the summer (with ref. to וקץ, Is. l. c.).—2) (v. קַיִץ) *to supply the altar during the dull season.* Y. Yoma V, beg. 42[b] מְקַיְּצִים בה וכ' they supply the altar with it, i. e. use it for sacrifices when the altar is otherwise unemployed; Y. Shek. I, 48[a] bot.; Shebu. 12[a] מְקַיְּצִין בהן וכ'. Ib. אין מקיצין בגופן וכ' we do not use them bodily as sacrifices, but what we buy with their value. Ib.[b] אין מקיצין בעולת העוף you must not buy birds for burnt offerings out of the funds designated for public free-will offerings. Tosef. Men. X, 8 (expl. קַיִץ המזבח) ומקיצין ... לוקחין they buy therewith burnt offerings to supply the altar &c.

קוּץ III *to cut,* v. קָצַץ.

קוֹץ ch. same. Targ. O. a. Y. I Num. XIII, 23 (Y. II קטעו). Targ. O. ib. 24 (Y. קצירו); a. fr.—Part. קָיֵץ, קָיְרִין. Targ. Jer. X, 3.—B. Mets. 107[b] נִיקוֹץ מר cut the forest, sir (to allow a tow-path along the river). Ib. קָיְרִיצְנָא, v. infra; a. e. [Ib. קוצו עילאי וכ', v. infra.—Trnsf. (cmp. פָּסַק) *to determine, agree, appropriate.* Targ. Y. Num. V, 15 דְּקָיֵץ עלה וכ' (not דְּקָרֵץ) for which he makes an appropriation in her behalf out of her property.—B. Mets. 67[a] לָא קָץ ליה he did not explicitly allow him the usufruct of the mortgaged property (מַשְׁכְּנָתָא), v. קִיצּוּתָא.—Part. pass. קִיץ q. v.

Pa. קַיֵּץ same. [Targ. Y. Num. l. c., v. supra.]—B. Mets. 107[b] נְקַיְּצוּ עילאי ... והדר ניקוץ אנא Rashi (ed. קוצו, incorr.; Ms. M. וקציינא ... ניקצו, fr. קְצֵה) let the owners of the upper and those of the lower parts of the forest cut (a path), and then I shall do likewise. Ib. אי קְיֵיצוּ קָיְרִיצְנָא וכ' had they cut (their part), I should cut, but as they have not, why should I? Ib. 108[a] מאן קְיֵיצֵיהּ תְּקוֹץ וכ' (מַאן קְצֵיהּ) Ms. H. לאחאי לְיקוֹץ ענפיה who ordered the cutting of this (my forest)? may his branch (offspring) be cut off; a. e.

Ithpe. אִקּוֹץ (fr. קְצַץ) *to be cut off,* v. supra.—V. קְצַר, קְצַץ.

קוּץ IV, *Hif.* הֵקִיץ *to awake,* v. קִיץ.

קוֹץ I m. (b. h.; קָנַץ or קוּץ I) 1) *thorn.* R. Hash. 17[a] bot. (ref. to Mic. VII, 18) אליה וק' בה וכ' a fat tail with a thorn in it (a consolation implying an evil prediction),

'to the remnant of his inheritance' (pardon will be granted), but not to his entire inheritance. Gen. R. s. 20 [read:] ק' זה קינרס by 'thorn' (Gen. III, 18) artichoke is meant. Midr. Till. to Ps. CXXXVI ישב לו ק' וכ' a thorn got into the foot of one of them (which prevented him from travelling); a. fr.—Y. Sabb. IX, 11[d] עין כוס עין קוץ if an idolatrous place is called ʿEn K'os (well of the cup) call it (cacophemistically) ʿEn Ḳots (well of the thorn); Y. Ab. Zar. III, 43[a] bot.—*Pl.* קוֹצִים, קוֹצִין. Gen. R. s. 45, v. נָכַשׁ; Y. Maasr. III, 50[d] bot., v. פּוֹס II. Ex. R. s. 1 (ref. to ויקצו, Ex. I, 12) שהיו דומין ... כק' the Israelites were like thorns in their eyes; Yalk. ib. 162 שהם בעיניהם כק' they (the Egyptians) were in their own eyes like thorns (dwarfed and dry plants). Num. R. s. 20 (ref. to ויקץ, Num. XXII, 3) שהיו ... כק' בפניהם they looked upon themselves as if they were thorns compared with them (the Israelites). Kidd. 75[b] (play on מקצותם, II Kings XVII, 32) מן הק' שבעם from the thorns (the basest) of the people, opp. חבחיריהם; Y. Ab. Zar. I, beg. 39[a]. B. Mets. 83[a] ... ק' מן הכרם (in serving the Roman government as an executioner) I only destroy the thorns out of the vineyard; ירא ... את קוֹצָיו let the owner of the vineyard (God) come and destroy his thorns; Y. Maasr. III, 50[d] bot.; (Pesik. B'shall., p. 92[a] (כוסים וכ'), v. כָּסַח; a. fr.—Cant. R. to V, 11, v. infra.—Midr. Till. to Ps. XIV בחי ק' (cacophem.) idolatrous temples (v. supra); Yalk. Ps. 662.—2) (also קוֹצָה f.) *prick, stroke on letters, apex.* Tanḥ. B'resh. 1; Men. 29[b] לדרוש על כל ק' וק' וכ' to teach mounds of rules on every tip (of letters in the Torah). Ib.[a] קוֹצוֹ של יו"ד Ms. M. a. Rashi (ed. קוצה) the prick on the top of the letter Yod (Rashi: *the foot* of Yod); ib. 34[a]. Ex. R. s. 6, beg. שלמה וקוצה ממך וכ' ... Solomon and a thousand like him shall pass away, but not a tittle of thee (the Torah) will I allow to be expunged; a. e.—*Pl.* as ab. Lev. R. s. 19 (ref. to קוצותיו, Cant. V, 11) אלו קוֹצֵי האותיות this means the strokes of the letters. Ib. אפי' דברים ... שהן ק' וכ' even things which you consider to be merely strokes (ornamentations of letters), in the Torah they are mounds upon mounds (v. supra); Cant. R. to V, 11 בתורה הן קוצי ק' in the Torah these strokes are thorns of thorns (intimating thorny problems).

קוֹץ II m. (קָצַץ) *piece.*—*Pl.* קוּצִים, קוּצִין. Y. Meg. III, 74[b] bot. (ref. to Mish. ib. III, 7, 'you must not interrupt the reading of the curses', with play on תָּקַע, Prov. III, 11) אל תַּעֲשֶׂה ק' ק' do not make it (the rebuke) appear cut up in pieces; Deut. R. s. 4; Treat. Sof'rim XII, 1.

קוֹצָא *thorn*, v. קִרְסֵם.—[Shebi. VII, 1, v. קוֹצָה II.]

קוֹצָא, v. קוּסָא.—[Gen. R. s. 90 מן ק' לריחי', v. קוּמְצָא II.]

קוֹצָה I, v. קוֹץ.

קוֹצָה II f. *madder*, a plant used in dying red. Shebi. VII, 1 (Ms. M. קוֹצָא). Y. Maasr. V, end, 52[a]. Y. Pes. III, beg. 29[d] (ref. to זומן של צבעים וכ') דו יהב בגויה קוצם וכ' he (the dyer) puts the madder into it to make it adhesive (v. זוֹמָא I).

קוֹצִירָא, pr. n. m., v. קַצָּרָא II.

קוֹצֵם, v. קוֹצָה II.

קוֹצֵץ, Gen. R. s. 90, מן ק', v. קוּמְצָא II.

קוֹצֶר* m. (b.h. קֹצֶר; קָצַר) *shortness.* Deut. R. s. 8, beg. [in a gloss] הרבה ... או מק' שהיה וכ' it often happens that one did not take the time to pray, either from shortness (of time), because he was busy with his affairs &c.; [Matt. K. suggests מק' או שהיה וכ' from *indisposition*, or because &c.; cmp. קְצִירָא].

קוּצָרָא c. (קָצַר) *short, dwarfish.* Targ. II Esth. VII, 9.

קוֹצְרִי pr. n. m., v. קַצָּרָא II.

קוּק, v. קִיק I.

קוּקָאי, Ḥull. 63[a] Ar, v. קֻקָּאי.

קוּקָאנֵי, קוּקָאנִי, v. קוּקְרָאנֵי.

קוּקָו *ḳavḳav*, an imitation of the frog's croaking. Yalk. Ex. 182 (some ed. קְוָקוּ).

קוּקוֹנְיָא, v. קוּרְקוֹנְיָא.

קוּקְוָיָא, v. קְוִיקְיָא.

קוּקְרָאנֵי m. pl. name of *parasite worms*, 1) in man. Ber. 36[a] קשה לק' (some ed. לקוּקָאנֵי; ed. Sonc. לקוּרְקָאנֵי) it is injurious because it begets worms (tape-worms?). Sabb. 109[b] לקוקאינו ed. (Ms. M. קורקנו; Ms. O. a. Ar. קוּקָנֵי) as a remedy for worms.—2) in fish (Rashi: in cattle). Ḥull. 67[b] (Ms. M. קוקני, קוּקָנֵי; Ar. ed. Koh. קוקני, ed. pr. קוּקָאנֵי); Yalk. Lev. 537 קוקאני.

קוּקְוָתָא, קוּקְוִיאתָא f. pl. (used as sing.) *ḳukyatha*, name of a clean bird (passing as forbidden in Palestine). Ḥull. 63[a] קוקייא Ms. H., קוּקְוָ Ar. (ed. קֻקְוָאתָא, Ms. M. קקאותא; v. Rabb. D. S. a. l. note).

קוּקְלָתָא, קוּקְלָא, v. קִרְקְלָתָא, קִרְקְלָא.

קוּקְנִיתָה f. (=קונקנ'; v. קָנָה) a sort of *clepsydra* made of *reeds* or *tubes*. Y. Erub. X, end, 26[d] (Ar. קוּנְקָנְ'; expl. עדק); v. עִירְדָּה.

קוֹקָרָא m. (=קורקר', v. קוֹרָה III) *a trap* made of *little joists.*—*Pl.* קוֹקָרֵי. Sabb. 18[a] (marginal correct. in Ms. M. קוּרָקְ'; Ms. O. קוֹקָארֵי; v. Rabb. D. S. a. l. note 60); Gitt. 61[a] top, v. לוּחָא.

קוֹר, Tosef. Kel. B. Mets. V, 10, v. קוֹד.

קוֹר, *Pol.* קוֹרֵר, *Ithpol.* אִתְקוֹרַר, v. קָרַר I, II.

קוֹר I m. (קָרַר I; cmp. מוֹקְרָא II) [*marrow,*] *the white heart* or *terminal bud of a palm* (*cabbage tree*) used as food. Ukts. III, 7 חק' חרר הוא כעץ וכ' *ḳor* is like wood

in every respect (not susceptible of levitical uncleanness), but may be bought for tithe-money (being considered as food); Tosef. ib. III, 10; Y. Shebi IV, end, 35c; Erub. 28b. Tosef. Shebi. III, 21; a. e.

קוֹר II m. (b. h. קֹר; קָרַר II) *cold, cold season.* B. Mets. 106b (ref. to Gen. VIII, 22) חצי שבט ... ק׳ half of Shebat, the whole of the month of Adar, and half of Nisan form the season of *Kor*; Gen. R. s. 34.

קוֹרָא I, קוּרָא ch. same. Targ. Gen. VIII, 22 (O. ed. Berl. קוּ׳). Targ. Job XXIV, 7. Targ. Ps. CXLVII, 17; a. e.

קוֹרָא II m.=h. קוֹר I. Ber. 36a דקלא ... אדשתא דק׳ people do not plant palms with the view of using the 'heart' (by the cutting of which the tree is ruined); Erub. 28b דקורה. Y. Ber. VI, 10b bot. Bab. ib. 43b (prov.) תלה ליה ק׳ לדבר אחר וכ׳ hang the heart of a palm tree on a swine, and it will do its own (drag it in the mud). Lev. R. s. 15, end (prov.) [read:] דאכיל בחדיו ק׳ ילקי בהדא he who eats of the palm's heart, will be smitten with the stick (of the dried up palm), i. e. if you enjoy the emoluments of an office, you must not shirk its obligations; Yalk. Esth 1056 הא קורה והא קילה אכלתון קורה לקון בקילה (not כילה, בכ׳) here is the palm-heart, and here the stick; you have eaten the heart, therefore be smitten with the stick (having done wrong, you must suffer the consequences); Midr. Till. to Ps. XXII הא ק׳ והא קולתא ... לקון וכ׳ ed. Bub. (oth. ed. לקתון, corr. acc.).—בר ק׳ *a young palm tree.* Sabb. 30b, v. גְּבָרָא.—*Pl.* קוֹרַיָּא. B. Kam. 92a אייתי לי מְקוֹרַיְיהוּ bring me of their hearts to eat (let the palms perish) (Ms. F. מוֹקְרַיְיהוּ, v. מוֹקָרָא II; oth. opin. in comment. מְקוֹרַיְיהוּ *roots, substance,* v. מָקוֹר).

קוֹרָא III m. (נָקַר I) [*picker,*] 1) *heron.* Gen. R. s. 64, end; Yalk. ib. 111, v. מַקּוֹרָא.—*2) *young bird.*—*Pl.* קוֹרִין. Targ. Is. XXXIV, 15.

קוֹרָא IV f.=h. קוֹרָה, *beam.* Tam. 30a עבדא וכ׳ ק׳ it will produce a (trunk fit for a) beam, but no fruits.—Kel. XI, 2, v. קוֹרָה III.

קוֹרָא m. (b. h. קֹרֵא; קָרָא) *partridge.* Ḥull. XII, 2 ק׳ זכר a male partridge (which is believed to join the female in brooding). Ib. 140b נקבה ק׳ a female partridge. Tanḥ. Ki Thetsé 2 חק׳ חזה מביא וכ׳ the partridge brings eggs of other birds and hatches them; a. e.

קוֹרֵי׳, קוֹרֵאָה ch. same. Targ. I Sam. XXVI, 20 (Kimḥi קוֹרֵיא). Targ. Jer. XVII, 11 (ed. Wil. קוֹרָאָה).

קוֹרְבָא ch.=next w. Kidd. 50a דלק׳ קאתי where the messenger comes for the sake of forming a connection (to betroth a wife), opp. לרחוקה for severing a connection.

קוֹרָבָה f. (קָרַב) *nearness, approach, contact.* Sabb. 13a ק׳ של גילוי עריות sexual contact; בעלמא שום ק׳ any bodily contact whatsoever; Ab. Zar. 17a Ms. M. (ed. קְרִיבָה); Yalk. Lev. 589 קריבה.—B. Bath. 23b דאורייתא ק׳ that in doubtful cases we are guided by what is nearest is a Biblical rule (derived from Deut. XXI, 3).

קוֹרְבִיטִין, v. קַרְבִּיטִין.

קוֹרְבִין, Y. Dem. I, 22a; Y. Taan. III, 66c top, v. קָרַב.

קוֹרְבָן, v. קָרְבָּן ch.

קוֹרְדוֹם, v. קַרְדֹּם.

קוֹרְדִינָאה, קוֹרְדִינָא, קוֹרְדִיקוֹנִי, קוֹרְדִיקוֹנִי, v. גּוֹרְדִינִי.

קוֹרְדִיקוֹס m. (καρδιακός) *delirious*; (sub. חולי) *delirium.* [This meaning of καρδιακός is not recorded in dictionaries.] Gitt. VII, 1 מי שאחזו ק׳ וכ׳ one who was seized with delirium and said, Give my wife a letter of divorce &c.; אמר ... אחזו ק׳ וכ׳ if he said, Write &c., and then in a state of delirium said, Do not write &c. Y. ib. 48c (expl. חֲמִים). Ib. שאמרו חכמים פעמים וכ׳ ק׳ the *kardiakos* of whom the scholars speak, is one who is at times sane and at times insane; Y. Ter. I, 40b קונדיקוס (corr. acc.). Ib. קונדיקוס ק׳ (strike out קונדיקוס, as a corrupt dittography). Gitt. 67b (expl. our w.) דנכתיה חמרא וכ׳ one whom new wine from the pit has bitten (given delirium tremens); הא קמ״ל דהא רוחא ק׳ שמיה the Mishnah, in using that word, intended to teach incidentally that that demon (disease) is named k.

קוֹרְדִימָא, v. קִרְדֹּמָא.

קוֹרְדִינָא, v. קוֹרְדִיקוֹס.

קוֹרְדִיקָוִית m. pl. (v. קוֹרְדְּקִין) a certain style of *shoes, dancing shoes.* Y. Sabb. VI, 8b bot. (expl. עכסים, Is. III, 18, Vulgate: calceamenta).

קוֹרְדִיקִין same, v. קוֹרְדְּקִין.

קוֹרְדִיקִינִי, v. קוֹרְדִינָא.

קוֹרְדַנְיָתָא, קוֹרְדַנְיָתָא, v. קַרְדּוּנְיָא.

קוֹרְדָסָן, Tosef. Kel. B. Kam. III, 12, v. קַרְדָּס.

קוֹרְדָקָיָא (?) m. pl. name of *a fruit.* Y. Shebi. VIII, 38a (prob. a corruption).

קוֹרְדְּקַיְיסִין, קוֹרְדְּקִיסִין, קוֹרְדְּקִין m. pl. (also used as sing.; a denom. of κόρδαξ, cordax, the dance of the Greek comedians) *low and loosely fitting shoes not fastened by any ties, slippers* (v. Sm. Ant. s. v. Soccus). Esth. R. to I, 16 שהיתה מסטרתה בקורדקין וכ׳ she slapped him in the face with her slipper. Gen. R. s. 45 טפתתה בקורדקייסון (read: סין ...; Ar. טפתה סקורדקיה על פניה, read: קוֹרְדַּקְסָיָה) she slapped her &c. Lev. R. s. 16, beg. (ref. to Is. III, 16) she put on her feet קורדקין עבין וכ׳ Ar. (ed. קונדרייקון עבה) high-soled shoes to appear taller; Pesik. Vattom., p. 132b קורדקין Ms. O. (ed. קורקון, corr. acc.); Lam. R. to IV, 15 קרקוסין (corr. acc.); Yalk. ib. 1031 קוורדיקין. Tosef. M. Kat. II, 16 שדרו ... בקורדקייסין וכ׳

(Var. קיסרן של זהב ...) went out in (gilt) slippers on the Sabbath; ib. אין נוהגין ... בקורדקי׳ (Var. בקורדקוס׳ בשבת של זהב) it is not the custom here to go out in (gilt) slippers &c.; Pes. 51ª קורדקיסון (read: סרן ...; Ms. M. קורדייסקין; Ms. M. 2 קורדקסרן; Ms. O. קורדקייסרן); ib. בק׳ נמי דילמא משתלפין וכ׳ we also know the reason for not wearing slippers on the Sabbath, because they may slip off, and one may carry them &c. Yeb. 102ᵇ בקורדקוס׳ לא ... וכ׳ (Ar. בקורדקיוס׳) one must not walk around in slippers in one's house (on the Day of Atonement). Y'lamd. to Deut. XII, 29, quot. in Ar.

קוֹרָה I ch., v. קוֹרָא II.

קוֹרָה II f. (b. h. קָרַר; קָרָה II) *cold, cooling*; קוֹרַת רוח [cooling of the *spirit*,] *satisfaction, pleasure, comfort.* Ab. IV, 17 יפה ... של ק׳ ר׳ וכ׳ better one hour of gratification in the hereafter than a whole life of this world. Yeb. 63ᵇ אין אדם מוצא ק׳ ר׳ וכ׳ a man finds contentment only with his first wife. Lev. R. s. 3, end ברוך ... לך ק׳ ר׳ be blessed and contented. Y. Ber. IV, 7ᵈ bot. ותבא לפניך קורת נפשנו לטובה and may our contentment come before thee for good; a. e.

קוֹרָה III f. (b. h. קֹרָה; קָרָה I) 1) *joist, beam, post.* Gen. R. s. 42, a. e., v. עוֹבִי.—קוֹרַת בית הבד, v. בַּד II. Kel. XII, 1 קוֹרַת החצים (not קורות) the (iron-shod) post used as a target for arrows; של אסירין the beam with holes for the hands of prisoners on a transport. Lam. R. to III, 12, v. זָוִין; a. fr.—Kel. XI, 2 הק׳ (Mish. ed. חקורא) the long iron bolt of a city gate (corresp. to נגר, v. Maim. ed. Dehr. a. l. expl. נגר).—2) *the trunk of a tree with its ramifications.* Midr. Sam. ch. XIII, v. בְּוֵרָה. Y. Sabb. X, 10ª קורת שקמה the trunk of a sycamore tree; a. e.—*Pl.* קוֹרוֹת, קוֹרִים. Yoma 47ª, v. קָלַע II. Y. Peah VII, end, 20ᶜ; Pes. 57ª; Tosef. ib. II (III), 22. Y. Ter. II, 41ᵇ bot.—Gen. R. s. 41, beg.; Num. R. s. 3, beg. שפעת ק׳; Yalk. Ps. 845 שפעת קוֹרְיָתָהּ, v. שְׁפָעָה I; a. fr.—[Gen. R. s. 71 מאחורי הקורים, v. קוֹרִים.]

קוֹרָה IV f. (part. fem. of קָרָה I) *accident, event.*—*Pl.* קוֹרוֹת. Tanḥ. P'ḳudé 3 גוזר על כל קורותיו וכ׳ he decrees concerning all things that will happen to him, except whether he is to be righteous or wicked.

קוּרָה f. (b. h. קוּרֵי, *pl.* constr.; קוּר, cmp. קוֹ) *cavity, window; web.* Yalk. Ps. 789, v. קוּבָּה.

קורזי (קורזי), Targ. Y. Deut. III, 40, v. אֲפִיקַרוֹס.

קוּרְחָתָא, קוּרְחָתָא, v. קַרְחוּתָא.

קוֹרְט m. (קרט, cmp. קָרַץ) *a particle, grain, (coagulated) drop.* Snh. 43ª, v. לְבוֹנָה. Ab. Zar. II, 6, v. חֵילְתִּית. Men. 11ª ועמדה על ק׳ אחד so that only one grain of frankincense remained. Ḥull. 50ᵇ, sq. ק׳ דם a drop of coagulated blood; a. fr.—*Pl.* קוֹרָטִין, קָרָטִין, קָרָטִים. Ib. 58ᵇ בק׳ concerning the tears of assafœtida, opp. to עלין leaves. Men. l. c. Y. Sabb. III, end, 6ᶜ של בוסם ק׳ grains of burnt spices (remnants in the coal pan); Bab. ib. 47ª דאית ביה ק׳ some grains were yet left in it. Ib. ק׳ בי רבי וכ׳ did those of the house of Rabbi care for the grains left unburnt? Tosef. Men. I, 17; a. fr.

קוֹרְמָא ch. same. Nidd. 20ª, v. גַּרְגְּשְׁתָּא. Ḥull. 105ᵇ ומשתכח כי ק׳ בכורא it (the injurious kind of Sodomitic salt) is found in the proportion of one grain in a Kor; a. e.—*Pl.* קוֹרְטִין. Ib. 43ᵇ תרי ק׳ דמא two drops of coagulated blood; a. e.—Trnsf. *a man of minute weight, pigmy.* Gen. R. s. 16 פישון ... נגסא ק׳ קטיע פושכא Ms. Par. quot. Koh. Ar. Compl. s. v. (Ar. ed. Koh. קרטא; ed. only פישון זו בבל) Pishon (Gen. II, 11) refers to Babel, (Nebuchadnezzar) the dwarf, the pigmy, the stunted, of the size of a hand-breadth (v. Yalk. Dan. 1062, quot. s. v. פּוּשְׁקָא).

קוּרְמְבָא, v. קַרְהוּבָא II.

קוּרְמַבְנִיוֹת, v. קַרְהוּנְיָא.

קוּרְמוּב, v. קַרְטוּב.

קוֹ׳, קוֹרְמוֹר m. (קרטר, Parel of קָטַר II; cmp. play on קטורה, Gen. R. s. 61, quot. s. v. גַּנְזָכָא) [*that which is tied up*=אוֹצָר] *store-room, treasury.* Targ. I Chr. XXIX, 8. Targ. Y. Num. XXIV, 13; ib. XXII, 18 (strike out ביתיה).—*Pl.* קוּרְטוֹרִין. Targ. Job XXXVIII, 22. Ib. III, 14. Targ. I Chr. XXVIII, 11 (h. text גנזכי).

קוֹר׳, קוּרְטְמִי m. pl. (v. קָרְטֹם) [*thorns*, v. P. Sm. 3743,] *safflower, bastard saffron* (carthamus). Pes. 42ᵇ תלתא ק׳ (Ms. M. 2 קטומי, emended קָרְטוּמֵי) one third portion (of the mixture) safflower. Ber. 38ª (some ed. קיר׳; Ms. F. קורטני, v. Rabb. D. S. a. l. note 60). Gitt. 70ª, v. חָרֵי.

קוּרְטָמָן m. (v. preced.; cmp. Syr. קורטמא verba crassa et stupida, P. Sm. 3743) [*stinging,*] *sharp, acute.* Snh. 100ᵇ (Ms. M. קורש, corr. acc.; marg. gloss גרדמן; Ms. F. קורמטן, corr. acc.), v. זַלְזְקָן.

קוּרְטָסָא, v. קַרְטָסָא.

קורי, Y. Ned. III, 38ª top, v. קִירִי.

קוֹ׳, קוּרְיָא, v. קִרְיָא.

קוֹרְיָאת, קוֹרְיָא, v. קוֹרֵאת.

קוּרְיוֹטָה m. *cariota, caryota*, a species of *dates.* Y. Ab. Zar. I, 39ᵈ bot. (expl. חֲצָב); Bab. ib. 14ᵇ (expl. נקלס) קוּרְיְיטֵי *pl.* (Ms. M. קורי אטא, קולאטא, קוריטי, קוריטי, v. Rabb. D. S. a. l.). Ber. 50ᵇ חזי לקוריטי is fit for a drink made of cariota (cariotum), v. Löw, Pfl., p. 111.

קוריות, Yalk. Deut. 850, כלי ק׳, v. קוֹרְיָיס I.

קוֹ׳, קוּרְיָא f. *place, town*, v. קִרְיָא.

קוּרְיוֹאָה m. (preced.) *inhabitant of a small place, villager.*—*Pl.* קוּרְיָיאֵי. Y. Sabb. I, 4ª top כגון אילין ק׳ דלא וכ׳ as is the case with country people who are not particular (about their linen ware).

קוּרְיָה pr. n. m. *Ḳuryah.* Gen. R. s. 19 אבא בר ק׳; v. בַּרְקוּרְיָא.

קוּרְיוֹטֵי, v. קוּרְיוֹטָה.

קוֹרְיִין, קוֹרְיִים m. pl. (denom. of קוֹרָה III) *those handling the press-beam, pressers.* Gen. R. s. 71 אף הגריהוה מאחורי הקוריים וכ' (Ar. הקורייס ... הנשים; corr. acc.), v. גְּחִירָה; Esth. R. to I, 10 הקוריים (corr. acc.). Y. Pes. VI, 33ª bot. אפי' נשים מאחורי הק' וכ' even the women (wine-treaders) behind the pressers knew that David was to be king.

קוֹרְיוֹס I m. (corius, corium) *leather, skin, bark*; כלי ק' leather garments, *working clothes.* Y. Sabb. XVII, 16ª bot. מהו לטלטל ב' ק' וב' is it permitted to handle working garments on the Sabbath? Gen. R. s. 49, beg. ... שמותם לב' ק' וב' the names of the wicked are like leather garments; as long as you use them, they wear well; when you let them lie, they rot. Koh. R. to II, 17 נתעטף בב' ק' שלו he wrapped himself in his working clothes. Deut. R. s. 7 (ref. to Deut. XXIX, 4) (כלום) כ' ק' וכ' were leather garments carried with the Israelites out of Egypt (that they did not wear out)?; Cant. R. to IV, 11; Pesik. B'shall., p. 92ª, a. Yalk. Deut. 850 קוריות (read: קוֹרְיוֹם); Yalk. Ps. 691; Midr. Till. to Ps. XXIII קוריים (ed. Bub. קואים, read: קוריום).—[Gen. R. s. 71 Ar.; Esth. R. to I, 10, v. קוֹרְיִים.—Koh. R. to III, 11 שפעת ק', read: קוֹרִים, v. שִׁפְעָה I, a. קוֹרָה III.]

קוֹרְיוֹס II pr. n. m. *Korias.* Y. Orl. II, 62ª ר' ק' (ed. Amst. ביריות; v. Fr. M'bo, p. 122ª; p. 69ª).

קוֹרִינוֹס, v. קְרִינוֹס.

***קוֹרִיסִין** adv. (χηρύσσων) *advertising for sale, at auction.* Deut. R. s. 3, beg. כעבד שאדונו ... ק' בכל וכ' like a slave whom his master desires to sell at auction for what he may get.

קוֹרְכִין, Num. R. s. 23, end בק', v. קְרוּכִין.

קוֹרָלִין m. pl. (corallium, corallum) *corals.* Y. Sabb. VII, 10ª קרולין ... החן דגזז (corr. acc.) he that cuts ... corals (on the Sabbath).

קוֹרֵם, Cant. R. to VI, 4 some ed., v. קֵירָם.

קוֹרָמֵי m. pl. *kuramé*, name of a *water plant* bearing fruit the kernels of which can be made edible by cooking (v. Löw, Pfl., p. 202). Erub. 22ª (R. Adda to his wife asking what she could do for his children during his absence at college) מי שלימו ק' באגמי (Ms. M., with slight difference of diction, קִירְמֵי; Ms. O. קוּרָאמֵי, v. Rabb. D. S. a. l. note) are the k. in the marshes all gone?—V. קְרָמִית.

קוֹרְמִין, קוֹרְמֵל, קוֹרְמָן, v. קַרְמוּלִין.

קוֹרְנוֹס, v. קוֹרְנָס.

קוֹרְנֵיסָא, v. קוֹרְנָסָא.

קוֹרְנִיסִין, v. קֵירָם.

קוֹרָנִית f. (cmp. קֹרֶן) *thyme* or *origanum* (v. Löw, Pfl., pp. 181; 329). Tosef. Sabb. XIV (XV), 12; Sabb. 128ª; Y. ib. VIII, 11ᵇ. Maasr. III, 9; Y. Dem. I, beg. 21ᶜ; a. e.

קוֹרְנִיתָא ch. same. Sabb. 128ª, v. חֲשָׁאי.

קוֹרְנָס or **קוֹרְנָס**, m. (enlargement of קֶרֶן) *mallet; smith's hammer* (v. Sm. Ant. s. v. Malleus). Sabb. XII, 1. Ib. XVII, 2. Kel. XXIX, 6 (7) הק' של זהבים (ed. Dehr. נוס ...) the goldsmiths' hammer; Sabb. 123ª. Ib. ק' של בַּשָּׂמִים the spice-dealers' mallet. Tosef. Ab. Zar. V (VI), 7 עד שיכה בק' ויחבל (not ויאכל) until he strikes upon it with the hammer and batters it. Y. ib. IV, 43ᵈ bot. מתוך בו על כל ק' וק' he is forewarned at every stroke of the mallet (with which he chisels the idol). Yalk. Ex. 369 מעשה ק' beaten work; a. fr.—[קורנסין, Gen. R. s. 58 Ar., v. קְלִירוֹס.]

קוֹרְנָסָא, קוֹרְנֵיסָא ch. same. Targ. Ps. LXXIV, 5. Targ. Is. XLI, 7 (h. text פַּעַם). Targ. Y. Num. VIII, 4 עובד אומן בק' gold-beating work (h. text מִקְשָׁה).—Ned. 10ᵇ לא אמר כלום ק' Ar. (ed. קוּרְנָשָׁא) if a person used the word *kurn'sa* for a vow (in place of קוֹנָם), he has said nothing (it is no vow).—Trnsf. *proboscis.* Hull. 58ᵇ בקוֹרְנֵסִיתָה, v. בַּקָּא.

קוֹרְסִין, קוֹרֵס, v. קֵירָס.

קוֹרְסֵל, v. קַרְסוּל.

קוֹרְסָם m. (v. קַרְסֵם; cmp. מגלב, fr. גלב) *a blow* or *lash.* Y. Ber. II, 5ᶜ bot.

קוֹרְפַּדַּאי m. (cmp. קוֹפֶד) *mole.* Hull. 63ª ק' ... באות (Ar. קִרְפָּא; Ms. R. 1 קרופ', v. בָּאוָת.—Ber. 57ᵇ [read:] כל מיני שרצים יפרין לחלום חוץ מק' (Ms. M. קוֹפַּדַּאי, ed. קורפראי, v. Rabb. D. S. a. l. note 8) dreams of all kinds of creeping things, except moles, are auspicious.

קוֹרְפַּדְיָא f. pl. (cmp. preced.) *long and narrow jars.* Y. Bets. IV, beg. 62ᵇ אילין ק' דקיקתה וכ' the slender jars two or three of which can be carried in one hand.

קוֹרְפָּיוֹת f. pl. a kind of *cups* or *bowls* with pointed bottoms. Kel. IV, 3 (R. S. קַרְפָּאוֹת; Ar. קִירְפָּ'); Tosef. ib. B. Kam. III, 11 קַפְּרָאוֹת ed. Zuck. (Var. קרפאות).

קוֹרְפָּסָה, קוֹרְאפָּסָה quid?—Y'lamd. to Num. VIII, 2 quot. in Ar., and explained קונקי (=קוֹנְכִי?).

קוֹרְפָּרַאי, v. קוּרְפַּדַּאי.

קוֹרְצָא, v. קִרְצָא.

קוֹרְצַד, Tosef. Makhsh. I, 7 ed. Zuck., oth. ed. קירצוד, read with R. S. to Makhsh. II, 3: בור צִיר a pitful of brine (Var. in R. S. בור סִיד a lime pitful).

***קוֹרְצִין** m. pl. (קָרַץ; cmp. קִרְוֹצָא) *destructive insects, worms.* Ab. d'R. N. ch. XXXI ברא ק' בעולם וברא ק' באדם זה בני מיעיו וכ' (not זה אזניו; Var. ed. Schechter פִּרְצִים, v. פִּרְצָא) he created destroyers in the world (vegetable kingdom), and so he did in man, namely the intestinal

worms. [The entire passage is a Var. of the preced. ברא חיה וכ׳.]

קוּרְצִין m. pl. (v. קְרָצָא) *destruction.* Treat. Der. Er. ch. XI [read:] האוכל ק׳ חדי זה וכ׳ the informer belongs to the class of shedders of blood (ref. to Lev. XIX, 16).—[Tosef. B. Mets. IX, 19, v. קֶרֶץ.]

קורצין, Deut. R. s. 2 חפיסת ק׳, v. קוּוצוֹת.

קַרְ׳, קוּרְקָא m. (perh. a corrupt. of קורדקא, v. קוּרְדְּקִין) a *shoe* made entirely of goats' hair or of cloth, *slipper.* Yeb. 102b הדהוא קו׳ מקרי Rashi (ed. קרקא) such a shoe has the special name of ḳurḳa (and is not included in נעל or מנעול).

קָרְ׳, קוֹרְקְבָן m. (=קִבְקְבָ׳; cmp. כּוֹבֵעַ, קוֹבַע) *the thick muscular stomach of birds, craw.* Hull. III, 3. Ib. 6 (among the characteristics of clean birds) קוֹרְקְבָנוֹ נקלף whose craw peels easily; Tosef. ib. III (IV), 22; Ḥull. 61a וקוּרְקְבָנָן נקלף (not וקורקבן); Yalk. Lev. 537 וקרקבנו (corr. acc.); a. fr.—*Pl.* קָרְקְבָנִין (with sing. meaning). Tosef. l. c. 16 אמרו בק׳ וכ׳ . . . באלו by these intestines are meant: the craw, the liver, and the heart. Sifra Vayikra, N'dabah, ch. VIII, Par. 7.—In gen. *stomach* (=קֵמֶּסֶס). Ber. 61b top ק׳ טוחן the stomach (of man) grinds. Sabb. 152a (ref. to Koh. XII, 4) בשביל ק׳ שאינו טוחן on account of the stomach's failing to grind.

קוּרְקְבָנָא ch. same. Targ. Y. II Lev. I, 16. Targ. Y. ib. XI, 13; Deut. XIV, 11.

קוּרְקוּנְיָא pr. n. pl. *Ḳurḳunia* in Babylonia. Ab. Zar. 16b (Ms. M. אַקְרוֹקוּנְיָא). B. Kam. 7b אקרוקניא Ms. M. (Ms. H. אקרקוניא; ed. אקרונייא). Ib. 88a אקרוקניא Ms. M. (Ms. O. ארוקינייא; ed. הגרונייא). Erub. 60a בני קוקוניא Ms. M. (Ms. O. ככוניא; ed. ככונאי, corr. acc., v. Rabb. D. S. a. l. note).

קורקון, v. קוּרְקְדִּקִין.

קוּרְקוֹסָא, קוּרְקוֹס, v. קוּרְקָסָא, קוּרְקָס.

קוּרְקוּר m. (v. קִרְקוּר) *croaking.* B. Bath. 23a אפיקו לי ק׳ get that croaking (those ravens) away from here.

קוּרְקוּרוֹת, קוּרְקוֹרֶת, v. קַרְקֶרֶת.

קוּרְקְוָאנֵי, v. קוּקְוָאנֵי.

קוּרְקִין, v. קוּרְקְדִּקִין a. קוּרְקָא.

קוֹרְקִיסָא, v. קַרְקָסָא.

קוּרְקְנוֹת, v. קִרְקְנוֹת.

קוּרְקָס m. (reduplic. of קֶרֶס) *hook, ring, clasp.*—*Pl.* קוּרְקָסִין, קוּרְקָסִים, קוּרְקוֹס׳. Gen. R. s. 18 אפי׳ ק׳ של זהב וכ׳ even gold curtain rings he made for him. Num. R. s. 4 חזיו מגביהין . . . ופורקין את הק׳ they lifted the curtain on poles and unhooked it. Pirké d'R. El. ch. III קוּרְקוֹסֵי השמים במימי וכ׳ the hooks of the heavenly canopy are fastened to the waters of the Ocean (that surrounds the earth).

קוּרְקוֹסָא, קוּרְקָסָא ch. same. *עיזא דק׳ 'a goat with hooks', name of a threshing sledge (v. טוּרְבִּיל). Ab. Zar. 24b; Yalk. Sam. 122 קוּרְקָשָׁא; Men. 22a (Ms. R. 1 קורפסא, 2 קורקסאי, v. Rabb. D. S. a. l. note 100); Zeb. 116b קוּרְקָסֵי Ms. M. (ed. קרקשא, Rashi קורקשא).—*Pl.* קוּרְקָסָיָא, קוּרְקָסֵי, קוּרְקוֹס׳, Y. Ned. IX, end, 41c ארן אחין . . . ק׳ דאפותיקיא (ed. Krot. דידי; ק׳; Ar. קר׳) if all the camels of Arabia came together, they could not carry the clasps (bolts) of my treasuries. Y. Peah. III, 17d top עיל קַרְקָסוֹי . . . אשכח found a snake wound around his locks; Yalk. Ex. 404 קוּרְקוֹסוֹי; Yalk. Kings 222 קירקוסיי (corr. acc.).

קוּרְקְסָוָתָא, קוּרְקַסָּוָן f. pl. (preced.) *threshing sledges.* Targ. I Chr. XXI, 23.

קורקסיו, Pesik. R. s. 6 תיאטרון וק׳, read: וקִירְקְסִין; v. קִרְקָסָיוֹת.

קוּרְקָסָא, v. קִרְקָסָא.

קוּרְקָרָת, v. קַרְקָרָה.

קוּרְקָשָׁא m. (v. next w.) *a frame of boards*; עיזא דק׳ threshing sledge; v. קוּרְקָסָא.

קוּרְשָׁא m. = h. קֶרֶשׁ, *board.* Koh. R. to XI, 1 ק׳ דספרינתא the board of a wrecked ship.

קוֹרְתָא f. *cold*, v. קָרְתָא.

קוּשׁ, v. קשׁשׁ.

קוֹשְׁטָא c. *Ḳosht* (costum, κοστός), name of a fragrant root or shrub, *putchuck.* Ukts. III, 5; Nidd. 51b; Y. Ḥag. III, 79c כוש׳; Y. Erub. IX, end, 25d כּוֹשְׁטָ׳; Sifré Deut. 107. Ker. 6a; Y. Yoma IV, 41c (one of the ingredients of frankincense). Ch. כַּשְׁרְתָא.

קוֹשְׁט (b. h. קשׁט; קְשׁוֹט) *straightness, truth.* Gen. R. s. 55 (ref. to Ps. LX, 6) בשביל שתחקשט ק׳ וכל כך למה מפני וכ׳ and wherefor all this (trial)? For the sake of truth, in order that divine justice be justified in the world; Yalk. ib. 95; Yalk. Ps. 777 כדי ליתן . . . בק׳ in order to give them their reward in truth (ref. to Is. LXI, 8); Yalk. Job 906.

קוּשְׁטָא ch. same, v. קְשׁוֹט.—[Targ. Ps. LXI, 4, v. קוּסְטַל a. קוּשְׁטָא.]

קוּשְׁטָן m. (preced.) *true.* Lev. R. s. 26 כבר מילא ק׳ (some ed. קְשָׁטָן) surely, the thing is true.

קוּשְׁטַנְטִינֵי, קוּשְׁטַנְטִינָא, v. sub קוּסְטַ׳.

קוּשְׁטָנִית, v. קַשְׁטָנִית.

קוֹשִׁי m. (קָשָׁה) [*hardness, stiffness,*] 1) *erection.* Snh. 55a, opp. מת (אבר).—2) *protracted travailing* (v. Gen. XXXV, 17). Sifra Thazr. ch. II; Nidd. 38b, opp. שופי.

Ib. IV, 6. Yeb. 83a; a. fr.—3) *hard effort*; בק׳ *by an effort, reluctantly.* Sabb. 12b תתירו לנחם וכ׳ בק׳ it was with reluctance that they allowed mourners to be comforted and the sick to be visited on the Sabbath (because it disturbs the Sabbath joy).

קוּשְׁיָא f. (preced.) *difficulty, question, objection, argument.* Snh. 75b, sq. מהאי ק׳ לא נידונה we cannot draw the analogy on account of this argument. B. Kam. 117a אמר להו האי ק׳ והאי ק׳ וכ׳ he told them of one difficulty and of another, and how they were solved. Men. 95b, a. fr. מאי ק׳ what argument is this?, i. e. this is no argument. Ib. מאי קַשְׁיָא (Ms. K. קוש׳). Ḥull. 3b כי קוּשְׁיֵיהּ in accordance with his argument; a. v. fr.—Y. Sabb. XIX, 17b; Y. Pes. VI, 33d top מן קוּשְׁיֵי מקשי לת וכ׳ what was the difficulty that R. J. found (to induce him to say), provided that &c.?—*Pl.* קוּשְׁיָיתָא. Hor. 13b, v. פִּירְכָא. Yoma 3b לאפוקי כולי קוּשְׁיָיתִין excluding all the cases which we argued. Yeb. 77a top, v. קָשֵׁי; a. fr.

קוּשַׁיוּי, v. preced.

קוּשְׁקָא m. (Pers. kushk aedificium magnum et altum, Vollers; prob. Semitic, cmp. קִישְׁקוּשָׁא) *high building, tower.* Targ. Ps. LXI, 4 עשרנא ק׳ Ms. a. Ar. (ed. Lag. בקושטא עישונא), v. קוּסְטָל.—*Pl.* קוּשְׁקֵי. Targ. II Chr. XXXVI, 15.—Sabb. 11a Ar. a. Ms. O., v. קִישְׁקוּשָׁא II.

קַוְשֶׁקֶר pr. n. (=קַו שֶׁקֶר) *Kavsheḳer* (*Rule of Falsehood*), a fictitious name of one of the judges of Sodom. Gen. R. s. 50 Ar. (ed., a. Yalk. ib. 84 קץ שקר, v. קָצַץ).

קוּשְׁקָרָא, v. גּוּשְׁקָרָא.

קוּשְׁרִי, Y. Sabb. VI, 8c פיאה ק׳, read: קישורי פואה, v. קִישׁוּר.

קוּשַׁרְתָּא f. (קשר) *belt of knotted rope, poor man's belt.* Tanḥ. Aḥărê 1 קו שרריתיה, read: קוּשַׁרְתֵּיהּ his belt (was all that was left to Solomon, v. קוֹד); Y. Snh. II, 20c bot. קִישַׁרְתֵּיהּ; Koh. R. to II, 10; IX, 11 קְשַׁרְתֵּיהּ.—*Pl.* קוּשָׁרָן. Y. Sabb. II, 10c top, v. קוּנְטָרָא.

בֵּית ק׳, קוֹשֵׁשׁ pr. n. pl. (?) *Beth Ḳoshesh.* Y. Yeb. I, 3a bot., v. מְקוֹשֵׁשׁ II.

קוּתוֹנֶת, Y. Kidd. III, 64a, v. קִיתוֹנָא.

קוֹתַלָּא m., *pl.* קוֹתַלֵּי; ק׳ דחזירי *bacon.* Ḥull. 17a; Meg. 13a Ar., v. כּוֹתַלָּא.

קָזָא, v. קָאזָא.

קזדור, v. קוּסְהוֹר.

קָזַז (cmp. קצץ, נקז) *to cut, divide.*

Pa. קִזֵּז *to mark; to calculate, settle, strike the balance.* Y. Ber. IX, 14b bot.; Y. Sot. V, 20c bot. (expl. פרוש קיזוז) ומְקַזֵּז חדא עם חדא . . . עביד he commits one sin and does one good deed, and strikes the balance, 'one against one.' Y. Hag. II, 77d bot. ומְקַזְּנָה ליה תריי . . . דחוות צריכא she used to fast one day and mark down two (deceiving herself in her account with God).

קוֹזְמוֹקְרָטוֹר, v. קוֹזְמוֹקְרָטוֹר.

קָח m. (b. h.; cmp. Syr. קוחא, P. Sm. 3516) *stalk, shoot.* Succ. 34a, v. צַפְצָפָה; Yalk. Ez. 357.

קָחַח *to be dull, faint.* Targ. Y. II Gen. XXXII, 26 some ed., v. קָהֵי.

קָחָחָא m. (preced.) *faint-colored, gray* (?).—*Pl.* קָחָחִין. Targ. Zech. I, 8 ed. Lag. (oth. ed. קָוָוחִין, קָוָוחִי; h. text שרקים).

קָטָא I, **קָטַת** m. (=קָטַע) *to cut, pluck*; (cmp. קָטַם) *to harvest.* Y. Ter. VIII, 45d top (proverbial expression) אין ק׳ ק׳ שיחור וכ׳ if he plucks (gains anything), he plucks a piece of coal, if he loses, he loses a pearl (i. e. he risks his life for a trifle); Y. Ab. Zar. II, 41a bot. ק׳ שרדו (corr. acc.).

קָטָא II m. (preced.) *fragment, chip.* Pesik. R. s. 21 דהוא תלמידא ק׳ מן וכ׳ that student is a chip from (the rock of) Mount Sinai; Y. Snh. IV, beg. 22a קְטַעַ.

קָטָא, v. קַטַּרְיָא.

קָאטָאבָה, קָטָאבָה (καταβα) *descend!* Tanḥ. Tsav 2, v. אֲלַנְסָטֵי.

קטאדיקון, v. next w.

קָטָאדִיקוֹס m. (καταδικος) *collector of fines.* [This meaning of our w. is not recorded in Dictionaries.] Yalk. Jer. 305 משל לארכיטקטון שבנה מדינה ועשה . . . ואחר כך (not קאטרקי) יצא ק׳ על אותה מדינה like the case of an architect that built a fortress and made underground passages and caves and secret chambers therein, and who afterwards came forth as a collector of fines against that same city; Yalk. Num. 705 לארכיטקטון שהשלים . . . קטדריס למדינה (corr. and supplement acc.); Tanḥ. Naso 5 לארכיטקטון שהיה קאטריקוס על מדינה; ed. Bub. 8 יצא קאטריקון; Num. R. s. 9 beg. לארכיקיטון קטאדיקוס על אותה מדינה (supplement and corr. acc.); (v. Gen. R. s. 24 beg. לאחר ימים נעשה גבאי).

קָטָאדִיקִי, קָטָדִי f. (καταδικη) *judgment, sentence, fine.* Ex. R. s. 11 [read:] כאדם שאומר לחבירו לא ישטול פלוני עלירו ק׳ זו . . . like a man saying to his neighbor, that man will not undergo that sentence, for such and such stands by him as his patron. Ib. s. 30 [read:] נתן ק׳ לקומיס he passed sentence on the Comes; נתן ק׳ לאברהם he sentenced Abraham (thy seed shall be strangers &c., Gen. XV, 13). Lev. R. s. 18, end בו״ד גובה ק׳ וכ׳ (not קטירקי) a human being (king) collects a fine, and so does the Lord (ref. to Deut. XXII, 19); Num. R. s. 7 יש לו קטריקס (corr. acc.). Deut. R. s. 3 בניך חוטארן ואתה נותן עלי ק׳ thy children sinned, and me thou punishest? Ib. לתת עליך ק׳ אתה וכ׳ (I want) to fine thee; thou hast broken them (the tablets) and thou must replace them. Koh. R. to V, 12 הרא ק׳

דידיה ... ק׳ דמלכות וכ׳ it (his wealth) is his punishment; when a verdict from the government comes out against him, he will give whatever he has (to be released). Pesik. R. s. 10 מהו ק׳ שלו what is the fine he has to pay?; a. e.

קְטָאוֹת, v. קִיטֵי.

קטב, Targ. Y. II Ex. XXX, 34, v. קְטַף II.

קְטַב *to cut, split.* Targ. Y. Deut. XIX, 5 Ar. (ed. קטע).

קֶטֶב m. (b. h.; v. preced.) [*cutting down,*] *pestilence;* ק׳ or מרירי ק׳ [bitter, deadly disease], *Ḳeṭeb (M'riri)*, name of a demon. Lam. R. to I, 3 ביומן דעקא ... שבהם ק׳ מ׳ מצור in the days of anguish, from the seventeenth of Tammuz to the ninth of Ab, during which Ḳ. M. is about. Num. R. s. 12 (ref. to Ps. XCI, 6) שד ... שמו ק׳ וכ׳ it is a demon, and why is his name Ḳeṭeb? &c., v. בְּזַז, גְּזַז. Ib. ק׳ מ׳ עשוי וכ׳ Ḳ. M. is covered with peeling crusts, with hairs and with eyes; Yalk. Ps. 842; Midr. Till. to Ps. XCI. Pes. 111b חזריה לאחר ק׳ מ׳ וכ׳ he said K. M. coming to his left side.

קְטָבָא ch. same.—*Pl.* קְטָבֵי. Pes. 111b תרי ק׳ חוו וכ׳ there are two Ḳeṭebs, one before noon &c.; that of the forenoon is named Ḳeṭeb M'riri, that of the afternoon, 'Ḳeṭeb that wasteth at noon' (Ps. XCI, 6).

קְטַבְלָא (קְטָבְלָא), קְטַבּוֹלְיָא, קְטַבּוֹלִיתָא, קְטַבּוֹלְיָא f. (corresp. to a word καταβολία; cmp. κατάβλημα) *a (leather) curtain, spread, cover.* Kel. XVI, 4 ק׳ the hide spread over the bed-frame. Tosef. Sabb. III (IV), 17 קרטבליא חדשה (Var. קטבליא, טבלה) a new leather spread; Y. ib. VI, 8a קטרבליא; Tosef. Ter. X, 11 קרטבילא ed. Zuck. (Var. קטבוליא); Y. Snh. X, 28a bot. קטיב׳. Kel. XXVI, 5 (6) עור קטבוליא Mish. ed. (Talm. ed. קטבולין) the hide which is used as a spread. B. Mets. 90b פרס לה קרטבליא ע״ג דישה (Ms. M. קטבול׳; Ms. F. קרטבליא) if he spread a leather cover over the grain to be threshed (preventing the ox from eating); a. e.—*Pl.* (fr. קְטַבְלָא καταβολή) קְטַבְלָאוֹת, קְטַבְלָיוֹת. Shek. III, 4 מחפה בק׳ (Ms. M. קרטבל׳) he covered (last year's contributions) with leather spreads. Y. ib. III, end, 47c שמט את הקטבליו׳ (ed. Krot. הקטבליו׳; Bab. ed. קטבליאות; Ms. M. קרטבלאות) when the covers are removed; Tosef. ib. II, 4 שמנו ק׳ (corr. acc.).

קְטַבְלָא, v. קַרְטוּבְלָא.

קטבלטון, v. קְטַבְלִימָטִין.

קְטַבְלִי, קְטַבְלְיָא, v. קְטַבּוֹלְיָא.

קטבלימון, read:

קְטַבְלִימָטִין m. pl. (καταβλήματα) *proceeds of taxes* (v. Sm. Ant. s. v. Eisphora). Num. R. s. 4 חייב ק׳ ... אותו that (deposed) banker owes the proceeds (which he had failed to deliver).

קְטַדִּיקוֹ, קְטַדִּיקוֹס, v. sub קְטָאד׳.

קְטַד (=קטע) *to cut off.* Y. Keth. IV, 28b top, v. קְטַע.

קְטָד ch., v. קְטָא.

קְטָד, Neg. XI, 7 Ar., v. קִרְטֵי.

קטד, Pesik. R. s. 31 קטד כמין ניבו׳, a corrupt., v. כַּנָּוִי.

קְטוּ, v. קְטוּתָא.

קְטוּל, v. קִרְטוּל.

קְטוֹלָא, קְטוּלָא (קְטַ׳) m. (קְטַל) *manslayer, murderer.* Targ. Is. XIV, 12 (ed. Wil. ק׳, corr. acc.). Targ. Num. XXXV, 16; a. e.—Y. Sot. IX, 24a (expl. בן חרוצחן) [read:] ברירה דקטולה son of a murderer; a. e.—*Pl.* קְטוֹלִין, קְטוֹלַיָּא, ק׳. Targ. Y. Ex. XX, 13. Targ. Ps. LXII, 4 (Ms. קט׳); a. e.

קְטוֹלָא, קְטוּלָא m. (preced.) *slaying, death.* Targ. Is. XXI, 15. Targ. Job V, 15 Ms. (ed. קְטִילָא). Targ. I Kings II, 26; a. fr.—Lam. R. introd. (R. Joḥ. 1) אכזראה ק׳ (some ed. קטר׳), v. אַכְזְרָאָה.—V. קְטָלָא, a. קִרְטוּל.

קְטוֹלָה, קְטוּלָא, v. קְטוֹל.

קְטוּמָא, v. קְטִיזָמָא.

קְטוֹן, v. קְטַן.

קטוניות, Yoma 15b, v. קִרְטוֹן h.

קְטוּנִית pr. n. pl. Y. Meg. I, 70b bot. (rend. of קְטָת, Josh. XIX, 15), v. Neub. Géogr. p. 189.

קְטוּנְתָּה, קְטוּנְתָּא, v. קִרְטוּנְתָּא.

קְטוּסְפִּין, קְטוּסְפָּאָה, v. sub קְטִיסְפָּא.

קְטוֹעַ m. (קְטַע) *chopper, hewer.* Targ. Y. I Deut. XXIX, 10.—*Pl.* קְטוֹעֲיָא, constr. קְטוֹעֵי. Targ. Y. II ib.—Targ. II Chr. II, 9 קַטָּעַיָּא.

קְטוֹעַ m. (preced.) *chip.* Y. Snh. IV, beg. 22a, v. קְטָא II.

קְטוּפָא, קְטוֹף, v. sub קִיט׳.

קְטוֹף, v. קְטַף III.

קְטוֹפָא m. (קְטַף) *cutter, grape-gatherer.*—*Pl.* קְטוֹפִין, ק׳. Targ. Ob. 5; Targ. Jer. XLIX, 9 (some ed. קְטָף; h. text בצרים). Ib. IV, 16 (h. text ובוצרים).

קְטוֹפָא m. (preced.) [*ready to be cut,*] *vine with ripe clusters.*—*Pl.* קְטוֹפֵי. Keth. 112a חזנהו לחנהו ק׳ וכ׳ (some ed. קְטִרְפֵי) saw the laden vines standing (looking) like calves.

קְטוּרָא, קְטוֹר, v. sub קִיט׳.

קְטוֹרָא, קְטוּרָא m. (קְטַר II) 1) *knot.* Targ. Y. I Ex. XXXIII, 23 ק׳ דתפילי דבירא, or דבירא, which came over from Y. II).—2) *band, girdle.* Targ. Y. Deut. XVIII, 4 (v. Ḥull. 138a).—*Pl.* constr. קְטוֹרֵי. Targ. Y. Gen. L, 11 (ed. Vien. קְטוּ׳).—V. קִרְטָרָא II.

קְטוּרָה (b. h.) pr. n. f. *Keturah*, the second wife of Abraham. Gen. R. s. 61 זו הגר ... ק׳ K. is Hagar; Tanh. Ḥayé 8; ib. ק׳ שהיתה קשורה כנוד she was called K. (the tied up, v. קָטַר II), because she was tied up like a water bag (was chaste). Zeb. 62ᵇ קרי עליידהו בני ק׳ (not עליהם, v. Rabb. D. S. a. l. note 70) he cried out over them, sons of K. (i. e. sons of Abraham, but not of Sarah); a. fr.

כל ק׳, קטורין, v. כַּפַּקְטִירִין.

קטורנים, v. קְטָרוֹנִים.

קְטוֹרְתָּא, קְטוֹרְתָּא, v. קְטֹרֶת, קְטָרְתָּא.

קְטוּ, קְטוּתָא f. (קָטָא) *branch, switch.* Lam. R. to I, 3 (some ed. קְטִירְתָּא); Num. R. s. 12.

קָטַט (cmp. קצץ) *to cut, diminish.*

Pilp. קִטְקֵט [*to make fine,*] (cmp. הִקְהֵק) *to even the woof by beating.* Y. Sabb. XII, 13ᶜ bot. השובט והמקטקט על האריג he who beats to make the web close or to make the woof even; ib.ᵈ top; Y. Pes. VI, 33ᵇ top.

Hif. הֵיקֵט, v. next w.

קְטַט ch. same.

Af. אַקְטִיט (cmp. עָצַר) *to vex, annoy.* B. Mets. 61ᵇ (in Hebrew diction) לא תגנב על מנת למיקט (some ed. למקט; Ms. M. למיקט, corr. acc.) 'thou shalt not steal (Ex. XX, 15), not even if it be only with the intention of vexing (thy neighbor, until thou restore the stolen object); Tosef. B. Kam. X, 37; Yalk. Lev. 605; Sifra K'dosh. ch. III, Par. 2; Y. Snh. X, beg. 30ᵃ.

Pa. קִטֵּט [*to thin,*], (music) *to produce a fine (high) sound, to sing tenor* or *soprano.* Arakh. 13ᵇ הני מְקַטְּטֵי וכ׳ they (the young Levites) sang high, and they (the older Levites) could not do it.

Ithpe. אִיתְקַט (v. next w.) *to quarrel.* Nidd. 67ᵇ לאו יהכי הוה עוברא ... דאיקוט וכ׳ was it not so with the wife of Abba Mari ... when they had a quarrel, and R. N. went &c.?

Ithpol. אִתְקוֹטַט (fr. קוּט) same. Targ. Y. Lev. XXIV, 10. Targ. Lam. IV, 15.

קְטָטָה f. (preced.; cmp. meanings of חסר, תרף &c.) *quarrel, dispute, discord,* opp. שלום. Yeb. XV, 1 בירנו ק׳ לבינה וכ׳ if there had been a dispute between husband and wife (at the time of, or before his alleged death) &c. Y. ib. 14ᵈ top אין זה ק׳ ... לא קדשתני if she had said (at the time of the dispute), thou hast never betrothed me ..., this is not a dispute (on account of which her statement concerning her husband's death is to be rejected); קידשתני ... הרי זה ק׳ thou didst betroth me, but thou hast divorced me and not given me my *k'thubah*, that is a dispute (which makes her untrustworthy); Bab. ib. 116ᵃ. Ib. מאי טעמא דק׳ what is the reason that her statement is disbelieved in the case of a dispute? Ib.ᵇ דארגיל בה ק׳ (Tosaf. דארגיל הוא ק׳) when he was in the habit of quarrelling (whereas she loved him). Ib. עד אחד בק׳ מהו if there is one witness testifying to the husband's death, is it sufficient also if disunion was known to have existed between them? Ib. כיון דאית ליה ק׳ וכ׳ because there has been discord between them, (we apprehend that) she will not be careful to ascertain her husband's death, and get married again. Sabb. 130ᵃ מצוה שקבלו עליהם בק׳ a law that the Israelites accepted under quarrel (protest) &c., opp. בשמחה. Pesik. R. s. 38 אם היתה ק׳ וכ׳ if there has been a quarrel between a man and his neighbor, how can he obtain forgiveness on the Day of Atonement? Gen. R. s. 8 שלום ... דכוליה ק׳ Peace said (to God), let him (man) not be created, for he will be all quarrel. Koh. R. to IV, 9 (when he saw two men walking on the road, he said) שלום לכון מרי ק׳ peace to you, men of quarrel (sure to have a dispute); a. e.

קְטֵי, v. קִיטֵי.

קְטַיָּא, v. קַטַּיָּא.

קטיבליא, v. קָטַבּוֹלְיָא.

קָטֵיגוֹר m. (κατήγορος) *accuser, public prosecutor.* Ab. IV, 11 חטובר ... קולה לו ק׳ אחד he who commits one sin, acquires one prosecutor for himself, opp. פרקליט. R. Hash. 26ᵃ, v. סָנֵיגוֹר. Ex. R. s. 43, beg. Lev. R. s. 19 עלה קָטֵיגוֹרוֹ וכ׳ his (Solomon's) accuser (before the Lord) arose &c. Ib. s. 30; a. fr.—[Ab. d'R. N. ch. II קושרין ק׳, read: קָטֵיגוֹרְיָא.]—*Pl.* קָטֵיגוֹרִין, קָטֵיגוֹרִים. Pesik. R. s. 40 וק׳ קטיגוריא ... עומדים לפניך (not רים ...) the accusers stand before thee, and the advocates stand before thee, these pleading in our favor, and those bringing charges against us. Y. R. Hash. I, 57ᵇ top. Midr. Till. to Ps. VIII, 2 בכל יום חייתם ק׳ וכ׳ ed. Bub. (ed. קטיגנתן, corr. acc.) at all times you have been accusers (creating mischief) between me and Israel; a. e.—Gen. R. s. 31, beg. הגיע ק׳ some ed., read: קָטֵיגוֹרְיָא.

קַטֵּיגוֹרְיָא ch. same. — *Pl.* קַטֵּיגוֹרְיָא. Targ. Job XXXIII, 23.

קָטֵיגוֹרְיָא f. (κατηγορία) *accusation, denunciation, prosecution.* Lam. R. to I, 13 קפצה ק׳ לפני כסא וכ׳ Prosecution sprang up before the throne of glory, and spoke &c. Ex. R. s. 15 end אחד מלמד ק׳ שלו וכ׳ one pleads for his prosecution (proving him guilty), and the other for the defence; אבל הקב״ה ... והוא מלמד ק׳ but not so the Lord, he defends and he accuses. Pesik. R. s. 40 אומרים ק׳ (not רים ...), v. קָטֵיגוֹר. Gen. R. s. 31, beg. הגיע ק׳ שלהן לפני the charges against them have come before me; a. fr.—Keth. 112ᵇ בתלמידים ק׳ ... דור in the period of the advent of the Messiah there will be prosecution (ill-will) against scholars. Ab. d'R. N. ch. II קושרין ... הרו ק׳ על משה (not קטיגור) the angels conspired to speak ill of Moses.

קטיגנתין, v. קָטֵיגוֹר.

קטיומא, קטיגמא, v. קִטְרְזְמָא.

קְטִירוֹת, v. קִיטֵי.

קְטִירְזְמָא, קִטְרְזְמָא f. (κτίσμα) *creature, creation.* Midr. Till. to Ps. XVIII, 36 בר״ך ... ק׳ שלו אלא מזכיר ק׳

וכ׳ ed. Bub. (not קטרגמא) when a human being sets a memorial to his name, he mentions first his name, and then his creation, but not so the Lord, he records his creation first and then his name, as we read (Gen. I, 1), 'In the beginning created God;' Gen. R. s. 1 (misplaced and curtailed, v. Ar. s. v. קטרזמא); Tanh. ed. Bub. B'resh. 4 קטומה (corr. acc.); ib. 5 חטרומא (corr. acc.); Yalk. Sam. 162 קטרומא (corr. acc.).—Y. B. Kam. V, 5[a] top [read:] רשב״ג אומר אומר קַטְרְוָמִי הוא זו (not קוט׳) R. S. b. G. says, he (the purchaser of a breeding slave) may say, it is my creation (i. e. damages for injury to his slave's embryo belong to him).

קְטַד׳, קְטַד׳, קְטַדְיָא m. pl. (v. קְטָא I) *cucumbers*. Targ. Y. I, II Num. XI, 5.

קְטַדֵּל, v. קְטַל.

קְטַדֵּל, קְטִיל, part. pass. of קְטַל.

קְטִילָא f. = קְטוֹלָא, *putting to death*. Targ. Job V, 15, v. קְטוֹלָא.—Constr. קְטִילַת. Targ. Ruth I, 17; Targ. Esth. IX, 5 סייפא ק׳ death by the sword.

קְטִילָא f. *chain*, v. קַטְלָא ch.

קַטִּין I pr. n. m. *Kaṭṭin*. Yoma III, 10 (37[a]) בן ק׳ (Ms. O. קטן) Ben K.; Tosef. ib. II, 2; Y. Shek. V, beg. 48[c].

קַטִּין II m., קַטִּינָא I c., קַטִּינְתָא f. (קטן) *slender, thin, fine*. Zeb. 62[b] דאריך וק׳ that the altar may be long and narrow (an oblong instead of a square). B. Mets. 85[a], v. חָרוֹבָא. Arakh. 13[b] קליהו ק׳ their voices were fine (high tenor), opp. עב, v. קָטַט. Y. Maas. Sh. IV, end, 55[c] חמיתי . . . רגלי ק׳ I saw in my dream that my foot was emaciated. Ḥull. 48[b] ק׳ a thin pin. Lam. R. to III, 19 (prov.) עד דשמינא עבירי ק׳ נפשיה דק׳ וכ׳ by the time the stout becomes thin, the life of the thin is gone out (until the mighty are punished, the weak perish); a. e.—ארעא ק׳, v. next w.—*Pl.* קַטִּינֵי; f. קַטִּינָתָא. B. Mets. 89[a] משליף ק׳ וכ׳ he pulls out the slender onions from among the large. Yeb. 43[a] ק׳ thin (fine) combs, v. אֲפָּרִים. Pes. 112[b] גרמי ק׳ thin bones. Erub. 65[a], v. נוּם ch.; a. e.

קַטִּינָא II m. (preced.) *something small*; ק׳ דארעא (or sub. דארעא) *a small piece of ground*. B. Kam. 59[a] אגב ק׳ דא׳ in connection with a small piece of ground. Keth. 91[b] שבק ק׳ דא׳ וכ׳ left to his heirs a small piece of ground worth fifty Zuz. Ib. הני חמשין זוזי דמי דארעא ק׳ (Rashi: דמי ק׳) these fifty Zuz I give in payment for the small field. Gitt. 30[b] כמעשה ק׳ דאבוי like the case of the small field that Abayi had to decide upon (Keth. l. c.).—*Pl.* קַטִּינֵי. Keth. l. c. תרי ק׳ דא׳ two small fields.

קַטִּינָא III pr. n. m. *Kaṭṭina*, name of an Amora. Ber. 59[a]. B. Mets. 79[a]; a. fr.

קַטִּינָאֵי m. pl. (v. קַטִּינָא I) *slender onions* (with small heads and long stems, v. פַּלְגּוּלָא, a. Sm. Dict. Ant. s. v. Caepa). Y. Shebi. V, 36[a] top (expl. קיצונים); [R. S. to Shebi. V, 4 reads: קַוִּיטָנֵאי (denom. of קַוִּיטָא) *summer-onions*.]

קַטִּינוּתָא, v. קַטְנוּתָא.

קַטִּינְתָא, v. קַטִּין II.

קְטִיסִין, Yalk. Ez. 362; Yalk. Dan. 1061, a perversion of דְּיוֹנִיסִין, v. קאניסין.

קְטוֹסְ׳, קְטִיסְפָאָה m. (next art.) *of Ctesiphon*. B. Bath. 93[b] חזיא קטו׳ (Ms. H. כטיפסאה, emended ק׳); Bets. 38[b].

קְטִיסְפוֹר, v. next w.

קְטִיסְפוֹן pr. n. pl. *Ctesiphon*, a city in the southern part of Assyria, on the eastern bank of the river Tigris. Targ. Y. I Gen. X, 10 (ed. Vien. קְטַסְפוֹן); Y. II קַטְרְסְפוּ (h. text כלנה).—Gen. R. s. 37 (not קטוספרן, קטרספרן). Lev. R. s. 5; Num. R. s. 10; Yalk. Am. 545 קטס׳; a. e.; V. אַקְטְרְסְפוֹן.

קַטִּיעַ m., קַטִּיעָא, קַטִּיעָה f. (קָטַע) *mutilating, barbarous*. Ab. Zar. 10[b] קרו לך מלכותא ק׳ they will call thee (thy government) a mutilating government (that kills its own subjects); Yalk. Ez. 373; Pes. 87[b].

קְטִיעָא, קְטִיעָה m. (preced.) 1) *dwarfed, puny*. Yalk. Dan. 1062, v. פּוּשְׁקָא.—2) pr. n. m. *K'ṭi'a*. Ab. Zar. 10[b] בר שלום ק׳ name of a gentile Roman counsellor, who suffered death for pleading in favor of the Jews, saying to the emperor, They will call thee מלכותא קטיעא (v. preced.); Yalk. Ez. 373.

קַטִּיעָא, v. קַטִּיעַ.

קְטִיף m. (קָטַף) [*the movement of the grape-cutter,*] *cut*. Koh. R. to X, 2 מחמי ליה ק׳ מן הדין גיסא showed him (with his hand) a cut from that (left) side (threatening punishment; Var. in Matt. K. מחי וכ׳ he struck him a cutting blow with his hand).—[Koh. R. to XI, 9, v. קָטַם I.]

קְטִיפָא m., *pl.* קְטִיפֵי, v. קְטוֹפָא.

קְטִיפָה I f. (קָטַף) *plucking*. Pes. 11[a] בשעת ק׳ while engaged in plucking (instead of cutting the ears for the 'Omer with the sickle), v. קִרְטוּם.

קְטִיפָה* II f. (קָטַף; cmp. Arab. *ḳaṭifath* vestis externa incisis fimbris instructa) a sort of *cloak* with fringes.—*Pl.* קְטִיפוֹת. Ar. s. v. קטם, quoted from a second version of Sifré (Midrash Sefer Vay'dabber), and explained as Arabic, corresponding to סַגּוּם.

קְטִיפְרִיס, קְטִיפְרִיסוֹת, v. קָטַפְרֵיס.

קְטִירְקְטוֹן* m. (redupl. of קטט, with formative וֹן; cmp. קַטְקֵט, a. קַטְרֵן II) *pettiness, narrowness*. Lev. R. s. 15, beg. (ref. to Job XXVIII, 25) as people say, איש פלוני רוחו קצרה . . . רוח ק׳ this man has a narrow spirit (is selfish), for a spirit of pettiness has been put into him;

[Ar. has קטרשון, ed. Koh. קטרקון, and a different version]; Yalk. Job 916 קטק (Yalk. Lev. 554 רות קצרה).

קְטִיר m. (קְטַר II) [*knot,*] *conspiracy.* Yeb. 61ª ק׳ קוזורנא הכא I see here a conspiracy (a nomination achieved through bribery).

קְטִירָה, Tosef. Kel. B. Kam. IV, 3 Var., v. טִירָה.

קְטִירְקִי, קְטִירִיקִי, v. קְטָאִירְקִי.

קְטִירְתָּא, v. קְטוּתָא.

קְטַל 1) *to cut.* Snh. 74ᵇ if a gentile says to a Jew, קְטוֹל אספסתא וכ׳ cut grass on the Sabbath and throw it to the cattle, or I shall kill thee, לִיקְטְלֵיהּ ולא לִיקְטְלֵיהּ let him cut, that he (the gentile) may not kill him; שדי לנהרא ליקטליה ולא ליקטול but if he says to him, (cut grass and) throw it into the river, let him (the gentile) kill him, but he must not cut, because the gentile's intention is merely to make him commit a sin; Yeb. 121ᵇ. Sabb. 95ª הוה ... רבך קָטֵיל thy teacher must have been a cutter of reeds in the marsh (an ignorant man); Snh. 33ª אנו אנן קַטְלֵי וכ׳ are we reed-cutters?; a. e.—2) *to kill.* Targ. Gen. V, 8. Targ. Ex. IV, 23, sq.; a. fr.—Part. pass. קָטִיל, קְטִילָא f.; *pl.* קְטִילַיָּא, קְטִילָן. Targ. II Sam. XXIII, 8. Targ. Prov. VII, 26; a. fr.—Cant. R. to III, 4 אריא קטילא קְטִילַת thou hast killed a dead lion; Snh. 96ᵇ עמא ק׳ קְטַלְתָּ thou hast killed a dead people, v. עַמָּא. Ib. 74ª אמר ... זיל קַטְלֵיהּ ... ואי לא קַטְלִינָא לך the governor of my place told me, go and kill that man, or I shall kill thee; א״ל לִיקְטְלִינָךְ ולא תִּיקְטוֹל וכ׳ said he (Raba) to him, let them kill thee, but do thou not kill; who tells thee that thy blood is redder &c.? Cant. R. to IV, 1 (expl. טרף, Gen. VIII, 11) קטיל וכ׳ killed, as we read (Gen. XXXVII, 33) *ṭarof* &c.; אמר לה אילו לא קַטַלְתְּיהּ וכ׳ he (Noah) said to her (the dove), hadst thou not killed it, it would have become a big tree; Lev. R. s. 31 אילו לא קַטַלְתְּיהּ; Yalk. Gen. 59; (Gen. R. s. 33 אילו שבקתה); a. fr.

Pa. קַטֵּיל same, *to kill.* Targ. Ex. XVII, 3. Targ. II Kings XVII, 26; a. fr.—Y. Taan. IV, 69ª ומְקַטְּלִין ... והוון רומים לון the Romans came and massacred them (the inhabitants); a. e.

Ithpe. אִיקְטִיל, אִתְקְטִיל *to be killed, put to death.* Targ. Ex. XXI, 15. Targ. Prov. XXII, 13; a. fr.—Keth. 35ᵇ אע״ג דמִיקְטְיל משלם although he is to be put to death, he must pay damages; a. e.

קְטַל(א) קְטָלָא m. (preced.) *killing, death-penalty.* Targ. Lev. XX, 9; 11 (O. ed. Berl. קְטָ׳). Targ. Prov. XXIV, 11; a. e.—Snh. 11ª שמעון ... להרבא וחברוהי לק׳ Simon and Yishmael are destined to fall by the sword, and their colleagues to be executed. Ab. I, 13 ק׳ חייב deserves death. Snh. 73ᵇ מסרה נפשה לק׳ she was prepared to die (resisting her assailant). Ib. 78ᵇ ... קְטָלְתֵּיהּ בר ק׳ הוא he was guilty of a capital crime, but Moses did not know in what manner he was to be executed. Ib. 79ᵇ אי בר ק׳ הוא וכ׳ if he is to be put to death &c. Keth. 35ª האי בק׳ כתיב this (*makkeh,* Lev. XXIV, 21) refers to slaying (and not to wounding); a. fr.

קְטָלָא, קַטָּלָא f. (catella) *chain, necklace.* Kel. XI, 8 ק׳ שחוליות שלה וכ׳ a chain the links of which are of metal and strung on a linen or a woolen thread. Ib. שירי ק׳ וכ׳ the fragments of a necklace (in order to be susceptible of levitical uncleanness) must be large enough &c. Meil. V, 1. Tosef. Kel. B. Mets. I, 9; a. fr.—*Pl.* קְטָלָאוֹת, קַטָּלָיוֹת. Ib. 13; Kel. l. c. Ab. Zar. I, 8 (19ᵇ) אין עושין ... קוטלאות וכ׳ (omitted in Y. ed.) you must not manufacture jewelry for idols: necklaces &c.; a. e.—Gen. R. s. 98 שרירין וקַטָּלִין וכ׳ chains, necklaces &c.

קַטָּלָא ch. same.—*Pl.* קַטָּלָאִין, קְטָלָיָא, קְטָלִין. Targ. Y. I Gen. XLIX, 22 (Y. II קְטִילִין). Targ. Y. I Num. XXXI, 50; a. e.

קִטְלָא, Yalk. Ps. 848 ק׳ דימא, v. קָלִיט.

קַטְלָה, v. קַטָּלָא h.

קְטַלְזוֹן, קַטְלָזוֹן m. (קטלז, enlargement of קטל) [*chopping place,*] *counter for retail sale* of provisions &c., opp. to חפתק, אוצר &c. Ab. Zar. 40ᵇ ... חנמכר יין חפוחים בק׳ וכ׳ (Ar. קַטְלַיְזָא) apple wine of gentiles ... which is sold over the counter is forbidden, because they mix it with wine; Tosef. ib. IV (V), 12 ... בקטלזון בשוק חרי זה אסור ed. Zuck. (ed. incorr.) at retail, in the market. [Ab. Zar. l. c. חנמכרין בק׳ לפני חנוני, read as Tosef. l. c.: בסלולה.] Tosef. B. Bath. V, 4, v. פִּירְקָנֵי. Tosef. B. Mets. VI, 13 המוכר בקוטְלַזִין, בקַטְלוֹזִין ... כדרך שמעמיד בקטלזון ed. Zuck. (Var. בקוטְלַזִין, *pl.*) if one sells his neighbor wine or oil to be delivered during the whole year (taking payment in advance), he must charge him as he would charge at retail, (being paid as he delivers; otherwise it would be usury).

קְטַלִיזָן, קְטַלִיזָא, v. preced.

קְטַלִיקִין, קְטַלִיקוֹס, v. קְתוֹלִיקוֹס.

קַטְלִית f. (קטל) [*club-shaped,*] *the thigh with the knee-pan.* Ohol. I, 8 שלשה בק׳ there are three limbs in the *kaṭlith.*

קָטַלְפָּטָא (κατὰ λεπτά) *piece by piece, in small quantities.* Lam. R. to I, 1 (העיר) Ar., v. לוּקְטָא.

קָטַם I (cmp. גדם) *to cut, chop, lop.* Shebi. II, 4 וקוֹטְמִין אותן and trim them; [oth. opin., v. קָטַם II]. Y. Sabb. VII, 10ᵇ bot. הקוֹטְמָהּ he that clips it (the wing-feather); Tosef. ib. IX (X), 20; Bab. ib. 74ᵇ הקוֹטְמוֹ. Bets. 33ᵇ לא יִקְטְמֶנּוּ ואם קָטְמוֹ וכ׳ ... one must not nip it in order to smell at it, but if one did &c.; a. fr.—Part. pass. קָטוּם; f. קְטוּמָה; *pl.* קְטוּמִים &c. Succ. III, 4 שנים ק׳ ואחד אינו ק׳ if two (of the three myrtle sprigs) are broken on the top, and one is not. Y. ib. 53ᶜ bot. הדר ק׳ even if the point is broken off, it may still be called *hadar* (beautiful); ib.ᵈ top הדור ק׳; a. e.

Pi. קִיטֵּם same. Tosef. B. Kam. II, 1, v. קִרְטֵם.

Nif. נִקְטָם *to be lopped, nipped.* Succ. III, 1 נ׳ ראשו if its top is broken off; ib. 2; 3; a. e.

קְטַם I ch. 1) same, *to break off, pluck.*—Part. pass.

קְטִים. Targ. Y. Gen. VIII, 11 Ar. (ed. לקיט; h. text טרף).—2) *to crumble, crush.*—Denom. קְטַם III.

קְטַם II (denom. of קְטַם III) *to cover with ashes* or *powder.* Shebi. II, 4 קוֹטְמִין אותן you may cover them with powder (v. אָבַק); [oth. opin., v. קְטַם I.]—Esp. *to cover embers with ashes* on which to put dishes to be kept warm for the Sabbath. Y. Sabb. III, beg. 5c הקוֹטֵם עד שיְקַטְּמוֹם וכ׳ he that covers must not put dishes on until he has sufficiently covered (choked the flame). Ib.; Bab. ib. 37a קְטָמָה, v. לָבָה; a. e.—Part. pass. קָטוּם; f. קְטוּמָה &c. Ib. Tosef. ib. III, (II) 3 אחת גרופה וק׳ one part of the double store being swept or covered. Ib. 2 הרי הן כק׳ they are considered as if they were covered; a. e.

קְטַם II ch. same. Tam. 29b משום דְּקָטְמֵי vers. of Ḳorban Ahăron and of Rabad to Sifra Vayikra, N'dab., Par. 4, ch. VI (ed. דקטרי) because these kinds of wood cover up the flames with their ashes.

קְטָם III, **קִי׳, קְטָמָא** I m. (קְטַם I, 2) *ashes, powder.* Targ. Gen. XVIII, 27. Targ. Y. Ex. IX, 8 ק׳ דקיק (h. text פיח). Targ. Lev. I, 16 (h. text דשן); a. fr.—Ḥull. 51b ק׳ נחילא (fem.), v. נְחַל. Ber. 28a, v. חַצְבָּא; a. fr.—[Midr. Till. to Ps. XII קיטמא כולה ed. Bub., v. קוּפְסָא.]—[Targ. Zech. VI, 3 קטמין Ar., v. קְטָמְנָא.]

קִי׳, קְטָמָא II m. (קְטַם I, 1) *that which is lopped;* (euphem.) בית ק׳ (cmp. גְּזִירְתָא) *membrum virile.* Targ. Y. II Deut. XXV, 11 בית קִיטְמֵיהּ (not קישמי; h. text מבשיו).

קְטַמּוֹס, Y. Taan. IV, 69a bot., read: הטומוס or תִּינָסוֹס.

קְטָמִית f. (v. קְטַם III) *powdered earth.*—*Pl.* קְטָמִיּוֹת. Gen. R. s. 90 נתן בהם עפר וק׳ וכ׳ (Ar. קוּטְמִיּוֹת) he put in them (the grain stores) dust and powder, things which preserve the fruits (cmp. חוּמְטוֹן); Yalk. ib. 148 קמאריות (corr. acc.).

קִי׳, קְטָמְנָא m. (קְטַם III) *ash-colored.*—*Pl.* קִי׳, קְטָמְנִין. Targ. Zech. VI, 83 (Ar. קטמרין, corr. acc.; h. text אמצים).

קְטַן, Yalk. Sam. 124, ק׳ השמן, read: קִירְטוֹן.

קְטֶן, v. קוֹטֶן.

קָטַן, קָטֹן (b. h.) *to be short, small, inferior.* Gen. R. s. 76 (expl. קטנתי, Gen. XXXII, 11) אינני כדאי ... כדאי אני אבל קָטֹנְתִּי מכל וכ׳ I am not deserving (of any of the mercies &c.); R. L. says, I am deserving, but I am too small for (unworthy of) *all* the mercies &c.

Hif. הִקְטִין 1) *to make small; to subordinate.* B. Bath. 90b מַקְטִינֵי אֵיפָה those who make the Ephah (measure) small (Am. VIII, 5). Y. Sot. IX, 24b Samuel was surnamed 'the small', לפי שהוא מַקְטִין את עצמו because he made himself small (bore himself humbly). Gen. R. s. 37 (play on וקטן, Gen. X, 25) מקטין את עסקיו made his affairs small (was contented with subordinate services); מקטין את עצמו ואת עסקיו subordinated himself and his affairs, v. צָעַר. Meg. 11a, v. קַטְנוּת; a. e.—2) *to grow smaller, be narrower.* Lev. R. s. 31 מִקְטַרְנוֹת, v. רָחַב; Pesik. Ḳumi, p. 145a; ib.b מקרטנות (corr. acc.).

Hof. חוּקְטַן *to shrink.* Snh. 81b עד שיוּקְטַן, v. מַעְיָן.

Nithpa. נִתְקַטֵּן *to be reduced, become less.* Tosef. Sot. XV, 5 Var. משמת ... נִתְקַטְּנָה חסידות וכ׳ when Abba José ben Ḳiṭnith died, piety became rare in Israel; v. קִישׁוּנְתָּא.

קָטֹן, קָטָן m., **קְטַנָּה** f. (b. h.; preced.) *small, young; inferior.* Y. Kil. IV, beg. 29a. Ab. IV, 19, a. fr. שמואל הק׳ Samuel the junior; Y. Sot. IX, 24b, v. preced. Yeb. II, 8 ומה אם הק׳ שהוא a younger brother. Gen. R. s. 37 מקטין וכ׳ if an inferior person that is contented with a subordinate position (v. preced.) is thus rewarded, how much more a great man &c. Gen. R. s. 93 קָטָנָן של שבטים one of the youngest of the tribes; Yalk. ib. 152 (not קטנו); Yalk. Ps. 762; a. fr.—Esp. *minor,* a boy under thirteen, a girl under twelve years. Gitt. 65a שלש מדות בק׳ וכ׳ there are three legal stages of a minor: when he throws away a pebble &c., v. צְרוֹר II; וכנגדן בק׳ מתקדשת וכ׳ and in the corresponding stage a girl may be betrothed subject to protest (מְיאוּן). Ib. II, 6 קבל הק׳ והגדיל if he received a letter of divorce (as a carrier) while he was a minor, and reached majority before delivery. Ber. 47b; a. fr.—Sot. 22a (among those who are a ruin to the world) ק׳ שלא כלו לו וכ׳ a child whose months are not complete (a prematurely born child), expl. ib. 'a student who disregards his teacher', or 'a student who constitutes himself a teacher before regular ordination.'—*Pl.* קְטַנִּים; קְטַנּוֹת. Tosef. Snh. XIII, 1 קטנים בני רשעי ארץ ed. Zuck. (Var. קְטַנֵּי) children of the wicked of the land that died in childhood; Snh. 110b; Y. Shebi. IV, end, 35c ק׳ ישראל children of Israelites (that died); ק׳ גוים of gentiles. Keth. II, 3 ק׳ היינו we were minors (when we signed as witnesses). Ib. VII, 9 מומין הק׳ minor physical blemishes. Sot. 48b ק׳ אמנה, v. אֱמָנָה. Ib. 49b מק׳ חסידים of the youngest (last) of the pious men (v. next w.); a. fr.—Euphem. קְטַנִּים (sub. נקבים) the minor functions of the body, *urinating.* Ber. 23b; a. fr.

קְטַנּוּת f. (preced.) 1) *youth; inferior position.* Lam. R. introd. (R. Joh. 1) אוי ... שבקְטַנּוּתוֹ וכ׳ woe to the king who succeeded when he was young but failed in his old age. Meg. 11a (ref. to חקטן, I Sam. XVII, 14) כשם שבקטנותו הקטין וכ׳ as in his inferior position he (David) subordinated himself to one greater ..., so when he was king &c.; a. e.—2) *humility, modesty.* Ib. הוא בקטנותו he was always the same as to his humility.—3) (sub. אמנה) *want of faith, pusillanimity.* Sot. 48b (ref. to Zech. IV, 10) מי גרם ... ק׳ שהיתה בהן שלא האמינו וכ׳ (not שהיה) what causes the table of the righteous in the hereafter to be contemptible? The pusillanimity that was in them, in that they had no faith in God; Yalk. Zech. 571.—4) *the thinner end, tail-end* (cmp. קוֹטֶן). Sot. IX, 15 (49a) Abba José was surnamed קטונתא, שהיה קְטַנּוּתָן של וכ׳ (Y. ed. חמצותן; Bab. ed. קטנתא) because he was the tail-end (the last) of the pious men (v. קָטָן, *Nithpa.*); (ib. 49b שהיה מקטני חסידים, v. preced. w.).

קְטַנְיְתָא ch. same, *younger days.* Gitt. 29b הא דאבא

דק' תיא (Ar. דקטרנותא) this my father's opinion dates from his early days.

קְטַנְטִין m. (reduplic. of קטן) *a subordinate officer, attendant of a magistrate.* Midr. Till. to Ps. LIV, 3 ק' שהוא רודף לאדם וכ' ed. Bub. (oth. ed. אחר וחבירו, corr. acc.) if an attendant persecutes a man, he may complain against him to the lieutenant (hyparch), and if the lieutenant persecutes him, he may complain to the king; Yalk. ib. 771 קְטַנְטָן ... קובל עליו לאפירקורוס וכ' (read: לאפיטרופוס) if an attendant ..., he appeals to the proconsul &c.

קְטַנְיִת, קְטָנֵי, v. sub קוּט.

קְטַנְתָּא, v. קִרְטוּנְתָּא a. קַטְנוּת.

קְטַנְתָּן, v. קְטַנְטִין.

קְטַע (cmp. גְּדַע) *to cut off, lop, mutilate.* B. Kam. VIII, 1. Ib. 7 האומר ... קְטַע את ידי וכ' if one says to one's neighbor, cut my hand off, he (who did so) is bound to pay damages. Ab. Zar. I, 5 קוֹטֵעַ את וכ' one may cut off its toe and sell the cock to the idolater. Ib. 10b יִקְטְעֶנָּה, v. נוֹמִי; a. fr.—Part. pass. קָטוּעַ. Nidd. 64b; Keth. 10b ק' דור, v. הוֹרֵקְטִי.

Pi. קִרְטֵעַ same, also *to cut through.* B. Kam. 83b ... יכול מְקַטְּעִין את ידו (Ms. M. נְקַטְּעִין) (from Ex. XXI, 24) you might think, if a person cut a man's hand off, one (we, the court) should cut his hand off. Tanḥ. Ḥayé 3 מְקַטְּעִין ויוצאין וכ' they (the waters) cut through and come forth between the mountains.—*Part. pass.* מְקוּטָּע; *f.* מְקוּטַּעַת; *pl.* מְקוּטָּעִים, מְקוּטָּעִין; מְקוּטָּעוֹת *lopped, defective.* Pesik. R. s. 31 שהיו אצבעותיהם מק' their fingers were mutilated (bitten off).—חדשים מק' (or sub. חדשים) incomplete months, a fraction of the last month of pregnancy. Y. Bets. I, beg. 60a, v. סוּם I. Bekh. 21a אינה יולדת למק' an animal does not give birth before the due number of months is completed; a. fr.

Hithpa. הִתְקַטְּעַ, *Nithpa.* נִתְקַטְּעַ *to be cut off, crippled.* Pesik. R. l. c. ונתקטעו אצבעותינו our fingers were mutilated (by the handcuffs); Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884. Taan. 21a יתקטעו ... רגלי may my feet that paid no regard to thy feet be crippled.

קְטַע ch. same, 1) *to cut off, break off.* Targ. II Chr. XXXIV, 4 (h. text גדע). Targ. Y. Deut. XIX, 5. Targ. Y. II Num. XIII, 23. Targ. Y. Ex. XXXIX, 3; a. fr.—Lam. R. to I, 1 (הצר) קְטַע קִטְעָךְ cut thy cut (garment, i. e. mind thy own business). Y. Sabb. VI, 8c bot. מְקַטְּעִין, v. בַּיָּא. Y. Meg. IV, 75b bot., v. דִּיבּוּרָא. Ib. אין קְטָעוּן רישך וכ' and if they were to cut thy head off, do not listen to them; a. fr.—Part. pass. קְטִיעַ; קְטִירָא; *pl.* קְטִירִין; קְטִירָן. Targ. Y. Num. XI, 32 דק' he that was crippled. Targ. Y. Ex. XXI, 21 תרין יומין ק' two days incomplete (v. preced.). Targ. Y. Gen. XLVI, 29; a. e.—Pesik. Naḥămu, p. 125b, a. e.—ק' לישנא tongue-cut, stammerer, v. פְּסִילוֹסָא.—2) *to cut short, end.* Gen. R. s. 44; Yalk. ib. 77, v. מִלְּבִי.—3) *to form cakes* (v. קְטָף). Targ. Y. Ex. XII, 39.

Pa. קַטֵּע same. Targ. Job XVI, 13 Ms. (ed. *Pe.*; h. text רפלח). Targ. II Chr. II, 9; a. e.—Y. Sabb. VII, 10a bot.; Y. Bets. IV, 62c bot., v. בגומא. Y. Meg. l. c. ולינן מְקַטְּעִין לון do we not break a portion of the Pentateuch (סִדְרָא) for their sake (divide the recitation of a Sidra among the school children)? Y. Ned. IX, 41c (we say to him who vowed revenge, ref. to Lev. XIX, 18) חזה מְקַטֵּעַ ... תחזור ותמחי לידיה he chopped meat, and the knife struck his hand, wilt thou again strike his hand?, i. e. if he did wrong, he hurt himself. Y. Sabb. XII, beg. 13c, v. פְּסִיפָס. Bets. 25b מקטע רגליהון וכ', v. חֲצוּבָא II, a. נְטִירָה.

Ithpe. אִתְקְטַע *to be cut, shortened.* Targ. Y. Gen. XXIV, 61. Targ. Koh. VIII, 13.—Y. Peah VIII, end, 21b ... ידיה וְיִתְקְטְעִין, v. פְּשַׁט.

קַטַּע, v. קְרִישׁוּתָא.

קְטַעַ, v. קִרְטַעַ.

קְטָעָא, קְרֵ' m. (preced. art.) *cut, the garment under the tailor's hand.* Lam. R. to I, 1 (הצר), v. קְטַע.

קְטָעָא, v. קְטוּעַ.

קָטַף (b. h.; cmp. קטע, קטל, a. גדף) *to cut, break off, pluck.* Lam. R. to I, 12, v. עוֹלֵלָה.—Part. pass. קָטוּף; f. קְטוּפָה. Ber. 47a; Tosef. Meg. IV (III), 27, a. e. אמן ק', v. infra.—Pirké d'R. El. ch. XXIX עולות קְטוּפִין premature (undeveloped) grapes.

Nif. נִקְטָף, *Hithpa.* הִתְקַטֵּף *to be plucked, broken off.* Tosef. l. c. חצונה אמן ... קטופה נקטפו שניהן he who pronounces a broken Amen (v. אָמֵן II), his years shall be broken off; Ber. l. c. ויתקטפו; Y. ib. VIII, end, 12c תִּקָּטֵף נשמתו his soul shall be plucked off (he shall die before his time).

Pi. קִיטֵּף 1) same. Esth. R. to I, 9, v. עוֹלֵלָה.—Esp. ק' בעוללות [*to do plucking among the small single bunches,*] *to initiate persecution with attempts to destroy the young generation.* Gen. R. s. 42 הראשון התחיל מְקַטֵּף בע' וכ' the first enemy began with breaking off the young bunches, the second with thinning the clusters (v. גֹּבַּ) &c.; Lev. R. s. 11; Ruth R. introd. (ושם האריש).—Nidd. 66b בניחר משום דמקטף she must not wash her head with natron, because it plucks (uproots) the weakly rooted hairs (which left on the head prevent the water from immediate contact with the body; v. חוּץ I); a. fr.—Trnsf. (of fire) *to creep along the ground of a field,* opp. קָדַח. Y. B. Kam. VI, 5c top במקטפת (Bab. ib. 61a בנכפפת), v. קָדַח.—2) *to tear in pieces a lump of dough* to form cakes, for which purpose the kneader moistens his hands with water, oil &c.; hence: *to form dough and smoothen its surface.* Y. Pes. II, end, 29c אין לשין ... אבל מְקַטְּפִין וכ' you must not knead unleavened bread (for the Passover night) with liquors (juice of fruit, oil &c.) but you may form it with liquors; Bab. ib. 36a. Ib. את שלשין בו מקטפין בו only such liquid as may be used for kneading, should be used for forming. Ib. 42a אחד שמְקַטֶּפֶת וכ' one vessel in which she dips her hand when forming the cakes, and another &c.; a. e.—*Part. pass.* מְקוּטָּף; f. מְקוּטֶּפֶת &c. *broken off, nipped* Midr. Till. to Ps. LXXIII, 4 האשה ... אחת מק' ואחת מעוכה ed. Bub. (ed. מעוסה, corr. acc.) when a woman spins a yarn, once a thread is broken (and must be knotted), and once it is rubbed off (crumbled, too thin). Gen. R. s. 99

יצא . . . ואזניו מק׳ Reuben came forth with his ears clipped (his pride humbled); (comment.: his ears hanging down like a nipped plant, i. e. saddened).

קְטַף I ch. same. Targ. O. Lev. XXV, 11 (Y. *Pa.*; h. text בצר). Targ. Deut. XXIII, 26. Targ. I Sam. II, 31 (h. text גדע). Targ. Ez. V, 11 (h. text וגרע); a. fr.—Lam. R. to I, 22 דקְטַפְתָּ . . . קַשְׁיָה, v. עוֹלְלָא. Y. Gitt. III, end, 45b דאינון קָטְפִין בתר קדימתא וכ׳ (not קדמיתא) they cut the grapes after the first east wind after Succoth; a. fr.—Part. pass. קְטִיף. Koh. R. to XI, 9 כדון נתירך ק׳ וכ׳ now that thy nose is nipped (hanging down like a faded plant), thy ear heavy of hearing &c.

Pa. קַטֵּף 1) same. Targ. Y. Lev. XXV, 11; a. e.—Lam. R. l. c., v. supra.—2) *to break off, interrupt.* Ab. Zar. 72b דקא מְקַטֵּיף קַטּוּפֵי (Rashi דמיפסוקי פסוקי, read דמיפסיק) he breaks off (the connection of the flow, withdraws the pouring vessel before the jet reaches the vessel into which the wine is poured). Ib. קַטְפִי קטופי (not קטפי; Ar. ed. Koh. קטירפתו) interrupt you the flow!

Ithpe. אִתְקַטֵּיף *to be broken off, lopped, mutilated.* Targ. Is. XLVI, 1, sq. (h. text קרס). Targ. Jer. XLVIII, 25 (h. text נגדע); a. fr.

קְטָף m. (preced.) [*incision,*] *resin gained by tapping, balsam*; עץ הק׳ (or sub. עץ) *balsam-tree.* Shebi. VII, 6 אין לק׳ וכ׳ the law of the Sabbatical year does not apply to the balsam tree; Tosef. ib. V, 12 יש לק׳ שבירעית (ed. Zuck. לקט בש׳, corr. acc.) the law does apply; Y. Orl. I, 61b bot. Nidd. 8b קְטָפוֹ זה פריו its resin is its fruit. Ker. 6a חצרי . . . מעצי ק׳ *tsŏri* is the sap that drips from resinous trees. Gen. R. s. 91, v. בַּלְסָם; a. fr.

קְטַף II, **קְטָפָא, קִי׳** I ch. same. Targ. Gen. XXXVII, 25. Ib. XLIII, 11 (Y. קָטָף). Targ. Y. I Ex. XXX, 34 (Y. II ed. Vien. קְטַב, corr. acc.; h. text נטף); a. e.—Ab. Zar. 35b גַּוְוָא ק׳, v. דגוזא I; דפירי ק׳ the sap which flows out of incisions in fruits; Nidd. 8b. Ib. פרא ק׳ resin is considered as fruit (v. preced.). Ber. 48a מקְטָפֵיהּ, v. בּוּצִינָא; a. e.

קְטַף III **קְטָפָא, קָטָפָא, קִיטָפָא** II m. (קטף) *plucking, cutting grapes, vintage.* Targ. Mic. VII, 1 (ed. Lag. a. oth. קְטוֹף). Targ. Lev. XXVI, 5. Targ. Jer. XLVIII, 32; a. e.

קטפורוס, v. next w.

קָטָפֹרַס, קָטָפֹרֵס f. pl. (καταφορά́ς, acc. pl.) *downward strokes,* in gen. *blows, lashes.* Pesik. B'shall. p. 81b אתה לוקה וכ׳ עשר ק׳ thou art doomed to receive ten strokes,—they are the ten Egyptian plagues—, and to pay a fine &c.; Yalk. Ex. 225. Lev. R. s. 18 בו״ר נותן ק׳ וכ׳ a human authority decrees lashes, so does the Lord; Num. R. s. 7 יש לו קטפרס (read: נותן קטפו׳). Ex. R. s. 30 [read:] לוקה ק׳ (not לקח ח׳ ק׳) receives a certain number of strokes; a. e. Ib. קטפורוס (corr. acc.).

קטפירס, v. preced.

קטפרטקוס, v. קָטָפְרַקְטוֹס.

קָטָפֹרֵס, קָטָפְרֵיס m. (καταφέρης) *sloping downward; gutter* (=h. מדרון). Ohol. III, 3 אם הית מקומו קטפריס ed. Dehr. (ed. רס . . .) if the place whereon he stood was sloping. Ib. והיא ק׳ Mish. ed. (Bab. ed. וחק׳, corr. acc.) and it (the sill) is sloping. Toh. VIII, 8; sq. Gitt. 78b היתה ידה . . . כק׳ if she held her hand (to receive the letter of divorce) like a gutter (sloping downward). Y. Erub. VIII, end, 25b מבפנים ק׳ כד הוות (not הית בר קטיפרס) when the trough slopes inward; a. e.—*Pl.* קָטָפְרִיסוֹת. Y. Shek. VI, 50a top מי ק׳ הן וכ׳ (not קטים׳) they are gutter waters (and therefore) unfit for &c.

קָטָפְרַס, v. קָטָפֹרַס.

קָטָפְרָקְטוֹס m. (κατάφρακτος, v. Sm. Ant. s. v. Cataphracti) *mailed in full armor* (on horseback). Cant. R. to I, 9 יצא פרעה ק׳ (not קטפרטקיס) Pharaoh went forth in full armor, so, as it were, did the Lord (Is. XLII, 13).

קְטָקְט, v. קָטַט.

קָטַר I (b. h.; cmp. כתר a. עטר) [*to circle,*] *to rise in circles, to smoke.* Ker. 6b דבר שקוֹטֵר ועולה וריחו וכ׳ (not שקיטר) something which circles and rises, and whose savor spreads. Ib. מה לשון קטרת דבר שקוטר ועולה *k'toreth* means something which circles &c.

Pi. קִיטֵּר *to offer incense* (mostly with ref. to idolatrous rites). Tosef. Snh. X, 2 אחד הצובד . . . ואחד המְקַטֵּר וכ׳ whether one worships (an idol), or sacrifices, or offers incense &c.; Ker. 3b. Ib. מקטר לשר וכ׳ who makes incense rise to a demon in order to exorcise him; Snh. 65a. Ber. 53a, v. בָּשֶׁת. Lev. R. s. 7, v. infra; a. fr.—*Part. pass.* מְקוּטָּר; f. מְקוּטֶּרֶת *perfumed.* Pirké d'R. El. ch. XXX (play on קטורה) שהיתה מק׳ מכל וכ׳ she was (through her good deeds) more savory than all kinds of spices; Gen. R. s. 61 שמק׳ מצות וכ׳ she was perfumed with godly deeds and good works (v. קְטֹר II).

Hif. הִקְטִיר same (mostly with ref. to the Lord). [Tosef. Snh. X, 3 והמקטיר, prob. to be read: והמְקַטֵּיר.] Men. 110a (ref. to Mal. I, 11) אלו . . . כאילו מַקְטִירין וכ׳ this refers to the students engaged in the Law; wherever it be, I account it to them as if they were offering incense and bringing sacrifices to my Name. Lev. R. s. 7 (ref. to Ex. XXX, 1) מְקַטֵּר בקטרת אין כתיב כאן אלא מקטר קטרת . . . המזבח היה מַקְטִיר וכ׳ it says not 'being perfumed with incense', but 'perfuming with incense', the altar gave forth incense of itself. Ber. 7a פעם . . . לְהַקְטִיר קטרת וכ׳ once I entered to let incense rise in the Holy of Holies; a. fr.

Hithpa. הִתְקַטֵּר *to be perfumed,* v. supra.

קְטַר ch. same, v. infra.

Af. אַקְטַר *to let incense rise.* Targ. O. Ex. XXX, 1. Ib. 7 (Y. some ed. *Pe.*). Targ. O. ib. XL, 27; a. e.

קָטַר II (b. h.; v. preced.) *to wreathe, tie.* Gen. R. s. 61 (play on קְטֹרֶת מצות וכ׳) Ar. (ed. שמקוטרת, v. קָטַר I) she wreathed (made a crown of) godly deeds &c.; Yalk. ib. 109; Yalk. Chr. 1073.—[Gen. R. l. c. מן קטר, a

grammatical gloss, v. Yalk. Gen. l. c., and Ar. s. v. קטר 2.]—Part. pass. קָטוּר; f. קְטוּרָה &c. Midd. II, 5 (ref. to קְטֻרוֹת, Ez. XLVI, 22) אין קָטוּרוֹת אלא שאינן מקורות 'fenced in' means that they were not roofed; Yalk. Ez. 381.

קְטַר, קָטַר ch. same, *to tie.* Targ. Jud. XV, 4. Targ. Gen. XXXVIII, 28; a. fr.—Part. pass. קָטִיר; f. קְטִירָא, קְטִירַת &c. Targ. Y. ib. XXII, 4 (ed. Amst. קָטַר, read: קָטַר). Targ. Prov. XXII, 15; a. fr.—Koh. R. to III, 2 [read:] הן דאת קָטִיר לולבך קְטַר אלפך when thou tiest thy Lulab, tie thy ship; Gen. R. s. 6, a. e., v. לוּלְבָּא. Ber. 16a, v. גְּנוּנָא. Bekh. 31a דאתו קטיר, v. תַּחֲתָּא. Koh. R. to IX, 10 ... אייתון וקַטְרוּ ברגלי get a rope and tie it to my feet. Y. Erub. X, 26c top קטיר בגמי (not קטר) tied with reed-grass. Y. Gitt. IV, 46a (we must not help captives to escape) מפני דלא יהוון קְטִירִינון ... this law is made for the benefit of the (remaining) captives, that they (the captors) may not chain them; a. fr.—2) (v. קָטַשׁ) *to gather, be covered.* Ber. 59a, v. עֲנָנָא a. עֲרָבָא.

Pa. קַטֵּר same. Part. pass. מְקַטָּר, מְקַטָּרָא &c. Targ. Ez. XLVI, 22 מְקַטָּרָן fenced in (v. preced.).—Y. Ned. VI, 39d top חלבא מקטרא bound (curdled) milk, v. קוֹם.

קַטְרָא, קְטָרָא, v. קִיטְרָא.

קְטֹרֶב m. *a cross-piece in front of yoked animals;* [oth. opin., v. Koh. Ar. Compl. s. v.: *the pin fastening the ropes of the yokes to the pole*]. Kel. XIV, 4. Ib. XXI, 2.

קְטַרְבָּא ch. same. Targ. Y. Num. XIX, 2.

קְטַרֵג (a transposed denom. of קִטֵּרְגוֹר) *to denounce, bring charges; to incite anger against.* Y. Sabb. II, 5b top אין השטן מְקַטְרֵג וכ' Satan brings charges against man only in the hour of danger. Ib. בשלשה ... מצוי לקַטְרֵג on three occasions Satan is ready to bring charges; Koh. R. to III, 2 (not למקטרוג). Y. Snh. II, 20c bot. קִיטְרָגוֹ, v. ר"ד; Cant. R. to V, 11; Lev. R. s. 19. Gen. R. s. 49, end ... עמד הדיין וחְמְקַטְרֵג הולך וכ' when the judge rises, the advocate is silenced, and the accuser goes to carry out his mission (of punishment). Esth. R. to III, 8 כל מה שהירה המן מקטרג וכ' against every charge that Haman preferred against Israel here below, Michael spoke in their defence above. Midr. Till. to Ps. LXXIV (ref. to Is. LXVI, 6) החריבל מקטרג (ed. Bub.) the destroyed Temple is the accuser; ומהו מק' וכ' and what does it say in the way of accusation? Hear the voice of the Lord &c.; Yalk. ib. 809; a. fr.

Hithpa. תִּתְקַטְרֵג *to be denounced.* Esth. R. l. c. אין בניך מִתְקַטְרְגִין וכ' thy children are denounced (by Haman) not for worshipping idols, nor for unchastity or bloodshed, but they are denounced only because they observe thy laws.

קַטְרֵג ch. same. Targ. Job XXXVII, 20 (h. text יְבֻלָּע). Targ. Y. Num. XXIX, 1.

קִי', קִטְרוֹן I (b. h.) pr. n. pl. *Kitron* (Jud. I, 30). Gen. R. s. 87 end שמעון איש ק' Simon of K.; Tanḥ. ed. Bub. Naso 34. Meg. 6a ק' זו צפורי K. is the modern Sepphoris; וק' can K. be Sepphoris? was not K. in Zebulun &c.? ... והא ק' וכ'

קִי', קְטָרוֹן II m. (a contraction of centurio, κεντυρίων, v. קוּנְטַרִינִים) *commander of a century.* Sifré Deut. 309 אם הירה ק' שגדול וכ' if it were a centurio who is more powerful than he (the *buleutes*) &c.; Yalk. ib. 942 קרטון (corr. acc.). Tosef. Sot. XV, 7 (two versions confounded, one having בעל זמורה, and the other קי', v. זְמוֹרָה. Yalk. Jer. 321 קרטון (corr. acc.). Tosef. Dem. VI, 3 שוקל לאוצר שוקל לק' וכ' he that pays taxes to the (Roman) treasurer or to the Centurio, gives first the tithes and pays his taxes (on the remainder). Sifré Num. 131, v. פְּלוֹמוֹפִילוֹן; Yalk. Lev. 631; Yalk. Ex. 178 (not קירטרין).—*Pl.* קִטָּרוֹנִים. Pesik. R. add. s. 2 (ed: Fr. p. 197a) הקטורים (corr. acc.).

קִטְרוֹנִין, קִטְרוֹנִים m. pl. (cmp. קְנָטֵר) a species of *hard nuts.* Pesik. R. s. 11; Cant. R. to VI, 11 קְנָטְרָנִים; Yalk. ib. 992 קטורנים (corr. acc.).

קַטְרָזָא pr. n. pl. *K'tarzia* (?). Meg. 21b (Ms. M. קטרזא a. קטריא; Rashi Ms. קַטְרִיזָא; v. Rabb. D. S. a. l. note).

קִיטְרָטוֹן, v. קִיטְרָשׁוֹן.

קִטְרִיגוֹן, Midr. Till. to Ps. XVII, 3, ed. Bub. קטריקי, read: קְטָדִיקִי. [The entire passage is corrupted, v. ed. Bub.]

קַטְרִיזָא, v. קַטְרָזָא.

קִטְרִימוֹן Lev. R. s. 15 Ar., ed. Koh. קטרקון, v. קְטִרְקְטוֹן.

קָטָרִיקִי pr. n. m. *Kaṭariki* (?), surname of R. Yitsḥak. Pesik. R. s. 14; Pesik. Parah, p. 39a (prob. to be read קרטגיני, v. Bub. note 168).

קִטְרִיקָס, קִטְרִיקִי, v. קְטָאדִיקִי.

קִטְרִקוֹן, v. קִטְרִיטוֹן.

קָטָרַקְטִין (not טון ...) m. (καταράκτης, S.) a kind of *sluice* or *trap-door.* Gen. R. s. 31 כמין ק' הירה לו וכ' he (Noah in the ark) had a sort of trap-door, through which he shovelled &c., v. פָּסַס; Yalk. ib. 54 טרקלין (corr. acc.).

קְטוֹ', קְטֹרֶת f. (b. h.; קָטַר I) *incense.* Ker. 6a, v. פִּרְשׁוּם. Ib.b מה לשון ק', v. קָטַר I. Shek. IV, 5 מותר הק' the remaining supply of incense (in the Temple, not used during the year); a. fr.

קְטוֹרְתָּא, קְטָרְתָּא ch. same. Targ. Ez. VIII, 11 (ed. Wil. קְטָר). Targ. Ex. XXX, 1 קְטֹרֶת, קְטוֹרַת constr. (not רֶת ...); a. fr.—V. אַקְטָרְתָּא.

קִיא, v. קוּא.

קִיאוֹת, Tosef. Ter. X, 2 Var., v. קָאַת.

קִיאַטְרוֹן m., *pl.* קִיאַטְרוֹנִין (caconomy for תִּיאַטְרוֹן) *theatres.* Targ. Y. Deut. XXVIII, 19.

קִיבָּה, v. קִבָּה.

קִיבּוּל, קִבּ' m. (קִבֵּל I) 1) *taking, catching.* Sifré Num. 129 (ref. to Num. XIX, 18) אשר היו שם בשעת ק' ט"מאה 'which had been there' at the time of catching the uncleanness.—2) *receiving.* Zeb. V, 1 ק' דמן וכ' their blood must be received in a consecrated vessel (v. שְׁחִיטָה). Ib. I, 4 (13ª) הזובח נפסל ... בק' וכ' the sacrifice becomes unfit through wrong intentions in one of four acts, in slaughtering, receiving (the blood) &c.; a. fr.—ק' כלי, בית ק' (or sub. כלי) *a receptacle,* opp. פְּשׁוּט. Bets. II, 9 משום כלי ק' is susceptible of uncleanness, because it is a receptacle. Tosef. Kel. B. Bath. VI, 1, v. פְּשׁוּט. Kel. XVII, 16. Sabb. 84ª; a. fr.—3) *acceptance.* Sifré Num. 115; Yalk. Num. 750 פרשה שיש בה ק' מלכות שמים a Biblical section in which is expressed the acceptance of the divine kingdom.

קִיבּוּלָא, קִבּ' ch. same. Targ. Y. Num. XIX, 18 בעדן קבול סובתא (to be placed after דהוו תמן), v. Sifré Num. 129, quot. in preced.

קִיבּוּלֶת f. (קִבֵּל I) *contract-labor, job.* M. Kat. 11ᵇ היתה מלאכת אחרים בידו אע"פ שבק' וכ' if the mourner has work for others on hand, even if it be contract-labor, he must not work; (emended) בין ק' בין שאינה ק' whether it be contract-labor or not (whether he is paid for the job or by the day. Ib. 12ª מקבלי ק' בחוך וכ' if gentiles take labor on contract within the Sabbath limits (of the Jewish employer), it is forbidden to let them work on the Sabbath. Ib.; Tosef. ib. II, 5 מקבלין ק' במועד וכ' you may contract during the festive week for work to be done after the festival. Y. Sabb. I, 4ª bot. בין בשכיר בין בק' whether he is hired by the day or by the piece; Y. Ab. Zar. I, 39ᵇ bot.; Tosef. ib. I, 3 אם היה שָׂכִיר קַבְּלוּת (not שכר) if he was hired by the piece.

קִיבּוֹסֶת* f. (קבס, cmp. כבש, a. Syr. קפס קפסותא P. Sm. 3695, sq.) *repression, intermission* (of prophetic revelation). Y. Snh. XI, 30ᵇ חנניה ... אלא שהיה לו וכ' Hananiah ... was a true prophet, but he had an intermission (his gift of prophecy was in abeyance), and hearing what Jeremiah prophesied &c.

קִיבּוּץ, קִבּ' m. (קָבַץ) *gathering, reunion.* Pes. 88ª, v. גָּלוּת. Keth. 8ª בק' בניה וכ' when her children shall be reunited in her midst (in Palestine); a. e.

קִיבּוֹרָא m. (קָבַר) [*something arched,*] 1) *coil.* B. Mets. 24ᵇ, v. אֵזֶל II. Ḥull. 95ᵇ בתכלתא ק' a skein of blue wool.—*Pl.* קִיבּוֹרֵי. Ab. Zar. 17ᵇ אייתו ליה תרי ק' וכ' they brought two coils before him and said to him, which is warp, and which is woof?—2) *cluster* of fruit. Sabb. 156ᵇ פסקיה לק' בשיניה he severed a cluster of dates with his teeth. Ib. 67ª; Ḥull. 78ª כמאן תלינן ק' Ar. a. Ms. H. (v. Rabb. D. S. a. l. note 20; ed. כובסא), v. פְּבָסָא. Snh. 26ᵇ ק' דאחינו a cluster of inferior dates.

קִיבּוּרְיָא, Keth. 112ª, v. קִבָּר.

קִיבּוֹרִית, v. next w.

קִיבּוֹרֶת f. (v. קִיבּוּרָא) *the elevation on the arm, biceps muscle.* Men. 37ª על ידך זו ק' 'upon thy hand' (Deut. VI, 8) that means on the biceps muscle; Erub. 95ᵇ; Arakh. 19ᵇ קִיבּוֹרִית; Men. 37ᵇ (v. גּוּבָה); a. e.

קִיבֵּילְתָּא, v. קִבֵּלְתָּא.

קִיבְלָא, v. קִבְלָא.—[קִיבְלָאוֹת, v. next w.]

קִיבְלַי f. a species of *quails* (שְׂלָו), *partridge.* Yoma 75ᵇ; Yalk. Ex. 260, v. כִּיכְלַי. Sifra M'tsor'a, Par. 1, ch. I הברורה שבמינה זו קיבלי R. S. to Neg. XIV, 1 (some ed. קובלי; ed. Sifra קיפלי, read קיפלי; Rabad to Sifra שבלי וקבלי) the chosen of its kind, that means the quail; [Yalk. Lev. 559 ולקח זו קבלה?]—*Pl.* קִיבְלָאוֹת. Tosef. Neg. VIII, 3 (Var. ed. Zuck. מקובלאות, corr. acc.; v. R. S. to Neg. l. c.).

קִיבֵּלְתָּא, קִיבֵּילְתָּא, v. קִבֵּלְתָּא.

קִיבְעָא, v. קִבְעָא.

קִיבָּר m. (cibarium) *the coarser meal which remains after the fine wheat flour, shorts.* Y. Peah VII, 20ª bot. סאה ארבלית ... סולת ... קמח סאה וכ' one Arbelian S'ah of wheat yielded one S'ah pollen, one first flour, one *cibarium* &c. (v. Sm. Ant.³ I, 66ᵇ); Y. Sot. I, 17ᵇ; ib. IX, 24ᵇ bot. (insert סאה סולת); Tanḥ. T'tsavveh 13; Keth. 112ª קיבוריא (read: קִיבָּרְיָא cibaria); a. e.—פת ק' (panis cibarius) *black bread.* Makhsh. II, 8 אוכלי פת ק' the class of eaters of black bread (slaves, poor men &c.). Y. Ber. VI, 10ᵇ bot. פת ק', opp. פת נקריה. Y. Ḥall. IV, beg. 59ᵈ נקי וק' (sub. פת) two women baking together, one white bread, and the other black bread. Cant. R. to I, 6 (ref. to Jer. XXXVII, 21 מחוץ האפים, changed to מחוץ לאפים) זו פת ק' שנמכרת חוץ לפלטיר וכ' (not לפלטרא) לאופים ... 'outside of the bakers', ... that is, common bread which is sold outside of the bakershops, and which is darker than the seconds of barley flour; Yalk. ib. 982.—Trnsf. (v. Lat. Dict. s. v. cibarius) *common.* Gen. R. s. 48 (ref. to חמאה וחלב, Gen. XVIII, 8) הבינוני ... והק' המעולה the uppermost (cream) is one sixtieth portion of a given quantity of milk, the middle (milk) is one fortieth, and the common (remainder) contains 5 percent. milk substance.

קִיבְרָא, v. קִבְרָא.

קִיבְתָא, v. קִבְתָא.

קִיד, Tosef. Kel. B. Kam. III, 11, v. קוֹר.

קִידָא, v. יְקִידָא.

קִידָּה, v. קִדָּה.

קִידָּת f. (קָדַד or קָדָה) *bowing to the ground.* Succ. 53ª נועץ שני ... והיא ק' he pressed both his big toes against the floor and bowed and kissed the pavement ...,

and this is *kidah*. Meg. 22b a. e. אפים על ק' *kidah* means falling on the face (ref. to I Kings I, 31). Ib. אתור ק' וכ' showed the way of *kidah* . . ., and became lame; (Y. Ber. I, 3c bot. תראה כריעה); a. e.

קְדִ', קִידוּמָא, קִידּוּם m. (קֶדֶם) 1) *early morning.* Targ. Prov. XXVII, 14.—2) *east.* Targ. Gen. XXV, 6. Targ. O. Num. XXXIV, 3; a. fr.—3) (with רוח, or sub. רוח) *east-wind* (h. קָדִים). Targ. Gen. XLI, 6. Targ. Hab. I, 9 (some ed. כרוח קדים ק', strike out קדים); a. fr.

קִידּוֹר, v. קִירוּד.

קְדִ', קִידּוּשׁ m. (קָדַשׁ) 1) *sanctification,* esp. חשם ק' the sanctification of the Name (of the Lord, v. קְדוּשָׁה), *loyalty to the Jewish faith, martyrdom.* Y. Shebi. IV, 35a bot. Pesik. B'shall., p. 87a. Deut. R. s. 2 (ref. to Prov. XXIV, 21) (קידש שמא not אמר לו דבר של ק' שמי וכ') the Lord said to Solomon, a thing which concerns the sanctification of my name (the unity of God) dost thou express by a brief allusion? Y. Kidd. IV, 65c bot. גדול הוא חשם מחילול חשם ק' a positive act of sanctification of the Name is superior to (supersedes) a law which is to prevent profanation of the Name; בחילול חשם כתיב . . . ובק' חשם מתחלת וכ' concerning the profanation of the Name it is written (Deut. XXI, 23), 'thou shalt not suffer his body to remain (even) over night &c.', but when the Name was to be sanctified (by an act of retributive justice), it is written (II Sam. XXI, 10), 'from the beginning of the harvest &c.'; Y. Snh. VI, 23d (corr. acc.); a. fr.—*Pl.* קִידּוּשִׁין *laws of sanctity.* Y. Yeb. II, 3d top לפרשת ק' . . . למה סמך why does the Biblical text join the chapter on sanctity (Lev. XIX) to that on incest (Lev. XVIII)?; (Lev. R. s. 24 לפרשת קְדוֹשִׁים, v. קָדוֹשׁ).—2) *proclamation of sanctity; a) of the New Moon, seasons* &c. (by the authorities). Tosef. Snh. II, 1 ק' החדש ועיבור וכ' the proclamation of the New Moon and the intercalation of a month require a court of three. Y. ib. I, 18c top לק' חח . . . חבירים dare untitled scholars (v. חָבֵר) be admitted to sit on the proclamation of the New Moon?; a. fr.—B. Bath. 121a מועדי יי' צריכין ק' ביח דין וכ' the festivals of the Lord require to be regulated by the proclamation of the court, but the weekly Sabbath does not. Y. R. Hash. III, 58d bot. ב"ד ק' the official proclamation of the jubilee; a. fr.—*Pl.* as ab. Ex. R. s. 15 קִידּוּשֵׁי החדשים the proceedings at the proclamation of the New Moon.—*b) proclamation of the sanctity of the day by special prayer, Kiddush.* Pes. 100a מפסיקין לק' when the Sabbath or Holy Day begins, we must interrupt a meal to recite Kiddush. Ib.b ירד ויצאו ק' they (that heard the Kiddush at synagogue) have complied with the duty of ushering the Sabbath in with Kiddush. Ib. 105a sq. אם אין לו . . . ק' היום מפני שק' היום וכ' he who has only one cup of wine, recites over it the Kiddush of the day, because the sanctification of the day takes precedence of honoring the day (by grace after meal with wine). Meg. 27b והבריאה לי ק' היום מכרה . . . sold the bonnet on her head and procured for me the wine for the Kiddush of the day; a. fr.—3) *washing hands and feet prior to a priestly function.* Zeb. 19b כיצד מצות ק' how is the act of washing done? Ib. לינה מועלת ק' וכ' the intervention of the night has an effect on the sanctification of hands and feet, makes a renewed washing of hands and feet necessary. Ib. שני ק' the second sanctification (immediately before approaching the altar); Yoma 32b; a. fr.—*Pl.* as ab. Ib. III, 3. Ib. 32b; a. e.—4) (of mixed seeds) *condemnation* (v. קָדַשׁ *Pi.* 7). Yeb. 83a.—5) *putting ashes in the water of lustration; the ashes put in.* Ib. 42a bot. אסיפת אפרה . . . וק' (not לק', v. Rabb. D. S. a. l. note 50) the collecting of its ashes, the drawing of water and the putting in of the ashes; ib.b Par. VI, 1 ונפל הק' וכ' and ashes fell on his hand. Ib. 2. Tosef. ib. VI (V), 1 עוסק עם הק' is engaged in the act of *kiddush.* Ib. 3 צריך ק' שני requires an additional putting in of ashes; a. fr.—*Pl.* as ab. Ib. 5; a. e.—6) *betrothal.* Mekh. Mishp. s. 3 ק' אחר ק' the father of a minor has the authority to give her away in marriage a second time &c., v. אַמְהוּת; אבל לא אמהות אחר ק' but he cannot hire her out after having once given her away. Y. Kidd. II, 62c top נכללין בשלשה קידושין . . . בק' they (the three objects he gave her, when he said, 'be betrothed with this, *and* this *and* this') are combined to form one act of betrothal (which is valid, if the three objects combined have the legally prescribed value), and are separated (if he said, 'be betrothed with this, with this, with this') to form three acts of betrothal (and one of the objects at least must have the legal value); a. fr.—Pl. as ab. Ib.—Esp. *kiddushin, the act of betrothal, legal and legitimate marriage* (connubium). Kidd. IV, 9 קִידּוּשֶׁיהָ ק' her acceptance of the betrothal is a valid marriage; קִידּוּשָׁיו ק' his (the authorized messenger's) acceptance is valid. Ib. III, 12 כל מקום שיש ק' ואין עברה וכ' wherever a betrothal is valid (where there is connubium), and no sin is connected with it, the issue follows the legal status of the male parent; וכל מקום שיש ק' ויש עברה וכ' but where the betrothal, if performed, is valid but sin is connected therewith, the issue has the status of the inferior parent, e. g. a widow married to a high priest. Ib. כל מי שאין לה עליו ק' אבל יש לה על אחרים ק' וכ' in a case where a marriage cannot take place with that special person (on account of consanguinity &c.), but may take place with others, the issue is a bastard (מַמְזֵר); וכל מי שאין לה לא עליו . . . ק' וכ' where a marriage cannot take place either with that special person or with other Israelites (she having no right of connubium), the issue follows the status of the mother. Yeb. 10b, a. fr. אין ק' תופסין וכ' betrothal takes no effect in the case of &c. Kidd. 60b, a. fr. קִידּוּשֵׁי ודאי an undisputed betrothal; קידושי ספק a legally doubtful betrothal; a. fr.—Trnsf. קְדִ', קִידּוּשִׁין, קִידּוּשִׁים *betrothal festivities,* contrad. to wedding festivities. Num. R. s. 12 ועשה לה ק' גדולים and arranged for her sake large festivities; ib. (ref. to Ex. XX, 18) ולא היו אלא ק' and these were merely the solemnities of (Israel's) betrothal (ref. to וקדשתם, ib. XIX, 10); Pesik. R. s. 5; Tanh. Naso 17.—*Kiddushin,* name of a treatise of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim. B. Bath. 52b (a reference to Tosef. Kidd. I, 5) תני רב . . . בק' דברי לוי Rab. . . . taught from the treatise of Kiddushin of the school of Levi (v. Rabb. D. S. a. l. note 1).

קִדּ׳, קִידּוּשָׁא ch. same, 1) *the washing of hands and feet.* Targ. II Chr. IV, 6.—Yoma 32ª בתרא ק׳ the last ablution of the high priest (after putting off the priestly garments); a. e.—2) *the prayer of Ḳiddush* (v. preced.). Pes. 101ª בק׳ דהכא וכ׳ with the Ḳiddush that you hear here with me you will not have complied with the duty of &c. Ib. 106ª רבה ק׳ the large Ḳiddush (jestingly for 'small'), i. e. the mere blessing over wine preceding the meal on the festive day, contrad. to the Ḳiddush on the festive eve. Meg. 27ᵇ לא הוה לי ק׳ וכ׳ I had no wine for Ḳiddush, so I pawned &c.; a. fr.—3) (v. קְדוּשָׁה) *doxology, Ḳ'dushshah.* Sot. 49ª דסדרא ק׳ the Ḳ. recited after the lesson of the day (v. Rashi a. l.).—*4) *token of betrothal, betrothal-gift.* Y. B. Kam. IX, end, 7ª אהן קי׳ . . . מירמכא דברתי when she was dying, she said, this is my daughter's betrothal-gift (belongs to her); [prob. to be read: קַהִישָׁא or קַדָּשָׁא *ring*].

קִידְרָא, v. קִדְרָא.

קִידָּת, v. קִדָּה.

קִידּוּת, v. קִידָּה 2.

קִירָא, *pl.* קִירָן, v. קִרְיָא.

קִיְיָאֵי m. pl. (denom. of preced.) *weavers.* Sabb. 113ª כלי ק׳ וכ׳ (Ar. קַוָּי) weavers' implements as the upper beam &c. Ib. 140ᵇ פְּלֵי ק׳ a reed which the weavers use.

קִיּוּדָא m. (קָדַח) *[that which blunts or loosens the teeth,] acid, acrid taste.* Pes. 74ᵇ sq. לית׳ לק׳ . . . החם איחא לק׳ וכ׳ there (in the case of stale vinegar) the acid of the fruit is present (in its natural condition), here (in vinegar which has once been used for drawing the blood from meat) the acid is no longer pure. Keth. 61ª ואית . . . כל לית ק׳ any food that has a penetrating savor or an acrid taste (is injurious to him in whose presence it is partaken of without his being permitted a taste of it). Ib. 75ª ק׳ דחמרא (Ar. s. v. מקוּה: משך) wine that has turned sour. Midr. Till. to Ps. LXXV, 9 יכול ק׳ lest you think, sour (stale) wine is meant; (Yalk. ib. 813 דוחה, v. הָדַח).

קִיווּי, קִוּוּי m. (קָוָה) *hope, faith.* Gen. R. s. 98 הכל בק׳ ישורין בק׳ וכ׳ in every condition of life faith is a potent factor, sufferings are borne by faith, sanctification of the Name (martyrdom) rests on faith &c. Yalk. Ps. 736 (ref. to Ps. XL, 2) אם אין ביד ישראל אלא הק׳ כדאי הן לגאולה בשכר הק׳ if Israel possess no merit except faith, it is worthy of redemption as a reward for its faith; Midr. Till. to Ps. l. c. (corr. acc.). Yalk. Ex. 241 (ref. to Ps. l. c.) מתוך הק׳ ויט אלי וכ׳ out of this hope it came to pass that he inclined to me &c.; Tanḥ. ed. Bub., B'shall. 12; ib. (ref. to Ps. XXVII, 14) אם בא קִוּיִךְ יפה וכ׳ (not קויך) if what thou hast hoped for, comes to pass, it is well; if not, hope again; a. e.

קִוּוּדָה, קִיווּדָה f. (קָוָה *Hif.*) *addition to the capacity of a bath, increase.* Y. Ter. IV, 43ª bot. שני מקוות . . . רצה להוציא ק׳ פסולה וכ׳ if there are two connected baths each containing twenty S'ah, and three Log of water (in vessels) fell into one of them, and it is unknown into which, you may take the illegitimate addition out of the one or the other, as you may desire &c. Ibᵇ top אמר מה שלמטן ק׳ כשורה וכ׳ one may say, what is in the lower tank is a legitimate increase, and what is in the upper, is illegitimate &c. (v. Tosef. Mikv. III, 6).

קִוֵּץ, קִיְיֵץ m. (קָוֵץ) *one with curled hair,* opp. קרח ק׳ לא יתרום וכ׳ bald-headed. Gen. R. s. 65. Y. Shek. III, 47ᶜ a curly-headed person must not handle the Temple treasure on account of suspicion (that he may hide coins in his hair), v. פְּסַפֵּס I.—*Pl.* קִיְיוֹצִים, קִוְּוֹ׳. Yalk. Ps. 796 מלך . . . כמה ק׳ כיוצא בו when a human king marches to the camp, how many are there, handsome like him, curly-haired like him!—[Sifré Deut. 343, v. קָוּוִץ.]

קִיּוּם, קִיּוּם m. (קוּם) 1) *preservation; storage.* Peah I, 4 ומכניסו לק׳ and what one brings in for storage (not for immediate use); Y. ib. I, 16ᶜ top. Ib. bot. דבר שאינו לק׳ a thing which is not intended or fit for storage. Y. Sabb. VII, 9ª top; Bab. ib. 68ª. Ab. Zar. 74ᵇ מכניסו לק׳ וכ׳ Ms. M. (ed. בק׳) the one (vessel) one brings in for storage (to leave the wine there for some time) &c., v. מְהֻבָּנָס. Y. Kil. II, 27ᵈ bot. שאינו רוצה בקיומו . . . מקומו the place where it grows is evidence that he does not want its preservation (to cultivate it). Yoma 45ª אחת של ק׳ האש one pile for the purpose of keeping up the fire; Tosef. ib. III (II), 23 אחת לק׳ האש (ed. Zuck. לקיים, corr. acc.); Y. ib. IV, 41ᵈ bot. משרכת קִיּוּמֵי אש (pl.); a. e.—2) *basis, foundation.* Y. Kil. IX, 32ª (in Chald. dict.) אילין פלוגין על דרב ולית להון ק׳ (not דבר) these opinions conflict with Rab's, and have no foundation; Y. Ḥag. II, end, 78ᶜ.—3) (law) *substantiation, attestation, identification.* Gitt. 3ª ק׳ שטרות the identification of signatures on documents (certification before court). Y. ib. II, beg. 44ª כלום קיומו של גט וכ׳ is there any other way of authenticating a letter of divorce than through the declarations of its signers? Gen. R. s. 78 (ref. to Esau's declaration, Gen. XXXIII, 9) אין ק׳ חגט וכ׳ there is no better attestation to the legality of a document than through its signers. B. Mets. 21ª עדי ק׳ signature of witnesses to the authentication before court. B. Bath. X, 6 ועושין לו ק׳ איש וכ׳ and the court makes out a certificate, This man's document was effaced &c.; Tosef. ib. XI, 8, sq.; Y. ib. X, 17ᶜ bot.; a. e.

קִיּוּר, קִיּוּמָא, קִיּוֹם ch. same, 1) *preservation, maintenance.* Targ. Y. Deut. XII, 23.—2) *existence, being, duration.* Y. Snh. II, 20ᵇ top (expl. לחי, I Sam. XXV, 61) לק׳ (so may it be) for life; Midr. Sam. ch. XXIII לקיומו (corr. acc.). Koh. R. to VI, 3, v. וְקוּם; Gen. R. s. 32 קִיּוּמַיָּה (*pl.*) living beings; Yalk. ib. 56.—3) *substantiation, confirmation.* Y. Ḥag. III, 79ᵇ top מתניתא מינה קִיּוּמָה וכ׳ from the Mishnah we can derive the confirmation of this opinion and also its refutation. M. Mets. 20ᵇ לא משהי אינש קִיּוּמֵיה וכ׳ no man leaves a certified document of his with the scribe; (Ms. M. a. oth. קִיּוּמֵי *pl.*).—4) *oath.* Targ. O. Num. XXX, 11 בקיום, Y: בקיומא; h. text (בשבעה); a. e.—V. next w.

קִיּוּמְתָּא or קִיּוּמָא f. (preced.) *oath.* Targ. O. Num. XXX, 14 קִיּוּמַת constr. (Y. קִיּוּם); a. e.

קִיוּץ, v. קִרְוּץ.—[קיוצין, Tosef. Kel. B. Bath. II, 11, v. קִדְּיץ.]

קִינְיָר, קִינְיָר, קִינְיָא m. (קָנָה) 1) *calculator, accountant.* Y. Sot. V, 20c bot.; Y. Ber. IX, 14b bot. פרוש ק' a bookkeeping Pharisee, v. קָנָה. — 2) (v. נָקַז) *bleeder.* Sot. 22b המקיז דם לכתלים, expl. פרוש ק', v. נָקַז.

קִיחָה f. (לָקַח) 1) = לְקִיחָה, *taking, acquiring.* Yeb. 97a (ref. to Lev. XX, 11-14) בכולן נאמר שכיבה וכאן נאמר ק' וכ' with reference to all of them the word 'sleeping' is used, but here (v. 14) 'taking' is used, to intimate that the law punishes the marriage only (and not the sexual connection out of wedlock). Ib. תכר נמי הנך ק' הוא וכ' do you really say with reference to these (v. 17) that the law forbids only marriage? (Answer) ליקוחין ... הראוי לק' ק' וכ' the verb *laḳaḥ* is used as a general term: where a regular marriage might have taken place (under other circumstances), the text prohibits marriage; where only sexual connection can be meant, the verb *laḳaḥ* has the meaning of *shakhab*. Kidd. 2a, a. e. גמר ק' ק' וכ' we learn the mode of acquiring (לקח in Deut. XXII, 13) from the acquisition of the field of Ephron (Gen. XXIII, 13 קח); Ḥull. 82a; a. fr.—*Pl.* קִיחוֹת. Yoma 3b בק' דעלמא וכ' in general cases where the text uses קח, ..., but here (Ex. XXX, 23) it says expressly קח לך (take unto thee, at thy own expense).—2) [*handle,*] *leather thong, loop.* — *Pl.* as ab. Kel. XVI, 4 קִירְחוֹתֶיהָ ... הרועה (Ar. קיה, Var. קית) the shepherd's bag is susceptible of uncleanness, when one has made the rim, trimmed it, and attached the thongs with which to tie it up. Ib. קִירְחוֹתֶיהָ the thongs of the leather spread.

קַיְטָא, קַיִּי m. (קוּט *to shrink, be hot*) = h. קַיִץ, 1) *heat, summer, ripening.* Targ. O. Gen. VIII, 22 (ed. Berl. a. Y. קָרְטָא). Targ. Is. XXVIII, 4. Targ. Am. III, 15; a. fr.—Yoma 29a שרלחי דק' וכ' the expiration of the summer is more trying than the summer itself. Ib. מדק' ... אישתא a fever in winter is severer than in summer. Y. Taan. II, 65b top, v. סְתָוָא. Lam. R. introd. (R. Joh. 1), v. טִירָרָא. Y. Maasr. I, 49a top, v. צַמְרִירָא; a. fr.—2) *sun-dried fruit,* esp. *figs.* Targ. Am. VIII, 1, sq. Targ. Mic. VII, 1 (usu. דבילתא).

קִיטָא m. (נָקַט) *object held in the hand* while making oath. Tosef. Snh. V, 1 בק' ובמקטיריא, (not בקירטא); Y. ib. III, beg. 21a קִירְטָה; v. מְקַטְיָא.

קִיטָאוֹת, v. קִרְטִי.

קִיטְבְּלִיא, קִיטְבְּלָאוֹת, v. קָטַבּוֹלְיָא.

קִיטָדָה, v. קִיטָא.

קִיטּוֹל, קְטִי m. (קָטַל) *slaughter, massacre.* Targ. Is. XXII, 5 (ed. Wil. קָטוֹל). Ib. XXX, 25 (ed. Wil. קָטוֹל).

קִיטּוּם, v. קִרְטוּם.

קִיטוֹן m. (κοιτών) *bed-chamber.* Y. Snh. XI, end, 30c, a. e., v. טְרִיקְלִין. Y. B. Bath. IX, 16d bot. דילתה חופתו בק' וכ' if his bridal chamber was in the bedroom (of his father's house), and he (the father) made the wedding meal for him in the dining room. Gen. R. s. 87. Ex. R. s. 33 כל מקום ... ק' אחד וכ' wherever you go, have a bedroom ready for me that I may dwell with you; a. fr.—*Pl.* קִיטוֹנוֹת. Midd. I, 6 four cells בכן פתוחות וכ' like bedrooms communicating with the dining room; Yoma 15b כקטוניות (corr. acc.).

קִיטוֹנָה, קִיטוֹנָא, קִיטוֹן ch. same. Targ. Y. Gen. XLIII, 30. Targ. Esth. I, 9; a. e.—Y. Snh. VII, end, 25d.

קִיטוֹנִית f. (an adapt. of preced., as if fr. קָטַן) *small room, recess.* Succ. 3a ואידי יחבה בק' וכ' Ms. M. (ed. ניות ..., corr. acc.) she (the queen) sat in the recess (of the Succah) as a matter of decency.—*Pl.* קִיטוֹנִיּוֹת. Ib. סוכה עשויירה ק' ק' a festive booth consisting of a group of small compartments.—[Yoma 15b, v. קִרְטוֹן h.]

בֶּן ק', קִיטוּנְתָּא pr. n. m. *Ben-Kiṭṭunta,* surname of one José (v. קְטוּנִית). Sot. IX, 15 (Y. ed. 17; Bab. 49a) יוסי בן ק' Y. ed. (Bab. ed. בן קטנתא, Mish. ed. יוסי קטנותא); Y. ib. IX, end, 24c יוסי קטו'; Tosef. ib. XV, 5 אַבָּה יוסי ... בן קישנית (Var. אישׁ קטנתא). Y. B. Kam. III, 3d הוא יוסי הבבלי ... הוא יוסי קטונתה José the Babylonian, J. b. Judah, and José Kiṭṭunta are one and the same person (cmp. Pes. 113b).

קִיטּוּעַ m. (קָטַע) *section.*—*Pl.* קִיטּוּעִין. Y. Meg. II, beg. 73a, v. סִירוּג.

קִיטּוּעָה* f. (קָטַע) *mutilation*; trnsf. (sub. בֶּן) m. *destructive, mischievous.* Ab. d'R. N. ch. XL קורא אותו קרן נקוב ק' (not אורן) called him (who adopts the worthless and rejects the good teachings) a perforated horn (box), a *kiṭṭu'ah*; ק' כיצד זה תינוק וכ' how does a *k.* act? Like a child to whom you give pearls, and when you give him bread, he throws the pearls away &c., and when you give him a piece of a clay vessel, he throws the bread away &c.; [Var. קוֹטֵעַ, קָטֵעַ, v. ed. Schechter p. סד, note].

קְטִי, קִיטּוּף m. (קָטַף) 1) *plucking ears,* opp. to קציר cutting. Sifra K'dosh. Par. 1, ch. II; Y. Peah III, 17c לקט קצירך לא לקט ק' 'the gleanings of thy harvest' (Lev. XIX, 9), but not the gleanings of plucking. Pes. 11a; Men. 68a אלא ע"י ק' וכ' מתוך ... because you allow him to take of the new crop only by plucking (forbidding regular harvesting before the 'Omer is cut), he will be mindful (that he dare not eat of the produce before the second day of Passover); a. e.—2) *forming and smoothing the surface of dough.* Y. Pes. III, 30b top ... זה גמרה קִיטּוּפָהּ וכ' with the one woman her finishing means her kneading, with the next, her forming the cakes, with the third, her baking.

קְטִי, קִיטּוּפָא ch. (preced.) *plucking, sudden death.* Targ. Cant. II, 12 קִטּוּף בוכריא death of the firstborn (h. text הזמיר).

קִיטּוֹר I m. (b. h.; קָטַר I) *smoke.* Men. 26b ... אין

מעלה ק' וכ' a kiln raises no smoke until the fire has seized the larger portion of the fuel.

קִיטוֹר II pr. n. pl. *Kitor*, capital of Sheba. Targ. II Esth. I, 2 (3).

קִיטוּר m. (קָטַר I) *offering incense.* Snh. 65ª דיבוח וק' וכ' sacrificing (to the idol), offering incense &c.

קִיטוּרָא, קִיטְרָא m. 1) (קָטַר II) *wreathing,* בר=)ק' בידי (יהיר) *plaiting the sleeves of garments*;—2) (קָטַר I) *perfuming.* Bets. 23ª קר' שרי Ms. M. (ed. קט') *kittura* on the Holy Day is allowed; מאי ק' אי ק' בידי (Ms. M. קִיטְרֵי, *pl.* constr.) what *kittura* is meant? If plaiting be meant, (how can it be permitted,) is it not an artisan's work? and if perfuming be meant, &c. M. Kat. 10ᵇ קיטרי בידי וכ' Ms. M. (ed. בירי; Ms. Alf. בי ידי; v. Rabb. D. S. a. l. note) plaiting sleeves during the festive week is forbidden.

קִיטָר, קִיטָרָה f. (קָטַר) *a curtain* or *sheet consisting of patches pieced together, rug.* Tosef. Neg. V, 10 (Var. ed. Zuck. חירטר), v. פְּסִיפָּס; Neg. XI, 7 קירטא (fr. קוּט; Ar. קִטָּה).—*Pl.* קִיטָאוֹת, קִיטָרוֹת, קִטָּן. Y. Erub. VIII, end, 25ᵇ ותלו לו קט' ... שלטון a governor came to Sepphoris, and they suspended rugs in his honor (connecting the columns of a colonnade; cmp. Bab. ib. 86ᵇ). Y. Succ. I, 52ᵇ bot. תלה בת קי' (not תולה) if one suspends rugs in the Succah (corresp. to סדין, Mish. ib. 3). Pesik. Shor, p. 74ª עמודים מכורכין בק' . . . marble columns (statuary) wrapped in sheets; Tanh. Emor, ed. Bub. 8; Tanh. ed. 6 בקניות (corr. acc.); v. טַפְרָטָא. Y'lamd. to Num. XV, 37, quot. in Ar. ק' פרט לפרסין של בוץ וכ' byssus curtains, purple curtains. Ib. פרט לפרסין ולק' excepting (from show fringes) curtains and sheets. Lev. R. s. 5 (ref. to Am. VI, 4) אלו ק' משופעות וכ' that means the overhanging rugs which each of them had (on their couches).

קִיטַיָּא m. pl. = לָקִישׁ, v. לָקִישׁ I. Lam. R. to II, 2 quot. in Ar. s. v. גרב (missing in ed.); Y. Taan. IV, 69ª קיישא (corr. acc.).

קִיטִין, Tosef. Maasr. III, 14, v. קוּטָנִית.—Tosef. Ter. III, 6, v. קִישֵׁת.

קִיטְלִיאקִי, v. next w.

קִיטְלִיסְקִי, קִיטְלִיזְקִי m. pl. (a corrupt. of κοιτωνίσκοι) *small bed-chambers.* Tosef. Kel. B. Mets. VIII, 3, v. גָּשַׁשׁ.

קִיטְמָא, קִיטְמָנָא, v. sub קִטְמָן.

קִיטְנֵי, קִיטְנִי m. pl. (v. next art.) *pulse.* Targ. Y. Num. XV, 19.

קִיטְנִיוְתָא, Keth. 61ᵇ, v. קִיסְנִיוְתָא.

קִיטְנִית, קִיטְנִין I f. (קָטָן) *small fruit, pulse, beans, peas* &c. Bets. I, 8 חבורר ק' וכ' he that picks out (green) peas on the Holy Day. B. Mets. IX, 8 חבואה ... ק' ק' וכ' if a person rents a field for the purpose of planting grain (חבואה), he has no right to plant pulse, if for pulse, he may plant grain (Var: the reverse); a. e.—*Pl.* קִיטְנִיּוֹת, קִטְנִין. Bets. I, 9. Tosef. Ter. X, 15; a. fr.

קִיטְנִית, קִיטְנִין II, בן ק' pr. n. m., v. קִירְטוֹנְתָא.

קִיטַּע, קִטַּע m. (קָטַע) *broken, crippled, stumped, paralyzed.* Taan. 21ª ק' בשתי וכ' Ms. M. (ed. משתי) crippled on both legs. Yeb. 102ᵇ; Sabb. VI, 8, v. קַב 2. Y. Keth. VII, end, 31ᵈ באחת מידיו ק' mutilated on one hand; a. fr.—*Pl.* קִיטָּעִים, קִיטָּעִין, קִטָּן. Gen. R. s. 32 פרט למורטים ולק' excluding bald or mutilated birds. Y. B. Kam. VIII, end, 6ᶜ מצווין ... עבדים ק' וכ' Israelites are more earnestly commanded to sustain (from the public charity fund) crippled slaves than sound (Jews); Y. Keth. V, 30ª ק' ... מצווין אפי' וכ' (not מצויין, not קוט') Israelites are bound to sustain cripples, even if they be slaves.—Esp. (sub. שיבלים) קִיטָּעִין, contracted קִיטִּין *tiny ears which escape the threshing sledge.* Maasr. I, 6 נוטל מן חק' וכ' Ar. (ed. חמקוטע'=) he may take (without tithing) of the tiny ears and from the sides of the pile. Y. Ter. V, 51ᵈ התורם בלבו על חק' וכ' he that gives T'rumah, has in his mind also the unthreshed ears and those on the sides (as the quantity from which to separate the gift); Tosef. ib. III, 6 על מה שבקיטין ed. Zuck. (Var. שבקוטין) the grain in the unthreshed ears.—*Fem.* קִיטַּנְתָּא. B. Kam. 78ᵇ; Tosef. ib. VII, 15 הגונב את חק' וכ' if one steals a stump-legged animal or a lame &c.

קִיטָעָא, v. קִטְעָא.

קִיטָפָא, v. קְטַף II, III.

קִיטָּר, קִיטְרָא, m. (קָטַר I) *knot, band.*—*Pl.* קִיטָּרִין, קִיטְרֵי, קִטָּן, קוּטָּן. Targ. II Esth. VI, 10 חרציה ק' וכ' (some ed. ק, v. Dan. V, 6) the knots of (the belt of) his loins were loosed, v. קְטוֹר.—Hull. 51ᵇ, v. אִיזְלָא. Ib.ª אי אית ביה ק' if the stick is knotty (has hard protuberances). Pes. 74ª שיעי ק' (Ms. O. קיטרייה, Rashi קוטרייה) the knots on the branch of a pomegranate tree are smooth. Y. Shek. VII, beg. 50ᶜ קיטריהון ... יחכמון let the wine sellers identify their knots (made as seals, v. חוֹתָם). Keth. 93ª, a. e. חייתא דק' v. חַיְיתָא IV; a. fr.—Trnsf. *a) bands, alliances.* Targ. Is. VII, 18 (?).—*b) restrictions.* Yeb. 107ᵇ תרי ק' עבדו ביה they put him under two disadvantages.

קִיטְרוֹן, v. קִטְרוֹן.

קִיטְרָטוֹן m. (citratus, κιτρᾶτον, S.) *a beverage flavored with citron.* Y. Shebi. VII, beg. 37ᵇ שרי ק' wine flavored with citron is permitted in the Sabbatical year.

קִיָּא, v. קְאָא.

קִיוּמָא, קִיּוּם, v. קִיּוּמָא, קִיּוּם.

קִיּוּט m. (denom. of קַיְטָא) *one that gathers and dries figs.* Y. Sabb. VI, 8ᶜ bot. חמיתיה חד ק' וכ' a fig-cutter saw a serpent run after him.

קִיְיטָא I *summer; fruits,* v. קַיְטָא.

קִיטָא II m. (קוּט *to cut*) *pieced sheet*, v. קִיטַר.

קִיטְמָא, Tosef. Snh. V, 1, v. קִיטָא.—Y. Taan. IV, 69ª top, v. קִיטַּאי a. לָקִיט I.

קִיטְנָאֵי, קִיטִינָאֵי m. pl. (v. קִיטָא) *summer onions*, v. קִטִּינָאֵי.

קָיִים, part. of קוּם ch.

קַיֵּים (imperat. of קוּם, formed fr. קָיַם) *live!* Targ. Prov. VII, 2 Ms. (ed. חיה).

קַיָּם, קָיֵם m., קַיֶּמֶת f. (קוּם) *existing, enduring, lasting; valid.* Ber. 32ª חי וק'... אַתְּ שבועתך ק' וכ' מה ... as thy great name lives and endures for ever and ever, so thy oath holds good for ever and ever; opp. בָּטֵל. Ned. 62ª. Y. Snh. II, 20ᵇ bot., a. e., v. מוֹנְטָא. Ned. 69ª ק' לי כי if the husband said twice, thy vow is valid (confirmed by me), opp. מופר. Gitt. 88ª ק' ... ועדיין while those exiled under Jeconiah are yet alive; a. fr.—*Pl.* קַיָּמִים, קַיָּמִין; קַיָּמוֹת; קָיְמוֹת. B. Bath. VIII, 5, a. fr. דבריו ק' his words (testamentary dispositions) are valid, opp. לא אמר כלום. Sabb. 30ª משה רבינו ... וק' הם וכ' Moses, our teacher, has issued many decrees and introduced many institutions, and they endure for ever and ever; a. fr.

קַיָּם m., קַיְּמָא c., קַיָּ' ch. same. Targ. Jud. VIII, 19. Targ. Y. I Gen. III, 22. Targ. Josh. III, 10. Targ. O. Gen. XXIV, 62. Targ. I Sam. II, 35 (ed. Wil. קָיְ', corr. acc.); a. fr.—B. Bath. 160ᵇ; Y. Gitt. IX, 50ᶜ bot., v. שָׁרִיר; a. e.—B. Bath. 91ª, v. מְנוֹבְּיוֹתָא.—*Pl.* קַיָּמִין, קָיֵי, קַיְּמַיָּא, קַיְּמֵי, קַיָּמֵי. Targ. Gen. XVIII, 14. Targ. Deut. IV, 4; a. fr.—Y. Ber. II, 2ᶜ top (expl. קאמרא, Dan. VII, 16) קיימיא the standing (that do not sit down); Gen. R. s. 65; Yalk. ib. 115 קַיְּמַיָּה; Yalk. Ez. 340; Ruth R. introd. (not קיימא); a. e.—V. קַיְּמָא.

קַיָּם, קַיְּמָא, קָיֵי, קָיְמָא m. (preced.) [*that which is established,*] *law, statute; covenant; oath, vow.* Targ. Ps. XCIX, 7. Targ. Gen. IX, 9; 11. Targ. Num. XXX, 3 (ed. Amst. קַיָּם; Y. ed. Vien. קָיָם, corr. acc.); a. fr.—*Pl.* קָיְמִין, קְיָמַיָּא, קָיְמֵי. Targ. Ex. XVIII, 16. Targ. Y. Deut. XXVII, 26; a. fr.

קִיּוּמָא, קָיְמָא f. (v. קַיָּם) *existence, duration, permanence* (used in Hebr. dict.). Y. Yeb. IV, 5ᶜ בן ק' a viable child. Hull. XII, 3 (ref. to Deut. XXII, 6) מה אפרוחים בני ק' אף בצים בני ק' as 'the young' means having vitality, so 'the eggs' must have vitality (by hatching). Gitt. II, 3 (19ª) דבר שחוא של ק' (Var. רושם) any ink which lasts (v. קוּם h.); a. fr.

קִיּוּמָא, v. קַיָּם h.

קַיָּן m. (denom. of קָאָה, with ref. to the effusion of semen) *one having abnormally large testicles.* Bekh. 44ᵇ משובן זה חק' (Ar. קיק) *m'shubban* is the *kayyan.* Ib. ק' בבצים (Ar. בעל קיק) k. refers to the testicles; v. גַּרְבָּתָן.

*קַיְּנָא m. (קנה = קנן) *possession.* Y. Snh. IX, end, 27ᵇ (expl. לְקַנְיָנֵיהּ קַיְּנָוֵהּ (חמקלל בקסם ... כגון like those Nabatæans who curse, '(a curse) on thy owner (Maker), thy possession, on him who gave thee possession'; (Bab. ib. 81ᵇ in Hebr. dict.: לו ולקונו ולמקנו).

קַיְּנָאֵי, v. קִינַּי.

*קַיְּסָא m. *Kaysa*, a measure said to be equal to a Log.—*Pl.* קַיְּסֵי. Ber. 44ᵇ (Ar. אוקיי), v. אוּקְיָא.—V. קַסְוֵי.

קַיְּסְטוֹר, v. קַוְּיסְטוֹר.

קַיָּף, v. קַיָּח.

קַיְּץ, v. קַרְץ.

קַיָּץ m. 1) (denom. of קַיִץ; v. קַיָּט) *attendant of summer fruits, watchman, fruit-picker* &c. Kidd. 82ᵇ מימי ... צבי ק' וכ' I have never seen a deer engaged in gathering fruits, a lion carrying loads &c.; Y. ib. IV, end, 66ᵈ ארי ק' (corr. acc.); Tosef. ib. V, 15 Var. ed. Zuck.—*Pl.* קַיָּצִין, קַיָּצֵי. Y. Ber. IV, end, 8ᶜ ברועים ובקי' in the case of shepherds and field-watchers (who are separated from communities assembling for prayer). Kel. XXIV, 15 ק' של leggings (or gloves) of fruit-pickers (v. פְּרִיקְלִימִין); Tosef. ib. B. Bath. II, 11 קיוצין (corr. acc.). Kel. XXVI, 3. Mikv. IX, 7 משפחת ... של ק' the apron ... of the fruit-pickers.—[2) (denom. of קוֹץ) *thorn-picker.*—*Pl.* as ab. Kel. XXIV, 15; XXVI, 3; Mikv. l. c. (according to R. S.).]

קִיצְאִי, Targ. Esth. V, 14, v. קִינַּי.

קִיצוּתָא, v. קִיטוּתָא.

קִיכְלִי, v. קִיבְלַי.

קִיל (קִילָא) I קוֹל m. (cmp. קוֹלָא I, a. כִּילָה) *enclosure, compartment.* Gen. R. s. 31 הקילא עשר אמות וכ' Ar. (ed. only עשר וכ') each compartment (in Noah's ark) was ten by ten cubits; Yalk. ib. 53 כל קיל וק' וכ'. Ib. ק' מכאן וק' מכאן one room on this, and one on the other side (of the aisle).—*Pl.* קִילִין. Ib.

קִיל II (v. קָלַל) 1) *to be light.*—Part. קָל; *pl.* קָלֵי. Snh. 46ᵇ, v. קָלִיל II. Gitt. 35ª בשני דרב ק' נדרי in Rab's days vows were lightly treated.—2) *to be lenient.* Y. Sabb. XII, 13ᵈ top קָלַת וחמרת (perh. קָלַּת fr. קָלַל) thou art more lenient in one respect and more strict in another. Ib. קלת על דרבנן thou art more lenient than the Rabbis.

Af. אַקִּיל 1) *to make light of, treat with contempt.* Targ. Y. Deut. XXI, 23.—*to insult, curse.* Targ. O. Ex. XXII, 27 תַּקִּיל ed. Berl. (oth. ed. תְּקַלֵּל; Y. תְּקִילוּן).—Y. Dem. I, 22ª top מאן דידע בנפשיה דלא אי' לבר וכ' he who is sure of himself that he never insulted a man, may cross &c.—3) *to be lenient, lax.* Y. Shek. VII, 50ᶜ bot. חמתון מְקִילִין (not מקילון), v. חָמַר I.—V. קָלַל.

קִילָא I, v. קִיל I.

קִילָא II, קִילָה f. (cmp. קִיל I, a. קוֹלִית) *hollow stick*, esp. *the stem of a withered young palm* (*cabbage-tree*).

Lev. R. s. 15; Yalk. Esth. 1056 (not קילה), v. קוֹרָא II; Midr. Till. to Ps. XXII קולחא, read: קִילָחָא.

קִילָאִרִין, v. קִילָרִין.

קילבון, Bekh. 50ª, v. קוֹלְבוֹן.

קִילָבָן, v. קוֹלְבָן.

קִילָוָון, v. קִלָוָואן.

קִילְוִוסִיס, קִילְוִוסִין, קילווסים, קילווני, v. קִלְוִוסִין.

קִילּוּחַ, קִילּוּחָא m. (קָלַח) *spouting forth, continuous flow, jet.* Hull. 36ª דם ק׳ the blood which comes forth in a jet (in blood-letting); Ker. 22ª. Y. Maasr. I, end, 49ᵇ להשרות עם הק׳ to pour (boiling water) from vessel to vessel in a jet (instead of in short spurts); Y. Sabb. III, 6ᵇ לשרות מן הק׳. T'bul Yom. II, 7. Y. B. Bath. III, end, 14ᵇ מקום קִילּוּחוֹ בחצר the place where the water gushes forth (from the spout) in the neighbor's court; Tosef. ib. II, 13. Y. Ab. Zar. IV, 44ª bot., v. נָסַךְ; a. e.—V. קֻלַּח.

קִלּוּחָא, קִילּוּחָא ch. same.—*Pl.* קִילּוּחַיָּא, קִלּוּחַיָּא. Targ. Job XXIV, 8 (Ms. *sing.*; h. text זרם).

קִילּוּיָא, v. קוּלְיָא I.

קִילוּילוסיו, v. קִלְוִוסִין.

קִילוּלוֹת, v. קָלָל.

קִילוֹן m. (κήλων) *swipe and bucket* for drawing water. M. Kat. I, 1 אין משקין ... ולא ממי ק׳ during the festive week you must not water a field with rain water or with water drawn with the swipe; Tosef. ib. I, 1 ואין ממלין הימנו בק׳ you must not draw water from it (the well) with the swipe; בק׳ ... אפי׳ not even from a pond which has been filled with buckets. Makhsh. IV, 9 המטלא בק׳ עד וכ׳ if one draws water with the swipe, up to three days the water remaining in the bucket makes things susceptible of uncleanness, Maim. (differently expl. in Ar. a. R. S.); Tosef. ib. II, 9. B. Bath. 99ᵇ בית הק׳ Ms. M. (ed. הקלון, corr. acc.; Var. in comment. הסילון) a field irrigated by swipe and bucket; v. סִילּוֹן II.

קִילוֹנִי* m. pl. (coloni; cmp. נִימוֹס for νόμος) *colonists, citizens of a Roman Colonia* (v. Sm. Ant. s. v. Colonia). Num. R. s. 4 נתנו לו מקום ... וקראו לו ק׳ ולבניו they assigned a place to him, and he built a town and settled there, and they called him and his children *coloni* for all time to come (gave him the Roman citizenship).

קִילּוֹס I pr. n. m. (v. next w.) *Killus* (*Praise*), name of a general under Vespasian. Lam. R. to I, 5, v. פַּנְגַּר.

קִילּוֹס II, **קִלּוֹס** m. (קָלַס) 1) *praise.* Gen. R. s. 78 חגיע זמן קִילּוּסִי לקלס וכ׳ my turn has come to give praise &c. Y. Succ. V, 55ᵇ bot. ולקילוסן חוא צריך is he in need of their praise? Ib. חביב קילוסן של ישראל וכ׳ (not קילוסין) Israel's praise (of the Lord) is preferred to &c. Lev. R. s. 5, end (ref. to Ps. XIX) בתחלה משורר בק׳ he begins by singing praise. Ex. R. s. 15 הכל נותנין לי ק׳ all will do me homage; a. fr.—*Pl.* קִילּוּסִין, קִלּוּסִין. Y. Succ. l. c. אע״פ שיש לפניו כמה ק׳ וכ׳ although there are before him many praises (Dan. VII, 10), yet Israel's praise &c., v. supra. Y. Pes. VIII, 36ᵇ; Y. M. Kat. I, 80ᵈ top מהו דברים ... ק׳ what words? ... praises (of the departed whose bones are collected). Y. Sabb. XVI, 15ᶜ bot. כל הק׳ שישראל מקלסין וכ׳ all the praises which Israel offers to the Lord (the psalms) correspond in number to the years of Jacob's life; Treat. Sof'rim XVI, 11. Y. R. Hash. IV, 59ᶜ עשרה ק׳ וכ׳ ten praises (Halleluiahs) which David spoke (Bab. ib. 32ª הוילולים); a. fr.—[Gen. R. s. 5 נעשה ק׳ להקב״ה, v. קִלְוִוסִין.—Yalk. Deut. 885 בקלוסין, read: בקולסין, v. קוֹלָס.]—2) *making noise, tramping, clapping.* M. Kat. 27ᵇ ברגל ק׳ *killus* is done with the foot; Tosef. ib. II, 17 זה פישוט ק׳ וכ׳ (not קילום) *killus* is stretching out the arms (and clapping), contrad to טירפוד. Gen. R. s. 84; Yalk. ib. 142 בק׳ הוה בא he (Joseph) came with noise (cheer).

קִילּוֹסָא, קִלּוֹסָא ch. same.—*Pl.* קִילּוֹסָיָא, קִלּוֹסָיָא. Y. Kil. VI, 31ᵇ בתר כל אילין ק׳ וכ׳ after all these praises (bestowed on R. Johanan), I may explain it &c.; Y. Kidd. III, 64ᵇ top; Y. Yeb. I, 2ᶜ bot.; Y. Sot. II, 18ᵇ.

קילוסין, Lev. R. s. 7 Ar., v. קִלְוִוסִין.

קִילּוּפָא, קִלּוּפָא m. (קָלַף) *peeling, decortication.* Targ. O. Gen. XXX, 37 קִילּוּף constr. (h. text מחשׂף).—B. Bath. 4ᵇ, v. קִירּוּפָא.—*Pl.* קִילּוּפֵי, קִלּוּפֵי, קִילּוּפַיָּא, קִלּוּפַיָּא *scab.* Targ. Y. I Lev. XIII, 2 (Y. II קִלָּפָא); 6; 7; a. e.—[Pes. 119ª קִלּוּפֵי Rashi, v. קִלָּפָא.]

קִילּוּפָה, קִלּוּפָה f. (preced.) *rind*, name of an ingredient of frankincense. Ker. 6ª; Y. Yoma IV, 41ᵈ.

קִילּוּרִין, קִילּוֹר I m., **קִילּוּרִית** f. (κολλύριον, collyrium) *a (red) eye-salve.* Tosef. Sabb. I, 23 נותנין ק׳ לעין וכ׳ you may put collyrium on the eye on the eve of the Sabbath &c.; Sabb. 18ª; Y. ib. I, 3ᵈ bot. קילורית. Ib. VII, 10ᵇ bot. הלן דגבל ... עפר קילורין וכ׳ he who kneads ... powder for collyrium (on the Sabbath) &c. Lev. R. s. 16, beg. (ref. to Is. III, 16) they painted their eyes בקולרית אדומה Ar. (ed. בקולריא, some ed. בקוֹלִירָא) with red collyrium; Pesik. Vattom., p. 132ª בקולרית; Lam. R. to IV, 15 בקִילּוּרִית. Deut. R. s. 8 ק׳ לעינים וכ׳ the Law is a salve for the eyes, for it is written (Ps. XIX, 9) &c.; Midr. Till. to Ps. l. c.; Yalk. ib. 675; Lev. R. s. 12. Y. Sabb. VIII, 11ᵇ top מים ... את הקולורית water as much as is required for rubbing collyrium; a. fr.—*Pl.* קִילּוּרִין. Bab. ib. 108ᵇ (in Chald. dict.) לישדר ... מהנך ק׳ וכ׳ (Ms. M. קילורי) please send me some of Mar Samuel's eye-salves. Ib. ... טובה מכל ק׳ שבעולם better than all eye-salves in the world is a drop of cold water (on the eye) in the morning and bathing hands and feet in the evening.

קִילּוּרִין II *provision, pantry*, v. קִילָרִין.

קִילּוּרִית, v. קִילּוּר.—[Lev. R. s. 20 קילוריית Ar., v. קִילָרִין.]

קִילוּרִיתָא f. = h. קִילּוּרִית. Y. Ab. Zar. II, 40d top. Y. Bets. IV, 62c bot. קִפּוּרִיתָה.

קִילוּתָא f. (קִיל II) *disregard, disgrace.* Targ. Y. Deut. XXI, 23 (h. text קְלָלַת). Targ. Job XXVIII, 18, v. זִילוּתָא.

קִילְחֵי, קִילְחוֹת, קִילְחָא, v. קִלַּח, קִלְחָא.

קִילְטָא, v. קִלְטָא.

קִילִיטִיס m. (κηλήτης) *one who is ruptured.* Tosef. Bekh. V, 4 (expl. מרוח אשך, Lev. XXI, 20) זהו הקולוטוס ed. Zuck. (Var. הקלוטיס; corr. acc.) that is one suffering from scrotal hernia.

קִילִיקָה, read:

קִילִיקְיָה, קִילִיקְיָא pr. n. *Cilicia*, a district in the south-east of Asia Minor, bordering on the east on Syria. Y. Hall. IV, 60b זה הובא מק' this wine has been imported from Cilicia; Tosef. Shebi. V, 2 זה בא לידי מקלקיליאה ed. Zuck. (Var. מקילקיליא, מקלקיא; corr. acc.).—V. קִילְקִי.

קִילְנִית, v. קוֹלָנִית.

קִילְעָא, v. קִלְעָא.—[Yalk. Lev. 539 קילעין, v. קִילְקִי.]

קִילְפָא, v. קִלְפָא.—[Y. Ter. V, end, 43d קילפי אישור, v. קִלְיַפְתָּה.]

קִלְ, קִילְקָאֵי m. pl. (v. קִילִיקְיָא) *Cilicians.* Targ. Y. Num. XXXIV, 8, v. אַבְלַס.

קִלְ, קִילְקוּל m. (קִלְקֵל) 1) *deterioration, disorder.*—*Pl.* קִילְקוּלִין, קִילְקוּלִים, קִלְ'. M. Kat. I, 2 (2a) ומתקנין את קילקוליהן חמים וכ' and you may cure the spoiled waters (clean the pools) during the festive week.—2) *disarrangement.* Y. Taan. IV, 68c ק' חשבונות יש כאן there is a disarrangement of dates here (a new era was started with the destruction of the Temple), v. קִלְקֵל. Y. Ned. VI, end, 40a; Y. Snh. I, 19a top בק' . . . הן דלא where he (R. Judah) did not get (to announce the decision of the Palestinian court on the intercalation), they were guided by the disarrangement (the calendar established by Hananiah).—3) *moral corruption, degeneracy.* Ab. Zar. 64a שמא יחזור לקלקולו lest he (the proselyte) may go back to his corruption (idolatry); (Kidd. 17b לסורו, v. סוֹר). Num. R. s. 9 תחלת קלקולו בעזה וכ' the beginning of his degeneration took place at Gaza, therefore he was punished at Gaza; Tosef. Sot. III, 15; Mekh. B'shall, Shir., s. 2 קִלְקְלוֹ; Tanh. B'shall. 12 קִלְקָלָתוֹ; a. e.

קִלְ, קִילְקוּלָא ch. same, 1) *disarrangement, faulty action.* Targ. Y. Lev. XVII, 15 קילקול נפסחא faulty slaughtering.—2) *disgrace, degradation.* Targ. Y. Num. VI, 2.—3) *dunghill*, v. קִיקָלָא.—[Pes. 114a דאכיל קילקולא Ms. M., v. קִקּוּלָא.]

קִלְ, קִילְקִי m. (v. קִילִיקְיָא) 1) *Cilician.* Neg. VI, 1; Kel. XVII, 12, v. גָּרִיס; a. fr.—*Pl.* קִילְקִין, קִילְקִים, קִלְ'. Maasr. V, 8, a. fr., v. גָּרִיס.—2) (cmp. κιλίκιον, cilicium, v. Sm. Ant. s. v.) *cloth made of Cilician goat's hair, coarse and shaggy cloth, horse-cover* &c. Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) אין לי . . . לרבות את הק' Rabad (ed. הקלקלים) this would mean only sackcloth, whence do we learn to include *cilicium?*; Sabb. 64a Ms. O. (ed. הקילקלי, v. Rabb. D. S. a. l. note 3); Yalk. Lev. 539 (not הקילעין). Ib. ואפיקתירה לק' but you have once excepted *cilicium.* B. Bath. 78a ק' ואת חמור וכליו . . . Ms. M. (ed. הקילקלי) if a man says, I sell thee the ass and its outfit, he has sold the saddle . . ., the cover and the saddle band (or the housing); Tosef. ib. IV, 2; a. e.—*Pl.* as ab. Kel. XXIX, 1 קלקין ed. Dehr. (Mish. ed. קולקין; Bab. ed. קולקלן, corr. acc.).—3) *entangled and matted hair.*—*Pl.* as ab. Sifra M'tsor'a, Zabim, Par. 2, ch. III 'the flesh' (Lev. XV, 7) ולא בק' שעליו but not when touching entangled hair on his body; Yalk. Lev. 568. Mikv. IX, 2 קִלְקֵי הלב וכ' matted hair on the chest &c. Y. Naz. VI, 55b top קילקין (not קליק'); Y. Bets. IV, 62c קִלְקִים (not ס . . .); Y. Shek. III, 47c, v. פִּסְפֵּס I.

קִילְקִי, Ker. 6a, v. קִירְקָא.

קִילְקוֹלִיא, v. קִילִיקְיָא.

קִילְקִילִין, v. קִילְקִלִּין.

קִילְקִלִּין, קִילְקִלִּים, קִילְקְלִי, v. קִילְקִי.

קִילְקִלִּי, קִילְקְלִין m. pl. (an adaptation of cancelli; reduplic. of קִיל I; cmp. קוֹלְיָנִין) *curtained enclosures, compartments.* Pesik. Vayhi, p. 8a, v. קוֹלְיָנִין.—Esp. *the curtained enclosures of an idolatrous temple.* Ab. Zar. 51b כל שהוא לפנים מן הק' וכ' (Ar. קולקלון, קולקלין, corr. acc.) whatever is found within the enclosures is forbidden, even if it be water or salt; whatever is outside &c. Ib. אין ק' לא לפעור וכ' no difference is made between things within and without the enclosures as regards the idol Peor &c.—Cmp. קִנְקֵל.

קִילְקְלָתָא, קִילְקְלִיתָא, קִילְקְלָתָא, קִילְקְלָתָא, v. קִילְקְלָתָא.

קִלְ, (קִילּוּר), קִילָּרִין c. (cellarium) *receptacle for food, pantry; provisions.* Lev. R. s. 20 (ref. to Ex. XXIV, 11) וכי קילורין עלת וכ' (Ar. קילוריה, corr. acc.) were provisions taken with them up to Sinai?; Tanh. Aḥărê 6 קלי'; ed. Bub. 7 קלורין עלו (*pl.*); Yalk. Ex. 362 קלר'. Gen. R. s. 11 וכי יש ק' . . . חסר כלום does the King's pantry lack anything?; Yalk. ib. 16. Gen. R. 54; a. e.—Tanh. K'doshim 12 פרדס . . . היה כל קלאריו וכ' (not חיו) one garden out of which all his provisions came; ed. Bub. קלאדין (corr. acc.; Ms. R. קילאר'); Yalk. Lev. 615 קלר'; Yalk. Jer. 270 קילר'. א"י שהיא ק' וכ' Palestine which is the pantry of the Lord; from it the sacrifices, the show-bread &c.

קִילְשׁוֹנָא, v. קִלְשׁוֹנָא.

קִילְתָא f. (v. קִיל II) *a light case* (cmp. קוּלָא). Naz. 20b השתא . . . ק' לא אמר would you say, in a heavier case (when two sets of witnesses differ as to numbers) Rab said (that this is not contradictory evidence), but in a lighter case (one witness against one), he did not say the same?

קִילְתָא, v. קִירְתָא II.—[Yalk. Gen. 57, v. קִיקְלָתָא.—Pesik. Par., p. 35b sq., v. קִלְטָא.]

קִים m. (קוּם) *standing; (it is) established, certain*; ק' ל- *to be certain, to know.* Sabb.136a ק' לי ביה וכ' I am certain that its (the infant's) months were complete (that it was no abortion). Ab. Zar. 76b מר ק' לי בגוויה וכ' I am sure about this gentleman (that he is a strict observer); about you I am not. Kidd. 66a אי לאו דק' ליה בנפשיה וכ' unless he was sure of himself that &c.; a. fr.—ק' ליה ברובה מינייהו (also קָם) he is sure of the larger portion of it, a proverbial expression for the rule, that *he who has committed two offences simultaneously, must be held answerable for the severer only.* Gitt. 52b מנסך קם ליה בדרי' מ' he who uses his neighbor's wine for idolatrous libation (and makes the remainder unavailabe), is exempt from making restitution for the wine, because he has to suffer the severer penalty, which is death. Ib. 53a משום דלא ק' ל' ברר' מ' because this is no case of a severer penalty (when he makes his neighbor's wine unclean). Ḥull. 81b קם ל' ברר' מ' (Ms. M. קָאִים) he suffers the severer penalty (for slaughtering for idolatrous purposes, and is exempt from the penalty of stripes for slaughtering the dam and her child in one day); a. fr.

קִיָּמָא, קְיָמָא, קָיֵם, קַיָּם, v. sub קיי.

קִימְאָה, v. קְמָצָה.

קִיָּמָה f. (b. h.; קוּם) 1) *standing up, rising.* Ber. 11a (expl. ובקומך, Deut. VI, 7) בשעת ק' ממש at the time of rising, whereby rising in its proper sense is meant (rising from bed, and not in the sense of standing erect at recital). Kidd. 32b (ref. to Lev. XIX, 32) לא אמרתי ק' אלא וכ' the text means only the rising that is a token of respect, v. הֲדוּר. Ib. מה ק' שאין בה וכ' as rising is something with which no material sacrifice is connected &c. Ib. 33a, v. בְּרִיטְגוֹל; a. fr.—2) *erection, putting up.* Y. Ab. Zar. IV, 44a (ref. to Lev. XXVI, 1) לא היא עשייה לא היא ק' are 'making' and 'erecting' not the same? Answ. עשייה בתחילה ק' וכ', v. עֲשִׂיָּה; a. e.

קִימוֹלְיָא f. (Κιμωλία, sub. γῆ) *Cimolian earth*, a clay used in cleaning clothes and also in medicine (v. Sm. Ant. s. v. Cimolia). Nidd. IX, 6 (62a) קימול' Ar. (ed. קמונא); Tosef. ib. VIII, 10 קימלייא (corr. acc.). Sabb. IX, 5 (89b) קמול' (Y. ed. קימונ', Var. in Bab. ed. קמונ'; Ms. M. קמומא; Ms. O. קמונ'). Ib. 90a קימוליא (some ed. incorr. קמולי); Y. ib. IX, end 12b קליא ק' (not קימון) cimolia is *ḳalia* (an alkaline earth).

קִימוֹנְיָא, קִימוֹן, v. preced.—[Ab. Zar. 10b קימונייא Ar., v. קְמוּנְיָא.]

קִימּוֹס, v. קִימּוּשׁ, a. קוּמּוֹס.

קִימּוֹץ, Tosef. Mikv. VI (VII), 16 Var., v. קוּמּוֹס.

קִימּוּשׁ m. (b. h, קָמוּשׁ, v. Baer to Hos. IX, 6; cmp. כָּמַשׁ) a species of *thorns, nettles.* B. Kam. 16a . . . ערפד נעשה ק' וכ' (Ar. a. Ms. H. קימוס, v. Rabb. D. S. a. l. note 9) the *ʿarpad*, after seven years, changes into *ḳimmosh*, the *ḳ.*, into a thorn.

קִמּוֹ, קִימּוֹשָׁא ch. same. Y. Sabb. I, 3b קמקמת (corr. acc.), v. הוֹתָא.

קִימְחוֹנְיָא, קִימְחִית, קִימְחָא, v. sub קְמָח.

קִימִילְיָא, v. קִימוֹלְיָא.

קִימְלִיא, Gen. R. s. 79, end, Ar., read: ק' מילייא, v. טְרִירוֹן.

קִימְעָא, קִימְעָת, v. קְמָצָא.

קִימְפּוֹן, v. קְמְפוֹן.

קַיִן pr. n. m. (b. h.) *Cain*, son of Adam. Snh. IV, 5 שכן מצינו בק' וכ' for so we find with reference to Cain when he had killed his brother &c. Ib. 37b מלמד שעשה ק' וכ' this use of the plural (דמי, Gen. IV, 10) shows that C. inflicted many wounds and bruises on his brother &c. Gen. R. s. 2 ובהו זה ק' וכ' 'and void' (Gen. I, 2), this refers to Cain who intended to reduce the world to waste and voidness; a. v. fr.

קִין* *Pa.* קִיֵּן (v. קוּן) *to arrange, shape.* Gen. R. s. 23 קִינְנָן קנתורין Ar., v. קִינְטוֹר.

קִינָּא, קִינֵּי, v. קֵן, קִנָּא.

קִינָא m. = h. קִינָה, *rhythmic song.*—*Pl.* קִינִין. Targ. Y. Gen. IV, 22 מרת ק' וכ' the originator of songs and music.

קִינָאָה, v. קִינְיָנִי.

קִינְאָה, v. קִנְאָה ch.

קִינְבָּא, v. קִנְיָבָא.

קִינְבִי, v. קוּטְבִּי.

קִינְגְאִי, v. קִינְגִּירְזָא.

קִינְדֵס, קִינְדִים, v. קִינְדָּס.

קִינָה f. (b. h.; קוּן) [*rhythmic song* (v. P. Sm. 3603 s. v. קינא),] *lamentation, dirge.* M. Kat. III, 9 שאותת ק' מדברת וכ' a lamentation is called *kinah*, when one speaks &c., v. עִינּוּי I. Ber. 7b (ref. to Ps. III, 1) מזמור . . . ק' וכ' 'a song of David'? it ought to read, 'a lamentation of David.' Lam. R. to IV, 11 (ref. to Ps. LXXIX, 1) לא הוה קרא . . . בכי . . . נהי . . . ק' לאסף the text ought to read, 'a weeping of Asaf', 'an elegy of Asaf', 'a lamentation of Asaf'. Ib. introd., end (ref. to Jer. IX, 9) . . . על נאותיו שנהפכו לק' over the beauties (pleasures) of Jacob which have been changed into mourning; a. fr.—[Gitt. 58a ועלידן קינה, v. קוּן.]—*Pl.* קִינוֹת, esp. ספר ק', מגילת ק', or ק' *the Book of Lamentations.* B. Bath. 14b סדרן . . . ק' וכ' the order of the books of Hagiographa is: Ruth . . . and Lamentations &c. Ib. 15a וקינות . . . ירמיה (corr. acc.) Jeremiah composed the book that bears his name, the Book of Kings, and Lamentations. Ḥag. 5b רבי . . . ספר ק' Rabbi took up the Book of Lamentations and read &c. Y. Sabb. XVI, 15c top ק' במגילת . . . היו were sitting and explaining the scroll of Lamentations; Lam. R. to IV, 20; Eev. R. s. 15;

a. e.—Y. Pes. VIII, end, 36[b]; Y. M. Kat. I, 80[d] top קִינִּים ונהי lamentations and elegies.

קִינָּה, v. קִנָּה.

קִינּוּחַ m. (קָנַח) *wiping.* Hull. 105[a] אין ק' חפה אלא בפת wiping the mouth (to remove particles of cheese before eating meat) must be done with bread. Ib. בכל מילי הוי ק' וכ' anything (eaten) will serve the purpose of wiping the mouth, except &c.; a. e.—ק' סעודה *desert.* Pes. 57[a]; Snh. 94[b]; Yalk. Prov. 935; a. e.

קִנּוּי, קִנּ' m. (קָנָא) *manifestation of jealousy, warning given to the suspected wife.* Sot. 2[b] (ref. to Mish. I, 1, 'he must warn her in the presence of two witnesses') אמר קרא בה ולא בק' the text (Num. V, 13) says, *bah* (there is no witness to it) that is to say, *to it* (her defilement) one witness would suffice, but not to her warning. Ib. ק' על פי עצמו the act may be certified by the husband's own testimony; ק' על פי שנים two witnesses must testify to &c. Ib. 3[a] אין ק' דהתראה ... *kinnuy* means warning (in the presence of two witnesses). Y. ib. I, beg. 16[b] ... חק' חובה וכ' to warn is the husband's duty; R. J. says, it is optional. Ib. קינוייו ק' a warning (under such conditions) is legally valid; a. fr.

קִינְיָמָא m. (קנם *to establish,* cmp. קנן; v. P. Sm. 3667 s. v. קנם) *covenant, oath.* Targ. II Chr. XXIII, 1 (ed. Wil. קִיוְמָא). Ib. XV, 15 (ed. Lag. קוֹנָמָא); a. e.—*Pl.* קִינְיָמִין, constr. קִינְיָמֵי. Ib. XXXIV, 24.

קִנְיָא, קִינְיָא f. (κοινωνία) *partnership*; (used in an evil sense) *conspiracy to defraud and divide the profits.* B. Bath. X, 7 (173[b]) שמא ייעשו קינ' וכ' חשרב ... Y. ed. a. Bab. (Mish. ed. קנ') if one has become surety to a woman for her jointure, and her husband divorces her, the husband must vow that he will never accept any benefit from her (so that he cannot remarry her), lest they form a conspiracy against the guarantor's property and (after collecting the jointure) he take his wife back. Y. B. Mets. I, end, 8[a] a note of indebtedness found must not be returned מפני ק' because a conspiracy may be formed (between the creditor and the debtor to collect the debt, already cancelled, from the purchaser of the debtor's land, v. לְקוּחוֹת); Bab. ib. 13[a] חיישי לפרעון ולק' (Abayi forbids the restoration of the note, because) he apprehends that it may have been paid, and a conspiracy may be formed; לא חיישינן ... וק' we do not apprehend &c. Tosef. Kidd. III, 5 שמא עשו ק' על מנת ... if one says to a woman, be betrothed unto me on the condition that ...: she is betrothed, because we apprehend a conspiracy (between them to annul the betrothal without a formal Get); a. e.

קִינּוֹף or קִינּוּף m. (קנף, sec. r. of קף, cmp. צִינּוֹק, צִנּוֹר &c.; an adaptation of κωνωπεῖον) *the framework of a baldachin* or *canopy,* consisting of four columns over which a flat cover is spread, contrad. to נַקְלִיטִין. Succ. I, 3 (10[a]) שפירס ע"ג ק' (not שפירסה) or if he spread a sheet over a frame (so as to form a tent within the Succah); ib. 10[b] Ms. M. (ed. קינופות). Snh. 68[a] הוא יושב בק' שלו he was seated on his curtained couch.—*Pl.* קִינּוֹפוֹת, קִינְפֵי. Succ. l. c. ק' דקבייעי, וק' ארבעה נַקְלִיטִין, v. נַקְלִיטִין. Ib. שאני ק' דקבייעי it is different with baldachin frames, for they are stationary, opp. to כִּילָּה. Tosef. Kel. B. Mets. II, 8.—[Κωνωπεῖον means the *net,* our w. refers to the *frame.*]

קִנּ', קִינּוֹפִין ch. (κωνωπεῖον, v. preced.) *curtained couch.* Targ. II Sam. XVI, 22 (h. text הָאֹהֶל).

קִינּוֹקוֹס, Y. Gitt. VII, beg. 48[c], v. כּוֹלִיקוֹס.

קִינּוּקָנוֹת, v. קְנוּקָנוֹת.

קִינְטָאוּר m., pl. קִינְטָאוּרִין (Κενταυροί) *Centaurs, savages represented as half-horses and half-men.* Gen. R. s. 23 ע"כ בצלם ... ונבראו ק' up to that time (of Enosh) men were created in the (divine) image and likeness, thenceforward the generations degenerated, and centaurs were created (Ar. וקיינן קנתורין and he shaped them as centaurs); Yalk. Chr. 1072 קנטרין (corr. acc.).

קִנְטוּר, קִנְ' m. (קָנְטַר) *opposition, remonstrance; reproach.* Yalk. Ex. 241 קִינְטוּרוֹ באו his (Moses') remonstrance is introduced with אָז (Ex. V, 23).—*Pl.* קִנְטוּרִין, קִנְ'. Pesik. Shimʿu, p. 117[b] שמעו דברי תוכחות ... דברי ק' listen to the words of rebuke, that you may not have to hear words of reproach. Ib. דברים ק' (insert של or read: דברי) reproachful words, opp. נִחוּמִים; (Ar. a. Yalk. Jer. 265 קְנָתְרִין). Koh. R. beg. ע"י שהיה נבואתן דברי קַנָּתְרִין because their prophecy contained reproaches; a. e.—[Pesik. R., addit. s. 2 (ed. Fr. p. 197[a]) הקנטורים, v. קְטֹרֶת II.]

קִינְטִינָר, v. קִנְטִינָר.

קִינְטִיסִין, v. קוֹנְטוֹס.

קִינְטֵירָא, קִינְטֵרָא, v. קִנְטִינָר.

קִינְטֵרָת, v. קוֹנְטְרָא.

קַיָּן, קֵינִי, קֵינָאָה, קֵינָרִי, קֵינַי m. (v. קוּן; cmp. תובל קין Gen. IV, 22) *artist,* esp. *metal-worker, silversmith.* Targ. Jer. X, 9 (h. text צוֹרֵף). Targ. Ps. LXVI, 10 קינאה (ed. Wil. קְנָ'). Targ. Jud. XVII, 4; a. fr.—Y. B. Bath. II, beg. 13[b] אין הוה כגון ק' וכ' if a workshop has been there before, e. g. that of a silversmith or a smith &c.—*Pl.* קַיָּנֵי. Targ. Esth. V, 14 ית נגרייא ויתי ק' the carpenters and the forgers of arms. Ib. קַיָּנֵי דמחקנין וכ' ed. Lag. (oth. ed. קריץ, corr. acc.) the smiths, that they may make a knife. Ib. ולקיינ' ed. Lag. (oth. ed. ולקיץ, corr. acc.). Targ. II Esth. I, 2 וכל קינאי ed. Lag. (oth. ed. קניגרייא, corr. acc.).

קֵינִי pr. n. pl. *Ḳeni* (v. Neub. Géogr., p. 276). Ohol. XVIII, 9.

קִינְיָגוֹן, קִינְיָגָא, קִינְיָגִי, v. sub קַיָּן.

קִינְיָנָא, קִינְיָן, v. sub קִנְיָן.

קִינִּין, קִינִּים, *pl.* of קִינָּה.

קִינִּין, v. קֵן.

קִינְיָנָא, קִינְיָן, v. sub קֵן.

קִנָּ', קִינָּמוֹן m. (קִנּוּמָא, cmp. קנם) 1) (b. h.) *cinnamon-tree, cinnamon.* Sabb. 63ª עצי ... של ק' היו the kindling wood in Jerusalem was of the cinnamon tree. Y. Peah VII, 20ª bot. ק' היה והיו וכ' ... (not היו) the foliage of the cinnamon tree was food for goats, and the Israelites cultivated it. Gen. R. s. 33. Ker. 5ª; a. fr.—2) (cmp. קִינּוּמָא) [*something enduring,*] *principle.* Gen. R. s. 46 אמר הקב"ה אני מעמיד בעולם מה ק' וכ' (not ריש לקיש) the Lord said, (by delaying the conception of Isaac until Abraham was ninety-nine years old,) I will establish a *kinnamon* (an everlasting principle), as the *kinnamon* (the cinnamon tree, no matter how old) will grow fruit when you manure and hoe around it, so shall Abraham (bear fruit) after his blood is tied up (runs slowly), and his desire is gone &c.; Yalk. ib. 80; Yalk. Koh. 968 (corr. acc.).

קִינָּסָא m. (קנס; v. קִיסָא) *piece of wood, chip.* Sabb. 22ᵇ בק' kindling a light from another light by means of a chip. Hull. 105ª אינו ביניידהו ק' אינא the difference between them comes in, when you wash your hands over chips. Ab. Zar. 33ᵇ ק' וכ' as to causing the pitch in a wine cask to melt off by holding a burning chip in it &c.—[Bets. 22ª קינס Ms. M., v. קִנְיָבָא.]—*Pl.* קִינָּסֵי. Erub. 100ᵇ נתרי ק' (Ar. קנסי, ed. Sonc. קסמי) dry twigs will break off (by his being on the tree); [Ar. s. v. קסן, reads קוּסָנֵי, cmp. קַסְנָיֵיתָא].

קינסון, v. next w.

קִינָּסִין* m. pl. (קִנַּס; cmp. גְּזֵרָה) *decisions, decrees.* Esth. R. to I, 1 הביאו לי ק' הנעתקין (not קינסון) bring me the decrees which have been removed (transferred to the archive of Ecbatana).

קינקילון, קינקל, קינקלא, קינקלטון, קינקלין, v. sub קַנְקַל.

קינרם, קִינָּרָה, קינרוס, קִינָּרִים, קִינָּרָא, v. next w.

קִינָּרָס m. (κινάρα, acc. pl.) *artichokes* (used as singular, collective noun). Kil. V, 8 והק' כלאים בכרם (Mish. ed. ם ..., corr. acc.; Ms. M. והקנדס, ed. Ven. קינדס, corr. acc.; v. Rabb. D. S. a. l. note) artichokes in a vineyard are *kilayim*; Tosef. ib. III, 12 הכינרים (Var. קִנָּרָא, קינרס). Gen. R. s. 20 (expl. דרדר or קוץ) ק' (eds. vary between קנדרים, קינרים &c.); Yalk. ib. 52 קונדס (corr. acc.). Ukts. I, 6; Tosef. ib. I, 6 קינרוס (Var. קתרוס, corr. acc.). Bets. 34ª קונדס (Rashi Ms. קינרס; cmp. קוּנְדָּסָא).—Esth. R. to I, 4 מאן דאמר קנדס ומאן דאמר כַּפָּנָאֵי they found themselves short of one plate one says, it was artichokes, another says, it was a dish of the efflorescence of palms (v. כַּפָּנִית, and קוֹר I).—*Pl.* קִינָּרִים. Y. Shebi. IX, 38ᵈ top (ed. Krot. קינריס). Gen. R. l. c. (v. supra).

קִינָּרָסָא ch. same. (Erub. 83ª, v. קוּנְדָּסָא).—*Pl.* קִינָּרָסַיָּא, קִינָּרָסָה. Y. Bets. I, 60ᵈ bot. (Var. קינסרה, corrupt.). Y. Shebi. IX, end, 39ª קונרס (v. קוּנְדָּסָא).

קִיס m. (v. קוֹס) *rough-edged.*—*Pl.* קִיסִין. Tosef. Kel. B. Bath. VII, 10 חכוסות הק' חצידנים וכ' (ed. Zuck. חקיצין הסודניים, Var. הכיסין; R. S. to Kel. XXX, 3 omits our w.) the rough-edged Sidonian cut-glass cups.

קִי', קִיסָא ch. (preced.) 1) *rough edge.* Y. Hag. II, 78ª bot., v. כְּפָא I.—2) *twig, chip, wood; tree* (cmp. גַּיְזָא I). Targ. Y. Lev. XIV, 4. Targ. Y. Num. XXXV, 18. Targ. Prov. XXV, 20. Targ. Y. Deut. XXI, 22 (*gallows*). Targ. Job XIX, 10 ed. Lag. (ed. Wil. קְסָא; oth. ed. קָסָא, corr. acc.); a. fr.—Y. Bets. II, 61ᶜ top, a. e., v. קְסָא.—*Pl.* קִיסִין, קִיסֵי, קִיסַיָּא, קִי'. Targ. Y. Num. XV, 32. Targ. Y. Gen. XXII, 3. Targ. Ps. LXXIV, 5. Targ. Prov. XXVI, 20; a. fr.—Snh. 93ª תרי ק' Ar. (ed. אודי), v. אוּדָא. Koh. R. to VII, 6; Yalk. ib. 973 (not קוס), v. סִירָתָא. Y. Sabb. VII, 10ᵇ top בסופא הבון ... ק' take care in eating that you leave the chips (woodlike, bad beans) for the end.

קִיסָוָא, v. קְסָוָה.

קיסום, Tosef. Kel. B. Kam. III, 11, read: קוֹסִים, v. קוֹס.—Kil. V, 8, a. e., read: קִיסוֹס.

קִיסוּמָא I קְסָ', קִיסְיָמָא m. (קְסָם) *divination.*—*Pl.* קִיסְיָמִין, קְסָ'. Targ. Ez. XXI, 28.—[Targ. Y. I Deut. XVIII, 14 קיסומי, read: קְסוֹמֵי.]

קִיסוּמָא II קְסָ', קִיסְיָמָא m. (v. קִיסֵם) *rakings.* Targ. Hab. III, 17 לא יגבון ק' וכ' they shall not gather rakings from (shall not enjoy the destruction of) Jerusalem (h. text אין בקר ברפתים!).

קִיסּוֹס m. (κισσός) *ivy.* Kil. V, 8 (not קיסום, v. Rabb. D. S. a. l. note 20); Tosef. ib. III, 13. Succ. I, 4 (11ª) הדלה ואת הק' ... (Mish. ed. קיסום) if he trained, over the Succah, a vine, gourd, or ivy. Ohol. VIII, 1 (Mish. ed., a. ed. Dehr. ם ...). Tosef. Erub. I, 7; a. fr.

קִיסּוֹסָא ch. same. Y. Kil. V, end, 30ª (expl. קיסוס).—Y. Sabb. II, beg., 4ᶜ (expl. שמן קיק) ק' oil of ivy-seeds (?), v. קָאוָא.

קיסופורון, v. קִפְּיטְרוֹן.

קִיסְטָא, קִיסְטָא I קְסְ', m. (a corrupt. of ξέστης) *kist, kista* (Sixtarius), v. קְסִיסְטָא. Gen. R. s. 49 תד ק' וכ' Ar. (ed. קסיט) one xestes of wine (which you had) makes ten follera. Pes. 109ª דמוריסא וכ' ק' Ar. (ed. קסתא, Ms. M. קיסתא; v. Rabb. D. S. a. l. note) the xestes for muries (kept as a standard) in Sepphoris was about the same as the Temple Log. Pesik. Ekhah, p. 122ᵇ דחמר ק' Ar. (ed. קסיט) a. x. of wine; a. e.—*Pl.* קִיסְטִין. Lev. R. s. 12 שתי שיכרא חמשא ק' (not קיסטון) he (the drunkard) drinks five xestes of beer, they tell him, thou hadst ten. Ib. הוה אלוף ... ק' וכ' was accustomed to drink twelve x. of wine a day &c.; a. e.—[V. Fr. Aram. Fremdw. p. 205].

קִיסְטָא II, קִיסְטָה f. (cista) *chest, box.* Y. Snh.

IX, end, 27b (expl. קַסְוָה, Mish. ib. IX, 6) ק׳ a chest (containing sacred objects, v. Sm. Ant. s. v. Cista). — *Pl.* קִיסְטוֹת. Kel. XV, 1 קוסטות המלכים (ed. Dehr. קוסטת *sing.*; R. S. קסתות, קנתות, corr. acc.) the provision boxes of kings.

קיסטנר, קיסטור, v. קוּסְטִינָר.

קיסטרא, v. קַסְטְרָא.

קיסים, Gen. R. s. 99, לובשי ק׳, v. קוֹלָס.

קיסיניתא, v. קִיסְנִיתָא.

קיסלון, Yalk. Gen. 27 צירצלין דק׳, v. קוֹלָס.

קִיסָם m. (קָסַם) *chip, fragment.* Snh. 64a כל ... אפי׳ ק׳ whatever people make their ruler (worship), be it a stone, or a piece of wood, v. מוֹלֵךְ; Y. ib. VII, 25c top. Tosef. Bets. III, 18 ק׳ לחצות וכ׳ a chip with which to pick his teeth. B. Bath. 15b 'a generation which judges its judges', אומר לו טול ק׳ מבין עיניך וכ׳ (Ms. O. קוצא *thorn*; Ms. H. ק׳ מבין שיניך) when he says to a person, take the chip out of thy eye (teeth), he answers, take the beam &c.; Arakh. 16b (Var. שיניך); a. fr.—*Pl.* קִיסָמִין, קִיסָמִים. Sabb. VI, 6 (65a) בק׳ שבאוזניהם (Rabb. D. S. a. l. note 70 cites קוס׳; in Rashi a. Bart. קְסָמָן) with chips in their ears (to prevent the growing up of the perforations); Y. ib. VI, 8c אבל לא בק׳ וכ׳ but they must not (go out on the Sabbath) with chips &c.; a. e.

קִיסָמָא, קִיסֵם ch. same. [Targ. Prov. XIV, 30 ed. Lag., read with ed. Wil. קיסא.] Targ. Y. I Num. XXV, 3; a. e.—Sabb. 54b, v. רִתְמָא.

קִיסַם pr. n. pl. *Ḳesam.* Targ. Y. I Num. XXXIV, 4, sq. (Y. II קָסָם; h. text עצמון).

קִיסָמָא I *chip,* v. קִיסָם.

קִיסָמָא II pr. n. m. *Ḳisma.* Snh. 98a רוסי בן ק׳; a. fr.

קִיסָמָא III *charm, divination,* v. קָסָם II.

קִיסְמִית, קִיסְמִיתָא f. (v. קִיסָם) *a mass of chips.* Ber. 15a.

קִיסְנִיתָא, קִיסְנִיתָא f. pl. (קסן, v. קָסַם) *carved.* Keth. 61b דמיטללא בגוריתא ק׳ Ar. (Var. בקסינך׳, בקסינך׳ זוטרתי; ed. קִישְׁנָרִיתָא *little*) she plays with carved (little) cubs.

קיספורון, v. קַסְפִּטְרוֹן.

קִיסָר, קֵיסָר m. (Cæsar, Καῖσαρ) *Cæsar, Roman emperor.* Y. Ber. IX, 12d bot.; Gen. R. s. 8, v. אֲגוּסְטוֹס. Ab. Zar. 10b קטיעא חד מחשיבי דמלכותא דק׳ הוה וק׳ חוה סני וכ׳ Ms. M. Ḳ'ṭi'a was one of the nobles of the imperial government, and the emperor hated the Jews (ed. חהוא קֵיסָרָא דהוה סני וכ׳). Snh. 98b, v. פַּלְגוּ; a. fr.

קֵיסָרָא ch. same, v. preced.

קִיסָרָאנָא m. (preced.) *Cæsarean.* Ab. Zar. 6b (some ed. קִיסָרְנָאת, Rashi ק׳; Ms. M. דקיסר), v. הֵידְנָא.

קִיסָרִיוֹן, קֵיסַרְיוֹן pr. n. (preced.) *the district of Cæsarea (Philippi),* in the north of Palestine (Paneas). Targ. Y. II Deut. XXXIV, 1 דן דק׳ Dan in the district of &c.; Targ. Y. II Gen. XIV, 14 (ed. Vien. רִיוֹן . . .).

קִיסָרִי *Cæsarean,* v. קִיסָרִין.

קֵיסָרִי *Cæsarea,* v. קִיסָרִין.

קְסָ׳, קִיסָרְיָא, קִיסָרְיָא m.=h. קֵיסָרִי, *Cæsarean.* Y. Taan. II, beg. 65a; Y. Sot. V, end, 20d חחליפא ק׳; Gen. R. s. 50 חלפתא ק׳; a. e.—*Pl. f.* קִיסָרְיָיתָא. Y. Ned. VII, end, 40c; Y. M. Kat. III, 83a top; Y. Ber. III, 6a top, v. עַרְסָא.

קֵיסַרְיוֹן, v. קִיסַרְוָון, a. קִיסָרִין.

קִיסַרְיִי m. *belonging to the plant cissarios;* אגבין ק׳, v. אַגְבִּין.

קִיסָרְיָא, v. קִיסָרְיָא.

קְסָ׳, קִיסָרִי, קִיסָרִין pr. n. pl. *Cæsarea,* name of several cities, esp. *Cæsarea (Palestina),* a maritime city founded by Herod the Great on the site of Straton's Tower. Meg. 6a (ref. to עקרון, Zeph. II, 4) זו ק׳ בת אדום וכ׳ this means (symbolically) C., the daughter of Edom (seat of the Roman government) &c., v. חוֹל I. Ib. מלכי ק׳ וירושלים the governors of C. and of Jerusalem. Lam. R. to IV, 21 'daughter of Edom' זו ק׳ this means C.—Tosef. Ohol. XVIII, 16 ק׳ שהחזיקו בה וכ׳ C. which was always considered unclean (v. גָּדוֹר). Ib. 13 מזרח ק׳ the eastside of C.; Ohol. XVIII, 9 (ed. Dehr. קסרון, corr. acc.; some ed. קֵיסַרְיוֹן). Y. Pes. III, end, 30b רבנן דק׳ the Rabbis of C.; a. fr.—Y. Yeb. II, end, 4b, a. e. שבקפודקיא ק׳ Cæsarea in Cappadocia, v. מַגְיָזָה. Mekh. B'shall., Amal., s. 2 קסריון, v. מְחָלָה.—Denom. קִיסָרִי, קְסָ׳ *Cæsarean.* Tosef. Dem. IV, 23 הגירת ק׳ ומצא אגרי (Var. ומצא עִגָּרוֹן) if he left Cæsarean wheat (bought for immediate use) and found storage wheat in its place (v. אֲגוֹרִי).

קִיסָרְנָאת, v. קִיסָרָאנָא.

קיסרקיסון, Yalk. Is. 302, v. קְסַרְקִיטוֹן.

קִיף, קָף pr. n. m. חַקָּף *Hakkayaf.* Par. III, 5 חקוף (Mish. ed. הקוף; Ar. a. ed. Dehr. הקיוף).

קֻפָּה (קוֹפָה) קֻפָּה, קִיפָּה, קֵיפָא m. (קָפָא, קָפָה) *coagulation, jelly, sediments of boiled meat.* Ḥull. IX, 1 (expl. ib. 120a פִּירְמָא, q. v.; another explan. ib. תבלין the settled spices in the meat pot). Ib. 112b (Ar. קופה, some ed. קיפא). Ned. VI, 6; ib. 52b (some ed. קו׳); Tosef. ib. III, 2. T'bul Yom II, 5 בשר הקדש שקרם עליו הקו׳ (ed. Dehr. הקו׳; Ar. שקרש . . . הקו׳) sacred flesh on the top of which a layer of jelly was formed. Mekh. B'shall., Shir., s. 6 (ref. to קפאו, Ex. XV, 8) עשאן כמין ק׳ וכ׳ he made them like a congealed mass in the heart of the sea; (Tanḥ. B'shall. 17 חקפה). Sifra Sh'mini, ch. IV, Par. 3 חקפה.

קִיפּוֹד, v. קִיפּוֹף.

קִיפּוּי, קִפֵּי m. (preced. art.) *formation of a coagulated*

substance, froth, spume. Ab. Zar. 56ª (expl. משיקפה, v. קָפָה) ק' דבור do you mean the formation of froth (fermentation) in the pit, or ק' דחבית the fermentation in the cask?—Trnsf. *the skimming of the surface, the quantity taken from the top of a pile.* Ter. IV, 11; Y. ib. 43ª bot.

קִיפּוּל, קִפְּ' m. (קָפַל I) *folding up, creasing.* Sabb. 28ᵇ ק' אינו מועיל the mere creasing (of an old garment with the purpose of making wicks of it) does not affect it as regards the laws of uncleanness. Y. ib. II, 4ᵈ bot. שכן...רוצים בקִיפּוּלָהּ for professional attendants (dressers) like a garment to be creased. Ib. XV, beg. 15ª ק' בשנים וכ' folding a garment (on the Sabbath) by two persons is treated as forbidden work.

קִיפּוֹלָא m. (קָפַל II) *scraping off.* B. Bath. 4ᵇ ק' מידע ידיע Ms. M. (ed. קִילּוּפָא; Rashi קופלא) the scraping off of the plaster is noticeable. Ib. קיפולי Ms. M. read: קיפולא.

קִיפּוֹנוֹס pr. n. *Kifonos*, name of a Temple gate (prob. genitive of Καιπίων = Cæpio). Midd. I, 3.

קִיפּוֹנוֹת f. pl. (cmp. קוֹפִּינָא) *kifonoth*, name of *a fish, sword-fish* (cmp. ξίφιος, gladius) (?). Sifra Sh'mini, ch. IV, Par. 3 (Rabad כפונית שבים); Yalk. Lev. 537.

קִיפּוֹסוֹלִין*, prob. to be read: קִיוֹסְפּוֹלִין (a perversion of דִּיוֹסְפּוֹלִין; cmp. קאניסין) *Diospolis*; ק' של מצרים Diospolis in Egypt = *Thebes.* Mekh. B'shall., s. 1 בק' של מצרים וכ' Joseph was buried in (the necropolis of) Thebes; (Tosef. Sot. IV, 7 בקברי מלכים; Ex. R. s. 20 בתוך הפלטורין וכ' in the palaces (tomb chambers) in the manner as kings were buried; v. קְבָרִיט I.

קִפְּ', קִיפּוֹף m. 1) (cmp. קוֹף II) *long-tailed ape* (cercopithacus). Bekh. 8ª, v. קוֹף II. Ber. 57ᵇ Ms. M. (ed. קִיפּוֹד, קִפּוֹד). Ib. 58ᵇ (Rashi: a species of *owls*).—2) a species of *owls.* Ḥull. 63ª באות שבעופות ק' the *bâvath* among the birds is the *ḳippof* (v. next w.).

קִפְּ', קִיפּוֹ', קִיפּוֹפָא ch. same, *owl.* Targ. Lev. XI, 17 (O. ed. Berl. קִיפּ', oth. ed. O. a. Y. קִפְּ', קִיפְּ'; h. text ינשוף); Targ. O. Deut. XIV, 16 (h. text ינשוף); Y. ed. Amst. קִפּוֹ' (ed. Vien. כְּפוּפָא; h. text כוס).—Nidd. 23ª קפ' (Rashi קיפ'). Ber. 57ᵇ קִפְּ'.

קִיפּוּץ m. (קָפַץ) *leaping, jumping.* Y. Bets. V, 63ª bot. ק' עוקר וכ' (not קיפיץ) jumping means lifting both feet simultaneously, opp. ריקוד.

קִיפֵּחַ, v. פִּיפַּח.

קִיפֵּל, v. קִיבֵּל.

קִיפְּלָאוֹת, v. קִפְּלָיוֹת.

קִיפְּלוֹס, v. קִיפָּלִיס.

קִיפְּלוּרְיָא, v. קִפְּלוּרְיָא.

קִיפְּלַי, v. קִיבְּלַי.

קִיפָּלִין, v. next w.

קִיפָּלִיס (not קיפלוס) m. (κεφαλίς) *capital of a column.* Lev. R. s. 25, v. קוּפָּלָיוֹת.—*Pl.* (formed from genitive κεφαλίδος) קִיפָּלִידוֹסִים. Cant. R. to V, 15 (not קיפלירוסים). Y'lamd. to Deut. VII, 12 quot. in Ar. קיפלרין של עמודים (read: קִיפִּילִדִּין; some ed. קִיפָּלִין).

קִיפְּלִירִין, קִיפְּלוּרוֹסִים, v. preced.

קִיפְּרוֹס pr. n. (Κύπρος) *Cyprus*, an island lying off the coast of Phœnicia and Syria. Y. Succ. V, 55ᵇ והלך וחדם בים עד ק' and the blood (of those slain by Trajanus) went (could be traced) in the sea as far as Cyprus; Lam. R. to I, 16; IV, 19 (strike out נהר); v. Graetz Hist. of the Jews, (Jew. Publ. Soc. of A.) II, p. 398.

קִיץ or קוּץ, *Hif.* הֵקִיץ (b. h.) [*to stir,*] 1) (neut. verb.) *to wake up.* Gen. R. s. 21 (ref. to Ps. XVII, 15) לכשאֶקְרַע אותו וכ' when he whom thou hast created in thine image shall wake up (arise from the dead); Yalk. Ps. 671 לכשאֶקוּץ; a. e.—2) *to awaken.* Num. R. s. 10 חיו מתיראים לְהָקִיצוֹ they were afraid to wake him (Solomon) up; וחלכה היא והֵקִיצַתּוּ וכ' but she (Bethsheba) went and waked him up and rebuked him. Yalk. Ps. l. c. (ref. to Ps. l. c.) אלו ... שמְקִיצִין שינה וכ' that means the scholars that chase the sleep from their eyes &c.; B. Bath. 10ª Ms. M. (ed. שמנדדין); a. e.

קַיִץ, קָיוּץ m. (b. h.; קָנַץ) 1) *heat, midsummer, harvest time for figs, grapes* &c., contrad. to קציר harvest time for grains. B. Mets. 106ᵇ (ref. to Gen. VIII, 22 חצי ניסן וחצי אב ק' וכ' ... half of Nisan, the whole of Iyar, and half of Sivan is *ḳatsir* (cutting season), half of Sivan to half of Ab is *ḳayits* (midsummer) &c; Gen. R. s. 34. Ex. R. s. 15 בשעת חק' ... עשיר a rich man who went out at harvest time (when grapes were cut). Ned. VIII, 4 עד חק' עד שיחא חק' וכ' if one vows abstinence 'until harvest time', it means until harvest begins, until people begin to bring fruits home in baskets (v. כַּלְבָּלָה); עד שיעבור חק' וכ' 'until harvest is past', it means &c., v. מִקְצוֹעָה; a. fr.—2) *summer fruits, figs, grapes* &c. B. Bath. III, 1 (28ª) כנס את קִיצוֹ (קִיצּוֹ) after storing up his fruits. Tosef. Ned. IV, 1 הנודר מן חק' אין אסור וכ' if one vows abstinence from *ḳayits*, he is forbidden figs only; ib. 2 (anoth. opin.) ענבים בכלל ק' grapes are included in *ḳayits*; Ned. 61ᵇ מפירות חק' from the fruits of midsummer; (ib. ענבים בכלל תאנים). Y. ib. VIII, 41ª top בעמקים ברכר ק' if the first summer fruits are ripe in the valleys; (Bab. ib. 62ᵇ; Tosef. ib. IV, 7 הגיע חק' the harvest has begun). Naz. 8ᵇ כחילקטי ק', v. חֵילְקָט; Tosef. ib. I, 3; Y. ib. I, 51ᵇ bot. (not כמלקטי); a. e.—Trnsf. המזבח ק' *the altar's summer time, a time when the altar was unemployed for private offerings, and free-will burnt-offerings had to be supplied from the Temple fund.* Shek. IV, 4 מותר הפירות לק' חמ' the net income from the sale of fruits (of the Sabbatical year) was applied to the purchase of sacrifices for the altar's summer time; Y. ib. 48ᵇ top (not למזבח). Succ. 56ª. Tosef. Men. X, 8, v. קוּץ II.

קָנָץ, v. קָנַץ.

קִיץ m. (קָצַץ) *a clearly defined subject.*—*Pl.* קִיצִין. Cant. R. to V, 11 אפי' דברים ... שהן ק' וכ' even things in the Law which you would consider clearly defined are piles upon piles (contain material for much discussion).

קִיץ ch. (preced.) *term, stipulation*; (adj.) *defined.* Ned. 86a, v. קִיצּוּתָא. Gitt. 30b כיון דק' the quantity being defined. Keth. 43a לא שבירק אינש מידי דק' ... דלא ק' a man will not forego the claim of a definite quantity, and demand something undefined (requiring appraisement); a. e.—*Pl.* קִיצֵי. B. Bath. 88a דק' דמיה (Rashb. דְּקִיצֵי) when its price is fixed; דק' דמיהו when their prices are fixed.

קִירְצָא, קִירְצֵי, v. קִיץ, קִצָּא.

קִירְצָא, Tosef. Keth. IV, 7 ed. Zuck., v. קִרְצָה I.

קִירְצָא, v. קִרְצָה.

קִירְצָבָה, v. קִצְבָה.

קִירְצָה f. (v. קִיץ), שדה ק' *a field of summer fruits.* Tosef. B. Mets. IX, 5 חלוקת שדה ק' ... והיו בה וכ' (ed. Zuck. קרצא, Var. קירצה, קוצה) if a man buys ... the crop of the summer fruits of a field, and there are in it apples...; whatever is not included in *ḳayits* (v. קִיץ) belongs to the seller.

קִירְצָה I f. (=קציצה; קָצַץ) 1) *cutting, felling.* Tosef. Shebi. III, 14 שתחא קִירְצָתָהּ שוה (ed. Zuck. שיהא קִרְצָתוֹ) that the felling be even (the stumps all alike, v. הָרַג); Y. ib. IV, 35b bot. קירצתן (corr. acc., or קִצְרָתָן).—2) (cmp. פֶּסֶק) *stipulation, agreement.* Tosef. Keth. IV, 7 אין כלום לאחר חק' (ed. Zuck. חקיצא) after this agreement (that she would support herself and her husband) there can be no claim; Y. ib. V, 29d קניין (corr. acc.).—Y. ib. IV, 29a bot.; Y. B. Bath. IX, 17a top מכה שיש לה ק' a disease on the treatment of which there is a definite agreement (with the physician as to his charge), v. קִצְבָה. Tosef. Keth. VI, 6 אם עשתה קִירְצָתָהּ if she made her own stipulation, v. קִיצּוּתָא.—B. Bath. 8b עַל קִירְצָתָן, v. נָסַע.

קִירְצָה II f. (קוּץ or קִיץ, *Hif.*) *awakening.* Pirké d'R. El. ch. XXXIV קירצת הבקר וכ' the awakening in the morning is like the world to come; ib. שינת הבקר (corr. acc.).

קִירְצוֹנָא, v. קִירְצוֹצָא.

קִירְצוֹנִים m. pl. (קצץ) *slender, dwarfed*; בצלים הק' *onions with minute heads and slender stems.* Shebi. V, 4, v. קִשְׁרָנַאי; [comment. קַיִץ (denom. of קִיץ) *summer-onions*, v. קַיְיטְרָנַאי].

קִירְצוּעַ m. (קָצַע) *trimming* the ends of a skin. B. Kam. 66b, v. עוּקְבָּה.

קִירְצוֹצָא m. (cmp. קִירְצוֹנִים) [*slender,*] name of a *lizard.* Targ. Y. Lev. XI, 30 (ed. Amst. קִירְצוֹנָא; h. text חמט).

קִירְצוּצָתָא, v. קִצּוּצָתָא.

קִירְצוּתָא f. (=קִצְרָצוּתָא)=h. קִרְצָה, *definite term, stipulation.* Ned. 4b משום דלא איית ליה ק' because there is no definite term for it (a vow of abstinence, unless explicitly limited, is for ever); אבל ... דאיית ליה ק' וכ' but as to a Nazarite's vow where there is a definite term (a Nazarite's vow, unless qualified, being for thirty days) &c. Ib. 86a ... ק' דתם קיץ אשה there (in the case of the transfer of a field for ten years) there is a definite end stipulated, but can a woman (dedicating her handiwork to the sanctuary after she shall be divorced) define the time? B. Mets. 67b בק' by definite stipulation of the time up to which the mortgagee may have the privilege of usufruct. Ib. קצו (corr. acc.). Keth. 54b מהו דתימא קִירְצוּתָא עבדו וכ' you may have thought that the Rabbis instituted a definite sum as the wife's jointure in order not to put the poor to shame. Y. ib. VI, 30d top (in Hebr. dict.) אם עשת ק' if she had a stipulation to that effect made (in her marriage contract); Tosef. ib. VI, 6 קִירְצָתָהּ, v. קִרְצָה. Shebu. 42a קי' דתרעא וכ' Ms. F. (ed. קצ', v. Rabb. D. S. a. l. note 8) stipulations of prices one is likely to remember well.—V. קִצְרָצָה.

קִירְצָחָא, v. קִצְחָא.

קִירְצִיוֹן, v. קִרְצִיוֹן.

קִירְצַצְתָּ, Y. Shebi. IV, 35b bot. קירצתן, v. קִרְצָה.

קִירְצָרָה, Y. Sabb. XVI, end, 15d, v. קִצָּרָה II.

קִיק I m. (reduplic. of קא; cmp. קָאַת) name of *a bird, pelican.* Hull. 63a קאת זה הק' Ms. M. (ed. חקוק, v. Rabb. D. S. a. l. note), the Biblical *ḳaath* is the modern *ḳik*, v. קָאַת; Yalk. Lev. 537 חקוק; Y. Sabb. II, beg. 4c. Ib. (ref. to שמן קיק Mish. II, 1) עוף הוא ושמו ק' it is a bird whose name is *ḳik.* [For other opinions on the meaning of שמן ק', v. קָאנָא, קִירְסְמָא, קִירְקְרוֹן.]

קִיק II m. *abnormally large membrum virile*; [Ar.: *abnormally large testicles*]. Bekh. 44b, v. גְּרַבְתָּן, a. קִיץ.

קִיקְאנֵי, v. קוּקְיָאנֵי.

קִיקוּלִין, קִיקוּלִים m. pl. (= קלקול, cmp. קִילְקוֹל) *disgrace, prostitution.* Yalk. Ps. 662 העמיד בתי קוצרים ובתי ק' וכ' he put up houses of idolatry (v. קוץ I) and houses of prostitution &c.; Midr. Till. to Ps. XIV קִלְקְלִין (ed. Bub. קִיקְלִין).

קִיקָיוֹן m. (b. h.) *ricinus-tree*, or *the shrub bearing the castor-berry* (Greek κίκι, v. Sm. Ant. s. v. Cici, a. Löw, Pfl., p. 353 sq.). Sabb. 21a (expl. שמן קיק, Mish. II, 1) ר"ל אמר ק' דיונה Resh Lakish says, it means oil from Jonah's Ḳikayon. Ib. ק' דיונה וכ' ... לדידי I was shown Jonah's K., it resembled &c., v. צְלוֹלִיבָא.

קִיקְלָהָא, v. קִרְקְלָהָא.

קִיקְלָא, קִיקָּל, קִיקָּ, c. (=קלקל; קלקל) [*refuse,*] *dunghill.* Pesik. Shim'u, p. 117a sq. כד הימוט ... וכד תרום ק' שמה when a palace sinks, its name remains palace, and when a dunghill rises, its name remains dunghill. Lam. R. to

IV, 5, v. מַרְבַּד I; a. e.—*Pl.* קִיקְלַיָּא, קִיקְלֵי, קִיקְלֵי, קִקֵּי. Ker. 6ª על קיקלי דמתא וכ' Ar. (ed. אקילקי, Rashi קלקי) rather dwell on the dunghills of Matha Mehasia, than in the palaces of Pumb'ditha. Gitt. 69ª בקיקליא דמתא Ar. ed. Koh. (ed. בקלקולי) on the dunghills of the town. Pes. 114ª, v. קִקּוּלָא; a. e.—V. קִיקְלָתָא.

קִיקָלוֹן m. (b. h. = קלקל, v. preced.) *disgrace.* Esth. R. introd. to Par. 3, v. קוּיָא.

קִיקְלִין, v. קִיקוּלִים.

קִיקְלִיתָא, v. next w.

קִיקֵלְתָּא, קִיקֵלְתָּא f. (v. קִיקָלָא) *dunghill, ruins.* Targ. Ps. CXIII, 7 (ed. Wil. קַלְקַל). Targ. Jer. XIX, 2 Ar. (ed. Koh. קיקליתא; Targ. ed. קלקל, ed. Lag. קִילְקִיל).—Cant. R. to IV, 4 לא תצלי בההיא ק' pray not on this dunghill (the Temple ruins), opp. ברייכא; Gen. R. s. 81 קלקל'; ib. s. 32 ביתא קלקל' (omit ביתא); Yalk. ib. 57 קילחא (corr. acc.). Lev. R. s. 25 עדור בקוקֵלְתָּהּ (some ed. בקולקל'), v. עֲדַר I; Yalk. Job 925 בקלקליחיך (read בקֵלְקִילְתָּיךְ). Ab. Zar. 28ª קיקילחא Ar. (Ms. M. קילקל'; ed. קִילְקָתָא); a. e.—*Pl.* קִילְקָתָן. Targ. Lam. IV, 5 Ar. (ed. קִקְלָאתָן; h. text אשפתות).

קִיר I c. (b. h.; קוּר, cmp. כּוּר II, a. פִּירָה II) [*surrounding, enclosure,*] 1) *wall, recess, chamber.* R. Hash. 16ᵇ; Snh. 109ª, v. נָטָה. Y. Ber. IV, 8ᵇ bot. (ref. to Is. XXXVIII, 2) באיזה ק' נשא עיניו to what wall did he direct his eyes? בקִירָהּ של רחב to the wall of Rahab's house (ref. to Josh. II, 15); ib. בקירה של שונמית to the *kir* (chamber) of the Shunamite; ib. השונמית ק' אחת וכ' the Shunamite made one chamber for Elisha &c.; Bab. ib. 10ᵇ. Zeb. 65ª ק' העליון the upper portion of the side of the altar; ק' הכבש the masonry of the ascent to the altar; a. fr.—*Pl.* קירות. Y. Ber. l. c. בק' בח"מ וכ' he directed his eyes to the walls of the Temple; בק' לבו וכ' to the recesses of his own heart he directed his eyes; Bab. ib. l. c. התפלל מק' לבו he prayed out of the recesses &c.—2) *rim, border* of mats, (v. גְּדָנְפָא). Succ. 20ᵇ.

קִיר II (or קוּר), *Pa.* קִיֵּיר (sec. verb of קרר) *to cool.* Ab. Zar. 38ᵇ וקַיְּירֵי מבינתא וכ' (Ms. M. וקרירי) and they cool (the body) from the hair of the head to &c.

קִיר, Targ. II Esth. III, 8 some ed., v. קִירָא.

קִיר', Pesik. R. s. 6 בק' של ירבעם וכ', prob. meant for בקִירָן (v. קִיר I) in the enclosure of Jeroboam and Ahab; cmp. מְחִיצָה.

קִירָא m. (cera, κηρός) *wax.* Targ. II Esth. III, 8 (not קיר).—Sabb. 110ᵇ (Ms. M. קו), v. נִישְׁתְּרוּפֵי. Ib. 133ᵇ, v. קַלְבָּא. B. Mets. 40ª באתריה ... בק' וכ' in the place of one of the differing teachers they line the barrels with wax, which does not absorb much &c. Snh. 95ª (proverbial phrase) בר ברך ק' וכ' let thy grandson sell wax (be a poor man), so that thou be spared suffering (do not sacrifice the present for the sake of the future); a. e.—*Pl.* קִירֵי. Pes. 8ª בי ק' wax-store.

קִירָאָה m. (preced.) *dealer in wax.* B. Mets. 63ᵇ.—*Pl.* קִירָאֵי. Ib. 69ᵇ.—[Ab. Zar. 40ª קיראי Ar., v. קִרָא.]

קִירְבִי, Y. Kil. I, 27ª bot. לבנין ק', quot. in R. S. to Kil. I, 4, v. פַּרְסָא.

קִירְדוּ, v. פִּרְסָא.

קִירְדֵּס, v. קִרְדֵּס.

קִירְיָא, v. קִרְיָא.

קִירוּב, קֵרֹב m. (קָרַב) *nearness, contact.* Keth. 48ª שארה זו ק' בשר וכ' her *sh'er* (Ex. XXI, 10), this means the immediate contact of bodies, that he must not treat her in the manner of the Persians &c. Sabb. 13ᵇ ישן עמי בק' בשר he slept by my side (under one cover) undressed; Y. Kidd. IV, 66ᶜ וישן עמהן בק' בשר and he may sleep with them &c.—B. Bath. 7ᵇ בתים הן גובין לפי ק' fortification taxes are raised in proportion to the propinquity of the houses to the city wall. Y. Maas. Sh. I, end, 53ª (ref. to Deut. XIV, 24) בק' מקום when the place is near Jerusalem, opp. בריחוק.—Y. Kidd. IV, beg. 65ᵇ פנים ק' bringing the face near, i. e. welcome reception (of proselytes). Sot. 49ª; Yalk. Hab. 563 (ref. to Hab. III, 2) א"ח בקרב שנים בק' שָׁנִים read not *b'kereb shanim* (in the midst of years), but *b'kerub sh'nayim*, in the contact of two (poor scholars wrapped in one cloak); a. e.

קִירוּד, קֵרֹד, (קִירוּר) m. (קָרַד) *scraping, currying.* Tosef. Bets. II, 17 איזוהי ק' אילו קטנים וכ' (ed. Zuck. קירור) *kerud* is currying with strigils with small teeth which wound the skin; Y. ib. II, end, 61ᵈ; Bab. ib. 23ª; v. קִירְצוּף; Pes. 11ᵇ קדור, קידור (corr. acc., v. Rabb. D. S. a. l. note).

קִירְוָה, קִירְוָא, v. קִרְוָא.

קִירְוָחִין, קִירְוָחַיִן, קִירְוַחִין, v. קִרְוַח.

קִירְוִי I m. (קָרָה II) *arched ceiling.* Y. Ned. V, beg. 39ª ק' שמועיל לתנור an arched cap which is of use to the oven.

קִירְוִי II m. (קָרָה I) *accident*; בק' (cmp. עַרַאי) *temporary.* Y. Shek. VI, beg. 49ᶜ; Y. Sot. VII, 22ᶜ top (ref. to בסכות, II Sam. XI, 11) סכך שהיה בק' וכ' it means a shelter (like booths) which was temporary, since the Temple was not yet built; Yalk. Sam. 101 ספר שהוא קרוי (corr. acc.).

קִירְוִיָּא, קִירְוִיתָא, v. קִרְוָיָא.

קִירְוִיתָא, v. קִרְוִיתָא.

קִירוֹם, Esth. R. to I, 13, v. קִרְיָס.

קִירוֹמָא m. (χήρωμα) *wrestling ground.* Sabb. XXII, 6 (147ª) ארן יורדין לק' Rashi Ms. (v. Rabb. D. S. a. l. note 30; ed. קורדימא, Ms. M. a. Y. ed. לְפִילוֹמָא, q. v.) you must not go down (on the Sabbath) to a wrestling ground (v. Sm. Ant. s. v. Ceroma).

קִירוֹמָה m. (καίρωμα) *arrangement of slips* or *thrums.* Y. Sabb. XIII, 14ª; v. קִירוֹס I.

קִירוֹן m. (denom. of קֶרֶן) *providing with horns*; trnsf.

horned animal. Tosef. Men. XIII, 6 הרי עלי ק' והביא גמום וכ' (not הבריא נימוס) if one says, I vow a sacrifice of a horned animal, and brings one whose horns are levelled, or I vow a hornless animal, and brings a horned one (v. גָּמַם).—[קירונין, Lam. R. to IV, 15 some ed., v. קָרוֹן, a. קָרוּכִין.]

קִירוֹס I m. (καῖρος) *the row of slips* or *thrums* in the loom to which the threads of the warp are attached. Sabb. XIII, 2 (105[a]), v. נִיר IV; expl. Y. ib. 14[a] בק' קירומה (not בקוריס) *keros* is (καίρωμα) the arrangement of slips &c.

קִירוֹס II *opportunity*, v. קֵירָס.

קירוס, Yalk. Dan. 1064, v. מַקְרִין I.

קִירוּתָא f. (denom. of קִירָא) *a mass of wax* into which a wick is stuck. Sabb. 20[b] (expl. שעוה, Mish. II, 1).

קִירְטוּם m. (קִרְטֵם) *nipping, destroying the top of plants.* Y. B. Kam. II, 3[a] top; Tosef. ib. II, 1 קִישׁוּם.

קירטון, Tosef. Bets. IV, 10, v. גְּרִיטוֹן.—Yalk. Is. 332, v. קַרְטוֹן.

*קִירְטִין m. pl. (certæ, sub. dies) *fixed times.* Pesik. Vayhi, p. 9[a] Ar. (ed. קירסין). Gen. R. s. 72 Ar. (ed. קורניסין), v. קֵירָס.

קִירְטֵס, קִירְטֵם, v. sub קִרְטֵס.

קִירִי m. (vocat. of κύριος, S.) *O, master!* Ḥull. 139[b], v. כִּירִי I. Gen. R. s. 89, v. כִּירִי. Y. Shebu. III, 34[d] bot.; Y. Ned. III, 38[a] top (not קורי); Pesik. R. s. 22 קרי (corr. acc.), v. בריכסון.—Ab. Zar. 11[b] (supposed to stand for κυρίου, genit.), v. פַּלַסְטִיר.

*קִירִי (v. קֵירָס; cmp. καίριον) *in due time.* Sifré Deut. 323 משל . . . עבד ק' אני מוכר לך אבל וכ' like one saying to a neighbor, I sell thee a slave to be delivered at a certain time; but I (the Lord) do not do so, but I sell at once and deliver at once; Yalk. ib. 946 עבד קרי.

קִירִיד, קִירִידָא, v. קוֹרְיָא, a. קֵירָה II.

קִירְיוֹסִין, קִירְיוֹסִים קִר', m. pl. (curiosi) *detectives, spies.* Pesik. R. s. 3 קריוסי הושיב וכ' (corr. acc.) Joseph placed agents in the palace. Ib. s. 8 כשם שלמלכי בו"ד ק' וכ' כך יש לפני הקב"ה ק' וכ' ... as human kings have agents who report . . ., so are agents before the Lord &c.; ואלו הן הק' . . . זו הנפש וכ' and these are the Lord's agents, the soul that reports to the angel &c.—Denom. קִירְיוֹסוּת *report of agents.* Lev. R. s. 32' ... יש קול קריאסות לטובה ויש קול קריאסות לרעה וכ' Ar. (corr. acc., a. omit קול; ed. יש קול יוצא וכ') there is a report of agents for good (Deut. V, 25) ..., and a report of agents for evil (ib. I, 34); Koh. R. to X, 20 יש קרסיות וכ' (corr. acc.).

קִירְיוּתָא, v. קִרְיוּתָא.

קִירְיָא, v. קְרָא I.

קִירְיָנֵי, קִירְיָנָא, קִירְיְנָא pr. n. pl. *Kiryana, Kyrene* (corresp. to b. h. קִיר). Targ. II Kings XVI, 9. Targ. Am. II, 5; IX, 7 קירני ed. Lag. (oth. ed. קִרְיָנֵי, קִירְנֵי; v. Vulg.).

קִירִיס, Y. Sabb. XIII, 14[a] בק', v. קֵירוֹס I.

קִירִיס, קִר' m. (not קֵר') (κύρις=κύριος, S.) *lord*, as a title, *master.* Targ. Job III, 18 (19). Ib. V, 2.—Esp. *the Lord.* Targ. Ps. LIII, 1. Ib. XCVII, 10. Targ. Y. I Num. XI, 26; a. e.

קִירִיס pr. n. m. (cmp. b. h. קֵרֹס) *Keris*, an Amora. Y. Bets. II, end, 61[d] ק' דאירמא; Y. Sabb. V, end, 7[c] ק' דירמא (v. Fr. M'bo, p. 122[a]).

קִירְמֵי, קִירְמָא, v. קְרָמָא, a. קוּרְמִי.

קִירְמוֹלִין, v. קַרְמוֹלִין.

קִירַמְיוֹן, v. קָרַמְיוֹן.

קִירְנֵי, v. קִירְיָנָא.

קֵירָס m. (καιρός) *opportunity, season.* Koh. R. to XI, 3 אם הגיע קֵירָסוֹ של תלמיד וכ' when the proper time comes for the scholar to teach &c. Ib. אם הגיע קֵירָסָן וכ' when the turn of the prophets comes to prophesy &c. Esth. R. to I, 13 (ref. to לְעִתִּים, I Chr. XII, 23) שהיו יודעין לרפאות את הקֵירוֹס (not הקירום) they knew how to mend the time (destiny); [a gloss: קליפה העולה מחמת מכה, from misreading קֵירוּם, v. קֵרֶם]; Cant. R. to VI, 4 לרצוא את הקורס (ed. Wil. לרפות את הקורס; corr. acc.).—*Pl.* קֵירָסִין, קִירְסִין (קֵר'). Pesik. Vayhi, p. 9[a] (ref. to לְעִתִּים, v. supra) לק' understanding of the seasons (v. LXX, I Chr. l. c.); Esth. R. l. c.; Cant. R. l. c. (not לקו'); Num. R. s. 13; Gen. R. s. 72 לקוריסין (corr. acc., or לקֵירוֹסִין); [Var. in Ar. לקֵירְטִין].—[Gen. R. s. 58 בקרסין, v. קְלִירוֹס.—Y. Shebi. II, 33[d] קירסים, v. next w.]

קֵר', קִירְסוּם m. (קִרְטֵם) *plucking the tops off.* Y. Shebi. II, 33[d] [read:] דר"ש כר' יהושע בק' that R. S. agrees with R. J. concerning the plucking of ears in the Sabbatical year.

קִירְסוּף, v. קִירְצוּף.

קִירְסִי, v. קִרְסִי.

קִירְפָּיוֹת, v. קוּרְפָּיוֹת.

קִירְצוֹד, v. קוּרְצוֹד.

קֵר', קִירְצוּף m. (קִרְצֵף) *scratching, currying with a strigil.* Tosef. Bets. II, 17 איזהו ק' גדולים וכ' ed. Zuck. (Var. קִרְסוּם) what kind of currying is called *kirtsuf?* That which is done with large-toothed combs, which do not wound, opp. קִירוּד; Y. ib. II, end, 61[d]; Bab. ib. 23[a]. Ib. בין ק' בין קרוד שרי currying is permitted (on the Holy Day) whether with large or with small strigils; v. קִירוּד.

קִירְצֵף, v. קִרְצֵף.

קִירְקוֹס, Yalk. Dan. 1064, v. מַקְרִין I.

קִירְקוּר, קִרְקֵר m. (קָרַקַר III) *croaking* (of frogs). Tanḥ. Bo 4 קִרְקוּרָן הֲוָה קַשֶׁה וכ' their croaking was harder to bear than their ruining; Pesik. Vayhi, p. 66[b] quot. in Ar.

קוּרְקְנוֹת, קִירְקְנוֹת f. pl. (=קירקרנ', v. preced.) *clappers*, a sort of *castanets*, used at wedding processions. Pesik. R. s. 43 טוענים קו' וכ' (ed. Fr. קו') carrying castanets and marching before her.

קִירְקָנֵי m. pl. (v. preced. wds.) *croaking*. Ned. 51[a] שתינא . . . ובק' דאימך I shall drink wine to thy father's dancing and thy mother's croaking (singing); [Rashi: *handing the cup*].

קִירְקוֹסִיי, Yalk. Kings 222, v. קוּרְקָסָא.

קִישׁ I pr. n. m. (b. h.) *Kish*, the father of king Saul. Meg. 12[b] בן קִישׁ הקדוש וכ', v. נָקַשׁ; a. e.

קִישׁ II m. (נָקַשׁ) *clapping, the sound kish-kish*. B. Mets. 85[b], v. כִּישׁ.

קִישׁ III, part. of קִשֵּׁשׁ II.

קִישְׁבָּא, v. קִשְׁבָּא.

קִישׁוּאִין, קִישׁוּאִים, v. קִשּׁוּאִים.

קִישׁ, קִישּׁוּט m. (קִשֵּׁשׁ) *dress, toilet, ornament*.—*Pl.* קִישּׁ', קִישּׁוּטִין, קִישּׁוּטִים. Lam. R. to II, 13 (play on אעידך, ib.; cmp. עֲדִי II) כמה ק' קשטתי אתכם with how many ornaments did I adorn you!; Pesik. Nah., p. 124[b]. Keth. 71[b] נהנית מריח קִשּׁוּטָהּ וכ' is benefited by the perfume of her toilet for thirty days (can be thirty days without perfumery). Ib. (in Chald. diction) דחלנחו לקשוטיה וכ' (read: דחלתנהו) when she attached her vow of abstinence from perfuming herself to marital intercourse &c.; a. e.

קִישׁ, קִישּׁוּמָא ch. same. Targ. Is. XLIX, 18 קִישּׁוּט constr. (ed. Wil. קִשּׁוּט, corr. acc.).—*Pl.* קִישּׁוּמַיָּא, קִישׁ'. Targ. Jer. II, 32 קִישּׁוּטָהָא (h. text קִשָּׁרֶיהָ).

קִישׁ, קִישּׁוּר m. (קָשָׁה) *protracted travailing, laws of cleanness concerning discharges during protracted travailing*. Nidd. IV, 5 (36[b]) כמה הוא קִשּׁוּיָהּ (Bab. ed. הוא קִישׁ') how long may her travailing last (in order to apply to her the laws concerning &c.)?; Yeb. 83[a]; Y. ib. IV, 6[a]; Y. Nidd. I, 49[b] top קִישּׁוּרֶיהָ; ib. אין ק' יותר וכ' the laws apply only during two weeks. Bab. ib. 66[a] אין ק' לנפלים the law of *kishshuy* does not apply to cases of abortion; a. e.

קִישּׁוּיָא m. (קָשַׁי) *objection, argument*.—*Pl.* קִישּׁוּיֵי. Y. Pes. VII, 35[b] top לית ליה באילין ק' (not קישוא) does not agree with those arguments (does not consider them convincing).

קִישׁ, קִישּׁוּר m. (קָשַׁר) *binding, contraction*. Sabb. 16[b] בשעת ק' עבים when the clouds were gathering, opp. פירור. Ib. XV, 1 כשם שהוא חייב על קִישּׁוּרָן וכ' as well as he is guilty (of violating the Sabbath laws), when he ties them (the knots) &c., opp. התיר. Y. ib. IV, 7[a] top; a. e.—*Pl.* קִישּׁ', קִישּׁוּרִים (b. h. קִשֻּׁרִים) *beads, decorations*. Pirké d'R. El. ch. XXXII, end ככלה בקִשּׁוּרֶיהָ like a bride in her attire; Yalk. Gen. 114. Sabb. 66[b] (expl. קשרים, Mish. VI, 9), קִשּׁוּרֵי פּוּאָה (Ms. M. פיאה קישור), v. פּוּאָה; Y. ib. VI, 8[c] בקושרי פיאה (corr. acc.); a. e.

קִישׁ, קִישּׁוּרָא ch. same. Y. Sabb. IV, 7[a] top קִישּׁוּרֶיהָ דרב וכ' the tying of which Rab speaks, referring to tying twigs for the purposes of a tent; קישוריה דר' אבא the tying of which R. Abba speaks, referring to tying twigs for the purpose of making an implement (seats); a. e.—*Pl.* קִישּׁוּרֵי. Bab. ib. 66[b] ק' Ms. M. a. Rashi (ed. קשירי) a sort of *stilts*, tied to the legs; v. אֲנָקְטְמִין.

קִישּׁוּשׁוֹת f. pl. (קָשַׁשׁ I) 1) *rakings, chips*. Tosef. Shebi. II, 14. Tosef. Erub. XI (VIII), 10 (Ar. ed. Koh. קִישּׁוּשִׁיּוֹת; oth. ed. קַשְׁקַשִּׁיּוֹת), v. קַשְׁקַשִּׁים.—2) *splints put on a fracture*, v. קְשִׁישִׁין.

קִישּׁוּת I f. (cmp. קָשׁוּת) [*tufted fruit,*] *cucumber* (*sing.* a. *pl.*). Tosef. Dem. V, 10 ניטל מכל ק' וק' he takes tithe from each bunch of cucumbers. Ter. III, 1 התורם ק' ונמצאת וכ' if one separates a cucumber for T'rumah, and it is found to be bitter. Tosef. ib. IV, 5 אין לך מר בק' וכ' there is nothing bitter in the cucumber except the central part (the central cucumber in the bunch (?)); a. e.—*Pl.* (v. supra). Ib. V, 14. Sabb. 109[a] Ar. s. v. טרז; v. קָשׁוּת.—V. קִשּׁוּאִים.

קִישּׁוּת II f. (נָקַשׁ) *comparison, likeness*. Gen. R. s. 35 (play on קִשָּׁתִי, Gen. IX, 13) קִישּׁוּתִי וכ' my likeness, that which comes near to me (the halo of glory); Yalk. ib. 61 קָשָׁא; v. קָשָׁא I.

קִישָׁן m. (נָקַשׁ) *one whose legs knock against each other, bandy-legged*. Bekh. 45[a]; Tosef. ib. V, 9 הִיקָּשָׁן (ed. Vien. הִתְעַקְּשָׁן, cmp. עָקַשׁ).

קִישְׁקוּשׁ, קִישׁ' m. (קִשְׁקֵשׁ I) *hoeing the ground* (around olive trees). M. Kat. 3[a] מנין לעידור וק' וכ' whence is it learned that hoeing of vines, and hoeing of olive trees, and clearing are forbidden in the Sabbatical year? Ib. שרי ... וק' is hoeing in the Sabbatical year permitted?; Succ. 44[b] Ms. M. (ed. קִשְׁקוּשֵׁי).

קִישׁ, קִישְׁקוּשָׁא I ch. same.—*Pl.* קִישְׁקוּשֵׁי, קִישׁ'. M. Kat. 3[a]; Succ. 44[b]; Yalk. Ex. 354 תרי ק' חוו וכ' there are two kinds of hoeing, one intended to make the tree stronger &c., v. פְּרָא III.

קִישׁ, קִישְׁקוּשָׁא II m. (קשש; cmp. Zeph. II, 1) *gathering place* (in war times); *tower, fort*.—*Pl.* קִישְׁקוּשֵׁי, קִישׁ'. Sabb. 11[a] אבל בק' וכ' but as to towers and turrets, we care not (they may be higher than the synagogue).

קִישְׁרֵי, v. קֶשֶׁר.

קִישַׁרְתָּא, v. קוֹשַׁרְתָּא.

קִישֶׁת, Tosef. Nidd. V, 8, v. קָשָׁה *Pi.*

קִיתוֹן m. (χώθων, confounded with κύαθος) *ladle* for drawing wine out of the mixing bowl into the cup; also for washing hands. Tosef. Bets. II, 9; Tosef. Sabb. XVI (XVII), 13 ממלא הוא ... או ק' לשתות וכ' he may (dip in and) fill a cup, bucket or ladle for drinking purposes, and intend to immerse them (for ritual purposes). Ib. XIV (XV), 3. Succ. II, 9 ... ק' וכ' לעבד like the case of a servant that comes in to mix the cup for his master, and he pours the ladle in his face; ib. 29a שפך לו רבו ק' וכ' his master poured &c. Snh. 52b בתחלה דומה לק' וכ' at first acquaintance he (the scholar) appears to him (the ignorant man) like a golden *kithon*; if he holds conversation with him, he appears like a silver *kithon*; if he accepts a benefit of him, he appears like an earthen *kithon*, which once broken cannot be mended. Yoma IV, 5 ... מן הק' וכ' מקדש he sanctifies his hands and feet with a golden ladle; a. fr.—Yalk. Sam. 124 נטל קטן השמן וכ' (corr. acc.) he took the pitcher of oil and poured &c.—*Pl.* קִיתוֹנִים, קִיתוֹנוֹת. Sifré Num. 158. Tosef. Kel. B. Mets. IV, 1 הלבס כדי לקבל ק' וכ' a defective caldron remains susceptible of levitical uncleanness so long as there is enough left to receive ladles, ladles, so long as they can contain small coins. Gen. R. s. 74 קִיתוֹנִיּוֹת; Yalk. ib. 130 קיתונות; a. e.

קִיתוֹנָא, קִיתוֹן ch. same. Esth. R. to II, 1 (introd.) the drunkard says, מה דהדין ק' דנחשא וכ' what this copper ladle serves for, an earthen ladle will do &c. Y. Kidd. III, 64a הב לי ק' דאית וכ' give me the *cyathus* which I have with thee; חב לי קותונה וכ' (read: קיתונו) give me my *cyathus*, and get the Denar (which I owe thee). Y. Ab. Zar. III, 42d דהוה ליה קוקין וכ' (corr. acc.) had a ladle on which was the figure of a Roman deity; אהן ק' מכיון a ladle, since it is dipped in water, is considered a common vessel (ornamentations of which have no idolatrous character); a. e.—*Pl.* קִיתוֹנָיָא. Targ. Y. Num. XXXI, 23 (ed. Amst. קְתוּנָיָא, corr. acc.).

קִיתְרוֹס, v. קִתָּרוֹס III.

קַל I *to be light*, v. קָלַל.

קַל II m., קַלָּה f. (b. h.; preced.) *light*; 1) *unimportant, of minor value; easy to achieve.*—קל וחומר, v. חוֹמֶר I. Hull. XII, 5 מצוה ק' שהיא כאיסר a slight religious act which is performed at a sacrifice of one Isar. Y. Kidd. I, 61b bot. חשוה הכתוב מצוה ק' שבקלות וכ' the Bible put the lightest of the light acts (Deut. XXII, 7) on the same level with the most serious (Ex. XX, 12). Tosef. Yoma V (IV), 4 מאכילין אותו הקל הקל you must give him to eat (of forbidden things on hand) that which is of comparatively minor import; a. fr.—*Pl.* קַלִּים, קַלִּין; קַלּוֹת.—קלים וחמורים, v. חוֹמֶר I.—Dem. I, 1 שברמאי חק' those fruits with which, in cases of doubt as to tithes (v. דְּמַאי), the law deals most leniently. Yoma VIII, 8 על עבירות ק' for minor transgressions (to which the lowest penalty is attached); ib. 85b אלו הן ק' וכ' these are the minor transgressions: omission of a positive command &c. (v. עֲשֵׂה); Tosef. ib. V (IV), 5. R. Hash. 25b, a. e. שלשה קלי עולם the three worthless (chiefs) in Israel's history, opp. חמורי עולם. Ib. אפי' קל שבק' וכ' (not קלין) even the most worthless of worthless men, if once appointed a leader, should be respected like the strongest &c.; a. fr.—2) *lowly, poor.*—*Pl.* as ab. Arakh. 24a שלא ישהא מרגלית לק' one must not delay the valuation of a jewel dedicated for its value by poor men (for the sake of taking it to a large town where a higher price can be obtained, but it must go by its local value); ib. 18a מרגלית לק' as to local valuation.—3) *quick.* Ab. III, 12, v. נוֹחַ II. Ib. V, 20 חוי ... קל כנשר וכ' be ... swift as an eagle, and run like a deer to do the will of thy Father in heaven. Sabb. VIII, 5 ביצה ק' שבביצים the lightest of eggs; expl. ib. 80b לבשל ק' quick to boil; Y. ib. VIII, 11b top. Gen. R. s. 16, v. חַד I. Keth. 112a (ref. to Jer. III, 19 מה צבי זה קל ... ק' לבשל וכ' (נחלת צבי as the deer is the swiftest of beasts, so the land of Israel is the swiftest of all lands to ripen its fruits. Ex. R. s. 19, a. fr. לשעה קלה after a short time; a. fr.—*Pl.* as ab. Gen. R. l. c.; a. e.

קָל III, קָל I, קָלָא c.=h. קוֹל, *voice, sound; rumor.* Targ. Ez. XI, 13. Targ. Gen. XXVII, 22. Targ. Ps. XCII, 12; a. fr.—M. Kat. 18b דלא פסיק ק', v. פָּסַק. B. Bath. 5a רמא ברית ק' raised his voice against him (rebuked him). Y. Kil. IX, 32b top [read:] ואזל ק' דקרעין לגופפתה and the sound of (the lamentations at) the rending of garments went as far as Gof'fatha; Y. Keth. XII, 35a ואזיל קָלָה לקרעין וכ' (corr. acc.); a. fr.—בת ק', בת ברת ק' = h. בת קול (v. בַּת I) *divine voice.* Targ. Y. Gen. XXXVIII, 26; a. e.—Snh. 96b נפקת בת ק' (not נפקא ק') a divine voice came forth; a. fr.—*Pl.* קָלָיָא, קָלִין. Targ. Ex. IX, 23. Ib. 29; a. fr.—Targ. Ps. XCIII, 4 קָלָן.—B. Mets. 85a מעבר ליה קָלֵיהוּ לְקָלֵיהוּ the sound of his cry (in pain) drowned their (the beasts') voices. R. Hash. 27a תרי ק' two simultaneous (or immediately consecutive) sounds; a. e.

קָל II pr. n. (preced.) *Kal (Voice)*, name of the genius of Nebuchadnezzar. Ex. R. s. 21 (ref. to Dan. IV, 28).

קָלָא *voice*, v. קל III.—[Yalk. Ps. 662 קלא באטרין, read: אקוברטון.]

קוֹלָא, v. קוֹלָא I.

קָלָא I m. (cmp. קוֹלָא I, II) [*something round,*] *clod, stone.* Ab. Zar. 18b שקל ק' וכ' he took up a clod and threw it at them; Pes. 62b, a. e. B. Kam. 92b, v. בֵּיר. Taan. 4a, v. פַּרְצִידָא; a. e.

קָלָא II *to burn*, v. קָלִי.

קָלָא III, ק' אִילָן, v. קְלָאִילָן.

קלא פנדר, ק', v. קְלָאפַנְדָּר.

קלאונא, Deut. R. s. 10, v. קְלָנְדָא.

קָלָא אִילָן, קְלָאִילָן m. (אִילָן קָלָא II a.) [*ashes of a tree,*] *a vegetable blue dye*, an imitation of the genuine purple-blue (תְּכֵלֶת); [Ar.: *indigo*, an adaptation of κάλλάϊνον, callainum, Sachs, Beitr. I, p. 132]; *woolen threads*

dyed with ḳ'la-illan. Tosef. Ab. Zar. VI (VII), 1 ק' שדשו בעצי וכ' *ḳ'la-illan* wool which has been stamped with wood of an *ăsherah* (אֲשֵׁרָה) must be burnt; others say, it is under the restriction of the law until it resumes its natural color (by washing &c.). Meïl. 13[a] חדש קלעילון בשדה וכ' Ar. (ed. קלעילין) he that stamps *ḳ'laillan* wool in a field belonging to the Temple. B. Kam. 93[b] בק' א' דלא עבר a *ḳ.* dye which cannot be removed with soap (v. צְפוֹן I). B. Mets. 61[b] מי שחולה ק' א' בבגדו וכ' he that attaches *ḳ.* threads to his garment and says, it is *t'khelleth.* Men. 41[b] טלית שכולה . . . מן ק' א' if a cloak is entirely of purple wool, any threads of a different color may be used as show-fringes, except *ḳ.* (because it may be mistaken for *t'khelleth*). Tosef. Kil. V, 26 ק' א' וכ' (Var. קלע אילן) threads of *ḳ.* (used in place of *t'khelleth*) . . . are not subject to the laws of mixed materials (כִּלְאַיִם).

קְלָאִין, קְלָאִים, v. קְלִי.

קלאמין, v. בְּלָמוּס.

קְלָאפַנְדָּר pr. n. (a comp. of κλεπ- and ανδρ-) *ḳ'lafandar* (Man-Stealer), fictitious name of one of the judges of Sodom. Gen. R. s. 50 Ar. (ed. קלא פ', combine); Yalk. ib. 84 קלפ'.

קְלָאִרִין, v. קִירְלִין.

קַלְבָּא* m. (קלב *to stick*) *resin.* Sabb. 133[b] קירא וק' (strike out רישינא, a commentator's gloss; v. Rabb. D. S. a. l. note; Var. in Mss. תבלא, קבלא, קילבא, קלאבא, v. Rabb. l. c.) wax and resin (Var. קירא דק' wax of resin); B. Kam. 85[a]. [Ar.: *butter*].

קְלָבוֹן, v. קוֹלְבוֹן.

קלבוס, Sabb. 120[a], v. קוֹלְבִין.

קְלִיבִּינְטְרִין, קְלִיבִּינְטִירִין* m. (a corrupt. of κλινο-βατήριον=βάθριον, corresp. to Lat. scamnum) *step placed before the bed.* Y. Ber. III, 5[d] bot. שומט קלבינטרין וכ' (ed. Lehm. קרבישין, corr. acc.; Mus. in Ar. ed. Koh. קלבינטרירין, oth. ed. קלבינטר; Ar. קלבינטרירין) he detaches the footstool from the state-bed (דרגש), and that is enough (as a sign of mourning); Y. Ned. VII, end, 40[c] קלונטרון ed. Krot. (Mus. l. c. קלינטרין, corr. acc.); Y. M. Kat. III, 83[a] top קלמנטרין (corr. acc.).

קלבסים, v. קְלָוְוסִין.

קַלַבְרִיאָה pr. n. *Calabria,* the peninsula in the south-east of Italy. Y. Shek. VI, 50[a]; Gen. R. s. 23, end בראשונה עלה עד ק' וכ' the first time the flood rose as far as Calabria, the second time as far as the rocks &c., v. בִּרְבִּרְיָא.

קַלְגָּס m. (caliga, accus. pl.) *soldier's nail-studded shoe.*—*Pl.* קַלְגָּסִים, קַלְגָּסִין. Sot. VIII, 1 שפעת חק' the noise of the trampling shoes; Sifré Deut. 192 עקלגסים (corr. acc.; Var. גַּלְגָּסִין, v. גַּלְגָּאס).

קלגריפון, v. קִיפְּרִיפוֹן.

קְלַד, *Af.* אַקְלִיד (denom. of אַקְלִידָא) *to lock up, insert the key.*

Ithpe. אִיתְקְלִיד *to be inserted like a key; to be swallowed up, disappear.* Ḥull. 93[b] אִיתְקְלוּדֵי מִיתְקְלִיד (or אַתְקְלוּדֵי; Ms. R. אַתְקְלִידֵי; Ms. R. 2 קַלּוּדֵי מִתְקַלַּד, or מְקַלַּד; v. Rabb. D. S. a. l. note 4) the sinew disappears in the flesh.

קלדוחי, קלדחי, v. קַלְדָּחִי.

קַלָּה I, fem. of קַל.

קַלָּה II pr. n. m. *Ḳallah,* name of a servant of R. Judah the Nasi. Y. Bets. I, 60[d] דרומא ק'.

קָלָה I *voice,* v. קָלָא.

קָלָה II, v. קלי.

קְלוּבְקְרִין, v. גְּלוּפְקְרִין.

קלוריא (קְלוּדַיָּא) m. pl. (calida) *hot drink of wine and water,* kept in a large bowl (v. Sm. Ant. s. v.); [the spelling קלור' induced by Latin *calor*]. Lev. R. s. 5 קלוד' ed. Wil. (oth. eds. קלור'); Num. R. s. 10 קלור'; Yalk. Am. 545 קלור'.

קִילְ', קְלָוָן, קְלָוָאן m. (κελεύων) *commanding.* Gen. R. s. 63 אנא ק' אנא וכ' I do order that &c.—[Ib. ירחיב קילון, v. next art.]—*Pl.* קִילְ', קְלָוְונִין, קִירְ'. Lev. R. s. 25 ק' אנא וכ' (not קלווניא) we do order that &c.; Koh. R. to II, 20.—[Lam. R. to I, 5 קלווניך דידי, v. next art.]

קלוויא, v. קוּלְנָא I.

קְלָוָן, v. קְלָוָאן.

קלווסים, v. next w.

קִילְ', קְלָוְוסִיס, קְלָוְוסִין f. (κέλευσις) *command.* Y. Ned. IX, end, 41[c] נפקת ק' וכ' (not סרים ...) an order was issued by the king &c. Pesik. R. s. 10 עלרו כבר הוצאתי קלווני וכ' (corr. acc.) I have once issued a decree concerning him that they should 'lift up' his head &c. Ib. ירכולה קילווסיו (read: קילווסין) thy decree may stand, and yet thy son may remain in his place (rank) uninjured. Ib. שלך קיימת וכ' ונמצא ק' שלך קיימת וכ' (not סרים ...) and thus thy decree will be upheld, and high rank will be thy son's. Gen. R. s. 5 נלך ונעשה ק' של הקב"ה Ar. (ed. קילוסין להקב"ה, corr. acc.) let us go and carry out the Lord's command. Lam. R. to V, 5 אפיק ק' אדריינוס ... Ar. (v. Matt. K. a. l.; differ. in ed.) Hadrian ... issued a decree. Ib. to I, 5 בגין דעברת על קלווניך דידי (corr. acc.) whereas thou hast disobeyed my order. Gen. R. s. 63 אנא יהיב קילוון וכ' (corr. acc.) I give out an order &c. Lev. R. s. 7 נימוס וקלוסים הוא וכ' (corr. acc.; some ed. נ' corr. acc.; Ar. נ' הוא וקילוסין הוא) it is a custom and a decree that he &c.—[Lam. R. introd. (R. Abbahu 2) קלבסים Ar. (ed. קלסים); Yalk. Ez. 363 קלווסי', v. קְלִירוֹס.]

קְלוּחָא, קְלוּחָה, v. sub קִיל'.

קלולי, Tosef. Par. III (II), 4 Var., v. קָלַל.

קלומית, v. קְרוֹמִית.

קָלוֹן I m. (b. h.; קָלָה I) *degradation, disgrace*, opp. כָּבוֹד. Gen. R. s. 1, a. e. בקלון דוביורו, v. כָּבַד I. Ab. d'R. N. ch. XXIX המכבד ... שנפטר ממנו בק' he that honors his fellow-man for the sake of wealth, will finally part with him in disgrace. Snh. 55a (of an animal that has been carnally abused) תקלה וק' בעינן (to condemn it to death) is it necessary that it must have been both a stumbling-block (cause of a scandal) and a disgrace (to the criminal and his survivors)? Ib. קלונו מועט ... זה קלונו in this case (of a Jew being the criminal) his disgrace is great, and in the other (that of a gentile) his disgrace is little (it being not unusual). Ib. ואחרי אילנות דאין קלונן וכ' but in the case of trees (that have been worshipped and must be destroyed) the disgrace through them is not great, and yet &c. Esth. R. introd. to Par. 3, v. קוּא; a. fr.—Esp. *prostitution, house of prostitution; sodomy.* Lam. R. to I, 16 אספסיאנוס ... להושיבן בק' של רומי Vespasian filled three ships with the nobles of Jerusalem to place them in the Roman houses of prostitution. Ib. to IV, 2 ... תינוק אחד בק' a Jewish boy is in prison doomed to prostitution; Y. Hor. III, 48b. Ib. שניחם עומדין בק' וכ' if a man and a woman are (in prison) threatened with exposure to prostitution, the redemption of the man has the precedence &c.; a. fr.—Trnsf. *idolatrous statue* or *temple.* Y. Ab. Zar. III, 42c top (in Chald. dict.) כד דמך ... נפל ק' דטבריא when R. H. died, the idol (or temple) fell in (cmp. שִׁימִי I).

קָלוֹן II m. (קָלָה II) *combustion.* Num. R. s. 11 (play on קלון, Prov. III, 35). לאש ... יהיו בחלקם ק' they shall carry off combustion as their share, because finally they will go into fire; ואין ק' אלא שריפה וכ' *kalon* means burning (ref. to Jer. XXIX, 22).—[B. Bath. 99b בית הק', v. קִילוֹן.]

קָלוֹן (calo) *I proclaim.* Y. Ab. Zar. I, 39c top, v. דיאו.

קלונטרון, v. קְלִיבִּינְטִירִין.

קָלוֹנְיָא, v. קָלַנְיָא.

קלוניפו, קלונינפי, v. נִינְפֵּי.

קָלוֹנִית f. (קָלוֹן I) *brothel-keeper.* Y'lamd. to Gen. XLIII, 14 אמרו זה לזה נלך אצל הק' וכ' (not חקול', חקול') they (Joseph's brothers) said to one another, let us go to the brothel-keeper's, perhaps he has been sold thither.

קלוניתא, v. קְלַנְתָּא.

קָלוֹסָא, קָלוּס, v. sub קרי.

קלוסטר, קלוסטור, v. קְלִסְטִיר I.

קְלוֹסְטָרָא, v. גְּלוֹסְטָרָא.

קְלוֹסַנְטִרִין, v. קְלוֹסַנְטִרִין.

קלוסין, קלוסים, Lev. R. s. 7, v. קְלָוְוסִיס.

קלוסיתא, v. קוּלְסִיתָא.

קְלוֹסַנְטֵר', קְלוֹסַנְטֵרִין* m. pl. (a corrupt. of γελοιαστήρ = γελοιαστής) *jesters, buffoons, king's fools* (v. קַלַסְתָּא). Targ. Esth. II, 21 תרין ק' two merry-makers, opp. בְּכָרָן; Yalk. Esth. 1053 (in Hebr. dict.) קלוסנט' (some ed. קְלוֹסְטָ', קְלִיסְטָ'), opp. בַּרְבָּרִי (v., however, קְלַסְרִקִין).

קְלוֹסָקָא, v. גְּלוֹסָקָא.

קְלוֹסְקוֹם = גְּלוֹסְקוֹם. Ohol. IX, 15 Ar. (ed. ג', not גלוסקוס).

קְלוֹסְקִין, v. גְּלוֹסְקָא.

קלוע, Targ. I Kings XIV, 3 some ed., read: זְלוּעַ.

קְלוֹפָה, קְלוּפָא, v. sub קרי.

קְלוֹפָא m., *pl.* קְלוּפִין (קָלַף) *peel, husks.* Targ. Y. Num. VI, 4 [read:] מִקַּ', v. מִקְלוּפִין.

קְלוֹפַטְרָא, v. קְלִיאוֹפַטְרָא.

קְלוּפִיתָא f. (קָלַף) *peel, husk; thin skin* (*gut for sausages*).—*Pl.* קְלוּפְיָתָא, קְלוּפְיָיתָא. Y. Sabb. VII, 10a bot. כד מבחר בק' when he makes a selection from among the guts; ib. בקלופיתיה (corr. acc.). [Levy, Neuhebr. Wört. quotes קְלִיפְיָיא.]

קְלוּפְסִין, v. פְּלוּפְסִין.

קלוקלון, v. קִילְקְלִין.

קְלוּקְסָיָה, קְלוּקְסָיד, v. קוּלְקַסְיָא.

קָלְוָקְרוֹן* m. (cervical, κερβικάριον, S.) *pillow.* Mekh. B'shall., Amalek, s. 1 כסת ... פר ... או וכי לא ק' אחד וכ' had Moses no bolster, or cushion, or pillow to be placed under him?; (Taan. 11a only כר a. כסת).

קלורוס, Yoma 84a, v. קלירוס.

קלוריא, v. קַלּוּדְיָא.

קְלוּרִין, v. קְרִיפּוֹר, a. קְרִיפָּרִין.

קְלוּרִיתָא, קְלוּרִיתָא, v. sub קרי.

קַלּוּת f. (קַל II) *lightness, swiftness.* Tanh. Vayḥi 16; Yalk. Gen. 161 קלותו של איל the swiftness of the hart; a. e.—ק' ראש (or sub. ראש) *light-mindedness, irreverence, disregard of custom.* Keth. 8b ונהג ק' בעצמו וכ' and set the example of disregard of custom through himself (inaugurated simplicity at burial), when (according to his request) they buried him in linen garments; M. Kat. 27b ק' ראש; Tosef. Nidd. IX, 17 הנהיג ... ק' ר' וכ' Succ. 51b והיו באים לידי ק' ר' and they were led into irreverence (through the presence of women); Tosef. ib. IV, 1. Ab. III, 13 שחוק וק' מרגילין וכ' laughter and frivolity make man familiar

with unchastity. Tanḥ. Mikk. 9 שלא ינהוג ק' ר' בגבורה lest man become irreverent towards the Almighty.

קלוחא, Y. Sabb. I, 3d top, v. קוּלְחָא.

קָלַח (denom. of קֶלַח) *to rise in a column.* B. Kam. 61a בקולַחת, v. קָרַח.

Pi. קִילַּח 1) *to bring forth an uninterrupted jet, cause an uninterrupted flow; to splash.* Ab. Zar. 12a פרצופות המְקַלְּחִין, v. פָּרַצוֹף. Tosef. Erub. IX (VI), 23 המְקַלְּחָן, v. צִנּוֹר. Ker. 22a כל זמן שמקלח as long as the blood gushes forth, v. חָמְצִירִית; a. fr. — 2) *to cause gushing forth by interposing an object, to dam in and cause an overflow.* Eduy. VII, 4; Zeb. 25b זוחלין שקִילְּחָן וכ' dripping liquids caused to overflow in a continuous current by a dam of burs of nuts. — 3) (of locusts) *to come in dense columns.* Tosef. Sabb. XII (XIII), 5; Y. ib. XIV, beg. 14b; Bab. ib. 106b אם הירו מְקַלְּחוֹת ובאות if they come on in dense columns. — 4) *to collect* (coins in a tube). Tosef. Shek. III, 2; 4, sq. כהנים מקלחין אזתן (Var. מקבלין) the priests collect these moneys (put them in a horn, v. שׁוֹפָר).

קָלַח, *Pa.* קַלַּח ch. same, *to cast with force,* (of trees) *to shed fruit prematurely.* Targ. Y. Lev. XXVI, 20.

קֶלַח m. (cmp. קוּלָא II, a. קוּלִית) 1) *tube, stem, stalk.* Keth. 111b, a. fr. ק' של כרוב a cabbage stalk; Y. Peah VII, 20b top ק' אחד של חרדל a mustard stalk. Pes. 39b ק' אק' referring to the stalk (of the herbs mentioned); a. fr. — *Pl.* קְלָחִים, constr. קִלְחֵי, קִילֵּי; קוּלְחוֹת, קִילְּחוֹת. Y. Kil. III, 28d bot. בעושה ק' יחידים when planting single stalks, opp. רצף. Par. XI, 9. Peah III, 2. Ib. 5 המוכר קלחי אילן וכ' if a man sells the stems of plants in his field (without selling the soil); a. e. — Men. X, 4 (66a) בקנים ובקלידחות וכ' (read: ובקוּל'; Bab. ed. ובקולחות; Mish. Cambr. ובקִלְחוֹת, v. Rabb. D. S. a. l. note 4) they threshed it with reeds and stalks of plants (instead of using flails); Lev. R. s. 28; Pesik. R. s. 18 ובקולת'; Pesik. Ha'omer, p. 69a ובקלקת (corr. acc.); Yalk. Lev. 643 ובקו'. Erub. 16a קו' (ed. Sonc. קר'); a. e. — 2) (of liquids) *column, jet.* Toh. II, 1 ספק שהק' וכ' if there is a doubt whether the jet touched her hand. Tosef. T'bul Yom II, 9; a. e.

קוּ', קִי', קִלְחָא ch. same, *stalk, stem.* Ḥull. 119a בקל' Ar. (ed. בקו') the stem (of the plants) is meant. — *Pl.* קִלְחִין, קִי'. Targ. Y. Num. XIX, 18.

קַלַּחַת f. (b. h.; preced. wds.) *flesh-pot.* B. Bath. 74a כבשר בק' as flesh is turned in the pot.

קָלַט (b. h.) [*to surround,*] 1) *to close, press.* — Part. pass. קָלוּט; f. קְלוּטָה; *pl.* קְלוּטִים; קְלוּטוֹת. Sifra Emor, Par. 7, ch. VII (expl. קלוט, Lev. XXII, 23) פרסות וכ' an animal whose hoofs resemble those of a horse &c.; Bekh. VI, 7 (40a) שרגלידו ק' וכ'. Ib. 6a פרסותיה ק' its hoofs are closed, opp. סדוקות cloven. Ib. VII, 6 אצבעותיו ... או ק' וכ' if his fingers lie one above the other or are grown together up to the root (פֶּרֶק). Y. Sot. IX, 23d; a. e. — In gen. קָלוּט *an animal with uncloven hoofs* (having the sign of uncleanness). *born of a clean animal, monster* or *hybrid.* Bekh. 7a ק' בן פרה a *ḳaluṭ* born of a cow; Ḥull. 68b. Ib. ק' במעי פרה a *ḳaluṭ* found in a cow (after ritual slaughtering); ib. 69a. Sabb. 67a זרעיך כק' וכפרדה וכ' thy seed be like a *ḳ.* and like a mule &c. (Rashi: 'like one whose semen is locked up'); a. e. — 2) *to clutch, intercept, receive; to conceive, retain, absorb.* Ḥull. 65a כל עוף הקוֹלֵט מן האויר וכ' any bird that snatches in the air (for things thrown to it) is unclean. Gen. R. s. 41 אינה קוֹלֶטֶת, v. פָּרַד II. Ker. 5a וק' את הריח and the oil retained (absorbed) the scent. Gen. R. s. 5 קָלְטָן הים the sea absorbed them (the waters of the rivers); Yalk. Ps. 848 קָלָטָם. Ab. V, 15 שמוציאה את היין וקולטת וכ' which passes the wine and retains the lees; ... שמוציאה וק' את הסולת which passes the common flour and retains the fine flour (v. צוֹנֶת). Snh. 108b כל שהתירבה קוֹלַטְתּוּ whatever animal the ark received. Sabb. I, 6 כדי שיִקָּלוֹט הצמר when there is time enough before the Sabbath for the wool to assume the color of the dye. Lev. R. s. 14 אין האשה קולטת וכ' a woman conceives only shortly after menstruation. Shebi. II, 6 כל הרכבה שאינה קולטת וכ' a grafting which does not take root within three days, will never do so; a. v. fr. — Ex. R. s. 1 ק' דרך וכ' he (Moses) adopted the manner of his ancestors (finding wives at the well); Tanḥ. Sh'moth 10 לקח. — Esp. (v. מִקְלָט) *to protect, give the shelter of an asylum.* Macc. 12a אינו קולט אלא גגו only the top of the altar protects him that flees to it; עולמים ... אינו קולט only the altar of the permanent sanctuary (in Jerusalem) offers protection; אינו קולט אלא כהן וכ' protects only the priest while at service &c. Ib. אינה קולטת אלא בצר only Bezer is an asylum (but not Bozrah). Ib.b פלכו קוֹלְטוֹ his (the Levite's) district protects him. Ib. עיר שקָלָטַתּוּ כבר a town which has received him once before. Sifré Num. 160 אין לי אלא שקוֹלְטוֹת בארץ this would indicate only that they (these cities) offer asylum for manslaughter committed in Palestine. Ib. לא קָלְטָה אחת מהם עד וכ' none of those cities had the right of asylum until all of them had been designated; a. fr. — Macc. 10a קוֹלְטִין ... מנין whence do you learn that the words of the Law offer protection (to its students)?; ib. קולטין ממלאך וכ' they protect from the angel of death. — 3) (of sacred precincts) *to retain; to make export illegal.* Ib. 19b קָלְטוּהוּ מחיצות the sacred precincts have retained it (and it cannot be redeemed and taken out of Jerusalem again); ib. 20a. Ib. מחיצה לְקָלוֹט דרבנן that the precincts have retaining power is merely a rabbinical enactment; Snh. 113a; B. Mets. 53b. — Part. pass. as ab. Sabb. 4a, a. fr. קלוטה כמי שהונחה דמיא, v. נוּחַ.

קָלַט ch. same, 1) *to close.* — Part. pass. קָלִיט, *pl.* קְלִיטִין. Targ. Y. Lev. XXI, 20. — 2) *to clutch, intercept, receive; to absorb.* Ḥull. 65a ציפרתי נמי מְקַלְּטָא קָלְטָא the *tsipparti,* too, snaps at things in the air (and yet it is a clean bird). Y. Pes. III, beg. 29d דיקלוט, v. צְבָעָא I; a. fr. — Meïl. 11b, v. infra. — 3) *to offer an asylum, protect.* Targ. Y. Num. XXXV, 6; a. e. — 4) (of sacred precincts) *to retain.* Pes. 52a אתו גבא דחמרא קָלְטִינְהוּ (not אגבא) does the back of the ass (on which the fruit was brought to the place) form a sacred precinct (so that it cannot be exported again)?

Ithpe. אִיתְקְלִיט, אִיקְּלִיט *to be received, intercepted.* Succ. 49b

בדא' when the remnant of the libation poured into the depth was intercepted in a vessel; Meïl. 11[b] דאי קלט (קתני) it refers to a case when one intercepted the libation (v. Rashi a. Tosaf. for Var. Lect.).

קַלְטָא m. (preced.) *reception, asylum.* Targ. Y. Num. XXXV, 25, sq. קַלְטֵירֵיהּ (h. text מקלטו).

קָלְטָא f. (preced.) *receiving, protecting.* — *Pl.* קָלְטָן. Targ. Y. Num. XXXV, 11; 13, sq.

קוּ', קִי', קַלְטָא m. (preced. wds.; cmp. סַפְּגָ, בְּלַע) *[absorbing,] receiving punishment.* Y. Yeb. II, 4[a] top חבוט דהוא טבא בק' ... go on beating, for there is a benefit in taking it (it will teach me a lesson); Y. Kidd. III, 64[d] bot. בקַלְטָה; Gen. R. s. 7; Tanḥ. Ḥukk. 6; Koh. R. to VII, 23; Pesik. R. s. 14 בקלירי, read: בקירקי; ib. בקלירה (corr. acc.); Pesik. Par., p. 35[b], sq. בקולחא (corr. acc.).

קָלְטוֹר m. (calator) *an officer arranging the royal receptions.* Lev. R. s. 28; Koh. R. to IX, 11, a. e., v. קוֹמֵיס.

קלטירה, קלטיקה, read: קָלְטִירָה or קָלְטִירָקָה m. (v. גְּלוֹגְדָקָא) *(the teacher's) litter* in college or synagogue. Y. Meg. III, 73[d] bot.

קַלְיָ f. (καλή) *handsome.* Ex. R. s. 52, end, a. e., v. נִירְנְפֵי.

קַלְיָ adv. (apocop. of קלילי), ק' ק' *little by little, slowly.* Erub. 51[a] כי מסגי ק' ק' when he walks step by step, opp. רהט. Sabb. 153[b] דוקא רץ אבל ק' ק' לא only when one runs (is it permitted), but when one walks leisurely is it not?

קָלָה, קלי I (b. h.) *to be light, disregarded.*

Pi. קִלָּה, קִילָּה (by ref. to ונקלה, Deut. XXV, 3) *to disgrace* (one's self), *to have loose bowels; to collapse under the lashes.* Macc. 23[a] ק' בין בראשונה וכ' if he collapses either at the first or at the second lash, he must be released. Tosef. ib. V (IV), 14 אם קי' באחד מהן if he collapsed at one of them. Ib. ק' עד שלא לקה if he collapsed (from fear) before receiving lashes. Ib. אמדוהו שאם ילקה וקי' (Var. יקלקל) if the experts opine that he will collapse, when he is lashed; שאם יוצא מב"ד קי' (Var. וקלקל) that he will collapse on leaving the court; Macc. l. c. יְקַלֶּה Ms. M. (or יְקָלֶּה; ed. קלה). Ib. והכתו ... ולא שיקלה כבר Ms. M. (ed. שלקה, corr. acc.; Var. שנקלה) we read, 'lest if he should exceed ..., thy brother be disgraced', but he must not be beaten at all, if he has collapsed in court ere this; Yalk. Deut. 937 שנקלה וכ'; a. e.

Nif. נִקְלָה *to be disgraced.* Ib. כפתוהו ... מ"ט ונקלה if he runs away from court after they have tied him, he is released; why? The text says, *v'niḳlah,* and he has been disgraced; Macc. l. c. Ms. M. (not in ed.), v. supra; a. e.

קָלֵי ch. same, *to be disgraced.* Targ. O. Deut. XXV, 3 Ms. III (ed. Berl. וייקל, oth. ed. וקל, fr. קַלֵּל); וְיִקְלֵי

Pa. קַלֵּי, *Af.* אַקְלֵי *to hold in light esteem, revile.* Targ. O. Deut. XXVII, 16 דיקלי ed. Berl. (oth. ed. דקלי; ed. Vien. דיקלי, corr. acc.; Regia דקבל fr. קָלַל; v. Berl. Targ. O. II, p. 57).

קָלָה, קלי II (b. h.; cmp. כָּבָה) *to consume, burn; to roast, parch.* Sifra Vayikra, N'dab., ch. XIV, Par. 13 אפשר יקלנו גרש the text might have meant that one must parch it as grit; יקלנו אביב one must parch it in the ear. Pes. 75[a] ונקלה, v. next w. — Part. pass. קָלוּי. Sifra l. c., v. קָלִי. Men. 66[b] אם אביב ק' אם גרש ק' whether parched in the ear or as grit; a. e.

**Hithpa.* הִתְקַלֶּה *to consume one's self in longing.* Cant. R. to III, 11 מתקלהא, v. קָחָה.

קָלָא, קָלֵי ch. same. Targ. Jer. XXIX, 22. Targ. O. Num. XXI, 6 חיורין קָלָן (h. text הנחשים השרפים); a. fr. — [Targ. Hos. IX, 16 דקלא, read as ed. Lag. דיקלקא.] — Part. pass. קָלֵי, קָלְיָא. Targ. Lev. II, 14. Targ. I Sam. XXX, 3; a. e. — Pes. 75[a] נקרוס ... ונקלייה Ms. M. (ed. ונקלה) (may we not understand the text so) that we put bundles of twigs around her and burn her to death? B. Mets. 74[a] דא מחוסר מקלי ואפוקי וכ' (some ed. מקלה) but it (the lime) lacks burning and taking out of the kiln and crushing! Snh. 31[a], sq. אי בעיא קלחיה if she wanted, she might have burned it (the document). Ḥull. 52[b] לא קלי זיהרירה, v. II. זִיהֲרָא. Ab. Zar. 28[a] קלניהי אמרא וכ' roast them on a new shovel. Snh. 96[b] חיכלא קליא קלית a burnt temple thou didst burn (v. טְחַן); a. fr. — Trnsf. *to expose to the evil eye* or *to the covetousness of thieves.* B. Mets. 30[a] דמקלא קלי לה וכ' (by exhibiting the found object) he exposes it to loss through the evil eye or through thieves.

Ithpe. אִיקְּלִי *to be burnt.* Snh. l. c. מטא ... חיכלא מיקלי the time has arrived for the sanctuary to be destroyed and the Temple to be burnt.

קָלִי m. (b. h.; preced.) *parched ears.* Men. X, 4 (66[a]) כדי לקיים בו מצות ק' in order to comply with the law requiring it to be parched (Lev. II, 14); Sifra Vayikra, N'dab., ch. XIV, Par. 13 קָלוּי (v. קָלָה II). Men. 66[b] אין לשון ק' אלא דבר אחר Ms. M. (v. Rabb. D. S. a. l. note, a. Yalk. Lev. 456) by *ḳoli* (parched) we understand the intercession of something else between the fire and the object to be affected by it; ל"א אין לשון ק' אלא (דבר) קלול וכ' another version reads: by *ḳoli* we understand, parched in a vessel (in something hollow); how is this? A tube for parching grain was there &c. Sifra Emor ch. XI, Par. 10 קמח ק' flour made of parched grain; Men. X, 5 קמח וק' (Bab. ed. 67[b] קמח ק'); Pes. 10[b] bot. קמח וק' (corr. acc.). Ib. 11[a] מק' ואילך from the time the grain is parched and onward (when the soft grain is unfit for immediate consumption); עד ק' up to the time when grain can be parched; Men. 68[a]. Sabb. 155[b] אין גובלין את חק' you must not mix flour of parched grains (with oil &c., on the Sabbath). Tosef. Pes. II (III), 4 ק' שירד לתוכו דלק (not לתוכה) parched grain on which drippings have fallen; a. fr. — *Pl.* קָלָאִין, קָלָאִים. Men. 66[b] אבוב של ק' (not אביב); Kel. II, 3; Sifra Vayikra, l. c.; Yalk. Lev. 456, v. אֲבוּב. Keth. II, 1 חילוק ק', v. חִילּוּק. Y. ib. 28[b] top אין לה בתולה ... חילוק ק' at the wedding of a virgin that had been married before, no distribution of roasted ears takes place; a. fr.

קְלָא, קְלֵי, קְלֵיָא II, קְלָיָא I ch. same. Targ. Lev. XXIII, 14 (Y. ed. Amst. קְלֵי). Targ. Ruth II, 14. Targ. I Sam. XVII, 17 (some ed. קְלָיָא). Ib. XXV, 18 (ed. Wil. קְלַיָּא *pl.*).—V. קוּלְיָא I.

קַלְיָא II, קָלְיָא m. (preced. wds.) 1) *fiery (poisonous) serpent.* Targ. O. Num. XXI, 8.—2) *ashes of an alkaline plant,* v. קוּלְיָא II.

קְלֵיאוֹפַטְרָא pr. n. f. *Cleopatra,* queen of Egypt. Nidd. 30b ק' מלכת אלכסנדרית (read: מ' אלכסנדרית or מלכת קלפטרא אלכסנדריא) C. the queen of Alexandria; ib. גלפטרה מלכת אלכנדריס (corr. acc.); Tosef. ib. IV, 17 רוונית ed. Zuck. (oth. ed. קלופטרא, גלופטרא . . . אלכסנדרית).

קְלִיבוֹסְתָּא f. (cmp. קַלְבּוּס) *the lowest end of the vertebrae, coccyx.* Sabb. 152a (expl. חשקר, Koh. XII, 5) זו ק' that means the coccyx (v. לוּז II).

קְלִיבוּסְתָּא ch. same. Ḥull. 93a תרבא דאַקְ' Ar. (ed. דק') the fat on the coccyx.

קְלִיבְסִים, v. קְלִוְוסִין.

קַלְיוֹגְרָפוֹן f. (καλλιγραφῶν) [*fine writer,*] name of *a baker's tool* resembling the stylus, with one pointed end to pick up the bread, called 'the tooth', and one flat and broad end to scrape the ashes out (v. גַּבְרָא), called 'the palm.' Kel. XIII, 2 ק' שגרטלה כפה וכ' Ar. (ed. קוליגרפון; ed. Dehr. קלגרפון) a *k.* that has lost its palm, is susceptible to uncleanness on account of its tooth &c. (v. Tosef. ib. B. Mets. III, 7, quot. s. v. צְנוֹרָא III).

קְלִיד, קַלְיָדָא, v. בְּלִיד.

קְלִידָא, v. אַקְלִידָא.

קְלִידִיקוֹס*, prob. to be read: קְלִירַרְכוֹס m. (κλήρ-αρχος) *president of a district* (higher than the *epitropos,* and subordinate to the *decurio,* a member of the senate in provincial municipalities). Mekh. B'shall., Amalek, s. 2; Yalk. Deut. 813 פלירכוס, פלירדכוס, prob. פּוֹלַרְכוֹס (πολί-αρχος=prefectus urbi).

קְלִיט m. h. a. ch. (קָלַט) *suction,* (with יַם or יַמָּא) *gorge.* Y. B. Mets. V, 10c bot. קְלִיטוֹ של ים (not שלים) the gorge (resorbing the rivers flowing into the sea); trnsf. *a certain form of usury* (τόκος ναυτικός, fenus nauticum, v. Sm. Ant. 3rd ed. London 1890, s. v. Fenus, a. Lübker Reallex. s. v. Ἔμπορος, a. Zinsen), *the creditor advancing money on a ship load at his own risk in case of shipwreck,* expl. ib. בר נש דידהיב לחבריה מהו דינרין כגון אילין דיהבין וכ' if one advances a certain number of Denars to his neighbor in the same manner as those who give goods &c., v. קְטוֹסְטָבוֹן.—*Pl.* (ch.) קְלִיטִין. Gen. R. s. 5 (expl. עד נבכי ים, Job XXXVIII, 16) עד ק' דימא (some ed. קְלוּטִין) to the gorges of the sea; Yalk. Ps. 848 קטלא (read: קְלִיטָא or קְלָטָא).

קְלִיטָה f. (קָלַט) 1) *receiving, offering an asylum.* Macc. 13a מר סבר לכם לק' וכ' one scholar is of the opinion, 'unto you' (Num. XXXV, 12) means yours merely as an asylum (מקלט, where the refugees have to support themselves), the other is of the opinion, 'yours' for all your needs.—2) (of a graft) *taking root.* R. Hash. 10b.

קְלִימִי, קְלִימָה, Pesik. R. s. 14, v. קְלָמָא.

קְלִיל m. (v. קוֹלָא) [*something hollow,*] *receptacle.* Men. 66b, v. קְלִי.—*Pl.* (of קְלִילִית) קְלִילִיּוֹת. Tosef. Par. III (II), 4, v. קָלַל.

קַלִּיל I m. (v. next w.) *a little, a short while.* Targ. Y. Gen. XXIV, 17 (ed. Amst. קְלֵיל). Targ. Prov. VI, 10. Ib. XV, 16 (ed. Wil. ק'). Ib. XVI, 8 (ed. Wil. קְלֵיל). Ib. V, 14 (not כ'). Targ. Y. Ex. XVII, 4; a. fr.—Koh. R. to III, 9 עביד עימיה אויר ק' he spent with him a short moment of rest.

קַלִּיל II m., קַל, קַלִּילָא c. = h. קַל, 1) *light of weight; quick.* Targ. II Sam. II, 18. Targ. Prov. XIX, 2 (ed. Wil. קְלֵיל). Targ. Jer. II, 23; a. fr.—Gitt. 56a חיירא ק' ממיתא a live body is lighter than a dead one. Ḥull. 16b ק' בעופא דק' in the case of a bird, which is of light weight. Snh. 46b כמאן דאמר ק' לי עלמא Ms. M. (ed. קיל) as one says, the world is light to me (meaning to say, I feel heavy); Y. ib. VI, 23d bot., v. קָלַל; a. e.—2) *slight, of little esteem; little, small* (in numbers); *easy.* Targ. Y. Ex. XVIII, 22 (ed. Amst. ק'). Targ. Lam. III, 28. Targ. Jer. III, 9 (h. text וְקַל!). Targ. II Kings III, 18. Targ. Y. Gen. XXIV, 15; a. fr.—B. Kam. 6b, v. לִישָׁן. Y. Nidd. I, 49c top ק' וכ' . . . חדא the opinion of R. M. is more lenient than that of R. J.; a. e.—*Pl.* קַלִּילִין, קַלִּילַיָּא; ק', קַלִּילָן, ק'. Targ. Is. XVIII, 2. Targ. Lam. IV, 19. Targ. II Chr. XXIX, 34. Targ. Y. Lev. XIV, 32; a. fr.—Koh. R. to I, 18 אכל מלין ק' he ate light things (easy to digest), opp. בורין coarse things.

קַלִּילוּתָא, קַלִּילוּ f. (preced.) 1) *lightness, rapidity.* Targ. Zech. V, 7; 9. Targ. Y. Gen. XXIX, 1.—2) *a little.* Ib. XLIII, 2, v. קַלִּיל I.

קְלִינְטְרִין, v. קְלִבְּרִינְטְרִין.

קְלִיסְטָנֵרִי m. (corrupt. of questionarius) *executioner.* Ab. Zar. 18a Ms. M., v. קְלַסְטוֹר.

קְלִיסְטְרָא, Sabb. 123b Ar., v. קְלוֹסְטְרָא.

קְלִיסְטְרִין, v. קְלוֹסְטְרִין.

קְלִיסְיָא pr. n. pl. *K'lisia* (?). Y. Gitt. IV, 46a.

קְלִיעָא, v. קְלִיעָתָא.—[Erub. 63b ed. Cost., v. קְלָעָא I.]

קְלִיעָה f. (קָלַע II) *twist, network; screen.* Y. Shek. VIII, 51b top אילו אמר חוט . . . ק' שלשה וכ' if the text (Ex. XXVI, 31) had the word *ḥut,* it would mean a double thread, if *k'li'ah,* a triple thread &c. Y. Succ. III, 53c bot.; Sifra Emor Par. 12, ch. XVI, v. עֲבוֹת. Yoma 67b (expl. קלעו במקלעות, Mish. ib. VI, 7) כמין ק' he intertwined the limbs of the animals so as to form a network. Y. Taan. II, 65b top (in

Chald. dict.), v. עַבְיָא.—Trnsf. *band, league.* Pesik. R. s. 33 (ref. to עבתים, Ez. XXXI, 3) משעה ... ק' אחת להכעיס וכ' as soon as the whole world became one league to provoke the Lord, he (Ashur) left their council &c.—*Pl.* קְלִיעוֹת. Eduy. III, 4 כל חק' וכ' all networks (woven sheets) are clean &c. Yalk. Num. 713, v. קוֹלְיָרִין.

קְלָעְתָּא, קְלִיעָא, קְלִיעֲתָא ch. same, *network, plait*; also *carved relief work.* Targ. Y. Ex. XXVIII, 14; 22 (h. text עֲבֹת).—Y. Sot. IX, end, 24c, v. מַקְלִיעָתָא. Y. Snh. VII, end, 25d בקְלִיעָתָא דשערה by the plait of her hair; a. e.—*Pl.* קְלִיעָתָן, קְלִיעָתָא, קַלְעָתָא. Targ. Y. Ex. XXVIII, 24, sq. Targ. I Kings VI, 29; 32. Ib. VII, 31 קְלִיעִין.—Sabb. 95a; Ber. 61a, a. e., v. בְּנְיָיתָא; Gen. R. s. 18, beg. מְקַלְעָתָא; a. e.

קְלִיף, v. קְלַף.

קַלְפָּא, קַלְפוּ, v. קַלְפָּא, קְלוּפְתָּא, a. next w.

קְלִיפָה f. (קָלַף) 1) *peeling, scaling.* Pes. 76a סגי ליה בק' it is sufficiently remedied by paring the surface. Ib. ק' מיהא ניבעי let it at least be pared; a. e.—2) *scale, husk, skin.* Snh. 95b שריון ק' (= ש' קשקשים, I Sam. XVII, 5) a scaly coat of mail. Nidd. III, 2; Tosef. ib. IV, 2 חמפלת מין ק' an abortion that has the appearance of a mass of membranes. Ohol. VI, 5, sq. כקְלִיפַּת השום as thin as the husk of garlic. Ab. Zar. 76a עד שתשיר קְלִיפָתָן until the crusty accretion of the vessels falls off (by exposure to heat); a. fr.—Bekh. 58a כל ... כק' השום וכ' all Jewish scholars appear to me (as paltry) as the husk of garlic, except &c.—[Gen. R. s. 82 קלִיפת בצלים, v. קְלַפַּת.]—*Pl.* קְלִיפִּין, קְלִיפִּים, קְלִיפִּין. Tosef. Nidd. IV, 3 כמין קלִיפין אדומין (masc.); כמין קלִיפות אדומות the appearance of red membranes. Cant. R. to VI, 11 מה אגוז ... שתי ק' וכ' as the nut has two shells &c. Sabb. IX, 5 קְלִיפֵּי רמונים shells of pomegranates. Y. Ter. V, end, 43d קילפי ארסור (read: קלִיפי) shells of forbidden fruits. Num. R. s. 12, v. קָטֶב; a. e.—Pes. 112b (in Chald. dict.) מאן דמדרך אקלִיפים (some ed. אקְלִיפָא; Ms. M. אקלִיפי דבצים) he that treads on egg-shells.—[In later mystic literature קלִיפה, pronounced קְלִיפָּה, a certain *class of demons*, cmp. Num. R. l. c.]

קלִיקִין, Y. Naz. VI, 55b top, v. קוֹלְקִי.

קְלִירוֹס* m. (κλῆρος) *lot, destiny.* Midr. Till. to Ps. X, 10 אין הרשע מפיל בק' שלו וכ' Rashi to Ps. l. c. (ed. בקולרים, ed. Bub. בקילורין, corr. acc.) the wicked man involves in his own evil destiny none but wicked strong men like himself (ref. to Dan. III, 20).—*Pl.* קְלִירוֹסִין. Gen. R. s. 58 (ref. to חברון and קריית ארבע) שהוא עולה בקרסין של וכ' (some ed. a. Matt. K. בקרנסין, Ar. בקורנס, 'Rashi' בקינסריון; corr. acc.) for Hebron came up in the lot of (was in turn assigned to) four owners, first to Judah &c. Lam. R. introd. (R. Abbahu 2) בשעה שהפלתי קלבסים וכ' Ar. (ed. קלסים, read קלירסים) when I cast lots upon the nations to exile them &c. (ref. to Ez. XXIV, 6 גורל); Yalk. Ez. 363 קלווסי' (corr. acc.).

קלִירוס, קלוֹ, קלִירוס, a word in an incantation. Yoma 84a, v. בנחי.

קַלְקַל, קְלִישָׁא, קָלְשָׁא, v. קְלַשׁ.

קָלָל m. (v. קָלַל) *a vessel*, esp. *the pitcher containing the ashes of the red cow.* Par. III, 3; X, 3 ק' של חטאת the vessel containing the ashes for lustration; Tosef. ib. IX (X), 5; a. e.—*Pl.* קְלָלוֹת. Par. X, 4. Tosef. ib. III (II), 4 קְלִילְיוֹת (Var. קלולי; R. S. to Par. III, 3 קילולות, corr. acc.).

קָלָל ch. same. Targ. Y. Num. XIX, 9.

קַלֵּל (b. h.) [*to swing*] *to be light, slender, unimportant.*—Part. קַל. Snh. VI, 5 (ref. to קלֹלֶת, Deut. XXI, 23) בזמן ... קַלַּנִי מראשי וכ' when man suffers punishment, what does the Shekhinah say? 'I am lighter than my head, than my arm' (euphem. for, I feel my head heavy &c.); Y. ib. 23d bot. אנן תנינן קַלֶּנִי (= קל אינני) we read *ḳalleni*, I am not lighter; מאן דאמר אית תנאי תני קל אני some Tannai reads *ḳal ăni*; קלִיני ליה חוא אלא קלִיל according to him that reads *ḳalleni*, it is a euphemistic expression for 'light' (i. e. my head is light, I feel giddy; my arm is light, I feel weak); מאן דאמר קלַנִי ... נטיל according to the version *ḳallani*, it is a euphemistic expression for 'heavy' (i. e. my head, my arm is heavy); Bab. ib. 46b Abbayi says כמאן דאמר קל ליה (read *ḳalleni*) as one says, 'light (I am) not' (i. e. I feel heavy, without euphemism)—(which is refuted by Raba, who explains the word in question) קליל לי עלמא, v. קַלִּיל II.

Hif. הֵקִיל, הֵקַל, הֵיקַל 1) *to lighten.* M. Kat. 17b חכבירד ... מֵירַקַּל וכ' if the mourner's hair is too heavy, he may make it lighter with a razor; Y. ib. III, 82a top. Erub. IV, 9 להָקֵל על העשיר to make it easy for the rich man; a. fr.—Trnsf. ה' ראשו *to be irreverent, talk frivolously* (v. קַפּוּת). Ber. IX, 5 לא יָקֵל אדם את ראשו כנגד וכ' man (a pilgrim coming to Jerusalem) must not behave irreverently in sight of the eastern gate &c. Yalk. Gen. 24 מֵיקֶלֶת ראשה she is frivolous (light-minded); Yalk. Is. 265 מֵקֶלֶת ראש; (Gen. R. s. 18 מרקרת, v. רָקַר).—2) *to be lenient; to incline towards the less restrictive practice*, opp. החמיר, v. חָמַר I. Y. M. Kat. l. c. הלכה כדברי מי שהוא מיקל the adopted practice follows the opinion of him who is more lenient; Erub. 46a, a. fr. כדברי המיקל וכ'. Yeb. 88a הֵירַקַּלְתָּ עליה, v. חָמַר I. Pes. 52b, v. מַגִּיד. Erub. l. c. wherever you find יחיד מיקל ורבים וכ' an individual scholar favoring the more lenient practice against several in favor of restriction. Sabb. 129a, a. fr. ספק נפשות להָקֵל where there is a doubt involving the endangering of human life, the more lenient rule is applied; a. fr.—3) *to be sparing, beggarly.* Ib. כל המיקל ... מְקַרְלִין לו מזונותיו וכ' he that stints himself at the meal taken after bloodletting, to him they in heaven will give his sustenance stintingly; a. e.

Pi. קִלֵּל [*to diminish,*] *to curse.* Keth. VII, 6 מְקַלַּלְתּ, v. יָלַד. Sabb. 62b שאשתו מְקַלַּלְתּוֹ בפניו whom his wife curses in his presence. Pes. 87b (ref. to Prov. XXX, 10 sq.) אפי' דור שאביו וְקִלֵּל וכ' even if it be a generation of men that curse their father ..., do not denounce &c. Yoma 75a ק' את הנחש וכ' God cursed the serpent, yet it climbs up the roof and finds its food. Sot. 11a (expl. ועלה, Ex. I, 10,

as euphem. for כאדם שמקלל את עצמו וכ׳ (ועלינו like a man that wants to curse himself (express an ill omen about himself), and hangs his curse on others. B. Bath. 88b הקב״ה ברך ... וקללן וכ׳ the Lord blessed Israel with the twenty-two letters of the alphabet (from א of אם, Lev. XXVI, 3, to ת of קוממיות, ib. 13), and cursed them with eight letters (from ו of ואם, ib. 14, to ם of נפשם, ib. 43). Snh. 70a מתוך שקלקלו ... קללו ברביעי because Ham injured him by (preventing his begetting) a fourth son, he (Noah) cursed him by his fourth son (Canaan). Ib. 91b כל המונע ... שבמעי אמן מקללין אותו (not אמו) he that withholds a tradition from his pupil, even the embryos in their mother's womb will curse him; Yalk. Prov. 947; a. fr.

Nithpa. נִתְקַלֵּל *to be cursed.* Ber. 61a בתחלה נ׳ ... נתקללה וכ׳ the serpent was cursed first, and then Eve &c.; Gen. R. s. 20; Erub. 18a. Ib.b נתקללה בבל נתקללו וכ׳ when Babylon was cursed, her neighbors were cursed. Bekh. 8a אם מבהמה נתקללה וכ׳ if she (Eve) was cursed (with prolonged pregnancy) more than cattle &c. Ib. נ׳ הוא ... אחת לשבע it (the serpent) was cursed seven times more than certain cattle. Ib. נ׳ הוא מחירה (not נתקלקל); a. fr.—[Tosef. Sot. II, 3 ניקללה ניוולה, Var. ניקל, read: ניקתה בניוולה, v. נָקָה *Nif.*]

קָלַל ch. same, 1) *to be light; to be of light esteem.* Targ. O. Gen. XVI, 4, sq.—2) *to be reduced.* Ib. VIII, 8; 11 קלו ed. Berl. (ed. Vien. קלִיאוּ).

Ithpol. אִתְקוֹלַל *to be reduced.* Targ. Y. ib.

Pa. קַלֵּיל 1) (denom. of קַל II) *to be quick, to pass swiftly.* Targ. Job VII, 6; IX, 25.—2) *to make light*; trnsf. *to ease, relieve.* Pesik. B'shall., p. 93a קלֵיל גרמך וכ׳ make thyself light of weight, or I will throw thee off.—Y. Kidd. II, 62d bot. הוון מחמרין וק׳ עליהון they were strict in their practice, and he lightened their burden (allowed them what they considered forbidden). Y. M. Kat. III, 82a חן דחורינן סברין דו מקללה חמר he whom we thought to be lenient made it stricter; a. e.—[Yalk. Gen. 133 ומקללה בשוק, v. קַלַּח.]

Af. אַקִּיל, אַקֵּל 1) *to disregard, dishonor*; also *to curse.* Targ. Ex. XXII, 27 (v. קִיל II). Targ. Ps. LV, 13 (h. text וחרף); a. e.—Y. Bicc. III, 65d top ר׳ מני מיקיל לאילין וכ׳ R. M. spoke with disrespect of those that get appointments to office for money; Midr. Sam. ch. VII ר׳ אמי הוה מקיל (or מקל). Y. Dem. I, 22a top, v. קִיל II. Y. Peah VIII, 21a אקלונך they cursed thee; a. e.—2) *to relieve, to favor the more lenient rule.* Targ. Ex. XVIII, 22 (some ed. O. ויקלון, read ורַי). Targ. I Kings XII, 4; 9.—Erub. 46a באבילות הוא דאקילו וכ׳ (or האקילו) only as to mourning ceremonies the Rabbis adopt the more lenient rules. Yeb. 88a ולא ליקיל, or חַמַר I; a. fr.—V. קַלְקֵל.

קְלָלָה f. (b. h.; preced.) *dishonor; curse.* B. Mets. 75b גורם ק׳ לעצמו brings dishonor upon himself (people believing him to be dishonest). Meg. 15a, a. e. אל תהי קְלָלָה קלה בעיניך let not the curse of a common man be a slight thing in thy eyes. Ib. 28a קללת חבירי ... לא עלתה the thought of my neighbor's curse never went to bed with me (v. צַעַר). Sot. 11a תולה קְלָלָתוֹ וכ׳, v. קָלַל. Yoma 54b חלקו ... וקללתן ק׳ וכ׳ those whose blessing is blessing, and whose curse is curse (whose blessings and curses are efficacious) are engaged in such things!—Y. Snh. VII, 25a bot. קיללת חשם (usu. ברכת) blasphemy. Ib. מהו לקרוע על קיללת חשם how about rending one's garments on hearing blasphemy by a gentile?; a. fr.—*Pl.* קְלָלוֹת. Meg. 31b ק׳ שבתורת כהנים the curses in Leviticus (XXVI, 14-43); שבמשנה תורה the curses in Deuteronomy (XXVIII, 15-68). Ib. שתכלה השנה וקְלָלוֹתֶיהָ that the year and its curses my end together. Erub. 100b עשר ק׳ וכ׳ Eve was cursed with ten curses; a. fr.

קְלַם*, *Pa.* קִלֵּם (cmp. קרם) *to pare off.* Y. Ab. Zar. II, 40d top חמרתה מחלחלה וקִלְּמָה he saw that it (the plaster) was poisoned, and he pared it off; [prob. to be read: וקִלְּקָה, v. קִלַּח].

קַלְמָא, *pl.* קַלְמִין, קַלְמֵי, v. פַּלְמָא.

קַלְמָא, Targ. Ez. XXVII, 17, quot. in Rashi a. l., misreading for קלווא, v. קוּלְוָא I.

קָלָמוֹס m. (κάλαμος) *reed, pen.* Sabb. 80a Ms. O., v. קוֹלְמוֹס.—*Pl.* קָלָמִין. Gen. R. s. 1; Y'lamd. to Num. XXIII, 9, v. מִילָן.—קַלְמוֹסִרים, v. קוֹלְמוֹס.

קַלְמַסְמַסְיָא, קַלְמִזְמַסְיָא, קַלְמִז, v. מַזְיָא.

קָלָמִין, v. קָלָמוֹס.

קַלְמַסְמַסְיָא, v. קלמז.

קַלְמָרִים, v. next w.

קָלָמָרִין f. (καλαμάριον) 1) *pen-case.* Yalk. Num. 766, v. מִילָן.—2) *inkstand.* Mikv. X, 1 ק׳ הדיוטות וכ׳ (read: של הדיוטות or הדיוטית) the inkstand of ordinary men (with a rim bent inside to prevent spilling) does not become clean by immersion until you make a hole in its side; וק׳ של יוסף הכהן וכ׳ and the inkstand of Joseph the priest (Josephus Flavius?) had a hole in its side (through which it could be emptied and cleaned). Y. Ab. Zar. III, 42c bot. חנייר ... ק׳ צריכה paper and pen are considered ornamental objects (with regard to idolatrous decorations on them); as to the inkstand, it is doubtful. Sabb. 80a בק׳ (Ms. M. בקומרין, ed. Sonc. בקלרין, corr. acc.) forming a letter by dropping ink out of the inkstand.—*Pl.* קַלְמָרִים, קַלְמָרִין. Kel. II, 7 ק׳ חמותאמות ed. Dehr. (oth. ed. חמתואמות; Ar. חמתאמת sing.) a double inkstand (v. Sm. Ant. s. v. Atramentum).

קַלְמָתָא, v. פַּלְמָתָא.

קַלָּן or קָלָן, *pl.* קַלָּנִים, קַלָּנִין, קַלֵּי, v. קוֹלָן II.

קְלָנָא, קָלָן, קָלָן m. = h. קָלוֹן, *shame, disgrace, disgraceful deed; nakedness.* Targ. Is. XXII, 18. Targ. Deut. XXII, 21. Targ. O. Lev. XX, 18; a. fr.

קַלְנְבוֹ pr. n. pl. *Kaln'bo* in Babylonia. Snh. 63b (Ms. F. a. K. קל נבו, v. Rabb. D. S. a. l. note 50). Zeb. 96a

שמעיה מק׳ (רב) (not בק׳, v. Rabb. D. S. a. l. note 40) (Rab) Sh'maya of K.; Yoma 21a (v. Rabb. D. S. a. l. note 9); Yalk. Lev. 490 (corr. acc.).

קלנדה, קלנדא, v. next w.

קָלֶנְדַּס c. (calendæ, accus.) *kalends*, the first day of the Roman month, (applied only to the kalendæ Januariæ) *the Roman New Year*. Ab. Zar. I, 3 (8a) קלנדס Y. ed. (Mish. a. Bab. קלנדא). Y. ib. 39c top ק׳ אדם וכ׳ Adam instituted the kalends; ק׳ קלון וכ׳ . . . כיון דחמא when he observed that the days were growing longer, he exclaimed, *kalendas* &c., v. דיאו׳. Ib. וינובריס, ק׳ וינובריס. Ib. ק׳ אסורה לכל on the Roman New Year it is forbidden to deal with all gentiles; [oth. opin.] אין אסורה אלא לפלחין בה it is forbidden to deal with those only who worship on it; Bab. ib. 8a; Tosef. ib. I, 4 קלנדא ed. Zuck. (Var. ה . . ., ס . . .). Ab. Zar. l. c. ק׳ שמנה רמים אחר וכ׳ the New Year takes place eight days after the solstice, the Saturnalia eight days before the solstice; Y. ib. l. c. (corr. acc.). Bab. ib. l. c. רומי שעשתה ק׳ וכ׳ (Alf. עיר) if a Roman city (as Cæsaræa) introduced the Roman New Year, and all the townships near her are subject to her rule, are these townships forbidden or not?; a. e.

קָלָנְיָא f. (colonia) *a Roman colony* (v. Sm. Ant. s. v. Colonia). Ab. Zar. 10a ק׳ ותתעביד טבריא and that Tiberias be declared a Roman colony. Succ. 45a, v. מוֹצָא II; Y. ib. IV, beg. 54b קָלוֹנְיָא. Deut. R. s. 10 לאיסטרטיגין ששימש פרס וקלאונה ... (read רומי for פרס, a corr. acc.) a general that held offices in two provinces, one a Roman province, the other a colony; (Yalk. ib. 942 פרס וק׳, omitted). B. Bath. 4a את הורודוס עבדא בישא מתעביד ק׳ Ms. R. (v. Rabb. D. S. a. l. note 70) thou, Herod, being a bad servant (of Rome), (thy country) be declared a colony (an anachronistic allusion to the reduction of Judæa to a Roman province on the banishment of Archelaus).—Yeb. 115b בצד קלוניא מתא by the side of the town of Colonia (?).

קַלַּנִיתָא f. (קַלָּא) name of *a very lean bird, ḳallanitha*. Ḥull. 102b בק׳ such is the case with the ק.; והא ק׳ עוף טמא הוא but the ק. is an unclean bird?; כעין ק׳ a clean bird similar in build to the ק.—B. Bath. 20a ק׳ לא מסרטא but the ק. does not scratch (and a child may play with it)!; כעין ק׳ (a bird that does scratch, but is) similar &c.

קלניתא, v. next w.

קָלַנְתִּיָא c. (Κορίνθιος) *Corinthian*. Tosef. Yoma II, 4; Yoma 38a קלוניתא (Ms. M. קלניתא), v. נְחוּשְׁתָּן I.

קָלַס I, *Pi.* קִלֵּס (denom. of קוֹלָס) *to put a helmet on*; part. pass. מְקוּלָּס *an animal roasted in its entirety with the entrails and legs on the head*. Pes. 74a R. Ṭarfon called it גדי מ׳ a kid with a helmet on. Tosef. Bets. II, 15 אירוחי גדי מ׳ . . . וקרבו (not בקרבו) what is a *g'di m'kullas?* Entirely roasted, with head, legs, and entrails. Ib. עגל מ׳ a calf roasted with the head &c. Ib. Todos taught the Roman Jews to take lambs וכ׳ ועושין אותן מקולָּסין and prepare them 'helmeted' on Passover nights.—[Midr. Till. to Ps. XCII מקולסין, v. נִיקְלָוִוס.]

קָלַס II, *Pi.* קִלֵּס, קי׳ (denom. of קוֹל, *Pales*) [*to shout, make noise,*] 1) *to praise*; [b. h. *to decry, deride*]. B. Bath. 176a אע״פ שק׳ ר״י וכ׳ although R. Yishm. praised Ben N. (commended his argument) the practice follows his (R. Yishmael's) opinion; Y. ib. X, end, 17d על מדרשו קילָסוֹ he commended him for his mode of argumentation. Lev. R. s. 30 ונקלֵס לחקב״ה ... ניקח let us take up the Lulab and Ethrog and offer praise to the Lord. Midr. Till. to Ps. CXIV (expl. סלסו, Ps. LXVIII, 5) קַלְּסוּ (not קילסו) praise him. Ib. Ps. CIV; a. v. fr.—2) *to tramp* or *clap* (in wailing ceremonies or on joyous occasions), v. קִרְפֵּס II, 2. M. Kat. 27b חמקלֵס לא ינקֵּל וכ׳ the tramper (at mourning ceremonies) must not tramp with a sandal on his foot, but with a shoe, to avoid accident.

Hithpa. הִתְקַלֵּס *to be praised; to be done honor to by song, clapping* &c. Y. Ḥag. I, 76c מתקלסין ... כשהיה רואה (not סון . . .) whenever he saw a deceased person or a bride honored.

קִלֵּס, *Pa.* קַלֵּס cb. same, *to call out; to praise; to tramp*. Targ. Esth. VI, 9; 11 (h. text קרא). Targ. Y. II Deut. XXXII, 43. Targ. Y. II Ex. XXXII, 18; a. fr.—Keth. 21b משום דקלָסָה ... את נמי מְקַלְּסַת לח because thy mother's father commended it, thou commendest it likewise. Y. Kil. VIII, 31b, a. e. מְקַלֵּס ... לית הזולים וכ׳ וחוה R. J. praised him by applying the verse (Is. XLVI, 6) &c. Y. Maas. Sh. I, end, 53a ... וקָלְּסָה אמרה he said it before R. Abina, and he applauded him, opp. קנחריה; a. e.—Y. Peah I, 15d; Y. Ab. Zar. I, 42c top מקלס קומי וכ׳ did honor to bridal couples (singing, dancing &c.); (Keth. 17a מרקד).

קָלָסָא, קִלְסָא, v. קוֹלָס, קוּלְסָא.

קָלָסָא* m. (b. h. קָלָסָה, v. קָלַס) *shouting, derision*. Targ. Ps. XLIV, 14 Ms. (ed. קלנא).

קָלַסְטוֹר (better קוֹלַסְטִיר) m. (κολαστήρ) *torturer, executioner*. Ab. Zar. 18a ... וקַלַסְטוֹרוֹ וכ׳ ר׳ חנינא Ar. (ed. וקלצטונריה; Ms. M. וקלסטינריה, arisen from confusing our w. with *questionarius*, v. קוֹסְטִינָר, קוֹסְטִינָרִין) R. Ḥanina ... and his executioner are destined to enjoy the happiness of the hereafter. Ib. אמר לו קלצטונרי (Ms. M. קלסטנרי, En Ya'ăk. קליסטנירו, v. Rabb. D. S. a. l. note 60) the (his) executioner said to him.

קַלַסְטוֹרָא, v. קַלַּסְטִירָא.

קַלַסְטַר, קַלַסְטִיר I m. (a transpos. of κάρταλλος, v. טַרְסָקַל a. טַרְסְקַל) *basket*, esp. *fodder-basket* used instead of a muzzle. Kel. XX, 1 קלסטר ed. Dehr. a. Ar. (ed. קלוסטור; R. H. G. קרסטל); Sifra, M'tsor'a, Zab., Par. 1, ch. II קַלַּסְתָּר.—*Pl.* קַלַּסְטִירִין. Y. Sabb. V, beg. 7b.

קַלַסְתַּר, קַלַסְטִיר II m. (κρύσταλλος, crystallum) *crystal*; trnsf. *brightness*, (with, or sub. פנים; cmp. זיו) *beauty of features, countenance*. Ber. 7a בשכר זכה לק׳ פנים ... as a reward for hiding his face (Ex. III, 6) he was granted the shining face (Ex. XXXIV, 29 sq.). Nidd. 31a והקב״ה נותן ... וק׳ פנים וכ׳ and God gives it

(the embryo) spirit and soul, and beauty of features, and power of sight &c. B. Mets. 87[a] נחפך ק' פנים וכ' Isaac's features were changed and made to resemble Abraham's. Lev. R. s. 18, beg. (ref. to Koh. XII, 2) השמש זו ק' פ' 'the sun (is darkened)', that means the bright countenance; a. fr.—*Pl.* (used as sing.) קְלַסְטֵירִין. Ex. R. s. 28, beg. עשה הקב"ה ק' של פניו (בו) . . . דומה וכ' the Lord made Moses' features resemble those of Abraham.—[Snh. 104[b] קלסחר Rashi, v. קְלַסָּחָא.]

קְלַסְתָּרָא, קְלַסְתּוֹרָא, קְלַסְטָרָא, קְלַסְטֵירָא ch. same. Targ. Job XIV, 20 קְלַסְתֵּירֵיהּ (ed. Lag. קְלַסְתֵּיר; Regia קלסטור; h. text פנין). Ib. XXIX, 24 קְלַסְטַר אַפַּי Ar. (ed. תור . . .; Ms. תר . . .); a. e.—[Snh. 104[b], v. קְלַסָּחָא.]—*Pl.* קְלַסְטֵירִין, קְלַסְתּוֹרִין. Targ. Job XVII, 7 קְלַסְטֵירַי Ms. (ed. קלסתורי, not ריי . . .; h. text וְיֵצְרִי).

***קְלַסְרִיקִין** m. pl. (Κοιλη-συριχός) *Cœlesyrians.* Esth. R. to II, 21, v. בְּרַבְרִי. V., however, קְלוּסַנְטְרִין.

קְלַסְתָּא m. (adapt. of γελοιαστής, as if a redupl. of קְלַס) *jester, dancer, buffoon*; ק' של מלך *King's fool.* Snh. 104[b] Ms. M. (in a passage omitted in ed.; Ar. s. v. קלסטר: קלסתרא; Rashi קלסחר; Rev. des Ét. Juives XI, p. 215 קלסטר γελοιαστήρ; Yalk. Lam. 1000 רקד שהיה זמר dancer and musician).—V. קְלוּסַנְטְרִין.

קְלַסְתָּרָא, קְלַסְתִּיר, קְלַסְתָּר, קְלַסְתּוֹרָא, v. sub קלסט'.

קְלַע I (b. h.) *[to swing,] to cast, sling.*

Pi. קִילַּע same. Sabb. 152[b] ומקלעין נשמתן זה לזה and they (the angels) cast their (the sinners') souls to one another (like washers) (with ref. to I Sam. XXV, 29, v. זום); Yalk. Sam. 134.

קְלַע ch., *Af.* אַקְלַע same. Targ. I Sam. XVII, 49. Targ. Y. Ex. X, 19 אקלע Ar. (ed. טלק).

Ithpe. אִיתְקְלַע *to be thrown; to happen to come, happen to fall (on a certain day).* Hull. 110[a] א' לסורא וכ' happened to come to Sura on the eve of &c. Ib. אירתקלעו לבי וכ' happened to come to the house (were the guests) of &c. Pes. 46[b] הואיל ומיתקלעי וכ' since guests may happen to come to him. Ned. 8[a] עד דמתקלעי ליה וכ' until ten persons . . . pass by him. R. Hash. 20[a] אי' יום שלשים וכ' if the thirtieth day happens to fall on a Sabbath. Ber. 53[b] אי מיתקלע לי ממילא if I happen to get it. Sabb. 117[b] כי מיתקלע לדהו וכ' if they by chance had bread that had been used for an ʿErub (עירוב); a. fr.

קְלַע II *to twist, plait*; [b. h. *to form a raised figure,* cmp. גָּדַל II]. Yoma VI, 7 קָלָעָן, v. מַקֵּל. Sabb. 64[a] עני קולע שלש וכ' a poor man twists three threads and hangs the cord around his daughter's neck. Y. ib. X, 12[c] bot. חקולע שלש וכ' he that plaits three strings of hair on a person's head. Tosef. Maasr. I, 6 הרי עתיד לקלוע בשום ולאגוד וכ' (ed. Zuck. לריקלע . . . וליאגד, *Nif.*) if the intention was about the garlic crop to plait, and about the onions to tie them in bunches, אינו חייב עד שיקלע ויאגד he is not bound to give the tithes until he plaits or ties (or עד שיקלע ויאגד until the things are plaited or bunched); a. e.—Trnsf. *[to weave a wreath,] to adorn, praise.* Midr. Till. to Ps. XCII, end; Yalk. Ps. 846 הוא קולע על יראיו . . . קולעים לו וכ' he (God) praises those who fear him, and those who fear him praise him; you say (Ps. XCII, 16) &c., and I say, (Zeph. III, 13) &c.

Pi. קִילַּע 1) same. Num. R. s. 9 הרי קילעה לו וכ' (not קולעה) she plaited her hair to please him (her paramour), therefore the priest loosens her hair; Tosef. Sot. III, 3 ed. Zuck. note קלעה; a. e.—2) קִילְּעָה or קִיקְּעָה (cmp. נתצלפה, s. v. עָלַם II) *to plait a person's hair, dress, adorn* (v. supra). Ber. 61[a]; Koh. R. to VII, 2; Sabb. 95[a]; Erub. 18[a]; Nidd. 45[b]; Koh. R. to VII, 2 (ref. to ויבן, Gen. II, 22) מלמד שקילעה הקב"ה לחוה וכ' this intimates that the Lord dressed Eve &c., v. בְּנִירְתָא. Y. Snh. II, 20[a] bot. (ref. to II Sam. XX, 3 ויכלכל, v. כָּלְכֵּל) מלמד שהיה דוד מְקַלְּעָן וכ' this teaches that David had them dressed and adorned and made them come before him every day, and said to his evil inclination &c.

Nif. נִקְלַע *to be plaited,* v. supra.

קְלַע ch. same, *to plait.* Targ. Y. Num. V, 18 (v. Num. R. s. 9, quot. in preced.).

קֶלַע I m. (b. h.; קָלַע I) *sling.* Sifra Sh'mini, Par. 6, ch. VIII כל כלי לרבות חק' וכ' 'any receptacle' (Lev. XI, 32), to include the sling &c. Eduy. III, 5 חק' שבירת וכ' a sling the receptacle of which is of woven material. Sabb. 67[a] ק' נטושה (fem.), v. נָטַשׁ I.

קֶלַע II c. (קָלַע II) *twisted cord, rope; plait.* Gen. R. s. 22 (ref. to Is. V, 18) כק' הזוי של ספינה (prob. to be read עגלה) as the rope of a ship (a wagon), v. עֲבוֹת.—*Pl.* קְלָעִים. Yoma 47[a] מימי . . . קלעי שערי never did the beams of my house see the plaits of my hair (I always wear a cap in the house).

קֶלַע III m. (b. h. *pl.*; preced.) 1) *curtain, sail.* Tosef. B. Kam. VIII, 17 ובלבד שלא יפרוס את הק' וכ' provided one does not spread the sail and detain the boat (when fishing in the waters of a neighboring tribe).—*Pl.* קְלָעִין, קְלָעִים. Eduy. VIII, 6; Zeb. 107[b]; Meg. 10[a], a. e. ק' לתיכל וק' משהיו . . . לעזרות when they were rebuilding the Temple, they made curtains for the Temple and curtains for the courts.—Esp. *the curtains of the Tabernacle*; trnsf. *the partitions of the Temple corresponding to those of the Tabernacle.* Zeb. V, 3 לפנים מן הק' inside of the enclosures (in the Temple court); a. e.—2) (*pl.*) *tents at fairs, shops.* Snh. 106[a] עשה לחן ק' וכ' put up shops for them and place therein prostitutes &c.; עשה לחן ק' וכ' (Ar. קעילין) he put up shops for them &c.; Sifré Num. 131 ק' Var. (ed. מקולין; Yalk. ib. 771 קעילין; Y. Snh. X, 28[d] top קנקלין).

קְלַע, קְלָעָא, קְלַע I ch. same, 1) *sail, curtain.* Targ. Is. XXXIII, 23.—*Pl.* קְלָעַיָּא, קְלָעִין. Ib. XVIII, 1. Ib. LX, 9.—Y. Sabb. XX, beg. 17[c] הוון פרסין קילעיהה וכ' they spread the curtains a day before to the length of four

cubits.—2) *curtained enclosure.* Erub. 63b (in Hebr. dict.) חישן בק' וכ' (Ms. M. a. Yalk. Mic. 551 חלן בכילה; Ar. a. En Yaăḳ. ed. pr. בקעילה; ed. Const. בקלויא, v. Rabb. D. S. a. l. note) he that sleeps in a compartment in which husband and wife are. Ned. 22b זיל לקילעך go to thy room (I cannot help thee).—Esp. *ante-room, hall.* Ber. 22b top בק' דרב וכ' in the anteroom of Rab O. M. Kat. 24b; a. e.—[*Pl.* קְלִיעָתָא, v. קְלִיעָתָא.]

קְלָעָא, קְלָא II, קְלָל=h. קְלַע I. Targ. Jud. XX, 16. Targ. Prov. XXVI, 8. Targ. Job XLI, 18 ק'. Ib. 20 (Ms. ק').

קַלָּעָא m. (preced.) *slinger.*—*Pl.* קַלָּעֵי, קַלָּעַיָּא. Targ. II Kings III, 25 (not ק'). Targ. I Kings I, 38; 44 (h. text פלתי); a. e.

קְלָעִילִין, (קְלָעִירִין) m. = קְלָאִירִין q. v.

קְלָעָתָא, (*pl.* קְלָעַיָּתָא), קְלִיעָתָא v. קְלִיעָתָא.

קְלַף (cmp. גְּלַם) *to scrape, peel, pare.* Pes. VII, 2 (75b) יקלוף את מקומו (Bab. ed. יקלפם) let him pare off the place where it touched the wall of the stove. Ib. 3 יקלוף את החיצון let him pare off the surface. Tosef. Neg. VI, 8 חירה קולפם וכ' he scraped off the sand (cement) between one stone and another; a. fr.—Part. pass. קָלוּף; f. קְלוּפָה &c. Nidd. 17a שום ק' . . . ובריצה ק' וכ' peeled garlic, peeled onions or peeled eggs . . . which were let lie over night. Bicc. III, 8 ערבה ק' peeled willow twigs; a. e.

Pi. קִילֵּף same. Maasr. IV, 5 המקלף (ב)שעורים מקלף וכ' (Mish. ed. המשקלוף, corr. acc.) he who husks barley-corns (to eat them before tithes are given), must husk each singly and eat; Bets. 13b. Y. Maasr. II, 50a bot.; Y. B. Mets. VII, beg. 11b שלא יקלפם, v. מְצַמֵּץ. Lam. R. introd. (R. Yoh. 1); Cant. R. to VIII, 4 מלאך היה יורד ומקלפו an angel came down and scraped the Divine Name off. Sot. 35b וקילפו את חסיד they scraped the lime off (which covered the inscription); a. e.

Nif. נִקְלַף, *Nithpa.* נִתְקַלֵּף *to be peeled off.* Lam. R. l. c.; Cant. R. l. c. מאליו היה נ' it (the Divine Name) was erased of itself. Ḥull. III, 5, v. קוֹרְקְבָן. Ib. 49b קרום . . . מה חלב וכ' as 'the fat that covers the inwards' has a skin which can be peeled off, so all fat with a skin that can be peeled off (is forbidden), v. תּוֹחֵב; a. e.—Kel. X, 5 חבית שנתקלפה וכ' an earthen jug which is peeled off (crumbled away), the pitch lining standing by itself; Tosef. ib. B. Kam. VII, 8 [read:] נתקלפה וחוזרת וכ'.

קְלַף, קְלַל ch. same. Targ. Joel I, 7; a. e.—Part. pass. קָלִיף. Targ. Y. Deut. XIV, 11.—Gen. R. s. 82 (ref. to Jer. XLIX, 10) קַלְפִית בצלים Ar. (ed. קלפת בצלים, ref. to Ob. 6, corr. acc.) I stripped the onions (laid bare Esau's corruption); Yalk. Jer. 332 קַלִּיפִית (not קלפות); Yalk. Chr. 1073 (corr. acc.). Gen. R. s. 95, end, v. בּוּצְלָא. Cant. R. to III, 4 (expl. חשפי שבל, Is. XLVII, 2) קָלוּפֵי סובלתא דנהרא (v. שׁוּבְלָתָא) lay bare (the bed of) the current of the river (dig channels to divert the river from its course). Bets. 14b וכ' קָלִיף, v. צִיחֲרָא; a. e.—B. Bath. 4b, v. קָפַל II.

Pa. קַלֵּף same. Targ. O. Gen. XXX, 37 (Y. קְלַף *Pe.*). Ib. 38. Targ. II Kings XVIII, 16; a. e.—Part. pass. מְקַלֵּף *peeling, flaky.* Targ. O. Ex. XVI, 14 (h. text מחספס).—Bets. 13b מקלפא ליה וכ' his wife husked (barley) for him by the cupfuls. Ḥull. 62b וכ' מקלפה . . . לא its craw could not be peeled.

Ithpa. אִיתְקַלָּף, *Ithpe.* אִיתְקְלִיף *to be peeled, stripped, scraped off.* Targ. Y. Lev. XI, 13 מִתְקְלִיף (not מִתְקַל').—Ḥull. l. c. לא מתקליף וכ' could be peeled with a knife only. Y. Snh. IV, 22b top, v. מְרַקּוֹעַ II. M. Kat. 13b כגון דמירקפן when the grains are husked; מירקפא . . . אי לאו if they had not steeped them in water, the husking could not have been done (differ. in Ms. M., v. Rabb. D. S. a. l.); a. e.

קְלָף (or קֻלָּף) m. (preced.) *split parchment* (of superior quality than דוכסוסטוס). Men. 32a, a. e. במקום בשר ק' on *ḳ.* your writing must be done on the flesh side (inside). Ib. (in Chald. dict.) כתבינהו אק' במקום וכ' he wrote them on *ḳ.*, on the skin side (outside); a. fr.

קֵילְ, קְלָ, קַלָּא ch. 1) same. Men. 35a דתפלין קי' (Ar. קלופא; Ms. M. and Rashi קוּלָפָא) the parchment of the T'fillin.—2) *scaly surface, scab.* Targ. Y. II Lev. XIII, 2, v. קִילּוּפָא.—3) *streak made by peeling.*—*Pl.* קְלָפִין, קֵי'. Targ. O. Gen. XXX, 37 (some ed. ק'; Y. קְלִיפִין, קְלִיפִ'). —4) (*pl.*) *scales; scaly shield.* Targ. O. Lev. XI, 9; Deut. XIV, 9, sq. (ed. Berl. ק'). Targ. Job XLI, 7 קְלָפּוֹהִי Ms. (missing in ed.; h. text מגנים).—Snh. 110a קוֹלְפֵי (Ms. M. קוּלְפֵי) the scaly (metal) rims of bags; Pes. 119a קלופא (Rashi קְלִיפֵי), v. קוּפָלָא I. Keth. 65a מחתא לה בקולפי דשידא she struck her with the metal straps of a chest (v. קוּלְפָא).—[Yalk. Ez. 362 קולפא, v. קוּלְפָא.—Y. Sabb. VII, 10a bot. קְלִיפַּיְרָא, v. קְלִיפַּיְרָתָא.]

קַלְפּוֹנִין m. pl. (καλλίφωνοι) (*young men*) *with fine voices.* Targ. I Chr. XV, 20 (ed. Beck. ק'; h. text עַלְמוֹת, cmp. עֶלֶם).

קַלְפֵּי f. (κάλπη) *urn for drawing lots.* Targ. Y. Lev. XVI, 8 (not קַלְפֵּי).—Tosef. Yoma III (II), 1; Yoma IV, 1 טרף בק' he shook the urn. Ib. III, 9 וק' היתה וכ' an urn was there (in the Temple) containing two lots. Y. ib. IV, beg. 41b לא סוף דבר ק' וכ' it was not at all necessary to use an urn, a basket might have served the purpose; but why did they say, 'an urn'?, v. פּוּמְקָא. B. Bath. 122a ק' של שבטים an urn containing the names of the tribes; ק' של תחומין an urn containing the names of the districts (to be allotted); Num. R. s. 21; a. fr.—*Pl.* קַלְפַּיּוֹת. Y. Yoma l. c. בשתי ק' וכ' by means of two urns the land of Israel was divided, v. supra.

קַלַצְטוֹנִירִי m. (corrupt. of questionarius) *executioner.* Ab. Zar. 18a, v. קָלַסְטוֹר.

קלק, Y. Shek. VII, 50c נתקלקה, v. קְלַקַל.

קְלַק (apocop. of קלקל) *to throw, cast.* Targ. Y. II Ex. XV, 25 (ed. Vien. טלק).—Y. Ter. VIII, 46a וק' גרמיה (ב)נוורא and it (the serpent) threw itself into the fire.

Pa. קַלֵּק same. Pesik. B'shall., p. 93a אנא מְקַלֵּק לך, v. קָלַל. Koh. R. to XI, 1 ומקלק לימא וכ' . . . בכל יום every day he took a loaf of bread and threw it into the great sea. Gen. R. s. 79 ומקלק בשוק and scattered them in the open place; Yalk. ib. 133 ומקללה (corr. acc.).—*Part. pass.*

מֵת ומק׳ מְקַלְקָל *thrown away, decaying.* Lev. R. s. 22 באורחא dead and decaying on the road; a. e.

קִלְקִי, קִלְקוֹלָא, קִלְקוּל, קִלְקָאֵי, v. sub. קִילְקֵל.

קִלְקוֹלִיאָה, קִלְקִיא, v. קִילְקְיָא.

קִלְקִיס, Y. Bets. IV, 62ᶜ, v. קִילְקִי.

קִלְקֵלְתָּא, v. קִלְקֵלְתָּא.

קִילְקֵל, קִלְקֵל (קָלַל, cmp. קָלַק) 1) *to upset, disarrange, damage, ruin,* opp. תקן. Gen. R. s. 98 ק׳ את מיטתו . . . מְקַלְקֵל הוא it is permitted to slaughter with a knife belonging to idolatrous service, because slaughtering is doing damage (a living animal being more useful than a dead one). Sabb. XIII, 3 כל המְקַלְקְלִין פטורין all those who perform an act (on the Sabbath) by which they do ruin, are exempt (from sin-offering); והמקלקל ע״מ לתקן וכ׳ but he that undoes a thing for the purpose of reconstructing it is guilty. Keth. 5ᵇ; a. fr.—2) (with or sub. מעשה = b. h. הִשְׁחִית) *to be corrupt, to disgrace one's self by immorality.* Y. Taan. I, end, 64ᵈ קילְקְלוּ מעשיהן . . . חם Ham, the dog, and the raven acted mischievously (by sexual connection in the ark, v. Snh. 108ᵇ; Gen. R. s. 36). R. Hash. 12ᵃ ברוחחין קלקלו וכ׳ with heat (of passion) they sinned, and with hot waters they were punished; Snh. 108ᵇ. Tosef. Sot. II, 2 אפי׳ חִסְקַלְקֵל לו׳ ס׳, v. עָרַר; a. fr.—[Midr. Till. to Ps. VII, ed. Bub. note 69 קלקלתי, v. כִּלְכֵּל.]—Part. pass. מְקוּלְקָל; f. מְקוּלְקֶלֶת; *pl.* מְקוּלְקָלִין, מְקוּלְקָלוֹת. M. Kat. I, 2 (2ᵃ) ומתקנין מְקוּלְקָלוֹת Y. a. Bab. ed. (Mish. המקולקלות, incorr.) and you may mend a channel that is out of order during the festive week. Snh. 39ᵇ (ref. to Ez. V, 7) כמתוקנין במק׳ שבהם עשיתן . . . you did not do according to the good usages among them, but according to their corrupt usages. B. Bath. 109ᵇ, v. קַלְקֶלֶת; a. fr.—3) (b. h.) *to sharpen;* trnsf. (cmp. חָדַד, שָׁנַן) *to repeat, study.* Koh. R. to X, 10 קַלְקֵל עליו בחילך . . . אם נקהה if thy lesson is as tough to thee as iron (v. קָהָה), and . . . none is on hand to explain it to thee, go over it studying with thy own strength.

Hithpa. הִתְקַלְקֵל, *Nithpa.* נִתְקַלְקֵל 1) *to be disarranged, ruined, spoiled.* Y. Taan. IV, 68ᶜ bot. חשבונותיו נִתְקַלְקְלוּ his dates were disarranged, and he said, let this begin a new era; נתקלקלו לשעבר the dates were disarranged (confused) with regard to the events of the past, v. קִילְקוּל. Dem. III, 6, v. חָבַק. Y. Shek. VII, 50ᶜ צוררתן נִתְקַלְקְלָה (not נתקלקה), v. צוּרָה; a. e.—2) (v. קָלָה I) *to commit a nuisance, to collapse under the influence of corporal punishment.* Sifré Deut. 286; Macc. III, 14; a. e.—[Bekh. 8ᵃ נתקלקל, v. קָלַל.]

קַלְקֵל ch. same, *to ruin* &c. Targ. Is. III, 12 (h. text בלע). Targ. Jer. II, 36 (h. text שנה). Targ. II Sam. XV, 31 (h. text סכל). Targ. II Chr. XXVII, 2 (h. text השחית).—Part. pass. מְקַלְקַל; f. מְקַלְקְלָא; *pl.* מְקַלְקְלִין, מְקַלְקְלָא; מְקַלְקְלָתָא. Targ. Esth. V, 1 הוות מק׳ was soiled. Targ. Job XXIX, 17 Ms. (ed. מְקַלְקֵל; h. text עָוַל). Targ. Koh. IV, 12. Targ. Zech. I, 4. Targ. Jud. II, 19; a. e.—Yeb. 119ᵇ, sq. הריא לא מְקַלְקְלָא she is not likely to injure her own case (by a false statement). Ib. לקַלְקָלָא לצרה היא וכ׳ she has the intention of injuring the case of her rival. Lev. R. s. 37 מְקַלְקְלֵי they ruin (play with), v. מְעַנּוֹק.

Ithpalp. אִיתְקַלְקַל, אִיתְקַל׳ *to be disarranged, corrupted, ruined.* Targ. Jer. XLIX, 7. Targ. Y. Lev. XVII, 13 מִיתְקַלְקְלָא ניכסתיה its slaughtering was ruined (illegal through faulty manipulation). Targ. Y. Deut. XIV, 21 מ״ק׳ בנירכסא made unfit through faulty slaughtering; a. e.—Erub. 49ᵃ bot. אתי עירוב לאִיתְקַלְקוּלֵי the practice of Erub (v. עֵירוּב) may come to harm (get into disuse); a. e.

קִלְקָל, v. קִילְקוּל.

קַלְקַל, Targ. Y. II Ex. XXVII, 4, v. קִנְקַל.

קַלְקָלָה f. (קִלְקֵל 1) *degradation, disgrace.* Ab. IV, 18 אל . . . בשעת קִלְקָלָתוֹ do not strive to see thy neighbor at the moment of his disgrace. Hor. III, 7 (13ᵃ) בזמן ששניהם עומדים לק׳ (Bab. ed. בק׳) when both (a man and a woman) are exposed to disgrace (prostitution, v. קָלוֹן). Gen. R. s. 20 בק׳ מתחילים וכ׳ in degradation (punishment) the beginning is made with the lowest, opp. גדולה elevation; Sifra Sh'mini, Milluim; Ber. 61ᵃ Ms. M. (ed. בקלקלה); Taan. 15ᵇ; a. fr.—2) *corruption, degeneration, sin, mischief.* Tanh. B'shall. 12, v. קִילְקוּל. Snh. 102ᵇ הוא הירה תחלה לק׳ he (Jeroboam) initiated corruption (idolatry). B. Bath. 109ᵇ הולין את הק׳ במקולקל every corruption is fastened to the corrupt (is named after him who started it). Ber. 60ᵃ ואל דבר ק׳ ועון . . . that no mischief or sin may occur through me; a. fr.

קִי׳, קִילְקֵל, קִלְקֵלְתָּא f. = קִיקְלְתָּא, *dunghill, ruins.* Targ. Jer. XIX, 2; a. fr.—Sabb. 156ᵇ כי יתיב אקִילְקֵלִיתָא (Ms. O. אקִיקְלִיתָא דמתא, v. Rabb. D. S. a. l. note 80) while sitting near the place where the refuse of the town is collected, v. קִיקְלָא. B. Kam. 21ᵃ בנה . . . אק׳ דיתמי built a villa on the ruins belonging to minors. Ab. Zar. 28ᵃ קילקלתא Ms. M. (ed. קיקלתא), v. נִקְרָא; a. fr.—[Midr. Till. to Ps. LXXV כהדא קלקילתא שהיא וכ׳ (ed. Bub. איך חדא קילקלתא) (a cup of punishment) shaped like a vessel for refuse, wide below and narrow above (?)]—*Pl.* קִלְקְלָתָא, קִי׳. Targ. Ps. LXVIII, 14 (h. text שפתים).

קַנְ׳, קַלְקַנְתּוֹס (קַלְקַנְתּוּם) m. (χάλκανθος, calcanthum) *vitriol* (also called atramentum sutorum, v. Sm. Ant. s. v.), used as an ingredient of *shoe-black,* and of *ink.* Gitt. II, 3 ובקנ׳ and with calcanthum (as writing ink); expl. ib. 19ᵃ חרתא דאושכפי, v. אוּשְׁכָּפָא. Erub. 13ᵃ דבר אחד . . . וק׳ שמו וכ׳ I have an ingredient whose name is calcanthum, which I put into the ink. Tosef. Sabb. XI (XII), 18 אחד נותן את חדיו . . . הק׳ if one puts in the (dry) ink, another the water, and a third person the calcanthum; a. e.

קַלְקֹת, Pesik. Ha'omer, p. 69ᵃ, v. קָלַת.

קַלְרָת, v. next w.

קַלִּרְדֵי pr. n. pl. (Καλλιῤῥόη) *Callirrhoe,* warm springs on the eastern side of the Jordan, near the Dead Sea. Targ. Y. Gen. X, 19 (not קלד׳; h. text לשע). Targ. Y. Deut.

I, 7 קלדוהי (read: קְלָרוֹהִי).—Gen. R. s. 37 קלרה (some ed. קלדה, corr. acc.); Y. Meg. I, 71[b] bot. קלרה; Yalk. Deut. 801 קדלהי (corr. acc.).

קְלָרִין, v. קִירָרִין.

קְלַשׁ (cmp. קלף) *to plane, make thin, weaken.* Erub. 3[a] אמרינן קְלוֹשׁ we say, plane it, i. e. consider it reduced to a fine film. Ib. אי קְלַשְׁתָּהּ if thou makest it very thin. Ned. 68[a] מִיקְלַשׁ קָלֵישׁ does he plane (weaken) it?, v. גּוּז ch.—*Part. pass.* קָלִישׁ, קְלִישָׁא; f. קְלִישָׁא, קְלִישְׁתָּא *thin, weak.* Targ. Y. Num. VII, 13 (ed. Vien. קְלִישָׁא); ib. 19 (opp. סמיך); a. e.—Taan. 9[b] עיבא ק׳ a light cloud, opp. סמיכתא. Sot. 34[b] איידי דק׳ ארעא because the layer of earth (over the rocky soil) is very light. Yeb. 113[a] bot. דעתא ק׳ וכ׳ his reason is weak, but it is doubtful whether it is equally clear &c., v. צְיָלָא; ib.[b]. Succ. 48[b] חמרא סמיך מיא ק׳ wine is thick (does nor run out quickly), water is thin.

Af. אַקְלֵישׁ *to make thin, cover with a thin layer.* M. Kat. 13[b] מחפין אַקְלוּשֵׁי *m'happin* (Mish. ib. II, 5) means covering lightly, opp. אסמוכי.

Ithpe. אִתְקְלִישׁ 1) *to become thin, lean.* Targ. Y. Gen. XXI, 15.—2) *to become smooth of surface.* Targ. Job XXXIII, 25 Regia (ed. אתחלש).

קְלַשׁוֹנָא m. (b. h. קְלָשׁוֹן; preced.) *pointed tool, wedge*(?).—*Pl.* קְלַשׁוֹנִין. Targ. Koh. XII, 11 (h. text מַשְׂמְרוֹת).

קְלַת f. constr. of קְלָלָה=קִלָּלָה, *disgrace of.* Snh. 46[b] א״כ נימא קרא ק׳ מאי קְלַלְתּ if this were so, the text (Deut. XXI, 23) might have read *killath,* why does it read *kil'lath?* [missing in Ms. M.]

קֶלֶת f. (cmp. קוֹלִית, קִיל I) *the framework under the millstone* to receive the flour-dust; [Rashi=אפרכסת *hopper*]. Tosef. B. Bath. I, 3; B. Bath. 20[b]. Ib. IV, 3. Zab. IV, 3; a. e.

קַלָּה, קָלָה f. (κάλαθος, prob. of Semitic origin, v. preced.; v. Lewy, Sem. Fremdw. p. 109) *vase-shaped basket,* esp. *woman's work-basket.* Gitt. VIII, 1 זרקו ... לתוך קַלָּתָהּ if he throws the letter of divorce into her lap or into her basket. Ib. 78[a] כל דבר שהוא בקלחת any receptacle that is designated for her specific use like her basket. B. Mets. 9[b] ק׳ מינח נייחא וכ׳ (if he throws the document into her basket on her head,) her basket is at rest, but she moves under it. Keth. 72[b] top ק׳ שפיר דמי if she goes out with her basket on her head, it is right (she cannot be legally sued for indecent conduct); דת יהודית but so far as Jewish custom is concerned, it is improper to go out uncovered even with the basket on the head. Y. Gitt. VIII, beg. 49[b] חיתה ק׳ של זהב if the basket (into which he threw the letter of divorce) was of gold; a. fr.—*Pl.* קַלָּתוֹת. Bicc. III, 8 העשירים ... בק׳ של וכ׳ the rich brought the first-fruits in baskets of silver or of gold. Gitt. l. c. מוכר ק׳ a dealer in baskets. Kel. XVI, 3; a. e.

קַלְתָּא (or **קַלְתָּא**) f. (v. קוֹלָא I a. קִיל I) *curtained couch.* Keth. 17[b] דמנמנא ק׳ Rashb. to B. Bath. 92[b] (ed. קרייתא), v. הֲרִנּוּמָא.

קַלָּתָה, v. קַלָּה.

קַלָּתוּת f. (cmp. קַלָּה) *masonry under a stationary stove, fire place under a portable stove.* Kel. VII, 1; Tosef. ib. B. Kam. V, 5.—**Pl.* קַלְתּוֹתִים. Y. Taan. IV, 69[b] top ברחו לתוך ק׳ של בה״מ וכ׳ they fled into the fire places (stoves) of the Temple, and they were all burned &c. (comment.: *chambers*).

קָם m. (b. h.; קוּם) *one standing up against, adversary.*—*Pl.* קָמִים. Y. Ber. II, 4[d] bot. הכנע קָמֵינוּ humble thou our adversaries.

קַמַּ־, v. קֳמֵי.

קָמַּ־, קָמֵי (v. קָמָא a. קוֹמֵי) *before, in the presence of.* Targ. Y. Gen. XLIII, 9 קָמָךְ. Ib. XXXIII, 3 לְקָמֵיהוֹן; a. fr.

קָאַמְא I, קָמָא (=אֲמָא) *he says.* Pes. 3[b] מאי דק׳ Ar. what is it he says? (ed. מאי דאר דקמן; Ms. M. מאי דקמן what is this before us?). B. Bath. 140[b] מאי דק׳ (Var. דקאמא) Ar. (ed. מאי קאמר). Keth. 67[b] אמר מאי דקאמא Ar. (ed. דקמא) he (the beggar) said what he said (as mentioned before); [Rashi: אמר רבא מאי דקָמָא Raba said, what is this before me?, i. e. what does this mean?]. [Sot. 2[b] bot., read as Rashi מאי דקָמָא.]

קָמְתָא II, קָמָא f.=h. קָמָה 1) *standing grain.* Targ. Hos. VIII, 7 (ed. Lag. a. oth. קמה). Targ. O. Ex. XXII, 5 קמא ed. Berl. (oth. ed. קָמְתָא, ק׳).—*Pl.* קָמָתָא, constr. קָמַת. Targ. Jud. XV, 5.—2) *pillar, statue.* Targ. Gen. XXVIII, 18 (h. text מַצֵּבָה). Targ. O. ib. XIX, 26 (h. text נְצִיב). Targ. Y. Num. XXII, 24. Targ. Jud. IX, 6 (ed. Wil. קָמְתָא *pl.*; h. text מַצֵּב). Targ. II Kings X, 27 קָמַת constr.; a. fr.—*Pl.* קָמָן, קָמָתָא, קָמָאתָא. Ib. XVII, 10. Ib. XVIII, 4. Targ. II Chr. XXXI, 1; a. e.—Targ. Y. Ex. XXIII, 24 קָמָתֵי constr.

קַמָּאָה, קַמָּא m. (=קדמא) 1) *first, former, previous.* Targ. Y. Ex. XL, 2. Targ. Y. Lev. XXIII, 11; a. fr.—Ber. 13[b] בפסוקא ק׳ at the recitation of the first verse of the Sh'm'a; a. fr.—תנא ק׳ (abbrev. ת״ק) the first of the quoted authorities. Ib. 48[b]; a. fr.—בבא ק׳, v. בָּב I.—*Pl.* קַמָּאֵי. Naz. 56[b] Rashi (ed. קדמאי). Gen. R. s. 38 לא חוּשׁ לדון למילף מן ק׳ ought they not to have taken a lesson from (the fate of) their predecessors? Ber. 20[a] מסרו וכ׳ ק׳ ... the former generations gave up their lives &c. B. Bath. 46[b] ק׳ דקמך those who have long preceded thee; a. fr.—*Fem.* קַמָּיְתָא. Targ. Prov. XXIV, 14 (ed. Lag. a. oth. קדמיתא).—Kidd. 66[a] הך ק׳ that first clause. B. Bath. 89[a] bot. הך ק׳ דמאי that first described balance, what is it used for?; a. fr.—*Pl.* קַמָּיָתָא. Targ. Y. Gen. XLI, 20,—2) *before, in presence of,* v. קֳמֵי.

קַמְאָה, v. קְמָצָה.

קַמְאוּת, Yalk. Gen. 148, v. קְמָמִית.

קָמָה f. (b. h.; קוּם) *standing corn.* Peah VI, 8 הק׳ מצלת וכ׳ standing corn saves the sheaf (in the field from being considered a forgotten sheaf belonging to the poor); איזוהי ק׳ שהיא וכ׳ how much standing corn must there

be to save the sheaf? Y.ib. VI, 19d top עומר שסביבותיו ק׳ a sheaf surrounded by standing corn. B. Kam. 60a (ref. to Ex. XXII, 5) ק׳ למה לי כל בעלי קומה what is *ḳamah* to intimate? It is to include all things of erect stature (as trees, living beings &c., Rashi). Y.ib. VI, beg. 5b; a. fr.—Pesik. R. s. 43 (play on מלא, Gen. XXI, 7) קָמָתוֹ . . . ונעשה מלילות the standing crop of Abraham was dried up, but it became again full of ears (his virile strength was restored); Gen. R. s. 53 קומתו (corr. acc.).—*Pl.* constr. קְמֵי *halms, stalks*; ק׳ שפה *the stiff cords in the border* (around the neck) *of a garment*. M. Kat. 22b מבדיל ק׳ ש׳ (in rending a garment in mourning) one must (may) sever the stiff border around the neck; (Y. ib. III, 83d top קנה שפה). Hor. 12b למטה מק׳ ש׳ beneath the border (leaving the border uncut); למעלה מק׳ ש׳ he rends from over the border (all through); (Y. M. Kat. l. c. קנה ש׳).

קָמַד, קָמָד ch., v. קָמָא II.

קְמוּאֵל pr. n. (b. h.) pr. n. m. *Kemuel*, name of an angel. Pesik. R. s. 20.

קְמוּלִיא, קְמוֹלִיא, Gen. R. s. 79, end; Yalk. ib. 133 קמרליא, read מרליא, v. טרירון.

קְמוֹלָיָא, v. קִימוֹלָיָא.

קְמוֹן, v. קָמִין.

קְמוֹנָיָא, v. קִימוֹלָיָא.

קַמּוּנָיָא f. (καμίνιον) *furnace*. Ab. Zar. 10b שדו ליה לקי׳ חלילא (Ar. לקי׳) they threw him into a circular furnace (pottery kiln; Rashi: a room full of ashes).

קְמוֹס, v. קִימוֹשׁ.

קְמוֹץ, v. קוּמוֹס.

קְמוֹר, קְמוֹרָא, קְמֵרָא m. (קָמַר) *belt*. Targ. Ps. XVIII, 33 (ed. Wil. קמור); ib. 40. Ib. CIX, 19. Targ. Y. Lev. XVI, 4 (ed. Amst. קַמּוּרָא); a. e.—Sabb. 59b ק׳ שרי a woman is permitted to go out on the Sabbath with a (gold) belt. Ib. ק׳ עילוי וכ׳ how about wearing a *ḳamra* over a *hemyan* (v. חֶמְיָן). Hor. 13b נחי דאחני לך ק׳ וכ׳ (En Yaak. קוּמְרָא) because thy father's (official) belt helped thee to be president of the court, must we make thee Nasi?

קָמַז (cmp. קמץ, קָנַץ) *to squeeze, contract*.

Nif. נִקְמַז 1) *to be squeezed in*. Tosef. Erub. XI (VIII), 18 נגר . . . נ׳ if the bolt is sqeezed into a hole in the ground, opp. נשמט detached and lying about without a special place assigned to it; Erub. 102a; Y. Sabb. XVII, end, 16b. Y. Kil. VI, end, 30c עד מקום שהוא נ׳ (not נקמן) as far as the projecting limb is fast (not shaken by the wind).—2) *to contract, curl*. Y. Erub. V, 22d top ולא יתר שהוא נ׳ ומפסיד nor must the measuring rope be longer (than fifty cubits), because then it curls and causes loss of distance in measuring (Bab. ib. 58a שמעט).

קִמַּח (denom. of קֶמַח) *to dress hides with flour*. Part. pass. מְקִמָּח. Meg. 19a, v. דִּיפְתְּרָא; Gitt. 22a; Sabb. 79a, v. מַצָּה; a. e.

Af. אַקְמַח *to pulverize*. Naz. 53b דאַקְמְחִי he pulverized (the bones).

קֶמַח c. (b. h.; cmp. קמז, v. Del. Assyr. Wœrterb. p. 586[2]) 1) *flour, first flour*, contrad. fr. סֹלֶת. Y. Peah VII, 20a bot.; Keth. 112a, a. e., v. קִירְבָּר. Ḥall. I, 6, v. חַלִּיטָה II; a. fr.—Ab. III, 17 אם אין ק׳ אין . . . אין without flour (sustenance) no learning, without learning no flour (enjoyment of life).—*Pl.* קְמָחִין, קְמָחִים. Kidd. 53a; Men. 73a . . . חללו וחללו מינו ק׳ these (the animal sacrifices) are blood offerings, those (the cakes &c.) are flour offerings. Y. Ḥall. I, 57b תבואה ק׳ ובצירקות grains, flours, and doughs; a. e.—2) (from its color) *mould gathered on wine*.—*Pl.* as ab. Men. VIII, 7 אינו . . . מפני חק׳ one must not take for libation from the top of the cask on account of the mould. Ib. פסול יין . . . ק׳ wine on which mould is gathered is unfit for the altar.

קְמָא, קְמָחָא, קְיָ׳ ch. same, *flour*. Targ. O. Gen. XVIII, 6. Targ. Num. V, 15; a. e.—Keth. 62b קא נהלא ק׳ sifting flour. Bets. 29b, v. נָהַל; a. fr.—Pes. 84a; Yoma 46a, a. e. לקימחיה, v. חוּשׁ ch.; [Ar. quotes Var. לא חש לקמייה he cares not what comes before him; v. Rabb. D. S. to Yoma l. c., note 3].—*Pl.* קְמָחַיָּא, קְיָ׳. Y. Yoma I, 38d top, a. e., v. קְמָחִית.

קְמָחוּנְיָא, קְיָ׳ pr. n. pl. *Ḳimḥunia*, in Babylonia. Keth. 67a חנהו אשלי דק׳ וכ׳ as to the ropes of K. (where they are staple goods), a woman may levy them for her jointure (כתובה). Kidd. 25b.

קִמְחִית, v. next w.

קְמָחִית, קְיָ׳ pr. n. f. *Ḳimḥith*, the mother of seven sons who served as highpriests in turn. Y. Meg. I, 72a bot.; Y. Yoma I, 38d top כל קימחיא קמח וקימחא דק׳ וכ׳ (not דקימחיה) all flours are flour, but the flour of Ḳimḥith is fine flour; Lev. R. s. 20. Y. Yoma V, 42b בן ק׳ a son of K.; a. e.

קָמַט (b. h.) *to compress*; (neut. verb) *to contract, curl*. Yalk. Gen. 151 מעי קומטין עלי וכ׳ (Ar. קמתין, corr. acc.) my bowels curl themselves within me like a rope (cmp. קָמַז).—*Part. pass.* קָמוּט *folded, creased*. Tosef. Neg. I, 8 בק׳ שנפשט like a folded sheet that has been straightened out.

Pi. קִימֵּט 1) *to fold, wrinkle*. Ḥag. 14a (ref. to Job XXII, 16 קמטו) אלו . . . שמקמטין עצמן וכ׳ that means the students that wrinkle themselves (cause wrinkles on their foreheads) over the words of the Law; Yalk. Job 908.—Part. pass. מְקוּמָּט. Tosef. Neg. I. c. סדין המק׳ a creased sheet, v. פָּשַׁט.—2) *to press, crowd*. Ḥag. 13b sq. (ref. to Job l. c.) שקימטו עצמן להיבראות וכ׳ Ms. M. 2 (v. Rabb. D. S. a. l. note 20) who pressed themselves (rushed) forward to be created before the world was created, v. infra.

Pu. קוּמַּט *to be crowded, rushed*. Ib. על אשר קומטו בלא עת Ms. M. because they rushed (to be created) before their time; Yalk. Jer. 304.—Part. מְקוּמָּט, v. supra.

קָמַט ch. same, *to seize, hold fast; to tie.* Targ. Prov. IV, 4 (ed. Wil. וְיַקְמֵט *Pa.*; h. text תְּמָךְ). Ib. V, 22 (h. text לְכֹד).—Sabb. 110ª לית קָמְטִי, v. infra.—*Part. pass.* קָמִיט *bound, constipated.* Yeb. 64ᵇ דמא ... דק' אינשי there are families in which the blood is tied up (whose members bleed little when wounded), opp. דרפי דמא who bleed profusely. Pes. 42ᵇ דק' מרפא ליה ודרפא מַקְמִיט לית on him who is constipated it acts as a laxative, and him who is loose it constipates; Sabb. l. c. לית קָמִיט ... דק'.

Pa. קַמֵּיט, *Af.* אַקְמֵיט 1) *to press down, double; to tie.* Targ. Prov. IV, 4, v. supra.—Snh. 95ª תפשיה וקַמְטֵיר Ar. he seized and tied him (ed. כפתיה קמטיר he tied him, he pressed him down); Yalk. Sam. 155 נקטיר וק'. Gitt. 47ª בעינא מְקַמְטִירְנָכוּ וכ' Ar. (ed. אַקְמְטִירְנָכוּ, Rashi אֲיַקְמְטֵר') I want to tie you; קַמְטִירְנְהוּ he did tie them.—2) *to cause constipation.* Pes. l. c.; Sabb. l. c., v. supra.

קָמֶט* m. (preced.; cmp. קוּץ I) [*shrinking,*] *feeling aversion.* Yalk. Lev. 626, v. קוּץ I.

קֶמֶט m. (preced. wds.) *fold, crease, wrinkle, crumple.* Neg. VII, 1 בק' ונגלה when the white spot was covered up by a wrinkle, and then became visible; Tosef. ib. II, 13 וחק' שנפשט. Nidd. V, 8 משיעלה חק' וכ' when wrinkles are formed under the breast; expl. ib. 47ª כדי שתחזיר ידיה ... חק' וכ' when she turns her arm backwards, and it has the appearance as if there were wrinkles; a. e.—*Pl.* קְמָטִין, קְמָטִים. Neg. VI, 8 חק' וחק' שבצואר וכ' the folds on the body (armpit &c., v. קוּפְּתָא), and the folds on the neck &c. Mikv. VIII, 5 בית חק' parts of the body which have folds, contrad. to בית חסתרים, v. סָתַר; Nidd. 66ᵇ. Ib. בית קְמָטֶיהָ. B. Bath. 120ª, v. עֲדָן; a. e.

קמטון, Sabb. 145ᵇ, v. קוֹמֵיס.

קוּמְ, קַמְטְרָא m. (κάμπτρα=κάψα) *box, chest* (for clothes, books &c.). Kel. XVI, 7, contrad. to קופסא. Ohol. IX, 15. Ber. 25ᵇ sq. גלימא אק' a cloak spread over a box (containing sacred books); a. e.—*Pl.* (ch.) קוּמְטְרִין, קוּמְטְרֵי, קַמְטְרֵי. Targ. II Kings X, 22 (Regia קְמָ'). Targ. Ez. XXVII, 24 (Regia קוּמְטָרוֹן; ed. Lag. קַמְטְרָוֹן).—Meg. 26ᵇ ק' דספרי book chests.

קַמְטְרָיָא m. (preced.; cmp. Lat. capsarius) *Kamṭraya* (Superintendent of Clothes, v. Targ. II Kings X, 22), surname of one Simon. Y. Ber. IX, 13ᵈ top.

ק' שָׂפָה, קָמֵי, v. קָמָה.

קָמֵי (קָמַי) m. pl. constr. = קוֹמֵי 1) *before, in the presence of.* Ber. 3ª; Gitt. 6ᵇ שמיא ק', v. סְפָקָא. Lam. R. introd. (R. Abbahu 2) (ref. to Ez. XXIV, 6) אוי מן ק' דקרתא וכ' woe on account (cmp. h. מִפְּנֵי) of the town in which they shed blood! Bets. 27ª שדרית לקַמֵּיה דר' וכ' he sent it before R. A. (for his decision). Ber. 6ᵇ [read:] ק' מרך or קַמֵּיה דמרך, v. בְּרוּבַּר. Ib. 16ª קתני קמיה דר' וכ' reported in the presence (under the presidency) of R. J. Ib. 24ª חוה קאימנא קמיה דרבא I was standing before (attending) Raba. Ib. 42ª אייתו לקַמַּייהוּ וכ' they placed before them bread &c. Ib. מקמייהו ... לבתר after the tray was removed from before them; a. v. fr.—Sot. 2ᵇ מאי דקַמָּא what is this before (us)?, i. e. what does this mean? Keth. 67ᵇ, v. קָמָא I. Pes. 3ᵇ דקַמָּן, v. קָמָא I. Ib. 84ª; Yoma 46ª לא חש לקמיה מק' דשמעה וכ' Ar., v. קְמָתָא.—2) *before, ere.* Ḥull. 39ª מאי דשמעה וכ' before he had heard it from R. &c.; ib. 139ª (not מקמיה); a. fr.

קַמְלִיא, קַמִּילִיא, v. קְמוּלָא.

קָמִין m. (κάμινος) *furnace, kiln.* Tosef. Sot. XV, 7 והטילוהו בק' they threw him into a furnace; Y. ib. IX, 24ᵇ top והחזירו לק' (read: והטילו).—Esp. *the furnace room of the bath-house.* Lev. R. s. 14 אם המתין אדם בק' וכ' Ar. (ed. אם ישהא ... בחמין) if a person stays in the furnace room any length of time; Tanḥ. ed. Bub. Thazri'a 4 נתין בקמון (corr. acc.; Tanḥ. ib. 3 בחמין). Tosef. Mikv. V, 7 המת במרחץ ק' טמא וכ' if a corpse lies in the bath-house, the furnace room is unclean &c. Y. Sabb. III, 6ª top הוו סותמין את הק' וכ' they used to stop off the furnace on Friday, and people went in and bathed &c. Tosef. B. Bath. III, 3 Var. (v. קָם); Y. ib. IV, 14ᶜ bot.

קָמֵיעַ m. (קָמַע) [*suspended,*] *amulet.* Kel. XXIII, 1 הק' מיתָּחָה the (parchment) amulet. Sabb. VI, 2, v. מִיתָּחָה. Ib. 61ª ק' של כתב a written amulet; ק' של עיקרין an amulet containing roots; Y. ib. VI, 8ᵇ top בעשבים ... ק'. Ib. נאמן ק' זה וכ' ... a physician may be relied upon when he says, this amulet is approved, I cured with it &c. Gen. R. s. 45 ק' היא צריכה she (Sarah) needs an amulet (for sterility). Num. R. s. 12 ירחא הק' הזה עליך וכ' wear this amulet that the evil eye may no longer have power over thee; Tanḥ. Naso 17; Pesik. R. s. 5; a. fr.—[Tanḥ. l. c. נתן לה קמיעה, corr. acc.]—*Pl.* קְמִיעִין, קְמִיעִים. Gen. R. s. 77 הוא בא אליך וחמשה ק' וכ' (not וחמש) he (Jacob) comes to thee provided with five amulets: his own merit, his father's merit &c.; a. e.

קְמִיעָא ch. same. Kidd. 73ᵇ ק' ... תלי a child found with a tablet or an amulet suspended from its neck. Pes. 111ᵇ לק' in order to know how to write the amulet; a. e.

קמיעה, v. קְמִיעַ.

קְמִיצָה f. (קָמַץ) *taking a fistful of the meal-offering.* Men. 9ª מק' ואילך מצות כהונה all the manipulations from the taking of the fistful and onward are priestly functions. Meg. 16ª הלכות ק' the rules concerning *k'mitsah*; a. fr.—Men. 11ª; Keth. 5ᵇ זו ק' this (the third finger) is used for *k.*—*Pl.* קְמִיצוֹת. Men. 18ᵇ; Tosef. Dem. II, 7; a. fr.

קמירות, v. קָמַר.

קמלפי, Yalk. Ps. 841 סיב ק', v. סִיבַּךְ.

קמן, Y. Kil. VI, end, 30ᶜ נקמן, v. קָמַז.

קָמָן, v. קַמֵּי.

קמסקלתור, Yalk. Koh. 989, v. קוֹמֵיס.

קָמַע (cmp. קָמַט) *to press, squeeze; to pass and knot straps.* Bekh. 30ᵇ מעשה באשה ... וחיתה קוֹמַעַת וכ' a woman was married to a *ḥaber* (חָבֵר), and she fastened the straps

of the T'fillin for him, and when afterwards married to a publican, she knotted the custom seals for him; Ab. Zar. 39[a] Ar. (ed. קושרת); Tosef. Dem. II, 17. Tosef. Kel. B. Mets. VI, 1 הסנדל משיקמע the sandal is susceptible of uncleanness when the straps are attached.

קְמָעָא, קְמָעָה, קְרִי, c. (preced.; cmp. קוֹמֶץ) *a little, somewhat.* Pes. 113[b] ק' ... אוכל eats much and passes little. Y. Yoma III, beg. 40[b] בתחלה ק' ק' וכ' first the redemption comes little by little, and then &c.; Y. Ber. I, 2[c] קימְאָה; Cant. R. to VI, 10. Ib. to IV, 4, v. זוּעַ h.; a. fr.

קוֹמְפוֹן, קַמְפוֹן m. (campus, κάμπος, accus.) *plain* for exercise and amusement. Kel. XXIII, 2 מפני שעומדין עליו בקמ' Ar. (ed. בקומ'; Ar. s. v. קנפון: בקנפון) because soldiers at sports stand on it. Pesik. B'shall. 82[b] כל עמא ירפקון לק' let all people go out to the campus (for public court); Cant. R. to II, 14; Lev. R. s. 6. Ib. s. 31 יהו מחזירין אותו בק' they shall make him go around in the campus (for public disgrace); Yalk. Deut. 810; Deut. R. s. 2 Ar. Var. קנ', v. עֲקִרְפִּים. Pesik. R. s. 21 מלך ... בקימ' (corr. acc.) a king going out to the plain for sport, opp. יוצא למלחמה. Kel. XXIV, 1 שמשחקין בו בקוּנְפוֹן (Ar. בקנ'; Hai G. בקופ', corr. acc.) with which they play in the field; a. fr.

קָמַץ (b. h.) 1) *to compress, close the hand, grasp.* Pes. VII, 2 יְקַמּוֹץ את מקומו he must grab (take a handful of the flour from) its place (where the juice has dripped on it).—Esp. *to take a fistful* (קוֹמֶץ) *of the meal-offering* (by bending three fingers over to the wrist and striking the flour off with the thumb on top and with the little finger below). Sifra Vayikra, N'dab., ch. X, Par. 9 יכול יקמוץ וכ' you may think he may grab with the tips of his fingers. Ib. יכול מצוה שיקַמְצֶנָּה ... קָמְצָה וכ' you may think the proper thing is for the priest to take off the fistful, but if a layman did it, it is legal. Men. II, 1 הקוֹמֵץ את וכ' if the priest takes a grab of the meal-offering with the intention of eating &c.; a. fr.—*Part. pass.* קָמוּץ *closed.* Cant. R. to VIII, 14 ועינו אחת קְמוּצָה ... צבי the deer when sleeping has one eye open and one closed.—2) *to leap.* Yalk. Ps. 685 קומץ כאיל, v. קָפַץ.

Hif. הִקְמִיץ *to perform the* קְמִיצָה. Lev. R. s. 3 ה' ואכל וכ' he took the handful for the altar, and ate the rest.

Nif. נִקְמַץ *to be grabbed from.* Men. III, 3 שתי ... שלא נִקְמְצוּ וכ' two meal-offerings which were mixed up before the altar's share had been taken off. Ib. 18[b] בנִקְמָצוֹת concerning such offerings as are subject to קְמִיצָה; a. fr.

Pi. קִימֵּץ 1) *to scrape off* (with bent fingers). Ḥull. 50[a] מְקַמְּצִין you must take off a little from the surface.—Trnsf. *to take off a share.* B. Bath. 106[b] שני אחין שחלקו מקמצין ... if two brothers divide an estate, and then a third brother comes from abroad ..., they have to give him each a share from their portion, opp. בטלה מחלוקת the division is null and void (and a new division by lot has to be made); ib. 107[a]; a. e.—2) *to scrape together, collect.* Pesik. R. s. 20 מְקַמֵּץ (not מקמיץ), v. סָרַטָן. Keth. VII, 10 וחמקמץ ... אלו the following are those whom the court forces to release their wives, ... and the scraper; expl. ib. 77[a] חמקבץ צואת כלבים he that collects excrements of dogs; (another interpret.) חמק' זה בורסי 'the scraper' (of excrements) means the tanner; Tosef. ib. VII, 11 חמקמץ את הצואה (not הצועה) who collects excrements; Y. ib. VII, end, 31[d]. Ḥag. 4[a]; 7[b].—3) *to be parsimonious.* Ḥull. 46[a] וסרמניך עשיריך מקמצין and as a mnemonical sign (to remember which of the two it was that threw the liver away, and which used it) it may serve thee: 'the rich are parsimonious' (R. Simon who was rich used it); Men. 86[a].

קֶמֶץ ch same, 1) *to grab, take a fistful.* Targ. Lev. II, 2; V, 12.—Men. 11[a] כדקמְצֵי אינשי as people ordinarily grab (putting the hand in and taking a handful of flower out). Gen. R. s. 5, v. חָפַן; a. fr.—2) *to press, close* (*the eye*). Y. Sabb. XIV, beg. 14[b] דו קָמַץ חדא וכ' for it (the deer in sleep) closes one eye &c., v. preced.—Part. pass. קָמִיץ. Targ. Cant. VIII, 14.—3) *to scrape off.* Ḥull. 50[a] קָמוּץ חב וכ' scrape the surface off and give me (the fat) to eat. Ib. קָמְצוּ וכ' they scraped the surface off and &c.—4) *to leap.* Ber. 63[a] קָמִץ Ms. M. (ed. קבוץ; Ms. F. קפוץ), v. זוּל I ch.

קֶמֶץ, v. קוֹמֶץ.

קָמְצָא, v. קוֹמְצָא I, II.

קָמְצָא I c. 1) (קָמַץ 4) [*hopper,*] *locust.* Targ. Nah. III, 15 (h. text גלם).—Eduy. VIII, 4, a. e. אילא ק', v. אַרְבֶּה. Sabb. 77[b] מ"ט קרנא דק' וכ' why is the proboscis of the locust soft (flexible)?; [Rashi: = גמלה, v. infra; early ed. Rashi: שבלול]. Ib. האי מאן ... לק' וכ' if you want to make a locust blind, break off its proboscis. Yeb. 121[b] ודילמא ק' בעלמא וכ' perhaps it was merely a dead locust (or ant) to which playing children gave a man's name?; a. fr.—*Pl.* קָמְצֵי, קָמְצִין. Targ. Num. XIII, 33 (h. text חגבים). Targ. Prov. XXX, 27 (h. text ארבה); a. e.—Taan. 21[b] אמרו ... אתו ק' וכ' when they told R. J. that the locusts were coming, he ordered a fast; a. fr.—[Y. Ab. Zar. V, 44[d] bot. אכל קמצין, prob. to be read: חמיצן, v. חָמֵץ II.]—2) (קָמַץ 1) [*scraper, collector,*] *ant.* Sabb. l. c.; Yeb. l. c., v. supra.—*Pl.* as ab. Ber. 54[b] אריתי ... ק' וכ' the Lord sent ants which made holes in the mountain &c.—*3) *snail.* Gen. R. s. 21 כחדין ק' דלבושיה וכ' ('Rashi' קומצא) like the snail whose garment is part of its body. [The entire phrase is a gloss, v. Yalk. Gen. 34, and קמצא is perhaps a clerical error for לימצ"א q. v.]

קָמְצָא II pr. n. m. *Kamtsa;* בר ק' *Bar Kamtsa.* Gitt. 55[b] אק' ובר ק' תריב וכ' through an affair concerning K. and Bar K. Jerusalem was destroyed; Lam. R. to IV, 2 בין ק' ובין בן ק' חרב מקדשא.

קַמְצוֹן, v. next w.

קַמְצִיץ (קַמְצִיץ) m. (קָמַץ) *compressed condition, bent up, doubled.* Y. Naz. IX, 57[d] אם מצאו ק' וכ' if one finds a corpse, in the ground, doubled, we say, debris fell upon him, opp. פשוט. Ib. [read:] סבירין מימר ראשיהם בצד מרגלותיהם זהו ק' they thought 'their head beside their feet' (of corpses found in the ground) meant *kamtsuts*

(that each body's head was lying by its feet). Y. Pes. VII, 34[d] מת ק' הית נתון וכ' קַמְצִיץ. Y. Maas. Sh. V, beg. 55[d] (not קמצוץ) a doubled (mangled) body is under it (i. e. a mangled body was found there, and a mark was put over it); Y. Sot. IX, 23[c] top קמצירץ.

קַמְצָן m. (קָמַץ) *grasping, greedy*; בן ק' a greedy person. Tosef. Sot. XIII, 8 ed. Zuck. (Var. חַמְצָן), v. חַמְצָן.

בֶּן קַ', קַמְצָר pr. n. m. *Ben Kamtsar* (denom. of קַמְצִיץ, writing four letters simultaneously with four pens between his fingers). Yoma III, 11. Ib. 38[b]; Y. ib. III, end, 41[b]; Cant. R. to III, 6 של בית ק' those of the house of K.

קַמְקֶמֶת, Y. Sabb. I, 3[b], v. קִרְמוֹשָׁא.

קָמַר (cmp. כָּמַר) *to bend, arch over, cover.* Erub. VIII, 9 שמבחוץ צריך לְקַמּוֹר the pit (טוּקָה) outside of his private ground he must arch over; a. e.—Part. pass. קָמוּר; f. קְמוּרָה &c. Ib. 10 ביב שהוא ק' וכ' a gutter covered up four cubits on public ground; Tosef. ib. IX (VI), 18; Y. ib. VIII, end, 25[b]. Ohol. III, 7. Ib. V, 1 תנור ... ועינו ק' לחוץ an oven which stands in the house, but the arch over its 'eye' (fire-place) is outside the house; (R. Hai G. expl. כָּמוּר וסדור; v. Koh. Ar. Compl. s. v. קמר). Num. R. s. 12 אין צב אלא קְמוּרוֹת (not קמי) *tsab* (Num. VII, 3) means wagons with vaulted covers; a. e.

קַמַּר ch. same, *to bend*; (cmp. כפת, כִּפֵּת) *to tie.*—Denom. קְמוֹר.

Pa. קַמֵּר *to girdle.* Targ. Lam. II, 10 קַמָּארוּ ed. Lag. (oth. ed. קַמְרוּ *Pe.*). Targ. Ps. LXV, 13.—[Zend *kamara, arch, girdle*, Greek καμάρα, of Semitic origin.]

קַמְרָא m. *girdle*, v. קְמוֹר.

קַמְרוֹטָא, v. next w.

קַמְרוֹטוֹן m. (καμάρωτον, sub. ὄχημα, S.) *vaulted, arch-covered carriage.*—*Pl.* קַמְרוֹטָאן (=καμάρωτα). Cant. R. to VI, 4 (expl. צב, Num. VII, 3, v. קמר) כמין ק' (not קמרי) הוו וכ' the wagons were like the tilted carts, in order that the sacred vessels might not be split (through close packing), v. אַסְקַפְסָטֵי; Num. R. s. 12 כמין כמרוסא (read קמרוטא, and strike out כיפין as a gloss expl. our w.); Y. Sabb. I, 2[d] קמרסטא; Y. Succ. I, 52[a] top קמרסטה; Yalk. Num. 713 קמרסטא (obviously καμαραστα, fr. a verb καμαράζω). Gen. R. s. 31 כמין קומרוטין וכ' (some ed. קומרוטן, Ar. קמרוטן) Noah's ark was shaped like the tilted wagons, and it was so curved that the top was one cubit broad; Yalk. ib. 54 קמרוטין.

קְמָרוֹן m. (קָמַר) *arched lid.* Kel. XVI, 7. Ib. XVIII, 2.

קמריטין, קמריטון, v. קַמְרוֹטוֹן.

קַמְרַסְטָה, קַמְרַסְטָא, v. קַמְרוֹטוֹן.

קָמְתָא, v. קָמָא II.

קמתין, Yalk. Gen. 151 Ar., v. קָמַט.

קַן* m. (v. קון) *preparation, arrangement.* Gitt. 6[a] top אפי' (שמע) קן קולמוסא וקן מגילתא even if the husband ordering a letter of divorce to be written heard only the sound produced by the cutting of the pen and the unfolding of the parchment; [Rashi: קן onomatopoetic: *crackling, crepitation*; Var. קל *sound*].

קֵן c. (b. h.; קָנַן) 1) *nest; birds in a nest.* Ḥull. XII, 1, a. fr. שילוח הקן the duty of letting the mother bird go when a nest is taken out (Deut. XXII, 6 sq.). Gen. R. s. 19 אש יוצאה מקִינּוֹ fire goes forth from its nest and burns it (the phœnix, v. חול II); Midr. Sam. ch. XII; Yalk. Job 917 מִקִּנּוֹ. Ex. R. s. 20 מצאו להם קן they (the Israelites) found a nest for themselves (with ref. to Ps. LXXXIV, 4); a. fr.—2) (fem.) *the couple of sacrificial birds* (Lev. XII, 8; XIV, 30; a. e.). Ḳinnim II, 1 קן סתומה a couple of birds concerning which it has not yet been decided which is to be the burnt offering, and which the sin offering; ib. 4 קן מפורשת which has been decided upon; a. fr.—*Pl.* קִנִּים, קִנִּין. Ker. 28[a] אין הק' מתפרשות וכ' the special designation of the couples is made either by the owner or by the priest's action. Ned. IV, 3 קִינֵּי זבין the bird sacrifices of those cured from gonorrhœa; ק' יולדות those of women after confinement; a. fr.—*Ḳinnim, Ḳinnin*, name of a treatise of the Mishnah, of the Order of Ḳodashim.—3) *cavity, chamber.*—*Pl.* as ab. Lev. R. s. 14, v. בִּירָה, a. fr. פּוּנְיָא. Koh. R. to I, 9 שלא נבראו בי ק' וכ' because no chambers (for the reception of prophecy) were created within me until now &c.; (Ex. R. s. 28 לא נתנה לו רשות להתנבאות no permission to prophesy had been given him).

קַן, קְנָא, קִי', ch. same, 1) *nest, swarm.* Targ. O. Deut. XXII, 6 (ed. Berl. קִינָא). Targ. Is. X, 14 (ed. Wil. קִנָּה, corr. acc.). Targ. Jud. XIV, 8. Targ. I Sam. XIV, 27 (h. text יערת); a. fr.—Ḥull. 141[b] זיל טרוק אקן וכ' go and knock at the nest, that the birds be moved, and thus take possession of them. Gitt. 68[b] ק' דתרנגולא ברא the nest of a woodcock; חפיוה לקינייה וכ' they covered his nest with white glass; a. fr.—Snh. 102[b] (prov.) לפרע קִנְאֵיה מחריב קִינֵּיה Ar. he that wreaks his vengeance destroys his own nest (ed. קנאיה).—*Pl.* קִנֵּי, קִי'. Erub. 3[a] (expl. אמלתרא) ק' nest-shaped *cornices.*—קַן נְשָׁרַיָּא pr. n. pl. *Eagles' Nest, Ḳan-Nishraya* (v. P. Sm. 3673), *Kennesrin* on the Euphrates. R. Hash. 26[a] (Ms. M. קנשריא, v. Rabb. D. S. a. l. note).—2) *close place.* B. Kam. 58[b] בק' וכ' תלתא ... three date-trees stood in one place (close together). Ib. 92[b], v. שְׂרָכָא. Succ. 32[b] תלתא תלתא טרפי בק' three leaves close together (Rashi: on one stem, = קָן, קָנָה).

קָנָא, *Pi.* קִנֵּא, v. קני I.

קָנָא, *Pa.* קְנֵי, v. קָנֵי I.

קְנָא *to buy*, v. קָנֵי II.

קַנָּא, v. קַנַּאי.

קִנְאָה f. (b. h.; קִנֵּא) *jealousy, envy, passion; emulation,*

zeal. Ab. IV, 21 הק׳ והתאוה וכ׳ jealousy, lust, and ambition carry man out of the world (v. יָצָא). B. Bath. 21ª; 22ª קִנְאַת סופרים וכ׳ emulation among scholars increases wisdom. Meg. 7ª ק׳ את מעוררת עלינו וכ׳ thou wilt arouse the envy of the nations against us. Gitt. 7ª (play on קינוח וכ׳, Josh. XV, 22) כל מי שיש לו ק׳ . . . ודומם שוכן עִדִּי עִדִּי וכ׳ if a man has cause for anger against a fellow-man and keeps silence, he who is enthroned for evermore will do justice to him. Sot. 2ᵇ (expl. קִרְנוּי) דבר המטיל ק׳ וכ׳ something which causes ill feeling between her and others (the witnesses that tell); המטיל ק׳ בינו לבינת which causes ill feeling between himself (the husband) and her. Ber. 33ᵇ מטיל ק׳ במעשה וכ׳ he causes jealousy among the works of creation (intimating that God's love of his creatures is partial). Sabb. 89ª ק׳ יש ביניכם is there envy among you (the angels, that you must be warned not to commit murder &c.)? B. Kam. 82ª את הק׳ מכניס . . . causes love to enter (into man's heart) and ill-will to escape; a. fr.—*Pl.* קִנְאוֹת. Num. R. s. 9; a. e.

קִנְאָה, קִנְאָתָא, קִנְאִיתָא, קִנְאֵי ch. same. Targ. Num. V, 14, sq.; ib. 18 (Y. ed. Vien. קִנְאִיתִי, corr. acc.). Targ. Y. Deut. V, 9. Targ. Prov. XXVII, 4; a. fr.—Sot. 2ᵇ אתו למיעבד ק׳ בהדה they will be the cause of rancor (towards her husband) in her heart; אידחו . . . ק׳ בהדה he will be the cause of her rancor.—Snh. 102ᵇ קִנְאִית (fr. קנא), v. קִנָּא.

קַנָּאי m. (b. h. קַנָּא; preced.) 1) *zealous.* Snh. 82ᵇ ק׳ בן ק׳ הוא he (Eleazar) is a zealous man, son of a zealous man; Lev. R. s. 33 ק׳ בר ק׳.—2) *revengeful.* Yalk. Gen. 72, v. קוּנְיוֹן.—*Pl.* קַנָּאִין. Snh. IX, 6 (81ᵇ) הק׳ פוגעין בו (בשעת מעשה) Ms. M. (ed. ק׳ פוגעין בו; Y. ed. פוגעין בהן, omitting ק׳) zealous people (like Phineas) have a right to strike him (them) when caught in the act; Y. ib. IX, end, 27ᵇ; Num. R. s. 20 end.—Esp. *the zealots, the terrorists* during the siege of Jerusalem by the Romans. Ab. d'R. N. ch. VI, end בקשו ק׳ לשרוף וכ׳ the zealots wanted to burn all this wealth (v. סִיקָרִין).—*Fem.* קַנָּאִית; v. קִנְאָנִית.

קַנָּאי, קַנָּא, קַנְאָן (קַנָּאן) ch. same. Targ. Ex. XX, 5; Deut. V, 9. Targ. Ex. XXXIV, 14; a. e.—*Pl.* קַנָּאִין. Targ. Y. II Deut. IV, 24.

קַנָּאִית, v. קִנְאָנִית.

קַנְאִיתָא, v. קִנְאָה ch.

קִנְאָתָנִית, קִנְאָתָנִית f. (preced. wds.) *inclined to jealousy.* Gen. R. s. 18 ולא מן הלב שלא תהא קנאת׳ (some ed. קִנְאָתָנִית) nor will I create her from Adam's heart, lest she be of a jealous disposition; Yalk. ib. 24; Yalk. Is. 265 קנאנית.—*Pl.* קִנְאָנִיּוֹת. Gen. R. s. 45; Deut. R. s. 6 (some ed. קִנְאִיּוֹת, fr. קִנְאִית).

קִנְאָתָא, v. קִנְאָה ch.

קִנְאָתָנוּת, v. קִנְאָנִית.

קִנֵּב, *Pi.* קִינֵּב *to strip, trim, make even, clean (vegetable).* Kel. XVI, 2 משירחסום וקִנְּבָן when he has peeled them (the wicker baskets) and trimmed them (pinched off the projecting pricks); ib. 3. Ib. 4 (of leather implements). Tosef. ib. B. Mets. VII, 11 (not וקינקבן); 12. Tosef. Dem. IV, 5 לְקַנֵּב, v. אִיסְפַּרְגּוֹס. Y. Pes. IV, 31ª bot. מְקַנֵּב he may clean (vegetable); a. e.—Part. pass. מְקוּנָּב. Tosef. Kel. l. c. תחוכין ומְקוּנָּבִין cut and cleansed.

קָנָב, *Pa.* קִנֵּיב ch. same. Sabb. 73ᵇ האי מאן דקַנֵּיב סלקא (or דְּקָנֵיב) he who trims beets (in the ground). Ib. 115ª מְקַנְּבֵי כרבא cleaned cabbage (on the Day of Atonement towards evening).—V. קוּנְבִּירְתָּא.

קְנָבָא, v. קְנִיבָה.

קַנָּבָס, קַנְבָּיס, קַנְבּוֹס m. (κάνναβος, κάνναβις) *hemp.* Kil. II, 5 (Ar. קנביס). Ib. V, 8 הק׳ hemp planted in a vineyard; a. fr.—[Sabb. 120ª הקנבוס Ms. M., v. קוֹלְבִּין.]

קנבימון, Yalk. Lev. 479, v. אַקּוּבִּירְטוֹן.

קַנְבּוֹס, v. קַנָּבָס.

קנדי, קנגי, words in an incantation. Yoma 84ª, v. כנתר.

קְנִינְיוֹן, v. קְנִיגְיוֹן.

קנדי, v. קנגי.

קַנְדִּילָא m. (candela) *candle,* in gen. *lamp, light.* Cant. R. to III, 11, a. e., v. עֲשָׁשִׁירְתָּא. Gen. R. s. 4 כהדין ק׳ (sub. דעששירתא) like the oil floating on the water in a lamp; Yalk. ib. 5 קנדליא (corr. acc.). Esth. R. to I, 3 קַנְדִּילָה, v. פִּשְׁרִים; a. e.—*Pl.* (h. form) קַנְדִּילִין, קַנְדִּילָיָא. Ib., v. פְּקָקְטִרִים. Lam. R. to III, 7 הוה מסדר קנדיליה (not מסדרא) prepared his Sabbath lights; Y. Maas. Sh. V, 56ª top עביד קַנְדִּילוֹי.

קנדליא, קַנְדָּלָה, v. preced.

קנדס, v. קִינְדָּס.

קנדקי, Targ. II Esth. I, 14, some ed., read: הַנְדִּיקֵי.

קָנָה, v. קני II.

קִנָּה, קֵנָּה f. = 1) = קֵן *nest;* 2) (קָנַן) *affirmation, oath, vow.* ק׳ מאי ק׳ של תרנגולין . . . לשון דקונם מיבעי if a person used the word *ḳinnah* to introduce a vow, how is it? did he mean a nest of chickens (in which case there would be no vow), or has it the meaning of confirmation like *ḳonam*? It remains doubtful.

קָנֶה m. (b. h.; cmp. קָנַן) *calamus, reed; anything resembling a reed, branch of a candlestick; windpipe* &c. Cant. R. to I, 6 (legend about the origin of Rome) ירד ק׳ גדול וכ׳ . . . Michael the archangel came down and planted a large reed in the sea &c. Taan. 20ª לעולם . . . יהי כק׳ וכ׳ man must at all times be yielding like a reed and not unbending like a cedar, v. קוֹלְמוֹס. Tosef. Sabb. XII (XIII), 14

ק׳ של מנורה the branch of a candlestick; Sabb. 47[a] קָנֶה מנורה; Y. ib. XII, 13[c] קָנֵי. Ib. ק׳ של צירדין a part of the composite pole which the hunters use (to reach the nests); Bab. l. c. ק׳ סיירדין of the whitewashers; Tosef. l. c. צירדין (Var. ס׳). Ker. 5[a] קָנֶה בשם sweet calamus. Kel. XVII, 16 ק׳ מאזנים the beam of the balance. Ib. ק׳ של עני וכ׳ the poor man's cane which has a receptacle for water.—דחה ק׳ בק׳, v. דָּחָה.—Ber. 61[a] bot. ק׳ מוצא קול the windpipe produces sound. Ḥull. 21[b]; Zeb. 65[b] עד שמגיע . . . לק׳ until he reaches (with his nail) the gullet or the windpipe. Ḥull. 28[b] (in Chald. dict.) נבדקיה לק׳ וכ׳ let him examine the windpipe and cut it &c. Men. XI, 6 עשרים . . . כחצר ק׳ חלול twenty-eight staves shaped like a segment of a hollow reed; a. fr.—Ohol. I, 8 ק׳ זרוע = *forearm.*—קָנֶה שפה, v. קָמַט.—חושיט בק׳ [*to hold forth on a cane,*] *to treat lightly, consider unimportant.* Num. R. s. 8 end דבר . . . והושיטו לו בק׳ (not והושיטה) something for which that ancestor prostrated himself in prayer (Gen. XXVIII, 20) ..., and now comes this man (Aquila) and holds it up to contempt!; Yalk. Gen. 123; Gen. R. s. 70. Ib. את מושיטו לזה בק׳ dost thou make it appear contemptible to this man?; Koh. R. to VII, 8.—*Pl.* קָנִים, קָנִין. Men. l. c. Ib. ק׳ סידור the arrangement of the staves between the cakes of the show-bread. Kel. XVII, 17, a. fr. ק׳ מחצלת a reed mat. Ex. R. s. 35 (ref. to Ps. LXVIII, 31) חית הדרה בין הק׳ the beast that dwells among the reeds (Rome, v. Cant. R. to I, 6, quoted above). Gen. R. s. 1 עשיר . . . לק׳ he is a rich man and needs no reeds (for his house); חרי הוא צריך לקָנֵי המדה he still needs the measuring rods; a. fr.

קָנֶה, קָנֶה ch., v. קָנֵי.

קְנוּבְקָאוֹת f. pl. *cakes made of flour of parched grain, kneaded with oil, and intended to be reduced again to flour by rubbing between one's hands; brittle cakes.* Ḥall. I, 5 וכן חק׳ חריבות and so are brittle cakes subject to Ḥallah; Y. ib. 57[d] sq. [read:] וכן חק׳ חיריבות . . . שלא תאמר וכ׳ and so are the brittle cakes subject &c., that you may not think, because they are to be reduced to flour, they ought to be exempt.

קְנוּבָה, v. קִנִּיבָה.

קְנוּבָתָא, קְנוּבְתָא, v. קִנִּיבְתָּא.

***קַנְוָא** m. (קְנֵי II) *he that gives possession.* Y. Snh. IX, end, 27[b], v. קַרְיָא.

קְנוּחַ, v. קִינּוּחַ.

קנומרוכוס, v. גְּנֵהַרוֹפּוֹס.

קְנוּר, v. קִרְנוּר.

קְנוֹן m. (denom. of קָנֶה) *a reed basket,* contrad. to סַל, a common wicker basket. M. Kat. III, 7. Bets. I, 8 (14[b]) (missing in Ms. M.; v. Rabb. D. S. a. l. note); Tosef. ib. I, 20; Y. Maasr. IV, 51[b] bot.; a. e.—*Pl.* קְנוֹנִין, קְנוֹנִים. Kel. XVI, 3; Tosef. ib. B. Mets. V, 13 (not קני׳).

קְנוֹנְיָא, v. קִרְנוֹנְיָא.

קְנוּפָא, קְנוֹף, v. sub קִינּוּף.

קְנוּקְנוֹת f. pl. (reduplic. of קָנֶה) [*little reeds, tubes.*] *branch sinews of the nervus ischiadicus; thin branches of the grape vine.* Ḥull. 92[b]. Ib.[a] ק׳ שבה וכ׳ the rods on the grape vine are typical of the empty (meritless) in Israel.—[Ab. d'R. N. ch. XL קינוקנות (Var. פרדון) *chastising rods.*]

קְנוֹת, v. קִינָּה.

קְנַח, Y. Shebi. VI, 36[c], v. קָנָה.

קָנַח, *Pi.* קִינַּח *to wipe off, cleanse.* Tosef. B. Bath. V, 4 קוֹנֵחַ מן האגד (ed. Zuck. קודח מן האגד, corr. acc.) he may wipe off (the wine or oil which is left after measuring) on the rim of the measure. Ber. VIII, 3 מְקַנֵּחַ ידיו וכ׳ a person may wipe his hands with the napkin and let it lie on the table. Sabb. XXI, 3 מְקַנְּחִין בו you may wipe the table with it. Ib. 81[b] לְקַנֵּחַ וכ׳ to wipe off (the posteriors) with &c. B. Bath. V, 10 חסרטון מקנח וכ׳ the wholesaler must cleanse (by rubbing) his measures once in thirty days; a. fr.

Nithpa. נִתְקַנֵּחַ *to be wiped off.* Ḥull. 36[a] בני הדם וכ׳ when the blood was wiped off between the cutting of one organ (סִימָן) and the other.

קְנַח, *Pa.* קִנַּח ch. same. Lev. R. s. 28, end וקִנְּחִיהּ, v. אֲזָא; a. e.—Ned. 10[b] מְקַנְּחָנָא, v. קְנַם.—[Y. Ab. Zar. III, 43[a] מתקנחא, read as Y. Orl. I, end, 61[c] מתקנתא, v. תְּקַן.]

קָנַט (sec. r. of קוּט or קָטַט) [*to cut; to shrink*], v. קָנִיט.

Hif. הִקְנִיט 1) [*to cut,*] *to vex, annoy, make angry.* Midr. Till. to Ps. III בוכה אני שהקְנָטְתִּי את אבא (ed. Bub. שהכעסתי) I weep because I provoked my father. Pesik. Shubah, p. 165[a] לא . . . לא הִקְנָטָנוּ אותו have we not provoked him to anger? have we not annoyed him? Ḥull. 122[b]; 55[b], a. e. אל תַּקְנִיטַנִי שבלשון יחיד וכ׳ do not weary me (with thy arguments), for I am teaching this as an individual opinion (not as an adopted rule); a. fr.—2) *to shrink, fail.* Tanḥ. ed. Bub. Thazri'a 4 נפשו מְקָנֶטֶת עליו (Ms. R. קניטה) his soul within him would faint (ed. Tanḥ. 3 מצירה).—V. קָנִיט.

קָנַט ch. same, *to loathe.* Targ. Y. Num. XXI, 4 (h. text קצר); ib. 5 (h. text קוץ).

Pa. קִנֵּט *to vex.* Targ. Y. Ex. XXII, 20. Targ. Job XIX, 2 Ms. (ed. תנקט, corr. acc.).

Af. אַקְנִיט same. Targ. Ps. LXIX, 6 מַקְנִיטַי (some ed. מקטיני, corr. acc.). Targ. Ruth I, 15 (h. text פגע).

קְנַטּוֹר, קְנַטּוּר, v. sub קִינְטוֹר.

קנטורים, Pesik. R. addit. s. 2 (ed. Fr. p. 197[a]), v. קְטוֹרִין II.

קְנַטִּין, Tosef. Maasr. III, 14 Var., v. קוּטְנִין.

קְנַטָּר, קְנִי׳, קְנַטְרָר, קְנַטְרִיר m. (centenarium) 1) (= centuria) [*a number of acres of ground,*] *large court.* Tosef. B. Bath. VI, 24 ק׳ אני מוכר וכ׳ if a man says, I sell thee a *centenar,* he must deliver to him an area of twelve (cubits) by twelve; B. Bath. 98[b] קנתור (Ms. M. קנחור;

Ms. H. קנתינר; Ms. R. קנטינר); expl. ib. תרבץ אפדני court for a villa.—2) *a hundred thousand sesterces, a weight* corresp. to h. כִּכָּר; (abbrev.) קִנְטָר, קִנְטָרָא, קִנְטִיר, קִיר׳. Targ. Y. Ex. XXV, 39 קנטנר. Ib. XXXVII, 24 קנטירנר (Ar. קנטר). Targ. I Chr. XX, 2 קנטר, קנטירנר ed. Lag. (ed. Rahmer קנטיניר, Var. קנטר). Targ. II Chr. XXIII, 11; a. e.—Bekh. 50[a] לקינטרא תיקלא ... אית there is a place where the *centenarium* is called *tikla*; B. Mets. 87[a] לקנטירא.—*Pl.* קִנְטָרִין, קִנְטָרַיָּא, קִינְטָרִין, קִנְטִירִין, קִנְטִירָנִין, קִיר׳, ק׳. Targ. Y. Ex. XXXVIII, 24; 25; 27. Targ. I Chr. XIX, 6; a. e.—Bekh. l. c. דכתובין ק׳ וכ׳ ... כל כסף wherever 'silver' is mentioned in the Pentateuch, it means Sela, in the Prophets, *litrae*, in the Hagiographa, *centenaria*, except the silver mentioned in the transaction of Ephron (Gen. XXIII) where it means *centenaria*; B. Mets. l. c. דלא שקל מינירה אלא ק׳ (v. Rabb. D. S. a. l. note 70) he (Ephron) would not accept anything of him (Abraham) but *centenaria*; Yalk. Gen. 102; Gen. R. s. 58 קוי׳. Ex. R. s. 42, v. מֵסָךְ. Lev. R. s. 28 עשרת ... ק׳ דכספא the ten thousand hundredweights of silver (Esth. III, 9). Ib. בעשרה ק׳ worth ten *centenaria*; Pesik. Ha'omer, p. 71[b]; a. e.

קִנְטָרָא, קִנְטָר, קִנְטָרָא, קִנְטִיר, v. preced.

קִנְתַּר, קִנְטֵר (cmp. קְנַט) [*to sting,*] *to chide.* Pes. 66[a] התחיל מְקַנְטְרָן בדברים he began to chide them with words; Y. ib. VI, 33[a] מקנתרן. Gen. R. s. 98. Cant. R. to IV, 7 מפני שקִינְטָרָן ולפי וכ׳ because he rebuked them, and as they took their father's rebuke (in silence), they were allowed to be recorded side by side with Aaron &c.; Num. R. s. 13 שקִינְתָּרָן. Ib. ומְקַנְתֵּר ... בירך he blessed the tribes (his sons) and chided Reuben &c.—Y. Sot. I, 16[d] bot. ומקנתרן בקלה ... מבריחן would he let them escape (unrebuked) from the heavier sin, and rebuke them for the lighter? Y. Snh. VII, 24[d] bot. ומְקַנְתְּרוֹ ... מבריחו you cannot forego his heavier offence, and rebuke (punish) him for the lighter; a. fr.

Hithpa. הִתְקַנְטֵר, הִתְקַנְתֵּר, *Nithpa.* נִתְקַנְטֵר, נִתְקַנְתֵּר 1) *to be rebuked.* Sifré Deut. 1 ר״ע וכ׳ ע״י R. Ak. was rebuked on my account before R. G. &c.; Yalk. ib. 789.—2) *to make one's self disagreeable; to vex.* Num. R. s. 11 מִתְקַנְטְרִים לפניהם וכ׳ they (the angels of destruction) vex them (the wicked) and say, 'no peace' &c.; Yalk. ib. 711.

קַנְתַּר, קִנְטֵר ch. same. Y. Yoma I, 38[d] top ... כד מְקַנְטְרָה וכ׳ when he wanted to rebuke R. L. b. J., he used to say, 'formerly (the Lord was) was with him' (allusion to I Chr. IX, 20); Y. Meg. I, 72[a] bot. למקנתרה. Y. Maasr. III, end, 51[a] מְקַנְתֵּר לאילין וכ׳ chided those teachers of the Agadoth, and called the latter charm-books. Y. Sot. I, 16[d] bot. הוי הדא דו מקנתר לון (not הרי) it is this for which he chides them (I Sam. II, 29); a. e.

קִנְטֵר m. (v. preced. wds.) *a pronged tool, bit,* or *auger.* Kel. XIV, 3 חק׳ של בנאי the builder's *kantar*; Tosef. ib. B. Mets. IV, 5 קִנְתּוֹר.

קִנְטְרָא, קִנְטֵר, v. קִנְטִירָנָר.

קנטרה, Yalk. Lam. 1037, read: קַסְטָרָה.

קִנְטְרוֹפּוֹס, v. גַּנְדְּרוֹפּוֹס.

קַנְתָּ׳, קִנְטָרָן m. (v. preced. articles) *a quarrelsome person, disputatious.* Esth. R. to II, 5 וכי קנת׳ היה ועיבר וכ׳ was he (Mordecai) contumacious and one who disregards the king's decree?—*Pl.* קִנְטָרָנִים, קִנְטָרָנִין, קַנְתָּ׳. Ned. 48[a] אנשי גליל ק׳ היו וכ׳ the Galileans were quarrelsome and wont to forswear enjoying benefits from one another. Naz. 49[b] מפני שקנת׳ הן וכ׳ because they are disputatious, and do not come to learn &c.; Kidd. 52[b].—Cant. R. to VI, 11 אגוזים ק׳, v. קִשְׁרוֹנִים.

קָנָא, קָנִי (קָנַח) (cmp. Arab. *ḳana*) *to be hot.*

Pi. קִנֵּא, קִרְנֵּא (b. h.) 1) *to be jealous; to envy.* Lam. R. introd. (R. Joḥ. 1) לא קִנֵּאתִי בה I was not jealous of her; מפני מה קִנֵּאתָ לצ״ז וכ׳ why art thou jealous of an idol in which there is no reality?; a. e.—Esp. ק׳ לאשתו *to suspect one's wife of unbecoming conduct; to accuse of faithlessness; to warn one's wife.* Sot. I, 1 ... המְקַנֵּא מקנא לה על פי שנים he who suspects his wife ... must bring charges against her based on a warning given in the presence of two witnesses. Ib. 2 כיצד מקנא לה אומר לה בפני שנים אל תדברי וכ׳ how must he warn her? If he says before two witnesses, do not speak (associate) with that man, and she does so, she is still permitted to him for marital life &c. Tosef. ib. I, 1 [read:] המקנא לאשתו מקנא על פי עד אחד וכ׳ (ed. Zuck. המְקַנֶּה, Var. מקנה) he who wants to proceed against his wife, must bring charges based on a statement of warning by one witness or on his own statement; Sot. 2[b]. Ib. 3[a] אסור לקַנֵּאות it is forbidden to warn one's wife (in the presence of witnesses). Ib. 3[a] מותר לק׳ it is permitted &c. M. Kat. 18[b] (ref. to Ps. CVI, 16) שכל ... קי׳ לאשתו ממשה every one of them warned his wife in jealousy of Moses. Num. R. s. 9 ע״י איש הוא מקנה אותה וכ׳ he may bring charges on the ground of suspicious conduct towards a man (human being) but not &c. Ib. בית דין מְקַנְּאִין להם וכ׳ (some ed. מְקַנְּזִין) the court takes proceedings in their (the husbands') behalf &c.; a. fr.—2) *to arouse jealousy; to provoke.* Meg. 15[b] קִנְּאַתּוּ במלך וכ׳ she (by inviting Haman) aroused against him the jealousy of the king and the jealousy of the (other) princes. Num. R. l. c. שהרא מְקַנְּאָה להקב״ה וכ׳ for she provokes the Lord and her husband; a. e.

Hithpa. הִתְקַנֵּא, *Nithpa.* נִתְקַנֵּא *to be jealous; to be incensed.* Men. 109[b] בו׳ ... בשמעי אחיו ג׳ Onias was jealous of his brother Shimei. Snh. 105[b] בכל אדם מִתְקַנֵּא וכ׳ a man is envious of all except his son and his pupil. Meg. 13[a] מִתְקַנְּאָה, v. יָרֵךְ. Ab. Zar. 54[b] מפני מה מתקנא בעובדיה וכ׳ why is he jealous of (incensed against) those who worship it (the idol), and is not jealous of (takes no revenge on) itself? Meg. 19[a] מה ... שנ׳ בכל וכ׳ what reason had Haman to take revenge on all the Jews?; a. fr.

קָנָא, קָנֵי I ch., v. infra.

Pa. קַנֵּי 1) *to be zealous for; to be jealous; to suspect of unfaithfulness.* Targ. Num. XI, 29. Ib. XXV, 11. Targ. Gen. XXX, 1. Targ. Num. V, 14; a. fr.—2) *to make jealous.* Targ. II Esth. II, 19 קַנְּאָה וכ׳ (ed. קָנְאָה, ed. Vien. קָנְאָתָהּ) make her jealous by marrying other wives.—3) *to warn one's wife.* Sot. 2[b] ואמר קַנֵּאי דלא ק׳ זמנין it may happen

that he did not warn her and yet he may declare, I did warn her. Ib. וכ"ע ידעי דק' לה and all will know that he did warn her; a. fr.

Af. אַקְנֵי *to make jealous; to provoke.* Targ. Ps. LXXVIII, 58. Targ. I Sam. I, 6, v. אַקְנָיוּתָא. Targ. Deut. XXXII, 16 (Y. I קַנּוֹן, read: קַנְּנוֹן). Ib. 21; a. e.

Ithpe. אִיתְקְנֵי, אִתְק' *to be jealous, incensed.* Meg. 16a אי' בה א' בי וכ' ... he (Haman) had a grudge against Vashti and put her to death, and now he has a grudge against me &c. Ib. 13a דְּמִיתְקְנֵי ברה חמן against whom Haman was enraged. Ib. 19a דאי' וכ' מה ... what reason had Mordecai to be hostile to Haman?; a. e.

קָנָה, קְנֵי (b. h.) [*to establish,*] 1) (cmp. קום, Gen. XXIII, 17) *to create; to acquire, own; to take possession.* R. Hash. 31a (ref. to Ps. XXIV recited in the Temple on the first day of the week) על שם שק' והקנה וכ' because he (the Lord in establishing the world) took possession and gave (his creatures) possession (invested them with a fief), and became the sovereign of the world. Kidd. I, 1 האשה קוֹנָה את עצמה וכ' a wife acquires herself (becomes independent) when she receives her divorce &c. Ib. 20a כל הקוֹנֶה ... כקונה וכ' whoever buys a Hebrew bondman creates, as it were, a master over himself. B. Mets. 75b הקונה אדון לעצמו he who creates a master over himself, expl. תולה נכסיו בנכרי who (in order to evade obligations) hangs his property on a gentile (pretends to be merely the agent of a gentile); (another explan.) חכותב נכסיו וכ' who transfers his property to his children during his lifetime. Gitt. 37b sq. (ref. to Lev. XXV, 45) אתם קוֹנִים וכ' you may buy (as a slave) one of them, but they cannot buy one of you, nor can they buy of one another. Ib. יכול לא יִקְנוּ זה את זה למעשה ידיו you may think, they cannot buy one another for the work (as long as the serf choses to be in the master's power); ולא הם קוֹנִים ... לגופו they cannot buy of one another a bodily slave (who requires formal manumission to be a freeman). B. Mets. 46b bot. מכור לי באלו ק' if one says, sell me (a certain object) for these (coins which I hold in my hand), he has bought (the sale is valid). Ib. IV, 1 הזהב קונה וכ', v. זָהָב. Ib. מעות הרעות קוֹנוֹת וכ' the delivery of cancelled coins effects the purchase of the valid coins. Ib. 47b מעות קונות the delivery of the purchasing money gives possession (no formal possession of the purchased object (מְשִׁירָה) being required). Kidd. 22b הגבהה קונה lifting up the purchased object makes the sale binding; a. v. fr.—2) *to make sure; to obligate a person by a special symbolical act* (קִנְיָן); *to enter into an obligation by a special symbolical form.* Gitt. 51a בשקנו מידו when they (the court, witnesses &c.) made him obligate himself (that his widow should receive support from his estate); בשקנו לזו ולא קנו לזו when such an obligation was entered with reference to this (his wife's case), but not with reference to that (his daughter's case). B. Mets. 47a ... במה קונין בכליו של קונה wherewith is the bargain made sure? ... By handing over one of the garments (or any object) belonging to the purchaser; דניחא ליה לקונה דליהוי מקנה קונה וכ' for the purchaser likes the seller to obligate himself, in order that he may be sure to give him possession; a. fr.—Ib. 48b when he said to him, ערבוני יָקוּן (fr. קון = קנה) my earnest money shall serve to make the purchase sure.—Part. pass. קָנוּי; f. קְנוּיָה, *pl.* קְנוּיִין, קְנוּיִים; קְנוּיוֹת. Kidd. 16a עבד עברי גופו ק' והרב וכ' a Hebrew bondman is owned bodily (to the end of his term), and if the master allowed him a reduction of his time, his allowance is not legally binding (the slave not being able to acquire himself); ib. 28a; B. Kam. 113b. Gen. R. s. 86 (ref. to Gen. XXXIX, 1) הקנויין קונין וכל וכ' as a rule those who are owned make themselves owners (slaves enrich themselves by robbing their master), and all slaves cause decrease to their master's house, but in this case 'the Lord blessed &c.' (ib. 5); Yalk. ib. 145 הקונין קונין (corr. acc.); a. fr.—Tosef. Ned. IV, 6 שאני קנוי ... קונם the axe of which I am possessed be forbidden (v. קוֹנָם), i. e. I swear that I have no axe; Ned. 35a (Rashi ק' שאינו I swear that another axe is not owned by me).—[Y. Peah IV, 18b חשעה קנויה, read: פְּנוּיָה, v. פָּנוּי.]

Nif. נִקְנֶה *to be acquired, owned, bought.* Kidd. 20a (ref. to Lev. XXV, 14) דבר הנ' מיד ליד this refers to what is bought from hand to hand (movable goods). Ib. I, 1 האשה נִקְנֵית וכ' a wife can be acquired in three ways. Ib. 6b אין אשה נ' בחליפין a wife cannot be taken possession of by symbolical delivery (חֲלִיפִין). Ib. I, 3 עבד כנעני נ' בכסף וכ' a Canaanite slave is taken possession of (is considered owned) either by delivery of the purchasing money, or by a deed, or by undisturbed possession (חֲזָקָה). Ib. 5 נכסים שיש ... נִקְנִין וכ' landed property is acquired by means of handing over the money &c., but movables cannot be acquired otherwise than by taking hold (מְשִׁירָה). Ib. 22b תִּקְנֶה בביאה let her be acquired (become his slave) by coition; a. fr.

Hif. הַקְנָה *to give possession, sell, transfer.* R. Hash. l. c., v. supra. Snh. 81b ולמַקְנוֹ, v. קוֹנֶה. Keth. 82b אשה הִקְנוּ לו וכ' it is heaven that gave him a wife (through his brother's death without issue); Yeb. 39a. B. Mets. 47a בכליו של מַקְנֶה, v. supra. Ib. 33b, a. fr. אין אדם מקנה דבר וכ' none can give possession of (sell) what does not yet exist (future crops &c.); a. fr.—Esth. R. introd. (ref. to Deut. XXVIII, 68 sq.) למה ואין קונה ... ע"י שלא הִקְנִיתֶם אלה וכ' why 'no purchaser'? ... Because you have not transmitted 'these words of the covenant', for there is none among you making the five books of the Law his own (v. קוֹנֶה).

קָנָא, קְנֵי II ch. same. Targ. Gen. XXXI, 18. Targ. Y. ib. XLVII, 23; a. fr.—Keth. 82b דקָנְיֵנָא ודקָנְיֵנָא which I have acquired (own), and which I may acquire in the future. B. Bath. 44b דאיתקני קנה וכ' if the document reads 'that which I may obtain' (shall be seizable for my debt), and be bought and sold again ..., it cannot be seized; ib. 157a. Ib. 168a אסמכתא קָנְיָא, v. אַסְמַכְתָּא. B. Mets. 66b וא"ל קְנֵי קָנֵי and he said to him, take possession (of the collateral, I shall not redeem it), he has obtained it. Ib. כל דְּאִי לא קָנֵי an obligation with an 'if' (conditional forfeiture) gives no title; a. v. fr.—Hull. 77a דקני, דקנא, דקנה, v. רֵירָא.

Af. אַקְנֵי 1) *to make one a bondman.* Targ. Zech. XIII, 5.—2) *to give possession, sell.* Targ. II Chr. XXI, 3.—B. Bath. 44b אי א' ... אגב וכ' if he gave him possession of movable

chattel by dint of immovables jointly sold (v. אַגַּב) &c. B. Mets. 72a אַקְנְיֵיהּ לבנו וכ׳ he signed it over to his minor son. Kidd. 7a מַקְנְיָא נפשה she may give possession of herself (become his wife); a. fr.

Ithpe. אִיתְקְנֵי *to be obtained, acquired.* B. Bath. 77a מִיתְקְנִין (Rashb. מִיקְּנוּ), v. מִיקְּנָא II.

קָנְיָא, קָנֵי m., constr. קְנֵי=h. קָנֶה, *reed, stalk, branch,* &c. Targ. Ps. LXVIII, 31 (some ed. קָנְיָא *pl.*). Targ. Is. XIX, 6 (ed. Lag. קנה). Targ. II Kings XVIII, 21.—Targ. Ex. XXX, 23 (some ed. קנה).—Targ. Ez. XL, 3. Ib. XLI, 8 (not קָנְיָא). Targ. Ex. XXV, 31 (ed. Vien. קָנָה); a. fr.—Lev. R. s. 6 נטל חד קנה וכ׳ he took a cane and made a cavity in it into which he put those Denars; א״ל צור הדין ק׳ בידך וכ׳ he said to him, hold this cane in thy hand while I am being sworn; נסתיה לקניה וכ׳ he took his cane and knocked it to the ground &c.; Ned. 25a (the same occurrence before Raba). Ib. לאפוקי מק׳ דרבא to prevent such an occasion as occurred before Raba; Shebu. 29a. Ḥull. 111a בקופירה ק׳, v. קוֹפָא II; a. e.—*Pl.* קָנְיָא, קָנְיָן, קָנֵי. Targ. Ex. XXV, 33. Targ. II Esth. I, 2; a. e.—Ḥull. 53b על לביני ק׳ הוו went among the reeds. Ib. 45b תלתא ק׳ הוו there are three branches (of the windpipe), one branches off towards &c.; a. e.

קָנִיבָה f. (קָנַב) 1) *cutting, trimming vegetable; snuffing the wick.* Bets. 22a שרי ק׳ Ar. (ed. קְנִיבָּא, Rashi Ms. קִינְבָּא; Ms. M. קינסא; v. Rabb. D. S. a. l. note) to snuff (or trim) the wick is permitted (on the Holy Days). Sabb. 114b קָנִיבַת ירק trimming (stripping) vegetable.—2) קניבת ירק (or קְנוּבַת) *those parts of vegetables which are stripped off, refuse.* Eduy. III, 3; Y. Ter. XI, 48a top. Tosef. Dem. IV, 4 קנוי׳ שבגינה ed. Zuck. (Var. קנוי) the cut off portions of vegetables trimmed in the garden. Tosef. Ter. IX, 10 קְנוּבוֹת (*pl.*); Tosef. Shebi. VI, 2; Y. ib. VIII, 38a top. Y. Pes. III, 30a. Midr. Till. to Ps. I [read:] לטבלא ... וק׳ י׳ בתוכה a plate laid in with precious stones and jewels, and in it lie trimmings of vegetable (ed. Bub. נקובת ירק, oth. ed. נקובות ידים); a. e.

קְנוּבְ׳, קְנִיבְתָּא, קְנִיבָתָא ch. same. Y. Shebi. VII, 37b bot. אית תמן ק׳ דירקא, v. preced. Y. Ḥall. IV, 60a top אית תמן קניבה אפריש מן קְנוּבְתָּהּ are the trimmings (of the parsnip) still there? If so, set (the T'rumah) aside from the trimmings.

קִנִּיגוֹן, v. קִנִּיגִין.

קִינְיָגִי, קְנִיגִי m. (corresp. to a form κυνηγευς = κυνηγός) *hunter.* Ḥull. 60b (Var. in Ar. קְנִיגִי), v. בַּלְיַסְטְרָר. Gen. R. s. 32 א״ל נח ק׳ אנא said Noah to him, am I a hunter (that I should get these animals into the ark)?; Yalk. ib. 56.

קִינְ׳, קְנִיגְיָא f. (κυνηγία) *chase, hunt.*—[Targ. II Esth. I, 2 וכל קניגריא, v. קִרְיָנֵי.]—B. Bath. 74b sq. עתיד גבריאל לעשות ק׳ עם וכ׳ in the future Gabriel shall arrange a chase of the Leviathan.

קִרְ׳, קְנִיגְיוֹן m. (κυνήγιον, S.) 1) *the contest of wild beasts* or *of wild beasts with men* (ludus bestiarius). Ab. Zar. 18b (ref. to Ps. I, 1) זה שלא עמד בקיניג׳ Ms. M. (ed. בקנגירון) that is he who does not stand as a spectator at bestial contests (arranged by the Romans). Ib. לא עמדתי בק׳ I do not attend the shows of &c.; Yalk. Ps. 613; a. e.—2) *the actors in the fights of the arena.* Cant. R. to II, 5, v. בלטווּרא.—V. קָנִיגִין.

קְנִינִיזְיָא f. (κυνηγεσία) same. Pesik. R. addit. s. 4 (ed. Fr. p. 201a קנינזיא, corr. acc.); Pesik. Hashsh'mini, p. 191b קרנגאי (Ms. O. קנגריא; Ar. s. v. קנוגיא: קנינגריא, corr. acc. or קניגריא), v. שבריטי.

קָנִיגִין m. (κυνήγιον) same, *hunt, chase, beasts of chase.* Esth. R. to I, 12 ארז הרשע ... מראה ק׳ דידיה היאך וכ׳ the wicked man does not leave this world before God shows his chase, (that is,) how he has been caught. Lev. R. s. 13 בהמות ... חם ק׳ וכ׳ (not קניגון) Behemoth and Leviathan shall be the beasts of contest (the show) for the righteous in the hereafter, and whosoever abstains from witnessing the beast fights of the nations in this world, shall be admitted to see them &c.; Yalk. Sam. 161 קניגרון.

קְנִיגְיָא, v. קְנִיגְרָא.

קְנִיוֹת, Tanḥ. Emor 6, v. קְרָשׁ.

קָנִיטָה m., קְנִיטָה f. (קָנַט) [*shrinking,*] *fainting, sick.* Tanḥ. Thazr. 3 ואין נפשו ק׳ עליו and its vitality is not impaired; ed. Bub. 4, v. קָנַט.—[Yalk. Prov. 932; Yalk. Lam. 998, v. נְקִיט.]

קְנִימַרוֹפּוֹס, v. גַּנְדְּרוֹפּוֹס.

קָנְיָא m. (קְנִי II) *owner, maker.* Y. Snh. IX, end, 27b, v. קַרְנָא.

קְנִיָּא, Sifré Deut. 51, v. קוֹבְעָנָא.

עֲלֵי קַ׳, קַנְיָת pr. n. pl. *ʿĂlê Ḳanyah.* Y. Ter. VIII, 46b bot. [read:] ר׳ יוחנן אירקפת בע׳ ק׳ R. Joh. was robbed at A. Ḳ.; [comment.: בבעלי ק׳ by the men of Ḳ.]

קְנִינָא, קְנִינִין, v. next wds.

קִנְיָן m. (b. h.; קָנָה) 1) *purchase, ownership, right of possession.* Gitt. 47b יש ק׳ לנכרי בא״י וכ׳ a gentile has the right of possession in Palestine inasmuch as his produces are exempt from tithes. Ib. קִנְיַן פירות כק׳ הגוף דמי the acquisition of usufruct is like the acquisition of the soil itself (and the Jewish owner of the usufruct has to offer the first fruits as if he were the owner of the land). Gitt. I, 6 מפני שהוא קִנְיָנוֹ (Y. ed. קִנְיָנִינוֹ) because he (the slave) is his property. Esth. R. introd. (ref. to Lev. XXV, 45) אתם יש לכם ק׳ וכ׳ you have the right of possession (of slaves) of the nations, but the nations have no right of possession of you, v. קָנָה; a. fr.—2) *property,* esp. *cattle.* Num. R. s. 22 בשביל קִנְיָנָם ... הפרישו they separated themselves from their brethren for the sake of their cattle; a. e.—3) *affirmation, making sure; symbolical form of making an agreement binding,* by handing over an object from one to the other of the contracting parties (v. קָנָה 2). B. Bath. 40a כתיבו ... ואינו בפני שנים ק׳

an agreement by symbol is made in the presence of two (forming a court), nor is it then necessary to say, 'write', i. e. a document is made out without special authorization. Ib. סתם ק' לכתיבה עומד an agreement by symbol, unless otherwise stipulated, is intended to be written out. Ib. 3ª ק' דברים בעלמא הוא it is merely an agreement on words (no transfer of a tangible object being agreed upon); a. fr.—*Pl.* קִנְיָנִים, קִנְיָנִין, קִנְיָנֵי'. Pes. 87ᵇ אחד מארבעה ק' שקניתי בעולמי one of the four possessions which I own in my world. Sifré Deut. 309 (ref. to Deut. XXXII, 6) ק' אתם לי וכ' (not זקנים) you are to me an acquired property, and not an inheritance. Ab. ch. VI; a. e.

קִנְיָן, קִנְיָנָא, קִנְיָנֵי', קִנְיָנֵי' ch. same, 1) *possession*, esp. *cattle*. Targ. Gen. XIV, 11, sq. (h. text רכש). Targ. O. ib. 19; a. fr.—Sot. 34ᵇ עבדא רעיא ושמן ק' it (the soil) produces pasture, and the cattle grows fat on it.—*Pl.* קִנְיָנִין, קִנְיָנֵי', קִנְיָנֵי'. Targ. Ez. XXXVIII, 12, sq.; a. e.—2) *agreement by symbol, the object exchanged to make the agreement binding*. Targ. Ruth. IV, 7, sq.

קנינים, Tosef. Kel. B. Mets. V, 13, v. קָנוֹן.

קִנִּישְׁקָנִין (Ar.), קִנִּישְׁקָנִין m. pl. (comp. of קָנֵי, a. שקר) *drinking tubes, a cup with tubes for several persons to drink from*. Sabb. 62ᵇ (expl. מזרקי, Am. VI, 6) חד אמר ק' one authority says, it means *k'nishkanim*. Ib. שתה בק' וכ' he drank from *k.*, and he (Rabbah) did not object to it (as an enjoyment forbidden after the destruction of the Temple). Ab. Zar. 72ᵇ שרי ק' it is permitted to drink from *k.* at the same time with a gentile.

קַנְפְּרִי, קַנְפִּירִי f. (corresp. to κέγχρη=κέγχρος) *a small kind of diamond*. Targ. O. Ex. XXVIII, 19 (h. text לשם).

קַנְפִּירִינוֹן m. (κέγχρινον) same. Targ. Y. I Ex. XXVIII, 19.

קַנְפְּרִי, v. קַנְפִּירִי.

כנקתירין, v. כַּנְקַטִירִין.

קָנַם [*to make firm*, v. קוֹנָם, קִינּוּמָא.]

Pa. קִנֵּם *to make a vow of abstinence by using the verb* קונם (as a substitute for קוֹנָם, itself a substitute for קָרְבָּן). Ned. 10ᵇ מִקַּנַּמְנָא ... הילכי דמי like what are substitutes of substitutes of vows? ... *M'kannamna, m'kannahna, m'kannasna.*

קְנָמוֹן, v. קִינָּמוֹן.

קנמין, קנמון, Esth. R. to VI, 10, ק' קלטור, read: קוֹמֵרס.

קנמית, קנמיא, registered in Ar. as quot. fr. Lam. R. and unexplained, ק' דמרי ביתא, prob. a misreading for קומית, in Lam. R. to I, 1 רבתי, where editions have קומית גברא.

קנמין, v. קנמון.

קִנְמָן, v. קִינָּמוֹן.

קָנַן (b. h.) *to put up, build* (cmp. בָּנַן).—Denom. קֵן.

Pi. קִנֵּן, קִנְּנָן (denom. of קֵן) *to build a nest, to nest.* Y. Peah VII, 20ᵇ top; Keth. 111ᵇ, v. לְבָּתַּ. Cant. R. to II, 14 ומצא ... מְקַנֵּן and found there a serpent nesting; a. e.—Part. pass. מְקוּנָּן. Yalk. Gen. 62 (Gen. R. s. 37 מְכוּנָּן), v. כָּנַן.

קָנַן, *Pa.* קִנֵּן ch. same. Targ. Is. XXXIV, 15.

קָנַס (sec. r. of קס, v. קסס) [*to cut,*] (cmp. גזר) *to decree; to fine, punish*. B. Bath. 75ᵇ top קְנַסְתִּי מיתה על וכ' I decreed death over Adam. Num. R. s. 18 אין קוֹנְסִים אלא וכ' none are punished below twenty years of age, v. עָנַשׁ. Gen. R. s. 20, beg. למה היית קוֹנְסִין את בני why did you fine (confiscate the property of) my children?; Yalk. Ps. 888; a. fr.—Esp. *to decree a penalty beyond the strict law.* B. Mets. 72ª, a. e. קונסין אותו וכ' ... שטר if interest is stipulated in a document, we fine him (the creditor) so that he cannot collect either the principal or the interest. B. Kam. 30ᵇ קָנְסוּ גופן משום שבחן they decreed the forfeiture of the objects themselves on account of the illegitimate gain intended. Sabb. 3ᵇ, a. e. קָנְסוּ שוגג אטו וכ', v. אָטוּ. B. Kam. 38ᵇ קנס הוא שקנס וכ' (not שקנרס) R. M. put a penalty on their property (declared their goods eventually unclean). Ib. הכי נמי נְקַנּוֹס let us also fine (the Samaritan woman, by disallowing her the fine due for seduction). Yeb. 86ᵇ קנסו לוים במעשר they punished the Levites by depriving them of the tithes (in favor of the priests); a. fr.

Nif. נִקְנַס *to be decreed* (as a punishment). Erub. 18ᵇ כיון שראה שנִּקְנְסָה מיתה וכ' when he (Adam) perceived that through his fault death was decreed (over the human race), he fasted &c.

קְנַס ch. same, *to fine, punish*. Y. B. Kam. VIII, end, 6ᶜ וקִנְּסָרה לישר דדהב he fined him one litra of gold. Bab. ib. 30ᵇ לאלתר קְנַסִינַן וכ' do we fine him (decree the forfeiture of the material deposited in the street) at once, or when he derives the intended benefit? Sabb. 3ᵇ מי קְנָסוּהָ רבנן לאהדורי וכ' do the Rabbis punish him by forbidding him to withdraw his hand? Ib. בשוגג לא קנסוה וכ' if he did it by mistake, the Rabbis do not punish him. Ib. ליקנסוה רבנן let the Rabbis punish him (by forbidding him to withdraw his hand)!; a. fr.—B. Mets. 72ª קנסינן תתירא וכ' we decree the forfeiture of the legitimate claim (the principal) on account of the illegitimate (the interest; a. e.).

Pa. קִנֵּס same. Targ. Y. I Ex. XV, 25 דְמִקַּנְּפִי (not דמקנסי).

Ithpa. אִתְקַנַּס, *Ithpe.* אִתְקְנַס 1) *to be punished, fined, condemned*. Targ. Y. Num. XXXV, 25. Targ. Y. I Deut. XXXII, 50.—2) *to be assessed for fine*. Targ. Y. Ex. XXI, 22 מתקנסא יתקנס וולדא the lost embryo must be paid for according to assessment (h. text יענוש יעניש).

קְנָס m. (preced.) *fine, penalty*, esp. *the fine for seducing a girl* (Deut. XXII, 29). B. Kam. 38ᵇ, v. קָנַס. Keth. 43ª top, a. e. מודה בק' פטור he who confesses an act with which

a fine is connected, is exempt from the fine; ib. 42a; Shebu. V, 4 אינו משלם ק׳ על פי עצמו none needs to pay a fine on his own confession (if he cannot be convicted otherwise). Keth. l. c. (in Chald. dict.) ק׳ הוי it is the case of a fine, opp. ממונא the case of a real debt or indemnity. Ib. bot. יצאו אלו שהן ק׳ exclude those cases which concern only a fine, opp. ממון. Ib. III, 1 יש לה ק׳ a fine is due for seducing them. Ib. 29a יש לה מכר ואין לה ק׳ she can be sold (by her father), and no fine is due for her seduction. Ib. III, 8 כל . . . מכר אין ק׳ wherever sale can take place, there is no fine for seduction. Ib. 3 קְנָסָה לעצמה the fine for her seduction belongs to herself (and not to her father); a. fr.—*Pl.* קְנָסוֹת. Snh. 8a דיני ק׳ בכמה how many judges are required for the adjudication of a fine? Keth. 43a; a. fr.—[קנסות, Zeb. 88b ed., v. קוֹלָס.]

קְנָסָא ch. same. Targ. Y. Ex. XXI, 30 (h. text כפר). Targ. Y. Num. XV, 32 ק׳ דשבתא the penalty for violating the Sabbath laws.—Snh. 3a; B. Kam. 15a, v. מָמוֹנָא. Keth. 29b בני ק׳ persons for whose seduction a fine is due. Pes. 29a; 30a ר״ש ק׳ קניס וכ׳ R. S. (in declaring leavened matter kept over Passover forbidden even after Passover) imposes a penalty, because the person has transgressed the law &c. Yeb. 86a לענוים ק׳ the penalty (the forfeit of the tithes decreed over the Levites) was to benefit the poor; a. fr.—*Pl.* קְנָסָתָא, קְנָסִין. Targ. Y. I Ex. XV, 25.—Y. Yeb. XIV, beg. 14b עוד היא באילין ק׳ she is still subject to those penalties (that she must leave both husbands).

קַנְסוֹרָס, קנסודס m. pl. a sort of *sandals with heels* (prob. named after a place in Babylonia, cmp. קנשרין, v. קֵן, ch., end). Y. Yeb. XII, 12c bot. תמן אמרין כגון אילין ק׳ there (in Babylonia) they say, like those ק׳.

קנצן, Targ. Prov. XXIII, 29 ed. Lag., v. יורם.

קנקולין, קַנְקוּלוֹן, קַנְקִיל, קנקולן, v. next w.

קִינְבָּ, קַנְקָל m. (cancellus, κιγκλις) *any reticulated object,* 1) *a perforated vessel* for fumigation. Deut. R. s. 10 (ref. to Is. LV, 3) האזן לגוף נקי׳ לכלים the ear is to the body what the fumigating vessel is to garments; שבן הקר׳ כמה כלים וכ׳ as many garments are put on the ק. and all are fumigated, so there are 248 limbs in man, and all live through the ear (by listening to the word of God); Pesik. Shim'u, p. 117a קנקל; Yalk. Jer. 264, a. Yalk. Is. 341 קנקן.—Kel. XXII, 10 . . . קנקילין שיש בה כסות f. (Bab. ed. כוסות . . . קנקילן, corr. acc.) a fumigating vessel with a receptacle for garments.—2) *latticed gate* or *bar.* Y. Sabb. V, beg. 7b קִינְקִילוֹן גורר a latticed gate which drags along on the ground when opened; Y. Erub. X, 26b bot. קַנְקִילוֹן גודר; Tosef. ib. XI (VIII), 13 קַנְקְלִין הגוררין Var. (ed. Zuck. קנקנין); Erub. 101a הנגרר קנקן.—Esp. *pl.* קַנְקְלִים, קַנְקְלִין, קַנְקְרִי, קִרְיָ *screens, bars of the court of justice, of idolatrous temples,* &c. Gen. R. s. 78 (ref. to Gen. XXXIII, 3) הוי . . . משבעה קי׳ וכ׳ consider thyself as if placed behind seven bars and sitting as judge &c. Y'land. to Lev. XIX quot. in Ar. חמולך . . . קנקלים וכ׳ how was the Moloch worship arranged? There was an idol behind seven enclosures &c. Y. Orl. I, end, 61c תכניסה לפנים מן הקנקי׳ when he brought it (the egg) behind the enclosures of the idolatrous temple; Y. Ab. Zar. III, 43a כל שהכניסו . . . הק׳ אסרו whatever one brings within the enclosures one makes forbidden (as an object dedicated to idolatry). Ib. II, 41b ע״ז שאין לה ק׳ . . . ירדן לשם ק׳ if an idolatrous temple has no bars, the whole building is considered as bars (whatever is brought within the premises, is forbidden). Cant. R. to III, 4, v. צְנִיעוּת. Lev. R. s. 19, end דרך ק׳ שלשלוה לו they let her down to him over the bars; a. e.—Y. Snh. X, 28d top, v. קָלַע III.

קַנְקַל ch. same, 1) *grating, network.* Targ. Y. I Ex. XXVII, 4; (Y. II קלקל; h. text מכבר). Ib. 5; a. e.—*Pl.* קַנְקְפֵי. Ib. XXXVIII, 30 (with sing. meaning).—2) *pl.* קַנְקְלִין, קַנְקְלֵיָא, קר׳ *lattice-work, bars, enclosures.* Lam. R. to I, 5 ק׳ . . . יהבונירה לגיו they put him within the seven bars (showed him royal honors). Pesik. B'shall. p. 86b כאילין קינקיליא the piles of water in the Red Sea between which the Israelites passed were like those latticed bars; Yalk. Sam. 152 קנקיליא; a. e.—Y. Shebi. II, 34a (expl. תְּרַמֵּל) עבדון קנקולין (corr. acc.) when the bean plants begin to form gratings (the stalks being closely interwoven; cmp. קְלִיעָה a. עֲבוֹת).

קנקלטון, read:

קַנְקָלָטִין m. pl. (sub. מְפִלִּין; cancellatus) *grating* or *network* (in weaving, moulding &c.). Y. Sabb. VII, 10c.

קַנְקַן I m. (קָנַן) 1) *a cylindrical vessel let into the ground of the cellar* (v. Sm. Ant. s. v. Dolium), in gen. *wine-* or *oil-vessel.* Ab. IV, 20 אל תסתכל בק׳ וכ׳ look not at the vessel but at what it contains; יש ק׳ חדש וכ׳ many a new vessel is full of old wine (many a young man is a fine scholar) &c. Koh. R. to VII, 28 מקנקנו וכ׳ . . . ק׳, v. infra. Gen. R. s. 85 נטלו ק׳ אחד וכ׳ they took one cask in the cellar &c.; החזירו את הק׳ למקומה (read: למקומו) put the cask back into its place. Y. Succ. I, 52b bot. . . . כמשלח וקנקנה like one sending to his neighbor a cask of wine and the storage vessel with it (making a present of both); Gen. R. s. 13; Yalk. Ps. 882. Y. Bets. IV, beg. 62b מביאה על גב קנקנה he brings the load of wine in its original vessel (not bottle-wise); a. fr.—*Pl.* קַנְקַנִּים, קַנְקַנִּין. Gen. R. s. 32 היוצר . . . בודק ק׳ מרועעים וכ׳ the potter does not try (knock at) the defective vessels . . ., but he tries the sound (so God tries not the bad but the good men). Keth. XIII, 4 והודה בק׳ but admits that he owes the (empty) vessels, v. פַּר II. Ib. 108b יש בלשון הזה לשון ק׳ the expression 'vessels of oil' includes vessels, i. e. one who claims vessels of oil claims not only a certain quantity of oil, but also the vessels. Koh. R. to VII, 28 צפה הקב״ה בכל הק׳ ולא מצא וכ׳ the Lord looked at all vessels (fit to receive the Law), and found none better pitched than that of Moses &c.; a. fr.—2) (cmp. קֶנֶת, a. מָנָא) *coulter.* B. Mets. VI, 4 (80a).—[Erub. 101a הנגרר ק׳ a plough used as a bar, Rashi; v. next w.]

קַנְקַן II dial. for מַנְקָל, q. v.

קַנְקַנָּא m. ch. = קַנְקַן I, 1) *vessel.* B. Bath. 22ª פוק חזי בקנקניה לית go and smell at his vessel, i. e. examine his mental capacity; a. e.—2) *coulter, plough.* Y. Ber. II, 5ª top שרי קנקניך ... וכ׳ untie thy ox and untie thy plough, for the Temple has been destroyed; קטור קנקניך וכ׳ tie thy ox and tie thy plough, for king Messiah was born; Lam. R. to I, 16 Ar. (ed. פדנך).

קַנְקַנְתּוֹס, קַנְקַנְתּוּם, v. קַלַנְתּוֹס.

קַנְקַשְׁרִיָּא, v. קַן ch.

קְנָת (b. h.) pr. n. pl. *Kenath,* on the east of the Jordan (v. Hildesh. Beitr., p. 49 sq.). Y. Shebi. VI, 36ᶜ (not קנח); Tosef. ib. IV, 11 (v. ed. Zuck. note); Sifré Deut. 51; Yalk. ib. 874 יריקח (corr. acc., or קוּנְתִּירִיה).

קָנָת f. (v. קָנַן; cmp. קַנְקַן I) [*that which is inserted,*] *handle, helve.* Macc. II, 1 מקנתו Ar. (or מִקְנָתּוֹ fr. קְנָה; ed. מקחו, v. קָחָה).—*Pl.* קַנָּתוֹת. Y'lamd. to Lev. XIX quot. in Ar. ק׳ של רמחים וכ׳ handles of spears and knives.—[Kel. XV, 1 R. S. Vers., v. קִרְסְטָה]

קַנְתָּא, קַנְתָּה ch. same. Y. Naz. I, 51ᵇ ק׳ ... אורתיה דכולבא וכ׳ man is in the habit of saying, 'the handle of an axe'; does any one say, 'the axe of the handle'?, i. e. in making a vow one begins with the word שבועה, but does not place it at the end; Y. Ned. II, 36ᵈ top.—V. קַנְתָּא.

קַנְתוֹר, v. קַנְטַר.

קִנְתוֹר, v. קִרְנְטוּר.

קַנְתִּיר, קִנְתִּינַר, (קנתור), v. קִנְטִירָר.

קַנְתֶּל m. (κανθήλια, pl.) *the pannier on the side of the pack-saddle, large basket.* Par. XII, 9 חסלים שבק׳ the baskets in the pannier.

קַנְתָּנִית, v. קִנְּאנִית.

קַנְתַּר, קִנְתֵּר, v. קִנְטַר, קִנְטֵר.

קַנְתָּרוֹס, v. קַתְרוֹס III.

קִנְתִּירִין, v. קִרְנְטוּר.

קַנְתָּרָן, v. קִנְטָרָן.

קָסָא, v. קִרְסָא.

קָסָאוֹת, v. קִסְוָה.

קָסְבָּא, v. קְשָׁבָא.

קַסְגַּלְגָּס pr. n. m. *Kasgalgas,* a contraction of *Caius Caligula,* the Roman emperor. Tosef. Sot. XIII, 6 ed. Zuck. (Var. גסקלנוס, גס קלגוס), v. גַּיוּס.

קַסְדָּא, קַסְדָּה f. (cassis, -idis) *casque, helmet.* Sabb. VI, 2 (expl. ib. 62ª סַנְוֵורְתָּא). Kel. XI, 8 (Ar. ed. Koh. קַסְדָּא). Tosef. ib. B. Mets. III, 1. Ex. R. s. 15 כדי לגבוש ק׳ ושריון וכ׳ strong enough to wear helmet, mail and (carry) arms.—*Pl.* קַסְדִּירִין. Y'lamd. to Gen. III, 22, quot. in Ar. (ref. to כרבלתהון) אלו הק׳ that means the helmets.

קַסְדּוֹר, v. קוּסְדּוֹר.

קַסְוָא, v. קַסְוָוא.

קַסְוָא, קִסְוָה f. (b. h. pl. קְשָׂוֹת; cmp. פָּסָה I) *marked measure,* esp. *vessel for libation.* Snh. IX, 6 הגונב את הק׳ (Y. ed. הקסווא) if one steals the *kisvah,* expl. ib. 81ᵇ מאי ק׳ כלי שרת (Ms. M. קיסווא) *k.* means service vessels (ref. to Num. IV, 7); Y. ib. IX, end, 27ᵇ, v. קִיסְטָא II. Bab. ib. 82ᵇ. Tosef. Zeb. I, 12 הירן שניסכו בקיסוא וכ׳ ed. Zuck. (Var. בקסווה) if wine for libation was poured into the *k.* and thence into a *hin* measure.—*Pl.* קִסְוָואוֹת, קִשְׁוָו׳. Succ. 48ᵇ שני קס׳ וכ׳ (sub. מיני) ed. Pes. a. oth. (Ms. M. 1 קִשְׁוָא׳; Ms. M. 2 קָסָאוֹת; ed. קשוו׳) two sets of bowls were there, one for water, and one for wine libations.

קַסְוָא, קַשׁ׳ ch. same.—*Pl.* קַסְוָוָתָא, קַסְוָ׳, קַשׁ׳. Targ. O. Ex. XXV, 29 (Y. קַשׁ׳). Ib. XXXVII, 16. Targ. O. Num. IV, 7 קַסְוַת constr. ed. Berl. (oth. ed. a. Yer. קַסְוּוֹת). Targ. I Chr. XXVIII, 17.

קַסְוִי* m. pl. (preced.) a certain *measure.* Ber. 44ᵇ Men. Hammaor ch. III, Ner 6, K'lal 1, Ḥelek. 1, s. 3 (ed. קַוְיַסִי).

קַסּוֹמָא m. (קָסַם) *charmer, diviner.*—*Pl.* קַסּוֹמַיָּא. Targ. Y. Gen. XXII, 21 (not קַסּוּ׳). Targ. Y. I Deut. XVIII, 10 (Y. II לאקסומי, read: לֹא קַסּוֹמֵי). Targ. Y. ib. 14 קיסומי (corr. acc.).—V. קַסָּמָא.

קִסּוּמָא, v. קִיסּוּמָא.

קסוסטבן, read: קַסּוּסְטִין, or קַסּוּסְטָרִין m. pl. (*pl.* of ξεστός or of sextarius, transposed) *sextarii* (one sextarius = 1/16 of a modius). Y. B. Mets. V, 10ᶜ bot. כגון ק׳ מתרתין ק׳ ... אילין ... as those who advance the money with which to buy to those who sail to (do business at) the races, at a share in the profits of two or three sextarii for each modius; v. קַלִּיט.

קסוסנון (a corrupt. for קְסוּנְטוֹן, transpos. of סקולטון) *Saguntum* in Spain. Y. Keth. II, 26ᶜ bot. אפי׳ עידיה בק׳ תמתין even if her witnesses are as far away as Saguntum, she must wait (cmp. B. Bath. III, 2, quot. s. v. אַסְפָּמְיָא).

קַסְטָא, קִסְטָא, v. sub קִיסְ׳.

קסטוריא, v. קוּסְטוֹדְיָא.

קסטיא, Tanh. Shof'tim 14, read: קַסְטְרָא.

קסטיטירון, v. קַסְטְרוֹן.

קסטינר, v. קוּסְטִינָר.

קסטירא, v. קַסְטְרָא.

קַסְטַל, Lev. R. s. 19 מלכים ק' Ar., read with ed. טרסקל נקוב.

קַסְטְלִין m. (castellum, καστέλλιν S.) 1) *fort, castle.* Y. Ab. Zar. III, 42c נפל ק' דטבריא (ed. Krot. קסיטולין, corr. acc.) the castle of Tiberias fell in (burying the idol placed therein).—2) *reservoir.* Tosef. Mikv. IV, 6 ק' חמחליק מים וכ' a reservoir which distributes water (in pipes) in the cities.

קַסְטְרָא, קַסְטְרָה f. (castra, pl.) 1) *fortification, military camp.* B. Kam. 98a חרו לו מעות בק' או וכ' if one has money deposited in the (Roman) camp or in the (forts of the) king's Mountain. Num. R. s. 12 (expl. מצודתי, Ps. XCI, 2) ק' דידי my fortification; Midr. Till. to Ps. l. c. (not קסטרי). Lam. R. to III, 7 זה ק' של פרסיון (read: רומיים) this alludes to the camp of the Romans; Yalk. ib. 1037 קנטרה (corr. acc.). Deut. R. s. 1 (expl. נציבים, II Sam. VIII, 6) ק' (not קסטרס); a. e.—*Pl.* קַסְטְרָאוֹת, קַסְטְרָיוֹת. Tosef. Ohol. XVIII, 12 חק' והלגיונות the dwellings in forts and in the (camps of the) legions. Lev. R. s. 1 . . . חרו אהלות וק' they would have surrounded it (the Tabernacle) with tents and forts (to protect it); Cant. R. to II, 3; Num. R. s. 1; a. e.—V. גַּסְטָרָא.—2) pr. n. pl. *Castra,* near Haifa (Castellum peregrinum). Cant. R. to II, 2; Lam. R. to I, 17 as hostile as ק' לחיפה Castra to Haifa.—V. קַצְרָא III.

קַסְטְרוֹן, v. קַסְטֵרוֹן.

קסטרס, v. קַסְטְרָא.

קַסְיָה, קסיא, v. קְסַנְיָה.

קסיוחא, Midr. Till. to Ps. LXXV ed. pr., read: קִיוּחָא.

קסיט, v. קִיסְטָ.

קסימולין, v. קַסְטְלִין.

קַסִּיטֶרָא m. (κασσίτερος, cassiterum) *tin.* Targ. Y. I, II Num. XXXI, 22 קסטירא, קירסטרא (corr. acc.; h. text בדיל).—Tanh. Shof'tim 14 כלי זין קסטיא (corr. acc.) tin-plated armor (v. Sm. Ant. s. v. Stamnum).

קַסְטֵ', קַסִּיטֶרוֹן m. same. Y. Snh. VII, 24b bot. (expl. אבר וקסטידיון מעורבין (בעץ (corr. acc., or קַסִּיטֶרוֹן) lead and tin mixed. Tosef. Kel. B. Kam. VII, 7 אין מקיפין בק' you must not make a rim of tin, because &c., v. פָּתִיל. Ib. III, 4 ועשאה בבעץ ובקנטרין (corr. acc.) and mended it with tin or cassiterum (v. בַּעַץ); ib. B. Mets. I, 8. Tosef. B. Bath. V, 9 של בעץ ושל אבר ושל קסטירון ed. Zuck. (oth. ed. קיספורון, corr. acc.) weights of tin, or of lead, or of cassiterum; B. Bath. 89b גיסטרין, v. גַּסִּיטֶרוֹן.

קְסַנְיָה f. (קסי = כָּסָה II) [*cover, protection,*] 1) a sort of *glove* for laborers. Kel. XVI, 6 (ed. Dehr. קְסַנְיָה).—2) ק' של שלחנות *table cloth,* a sheet spread over the set table to protect it from flies &c. Makhsh. V, 8 קסירה ed. Dehr. (ed. קסיא); [Ar.: *vessels,* cmp. קְסָוָה, —which, however, does not suit the context].

קְסִילוֹפַנוֹס, read: קְסִילוֹפָנוֹס m. (comp. of ξύλον a. φάνος, a compound not otherwise recorded) *a torch made of wooden staves,* esp. *of vines.* Pesik. Ḳumi, p. 144b sq. עתידה . . . לעשות ק' וכ' (ed. קסילפנוס, Ms. O. כסיל פנים, corr. acc.) in the future Jerusalem shall be a torch for the nations, and they shall walk by its light (ref. to Is. LX, 3); Yalk. Is. 359 only פָּנָס; Midr. Till. to Ps. XXXVI, 10 (missing in ed. Bub.) מטרפולין (corr. acc.). Koh. R. to I, 9 פעם אחת . . . ק' אחד משלכם (ed. קסלפנוס . . . ניס) once the (Roman) government sent word to our teachers, 'send us one of your torches.'—*Pl.* קְסִילוֹפַנְסִין. Ib. [read:] אמרו כמה ק' יש להם והם מבקשין ממנו קסילופנוס אחד כמדומין וכ' (strike out כמה מקות פנסין יש להם, as a corrupt Var. Lect., and כמה אבנים טובים ומרגליות יש להם as an erroneous gloss) they said, they have ever so many torches, and they ask us for one torch? It seems to us, they mean one enlightening the countenances of men with his learning.

קסלפיניס, קסלפינוס, קסלפונוס, v. preced.

קָסַם (b. h.) 1) *to cut, carve.* Snh. IX, 6 המקלל בקוסֵם (Y. ed. בקסָם) he that curses (his neighbor) invoking God as 'a carver' (instead of *creator ex nihilo*); expl. ib. 81b יכה קוסֵם את קוסְמוֹ (Ms. M. את קוסו, emended קוסמו, Ar. קַסְמוֹ) may the carver strike his carving; anoth. explan. יכהו קוסם לו ולקונו ולמקנו may the carver strike him (euphem. for *thee*), himself (thyself) &c., v. קָנָה; Y. ib. IX, end, 27b, v. קָרְנָא.—2) *to decide* (cmp. גָּזַר). Hag. 14a (ref. to Is. III, 2) קוסם זה מלך *ḳosem* means king (with ref. to Prov. XVI, 10); Yalk. Is. 261.—3) (v. קֶסֶם) *to divine.* Sifré Deut. 171 אירוהו קוסם זה תאוחו וכ' who is a *ḳosem?* He that seizes his staff (and measuring it fist-wise says), shall I or shall I not go? (ref. to Hos. IV, 12); Yalk. Deut. 918. Snh. 106a (ref. to Josh. XIII, 22) קוסם נביא הוא a charmer? is he not a prophet? בתחלה נביא ולבסוף קוסם at first a prophet, and in the end a charmer. Num. R. s. 20 (ref. to Num. XXII, 7) קסמים שהיו קוסְמִין . . . הוליכו בהן they carried with them all kinds of divining implements with which people divine. Koh. R. to XII, 7 לְקַסּוֹם קסמים, v. קֶסֶם; a. e.

Pi. קִסֵּם *to divine.* Midr. Till. to Ps. LXXIX, beg. עמד לו מְקַסֵּם וכ' he stood up and divined to find out whether or not to go up.

Nithpa. נִתְקַסֵּם, v. קִרְקֵס.

קֵסַם I ch. same, 1) *to cut, chip.* Y. Shebi. II, 34a וקָסְמָה בידיה וכ' he chipped it (their argument) with his hand, i. e. made a motion with his hand to indicate his dissent (and said) &c.—2) *to divine.* Targ. Ez. XXI, 26. Targ. Deut. XVIII, 10 קָסְמִים ed. Berl. (oth. ed. קָסֵם, incorr. קוֹסֵם); a. e.—Gitt. 68b קָסֵם אחיך . . . חזר saw a diviner who was divining, and laughed (at him). Ib. . . . לְקַסּוֹם תוחיה let him divine what is under him.

קֶסֶם m. (b. h.; preced.) 1) *chip, carving,* v. קָסַם.—*Pl.* קְסָמִים, קְסָמִין, v. קִרְקֵס.—2) *decision,* esp. *decision by lot or sign, divination, augury; means or tools of divination.*—*Pl.* as ab. Lam. R. introd. (R. Josh. 2) התחיל

קוסם ק' he began to make divinations (by throwing arrows &c.); Koh. R. to XII, 7 לקסום ק'. Num. R. s. 20, v. קָסַם. Ib. שידעו בק' שלהם וכ' they knew that there was no profit in their divining signs; a. fr.

קֶסֶם II, קְסָמָא, קְיָ', קְוָ', ch. same, 1) *decision.* Targ. Prov. XVI, 10.—2) *divination, divining tools.* Targ. Ez. XXI, 26 (ed. Wil. קֶסֶם); 27; a. e.—*Pl.* קְסָמִין, קְסָמַיָּא, קְיָ', קְוָ'. Targ. Deut. XVIII, 10 (Y. II קְסָ'). Targ. Y. Gen. XXX, 27. Targ. Y. I Deut. XVIII, 14 (Y. II, v. קְסָמָא); a. fr.—Y. Maasr. III, end, 51ᵃ, v. קְנָטֵר.

קָסָם, קְסָם, קֶסֶם *chip*, v. קִיסָם, קִיסֵם.

קֶסֶם III pr. n. pl., v. קִיסַם.

קַסָּם m. (קָסַם) *carver.* Snh. IX, 6 Y. ed., v. קַסָּם. Cant. R. to V, 14 כל מי שנעשה ק' וכ' he that makes himself a carver (skilful worker) in the words of the Law shall finally become a king (leader) through them (with ref. to Prov. XVI, 10). [Ib. שנעשה בהם ק' some ed., read: סַפָּר; v. Matt. K. a. l.]

קַסָּמָא, קָסָ', קוֹסָ' m. (קָסַם I) *diviner, charmer.* Targ. Josh. XIII, 22 (not ק'). —Gitt. 68ᵇ, v. קֶסֶם I.—*Pl.* קַסָּמַיָּא, קָסָ', קוֹסָ'. Targ. O. Deut. XVIII, 14 (Y. II קַסָּמֵי, corr. acc.).—Targ. Zech. X, 2. Targ. I Sam. VI, 2; a. fr.

קְסָמָא, v. קָסַם II.

קִסְמִית, v. קִיסְמִית.

קְסַנְטוֹר, v. קְוִיסְטוֹר.

קָסַס (b. h. *Polel*) 1) *to cut*, v. קְסָסָה.—[Y. Ber. VI, 10ᵇ top הקוסס את החטים Ar., ed. הכוסס, v. כָּסַס.]—2) (of wine) *to bite, have a pungent taste, be sourish.* Y. Pes. II, end, 29ᶜ היה לו יין קוסס וכ' had a sourish wine, and he put barley into it that it might become sour (vinegar). Tosef. B. Bath. VI, 6 if one sells a cellar full of wine, מקבל . . . קוסָסוֹת למאה he (the purchaser) must accept ten casks of pungent wine for every hundred. Maas. Sh. IV, 2 היין שקסס Ms. M. (Y. ed. שקיסס; ed. שקרם, Var. שהקסיס) wine that has turned sourish; a. fr.

Pi. קִיסֵּס; *Hif.* הִקְסִיס, v. supra.

קְסָסָה f., *pl.* קְסָסוֹת (preced.) *lumps, balls* (cmp. קְזוּזוֹת). Naz. 65ᵃ נוטל את הקיסמין ואת הק' he takes up the chips (of the coffin) and the lumps of earth (formed by congealed blood and secretions from the decaying body) &c.

***קַסְקָסָאָה** m. *Kask'saah*, surname of one R. Isaac. Ber. 51ᵃ (Ms. M. סַקָּאָה *sack-maker* (?); Beth N. קטוספאה, *of Ctesiphon*; oth. Var. קרקוסאה *of Circesium*; v. Rabb. D. S. a. l. note).

קַסַקְסִין, v. קַשְׁקֶשֶׁת.

קֶסַר, v. קִיסַר.

קסרטל, v. קַרְטָלִין.

קְסָרִין, קְסָרְיָא, קְסָרְיוֹן, קְסָרִי, v. sub קִיסָ'.

קסרין, Koh. R. to VII, 11 ק' ראש, a gloss expl. ממונה על האוצרות, prob. meant for קַסְטָרִין; perh. for סִיקָרִין.

קַסְרְקִיטוֹן m. (exercitus, ἐξέρκετον, S.) *army.* Lam. R. introd. (R. Nahm.) (ref. to Is. XXIX, 1) קריה . . . דוד לק' שלו the city which David built for his army; Yalk. Is. 302 קיסרקיסון (corr. acc.). Cant. R. to VIII, 13 נטל קצרקטין שלו וכ' (read: קַצְרְקָטוֹן) he took his entire army and his servants (cabinet) &c.

קְסָתָא, v. קִיסְטָ'.

קסתות, Kel. XV, 1 R. S., v. קִיסְטָה.

קְעִילָה f., Erub. 63ᵇ, v. קְעָלָא I.—*Pl.* קְעִילִין, Snh. 106ᵃ Ar.; Yalk. Num. 771, v. קְעָלָא III.

קְעִילִית f. (denom. of קעילה) *of Keilah*, a town in the lowland district of Judæa. Yoma 76ᵃ, a. e. דבילה ק', v. דְּבִילָה. Y. Bicc. III, beg. 65ᶜ נאמר אם חירחה ק' וכ' בקש . . . if one wants to bring (as first fruits) pressed figs, shall we say, if they are from Keilah, he may, if from Bozrah, he dare not?

קְעָקַע I (onomatop.) *to cackle; to call hens by imitating their cackling.* Kidd. 31ᵃ (sarcastically) חטל . . . וקַעְקַע לחן וכ' put water in a bowl and call them as you do hens.

קְעָקַע II (transpos. of עקעק, v. עוּק; cmp. גְּעָגַע) 1) *to engrave* (cmp. חָקַק); *to etch in.* Macc. III, 6 כתב ולא ק' . . . וקעקע if he writes (on his skin) but makes no impression, or makes an impression but does not write, he is not guilty (of trespassing the law, Lev. XIX, 28) until he writes and stamps with ink &c.; Sifra K'doshim, Par. 3, ch. VI; a. e.—2) *to stamp out, exterminate.* Y. Ab. Zar. IV, 44ᵃ top, a. e., v. בִּיצָּה. Tosef. B. Kam. X, 5; Y. Gitt. V, 47ᵃ bot. יקעקע כל חבירה וכ' he must (if necessary) take down the entire group of buildings in order to restore it (the stolen beam). Ex. R. s. 35 החריבה אותו אלא שלא קִעְקָעָה אותו וכ' she (Babylon) laid the Temple in ruins, but she did not stamp it out, whereas of Edom it is written (Ps. CXXXVII, 7), 'raze it, raze it &c.'

Hithpa. הִתְקַעְקַע, *Nithpa.* נִתְקַעְקַע *to be stamped out*, v. בִּיצָּה. Esth. R. to I, 7 מי גרם . . . שהִתְקַעְקַע בירצחו וכ' what was the cause that Belshazzar's dynasty was entirely exterminated? Ruth R. to IV, 14 מברכותיהן . . . לא נִתְקַעְקְעָה ברצחו וכ' owing to the blessings of the women, the seed of David was not entirely exterminated in the days of Athaliah. Pesik. R. s. 12 ואימתי שמשו שוקעת וביצחו מִתְקַעְקַעַת וכ' and when shall his (Amalek's) sun go down and his egg be stamped out and his seed uprooted?

קַעְקַע m. (b. h.; preced.) *impression*; כתובת ק' *etched inscription.* Macc. III, 6; Lev. R. s. 19, a. e., v. כְּתוֹבֶת.

קַעְקָא m. *neck*, v. קוֹנָא.

קְעָרָה f. (b. h.; קער *to be sunk*, cmp. קְעָקַע II) *dish, charger.* Y. Ab. Zar. III, 42ᶜ bot. ק' אלכסנדרוס . . . ואת הרם כ

when Alexander the Macedonian attempted to ascend to heaven, he rose higher and higher, until he saw the earth beneath him like a ball and the sea like a dish; ויצורינה ק׳ בידיה and why is he not represented with a dish in his hand?; Num. R. s. 13. Ib. ודומה לק׳ . . . הקריב ק׳ he offered a charger which is typical of the sea that surrounds the whole world and resembles a dish. Ker. 7b, v. גָּדַם. B. Bath. 16a בקש איוב להפוך ק׳ על פיה Job attempted to turn the dish upside down, i. e. to challenge Providence; a. fr.—*Pl.* קְעָרוֹת. Men. 97a, v. דָּפוּס; a. e.

קָפָא, קָפָא, v. קפי.

קַפָּא I m. (κάππα) the letter *kappa* (k′) as numeral, *twenty*. Lam. R. to I, 1 רבתי (חד בר נש), v. חוֹקְרָיָא; Y. Maas. Sh. IV, 55b bot. [read:] מני עשרין . . . ק׳ דוקריא count twenty beams in thy house (counting upwards and downwards until you arrive at twenty), and thou shalt find thy father's savings, *kappa dokia* (twenty beams; oneirocritical play on Cappadocia; v. Gen. R. s. 68).

קַפָּא II m. (קפה) 1) *trunk, vine*, v. קוֹפָא II.—*2) (v. קוֹפָא II, 1) *pole, beam*. Ber. 56b, v. דִּרְקָא. Ib. זיל חזי ק׳ דריש עשרה וכ׳ go and examine the beam which heads the number ten, and you shall find (in number eleven) &c.; v., however, preced.

קַפָּא III (or קָפָא) name of *a worm* in herbs which causes disease of the bowels; (oth. opin.) *a poisonous substance in vegetables*. Pes. 115b משום ק׳ . . . צריך לשקועיה you must dip the bitter herb into the *ḥăroseth* to counteract the effect of the *kappa*. Ib. וק׳ מריחא מירת . . . לא it is not necessary to dip it, for the k. dies from the smell (of the *ḥăroseth*). Ib. 116a, v. חַמָּא.—Tosef. Ter. VII, 11 Ar., v. קַפָּה.

קפאטיות, v. קוּבָּטָאוֹת.

קָפַד (b. h.) *to contract, convolve*, v. קוּפַּד.

Hif. הִקְפִּיד (cmp. קָצַת) 1) *to be angry, lose temper*. Taan. 20b מימי לא הִקְפַּדְתִּי וכ׳ never did I lose my temper in my house; Y. ib. III, end, 67a. Y. Ber. IV, 7d (prayer on entering the schoolhouse) שלא אַקְפִּיד . . . וַיַּקְפִּידוּ וכ׳ that I may not get excited over my colleagues, and my colleagues may not get excited over me. Sabb. 31a והלל לא יַקְפִּיד and Hillel (I) shall not get impatient. Ab. d'R. N. ch. I מַקְפִּיד על דבריו, v. מָתַן. Ex. R. s. 6 ואף הוא מקפיד (not מקפידו) and he (Moses) also lost his temper. Ib. ואתה מקפיד על דברי and thou losest thy temper in spite of my word (that declared thee the most patient of men)?; a. fr.—2) *to provoke, insult*. Y. Keth. IV, 28d bot. ה׳ את וכ׳ he insulted an elder and struck him.—3) *to be strict, particular; to care for, mind*. Mikv. IX, 3; 7 כל המקפיד עליו הוצין whatever one minds (on one's body) causes a partition for immersion, v. חָצַץ I. B. Mets. 75a בני חבורה המַקְפִּידין וכ׳ members of a party that are particular with one another (in lending and borrowing); Sabb. 149a. Ḥull. 107b שני אחין ומקפידין וכ׳ two brothers (taking separate meals at the same table) who are particular with each other. Gen. R. s. 65 לא חיתה מַקְפֶּרֶת וכ׳ did not mind the pollution through idolatry; a. v. fr.

קָפַד ch. same, *to be angry, sensitive; to be particular, care for, mind*. Snh. 113b, v. קַפְדָּן. Ḥull. 107a אמנא קַפְדִּירתו are you particular about the condition of the vessel (used for ablution)? Ib. אמנא ואחזותא קַפְדִּינָן we are particular about the vessel and about the color (of the water), אשיעורא לא קַפְדִּינָן we are not so about the quantity. Sabb. 147a והוא דקַפְדִּיד עליירתו provided a person is particular about his garments' being shaken before he puts them on; אנן לא קפדינן we do not care about it. Pes. 110b כל דקפדיד קַפְדֵי בהדיה וכ׳ he that minds (such practices) is strictly dealt with (suffers for disregarding them); he that does not care &c. Snh. 67b דקפדיד אמנא שד a magician that is particular about the vessel he uses is a conjurer of demons; a. fr.

Pa. קַפֵּיד same. Y. Sabb. I, 4a top מְקַפְּדִין, v. קוּרְיָיאָה.

Ithpe. אִיתְקַפַּד, אִתְקַפַּד 1) *to be contracted, shortened*. Targ. Is. XXXVIII, 12 (ed. Lag. איתקפלו). Ib. I, 2. Targ. Mic. II, 7.—2) *to be angry, excited*. Y. Ber. II, 5b top . . . שמע ואי עילוי Samuel heard of it and was angry with him. Kidd. 33a; a. fr.

Af. אַקְפַּד *to provoke, insult*. Y. B. Kam. VIII, end, 6c חד בר נש אי לר׳ וכ׳ (not איק׳) a man insulted R. Ḥ.

קָפְדָא* m. (preced.) *anger, indignation*. Targ. Y. I Num. XXV, 8 בק׳; [prob. a corrupt. for בקבָחָה, corresp. to h. text אל קבתה; Pesh. בכרסה].

קוֹפְדָן, קַפְדָן m. (preced. wds.) *hot-tempered, impetuous*, opp. עַנְוָתָן. Ab. II, 5 לא חק׳ מלמד (Ar. חקו׳) an impatient man cannot be a teacher. Sabb. 30b bot., v. עַנְוָתָן; Ab. d'R. N. ch. XV. Snh. 113a sq. (in Chal. dict.) אבא אליהו ק׳ הוה father Elijah (the prophet) was hot-tempered (dealing with Ahab too severely); א״ל ק׳ קריית לי . . . דקא קפיד מר said he (Elijah) to him, thou didst call me hot-tempered! Said he, this very case before us proves it, for thou art resentful; a. e.

קָפְדָנוּת f. (preced.) *impatience, anger, irritability*, opp. עַנְוָתָנוּת. Gen. R. s. 74, a. e. קַפְדָּנוּתָן, v. עַנְוָתָנוּת. Sabb. 31a קַפְדָּנוּתוֹ של שמאי וכ׳ Shammai's impatience came near driving us out of the world (of salvation); Ab. d'R. N. II (ed. Schechter) ch. XXIX קַפְדָּנוּתָךְ שמאי וכ׳ thy impatience, O Shammai, &c.; a. e.

קָפָה, v. קפי.

קֻפָּה, v. קִיפָּא.

קַפָּה f. name of *a worm* in herbs. Tosef. Ter. VII, 11 (Ar. קפא), v. קַפָּא III.

קִפּוֹד, v. קִיפּוֹד.

קַפּוּדָקְאָה, v. קַפּוּדָקָיָא.

קַפּוּטְ׳, קַפּוּדָקְיָא, קַפּוּדָקָיָא pr. n. *Cappadocia*, a district of Asia Minor. Targ. O. Deut. II, 23 קַפּוּטָק; Y.

ed. Vien. קָיָאָה ...; h. text כפתר). Targ. Am. IX, 7.—Lam. R. to I, 1 רבתי (חד בר נש); Y. Maas. Sh. IV, 55[b] bot.; Ber. 56[b], v. קַפָּא I, II. Y. Yeb. II, end, 4[b], v. קִירְקְרִין; Tosef. ib. IV, 5 קפוט. Keth. XIII, 11 קפוט; Y. ed. קפוד. Sabb. 26[a]; Tosef. ib. II, 3, v. נַנְפָּט; a. e.

קַפּוּט, קַפּוּדָקָאָה, קַפּוּדָקָיָא m. (preced.) *Cappadocian.* Y. Peah I, 16[c] top ר' יודן ק' the Cappadocian. Koh. R. to VII, 23 ר' שמואל ק'; Pesik. R. s. 14; a. e.—*Pl.* קַפּוּדָקָאֵי, קַפּוּטִין. Targ. Gen. X, 14 (h. text כפתרים). Targ. Ez. XXVII, 11 (h. text גמדים); a. e.—Y. Shebi. IX, 39[a] top ק' דציפורין the Cappadocian students at Sepphoris.

קַפּוֹז m. (קָפַז) *jumper, runner.* Gen. R. s. 86 (expl. איש מצלית, Gen. XXXIX, 2) ק' גבר a running (quick) man (with ref. to וצלחו, II Sam. XIX, 18); Yalk. ib. 145 קָפִיז.

קַפּוּטוֹרִין, v. פִּרְשׁוּרֵי.

קַפּוּטִיקִי = קַפּוּדָקָיָא (?) Yalk. Gen. 148; v., however, פַּלַסְטִינִי.

קַפּוּטָקָא, קַפּוּטָקָיָא, קַפּוּטָקָאָה, v. sub קַפּוּדָק'.

קַפּוֹי, קַפּוֹל, קַפּוֹלָא, v. sub קוּף.

קַפּוֹלָאָה m. (קָפַל II) *grave-robber.*—*Pl.* קַפּוֹלָאֵי. Sabb. 152[b]; Yalk. Ez. 376; Yalk. Gen. 33, v. קָפַל II.

קַפּוֹנְדְרָא, v. קַפַּנְדְּרָיָא.

קַפּוֹסְיוֹ, קַפּוֹסָאי, v. קַבּוֹסָאי.

קַפּוֹפָא, קַפּוֹפָא, v. sub קוּף.

קַפּוֹף m. (=קוּפָּה) *basket*; ק' ומחוק the peddlar's basket with the strike which he carries with him. Tosef. Hull. VIII, 4 [read:] נותנן בק' ובמ' ומפשילן וכ' he may put them (the fowl and the cheese) into the basket and throw them over his shoulder.

קַפּוֹץ, v. קִיפּוּץ.

קַפּוֹצָאי, v. קַבּוֹסָאי.

קָפַז, קָפֵז (cmp. קָפַץ) *to leap, dance.* Gen. R. s. 68 קוֹפְזִים בו Ar. (ed. קָפְזִים), v. אָפֵז. Ib. s. 87 Ar. (ed. קפץ).

קָפַז ch. same. Targ. Cant. II, 8 Ar. (ed. טָפַז, q. v.).—Gen. R. s. 86, end כל דְּקָפֵיז לה נסיב וכ' whoever jumps up on her (the bear), shall get all the ornaments upon her. Ib. [read:] מסתכלין אחון ... בניבית של אותה דובה ואתון קָפוֹז קָפְזִין אתמהא (strike out אמר ר' ברכיה) you look at what is on her, but I look at the tusks of that bear; and will you jump?; Yalk. ib. 145 ואיתקפו, read: וְאַתְּ קפז and jump thou.

קָפַח 1) (cmp. גבח, כופח) *to arch, bend.*—Denom. קִיפֵּחַ.—2) *to slap* (with the palm of the hand); *to strike.* Yalk. Gen. 79 קָפְחָתָה, v. טָפַח I. Y. Yeb. XV, 14[d] אין החמה קופַחַת על וכ' the sun strikes the head of man only in the harvesting season. Cant. R. to I, 6 קָפְחָתוֹ החמה על וכ' the sun struck his head, and his face became bronzed. Ib. VI, 10.—Gen. R. s. 67 (ref. to Gen. XXVII, 46) קופחת זו slapping this against that, and that against this' i. e. (cmp. נָקַשׁ) believing all of them equally bad.—[Y. Sabb. XX, end, 17[d] קפוח, v. next. w.—Hor. 11[b], v. infra.]

Pi. קִיפֵּחַ 1) same. Gen. R. s. 23 (ref. to וזה, Gen. XI, 6) ק' על ראשו וכ' he put his hand upon Nimrod's head, saying, this man &c.; ib. s. 26.—2) *to bend, force, outrage, overwhelm.* Pes. 118[a] מקפח אפי' שכר וכ' הקב"ה אינו מְקַפֵּחַ the Lord does not outrage (by withholding) the reward of any creature, i. e. even the wicked are rewarded for what good they may do; Naz. 23[b] מקפח אפי' שכר וכ' ... אין God does not withhold the reward even for a decorous word. Y. Dem. I, 22[a] וחוא מְקַפֵּחוֹ במים ... אירפשר (מק' שכרו=) is it possible? he honored his Creator with water, and he should outrage him with water (allow his daughter to be drowned)?; Y. Shek. V, 48[d] bot. מקפחו (corr. acc.). Kidd. 52[b] לְקַפְּחָנִי בהלכות וכ' they come to overwhelm me with citations of traditions (of which they will prove me to be ignorant); Naz. 49[b]. Num. R. s. 9 (31) קִיפְּחָה נזירות בראשה she forced the nazarite obligations upon her head (the vow was of her own doing); a. fr.—*Part. pass.* מְקוּפָּח; f. מְקוּפַּחַת *forced, perverted, distorted.* Y. Sot. III, 18[d] bot. נמצאת מידת הדין מק' justice would appear perverted; Num. R. l. c. Ohol. XVI, 1 אקפח ... שזו הלכה מק' may I bury my children (v. infra), if this is not a distorted (misrepresented) *hălakhah*; Tosef. ib. XV, 12.—3) *to overpower, take from one by force.* Y. Snh. VIII, 26[b] bot. ומקפח הבריות וכ' ... יושב he will sit at cross-roads and rob the people and kill &c.; (Bab. ib. 72[a] ומלסטם); Lev. R. s. 30 ומק' לעוברים ושבים. Yoma 83[b] קִפַּחְתָּ את הרועה thou hast forced the shepherd (to give thee his bread); אני קִפַּחְתִּי ... ואתה קפחת וכ' I laid the shepherd under contribution, but thou didst so to the whole town (when they all came to his rescue with refreshments). Pesik. R. s. 3 ראה כמה קי' לוט וכ' see to what extent Lot deprived Abraham of the divine communication!; a. fr.—4) *to cover, bury, survive.* Ohol. l. c.; Y. Sabb. XVI, 15[c] bot. אֲקַפֵּחַ את בניי וכ' may I bury my children if &c. (an oath frequently used by R. Ṭarfon). B. Mets. 85[a] אותו צדיק שהיה מקפח את בניו that righteous man (Ṭarfon) who used to swear by the life of his children. Pes. 87[b] אין לך כל נביא ... שלא ק' וכ' there was not a single prophet that did not survive four kings &c.; a. fr.—Trnsf. *a) to ruin.* Sabb. 147[b] חמרא ... קִיפְּחוּ וכ' the wine of P'rugitha and the baths of D. (luxurious life) ruined ten tribes of Israel. Kidd. IV, 14 (82[a]); Tosef. ib. V, 15 קיפחתי את פרנסתי I have ruined my livelihood (forfeited the privilege of support without toil like dumb animals); Y. ib. IV, end, 66[d] (not קופחתי).—*b) to cover up, retain.* Ker. 5[a] bot. קלט את הריח וקִיפְּחוֹ the oil resorbed the scent and retained it; Hor. 11[b] וקפחו ... קולט (ed. Ven. וקופיחו; corr. acc.); Yalk. Ex. 387 (not וקיפחן).—5) (denom. of קֶפַח) *to make high and arched shoulders, to cause* or *pretend to be humpbacked.* Sot. VIII, 6 כל המבקש ... לְקַפֵּחַ את שוקיו if anybody attempted to go back (desert the army), he (the officer) was empowered to beat him until he was humpbacked; Sifré Deut. 198; Yalk. ib. 923. Tosef. Peah IV, 14 המקפח את שוקיו (a beggar) who simulates a hump; Keth. 68[a]; Y. Peah VIII, 21[b] top המנפח (read: חִמְכַּפֵּחַ).

קָפַח ch. same, *to force, overwhelm; to rob.* Targ. Hos.

VII, 1 קָפְתִּין (not קַפְתִּין).—Y. Sabb. XX, end, 17d קְפוֹתַ rob him that has been robbed (v. צְנִינִים).

Pa. קַפַּח same. Yoma 83b קַפְּחֵיהּ לרועה וכ׳ he overpowered the shepherd and ate his bread. Gen. R. s. 75, beg. שרי מְקַפֵּחַ ביה began to rob him. Ib. s. 87 ... קום דא קַפְּחִינַהּ the she-bear is before thee, rise and overpower her, i. e. here is a temptation, conquer it. Lev. R. s. 18 לסטין אתאן לְמִקַפָּחָא יתי robbers are coming to rob me. Ib. s. 30 קַפְּחֵיהּ ונסב וכ׳ he overpowered him and took all he had. Ib. ... דקַפַּחְתַּנִי הב give me back what thou hast robbed me of. Ib. מן כל מה דקַפְּחִית וכ׳ of all I forced (out of thee) and of all I took, this man has (I have) nothing left except this rug. Koh. R. to VII, 26 והוא נפיק ומקפח בלילא and he used to go out by night for robbery; a. fr.—Gitt. 29b קַפְּחִינְהוּ רב ספרא וכ׳ R. Safra got the better of three ordained rabbis; ... בטעותא קפחינהו R. S. got the better of ..., by showing them their mistake.

Ithpe. אִיקְּפַח *to be overpowered, robbed.* Y. Ter. VIII, 46b bot. [read:] ר׳ יוחנן א׳ בעלי וכ׳ ,v. קַנְיָרֵיהּ. Ib. אִיקַּפְחִית וכ׳ (not אִיקְפַחְתּ) I have been robbed &c.

קְפַח, v. כִּיפַּח.

קַפְחוּתָא f. (preced. art.) *overthrow, victory.* Gitt. 29b מאי ק׳ Rashi (ed. במאי קפתינהו) where is his victory?, i. e. his argument is not unanswerable.

קַפְטָאוֹת, v. קוּבְטָאוֹת.

קָפָה, קָפָא, קְפִי (b. h.) [*to bend, arch, be arched,*] 1) *to be on top, float on the surface. Part. pass.* קָפוּי; f. קְפוּיָה; *pl.* קְפוּיִין, קְפוּיִים; קְפוּיוֹת *light of weight.* Pes. 50a (ref. to יקרות וקפאון, Zech. XIV, 6) אור שיקר בעוה״ז ק׳ תהא וכ׳ Ms. M. (ed. וק׳) light which is weighty (precious, rare) in this world shall be light (little esteemed, an ordinary thing) in the world to come; ib. ... נגעים וקפויין (Ms. M. קפויות) וכ׳ the treatises Negaim and Oholoth, which are heavy (difficult, obscure) in this world, shall be light (easily understood) &c., ib. ... אלו בני אדם (ו)ק׳ הם וכ׳ those who are weighty (important on account of their wealth, though otherwise without merit) in this world, shall be light (disregarded) &c.; Yalk. Zech. 583.—2) *to coagulate, be curdled.* Gen. R. s. 4 ... כיון שירד מיד הוא קוֹפֶא וטומד ed. Wil. (oth. ed. קוֹפֶה) as soon as a drop of *m'so* (v. מָסוֹ) is put in, the milk curdles and 'stands' (v. עָמַד); ib. s. 14 קופה (ed. Wil. קפוי); Lev. R. s. 14 נָקְפָא. Tanh. B'shall. 17; Mekh. ib., Shirah, s. 6 קפא עליהם וכ׳ the sea around them was congealed as far as &c.; Yalk. Ex. 248 נִקְפָּה; a. e.—[Tosef. Maasr. I, 7, v. infra.]

Pi. קִיפָּה *to skim, take off the scum and the substances that gather on wine* when it begins to ferment. Maasr. I, 7 היין משיְקַפֶּה אע״פ שקו׳ וכ׳ Y. ed. (Bab. and Mish. ed. שִׁקְפָּה) wine is subject to tithes when the manufacturer begins to skim; but although he has skimmed, he may take &c.; Tosef. ib. I, 7 אע״פ שקופה ed. Zuck. (Var. שקירפה); Ab. Zar. 56a; Y. B. Mets. VII, beg. 11b; [Maim. to Maasr. l. c. seems to read משיְקַפֶּה, expl. *to form scum*]. Tosef. l. c. שולה וקופה ed. Zuck. (Var. שילה וקיפה), v. שָׁלָה. Maasr. IV, 1 חְמַקְפֶּה לתבשיל he that skims for the purpose of taking wine for a dish; Tosef. ib. I, 9 חמקפה בעריבה he that skims and takes wine out in a trough; a. fr.—In gen. *to take from the top.* Ter. IV, 11 סאה ... וְקִפָּאָה if one S'ah of T'rumah fell on top of a pile, and he took it off. Ib. וְיַקְפִּיאֶנָּה Mish. ed. (Bab. ed. וַיַּקְפִּיאֶנָּה *Hif.*; Y. ed. Krot. וייקפינה, read: וְיַקְפִּינָהּ; Ms. M. ויקיפנה, corr. acc.) let him take it off. Y. ib. 43a bot. קפה וחזר וק׳ if he took from the top once and again; a. e.

Hif. הִקְפָּה, הִקְפִּיא 1) same, v. supra.—2) *to cause to float.* Ber. 40a חמַקְפֶּה אכילתו במים he that makes his food float in water (who drinks freely after meals). Sabb. 21a לַהַקְפוֹת to keep the wick floating.—3) *to curdle, congeal; to cause coagulation; to become thick.* Ḥull. 120a; Men. 21a ה׳ את הדם if he made the blood thick (through boiling); ib. הִקְפָּהוּ באור Mss. (v. Rabb. D. S. a. l. note 30) if he made it thick by means of artificial heat; הקפהו בחמה by exposure to the sun. Lev. R. s. 14 (ref. to Job X, 10) הִקְפִּיאֲתָנִי אינו אומר וכ׳ it does not read, thou hast curdled me, but thou wilt &c.; Gen. R. s. 14 הִקְפַּאתַנִי (some ed. הִקְפַּתַנִי). Num. R. s. 9 (ref. to Ex. XV, 8) ה׳ שלישו של ים he made one-third of the sea thick (v. supra); a. e.

Nif. נִקְפָּא, נִקְפָּה *to be curdled, made thick.* Lev. R. l. c.; Yalk. Ex. 248, v. supra.—[Y. Ned. VII, end, 40c ניקפת, read: נִיכְפֶּרֶת, v. כָּפָה.]

קָפֵי, קָפָא ch. same, *to float, be on top.* Targ. II Kings VI, 6 (h. text וריצפ). Targ. Y. Ex. XV, 8.—Succ. 53a ק׳ תהומא וכ׳ the waters of the deep came on top and threatened to flood the world; Macc. 11a. Ḥull. 26b ... ק׳ אירדי דמיא מלעיל because water is heavier, it rests below, and the fruit floats on top. Ib. 111b דכבדא ק׳ ∴ דמא the blood of flesh sinks, that of the liver floats. Erub. 53b ותיקקפי עלת וכ׳ Ms. M. (ed. וחתקפו, Rashi וחתקפי, v. Rabb. D. S. a. l.), v. עַלַּת; a. e.—2) *to coagulate, curdle.* Targ. O. Ex. XV, 8.—Ḥull. 93b מיקפא קָפֵי the blood coagulates, opp. דייב.

Af. אַקְפִּי 1) *to cause to float.* Ḥag. 16b אַקְפּוּ ידיכו let your hands float (rest lightly on the head of the sacrifice). Sabb. 128b דמקפיא נפשה (or דְּמַקְפְּיָא *Pa.*) she (the hen) makes herself float (raises her feet and spreads her wings, so that you have to carry her instead of making her walk).—2) *to overflow; to be flooded.* Kidd. 72a פירא א׳ דכווירי וכ׳ Ar. (ed. בכווירי) a fish pond overflowed on the Sabbath, and they went and caught fish &c. B. Mets. 12b דא׳ אגמא בכווירי (Rashi a. Ar. דַּאַקְפָאי; Ms. R. 2 קָפְאֵי; Ms. R. 1 אכפאי, corr. acc.) when a meadow was flooded with fish (the flood carrying fish over the meadow).—3) *to cause coagulation.* Ḥull. 120a כיון דאַקְפְּרֵיהּ וכ׳ since he took pains to make the blood thick (by boiling), he proved that he had his mind on it.

Ithpe. אִתְקְפִי *to float,* v. supra.

קְפִידָא m. (קָפַד) *minding, caring for, an intimation that you care for a thing to be exactly as you want it, a legal objection.* Keth. 72b חוי קְפִידֵיהּ ק׳ מידי ... if the vow concerns a thing which people (husbands) generally mind (e. g. a wife's abstinence from meat and wine or from ornamenting her body), his objection to it is valid (and if he betrothed her with the condition that she had no vows to bind her, he has a right to dismiss her without her jointure), but &c. B. Bath. 165a ... האשה שאמרה

מר סבר ק' ומר וכ' if a woman said, receive a letter of divorce for me at such and such a place, and they received it at a different place ..., one is of the opinion, it was an intimation that she was particular about the place (and the act is invalid); the other says, it was merely an intimation of the place where the messenger was likely to find her husband. Ib. באתרא דנהיגי פשוט ... ועבד ליה מקושר ק' where the usage is to make a plain document, and he said, make it plain, and the writer made a rolled up document, the objection is valid; Kidd. 49a; a. fr.—Sot. 26b, v. next w.—*Pl.* קְפִידִין. Midr. Sam. ch. XXVIII (expl. עינו, Job XXXVI, 7) עיניהון קְפִידִיהוֹן what they have in sight, what they care for (v., however, פּוֹרָא).

קְפִידָה f. h. same, *minding, objection.* Num. R. s. 9 מיהו דתימא בְּקְפִידַת חבעל וכ' you may have thought that the Scripture makes the case dependent on the husband's objection, and the husband shows here that he does object (to her conduct); Sot. 26b בקפידא דבעל (Chald.).

קְפִידוּתָא f. (קְפַד) *shrinking, shortness.* Targ. Is. LIX, 1 קְפִידוּת ידא lack of power. Targ. Y. Ex. VI, 9 ק' רוחא (h. text קצר רוח).

קְפִיזָא m. *k'fiza*, name of a small measure (Pers. ḳawij, Greek καπίθη). Men. 24a ק' בקבא if one hollowed out a ḳ. within a kab measure. Pes. 48b ק' ק' נהוג למיפא are in the habit of baking only a ḳ. at a time. Ḥull. 25a חק ק' בקבא he hollowed out a ḳ. in a block intended for a kab measure; Sabb. 103a; a. fr.—*Pl.* קְפִיזֵי. Ib. 110b. Men. 78a; a. e.

קְפִידָחַת, Y. Sabb. XX, end, 17d, v. קְפַח.

קְפִימוֹרִין, v. פְּרִיטוֹרִי.

קְפִילָה, קְפִילָא m. (κάπηλος) *huckster, dealer in victuals; tavern-keeper.* Y. B. Mets. V, 10c bot. רחב חד דינר לק' ונסב מיניה בשיר זלילה וכ' (not בשיעה) advanced one denar to a huckster and received all he bought of him at the lowest prices of the entire year. Lev. R. s. 12 (ref. to Prov. XXIII, 29 sq.) זה שנכנס לבי ק' וכ' he who is the first to enter the tavern and the last to leave it; Yalk. Prov. 960 קְפִילָא; a. fr.—Esp. *keeper of a cook-shop, professional cook.* Ḥull. 97a לישטמיה ק' ארמאה let a gentile cook taste it. Ib. אמור רבנן בק' there are cases when the rabbis make the decision dependent on the taste of a gentile cook; a. fr.—*Pl.* (h.) קְפִילָאוֹת, (ch.) קְפִילָיָא. Tosef. B. Mets. XI, 30 הנתתומים והק' the bakers and the tavern-keepers. Y. Shebu. VII, 38a top, v. פַּתָּח.

קְפִילִיטָא m. (capillitium) *hair, wig; hair-dress.* Y. Sabb. VI, beg. 7d קְפִילִיטָה (Mus. in Ar. קפלטא), v. לִיבְּרָה.—V. קְפִלָטִין.

קְפִילִין m. (καπηλεῖον) *cook-shop, tavern.* Gen. R. s. 19, beg.; Yalk. Koh. 967. Y. Sot. III, 19a אעלוניה לק' ותסרוניה וכ' they took him to a tavern and made him one ḳarat poorer; Y. Peah VIII, 21a bot.

קְפִיפָה f. (קְפַף) 1) = כְּפִיפָה, *basket.* Kel. XXVI, 1 Ar. a. ed. Dehr. (ed. כ'); Sabb. XX, 2 (139b) Y. ed. (Bab. a. Mish. כ'); Y. ib. VIII, 11b מצרית ק', v. כְּפִיפָה.—2) *pl.* קְפִיפִים, קְפִיפִיּוֹת (fr. קְפִיפִית) *circular enclosures.* Tosef. Ohol. VIII, 8; Bekh. 22a, v. טְפִיפִית.

קָפִיץ m., *pl.* קְפִיצִין (cmp. קָפַץ; קֻבָּץ, a. Syr. קופסא *poples*, P. Sm. 3696) *joints, hams of the knee.* Gen. R. s. 65 (ref. to Ez. I, 7) אין להם ק' they have no joints (cannot bend their knees). Lev. R. s. 6; Pesik. R. s. 22 מלאכי ... ק' the angels of destruction have no joints (cannot sit or lie down); a. e.—Tosef. Par. XI (X), 1 ספק הַקָּפִיץ a doubtful levitical uncleanness based on contact with one's legs, opp. to הירדים.

קְפִיץ, v. קוּפִּיץ.

קְפִיצָה f. (קְפַץ) 1) *leaping.* Midr. Till. to Ps. XXII אוחזה ק' ed. Bub. (ed. הקְפָצָה), v. קְפַץ; Yalk. ib. 687.—*Pl.* קְפִיצוֹת. Y. Succ. V, 55c top בְּקְפִיצוֹתָיו ... היה prided himself on his leaping performances.—2) *miraculous translation from place to place.* Erub. 43a רקאזיל בק' he traversed a large distance by miraculous flight; Yeb. 116a.—3) *skipping, intermission.* Nidd. 11a בלא ק' regularly.—*Pl.* as ab. Ib.; a. e.—4) [*closing of lips,*] *mimic intimation of,* or *to a deaf and dumb person.*—*Pl.* as ab. Gitt. 71a לא חלכו ... ואחר קפיצותיו וכ' we follow his intimations by hints or motions of the lips or by writing only in the disposal of chattel, but not for letters of divorce.

קְפִיקְלְטוֹר, קְפִיקְלִיטוֹר, Cant. R. to VIII, 6, read: קוֹזְמוֹקְרָטוֹר; v. סְפִירְקְלָטוֹר.

קָפַל I (v. כָּפַל) 1) *to double, fold, roll up.* Y. Bets. II, 61c bot. סדרינין ... היו קוֹפְלִין אותן they spread sheets on the floor, and, when the guests left, they folded them up. Men. VI, 4 (75b), v. כָּפַל. Gen. R. s. 52 חירה קוֹפֵל את חוילון וכ' he had the curtain rolled up and spoke to him; ib. s. 74 מְקַפֵּל. Esth. R. to I, 5. Ex. R. s. 52 קְפָלוּהוּ ... שלשה for three months they kept the Tabernacle rolled up (did not put it up); Yalk. ib. 417; (Tanḥ. P'ḳudé 11 חירה מונח ומפורק). Ḥull. 91b הקב"ה לכל וכ' קָפְלָה (Ms. H. קִיפֵּל) the Lord rolled up the entire land of Israel and placed it under him (Jacob); Gen. R. s. 69 קפלה כפינקס he folded it together like a book of writing tablets; a. fr.—Trnsf. *to overlap, combine.* Tanḥ. Lekh 11 הקב"ה וכ' תשע ... the Lord combined 980 generations in order to give the law of circumcision to Abraham (alluding to Ps. CV, 8); ib. תתקע"ד דור וכ' the Lord combined 974 generations in order to give the Law to the generation of the wilderness; Cant. R. to IV, 4 (ref. to אלף חמגן, ib.) אלף דור קָפַלְתִּי וכ' I combined a thousand generations and brought that shield (the Law) which was the desire of your heart. B. Bath. 121b שבעה קָפְלוּ וכ' (Rashb. קִיפְּלוּ) seven persons overlapped an entire world (lived through many generations): Methusalem saw Adam, Shem saw Methuselah &c.—Part. pass. קָפוּל; *pl.* קְפוּלִים. Ohol. XI, 3 ק' זו ע"ג זו folded up (packed) one above the other.

Pi. קִיפֵּל same. Gen. R. s. 52 לנביאי או"ה אינו מְקַפֵּל אותו וכ' for the gentile prophets the Lord does not lift the curtain, but speaks to them from behind it. Sabb. II, 3 פתילת ... שקִיפְּלָהּ וכ' a wick made of rags which one has twisted but not yet singed. Ib. XV, 3 מְקַפְּלִין את הכלים

וכ׳ you may fold garments &c. Par. II, 3, v. מוֹסֶרָה. Sot. 36ᵃ וקיפלו את האבנים and they doubled up (packed) the stones, v. infra; (Tosef. ib. VIII, 8 ונטלו); a. fr.—Part. pass. מְקוּפָּל; f. מְקוּפָּלֶת; *pl.* מְקוּפָּלִים, מְקוּפָּלִין; מְקוּפָּלוֹת. Sabb. 58ᵃ; 147ᵃ היוצא בטליתו מק׳ וכ׳ he that goes out with a cloak rolled up and laid over his shoulder. Ib. סוחרי כסות ... מק׳ וכ׳ dealers in clothes who go out with cloaks rolled up and laid &c. Sifré Num. 84 ... מק׳ וכשהם חונין ועומד and when they encamped, the pillar of cloud remained rolled up. Taan. 31ᵃ אפי׳ מק׳ וכ׳ even when folded and lying in the chest; a. e.—Ned. VIII, 4, v. infra.

Hif. הִקְפִּיל *to double up, lay up in layers, pack.* Ned. VIII, 4 (61ᵇ) עד שיקפילו המקצועות Bab. ed. (Y. ed. שיכפילו; Mish. שיקפלו), v. מִקְצוֹעַ; (ib. 61ᵇ Gemarah שיכפלו, שיכפילו); Tosef. Dem. I, 3 משיקפלו; Y. ib. I, beg. 21ᶜ משיקפלו.

Hof. הוּקְפַּל *to be laid up in layers, be folded up.* Ned. 62ᵃ הוקפלו רוב וכ׳ if most of the figs have been packed (most of the knives have been folded up).

קָפַל ch., *Pa.* קַפֵּל same, 1) *to fold, roll up.* Part. pass. מְקַפַּל. Targ. Y. Num. X, 35 (not מְקַפֵּל; v. Sifré Num. 84, quot. in preced.).—Sabb. 58ᵃ ומקפל לירה וכ׳ Rashi (ed. ומיקפל, corr. acc.) he might roll the cloak up and put it over his shoulder; a. e.—*2) *to go up and down.* Koh. R. to XI, 1 בר קפרא מקפל וכ׳ Bar Ḳ. was walking up and down the bluffs of &c.; [comment. suggests emendation: מְטַגֵּיל].

Ithpe. אִתְקַפַּל *to be rolled up.* Targ. Is. XXXVIII, 12, v. קְפַד.

קָפַל II (transpos. of קלף; cmp. Syr. קפל, P. Sm. 3691, sq.) *to scrape, eat away.* Sifré Num. 85 [read:] ירדה ... קופלת ומחתה בהם מתחתיהם fire came down from heaven, and it was eating away and digging among them from under them; Yalk. ib. 732 [read:] קופלת ומחתה בהם.

Pi. קִיפֵּל *to scrape off.* M. Kat. 9ᵇ בסיד ... לקפלו במועד a lime paste which you may scrape off during the festive week.—[Sot. 35ᵇ, Rashi to Ḥull. 44ᵃ וקפלו את האבנים, 'they scraped the stones' by confounding with ib. 36ᵃ וקילפו את חסיד.]

Hithpa. הִתְקַפֵּל *to be scraped*; (of glassware) *to be cut* or *engraven.* Y. Succ. IV, 54ᵈ top מהו ... שהיתה מתקפלת what kind of white glass is meant? Cut (or engraved) glass.

קַפֵּל ch., *Pa.* קַפֵּל same, 1) *to scrape off.* B. Bath. 4ᵇ דקפיל ליה חבריה וכ׳ (Rashi: מקפל; Ms. M. מקפיל) the neighbor might scrape off (the clay) &c. Ib. מקפיל ליה Ms. M. (ed. קלוף ליה, v. Rabb. D. S. a. l. note).—2) *to dig, unearth* (esp. used of grave robbers). Sabb. 152ᵇ חנחו קפולאי דהוו קַפְלֵי וכ׳ grave robbers that were unearthing (bodies) in the field of &c.; Yalk. Ez. 376; Yalk. Gen. 33 מְקַפְלֵי.

Ithpe. אִיתְקַפֵּל *to be peeled off.* Ḥull. 44ᵃ [read:] דאיתקפול אִיתְקַפּוּלֵי the gullet and windpipe were loosened by peeling, opp. דאפרוק אתפרוקי they were torn off forcibly.

קֶפֶל m. (קפל I) *surrounding, guard* (cmp. קוּפָּלִיוֹת); pr. n. pl. *Ḳefel.* B. Bath. 75ᵇ (the Lord shall add to Jerusalem) אלף ק׳ וכ׳ one thousand times the area of Ḳefel for towers; Yalk. Zech. 568; [for Var. lect., v. Rabb. D. S. to B. Bath. l. c., note 40; comment. take קפ״ל as numerals = 210).

קְפָלָא, v. קִפְרָא.

קְפָלָאוֹת, v. כִּפְלָיוֹת.

קַפְלוּט m. (κεφάλωτον, sub. πράσον) *leek with a head* (porrum capitatum), *porret.* Tosef. Pes. II (III), 20 they left a corner (פֵּאָה) only ללפת ולק׳ (ed. Zuck. ולקפלרטאות) of turnips and porret; Pes. 56ᵇ. Y. Ber. VI, 10ᶜ top; a. fr.—*Pl.* קַפְלוּטָאוֹת, קַפְלוּטָאוֹת. Y. Ter. II, 41ᶜ bot. ראשי ק׳ heads of leeks. Ukts. I, 2 (not קפלטית). Ned. VI, 9 (53ᵃ) קפלטות Mish. (Y. a. Bab. ed. קפלו׳). Tosef. Pes. l. c. קפלירטאות (corr. acc.). Maas. Sh. II, 1; a. fr.—Ab. Zar. 38ᵇ, v. קוּבְּטָאוֹת.

קַפְלוּטָדָא, קַפְלוּטָא ch. same. Y. Ber. VI, 10ᶜ top; a. e.—*Pl.* קַפְלוּטַיָּא, קַפְלוּטַיָּא. Targ. Y. Num. XI, 5 Bxt. (ed. כרתיה; h. text חצירי).—Y. Ber. l. c. Y. Dem. II, 22ᵈ; a. e.

קְפַלוּרְיָא, v. קִפְרָא.

קַפְלָטוֹת, v. קַפְלוּט.

קַפְלָטִין m. (capillitium = capillatura) *false hair, wig* (or *head-dress*). Y. Keth. VII, 31ᵇ bot. היוצאה בק׳ שלה וכ׳ if a woman goes out with her wig (or head-dress), she is not to be considered as one that goes out with her head uncovered (as disregarding the Jewish customs of decency).

קפלטית, v. קַפְלוּט.

קְפָלִיוֹת, v. קוּפָּלִיוֹת.

קְפַלּוּרְיָא, קְפַלְרְיָא קִי׳, pr. n. *Kiflaria, Kifluria,* name of a summit of Mount Amanus, prob. Mons Casius in North Syria (v. Neub. Géogr. p. 8). Tosef. Ter. II, 12 (ed. Zuck. קרפלו׳); Tosef. Ḥall. II, 11 (ed. Zuck. קפלו׳); Gitt. 8ᵃ קפלו׳; Y. Shebi. VI, 36ᵈ.

קִיפּ׳, קִפְנְדְרִיָא f. (compendiaria, sub. via) *a short cut, path.* Ber. IX, 5 (54ᵃ) לא יעשנו ק׳ one must not use the Temple mount for a short cut. Y. ib. I, 2ᵇ bot. הדהוא דאזיל לירח בקפונדרא one that walks (from the top of Mount Carmel to the Ocean) by the short cut, opp. אירסרטא. Bab. ib. 62ᵇ (phonetic etymol.) דמקיפנא אדרבי וכ׳, v. הָרָא I; Meg. 29ᵃ. Tanḥ. K'doshim 8 וקרב לפני המלך בקופנדר (Ms. Michael O. קומפנדר) approached the king on a side road (instead of being duly announced); a. fr.

קָפַס, dial. for קָפַץ q. v.

קַפְסָא, v. קוּפְסָא.

קָפַץ (b. h.) 1) *to contract, shrink; to close.* Midr. Till. to Ps. XXII, 20 היה השרביט קופץ the scepter grew smaller and smaller; Yalk. ib. 687. Gen. R. s. 39 קופצת באחת מאגפיה וכ׳ contracts herself with (flaps) one wing &c., v. יוֹנָה II. Snh. 95ᵃ שלשה קפצה להם הארץ (Ar. הדרך) for three persons did the earth (the road) shrink (they were suddenly transferred to a distant place); Yalk. Gen. 107. Y. Taan. IV, 69ᵇ קפצה לה א״י Palestine has shrunk; a. fr.—ק׳ פה (or sub. פה) *to close the mouth, to indicate*

one's will by mimic motions. Gitt. V, 7 קוֹפֵץ ונִקְפָּץ a deaf and dumb person may transact business by motions with closed lips and by being spoken to in the same way.—Part. pass. קָפוּץ; f. קְפוּיָה &c. Koh. R. to V, 14 כשאדם ידין הן קְפוּצוֹת וכ׳ . . . when man enters the world, his hands are clenched, as if saying, the whole world is mine &c., opp. פשוטות straight, open.—2) *to leap (with joined feet), jump; to be excited.* Midr. Till. l. c. אותה קפיצה שקָפַצְתָּ על אבותי בים כן הִקָּפוֹץ עלי הרום וחפלטני ed. Bub. (ed. אותה הקפצה שהִקְפַּצְתָּ על אבותינו כן וכ׳) with the same leap with which thou didst leap like a hart in aid of my ancestors at the sea, leap now to my aid and save me; Yalk. Ps. l. c. Midr. Till. l. c. 1 קוֹפֵץ כאיל ed. Bub., v. *Pi.* Ohol. VIII, 5 הקופץ ממקום וכ׳ he that jumps from one place to another, contrad. to הרובע (v. קִרְפּוּף). Succ. 49b שמא תאמר כל הבא לְקָפוֹץ קוֹפֵץ lest you say, whosoever comes to jump may jump (whosoever wishes to do good succeeds in doing real good), we read &c. (Ps. XXXVI, 8). Sabb. 152a זקנה קופצת עליו old age will spring upon him (will overtake him prematurely). Taan. 5b זקנה קפצה עליו he grew old before his time. Ib. מיד קפצה וכ׳ Ms. M. (ed. אמר חקב״ה אקפוץ, read אַקְפִּיץ). Sifra Sh'mini, Milluim קפצה פורענות על וכ׳ punishment overtook Nadab &c. Y. Keth. X, beg. 33d קפצה עליהן ירושת תורה the legal succession according to Biblical law was sprung upon them (they have the precedence); ib. IV, 28d bot. קָפְסָה. Y. Gitt. IV, 46d top כדי . . . קוֹפְצִין וכ׳ in order that all may be anxious to marry her. Y. Snh. X, 28c top איני קופץ אלא למה וכ׳ I will jump only at (betake myself to) what my grandfather told me, who said to me לשלשה דברים וכ׳ . . . קְפוֹץ betake thyself to three things, and thou shalt be safe, they are: prayer &c. Ber. 39a ק׳ וברך וכ׳ he hastened and said the benediction &c. Yeb. 32b ק׳ ר׳ חייא וכ׳ R. Ḥ. jumped up (got excited) and swore &c. Tosef. Keth. II, 3 היאך ק׳ זה לכהונה how did this man jump into priesthood (by what right does he enjoy the privileges of a priest)? Num. R. s. 15 ולא יְקַפּוֹץ להשיב and must not be rash to reply; a. fr.—3) *to skip.* Nidd. 11a קפצה וראתה וכ׳ if she skipped (one period) and menstruated, skipped &c. (did so three times).—*4) (denom. of קוּפְיָן) *to chop meat.* Tosef. Bets. III, 5 קופץ בכלי (Var. חותך) he cuts with some implement.

Pi. קִיפֵּץ 1) same, *to leap; to skip.* Y. Ḥag. II, 77a bot. והיו . . . מְקַפְּצִין וכ׳ and the ministering angels leaped before them like wedding guests rejoicing &c. Pesik. R. s. 15 (ref. to Cant. II, 8) מדלג . . . ומְקַפֵּץ על החשבונות וכ׳ leaping over the destined terms of redemption, and skipping over the calculations of years and epochs (hastening the redemption), v. עִרְבּוּד. Midr. Till. to Ps. XXII, 1 מְקַפֵּץ כאיל ed. Bub. (oth. ed. קופץ); ib. קופץ ed. Bub. (oth. ed. מקפץ) leaps like a hart; Yalk. ib. 685 קומץ (corr. acc.); a. fr.—2) *to cause to leap.* Tanh. Sh'mini 11 הקב״ה מקפיץ לחם את הזקנה God springs old age upon them (to make them look venerable).

Hif. הִקְפִּיץ 1) as *Pi.* 2. Taan. 5b אמר הקב״ה אַקְפִּיץ (not אקפוץ, v. supra) וכ׳ the Lord said, I shall cause old age to spring upon them prematurely. Gen. R. s. 56 וה׳ את בנו עמו and made his son leap with him (saved himself and his son; v., however, אגירנו).—2) *to leap.* Midr. Till. l. c., v. supra.

Nif. נִקְפַּץ *to be spoken to by mimic motions.* Gitt. V, 7, v. supra.

קָפַץ ch. same, 1) *to contract, close* &c. Targ. O. Deut. XV, 7. Targ. Y. Gen. XXVIII, 10.—Ḥull. 91b קָפְצָה לירח ארעא the earth shrank under him (v. preced.).—2) *to leap, be anxious for.* Nidd. 8b מידי דקָפְצִין עלה זבונא something at which the purchaser jumps (i. e. a quality which makes the object more desirable).

קֶפֶץ, v. קֶבֶץ.—*Pl.* קְפָצִים, v. קְפִיץ.

קְפָצָה, v. קְפִיצָה.

קַפְצָה f. (an adapt. of capsa, as if from קָפַץ) *chest, box.* Kel. XVI, 7 ed. Dehr. (ed. קופסא). Y. Nidd. II, beg. 49d ק׳ של זכוכית a glass box.—*Pl.* קַפְצָיוֹת. Ib.

חַקָּק, קַפָּר pr. n. m. *Ḥakḳappar* surname of R. Eliezer. Ab. IV, 21. Ber. 63a.—Y. Shebi. VI, 36c בן חק׳, v. next w.

בַּר קַ׳, קַפָּרָא (preced.) *Bar Ḳappara* (son of Eliezer Ḥakḳappar), a disciple of R. Judah the Nasi (v. Fr. M'bo, p. 71a). Yeb. 32b. Y. M. Kat. III, beg. 81c. Y. Keth. XII, 35a top; Y. Kil. IX, 32b top. M. Kat. 16a. Y. Hor. III, end, 48c משנתו של בר ק׳ the Mishnah (Boraitha) of Bar Ḳ.; Lam. R., introd. (R. Josh. 2); a. v. fr.

קוּפְרָיוֹת, v. קוּפְרִיוֹת.

קַפְרִיסִין, v. next w.

קַפָּרֵס m. (κάππαρις, capparis) *caper-bush*, esp. *the flowers of the caper-bush.* Maasr. IV, 6, v. צַלְתָּ; Ber. 36a קַפְרִיסִין. Ib.b (in Chald. dict.) האר ק׳ ליתא וכ׳ the flower is no longer in existence, when the fruit is developed.—*Pl.* קַפְרִיסִין. Ib. 36a, v. supra; a. fr.—Ker. 6a יין ק׳ caper wine (as an ingredient of frankincense; oth. opin. in Rashi: Cyprus wine); Y. Yoma IV, 41d.—Ab. Zar. 38b שלהן . . . חק׳ caper flowers (or fruits) preserved by gentiles; Tosef. ib. IV (V), 11 קופרציון ed. Zuck. (Var. קפריסין); (Y. ib. II, 41d פנקריסין).

קָפַשׁ (cmp. קָפַץ) *to bend in the hand, clench, grab.* Ḥull. II, 5 מעשה וקָפְשָׁה וכ׳ it happened that an old man . . . grabbed (and ate) it.

קֶפֶשׁ m. (preced.) *plait, gathering stitch,* a kind of *border.* Y. M. Kat. III, 83d חסולם וחק׳ אין וכ׳ the borders formed by chain stitches or by plaiting are no hindrance (for the rending of the garment in mourning), v. סוֹלָם.

קפה, Y. Shek. V, 48d bot. מקפתו, read: מקפחו, v. קָפַח.

קַץ שֶׁקֶר, קָץ (קצץ) *Decreer of Falsehood,* legendary name of one of the Sodomitic judges. Gen. R. s. 50; Yalk. ib. 84, v. קַוְשֶׁקֶר.

קָץ, v. קָצַץ.

קֵץ m. (b. h.; קָצַץ) *end, term, designated time,* esp. *the time of redemption.* Gen. R. s. 44 (ref. to Is. XLI, 5) זה שרוי בקוצו של עולם וכ׳ this one (Abraham) dwelt in one

extreme part of the world, and that one (Shem) in the other &c. Ned. 41ª כיון שהגיע קיצו וכ' when a man's time (to die) has come. Meg. 3ª משום דאיתא בה קץ משיח because therein (in the Hagiographa) are contained intimations about the Messianic term (the Book of Daniel). Snh. 92ᵇ שמנו לקץ וטעו who ventured calculations as to the time of the redemption from Egypt, and made a mistake; Ex. R. s. 20 שלם הקץ ... יצאו they left Egypt before the predestined term had expired; a. fr.—*Pl.* קִצִּין, קְצִין, קְצִים. קִי'. Ab. Zar. 61ᵇ ממונה הבא לק' a superintendent that comes at regular times. Snh. 97ᵇ מחשבי ק', v. חָשַׁב. Ib. כלו כל הק' ואין וכ' all the dates of redemption (calculated from the Scriptures) have passed, and the thing depends only on repentance. Cant. R. to II, 8; Lev. R. s. 19, v. עִירְבּוּר. Pesik. R. s. 15, v. קְפִיץ; a. fr.—[קירצין, Cant. R. to V, 11, v. קִרְצִין.]

קֵץ, קִי', קְצָא ch. same. Targ. O. Gen. VI, 13. Targ. Ez. VII, 6. Targ. Jer. VIII, 20 ed. Lag. (ed. קְבָא); a. fr.—Lam. R. to II, 2; to IV, 18 קרב קצנו ק' דהחרא ביתא 'our end has come near', the end of that house (the Temple); Y. Taan. IV, 69ª קִיצֵּיהּ דהחוא וכ'; a. e.—*Pl.* קְצָיָא, קִי'. Targ. Y. I Gen. XLIX, 1. Targ. Job VII, 12, v. גֻּבְרָא.

קְצָא, v. קְצַע.

קְצָא, v. קְצִי.

קְצַב (b. h.) *to cut, decide, determine, limit, bound.* Y. Maasr. IV, 51ᵇ top לחיסב וכ' ק' if he had determined to recline for a meal, but did not do so. [Y. Ḥag. II, 78ª bot. חוגג וקוצב, read: וקוֹצֵר.]—Part. pass. קָצוּב; f. קְצוּבָה; *pl.* קְצוּבִין, קְצוּבִים; קְצוּבוֹת. Tosef. Ter. I, 10 דבר הק' מן התורה a thing (duty) the scope of which is clearly defined in the Torah, v. קְצָבָה. Gitt. 50ᵇ לפי שאין ק' because they (the alimonies of a widow and of orphaned daughters) are not definite (vary according to social position). Bets. 16ª top כל ... ק' וכ' the means of support are definitely assigned to man from the beginning of the year, except the expenses for the Sabbaths ... and for education &c. Cant. R. to IV, 2 (ref. to קצובות, ib.) מלין ק' definitely regulated things (laws); ib. 4 (some ed. קְצִי'). Y. Ber. V, beg. 8ᵈ הלכות ק' decided (settled) questions of law; (Bab. ib. 31ª הלכה פסוקה); a. fr.

Pi. קִיצֵּב *to carve, chop* (meat). Bets. I, 5 לקַצֵּב עליו בשר to carve meat on it. Tosef. ib. I, 11 אם קי' על העלי if he used the pestle to carve meat on it. Y. Macc. II, beg. 31ᶜ טבח שהוא מְקַצֵּב וכ' a butcher that chops meat and kills a man (by a slip of the hatchet &c.); a. e.

קַצָּב m. (preced.) *butcher.* Eduy. VIII, 2, a. fr. זכריה בן הק'.—*Pl.* קַצָּבִים. Bets. 25ª והוא הדין לק' but it applies also to the butchers (that they must not sell meat before flaying and dissecting).

קַצָּבָא ch. same.—*Pl.* קַצָּבַיָּא. Bets. 25ᵇ, v. נְטִירָה.

קְצָבָה, קִי' f. (קָצַב) *decision, definition, limit; definite scope.* Gitt. 52ª דבר שיש לו ק' a thing (religious duty) for which there is a definite time and limit v. קָצַב. Pes. VI, 5 אם אמרת ... שיש להן ק' וכ' you cannot draw an analogy between congregational offerings (on the Sabbath), which are definite, and the Passover sacrifice, which is indefinite; Y. ib. 33ª. Ib. 33ᶜ bot. [read:] מאי אית לך דבר שאין לו ק' what do you mean by saying, a thing which is undefined? שלא נתנה תחורה ק' וכ' the Law does not define how many Passover sacrifices supersede the Sabbath each year (whereas the number of the daily sacrifices is definite). Y. Ber. V, 9ᶜ top כנותן קי' וכ', v. מָדָה. B. Kam. 113ª, v. מוֹכֶס h. B. Mets. IX, 5 מה ק' (ב) ברי what standard is 'a pile of grain'? i. e. this cannot be made a standard alike for large and small fields. Y. Shek. II, 46ᵈ top שקצבתן מן התורה (ed. Krot. שקצוו') which are defined in the Biblical law (as to numbers and times); a. fr.

קְצַדּוֹר, v. קוּסְדּוֹר.

קְצָדָה, v. קצי.

קְצָה, Pesik. Vayhi, p. 9ª בר ק', v. קְצָרָה I.

קְצָוָה, v. קְצָבָה.

קְצָוֹת, v. קְצָת.

קְצוֹעַ, v. קִיצּוּעַ.

קְצוֹעַ m., *pl.* קְצוּעוֹת (קָצַע) *those who cut down trees* for war purposes, *sappers.* Y. Ned. III, 38ª ראה ק' המלך וכ' (not קצר) if he saw the king's sappers come (to raze plantations).

קְצוּפָה f. (קָצַף) *visitation by divine anger, death*; בית ק' house of mourning. Cant. R. to VIII, 5 (ref. to עשרתם ... לבית אבלה בית ק' you caused the Lord, as it were, to be a mourner for you; there are places where they call the house of mourning *beth k'tsufah* (v. P. Sm. 3706 s. v. קצף).—V. קְצָפָא.

קְצוֹצָא m. (קָצַץ; cmp. גְּזוּזָא II) *castrate, eunuch.*—*Pl.* קְצוּצֵי. Ber. 16ᵇ bot. ואע"ג דקיימי ק' עילויה דרבי although eunuchs (constables) were at Rabbi's disposal.

קְצוּצָה f., *pl.* קְצוּצוֹת (קָצַץ; v. Ex. XXXIX, 3) 1) *cut metal, strip, wire.* Kel. XI, 3 (ed. Dehr. קְצוּצָת); Tosef. ib. B. Mets. I, 1.—2) *cut fruits*, v. קְצִיצָה.

קְצוּצִין, קְצוּצִים, v. קְצִיצִים.

קְצוּצָת, v. קְצוּצָה.

קְצוּצָתָא f. (v. preced. wds.) 1) *timber, cut board, plank.* B. Kam. 67ª דמעירקא ק' וכ' Ms. R. (ed. קְצִיצָתָא; Ms. H. קְצַצְתָּ) before (it was made a trough) it was called *plank*, and now *tsinnora.*—*Pl.* קְצוּצְרִיתָה, קְצוּצְרִיתָא. Ib. 96ª stolen beams עבדינהו קצ' (Ms. R. קְצוּצָתָא; Ms. H. קְצַצְרִיתָא) which he cut into planks.—2) (comp. קְשׁוֹרָא) *slice.*—*Pl.* קְצוּצָתָא. Gen. R. s. 79 ... ושדי חוה מקצץ (Rashi', קְצִיצָתִירָה; Matt. K. קְצוּצָתִירָה) he cut a lupine and threw its slices about &c.; Yalk. ib. 133 וחוה קִרְצוּצָתִירָה ... קצרן (corr. acc.)

קְצוֹרָא m. = קְצִירָא; קְצוֹר עַרְסָא *sick in bed.* Targ. Job XXIX, 15.

קְצוֹתָא, v. קִיצּוֹתָא.

קֻצַּח m. (b. h.) *black cumin.* Ukts. III, 6. Ber. 40a הרגיל בק' וכ' he that is in the habit of using black cumin will never have pain in the heart (stomach). Ib. ק' אחד משׁשׁים וכ' black cumin is one of sixty poisonous drugs.

קְ', קֻצָּחָא ch. same. Targ. Is. XXVIII, 25.

קַצְמָרָא, v. קַצָּרָא III.

קְצִי, קְצָה (b. h.) 1) *to scrape.* Sifra M'tsor'a, Neg., ch. IV, Par. 7 חולץ וקוֹצֶה וטח he must tear out (the leprous stone) and scrape (the wall) and plaster, v. קְצַע.—2) (of figs) *to cut, dry, and store; to harvest.* Maasr. II, 7 לְקָצוֹת עמו וכ' ... השׂוכר if a man hires a laborer to help him in the fig harvest. Ib. III, 1 לקצות ... המעביר if a person brings figs over to his court to prepare them for storage. Y. ib. II, 50a bot. לחיות ... וקוֹצְרִין אחת that they eat nine portions and store one; a. fr.—V. מוּקְצֶה.—3) *to separate, set aside.* Nidd. X, 7 (71b) קוֹצָה לה חלה she may separate the priest's share of the dough; Y. Ber. VIII, 12a; a. e.—4) *to carry off, reduce, level* a hill. Cant. R. to V, 11 the fool says, מי יכול לקצות את זה who can level this (mound)?; הריני קוֹצָה וכ' I will carry off two loads to-day ..., until I have levelled the entire mound; Lev. R. s. 19 קוצץ ... לקצות; (Yalk. Cant. 989 ... לפנות קודח).

Hof. הוּקְצָה *to be cut off, separated.* Tosef. B. Bath. III, 5 החורשין המוּקְצִין בפני עצמן the forests (near a township) which are isolated (a plantation detached from the town); B. Bath. 68b המוקצין לה which are separate but opening into it; corrected המוקצין ממנה separated from it; Y. ib. IV, 14c bot. החורשים המוקצין ממנה (not המטרשים; corr. quot. s. v. טָרַשׁ).—Esp. *to be set aside, be designated for a special purpose and forbidden for any other use* (v. מוּקְצֶה). Sabb. 45a הואיל וה' למצותו ה' לאיסורו as the oil was set aside for its religious purpose (for the Sabbath light), it was at the same time set aside as an object prohibited to be used otherwise (during the Sabbath day). Ib. ולית ליה ה' למצותו and does he (R. Simon) not adopt the opinion that an object set aside for a religious act is forbidden for any other use (for the time being)?; a. e.—Part. מוּקְצֶה q. v.

קְצָא, קָצָה ch. same, *to cut, break into pieces.* Targ. Y. Lev. II, 6 Ar. (ed. רסיק).—Y. Ber. VI, 10a bot. כד הוה קָצֵי חוה טעים וכ' whenever he broke bread, he tasted (carrying a piece to his mouth) with his left hand, and distributed with the right hand. Ib. VIII, 12a bot. [read:] יהב ליה עגולה דיקְצֵי he handed him a loaf to break it. Y. Sabb. VI, end, 8d [read:] קָצִינָן פלגא וכ' we broke off one half and gave it to him; a. e.—B. Mets. 108a מאן קַצְרִיה, v. קוץ III ch.

Af. אַקְצִי 1) *to set aside, make unavailable for any other purpose.* Succ. 37b כי אַקְצְרֵיה מריחא אקצריה when he designated it (the myrtle branch) for religious use, he made it unavailable for smelling; מאכילה אקצריה made it unavailable for eating. Bets. 31b אַקְצִינְהוּ, v. שָׁרַג or שָׁרַג I.—2) *to place in a corner.*—Part. pass. f. מַקְצְיָא. Yoma 17a חאי לשכה אַקְצוּיֵי מקצרא וכ' that cell was situated in an angle (south-west corner); to him that came from the north it appeared to be in the south &c.

Ithpe. אִתְקְצִאי *to be set aside, be made unavailable.* Sabb. 43a מיגו דא' לבין השמשות א' וכ' since it was forbidden to handle it at twilight (when the Sabbath entered), it became so for the entire day; Succ. 46b. Ib. למצותה א' it was designated only for the religious ceremony (and forbidden for any other use until the ceremony has been performed); לכולי יומא א' it is unavailable for the entire day (even after the ceremony has been performed); a. e.

קְצִיעָא, קַצְיָא m. pl. (preced.) *cut pieces, planks.* Ex. R. s. 6, end; Tanḥ. Vaëra 2, v. חֲנָנְיָה ch.

קַצְיָא, קַצְיָה pr. n. m. *Katsia,* name of a legendary king residing behind the Dark Mountains (v. חַשְׁוָךְ). Gen. R. s. 33; Lev. R. s. 27; Y. B. Mets. II, 8c bot.; Tanḥ. Emor 6; Yalk. Ps. 727.

קְצִיבִין, Cant. R. to IV, 4 some ed., a. e. = חֲצִיבִין, v. קְצַב.

קְצִירִין, Y. Bets. V, end, 63b, v. חֲרַצִּירוֹן.

קַצְרִיָּא, v. קַצָּרָא.

קְצִרְיָת, קַצְרִיָּא, v. קְצִיָּא.

קַצְרִין f. pl. (v. קְצַר) *pieces* of bread. Targ. Y. Lev. II, 6 Ar. (ed. ריסוקין).

קָצִין m. (b. h.; קָצָה) [*one who decides, arbitrates,*] *magistrate, leader, prominent man.* Y. Gitt. I, 43d top הגע ... שׁל ק' וכ' suppose he was the bondman of an influential man, then his emancipation would be a disadvantage to him. Lam. R. to II, 1 בשביל ... שׁל ק' וכ' since thou livest in that leader's house, why dost thou not correct them (the inmates)?

קְצִיעָא m. (part. pass. of קְצַע) *cut.*—*Pl.* קְצִיעֵי. Ex. R. s. 41 (in Hebr. dict.) ק' צואריא you whose throats deserve to be cut.

קְצִיעָה I f. (קְצַע) 1) *cutting and packing figs, fig-harvest.* Maasr. II, 7; a. e.—2) *pl.* קְצִישׁוֹת *figs packed* or *to be packed.* Ter. IV, 10 ברורס לישרא ק' וכ' if one has packed a litra of figs (of T'rumah) on top of a barrel and knows not of which; Tosef. ib. V, 11; Bets. 3b; Zeb. 73a. Taan. 28a; Tosef. ib. IV (III), 7 לעשות ק' חללו שתי וכ' to make of these figs two balls; Y. ib. IV, 68b bot.; a. e.—[Maasr. III, 4; B. Mets. 21b, v. קְצִיצָה.]—3) [*store, capsule,*] *a compartment of the T'fillin.* Tosef. Kel. B. Bath. IV, 1 משׁיתרר ... בין ק' וכ' when he detaches one compartment from the other on three sides; [El. Wil. emends: קְצִיצָה q. v.]—[Y. Ned. III, 38a קצישות, v. קְצוֹעַ.]

קְצִיעָה II f. (b. h.) 1) *cassia, an aromatic bark,* an ingredient of frankincense. Ker. 6a; Y. Yoma IV, 41a; a. e.—2) pr. n. f. *Keziah,* one of Job's daughters. B. Bath. 16b

ק' ... כקציעה she was named K., because her savor spread like that of cassia.

קְצִיעָתָא ch. same, *cassia*. Targ. Job XLII, 14. Targ. Ex. XXX, 24 (h. text קְדָה).—*Pl.* קְצִיעָתָא. Targ. Ps. XLV, 9 Ms. (ed. *sing.*).

קְצִיפָה f. (קָצַף) *anger*. Lam. R. to V, 20 ק' חושב ע"י וכ' the prediction of God's anger was contradicted by Isaiah (Is. LVII, 16). Ib. 22; ib. to I, 2, v. מְאִיסָה; Pesik. Vattom., p. 130[b] קצפין (read: קְצָפִין). Esth. R. to I, 18 כדי ... לק' הזאת this shame is enough to cause such anger.

קְצִיצָא f. (קָצַץ) *cut, figure*; (cmp. French taille) *waist*. Targ. II Esth. I, 2 (3) בני ק' חדא ... כולהון all of them of the same height . . ., of the same figure.

קְצִיצָה f. (קָצַץ) 1) *cutting, felling*. B. Kam. 91[b] אילן לק' העומד (Ms. F. לִיקְצֵץ) a tree which must be cut. Lam. R. introd. (R. Z[e]era) שבו זמן ק' יפה וכ' on it (the 15th of Ab) begins the good season for cutting trees for fuel, v. מַאֲכוֹלֶת. Bekh. 34[b] (in Chald. dict.) בהאי ... ארכין ק' וכ' he intended to make himself appear clean by cutting off (the leprous spot), and the rabbis punished him for this very cut (so that he could never be declared clean from this cut-off leprous spot); a. e.—2) *stipulation (of price &c.), bargain*. Shebu. 45[b] ק' ודאי וכ' stipulations of prices one surely remembers, v. קְרִיצוּתָא.—3) *pl.* קְצִיצוֹת *cut fruits*. Maasr. III, 4 מצא ק' בדרך ואפי' בצד שדה ק' (Ms. M. קציעות) if one finds cut fruit (single berries) on the road or even beside a field where cut fruit has been spread to dry; B. Mets. 21[b] Var. (ed. קציעות).—4) (v. קְצִיעָה a. next w.) *the capsule of the T'fillin* containing Biblical sections. Ber. 24[a]. Succ. 26[b] top. Kel. XVIII, 8 תחיר ק' וכ' if he opened the first of the four compartments of the T'fillin and repaired it; a. e.—*Pl.* קְצִיצִין, v. next w.—5) *separation, severance of connection*, v. קְצָצָה.

קְצִיצִין, קְצִיצִים m. pl. (קָצַץ, cmp. מוּקְצֶה) [*stores,*] 1) *capsules, pods*. Tosef. Shebi. II, 6 אם עשה ק' גמורין וכ' (Var. קְצוּצִים) if the plant has produced ripe capsules (or pods) before the New Year; Y. ib. II, 34[a] קְצָצִין.—2) *capsules containing Scriptural portions, T'fillin*, (v. preced. 4). Gitt. 57[b] sq. ארבעים סאה קְצִיצֵי תפלין וכ' Ar. (ed. קְצוּצֵי; Rashi to Succ. 26[b] קיצוצי) forty S'ahs of capsules of T'fillin were found on the heads of those slain at Bethar; Lam. R. to II, 2 קצוצי; Y. Taan. IV, 69[a] top קצוצי.

קְצִיצָתָא, v. קְצוּצָתָא.

קְצִיר, v. קְצַר.

קָצִיר m. (b. h.; קָצַר) *cutting, harvest, ripening season*. R. Hash. 9[a] ק' של שביעית וכ' a ripening in the Sabbatical year which goes over into the eighth year, i. e. plants which were partly ripe in the Sabbatical year are subject to the laws of the Sabbatical year. Ib. קְצִיר העומר the cutting of the ʿOmer (v. עֹמֶר); a. fr.—Lev. R. s. 18 (ref. to Is. XVII, 11) קְצִירָן של מלכיות (קְצִירִין) the cutting down (destruction threatened) by the government; ק' של רסורין by sufferings; קְצִירוֹ של מלאך וכ' the cutting down by the angel of death, v. נְדַר; Yalk. Is. 287.—*Pl.* קְצִירִין, v. supra.

קָצִיר m. (קָצַר) [*cut, afflicted,*] *sick*. B. Bath. 16[b], v. חָלָה. Sabb. 12[b] לשיולי בק' Ar. (ed. ברפיחה) to inquire after the health of (to visit) a sick person.—*Pl.* קְצִירִי. R. Hash. 16[a]; Ned. 49[b], v. מָרִיעַ. Gitt. 56[a], v. נָקַט; a. e.—[קציריא, Targ. Is. VII, 3 ed. Wil., v. קְצַר.]—[Y. Shebi. VI, 36[c] קצירא דגלגל, v. קְצָרָא III.]

קְצִירָה f. = קְצִיר *cutting, harvesting*. Y. Peah I, beg. 15[a] קְצִירַת שבולת וכ' the cutting of the first ear has the same effect (on the duty of leaving a corner) as the striking off of the pile has (on the duty of giving T'rumah). Sabb. 70[a]; a. fr.

קָצַע (b. h.; cmp. קְצָה) 1) *to scrape*. Neg. XII, 6 שניהן קוֹצְעִין ... both neighbors must bear the expense for tearing out (the leprous stone) and for scraping (the wall); Sifra M'tsorʿa, Neg., Par. 6, ch. IV; a. e.—2) *to cut, dry, and pack figs* (v. קְצִיעָה). Taan. 28[a] קוֹצְעֵי קציעות those pretending to be engaged in packing figs; Tosef. ib. IV (III), 7 (Var. קוֹצְאֵי); Y. ib. IV, 68[b] bot.—3) *to trim*, v. infra.

Pi. קִיצֵּעַ *to cut the ends, trim*. Kel. XXVII, 4 חִמְקַצֵּעַ מכולם וכ' if in trimming any of them he cuts off a piece one handbreadth square. Zeb. 94[a] ... טוצבא ... לְקַצֵּעָהּ עד שיְקַצֵּעֶנָּה a fur intended to be trimmed (v. עוּצְבָּא) remains unsusceptible of uncleanness until it has been trimmed; Tosef. Kel. B. Bath. IV, 10. B. Kam. 66[b] כגון שקְרִיצָתָן (Ar. שקצצן) when he trimmed the stolen furs. Tosef. Kel. B. Mets. XI, 8 אם היה גדול וקִיצְּצוֹ (not וקיצצו) if the cloth was large and he shortened it by trimming; ib. 9. Ib. 2 עד שיְקַצֵּעַ (or שיקצץ) until he cuts off (the defective portion). Ḥull. 123[b] במקצע ובא לו וכ' when he trimmed (the skin) going all around; a. e.

קְצַע ch., *Pa.* קַצֵּעַ same, *to trim, cut*. Zeb. 94[a] דחשיב עד דְּמְקַצֵּעַ עלה לְקַצֵּעָהּ when he had planned to trim it. Ib. לה, v. preced.

קָצַף (b. h.) [*to be rough, excited,*] *to be angry*. Esth. R. to I, 18, v. קָצָף. Midr. Till. to Ps. XXXVIII ... אנו ואתה קוֹצַפְתָּ we sin, and thou art angry. Yalk. Esth. 1053 קָצְפוּ ואמרו וכ' they grew excited and said &c.; a. fr.

Hif. הִקְצִיף *to arouse to anger, excite, incite*. Meg. 13[b] (ref. to Gen. XL, 2 a. Esth. II, 21) ה' הקב"ה אדון על עבדיו וכ' the Lord incited a master against his servants, in order to satisfy the desire of a righteous man . . ., servants against their master, in order to perform wonders for a righteous man; Gen. R. s. 88; Esth. R. to II, 21; Yalk. Gen. 146 מַקְצִיף; a. e.

קְצַף, Targ. Lam. II, 3 ed. Vien., v. קְצַץ.

קֶצֶף m. (b. h.; preced. art.) 1) *anger*. Num. R. s. 1, end שלא יחא ק' עלידהן that the divine anger be not on them. Midr. Till. to Ps. XXXVIII; a. fr.—Esp. *Ketsef* name of an angel of destruction. Targ. Y. Num. XVII, 11, sq.—Sabb. 55[a] (ref. to Ez. IX, 2) 'six men', they are ק' אף וחרמה וכ' K. (Wrath), *Af* (Anger) &c. Ex. R. s. 41; a. fr.—2) *destruction, harm*. Deut. R. s. 11 איך ... לעשות לו ק' how can I do harm to him (Moses)?; Yalk. ib. 940.

קִיצְפָּא, קִיצְ' ch. same, *divine anger, visitation, (mourning over a) death.* Midr. Till. to Ps. CVI ... איתֵי לאבלא ק' there are places where they call mourning *kitspa*; v. קְצוּפָּה.

קִיצְפּוֹן, קִיצְ' m. (preced. wds.) *anger.* Lev. R. s. 32 (ref. to וירקצהו, Deut. I, 34) להם הוא ק' ולי מה אני ק' וכ' to them it appears as anger, but to myself what does anger mean? 'I swore by my anger' (Ps. XCV, 11), I swear by my anger and reconsider; Yalk. ib. 657. Esth. R. to I, 18 כראי הוא הבזיון ... לק' שקצהו וכ' the disrespect with which her (Vashti's) father treated the vessels of the Temple is enough to deserve the wrath which he (Ahasverus) vented on her and put her to death. Ib. כדי הק' לבזיון זה the anger (of Ahasverus) corresponds to this contempt (shown by Vashti), v. קְצִיפָה. Ib. to II, 21 מה ק' היה שם what cause was there for discontent? Sifra Sh'mini, Par. 1, ch. II (ref. to Lev. X, 16) אף אהרן היה בק' Aaron, too, was included in the anger (of Moses). Pesik. Vattom., p. 130[b] אין ק' חוא (not קצפין), v. קְצִיפָה.

קִצְפִּין, v. preced.

קָצַץ (b. h.) 1) *to cut, fell.* Shebi. IV, 10 מותר לקוצצו it is permitted to cut the tree down (in the Sabbatical year). Ib. כמה ... ולא ירקוצנו (Y. ed. ירקוצנו, corr. acc.; Bab. ed. יְקוֹצְצֶנּוּ; Ms. M. יְקָצְצֶנּוּ) how much must an olive tree bear so that one dare not cut it down (because it is an act of wilful destruction, Deut. XX, 19-20); B. Kam. 91[b] יקצצנו Ms. F. a. R. (later ed. יְקָצְצוֹ; v. Rabb. D. S. a. l. note 10). Ib. נטישותי קָצַצְתָּ thou hast cut down my young trees; אתה אמרת לי לקוֹצְצָן (not לקוצצו, v. Rabb. D. S. a. l. note 7) thou hast told me to cut them. Y. Shebi. IV, 35[b] bot. יָקוֹץ ... לָקוֹץ, v. נָתַק. Ib. חקוצץ בקורות he that cuts trunks for beams. Lev. R. s. 23, v. infra.—Sifré Deut. 212 (expl. ועשתה, Deut. XXI, 12) תָּקוֹץ let her cut (her nails). Macc. 22[a] החקוצץ את בהרתו he that cuts off a white spot (suspicious of leprosy, v. קְצִירָה); Neg. VII, 5 קָצָצָהּ מחכוין if he cut it intentionally. Tosef. Sabb. XI (XII), 3; a. fr.—Gen. R. s. 85 (ref. to Dan. V, 1 a. VI, 1) קוצץ לקוצץ ... והיכן הוא where is Evil Merodach? ... (He is left out) in order to join a wicked man to a wicked man, a destroyer to a destroyer. Y. Yeb. II, 4[a] top קוצץ בן קוצץ a destroyer son of a destroyer (wicked by heredity); Pesik. S'lih. p. 167[b] אין בישראל קו' בן קו' there is no hereditary wickedness in Israel. Ex. R. s. 1 וקוץ ... שק' Koz (I Chr. IV, 8) עצת וכ' counsel of the spies; a. fr.—2) (cmp. גָּזַר, קָצַב) *to stipulate, agree upon.* Shebu. 45[b] אפי' ק' נמי let it be the same even if a stipulation has been made (and the amount is in litigation). Ib. לא קָצַצְתָּ ... קָצַצְתָּ ... אומן if the mechanic says, thou hast stipulated to pay me two (Zuz), and he (the employer) says, I have stipulated one only; a. e.—Part. pass. קָצוּץ; f. קְצוּצָה. B. Mets. 61[b] רבית ק' stipulated, direct usury, opp. אבק רבית, v. אָבָק. Ib. 62[b]; a. e.

Nif. נִקְצַץ 1) *to be cut.* Neg. l. c. מי ... ונקצצה if one had a white spot, and it was cut off (accidentally). Nidd. II, 1 תִּקָּצֵץ let the hand be cut off. B. Kam. 91[b], v. קְצִירָה; a. fr.—2) *to be cut off, excluded.* Y. Kidd. I, 60[c], a. e., v. קְצָצָה.—3) *to be stipulated, definitely assigned.* Lev. R. s. 30, beg. מראש השנה נִקְצָצִין וכ' from the beginning of the year the means of support are definitely assigned to men, except &c., v. קָצַב.

Pi. קִרְצֵץ 1) *to scrape, cut off; to fell.* Pes. 56[a] ק' דלתות וכ' (II Kings XVIII, 16) he took the gold off the Temple doors. Y. Ber. VIII, 12[a] bot. אפי' מְקַצֵּץ וכ' even when cutting lupines. Ib. II, 5[c] top הרס מקצץ כל וכ' he cut down all he had planted. Pesik. R. s. 31 ומְקַצְּצִים, v. רָצַץ. Cant. R. to II, 2 לַקּוֹצוֹ; Lev. R. s. 23 לָקוֹצוֹ, v. קָצַץ.—Esp. ק' בנטיעות [*to cut down the shoots* in the garden of religion,] *to be hostile to religion, corrupt the youths; to be a heretic.* Hag. 14[b]; Y. ib. II, 77[b] top, v. נְטִיעָה. Cant. R. to I, 4 כיצד ק' בני in what way did he manifest his hostility to religion? Gen. R. s. 19 ויְקַצֵּץ ... לא תעשה make not the fence (around the religious laws) more important than the essentials, lest it fall down and ruin the shoots.—2) *to stipulate.* Shebi. IV, 1 ואין שׁרְקַצֵּץ ... להם מזונות (R. S. שׁרְקַצּוֹץ) it is unnecessary to say, that he must not stipulate to give them their food (for their work).

Hif. הַקְרִיץ *to cut off, deduct.* Sifré Num. 8 ומַקְרִיץ מכתובתה he may deduct (his outlay for her) from her jointure.

קַן, קָצַץ ch. same, 1) *to cut* &c. Targ. Jud. VI, 30. Targ. O. Deut. XIX, 5; a. fr.—Part. pass. קָצִיץ; f. קְצִיצָא; *pl.* קְצִיצִין; קְצִיצָן. Targ. Jud. VI, 28. Targ. I Sam. V, 4; a. e.—Snh. 58[b] רב חונא קץ ידא Rab Huna ordered the hand (of one in the habit of striking his neighbors) to be cut off; Nidd. 13[b]. B. Kam. 91[b] דקץ תאינתא וכ' he cut fig-trees down before their time; a. fr.—2) *to stipulate.* B. Mets. 67[a] לא קץ ליה he had not stipulated a fixed amount of interest; a. e.

Pa. קַצֵּיץ (קָצִיץ) *to cut; to mutilate.* Targ. Ps. CVII, 16. Targ. Lam. II, 3 (ed. Lag. קִרְצֵץ, ed. Vien. קצת, corr. acc.). Targ. O. Deut. VII, 5 תְּקַצְּצוּן ed. Berl. (oth. ed. תְּקוֹצְצוּן; Y. תְּקַצְּצוּן); a. e.—B. Kam. l. c. לְמֵקַצְּצָה ... דיקלא it is forbidden to fell a date-tree as long as it bears a Kab of dates. Gen. R. s. 6 (of the agony of death) כמא נפשיה ... מְקַצְּצָא ארזין ומקצצא וכ' how the soul of this man's (my) brother is cutting cedars and cutting trees, and you sit laughing and know it not; a. e.—[Lev. R. s. 5 שעריה מקצץ, v. קָצַץ.]

קַצָּץ m. (preced.) *wood-cutter* (cmp. קְצוֹצֵי).—*Pl.* קַצָּצִים. Cant. R. to II, 2 חבריא ק' לְקַצָּצוֹ he brought on cutters to raze the plantation; Lev. R. s. 23.

קְצָצָה f. (preced. wds.) 1) *timber.* Cant. R. to IV, 12 ק' של ארז cedar planks; Pesik. B'shall. p. 84[a] ק' של ארזן; Yalk. Ex. 225 קְצָצִים (only).—*Pl.* קְצוּצוֹת. Y. Keth. VIII, 32[b] bot. אילנות וק' וכ' if heirs seize trees or timber, old or young, it is taken away from them.—2) *cutting off, severing family connections; k'tsatsah, a ceremony attending the sale of an heirloom to an outsider,* and *the marriage of a man beneath his social rank.* Y. Kidd. I, 60[c] חזרו להיות קונים בק' then again the custom arose to take possession of an estate by *k'tsatsah* (instead of taking

off the shoe); מהו בק' ... נקצץ פלוני מאחוזתו what is *ḳ.*? When a man sold his paternal estate, his relatives brought casks filled with parched ears and nuts, and broke them in the presence of children: the latter picked them up, and they said, this man has been cut off &c.; and when he bought it back, they did the same and called out, this man has returned to his heirloom &c.; Ruth R. to IV, 7; Y. Keth. II, 26[d] bot. קְצִירָה; Ib. שאכלנו בקְצִיצַת פלוני adults are admitted to testify, 'we (as children) ate (grain and nuts) at that man's *ḳ.*'; Bab. ib. 28[b] בקצצה של וכ' at the *ḳ.* when that man's daughter was married; וזו היא חק' וכ' and this is the *ḳ.* to which a child can testify (when grown up); Tosef. ib. III, 3.

קְצָצִין, קְצָצִים m. pl. (preced.) 1) *cut plants, timber*, &c. Yalk. Ex. 225, v. preced. Tosef. B. Kam. III, 2 if a man cut his neighbor's plants, the latter has no right to say, טול את הק' וכ' take thou the cut plants and restore to me the plants, but we assess the value &c.—2) *capsules, pods*, v. קְצִיצִים.

קְצָצִין ch. same, *capsules, pods.* Y. Kil. I, 27[a] קְצָצוֹי, v. חֲרוּבָא I.

קַצַּצְתָּא I *timber.*—*Pl.* קְצַצְיָיתָא, v. קְצוּצְתָּא.

קַצַּצְתָּא, קְצַצְתָּה II pr. n. m., v. קַצְרָא II.

קָצַר (b. h.) 1) *to cut, reap.* Sabb. VII, 2 (among the labors forbidden on the Sabbath) הקוֹצֵר cutting plants. Ib. 73[b] משום קוצר as an act coming under the category of reaping. Pes. IV, 8 קוֹצְרִין וגודשין וכ' they reaped (the barley) and piled it before the ʿOmer was offered. Peah II, 7 שדה שקָצָרוּהָ וכ' a field which gentiles reaped (for themselves) or which robbers reaped. Ib. 8 נותן ... שק' he must give up the poor man's share from what he reaped. Ib. III, 6 כדי לְקָצוֹר ולשנות large enough for cutting (swinging the sickle) once and a second time; a. fr.—2) *to be short*, v. קָצַר.—3) (with נפש) *to be impatient, vexed; to be sick of.* Gen. R. s. 52 אבל היא לא קָצְרָה נפשה וכ' but she was not vexed (did not suffer from unsatisfied desire) &c.; Y. Keth. V, 30[b]; Yalk. Jud. 70. Tanḥ. Huck. 19 קצרה נפשם בדרך they were sick of marching.

Pi. קִצֵּר *to shorten, be brief in doing.* Ber. I, 4 מקום לקַצֵּר וכ' ... where they prescribed a lengthy benediction, one is not permitted to shorten, where they prescribed a short formula &c. Y. Yoma VI, beg. 43[b] ... שלא יהא קַצֵּר (ב)דבריך not that one of the contestants be permitted to speak as long as he needs, and the other be told, make thy speech brief; Y. Snh. III, 21[c] top. Ber. 34[a] היה מְקַצֵּר וכ' gave a very brief prayer. Mekh. B'shall., Vayass'a, s. 1 (ב)ברכותיו ק' gave short benedictions (prayers); לא ק' ממשה ... he was not briefer than Moses (in his prayer, Num. XII, 13). Ib. יש שעה לְקַצֵּר וכ' there is a time to be brief &c.; a. fr.

Hithpa. הִתְקַצֵּר, *Nithpa.* נִתְקַצֵּר 1) *to be shortened.* Lev. R. s. 21 היו ... מִתְקַצְּרוֹת their years (of life) were shortened.—2) (with נפש) *to be impatient, sick.* Tanḥ. l. c. נִתְקַצְּרָה נפש העם בדרך (not נתקצר), v. supra.

קָצַר ch. 1) *to be short.* Targ. Ps. CII, 24 קְצִירוּן Ms. (ed. אירתקצרון).—2) *to shorten*, v. infra.—3) (v. קְצִירָא) *to be sick.* B. Kam. 91[a] למימד גברא כמה מיקצר ... לא מְקַצַּר וכ' Ms. M. (ed. כמה לִיקְצַר) as to estimating how long a person is likely to suffer from such a wound and how long he will not, i. e. as to estimating positively the time needed for recovery, I have no doubt that we can do it.

Pa. קַצַּר *to shorten.* Targ. Ps. LXXXIX, 46 Ms. (ed. קְ, *Pe.*).

Ithpa. אִיתְקַצַּר *to be shortened, reduced.* Targ. II Kings XIX, 26; Targ. Is. XXXVII, 27. Ib. XXVIII, 20. Targ. Y. Gen. XXVIII, 10; a. e.

קָצֵר m. (b. h.) *short.* Ab. II, 15 היום ק' וכ' the day (of life) is short, and the work large. Y. Pes. VII, 35[b] bot. ילך לו בק' let him take the shortest road to it; a. fr.—*Fem.* קְצָרָה. Mekh. B'shall., Vayass'a, s. 1 תפילת חצדיקים ק' the prayer of the pious is short. Ber. I, 4 ... אחת ואחת ק' one lengthy and one short benediction. Ib. IV, 2 היה ... תפלה ק' used to say a short prayer on entering and on leaving the school-house. Ib. 4. Y. Hor. II, 46[d] top בא לו ... בק' if he came by the shortest road; a. fr.—Midr. Till. to Ps. LIII ע"י שהיתה ידו ק' במצות because his hand was short (he was wanting) in good deeds; Yalk. ib. 769; Yalk. Sam. 135 נפשו ק'; a. fr.—*Pl.* קְצָרִים; קְצָרוֹת. Cant. R. to VI, 2 ארוכות וק', v. אָרוּךְ. Midr. Till. to Ps. LXVIII, ולא היו קְצָרֵי יד בו they were not short-handed with it, i. e. they did not have to economize. Ib. to Ps. CXIX, 81 אתה ארך אפים ואנו קְצִירֵי רוח thou art long-suffering, but we are hasty of spirit; a. e.—V. קְצָרָה.

קַצָּר, קְצָרָא I m. (preced. wds.) [*one who causes shrinking,*] *fuller, washer.* Targ. Josh. XV, 7, a. e. עין ק' (h. text עֵין רֹגֵל) the washer's well.—Y. Ber. IV, 7[d] top (Bab. ib. 28[a] כובס); a. fr.—B. Kam. 119[b] ק' שמיה וק' שקיל לית a fuller is named *ḳatsra* (a shortener), let the *ḳatsra* take it (the dark border of a white cloth belongs to the fuller).—*Pl.* קַצָּרֵי, קְצָרָיָא. Targ. I Sam. XIII, 21. Targ. Is. VII, 3 (ed. Wil. קצִיר, corr. acc.).—Snh. 92[a], a. e., v. אוּבְלָא II. Taan. 29[b] בטלי ק' דבי רב the fullers of the house of Rab are idle (during the week preceding the ninth of Ab); a. e.

קַצְרָא, קַצְרָה II (preced.) I pr. n. m. *Ḳatsra* (*Fuller*). Y. Kil. IX, 32[b]; Y. Keth. XII, 35[a]; Koh. R. to VII, 11.—Esth. R. to I, 13 ר' יוסי בר ק' (some ed. קַצְרַת); Gen. R. s. 72 בן קוצרי; Cant. R. to VI, 4 בר קסרין; Pesik. Vayhi, p. 9[a] ר' יוסי ובר קצה (corr. acc.). Y. B. Bath. X, 17[c] ר' יסא קוצירא. Sabb. 151[b] bot. ר' יוסי בן קְצִרְתָּה (Ms. M. קצרתא). Midr. Sam. ch. XXVI ר' יצחק בר קצרתה; Y. R. Hash. I, 56[b] בר קצצתה.

קַצְרָא, קַצְרָה II f. = קַסְטְרָא, *fort, camp.* Arakh. IX, 6, v. צִיפּוֹרֵי; Y. Sabb. XVI, end, 15[d] (not קיצרה). Y. Shek. VIII, beg. 51[a] קַצְרָן של גוים היה שם (some ed. קַצְרִין, v. Rabb. D. S. a. l. note 60) a camp of gentiles (Romans) was there, [comment. *a fuller*, v. קַצָּר). Num. R. s. 18 (ref. to הקם על שהקים עולה של חורה II Sam. XXIII, 1 [read:] בעולה של קצרה he (David) restored the yoke (rulership)

of the Law through the yoke of the camp (used his military power to restore the government of the Law; Midr. Sam. ch. XXIX בעולה של מלכות . . . קיים).—*Pl.* קְצָרִים, קְצָרִין; Chald. קְצָרְיָא (with sing. meaning). Y. Erub. V, 22[b] bot. לאריצטדרין ובית . . . וחק' את רואה consider the ruins (near Tiberias, v. אִיצְטַדְיִן) as if they were inhabited buildings, and the fort is within seventy odd cubits near the ruins, and Beth Maon is within seventy odd cubits near the fort (by which calculation Beth Maon and Tiberias may be considered one township, v. עָבַר *Pi.* 4). Y. Shek. l. c., v. supra. Y. Shebi. VI, 36[c] bot. ק' דגלילא (not קציריא) the Fort of Gelil (v. Hildesh. Beitr. Geogr. p. 17, sq.); Tosef. Shebi. IV, 11 קַצְטְרָא (Var. קצטרי); Sifré Deut. 51 קצרא דגלילא; Yalk. ib. 874 ק' רגליא (corr. acc.).—Trnsf. קְצָרִים *wax-cells in the honeycomb.* Cant. R. to I, 2 מה דבש יש בו ק' וכ' as there are wax-cells (unenjoyable parts) in the honey, so you might think the same was the case with the Law.

קְצָרָה f. 1) fem. of קָצָר.—2) *short board, the board at the head and at the foot of the bed,* opp. אֲרוּכָה. Kel. XVIII, 5; a. e.—3) רוח ק', v. next w.

קְצָרִית, קְצָרוּת f. (preced.) רוח ק' *asthma,* or *incubus* [or *nervous prostration,*] believed to be caused by a demon, Ben N'filim. Bekh. VII, 5 (44[b]) רוח קצרית באה עליו Mish. (Bab. ed. קצרה) a person subject to asthmatic spells (is unfit for priesthood). Ib. 44[b] רוח קצרות, v. נָאלָא II a. נָפַל.

קְצָרָן, קְצָרִין, קְצָרִים, v. קְצָרָה II.

קַצְרָן m. (קָצַר) *one who gives short prayers,* opp. אַרְכָן. Ber. 34[a]; Mekh. B'shall., Vayass'a, s. 1.

קְצַרְן, Yalk. Gen. 133 ק' ויהוה, read: מְקַצֵּץ, v. קְצוּצָה.

קְצַרְקְמִין, קְצַרְקְמוֹן, v. קִסַּרְקִיטוֹן.

קְצַרְתָּה, קְצַרְתָּא, קְצַרְתָּה, v. קְצָרָה II; [prob. pr. n. f. *Fuller Woman*].

קָצֶת f. (b. h.; קָצָה) *end.*—*Pl.* קְצָווֹת; constr. קְצְווֹת. Tanh. Vayesheb 2 לק' חמדבר to the ends of the desert.—V. מִקְצָת.

קָצַת, קָצָת ch. same, 1) *part.* Targ. O. Num. XXII, 41. Targ. Job IV, 12. Targ. Gen. XLVII, 2 ed. Bon. (oth. ed. מקצת); a. e.—2) *extreme end.* Targ. Y. Num. l. c.

קָקָא, קָקָה f. = h. קָאַת, *pelican.* Targ. Y. Lev. XI, 18; Deut. XIV, 17.—Targ. Ps. CII, 7 ככקתא ed. Lag. (oth. ed. כקאתא).—[Ber. 20[a], a. e. קִקֵּי Ar., v. קָאַקָא.]

*קָקָא m. (נקק, cmp. נָקִיק) = קוֹשְׁטָא, *throat, neck.* Taan. 24[a] שרו ליה . . . בקקיה Ar. (ed. רמו . . . בצואריה) they put a cloth into his throat (or around his neck, to torture him).

קַקְבְּטִין, קַקְבְּטוֹן, v. אַקוּבִּיטוֹן.

קַקּוֹ פְּדִיפְסֵי, ק', v. פְּדִיפְסֵי.

קַקְוַאי m. name of an unclean *bird.* Hull. 63[a] (Ms R. 3 ככנאי, v. Rabb. D. S. a. l. note 10).

קַקְוָאתָא, v. קוּקְדָאתָא.

קַקְוִיזָתָא, קָקוּזִיתָא, v. next w.

קָקוּזָתָא pr. n. f. (?) *Kakuzta.* Sabb. 156[a] דימי בר ק' (Ms. O. קָקוּזִית; early ed. קָקוּזִיתָא; v. Rabb. D. S. a. l. note 20).

קָקוּלָא m., *pl.* קָקוּלֵי, קָקוּלִין (= קלקול; קלל) a sort of *cress* used by the poor (cardamum or nasturtium, Löw, Pfl. 349). Y. Erub. III, 20[d] top; Y. Peah VIII, 21[a] top, expl. פעפועין.—Pes. 114[a] (prov.) דאכיל אלישא טשר בעלייתא דאכיל ככולי אקילקולי (Ms. M. קילקולא אקילקולי) he that eats fat-tail will have to hide himself (before his creditors) in the loft, who eats cress may rest quietly by the dunghill of the town.

קַקוּנְיָא, קַקוּנָאי, v. קוּרְקוּנְיָא.

קַקִּיס, Cant. R. to III, 4, v. באמי.

קִקְלָתָא, קִקְלָא, v. קִירְקְלָתָא, קִירְקְלָא.

קָקְנָא, v. קָקָא.

קַר *to be cold,* v. קָרַר II, קָרַר II.—[Erub. X, 14, a. e. באר (בור), v. חָקַר.]

קָרָא I m. (קָרַר II) *pumpkin, gourd.* Succ. 56[b]; Keth. 83[b]; a. e. טב מק', v. בּוּצִין. Yoma 78[a] מצטנן בק' cooled his hands with a pumpkin. Ker. 6[a]; Hor. 12[a]; a. fr.—*Pl.* קָרֵי, קָרְיָא. Meg. 12[a], v. בּוּצִין; Sot. 10[a] קָאנֵי. Ned. 51[a] Rashi (ed. קרא, corr. acc.). B. Mets. 64[a] בני זרתא ק' pumpkins of the size of a fist. B. Bath. 88[a] קארי. Sabb. 129[b] מאה ק', v. קָרְנָא I; a. e.—קָרְיָא וְקָרְוָותָא large and small gourds, *all kinds of gourds.* Y. Ned. VII, beg. 40[b] (not וכרובתא); Y. Orl. III, 63[b] top קרייא וקרותא (corr. acc.).

קָרָא II *to call,* v. קרי.

קָרָא I ch. same, v. קָרֵי.

קָרָא II, קָרְאָה m. (preced.) = h. מִקְרָא, *Biblical verse.* Targ. Esth. VI, 1.—Ber. 2[a] קאי אק', v. קָאֵי. Ib. 27[a] אמר ק' וכ' the text reads *babboker* &c. Ib. 29[b] מאי קראה where is the Biblical passage to prove it? Snh. 45[b]; 71[a], a. e. בעינן ק' וכ', v. פָּתַב I. Ker. 11[b] bot. ק' בעי do we need a Bible verse for it?; a. v. fr.—Ber. 30[b] פוק קרא קָרָאיךְ לברא go out, read thy verse in the street, i. e. thy authority is not recognized at college; Keth. 56[a]; Yeb. 40[a] קָרְיָיךְ, v. קָרְיָיא.—*Pl.* קָרָאֵי. M. Kat. 3[b] ק' נינהו ואלו . . . are these traditional rulings? are they not intimated in the Biblical text? Pes. 4[b] תרי ק' כתיבי there are two verses (seemingly contradictory); a. v. fr.

קָרָא m. (preced.) *a Biblical scholar, Bible teacher.* Kidd. 49[a] אבל אמר לה ק' אנא וכ' but if he said to her,

(thou art betrothed unto me under the condition that) I am a Biblical scholar, she is not betrothed unless he can read the Pentateuch, Prophets and Hagiographa correctly (understandingly), contrad. to קַרְיָנָא. Ber. 30[b], a. e. ר' חנינא ק' R. Ḥanina, the Bible teacher.—*Pl.* (h. form) קְרָאִים; (ch.) קָרָאֵי. Pesik. Shubah, p. 165[b] ק' טובים וכ' good Bible teachers, good preachers, like Levi &c.; Yalk. Hos. 533. Ab. Zar. 40[a] מתלתא ק' שמיע לי (Ar. קיראי) I have it from three authorities (as reliable as the Scriptures, Rashi).—V. קַרָיָיא.—[Meg. 24[b] in Mish. דרך הקראים, a censorial change for המינות, as in Mish. ed. IV, 8, a. Ms. M., v. Rabb. D. S. a. l.—In later literature קראים *Karaites*, a Jewish sect recognizing the Bible as sole authority.]

קְרָאָה, v. קְרָא II.

קְרָאוֹי, v. קַרָיָיא.

קראות, Y. Meg. IV, 74[d], v. קְרוּיוֹת.

קראטיסים, קראטוסם, v. קְרָטִיסִין.

קְרָאִי or **קָרָאי**, v. אֶקְרָאי. R. Hash. 29[b] דק' Ar.

קָרַב (b. h.) 1) *to join, come near, be near; to be offered as* קָרְבָּן. Zeb. VIII, 2 יִקְרַב לשם מי שהוא let it be offered in behalf of him to whom it may belong. Ib. 5 ... אם ק' יִקְרְבוּ וכ' if one of the heads has been offered, let all of them be offered. Ib. 67[b]; Ḳinnim III, 3 חטאת קָרְיָה למעלה וכ' the sin-offering may have been offered on top and the burnt-offering beneath it. Men. VI, 1 קְרֵבִים ... הקומץ ק' לעצמן the handful (of the priests' meal-offering) is offered separately and the remainder separately; Y. Sot. III, 19[b] top קְרִיבִין. Sifré Num. 29 קבע זמן לקריבים ... למקריבים a time is fixed for the things to be offered (Lev. XXII, 27), and a time for those who offer (Num. VI, 10); a. fr.—2) *to come before court; to sue, complain.* Gen. R. s. 96 (ref. to ויקרבו, Gen. XLVII, 29) ... ק' על וכ' כאדם as one says, that man has brought suit against his neighbor, v. קָבַל II; Yalk. ib. 156 קבל (corr. acc.).

Pi. קִירֵב 1) same, *to come near:* Ex. R. s. 20, beg. לא קי' אצל וכ' he had not come near Sarah.—Esp. *to approach; to pray, intercede, mediate, conciliate.* Y. Ber. IV, 8[b] top ... בא וקָרֵב עשה קרבנינו וכ' זה שעובר we do not say to him who is to pass before the ark (v. תֵּיבָה), 'come and pray', but, 'come, draw near', (which means) 'do our offerings', 'satisfy our needs' &c.—2) *to bring near; to befriend, attract, invite.* B. Kam. 24[a] נגיחותיו ק' if the ox did his gorings in near intervals (of less than three days). Eduy. VIII, 7 ... חמקורבין ולקרב ... לרחק אין אליהו בזרוע וכ' Elijah shall come not to decide between clean and unclean, nor to expel (declare genealogically degraded) and to receive (reinstate), but to expel those who have been received by force, and to reinstate those who have been expelled by force. Ib. ... משפחת וקרבה בן וכ' there was a family ... which Ben-Zion expelled by force, and another which they received by force (Bab. ed. וקרבוה) בני וכ'; v. Rabb. D. S. a. l. note 40); Tosef. ib. III, 4; Kidd. 71[a]. Eduy. l. c. לא לרחק ולא לקרב וכ' neither to expel nor to reinstate, but to make peace &c. Sabb. 31[a] קירבני תחת ... שקרבתני וכ' Ms. M. (ed. שזקרבתני) ... עניותנות, v. עָנְוָתָנוּת. Ib. וכ'

thou hast brought us near &c. Tanḥ. Tsav 8 (ref. to Ps. LXV, 5) ... קָרַבְתָּ אשרי מי שבחרו blessed he whom the Lord has chosen, although he did not bring him near; Num. R. s. 3 הקריבו. Ib. ק' את עצמו he brought himself near (to God, through his own deeds); ib. יתרו קרבו חקב"ה the Lord brought Jethro near (caused him to be converted); Yalk. Ex. 379; a. fr.—Sifré Num. 94 (expl. לזרא, Num. XI, 20, cmp. זָר) ... מְקָרְבִים שתהיו מרחיקים אותו you will keep it at a distance (loathe it) more than you have been inviting (wishing for) it; Lev. R. s. 48.—Part. pass. מְקוֹרָב; *pl.* מְקוֹרְבִין, v. supra.

Hif. הִקְרִיב 1) *to bring near, receive.* Y. Dem. II, 23[a] top מַקְרִיבִין לכנפים, v. כָּנָף. Num. R. l. c.; Sabb. l. c., v. supra; a. fr.—2) *to offer, sacrifice.* Men. XIII, 10 יַקְרִיבֶנָּה במקדש he must offer it in the Temple (of Jerusalem), ואם הִקְרִיבָהּ וכ' but if he offered it in the Temple of Ḥonyo (in Egypt). Zeb. 67[b] ותַקְרִיבֶנָּה למעלה and let her offer it on top, (v. supra Kal); Kinn. III, 6 ויַקְרִיבֶנָּה וכ' Mish. (Bab. ed. ויקרבנה, corr. acc.) and he (the priest) must offer it &c. Ber. 6[b] כאילו ה' תודה as if he had offered a thank-offering. Ib. 17[a] as long as the Temple stood אדם חוטא ומַקְרִיב וכ' a man sinned and brought a sacrifice; ואין מקריבין וכ' yet only its fat and its blood were offered; כאילו הִקְרַבְתִּיהו לפניך וכ' as if I had offered it (my fat and blood) on the altar before thee; a. v. fr.

Nif. נִקְרַב *to be offered.* Y. Meg. I, 70[c] top ונִקְרְבוּ מהן וכ' and from their contributions was taken the wood for sacrifices; (Y. Taan. IV, 68[b]; Y. Shek. IV, beg. 47[d] ויקרבו).

Hithpa. הִתְקָרֵב, *Nithpa.* נִתְקָרֵב 1) *to be brought near, be received.* Num. R. s. 3 יש נבחר ונדחה וכ' some are chosen and repelled (disgraced) and received again &c. Sifra Tsav, Milluïm ידע משה שנ' אהרן Moses learned that Aaron was received again (in grace); Yalk. Lev. 515; a. fr.—2) *to be offered, sacrificed.* Y. Taan. l. c. שלא יהא קרבן מִתְקָרֵב וכ' that none but their contributions should be offered first. Pirké d'R. El. ch. XXXI ... ובא אותו האיל להִתְקָרֵב וכ' that ram ... ran and came to offer himself as a sacrifice in place of Isaac &c.; Yalk. Gen. 101; a. e.—3) *to claim relationship.* Deut. R. s. 2 ... אם קרובו עני פלוני מתקרב לי if a man's relative is poor, he makes himself the main person and him subordinate, saying, this man claims relationship to me; Y. Ber. IX, 13[b] (in mutilated text) תהן פלן מתקרב לן.

קְרֵיב, קָרֵב ch. same, 1) *to be near, come near, touch.* Targ. Num. XXVII, 1. Targ. Ex. XXXVI, 2. Targ. I Kings II, 1; a. fr.—Pesik. Zakhor, p. 24[b] קריב לגביה, v. בָּלַם II. Eduy. VIII, 4 דיקָרֵב במיתא he who touches a corpse; a. e.—2) *to intercede, protect.* Y. Dem. I, 22[a] בני קרתי קוֹרְבִין לי (not קרתיה) fellow-citizens, protect me!; בני דודי קורבין לי (not דידי) children of my friend (the Lord), protect you me!; Y. Taan. III, 66[c] top בני דילי וכ' (corr. acc.).—3) *to complain, sue.* Y. B. Bath. IX, beg. 16[d] אתון בְּנוי קָרְבוּן וכ' his sons came and complained before R. E. Ib. אתת וקְרִיבַת וכ' she came and complained &c.—4) *to bring near; to offer*, v. infra.

Pa. קָרֵב, קָרֵיב 1) *to bring near; to offer.* Targ. Gen. XLVIII, 9, sq. Ib. 13 (Y. ed. Vien. קְרֵיב; h. text וְהַגֵּשׁ). Targ.

Is. LVIII, 3 (h. text תְּחַנֵּגְשׁוּ!). Targ. O. Lev. I, 2 יְקָרֵיב (Y. יִקְרַב). Ib. 3 (Y. יַקְרִיב *Af.*). Ib. 14 (Y. also יְקָרִיב); a. fr.—Gitt. 56ª סבור רבנן לְקָרוּבֵיהּ the rabbis were of the opinion that it should be offered. Y. Ber. IX, 13ᵈ top אתי ... הוה לְמֵיקְרְבָה וכ׳ (or לְמֵיקָרְבָה) when a man came to offer, to the idol, an ox &c. Y. Snh. X, 29ᵇ מְקָרְבָא לגיחזי to bring Gehazi near (befriend him again). Num. R. s. 3 אלהכון מאן הוא בעי מְקָרֵיב does your God bring near him (grace) whomever he chooses to? B. Bath. 168ª ... אפי׳ צורבא לְקָרוּבֵיהּ even in the case of a young scholar whom it may be supposed his intended father-in-law likes to bring into his family; a. fr.—*Part.pass.* מְקָרַב; f. מְקָרְבָה, מְקָרְבָא; *pl.* מְקָרְבִין; מְקָרְבָן *near, friendly.* Sabb. 104ª מ״ש שקר ק׳ מְקָרְבָן; מילין אמת וכ׳ why are the letters of שקר (falsehood) near together (in the order of the alphabet), and those of אמת (truth) far apart? Snh. 29ª מק׳ דעתיה he is friendly, v. רָחַק.—3) *to intercede, lead in prayer.* Midr. Till. to Ps. XIX חזיוה לחזנא דְקָרֵיב וכ׳ they noticed that the officer of the synagogue led in prayer and said &c.

Af. אַקְרֵיב *to bring near; to offer.* Targ. Mal. II, 12; a. fr.—Gitt. l. c. אי מַקְרְבִין ליה (or מְקָרְבִין *Pa.*), v. קָרְבַּן. Ḥag. 8ᵇ האי דלא אַקְרְבִינְהוּ וכ׳ the reason why they did not offer them was &c.; a. fr.—Yeb. 39ᵇ איקרבת ית וכ׳ (read: אַקְרִיבַת) she brought before us (the court) such and such a person &c.

Ithpa. אִתְקְרֵיב, *Ithpe.* אִיתְקְרֵיב 1) *to approach, come near.* Targ. Y. Deut. XX, 3; O. ib. ed. Berl. (oth. ed. קריבין). Ib. XXV, 9; a. fr.—Keth. 56ª משום אִיתְקְרוּבֵי דעתא הוא והא אִיתְקְרָא דעתא (when a man promises his bride an additional jointure,) it is in order that an attachment be formed; well, now, the attachment has been formed (and we have a right to assume that he wanted his bride to get that addition, even if he should die before the wedding).—2) *to claim relationship,* v. preced.

קֶרֶב m. (b. h.; preced.) 1) *inside, intestine.*—*Du.* קָרְבַּיִם, קָרְבַּיִן; constr. קִרְבֵּי, קִירֵי׳. Num. R. s. 7 (ref. to Num. XIV, 11 בקרבו ...) אטר אשתה עמו ... בקרבו כמה ... עשיתי בְקִרְבֵּיהֶן וכ׳ it does not read, 'which I do with them', but 'which I do within them': ... how many signs and wonders have I done in their intestines (that the manna was entirely resorbed in their bowels) &c. (with ref. to קֶרֶב Lev. VIII, 21). Tam. IV, 2. Ḥull. 16ᵇ קירבי דגים entrails of fish. Y. Sabb. II, 4ᵈ דגים כל זמן וכ׳ ק׳ the fat of fish entrails (used as oil) has no bad odor as long as it burns. B. Mets. 60ᵇ, v. נָפַח; a. fr.—Ned. 54ᵇ לאו ק׳ בשר וכ׳ entrails are no meat and he who eats them is no man; Y. ib. VII, beg. 40ᵇ קרבייא (ch. form). Ber. 10ª; a. fr.—2) *innermost*; בְּקֶרֶב *within.* Pesik. R. s. 13 בְּקִרְבָּנוֹ, v. רָחַשׁ; a. e.

קָרֵב m., v. קָרִיב.

קָרָב m. (b. h.; preced. wds.) *hostile contact, attack, war.* Y. Sot. VIII, 21ᶜ top רומי לק׳ the Roman (Latin) language is adapted for military affairs; Y. Meg. I, 71ᵇ bot.; Esth. R. to I, 22. Sabb. 59ª בשעה שבורח מן הק׳ וכ׳ when he flees from the battle, he puts it on &c.; a. e.

קְרָבָא, קְרָב f. ch. same. Targ. II Sam. XXI, 15. Targ. Ps. XXVII, 3. Ib. XXXV, 1; a. fr.—Ib. קְרַבְתִּי, v. קְרַבּוּ.—Tosef. Sot. XIII, 5, v. נָגַח; Y. ib. IX, 24ᵇ; Bab. ib. 33ª. Lev. R. s. 22 דעבד ק׳ עם וכ׳ who wages war with a king &c. Gitt. 56ª בהדיירהו ניפוק ... ק׳ let us go out and offer them (the Romans) battle; a. fr.—*Pl.* קְרָבִין, קְרָבַיָּא. Targ. Num. XXI, 14. Targ. I Chr. XXVIII, 3; a. e.

קְרֶבָה, *pl.* קְרֵבוֹת or קְרָבוֹת, v. קְרִיבָה.—Lev. R. s. 20 ועל הקרבה, read: הַהַקְרָבָה.

קְרָבוּתָא, קְרָבוּ f. = קְרָב. Targ. Ps. XXXV, 1 קְרָבוּתִי Ms. (ed. קְרַבְתִּי, קְרָבְתִּי).

קְרֵבוֹת, v. קְרִיבוּת.

קרבות, Tosef. Ab. Zar. IV (V), 9, read with ed. Zuck. רקובות, v. רוּקְבָּא II.

קְרָבוּתָא, v. קְרָבוּ.

קְרָבִיטִין m. pl. (formed like שְׁרָבִיט; קבט, cmp. חָבֵט) *thongs.* M. Kat. 27ª מתיר קְרָבִיטָיו וכ׳ (קוֹרְבִיטָיו) you untie its thongs, and it (the couch) falls down of itself; Ned. 56ᵇ; Snh. 20ª.—[Y. Ber. III, 5ᵈ bot. ed. Lehm., v. קְלָבִינְטִירִין.]

קְרַבְיָא, v. חֶרֶב.

קָרְבָּן m. (b. h.; קָרַב) *gift, offering, sacrifice.* Ber. 15ª מעלה ... והקריב עליו ק׳ it is accredited to him, as if he had built an altar and offered a sacrifice on it; Succ. 45ª. Sifra Vayikra, N'dab., ch. II, Par. 2 כל מקום שנאמר ק׳ אמור ביו״ד ה״א wherever in the Scriptures 'sacrifice' is used in connection with the divine name, the latter is written with Yod He (יהוה, never אלהים). Ned. I, 4 האומר ק׳ ... שאני וכ׳ if one making a vow says, *korban* ... that I will (not) eat &c. Ib. 2 כינויין לק׳ substitutes for *korban.* Ib. II, 5 בק׳ וכ׳ (נדר) if a man in making a vow uses the word *korban*, and then says, I vowed only by the gifts to kings; a. fr.—*Pl.* קָרְבָּנוֹת. Ib. ק׳ של מלכים. Zeb. XIV, 10 קָרְבְּנוֹת הצבור congregational sacrifices, ק׳ היחיד sacrifices offered by individuals. Taan. 27ᵇ כבר תקנתי להם סדר ק׳ וכ׳ I have arranged the order of sacrifices for them (in the Torah), and when they read these sections, I will account it to them as if they offered them. Ex. R. s. 30 בקש הקב״ה ... ועבודת ק׳ וכ׳ the Lord wanted to give them (the generation of the flood) four things (to purify them), the Law, sufferings, the sacrificial service, and prayer, but they refused; a. fr.

קוּרְבָּנָא, קָרְבָּנָא, קוּרְבָּן ch. same. Targ. Hos. XII, 2. Targ. O. Gen. IV, 3 ed. Berl. (oth. ed. תקרבתא, v. Berl. Mass., p. 73); Y. ib. Ib. 4; a. fr.—Ḥull. 8ª דקיימין לק׳ are designated to be sent as gifts. Zeb. 116ᵇ the mother of king Shabur שדרה ק׳ וכ׳ sent a sacrifice to Raba, sending word, 'offer it to the Lord.' Gitt. 56ª שדר לתו ק׳ וכ׳ send them a sacrifice and see whether they will offer it (in

the Temple); a. fr.—*Pl.* קָרְבָּנִין, קָרְבָּנַיָּא, קוּרְבָּ׳. Targ. Am. V, 22. Targ. Lev. VII, 35; a. fr.—Lam. R. to IV, 2 כל אילין ק׳ וכ׳ all those sacrifices which you send them, they eat themselves &c. Gen. R. s. 91; Y. Naz. V, end, 54[b]; a. fr.

קַרְבְּנִיטָא, v. קַבְּרְנִיטָא.

קָרַד (cmp. גָּרַד); *Pi.* קִירֵד *to scrape; to curry* (with a small-toothed strigil), v. קִירוּד. Bets. II, 8 מְקָרְדִין אֶת וכ׳ you may curry an animal on the Holy Day. Ib. אין מקרדין ... אבל מקרצפין you must not curry ... with small-toothed strigils..., but you may do so with large-toothed ones. Yalk. Deut. 938 מְקָרְדוֹ והוא בולם (את) thou curriest him, and he kicks, v. בָּלַם II; a. e.—Y. Sabb. IV, end, 7[a] שיקרדם, v. קִרְדֵּם.]

קַרְדָּא f. (preced.; cmp. Arab. *kurd*, ricinus) [*scraping,*] *abdominal pain caused by a parasitic worm.* Lev. R. s. 18; Num. R. s. 7 (ref. to לזרא, Num. XI, 20) [read:] לק׳ שאהיה נותן דורא במעיהן (some ed. לקדרא) it will cause *kurda*, as I will put a parasite (*dura*) in their bowels; v. דְּרָרָא.

קַרְדוֹ I pr. n. *Kardu, Kardun,* the district of *Cordyene* (corresponding to b. h. אררט; v. Schr. KAT[2], p. 53). Targ. O. Gen. VIII, 4 (Y. קרדון, some ed. קַדְרוֹן). Targ. II Kings XIX, 37; Targ. Is. XXXVII, 38. Targ. Jer. LI, 27.

קַרְדוֹ II pr. n. pl. *Kardu* in Babylonia (cmp. Kardunias, Schr. KAT[2], p. 348; KGF, p. 534). B. Bath. 91[a] ... עשר ושבע בק׳ (Ar. בכַרְדוֹ) Abraham was ten years in prison, three in Cuthi and seven in Kardu; Yalk. Gen. 77 בקדרו; Pirké d'R. El. ch. XXVI קרדי.—Yeb. 115[b] קוּרְטָבָא.

קַרְדוּם m. = פַּרְדוּם, *a tunic with sleeves.*—*Pl.* קַרְדּוּטִין. Ab. d'R. N., ch. VI ed. Schechter (ed. קרדמין, corr. acc.).

קַרְדּוּנִי, v. next w.

קַרְדּוּנִין, קַרְדּוּיִים m. pl. (קַרְדּוּ I) *Cordyenians.* Y. Kidd. IV, 65[c] bot.; Y. Yeb. I, 3[b] top מקבלין גרים מן הק׳ וכ׳ we may accept proselytes from the Cordyenians and the Tadmorites; Bab. ib. 16[a]. Ib. קַרְדּוּנִי (ch. form), contradist. from קרתויי, v. קַרְתּוּיִים.

קוּרְדָּם, קַרְדּוֹם m. (b. h. קַרְדֹּם; קרדם, cmp. גַּרְדֹּם) *cutting tool, spade, mattock, hatchet* (with a pointed and a broad side). Ab. IV, 5 ולא ק׳ לחפור בהם make not the words of the Law a spade to dig with them (the means for selfish ends). Tosef. M. Kat. I, 4 תוחב בשפוד ומכה בק׳ וכ׳ he sticks (into the ground where moles are suspected to hide) a spit, or strikes with a mattock and stamps the ground under him; Y. ib. I, 80[c]; Bab. ib. 7[a]. Bets. IV, 3 בק׳ ... ואין (when splitting wood for immediate use on the Holy Day) you must not use the hatchet, expl. ib. 31[b] נקבות שלו the broad side of it. Ib. ק׳ וקופרין a tool combining axe and bill, v. קוֹפְרִין; a. fr.—Gitt. 30[b] מלא ק׳ a ground having room for the mattock to work in, a common-sized field, opp. to מלא מחט a diminutive patch of ground.—*Pl.* קַרְדּוּמוֹת. Tosef. B. Mets. II, 1, v. מַחֲרוֹזוֹת; a. e.

קרדום Midr. Till. to Ps. XLV some ed., v. קַרְטִיס.

קַרְדּוֹן, קַרְדִּין, v. קַרְדּוּ I.

קַרְדּוֹנְיָא, קַרְדִּינְיָא pr. n. (v. קַרְדּוּ I) *Kardunia, Cordyene,* a district lying to the east of the river Tigris, south of Armenia. Targ. Y. Gen. VIII, 4 קרדנ׳ (name of a mountain).—Gen. R. s. 33 (expl. הרי אררט, Gen. l. c.) טורי ק׳ the mountains of Kardunia.—Denom. f. pl. קוּרְדְּנִיתָא, קוּרְדִּינִיתָא. Pes. 7[a]; 21[b] בחיטי ק׳ אפי׳ even with wheat of Cordyene (when it has become moistened, although it is very hard); Y. ib. I, 27[c] bot. אפי׳ חטים קורדנויות במדבר וכ׳ (not אילו) even with Cordyenian wheat in the desert; for would they be worth anything during the Passover (to be considered an object of value for betrothal)?

קַרְדּוּנִין, v. קַדְרִינוֹן.

קַרְדּוֹס, Midr. Till. to Ps. XLV some ed., v. קַרְטִיס.

קַרְדִּי, Pirké d'R. El. ch. XXVI, v. קַרְדּוּ II.

קַרְדִּירוֹנְטֵס, v. קוּרְדְּנְטֵס.

בַּר קַ׳, קַרְדִּימָא pr. n. m. *Bar Kardima.* Koh. R. to X, 8 שוק דבר ק׳ the market or open place of B. K.

קַרְדֵּם, v. קַרְדֹּם.

קַרְדְּמִין, Ab. d'R. N. ch. VI, v. קַרְדּוּם.

קַרְדִּנִין, קַרְדְּנִין, v. קַדְרִינוֹן.

קַרְדַּנְיָא, קַרְדִּנְיָא, v. קַרְדּוּנְיָא.

קַרְדִּנִין, v. קַרְדִּינוֹן.

קָרַדַּס (v. קָרַד) *to scrape.* Tosef. Kel. B. Kam. III, 12 קִירְדְּסָן שפן וכ׳ (not קורדסן שהן) if he scraped or planed them and made vessels of them; ib. VII, 15 קָרְדְּסָן שהן (corr. acc.). Y. Sabb. IV, end, 7[a] עד שיְקָרְדֵּס (not דם ...) until he scrapes (the stones). V. קִרְטֵס.

קָרָה, v. קרי.

קָרֶה, constr. קָרֵה, v. קַרְיָא I.

קְרִי׳, קְרָוָא, קְרָוָה I f. = h. קְרִיָּה, *town, village.* Targ. Hos. XI, 9. Targ. O. Ex. XX, 10.—Y. Taan. IV, 68[d] top כל קירווא דהוינן וכ׳ in every place that we came to, we found &c. Ib. כל קירויא דהוון וכ׳ in every place that they came to &c.—*Pl.* קְרִוִין, קְרַוְיָא, קְרַוַי, קְרִי׳. Targ. Num. XIII, 28. Targ. O. ib. XXXII, 33; 36 (Y. קוֹרְיֵי, קוֹרְיָתָא, v. קוֹרְיָא). Targ. Y. Ex. XX, 10; a. fr.—Targ. Y. II Num. XXXI, 50 קְרַוְיָא דדהבא (not קוּרְנְיָא) golden forts (a female head-dress; cmp. עיר של זהב, v. יְרוּשְׁלֵם).

קְרָוָה, קְרָוָא, קְרִי׳, קְרָוָא II, (קְרָוָת, קְרָוָת) f. = h.

קְרוּבָה, *pumpkin-shell,* or *pumpkin-shaped vessel for water, cooler.* Targ. Y. Gen. XXI, 14 (h. text חֲמֶת). Targ. Y. I ib. 15 (Y. II קַרְנַת, corr. acc.). Ib. 19 (some ed. קרוות, corr. acc.).

קְרוּב, v. קִירוּב.

קָרוֹב I m. (b. h.; קָרַב) *near; related, relative.* Y. Ber. IX, 13[a] top (ref. to Deut. IV, 7) ק׳ בכל מיני קריבות (God is) near in every way of nearness (at all times, in all places, in sympathy &c.). Snh. 9[a] ... ק׳ וכ׳ נמצא if it appears that one of the witnesses is a near relative (of the defendant) or disqualified. Ib.[b] אדם ק׳ אצל עצמו ואין ק׳ וכ׳ every man is considered a relation to himself, and none can incriminate himself. Ib. 10[a] ... אדם ק׳ ואינו ק׳ אצל ממוני a man cannot testify against himself, but he is not a relative to (disqualified to testify against) his property. Ib. III, 4 הרה ק׳ ונתרחק if a person was a relation (by marriage, so as to be disqualified), and became a stranger again. B. Mets. 39[a] ... מוריד׳ן ק׳ וכ׳ שבוי if a person has been carried off captive, they (the court) appoint a relative to manage his estate. Ib. מחמת ק׳ an indirect relative (e.g. one's step-brother's step-brother); a. v. fr.—*Pl.* קְרוֹבִין, קְרוֹבִים. Gitt. 14[b] למלכות ק׳ connected with royalty, influential. Snh. III, 4 ואלו הן הק׳ the following are considered relatives (disqualified to act as judges or witnesses); a. fr.—Sabb. 152[a] נעשו רחוקים ק׳ near objects have become distant (my senses are dull from old age).—[Tanh. B'shall. 18 קרובים ועברה; Y. Taan. II, 66[a] top שהגיע לקרובין, v. קְרוּכִין.]—*Fem.* קְרוֹבָה. Y. Ber. l. c. ע״ז נראית ק׳ ואינה וכ׳ the idol is apparently near, but in fact distant. Esth. R. to III, 1 Haman reflected in his heart אם אסתר קְרוֹבָתִי ... if Esther is a Jewess, she is my relative. Meg. 14[b] חולדה קְרוֹבַת וכ׳ Huldah was a relative of Jeremiah's; a. fr.—*Pl.* קְרוֹבוֹת. Gen. R. s. 18 ... מקרובותיו וכ׳ נשא if a man marries one of his relatives, of him it is said 'bone of my bones' (Gen. II, 23). Lev. R. s. 18 רחוקות נעשו ק׳ וכ׳ distant objects have become near (things that I could discern at a distance must be brought near me), near objects have become distant, v. supra; a. fr.

קָרוֹב II, קְרוֹבָה, קְרוֹבָא m. (קָרַב *Pa.* 3) *leader in prayer, hymnologist, reader.* Lev. R. s. 30 קרוב ופייטן Ar. (ed., a. Pesik. Ul'kah. p. 179[a] פייטן ודרשן) hymnologist and poet; Cant. R. to III, 6 קְרִיבוֹי ופייטוי. Y. Ber. I, 3[c] bot. [read:] ר׳ ... תהי סמיך לק׳ וכ׳ R. Z. (in his prayer of the section *Modim*) kept pace with the reader in order to bow simultaneously with him at the beginning and at the end. Lev. R. s. 19; Cant. R. to V, 11 ר׳ אלכסנדרי ק׳ R. A. the hymnologist.—[In liturgy קרובות (not קרובץ): *the poetical insertions,* on special occasions, in the Prayer of Benedictions.]

קְרוֹבָה, v. קָרוֹב I.

קְרוּד, v. קִירוּד.

קְרָוָה, קְרָוָא, קְרָוֹת, (קרוות), v. קְרָיָא I, II.

קְרוֹן* m. (קרז *to be round,* cmp. קְרָזַל) name of an *earthen vessel.* Num. R. s. 20 ... ומצאן ק׳ של וכ׳ זה (some ed. קרון) this is one of three men whom the Lord tried and found to be vessels for urine (unworthy; Gen. R. s. 19 קנקנין).—*Pl.* קְרוֹזִים. Gen. R. s. 86 end ק׳ בכפר חנניה Ar. (ed. חנינא ... קדרים) will you import *k'rozim* to K'far Hananiah? (v. קַדָּר).—V. קְרוֹז.

קָרוֹחַ, קִרְחָה m. 1) = h. קֵרֵחַ, *bald.* Targ. Y. Lev. XIII, 40.—2) *white-spotted.* Targ. Y. Gen. XXX, 32 (h. text טלוא); ib. 33 קירוחה.—*Pl.* קִרְחִין, קִרְחִיָּא; f. קִרְחָתָא. Ib. 35; 39 (h. text נקדים); a. e.—Ib. XXXI, 10 קִירְוָוחִין, קִירְוָתִי.

קְרוּחַיִם, קְרוּחַיִם pr. n. pl. *K'ruḥayim,* a Palestinian place producing the best wine. Men. VIII, 6 (86[b], some ed. קרוחים, Mish. ed. קרוחים, corr. acc.; Ar. קַרְחַיִים; v. Rabb. D. S. a. l. note 2).

קְרוּחְתָא, v. קִרְחוּתָא.—קִרְחוּתָא, v. קְרוּחַ.

קְרוּי, v. קִירוּי.

קָרוֹיָא, קָרְיָא m. (קְרִי I) 1) *reading.*—*Pl.* קָרוֹיֵי. Y. Meg. IV, 75[a] top שמע קלן ק׳ וכ׳ he heard them read (from the Torah) without benedictions.—2) *Biblical scholar,* v. קַרְיָא.

קְרוּיָא I f. (v. קִירוּי I) *scaffold for laying joists.* Ex. R. s. 13, beg.

קְרוּיָא II, v. קְרִיָּה.

קִירְוָה, קְרִיָּה, קִירְוָא m. *of Kirva*; pr. n. m. *Kirvaya.* Sabb. 45[b], v. סְרִיָּא.—Tosef. Maas. Sh. IV, 5 אבא חילפא בן ק׳ ed. Zuck. (Var. חלקיה מן קרויה); Y. ib. IV, beg. 54[d] אבא בר חילפיי בר קרויי (Levy, Neuh. Wört. quotes קרוייא); B. Bath. 123[a] אבא חלפא קרויא (Ms. M. only אבא חלפתא; Ms. R. קִרְוָיָה; Ms. H. קִירְוָיָה; v. Rabb. D. S. a. l. note 90).

קִיר, קְרוּיָה f. (v. קְרָא I) *pumpkin-shell* used as a drawing vessel, *cooler.* Sabb. XVII, 6 (125[a]) האבן שבקי׳ (Y. ed. קְרוּיָא; Ms. M. קְרוּיְיָא) the stone which is put into a drawing vessel (to weight it); ib. 125[b] שבקרויה (Ms. M. שבקריא, corr. acc.). Ḥull. 57[b] (Ms. M. קרא); Kel. III, 5; Tosef. ib. B. Kam. III, 3, v. חִיהוּק; a. e.

קְרִיוֹת m. pl. (קְרָא II) *persons called up to read from the Scriptures.* Y. Taan. IV, 68[a] bot. שלשה ק׳ ... לא וכ׳ the three persons called to read from the Torah must read no less than ten verses altogether; Y. Meg. IV, 75[a]. Y. Ber. VIII, 11[b] top אילין ג׳ ק׳ מאי וכ׳ how do you consider those three readers from the Torah (as regards benedictions)? Ib. V, 9[c] bot. בתורה ואין ק׳ וכ׳ several persons are called to read from the Law successively, but not to read from the Prophets; Y. Meg. IV, 74[d] קראות (corr. acc.).—V. קְרִיאָה.

קרוינין, Ex. R. s. 36, v. קְרִיוֹן.

קְרוּכִין, קָרוּכִין f. (sing. a. pl.) (carrucha, carruca) *travelling* and *state carriage.* Tanh. B'shall. 18 ... מעשה

ועברה קרובים וכ' (corr. acc.) it happened to King Shabur when he passed there (in the desert of Kub), that one of his carriages passed and a serpent swallowed it, a second &c.; (Yalk. Ex. 255 שרירה); Y. Shebu. III, 34d חיויא ... בלע כרוכין Ar. (ed. קרונין, corr. acc.) the serpent, in the case of King Shabur, swallowed camels, swallowed carriages; Y. Ned. III, 37d קברין (corr. acc.). Y. Shebu. l. c. דמלכותא ... ק' חמית משך אנא I saw the skin of a serpent that went on (was used as a cover for) the royal carriage; Y. Ned. l. c. בדיווין למלכותא (corr. acc.). Y. Meg. I, 70c bot. עד שהגיע לק' שלו until he reached his (Nicanor's) carriage; Y. Taan. II, 66a top לקרובין (corr. acc.); Meg. Taan. ch. XII. Gen. R. s. 8 שהיו בק' ... למלך Ar. (ed. בקרונין, corr. acc.) the king and the viceroy were in a carriage; Koh. R. to VI, 10; Yalk. Is. 261 (corr. acc.). Lev. R. s. 16 ומלאו כל הכ' דם Ar. (ed., v. קָרוֹן) all the carriages were filled with blood; Yalk. Lam. 1033, sq. קרוקין. Num. R. s. 23, end בכורכין (corr. acc.), v. יָקַר; a. fr. (corrupt קרובין, קרונין).

קרולין, v. קוֹרָלִין.

קְרוּם m. (קָרַם) *skin, membrane.* Neg. I, 1, a. e. בק' ביצה the color of the membrane surrounding the egg. Ḥull. III, 1, v. מוֹחַ. Ib. 43a ק' שעלה ... אינו a membrane formed in consequence of a wound in the gullet is no membrane (to make the gullet sound). Ib. 56a קְרוּמוֹ רַךְ its membrane is tender; a. fr.—*Pl.* קְרוּמִין. Ib. 57b, v. קְרוּמִית.

קרומדים, v. קַרְמִיד.

קְרוּמַטְסִין* m. (comp. of קְרוּם a. עַס) *cover* (or *color*) *of gold foils*, name of a jewel in the high priest's breastplate (corresp. to b. h. תרשיש; χρυσόλιθος, LXX Ex. XXVIII, 20; Targ. כרום ימא). Ex. R. s. 38, end.

קְרוּמִית f. (v. קְרוּם); ק' של קנה (or sub. של קנה) *the skin-like, scaly envelope of reed, haulm* (used as knife, v. Löw, Pfl. p. 344). Tosef. Ḥull. I, 5; Ḥull. 15b, a. e. בכל בק' וכ' ... you may cut ritually with any tool, ... with glass or with a reed haulm. Ib. 57b עשו לה ק' וכ' Ms. M. a. Ar. (ed. קרומין, v. Rabb. D. S. a. l. note) they prepared for it (to be inserted in the perforated windpipe) the haulm (ed. haulms) of reed, and the animal recovered.—*Pl.* קְרוּמִיּוֹת. Gen. R. s. 56 (used as sing.); Y. Sabb. VIII, end, 11c קלומות (corr. acc.).—Pesik. B'shall. p. 87a שחיו נותנים ... וק' של קנה וכ' (Ar. וקולמיות, corr. acc.) they put glowing iron balls under their armpits, and drove pieces of reed under their nails; Midr. Till. to Ps. XVI; Yalk. ib. 667; Cant. R. to II, 7 קרטיות (corr. acc.). Sabb. 125a ק' של מחצלת shreds of reeds detached from mats.

קרומית, Tosef. Ḥall. I, 1, ed. Zuck., v. קַרְמִית.

קְרוּמְנִין, קְרוּמְלִים, v. קַרְמוּלִין.

קָרוֹן f. (v. קָרַר) *wagon, travelling coach.* Ab. Zar. V, 4 חמניח יינו בק' וכ' if a person left his wine in a coach ... and walked on a short-cut (leaving the wine under the care of a gentile driver) &c.; Y. ib. 44d bot. שהפליגה וכ' ... מעשה בק' it happened with a coach of the house of Rabbi that its passenger left it unwatched for more than four miles. Kil. VIII, 3 היושב בק' he that sits in a coach (drawn by heterogeneous animals). Ib. 4. Lev. R. s. 16 a general saw them ומושיב אותן בק' and made them sit in his coach; Pesik. Vatt. p. 133a על קרונין שלו (read קָרוֹכִין or קרון). Lev. R. l. c. חק' עוברת וכ' the coach passed over them &c.; Pesik. l. c. 133b הקרונין (corr. acc.); Lam. R. to IV, 15 קרונין, קרוונין (corr. acc.); a. fr.—*Pl.* קְרוֹנוֹת. Sabb. 122a ק' של בית רבי וכ' the light coaches of the house of Rabbi may be moved on the Sabbath. Ib. לשתות יין בק' של נכרים וכ' to drink wine carried with him in coaches (and left temporarily in charge of gentiles), v. supra. Kidd. 76b ק' של זהב Ar. (ed. קְרוֹנִיּוֹת, fr. קְרוֹנִית) gilt coaches. Cant. R. to V, 2 שיהו עגלות וקְרָנִיּוֹת וכ' (fr. קְרָנִית) wide enough for wagons and coaches to pass. Gen. R. s. 75 יושבי קְרָנוֹת (fr. קֶרֶן?) sitting in coaches; Yalk. ib. 130. B. B. 146a מאה ק' וכ' one hundred wagon loads &c.; Y. ib. IX, 17a קריות (corr. acc.).—V. next w.

קְרוֹנָה f., *pl.* קְרוֹנוֹת (preced.) *open place for wagons* on market days, *station; market day.* Meg. 5b רבי רחץ בקרונה של וכ' Rabbi bathed in the bathhouse of the station of Sepphoris on the 17th of Tammuz. Keth. 15a נבעלה בק' וכ' if a woman had intercourse with an unknown man in the market; בק' ס"ד אלא ... בשעת ק' you cannot mean on the wagons in the market, but ... at market time. Ib. היה מעשה ... בק' the occurrence (recorded in the Mishnah) took place at the station of Sepphoris; Y. ib. I, 25d (in Chald. dict.) בחן קרונה וכ' (not כחן).

קְרוֹנָא, קְרוֹנְיָא f. (Κόρυνθος, by adaptation to קֹרָנָא) (*Corinthian*) *capital of a column* (v. Sm. Ant. s. v. Columna). Targ. I Kings VII, 20. Targ. II Kings XXV, 17; a. fr.—*Pl.* קְרוֹנָתָן. Targ. I Kings l. c.; a. fr.—Ib. 2 קְרוֹנַתְהוֹן דארזא ed. Lag. (ed. קְרָנַתְהוֹן; h. text כרתיה); ib. 12 קֶרְנָוָתְהוֹן Levita (ed. מרישא).

קרוס, Gen. R. s. 67, v. מַקְרִין I.

קְרוּסְטוֹמִיל, v. קְרוּסְטָמִיל.

קְרוּסְטָלִינִין m. pl. (κρυστάλλινος) *rock-crystal decorations.* Targ. Esth. I, 6.

קְרוּסְטָמִיל, קְרוּסְטָמִל m. (crustuminum, sub. pirum) *Crustumenian pear* (red on one side). Tosef. Kil. I, 4 חיו מרכיבין ק' על גבי עוגס ed. Zuck. (Var. קְרוּסְתָּמִין) they grafted a Crustumenian on a native pear-tree; Y. ib. I, 27a קרוסטמיל and קְרוּסְטָמִילִין (*sing.*).—*Pl.* קְרוּסְטָמִילִין. Tosef. Shebi. VII, 16 (Var. קרסטמול). Tosef. Ukts. III, 7 קְרוּסְטוֹמִילִין. Kil. I, 4 קרוסטמילין Ms. M. (Y. ed. קרוסטמלין, Mish. a. Bab. ed. קרסתומלין). Maasr. I, 3 קרוסטומלין Mish. ed. (Ms. M. קרוסטמילין, Y. ed. קרוסטמ', Bab. ed. קריס').

קְרוּסְפֵי, קְרוּסְפֵּדַאי, קְרוּסְפָּא, v. קְרִיסְפָּא a. קְרִיסְפָּא.

קְרוּצָא m. (קָרַץ I) *biting insect.*—*Pl.* קְרוּצֵי. Cant. R. to I, 1, v. חִרְפּוּשִׁיתָא.

קְרוּקִין, v. קָרוּכִין.

קְרוּקִיתָא, Ned. 41ª הַהוּא ק' דְעִקְרִבָא, read, as Yalk. Ps. 877; הַהוּא עִקְרוֹקְתָא, v. אַקְרוֹקְתָא.

קְרוּרְטִין, (Mus. קְרִירְטִין), name of *a potion*, prob. to be read: קְדְרִיטִין (κεδρίτης) *wine flavored with resin of cedar*. Y. Sabb. VI, 14ᶜ.

קְרוּשָׁא m. (קְרַשׁ) *frost*. Targ. Y. Gen. XXXI, 40 (Ar. קְרִישָׁא).

קְרוּשְׁיָיתָא, v. פְּרוּשְׁיָיתָא.

קְרֵזֵל (v. קְרוּז) *to round, roll, form a ball*. Part. pass. מְקוּרְזָל; f. מְקוּרְזֶלֶת; *pl.* מְקוּרְזָלוֹת; מְקוּרְזָלִין. Tosef. Sabb. XIII (XIV), 17 צרור המק' a rounded and smooth lump (of earth or stone); Y. ib. VIII, end, 11ᶜ; Bab. ib. 81ª אבנים מק'. Ib. 43ª; a. e.

קֵרֵחַ m. (b. h.; v. next w.) *bald, bald head*. Gen. R. s. 65, v. קְרֵוִיז. Bekh. VII, 2 חק' פסול a bald-headed person is unfit for priestly functions; אזוז ק' כל וכ' bald-headed (in a legal sense) is he who has not a line of hair from ear to ear. Ib. 58ª חק' חזה that bald head (R. Akiba). B. Kam. 60ᵇ נמצא ק' מכאן וק' מכאן finally he is bald from here and bald from there (has neither white nor black hair); a. fr. — Gitt. VIII, 9, a. e. גט ק' a letter of divorce that lacks signatures on each of its folds (v. קָשַׁר).—*Pl.* הכהנים לרבות חק' קֵרְחִין, קֵרְחִים. Y. Yoma II, end, 40ª 'the priests' (Lev. I, 5), this includes the bald heads (as fit for that function); Sifra Vayikra, N'dab., Par. 4, ch. VI קֵרְחָנִים; Bekh. 43ᵇ קֵרְחָנִין.—*Fem.* קֵרַחַת. B. Bath. 132ª ק' מכאן ומכאן she is bald on both sides, i. e. has forfeited both claims on her husband's estate.

קֵרֵחַ ch. same. Targ. O. Lev. XIII, 40 (ed. Berl. קְרִיחַ; some ed. קְרַח); Y. קְרוּחַ.

קָרַח (b. h.) [*to be round and smooth,*] (denom. of קֵרֵחַ) *to make a bald spot*. Macc. III, 5 הקוֹרֵחַ קרחה וכ' he that makes a baldness upon his head. Ib. 20ª ... יכול אפי' ק' lest you think that even if one makes four or five spots, he is guilty only of one act; Kidd. 36ª; a. e.

Nif. נִקְרַח *to become bald, hairless, smooth*. Maasr. I, 3 תאנסים ... משיקרחו (Y. ed. משיקריחו, a. משיקרחו) pears ... are subject to tithes when their surface begins to grow smooth, v. infra. Neg. VIII, 5 ונקרחו ... חזר if head and chin changed and became bald; Tosef. ib. III, 10 (not שנ'); a. e.

Hif. הִקְרִיחַ 1) same. Tosef. Maasr. I, 2 משיקריחו (not משיקד'), v. supra. Y. ib. I, 48ᵈ bot. משיעשו ... משיקריחו קרחות ... לבנות 'when they get smooth' (Mish. I, 3, v. supra) ..., that means, when they begin to get white, smooth spots (cmp. קְרוּחַ). Ib. וכי מחמת האוכל הן מַקְרִיחִין וכ' do the fruits get white spots because of the development of the eatable matter (flesh), is it not on account of worms?; a. e.—2) *to make bare, raze*. Y. Kil. IV, beg. 29ª מקריחין אותו וכ' קרחת ... 'a bald portion of a vineyard' (Mish. IV, 1) is one which is razed in the centre; כרם שחרב מקריחין וכ' 'a waste vineyard' (ib. 2) is one which is razed on all sides. Sot. 46ᵇ (play on קרח, II Kings II, 23) שהקרחתָ עלינו את המקום thou hast made the place bare for us (ruined our water trade by healing the well); a. e.—Part. pass. מוּקְרָח; *pl.* מוּקְרָחִין. Y. Kil. I, 27ᵇ bot. ששה על ששה מוק' וכ' when one throws mixed seeds into a plot of six (cubits) by six which lies vacant within a field of grains or which is fenced in.

קָרַח I ch. same, *to make bald; to become bald*. Pes. 110ª bot. (in an incantation) קרחייכי ק' bald be your baldness (may the hair with which you practice your witchcraft fall out). Y. Sabb. XX, end, 17ᵈ (perh. Hebrew) קָרוֹחַ קריחה make bald a bald head (?), v. צָנִינִים.—[Snh. 109ᵇ עד דקרחא some ed., read: דקדחא, v. קָדַח.]

קֶרַח m. (preced. wds.) *baldness*. Kidd. 36ª (ref. to קרחה Lev. XXI, 5) א"כ נכתוב קרא ק' וכ' if this were so, the text should read *ḳeraḥ*, why is it *ḳorḥah?*

קרח, Sifra Thazr., Neg. ch. I; Yalk. Lev. 550, read: קֶרַח.

קֹרַח (b. h.) pr. n. m. *Korah*, leader of a rebellion against Moses. Tosef. Snh. XIII, 9 ק' ועדתו וכ' Korah and his followers have no share in the world to come; Snh. 109ᵇ עדת ק' וכ' the followers of K. have &c. Ib. ק' שנעשה קרחה וכ' (Ms. M. שעשת) he is named Korah (Bald), because baldness (depopulation) was created in Israel; a. v. fr.

קָרֶחָא I, קָרֵחָא II m. 1) = h. קֶרַח, v. קֵרֵחַ ch.—Targ. II Kings II, 23 קר' (ed. Ven. קָרָ'). — Snh. 63ᵇ ברחא ק', v. אֲשִׁירְמָא. Sabb. 152ª, v. בַּרְחָא, a. מְצוּרְיָנָא.—2) (cmp. גלבינא a. גלב) a species of *peas* (P. Sm. s. v. קרחא, 3740 'peanuts').—*Pl.* קָרְחִין. Y. Ned. IV, 38ᵈ top מי סורס וק' an infusion of *sores* and *ḳarḥim*.

קָרֶחָא II, קָרֵחָא I m. = b. h. קֶרַח, *frost, ice, hail*. Targ. Ps. CXLVII, 17. Targ. Job XXXVII, 10; a. e.

קָרָחָה II, קָרֶחָה I m. (קָרַח I) [*scraper, wool-dresser;* cmp. גַּרְדִּי,] *common weaver*. Meg. 12ᵇ; Yalk. Esth. 1051, v. פַּרְדַּשְׁפָּא.

קָרֶחָא II f. = next w. Targ. Y. II Deut. XIV, 1 (some ed. קָרָחָה).

קָרָחָה I f. (b. h.; קֶרַח) *baldness*. Sifré Deut. 96; Macc. 20ª לחייב על כל ק' וק' to be punishable for each act of making a bald spot; Sifra Emor, Par. 1, ch. I קְרֵיחָה. Macc. 20ᵇ וכמה שיעור ק' what is the legal size of baldness (to be punishable)?; a. fr.—Trnsf. *gap, depopulation*. Snh. 109ᵇ, a. e., v. קֶרַח. Meg. 13ᵇ שמא תאמר ק' אני וכ' lest thou say that I may create depopulation in thy empire (by the extermination of the Jews); a. e.—*Pl.* קָרָחוֹת. Kidd. 36ª (Macc. 20ª, a. e. קריחות), v. קֶרַח. Y. Maasr. I, 48ᵈ bot., v. קֶרַח *Hif.*—Y. Meg. IV, 75ª top (to those who read from the Law without benedictions) עד מתי אתם ... ק' ק' how long will you make the law into bare patches (sterile of spiritual seeds)?

קָרְחָה II pr. n. m. *Ḳorḥah*, father of R. Joshua (v. Fr. Darkhé, p. 178). Meg. 28a. Sabb. 152a, v. גְּוַזְנָיָא. Snh. VII, 5; a. fr.

קָרְחוּתָא f. (קָרַח) *baldness of the back of the head.* Targ. O. Lev. XIII, 42 (Y. קִרְחָתָא, קוּרְחָתָא, קוּרַחְתָּא).

קָרְחַיִים, v. קִרְחַיִים.

קָרְחִין a species of *peas*, v. קָרַח II.

קָרְחִינָא pr. n. pl. *Ḳarḥina*. Sabb. 152a, v. גְּוַזְנָיָא.—Denom. קָרְחִינָאָה. Snh. 92a אדא ק'; Ber. 33a אדא בר אחבה Ms. M. (ed. ק' אחא, some ed. קָרְחִינַאי, v. Rabb. D. S. a. l. note).

קָרְחָן = קָרַח.—*Pl.* קָרְחָנִין, קָרְחָנִים, v. קָרַח.

קָרַחַת f. (b. h.; קָרַח) 1) *baldness*; תכרם ק' razed portion of a vineyard. Kil. IV, 1, v. קָרַח *Hif.*; a. e.—2) *smooth back* or *inside of cloth; worn cloth.* Sifra Thazr., Par. 5, ch. XV בָּקָרַחְתּוֹ אלו חשחקים *b'ḳaraḥto* (Lev. XIII, 55) means worn cloth, opp. גַּבַּחַת.—3) *a leprous affection on the back of the head* (making it bald). Neg. X, 10 איזו הרא ק' מן הקדקד וכ' which portion of the head is meant by *ḳaraḥath?* From the crown sliding backward &c.; Tosef. ib. IV, 9; Sifra l. c. ch. X; a. fr.

קָרַט (v. P. Sm. 3741; cmp. קרץ) *to break, take a bite.* Lev. R. s. 22; Koh. R. to V, 8 יתיב למקרטא וכ' sat down on the road to eat something (Tanḥ. Ḥuck. 1 שהיה אוכל לחם).

קָרָט m. (preced., v. קוֹרֵט) *ḳarat*, a small coin. Y. Sot. III, 19a; Y. Peah VIII, 21a bot., v. קְפִילִין. Y. B. Mets. IV, beg. 9c שרי ק' בק' to lend money on ḳarat against *ḳ.* (counting ḳarats in place of denars) is permitted; cmp. לָקָן.—*Pl.* קְרָטִין. Y. Shek. II, 46d ביקשו לשקול דינרין ק' וכ' 'they wanted to pay their half-shekels in denars' (Mish. ib. 4), that is in ḳarats, but it was not accepted.—קְרָטִים, קְרָטִין, v. קוֹרֵט.

קַרְטַבְלָא, v. קַרְטוּבְלָא.

קרטבליא, v. קָטָבוֹלְיָא.

קַרְטָגִנִי, קַרְטָגִינָא, v. קַרְטִיגְנִי.

קוֹר', קַרְטוֹב m. (קרטב, *Parel* of קטב; cmp. קַרְטוּפְנָא a. קָטָם) *ḳarṭub, ḳurṭub*, a small liquid measure equal to $\frac{1}{64}$ of a Log. Tosef. B. Bath. V, 10; B. Bath. 90a (Rashb. a. l. quot. of Tosef. l. c. וחצי שמינית וכ' *one sixteenth* of a Log). Men. XII, 4 (103b) קר' (Ms. M. קור'); Tosef. ib. XII, 9 קור'. Mikv. III, 1. Ib. VII, 5; Ḥull. 26a; Macc. 4a; a. e.

קַרְטַבְלָא, קַרְטוּבְלָא f. (a Babyl. corrupt. of קָטָבוֹלְיָא) *leather cover, spread.* Sabb. 79a bot. חחריא בק' (Ms. M. בקורטבלא, Ar. בקרטב') this refers to a leather spread. Ḥag. 24a שצברן ע"ג קרטב' (Ms. M. קָטָבְלָא) he piled them on a leather spread. Nidd. 28a שרפו ע"ג קטבלא he burned the corpse on a leather spread (which is not consumed in fire).

קַרְטוֹם, v. קִרְדֻּטוֹם.

קָרְטוֹן* m. (cors, -tis = cohors) *an enclosure* for a division in a military camp, *square.* Ber. 32b, v. גַּסְטָרָא; Yalk. Is. 332 קרטון (prob. to be read: קוֹר').

קרטון, Yalk. Deut. 942; Yalk. Jer. 321, v. קָטְרוֹן II.

קַרְטוּפְנָא m. (קרטף, Parel of קטם; cmp. קָטָם) *incision, scratch, crack.*—Pl. קַרְטוּפְנֵי. B. Kam. 86a דאית ליה ק' וכ' if he has sores from scratches on his head &c., v. צָוַוח. Keth. 107b דלית בהו ק' when the glazed vessels have no cracks. Pes. 30b היכא דאית בהו ק' when they have cracks, opp. שיעי.

קָרְטֵט (v. קרט) *to break, cut into small pieces.* Y. Maas. Sh. IV, 54d ... וקָרְטֵטָן קומיו וכ' נסתון Bar Ḳ. took them (the fruit) and cut them in his presence, saying, is this worth anything?—Part. pass. מְקָרְטָטָן, מְקָרְטָטָה. Ib. עד כדון מילה מק' ולא טבא מילה מק' וכ' (ed. Zyt. מקרטמה) so far (you are right) as to a thing which is worth nothing when cut; how about a thing which is valuable when it is cut?

קרטיגנון, קַרְטִיגְנָא, v. next w.

קַרְטִיגְנִי, קָרְטִיגְנִין pr. n. pl. (Cartago, Carthago, -inis) *Carthage* (rebuilt under the Roman empire), on the northern coast of Africa. Men. 110a מצור ועד ק' מכריזין וכ' from Tyre to Carthage they know (respect the past history of) Israel and their Father in heaven, but from Tyre westward and from Carthage eastward they do not know &c.; Is. 316. Lev. R. s. 27 אזל ... קרטיגנא וחוות וכ' (Alexander the Great) came to a city called Ḳartigna which was occupied (guarded) by women only (v. Tam. 32a). Gen. R. s. 44, end (expl. תקדמני, Gen. XV, 19) קרטגינה (some ed. קרטנונא, corr. acc.); Yalk. ib. 78 קרטניי (corr. acc.). Ber. 29a קרטגני Ms. M. (ed. קרטיגנין; some ed. קרטיגנן, קרטיגנון, corr. acc.; v. Rabb. D. S. a. l. note); v. קַרְתִּיגְנִי.—Denom. קַרְטִיגְנָאָה, v. sub קַרְתִּי.

קרטיות, Cant. R. to II, 7, v. קְרוֹמִית.

קַרְטִילָא, v. קַרְטַבְלָא.

קָרְטָס, קַרְטֵס m. (χάρτης) *paper, document.* Midr. Till. to Ps. XLV נטל ק' (חלק) ונתן וכ' ed. Bub. (oth. ed. קרדום, קוטריס, corr. acc.) he took a blank paper and handed it to the judge; Yalk. ib. 749 קונטרס (corr. acc.).

קַרְטֵיסָא, קַרְטֵיס ... סָה, ch. same. Y. Kidd. III, 64a חד בר נש ... בק' a man owed his neighbor one hundred denars on a note; אי לא יהב לך ק' וכ' unless he hand thee the note, give him no money. Gitt. 69a קוּרְטֵסָא a piece of paper.—*Pl.* קַרְטֵסַיָּיא. Lev. R. s. 34 הא ק' קדמך וכ' Ar. (ed. כתבא) the documents (accounts) are before thee, read and count.

קרטיסים, v. next w.

קְרָטִיסִיס, קְרָטִיסִין (not ים ...) f. (κράτησις, S.) 1) *dominion, power, possession*, esp. (sub. יום) *a Roman festival* commemorating the conquest of eastern countries. Ab. Zar. I, 3 (8a) (Mish. Nap. קיריטיסים; Y. ed. קרטסים; v. Rabb. D. S. a. l. note 5); ib. 8b; Y. ib. I, 39c; Tosef. ib. I, 4 קרטיסים (Var. קראטיס, טוסם ...).—2) *royal prohibition.* Pesik. Baḥod., p. 104b sq. קבע ק' בני וכ' he issued a prohibition, that the Romans must not go down to Syria &c.; החיר ק' he cancelled the prohibition; Yalk. Ex. 273 (Ar. קבע קרטיסים בים, corr. acc.).

קְרָטִיקוֹן, v. גְּרָתִיקוֹן.

קַרְטִילָא, קַרְטַלָּא m. (χάρταλλος, prob. of Semitic origin; cmp. קוֹרְטוֹר) a kind of *basket.* Lev. R. s. 25; Koh. R. to II, 20 (Tanḥ. K'dosh. 8 סַלְסַלָּה).

קַרְטָלִין (χάρταλον) same. Tosef. Sabb. IV (V), 5 Var., v. קְרַסְטָלִין.

קַרְטָלִיתָא f. same, *a female's working basket.* B. Bath. 74a bot. ק' דהוו קא מקבעי וכ' a basket (Rashi: *a chest*) in which jewels were set. Ib.b מאי אית לכו בהדי ק' וכ' what have you to do with that basket designated for the wife &c.?

קְרַטֵּם (*Parel* of קָטַם) *to pluck, lop.* Maasr. III, 9 מְקַרְטֵם עלה וכ' he may pluck leaf by leaf and eat (without tithing); Y. ib. 50c; Y. B. Kam. II, 3a top וקירְטְמוּ החילפין and they (the chickens) ruined the young shoots; (Tosef. ib. II, 1 וקיקְטְמוּ). Y'lamd. to Num. XXII, 4 quot. in Ar. כל בהמה מְקַרְטֶמֶת אחד אחד וכ' any other beast on pasture plucks one part of the field after the other, but the ox &c.

קַרְטֵם ch., v. קַרְטֵט.

קְרַטֵּס (Pales of קרט) *to scrape.* Kel. XXX, 1 קִירְטְסָן, v. קְרַדֵּס.

קַרְטָסָא, קְרַטֵּס I, v. קַרְטֵיס.

קַרְטָסָא* II m. (a contraction of Cretensis, cmp. Κρητικόν, sub. ἱμάτιον) *a short and light linen dress.*—*Pl.* קַרְטְסָיָא. Targ. Is. III, 23 (h. text סדינים).

קרטסין, קרטסים, v. קְרָטִיסִין.

קְרַטַּע (*Parel* of קָטַע) [*to cut*; cmp. גּוּד,] *to caper, leap.* Gen. R. s. 38 ארכילסטרס מְקַרְטַּע Ar. the chief robber (Satan) cuts his capers (ed. השטן מקטרג). Ib. s. 74 מְקַרְטְעִים נויר כשהוא Var., v. קַרְקֵר II. Tanḥ. Ki Thissa 19 (read: נראה) appearing as if it (the golden calf) were leaping, v. רָטַט. Ḥull. 75a דג מקרטע (Ms. H. המתקרטע; Ms. R. 1 המקורטע 2 המטרטע corr. acc.; v. Rabb. D. S. a. l. note 2) a fish jumping (in the death agony); a. e.—Pesik. R. s. 40 [read:] שלא נראה המאכלת באה(ז) עלי ונְקַרְטַּע lest we (I) see the knife coming on me, and make a convulsive movement, and become unfit for a sacrifice; [Friedm. corrects: שלא אראה ... וְאֶקַרְטַּע ואיפָּסֵל lest I see the knife &c.]

Hithpa. הִתְקַרְטַּע same, v. supra.

קַרְטַע ch. same, *to leap.* Targ. Job XLI, 14 מקרטע quot. in Tosaf. to Ḥull. 75a (ed. תדרץ).—Cant. R. to I, 4 מְקַרְטְעָא כהדא חפירתא, v. חָפִירְתָא; Pesik. Ronni, p. 141b מְקַרְטָעָה בהדא חפצתא (corr. acc.; Ar. s. v. קרטע: כהדא ריפתא, corr. acc.).

קִרְי, Pesik. R. s. 22, v. קִירִי.—Yalk. Deut. 946, v. קִירִי.

קָרָא, קְרִי (b. h.) 1) *to call, name; to invite.* Ber. 7b מיום שברא ... שקָרָאוֹ ... וקָרָאוֹ אדון from the day that the Lord created the world there was no man that called the Holy One, blessed be He, lord, until Abraham came and called him lord (Gen. XV, 2 אדני). Gen. R. s. 56 אברהם קראו יראה Abraham called it (the Temple site) *yeraëh* (Gen. XXII, 14), שם ק' אותו שלם Shem called it Salem (ib. XIV, 18), הריני קוֹרֵא אותו ירושלם I will call it Jerusalem. Snh. 70b אין ... לְקָרוֹא אבא וכ' no sooner does a child know to call 'father' and 'mother', than it tastes grain food. Num. R. s. 15, beg. ק' אותו אוהב he invited that friend. Ib. אוּמָנוּת, v. אוּמָנוּת; a. v. fr.—Part. pass. קָרוּא, קָרוּי; f. קְרוּיָה, קְרוּיְתָא; *Pl.* קְרוּאִים, קְרוּיִין, קְרוּיִים, קְרוּיִם, קְרוּיוֹת, קְרוּאוֹת; קְרוּיִין, קְרוּיִין. B. Mets. 114b, a. e. (ref. to Ez. XXXIV, 31) אתם קְרוּיִים אדם וכ' you are called men, but idolaters &c. Sifra Aḥăré, end כל העריות ק' טומאה all illicit connections are called uncleanness; a. fr.—Esp. קְרוּאִים, קְרוּיִין *those called up to read from the Torah* (v. infra). Gen. R. s. 70 (ref. to Gen. XXIX, 2) אלו שלשה ק' this is typical of the three persons called up to read from the Torah (priest, Levite, and Israelite). Y. Meg. III, 74b אינן ולא שבעה ק' are not seven persons called up (on the Sabbath)?; a. fr.—V. קְרוּיוֹת.—2) *to read, recite* (esp. from the Scriptures). Yoma I, 6 ... אם רגיל לִקְרוֹת קוֹרִין לפניו if he (the high priest) is accustomed to read (the Scriptures), he reads himself, if not, they read to him; ובמה קורין לפניו and from what books do they read to him? Ib. פעמים הרבה קָרִיתִי וכ' many a time I read to him from Daniel. Meg. II, 1 הקורא את המגילה וכ', v. מְפָרֵשׁ. Ib. 2 קָרָאָה סירוגין, v. סֵירוּג. Ib. 3 קורא כמקומו he must read in accordance with the usage of the place he came from. Ib. 4 הכל כשרין לִקְרוֹת וכ' all persons are qualified to recite the Book of Esther (before the congregation). Y. Meg. IV, 74d bot. וקָרָיוּהָ and read from it; a. fr.—Esp. *to read from the Torah* at public services. Ib. III, 4 קורין בפרשת שקלים they (those who are called up, v. supra) read the section of Shekalim (Ex. XXX, 11-16). Ib. 6 אחד קורא את כולן one person must read the entire chapter (of the curses). Ib. IV, 1 ... בשני קורין שלשה on Mondays ... three persons read. Ib. 4 הקורא בתורה לא יפחות וכ' he who is designated to read from the Torah must read no less than three verses; לא יִקְרָא למתורגמן וכ' he must read to the interpreter one verse at a time, but from the Prophets, three verses. Bicc. I, 1 יש מביאין ... וקורין וכ' there are those who are bound to bring the first-fruits and to read (Deut. XXVI, 5-10), and those who must bring but not read &c. Ib. 4; a. v. fr.—Esp. (את שמע) ק' *to recite the Sh'm'a* in the morning and in the evening prayer. Ber. I, 1 לא קָרִינוּ וכ' we omitted to read the Sh'm'a. Ib. II, 3 ק' וטעה if one read the Sh'm'a and made a mistake. Ib. 4 האומנין קוֹרְאִין וכ' (Bab. ed. 16a קורין) workingmen read the Sh'm'a on top of a tree, or on the scaffolding; a. v. fr.—אלא ... אל תִּקְרֵי (or תִּירָקְרֵי Chald.

form; abbrev. א"ת) read not . . . but—, i. e. change the traditional (Massoretic) reading (for homiletical purposes). Ib. 64a (ref. to Is. LIV, 13 א"ת בּוֹנַיִךְ אלא בָּנַיִךְ read not *banayikh* (thy children) but *bonayikh* (thy builders, the scholars). M. Kat. 9b (ref. to Ps. XLIX, 12) א"ת קִרְבָּם אלא קִבְרָם read not *kirbam* (their innermost) but *kibram* (their grave); a. fr.

Pi. קִרֵא same, *to call, invite.* Part. pass. מְקוֹרָא, *pl.* מְקוֹרָאִין, מְקוֹרָאִים. Num. R. s. 13 יש חתן ... למק' וכ' does a bridegroom give a banquet for the invited guests and not sit with them?; a. e.

Nif. נִקְרָא 1) *to be called.* Lev. R. s. 1, beg. נִקְרְאוּ הנביאים ... מכאן ... נ' וכ', v. בַּיִת. Ex. R. s. 1 (ref. to Ex. II, 13) מכאן ... נ' רשע from here we learn that when a man lifts up his hand to strike his neighbor, even if he does not strike, he is called a wicked man; Snh. 58b. Ab. Zar. 19a (ref. to Ps. I, 2) בתחלה נִקְרֵאת ... נקראת וכ' first it (the Law) is called the Lord's, and then his (the student's); a. fr.—2) *to be read, recited.* Meg. I, 1 מגלה נקראת וכ' the Book of Esther may be read at public service on the eleventh &c. Ib. IV, 10 מעשה ראובן נ' ולא וכ' the story of Reuben (Gen. XXXV, 22) is read at public service but not translated. Ib. לא נִקְרָאִין וכ' (Y. ed. נִיקְרִין) must be neither read nor interpreted. Tosef. ib. IV (III), 31 יש נקראין ומתרגמין וכ' certain verses are read but not interpreted &c.; Meg. 25a נִקְרִין; a. v. fr.

Hif. הִקְרִיא *to cause to call, to lead in reading.* Sot. 10a sq. (ref. to Gen. XXI, 33) א"ת וַיִּקְרָא אלא וַיַּקְרִיא read not *vayikra* (and he called) but *vayakri* (and he made call), מלמד שה' וכ' intimating that Abraham caused the name of the Lord to be called by the mouth of every passer-by. Y. ib. V, 20c top קטן שהוא מַקְרֵא וכ' a child that reads the Hallel at school, and they (the class) respond by repeating each sentence (v. עָנָה I); גדול שהוא מקרא וכ' an adult that leads in reciting . . ., when the congregation responds with the first sentence (as refrain). Succ. III, 10 מי שהיה ... מַקְרִין אותו וכ' if a slave, a woman, or a child reads to him, he responds with Hallelujah. Gitt. III, 1 שמע קול סופרים מקרין וכ' heard the teaching scribes as they made the practicing children read, 'such and such . . . divorces &c.'—Esp. *to teach the Scriptures* (מִקְרָא). Lam. R. to I, 6 ... הַקְרִיבִנִי דף אחד השניני וכ' teach me a page of the Scriptures, teach me a chapter of the Mishnah; a. fr.—[Erub. 104b שהקרו, v. קָרַר I.]

קָרֵי I, קָרָא ch. same, *to call, name, invite; to read.* Targ. Gen. XXIX, 34. Targ. I Sam. III, 6. Targ. Gen. II, 19, sq. Targ. Deut. XVII, 19. Targ. Esth. VI, 1; a. v. fr.—Meg. 18b דְּקָרוּ לֵיה וכ' when they call him (in his sleep), and he answers. Gen. R. s. 17; Lev. R. s. 34 קָרוּן בשכינתיה וכ' they called (begging for alms) in the neighborhood &c. Ber. 13b מְקָרֵא הוא דלא לִיקְרֵי וכ' one is not permitted to read the Sh'm'a (while lying on one's back), but &c.; ... מקרא נמי אסיר to read is forbidden even when turning sideways. Ib. 11b כתיב רע וְקָרִינָן הכל it is written (Is. XLV, 7) 'and creates *evil*', and we read (in the morning prayers) '*all*'! Pes. 3a קְרוּ נגהי, v. נָגַהּ. Ib. וכ' ... לנהורא קְרִייֵהּ the Lord called the light and appointed it &c. Gen. R. s. 40 הוה קָרֵי עליהון נותן וכ' applied to them the verse (Is. XL, 29), he giveth &c. M. Kat. 5b top, a. fr. ק' עליה וכ' applied to him the verse &c. Keth. 17a sq. למאן דקרי ותני וכ' (at the funeral) of one that read the Bible and studied Mishnah, but of one that taught others &c. Sabb. 152b גלית ... נביאי לא קָרֵית thou showest that thou hast not even read the Prophets (v. infra). Y. Meg. III, 74b bot. אילין ... מאי דקָרְיָנָן וכ' as to the curses (v. אָרַר), dare one person read them and recite the benediction before and after them? Ex. R. s. 47 ודקָרְיין בלילה ... למדו learn the Torah from such teachers as get up early and study while it is yet night, v. אִתְמַטְרִין; a. v. fr.—Y. Meg. IV, 75a bot., a. e. קָרָאיֵי they recite.—Part. pass. קָרִי, קְרִיא; *pl.* קְרִיִין *the Massoretic reading*, opp. כתיב. Treat. Sof'rim ch. IX, 8. Ned. 37b, v. כְּתִיב; a. fr.

Af. אַקְרֵי (*Pa.* קָרֵי) *to make read, to teach* (the Scriptures). Sabb. l. c. דְּקָרֵיךְ קהלת לא אַקְרֵיךְ משלי (Ms. M. דאַקְרֵיךְ) he that taught thee Koheleth (Ecclesiastes) failed to teach thee Mishlé (Proverbs); Yalk. Gen. 33; Yalk. Ez. 376 דאקריך. Yeb. 9a מדמַקְרֵי ליה וכ' as R. J. taught his son the interpretation of &c. Koh. R. to III, 14 מקרתה, read: מקרי ליה, v. קָרְיָא; a. fr.—V. מְקָרֵי.—[Tanh. B'resh. 2 ולקרוירה, read: ולמַקְוֵירה.]

Ithpe. אִיתְקְרֵי, אִתְקְרֵי *to be called, named; to be called upon, visited.* Targ. Esth. III, 12. Ib. IV, 11. Targ. Gen. XVII, 5; a. fr.—Snh. 26b היכן ... דאִיתְקְרוּ שָׁחוֹת where do we find that the righteous are called 'foundations'? Yalk. Ez. 376 אִיתְקְרוּ לך ... אפי' even Prophets have not been taught thee; Yalk. Gen. 133 לא אִתְקְרוּ they have not taught thee (v. supra); a. fr.

קָרֵי, קָרֵת I (קָרָא) (b. h.) *to join.*—Denom. קוֹרָה III.—לְקַרְאַת *to meet.* Sabb. 31a ויצא לְקָרְאָתוֹ and came out to meet him. Ib. 119a; B. Kam. 32a top לקראת כלה to meet the bride (the Sabbath); a. fr.

Nif. נִקְרָה *to meet, join,* esp. נִיקְרֵי, נִקְרֵי (denom. of קֶרִי) *to lose semen.* Gen. R. s. 52; s. 74, a. e. אין חלשון הזה וַיִּקַּר אלא לשון טומאה this expression *vayikkar* (Num. XXIII, 4) has the meaning of uncleanness (by analogy from Deut. XXIII, 11).—Meg. 15a; Taan. 5b. Yeb. 76a.

Hof. הוּקְרָה same, *to have (nocturnal) pollution; to lose semen.* Y. Snh. II, 20b top; Midr. Sam. ch. XXIII (ref. to I Sam. XXV, 20) ותפגש אותם הוּקְרוּ כולן 'she struck them' (with her charms), all of them met with &c.

קָרֵי II ch. same, *to join.*

Ithpe. אִיתְקְרֵי *to do something by accident; to happen.* Snh. 33a א' ועבד כחד וכ' if he happened to act in accordance with the opinion of one of them, when the common usage agrees with the other. Keth. 26a אִיתְקְרוּ ויהבו ליה accidentally they gave it to him.

קָרֵי, קָרֵת II, *Pi.* קֵרָה (b. h.) 1) (denom. of קוֹרָה, q. v.) *to lay beams; to cover.*—2) (denom. of קִיר I, q. v.) *to wall up, close.* Ber. 10b (ref. to II Kings IV, 10) עלייה ... וקִירוּהָ it was an open upper room (a balcony), and they closed it up. M. Kat. I, 4 מְקָרִין את הפירצה וכ' you may close up a breach during the festive week. Ib. 7a כיצד מקרין וכ' in what way is it to be done? ... With shrubbery or bay-trees. Succ. I, 8 חמְקָרֶה סוכתו וכ' he

who covers his Succah with spits or boards of a bed-side. Lev. R. s. 1 חירה מקרה בקורות וכ׳ he covered the building with joists, and wrote the name of the king on them; a. e.—Part. pass. מְקוֹרֶה; f. מְקוֹרָה. Y. Succ. I, 51ᵈ top סוכה מ׳ פסולה a Succah covered with beams is ritually unfit; מבוי מ׳ כשר a covered alley is fit (for Sabbath movements). Y. Naz. IX, 57ᵈ מערה מ׳ a vaulted cave. Sabb. 5ᵃ; a. fr.

קְרֵי III (קְרִי) f.=קִרְיָא, *town, place.* Targ. O. Gen. XLVII, 21 (some ed. קְרִי). Targ. Is. XIX, 2; a. e.—*Pl.*, v. קִרְיָא.

קְרֵי, part. pass. of קְרִי I, q. v.

קֵרִי, קְרִי m. (b. h.; קָרָה I) 1) *accident, mishap.* R. Hash. 16ᵃ תבואה שאירע בה ק׳ וכ׳ a crop to which an accident happened (an injury from natural causes) or a misfortune (through human agencies). Ib. אדם ... ק׳ וכ׳ a man whom a mishap befell or &c.—2) (euphem.) *nocturnal pollution.* Ab. V, 5. Midd. I, 9. Yoma 88ᵃ בעל ק׳ one to whom pollution happened; a. fr.—*Pl.* קְרִיין. Ber. 22ᵇ; B. Kam. 82ᵃ (Ms. H. קְרָאִין); Y. Meg. IV, 75ᵃ top; a. e.

קְרֵיָא I ch. same, 1) *accident, mishap.* Targ. Prov. XVII, 14 quot. Levy Targ. Dict. (ed. Lag. קדיא; ed. אצטדיא).—2) constr. קְרֵי *pollution.* Targ. O. Deut. XXIII, 11 ed. Berl. (ed. Vien.=h. text קְרֵה; oth. ed. סואבת).

קְרֵיָא II m. name of *a worm in poppy.* Sot. 3ᵇ (Ar. s. v. כד: פַּרְיָא), v. זְנוּתָא.

קְרֵיָא III m. *Bible verse*, v. קִרְיָא.

קְרֵיָא *place*, v. קִרְיָא.

קְרִיאָה, קְרִיאָת f. (קָרָא) 1) *call.* Sifra Vayikra, Par. 1 (ref. to Lev. I, 1) הקדים ק׳ לדיבור the Lord sent the call in advance of the speech. Ib. על כל ק׳ הוא אומר הנני to every call he responded with 'here am I.' Deut. R. s. 11, beg. חתם יצחק בק׳ Isaac closed his blessings with a call (Gen. XXVIII, 1); אנא בק׳ ... אני I will commence with a call (ib. XLIX, 1); a. fr.—2) *reading* esp. from the Scriptures. קְרִיאַת שְׁמַע (קְרִיַּת) (abbrev. ק״ש), or ק׳ (sub. שמע) *the recitation of Sh'm'a* (Deut. VI, 4-9; XI, 13-21; Num. XV, 37-41) in the morning and in the evening prayer. Ber. 13ᵇ מצות ק׳ the duty of reciting, contrad. to מצות כונה, v. כַּוָּנָה. Ib. זו ק״ש של ר׳ וכ׳ this (the verse Deut. VI, 4) was all that R. Judah han-Nasi read (when engaged in teaching); a. fr.—V. שְׁמַע II.—קריאת המגלה the recitation of the Book of Esther. Meg. I, 4; a. fr.—Ib. 14ᵃ קְרִיטָה זו הלילא (not קריירתא), v. הַלֵּלָא.—Macc. 18ᵇ הראויין לק׳ those first-fruits which are fit for reciting over them (Deut. XXVI, 3 sq.); a. fr.—*Pl.* קְרִיאוֹת, קְרִיּוֹת. Deut. R. s. 4, beg. מהו לקרות ... בק׳ הרבה how about reading 'the reproofs' (הוֹכָחָה) by several calls (by calling up several persons successively). Ib. אם יקראו ... ק׳ הרבה וכ׳ if they do read ... by several calls, each called-up person should not recite the benediction before and after &c.—Cmp. קְרִיּוֹת.

קְרִיאָסוֹת, v. קִרְיוֹסִי.

קָרֵיב, v. קָרֵב.

קָרִיבְתָּא, קָרֵי, קָרֵיבָא, קָרֵב, קָרֵיב m., קָרֵיבְתָּא f. (קָרַב) *near, related.* Targ. Deut. XXII, 2. Targ. Lev. XXI, 3. Ib. XVIII, 6; a. v. fr.—Y. Keth. IX, 33ᵃ top כהדא קָרִיבְתֵּיהּ as in the case of that relative of R. S.—*Pl.* קָרִיבִין, קָרִיבָתָא, קָרִיבָן; קָרִיבָא. Targ. O. Lev. XVIII, 17. Targ. Ps. XXXVIII, 12. Targ. Ez. XXIII, 5; a. fr.

קָרִיבָה f. (קָרַב) *coming near, use of the root* קָרַב. Gen. R. s. 96 (ref. to Gen. XLVII, 29) כל מי שנ׳ בו ק׳ למות וכ׳ he of whom the expression 'come near to die' is used, has not reached the age of his fathers; דוד כתיב בו ק׳ וכ׳ of David the expression קרב is used (I Kings II, 1) &c.; Yalk. Kings 168. Snh. 3ᵇ (ref. to Ex. XXII, 7 ונקרב) משעת ק׳ שלשה from the time of the approach (before court) there must be three judges. Gen. R. s. 71 בזה ק׳ ובזה ק׳ coming near is mentioned in connection with the tribe of Judah (Ps. LXV, 5) and with the priestly tribe (Ex. XXVIII, 1). Y. Snh. VII, 25ᵃ מכיון דכתיב ק׳ ק׳ וכ׳ since with regard to illicit connections the word קרב is used &c. Sabb. 104ᵇ מחוסר ק׳, מחוסר מעשה דק׳ it lacks being brought together (joined into one word); a. fr.—Y. Hor. II, 46ᵈ ק׳ פרישה the root קרב may also mean separation (coming near one's self, ref. to Is. LXV, 5).—*Pl.* קְרִיבוֹת. Pes. 118ᵇ (ref. to Ps. LXVIII, 31) מי גרם ... ק׳ שהיו חפצין בהן what caused the dispersion of Israel among the nations? The approaches (to the nations) which they desired; Yalk. Ps. 800 קְרֵבוֹת (or קְרָבוֹת). Y. Ber. IX, 13ᵃ top, v. קְרוֹב I.

קָרִיבוֹי, v. קְרוֹב II.

קְרֵבוּת, קְרִיבוּת f. (קָרַב) *friendship, relationship.* Ex. R. s. 5, a. e., v. נְשִׂיקָה.

קְרִיבוּתָא f.=קְרִיבָה. Targ. Y. Deut. XXXI, 14.

קָרִיד m. (קרר; cmp. גְּרִיר) (*a pot*) *covered with a crust* formed of hardened sediments. Ab. Zar. 76ᵃ תאר ק׳ ותאר לא ק׳ (Ms. M. קריר, cmp. גָּרַד a. גָּרַר) the one (a vessel taken from gentiles) has crusty accretions, the other (a sacred vessel) has none.

קְרִיד I f. (b. h.; קָרָה I a. II) *town, settlement, fort.* Lam. R. introd. (R. Nahman) (ref. to Is. XXIX, 1) ק׳ שחנה the town in which David put up his camp; ק׳ דלא חניא וכ׳ the place where &c., v. חַנָּיָא. Ib. ק׳ שעשה וכ׳, v. קְסַרְקִיטוֹן; Yalk. Is. 302. Tanh. K'dosh. 9 מעשה הית בקְרִיתָנוּ it happened in our place; Lev. R. s. 24, beg. בקרתני (corr. acc.; Yalk. Ps. 680 בעירנו).—*Pl.* קְרִיּוֹת. Y. Snh. I, 18ᶜ bot. מעשה ... ק׳ וכ׳ it happened with (representatives of) 24 townships belonging to the house of Rabbi, that they were assembled to proclaim an intercalation at Lydda.—[Y. B. Bath. IX, 17ᵃ קריות, read קרנות, v. קָרוֹן.]

קְרִיד II, קִירְיָ׳ m. ch. (=קִרְיָאתָא, v. קוּרְיָיאתָא a. קִרְיָא)

townsman, villager. Gen. R. s. 18 (ref. to Gen. II, 22) טבוי לק' דמלכא שושביניה lucky is the townsman whose groomsman is the king ('Rashi' טבוה לקרתא דמלכא שושבינה); Yalk. ib. 24 טובוי לקי'.

קְרִיָּדָה, v. קְרִיאָה.

קְרִיוֹן* m. (κηρίων) *wax-candle.*—*Pl.* קְרִיוֹנִין. Ex. R. s. 36 (ed. קרוינין, קרינין, corr. acc.), v. סְרַבַּק.

קריוניוס, v. קְרַיְינוֹס.

קְרִיוֹסִין, קְרִיוֹסִי, v. קִירְיוֹסִי.

קְרִי, קְרִיוָתָא f.=h. קְרֵה or קָרִי, *accident*; קְרִיוּת דְּרַחֲמֵי *effusio seminis in consequence of heated fancy or dream.* Targ. Y. Deut. XXIII, 11. Targ. Y. I Gen. XLIX, 3.

קְרִיחַ, v. קְרֵחַ ch.

קְרִיחָה f. (קָרַח) *making bald, baldness.* Sifra Emor Par. 1, ch. I, v. קְרָחָה. Y. Sabb. XX, end, 17d, v. קְרַח I.—*Pl.* קְרִיחוֹת. Macc. 20a, v. קָרַח.

קְרַיי, v. קוֹרְיָא.

קִי, קְרִיָּא, קְרִיוָתָא, קִוּ, קְרִיָּד, קְרִיָּא f.=h. קְרִיָּה, *town, settlement, village.* Targ. II Esth. IV, 1. Ib. IX, 28. Targ. Prov. XVIII, 19; a. fr.—Y. Ber. II, 5a top הוה עייל ק' ונפיק ק' (not ונפקא) he went from place to place; Cant. R. to I, 6 הוה עלייל לק' ונפיק לק' to buy up the grain of the place; a. e.—*Pl.* קְרִיָּין, קִוּ, קְרִיָּתָא, קְרִיוָתָא קִוּ, קִי. Targ. Y. II Num. XXXV, 2 (not קְרִיַּת). Targ. Y. ib. 7; 8; a. fr. —Constr. קִוְרֵי, קִוּ. Targ. Y. ib. XXXII, 26; 33; 36; a. e., v. קִרְוָא.—Y. Ḥag. I, 76c ... בק' דארעא וכ' ר' יודה R. Judah, the Nasi sent forth ... to visit the small places of Palestine and arrange for them primary teachers &c.; Lam. R. introd. (R. Abba 2). Succ. 44b ק' אית לי I own villages (or *sing.*). Ib. בני ק' the villagers. Y. Maasr. II, 49d דנפקין וסחרין ... קוריין וכ' who go out trading in four or five places (during the day) and sleep in their own homes; a. e.

קַרְיִי, קַרְיָא m.=קָרָא *Biblical scholar, Bible teacher.* Lev. R. s. 30 ק' ותניי וכ' a Biblical scholar, a Mishnah student, poet, and preacher (v. קָרוֹב II); Cant. R. to III, 6 קָרָאוֹי ותנויי; Pesik. Ul'kaḥ. p. 179a קָרוֹי ותנויי.

קְרִיָּה, קַרְיָא, קַרְיָא c.=קְרָא, *Scriptures; Bible verse.* Y. Meg. IV, 74d bot. יכיל ... ק' מן פומי I can write the entire Scriptures from memory; יכיל ... ק' בתרין מניי I can write the whole Bible at a cost of two Manehs; וכתב כל ק' על וכ' and wrote the whole Bible on their hides. Y. Ber. II, 4d bot. כמא דאישתעי ק' כך וכ' the phraseology of the Bible must be adopted in Talmudic diction; Y. Snh. VIII, 25c. Y. Peah I, 15d bot. ... מן הדין ק' שמע understood (derived) all this from the following verse. Lev. R. s. 22 אי מן הדא ק' ליה וכ' if you mean to prove from this verse, you cannot derive from it anything; a. v. fr.—*Pl.* קַרְיָיא (v. קְרָא II), קַרְיָין. Y. Ber. I, 3b הא רב"ח מקוימין ק' תרין (not מקימון) with this interpretation of Beth Hillel the two texts are harmonized. Koh. R. to III, 14 היאך מרי ... אילין ק' וכ' how do you explain these verses?, and he delivered them to him; ואילין ק' מקרי ליה (not מקרתן) and these are the verses he interpreted to him. Lev. R. l. c. אית ליה ק' סגיין he has many Biblical verses to prove his opinion; a. fr.

קְרִיָּדָה, v. קְרִיאָה.

קַרְיָדָה, v. קַרְיָיא.

קְרָיָדָה, v. קְרָיָה.

קְרִירוֹן, v. קְרַמְיוֹן.

קַרְיָין, *pl.* of קַרְיָא.—[Targ. II Esth. VI, 10, v. קְרַק.]

קַרְיָנָא, קַרְיְיָנָא m. (קְרִי I) 1) *one able to read in the Bible.* Kidd. 49a על מנת שאני ק' כיון וכ' if one betrothes a woman with the condition 'that I am a *ḳaryana*', she is betrothed as soon as he can read three verses in the synagogue. Ib. והני מילי דאמר ק' וכ' this is the case only when he says *ḳaryana*, but if he says *ḳara* &c., v. קַרָא.—2) *one who dictates a letter.* Snh. 82a, a. fr., v. פַּרְיָנָקָא.

כְּפַר קִ', קִרְיְינוֹס pr. n. pl. *K'far Ḳiryanos* (prob. =קִרְנַיִם, v. Grætz, Gesch. d. Jud. II, 2, p. 456). Pesik. Vayhi, p. 66a; Lev. R. s. 17; Pesik. R. s. 17 כ' קרינים; Ruth R. to I, 5 קִרְיָנוֹס. Esth. R. to VI, 10 כ' קריונוס (corr. acc.); Meg. 16a קרינוס Ms. M. (ed. קרצום, corr. acc.); Pesik. Ha'omer, p. 72b; Lev. R. s. 28; Yalk. ib. 643 קריטם (corr. acc.); Yalk. Esth. 1058 קורינוס (corr. acc.).

קְרִירוּת, Y. B. Bath. II, 13b bot. מכוית ק', prob. to be read: מכוית קְרָנוֹת from the shock of passing vehicles.

קְרִיָּתָא, v. קְרִיָּא.

קְרִיָּמָה f. (קָרַם) *formation of a light crust* on dough in baking. Y. Ḥall. II, beg. 58b; ib. III, 59b top.

קְרִימוֹן, v. קְרַמְיוֹן.

קְרִינָא, v. קְרַיְינָא.

קְרִינָא m. (κάρινον, κάρυνον, carenum; cmp., however, Assyr. karanûv, Schr. KAT2, p. 560, kurunnu, Del. Assyr. Handw., p. 355) name of *a sweet wine.* Ab. Zar. 30a ק' חמרא חליא וכ' *k'rina* is a sweet (weak) wine that comes from ʿAsia (v. עַסְיָא); Y. ib. II, 41a.

קְרִינוֹן m. (κρίνον) *(white) lily.* Y. Kil. I, end, 30a (not קרינטון), expl. שושנת המלך, v. שׁוֹשַׁנָּה (v. Löw, Pfl. p. 380).

קְרִינוֹס, v. קְרַיְינוֹס.

קְרִינְטוֹן, v. קְרִינוֹן.

קרינין, Ex. R. s. 36, v. קְרִיוֹן.

קריסטאלי, Yalk. Esth. 1046, a gloss to זכוכית, *crystal.*

קריסמור, v. קְוִיסְטוֹר.

קריסמלין, v. קְרוּסְטָמִיל.

קְרִיסְפָּא pr. n. m. *K'rispa*, v. פְּרִיסְפָּא. Y. Ab. Zar. III, 42[d] (Var. קְרִיסְפַּדַאי). Y. R. Hash. I, 57[a] bot קרוס ed. Krot. Ib. II, 58[b] top; Y. Snh. I, 18[c] bot. קְרִיסְפָּדָא. Y. Shek. VII, 50[c]. Y. Yeb. I, 2[c] top קְרִיסְפִּי. Y. Snh. III, 21[b] bot. Y. M. Kat. III, end, 83[d] קְרוּסְפִּי.

קְרִיסְפִּי, קְרִיסְפַּדַאי, קְרִיסְפָּדָא, v. preced.

קְרִיעָה f. (קָרַע) *rending, tearing.* Yoma 80[a] בן ... טעון ק' an animal taken alive out of the slaughtered mother's womb (v. פְּקוּעָה) requires ripping (to let the blood escape). Y. Ḥag. I, 76[a] הרי שגרמה ק' the operation (on the טומטום) caused him to be legally recognized as a male. Y. Ber. I, 3[d] bot., a. fr. קְרִיעַת ים סוף the division of the Red Sea for the passage of the Israelites; a. fr.—Esp. *the rending of the garment in mourning.* M. K. 22[b] כל ק' שאינו מבדיל וכ' a rending whereby one fails to sever the border (v. קְצָה) is a meaningless act; a. fr.—*Pl.* קְרִיעוֹת. Ib. 26[a] חייב לקרוע שתי ק' must make two rents; a. e.

קְרִיץ m. (קרץ; cmp. קְרַצ') [*breaking through,*] *dawn, early morning.* Targ. Job XXXVIII, 12 (some ed. קריצתא, קרצתא, corr. acc.). Targ. Ps. LVII, 9; a. fr.—V. קְרִיצָתָא.

קְרִיצָה f. (קָרַץ) *compressing the lips, gesture* of anger, scorn &c.—*Pl.* קְרִיצוֹת. Yeb. 108[b] מכרת ברמיזותיו וקריצותיו she is familiar with his hints and gestures (by which she may be influenced). Ib. קְרִיצוֹתֵיהֶם ורמיזותיהם their gestures and hints.

קְרִיצְתָּא, קְרִיצָתָא, קְרַצ' f. = קְרִיץ. Targ. Ps. XXII, 1. Ib. L, 12. Targ. Y. Num. XIV, 44; a. e.—[Targ. Job XXXVIII, 12, v. קְרִיץ.]—Y. Ber. I, 2[c]; Y. Yoma III, beg. 40[b]; Cant. R. to VI, 10 בק' at day-break. Y. Bets. V, 63[a] bot. בק' דשובתא early on a Sabbath morning; a. e.

קריקס, קריקם, v. קוֹלָקָס.

קָרִיר I *crusty,* v. קָרִיד.

קָרִיר II m., קְרִירָא c., קְרִירְתָּא f. (קָרַר II) 1) *cool, cold.* Targ. Nah. III, 17.—Gen. R. s. 48 בארבע ... טולא ק' וכ' at four hours of the day the shade is cool, and the sun hot. Sabb. 53[a] (prov.) חמרא ... ק' ליה the ass feels cold even at the solstice of Tammuz. B. Bath. 24[b], a. e. ק' ולא, v. חַמִּים. Gen. R. s. 99, v. עֲרִילְתָּא II; a. e.—[Zeb. 79[b]; 98[a], v. קָרַר I.]—*Pl.* קְרִירֵי. Targ. Prov. XXV, 25.—Nidd. 36[b] אפקוה מק' ... עיילוה they got him hot to relieve him from chills; עיילוה בק' וכ' they got him cold to relieve him from fever. Ab. Zar. 28[a] דחיטי מק' ק' from eating very cold wheat dishes; a. e.—Esp. קרירי (מיא) *cold water.* Ib.[b] לא ק' וכ' neither cold nor hot, but tepid. Ḥull. 46[b], v. טָרַשׁ I. Sabb. 55[a], v. חַמִּים; a. fr.—2) (cmp. קוֹרָה I) *satisfaction, pleasure.* Gen. R. s. 47 ... לא תמלי קרירך וכ' fill not my spirit with too much pleasure (awaken not in me too high aspirations), Oh that thou wouldst not withdraw from me the present grant!; Yalk. ib. 82.

קְרִירוּתָא f. (preced.) *cold.* Targ. Prov. XXV, 13.

קרירמין, v. קרורטין.

קְרִישׁ m., קְרִישָׁא f. (קָרַשׁ) *congealed, hard, frozen.* Targ. Y. Num. XI, 7 (not קריש).—Ḥull. 120[a], v. חָלָא III.—*Pl.* קְרִישִׁין; קְרִישָׁן. Targ. Job XXXVIII, 30 (Ms. קְרִי).

קְרִישָׁא, v. קְרוּשָׁא.

קְרִיתָא, v. קְרָיָא.

קְרִיתָא* f. (קרי, v. קָרָה II) *a covered arched vehicle.* Keth. 17[b], v., however, הֲרִנּוּמָא.

קָרַם (b. h.) [*to contract, join,*] *to form a skin, cover.* Tosef. T'bul Yom II, 10 חוט ... שק' על וכ' if the film of an egg floated on the top of a pot; T'bul Yom III, 3. Ib. קטניות שקָרְמוּ על וכ' cooked peas which formed a skin on the rim of a pot. Ber. 25[a] כיון שקרמו פניה when its surface formed a crust. Men. VII, 3 (78[b]) עד שלא קרמו בתנור (v. Rabb. D. S. a. l. note 90) before the loaves had formed a slight crust in the oven. Sabb. I, 10 כדי שיקָרְמוּ פניה וכ' in time for the cake to form a crust on the surface &c.; שיקָרוֹם התחתון וכ' for the bottom to form a crust; a. fr.—Part. pass. קָרוּם. Ḥull. 49[b]; Tosef. ib. IX, 14, v. תּוֹחֵב.

Hif. הִקְרִים same. Y. Ter. X, 47[b] bot. בצים שהקרימו (abortive) eggs which have formed a membrane. Ber. 40[b]; B. Bath. 95[b] היין שה' wine which has formed a film; v. קָרַס.

קָרַם ch. same, *to form a skin; to cover, overlay.* Targ. Prov. VII, 16 ובקרמא מצראה קְרַמְתָּהּ ed. Lag. (ed. incorr.) and I covered it with Egyptian (fine) cloth.—Part. pass. קָרִים. Ib. XXVI, 23 (some ed. קריס, corr. acc.; h. text מצפה).—[Targ. Job VI, 12, v. קָרַס.]

Af. אַקְרִים (of wine) *to form a film.* Ab. Zar. 30[a] bot. (edd. Const. a. Ven. דאקריס); B. Bath. 95[b]; v. קָרַס.

קֶרֶם m. (preced.) *fine cloth, gauze, hanging.*—*Pl.* קָרָמִין, קָרָמִים. Succ. 10[a]; Sabb. 22[a]; 45[a]; Bets. 30[b].

קְרָמָא m. 1) = h. קְרוּם, *skin, membrane.* Ḥull. 45[a] ק' עילאה the upper (outer) membrane of the brain; ק' תיתאה the lower (inner) membrane. Ib. 46[a] ק' עילאה וכ' the outer membrane of the lungs &c.; a. e.—2) *fine cloth,* v. next w.

קַר', קָרְמָא m. = h. קֶרֶם, *fine cloth, hanging.* Targ. Prov. VII, 16 (some ed. קָרְנָא), v. קְרַם.—*Pl.* קַרְמֵי, קַר'. M. Kat. 10[b], v. בַּסְכֵּס.—[Erub. 22[a], v. קוּרְמֵי.]

קרמודין, v. קַרְמִיד.

קַרְמוֹלִין m. pl. (enlargement of קרם; cmp. פְּרוּם a. בַּרְכוֹם I) [*green* or *yellow* plants,] *karmulin,* name of a

sort of gourd, the leaves of which are eatable. Y. Shebi. II, end, 34[b] ק׳ פטורין וכ׳ ק. are exempt from tithes, ... as long as they have not formed gourds; Y. Ned. VII, beg. 40[b]. Ib. קִירְמוֹלִין. Tosef. Shebi. IV, 19 קְרוּמָנִין ed. Zuck. (Var. קרמלוס, קְרוּמְלִים). Tosef. Neg. I, 5 (expl. ירקרק) כשעוה וכקורָמָל ed. Zuck. (Var. וכקוּרָמָן; R. S. to Neg. XI, 4 וכקורמין) of the color of wax or of ק., v. כַּרְמֶל.

קַרְמִיד m. (κεραμίς, -ίδος) *roof-tile.* Y. Taan. I, 64[b] top כדי שיודחו פני הק׳ (not שירדותו) so that the surface of the roof-tiles appears washed (by the rain); Y. Ber. IX, 13[d] bot. שיורדחו פניה (corr. acc.); Gen. R. s. 13 (not שידתו).—*Pl.* קַרְמִידִין, קְרָמִידִין. Sifra M'tsor'a, Par. 6, ch. IV יכול אפי׳ ק׳ וכ׳ Ar. (ed. קרומדים, corr. acc.) lest you think that you may use also tiles or bricks. Tosef. Kel. B. Kam. II, 3 חסילונות והקרמודין וכ׳ ed. Zuck. (oth. ed. קרמיון, corr. acc.) gutters or tiles in which &c.

קִירַ׳, קִרְמְיוֹן pr. n. river, *K'ramyon*, prob. a tributary of the Jordan. Par. VIII, 10; Snh. 5[b] (Ms. M. קרימ׳). B. Bath. 74[b] (Ms. M. קור׳; Ms. O. קירמון; Ms. H. קדרון); Midr. Till. to Ps. XXIV קירמ׳ ed. Bub. (oth. ed. קריון, corr. acc.); Yalk. Ps. 697.—[Tosef. Kel. B. Kam. II, 3, v. preced.]

קַרְמִינָאֵי, v. קַרְמָנָאֵי.

קַרְמִית or קָרְמִית f. (from its color; cmp. קַרְמוּלִין) *cow-wheat* (Melampyron) of which a coarse bread is made. Tosef. Ḥall. I, 1 אם חק׳ חיירבת וכ׳ (ed. Zuck. קרומית) ק. is also subject to the priest's gift; Y. ib. I, beg. 57[a]; Y. Pes. II, 29[b] top; Bab. ib. 35[a], expl. שרצניחא דמשתכחא וכ׳ a weed found among Papaver Spinosum. Tosef. ib. I (II), 29 אם חק׳ יוצא וכ׳ one may comply with the duty of eating *matsah* (on the first night of Passover) by eating bread made of ק.—V. קוּרְמִי.

קַרְמָנָאֵי m. pl. *Carmanians, inhabitants of Carmania*, a province of the ancient Persian empire, with the capital Carmana; [oth. opin. (from קַרְמָא) *sellers of linen garments*; cmp., however, meanings of סַדְרִי I, II]. Sabb. 138[a] בדק׳ Ms. O. a. Ar. (ed. כדק׳; Ms. M. בדקמינאי) it refers to a folding bed or frame (like that) used by the Carmanians (to exhibit their wares). Naz. 31[b] תורא דקרמנאי an ox of the Carmanians (good for ploughing); ib. דקרמיני.—B. Kam. 21[a] מעיקרא ק׳ וכ׳ originally Carmanians had been living on the abandoned property belonging to the orphans, and had been paying a nominal rent; [Ms. M. קַדְמָאֵי, Ms. R. a. vers. in Raschi קַדְמוֹנָאֵי old settlers or nomads=בני קדם].

קִרְמָתָא, Targ. Prov. VII, 16, v. קְרַם.

קָרַן (b. h.; denom. of קֶרֶן) *to emit horns* or *rays.*

Hif. הַקְרִין *to be horned.* Ḥull. 60[a] (ref. to Ps. LXIX, 32) מַקְרִין בריישא והדר מפרסי first it got horns and then hoofs; v. מַקְרִין II.—Y. R. Hash. III, 58[d] top (strike out מקרן כתיב).

קָרַן I (cmp. Arab. *ḳaran* junxit &c.) *to join, harness, put to.* Y. Kidd. III, 64[a] ק׳ זבונה וכ׳ the trader put the beasts to and went off; [Var. קרץ, v. קָרַץ II].

קֶרֶן c. (b. h.; v. preced.) [*joint, attachment; roundness, fulness,*] 1) *horn.* Y. Erub. I, 19[b] bot. זכרותו של ק׳, v. זְכָרוּת. R. Hash. III, 2 כל השופרות ... ק׳ all *shofars* (horns) are fit for use on the New Year's day, except that of a cow, because it is called *ḳeren* (and not *shofar*); וחלא כל ... ק׳ do not all *shofars* also go by the name of *ḳeren?* Ib. 26[a]; a. v. fr.—Keth. XIII, 2, v. צָבִי.—Esp. (sub. נזק) *damage done by an animal's horn, goring.* B. Kam. 2[b]. Ib. 4[a]; a. fr.—Trnsf. *horn, trump, wind instrument.* Kel. XI, 7 ק׳ עגולה a round (wound) metal horn; contrad. to פשוטה a plain (straight) horn; Sabb. 47[a]; a. fr.—*Du.* קְרָנוֹת, קְרָנַיִן, קַרְנַיִם, קַרְנַיִן; *pl.* קְרָנִים. Tosef. Par. II (I), 2; Bekh. 44[a]. Par. II, 2 פרה שקרניה וכ׳ a red cow whose horns and hoofs are black; Bekh. l. c. שקרנים וכ׳ (corr. acc.). Ḥull. 60[a], a. e. קרניו קודמות וכ׳ ... שור the ox which Adam sacrificed was born with his horns (full grown) in advance of his hoofs. Par. XII, 9 ק׳ של יוצאי דרכים the travellers' drinking horns. Gen. R. s. 99 אלו תוקעי ק׳ וכ׳ these (the Levites) blow horns, and those (the Greeks) blow trumpets. Ib. זה בעל ק׳ וזה בעל ק׳ this one (Joseph) is described as endowed with horns (power, Deut. XXXIII, 17), and that one (Rome) is &c. (Dan. VII, 24). Y. Shek. VI, 50[a] top כקרני וכ׳, v. כִּילּוּרְיָא. Ib.; Yoma 77[b] קרני חגבים the antennæ of locusts; a. fr.—2) *any projection, point; a) beam, ray.*—*Pl.* as ab. Ex. R. s. 47; Tanh. Ki Thissa 37 קרני ההוד the beams of glory, *halo;* a. e.—*b) projecting staff* or *handle.* Par. XII, 9, v. כְּלִיבָה. Lam. R. to I, 16 [read:] קרן גלוסקאן זו this point of the roll of white bread; a. e.—*c)* (with זוית or without) *corner,* v. זָוִית. Ber. 17[a] שתעמידנו בק׳ חשוכה ... בק׳ אורה that thou place us in the corner of light (position of honor), and not in the corner of obscurity. Men. 42[a] חשיל על הק׳ if one attaches the show-fringes exactly in the corner; a. fr.—*Pl.* as ab. Ḥull. 31[a], v. אִיזְמֵל. Macc. 12[a] תפש בקרנותיו took hold of the projections of the altar; a. fr.—יושבי קרנות those seated at street corners, v. יָשַׁב.—[Gen. R. s. 75, v. יָשַׁב a. כְּרֵן.]—3) (cmp. כֶּרֶן) *fulness, essence.* Nidd. II, 6, v. בַּרְכּוֹם I.—Esp. *principal, capital.* B. Kam. IX, 7 משלם ק׳ וחומש וכ׳ must pay the principal (the full value of the stolen goods) and the fine of one-fifth, and bring a guilt-offering; a. v. fr.—Trnsf. *the capital of reward* or *punishment laid aside for the hereafter.* Peah I, 1; Tosef. ib. I, 2, sq., v. פֵּרֵי; a. fr.—[ק׳ אפל, v. אָפֵל II.]

קֶרֶן II, קָרְנָא I ch. same, 1) *horn*; trnsf. *strength; beam, ray.* Targ. Josh. VI, 5. Targ. I Sam. XVI, 1. Targ. Ps. LXXXIX, 18. Targ. Job XLII, 14; a. fr.—B. Bath. 16[b], v. קָרֵשׁ II. Ber. 62[b] (prov.) ק׳ קרייא ברומי וכ׳ when the horn calls in (the market of) Rome, son of a trader in figs, sell thy father's figs (wait not for thy father's return, if he is absent). Macc. 16[b], a. e. ק׳ דאומנא the surgeon's horn (in which he receives the blood); a. fr.—*Pl.* קַרְנֵי, קַרְנָיִן. Targ. I Kings XXII, 11. Targ. Ps. LXIX, 32 (v. Ḥull. 60[a], quoted in preced.); a. fr.—Sabb. 154[b] מאה ק׳ בזוזא וכ׳, v. supra. Ib. 129[b] ק׳ דאומנא Ar. a. Ms. O. (ed. קרי, v. Tosaf. a. l.) a hundred horns (hundred blood-lettings) for a Zuz, a hundred heads (hair-cuttings) for a Zuz, a hundred lips (trimmings of mustaches) for

nothing. B. Bath. 74a; a. fr.—2) *projection; corner.* Targ. Prov. XXI, 9; a. e.—Keth. 111a וקרו לה ק' וכ' (not לרח) and they shall call it (Babylonia) the corner of salvation. B. Kam. 27b, v. עֲצָרָא. Men. 34a פרוזבול דאמר ק' פרוזבול a door at the corner (having only one post); a. e.—*Pl.* קַרְנִין, קַרְנָתָא, קַרְנָאתָא; constr. קַרְנַת. Targ. Ex. XXIX, 12. Ib. XXX, 10. Targ. Ps. LXIX, 13; a. e.—B. Bath. 95b דמיזדבין אק' which is sold at the street-corners. Pes. 12b שית רומא בי ק' קאי (not בק') at six hours (at noon) the sun stands between the corners (of the globe, equally distant from east and west &c.).—3) *essence,* v. קֶרֶן.—4) *principal, stock.* B. Mets. 79a; B. Kam. 3a, v. בְּלַי I. Y. M. Kat. II, 81b top אגרא וק' קרן הוא וכ' the expected profit and the principal (cost price) are together considered as principal &c.; a. e.—[קַרְנָזוֹל, v. קרנא זול.]

קַרְנָא II pr. n. m. *Karna.* Sabb. 108a. B. Bath. 89a.

קַרְנָדוֹל, v. קַרְנָזוֹל.

קַרְנוּנָא m. (a fictitious denomin. of קרנא) [*horned, stupid,*] *Karnuna.* Kidd. 25a לאו המנונא אלא ק' thy name ought not to be Hamnuna, but Karnuna; [oth. interpret. =יושב קרנות *sitting at the corners, idler*; oth. =קר נונא *cold fish,* opp. to חם נונא (=חם) hot fish].

קַרְנָזוֹל* m. (=קַרְנֵי נָזוֹל, v. נָזַל) [*the horns (feelers or feet) of a polyp,*] *division of a field by drawing lines from the centre in all directions* (into four or eight triangles), and giving alternately one triangle to each partner, whereby an equalization is accomplished of the advantages and the disadvantages of situation. B. Bath. 13a top חד גיסא בק' . . . Ms. M. (ed. בקרנא זול, read: בקַרְנָאזוֹל; Ms. F. בקַרְנָדוֹל; Ms. H. בקרנזור) if on one side of a field there is a dike, and on the other a river, we divide it by *karnazol.* B. Mets. 108b bot. Ms. M. (ed. בקרנזיל; Ms. R. 1 בקרנא זול; Ms. F. בקרנדול).

כְּפַר ק', קַרְנַיִם pr. n. pl. *K'far Karnayim,* near Bethshean. Y. Dem. II, 22d top.

קַרְנִית f., *pl.* קַרְנִיּוֹת, v. קָרוֹן.

קַרְנַת, Targ. Y. II Gen. XXI, 15 (Levita קרנתא), a corruption of קַרְוָוא II.

קָרַס (b. h.) *to curve, contract, shrink.*

Nif. נִקְרַס *to warp; to crack from contraction.* Gen. R. s. 12, end אם אני נותן . . . הם נִקְרָסִין Ar. (ed. מִקְרִיסִין) *Hif.*) if I put hot water into them, they will burst; if cold, they will crack.

Hif. הִקְרִיס 1) same, v. supra.—2) (of wine) *to become sourish.* Ber. 40b היין שהִ' Ms. F. a. Ar. (ed. שהִקְרִים); B. Bath. 95b Ms. H. (ed. שהקרים), v. קָרַם.

קָרֵס ch. same; *part. pass.* קָרִיס *shrunk, dense.* Targ. Job VI, 12 ed. Lag. (oth. ed. קרוּם, corr. acc.).

Af. אַקְרֵיס, or *Ithpe.* אִקְּרִיס *to become sourish.* Ab. Zar. 30a bot. דאקריס Ar. a. ed. Cost. a. Vien. (v. Rabb. D. S. a. l. note 1; ed. דאקרים); B. Bath. 95b דאיקריס Ms. H. (v. Rabb. D. S. a. l. note 8; ed. דאקרים), v. קָרַם.

קֶרֶס m. (b. h.; קֶרֶב) *hook, clasp. Pl.* קְרָסִים. Pesik. Vayhi, p. 5a היו קְרָסֵי זהב וכ' the golden clasps were seen in the Tabernacle as stars are seen in the sky; Cant. R. to III, 11; Y. Meg. I, 72c sq.; Sabb. 99b top; a. e.

קַרְסֹל m. (b. h. קַרְסֻלַּי; v. preced.) *bent, joint, ankle.* Ohol. I, 8 עשרה בק' Ar. (ed. בקוּרְסֹל) ten joints are in the ankle.—*Du.* קַרְסוּלַּיִם; *pl.* קַרְסוּלִּין, קַרְסוּלִּים. Tosef. Hull. III (IV), 25 כל שיש לו ארבע . . . וק' (ed. Zuck. וקרסולוי, read: לין . . .) locusts which have four wings and jointed legs (hindlegs for leaping); Hull. III, 7 (Bab. ed. 59a קרצ'; Ms. M. קרסולין, v. Rabb. D. S. a. l. note); ib. 65b Ms. R. 2 a. Ar. (ed. קרצ', v. Rabb. D. S. a. l. note 9). Tosef. Succ. III, 3 (ref. to אפסים, Ez. XLVII, 3) עד קַרְצוּלָּיו ed. Zuck. (Var. קרס') up to the ankles; Y. Shek. VI, 50a top עד קַרְסוּלָּיו וכ' . . . אלולי but for the water coming up to his ankles, he would not have gone into the ark. Keth. 111b והלכתי עד קַרְסוּלַּי וכ' I waded up to my ankles in honey that had dropped from dates. Koh. R. to XII, 5 החגב אלו קרסולין 'the *hagab*' (locust, ib.), that is his ankles (legs, v. supra); Lev. R. s. 18 השקד אילין קַרְסוּלּוֹת (corr. acc.).

קַרְסוּלָּא I, קַרְסוֹלָא ch. same. Targ. Y. Num. XXI, 35 בקַרְסוּלָּיהּ (not בקרסולי).—Y. Shek. VI, 50a top, v. preced. B. Bath. 73b עד קרסולית . . . ההוא Ms. O. (ed. קַרְצוּלָּיהּ) a bird standing in water up to its ankles. Ber. 54b ומחיית בקרסולית and he (Moses) struck him (Og) on his ankle; a. e.—*Pl.* קַרְסוּלִּין. Targ. Lev. XI, 21 (leaping legs; h. text כרעים). Targ. Ez. XLVII, 3 (Ar. a. ed. Lag. קרצ'). Targ. Ps. L, 11 Ms. (ed. קרצ').

קַרְסוּלָּא II m., *pl.* קַרְסוּלִּין (cmp. קֶרֶס) *nettles.* Targ. Is. XXXIV, 13; Targ. Hos. IX, 6 (h. text קִימוֹשׁ).

קִרְסוֹם, v. קִרְסֹם.

קַרְסוּף, v. קִרְצוּף.

קַרְסְטִילִין, v. קְרַסְטָלִין.

קַרְסָטָל m. (a corrupt. of κάρταλος, v. טַרְסָקָל) *basket.* Sabb. 53a Ms. O., v. טַרְסָקָל. Cant. R. to V, 11, a. e.—[Y. Sabb. X, 12c bot. עד שיטלנו בק', a corrupt.; Bab. ib. 94b בכלי.]

קַרְסָטִלִּין same. Tosef. Sabb. IV (V), 5, v. טַרְסָקְלִין. Tosef. B. Mets. VIII, 10 (Var. קרצ'); B. Mets. 90a קרסטילין Ms. M. (oth. mss. קרסטל, קסרטל, v. Rabb. D. S. a. l. note), v. טַרְסָקְלִין.

קַרְסִי*, קַרְ' m. pl. (קֶרֶס) *sour wine.* Targ. Prov. XIX, 13 (h. text חוֹמֶץ).

קִרְסִיוֹת, v. קִרְיוֹסִים.

קַרְסִין, v. קִרְיָס.—[Gen. R. s. 58, v. קִלְיוֹס.]

קָרַסֵּם (b. h. בִּרְסֵם; *Parel* of קָסַם) 1) *to cut, trim.* Sabb. XII, 2 הִקְרַסֵּם he that trims trees. Shebi. II, 3 מְקָרְסְמִין you may trim trees &c.; [Maim. *cut the ears*

off, leaving the halms stand]. Ab. Zar. III, 10; a. fr.—2) (of insects) *to nibble, bite off*. Peah II, 7 קָרְסְמוּתָן נמלים a field the grain of which ants have bitten off (at the roots); Tosef. ib. I, 8.

Nithpa. נִתְקַרְסֵם *to be chopped, cut up* (cmp. קִרְסֵם). Tosef. Kel. B. Bath. I, 9 השלחן ... שנִתְקַרְסְמוּ (Var. שנִתְקַסְּמוּ) a table ... which have been cut up (Kel. XXII, 1 שנפחתו).

קַרְסֵם ch. same, *bite, nibble*. Targ. Y. I Deut. XXVIII, 38 (Y. II יקרסום, corr. acc.; h. text יחסל).

קַרְסֵף, קַרְסֵף v. קַרְצֵף, קִרְצֵף.

קָרַע (b. h.) *to tear, split*; esp. *to rend the garment in mourning*. Kel. XVI, 5 עד שיְקָרְעֶנּוּ (Mish. ed. שיַקְרִיעֶנּוּ *Hif.*) until he tears the bale open. M. Kat. 22b אינו קוֹרֵעַ ... על כל אלא עליון for all dead (except parents) ... one must rend only the upper garment. Ib. האשה קוֹרַעַת וכ׳ a woman (mourning for her parents) rends the lower garment and puts it back in its place, and then rends the upper garment. Snh. 60a חייב לְקָרוֹעַ ... אחד השומע both he that hears a blasphemy directly, and he that hears it from one that heard it (and reports as witness before court) must rend his garment; a. v. fr.—Part. pass. קָרוּעַ; *pl.* קְרוּעִין, קְרִיעִין. M. Kat. 26b היוצא בבגד ק׳ וכ׳ he that marches before a corpse with a garment rent (for a previous case) robs (deceives) the dead and the living. Ib.a (ref. to II Kings II, 12) ק׳ ועומדים לשנים remaining always rent in two; ib. 22b (v. Rabb. D. S. a. l. note 4); Snh. l. c.; a. fr.

Pi. קִרַּע 1) same. M. Kat. 26b ואין מְקָרְעִין בפניו you must not rend your garment in his (the sick man's) presence. Ib. מקרעין לקטן וכ׳ we rend a minor's garment in order to make him feel sad; ib. 14b. B. Hash. 16b ... ארבעה מקרעין גזר וכ׳ four things cause an evil decree passed on man to be torn (cancelled), they are: charity, prayer &c.; a. fr.—2) (cmp. גָּרַע) *to scrape, to mark the outlines of letters by abrasion*. Gitt. 19b מקרעין לחם וכ׳ ... עדים for witnesses that know not how to sign their names, grooves are made on blank paper, and they fill the grooves out with ink; ib. 9b; Y. ib. II, 44b top וּמְקָרְעִין; [Tosaf. to Gitt. 9b: you cut the names out on blank paper and put it on the document, and the witnesses fill the cuts out]. Tosef. Sabb. XI (XII), 8, contrad. fr. רשם; a. e.

Nif. נִקְרַע *to be torn; to be cut open, be operated upon by a section*. Yeb. VIII, 6, a. e. טומטום שנ׳ v. טוּמְטוּם. Bekh. 42b שמא יִקָּרַע וכ׳ he may have an operation performed, and be found a eunuch; Tosef. Yeb. XI, 1; Yeb. 83b. B. Bath. 168b נ׳ פסול נִתְקָרַע בשר if a document is found torn, it is invalid; if it appears torn by accident, it is valid as evidence; ib. נ׳ קֶרַע של בית דין נתק׳ וכ׳ *mikr'a* refers to the rent as made in court for cancellation, *nithkare'a* refers to a rent different from the manner customary in court; Y. Gitt. II, 44b; a. e.

Nithpa. נִתְקָרַע *to become torn*, v. supra.

קֶרַע ch. same. M. Kat. 20b אמימר ... ק׳ עילויה when Amemar's grandson died, he rent his garment for him. Keth. 104a קְרָעָא וכ׳, v. קְרָעָא; a. e.

Pa. קָרַע same. Targ. Ps. XXXV, 15 Ms. (ed. בזע).—Part. pass. מְקָרַע. Ber. 58b, v. וילון.

Ithpe. אִיקְּרַע *to be torn, cut open*. Bekh. 42b אטו כל דמיקְּרַע וכ׳ is every *tumtum* that is operated upon found to be a male?; Yeb. 83b.

קֶרַע m. (b. h.; preced.) 1) *rent; piece*. B. Bath. 168b איזהו ק׳ ... בין ק׳ של בית דין, v. קֶרַע; Y. Gitt. II, 44b. Ib. כתב לעדים which is a rent made in court? A cut between the writing and the signatures of the witnesses; (different in B. Bath. l. c.); a. e.—Esp. *the rent in the garment as a symbol of mourning*. M. Kat. 24a אינו ק׳ ... אינו כל ק׳ שאינו (חֲימּוּם v.) a rent not made at the moment of excitement is no rent (has no symbolical meaning); Y. B. Mets. II, end, 8d, v. בֶּהָלָה. M. Kat. 22b, v. קְרִיעָה; a. fr.—*Pl.* קְרָעִים, קְרָעִין. Ib. 26a ואלו ק׳ שאין וכ׳ and these are the rents which must never be stitched together. Sifra Thazr. Par. 5, ch. XVI (ref. to Lev. XIII, 57) לימד על כל הק׳ וכ׳ this shows that all the torn-off pieces must be burnt. Snh. 60a נחמלא כל חבגד ק׳ one's entire garment might soon be full of rents. Tosef. B. Kam. III, 2 לא יאמר ... ואת הק׳ וכ׳ the injured person cannot say, take thou ... the pieces (the torn garment) and restore to me a cloak; a. fr.—2) *the groove made by marking the outlines of letters*. Y. Gitt. III, 44b מרחיב בפניהן את הק׳ (in the case of witnesses that know not how to sign their names) one must make wide grooves for them (so as to leave room for individual characters in filling out the outlines).—*Pl.* as ab. Bab. ib. 19b, v. קֶרַע.

קְרָעָא, קֶרַע ch. same. Keth. 104a ... לקְרֵעֵיהּ וכ׳ he rent his garment (at Rabbi's death), and turned the rent inside (to hide it); a. e.—*Pl.* קְרָעִין. Y. Kil. IX, 32b top וקרעון ואזל קלא דקרעין וכ׳ (not דקרעון) they rent their garments, and the lamentations accompanying the rending were heard as far &c., v. גּוּבְתָא; Y. Keth. XII, 35a top קלה לק׳ (read: דק׳); Koh. R. to VII, 11, a. IX, 10 קלידה דקרידה, read: דקִירְעָה (sing.).

קַרְפָּאוֹת, v. קוּרְפָּיוֹת.

קַרְפַּדַּאי, v. קוּרְפַּדַּאי.

קַרְפּוּף, [v. קַרְפִּיף.

קַרְפָּוֹת, v. קוּרְפָּיוֹת.

קַרְפָּטָא, v. אקַרְפָּטָא.

קַרְפַּף, קַרְפִּיף m. (Parel of קפף, cmp. נָקַף II Hif.) 1) *enclosure*, esp. *an enclosed space outside of a settlement*, for storage of wood &c. Erub. II, 3 לא אמרו ... לגנה ולק׳ they limited the area to two S'ahs only for a garden and a storehouse. Ib. 5 הגינה וחק׳ שהן וכ׳ a garden or a *karpif* of seventy (cubits) and a fraction by seventy and a fraction, surrounded by a fence ten handbreadths high &c. Bets. IV, 2 מבראין ... ומן הק׳ וכ׳ you may bring in (on the Holy Day for immediate use) wood from the field, taking from what is piled up, and from the *k.* even from what lies around scattered; איזהו ק׳ כל וכ׳ what is understood by *k.*? An enclosed space near the town. B. Bath. 24b ק׳ שהוקף לדירה ... a *k.* ... which has been enclosed

for living purposes; a. fr.—2) *an area* (of seventy square cubits) *outside of a town, added to the city limits for the purposes of Sabbath distances.* Erub. V, 2 נותנין ק' לעיר for measuring Sabbath limits we allow a *k.* to each town; וחכמים ... ק' אלא בין וכ' but the scholars say, a *k.* as an extension to city limits is allowed only in the case of two neighboring towns; אם יש לזו ... עושה ק' לשתיהן להיותן כאחת (Y. ed. קַרְפּוּף) if there is a space of seventy cubits for one and an equal space for the other, this forms a *k.* for both, so that they may be considered as one town. Ib. 57[a] מאי ק' תורת ק' by *k.* the scholars mean the application of the law of *k.* (as an extension to the town); a. fr.—*Pl.* קַרְפִּיפוֹת. Ib. IX, 1 אחד גגות ... ק' רשות וכ' joint roofs, courts, and enclosures are each considered as one area (for Sabbath movements). Ib. 89[a]; a. fr.

קַרְפִּיפָא ch. same. Y. Kidd. II, beg. 62[a] גבי אפקיד ... דחבריה ק' gave his wine vessels in charge at his neighbor's enclosure. Y. B. Mets. II, 8[c] top (expl. מצובה) כגון אחין ק' וכ' (in a pyramid) in the manner as goods are stored up in an enclosure belonging to three persons.

קַרְפַּסִינוֹן m. (καρπάσινον) *(made of) fine linen.* Esth. R. to I, 6, v. בַּרְפַּס I.

קַרְפֵּף, v. קַרְפִּיף.

קָרַץ (b. h.) 1) *to make an incision; to cut.* Yoma III, 4 קָרְצוֹ ומרק וכ' he made the ritually required cut, and some one else finished &c., v. מָרַק. Ib. 32[b] מאי קרצו ... לישנא what is meant by *k'ratso*? ... It has the meaning of slaying (by ref. to Jer. XLVI, 20); Y. ib. III, 40[c] top, v. נָכוֹסָא. Tosef. Ukts. II, 8 כיון שקרצו as soon as he has made an incision into it (although he did not cut it apart, v. Ukts. II, 5).—Esp. *to cut dough on the baker's board.* Kel. XV, 2 קוֹרֵץ עליו ... אם if he prepares it to cut dough on it; Tosef. ib. B. Mets. V, 4; a. fr.—[Y. Pes. IV, 31[b] top מודיר שקורצין, read: שקוצרין.]—2) *to bite, pinch.* Nidd. VI, 12 כדי לְקָרוֹץ בצפורן a hair large enough to seize with the nails.—3) [*to form a groove,*] *to press the lips close together; to gesticulate with closed lips.* Mikv. VIII, 5 קָרְצָה שפתותיה if (in taking a ritual immersion) she pressed her lips together.—Yoma 19[b] הקורא ... ולא יְקָרוֹץ בשפתותיו reading the Sh'm'a one must not blink with one's eyes, nor gesticulate with one's lips &c. (make motions to his neighbor).

Pi. קִרֵּץ same. Ib. הקורא ... ומְקָרֵץ וכ' of him who reads the Shm'a and blinks with his eyes and gesticulates with his lips and points with his fingers, the Scriptures say, 'not me didst thou call &c.' (Is. XLIII, 22); Yalk. Is. 318 וקוֹרֵץ.

Nif. נִקְרַץ *to be nipped off.* Peah VII, 4 אם נִקְרָצַת עם וכ' if it (the isolated bunch on the knee of a vine) can be nipped off as a cluster, it belongs to the owner (Ms. M. נקצרת, v. Rabb. D. S. a. l. note); Sifra K'dosh., Par. 1, ch. III (Var. נקצרת); Yalk. Lev. 605 נקצרת; Y. Peah VII, 20[a] bot. אני אומר את הנִקְרָצוֹת עם האשכולות (not עם) I mean those which have been nipped off in clusters; a. e.

קָרַץ I ch. same, *to bite, pinch, sting.* Erub. 65[a] אי קָרְצָתָן כינה וכ' I could not study, if a vermin were to bite me.

קָרַץ II (denom. of קְרִיצָתָא) *to get up early, to do a thing early.* Y. Ter. XI, end, 48[b] ... ע"י כן הוה שהר through that (burning lamp) he was wakeful, and through that he arose early; Y. Sabb. II, 4[d] top. Y. Ab. Zar. V, 44[d] וקרוץ וכ', v. סָדַר. Ib. וקפץ ליה וק' he got up early and went off. Lev. R. s. 25 אי קָרַצְתְּ לא חשכת if thou hadst worked early (while young), thou wouldst not have to work late (in old age). Ib. קָרַצְתִּי וחשכית (not קריצת) I did work early, and do work late. Ib. s. 32 נוגש וכ' ק' Ar. (ed. קדם), v. נָגַשׁ. Lam. R. to III, 7 לא הוה בר נש קָרֵיץ לא בצפרא ולא בגלדא לתאינא (not לתאינה) and none came in the morning to gather the figs earlier than they; Y. Maas. Sh. V, 56[a] top. Y. Kidd. III, 64[a] ק' זבונה וכ' the trader got up early &c., v. קְבַן; a. fr.

קֶרֶץ m. (קָרַץ) *division, partition.* Kel. VIII, 6 השאור והק' וכ' ... the leaven and the reptile in it (in the vessel with two compartments), and the squeezed-in partition between them; [Hai Gaon: *a piece of dough,* v. מְקָרֶצֶת].—*Pl.* קְרָצִין, קְרָצִים. Tosef. B. Mets. IX, 19 פשתן עד שיעשנו ק' ed. Zuck. (oth. ed. קורצין) he that rents (on shares) a field on which to raise flax, must attend to it until he has made it into divisions (piles ready for division into shares).

קוּרְצָא, קָרְצָא III, קֶרֶץ m. (קָרַץ I) *biting, cutting, destruction*; only in אכל ק' (mostly *pl.* קְרָצִין, קוּרְצִין). (v. אֲכַל I) *to inform against.* [Targ. Is. LVIII, 1 אכלי ק' Ar., read with ed. Koh. only אכלי, quoted to prove the meaning of אכל=קרא, v. כְּלֵי II.] Targ. Prov. XI, 13 קָרְצָא ed. Wil. (Ms. קורצין). Ib. XX, 19. Targ. Lev. XIII, 16 (O. ed. Berl. קִרְצִין); a. fr.—Lam. R. to IV, 2 קָרְצָהוֹן, v. אֲכַל I; Gitt. 56[a] קורצא; a. fr.—Ab. d'R. N. ch. XVI (in Hebr. dict.) אוכילו קורצא אצל וכ' (?).

קָרְצוֹבָא m. (*Parel* of קְצַב) *thorn.*—*Pl.* קָרְצוּבֵי. Targ. Prov. XV, 19.

קַרְצוּד, v. קוּרְצַד.

קָרְצוּלָא, קַרְצוֹלָא, v. קַרְסוֹלָא, קַרְסוֹפָא.

קַרְצוּם, v. קַרְוָינוֹס.

קְרִצוּף, v. קִרְצוּף.

קָרְצַטִּירוֹנָא, v. בִּרְיסְטִירוֹנָא.

קְרַצְיוֹן pr. n. pl. *K'ratsion* (*Chorazin, Ch. Keraze*), near Capernaum. Y. Ber. VIII, 12[b] bot. ר' יוחנן דק' (ed. Lehm. דקסריון); Y. Bets. V, end, 63[b] דקצירון (some ed. דקריצ', corr. acc.).

קָרְצִית f. (קָרַץ; cmp. קוּרְצִין) *a big fly* or *locust.* Gitt. 86[b] שבעמיר ק', expl. ib. ריידבתא דבריני כיפי flies among sheaves.

קִרְצֵף (cmp. קְצַף) [*to use a rough tool,*] *to scrape, curry* with a large-toothed strigil, contrad. to קִרֵּד.

Bets. II, 8 מְקַרְצְעִין you may curry &c. (on the Holy Day); Y. ib. II, end, 61d.

קַרְצֵף ch. same.

Ithpa. אִתְקַרְצַף *to scratch one's self.* Targ. Job II, 8 לְאִתְקַרְצָפָא (ed. Lag. לְאִתְקַרְצָפָא; h. text לְהִתְגָּרֵד).

קַרְצָתָא, v. קְרִיצָתָא, a. קְרִיץ.

קַרַק* pr. n. pl. *K'rak* (cmp. קרקר, Schr. KAT2, p. 180). Targ. II Esth. VI, 10 מְדִינְתָא ק' ed. Lag. (oth. ed. קריין ומדינתא) *K.* the capital.

קַרְקָא, v. קוּרְקָא.

קַרְקְבָנָא, קַרְקְבָן, v. sub קוֹרְקְבָן.

קַרְקוּזָאָה m. (cmp. כַּרְכּוּז) of *Karkuz.*—*Pl.* קַרְקוּזָאֵי. Ned. 51a (expl. דלעת הרמוץ ק' (קרי (not קרא) *Karkuz* pumpkins.

קַרְקוֹמָא, קַרְקוֹם, v. כַּרְכּוֹמָא I.

קַרְקוֹמְנִיקְיָא, v. כִּירוֹמְנִיקָא.

קַרְקוֹר, v. קִירְקוּר.

קַרְקִיא, Yalk. Ps. 838 כל ק', v. גְּלוּגְדָּקָא.

קַרְקִיסְיָאוֹת, קַרְקִיוְאוֹת, v. קִרְקְסָיוֹת.

קַרְקִיפֵל, v. קִרְקֵפַל.

קַרְקִישָׁא, v. קִרְקְשָׁא.

קַרְקָס, v. קוֹלְקָס.

קַרְקָסָא *clasp,* v. קוּרְקָסָא.

קַרְקָסָא f. (v. קִרְקְסָיוֹת) *circus, place of amusement.*—*Pl.* קוּרְקָסָאתָא, קוּרְקְסָוָתָא. Targ. Y. Deut. XXVIII, 19 בתי קִיצָטְרוֹנִיכוֹן וקוֹרְקִיסַתְכוֹן (for תיאט') ed. Vien. (oth. ed. קוּרְקָסַתְ') your theatres and circuses. Targ. Ps. LXIX, 13 בית קַרְקָסָוָן (some ed. קַרְ'; Ar. בתי קַרְקְסִיחוֹן, Var. קרקסוון) (v. Lam. R. introd. 17).—[Lam. R. to I, 18 קוּרְקְסִיוֹן, v. קִרְקְסִיוֹן.]

קַרְקְסְיָאוֹת, קַרְקָסְיָאוֹת, קַרְקָסָאוֹת, v. קִרְקְסָיוֹת.

קַרְקְסִיוֹן pr. n. pl. (Κιρκήσιον) *Circesium* (כַּרְכְּמִישׁ). Lam. R. to I, 18 (ref. to II Chr. XXXV, 20) בק' דעל פרת (not ון ... בק) at Circesium on the Euphrates.

קִרְקְסָיוֹת f. pl. (an adapt. of κίρκος, circus) *circuses, buildings used for chariot races and other entertainments.* Y. Ber. IX, 13c bot. בשעה ... בבתי תיטריות ובבתי ק' וכ' when God looks down on the theatres and circuses as they stand undisturbed ..., while his Temple is destroyed &c. Meg. 6a (ref. to Zech. IX, 7) אלו ... וק' שבאדום וכ' (Ms. M. קַרְקְסָאוֹת שלהן) this refers to the theatres and circuses in Edom (Rome) where in the days to come Judah's chiefs shall teach the Law in public. Keth. 5a קרקסאיות Ar. (ed. קרקיאות, corr. acc.), v. פָּקַח; Sabb. 150a קרקסאות (Ms. O. קרקיסיאות). Gen. R. s. 67. Ib. s. 80 צריכין אנו ... ולבתי ק' שלהם וכ' we must give credit to the nations that they bring actors to their theatres and circuses and amuse themselves with them, so that they may not talk with one another and come to vain quarrels. Lam. R. to III, 13; ib. introd. 17. Ruth R. to I, 16. Pesik. R. s. 6 יום תיאטרון וקורקסיו, read: וקירְקָסִין, v. תִּיאַטְרוֹן; a. fr.

קַרְקַע m. (b. h.; v. Schr. KAT2, p. 583, a. קַרְקָרָה) *ground, soil; bottom.* B. Mets. 31a אבידת ק' a loss to the ground, i. e. the duty of preventing damage to a fellowman's ground through a stray animal. B. Bath. V, 7 (84b) מחובר לק' (ב) ואם חיתה if the flax was bought while standing in the field, v. חָבַר. Ib. 4 חקונה שני ... לא קנה ק' if a person buys two trees in a neighbor's field, he has not bought the ground belonging thereto. Ib. בעל הק' the owner of the ground. Y. Succ. I, 51d מן הק' from the floor of the Succah. Sifré Num. 126 קַרְקָעוֹ של בית וכ' the ground on which the house stands down to the deep; a. fr.—Snh. 74b אסתר ק' עולם חיתה Esther was merely like natural ground (that is ploughed), i. e. in submitting to the embraces of the heathen king she did no act on her part.—Esp. *immovable property,* opp. מְטַלְטְלִין. B. Mets. 11b לקנות על גבי ק' to be acquired in connection with immovable property, v. אֲגַב. B. Bath. 156b; a. fr.—*Pl.* קַרְקָעוֹת. Y. ib. IX, 17a bot. כשהיו ק' ומטלטלין וכ' when his immovable and his movable properties were in the same place. Keth. 87b, a. e. שעבוד ק', v. שִׁעְבּוּד; a. fr.—Tosef. Kel. B. Kam. VII, 15 קַרְקָעוֹת הכלים, v. קַרְקָרָה.

קַרְקָעָא, קַרְקַע ch. same. Targ. II Chr. XXI, 3.

קַרְקָעִית f. (preced.) *ground, bottom.* Sabb. 147b, v. דִּימְסִית. Yeb. 116b בק' של ספינה at the bottom of the ship; Hag. 23a בקַרְקָעִיתָהּ וכ'.

קַרְקָעִיתָא ch. same. Targ. Y. Num. XIX, 14.

קַרְקָפָא, קַרְקַף m. (= קפקפ', קפף; cmp. קוֹרְקְבָן) [*round,*] *skull, head.* B. Bath. 121b bot. לשבטים ... לקרקף (Ms. M. לקרקפא דג') גברי וכ' was the land divided by tribes (each tribe getting an equal share) or by the heads of men? Sabb. 67a (in an incantation) אקרקף דארי וכ' Ar. (ed. אקרקפי, read: אַקַרְקְפִירָה) on the head of a lion, and on the nostrils &c. B. Bath. 55a אקרקף וכ' (Ar. אקרקפא; Rashb. אקרקפתא), v. כַּרְגָּא; a. e.—*Fem.* form קַרְקַפְתָּא. R. Hash. 17a ק' דלא מנח תפלין (Tosaf. מנחא) the head (of him) that puts no T'fillin on. B. Bath. l. c., v. supra.

קַרְקֵפַל, קַרְקֵי, m. (preced., with formatic. ל; cmp. כַּרְמֵל &c.) *scalp* (used as a charm in battle). Ab. Zar. 11b (describing a sort of secular game) קַרְקִיפָלוֹ ... אחת לשבעים שנה once in seventy years they make a well man ride on a lame man and dress him in the garments of Adam and place on his head the scalp of R. Ishmael &c. Ḥull. 123a קַרְקַפְלוֹ של ר' וכ' R. Ishmael's scalp was put on the head of kings (as a charm.). *Pl.* קַרְקַפְלִין. Ib. אין לך לגיון

וכ' ... there is not a Roman legion that does not carry with it several scalps; Tosef. ib. VIII, 16.

קַרְקַפְתָּא, v. קַרְקֹפֶת.

קָרְקַר I (b. h.; denom. of קִיר) *to storm a wall, batter, destroy.* Y. Taan. IV, 69[b] sq. מְקַרְקְרִין בּוֹ ... בשביעי נכנסו וכ' on the seventh of Ab they entered it, on the eighth they worked to demolish it, on the ninth they set fire to it; Y. Meg. I, 70[c] top; Tosef. Taan. IV (III), 10 והיו מקרקרין שבישי וכ' they worked at its demolition on the seventh, the eighth &c. Lam. R. introd. (R. Joḥ. 1) שהיו מְקַרְקְרִים קירות וכ' they tore down the walls of their houses and made of them breastworks and placed them around their forts, v. שׁוֹעַ; Yalk. Is. 289.

קָרְקַר II (cmp. פָּרְכַּר) *to dance, revel.* Gen. R. s. 64 (v. גָּרַר II) שנכנסו ... והיו מְקַרְקְרִין בו וכ' lawless people came to his house and revelled with him (Abimelech) the whole night; Yalk. ib. 111. Gen. R. s. 74 והיו מקרקרין וכ' (Var. מְקַרְעֲשִׁים) and revelled with him (Laban) &c.; Yalk. ib. 130.

קָרְקַר III (onomatop.) *to cackle; to quack; to cry* &c. Taan. 29[a] (ref. to Is. XXII, 5) חקב"ה מְקַרְקֵר עליהן כתרנגולת שמְקַרְקֶרֶת על בניה Ar. (Ms. M. 1 חקב"ה מקרקר אחריהם כתרנגולין; Ms. M. 2 קְרָקֵר עליהם; omitted in ed., v. Rabb. D. S. a. l. note) the Lord moans for them like a hen that cackles for her young; Yalk. Is. 289. Ex. R. s. 9 חתחיל ... ומקרקר וכ' Pharaoh began to laugh at them and crow at them like a cock.

קַרְקַר ch. same. Targ. II Esth. I, 2 תרנגולין מְקַרְקְרִין the cocks (on Solomon's throne) crowed.—Ḥull. 53[a] bot. אריהו ... וארנהו קמְקַרְקְנָן when he (the lion) roars, and they (the domestic animals) make a noise (mow, bleat &c.). Ib.[b] top.

קַרְקָרָה f. (cmp. מַרְגַּע) *rimmed bottom of a vessel; lower border of a web.* Oḥol. IX, 16 כנגד קַרְקָרָתָהּ ed. Dehr. a. Ar. ed. Koh. (ed. קוּרְקָרוּתָהּ, קוּרְקָרוּתָהּ) corresponding to (under or on the rim of) its bottom; Tosef. ib. X, 9 קוּרְקוֹרְתִיתָהּ ed. Zuck. (read קוּרְקוֹרְתָהּ or קוּרְקָרוֹתִיתָהּ); ib. קוּרְקוֹרְתָהּ, קוּרְקָרוֹתָהּ. Kel. XXVIII, 10 עד שיגמור את קַרְקָרָתָהּ ed. Dehr. (ed. קוּרְקוֹרְתָהּ; Ar. קוּרְקָרוֹתִיתָהּ, ed. Koh. קו' *pl.*) until he finishes the lower border of the network.—*Pl.* קַרְקָרוֹת. Ib. II, 2 קַרְקָרוֹתֵיהֶן. Tosef. ib. B. Kam. II, 2 קרקרנות (corr. acc.; R. S. to Kel. II, 2 חוך). Ib. VII, 15 קַרְקָעוֹת הכלים the bottoms of vessels.

קַרְקְרָנוֹת, v. preced.

קָרְקֵשׁ (=קשקש; cmp. פָּרְכֵּשׁ II) *to knock, clap, ring.* Tosef. Sabb. XIII (XIV), 17 אין מְקַרְקְשִׁין לא וכ' you must not ring a bell or a clapper for a child &c. Gen. R. s. 12 מְקַרְקֶשֶׁת בקרניה she knocks with her horns (against the rocks); Yalk. Ps. 862 מְקַשְׁקֶשֶׁת; (Midr. Sam. ch. IX מַקְשֶׁשֶׁת, v. נָקַשׁ).

קַרְקֵשׁ ch. same. Ber. 62[a] מְקַרְקְשָׁא, v. לְקוּנָא. Pes. 112[a] נְקַרְקֵשׁ נפחמא וכ' (not מקרקש; v. Rabb. D. S. a. l. note 9) let him knock the lid against the pitcher. Keth. 86[a] מְקַרְקֵשׁ לירה זוזי he makes the coins clapper to him, i. e. offers him a few Zuz; Gitt. 40[b] top. Cant. R. to VII, 9 חוון נסבין ... וחוון מְקַרְקְשִׁין בחון they (Hananiah, Mishael and Azariah) took their idols, broke them and made of them bells which they hanged on their dogs and asses, and they clappered with them (ref. to Is. XLVI, 1); a. e.

קַרְקָשׁ m. (preced.) *clapper, bell.* Tosef. Sabb. XIII (XIV), 17. Y. ib. VI, 7[d]; Y. Bets. I, end, 61[a].

קַרְקִי', קַרְקְשָׁא ch. same.—*Pl.* מַרְקְשָׁיָא, מַרְקֵי'. Y. Sabb. VI, 8[b] bot. (expl. קשורים, Is. III, 20).

קַרְקַשְׁתָּא f. same. B. Kam. 52[a], v. כַּרְכַּשְׁתָּא I.

קָאטָר, קָרָר m. (קרר *to roll, drag*; cmp. גָּרַר II) *wagon-driver* (dialect. interch. with קַנָּד fr. קדר, cmp. גַּנְּדָר a. גַּנְּדַד I). Kidd. IV, 14 (82[a]) חמר גמל קדר ספן ... לא ילמד וכ' Bab. ed. (Mish. ספר for קדר; Y. ed. ספר a. ק') no man should train his son to be an ass-driver, a camel-leader, wagoner, sailor, shepherd, or tavern-keeper; Treat. Sof'rim XV, 10; Y. Kidd. IV, 66[c] קרר קדר (strike out either). B. Mets. VI, 1 (75[b]) שכר את החמר ואת הקדר וכ' (Ms. R. 1 חקרד, corr. acc.) if one hires an ass-driver or a wagoner &c. Tosef. Kel. B. Bath. I, 13 ישיבת הקאטר וקושרה ed. Zuck. (Var. הקרר; R. S. to Kel. XXII, 9 הקרון וקישרה) the driver's seat when he has tied it (to the wagon).—*Pl.* קָרָרִים, קָרָרִין (קָדֵי'). B. Kam. III, 4 שני קד' (Tosef. ib. II, 9 חַמָּרִין).

קָרַר I (b. h.; cmp. פָּרָה) [*to bore, break through,*] *to well forth.*

Hif. הֶקֵר *to cause to well forth.* Erub. 104[b] (expl. בור ששחקרו עליה דבריה והתירוה (הָקֵר, v. חקר, Or Zar. Erub. 216 הַקִּירוּ) a well over which they (the scholars) caused words (arguments) to burst forth, and which they finally permitted; ib. שהקרו דבריה עליה.

קוֹר ch. same.

Polel קוֹרֵר *to cause to spring forth, give forth.* Y. Shek. V, 48[d] מְקוֹרֵר וכ' ... הוה ידע he knew what rock gives forth water (when bored at), and in what rock there is dry heat.

קָרַר II (cmp. קרש) [*to contract,*] *to be cold.*

Hif. הֶקֵר same. Cant. R. to IV, 5 there were two families &c. אחת מֵקֶרֶת וכ' (not מקריות) one was cold-blooded &c., v. רָחַם.

Hof. הוּקַר *to be chilled, feel cold.* Num. R. s. 23 באן הוּקַרְנוּ ... here we slept, here we felt cold.

Nithpa. נִתְקָרֵר *to be cooled off*; (with דעת) *to be pacified, feel satisfied.* Ib. s. 2 נ' בצילו he cooled himself in its shade.—Yeb. 63[a] ולא נִתְקָרְרָה דעתו עד וכ' and he found no satisfaction until &c. Num. R. s. 14, beg. ולא נתקררה דעתו and he (the Lord) was not pacified. Tanḥ. Vaëthḥ. 6 באותה שעה נתקררה רוח הקדש that moment the divine spirit was cooled off (from its anger); a. e.—V. קוֹרָה II.

קוֹר, קָרַר ch. same.

Pa. קִרֵּר *to cool.* Sabb. 8ᵇ דעבידי אינשי לקָרוּרֵי נפשייהו when people are wont to cool themselves (by walking in pools), v. רָקַק.

Af. אַקֵּר same. Pes. 76ᵃ אַקורי קא מיקַר ליה it cools the juice off; a. e.

Ithpa. אִתְקַרְקַר, *Ithpol.* אִתְקוֹרַר *to be cooled off, cool one's self.* Targ. Y. Ex. II, 5 לאִתקַרקָרָא. Targ. Y. II ib. VII, 15 למַתקוֹדרָה על מיא (ed. Vien. למתקודרה עלמיא, corr. acc.).

קָרֵשׁ I m. (b. h.; קָרַשׁ; cmp. Arab. *ḳarash* collegit ... et partes junxit) *board.* Sabb. 102ᵇ ק׳ שנפלה וכ׳ a board attacked by a worm, v. אֲרָנָא; a. e.—*Pl.* קְרָשִׁים. Ex. R. s. 52 הרי ק׳ הרי וכ׳ here are the boards (for the Tabernacle), here are the bolts &c. Sabb. XII, 3 קַרְשֵׁי המשכן the boards of the Tabernacle; a. fr.

קָרֵשׁ II m. *ḳeresh,* name of a kind of *antelope, unicorn.* Hull. 59ᵇ ק׳ טביא וכ׳ the *ḳ.* is the gazelle of Be-Ilai (v. טַגְרוֹס). Ib. ק׳ אע״פ שאין לו וכ׳ the *ḳ.* is permitted, although it has only one horn. Y. Sabb. II, 4ᵈ bot. ק׳ היה שמה וכ׳ it (the *taḥash*) was named *ḳeresh* ... having one horn. B. Bath. 16ᵇ (ref. to קרן הפוך, Job XLII, 14) שדומה לקרנא קרנא ק׳ she had the complexion of the horn of the *ḳ.*; דק׳ לקותא היא but this would mean a defect (not a description of beauty).

קָרַשׁ (cmp. קָרַס) [*to be joined,* v. קֶרֶשׁ I,] *to become solid, congeal, contract.* Gen. R. s. 4; Y. Ber. I, 2ᶜ bot. ובשני קָרְשׁוּ, v. לַח. Ib. יִקְרַשׁ הרקיע let the heavens congeal. Gen. R. s. 33 עמודים ... בצנה שלא יִקְרְשׁוּ marble columns covered with carpets in the winter, lest they contract (and crack), v. קָרַס. Pes. V, 5 ויקרש הדם and the blood may congeal; a. fr.—Part. pass. קָרוּשׁ. Y. Nidd. III, beg. 50ᶜ דם חוא שהוא ק׳ וכ׳ it is blood which congealed and formed a lump. Y. Sabb. II, 4ᵈ כל שמתיכרן אותו ואינו ק׳ whatever you melt, and it becomes not solid again. Succ. 12ᵃ יין ק׳ הוא משניר וכ׳ it means a jelly of wine from Senir that resembles fig cakes.

Hif. הִקְרִישׁ *to cause to congeal.* Tosef. Ḥull. VI, 7 השוחט וה׳ וכ׳ (ed. Zuck. והקדיש, corr. acc.) if one slaughters and allows the blood to congeal.

קָרֵשׁ, קָרִישׁ ch. same, 1) (neut. verb) *to congeal, become solid.* Targ. Y. Ex. XIV, 22 קַרְשׁוּן (not קרשוון).—2) *to cause to congeal, curdle; to freeze.* Targ. Job X, 10.—V. קַרִישׁ.

Ithpe. אִקְרִישׁ same. Ḥull. 120ᵃ דא׳ some ed. (oth. דִקְרִישׁ), v. חָלָא III.

קַרְשִׁינָא f. (preced.) *ball, pebble.*—*Pl.* קַרְשִׁינֵי. Sabb. 81ᵃ Ar. (ed. כַּ׳), v. כַּרְשִׁינָא I.

קָרֶת f. (b. h.) = קִרְיָה, *town, city.* Nidd. 16ᵇ, v. מָרוֹם.

קָרְתָּא, קַרְתָּה, קָ׳ ch. same. Targ. Gen. IV, 17. Targ. Is. XIX, 18; a. fr.—Y. Taan. IV, 68ᵈ, v. מִרּוֹן. Ib. top ק׳ טב, v. טַב II. Ib., v. יְלִיל.

קָרְתָּא (קָ׳, קָרָ׳) f. (קָרַר) *cold.* Targ. Prov. XXV, 20 (ed. Lag. קור׳).

קַרְתּוֹרֵי, v. next w.

קַרְתּוֹיִין, קַרְתּוֹיִים m. pl. (Κόρτιοι, Polybius 5, 52, 5; Strabo XI, 13) *natives of Ḳartu* (mountaineers of Media). Yeb. 16ᵃ ק׳ איתמר וכ׳ the traditional spelling is *Ḳartuyim* (and not Ḳarduyim), as people say, disqualified Kartuenians. Ib. (Chald. form) קַרְתּוֹרֵי וכ׳ Kartuenians are not the same as Ḳarduenians, as people say פסילי ק׳; v. קַרְדּוּיִים.

קַרְתִּיגְנָאָה, קַרְתַּחְיָה, v. next w.

קַרְתִּיגְנִי pr. n. pl. (Carthago, -inis) *Carthage* (rebuilt under the Roman empire). Y. Shebi. VI, 36ᵇ bot. (expl. קנזי, Gen. XV, 19) ק׳; Y. Kidd. I, 61ᵈ top קרתיגני; v. קַרְטִיגְנִי.—Denom. קַרְתִּיגְנָרְיָא, קַרְתִּיגְנָאָה. Y. Kil. VIII, 31ᵇ bot.; a. fr. ק׳ בא (א); Y. Sabb. VII, 9ᵈ קרט׳. Ib. XVI, 15ᶜ bot. חיגנא ק׳; Y. Bets. I, 60ᶜ bot. קרתחיריה (corr. acc.); Keth. 27ᵇ חנן קרטי׳; B. Kam. 114ᵇ חנא קרתיגנאה Ms. M. (ed. קרטיגנא, corr. acc.); ib. אתא ק׳ (v. Rabb. D. S. a. l. note 4).

קַרְתִּיסָיָה m. *of Ḳartes* (perh. Carthæa, on the island of Ceos). Y. Keth. II, 26ᵈ bot. חנניה ק׳.

קַרְתָּנִי m. (v. קָרֶת) *townsman, provincial.* Dem. VI, 4 מעשה ק׳, opp. to ירושלמי; Y. ib. 25ᶜ bot.—[Lev. R. s. 24 בק׳, read: בקריתני, v. קִרְיָה.]—*Fem.* קַרְתָּנִית. Cant. R. to I, 6.

קַשׁ *old,* v. קָשַׁשׁ.

קַשׁ m. (b. h.; קשש *to be hard, stiff*; cmp. קַשָּׁה) *straw, stubble.* Sabb. III, 1 בקש ובגבבא with straw or rakings. Ib. 66ᵃ כוורת של קש; Kel. XV, 1 כוורת חקש, v. כְּוָרָה. Ib. XVII, 17, v. שְׁפוֹפֶרֶת. Y. Peah IV, beg. 18ᵃ חנח ... בקַשָּׁה leave for them (the poor) the grain with its straw (stalks); a. fr.—[Tosef. Sabb. IX (X), 2 חקש שבחזיר some ed. the stiff bristle &c., v. קַשָּׁה.]—*Pl.* קַשִּׁין. Y. Peah V, end, 19ᵃ בזוכר את הק׳ when he recalls the straw (with which he covered the sheaves). Taan. 6ᵃ בקַשָּׁיהָ, v. מַלְקוֹשׁ.

קַשָּׁא I ch. same. Targ. Ex. XV, 7. Targ. Is. XL, 24.—*Pl.* קַשִּׁין. Gen. R. s. 35 (play on קשתי, Gen. IX, 13) ק׳ דפֵּירַי the straw of my fruit (the least of my works); Yalk. ib. 61.

קַשָּׁא II m. (קָשַׁשׁ; cmp. קַשִּׁישׁ), בַּר ק׳ *elder, officer.* Sabb. 110ᵃ top. B. Bath. 110ᵇ top מאן כו לירות אטו בר ק׳ וכ׳ (פָּחוּ = כּוּ, not בו) who else should be the heir? should the officer of the town be the heir? [oth. opin. (v. קָשַׁשׁ I) *collector.*]

קָשָׁא, v. קָשֵׁי.

קָשַׁב (b. h.) *to be hard, stiff.*

Hif. הִקְשִׁיב [*to prick up the ear,*] *to listen.* Cant. R. to VIII, 13 אני ... מַקְשִׁיבִים וכ׳ I and my household will listen to thy voice (of prayer). Sabb. 63ᵃ חקב״ה מַקְשִׁיב שני ... המקשיבים זה לחם the Lord listens to them. Ib.

לזה וכ׳ two students who patiently listen to each other in discussions of the *halakhah*; a. e.

קְשַׁב ch. same, *to be attentive, watchful.* Gitt. 56a דאינהו ק׳ וידעי Ar. (ed. ידעי) read: דאינהו קָשְׁבִי דחייא וכ׳ for they are watchful (distrustful), and they know that a live body is lighter &c.

קִשְׁבָּא m. a species or variety of *dates; date-tree* (v. פּוֹחֲבָת). Ab. Zar. 14b, v. חָצַב I. B. Kam. 58b קץ ק׳ מחברירה (Ms. H. קִישׁ; Alf. קסבא; v. Rabb. D. S. a. l. note 20) cut one of his neighbor's date-trees.—*Pl.* קִשְׁבֵּי. Meg. 7b מלא טסקא דק׳ Ms. M. (ed. דקשבא) a basketful of dates; Yalk. Esth. 1059.

קָשָׁה, v. קשי.

קְשֵׁה, v. קְשֵׁי.

קָשֶׁה m., קָשָׁה f. (b. h.; preced.) *stiff, hard, difficult, severe; strong.* Tosef. Sabb. IX (X), 2 שני זירפין מן הק׳ וכ׳ (some ed. תַּקַּשׁ) two of the stiffest bristles of the swine; Sabb. 90b מָקָשָׁה של חזיר אחת carrying one of the stiff bristles of the swine is punishable. Taan. 20b ק׳ כארז, v. מָנָה. B. Bath. 88b ק׳ ענשן של וכ׳ the responsibility for fraud in measures is severer than that for incest. Ib. ק׳ גזל הדיוט וכ׳ robbing an individual is worse than robbing the altar. Gen. R. s. 26, end ק׳ היא המחלוקת וכ׳ strife is as bad as (the sins of) the generation of the flood. Ib. s. 71 ק׳ היא התפלה וכ׳ prayer is a powerful factor, for it reversed the divine decree. Taan. 8a שלמודו ק׳ עליו וכ׳ to whom his study is as hard as iron. Ib.b (in Chald. dict.) ק׳ יומא וכ׳, v. קָשֵׁי. Ex. R. s. 6 הירה ק׳ בעיניהם וכ׳ it seemed too hard a task for them to give up idolatry; a. v. fr.—Erub. 83b בק׳ with difficulty, v. נַחַת.—[Num. R. s. 16 end קשה ערפם, v. קְשֵׁי.]—*Pl.* קָשִׁים, קָשִׁין, קָשׁוֹת. Yeb. 47b, a. e. ק׳ גרים וכ׳, v. כַּפַּתְחִים. Sot. 2a ק׳ לזווגן (Snh. 22a קשה), v. זָוַג. Pes. 118a כקריעת ים ... ק׳ the providential support of man is as difficult (wonderful) as the splitting of the Red Sea. Ib. כפלים וכ׳ ... ק׳ man's support is twice as hard (painful) as travailing. Ber. 57b (etymolog. play on קישואים) מפני שהם ק׳ לגוף וכ׳ because they are as hard on the body as swords. Koh. R. to XII, 7 נבואות ק׳ hard (evil) prophecies; a. v. fr.

קְשָׁאָ, v. קִסְיָה.

קִשְׁאִין, קִשּׁוּאִין, קִיר׳ m. pl. (b. h.; שׁשׁ I, v. קִישׁוּת I) *cucumbers.* Ber. 57b, v. קָשָׁה. B. Kam. VIII, 1 שומר ק׳ watchman in a cucumber field. Kil. III, 4; a. fr.

קִשְׁוָא, קִשְׁוָה, v. sub קִסְ׳, קִסָּ׳.

קוּשְׁטָא, קְשׁוֹט m. (קשׁט) 1) [*straightness,*] *truth, righteousness.* Targ. Gen. XXIV, 48, sq. Targ. Y. ib. V, 22; 24. Targ. II Chr. VI, 18 (h. text האמנם); a. fr.—Lev. R. s. 26 אנא בעלם דק׳ ... מילין I (Samuel) am now in the world of truth (v. עָלְמָא), and thou shalt hear from me none but words of truth; Tanh. Emor 2. Sabb. 104a ק׳ קאי truth stands firm (v. לְבֵן). Snh. 97a ק׳ ליכא בעלמא וכ׳ מרישׁ ... formerly I thought there was no truth in the world. Ib. ק׳ שמיה אזקלע ... he came to a place named Kushṭa (Truth); a. fr.—*Pl.* קוּשְׁטָרִין. Targ. Y. Num. XXII, 37 מן ק׳ (h. text האמנם).—Y. Hag. II, beg. 77a ק׳ אתון אמרין דהדין וכ׳ do you (Jews) indeed say that the world is maintained by air?—2) (sub. גבר) *true.* Targ. II Esth. I, 2 תמים וק׳ upright and true.

קְשׁוּרָא, קְשׁוּרָה, קְשׁוּרָא, קִשּׁוּרָא, קִשּׁוּטָא, קְשׁוּט, v. sub קִישׁ.

קָשׁוּת I, Tosef. Kil. I, 11 Var., v. כְּשׁוּת.

קָשׁוּת II, v. קִישׁוּת II.

קָשַׁט m. (b. h.) [*to be straight, strong,*] 1) *to go in a straight line, to shoot forth.* Num. R. s. 12 יש מזיק ... וקושט כחץ some demon flies like a bird and shoots through the air like an arrow; Midr. Till. to Ps. XCI; Yalk. ib. 842 וקושׁת; Tanḥ. Naso 23 וקושש (corr. acc.); ed. Bub. 28.—Y. Meg. I, 72b מאיכן ק׳ הקושט הזה וכ׳ whence did this archer shoot (whence did he derive the opinion) that &c. (cmp. יָרָה *Hif.*).—2) *to correct.* B. Mets. 107b, v. infra.

Pi. קִישֵׁט 1) *to shoot, aim, direct.* Tosef. Erub. IX (VI), 26 ביבין המְקַשְׁטִין וכ׳ ed. Zuck. (Var. המשקשין, המְקַשְׁקְשִׁין, v. קְשַׁקֵּשׁ II) gutters which gush under the houses (cmp. קָלַח). Lam. R. to III, 12 מקושטים בה Ar. s. v. קורה, read: מְקַשְׁטִים (Ar. ed. Koh. מְקוּשָׁשִׁים; ed. מוֹרִים), v. חֵץ.—Part. pass. מְקוּשָׁט; f. מְקוּשָׁטָה; *pl.* מְקוּשָׁטִים, מְקוּשָׁטִין; מְקוּשָׁטוֹת. Pesik. R. s. 40 (play on מוריה, with ref. to יָרָה יירה, Ex. XIX, 13) שהירתה מק׳ כנגד וכ׳ it (the holy land) was aimed towards (directly under) the heavenly altar (v. כִּוּן); Yalk. Cant. 988. Ib. כשם שגודלת הזו ... להיות מקושטים וכ׳ (not מקושטת) as the hair-dresser dressing the bride puts every ornament in its proper place, so must the words of the Law be aimed, every word in its due place.—2) (cmp. תקן) *to dress, adorn, prepare.* Ib. שמְקַשְּׁטָה לכלה, v. supra. Gen. R. s. 8 מְקַשֵּׁט כלות he (the Lord) attires brides; Koh. R. to VII, 2. Ib.; Gen. R. s. 18 משקִשְּׁטָהּ וכ׳ after having fitted her out with twenty-four kinds of ornaments; a. fr.—Part. pass. as ab. Sabb. 25b משה מוצאת ואשה מק׳ לתלמיד חכם the scholar's happiness when the couch is spread and the wife dressed (for the Sabbath). Ib. 153a כשהן מק׳ in festive dress, opp. מלוכלכין; a. fr.—Trnsf. *to set right, correct.* Snh. 18a (ref. to התקוששו וקושו, Zeph. II, 1) קַשֵּׁט ... קשט אחרים first correct thyself, then correct others; ib. 19a; B. Bath. 60b; B. Mets. 107b וכ׳ קְשׁוֹט; Yalk. Jer. 302; Midr. Till. to Ps. LIII אם תרצה לקַשֵּׁט אחרים וכ׳ if thou wishest to correct others, correct thyself first.

Hif. הִקְשִׁיט *to prepare, make ready.* Gen. R. s. 28 הקב״ה ... והקְשִׁיטָן וכ׳ חירף the Lord turned day into night and prepared them for visitations; (Yalk. Job 920 והתקינן).

Hithpa. הִתְקַשֵּׁט 1) *to dress, adorn one's self.* Num. R. s. 2 אבן יקרה שמִתְקַשְּׁטוֹת וכ׳ a precious stone with which women adorn themselves; a. e.—2) *to be verified, justified* (cmp. קְשׁוֹט). Gen. R. s. 55 בשביל שתִּתְקַשֵּׁט וכ׳, v. קוּשְׁטָא; Yalk. ib. 95; Yalk. Ps. 777.

קְשַׁט ch. same.—*Pa.* קַשֵּׁט 1) *to straighten, correct.* Targ. I Chr. XXIX, 18.—2) *to go in a straight line, to shoot forth.* Targ. Hos. VI, 3 מְקַשֵּׁרְט (not מְ׳; ed. Lag.

מקשט; h. text נכון).—3) *to prepare.* Yeb. 63b (of a bad wife) ומקשטא וכ' . . . מְקַשְׁטָא has a tray ready for him, and has her mouth ready for him (to scold); . . . מק' ומחדרא וכ' prepares a tray for him, and turns her back to him.

Ithpa. אִיתְקַשַּׁט, אִיקַּשַּׁט 1) *to be shot.* Targ. Y. II Ex. XIX, 13 (ed. Vien. יתקשחון).—2) *to be dressed, prepared.* Targ. Is. LXI, 10. Targ. Am. IV, 12 (h. text חכין).—Taan. 23b כי מִיקַּשְׁטָא well dressed; a. e.

קַשָּׁט m. (preced.) *shooter, archer.*—*Pl.* קַשְׁטִין, קַשָּׁטִים. Y. Taan. IV, 69b bot. בחרבן הראשון . . . ק' וכ' at the destruction of the first Temple she (Tadmor-Palmyra) furnished eighty thousand archers &c.; Gen. R. s. 56 קַשָּׁתִים (Var. קשט'); Lam. R. to II, 2 קשת'.—V. קַשָּׁת.

קַשְׁטוּטָא, v. קִשְׁרִטוּטָא.

קַשְׁטָן, v. קִישְׁטָן.

קַשְׁטָנִית f. (preced. art.) *bow-shaped handle of a borer, 'bow-drill'* (v. Sm. Ant.3 s. v. Terebra). Kel. XXI, 3 (ed. Dehr. קוּשְׁטָן). Tosef. Sabb. XIII (XIV), 17 מטלטלין את הקשט' Ar. (ed. הקַשְׁטָה) you may handle the bow-drill (on the Sabbath); ולא יקדיח בק' וכ' but you must not bore (a wine cask &c.) as you do on week days.

קָשָׁה, קָשֵׁי (b. h.) *to be stiff, hard, difficult.* Y. Ber. I, 2c top קָשְׁתָה על דעתך this is difficult according to (not reconcilable with) thy opinion; ib. למה א"ל קשתה (not קשתירה) why did he say to him, it is difficult?—V. קָשֶׁה.

Pi. קִישָּׁה (קִישְׁתָה, with לילד or without) *to have hard labor in travailing.* Ḥull. IV, 1 בהמה חמקשה לילד וכ' if an animal is in labor, and &c., v. עוּבָּר. Nidd. IV, 4 קִשְׁתָה שלשה וכ' if she was in pain for three days within eleven days; Tosef. ib. V, 8 קִשָּׁה, קִשֵּׁת. Ib. 10; a. fr.—[Gen. R. s. 61 שהיו מקשין וכ', read: מקישין, v. נָקַשׁ.]

Hif. הִקְשָׁה 1) *to stiffen, harden.* Nidd. 13b חמקשה עצמו וכ' he who causes erection wilfully. Ex. R. s. 11 הרשע הזה ה' את לבו וכ' this wicked (Pharaoh) hardened his heart against the first three signs; a. e.—2) *to become hard.* Y. Pes. VI, 35b top שסופו להתקשות which gets hard in the course of time. Shebi. II, 10 אם הִקְשׁוּ וכ' (Y. ed. a. Bart. הוּקְשׁוּ *Hof.*) if they became hard (dry) and unfit for man to eat before New Year. (Y. ib. 34a bot. הקשו a. הוקשו).—3) *to be severe.* Gen. R. s. 19, opp. ריתה, v. רָתָה.

Hof. הוּקְשָׁה 1) *to become hard,* v. supra.—2) *to be found hard, distasteful.* Tanḥ. Sh'laḥ 5; Num. R. s. 16 ה' הדבר והרע וכ' the thing was distasteful to and displeased his father.

Hithpa. הִתְקַשָּׁה, *Nithpa.* נִתְקַשָּׁה 1) *to suffer severely* (in travailing). Gen. R. s. 84 נתקשת אמו וכ' his mother was in hard labor at his birth.—2) *to become hard, stiff.* Tosef. Nidd. VI, 4 משיתקשו, v. קָשַׁשׁ I, a. II. Gen. R. s. 98, a. שנתקשיתה, v. קְשִׁיוּת.—3) *to find one's self in difficulty, to be perplexed, unable to understand* or *remember.* Num. R. s. 15 beg. כ' משה במעשה וכ' Moses found the work of the candlestick more difficult to understand than &c.; כיון שנ' אמר וכ' when he still could not remember it, the Lord said &c. Ib.10; Tanḥ. B'ha'ăl. 6 נִתְקַשֵּׁיתִי לעשותה I could not understand how to do it. Ib. כ' על משה it was too difficult for Moses; a. fr.—4) *to be reluctant, strive against.* Tanḥ. Sh'moth 18 כמה כ' יונה שלא וכ' how hard did Jonah strive not to go on his mission. Deut. R. s. 9 מִתְקַשֶּׁה כנגדו (the sun) refused to obey; a. e.—5) *to make one's self obnoxious.* Gen. R. s. 61; Yalk. Chr. 1073 (play on יקשן, Gen. XXV, 2) שהיו מִתְקַשִּׁין בעולם they were obnoxious to the world (were hard to deal with); (Midr. Till. to Ps. XCII ed. Bub. שהיו בני אדם קשין).

קָשָׁא, קָשֵׁה, קָשֵׁי ch. same, 1) *to be hard, difficult.* Targ. Deut. I, 17. Ib. XV, 18; a. e.—Yoma 28b משמשא קָשׁוּ are harder (on the eye) &c., v. שַׁבְרִירֵי; a. fr.—2) *to find a thing difficult to understand, to object, argue against, dispute.* Y. Ter. V, 43c bot. קירמה . . . ר' סימון קַשְׁיֵיהּ R. Simon argued against it (refuted it), but R. Ba. . . . proved it to be correct. Y. Kidd. III, 64c top [read:] לא כבר קְשׁוּנְהָה הרי עולם לא כבר קַשְׁיֵיהּ וכ' have not mountains of the world (great scholars) disputed it? did not R. El. dispute it in the presence of &c.; Y. Ned. VIII, 40d sq. (corr. acc.). B. Kam. 66b האי מילתא ק' בה רבה האי לרב וכ' Rabbah argued this difficulty before R. Joseph for twenty-two years, and it was not solved; Keth. 42b האי . . . קָשָׁאֵי רבה ורב וכ' Rabbah and R. Joseph discussed this difficulty &c.—Part. קָשֵׁי; f. קָשְׁיָא, q. v.—3) *to get old,* v. קָשַׁשׁ II.

Pa. קַשֵּׁי 1) *to be in pain of travailing.* Targ. Gen. XXXV, 17 בקַשְׁיוּתָהּ (not בקשיוּתָהּ). Targ. O. ib. 16 (Y. II *Ithpa.*).—2) *to perplex.* Pes. 78b מתניתן קַשְׁיתֵיהּ וכ' the Mishnah perplexed him; why does it read &c.

Af. אַקְשֵׁי, אַקְשָׁה 1) *to harden, make difficult.* Targ. Ex. VII, 3. Targ. II Kings II, 10. Targ. I Kings XII, 4. Targ. Ps. XCV, 8; a. fr.—2) *to be hard on, press heavily.* Cant. R. to II, 16 כד חוה צערא קשי עלוי . . . וכד הוה מַקְשֵׁי וכ' when his suffering was severe, he said, God the faithful, but when it was severer on him than necessary &c.—3) *to argue against, object, dispute.* Targ. Job VI, 6 Ms. Var. מדלית מַקְשֵׁה עליה when there is none to dispute it.—Yeb. 77a top א' להו דואג כל הני קושיירתא Doeg brought up before them all those arguments. Y. Yoma I, 38d bot. עד דאת מַקְשֵׁי . . . קַשְׁיֵירְהָה על וכ' (not קשיירתא) instead of offering objection against R. J., rather offer it against &c.; a. v. fr.

Ithpa. אִיתְקַשֵּׁי, *Ithpe.* אִיקְּשֵׁי 1) *to be in pain of travailing.* Targ. Y. II Gen. XXXV, 16, v. supra.—2) *to be difficult, perplexing.* Yeb. 40a ומיקשה היא דאיקשי לך וכ' (Rashi דקשיא) it was perplexing to thee, and thou didst reverse it.

קְשִׁי m. (b. h.) = קוֹשִׁי, *hardness, stiffness; difficulty.* Tanḥ. Sh'laḥ ed. Bub., supplement 14 אל תבט בק' ערפם look not at their stiffneckedness; Num. R. s. 16 end בקשה (corr. acc.).—*Pl.* קְשִׁירִין. Sifré Deut. 305 אין חבר נקנה אלא בקשי ק' a friend can be acquired only with the greatest difficulty.

קַשְׁיָא (קְשִׁי) m., קַשְׁיְתָא I c. = h. קָשֶׁה, *hard, strong, heavy, difficult.* Targ. Ex. VI, 9. Targ. Y. ib. 12. Targ. Gen. XLIX, 7. Targ. Is. XIX, 4. Targ. Ps. LX, 5; a. fr.—Targ. Y. Num. VIII, 4 מינא ק' something hard to understand (v. Num. R. s. 15, quot. s. v. קָשָׁה *Nithpa.*).—Yoma 28b זוהמא ק' משרשא is harder to bear &c., v. משרשא. Ib. 29a ק'

מִקְרִיטָא, v. קַרְטָא. B. Mets. 85a יומא דמיטרא וכ׳ a rainy day (preventing people from pursuing their vocations) is as hard as the day of judgment; Taan. 8b קשה (Rashi קשר); a. v. fr.—*Pl.* קַשְׁרֵי, קַשְׁיָא, קַשָּׁן, קַשְׁרָן; קַשְׁרָתָא, קַשְׁרָתָן. Targ. I Sam. XX, 10. Targ. II Sam. III, 39. Targ. II Esth. IV, 1; a. fr.—Y. Sabb. VIII, 11b. Koh. R. to III, 2 מן קל מילי׳א קַשְׁרַיָּאתָא וכ׳ on account of the hard things that I hear &c.; a. e.

קַשְׁרָא II f. (preced.) *difficult, open to objection; unanswerable objection; contradiction.* Erub. 13a הא גופא ק׳ וכ׳ this in itself is a contradiction; you said, R. I. did not say such a thing, which implies that this opinion is to be rejected, and then you said, this opinion is the adopted rule. Ib. ק׳ שימוש אשימוש there is a contradiction between the two narratives of R. Meir's ministrations; ק׳ אס״ה אאסרה there is a contradiction between the relations concerning the teacher who forbade it; שימוש אשימוש לא ק׳ וכ׳ there is no contradiction between the two relations concerning the ministrations, (for I may say.) first he went &c.; אלא אסרה אאסרה ק׳ ק׳ but between the relations as to who prohibited it, is there not a contradiction? There *is* a contradiction (it remains unanswered). Ber. 22b לא ק׳ וכ׳ there *is* no contradiction (between the two traditions): the one speaks of a case where the thing is possible, the other &c. Sabb. 22b ק׳ the argument (of R. Papa) is unanswerable. Y. ib. XII, end, 13d וק׳ על דרבן וכ׳ and this is an argument against the opinion of Rabban G.; a. v. fr.

קַשְׁרָאתָא, v. קַשְׁרָתָא.

קַשְׁרוּ, v. קַשְׁרוּתָא.

קַשְׁרוּת f. (preced. wds.) 1) (sub. עורף) *stiffneckedness*; (sub. לב) *hard-heartedness.* Taan. 6a, v. מַלְקוֹשׁ. Lam. R. introd. (R. Joh. 1) (play on מקשת אסרו, Is. XXII, 3) מִקְשִׁרוּתָם נמסרו וכ׳ for their stubbornness they were given over to the governments. Gen. R. s. 53 (ref. to רבה קשת, Gen. XXI, 20) רָבָה וְקִשְׁרוּתוֹ עִמּוֹ he (Ishmael) grew, and his stubbornness with him; [anoth. vers.] רבה וקשיותו אמו he grew, and the cause of his renitence was his mother (who encouraged him in his sinful ways); a. e.—2) *erection, sensual desire.* Ib. s. 98 (play on קשתו, Gen. XLIX, 24) שנתקשירתה וכ׳ the sensual desire which seized thee when thou wast with thy mistress.

קַשְׁרוּתָא, קַשְׁיוּתָא ch. same, 1) *hardness, severity.* Targ. Ex. I, 14 (h. text פרך).—2) *stiffneckedness, renitence.* Y. Ber. VII, 11b bot. עד כדון את בקשיותך dost thou still persist in thy renitence?; Koh. R. to VII, 11. Y. Peah VII, 20b top. Esth. R. introd. (play on ממקשר, Job XXXIV, 30) מן קשיותיהן וחוביהן וכ׳ for the renitence and the guilt of men who do not the will of the Creator; a. e.

קְשׁ׳, קַשְׁטָא, קַשְׁרָא m. (קשט) *straight, upright, true.* Targ. Deut. XXXII, 4 (Y. ed. Vien. קְשׁ׳; h. text ישר). Targ. Y. ib. VI, 5; a. e.—*Pl.* קַשְׁטִין, קְשׁ׳. Targ. O. ib. IV, 8 (h. text צדיק). Targ. Num. XXIII, 10; a. e.

קִשְׁטָא, v. פְּסִיטָא.

קִשְׁטָה f. (b. h.) *K'siṭah*, name of a standard value; *a jewel*, also *a lamb* (v. פְּסִיטָא). R. Hash. 26a כשהלכתי לפרושי מאה ק׳ קורין למיה ק׳ . . . when I was on my way to Africa, (I heard them) call a *m'ah k'siṭah*; דאוריית׳א it serves to explain the Biblical 'one hundred k.' (Gen. XXXIII, 19). Gen. R. s. 79, end, v. אוּנְקְרָא.—V. חוּרְפָּא.

קַשְׁטוּתָא f. (קַשְׁט) *uprightness.* Targ. II Esth. VIII, 13. Targ. O. Gen. XX, 5, sq. (Y. קַשְׁטוּת). Targ. Y. Deut. XXVIII, 47 ed. Lsb., v. שַׁפִּירוּתָא; a. e.

קַשְׁיָא, קַשְׁיָיתָא, v. קָשֵׁי, a. קַשְׁיָתָא.

קִשְׁרָא, *pl.* קִשְׁרֵי, v. קִישׁוּרָא.

קְשִׁירָה f. (קָשַׁר) *knotting, tying.* Y. Sabb. VII, 10c; ib. XV, beg. 15a מה ק׳ וכ׳ what was the knotting done at the making of the Tabernacle? Y. Erub. III, 21a, v. נְעִילָה.

קְשׁ׳, קַשְׁשָׁא, קַשִּׁישׁ׳ m. (קָשַׁשׁ) [*strong, hard*, cmp. יָשָׁן;] *old; old man, elder.* Targ. Job III, 18. Targ. I Kings II, 22; a. e.—B. Mets. 60b אנא ק׳ מאבוך I am older than thy father. Yeb. 16b מי ק׳ כולי׳ה האי was David so very old? Taan. 23b ינוקא ק׳ the older child. Keth. 94a אביי ק׳ Abaye senior; a. fr.—B. Bath. 142b קַשִּׁישְׁנָא מיניכו I am older than you.—*Pl.* קַשְׁשַׁיָּא, קַשִּׁישֵׁי, קְשׁ׳. Targ. Job XXXII, 6. Ib. XII, 12; a. e.—Hor. 11b מי מלכי זוטרי מקמי ק׳ do the younger sons ascend the throne before the older? Ber. 30a רבנן ק׳ מינן teachers older than we are. Ib. 46b. Cant. R. to VII, 9 (expl. הדברי, Dan. III, 27) ק׳ ואסטרולוגוסי (not קשיש) elders and astrologers; a. fr.

קַשִּׁישׁוּתָא f. (preced.) *old age, seniority.* B. Bath. 142b מידי בק׳ וכ׳ does this depend on age? It depends on reason.

קְשִׁישִׁין m. pl. (קשש *to be straight, stiff*, v. קַשׁ) *splints put about a fracture.* Sabb. 53a ק׳ שעל גבי השבר (Ms. M. פְּחִיתִין, q. v.); Tosef. ib. IV (V), 5 בקשקשין ed. Zuck. (Var. בקשושין); Y. ib. V, 7b, sq. קִישׁוּשׁוֹת.

קַשְׁיָתָא f. (קָשֵׁי) *stone* of date or olive. Hull. 49a תאי ק׳ דאשתכחא וכ׳ (not דאשתכח) a date stone was found in the gall &c.—*Pl.* קַשְׁיָיתָא, קַשְׁיָתָא. Ber. 56a ומחני בך ק׳ וכ׳ thou shalt see in thy dream that the Romans capture thee and make thee grind date stones in a golden mill. Yoma 79b (prov.) תרי דק׳ וכ׳ in two kabs of dates there is one kab of stones and more. Ab. Zar. 28a ק׳ דזיתי olive stones.—V. קָשֵׁי.

קְשִׁקּוּשֵׁי, קְשִׁקּוּשָׁא, קְשִׁקּוּשׁ, v. sub קִישׁ׳.

קְשַׁקֵּשׁ I (קשש; cmp. כְּשַׁבֵּשׁ) 1) *to knock, strike, shake, tingle.* Sot. 9b (ref. to לפעמו, Jud. XIII, 25) שהיתה שכינה מְקַשְׁקֶשֶׁת וכ׳ the Divine Presence rang before him as with a bell (v. פַּעֲמוֹן); Gen. R. s. 18 לקשקש 'Rashi', v. נָקַשׁ. Yalk. Ps. 862, v. קִרְקֵשׁ. Y. Sabb. II, 5b bot. מקשקשת . . . כיון

עיסתה וכ׳ when the woman slaps her dough with water &c. (v. לָטַשׁ, a. קָטַף); Gen. R. s. 14, beg. מְטַשְׁטְשָׁתָּ; Yalk. ib. 20; 32; Tanh. Noah 1 (ed. Bub. גוחנת מרם בעיסה, incorr.). Y. Taan. III, 67ᵃ top כדי . . . ומקשקש וכ׳ when a person may be placed on the summit of ʿOfel, and dangle his feet in the brook of Kidron; Tosef. ib. III (II), 1 מְשַׁקְשֵׁק ed. Zuck. (Var. מְקַשְׁקֵשׁ); Bab. ib. 22ᵇ וְיִשְׁבְּשֵׁשׁ. Gen. R. s. 69 אפי׳ כן . . . מקשקשין וכ׳ yet it is for thy own good that they slap thee and polish (cleanse) thee from thy guilt (v. מָרַק); ib. s. 41 מְשַׁקְשְׁקִין; Yalk. Is. 337.—2) *to slap and crush the earth under the olive tree; to hoe.* B. Mets. 89ᵇ, v. עָרַר. M. Kat. 3ᵃ יכול לא יְקַשְׁקֵשׁ תחת וכ׳ lest you think that one may not hoe under the olive trees &c. (in the Sabbatical year). Ib. תשמטנה מלְקַשְׁקֵשׁ וכ׳ 'thou shalt let it rest' (Ex. XXIII, 11) from hoeing &c.; Succ. 44ᵇ; Yalk. Ex. 354 (corr. acc.); a. e.

Hithpa. הִתְקַשְׁקֵשׁ *to be shaken; to clap, ring.* Ḥull. 74ᵇ כאגוז המתקשקש וכ׳ like a nut that rattles in its shell. Ib. 94ᵃ לגרן המתקשקש a bottle which gives a sound when shaken (half-filled). Ib. 125ᵃ מוח חמתק׳ brain that shakes in the skull; a. e.—[Nidd. 47ᵃ משיתקשקשו הדדין when the breasts begin to shake (in walking), comment.; v., however, קְשַׁקֵּשׁ II.]

קְשַׁקֵּשׁ ch. same, 1) *to knock, strike, ring.* Targ. Y. Gen. XLIII, 33.—2) *to hoe.* Succ. 44ᵇ לקשקושי כרמיא Ms. M. (ed. כרמים) to hoe in vineyards. Ib. ומקשקשין בכרמיא and hoe in &c. Ib. וקשקושי מי שרי is it permitted to hoe (in the Sabbatical year)?; (M. Kat. 3ᵃ ויקשקוש בשבי׳ וכ׳).

קְשַׁקֵּשׁ II (v. קָשַׁשׁ II) *to straighten, shoot forth.* Tosef. Erub. IX (VI), 26, v. קָשַׁט.

Hithpa. הִתְקַשְׁקֵשׁ *to become stiff, hard, be erected.* Nidd. 47ᵃ משיתקשקשו הדדין when the breasts become stiff; (Tosef. ib. VI, 4 משיתקשקשו; Var. משיתקשקשו).

קְשַׁקֵּשׁ III *to collect wood, rubbish* &c., v. קָשַׁשׁ I.

קַשְׁקַשִּׁיוֹת, v. next w.

קַשְׁקַשִּׁים m. pl. (v. קַשׁ) *pieces of straw, chips* &c. Keth. 60ᵃ צינור שעלו בו ק׳ a spout into which rubbish entered (stopping its outflow); Tosef. Erub. XI (VIII), 10 קִישׁוּשׁוֹת (Ar. ed. Koh. קַרְשׁוּשִׁיּוֹת, oth. ed. קַשְׁקַשִּׁיּוֹת).

קַשְׁקַשִּׁין, קַשְׁקַשִּׁים, v. next w.

קַשְׂקֶשֶׂת f. (b. h.; קשׂשׂ, cmp. פָּסָה I, a. קְסָיָה) [*incision,*] *rough skin, coat of scales.* Ḥull. III, 7. Nidd. VI, 9; Ḥull. 66ᵇ, v. סְנַפִּיר. Ib. 27ᵇ ברגליהן וכ׳ ק׳ עיפות fowls have on their feet a scaly skin like fishes, v. חַסְפָּנִירָא. Ib. 66ᵇ דוה אמינא מאי ק׳ סנפיר I might have thought *kaskeseth* (rough skin) refers to fins. Ib. ומימאי דק׳ לבושא הוא (Ms. R. 2 קלפי נינהו) and whence do we learn that *k.* means a covering (scales)? (Answ. ref. to I Sam. XVII, 5); a. fr.—Sifra Sh'mini, Sh'ratsim, ch. IV, Par. 3 אחת ק׳ one set of scales. — *Pl.* קַשְׂקַשִּׂים, קַשְׂקַשִּׂין. Ib. המרבה בק׳ וכ׳, v. סְנַפִּיר. Ib. (ref. to אפיקי מגנים, Job XLI, 7) אלו ק׳ that means scales; Ḥull. 67ᵇ. Ib. III, 7 ואלו הן ק׳ הקבועין בו וכ׳ by *kaskassin* we mean those which are inflexible, by *s'nappirin* those with which the fish moves.—Tosef. Ohol. XVII, 3 שרה ק׳ (ed. Zuck. a. R. S. to Ohol. XVII, 1 קַסְקַסִּים) a field full of scales (where all sorts of refuse are deposited).

קָשַׁר (b. h.) [*to strengthen,* v. Gen. XXX, 41, sq.] *to join, knot, tie; to fold.* Sabb. VII, 2 הקושר והמתיר he that makes a knot or unties it. Y. ib. 10ᶜ שהיו קוֹשְׁרִין וכ׳ they knotted the ropes (of the Tabernacle). Ib. נפסק היה קוֹשְׁרוֹ when a thread was broken (in weaving), one knotted it. Y. Gitt. VIII, end, 49ᵈ אפי׳ קושר וכ׳ even if he folds (the document) up, and then has it signed. Ib. בשקָשְׁרוֹ וחתמו וכ׳ when he folded it and had it signed inside; a. fr.—Trnsf. *a)* (emp. חָרַז) *to compose and arrange (a funeral song or eulogy).* Y. Yoma I, 38ᵇ קָשְׁרוּ הספידו they arranged his eulogy. Lam. R. introd. (R. Joh. 1), v. מְסַפֵּד; a. fr.—*b) conceive, form an affection.* Pesik. B'shallaḥ, p. 80ᵃ הוא קושר לו אהבה וכ׳ he acquires love and affection for him; Gen. R. s. 54; Yalk. Prov. 954; a. e.—Part. pass. קָשׁוּר; f. קְשׁוּרָה &c. Y. Nidd. I, 49ᵇ top אילו יהושע שהיה ק׳ למשה וכ׳ a Joshua who was tied to Moses (his constant attendant) could not have spoken so (that Moses had not said a certain thing), and he says so (of R. Jeremiah)? Erub. II, 1 קְשׁוּרוֹת, v. נָתַר. Y. Yeb. XVI, 15ᵈ top, v. הֶסְפֵּד; a. e.

Pi. קִישֵּׁר same, esp. *to fold a document,* to write a portion and fold it and have witnesses signed on the fold, and so continue to the end of the document. Y. Gitt. l. c. היה מְקַשֵּׁר ראשון ראשון if he folded up the signatures one by one; a. e.—Part. pass. מְקוּשָׁר (גמ׳ מק׳) *a folded document,* opp. פָּשׁוּט. B. Bath. X, 1 ומק׳ עדיו . . . גט פשוט a plain document has its signatures of witnesses inside, a folded one, on its back. Ib. 160ᵃ sq. (ref. to Jer. XXXII, 44) וכתוב . . . וחתום זה מק׳ 'and write the deed', this refers to the plain document, 'and sign', this means the folded document; Y. ib. X, beg. 17ᶜ (ref. to Jer. ib. 11) את החתום זה המק׳ ואת הגלוי זה הפשוט שבמק׳ 'the sealed' means the folded, 'and the open' means the plain document which goes with the folded. Ib. bot. נוסח שטרות מְקוּשָׁרוֹת וכ׳ such is the formula of folded documents; a. fr.

Nif. נִקְשָׁר 1) *to be tied.* Snh. 108ᵇ כלב נ׳ the dog was doomed to be tied.—2) *to be joined, harden, become knotty.* Shebi. III, 1 משיקְשַׁר (Mish. ed. משיקשור, incorr.) when the *mathok* (v. מָתוֹק II) gets knotty excrescences; (R. S.: when the dung in its juice becomes bound, begins to harden); expl. Y. ib. 34ᶜ top משיעשה קשרין קשרין when it gets full of knotty excrescences; ib. מכיון שנקשר בו קשר וכ׳ R. S. to Shebi. l. c. (ed. שנִתְקַשֵּׁר) as soon as the uppermost protuberance is formed, it begins to dry up.

Nithpa. נִתְקַשֵּׁר same, *to become knotty; to become thick.* Y. Shebi. l. c., v. supra. Taan. 20ᵃ נתקשרו שמים וכ׳, v. עָב II.

Hof. הוּקְשַׁר *to be tied, joined.* Lev. R. s. 30 יוקשרו כולם אגודה וכ׳ let all of them be tied together with one band (of brotherhood; Yalk. ib. 651 יֵעָשׂוּ כולן וכ׳).

קֶשֶׁר m. (b. h.; preced.) 1) *knot, band, loop.* Sabb. XV, 1 ק׳ חגמלין a knot like that which the camel drivers make (v. זְמָטָא); ק׳ חספנין the sailors' knot (v. אִיסְטְרִידָא). Ib. 111ᵇ ק׳ שאינו של קיימא a knot which is not intended to be permanent, a temporary knot. Ber. 7ᵃ ק׳ של תפלין the knot in the band of the T'fillin (resting on the back

of the head); a. v. fr.—Trnsf. *union, conspiracy.* Snh. 26ª (ref. to Is. VIII, 12) ק׳ רשעים הוא וק׳ רשעים אינו וכ׳ it is a council of wicked men &c., v. מִנְיָן.—*Pl.* קְשָׁרִים, קְשָׁרִין. Sabb. XV, 1. Bekh. 30ᵇ; Ab. Zar. 39ª קְשָׁרֵי מוכס, v. מוֹכֵס. Mikv. X, 3 קשרי העני the knots in the poor man's garment. Tanh. Korah 12 ח׳ חוטין וה׳ ק׳ eight threads (of the show fringe) and five knots; Num. R. s. 18 ח׳ גרורין וה׳ קְשׁוּרִין. Sabb. VI, 9 הבנים יוצאין בק׳ children may go out (on the Sabbath) with garlands, v. פּוּאָה; a. fr.—Sot. VIII, 5 קשרי המלחמה the joined ranks in battle (Y. ed. קישורי, corr. acc.); Y. ib. VIII, end, 23ª קִשְׁרֵי המלחמות.—2) *protuberance, joint.* Y. Shebi. III, 34ᶜ top, v. preced. Gen. R. s. 10 (ref. to Job XXXVIII, 31) כסיל מושך בין ק׳ לק׳ the planet K'sil draws (the connection) between bud and bud (v. עָדַן *Hif.*); a. e.—*Pl.* as ab. Y. Shebi. l. c., v. preced. Nidd. 52ᵇ קשרי אצבעותיה של יד the joints of her fingers; של רגל of her toes. Y. Ber. VIII, 12ª bot. עד קישרי אצבעותיו to the second joints of the fingers, contrad. to פֶּרֶק, q. v.; a. e.—3) *fold* of a document, *plicature.* B. Bath. 160ᵇ בין ק׳ לק׳ the witnesses sign between the folds; a. fr.—*Pl.* as ab. Ib. מתוך שנתרבת בקְשָׁרָיו וכ׳ because it has many folds, it must have many witnesses. Gitt. VIII, 10 (expl. v. גט קרח) כל שקשריו (קְרָחַי) מרובין וכ׳ which has more folds than signatures of witnesses; a. fr.

קָשַׁשׁ I (or קוּשׁ) (b. h.; cmp. גשש a. נקש) *to join closely; to collect* (v. Targ. Zeph. II, 1), esp. *to gather wood, rubbish* &c. Gen. R. s. 44 כמה ... שֶׁלָּקַשׁוּ אותה עכשיו שקְשַׁשְׁתָּהּ וכ׳ how many working men should I have needed to gather it! Now that thou hast done it, come and receive thy reward; Yalk. Is. 313 שִׁיקְשָׁקְשׁוּ; Yalk. Gen. 76 . . . שִׁיקְשָׁקְשׁוּ שִׁקְשָׁקְשָׁתְּ.

Polel קוֹשֵׁשׁ same. Y. Snh. V, 22ᵈ top מְקוֹשֵׁשׁ משום וכ׳ of which crime was the gatherer of sticks (Num. XV, 32) found guilty? of plucking, or of harvesting?; Sabb. 96ᵇ; Sifré Num. 113. Ib. ומצאו אותו מק׳ וכ׳ they found him gathering &c.

קָשַׁשׁ II (or קוּשׁ) (v. קָשַׁשׁ) *to be straight, stiff.* Denom. קֶשֶׁת. [Tanh. Naso 23 וקושש וכ׳, v. קָשַׁשׁ.]

Polel קוֹשֵׁשׁ *to shoot, aim.* Lam. R. to III, 12 מְקוֹשְׁשִׁים Ar. ed. Koh., v. קָשַׁשׁ.

קִשַּׁשׁ I ch. same.

Polel קוֹשֵׁשׁ *to straighten, correct,* v. infra.

Ithpolel אִתְקוֹשֵׁשׁ *to correct one's self.* Y. Taan. II, 65ª bot. (ref. to Zeph. II, 1) נִתְקוֹשֵׁשׁ גרמין עד דלא נְקוֹשֵׁשׁ חורנין let us correct ourselves before we correct others; v. קָשַׁשׁ.

קִשַּׁשׁ II (cmp. preced; a. קָשֵׁי) [*to be hard,* cmp. רָשַׁן,] *to be old.* Targ. I Sam. XII, 2 קִשַּׁשְׁתְּ Levita (Regia קְשֵׁשְׁתְּ; ed. Wil. קָשַׁשְׁתְּ, v. קְשִׁישׁ).—Keth. 95ᵇ וקש לחמש שנין and after five years the orchard grew old (ceased to bear). Ib. כיון . . . עבירד דקיש since they knew that an orchard is liable to get old. B. Bath. 167ᵇ מִקַּשׁ הוא דקְשָׁא וכ׳ Ms. R. (ed. מיקש הוא דקשה לה; Rashb. מיקְשָׁא קשיא) she has grown old, and her voice is rough. Hag. 13ª לא קַשְׁאֵי I am not old enough; כי קַשׁ נח וכ׳ when he was old enough, R. Joḥ. was dead. Ib. 5ᵇ. Snh. 108ᵇ דהא רעוא דתֵּיקוּשׁ ותינוק ולא תמות Ar. s. v. חל 3 (ed. דהא רעוא דלא תמות) be it God's will that thou grow old and grow young again and never die; a. e.—V. קְשִׁישׁ.

קְשִׁית, קָשֵׁת (v. קָשַׁשׁ) *to shoot.* Targ. Ez. XXI, 26. Targ. Y. II Ex. XV, 4; a. e.

Af. אַקְשֵׁית same. Targ. Is. XXXVII, 33 נְקַשְׁתִּית ed. Wil. (ed. Lag. וְיַקְשֵׁת); Targ. II Kings XIX, 32.

Ithpa. אִתְקַשַּׁת *to be shot forth.* Targ. Y. II Ex. XIX, 13 (v. קָשַׁשׁ).

קֶשֶׁת c. (b. h.; preced.) *bow; rainbow.* Erub. 55ª עיר העשויה כק׳ a town built in the shape of a bow; ib. עשויה כמין ק׳. Ber. 59ª הרואה את הק׳ בענן he who sees a rainbow in the clouds. Ḥag. 16ª. Gen. R. s. 35; a. fr.—*Pl.* קְשָׁתוֹת. Lam. R. introd. (R. Joḥ. 1) (ref. to Is. XXII, 3) שהרו מתירין גידי קַשְׁתוֹתָם וכ׳ they loosened the strings of their bows and tied them with them; Yalk. Is. 289. Sifré Deut. 18 עקרבים כק׳ scorpions as large as bows; Yalk. ib. 803; a. e.—Trnsf. *membrum virile, potentia virilis.* Sot. 36ᵇ; Y. Hor. II, 46ᵈ; a. e.

קֶשְׁתָּא, קַשְׁתָּא ch. same, 1) *bow; rainbow.* Targ. Is. XXI, 15. Targ. Gen. XXI, 16. Ib. IX, 13; a. fr.—*Pl.* קַשְׁתִּין, קַשְׁתָּן, קַשְׁתָּתָא, קַשְׁוָותָא. Targ. Is. VII, 24. Targ. II Chr. XXVI, 14. Targ. I Sam. II, 4 קַשְׁתַּת constr. (followed by דְּ־). Targ. Y. Gen. XXI, 20. Targ. Ps. XXXVII, 14, sq.; a. e.—2) *the curved side of the stomach,* opp. to יַתְרָא. Ḥull. 50ª דאק׳ the fat covering the curved &c.

קַשָּׁת m. (b. h.; preced.) *archer*; esp. ק׳ (מזל) *Sagittarius,* a sign of the Zodiac. Gen. R. s. 98. Pesik. R. s. 20; Yalk. Ex. 418; a. e.—*Pl.* קַשָּׁתִין, קַשָּׁתִים. Lam. R. to II, 2, a. e., v. קָשַׁשׁ.

קַשְׁתָּא ch. same. Targ. O. Gen. XXI, 20 רבא ק׳ ed. Berl. (oth. ed. קְשָׁתָא).—*Pl.* קַשְׁתַּיָּא. Targ. I Sam. XXXI, 3 (not קְשָׁתַיָּא); Targ. I Chr. X, 3. Ib. XVIII, 17; Targ. II Sam. VIII, 18 (not קְשָׁתָא; h. text כרתי).—V. קַשְׁתּוֹיָא.

קַשְׁתָּא I, v. קֶשֶׁת ch.

קַשְׁתָּא II pr. n. pl. *Kashta.* B. Bath. 41ᵇ.

קַשְׁתּוֹרָא m. = קַשָּׁתָא, *archer.*—*Pl.* קַשְׁתּוֹרֵי. Yeb. 16ᵇ (Tadmor furnished) שיתא אלפי ק׳ six thousand archers; v. קָשַׁשׁ.

קַתָּ f. = קָנָה, *handle, helve.* Macc. II, 1 נשמט חברזל מִקַּתּוֹ if the axe-head slipped off its handle; v. קָנָה.

קַתָּא ch. same. B. Mets. 82ª; Shebu. 43ᵇ דהוא דאוזפיה ק׳ דמגלא וכ׳ . . . if one lends to his neighbor a thousand Zuz, and the latter leaves as a pledge the handle of a saw; אבד ק׳ וכ׳ if the handle is lost, the loan is lost. Ib. אבל ק׳ ונסבא but if he deposits a handle and a silver bar. B. Mets. 103ª מהדר ליה קַתְּיהּ he returns to him the handle (of the broken mattock). Snh. 27ᵇ top, v. בּוּרְטָא; a. e.—*Pl.* קַתָּיָא, קַתָּתָא, קַתֵּי. Pes. 30ᵇ קַתַּיְרֵיהוּ בטינא וכ׳

cover the helves of the knives with clay &c. Bets. 33b; Yoma 37b, v. נַרְגָּא. Shebu. l. c. קתחי Ms. M. (ed. קְתָאתַי).

קְאָתָא, קָאתָא f. = h. קָאַת, *pelican.* Targ. O. Lev. XI, 18 קיתא ed. Berl. (oth. ed. קאתא); Deut. XIV, 17 (Y. ככא). Targ. Ps. CII, 7 (ed. Lag. ככקתא).

קְתָאלִיקִי, v. קְתוֹלִיקוֹס.

קְתָארָא, v. קְתָרָא.

קַתָּאתֵי, v. קְתָא.

קְתָבִי, v. קוּטְבִי.

קְתִידְ', קְתִדְרָה, קְתִדְרָא f. (καθέδρα) *a soft seat, chair with back.* Keth. V, 5 ארבע יושבת בק' (not ארבעה) if the wife brought four maids, she may sit in the chair (need not do any house work). Ib. 61a. Kel. IV, 3 כמין ק' (Mish. ed. רָה...) in the shape of a cathedra (with a curved or hollow back). Ib. XXIV, 2 היצשוירה בק' a wagon seat formed like a cathedra. Lam. R. to I, 1 (רבתי) בכל מיקום ... מציעין לו ק' wherever one of the sons of Jerusalem came to a country place, they spread for him a cathedra to sit on it, in order to hear his wisdom. Pesik. Vayḥi, p. 7b (ref. to I Kings X, 19) כחדא ק' דמשה like the seat of Moses (v. Revue des Ét. Juives XXXIV, p. 99, sq.); Esth. R. to I, 2 קוירחא דדרניש (read: קתידרא); Ex. R. s. 43 ק' עשו לו כק' וכ' they made for him (Moses) a seat like the scholars' cathedra in which one sits and yet seems to be standing; a. e.—*Pl.* קְתִדְרָאוֹת, קְתִדְרָיוֹת, קְתִידִ'. Y. Succ. V, beg. 55a ושבעים ק' וכ' seventy gilt chairs were there (in the synagogue of Alexandria), beset with precious stones &c.; Bab. ib. 51b; Tosef. ib. IV, 6 שבעים ואחת ק'. Y. Ber. VI, 10d top; a. e.

קְתִידְ', קְתִדְרִין m. (καθέδριον) same. Y. Yoma IV, 41c top כמלך ... על ק' שלו like a king seated on his chair. Gen. R. s. 44 ק' דדין לקבל ק' דדין the chair of one opposite that of the other; a. e.

קְתוֹלִיכוֹס, v. next w.

קְתוֹלִיקוֹס m. (καθολικός) *financial officer, controller,* esp. *catholicos,* an officer of the Temple treasury. Ex. R. s. 37, beg. למלך ... ק' ומנחו וכ' like a king that had a friend, and when he wanted to appoint a controller, he appointed him over his entire treasury; Y'lamd. to Gen. XLIX, 1 quot. in Ar. קתולירכוס (corr. acc.). Num. R. s. 18 קרח שחירה ק' וכ' Korah who was the controller of Pharaoh's palace and had in charge the keys &c. Y. Shek. V, 49a קתילירקוס, קתילירקון, קתילירכוס (Bab. ed. קתליקון, קתליקין; corr. acc.); a. e.—*Pl.* קְתוֹלִיקִין. Ib. אין פוחתין משני ק' (Bab. ed. a. ed. Zyt. כחל', corr. acc.) there were never less than two catholici in the Temple treasury.—Cant. R. to VII, 9 (expl. פחוותא, Dan. III, 2) קתאליקי (some ed. קאת'), read קְתוֹלִיקֵי or קָאת' (ch. pl.) controllers.

קְתוּנְיָא, Targ. Y. Num. XXXI, 23, v. קִיחוֹנָא.

קְתִילִיקוֹן, קוֹס ..., קִיס ..., v. קְתוֹלִיקוֹס.

קְתִכוּ, v. קוּטְבִי.

קְתָלָא, *pl.* קְתָלֵי, v. פּוּחְלָא.

קְתוֹלִיקוֹס, קִין ..., יקוֹס, קְתִלִיכוֹס, v. קְתוֹלִיקוֹס.

קְתָר* m., *pl.* קְתָרִין (cmp. קָשֶׁר) *hard, rocky substances, bowlders.* Y'lamd. to Lev. XXVI, 3 quot. in Ar. (ref. to Lev. XXVI, 4, a. 19) [read:] ונתנה הארץ יבולה ואין הארץ מתקנת לכם ק' ואת ארצכם כנחושה חרי הארץ מתקנת לכם ק' 'and the land shall yield its increase', and the land shall not generate bowlders for you, 'and your earth as brass', behold, the land shall generate bowlders for you; [Landau: *'thorns and thistles,* v. Löw, Pfl., p. 341; v. however, next w.]

קְתָרָא m. (preced., cmp. also קחלא a. כחלא; v. P. Sm. 3777) *rocky cleft.*—*Pl.* קְתָרִין. Targ. Prov. XXX, 26 (ed. Lag. קְתָאנֵי; h. text סלע).

קַתְרוֹס I *cedar,* v. קֶדְרוֹס I.—[Tosef. Ukts. I, 6, v. קִידָּרָא.]

קַתְרוֹס II pr. n. m. *Kathros.* Pes. 57a בית ק' name of a priestly family, (supposed to be identical with Καν-θηρᾶς, Jos. Ant. XX, 1, 3); Tosef. Men. XIII, 21 קַדְרוֹס.

קַתְרוֹס III m. (κιθάρα, κίθαρις, prob. of Semitic origin) a kind of *lute* or *lyre.* [Dan. III, 5, K'thib קִיתְרוֹס.] Targ. Is. V, 12 (some ed. קנתרוס; h. text תֹף!).—*Pl.* קַתְרוֹסִין. Targ. Koh. II, 8.

ר

ר *Resh,* the twentieth letter of the alphabet. It interchanges with ל, v. ל; with ד, e. g. גָּרַר a. גָּדַר, צָרַד a. צָרַר.—It is frequently inserted between the first and the second radical letters, forming Parel verbs or nouns, e. g. גַּרְבֵּל, קַרְסֵם, שַׁרְבִּיט. It is sometimes a formative letter added at the end, e. g. חַלְיוֹטַר, קִנְטַר.—ר dropped at the end, e. g. אֲמַר = אֲמַר.

ר', as a numeral letter, *two hundred,* v. א'.

רְאבְנָא, Targ. Prov. XVIII, 8 מראבנן some ed., read: מדאבנן, v. דַּאֲבָן.

רָאֵיג, רָאֵג m. (part. of רוג = רנג) *desirous for, coveting, anxious for.* Targ. Prov. XII, 12. Ib. XXI, 26.—*Fem.* רָיְירָגָא, רָיְגָא. Ib. 10.

ראגניות, Tanh. Naso 12, v. רוֹטֶנְנִית.

רַאֲנָתָא f. pl. (preced. art.) *gratification of desires, caresses.* Targ. Prov. VII, 18 ed. Ven. (oth. ed. רַנְּאָנָתָא; ed. Lag. רגאתא, corr. acc.; h. text אהבים).

רָאדוּ, v. רדי III.

רָאדָיָא, v. רַדָּיָא.

רָאָה I, v. ראי.

רָאָה II f. (b. h.) *raah*, name of an unclean bird. Ḥull. 63b דאה ור' וכ' ר' זו איה ... ר' שרואה, v. רָאָה II. Ib. ביותר *raah* is the same as *ayah*, and it is called *raah*, because its sight is exceedingly acute (ref. to Job XXVIII, 7).

רְאוּמָטִיקוֹס m. (ῥευματικός) *subject to, afflicted with flux* or *rheumatism.* Lev. R. s. 19 נעשה ר' (not ד'; Ar. רמתיקוס, ed. Koh. אירומתקוס), v. עָצַל.

רָאָה, רְאִי (b. h.) [*to meet with,*] 1) *to see.* Ber. IX, 1 הרואה מקום וכ' he who sees (comes to) a place &c. Ib. 56b הרואה נהר בחלום he who sees a river in his dream. B. Bath. 82a כל שרואה פני חמה, v. גָּזַע. Gen. R. s. 56 רואים אתם ... רואה do you see what I see? Ex. R. s. 5 רואה ראיה אחת וכ' thou seest only one vision, but I see two; אתה רואה אותן באין וכ' thou seest them come to Sinai and receive my Law, but I see &c. B. Mets. 73b רָאִיתָ שאינו וכ' if thou observest that he does not conduct himself properly; a. v. fr.—Snh. 52a הֲנִיחָה מי וכ' (Ms. M. הא נראה) well, we shall see which &c., v. קָבַר. Sabb. 150a לא יאמר ... הנראה שתעמוד וכ' one must not say to one's neighbor (on the Sabbath), well, we shall see (I am confident) that you will be with me in the evening (for business); Ab. Zar. 7a (Tosaf. = הֲנִיחָה בעיניך), *Nif.* is it pleasing to thee?); Tosef. Sabb. XVII (XVIII), 11 נראה ed. Zuck. (Var. הנ'). Sifré Num. 84 הנראה שתגיע עמנו וכ' be sure to arrive with (meet) us at &c. Ib. הנ' שתעמידני ר' קרי ר' דם &c. be sure to wake me up, for I &c.—*to have an attack, be affected with.* Yeb. 76a לא ר' קרי מימיו he never had a nightly pollution. Zab. I, 1 ר' אתת ... ובשלישי ר' שתים (sub. זיבה) if he felt one attack of gonorrhœa..., and on the third day he had two attacks. Ber. III, 6 רָאָתָה נדה (sub. דם) felt menstruation. Ib. 26a ר' זיבה felt a flux; a. fr.—2) *to reflect; to reason; to consider.* B. Bath. 83a רוֹאִין ... כאילו וכ' we consider the central vine-trees as if not existing. Erub. I, 5 רואין אותה מתכת ... we consider it (the cross-piece of straw or reeds) as if it were of metal; עקומה רואין וכ' if it is curved, we consider it as if it were straight. Gen. R. l. c. הוי רואה דמיו וכ' look upon the blood of this ram, as if it were the blood of &c.; a. v. fr.—מה ר' what did he see?, *what was the reason*; in gen. *why?* B. Bath. 123a מה ר' יעקב שנטל וכ' what reason had Jacob to take the birthright from Reuben? Pes. 53b שמסרו וכ' ... מה רָאוּ what did Hananiah, Mishael and Azariah have in mind (how did they reason) when they were ready to give up their lives &c.? Sifré Deut. 307 שנשטפו וכ' ... מה ראו why were the men of the flood drowned &c.?; a. fr.—3) *to see the reason of, to like, choose, prefer, approve of.* Keth. XIII, 3, sq. רואה אני את דברי וכ' I like the opinion of Admon. Ib. 109a כל מקום שאמר ... רואה אני וכ' wherever R. G. said, I like &c., that opinion is the adopted rule. Ab. II, 7 ... רואה אני מדבריכם I prefer what El. ... said to what you said; a. fr.—*Part. pass.* רָאוּי; *f.* רְאוּיָה; *pl.* רְאוּיִין, רְאוּרִים, רְאוּיוֹת *chosen, selected; designated, predestined; fit, worthy, adapted* (v. חָזוּי). Bekh. 59b, a. e. מנין הר', v. מִנְיָן. Ḥull. 83b, a. fr. כל הר' לבילה whatever is capable of being mixed, v. בִּילָה. Nidd. VI, 4 כל הר' לדון וכ' whoever is fit (authorized) to give judgment in a criminal court, is fit &c. Sabb. 89b ר' היתה וכ' Bathsheba ... was predestined (as wife) for David, only he anticipated fate, v. פְּגָה. Ber. 4a ר' היו ישראל ליעשות וכ' it had been intended that a miracle be performed for the Israelites in Ezra's days, as it has been in Joshua's time, but sin was the cause (that it was not done). Nidd. 60a ר' לראות fit (old enough) to have menstruation; a. v. fr.

Nif. נִרְאָה 1) *to be seen, be visible; to appear; to seem.* Gen. R. s. 48 נִרְאִין כאוכלין וכ' they had the appearance of eating, one course after the other being removed. Pesik. R. s. 21 בפנים הרבה נ' להם וכ' the Lord appeared to them at Sinai with various expressions of countenance. Pesik. Vayhi, p. 5a חנראין ... קרסי זהב נראין וכ', v. קֶרֶס. Ḥag. 2a; Snh. 4b, a. e. (ref. to יראה, Ex. XXIII, 17) יִרְאֶה יֵרָאֶה ... לֵירָאוֹת ... you may read it *yireh* (he shall see, the Lord) or *yeraëh* (he shall be seen): as He comes to see, so does He come to be seen (i. e. he that is blind in one eye is exempt from visiting the Temple. Ḥag. 5b הנראין ואינן רואין ... הרואים שנ' כמקדיש וכ' it looks as if he dedicated his animal as a sacrifice, and were to eat sacred meat outside of the Temple. Ab. II, 3 נראין כאוהבין וכ' they appear to be friends as long as it profits them; a. v. fr.—2) *to become fit, be fit.* Yoma 64a, v. הָדָה. Succ. 33b נ' ונדחתה חוזר וכ' what had been fit at one time of the Holy Day, and was discarded (on account of a temporary unfitness), may again become fit (for use on the same day); a. e.—3) *to be liked, approved of; to appear reasonable.* Ḥull. 108b נ' דברי וכ' R. Judah's opinion is acceptable in the event that no stirring has taken place. Ib. 109a נ' דברי ר' י' בהא ... בהא R. Judah's opinion is acceptable in such a case, and that of the scholars in such a case. Ber. 33b נראין ... ר' חייא R. Ḥ. bar Abba reported Rabbi to have said *nirin* (it seems acceptable), contrad. to מטרין a. מודים; Erub. 46b; a. fr.

Hif. הֶרְאָה *to cause to see; to show.* Pesik. Shek., p. 19a (ref. to Ex. XXX, 13) כמין מטבע ... והֶרְאָהוּ למשה וכ' the Lord took a sort of a coin of fire from under his throne of glory and showed it to Moses, saying, 'this they shall give', like this &c. Ib. p. 18b הקטנה ד' לדוד וכ' he (Joab) produced before David the smaller census, the larger he did not. Kidd. 48b; B. Bath. 165a, a. e. מרָאָה מקום הוא לו he merely indicated the place to him, v. קִפְּדָא. Ber. 55b מראין לו חלום טוב is shown a good dream (vision). Ib. הֶרְאוּהוּ חלומו וכ' was shown his own dream and the

interpretation of his fellow prisoner's dream. Ab. Zar. 5ª ה׳ לו הקב״ה לאדם דור וכ׳ the Lord allowed Adam to see each coming generation and its preachers &c. Taan. 10ᵇ אל תֵּרָאוּ עצמכם וכ׳, v. שָׁבַע I; a. v. fr.—מפני ה׳ *a)* [*to show a (friendly) face,*] *to visit* the mourner. Y. M. Kat. III, 82ᵇ מפני . . . לְהֵרָאוֹת וכ׳ why is it recommended to visit the mourner (on the Sabbath, when no other mourning ceremonies are otherwise observed)? Ib. 83ª bot. אין מראין וכ׳ a mourner is not visited on New Year's Day &c. Gen. R. s. 100; a. e.—*b) to enlighten, convince by clear argument.* Snh. 93ᵇ (ref. to איש תאר, I Sam. XVI, 18) שמראה פנים בהלכה he makes faces shine when he argues; Num. R. s. 13; (Ruth R. to II, 1; Yalk. Sam. 125 שמאיר); a. e.

Hof. הוּרְאָה *to be shown.* Y. M. Kat. III, 82ᶜ top אם הוּרְאוּ לו רוב פנים if most of the faces have been shown him, i. e. if the majority of comforters have been to see him (v. supra).

Hithpa. הִתְרָאָה *to show one's self.* Taan. 10ᵇ שכח . . . אל יִתְרָאֶה בפני הצבור if he forgot and ate and drank (in a place where a fast is held), he must not show himself before the people.

רֹאִי I, רֵאִי m. (b. h.; preced.) 1) *sight.* Tosef. Hor. II, 5; Gitt. 58ª תינוק . . . יפה עינים וטוב ר׳ there is a boy in prison . . . 'fair of eyes and goodly to look upon' (I Sam. XVI, 12). Lev. R. s. 20, beg. (ref. to I Sam. l. c.) טוב ר׳ בהלכה וכ׳ 'goodly to look upon' in legal decision; whoever looked up to him recalled what he had learned.—2) (v. הֲרִי I) *aspect, nature of a case.* B. Kam. 3ᵇ sq. לא ר׳ הקרן כר׳ חשן וכ׳ . . . the case of goring, when nobody is benefited by the damage done, is not analogous to the case of damage by the tooth &c. Zeb. 5ª . . . לא ר׳ זה כר׳ זה the nature of this (the burnt-offering) is not analogous to the nature of that (the guilt-offering): what is common to both is that &c.; Kidd. 21ª; a. fr.

רֵאִי II m. (v. Rashi to Nah. III, 6) = רֵעִי II, *excrement, discharge from the bowels.* Sifra M'tsor'a, Zabim, Par. 1; Makhsh. VI, 7.—[Sabb. XX, 4 (140ᵇ) מפני הר׳, Mish. Nap. a. Pes., v. Rabb. D. S. a. l. note 90, v. רֵעִי I.]—בית ר׳ *digestive organ, crop, maw.* Sifra Vayikra, N'dab., Par. 7, ch. IX מה אם . . . את בית הר׳ וכ׳ where the Scripture permits the use of the digestive organ (the maw of ruminants) &c.; כאן שפסל בית הר׳ וכ׳ here (in the case of fowls) where the Scripture rejects the digestive organ (the crop) &c.—[Kel. XVII, 2 בית הר׳ ed. Dehr., v. רֵעִי II.]

רָאֵג, v. רָגַע.

רְאִיָּה, רְאָיָה f. (רָאָה) 1) *seeing, look, glance.* B. Bath. 2ᵇ הזיק ר׳ לאו וכ׳ the discomfort of being exposed to (a neighbor's) sight is no claimable damage; ib. 3ª; 59ᵇ. Nidd. 31ª רְאִיַּת העין the faculty of sight. Gen. R. s. 9 (ref. to Gen. I, 31) מלך . . . ר׳ אחת וכ׳ when a human king builds a palace, he casts one (examining) glance at the upper stories and another at the lower; אבל . . . ר׳ אחת but the Lord casts one look at both; חצוה״ז . . . ר׳ אחת with one glance the Lord surveyed this world and the world to come; Yalk. ib. 15 בר׳ מרחוק ר׳ Lam. R. to V, 1 *raah* is used for looking from a distance, v. חָבָטָה; a. fr.—*Pl.* רְאִיּוֹת, רְאִיּוֹת. Ex. R. s. 3 (ref. to ראה ראיתי, Ex. III, 7) ואני רואה שתי ר׳, v. רָאָה; Tanh. Sh'moth 20; Ex. R. s. 42; a. e.—2) (sub. קרי, דם, זיבה &c.) *feeling, affection, attack.* Zab. I, 1 הרואה ר׳ אחת של זוב he who has had one attack of gonorrhœa. Ib. 6 מקצת הר׳ מהיום וכ׳ one of the attacks on one day, and another on the day after; a. fr.—*Pl.* as ab. Nidd. 37ᵇ מטמיא בר׳ כבירים becomes unclean by a certain number of attacks (even if they all be on one day) as well as by a certain number of days. B. Kam. 24ª קרבה רְאִיּוֹתֶיהָ if she had her attacks at short intervals; ריחקה ר׳ at long intervals; a. e.—3) (with ref. to Ex. XXIII, 17) *appearance in the Temple, pilgrimage.* Ḥag. I, 1 הכל חייבים בר׳ וכ׳ all (males) are under obligation to appear in the Temple, except &c. Ib. 2 ר׳ מעה כסף the pilgrim's burnt-offering must be worth a m'ah of silver (v. רָאוֹן). Ib. 7ª (ref. to ראיון, Peah I, 1) רְאִיַּת פנים בעזרה it means the appearance in the Temple (has no limits, you may visit the Temple during the festive season as often as you desire); (another opinion) ראיית פנים בקרבן it means the visit connected with a sacrifice (and you must offer a sacrifice as often as you appear); Y. Peah I, 15ª bot. [read:] מתניתן בר׳ פנים אבל ר׳ קרבן יש לה שיעור the Mishnah in saying that *reayon* has no limits refers to the number of appearances, but as regards the visit attended with sacrifice, it has a limit (as to the minimum value of the sacrifice). Ḥag. 6ª עולת ר׳ הואר . . . the burnt-offering which the Israelites brought in the desert (Ex. XXIV, 15) was the offering of appearance before God; a. fr.

רְאִיָּה, רְאָיָה f. (preced. wds.) *evidence, proof.* Eduy. II, 2 לא ראינו ר׳ (Bab. ed. אין לא ראינו ר׳) 'we have not seen' is no evidence (that an act did not take place); Zeb. XII, 4; Keth. 23ª. Ib. 15ᵇ (in Chald. dict.) אייתי ר׳ דישראל את produce evidence that thou art an Israelite. Snh. III, 8 כל זמן שמביא ר׳, v. סָהַר II. B. Kam. III, 11, a. fr. עליו הר׳ it rests on him to produce evidence, v. יָצָא. B. Bath. 154ª top במאי ר׳ wherein must his evidence consist? ר׳ בקיום חשטר evidence by producing witnesses; ר׳ בעדים evidence by which the document is identified. Pes. 15ª, a. e. אין הנדון דומה לר׳ the case under discussion is not parallel to the evidence (the case which you cite is not analogous). Ber. 2ᵇ, a. fr. אע״פ שאין ר׳ וכ׳, v. זָכָר; a. v. fr.—*Pl.* רְאִיּוֹת. Snh. l. c. כל ר׳ שיש לך וכ׳ whatever new evidences you may have, you must produce within thirty days. Y. Shebu. VI, 37ª top בכופר ברְאִיּוֹתָיו when the opponent contests his evidence. Gen. R. s. 36, end, v. חַכְרָעָה; a. e.

רְאָיָה (b. h.) pr. n. m. *Reaiah.* Tanh. Ki Thissa 13 (ref. to I Chr. IV, 2) שהראה וכ׳ ר׳ Bezalel was surnamed Reaiah (v. preced.), for the Lord showed it to all Israel that &c.

רֵיאָיוֹן, רֵאָיוֹן m. (רָאָה, v. רְאִיָּה) *the appearance in the Temple, pilgrim's visit;* (sub. עולת) *the pilgrim's burnt-offering.* Peah I, 1; Y. ib. 15ª bot.; Ḥag. 7ª, v. רְאִיָּה; a. e.

רַאֲיָה, רְאִיָּה, v. רַאֲוָה, רְאִיָּה.

רָאֵם, v. רָאֵם.

רֵיאֵמָא, רְאֵמָא ch. = next w. Targ. Y. Deut. XXXIII, 17. Targ. O. ib. XIV, 5 רימא (Y. רימנין; h. text רישן). Targ. Ps. XXIX, 6 בן ר' Ms. (ed. בר רַמַיָא; ed. Wil. בר רָ).—B. Bath. 73b; Zeb. 113b, v. אוּרְזִילָא.

רָאֵם m. (b. h.; רום = ראם) *r'em, wild-ox* (v. Schr. KAT2, p. 584). Gen. R. s. 31 אבל וכ' . . . לא ר' the *r'em* did not enter (the ark) with him (Noah), but his whelps did; Yalk. Job 926, v. גּוֹר III. Midr. Till. to Ps. XCII, 11 מה ר' חזה וכ' as the *r'em* has high horns and gores in all directions &c. Ib. to Ps. XXII מצא את חר' ישן וכ' he (David) found a *r.* asleep in the desert and thought it was a mountain; ib. כקרני חר' הזה . . . אני I will build thee a Temple of one hundred cubits, as the horn of this *r.*; ib. כיון שראה הר' וכ' when the *r.* saw the lion, he was afraid and crouched &c.; Yalk. ib. 688; a. e.—*Pl.* רְאֵמִים. Ib.

רָאֵם, רָאִים = רוּם, *to be high.* Targ. Ez. XXXI, 10 רְאִימְתָא ed. Lag. (oth. ed. רָמְתָא). Ib. ראים. Targ. Is. XLIX, 11 יראמון ed. Lag. (oth. ed. ירומון). Ib. LII, 13 יראם ed. Lag. (oth. ed. ירום); a. e.—Part. רָאִים. Targ. Hos. XIII, 6; a. e.

רָאמָא f. (preced.) *height.*—*Pl.* רָאמָן. Targ. O. Deut. XXXIII, 15 ed. Berl. (oth. ed. רָמָן).

רֵיאמָא, רְאֵמָא, v. רֵימָא.

רָאנֵי, part. of רָנִי.

רַאנְנוּת, v. רוֹטָנָנִית.

רָאסָן part. pl. of רָסִי.

רָאעָתָא f. pl. (רוּעַ I) *sounding the trumpets* at public fasts. Targ. II Esth. IX, 31 ed. Ven., a. Var. ed. Lag. (ed. Lag. תעניתא, oth. ed. צלותהון).

רָאשׁ *poor*, v. רָשׁ.

רֹאשׁ m. (b. h.) *head, point; beginning, heading; main thing, principal.* Hull. IV, 1 הוציא את ראשו וכ' if the embryo put forth its head, although it withdrew it again. Gen. R. s. 71, beg., v. סוֹף. Midr. Prov. to I, 7 ר' הפרק ר' the heading of a chapter, of a treatise, of a section.—Meg. 12b קופץ בר', v. הֲדָיוֹט, בת ר', v. בַּת II.—Sifra B'ḥuck., Par. 2, ch. VIII (ref. to ויען וביען, Lev. XXVI, 43) וכי ר' בר' פרעתי מהם וכ' did I collect from them full amount for full amount? did I not collect only one hundredth of their sins before me? Snh. 3a sq. ממון שאינו משתלם בר' הוא an indemnity not for the exact amount (more or less). B. Kam. 65b (ref. to Lev. V, 24) . . . ממון בר' מוסיף חומש וכ' where the indemnity is for the full amount (and no more), the fine of a fifth is added, but where it is not for the exact amount (but more) &c.; a. v. fr.—מֵר' from the beginning, *over again.* Ab. Zar. 3a תנה לנו מר' וכ' give us it (the Law) over again, and we will observe it.—*Pl.* רָאשִׁין, רָאשִׁים. Hull. II, 2 השוחט שני ר' if one cuts two heads at one time. Hag. 13a רָאשֵׁי פרקים, v. פֶּרֶק; a. fr.—Trnsf. *a) chief, magistrate, leader, president.* Y. R. Hash. I, 57b bot. גדר הית ר' וכ' it was the chief magistrate of Gadara &c., v. רַאשִׁית; Bab. ib. 22a שופר ראשה וכ' Sh. the chief &c. Sabb. 33b; Ber. 63b, v. מְדַבֵּר. Ib. 57b, v. רַשְׁרֵבָה. Y. Hor. III, 48b bot. משמר ר' the chief of the Temple guard; בית אב ר' the chief of a priestly family. Ib. [read:] קודם שאינו ר' וכ' זקן ר' וכ' as between the chief (the Nasi, of the academy) and an elder (scholar), the chief has the precedence, for none can be chief unless he has been an elder; a. v. fr.—*Pl.* as ab. Ib. משה הקדים ר' לזקנים Moses placed the chiefs before the elders (Deut. XXIX, 9). Gen. R. s. 61 כולהון ראשי אומות הן they are all (names derived from) tribal chiefs (v. לוּפָר, a. correct citation acc.); a. fr.—*b) cross-beam.* Neg. XIII, 2, v. פֶּתֶן.—*Pl.* as ab. Ib. נראה בר' Bab. ed. (Mish. ed. *sing.*) if the leprous spot appeared on the cross-beams.—*c)* ר' תור (Chaldaism) [*ox-head,*] *triangle, wedge.* Kel. XVIII, 2 כיצד . . . ר' ת' how is a piece of furniture with an arched top-piece measured? By drawing an equilateral triangle circumscribing the curve. Kil. II, 7 חית ר' ת' חטים וכ' if a triangular point of a wheat field is wedged in a barley field. Ib. III, 3. B. Bath. 62a (if the seller defined the limits of his field by describing one long side and one short side) ויקנה כנגד ר' ת' why not let the buyer have possession of an 'ox-head', i. e. draw a trapezoid with the two unequal sides?—*Pl.* רָאשֵׁי תוֹרִין. Y. Erub. I, 19c bot.

רֵיאשָׁה, רְאִשָׁא, רֵישׁ ch., v. רֵישׁ II.

רִאשׁוֹן m. (b. h.; preced.) *first.* ר' ר' *one after the other.* R. Hash. 17a, v. עֲבַר; a. fr.—Gitt. V, 8 כהן קורא ר' וכ' a priest reads (from the Torah) the first, and after him &c. Ib. 59b לפתוח ר' ולברך ר' ולירטול . . . ר' to be the first in opening a meeting, the first in saying the blessing &c., v. מָנָה I; a. v. fr.—Esp. *a)* ר' (or לטומאה ר') *first degree of uncleanness, original cause of uncleanness.* Toh. II, 2 האוכל אוכל ר' ר' he who eats food of the first degree of uncleanness becomes himself unclean in the first degree. Ib. 3 חר' שבחולין טמא ומטמא secular food of the first degree of uncleanness is unclean and makes unclean. Ib. 4; a. v. fr.—*b)* ר' *the person with whom a relationship begins, direct relative* (brothers with reference to their respective issues). Snh. 28a, a. e., v. שֵׁנִי.—*c)* ר' (כלי) *a vessel direct from the fire.* Hull. 104b; a. fr.—*Pl.* רִאשׁוֹנִים. Yoma III, 11 על הר' to the former was applied the verse &c. Sabb. 112b אם ר' בני וכ' if those before us were sons of angels, we are sons of men, and if those before us were sons of men, we are &c. Ib. 56b מקיש ר' לאחרונים the Scriptural text compares the predecessors to the successors. Erub. 64b דורות הר' the earlier generations; a. fr.—*Fem.* רִאשׁוֹנָה. Ned. 91a, v. מִשָׁנָה. Keth. 82b בר' in former days, originally. Ned. XI, 12 בר' היו אומרים וכ' originally the law was that &c.; a. fr.—[Y. Taan. II, 65a top בראשונה on its (the year's) first day (R. Hash. 16b בתחילתה).]—*Pl.* רִאשׁוֹנוֹת. Ber. 13a משכחות את הר', v. צָרָה II. Ib. 34a ר' (שלש) the first three sections of the Prayer of Benedictions. B. Kam. 54b, v. דִּירָה; a. v. fr.

רַב II m. (preced.) 1) *superior, master.* Gitt. 23b העבר רַבּוֹ של חבירו אבל לא מיד רַבּוֹ שלו . . . a slave may receive a deed of manumission in behalf of a fellow slave at the hand of his fellow's master, but not at the hands of his own master (if both slaves belong to the same master). Ab. I, 3, v. עֶבֶד. Hag. 5a, v. מָצָא; a. fr.—2) *teacher.* Ber. 63b יאמרו הרב בכעס וכ' they will say, the teacher (the Lord) is angry, and the disciple (Moses) is angry, what is to become of Israel? Ib. רבו וכ' . . . כל תלמיד a student with whom his teacher is angry for the first time, and who keeps silence. Eduy. I, 3, v. לָשׁוֹן. Ab. I, 16 עשה לך רב וכ' get thyself a teacher, and be relieved of doubt. R. Hash. II, 9 רַבִּי ותלמידי רבי וכ' my teacher and my pupil; my teacher in wisdom &c.; v. רַבִּי.—M. Kat. 9a, a. fr. למדתנו רַבֵּינוּ thou, our teacher, hast taught us; v. רַבֵּנוּ; a. v. fr.—Esp. רַב *Rab, a)* title of the Babylonian Amoraim. Pes. 52b; a. v. fr.—בי רב the school of, v. בֵּי.—*b)* surname of Abba Arekha, the founder of the academy of Sura in Babylonia (v. Graetz, Gesch. d. Jud.[1] IV, p. 312, sq.; Fr. M'bo, p. 122b). Hull. 95b כולהו שני דרב וכ' as long as Rab lived, R. Joh. addressed his letters to Babylonia, 'to our teacher in Babylonia.' Ab. Zar. 10b אדרכן שמשיה לרב A. (a Parthian ruler) attended (associated with) Rab. Y. Peah VI, 19c רב כד נחת לתמן when Rab came down to Babylonia. Erub. 50b, a. fr. רב הנא הוא ופליג Rab is a Tannai and has a right to differ (with other Tannaim). Nidd. 24b, a. fr. הלכתא כרב וכ' , v. אִיסּוּרָא; a. v. fr.—ספרי דבי רב, ספרא דבי רב, v. סִפְרָא.—*Pl.* רַבּוֹת (only with suffix). Taan. 7a, a. e. מרבותי, v. לָמַד. Shebu. 47a רבותינו שבבבל וכ' 'our teachers in Babylonia' means Rab and Samuel. Y. Gitt. VII, 48d top ורבותינו אמרו and our teachers said; מנו רבותינו וכ' who are meant by 'our teachers'? Ib., a. e. רבותיני . . . בשלשה on three occasions R. Judah (with his court) is quoted as 'our teachers.' Y. Sabb. V, end, 7c רבותינו שבגולה our teachers in the diaspora (Babylonia, v. supra); Y. Bets. II, 61c bot. Y. Meg. I, 70d כתבו אגרת ושלחו לרבותינו שהן וכ' they (Mordecai and Esther) wrote a letter addressed 'to our teachers (in Palestine) that be', saying to them &c.; a. fr.—*Fem.* רַבָּה *mistress.* Ruth R. to II, 5 רַבָּתָהּ וכ' her mistress (Naomi) &c, v. רָבָּה.

רַב, רָבָא ch. same, 1) *large, great, numerous; senior.* Targ. Josh. XXII, 10. Targ. Y. Deut. I, 28. Targ. Gen. I, 16. Ib. X, 21 (Y. ed. Vien. רַבָּה); a. fr.—[In Talmudic literature mostly רַבָּה, q. v.]—2) *chief, master, teacher.* Targ. I Sam. XXII, 14 (h. text סָר). Targ. Gen. XXXVII, 36 (Y. II שליטא; h. text סרים). Ib. (h. text שַׂר). Ib. IV, 20, sq. Targ. Job III, 18 ינקי בית ר' school children; a. fr.—Targ. I Chr. XI, 22, v. סִפְרָא.—R. Hash. 31b . . . לאו אורח לרַבְּיהּ רַבָּךְ it is not customary to say to one's own teacher, 'thy teacher' (has said &c.). Ab. Zar. 17b רַבָּן של וכ', v. רַבִּי; a. fr.—בֵּי רַב *school, academy.* Snh. 33b, a. e. זיל קרי בי רב הוא this is a case when you may say, 'go and learn it (in the Bible) at school', i. e. an erroneous judgment of such a nature must be reversed. Erub. 22a הוה קאזיל לבי רב left home in order to study; a. fr.—V. בֵּי.—*Fem.* רַבְּתָא, רִבְּתָא, רִבְּתָה. Targ. Jer. XLVIII, 34. Targ. Gen. XXVII, 34. Ib. XIX, 31; a. fr.—*Pl.* רַבָּתָא, רַבָּתָה. Y. Snh.

רִאשׁוֹנִי, רִאשׁוֹנִית m., f. (b. h. רִאשׁוֹן) same. Pesik. R. s. 44 עשה את האחרונית ר' (not האחרונים) make what thou hast threatened as the last punishment the first; (Yalk. Hos. 531 אחרונה ראשונה).

רַאֲשׁוֹת f. pl. = מְרַאֲשׁוֹת. Tanḥ. B'midb. 9 . . . כדי ממרגלותיו ויחנה בראשותיו the distance covered in taking a thing from the bottom of a bed to its top-side; (Tanḥ. ed. Bub. ויחנה במראשותיו).

רֵאשִׁית f. (b. h.; denom. of רֹאשׁ) 1) *beginning; first-ling, first gift.*—בר', v. בְּרֵאשִׁית.—Ḥull. XI, 1, a. e., v. גַּז. Ib. 136b ר' ששירית נזכרין a first gift the remainder of which is distinguishable (not the entire mass); ib. כל גזרי ר' all my shorn wool be dedicated as priest's gift; a. e.—2) *magistracy, office.* Y. R. Hash. I, 57b bot. והעבירו מראשיתו he removed him (the chief magistrate of Gadara) from his office; (Bab. ib. 22a מגדולתו).

רֵאשִׁיתָא, v. רֵישִׁיתָא.

רֵאשָׁנָא, v. רִשָׁאנָא.

רַאֲתָן m. (רתת = ראת) [*nervous trembling,*] *a certain skin disease attended with extreme weakness.* Gen. R. s. 41, beg. (ref. to Gen. XII, 17) פרעה בר' לקה Pharaoh was smitten with *raăthan.* Ib. כ"ד מיני . . . אלא ר' בלבר there are twenty-four kinds of skin diseases, but there is none for which connection with woman is bad, except *raăthan*; Y. Keth. VII, end, 31d.—בעל ר' *one afflicted with raăthan.* Bab. ib. 77b; Tosef. ib. VII, 11; a. fr.

רַב I m. (b. h.; רבב) *large, great; much.* Y. Yeb. XII, 12c bot. (in Chald. dict.) לא הוה לבן רב וכ' they would not have dared to do so. Ber. 62b (ref. to II Sam. XXIV, 16) the Lord said to the angel, טול לי רב שבהם וכ' take me the greatest of them in whom there is (merit enough) with which to pay their debts (sins); a. e.—*Pl.* רַבִּים, רַבִּין. Keth. 8b שתו ר' ישתו ר' many have drunk (the cup of mourning), many shall drink. Yeb. 63b (from Ben Sira) מנע ר' מתיך וכ' keep the many off thy house, nor bring every body to thy house. Ib. יהיו דורשי וכ' ר' let thy well-wishers be many, but reveal a secret to one out of a thousand. Ab. Zar. 43b (in Chald. dict.) שאני ר' where several people meet to pray, it is different. Ib. שכיחי ר' גבירי many people are usually with him. Ber. 9a, a. fr. יחיד ור', v. יָחִיד; a. fr.—Esp. רַבִּים *community, public.* Y. Meg. III, 73d בה"כ של ר' a synagogue belonging to a community, opp. של יחיד. Bab. ib. 28b הספד של ר' funeral ceremonies in a case of public mourning (for a public man), opp. של יחיד. Sabb. 67a צריך . . . לר' ור' וכ' should make his trouble known to the people, and the people will pray for him. Ab. V, 18. Ber. 8a תפלתן של ר' congregational prayer; a. v. fr.—בָּרַבִּים *in public.* Ib. 61b, a. e., v. קָהָל. B. Mets. 58b, v. לָבָן II; a. fr.—*Fem.* רַבָּה. Gen. R. s. 33 (ref. to Ps. XXXVI, 7) את מדקדק . . . עד תהום ר' thou dealest strictly with them (the wicked) (searching their doings) 'to the great deep'; a. fr.—[Ib. s. 27, v. רָבַב.]—*Pl.* רַבּוֹת. Ḥag. 5a (ref. to Deut. XXXI, 21) צרות ר' ורעות Ms. M. many troubles and evils, v. מָצָא; a. e.—[מדרש רַבּוֹת, v. מִדְרָשׁ.]

X, 29[a] top אתה עבדת ר' וכ' (not עברת) thou (Doeg) hast done great things, turn thou around &c.—V. רַבְּתָא.

רְבָא, v. רְבִי.

רַבָּא (רַבָא) pr. n. m. (= רב בא) *Raba* (bar Joseph), a Babylonian Amora, chief of the academy of Maḥoza (v. Graetz, Gesch. d. Jud.[1] IV, p. 414 sq.). Keth. 105[b]. B. Bath. 159[b], v. אַדִּי; a. v. fr.—[Y. Bets. I, 60[b] ר' אבא בר' יוסף.]—[Y. Yeb. IV, 6[a] אמר רבא, read: א' ר'.]

רְבָא, *pl.* רְבָתָא, v. רְיָבָא.

רְבַב (b. h.) 1) *to be great, numerous.* M. Kat. 28[b] רַבּוּ עוונותיו many are his sins. Gen. R. s. 27 (expl. רבה, Gen. VI, 5) רָבָה וְהוֹלֵכֶת was growing more and more; a. e.—Denom. רבב.—2) *to line,* v. infra.

Pi. רִיבֵּב [*to make strong, thick,*] *to line.* Pesik. Zuṭr. Haăz., ed. Bub. p. 110 שְׁמֵרַבֶּבֶת, v. רָבִיב.—Esp. *to line a skin with pitch* (v. חֵמָה). Ab. Zar. 33[a] נכרי רִיבְּבָן ... וישראל נותן וכ' if a gentile pitched them and tanned them, and an Israelite puts wine into them; Tosef. ib. IV (V), 10 גוי עובדו וזופתו ורובבו, ורובבן, ורובדו, v. ed. Zuck. note); ed. Zuck. (Var. ורוֹבְבוֹ Y. ib. II, 41[b] bot. עובדן ודיבבן, v. דָּבַב I.—[Yalk. Cant. 988 צפונית מרבבת, some ed. מרכבת, read: מְכֻבָּדֶת, as Num. R. *s.* 13.]

רַבַּב ch. same, *to be great,* esp. *to be a teacher, be in office.* Y. M. Kat. III, 83[b] top כגון אנן דרַבְּבִינָן משגחין וכ' such as we, who are teachers: people look up to us to answer their questions; ib. ואנן אפי' רבבינן וכ' and we, although we are teachers, we know not &c.

רֻבָּב m. (v. רָבַב *Pi.*) *a thick, viscid mass, fat; grease, pitch* &c. Sot. 49[a] אילמלא ... מוכרי ר' but for David's prayer, all Israelites would be sellers of grease. Zeb. 98[b] ר' על בגדו וכ' grease on a garment is an unlawful interposition (at its immersion), but if he is a seller of grease &c. Sabb. 20[b] ר' של (מדורת) a fire made with fatty substances. Ib. 78[b] ר' כדי לסוך וכ' fat, as much as is required to smear under a small cake. Ib. 114[a] כל ת"ח שנמצא ר' וכ' a scholar on whose garment there is a greasy stain &c.; Rabina said, רבד איתמר the word *rabad* was used (by R. Joḥanan), v. רָבַד.

רַבָּבָא = רַבִּי אַבָּא. Ḥull. 93[a] Ms. R. 2 (v. Rabb. D. S. a. l. notes 4, 6, 7); a. e.—Cmp. רָבָא.

רִבְבָה f. (b. h.; רָבַב) *large quantity, myriad.* Gen. R. s. 60 (ref. to Gen. XXIV, 60) ועמדו ... ור' מיעקב from her (Rebekah) arose chiefs (*allufim*) of Esau, and myriads of Jacob; a. e.—*Pl.* רִבְבוֹת, constr. רִבְבֵי. Ib. s. 89 (play on הֹמוֹן רִבְבֵי רַבְרְבַיָּא שְׁחֵם וכ' (he regarded not) the noise of the myriads of great (boastful) men, for they turn after lies (v., however, רַבְרְבָא).—V. רִבּוֹא.

רַבְבַהּ = רַב אַבָּהּ (רַבִּי). Snh. 22[a] Ms. M. (ed. א' ר'). Pes. 56[a] רב בהו Ms. M. (v. Rabb. D. S. a. l. note 1; ed. ר' א').

רַבְבוֹתָא, v. next w.

רִבְבָתָא, רַבְבָתָא, רַבְבָתָא, רַבְבָת ר', f. = h. רִבְבָה. Targ. Ez. XVI, 7 (ed. Lag. רבוות). Targ. I Chr. XXIX, 7 (ed. Rahm. ריבבי); a. e.—*Pl.* רַבְבָתָא, רִבְבָוֵי, רִבְבָן, רִבְבֵי, רַבְבָן ר', רִבְבָן. Targ. Ps. XCI, 7 (ed. Wil. רַבְבוֹתָא; ed. Lag. ריבבותא). II. CXLIV, 13. Targ. I Sam. XVIII, 7, sq.; a. e.

רָבַג (cmp. רָבַךְ) *to pile up promiscuously,* opp. to ערך to arrange. Sifra Vayikra, N'dab, ch. IV, Par. 4 ... רכול ורובג lest you think that he may cast (the pieces of flesh on the altar) and pile them up; Tosef. Zeb. IV, 2 ורובק (read: ורובג; Var. ורובץ).

***רָבַד** (b. h.) [*to strengthen,*] *to line, join, patch.* Tosef. Ab. Zar. IV (V), 10 Var. ורובדו and patches it; v. רָבַב.

רֻבָּד m. (preced.) *a thick patch.* Sabb. 114[a], v. רֻבָּב; (cmp. ib. טלאי ע"ג טלאי); [Rashi: *a stain of semen* (?)]

רִי', רִבְדָא ch. same, *patch*; trnsf. (cmp. נָאתָא) *cicatrix, scab*; ר' דכוסילתא the scab or scar over the puncture made by bleeding, v. כּוֹסִילְתָּא; also *the puncture.* Snh. 93[b] אפי' כר' דכ' וכ' no imperfection, even so much as the mark of bleeding, was on their bodies. Keth. 39[b] (Var. in Rashi a. Ar. תרפיא דסירורי or דסירורי), v. כּוֹסִילְתָּא.

רַבְתָּ, v. רבי.

רָבָּה m., **רָבָּה** f. 1) (= רָוֶה) *moist, saturated with liquid,* opp. עבה thick and pulpy. Y. Pes. X, 37[d] top צריכה שתהא ר' וכ' (not צבריה) it (the חֲרוֹסֶת) must be saturated (with wine), which means that it is to remind of blood.—V. רוֹבָה II.—2) pers. of רָבָה, v. רבי.

רַבָּה I m. = רַבָּא 1) *large, great; senior.* בִּדְרַ' מינית, v. קִים.—אֲהַדְרַ', v. אַהְדַּר.—Y. Shebi. VII, end. 37[c] ודמיא ר' היא כל ר' is this case altogether the same?; Y. Orl. I, 61[b] bot. ורמיה היא לכל רביה (corr. acc.).—זְרַבָּה, v. רוֹבָה II.—Midr. Till. to Ps. XVII (ref. to רב, II Sam. XXIV, 16) ר' הוא משכונא גבך ed. Bub. (oth. ed. ר' היא משכונתך, corr. acc.) the pledge thou hast taken (with the death of Abishai) is large enough. Ber. 19[b] גברא ר' אמר וכ' a great man (scholar) has said something, laugh not at it; Gitt. 55[b]; Nidd. 50[b]. Sabb. 59[b] גברא ר' וכ' (some ed. רבא), v. אָרִיכָא; Keth. 103[b]. Yeb. 21[b] מגברא ר' וכ' ... הא I have heard this from a great scholar. Ib. אבא ר' grandfather. Gen. R. s. 1, beg. ר' הושעיה ר' R. Ḥ. senior (contrad. to זעירא). Y. Yeb. IV, 6[a] ר' חייא ר' R. Ḥ. senior; a. v. fr.—מדרש ר' (*pl.* רַבּוֹת), v. מִדְרָשׁ.—2) *teacher.* Y. l. c. 6[b] top תלמידינו ר' ר' דמתניתא ר' דאולפנא what teacher do you mean? a teacher of the Mishnah (a Tannai), or a teacher of tradition? Lev. R. s. 22 ואפשר כן ר' שאל וכ' can that be? did the teacher ask his pupil? B. Mets. 101[a] כגון דא צריכה ר' a thing like this requires a teacher (to say it)!; a. fr.—*Pl.* רַבָּוָתָא. Snh. 102[b] נפתח בר' (Ms. F. ברברבתא) let us open our meeting with (speaking of our) teachers (opp. to חברין).—*Fem.* רַבָּתָא, q. v.; רַבָּתִי. Yeb. 21[b] אימא ר' grandmother.—אבל ר' (מסכת), v. אֵבֶל.

רַבָּה II pr. n. m. (= רב אַבָּה) *Rabbah,* name of several Amoraim, esp. *a*) R. bar Naḥmani, chief of the college of Pumb'ditha (v. Grætz, Gesch. d. Jud.[1] IV, p. 400 sq.) Gitt. 3[a].

Hor. 14a ר' עוקר הרים R. uproots mountains (is ingenious, v. הַר). B. Mets. 86a; a. v. fr.—*b*) R. Zuṭi (Junior). B. Bath. 120a. Men. 31b; a. e.—*c*) R. bar Ḥanah. Snh. 5a.—*d*) R. bar bar Ḥanah, known for his fables. B. Bath. 73b; a. fr. [Y. Ber. II, 4b אבא בר בר ח'.]—*e*) R. bar Abbuha (Abbahu, v. Fr. M'bo, p. 60a). Bekh. 34a. B. Kam. 46b; a. e.—*f*) R. bar Matt'nah. Hor. l. c.; a. e.; a. others.

רַבָּה III f., v. רַב I, II.

רְבוּ, v. רִבּוּתָא.

רִיבּ', רִבּוֹא m. (b. h.; רָבָה) [*large amount,*] *myriad, ten thousand.* Peah III, 8 אחד בר' שבהן Ms. M. (ed. מר') one ten thousandth portion of my property; Tosef. ib. I, 13, a. e. Y. Maas. Sh. I, 52d top מאה ר' one hundred myriads (of Denars). Succ. 51b ששים ר' על ששים וכ' twice sixty myriads, double the number &c., v. כֶּפֶל. Ib. אינה ... וחמשת ר' דינרי זהב Ms. M. (ed. ואחר, v. Rabb. D. S. a. l. note) worth no less than twenty-five myriads of gold Denars; Tosef. ib. IV, 6; Yalk. Deut. 913. Shek. VIII, 5 משמונים ושתי ר' נעשית it (the curtain) was made of material worth eighty-two myriads; (oth. opin.: of eighty-two myriads of threads; Var. ריבוה made by eighty-two girls); Ḥull. 90b (v. Rabb. D. S. a. l. note 6); a. fr.—*Pl.* רִבְּאוֹת, רִיבּ'. Arakh. IV, 3 (17b) ריבוא או ובאה לו בר' וכ' ... אפי' מת even if his father died (was dying at the time of his vow), and left him a myriad, or he has a ship at sea (at the time of his vow), and it comes in with myriads, the sanctuary has no claim on it.—Yalk. Deut. 942 שתי ריבות two myriads (Zuzin); Sifré ib. 306 שתי ריבוא.

רִבּוֹא, רִיבּ' ch. same. Targ. I Kings VIII, 63. Targ. Deut. XXXII, 30 רִבּוֹתָא (רִיבּ').—*Pl.* רִבְוָן, רִבְוָתָא, רִיבּ', v. רִבְבָה.—Targ. Ps. LXVIII, 18 רִיבּוֹתָן Ms. (ed. רִבְבָן).

***רִבּוּבָה** I f. (רָבַב) [*pile, deposit,*] *cavity* in the ascent to the altar for the deposit of fowls ritually disqualified. Midd. III, 3; v., however, רְבוּכָה.

***רִבּוּבָה** II f. name of *a musical instrument*, a sort of *tambourine.* Sot. 49b quot. in Ar. s. v. (ed. טנבורא; Mus. quotes רכובה; Ar. s. v. אליח quotes fr. Sot. l. c.: כובא as explan. of אירוס; Hai Gaon to Kel. XV, 6: דכובא or דכוכא).

רִבְוָתָא, רִבְוָת, רִבְוָן, v. רִבְבָה.

רִבּוּיָא, רִבּוּי, v. sub רִיבּ'.

רִבּוּכָה f. (רבך, cmp. רָבַג) 1) *irregular pile, deposit.* Tosef. Zeb. VII, 6 חלון ... ור' תירתה וכ' (ed. Zuck. ורְבִירְכָה) there was an opening on the western side of the ascent to the altar, called *r'bukhah*, whither they cast &c., v. רִבּוּבָה I.—2) *pulp of flour mixed with hot water and oil*, v. רְבִיכָה.

רִבְוָן, v. רִבְבָה.

רִבּוֹן m. (רָבַב) *lord, master.* Gen. R. s. 93 (expl. לאדון, Gen. XLV, 8) לר' chief, contrad. to שליט. Yoma 87b ר' דעולמים Master of the worlds (opening words of a well-known prayer רִבּוֹנוֹ של עולם (רש"י) ר' הע' לא על צדקותינו וכ'.—Master of the world! Ber. 9b; a. v. fr.

רִי', רִבּוֹנָא, רִבּוֹן ch. same. Targ. Ps. XII, 5. Targ. Ex. XXI, 4; 6; 8. Targ. I Sam. XV, 32 רִבּוֹנִי (h. text סָר); a. fr.—*Pl.* רִבּוֹנִין, רִבּוֹנַיָּא, רִי' (also *pl.* excellentiæ). Targ. I Kings XXII, 17. Targ. Gen. XIX, 2. Targ. Y. ib. XLII, 33. Targ. Ps. CXXXVI, 3 Ms. (ed. מרי מריא); a. fr.—*Fem.* רִבּוֹנְתָא, רִי'. Targ. Gen. XVI, 8 (ed. Vien. O. רִבְּוֹתִי), sq. Targ. Prov. XXX, 23; a. e.

רִיבּ', רִבּוֹנָא, v. רִיכּוֹנָא.

רִבּוֹנְתָא, v. רִבּוֹן ch.

רִבּוֹעָא, רִבּוּעַ, v. sub רִיבּ'.

רִבּוֹתָא, רִבּוֹתָא, v. רִבּוֹא ch.

רִבּוּ, רִבּוּתָא f. (רִבִּי I) 1) *greatness, dignity, office; anointment.* Targ. II Esth. VI, 10. Targ. Is. IX, 6. Targ. Deut. XXXII, 3 (Y. II רִבּוּ). Targ. Zech. IX, 6 (h. text גְּאוֹן). Targ. Num. XVIII, 8 (h. text מַשְׂחָה). Targ. Ps. CXLV, 3 (some ed. רַבּוּ). Ib. CL, 2, v. רַבְּוּתָא; a. fr.—Targ. Esth. II, 9, v. סַמְתּוֹרָא.—Gitt. 68b מאי רבותיכו אתיו לך רבותאי; מינן wherein are you our superiors?; I shall show thee my superiority. Y. Ber. I, 2d bot. רבו חיא it was an honor (to be brought into the king's palace); a. e.—2) *a great thing, something remarkable.* Targ. Esth. II, 21.—Snh. 106b, v. בַּעְרָא. Ḥag. 24a הירנו רְבוּתֵיהּ דנגובה (Rashi רבותא) this is the remarkable thing about 'the dry hand' (that is the reason for the insertion of the word נגובה, to show that even the touch of a dry hand makes unclean); מאי ר' דנגיבה what it there remarkable in 'the dry hand'? B. Bath. 36b; Yeb. 45a ר' למחשב גברי what is it a great thing to quote authorities? (I can do the same:) here are Rab &c.; a. e.—V. רְבִירְתָא II, III, a. רֵירְבוּתָא.

רַבְּוּתָא f. (denom. of רַבָּא) 1) *seniority.* Targ. O. Gen. XLIII, 33 כרבוותיה ed. Berl. (ed. כרבוותיה, corr. acc.).—2) *superiority*, v. preced.

רְבֵּי, *pl.* constr. of רְבָבָה.

רְבָה, רְבָת, רבי (b. h.) *to be much, many; to grow, increase.* Yoma 87b עונותינו רבו וכ' our sins are too many to be counted. Gen. R. s. 34 אצא ואתי פרה ורבה וכ' I may go out (of the ark) and be multiplying and increasing for curse. Bekh. 44b דם ר' שחין ר' if the blood is allowed to increase (if bleeding is neglected), skin disease will develop; מי רגלים רבין וכ' if one allows the urine to increase (through neglect) &c. Sabb. 33b בעון ... צרות רבות וכ' for the sin of obscene talk troubles increase, and new evil decrees come &c. Num. R. s. 11, v. פָּרָה II. Gen. R. s. 48 משרבו ... בדין ר' וכ' חכתב ר' וכ', v. כָּתַב. Sot. 47b when the whisperers in court (secret influences) increased, the anger (of God) against Israel increased. Snh. 97a חעוות תִּרְבֶּה impudence shall be large. Y. Yeb. IV, 6a bot., v. אל"ף; a. fr.—Gen. R. s. 98 (play on בן פרת, Gen. XLIX, 22) בן פירות רְבִיתָה 'a child of fruits' (through interpreting Pharaoh's dream about the ears of corn) thou didst grow (to high office); בן פרות רביתה יוסף 'a child of cows' (through interpreting the dream about cows) thou didst grow; בן פורת (יוסף) רְבִיתָ 'a child of growth', thou didst grow tall (so as to protect Rachel from Esau's

sight; v. Gen. R. s. 78); Yalk. ib. 133 [read:] בן פורת יוסף פָּרִיתָ רבית יוסף.

Pi. רִיבָּה 1) *to increase, do much, do more.* Gen. R. s. 34 ר' במהורים יותר וכ' ordered a larger number of the clean animals to be taken into the ark than of the unclean. Tosef. Dem. IV, 12 ר' בעיר ולא ר' במדינה if one offers a large quantity for sale, while none is offered in the country. Ib. 13 כל שר' לו מותר wherever one has a large quantity for sale, it is permitted (to buy of him); a. fr.—Men. 89ᵃ ר' שמן וכ' v. רִבְרְכָה.—2) (hermeneutics) *to use an additional word for the purpose of intimating something not otherwise included; to argue from an additional word* or *from a generalization* in the Biblical text; *to widen the scope of a law; to include.* Ib. אם אתה מְרַבֶּה וכ' if thou wert to argue an entire day on the intimation of an increase lying in the words *bashshemen* (Lev. VI, 14; VII, 12), I should not listen to thee; Zeb. 82ᵃ; Nidd. 72ᵇ. Shebu. 26ᵃ, v. מָעַט. Ib. 27ᵃ מדאצטריך או לְרַבּוֹת וכ' as the word אוֹ (Lev. V, 4) is needed for the inclusion of vows for the benefit of others. Pes. 22ᵇ, v. אַת. Snh. 60ᵇ יכול שאני מְרַבֶּה וכ' you might think that I must include &c.; a. v. fr.—[Yalk. Ex. 348 ר' כל וכ' v. רִיקָן.]—Gen. R. s. 85 (ref. to Gen. XXXVIII, 29) זה רִבָּה על כל הפריצים ממך יעמודו (not יעמוד) this event implies (the prophecy) that all conquerors shall rise from thee (Perez); Yalk. ib. 145.—3) *to lend* or *borrow on usury* (רִבִּית); *to make a profit.* Sifra B'har, ch. VI, Par. 5; B. Mets. V, 1 (expl. חַמַּרְבֶּה); he who makes a profit on lending provisions. Tosef. ib. IV, 2 מְרַבִּין על השכר ואין מרבין וכ' you may make a profit on renting (lending money to the money-changer merely for exhibition), but you dare not make a profit on a sale (of land as security for a loan). B. Mets. V, 2 מרבין ... ואין מרבין וכ' you may make a profit by a reduction of rent on account of payment in advance, but you dare not make a profit by increasing the price of an object sold on account of postponed payment; a. e.

Hif. הִרְבָּה *to cause increase; to strengthen; to do much.* Ber. 17ᵃ, v. מָעַט. Ab. I, 17 וכל המַרְבֶּה דברים וכ' he that talks much brings about sin. Ib. II, 7 מרבה בשר וכ' making much flesh (indulging in eating) makes much food for worms; מרבה צדקה וכ' he that does much charity, does much for peace. Ber. 40ᵃ מפרין ומרבין, v. פָּרָה II. Ib. 64ᵃ ת"ח מַרְבִּים וכ' scholars advance peace in the world; a. fr.—B. Bath. 11ᵇ שמרבה עליהן את הדרך ... בני מבוי the neighbors may prevent him, because he increases the use of the way too much for them (causes many people to step upon their ground); Tosef. ib. I, 4; Y. ib. II, 13ᵇ bot. דו יכיל מימר ... והן מרבין עלינו וכ' he may say to him, they go and come, ask for thee and cannot find thee, and thus they use the way too frequently for us.

Nithpa. נִתְרַבֶּה *to be increased*; with בגדים, *to be clothed with the larger number of garments* designated for the high priest, v. מְרוּבֶּה. Yoma 5ᵃ שבעה נ' if he wore the high priestly garments during the entire week of inauguration; יום אחד נ' if he wore them only one day.

רְבָא, רְבֵי I ch. same, 1) *to grow, increase; to become great.* Targ. Gen. XXI, 8. Targ. Hos. VIII, 4 רְבִיאוּ ed. Ven. (oth. ed. רַבּוּ Pa.). Targ. Job V, 6 (some ed. יְרַבֵּי *Pa.*); a. fr.—Part. רָבֵי; *pl.* רַבָּיִין. Targ. O. Gen. XXVI, 13 (Y. רָבֵי). Targ. Ps. CXLIV, 12 (h. text מגדלים); a. fr.—Gen. R. s. 78 (ref. to Gen. XLIX, 22, בן פרת) רַבְיֵית יוסף thou didst grow, O Joseph; רבייה עלי עין thou didst grow over (Esau's) sight (so as to protect Rachel from Esau's voluptuous looks); v. preced. Ib. s. 20 דרבון עמיה (דְרַבְיָן) they grow up with him; a. fr.

Pa. רַבֵּי 1) same, v. supra.—2) *to raise, rear, produce.* Targ. Y. Gen. II, 9. Targ. Koh. II, 6. Targ. Ps. CXLVII, 8. Targ. Job XXXVIII, 27 מְרַבְיָא Ms. (ed. מַרְבְּיָא *Af.*; ed. Wil. מְרַבֵּךְ, incorr.). Targ. Is. XVII, 6 מְרַבְּה Levita (ed. מרדא); a. fr.—Lev. R. s. 19 לא תְרַבֵּי, v. גּוֹרָא. Ab. Zar. 22ᵇ ארמלתא לא תְרַבֵּי וכ' a widow should not raise a dog. Cant. R. to I, 1 מְרַבְּיִין ולא וכ' raise children that are not like them; Yalk. Sam. 113 מְרַבְּיָאן, v. הִכְוָה־; a. e.—Part. pass. מְרַבֵּי. Targ. O. Gen. XXXVII, 2 (ed. Berl. רָבֵי); a. e.—2) *to raise to dignity, advance, elevate, anoint* (priest, king &c.), *appoint.* Targ. O. Ex. XXXI, 2 (h. text קרא). Targ. Is. XLII, 6. Targ. Esth. X, 2. Targ. Ps. II, 6 (h. text נסך); a. fr.—Part. pass. מְרַבָּא, מְרַבֵּי. Targ. II Sam. III, 39 (h. text משוח). Targ. Ez. XXVIII, 14 (h. text ממשח).—Trnsf. (of inanimate things) *to consecrate* (by anointing). Targ. Ex. XXX, 26. Targ. Y. Gen. XXXI, 13 (ed. Vien. רִיבְיֵת, incorr.); a. e.—3) *to lend or borrow on usury.* Targ. O. Deut. XXIII, 20 (Y. ed. Vien. לא תַרְבֵּי וכ' add not from what is thine to thy neighbor's, i. e. *borrow* not on usury, v. Rashi a. l.).—4) *to extend the scope, to include.* Snh. 46ᵃ לרבויי עכו"ם to include the worshippers of idols; לרבויי שאר וכ' to include other convicts doomed to be stoned. Ib. לא הוה מְרַבֵּינָן וכ' we should have included only &c. B. Kam. 64ᵇ מאי ר' וכ' what does the text imply? It implies all things (animate or inanimate, marked or unmarked). Zeb. 8ᵇ כללא קמא מְרַבֵּי וכ' the first generalization serves to include sacrifices and no more; a. fr.

Af. אַרְבֵּי same, *to increase, add.* Targ. Y. Deut. XXIII, 20, v. supra.

Ithpa. אִתְרַבֵּי, אִתְרַבָּא 1) *to be reared, grow up.* Targ. Y. Gen. XXXVII, 2. Targ. I Chr. XIV, 4; a. fr.—2) *to be raised; to be installed, anointed.* Targ. Is. LXI, 9. Targ. O. Lev. XXI, 10. Targ. Y. ib. IV, 3. Targ. Num. III, 3; a. fr.—3) *to be proud, vaunt.* Y. Sabb. VI, 7ᵈ bot. טליין מִתְרַבְּיָן וכ' ... young children were boasting (showing off their silver ornaments) in the court of &c.; Y. Bets. II, end, 61ᵃ מתרבייין (corr. acc.).—4) *to be lent* or *borrowed on usury.* Targ. Deut. XXIII, 20.—5) *to be derived by implication, be included.* Zeb. 82ᵃ מכדי אִיתְרַבּוּ כל וכ' since all sacrifices . . . were included in the law with regard to &c.; a. e.

***רְבָא, רְבֵי** II (preced.) = b. h. רבה [*to stretch* the bow string, cmp. Lat. intendo arcum,] *to shoot.* Targ. O. Gen. XXI, 20 והוה רָבֵי קַשְׁתָּא and he became an archer; [ed. Berl. רָבְיָא קַשְׁתָּא an archer-boy].

Pa. רַבֵּי same. Targ. Y. ib. והוה יליף רַבֵּי קַשָּׁוָותָא and he learned how to shoot with bows.

רְבָא, רְבֵי III (=רבע) *to lie down, die.* Y. Yeb. IV, 6ᵃ, v. אל"ף.

**Pa.* רַבֵּי *to crouch, flee to a hiding place.* Bets. 24ᵃ

עבידי לרבויי are in the habit of hiding; לא עבידי לרבויי make no attempt to flee; Sabb. 106b; v. הָבָא.

רַבִּי m. (v. רַב II) [*my teacher, my master,*] *Rabbi,* title of scholars, esp. of the Tannaim, and of the Palestinian Amoraim. B. Mets. 85a חכים ... ור' קרו לך וכ' I shall make thee a *hackim,* and a gold-embroidered cloak they shall spread over thee, and Rabbi they shall call thee &c. Ib. 84a מאי ... ר' קרו לי ויתבא ר' וכ' what good hast thou done me, there (among the Roman gladiators) they called me Rabbi (master), and here (as a scholar) they call me Rabbi. Ab. Zar. 17b ומ"ט קרו לך ר' רַבָּן וכ' and why do they call thee Rabbi? I am the chief master of weavers. Ib. ר' אלעזר; a. v. fr.—Esp. *Rabbi,* surname of R. Judah han-Nasi. Gitt. 59a מימות משה ועד ר' וכ' from the days of Moses to those of Rabbi we do not meet with learning and high office in one place (combined in one person). Ber. 13a; Sot. 32b. B. Mets. 85a; a. v. fr.

רַ', רָבְיָא, רָבֵי m. (רְבִי I) [*growing,*] *boy; apprentice.* Targ. O. Gen. XXXVII, 2 ed. Berl. (oth. ed. מְרַבֵּי). Ib. XXI, 20, v. רַבִּי II. Ib. 8; a. fr.—Succ. 5b (expl. כרוב), v. פְּרוּב I; a. e.—*Fem.* רְבִיתָא *girl.* Targ. Y. Gen. XXIV, 14 Ar. (ed. ריבא). Targ. II Esth. II, 12, sq.; a. e.—Snh. 109b הוויא ההיא ר' וכ' there was a girl (in Sodom) that carried bread for the poor in a pitcher. Ib. 58b ר' דפלניא that slave's girl (assigned to him as wife by his master). Kidd. 70b דלא אשתייר . . ר' וכ' for none of them (the Asmonean family) survived except a certain girl &c.; a. e.—V. רִיבָא.

רָבִיב m. (רָבַב) 1) *lining, thick cloth.* Sifré Deut. 306 (ref. to רביבים, Deut. XXXII, 2) זה ... שמארגת את הרקיע כר' (Pesik. Zutr. Haăz., ed. Bub. p. 110 שמרבבת) that is the south wind which overweaves (which lines) the sky as with a thick lining; Yalk. ib. 942.—2) *pl.* רְבִיבִים (b. h.; רָבַב, cmp. רְבִיעָה) [*growth-advancing,*] *rains.* Sifré l. c. (ref. to Deut. l. c.) מה ר' הללו יורדים וכ' as the rains come down on plants &c.; Yalk. l. c. B. Bath. 25a (ref. to Deut. l. c.) זו ר' ... רוח that is the south wind which brings rains and makes the plants grow; ib.b; a. e.

רְבִיוֹת, רְבִיָּה f. (רָבָה) *increase, plenty.* Num. R. s. 2 12 (ref. to הרבה ארבה, Gen. XXII, 17) ר' לאב ר' לבן increase promised to the father, increase to the son.—פרירה ורי' *propagation,* v. פְּרִיָּה. Yeb. 62a. Y. Taan. I, 64b; a. fr.—*Pl.* רְבִיּוֹת (or רְבִיּוֹת) *plentiful discharges.* Ab. d'R. N. ch. I (ref. to הרבה ארבה, Gen. III, 16) אלו שתי ר' דם וכ' ed. Schechter (Var. רבעיות) this refers to the two kinds of discharges of blood &c.

רַבְיוּתָא f. (v. רַבִּי) *youth.* Targ. O. Lev. XXII, 13 כרביותה (not תָא ..., תָה ...). Targ. O. Num. XXX, 4 (some ed. רַבְיוּתָהּ). Targ. Koh. XI, 9; a. e.—[Targ. O. Gen. XLIII, 33 כרביותיה, v. רַבּוּתָא.—Targ. Ps. LXXI, 21, v. רַבְּנוּתָא.]

רַבְיָא, Targ. Y. II Ex. XXII, 24, v. רִבְיָתָא.

רְבִיוֹת, v. רְבִיָּה.

רְבִיָּן, v. רִבְיָתָא.

רְבִיכָא, f. ch. = next w. Targ. O. Lev. VI, 14. Targ. I Chr. XXIII, 29; a. e.

רְבִיכָה f. (רבך, cmp. רבג) 1) *a pulp of flour mixed with hot water and oil* (v. Lev. VII, 12). Men. 89a (ref. to Lev. l. c.) ולר' ... יכול ירא חצי lest you think that the half Log of oil is to be equally distributed among the cakes, the wafers, and the pulp; כשהוא אומר בשמן בר' ריבה שמן לר' (Rashi בְּרִבּוּכָה) as the text repeats 'with oil' in connection with the pulp, it intimates by the repetition that more oil is required for the pulp. Y. Snh. XI, 30b. Tam. 28b לחחם חמרן לר' (Ar. לרבוכה) to make hot water for the pulp. Y. Pes. II, 29b bot.—2) v. רִבּוּכָה.

רְבִין (רַבִּין) pr. n. m. (= רב אבין) *Rabbin, Rabin,* an Amora. Pes. 25a, a. fr. כי אתא ר' when R. came (to Babylonia). Ib. 34b כי סליק ר' when R. came up (to Palestine); a. fr.—V. Fr. M'bo, p. 60b.

רְבִינָא (רַבִּינָא) pr. n. m. (= רב אבינא) *Rabina, Rabbina,* name of several Amoraim. B. Mets. 86a. Ḥull. 43b מר בריה דרב א'. Ib. 46b; a. fr.

רַבִּינוּ, v. רַבֵּנוּ.

רָבִיעַ m. (v. רְבִיעִי) 1) *one fourth*; 2) *square.* Tosef. Sot. V, 13; Erub. 56b מגרש ר' the pasture ground of Levitic townships was one-fourth of the area; Y. Sot. V, 20b bot. ר' מגרש. Ib. ר' מאלף it means a square of one thousand cubits; אפי' תימא ר' מכל צד ר' והוא even if you say that it means 'square', at all events it is one-fourth of the area. Gitt. V, 6 ר' ... נותן, v. סִיקְרִיקוֹן. Ib. 58b ר' בקרקע או ר' וכ' one-fourth of the property bought, or one-fourth of the purchase price. Y. Pes. X, 37c top, a. e., v. טִרְטָרְטוֹן; a. fr.—*Pl.* רְבִיעִין *blocks.* Midd. III, 5 ר' של ארז וכ' (Bart. רְבוּעִין) cedar blocks were on top (of the columns). Tam. III, 5 רְבִיעִית.—[Tosef. Taan. I, 4, v. רְבִיעָה.]

רְבִיעַ, v. רְבַע.

רְבִיעִי, רְבִיעַאי, רְבִיעָאָה m. = h. רְבִיעִי, *fourth.* Targ. Gen. I, 19 (ed. Berl. עָי ...). Ib. II, 14; a. fr.—*Pl.* רְבִיעָאֵי, רְבִיעָאִין, רְבִיעִין. Targ. II Kings X, 30; XV, 12. Targ. Y. Ex. XX, 5; a. e.—*Fem.* רְבִיעָיְתָא, רְבִיעָתָא. Targ. Lev. XIX, 24 ed. Berl. רביעי. Targ. II Chr. XXVIII, 3 בר' the fourth time.

רְבִיעָה f. (רָבַע) 1) *coupling,* esp. (v. Lev. XX, 16) *carnal connection with beasts, buggery.* Ab. Zar. II, 1 מפני חר' ... because they (the gentiles) are suspected of using beasts for buggery. Ib. 23a. B. Kam. 40b, sq.; a. e.—2) (v. בַּעַל h. a. ch.) [*fructification,*] *rainfall* in the autumn. Taan. 6b עד ... ר' שניה until the second rainfall comes down. Ib. מאי לשון ר' דבר שרובע וכ' what is the radical meaning of רביעה? Something which fructifies the ground, as R. J. says, 'the rain is the husband &c.' Ib. ר' ראשונה כדי וכ' the first rainfall (is satisfactory, and you need no fast-day), when there is enough to enter the ground to the depth of one handbreadth; ר' שניה כדי לגוף וכ' the second rainfall (is satisfactory), when the soil is fit to be used for sealing the mouth of a cask. Ib. 6a; Tosef. ib.

I, 3. Ib. 4 רביע ed. Zuck. (corr. acc.). Gen. R. s. 13 כדי ר' enough rain to be called *r'bi'ah* (fructification); a. fr.—Tosef. B. Kam. I, 9 וצל ר' ed. Zuck., v. רְבִיצָה.]

רְבִיעוּת f. (preced.) *fructification, copulation.*—*Pl.* Num. R. s. 20 (ref. to רָבַע, Num. XXIII, 10) הר' רְבִיעִיּוֹת ... אוכלוסין שיצאו וכ' שלהן (ed. Wil. תרביעית, corr. acc.) who can count their fructifications, that is, the masses that came forth from those (women) who anxiously seized the opportunity of, and loved noble deeds &c.; Nidd. 31ª חקב"ה ... רְבִיעִיּוֹתֵיהֶם וכ' the Lord counts Israel's fructifications, 'when will the sperm come of which the righteous shall be created'?

רְבִיעוּתָא ch. same. Targ. Y. Deut. XXXII, 2 כרביעות רוחי וכ' (not רוחי) like the fructification of the rain-winds &c.—Cmp. רְבִיעֲתָא.

רְבִיעִי m. (b. h.) *fourth.* Taan. 29ᵇ חל להיות ... בר' (sub. בשבת) if the ninth of Ab falls ... on a Wednesday; Meg. 22ᵇ. Keth. I, 1 בתילה נשאת ליום הר' it is customary for a virgin to be married on the fourth day of the week; a. v. fr.—Esp. *fourth grade of uncleanness.* Ḥag. III, 2; Tosef. ib. III, 7 הר' פסול וכ' the fourth grade is a disqualification in sacrificial food, the third, in T'rumah. Ib. 18; a. fr.—*Fem.* רְבִיעִית. Meg. III, 4 (28ª) בר' on the fourth Sabbath of Adar; a. fr.—Esp. (sub. לוג) *one fourth of a Log.* B. Bath. 58ᵇ איזהו אנטל דהוו ר' what is Anṭal? The fourth of a Log mentioned in connection with religious ceremonies (v. comment.). Y. Sabb. VIII, 11ª bot. של ר' תורה וכ' Ar. (ed. שיעורו של בוס) the legal *r'bi'ith* (for the cup of the Passover night) is a bottom of two fingers by two, with a height of one and five-sixths of a finger. Sot. 5ª אדם שאין בו אלא ר' אחת וכ' man in whom there is only one-fourth of a Log (of vital blood, v. Rashi) &c.; Sabb. 31ᵇ bot.; a. v. fr.—*Pl.* רְבִיעִיּוֹת. Sot. l. c. Lam. R. to IV, 1 (ref. to אבני קדש, ib.) אלו שחי ר' של דם וכ' this refers to the two-fourths of blood (of king Josiah) which Jeremiah took up (from the battlefield) and buried (v. II Chr. XXXV, 24 sq.). Pes. 112ª לילי ר' the nights of the fourth days of the week, Tuesday evenings; a. fr.

רְבִיעַי, v. רְבִיעָאָה.

רְבִיעִין m. pl. ch. name of *a musical instrument, sistra* (v. Sm. Ant. s. v. Sistrum and illustration). Targ. II Sam. VI, 5 (h. text מנעניעים).

רְבִיעִית f. h. 1) same. Kel. XVI, 7 (v. Maim. a. l.).—2) fem. of רְבִיעִי q. v.—3) *square block.* Tam. III, 5, v. רָבִיעַ.

רְבִיעָתָא, רְבִיעֲתָא, v. רְבִיעָאָה.

רְבִיעֲתָא f. = h. רְבִיעָה, *rain.* Y. Taan. II, 65ᵇ top ר' קדמיתא the first rain'all. Gen. R. s. 13, end; a. e.

רְבִיצָה f. (רָבַץ) *lying down,* esp. *damage caused by an animal falling on an object.* B. Kam. 2ᵇ; Y. ib. I, beg. 2ª; Tosef. ib. I, 9; ib. רביעה ed. Zuck. (corr. acc.)

רִבִּית, רִי', f. (רָבַב = b. h. תַּרְבִּית) [*profit,*] *interest* on a loan, *usury.* B. Kam. 61ᵇ, v. קָצִין, a. אָבָק. Tosef. ib. IV, 3, v. הַעֲרָמָה. Ex. R. s. 31, a. fr. ר' (ב) מלוה, v. לָוָה. Tosef. l. c. יש דברים שהן ר' ואינן ר' there are such transactions as have the appearance of usury, but are not usury (are not forbidden). B. Mets. 63ª, a. fr. צד אחד בר' one-sided (eventual) usury, a transaction which may eventually result in paying interest on a loan, e. g. advanced payment for fruit to be delivered at some future time at present prices with the option, in case of a rise in the market, of returning the money and paying the difference, in which latter case it looks like paying interest on a loan; a. v. fr.—*Pl.* רִבִּיּוֹת, רִי'. Tosef. B. Mets. VI, 17 מלוי ר' כופרין וכ' those who lend on interest deny the essence &c. (v. עִקָּר); (Y. ib. V, end, 10ᵈ מלוה ברבית). Tosef. l. c. 18.

רִבְיָא, רִבְיָת, רִי', ch. same. Targ. O. Deut. XXIII, 20. Targ. Y. ib. 21 (ed. Vien. ריבי'). Targ. Ez. XVIII, 8; 13; 17 (ed. Wil. רִבִּי'; ed. Lag. ריב); a. e.—Lev. R. s. 3, beg. (prov.) דיזיק בר' וכ' (not בריביתיה) he that borrows money on interest (to carry on his business), loses his own and other people's money.—*Pl.* רִבְיָן, רִי'. Targ. Y. I Ex. XXII, 24; Y. II רַבְיָא (?). Targ. Y. Lev. XXV, 37. Ib. 36 (some ed. ריפיין, corr. acc.).

רְבִיתָא I f. *girl,* v. רְבִי.

רְבִיתָא II f. (רְבִי I) 1) *growth, that which advances growth, sanitary treatment.* Yoma 78ᵇ רְבִיתֵיהּ דינוקא וכ' the proper treatment of a child consists in (bathing in) warm water and (rubbing with) oil. Ib. הנך דלאו רְבִיתַיְירְהוּ (some ed. רְבִיתַיְירְהוּ) those things (as wearing shoes) which have nothing to do with their healthy growth; הנך דרביתיירהו וכ' those other things (as ointing) which are needed for their health &c.—2) *growth, spontaneous healing.* Ḥull. 46ᵇ bot. הירנו רבירהירהו this position of the adhering lungs (one overlapping the other) is the means of healing; v., however, next w.—3) = רְבוּתָא *something great, remarkable.* Y. Keth. V, beg. 29ᶜ אשכח גידול ר' ומר וכ' G. found something great and reported something small.

רְבִיתָא III f. (רְבִי II) *lying, natural position, overlapping.* Ḥull. 46ᵇ bot. הירנו רְבִיתַיְירְהוּ such is their natural position (and an adhesion is not necessarily the result of a wound, v. Tosaf. a. l.; v. preced.).—Yeb. 76ª שלא במקום מבוחא Ar. (missing in ed., obviously a gloss ref. to Ḥull. l. c.) not where the lungs overlap.

רְבִיתָא IV or **רְבִיתָא** pr. n. river *R'bitha* (prob. Nahr-Rubin, near Jabneh, v. Neub. Géogr. p. 277). Ḥull. 60ª (Ms. R. 2 ריביתא; Ms. R. 3 אנודא דימא, v. Rabb. D. S. a. l. note 90).

רְבַל, v. אַרְבֵּל II.

רַבַּמִּי pr. n. m. (contr. of רב אמי) *Rabammi.* Y. Ab. Zar. V, 45ᵇ. Ib.ª bot.

רְבַן, Targ. Prov. XVIII, 8; XXVI, 22 Ms., v. רְכַן.

רַבָּן m. (v. רַב II) 1) *chief, teacher.* Sabb. 33[b], a. fr. תינוקות של בית ר' school children.—2) *Rabban,* a title of scholars. Tosef. Eduy. III, 4 [read.] מי שיש לו תלמידים ותלמידי תלמידיו קוראין אותו רבי נשתכחו תלמידיו קוראין אותו ר' וכו' if a scholar has disciples and disciples of his disciples, he is quoted (by the latter) as Rabbi; if his direct disciples are forgotten (in tradition), he is quoted as Rabban; if both are forgotten, he is quoted by his name.—Esp. *Rabban,* title of most of the presidents of Palestinian colleges that succeeded Hillel. Ab. I, 16. Ib. 18. Ib. II, 8; a. fr. (v., respective proper names).—*Pl.* רַבָּנִין, רַבָּנִים. Cant. R. to I, 10 נאוו ... אלו הר' וכו' 'comely are thy cheeks' &c. (ib.), this refers to the teachers, 'thy neck with strings', refers to the students &c. (v. חָרַז); Yalk. ib. 983; a. e.—[Gen. R. s. 61 כמין שני רבנים, v. כַּר II.]

רַבָּנָא, רָבָן ch. same, *chief; teacher.* Targ. I Chr. XI, 11. Ib. 21 (h. text שר). Targ. Ps. LXXVIII, 15 רבנחון Ms. (ed. רבהון); a. e.—Y. Ter. VIII, 46[a] זמון חד ר' וכו' invited a certain teacher and placed a dog beside him. Y. B. Mets. II, end, 8[d] חד ר' דמך וכו' a certain scholar is dead, and all the people are running &c.; a. e.—Esp. *Rabbana,* a Babylonian title. Keth. 22[a] ר' אשי Yeb. 22[a] מר ברירה Mar, the son of R. (Ashshi). Pes. 115[b] ר' עוקבא; a. e.; [perh. = רַבֵּנוּ *our teacher*].—*Pl.* רַבָּנָן, רַבָּנִין. Targ. Ps. LXVIII, 28 (h. text שרי); a. e.—Y. Ter. VIII, 45[c]; Y. Maasr. V, 52[a] top, a. e. חַבְרוֹן דר' חֲנַנְיָא, v. Succ. 8[a]; Erub. 76[b] ר' דקיסרי the scholars of Cæsaræa; a. fr.—Esp. (corresp. to חכמים of the Mishnah, v. חָכָם) *a number of scholars,* as opposed to a single authority. Pes. 10[a]. Erub. 23[a]. Ber. 5[b]; a. v. fr.—רַבָּנַי, מִדְּרַבָּנַי *rabbinical enactment, rabbinically ordained,* opp. דאוריתא, מדאוריתא, v. אוֹרָיְיא. Succ. 44[a]. Pes. l. c.; a. v. fr.—[Midr. Till. to Ps. I כשני רבנן, v. כַּד II.—Y. Kidd. I, 61[b] bot. דרבנין, v. רוּבָּה II.]

רַבַּנַאי pr. n. m. (= רב בנאי) *Rabbannai,* an Amora. B. Mets. 2[a] (Ms. M. רבינא, v. Rabb. D. S. a. l. note); ib. 27[a] (v. Rabb. D. S. a. l. note 400); (B. Kam. 113[b] ed. לבינא, Ms. M. רבנא, v. Rabb. D. S. a. l. note 30). Bets. 15[b] bot. Keth. 21[b] top. Hull. 76[b] (Ms. H. a. F. רב בנאי, v. Rabb. D. S. a. l. note 2).

רַבֵּינוּ, רַבֵּנוּ m. (v. רַב II) *our teacher,* an attribute of Moses, v. מֹשֶׁה.—ר' הקדוש a title of R. Judah Hannasi, v. קָדוֹשׁ.

רַבָּנוּת f. (v. רַבָּן) *leadership, authority, office; superiority.* Ab. I, 10 אהוב ... ושנא את הר' love a trade, and hate office. Pes. 87[b] אוי לה לר' וכו' woe to the (royal) authority, for it buries its holders, as there is not one prophet that did not outlive four kings. Num. R. s. 14[4] (play on כרבנות, Koh. XII, 11) כְּדָרַי ... שתהא הר' וכו' (the words of the wise are) like those of an authority; when Jacob decreed that the leadership should be Ephraim's (Gen. XLVIII, 19), the Lord confirmed his word. Sot. 13[b], a. fr. חנחיג עצמו בר', v. נָהַג; a. e.

רַבָּנוּתָא ch. same. Targ. Ps. LXVIII, 28. Ib. LXXI, 21 רַבָּנוּתִי Ms. (ed. רביותי, corr. acc.). Ib. CXLV, 3; CL, 2 Ms. (ed. רבות'). Targ. Koh. VI, 3; a. e.

רַבַּנְתָּא, v. רִבּוֹן ch.

רַבַּסִּי, רַבָּסָא (רַבִּי) = רב אסא, רב אסי. Y. Ab. Zar. V, 45[a] bot. Cant. R. to III, 6; a. e.—V. אַסִּי.

רָבַע (b. h.) *to lie with, copulate with, cover.* Y. Ab. Zar. I, 40[a] top והלא מביא ... והוא רוֹבְעָהּ וכ' but may he not bring (the crippled sire) to her, and he cover her, and she may give birth? Ib. והיא רוֹבַעַת מִמֶּנּוּ וכ' and she (the crippled mare) may be fecundated by him.—Esp. *a)* (with ref. to Lev. XX, 16) *to have connection with a beast.* Snh. I, 4 הרוֹבֵעַ והנִרְבָּע the animal that covered (a woman), and the animal that was covered (by a man). B. Kam. 40[b]; a. e.—*b) to commit pederasty.* Snh. 9[b] פלוני רָבַע לאונסו וכ' (if a man says) such and such a man committed sodomy with him (euphem. for *me*) against his will, he himself in connection with another witness can testify &c.—Trnsf. *to fructify the ground.* Taan. 6[b] דבר שרובע, v. רְבִיעָה.

Nif. נִרְבַּע *to be covered,* esp. *to be copulated in an unnatural way.* Snh. I, 4, v. supra. Ab. Zar. 24[a] וולד הנִרְבַּעַת אסורה the issue of a beast that was used for buggery while pregnant is disqualified for the altar; הרי וולדה נִרְבָּעוּ for mother and child have been abused; a. fr.

Pi. רִבַּע 1) (v. רְבִיעָה) *to inundate* for the sake of improving the soil. Y. Peah VII, 20[b] (ref. to חמרבץ, ib. V, 19[a] top) מביון שהוא מְרַבְּעָהּ וכ' because he inundates it, it will yield so much more next year.—2) (denom. of אַרְבַּע) *a) to do for the fourth time.* Sifré Deut. 306 הוי מפטם ... ומְרַבֵּע perfume (thyself) with the words of the Law, and do it a second, a third, and a fourth time; Yalk. ib. 942.—*b) to quadrate, make quadrilateral.* Part. pass. מְרוּבַּעַת; f. מְרוּבַּעַת. *pl.* מְרוּבָּעִין; מְרוּבָּעוֹת. Y. Maasr. V, end, 52[a] אין מר' משמת ימי בראשית there is no quadrangular form in natural objects; ib. ותתנינן ... חקילקי חמ' but do we not read in the Mishnah (Neg. VI, 1) ... 'of the size of a Cilician bean which is quadrilateral'? וְרִבַּעְתָּהּ (ד) ... כל גרמא חוא this very passage proves that there is nothing quadrangular in nature; and why does the Mishnah say so? It means that he (the priest) should calculate the size of a bean by circumscribing a quadrilateral around it; Y. Ned. III, 37[d] bot.; Y. Shebu. III, 34[d] דר' ירבעונה חוא (read: וְרִבַּעְתָּהּ). Tosef. Maasr. III, 14, v. גָּרִיס. Y. Erub. II, 20[a] מר' a quadrilateral stone, opp. עגולה; Bab. ib. 19[b]; Tosef. ib. II (I), 1. Ib. VI (V), 10 ריבע את העיר וכ' if he squares a town (which is built in a curve) and makes the calculation as if it were a square table (plane); Erub. 56[b] הִמְרַבֵּעַ וכ' Ib. וחוזר ומרבע את התחומין and then again he draws a square for the Sabbath limits. Ib. כמה מר' יתר וכ' how much larger is the square than the inscribed circle?; a. fr.

רְבִיעַ, רַבַּע ch. same, 1) *to lie, couch.* Targ. Num. XXII, 27 (h. text רבץ). Targ. Y. Gen. XLIX, 25; a. fr.—Part. רָבִיעַ; f. רְבִיעָא; *pl.* רְבִיעִין; רְבִיעָן. Ib. IV, 7. Targ. Deut. XXII, 6 (O. ed. Vien. רַבְּעָא). Targ. Ps. CIV, 22; a. fr.—Y. Ber. VIII, 12[b] top לא מיסתיך דאת ר' וכ' is it not not enough that thou art lying (on the dining couch),

and he stands and attends thee? Ib. גזרינא דהוא ר' וכ' (not גזירה) I decree that he lie down, and thou stand &c. Gen. R. s. 7 רבוץ ואנא וכ' lie down (to be lashed), and I will tell thee; Tanh. Huck. 6; Pesik. R. s. 14. Koh. R. to I, 8 קם ור' ליח על רגלוי he arose and threw himself down at his feet. Shebu. 22b, a. fr. אריא חוא דר' וכ', v. אַרְיָא; a. fr.—2) *to commit buggery.* Ab. Zar. 24a דילמא רַבְעוּהָ לאימא דאימא perhaps they (gentiles) had connection with the grandmother (of the animal, while she was pregnant); a. e.

Af. אַרְבֵּץ 1) *to cause to lie down, lay down.* Targ. Y. Gen. XXIV, 11 (h. text וילברך). Targ. Y. Deut. XXV, 2 וירַבְּעִינֵיה (not וירֵיר).—Part. pass. מַרְבַּץ. Targ. Y. I Gen. XLIX, 14.—Num. R. s. 19 אַרְבְּעוּנֵיה דילקי lay him down, that he may receive lashes; Tanh. l. c. אוכעתיה (corr. acc.); ib. ארבעונהי (corr. acc.). Pesik. R. l. c. אַרְבְּעִינֵיה lay thou him down. Y. Bicc. I, 64a אַרְבְּעֵיה על וכ' he ordered him to be laid on the benches (for punishment). B. Kam. 114a אַרְבְּעֵית לי אריא וכ' thou didst put a lion at my borders, i. e. you forced a violent neighbor upon me; a. e.—Y. Yeb. IV, 6a bot. ואנא בעי מַרְבַּעְתָּהּ וכ' and I want to assist at her lying down (for delivery), before she cools off, v. צְנַן.—2) *to copulate animals,* esp. *to hybridize.* Targ. Y. Gen. XXXVI, 24. Targ. Y. Lev. XIX, 19.

Pa. רַבַּע 1) *to divide into four parts.* Targ. Y. Deut. XXXII, 4.—2) *to make quadrangular. Part. pass.* מְרַבַּע (מְרֻבָּע Hebraism); f. מְרַבְּעָא; *pl.* מְרַבְּעִין, מְרַבְּעָן, מְרַבְּעָתָא *quadrate.* Targ. Ex. XXVII, 1. Targ. Ez. XLV, 2. Targ. I Kings VII, 5. Targ. Y. I Num. XXXIII, 7 (not מְרֻבָּע); Targ. Y. I Ex. XIV, 2 (ed. Vien. מרביעתא, corr. acc.); a. e.—Y. Sot. V, 20b bot. מאן דמְרַבַּע ארבע וכ' he that wants to form four rows of four casks each requires sixteen casks. Erub. 57a אימור ... כמאן דמְרַבְּעָא רבועי ודאי מי מְרַבַּעְנָא we said, we consider it in our calculations as if it were squared; do we, however, really make it a square (by filling the space with buildings)?; a. e.

רֻבַּע m. (b. h.; preced.) *one-fourth, quarter.*—*Pl.* רֻבָּעִים. Erub. 56a בארבעה רֻבְּעֵי היום וכ' at one of the four quarters of the day, at the beginning of the day, or at the beginning of the night, or at noon, or at midnight.—Esp. *one-fourth of a Kab. Pl.* as ab. Hall. II, 6 חמשת ר' קמח five quarts of flour (v. Maim. a. l.). Ib. I, 4; a. fr.—*Du.* רִיבּ', רֻבְּעַתַּיִם. Ker. I, 7 בר' at the price of two quarters (of a silver Denar); B. Bath. 166b (Rashb: *at one quarter* of a Denar *for a pair of birds,* v. Tosaf. a. l.); Ker. 10b.

רְבָעָא, רִי' ch. same, *one-fourth, quarter.* Targ. II Kings VI, 25 רְבָעַת קבא one fourth of a Kab.—Ker. 10b כמה ... בר' וכ' how many P'ruṭahs are in a quarter of a Denar? &c.—Erub. 56a תשעה מחלתין ... ר' חוי (Ms. M. לפי תלתין) nine is one-fourth of thirty-six. Gitt. 58b נכי ר' זבין Tosaf. (ed. רביע) he bought (the confiscated field) at one-fourth less than its real value. Ib. 15b, a. e. נכי ר', v. נְכִי; a. fr.—V. רוּבְעָא.

רַבְעוּתָא I f. same. Targ. Num. XV, 4, sq.; a. e.

רַבְעוּתָא II f. (רַבַּע) *lying down.* Targ. Ps. CXXXIX, 3.

רְבָעִי m. (v. רֻבַּע) *that which is in its fourth year.* Par. I, 1 (difference between רביעי and רבעי). Maas. Sh. V, 1 כרם ר' a vineyard in its fourth year (v. Lev. XIX, 24). Ib. 2 כרם ר' חיה וכ' the product of a vineyard in its fourth year was carried to Jerusalem, if the vineyard was within one day's journey. Ib. 4 כיצד פודין נטע ר' how are the fruits of a plantation in its fourth year redeemed?; a. v. fr.

***רְבָעִיּוֹת** f. pl. (cmp. רְבִיעָה) *effusions, discharges.* Ab. d'R. N. ch. I, v. רְבָיָה. [Perh. רְבִיעִיּוֹת is meant, v. רְבִיעִית.]

רֻבָּעָה, v. רֻבָּעָא.

רָבַץ (b. h.; cmp. רבע) *to lie down,* esp. *to break down* under a load. B. Mets. 33a, v. רַבָּצָן.—Part. pass. רָבוּץ; f. רְבוּצָה, &c. *a) lying.* Y. B. Kam. VII, end, 6a שמא ראוהו ר' perhaps they saw him in the act of slaughtering after the ox was laid down, opp. ראוהו מושך they saw him pull the ox into the woods to kill him. Y. Naz. V, 54c ר' ... חיתה if his neighbor's beast was laid down before an idol (to be sacrificed). Y. R. Hash. II, beg. 57d ראיתיו ר' בין וכ' I saw it (the moon, like an animal) lying between two rocks; Tosef. ib. I, 15 רוֹבֵץ; Bab. ib. 22b. Num. R. s. 1, beg., v. infra.—*b) horizontal.* Lev. R. s. 14 בהמה ... ר' וכ' the quadruped walks with her body in a horizontal position, ... but woman walks erect; Yalk. Lev. 546; Tanh. Thazr. 3 חבהמת ... וולדו ר' וכ' the animal walks and her embryo lies horizontally &c., opp. זקוף.

Pi. רִיבֵּץ 1) (cmp. רְבִיעָה) *to irrigate by sprinkling,* contrad. to השקה. Y. Peah V, 19a top; Tosef. ib. II, 20 חמְרַבֵּץ את שדהו וכ' (ed. Zuck. חמְרַבֵּיץ) if one irrigates his field, before the poor have entered it. Shebi. II, 10 מְרַבְּצִין בעפר לבן Y. ed. (Mish. a. Bab. ed. מַרְבִּיצִין) you may (in the Sabbatical year) irrigate 'blank' soil (a vegetable or grain field, v. לָבָן); Y. ib. 34b; Y. M. Kat. I, 80c; Bab. ib. 6b מריבצין שדה וכ'. Tosef. ib. I, 2 מרצפין (corr. acc.); a. e.—Esp. *to sprinkle* (a floor in order to lay the dust &c.). Snh. VII, 6 חמכבר והמרבץ he who sweeps or sprinkles (before an idol); Yalk. Ex. 348 והמרביץ. Y. Sabb. II, end, 5c; Bab. ib. 95a מְרַבֶּצֶת ביתה וכ' may contrive to sprinkle her room on the Sabbath. Ib. הרוצה לְרַבֵּץ וכ' he who desires to sprinkle &c. Y. Ber. VI, 10d, v. אֲלוּנְטִית II; a. fr.—Tosef. Ab. Zar. IV (V), 11 ולא ריבצתי עליהם וכ' I sprinkled no liquids on them (the herbs, to keep them fresh).—2) (with תורה) *to spread the Law, to teach.* Y. Keth. XII, 35a bot. ר' ... יותר וכ' he spread the Law more (has had more pupils) than thou; Y. Kil. IX, 32b bot. B. Mets. 85b לא ריבצתך, v. פְּלָגָל. Tem. 16a (play on שׂוֹעֵץ, v. יַעְבֵּץ) שיעץ וריבץ וכ' he (Othniel) gave advice and taught the Law in Israel. M. Kat. 25a; a. fr.

Hif. הִרְבִּיץ 1) *to sprinkle,* v. supra. Pesik. Par., p. 40b; Pesik. R. s. 14; Tanh. Huck. 6 ומַרְבִּיצִין עליו וכ' and they sprinkle water upon him, v. תְּזוּרָה.—2) *to cause to lie down.* Pesik. R. s. 3 ... והרביצם וכ' נפל he fell upon his face, and made them (his sons) lie down on their faces, and prayed. Gen. R. s. 41; s. 69, a. e., v. פְּלַטְיָא II h. Num. R. s. 1 (expl. ויסב, Ex. XIII, 18, cmp. סָבַב *Hif.*) ... רבוצין וכ' שהרביצם he made them recline (at meals)

like kings lying on their couches. Ib. חֲרַבְּצָתִי וכ' ,v. סִרְגְּמָטִין; Tanḥ. B'midbar 2; a. e.

Hithpa. הִתְרַבֵּץ *to be besprinkled.* Sabb. l. c. ... ונמצא מִתְרַבֵּץ מאליו and thus the room is sprinkled of itself.

רַבֵּץ ch. same.

Pa. רַבֵּץ *to sprinkle.* Y. Snh. VII, end, 25[d] איתחמי מְרַבֵּץ ליה he appeared to be sprinkling upon it (the flax seed, to make it grow).

רֶבֶץ m. (b. h.; רָבַץ) *resting place.* Pirké d'R. El. ch. XX, end (ref. to Job XXX, 23) אמר ... בית מלון לרבצי Adam said, while I am yet in this world, I will build myself a lodging for my rest (in death); וחצב ... לרִבְצוֹ and he hewed, and built himself &c.

רִבְצָל m. (v. רָבַץ) [*sprinkler,*] *a small bag* for perfumes, spices &c. Kel. XX, 1 (ed. Dehr. רוּבְצָל).

רַבְצָן m. (רָבַץ) *an animal that habitually breaks down* under a load. B. Mets. 33[a] (ref. to Ex. XXIII, 5) רוֹבֵץ ולא ר' 'lying', but not when it is in the habit of &c. Ib. מה לי רובץ מה לי ר' (if it is a Biblical duty to relieve the suffering animal,) what difference does it make, whether the animal breaks down for the first time or did so before?; a. e.—*Fem.* רַבְצָנִית. Tosef. B. Bath. IV, 6; B. Mets. 80[a].

רִבְקָא, רִי' f. (v. next w.) 1)=h. מַרְבֵּק *stall* in which cattle are tied. Targ. Jer. XLVI, 21. Targ. Am. VI, 4 (ed. Wil. רֻבְקָא). Targ. Mal. III, 20.—2) *threshing team.* Targ. Jer. L, 11 (h. text דָּשָׁה, v. next w.).

רִבְקָה I f. (רבק, Arab. rabaḳ *to join, tie*; cmp. רבג, רבד) *team.* Tosef. Par. II (I), 3 הכניסה לר' ודשה עם אמה if he took the young red cow into the team (that she may suck), and she did (accidentally) some threshing with her mother; B. Mets. 30[a]; Gitt. 53[a].—*Pl.* רִבְקוֹת. Tosef. Erub. II (I), 2; Erub. II, 1 כמלוא שתי ר' וכ' the space required by two teams of three animals each.

רִבְקָה II (b. h.) pr. n. f. *Rebekah,* Isaac's wife. Gen. R. s. 60 וכיון שבאת ר' וכ' and when R. came into Abraham's house &c. Ib. s. 63 ראויה היתה ר' וכ' R. was destined to be the mother of the twelve tribes; a. fr.

רְבֵּב (רָבַב) *to raise, make great.*

Hithpa. הִתְרַבֵּב *to assume superiority.* Num. R. s. 18 (ref. to Num. XVI, 13 (השתרר) על מה את מִתְרַבֵּב עלינו וכ' on what ground dost thou claim superiority over us? what good hast thou done us?; Tanḥ. Korah 6; Yalk. Num. 750.

רַבֵּב ch. same.

Ithpa. אִתְרַבֵּב 1) *to be chief; to lead; to be great.* Targ. I Chr. XV, 22 (h. text נָסָא). Targ. Job XXXIII, 12 (Ms. אִתְרַבַּב). Targ. Prov. VIII, 16 (Ms. אִתְרוֹרְבִין); a. e.—2) *to claim superiority; to boast.* Targ. Num. XVI, 3; 13. Targ. Ez. V, 15. Targ. Y. Gen. XIV, 23. Targ. II Esth. VIII, 13 (ed. Lag. נִתְרוֹרַב). Targ. Jer. XLVIII, 42 (ed. Lag. אִתְרְבִי); a. fr.—Gen. R. s. 89, v. next w.

רַבְרְבָא m. (preced.) *great; great man; prince, officer.*—*Pl.* רַבְרְבִין, רַבְרְבַיָּא, רַבְרְבֵי. Targ. Gen. XII, 17. Ib. I, 13. Ib. XXV, 16. Targ. II Sam. VIII, 18; a. fr.—Ber. 57[b] בר' ר' קומוי והוא וכ' in the case of large (cucumbers). Y. ib. II, 5[b] great men (scholars) were before him, and he should have asked the inferior men? Lev. R. s. 5, end חובין ר' great sins. Koh. R. to II, 2 מרברבי בבל ... חד (read: כבול) one of the prominent men of Kabul (v. Lev. R. s. 20). Gen. R. s. 89 (ref. to רחבים, Ps. XL, 5) חמון ריבי ר' ,v. רְבָבָה; 'Rashi': תירגו ר' דמתרברבין that means the great that boast. Y. R. Hash. II, 58[b] top רַבְרְבִיכוֹן your superiors, v. נַהֵג; a. fr.—*Fem. pl.* רַבְרְבָן, רַבְרְבָתָה, רַבְרְבָאתָא. Targ. Num. XIII, 28. Targ. Prov. XV, 16 (ed. Lag. רברבא'; some ed. דורבאתא, read: רוֹזָר'). Targ. Deut. X, 21 (*great things*). Targ. Ob. 12; a. e.—Y. Gitt. V, 47[c] top אילין ר' the traps for large beasts, opp. דקיקתא. Bets. 25[a] נפל חבירן בר' our colleague fell among great things, i. e. ventured an opinion on a subject contested by great authorities; a. e.

רַבְרְבוּתָא f. (preced.) *pride, boast.* Targ. Ps. XVII, 10 (Ms. רברבנותא).

רַבְרְבָנָא m. (preced.) *great man, prince.*—*Pl.* רַבְרְבָנִין, רַבְרְבָנַיָּא. Targ. Lam. II, 9. Ib. V, 12; a. fr.—Targ. Ps. XXII, 13 רוֹרְבָנַי ed. Lag. (ed. Wil. רברב'; Ms. רוברב'). [Targ. Job XXXV, 9 דורבניא, perh. to be read: רוֹזָר', v. הוּרְבָּנָא.]

רַבְרְבָנוּתָא f. (preced.) *boast, pride.* Targ. Ps. XII, 4 (h. text גְּדֻלוֹת). Ib. XVII, 10, v. רַבְרְבוּתָא.—Pes. 104[b] רַבְרְבָנוּתֵיהּ, v. סַרְוִיחָא.

רַבְתָּא, רַבְּתָא, 1) fem. of רַבָּא, q. v.—2) *great city, capital.* Targ. Nah. III, 8, v. infra.—Gen. R. s. 1, beg. (play on אמון, Prov. VIII, 30) אמון ר' ... ואית and some say, *amon* means the capital; אמון ר' כמה וכ' *amon* means capital, as we read (Nah. l. c.), 'art thou better than No Amon? which is translated, ר' וכ' ... תאת art thou better than Alexandria, the capital?

רַבָּתַי, v. רַבָּה I.

רַבְתָּנָא m. (רבב; v. רַבָּא) *nobility*; (collect. noun) *princes*; מלכא דר' *king of princes* (=h. המלך הגדול) title of the king of Assyria. Targ. II Kings XVIII, 19 (ed. Lag. מלכא רבא); ib. 28 (ed. Lag. מ' רבתנא, read: דר'); Targ. Is. XXXVI, 4; 13.

רַג, Y. Snh. X, 29[a] top ברג, read: כדג.

רַגְאתָא, רַגַּאתָא, v. רַאֲגָתָא.

רֶגֶב pr. n. pl. *Regeb* (or *Ragab*). Men. VIII, 3 ר' בשבר וכ' R. on the banks of the Jordan (v. Neub. Géogr. p. 247).

רִגְבָּא m. (b. h. רֶגֶב) *clod, bowlder.*—*Pl.* רִגְבַּיָּא, רִגְבַּיְיתָא. Lev. R. s. 18; Koh. R. to XII, 6 (ref. to חגלגל, ib.) כאילין דמבריא ר' like those bowlders of Tiberias (that roll into the lake).

רְגַג [*to be restless, anxious,*] *to desire, long, covet.* Imperf. יֵירוֹג. Targ. Deut. V, 18. Targ. Y. ib. XII, 20. Targ. Ps. LXXXIV, 3 רָגְנַת Ms. (ed. רְגַנַּת, רִי, corr. acc.). Ib. LXVIII, 17 Ms. (ed. *Pa.*); a. fr.—*Part.* רָגִיג. Ib. LXIII, 2.—V. רְגִיג.

Pa. רַגֵּיג same. Targ. Josh. VII, 21 רַגִּיגְתְּנוּן (ed. Wil. רְגַגְתְּנוּ; ed. Lag. ורגירתינון, Var. ורגגת). Targ. Cant. II, 3; a. fr.—*Part. pass.* מְרַגַּג; f. מְרַגְּגָא &c. *desirable, precious.* Targ. Gen. II, 9 (not גַּג ...). Targ. Y. ib. XXVII, 15. Targ. Lam. II, 4; a. e.

Palpel רַגְלֵג same. Targ. Ps. CXXXII, 13 ed. Lag. (oth. ed. *Pa.*). Ib. XLII, 2 Ms. (ed. *Pa.*); a. e.

Ithpa. אִתְרַגַּג, *Ithpalp.* אִתְרַגְרַג same. Targ. Prov. XIII, 4. Ib. XXIII, 3; a. e.

רִגְנָא, רָגְנָא, רִי, m. (preced.) *desire, desirability.* Targ. Ez. XXIV, 16; 25. Targ. I Kings XX, 6 רִי דעינך (not בע׳). Targ. Ps. CVI, 24 ריגגא ed. Lag., read: רִגְנָא.

רִגְנָתָא (constr. רִגְנַת), v. רָגִיג, a. רִגְנָתָא.

רִגּוּגָא, רְגוּגָא, v. רִיגּוּג.

רְגוֹז, v. רְגַז II.

רִגּוּזָתָא, v. רוּגְזָא.

רָגוּל m. (denom. of רֶגֶל) *tied by the feet.* Sabb. V, 3 (54a), v. עָקַד; Y. ib. V, 7b bot. בשתי רגליו ר׳ ... עקוד *akud* means tied by one foreleg, *ragul*, tied by the hindlegs; Tosef. ib. IV (V), 3 (v. Var. in ed. Zuck. note).

רְגוֹל m. (denom. of רַגְלָא, v. preced.) *streaked at the leg.* Targ. Gen. XXX, 40 (h. text עָקֹד).—*Pl.* רְגוֹלִין, רְגוֹלַיָּא. Ib. 39. Targ. O. ib. 35; a. e.

רָגוֹמָא m. (רָגַם) *slinger, archer.*—*Pl.* רָגוֹמַיָּא. Targ. Lam. I, 18.

רְגוּמָא, v. next w.

רִגּוּמָא m. (רָגַם) *stoning to death.* Targ. Esth. V, 14 (Bxt. רגומיא; ed. Lag. רגימיא, corr. acc.).

רְגוּעָה, v. רִגְעָה.

רְגוּעִיתָא pr. n. f. (רגע) [*balance, rest*] *R'go'itha*, legendary name of Esther's maid for the seventh day of the week. Targ. Esth. II, 9.

רִגּוּשׁ, רְגוּשׁ, v. רִיגּוּשׁ, a. רְגֵשׁ.

רִגּוּשָׁא, רְגוּשָׁא m. (רָגַשׁ) *noise, tumult; rush.* Targ. Job XXXIX, 24 Ms. (ed. רגיז). Ib. 7 Ms. (ed. רְגוּשׁ). Ib. XXXVIII, 27 (ed. Wil. רְגוּ; h. text שׁאה). Ib. XLI, 21; a. fr.—V. רִיגּוּשׁ ch.

רָגַז (b. h.; cmp. רגג) *to be unsteady, restless; to be agitated.* Taan. 10b (ref. to Gen. XLV, 24) שמא תִּרְגְּזוּ עליכם הדרך lest the road become unsteady for you (you lose your way); Yalk. Gen. 152 תִּרְגַּז.

Hif. הִרְגִּיז 1) *to stir, excite, incite to anger.* Ruth R. end אַרְגִּיזוּ יצרך (=תַּרְגִּיזוּ), v. כָּעַס; Midr. Till. to Ps. IV, 5; Yalk. ib. 627; Pesik. Shub., p. 158a. Midr. Till. l. c. עד מתי ... ומַרְגִּיזִין וכ׳ how long will you sin and create anger by saying &c.?; Yalk. l. c. ומַרְגְּזִים (v. infra). Ber. 5a (ref. to Ps. l. c.) לעולם יַרְגִּיז וכ׳ at all times let man stir up his good inclination against his evil inclination. B. Bath. 16a יורד ... ומַרְגִּיז וכ׳ Satan comes down and leads (men) astray, and goes up and arouses (the Lord's) anger, takes permission and takes life. Tanḥ. Emor 2 לא הית לך להַרְגִּיזו לבוראך וכ׳ hadst thou no other means to provoke thy Creator to anger than through me, making me an object of worship?; Lev. R. s. 26. Esth. R. to IV, 15 וידע המרגיז וכ׳ and let this provoker (Haman) know that thou hast not forgotten &c.; a. e.—2) *to be excited, fear.* Tanḥ. l. c. הירתי מרגיז שמא וכ׳ I (Samuel) was frightened, lest it be the judgment day, and I feared myself.

Nif. נִרְגַּז *to be excited; to quarrel.* Nidd. 16b שר הנִרְגָּז (בבית המשתאות) a chief officer (or scholar) that gets excited in the drinking house (a variant to הנרגן), v. רָגַל a.

Pi. רִגֵּז *to rage.* Mekh. B'shall., Shir., s. 9 דתתירלי מְרַגְּזִין they began to rage. Yalk. Ps. l. c., v. supra.

Hithpa. הִתְרַגֵּז same. Mekh. l. c. מִתְרַגְּזִין; Yalk. Ex. 251.

רָגַז I, רָגִיז ch. same, *to tremble; to be agitated, angry.* Targ. Ps. LXXVII, 19. Targ. II Sam. XIX, 1. Targ. O. Gen. XL, 2. Targ. Ps. II, 12; a. fr.—Part. רָגְזִין. Targ. Zech. I, 15; a. e.

Ithpe. אִתְרְגִיז *to be shaken; to be excited.* Targ. Ps. LXXVII, 17. Targ. Y. Ex. XV, 14.

Af. אַרְגִּיז 1) *to shake; to excite; to scandalize, make angry.* Targ. Job IX, 6. Targ. Ps. LXXVIII, 8. Targ. O. a. Y. I Deut. XXXII, 21. Targ. Is. III, 16 (h. text תעכסנה!); a. fr.—Esp. *to blaspheme.* Targ. O. Lev. XXIV, 11. Targ. Prov. XXII, 14; a. fr.—2) *to be angry.* Targ. Ps. LXXVIII, 62 (h. text תתעבר).—[Midr. Till. to Ps. XXV, 4 מרגזין, read: מזגין, v. מָזַג.]

רְגָז, v. רוּגְזָא.

רְגַז II, רְגוֹז m. (preced.) *anger, wrath.* Targ. Deut. IX, 20. Ib. XXIX, 27; a. e.

רַגָּז m. (b. h.; preced. wds.) *trembling, fearful.* Cant. R. to VIII, 9 (ref. to Lev. XXVIII, 65) שמה לב ר׳ וכ׳ there (in Babylonian captivity) a fearful heart, but &c.

רָגְזָא, v. רוּגְזָא.

רַגְזָן m. (preced. wds.) *irritable, quarrelsome.* Sabb. 156a. Kidd. 40b bot.—*Pl.* רַגְזָנִין. Ex. R. s. 7.

רַגְזָנָא ch. same. Targ. Prov. XXIX, 22 (some ed. רוגזא, corr. acc.).—*Fem.* רַגְזָנִיתָא. Ib. XXI, 19 Levita (ed. מרגזני).

רַגְזָנוּת f. (preced. wds.) *irritability, excitement.* Kidd. 40b sq. רגזן ... רַגְזָנוּתוֹ (not רגזנותא) a hot-tempered man achieves nothing but (the injurious effect of) his excite-

ment. Yeb. 64ª תפלתם ... ממדת ר' למדת רחמנות the prayer of the righteous turns the divine anger to mercy; Succ. 14ª Ms. M. (ed. אכזריות); Yalk. Gen. 110.

רַגְזָנִיתָא, v. רִגְזָנָא.

רַגְזָתָא, v. רוּגְזָא.

רָגֵי, Targ. Josh. VII, 21, ed. Lag., v. רְגַג *Pa.*

רְגָיָא m. (רגע=רגי) 1) *the turn of the scale* (Gr. ῥοπή). Targ. Prov. XVI, 11.—2) *mean, medial sum.* Bekh. 11ª עין יפה ... בינונית בר' the liberal (redeems the first born ass) with a Sela, the stingy with a Shekel (two Zuz), he of a middle disposition, with a 'middle'; ib. ... הלכתא בר' רגיל הכא ורגיל הכא the law requires a *rigia*, and how much is this? Three Zuz, running this way and running that way.

רְגִינְתָּא, רְגִינָא, רְ, רָגִיג m., **רְגִינְתָּא, רְ, רָגִיג** f. (רְגַג) *desirable, precious.* Targ. Jer. LI, 7. Targ. Job XXXIII, 20. Targ. Ps. CVI, 24 (not ריגגא). Targ. Prov. XXI, 20 (ed. Wil. רְגִיגָּ'); a. e.—V. next w.

רְגָג', רְגִיגְתָּא f. (preced.) 1) *desire, longing.* Targ. Ps. XXI, 3 רְגִיגַת (ed. Lag. a. oth. רְגָגַת). Ib. XXXVIII, 10 (ed. Wil. רְגִ'). Ib. CXIX, 20.—2) *pleasure, joy.* Targ. II Chr. XXI, 20.—[Targ. Ps. XIX, 15 רגגת ed. Wil., read: רננת, v. רְנָנָא.]

רָגֵיז I, v. רְגַז I.

רָגִיז II, **רְגִיזָא** m. = רְגַז II. Targ. Job V, 2 קירוס ר' Ms. (ed. רוּגְזָדָה דק'). Ib. IX, 23 Ms. (ed. רוּגְזָא). Ib. XVII, 7 (Ms. רְגוּז). Targ. Koh. VII, 3 (ed. Lag. רגוז). Targ. Job XXXIX, 24, v. רְגוּשׁ; a. e.—Y. Taan. II, 65ᵇ bot. (expl. ארך אפים, Joel II, 13) רחיק ר' keeping anger at a distance; Pesik. Shub., p. 161ᵇ רתק רְגַז; Yalk. Joel 535.

רְגִיזָתָא, v. רוּגְזָא.

רָגִיל m., **רְגִילָה** f. (רָגַל) [*running*, cmp. הוֹשׁ,] *in the habit of, wont to.* Bets. III, 8 (29ᵇ) אצל חנוני הר' אצלו to a storekeeper to whom he is used to go. Ber. 40ª הר' בחרדל וכ' who is in the habit of using mustard once in thirty days. Pes. 104ª הר' ... ושאינו ר' וכ' he who is conversant (with the prayers) recites several (clauses of the Habdalah), he who is not, recites one. Keth. 65ª ר' נותנין לה if she is used to wine, it must be given to her; a. v. fr.—*Pl.* רְגִילִים, רְגִילִין; רְגִילוֹת. Yoma VIII, 4 בשביל שירהיו ר' במצות that they may become used to religious observances; a. fr.—Tosef. Ber. II, 12 הלכות הר' Var. (ed. Zuck. הרוגליות) Hălakhoth which are familiar to him; Ber. 22ª רְגִילְיוֹת; Y. Sabb. I, 3ᵈ רוגליות.

רָגִיל ch. same. Targ. Ps. XLV, 2.—[Bekh. 11ª, v. רְגַל.]—*Pl.* רְגִילִין. Targ. Lam. II, 21.

רְגִילָה I f., v. רָגִיל h.

רְגִילָה II f. (cmp. Arab. riǧlah) *portulaca, purslane.* Shebi. VII, 1. Ib. IX, 5; Tosef. ib. VII, 13. Ukts. III, 2.

רְגִילוּת f., *pl.* רְגִילְיוֹת, v. רָגִיל h.

רְגִימָתָא, רְגִימָא f. (רְגַם) רְגִימַת אבנין *throwing of stones, stoning.* Targ. Ruth I, 17.

רְגִינָא, Lam. R. to I, 13 מר', ed. Wil. מרנגיא, v. סְרוּנְגָּא.

רְגִיעָה f. (רָגַע; cmp. רְגָיָא) [*balance,*] *compromise, agreement on average weights* or *prices.* Tosef. B. Mets. XI, 25 רשאין ... לעשות ר' ביניהם (Var. רגויה) the bakers of a place are permitted to form a combination settling the weight or price of bread.

רָגִיף, v. רָגַף.

רָגִישׁ, v. רָגַשׁ.

רְגִישְׁתָּא f. (רָגַשׁ) *feeling, sense.* Targ. Job XX, 2 (ed. Lag. רְדִישְׁתָּא, v. רְדִישׁ).

רָגַל (b. h.) *to move on, run.*—[Part. pass., v. רְגוּל.]

Nif. נִרְגַּל (v. רָגִיל) *to be wont to.* Nidd. 16ᵇ שר הנרגל וכ' a magistrate (a scholar) who is an habitual visitor of drinking houses; v. רָגַן a. רָגַן.

Hif. הִרְגִּיל 1) (denom. of רֶגֶל) *to flay an animal from its feet upward* (in order to use the skin as a bag, v. חֵמֶת). Hull. IX, 3 המרגיל וכ' if one flays from the feet upward, the entire skin is considered as connected (with the flesh, as long as the process lasts) for purposes of levitical cleanness. Tosef. Bets. II, 11 אין מַרְגִּילִין וכ' we must not flay from the feet on a Holy Day, nor on a week day when the animal is a firstborn &c.; Bekh. 33ª; Tem. 24ª.—2) *to make familiar, to accustom.* Sabb. 13ª שמא ירגילנו אצלו lest he make him accustomed to associate with him. Ib. וכי מרגילו וכ' and if he does accustom him, what of it? Ab. III, 13 מַרְגִּילִין ... שחוק, v. קַלּוּת; a. e.—3) *to lead; to persuade.* Ber. 60ᵇ והרגילני לידי מצוה ואל תרגילני וכ' and lead me into the power (to the opportunity) of good deeds, and lead me not into the power of sin. Ib. שתרגילני בתורתך that thou mayest lead me by thy Law.—Yeb. 85ᵇ זהו מַרְגִּילוֹ וזהו מַרְגִּילָתוֹ in the one case he leads (persuades) her to marry him, in the other case she persuades him; a. fr.—4) *to bring about; cause.* Ber. 22ª, sq. המרגיל (sub. קרי) who causes an effusion of semen, opp. לאונסו.

Hithpa. הִתְרַגֵּל *to accustom one's self, get used to.* Y. Sabb. I, 3ᶜ top שהוא מִתְרַגֵּל עמו וכ' when he gets used to associate with him when he is unclean himself, he is likely to associate with him when he is clean. Y. Ned. XI, end, 42ᵈ יעשו סעודה והן מִתְרַגְּלִין לַבָּא וכ' (some ed. לבוא) let a banquet be arranged, and they (the disaffected couple) will get used in future to associate with each other through the influence of the banquet.

רַגַּל ch. same, *to move, run.* Part. רָגֵיל. Bekh. 11ª, v. רְגָיָא.—Part. pass. רָגִיל *used,* q. v.—Sabb. 119ª דר' דזבן who is wont to buy (fish for the Sabbath). Ib. bot. אי רְגִילְתּוּ if you are accustomed to &c., v. קָרֵם; a. e.

Pa. רַגֵּל *to cause to run.* Y. Ab. Zar. V, 45ª אזהו דמרגל

זיקא וכ׳ he that makes the jet of wine run from above downward.

Af. אַרְגֵּיל *to lead; to accustom.* Yeb. 85ᵇ חיא מַרְגְּלָא לירה she leads (persuades) him, v. preced.—Part. pass. מְרַגַּל; f. מַרְגְּלָא, מַרְגְּנָא, v. I.

Ithpa. אִרְתַּגַּל, אִרְתַּרְגַּל *to accustome one's self, make it a habit.* Ned. 66ᵇ כי תיכי דלא לְתַרְגְּלֵי לנדר (Rashi לִירַגְּלֵי) that they may not make it a habit to vow.

רֶגֶל f. (b. h.; preced.) 1) *foot; leg*; (of quadrupeds) *hindleg.* Sabb. 31ᵃ כשאני עומד על ר׳ אחת within the time that I can stand on one leg. Ḥull. II, 6, v. פָּרְכַּס II; a. v. fr.—Esp. (sub. נזק) *the damage done by an animal's foot, treading, stamping.* B. Kam. 2ᵇ, v. שֵׁן. Ib. 3ᵃ; a. fr.—תורת ר׳(ה) *the law for the protection of travellers, permission to trade.* Tanḥ. B'shall. 12 (the Sodomites said) בואו ונשכח ת׳ הר׳ וכ׳ come, let us make the law of free trade forgotten in our land; Snh. 109ᵃ; a. e.—לר׳ (v. next w.) *in the wake of, for the sake of* (cmp. שְׁבִיל). Gen. R. s. 97 (ref. to רגלי, Num. XI, 21) כולן לרַגְלֵי עלו they all came up (from Egypt) for my sake. Yalk. Sam. 143 לרַגְלוֹ ... יצחק Isaac went down to Gerar, and blessing came down for his sake, a. e.—*Du.* רַגְלַיִם; *pl.* רְגָלִים. Nidd. 31ᵃ, v. תְּחִלּוּךְ. Ber. 10ᵇ את רַגְלָיו ... המתפלל he that says the prayers (תְּפִלָּה) must direct his feet (stand straight). Ḥull. III, 7, v. קַרְסוּל. Ib. IV, 6 רַגְלֶיהָ ... בהמה an animal that had its hindlegs cut off. Ber. 32ᵃ כסא של שלש ר׳ a chair with three legs (the merits of the three patriarchs); a. v. fr.—מאיזן הר׳, v. אֵזֶן II.—מי ר׳, v. מַיִם.—לדבר ר׳ (the thing has feet to stand on,) *there is a basis, a reason for it.* Naz. IX, 3 שר׳ לר׳ for there is a reason (to assume that the field once was a burial ground). Ib. 4; a. fr.—2) [*pilgrimage,*] *one of the three festivals* (Ex. XXIII, 14). M. Kat. III, 5 ... שלשה קודם לר׳ three days before a festival. Ib. 19ᵃ, sq. ערב חר׳ the eve of a festival. Ib. 20ᵃ כל שחוא משום אבל חר׳ מפסיקו וכ׳ an intervening festival interrupts whatever concerns the mourning itself (and the mourning observances must be continued after the festival). Num. R. s. 19 ועשו את חר׳ וכ׳ they observed the festival in Tishri, and after the festive season they took up the war against Sihon. Yoma 21ᵃ בשעה שעולין לר׳ ... when the Israelites went to the Temple for the festive visit. R. Hash. 4ᵇ, a. fr. שמיני ר׳ בפני וכ׳ the eighth day of Succoth is an independent festival; a. v. fr.—ר׳ רדופין, v. רָדַף.—*Pl.* as ab. R. Hash. I, 1 ראש השנה ... ולר׳ is the beginning of the year for the date of the years of kings and for the order of the festivals (making Passover the first). Pes. 8ᵇ, a. fr. עולי ר׳ pilgrims to the Temple, v. supra. Erub. 40ᵇ, a. fr. שלשה ר׳ the three festivals. Ib. לא אירקרו ר׳ they (New Year and Day of Atonement) are not called *r'galim* (pilgrims' festivals); a. fr.

רִי׳, רַגְלָא, רֶגֶל ch. same, 1) *foot, leg; pace.* Targ. Lev. XXI, 19. Targ. Gen. XXXIII, 14 (O. ed. Berl. לרַיגַל); a. fr.—Y. Maas. Sh. IV, end, 55ᶜ רַגְלֵי קִשְׁתָּן, v. קֶשֶׁת II, a. סַרְבָּל. Y. Shebi. IX, 39ᵃ top צלילא ר׳, v. צְלַל; a. fr.—Trnsf. *good* or *bad luck coming in the wake of.* Targ. Y. Gen. XXX, 30.—Y. Ber. II, 5ᵃ ברגלה חריב וברגלה וכ׳ in his luck (when he was born) the Temple was destroyed, and in his luck it will be rebuilt; Lam. R. to I, 16 על ריגלוי (*pl.*). Y. Ab. Zar. III, 42ᵈ top ריגלה דיעקב, v. נִרְגַּל.—*Pl.* רַגְלָיָא, רַגְלָן, רַגְלִין, רִי׳, רַגְבָּן, רַגְבִּ׳. Targ. Lev. XI, 42. Targ. Ps. XXVI, 12 Ms. (ed. *sing.*). Targ. Esth. V, 1 מור דר׳=מר רגלים, v. מַיִם. Targ. Y. Lev. IX, 14; ib. VIII, 21 ריגלאה (corr. acc.); a. fr.—Y. Kil. IX, 32ᶜ bot. ריגלוי דבר וכ׳; Succ. 53ᵃ רַגְלוֹהִי וכ׳, v. עֲרַב I; a. fr.—2) *festival, festive season,* esp. *the season of the Babylonian academies* in Adar and Elul. Bekh. 60ᵃ תירגמה ... בר׳ R. H. bar S. interpreted it before Raba at the college session (on the Sabbath preceding a festival, Rashi). Snh. 7ᵇ בשבתא דר׳ on the first Sabbath of the season; a. fr.—3) (from its shape) *a forked carrying pole* which can be fixed in the ground when the carrier is resting. Bets. 30ᵃ, a. e., v. הַגְלָא.—[Targ. Prov. XIV, 5; XXIV, 28 (ed. Wil. רַגְלָא); XIX, 28 (ed. Wil. רגלאה); Ab. Zar. 22ᵇ, v. הַגְלָא.]

רִי׳, רַגְלַי, רַגְלָאָה m. = h. רַגְלִי, *footman.* Targ. O. Ex. XII, 37 ed. Berl. (oth. ed. רַגְלָאִין *pl.*). Targ. O. Num. XI, 21 (Y. רַגְלָיִן, *pl.*). Targ. Jer. XII, 5; a. e.—[Targ. Y. Lev. VIII, 21; Targ. Prov. XIX, 28, v. preced.]—*Pl.* רַגְלָאִין, רִי׳, רַגְלָיִן. Targ. Jud. XV, 8 (ed. Wil. רַ׳); a. e., v. supra.

רִי׳, רגלתא, רגלותא, v. הַגְלוּתָא.

רַגְלַי m. (b. h.; רֶגֶל) *footman, runner.* Snh. 96ᵃ נזדמן לו ר׳ וכ׳ a runner met him, and he ran before him ... and was tired; Yalk. Jer. 290.

רַגְלָי, v. רִגְלָאָה.

רַגְלִיּוּת, v. רִגְלִית.

רָגַם (b. h.; denom. of רֶגֶם; cmp. b. h. רָגַב) *to cast a stone, ball* &c., *to pelt.* Succ. IV, 9; Tosef. ib. III, 16 ורָגְמוּהוּ וכ׳ and all the people pelted him with their Ethrogim. Sot. 37ᵃ (play on רגמתם, Ps. LXVIII, 28) ורוי ... רוֹגְמִים אותם and the princes of Judah threw stones at them (stirring them up to go into the sea); Mekh. B'shall., s. 5 מְרַגְּמִין וכ׳. Ex. R. s. 1 שר׳ אוהבו וכ׳ who cast stones at the king's friend; a. e.

Pi. רִגֵּם same; *to wound with missiles, bruise.* Mekh. B'shall. l. c., y. supra.—Tanḥ. K'dosh. ed. Bub. 8; Yalk. Lev. 615 כבר היו מְרַגְּמִין את וכ׳ they would have bruised my face and my whole body with them (the Ethrogim).

Hif. הִרְגִּים same. Tanḥ. K'dosh. 8 כבר היו מַרְגִּימִין אותי את כל וכ׳ they would have bruised me all over my body &c., v. supra.

רַגֵּם ch. same. Targ. O. Lev. XXIV, 16. Targ. Lam. I, 18. Targ. Ex. XVII, 4 (O. ed. Berl. ורַגְמוּנִי *Pa.*); a. fr.—Kidd. 70ᵇ למירגמיה ... נפקו they went out after him ready to stone him. Yalk. Is. 284 [read:] כל חד מיניירכו ליתי ליה טינא לחחמא ונירגמוניה (גולמא being a gloss to טינא לחחמא, and ונשדי ביה, a Var. of ונרגמוניה) let each of you bring a ball of sealing clay (cylinder) and cast it at it (Jerusalem); Snh. 95ᵃ, v. גּוֹלְמָא.

Pa. רַגֵּים same. Targ. II Sam. XVI, 6; 13; a. e.

Ithpe. אִתְרַגִּים, *Ithpa.* אִתְרַגַּם *to be stoned* (to death). Targ. Ex. XIX, 13. Targ. I Kings XXI, 14, sq.; a. e.—[Targ. Is. I, 2, v. רְגַם.]

רַגָּם pr. n. pl. *R'gam*, v. רָקֶם I.

רִי׳, רִגְמָא m. (v. רָגַם) *stone, missile.* Kidd. 70ᵇ שדיוה

לתהוא ר' מידיהו וכ' they dropped (every one) that stone (with which they had intended to pelt him) out of their hands, and a dam was formed &c.

רָגַן (b.h.) *to move in excitement; to crowd; to quarrel.* Yalk. Deut. 801 רוֹגְנִין; v., however, רוֹנְנִין.

Nif. **נִרְגַּן** *to crowd together* (in discontent); *to be surrounded by a crowd; to create discontent.* Nidd. 16[b] (a variant to הנרגל, v. רָגַל) שר הנִרְגָּן (בבית המשתאות) a magistrate (or scholar) that is surrounded by a crowd (whom he incites to riot) in drinking houses.

Pi. **רִגֵּן** *to heap, cast,* (with דברים, cmp. טהֵר) *to speak rebelliously, reproach.* Gen. R. s. 20, beg. (ref. to נרגן, Prov. XVI, 28) זה הנחש ... שר' ד' וכ' that is the serpent ... that spoke rebelliously against his Creator; Yalk. Prov. 956. Num. R. s. 16 (ref. to Prov. XVIII, 8 נרגן, a. Deut. I, 27 ותרגנו) דברים שרִגְּנוּ אחר וכ' (or שרָגְנוּ) the words which they cast up behind the Lord, caused them great distress; Tanḥ. Sh'laḥ 11; Yalk. Num. 743.

Hithpa. **הִתְרַגֵּן** *to gather crowds around one's self.* Sifré Deut. 24 ומִתְרַגְּנִים, v. מִתְגַּלְּחִים.

רָגַן, *Pa.* רַגֵּן ch. same, *to move in excitement.* Targ. Y. Deut. I, 27.

רָגַע (b. h.) *to move, swing; to balance.*

Hif. **הִרְגִּיעַ**, *Pi.* **רִגֵּעַ** *to move* from place to place; (of an infant) *to crawl.* Y.Kidd.IV,65[d] bot.; Y. B. Bath. III, beg. 13[d] תינוק המַרְגִּיעַ a (foundling) infant which can leave the place where it was put down. Yalk. Ps. 846 וראו אותו מְרַגֵּעַ על וכ' they saw him crawl on hands and feet with a reed in his mouth &c. (playing with his child); Midr. Till. to Ps. XCII, 15 ed. Bub. מַרְגִּיעַ (missing in eds.).

רֶגַע m. (b.h.; preced.; cmp. Lat. momentum) *moment.* Ber. 7[a] אחד וכ' ר' how much is a *reg'a*? כמה $\frac{1}{5\,8\,8\,8}$ of an hour; ib. וכמה ר' כמימרית how long is a *reg'a*? As long a time as is required for saying *reg'a*; Lam. R. to II, 18 כדי לאמרו; Y. Ber. I, 2[d] top. Tosef. Ber. I, 1, v. עוֹנָה I; a. e.

רִי', רִגְעָא ch. same. Targ. Koh. IX, 12.

רִגְעָתָן, v. בַּעְתָּתָן.

רָגַף *to stir, shake.*

Ithpe. **אִתְרְגִיף**, *Ithpa.* **אִתְרַגַּף** *to be stirred up, shaken.* Targ. II Sam. XXII, 8; Targ. Ps. XVIII, 8. Targ. Is. I, 2 איתרגפת ed. Lag. (ed. Wil. אתרגישת; ed. Ven. I אתרגימת). Targ. Job XXXIV, 20; a. e.

רָגַר, v. רָגַג.

רִגְרוּגָא, v. רִיגּוּג.

רָגַשׁ (b. h.) *to tremble, shake; to rage.*

Hif. **הִרְגִּישׁ** 1) *to stir up, gather in a crowd.* Midr. Till. to Ps. CXVIII, 10 שהוא עתיד להַרְגִּישׁ וכ' he shall stir up all nations and bring them to Jerusalem; a. e.—2) *to be affected, feel, perceive.* Ex. R. s. 14 ולא היינו ... היו נוטלין they might have taken all our belongings in the days of darkness, and we should not have noticed it. Ib. s. 15 ולא ד' פרעה הביא ... God brought plagues upon the Egyptians, but Pharaoh did not care; כיון ... התחיל מַרְגִּישׁ וכ' when the plague touched his own body, he began to feel it and cry &c. Meg. 15[b] אולי יַרְגִּישׁ המקום וכ' (Esther, in inviting Haman, thought,) perhaps God will feel (compassion at my self-humiliation), and do a miracle for us. Sabb. 13[b] אין בשר המת מרגיש באיזמל dead flesh feels not the knife (we have grown indolent through the frequency of persecutions); אין ... שבחי מרגיש וכ' the dead flesh in a living body feels not &c.; Y. Taan. III, 66[d] bot. Y. Ber. V, 9[a] bot. לא הִרְגַּשְׁתָּ didst thou not feel (the lizard's bite)? אם הִרְגַּשְׁתִּי ... יבא עלי may evil befall me, if, in my devotion ..., I felt it. Y. Erub. I, 19[b] שאילי ישמט הוא מרגיש if it should slip off, he would find it out. Gen. R. s. 47 ונצטער ד' he felt (the pain of circumcision) and suffered. Pesik. R. s. 11 כל הפירות ... מַרְגִּישִׁים ... וכילם ... ומרגישים of all fruits in a bag, you take some, and the others are not affected, but in the case of nuts ... all are in heavy commotion; כך ישראל ... וכילם מרגישים so is it with Israel: one man sins, and all feel the effect of it; Yalk. Cant. 992; a. fr.

Pi. **רִגֵּשׁ** *to create excitement.* Lam. R. to II, 7 קול צרות מְרַגְּשׁוֹת the noise of exciting troubles.

Hithpa. **הִתְרַגֵּשׁ** *to come in crowds, rush forth, storm.* Tanḥ. Lekh 9 עתידין ... להִתְרַגֵּשׁ עליהם all kings shall come in a rage against them. Y. Ber. V, 8[d] bot. those hard times (v. חֶבְלָם) היוצאות המִתְרַגְּשׁוֹת לבא לעולם which go forth, which rush to enter the world. B. Kam. 80[b] ושאר פורעניות המתרגשות ובאות וכ' and other calamities which break forth and visit a community; Taan. 14[a]; a. e.

רָגַשׁ ch. same, *to tremble, shake, be agitated; to moan.* Targ. Ps. LXXII, 16 יִרְגּוֹשׁ Ms. (ed. יַרְגִּישׁ; h. text ירעש). Ib. XXXVIII, 9 רִגְשִׁית (h. text שאג). Ib. LV, 3; a. fr.—*Part. pass.* **רָגִישׁ** *affected; felt.* Yeb. 117[b] דר' לה צערא the annoyance of family troubles has been felt by her before (Ar. גִּישׁ, q. v.). Gen. R. s. 32 (ref. to בעצם, Gen. VII, 13) (Noah went into the ark in broad day-light) דר' ליה ימלל (a proverbial expression) let him whom it hurts speak out, i. e. let him who objects to my doings come forward; ib. s. 47 (ref. to בעצם, Gen. XVII, 23) דרָגֵּשׁ ליה וכ' (some ed. דרַגָּשָׁה); Cant. R. to IV, 6 דרגשה.

Af. **אַרְגִּישׁ** 1) *to stir up, shake, trouble; to set in motion.* Targ. Ps. LX, 4. Targ. Job XXXIX, 20. Targ. Josh. VII, 3 (h. text תְּרַגַּע). Targ. Y. I Deut. XXXIV, 5; a. fr.—Snh. 95[a] (quoted fr. Targ. Is. X, 32) דלא דא ... אַרְגִּישִׁית כל וכ' (Targ. I. c. אַרְגִּישִׁית) is this the city of Jerusalem for which I set all my camps in motion?; Yalk. Is. 284.—Trnsf. (with אפא) *to make bold, have the hardihood to.* Pesik. Ănokhi, p. 138[b] הא אַרְגִּישְׁתּוּן אפכון have you dared (to come back)? Ib. הא אַרְגִּשַׁת אפך hast thou the hardihood (to come back to me)?; v. גִּישׁ I.—2) *to be excited, rage.* Targ. Ps. XLII, 12; XLIII, 5 (ed. Wil. תִּרְגִּישׁ; Ms. תתרגושי; h. text תהמי). Ib. LXXII, 16, v. supra; a. e.—Gen. R. s. 17 בה וכ' א' he was angry with her (scolded her) the first day, the second day &c.—3) *to be affected, feel; to be troubled.* Sabb. 129[a] א' בנפשיה he felt himself (felt weak). Yoma 22[b]; B. Kam. 20[b] ולא מַרְגִּישׁ, v. חָלָה.—4) *to feel the scent of, trace, track.* Targ. Y. Ex. II, 3.

Ithpe. **אִתְרְגִישׁ**, *Ithpa.* **אִתְרַגַּשׁ** *to be shaken, troubled; to be excited, noisy.* Targ. II Sam. XXII, 8;

Targ. Ps. XVIII, 8. Ib. XLII, 12; XLIII, 5, v. supra. Ib. II, 1. Ib. LIX, 7; a. e.

רֶגֶשׁ m. (b. h.; preced.) *commotion, vibration.* Yalk. Ps. 620 כל רִגְשָׁן של וכ' all the commotion of the wicked and all their toil are in vain; Midr. Till. to Ps. II רִיגּוּשָׁן (ed. Bub. רְגוּשָׁן). Yalk. Ex. 299 (ref. to Ex. XX, 18) אדם ... הוא שומע ר' קולו וכ' if a man speaks to his fellowman, the latter hears the sound of his voice, but does not see a light proceeding from it, but the Israelites heard ... and saw the voice.

רִי, רְגָשָׁא, רְגָשָׁא ch. same, *movement, noise.* Targ. Prov. VII, 15 (ed. Wil. רֵ).—Meg. 29a שמעו קול רי' (Ms. M. רוגשנא ... שמע) they heard the sound of a movement.

רִי, רְגָתָא f. (רְגַג) *desire.* Targ. Ps. X, 17 (ed. Wil. רִיגְתָא). Targ. Prov. XI, 23. Ib. X, 24 (ed. Wil. רְגְגָתָא, corr. acc., or רְגְגְתָא). Ib. XIII, 12; a e.

רְדָא, v. רְדֵי.

רָדָא m. (יָרַד) *dripping, moist.* Pes. 56a אסא ר' Ar. a. Ms. M. (ed. דרא, transp.), v. אָסָא III.—V. רַדַּיָּא.

רַדַּד (b. h.), *Pi.* רִדֵּד (cmp. יָרַד) [*to lower,*] *to flatten, stamp, beat.* Tosef. M. Kat. I, 4 ומרדד (ח)אדמה וכ' (Var. ומְרַדֵּד) and beats the ground under it (to kill the moles); Y. ib. I, 80c; Bab. ib. 7a ומְרַדֵּה (Ms. M. ומרדה), v. רָדָה I. Tam. VI, 3 התחיל מרדד ויוצא (Bab. ed. 33a מְרַדְּדָן) he flattened (spread the heap of coals) and went out. Ib. 2 ורְדָדָן בשולי וכ' (or ורִדְּדָן) and spread them with the rim of the pan. Sabb. 103a מְרַדְּדֵי טסי משכן those beating the gold foils for the Tabernacle; Tosef. ib. XI (XII), 2; a. e.—Part. pass. מְרוּדָּד; *pl.* מְרוּדָּדִין. Y. Erub. VII, 24c top אם חירה תחבן מר' if the pile of straw is reduced (spread). Hull. 46a כזית מר' if the olive's size that is left of the liver looks like beaten (ragged). Ib. 124b במר' when the piece of meat is ragged (the two parts, each of half an olive's size, connected by a strip). Mikv. VII, 7 מקוה שמימיו מר' a bathing tank the water of which is shallow (and spread, and can be made deeper by damming). Ohol. VII, 2 מקצתו מר' על הארץ part of the tent canvas flat on the ground; מר' על האריבה stretched flat over the sky-light.

רָדַד ch. same, *to beat, stamp, stretch.* Targ. Ps. CXXXVI, 6.—Part. pass. רָדִיד; *pl.* רְדִידִין. Targ. O. Num. XVII, 3 ed. Berl. (oth. ed. רַדִּידִין).

Pa. רַדֵּיד same. Targ. Ex. XXXIX, 3. Targ. Num. XVII, 4. Targ. Ps. CXLIV, 2.—B. Mets. 83b רַהוּדֵי ר' he has been hammering (metal, during the night).

Ithpa. אִירַדַּד *to become thin, slender.* Ned. 61b ענבים נמוי כי מְרַדְּדָן וכ' grapes, likewise, when their stems are thin, can be nipped off with the hand (without a pruning knife).

רֵדֵד or **רָדָד** m. (preced.) *that part of the canvas which lies flat on the ground.* Tosef. Ohol. VIII, 1 ... כזית תחת הר' (not על) an olive's size of a corpse which lies under the flat canvas.

רַדְדָא m. (preced. wds.) *the beaten (smooth) side of cloth,* opp. לַבְּדָא. Targ. Y. Lev. XIII, 55.

רָדָה, v. רדי.

רָדוּ f. (רְדִי III) *ploughing.* B. Bath. 12a בי ר' רומא (Ms. M, רָדֵי; v. Rabb. D. S. a. l. note; Ar. כי רדי וכ', v. רְדָיָא) as large a field as requires a day for ploughing.

רד"ו *r'du,* (numerical value) *two hundred and ten years,* the traditional time of the slavery in Egypt. Gen. R. s. 91 (ref. to רְדוּ, Gen. XLII, 2) כמנין ר' ... בישרם he announced to them that they would live there in slavery two hundred and ten years, corresponding to the numerical value of רד"ו; Num. R. s. 13, end כנגד ר' שנים וכ' corresponding to the 210 years which Israel spent in Egypt.

רְדָוָתָא, v. רִידְוָתָא.

רְדוּף m. (רָדַף) *fast run.* Ber. 56b, opp. נַחַת.

רדופיכון, Targ. Y. Lev. XXV, 5, read: פְּרוּרֵיכוֹן, v. פְּרִירָא I.

רָדָה, רְדִי I (b. h.; cmp. רָדַד) [*to stamp, tread,*] 1) (cmp. בָּעַט) *to rebel, be contumacious.* Yoma 40b למינין ... אל לְרַהוֹת Ms. M. (ed. לצדוקים) give the heretics no occasion to rebel (to argue in favor of their heresy); Tosef. ib. III (II), 2 לרדות אחריכם ed. Zuck. (Var. לרדותן אחריהם, corr. acc.) to rebel after you are gone; Par. III, 3; Sifra Vayikra, N'dab., ch. II, Par. 2.—2) *to chastise.* Mekh. Mishp. s. 4 הרודה בבנו ובתלמידו he who chastises his son or his pupil (and kills him); Macc. II, 2 הרב הרודה את וכ' the teacher that punishes his pupil. Gen. R. s. 50, end בקש לְרַדוֹתָן and wanted to punish them; a. fr.—3) *to subjugate, rule, govern.* Ib. s. 8 (ref. to ורדו, Gen. I, 28) אם זכה ירדו ואם לאו יֵרְדוּ if man is good, (God says,) 'rule', if not, (God says,) 'let them go down'; ib. (ref. to וירדו, ib. 26 יִרְדוּ ... את שאינו את שהוא (not ורדו) concerning such as are 'in our image and likeness' (I say,) 'they shall rule' &c. Ib. יבא ... וירדה למי וכ' let 'our image and likeness' (the good man) rule over him who is not &c.; Yalk. ib. 14.—[Tosef. Ter. IX, 12 ed. Zuck. ירדנו, v. עִרְעֵר III.]

Pi. רִדָּה 1) *to drive, chase.* Ex. R. s. 20 עד שאֲרַדֶּה אותן וכ' until I drive them into the sea.—2) *to chastise.* Ib. s. 1 לא רִידָּהוּ he did not chastise him. Ib. ולא רידהו ביסורין he did not punish him with sufferings. Ib. (play on ארדון, I Chr. II, 18, as a surname of Caleb) שר' את יצרו he chastised (or *subjugated,* v. supra) his evil inclination. Yalk. Prov. 959 אֲרַדֶּה אותך וכ' (or אֶרְדֶּה) I shall punish thee with them; a. e.—3) *to stamp.* M. Kat. 7a, v. רָדַד.—4) (cmp. כָּבַשׁ) *to dam, make passable.* Erub. 104a ... חצר חבן ומְרַדֶּה בה (Alf. מדדה, v. Rabb. D. S. a. l. note 40) if a court has been made impassable through rain, he may bring straw and make a path with it; ib. וכשהוא מרדה אינו מרדה וכ' and when he makes the path, he must not do so by carrying the straw in a basket &c.

רְדָא, רְדֵי ch. same, 1) *to chastise.* Targ. I Kings XII, 11. Targ. Prov. III, 12. Ib. XXXI, 1. Targ. Ps. XII, 7 רְדָאן (ed. Wil. דראן, corr. acc.); a. fr.—2) *to drive, rule.* Ib. CX, 2. Targ. Lev. XXVI, 17; a. e.

רְדִיד, רַדְיָדָא m. (רדד) *beaten, hammered metal, foil.*—*Pl.* רַדִּידִין. Targ. O. Num. XVII, 3, v. רְדַד. Targ. Y. ib. רַדִּידֵי constr.

רְדִיד m. (b. h.; רדד) 1) (b. h.) *a* (female's) *wrap of fine texture, veil* (v. לְסוֹטָה). Kel. XXIX, 1. Yalk. Num. 750 פטרו תכמים את הר' וכ' the scholars exempted a woman's *radid* from show fringes; Sifré Num. 115 (corr. acc.).—2) *the extreme border of a web by which it is stretched.* Y. M. Kat. III, 83[b] top; Treat. S'mah. ch. IX חרוד (corr. acc.).—[Yalk. Gen. 95 ולקח את הר', read חַדַרְהוּר, as Pirké d'R. El. ch. XXX.]

רְדִידָא ch. 1) same, *gauze, veil.* Targ. Y. Gen. XXIV, 65 (h. text צעיף). Ib. XXXVIII, 14; a. e.—2) = רַהִיד (*a chain of*) *hammered gold.*—*Pl.* רְדִידִין. Targ. Cant. II, 5 (cmp. Targ. ib. V, 7 תגא for h. text רדידי).

רַדְיוּדָא, v. רַהִיד.

רְדִיָּה, v. רְדִיָּיה.—[Gen. R. s. 41, v. רָדִים.]

רְדִיוֹנֵי m. pl. (רדי, cmp. רַדְיָא, רָדָא) *drippings.* Nidd. 67[a] בר' נפל it fell off with the drippings (when she came out of the bath).

רְדִיָּא, רְדִיוָא, v. רַדְיָא, רַדָּא.

רְדִיָּית I f. (רָדָה I) *subjection, rulership.* Gen. R. s. 34, v. חִיתִּית.

רְדִיָּית II f. (רָדָה II) *detaching, taking bread out of the oven.* R. Hash. 29[b] רְדִיַּית חפת וכ' the taking out of the bread, which is an art but no labor. Y. Shek. V, 48[d] bot. היו בקיאין ... ובְרְדִיָּיתוֹ they were skilled in making the show-bread and in taking it out; Y. Yoma III, 41[a]; Cant. R. to III, 6; a. e.

רַדְיוֹנִית f. (v. רְדִי III) *fit for ploughing, gentle.* Ruth R. to I, 19 לפרת הדיוטית ... ואמר ר' הויא וכ' like a common cow whom her owner exhibits in the market, saying, she is a ploughing cow and makes even furrows; אמרין אין ר' אילין מְכְוָתָה וכ' (not מכרתיה) if she be a gentle cow, what do these her burns (scabs) mean?; Yalk. ib. 601 רודיניס (corr. acc. the entire passage).

*רָדִים m. pl. (רָדָה I) *rammers, rollers.* Gen. R. s. 41, end מעבירין ר' עליהם (some ed. רדיה, corr. acc.) they pass rollers over them; ib. s. 69 פָּרִים (v. פַּר); Yalk. Is. 337 רדין, read רָדִין.

רַדְיוֹנִין Targ. II Esth. VI, 10, quid?—[perh. = רַהִידִין *chains of hammered gold*; the text is corrupted].

רְדִיף, v. רְדַף.

רְדִיפָה I f. (רְדַף) *pursuing.* Y. B. Kam. IV, 4[b] top והן ... שיש ברְדִיפָתוֹ וכ' and they judge that in his (the ox's) pursuit of an animal lies the intention to gore.—

Ithpe. אִתְרְדִי, אִתְרְדָא *to be chastened; to be instructed.* Targ. Jer. VI, 8. Targ. Prov. XXIX, 19. Targ. Y. Lev. XX, 5; a. fr.

רָדָה, רְדִי II (b. h., cmp. ירד) *to take down; to detach, break off,* esp. *a) to take honey out of the bee-hive.* Ukts. III, 10 כוורת ... והרוֹדֶה ממנה וכ' a bee-hive ... is regarded as landed estate ..., and he who breaks honey out of it on the Sabbath &c.; Shebi. X, 7; B. Bath. 66[a]; 80[b]. B. Mets. 64[a] הרוצה ... לְרְדוֹת את כוורתו if a person goes to take the honey out of his bee-hive; מה שכוורתי רוֹדָה כך וכך וכ' whatever my bee-hive may yield shall be thine for such and such an amount; a. fr.—2) (פת) ר' *to detach bread* from where it sticks to the oven, *to shovel out.* Sabb. 4[a] תחתרו ... הדביק לו לְרְדוֹתָהּ וכ' if a person stuck a loaf to the wall of an oven (on the Sabbath), would you permit him to take it out (before it is baked) &c.? Makhsh. III, 3. Yoma 38[a]; Tosef. ib. II, 5 אינן בקיעין לְרְדוֹתָם they were not skilled in taking them off (without breaking); a. fr.—Y. Pes. III, 30[a] bot. יְרַדֶּנָּה let him detach it (the piece dedicated as Hallah) from the loaf.

Nif. נִרְדֵּה *to be detached, taken out of the oven.* Tosef. Yoma l. c. והיה נאפה וכ' (Var. נִרְדֵּית והיא) it was baked in, and taken out from the interior of the oven; Cant. R. to III, 6 נִרְדֵּת.

רְדָא, רְדֵי, *Pa.* רַדֵּי same. Targ. Y. Lev. XXVI, 26 וְמַרַדְיָן (some ed. ומדדין, corr. acc.).

רְדָא, רְדִי III (cmp. רדי I) [*to subjugate the ground*; cmp. Gen. I, 28; cmp. נִיר I], *to plough.* Targ. Ps. CXXIX, 3 רָדוּ (ed. Lag. רָאדוּ, v. רְאַר). Targ. Hos. X, 11. Targ. I Kings XIX, 19; a. fr.—Y. Shebi. IV, 35[a] bot. מֵירְדֵי; Y. Snh. III, 21[b] top מֵרְדָה, v. הָאַסְטוּ. Y. Ber. II, 5[a] top רָדֵי קאים (not רדי) הוה was ploughing; Lam. R. to I, 16 הוה קא רדי הוה. Y. B. Mets. IX, beg. 12[a] פוקן יְרִיתָהּ ... לתלוש (not לריתה) where it is customary to pluck, and the tenant cut the grain, we say to him, go out and plough the field (for the owner); a. fr.

Ithpe. אִתְרְדִי *to be ploughed.* Targ. Am. VI, 12. Targ. Mic. III, 12; a. e.

רַדְיָא, רַדְיוָא m. (preced.) *plougher.* Targ. Am. IX, 13.—Y. Shebi. V, 36[a] תורא ר' a plough ox.—*Pl.* רַדְיָא. Targ. Ps. CXXIX, 3 (ed. Lag. רָאדְיָא; v. רָאדָא).

רְדָא, רְדִיוָא, רְדָיָא, רִי, רְדָיָא m. (preced.) 1) *ploughing, ploughing season.* Targ. Y. I Ex. XXXIV, 21 (ed. Vien. בְּרִירַיָּא; Y. II בִּירִירָא). Ib. XXI, 37 רַדְיָה (some ed. דידיה, read רִידְיֵה or רַדְיֵה).—B. Kam. 46[a] אי גברא דזבין לר' וכ' whether he is a man that sells cattle for ploughing or for slaughtering; ib. אי דמי ר' לר' if the price of a working beast was paid, it was sold for work; B. Bath. 92[a], v. נְכָסָא. Ib.[b]; a. e.—Ib. 12[a] רָדֵי יומא, v. רָדוּ.—2) *Ridya*, name of the angel of rain. Taan. 25[b] לדידי חזי לי חאי רי' I saw Ridya, he looks like a calf &c. Yoma 21[a] top אקם ר' also the voice of Ridya (v. Ps. XLII, 8).

רַדְיָא m. pl. 1) (v. רָדָא) *running water.* Targ. Prov. V, 15 (ed. Wil. רִי).—2) *pl.* of רַדְיָא.

Pl. רְדִיפוֹת. Ib. רדף שלש ר' if he ran after an animal three times.

רְדִיפָה II pr. n. m. *R'difah.* Y. Shebi. IX, 39[a] top ריצחק בר ר'.—Y. Kidd. II, 62[d] רבי ר'. Y. Peah IV, 18[b] bot.; a. e. (v. Fr. M'bo, p. 123[b]).

רָדַם (b. h.) *to benumb. Part. pass.* רָדוּם; *pl.* רְדוּמִים *fast asleep.* Esth. R. to III, 9 עד ... ר' בשונה how long yet will (you) the fathers of the world be sunk in sleep?

Nif. נִרְדַּם *to be overcome by sleep.* Pes. X, 8 (120[b]) נִרְדְּמוּ לא וכ' if they have been fast asleep, at the end of the Passover meal, they dare not eat again, opp. נתנמנמו. Tanh. Vayikra 8 יונה ... נ' וישן Jonah, in the anguish of his soul, was overcome and fell asleep. Ib. אנו ... ואתה נִרְדָּם we are standing between life and death, and thou art asleep?

רְדַם ch. same; *part. pass.* רָדִים; *pl.* רְדִימִין. Targ. Is. XV, 1.

רָדַף (b. h.) *to run: to pursue.* Gen. R. s. 44 רְדַפְתִּי מלכים וכ' I pursued the kings to Damascus. Ab. Zar. 75[a] שמירתו רודפין (Ms. M. רדופין), v. infra. Snh. VIII, 7 הרודף אחר חבירו וכ' he that runs after his fellowman with murderous intention. Ib. 74[a] רודף שהיה רודף אחר רודף a pursuer who runs after a pursuer in order to save him (prevent him from murder); a. fr.—Pes. 114[a] אכול בצל ... ולבך רודף עליך, Ms. M. 1 (ed. ויחא לבך וכ', Ms. M. 2 רדוף) eat onion and sit in the shade (v. צֵל), rather than eat goose and chicken with thy heart within thee running (being restless and greedy).—*Part. pass.* רָדוּף; f. רְדוּפָה &c. *a) quick, rapid.* Ab. Zar. 75[a] מעיין שמימיו רודפין Ms. M. (ed. רודפין) a spring whose waters run rapidly; (Y. ib. V, end, 45[b] נהר שמימיו מהלכין).—*b) anxious, longing.* Tosef. Yeb. VI, 6 הרי שחזרה ר' לילך וכ' if the wife (at the time of her husband's death) has been following her desire to go on a visit to her parental home; Yeb. 42[b]. Keth. 71[b] כאן בר' וכ' in the one case it means when she is anxious to go home (during her first year of married life) &c. Ib. ככלה ... ור' לילך וכ' like a bride that has been found perfect in her husband's paternal home, and is anxious to go home and tell &c.; Pes. 87[a].—רגל (ה)רְדוּפָה *the first festival after marriage.* Y. ib. VIII, 35[d] top שאביה רודפה וכ' ... איזהו רגל הר' which festival is 'the festival of the anxious'? ... The first festival after marriage, when her father urges her to go back to her husband's house. Ib. רגל ר' ... לא הלכה if she did not go home for the first festival, may the second festival be considered 'the festival of the anxious' (with regard to her partaking of the father's Passover meal)? Cant. R. to VIII, 9 בת מלכים ... ר' ר' a princess that went to observe the first festival at her father's house; a. e.

Nif. נִרְדַּף *to be pursued, chased, persecuted.* Snh. l. c. בין של רודף בין של נִרְדָּף וכ' whether he broke the vessels of the pursuer (in his attempt to prevent him from murder) or those of the pursued. Lev. R. s. 27 (ref. to Koh. III, 15) לעולם ... הנִרְדָּפִין מן הרודפין at all times the Lord requires the blood of the pursued at the hands of the pursuers; הבל נ' מפני קין וכ' Abel was pursued by Cain, and the Lord chose Abel &c.; ib. לא תקריבו ... אלא מן הנרדפין bring me no offerings from among the pursuers (beasts of prey), but from among the pursued; Pesik. Shor, p. 76[a], sq.; a. fr.

Pi. רִדַּף *to pursue, strive after.* Y. Snh. III, beg. 21[a] מתוך שבירר מְרַדְּפָן זכותו because he has chosen him as arbiter, he will advocate his (client's) claim.

רְדַף ch. same. Targ. I Sam. XXIII, 28. Targ. Prov. XIII, 21 (ed. Wil. *Pa.*); a. fr.—Part. רָדֵיף. Targ. Deut. XVI, 20 (O. ed. Berl. תרדוף). Targ. Koh. III, 15; a. e.—*Part. pass.* רָדִיף *quick, rapid.* Yoma 77[b] שאני נחל דרדיפי מיא it is different with a brook, because its waters are rapid. B. Bath. 73[b] דרדיפי מיא ... לאו משום (not דרדפי) not because the water is very deep, but because it is so rapid; a. e.

Pa. רַדֵּף same. Targ. Prov. l. c., v. supra.

רְדָת f. (רָדָה I) *chastisement.* Esth. R. to I, 12 ... אף ברידתן ברם וכ' the Egyptians, too, when they were chastised at the Red Sea, were judged with naked bodies (with play on ערמו, Ex. XV, 8).

רְ רַדְתָּא f. (רָדָא *to flow*) *a vessel for a thin batter, pan.* Targ. O. Lev. VII, 9 רְ ed. Berl. (ed. a. Mss. רַדְ', רֵדְ'; h. text מרחשת). Ib. II, 7 מנחתא דר' (ed. Berl. מנחתא ר') adj. a 'running' meal offering; v. Berl. Targ. O. II, p. 32).

רָהַב (b. h.) [*to be great; to boast,*] *to acknowledge the authority of, submit to.* Ex. R. s. 27 (ref. to תהרפס ורהב, Prov. VI, 3) תהרפס ... והמליכם עליך be trodden in the dust of the feet of those greater than thyself and make them kings over thee; v. רַהַב.

Hif. הַרְהִיב *to declare great, do homage to.* Cant. R. to VI, 5 (expl. שהם הַרְהִיבוּנִי הם המליכו וכ' ib. הרהיבוני) for they (the children at the Red Sea) did me homage, made me king over them, saying (Ex. XV, 18), 'the Lord shall reign &c.; ib. שהם הרהיבוני הם קבלו וכ' for they (the elders) did me homage, they accepted my rulership over them at Sinai (Ex. XXIV, 7).

רְהִיב, רְהַב* ch. same, *to be proud, arrogant.* Targ. Ps. XXII, 8 ירהבון ed. Lag. (oth. ed. ירדחכון; h. text לעג). Targ. Job XI, 3 ed. Vien. (oth. ed. דחכ'; ed. Lag. דהיכ'; corr. acc.).

רַהַב m. (b. h.; preced.) 1) *pride, greatness, royalty.* Ex. R. s. 27 (v. רָהַב) אין ר' אלא מלכות *rahab* means rulership (ref. to Ps. LXXXVII, 4); a. e.—2) *Rahab,* name of the genius of the sea. Tanh. Huck. 1 ר' שמו ... את מוצא you will find that the chief of the sea is named Rahab (ref. to Job XXVI, 12); Num. R. s. 18; B. Bath. 74[b]; a. e.

רַהֲבָא ch. same, *pride*; trnsf. *the proud.* Targ. Ps. LXXXIX, 11 (ed. Wil. רַחֲבָא; some ed. רַהֲ').

רַהֲבוֹנָא m. (Syr.; readapt. fr. ἀῤῥαβών, v. עֲרָבוֹן) *earnest-money.* Targ. II Esth. III, 11 ed. Lag. (ed. דַּהֲבוֹנָא).

רָהוֹטָא, v. רָהִיטָא.

רָחוֹן (or רַחֲוָן) m. (רָוָה) *soaked substance, infusion.* Y. Ab. Zar. II, 41[b] bot., v. דָּחוֹן; Y. Sabb. IX, 11[d] רחוץ (corr. acc.).

רָחַט (= רוּץ) *to run.*—*Part. pass.* רָחוּט; *pl.* רְחוּטִים *hurried, running.* Cant. R. to I, 17 (ref. to ורהיטנו ib.) מקום שהכהנים ר' בברותים the place where the priests ran (at service) was laid out with cypresses (ref. to I Kings VI, 15).

Hif. הִרְהִיט (denom. of רָהִיט) *to lay rafters.* Ib. למדה תורה ... מקרה ... ומרהיט בברותים the text (Cant. l. c.) teaches a practical lesson that man should use cedars for roofing and cypresses for the rafters.

רְחַט ch. same, *to run, be swift.* Targ. Job IX, 25 (of a bird). Targ. Gen. XVIII, 7. Targ. II Sam. XVIII, 23; a. fr.—M. Kat. 9[b] רַחֲטָא, v. שַׁבְלָא I. Erub. 51[a] top והוא דכי רחיט וכ' provided he may reach the root of the tree (before the Sabbath begins) by running. Ber. 6[b] מצוה למרחט it is right to run. Ib. אנא נמי רְהִיטְנָא I run likewise. Sabb. 94[a] רהוט תלתא וכ' he ran three parasangs on foot. Ib. 32[a] ועיזי רְהִיטָן (not ריהטן) the goats run, v. חַגְרָא; Yalk. Gen. 31 רְהִיטַי. Y. Shek. V, end, 49[b] רגליא דלא רָהֲטָן וכ' may the (my) feet that failed to run to give alms, be broken; a. fr.

Af. אַרְהֵיט *to cause to run, hasten.* Targ. O. Gen. XLI, 14.

רַחַט m., *pl.* רְהָטִין, רְהָטִים (b. h.; preced.) [*runners,*] 1) *gutters of the watering trough.* Lev. R. s. 31; Cant. R. to VII, 6 (ref. to אסור ברהטים, ib.) זה משה ... שנגזר ... בר' של מי מריבה that is Moses... concerning whom it was decreed that he should not enter the land; and why? Because of the troughs of the waters of Meribah (Num. XX, 13).—2) (= רהיטים) *rafters, roofing.* Ib. ... זה מלך ... שאסר משרה שכינתו בתוך ישראל בר' (strike out של אבינו יעקב) that is the king of kings ... who bound himself by an oath that he will allow his Presence to dwell in Israel under roofing (in the Temple); Lev. R. l. c. משרה שכינתו בתוך רהיטין של יעקב (strike out אבינו) under Jacob's roof.—3) *running.* Ib. אל תבקר ריץ וכ' ... בזכותו for the sake of Araham of whom it is written (Gen. XVIII, 7), 'and Abraham *ran* &c.'; Cant. R. l. c.—[4] (b. h.) *shavings;* trnsf. *curls.* Cant. l. c.]

רַחֲטָא m. (preced.) 1) *runner.*—*Pl.* רְהַטַּיָּא. Targ. II Kings XI, 4; 6. Targ. Jud. V, 28; a. fr.—2) *gutter of the watering trough.*—*Pl.* as ab. Targ. O. Gen. XXX, 38; 41 (ed. Berl. רַהֲטָיָא).

רְחֲטָא, v. רִיחֲטָא.

רְחַטּוֹן רִי' m. (preced. wds.) *road, marching route.* Ber. 32[b] על כל חיל וחיל בראתי שלשים ר' ועל כל ר' ור' בראתי בו שלשים לגיון וכ' Ms. M. for each army (of stars in the signs of the Zodiac) I created thirty routes, and for each route I created in it (the sign) thirty legions &c., v. קָרְטוֹן; Yalk. Is. 332 רִיחָן.

רַחֲטוֹנָא m. = רַחֲטָא, *runner.*—*Pl.* רַחֲטוֹנַיָּא, רַחֲטוֹנִין. Targ. II Chr. XXX, 6; 10. Ib. XII, 10, sq. Targ. Esth. III, 13 (ed. Lag. רִיחָן); 15.

רָחִיב, v. רְחַב.

רָחִיט, v. רְחַט.

רָהִיט m. (b. h.; רָהַט) [*runner,*] *rafter* or *floor beam* running from wall to wall.—*Pl.* רָהִיטִין, רָהִיטַיָּא. Hag. 16[a] אבני ביתו ורָהִיטֵי ביתו וכ' Ms. M. (ed. וקורות) the stones and the rafters of his house testify against him (ref. to Hab. II, 11); Taan. 11[a] (v. Rabb. D. S. a. l. note); Yalk. Is. 291. Lev. R. s. 31, v. רַחַט. [Yalk. Cant. 985 רָהִיטָנוּ תחינוקות 'our runners' (Cant. I, 17), that means the school children.]

רְהִיטָא, רָהִיט ch. (preced.) *runner.* Targ. Jer. LI, 31.—*Pl.* רְהִיטֵי, רְהִיטַיָּא. Targ. II Esth. III, 13 ed. Lag.; (ib. 15 רהטיא); a. e., v. רַהֲטוֹנָא.—B. Mets. 107[b] שתיו ר' וכ', v. צַפְרָא; B. Kam. 92[b] רָהוֹטֵי. Sabb. 78[b] רהיטי מוכסא (Ar. רהוטי) the runners (police) of the toll collector (who ask persons they meet for their receipts).

רְהִיטָנִי f. (v. preced. wds.) 1) *a tool for planing wood* &c. (so named from the grooves in which it runs), *chisel,* differ. fr. מְגֵרָה. Tosef. Kel. B. Bath. II, 2. Tosef. B. Kam. XI, 15; B. Kam. 119[b] ומתחת הר' וכ' ... היוצא chips falling from under the borer and the chisel belong to the carpenter.—2) (cmp. ξυστήρ a. ξύριον) *a tool for shaving hair, an instrument* with which the hairs are removed singly, differ. fr. תַּעַר. Macc. III, 5; Naz. 40[b]; a. e.

רָהַן, *Hif.* הִרְהִין (a contract. of רהבן, cmp. רַהֲבוֹנָא a. Lat. arrha; v. עֵרָבוֹן) *to deposit as a pledge,* contrad. to מְשַׁכֵּן to take a pledge. Tosef. Maas. Sh. I, 1 ... מעשר שני מְהַרְהִינִין ואין מַרְהִינִין אותו ed. Zuck. (Var. מְהַרְהִינִין) second tithes must neither be sold, nor taken or given as a pledge; Y. ib. I, 52[c] top. Ib. עבר והי' וכ' if he pledged it in defiance of the law, he is fined. Pes. 31[a] כשהרהינו אצלו when he deposited it (the leavened matter) with him (the gentile) as a pledge. Ib.[b]; a. e.

רְהַקָּא, Bets. 30[a] Ms. M., v. הוּחֲקָא (v. Rabb. D. S. a. l. a. Sabb. 148[a] Ms. M.).

רֵיָא, v. רֵיעָא.

רוֹאָה I m. (רָאָה) = רֵאי, *sight, view.* Zeb. XIV, 6 בכל הר' were permitted to be eaten within the entire range of sight (around Shiloh); (Yalk. Deut. 881 בכל מקום שאתה רואה); Num. R. s. 14[7]. Zeb. 118[b] שאמרו ר' כולו וכ' the range of sight of which they speak means a spot from where you can overlook the entire place with nothing to intercept &c.; לא ר' כולו אלא ר' מקצתו by *roëh* is meant the view not only of the entire place but also of a part of it.

רוֹאָה II m. (supposed to be) the name of *an insect* on trees. Tosef. Shebi. I, 11; Y. ib. II, 33[d].

רוֹאִי, v. רֵאי.

רוֹב m. (b. h.; רָבַב) *multitude; larger portion; majority.* Meg. 15[b] (ref. to Esth. V, 11) בניו וכמה ר' how large was the multitude of his sons? Bekh. VI, 8 המדבר וכ' ר' the

larger portion of the anterior part of the tongue. Keth. 15a הולכין אחר ר' העיר we are guided by the legal status of the majority of the inhabitants of the town; ר' סיעה the majority of the members of the caravan that encamped near the town. Ib.; Ḥull. 95a, a. e. בנמצא חלך אחר הר' when a piece of meat is found, we go by the majority of the meat stalls (to decide whether it be *kasher* or not). Ib. 3b, a. e. ר' מצויין וכ' most of those engaged in slaughtering are experts. Sabb. 118b רובן של צדיקים וכ' most righteous men die from bowel diseases. Ḥull. II, 1 רובו של אחד כמוחו if one cuts through the larger portion of the organ (v. סִימָן), it is considered as if he had cut it through. Hor. 3b רובו ככולו . . . בכל התורה in the entire Law we adopt the rule that a majority (or the larger portion) are legally equal to an entirety; Naz. 42a; a. v. fr.—Gitt. 60b ר' בכתב וכ' the majority of the halakhic decisions rests on the Scripture (is derived from the text by interpretation), and the minority on tradition; v. Y. Peah I, 17a bot.—[Y. Yeb. IV, 6b top עד שיפרש לו רובו, read: רַבּוֹ.]

רוּבָא ch. same. Ḥull. 11a מנא הא מילתא . . . בתר ר' whence do we derive the rule laid down by the Rabbis, that we are guided by the majority? Ib. ר' דאיתיה קמן a majority which is before us, a majority of a definite number; ר' דליתיה קמן כגון וכ' a majority of an indefinite number, as for instance, the case of a minor *yabam* (Yeb. XIII, 12, when we are guided by the principle that the majority of persons are not impotent). B. Kam. 46b ר' דאנשי לרדיא וכ' most people buy animals for ploughing. Ib.; B. Bath. 92b, v. אִיסְטְרָא; a. v. fr.—*Pl.* רוּבֵי. Ḥull. 28b ליכא . . . תרי ר' Rashi (ed. רובא) two larger portions of one object cannot be assumed, i. e. if an object is divided into two equal parts, you cannot apply the principle that either half may be ritually considered as if it were the larger portion.

רוֹבָא, v. רוֹבָה.

רוּבָא, רוֹבָא I m. (b. h. רֹבַע, Gen. XXI, 20; רָבָה) [*growing,*] *young man, youth.* Sot. 26a הר' שנשא עקרה וכ' a young man who married a barren or an old woman. Y. ib. VIII, 22d bot. ר' שנשא ריבה a young man that married a young girl; a. e.—*Pl.* רוֹבִין, רוֹבִים. Tam. I, 1 ותרי שומרים שם the young priests held watch there; [anoth. opinion: the *archers*, v. רַבִּי II].—Esp. הר' *the sons of R. Ḥiyya.* Ḥull. 20a יקבלו הר' וכ' let the lads receive the answer to their arguments. Y. Ḥag. III, 79c bot.; a. e.

רוֹבַד m. (רָבַד) 1) *mosaic pavement,* esp. *the paved level space between steps* in the Temple hall, *landing, terrace.* Yoma IV, 3 הר' הרביעי שבהיכל, emended ib. 43b של היכל, the fourth terrace on coming from the hall. Midd. III, 6 רום מעלה . . . ור' שלשה וכ' the height of each step was half a cubit, its depth one cubit each of the three steps, and a landing of three cubits &c. Ib. IV, 4, sq. Tosef. Succ. IV, 23; Tosef. Men. XI, 13 הר' שבאולם the pavement in the hall.—*Pl.* רוֹבָדִין, רוֹבָדִים. Tam. I, 1 חרת מוקף ר' של אבן was surrounded with stone pavements; Midd. I, 8. Tosef. Ohol. XVII, 1 ובאבנים משוקעין בר' sunk in and covered with paving blocks or with (rough) stones.—2) *the interlaced branches of two neighboring trees.*—*Pl.* as ab. Ḥull. 140b הרוחה יושבת בין שני רוֹבְדֵי אילן if the mother bird is found sitting on the junction of two trees. Ib. 141a; a. e.

רוֹבְדָא ch. same, *pavement.* Targ. II Chr. VII, 3 (h. text רִצְפָּה).

רוֹבָה I, v. רוֹבֵא.

רוֹבָה II m. (v. רָבָה) *saturation, sauce, dip.* Y. Pes. X, 37d top ר' שהיא רבה עמו ולמה . . . and why is it (חַרוֹסֶת) called *robeh* (saturation)? Because it is saturated with it (the wine that is put in as a sauce).

רוֹבָא, רוּבָא m. 1) = רַבָּא, *great.* Targ. Y. II Lev. X, 19 (ed. Vien. רוּבָא).—2) = רַבָּה *elder, senior.* Y. Ber. II, 5b bot. ר' חושעיא ר'. Y. Kil. IX, 32b ר' חייא ר'; a. fr. (interch. with רַבָּה).

רוּבָּה I f. (= מְרוּבָּה) *more, larger number.* Keth. 103a ברכת חבית בר' the blessing of the household increases with the number of its members (every one contributing towards the comfort of all); B. Bath. 144b; Tosef. Keth. XII, 3 מרובה (corr. acc.).

רוּבָּה II m. ch. (רְבַב) *gradation, conclusion a minori ad majus* (= קַל וָחוֹמֶר). Y. Peah IV, 18b top ר' דר' יוחנן וד' דר"ל there exists one argument a minori by R. J. and another by R. S. ben L.; ר' . . . מה מציאה וכ' R. J.'s argument is: if in the case of a find &c. (v. corr. vers in Frankel, Talm. Hierosol.).—ר', דר' (cmp. חוֹמֶר I) *something greater, more restrictive.* Y. Sabb. XVII, beg. 16a דלתות חבית דר' ודלתות הכלים דר' וכ' (not דרובן) in one respect there is a greater restriction in the law concerning the moving of the doors of a house, and in another respect a greater restriction in the law concerning the doors of furniture; דלתות . . . דר' וכ' the greater restriction concerning the doors of a house consists in this that they dare not be moved even &c. Y. Ab. Zar. I, 40a top ר' דר"ש ב"ל מדרבי וכ' the opinion of R. S. b. L. goes farther in restriction than that of R. J. Y. Maasr. I, 49a bot. דר' אתא אימור לך he comes to tell you something greater.—Y. Meg. I, 71c top דרבה שהספרים וכ' here is something greater (than the difference between scrolls and T'fillin which has been stated): scrolls may be written on either side of the parchment &c.; דקא אחד בשני עורות ליתי הדא דר' the 'one column' law against the 'two sides' law—this is no gradation. Y. Peah I, 15d top והוא דרבה מצוה גדול כפריעת חוב וכ' . . . (not בפריעת) here is something greater (just the reverse, v. אַדְרַבָּא); greater is a duty which is like paying a debt (the filial duty) than &c.; Y. Kidd. I, 61b bot. והתניא דרבנין (corr. acc.).

רוֹבְיָא, רוּבְיָא I m. = h. רוֹבֶה, *youth, young man.* Targ. I Chr. XXII, 5.—*Pl.* רוּבְיָן, רוֹבְיָא. Targ. Ruth III, 10. Targ. Lam. II, 12 (not רוּ'). Ib. 21; a. e.—Targ. Job XXI, 11 ורוֹבְיֵיהוֹן.

רוֹבְיָא, רוּבִי II m. *fenugreek,* (oth. opin. *flax-seed*).

Ker. 6a יהא רגיל . . . ורובי וכ׳ (Rashi ורוביא) one should make it a habit at the beginning of a year to eat pumpkin, fenugreck &c.; Hor. 12a. Ḥull. 52a. Sabb. 109b, v. גִּיד III.

רוֹבָן m. (רָבַב) *coarse weft.* Par. XII, 8 (Var. אָרְבָּן q. v.).

רוֹבַע m. (b. h. רֹבַע) *one-fourth,* esp. (sub. קב) *rob'a,* one-fourth of a Kab. Ker. 6a; Y. Yoma IV, 41d. Tosef. B. Bath. V, 10 (among the measures to be kept) ר׳ וחצי ר׳ a *rob'a* and a half *rob'a.* Num. R. s. 9 24 (God repays measure for measure) ר׳ וחצי ר׳ even to a *r.* and a half-*r.* Tosef. Kel. B. Bath. III, 8 חר׳ וחצי חר׳ a block with the cavity of a *r.* on one side and of a half-*r.* on the other; Tosef. Mikv. VI, 22. Tosef. Ohol. I, 7 ר׳ עצמות a *rob'a*-ful of bones; a. fr.—בית ר׳ a piece of ground of the capacity of one *rob'a* of seed. Kidd. 26b; a. e.

רוּבְעָא ch. same, *one fourth.* Targ. II Esth. IV, 1.—*Pl.* רוּבְעַיָּא. Y. Ḥall. II, 58d top, v. קַבָּא.

רוּבְצָל, v. רִבְצָל.

רוֹגֶז m. (b. h. רֹגֶז; רָגַז) *excitement, anger, commotion, trouble.* Midr. Till. to Ps. XXII מתוך ר׳ רחמים out of the divine anger comes mercy (ref. to Hab. III, 2). Pirké d'R. El. ch. XXXVIII התחיל מקלל רוגזם וכ׳ he began to curse his sons' anger. Gen. R. s. 84 (ref. to Job III, 26) בא עלי רָגְזוֹ וכ׳ the trouble about Joseph came upon me.

רוּגְזָא f. ch. same. Targ. II Chr. XXXIV, 21. Targ. Ps. LXXVIII, 31. Targ. Job XXI, 30 רְגִזִין, רִגְזָתָא (Ms. רוּגְזַיְיתָא); a. e.—[Targ. Prov. XXIX, 22 גברא ר׳, read with ed. Lag. a. oth. רַגְזָנָא.]—Lam. R. to II, 2 נתמלא רוגזיה וכ׳ (*masc.*) Ben Kosiba's anger rose to its full measure.—*Pl.* רוּגְזָאתָא, רוּגְזָתָא. Targ. Job XL, 11 (Ms. רְגוּזָתָא).

רוּגְזָתָא, v. preced.

רוּגֵירְנָא, Y. Kil. I, 27a אף חר׳, v. נִירְיָרְנָא.

רוּגְלוֹת v. next w.

רוּגְלִיּוֹת f., *pl.* רוּגְלִיּוֹת (רֶגֶל) 1) *routes, directions.* Cant. R. to IV, 1 מה . . . משוגרת ר׳ תרבה וכ׳ as the pigeon is sent out in many directions and always returns &c.; ib. to I, 15 (not שוגרת).—2) (adj.) *familiar.* Tosef. Ber. II, 12, a. e. הלכות ר׳, v. רָגִיל.—3) [*runners,*] *grapes growing in a row on isolated vines,* opp. דליות (v. דָּלִית). Men. VIII, 6 (86b) רַגְלִיּוֹת; Tosef. ib. IX, 10 רג׳. Y. Peah VII, end, 20c כל ר׳ וד׳ אומן וכ׳ all plants in one row form one bed; Y. Pes. IV, 31b bot. רוגלות.

רַוְגַּנַג pr. n. river *Ravg'nag.* B. Bath. 73b top (Ms. M. רוגנג; Ms. R. רַוְנַג; ed. Lubl. דוונג; v. Rabb. D. S. a. l. note).

רוּגְשָׁא, v. רִגְשָׁא.

רוֹדָה m. (רָדָה II) *the flat portion of the baker's shovel.* Tosef. Kel. B. Mets. III, 7, v. צְפוֹרָא III.

רוֹדוֹס pr. n. pl. (a corrupt. of Ἄραδος) *Aradus,* v. אַרְוָד. Y. Meg. I, 71b bot. (expl. ארודי, Gen. X, 18) ר׳; [The context forbids thinking of Rhodus].—[Y. Yeb. VIII, 9b bot. ברודוס, read with Y. Kidd. IV, 66b top, a. Y. Bicc. I, 64a בדרום.]

רָוָה, v. רוי.

רְוָדָנָא m. (רְוָא, cmp. רָהוֹן) *moistening, refreshment* [or *marrow*]. Targ. Prov. III, 8, v. הִוְּהָנָא.

רָוָא, רוֹ, רֵוּ, v. רֵיו.

רָוַג, v. רָגַז.

רָוַח, רָוַח (b. h.) *to be wide, roomy; to spread.* Y. Snh. I, 19c top משם התורה יוצאה ורוֹוַחַת וכ׳ from there (the hall of the Sanhedrin) the law went forth and spread (with authority) for all Israel; Tosef. ib. VII, 1; Tosef. Ḥag. II, 9. Y. Yeb. I, 3a bot. ראה . . . רווחת בישראל see how this decision will spread (what its effect will be) in Israel; a. e.—Part. pass. רָוּחַ; *pl.* רְוּחִים. Ab. V, 5, a. e. משתחוים, ר׳, v. צָפַף; [Mish. ed. רָוָחִים, *pl.* of רָוָח.]

Pa. רוֹוַח 1) *to be placed wide apart.*—Part. מְרוֹוַח; f. מְרוֹוַחַת; *pl.* מְרוֹוְחִין, מְרוֹוְחִים; מְרוֹוְחוֹת (or מְרֻוָּחוֹת). Y. Shebi. II, end, 34b במר׳ when the trees are planted wide apart, opp. רצופין; Y. M. Kat. I, 80c top; a. e.—2) *to be wide and flat.* Koh. R. to VII, 23 מקום מר׳, v. רֶוַח. Tosef. Kel. B. Mets. VIII, 6 לשונות מר׳ R. S. to Kel. XVIII, 5 wide and flat straps (comfortable to lie on), v. לוּחַ I.

Hif. הַרְוִיחַ (denom. of רֶוַח) 1) *to be relieved*; 2) *to make profit.* Gen. R. s. 13 מַרְוִיחִין . . . משא commerce is prosperous, and the dealers make profit; מרויחין . . . אף even the lepers feel relieved; Yalk. ib. 20. Gen. R. s. 39 החולה . . . ומַרְוִיחַ the sick man saw him (Abraham) and felt better. Yalk. Ps. 843, v. רֶוַח; a. e.—3) *to cause relief.* Lev. R. s. 34 מרויחין לו they (the visitors) bring him some relief; Midr. Till. to Ps. XLI.

Hithpa. תִּתְרַוַּח, *Nithpa.* נִתְרַוַּח *to be relieved, be in comfortable circumstances.* Lev. R. l. c. לכשאתה מִתְרַוַּח וכ׳ when thou art in better circumstances, thou wilt repay me.—[Ib., a. e. נתרווח העולם, read: נִתְרַוַּח, v. רָוָה.]

רָוַח, רָוַח I ch. same, 1) *to be wide, extend; to be easy*; ר׳ ל- *to feel relieved.* Targ. Job XXXII, 20.—[Targ. Ps. XXIII, 5 רויחא Ms., ed. Lag. רווחא, v. רְוִיחָא.]—Snh. 7a בית . . . מִתְרַוַּח ר׳ the cut widens, i. e. the parts cut through go apart, and are not affected by the heat of the knife. B. Bath. 90b תרעא דר׳ ר׳ when the market becomes easy (prices fall), it remains so (for the rest of the year). Taan. 23b עלמא . . . אמרנא וכ׳ (Ms. M. דוו, corr. acc.) I thought, as it has been raining, the world is at ease (prices will come down). Keth. 80b, v. רְוָחָא. B. Bath. 167a (suspecting an erasure in a document) מ״ט רְוִיחַ לֵיה עלמא להאי וי״ו why has this Vav so much space?, opp. דחוק; a. fr.—Y. Sabb. XX, end, 17d נפל ביתיה על מאן דרווח עליה his house fell in over him who felt at ease (?), v. צְנִינִים.—[2) *to make room.* Targ. Is. XLIX, 20 רְוַח לִי (prob. to be read: רַוַּח *Pa.*; h. text גְּשָׁה.]

Pa. רַוַּח, רַוַּח 1) *to widen, make room; give comfort.* Targ. Prov. XVIII, 16 (h. text ירחיב).—Part. pass. מְרַוַּח; f. מְרַוְּחָא; *pl.* מְרַוְּחָן; מְרַוְּחָת. Targ. Jer. XXII, 14.—

2) (denom. of רוּחַ) *to inspire.*—Part. pass. as ab. Targ. Y. Deut. XXXII, 24 [read:] מְרַוְּחֵי רוּחִין בִּישִׁין possessed by evil spirits.

Af. אַרְוַח, אַרְוַח 1) *to make room, widen; to relieve.* Targ. Y. Gen. XXVI, 22. Targ. Lam. III, 56 לְאַרְוָוחוּתָנִי (verbal noun); a. e.—Sabb. 151[b] מַרְוַוח ... חאי כוחלא (or מְרַוַּח *Pa.*) stibium widens (improves the eye-sight) up to forty years of age, אַרְוַחֵי לא מרווח ... מכאן after that ... it preserves the eye-sight, but does not improve it; a. e.—*Part. pass.* מַרְוַוח *open; vacant.* Targ. II Chr. XXIII, 15. Targ. I Sam. XX, 25; 27 (h. text וַיִּפָּקֵד).—2) *to make profit, gain.* Y. Ned. V, end, 39[b] חד בר נש נדר דלא מַרְוַוח (not מרווחא) a man made a vow that he would make no profit (in business). Ib. [read:] א"ל מאי אשבעת א"ל דלא מַרְוָוחְנָא he asked him, what didst thou swear (not to do)? Said he, that I will make no profit (v. Asheri to Gitt. 35[b]).—3) *to cause to profit.* B. Mets. 73[a] bot. אנא נטרנא ... ומרווחנא להו בכמה I wait for them (give them time to move) until Iyar, and thus I benefit them greatly; a. e.—Part. pass. מַרְוַוח. Ber. 56[a] מ' עסקך thy business will be profitable, opp. פסיד.

Ithpa. אִתְרַוַּח, *Ithpe.* אִתְרְוַוח *a)* אתר' ל- *to be relieved; to be better.* Targ. I Sam. VI, 3. Ib. XVI, 23; a. e.—*b) to be blessed* (with issue, with increase of wealth). Targ. Gen. XX, 17. Targ. Y. ib. XXII, 20. Ib. XXV, 21. Ib. XXVI, 31.

רֶוַח, רֶוַח, רֶי', m. (b. h.; preced.) 1) *extension, wide space; interval.* Gen. R. s. 74 אין ... במקום ר' they (the eastern men) hold council only in an open and level place (where they are safe against spies); Yalk. ib. 130 בשדה דאית בה ר'; Koh. R. to VI, 23 במקום מְרוּוָח (v. רֶוַח); Pesik. Par., p. 34[a] במקום רחוק (corr. acc.). Gen. R. s. 19 (play on לְרוּחַ הַיּוֹם, Gen. III, 8) לרי' היום for the extension of the day (in order to extend Adam's day to God's day, a thousand years); Pesik. R. s. 40 יום משלי ... לי' היום וכ' I will give him one of my days,—'to the extension of the day'—I will give him &c. Hull. V, 3 בזמן שאין לו ר' when there is no interval of time between the sale of the dam for slaughter and that of her young. Koh. R. to I, 7 בין וכ' ... ר' ארבע there was a space of four cubits between each two. Ber. 15[b] שיחתן ר' בין הדבקים he must allow an interval between words that may easily run into each other; a. fr.—2) *ease, relief.* Tosef. Sot. II, 3 שאם ... בצער יולדת בר' if (before she was tested) she used to give birth with great pains, she would now do so with ease; Num. R. s. 9[41]; Ber. 31[b]. Tanh. Vayishl. 8 כשהיית בצרה ... בר' וכ' when thou wast in trouble, thou didst make a vow, but now that thou art relieved, thou forgettest; a. e.—3) *profit, gain.* Midr. Till. to Ps. XCII; Yalk. ib. 843 ... את הר' שהרויח והיו and when the students saw the gain that he had made &c.

רֶוַח, רֶוַח, רֶוְחָא, רַוְחָא II ch. same, 1) *open space, room.* Targ. O. Num. XXXV, 2 (ed. Berl. רַוַח; ed. Vien. רֶוַח; h. text מגרש). Targ. O. Lev. XXV, 34. Targ. Ez. XLV, 2 (ed. Wil. רְוָחָא). Targ. O. Gen. XXXII, 17 (ed. Vien. רַוְחָ'); a. fr.—Meg. 7[b], a. e., v. בְּסוּמָא. Sabb. 146[b] לא חוה ליה ר' he had no room (to accommodate all his hearers); a. e.—*Pl.* רַוְחִין, רַוְחַיָּא, רַוְחִין, רַוְחָ'. Targ. O. Num. XXXV, 4, sq. (ed. Vien. רַוְחָ'). Targ. Josh. XIV, 4 (ed. Wil. רַוְחָ'); a. fr.—[Targ. Y. I Deut. XXXII, 24 רווחין, read: רוּחִין, v. רֶוַח I.]—2) *relief.* Targ. O. Ex. IX, 28. Targ. Esth. IV, 14. Targ. Is. XXXII, 15 (h. text וְרוּחַ); a. e.—Cant. R. to I, 1 בשעת רַוְוחָיְרה, v. אֲנַנְקָא; Koh. R. to I, 12; Gen. R. s. 81, a. e., v. עֲקָרָא. Pes. 112[b] שבק לי ר' פורתא allow me a little relief (liberty); a. e.—3) *ample provision, comfort.* Keth. 69[a] דאיכא רַוַח ביתא there is ample provision in the house (she is sufficiently provided for). Ib. אנא ר' ביתא מהני וכ' I mean ample provision out of that estate. Ib. 80[a] sq. כי ... משום ר' ביתא וכ' the scholars allowed the husband the fruition of the wife's property for the sake of domestic comfort, but not to the extent of selling the products. Ib.[b] משום ר' ביתא הא קא רַוַח fruition is allowed him for the sake of domestic comfort, and the comfort of the house remains secured; a. e.—B. Kam. 116[a] לר' דמילתא הוא דעבד he did it for the convenience of the thing, i. e. as an extraordinary, though not legally necessary, measure, to avoid litigation.

רֶוְחָא, רֶוַח', רֶוְוחָתָא, רֶוְוחָא f. same, *wide space, relief.* Targ. Ps. XVIII, 20; Targ. II Sam. XXII, 20. Targ. Ps. LXVI, 12 (h. text רְוָיָה); a. e.—[Targ. Ps. XXIII, 5, v. רְוָיָתָא.]

רֶוְחָה, רֶוְוחָה f. (b. h.) same, *width; relief, ease.* Ab. I, 5 יהי ביתך פתוח לר' let thy house be wide open (hospitable); Ab. d'R. N. ch. VII.—Y. Sot. X, 24[a] bot. בשעה שישראל בצרה ואו"ה בר' when Israel is in distress and the nations are at ease; (Bab. ib. 48[a] בנחת ובשלוה; Tosef. ib. XIII, 9 בשלוה); a. e.

רַוַחְתָא, v. רְוָחָא.

רַוְוחָתָא pr. n. pl. [*Wide Places,*] *Ravhatha.* Targ. Y. Gen. XXVI, 22 (h. text רְחֹבוֹת).

רַוְוִיד, רַוְוִי, רַוְוִי, v. רְוִיד, רְוִי, רְוִיָּה.

רַיְוָק m. (רוּק; cmp. פָּנוּי) *single, bachelor.* Kidd. IV, 13 לא ילמד אדם ר' סופרים a single man must not be a teacher of primary classes. Ib. 14. Pes. 113[a] ר' הדר וכ' a bachelor that lives in a large city and does not sin. Lev. R. s. 27 (ref. to Job XLI, 3) זה ר' הדר וכ' this refers to a bachelor (childless man) that dwells in a community and contributes towards the maintenance of teachers of Bible and Mishnah. Tanh. Aḥăré, ed. Bub. 15 לעשיר גדול ר' וכ' like a very rich but unmarried man; having no wife, he has no house; Tanh. l. c. 10 וחזק (corr. acc.); Yalk. Ps. 767; a. e.—*Pl.* רַיְוָקִין, רַוָּקִין. Kidd. l. c. לא ישנו שני ר' וכ' two bachelors should not sleep wrapped up in one cloak; Tosef. ib. V, 10. Mekh. Bo, s. 13 וכולן בכורים מר' אחרים and they were all firstborn sons of other young men (not the husbands).

רְוָקָא, רְוָקָא I ch. same.—*Pl.* רְוָקֵי, רְוָקֵי. Targ. Is. XL, 30 (ed. Ven. רֵיקֵי; h. text בחורים).

רְוָקָא II m. (רוק *to be clear*, v. Fl. to Levy Talm. Dict. IV, p. 486) *straining bag.* Pes. 42[b] בדר' when the drink is made by pouring water on the strainer (and the

lees contained in it), opp. דפורצנא.—*Pl.* רָוָקֵי. Ab. Zar. 75ª חנו ר' דארמאי וכ' straining bags which have been used by gentiles, if made of hair &c.

רָוַז, רְוַז [*to sprout forth,* v. P. Sm. 3845,] *to be glad, bright.* Targ. Prov. XIII, 9 (some ed. נירוון, read: נִירְוַיז; h. text שמח). Ib. XI, 10 Bxt. (ed. דוץ; ed. Ven. דון, corr. acc.). Ib. XXIII, 16.

***רוֹז** m. (preced.) *joy* (?). B. Bath. 90ᵇ ר' פפא (Ms. M. רז) Papa's Joy (?), name of a measure introduced by Papa, v. הוֹן.

רוֹזְגָר, v. רוּגְּרָ.

רוֹזִינְקָא m. (Syr. רוזיקא; Pers.) *provisions for the day.* Taan. 23ᵇ Ar. (Var. in Ar. as ed. עיבורא). Men. 69ᵇ נחיתא ליה ר' וחטי Ar. (read: דחיטי; Var. in Ar. s. v. עדי: רוסנין קב חיטי; ed. רום כיזבא חיטי or נזבא; v. Rabb. D. S. a. l. note 80) provisions of wheat came down (from heaven) covering a space of three parasangs, v. נְזָבָא.

רוֹזָן m. (b. h.; רזן *to be strong, heavy*) *prince.*—*Pl.* רוֹזָנִים. Snh. 70ᵇ (ref. to Prov. XXXI, 4) מי שכל רוזני עולם וכ' should he at whose door the princes of the world appear every morning, drink wine and become drunken? Num. R. s. 10. Lev. R. s. 12, end (ref. to Prov. l. c.) שני ר' הוו לי וכ' two princes (Nadab and Abihu) were mine, and they died only on account of wine; Yalk. Jer. 320; a. e.

רָוַח, רָוַח, רָוָח, v. sub רוח.

רוֹחַ I *to smell,* v. רִיחַ.

רוּחַ II f. (b. h.; רָוַח) 1) *wind, air; direction, side.* Ex. R. s. 15²² שלשה ברייות ... חמרים והר' וכ' three creations preceded the formation of the world: water, air, and fire; הר' הרתה וכ' the air (spirit) conceived and gave birth to wisdom. B. Mets. 107ᵇ הכל ברוח all (diseases) are caused by the air. Ḥag. 12ª עשרה ... ר' ומים וכ' ten things were created on the first day: heaven ..., air and water &c. Ib.ᵇ הרים ברוח the mountains are sustained by the air, ר' בסערה יכול ... the air by the wind-storm.—Ber. 31ª לכל ר' שירצה you may think a man may pray facing any direction he may desire. B. Bath. 22ᵇ מר' אחת from one side. Ib. II, 9 לכל ר' עושה וכ' one may erect a tannery on any side of the town except the western. Ib. 25ᵇ ר' דרומית the southern wind. Kil. V, 5; a. v. fr.—*Pl.* רוּחוֹת. Ab. III, 17 שאפי' כל הר' וכ' even if all the winds were to come and blow at them &c. Kil. III, 1 בארבע ר' חערוגה on the four sides of the bed. Y. ib. VI, end, 30ᶜ מגופף לארבע מארבע רוחותיו enclosed on its four sides. Pes. 94ª ר' הצולם he may turn towards any of the four directions of the world; a. v. fr.—2) *mind, disposition, spirit.* Ab. III, 10, v. נוּחַ h. Y. Peah I, 15ᶜ bot., a. e., v. חֲנָנָה. Ab. IV, 7, v. גַּס III. Ib. V, 19 נמוכה ר' a lowly spirit; a. v. fr.—3) *spirit, soul.* Gen. R. s. 7, end נפש חיה זה רוחו של וכ' 'a living soul' (Gen. II, 19), this means the soul of Adam. Ib. s. 2 ורוח אלהים זו רוחו וכ' 'and the spirit of God' (Gen. I, 2), this means the soul of the king Messiah; a. v. fr.—Esp. ר' הקדש (abbr. רוה"ק) *the holy spirit, prophetic inspiration, intuition.* Ab. Zar. 20ᵇ רוה"ק ... קדושה sanctity (of life) leads to prophetic inspiration. Meg. 7ª אסתר ברוה"ק וכ' the Book of Esther was composed in a spirit of prophecy. Yoma 9ᵇ נסתלקה רוה"ק וכ' משמתו ... with the death of the last prophets, Haggai ..., the prophetic spirit was withdrawn from Israel. Ber. 10ª חזאי לי ברוה"ק וכ' I saw in a prophetic vision that unworthy children would go forth &c.; a. v. fr.—Snh. 65ᵇ, a. fr. ר' טומאה unholy inspiration (augury &c.).—4) (*evil*) *spirit, demon.* Pes. 112ª (סכנת) ר' רעה the danger threatening from an evil spirit; a. fr.—ר' צרעת, ר' צרדת, ר' חזזית &c., v. respective determinants.—*Pl.* רוּחִין, רוּחוֹת. Gen. R. s. 20 ר' נקבות הזכרים male demons; ר' female demons. Erub. 18ᵇ הולידו ר' ושדין וכ' begot spirits and demons &c.; a. fr.

רוּחָא ch. same. Targ. Gen. I, 2. Ib. VIII, 1. Ib. VI, 17. Ib. XLV, 27 רוח נבואה (O. ed. Berl. קודשא)=h. רוח הקדש, v. preced.; a. v. fr.—Gen. R. s. 38, end נסגוד לר' וכ' let us worship the wind that scatters the clouds; ר' ... ונסגוד לגבר let us worship man that carries the wind (whose body is filled with air). Gitt. 67ᵇ דהא ר' וכ', v. קוּרְדְּיָרִיקוֹס; a. fr.—*Pl.* רוּחִין, רוּחֵי, רוּחָתָא, רוּחַיָּא. Targ. O. Num. XVI, 22. Targ. Deut. XXXII, 24. Targ. Y. I ib. רווחין (corr. acc.), v. רָוַח I; a. fr.—Y. Shek. V, end, 49ᵇ רבחון דרוחַיָּיא the chief of the evil spirits. Gen. R. s. 20, end ר' דביתא טבין וכ' the spirits of a man's house are benevolent, for they grow up with him; ר' דחקלא the spirits of the field; ib. s. 24, end. Lev. R. s. 5 שידא שריהון דר' Sheda (demon), the prince of the spirits. B. Bath. 25ª לכל ר' אוקמן וכ' place me (for prayer) in any direction except due east; a. fr.

רָוָחָא, רַוָּחָא, v. רָוָתָא, רַוָּתָא.

רוֹחַב, v. רחב.

רָחָצָ', רוֹ', רוּחָצָנָא, רוּחְצָן m. (רָחַץ) *safety, reliance, security, faith.* Targ. Gen. XXXIV, 25. Targ. II Chr. XXXII, 22. Targ II Kings XVIII, 19. Targ. Ps. XXXVI, 8 ישרון לר' (Ms. יתרחצון); a. fr.—*Pl.* רוּחְצָנַיָּא. Targ. Jer. II, 37.

רוֹחַק, v. רָחִיק I.

רוּחְשִׁיתָא pr. n. f. (רָחַשׁ) [*swarming,*] *Ruḥshitha,* legendary name of queen Esther's maid for Thursday (with ref. to Gen. I, 20). Targ. Esth. II, 9.

רַוָּחָתָא, v. רָוָתָא.

רַוָּחָתָא, v. רָוָתָא.

רוֹטָב m. (רָטַב) 1) *soft, green date,* opp. יבשה. Ukts. II, 2 גלעינה של ר' the kernel of a green date. Tosef. ib. II, 1, sq.; a. e.—V. רָטַב.—2) *broth; juice of meats; jelly.* Ḥull. IX, 1, expl. ib. 120ª מאי ר' שומנא what kind of *roṭeb* is meant? Fat; (oth. opin.) חלא דקריש, v. חָלָא III. Pes. VII, 2 נטף מרוטבו וכ' if (while roasting the Passover lamb) some of its juice dripped on &c. Num. R. s. 10²¹; Tosef. Naz. IV, 6. Ḥull. 108ª ר' רכה (*fem.*) soft (liquid) juice;

ר׳ עבה thick (jelly-like) juice; a. fr.—Tosef. Kel. B. Bath. V, 6 ניקורי ר׳, v. רֶטֶב.

רוֹטָבָא ch. same, 1) *moisture.* Targ. Y. Lev. XI, 38 ברוֹטָבָה (not בָּהּ ...) (of the condition of a fresh corpse).—2) *liquid.* Targ. II Chr. IV, 5 בר׳ as liquid measure.—3) *sap, marrow, juice.* Targ. Ps. XXXII, 4 (h. text לשד). Targ. Job XV, 27 (h. text פרמה); a. e.—*Pl.* רוֹטָבִין, רוֹטָבַיָּא. Targ. Y. Lev. XI, 11 רוֹטָבֵירְהוֹן (not רועדירהון), v. צִיר I ch.—[Targ. Ps. LXXIII, 7 ורוטבירהון Ms., read: ורח׳, v. חוֹטָבָא.]

רומגנית, v. next w.

רוֹמָנָנִית f. (רָשָׁן) 1) *grumbling, discontented.* Num. R. s. 12[5] למלך שהיתה לו מטרונה ר׳ (Mus. רוטג׳, corr. acc.) this is like the case of a king who had a grumbling matron as wife; Tanḥ. Naso 12 דאג׳, ראנ׳, אשה ראגניות (corr. acc., or רוֹנָנִית); Pesik. R. s. 5 רונונות (corr. acc., or רוננית).—2) [prob. to be read: רוֹטָנָנוּת] *grumbling, discontent.* Num. R. l. c. שלא תחזור לרוֹטָנָנִיתָהּ lest she return to her sullenness; Pesik. R. l. c. לרוננית (read לרוֹנָנִיתָהּ, or with ed. Prague: לרַטָנָנִיתָהּ).

רָוָה, רָוֵי (b. h.) *to be moist, be saturated, drip.* Y. Maasr. I, 49[a] top משרָווּ (not שיורו), v. מְרַוִּית.

Pi. רִיוָּה *to saturate; to refresh*; trnsf. *to delight.* B. Bath. 14[b]; Ber. 7[b] (play on רוּחַ) שזכתה ... שרִיוָּהוּ לחזקב״ה וכ׳ she was privileged in that from her descended David, who delighted the Lord with songs and hymns.

Hif. הִרְוָה same. Midr. Till. to Ps. CL (ref. to Is. XXXIV, 5) [read:] מַרְוָה אותה ומפילהו לשרה וכ׳ he saturates it (the sword with blood), and brings her tutelary angel to fall, and then it (the sword) will come down upon her (Rome; v. Cant. R. to VIII, 14).

Nithpa. נִתְרַוָּה, נִתְרַוֵּי *to be saturated, refreshed.* Gen. R. s. 33 ירדו ... ונ׳ העולם rain fell, and the world was refreshed; Lev. R. s. 34 (not ונתרווה); Yalk. Lev. 665; Yalk. Ps. 888 (corr. acc.). Y. M. Kat. III, 82[c] bot. כשם שנתְרַוִּיתֶם וכ׳ as you were saturated with the oil of inauguration for seven days &c.; a. e.

רָוָה, רָוָא, (רָוֵי) רָוֵי ch. same, esp. *to be filled with wine, be drunken.* Targ. Gen. IX, 21. Ib. XLIII, 34 (some ed. O. רַוְאוּ, *Pa.*). Targ. Jer. XLVI, 10 (ed. Wil. וְתִרְוֵי, *Pa.*); a. fr.—Part. רָוֵי, רָוְיָא; f. רָוְיָא; *pl.* רָוְיָן, רַוְיָן. Targ. Is. LI, 21. Targ. Prov. XXIII, 20, sq. Targ. Hag. I, 6; a. fr.—Gitt. 68[a] אישתי רוה וגנא he drank, he was intoxicated and lay down. Meg. 12[b] אבא ... שתי ולא רָ׳ my father drank wine enough for a thousand men, and was not drunk. Pesik. Eth Korb., p. 57[b] ואנא על לוגך דאנא שתי דאנא ר׳ דאנא שבע (not לוגין) and I (the Lord) wrote about thy one Log of wine that I drink, I am filled, and I am satisfied (Num. XXVIII, 7), v. רְוָיָה; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Ps. 761.

Pa. רַוֵּי, רִוֵּי 1) same, v. supra.—2) *to fill, saturate; to make drunk.* Targ. Is. LV, 10. Targ. Hos. VI, 3 (h. text יורה). Targ. Jer. XLVI, 16 (h. text הדונה); a. fr.—Part. pass. מְרַוֵּי; f. מְרַוְיָא. Targ. Is. LVIII, 11.

Ithpa. אִתְרַוֵּי, *Ithpe.* אִתְרְוֵי *to be saturated; to be drunken.* Ib. V, 22 (ed. Wil. אתחו, corr. acc.). Ib. XLIX, 26. Targ. Ps. XXXVI, 9; a. fr.

רַוִּי m., **רָוֵי, רָוְיָא** c. (preced.) *drunk; drunkard.* Targ. I Kings XVI, 9; XX, 16. Targ. Prov. XXVI, 9. Ib. 10 (not רו׳; h. text וְשֹׂכֵר). Targ. I Sam. I, 13; a. fr.—Gitt. 68[b] חזא ר׳ דהוה וכ׳ when he saw a drunken man that was lost, he led him back &c. Sabb. 32[a] (prov.) שבקיה לר׳ וכ׳ leave the drunken man alone, he will fall of himself (a person's sins are visited upon him in critical moments); a. e.—*Pl.* רַוְיָא, רַוֵּי. Targ. Joel I, 5.

רְוִויָה, רְוָיָה f. (preced.) *saturation, fulness, satisfaction.* Pesik. Eth Korb., p. 57[b] (ref. to חסך נסך שכר, Num. XXVIII, 7) לשון שתיה לשון ר׳ לשון שכרות of this one Log of wine three words are used expressing drinking, fill, plenty; Pesik. R. s. 16; (Tanḥ. Pinḥas 12 שביעה).

רָוְיָה f. (b. h.; preced. wds.) *overflow*; (numerical value) *two hundred and twenty-one* (*Logs*). Yoma 76[a].

רַוְיוּ f. (preced. wds.) *drunkenness.* Targ. Mic. II, 11 (h. text שֵׁכָר).

רְוִיחַ, v. רוּחַ—רויחא, v. רְוִיתָא.

רַוְוָא, רְוִיתָא, רְוָיְתָא f. (preced. art.) 1) *intoxicating drink.* Targ. Hos. IV, 11 (h. text חירוש).—2) *intoxication, rage.* Targ. Esth. II, 1 רַוְוִית constr. Targ. Prov. XX, 1 (h. text חֵמָה).

רְוִיתָא f. (preced. wds.) *overflowing.* Targ. Ps. XXIII, 5 ed. Wil. (ed. Lag. רווחא, oth. ed. רוידא, corr. acc.; cmp., however, Targ. Ps. LXVI, 12).

רוֹכְבָא, v. רוּכָּא II ch.

רוֹכְבָא, v. רָכְבָא.

רוֹכְבָה, v. רְכוּבָה.

רוֹכְבָא m. (רְבַךְ) *softness, tenderness.* Ḥull. 56[a] אי איתא ... אגב רוכְבִיה וכ׳ if the upper membrane had been perforated, the lower would have burst on account of its tenderness.

רוֹכֵל m. (b. h. רָכַל; רכל) *peddler,* esp. *seller of spices, perfumes* &c. Yeb. 63[b], v. פֶּצַע. Cant. R. to III, 6 קופת הר׳ the spice-peddler's basket. Ib. אבקת ר׳, v. אַבְקָה. Lev. R. s. 16; a. e.—*Pl.* רוֹכְלִים, רוֹכְלִין. Sabb. 91[b]; Gitt. 67[a], v. קוּפָּה. Kidd. 82[a]; a. e.

רוֹכְלָא ch. same. Gitt. 33[a] אטו תנא כי ר׳ וכ׳ (Rashi רוכל) must the Tanna go on enumerating like a peddler (calling out all he has to sell)?; B. Kam. 36[b]; Naz. 21[a]; Arakh. 23[b].

רוֹכְלוֹת f. pl. (preced.) *mercantile journeys, success in business.* Cant. R. to III, 6 (play on אבקת רכל, ib.) כל רוֹכְלוֹתָיו של יעקב וכ׳ whatever Jacob gained came to him only through the dust under his feet (he did not get anything from his father as did the latter from Abraham). Ib. כל הר׳ שישראל וכ׳ for whatever journeys Israelites undertake with success, they are indebted to the merits

of the dust raised by of our father Jacob (when he wrestled with the angel and was blessed, Gen. XXXII, 25 sq.).

רוּם, רִים (b. h.) [*to swing,*] *to be high, lifted up; to rise.* Ab. Zar. 24[b] רוֹמֵי רומי השישטה Ar. (ed. רוני) rise, rise, acacia (holy ark)!; Gen. R. s. 54 רומי השטה.

Hif. הֲרִים 1) *to lift up, raise.* Cant. R. to III, 4 (ref. to Ps. LXXV, 8) וְיָרִים לכרש וכ׳ ... ישפיל he shall lower Belshazzar, and lift up Cyrus and Darius; Yalk. Ps. 812 אני הוא משפיל ומֵרִים ... מלכות I lower and raise; he lays low one empire and raises another empire &c.; a. e.—2) *to take off, remove.* Ruth R. to I, 17 (ref. to Ez. XXI, 31) וְהָרִים העטרה וכ׳ ... חסר remove the bonnet from our teachers, and take the crown off the nations; a. e.

Hof. הוּרַם *to be taken off,* esp. *to be separated as an offering, priest's share* &c.; *to be consecrated.* Ḥall. II, 8 שלא הוּרְמָה חלתה (not חורם), v. חַלָּה. Sifré Num. 110 (ref. to Num. IV, 20) את שמוּרָם קודש וכ׳ that which is separated is to be sacred, and the remainder secular, but (no Ḥallah is to be taken,) when both would be sacred. Zeb. V, 6 חמורם מהם וכ׳ the same rules apply to what is taken off them for the priest; a. fr.

Polel רוֹמֵם *to lift up, elevate.* Tanḥ. Matt. 6; Num. R. s. 22, end (ref. to Num. XXXI, 9 and XXXII, 1) הא שהשפיל ... ורי וכ׳ here you see that the Lord lowered the Midianites, and raised the Israelites. Ib. (ref. to I Sam. II, 7) אף ... מְרוֹמֵם את זה in the anger which he brings to bear on one, he raises the other. Pesik. R. s. 10 (ref. to Ps. LXXV, 8) משפיל לכל ... ומרומם וכ׳ he lowered every one that had part in the worship of the golden calf, and elevated every one that had no part &c. Ib. ועכשיו ... אף כך רוֹמֵם ראשם and now that thou hast lifted up my head, lift thou up their head likewise; לך ר׳ ראשם go and lift up their heads (announce to them the divine pardon). Ib. (ref. to Ex. XXX, 12) כל מה שאתה יכול לרוֹמֵם ... רוֹמְמָהּ in whatever way thou canst elevate that nation elevate it, for by this thou elevatest me. Ex. R. s. 25 וירוֹמְמָן הקב״ה וכ׳ (fr. רָמַם) and the Lord raised them above all; a. fr.

Hithpol. הִתְרוֹמֵם, *Nithpol.* נִתְרוֹמֵם *to be lifted up; to pride one's self.* Y. Ber. IX, 14[a] top ויתברך ויִתְרוֹמַם שמך יתגדל ... thy Name be magnified ... and blessed and lifted up (praised) for &c.; Y. Taan. I, 64[a] top; Gen. R. s. 13. Meg. 17[b] כיון ... מִתְרוֹמְמִת קרן וכ׳ when the transgressors cease to exist, the horn of the righteous will be uplifted. Num. R. s. 22; Tanḥ. Matt. 6, a. e. אין אדם מִתְרוֹמֵם, v. רוֹמְמוּת. Tanḥ. Mick. 3 ונִתְרוֹמְמוּ and they were raised (to power); a. e.—[Yalk. Gen. 79 מתרוממות, read: מְתַמְּרִין, v. תָּמַר.]

רִים, רוּם ch. same, *to be high.* Targ. Ps. LXXXIX, 14. Targ. O. Deut. VIII, 14 וְרִים ed. Berl. (oth. ed. וְרִים, וִירִים); a. fr.—2) *to lift; to remove.* Targ. Ps. LXXXIX, 18 תְּרִים.—Y. Bets. I, 60[c] bot. וירימוּהָ and they lifted it. Y. Snh. X, 29[a] bot. כיון דרימתה when he had removed it. Y. Ab. Zar. IV, 43[d] מן דרימון when he had removed them (the stones); a. e.

Af. אֲרִים, אָרֵים 1) *to swing; to wave an offering; to uplift.* Targ. Ex. VII, 20. Targ. O. ib. XVII, 11 מָרִים ed. Berl. (ed. Vien. יָרִים). Targ. Is. XXX, 28 (h. text להנפה). Targ. Lev. XXIII, 11 (h. text וּתְנִיף); a. fr.—Part. pass. מָרִים; f. *pl.* מְרִימָן. Targ. Is. III, 16 (h. text נטוּיוֹת).—2) *to lift, take off, remove.* Lam. R. to V, 5 אֲרִימוּן ראשיה מיניה cut his head off. Y. Ab. Zar. I. c. בחייך דאת מָרִים אילין וכ׳ by thy life! thou must remove these stones; a. e.

Ithpa. אִתְרַם, *Ithpe.* אִיתְרִים 1) *to be uplifted, rise.* Targ. Gen. VII, 17; a. e.—2) *to be swung, waved* (as an offering). Targ. Ex. XXIX, 27 (h. text חוּנַף); a. e.—3) *to be taken off, removed.* Lam. R. to V, 16 והא ניחא ליה דאיתרים ריישיה וכ׳ it would have been better for him that his head be cut off rather than do this; Koh. R. to X, 5 ניירוֹ חוּה דיירתרים וכ׳; Y. Sot. IX, 24[b] sq. ניירוֹ ליה אילו איתרים וכ׳.

Polel רוֹמֵם *to elevate, extol.* Targ. Ps. XXXVII, 34. Ib. CXLV, 1. Targ. Y. I Deut. XXXII, 3; a. e.—Part. pass. מְרוֹמָם. Targ. Ps. XVIII, 47 (not מרוּמָם); Targ. II Sam. XXII, 47; a. e.—V. מְרָמָם.

Ithpol. אִתְרוֹמַם *to be lifted up; to be extolled.* Targ. Ps. CVII, 25. Ib. LXXV, 11. Ib. CVIII, 6; a. e.—Y. Maas. Sh. IV, end, 55[c] את מִתְרוֹמְמָא, v. הַדְרָא.

Palp. רַמֵּם, contr. רוֹמֵם, רָמֵם *to elevate.* Targ. Ps. IX, 14 מְרוֹמֵם Ms. (ed. מְרוֹמָם). Ib. XXVII, 5. Targ. Prov. XVII, 19 מְרָמֵּים Ms. (ed. מרוּם, מרוּם). Ib. XIV, 34.

Ithpalp. אִתְרַמַּם, contr. אִתְרוֹמַם, אִתְרָמַם 1) *to be elevated, rise.* Targ. Ps. LVII, 6; 12. Targ. Prov. XI, 11; a. e.—2) *to be haughty, proud.* Ib. XVIII, 12.—Apocopated form: אִתְרַמַּר. Ib. VI, 30 לא למִתְרַמְּרוּ וכ׳ ed. (h. text ויבוזו) let them not look haughtily down on the thief &c.; v. הָמַר.

רוּם II, רוֹם m. (b. h; preced.) *height.* Ber. 6[b] (ref. to כרם זלות, Ps. XII, 9) אלו דברים ... ברוֹמוֹ וכ׳ this means the things which stand on the height of the world (sublime things like prayer &c.) and which men treat lightly. Meg. 14[a] בני אדם שעומדין ברומו וכ׳ men that stood very high. Midd. II, 3; III, 6 ר׳ מעלה וכ׳ the height of each step was &c. Sifré Deut. 199 גדול השלום שדרי ר׳ וכ׳ peace is something great, for the dwellers on high (angels) need peace; Yalk. ib. 923; a. e.

רוּמָא, רוֹם I ch. same, 1) *height.* Targ. Y. Deut. XI, 18 על ר׳ ידכון on the highest point of your arm (v. גוֹבָה). Targ. Is. XIV, 12, sq. Targ. O. Num. XXIII, 22; a. fr.—Y. Snh. X, 29[a] חות ארונא ... לרי׳ וכ׳ the ark carried the priests high up and cast them down to the ground. B. Bath. IV, 2; ib. 61[a], v. עוּמְקָא I. Lam. R. to IV, 15 ברוּמָתוֹן (some ed. ברוֹמֵיתָן, *pl.*) of their high stature, v. שׁוֹק I ch.; Lev. R. s. 16 ברומתין (corr. acc.); a. e.—*Pl.* רוֹמִין. Sot. 48[b], v. שׁוּט I ch.—V. מְרוֹמָא I.—2) *haughtiness.* Targ. Ps. LXXIII, 8.—V. רָמוּתָא.

רוּמָא II pr. n. pl., v. רוּמָה.

רוֹמָא* I m. (preced. art.) *haughty.*—*Pl.* רוֹמַיָּא. Koh. R. to VIII, 11 (perh. to be read: רוֹמָאֵי=רוֹמָיֵא), v. מְפוּקִים.

רוֹמָא II pr. n. pl. (Roma) *Rome,* v. רוֹמִי.

רוֹמָאָה m. (preced.) *Roman.* Ber. 62[b] ר׳ Ms. M. (ed. פרסאה, censor's change); Yalk. Is. 316; Gen. R. s. 10 רומאי

(corr. acc.); a. fr.—*Pl.* רוֹמָאֵי. Y. Sabb. VI, 8c bot., v. אֲבָטִיוֹן. Y. Erub. III, 21b, v. סַקְסְיוֹסִי; a. fr.—*Fem.* רוֹמִירְתָא. B. Bath. 11b, v. אַכְסַדְרָא. Sabb. 110b, v. חִירְתָא.—*Pl.* רוֹמִירָתָא. B. Bath. 83b, v. חַיְרָתָא; a. e.

רוּמָאטִיקוֹן m. (v. רֵאוּמָטִיקוֹס) *subject to a discharge of flux.* Lev. R. s. 15 נעשה ר' Ar. s. v. קטרקון (קטרישון) he becomes subject to &c. (different vers. in ed. Lev. R.; v. קְטִירְקָטוֹן).

רוּמָה, (רוּמָא) pr. n. pl. *Ruma* in Galilee, near K'far Hananiah. Y. Erub. IV, end, 22a; Bab. ib. 51b Ms. M. (ed. ארומא, v. Rabb. D. S. a. l. note); Tosef. ib. IV (III), 17 (ed. Zuck. דרומא, corr. acc.).

רוֹמוּלוֹס, (רוֹמְילוֹס) pr. n. m. *Romulus*, the legendary founder of Rome in conjunction with his brother Remus. Midr. Till. to Ps. X (ref. to Ps. LXVIII, 6, a. X, 14) רומוס ור' מתה אמם וכ' the mother of Remus and Romulus was dead, and a she-wolf was appointed (by Providence) to give them suck, and they built two large huts in Rome; Yalk. ib. 652. Y. Ab. Zar. I, 39c רומס ורומילס, v. צְרִיף. Midr. Till. to Ps. XVII, 14, רומוס ... אלו שני יתומין ור' וכ' (not ורימילוס) this refers to the two orphans . . ., R. and R. for whom thou didst appoint a wolf &c.; Yalk. ib. 671; Esth. R. to I, 9 רומוס ורמילוס.

רוֹמוֹס pr. n. m. *Remus,* v. preced.

רוֹמַח m. (b. h. רֹמַח; רמח, cmp. רמה, *to swing*) *spear.* Sabb. VI, 4 (63a). Num. R. s. 20, end; Tanḥ. Balak 21; a. e.—*Pl.* רָמְחִין. Ab. d'R. N. ch. XXXIII ... אף הקב"ה בחרבות וחנית וברמחים וברעמים וברקים the Lord, too, came against them with swords and spears (lightnings). Tosef. Snh. XIV, 6; a. e.

רוּמְחָא, רוּ' ch. same. Targ. Num. XXV, 7 (O. ed. Vien. רָמְחָא). Targ. Josh. VIII, 18; 26 (h. text כידון); a. fr.—*Pl.* רוּמְחַיָּא. Targ. Jud. V, 8. Targ. Job XLI, 21 Ms. (ed. *sing.*); a. e.—[Lev. R. s. 16 ברומחין, read: ברוּמְחוֹן, v. רוּמָא I.]

רוֹמִי I, רוֹמָא pr. n. pl. (Ῥώμη, Roma) *Rome*; also *the Roman empire.* Targ. Is. XXXIV, 9 ed. Lag. (omitted in oth. ed.). Ib. LIV, 1 ed. Lag. (oth. ed. כרכא). Targ. Ps. CVIII, 11 כרכא דר' רשיעא ed. Lag. (oth. ed. כרכא רשיעא; ed. Wil. כרכא תקיפא; h. text אדום). Targ. Y. Num. XXIV, 19 Levita (ed. קוסטנטיני, קושט'); a. fr. (mostly changed through the censor's influence).—Y. Ab. Zar. I, 39c יום שנתחתן שלמה ... וזחו כרך גדול שבר' on the day that Solomon was connected by marriage with Pharaoh Necho of Egypt, Michael stuck a reed into the sea ..., and this is the origin of the great city of the Roman empire; Snh. 21b; Sabb. 56b Ms. M. (ed. שברומי omitted). Y. Ab. Zar. l. c. יום שנסתלק ... מלך ברומי on the day that Elijah was removed, a king was installed in Rome. Y. Taan. I, 64a top בספרו של משא דומה משא ... (not דומי) in R. Meir's Bible was (a note) written, *massa dumah* (Is. XXI, 11) 'the burden of Rome.' Ib. אם יאמר לך ... בכרך הגדול שברומי if one should ask thee, where is thy God? tell him, in the great city of Rome; a. v. fr.—Ab. Zar. 8a ר' שעשתה קלנדא (Alf. עיר) a Roman colony which celebrates the Calenda.

רוֹמִי II m. (preced.) *Roman.* Y. Ter. VIII, end, 46c; Gen. R. s. 63, v. בָּסָא. Y. Sot. VII, 21c top, a. e. ר' the Roman language (Latin), v. קָרָב; a. e.—*Pl.* רוֹמִיִּים. Yalk. Hos. 529 ידע הקב"ה ... גזירות ר' וכ' the Lord knew that Israel could not endure the decrees of the Romans, therefore he made them emigrate to Babylonia; Gitt. 17a אורומיים; Pes. 87b, v. אֲרָם. Ib. 119a. Pesik. R. s. 17, end (play on ראמים, Is. XXXIV, 7) עמם ר' the Romans will go down with them; a. e.

רומי, Midr. Sam. XII מחושקת כר', v. רֶקֶם I.

רוּמְיָא f. (רמי) *objection, argument.* Men. 42a והא מאי ר' Rashi (ed. רמיה) what argument is this?

רוֹמִילָס, רוֹמִילָס, v. רוֹמוּלוֹס.

רומינוס, v. רוֹמָנוֹס.

רוֹמְמוּת f. (b. h.; רום) *elevation; majesty.* Num. R. s. 22 end (ref. to הרים, Ps. LXXV, 7) כל הרים ... שחוא ר' שארן wherever *harim* appears in the Scriptures, it means 'mountains', except this which means 'elevation' (pride, רִים as a noun, with article), for no man should feel elated by these things (riches); Tanḥ. Matt. 6; Yalk. Ps. 812. Lev. R. s. 24 (ref. to מרום, Ps. XCII, 9) אתה ר' נוהג וכ' thou practicest sovereignty in thy world, thou gavest priesthood to Aaron . . ., rulership to David &c. Tanḥ. Mick. 3 רוֹמְמוּתָן ... מתוך out of the disgrace of the righteous comes their elevation; a. e.

רוֹמְמוּתָא ch. same. Targ. Y. Num. XXIII, 22 (O. רומא).

רוּמָּנָא f. = רִמּוֹנָא, 1) *pomegranate* (fruit and tree). Targ. Y. Ex. XXXIX, 26 (ed. Vien. רוֹמָּ'). Targ. II Esth. VII, 9; a. e.—Ber. 56a דקדחא ר', v. קְדַח. Ib. עשיר עסקך כר' thy ware (wine) will be high-priced like the pomegranate; קאוי ... כר', v. קְהֵי; a. e.—*Pl.* רוּמָּנִין, רוּמָּנִין, רוּמָּנְיָא. Targ. Y. Ex. XXVIII, 33; XXXIX, 24. Ib. 25 רוֹמַּנְיָא (read: רוּמָּנְיָא). Targ. Y. Num. XX, 5 (ed. Vien. רוֹמָּנִין); a. e.—2) דאפא ר' *the upper part of the cheek.*—*Pl.* רוּמָּנֵי. Ab. Zar. 30b.

רוֹמָנוֹס pr. n. m. *Romanus,* an Amora (v. Fr. M'bo, p. 123b). Y. Sabb. III, end, 6c; Bab. ib. 47a. Y. Bicc. I, 64a (רומינוס); Y. Yeb. VIII, 9b bot.; Y. Kidd. IV, 66b top (רומינוס). Y. Meg. I, 72b bot.; a. e.

רומניא, Num. R. s. 22, v. סְרוּנְגְיָא.

רוּמְקִי, בְּרַךְ ר' pr. n. pl. *Fort (of the) Rumḳi,* in Media. Kidd. 72a; Yeb. 17a דומקי, דומקיא (Neub. Géogr., p. 378 quotes also רוחקי), v. נַהֲרַוּנְדָ.

רומקי, Kel. II, 5 Var., v. רוּנְקִי.

רוּמָשִׁית, רוּמָשָׁא, v. רַמָּשָׁא, רַמָּשִׁית.

רֻמְתִּיקוֹס, v. רֵאוּמָטִיקוֹס.

והתריעו ותקעו they sounded the plain note (תקיעה), and the tremolo, and the plain note. R. Hash. IV, 9 תוקע ומריע תוקע he sounds a T'ki'a, a Tru'ah &c. Ib. 16a sq. למה תוקעין ומריעין וכ' why do we blow the Shofar in plain notes and tremolo while seated and then again while standing? Taan. 16b (at a public fath) חזן ... תָּרִיעוּ בני אהרן תָּרִיעוּ the superintendent of the prayer meeting says, sound the Tru'ah, sons of Aaron; they do so. R. Hash. 16b כל שנה ... מריעין לה בסופה if people neglect to sound the Shofar in the beginning of the year (on New Year's Day), they will sound the Tru'ah for it at its end (on public fast days on account of calamities); a. fr.—V. תָּרַע.

רוּעַ II (preced.) *to shake; to be weak, bad*, v. רָעַע.

רוּעְדָּא, Targ. Y. Lev. XI, 11 רועדיהון, v. רוֹטְבָא.

רוֹעֶה m. (b. h. רֹעֶה; רָעָה) *shepherd, herdsman.* B. Mets. 5b; Snh. 25b סתם ר' פסול as a rule a herdsman (unless ascertained to be conscientious) is disqualified as witness. Ib. ר' שאמרו אחד רועה בחמה וכ' the shepherd who they said was unfit for legal action means both the shepherd of small cattle as well as the oxherd; a. v. fr.— *Pl.* רוֹעִים, רוֹעִין. Ib. הוסיפו עליהן הרי the Rabbis added to them (the list of the disqualified) the shepherds. Ib. III, 2 רועי בקר ... נאמנין I accept as judges three oxherds; a. v. fr.

רוֹעֵץ pr. n. m. *Ro'ets.* Macc. 8a; Snh. 4a ירהודה בן ר'; Yalk. Deut. 920.

רוֹעָץ, v. רַעַץ.

רוֹפְ, *Pol.* רוֹפֵף, v. רָפַף.

רוֹפֵא m. (b. h.; רָפָא) *physician, surgeon.* Ber. 60a (in a prayer) כי אל ר' נאמן וכ' for thou, O God, art a faithful physician, and thy healing is perfect. Ib. (ref. to Ex. XXI, 19) מכאן ... רשות לר' וכ' from this we learn that a physician is authorized to heal (that healing is not considered an interference with divine dispensation). Ab. Zar. 26b עיר שאין בה ר' ישראל וכ' a place which has no Jewish surgeon (for circumcision) but has a Samaritan and a gentile surgeon &c. Ib. 27a, a. e. ר' מומחה, v. מוּמְחֶה. Bekh. IV, 4 (28b) תודוס הר' Thodos (Theodorus) the physician; a. fr.—*Pl.* רוֹפְאִים, רוֹפְאִין. Tosef. Ohol. IV, 2 נכנס תיאודורוס הרופא וכל הר' עמו Theodorus the physician came in and all the other physicians with him. B. Kam. 80a שאלו לר' וכ' they consulted the physicians who said, there is no remedy for him except &c.; Tem. 15b. Kidd. IV, 13 (82a) טוב שבר' וכ' the best of physicians will go to Gehenna (v. Rashi a. l.); a. fr.

רוּפּוֹס pr. n. m. *Rufus*, usu. ר' טורנוס, v. טוּרְנוּס. Y. Taan. IV, 69b bot. ר' חרש ... את ההיכל Rufus, ... carried the plough over the Temple site; Lam. R. to I, 13 רופש (corr. acc.).

***רוֹפִיטוֹן** m. (ῥοφητόν) (*an egg*) *which can be gulped down, boiled down to the size of a pill.* Y. Ned. VI, 39c bot., expl. טרומיטא; [ῥοφητὸν ὠὸν *a lightly boiled egg*, S.— Our w. is prob. to be read טרופון (τρυπῶν) *piercing*, or טרופיטין (τρυπήτης) *borer*; v. טָרוֹמִיטָא].

***רוּנְגָּר** m. (a corrupt. of angaria or parangaria) *public service.* Yeb. 79a (ref. to I Kings V, 29) ודילמא ר' בעלמא Ar. (ed. דוגזר) but perhaps it was merely for public service (that Israelites were employed, but not as slaves)? B. Bath. 122a (ref. to Ez. XLVIII, 19, to prove that the Nasi was to receive a share in the land equal to one of the tribal shares) אימא ר' בעלמא (Ms. M. דוזגר; ed. Pes. a. oth. אונגר, אונגר, v. Rabb. D. S. a. l. note 8) may I not say that the verse quoted refers merely to public service (due to the Nasi)?—[The reading רוזגר, from which דוגזר, דוזגר &c. arose, is due to a derivation, ascribed to R. Ḥan., from the Persian רוזגר servitium, v. Vullers 78b.—Yalk. Sam. 154, however, has an entirely different reading of Yeb. l. c.].

רונונית, v. רוֹטָנָנִית a.

רוֹנְיָא pr. n. m. *Ronya*, a gardener. B. Mets. 109a. B. Bath. 5a top.

רוֹנָן m. (רָנַן) *grumbler, inclined to suspicion* or *litigation.*—*Pl.* רוֹנָנִין, רוֹנְנִין. Tanḥ. P'kudé 7 ישראל ר' הם the Israelites are grumblers (will suspect me of dishonesty). Sifré Deut. 12 (ref. to ריבכם, Deut. I, 12) מלמד שהיו ר' which shows that they loved litigation; Yalk. ib. 801 רוגנין (corr. acc.; v. Berliner to Rashi on Deut. l. c.).—*Fem.* רוֹנָנִית. Pesik. R. s. 5 רונונית (corr. acc.), v. רוֹטָנָנִית.

רוֹנָנִית (prob. רוֹנָנוּת) f. (preced.) *grumbling habit.* Pesik. R. s. 5, v. רוֹטָנָנִית.

רונקי, רונקא, v. רוּקָנִי.

רוֹנְקִי m. pl. (Chaldaism; רוּק II, with anorg. נ; cmp. רוֹקֶן) *the contents of a pot upturned and emptied* on a flat vessel to cool off. Kel. II, 5 מפני שהיא הופכת עליו את הר' (Var. in R. S. הרומקי, read: הרוקמי, v. infra) because she (the cook) inverts the contents of the pot on it (the lid); Tosef. ib. B. Kam. II, 5 הרוקמי (cmp. הֵיקֵם).

***רוֹנְקִין** m. pl. (a corrupt. of ricinium or recinus) *a rectangular piece of cloth of small size* (v. Sm. Ant. s. v.). Sifré B'midbar Sinai quot. in Ar. אין הר' חייבין בציצית the *runkin* are exempt from show-fringes (on account of their smallness).

רוֹס m., v. רֵיס II.

רוֹס, *Hithpol.* הִתְרוֹסֵס, v. רָסַס.

רוסנין, רוסינקא, v. רוּזִינָקָא.

רוֹסְתָקָא, v. רִיסְתָקָא.

רוּעַ I (b. h.; cmp. רָעַע) *to strike against; to shake.*

Hif. הֵרִיעַ (cmp. תָּקַע) *to produce a tremulous sound*; (b. h. also *to shout*); *to blow the horn.* Sot. 42b מגיפין ומריעין וכ' the gentile troops shut their cuirasses with noise, blow their horns, shout and tramp; Yalk. Deut. 923; a. e.—Esp. *to sound a* תְּרוּעָה, *to blow tremolo.* Succ. V, 4 תקעו

רוּפִילָא m. (rufulus) *a military tribune chosen by the general himself*; (adopted in the Persian bureaucracy) *a high official, royal adjutant* or *viceroy*. Shebu. 6[b] כגון מלכא ורי׳ וכ׳ as, for instance, the king is followed by the Rufila, and the Alkafta by the Resh Galutha. B. Mets. 49[b]; 107[b] פרוזק ר׳.—*Pl.* רוּפִילִין. Targ. Ruth I, 2 והוו תמן ורי׳ and they became there military tribunes (h. text וירדו שם). Targ. Esth. IX, 6; ib. 12 (ed. Vien. רוּפְלִין).

רופש, Lam. R. to I, 13, v. רופוס.

רוּץ (b. h.) *to run*. Sabb. 153[b] רָץ תחתיה וכ׳ he must run under it (with the burden on his shoulders) until he reaches his home, opp. קלי קלי. Ber. 6[b] לעולם ירוּץ אדם וכ׳ man should always run to hear the word of the *hălakhah*, even on the Sabbath. Pes. 112[a]; Ab. V, 20 רוץ כצבי quick like a deer. Snh. 96[a] יכול אני לָרוּץ וכ׳ I can run for three parasangs in front of horses. Ib. שרוץ ... ומה בשכר thou wonderest at the reward for four steps which that wicked man (Baladan) ran for my honor's sake; שרָצוּ לפני וכ׳ who ran before me like horses; a. fr.

Hof. הֳרִיץ *to make run, hasten*. Mekh. B'shall., Shir., s. 2 למה רַצְתָּ ... מצרי הֳרִיצַנִי וכ׳ why didst thou run after my children?, and he (the horse) says, the Egyptian made me run against my will; חסוס חריצני וכ׳ the horse carried me swiftly against my will. Ib. B'shall., s. 2 שהיו מְרִיצִים המרכבה who drove the chariot. Y. Shek. VIII, 51[a] bot. מְרִיצָן, v. מְרִיצָה. Koh. R. to XII, 6 (play on ותרץ, ib.) ומְרִיצָה וכ׳, v. גֲּלָה; Lev. R. s. 18 ומריקה (corr. acc.). Gen. R. s. 13 שהיא מריצה וכ׳ ... ארץ כנגד the earth is called *erets*, corresponding to the spring season, when she hastens her fruits to come forth. Lev. R. s. 28 דברים שהן מריצין לבני מעים things which make the bowels run (loosen the bowels); Yalk. Ez. 344; Pesik. R. s. 18 מצרירים (corr. acc.); (Pesik. Ha'omer, p. 71 משלשלים); a. fr.—[Num. R. s. 20; Tanh. Balak 4 הכל מריצים, v. רָצַץ.]

רוֹצֵחַ, v. רָצַח.

רוֹצְעָנָא, רוֹצָעָן, רוֹצָחָן, v. sub רְצִי.

רוּק I *to spit*, v. רָקַק, רָקַק.

רוּק II (b. h.; cmp. רָבַק) [*to be bright, clear*; cmp. גָּלַן] *to be blank, empty*.

Hif. הֲרִיק *to empty, pour from vessel to vessel*. Cant. R. to I, 3 (ref. to תורק ib.) כאדם שמֵרִיק מכלי וכ׳ like one emptying (perfumed oil) from one vessel into another. Ned. 32[a] (play on ויריק, Gen. XIV, 14) הֲרִיקָן מן התורה Var. (v. Tosaf. a. l.) he made them empty of study (took the scholars away from their studies to make them go to war), v. רָבַק; a. e.—[Lev. R. s. 18 ומריקה את הכסם, read: ומריצה, v. רוּץ.]

Hof. חוּרַק *to be emptied, be poured from vessel to vessel*. Lev. R. s. 3 (ref. to Cant. I, 3, v. supra) כשמן המוּרָק וכ׳ like oil that is poured from vessel to vessel without a sound.

רוּק ch., Af. אָרִיק same, *to empty, pour*. Targ. Gen. XLII, 35. Ib. XXXV, 14 (h. text ויצק); a. fr.

Ittaf. אִתְרַק, *Ithpe.* אִתְרִיק *to be poured*. Targ. Lev. XXI, 10 (Y. ed. Vien. יִתְרוֹק).

רוֹק m. (b. h. רֹק; רָקַק) *spittle*. Yeb. XII, 6 (ref. to Deut. XXV, 9) ר׳ חנראה וכ׳ the spittle must be visible to the judges. Nidd. IX, 6 ר׳ חפל tasteless saliva; expl. ib. 7 כל שלא טעם כלום of a person who has not broken his fast. Y. Sabb. XIV, 14[d] top; Bab. ib. 108[b]; a. fr.—Nidd. 16[b] עד שהר׳ בתוך הפה (euphem.) while the semen is yet in the vagina.

רוֹקָא, רוּקָא c. ch. same. Targ. Job VII, 19 רֻקִּי. Ib. XXX, 10; a. e.—Yeb. 101[b]; 106[b] למיחזי ... צריכי ר׳ וכ׳ the judges must see the spittle as it comes out of the mouth &c., v. preced. Ib. 39[b] דמתחזיא וכ׳ ר׳ ... וירקת (Rashi דאתחזי) and she spat before him spittle which was visible to the judges on the floor; Y. ib. XII, 13[a] top; a. fr.—Sabb. 101[a] ר׳ דחמת Ar. (Ms. M. ריקא; ed. זיקא), v. חַמָּת. Ib. 99[b]; Nidd. 42[a], v. חִפֵּר I.

רוּקְבָּא I m. (רָקַב) *decay; moth*. Targ. Is. LI, 8 (ed. Wil. רוּקָבָא; h. text סס).

רוּקְבָּא II f. (v. רָקַב) [*hollow,*] *a goat-skin made into a bag, bottle* (v. חֻמְתָּא).—*Pl.* רוּקְבָּאוֹת. Ab. Zar. 32[a] חדרדרין וחר׳ וכ׳ barrels and leather bottles that have been used (for wine) by gentiles; Tosef. ib. IV (V), 9 והרקובות ed. Zuck. (Var. קרבות, corr. acc.). Ab. Zar. l. c. יין הבא בר׳ וכ׳ wine carried in bottles belonging to gentiles.

רוּקָבָא ch. same. Targ. O. Gen. XXI, 14 (ed. Vien. רָקָבָא). Ib. 15 (ed. Berl. רוּקְבָא). Targ. Josh. III, 13; 16 (ed. Lag. רוכבא; h. text נֵד).

רוֹקֵחַ, v. רָקַח.

רוקי, Tosef. Kel. B. Mets. V, 6 הר׳ (R. S. to Kel. XV, 4 חסרקין), read: הסְדוּקִין *the split*, corresp. to הנקובין ib.

רוֹקֵן, v. רוּקֵן ch.

רוֹקֵן (denom. of רֵיקָן; cmp. הַאֲבוֹנָא denom. of הַאֲבוֹנָא) *to empty, drain*. Lev. R. s. 24 (ref. to להצילך, Deut. XXIII, 15) לרוֹקֵן כל נכסי וכ׳ to drain all the stores of the nations and give them to thee.—V. רֵיקֵן.

Nithpa. נִתְרוֹקֵן, נִיתְּ׳ *to be emptied, be transmitted*. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) נ׳ בורו של יעקב Jacob's well was emptied (his children were bare of virtues). Ned. X, 2 מת האב לא נִתְרוֹקְנָה וכ׳ with the father's death his authority (to interfere with the daughter's vows) does not go over to her husband; ib. 68[b]; Tosef. ib. VI, 2, sq. Sifré Num. 153 שאין חרשות מִתְרוֹקֶנֶת וכ׳ to whom the father's authority cannot be transferred; Yalk. ib. 785.

רוֹקֵן, רוּקֵן ch. same, 1) *to empty, drain*. Targ. Ex. XII, 36 (h. text ויְנַצְלוּ). Targ. II Chr. XX, 25. Ib. XXIV, 11 (h. text ויעריו). Targ. Y. Gen. XXXI, 9; 16. Targ. Jer. XLVIII, 12. Targ. Ps. CXLI, 8 (h. text תער); a. e.—2) [*to spit out,*] *to eject, banish*. Targ. O. Lev. XVIII, 25; 28 (h. text קאה). Targ. Y. Num. XXIV, 17 (h. text קרקר). Targ. Ps. LVI, 8 (h. text פלט); a. e.

Ithpol. אִתְרוֹקֵן *to be emptied; to be uncovered*. Targ. Lam. I, 1. Ib. IV, 21 (h. text תתערי). Targ. Is. III, 26 (some

ed. ותרוקין, Kimḥi ותדחקן, corr. acc.; h. text ונקחה).— Lev. R. s. 34 אהן עלמא ... דמלי מְתָרוֹקֵן דמתרוקן וכ' this world is like the buckets of the wheel work, the full is emptied, the empty is filled (the rich become poor &c.); Ruth R. to II, 19.

רוּקָנִי f. (ῥυκάνη) *plane.* Kel. XIII, 4 הר' בפני עצמה (ed. Dehr. 5 רונקי, Ar. Var. רונקא, a corrupt. of runcina) the plane (the wooden body) by itself; Tosef. ib. B. Mets. III, 9 האיזמיל של ר' ed. Zolk. (ed. Zuck. דיקני; v. דוּקְנִי).

רוּר, Y. Shebi. VI, 36c שינא דר'; Tosef. ib. IV, 10 שורא דר'; v. שְׁנָא.

רוֹרֵב, v. רַבְרֵב.

רוֹרְבָנִיתָא, רוֹרְבָנָא, רוֹרְבָא*, v. sub רַבְרְבָ'.

רוֹרֵם, v. רוּם ch.

רוֹשׁ m. (b. h.) *a poisonous plant, poison.* Esth. R. to I, 1 (play on אחשורוש) ולענה שהשקה אותם ר' he gave them poison and wormwood to drink; a. e.

רוֹשְׁחָתָא* f. pl. (prob. transpos. of רוחשתא; רחש) *anal worms.* Gitt. 69b (Ar. ed. Koh. שירחתא, oth. ed. שחירתא).

רוֹשֶׁם m. (רָשַׁם) *mark, trace.* Snh. 52b מיתה שאין בה ר' a death which leaves no mark of violence on the body. Gen. R. s. 43 כל יין ... עושה ר' וכ' wherever the enjoyment of wine is mentioned in the Bible it leaves a trace (has evil consequences), except this (Gen. XIV, 18); a. e.— Tosef. Ohol. XVI, 5, v. תְּחִיחוּיָה.—[Tosef. Nidd. IV, 10 בר', v. רָשׁוֹן.]

רוּשְׁמָא, רוֹשַׁם m. ch. same, *mark, cicatrix; characters* (of writing); *incision.* Targ. Lev. XIII, 10 (h. text מחיה). Targ. Y. ib. XXI, 5 (h. text קרחה; v. רָשַׁם II). Targ. Esth. III, 12. Targ. Y. Gen. XI, 8 ורושם כתביה (some ed. ומשם כפתיה, corr. acc.).—[Targ. Y. Ex. XXI, 25. Ms. Ar., v. רָשַׁם II.]—Gitt. 20a מידחרץ וכ' ר' the stamp of a coin &c., v. חָרַץ. Ib. 86a ורושם דאינש וכ' (Ar. ורשוּ) and no mark of any owner is on him (the slave).—*Pl.* רוּשְׁמִין. Targ. Y. Lev. XIX, 28 חריתין ר' (ed. Vien. רָשַׁם חריית). Targ. Is. III, 24.—V. רִישׁוּמָא.

רוּשְׁמָתָא f., *pl.* רוּשְׁמָתָא f. same, *mark, trace.* Targ. Ps. LXXXIX, 52 רוּשְׁמַת constr. (Ms. רִישְׁמַת). Ib. LXXVII, 20.

רוֹשֵׁשׁ, v. רָשַׁשׁ.

רוּת (b. h.) pr. n. f. *Ruth*, the Moabite. B. Bath. 14b; Ber. 7b, v. רָוָה. Ruth R. to I, 4 רות שראתה וכ' she was named Ruth, because she looked at (approved of) the words of her mother in law; Tanḥ. B'har 3; a. fr.—ר' (ספר) *the Book of Ruth.* B. Bath. l. c. ור' ... שמואל Samuel wrote his own book, and the Books of Judges and Ruth; a. e.

רוֹתֵחַ, v. רָתַח.

רוּתָחָא m. (רָתַח) *foam.* Targ. Hos. X, 7 (ed. Lag. רִיתָחָא; ed. Ven. I רִיחוּתָא; Ar. רְתִיחָא; h. text קצף).

רוֹתַחְנָה, v. רְתַחְתָּה.

רוֹתָמָא, רוֹתֶם, v. רְתָמָא, רֹתֶם.

רָז m. (רזז or רוז, cmp. רוֹזֵן) 1) *strength, foundation* (corresp. to יְסוֹד, סוֹד). Snh. 42a (ref. to ולרוזנים, Prov. XXXI, 4) העוסקים ברָזוֹ של עולם וכ' those engaged in the foundation of the world (administration of justice) must abstain from strong drink.—2) (corresp. to סוֹד) *secret.* Ib. 94a (ref. to Is. XXIV, 16) אמר שר העולם ... רָזִי לי רזי לי the genius of the world said, Master of the world, do the will of this righteous man (Ezekiel) (make him the Messiah); then a divine voice went forth saying, my secret is mine &c. (v. Targ. a. Vulgate Is. l. c.). Sabb. 88a מי גילה לבני רז זה וכ' who revealed to my children this secret by which the ministering angels are guided?; a. e.— *Pl.* רָזִים. Snh. 70b (ref. to Prov. l. c.) מי שכל רָזֵי עולם גלוים וכ' should he to whom all secrets of the world are revealed, drink wine and be drunk?; Tanḥ. Sh'moth 1; Num. R. s. 10 4. Deut. R. s. 11 גליתי רָזָיהֶם וכ' I revealed their (the angels') secret to the sons of man; a. e.—[Y. M. Kat. I, 80c bot., read as Y. Snh. VI, 23d bot. בארזים, v. אֲרָזִין.]

רָזָא, רָזָן ch. same. Targ. Is. XXIV, 16 רָז אגר וכ' (constr.) the secret of reward ... and of punishment. Targ. Am. III, 7 (h. text סוד). Targ. Ez. XXVIII, 3 (h. text סתום). Targ. O. Gen. XLIX, 6 (*council*). Targ. Ps. XCI, 1 (h. text סתר). Targ. I Sam. XVIII, 22 ברז (h. text בלט). Targ. Y. Deut. XIII, 7 ברז; a. e.—*Pl.* רָזִין, רָזַיָּא, רָזֵי. Targ. Esth. VI, 1. Targ. II Kings VI, 11.—Snh. 31a דין גלי ר' this man is a revealer of secrets; a. e.

רָזָא, v. רְזֵי.

רזב (transpos. of ברז) *to perforate*; denom. מַרְזֵבָא, מַרְזוֹבָא, a. next w.

רַזְבָנִית, רַזְבּוֹנִית f. (preced.) a species of *locusts.* Ḥull. 65a חרזבוני Ar. (ed. חרזבני, Ms. H. זרבונית, v. Rabb. D. S. a. l. note 3), v. אַרְזְבּוֹנִית.

רָזֶה m. (b. h.; v. רְזֵי) *hard, lean.*—*Pl.* רָזִים. Num. R. s. 16 12; Tanḥ. Sh'laḥ 6 אם של חרסין הן חם ר' if the stones of the ground are of a clayish nature, the fruits are lean.

רוֹזָח, M. Kat. 28b מרוזח Ms. M. (ed. מרוח), read: מַר וָזָח, v. מַר II.

רְזֵי (cmp. רָז) *to be strong, hard*; [b. h. רזה *to be lean*]. *Af.* אַרְזֵי *to come with vehemence upon, stir up, irritate.* Yeb. 120b שאני מיא דמַרְזוּ מכה it is different with water (coming in contact with a wound), it irritates the wound. *Pa.* רַזֵּי *to throw with force.*—Part. pass. מְרַזְּיָא, Snh. 45b כי היכא דתיתי מר' (Ms. M. מירַזְּיָא *Ithpa.*, ed. Sonc. ברַזְיָא, v. next w.; v. Rabb. D. S. a. l. note) in order that the stone may come down with force.

רַזְיָא m. (preced.) 1) *strong, vehement, gushing.* Targ. Job XXXVII, 13.—[Targ. Prov. XXVI, 10 some ed. ורזרא, read: ורַזְיָא.]—Taan. 3[b] דאתא ר' when the rain comes with vehemence, opp. נוחא. Ib. (ref. to Job l.c.) מיטרא ר' לאילני a vehement rain is good for the trees; Yalk. Job 921.—2) *force.* Snh. 45[b] בר' ed. Sonc., v. preced.

רָזִיאֵל (v. רָז) pr. n. *Raziel*, name of an angel. Targ. Koh. X, 20.

רָזִיחַ *raziaḥ*, a substitute of *nazir* (v. כְּרִינּוּר). Y. Naz. I, 51[a] bot.

רזם, v. רַמַּז.

רָזַק, v. רָסַק.

רח, *Ithpe.* אִתְרַח, v. אֶרַח.

רָחָב I (b. h.) pr. n. f. *Rahab*, a woman of Jericho who received the Israelitish spies. Zeb. 116[a], sq. Sot. 34[a]. Meg. 15[a]; Taan. 5[b]; a. fr.

רָחַב (b. h.) *to be wide.*

Hif. הִרְחִיב 1) (neut. verb) *to widen, be broader; to extend.* Lev. R. s. 31 ומַרְחִיבוֹת וכ' ... הוו מקטינות (the windows of the Temple) became narrow towards the inside and wider towards the outside, in order to send light forth to the world; Pesik. Ḳumi, p. 145[a], sq. Sifré Deut. s. 1; Yalk. Zech. 575 מַרְחֶבֶת, v. infra. Yalk. Is. 302, v. פָּתָה.—2) *to broaden, widen*; (with דעת) *to comfort, gratify.* Ber. 57[b] שלשה מַרְחִיבִין דעתו וכ' three things give a man comfort: a nice dwelling &c.—3) *to amplify.* B. Bath. 61[b], v. מִצַּר.

Hithpa. הִתְרַחֵב *to be enlarged, extend.* Cant. R. to VII, 5 מִתְרַחֶבֶת ... עתידה Jerusalem will be enlarged on all sides; Sifré l. c.; Yalk. Zech. l. c. מרחבת.

רָחָב II m., רָחָבָה f. (b. h.; preced.) *wide, broad.* Midd. IV, 7 מה אריה צר ... ור' מלפניו וכ' (ורוחב not) as the lion's body is narrow behind and wide in front, so was the Temple &c.; a. fr.—נפש ר' (wide desire,) *ambition, greed,* opp. שפלה. Ab. V, 19; a. e.—יד ר' v. יָד.—*Pl.* רְחָבִין, רְחָבִים; רְחָבוֹת. Tanḥ. B'haʿălōt. 5 שהיו ר' מבחוץ וכ' they (the Temple windows) were wide without &c., v. preced.; Tanḥ. T'tsav. 6; Num. R. s. 15, beg. Y. Sot. IX, 24[a] bot., v. צַר; a. fr.

רַחַב ch. same, esp. (with or sub. נפשא) *ambitious, greedy.* Targ. Prov. XXVIII, 25 גברא ר' (Bxt. נפשא ר'; Ms. רעיינא, read: רחב עיינא or רחב רעיינא).

רוֹחַב, רֹחַב m. (b. h.; preced. wds.) *width.* Midd. II, 6 אורך ... על ר' וכ' one hundred and twenty-five cubits in length by eleven in width. Ib. IV, 1 ורָחְבּוֹ וכ' and its width was ten cubits. Tam. 29[b]; Shek. VIII, 5 וְרָחְבָּהּ; a. fr.—Sifré Deut. 120 בר' יד with liberality.

רַחֲבָא, רַחֲבָה pr. n. m. (= רב אחבא) *Raḥăba*, an Amora. Pes. 13[b]; 52[b]; Succ. 45[a]. Bets. 11[b] (v. Rabb. D. S. a. l. note 1). Ber. 18[a]; a. e.

רָחָבָה f. 1) fem. of רָחָב.—2) *open place, market.* Keth. 8[b] ברכת ר', v. בְּרָכָה. Y. Ned. V, end, 39[b]; Tosef. ib. II, 9 שדרך הרבים מפסקתה a market which is crossed by a public (caravan) road.

רְחוֹב m. (b. h.) same. Taan. II, 1 (15[a]) ... מוציאין לרְחוֹבָהּ של עיר (not לרחוב) (at public fasts) they carry the ark out to the open place of the town. Meg. III, 1 (25[b]) ... בני רחובה וכ' if the citizens sold the open place of a town (which is used for public prayer meetings), they may buy a synagogue with the proceeds. Ib. בה"כ ... אח הר' ... if they sold a synagogue, they dare not buy an open place; a. e.

רַחֲוָיָא, רַחֲוָתָא, v. רַחְיָא.

רחוינית, Tosef. Kel. B. Mets. V, 3, v. הַחֲוָונוֹת.

רַחוּם m. (b. h.; רָחַם) *merciful.* Sabb. 133[b] מה הוא חנון ור' וכ' as He is gracious and merciful, so be thou &c.; a. e.

רְחוּמִי pr. n. m. *R'ḥumi*, an Amora. Keth. 62[b]. Pes. 39[a]. Naz. 13[a] בן ר'; a. e.

רְחוּמָתָא, v. רְחִימָא.

רחוץ, Y. Sabb. IX, 11[d], v. רָחוֹן.

רחוק, רְחוֹק, v. ריחוק, רִיחוֹק.

רָחוֹק m., רְחוֹקָה f. (b. h.; רָחַק) *distant, removed.* Snh. VI, 2 חזרה ר' מבית וכ' when the culprit arrived at a distance of about ten cubits from the place of execution. Ib. 3. Pes. IX, 1 מי ... או בדרך ר' he who (on the fourteenth day of Nisan) was unclean or on a distant journey (Num. IX, 10). Ib. 2 מפני שרחוקה ודאי וכ' ... לפיכך (Bab. ed. 93[b] רחוק) therefore is the Hé (of רחוקה, Num. l. c.) dotted, not that it necessarily be distant (that he be really far away), but that he be outside of the Temple court (and unable to enter in time); Y. ib. 36[d] איש ר' ואין ה"א ... דרך ר' the Hé is dotted to intimate that the man is at a distance (רחוק), not that the way be far; a. fr.—שמועה ר', v. שְׁמוּעָה.—*Pl.* רְחוֹקִין, רְחוֹקִים; רְחוֹקוֹת. Sabb. 182[a] קרובים נעשו ר' קְרוֹבִים; Lev. R. s. 18, v. קָרוֹב. Sifré Num. 131, v. סָמַךְ; a. fr.

רְחוֹקָה f. (רָחַק) *alienation, severing a connection.* Kidd. 50[a], v. קוֹרְבָא.

רְחוּשׁ, v. רִיחוּשׁ.

רָחוּשׁ m. (רָחַשׁ) *an ornament in the shape of a reptile,* used as a gem or amulet. Tosef. Kel. B. Mets. I, 9 a 'reptile' (scarabee &c.) which is broken (out of its setting), or whose point is broken off, is not susceptible of uncleanness; but if the hooks remain on it on both sides &c. Tosef. Ab. Zar. V (VI), 2 הר' העשוי כמין הדרקון וכ' a *raḥosh* which is made like a dragon (intimating an idolatrous emblem,

v. צִיר) is forbidden, but if a dragon is suspended from it, you may throw the dragon away &c.; Y. ib. III, 42[d] top [read:] חמוצא ר' עשוי כמין דרקון אסור וכ'.

רְחוּשִׁין, constr. רְחוּשֵׁי, v. רַחֲשׁוּשׁ.

רחזונות, v. הַחֲוָונוֹת.

רְחַיָּא, רְיחָ', רַחֲיָא, רִיחָ', רְחִיָּא ch.=next w. Targ. O. Ex. XI, 5 (Y. חַיָּא . . .). Targ. O. Deut. XXIV, 6 (Y. חַיָּא . . .). Targ. O. Num. XI, 8 (ed. Vien. רַחֲיָא; Y. I רִיחוּתָא; II רַחֲוָותָא).—M. Kat. 10[b] חמרא דרי' the ass employed in the mill; לאוקומי ר' to put up the millstones; אמת ר' the pole of the mill. Y. Kidd. I, 61[b]; Y. Peah I, 15[c] bot. רִיחַיְרִיָּא; a. e.

רְחַיִם, רַחֲיִם, רֵי', רְחַיִם f. (sing.) (b. h.; רחח *to rub*) *millstone, mill.* B. Mets. IX, 13 החובל את חר' עובר וכ' he who takes a mill to pledge violates a prohibitory law, and is guilty of taking two vessels &c.; ולא ר' ורכב בלבד and not only mill and upper millstone are meant (Deut. XXIV, 6), but anything with which a living is made &c. Men. X, 4, a. e., v. גְּרוֹסָה. Bets. II, 9, v. פַּלְגָּל Tosef. B. Bath. III, 2; Y. ib. IV, 14[c] bot. תחתתונה ר' the lower (stationary) millstone (for crushing olives); ר' העלירונה the upper millstone. Ohol. VIII, 3 ר' של אדם a mill worked by man, handmill. Tosef. ib. IX, 2 נדחק בר' שהגוי וכ' if a person is pressed to work at a mill where there is a gentile or a menstruant; איזו הרא הר' כל שעוקרין אותה וכ' (not כל שאין עוקרין, v. R. S. to Ohol. VIII, 3) what kind of a mill is meant? Such as can be lifted or pushed from its place; Tosef. Toh. VI, 11; a. fr.—Kidd. 29[b] ר' בצווארו he has a millstone on his neck (has wife and children to support).

רְחֵילָא, רְחֵיל־, v. רְחַל II.

רַחֲיִם, v. רַחַיִם.

רְחֵים, v. רְחֵם.

רְחִים I m. (preced.) *love.* Targ. Cant. VII, 7.—V. רְחִימְתָא.

רְחִים II, **רְחִימָא** m. (preced.) *beloved, friend; lovable.* Targ. Jer. IX, 3 (ed. Wil. רְחֵים). Ib. XXXI, 19 (20) רְחֵים. Targ. O. a. Y. II Deut. XXXIII, 12; a. fr.—*Pl.* רְחִימִין. Targ. Hos. I, 6; 8. Targ. II Sam. I, 23; a. e.—Gen. R. s. 65 [read:] כמה ר' חוו ליה וכ' so many friends had he, and yet he said, (I appoint as my son's guardian) the scribe; Yalk. ib. 115 רַחֲמִין.—*Fem.* רְחִימְתָא, רְחִימָתָא. Targ. Y. Ex. XI, 2. Targ. Hos. III, 1. Targ. O. Deut. XXI, 16 רְחוּמְתָא ed. Berl. (ed. Vien. רְחֵמְתָא); Y. רְחִימְתָא, רְחִימָתָא, רְחִמְ'.

רְחִימוּתָא, v. רַחֲמוּ.

רְחִימְתָא, רְחִימָתָא f. 1) v. רְחִים II.—2) *love.* Targ Koh. IX, 1 (ed. Vien. רְחִמְ'). Targ. Hos. III, 1 רְחִימַת constr. a. fr.—Snh. 7[a] רְחִימְתִין our love, v. סַפְסִירָא.

רחיפין, Tosef. Shebi. VII, 15, v. טְפִיחַ II.

רָחִיץ, רְחֵיץ, v. רְחַץ.

רְחִיצָה f. (רְחַץ) *washing, bathing.* Yoma VIII, 1. Ḥall. I, 9 רְחִיצַת יְדִים washing the hands. Y. Naz. VII, end, 56[d] על רחיצת גופו for omitting to bathe his body. Num. R. s. 14[1] שרפאתיו ע"י רחיצת תירדן whom I cured by bathing in the Jordan. Ib. שהסרתי . . . ע"י רחיצת וכ' whom I saved from drowning through the bathing of Pharaoh's daughter. Ib. גחזי שלקה ע"י ר' Gehazi who was punished on the occasion of (Naaman's) bathing; a. fr.

רְחִיק, v. רְחַק.

רָחִיק I m. (preced.) *distance.* Targ. Ex. II, 4. Targ. Ps. X, 1. Targ. Prov. XXXI, 14 (Ms. רוֹחַק); a. fr.

רָחִיק II m., **רְחִיקָא, רְ', רַחְיָקָא, רְחִיקְתָא** f. (preced.) *far, distant, removed.* Targ. Deut. XXIX, 21. Targ. Jer. XII, 2. Targ. Prov. XXV, 25; a. fr.—Succ. 52[a]; Yalk. Joel 535, v. צַוָּותָא. Y. Shebi. IX, 38[d] bot. לארעא דר' to a distant land; a. e.—*Pl.* רְחִיקָן, רְחִיקִין. Targ. Josh. IX, 22. Targ. Jud. XVIII, 7; a. fr.—Y. Ned. XI, end, 42[d] (expl. Mish. ib. XI, 12) [read:] כמא דשמיא ר' שמים ביני לבירך כן הרי אתתא רחיקא וכ' . . . as the heavens are remote from the earth, so is this woman (I) from this man (I cannot live with him); a. e.

רְחִישׁ, רְחֵישׁ, v. רְחַשׁ.

רְחִישָׁה f. (רְחַשׁ) *movement.* Cant. R. to IV, 4 (ref. to Cant. IV, 3) רְחִישַׁת פּוּךְ חבירכה וכ' the moving of thy mouth (in prayer) is as pleasing to me as the crimson thread (the strap in the Temple on the Day of Atonement, v. Yoma VI, 8).—[Gen. R. s. 12, beg. רחישת קנים Ar., v. חֲרִישָׁה III.]

רחישותא, Targ. Y. Gen. XXII, 13 some ed., v. חֲרִישׁוּתָא.

רְחִישְׁתָא f. (רְחַשׁ) *sense, sensation.* Targ. Job XX, 2 ed. Lag., v. חִישׁוּתָא.

רָחֵל I f. (b. h.) pr. n. f. *Rachel,* 1) wife of Jacob. Gen. R. s. 71 (play on עקרה, Gen. XXIX, 31) ר' תחיה עיקרו וכ' Rachel shall be the chief person of the household; ib. לפי שכל הדברים תלויין בר' וכ' because all depends on R., therefore is Israel called by her name; Ruth R. to IV, 11, v. עִיקָּר; a. v. fr.—2) R. Akiba's wife. Ab. d'R. N. ch. VI.—3) R., mother of Rab Mari. Sabb. 154[a]; a. fr.

רָחֵל II f. (b. h.) *ewe, sheep.* Bekh. III, 1 ר' בת שתים וכ' if an ewe gives birth in her second year of age, the issue belongs to the priest with certainty. Ib. 20[a]. Tosef. Ḥull. X, 1 כלאיים מן הר' וכ' a hybrid of an ewe and a kid is subject to the law concerning the first of the fleece (Deut. XVIII, 4); a. fr.—*Pl.* רְחֵלוֹת, רְחָלִים, רְחָלִין, רְחֵ'. Ib. 4 השוטף רְחָלָיו if one washes his lambs (and wool comes out). Ib.; Ḥull. XI, 2 חמש ר' גוזזות וכ' five lambs yielding wool of the weight of &c. Ib. 137[b] דקא מחני ליה לבריה רחלים taught his son (the Mishnah l. c.) using *r'ḥelim* (according to Biblical usage); א"ל אתניה רחלות said he to him, teach him *r'ḥeloth* (in accordance with later usage). Bekh. V, 3 זכר של ר' זָכָר, v. זָכָר. Sabb. V, 2; 4; a. fr.

רַחְלָא, רְחֵי׳, רְחֶלָא ch. same. Targ. Is. LIII, 7. Targ. Y. Lev. XXII, 8; a. e.—Y. Ber. V, 9ᵉ top; v. רַחֲמָנָא. Keth. 63ᵃ (prov., with ref. to Akiba's daughter, betrothed to Ben 'Azzai for many years, and alluding to Rachel, the name of Akiba's wife, v. רָחֵל I) ר׳ בתר ר׳ אזלא וכ׳ ewe follows ewe, as the mother acts, so does the daughter; a. e.—*Pl.* רַחְלֵי, רְחֵי׳, רַחֲלִין. Targ. Gen. XXXII, 15 (14) (O. ed. Berl. רַחְלֵי). Targ. Deut. XIV, 4 (O. ed. Berl. רַחֲלִין); a. e.

רָחַם (b. h.) *to love.*

Pi. רִיחֵם 1) (with עַל) *to have compassion on, pity; to befriend.* Ber. 33ᵃ אסור לרַחֵם עלָיו ... כל מי you must not befriend him who has no sense (ref. to Is. XXVII, 11). Sabb. 151ᵇ מְרַחֲמִין עליו וכ׳ ... כל המְרַחֵם he who shows mercy to creatures (men), will be shown mercy in heaven (ref. to Deut. XIII, 18), v. רַחֲמָן. Ab. Zar. 18ᵃ מן השמים יְרַחֲמוּ heaven will have mercy (protect me); Nidd. 45ᵃ. Sot. VIII, 1 יְרַחֲמוּ עליכם they will have mercy on you (spare your lives); a. fr.—Trnsf. *to give suck to a strange animal.* Bekh. 24ᵃ אינה מְרַחֶמֶת אלא וכ׳ no dam gives suck to a stranger, unless she has had a child of her own. Ib. מרחמת אע״פ וכ׳ she may give suck, even if she has never given birth.—2) *to stimulate the maternal instinct* (v. רֶחֶם) of an animal after confinement by inserting a lump of salt into the womb. Tosef. Sabb. XV (XVI), 2 מְרַחֲמִין היינו בהמה טהורה ביו״ט ed. Zuck. (Var. בהמה על) we (in my father's house) used to stimulate &c. on a Holy Day; Sabb. 128ᵇ בהמה על; Y. ib. XVIII, end, 16ᶜ הבהמה על.

Hithpa. הִתְרַחֵם *to have pity.* Num. R. s. 9 24 אם נופלים אנו ... מִתְרַחֵם עלינו אין אנו מִתְרַחֲמִים עליו if we fall into David's hands, he will have pity on us, but if David fall into our hands, we shall have no pity on him; Y. Sot. I, 17ᵇ bot. אנו מרחמין ... (הוא מרחם).

רָחֵים, רַחֵם ch. same, 1) *to love* (h. אהב). Targ. Gen. XXII, 2. Ib. XXXVII, 3. Targ. O. Deut. VI, 5. Targ. Prov. IV, 6 (ed. Wil. רָחֲמָהּ *Pa.*); a. fr.—Midr. Till. to Ps. XVIII, 2 (expl. ארחמך, ib.) רַחֲמִית יחד וכ׳ I love thee (ref. to Targ. Deut. l. c.); Yalk. ib. 671 רַחֲמָאי יחד. Y. Ber. IX, 14ᵇ bot. (R. Akiba speaking to his pupils before his death) רְחֵמְתֵּיהּ בכל לבי ורחמתיה וכ׳ I loved him with all my heart, and I loved him with all I possessed, but how to love him with all my soul (life) I could not understand, and now &c. Sabb. 23ᵇ דְּרָחֵים רבנן וכ׳ he who loves scholars shall have children that are scholars. Y. ib. XIV, 14ᵈ bot. חד בר נש ר׳ אתתא וכ׳ a man fell in love with a woman ... and grew dangerously ill; Y. Ab. Zar. II, 40ᵈ bot. Lev. R. s. 25 שמעית דמלכא רַחֲמָא וכ׳ I heard that the king loves figs; Koh. R. to II, 20 רחים; ib. רחימא; ib. רחימית (corr. acc.). Y. Ab. Zar. II, 41ᵃ bot. דהוות רַחֲמָא מצוותא who loved to be charitable; Y. Ter. VIII, 45ᶜ bot. הוו רחמנא וכ׳ (corr. acc.). Keth. 105ᵇ אם מְרַחֲם כולהו רַחֲמוּ לי וכ׳ if there is love (among them), they all love me &c., v. סְנֵי. Snh. 89ᵇ תרויהו רַחֲמִינְהוּ לחו I love both of them (Isaac und Ishmael); a. fr.—2) (with עַל) *to have compassion on, pity.* Targ. Ps. CIII, 13. Targ. Prov. XXVIII, 13; a. fr.

Pa. רַחֵם 1) *to love.* Targ. Gen. XXIX, 32 (O. ed. Vien. *Pe.*). Targ. Y. Deut. VI, 5; a. e.—Keth. l. c. ... דְּמְרַחֲמִין האי ליה וכ׳ if the people of a place love a teacher, it is not because he is a good man, but because he does not reprove them on heavenly matters (for neglect of religious duties). Y. Ter. VIII, 45ᶜ אילולי דאתון מרחמין שמועתא וכ׳ but for your loving traditions (you would not ask such questions); is it not a Mishnah?; Y. Ab. Zar. II, 41ᵃ רחמין; a. e.—Trnsf. *to give suck* (v. preced.). Bekh. 24ᵃ or shall we say, דידה מְרַחֲמָא דלא וכ׳ a dam gives suck to her own young, but not to a stranger. Ib. דילמא רַחוּמֵי רחמים perhaps this is a case when one gives suck to a stranger (although having a child of her own); v. שְׁבַק.—2) (with עַל) *to compassionate, pity.* Targ. Jer. XXXI, 19. Targ. O. Num. VI, 25 וירחם עלך ed. Lisb. (oth. ed. ויר׳ יחך; in ed. Berl. untranslated). Targ. Deut. VII, 2; a. fr.—Macc. 23ᵇ מדהא מְרַחֲמָא והא לא מרחמתא (Solomon found out which was the true mother of the living child,) because the one showed compassion, and the other did not. Y. Taan. II, 65ᵇ אמרין ... מְרַחֲמִים עלינן לינן מְרַחֲמִין וכ׳ the men of Niniveh said, if thou wilt have no mercy on us, we shall have no mercy on them (the beasts and the children); a. fr.

Ithpa. אִתְרְחֵם, *Ithpe.* אִתְרְחֵם 1) *to be loved, beloved.* Targ. Prov. XV, 9.—2) (with עַל) *to be pitied, be shown mercy.* Targ. Y. Ex. XXXIII, 19. Targ. Gen. XLIII, 29. Targ. Hos. XIV, 4; a. e.—3) *to be moved to mercy, have pity.* Targ. Jer. XXXI, 18 (19) מתרחם ed. Lag. (oth. ed. מתנחם; h. text נחמתי).—Y. Taan. l. c., v. supra; a. e.

רֶחֶם m. (b. h.) *raḥam*, name of an unclean bird, *gier-eagle* or *vulture.* Ḥull. 63ᵃ ר׳ כיון ... ר׳ זו שרקרק ולמה שבא ר׳ וכ׳ *raḥam* (Lev. XI, 18) is the *sh'rakrak*, and why is it called *raḥam* (love)? Because when the *r.* comes, mercy comes upon the world (it betokens rain).

רֶחֶם *friend*, v. רַחֲמָא III.

רֶחֶם m. (b. h.) *orifice of the matrix; womb.* B. Bath. 16ᵇ, a. e. רַחֲמָהּ צר, v. אַגְּלָה. Num. R. s. 10 5 קבלת הר׳ וכ׳ (fem.) the womb conceived &c. Ḥull. 70ᵃ כותלי בית הר׳ the sides of the womb; a. fr.—Gen. R. s. 37; Yalk. Ps. 869 (ref. to Ps. CX, 3) מרַחְמוֹ של עולם שחרתיך לי from the womb of the world (sunrise, east) did I choose thee for me.—*Pl.* רְחָמִים. Ḥull. l. c. Ber. 32ᵇ פטרי ר׳ the firstborn; a. e.

רַחְמָא, רַחְ׳ I ch. same. Targ. Job III, 10. Ib. XXXVIII, 8.

רַחְמָא II, רַחְ׳, רַחֲמָא f. (רֶחֶם) *love.* Targ. Hos. XI, 4. Targ. II Sam. XIII, 15 (ed. Wil. רִיחֲמָא). Targ. I Sam. XX, 17 רַחְמַת constr.; a. e.—*Pl.* רַחֲמָא. Targ. Prov. VII, 18 (Ms. רַחֲמָאתָא; h. text דדים).—V. רַחֲמוּ.

רַחֵם, רַחְמָא III, רַחְ׳, רַחֲמָא m. (preced.) *friend.* Targ. Y. Ex. XI, 2. Targ. Prov. XXVII, 6 (Ms. רחימא); a. e.—Gitt. 55ᵇ דְּרַחֲמִיהּ קמצא whose friend's name was Ḳamtsa. Gen. R. s. 96 ברית דְּרַחֲמִיךְ thy friend's son, v. טָעַן II. Y. Shebi. IX, 39ᵃ top רחם ... בגין דלית whereas these people (we) have no friend; a. e.—*Pl.* רַחֲמֵי, רַחֲמִין, רְ׳, Targ. Prov. VIII, 36. Targ. Ps. XXXVIII, 12 Ms. (ed. רְחֵי׳). Targ. O. Gen. XXVI, 26 רַחֲמוֹהִי ed. Berl. (oth. ed. מרח׳); a. e.—Y. Shebi. l. c. חמי לך תלתא ר׳ וכ׳ choose thee three friends &c. Yalk. Gen. 115, v. רְחֵים II. Sabb. 32ᵃ Ar. (ed. מרחמי); a. e.

רַחֲמָא, רַחְמָן ch. same. Targ. Y. Lev. XXII, 28 (not רחמין, v. infra). Targ. Y. Num. XII, 13; a. e.—Esp. רחמנא *the Merciful, God.* Targ. Ps. CXII, 4. Targ. Ex. XXXIV, 6; a. e.—Y. Ber. V, 9c top (ref. to Lev. XXII, 28) אילין דמתרגמין ... כמא דאנא ר' ... כך תהוון רחמנין וכ' those who in the interpretation of this verse say, my people, as I am merciful in heaven, so shall you be merciful: cow or ewe &c.; Y. Meg. IV, 75c top דאנן רחמין (corr. acc.).—Y. Kidd. I, 61b ברוך ר' דליתי וכ' blessed be the Lord that I have neither father nor mother (because it is so difficult to do one's duty by one's parents); Y. Peah I, 15c bot. Taan. 9b ר' לרצלן וכ' the Lord save us &c., v. כְּרִסוּפָּא; a. fr.—Trnsf. *the Word of God, Scripture, the Law.* B. Mets. 3a דרמיא ואמר ר' שבועה וכ' the Law imposes an oath upon him. Ib. b ר' רמי וכ' and the Law says, impose an oath upon him. Ker. 7a (ref. to Lev. XXI, 12) קריה ר' וכ' שמן ... the Scripture calls it oil of ordination (sacred) to intimate, that it does not lose its sacred character even after being put on his head; a. v. fr.—*Pl.* רַחֲמָנִין. Targ. Y. Lev. l. c.—Y. Ber. l. c.; Y. Meg. l. c.; a. e.—[Y. Ter. VIII, 45c bot. חוו רחמנא, v. רְחֵם.]

רַחֲמָנוּת f. (preced.) *love, mercifulness, compassion.* Succ. 14a מדת ר' divine mercy, opp. אכזריות. Keth. 50b יודע אני ... אלא מידת ר' I know that thou decidest so not as a matter of justice but as a matter of humanity. Gen. R. s. 56 מרחמנותו של אבא ... ונופלות and tears of paternal love fell upon Isaac's eyes; a. e.

רַחֲמָנוּתָא ch. same. B. Bath. 16a מינשי ליה לרחמנותיה (marg. vers. לרחימותיה; Ms. H. לרחמותיה) דאברהם shall Abraham's love (of God) be forgotten (fall into disuse)?

רַחֲמָנִי m. = רַחֲמָן. Tanh. B'shall. 11 אומרין שהוא ר' וכ' they say (in praise of a man) that he is merciful, he (God) is more. Mekh. B'shall., Shir., s. 1 שהוא ר' ואינו וכ' they praise a king that he is kindhearted, yet he is cruel; Yalk. Ex. 242. Tanh. ʿEkeb 2 נשר שהוא ר' על בניו the eagle which is full of love for its young; Yalk. Prov. 963; a. e.—*Pl.* רַחֲמָנִים, v. רַחֲמָן.—*Fem.* רַחֲמָנִית, v. רַחֲמָן.

רַחֲנָא, v. רֵיחָנָא.

רָחַף (b. h.) *to move, vibrate.*

Pi. רִחֵף *to move, hover, flatter.* Ḥag. 15a (ref. to Gen. I, 2) כיונה שמרחפת על בניה וכ' like a dove that hovers over her young without touching them.

רָחַץ (b. h.) *to bathe, wash.* Sabb. 122a מותר לְרַחוֹץ בה מיד it is permitted to bathe in it immediately (after the exit of the Sabbath); ib. 151a; Makhsh. II, 5 רוֹחֵץ מיד. Ber. 15a מי שאין ... לרחוץ ידיו (Ms. M. לרטול) he that has no water with which to wash his hands (before prayer). Tosef. Keth. VII, 6 ורוֹחֶצֶת במרחץ עם כל אדם a woman that bathes in a bath-house with all kind of people (loses her jointure). Y. ib. VII, 31b bot. (as a case for divorce) הדירה שלא תִּרְחַצני וכ' if he bound her by a vow (saying), thou shalt not bathe in a bath-house; a. fr.—Part. pass. רָחוּץ. Zeb. 17b שלא רָחוּץ ידים וכ' not having washed his hands and feet (before a sacred function); Tosef. Men. I, 9. Ib. 12 שלא רחוץ, Var. ולא רָחֲצוּ.

רַחֲמוּתָא, רַחֲמוּ f. (preced.) *love; loveliness; mercy.* Targ. Ez. XXIII, 17. Targ. Prov. V, 19. Ib. XVII, 9 (ed. Wil. רְחַמוּ; Bxt. רְחִימוּ). Targ. Ps. XXIX, 10 כורסי ר' (= h. כִּסֵּא רחמים, v. כִּסֵּא); a. e.—B. Bath. 16a, v. רַחֲמָנוּתָא.—Trnsf. *maternal instinct, giving suck to a strange animal* (v. רָחַם, a. רַחַם). Bekh. 24a חיישינן לר' we consider the possibility of her giving suck to a strange animal.

רַחֲמֵי, v. רַחֲמִין.

רַחֲמִים m. pl. (b. h.; רָחַם) *love, mercy*; (sub. בקשת) *prayer.* Ber. 7a שיכבשו רַחֲמַי את כעסי וכ' that my mercy may conquer my anger &c., v. גָּלַל. Ib. שיכבשו רַחֲמֶיךָ וכ' that thy mercy &c. Ib. 10a, sq. אל ימנע עצמו מן רחמי must not despair of mercy (cease to pray), v. מָנַע. Ib. 55a שלשה צריכים רחמי three things must be prayed for. Ab. II, 3, v. קָבַע. Lev. R. s. 2, end תרצני עמו ברחמי וכ' I shall be in grace with him, and he will receive me in repentance. Num. R. s. 20, beg. כל הנביאים היו במדת רחמים על וכ' all the (Israelitish) prophets were benevolently disposed towards Israel and towards the nations; a. v. fr.—בקש רחמי to ask for mercy, *to pray.* Macc. 11a שהיה להן לבקש רחמים על וכ' it was their duty to pray for their generation &c. Sabb. 67a ורבים יבקשו עליו רחמים לעולם ... ר' and the people will pray for him. Ib. 151b על מידה זו וכ' man must always pray concerning this condition (poverty), for if he does not come to it, his son will &c.; a. fr., v. בָּקַשׁ.—מדת הרחמים, v. דִּין II. כסא רחמים, v. כִּסֵּא.

רַחֲמֵי, רַחֲמִין ch. same. Targ. Gen. XLIII, 30. Targ. Jer. XVI, 5; a. fr.—Ber. 20b דרך נינהו וחייבין ... and they (women) are bound to say prayers, for they are a manifestation of love (and not a ceremony). Ḥull. 59b בעא ר' וכ' he prayed, and it returned to its place; a. fr.; v. בְּעֵי I.

רַחֲמָן m. (preced.) *merciful, compassionate, sympathetic*; הרחמן *the Merciful, God.* Tosef. B. Kam. IX, 30 (ref. to Deut. XIII, 18) כל זמן שאתה ר' הרחמן וכ' if thou art merciful, the Merciful will have mercy on thee. Kidd. 81b הרחמן ירצילנו וכ' the Lord save us from evil inclinations. Midr. Till. to Ps. CIII, 13 כר' שבאבות like the most merciful of the patriarchs (Abraham). B. Bath. 145b (ref. to Prov. XV, 15) זה ר' this means the sympathetic man. Snh. 39a אם ר' הוא ... אם ר' מלא רחמים הוא וכ' if he (the human king) is merciful, he puts half of them (the rebels) to death; if he is most merciful, he chastises the prominent &c.; a. fr.—*Pl.* רַחֲמָנִין, רַחֲמָנִים. Yeb. 79a שלשה הרחמן ... this nation (Israel) is known by three characteristic features, they are merciful, chaste, charitable; Y. Kidd. IV, 65c; Midr. Till. to Ps. XVII. Pes. 113b שלשה חייהן ... הרחמן וכ' there are three persons whose lives are no lives, the sympathetic, the hot-tempered, and the delicate. M. Kat. 27b (to those mourning to excess) אמר הקב"ה אי אתם רחמנין בו יותר ממני (Ms. M. omits בו) the Lord says, you do not bear him more love than I do?; a. e.—*Fem.* (b. h.) רַחֲמָנִית. Tanh. Vayetsé 8 אמר לה הקב"ה את רחמנית the Lord said to her (Leah), thou art compassionate, I will also have compassion on her (Rachel).—*Pl.* רַחֲמָנִיּוֹת. Meg. 14b מפני שהנשים רחמניות because women are compassionate. Ex. R. s. 2, beg. הן מדותיו של הקב"ה ... the dealings and dispositions of the Lord are full of love; a. e.

Hif. הִרְחִיץ 1) same, *to wash, cleanse.* Ib. 10 משפשף ומַרְחִיץ he rubs and washes (hands and feet). Ber. l. c. (ref. to Ps. XXVI, 6) דכתיב אֶרְחַץ ולא אַרְחִיץ (v. Ms. M., Rabb. D. S. a. l.) it is written *erḥats* (I bathe) and not *arḥits* (I cleanse), i. e. washing of hands as a symbolical act is equal to immersion. Y. Keth. V, 30[a] bot. ומַרְחֶצֶת לו וכ׳ she must bathe his feet (personally attend to his foot-bath). Yalk. Cant. 988 שמַרְחִיצִין את ישראל וכ׳ who cleanse Israel from sins; a. e.—2) *to cause to bathe.* Num. R. s. 13[2] ולהַרְחִיצָם בנחלי חלב . . . עתיד the Lord shall cause them to drink . . ., and to bathe in rivers of milk. Sabb. l. c.; Makhsh. l. c. מרחץ המרחצת בשבת a bath-house that allows bathing (is heated and open) on the Sabbath. Y. Ber. II, 4[c] bot. מרחץ ואע״פ שאינה מרחצת a bath-house, even if it is not in use.

Pi. רִיחֵץ *to cleanse.*—Part. pass. מְרוּחָץ; *pl.* מְרוּחָצִין. Cant. R. to IV, 4 שהיו כולן מר׳ מן הטונות they were all cleansed of their sins.

Nif. נִרְחַץ *to be cleansed.* Yalk. Cant. l. c. . . . שהטיף ונִרְחֲצוּ מעוונותיהם the Lord dropped dew upon them, and they were cleansed of their sins.

רְחֵיץ, רֵיחֵץ (with על, or ב־) *to lean on; to trust; to be safe.* Targ. Ps. CXVIII, 8, sq. Ib. 10, sq. Targ. Y. I Gen. XXVII, 40. Targ. Job XII, 6; a. fr.—Y. Ber. II, 5[a] אנן רְחִיצַיָּא we are sure (cmp. מובטח, v. בָּטַח). Snh. 7[a] גברא דרחיצנא עליה the man in whom I trusted lifted up his club &c.; a. e.

Ithpa. אִתְרַחֵיץ, *Ithpe.* אִתְרְחִיץ same. Targ. II Kings XVIII, 19, sq. Targ. Ps. XXV, 2. Ib. XXXVI, 8 Ms. (v. רוּחָצָן). Targ. Jer. XLIX, 4; a. fr.—B. Bath. 91[b] דמִתְרַחִיץ עלירחון וכ׳ . . . דמודי he who assents to them (pretends to share their errors) falls into their hand; he who confides in them,—what is his is theirs. Y. Sabb. II, 5[b] לא תִּתְרַחֵץ על צלוחי rely not on my prayer. Cant. R. to VII, 2 בגין דאִיתְרְחִיצוּ ביה because they trusted in him; a. e.

Af. אַרְחִיץ *to cause to trust.* Targ. Is. XXXVI, 15; Targ. II Kings XVIII, 30. Targ. Jer. XXIX, 31.

רָחָצָן, v. רוּחָצָן.

רָחַק (b. h.) *to be distant, far, removed.* Y'lamd. to Num. X, 29, quot. in Ar. (ref. to Ps. LXXIII, 27) מי שרוֹחֵק הק״בה וכ׳ (ed. Koh. שמִתְרַחֵק) he who keeps away from the Lord, so as not to repent. Sifré Num. 131 כרחוק מזרח וכ׳ as far as the east is removed from the west; a. e.

Pi. רִיחֵק, רִחֵק *to remove; to alienate; to reject, expel; to loathe.* B. Kam. 24[a] top, a. e. ר׳ נגיחותיו if the ox did his gorings in intervals (of three days), opp. קירב. Ib. רִיחֲקָה ראיותיה, v. רָאָה. Yalk. Ps. 809 (ref. to Ps. l. c.) זה . . . שרִיחֲקוּ את הקץ this alludes to Balaam and his associates, who put far off the end (the day of judgment, Num. XXIV, 17), opp. קרבו. Ber. 60[b] ורַחֲקֵנִי מאדם רע וכ׳ keep me far from a bad man and a bad associate. Eduy. V, 7 מעשיך יקרבוך ומעשיך יְרַחֲקוּךָ thy own doings will bring thee near (win thee friends), and thy own doings will alienate thee. Ib. VIII, 7 לרַחֵק, v. קָרַב; a. fr.—Part. pass. מְרוּחָק; *pl.* מְרוּחָקִין, מְרוּחָקִים. Ib. המר׳ בזרוע, v. קָרַב. Ber. 63[b] שלא היה מר׳ וכ׳ which was only twelve miles off.

Hif. same. Sifré Num. 94 מַרְחִיקִים, v. קָרַב. B. Bath. II, 5 מַרְחִיקִין את הסולם וכ׳ (neighbors) must keep a ladder removed from the (neighbor's) dove-cote four cubits. Ib. 4 אלא אם כן ה׳ ממנו וכ׳ unless he places (the wall) at a distance of four cubits. Ib. 18[b] על המזיק לַהֲרָחִיק את עצמו it is the duty of him who causes the damage to remove himself; (oth. opin.) על הניזק להרחיק וכ׳ he who is injured must remove himself. Ber. I, 1 כדי להרחיק וכ׳ in order to keep men away (prevent them) from sin. Snh. 103[b] שהַרְחִיקָה וכ׳, v. לָגִיטָה. Ib. מַרְחֶקֶת וכ׳ estranges those who are near (related) &c.; a. fr.—2) *to keep aloof, stay away.* Ab. I, 7 הַרְחֵק משכן רע keep aloof from a bad neighbor; a. e.—[Y. Ber. I, 2[d] bot. והרחיק על פתחו וכ׳, read: ויַרְחִיק, v. רָחַק.]

Hithpa. הִתְרַחֵק, *Nithpa.* נִתְרַחֵק *to remove one's self; to become a stranger.* Yeb. 109[a] ויִתְרַחֵק . . . לעולם ידבק man should always cling to three things, and keep aloof from three things. Snh. III, 4 קרוב וכ׳, v. קָרוֹב. Ber. 34[b] (ref. to Is. LVII, 19) שהיה קרוב . . . וכ׳ וכ׳ who came near committing a sin, and withdrew himself from it. Y'lamd. l. c., v. supra; a. e.

רָחִיק, רָחֵק ch. same. Targ. Prov. XIX, 7. Targ. Ps. CIII, 12. Ib. LIII, 2. Targ. Job XXI, 16; a. fr.

Af. אַרְחִיק 1) *to remove; to reject, loathe.* Targ. Ps. CIII, 12. Targ. Ex. XXXIII, 7. Targ. Is. VI, 12. Targ. Job XXXIII, 20 (Ms. *Pa.*); a. fr.—2) *to be removed.* Gitt. 58[a] כמה מַרְחִיקְנָא וכ׳ how far am I (in my studies) from that place (the passage quoted)?

Pa. רָחֵיק, רַחֵק *to remove, keep off; to loathe, abominate; to make abominable.* Targ. Job XI, 14. Targ. Am. VI, 3 מר׳ יום (ed. Lag. מיום, corr. acc.; h. text מנדים). Targ. Jer. II, 37 (h. text מאס). Targ. Deut. VII, 26 (h. text תעב). Targ. Job IX, 31; a. fr.—Part. pass. מְרַחֵק. Targ. Mal. I, 7 (h. text מגאל).—Sabb. 128[b] טמאה לא מְרַחֲקָא וולדא ואי מרחקא וכ׳ an unclean animal (after giving birth) does not keep its young off, and if it does, it does not allow them to come near again (stimulation of the maternal instinct does not avail, v. רָחַם). Snh. 29[a] משום דמְרַחֲקָא דעתיה (an enemy cannot be witness,) because his mind is estranged (hostile), opp. מקרבא; Yalk. Num. 788; a. e.—V. מְרַחֲקָא, מְרַחֲקָתָא.

רָחַשׁ (b. h.) 1) *to move, vibrate.* Y. Ber. II, 4[b] bot. האומר . . . שפתותיו רוֹחֲשׁוֹת עמו בקבר if one reports a tradition in the name of its author, his (the author's) lips move in the grave with him (the reporter); Y. M. Kat. III, 83[c] bot.; Y. Shek. II, end, 47[a]. Ib. מְרַחֲשׁוֹת (*Pi.*, v. דָּבַב). Men. V, 8 (63[a]) מרחשת . . . ומעשירה רוֹחֲשִׁין (Bab. ed. רוחשין רכין; Ms. M. only רכין, v. Rabb. D. S. a. l. note) a *marḥesheth* is deep, and the pastry made in it vibrates (like jelly), opp. קשין; Sifra Vayikra, N'dab., Par. 10, ch. XII; Lev. R. s. 3, end; Yalk. ib. 451.—2) *to swarm.*—*Part. pass.* רָחוּשׁ; f. רְחוּשָׁה *crowded.* Lev. R. s. 30; Pesik. Ul'kaḥ., p. 184[a] sq., v. הָמַס.—3) with לב, *to be moved, to feel, think.* Midr. Till. to Ps. XLV, 2 לא רכלו . . . אלא כיון שר׳ לבם בתשובה וכ׳ they could not confess with their lips, but when their heart was moved in repentance, the Lord received them. Ib. אם בלבנו רָחֲשָׁנוּ וכ׳ if we only have been thinking in our hearts, we have already told our deeds to the Lord; a. e.

Pi. רִיחֵשׁ same, *to move.* Pes. 88[b] חטילו . . . וריחֲשָׁה

they poured cold water upon it (the lizard), and it moved. Y. Shek. l. c., v. supra.

Hif. הִרְחִישׁ 1) *to move* (the lips); *to whisper, think.* Y. Ber. IV, beg. 7[a] (ref. to I Sam. I, 13) מיכן ... לַהֲרְחִישׁ from this we learn that he who prays must move his lips. Ib. מַרְחִישׁ בשפתותיו. Pesik. R. s. 13 (ref. to Ex. XVII, 7) [read:] אם מַרְחִישִׁים אנו בקרבנו דברים והוא יודע מה אנו מרחישים בקרבנו וכ' if we think words in our hearts, and he knows what we think in our hearts, we will worship him; (Ex. R. s. 26 מהרהרים).—2) *to swarm, come forth* (of worms); *to bring forth* (*worms*). Koh. R. to V, 10 (ref. to Job XXV, 6) אלו חולעים שמַרְחִישִׁין תחתיו במותו that means the worms which come forth under him when he is dead. Gen. R. s. 23 התחיל המת מרחיש (not מרחש) corpses began to beget worms; a. e.—Trnsf. *to bring forth in abundance.* Ber. 17[a] יַרְחִישׁ, v. רְנָנָה.

רֵחֵישׁ, רְחַשׁ ch. same, 1) *to move, creep; to swarm, bring forth.* Targ. Gen. I, 26; 28; 30 (h. text רמש). Ib. O, 20 (Y. יִרְחָשׁוּן *Pa.*; h. text שרץ). Targ. Ps. CV, 30; a. fr.—2) *to move* (the lips); *to be moved.* Targ. Lam. I, 18. Targ. Y. Gen. XLIII, 29; a. e.—[Targ. Ps. XIV, 7 יִרְחַשׁ Ms., v. infra.]

Af. אַרְחֵישׁ 1) *to bring forth* (worms &c.). Targ. Gen. I, 21. Ib. IX, 2. Targ. Y. Ex. XVI, 20.—2) *to cause to come forth, bring about.* Targ. Ps. XIV, 7 (Ms. *Pe.*). Targ. Lam. III, 23. Targ. Ps. LV, 9 (h. text אחישה).

Pa. רַחֵשׁ 1) *to bring forth.* Targ. Y. Gen. I, 20 (v. supra).—2) *to move.* Hag. 3[a] מנידי ... ומְרַחֲשִׁין שפוותיידהו (mutes) nodded their heads and moved their lips.—Part. pass. מְרַחֲשָׁא f.; מְרַחֲשָׁן *pl.* f. Snh. 67[b] חזא דקא מר' שפוותה מְרַחֲשָׁן he saw that her lips were moving (she was mumbling a charm). Ib. 90[b] דילמא רַחוּשֵׁי מר' שפוותיידהו (not שפוותיה) perhaps only their lips moved (in the grave)?, v. preced.; (Ms. F. מְרַחֲשִׁין וכ' they moved their lips). Men. 63[a] כדאמרי אינשי קמרחשן וכ' Ms. M. (ed. הוה מר' וכ') as people say, his lips are moving (he is excited).

Ithpa. אִתְרַחֵישׁ, *Ithpe.* אִתְרְחִישׁ *to be brought about, to occur.* א' ניסא *a miracle happened.* Targ. Ps. XVIII, 1. Targ. Koh. IV, 13.—B. Mets. 106[a] אי הוות חזית לאִתְרַחוּשֵׁי לך ניסא הוה א' וכ' if thou wert worthy of a miracle to happen to thee, a miracle would have happened to thee like that &c. Meg. 7[b] מִתְרְחִישׁ ניסא ... לא בכל not always does a miracle happen. Gitt. 45[a]; a. fr.

רַחַשׁ m. (preced.) 1) *a creeping thing, reptile.* Ter. VIII, 4 כדי שרצא הר' וכ' as long as it would take a poisonous reptile to come forth ... and drink; Hull. 10[a].—V. רָחוּשׁ.—2) *emotion, thought.* Midr. Till. to Ps. XLV, 2 אם ר' למה אמירה ואם אמירה למה ר' if thought is meant, why does the text mention speech, and if speech, why thought?; a. e.—V. רַחֲשׁוּשׁ.

רִי', רְחָשָׁא, רְחִישׁ, רְחֵישׁ ch. same, *worm, reptile, insect.* Targ. Gen. I, 20 (h. text שרץ). Targ. O. Ex. XVI, 20 (h. text תולעים). Targ. ib. 24 (h. text רמה). Targ. Lev. XI, 20, sq. Ib. V, 2 (O. ed. Vien. רָחִישׁ); a. fr.—B. Mets. 84[b] חזאי ר' דקא וכ' I saw a worm come out of his ear. Y. Yeb. XV, 14[d] דר' שכיח at a season when the bite of a reptile is of frequent occurrence; a. e.—In gen. a *living thing, noxious animal.* Sabb. 146[a] sq. לא אתי לאוסופי משום ר' one will not enlarge the hole for fear that an animal may creep in.—*Pl.* רִי', רְחָשִׁין. Targ. Y. Gen. I, 24. Targ. Y. Deut. XVIII, 11.

רַחֲשׁוּשׁ m. (רַחַשׁ) *moving (of lips), emotion (of the heart).*—Pl. constr. רַחֲשׁוּשֵׁי. Men. 63[a] מרחשת דאתיא אר' הלב Ar. a. ed. Ven. (v. Rabb. D. S. a. l. note 100; ed. אִרְחוּשֵׁי) the meal offering of the *marḥesheth* intimates that it comes to atone for the emotions of the heart (evil thoughts). Ib. אר' הפה ed. Ven. (ed. only ארחושי; Ms. M. ארחושי הפה) for the movements of the lips, as people say, his lips are moving, v. רַחַשׁ.

רַחַת f. (b. h.; רוּחַ) *winnowing shovel.* Kel. XV, 5 ר' של גרוסות the grist-grinders' shovel. Sabb. XVII, 2; Y. ib. 16[b] top; a. e.

רִי', רְחָתָא ch. same. Targ. Is. XXX, 24.

רְחָתָנָא, v. רֵיחָתָנָא.

רחתת, Y. Ber. IX, 14[b] bot. ר' ענת', read with ed. Lehm.: כיון דאתת ענתא (v. Tosaf. to Sot. 31[a]).

רָטַב (b. h.) 1) *to drip, be moist, juicy, green.*—2) *to moisten, v.* רָטָה.—Part. pass. רָטוּב (b. h. רָטֹב); f. רְטוּבָה; *pl.* רְטוּבִין, רְטוּבִים; רְטוּבוֹת (interch. with רוֹטֵב &c.). Koh. R. to VI, 6; Lev. R. s. 4, v. סִילּוֹן I. Num. R. s. 3, beg. תמרים רטובים (some ed. רוֹטְבִין) juicy (good) dates, opp. נובלות; Midr. Till. to Ps. XCII, 13. T'bul Yom III, 6 תמרים רטובות (Ar. ed. pr. רוֹטְבוֹת); a. fr.—[Num. R. s. 10[21] ונוטל את הרטוב some ed., read: הרוֹטֵב.]

Hif. הִרְטִיב 1) same, *to be green, succulent; to thrive.* Lev. R. s. 23 וישראל מַרְטִיבִין וחולכים and Israel shall thrive more and more; Cant. R. to II, 2. Ib. כשושנת ... שמַרְטֶבֶת וחולכת like the lily of the valleys, which is continually green; a. e.—ה' מעשים טובים *to be succulent with good deeds.* Ib. 1 הִרְטַבְתִּי מ' ט' כשושנה I became filled with the sap of good deeds like the lily; Midr. Till. to Ps. I, 3 ה' במעשים וכ'. Gen. R. s. 81, end (ref. to לוז, Gen. XXXV, 6) כל מי ... ה' מצות ומ' ט' כלוז whosoever entered it became filled with pious acts and good deeds like a nut-tree; (ib. s. 69, a. e. הטריק, v. עָטַק); a. fr.—2) *to cover with green foliage, to improvise a cover with foliage.* Ib. s. 68 מה רטיבה ה' וכ' what was the cover which he (Jacob) prepared? 'The beams of our house are cedars' (Cant. I, 17); Cant. R. to I, 17 ומה הרטבה ה' מהן (strike out מהן); (Yalk. Gen. 119 ומה טריפה הטריק, Var. רטיבה ה', v. עָטַק).—[Cant. R. to VI, 10 מרטבת, v. שָׁבָה *Hithpa.*]

רָטַב I ch. same; v. רַטֵּב.

Af. אַרְטֵב *to moisten, give sap to.* Targ. Y. Deut XXVIII, 23.

Ithpe. אִרְטְרֵב, אִרְטַרַב *to be green, moist.* Targ. Y. II Ex. III, 2 מִרְטְרֵב (some ed. מִרְטַב). Ib. 3 (ed. Vien. מַרְטְרֵב *Af.*).—Succ. 53[b] כמה דמידלי טפי מירטרב עלמא (differ. in Ms. M., v. Rabb. D. S. a. l. note) the higher the waters of the deep rise, the more is vegetation moistened.

רְטַב II m. (preced.) *juice, broth* (v. רוֹטְבָא). Targ. Is. LXV, 4 ed. Wil., a. Ar. Var. (ed. Lag. a. oth. רְטַם; h. text מרק).

רֶטֶב m. (preced. wds.; v. רוֹטֶב) *green fruit*, esp. *dates*. Y. Maasr. I, 48[d] bot. ניקורי ר׳ באבירן fruit during development showing bites of serpents; Tosef. Kel. B. Bath. V, 6 רוטב.

רָטָה, v. רטי.

רָטוֹב m. (רָטַב) *a basket made of green twigs*, used as a bird's trap. Kel. XXIII, 5.—[רָטוֹב or רָטוּב, v. רָטַב.]

רָטוֹנָא m. (רָטַן) *charmer*.—*Pl.* constr. רָטוֹנֵי. Targ. Ps. LVIII, 6 (ed. Wil. רָטָנֵי).

רָטוּשׁ m. (רָטַשׁ; v. רָטַשׁ) *an emigrant* or *fugitive whose estate is abandoned*, v. נָטוּשׁ.—*Pl.* רְטוּשִׁים, רְטוּשִׁין. Tosef. Keth. VIII, 3 אלו חן ר׳ כל שאינו יודע וכ׳ *r'ṭushin* (in law) are those whose whereabouts is unknown, contrad. to נטושין; Y. ib. IV, 29[a] אלו חן נכסי ר׳ כל שחלך אביו וכ׳ estate of *r'ṭushin* is, if one's father, or ... any of those whom he would be entitled to succeed, have gone abroad &c.; Y. Yeb. XV, 15[a] top; B. Mets. 38[b]. Ib. 39[a] דמדעתן ר׳ *r'ṭushin* are those who leave (or run away) of their own accord (ref. to Hos. X, 14; differ. in Y. l. c. נטוש זה שיצא לדעת). Arakh. VII, 4 (25[b]) (of a field dedicated to the sanctuary) הגיע היובל ... נקראת שָׁדֵה ר׳ ... if the year of jubilee arrives, and it is not redeemed ..., it is called a field of the absentees until the next jubilee; ... נקראת רְטוּשֵׁי ר׳ הגיע (Bab. ed. רטושה, corr. acc.) if the second jubilee comes, and it is not redeemed, it is called a field of the absentees in the second degree, until the third jubilee; Tosef. ib. IV, 15 רטושין ר׳ (corr. acc.); Sifra B'ḥuck., Par. 4, ch. XI; Yalk. Lev. 677.—[רְטוּשִׁין Chald., v. רָטַשׁ.]

*רָטַט, *Pi.* רִטֵּט *to run, leap*. Cant. R. to I, 9 (ref. to Ps. CVI, 20) חרטומי ... כְּמְרַטְּטִין לפניהם the Egyptian magicians made sorcery before them, and it (the golden calf) appeared as if it were leaping before them; [v., however, קִרְטֵעַ].

רָטַט ch. (cmp. רתת) *to tremble, shake*. Targ. Job VII, 5 (Ms. רַטֵּיט *Pa.*).

Pa. רַטֵּיט *to shake, cause to tremble*. Targ. Ps. XXIX, 8 (ed. Wil. מרטש).

Ithpe. אִתְרְטֵיט, אִתְרְטַט *to be shaken, tremble*. Targ. II Esth. V, 4. Targ. Ps. XVIII, 8 אִתְרְטִיטוּ Ms. (ed. אחרטישו; h. text ויתגעשו).

רָטָה, רמי (cmp. רָטַב) *to moisten, sprinkle, soften*. Tosef. Toh. V, 16 הרוֹטֶה פשתנו (ed. Zolk. הרוטב) he who wets (squirts) his flax (to make it soft for spinning). Ib. IV, 11 אם הרוֹטֵרְחוּ וכ׳ ed. Zuck. (Var. חסוטרחו, corr. acc.; ed. Zolk. הרטיבין, read: הרוֹטְבוֹ) he who wets it (the flax spun by a menstruant) is likewise unclean on account of his mouth (coming in contact with it through the medium of the liquid in squirting).

Hif. הִרְטָה [*to cause dripping,*] *to wring, press*. Ex. R. s. 21 ת׳ אותי בידו he caused me to be wrung out in his (Satan's) hand (with ref. to וַיְרַטְּנִי, Job XVI, 11).

רָטַיָּא, v. רָהַטָּא.

רְטִיבָא, ר׳, רָטִיב, רַטִּיב I m. (רָטַב) *moist, succulent, fresh, green*. Targ. Job VIII, 16. Targ. Ez. XVII, 24. Ib. XXI, 3.—Gitt. 69[b], v. אִיצָּא I.—*Pl.* רַטִּיבִין, ר׳. Targ. Num. VI, 3. Targ. Is. VI, 13; a. fr.—*Fem.* רְטִיבָא, רָטָ׳. Gitt. l. c., v. סִיסִין I; a. e.—*Pl.* רַטִּיבָן. Targ. O. Gen. XXX, 37 ed. Berl. (oth. ed. בִּין . . .).

רְטִיבָא II f. (preced.) *meadow*. Targ. Y. I Num. XXII, 30 שרי בר׳ (ed. Vien. שדי) it dwells (I sent it to pasture) in the meadow; Snh. 105[b] אשראי בר׳ Ar. (ed. שדא לחו בר׳, read: שדאי ליה; Ms. K. בר׳ שדאי; v. Rabb. D. S. a. l. note 30).

רְטִיבָא III m. = h. רוֹטֶב, *soft, green date*. Erub. 40[b], v. רַפְסָא.

רְטִיבָה f. (רָטַב, *Hif.*) *a cover of foliage, improvised cover* in the field. Gen. R. s. 68, v. רָטַב; Cant. R. to I, 17 הַרְטָבָה.

רְטִיבִי pr. n. f. *R'ṭibi*. Sot. 22[a], v. רוֹחָנִי.

פּוּנְדָּקָא דְ׳, רְטִיבְתָּא pr. n. pl. *Pund'ka R'ṭibta* (Green Inn), near Cæsaræa in Palestine. Y. Dem. II, 22[c] bot. (Hildesh., Beitr. p. 9, reads דטיבתא).

רְטִיטָה, רַטִּיטָה f. (רָטָה) *emollient, plaster, compress*. Ex. R. s. 26 אין מידתי ... מכה באזמל ומרפא בר׳ וכ׳ my (God's) way is not like the way of man (surgeon), who wounds with a knife and heals with a plaster, but I &c.; ib. 50; Lev. R. s. 18, end; Mekh. B'shall., s. 5; Tanḥ. B'shall. 23; Tanḥ. Vayesheb 9. Cant. R. to IV, 5 בו״ד אין מקדים ר׳ וכ׳ a human being does not prepare the plaster before he sees the wound, but not so the Lord, he prepares the plaster &c.; Yalk. Jer. 312. Tosef. Pes. II (III), 3; a. v. fr.—*Pl.* רְטִיטוֹת. Ex. R. s. 27 ונמצא כולו ר׳ finally his body is covered all over with plasters.

רָטֵישׁ, v. רָטַשׁ.

רָטַן (cmp. רָטָה, רָטַב) [*to drip, run*; cmp. רָהַב,] *to mumble, grumble*; denom. רוֹטְנָנִית.

רָטַן ch. same, *to mumble* (a charm). Part. רָטֵן; *pl.* constr. רָטְנֵי. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 ed. Wil., v. רָטוֹנָא.—Sot. 22[a], v. מָגוֹשָׁא.

רָטָן m. (preced.) *mumbling, charm*. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 (some ed. רָטֵן).

רָטָן m. (=רחטן; רָחַט) *runner*.—*Pl.* רַטָּנִין. Tosef. Sabb. V (VI), 11 חר׳ יוצאין וכ׳ runners may go out (on the Sabbath) with their scarf (over their shoulder); Sabb. 147[a].

רטסקאות, Tosef. Ohol. V, 5 Var., v. טַרְקָסָאוֹת.

*רָטַע, *Hif.* הִרְטִיעַ or *Pi.* רִטַּע (=רחע) *to be excited*.

Y'lamd. beg., quot. in Ar. מְרַטַּעַת וצווחת (or מְרַטַּשַׁת) she is excited and cries.

רַמַּף m., v. רַמַּב II.

רְמֵישׁ, רַמֵּשׁ *to let run, abandon; to drive out, banish.* Targ. I Sam. XVII, 28 (h. text נטש). Targ. Jer. XII, 7. Targ. Ez. XXVIII, 17 (h. text השלכ׳). Ib. XXXI, 12. Targ. Jer. XIV, 19 (h. text מאס). Ib. XXIII, 39 (h. text נשׁא); a. fr.—Part. pass. רְמִישָׁא; f. רְמִישָׁא; *pl.* רְמִישִׁין. Targ. Ez. XVI, 4. Targ. Hos. II, 5. Targ. Is. V, 6. Targ. Y. II Deut. XXXII, 36. Targ. Lam. III, 45 רְמוּשִׁין (h. text מָאוֹס); a. e.—Y. Pes. III, 30[b] top דאינון רמישין (sub. מיכל) for they (the barley cakes) are the food of the exiles (homeless poor, cmp. Ez. IV, 12), opp. תַּמָּנֵי those living in luxury (v. חמי I; differ. in comment).

Af. אַרְמֵישׁ *to abandon, renounce ownership of.* Targ. O. Ex. XXIII, 11 (h. text נטש).

Pa. רַמֵּשׁ 1) *to abandon, forsake; to banish.* Targ. Jud. VI, 13 (h. text נטש). Targ. Jer. VII, 29. Targ. Ez. XXXII, 4; a. e.—2) *to scatter; to dash to pieces* (cmp. b. h. נפץ). Targ. Ps. CXXXVII, 9; a. e.—Ib. XXIX, 8 ed. Wil. v. רְמַט.—Part. pass. מְרַמַּשׁ; f. מְרַמְּשָׁא; pl. מְרַמְּשָׁן. Targ. II Esth. VI, 11 מְרַמְּשָׁן אודניו מ׳ his ears shattered (?); [prob. to be read: מְטַרְּשָׁן *obstructed, deaf*, v. טָרַשׁ II].

Ithpa. אִתְרַמַּשׁ, *Ithpe.* אִתְרְמִישׁ 1) *to be abandoned, deserted; to be made homeless.* Targ. O. a. Y. I Lev. XXVI, 43 (h. text תעזב). Targ. Hos. IV, 14 (h. text ולבט, v. לָבַט); a. e.—2) *to be scattered; to be dashed.* Targ. Am. V, 2 (h. text נטשה). Targ. Is. XIV, 12 (h. text נגדע). Targ. I Sam. IV, 2 (h. text ויחמש). Targ. Jud. XV, 9; a. e.—Targ. Ps. XVIII, 8 ed., v. רְמַט.

רִי a portion of the word שַׁבְרִירִי, used in an incantation. Ab. Zar. 12[b]; Pes. 112[a].

ריאגיסו, Midr. Till. to Ps. XXXIV הר׳ ed. Warsaw, oth. ed. הרי אגיסו, ed. Bub. הית אגיסו, read: וי״א אגיסו ואחרו של גליח וכ׳ הית (ויש אומרים ויש), a misplaced gloss to ר׳ שואבת וכ׳.

רִיאָה f. (רָוָה, v. quot.) *lungs.* Ber. 61[b] the lungs draw (resorb) all liquids. Lev. R. s. 4 הר׳ לשתירה the lungs are the organ for drinking (resorbing liquids). Ib. s. 18; Koh. R. to XII, 3; Hull. 45[a], v. פָּנָה. Ib. III, 1; a. fr.

רִיב I, **רוּב** (b. h.) *to contend, strive; to plead.* Meg. 21[b] הרב את ריבנו who pleaded our cause.

Hif. הֵרִיב same. Tanh. Naso 12 כל זמן ... אינה מְרִיבָה as long as she was engaged in it, she did not quarrel, v. רָנַן. Y. Taan. IV, 68[d], v. מְסַרְבַּיי. Mekh. B'shall., Vayass'a, s. 6 כל ... מְרִיבִין וכ׳ whenever you strive with me, you tempt God. Tanh. Mick. 10 עד ... מֵריב עמו while he was yet in his mother's womb, Esau was contending with him. Num. R. s. 5 שלא יָרִיבוּ זה עם זה that they might not quarrel with one another; הרי זה מריב וכ׳ this one contended and said, I want to load here &c.; a. fr.

רִיב II m. (b. h.; preced.) *strife, contest, cause.* Meg. 21[b] רִיבֵנוּ, v. preced.; a. e.—*Pl.* רִיבוֹת, רִיבִים. Lev. R. s. 9 מצות ור׳ מַצּוּת ed. Wil. (oth. ed. only מצות) strife and lawsuits. Snh. 34[b]; Nidd. 50[a]; Sifré Deut. 208 (ref. to Deut. XXI, 5) מקיש ר׳ לנגעים וכ׳ the text puts lawsuits on a level with plagues, as the former must be transacted in day-time &c.; Yeb. 104[a].

רִיבָא f. = h. רִיבָה, *maiden, young woman.* Targ. Y. Gen. XXIV, 14 (Ar. רבירתא). Ib. 16. Ib. XVIII, 21. Targ. Y. I Ex. XXIV, 10; a. e.—*Pl.* רִיבָתָא. Targ. Y. Gen. XXIV, 61 (ed. Vien. רִבְתָא).

רִיבְדָא, v. רִבְדָא.

רִיבָה f. (רָבָה) *young woman, maiden.* Yeb. 59[b] מעשה ברי׳ אחת וכ׳ it happened to a girl in Hithlu; Tosef. Nidd. I, 9; Nidd. 9[b]; Y. ib. I, beg. 48[d]; ib. 49[b] bot. Gen. R. s. 49 (play on רבה, Gen. XVIII, 20) דינה של ר׳ אינו מניח וכ׳ the case of the girl (that was put to death by fire because she performed a charitable deed) lets me not be silent; Snh. 109[b] על עיסקי ר׳ on account of the affairs concerning that girl; a. e.—*Pl.* ריבות. Shek. VIII, 5 Var., v. רִבּוֹא h.

רִיבּוֹא, v. רִבּוֹא.

רִיבּוּי, רִבּ׳ m. (רָבָה) 1) *increase, plenty.* Esth. R. end בשפע בפירוי וברי׳ ... מדות the good dispensations of the Lord come with liberality, fruitfulness, and plenty.—2) (sub. בגדים) *larger number of garments, investment of the high priest with the eight official garments.* Yoma 5[a] (ref. to Ex. XXIX, 29 sq.) אירתקש משיחה לר׳ מה ר׳ וכ׳ the anointing is put on a level with the investment, as the investment is continued for seven days, so is the anointing &c. Ib. ר׳ שבעה ... איכא בינירהו they differ as to the seven days of investment and the seven days of anointment; a. e.—3) *extension of scope, widening qualification, amplification,* opp. מִיעוּט. Shebu. III, 5 (25[a]) מר׳ הכתוב I derive it from the amplification of the text (the addition of a general rule לכל אשר וכ׳, Lev. V, 4); ib. 26[a]. Men. 89[a] אין ר׳ אחר ר׳ אלא למעט an amplification following an amplification (as בשמן in Lev. II, 4) intimates a restriction; a. fr.—*Pl.* רִיבּוּיִין, רִיבּוּיֵי. Tosef. Shebu. I, 7, v. מִיעוּט. Gen. R. s. 1, a. e. אתין וגמרן ר׳, v. גַּם I. Y. Sabb. XIX, 17[a], v. לָשׁוֹן; a. e.

רִיבּוּיָא, רִבּ׳, רִיבּוּיָה, רִבּ׳ ch. same, *amplification.* Nidd. 33[a] וכל ר׳ הוא and the word *kol* (Lev. XV, 4) is an amplification (and not a specification, פרט). Zeb. 8[b] לזבח ר׳ הוא the word *l'zebaḥ* (Lev. III, 6) is merely an amplification (and not a generalization כלל). Shebu. 25[b] דמר׳ דקראי אחו which are derived from the amplification of Scriptural expressions, i. e. which are only implied, not explicitly stated. Yoma 6[a] נדה וכל דאתי מר׳ the menstruant and all that is implied (all persons made unclean by contact with her); a. fr.—*Pl.* רִיבּוּיֵי, רִבּ׳. Shebu. 26[a]; Snh. 45[b], v. מִיעוּטָא.

רִיבּוֹנָתָא, רִיבּוֹנָא, רִיבּוֹן, רִבּ׳, v. sub רִבּ׳.

רִיבּוּעַ, רִבּ׳ m. (רָבַע) *a square.* Zeb. 62[a] קרן ... ור׳ מעכבין the horn, the ascent, the foundation, and the square shape are indispensable conditions for the altar. Ib. 108[b]; a. fr.—ר׳ עולם *the cardinal points of the*

world. Tosef. Erub. VI (V), 3; Erub. 56ª בא לרבעה מרבעה בר' ע' וכ' when you square a town (for Sabbath limits, v. רְבַע), you must square it in accordance with the cardinal points, and the marks are Charles's Wain in the north &c. Ib. אם אינו ... בר' וכ' if you do not know how to square it in accordance with the cardinal points &c.; a. e.

רִבּ', רִיבּוּעָא, רִיבּוּעַ ch. same. Succ. 8ª, v. עִירּוּבָא. Erub. 57ª; B. Bath. 101ᵇ, a. e. כל אמתא בר' וכ', v. אֲכַלְכְּסוֹן. Erub. 23ᵇ אי ... ר' דרבעוה רבנן (Ms. M. ר' דרבנן) the difference between them refers to their attitude concerning the square which the (other) Rabbis adopt as a standard (seventy and a fraction by seventy and a fraction, Mish. II, 5); [differ. interpret. in Tosaf. a. l.; reference to Mish. IV, 8].

רִיבוּתָא f. (רִבִּי) *youth, childhood.* Targ. Job XXXIII, 25 (some ed. רִיבְוָתָא, corr. acc.; ed. Wil. רְבוּתָא, read: רַ').

רִיבוֹתָא, רִיבוּתָא, v. רְבוּתָא ch.

רִיבִּיתָא, רִיבִּית, v. sub רִבִּי.

רִיבְעָא, v. רִבְעָא.

רִיבְעָת m. (רִבַּע) *sleeping accommodation.* Y. Sabb. XX, 17ᶜ חוה ר' בבי מדרשא וכ' beds were improvised in the college hall (to be partitioned off in daytime by curtains).

רִיבְקָה, רִיבְקָא, v. sub רִבִּי.

רִיגְנָא, v. רִגְנָא.

רִגְרוּגָא, רִגְ', רִיגּוּגָא, רִיגּוּג m. (רִגַּג) *desire, desirable thing.* Targ. Y. Deut. XII, 20 (not רִגּוּג), sq. Targ. II Chr. XII, 9. Ib. XXXII, 27. Targ. Ps. X, 3; a. fr.—[Ib. V, 2 read: רִינוּנִי, v. רִינּוּנָא.]—*Pl.* רִיגּוּגְנִין, רִיגּוּגְנָא. Ib. CXL, 9. Targ. Koh. XII, 11. Targ. II Chr. XX, 25 (some ed. דגרוגין, read: רִגְרוּגִין); a. fr.

רִיגּוּשׁ m. h., v. רִגּוּשׁ.

רִגְ', רִיגּוּשָׁא, רִיגּוּשׁ ch. (רִגַּשׁ) *commotion, excitement.* Targ. Is. XXII, 5 (ed. Wil. רְגוּשׁ). Ib. X, 3. Targ. Job XXXIX, 7; v. רְגוּשׁ.

רִיגְלָאָה, רִיגְלָא, v. sub רִגְ'.

רִיגְלוּתָא, v. הִגְלוּתָא.

***רִיגְלוּתָאָה** m. (cmp. רִגְלָה II) *an inhabitant of lowlands* (?). Y. Bicc. III, 65ᵈ.

רִיגְמָא, v. רִגְמָא.

רִידָא, Cant. R. to VII, 9 ... דר' ליה וכ' ליה את סגיד, read: ליה את סגיד לצלמא דידי אמר ליה וכ' wilt thou not bow to my idol? Said he (Daniel) to him, is there any reality in it?

רִידְוָתָא f. pl. (רִדֵּי III) [*ploughers,*] *chariots armed with shears* or *scythes.* Targ. Y. I Ex. XIV, 25; Y. II (some ed. ריתוו, corr. acc.).

רִידְיָא, רִידְיָה, v. רִדְיָא.

רִידְמָן, רִידְמָם, Esth. R. to I, 12, v. רֵדֶת.

רִדְ', רִידְמָא m. (רְדַט) 1) *running.* Targ. II Sam. XVIII, 27.—Ber. 6ᵇ, v. אֲנַר III.—2) name of *a dish* made of honey, flour, and oil (v. חֲבִיץ). Ib. 37ᵇ ר' דחקלאי (Ar. ed. Koh. רה' דחקלא) the *rihăṭa* of the field laborers.

רִידַחְטוֹנָא, רִידַחְטָן, v. sub רחט.

רִידְחָטָן, Sabb. 32ª, read רִחִיטָן, v. רְחַט.

רִיוָא, רִי, רִיוָא, רֵיוָא m., **רִיוּ, רֵיוּ** f. = h. רְאִי (cmp. רְאוָה, Ez. XXVIII, 17) *appearance, sight, form.* Targ. Gen. XXIX, 17. Targ. O. Deut. XXI, 11 ריו ed. Berl. (oth. ed. חֲזוּ; Y. רֵיוֵי *pl.*). Targ. Esth. II, 7. Targ. Jer. XI, 16; a. fr.—Y. Hag. II, 77ᵈ מה אמרית יאיא בר' וכ' did I mean handsome of sight? I meant handsome of conduct.—*Pl.* רִיוֵי, רֵיוֵי, v. supra.

רִיחִין, v. רֵיוַח.

רִיוּתָא, Lev. R. s. 20 ברי דר', a corrupt.; read with Yalk. Gen. 101 ברא דיצלובתא.

רִיחַ, רִיחַ (b. h.) *to breathe, waft, blow.*—Denom. רוּחַ.

Hif. הֵרִיחַ *to scent, smell.* Gen. R. s. 34 הלך והריחה (not וריחה) he went and smelled of it. Ib. (ref. to Gen. VIII, 21) ה' ריחו של אברהם וכ' he smelled the savor of Abraham, our father, rising from the fiery furnace (foresaw the self-sacrifice of Abraham); ה' דורו של שמד he smelled the savor of the generation of persecution (foresaw their martyrdom). Snh. 11ª ה' ריח שום he perceived the smell of garlic. Zeb. 62ª הֲרִיחוּ ריח קטרת they smelled the savor of frankincense (at the place where the Temple had stood). Nidd. 58ᵇ כל המוללו מֵרִיחַ בו whoever crushes it, smells its odor. Snh. 109ª לערב באין ומריחין אותו וכ' in the evening they came and scented it (the balsam) like a dog. Yoma VIII, 4 עוברה שהֲרִיחָה וכ' a woman with child that smelled (a dish on the Day of Atonement, and has a morbid desire for it) must be given to eat, until she feels restored. B. Bath. 146ª bot. ריח צנון אני מריח בגליל I smell a radish in Galilee (have a strong appetite for a Galilean radish); a. fr.

רִיחַ ch., *Af.* אָרִיחַ, אָרַח same.—Part. מֵרִיחַ, מוֹרַח, מָרַח. Targ. Gen. XXVII, 27. Targ. Ex. XXX, 38. Targ. Job XXXIX, 25; a. fr.—Sot. 49ª מוֹרְחִינָא ריחא וכ' I smell &c., v. דַּהֲנוּנְיָתָא. B. Bath. 73ᵇ ומורח בידה, v. עַפְרָא. Snh. 93ᵇ (ref. to Is. XI, 3, sq.) במשיח כתיב דמורח ודאין of the Messiah it is written that he smells (of a man) and judges (of his guilt or innocence); ניחזי אנן אי מרח ודאין let us see whether he (Bar Koziba) smells &c.; כיון דחזיוהו דלא מריח וכ' when they saw that he could not judge by the scent, they killed him; Yalk. Is. 284. Ber. 43ᵇ האי מאן דמורח באתרוגא וכ' he that smells an Ethrog ..., must say the benediction &c. Yoma 82ᵇ חתיא עוברא דאָרְחָא a woman

with child that smelled, v.preced. Sabb. 110ª דמורח ריחא וכ׳ (not דמירח) when it (the snake) smells it &c.; a. e.

רֵיחַ m. (b. h.; preced.) *flavor, scent, odor; sense of smell.* Ber. 43ᵇ (ref. to Ps. CL, 6) זה הר׳ ... איזהו דבר what is the thing which the soul enjoys and from which the body has no material benefit? It is smell. Ib. ... עתידים שיחנו ר׳ וכ׳ in the future the young men of Israel shall give forth sweet savor (of purity) like the Lebanon (ref. to Hos. XIV, 7). Lev. R. s. 30; a. v. fr. — Trnsf. (cmp. אָבָק) *slight resemblance, a suspicion of.* Gitt. 86ᵇ אם ר׳ הגט אין בו there is not even the slightest resemblance to a letter of divorce (by which the woman concerned might be precluded from marrying a priest); Y. ib. IX, 50ᵇ top אפי׳ ר׳ פסול אין בה there is not a suspicion of disqualification in her case. Y. Sot. I, 16ᵈ top מר׳ ערוה נגעו בה something of the odor of incest has touched her (the rival wife of a faithless woman); a. e. — *Pl.* ריחות. Cant. R. to I, 3 כל ר׳ חיו וכ׳ . . . all the songs which the ancients recited before thee were merely sweet savors, but we (say), 'oil that is poured forth is thy name'; כל המצות ... ר׳ חיו וכ׳ all the pious deeds ... were merely flavors, but &c.; a. e.

רֵיחָא, רִיחָא ch. same. Targ. Gen. XXVII, 27; a. e. — Ab. Zar. 66ᵇ ריחיה חלא וכ׳ if a liquid has the smell of vinegar and the taste of wine. Ib., a. e. מילתא הרא ר׳, v. מִילְּתָא. Pes. 76ᵇ משום דקשיא לר׳ וכ׳ because it is bad for a bad-smelling breath and for leprosy. Sot. 49ª, v. הַהֲנוּנְיָתָא; a. fr. — Trnsf. *pride.* Zeb. 96ᵇ, v. אַלְקְפָטָא.

רִיחוּף m. (רָחַף) *hovering, brooding, use of the verb* רָחַף. Y. Ḥag. II, 77ᵇ top מה ר׳ שנאמר לחלן וכ׳ as the hovering mentioned there (Deut. XXXII, 11) means touching and yet not touching (not pressing), so does the hovering mentioned here (Gen. I, 2) &c.

רִיחוּק m. (רָחַק) 1) *removal, distance.* Y. Maas. Sh. I, end, 53ª מקום בר׳ when one lives far away (from Jerusalem, Deut. XIV, 24). Y. B. Mets. V, 10ᶜ bot. קירוב שכר וד׳ הפסד an enterprise in which he who advances the money secures to himself the advantages of profit without the corresponding share in the eventual losses. — 2) *separation, loathsomeness.* Lam. R. to I, 17 (expl. לנדה ib.) לר׳ היתה she became an object of disgust.

רִיחוּקָא, רִיחוֹק ch. *separation, rejection, abomination.* Targ. Lev. XII, 2. Targ. Is. I, 14 (h. text לטרח). Targ. Prov. VIII, 7 (h. text תועבת). Targ. II Chr. XXIX, 5; a. e. — *Pl.* רִיחוּקִין. Targ. Ps. LXXXVIII, 9.

רִידוּשׁ m. (רָחַשׁ) *movement* (of the lips). Midr. Till. to Ps. LXII, beg. מה ח״א ... ר׳ שפתים וכ׳ as for pronouncing the Hé, no movement of the lips or pressing of the tongue is required &c.

רִיחוּשׁ ch. (רְחַשׁ; cmp. Men. V, 8, quot. s. v. רָחַשׁ) *a jelly-like pastry.* Targ. Ez. XXVII, 17 חיטי ר׳ (ed. Ven. דיחוש; h. text חטי מנית).

רֵיחָנָא, רִיחָנָא, רֵיחוּתָא, v. רְחָנָא.

רֵיחַיִם, רֵיחָיִם, v. רֵחַיִם.

רִיחֲמָתָא, v. רַחֲמָא II.

רֵיחָן m. (רֵיחַ) *aroma, spice.* — *Pl.* רֵיחָנִין. Mekh. B'shall., s. 5 ריחנין ... שקים bags full of spices and all kinds of good aromatic drugs; a. e.

רֵיחָנָא ch. same. — *Pl.* רֵיחָנֵי, רֵיחָנִין. Targ. II Chr. XVI, 14 (ed. Beck רֵחָן). — Hor. 13ᵇ; Snh. 70ª; Yoma 76ᵇ חמרא ור׳ פקחין wine and spices made me open-minded. Ber. 44ᵇ לאפוקי ר׳ to exclude aromas (which require a blessing before but not after smelling of them).

רִיחָשָׁא, v. רִיחֵשׁ.

רִיחָתָא, v. רְחָתָא.

רָחָ׳, רִיחָתָנָא m. (preced. art.) *perfumed, spiced.* Sabb. 110ª חמרא ר׳ spiced wine. Gitt. 70ª the best of all wines is סומקא ר׳ spiced red wine; a. e.

רִימְלִין f. pl. (transpos. of לִירְטָא) *Librae (pounds)*, v. לִיטְרָא. Y. Keth. V, 30ᵇ bot. (ref. to מנה דבילה Mish. 12) אמר רב מנא ארבע ר׳ (not וארבע) R. M. says, it means four pounds (of figs).

רִימְמִישׁ (?) pr. n. pl. *Ritmish* (?). Yalk. Sam. 151 (expl. מַחֲנַיִם); Midr. Till. to Ps. III דיסמוס ed. Bub. (oth. ed. בימוס, דימוס).

רָכָא, רָכָא m. (רָכַךְ) [*delicate*; cmp. פנק a. derivatives,] *nobleman, freeman.* B. Bath. 4ª את לא ר׳ ולא בר ר׳ (Ms. M., v. Rabb. D. S. a. l. note) thou (Herod) art neither a noble nor the son of a noble; ומנלן דהאי ר׳ לישנא דמלכותא הוא Ms. M. (v. Rabb. D. S. a. l. note) and whence can we prove that *rekha* has the meaning of royalty (aristocracy)? Answ. ref. to רך (II Sam. III, 39); to אברך (Gen. XLI, 43); Yalk. Deut. 913.

רִיכְבָא, v. רִכְבָּא.

ריכת, Yalk. Gen. 16 מיעט לחם בר׳, read: ברִיצָה.

רִיכּוּךְ m. (רָכַךְ); *pl.* ריכוכין, ריכוכי ר׳ *delicate dishes.* Ex. R. s. 2; s. 3 כמה מיני ר׳ וכ׳ how many delicacies hast thou prepared for the pregnant among them?; Cant. R. to I, 7; (Tanḥ. Sh'moth 14 רקוחים; Yalk. Cant. 982 דקדוקים).

ריכוכא, Targ. Ps. XIX, 6 בר׳ Mss. a. ed. Genoa (missing in ed.), prob. to be read: בריבוּנָא.

רִיכּוּן m. (רָכַן I) *the process of keeping onion plants tender.* Y. Shebi. V, 36ª top כעיקור ר׳ 'softening' is equivalent to tearing the plant out with the root.

רִכ׳, רִיכּוּנָא m. (רָכַן II) *causing to sink, destruction.* Targ. Prov. XXIV, 2 ed. Lag. (Var. ריב׳; ed. Wil. רב׳; h. text שֹׁד). Ib. XXI, 7; v. הֵיכּוּנָא.

רִיכְשָׁא, רִיכְפָּא, רִיכְסָא, v. sub רְכַ׳.

רִים *to be high*, v. רוּם.

רִים m. (cmp. רִמּוֹן) fruit *of the Christ's thorn* or *lote.* — *Pl.* רִימִין. Tosef. Dem. I, 1; Dem. I, 1. Ib. רימי שקמונה the *rimmin* of Shikmonah; Ber. 40ᵇ, v. כְּנָרָא. [Tosef. Kil. I, 10 רימון, רימן ed. Zuck. (oth. ed. רמון, prob. to be read: רימין).]

רֵימָא, v. רְאֵימָא.

רֵימוֹנָא, רֵימוֹן, רֵימָה, v. sub רמי.

רִימוּצָא m. (רְמַץ I) *setting.* Targ. I Chr. XX, 2.

רִימָא, רִימְיָא m. = h. רְאֵם. Targ. Job XXXIX, 9, sq. (h. text רֵים). Targ. Y. Deut. XXXIII, 17. Targ. Ps. LXXVIII, 69 (ed. Wil. רִימֵי; h. text רָמִים). Ib. XCII, 11.—*Pl.* רִימָנִין, רִימֵי. Ib. XXIX, 6 רִימָנִין Regia, v. רְאֵימָא. Targ. Y. Deut. XIV, 5 (ed. Vien. רִימֵי; h. text דישן);—Y. Kil. VII, 31c bot. רֵימָנִין.

רִימְצָא, v. רְמִיצָא.

רִינָה, v. רְנָה.

רִינּוּן, רִנִּי m. (רָנַן) *singing, chanting, rejoicing.* Y. R. Hash. IV, 59c bot. (ref. to רנחי, Ps. XVII, 1) זו ר' תורה that is the chanting at studying the Law; Midr. Till. to Ps. l. c. רִינּוּנָהּ של תורה. Yalk. Ps. 841 שהוא עוסק ברינונה של תורה he is engaged in the study of the Law. Midr. Till. to Ps. XXXIII ר' של צדיקים the singing (praise) of the righteous; a. e.

רִינּוּנָא, רִנִּי ch. same, esp. *study, meditation.* Targ. Ps. V, 2 רִינּוּנִי Ms. (some ed. רִינּוּנָי *pl.*; ed. Wil. רגוגי, corr. acc.).

רִינָנָא, v. רְנָנָא.

רִיסָנוּת, Pesik. ʿĂniyah, p. 134b, v. רִיקָנוּת.

רִיס I m. (= רסיס; רָסַס, v. רָסַס 2; cmp. אֶרֶס) *drop, poison.* Pesik. Shek., p. 13b כריסה של עכנא like the poison of a snake. Gen. R. s. 98 רִיסוֹ מוחלחל וכ' (some ed. ארוסה), v. חָלְחֵל. Ruth R. to III, 13; Y. Snh. X, 28d top, v. חֲבִינָה; a. e.

רִיס II m. (רוץ = רוס) [*course,*] 1) *ris,* a measure of length, 2/15 of a mile (stadium). B. Mets. 33a (Ar. רוס, expl. as numerical value ר"ס = 266 cubits). B. Kam. VII, 7 (79b) שלשים ר' thirty *ris* (four miles). Ib. 83a; a. fr.—2) *race-course* (stadium), *arena.* Cant. R. to I, 3 בית מדרשו ... כמין ר' the college hall of R. El. was shaped like an arena (an oblong with seats on both sides).—*Pl.* רִיסִים. Y. B. Mets. V, 10c bot. (in Chald. dict.) אילין דמפרישין לר' קסוסטבן, v. קְסוֹסְטְבָן.—3) ר' של עין (v. חָרִיץ) *eye-lid with eye-lashes.* Bekh. VI, 2 (38a), v. חָרִיץ. Ib. 38b top מאי הר' ... חורא וכ' what is *haris?* ... The outer row of the eye. Sifra Emor, ch. VI, Par. 7 (expl. חרוץ, Lev. XXII, 22) ר' של עיניו וכ' one whose eye-lid is perforated, nipped, or split.—*Pl.* as ab., constr. רִיסֵי. Bekh. 43b שנשרו ר' עיניו whose eye-lids are hairless. Snh. 104b. Neg. VIII, 6. Kidd. 31a מבין ר' עיניך וכ' from thy eye-lids can be seen that thou art a widow's son. Hor. 12a ר' עיניו נותנין ... they put the oil of anointment between his eye-lids; a. fr.

רִיסָא, רִי, רִיסָּא ch. same, 1) בית ר' *arena, race-course.* Targ. Gen. XIV, 17 (Y. some ed. רָסָא; h. text עמק). Targ. Jer. XXXI, 39 תער בית ר' וכ' (h. text חסוסים שער).—2) pl. constr. רֵיסֵי, ר' *eye-lids.* Targ. Koh. XII, 2. Targ. Y. Ex. XIII, 16. Targ. Y. Lev. XXII, 22.

רִיסָה, רִיסָא, רִיסָּא, v. רְסִיסָא.

רִיסוּס m. (רָסַס) *crushed matter, hash.*—*Pl.* רִיסוּסִין. Y. Naz. VI, 54d bot. אכל מן הר' וכ' if he ate of the crushed (ants) &c.

רִיסּוּק m. (רָסַק) *crushing, lesion*; ר' איברים or רִיסּוּקֵי איברים (*pl.*) *lesion of vital organs, internal injury.* Ḥull. 51a, sq. אין חוששין (אין בו) משום ר' א' we do not apprehend internal injury; a. e.

רִיסְקָא, רִיסְּ ch. (preced.) 1) *piece, crumb.*—*Pl.* רִיסְקִין, רִיסְּ. Targ. Y. Lev. II, 6, a. e. (h. text פתים).—2) *piece of a garment.* Sabb. 59b (Ms. M. רִיסָקָא).

רִיסִיקוֹסִין, Yalk. Prov. 961 (also רסיקיסין), v. הִיסְקוֹס I.

רִיסָנָא, v. רְסָנָא.

רִיסְפַּק, v. הִיסְפַּק.

רִיסָקָא, v. רִיסּוּקָא a. רִיסְתָּקָא.

רִיסְתָּנָא, v. הִיסְתָּנָא I.

רִיסְתַּק pr. n. pl. *Ristaḳ.* Erub. 63b לחמן בר ר' (Ms. M. וחמן בר ר', v. Rabb. D. S. a. l. note).

רִיסְתָּקָא, רִיסְּ m. (רָסַק; cmp. בִּיזְלֵי) *outskirts, market-place outside of the town.* Targ. II Esth. VI, 10 (ed. Lag. רוּסְּ; ed. Ven. רִיסָקָא).—Ber. 54a דמחוזא ר' the market of Maḥoza; B. Mets. 83a; B. Bath. 12b; Yalk. Ex. 346.—[V. הִיסְתָּקָא.]

רִיעַ I m. (רְעִי I) *eaten up, cropped.* Lam. R. to I, 1 חד גבה דאורחה ר' וכ' (6 חד מאתיני) רבתי one side of the road is cropped (by the camel that passed), and the other is not.

רִיעַ II m. (רָעַע) *shaken, unsound.* Taan. 29b מזליה ר', v. מַגְלָא.

רֵיעַ, רֵעַ m. (b. h.; רָעָה or רָעַע *to join*) *friend, associate, neighbor.* Ex. R. s. 1 (ref. to רֵעוּאֵל, Ex. II, 18) נעשה ריע לאל he (Jethro) became a friend of God (converted). B. Bath. 19a רגיד עלוי ריעו וכ' (adopted from Job XXXVI, 33) let its neighbor (an analogous passage) interpret it, as here (B. Bath. II, 1) rocks are mentioned, and the same rule applies to sand, so there (Sabb. IV, 1) sand is mentioned, and rocks are implied; Yeb. 31b; B. Mets. 31a. Ab. ch. VI נקרא ר' he is called a friend (of God); a. fr.—Esp. *lover, paramour,* contrad. to בעל. Ex. R. s. 32 (ref. to Jer. III, 20) מאישה לא נאמר אלא מרעה מה אשה ... בבעלה אלא ברעה וכ' it does not say, 'to her husband', but 'to her lover', as a woman cannot rebel against her husband, but can deny her lover, because there is no marriage contract between them, so said the Lord to Israel, לא

עשיתוני ... אלא כרע you have not treated me as a husband, but as a lover; a. e.—*Pl.* רֵיעִין, רֵעִי. Taan. 25b deep says to deep, אַבַּע מימיך קול שני ר׳ וכ׳ let thy waters well forth, I hear the voice of two (companies of) friends (the songs accompanying the libation of wine and that of water). Ned. 40a שיזדמנו לו ר׳ כנעמן ... ואל יזדמנו ר׳ that he have friends (to counsel him) as Naaman had, who caused him to be healed of his leprosy, and not friends as Rehoboam had, who caused the division of his kingdom; a. e.

רֵיעָא *excrement*, v. רֵעִי.

רֵעוּת, רֵיעוּת f. (denom. of רֵיעַ) *friendship, sociability.* Y. Ber. IV, 7d bot. Keth. 8a. Yeb. 14b זה חיבה ור׳ ... בזה they (the Hillelites and the Shammaites) lived with one another in love and friendship; a. e.

רֵעִי, רֵיעוּתָא f. (v. רִיעַ II) *being shaken, unsoundness; unfavorable condition; cause for suspicion* or *doubt.* Ḥull. 9a בידה ר׳ (א) אתילד something happened by which the anatomical soundness of the animal is made doubtful (without the possibility of examination). Bets. 34a מי מחזקינן ר׳ וכ׳ as regards slaughtering an animal on the Holy Day, must we take into consideration the fact that the presumption in favor of the soundness of the animal is shaken (and therefore abstain from slaughtering it) or not? Nidd. 2b תחם אוכא תרתי לר׳ ... חדא לר׳ in that case there are two causes for suspicion, in this there is only one. Ib. 3a; a. fr.

רִיעָא, רֵיעָא, רֵיעִי, v. sub רעי.

רִיעֲרַע, v. רָעַע.

רִיפְדָּה f. (b. h. רִפְדָה; רפד) *reclining, seat, rest.* Meg. 10b (play on חסרפד (Is. LV, 13, with ref. to רפידתו, Cant. III, 10) Nebuchadnezzar ששרף ריפדת בית ד׳ who burnt the seat of (God in) the house of the Lord; [Ms. M. בית מרפידו של וכ׳ the house of the seat of the Lord; v. Rabb. D. S. a. l. note; Yalk. Is. 345 ביתו מרפידו (corr. acc.)].

רִיפּוּדִין m. (repudium) *divorce.* Gen. R. s. 18, v. דופורון.

רִפּוּי, רִיפּוּי m. (רָפָא) *curing*; (sub. דמי) *indemnity for curing expenses.* Ab. Zar. II, 2 מתרפאין מהן ר׳ ממון אבל you may employ their (the gentiles') services for curing your belonging (beasts), but not for curing your bodies. Y. Keth. XIII, 35d bot. ר׳ נפש ... ר׳ ממון (Ned. IV, 4 רפואת). B. Kam. VIII, 1 בר׳ ושבת indemnity for curing and for loss of time; Y. Snh. IX, 27a bot.; a. e.

רִיפֵי m. pl., v. רִיפְתָא.

רִיפִין m. pl. (רָפַת, v. רְפָפוֹת) *espaliers, light lattice work.* Tosef. Kil. IV, 5.

רִיפִן, Y. Snh. VI, 23c bot. בר׳, v. הוֹפָן, a. רִפְיוֹן.

רִיפְסָא, v. רְפָסָא.

רִיפַע, v. רָפוּ.

רִיפָקָא, v. רְפָקָא.

רִיפְתָא f. (contr. of רעיפתא, v. Fl. to Levy, Talm. Dict. IV, p. 488; v. רְעָפִים) *flat cake*; in gen. *bread.* Targ. Y. I Deut. XXXII, 50. Targ. Y. II Gen. XL, 16.—Taan. 23b, a. e., v. פָּרַךְ I. Bets. 32b חזי דאנא רפתא וכ׳ (Rashi ריפ׳) see to it (that you remove the ashes carefully), for I want fine bread. Sabb. 151b אקדים ליה ר׳, v. קָדַם; a. fr.—*Pl.* (m.) רִיפֵי. Ber. 42a top תליסר ר׳ בני וכ׳ Ms. M. margin (ed. ריפתי, v. Rabb. D. S. a. l. note 10) thirteen cakes each containing one third of a kab (Ar. ריפי כעכי).

רִיץ, v. רוּץ.

רִיצָה f. (רוּץ) *running, speed.* Pesik. Shub., p. 164a; Koh. R. to XI, 9, v. חֲזִירָה II. Gen. R. s. 10, beg. (not ריצה), v. הִידְבִּי; Yalk. ib. 16 ריכה (corr. acc.); a. e.—*Pl.* רִיצוֹת. Tosef. Sot. IV, 1 שלש ר׳ ... רץ ran ... three times; a. e.

רִיצּוּי m. (רָצָה) *making willing, appeasing, winning favor.* Taan. 4b שאלה ר׳ appeasing words preparatory to a prayer.

רִיצְעָא, רִיצְנִיתָא, רִיצִיתָא, v. רִצְנִיתָא.

רִיצְפָא, רִיצָפָה, v. sub רצף.

רִיק, v. רוּק.

רֵק, רֵיק m. (b. h.; רוּק) *empty, void; worthless man.* Y. Peah I, 15b bot., a. e. (ref. to Deut. XXXII, 47) ואם הוא ר׳ מכם וכ׳ and if it (a word of the Law) appear void (of meaning), it is your fault, because you do not toil to study it. Num. R. s. 4 20 (ref. to II Sam. VI, 20) הר׳ שבריקים זה וכ׳ the lowest of the low is the dancer, for there is none more void of all merits than he is; a. e.—*Pl.* רֵיקִים, רֵיקִין, רֵקִ׳. Ib.; Y. Succ. V, 55c top; Y. Snh. II, 20b bot.; a. e.—[Gen. R. s. 32, end הריקין, read: הריקן.]—*Fem.* רֵיקָה. Num. R. s. 20 21 (ref. to Deut. l. c.) אפי׳ מצוה ר׳ וקלה בה תדים וכ׳ ... even if there be a command which thou considerest empty and unimportant, there is in it life and length of days.

רֵקָ, רֵקָה, רֵיקָא ch. same. Targ. O. Gen. XXXVII, 24; a. e., v. רֵיקָן ch.—Esp. *reḳa,* an expression of contempt, *good for nothing!* Taan. 20b (in Hebr. dict.) כל ר׳ שמא בני עירך וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) *reḳa,* are all the people of thy town as homely as thou art? Ber. 22a; a. fr.—*Pl.* רֵקָוֵיא, רֵיקָוֵיא. Koh. R. to IX, 15 ווי ר׳ למחר וכ׳ woe to you, worthless men, to morrow the flood shall come &c.

רִיקָבוֹן, רִיקְבָא, v. sub רקב.

רִקּוּד, רִיקּוּד m. (רָקַד) *dancing.* Y. Bets. V, 63a bot. ר׳ עוקר אחת וכ׳ in dancing one lifts up one foot and rests the other, opp. קִיפּוּץ.—*Pl.* רִיקּוּדִין. Lev. R. s. 12; a. e.

רִיקּוּדָא ch. same.—*Pl.* רִיקּוּדֵי. Ned. 51a, v. קִרְקְבָנֵי.

רִיקוּחַ, רִיקּ m. (b. h. רְקָחָה; רָקַח) *perfume.*—*Pl.* רִיקּוּחִים, רִיקִּין. Tanh. Sh'moth 14, v. רִיכּוּחַ.

רִיקוּם m. (רָקַם) *formation of an embryo* in an egg. Tosef. Hull. VIII, 20 וכמה הוא ריקומה וכ׳ how far must the formation be advanced (to be called מרוקמת ביצה)? Until the chick can be seen through the egg.

רִיקּוּעַ, רִיקּ m. (b. h. רָקַע; רָקַע) *beaten plate, foil.*—*Pl.* רִיקּוּעִין, רִיקּוּעֵירִין, רִיקּ׳. Tem. 30ᵇ (ref. to Deut. XXIII, 19) (thou shalt not bring the hire &c.) 'into the house of the Lord thy God' לרבות את הר׳ this includes beaten gold plates (as forbidden for overlaying). Ib.; Tosef. ib. IV, 8, v. בַּפּוֹרֶת. Shek. IV, 4 ריקועי זהב וכ׳ gold plates for covering the walls of the Holy of Holies; a. e.

רֵיקָם m. (b. h.; רִיק) *empty*; (adv.) *void, without effect.* Num. R. s. 4²⁰ שאין ר׳ חימנו וכ׳ none is emptier (of virtue) than he &c., v. רִיק. Deut. R. s. 1¹⁵ ויצא לחוץ ר׳ and came out empty-handed (without the jewel which he was to produce). Ber. 32ᵇ אין תפלתו חוזרת ר׳ his prayer will not come back void (unfulfilled). R. Hash. 17ᵇ אינן חוזרות ר׳, v. פָּרַח; a. fr.

רֵיקָם ch., v. רֵיקָן ch.

רֵיקָם pr. n. pl., v. רֵקָם.

רִיקְמָתָא, רִיקָמָא, v. sub רִיקּ.

רִיקֵּן I (v. רוֹקֵן, a. רֵק) *to make exclusive.* Snh. 60ᵇ (ref. to בלתי, Ex. XXII, 19) לשם המיוחד ... העבודות ר׳ the text orders all these services to be devoted to the specified Name (the Lord) exclusively; Yalk. Ex. 348 ריבה (corr. acc.).

רִיקֵּן II *to empty*, v. next w.

רֵיקָן m. (v. רֵיקָם) *empty.* Sabb. 83ᵇ, a. e. מיטלטל מלא ור׳ is movable when filled as well as when empty. Ber. 40ᵃ in the physical world כלי ר׳ מחזיק וכ׳ an empty vessel is receptive, a filled vessel is not; אבל חקב״ה ... ר׳ אינו מחזיק not so with the Lord (in the spiritual world): a full vessel (mind) is receptive (of more), an empty one is not; a. fr.—Trnsf. *bare of knowledge, ignorant.* Cant. R. to IV, 4 (play on רקחך, ib. 3) חר׳ שבשלש ... רצוף וכ׳ the least learned in the three rows (of scholars in front of the Sanhedrin) is as stuffed with knowledge as a pomegranate (is full of seeds). Ib. ר׳ שבישראל מלא וכ׳ an ignorant man in Israel is as full of argument &c.; Gen. R. s. 32 (not תריקין); a. fr.—*Pl.* רֵיקָנִים, רֵיקָנִין. Cant. R. l. c. Ruth R. to III, 17 לא יצאו ר׳ they did not go out with empty hands; a. fr.—*Pl.* רֵיקָנִיוֹת, רֵיקּ׳. Y. B. Kam. III, end, 3ᵈ אחת ר׳ אחת טעונה one wagon (or ship) empty, and the other loaded. Yoma 53ᵃ בריאה ר׳, v. בְּרִיאָה II.—Denom. רִיקֵּן *to empty, bare.* Ukts. I, 3 שריקנו ... זנב the skeleton of a cluster of grapes which one has stripped (of its grapes). Ib. 5 שריקנה, v. פְּסִינָא. Ib. ... שרביט שריקנו, v. שַׁרְבִיט.

רֵיקָן, רֵיקָנָא, רֵיקּ׳ ch. same. Targ. Jer. LI, 34. Targ. O. Gen. XXXVII, 24 (ed. Vien. ריקא). Ib. XXXI, 42 (Y. ריקם). Targ. O. Deut. XXXII, 47 (ed. Vien. רֵקָא; Y. I ריקם; Y. II ריקן); a. fr.—Sabb. 109ᵇ, a. e. אליבא ר׳, v. לְבָא. Snh. 7ᵇ; Yoma 86ᵇ ור׳ לבירתיה וכ׳, v. צְבִי; a. fr.—*Pl.* רֵיקָנִין, רֵיקּ׳. Targ. Ex. III, 21 (O. ed. Berl. רֵיקָן; Ms. II ריקנו). Ib. XXXIV, 20; a. e.—*Fem.* רֵיקָנְיָא. Targ. Gen. I, 2. Targ. Ruth I, 21.

רֵיקָנוּ f. (preced.) *emptiness, void, vanity*; adv. לר׳, ר׳ *in vain.* Targ. Is. XXX, 7. Ib. 28. Targ. Lev. XXVI, 20. Targ. II Chr. VI, 42. Targ. O. Deut. XV, 13 רֵיקָנוֹן ed. Vien. (ed. Berl. רֵיקָן); a. e.—V. preced.

רֵיקָנוּת h. same. Pesik. R. s. 32 (ref. to Ps. IV, 3) ... מה דברים של ר׳ why do you pursue after things of vanity?; Pesik. ʿĂniyah, p. 134ᵇ ריקנית, רינגרת (corr. acc.); Midr. Till. to Ps. IV; Yalk. ib. 627: Yalk. Is. 339.

רֵיקָנְיָא, v. רֵיקָן ch.

רִיקָנִית, v. רֵיקָנוּת.

רִיר I (b. h.; = רִירִי, reduplic. of רָוָה) *to run, flow.* Sifra M'tsor'a, Zab., Par. 1, ch. I (ref. to Lev. XV, 3) זובו רָר we read *zobo* (his flux), *rar* (it runs), and *zob*, this intimates &c.

רִיר ch. same. Targ. O. Lev. XV, 3 רִיר (ed. Berl. רָר).

רִיר II m. (b. h.; preced.) *juice, spittle, discharge.* Ukts. II, 8 אם יש בהן ר׳ if there is juice in them. Tosef. Zab. V, 2 רירו his slaver, contradist. fr. רוֹק; a. e.—*Pl.* רִירִין. Gen. R. s. 18 מליאה ר׳ ודם full of secretions and of blood.

רִירָא ch. same. Targ. I Sam. XXI, 14. Targ. Job VI, 6.—Keth. 77ᵇ (describing אריתו ליה ר׳ וכ׳ (רְאָתָן) slaver comes out of his mouth on which flies settle. Hull. 77ᵃ דקני משכא ריריה Ar. (v. Tosaf. a. l.; ed. דקנה משכא רידיה) when the skin over the fracture retains the discharge of the broken bone (ed. when the skin holds its own place). Ib. דקנא גרמא רידיה Mus. in Ar. ed. Koh. (ed. רידיה) when the broken bone retains its discharge. Bets. 22ᵃ ר׳ discharge of a sore eye; Ab. Zar. 28ᵇ.—*Pl.* רִירִין. Y. Ter. VIII, 46ᵃ top עברת ר׳ עלוי ופסקתיה (the serpent nibbling at the melon) passed slaver over it and cut through it (made the poison go through it).

רִישׁ m. (b. h.; v. רָשׁ) *poverty, misery.* Num. R. s. 10 (ref. to Prov. XXXI, 7) על דאובד יאמר שישכח המות שהרא רישו ועמלו this refers to the lost (the culprit before execution), (give him to drink,) that he may forget the threatening death which is his misery and trouble.

רֵישׁ, רי״ש I *Resh*, name of the twentieth letter of the alphabet. Sabb. 104ᵃ, v. קו״ף; a. fr.—*Pl.* רֵישִׁין. Ib. 103ᵇ דלתין ר׳ לדלתין one must not write Daleths so as to look like Reshes, or Reshes so as to look like Daleths.—[רִישׁ, v. לָקִישׁ I.]

רֵישׁ II, רֵישָׁא, רֵישָׁה, רֵאשׁ m. = h. רֹאשׁ, 1) *head, chief.* Targ. Gen. XL, 16. Targ. O. Ex. XIV, 8, v. גְּלִי. Ib. XXX, 23. Targ. Y. II Deut. XXXIII, 20 ראשא.

Targ. I Chr. V, 12. Targ. Lev. V, 24; a. fr.—Y. Sabb. I, 4[a] top אילולא ... רֵישַׁי וכ׳ but for fear of putting my head between lions (v. אַרְיָא), I should have given a reason. Ḥull. 11[a] (mixed dict.) ר׳ של עולה the head of a burnt-offering. Sabb. 55[a] ר׳ דרַגְלָיִם, v. חֲמִים; Y. Nidd. III, 50[d] רֵישֵׁיהּ דרישך, v. בָּוָה. M. Kat. 25[a] רֵישִׁין מינירה ... לא חוה we could not raise our head before him. Cant. R. to VII, 7 ראשה, v. נָבוֹ; a. v. fr.—ר׳ גלוחא, ר׳ מחיבתא &c., v. respective determinants.—*Pl.* רֵישִׁין, רֵישֵׁי, רֵישֵׁי, רָאשׁ׳. Targ. Deut. I, 13. Targ. Is. IX, 9 (some ed. רַשׁ׳, רָשׁ׳). Targ. Gen. II, 10; a. fr.—Men. 37[a] תרי ר׳ ... אתילד a child with two heads was born to me. Y. Sabb. VII, 10[a] bot. כד מפרכייא בראשׁיא when she crushes the heads of onions. Gen. R. s. 61 רָאשֵׁי אומין chiefs of nations. Y. Sabb. IV, 7[a] top תחותי רֵישׁיכון (not תודחתי רשיבון) under your heads; a. fr.—V. רֵישָׁתָא.—2) *beginning, first thing, firstling.* Targ. O. Deut. XI, 12. Targ. Prov. VIII, 2. Targ. O. Num. XV, 20; a. fr.—ר׳ ירחא, ר׳ שתא &c., v. respective determinants.—מר׳ *at first, formerly.* Ḥull. 105[b] מר׳ חוה אמינא וכ׳ formerly I thought &c. Keth. 105[b]; a. fr.—Esp. רישא *the first clause* of a Mishnah, a verse &c. Ḥull. 94[b]. Sabb. 86[a]; a. fr., v. סִרְפָּא, a. מְצִרְעָתָא.—רֵישׁ מַיָא (רֵאשׁ) pr. n. pl. *Resh Maya* (*Spring*). Tosef. Shebi. IV, 11, a. e., v. גַּעְהוֹן.

רֵישׁ III, רֵישָׁא m. = b. h. רֹאשׁ (cmp. רֵישׁ I) [*drop,*] *poison.* Targ. O. Deut. XXXII, 33 (some ed. *pl.*).—*Pl.* רֵישֵׁי constr. Targ. Y. ib. Targ. ib. 32. Targ. Ps. LXIX, 22; a. e.

רִישְׁבִין, רִישְׁבָּא, v. רִשְׁבִּין.

רֵישְׁוָתָא, v. רֵישָׁתָא.

רִשׁ׳, רִשּׁוּם m. (רָשַׁם) *mark, trace.* Sot. 19[b] שרישומו ניכר when the traces of the writing are noticeable (not entirely washed off the paper); Num. R. s. 9[23]. Koh. R. to XII, 11. Ber. 25[a] רִשּׁוּמָן ניכר their marks (stains) are seen on the floor; Y. ib. III, 6[d] bot.; a. fr.

רִישׁוּמָא ch. (preced.) *engraving, record.*—*Pl.* רִישׁוּמִין, רִשׁ׳. Targ. Is. X, 1 Ar. (ed. רִישְׁמִין, רִשׁ׳; h. text חקקי).

רישינא, Sabb. 133[b], a gloss from Rashi put in the text, v. קַלְבָּא.

רֵישִׁירָא f. = h. רִאשִׁית, *firstling.* Targ. O. Num. XVIII, 12 ed. Berl. (oth. ed. רֵאשִׁית ed. Lsb. רֵאשְׁהוֹן).

רִישְׁמָא, v. רִישׁוּמָא, a. רִישׁוּמָא.

רֵישָׁנָא, v. רֵשָׁאנָא.

רישנא, Snh. 94[b], v. הֲשָׁנָא.

רִישְׁעוֹתָא, רִישְׁעוּת, רִישְׁעָה, רִישְׁעָא, v. sub רִשְׁעָא.

רִישְׁפָּא, v. רִשְׁפָּא.

רִישְׁקָא, v. רִשְׁקָא.

רֵישָׁתָא f. = רֵישָׁא 1) *head.*—*Pl.* רֵישְׁוָתָא. Kidd. 29[b] כתנינא דשבעה ר׳ (some ed. רֵישַׁיְוָותָהּ; Rashi רֵישַׁיהּ) like a serpent with seven heads.—2) *chief.* Pes. 110[a] רֵישְׁתִירְנָתְהוֹן דנשים וכ׳ the chief of the sorceresses, v. הֲשָׁתַּוְרִיתָהּ.—3) *beginning.* Targ. Prov. VIII, 23 Ms. (ed. רֵישָׁה).

רִית m., v. רֶתֶת.

ריתא, Meg. 27[b], v. הִיתְאָה.

רִיתְוְחָא, v. רִוּתְחָא.

רִיתָת, רִתִּי, m. (רָתַת) *trembling; weakness, failing.* Lev. R. s. 12 (ref. to Hos. XIII, 1) כדבר ירבעם רִיהוּתוֹ של שלמה when Jeroboam spoke of Solomon's failing (with regard to women); Yalk. Jer. 320.

רִיתָחָא, v. רִוּתָחָא, a. רְתָחָא.

ריתיכוס, v. דְּיָתִיכוֹס.

ריתכאות, v. הוֹרְכָאוֹת.

רִיתְמָא, v. רְתָמָא.

רִיתָקָא, v. רְתָקָא.

רַךְ I *to be soft,* v. רָכַךְ.

רַךְ II m. (b. h.; רָכַךְ) *soft, tender.* Men. 66[b], a. e. רך (ו)מל, v. כַּרְמֶל. Ex. R. s. 1, a. e. (play on פרך, Ex. I, 13) בפה רך with soft (persuasive) speech. Gen. R. s. 90 (expl. אַבְרֵךְ, Gen. XLI, 43) אב ... ורך בשנים a father in wisdom, but tender of years. Keth. 46[a] (ref. to רכיל, Lev. XIX, 16) שלא יהא רך לזה וקשה לזה that the court should not be soft (lenient) to one and hard to another; Sifra K'dosh. Par. 2, ch. IV שלא תהיה רך דברים וכ׳ that thou be not soft of speech &c.; a. fr.—*Pl.* רַכִּים, רַכִּין Tosef. Shebi II, 11; a. fr.—*Fem.* רַכָּה; *pl.* רַכּוֹת. Gen. R. s. 70 (ref. to Gen. XXIX, 17) ר׳ מבכיה her eyes had grown tender (sore) from weeping, v. רַכִּיךְ.

רָכָא, v. רִיכָא.

רָכַב (b. h.) [*to be joined,*] *to ride.* B. Mets. I, 2 חזר רוֹכְבִין ... אחד רוֹכֵב וכ׳ if two persons (each claiming to be the finder of an object) were riding ..., or one was riding and one leading. Ḥag. I, 1; Y. ib. I, 76[a] top כל שאינו יכול לְהָרְכּוֹב וכ׳ a child too young to be carried on his father's shoulder. Ber. 56[b] רָכַבוֹ if he dreamt that he rode on him. Gen. R. s. 75 רוֹכְבֵי סוסים riders on horses; a. fr.—*Part. pass.* רָכוּב; f. רְכוּבָה &c. *riding.* Ex. R. s. 26 תינוק שהיה ר׳ על וכ׳ a child that was riding on his father's shoulder. Y. B. Mets. I, beg. 7[d] ר׳ וכ׳ ... אשה if a woman rides on a beast led by two men; a. fr.—[Pesik. Vayhi, p. 4[a] רכובים, read רבי, v. הָבַב II.]

Hif. הִרְכִּיב 1) *to cause to ride, put on.* Snh. 91[b], a. e. ה׳ חיגר על וכ׳ he made the lame ride on the blind man. Ib. בא והַרְכִּיבֵנִי come and carry me on thy back; a. fr.—Part. pass. מוּרְכָּב. Ib. 52[b] I remember when I was a child ומ׳ על כתיפו וכ׳ and rode on my father's shoulder &c.; (Tosef. ib. IX, 11 רכוב); a. e.—2) *to join, combine.* Tosef. Sabb.

XII (XIII), 14 חמַרְכִּיב קנה וכ׳ if one inserts the branch of a candlestick; (Sabb. 47a חמחזיר). Y. ib. XII, beg. 13c חמרכיב מיטה וכ׳ he who sets up a folding couch; a. e.—Esp. *to inoculate, engraft.* Shebi. II, 6 אין ... ואין מַרְכִּיבִין we must not plant, nor sink a vine, nor engraft before the Sabbatical year &c. Pes. IV, 8; a. fr.—Part. pass. as ab. Y. B. Bath. IV, end, 14d חחרוב חמ׳ a newly inoculated carob tree; a. e.

רְכִיב, רְכַב ch. same. Targ. O. Gen. XXIV, 61. Targ. Lev. XV, 9.—Part. רָכִיב, רָכֵב; part. pass. רְכִיב, f. רְכִיבָא; *pl.* רָכְבָן, רְכִיבִין, רָכְבָן, רְכִיבָן. Targ. Y. Gen. l. c. Targ. Num. XXII, 22. Targ. I Sam. XXV, 20. Targ. Jud. X, 4; a. fr.—Koh. R. to I, 8 ועלון יחירה ר׳ חמרא וכ׳ and they brought him riding on an ass on the Sabbath. Gen. R. s. 65. Ber. 56b דר׳ הוא לתורא when he dreamt that he was riding on an ox; דר׳ תורא לדידיה that the ox was riding on him; a. fr.

Af. אַרְכֵּיב 1) *to cause to ride.* Targ. Gen. XLI, 43. Targ. Esth. VI, 9; a. fr.—Gen. R. l. c. חמי סוסא דאַרְכְּבִי ... דאַרְכָּבָךְ see the horse on which my master makes me ride, and see the horse (the gallows) on which thy master (the Lord) makes thee ride. Y. Kidd. I, 60c bot., a. e. אַרְכְּבֵיה וכ׳, v. בַּרְקָא II; a. fr.—2) *to let gender; to inoculate.* Targ. O. Lev. XIX, 19.—Y. Yeb. XV, 15a top אילן ... דלא צריכין מַרְכְּבָא the Babylonian palms which require no inoculation.

רַכָּב m. (b. h.; preced.) *rider.* Mekh. B'shall., Shir., s. 2 (ref. to Ex. XV, 1) חסוס קשור ברַכָּבוֹ ורכבו בסוס וכ׳ the horse was tied to his rider, and the rider to his horse; Yalk. Ex. 243.

רֶכֶב m. (b. h.; preced.) 1) *wagon, chariot*; (collect. noun) *chariots.* Ex. R. s. 22 על רִכְבּוֹ ועל פרשיו over his (Pharaoh's) chariots and over his horsemen; a. e.—2) *upper millstone.* B. Mets. IX, 13, v. רֶחָיִם. B. Bath. II, 1 מרחיקין מן חר׳ ... you must keep the mill removed (from the neighbor's wall) three handbreadths counting from the lower millstone, which makes four from the upper millstone; a. e.—3) *branch for inoculation, set.* Tosef. Kil. I, 10 אין מרכיבין זחים בר׳ תמרה you must not inoculate olive trees with a shoot of a palm; Y. ib. I, 27b.

רֵיכָ׳, רֵכְבָּא ch. same, 1) *upper millstone.* Targ. Deut. XXIV, 6. Targ. II Sam. XI, 26. Targ. Jud. IX, 21 רֵכַב constr. (ed. Wil. רֵכְבָּ׳); a. e.—*Pl.* רֵכְבַיָּא, רֵיכָ׳. Targ. Y. II Deut. l. c.—2) *inoculation, young inoculated tree*; ר׳ דדיקלא (ר׳ דדיקלי) *a nursery of palm trees.* B. Mets. 108b. B. Bath. 62b. Ib. 83b.—[Targ. Y. II Ex. XV, 1 רַכְבִּירְהוֹן, v. next w.]

רַכָּבָא, רַכְבָּא m. = h. רַכָּב, *rider.* Targ. O. Ex. XV, 1. Targ. II Kings IX, 17; a. e.—*Pl.* רָכְבִין, רוֹכְבִ׳. Targ. Y. I Ex. l. c.; (Y. II רַכְבֵּי, corr. acc.).

רְכָבָא, v. רְכוּבָא II.

רְכוּב m. (b. h.; preced. arts.) *coach, chariot.* Yalk. Ps. 862 (ref. to Ps. CIV, 3) בו״ר רְכוּבוֹ טועני וכ׳ as to a human being, his chariot carries him, but as regards the Lord, he carries his chariot; Midr. Till. to Ps. l. c. ed. Buber.

רְכוּבָא I ch. same. Targ. II Esth. I, 2. Targ. Ps. CIV, 3 Ms.

רְכוּבָא II, m. רְכוּבְתָּא f. (v. next w.,) *knee.* Targ. Ps. XVIII, 37 (Ms. תִּי ... *pl.*; h. text קרסל־); Targ. II Sam. XXII, 37 רְכוּבָתַי.—*Pl.* רְכוּבִין, רְכוּבַיָּא. Targ. Deut. XXVIII, 35 (O. ed. Vien. רָכְבֵּי; ed. Berl. רְכוּבִין). Targ. Is. LXVI, 12; a. fr.

רְכוּבָא (רְכוּבְתָּא) f. (רְכַב; v. אַרְכּוּבְתָּא) *joint, knee; bend.* Hull. 76a; a. e.—Tosef. Kel. B. Mets. IV, 15 ... של רוֹכְבָה סילון של רכובא, v. אַרְכּוּבְתָּא. Tosef. Mikv. V, 5 (R. S. to Mikv. VI, 8 רכובה) a knee-shaped tube.—B. Kam. 27b לר׳ the fine for kicking a neighbor with the knee; Y. ib. VIII, end, 6c.

רְכוּבְתָּא, v. רְכוּבָא II.

רְכוּךְ, v. רִיכּוּךְ.

רְכוֹן, v. רְכַן II.

רְכוֹנָא, רְכוּנָא, v. sub רִיכ׳.

רְכוּשׁ m. (b. h.; רכש *to join, pile*; cmp. רכב) *goods, property.* Pirké d'R. El. ch. XXVII; a. e.

רְכִיב, רְכֵיב, v. רכב.

רַכִּיכְתָּא, רַכִּיכָא, רַכִּיךְ m., רַכִּיכָא, רַכִּיךְ f. (רִיכֵּךְ) *soft, tender, young.* Targ. I Chr. XXII, 5. Targ. II Chr. XIII, 7. Targ. Prov. XXV, 15 Ms. (ed. רְכִיךְ). Targ. Y. Lev. XX, 10 (ed. Vien. רְכִי); a. fr.—Y. Kil. VII, beg. 30d בהדין רַכִּיכְתָּא in the case of soft stone, opp. צונמא (not צלמא); a. e.—*Pl.* רַכִּיכָתָא, רַכִּיכַיָּא, רַכִּיכֵי, רַכִּיכָיָא, רַכִּיכָן. Targ. O. Gen. XXXIII, 13. Targ. II Sam. XXIII, 6. Targ. Job XL, 27; a. fr.—Y. Sabb. VIII, 11b חין רַכִּיכַיָּה (not רכיכה) the soft skins. Ib. אילין רכיכתא the soft bristles. Gen. R. s. 70 (to one translating Gen. XXIX, 17) עינוהי דלאה הוו ר׳ Leah's eyes were tender (by nature), עינוהי דאמך הוו ר׳ וכ׳ thy mother's eyes were tender, but *rakkoth* means, 'had grown tender from weeping' (v. Targ. Y. Gen. l. c.); a. e.

רַכִּיכוּ f. (preced.) *tenderness, delicateness.* Targ. O. Deut. XXVIII, 56.

רְכִילוּת f. (denom. of רָכִיל; v. רוֹכֵל) *going around, tale-bearing, evil gossip.* Y. Peah I, 16a top (ref. to Lev. XIX, 16) זו ר׳ לשון הרע this means the going around for slander.

רֵכֵס pr. n. *R'khes,* name of a river or canal in Babylonia. B. Mets. 18a (v. Rabb. D. S. a. l. note 70).

רָכַךְ *to be soft, tender;* denom. רַךְ.

[*Hif.* הִרְכִּיךְ *to make soft.* Tosef. Shebi. II, 10 מַרְכִּיכִין ed. Zuck., v. רָכַן.]

רְכַךְ ch. same.

Pa. רַכֵּיךְ 1) *to make soft.* Targ. Y. II Gen. XLIV, 19 מְרַכֵּיךְ במילוי to speak softly.—2) (with, or sub. לבא) *to make faint, frighten.* Targ. Y. I Gen. XXVII, 40 (ed. Vien. מַרְכִּיךְ *Af.*). Targ. Job XXIII, 16.

Ithpa. אִתְרַכֵּיךְ, *Ithpe.* אִתְרְכִיךְ *to be softened, become soft; to melt.* Targ. Y. Ex. XII, 12; Num. XXXIII, 4. Targ. Ruth III, 8.

רָכַן I (cmp. preced. wds.) *to be tender, soft.*

Pi. רִיכֵּן, *Hif.* הִרְכִּין *to make tender; to prevent onion plants from forming hard bulbs.* Y. Shebi. V, 36[a] top [read:] היתה שניה ... אינו מְרַכְּנוֹ ... בשביל שיחא מעשר שני in the second year (of the Sabbatical period) going over to the third, you must not 'soften' it (the onion plant) nor deny it water, in order that it may be subject to the second tithes (as a growth of the second year, to the deprivation of the poor man); ... היתה שלישית מעשר עני ... מרכנו in the third year going over to the fourth, you may 'soften' and deny it water, in order that it be subject to the poor man's tithes (as a growth of the third year); Tosef. ib. II, 10 מַרְכִּירִין ed. Zuck. (Var. מודכין, prob. to be read מוֹרְכִין fr. מָרַךְ). Ib. מותר לרַכֵּן ברגל ed. Zuck. (Var. לדכן, oth. ed. לדוכן) it is permitted to 'soften' during the festive week.—[Y. Ter. IX, beg. 46[c] חמרכין, v. רָכַס.]

רָכֵן ch. same.

Af. אַרְכִּין *to soften.* Part. pass. מַרְכַּן; *pl.* f. מְרַכְּנָן. Targ. Prov. XVIII, 8; XXVI, 22; v. הַאֲבַן.

רָכַן II (preced.) *to bend.*

Hif. הִרְכִּין 1) *to bend* (act. a. neut. verb); *to yield.* B. Bath. V, 8, a. e. הִרְכִּינָהּ וכ', v. מָצָה. Num. R. s. 14[7] הוא לא הרכין צוארו לעבירה וכ' ה' he (Joseph) bent not his neck (did not yield) to temptation, therefore a golden chain was put on his neck; Tanḥ. B'resh. 12 צואר שלא הרכין וכ' the neck which did not bend &c.; Lev. R. s. 23 שלא הִרְכִּינוֹ which he did not bend. Num. R. s. 107 והרכנתי את ראשי I bent my head (nodding approval); Y. Ned. I, 36[d] bot. והרכנתיו בראשי (read והרכנתיו); Sifré Num. 22 (not גלחתי); (Tosef. Naz. IV, 7 הִרְמַכְתִּי). Y. Ter. I, 40[b] top ה' בראשו if he nodded consent; ib. עד שירכין וכ' until he nods three times. Gitt. VII, 1; a. e.—2) *to sink, be faint.* Gen. R. s. 65 (ref. to Gen. XXVII, 22) בשעה שיעקב מַרְכִּין בקולו וכ' when Jacob is faint with his voice (in prayer), Esau's hands have power over him, opp. מצפצף.

רָכַן ch. same, 1) *to incline, sink, fall.* Targ. Y. Gen. XLVI, 29.—2) *to bend, turn.* Targ. Prov. XXI, 1.—Part. pass. רָכִין; f. רְכִינָא; *pl.* רְכִינִין; רְכִינָן. Targ. I Chr. XXI, 16.—Y. Yoma VIII, 45[b] בהוא דהוה ר' (ed. Krot. רכון) in the case of one in a bent position (under debris), opp. קיים. Y. B. Bath. II, 13[b] bot. אילין עמודיא דר' וכ' those columns which are bent (declining or sinking) are so from the shock through wagons, v. קריית.

Af. אַרְכֵּן, אַרְכִּין 1) *to bend, incline.* Targ. Y. Gen. XLIX, 15. (not אָ). Targ. II Sam. XXII, 10; Targ. Ps. XVIII, 10. Ib. CXLIV, 5; a. fr.—Part. pass. מַרְכַּן. Targ. Ez. I, 22 (ed. Wil. מַרְכִּין).—2) *to cause to sink.* Targ. Prov. XXIV, 15 (h. text תשדד).—V. רִיפּוּנָא.

Ithpe. אִתְרְכִין 1) *to incline, let one's self down; to fall.* Targ. Gen. XXIV, 64 (h. text וחפל). Targ. Y. II ib. XVII, 17. Targ. Y. Num. XIV, 5. Targ. Is. XIV, 12; a. e.—Targ. II Sam. XXII, 8 (h. text ויתגעשו; Targ. Ps. XVIII, 8 אתרטישו, אתרטישו).—Gen. R. s. 60 (transl. וחפל, Gen. XXIV, 64) אִיתְרְכִינַת she let herself down.—2) *to be dragged.* Targ. Is. XIV, 19 (h. text השלכת).

רָכַס *to stamp*; (denom. of רֶכֶס) *to make a ceiling of cement* (v. מַרְכְּבָתָא). Y'lamd. beg., quot. in Ar. ארמתי ר' חקב"ה וכ' when did God form his upper stories with water as cement, v. רָכַס.—[b. h. רכס *to fasten.*]

Pi. דִּכֵּס *to stamp*; esp. (of beasts) *to pass over wetted grain; to husk* (differ. fr. דּוּשׁ). B. Mets. 89[b], sq. פרות חַמְרַכְּסוֹת בתבואה והדשות וכ' when cows stamp (secular) grain, or thresh corn of T'rumah &c.

Hif. הַרְכִּיס *to cause to stamp, let (beasts) stamp.* Tosef. ib. VIII, 10 הַמַּרְכִּיס ed. Zuck. (Var. הַמְרַכֵּס *Pi.*); Y. Ter. IX, beg. 46[c] המרכין (corr. acc.).

רָכַס ch. same.

Ithpe. אִירְכַּס [*to be trodden on,*] *to be lost.* B. Bath. 14[b] אירדי דוזטר מִירְכַּס because it (the Book of Hosea) is small, it might have been lost (if circulated as a separate book). Keth. 57[a] top א' כתובתה (sub. שטר) her marriage deed was lost. Yeb. 113[b] אִירְכְּסוּ ליה מפתחי וכ' (not מפתח) had lost the keys of the college building; a. e.

רֶכֶס m. (רָכַס), *pl.* רְכָסִים *walls of beaten earth.* Ex. R. s. 15 בנה עליות לא ... אלא ר' של מים the Lord did not build the upper stories with stones or with hewn blocks, but he made walls of stamped water; Tanḥ. Hayé 3 רְכָסִין של מים (not רכסיו).—[רכסים, Is. XL, 4, *mounds, embankments,* cmp. כֻּבְשׁ.]

רִי, רְכָסָא I (preced.) *cement of rubble and clay.* B. Bath. 3[a] בר' when cement is used between the layers of a wall, opp. בטינא.

רִי, רְכָסָא II, v. רְכָשָׁא.

רְכָפָה, רְכָפָא f. (cmp. Syr. רקפתא, Löw, Pfl. 307) 1) *a tuberous-rooted plant* used for dyeing, *sow-bread* (cyclaminus). Shebi. VII, 2 (Ms. M. ארכפה; Maim. רכבנה).—2) בצל של ר' *tuber of rikhpa,* a kind of *onion.* Maasr. V, 8. Tosef. ib. III, 14; Y. ib. V, end, 52[a] איזהו ב' של ר' כל שעוקצו וכ' what is the nature of a *rikhpa* onion? Its tail is squeezed into its inside; R. S. b. G. says, it has one shell only.—[Maim. to Maasr. l. c. suggests ר' to be a geographical term, corresp. to שום בעל בכי ib.]

רִיכָ, רְכֻפַּת f. (רכך, cmp. רכב) 1) *joined timber.* Targ. I Kings VI, 9.—2) *pile, mass; multitude.* Targ. Ps. XVIII, 12; II Sam. XXII, 12.—Targ. II Chr. XXXI, 10 (h. text חמון). Targ. Jer. LI, 16. Targ. Job XXVI, 14 (h. text ורעם); a. fr.

רְכָשָׁא, רִי׳ m. (b. h. רֶכֶשׁ; v. רְכוּשׁ) *harnessed horses, war horses.* Targ. Mic. I, 18. Targ. I Kings V, 8. Targ. Esth. VIII, 10; 14; Targ. II Esth. VIII, 14 רִידְכָסָא.—*Pl.* רְכָשֵׁי, רִי׳. B. Bath. 152ª; Keth. 55ᵇ ארכבירה אתרי ר׳ he made him ride on two steeds, i. e. he gave him a doubly fortified document; Y. B. Bath. VIII, 16ᵇ top; Y. Kidd. I, 60ᶜ bot., v. בַּרְקָא II.

רָם m. (b. h.; רוּם) *high, exalted.* B. Bath. 78ᵇ (play on ורוממים, Num. XXI, 30) אמר רשע אין רם the wicked says, there is no Most High. Num. R. s. 20[19] (play on ארם, Num. XXIII, 7) עם רם שלמעלן חיריתי וכ׳ with the Most High I was in communion, and Balak brought me down; ib. רם חיריתי וכ׳ I was high, but Balak &c. Sot. 32ᵇ בקול רם in a high (loud) voice. Y. ib. VII, 21ᶜ top (ref. to Deut. XXVII, 14) כקולו של רם like the voice of the Most High; a. fr.—*Fem.* רָמָה. Mekh. B'shall., s. 1 (ref. to Ex. XIV, 8) שהיתה ידן ... ר׳ על וכ׳ Israel's power was high above the Egyptians'; a. e.—*Pl.* רָמִים; רָמוֹת. Num. R. l. c. מן הר׳ חיריתי I was one of the elevated. Keth. 103ᵇ נהוג נשיאותך בר׳ וכ׳ conduct thy office with the exalted (surround thyself with the best people; Var. בְּרָמִים, q. v.). Midr. Till. to Ps. XVIII, 28 עיניך על ר׳ להשפילם thy eyes are on the haughty to lower them; a. e.

רָם בָּרִין, רָם v. בָּרִין.

רָם, רָם כִּירֵי v. כִּירֵי II.

רָם, רָמָא I m. ch. = h. רָם, *high, exalted.* Targ. Ps. XLVI, 11 (ed. Wil. רְמָא). Targ. I Sam. IX, 2. Targ. Is. II, 15. Targ. II Esth. I, 2 ומנטלא ר׳ high and exalted; a. fr.—*Pl.* רָמִין, רָמַיָּא; f. רָמָתָא. Targ. Prov. XXV, 3. Targ. Deut. XXVIII, 52. Targ. Is. II, 12; 14. Targ. Prov. VI, 17; a. fr.—Gen. R. s. 32 אין מן טורייא ר׳ הוא וכ׳ if it (Mount Gerizim) belongs to the highest mountains &c.; Cant. R. to IV, 4 רָמָמְרִיא.

רָמָא II f. (preced.) *height.* Targ. Is. XXX, 25. Targ. Ez. VI, 13; a. fr.—*Pl.* רָמָן, רָמָתָא, רָמָאתָא. Ib. XVI, 24, sq. Targ. Prov. VIII, 2. Ib. IX, 3; a. fr.

רָמָא, v. רְמֵי.—[רָמָא *high*, v. רָם ch.]

רַמָּאָה, v. רַמַּאי ch.

רַמָּאוּתָא, רַמָּאוּתָא, v. רַמָּיוּתָא.

רַמַּאי, רַמַּיי m. (רָמָה *Pi.*) *deceiver, impostor.* B. Mets. III, 4, sq., v. פָּסַד. Deut. R. s. 4 ולא שהיה ר׳ ח״ו וכ׳ not that, which God forbid, he was a deceiver, v. רָמָה. Gen. R. s. 63 (play on ארמי, Gen. XXV, 20) אביה ר׳ ואחיה ר׳ וכ׳ her father was a deceiver, and her brother was a deceiver, and so were all the men of her place, v. רַמָּיוּת; a. fr.—*Pl.* רַמָּיִן, רַמָּאִין. Keth. 68ª, a. e., v. חָזַק. Dem. III, 5, v. אַחֲרַאי; Y. Maasr. V, 51ᵈ; a. fr.

רַמָּיָא, רַמָּאָה, רַמַּאי ch. 1) same. Targ. Y. Gen. XXIX, 12. Ib. XIV, 1. Targ. Prov. XII, 17; a. e.—Deut. R. s. 4 אבון ר׳ ... והיה שם and there lived a man called Abun the deceiver; Y. Hor. III, 48ª bot. רבחון רַמָּיָה (corr. acc.); Tanh. R'eh 5; Lev. R. s. 5 אבא יודן ר׳ (not רמין); a. fr.—*Pl.* רַמָּיִן, רַמָּאֵי, רַמָּאִין. B. Bath. 46ª ר׳ דפומבדיתא the tricksters of Pumb'ditha; a. fr.—*Fem.* רַמָּיְרָתָא. Gen. R. s. 70 ר׳ בת רמאה deceiver, daughter of a deceiver.—2) *lazy, lax.*—*Pl.* רַמָּאֵי. Targ. Prov. XII, 24.—V. רַמָּיָא.

רָמָאתָא, v. רָמָא II.

רָמָה I f. 1) *high*, v. רָם.—2) *height.*—*Pl.* רָמוֹת. Meg. 14ª, v. צָפָה.

רָמָה II, v. רמי.

רָמָה, רִי׳ f. (b. h.; רמם *to move*; cmp. רחש a. deriv.) *worm*, esp. *the worm in man's grave.* Ber. 18ᵇ קשה ר׳ למת וכ׳ the worm is as painful to the dead body as a needle in sound flesh. Sot. 5ª (play on בְּשׂוֹר) בושה סרוחה ר׳ *basar* (flesh) suggests 'shame', 'putrefied', 'worm'. B. Mets. 83ᵇ אין ר׳ ותולעה וכ׳ no worm of any kind shall have power over you. Ab. IV, 4 תקות אנוש ר׳ the prospects of man are worms. Koh. R. to V, 10 תרי חוא לר׳ ותולעה he is (food) for worms; a. fr.—Pesik. Vayhi, p. 93ᵇ (in Chald. dict.) דהדין גופא אזל לר׳ that this (my) body must go to the worms; Koh. R. to XI, 2 לארמה (corr. acc.); ib. ברם ר׳ ליה וכ׳ but worms shall have no power over me except &c.

רַמּוּז, v. רָמַז.

רִי׳, רִמּוֹן m. (b. h.; רמם, v. רְמָה) [*crowded with seeds*, cmp. רָחַשׁ,] *pomegranate.* Cant. R. to IV, 4 כר׳ הזה, v. רִיקָן. Ib. to VIII, 2 (ref. to עסיס רמני, ib.) אלו ההגדות שטעמן כר׳ that means the homiletic interpretations whose taste is like that of the pomegranate; a. fr.—*Pl.* רִמּוֹנִים, רִמּוֹנִין. Peah I, 5; a. e.

רִי׳, רִמּוֹנָא, רִמּוֹן ch. same. Targ. Cant. IV, 3. Targ. Ex. XXVIII, 34; a. fr.—Ber. 36ᵇ שקלוה לנץ דר׳ ויבישׁ ר׳ they took off the blossom of a pomegranate, and the pomegranate dried up. Lev. R. s. 12 רמונא מתקרי רמון the pomegranate (tree) is also called pomegranate; a. e.—*Pl.* רִי׳, רִמּוֹנַיָּא, רִמּוֹנִין. Targ. O. Ex. XXVIII, 33. Targ. Cant. IV, 13. Targ. Hag. II, 19; a. fr.—V. רוּמָנָא.

רִמּוֹנְקִי, Snh. 74ᵇ, v. הוֹמִינְקִי.

רִמּוּצָא, v. רִימּוּצָא.

רִמּוּצָד, רִמּוּצָא, v. רָמַץ.

רִמּוּתָא f. (רוּם) *haughtiness, pride.* Targ. Prov. VIII, 13. Ib. XXI, 4. Targ. Jer. XLVIII, 29; a. fr.—Sabb. 94ª רִמּוּת רוחא וכ׳ pride seizes them (which makes them walk micingly). Ab. Zar. 71ª דר׳ רוחא וכ׳ they are too proud (to take back what they have given). Sabb. 110ᵇ; a. e.

רָמַז [*to move*, cmp. רָמַשׂ,] *to nod, gesticulate, hint.* Gitt. V, 7 חרש רוֹמֵז ונִרְמָז a deaf-mute person may transact business by gesticulating and being spoken to by gestures (with hands and head, contrad. to קָפַץ). Gen. R. s. 93

ר׳ למנשה he motioned to Manasseh; a. fr.—Trnsf. *to intimate, hint.* Sabb. 113b רָמַז ר׳ לה וכ׳ he intimated to her that &c. Cant. R. to I, 15 רמז רָמְזָה לנח וכ׳ she (the dove, by bringing an olive leaf) hinted to Noah, as if saying &c.; a. e.

Pi. רִמֵּז same. Ib. to I, 9 והירתה מְרַמֶּזֶת וכ׳ she motioned to her captors saying to them, I am yours &c.

Nif. נִרְמַז *to be spoken to by gestures*, v. supra.

רְמַז ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Is. LVIII, 9. Targ. Prov. VI, 13; a. fr.—Keth. 33a, v. infra.—Part. pass. רָמִיז; f. רְמִיזָא. Meg. 2a הרכא ר׳ where is it intimated (in the Biblical text)?; Snh. 81b; a. e.

Pa. רַמֵּז same. Targ. Job XV, 12 (Var. ed. Lag. מרזמין; h. text ירזמון, Var. in Cod. ירמזון).—Keth. 33a ונְרַמֵּז בהו (ונירמוז) רַמּוּזֵי (Rashi ונירְמַז) and let us (the court) intimate to them (the warning, in such a manner as not to offend them). Sabb. 62b (expl. ומסקרות וכ׳, Is. III, 16 דחזו מלאן (ומשק׳ ומְרַמְּזָן ... they filled their eyes with paint and winked; Yalk. Is. 262 ורמזין (read: ורָמְזָן *Pe.*). B. Kam. 24b דקמְרַמְּזִי רמוזי they give signs to one another; Snh. 86b; a. e.

רֶמֶז m. (preced.) *gesture, hint, intimation.* Sabb. 113b, a. e., v. רָמַז. Y. Ber. IV, 8a top לתלמיד חכם וכ׳ ר׳ this is an intimation to a scholar that a man must say to his teacher &c. Gen. R. s. 12, beg. (ref. to Job XXVI, 14) הפקחין יודעין רִמּוּזוֹ והגיונו the wise understand his intimation (through the thunder) and his plans; Yalk. Job 914 רִמּוּז בר׳ הודיע להם וכ׳ he gave them to understand by allusion that &c.; a. fr.

רמ״ח (numerical value) *two hundred and forty-eight.* Gen. R. s. 69, beg.; a. e.

רִמַּח, Y. Sabb. III, beg. 5c, read: רֻמַּח, v. גְּרִיסְטָרָא.

רִמְחָא, רַמָּח, v. רוּמְחָא.

רַמִּי (tradit. pronunc. רָמִי) pr. n. m. (= ר׳ אמי) *Rammi (Rami)*, name of several Amoraim. Keth. 87b, a. fr. ר׳ בר חמא. Ḥull. 20b, a. fr. ר׳ בר יחזקאל (Y. Erub. II, 22c top אמי בר יחזקאל); a. others.

רָמָה, רמי (b. h.) [*to move,*] *to throw, swing.* Mekh. B'shall., Shir., s. 2 (ref. to Ex. XV, 1 a. 4) ר׳ שהיו עולין למרום וכ׳ *ramah* means that they were hurled upward, *yarah*, that they were thrown down the deep.

Pi. רִמָּה *to impose upon, deceive; to be cunning.* Y. Hor. III, 48a bot. (he was no deceiver) אלא שהיה מְרַמֶּה במצות but he was cunning in charitable deeds (waited until others had subscribed, and then gave as much as all of them combined); Deut. R. s. 4; Tanḥ. R'eh 5. Gen. R. s. 85 אתה רִמִּיתָ באביך בגדי ... שתמר מְרַמָּה בך וכ׳ thou (Judah) didst deceive thy father by means of a kid (Gen. XXXVII, 31); by thy life! Tamar shall deceive thee through a kid (ib. XXXVIII, 20); Yalk. ib. 145 ... לאביך; a. e.—Part. pass. מְרוּמָּה. Snh. 32b, a. e. ר׳ דרן מ׳, v. דָּרַן II.

רָמָא, רֵמֵי ch. same, 1) *to throw, swing; to put on; to impose.* Targ. Ex. XV, 1. Targ. Ez. XVI, 5. Targ. II Kings XVIII, 14. Targ. Ps. LXXVIII, 57 (h. text וַיָּמֵיטוּ!); a. fr.—Men. 42a ר׳ חוטי threw (attached) threads as show fringes; ר׳ ארבע put four threads on. Sabb. 10a, v. פּוּזְמָקִי. Nidd. 33b ר׳ ליה תורא threw an ox down (slaughtered an ox) in his honor. Men. 42b רְמִינָן לדהו ביורה we cast them into the boiler.—*Part. pass.* רְמֵי, רָמְיָא *thrown down, lying.* Targ. Deut. XXI, 1 (O. ed. Vien. רָמֵי). Targ. Jud. XIX, 27; a. e.—Zeb. 5a ר׳ ריש לקיש וכ׳ Resh Lakish was lying on his belly in the college hall and asked &c. Shebu. 34b כל מילתא דלא ר׳ עלית וכ׳ a thing which does not rest upon a man (in which he is not interested), he will do unconsciously; ib. 41b, sq.; B. Bath. 39a; a. fr.—ר׳ לבני [*to put up bricks,*] *to make bricks.* Targ. Gen. XI, 3. Targ. Ex. V, 7; a. e.—ר׳ תיגרא *to create discord; to dispute.* Targ. Prov. VI, 14; 19; a. e.—Sabb. 130a לית דלא רָמוּ בה ח׳ ... לכא there is no marriage contract at which the parties do not quarrel.—2) *to lift, remove.* Y. Snh. X, 29a bot. בעי מֵירְמֵיתֵיה wanted to lift it; a. e.—3) [*to pitch one thing against another,*] *to show an incongruity; to object.* Nidd. l. c. ר׳ ... מתניתין אהדדי pointed out an incongruity between two Mishnahs. Taan. 4b גברא אגברא קא רָמֵית thou provest an incongruity between two authorities (why can they not differ in opinion)? B. Mets. 22b רב פפא ר׳ כתיב וכ׳ Rab Papa raised an objection: it is written (Lev. XI, 38) *ki yitten*, and we read *ki yuttan*, how is this to be explained? Yeb. 108b וירמינהו וכ׳ and we shall show an incongruity in it, i. e. this disagrees with the Mishnah, &c. Succ. 16a איכא דר׳ ליה מִירְמָא some put it in the shape of pointing out a contradiction (between a Mishnah and a Boraitha); a. v. fr.

Af. אַרְמֵי 1) *to cast.* Targ. Jud. XX, 16. Targ. Prov. I, 14; a. e.—Sabb. 156b חוה מַרְמִינָן וכ׳ we used to cast our bread together (into one basket) and eat. Ib. אנא קאים וארמינא I will stand up and put the bread into the basket; a. e.—2) *to tear away, remove with force.* Pes. 10b אַרְמוּיֵי מיניה אַרְמֵיה (not ארמויי) it (the mouse) may have snatched it from the other mouse. Ḥag. 15b ... אי מאן מַרְמֵי ליה מאן if I take him by the hand, who will tear him away from me? who?—3) *to lift up.* Ab. Zar. 34b תַּרְמִינָךְ שעתך (Ms. M. תור מינך, v. Rabb. D. S. a. l. note) may thy hour lift thee up (i. e. may thy luck be high)!

Pa. רַמֵּי *to impose, deceive.* Targ. Y. Num. XXV, 18. Targ. Prov. XXVI, 19.—Lev. R. s. 5 חוה מְרַמֵּי במצוותה, v. preced.; a. e.

Ithpe. אִתְרְמֵי, אִתְרַמְיָא 1) *to throw one's self, be thrown.* Targ. I Chr. X, 4, sq. Targ. Josh. X, 11.—[Targ. Prov. VI, 6 אתרמי some ed., read: אתחד, v. דְּמֵי I.]—2) (cmp. קָלַע I) *to happen, chance.* Ḥull. 13a איתרמי ליה ... מקום (not איתרמו) because no suitable place (for slaughtering) offered itself there. Shebu. 41b עד דמִתְרַמוּ בי תרי וכ׳ until two persons shall happen to come that have studied &c.; a. e.

רַמְיָא, רַמָּיָא m. (preced.) 1) *lying*, v. preced.—2) (*lying*) *idle, lax.* Targ. Prov. X, 4 (ed. Lag. רַמְיָרָא).—*Fem.* רַמְיָתָא (רַמְיָרְתָא). Ib. XIX, 15.—3) (v. רַמַּאי) *deceiver.* Ib. XIV, 25.—[רַמַּיָּא, רַמָּיָא, pl. of רָמָא.]

רַמִּיד, Men. 42a, v. רוּמְיָא.

רַמִּיזָא, v. רְמִיזָא.

רַמָּאוּת, רַמְיוּת f. (רַמַּאי) *deception, fraud.* Y. Taan. II, 65b תשובה של ר׳ dishonest penitence; Gen. R. s. 9. Y. Kidd. III, beg. 63c נקנה המקח אלא שנהג מנהג ר׳ the transaction is legal, but he acted dishonestly; Bab. ib. 58b; Tosef. Yeb. IV, 4. Lev. R. s. 23, beg. (ref. to Gen. XXVIII, 5) כללן כולן בר׳ the text includes them all under the attribute of dishonesty (רַמַּאי, v. רַמַּאי=ארמי). B. Bath. 123a אחיו אני בר׳ I am his brother in cunning; a. e.

רַמָּאוּתָא, רַמְיוּ, רַמְיוּתָא ch. same. Targ. Y. Gen. XXIX, 19 (ed. Vien. רַמְיוּ). Ib. XXV, 28; a. e.—B. Bath. 123a מאי רַמָּאוּתֵיהּ wherein does his trickery consist? Ib. לסגויי בר׳, v. סְגֵי II; a. e.

רְמִיָּא *f.* 1) part. pass. of רְמָז.—2) = next w. Snh. 86b מהו דתימא ר׳ מילתא היא קמ״ל ר׳ וכ׳ I might have thought that an exchange of signs (between witnesses) is something (cause for disqualification), therefore we are told, it is nothing at all.

רְמִיזָה f. (רָמַז) *hint, gesture.* Yeb. XIV, 1 כשם שהוא כותב בר׳ וכ׳ as well as he (a deaf mute) may marry by gestures, he may divorce by gesture; Gitt. 71a. Ib. 59a בגיטין דברי חכל בר׳ as to letters of divorce, all agree that a deaf mute may divorce by gesture. Gen. R. s. 5, beg. שואלים . . . בר׳ וכ׳ they greeted the king with gestures, with fingering and with flags; ib. s. 28; Yalk. ib. 7; Yalk. Ps. 848; a. e.—*Pl.* רְמִיזוֹת. Gitt. 71a רְמִיזוֹתֵיהוּ, v. קְפִיצָה. Yeb. 108b, v. קְרִיצָה.—[Lam. R. to I, 13 כמה ר׳ עשיתי, perh. to be read: רְמִיּוֹת *tricks.*]

רַמָּיָא, רַמַּיי, v. רַמַּאי h. a. ch.

רַמְיָא, רַמְיָתָא, רַמְיָא, v. רַמָּיָא.

רַמַּיְרְתָא, v. רַמַּאי ch.

רְמִילוֹס, v. רוֹמוֹלוֹס.

רְמִין, Lev. R. s. 5 יודן ר׳ some ed., read רַמַּיי.

רַמְיָתָא, v. רַמָּיָא.

רַמָּךְ m. (b. h.) *mule of a horse dam, rammakh.* Kil. VIII, 5 הר׳ מותר you may let the *rammakh* gender with his kind.

רַמָּכָה, רַמָּכָא ch. same. Y. Kil. VIII, 31c bot. (ref. to רמך, v. preced.) ר׳ דלא כלינס the *rammakh* is one that brooks no bridle (effrenis, v. Plin. Hist. Nat. VIII, 69).—*Pl.* רַמָּכִין, רַמָּכַיָּא, רַמָּכֵי. Targ. Esth. VIII, 10; Targ. II Esth. ib.—Taan. 23a ר׳ ר׳ . . . חזא חמריה (Ḥoni after seventy years' sleep) saw his ass to whom had been born several generations of mules.

רַמְכוּךְ, v. בָּרִין.

רָמַם, *Pi.* רִימֵּם, v. רוּם h.

רָמְמָא = רָמָא, *high.*—*Pl.* רָמְמַיָּא. Cant. R. to IV, 4, v. רָמָא I.

רַמְנָא, v. רִימָּנָא.

רָמַס (b. h.) *to tread, stamp.* Y. Peah V, beg. 18d רוֹמֵס חריתי זתים וכ׳ I was stamping olives with R. Ḥiya &c.; ib. VI, 19c bot.; ib. VII, end, 20c. Kidd. 66a רוֹמְסָם crush them (the Pharisees); a. fr.—Part. pass. רָמוּס; f. רְמוּסָה. Y. Ber. IV, 8a הר׳ בירד עיריצים (the city of Jerusalem) which is trodden down by tyrants.

Pi. רִמֵּס same. Lev. R. s. 16 ומְרַמְּסָתָן . . . והיה קרון (not ומרמסן) the carriage passed over them and crushed them to death; (Lam. R. to IV, 15 ומפסקתן).

רְמַס ch. same. Targ. Ps. LXXXIX, 42.

רֶמֶס m., *pl.* רְמָסִים, v. רֶמֶשׂ.

רָמַץ (cmp. רָמַס) [*to crush,* denom. רֶמֶץ,] *to roll* or *bake in hot ashes* (רֶמֶץ). Part. pass. רָמוּץ; f. רְמוּצָה; דלעת הר׳ a certain kind of *cucumbers made edible by baking in hot ashes, Bitter Apple.* Ned. VI, 1 (49a) דלעת הר׳ (Bab. ed. חרמוצא), expl. ib. 51a דלעת חטמונה ברמץ a cucumber steeped in hot ashes; (another definition, v. קַרְקוֹזָאָה). Kil. I, 5; Tosef. ib. I, 5, expl. Y. ib. I, 27a כמין דלעת מרה ברמץ . . . a kind of bitter cucumber which is sweetened by rolling it in ashes; Y. Ned. VI, 39c bot. ברמצא.

רְמַץ I, *Pa.* רַמֵּץ (cmp. preced.) [*to squeeze in,* corresp. to h. שבץ,] 1) *to weave in checkers, to variegate.* Targ. Ex. XXVIII, 39.—Part. pass. מְרַמֶּצֶת; f. מְרַמֶּצְתָּא; *pl.* מְרַמְּצִין, מְרַמְּצָן. Ib. 4. Targ. Ps. XLV, 14.—2) (of jeweler's work) *to set, enchase.* Part. pass. as ab. Targ. O. Ex. XXVIII, 20 (Y. משקע); ib. O. a. Y. XXXIX, 13 משקעין מר׳. Targ. II Chr. III, 6.

רְמַץ II (preced.; cmp. meanings of רסס), *Pa.* רַמֵּץ *to drip, to discharge viscous matter.* Bekh. 44a (expl. טרוטות) דמרמצן עיניה Ar. (omitted in ed.) whose eyes are bleared.

רֶמֶץ m. (v. רָמַץ) [*crushed matter,*] *hot ashes, embers.* Nidd. 49b שופרזה ע״ג הר׳ he puts the pot upon embers: if the embers make it water-tight &c. Neg. IX, 1 בר׳ . . . נכוה burnt by live coals or by embers. Ned. 51a, v. רָמַץ; a. e.

רִי׳, רְמָצָא ch. 1) same. Y. Ned. I, 39c bot., v. רָמַץ.—2) *a pointed tool, pick.* Nidd. 62a; Sabb. 90a, v. אַשְׁלָגָא. Ib. 103a דבזעיה בר׳ דפרזלא וכ׳ when he bored a hole in it with an iron pick, and left it in.

רֶמֶשׂ m. (b. h.; רמש *to move, creep*) *creeping thing, worm, snake* &c.—*Pl.* רְמָשִׂים. Nidd. III, 2; Snh. VIII, 2, v. שֶׁקֶץ. Yalk. Ex. 182 רְמָסִים; a. fr.

רוּמְשָׁא, רְמַשׁ, רִמְשָׁא m. *evening.* Targ. Gen. I, 5. Targ. Ps. LXV, 9. Targ. Is. XXI, 13 (h. text עֶרֶב!); a. fr.—Y. Ber. II, 5c bot. ברו׳ נחית וכ׳ in the evening he went down to the house of assembly. Ib. IV, 7c bot. יצלי דר׳ וכ׳ one may say the evening prayer (on the Sabbath), while it is still day-time; a. fr.

רְמַשְׁיתָא, רִי׳ adv. (preced.) *last night* (= h. אֶמֶשׁ). Y. Ned. VIII, beg. 40d לית...ברומשא לא טעמית כלום ר׳ וכ׳ a man does not say to his neighbor in the evening, I did not taste

anything *ramshith* (meaning the night before), but he would say, *ethmol* (yesternight, which would prove that in popular conception the day begins with the night); לית . . . בצפרא לא טעמית כלום ר' וכ' (on the other hand) does not a man say to his neighbor in the morring, I did not taste anything *rumshith* (last night)? does this mean to say, it is this day, i. e. does he not indicate that he does not count the day from the evening? Y. Snh. VIII, 26b top ר' . . . עם מאן דקדש with him who inaugurated the new month here last night.

רמ"ת a mnemotechnical word, intimating רֹאש head, מְעִים bowels, תַּחְתּוֹנִיּוֹת piles. Ber. 51a.

רָמָתָא, v. רָמָא II.

רָנָא, v. רְנִי.

רנגיא, Lam. R. to I, 13 מר', v. סָרוּנְגָּיָא.

רִי', רָנָּה f. (b. h.; רָנַן) *chant, song.* Yoma 70a; Sot. 41a. Ex. R. s. 47 ר' של תורה, v. רִינּוֹן. Y. Succ. IV, 54a top ברר using the verb רָנַן; a. fr.

רִינּוֹנָא, רִנּוֹן, v. sub רִינּ'.

רָנָא, רָנֵי (v. next w.) *to think, meditate.* Part. רָנֵא, רָאנֵי, רָנֵי. Targ. Prov. VIII, 7 (some ed. דנא, corr. acc.). Ib. XV, 28 ראני ed. Lag. (Var. ראני, corr. acc.; ed. Wil. רָנֵן).

רָנַן (b. h.) [*to whiz, hum,*] 1) *to murmur,* v. רוֹנֵן.—2) *to rejoice.* Ab. Zar. 24b רוֹנְנִי וכ' rejoice, O holy ark, v. רוּם I h.

Pi. רִינֵּן same, 1) *to murmur, complain.* Y. Ber. IV, 7d top עד שרִינְּנוּ כל העם until all the people murmured (became rebellious); Bab. ib. 27b שרננו; Y. Taan. IV, 67d שרננו בו; Bekh. 36a. Y. Ber. IX, 14b מְרַנְּנִים אחריו, v. סְפִיקוּלָא I. Num. R. s. 12 7 לא היתה מְרַנֶּנֶת כל . . . as long as she was engaged in making the purple cloak, she did not grumble; Pesik. R. s. 5 מרוננת (corr. acc.; Tanḥ. Naso 12 מרירבה). Num. R. l. c.; Pesik. R. l. c. וירַנְּנוּ כשם . . . ווי שהיו מרננים woe, (I am afraid,) lest they will again murmur as they were wont to do. Midr. Till. to Ps. XXXIII (ref. to Cant. IV, 11) בין משבחת בין מרננת אל תמנעי וכ' whether praising or complaining, refrain not thy voice, for 'thy voice is sweet'; a. fr.—2) *to sing, praise.* Ib. הכל מרננים צדיקים מרננים וכ' all give praise (to God), the righteous give praise, and the wicked give praise; אבל אין הרשעים מרננין וכ' but the wicked praise not until he brings plagues upon them &c. Ib. הכל מרננין לפניו וכ' all sing before Him, heaven and earth sing &c.; a. fr.

רְנַן ch. same, 1) *to think, meditate.* Targ. Prov. XV, 28, v. רְנֵי. Targ. Ps. XXXVII, 30; a. e.—2) *to murmur.* Targ. I Sam. II, 24 דרַנְנִין, דרנין (ed. Lag. דרנין, Var. דר', דְמְרַנְּנִין).

Pa. רַנֵּן 1) *to think, meditate.* Targ. Ps. I, 2. Ib. XXXIX, 4 ברַנְּנִי Ms. (ed. ברני, ברִנְנִי, v. next w.); a. e.—2) *to murmur.* Targ. I Sam. l. c., v. supra.—Y. Ab. Zar. III, 42c top ורוו מְרַנְּנִין ביה . . . and the scholars murmured against him (considered his conduct unbecoming). Yeb. 34b קא מְרַנְּנֵי אבתרך . . . the scholars speak ill of thee; a. e.—3) *to sing, rejoice.* Targ. Ps. XIII, 5, sq. Ib. XIV, 7; a. fr.

רִי', רְנָנָא, רְנָנָא c. (preced.) 1) *meditation.* Targ. Ps. XXXIX, 4. Ib. XIX, 15 רְנָנַת constr. (not רגגת); a. e.—2) *murmuring, evil talk.* Targ. Ez. XXXVI, 3.—3) *song, joy, music.* Targ. Job III, 6. Targ. Ps. XCII, 4.

רְנָנָה f. (b. h.) same, 1) *evil talk.* Yeb. 26a top (in Chald. dict.) בר' לא מפקינן on mere talk we do not require a husband to divorce his wife.—2) *meditation; prayer; song.*—*Pl.* רְנָנוֹת. Ber. 17a לשונך ירחיש ר' may thy tongue be abundant in reflections. Ib. 29a כנגד כ"ד ר' וכ' corresponding to the twenty-four expressions for prayer which Solomon used (I Kings VIII, 23-53); Sabb. 30a (v. Rashi); Num. R. s. 14 3 (expl. in a gloss by ref. to II Chr. VI, 18-41); Midr. Till. to Ps. XXIV.

רְסָא, רָסָא, v. רְסִיסָא.

רְסוּקָא, רְסוּק, רְסוּס, v. sub רוּס'.

רִסְטַקְאוֹת, v. טְרַקְסָאוֹת.

רְסֵי, v. רְסַס.

רְסִיס m. (b. h.; רָסַס) *broken piece.*—[Yalk. Josh. 27 ברסיסי, v. נְסִיס.]—*Pl.* רְסִיסִין *groats* of lentils. Ḥull. 6a.

רְסִיסָה, רְסִיסָא m. (preced.) 1) *structure demolished by breaches,* opp. בְּקִיעָא. Lev. R. s. 19, v. אֲלִיס; Koh. R. to X, 18; Cant. R. to IV, 14 רִיסָה, רִיסָא (Ar. ריסא לית מינירה).—2) *drop.*—*Pl.* רְסִיסַיָּא, רְסִיסִין. Targ. Jer. III, 3 (h. text רביבים). Ib. XIV, 22. Targ. Deut. XXXII, 2; a. e.

רְסָן m. (b. h.) *bridle.* Ex. R. s. 20, beg., v. מֶשֶׁךְ; a. e.

רִי', רְסָנָא ch. same. Targ. II Esth. VI, 11.

רָסַס (cmp. רָצַץ), *Pi.* רִיסֵּס *to crush, break into small pieces.* Y. Naz. VI, 54d bot. רִסְּסָן ואכלן (or רְסָסָן) if he chopped them (the ants) and ate them (v. רָסַס). Ukts. II, 5, sq. עד שֶׁרִסְּסָן until he has cracked or broken the shell (and taken out the contents); Tosef. ib. II, 15 אע"פ שרי' . . . לפרק although he has cracked the shell, the connection is not considered broken until he begins to pick; וביצה טרומיטא אע"פ שרי' וכ' (not טרמיסא) and in the case of a boiled-down egg (v. טרומיטא) the connection remains, although he has crushed it, until he begins to peel it; a. e.—Part. pass. מְרוּסָּס. Sabb. VIII, 5 אם היה עב או מר' if the reed is thick or cracked.

Hithpa. הִתְרוֹסֵס *to be crushed, cracked.* Ḥull. 77a מִתְרוֹסֶסֶת if the flesh covering the wound is lacerated, how is it? Sot. 11a (play on רִיסְּסוּ, Ex. I, 11) ראשון ראשון מתרוסס (Ar. s. v. פיחום: מתמסמס) one building after the other was crushed (fell in); Ex. R. s. 1.

רָסַס ch. same, 1) *to crush, crack.*—Part. pass. רְסִיס. Targ. O. Lev. XXII, 24 (h. text כתוּת).—Targ. Y. Deut. XXVIII, 33 רְסִיסִין Bxt. (ed. הְרִיסִין; h. text רצוץ).—2) (cmp. עָרַת) *to distil, drop, moisten.* Targ. Prov. VII, 17 רַסֵּית. Ib. III, 20 וענני רָסוּ טלא (or רְסוּ fr. רסי) Ar. (Ms. ושחקי רָסָן; ed. corrupt שמיא צעי (ד)מטליא; for צעי, read ענני as a

Var. of שמיא, and for דמטליא read: רסו טליא). Targ. Y. I Deut. XXXIII, 28 רַסְיִין (fr. רסי; ed. Vien. דסיין, corr. acc.).

Pa. רַסֵּס *to cause to drip,* (of a sore) *to run.* Part. pass. מְרַסַּס; f. מְרַסַּסְתָּא. Targ. Is. I, 6.

Ithpe. אִתְרְסִיס *to be crushed.* Targ. Y. Lev. XXII, 24 דְּמִתְרַסִּיס (ed. Vien. דְּמִתְרַסִּיס, corr. acc.), v. supra.

רָסַק (cmp. preced.) *Pi.* רִיסֵּק *to crush, chop.* Ter. X, 2 חפות שרסקו וכ׳ (Y. ed. שרִיסְקוֹ) an apple chopped and put into dough; Y. Ḥall. I, beg. 57a. Macc. 16b רי׳ תשעה if he chopped nine ants &c. (v. רָסַס). Sabb. XXII, 1 חלות דבש שרִיסְקָן וכ׳ honeycomb broken into small pieces &c. Ukts. III, 11 משרַסֵּק from the time you break (the honeycomb, to take it out of the hive). Sabb. XXIV, 2 אין מְרַסְּקִין וכ׳ you must not chop grass &c. Ib. 51b אין מְרַסְּקִין וכ׳ Ms. M. (ed. מְרַזְּקִין) you must not crush snow or hailstones &c.; a. e.

רְסַק ch., *Pa.* רַסֵּיק same, *to break into pieces.* Targ. Y. Lev. II, 6 (h. text פתוח).—Part. pass. מְרַסַּק; f. מְרַסַּקְתָּא. Ib. VI, 14.

רְסַתָּקָא, רְסָקָא, v. sub רִיסְקָא.

רַע I m. (b. h.; רָעַע) [*shaken,*] *weak, sick; bad;* (noun) *evil.* Ber. 7a מפני מה ... ורע לו why is there a righteous man who fares well, and another righteous man who fares badly? Ib. 23a (ref. to Koh. IV, 17) בין טוב לרע וכ׳ they cannot distinguish between good and evil, and want to offer a sacrifice before me? Kidd. 40a (ref. to Is. III, 11) וכי יש רשע רע ויש שאינו רע is there a bad wicked man and a wicked man that is not bad?; רע לשמים ורע לבריות one bad in his relation to heaven (irreligious) and bad to men is a bad wicked man &c. Ohol. XVIII, 6 שכחן רע whose strength is feeble, v. כֹּחַ. Ab. II, 9 חבר רע a bad companion; לב רע a bad heart; a. v. fr.—*Fem.* רָעָה *bad;* (noun) *evil.* Ib., a. fr. ר׳ עין רעה, v. עַיִן. Sabb. 11a ולא כל רעה אשה any evil, only not a bad wife. Ber. 61a ... אחת ואחת יועצתו לרע one (kidney) counsels for good, the other for evil. Y. Shek. I, beg. 45d ... לרע וכ׳ לטובה for a good purpose—'every liberal-hearted' (Ex. XXXV, 22), for a bad purpose—'the whole people' (ib. XXXII, 3). Hor. 10b אפי׳ טובתם ... רע היא וכ׳ even the good which wicked men do is an evil with the righteous (they do not enjoy it); Yeb. 103a sq. Koh. R. to V, 12, v. חוֹלָה I. Ber. l. c. (ref. to Koh. IV, 17) אל תהי ... אם על רע הם מביאים be not like the fools who sin and offer a sacrifice, not knowing whether they offer it for the good they have done or for the evil; a. v. fr.—*Pl.* רָעִים, רָעוֹת. Keth. 110b (quot. fr. Ben Sira) כל ימי עני רע all the days of a poor man are bad; Snh. 101a. Y. Ber. V, 8d bot., v. חָצַף. Ex. R. s. 42 (ref. to Jer. II, 13) ושתי רע עשו לבד have they committed no more than two evils?; a. v. fr.

רַע II *to be evil,* v. רָעַע.

רַע III ch. = אַרַע, v. לְרַע.

רָעֵא, v. רְעִי.

רַעֲא, v. רַעִי.

רָעֵב I m. (b. h.) *hungry.* Gitt. 56a כל ... כשהוא ר׳ וכ׳ whoever entered his house hungry like a dog came out satisfied. Lev. R. s. 34 (ref. to Is. LVIII, 10) אם זכיתם לרעבו של יעקב וכ׳ if you do good, you will give to the hungry one of Jacob, if not, to the satisfied one of Esau (to the Roman oppressor); a. fr., v. next w.—*Pl.* רְעֵבִים. Midr. Till. to Ps. CXVIII, 19 מאכיל ר׳ הייתי I have been a feeder of the hungry; זה השער של מאכיל ר׳ this is the gate for him who fed the hungry. Ib. to Ps. CXLVI, 7 ומי הם הר׳ זה וכ׳ and who are the hungry (to whom the Lord gives bread)? Such as Elijah who was hungry &c.; a. e.

רָעֵב II (b. h.) *to be hungry.* Succ. 52b ... אבר מרעיבו שבע משביעו ר׳ a small organ is in man, when you starve it, it is satisfied, when you satisfy it, it is hungry; Snh. 107a. Mekh. B'shall., s. 4 האכילו ר׳ when the child was hungry, he gave him food; (Yalk. Ex. 233 נִרְעַב); a. e.

Hif. הִרְעִיב 1) same. Mekh. l. c. האכילו ח׳ when Israel was hungry, he (the Lord) gave him food.—2) *to starve, subject to privation.* Succ. l. c. Snh. 65b (ref. to Deut. XVIII, 11 דורש אל המתים וכ׳ עצמו המרעיב זה that is he who fasts and spends the night in the cemetery in order that the spirit of impurity (unholy inspiration) may rest upon him. Ib. 100a כל המרעיב עצמו וכ׳ him who undergoes privations for the sake of studying the words of the Law in this world, the Lord will satisfy &c. Y. Keth. V, 30b האבר הזה הֶרְעִיבָתוּ השביעתו ... הרעיבתו that certain organ, if she starves it, she makes it satisfied, the more she satisfies it, the more she makes it hungry, v. supra. Taan. 11a; a. e.

Nif. נִרְעַב *to be famished,* v. supra.

רְעַב, Targ. Y. Num. XX, 11 ואריעב ed. Vien., v. רְעַם II.

רָעָב m. (b. h.; preced. art.) *hunger, famine.* Ber. 55a שלשה ... ר׳ ושובע וכ׳ three things does the Lord himself announce; famine, plenty, and a good governor. B. Bath. 8b ר׳ קשה מחרב famine is a severer affliction than war. Ab. V, 8, v. בַּצּוֹרֶת; a. fr.

רַעֲבוֹן m. (b. h.) same. Taan. 11a כל ... בשני ר׳ he who denies himself enjoyments in years of famine. Ib. 10b. Yoma 74b, a. e. ענוי ר׳ the affliction by fasting. Gen. R. s. 40 קפץ עליו ר׳ ולא הקפיד וכ׳ famine came upon him, but he was not agitated and complained not. Koh. R. to V, 10 (ref. to Deut. VIII, 3) וכי מאכל ר׳ וכ׳ did the Lord give Israel the manna as food of famine (in scantiness)?; a. fr.

רַעֲבְתָן m. (preced. wds.) *voracious eater, glutton.* Bets. 25b הרי זה ר׳ he is considered a glutton. Y. Sabb. XVI, 15d top ולר׳ כדי מזונו and for a great eater (we may save from fire on the Sabbath) as much as he needs for his meal. B. Mets. VII, 5 מלמדין ... שלא ירא ר׳ וכ׳ we teach man that he (as a field laborer) must not be greedy, and that he should close the door before him (restrain his appetite for drink); a. e.

רַעְבָתָנוּתָא f. (preced.) *voracity, greed.* Ḥull. 105b משום דמיחזי כר׳ because it has the appearance of voracity; Sabb. 117b; Ber. 39b.

רָעַד (b. h.) *to tremble.*

Hif. **הִרְעִיד** *to shake.* Makhsh. I, 2, sq. המַרְעִיד את האילן if one shakes a tree; Tosef. ib. I, 1, sq. — [Sifré Num. 11 ומרעידים את העץ. v. עָרְעֵר II.]

רְעַד ch. same. Targ. Y. II Gen. XLIV, 19.—Y. Taan. II, beg. 65a כל זמן ... הוה גופי רָעֵד whenever I saw them do that, my body trembled; (Bab. ib. 16a מזדעזע לי כולי גופאי). Y. Snh. X, 29a bot. רַעֲדַת ארעא וכ׳ the earth shook and sank.

Pa. **רַעֵד** *to shake.* Targ. Nah. III, 12.—[Y. Snh. X, 27d bot. מרעדא, quot. in Levy Talm. Dict., v. רעש.]

Ithpa. **אִתְרַעֵד** *to be shaken, tremble.* Targ. II Esth. I, 2.

רְעָדָה f. (b. h.; preced.) 1) *trembling, shaking.* Zeb. 116a אחזתן ר׳ וכ׳ ... כל trembling seized all the kings of the nations in their palaces. Y. Ber. V, 8d bot. (ref. to Ps. II, 11) תגילו לכשיבוא יום ר׳ when the day of trembling (of the wicked) comes, you will rejoice; Bab. ib. 30b, v. גִּילָה; Yoma 4b. Tanḥ. Noah 19; a. e.—2) *vibration.* Tosef. Zab. IV, 6 כל שבא ... מכח ר׳ וכ׳ whatever indirect contact is produced by vibration is clean, opp. חִסָּטָה, v. חֲרִיסָּט.—*Pl.* רְעָדוֹת *questions of levitical cleanness based on indirect contact through vibration.* Par. XI, 2 (v. R. S. a. l.; differ. interpret. in Maim. a. Ar.). Y. Ab. Zar. II, end, 42a חן רפפות חן רְעָלוֹת *r'fafoth* (Par. l. c.) is the same as *r'ʿaloth.*

רעדע, Y. Snh. X, 27b bot. מרעדע, quot. in Levy Talm. Dict. מרעדא, read: מרערע, v. רַעֲרַע.

רָעָה f. *evil,* v. רַע.

רָעָה *to feed,* v. רעי.

רְעוּ, v. רְעוּתָא.

רַעְיָא, רַעֲוָא I m. (v. רְעִי II) *will, pleasure* (corresp. to h. חֵפֶץ, רָצוֹן &c.). Targ. Deut. XXXIII, 23. Targ. O. ib. 24 (h. text רצוי). Targ. Lev. I, 3; 9 (O. ed. Berl. רַעֲוָא). Targ. Jud. XIII, 23; a. fr.—[רַעֲוָא f., constr. רַעֲוַת, רַעֲוָת, v. רְעוּתָא.]—Koh. R. to III, 2 יהא ר׳ מקמיה וכ׳ may it be the pleasure of the Holy One &c. Nidd. 33b יהא ר׳ דתהוי וכ׳ may it be the will (of God) that thou be like him. Bets. 38a יהא ר׳ דאימא וכ׳ may it please God, that I say something acceptable; a. fr.

רַעְיָא, רַעֲוָא II m. *shepherd; pl.* רַעְיֵי, רַעֲוֵי, רַעְיָתָא, רַעֲוָתָא, v. רָעֲיָא.

רְעוּת f. (v. רֵעַ) *friend, neighbor; another.* Pirké d'R. El. ch. XXXIV ואבני ... אשה מאת רְעוּתָהּ and the gravestones are separated from one another.

רְעוּתָא, רַעֲוָת, v. sub. רְעִי.

רְעוּ, רְעוּתָא f. = רַעְיָא I, *pleasure, will; good will; ambition.* Targ. Prov. XII, 2. Targ. Y. Gen. XXIII, 8 (O. רעוא); a. fr.—Targ. Ps. CVII, 30 רְעוּתְהוֹן Ms. (ed. רַעֲיִיתְ, רַעֲיָתָ).—Constr. frequ. רַעֲוַת. רַעֲוָת. Targ. I Sam. XXIII, 20 (h. text אַוַּת). Targ. Ps. CXLV, 19 רעות Ms. (ed. רְעוּת); a. e.—Snh. 7b ברעות נפשיה of his own free will, v. צְבִי. Lev. R. s. 3 (ref. to רְעוּת רוח, Koh. IV, 6) רְעוּתֵיהּ דמתקרי וכ׳ it is his ambition to be called &c.; a. fr.

רָעָה, רְעִי (b. h.) [*to join, arrange,* cmp. דבר,] *to lead, pasture, feed*; (neut. verb) *to graze.* Ex. R. s. 2 כשהיה רוֹעֶה צאנו וכ׳ ... משה when Moses ... was feeding Jethro's flock in the desert &c.; חייך אתה תִּרְעֶה וכ׳ as thou livest, thou shalt lead my flock, Israel. Ib. והיה מוציא הקטנים לְרְעוֹת כדי שיִרְעוּ וכ׳ he (David) took out the young first that they might eat the tender grass &c. Yoma VI, 1 יִרְעֶה עד וכ׳ ... ירעו עד שירסתאב; Bekh. II, 9 סָאַב, v. רְעִי; a. fr.

Hif. **הִרְעָה** *to lead to pasture, feed.* Erub. 17a; B. Kam. 81a top שיחזו מַרְעִין וכ׳, v. חוֹרֶשׁ; a. e.

Pi. **רִיעָה, רִיעָה** (v. Jud. XIV, 20) *to associate, make a friend, companion.* Cant. R. to II, 9 (ref. to רעיתי, ib. 10) בתו של יצחק שריעה אותי ויפה אותי וכ׳ the daughter of Isaac who declared me (the Lord) his friend and beautified me (the faith in God) on the altar. Lam. R. introd. (R. Josh. 1) שתְּרַיְיעַ לקבל וכ׳ (some ed. שתְּרַיְיעוּ; from רעע, v. רֵיעַ) that thou (you) form a partnership &c., v. שָׁרַע.

רָעָא, רְעֵי I ch. same, *to feed; to graze.* Targ. Gen. XXX, 31; 36. Targ. Ex. XXXIV, 3; a. fr.—Ber. 56a ורַעֲיֵיר וכ׳, v. שְׁקָצָא.

רְעָא, רְעֵי II (preced.; cmp. צְבֵי) = h. רָצָה, [*to join in,*] *to desire, take delight in; to welcome* (cmp. חָפֵץ &c.). Targ. Ps. XL, 7 Ms. (ed. צבי). Ib. LXXXV, 2. Targ. I Sam. XX, 30 (h. text בחר). Targ. Y. Lev. XXVI, 34 (O. *Af.*). Targ. Ez. XVIII, 23; a. fr.—Yalk. Koh. 972 מאן דרחמנא לא רָעֵינָא ביה whom the Lord favors. Y. Snh. I, 19a לית רָעֵי לית I do not like him; Y. M. Kat. III, 82a bot. רעיינא (corr. acc.); a. e.

Af. **אַרְעֵי** 1) *to favor, welcome.* Targ. O. Lev. l. c.—Part. pass. מַרְעֵי. Targ. Y. Deut. XXXIII, 24 (h. text רצוי).—[Targ. Y. II Ex. XV, 9 אַרְעֵי, v. אַרַע I.]—2) *to reconcile.* Num. R. s. 9 20 ומַרְעֲיִין ליה לאינתיה and (we should) have made him live with his wife.

Ithpe. **אִתְרְעֵי** 1) *to be pleasing, acceptable; to delight in, choose.* Targ. Lev. I, 4. Targ. Koh. IX, 7. Targ. Gen. XXXIV, 3 (h. text דבק). Targ. Job XXXIV, 4 נִתְרְעֵי לנא (h. text נבחרה); a. fr.—[Targ. Y. Lev. XXIII, 14 יתרעון, read: תאריעון, v. אַרַע II.]—2) *to be reconciled.* Targ. Ps. LXXVII, 8.—3) *to offer one's self willingly, volunteer.* Targ. Is. LXIV, 6 (h. text מתעורר!).—[Ḥull. 10a אירתרצאי, v. רְעֵי.]

רְעִי (רֵיעִי) I m. (b. h.; רָעָה) *a grazing animal.* Pesik. R. s. 16 (expl. רעי, I Kings V, 3) מן המרעה from the pasture ground; Yalk. Kings 176. Sabb. XX, 4 גורפין מלפני חפצם מפני הרי ... (Y. ed. דריעי) you may (on the Sabbath) sweep the crib before the stall-ox, and move (the remnants) aside for the sake of the grazing animal (which is ordinarily fed on the pasture); Y. ib. 17c bot. מפני (ש)מה שהפצם מותיר הר׳ אוכל because the grazing animal eats what the

stall-ox leaves over.—[Comment. erroneously: מפני חר׳ on account of *soiled matter*, v. next w.]

רֵיעִי, רְעִי II m. (רוח = רעה, v. רֵיאָה a. רָאִי II; cmp. הֲבָרוֹנִים) *secretion, excrements.* Bekh. 7ᵇ דרך חר׳ (Rashi דרך בית חר׳) in the secretory channel (instead of in the womb). Kel. XVII, 2 בית חר׳ ... מקבל את חר׳ (ed. Dehr. הראי) a night chamber which is too defective to retain liquid matter, although it retains solid excrements. Cant. R. to III, 4 בית חר׳ *privy.* Tosef. Ber. II, 16; Ber. 25ᵇ גרם של ר׳ a vessel for excrements; Sabb. 47ᵃ; a. fr.

רֵעִי, רֵעָא, רַעְיָא I, **רִי׳, רֶעָא** ch. same. Targ. Ps. LXXXIII, 11 (ed. Wil. רְעִי; ed. Lag. רִיעִיא). Targ. Job XX, 7 רַעְיָה (ed. Lag. רְעִיָּה). Targ. Esth. V, 1, v. אֲצִירָא. Targ. Y. Deut. XXIII, 14. Targ. Y. Lev. IV, 11; a. fr.

רְעִי III, **רִיעְיָא, רְעִיָּא, רַעְיָא** (**רַעֲיָא** II) m. (v. רְעִי I) *pasture.* Targ. II Esth. IV, 1. Targ. I Kings V, 3. Targ. Gen. XLVII, 4 (O. ed. Berl. רְעִי). Targ. Ex. III, 1; a. e.

רַעְיָא, רַעֲיָא, רַעְוָיָא (**רַעֲוָיָא**) m. (preced.) *shepherd.* Targ. Is. XL, 11. Targ. II Sam. XXIV, 17; a. fr.—B. Mets. 5ᵃ. Sabb. 32ᵃ, v. תְּגָרָא. Keth. 62ᵇ רבי עקיבא ר׳ וכ׳ R. Akiba (as a youth) was a shepherd of Ben Kalba Sabu'a's. Lev. R. s. 4, v. כּוּלְבָּא; Snh. 103ᵃ; B. Mets. 84ᵇ, v. קוּלְתָא; a. fr.—*Pl.* רַעְיָא, רַעְיָן, רַעְיָוֵי, רַעְוָיֵי, constr. רַעְוָתָא; רַעְוָתְהוֹן, רַעְיָתָא, רַעְיָרֵי. Targ. Y. Gen. XLVI, 32 (O. רַעְיֵי; ed. Berl. רַעְיָן). Targ. Is. XIII, 20. Targ. Ex. II, 17 (Y. ed. Vien. רַעְיָיא, corr. acc.). Targ. Cant. I, 8 רעיתא ed. Lag. (oth. ed. רעייתי, corr. acc.; ed. Vien. רעיא). Targ. Gen. XXVI, 20; a. fr.—Y. Ter. VIII, 46ᵃ ר׳ חלבון וכ׳ shepherds milked, and a serpent came &c. Bekh. 21ᵇ, v. צַלְתָא; a. e.—*Fem.* רַעְיָרְתָא (רַעְיָרְיְתָא). Targ. Gen. XXIX, 9.—Cant. R. to I, 9 (play on רעיתי, ib.) רעייתא דעולמי shepherdess (preserver) of my world.

רְעִיָּה, רַעְיָה f. (preced. wds.) *grazing*, esp. *grazing until natural death* to which sacrificial animals are eventually condemned, v. סָאַב. Zeb. 5ᵇ; 112ᵃ, a. e., v. נָתַק. Yoma 66ᵃ לר׳ אזלא goes to pasture until death; a. e.—*Pl.* רְעִיּוֹת. Ib. כל ר׳ all animals condemned to pasture.

רְעִיוֹן, Y. Keth. V, 30ᵃ top, v. הַרְעָוֹן.

רַעְיוֹן m. (b. h.; v. רְעִי II; cmp. Hos. XII, 2 רעה רוח) *desire, ambition, greed.* Y. Sabb. XIV, 14ᶜ bot. (ref. to Deut. VII, 15) כל חלי זה ר׳ 'every disease', this means ambition; (B. Mets. 107ᵇ; Lev. R. s. 16 זו עין). Y. Sabb. l. c. (ref. to Deut. XXVIII, 48) ונתן ... זה ר׳ 'he will put an iron yoke on thy neck', that is greed.

רַעְוָנָא, רַעְיוֹנָא, רַעְיוֹנָא ch. same, *desire, thought.* Targ. Ps. XXXII, 11; XXXVI, 11 Ms. (ed. לבא). Targ. Prov. VI, 32 ed. Lag. (ed. דר׳, corr. acc.). Ib. VII, 7; a. fr.—Ib. XXVIII, 25 גבר ר׳ Ms. *greedy*, v. רְחַב.—*Pl.* רַעְוָנִין, רַעְיָרִי. Targ. Ps. XL, 6 Ms. (ed. רעוהך; h. text מחשבת׳). Targ. Job I, 5. Ib. XVII, 11 (h. text זמות׳). Targ. Ps. XLII, 5; a. e.

רַעְיוּה, v. רְעִיָּה.

רַעְיוֹנָא, v. רַעְיוֹנָא.—[Y. M. Kat. III, 82ᵃ bot. לא רעיונא, v. רְעִי II.]

רַעְיוֹתָא, רַעְוָיוֹתָא, (רַעְיוֹתֵי), v. רַעְיָא.

רְעִים, רְעִים, v. רַעַם, רַעַם ch.

רָעַל (denom. of רעלה, Arab. *ra'ul veil*) *to veil.* Part. pass. f. pl. רְעוּלוֹת. Sabb. VI, 6 ערביות יוצאות ר׳ Arabian Jewesses may go out (on the Sabbath) veiled (in Arabian fashion).

רְעַל, רַעַל (cmp. רעד) *to tremble, be lax.* Targ. Is. XXXV, 3 (h. text כשלות).

רַעֲלָה f. (v. preced.) 1) (b. h.) *a garment hanging loosely.*—*Pl.* רְעָלוֹת. Y. Sabb. VI, 8ᵇ bot. (expl. רעלות, Is. III, 19) כְּלָנִידְרִיא.—2) *vibration.* *Pl.* as ab. Y. Ab. Zar. II, end, 42ᵃ, v. רְעָדָה.

רָעַם (b. h.; cmp. רעד) [*to vibrate,*] *to thunder, rumble, roar.*

Hif. הַרְעִים 1) same. Ab. d'R. N. ch. XXXIII ed. Schechter מצרים הִרְעִימוּ עליהם בקולם אף הקב״ה ה׳ עליהם קולו the Egyptians roared at (threatened) them with their voices, so did the Lord cause his voice to roar at them (II Sam. XXII, 14); (oth. ed. ה׳ עליהם בקול הים, ref. to Job XXXVII, 5). Midr. Sam. ch. V אני מַרְעִים ... אם עולים בקולי וכ׳ if they rise up to heaven, from there I will thunder with my voice and throw them down; Yalk. Sam. 86; a. e.—2) *to cause to thunder*, v. supra.—3) *to cause to murmur.* Ib. 77 (ref. to הרעמה, I Sam. I, 6) את מַרְעֶמֶת אותה וכ׳ thou makest her 'thunder' against me, ... there are no thunders which are not followed by (fructifying) rain, I will visit her at once; Pesik. R. s. 43 בעבור הַרְעִימָהּ על אלהים לטובתה (fr. תְּרִיעֵם). Ib. מְתַרְעֶמֶת in order to make her murmur against God (complain in prayer) for her own good.

Hithpa. הִתְרַעֵם 1) (v. תַּרְעוּמֶת) *to be excited, rebel, be discontented.* Meg. 6ᵃ זבולון מִתְרַעֵם על מדותיו חידה Zebulun was dissatisfied with the measures he received (the share of the land allotted to him).—2) *to be disturbed, get into commotion.* Pesik. R. s. 11 כולם מִתְרַעֲמִים ומרגישים all the nuts in the pile are disturbed and in commotion; Yalk. Cant. 992.

רְעַם I, **רְעֵם** ch. same. Targ. Esth. VI, 1 רְעִימִין (ed. Vien. רַעֲמִין).

Af. אַרְעֵם *to make rebellious.* Targ. Num. XIV, 36.

Ithpa. אִתְרַעַם, *Ithpe.* אִתְרְעִים 1) *to be rebellious, to murmur.* Ib. 2. Targ. Prov. XXIV, 7. Targ. Ps. LV, 3 (h. text אריד); a. fr.—*2) *to be in commotion, troubled.* Targ. Ez. XXVII, 35 [prob. to be read:] אִתְרְעִימוּ (ed. אתרשימו, h. text רעמו).

רְעַם II (= רוּם) *to swing, be high.*

Af. אַרְעֵם *to swing, lift up.* Targ. Y. Ex. XIV, 16. Targ. Y. II Num. XX, 11 (ed. Vien. ארעב, corr. acc.). Targ. Y. II Gen. XXXIX, 18.

Ithpe. אִתְרְעֵם *to pride one's self.* Targ. Prov. XXIV, 7.

רַעַם m. (b. h.; רָעַם) *thunder.* Gen. R. s. 12 beg. (ref. to Job XXVI, 14) חר׳ הזה כשהוא יוצא כתיקונו וכ׳ no human being

could stand the thunder coming forth as it is prepared (in its full strength); ib. סדרו של ר' the arrangement (nature) of the thunder; Yalk. Job 914; a. e.—*Pl.* רְעָמִים. Ber. IX, 1. Ib. 59a, v. עַקְמוּמִית. Ḥull. 86a. Pesik. R. s. 43; Yalk. Sam. 77, v. רַעַם; a. e.

רְעִים, רַעַם ch. same. Targ. Is. XXIX, 6. Targ. Y. Ex. XIX, 16.

רַעֲנָן m. (b. h.; cmp. רְעִי II) *moist, green, fresh.* Midr. Till. to Ps. XCII בצרתם חם כזית ר' even when they are in distress, they are like a green olive tree (hopeful); Pirké d'R. El. ch. XIX; Yalk. Ps. 845. Midr. Till. to Ps. XVIII, 30 ברוש אחד ר' a green cypress tree; a. e.—*Pl.* רַעֲנַנִּים. Yalk. Jer. 296 אף העלים . . . היו ר' וכ' even the leaves which dropped from him (Abraham) were green, that is Ishmael.

רָעַע (b. h.) [*to bring in close contact*, v. רִיעַ,] 1) *to strike against, shatter, impair.*—*Part. pass.* רָעוּעַ; f. רְעוּעָה; *pl.* רְעוּעִין, רְעוּעוֹת *impaired, defective; in a ruinous state, threatening*, opp. בריא sound. Kidd. 39b סולם ר' a broken ladder. Kel. III, 5 הר' a cracked vessel. Taan. 20b מפולת שאמרו בריאות ולא ר' the falling of houses which they mention (ib. III, 4) means the falling of sound buildings, but not of such as were out of repair; a. fr.—2) (neut. verb) רַע, imperf. יֵרַע *to be injurious, evil*; רע ל- *to grieve, displease.* B. Mets. 84b בני אל ירע לך my son, let it not grieve thee; a. e.

Pi. רֵעַע *to shatter, break.*—Part. pass. מְרוֹעָע; f. מְרוֹעַעַת; *pl.* מְרוֹעָעִין, מְרוֹעָעוֹת; מְרוֹעָעִים. Koh. R. to III, 2 חשרוי בבית חמר' he who dwells in a threatening house; Y. Sabb. II, 5b top מְרוֹעֲרַע (fr. רֵיעֲרַע). Gen. R. s. 32 קנקנים מר' קַנְקָן, v. I. Y. Taan. III, 66d top מְרוֹעָרָעִים threatening buildings; a. fr.

Hithpa. הִתְרַעֲעַ, *Nithpa.* נִתְרַעֲעַ, *Hithpol.* הִתְרוֹעֵעַ, *Nithpol.* נִתְרוֹעֵעַ *to be shaken, cracked, become defective.* Men. 53b (ref. to Jer. XI, 16) מקול מילידהן . . . נִיתְרַעֲעוּ דלירותידהן וכ' from the sound of the words of the spies were the branches (young men) of Israel broken; Yalk. Jer. 289 נרתעו (read: נִתְרַעֲעוּ). Sot. 48a (play on ערה, Zeph. II, 14) . . . אפי' בית even a house which lies in a thicket of cedars will be shaken; Yalk. Is. 292 מתנועע (corr. acc.). Y. Snh. X, 27d bot. כיון שנתרוֹעֲעָה אחת מהן נִתְרוֹעֲעוּ כולן like a heap of stones, when one of them is shaken (disturbed), all of them are shaken; Y. M. Kat. III, 83c . . . שנִתְרַעְרְעָה נִתְרַעְרְעוּ (fr. רערע); Gen. R. s. 100 וכולה מְתְרוֹעַעַת; a. e.

Hif. הֵרַע 1) *to shake, impair.* Y. Shebi. X, 39d top מֵירַע כוחן it impairs their prerogatives; ib. מוֹרַע (fr. יָרַע). Y. Pes. VII, 34d top שהוֹרַעְתָּ כחו וכ' whose standing thou declarest impaired in the case of an ascertained uncleanness. Ex. R. s. 8 הֵרִיעוּ לנפשם they did harm to themselves; a. e.—V. הֲרָעָה.—2) *to be evil*; ל- ה' *to displease.* Tanḥ. Sh'laḥ 5; Num. R. s. 16 7 וה' לאביו and it displeased his father; a. e.—[3) *to join, combine*, v. רָעָה *Pi.*]

Hof. הוּרַע, or הוֹרַע (fr. רָעַע) *to be shaken, impaired.* Kidd. 20b, sq. כחו ה' his prerogative is impaired, v. רָפָה. B. Kam. 44a; a. fr.

רַעַע ch. same, *to shatter, break.* Targ. Jud. IX, 53 וְרַעַת (Levita וְרַעְרַעַת; some ed. ורעתת, corr. acc.). Targ. Y. II Ex. XV, 6 רָעָא (some ed. רעע, corr. acc.). Targ. Job XX, 19 (ed. Wil. רָעַע *Pa.*); a. e.—Part. pass. רְעִיעַ, רְעִיעָא; f. רְעִיעָא, רְעִיעָתָא. Targ. Is. XLII, 3. Targ. Koh. XII, 6; a. e.—Taan. 20b אשירתא ר' Ms. M. (ed. ריעתא h.) a threatening wall. Ib. ביתא ר' a ruinous-looking house; a. fr.

Pa. רָעַע same. Targ. Job XX, 10. Ib. 19, v. supra; a. e.

Af. אַרַע *to do harm.* Ib. XXIV, 21 מֵרַע (Ms. מָרָרַע; h. text רֹעֶה).

Ithpe. אִיתְרַע 1) *to be shaken, broken; be afraid.* Targ. Y. Deut. XX, 3 (Var. אִתְתָּרְעָ).—2) *to be shaken, impaired.* Hor. 12a ומיתרע מזליה and his luck may be shaken, v. רִיעַ II. B. Bath. 59a דתיתרע וכ' אֲשִׁירָתָא, v. סכין Ḥull. 10a אירתעאי וכ' the status of the knife has been impaired (the knife having been found notched after slaughtering), but the status of the slaughtered animal (the presumption of its ritual fitness) has not been shaken, v. רִיעוּתָא.

רַעַף m., *pl.* רְעָפִין, רְעָפִים (רעף, cmp. רצף, *to press, flatten*) 1) *flints.* Y. Ber. VIII, 12b bot. זימן לו הקב"ה שני ר' וכ' the Lord made him (Adam) find two flints which he struck against each other and produced fire; Gen. R. s. 11; s. 12; s. 82. Bets. IV, 7 (33a) אין מוציאין את האור . . . ולא מן הר' Bab. ed. (absent in Mish. a. Y. ed.) you must not produce fire (on the Holy Day) from wood . . . or from flints.—2) *glazed tiles.* Ib. אין . . . את הר', v. לָבֵן II. Men. V, 9 מאפה ר' what is baked on hot tiles; Tosef. ib. VII, 20 עשאן . . . ובר' if he baked them in a brazier or on tiles; a. e.

רָעַץ (b. h., cmp. רָצַע, רָצַץ) *to break, shatter.* Yalk. Ex. 246 (ref. to Ex. XV, 6) רָעַצְתָּ אויב לא וכ' it does not read, thou hast shattered the enemy, but, thou wilt shatter, in the future.

רְעִיץ, רַעַץ ch. same. Targ. Jud. IX, 53 Levita (ed. רָעַע, v. רָעַע).

**Ithpe.* אִירְתַּעַץ *to be broken*; trnsf. *to be broken in, tamed.* Targ. Y. Num. XIX, 2 לא אִירְתַּעְצָא בזקתא not broken in with the goad; [prob. to be read: אִירְתַּצְתָּא, v. רָתַץ].

רַעַץ m. (preced.) [*rugged,*] *Ra'ats*, the form of *the Samaritan type*, opp. אַשּׁוּרִית, q. v. Y. Meg. I, 71b bot. בר' ניתנה התורה the Torah was given in Ra'ats characters. Ib. נהפך להן לר' וכ' אשורית . . . the Torah was given them in Asshurith, but when they sinned, it was changed for them into Ra'ats, and when they improved in Ezra's days, it was changed &c.; Snh. 22a לרועץ (Ms. F. לרשוץ, v. Rabb. D. S. a. l. note 200); Tosef. ib. IV, 7 לרועץ; Yalk. Ezra 1069 לרועץ. Y. Meg. I, 71c top מאן דאמר בר' . . . ע"ן מעשה נסים (not לר') according to him who says that the Torah was given in R., the letter ʿAyin (V, cut out on the tablets of stone) was a work of miracle (there being no connection left with the body of the stone).—[Ar. quotes a Var. רַעַץ *wedge-like.*]

רְעֶרַע I = רָעַע, q. v.

רַעֲרַע ch. same. Y. Snh. X, 27d bot. מְרַעְרַעַ כתלוי (not מרעדע) makes the walls shaky, v. מוֹצָא I.

רְעֲרַע II, transpos. of עַרְעֵר I, q. v.

רָעַשׁ (b. h.) *to tremble, be in commotion, rage.* Ex. R. s. 29 (ref. to Ps. LXVIII, 9) ומה אם ... ארץ רָעָשָׁה וכ' if the earth trembled when he gave life to the world, how much more (will it tremble), when he comes to &c. Ib. רוֹעֲשִׁים ... השמים heaven and earth tremble.

Hif. הִרְעִישׁ *to shake, disturb.* Gen. R. s. 71 (play on יערשיה I Chr. VIII, 27) מֵרִעְשׁ עולמו וכ' ... בשעה whenever God caused the world to quake, he remembered the merits of the fathers &c. Koh. R. to VII, 1 לְהַרְעִישׁ, v. גָּעַשׁ. Pesik. R. s. 10 הַרְעִישָׁה, v. אַפְרֶכֶסֶת. Tanḥ. P'kudé 3, v. רַעַשׁ; a. e.—[Yalk. Gen. 132 והרעיש עצמו, read: והרפיש, v. רָפַשׁ.]

רַעַשׁ ch. same. Targ. II Esth. III, 3 רְעֵישׁ.

רַעַשׁ m. (b. h.; preced.) *commotion; earthquake.* Ex. R. s. 29 מהיכן הר' נעשה for what cause does the earthquake come? Y. Ber. IX, 13c bot. אין ר' אלא וכ' *ra'ash* (commotion) means a cessation of government, v. חֶפְסֵק; Midr. Till. to Ps. CIV, 29; ib. to Ps. XVIII, 8 (corr. acc. to ed. Bub.). Tanḥ. P'kude 3 (ref. to I Kings XIX, 11) ואחר הרוח ר' ... שדומה לר' שמרעיש וכ' 'and after the wind an earthquake', after this world comes the day of death, which is like an earthquake, for it shakes the whole body of man; a. e.

רַף, v. רָפַף.

רָפָא, רָפָה, v. רפי.

רְפָאוֹת, v. רְפוּאָה.

רפאיות, Tanḥ. T'tsavveh 13, v. דִּרְפַּרְיָאוֹת.

רְפָדָה, v. רִיפְדָּה.

רָפָה, v. רפי.

רָפֶה m., רָפָה f. (b. h.; preced.) *lax, loose.* Gen. R. s. 100 מיד הוא ר' it (the threatening sword of death) becomes at once loose (in the hands of the angel); a. e.—שפה ר', v. שָׂפָה.—*Pl.* רָפִין, רָפִים; רְפוֹת. Lev. R. s. 19 (ref. to Is. XXXV, 3) כאילו ר' ... ידים the hands (of God) which appear as if they were lax; a. e.

רְפוּאָה f. (b. h. רְפָאוֹת; רָפָא) 1) *healing, cure; medicine, remedy.* R. Hash. 17b (ref. to Is. VI, 10) איזהו דבר שצריך ר' וכ' what is that which needs to be remedied? It is a divine decree (which may be averted by man's repentance). Meg. 13b (ref. to Esth. III, 1) אחר ... ר' למכה after the Lord had prepared the remedy for the wound (the means of delivery from the affliction). Ib. תחילה ... ר' אין הקב"ה the Lord does not strike Israel, unless he has prepared the remedy in advance. Sabb. VI, 10 משום ר' as a medicinal amulet. Ib. 67a כל דבר שיש בו משום ר' whatever is done for medicinal purposes. Ib. מאי ר' קעביד what remedy can he effect by it? Ber. 60a (a prayer before blood-letting) ורפואתך אמת ... לר' ותרפאני ... יהי רצון may it be thy will, O Lord my God, that this procedure be a cure to me, and heal thou me, for thou art a faithfully healing God, and thy healing is real; a. fr.—רְפוּאַת נפש, רפואת ממון, v. רִיפּוּי.—2) *R'fuah, prayer for health,* name of the eighth section of the Prayer of Benedictions (תפלה). Meg. 17b לימא ר' בתרה דתשובה why not recite R'fuah immediately after T'shubah (prayer for forgiveness)? Ib. ר' ... ומה בשמינית what reason had they to make R'fuah the eighth benediction? Ib. (ref. to Is. l. c.) ר' ... אלא לאו ר' דהוא this is not healing referring to diseases, but a healing (from sin) through forgiveness; a. e.—*Pl.* רְפוּאוֹת. Pes. IV, 9 (56a) גנז ספר ר' he suppressed a book of remedies (charms and incantations). Y. R. Hash. I, 57b נרתיק של ר' a medicine chest. Y. Ber. V, 9b top; Y. Taan. I, 63d top; a. fr.—Yoma 86a גדולה ... ר' לעולם (some ed. רְפָאוּת; Ms. O. רְפוּאָה, v. Rabb. D. S. a. l. note 80) repentance is a great thing, for it brings healing (delivery) to the world; Yalk. Jer. 269 רפואה.

רִפְּוִי, v. רִיפּוּי.

רְפוֹסָא m. (רָפַס) *treader*[1]; רְפוֹס ענבין *treader of grapes.* Targ. Y. II Gen. XLIX, 11 Bxt. (ed. דפוס, corr. acc.).

רפוסא m. (a corrupt., prob. to be read: פְּרֵיטוֹר praetor, πραίτωρ) *judge.* Ex. R. s. 37 אוהבו של מלך קומיס ור' a friend of the king (who was made) Comes and judge. Ib. עשאו ר' שנ' וכ' the Lord made him (Moses) a judge, for it is said, and Moses sat to judge &c. (Ex. XVIII, 13).

רְפוּפוֹת, v. רְפָפוֹת.

*רָפַח I (cmp. רוח) *to blow, swell.* Targ. Y. II Gen. XXVI, 35 רָפַחַן רוח Ar. blowing wind, i. e. *overbearing* (ed. אפחת), v. אַפָּחָא.

*רַפַּח II m. (preced., cmp. P. Sm. 3964) *blowing up* (of cheeks). Snh. 18b Ms. M., v. רַפַּח.

רָפַח, v. רָפַיַּח.

רָפַט *to flap, be loose, lax.*

Pi. רִפֵּט *to widen, make lax.*—Part. pass. מְרוּפָּט. Sabb. 141b לא ... במנעל מר' וכ' a woman must not go out (on the Sabbath) with a flappy (outworn) shoe, nor can it be used for *ḥălitsah.* Yeb. 102b מנעל המר' Ar. (ed. הנפרם).

Hithpa. הִתְרַפֵּט *to become lax.* Sabb. 152a (ref. to II Sam. XIX, 36) מיכאן ששפתותיהן ... מִתְרַפְּטוֹת from this we learn that the lips of the old become lax (cannot be smacked, do not enjoy a taste); Yalk. Sam. 151.

רַפַּט ch. same.

Ithpe. אִרְתְּפַט *to fall apart.* Meg. 26b (רבתי) תאר תיבותא דאירפט וכ' (read: דאירְפָטָא; Ms. M. 2 דאירפט, v. Rabb. D. S. a. l. note 3) a large chest (for sacred scrolls) which has fallen apart, may be made over into a small one.

רָפָא, רָפֵי (b. h.) [*to be* or *make loose, soft,*] *to be healed, relieved; to heal.* Ber. 60a ותרפאני and do thou heal me, v. רְפוּאָה. Tanḥ. B'shall. 23 וכשרפאהו בסערה and when he came to heal him (Job), he healed him in a windstorm; Yalk. Ex. 235. Ber. 55b ואם צריכים רפואה

וְרָפְאֵם וכ׳ and if they (my dreams) need remedy, remedy them as thou didst the waters of Marah &c.; a. fr.—Part. pass. רָפוּי. Sifra M'tsor'a, Neg. ch. IV, Par. 7; a. e.

Pi. רִיפֵּא same. Yalk. Ex. l. c. הוא רי׳ וכ׳ he healed Job in a windstorm. Ber. l. c. לפי שאין דרכן . . . לרַפְּאוֹת וכ׳ because it is not for man to cure, but it is the custom (to employ physicians). Ib. שניהנה . . . לרפאות, v. רוֹפֵא. Ned. IV, 4 (38b) ומְרַפְּאֵהו רפואת וכ׳ (Bab. ed. ומְרַפְּאוֹ) and he may attend to him as a physician to his body &c., v. רִיפּוּי. Pesik. R. s. 29-30-30 כל מה דאמר ירמיה ופרע אתא ישעיהו ורִיפּוּי whatever Jeremiah spoke and tore (prophesied evil), Isaiah came and healed (restored) it; a. fr.

Hithpa. הִתְרַפֵּא, *Nithpa.* נִתְרַפֵּא *to be cured, be treated; to get well.* Sabb. XXII, 6. Pes. 25a בכל מִתְרַפְּאִין חוץ מעצי וכ׳ you may apply anything (otherwise forbidden) as a remedy, except wood of an *ăsherah.* Ib. בכל מתרפאין חוץ מעבודת וכ׳ you may employ any remedy except idolatrous objects, lawless gratification, and bloodshed. Keth. 105a ספק מִתְרַפֵּא וכ׳ it is doubtful whether or not he will get well. Ab. Zar. II, 2, v. רִיפּוּי; a. fr.

Hif. הִרְפָּא (v. next w.) *to loosen* (the bowels). Sabb. 147b מַרְפֵּאת (not מרפא), v. עָמַל.

רָפָה, רפי (b. h.; preced.) *to be* or *make lax.* Lev. R. s. 19 רָפוּ ידיהן their hands became lax (they lost their energy).—Part. pass. רָפוּי; f. רְפוּיָה. Sabb. 141b בר׳ when the shoe on the block is loose (can be taken off without moving the block). Ib. 130a, v. infra.

Pi. רִיפָּה 1) *to loosen, let go.* Mikv. VIII, 5 יְרַפֶּה כדי וכ׳ he must loosen his hold of the objects, so that the water can come in contact with them; Y. Ḥag. III, beg. 78d יְרַפֵּם עד וכ׳ he must let them go until &c.—2) *to let hang down; to make lax, weaken.* Tanḥ. K'dosh. 6 מְרַפִּין כנפיהם they let their wings hang down. Lev. R. l. c. (ref. to Is. XXXV, 3) שרִיפִּיתֶם עצמיכם וכ׳ you weakened yourselves through your evil doings. Bekh. 5b; Snh. 106a (play on רִיפּוֹדִים) שרִיפּוּ ידיהן מדברי תורה (not עצמן) they let their hands drop from (holding) the words of the Law; Tanḥ. B'shall. 25 שרִפּוּ ידיהן מן התורה (or שרָפוּ, v. supra); a. e.—Part. pass. מְרוּפֶּה; f. מְרוּפָּה. Sabb. 130a עדיין היא מר׳ בידם (not הוא; Ms. O. רְפוּיָה) it is still lax in their hands (they treat the ceremony with laxity), opp. מוחזקת held fast.—3) *to soften, teach good manners.* Ruth R. to II, 5 רבתה רִפָּתָה לה (or רְפָתָה) her mistress (Naomi) had taught her good manners; Yalk. ib. 601 חמותה מאלפא לה.

רָפָא, רָפֵי ch. same, *to be lax, weak, unsteady.* Yeb. 64b דְרָפֵי דמא, v. קָמַט. Kidd. 65a ארן ולא ורַפְיָא בידיה (he said) yes and no, and it was undecided in his hand; Sabb. 112a; 116a; B. Mets. 14b. Gitt. 32a שופתא . . . רפיא the pin of the hoe gets loose (from the heat); סיכתא בדפנא ר׳ the pin in the wall gets loose; ר׳ . . . קניא the reed in the basket becomes soft again (as if sprouting). Pes. 42b דִרְפָא מקמיט ליה (Ms. M. דְרָפֵי; Rashi דרפו, corr. acc.), v. קָמַט; Sabb. 110a. Y. Ber. II, 5c bot., v. עוּנְקְתָא; a. e.

Pa. רַפֵּי *to loosen, break the soil* (cmp. רָפַק). Ned. 41b דקא מְרַפֵּי וכ׳ he loosens the soil for him (by ploughing near him whom he has vowed not to benefit). B. Mets. 95b מרפי ואזיל קמה (Ms. F. קמא קמא, v. Rabb. D. S. a. l. note 8; Ar. מְרַפֵּשׁ, מְרַפֵּשׁ) he breaks the ground as he goes before him (that ploughs with his cow).

Af. אַרְפֵּי, אַרְפֵּא 1) *to let loose, let go, let alone.* Targ. Y. II Ex. IV, 26 (h. text וירף). Targ. Prov. IV, 13 (ed. Wil. תְּרַפֵּא, read: תַּ׳).—Y. Ber. VII, 11c אַרְפּוּנֵיהּ let him alone. Y. Kil. IX, 32b אַרְפּוּנוּן ורחמיו וכ׳ let them (the mice in their nest) undisturbed, it is written, 'and his mercies are over all his creatures' (Ps. CXLV, 9); Y. Keth. XII, 35a. Lev. R. s. 5 אַרְפּוּן לחון leave them (the dogs) alone; a. e.—2) *to act as a laxative.* Pes. l. c. מַרְפֵּא ליה (not לֵהוּ; Ms. M. מַרְפֵּי; Rashi מרפי, corr. acc.); Sabb. l. c. מרפי, v. קָמַט.

Ithpa. אִתְרַפֵּי, אִתְרְפֵּי; *Ithpe.* אִתְרְפֵּי 1) *to be lax, slack.* Targ. Prov. XVIII, 9 (ed. Wil. מִתְרַפֵּה). Ib. XXIV, 10.—2) *to relax, to let one's hands drop* (in astonishment). Targ. Hab. I, 5. Targ. Is. XXIX, 9.

רְפִידִים (b. h.) pr. n. pl. *Rephidim,* a station in the wilderness. Bekh. 5b שאלתיו מאי לשון ר׳ ואמר לי ר׳ שמה I asked him (R. Eliezer), what is the meaning of *r'phidim?,* and he told me, the name of the place is R.; Snh. 106a; Tanh. B'shall. 25, v. רָפָה; a. fr.—V. next w.

רְפִיוֹן m. (b. h.; רָפָה) 1) *laxity, feebleness.* Tanḥ. B'shall. 25 (play on רִפּוּדִים, Ex. XVII, 8) שאין השונא בא אלא על רִפְיוֹן יְדֵיהֶם מן התורה the enemy comes (against Israel) only for laxity of hands in upholding the Law. Cant. R. to I, 4 מר׳ התורה וכ׳ for neglect of the Law are your children seized. Arakh. 5b (ref. to Ezra IV, 3) משום ר׳ ידים הוא the exclusion of the gentiles from participation in the building of the Temple had its reason in the weakening of the hands (the intention to discourage the Jews, ib. 4).—2) [*swinging,*] *suspense* of judgment; תלה בר׳ *to leave in suspense.* Gen. R. s. 22 תלאו בר׳ וכ׳ he kept his (Cain's) judgment in suspense, until the flood came and carried him off; ib. s. 32 חיה תלוי בר׳; Ex. R. s. 31; Koh. R. to VI, 3. Gen. R. s. 98 אני תולה אותך בר׳ וכ׳ I leave thy judgment in suspense, until Moses shall come &c. Ex. R. s. 12, end תלאן בר׳ ואימתי וכ׳ he held them (the thunders) in suspense, and when did they come down? In the days of Joshua &c.; a. e.—[Y. Kidd. IV, 65b bot. תליין ידושע בדופן; Y. Snh. VI, 23c bot. בריפן, prob. to be read: בריפיון.]

רְפִיחַ pr. n. pl. 1) *R'fiaḥ, Raphia,* the southernmost border town of Palestine. Targ. O. Deut. II, 23 (Var. דפית, v. Berl. Targ. O. II, p. 50; Y. כופרניא דרְפִיעַ, some ed. דדפ׳; h. text חצרות).—Y. Shebi. VI, 36c דחגרא ר׳; Tosef. ib. IV, 11 Var. רפח וחוגרה (corr. acc.; oth. vers. v. ed. Zuck., note); (Yalk. Deut. 874 רגם דחגרא; Sifré Deut. 51 רקם תחגרא).—2) רָפִיחַ *Raphiaḥ,* north of the Dead Sea. Targ. Y. II Num. XXXIV, 15 (v. Hildesh. Beitr., p. 68, note 512).

רְפִיעַ, v. preced.

רְפִיפוֹת, v. רַפְפוֹת.

רְפִישׁ, v. רָפַשׁ II.

רָפַס (b. h.) *to stamp, beat.* Men. 37a . . . מקום שמוחו רוֹפֵס (Ag. Hatt. רוֹפֵף, v. Rabb. D. S. a. l. note 1) the place on the head where the child's brain pulsates; (Yalk. Ex. 222

רופפת). Lev. R. s. 16, beg. הירחה רוֹפָסָתּ עליה she stamped upon it; (Sabb. 62b בועט). Lam. R. introd. (R. Han. 2) (ref. to Prov. XXV, 19) ולמה שן רועה ... ורגל רופסת וכ' and why does the feeding tooth eat us and the foot tread upon us?; a. e.

Nif. נִרְפַּס *to be trodden, stamped upon.* Lev. R. s. 36 מה גפן זו ... נִרְפֶּסֶת וכ' as the fruit of the vine is first trodden with the foot and then offered at kings' tables, so Israel &c.; Midr. Sam. ch. XVI. Gen. R. s. 75, beg. (ref. to Prov. XXV, 26) כשם...להִרָפֵס וכ' as it is impossible for a spring to be stamped out and for a well to be corrupted, so is it impossible that the righteous sink before the wicked; Yalk. ib. 130.—[Y. Erub. V, 22d top מִיתַּרְפֵּס, מִתַּ, v. a. תָּפַס.]

Hif. הִרְפִּיס *to cause to be trodden upon, to humiliate.* Midr. Sam. ch. II, end (expl. I Sam. I, 16) אל תַּרְפִּיסֵנִי קָמָּהּ do not humiliate me before her (Peninah).—V. רָפַשׂ.

רַפַּס ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Ez. XXV, 6 (h. text רקע). Targ. II Sam. XXII, 43; a. e.

Pa. רַפֵּס *to shake, shatter.* Kidd. 63b חני שמעתתא דידי מְרַפְּסָן איגרי these my traditions are apt to shatter roofs (are hard to understand).

Ithpa. אִתְרַפַּס *to tremble.* Targ. Koh. XII, 4 ויתרפסון (Levita ויתרפשון).—V. רָפַשׂ.

רִי, רְפָסָא f. (preced.) 1) *stamping.* Targ. Ez. XXVI, 10 רְפַסַת constr. (h. text שפעת).—2) *shaking.* B. Mets. 79b ר' דספינתא Ms. M. (ed. רְפָסְתָא, or רַפְסָתָא, *pl.*) the injury done to the ship by the shaking (attendant upon unloading and loading).—*3) *a place for treading, press.* Erub. 40b אמר ליה דלויה לרטיבא ר' לי בדוכתיה Ar. (Ms. M. דפסא; ed. דלויה ... ר' ליה וכ', v. Rabb. D. S. a. l. note) he said, carry the green date, I have a press on the spot, i. e. you came to find out my opinion, you will soon have an opportunity to learn it (differ. in comment.).

רַפְסוֹדוֹת f. pl. (רָפַס, with format. ד) 1) *footstool* (scamnum). Tanh. B'resh 5 ואין רגליו מגיעות לר' וכ' his feet do not reach down to the footstool under his feet.—2) (b. h. רַפְסֹדוֹת; cmp. scamnum) *floats.* Y. Ber. IV, 8c, v. אַסָּדָא. Yalk. Ex. 168 (quot. fr. Dibré Hayamim).

רְפָסָא, v. רִפְסָא.

רָפַף (b. h. רוֹפֵף; cmp. רָפָא, רָפָה) *to be loose, to vibrate, vacillate.* Lev. R. s. 14, end לחלב שנתון ... חולך ורוֹפֵף like milk put into a dish, when you put *m'so* (מסו) into it, it curdles and stands; if not, it will constantly vibrate; Yalk. Job 905 ומְרַפְרֵף; Gen. R. s. 14 החלב רופף; Yalk. Lev. 547; Gen. R. s. 4, end הוא מרפף (prob. to be read: מְרוֹפֵף). Tosef. Ḥull. II, 12 הרוֹפֶפֶת בעיניה an animal that trembles (blinks) with its eyes (when being slaughtered); Ḥull. 38b, v. infra.—Y. Erub. X, beg. 26a מקום שמוחו של תינוק רופף, v. רָפַס. Ib. ראה ראשו של תינוק רופף וכ' a cock saw the soft spot on an infant's head and picked at it. Tosef. Zab. IV, 1 אמצעיתה רוֹפֶפֶת ... ששני ראשיה the two ends of which reach to the ground, and the central part rocks (is unsupported). Y. Maas. Sh. V, 56b top הא כל חלכה רופפת וכ' if the application of a law is vacillating in the courts, and you do not know what its nature is, see how the people do &c.; Y. Peah VII, 20c top. Y. M. Kat. III, 83c כל שבעה ... הרא רופפת וכ' during the seven days (of mourning in the family) the sword is drawn, up to thirty days it is held loosely (v. רָפָה), after twelve months it is returned to its sheath; Gen. R. s. 100 מִתְרַפְרֶפֶת; a. e.—Erub. 54a שרקם על הצואר (Rashi לצואר, v. Rabb. D. S. a. l. note 300), v. עֲנָק II.

Polel רוֹפֵף same. Y. M. Kat. III, 81d top ... והיו עמודי מְרוֹפְפִים and the columns of the meeting house shook. Gen. R. s. 4, v. supra.

Pilpel רִפְרֵף 1) *to move, shake.* Ḥull. 38b אפי' לא ר' אלא גפו (Ms. R. 1, 2 בגפו) even if the bird only flaps a wing (Var. in Ar. בעינו blinks with its eye, v. supra). Gen. R. s. 2 (ref. to Gen. I, 2) כעוף הזה שהוא מְרַפְרֵף וכ' like a bird that flaps its wings (over its brood), and its wings touch and yet do not touch (v. רִיחוּף).—2) *to flutter, be vacillating in mind.* Ib. s. 20 קרבן מְרוּפְרָף ... לפי שרְפְרָפָה because she (at the time of travailing) wavered in her heart (lost faith; 'Rashi': made a half-hearted vow never to have marital intercourse again), therefore she must bring a fluttering sacrifice (a bird).

Hithpalp. הִתְרַפְרֵף *to be loose.* Tosef. Makhsh. III, 8 מפני שהיא מִתְרַפְרֶפֶת וכ' because it (the bunch) may be loosened, and he will tie it again. Gen. R. s. 100, v. supra.

רַפָּף ch. same.

Pa. רַפֵּיף *to shake.* Targ. Y. Gen. XLIV, 18 addit. (at the end of Gen. in ed. pr., at the end of Ex. in ed. Lsb.) בעט יוסף בעמודא דהיכלא ורַפֵּיף Joseph struck with his foot a column of the palace and made it tremble.

Ithpa. אִתְרַפַּף *to be shaken, tremble.* Targ. Job IX, 6 מִתְרוֹפְפִין (ed. Wil. מִתְרַפְּפִין, *Ithpol.*; h. text ירתפלצון).

רְפָפוֹת f. pl. (preced.) 1) *loose lattice work* (with wide meshes). Ohol. XIII, 1, contrad. to סריגות. Tosef. ib. XIV, 3 ר' אלו הן סריגות אלו של ... של אילקטאות (not אירקלטאות) *r'fafoth* are the same as *s'rigoth*, the latter being for storehouses, the former for sheds.—2) *cases of levitical uncleanness arising from vibrations caused by unclean persons.* Par. XI, 2 (synonymous with רעדות, v. רַעֲדָה); Tosef. ib. XI (X), 1 הרפפות ed. Zuck. (oth. ed. הַתְפִּירוֹת). Y. Ab. Zar. II, end, 42a הן ר' הן רעלות, v. רַעֲדָה.

רָפַק (b. h.; cmp. רבק in רִבְקָה I) *to join.*—Denom. מְרַפֵּק.

Hithpa. הִתְרַפֵּק *to join one's self*; (with על, cmp. חָבִיב) *to endear one's self.* Gen. R. s. 45 (they were childless for some time) ... בניין כדי שיהיו מִתְרַפְּקוֹת (Ar. מתפרקות, corr. acc.) in order that they might endear themselves to their husbands through their beauty; Yalk. Cant. 986 (some ed. מתפרקות, corr. acc.); Cant. R. to II, 14 כדי שלא יהו וכ' (corr. acc.).—[Num. R. s. 9 מתרפקת, read: מִתְפָּרֶקֶת, v. פָּרַק.]

רָפַק *to loosen* the ground, *hoe, plough.* B. Mets. 103a רפיק ליה טפי תרי ... לְמִרְפַּק, v. פָּרַס ch. Men. 87a ריפקי Ms. M. (strike out טפי) he hoed it twice (ed. דר' ריפקי ביה טפי to which he gave an additional hoeing). Taan. 23a bot. דהוה קא רפיק ריפקא Ms. M. 2, a. Ar. (ed. only רפיק, v. Rabb. D. S. a. l. note 20) when he was hoeing; a. e.

רְפָקָא, רי, m. (preced.) *hoeing.* Taan. 23ª, v. preced.—*Pl.* רְפָקֵי, רי. Men. 87ª, v. preced.

רְפָרֵף, v. רָפַף.

רֶפֶשׁ m. (b. h.; cmp. next wds.) *mud.* Midr. Till. to Ps. XVIII, 8 ועושה אותן טיט ומרגי ר׳ and changed them into clay and all sorts of mud.

רָפַשׁ (b.h.)=רָפַס, *to tread, stamp, press.* Ex. R. s. 15 [22] ר׳ העגבים ובעט ראשון ראשון he packed the grapes and stamped one instalment after the other (thus making room for the grapes still in the vineyard).—Trnsf. *to conquer, vanquish.* Lam. R. to I, 13 כמה רפשים עשית עד שרפשתיו בידיך (not עשיתי) how many conquests didst thou attempt, before I brought him within thy power?; Midr. Sam. ch. XXIV כמה רפשים עשירתה ... עד שלא רפשתיו בידך (not בידו). Tanḥ. Vayishl. 4 לשר הגדול ר׳ he vanquished the great chief (archangel). Ib. 2 ורָפָשׁוֹ ... נטל (not ורפש) he seized the archangel and conquered him. Tanḥ. Vayḥi 6 ... ידי שרָפָשָׁה לשר וכ׳ dost thou attempt to remove my hand which vanquished the chief of the angels?; Pesik. R. s. 3 ואתה ידי זו רפשה וכ׳, read: ואתיך זו תפשה לשר וכ׳.

Hif. הִרְפִּישׁ, with עצמו, *to let one's self be trodden upon, to surrender.* Cant. R. to III, 6 וה׳ עצמו תחתיו he surrendered himself to him; Gen. R. s. 77 וה׳ עצמו לפניו; Yalk. ib. 132 והרעיש (corr. acc.).

רַפַּשׁ I ch. same. Gen. R. s. 93 רמז ... ר׳ חד רפש וכ׳ he motioned to Menasseh, and he stamped once with his foot, and the palace shook; Yalk. ib. 150.

Pa. רַפֵּשׁ *to crush, break clods.* B. Mets. 95ᵇ Ar., v. רַפֵּי.

Ithpa. אִתְרַפַּשׁ *to be shaken,* v. רָפַס.

רֶפֶשׁ m. (preced.) 1) *stamping*; trnsf. *conquest.*—*Pl.* רְפָשִׁים. Lam. R. to I, 13; Midr. Sam. ch. XXIV, v. רָפַשׁ.—2) *stamped dung.* B. Kam. 30ª לא יהא אלא כרפשו is this not the same as if he had deposited and stamped his dung (in the public road)?

רַפַּשׁ II ch. same, *stamping.* Gen. R. s. 93 חד ר׳ (some ed. רַפֵּישׁ), v. רַפַּשׁ I. Ib. דין ר׳ מן דבית אבא this stamp of the foot is peculiar to my father's household; Yalk. ib. 150.

רַפֵּשׁ* (cmp. Assyr. rapâsu, Del. Assyr. Handw. 626) *to spread.* Targ. Y. Num. XI, 31 Ar. a. Levita (ed. שרא; h. text וירטש).

רֶפֶת f. (b. h. רְפָתִים *pl.*; cmp. רַפְתּוֹת a. רַפְתּוֹת) *cattle-shed, stall.* Pes. 8ª ר׳ בקר ox-stall. Y. ib. IV, 31ᵇ שבר׳ וכ׳ (זבל) the dung of a stall whether large or small. B. Bath. II, 3. Ib. VI, 4 ר׳ בקר הוא זה this (four cubits by six) is a stall (but not a dwelling); a. fr.

רִפְתָּא, v. רִיפְתָּא.

רָצָא, v. רָצִי.

רָצַד (b. h. רצד *Pi.*) *to lie in wait, watch.* Lev. R. s. 26 אזל ור׳ עלוי he went and held himself in wait for him.

רָצָה, v. רצי.

רְצוֹנוֹ, v. רִיצּוּי.

רָצוֹן m. (b. h.; רָצָה) *desire, will, good-will.* Tanḥ. Ki Thissa 27 כשאתירה אני עליהם אתה הוי בר׳ ... אני בר׳ when I am angry with them, be thou in a conciliatory mood; and when thou art angry, I will be conciliatory, v. רָצָה. Ab. II, 4 עשה רְצוֹנוֹ כרצונך וכ׳ do his (God's) will as being thy will, in order that he may do thy desire as being his own; בטל רצונך וכ׳, v. בָּטֵל I. Tosef. Ber. III, 7 עשה רצונך וכ׳ do thou thy will in the heavens above; Ber. 29ᵇ; a. v. fr.—ירה ר׳ (abbrev. יה״ר) be it the will (of God), v. רְעֵא. Ib. 28ᵇ. Taan. 5ᵇ, sq.; a. v. fr.—יהי ר׳ מלפניך (abbrev. רר״מ) be it thy will. Ber. 60ª; a. fr.—בר׳ *willingly,* opp. באונס. Keth. 9ª; a. fr.—לר׳ *a) acceptable.* Sifra Vayikra, N'dab., ch. III, Par. 3 (ref. to Lev. I, 3) כשם שאם אינו תמים אינו לר׳ וכ׳ as a sacrifice is not acceptable when it is not perfect &c.; a. e.—*b) intentionally.* Makhsh. VI, 8 מטמא לר׳ ושלא לר׳ makes susceptible of uncleanness whether it is discharged intentionally (by milking) or unintentionally (by spontaneous dripping); ib. לר׳ ... המשקין the liquids which come out of them with man's intention (by pressing); Sabb. 143ᵇ, sq.; a. fr.—*c) welcome.* Makhsh. I, 1 כל משקה שתחלתו לר׳ וכ׳ a liquid the contact with which is welcome at first (e. g. rain washing utensils), though finally it may be unwelcome (injurious).

רְצוּעָה f. (רָצַע) 1) [*flattened,* cmp. רָצַם,] (*leather*) *thong, strap, lash.* Sabb. V, 4 בר׳ שבין קרניה with the strap between her horns. Men. 35ᵇ ר׳ דתפלין the thong of the T'fillin. Num. R. s. 16 מזכירין ... לתינוק ששרת ולקה בר׳ like a child that did some mischief and was punished with a strap, and when they want to frighten it, they mention the strap with which it was punished; כך היה עמלק ר׳ רעה וכ׳ so was Amalek the bad lash for Israel; Tanḥ. Ḥuck. 18 מעולם רְצוּעָה מרדות (not רצועה) וכ׳ Amalek was at all times the strap of chastisement for Israel. Macc. III, 12 (22ᵇ) ור׳ בידו של וכ׳ and he (the beadle) held in his hand a lash of calf-skin, which was twisted doubly, and two (thinner) straps were going up and down (were plaited) through it (v. Rabb. D. S. a. l. note 7). Y. Sot. IX, 24ᵇ top בעל הר׳ the strap-bearer, v. רַצְעָן. Yoma 12ª, a. e. ור׳ היתה יוצאה מחלקו וכ׳ a strip of land went forth from Judah's lot and entered into Benjamin's territory, and on this the Temple was built; a. fr.—*Pl.* רְצוּעוֹת. Macc. l. c. ושתי ר׳ (not ושני), v. supra. Midr. Till. to Ps. LXXVII עשר ר׳ אתה לוקה thou art to receive ten lashes. Sabb. VI, 1; a. fr.—2) (trnsf.) *restriction*; הותרה הר׳ [the strap is untied,] the restriction is removed. Koh. R. to XI, 9 (ref. to שמח וכ׳, ib.) הותרה הר׳ ליח דין וכ׳ is every restraint removed? is there no justice and no judge?; ib. to I, 3; Lev. R. s. 28, beg.; a. e.—Y. Bicc. I, 64ª; Y. Kidd. IV, 66ᵇ top הואיל והותרה הר׳ וכ׳ since the restriction has been removed (by usage), I am likewise permitted to marry her. Y. Sot. VII, end, 22ª; a. e.

רְצוּעָה ch. same. Targ. Y. Gen. XIV, 23 ר׳ דסנדלא (not סנדלת ר׳; h. text שרוך נעל).

רָצַח (b. h.; cmp. רָצַע) [*to perforate*, cmp. חָלָל; הרג] *to slay, murder.* Midr. Till. to Ps. III (ref. to ארבעתים, II Sam. XII, 6) אתה רָצַחְתָּ אחד שש עשרה נִרְצָחִים יהיו לך thou hast murdered one: there shall be sixteen of thine murdered; Yalk. Sam. 148. Macc. 12ᵃ מי כתיב אם ר׳ it reads not (Num. XXXV, 27), 'if he slew' (but, 'he shall slay'); ib. מי כתיב יִרְצַח it reads not, 'he shall slay' (but, if he slays he is not punished); a. e.—Part. רוֹצֵחַ *manslayer, murderer.* Shebi. X, 8; Macc. II, 8 ר׳ אני ... ר׳ שגלה when an involuntary manslayer comes to his place of refuge, and the citizens desire to honor him, he must say, I am a manslayer. Snh. 73ᵃ (ref. to Deut. XXII, 26) מקיש ר׳ אף ר׳ ניתן להצילו בנפשו ... the text draws an analogy between the case of one pursued by a murderer and that of the betrothed woman threatened with assault: as it is permitted to save the woman at the cost of the assailant's life, so it is permitted to save the pursued at the cost of the would-be murderer's life; Pes. 25ᵇ; a. fr.—[Tosef. Sot. XV, 7, read: רוֹצְעָן.]—*Pl.* רוֹצְחִין, רוֹצְחִים. Macc. 10ᵃ, v. זָרַח. Ib. 9ᵇ בגלעד שכיחי ר׳ in Gilead cases of manslaughter are frequent; a. fr.

Nif. נִרְצַח *to be slain, murdered.* Midr. Till. to Pa. III; v. supra; a. e.

**Hithpa.* הִתְרַצֵּחַ *to commit suicide* (?). Pesik. R. s. 24 (ref. to לא תִרְצָח Ex. XX, 13) לא תִתְרַצֵּחַ thou shalt not murder thyself; [prob. to be read: לא תִצְרַח לא תעשה חדם צורחַ עליך thou shalt not be cried about, make no blood cry out against thee].

רוֹצְחָן, רַצְחָן m. (preced.) *murderer, assassin.* Sot. IX, 9 (47ᵃ) משרבו הרוצחנין ... חזרו לקרותו בן הרצ׳ (Y. ed. בן הרוצח, read: הרוצחן) when the assassins became numerous, the ceremony of breaking the neck of a heifer (v. עֶגְלָה) was abolished; when El. b. Dinai and T. ben P. arose, the section (Deut. XXI, 7) was read; then they called him (every such assassin) son of a murderer; expl. Y. ib. 24ᵃ top בריה קטולה a murderous creature; Sifré Deut. 205 חזרו לקרותם בן הרוצחנין; Yalk. ib. 923 משרבו הרוצחין בן הרוצחנין ...—*Pl.* רַצָּחִין, רַצָּחָנִים, רוֹצְ׳. Ib. Tanḥ. Mas'é 11 (ref. to Ps. XXV, 8, sq.) אם לר׳ עשה שביל ודרך וכ׳ if the Lord made a path and a way for the manslayers that they might flee and be saved, how much more for the righteous &c.; Yalk. Num. 787. Gen. R. s. 22, end (ref. to Gen. IV, 15) עשאו אות לר׳ the Lord made him (Cain) a sign (warning) to murderers; a. e.

רָצָה, רְצִי (b. h.; v. רָעֵי II) 1) *to favor, pardon.* Midr. Till. to Ps. XLIV אף בניו ... ולהם רָצִיתָ ולא לנו thou hast also done great things for his (Abraham's) children in the desert, and to them thou hast been benevolent, but not to us. Sifra Vayikra, N'dab., Par. 3, ch. IV (ref. to Lev. I, 4) תמקום רוֹצֶה לו the Lord will receive his offering with favor (pardon him); ועל מה תמקום רוצה וכ׳ and for what sins will the Lord pardon him? For sins of omission &c.; Yalk. Lev. 438. Ab. V, 11 נוח לְרָצוֹת easily appeased; a. e.—2) *to please, desire, be willing, consent.* Lev. R. s. 34 רָצָה והחליצנו, v. חָלַץ. Meg. 29ᵃ (play on תִּרְצְזוּן, Ps. LXVIII, 17) למה תָּרְצוּ דין עם סיני why do you desire a contest with Sinai?; Yalk. Jud. 47 למה אתם רוֹצִים ומדיינים why are you so willing to contest? Macc. 10ᵇ, a. e. בדרך שאדם רוצה וכ׳ on what way a man wants to go, they (heavenly powers) lead him. Keth. 12ᵇ אם רָצוּ לעשות וכ׳ if they wish to follow the usage of priests &c. Yeb. IV, 5 לא ר׳ if he declines (to act as *yabam*). Ab. Zar. 32ᵃ רוצה ר׳ בקיומו ע״י דבר אחר if he wants the preservation of an idolatrous object for some other purpose. Ber. 7ᵃ כשרָצִיתי לא רָצִיתָ וכ׳ when I was willing (to reveal myself), thou wast unwilling (didst hide thy face) &c.; a. v. fr.

Pi. רִצָּה 1) *to appease, to procure pardon.* Ex. R. s. 45 יהיו פני מְרַצִּין את פניך my countenance shall appease thy countenance, v. כָּעַס. Ib. הקב״ה מְרַצֶּה אותו וכ׳ כשהיה ... when Moses was angry with Israel, the Lord appeased him &c. Ib. אהיה מְרַצֶּה you I shall appease thee; (Tanḥ. Ki Thissa 27 אני ברצון, v. רָצוֹן). Ab. IV, 18 אל תְּרַצֵּה וכ׳, v. כָּעַס. Ber. l. c. מנין שאין מְרַצִּין וכ׳ whence do we learn that we must not attempt to appease a man at the moment of his excitement? Sifra l. c. אע״פ שלא סמך חזבח מרצה although he has not put his hand on the victim, the sacrifice produces pardon; Yalk. Lev. l. c. נרצה חזבח the sacrifice is accepted. Pes. 16ᵇ על מה חציץ מרצה for what (mistake at sacrifices) does the high priest's plate effect pardon (make the sacrifice acceptable)?; Men. 25ᵇ. Ib. III, 3. Sifré Deut. 32 כשם שקרבנות מְרַצִּים וכ׳ as sacrifices are the means of atonement, so are sufferings &c.; a. fr.—2) *to make pleasing, acceptable.* Midr. Till. to Ps. LXXXV הקב״ה ... עד שתְּרַצֶּה מעשיה להקב״ה the Lord turns around and observes and puts his eye on her (the earth), until she makes her deeds pleasing unto the Lord; ib. אותה שעה הוא מְרַצָּה וכ׳ then she makes her deeds pleasing &c.; Yalk. ib. 833.

Nif. נִרְצָה 1) *to be acceptable, be accepted.* Sifra l. c. ונרצה לו לו ולזבחו 'it shall be accepted for him' (Lev. I, 4) he and his sacrifice shall be accepted; Yalk. Lev. l. c. Ib. נ׳, v. supra; a. e.—2) *to be appeased.* Lam. R. to I, 2 (ref. to Ps. LXXVII, 8) לא לְהֵרָצוֹת ולא לְהֵרָצוֹת never to appease and never to be appeased; a. e.

Hif. הִרְצָה 1) *to satisfy* (a debt), *to make up for.* Yalk. Lev. 675 (ref. to Lev. XXVI, 34) the land shall rest of itself עד שהַרְצָה לפני ... היא חייבת לי until it shall have made up before me for all the Sabbatical years which it owes me. Sifré Deut. 355 (ref. to רצוי, Deut. XXXIII, 24) שהיה מְתָרֶצֶה ... והן מְרָצִים לו בחבואה he showed himself accommodating to his brethren with oil ..., and they settled their account with grain; Yalk. ib. 962.—2) [*to combine,*] *to assort coins; to count; to pay.* Sabb. 22ᵃ להַרְצוֹת מעות וכ׳ to assort coins by the Ḥanuckah lights. Ber. 61ᵃ; Erub. 18ᵇ זמְרָצָה מעות לאשה וכ׳ he who pays money to a woman counting from his to her hand for the sake of gazing at her. Snh. 68ᵃ ... הרבה מעות שולחני להַרְצוֹתָן I have many coins, but no money-changer to assort them (many questions to ask but none to solve them); a. fr.—3) (trnsf.) *to arrange subjects for debate, to discourse.* Tosef. Nidd. VI, 6 כשבאתי והִרְצֵיתי דברים לפני וכ׳ when I came and discussed the subject before R. A. &c.; Ab. Zar. 36ᵇ והִרְצָתי דברי וכ׳; Y. Peah VI, 19ᵇ bot.; Tosef. Ḥall. I, 6; Pes. 38ᵇ; Y. Shek. V, 49ᵃ והריצותי (corr. acc.). Ḥag. 14ᵇ ר׳ יהושע ה׳ דברים וכ׳ R. Joshua discoursed (on theosophy) before &c.; a. e., v. הִרְצָאָה.

Hof. הוּרְצָה *to be favorably received.* Yoma 7ª דם ... ח' במזיד לא ח' if blood became unclean, and one sprinkled it, if by mistake, it is received (and the flesh may be eaten), if wilfully, it is not; Pes. 16ᵇ; a. fr.

Hithp. הִתְרַצָּה, *Nithpa.* נִתְרַצָּה 1) *to be reconciled, be satisfied; to comply with.* Ex. R. s. 45 לך והִתְרַצֶּה להם go and comply with their wish, go back to the camp. Kidd. 45ª שמא נ' האב בקידושי שני perhaps the father was satisfied with (confirmed) the betrothal of the second man. Ib.ᵇ שמא נ' הבן perhaps the son sanctioned (his father's action in his behalf). Y. Ber. IV, 7ᵈ top; Y. Taan. IV, 67ᵈ bot. נִתְרַצִּיתֶם אני ואתם וכ' if you are satisfied, let me and you go early to &c.; (Ber. 28ª נתפייסת); a. fr.—2) *to be gratified, enjoy.* Ber. 53ª bot. נ' להריח if he smelt (the idolatrous frankincense) with enjoyment.

רָצָא, רָצֵי ch. same; v. next w.

Pa. רַצֵּי *to appease, to effect atonement.* Ber. 33ᵇ כמה ידע ... לרַצּוּיֵי למריה how well that scholar knows how to appease his Master! Yoma 7ª למה לי לרצויי what need would there be for the atoning power of the priest's plate?; a. e.—Erub. 100ᵇ; Yalk. Gen. 31, v. infra.

Af. אַרְצֵי 1) *to be pleasant.* Erub. 100ᵇ דמַרְצָיָא אַרְצוּיֵי קמיה (Ms. M. דמרצי רַצּוּיֵי, read: דְּמַרְצָיָא, *Pa.*) she makes herself pleasant (attractive) to him; Yalk. Gen. 31 דמְרַצֶּיהָ רַצּוּיֵיהּ she tries to please him.—2) as preced. *Hif.* 3. Ḥag. 14ᵇ דא' ואַרְצוּ קמיה וכ' he mentions only such a one as discoursed (on theosophy), and before whom others discoursed. Ib. דא' מידא קמיה מאן דא' he at least discoursed before one who again discoursed before others.

Ithpe. אִיתְרְצֵי, אִירְתְּרְצֵי *to be appeased.* Taan. 23ᵇ אפשר דמִירְתְּרְצֵי הקב"ה וכ' (Ms. M. 2 דמִתְרְצֵי, v. Rabb. D. S. a. l. note 90) peradventure the Lord will be appeased and send rain.

רָצְיָא, רָצְוָא m. (preced.) *peace-maker, advocate.* Targ. Prov. VI, 22 תרא תירחוי רָצְיָיךְ ed. Lag. (ed. Wil. רָצָיָךְ) she (the Law) will be thy advocate (in the hereafter, v. Gen. R. s. 35, a. Rashi to Prov. l. c.; h. text תשיחך).

רְצִיחָה f. (רָצַח) *case of murder, capital case, capital execution.* Snh. 35ª אין ר' דוחה שבת capital punishment does not supersede the Sabbath (v. דָּחָה). Mekh. Mishp. s. 4 (ref. to Ex. XXI, 14) ללמדך על ר' שדוחה וכ' to intimate that the execution of a culprit supersedes the Temple service; a. fr.

רְצִיוָא, v. רְצִיָּא.

רְצִינְתָּא f. (=רצע'; cmp. רְצוּעָה, a. אַרְקְתָא III) name of *a worm* in grain. B. Bath. 91ᵇ (expl. בלא סלמנטון ib.) בלא ר' (Ms. H. ריצניתא, Ms. R. ריצניתא, v. Rabb. D. S. a. l. note 2) without the grain worm; Yalk. Lev. 661 רִיצַעְתָּא.

רְצִיעָה f. (רָצַע) *boring,* esp. *the boring through of the Hebrew bondsman's ear* (according to Ex. XXI, 6). Kidd. I, 2 חנרצע נקנה בר' the slave that has his ear bored through is taken possession of by the act of boring. Ib. 17ᵇ (ref. to Deut. XV, 17) אתה ... או אינו אלא לר' you say, 'and also to thy maid-servant thou shalt do likewise' refers to the outfit (of the released slave), may it not refer to the boring? Ib. 16ᵇ אין ר' באשה the law of boring through the ear does not apply to a woman. Ib. יובל של ר' the jubilee year for the slave that had his ear bored through (having declined to go free in his seventh year); a. fr.

רְצִיפְתָּא pr. n. pl. *R'tsifta,* near Beth-Shean. Y. Dem. II, 22ᵈ top.

רְצִיצָה, רְצִיצָא m. (רָצַץ) *a crushed pullet in the egg-shell.* Bekh. 8ᵇ Ar., ed. דְּצוֹצָא.

רָצַם (cmp. רָצַץ) *to press, flatten.* Y. Nidd. III, 50ᵈ אין סנדל אלא שרָצַמוֹ חי a sandal fœtus (v. סַנְדָּל) occurs only when a live fœtus has been pressing on it.

Nif. נִרְצַם *to be pressed, flattened.* Bab. ib. 25ᵇ מתחלתו ולד הוא אלא שנ' Ar. (ed. שנרצם) the *sandal* was originally a normal embryo, but was flattened by pressure, v. supra. Bets. 28ᵇ שפוד שנ' a roasting spit which has been crushed (and its point broken off), contrad. to שנרצם, v. רָצַם.

רָצַע (b.h.; cmp. preced.) 1) *to press, flatten*; denom. רְצוּעָה.—2) *to bore* with the awl, esp. *to perforate* the ear of a Hebrew bondsman (according to Ex. XXI, 6). Kidd. 21ᵇ; Sifré Deut. 122 ארן רוֹצְעִים וכ', v. מְיֻלָּח; Bekh. 37ᵇ רוֹצְעִין; a. fr.—Part. pass. רָצוּעַ; f. רְצוּעָה; *pl.* רְצוּעִים, רְצוּעוֹת. Tosef. Bekh. V, 3; a. e.—3) (denom. of רְצוּעָה) *to lash.* Kidd. 70ª אליהו כופתו והקב"ה רוֹצְעוֹ Elijah shall bind and the Lord lash him.

Nif. נִרְצַע *to be perforated*; (of the Hebrew bondsman) *to have the ear bored through.* Ib. 21ᵇ אין ... כהן נ' וכ' a bondsman priest must not have his ear bored through, because it would unfit him for priestly service. Ib. I, 2 המוכר עצמו אינו נ' הנִרְצָע וכ', v. רְצִיעָה. Ib. 14ᵇ he that sells himself need not undergo the operation of boring (in order to prolong his service); a. fr.

Pi. רִיצַּע *to lash.* Tosef. Sot. XV, 7 מסרוהו לרוצען וריצעו (ed. Zuck. incorr.) they handed him over to the strap-bearer, and he attempted to lash him; (Y. ib. IX, 24ᵇ top לבעל הרצועה וסטרו).

רְצַע ch., *Af.* אַרְצַע same, *to bore through.* Targ. O. Ex. XXI, 6.

רוֹצָעָן, רַצָּעָן m. (preced.) 1) *leather-worker, shoemaker, saddler.*—*Pl.* רַצָּעָנִין, רַצָּעָנִים, רו'. Pes. IV, 6 (Y. ed. רו'). Ib. 55ᵇ; Tosef. ib. II (III), 18; a. e.—2) (v. זְמוֹרָה) = בעל הרצועה *strap-bearer.* Tosef. Sot. XV, 7, v. רְצַע.

רַצְעָנָא רו' ch. same, *shoemaker, saddler.* Sabb. 60ᵇ.

רָצַף (b. h.; cmp. רָצַם) 1) *to press, crush.* Nidd. 14ª שמש רָצְפָה the membrum may have crushed it.—Part. pass. רָצוּף; f. רְצוּפָה; *pl.* רְצוּפִים, רְצוּפוֹת. Ib. מאכולת ר' a crushed louse.—2) (cmp. פָּתַח a. denom.) *to join closely, to place in rows; to pave with blocks.* Ohol. XVIII, 5 הרוֹצֵף ... באבנים if one paves an unclean field (v. פָּרַס) with stones. Y. Orl. I, beg. 60ᶜ לעצים ברוצף ... במשנה when he changes the usual order of planting; if he wants to use them for fuel, he plants the trees close together, &c., opp. משפה planting wide apart. Y. Kil. III, 28ᵈ bot. רוצף

he who plants vegetables in a row, opp. עושה קלחים יחידים; a. e.—Part. pass. as ab. Esth. R. to I, 6 הידה ביתו ר' וכ' his house was paved with precious stones and jewels. Neg. XI, 9 השתי אם הידה ר' if the warp (on the loom) is close (the threads being properly arranged). B. Bath. 29a שאכלן ר' ... שלש by the three years of which they speak is meant that he had the undisturbed usufruct for three years in succession, opp. מפוזרות. Ib. 37b אכלן ר' if he has had the usufruct of trees planted close together in rows (which shows that they were intended to be transplanted when grown older). Ib. מכרן ר' וכ' if he sold closely planted trees, the buyer cannot claim the soil. Y. M. Kat. I, 80c top, a. e. ר', opp. מרווחין, v. רָוַח. Y. Gitt. VIII, end, 49d בר' when the signatures are close together, opp. מסורגין, v. סָרַג. Treat. Sof'rim I, 10, v. סָרַג; a. fr.—Trnsf. *crowded, stuffed.* Cant. R. to IV, 4; Gen. R. s. 32; a. fr., v. רִיקָן.

Nif. נִרְצַף *to be squeezed, crushed.* Nidd. 25b, v. רָצַם. Bets. 28b שפוד שנ' (Ms. M. שנרצם, corr. acc.) a roasting spit which has been squeezed and bent, contrad. to נרצם.—[Tosef. M. Kat. I, 2 מרצפין ed. Zuck., read: מרבצין or מרבירין, v. רָבַץ.]

רָצַף ch. same, 1) *to join.*—Part. pass. רָצִיף; *pl.* רְצִיפִין (Hebr. רִצּוּף). Targ. Y. Lev. XII, 4, sq.—2) *to weld by hammering.* Zeb. 95a דרציף לית מיתצא Ms. M. (ed. מרצין) when he closes the hole up by hammering. Gen. R. s. 7 רְצוֹף רצפך וכ' hammer away thy hammering (strike me), for it is good for learning; ['Rashi': (the teacher saying to him that is punished) *pave* thy paving, i. e. lie down; v. רָצַף].

רְצָפָא f. (preced.) *hammering* [or *paving*]. Gen. R. s. 7, v. preced.

רְצָפָה, רִי' f. (b. h.; v. Baer to Ez. XL, 17; רָצַף) 1) *block pavement.* Meg. 22b (ref. to Lev. XXVI, 1 אבן משכית וכ' לא אסרה תורה אלא ר' של the Torah forbids only prostration on a stone pavement (in a synagogue). Shek. VI, 2; Y. ib. 49c a priest was splitting wood in the wood cell of the Temple וראה את הר' וכ' and noticed that the pavement there was different from the others. Y. Naz. VII, 56b bot. הנקבר ערום בארון ... או ע"ג רי' וכ' a body buried naked in a marble coffin, or on a paved floor, or on a marble plate; Bab. ib. 51a. Ib. ר' של לבנים brick pavement. Yoma I, 7; a. fr.—2) (from its resemblance to a block pavement) *cobweb.*—*Pl.* רְצָפוֹת Ukts. I, 2 (Ar. רְצָפִית); Tosef. ib. I, 2 (T'bul Yom III), v. סִיג II.

רִצְפִית, v. preced.

רִיצָ', רִצְפָתָא ch.=h. רִצְפָה. Targ. II Kings XVI, 17. Targ. Ez. XL, 17, sq.

רָצַץ (b. h.) *to press, squeeze, crush.* Tanḥ. Ḥuck. 20 נכנסו ... ורָצְצוּ וכ' the rocks were moved into the caves and crushed all those warriors; Num. R. s. 19. Cant. R. to I, 6 (play on רְצָפָה, Is. VI, 6) רוץ פֶּה רְצוֹץ פה וכ' *ritspah* means *rots peh,* crush the mouth of him (Isaiah) who spoke ill of my children; Tanḥ. Vayishl. 2; Pesik. R. s. 33 רוץ פה; Yalk. Num. 764; Yalk. Is. 273 רַצֵּץ (*Pi.*); Yalk. Kings 218 רצץ. Cant. R. l. c. (play on רְצָפִים I Kings XIX, 6) [read:] רוץ פרם רצוץ פרוח וכ' crush the mouths of all who (like Elijah) speak ill of my children. Y. Ab. Zar. II, 40c bot. שלא יָרוֹץ את וכ' lest he (the gentile) break his (the Jew's) skull. Y. Macc. II, beg. 31c ורְצָצָה ... וחושיט and a child put forth his hand (under the roller), and he crushed it. Bets. 34a רְצָצָתָהּ בהמה a beast squeezed it (an animal, against a wall); Ḥull. III, 3 (56a) Ms. M. (ed. רִיצָצָתָהּ, *Pi.*). Ex. R. s. 30[17] רָצְצוּ גפנים they crushed the vines; a. fr.—Gen. R. s. 63 (ref. to Gen. XXV, 22) שזה רץ להרוג וכ' this one pressed to kill that one &c. Ib. עשו רץ ומפרכס וכ' Esau pressed and struggled to get out.

Pi. רִיצֵּץ 1) same. Ḥull. l. c., v. supra. Y. Kidd. IV, end, 66c רצץ את מוחו ... הטוב the best of the serpents—crush its brain. Yalk. Kings l. c.; Yalk. Is. l. c., v. supra. Midr. Till. to Ps. CXXXVII; Yalk. ib. 884 they put their thumbs into their mouths ומְרַצְּצִים אותם and crushed them (with their teeth); Pesik. R. s. 31 ומרצצים ומקצצים אותם crushed and bit them off; a. e.—2) *to push, struggle.* Midr. Till. to Ps. LVIII (ref. to ויתרוצצו, Gen. XXV, 22) שהיה מְרַצֵּץ עם וכ' he (Esau) struggled with his brother in his mother's womb.

Hif. הֵרֵץ same, 1) *to crush.* Y. Yeb. I, 3a bot. הרי אתם ... בשביל שיָּרִיצוּ את מוחי you place my head between two high mountains . . ., that they may crush my brain (you want me to decide between two great authorities); Tosef. Ohol. XVIII, 18.—2) *to press, rush in a crowd.* Tanḥ. Balak 4; Num. R. s. 20 like the money-changer שהכל מְרִיצִים לו to whom all rush (to have their coins examined).

Hithpol. הִתְרוֹצֵץ, *Nithpol.* נִתְרוֹצֵץ *to press one another, struggle.* Tanḥ. Vayḥi 15 כיון שנִתְרוֹצְצוּ וכ' when the children struggled together within her.

רְצַץ ch., *Pa.* רַצֵּץ same, *to squeeze, crush.* Targ. Lam. III, 16 רִיצֵּץ (Hebraism; h. text ויגרס). Targ. Y. II Ex. XV, 6 (ed. Vien. מְרַצְצָא, *Af.*; h. text תרעץ).

רָק, רַק, v. רָקַק, רַקק.

רֹק, v. רוֹק.

רַק (b. h.; cmp. רַק) *only, except.*—*Pl.* רַקִּין *use of the word* רַק. Gen. R. s. 1; Y. Ber. IX, 14b bot., v. אַךְ I.

רָקָא, רֵקָא, v. רֵיקָא.

רָקָא, v. רוּקָא.

רָקַב I m. (next w.) *rotten.*—*Pl.* רְקָבִים, רִקֵּי'. Gen. R. s. 84 שלכם ר' וכ' (I saw in my dream) your crops were rotten and mine preserved; Yalk. ib. 141 מְרַקְּבִים.

רָקַב II, **רָקֵב** (b. h.) [*to be perforated, hollow*; v. רוּקְבָא II,] *to be worm-eaten, rot, decay.* Tosef. Ter. VI, 3 יִרְקְבוּ must be left to rot (cannot be used). Ib. 4 תרום ותרקוב separate the T'rumah, and let it rot; a. e.

Hif. הִרְקִיב 1) same. Yalk. Gen. 141, v. preced. Tosef. Gitt. III, 2 ואינו חושש שמא הִרְקִיבָה חבואה and we need

not take into consideration that the grain may have been attacked by worms. Ib. חלך ומצא שחרקיבו if he went (to examine) and found that it was ruined הרי זה . . . עד שתרקיב וכ׳ he must take into consideration (the possibility of having consumed untithed grain) from the time that the grain may have begun to be attacked, or the wine to become sour. Ib. IX (VII), 12 נימוק או שחירקיב if the document is decayed or worm-eaten. Y. Yoma VII, 44[b] bot. שם הרו מרקירין there they were allowed to rot; a. fr.—Esp. *to turn into a lump of decayed matter* (רָקָב). Naz. 51[b] טחנו וחזר והו׳ if he powdered the mass taken from the ground, and it turned again into a lump.—2) *to cause to rot, to eat through.* Deut. R. s. 2 ומרקיבן and eats them through, v. מָסַס.

Nif. נִרְקַב *to be worm-eaten, rot.* Gen. R. s. 91 . . . גוזר ונרקבת he decrees concerning the grain, and it is worm-eaten; (Yalk. ib. 148 ומרקבת, *Hif.*).

רֶקֶב ch. same; *Ithpe.* אִירְקִיב *to become* רָקַב (v. preced. *Hif.*). Naz. 51[a], sq.

רָקָב m. (b. h.; preced.) *rottenness*, esp. *raḳab, a mass of earth from a grave containing parts of a decayed human body*, which causes uncleanness if of a certain quantity (הַרְוָוד). Naz. VII, 2 מלא תרווד ר׳ a spoonful of *raḳab*. Tosef. Ohol. II, 2 מלא תרווד ר׳ שאמרו וכ׳ the spoonful of *raḳab* of which they speak (as making unclean) means as much as is grabbed with the fingers from their roots and upwards. Ib. 3 ואיזהו מת שיש לו ר׳ what corpse is it to which the law of *raḳab* applies?; Naz. 51[a]; Y. ib. VII, 56[b] bot.; a. fr.

רִקְבָא, רִי׳ m. (preced.) *rot, rust.* Targ. Is. XL, 20.—Nidd. 36[b] a brazen mortar דלא שלוט ביה ר׳ over which rust has no power.

רַקְבָא m. (preced.) *wood-worm.* Targ. Hos. V, 12.—V. רוּקְבָּא I.

רַקְבּוּבִית f. (preced.) *decay, decayed matter.* Y. Peah VII, 20[b] top, v. גֶּרֶם. Y. Sabb. IV, beg. 6[d] אם רבת רקבובירתן if the decay in them (from moths) is far advanced. Yoma 38[b] (ref. to Prov. X, 7); רַקְבּוּבִית תעלה בשמותן וכ׳ rottenness enters their names, none name their children after them.

רַקְבּוּבִיתָא, רַקְבּוּבְיָתָא ch. 1) same. Targ. Job XIII, 28.—2) *earth-worm.* Ib. XXVII, 18 (h. text עש).

רִקְבּוֹן m. (b. h.; preced. wds.) *decayed matter.*—*Pl.* רִקְבּוֹנוֹת. Tosef. Ter. X, 3 (ed. Zuck. רַקְבִּיבִיּוֹת, Var. רַקְבּוֹנִית), v. נִיצוֹלֶת.

רַקְבִּיבוּת, v. רַקְבּוּבִית.—*Pl.* רַקְבִּיבִיּוֹת, v. preced.

רָקַד (b. h.), *Pi.* רִקֵּד 1) *to dance.* Bets. V, 2 ולא מרקדין nor dare you dance (on the Sabbath and Holy Days). Keth. 16[b] רקדו לפניה (or רָקְדוּ) if there is evidence that they danced before her (at the wedding procession, which proves that she married a virgin). Ib. bot. כיצד מרקדין לפני הכלה what do we sing in her praise when dancing before a bride? Num. R. s. 20[11] השטן מרקד לו וכ׳ . . . בשעה when a man plans a sin, Satan dances to him (cheering him), until he has done it; a. fr.—V. רִיקּוּד.—2) *to sift*, v. infra.

Hif. הִרְקִיד *to shake* (in the sieve), *to sift.* Y. Ber. IX, 13[c] top; Tosef. ib. VII (VI), 2. Y. Shebi. V, end, 36[a] מרקידין עמו . . . לא you must not winnow, or grind, or sift flour together with him. Sabb. VII, 2 (73[a]) המרקד he who sifts flour (on the Sabbath); a. fr.

רַקָּד ch., *Pa.* רַקֵּד same, *to dance.* Targ. II Sam. VI, 16.—Y. Ḥag. II, 77[b] שרון מטפחין ומרקדין (not ומרקדקין) they began to clap and dance. Koh. R. to III, 2 עד דאת ליח . . . מרקיד וכ׳ thou shalt not move from here, until thou dancest a little for us. Gen. R. s. 63; a. fr.

רַקָּדָא m. (preced.) *dancer.* Lam. R. introd. (R. Ḥăn. 1) כל דזמר זמרא . . . באדניה דר׳ (not זימרא) whatever the singer may sing, it enters not the ear of the dancer (ref. to Prov. XXV, 20).

רקדנין, Targ. II Kings XI, 13 דר׳ עמא (ed. Lag. דרדנין, Var. דרכנין, v. Lagarde Prophetae I, p. XXIV) read: דרהטין עמא those who hurried the people (to the assembly; h. text הרצין העם).

רקדק, Y. Ḥag. II, 77[b] מרקדקין, v. רָקַד.

רָקָה, v. רִיק, a. רֵיקָא.

רָקוֹב, *pl.* רְקוּבוֹת, v. רוּקְבָּא II.

רקוד, v. רִיקּוּד.

רקודי, B. Mets. 84[a]; Sabb. 127[a] Ar., v. דְּקוּרָא.

רְקוּעַ, רְקוּם, רְקוּחַ v. sub רִיקַּע.

רָקוּעַ m. (רָקַע) [*patched,*] 1) *spotted.* Targ. O. Gen. XXX, 32 (h. text טלוא).—*Pl.* רְקוּעִין, רְקוּעֵיָא. Ib. 35; 39.—*Fem.* רְקוּעָתָא. B. Kam. 118[b] בר׳ in the case of the theft of a spotted sheep (the presence of which, if returned, must be noticed).—*Pl.* רְקוּעָתָא. Targ. O. l. c. 35.—2) (trnsf., v. B. Kam. l. c.) *well-known, distinguished.* M. Kat. 28[a] מאן חשיב . . מאן ר׳ Ar. (ed. רַקִּיעַ) who is esteemed, who is regarded, who is distinguished (before the angel of death)?

רָקַח (b. h.) *to pound* spices; *to spice, perfume.*—Part. רוֹקֵחַ *druggist, apothecary.* Gen. R. s. 10, v. סַם. Koh. R. to X, 1, v. נָבַע; a. e.

Pi. רִקַּח same. Gen. R. l. c. Y. Bets. I, 60[d] חייב משם מרקחה (not מרקיח, מרקח) is guilty because it comes under the category of doing apothecary's work.

רֶקַח m. (b. h.; preced.) *apothecary's preparation.* Cant. R. to VIII, 2, v. פֶּטֶם.

רְקִיעַ, v. רְקוּעַ.

רָקִיעַ m. (b. h.; רָקַע) *expanse, sky*, esp. *Raḳi'a*, name

of one of the seven heavens. Pes. 94ª, sq. Gen. R. s. 4. Ib. s. 38.—Hag. 12ᵇ; a. fr.—*Pl.* רְקִיעִים. Ib.

רְקִיעָא, רְקִיעַ I ch. same. Targ. Gen. I, 6, sq.; a. fr.—Ber. 58ᵇ the Curtain (וילון) is rolled up, ומתחזי נהורא דר׳ and the light of the Rakiʿa is seen. Ib.ª, v. מַלְכוּתָא. Pes. 94ª סומכא דר׳ the thickness (depth) of the sky; a. fr.—*Pl.* רְקִיעִין. Targ. Y. I Num. XXIV, 6.

רְקָעָא II m. (רָקַע, v. רְקוּעַ) *patch, rag.*—*Pt.* constr. רְקִיעֵי. Targ. Ez. XIII, 18 ר׳ חשוך (ed. Lag. רְקָעֵי) dark rags (h. text כסתות). Ib. 20 ר׳ חשוככן ed. Lag. (ed. Wil. חשוכין, corr. acc.).

רָקוּק m. (b. h.; רקק *to beat, flatten*, comp. רָקַע) *wafer.* B. Bath. 19ᵇ, opp. עבה thick cake; a. e.—*Pl.* רְקִיקִין, רְקִיקִים. Men. VI, 3 (74ᵇ) הר׳ משוחים (Bab. ed. וור׳ (טעונים) משיחה wafers as sacrifices must be ointed. Ib. 75ª; a. fr.

רְקִיקָה f. (רָקַק) *spitting.* Tosef. Ber. VII (VI), 19 ור׳ מקל וחומר and spitting (on the Temple mount is forbidden) a fortiori; ib. בזיון ... ר׳ spitting, which is an act of contempt; Y. ib. IX, 14ᶜ. Yeb. 105ª ר׳ the spitting by the *y'bamah* (Deut. XXV, 9). Snh. 101ª, v. רָקַק; a. fr.

רְקִיתָא f. (cmp. b. h. רַקָּה) *temple.* Targ. Y. Deut. XVIII, 3 לוחייא דר׳ (Ar. דדק׳, incorr.) the upper jaws.

רַקִּיתָא f. (cmp. preced.) [*the shining,*] *chameleon*, v. זְקִיתָא.

רָקַם (b. h.) *to variegate, embroider.* Yoma 72ᵇ רוֹקְמִין, v. חָשַׁב. Ib. רוקם מעשה וכ׳ the embroiderer's is needle work, therefore it has only one face; a. e.

Pi. רִיקֵּם same, trnsf. (v. Ps. CXXXIX, 15) *to form the limbs of an embryo, shape.* Lev. R. s. 29, beg.; Pesik. R. s. 46 ... רִיקְּמוֹ שלישית ביום צבר at three hours of the day he gathered his (Adam's) dust, at four he kneaded him, at five he shaped him; Midr. Till. to Ps. XCII ... חמשית ששית רקמו at five he made him a shapeless body, at six he articulated him. Y. Bets. I, 60ª בצים שריקמו גוזלים שלא העלו עלידן (not התעלידן) וכ׳ eggs which developed chicks without a formation of wings. Ḥull. 64ª אם ריקמה וניקבה if the egg had developed a distinct embryo, and was perforated; a. e.—Part. pass. מְרוּקָּם; f. מְרוּקֶּמֶת. Esth. R. to III, 1 עשה לו צלם מר׳ וכ׳ he (Haman) made himself an image embroidered on his garment over his breast. Nidd. III, 3 (24ᵇ) ואם היה מר׳ and if the fœtus was articulated. Y. ib. 50ᵈ top, v. רָשׁוֹן. Tosef. ib. IV, 12. Ḥull. IX, 6 (126ᵇ) ביצת השרץ חמר׳ the egg of a creeping thing (serpent &c.) in a developed state; a. e.

רֶקֶם I m. (preced.) *embroidery.*—*Pl.* רְקָמִים, constr. רִקְמֵי, רִי׳. Ab. Zar. 24ᵇ (in an apostrophe to the Ark of the Covenant) המחושקת ברי׳ זהב who art lovely in gold-embroidered garments (gold-plated); Gen. R. s. 54; Yalk. Sam. 103; Midr. Sam. ch. XII כרומי (corr. acc.).

רֶקֶם II (b. h.) pr. n. pl. *Rekem*, in Benjamin. Targ. Josh. XVIII, 27.

רָקֶם I (or רֶקֶם) pr. n. pl. *R'ḳam* (or *Reḳem*); 1) also ר׳ דחגרא *Sela* (Petra) in Edom (v. Hildesh. Beitr. p. 52 sq.) Targ. Gen. XIV, 7 (Y. ed. Vien. בֵּירָקָם; h. text קדש). Ib. XX, 1; a. e.—Gitt. I, 1 המביא מן הר׳ ומן החגר if a messenger brings a letter of divorce from the district of R. or of Ḥagar. Nidd. VIII, 3; a. e.—Sifré Deut. 51 ר׳ תחגרא (read: דחגרא); Yalk. ib. 874 רגם דת׳; Tosef. Shebi. IV, 11 ed. Zuck. (Var. ורכה דדוגרא, corr. acc.).—2) רַקֶם גֵּיאָה *R'ḳam Geah* = Kadesh Barnea. Targ. Num. XXXIV, 4. Targ. Josh. XV, 3; a. e.—Sifré l. c.; Yalk. l. c. (not גאוה); Tosef. l. c. (Var. נאה, corr. acc.); Y. Shebi. V, 36ᶜ ר׳ דגועה.

רָקֶם II m. = h. רֶקֶם I, *embroidered garment.* Targ. Ez. XXVII, 16 (h. text רקמה).

רִי׳, רָקְמָא m. (preced.) *checker, spot.*—*Pl.* רִקְמֵי, רִי׳. Sabb. 107ᵇ (ref. to Jer. XIII, 23) מאי ... דקאי ר׳ ר׳ וכ׳ what does *ḥăbharbarothav* mean? shall I say, it means checkered? Then it ought not to read *ḥăb.*, but *gavvanav* (its colors).—V. רְקָמְתָא.

רָקְמָה f. (b. h.) = רֶקֶם I, *embroidered garment.* Lam. R. to I, 1, a. e., v. אַפִּרְקִילְטָא.

רְקָמְתָא f. *pl.* רְקָמָתָא (preced. wds.) *checkers, spots.* Targ. Jer. XIII, 23, v. רְקָמָא.

רקן, v. רוֹקֵן, רִיקֵּן.

רָקַע (b. h.) [*to beat,*] *to stretch, spread.*

Hif. הִרְקִיעַ 1) same. Midr. Till. to Ps. CXLVI, 5 משמתחתי ... והרקעתי הארץ וכ׳ since I stretched the heaven and spread the land (over the water), have they ever moved from their position?—2) (in enigmatic speech, denom. of רָקִיעַ) *to make to look blue.* Erub. 53ᵇ הַרְקִישׁוּ Ms. M. (ed. אַרְקִישׁוּ), v. זָהַב; [Rashi: *spread* the glowing coals].—[Tosef. B. Bath. XI, 9 שהרקיע ed. Zuck., read: שהִרְקִיב.]

רַקַּע ch., *Af.* אַרְקַע same. Targ. Job XXXVII, 18 תַּרְקִיעַ (ed. Wil. תָּהֵר).

Pa. רַקַּע *to patch.*—Part. pass. מְרַקַּע. Targ. Josh. IX, 5 ed. Wil. מְרַקְּעִין (Ar. מְרַקְּעָן; ed. Lag. מרקיען, corr. acc.; some ed. מְרוּקְעִין Hebraism; h. text מטלאות).—V. מְרַקְּעַ II.

רוֹק, רָקַק (b. h.) *to spit.* B. Kam. VIII, 6 ר׳ והגיע בו רוקו if a person spat (at his neighbor), and his spittle touched him. Snh. 101ª על הרקיקה ... וברוֹקֵק בה that is when he spits at it (while reciting a Bible verse as a charm for a wound), for the name of God must not be pronounced in connection with spitting. Y. Ber. III, 6ᵈ bot. חרוקק ... כרוקק וכ׳ he that spits in the synogogue is considered as if spitting at the pupil of his eye (euphem. for God). Yeb. 105ª שרָקְקָה דם who (in spitting before the *yabam*) spat blood; Y. ib. XII, end, 13ª רָקָה (or רָקָה, fr. רוֹק). Ḥag. 5ª (ref. to Koh. XII, 14) זה הרק בפני חבירו וכ׳ this refers to one who spits in his neighbor's presence and becomes disgusting (v. מָאַס). Tosef. B. Kam. IX, 31, v. טוֹשׁ h.; a. fr.

Pi. רִקֵּק same. Yalk. Is. 339 (ref. to Ps. IV, 3) עד מתי

מְרַקְּקִין בו וכ׳ . . . how long will you put to shame the honor of the (ruined) Temple, spitting in it, committing nuisance in it &c.?

Nif. נִרְקַק (cmp. רָקָק) *to be miry.* Mikv. VII, 1 חטיט הנ׳ soft, miry clay (in the bath reservoir); Zeb. 22ª Ms. M. (ed. הנדוק); Succ. 19ᵇ (v. Rabb. D. S. a. l. note 40).

רִיק, רוֹק, רָקַק ch. same. Targ. O. Lev. XV, 8 וְיָרוֹק (Y. וְיָרִיק). Targ. Deut. XXV, 9.—Part. רָקִיק; pl. רָקִיקִין. Targ. II Esth. III, 8.—Koh. R. to VII, 9 כל הר׳ לעיל וכ׳ if a person spits upward, it will fall in his face (an angry person hurts himself). Y. Yeb. XII, end, 13ª top וְרַקַּת קדמנא וכ׳ she spat before us &c., v. רוּקָא; Bab. ib. 39ᵇ וירקת. Ib. 106ª אכלה תומא ורקתה if she ate garlic and had to spit. Lev. R. s. 9 עד דאולת ורוקת וכ׳ until thou goest and spittest in that preacher's (R. Meir's) face; ib. רוקי באנפי and I spit in my face seven times; ib. רַקִּית וכ׳ ואנא and I spat &c.; Num. R. s. 9²⁰; Y. Sot. I, 16ᵈ bot. ורוקקין בגויה וכ׳ spit into it (my eye) &c.; a. e.

רָקָק m. (preced. wds.) *diluvium, pool, shallow.* Sabb. XI, 4 אם חירה רקק מים וכ׳ if there is a pool (on the shore), and the public road crosses it; וכמה הוא ר׳ מים, and how deep must it be to be called a pool? Erub. 43ª במהלכת בר׳ when the ship moves in diluvial water. Hull. 27ᵇ מן חר׳ נבראו birds were created out of alluvial mud; Erub. 28ª. M. Kat. 25ᵇ דגי ר׳, v. לְוְיָתָן; a. e.

רָקָקָא ch. same.—*Pl.* constr. רְקָקֵי. Targ. Y. Gen. I, 20.

רקקה, Y. Snh. I, 18ᶜ bot.. v. דְּקָקָה.

רַקְרַק *rakrak*, imitation of a bird's shriek. Hull. 63ª Ar., v. שְׁרַק I.

רַקַּת (b. h.) pr. n. pl. *Rakkath*, a fortified town of Naftali. Meg. 6ª ר׳ זו צפורי . . . כרקתא וכ׳ R. is Sepphoris, and its name was Rakkath, because it lies high like the banks of a river. Ib. ר׳ זו טבריא R. is Tiberias. Ib. ר׳ לאו טבריא חיא וכ׳ . . . אימא is there any one that can say, R. is not Tiberias? when one dies here (in Babylonia), do they not eulogize him there in (Tiberias): גרול הוא בששך ושם לו בר׳ he was great in Sheshakh (Babylonia), and had a name in Rakkath? Ib. יושבי ר׳ צאו וכ׳ citizens of R., go forth and receive the dead of the valley (Babylonia); a. e.

רַקָּתָא f. (cmp. רָקָק) *alluvial ground, bank.* Meg. 6ª v. preced. B. Mets. 108ª האי מאן דאחזיק בר׳ דנהרא וכ׳ he who takes possession of the alluvial ground of a river (or canal) is considered an impudent man, but cannot be removed. Succ. 26ª הוו גנו אר׳ דסורא they used to sleep on a bank of Sura. Bets. 32ᵇ ר׳ דפרת the clayey alluvium of the Euphrates; a. e.—[B. Bath. 26ª top רקתא, v. דְּקָקָא.]

רָר, v. רִיר.

רָרַב, *Ithpa.* אִתְרָרַב, v. רַבְרֵב.

רָרַם, *Part. Pa.* מְרָרֵם, v. רוּם ch.

רָשׁ m. (b. h.; רָרַשׁ) [*dispossessed,* cmp. נָל,] *poor.* Lev. R. s. 34 רש מן התנכסים the poor man is called *râsh*, because he is dispossessed of property. Ib. (ref. to Prov. XXIX, 13) זהו רש בתורה this means one bare of learning. Ib. (ref. to ib. XXII, 2) אמר אותו רש לאותו עשיר that poor (ignorant) man says to the rich man, teach me &c. Deut. R. s. 9 ואתמול . . . ועכשיו הוא מסיח כרש וכ׳ yesterday he (Moses) spoke like a rich man (ref. to Ex. XXXII, 12; Num. XIV, 19), but now he speaks like a poor man (begging, ref. to Deut. III, 23); a. e.—*Pl.* רָשִׁין, רָשִׁים. Lev. R. s. 31 (ref. to Cant. VII, 6 חר׳ שבכם וכ׳ (ודלת) the poorest (in mind) among you are as precious to me as Elijah &c.; Cant. R. l. c. Meg. 11ª (play on אחשורוש, Esth. I, 1) שהכל נעשו רשין בימיו Ms. M. (ed. רָאשִׁין) all became poor in his days (with ref. to Esth. X, 1). Koh. R. to V, 7, v. עֲשָׁו; a. fr.

רְשָׁא, v. רֵישָׁא.

רָשָׁא, v. רְשֵׁי.

רְשָׁאָה, v. next w.

רַשַּׁאי m. (רָשָׁה) 1) *having power, empowered, entitled to, permitted.* Sabb. 104ª אין הנביא ר׳ וכ׳, v. חָדַשׁ. Peah VII, 5 בשלו הוא ר׳ ואינו ר׳ וכ׳ he has power of disposal over that which belongs to him, but not over that which belongs to the poor. Arakh. VIII, 4 אין אדם ר׳ להתרים וכ׳ no man has a right to vow &c., v. חָרַם; a. fr.—*Pl.* רַשָּׁאִים, רַשָּׁאִין. Ab. IV, 8 אל תאמר קבלו דעתי שהן ר׳ וכ׳ say not (to your fellow judges) accept my opinion, for theirs is the power (as a majority), not thine. B. Bath. 8ᵇ; a. fr.—*Fem.* רַשָּׁאָה. Tosef. Yeb. VIII, 4 האשה ר׳ שתינשא וכ׳ a woman is permitted to marry even a eunuch. Ib. האשה רשאי (corr. acc.).—2) (v. רְשֵׁי) *owing, bound to.* Arakh. VIII, 7 אומדים . . . עולה שאינו ר׳ we estimate how much a man would pay for it to offer it as a burnt-offering which he is not bound to offer.

רַשַּׁאי, רַשַּׁוי ch. same. Targ. Ruth IV, 4 (ed. Vien. בנפשי אנא רשיי . . . לית אנא יכיל ולא ר׳ רָשָׁאִי).—Esth. R. to I, 4 over what concerns myself I have a right (of disposal as I please), but over that which is commanded by my Creator (charity) I have no power or authority.—*Pl.* רָשָׁאִין. Targ. Y. Ex. XXIII, 19 (ed. Vien. רָשָׁי); a. fr.

רַשַּׁאי pr. n. m. *Rishshai.* Ḥull. 80ª Ar. (Ms. H. רישאי, v. Rabb. D. S. a. l. note 90; ed. דושאי).

רַשַּׁאנָא m. (v. רַשַּׁאי) *ruler, officer.* Targ. Prov. XXV, 15 (ed. Lag. רֵאשָׁנָא, fr. רֵאשָׁא; Var. רשא; Levita רַשָּׁאנָא, Bxt. רֵישָׁנָא; h. text קָצִין).

רֵישׁ, רֵשְׁבָּא m. (רשב, cmp. רשׁם, v. נִשְׁבִּים) *trap;* trnsf. (sub. בעל) *fowler*; also surname of a family, *Rishba.* Sabb. 130ª; Ḥull. 116ª יוסף ר׳ Joseph the fowler.—Sabb. 146ᵇ; Taan. 10ª Taboth Rishba (the fowler, Rashi; oth. opin. = ריש בי אבא chief of the family). B. Bath. 126ᵇ מר זוטרא מדר׳ (Ms. M. מר בר רושבא; Ms. H. מידרוּשְׁבָּנָא; Ms. R. מדרישכא; Alf. מדרישכא; Ms. Alf. מדרישבא) Mar Zutra of the house of R.

רֵישׁ, רְשָׁבִּין m. pl. h. (preced.) *traps.* B. Kam. VII, 7 (79ᵇ), quot. in Rashi to Ḥull. 116ª (Mish. ed. נישברים; Bab. ed. נישוברין, v. נִשְׁבִּים).

רָשָׁה, v. רשר.

רְשׁוּ, רָשׁוּ, v. רְשׁוּתָא.

רָשׁוּם, v. רוֹשֵׁם.

רְשׁוּמָא, רְשׁוּם, v. sub רִישׁ.

רָשׁוֹן m. (רשש) *rashon*, a species of *locusts* (= b. h. סָלְעָם). Ḥull. 65ª; Sifra Sh'mini, Par. 3, ch. V; Yalk. Lev. 537. Ḥull. 65ᵇ חרגול זה ר׳ *ḥargol* (Lev. XI, 22) means *rashon*. Ib. 66ª. Y. Nidd. III, 50ᵈ top לר׳ איזהו ... כל שתחלת ברייתו דומה what is the articulated embryo of which they speak? One that in its early stage resembles the shape of a *rashon*; Tosef. ib. IV, 10 ברושם (Var. בראשו, corr. acc.); Bab. ib. 25ª כר׳ Ar. (ed. מראשו, corr. acc.); Lev. R. s. 14 דומה לר׳ ... צורת how is the embryo formed? At first it resembles &c.; Yalk. ib. 547.

רְשׁוֹנָא ch. same. Targ. O. Lev. XI, 22 ed. Berl. (Ms. I רַשׁוּ; ed. Vien. a. oth. דש; Y. ed. Vien. רְשׁוּ). Targ. Ps. CV, 34 (ed. Wil. ר׳; h. text ילק).

רְשׁוֹשׁ m. (רָשַׁשׁ) *wheat-stamper, groats-maker.*—*Pl.* רְשׁוֹשׁוֹת, constr. רְשׁוֹשֵׁי. M. Kat. II, 5 (13ᵇ, v. Rabb. D. S. a. l. note 70). Ib. 13ᵇ ר׳ צפורי; v. דְּשׁוֹשׁ.

רְשׁוּשִׁין, v. רְשָׁשִׁין.

רָשׁוּת I f. (denom. of רָשׁ) *poverty.* Midr. Till. to Ps. XXIV יש רש ואין שמו לפי רָשׁוּתוֹ (ed. Bub. ענייותו) many a man is poor, but his reputation is not in harmony with his poverty (it being that he is wealthy). Yalk. Gen. 147 (ref. to Koh. IV, 14) נולדה רָשׁוּתוֹ ... במלכותו וכ׳ with Joseph's elevation to governorship Potiphar's poverty was born; Gen. R. s. 89 רְשָׁתוֹ; Yalk. Koh. 971 רשתו.

רָשׁוּת II, f. (רָשָׁה) 1) *power, authority, control.* Ned. X, 2, v. רוֹקֵן. Gen. R. s. 67 ששה ... ברשותו שלשה אינן ברשותו six things (organs) serve man, three of which are under his control, and three are not; התינ ... ורשותו וכ׳ the eye, the ear, and the nose are not under his control &c. Bets. V, 2 משום ר׳ as an exercise of authority (judging, betrothal &c.; differ. interpret. in comment.); a. fr.—Esp. *secular government*, (mostly) *the Roman government in Palestine, Roman officials, Roman party.* Ab. I, 10, v. יָדַע. Ib. II, 3, v. זָהִיר. Sabb. 11ª, v. חָלָל III. Ab. Zar. 17ª (ref. to Prov. XXX, 15) קול שתי בנות ... ומאי נינהו מינות והר׳ Ms. M. the voice of two daughters that cry from Gehenna, and say in this world, 'bring, bring'; and who are they? Heresy and Government. Makhsh. II, 5 אם יש בה ר׳ if it is the residence of Roman officials (for whom the baths are always kept in readiness). Yoma 86ᵇ והר׳ מקברת וכ׳ and high office buries its occupant (causes premature death). Erub. 41ᵇ שלשה אין רואין ... חולי מעיין והר׳ three persons shall not see Gehenna (expiate their sins in this world): those who suffer from extreme poverty, from bowel diseases, and from governmental exactions (Rashi: from *creditors*). Y. Snh. VI, 23ᵈ sq. ר׳ של מטן the earthly government; ר׳ של מעלן the divine government; a. fr.—*Pl.* רְשׁוּיוֹת. Ḥag. 15ª שתי ר׳ הן ... שמא are there, God forbid! two powers (governing the universe)? Gen. R. s. 1 (ref. to ברא, Gen. I, 1) אין כל ... שתי ר׳ וכ׳ none can say, two powers created the world (the verb ברא being in the singular) &c. Ber. 33ᵇ דמירחזי כשתי ר׳ (saying מודים twice) has the appearance of a belief in a duality; a. e.—2) (trad. pronunc. רְשׁוּת) *dominion, domain, territory.* B. Kam. I, 2 ר׳ המיוחדת למזיק a territory exclusively belonging to the owner of the animal that did the damage; ר׳ הניזוק והמזיק a space belonging to both owners. Ib. 13ᵇ (in Chald. dict.) תורך ברְשׁוּתִי מאי בעי what had thy ox to do in my ground. Ib. 81ª; Taan. 6ᵇ שבילי הר׳ the paths (short cuts) through private property. B. Mets. 5ᵇ משבישין אותו שבועה שאינו ברשותו we make him swear that it is not in his possession; a. v. fr.—ר׳ היחיד (abbrev. רה״י) *private ground*; ר׳ הרבים (abbrev. רה״ר, רה״ב) *public road.* Sabb. 6ª; a. v. fr.—Ib. 9ª הרי זו ר׳ לעצמה this forms a territory for itself (with regard to Sabbath movements). Ib. VII, 2 המוציא מר׳ לר׳ he who carries things (on the Sabbath) from one territory to another; a. fr.—*Pl.* as ab. Ib. 6ª ארבע ר׳ לשבת וכ׳ there are four classes of territories with regard to Sabbath laws &c.; Tosef. ib. I, 1. Ib. 6; Sabb. l. c. אסקופה ... שתי ר׳ the threshold stands for two territories; when the door is open, it is classified with the interior &c. Ib. 9ª כל ... מוצא שתי ר׳ וכ׳ wherever you find two territories belonging to the same class; a. fr.—Y. Kidd. III, 64ᶜ top; Y. Ned. VIII, 40ᵈ bot. (ref. to R. Jose's opinions Kidd. III, 9, a. Ned. VIII, 2) תמן הוא אמר עד שיצאו כל הרשויות הגדולות עד שיצאו כל הר׳ הקטנות וכ׳ there, he says, the terms, 'the oldest', 'the youngest', tend to exclude all the older daughters, and all the younger daughters respectively (so that only the oldest of the daughters of his first wife, and respectively the youngest of the daughters of his second wife are meant), and here he says so (that the widest scope is adopted)?—3) *permission, option; optional act.* Ber. 28ª וניתנה להם ר׳ וכ׳ and permission to enter was given to the students. Ab. III, 15, v. צָפָה. Ḥull. 141ª לדבר הר׳, v. מְצוָה. Ib. 106ª, v. מְצָרָה. Ber. 27ᵇ, v. חוֹבָה. M. Kat. III, 3 אגרות של ר׳, v. שְׁאֵילָה; a. fr.—נטילת ר׳ *taking leave of absence, parting*, at which a religious remark was customary. Lev. R. s. 17 עביד להו ר׳ made these verses the text for leave-taking (cmp. אַפְטַרְתָּא). Y. Ber. II, 5ᶜ bot. הוה ר׳ דידיה ... הדא מילתא that remark ... was his leave-taking.—[4) (cmp. רַשַׁאי 2) *debt, loan, creditor's claim.* Erub. 41ᵇ, v. supra.]

רְשׁוּתָא, רְשׁוּ, רָשׁוּ, ר׳ ch. same, 1) *power, control, authority.* Targ. Y. Lev. XXVI, 6. Targ. II Deut. XXI, 14. Targ. Ex. XXI, 8; a. e.—Y. Gitt. IV, 50ᶜ bot. רחב רשו וכ׳ authorized the scribe to write &c.; a. e.—2) *permission, license; leave.* Targ. Esth. VIII, 16. Targ. Y. Deut. XXII, 15. Ib. XV, 2; a. fr.—Cant. R. to VII, 9 ליתי את יהיב לי ר׳ וכ׳ would you not give me permission to go up and kiss that image on its mouth? Y. Ber. II, 5ᶜ bot. מה חוה מיזל ליה דלא מיסב ר׳ why did he go away without taking leave? Snh. 5ª נקיטנא ר׳ I hold a license to teach. Ib. לשקול ר׳ מבי וכ׳ let him take out (a teacher and judge's) license from the office of the Resh Galutha. Ib. מאי ר׳ how was the license worded?; a. fr.—3) *domain, territory.* Targ.

Y. Ex. XVI, 29.—4) *debt, loan, claim;* מרי ר' *creditor;* also *debtor.* Targ. Jer. XV, 10 לא רשן בי רשו some ed. Targ. O. Deut. XV, 2; a. e.—Gitt. 86ᵃ ורשו אינש ליה עלוהי Ar. (ed. רשום, v. Tosaf. a. l.) and no man's loan rests on him (he is not hypothecated). Snh. 29ᵇ, v. קַב. Y. Peah VIII, end, 21ᵇ גבן ר' the alms we receive are a loan with us (for which we are responsible); Y. Shek. V, 49ᵇ top דשתן (corr. acc.). B. Bath. 92ᵇ מרי רְשׁוּתָךְ the debtor, v. פָּאֲרֵי; a. e.—*Pl.* רַשָׁוָותָא. B. Kam. 46ᵇ מרי רַשָׁוָותָךְ.

רְשִׁי, רָשָׁה *to have power.*—V. רַשַּׁאי.

Hif. הַרְשָׁה *to authorize, permit.* Y. Keth. X, 33ᵈ bot. במַרְשׁוֹת זו את זו בשתַּרְשׁוּת וכ' when they gave each other power of attorney, when the third wife authorized the second to go to law with the first. Ḥag. 14ᵇ רבי תַּרְשִׁינִי לומר וכ' my teacher, wilt thou permit me to say something &c.?; Y. ib. II, 77ᵃ bot.; a. e.

Hof. הוּרְשָׁה *to be authorized, permitted.* Ḥag. 13ᵃ (fr. Ben Sira) במה שהוּרְשֵׁיתָ התבונן וכ' speculate on that which has been given under thy control, and have nothing to do with secret things; Y. ib. II, 77ᶜ top; Gen. R. s. 8. Ib. s. 68 מהיכן ה' from where did he take leave (to go away). Ib. s. 39 עדיין לא ה' he had not yet had the permission to go away; a. e.

רְשָׁא, רֶשֵׁי ch. same, 1) *to have power, be permitted, dare.* Targ. Ps. CVI, 2.—2) with ב, *to claim power over, to claim a debt; to lend.* Targ. O. Deut. XV, 2 דירְשֵׁי ed. Berl. (ed. Vien. דיִרַי *Af.*). Ib. XXIV, 10 תִּירְשֵׁי ed. Berl. (ed. Vien. תִּוַר'); a. e.—Part. רָשֵׁי; *pl.* רָשָׁן, רָשָׁאן. Ib. 11. Targ. Jer. XV, 10; a. e.—Ned. 51ᵃ חיטי דרָשֵׁינָא בך the wheat which thou owest me. Ib. חיטי הרשינא קא נסיבנא that wheat on which I have a claim I take (I have no claim).

Af. אַרְשֵׁי 1) *to empower, permit.* Part. pass. מְרַשֵׁי; *pl.* מַרְשָׁן. Targ. Y. Ex. XIX, 13 (O. ed. Berl. מְרַשָׁן *Pa.*; oth. ed. מְרָשָׁן). Targ. Y. Deut. XVI, 8; a. e.—2) *to give leave, to dismiss.* Targ. II Chr. XXIII, 8. Ib. XXV, 10.—3) with ב, *to claim.* Targ. O. Deut. XV, 2, a. e., v. supra. Targ. I Kings VIII, 31 ורַשֵׁי ביה מומי ed. Ven. I (oth. ed. וירְשֵׁי *Pe.*) and shall claim an oath (ask that he make oath; h. text נָשָׂא!).

Pa. רַשֵּׁי *to permit.* Part. pass. *pl.* מְרַשָּׁן, מְרָשָׁן, v. supra.

רְ, רַשָׁיָא m. (preced.) *money-lender, pressing creditor.* Targ. Ex. XXII, 24. Targ. II Kings IV, 1.

רַשַּׁ', רַשָׁיָא, v. רֵישׁ II.

רשין, v. רשן.

רְשַׁ', רַשְׁעָה, רַשְׁעָא, m. = h. רָשָׁע. Targ. Ps. XXXVII, 10. Targ. Prov. XI, 6; a. fr.—Macc. 14ᵃ ר' בר ר' a wicked man (committing incest), son of a wicked man. Koh. R. to I, 8 ר' דהוא that wicked (heretic). Snh. 52ᵃ; a. fr.—[Targ. Ps. XXXVI, 5; Targ. Prov. VIII, 7 some ed., v. רְשָׁעָא.]—*Pl.* רַשְׁעִין, רַשְׁעַיָא, רַשְׁעֵי, רָשָׁ', רָשָׁעַיָא. Targ. Ps. I, 1. Targ. Prov. XI, 10; a. fr.—Pes. 68ᵃ (quot. Targ. Is. V, 17) מדמתרגם רב יוסף ונכסי רשעים ירתון דר' וכ' as Rab Joseph translates it, 'the righteous shall inherit the estates of the wicked'. Bets. 25ᵇ, v. חֲצוּבָא II. B. Mets. 83ᵇ a. fr.—*Fem.* רַשְׁעָא, רַשְׁעִיתָא. Targ. Lam. IV, 21 ed. Lag. (changed by censors in oth. eds.). Targ. Y. Gen. XXVII, 46 (ed. Vien. רְשָׁ').

רְשָׁשִׁים, v. רָשָׁשִׁין.

רָשַׁל *to be lax, hang down, flap.*

Pi. רִשֵּׁל *to weaken, break the force of.* Gen. R. s. 24; Lev. R. s. 15; Yalk. Kings 219 the Lord מְרַשְּׁלוֹ בהרים breaks it (the force of the wind) through the mountains (v. חָשַׁל). Num. R. s. 9, beg. מְרַשֵּׁל הנואף... וכ' the adulterer, if one may say so, weakens the power of Deity; a. e.—*Part. pass.* מְרוּשָׁל; *pl.* מְרוּשָׁלִין *hanging down, trailing.* Tosef. Men. I, 8 היו מר' ומסולקין וכ' if the priest's garments are trailing and tucked up (by the girdle), or threadbare &c.; Zeb. 18ᵃ היו מר' מסולקין וכ' if they are too long, or too short, or &c. Ib.ᵇ מר' כשרין מסולקין וכ' if they are too long, they are fit for service, if too short, they are unfit; a. e.

Hithpa. הִתְרַשֵּׁל, *Nithpa.* נִתְרַשֵּׁל *to be relaxed, weakened.* Num. R. l. c. כיון ששמע . . . נִתְרַשְּׁלוּ ידיו when the artist heard (that the king whose picture he was going to paint was dead), his hands sank down (he was undecided). Koh. R. to VII, 1 נתגעשו ונתרשלו וכ' the Israelites were too excited (busy with their own affairs) and too indifferent to attend to Joshua's burial, v. גָּעַשׁ. Tanḥ. Sh'laḥ 2 אף נתרשלו ידים . . . even Moses and Aaron felt themselves powerless; Num. R. s. 16 ² נתר' את ידים. Tanḥ. l. c. . . . אתם אלא נִתְרַשְּׁלְתֶּם you do not find your hands (you are helpless) and give it up in despair; (Num. l. c. כשלתם); a. fr.

רְשֵׁל ch. same, *to flap, be lax, weak.* Targ. Is. XXXV, 3 דְרָשְׁלָן ed. Lag. (ed. Wil. דִּמְרַשְׁלָן, some ed. דרשליין, corr. acc.; h. text רִפּוֹת).

Pa. רַשֵּׁל *to loosen, weaken.* Targ. Josh. X, 6 (h. text תרף). Targ. Jer. XXXVIII, 4.—Part. pass. מְרַשֵּׁל; f. מְרַשְּׁלָא; *pl.* מְרַשְּׁלָן; מְרַשְׁלָן. Targ. II Sam. XVII, 2. Targ. Is. l. c., v. supra.

Ithpa. אִתְרַשֵּׁל *to be lax, weakened.* Targ. II Sam. IV, 1. Targ. II Chr. XXIX, 11 (h. text תִּשָּׁלוּ); a. fr.—B. Bath. 21ᵇ bot אתי לאִתְרַשּׁוּלֵי the teacher may become discouraged (by competition).

רַשַּׁם (late b. h.) *to mark, draw.* Y. Gitt. II, 44ᵇ רוֹשְׁמִין לפניהן בדיו וכ' one may draw (the signatures of illiterate witnesses) for them with ink, and they write them over with red paint (contrad. to קרע). Ib.; Y. Sabb. XII, 13ᵈ הרושם כתבנית וכ' . . . if one draws on a skin figures like writing. Sabb. XII, 4 ובכל דבר שהוא רוֹשֵׁם and with any material which marks; Gitt. II, 3 (19ᵃ), v. קַנְיָא. Ḥull. X, 3 צריך שיְרַשְּׁמוֹם he must mark the animal. Tanḥ. Tsav 5 האדם רושם עליו מיתה וכ' . . . when a man sins, the Lord makes the mark of death upon him; if he repents, the writ is cancelled. Sabb. 55ᵃ (ref. to Ez. IX, 4) לך ורְשׁוֹם על וכ' go and mark the foreheads of the righteous with a sign of ink . . ., and the foreheads of the wicked with blood; a. fr.—Part. pass. רָשׁוּם; f. רְשׁוּמָה; *pl.* רְשׁוּמִין, רְשׁוּמִים; רְשׁוּמוֹת. Y. Succ. IV, 54ᶜ top עד שלא היתה ר' ברקיע וכ' so long as the Israelites were not redeemed from Egypt, it (the sapphire brick) was placed as a mark in heaven &c.; Lev. R. s. 23; Cant. R. to IV, 8. Gen. R. s. 81 (ref. to Dan. X, 21)

אם ר' למה אמת...למה ר' if marked (for future action), why real writing (decree), and if real writing why marked? (Answ.) ר' עד שלא נגזרה וכ' marked, before the divine decree was signed; Cant. R. to I, 9; a. e.—Esp. דורשי רשומות *those who interpret the Law metaphorically.* B. Kam. 82a; Snh. 104b; Ber. 24a Ms. M. (ed. חמורות, v. Rashi a. l.).

Pi. רִשֵּׁם same.—Part. pass. מְרוּשָּׁם. Num. R. s. 9 5 וילדה בן מ' למה וכ' and she gave birth to a young that was marked; why? Because its mother was burnt (cauterized).

Nif. נִרְשַׁם *to be marked, engraven.* Midr. Till. to Ps. LXXVIII, 41 המכות היו נִרְשָׁמוֹת בגופן the plagues were engraven on their bodies (by ref. to Ps. l. c. 43).

רְשַׁם I ch. same, *to mark; to record.* Targ. Y. Gen. IV, 15. Targ. Ez. IX, 4. Targ. Is. X, 1 (h. text חקק).

Pa. רַשֵּׁם 1) same. Targ. Jud. V, 14 (h. text מחקק').—2) *to make incisions.* Targ. Y. Lev. XXI, 5 (h. text קרח).

**Ithpe.* אִתְרַשִּׁים *to be wrinkled.* Targ. Ez. XXVII, 35 (h. text רעמו; prob. to be read: אִתְרְעִימוּ, v. רְעַם I.).

רְשַׁם II m. (preced.) *incision, wound.* Targ. Y. Ex. XXI, 25 Ar. (Ms. Ar. רושם; ed. חלכשיש; h. text חַבּוּרָה). Targ. Y. Lev. XIX, 28, v. רוּשְׁמָא.

רֶשֶׁם, v. רוּשֶׁם.

רִשְׁמָא, v. רִישׁוּמָא.

רשין, רשן, Targ. Y. I Ex. XXXIV, 26 ואירשין, read as ib. XXIII, 19 ואירבשיל and I will cause to ripen prematurely (v. Tanh. R'eh 17).

רשנא, Snh. 94b, v. דְּשָׁנָא.

רָשַׁע (b. h.; cmp. רָשָׁה) [*to be powerful,*] *to do violence, be wicked.* Yalk. Koh. 976 (ref. to Koh. VII, 17) אלא אם רָשַׁעְתָּ אל תִּרְשַׁע הרבה (omitted in Sabb. 31b) but it means, if thou hast once done wrong, do not therefore do more wrong.

Hif. הִרְשִׁיעַ 1) *to declare in the wrong, to condemn.* Snh. 10a אלא מעתה והצדיקו שנים והַרְשִׁיעוּ שנים וכ' if this be so (that you can derive from ושפטום, Deut. XXV, 1, that there must be two judges and one in addition to make a majority vote possible) then 'and they shall justify' (ib.) indicates two, 'and they shall condemn' (ib.) means two, hence you would require seven judges for a court!—2) *to charge with wrong-doing, accuse.* Ib. עדים שהרשיעו את הצדיק וכ' if (false) witnesses accused an innocent person, and other witnesses came and justified him. B. Kam. 64b (ref. to Ex. XXII, 8) ולא המַרְשִׁיעַ עצמו "he whom the judges shall condemn shall pay double", but not he who accuses himself. Ib. (ref. to Ex. ib. 3) פרט למרשיע וכ' to the exemption of him who &c.; a. fr.—3) *to do wrong.* Tanh. D'barim 3; Yalk. Deut. 805 (play on רשעתים, Jud. III, 8) הם הרשיעו עלינו שתי רשעיות they (the Aramæans) did us two wrongs.

רַשַׁע I ch. same. Targ. Deut. XVIII, 23 (some ed. דיַיר *Af.*).—Sabb. 31b (ref. to Koh. VII, 17) הרבה הוא דלא לִירְשַׁע הא מעט לירשע man should not sin much, but little he may?; Yalk. Koh. 976.

Af. אַרְשַׁע same. Targ. Deut. I, 43. Targ. Y. Ex. XVIII, 11. Targ. Ps. LXXVIII, 57; a. fr.

Ithpa. אִתְרַשַּׁע *to talk wickedly.* Targ. Is. XXVIII, 22 (h. text תתלוצצו).

רַשַׁע II m., v. רִשְׁעָא.

רָשָׁע m. (b. h.; preced. wds.) *wicked man, wrongful claimant.* Snh. 27a (ref. to Ex. XXIII, 1) אל תשת ר' עד allow not a wicked man to be witness. Ib. 9b הוא ר' והתורה אמרה וכ' he is a (self-confessed) wicked man, and the Law says, allow not &c. Ib. אין אדם משים עצמו ר' none can incriminate himself (his testimony against himself has no legal effect). Ib. 27a ר' דחמס בעינן (to be disqualified in court) he must be a wicked man connected with violence (but you cannot disqualify a sinner against ceremonial laws). Gen. R. s. 20 נחש זה ר' בעל תשובות that serpent is a wicked creature rich in arguments. Bekh. 8a ולאותו ר' לא וכ' and to that wicked creature (the serpent) I find no parallel in nature (as to duration of pregnancy). Ab. V, 19 בלעם הר' Balaam the wicked; a. v. fr.—*Pl.* רְשָׁעִים. Ib. 1 להפריע מן הר' וכ' in order to punish the wicked who ruin the world &c. Ib. I, 8 וכשיהיו . . . ידינו בעינך כר' when disputants stand before thee (the judge), look upon both parties as wrongful claimants, opp. זכאין. Ib. IV, 15 אין . . . משלות הר' וכ' it is beyond our power to understand why the wicked are prosperous or why the righteous suffer. Snh. 110b קטני בני רְשָׁעֵי ישראל young children of wicked Israelites; Tosef. ib. XIII, 1 רשעי ארץ (corr. acc.). Ib. 2 (ref. to Ps. IX, 18) אלו ר' ישראל this refers to Israelitish sinners. Hor. 10b (ref. to Koh. VIII, 14) כמעשה הר' של עוה"ב like that which happens to the wicked in the world to come. Snh. 93a רְשָׁעֵיהֶם של ישראל the wicked (idolaters) of the Israelitish people; a. v. fr.—*Fem.* רְשָׁעָה. Ber. 61b מלכות הר' Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government. Ex. R. s. 35 אדום הר' (sub. מלכות); a. fr.

רֶשַׁע m. (b. h.; preced.) *wickedness, guilt.* Snh. 47a נהרג מחוך רִשְׁעוֹ one who is put to death for his wickedness; מת מחוך רשעו who dies (a natural death) for his wickedness; a. e.

רְשַׁע, רִי, רְשָׁעָא ch. same. Targ. O. Deut. XVIII, 22. Targ. Ps. XVIII, 22. Ib. XXXVI, 4. Ib. 5 (some ed. רשיעא, corr. acc.). Targ. Prov. VIII, 7 (some ed. רשיעא, corr. acc.); a. fr.

רִשְׁעָה f. (b. h.) same, *wickedness, guilt, indictable offense.* Snh. 21a איש חכם לר' 'a wise man' (II Sam. XIII, 3) wise for wickedness. Koh. R. to III, 18 כל הסובר . . . מדת רִשְׁעָתוֹ וכ' when one commits a sin shortly before his death, it is as if the measure of his wickedness wanted only this sin, and he completed it; a. fr.—*Pl.* (fr. רִשְׁעִיּוֹת) רִשְׁעִיּוֹת. Keth. 37a, a. fr. (ref. to Deut. XXV, 2) משום רשעה אחת...שתי ר' thou must punish him for one wrong, but not for two, i. e. not condemn him to corporal punishment and pecuniary restitution for the same act.

Y. Ter. VII, beg. 44c; Y. Keth. III, 27b top במי שיש בו שתי ר' וכ' the text (Deut. l. c.) speaks of one against whom there are two indictments (one criminal and one pecuniary). Snh. 105a (ref. to רשעים, Jud. III, 8) דעבד שתי ר' וכ' he did Israel two wrongs; Tanh. D'barim 3, v. רָשַׁע; a. fr.—[Snh. 112a דרשעות, read: דרַשְׁעָנִיּוֹת.]

רְשָׁעוֹת, *pl.* רִשְׁעִיּוֹת, v. preced.

רְשָׁעוֹתָא ch. same. Targ. Y. Gen. III, 13.

רַשְׁעָנִית f. (preced. wds.) *guilty woman, idolatress.*—*Pl.* רַשְׁעָנִיּוֹת. Snh. 112a Rashi a. Ms. K. (v. Rabb. D. S. a. l. note 2; ed. רשעיות, corr. acc.), opp. צדקניות.

רֶשֶׁף m. (b. h.; רשׁף *to blow, glow*; cmp. פֶּחָם, a. פֶּחָמָא) 1) *glow, flame, spark.* Ber. 5a (ref. to Job V, 7) אין ר' אלא מזיקין *reshef* means demons (of the hot season, v. חֳמָם); ib. אין ר' אלא יסורין *reshef* means (burning) pains; Yalk. Job 898.—*Pl.* רְשָׁפִים. Midr. Till. to Ps. II וכמה ר' וברקים וכ' and how many flames, lightnings, and torches have I!; a. e.—2) *bird.*—*Pl.* as ab. Ex. R. s. 12 (ref. to Ps. LXXVIII, 48) אלו העופות ר' *r'shafim* means birds of prey (by ref. to Job l. c.); Midr. Till. to Ps. l. c.

רִי, רִשְׁפָּא ch. same, 1) *spark, lightning.*—*Pl.* רִשְׁפִּין, רִי'. Targ. Ps. LXXVIII, 48.—2) *pl.* רִשְׁפֵּי, רִי' name of certain *demons* (v. preced.). Pes. 111b דבי איגרי ר' the name of the demons dwelling on roofs is *rishpê*; (Ar. דבי נגרי ר' of the demons dwelling in smithies).

רִי, רִשְׁקָא, רַשָׁק m. *spikenard.* Targ. Cant. IV, 14.—כורכמא ר' *garden crocus*, v. כּוּרְכְּמָא. Sabb. 110a. B. Bath. 16b (expl. חַפּוּךְ, Job XLII, 14) כ' דר' וכ' as garden crocus is the best of its kind (of eye-paint); Yalk. Job end כי כוחלא כ' ר' וכ' as the eye-paint *kurk'ma rishka*, as it is written (Jer. IV, 30) &c.—*Pl.* רִשְׁקִין, רִי'. Targ. Cant. IV, 13 (ed. Vien. רַ').

רָשַׁשׁ (b. h.), *Pol.* רוֹשֵׁשׁ *to stamp, crush.*

Hithpol. הִתְרוֹשֵׁשׁ *to be stamped upon, be crushed.* Midr. Prov. ch. XXII רש שהוא מְתָרוֹשֵׁשׁ the poor man is called *râsh*, because he is crushed (cmp. דְּכֵךְ).

רששות, v. רֶשֶׁת II.

רְשָׁשִׁין m. pl. (preced. art.) *clods* of fresh-broken ground, which need crushing. Nidd. 8b virgin ground is כל שמעלה ר' וכ' Ar. (ed. רְשׁוּשִׁין) which turns up clods (when it is broken) &c.; Tosef. Ohol. XVI, 5 Var. כל שאין בו רְשִׁישִׁים (corr. acc.), v. תְּרוּמַת.

רֵשׁ I f. *poverty*, v. רָשׁוּת I.

רֶשֶׁת II f. (b. h.; יָרַשׁ, Ges. Thes.) *net.*—*Pl.* רְשָׁתוֹת. Kel. XXIII, 5 (Mish. ed. Altona 1853 רששות, corr. acc.).

רַ, v. חֵרֵת, a. חֵרֵת.

רַתַּת, v. רתי.

רַתְוָתָא, v. רִידְוָותָא.

רַתְוָתָא, v. רִיתְוָתָא.

רַתְחוֹר* (or רַתְחוּר) m. (רָתָה) *relief, mercy, pity.* Hag. II, 1 (11b) ר' לו שלא בא לעולם (Ms. M., a. Var. in Ar. רָאוּי) it would have been a mercy to him not to have been born; (Y. ed. ר' לו כאילו לא בא לעולם a pity for him! he is as though he had not been born; Mish. ed. ראוי לו כאילו לא וכ' he is looked upon as though &c.).

רַתּוּת, v. רִיתּוּת.

רָתַח (b. h.; cmp. רתשׁ) *to bubble, boil, be hot.*—Part. רוֹתֵחַ; f. רוֹתַחַת; *pl.* רוֹתְחִין, רוֹתְחִים; רוֹתְחוֹת. [Tradit. pronunc. רוּתָח adj.] Y. Sot. IX, 24a חלב ר' milk fresh from the goat. Y. Pes. VII, beg. 34a והרי הוא ר' ומרתיח but is not the iron spit hot and does is not impart heat (to the lamb on it)? Bab. ib. 76a סולת ר' heated flour. Ib. 94b כל העולם כולו ר' וכ' (in the summer) the whole world is hot, and the springs are cold; כל ... מעיינות ר' (in the winter) the whole world is cold, and the springs are hot; a. fr.—Esp. רוֹתְחִין *hot water.* Snh. 108b; R. Hash. 12a, v. קִלְקֵל. Y. Ber. II, 5b bot., v. כָּוָה. Deut. R. s. 3 כשתראה אותי נותן ר' וכ' when thou seest me put hot water (to the wine), put thou cold water in &c., i. e. when I am angry, appease thou me &c.; a. fr.

Hif. הִרְתִּיחַ 1) *to cause bubbling, foaming.* B. Mets. 61b ובמשורה שלא הַרְתִּיחַ 'and in liquid measure' (Lev. XIX, 35) one is warned that one must not make the liquid foam; B. Bath. 89b; Tosef. ib. V, 5 ולא להקפיצה ... אין ... לא להַרְתִּיחַ (Var. להרתיע) the storekeeper is not permitted to make the liquid bubble in the measure, or to make it bound.—2) *to heat.* Tosef. Yoma I, 20 היו מַרְתִּיחִין וכ' עששיות ... they heated &c.; (Yoma 34b מחמין); v. עֲשָׁשִׁית. Y. B. Bath II, beg. 13b הסלעים מרתיחין the rocks give out heat; Y. Sabb. IV, 6b bot. Cant. R. to II, 17 עד שאַרְתִּיחַ היום until I shall make the day hot (for Israel's enemies); a. fr.—3) *to grow hot.* Tosef. Pes. V, 8 אינו מַרְתִּיחַ does not get hot, v. שָׁרַב I. Gen. R. s. 67 מרתיחים ... התחילו (not מרתיתים) the walls of the house began to be hot; Yalk. ib. 115. Esth. R. to I, 1 (playon אחשׁורוֹשׁ) שהיה מרתיח וחוֹשׁ he used to be hot (angry), and weaken (relent) again. Cant. R. to IV, 5 two families אחת מיקרת ואחת מַרְתַּחַת one of which was cold-blooded, and the other hot-blooded; a. e.

Pi. רִיתֵּחַ *to heat, boil.* [Yalk. Gen. 27 רי, v. עלין]—Part. pass. מְרוּתָּח, *pl.* מְרוּתָּחִין. Lev. R. s. 14 מירה של אשה מר' וכ' the inner parts of woman are hot &c. Sabb. III, 5; Pes. 40b; a. e.

רַתַּח ch. same, *to boil, be hot.*—Part. pass. רָתִיחַ; *pl.* רָתְחִין. Targ. Y. I Gen. L, 1 חמרין רתי' (some ed. רָתְחִין). Targ. Job XXIV, 24 Ms.—Y. Pes. III, 30a top דלא יִרְתְּחָן ויחמעין that they may not get hot and ferment. Ber. 62b קְדָרָא, v. קְדָרָא; a. e.—רָתְחִין *hot water.* Ex. R. s. 45 מזגין ר' (not רתחים), v. מְזַג; Midr. Till. to Ps. XXV, 4.—Trnsf. *to be excited, wroth.* Targ. Ps. XXXIX, 4. Targ. Y. Deut. XIX, 6. Targ. Koh. VII, 9; a. fr.—Ber. 7a רגע ר' for a moment the Lord is wroth. Ib. 29b לא תִּרְתַּח ולא תחטי be not excited, and thou shalt not sin. Zeb. 30b bot. אם כן מִתְרַתַּח ר' if so, he might get angry; a. e.

Af. אַרְתַּח, *Pa.* רַתַּח *to boil; to heat, excite, arouse the*

anger of. Targ. Job XLI, 23 מְרַתַּח (some ed. מְרַתַּח *Pa.*). Targ. Koh. l. c. מסרב ומְרַתַּח (ed. Vien. ומְרַ׳, corr. acc.; some ed. ומְרַתַּח).—[Targ. Job IV, 10 מרתיתין, v. רְתַח.]—Pes. 76ᵃ רוטב מַרְתַּח לירח וכ׳ (or מְרַתַּח) the juice (dripping) heats the clay (of the oven) &c. Taan. 4ᵃ דקא מַרְתְּחָא ... הההוא לירח (or מְרַתְּחָא) if a student gets angry, it is the (zeal for) the Law that excites him; a. e.—Part. pass. *Pa.* מְרַתַּח; f. מְרַתְּחָא. Targ. Y. I Lev. VI, 14 מְרָתְּחָא (Hebraism; h. text מרבכת).—Gitt. 57ᵇ מר׳ וסליק אשכחיה ... he found the blood of Zechariah bubbling and coming up; (Snh. 96ᵇ דהוה קא רתח).

רְתָחָא, *pl.* רְתָחִין, v. preced.

רְתָחָא, רִי׳, m. (preced.) 1) *heat; anger, excitement.* Targ. Ps. XIX, 7. Ib. XXXVII, 8. Ib. LXXVIII, 38 Ms. (ed. חמת׳); a. fr.—Ber. 7ᵃ ומי איכא ר׳ וכ׳ is there anger before the Lord, i. e. is the Lord ever angry? Snh. 105ᵃ (ref. to Ez. XX, 33) כל כי האי ר׳ לירתח וכ׳ let the Merciful have all that anger, if he only redeem us; R. Hash. 32ᵇ; a. e.—*Pl.* רְתָחָוָא, רִי׳. Targ. Ps. LXXVI, 11 (ed. Wil. *sing.*; h. text חמות).—2) (cmp. קָצְפָּה) *pestilence.* B. Kam. 60ᵇ בעידן ר׳ הורי וכ׳ closed the windows at the time of an epidemic.—3) *foam*, v. רוּתְחָא.

רְתָחָן m. (preced.) *hot-tempered, irascible.*—*Pl.* רְתָחָנִין. Pes. 113ᵇ, v. רַחֲמָן.

רְתָחָנָא ch. same. Kidd. 8ᵇ סברא אירבדקיה ... אי ר׳ וכ׳ she thought, I will test that man whether he is or is not hot-tempered. Pes. 110ᵃ מלכא ר׳ מאי וכ׳ (v. Rabb. D. S. a. l. note 6) a rash king does what he pleases (ʿEn Yaʿăk מלכא רשותא בידיה).

רְתָחְתָּה f. (preced. wds.) *boiling pot*; ר׳ מעשה a cooked dish. Ned. VI, 2 (49ᵃ) חנודר ממעשה קדרה אינו אסור אלא מב׳ ר׳ (Rashi רְתָחְתָּא) if a person vows abstinence from 'what is made in a pot', he is forbidden only boiled dishes; Y. ib. 39ᶜ bot. רותחנה (corr. acc.).

רְתָּה, רְתִי (cmp. רְתַת) *[to tremble,] to be lax, lenient* (cmp. רְפָה).

Pi. רִיתָּה *to be indulgent, compassionate, lenient.* Gen. R. s. 19 (ref. to לרוח היום, Gen. III, 8) ר׳ עליו כל שהיום וכ׳ the Lord was lenient to him, for the farther the day sinks, the cooler it grows, opp. חקשה; Yalk. ib. 27 ריתה (corr. acc.). Sifra Sh'mini, Par. 1, ch. I אלא שור׳ המקום על וכ׳ Rabad, a. Ar. (ed. שריחם) but the Lord had pity on Aaron.—V. רְתוּי.

רְתִיוֹן m. (preced.) *indulgence, clemency.* Tosef. Neg. VI, 7 אין המקום דן ... אלא ברי׳ the Lord punishes man with clemency (offering him an opportunity to repent and be relieved).

רְתִיתָא, v. רְתַח, a. רוּתְחָא.—[Targ. Ps. II, 11 ed. Wil., v. רְתִיתָא.]

רְתִיתָה f. (רְתַח) *effervescence, scum, foam.* T'bul Yom I, 1 ראשונה ... רְתִיתָה the first scum that comes up in boiling groats of beans. Ib. ר׳ יין חדש the scum of new wine. Ib. 2 ר׳ יין ישן the scum of old wine.

רְתִיכָא, v. רְתָכָא.

רְתִימִין, v. רְתָמָא.

רְתִיעַ, v. רָתַע.

רְתִית, v. רְתַת.

רְתִיתָא c. (preced.) *trembling.* Targ. Hos. XIII, 11. Targ. Ps. II, 11 (ed. Wil. רתיחא, corr. acc.); a. fr.

רָתַךְ, *Pi.* רִיתֵּךְ *to join, weld, rivet.* Ab. Zar. 52ᵃ כלי ר׳ לע״ז if one welds a (broken) vessel for idolatrous purposes, contrad. to עשה. Sabb. 16ᵇ שברתן ... וריתכן וכ׳ she broke them (the silver vessels) and gave them to a silversmith, who welded and made them into new vessels. Ib. 52ᵇ; a. e.

רַתָּךְ m. (v. preced.) *chain; band* (of men). Targ. Is. XXI, 7; 9 ר׳ אנש (h. text רכב איש, רכב).

רְתִיכָא, רִיכָא, רְתָכָא c. (preced.) *chariot with horses.* Targ. Gen. XLI, 43 ר׳ חנייתא (Var. תניינא masc.). Targ. O. ib. XLVI, 29 רְתִיכְתֵּיהּ ed. Berl. (oth. ed. רְתִיכוֹתֵיהּ) *pl.*; Y. (אַרְתִּיכְתֵּיהּ); a. fr.—*Pl.* רְתִיכִין, רְתִכְיָא, רְתִיכִי׳. Targ. Ex. XIV, 7. Ib. 28; a. fr.

רוֹתֶם, רֹתֶם m. (b. h.) a species of *broom*, growing in deserts. Gen. R. s. 98, end מעשה בר׳ אחד וכ׳ it is told of a broom which men made fire with, and it burnt twelve months; Midr. Till. to Ps. CXX; a. e.—*Pl.* רְתָמִים. Ib. לכך נמשל לה״ר כגחלי ר׳ therefore is the evil tongue compared to the embers of broom fire; Gen. R. l. c. גחלי ר׳ אע״פ שהוא כבה וכ׳ a fire of broom coal, although it is extinguished on the surface, continues to burn within. Ib. s. 53 (ref. to השיחם, Gen. XXI, 15) שכן דרך הר׳ וכ׳ for the *rothem* shrubs usually grow in the desert; a. e.

רְתָמָא רוּ׳, רִי׳, ch. same. Targ. I Kings XIX, 4.—Sabb. 54ᵇ קיסמא דר׳ a chip of broom.—*Pl.* רְתִמַיָּא, רִי׳, רוּ׳. Targ. Job XXX, 4 עקרין ריתמין ed. Lag. (read: עקרין דר׳ or עקרי ר׳; oth. ed. רְתִימִין); sec. vers. עיקרי ריתמיא (ed. Wil. רוי׳; h. text שיחים).

רָתַע (cmp. רָתַת) *to tremble, shake.*

Nif. נִרְתַּע *to be startled*; נ׳ לאחוריו *to be startled and move backward, to start back.* Par. III, 3. Y. R. Hash II, beg. 57ᵈ ונִרְתַּעְתִּי לאחוריי I started back (was astonished); (Tosef. ib. I, 15 נבעתתי ונפלתי); Bab. ib. 22ᵇ ונרתעתי ונפלתי (Ms. M. 2 והתרשתי, read: והתְרַתַּעְתִּי *Hif.*); a. fr.

Hif. הִתְרִתִּיעַ 1) same. Y. Ber. III, 6ᵈ bot. וה׳ מלפניו כמְרַתִּיעַ וכ׳ and he shrank back from it, as one shrinks from a serpent. Num. R. s. 12³ וה׳ לאחוריו ... שלשה three things did Moses hear by which he was startled (puzzled); a. e.—2) (cmp. רָתַח) *to be excited*; (of a serpent) *to hiss.* Gen. R. s. 10 ראה נחש מַרְתִּיעַ ובא saw a serpent coming on in excitement; Lev. R. s. 22. Y. Ber. V, 9ᵃ bot. אבל הירה מרתיע ובא כנגדו but if the serpent comes against him in

excitement, opp. כרוך; a. e.—3) *to frighten away.* Sabb. 55[b] (play on פּוּחִי, Gen. XLIX, 4) וְעִוּוַתְהּ חִירְחַעְתָּהּ פִּרְחָהּ וכ' thou didst scare her, thou didst frighten her away, and sin flew from thee.

רְחַיַּע, רְחַע ch. same, 1) *to tremble, be startled.* Targ. Lam. I, 8 וְרַחֲשַׁת (Ar. וְרַחֲעַת). Targ. Y. I Ex. XX, 15. Targ. Cant. II, 5.—2) *to be excited.* Targ. Y. II Deut. XIX, 6 (Y. I ירחת; h. text ירחם).

Af. אַרְחַע *to cause to shrink back, withdraw.* Targ. Lam. II, 3. Ib. I, 13 אַרְחִיעַנִי קדל קדם וכ' ed. Lag. (in oth. ed. קדם omitted) he made me turn my back in fear before &c.; (Ar. רַחְעַנִי, *Pa.*).—*Part. pass.* מְרַחַע *excited, trembling.* Erub. 67[a] מְרָחְעָן שיפוותיה ממחנייתא וכ' his lips trembled (in astonishment) at the erudition of &c.; (Ar. מרחע ממתנ' he trembled &c.). Ib. מרחע כוליה גופיה מפילפולא וכ' his whole body shook (in wonder) at the ingenious argument of &c.; (Ar. s. v. רת: מרחת).

Pa. רַחַע same, v. supra.

Ithpa. אִירְחַע *to bubble, boil.* Targ. II Esth. I, 2 (3) וחמא דְמִירְחַע בארעא . . . and Nebuchadnezzar saw his (Zechariah's) blood bubbling in the ground (Gitt. 57[b] מרחח).

רָחַף (cmp. רָחַךְ, a. b. h. רָחַם) *to join.* Denom. מְרַחֵף (cmp. אַכְלָבָא, כְּלוּב).

Pi. רַחֵף (denom. of מְרַחֵף) *to store.* Tosef. B. Mets. VIII, 30 לא יְרַחֵף על גבי יין מפני שטוען וכ' ed. Zuck. he must not store wine over it, because he overloads the walls; (oth. ed. לא ירחף מפני שמכחישין וכ' he must not turn the dwelling into a store house, because they (the stored things) weaken &c.

רָחַק (b. h.; cmp. רָחַךְ) *to join*; (denom. מרחק, v. מַרְחוֹקָא; *knuckles, fist*, whence:) רָחַק (cmp. סָטַר) *to strike with the knuckles.* Tosef. Zab. IV, 1 רוֹחֲקוֹ ed. Zuck. (ed. חחקו, corr. acc.) if he knuckles him, contrad. to תָּקַע.

Hif. הִרְחִיק 1) *to knock.* Y. Ber. I, 2[d] bot. בא וה' על פתחו וכ' (not והרחיק) came and knocked at the king's door. Ex. R. s. 33 (ref. to Cant. V, 2) אני ישנה . . . וחקב"ה מַרְחִיק עלי (not עלי) 'I (Israel) was asleep' after making the golden calf, but 'my heart awoke', when the Lord knocked at it, . . . 'open unto me &c.' Ib. s. 27 . . . כשנגלה שלא ה' עליה when the Lord revealed himself at Mount Sinai, there was not a nation at whose doors he did not knock, but they declined &c. Pesik. Aḥăré, p. 176[a] שאם יַרְחִיק וכ' Ar. (ed. יִרְחַק *Pi.*) if he knocks, they will open for him (if he studies, he will enter into the interior of learning), if for Talmud &c.; Lev. R. s. 21 ירחק; a. e.—2) (with אחר) *to shake the fist at, to rebel.* Gen. R. s. 45 כל מי שהּ' אחר מדת הדין וכ' whosoever rebelled against divine justice, did not come out unscathed from under its hands.

Pi. חִרְחֵק *to knock,* v. supra.

Nif. נִרְחַק *to be joined, welded.* Cant. R. to IV, 4 (expl. מחארמות, ib.) אלו שתי . . . כמין שתים נִרְחָקוֹת (not נרחיקות) this refers to the two cord-like chains of gold which came forth from the breast-plate, and which appeared like two welded together.

רִי, רְחָקָא m. (preced.) *chain-like fence, twisted hedge.* B. Mets. 107[b] top דקא מהדר ליה שורא ורי' when he surrounds his field with a wall or a hedge (excluding it from sight).

רָחַת (cmp. רָחַע) *to tremble, shake.* Num. R. s. 12[11] עד שלא הוקם . . . חיה העולם רוֹחֶתת וכ' before the Tabernacle was erected, the world was unstable, opp. נתבסס, v. בָּסַס. Sot. 8[a] איכא ביניידהו רוֹחֶתת the practical difference between them exists in the event of her trembling (when it is not to be apprehended that she may become defiant in the presence of another woman); ורותתת מי משקין but even if she trembles, dare we permit two women to take the test simultaneously?

Pi. רִחֵת same. Ḥull. 24[b] (expl. עד שיזקין) עד שיְרַחֵת until he trembles (from old age). Gen. R. s. 5, end כיון שנברא . . . מְרַחֲתִים when iron was created, the trees began to tremble; אמר להן למה אתם מרחתים וכ' said the iron to them, why do you tremble, allow no wood to be put into me, &c. Num. R. s. 20, beg. היה מְרַחֵת על עצמו he began to tremble for his own safety. Ex. R. s. 29 ההר מרחת the mountain shook. Ib. ניתנה מקום והיתה מְרַחֶתֶת she made room (for the king) and trembled; a. e.

Hif. הִרְחִית same. Ib. וישראל מַרְחִיתִין and the Israelites trembled. Ib. s. 27 . . . ועומד ומַרְחִית וכ' והיה and the servant stood before the king trembling. Ib. [read:] למה אתה מרתית (some ed. מְרַחֵת) why dost thou tremble?; a. e.

רְחִית, רְחֵת ch. same. Targ. Esth. V, 9 (h. text זע). Targ. Ps. XXXIII, 8. Ib. XCVI, 9 רְחוֹתוּ ed. Lag. (ed. Wil. רְחָתוּ). Ib. LXXVII, 17 רְחִיתוּן ed. Lag. (ed. Wil. רָחָתוּן); a. fr.—B. Bath. 167[a] דרחיתא ידיה Rashb. whose hand trembled (ed. דרחית ידיה, Ms. R. דמירחת who trembled with his hand).

Pa. רַחֵת *to shake, frighten.* Targ. Job IV, 10 מְרַחֲתִין כרכיא Ms. (ed. Lag. מריתיתין, corr. acc., or מְרַחְרְחִין וכ' *Af.*; ed. Wil. a. oth. מרתיהין כרביא, כרביא, corr. acc.) frighten cities with their robberies.

Af. אַרְחִית 1) *to tremble.* Targ. Y. I Num. XXI, 34.—2) *to frighten,* v. supra.

Ithpe. אִירְחַת *to shake, be frightened, afraid.* Ḥull. 96[a] א' נפל וכ' he was frightened, and the knife fell out of his hand. Ib. לא תִירְחַת be not alarmed. Ab. Zar. 22[b] מירחתי . . . אינהו אנן . . . לא מִרְחֲתֵי they (the gentiles) who know one another's ways are afraid (lest they be watched); of us who know not their habits, they are not afraid. Ib. מִירְחָתָא she is afraid. B. Bath. l. c., v. supra.

רָחַת m. (preced.; b. h. רֶחֶת) 1) *trembling, awe.* Ber. 22[a]. Lev. R. s. 11. Tanḥ. Lekh. 1; a. fr.—2) (from its trepidation; perh. to be read: רָחָת) *sweetbread, pancreas.* Ber. 44[b]; 57[b]; Ab. Zar. 29[a] וריחת Ar. s. v. רת (ed. Koh. וְהַרְתָּ; Ar. in explain. our w. uses ריחת), v. הָרָת.

שׁ

שׁ *Shin* (ש Sin), the twenty-first letter of the alphabet.—שׁ interchanges with ת, e. g. שׁוּב, ch. תּוּב; נָשַׂר ch. נְחַר; פָּשַׂר a. פָּרַר &c.—שׁ interchanges with ס and ז q. v.—שׁ a formative letter (for *Shafel*), e.g. שִׁלְהֵב, שִׁחֲרֵר, שִׁחֲרֵר &c.

ש׳ as numerical letter, *three hundred*, v. א׳.

שֶׁ־ (b. h.) a prefix = אֲשֶׁר, *who, which, that, for* &c. Ber.I,1 משעה שהכהנים וכ׳ from the time that the priests &c. Ib. מעשה שבאו וכ׳ it happened that &c. Ib. כל מה שאמרו וכ׳ in all cases in which the scholars fixed midnight as a term &c. Ib. עד שיעלה וכ׳ until the morning dawn rises. Ib. 2 שכן דרך וכ׳ for such is the habit of kings &c. Ib. 4 אינו רשאי שלא לחתום he is not permitted to omit the closing benediction; ושלא לחתום וכ׳ and where the scholars have arranged not to use a closing benediction &c.; a. v. fr.

שָׁאַב (b. h.) *to draw water; to attract, absorb, imbibe.* Mikv. II, 6 שלא נתכוין לְשָׁאוֹב for he had no intention to draw water. Sabb. II, 4 בשביל שתהא שׁוֹאֶבֶת in order that it (the wick) be soaked. Gen. R. s. 14 בשעה . . . ושואבת וכ׳ while man is asleep, the soul rises and imbibes life for him from above. Ib. s. 70 (ref. to Gen. XXIX, 2) משם היו שׁוֹאֲבִים רוח וכ׳ from there (Zion) did they (the pilgrims) draw holy inspiration. Ib. s. 42 (play on שׁאב, Gen. XIV, 2) שהיה שׁוֹאֵב ממון he absorbed (was greedy after) money; a. fr.—אבן שואבת, v. אֶבֶן.—בית השואבה, v. שׁוֹאֵבָה.—*Part. pass.* שָׁאוּב; f. שְׁאוּבָה; *pl.* שְׁאוּבִין, שְׁאוּבִים; שְׁאוּבוֹת.—מים ש׳ drawn water, contrad. to מים חיים well water. Tosef. Mikv. II, 9 אחד שאוב ואחד כשר one reservoir containing drawn water (and therefore unfit for immersion), and one that was fit. Mikv. VI, 3 וחש׳ מן הצד and the cavity containing drawn water was located sideways. Sabb. 15ª שלשת לוגין מים ש׳ וכ׳ three Logs of drawn water in a bath make it unfit for immersion. Mikv. VII, 6 המים שבתוכן ש׳ the water therein is considered as drawn (is unfit); a. fr.

שְׁאִיב, שְׁאֵב ch. same.—Part. שָׁאֵב, שָׁרֵיב; f. שָׁאֲבָא, שָׁאֲרְבָא, שָׁרְבָא; *pl.* שָׁאֲבֵי, שָׁרְבֵי &c. Targ. I Chr. XX, 2 שאבנא ש׳ = h. אבן שׁוֹאֶבֶת, v. אֶבֶן; Targ. II Chr. XXIII, 11 אבן טבא ושריבא (ed. Lag. only אבן טבא).—Hull. 93ᵇ מְשָׁאֲבִי they (the glowing coals) draw (the blood out of the veins), opp. צְמָתָה; Pes. 74ᵇ. Yoma 69ᵇ אברא משאב שאיב קלא lead absorbs (deadens) the sound; Snh. 64ª דשׁריב ed. Sonc. (ed. דשׁרירק; Ms. M. דשאיק, v. Rabb. D. S. a. l. note 70); a. fr.

שָׁאַב pr. n. pl. *Shaab* (Saab), in Galilee (v. Jos. B. J. III, 7; 21). Lev. R. s. 20; a. fr.

שְׁאַבְתָּא, v. שָׁאַב.

שָׁאַג (b. h.; cmp. שגג) [*to be excited,*] *to roar, shout.* Ber. 3ª ושׁוֹאֵג כארי . . . על כל at the beginning of every watch the Lord sits and roars (in mourning) like a lion. Gen. R. s. 93 ושָׁאֲגוּ שניהם and both of them shouted; a. fr.

שָׁאנָא, שָׁנָא m. (v. Löw Pfl., p. 64) *teak,* an Indian tree. R. Hash. 23ª (expl. תדהר, Is. XLI, 19); B. Bath. 80ᵇ (Ms. R. שנא). Sabb. 129ª (Ms. O. שגא); ib. 119ª דשגא Ar. (Ms. O. דשיגא, v. Rabb. D. S. a. l. note 1; ed. דשינא), v. חַכְחָקָא.—*Pl.* שָׁנֵי, שָׁאנֵי. Targ. Cant. III, 9; I, 17 (ed. Vien. שגי, not שני).

שָׁאוֹב m. (שָׁאַב) *trough.* Y. Ned. I, 36ᵈ bot., v. נִיאַב.

שְׁאוּבָה, v. שְׁאֵרָה.

שָׁאוּבְתָּא f. = h. שׁוֹאֲבָה, *ceremony of drawing water.* Targ. Y. Deut. XVI, 14.

שָׁאוּל (b. h.) pr. n. m. *Shaul, Saul,* 1) king of Israel. Meg. 14ª ש׳ ויהוא וכ׳ Saul and Jehu, who were anointed out of a flask. Yoma 22ᵇ; Yalk. Sam. 117, v. עָנָה II. Sot. 10ª בצווארו ש׳ Saul (bore a divine appearance) by reason of his neck (high stature); a. fr.—2) אַבָּא שָׁאוּל *Abba Shaul,* a Tannai (v. Fr. Darkhé, p. 176 sq.). Tosef. Ter. VII, 2. Tosef. Kil. IV, 10. Yeb. 3ª. Sabb. 133ᵇ; a. fr.—3) Gen. R. s. 94 ר׳ יוחנן בר ש׳ ed. Wil. (oth. ed. שְׁאוּלָה).

שְׁאוֹל c. (b. h.) *nether world, grave, depth.* Erub. 54ª שאין בש׳ תענוג וכ׳ for there is no pleasure in the grave, and death knows no tarrying. Ib. ואם תאמר בש׳ . . . מי יודה לך Ms. M. (ed. יגיד) and if you will say, I will leave my children a settlement: who will thank thee for it in the grave? Y. Yeb. I, 3ª bot., v. הֵרֵיטָא. Yalk. Is. 261 ואם . . . שנפל עד ש׳ וכ׳ and when he (the Lord) sees a man fallen even to the grave, he raises him up (ref. to Ps. CXIII, 7 מקימי מעפר). Sot. 10ᵇ מתחתיו נבקע ש׳ the deep burst open under him (Absalom). Ab. IV, 22 ואל . . . שהש׳ בית מנוס לך let not thy passion reassure thee that the grave is a house of refuge (from responsibility) to thee; a. fr.

שְׁאוֹל ch. same. Targ. Is. XIV, 9; 11; 15. Targ. O. Deut. XXXII, 22; a. e.—V. שְׁיוֹל.

שְׁאוּלָה pr. n. m. (?) *Sheulah,* v. שָׁאוּל.

שְׁאוֹר־ m. (b. h. שׁאר; שׁאר *to swell, rise*) 1) *rise, swelling* Maasr. I, 2 התמרים משירדלו ש׳ (Ar. סאור) dates are subject to tithes when they begin to swell (rise like dough), expl. Y. ib. 48ᵈ bot. משיחמלא החריץ, v. חָרֵץ; Y. Dem. I, 21ᶜ bot.—2) *leaven.* Hall. II, 6 חם ושׁאוֹרָן וכ׳ if they (the quantities of flour) with the leaven put in and the bran . . . make up the five Kabs. Pes. 5ª השבתת ש׳ the removal of leaven (Ex. XXI, 15). Bets. 7ᵇ שאין ראוי וכ׳ ש׳ leaven, which is not fit to eat, opp. חמץ; a. fr.—Trnsf. *passion, evil inclination, corruption.* Ber. 17ª, v. עִיסָּה. Gen. R.

s. 34 (ref. to Gen. VIII, 21) עלוב הוא חש' וכ' it is poor leaven which he that created it declares to be bad. Yalk. Ruth 601 תופס שְׂאוֹרוֹ ... אל תאמן trust no proselyte up to twenty-four generations, for he still retains his corruption, v. סְרָאוּר.—V. שְׂרָאוּר.

שָׁאַט, v. שׁוּט.

שָׁאַטַּר, v. שָׁטַר.

שָׁאַיב, v. שָׁאַב.

שְׁאִיבָה f. (שָׁאַב) *drawn water*. Y. Orl. II, 62ª משום ש' נכרית (ed. Krot. once שאובה) (the bath is disqualified) on account of the drawn water which is distinguishable (by its color). B. Bath. 66ª מכלל דש' דאוריתא this would indicate that the disqualification of a bath through an addition of drawn water is Biblical law.

שָׁאִיט, v. שׁוּט ch.

שָׁאִירָא, v. שָׁרָא.

שָׁאִיל, v. שָׁאַל.

שְׁאֵילָא, v. שְׁאֵלְתָּא.

שְׁאֵילָה, v. שְׁאֵלְתָּא.

שְׁאֵילָה f. (שָׁאַל) 1) (with שלום, or sub. שלום) *salutation, greeting*. Y. Ber. V, 9ª במלכי או"ה משיב שְׁאֵילַת שלום as regards gentile kings, you may answer the greeting (during prayer). Y. M. Kat. III, 82ª bot. אגרות של רשות זו ש' שלום "letters of a secular character" (ib. III, 3), that means, social correspondence. Macc. 23ᵇ (בשם) וש' שלום and using the name of the Lord in salutation. Shebu. 32ª, a. fr. כדי שאילת תלמיד לרב as much time as is required for the disciple to salute the teacher (שלום עליך רבי); כדי ש' הרב לתלמיד as is required for the teacher to salute the pupil (שלום עליך); a. fr.—2) *borrowing*. B. Mets. 95ᵇ עד שיחו בעלים משעת ש' עד וכ' (the borrower is responsible,) unless the owner is present from the moment of lending the animal to that of the accident. Ib. בבעלים ש' borrowing an object together with employing its owner for service. Ib. 98ª, sq. שאילה (interch. with שַׁאֲלָה or שְׁאֵלָה), v. שְׂכִירוּת; a. fr.—V. שְׁאֵלָה.

שְׁאֵילְתָּא pr. n. m. *Sh'ilta*. Gitt. 39ᵇ (marg. correction שְׁאֵילַת).

שְׁאֵילָתָא, v. שְׁאֵלְתָּא.

שְׁאֵיר, v. שְׁאַר.

שָׁאַל (b. h.) 1) *to ask, beg; to inquire, question*. Yoma 75ª bot. בשר שָׁאֲלוּ שלא וכ' flesh for which they asked unreasonably was given them at an unreasonable time (in the evening) &c. Taan. 4ª, v. הוֹגֵן. Ber. V, 2 (33ª) ושׁוֹאֲלִין (את) הגשמים וכ' (Bab. ed. ושְׁאֵלָה, v. Rabb. D. S. a. l.) and the prayer for rain is inserted in the Benediction of Years (the ninth section of the Prayer of Benedictions, v. שָׁנָה). Taan. I, 1 אף אני לא אמרתי לְשָׁאוֹל אלא להזכיר I also did not say, 'to ask' for rain, but to mention rain. Ib. 2. Y. Ber. V, 9ᵇ bot. שׁוֹאֵל צרכיו, v. צוֹרֶךְ. B. Bath. IX, 1 רְשָׁאֲלוּ וכ', v. פֶּתַח. Ab. IV, 18 ואל תְּשַׁאֵל לו בשעת נדרו ask not thy neighbor (as to circumstances which may change the aspects of his vow) at the moment of his vow, v. infra *Nif.* Ib. V, 7 שואל כענין ומשיב וכ' he (the wise student) asks pertinent questions, and (when asked) replies in agreement with the adopted law. Bekh. 36ª עמד השואל וש' וכ' the questioner (at college) arose and asked &c. Ned. 20ª שָׁאֲלוּ את וכ' they asked Imma Shalom &c. Nidd. 68ᵇ בראשון לא שָׁאַלְתִּי ... שלא שאלתי as to the first day I did not ask, and I made a mistake in not asking. Gen. R. s. 68 מטרונה שָׁאֲלָה וכ' a Roman matron asked R. Josè &c.; a. v. fr.—Yoma 73ª כיצד שׁוֹאֲלִין השואל פניו כלפי נִשְׁאָל חנשאל וכ' how were the Urim and Tummim consulted? The inquirer had his face directed to him (the priest) who was consulted, and the latter directed himself to the Divine Presence (the Urim and Tummim). Ib. אין שואלין שני וכ' you must not ask two questions at a time; a. fr.—ש' בשלום (or sub. בשלום) *to salute*. M. Kat. 21ᵇ הוא שואל בשלום אחרים ... אחרים אין שואלין בשלומו וכ' he (the mourner during the first thirty days) may inquire after the peace of others, for they dwell in peace, but others must not inquire after his peace, for he does not dwell in peace. Ib. משיב, v. שׁוּב; a. fr.—2) (cmp. דָּרַשׁ) *to discuss, lecture*. Tosef. Meg. IV(III), 5 שואלין הלכות וכ' the laws of Passover are expounded on Passover &c., v. עִנְיָן; Meg. 29ᵇ שואלין בהלכות וכ'; Y. Pes. I, 27ᵇ bot.; Bab. ib. 6ª שואלין ודורשין Ms. M. (ed. שואלין בהלכות וכ', v. Rabb. D. S. a. l. note); Snh. 12ᵇ; a. fr.—3) (cmp. בָּעֵי I) *to beg to remark, to submit*. Y. Shek. I, beg. 45ᵈ ר' חזקיה ש' משמה וכ' R. H. remarked, according to this &c. Ib. 46ᵇ. Y. Snh. IX, 27ª bot.; a. fr.—4) *to ask for a loan, to borrow*. Sabb. XXIII, 1 שואל אדם מחבירו וכ' a man may borrow of his neighbor vessels of wine or oil (on the Sabbath), but must not say הַלְוֵנִי (v. infra *Hif.*); a. fr.—Esp. *to borrow an object for use* (with ref. to Ex. XXII, 13 sq.). B. Mets. 103ª שואל אדם בטובו לעולם if a person borrows an object (saying, 'lend it to me) for its usefulness', it is a standing loan (he is permitted to take it whenever he desires to use it). Ib. VIII, 1 השואל את הפרה וש' בעליה עמה if a person borrows a cow for work, borrowing her owner with her (the owner lending his personal service). Ib. 95ᵇ שָׁאֲלָהּ ואחר כך ש' וכ' if he borrowed the cow only, and after a while borrowed her owner; a. fr.—שׁוֹאֵל *the borrower* of an object. Ib.ª חיובא דש' the responsibility of the borrower. Ib. 96ᵇ top ש' הוי או שוכר הוי is he legally considered a borrower or a hirer? Ib. III, 2 וחש' ישלם וכ' and the borrower must indemnify the hirer; a. fr.—Sabb. 96ᵇ לשוּלְיָא (Ar. לשוולידהן, v. שׁוּלְיָא) אורגי ... the curtain weavers were wont to throw the clue over to such as would borrow it from them.—Part. pass. שָׁאוּל; f. שְׁאוּלָה &c. Taan. 23ᵇ טלית ש' הירתה וכ' it was a cloak that had been lent to me, I had borrowed it for such a purpose (for ordinary wear), but not for that purpose (to wear it when carrying a load). Ib. IV, 8 בכלי לבן שָׁאוּלִין וכ' ... שבהן on those days the maidens of Zion went out (to the vineyards) in white garments borrowed for the purpose, in order not to put to shame those who had none; a. fr.—

[Gen. R. s. 65 לא שאול... ולא שאולה, v. next w.—Ib. s. 19 שאולת חומץ, read: שׁוֹאֶלֶת, a woman asking for some vinegar.]

Hif. הִשְׁאִיל 1) *to cause inquiry, to inquire.* Ber. 6b הקב"ה מַשְׁאִיל בו כל הרגיל ... if one who comes regularly to synagogue fails to come one day, the Lord holds inquiry about him. Yeb. 76b עד שאתה משאיל עליו ... שְׁאַל וכ' instead of inquiring about him whether or not he is fit for government, ask whether &c. Ib. (in Chald. dict.) אאבוה קא משאיל he (Saul) asked (Abner) to inquire who his (David's) father was. B. Bath. 123a הירחה יושבת... ומַשְׁאֶלֶת וכ' she sat at the cross-roads and made inquiries; a. e.—2) *to lend.* Sabb. 148a (ref. to Mish. ib. XIII, 1, v. supra) מאי שנא הַשְׁאִילֵנִי ומאי שנא הלוינִי what is the difference, whether you say *hashileni* (lend me) or *halveni* (loan me)? השאילני לא אתי למיכתב וכ' when you say 'lend me', no document is expected to be written for it &c. Ned. IV, 6 חמודר... לא יַשְׁאִילֶנּוּ ולא יִשְׁאַל ממנו he who by his neighbor's vow is forbidden any benefit at his hand, must neither lend him nor borrow from him &c. B. Mets. 116a דברים העשויין להַשְׁאִיל וכ' things which are frequently lent out or hired out; a. fr.—מַשְׁאִיל *the lender, owner of the lent object.* Ib. 96a; a. fr.—[Pesik. Vayhi, p. 63a שאילו השאיל, v. שָׁחַל II.]

Nif. נִשְׁאַל 1) *to be asked, consulted.* Yoma 73a בגדים נ' בהן ... when the war chaplain is consulted, he wears the garments which the high priest wears when he officiates, v. supra. Ib. 85a נִשְׁאֲלָה שאלה וכ' the following question was asked in their presence; Kidd. 40b. Ned. 81a דבר זה נ' לחכמים וכ' this problem was placed before the scholars and the prophets, and they could not solve it &c.; a. fr.—2) נ' על *to allow one's self to be asked about the circumstances of a case, to appear before a scholar for a decision on a ritual case.* Y. Ter. VIII, 46a bot. שדעתו להישָׁאֵל עליה a case (of T'rumah) which he had intended to have a scholar decide. Ib. הריני מניחה על מנת שאֶשָּׁאֵל עליה I put it (the doubtful T'rumah) aside with the intention of having it decided &c. Toh. III, 6 שאין בו דעת להִשָּׁאֵל (a child) whose mind is not sufficiently developed to be questioned. Ib. V, 5 אם נִשְׁאֲלוּ זה וכ' if they come for a decision, each of them separately; a. fr.—Esp. (על נדרו) נ' *to come before a scholar for absolution from a vow.* Ned. 90a ולמי שאֶשָּׁאֵל עליו... קונם if one vows, I will not be benefited by N. N., nor by any scholar to whom I may apply for absolution from this vow; נ' על הראשון וכ' he must first apply for absolution from the first part of the vow, and then from the second. Ib. נזרו... נ' על נדרו he must first apply for absolution from his vow of abstinence, and then from his nazaritic vow. Ib. 69a נִשְׁאָלִין על ההקם וכ' you may apply for absolution in order to revoke your confirmation (of your daughter's vow), but you cannot do so in order to revoke your invalidation; a. fr.—3) *to be borrowed, to do gratuitous service.* B. Mets. 96a שותפין ששאלו ונ' לאחד מהן if partners borrow an animal for work, and its owner lends his services to one of them individually. Ib. האומר לשלוחו צא והִשָּׁאֵל לי וכ' (not והשאל) if a person says to his deputy, go out and do work in my behalf together with my cow (lent to my neighbor). Ib. האומר לעבדו צא והשאל עם וכ' if he says to his slave, go out and do work &c.; a. e.

שְׁיַל, שְׁיֵל, שְׁאֵל, שָׁאַל ch. same, 1) *to ask, inquire, beg.* Targ. II Kings III, 11. Targ. I Kings XIX, 4. Targ. Job XXXI, 30 למִשְׁאַל Ms. (ed. למִשְׁיַל). Targ. Y. Deut. I, 1 שַׁיְרִילַתּוּן (ed. Vien. שַׁיְרִילַתּוּן, read: שַׁיְרִילַתּוּן, *Pa*). Targ. Ps. CXXXVII, 3; a. fr.—לשלם, ש' בשלם, v. שָׁלָם.—Sabb. 20b; 21a שְׁאֵרִילְתְּרֵנְהוּ לכל וכ' Ib. 30a שְׁאוּל נָחוֹתָא, v. עֵיל. שאילה זו וכ' they asked the following question &c., v. Taan. 21a אי אינש דְּשָׁאֵיל לי וכ' if any one were to ask me a question from the Mishnah of &c. Y. Shebi. VII, 37c top הא גברא מְשָׁאֲלִינֵיה אתא שַׁאֲלִנֵּיה וכ' (not מישאלינית) here is a man whom you night ask; he came, and they asked; a. fr.—Part. pass. שְׁאִיל. Sabb. 30b ולענין שאילה דִּשְׁאִילְנָא קדמיכון and as to the question which I have been asked in your presence; [Rashi: דִּשְׁאִילְנָא which I asked, a courteous phrase for 'which you asked of me']; a. e.—2) *to borrow.* Targ. Ex. XXII, 13; a. fr.—[Targ. O. ib. XII, 36, v. infra *Af.*]—B. Mets. 97a החוא גברא דש' וכ' a man borrowed a cat from his neighbor &c. Ib. האי... למִשְׁאַל מידי וכ' if one wishes to borrow an object from his neighbor and be free from responsibility for an accident &c. Ib. נימא ליה שְׁאֵיל וכ' let him (the lender) say to him, first take what you want to borrow, and then &c. Yeb. 120b לא שָׁיְרִילֵי (not שיולי); B. Mets. 27b לא שְׁאִירֵי, v. סָמַךְ; a. fr.—Part. pass. as ab. Ib. 97a שאיל לן מר you (as teacher) are loaned to us, i. e. you are in our service, and if we borrow an object from you, we are not responsible, it being שאילה בבעלים, v. שְׁאֵילָה. Ib. אתון שְׁאִילְתּוּן לי you are in my service. Ib. אירחו ש' לחו... אינחו שְׁאִילוּ ליה וכ' he (the teacher) is in their (the scholar's) service on the Kallah day (v. כַּלָּה); they are in his on any other day; a. e.—Gen. R. s. 65 לא שאיל הוא לה ולא שְׁאֵילָה היא ליה (some ed. שאול... שאולה) he is not loaned to her, nor she to him, i. e. the simile does not fit the application, nor the application the simile.

Pa. שַׁיֵּל 1) same, *to ask, borrow* &c. Targ. Y. Ex. XII, 35; a. e.—Bets. 19a אתא... לשַׁיּוּלֵי וכ' he came before the Rabbis to ask &c. Hull. 3b דלישַׁיְּילֵיה קמן when he is not before us so that we could ask him. Tam. 32a מְשַׁיַּילְנָא לכו I am asking you; a. fr.—2) *to lend.* Targ. Y. Ex. XII, 36. —Taan. 21b, v. זְבִילָא. Ib. דמחממת... ומְשַׁיְּילָא וכ' who heated her oven and let her neighbors use it; a. fr.

Af. אוֹשֵׁל, אַשְׁאֵיל *to lend.* Targ. O. Ex. XII, 36 ed. Berl. (ed. Vien. שאילנון, corr. acc.); a. e.—Yeb. l. c. ולא מוֹשְׁלֵי, v. נָחַשׁ I. B. Mets. 116a דעביד לאוֹשׁוּלֵי וכ' which it is customary to lend and hire out; a. e.

Ithpa. אִשְׁתְּאַל, *Ithpe.* אִשְׁתְּאִיל 1) (with מ־) *to take leave of absence.* Targ. I Sam. XX, 6.—2) (with ב־) *to allow one's self to be inquired of; to answer, issue an oracle.* Targ. Ez. XIV, 3. Targ. Y. II Num. XXIV, 1. Targ. Is. LXV, 1.—3) (with ל־) *to bring a case up for decision, to ask.* Y. Maasr. II, beg. 49c אִשְׁתְּאֲלִית לאילין וכ' I asked those of the house of &c. Y. Sabb. XII, 13c bot., שמעון לר' אִשְׁתְּאֲלַת לר' R. S. b. L. was asked. Ib. VI, 8a ואִשְׁתְּאֲלַת לר' ומר וכ' when the case was brought before Rabbi, he said &c.; a. fr.—Esp. *to come before a scholar for absolution from a vow.* Ned. 90a אי בעי על נדרו איתשיל ברישא וכ' if he so

שַׁאֲנָן m. (b. h.; שאן *to rest*) 1) *at ease, undisturbed.* Pirké d'R. El. ch. XXXVIII אז ... בטח וש' וכ' then Jacob dwelt in Canaan safe and undisturbed; Yalk. Gen. 138 ומה ... ש' בטח ושליו.—2) *rest, ease.* Gen. R. s. 10 end ונחת שלוה והשקט and what was created therein after he rested? Ease, rest, peace, and repose. Lam. R. introd. (R. Joh. 1) זכורה אני בטחון וש' ושלוה שהייתי וכ' I remember the confidence and ease and contentment in which I used to dwell; a. e.

שָׁאסָא, v. סָאסָא.

שָׁאַף I (b. h.) = שׁוּף II, *to tread, press.* Lev. R. s. 28, a. e. (ref. to שאף, Job V, 5), v. דָּחַק. Tanḥ. Mick. 2 (ref. to Dan. II, 2) אשפים לשון דחק שנ' השואפים וכ' the root in *ashshafim* signifies pressure, as we read (Am. VIII, 4), 'hear ye this, *hashshoăfim* (who press) the needy. Midr. Till to Ps. LI כל מי ... ושׁוֹאֵף ברגלו וכ' he who knows that he has sinned, but stamps with his foot and removes the sin from his sight &c.; a. e.

שָׁאַף ch. same, to *rub*, v. שׁוּף II ch.

שָׁאַף II (b. h.) = שׁוּף I, *to blow, pant, long for.* Midr. Till. to Ps. CXIX, 131 כמו (ש)החגרים שׁוֹאֲפִים לרוח כן הייתי שׁוֹאֵף לתורתך (not רודך) as the monsters pant for wind, so do I pant (longing) for thy Law.

שָׁאַף ch. 1) same. Targ. Job VII, 2.—2) (cmp. שאב) *to resorb.* Sabb. 129ª ואתא זיקא ושָׁאֲפָא לה מינה and a hot wind may rise and suck it (the small quantity of blood left) out of him. Snh. 64ª דשאפא קליה Ms. M. Rashi (ed. דשירים), v. שָׁאַב.—[Sabb. 139ᵇ שאפו שיכרא, v. שָׁפֵי II.]

שָׁאפֵי, v. שָׁפֵי I.

שָׁאקָא, v. שָׁקָא.

שָׁאַר (b. h.) *to swell, rise; to run over;* (cmp. עָדַף, יָתַר) *to remain over.* Denom. מְשָׁאֶרֶת, שְׁאָר, שָׁאֵר &c.

Nif. נִשְׁאַר *to be left over, reserved, preserved, spared.* Gen. R. s. 76 (ref. to Gen. XXXII, 9) אלו אחינו ... אע"פ שנִשְׁאֲרוּ לפלישתּ וכ' this refers to our brethren in the diaspora ...; although they have been spared for escape (from Roman persecution), yet they fasted for us (Palestinians) &c. Cant. R. to II, 13 הנִשְׁאָרִים the survivors of the Messianic days; a. e.

Pi. (שְׁאֵר) שִׁיֵּר *to leave over, reserve.* B. Bath. IX, 6 שכיב ... וש' וכ' if an ill person donated all his property to others and reserved some land for himself, his donation is valid (even if he recovers). Ib. 148ª דקל לאחד וש' פירותיו לפניו ש' מקום פירי if he donated a palm-tree (for the wood of it) to a person, and reserved its fruit for himself, he meant to reserve for himself the place whereon the fruit grows (the branches). Ib. כל ... בעין יפה מְשַׁיֵּיר whatever one reserves for one's self, one reserves liberally; a. v. fr.—Part. pass. מְשׁוּאָר, (מְשׁוּיָר). Y. Pes. VII, 35ª top לא עשה בה המש' כיוצא the law does not treat that which is left over (of the sacrifice) like that

desires, he may ask first for absolution from his vow of abstinence, or if he chooses, he may ask first for absolution from his nazaritic vow; ib. נִיחָשׁיל; a. fr.

שְׁאָלָא, שַׁאלָא, v. שְׁאֵלְתָּא.

שְׁאֵלָה, שְׁאֵילָה, שְׁאֵי' f. (b. h.; שָׁאַל) 1) *request,* esp. *sh'elah, prayer for rain,* inserted in the ninth section of the Prayer of Benedictions. Ber. V, 2 (33ª), v. שָׁאַל. Ib. 26ᵇ; 29ª טעה ... ש' בברכת השנים (v. Ms. M. in Rabb. D. S. a. l.) if by mistake ... he omitted the prayer for rain in the ninth section; (Tosef. ib. III, 9 ולא שאל את הגשמים). Taan. 4ᵇ ש' לחוד והזכרה לחוד prayer for rain is one thing, and reference to rain (in the second section) is another thing, v. הַזְכָּרָה. Ib. 2ᵇ משעה שמפסיק לש' וכ' when you cease to insert the prayer for rain, you must also cease to insert the reference to rain; a. fr.—2) *question, problem.* B. Kam. 116ª זו ש' הרא Ms. H. (ed. וזו שאילה) this is indeed a question (worth asking); Zeb. 30ᵇ; 92ᵇ. Sabb. 31ª גדולה שאלת ש' thou hast asked a great question; a. fr.—3) (v. שָׁאַל, *Nif.*) *ritual question,* esp. *case of absolution from a vow brought before a scholar.* Num. R. s. 11³ אם באת ... על הדרן ועל הש' וכ' when a woman comes to thee at college to ask concerning a law or a vow, consider her as if she were thy own daughter. Ned. 60ª צריך ש' לחכם this requires absolution by a scholar. Ib. 69ª יש ש' בהקם can absolution from confirmation be applied for? Ib. 78ª; B. Bath. 120ᵇ רש ש' בהקדש absolution from consecration of an object may eventually be had; אין ש' וכ' is not admissible; a. fr.—*Pl.* שְׁאֵלוֹת, שְׁאֵי'. Gen. R. s. 82; Yalk. ib. 136 שלש ש' אני וכ' I shall ask you three questions; if you answer them, it is right &c. Gen. R. s. 49, v. עַרְבּוּב; a. e.—4) שְׁאֵלָה or שַׁאֲלָה *loan,* v. שְׁאֵילָה.

שְׁאֵילָא, שְׁאֵילְתָּא, שְׁאֵלְתָּא (h. form שְׁאֵלָה, שְׁאֵילָה) ch. same, 1) *request, prayer, desire.* Targ. Jud. VIII, 24. Targ. I Kings II, 16 (ed. Wil. שְׁאָלָא; ed. Lag. שאלה). Targ. Num. XI, 4 (h. text תאוה). Targ. Esth. V, 6; a. fr.—2) *question, problem.* Targ. Jer. XII, 1 שְׁאֵילַת דינין (h. text משפטים).—Sabb. 30ª שאילתא Ms. M. (ed. שאילה); ib.ᵇ ולענין שאילה, v. שְׁאֵל.—3) *proposition, remark,* esp. as heading of *decisions* in Sh'eltoth d'R. Ahai, and in citations therefrom. Tanḥ. B'resh. 2. Tanḥ. Noah 4; a. fr.—*Pl.* שְׁאֵלָתָא, שְׁאֵלָן, שְׁאֵי'. Targ. Y. Deut. VIII, 9.—Y. Naz. VIII, 56ᵇ; a. e.

שַׁאֲמֵם, v. שַׁעֲמֵם.

בר ש', שָׁאן, Targ. I Sam. XIX, 24 Ar., v. בִּרְשָׁן.

בֵּית שְׁאָן, בֵּית שְׁ' (b. h.) pr. n. pl. *Bethshean* (Scythopolis), in Galilee. Hull. 6ᵇ ואחיר רבי את ב' ש' כולה Rabbi permitted the entire territory of Bethshean (permitted its fruits to be eaten without tithes, it being considered foreign territory). Y. Kidd. II, 62ᶜ bot. כלי פשתן ... מב' ש' the finer linen garments that come from B.; Y. Keth. VII, 31ᶜ בית שָׁן; Koh. R. to I, 18. Gen. R. s. 98 תחום ב' ש' וכ' the district of B. is named Kinnereth; a. fr.—V. בֵּישַׁן.

שַׁאנֵי, שָׁאנֵי, v. שָׁנֵי.

which has been carried outside of its limits. Peah III, 3 נותן מן חמש׳ על מה ששייר he must give to the poor out of the remainder in proportion to that which he left over; נותן מן חמש׳ על חכל he must give out of the remainder a quantity corresponding to the whole (including that which he has taken out before); a. fr.

Hif. הִשְׁאִיר same. Midr.Till. to Ps. IX שלא להַשְׁאִיר זכר וכ׳ that he will not leave a remainder of the memory of Amalek; Yalk. ib. 642 להשאר (corr. acc.); a. e.

Nithpa. נִשְׁתַּיֵּיר *to be left over.* Ḥull.III, 1 ניטל . . . ולא נ׳ וכ׳ if the liver of a slaughtered animal is found consumed without any part of it left. Yoma 77ª לא נִשְׁתַּיְּירוּ משונאיהן וכ׳ no remnant or survivor would have been left of the enemies of Israel (euphem. for 'of Israel'); a. fr.

שְׁאַר I ch. same.

Af. אַשְׁאַר *to leave over.* Targ. O. Ex. X, 12 (Y. שייר). Ib. 26 נַשְׁאַר ed. Berl. (ed. Vien. תִּשְׁתָּאַר *Ithpa.*); a. fr.

Pa. שָׁאֵר, שַׁיֵּיר same. Targ. Y. Ex. XII, 10 (O. *Af.*). Ib. X, 12, v. supra; a. fr.—B. Kam. 15ª תנא וש׳ מאי ש׳ דתאר ש׳ ש׳ וכ׳ the Mishnah states some cases, but leaves over (does not state all cases coming under the same category). But what else did it omit, so as to be justified in omitting this? It omitted a case when half the assessed fine is to be paid; Succ. 54ª; a. fr.

Pali שְׁאָרֵי, שְׁאָרֵי *to leave over, spare.* Targ. Ps. LXXIX, 11 Var. ed. Lag. (ed. Lag. a. oth. שרי; h. text הוֹתַר).

Ithpa. אִשְׁתְּאַר, אִשְׁתַּיֵּיר, *Ithpe.* אִשְׁתַּאַר *to be left over, remain.* Targ. Gen. VII, 23. Targ. Ex. VIII, 5; a. fr.—B. Mets. 25ª בה מידי א׳ some of it was left behind; a. e.

שַׁאַר II *Pa.* שָׁאֵר (denom. of מַשָּׁאֲרָא, v.) *to plant in beds.* B. Kam. 81ª שַׁאֲרֵיהּ מְשָׁאֲרֵי לאדם וכ׳ (Ms. M. שדיא משראי, read: משאירי משאירי; v. Rabb. D. S. a. l. note) if he planted in beds, it shows that he planted it for human food; if not, it is intended for cattle.

שְׁאֵר, שְׁאָר m. (b. h.; v. שָׁאַר) [*preservation, existence,*] 1) *sustenance, alimentation;*—2) (sub. בשר) *body, flesh*; 3) *bodily contact, intimacy.* Mekh. Mishp. s. 3 (ref. to שארה, Ex. XXI, 10) שְׁאֵרָהּ אלו מזונותיה וכ׳ *sh'erah* means her alimentation &c. (ref. to Mic. III, 3, a. Ps. LXXVIII, 27); ib. (anoth. opin.) . . . שארה כסותה כסות לִשְׁאֵרָהּ וכ׳ *sh'erah k'suthah* means, garments suited to her body (according to age and season) &c.; ib. (anoth. opin.) שארה זו דרך ארץ *sh'erah* means (intimacy) marital duty (ref. to Lev. XVIII, 6; 12; 13, cmp. Targ.); Keth. 47ᵇ לפום שארה תן כסותה וכ׳ according to her body (age) give her garments . . ., according to the season give her &c.; Y. ib. V, 30ᵇ top. Sabb. 137ᵇ חוּק בִּשְׂאֵרוֹ, v. חוּק; Y. Ber. IX, 14ª bot. בִּשְׂאֵרוֹ.—Trnsf. [*flesh and blood,*] *relationship, relatives; race.* Ib. שְׁאֵרֵינוּ; Sabb. l. c. שְׁאֵרֵינוּ, v. יְדִידוּת. Lev. R. v. 34 (expl. עכר שארו, Prov. XI, 17) זה שמגעת . . . את קרוביו וכ׳ that is he to whom joy (a festive occasion) happens, and who lets not his nearest relatives join him because they are poor; Yalk. Prov. 947. Yeb. 90ᵇ (ref. to Lev. XXI, 2) שארו זו אשתו his flesh (*sh'er*), this means his wife (cmp. Gen. II, 24); Sifra Emor beg.; a. e.

שְׁאָר m. (b. h.; שָׁאַר) *remainder, rest.* Sot. VII, 7 ועל ש׳ תחפלה (Y. ed. ותש׳ תפילה) and a special benediction for the remaining (general) prayer; Bab. ed. 40ᵇ וחש׳ תפלה and the remainder is a general prayer; ib. 41ª; Y. ib. VII, end, 22ª; Yoma 70ª ש׳ תחפלה רינה וכ׳ and the remaining prayer is song, supplication &c. B. Mets. III, 4 וחש׳ יהא מונח וכ׳ and what is left must be deposited &c., v. אֲלַיְהוּ. Peah IV, 3; a. fr.—V. שְׁאָר.

שְׁאָרָא, שְׁאָר ch. same. Targ. O. Gen. XLV, 7 (Y. שיורא; h. text שאירית). Targ. Is. X, 19, sq. Targ. II Sam. III, 8 (h. text אשר?); a. fr.—Targ. II Chr. XXXVI, 20 (fem.).—Ruth R. to III, 3 והיא עבדא ש׳ (some ed. שְׁאָרָה); Yalk. ib. 604 שְׁאָרָה, v. נְפַי.—[שאריא, Yalk. Jer. 321, v. שְׁמָרָא.]

שְׁאָרוּתָא f. (preced.) = h. מוֹתָר, *pre-eminence; superiority.* Targ. Koh. III, 19.

שְׁאָרִית f. (b. h.; preced. wds.) *remnant.* Tanḥ. ed Bub., Tol'doth 19 (ref. to Mic. V, 6) אלו ש׳ שאמר וכ׳ this refers to the remnant (of the faithful) concerning whom the Lord said to Elijah &c. (I Kings XIX, 18); Yalk. Jud. 62; Yalk. Mic. 553.

שאשתא, שאשיתא, v. אֲשָׁשִׁיתָא a. עֲשָׁשִׁיתָא.

שְׁאָת f. (b. h.; נָשָׂא) *swelling, sore.* Sifra Thazr., Neg., ch. I. Neg. I, 1; a. e.

שָׁאתֵי, v. שְׁתֵי.

שַׁב, imper. of רָשַׁב.

שַׁב I, שִׁב, שִׁיב v. = h. שֶׁבַע, *seven.* Targ. Y. Gen. XXIX, 18; 20; 27; a. e.—Snh. 29ª. Pes. 116ª שב בנתיך thy seven daughters. Ḥull. 42ᵇ; a. fr.—שְׁבָסְרֵי, שְׁבָסַר (=שב׳, שְׁ׳) (עסר) *seventeen.* Targ. Y. Gen. VII, 11. Ib. XXXVII, 2; a. e.—B. Bath. 10ª שְׁרִיבְסַר דינרי seventeen Denars. Taan. 28ᵇ בש׳ בתמוז on the seventeenth day of Tammuz; a. fr.—שְׁבִיסְרָאָה *the seventeenth.* Targ. I Chr. XXIV, 15.

שַׁב, II, שׁוּבָא, שַׁבָּא m. (preced.) 1) = h. שָׁבוּעַ. *week.* Targ. II Esth. III, 7; a. fr.—Sabb. 156ª האי מאן דבחד בש׳ a person born on the first day of the week; בתרי בש׳ on Monday &c. Bets. 16ª מחד שַׁבָּיךְ לשבתך from thy first day of the week begin to set aside good things for thy Sabbath; a. fr.—2) *the seventh day, the Sabbath; day of rest.* Targ. Y. Deut. V, 14 שב ונייח a day of rest and repose; Targ. Y. Ex. XX, 10 שבא וג׳. Targ. Y. Lev. XXIII, 32 שבא ונייחא; Targ. O. ש׳ שבתא (h. text שבת שבתון); a. fr.—Y. Taan. I, 64ª בשׁוּבָהּ וכ׳, v. נְיָיח. Y. Sot. I, 16ᵈ bot. כל לילי ש׳ every Sabbath night. Y. Ab. Zar. V, 44ᵈ bot. ערובת ש׳ Sabbath eve; בפוקי ש׳ at the exit of the Sabbath; a. fr.—Y. Taan. IV, 69ª bot. כל ערובת שובאי (corr. acc.).—*Pl.* שַׁבְּיָא, שַׁבֵּי. Targ. Is. I, 13 (ed. Wil. שַׁבָּאֵין). Targ. I Chr. XXIII, 31; a. fr.—Sabb. 119ª יוסף מוקיר שבי Joseph, the honorer of the Sabbaths; a. e.

שְׁבָא *to capture,* v. שְׁבִי.

שְׁבָא (b. h.) pr. n. (*the kingdom of*) *Sheba*, in Arabia. Targ. II Esth. I, 2; a. e.—B. Bath. 15b, v. מַלְכָּה. Ib.; Y. Sot. V, end, 20d בימי מלכת ש' היתה (Job) lived in the days of the queen of Sheba; Gen. R. s. 57; a. e.

שַׁבָּאָה, שַׁבּוּרְיָא m. = next w.—*Pl.* שַׁבּוּרֵי, שַׁבָּאֵי. Lam. R. introd. (R. Joh. 1) Moses said to them ש' אי בחייכון אתון קטולי וכ' you captors, oh, by your own lives, (I adjure you,) do not commit merciless slaughter. Keth. 23a אוקמן לשבויירזי (Rashi לשבויירנהי) they let their captors stand outside of the college &c.

שַׁבַּאי m. (שָׁבָה) *captor, guardsman of captives.* Snh. 104a, sq. Gitt. 58a נתעלל בה ש' וכ' the captor abused her the whole night; Yalk. Jer. 276. Tanh. ed. Bub. B'shall. 4 נטל את השַׁבַּאי וכ' he took (his son's) captor and put him on the rack, Yalk. Ex. 225; a. e.—*Pl.* שַׁבָּאִין. Midr. Till. to Ps. XVIII, 8 באו ש' ושבו וכ' captors came and led his son away; a. e.

שָׁבַב, *Pi.* שִׁיבֵּב (cmp. Arab. *sabba* a. deriv.) *to chip, chisel.* Koh. R. introd. ושִׁבְּבָהּ, v. סָרַק.—Trnsf. *to chastise, discipline.* Sot. 12a (play on שׁוֹבָב I Chr. II, 18, as an Agadic surname of Caleb) ששי' את יצרו he trained his inclination; (Rashi: ששי' את עצמו, denom. of שׁוֹבָב, *he turned himself away* from the rest of the spies); Yalk. Chr. 1074 ששבב את יצרו; Ex. R. s. 1 ששי' את עצמו. Sabb. 87a (play on ויישב, Ex. XIX, 8) דברים שמְשַׁבְּבִין דעתו של אדם words which chasten the mind of man (threats of punishment), opp. מושכין; (Rashi: things which *repel* the mind, v. supra).

שְׁבָבוּתָא, שֵׁבָבָא, v. sub. שִׁיב'.

שִׁיבֵּ', שִׁבֵּ', שִׁבְּבִין m. pl. (preced. art.; cmp. שִׁרְבָּא, a. שִׁבְרִיבָא) [*chips* or *sparks*,] name of a certain feminine *ornament*. Targ. O. Ex. XXXV, 22 שִׁבְּבִין or שִׁבְּרִין Ms. (ed. שבכין; Y. שִׁרְוִיזִין, שִׁרִין; h. text נזם). Targ. O. Num. XXXI, 50 Ms. (ed. שבכין; h. text צמיד). [V. Berl. Targ. O. II, p. 31; p. 48.]

שָׁבָת, v. שבי'.

שִׁי', שִׁבְחוֹרְתָא, שִׁי' m., שִׁבְחוֹרָא f. (next w.) *splendor, glory.* Targ. Y. Deut. XXVI, 19. Targ. Ps. VIII, 6. Targ. Prov. II, 7 (ed. Lag. סבחיי, read: סבחור). Targ. Ps. XCVI, 9 שִׁבְחוֹרַת constr.; a. fr.—*Pl.* constr. שִׁבְחוֹרֵי, שִׁי'. Ib. CX, 3. Targ. I Chr. XVI, 29.

שַׁבְחַר (*Shafel* of בחר) *to brighten, glorify.* Targ. Ps. CXLIX, 4 Ms. (ed. ישבחו, corr. acc.; h. text יפאר).

Ithpa. אִשְׁתַּבְחַר 1) *to be brightened.* Targ. Y. I Ex. XXXIV, 29 (Y. II שבחו, ed. Ven. שברו, corr. acc.). Targ. Job XXVI, 13.—2) *to glory, boast.* Targ. Prov. XXV, 6. Ib. 14. Ib. XXVII, 1.

שְׁבִיאֵל (b. h.) pr. n. m. *Shebuel*, proposed as a secondary substitute (כִּינּוּי כִּינּוּי) for שְׁבוּעָה. Ned. 10b כינויי מינויין דשבועה תיכו דמי ש' וכ' what are secondary substitutes for *sh'bu'ah?* Like Sh'buel, Sh'buthiel, Sh'kukel; ש' ... משמע וכ' but could Sh'buel be used, as it may represent the proper noun Shebuel ben Gershom? Say Sh'bubel.

שְׁבוּבְאֵל *Sh'bubel*, secondary substitute for שְׁבוּעָה, v. preced.

שְׁבוּטָא, שְׁפוּחָא, v. sub שִׁיב'.

שָׁבוּי, v. שָׁבָה.

שְׁבוּרְיָא, שַׁבּוּרְיָא, v. שַׁבָּאָה

שְׁבוּרְיְתָא, שְׁבוּרְיְתָא, v. שְׁבִירְיָא.

שְׁבוּלְתָא, שְׁבוּלָא, v. sub שִׁיב'.

שָׁבוּעַ m. (b. h.; שָׁבַע) 1) *a period of seven days, week.*—שבע ש' שבין וכ' the seven weeks between Passover and the Feast of Weeks; a. e.—2) *"year-week", a period of seven years, septennate* (the jubilee being divided into seven septennates); also *the seventh year, Sabbatical year.* Snh. V, 1, v. חֲקִירָה. Gitt. 77a לאחר ש' שנה if a person says, 'give my wife a letter of divorce (or to his wife, 'be thou divorced'), if I do not come back after the septennate', we must wait one year (after the Sabbatical year). Ned. VIII, 1 ש' זה אסור בכל חש' וכ' (not השבועה) if a person, during a Sabbatical year, vows abstinence, using the word 'this *shabu'a*', he is bound the entire coming septennial period and the seventh year of the expiring Sabbatical period. Ib. ש' אחד אסור וכ' but if he says, 'one septennate', he is bound from date to date, i. e. counting seven years from the day of the vow; a. fr.—*Pl.* as ab. Y. Sabb. X, 17a top אי אפשר לשני ש' שלא חל וכ' it is not possible that during fourteen years the fourteenth day of Nisan should not occur on a Sabbath; Y. Pes. VI, 33a bot. לשני שבירית שירחול (corr. acc.).

שָׁבוּעָא m., שְׁבַעְתָּא, שְׁבוּעַתָּא f. ch. same, *week.* Targ. O. Gen. XXIX, 27, sq. ed. Berl. (oth. ed. שְׁבוּעָתָא; ed. Ven. עָתָא ...). Targ. Lev. XXIII, 16. Targ. Job. I, 4 דשבעתא Ms. (ed. שַׁבְּעָא). Ib. 13 שבע Ms. (ed. שבוע); a. e.—*Pl.* שָׁבוּעֵי, שָׁבוּעַיָּא, שָׁבוּעִין, שְׁבוּעָן. Targ. Deut. XVI, 9, sq. Targ. Lev. XXIII, 15; a. e.—Meg. Taan. ch. I; Taan. 17b; Men. 65a חגא דש' the Feast of Weeks. Ib. 66a מצוה למימני ש' ... it is proper to count (the 'Omer) by days and by weeks; Hag. 17b; R. Hash. 5a; a. e.

שְׁבוּעָא, שְׁבוּעְתָא f. = next w. Targ. Y. I Deut. XXXII, 40 (ed. Vien. שְׁבוּעָה h. form; Y. II שְׁבוּעֲיָא). Targ. Ps. X, 12. Targ. Jud. XXI, 5; a. e.—Shebu. 26a דתכי ש' אמר רב I take an oath on it that Rab said thus. Ib. שְׁבוּעְתְּחֵיה דכיר ליה he remembers his oath. B. Mets. 5b, a. fr. חשיד אש', v. גֵּו. ch. Lev. R. s. 29 (play on בחדש השביעי, Lev. XXIII, 24) ר'... ירחא דשבועתה וכ' R. B. called it the month of the oath, for in it the Lord swore unto Abraham &c.; Pesik. Bahod., p. 154a; a. fr.

שְׁבוּעָה f. (b.h.; שָׁבַע) *oath.* Shebu. III, 1 ש' שאוכל וכ' if he says, I swear that I will eat, or, that I shall not eat &c. Ib. 32[b] חוזרת ש' למחוייב וכ' the oath goes back to (is thrown again on) him who is bound to make it. Ib. כל המחוייב ש' וכ' whoever would, according to law, be bound to make oath, and is disqualified from doing so, must pay; a. fr.—ש' הפקדון, ש' הישת, ש' שוא, שְׁבוּעַת בִּיטּוּי, פִּקָּדוֹן, הַיְשֵׁת, שָׁוְא, בִּיטּוּי, &c.—שבועת הדיינין the oath imposed by the judges, legal oath. Ib. VI, 1 Y. a. Bab. (Mish. *pl.*); a. fr.—*Pl.* שְׁבוּעוֹת. Ib. I, 1 ש' שתים שהן ארבע the transgressions in cases of oaths are of two classes, subdivided into four. Ib. 25[a] חומר בנדרים מבש' וכ' there are restrictions in vows which do not apply to oaths &c.; ש' חלות וכ' inasmuch as oaths may refer to things unsubstantial as well as to things substantial; Tosef. Ned. I, 5; a. fr.—*Sh'buoth,* name of a treatise, of the Order of N'zikin, of Misnah, Tosefta, Talmud Babli a. Y'rushalmi.

שְׁבוּעֲיָא, v. שְׁבוּעָא.

שְׁבוּעֲתָה, שְׁבוּעָתָא, שְׁבוּעַתָּא, שְׁבוּעָתָא, v. שְׁבוּעָא.

שְׁבוּקָא m., constr. שְׁבוּק (שָׁבַק) *remission* (of taxes). Targ. Esth. II, 18.

שִׁבּוּקָא, v. שִׁיבּוּקָא.

שְׁבוּקָה f. *sh'bukah,* a substitute for שְׁבוּעָה (v. כִּינּוּי). Y. Ned. I, 37[a] top.

שָׁבוּר pr. n. m. *Shabor* (*Sapor* I), king of Persia, friend of Samuel. Ber. 56[a].—Trnsf. a surname of *Samuel,* and of *Raba* as influential men. B. Bath. 115[b]; Pes. 54[a] אמרינא מילתא דש' מלכא ... ומנו שמואל I will say something which king Shabor could not say; and who is meant by that? Samuel; ib. ומנו רבא; B. Bath. l. c. רבה (Ms. M. רבא); Yalk. Num. 774.

שִׁבּוּר, v. שִׁיבּוּר.

שבורת, Y. Orl. I, 60[d] bot., v. שְׁבִירָה.

שִׁבּוּשׁ, v. שִׁיבּוּשׁ.

שְׁבוּת f. (שָׁבַת) *rest, abstention from secular occupation.* Sabb. 89[a] כלום ... שאתם צריכים ש' do you (angels) work, that you needed rest? [Sifra Emor ch. XIII, Par. 11, a. e. ש' (אלא) שבתון, read: שְׁבוּת, v. שָׁבַת.]—Esp. *sh'buth, an occupation, on the Sabbath and Festivals, forbidden by the Rabbis as being out of harmony with the celebration of the day.* Bets. V, 2 כל שהיו בין עלין משום ש' וכ' all occupations which are forbidden as *sh'buth* ... on the Sabbath, are also forbidden on the Holy Days; ואלו הן משום ש' and these are forbidden as *sh'buth*: you must not climb up a tree &c. Ib. 37[a] גרידתא ש' a plain act forbidden as *sh'buth;* דרשות ש' an act of exercise of authority; ש' אין ש' במקדש דמצוה an act of a religious nature. Pes. 65[a] the prohibition of acts as *sh'buth* does not apply to Temple functions; a. v. fr.

שְׁבוּתִיאֵל, שְׁבוּתָאֵל m. *sh'buthel, sh'buthiel,* a secondary substitute for שְׁבוּעָה. Ned. 10[b], v. שְׁבוּאֵל.

שְׁבוּתָה f. *sh'buthah,* a substitute for שְׁבוּעָה (v. כִּינּוּי). Ned. I, 2; a. e.—Y. ib. 37[a] top שברחה שמה ש' (not שפותה) *sh'buthah* may have the meaning of *rest* (besides a disguise for שבועה).

שְׁבַז* m. (cmp. בְּזַז, בִּרְזָא) *something brittle, rotten.* Targ. Is. V, 24 (h. text מק; LXX χνοῦς; Pesh. חלא).

שִׁבְזִיזָא, שַׁבְזִיזָא m. name of a *jewel, sapphire.* Targ. O. Ex. XXVIII, 18 (Ms. II שבסיס); XXXIX, 11 (h. text ספיר). Targ. Y. Num. II, 10. Targ. Ez. XXVIII, 13. Targ. Job XXVIII, 6; 16. Targ. Lam. IV, 7.—*Pl.* שַׁבְזִיזִין. Targ. Cant. V, 14.

שָׁבַח (b. h.) [*to grow, spread,*] *to improve, grow in value.* B. Bath. 135[b] שָׁבַח שְׁבָחוּ וכ' an improvement which the estate obtained of itself, i. e. a natural increase in value by growth. Ib. 143[b] שבחו נכסים מחמת נכסים the estate improved through outlays made from the estate; שבחו ... מחמת עצמן the estate improved owing to their (the heirs') own expense of labor or money; a. e.

Hif. הִשְׁבִּיחַ 1) *to improve, ameliorate.* B. Mets. 14[b] גזל ... והִשְׁבִּיחָהּ if one took unlawful possession of a field and sold it to another person who made improvements in it. B. Bath. 124[b] שבח שהִשְׁבִּירוּהוּ יורשין וכ' an improvement which the heirs made after their father's death. Ib. IX, 3 השבירו לאמצע, v. אֶמְצַע. Ib. הִשְׁבִּיחָה לעצמה the increase of value which she produced goes to her own profit; a. fr.—2) (neut. verb) *to improve, grow in value.* Maas. Sh. II, 1; a. e.—3) *to get bright,* v. infra.

Pi. שִׁבַּח 1) [*to amplify,*] *to praise.* Erub. 19[a] ולא עוד אלא שמְשַׁבְּחִין and not only (does he submit to God's judgment in silence), but he even praises. Succ. 27[b], v. עִצְלָן. Sot. VII, 8 ושִׁבְּחוּהוּ חכמים and the scholars praised him for it. Mekh. Bo, s. 12 הודו ושִׁבְּחוּ וכ' they offered thanks and praise that the emeny did not see (their dead) &c. Ib. צריך לְשַׁבֵּחַ must offer praise; a. fr.—*Part. pass.* מְשׁוּבָּח; f. מְשׁוּבַּחַת; *pl.* מְשׁוּבָּחִין; מְשׁוּבָּחוֹת a) *improved, valuable;* b) *praiseworthy.* Y. Yoma VI, 43[c] top מש' בגופו a sacrifice superior as to its body (stouter), מש' במראיו better looking. Cant. R. to I, 1 חמש' שבשירים the most precious of songs. Num. R. s. 16[3] (ref. to Num. XIII, 22) שהפסולת שלה משובחת מן חמש' (not משובח), v. פְּסוֹלֶת; a. fr.—2) *to quiet, tame.*—Part. pass. as ab. Yalk. Num. 729 כחו ... ומה מש' how great is the strength of this lion, and how tame he is!

Hithpa. הִשְׁתַּבַּח 1) *to spread,* (of light) *get bright.* Midr. Till. to Ps. XXII ואחר כך הרא מִשְׁתַּבַּחַת והולכת ed. Bub. (oth. ed. מַשְׁבַּחַת *Hif.*) and at last it grows bright and brighter; Cant. R. to VI, 10 מרטבת (corr. acc.).—2) *to be improved.* Gen. R. s. 34 כל זמן שהוא כותשה היא משתבחת the more he beats it (the flax), the better it grows; ib. s. 32; ib. s. 55 משת' ויהולכת; Midr. Till. to Ps. XI מַשְׁבַּחַת (*Hif.*; ed. Bub. משבח ויהולך, read: מַשְׁבִּירַ, or משובח); Yalk. Gen. 95 משובחת; Yalk. Ps. 654 משב'; a. e.—3) *to praise one's self.* Bekh. 45[b] חקב"ה מִשְׁתַּבֵּחַ בבעלי קומה the Lord prides himself on conquering men of high stature.

מתחיל בגנות ומסיים בש׳ you begin (the recitation of the Agadah on the Passover eve) with disgrace (telling of the slavery or idolatry of the ancestors), and close with praise. Ib. 117a בעשרה מאמרות של ש׳ וכ׳ the Book of Psalms uses ten expressions of praise &c.; שכולל שם וש׳ ... גדול the highest of all is Halleluiah, because it contains the Name of the Lord and praise. Kidd. 33b (ref. to Ex. XXXIII, 8) וחד אמר לש׳ and one says, they looked after Moses with the purpose of praising him, v. גְּנַאי; a. fr.—Tosef. Meg. IV (III), 39; Meg. 25b קורין אותו לש׳ are in reading changed for a more aesthetic expression, v. גְּנַאי. —[Tanḥ. Vaëra 9 ומראה שבחן, read: שַׁחֲצוֹ, v. שַׁחַץ I.]

שְׁבָחָא II, ch. same, 1) *increase, amelioration, profit.* B. Mets. 15a אמליך וכחוב שופרא ש׳ ופירי (when thou writest a deed of sale of land) ask for the owner's consent, and write that he guarantees the title with the best of his property, even to indemnity for improvement and for lost usufruct. Ib. לוקח מגזלן לית ליה ש׳ he that buys land from an unlawful possessor (and has to restore it to the legitimate owner) cannot claim indemnity for improved value. Ib.b; ib. 110b; B. Kam. 96a הב לי ... שישור give me a *g'riva* of land (out of my own land) corresponding to the value of the improvement I put in. B. Bath. 124b דאיתיה ברשותיה ש׳ an increase in value which is in his (the heir's) possession, opp. to מלוה an outstanding loan; a. fr.—*Pl.* שְׁבָחֵי, שְׁבָחַי. B. Mets. 15a וש׳ דעמלא, v. עִמְלָא.—2) *praise.* Targ. Ps. XL, 4 (ed. Wil. שַׁבַּח). Targ. Ps. CXLV, 21 (some ed. שְׁבָחָא); a. fr.—Sot. 42b לאודויי ש׳ דדוד to make known David's praise (valor); a. e.—*Pl.* as ab. Ber. 6a ומי משחבח קוב״ה בש׳ דישראל does the Lord pride himself on the praises of Israel? Ib. 33b סיימתינהו לכולהו ש׳ דמרך hast thou finally counted all the excellencies of thy Master?; a. e.

שַׁבָּחָא, שַׁבְּחָא m. (preced.) *singer.*—*Targ. Ps. IV, 1, a. fr. לש׳ (h. text למנצח), שִׁבַּח I.—*Pl.* שַׁבָּחִין. Cant. R. to I, 1 end (expl. שירות היכל, Am. VIII, 3) שַׁבָּחוֹי דהיכלא (not שבחות) the singers of the Temple; Yalk. ib. 980.

שְׁבַחְתָּא f. = שְׁבָחָא, *praise.* Targ. Ps. XXXIII, 1 יאיא ש׳ Ms. (ed. יאי, corr. acc., or read שבחא).

שַׁבְּטָ (denom. of שֵׁבֶט, cmp. σπαθάω fr. σπάθη) *to press the weaving rod, to make the web close* (v. Sm. Ant. s. v. Tela). Tosef. Sabb. VIII (IX), 2; Sabb. 75b; 97b השובט, contrad. to הֵקֵדִיק. Y. ib. XII, 13c bot., a. e., v. קָמַט. Bab. ib. 92b ... בכרכר ושובטין ... שנים if two persons take hold of the shuttle and press; a. e.

שְׁבַט I ch. (v. preced.) *to strike with the rod, to beat.* Targ. Y. I Deut. XXIV, 20.

שֵׁבֶט m. (b. h.; cmp. בטט a. deriv.) 1) *rod, staff.* Snh. 5a (ref. to Gen. XLIX, 10) הכא ש׳ ויהתם מחוקק here (in Babylonia) the rod (the Resh Galutha's office), there the legislator (the Nasi); ib. בש׳ ... אלו ראשי those are the Resh-Galuthas who chastise Israel with the rod; Hor. 11b התם ש׳ וכ׳ there (in Babylonia) the rod &c.; a. e.—[Tanḥ. B'midb. 16 הש׳ אינו מספיק, read: חַשְׂרָה.]—2) (cmp. מַטֶּה)

אותו רשע משתבח ואומר וכ׳ Ex. R. s. 9 that wicked man (Pharaoh) prides himself and says, that he is a god; a. e.—4) *to be praised.* Ib. s. 41 הקב״ה יִשְׁתַּבַּח שמו ויתעלה זכרו the Holy One, blessed be he, praised be his name, and exalted his memory; a. fr.

שְׁבַח I ch. same, 1) *to improve, rise in value; to make profit.* B. Bath. 140a ברשות יורשין שְׁבוּחַ they rose in value while in the possession of the heirs (and the benefit ought to be theirs). B. Kam. 98a, v. נְסָבָא II; a. e.—2) *to praise. Part. pass.* שְׁבִיחַ; f. שְׁבִירְתָּא *praiseworthy.* Gitt. 80b ש׳ לתו מילתא it is a matter of praise (an honor) to them (to mention the governor's name in a document), opp. זילא.—3) *to spread, germinate,* v. שְׁוַח I.

Pa. שַׁבַּח *to praise, sing.* Targ. Ex. XV, 1. Targ. Ps. IV, 1 לְשַׁבָּחָא (h. text למנצח); a. fr.—[Targ. Y. II Ex. XXXIV, 29; Targ. Ps. CXLIX, 4, v. שַׁבְּחַר.]—Part. pass. מְשַׁבַּח; f. מְשַׁבַּחְתָּא; *pl.* מְשַׁבְּחַיָּא; מְשַׁבְּחָן. Ib. CXIII, 3. Targ. Ez. XXVI, 17. Targ. Y. Ex. XV, 10 מיא ממשבחייא, read: במיא מְשַׁבְּחִין (h. text אדירים).—Lam. R. to III, 9 בכל ... סליק ש׳ every Friday he went up (to Jerusalem), prayed (in the Temple), and went home and lighted the candles; Y. Maas. Sh. V, 57a top שבת (corr. acc.). Snh. 42a אֲשַׁבּוּחֵי נפשיה מְשַׁבַּח (or מַשְׁבַּח) does he proclaim his own praise? Meg. 25b שרי לשַׁבּוּחֵיה ומאן דשַׁבְּחֵיה וכ׳ ... תאי it is permitted to praise him whose reputation is good, and blessings rest upon the head of him who praises him.

Af. אַשְׁבַּח same. Snh. l. c., v. supra.

Ithpa. אִשְׁתַּבַּח 1) *to be praised, sung.* Targ. Ps. LXXVIII, 63; a. e.—2) *to praise one's self.* Targ. Jer. IV, 2. Ib. XLIX, 4; a. fr.—Meg. 11b (ref. to Ezra I, 2) אִשְׁתַּבּוּחֵי ... מְשִׁשְׁתַּבַּח בנפשיה it is he (Cyrus) only who thus glorifies himself (as the ruler of all empires). Ber. 6a, v. שְׁבָחָא; a. e.—3) *to speak with pride of, commend.* Ab. Zar. 4a משתבח לתו ברב ספרא וכ׳... R. A. recommended Rab Safra to the heretics (saying) that he is a great man. Ber. 38a [read:] מִשְׁתַּבְּחִין ליה רבנן בבר וכ׳ (Ms. M. משבחין, v. Rabb. D. S. a. l. note) the Rabbis recommended the son of Rab Zabid ... (saying) that he is a great man &c. Pes. 50b אישתבוחי משתבח בה קרא the Scripture commends her for it. Nidd. 14b; a. e.

שֶׁבַח m. (preced.) 1) *improvement, gain.* B. Kam. 95b שלשה שמין לחן חש׳ ומעלין וכ׳ there are three persons for whose benefit the value of an improvement is assessed to be payable in money; they are: the share which the first-born has to pay to the plain heir, if the estate has increased in value before division &c. Ib., a. fr. ש׳ המגיע לכחפים, v. כַּתָּף. Ib. דמי צמרו ושָׁבָחוֹ the original value of his wool and its additional value (through dyeing). Ib. IX, 4; Keth. 80a, v. הוֹצָאָה. B. Mets. 14a, v. שְׁעִבּוּד. Pes. 27a, a. e. יש ש׳ עצים בפת the bread contains the benefit derived from the wood used in baking bread, i. e. bread baked by a fire made of forbidden wood (e. g. an *ăsherah*) is forbidden; a. fr.—2) *excellency, superiority, praise.* Num. R. s. 16[13] לא במקום חש׳ וכ׳ they built the cities not on the best soil &c., opp. פְּסוֹלֶת. Ib. לְהודיעך שָׁבְחָה של וכ׳ to let thee know the superiority of the land of Israel, v. שָׁבַח. Erub. 18b מקצת שבחו של אדם וכ׳ you may tell part of a man's praise in his presence, but not all of it. Pes. X, 4

tribe. Tanḥ. l. c. למוד הוא חש׳ הזה וכ׳ this tribe (of Levi) is wont to be counted &c. Num. R. s. 5, beg. (ref. to Ps. XXXIII, 18) זה שִׁבְטוֹ של לוי וכ׳ this means the tribe of Levi whose members sit hoping &c.; ib. לוי אלו כ״ד...לש׳ those are the twenty-four gifts assigned to the tribe of Levi. Y. Ter. I, 40[d] top מפני גזל חש׳ because it is an injustice to the tribe (of Levi, giving them unnecessary trouble). Pes. 80[a] ש׳ אחד איקרי קהל one tribe is called a community, v. קָהָל; ib. אפי׳ ש׳ אחד טמא וכ׳ even if one tribe is unclean (and prevented from offering the Passover sacrifice) &c. Y. ib. VII, 34[c] ש׳ אחד גורר וכ׳ v. גָּרַר I; a. v. fr.—*Pl.* שְׁבָטִים. Gen. R. s. 98; s. 99 end, v. יָרַד. B. Bath. 117[b] דילמא לש׳ קאמר לה perhaps the text (Num. XXVI, 55) means a distribution by tribes (as they were on entering the land)? Sabb. 146[a] יעקב חולידו י״ב ש׳ וכ׳ Jacob begat twelve tribes (sons) in whom there was no blemish. Ib. 147[b] עשרת חש׳ the ten tribes (the kingdom of Israel). Snh. X, 3 (110[b]) עשרת הש׳ אינן וכ׳ the ten tribes (carried into exile) are not destined to return; a. fr.

שֵׁבֶט II, שִׁי׳, שִׁיבְטָא, שִׁיבַט, שִׁבְטָא ch. same, 1) *rod, staff.* Targ. Prov. XXII, 8. Ib. X, 13 (Ar. a. Levita שׁוּפְטָא). Ib. XXVI, 3; a. fr.—Y. Shek. IV, 48[b] bot., v. כַּרְכָּרָא.—2) *tribe.* Targ. I Chr. XXVI, 32. Targ. Num. I, 4; a. fr.—B. Bath. 115[b] ש׳...גמירי there is a tradition that no tribe shall ever be extinct; a. e.—*Pl.* שִׁבְטַיָּא, שִׁבְטִין, שִׁבְטֵי. Targ. Num. I, 16. Targ. Gen. XLIX, 28, a. fr.

שְׁבָט (b. h.; Assyr. šabaṭu) *Shebat,* the eleventh month of the Jewish calendar, of thirty days, beginning between the first and the thirtieth of January, and ending between the thirtieth of January and the twenty-eighth of February. Targ. Zech. I, 7; a. e.—R. Hash. I, 1; a. fr.

שִׁבְטָא, v. שֵׁבֶט II.

שַׁבְטוּטִין m. pl. (diminut. of שֵׁבֶט) *shoots.* Gen. R. s. 33 מש׳ שבארץ וכ׳ Ar. (ed. מַשַּׁבְשׁוּשִׁין) she (the dove) brought the olive-leaf from the young shoots of Palestine; Yalk. Gen. 59; Lev. R. s. 31 וכ׳ מַשַּׁבְשׁוּשֵׁי ארץ; Cant. R. to I, 15 מַשַּׁבְטוּטֵי; Yalk. Ez. 362 מִשְׁבְּשִׁין של וכ׳.

שָׁבָה, שבי (b. h.) *to capture, carry off.*—Part. pass. שָׁבוּי; f. שְׁבוּיָה; *pl.* שְׁבוּיִם, שְׁבוּיִן; שְׁבוּיוֹת. Keth. I, 2 הגיורת ושח׳ וכ׳ a proselyte, a captive, and a slave, converted, redeemed, or freed at an age of less than three years and one day. Ib. 4. B. Bath. 8[a] bot.; Ḥull. 7[a], a. e. פְּדִיוֹן ש׳, v. פְּדִיוֹן. Shek. II, 5 מותר שבויים לש׳ what is left over from a fund collected for the ransom of captives, must be reserved for the ransom of other captives; מותר שבוי לאותו ש׳ what is left over from a collection for a certain captive, belongs to that captive. Y. ib. II, 47[a] top אין פודין ש׳ בש׳ you dare not redeem a captive by surrendering another captive. Keth. 51[b] הקלו בש׳ with regard to a woman redeemed from captivity the practice is more lenient (allowing her husband to live with her again). Ib. שְׁבוּיֵי מלכות תרי הן כש׳ women forced by (Roman) officials come under the law of redeemed captives (are permitted to live with their husbands). Gitt. IV, 6, v. פָּדָה; a. fr.

Nif. נִשְׁבָּה *to be captured.* B. Mets. 39[a] שבוי שנ׳ מורידין וכ׳ if a person has been captured (banished), we appoint a relative to manage his property. Snh. 104[a] שני בני אדם שנִשְׁבּוּ two persons were captured on Mount Carmel. Lam. R. to I, 16 מעשה במרים...שנִשְׁבֵּית וכ׳ it came to pass that Miriam . . . was carried off (by the Romans), herself and her seven sons. Keth. II, 5 נִשְׁבֵּיתִי וטהורה אני I was a captive (among gentiles), but I remained pure; ib. 23[a] נִשְׁבֵּיתִי; a. fr.

שְׁבָא, שְׁבֵי ch. same. Targ. Num. XXI, 1. Targ. I Chr V, 21. Targ. Ps. CVI, 46. Targ. II Chr VI, 36. Targ. Is. XIV, 2; a. fr.—Part. pass. שְׁבֵי, *pl.* שְׁבָן. Targ. O. Deut. XXXII, 42 שְׁ Ms. I (ed. Berl. שְׁ; oth. ed. שְׁבְיָן; Y. שִׁירֵין; v. שִׁבְיָא).—Ber. 56[a] דאתו רומאי ושָׁבוּ לך that the Romans came and made thee captive, v. שְׁחַר IV.

Ithpa. אִשְׁתַּבִּי, *Ithpe.* אִשְׁתְּבִי *to be taken captive, be carried off.* Targ. Gen. XIV, 14. Targ. I Sam. XXX, 3; a. fr.—B. Mets. 39[b] אִשְׁתַּבְיָא אידך וכ׳ she was captured and one of her daughters. Keth. 23[a] אִשְׁתַּבְיָין בנתיה וכ׳ the daughters of Mar Samuel were captured. Keth. IV, 8 אם תִּשְׁתַּבְיָא וכ׳, v. פְּרַק; a. e.

שְׁבִי, שֶׁבִי m. (b. h.; preced.) *captivity, prison.* Hor. III, 7 מבית חש׳...האשה a woman has the precedence of a man with regard to clothes and to relief from prison.

שְׁבִי, שִׁבְיָא, שִׁי׳ ch. same, *captivity*; (collect. noun) *captives.* Targ. O. Ex. XII, 29. Targ. Is. XX, 4. Targ. O. Deut. XXI, 10. Ib. 11 (ed. Vien. שִׁבְיָה). Targ. Is. LII, 2 שָׁבְיָא ed. Wil. (ed. Lag. a. oth. שִׁבּוּרֵי or שְׁבוּרֵי); a. fr.—*Pl.* שִׁבְיָין, שִׁבְיָן. Targ. O. Deut. XXXII, 42, v. שְׁבִי.—V. שִׁבְיְתָא.

שָׁבְיָא, שָׁבֵי m. (preced.) *captor, marauder.*—*Pl.* שָׁבְיָין. Targ. II Chr. VI, 36 שָׁבְרִיחוֹן. Targ. Is. XIV, 2 (ed. Wil. שׁוֹבְרִיחוֹן).—Y. Ter. VIII, 46[a] וכ׳ עלון לקרתא ש׳ marauders invaded a town, and one of them &c.

שִׁבְיָא, v. שְׁבִי ch.

שִׁבְרָא m. (b. h. שְׁבַר; שָׁבַב; cmp. שִׁרְבָּא) *chip;* ש׳ דנור *spark.*—*Pl.* שִׁבְרִין. Targ. Y. Gen. XV, 17.

שְׁבָיָה f. (b. h.; שָׁבָה) *captivity, capture.* Kidd. 21[b] (ref. to Deut. XX, 11) בשעת ש׳ (if you see and desire her) בשעת ש׳ at the time of making captives; Sifré Deut. 211.

שִׁבְיָה ch., v. שְׁבִי ch.

שִׁבְיוֹן, v. שִׁגְיוֹן.

שִׁבְרַח, v. שְׁבַח I.

שִׁבְרִט m. (v. שְׁבַט) *rod;* ככבא דש׳ *shooting star* or *comet.* Ber. 58[b], v. זִיק.

שִׁבְרְיְתָא, שִׁבְרְיָתָא f. = h. שִׁבְיָה, *captivity;* (collect. noun) *captives; booty.* Targ. Ps. LXVIII, 19. Targ. Y. Deut. XXI, 10, sq. (ed. Vien. שִׁבְרֵי); ib. 13 (ed. Vien. שִׁבְרֵי). Targ. Lam. I, 5; a. fr.—*Pl.* שִׁבְרְיָתָא. Targ. Y. Gen.

שְׁבִיעָה f. (שָׂבַע) *being sated, satiation.* Yoma 79b (ref. to Deut. XI, 15) אכילה שיש בה ש' וכ' (to say the benediction after meal requires) food enough to satisfy the appetite, which is the size of an egg. Pesik. R. s. 16 (ref. to Num. XXVIII, 7) לשון רויה לשון ש' וכ' expressing *fill, satiation* &c., v. רְוָיָה; Tanh. Pinh. 12; Num. R. s. 21[17]; Y. Succ. IV, 54d top שיבעה (corr. acc.).

שְׁבִיעִי m. (b. h.; שָׂבַע) *seventh.* Succ. V, 6 בש' on the seventh day of Succoth. Lev. R. s. 29 חביב ש' the seventh thing is most precious; a. fr.—*Pl.* שְׁבִיעִין. Ib. כל הש' וכ' all seventh things are precious.—*Fem.* שְׁבִיעִית Ib.; a. fr.—Esp. *the seventh year, Sabbatical year.* Shebi. I, 1 ערב ש' the year preceding the Sabbatical year; ib. 4 מוצאי ש', v. מוֹצָא III. Snh. III, 3 סוחרי ש' traders in fruits of the Sabbatical year; a. v. fr.—*Pl.* שְׁבִיעִיּוֹת. Y. ib. 21a bot. שתי ש' we must wait for two Sabbatical years before reinstating the trader in Sabbatical fruits in his civic rights; Y. Shebu. VII, 37d bot. (not שני).—*Sh'bi'ith*, name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

שְׁבִיעָאָה, שְׁבִיעֵיתָא, v. שְׁבִיעָאָה.

שָׁבִיץ, v. שָׁבִיס.

שָׁבִיק m. (שָׁבַק; v. שְׁבָקָא I) *abandoned; spontaneous growth.* Targ. Y. Lev. XXV, 5 כתי ש' (h. text ספיח).—*Pl.* שָׁבִיקִין, v. שֵׁרְבּוּקָא.

שְׁבִיקוּתָא f. (שָׁבַק) *remission, forgiveness.* Targ. Ps. CXXX, 4 (h. text סליחה).

שְׁבִירָא, v. שַׁבְרָא.

שְׁבִירָה f. (שָׁבַר) *breaking.* Y. Orl. I, 60 bot. (not שבורה), v. נְפִיצָה.—שְׁבִירַת עצם breaking a bone of the Passover sacrifice. Pes. VII, 12; ib. 70a; a. fr., v. עֶצֶם.

שַׁבִּישׁ, v. שְׁבַשׁ.

שְׁבִישְׁתָּא, שבישותא, שְׁבִישָׁא, v. שְׁבִשְׁתָּא.

שְׁבִיתָה f. (שָׁבַת) 1) *resting, making a day station* esp. over the Sabbath. Maasr. II, 3 עד שהוא מגיע למקום הש' until he reaches a place where he intends to rest, contrad. to לינה night lodging. Y. ib. 49d top, v. לִינָה.—Esp. *appointing a place to be the centre of Sabbath movements, Sabbath camp* (from which one is allowed to walk two thousand cubits in every direction). Erub. IV, 7 מי שבא ... שְׁבִיתָתִי תחתיו if one is on the road (on Friday) at nightfall, and recognizing a tree or a fence (at a distance) says, mySabbath rest be under it; שביתתי בעיקרו my Sabbath camp be at its root. Ib. 8 שביתתי במקומי my Sabbath centre be where I am now. Ib. 45b חפצי הפקר קונין ש' objects which have no owner acquire a Sabbath centre of their own (and he who finds them has to be guided in carrying them by the place where he found them). Ib. חפצי הנכרי אינן קונין ש' objects belonging to a gentile have no Sabbath centre, i. e. if they come from outside on the Holy Day, the recipient may carry them

XXXI, 26 שְׁבָיָה (O. שַׁבְיוּת; Ms. I שְׁבִיוּת; ed. Berl. שְׁבִיָּה).—Kidd. 81a שְׁבוּיָתָא; Keth. 23a שְׁבוּיָתָא captured women.

שְׁבִיל m. (b. h.; שבל, *Shaf.* of נָבַל) *path.* Peah II, 1 ש' הרבים a public path through fields; ש' היחיד a private path, contrad. to דרך. Ex. R. s. 25 ב"ד עושה לו ש' בדרך שמא ... ש' בים a human being makes himself a path on trodden ground, can he make himself a path in the sea?; a. fr.—*Pl.* שְׁבִילִים, שְׁבִילִין. B. Kam. 81a ומהלכים בשְׁבִילֵי הרשות וכ' it is allowed to walk on private paths (through fields) until the second rainfall (v. רְבִיעָה); Taan. 6b; Tosef. Shebi. VII, 18 היו לפניו שני ש' וכ' ש' שבשדות Lev. R. s. 4 if a person had before him two paths, one smooth &c. Y. Hag. II, 77a bot. התורה הזו דומה לשני ש' וכ' the Torah is like two paths, the one of fire, the other of snow &c. Tanh. T'rumah 8 (ref. to Prov. V, 6) שְׁבִילֶיהָ של תורה וכ' the paths of the Torah and its sections; a. e.—Naz. 8b מנין שבילי שמיטה Var. (v. Rashi) as many as the field paths in the Sabbatical year (ed. שבלי).—בִּשְׁבִיל *on account of, for the sake of; because.* Ber. 58a בִּשְׁבִילִי for my sake. Ib. בש' אשתו ובניו for his wife and children. Taan. 20a בִּשְׁבִילְךָ for thy sake. Ib.b בִּשְׁבִילְכֶם for your sake. Sabb. II, 4 בש' שחזא מנטפת in order that it may drip. Ib. 5 בש' החולה שישן for the sake of a patient, that he may sleep. Succ. 29a בש' ארבעה דברים for four reasons. Sot. 46b בש' שכנעני וכ' because this Canaanite showed the way with his finger. Num. R. s. 3[6] בש' שלחה וכ' she sent for R. J.; a. v. fr.

שְׁבִילָא ch. same. Targ. Job XVIII, 10. Targ. Ps. CXIX, 35; a. e.—*Pl.* שְׁבִילַי, שְׁבִילִין. Targ. Jer. XVIII, 15. Targ. Prov. II, 9 (ed. Wil. שְׁבִלַּי, corr. acc.). Ib. 15. Targ. Job XIX, 8; a. e.—Ber. 58b דשמיא ש', v. נָהַר I. Lev. R. s. 17, beg. (ref. to Ps. LXXXIV, 6) אלו דש' דאורייתא כבישין וכ' those in whose hearts the pathways of the Law are paved; a. e.—[Pes. 35a שבילי תעלא, v. שׁוּבָלָא.]

שָׁבִיס m. (b. h.; שבס, cmp. שָׁבַשׁ; cmp. b. h. שְׂרוֹךְ a. שָׂרָךְ) *band,* esp. (של סבכה) ש' *metal* (or *woolen*) *band with which the hair-net is fastened.* Tosef. Kel. B. Bath. V, 15 ש' של שבכה טמא וכ' a net-band is susceptible of uncleanness for itself, because one may (detach and) fit it for another net. Ib. 16 ומשום חיבורי ש' וכ' but (gold foils and plates) used as fastenings of a hair-band are susceptible of uncleanness. Kel. XXVIII, 10 ש' שלה the band of the net. Neg. XI, 11. Sifra Sh'mini, ch. VII, Par. 8 שָׁבִיץ של סבכה; ib. ch. XI, Par. 10 שבים וכ' a woolen net-band. Y. Sabb. VI, 8b bot. (ref. to שבִיסִים, Is. III, 18) braided bands (v. סְלָבּוֹנְיָא) כמה דאת אמר ש' של סבכה as you say, *shabis* of the hair-net.

שְׁבִיסָא ch. same.—*Pl.* שְׁבִיסַיָּא. Targ. Is. III, 18.

שְׁבִיסְרָאָה, v. שַׁב I.

שְׁבִיעָאָה m. = h. שְׁבִיעִי, *seventh.* Targ. Gen. II, 2. Targ. Jer. XLI, 1. Targ. Zech. VIII, 19; a. fr.—*Fem.* שְׁבִיעָתָא, שְׁבִיעֵתָא, שְׁבִיעַ'. Targ. O. Lev. XXIII, 16 (Y. שבישאה). Targ. Deut. XV, 9 (Y. ed. Vien. שְׁבִיעָתָא). Targ. Job V, 19; a. fr.

the distances which he himself is permitted to walk; a. fr.—2) *observing the Sabbath, abstention from labor.* Sabb. XVI, 6 (121[a]) מפני שאין שְׁבִיתָתוֹ עליך Y. ed. (Mish. a. Bab. ed. עלידן, Ms. M. עלינו) because his (the gentile's) Sabbath rest is no concern of thine (of theirs, the Jews' for whom he acts; of ours); ib. מפני ששביתתו עליך because his (the minor's) observance of the Sabbath is thy (their, our) concern. Y. ib. V, 7[b] bot. שהוא מצוה על שְׁבִיתַת בהמתו כמוהו for man is commanded to let his cattle rest as well as himself. Y. Erub. III, 21[a] אינו יכול להביאו דרך ש' he cannot bring it home in a manner consistent with the observance of the Sabbath; a. fr.—3) = שְׁבוּת *an act forbidden on the Sabbath by rabbinical law,* but permissible in the Temple.—*Pl.* שְׁבִיתוֹת. Ib. X, end, 26[d] (ref. to Mish. X, 11—15) משביתה אחת למדו ש' הרבה from the permissibility of one act, we learn the permissibility of many more, v. צַבְתָּא.

שְׁבָכָה, v. סְבָכָה.

שְׁבָבִי, שְׁבִי, שְׁבָלָא, v. שׁוֹבַל.

שַׁבְלוּל m. (שבל *to drag along,* cmp. b.h. שָׁבַל; cmp. שַׁלְשׁוּל III) *snail* without the shell. Sabb. 77[b], v. פְּתִית; Y. Ber. IX, 13[c] bot. (ed. Krot. שכלון, ed. Ven. שבלון, corr. acc.), v. חֲזִירִית.

שַׁבְלוּלָה ch. same, v. next w.

שַׁבְלוּלִית m. (preced. art.) a species of *mollusks, slug.* Y. Nidd. III, 50[d] אילין נשריא דאמרן ש' דכר שבלולה נוקבא וכ' (ed. Krot. שכ, corr. acc.) we do not rely on those women who say that if the placenta resembles (in substance and color) a *shabb'luliah,* it indicates a male fœtus, if a *shabb'lul,* a female.

שַׁבְלוּלִיתָא f. (*Shaf.* of בלל; cmp. חֲבַלְבַּל, חֲבַלְבְּלִין) *fenugreek.* Sabb. 110[b] Ms. M. (ed. שַׁבְלִילְתָּא). Men. 42[b] מיא דש' Ms. M. (ed. דשבלילתא) juice of fenugreek. Gitt. 69[a] ש' Rashi (ed. שובלילתא). Ab. Zar. 38[b] שבלילתא.

שַׁבְלוֹן, v. שַׁבְּלוּל.

שִׁבְלֵי (or שִׁ'), v. שִׁיבְלֵי.

שַׁבְלִילְתָּא, v. שַׁבְלוּלִיתָא.

שִׁבּוֹלֶת, v. שִׁיבּוֹלֶת.

שִׁבַּלְתָּא, v. שׁוּבַּלְתָּא.

שִׁבֵּן, Y. Ab. Zar. I, 39[d] top שבנית some ed., v. שָׁבֵן.

שֶׁבְנָא, שֶׁבְנָה (b. h.) pr. n. m. *Shebna,* 1) officer in high position in King Hezekiah's court. Lev. R. s. 5. Snh. 26[b] ש' בעל הנאה היה Shebna was a sensual man; a. e.—2) a brother of Hillel. Sot. 21[a], v. עִסְקָא.

שִׁבְנִית, v. שְׁכַנְיָה II.

שַׁבְּסִיס, v. שַׁבְּזִיז.

שִׁבְסְרֵי, שִׁבְסַר *seventeen,* v. שֵׁב I.

שְׁבַע f., שִׁבְעָה m. (b. h.) *seven.* Snh. V, 1, v. חֲקִירָה. Ib. 3 בש' (sub שעות) at seven hours of the day. Ab. V, 7. Lam. R. introd. (R. Josh. 2) ש' מש' seven times seven; a. v. fr.—בְּנוֹת ש', בְּרַת ש', v. בַּת I a, בְּרַת I.—Esp. שִׁבְעָה (sub. ימים) *Shib'ah, the seven days of mourning for a near relative.* M. Kat. 20[a], v. שִׁלְשָׁה; a. fr.—Y. M. Kat. III, 82[c]; v. שָׁמַר.—*Pl.* שִׁבְעִים *seventy.* Snh. V, 5 עד ש' ואחד (add to the members of the court,) until they number seventy-one. Ab. Zar. 11[b] אחת לש' שנה once every seventy years; a. v. fr.

שָׁבַע I, שׁוֹבַע f., שְׁבָעָא, שְׁבָעָה, שְׁ', שׁוּ', שִׁבְעָתַי m. ch. same. Targ. Gen. V, 7. Ib. IV, 24 (O. ed. Vien. שְׁבָעָה). Ib. XXIX, 27. Targ. Y. II Num. XI, 26 שׁוֹבְעָתַי; a. fr.—Y. Kil. IV, beg. 29[a] חמש שורין מן ש' שו' five rows of seven trees each. Y. Sabb. I, 3[c] bot. שובעה ... אלו שגזרו אירון those laws which they decreed by majority of votes, were seven; a. fr.—*Pl.* שַׁבְעִין, שַׁבְּ', שׁוּבְ' *seventy.* Targ. Gen. V, 12; a. fr.

שָׁבַע, *Nif.* נִשְׁבַּע (b. h.) *to be sworn, to swear.* Shebu. III, 6 נ' לבטל וכ' if a person swears that he will omit to perform a commandment. Ib. VI, 4 אין נִשְׁבָּעִין על וכ' no oath is imposed in refutation of a claim of a deaf and mute, or of an insane person, or of a minor, nor do we administer an oath to a (claimant) minor, אבל נשבעין לקטן וכ' but you must make oath when suing a minor or the sacred treasury. Ib. 7 שמא יִשָּׁבַע זה וכ' ... ומי נ' מי which of them is first admitted to an oath? He with whom the (lost) pledge was deposited, lest this one (the debtor) swear (to the value of the pledge), and the other produce the pledge (and prove him a perjurer). Ib. VII, 1 כל הנשבעין שבתורה נשבעין וכ' all those bound to swear according to Biblical law swear and are free from payment, but the following swear and receive (are awarded their claim). Ib. 32[b] ואינו יכול לִישָּׁבַע, v. שְׁבוּעָה; a. fr.

Hif. הִשְׁבִּיעַ *to adjure; to impose, administer an oath.* Ib. IV, 3 אמרו אין אנו ... מַשְׁבִּיעַ אני עליכם וכ' if they say, we know no testimony in thy case, (and he says,) I adjure you, and they say, Amen: they are guilty (if they could testify). Ib. חזר וכ' ... ה' עליהן if he adjured them five times out of court, and coming before court they confess (that they know testimony), they are acquitted. Ib. VIII, 2 מַשְׁבִּיעֲךָ אני וכ' I adjure thee, and he says, Amen. Ib. 29[a]; 39[a], a. e. אנו משבירין אותך וכ' ... וכשמַשְׁבִּירִין אותו and when the court administers an oath to him, they say to him, know that we cause thee to swear not in thy sense, but in the sense of God and in the sense of the court; a. fr.—Part. pass. מוּשְׁבָּע; *pl.* מוּשְׁבָּעִין. Ib. 31[a] מ' מפי עצמו one who is sworn on his own demand (in his own case); מ' מפי אחרים one who is sworn on other people's demands (as a supposed witness that claims ignorance). Ib. III, 6 הרשות שאינו מ' עליה מהר סיני a religiously indifferent act, on which he is not sworn from Mount Sinai; מצוה שהוא מ' וכ' a religious act on which he is sworn &c. Ib. 21[b]; 22[b], v. סִינַי; a. fr.

שָׁבַע II ch., *Ithpa.* אִשְׁתַּבַּע, *Ithpe.* אִישְׁתְּבַע as preced. *Nif.* Targ. Lev. V, 22; 24. Targ. Jer. V, 2; a. fr.—

Shebu. 29a ודילמא ...וכי קא מְשַׁתְּבַע אדעתא דידיה א' perhaps that man saw a huge bird and called it *gamla* (camel), and when he swore (that he saw a camel fly in the air), he swore in his sense. Ib. דכי קא משתבע ... קא משתבע so that when he swears (that he has paid the money), he swears to the truth in his sense (having given him tokens, v. אִיסְקוּנְדְּרֵי). Ib. 32b וכ' אי ...חזת מְשַׁתְּבַעְנָא if thou hadst come and testified for me, I should have been assigned an oath and received my claim; מי ימר דמְשַׁתְּבַעַתְּ who can say that thou wouldst have made oath? Ib. לִישְׁתַּבַּע shall he be admitted to an oath? Ib. 26a ואנא בשיקרא אִישְׁתַּבַּעי and have I sworn falsely?; a. fr.

Af. אַשְׁבַּע as preced. *Hif.* Targ. Y. II Ex. XIII, 19 [read:] מַשְׁבַּע אַשְׁבַּע. Targ. Cant. II, 7. Targ. Cant. II, 4; a. e.—Shebu. 36a אַשְׁבְּעִינְהוּ ולירמינהו he made them swear, and also pronounced a curse upon them. Ib. 41a לא מַשְׁבְּעִינַן we do not put him to an oath; a. fr.

שָׁבֵעַ I, m. (b.h.; next w.) *sated, filled, satisfied.* Gitt. 56a ריצא כשהוא ש' וכ' רָעֵב v. רָעֵב I. Lev. R. s. 34 לְשָׂבְעוֹ וכ' v. רָעֵב I; a. fr.—*Pl.* שְׂבֵעִין, שְׂבֵעִים, שְׂבֵי'. Joma 74b ואינו ש' סומין ...אל תראו עצמיכם בפני בני עשו ...כאילו אתם ש' Ms. M. (v. Rabb. D. S. a. l. note) make no show of your plenty before the sons of Esau or of Ishmael, lest they envy you; Yalk. Gen. 148; a. e.—*Fem.* שְׂבֵעָה, שְׂבֵי'. Y. Ab. Zar. III, 42c top the Lord allows the righteous in this world to see their (future) reward, ונפשם ש' וכ' and they feel satisfied and go to sleep; a. e.—*Pl.* שְׂבֵעוֹת, שְׂבֵי'. Midr. Sam. ch. XIII (ref. to I Sam. IX, 12, sq.) וכל האורך הזה ...ולא היו ש' ממנו why this lengthy speech? It intimates that they looked at the beauty of Saul and could not see enough of it; a. e.

שָׂבֵעַ II (b.h.; cmp. סָבָא III) *to be filled, to have plenty, be satisfied.* Sabb. 113b (ref. to Ruth II, 14) ותאכל בעולם הזה ותִשְׂבַּע וכ' she (Israel) will eat in this world, will have plenty in the Messianic days, and leave over for the hereafter. Succ. 52b, v. רָעֵב II; a. e.

Hif. הִשְׂבִּיעַ *to satisfy.* Gen. R. s. 76, end כדי להַשְׂבִּיעַ עיניו וכ' in order to satisfy the eyes of the wicked man. Y. Keth. V, 30b וְהִשְׂבִּיעָתּוּ; Succ. l. c. מַשְׂבִּיעוֹ, v. רָעֵב II. Snh. 100a; a. fr.—Ib. 29b אדם עשוי שלא להשביע את עצמו man is wont not to declare himself wealthy (to disclaim wealth, by saying that he is in debt, even if he is not); כשם שאדם ...שלא להשביע את בניו as man is wont to disclaim wealth for himself, so is he likely to disclaim it for his heirs (therefore an ante-mortem confession of indebtedness does not establish a claim against heirs).

Pi. שִׂבַּע same.—Part. pass. מְשׂוּבָּע. Lev. R. s. 29 (play on השביעי, Lev. XXIII, 24) שהוא מש' בכל וכ' a month which is plentiful in every thing &c.

Hithpa. הִשְׂתַּבַּע *to be satiated, sick.* Num. R. s. 14 עתיד לְהִשְׂתַּבַּע, v. סִירוּג I.

שְׂבַע, סְבַע ch. same, *to be satisfied, saturated.* Targ. O. Ex. XVI, 8 למִסְבַּע ed. Berl. (ed. Amst. למִישְׂבּוֹעַ); Y. למִשְׂבּוֹעַ. Targ. Ps. CIV, 16 (Ms. ס'); a. fr.—Part. שָׂבְעִין, ס'; f. שָׂבְעָא, ס'. Targ. Prov. XXX, 22 דשביע ed. Lag. (Ms. דסביע; ed. Wil. דִישְׂבַּע). Targ. Job XLII, 17. Targ. Gen. XXV, 8. Targ. Prov. XXVII, 7; a. fr.—Pesik. R. s. 16; Pesik. Eth Korb., p. 57b, a. e., v. רְוֵי; a. e.

Pa. שַׂבַּע, ס'; *Af.* אַסְבַּע, אַסְ' *to satisfy.* Targ. Ps. XC, 14. Ib. CVII, 9; a. fr.—Taan. 24a רחמנא לִישַׂבְּעָךְ ...דאַשְׂבְּעָן ברך the Lord satisfy thee, as thy son has satisfied us. Yoma 79b שִׂבּוּעֵי מְשַׂבְּעָא is enough to satisfy the appetite. Gitt. 70a תמרי מְשַׂבְּעָן וכ' dates satisfy, heat &c.; Keth. 10b; a. e.

**Ithpa.* אִסְתַּבַּע (cmp. צְבָה) *to be swollen.* Esth. R. to III, 14 א' קרסוליה (omitted in Yalk. ib. 1056) his ankle was swollen.

שָׁבְּ, שָׁבְעָא, שָׂבְעָ, v. שׂוֹבְעָא, a. סְבָעָא.

שַׁבְעָא, v. שְׁבַע I.

שַׁבְעִים, שְׁבָעָה, v. שָׁבַע.

שָׁבַעְתָּא *week,* v. שָׁבוּעָא.

שְׁבַעְתֵּי, *seven,* v. שְׁבַע I.

שָׁבַץ (b. h.), *Pi.* שִׁבֵּץ (cmp. שָׁבִיס; Syr. שבץ *confudit, miscuit*) *to interweave; to checker, adorn vessels with designs.* Hull. 25a, sq.; Tosef. Kel. B. Mets. II, 10 כל שהוא לְשַׁבֵּץ ...עתיד any unfinished vessel which is ... to be adorned with designs.

שָׁבַק* = next w. Pesik. R. s. 44 שָׁבְקוֹ בבית וכ' leave him in prison, and let him be famished &c.; (Yalk. Hos. 531 חובשוהו, not חבשוהו, v. חָבַשׁ).

שְׁבַק (corresp. to h. עָזַב) 1) *to leave, let go; to forsake, abandon; to leave behind; to bequeath.* Targ. Jer. LI, 9. Targ. Ex. XXIII, 5. Targ. Jud. XVI, 26 (h. text הניחה); a. v. fr.—Part. pass. שְׁבִיק; f. שְׁבִיקָא, שְׁבִיקְתָא; *pl.* שְׁבִיקִין; שְׁבִיקָן, שְׁבִיקָתָא. Targ. Jer. LI, 5 (h. text אלמן). Targ. Ez. XXXVI, 4. Ib. XLI, 9; 11 (h. text מָעָה); a. fr.—Y. Nidd. II, end, 50b אמר שׁוֹבְקָתֵיהּ לצפרא he said (to the woman), leave it (with me) for the morning. Sabb. 32a שַׁבְקֵיהּ וכ', v. רְוֵיא. Yoma 12a למִישְׁבַּק, v. אוּשְׁפִּרְזָא. Arakh. 22a מי שַׁבְקִינַן מזוני וכ' shall we leave the alimony (which the widow receives out of the estate, as long as her dowry is not satisfied) unguarded? Ib. מי שבקינן ליה do we allow him (to take interest)? B. Bath. 125a לאו הני מעות ש' אבוהון it is not these coins that their father left them (when he died). Gitt. 37b, a. fr. לא שָׁבֵיק (ארנש) וכ' (לא שבק), v. הֵירְתָא. Bekh. 24a במקום דידה לא שַׁבְקָה וכ' when the dam has her own child, she will not neglect her own and give suck to a strange animal. B. Mets. 92a לא ש' ארסי חיי וכ' Isi would let no man live, i. e. with such a law humanity could not exist; B. Kam. 91b א"כ לא שַׁבְקַת חיי וכ' if this were the law, thou wouldst let no creature exist; a. fr.—2) *to remit, pardon, forgive.* Targ. Gen. XVIII, 24. Targ. Num. XIV, 19; a. fr.—Lev. R. s. 5, end יאי ...דשָׁבֵיק לחובין וכ' it is becoming the great God to remit great sins; a. e.—Part. pass. as ab. Ib. הא שרי לך והא שביק לך this is remitted to thee, and this is forgiven thee; a. e.—3) *to let go, send away, divorce.* Gen. R. s. 17 שְׁבוֹקָא הדרא אנתתא מינך וכ' send that woman away, for she does thee no honor; ib. שַׁבְקָהּ לחדא וכ' send that bad woman away;

jb. לית בידי מה אֶשְׁבּוֹק לַהּ I have not the means to divorce her (to give her her dowry); ib. לית בי מה אשבוק לה; Lev. R. s. 34 לית בי מְשַׁבַּק לַהּ; (Yalk. Is. 352 לית לי ממרקא לה, v. מָרַק); Y. Keth. XI, 34[b] bot. שירבקה דלית וכ׳ (read: שׁוֹבְקָהּ or שׁבְקָהּ *Pa.*) send her away &c.; a. e.

Pa. שַׁבֵּק, *Af.* אַשְׁבֵּק same, *to divorce.* Gen. R. l. c. אנן יהבינן לַהּ פורנא ושַׁבַּק יתה מינך (not ושבקית) we shall give her her dowry, and divorce thou her. Ib. וְשַׁבְּקָהּ מיניה (some ed. וש׳ יתה) and he divorced her; Lev. R. l. c. ושבקיה (corr. acc.); Y. Keth. l. c.; Yalk. Lev. 665. Y. Keth. VI, beg. 30[c] הן דמְשַׁבֵּיק וכ׳ he who divorces his wife and does not pay off &c., v. מָרַק.

Ithpa. אִשְׁתַּבַּק, *Ithpe.* אִשְׁתְּבִיק 1) *to be let alone, be allowed.* Koh. R. to V, 11 אוּם למידמוך ליה אנן מִישְׁתַּבְּקִין we are not even allowed to sleep.—2) *to be remitted; to be forgiven.* Targ. Gen. IV, 7. Targ. Lev. IV, 20; a. fr.—3) *to be divorced.* Cant. R. to I, 4 בעיין לְמִשְׁתַּבְּקָא דין מדין they wanted to be divorced from each other.—4) *to be forsaken, abandoned.* Targ. Jer. XLIX, 11 תשתבקון (ed. Wil. תשבקתון, corr. acc.). Ib. 25. Targ. Is. XVII, 9; a. e.

שִׁי׳, שִׁבָּקָא I m. (preced.) 1) [*abandoned,*] *undressed vine.* Targ. O. Lev. XXV, 5 (h. text נזיר).—*Pl.* שִׁבְּקִין, שִׁ׳ Ib. 11 שִׁבָּקָא (ed. Vien. שִׁ׳).—2) *isolated, single shoot.*—*Pl.* as ab. Targ. Ez. XVII, 6 שִׁ׳ ed. Wil. (ed. Lag. שִׁיבְ׳; h. text בדים).

שִׁי׳, שִׁבָּקָא II m. (preced. wds.) *heirloom;* (sub. בעל) *testator.*—*Pl.* שִׁ׳, שִׁבְּקִיָּא. Arakh. 22[a] יתמי ... בתר שִׁיבַּקִּירֵיהוּ heirs that enjoy what is not theirs will follow those who left them the (ill-gotten) goods; B. Mets. 70[a] שִׁיבַּקִּירֵיהוּ.

שְׁבַר, v. סְבַר.

שְׁבַר, *Poël* שׁוֹבַר, v. סְבַר II.

שָׁבַר I (b. h.) 1) *to break.* Y. Ab. Zar. II, 41[d] (play on אכל תשברו, Deut. II, 6) באכל תִּשְׁבְּרוּ האכלחו שַׁבַּרְתּוֹ with food break him (his ill-will); when thou hast given him to eat, thou hast broken him; אם הירה קשה עלוך באכל תשברו וכ׳ if he is hard on thee, break him with food, and if not (if thou succeedest not with food), heap silver upon him; Y. Sabb. I, 3[c] bot. Tanḥ. Sh'laḥ. 9 נתכוונו ... לְשָׁבּוֹר לבן וכ׳ the spies intended to break the heart (courage) of the Israelites (ref. to ויניאו, Num. XXXII, 9). Tosef. B. Mets. II, 26 אוהבו ... כדי לשבור את לבו if a friend requires help for loading, and an enemy for unloading (to relieve the broken down beast of burden), it is commended to help the enemy in order to break his heart (hatred); (B. Mets. 32[b] כדי לכוף את יצרו). Pesik. Eth Korb., p. 59[b] נטל את חשבלא ... וְשָׁבָרָהּ he took the plate ... and shattered it. Ex. R. s. 18 (ref. to Ps. LXXVII, 7) נזכרת אני את השברים שהיית שׁוֹבֵר וכ׳ I remember the breaks with which thou brokest (the calamities with which thou didst visit) the empires for me by night; בא ... שָׁבַרְתָּ וכ׳ Sennacherib came upon me, thou brokest him at night (v. infra *Hof.*); a. v. fr.—Y. Shebi. VIII, beg. 37[d] כל מדרש שאתה דורש ושׁוֹבֵר וכ׳ a textual interpretation which you introduce, and by which you break (upset partially) a previous interpretation of the same verse, is no legitimate interpretation. Tanḥ. Vayera 13 סופו ... שׁוֹבֵר את ראשו the end of the verse breaks (contradicts) its beginning. Cant. R. to VII, 9 (expl. דתבריא, Dan. III, 2) the scholars (scholastici) are called *d'thabraya* (v. תְּבַר), שהם שׁוֹבְרִים הדברים because they break (twist out of joint) the words (of the law).—*Part. pass.* שָׁבוּר, f. שְׁבוּרָה *having a broken limb, injured.* B. Mets. I, 4 אחר צבי ש׳ ... רצין running ... after a wounded deer. Ib. 94[b] ומתה ש׳ a borrowed animal that was injured or that died. Ib. נשבעין על הש׳ must make oath concerning an injured animal in their charge; a. fr.—2) (denom. of שׁוֹבֵר) *to give a receipt; to acknowledge payment; to acquit.* Tosef. Keth. IV, 11 מקצת (על) שָׁבְרָה לו כתובתה שברה לו על כולה if she gave him a receipt for a portion of her jointure, she has released him of all obligations of the marriage contract. Ib. IX, 1 וחרא ... כונסה שׁוֹבֶרֶת לו וכ׳ he marries her and divorces her (and remarries her), and she gives him a receipt for her jointure (by which act the mortgage on the entire estate is cancelled); Y. ib. VIII, 32[b] bot.; Y. Yeb. IV, 5[d]; a. fr.

Pi. שִׁבֵּר *to break.* Sabb. 105[b] המקרע ... ומְשַׁבֵּר כליו וכ׳ he who in his anger tears his garment or breaks his vessels, ... let him be in thy sight like an idolater; a. fr.—Part. pass. מְשׁוּבָּר. Pesik. R. s. 17 (ref. to Job I, 15) מש׳ ומלוקה היה he (that escaped) was broken of limbs and smitten; Ruth R. to I, 5; Lev. R. s. 17 מוּשְׁבָּר; Yalk. Job 892 מושבר.

Hof. הוּשְׁבַּר *to be broken.* Pesik. Vattom., p. 129[b] (ref. to Ps. LXXVII, 7) נזכרת אני שֻׁבַּר שהוּשְׁבַּרְתִּי וכ׳ (not שכר שהושכ׳) I remember how I was broken (crushed) among the empires (v. supra); Lam. R. to I, 2 שׁוּבַּרְתִּי ... בלילן וכ׳ how I was broken before thee in the night of persecution by the empires; Yalk. Ps. 816; a. fr.—Part. מוּשְׁבָּר, v. supra.

Nif. נִשְׁבַּר, *Hithpa.* הִשְׁתַּבֵּר, *Nithpa.* נִשְׁתַּבַּר same. B. Mets. VI, 4. Kel. III, 3 ונִשְׁבְּרָה and was again broken. Ib. XI, 1 נִשְׁתַּבְּרוּ טהרו when they are broken, they are no longer susceptible of uncleanness. Gen. R. s. 91 נִשְׁתַּבְּרוּ שיניהם their teeth were broken (fell out). Y. Kidd. I, beg. 58[b] נשבר קל ותומר the conclusion *a minori* is impaired. Ab. Zar. 50[b], sq. זריקה מְשַׁתַּבֶּרֶת an interrupted throwing, i. e. sprinkling a liquid, but not throwing a solid object; a. fr.—Treat. Der. Er. ch. X מְשַׁתַּבֵּר על השיש 'has his limbs broken' (a sort of massage) on the marble floor (in the bath-house, in the presence of other people).

שָׁבַר II (b. h.; denom. of שֶׁבֶר II) *to buy provisions.* Gen. R. s. 91 אף ... לְשָׁבֵּר אוכל Joseph, too, knew that his brothers were coming down to Egypt to buy food; ib. כל מי שנכנס לְשָׁבּוֹר וכ׳ let whomsoever enters (Egypt) to buy food register his name &c; Tanḥ. Mikk. 8.

Hif. הִשְׁבִּיר *to sell provisions, to supply.* Ib. (ref. to מַשְׁבִּיר, Prov. XI, 26) זה יוסף שזן וכ׳ that means Joseph who sustained the world &c.; Gen. R. l. c; a. e.—[Tanḥ. ed. Bub. Vayesheb 13 משביר אותו, read: מַשְׁבִּיר.]

שֶׁבֶר I m. (b. h.; שָׁבַר I) 1) *break, fracture.* Sabb. XXII, 6 אין מחזירין את הש׳ you must not set a fracture (on the Sabbath). T'bul Yom IV, 7 שלום מן הש׳ וכ׳ (he meant) that it will be brought up in safety without being broken and without being spilt; Y. Ter. II, 41[c] top; a. e.—Trnsf. *de-*

שַׁבְרִיר m. (cmp. next wd.) name of *a certain animal living in the water, water snake* (?).—*Pl.* שַׁבְרִירִין. Mekh. Yithro, Baḥod., s. 6; Yalk. Ex. 286.

שַׁבְרִירַיָּא, שַׁבְרִירֵי m. pl. (= שבהר, v. שַׁבְהַר; cmp. a. חִירְוָרָיָא, סַנְוֵור) *being dazzled, blinking, temporary blindness, loss of direction.* Targ. O. Gen. XIX, 11 (ed. Berl. שַׁבְרָרַיָּא). Targ. II Kings VI, 18.—Yoma 28[b] וכ' דשמשא ש' the dazzling sun-light coming through cracks or breaks in the clouds is worse than the uncovered sun. Gitt. 69[a] דיממא ש' sudden blindness occurring in day-time (from dazzling light). Ib. דלילייא ש' blindness occurring at night (believed to be caused by a demon living in the water or in water vessels. Ib. (an incantation for blindness) ש' דפלוני וכ' *shabrirê* of N, son of N, leave &c. Ab. Zar. 12[b]; Pes. 112[a] סכנת ש' the danger of getting blind (from drinking at night). Ib. (an incantation against thirst at night) נימא אימו ... מש' ש' ברירי וכ' let him say to himself, N, son of N, my [thy] mother told me, be on guard against *shabrirê: shabrirê, b'rirê, rirê yirê, rê.*

שָׁבַשׁ (= שבשב, cmp. שׁוֹבֵב) *to run in all directions, blunder.*

Pi. שִׁבֵּשׁ *to entangle, confound; part. pass.* מְשׁוּבָּשׁ; f. מְשׁוּבָּשָׁת *thrown into confusion.* Yeb. XVI, 7, v. גֵּרַשׁ. Lev. R. s. 35; Cant. R. to VI, 11.

Hithpa. חִשְׁתַּבֵּשׁ *to be entangled.* Midr. Till. to Ps. XVIII, 11 וטלפות סוסיהן מִשְׁתַּבְּשׁוֹת ed. Bub. (oth. ed. משתמטות) and the hoofs of their horses were entangled (caught in the mud).

שְׁבַשׁ, *Pa.* שַׁבֵּישׁ 1) (denom. of שִׁבְשָׁא) *to branch off, send forth branches.* Targ. Ps. LXXX, 12 שַׁבֵּישָׁתָא Ms. (ed. Wil. שַׁבַּשְׁתָּא, *Pe.*).—2) *to cut branches, harvest grapes.* B. Mets. 73[a], v. שַׁבָּשָׁא.—3) (v. preced.) *to entangle, confound, overpower.* Targ. Jer. XX, 7 (h. text פִּתִּיתָנִי); Targ. II Esth. I, 2. Targ. Koh. V, 1.—Part. pass. מְשַׁבַּשׁ; *pl.* מְשַׁבְּשִׁין. Targ. Job XL, 17 (Ms. מְשַׁחְבְּשִׁין *Ithpa.*; h. text יְשֻׂרְגוּ).—Yeb. 75[b] לשבושי למרימר וכ' he only wanted to confuse M'remar (test his ingenuity). Ib. 108[b] אזל ... אירדי because she is familiar with his hints and signs, he may confuse (have undue influence over) her and remarry her. Ib. הא כבר שַׁבְּשָׁהּ ולא אִישַׁבְּשָׁא (not שבשא) he has before tried to influence her, and she was not influenced. Ned. 89[b] שַׁבְּשֵׁיהּ ואנסביה וכ' (not ואינסיב, Rashi שיבשיה) he persuaded him and made him take a wife.

Ithpa. אִישַׁתַּבַּשׁ, אִישְׁתַּבַּשׁ 1) *to be entangled.* Targ. Lam. I, 14 (ed. Lag. a. oth. אתיבשו, oth. ed. איתבשו, corr. acc.; h. text ישתרגו).—2) *to be confounded.* Targ. Jer. l. c. (h. text ואפת). Ib. L, 36 (h. text נֶאֱלוּ). Targ. Ez. XXIV, 10.—Yeb. l. c. אִישַׁתְּבָשָׁא (marg. corr. אִשְׁתַּבָּשָׁא), v. supra.—Esp. *to blunder, be mistaken.* Pes. 17[a] אישתבש כוותי the answer of the priests was erroneous. Shebu. 28[b] אִישְׁתַּבַּשְׁתָּ thou art mistaken; Zeb. 26[a].—V. מְשַׁבַּשְׁתָּא.

שַׁבָּשׁ m., pl. שְׁבִשִׁין = next w. Yalk. Ez. 362, v. שַׁבְטוּטִין.

שִׁבְשָׁא, שִׁבְּ' m. (preced. wds.) *ramification, branch.*

שֶׁבֶר *struction, calamity.* Gen. R. s. 91 (play on שֶׁבֶר, Gen. XLII, 1, a. סֶבֶר) כי יש ש' זה הרעב כי יש סבר זה חשבע וכ' 'that there is a calamity', that means the famine; 'that there is brightness', that means plenty &c. Ib. והלא כבר נאמר ותרעב ... יש ש' has it not been said before, 'and all the land of Egypt was hungry'? what is meant by 'there is a calamity in Egypt'? &c. Pesik. Vattom., p. 129[b] (not שכר); Yalk. Ps. 816, v. שָׁבַר I; a. e.—*Pl.* שְׁבָרִים, constr. שִׁבְרֵי. Gen. R. s. 30 (ref. to Job XII, 5) שחיו מוכנים לשני ש' לשבר מלמעלן וכ' they were predestined for two calamities, for destruction from above (rain), and for destruction from below (rise of the deeps). Ex. R. s. 18, v. שָׁבַר I. Kel. XI, 3, a. fr. שברי כלים fragments of vessels, broken vessels. B. Bath. 14[b] שברי לוחות the tablets broken by Moses. Ber. 8[b] הזהרו בזקן ... לוחות ושברי וכ' be careful not to despise an old man that has forgotten his learning through no fault of his, for we are told, the (whole) tablets and the broken ones were deposited in the Ark; Men. 99[a]; a. fr.—2) *a broken ejaculation, sigh,* esp. *the broken disconnected sounds produced on the Shofar.* Y. Taan. II, 65[b] top (play on אָר, Gen. II, 6) עלה ש' מלמטן וכ' when the broken tune (at the prayer meeting) rises from below, at once the rain comes down.—*Pl.* as ab. R. Hash. 34[a] שיעור תרועה כשלשה ש' the value of a *t'ru'ah* (a succession of tremulous sounds) is equal to three *sh'barim.* Ib. אתקין ... שלשה ש' R. Abbahu introduced in Cæsaræa (for the New Year's Day) the blowing of a *t'ki'ah* (a succession of connected notes), three *sh'barim,* a *tr'u'ah,* and a *t'ki'ah;* a. e.

שֶׁבֶר II m. (b. h.; preced.; ש' רעבון, v. Gen. XLII, 19 a. 33, cmp. Ps. CIV, 11; v. Ehrlich Miḳra ki-Pheschuṭô, p. 114 sq.) (*sale of*) *provisions* (in time of famine). Gen. R. s. 91 מפני ... יש אוכל במצרים שאמר הכתוב יש ש' וכ' why does not the Scripture say (Gen. XLII, 1) 'there was *okhel* (food) in Egypt? (why is it) that the text says, 'there was *sheber*'?

שַׁבְרָא, שַׁבַּר m. (denom. of בַּר II, בְּרָא) [*boy,* Syr.,] *simple, foolish* (corresp. to h. פֶּתִי). Targ. Prov. IX, 4 (some ed. שכר, corr. acc.). Ib. XIV, 15. Targ. Job V, 2 (ed. Wil. שְׁבִירָא). Targ. Ps. XIX, 8 (ed. Lag. שִׁירָא; ed. Wil. שְׁבִ', corr. acc.); a. e.—*Pl.* שַׁבְרֵי. Targ. Prov. I, 4; 22; 32; a. fr.—*Fem.* שַׁבְרְתָּא. Ib. IX, 13 (ed. Wil. שִׁבְרְתָּה; some ed. שכ', corr. acc.).

שִׁבְרָא m. (cmp. שַׁבְרִירַיָּא) *mullein,* a plant the woolly leaves of which are used for wicks (φλόμος λυχνῖτις or θρυαλλίς; v. Löw Pfl., p. 67). Sabb. 20[b], expl. פתילת חמדבר (ed. Sonc. שִׁירָא, oth. early ed. שִׁוּבְ').

שַׁבְרָה f. (cmp. שַׁבְרִירַיָּא) *blinking.* Y. Ḥag. II, 77[d] עיינה הווה ש' one of her eyes was blinking.

שִׁבָּרוֹן m. (שֶׁבֶר II) *sale of provisions, market price.* Gen. R. s. 8 שואלין אלו לאלו מה ש' נעשה היום they (going in) ask those (coming out), how was the market to-day?; Yalk. Job 907.

שַׁבְרוּתָא f. (שַׁבַּר) *simplicity.* Targ. Prov. I, 22.

Targ. Job XV,30.—Y. Peah I, 15[d] bot נחתת...כעין ש' דנור וכ' a fire came down from heaven, and it took the shape of a branch of fire between the bier and the people, v. שַׁבְשָׁבָה. B. Mets. 73[a], v. next w.—*Pl.* שְׁבַשַּׁיָּא, שְׁבַשִּׁין ש'. Targ. O. Gen. XL, 10; 12. Targ. Joel I, 7 (ed. Wil. שַׁבְשָׁתָא). Targ. Lam. I, 14; a. e.—Gen. R. s. 59 הוה מרקד אתלת ש' used to dance (before bridal couples) with three branches; Keth. 17[a] מרקד אתלת (add: ש'). Gen. R. l. c. דחוה לקיט מינהון ש' וכ' because he took branches from them and danced &c.; a. e.

שַׁבָּשָׁא m. (preced.) *he that cuts the vines*, i. e. *he that advances money on the grapes on the vines;* in gen. *he that buys produce in the field;* [Rashi: *he that advances seed grain to be returned in new grain*].—*Pl.* constr. שַׁבָּשֵׁי. B. Mets. 73[a] שַׁבָּשֵׁי שִׁבְשָׁא Ar. a. Rashi (ed. דַּשַׁבָּשֵׁי שבשא, Ms. H. דְּמַשְׁבָּשֵׁי, v. שָׁבַשׁ.)

שִׁבְשֵׁב (preced. wds.) *to plait* branches. Y. Sot. IX,24[b] bot. ר' ירמיה שי' ולבש עטרה וכ' R. J. plaited and put on a crown of olive branches (in honor of a bridal couple).—[Lam. R. to V, 16 ר' ירמיה דשבשב, some ed. דשבשבת, v. שִׁבְשְׁתָא.]

שַׁבְשֵׁב (preced., v. שָׁבַשׁ) *to drive shoots, sprout.* Targ. Job XIV, 7 (h. text יחליף).

שַׁבְשָׁבָה f. (preced.) *branch, shoot.* Gen. R. s. 59 נחתת ש' דנור ואתעבידת כמו ש' דהדס וכ' a branch of fire came down and assumed the shape of a myrtle branch, and separated the bier from the people, v. שִׁבְשָׁא.

שַׁבְשֶׁבֶת* f. same, esp. a *twig smeared with a paste, lime-twig.* Sabb. VIII, 4 (78[b]) דבקן כדי ליתן בראש הש' Mish. a. Y. ed. (Bab. ed. הַשַּׁפְשָׁף) as much paste as is required to put on the top of the lime-twig. Ib. 80[a] בראש ש' שבראש וכ' Ms. M. (ed. שפשף, v. Rabb. D. S. a. l. note 3), v. שַׁפְשָׁף.—[Lam. R. to V, 16 ר' ירמיה דש' some ed., v. שִׁבְשְׁתָא.

שַׁבְשׁוּשִׁין m. pl. (preced.) *branches, shoots,* v. שַׁבְטוּטִין.

שַׁבְשְׁתָא, שְׁבִישָׁ', שְׁבִשְׁתָא f. (preced. wds.) 1) *shoot, twig.* Targ. Ez. XV, 2 (h. text זמורה). Ib. XVII, 4 (h. text יניקות).—Ber. 5[b] שמיע לן...וכ' Ar. (ed. שְׁבִישָׁא) we have heard that you allow your tenant no share in the vines (when they are cut). Y. Peah I, 15[d] חוה נסיב שרבשתיה וכ' (read: שְׁבִישְׁתָא or שְׁבִישָׁתָא *pl.*) used to take a branch (branches) and dance in front of bridal processions; ib. דקמת ליה שְׁבִישְׁתֵיהּ the merit of his (carrying the) twigs (or of his folly, v. שׁוֹטְיָתָא) stood by him (at his funeral, when lightning in the shape of a twig came down, v. שַׁבְשָׁא a. שַׁבְשָׁבָה); Y. Ab. Zar. III, 42[c] top נסיב שושיבתה (or שׁוּשִׁיבְתָא *pl.*); ib. דעבדת ליה שושבתא, read: דעמדת ליה שׁוֹשַׁבְתֵּיהּ; Gen. R. s. 59 דקמת ליה שַׁבְשְׁתֵיהּ.—*Pl.* שְׁבִישָׁ', שְׁבִישָׁתָא. Koh. R. to III, 11 (in Hebr. dict.) נתן להם שבשי ש' דהדס וכ' he gave them myrtle twigs (in place of swords and spears), and they smote one another &c.; ib. שבישותה של הדס (corr. acc.).—Koh. R. to X, 5 ר' ירמיה דש' וכ' 'R. Jeremiah of the branch' (so surnamed for his manner of dancing before bridal couples) took a crown of olive branches &c. (v. שִׁבְשֵׁב); Lam. R. to V, 16 דשבשב (some ed. דשבשבת).—2) *confusion, mistake.* B. Mets. 96[b], a. e. לפום חורפא ש', v. חוּרְפָּא. Pes. 112[a], a. e. ש' כיון דעל ש' וכ', v. עוֹל.

שֶׁבֶת I c. (v. Löw Pfl., p. 373) *dill.* Ukts. III, 4 הש' משנחנה טעמה (Ar. משנחנה טעמה) the dill stalk after having given its taste to a dish; Ber. 39[a]. Maasr. IV, 5 הש' מתעשרת וכ' dill must be tithed as seed &c., v. עָשַׂר; a. fr.

שֶׁבֶת II f. (b. h.; יָשַׁב) 1) *seat.* Esth. R. to I, 2 מקום כדי שירחא המלך יושב בש' הש' the place of the throne. Ib. וכ' so that the king might be seated in the chair with the crown &c. Nidd. 16[b], v. מָרוֹם; a. e.—2) *sitting idle, indemnity for loss of time* (Ex. XXI, 19). B. Kam. VIII, 1 ש' הויאין אותו וכ' to estimate indemnity for loss of time, we consider the person concerned, as if he were a watchman in a cucumber field. Ib. 85[a] דמי שִׁבְתּוֹ indemnity for his enforced idleness. Ib. וכ' שבתו ורפואתו כל שחייב בש' the text places on parallel lines indemnity for loss of time and healing expenses: whenever one is bound to pay for loss of time, one is bound to pay for healing. Ib. 86[a] ש' גדולה וש' קטנה the larger indemnity (for the permanent incapacitation, e. g. the value of the earning capacity of a maimed hand), and the smaller indemnity (for the time of sickness); Gitt. 42[a]; a. fr.—*Pl.* (ch.) שְׁבָתִין. Y. B. Kam. VIII, 6[b] bot. תרין ש' אינון there are two kinds of indemnity for incapacitation (the larger and the smaller, v. supra).

שָׁבַת (b. h.) 1) *to rest, cease;* esp. *to observe the Sabbath.* Lam. R. to V, 14 (expl. מנגינתם, ib.) מזמרירון שָׁבְתוּ they ceased from their songs. Ib. to I, 7 (ref. to משבתיה, ib.) זה...ש' מתוכה this refers to R. J. b. Z. who ceased from staying within her (who left Jerusalem during the siege). Snh. 58[b] נכרי ש' וכ' a gentile that rests from work (on any day) deserves death. Y. Ber. IV, 7[c] bot. כבר ש' וכ' R. H. has already begun the Sabbath observance in his town. Y. Sabb. XV, 15[a] bot. שבת לה' שְׁבוּת כה' מה תקב"ה ש' ממאמר אף את שבות ממאמר 'a Sabbath unto the Lord' (Ex. XX, 10), rest like the Lord, as God rested from speech, so do thou rest from speech (planning work). Ned. III,10 הנודר משׁוֹבְתַי שבת וכ' he who forswears benefit at the hands of those who rest on the Sabbath, is forbidden to receive benefits from Jews and from Samaritans; a. fr.—Pes. 54[a] אור ש' a light which burned during the entire Sabbath (having been kindled on the Sabbath eve). Men. 21[a] (ref. to תשבית, Lev. II, 13) מלח שאינה שׁוֹבֶתֶת וכ' Ms. M. (ed. שובתת) a kind of salt which has no Sabbath (is generated at all times), which is Sodom salt (v. מֶלַח).—2) *to stay over the Sabbath;* (of scholars) *to deliver the Sabbath lecture.* Peah VIII, 7 ש' נותנין לו מזון וכ' where the transient poor makes his Sabbath station, you must give him food for three meals; Sabb. 118[a]; B. Bath. 9[a]. Mekh. Bo, s. 16 כבר שָׁבְתוּ...ולא ש' וכ' once the disciples made their Sabbath station at Jabneh, but R. J. did not stay there. Ib. שם ומי ש' and who lectured there?; ר' וכ' אפשר ששׁ is it possible that R. El.

b.Az. lectured without saying something novel?; Y.Ḥag. I, beg. 75d; Y. Sot. III, 18d bot.; a. fr.—3) (v. שְׁבִיתָה) *to appoint a Sabbath camp* as the center for Sabbath movements. Pes. III, 7 (49a) הַהוֹלֵךְ . . . לְשַׁבּוֹת שְׁבִיתַת הַחֲשׁוּת if a person goes away from home . . . in order to transfer his Sabbath camp for some secular (social) purpose. Erub. 51a לְשׁוֹבְתֵי שַׁבָּת for those who appoint a Sabbath camp (when on the road near the beginning of the Sabbath), v. פָּאָה; a. fr.—*Part. pass.* שָׁבוּת *allowed to rest, abandoned.* Sifra B'har, Par. 1, ch. I (ref. to שַׁבַּת הָאָרֶץ, Lev. XXV, 6) מִן הַשְּׁמוּר . . . מִן חֹשׁ׳ בָּאָרֶץ thou mayest (in the Sabbatical year) eat of what is abandoned in the earth (that which grows without special cultivation, manuring &c.), but not of what is watched in the earth (of a field more than ordinarily ploughed); Yalk. Lev. 659.

Hif. הִשְׁבִּית *to cause to cease, remove.* Y. Ber. IV, 7d bot. שתשבור וְתַשְׁבִּית עוֹלוֹ וכ׳ that thou mayest break and remove the yoke of the evil inclination &c.; ib. שֶׁהַשְׁבַּרְתָּהוּ מֵעָלֵינוּ וכ׳ that thou mayest remove it (the leaven of evil) from within us &c.—V. הַשְׁבָּתָה.

שַׁבַּת ch. same, *to rest; to observe the Sabbath.* Targ. Ex. XXXI, 17. Targ. O. ib. XVI, 30 ed. Berl. (oth. ed. נחו). Targ. Y. Lev. XXIII, 32.— Y. Maas. Sh. V, 56a top וּנְחִית שָׁבַת בְּבֵירְתֵּיהּ and went down to observe the Sabbath in his own house; ib. הוּא סַלְקוֹן שַׁבְּתוֹן וכ׳ went up and celebrated the Sabbath at the Temple; Lam. R. to III, 9 וְשַׁבְתָן (read: וְשַׁבָּתָן).—[Y. Maas. Sh. l. c. סלוק ש׳, read: שבת, v. שָׁבַת I.]

שַׁבָּת f. (b. h.; preced.) 1) *day of rest, Sabbath.*—שַׁבַּת בְּרֵאשִׁית, v. בְּרֵאשִׁית. Sabb. I, 1 רְצִיאוּת הַשׁ׳ the laws concerning the carrying of objects from one territory (רְשׁוּת) to another on the Sabbath, v. הוֹצָאָה. Ib. 2b תַּכָּא דְּעִיקָּר שַׁבָּת הוּא here where the Sabbath law is the main subject. Ib. 10b מַתָּנָה . . . וְשׁ׳ שְׁמָהּ I have a precious gift in my treasury, its name is Sabbath. Ib. 119a תַּבְלִין . . . וְשׁ׳ שְׁמוֹ וכ׳ we (Jews) have a certain spice, its name is Sabbath, which we put into it (the Sabbath dish), and its flavor spreads. Ib. 117b בַּשׁ׳ חַיָּיב אָדָם לְבַצּוֹעַ וכ׳ on the Sabbath one must break bread (say the blessing) over two loaves. Ib. לְעוֹלָם . . . לְהוֹצִיא שַׁבָּת one should always be early in making the purchases for the Sabbath. Ib. 118a עֲשֵׂה שַׁבָּתְךָ וכ׳, v. צָרְכָּךְ. Ib. 119a בּוֹאוּ . . . שַׁבַּת הַמַּלְכָּה come ye, and let us go forth to meet queen Sabbath. Ib. b שְׁנֵי . . . בְּעֶרֶב שַׁבָּת וכ׳ two ministering angels escort man on the Sabbath eve from the synagogue to his house; מַלְאָךְ . . . שֶׁיְּהֵא לְשׁ׳ אַחֶרֶת כָּךְ וכ׳ the good angel says, may it be thus the next Sabbath, and the evil angel says Amen against his will. Ib. לֹא חָרְבָה . . . אֶת הַשׁ׳ Jerusalem was destroyed for no other reason than because they desecrated the Sabbath there. Mekh. Ki Thissa לָכֶם שׁ׳ מְסוּרָה וכ׳, v. מָסַר. R. Hash. IV, 1 שֶׁחָל לִהְיוֹת בַּשׁ׳ which falls on a Sabbath day; a. v. fr.—Ber. 28a, a. e. שׁ׳ שֶׁל מִי הִירְחָה whose Sabbath was it, i. e. whose turn to preach was it?—*Pl.* שַׁבָּתוֹת. Sabb. l. c. אִילְמָלֵי . . . שְׁתֵּי שַׁבָּתוֹת if Israel were to observe two Sabbaths properly, they would at once be redeemed. Yeb. 93a שׁ׳ וִימִים טוֹבִים Sabbaths and festivals; Keth. 110b; a. v. fr.— 2) *week.* Ned. VIII, 1 שׁ׳ זוֹ אֲסוּר בְּכָל הַשׁ׳ וְשׁ׳ שעברה (if one says on a Sabbath day, 'I vow abstinence from wine) this Sabbath', he is forbidden to drink wine the whole (incoming) week and the week just expiring. Men. 65b בְּאֶמְצַע שׁ׳ during the week, opp. בְּשַׁבָּת on the Sabbath day; a. fr.—*Pl.* as ab. Is. 66a שְׁבַע שׁ׳ . . . אֵירְמֵי when do you find seven complete weeks (between Passover and Shabuoth)? When you begin to count from the evening. Pesik. Ha'om., p. 69b בְּאֵלּוּ שִׁבְעָה שׁ׳ וכ׳ during those seven weeks between Passover &c.; a. fr.—שַׁבָּת *Sabbath*, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

שׁוּבְתָא, שַׁבְּתָא, שַׁבָּתָא ch. same, 1) *Sabbath.* Targ. Ex. XVI, 25, sq. Targ. Y. ib. 23 שַׁבְּתָא קוּדְשָׁא שַׁבָּת קוֹדֶשׁ (O. שַׁבָּתָא, ed. Berl. שַׁבְּתָא ק׳, v. next w.). Targ. Is. LVIII, 13; a. fr.—Ber. 28a גְּדוֹשׁ מַר חַד שׁ׳ וכ׳ shall one (of them) preach one Sabbath, and the other the next Sabbath (alternately)? There will be jealousy. Sabb. 119a רִיזֵיהּ שׁ׳, v. רִיזָה. Ib. 118a, a. fr. מְעַלֵּי שׁ׳, v. מְעַלָּא. Gitt. 38b דְּקָבְעֵי . . . בְּשׁ׳ וכ׳ who have their meals on the Sabbath during lecturing hours. Y. Ber. II, 5b bot. חֲזָא . . . בְּשׁוּר׳ וכ׳ saw mourners on the Sabbath, and saluted them; a. fr.—*Pl.* שַׁבְּתַיָּא, שַׁבְּתַי. Targ. Hos. II, 13 שַׁבְּתָהָא (ed. Wil. שַׁבְּתָהּ).—Ber. l. c. לְדָרוּשׁ . . . תַּלְתָּא שׁ׳ וכ׳ let R. G. lecture three Sabbaths in succession, and R. El. b. Az. every fourth Sabbath. Snh. 67b כָּל מְעַלֵּי שׁ׳ (some ed. *sing.*) every Sabbath eve; a. e.—2) *week.* Targ. Esth. II, 9; a. e.—Gen. R. s. 11 חַד בְּשׁ׳ the first day of the week; a. e.

שְׁבָתָא f. (preced.) *rest, solemn observance.* Targ. O. Ex. XVI, 23 (h. text שַׁבָּתוֹן), v. preced. Ib. XXXI, 15 שַׁבָּא שְׁבָתָא ed. Berl. (ed. Vien. שַׁבַּת שַׁבָּתָא; Y. שַׁבַּת שַׁבַּתָּא); a. fr.

שְׁבָתָא, שְׁבָרָא, v. שִׁיבְתָא, שִׁיבְרָא.

שַׁבְּתַי, שַׁבְתַי, שַׁבְּתַאי 1) (b. h.) pr. n. m. *Sabbethai.* Yoma 83a; B. Bath. 90b פִּירֵי שׁ׳, v. אֲצַר. Bets. 32b בַּר מְרִינוֹס שׁ׳. Y. Shebi. II, 34a דְּצְדוֹקִי ר׳ שׁ׳ (ed. Krot. שִׁי׳). Y. Succ. IV, end, 54d ר׳ שׁוּ׳. Y. Ḥall. II, 58c. Y. Snh. VIII, beg. 26a; Bab. ib. 69a; a. fr.— 2) *the planet Saturn.* Sabb. 156a תַּאי מַאן דְּבַשׁ׳ יְחֵי גְּבַר דְּמַחְשְׁבוֹתֵי בְּטֵלִין Ms. O. (ed. מְחַשְׁבוֹתָיו) he who was born under Saturn shall be a man whose plans will be frustrated (בְּטֵל being the Chald. equivalent of שַׁבָּת). Gen. R. s. 10 יֵשׁ מִזֹּל . . . וְהוּא שׁ׳ there is a planet which completes its circuit in thirty years; it is Saturn. Pirké d'R. El. ch. VI יוֹם רְבִיעִי שׁ׳ Saturn rules on the fourth day of the week. Pesik. R. s. 20; a. e.

שָׁגָא[1], v. שָׁאנָא.

שְׁגָא, v. שְׁגֵי.

שְׁגַב (b. h.; cmp. גבה) *to be high, exalted, strong.*

Pi. שִׁגֵּב *to overpower* (cmp. תְּקֵף). Tem. 16a (ref. to לִבְלֹתִי עֲצֹר, I Chr. IV, 10) מִלְּשַׁנּוֹת . . . שֶׁלֹּא יְשַׁגְּבֵנִי that the evil inclination may not have power over me so as to prevent me from studying; Yalk. Josh. 27 יִסְגְּפֵנִי (corr. acc.).

שְׂגַב ch. same.

Pa. שַׂגֵּב *to elevate, lift up, strengthen.* Targ. Ps. XX, 2.

Ib. XCI, 14. Targ. Prov. IV, 6 תְּתַשְׁגְּבִנָּךְ ed. Lag. (ed. תְּתַשְׁגְּבִנָּךְ; oth. ed. וּתְשַׁוְּבִנָּךְ); a. e.

שַׁגְבְּרוֹן pr. n. m. *S'gabion.* Tosef. Ter. II, 13 ש' ראש בית וכ' ed. Zuck. (Var. שבירון) S. chief of the synagogue of Achzib.

שָׁגַג (b. h.) [*to be excited, confounded,*] *to err, do wrong inadvertently; to act under a wrong impression.* Ker. IV, 1 ש' באיזה מהן ש'... if he had connection with one of them under the impression that it was his wife, and it is unknown with which of them. Ib. II, 4 עשה בה את המזיד כשוגג with reference to her the law puts the wilful transgressor on a level with the inadvertent (obliging him to offer a sacrifice). Sabb. 69ª בשבת והזיד במלאכות ש', v. זִיד. Ib. או שש' במלאכות וכ' or he acted inadvertently with regard to labors (not knowing that such a labor was forbidden on the Sabbath), but consciously as regards the Sabbath. Ib. ש' בזה ובזה if he was in error as to both. Ib. עד שישָׁגוֹג בלאו וכרת שבת he must be ignorant of the prohibition (לאו) and of the eventual punishment of extinction (כרת); a. v. fr.

Hif. הֶשֵּׁג *to confound.* Yalk. Gen. 146 מְשִׁיגִין, v. שָׁגָה.

שְׁגָגָה f. (b. h.; preced.) *inadvertent act, error.* Ker. I, 2 על אלו...ועל שְׁגָגָתָם חטאת for the following acts one incurs the punishment of extinction if wilfully committed, and is bound to bring a sin-offering if committed inadvertently. Ib. II, 2 אלו . . . חזדון כש' the following must offer a sacrifice for their wilful acts as if they were inadvertent ones. Sabb. 70ª (in Chald. dict.) קרבן דרחייב רחמנא אמאי אש' for what act does the Law demand a sacrifice? Only for an inadvertent act. Ib. 69ª שְׁגָגַת קרבן שמה ש' ignorance as to eventual liability to a sacrifice is called inadvertency; Shebu. 26ᵇ. Ib. איזוהי שגגת שבועה וכ' how is inadvertency in a vain oath with regard to a past event possible?; a. v. fr.—M. Kat. 18ª, a. fr. והואי כש' שיוצאה מלפני השליט (fr. Koh. X, 5) and it was as an error proceeding from the ruler, i. e. his ominous words, although not meant as such, came true.—*Pl.* שְׁגָגוֹת. Sabb. 70ª (in Chald. dict.) התם חדא שגגה הכא מיבעא ש' there it is only one error, here there are several. B. Mets. 33ᵇ, v. זָדוֹן. Y. Shebu. I, 33ª חטאתם אלו הש' 'their sins' (Lev. XVI, 21) this refers to inadvertent acts; a. fr.

שְׁגַגְתָּא ch. same.—*Pl.* שְׁגַגָתָא. Lev. R. s. 5, end (ref. to Ps. XIX, 13) מן ש' דעבדית קמך (release me) from the inadvertent sins which I may have committed before thee; Midr. Till. to Ps. XIX שְׁגִיאָתָא (ed. Bub. שגיאותיו, read: שְׁגִיאוֹתַי).

שִׁי׳ שְׁגֵדָא m. = h. שָׁקֵד, *almond, almond-tree.* Targ. Koh. XII, 5.—*Pl.* שִׁי׳, שְׁגֵדִין. Targ. O. Gen. XLIII, 11. Targ. O. Num. XVII, 23.

שִׁגְדוֹנָא, v. שִׁגְרוֹנָא.

שָׁגָה, v. שגי.

שְׁגוּשָׁא, שְׁגוּשָׁא, v. sub שִׁרְגּ׳.

שָׁגוּשָׁא m. (שָׁגַשׁ) *disturber, mischief-maker.* Targ. Prov. XXVI, 20 Ms. (ed. שְׁגוּשָׁא; h. text נרגן).

שְׁגוּשָׁתָא, שְׁגוּשָׁיָא, v. sub שִׁרְגּ׳.

שָׁגַח (b. h.; cmp. נגה, נגח) *to be bright.*

Hif. הִשְׁגִּיחַ (cmp. נָבַט, *Hif.*) 1) (with ב) *to look at; to consider.* Bets. III, 6 אין מַשְׁגִּיחִין בקנ' וכ' you must not look at the scales at all, i. e. on the Holy Day you dare not use the scales at all, even if you employ some substitute for weights; Y. ib. 62ª bot.; Tosef. ib. III, 5. Ber. 52ª אין משגיחין בבת קול we do not consider a voice from on high, i. e. we are not guided in our decisions by a *bath kol* (v. בַּת I); a. e.—2) (with על) *to look for, care for, mind.* Y. Keth. VIII, 3ᵇ bot. ואין ברייה מַשְׁגַּחַת עליה and nobody will care for her (to assist her in her bereavement). Ber. 34ᵇ לא היו מַשְׁגִּיחִים עליו they would have paid no attention to his prayers. Snh. 99ª כל מי שאינו מַשְׁגִּיחַ על המשנה he who disregards the Mishnah; a. fr.

שְׁגַח ch., *Af.* אַשְׁגַּח same, 1) *to look.* Targ. Cant. II, 9.—2) *to care for, mind.* Targ. Job XXII, 2; a. e.—Y. B. Bath. V, beg. 15ª בשדה בור דלא מַשְׁגַּח עליה in the case of an uncultivated field, about which the owner does not care (if people gather its spontaneous growth). Y. Snh. III, 21ᶜ top, גְּסַס. Ib. VI, 23ᵈ bot. מַשְׁגְּחִין רבנן מימר וכ' would the rabbis (you) mind to say a word of the Law? אמרו ליה א' מרן said they to him, would you mind? Y. Nidd. II, end, 50ᵇ מאי חמא רבי משגח עלינן וכ' what reason had the master (you) to care for us (consult our opinion) this day? Succ. 31ª בה א', ולא א', v. צָוַוח. Ib. ולא אַשְׁגַּחְתּוּ בת and you pay no attention to her? Gen. R. s. 32 לא א' בית קרייה ולא אחשביה כלום the Biblical text paid no attention to it and did not consider it at all; Cant. R. to IV, 4 ולא א' בית עילוי קרייה (strike out עילוי); a. fr.

שָׁגָה, שָׁגִי (b. h.; cmp. שגג) *to be confused; to reel; to err.* Midr. Till. to Ps. VII אימתי ש' when did he (David) err? When Saul pursued him. Ib. ש' אדם וכ', v. infra; a. e.

Hif. הִשְׁגָּה *to cause to reel; to lead astray.* Yalk. Ps. 829 מה הגפן הזו . . . וכסוף הוא מגרה את קרנה וקרניה מַשְׁגִּין לאדם וכ' as in the case of the grape,—you cut it, and it is silent, you tread it, and it is silent, but at the end it stirs up its horns (like an angry bull), and its horns cause man to reel, and thrust him down; Yalk. Gen. 146 מְשִׁיגִין (fr. שָׁגַג); Midr. Till. to Ps. LXXX, 9 (corr. acc.). Ib. to Ps. VII (ref. to Job XII, 16) אם שנה אדם בדברי תורה דברי תורה משגין אותו if a man wants to go astray in the interpretation of the words of the Law, the words of the Law will lead him astray (ed. Bub. אם שגה אדם בדברי תורה משיגין אותו); a. e.

שְׁגָא, שָׁגִי ch. same, 1) *to reel, be intoxicated.* Targ. Prov. XX, 1.—Yeb. 63ᵇ נפל ש' he reeled (from fright) and fell down.—2) *to err, deviate.* Targ. Prov. XIX, 27; a. e.—3) *to be lost, missed.* Targ. Num. XXXI, 49 (h. text נפקד). Targ. Jud. XXI, 3 (some ed. למסגי, corr. acc.). Targ. O. Gen. XXXI, 39. Targ. Zech. XI, 16; a. fr.

Af. אַשְׁגֵּי 1) *to lead astray.* Targ. Prov. XXVIII, 10.—*2) *to miss* the aim. Targ. Jud. XX, 16 משנן (read: מַשְׁגָּן, v. Rashi).

שְׁגִיאָא, שְׁגִירָא = סְגִי. Lev. R. s. 9 (ed. Wil. ס'); Yalk. Ps. 763, v. שׁוּם I ch.

שְׁגִיאָה f. (שָׁגָה) *error, inadvertency.*—*Pl.* שְׁגִיאוֹת. Midr. Till, to Ps. VII ed. Bub. על כל ש' שעשיתי מחול וסלח לי forgive me and pardon me for all inadvertent wrongs that I may have committed. Ib. to Ps. XIX שגיאותיו ed. Bub., v. שְׁגַגְתָּא.

שְׁגִירְיָא ch. same.—Pl. שְׁגִירְיָתָא. Midr. Till. to Ps. XIX, v. שְׁגַגְתָּא.

שַׁגְרִישָׁא, v. שַׁגְשָׁא.

שַׁגְרִישְׁתָּא, v. שִׁירוּשְׁתָּא.

שְׁגַרְשָׁתָא f. (שְׁגַשׁ) *confused, bewildered.* Gitt. 70^{b} דעתא ש' חיא his mind is confused (by the fear of death), opp. צילותא, v. צִילָא.

שְׁגַל f. (b. h.; שגל, changed by Massorah into שכב; cmp. גלה) king's *wife* or *mistress.* R. Hash. 4^{a} (ref. to Neh. II, 6) מאי ש' אמר... כלבתא what is *shegal?* Said Rabbah..., a she-dog. Ib. (ref. to Ps. XLV, 10) ואי ש' כלבתא הוא וכ' if *shegal* meant dog, what good tidings did the prophet announce for Israel? Ib. לעולם ש' מלכתא היא וכ' *shegal* means in general queen, and that opinion of Rabbah... (as regards Neh. l. c.) is a tradition &c.—*Pl.* שְׁגַלְגוֹנוֹת (fr. שגלון). Snh. 95^{b}.

שָׁגַם, *Pi.* שִׁיגֵּם (v. גָּמַם) 1) *to smooth, plane, polish.* Kel. XXII, 10 ששִׁיגְּמָן... חנסרים the boards in a bath which one planed; (Maim.: which one *joined with bamboo,* v. next w.).—2) *to bend.* Gen. R. s. 26 (play on בשגם, Gen. VI, 3) הרי אני מְשַׁגְּמָן ביסורין I will bend them through suffering; הריני משגמן אלו באלו ('Rashi' מְשַׁגְּשָׁן) I will bend them (break their power) one through the other; ib. ע"י שלא שִׁיגַּמְתִּי אותן וכ' because I had not bent them through suffering; Yalk. ib. 44.

שֶׁגֶם (שׁוֹגֶם) m. (preced.) *joint* made of twisted reed (bamboo), *hinge.*—*Pl.* שְׁגָמִין, שְׁגִי or שׁוֹגְמִין. Gen. R. s. 26 (v. preced.) חדלת חזה מי מעמידו שְׁגָמָיו (or שְׁגִימָיו) what keeps the door in position? Its hinges. Kel. X, 6 עשאן בסירין או בשוג' (Ar. a. Bart. בשג) if he joined the boards with tenons or with hinges (Maim.: *with bamboo,* v. סֵךְ).

שְׁגָמָא, שְׁגִי' ch. same.—*Pl.* שְׁגָמַיָּא, שְׁגִי'. Koh. R. to IX, 18 (expl. תאמנות, II Kings XVIII, 16) רבנן אמרי ש' the Rabbis say, it means the (gilt) hinges.

שגנז, Yalk. Josh. 22, v. סִרְגְּנוּם.

שָׁגַר (*Shaf.* of גרר; cmp. נגר) *to run, flow.*—*Part. pass.* שָׁגוּר; f. שְׁגוּרָה *fluent, spoken without hesitation.* Ber. V, 5 אם ש' תפלתי וכ' if my prayer is fluent in my mouth, I know &c., v. טָרַח; Tosef. ib. III, 3 שָׁגְרָה ed. Zuck. (Var. שגורה).—[Cant. R. to I, 15 שוגרת, v. infra.]

Pi. שִׁיגֵּר 1) *to speak with fluency.* Ex. R. s. 9 כיון ששִׁיגְּרוּ... בפיהם וכ' when they recited (these verses) the whole night with fluency, they considered it a good sign &c.—2) *to make run, to send.* Tanḥ. Mick. 8 תפוש ושַׁגֵּר אותם לפני... arrest them and send them up before me; Gen. R. s. 91. Ib. וש' בשבילם וכ' and sent (messengers) out for them to hunt them up &c. Tosef. Sabb. XIII (XIV), 9 ולתרפרכוס שלחן ש' לו וכ' and to their commander he sent a present of fifty denars. Ber. 51^{a}, sq. מְשַׁגְּרוֹ לאנשי אחד וכ' he sends it as a gift to his household. Snh. 59^{b} משגרו וכ' he sent out one (serpent) to the south &c. B. Bath. 146^{a}. Sot. 35^{b} שְׁגִּרוּ וכ', v. נוֹטָרִין a. fr.—Part. pass. מְשׁוּגָּר; f. מְשׁוּגֶּרֶת. Cant. R. to IV, 1, v. רוֹגְלִית; ib. to I, 15 שוגרת corr. acc.).

Hif. הִשְׁגִּיר [*to speak fluently,*] *to improvise a prayer, change the established form.* Y. Ber. V, 9^{c} שלית צבור שה' שתים וכ' if a reader improvises two or three sections (of the Prayer of Benedictions), we do not make him go back and recite the established form.

שְׁגַר I ch. same, 1) *to run, flow.* Targ. Jer. XIII, 17 (ed. Wil. וּתְשַׁגֵּר *Pa., shed*). Ib. IX, 17 (ed. Wil. *Pa.*).—2) *to drag.* Ḥull. 51^{a} דהוו שָׁגְרָן וכ' Tosaf. (ed. שדרן) they dragged their hind legs.

Pa. שַׁגֵּר 1) *to cause to run, shed* tears. Targ. Jer. l. c., v. supra.—2) *to send.* Targ. Y. Ex. XXIII, 20.—3) *to cast;* (of beasts) *to give birth.* Ib. XIII, 12 דמְשַׁגְּרָא (not דמְשַׁגֵּי). Targ. Jer. XXII, 19.—Part. pass. מְשַׁגַּר; f. מְשַׁגְּרָא; *pl.* מְשַׁגְּרָן. Ib. VII, 33; XXXVI, 30. Targ. Deut. XXVIII, 26. Targ. Is. V, 25, a. e.

Af. אַשְׁגַּר 1) (neut. verb.) *to run over.* Y. Sabb. VIII, 9^{b} bot. אַשְׁגְּרַת עיניה דר' וכ' R. Aḥa's eye ran over the whole Torah, and he did not find (that the word מלאכה appeared 39 times).—2) *to cast* an eye. Y. Kil. IX, 32^{b} bot.; Y. Keth. XII, 35^{a} bot. בהיא שעתא אַשְׁגְּרִית עיניי וכ' (not עינוי) at that moment I let my eyes run (reviewed in my mind) the whole &c., v. חִזְקָה.—3) *to improvise, change the established form of a prayer.* Y. Ber. V, 9^{c} א' חד ברכה (read חדא) he changed one section of the Benedictions. Ib. א' מכניע זדים בסופה he changed the benediction which closes with *makhni'a zedim* (the twelfth section) at the end of it.

שְׁגַר II (preced.; cmp. גָּרָה) *to heat.* Targ. Ez. XXXIX, 9.—Sabb. 109^{b} שָׁגְרָא תנורא וכ' she heated the oven and swept it &c.—Part. pass. שָׁגוּר; f. שְׁגִירָא. Yoma 29^{a} תנורא ש' a hot oven (in which it is easy to kindle a fresh fire), opp. קְרִירָא.

שְׁגַר III pr. n. m. *Sh'gar,* one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1.

שֶׁגֶר m. (b. h.; שגר) 1) [*that which is cast,*] *birth, foetus, premature birth.* Bekh. 3^{a} (ref. to Ex. XIII, 12) פטר שגר בהמה ש' בהמה Rashi Var. 'the first cast of an animal', even the premature first birth of an animal is sacred; (ed. שֶׁגֶר בבהמה that which dwells in an animal).—2) *run, flight* (of a dove). B. Bath. II, 5 מלא ש' היונה a far as the dove flies (for food).

שִׁי', שְׁגָרָא m. (שְׁגַר I) *that which is cast away;* ש' דתמרי *dates after being pressed out* for beer, *refuse.* Keth. 80^{a} top.

שִׁגְרוֹנָא, שִׁי׳ m. (שָׁגַר I, 2) *dragging* or *casting the legs, hip-disease.* Hull. 51ᵃ הדרא אימרתא ... דאי ש׳ נקטירה (Ms. M. שרגדונא, Ar. שגד, v. Rabb. D. S. a. l. note) there was a case of lambs ... that dragged their hind legs (v. שָׁגַר I), said R. Yemar, that is a case (of which, when occurring with a man, we say) 'hip-disease has seized him' (which does not rise from a severance of the spinal cord). Ib. ש׳ שכיח חוט וכ׳ hip-disease is a frequent disorder, severance of the spinal cord is unusual. Gitt. 69ᵇ לש׳ וכ׳ as a remedy for hip-disease, let one take &c.

שִׁגְרוֹנַיְיתָא m. pl. (שָׁגַר I) [*rivulets,*] *slopes.* Y. Bicc. I, end, 64ᵇ מאן דמקדר אילין ש׳ דבישן מינהן he who measures (v. קָדַר I) the slopes of Beshan (will find that) they are part of them (of the regions flowing with milk and honey).

שַׁגְרִיר m. (שָׁגַר) *messenger, ambassador.* Y. Shebu. I, 32ᵈ לשני מלכים ושני שַׁגְרִירֵיהֶן מלכו ... ושַׁגְרִירוֹ של זה וכ׳ as in the case of two kings and their two ambassadors, this one's king being higher in rank than the other's king, and this king's ambassador higher than the other king's ambassador, but this one's ambassador is not higher than the other ambassador's king.—*Pl.* שַׁגְרִירִים, v. supra.

שָׁגַשׁ I (apocop. of שגשג, transpos. of גשגש, v. גָּשַׁשׁ; cmp. גִּעְגֵּעַ, a. כַּסְכֵּס, כָּסַךְ) *to feel around, dabble, fumble.* Tanh. P'kudé 3 עולם שני דומה לחזיר שהוא שׁוֹגֵשׁ וכ׳ in the second period man is like the swine that searches in the dunghills: so does the child two years old dabble in dirt.

שָׁגַשׁ II, *Pi.* שִׁגֵּשׁ (v. שַׁגְשֵׁג) *to confuse.* Yalk. Gen. 150 בש״ן כתיב והשגותם a. ירשיגם, Gen. XLIV, 4, 6) play on (ומשגותם בדברים וכ׳) שַׁגֵּשׁ אותם it is written with (may be read as) *Shin,* confuse them with words, now soft and now hard; וכך עשה וירשיגם שִׁגֵּשׁ וכ׳ and so did he, *vayasshigem,* he confused them &c.

שִׁגַּשׁ ch., *Pa.* שַׁגֵּישׁ same. Targ. Y. Ex. XXIII, 27 (O. Var. וְאֶשַׁגֵּשׁ, Ms. III אֶשְׁגֵּשׁ; v. Berl. Targ. O. II, p. 27; h. text והמתי). Targ. O. ib. XIV, 24. Targ. O. Deut. VII, 23; a. fr.—B. Bath. 9ᵇ, sq. עולא מְשַׁגֵּשׁ וכ׳ v. עוּלָּא I; [v., however, שָׁגַשׁ].

Ithpa. אִשְׁתַּגֵּשׁ *to be confused, perplexed, excited.* Targ. II Esth. VI, 10. Targ. I Kings I, 41; 45 (h. text המם). Targ. Ps. XXXIX, 7 (h. text ירהמון). Ib. XLVI, 4 מִשְׁתַּגְּשִׁין Ms. (ed. מתרגשין); a. fr.—Targ. Jer. XXIII, 19 (h. text מתחולל). Ib. XXV, 16, v. שַׁגְשֵׁג.

שַׁגְשֵׁג (= שגשג = סגסג, denom. of סִיג I) *to be debased.* Lev. R. s. 18 שַׁגִּישְׁתּוּן בי וכ׳ you acted basely towards me, as it is said (Ps. LXXVIII, 36) &c.; Yalk. Is. 287 שגשגישתון ככסת [סיגים] מצופה על חרס וכ׳ (corr. acc., or שַׁגְשַׁגְתּוּן) you were base like 'an earthen vessel overlaid with silver [dross]' (Prov. XXVI, 23), as it is written (Ps. l. c.) &c.

Pa. שַׁגֵּשׁ *to debase.* Lev. R. l. c. שַׁגֵּישְׁתּוּן אורחא וכ׳ you debased your manners, as it is written (Prov. l. c.), 'an earthen vessel' &c.—B. Bath. 9ᵃ sq. עולא מְשַׁגֵּשׁ ארחתיה דאימיה a child that caused the deterioration of his mother's ways (who refused his mother's entreaties until she uncovered her breasts, saying, look at the breasts that gave thee suck).

שַׁגְשֵׁג same, v. supra.

שַׁגְשֵׁג (*Palp.* of שגג) *to confuse, perplex.*

Ithpalp. אִשְׁתַּגְשֵׁג *to be confused, excited; to rage.* Targ. Jer. XXV, 16 Ms. (ed. וְיִשְׁתַּגְּשׁוּן).

שַׁגְשִׁישׁ, שַׁגְשִׁישָׁא f. (שָׁגַשׁ) *excited, agitated.* Gen. R. s. 87, beg. (expl. המיה וכ׳, Prov. VII, 11) ש׳ וטרפא (Ar. בריכא; Yalk. ib. 145, a. Yalk. Prov. 940 בוכה, read: בָּרְכָה) she is agitated and runs about; v. בּוּךְ.

שַׁד m. (שָׁדַד) *furrow.*—*Pl.* שְׁדִים, שִׁידֵי. Gen. R. s. 42 (expl. עמק השדים, Gen. XIV, 10) שהוא עשוי ש׳ ש׳ תלמים (the valley was called Siddim,) because it was made up into *siddim,* (which means) furrows; another explanation (as if שָׁדַיִם), because it fed its children like breasts; Yalk. ib. 72 (corr. acc.).

שַׁד m. (b. h.; שָׁדָה, v. Ges. Thes. s. v.) *female breast.* Tosef. Sot. IV, 3 (ref. to לשד, Num. XI, 8) מה שד זה עיקר וכ׳ ed. Zuck. (Var. דד) as the breast is essential for the child and everything else is of secondary import, so was the manna &c.; מה שד זה אם יונק וכ׳ as the breast does not harm the child, even if it suck it an entire day &c.; Yoma 75ᵃ מה שד זה תינוק וכ׳ as the child finds in the breast all tastes &c.—*Du.* שָׁדַיִם; *pl.* constr. שְׁדֵי. Gen. R. s. 42; Yalk. ib. 72, v. preced. Tanh. Sh'moth 25 ותינוקים כחלב משדי אמם and the sucklings found in the manna a taste like that of the milk from their mothers' breast (ref. to Num. l. c.). Ber. 3ᵃ. Sot. 30ᵇ; a. fr.

שֵׁד, שֵׁיד m. (b. h.) *demon.* Yoma 75ᵃ (play on לשד, Num. XI, 8) מה שד זה מתחפך וכ׳ as the demon changes into many colors (appearances), so did the manna change into many tastes. Snh. 67ᵇ דקפיד אמנא שד, v. קָפַד. Ib. (ref. to Ex. VIII, 15) מיכן שאין השד וכ׳ from here we learn that the conjured demon cannot create anything smaller than a barley corn; a. fr.—*Pl.* שֵׁדִים, שֵׁדִין, שֵׁרִי׳. Lev. R. s. 22 (ref. to Lev. XVII, 7) ואין ... אלא ש׳ this *s'irim* means demons; ואין ש׳ ... שעירים and this *shedim* (Deut. XXXII, 17) means *s'irim* (ref. to Is. XIII, 21). Snh. l. c., v. לָהָשִׁים; a. fr.—*Fem.* שֵׁדָה, שֵׁדִי׳; pl. שֵׁדוֹת, שֵׁדִי׳. Pesik. R. s. 15 (expl. שדה ושדות, Koh. II, 8) שדים male and female demons; Pesik. Hahod., p. 45ᵇ before Solomon sinned, היה רודה בשידה וש׳ he ruled over all sorts of demonesses.

שֵׁדָא, שֵׁדָּא ch. same. Sabb. 67ᵃ לימא הכי וכ׳ לש׳ against a demon say this &c. Ib. לש׳ דבירת חכסא for the demon of the privy. Erub. 43ᵃ; Pes. 110ᵃ יוסף ש׳ the demon Joseph; a. fr.—Lev. R. s. 5 ש׳ שוריהון וכ׳ Sheda &c., v. רוּחָא.—*Pl.* שֵׁדִין, שֵׁדַיָּא, שֵׁדֵי, שֵׁדִי׳. Targ. Deut. XXXII, 17. Targ. Y. I ib. 10. Targ. Is. XIII, 21 (h. text שעירים, v. preced.). Targ. Lev. XVII, 7 (O. ed. Vien. שירים); a. fr.—Pes. l. c. אשמדאי מלכא דש׳ Ashm'dai, king of the demons; Gitt. 68ᵃ; a. fr.—Gen. R. s. 65; Yalk. ib. 114 (expl. איש

שָׁעִיר, Gen. XXVII, 11) גבר שירין (not שיריך, שדיין) a man (worshipper) of demons (ref. to שעירים, Is. XIII, 21).

שְׁדָא, v. שְׁדֵי.

שְׁדָא, שִׁדָּא, v. שִׁידָּא I.

שְׁדַד (b. h.) *to overpower, rob.* Pesik. R. s. 26 ירבואו השודדים וישדדו אותה let the plunderers come and plunder her; Yalk. Jer. 262 יבואו השונאים וישדדו בה (not בהם).

Pi. שִׁדֵּד same, v. supra.

Nif. נִשְׁדַּד *to be robbed.* Gen. R. s. 75 (ref. to Ps. XII, 6) ואימתי אני לכשאראה עניים נשדדים וכ' (not לכשתראה) when do I rise? When I see the poor robbed and the needy in anguish; Yalk. Ps. 625; Yalk. Zech. 569.

שְׁדַד, v. שְׁדֵי.

שְׁדַד (b. h.; cmp. צדד) *to join, arrange, direct.*

Pi. שִׁדֵּד *to harrow.* Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 וישדדו, v. פְּתַח. Pirké d'R. El. ch. XII לחרש ולשדד וכ' to plough and harrow the ground.

שְׁדַד ch., *Pa.* שַׁדֵּד same. Targ. Job XXXIX, 10 (ed. Wil. רַשַּׁי).

שְׁדָה, *pl.* שְׁדוֹת, v. שֵׂד.

שִׁדָּה, v. שִׁידָּה.

שָׂדֶה c. (b. h.; cmp. שָׁדַד; v. Del. Assyr. Handw. s. v. *šid(d)u*, p. 642) *tract of land, field.* Shebi. I, 1, a. fr. שָׂדֶה דאוילן a cultivated field in which trees grow, opp. שָׂ' הלבן, v. לָבָן. Sifra B'ḥuck., Par. 4, ch. XI (ref. to Lev. XXVII, 21) מגיד שחש' קרוי לשון זכר וכ' this proves that *sadeh* is of masculine gender in the sacred (Biblical) language. Arakh. VIII, 1 המקדיש את שָׂדֵהוּ if a man consecrates his field. Ib. VII, 5 הלוקח... כש' אחוזה if a man bought a field of his father, and his father died, and after this he consecrated it, it is legally treated as an inherited field (Lev. XXVII, 16), contrad. to שָׂ' מקנה a purchased field (ib. 22); a. fr.—Keth. I, 6, a. e. נסתחפה שדהו שָׂדֶךָ, v. סָחַף.—Tosef. Shebi. VI, 21 ירקות סָדֶה ed. Zuck. (Var. ש') vegetable growing in the field (in the Sabbatical year).—*Pl.* שָׂדוֹת. Arakh. IX, 5 חוץ מן הש' ...כל שהוא whatever is within a city wall is legally the same as houses, except fields. Ib. 7; a. fr.

שְׁדוֹךְ: v. שְׁדַךְ.

שְׁדוּכָא, שְׁדוּכָה: v. sub שִׁידָּה.

שַׁדּוֹכָא f. (שְׁדַךְ) 1) *quiet, peaceable.* Targ. I Chr. IV, 40.—2) *peace, rest.* Ib. XXII, 9 (ed. Wil. שְׁדוֹכָא).

שְׁדוּכְיָא f. (preced.) *rest, ease.* Targ. Ez. XVI, 49 (ed. Wil. שְׁדוּכָיָא; some ed. שִׁידוּכְיָא).

שַׁדַּי m. (b. h.) *Almighty.* Targ. Gen. XVII, 1. Targ. Ruth I, 20; a. fr.—Gen. R. s. 46 (homiletic etymology, ref. to Gen. XVII, 1) אני הוא שאמרתי... דַּי it is I who said to my world..., 'it is enough'. Succ. 5ª (ref. to Job XXVI, 9) שפירש ש' מזרו וכ' the Almighty separated himself from the splendor of his residence, with his cloud over him; a. e.

שְׁדָא, שְׁדֵי (v. נְדֵי, אְדֵי II) 1) *to swing, throw, cast, shoot; to sprinkle, pour.* Targ. O. Ex. XV, 21 ed. Lsb. a. oth. (ed. רמא). Targ. Job XXXVIII, 6 (h. text ירה). Targ. Ps. XCI, 5 (v. שַׁדְיָא II). Targ. I Sam. XX, 20. Targ. Lev. IV, 12 מְיַשַּׁד (infin.; h. text שָׁפַךְ); ib. 18 יְיַשּׁוֹד (fr. אֲשַׁד). Targ. Koh. II, 8 מרזבין דשַׁדְיָן וכ' (not דשרין) gutters discharging tepid, and gutters discharging hot waters (h. text שדה ושדות). Targ. Ps. LXXIX, 3. Ib. LXII, 9 (ed. Wil. שרו, corr. acc.). Targ. Lam. II, 4; a. fr.—B. Kam. 92ᵇ לא תְּשַׁדֵּי בשרא וכ' ושְׁדִי, v. בִּירָא. Nidd. 31ª וכ', v. נְפַץ. Gitt. 57ᵇ אִישְׁדֵי לך וכ' I will throw down a ring for thee, and thou bow down &c. Ib. 69ᵇ וניְשַׁדֵּי מיא וכ' and let him pour water on it. Ib. ולישַׁדֵּי ליה וכ' and let him sprinkle it &c. Snh. 30ᵇ, a. e. ש' ברה נרגא וכ', v. נַרְגָּא; a. fr.—2) *to cast the spindle, to spin.* Keth. 72ᵇ שַׁדְיָא פילכה, v. פֻּלְכָּא. Gitt. 69ᵇ דשַׁדְתֵּיה דומה (fr. שוד or שדד), v. הוּמְתָּא I. Succ. 16ª מְשַׁדָּא, v. אַשְׁלָא; a. e.

Af. אַשְׁדֵּי same, *to cast, pour, shed.* Targ. II Sam. XVI, 13. Targ. I Chr. XXII, 8; a. e.

Pa. שַׁדֵּי same. Targ. O. Ex. XV, 4 ed. Berl. (oth. ed. *Pe.*); Y. I ib. שַׁדָּא (h. text ירה).—[Targ. Prov. XIII, 12 מְשַׁדֵּי ed. Wil., read מְשָׁרֵי, v. שְׁרֵי.]

Ithpa. אִשְׁתַּדֵּי, *Ithpe.* אִשְׁתְּדֵי 1) *to be cast, poured out; to be shot.* Targ. Jer. XXII, 19. Targ. Lam. IV, 1. Targ. Y. Num. XXXV, 33 (O. אִתְּשַׁד, v. אֲשַׁד). Targ. O. Ex. XIX, 13. Targ. Jer. XII, 9; a. e.—Nidd. 48ᵇ, v. infra.—2) *to be cast about, reel.* Targ. Is. XXIV, 20 (h. text נוע).—V. אִשְׁתְּדַרְוָחָא.—3) (v. דְּאָה) *to hover, fly.* Targ. O. Deut. XXVIII, 49 (h. text דאה). Targ. Jer. XLVIII, 40. Targ. Hab. I, 8. Targ. Is. VI, 6 (ed. Lag. a. Ar. אשתוי, corr. acc.).—4) denom. of שַׁד *to be a full-developed breast.* Nidd. 48ᵇ אִשְׁתַּדּוּ (oth. opin. in Rashi: *to be poured out, emptied, dried up*), v. כְּרֵם; [Ar. אשתדור, Var. אשתרור, v. שְׁדַר II, a. שְׁרַר].

שַׁדְיָא I m. (שְׁדֵי 2) *yarn.* Targ. Ez. XXVII, 19 Ar. (ed. שיריין, שידיין).

שַׁדְיָא II (שְׁדֵי 1) [*arrow*, cmp. Ps. XCI, 5, v. Targ.,] *hot, destructive east-wind.* Gitt. 31ᵇ נשיב ש' the *shadya* is blowing; [Ar. s. v. אסתנא names ש' as *south-wind*; Rashi: = h. שֵׁדָה *demoness*].

שדיין, v. שֵׂדָא.

שַׁדְיָךְ: m. (שְׁדַךְ) *at rest, at ease.* Targ. Job XXI, 23 (Ms. שאנן; h. text שלאנן).

שְׁדֵימָא*, שְׁדִימָא f. (b. h. שְׁדֵמָה) *field, plain*(?). Ab d'R. N. ch. VI ראה אבן ש' ונטלה וכ' (ed. Schechter הרימה) he saw a stone of the plain (a clod of earth), and took it to his mouth.

שָׁדַן, *Pi.* שִׁידֵּךְ (v. next w.) *to negotiate, stipulate.* Sabb. 150[a] ועל דתינוק וכ' ... מְשַׁדְּכִין על you may stipulate on the Sabbath about girls to be betrothed, and about a boy to be taught reading or a trade. Tosef. ib. XVI (XVII), 22 ואין מְשַׁדְּכִין בין וכ' you must not negotiate business affairs between a husband and his wife (to reconcile them) on the Sabbath. Kidd. 44[b] והוא שֶׁשִּׁדְּכוּ provided they have been negotiating (with her father). Ib. (mixed dict.) אע"ג דְּשִׁידְּכוּ even if they have been negotiating.

Hif. הִשְׁדִּיךְ *to subdue, quiet.* Esth. R. s. 2, beg. (ref. to Prov. XXIX, 11 ישבחנה וכ' זה הקב"ה שהוא מַשְׁדִּיךְ this refers to the Lord who quieted Ahasverus (ref. to משבית, Ps. LXV, 8).

שְׁדַר, שְׁדוֹךְ, שְׁדַד (v. דוּךְ a. דעך; cmp. Targ. Prov. XV, 18 דעך = h. שקט) *[to be sunk, settled,] to be quiet, at ease.* Targ. Is. XIV, 7. Targ. Josh. XI, 23. Targ. Job III, 25. Targ. Y. II Deut. XXXIII, 3. Targ. Y. II Num. XXIII, 24 (ed. Vien. שריך, corr. acc.); a. fr.—Y. Yoma VIII, 45[a] bot. אמרין לקדמייא וש' they spoke to the first (infant in the mother's womb), and it became quiet. Y. Shebi. IX, 38[d] כד חמא דַּשְׁדָּכָן מילייא when he saw that things had settled down (the persecutions had ceased); Gen. R. s. 79 מְשַׁדְּכָן (part. pass. *Pa.*).

Af. אַשְׁדִּיךְ *to settle, quiet, pacify.* Targ. Ps. LXV, 8 (Ms. תְּשַׁדְּדֵי *Pa.*). Targ. Job XXXIV, 29 (not וְיַשְׁקִיט). Targ. Y. Num. XVII, 20 (ed. Vien. אַשְׁרִיךְ, corr. acc.).

Pa. שַׁדִּיךְ 1) same. Targ. Ps. XCIV, 13. Ib. XC, 11. Targ. Job XXXVII, 17; a. e. (v. supra).—Gen. R. s. 64 יעול ... וְיַשַׁדֵּךְ צבורא let a wise man come and pacify the people; (Yalk. ib. 111 ויישדל).—2) *to arrange, stipulate,* esp. *to negotiate a marriage* (by sending an agent to settle affairs). Kidd. 13[a] דתחם בדש' in that case it means that he had been negotiating (when he finally betrothed her with a stolen object); ומנא תימרא ... בין ש' ודלא ש' and how will you prove that it makes a difference whether a betrothal was preceded by negotiations or not?

Ithpa. אִשְׁתַּדַּךְ, *Ithpe.* אִשְׁתִּדִּיךְ *to be quieted, settled.* Targ. Esth. II, 1. Ib. VII, 10. Targ. Y. Gen. VIII, 1 (some ed. אשתרבו, corr. acc.; Ar. שְׁדִידוּ).

שְׁדָכָא m. (preced.) *one at ease, retired from business.* B. Bath. 139[a] מתניתן בש' Ar. a. Rashb. ed. Pes. (Ms. H. בשִׁידָכָא, v. Rabb. D. S. a. l. note 10; ed. בשרכא) the Mishnah (which disallows the older brother as executor of the estate to take his personal expenses out of the common fund) refers to a person retired from business (who does nothing to enlarge the value of the estate); ש' פשיטא if he is idle, is it not a matter of course (that he is not entitled to his personal expenses out of the estate)?—*Trnsf. *barren tree, wild tree* (cmp. סָרָךְ).—*Pl.* שַׁדְכֵי. B. Kam. 92[b] קינא דש' Ar. a. Ag. Hatt., v. Rabb. D. S. a. l. note 6; ed. דשרכי, v. שַׁרְכָא.

שדכן, Targ. Gen. XXV, 27 נח ש' some ed., v. נַחְשִׁירְכָן.

שָׁדַל (*Shaf.* of דלל; cmp. דַּלֶּת) *to swing, be wide open* (v. Fr. Del. Proleg., p. 101).

Pi. שִׁדֵּל (cmp. פִּתָּה) *to persuade, speak suasively.* Kidd. 30[b] sq. מפני שמְשַׁדַּלְתְּהוֹ בדברים וכ' ... גלוי it was revealed and known before Him ... that a child honors his mother more than his father, because she sways him by persuasive words, therefore did he place the honor of the father before &c. (Ex. XX, 12); Mekh. Yithro, s. 8; Yalk. Ex. 297. Yoma 35[b] משדלתו בדברים ... בכל יום every day did Potiphar's wife try to win (entice) him with words; a. e.

Hithpa. הִשְׁתַּדֵּל 1) *to be persuaded, enticed.* Koh. R. to I, 16 הלב מִשְׁתַּדֵּל וכ' the heart is enticed, as it is said (Gen. XXXIV, 3), and he spoke &c.—2) *to make one's self pleasant, to insinuate one's self; to be on good terms.* Pes. 112[a]; 113[a] הוי משתדל עם וכ' try to be on good terms with him on whom the hour smiles.—3) *[to swing one's self up,] to make an effort, strive.* Tosef. Kidd. V, 15 לעולם יִשְׁתַּדֵּל אדם ללמד את בנו וכ' (not לומד) under all circumstances a man must strive to have his son taught a trade which is &c.; Kidd. IV, 10 (11) Y. ed. (Mish. a. Babli only ילמד); Y. ib. IV, end, 66[d]. Ab. II, 5 ... הִשְׁתַּדֵּל להיות איש במקום (Ar. השתדר) where there are no men, strive thou to be a man. Ib. IV, 18 אל תִּשְׁתַּדֵּל וכ' (Ar. תשתדר), v. כַּלְכָּלָה; a. e.

שְׁדַל ch., *Pa.* שַׁדֵּיל same, *to persuade, entice.* Targ. Prov. I, 10. Targ. O. Ex. XXII, 15. Targ. Jud. XIV, 15; a. fr.—Yalk. Gen. 111 וישַׁדַּל, v. שְׁדַד.

Ithpa. אִשְׁתַּדַּל 1) *to insinuate one's self, win favor.* Targ. Ruth II, 19.—Gen. R. s. 22 ... למִשְׁתַּדְּלָא איית כלבין there are dogs in Rome that know how to insinuate themselves (win the confidence of men); Yalk. Gen. 36; Yalk. Ps. 840 למְשַׁדְּלָא.—2) *to strive; to struggle.* Targ. Koh. I, 17. Targ. O. Gen. XXXII, 25, sq. Targ. Cant. III, 6.—[Targ. Ps. CXIX, 96 ed. Wil., v. שַׁכְלֵל.]

שְׁדַף (b.h.; cmp. דפק, s.v. הדף) *to knock;* (of grain) *to blast.* Pesik. ʿAsser, p. 99[b] [read:] ... ורוח אחת ואיא שׁוֹדַפְתָּן I send one east wind, and it blasts them; Yalk. Deut. 892 שדפתן (corr. acc.); Tanḥ. R'eh 17 ומְשַׁדַּפְתָּן; Pesik. R. s. 25 ושׁוֹדַפְתָּ.

Pi. שִׁדֵּף same, v. supra.

Nif. נִשְׁתַּדֵּף, *Nithpa.* נִשְׁתַּדַּף *to be blasted.* B. Mets. IX, 6 ... המקבל ... או נִשְׁדְּפָה if one tenanted a field ..., and the locust ate it up, or it was blasted. Ib. 105[b] כגון שנִשְׁתַּדְּפוּ ארבע וכ' (it is considered a regional calamity,) if for instance four fields on four sides of that in litigation have been struck with blast. Ib. נ' חלם אחד וכ' if one furrow over the whole length of it was struck. Y. M. Kat. III, 81[d] top ... חיה נִשְׁדָּף כל מקום every spot on which his eye looked was blasted; a. fr.

שְׁדַף ch., *Ithpa.* אִשְׁתַּדַּף, *Ithpe.* אִשְׁתִּדִּיף same, 1) *to be blasted, emptied of grain.* B. Mets. 105[b] דאִישְׁתַּדּוּף רובא דבאגא when most of the fields of the valley were struck; ib. 106[a] אִשְׁתַּדּוּף רובא וכ' most of the fields ... were struck, and also his barley was blasted. Ib. (mixed dict.) דהא מִשְׁתַּדְּפוּ כל שדותיך for all thy fields have been struck; a. e.—*2) (euphem.) *to ease one's self.* Targ. I Kings XVIII, 27 (h. text שִׂיג).

שִׁי', שִׁדְפוֹן m. (b.h.; preced.) *blast.* B. Mets. 106[a] כל

השולם כולו בש' וכ' if the whole world (all the fields around) was stricken with blast, and his with mildew. Ib.; Arakh. IX, 1 היתה שנת ש' וירקון if a year of blast or mildew intervened; a. fr.

שׁוּד', שַׁדְפָנָא, שְׁדַד', שְׁדְפוֹנָא ch. same. Targ. Deut. XXVIII, 22. Targ. I Kings VIII, 37; II Chr. VI, 28.—Taan. 6[b] דלא שקיל שוד' the grain of that year will not be subject to blast.

שָׁדַר (v. next w.), *Hithpa.* **הִשְׁתַּדַּר** [*to throw one's self forward,*] *to strive.* Ab. II, 5; ib. IV, 18 Ar., v. שָׁדַל.

שָׁדַר I (Shaf. of דור, דרר; cmp. שגר; Assyr. שדר *to order*); *Pa.* שַׁדַּר 1) *to send.* Targ. Gen. XXXVIII, 20; 23. Targ. Job XXXIX, 3; a. fr.—[Ḥull. 51[a] שדרן, read: שגרן, v. שָׁגַר I.] Gitt. 56[a] שַׁדַּר להו וכ' send them a sacrifice, and see whether they will accept it. Ib. אזל ש' בדידיה וכ' he went and sent through him &c. Ḥull. 56[a] שַׁדְרָהּ לקמיה וכ' he sent the case to Rab M. Keth. 85[a], a.fr. לתקוני שַׁדַּרְתִּיךְ אנא ... ואת מְשַׁדַּר ואזיל I shall open my mouth, and thou shalt go on throwing in; Gen. R. s. 63 תהי משתדר (corr. acc.; Pesik. R. s. 16, a. e. משלח). 2) *to throw.* Yalk. Gen. 109 עַוַּת, v. עוַת; a. fr.

Ithpa. **אִשְׁתַּדַּר**, *Ithpe.* **אִשְׁתְּדַר** *to be sent; to be thrown.* Targ. Prov. XVII, 11. Targ. Job XVIII, 8; a. e.—[Gen. R. s. 63, v. supra.]

שָׁדַר II (preced.; cmp. שזר) *to turn around, twist.*

Pa. **שַׁדַּר** *to wrestle.* Targ. Y. II Gen. XXXII, 26 בשַׁדְּרוּתֵיהּ (verbal noun), v. שְׁדַל.

Ithpa. **אִשְׁתַּדַּר**, *Ithpe.* **אִשְׁתְּדַר**, 1) same, esp. *to rebel,* v. אִשְׁתַּדְּרוּ.—*2) (trnsf.) *to rise, grow stiff.* Nidd. 48[b] אִשְׁתַּדְּרוּ דדיך Ar. thy breasts grew stiff (Var. in Ar. אשתררו, v. שָׁרַר; ed. אישתדו, v. שָׁדֵי), v. כְּרַם.

שָׁדָר m., **שַׁדְרָא** f., v. שִׁדְרָה.

שׁוּ', שִׁי', שִׁדְרָא m. = h. שִׁדְרָה, 1) *twisted rope.* Gitt. 69[a], v. בַּרְקָא II.—2) *spinal column.* B. Bath. 103[a] הנהו ... הנהו ש' דארעא מיקרי שִׁידְרֵי, *pl.*) are they named 'clefts of the field'? they are named 'the spine of the field'; Arakh. 25[a] שידרי; Kidd. 61[a]; Yalk. Lev. 677 שדרי.—*Pl.* שִׁי', שִׁדְרֵי, שִׁדְרָאִין. Targ. Y. Deut. XIV, 7.—Arakh. l. c., a. e., v. supra.

שַׁדְרְגִּנִין, שַׁדְרְגְּזִין (a corrupt. of σαρδόνυξ) *sardonyx,* a jewel in the high priest's breast-plate. Ex. R. s. 38, end (for h. אדם, v. LXX Ex. XXVIII, 17, σάρδιον; Mus. שדרנגין).

שִׁי', שִׁדְרָה f. (v. שָׁדַר II) [*twisted cord,*] 1) *spinal column.* Ḥull. III, 2 נשברה חש' ולא וכ' if the spinal column is broken, but its cord is not severed. Ib. 1. Gen. R. s. 28, beg., a. e. לוז של ש', v. לוּז II. Sabb. 147[b] חומרי ש' Rashi (ed. שדרא) the knots of the spine (vertebræ). Ohol. I, 8, v. חוּלְיָא I; a. fr.—B. Kam. 16[a] שִׁדְרוֹ של אדם a man's spine. Ber. 55[a]; Sabb. 81[a] שדרו של דג the back-bone of a fish.—*Pl.* שִׁדְרָאוֹת. Nidd. 24[a]; Bekh. VII, 2; Ḥull. 60[b], v. גַּב.—2) *stem, rib* of a plant. Lev. R. s. 30 חש' של לולב דומה לש' וכ' the palm-branch resembles the spinal column of man. 'Ukts. I, 2 חש' של שבולת the stem of an ear (of wheat). Ḥull. 119[b] בש' it refers to the stem of an ear of wheat, v. שִׁזְרָה; a. fr.—V. שַׁדְרָה.

שִׁדְרִיוּא* m. pl. (prob. transpos. of שרד; ירד) *sediment, lees.* B. Mets. 40[b]. Ms. M. a. Ar., and marg. vers. (ed. שְׁמַרְיָא).

שַׁדַּרְתָּא f. = h. שִׁדְרָה. Targ. O. Lev. III, 9 (ed. Berl. שַׁזְרָתָא; v. Berl. Targ. O. II, p. 32).

שְׁדָתָא, v. שִׁידְתָא.

שֶׂה m. (b. h.) *lamb, young goat* or *young sheep.* Bekh. I, 5 ר' א' מתיר בכלאים מפני שהוא שה R. El. permits the redemption of a first-born ass with a hybrid of goat and sheep, because it goes by the name of *seh* (complying with the law Ex. XIII, 13). Gen. R. s. 56 (ref. to Gen. XXII, 8) אלהים יראה לו השה בני ואם לאו אתה השה לעולה בני God will provide himself a lamb, my son, and if not, thou art the lamb for the offering, my son; Pesik. R. s. 40 יזמן קרבנו ואם לא שה לעולה בני he will prepare his sacrifice, and if not, my son be the lamb for the offering. Ib. שה לעולה סר לעולה (not חי) *'seh* for an offering' is the Greek σέ (thee) for an offering. Bekh. 12[a] אביו שה its sire is a sheep. Ib. 7[a] שה מכל מקום a *seh* (young of sheep or of goats) under all conditions (even if it has the looks of an unclean animal). Pes. 118[a] בשֶׂיוֹ, v. עֵנִי. B. Mets. 27[a]; a. v. fr.

שְׁדָא, שָׁדָא, v. שהי.

שַׁדַּדוּ, שַׁדְדָא, שְׁדַד, שָׁדַד, v. sub סה'.

שָׁדָה, v. שהי.

שַׁדָּאָה f. (שָׁדַד) *wasteness, ruin.*—*Pl.* שַׁדָּוָתָא, שַׁדְּוָתָא. Targ. Ps. LXXIII, 18 (Ms. שחוותא; h. text מַשּׁוֹאוֹת).

שָׁדוּת f. (שָׁדָה) *while, time.* Y. Ber. I, 2[d] top; Gen. R. s. 12 על ידי ש' in the course of time. Meïl. 6[a] (in Chald. dict.) דלא הוה ש' למזרקיה he had not had the time to sprinkle it; (ib. שעות). Y. Maasr. III, 50[d] bot. נותנין לו ש' כדי וכ' we allow him an interval of time for cracking &c. Ib. בתוך כדי ש' שניריה within the interval allowed for the second act Y. Sabb. IV, end, 7[a] כאן לשעה כאן לש' in the one case it means (chafing) for a while, in the other for some time. R. Hash. 30[b] כדי שיהא ש' ביום וכ' that there be time left during the day to offer &c. Y. Hor. I, 46[a] top ש' ביניהון וכ' and the difference between them is the word *time;* R. M. says נותנין לו ש' וכ' we allow him time &c., v. שָׁמַע; a. fr.

שָׁדָא, שָׁדַד, שְׁדִי (b. h. שאה) 1) *to stand still, pause; to dwell, tarry.* Shebu. II, 3 או שש' בכדי השתחוואה or if the unclean person stayed in the Temple long enough for prostration. Ib. 17[a] (mixed dict.) בדלא ש' when he did not stand still (but walked constantly though slowly). Yeb. VI, 7 נשא אשה וש' עמה וכ' if one married a woman and lived with her ten years without issue. Ib. רשאי חשני

לְשָׁהוֹת וכ׳ the second husband may live with her ten years. Ib. 36b כל ששהא וכ׳ a human birth that survived thirty days (although born in the eighth month) is not considered an abortion; Sabb. 135b ששהה. Ber. V, 1 חסידים . . . שׁוֹהִין שעה וכ׳ the pious men of olden times used to tarry a while (in the synagogue) before prayer &c. Ib. 32b היו שוהין שעה . . . וחוזרין ושוהין וכ׳ they waited an hour, and prayed an hour, and tarried again an hour (at synagogue); a. fr.—Esp. (ritual) *to pause during the act of slaughtering* (which makes the animal so cut unfit to eat). Ḥull. 2b שמא יִשְׁהוּ וכ׳ they might pause, might press the knife &c., v. שְׁהִיָּה. Ib. 12a; a. fr.—2) *to delay*, v. infra.

Hif. הִשְׁהָה, הִשְׁהָא *to cause delay; to detain, restrain.* Nidd. 31a sq. מחוך שמַּשְׁהִין עצמן וכ׳ because they restrain themselves (retard effusion) &c. Snh. 76a חמַשְׁהֶא בתו וכ׳ he who retards (the marriage of) his marriageable daughter. Gen. R. s. 85 והן מַשְׁהִין אותן וכ׳ and they (the sons of Eli) caused them to stay away from their home one night. Lev. R. s. 37, beg. שנודר ומשהה וכ׳ who vows (a sacrifice) and procrastinates the fulfilment of his vow. Ib. ע״י שנדר ושָׁהָה את נדרו (perh. שָׁהָה, *Pi.*) because he had vowed and was procrastinating &c. Keth. 61a הכל משהין בפני חשמש וכ׳ you may postpone every dish before the waiter (keep him from eating while he is serving), except &c.; a. fr.

Pi. שִׁירָה same, *to delay the use of, let stand.* Y. Ter. VIII, 45c top אסור לְשַׁהוֹתוֹ ואם שִׁירוֹ וכ׳ (or לְשַׁהוֹתוֹ, *Hif.*) you must not let it stand, but if one did, and it turned into vinegar &c. Ib. ואם שִׁירָן and if one did let them stand; a. e.

Hithpa. הִשְׁתָּהָה, *Nithpa.* נִשְׁתָּהָה, נִשְׁתָּהָא 1) *to be delayed.* R. Hash. IV, 4 פעם אחת נִשְׁתַּהוּ . . . מלבוא once the witnesses (that had seen the new moon rise) were delayed from coming (were late). Nidd. 27a מעשה בנ׳ הולד אחר וכ׳ it occurred that a twin child was born three months after its brother; a. fr.—2) *to gaze, be undecided, deliberate* Num. R. s. 5⁷ מה אתה עומד ומִשְׁתָּהֶה (some ed. ומִשְׁתָּהֶא) why dost thou stand and deliberate?; a. e.

שְׁהִי, שְׁדָא, (שְׁוָה) ch. 1) same, *to stand still; to tarry, gaze, be astonished.* Targ. Y. Gen. XLIII, 10. Targ. Y. Ex. XII, 39. Targ. O. Gen. XXIV, 21. Targ. Is. XXIX, 9; a. fr.—Targ. Hab. I, 5 שְׁוָהוּ (ed. Lag. שְׁהוּ).—Ḥull. 75b מִשְׁתָּא הוה שָׁהֵי ליה וכ׳ (איכא דאמרי) some say, he (Resh Lakish) gazed at him (when R. Joḥ. gave his opinion) and was silent (and in the meanwhile R. Asi left the college room); Shebu. 40a; 45b. Ḥull. 9a זימנין דשהי ודריס וכ׳ sometimes he may pause in slaughtering or press the knife without knowing it; a. e.—2) *to be vacant, lie waste.* Targ. II Kings XIX, 25 Mus. (ed. דְּשָׁחוּ; ed. Wil. דִּישְׁחוּ); Targ. Is. XXXVII, 26 (ed. דשחו).—[Ber. 6a ברכי דשחרי Ar., v. שַׁלְהֵי II.]

Ithpe. אִשְׁתְּהִי *to be delayed, tarry.* Targ. Y. Gen. XIX, 16. Ib. XXXII, 5; 25. Targ. I Chr. XIII, 14; a. e.—Bets. 6a לא אמרן אלא דא׳ . . . מַשְׁהִינַן ליה they allow burial on the second festive day only when the corpse has been lying for some time, but if it was not, we postpone its burial. Yeb. 80b אִשְׁתַּהוּיֵי הוא דא׳ its birth was delayed. Ib. מִשְׁתַּהֲיָא a birth may be delayed (beyond the time of maturity). Ib. וא׳ עד תריסר וכ׳ and he (the husband) tarried (was away from home) as much as twelve months; a. e.

Af. אַשְׁהֵי *to delay, be slack.* Targ. Y. Deut. VII, 10. Ib. XXII, 22 לא תַשְׁהוֹנֵיה (ed. Vien. תְּשַׁהוֹנֵיה, corr. acc.) do not delay her execution.—Bets. l. c., v. supra.

שְׁהֵי m., v. שִׁירְהֵי.

שְׁהֵיד, v. סְהֵד.

שְׁהִיד, Targ. Esth. VI, 1 some ed., v. שְׁהֵד.

שְׁהָדָה, שְׁהָדְתָּא f. (שָׁהָה) *delay, pause.* Shebu. 16b השתחואה דאית בה ש׳ a bowing in the Temple with which a delay is connected (spreading hands and feet). Ib. וכמה שיעור ש׳ what is the normal time for a delay (in the Temple to be an offense if done by an unclean person)? Ib. צריך ש׳ למלקות וכ׳ is tarrying in the Temple required for an unclean person to be punished with stripes or is it not (and only required for the duty of bringing a sacrifice)?; a. e.—Esp. *pause in the act of slaughtering.* Ḥull. 9a ואלו . . . שחיטה ש׳ דרסה וכ׳ and these are the rules for slaughtering . . . (guard against) pausing, pressing the knife &c. Ib. 27a; a. e.—*Pl.* שְׁהָיוֹת. Shebu. 17a מהו ש׳ שיצטרפו are moments of staying in the Temple with intervals of moving combined (to make up the normal time)?

שְׁהַד (עור; cmp. סְהֵיד a. עהד) *to be awake.* Targ. Esth. VI, 1 דהוה שָׁהֵיד (not שהיד).—Y. Ter. XI, end, 48b; Y. Sabb. II, 4d top חוה שָׁהֵד, v. קְרֵץ II.

שַׁהַד, v. סַהַד.

שָׁוְא m. (b. h.; v. שָׁהָה) [*vacancy,*] *vanity, inanity, falsehood.* שבועת ש׳ a false oath, vowing to do something impossible, opp. בִּירְטוּר. Shebu. III, 9 שבועה שאוכל . . . והשנייה שבועת ש׳ (if one says) 'I swear that I will eat this loaf, (and) I swear that I will not eat it', the former is a useless oath (or vow), the second a false oath; אכלה עבר על שבועת ש׳ וכ׳ if he eats it, he is guilty of a false oath (having sworn that he would not eat it); if he does not eat it, he is (also) guilty of a useless oath. Ib. 8 איזוהי שבועת ש׳ נשבע וכ׳ what is a vain oath of affirmation? If one swears to that which is known to be otherwise, saying of a stone column that it is gold &c.; נשבע . . . שאי אפשר וכ׳ if one affirms an impossibility, saying I swear that I have seen a camel fly in the air. Ib. . . . נשבע לבטל זו היא שבועת ש׳ וכ׳ if he swears that he will neglect a command, that he will not erect a Succah, . . .: that is a vain oath, on the wilful pronouncing of which he is punished with stripes &c. Ib. 21a איזוהי שבועת ש׳ . . . שקר נשבע וכ׳ what is a vain oath? If one swears to what is known to be otherwise; a false oath, if one swears to the opposite of the truth (e. g. 'I have eaten', when he has not, 'I have not eaten', when he has), v. שָׁקֶר. Ib. 20b ש׳ ושקר אחד הן a vain oath (*shav*) and a false oath (*sheker*) are the same; a. fr.—חפלת ש׳ a vain prayer, a prayer concerning a thing which cannot be changed. Ber. IX, 3; a. fr.—Ex. R. s. 3 (ref. to מחי שוא, Job XI, 11) God knows העם המחים על השׁ׳ לעשותו the people that risk their lives for falsehood

(idolatry) to commit it; התעתידים לעשות ש' וכ' those that will commit falsehood and be put to death.—לַשָּׁ in *vain, to no purpose.* Keth. 62b, v. שָׁמַר. Y. Meg. III, 74a bot., v. תַּמְרוּרִים.

שׁוֹאֲבָה f. (שָׁאַב) *drawing;* בית הש' (or sub. בית) *the well from which the water was drawn for libation on the Succoth festival;* שמחת בית הש' (or sub. שמחת) *the joyous procession to and from the well.* Succ. V, 1 (50a) התחיל של בית הש' (Ms. M. 2 הַשְּׁאוּבָה, throughout the entire chapter, v. Rabb. D. S. a. l. note 1) the musical performances at the ceremony of the drawing of water. Ib. (51a) כל...שמחת בית הש' וכ' he that has not witnessed the rejoicing at the ceremony &c., has never seen rejoicing. Y. ib. V, beg. 55a למה נקרא שמה בית ש' וכ' why was it called (the rejoicing of) the place of drawing? Because from there they drew holy inspiration; a. e.—Bab. ib. 50b חד תני ש' וחד תני חשובה one cited the version *shoëbah*, the other, *ḥăshubah* (a phonetic change of *hash-sh'ubah*, v. supra).

שׁוֹאָה, Targ. I Chr. VIII, 9 בני ש', v. נַיְשׁוּאִין ch.

שׁוֹאָר, שַׁיְאָר, v. sub שׁוּר.

שׁוּב I (b. h.) *to go back, come back.* Sot. 10b כל עובר ושָׁב every passer-by (in going or coming back). Gen. R. s. 48, a. fr. העוברים והשָׁבים the travellers. Lev. R. s. 23 ושָׁבת נפשו עליו (not עליה) and his soul came back (was restored) to him, i.e. he was reconciled; a. fr.—Esp. *to return (to God); to repent.* B. Bath. 110a (play on שׁבאל I Chr. XXVI, 24) ששׁב לאל בכל לבו he returned to God with all his heart. Hor. 2a (ref. to Lev. IV, 22, sq.) חשב ... לא שב וכ' he who repents when he finds out (his wrong) brings a sacrifice for his error; if he does not repent, he is not permitted to sacrifice. Ab. II, 10 ושוב יום וכ' repent one day before thy death. Ex. R. s. 42 לעולם מקבלים חשבים repentant sinners are accepted at all times; a. fr.

Hif. הֵשִׁיב 1) *to bring back, return, restore.* Y. Yoma VIII, 45a bot. החומץ מֵשִׁיב את הנפש vinegar restores life, is a refreshing drink. Gitt. 51b, a. e. ופטור...אינו אלא כמשיב he is in that case like one who restores a lost object, and therefore is not bound to make oath. Ib. ...ליח ליה משיב פטור he is not of the opinion that he who restores a lost object is exempt from making oath; a. fr.—2) *to reply; to refute.* Ab. II, 14 וידע מה שֶׁתָּשִׁיב וכ' that you may know how to answer the sceptic. Y. Gitt. IX, beg. 50a ...נכנסו לְהָשִׁיב על דבריו וכ' four elders met to refute R. Eliezer's words; Bab. ib. 83a; Tosef. ib. IX (VII), 1. Y. l. c. אין אתם מְשִׁיבִים את הארי וכ' are you not going to refute the lion after he is dead?; Bab. ib. l. c. אין מְשִׁיבִין וכ' you dare not refute &c. Y. l. c. ת' ר' טרפון R. T. argued &c. (Bab. l. c. נענה; Tosef. l. c. אמר...משיבין שומעין, v. חֲרָפָה. B. Kam. 63b, a. e. אין משיבין על הקישא you must not argue against a conclusion from analogy. Ab. Zar. III, 4 אין משיבין במרחץ we must not answer (a religious question) in the bath-house. M. Kat. 21b מֵשִׁיב ואינו שואל the mourner may answer (a salutation), but must not salute; שואל ומשיב כדרכו he may salute and answer as usual; a. fr.—[Y. Gitt. VIII, 49c top, in Chald. dict. משיב, v. תּוּב I.]—3) *to go back with a message.* Meg. 15a; Ab. Zar. 10b אין משיבין על הקלקלה you need not go back (to him that sent you) to bring bad news.

Hof. חוּשַׁב *to be replied; to refer.* Y. B. Kam. II, 3a top במה על הראשונה חוּשָׁבָה the modification in the Mishnah (דברים אמורים על כולה) refers to the first clause only; הושבה it refers to the whole paragraph. Y. Bicc. II, 65a top; a. e.

שׁוּב II adv. *again, furthermore.* Nidd. V, 7 ש' אין וכ' her father has no longer control over her. Sabb. 88b, sq. ש' מה כתיב furthermore, what is written in it?; a. fr.

שׁוֹבָא m. *captor,* v. שָׁבִי.

שׁובאי, שׁוֹבָא, v. שַׁב II.

שׁובדא, Y. Shebu. I, 33b לוי ש', v. סוֹכָיָא.

שׁוּבָה, v. שַׁב II.

שׁוּבְמָא, v. שָׁבַט.

שׁוֹבַךְ (b. h.) pr. n. m. *Shobach,* an Ammonite general. Sot. VIII, 1 בני ...של ש' the Ammonites went into battle relying on the strength of Sh. Ib. 42b כתיב ש' וכתיב שופך the name is once written Shobach (II Sam. X, 16), and once Shophach (I Chr. XIX, 16); חד אמר ... עשוי כשׁוֹבָךְ one authority says, his real name was Shophach, and he was called Shobach, because he was built like a dove-cote (of high stature, v. next w.), v. שָׁפַךְ.

שׁוֹבָךְ m. (שבך; cmp. שְׁבָכָה) *net-work,* esp. (b. h. אֲרֻבָּה) *dove-cote.* Ex. R. s. 40 (play on שׁוֹבֵל, I Chr. IV, 1, sq.) ושובל שהעמיד שׁוֹבָךְ לאלהים (not ושובך) Bezalel was surnamed Shobal because he erected a dove-cote for God, זה חמשכן שהיה עומד כש' that is the Tabernacle, which stood (high) like a dove-cote. Ib. העמיד ...כש' the Lord had the Tabernacle put up like a dove-cote (for the dove Israel). B. Bath. II, 5 ...מן הש' וכ' מרחיקין you must keep your ladder (when lopping trees &c.) four cubits away from your neighbor's dove-cote. Ib. מרחיקין את הש' וכ' you must keep your dove-cotes at a distance of fifty cubits from the town. Ib. 6 הרי הוא של בעל הש' it belongs to the owner of the nearest dove-cote. Ib. V, 3 פרות ש' the crop of a dove-cote (the brood of the season); a. fr.—*Pl.* שׁוֹבָכוֹת, שׁוֹבָכִין. Ib. II, 6. B. Kam. 83a ישוב ש' a group of dove-cotes; a. e.—Pes. IV, 7 (55b) מושיבין ש' לתרנגולים וכ' (Ms. O. לתרנגולת) you may set up chicken-houses (put in eggs for brooding) on the fourteenth of Nisan; [vers. quoted in Rashi: מושיבין ש' ותרנגולת you may set brooding doves in cotes, and also hens].

שׁוֹבָכָא ch. same. Targ. Hos. XI, 11. Targ. Jer. XLVIII, 28.—B. Bath. 144 ש' דיוני dove-cote.—*Pl.* שׁוֹבְכַיָּא, שׁוֹבְכִין. Targ. Is. LX, 8.

שׁוֹבָל (b. h.) pr. n. m. *Shobal,* homiletical surname of Bezalel. Ex. R. s. 40, s. שׁוֹבָךְ.

שׁוּבָל, *pl.* שׁוּבָלִין, v. שִׁיבּוֹלֶת.

שׁוּבָל, שׁוּבְלָא, שׁוּבְּ' m. = h. שִׁיבּוֹלֶת, 1) *ear of corn.* Targ. Y. Gen. XLI, 47 (ed. Vien. תובלא). Targ. Job XXIV, 24 Ms. (ed. שִׁבּוֹלָא, שִׁיבּ'). — *Pl.* שׁוּבְלָיָא, שׁוּבְלִין, שׁוּבְלֵי, שׁוּבְּ'. Targ. O. Gen. XLI, 5, sq. ed. Berl. (oth. ed. שִׁבְּ'). Targ. Is. XVII, 5 שׁוּבְּ'; a. e. — Targ. Ruth II, 2 שִׁבּוֹלִין. — B. Bath. 124ª; Bekh. 52ᵇ, v. חֲפוּרָה II. Yeb. 63ª לביני שִׁיבְּלֵי between the standing ears; a. e. — Men. 70ᵇ שִׁבּוֹלֵי תעלא; Pes. 35ª Ms. O. (ed. שבילי), v. שִׁיבּוֹלֶת. — 2) *cluster* of olives on a branch. — *Pl.* as ab. Targ. Zech. IV, 12; Targ. II Esth. I, 2 שִׁבְּלִין דדהבא golden clusters. — Targ. Y. II Ex. XXX, 34, v. מוֹרַיָּא.

שׁוּבְלִילְתָּא, v. שַׁבְלוּלִיתָא.

שׁוּבַלְתָּא f. = h. שִׁבּוֹלֶת, *current of a river.* Targ. Jud. XII, 6 אימר כען ש' ואמר סוּבַלְתָּא say now, *shubbalta*, and he said, *subbalta.* — Lev. R. s. 37 אחדת לחון שב' דנהרא (not ירהב) the current of the river seized and carried them off. Cant. R. to III, 4 סוּבַלְתָּא, v. קָלַח.

שָׂבָע, שׂוֹבַע, שׂוֹבַע m. (b. h.; שָׂבַע) *plenty, satiation.* Ber. 55ª שלשה דברים ... רעב וש' וכ' three things does the Lord himself announce: famine, plenty, and a good leader. Tosef. Pes. V, 3 חגיגת ... פסח נאכל בש' (Var. על הש') the pilgrim's sacrifice...must be eaten first, so that the Passover offering be eaten after the appetite is satisfied; Y. ib. VI, 33ᶜ לְשׂוֹבַע; Bab. ib. 70ª על השבע. Gen. R. s. 91 שני ש' the years of plenty. Snh. 97ª ואינו ש' plenty and no plenty (partial plenty); ש' גדול general plenty; a. fr.

שַׂבְעָא, שׂוֹ', שׂוֹבְעָא, שׂוֹבַע ch. same. Targ. O. Gen. XLI, 29; a. fr., v. סַבְעָא. — Taan. 8ᵇ כי יהיב רחמנא ש' וכ' when the Lord gives plenty, he gives it for life (no epidemic in years of plenty); a. e.

שׂוּבְעָה, שׂוּבְעָא, שׂוֹבַע, v. שְׂבַע I.

שׂוֹבְעָנָא m. = שׂוֹבַע, v. סַבְעָא.

שׂוֹבַר *to carry*, v. סְבַר II.

שׂוֹבָר m. (שָׂבַר I; cmp. פָּרַע) *receipt, renunciation.* B. Mets. 19ᵇ מצא ש' if one finds a receipt (of a woman concerning her jointure). Ib. 20ª בזמנו טרוף ש' a deed of renunciation takes effect from its date (irrespective of the date of delivery). Keth. IX, 9 אבר שׂוֹבְרִי I lost my receipt; a. fr. — *Pl.* שׂוֹבְרִין. M. Kat. III, 3; Y. ib. 82ª bot., v. אוּמוֹלוֹגְיָא. B. Mets. I, 7; a. fr.

שׂוּבְתָא, v. שַׂבְתָא.

שׂוּבְתַי, שׂוּבְתָי, v. שַׂבְתַאי.

שׂוּדָא m. (contr. of שׁוּחֲדָא q. v.) *adjudication, discretionary judgment.* Gitt. 14ᵇ וכאן אמרו ש' עדיף and here (in Babylonia) they say, it is better that the messenger use his discretion (to deliver the gift to the heir of the legatee or return it to the donor's heirs). Keth. 94ª ש' דדייני the judges use their discretion (to which of the claimants to adjudicate the claim). Ib. 85ᵇ. B. Bath. 62ᵇ; a. fr. — [In Y. שׁוּחֲדָא.]

שׂוּדָנִי (or **שׂוֹדָנִי**) m. (denom. of שָׂדֶה) *man of the field, sportsman;* trnsf. *catching men by artifice, hypocrite.* Gen. R. s. 63 (ref. to Gen. XXV, 27) צירני צד וכ' ש' a sportsman, a hunter, catching &c., v. צוּד; Yalk. ib. 110 צדני צודני (corr. acc.).

שׂוּדְפָנָא, v. שַׂדְפוֹנָא.

שָׂוָה, v. שׁוי.

שָׂוֶה, שָׂוֵוה, שָׂוָה m., **שָׂוָה** f. (שָׂוֶה) *joined, even; fitting, equal; equivalent, worth.* Succ. 19ª נראה מבחוץ וש' מבפנים if the post is visible from the outside, but even with the wall from within. Num. R. s. 9³ הוי ש' לבני אדם be like other men (do not consider thyself exempt from the laws of morality). B. Kam. III, 9 שור ש' מנה וכ' an ox worth a Maneh that gored an ox worth two hundred Zuz. Ib. I, 3 שום כסף וש' כסף valuation of damages is done on the basis of money, and collected from money's worth; ib. 14ᵇ כסף מלמד וכ' ש' 'money's worth', this means that the court attaches only landed estate (v. אַחֲרָיוּת), but if the claimant anticipating the action of the court seized movable chattel &c.; דבר חש' כל כסף ... מאי משמע how is this to be learned from the expression 'money's worth'? ... A thing which is worth any money (which you pay for it, i. e. concerning which there is no redress for overreaching); ib. (another defin.) כסף ולא כסף ש' 'money's worth' you may attach, but not cash. — ש' פרוטה, v. פְּרוּטָה. Bicc. II, 6 לאילן ש' is like (comes under the category of) trees. Ib. 8, sq.; a. v. fr. — גזרה ש', v. גְּזֵרָה. — חצד חש', v. צַד. — Ab. d'R. N. ch. XVI לי המות משתתנני ש' וכ' death would have been more acceptable to me than thy giving me away to this man, i. e. I should have chosen death rather than be married to this man. — *Pl.* שָׂוִים, שָׂוִין, שָׂוִין; שָׂוּוֹת. Yoma VI, 1 מצוחן שיהיו שניהן ש' וכ' it is proper that they two be alike in appearance &c. Bets. 11ª, a. fr. וש' וכ' both agree that &c. Pes. III, 4; a. fr. — B. Bath. IX, 10 (158ᵇ), a. e. את חש' that on which they agree, v. חָלַק. — בְּשָׂוֶה a) *at equal shares.* Y. Keth. X, 33ᵈ bot. חולקות בש' divide it equally; a. fr. — b) *for what it is worth, at a reasonable price.* Snh. 106ª, v. שְׂוִי h.

שָׂוֶה ch. same; בש' *on equal terms.* Targ. Y. Deut. XVIII, 8 (ed. Vien. בְּשָׂוֵוה).

שָׂוַח, v. שְׂוַח.

שָׂוָת, Targ. Hab. I, 5 שָׂוָתוּ, v. שְׂהִי.

שָׂוָאר, שַׂוַּאר, v. שְׂוִור, שַׂוָּור.

שָׂוַח I (cmp. שבח) *to spread, germinate.* Targ. Prov. XXVII, 25 ed. Lag. (some ed. שוות, corr. acc.; ed. Wil. שבח; h. text גלה).

שָׂוַח II, **שָׂחַח, (שׂוֹחַ)** = h. שׁוּחַ, 1) *to bend, be lowered, sink.* Targ. Ps. X, 10 יְשָׂוַות Ms. (ed. יְשׁוּחַ). Targ.

Job XXII, 29 Ms. (ed. שַׁוַּח, q. v.).—V. שׁוּחַ ch.—2) *to lower, level, destroy.* Targ. Ps. LXXIV, 3 לְמַשְׁוָוחַ ed. Lag. (ed. למשוך, למשוך, corr. acc.; Levita לְמַשְׁוָה, h. text למשאות).

שְׁוָוח III, שְׁוַח m. (preced.) *pit.* Targ. Ps. VII, 16 Ms. (ed. שׁוּחַ).

שַׁוַּח, שַׁוָּח m. (preced.) *low-spirited, worrying.* Targ. Job XXII, 29 בסורחנא ש' troubled on account of sin (Ms. שָׁוַוח בעיני ביריותא low in the sight of men; h. text שח עינים).

שַׁוְוָחָא, שַׁוְוָחְתָא f. (preced. wds.) 1) *pit, grave.* Targ. Job XXXIII, 22; 24 (Ms. שחור; ed. Wil. שׁוּחָתָא). Targ. Ps. IX, 16 (ed. Wil. שׁוּחָתָא; some ed. שׁוּרִית, read: שׁוּר; Ms. שחור).—*Pl.* שַׁוְוָתָן. Ib. CXIX, 85 (ed. Wil. שׁוּחָתָן; Ms. שַׁוְיָתָן; h. text שיחות).—2) *destruction, waste.* Targ. Job XXX, 3 Ms. (ed. שׁוּחָא).

שַׁוְוָטָא, v. שׁוֹטָא.

שַׁוְוִיוָתָא, שַׁוְוָיָא, v. שׁוּי, שׁוּי.

שַׁוְוָכָא f. (שׁוּךְ; v. שׁוֹכָא) *thorn, prickle.*—*Pl.* שַׁוְוֵכֵי. Succ. 13a כיון דנתרן שַׁוְוַכַּיְיהוּ וכ' Ar. (ed. דנתרי טרפייהו; Ms. M. 2 שַׁוְוַכַּיְיהוּ or שׁוֹכֵי; v. Rabb. D. S. a. l. note 6) since their prickly twigs are liable to fall off, he may leave the Succah &c.

שַׁוְוָלְאנַאי, v. שְׁוִילְנַאי.

שַׁוְוָלְיָא, v. שְׁוַלְיָא.

שַׁוְוָרְצֵרֵי m. pl. *nag-wort* or *wormwood,* a species of Artemisia (v. Löw Pfl., p. 80). Succ. 12b.

שַׁוְוָקִין, שַׁוְוָקִים, שַׁוְוָקֵי, v. שׁוּקָא II, שׁוּק III.

שְׁוַר, *Pa.* שַׁוַּר 1) *to stride, leap, run, hasten.* Targ. Y. Ex. XVII, 8 (ed. Vien. ושווד, corr. acc.). Ib. XXXII, 19. Targ. Cant. II, 8. Targ. Job XXXVII, 1 Var. Targ. Am. III, 5 ed. Lag. (oth. ed. נְפַק); a. fr.—B. Mets. 84a וש' לירדנא וכ' he ran into the Jordan after him. B. Bath. 73b ושַׁוַּאר מהאי וכ' (Ms. H. ושוור) and jumped from one mule's back to the other. Ib. 96b שואר ... חמרא wine travels on its owner's shoulder, i. e. if wine turns sour, it is the purchaser's bad luck, and the seller is not responsible; oth. opin. (Tosaf.) wine turns sour by transport. Ber. 54b ש' עשר אמין he (Moses) jumped ten cubits high. Sabb. 110a לִישַׁוַּאר נגרא (Ar. לשוור) let him jump over a ditch. Pes. 113a לא תְשַׁוַּוֵר וכ', v. נִיגְרָא; a. e.—2) *to cause to jump* &c. Targ. Ps. XXIX, 6 (Ms. טפז).—3) (cmp. meanings of קפץ) *to close up.* Ib. CVII, 42 (Ms. שרור, corr. acc.; h. text קפצה).

שַׁוְרָא, שַׁוָּר m. (preced.) *tramper, freebooter.* Snh. 96b Ar. (ed. שוור בר ש' בר שוורא נבוזראדן שַׁוַּור דמטא וכ' שַׁוְוָאר' בר שוואר נבוז' שואר; Ms. M. שוור נבוזראדן שוור) tramper, son of a tramper, jump, Nebuzraddan, jump (to Jerusalem), for the time has come &c.; Yalk. Ps. 810 שַׁוַּאר בן שַׁוָּאר מטא וכ' jump, thou son of a tramper &c.; Yalk. Kings 251 שואר בר שואר נבוכדנצר מטא וכ'.

שַׁוְרִין, שַׁוְרִים, *pl.* of שׁוֹר.

שׁוות, Targ. Prov. XXVII, 25 some ed., v. שְׁוָוח I.

שׁוּזָה* f., *pl.* שׁוּזוֹת (dial. for שחוזות) *exposed, with uplifted tails.* Y. Sabb. V, 7b bot. (ref. to שחוזות, Mish. V, 2) אית תניי תני ש' some read *shuzoth;* מאן דאמר ש' according to him who reads *shuzoth,* it means 'prepared' (v. שָׁחַד), as we read שׁית זונה (Prov. VII, 10); v. שָׁחַז.

שׁוּחַ, v. סוּחַ.

שׁוּחַ I (b. h.) *to bend, sink.* Ḥull. 27a ממקום ששָׁח וכ', v. חָמָא I. Ib. והוא שח ועומד הוא ... שח 'where it bends' implies (that the limb which is to be cut) must be erect (when in its natural condition), but this (the tail) is always hanging down. Y. Taan. II, 65c top צריך לָשׁוּחַ בכולן (or לָשׁוֹחַ fr. שחח) he must bend down with all of them (the eighteen vertebræ). Ber. 34a, v. שָׁחָה. Ab. V, 21 בן תשעים לָשׁוּחַ at ninety years (is the time) for being bent (perh. meant as noun לַשּׁוּחַ). Midr. Till. to Ps. XLVIII לבו שח עליו his heart within him is bent (in grief over his sin); Yalk. ib. 755 סח (corr. acc.); a. fr.

Hithpol. הִשְׁתּוֹחֵחַ *to be bent down, depressed.* Midr. Till. to Ps. XLII אני מתקנאה ומִשְׁתּוֹחֵחַת וכ' I am jealous and desperate, when I see the happiness of the nations &c.

שְׁוַח, שׁוּחַ ch. same, v. שְׁוָוח II.—Part. שָׁוֵחַ; f. שָׁוְחָא, שָׁוְיָא (שׁוְרָא); *pl.* שָׁוְיִי, שָׁוְיָן; Targ. Ps. XLIV, 26 (ed. Wil. שׁוּרָי). Targ. Job IX, 13; a. e.—Sabb. 67a (in an incantation for a swallowed fish-bone) שְׁוַח שִׁיחַ (or שָׁוַח) Ar. (ed. שְׁרֵי) sink down, sink down!

שׁוּחַ II m. (preced.) *bending.* Ab. V, 21, v. שׁוּחַ I.—בנות ש' a species of *white figs.* Dem. I, 1; a. e., v. בַּת I.

שָׁוְחָא, שׁוּחָא, v. שָׁוְרָא.

שׁוֹחַד m. (b. h. שֹׁחַד; *Shaf.* of חד(א) or יחד *to conciliate, win favor*) *favor, gift,* esp. *bribe, bribery.* Midr. Till. to Ps. XVII, 2 כתבת בתורה ... לירקח ש' ... אבל אתה שאתה נוטל ש' מן הרשעים וכ' thou hast written in the Law (Ex. XXIII, 8), 'thou shalt take no bribe', and they (men) are afraid to take presents and judge me, but thou who acceptest means of conciliation from sinners, such as repentance, good deeds, and prayer: let thy judgment go forth from before thee. Keth. 105b (ref. to Ex. I. c.) אינו ... ש' ממון אלא אפי' ש' דברים וכ' not only a bribe in the shape of money, but even a bribe in acts (service) is forbidden. Ib.a מקבלי ש' כמה סמויות ..., v. סָמָה. Ib.b שׁוֹחַד שהוא חוֹד (Ar. אחד) why is it called *shoḥad?* Because it is one (the recipient and the giver are made like one person); a. fr.

שׁוּחָא, שׁוּחְתָא, שׁוּחָא ch. 1) same. Targ. I Kings XV, 19. Targ. Ex. XXIII, 8. Targ. Ps. XV, 5; a. fr.—Keth.

105[b] מאי טעמא דש' כיון דקבריל ליה ש' וכ' why is a gift (to the judge) forbidden? As soon as he accepts a gift from a person, his mind has become attached to him (the giver, v. קָרַב), and he becomes like his own self, and none can see the unfavorable side of his own case (v. preced.); a. e.— 2) *singling out, choice, discretion.* Y. Keth. X, 33[d] bot.; 34[a] top דדייני ש' the judges single out him to whom to adjudicate the claim in litigation; v. שׁוּדָא.

שׁוּחָה f. (b. h.; שׁוּחַ, v. שָׁוָוחָא) 1) *pit, pitfall.* Sifré Deut. 20 אם כשהיית ... וש' וכ' (v. Jer. II, 6) when you were in the land of deserts and pitfalls you wanted no spies, and now &c.—2) *low talk, whisper,* v. שִׁרְתָּה.

שׁוּחְתָּה ch. same, *pit.* Targ. Ps. XCIV, 13 (Ms. שַׁחֲתָא).

שׁוּחִי, Yalk. Ez. 381. v. סִיחוּי.

שׁוּחֲנָא, שׁוּ', v. שִׁחְנָא.

שׁוּחֲתָא, v. שָׁוָוחָא.

שׁוּט I (b. h.) [*to swing, be light, move to and fro;* v. שׁוּט II,] *to roam, fly, float, swim.* M. Kat. 14[a] לָשׁוּט if he goes abroad to roam (for mere pleasure), opp. למזונות for support, להרויחא for profit in business. B. Bath. 15[b] (Satan says) שַׁטְתִּי בכל וכ' I roamed all over the world, but have found none so faithful as &c. Bets. V, 2 (36[b]) לא שָׁטִין you must not float on the water (swim on the Sabbath). Y. Shek. VI, 50[a] top (ref. to Ez. XLVII, 5) כי גאו המים מי שחו (omit מדחו מי שחו, v. Rabb. D. S. a. l., p. 55) the waters were risen ... too high for swimming; a. e.—[Y. B. Mets. VIII, end, 11[d] בששטן, read: בששטפן, v. שָׁטַף.]

Pol. שׁוֹטֵט same. Yalk. Gen. 101 עד שהיתה קומתו מְשׁוֹטֶטֶת בדמעות until his body swam in tears.

Hif. הַשְׁוִיט *to cause to swim, teach swimming.* Kidd. 30[b] אם לַהֲשִׁישׁוֹ בנהר a father is also bound to have his son taught swimming; Tosef. ib. I, 11; Koh. R. to IX, 9 להושישו (corr. acc.).

שׁוּט ch. same, *to roam, fly, swim, row.* Targ. Lam. III, 54 (h. text צפו); a. e.—Part. שָׁיֵיט; f. שָׁיְיטָא; *pl.* שָׁיְיטִין. Targ. O. Num. XI, 8 שָׁיְטִין (ed. Berl. נפקין). Targ. Jon. I, 13; a. e.—B. Kam. 83[a] מֵישַׁט שייטא טובא וכ' (a dove) flies (for exercise) farther out, but fills her belly within fifty cubits (from the dove-cote). Ib. ומישט שלשים וכ' for exercise do they fly thirty Rises only and no more? Sot. 48[b] (transl. Deut. I, 44) כמא דנחזין דבריאתא ושייטן ברומי וכ' as bees rush forth and fly about on the heights of the world, and bring honey from the herbs of the mountains; a. e.

Pol. שׁוֹטֵט (with עינא) *to look up and down.* Targ. Y. II Gen. XXII, 10.

שׁוּט II (b. h. שאט; preced.) [*to make light of* (cmp. קָלַל,] *to despise, reject.* Tanh. Sh'moth 1 וְשָׁט את הבכורה and despised the birthright; (Ex. R. s. 1 ובזיזה).

שׁוּט ch. same. Targ. Gen. XXV, 34. Targ. I Sam. X, 27. Ib. XVII, 42 שַׁטְרָה (fr. שטר). Targ. Prov. I, 25 ושַׁטְתוּן Ms. (ed. ושניתון); a. fr.—Part. שָׁט, שָׁאט, שָׁרִיט, שָׁרֵט; f. שָׁרִיטָא; *pl.* שָׁרִיטַיָּן. Ib. XI, 12. Ib. XXIII, 9 (ed. Wil. שָׁרֵט, corr. acc.). Ib. I, 7; a. fr.—Part. pass. שָׁט, שְׁוִיט. Targ. I Kings XVI, 31 (h. text נקל). Targ. I Sam. XV, 9 (h. text נמבזה). Targ. Ps. XV, 4 (h. text נבזה); a. fr.

Af. אָשֵׁט same. Targ. II Sam. XII, 10. Targ. Prov. XV, 20. Ib. XIX, 16 (ed. Lag. מוֹשִׁיט, cmp. מוקים fr. קום); a. e.

Ithpe. אִתְשָׁטַט *to be despised.* Targ. I Sam. II, 30 יִתְשָׁטוּן (ed. Lag. יִשְׁתָּטְטוּן, Var. ישטחון, prob. meant for יתשט'; h. text יקלו).

***שׁוּט** III (v. שׁוּט I) [*to move in all directions,*] *to strike, smear over, polish* with a fatty substance. Pes. 30[b] אין שָׁטִין ... ואם שָׁט Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 7; ed. שָׁטַ ... שָׁטִין), v. שׁוּשׁ I; Zeb. 95[b] Ms. M. (v. Rabb. D. S. a. l. note). Bets. 34[a] Ar. (ed. טשין).

שׁוּט ch. same. Targ. Y. I Deut. XXVIII, 40 תשוטון (Ar. תטושון).

שׁוּט, מִשְׁוֹט, ש' מִשְׁוֹט pr. n. pl. *Shoṭ-Mishoṭ, Samosata,* one of the fords of the Euphrates (v. Neub. Géogr. p. 331, a. Sm. Dict. of Gr. a. Rom. Geogr. s. v. Euphrates). Kidd. 72[a] ש' מ' בין וכ' Samosata is situated between the rivers (Euphrates and Tigris).

שׁוּט II m. (b. h.; שׁוּט I) *rod, scourge.* Mekh. B'shall., Amalek, s. 2 כך מדה ... ש' שישראל לוקין וכ' such is the rule going through all generations, the scourge (nation) with which the Israelites are smitten, will finally be smitten; Yalk. Ex. 265.

שׁוֹטָא ch. same. Targ. Prov. XXVI, 3 שָׁוְטָא Ms. (ed. שָׁוְיָא, שָׁוְיָ'). Targ. Y. Num. XXII, 27; a. e.—M. Kat. 28[a] bot. אחוי ליה ש' דנורא he (the angel of death) showed him a rod of fire.—*Pl.* שׁוֹטְרִין, שׁוֹטְרֵי. Lam. R. introd. (R. Joh. 1) דנקטרין לי בשתין ש' וכ' they urged me (the sun) on with sixty rods of fire and said to me, go, let thy light shine. Keth. 77[a] חא במילי חא בש' the one means force with words, the other, with rods.

שׁוֹטֶה m. (שָׁטָה) *madman, fool;* (of plants) *wild.* Ḥull. I, 1, a. fr. חרש ש' וקטן a deaf and dumb person, an insane person, and a minor. Y. Ter. I, 40[b] סימני ש' וכ' the symptoms of insanity. Tosef. Ter. I, 3 פעמים ש', v. חָלַם I. Yoma VIII, 6 כלב ש' a mad dog. Ab. IV, 7 ש' רשע וכ' is a fool, a wicked man &c. Sot. III, 4 חסיד ש' a foolish saint; ib. 21[b] הירכי דמי חסיד ש' וכ' what is meant by a foolish saint? When, for instance, a woman is drowning in the river, and he says, it is not becoming to look at her and save her. Shebi. VII, 1, sq., v. לוֹחַ; a. v. fr.—בכור ש', v. בּוּכְרָא I.—*Pl.* שׁוֹטִים, שׁוֹטָיִן. Y. Ter. l. c. אפי' שוטה בש' וכ' not even the most insane person will do that. Ab. Zar. IV, 7 יאבד עולמו מפני הש' shall God destroy his world on account of the fools (who worship natural objects)? Ib. 54[b] וש' שקלקלו and the fools that do mischief must pay the penalty. B. Bath. 12[b] מיום שחרב ... ונתנה לש' וכ' since the destruction of the Temple, prophecy has been taken away from the prophets and given to madmen and children; a. fr.—Shebi.

IX, 1; Succ. 39b, v. יַרְבּוּז, a. שׁוֹטִים.—Fem. שׁוֹטָה. Ned. 35b בין פיקחת בין ש' whether sane or insane. Ib. 36a; a. e.

שׁוֹטָה, v. סוֹטָה.

שׁוּטָח, Y. Kidd. II, 62d שׁ' של שיער, v. שַׁרְטָה III.

שׁוֹטָיָא, v. שׁוֹטִיתָא.

שׁוֹטִין, שׁוֹטִים m. pl. supposed to be the name of *a plant, fenugreek.* Shebi. IX, 1; Succ. 39b (השיט'), v., however, יַרְבּוּז.

שׁוֹטִיתָא f. (v. שׁוּט II) 1) *staff.* Targ. I Sam. XIV, 27 (Ar. שׁוֹטָרָא); 43. Targ. Jud. VI, 21 (Ar. שוטרא; some ed. שולטיתא).—2) *branch, twig.* Keth. 17a אהנירא ליה שׁוֹטִיתֵיהּ וכ' the myrtle branch (with which he used to dance before bridal couples) was in the old man's favor (that a phenomenon occurred at his funeral), but some said שׁוֹטוּתֵיהּ his folly (v. שׁוֹבְשָׁא); others said שרטתיה, v. שִׁרְטָא. Sabb. 77b ש' שמוחא the myrtle branch used at weddings is called *shoṭitha* as being *sh'ṭutha* (folly).

שׁוֹטְרָא, v. שָׁטַר.

שׁוֹטָנָא, v. סָטַן II.

***שׁוֹטָף** m. (שָׁטַף) *washed.*—*Pl.* שׁוֹטְפִין. Targ. Is. LIX, 3 (ed. Lag. 'שות, corr. acc.; h. text נגאלו; cmp. גָּעַל).

שׁוֹטֵר m. (b. h.; v. שָׁטַר) [*recorder, notary,*] *executive officer, overseer.* Tanḥ. Shof'ṭim 2 כיון ... אם אין ש' שיוציא ממנו וכ' when a person has been declared in court bound to pay to his neighbor: unless there is an executor to collect from him, the judge has no power &c. Ex. R. s. 1 הלך נוגש מצרי אצל ש' ישראל an Egyptian taskmaster came to the house of an Israelitish overseer. Deut. R. s. 5 ולא שופט ולא ש' יש לה and it (the ant) has neither judge nor officer; a. fr.—*Pl.* שׁוֹטְרִים. Ex. R. l. c., v. נָגַשׂ. Tanḥ. l. c. (ref. to Deut. XVI, 18) שופטים ... ש' אלו *shof'ṭim* are the judges, *shoṭ'rim,* the managers that lead the community; a. fr.

שָׁוָה, שׁוי (b. h.) [*to join, combine,*] 1) *to be even, equal, alike.* M. Kat. 9b (ref. to Prov. III, 15) הא ... כל חפצך חפצי שמים לא ישוו בה all thy affairs are not of equal value with her (the Torah), but heaven's affairs (pious deeds) are of equal value with her (you may interrupt study for pious works); וכתיב ... חפצי שמים לא ישוו בה but it is also written (ib. VIII, 11), 'and all affairs &c.' (which implies that) even heaven's affairs are not equal to her! Y. Peah I, 15d bot. חפציך וחפצי לא ישוו בה I sent thee something with which thy affairs and my affairs cannot compare; a. e.—Denom. שָׁוֶה, q. v.—2) (denom. of שָׁוֶה) a) *to be of value.* Meg. 15b (ref. to Esth. V, 13) כל ... מלמד זה אינו שׁוֶה לי this indicates that all that wicked man's treasures were engraven (registered) in the tablet on his heart, but when he saw Mordecai, he said, 'all this is of no value to me'.—b) *to value, weigh, consider.* Ib. 16a (ref. to Esth. VII, 4) צר זה אינו שוה בנזק וכ' this enemy has no consideration for the king's loss &c.

Hif. הִשְׁוָה 1) *to place side by side.* Y. Ber. I, 2c top זה שעומד להתפלל צריך להשוות את רגליו ... he that stands up to pray must set his feet together.—2) *to make even, smooth, level.* Tosef. B. Kam. XI, 14 אם עתיד להשוותו וכ' if the hatcheller has to make the web even (cut away the protruding threads), he may take even a handbreadth (they belong to him); משוירהו לאורכו וכ' he must shear it lengthwise, but not widthwise; B. Kam. 119b. Erub. 93a ה' פצימיה if he made the posts even, i. e. made walls to connect them in one line. Succ. 19a כשה' את קרויו when he made its ceiling even, i. e. extended it in a horizontal direction over the whole building; a. e.—3) *to compare, make alike, place on a level standard.* B. Bath. VIII, 5 וה' לזכר את הבכור and made the first-born alike with them, i. e. assigned to him an equal share with his brothers. Nidd. 46b ה' הכתוב הקטן כגדול וכ' the Scriptural text places the minor on a level with the adult as regards the laws of &c. Y. Kidd. I, 61b bot. ה' הכתוב מצוה ... מצוה וכ' the Scripture puts the lightest command on a level with the most difficult (as regards reward). B. Kam. 15a; a. fr.—4) *to harmonize, find in harmony.* Gen. R. s. 34 שה' דעתו לדעת וכ' for he found his (Antoninus') opinion in harmony with the Scriptural intimation; ib. שהשוָה לדעת וכ' for he found it in harmony &c. Lev. R. s. 4; Yalk. Gen. 137 we are the majority מפני מה אינכם משוים (עצמיכם) עמנו לע"א why do you not accommodate yourselves to us with regard to idolatry? Ib. ומשוה אתה עמהן and dost thou create harmony among them (thy sons)? עד ... להשוות עמך והשוה עם בניך instead of asking me to agree with thee, go and make harmony among thy sons; Lev. R. l. c. עד שאתה משוה אותנו לך והשוה את בניך; a. e.

Nif. נִשְׁוָה *to be compared, be equal.* Yalk. Ex. 244 לְהִשָּׁוות, v. נָוָה.

Pi. שִׁוָּה 1) *to place.* Midr. Till. to Ps. CXIX, 9 (ref. to Ps. XVI, 8, sq.) ובשביל ששויתי וכ' and because I placed the Lord before me continually, therefore my heart rejoices &c.; a. e.—*2) [*to level obstacles, overcome temptations,*] *to achieve.* Tanḥ. Naso 28 (ref. to מצלית, Gen. XXXIX, 2) שִׁוִּיתָ מה שלא ש' וכ' thou hast achieved what Adam could not achieve (to resist temptation), v. שִׁוּוָּה.

Nithpa. נִשְׁתַּוָּה *to be made alike; to join.* Num. R. s. 16[20] שאלו לא נשתוו וכ' for if they had not joined the spies &c.; Tanḥ. ed. Bub. Sh'lah 20; (Tanḥ. ib. 11 שמעו).

שָׁוֵא, שָׁוֵי ch. same, 1) *to be alike.*—Part. שָׁוֵי, שָׁוִי; f. שַׁוְיָא, שַׁוְיָה; *pl.* שָׁוְיִן, שָׁוִין, שָׁוָן. Targ. Y. Lev. XVI, 8. Targ. Y. Gen. I, 16. Targ. Ps. CXXXIX, 12; a. fr.—2) *to be worthy, deserve.* Targ. II Esth. II, 1.—3) *to do alike, retaliate.* Targ. Is. XVI, 6 (ed. Wil. שַׁוֵּי, *Pa.*). Targ. Job XXXIII, 27.—4) *to agree.* Y. M. Kat. III, 82a bot. לא ... לא שָׁוֵינָא לית I do not like him, I do not agree with him (in age, temper, &c.); Y. Snh. I, 19a bot. לא שווייתנא ליה (read: לא שַׁוְיָה נא).—5) *to be appropriate, fitting.* B. Kam. 60b; Snh. 39a, v. תְּרֵי III.

Pa. שַׁוֵּי 1) *to level, smooth, spread.* Targ. Prov. VII, 16 (h. text רבד, v. תַּשְׁוִיתָא).—2) (corresp. to שׂוּם, שִׁית) *to place, set; to appoint, make;* (with ל- or כ-) *to make alike, compare.* Targ. Ps. XXXIX, 9. Targ. Y. Lev. XIX, 14 (O. שׂוּם). Targ. Jud. VI, 19. Targ. Gen. XXI, 14. Targ. Ps.

LXXXI, 6; a. fr.—ש׳ לבא על *to care for, mind.* Targ. I Sam. IX, 20; a. e.—Y. Taan. II, beg. 65ᵃ (expl. Lam. III, 41) נְשַׁוֵּי ...לכם ידינן וכ׳ let us make our hearts as even as the palm of our hands (remove all crookedness, cmp. פָּשַׁט, פְּשַׁט), and then (turn) to God in heaven; Lam. R. to l. c. נְשַׁוֵּי ...לגבי וכ׳ Kidd. 60ᵃ שַׁוּוּ נפשיהו כי שרגא וכ׳ they (the men who betrothed the same woman successively, to take effect after thirty, twenty, or ten days respectively) placed themselves in the same position as a pile of bricks, where each leaves room for the other. Keth. 22ᵃ שַׁוְּיָא לנפשה חתיכה וכ׳ she declared herself a piece of forbidden food (she declared herself a married woman; therefore, she cannot be believed when she afterwards says that she is unmarried); ib. 23ᵇ אידהי שַׁוְּיָתָא וכ׳ she herself made herself &c. (and a witness testifying to the contrary cannot affect her status). Ib. 3ᵃ, a. fr. שַׁוְּיוּהָ רבנן וכ׳, v. בְּעִילָה. Hull. 97ᵇ שוויה רבנן כתהיכה וכ׳ the Rabbis declared that it should be considered as if it were a piece of a *n'belah* (v. נְבֵלָה); a. v. fr.—3) *to retaliate,* v. supra.

Af. אַשְׁוֵי 1) *to compare, consider as.* Targ. Job XXX, 19 (not אֲשַׁוּוּ); a. e.—Pes. 78ᵃ מַשְׁוֵי ליה כמתור (or מְשַׁוֵּי, *Pa.*) considers it as clean; a. e.—2) *to consider, reflect on.* Targ. Ps. XLVIII, 10 (h. text דמינו).

Ithpa. אִשְׁתַּוֵּי, אִשְׁתַּוְּיָא, *Ithpe.* אִשְׁתְּוֵי, אִשְׁתְּוְיָא 1) *to be placed, put.* Targ. Ez. I, 15; a. e.—2) *to be compared, be made like.* Targ. Ps. XLIX, 13. Ib. LXXXIX, 7; a. e.—3) [*to place one's self in position,* cmp. כּוֹן *Pi.* a. *Hithpa.,*] *to be attentive, ready to obey.* Targ. Is. LXVI, 2; 5 (h. text חרד).—[Targ. Is. VI, 6 אשתוי Ar. a. ed. Lag., read: אשתדי, v. שְׁדֵי.—Targ. Y. Deut. XXVIII, 34 משתוין some ed., read: משתטין, v. שְׁטֵי.]

שְׁוִי, שָׁוֵי m. (preced.) *equivalent, value.* Y. Snh. X, 28ᵈ top והיתה הזקינה ... בשְׁוִויוֹ וכ׳ the elder woman sold him an object for what it was worth, but the young woman said, take it for less; (Bab. ib. 106ᵃ בְּשָׁוֶה); Sifré Num. 131. Y. Ab. Zar. I, 40ᵃ top מעלה עמו בשְׁוִיוֹ וכ׳ he settles with the gentile partner for what it is worth, and gives half of its value to the priest; Tosef. Bekh. II, 1 בשְׁוִיוֹ. Keth. 67ᵃ חכניסה לו ...והרי הוא כשוויו (read: בש׳) if the wife brought him (uncoined) gold, it is valued and charged to him for what it is worth (he need not add one third in his marriage contract, as he must do in the case of cash); ib. והרי הן בשְׁוִויֵהֶן and they are charged to him for their value; a. e.

שָׁוֵי ch. same. B. Mets. 52ᵃ, v. עָשִׂיר II.

שַׁוֵּי m., **שַׁוְיָא** I f. 1) part. of שְׁוִי, q. v.—2) = h. שָׁוֶה, *valued, worth.* Lev. R. s. 9; Yalk. Ps. 763, v. שׁוּם I ch. B. Mets. 7ᵇ כמה ש׳ וכ׳ ...שטרא דאית how much is a dated document worth, and how much one without a date? B. Kam. 85ᵃ, v. מַגָּן; a. fr.—3) *worth its money, cheap.* Ab. Zar. 34ᵇ דש׳ חמרא where wine is cheap.

שַׁוְיָא II, **שְׁוִיָּא, שִׁיוָּא, שַׁוְוָיָא, שִׁיוָּא** c., **שִׁיוּוָא, שִׁיוּוָּא** m. (שָׁוֵי) [*that which is levelled, smooth,*] *couch.* Targ. Y. Deut. III, 11 (h. text ערש). Targ. I Sam. XX, 25 (h. text מושב). Targ. I Kings I, 47 (h. text משכב). Targ. Ps. IV, 5 שִׁיוּוָתְכוֹן ed. Lag. a. oth. (some ed. שְׁיוּוּתְכוֹן). Ib. VI, 7; a. e.—*Pl.* שְׁוִויִין, שִׁוּוִיִּין, שִׁוִּ׳. Targ. Job XVII, 13.—V. תַּשְׁוִויתָא.

שְׁוִיאוּ f. (v. שְׁוִי) *reasonable price.* Targ. II Esth. III, 8, v. עוּשְׁקָא.

***שְׁוִידָה, שְׁוִידָא** f. (v. שָׁוָה *Pi.* 2) *levelling, overcoming difficulties, achievement.* Tanḥ. Naso 28; ed. Bub. 32 (ref. to מצלית, Gen. XXXIX, 2) אין מצלית אלא ש׳ וכ׳ the root צלח means *levelling,* as we read (II Sam. XIX, 18) וצלחו וכ׳ they 'cut through' the Jordan.

שַׁוְרֵי, שַׁוְרֵי׳, שַׁוְרוּתָא, Targ. Y. Deut. XXVIII, 28, read: שַׁטְרוּתָא.

שויחתא, v. שָׁוְוָתָא.

שְׁוִילָיָא, v. שְׁוַולָיָא.

שְׁוִילַנַאי pr. n. f. *Sh'vilnay,* colloquial name for a lewd woman. Snh. 82ᵇ (ref. to Num. XXV, 15) לא כזבי שמה אלא ש׳ (Ms. M. שוולאנאי Ms. K. שולנאי; Ms. F. שולנאי, שלנאי) her name was not Cozbi but Sh.; ...ודיירנו דאמרי ש׳ מאי בעיא thence arose the proverb, 'between &c.', v. אוּרְבָּנָא; Yalk. Num. 772 שְׁוַולַנַאי.

שְׁוִיסְקָאֵל pr. n. m. *Sh'visḳ'el,* a nickname for Ezekiel (v. next w.). Kidd. 70ᵃ.

שְׁוִיסְקִי m. pl. (Persian, v. Koh. Ar. Compl. s. v.) *roast.* Pes. 96ᵃ (of the *emurim* (v. אֲרִמּוּרִים) of the Passover sacrifice in Egypt) מאן לימא לן דלא עברינהו ש׳ (...ש׳ עבוד) who tells us that they did not make a roast of them (and eat them)?—[B. Mets. 60ᵃ, Alf. Ms., v. שְׁוִיסְקָר.]

שַׁוְירֵי pl. n. pl. (cmp. שְׁוַיְרָא) *Shavviré* (Caravan Station). B. Mets. 18ᵃ a letter of divorce was found in which was written, בש׳ מחא וכ׳ at Sh. (which is) a place on the river (or canal) Rakhis. Ib.ᵇ top תירשינן לשני ש׳ we must apprehend the existence of two places by the name of Sh.

שויתיאה, Targ. Ps. XXIV, 2 ed. Lag., v. שִׁיתָאָה.

שׁוֹךְ, v. סוֹךְ.

שׁוֹךְ *to be connected, attached.* B. Mets. 98ᵇ מִישַׁךְ, v. שָׁרַךְ.

שׁוּכָּא m. (סכך, v. סכך) *prickly bark.* Sabb. 20ᵇ (expl. לכש, ib. II, 1) ש׳ דארזא the bark of a cedar tree. Ib. ש׳ דארזא עץ וכ׳ but the bark of cedar is mere wood (and cannot be used as a wick)! Answ. בעמרניתא וכ׳, v. עַמְרָנִיתָא.—V. שַׁוּבָּא.

שׁוּכְבְּתָא, v. שִׁכְבְּתָא.

שׁוּכָּה, v. סוּכָּה.

שׁוּכְתָּן m. (שָׁכַח) *forgetful.* Y. Peah I, 16ᵇ bot. [read:] הקב״ה אין לפניו שכחה אא בשביל ישראל נעשה ש׳ וכ׳ there is no forgetting before the Lord, but for Israel's sake he becomes forgetful, for we read (Mic. VII, 18, reading לִשְׂאֵת, v. נָשָׂא) 'forgetting iniquity &c.'; Yalk. Mic. 559 שַׁכְתָּן.

שׁוּכְלָא, v. סַכְלָא.

שׁוּכְלָתָן, v. סוּכְלָתָן.

שׁוּכְתָּא m. (*Shaf.* of נָכַח; v. שחך) *corrosion, rust* (cmp. Lat. morsus). Sabb. 65ª אלא משום ש' וכ' but (if a coin is chosen to be put on a callus on the sole of the foot) on account of the corrosion (which softens the callus), let a metal foil be used!

שׁוּל, *Hithpol.* הִשְׁתּוֹלֵל, v. שָׁלַל II.

שׁוּל m. (b. h.; cmp. שָׁלַל I, a. Arab. *savila*) [*that which hangs on, attachment,*]; *du.* שׁוּלַיִם, *pl.* שׁוּלִים 1) *skirts* of a garment. Yalk. Deut. 829 שׁוּלֵי המעיל ... פעמונים the bells which the high priest wore on the skirts of his cloak.—2) *lower part of the body, abdomen, buttock;* contrad. to פֶּה. Ohol. XI, 7 שׁוּלָיו ... שהטומאה for the uncleanness (which the animal swallowed before it died) is assumed to take its way by its abdomen (and not through its mouth).—3) *rim at the bottom* of a vessel, *saucer attached* to the vessel; in gen. *the bottom, rest* of a vessel. Kel. XXX, 1 שולי קערה וכ' the lower part of a (broken) vesssel or of a salver of glass, which one made available for use. Sabb. 30ª כשולי קדרה ... נהפכו פני the faces of David's enemies turned (black) like the bottom of a pot; Y. Ḥag. II, 77ᵈ, v. שָׁחַר II. Ohol. IX, 13 הירתה עומדת על שוליה והיא כלי if the vessel stands on its rest, and it is available as a vessel (not defective). Tosef. ib. X, 3 היו שוליו חדין וכ' if its rim at the bottom is sharp (not rounded), and there is not a handbreadth between its rim and the ground. Ib. 2 עמור ... שולית של זו על פיה וכ' a column of pots..., the bottom of one on the mouth of the other &c. Dem. VII, 2 בשולי חכוס ... מה what I intend to leave (of the wine) at the bottom of the cup; a. v. fr.

שׁוּלָא, *pl.* שׁוּלְבָּא, v. שׁוּלְיָא.

שׁוּלְגָּא, v. אַשְׁלָגָא.

שׁוּלְחָן, שֻׁלְחָן m. (b. h.; שָׁלַח, v. Ges. Thes. ed. Rödiger s. v.) *plate, table.* Ab. Zar. 68ᵇ, a. fr. עולה על ש' של מלכים is brought up on the royal table (is considered a delicacy). Y. Kidd. IV, beg. 65ᵇ גירי שׁוּלְחַן מלכים proselytes who joined for the sake of the royal table (to be members of the royal household); Yeb. 24ᵇ, v. שׁוּם II. Ab. III, 3 משׁוּלְחָנוֹ של מקום ... שלשה שאכלו על ש' אחד when three persons eat at the same table, and hold conversation about the Law, they are considered as if eating from the table of the Lord (the altar), opp. זבחי מתים. Ber. 55ª; Ḥag. 27ª שלחנו של אדם וכ', v. פָּפַר. Bets. 20ᵇ שׁוּלְחָנְךָ מלא שלא ירא lest thy own table be full, and thy Master's table (the altar) be empty. Kidd. III, 2 ואם הראה על השׁ' וכ' but if (he is a banker and) shows her the stipulated amount on the table (the money not being his own), she is not betrothed; a. fr.—Esp. *the table for the show-bread in the Temple.* Ḥag. III, 8. Men. XI, 5; a. fr.—*Pl.* שׁוּלְחָנוֹת, שׁוּלְחָנֵי. Ib. 7. Shek. VI, 4 שלשה עשר ש' וכ' there were thirteen tables in the Temple. Ib. I, 3 בחמשה עשר בו ש' היו יושבין וכ' on the fifteenth of Adar changing tables were put up in the city, on the twenty-fifth, in the Temple; a. fr.

שׁוּלְחָנַי m. (preced.; cmp. τραπεζίτης) *money-changer, banker.* Tosef. Sabb. I, 8 ולא חש' בדינר וכ' nor must the money-changer (go out shortly before the Sabbath begins) with a Denar suspended from his ear; Sabb. 11ᵇ; Y. ib. 3ᵇ top. Num. R. s. 4 (interchanging with טרפסיטס), v. קָטְבְּלִימְטִין. Tanḥ. Balak 4; Num. R. s. 20 (ref. to פתורה, Num. XXII, 5, v. פְּתוֹרָא I) היה שהיו וכ' ש' (כ) he was (like) a banker, for the kings of the nations consulted him &c., v. רָצַץ; a. fr.—*Pl.* שׁוּלְחָנִין. Y. Shek. I, end, 46ᵇ היו נוטלין וכ' ש' the money-changers took it (the agio of exchange) for their labors.

שׁוּלְטִירְתָּא* f. (שָׁלַט) (*the officer's*) *rod.* Targ. Jud. VI, 21 some ed., v. שׁוּטִירְתָּא.

שׁוּלְטָן, v. שִׁלְטוֹן h.

שׁוּלְטָנָא, שׁוּלְטָן m. (preced.) 1) *power, office, rulership.* Targ. O. Gen. XXXVII, 8. Ib. XLIX, 10 (ed. Vien. שָׁלְטָן). Targ. Mic. V, 1. Targ. Job XXV, 2; a. e.—2) *ruler's staff, rod.* Targ. O. Ex. XXI, 20 (ed. Vien. שָׁלְ'; h. text שבט). Targ. Is. X, 5; a. e.—*3) *ruler.* Targ. Ps. LXIX, 16 Ms. (ed. מצולתא) [read:] ולא יסלעם למחפי עלי מצולתא ש' חסין and may no mighty ruler swallow me up by making the deep to cover me up; h. ואל תבלעני מצולה).

שׁוּלְטָנוּת, שָׁלְ' f. (preced.) *rulership, office.* Y. Ab. Zar. III, beg. 42ᵇ אם ... שהן של ש' if it is sure that they (the images) represent officers, opp. של מלכים royal images (which are worshipped). Gen. R. s. 68, end (ref. to Gen. XXVIII, 12) שׁוּלְטָנוּתָן ... אלו שרי that means the genii of the four empires whose power is complete through them (?).—*Pl.* שׁוּלְטָנִיּוֹת, שָׁלְ'. Ib. s. 82 היו מלכיות ושלטנות (not ושלטנוות; ed. Wil. ושלטוניות, corr. acc.) ש' רוצות וכ' royalties and governorships were anxious to be connected with them, v. שִׁלְטוֹן.

שׁוּלְטָנוּתָא, שָׁלְ' ch. same. Targ. Job XXV, 2 (sec. vers.). Targ. Ps. CXLV, 13. Targ. Koh. VI, 3.

שׁוּלְטָתָא f. pl. (שלט) *posts* (?). Lam. R. to I, 1 רבתי ארבעה ארזין ארבעתי ש' דערסא (2 חד כות') the four cedars (in the dream) mean the four posts of the bedstead; (Y. Maas. Sh. V, end, 55ᶜ שירטחירה), v. שִׁרְטָא.

שְׁוַר', שְׁוַרְיָא m. (שור, cmp. שפל, v. Barth Et. St. p. 31) *servant, apprentice.* Pes. 108ª דנגרי ש' (Ms. M. שְׁוִירְלְיָא; Ar. שְׁוַו') carpenters' apprentice; Macc. 8ᵇ. B. Kam. 32ᵇ bot. דנפחי ש' (Ms. M. שוירלא; Ms. R. שְׁוִרְלָא) smiths' apprentice.—[Sabb. 96ᵇ (in Hebr. dict.) שַׁוְרַלֵּיהֶן Ar.; (Ms. M. שַׁוְרַלִּיהֶם, Ms. O. שַׁוְרַלִּידְהוּ, שַׁוְרַלִּידְהֶן; v. Rabb. D. S. a. l. note; ed. לשואלירהן) their apprentices, v. שָׁאַל.]

שׁוּלְלָא m. (שלל; cmp. שַׁלְשֶׁל I) *foot-chain.*—*Pl.* שׁוּלְלָיָא. Targ. Mic. I, 8 בש (ed. Lag. בשׁוּלְלָיָא) in chains (h. text שׁוֹלָל; cmp. Targ. Job XII, 17).

שׁוּלְשָׁלְתָּא, שׁוּלְשָׁלָא, שׁוּלְשִׁילְתָּא, v. שַׁלְשֶׁלֶתָא.

שׁוּלְמִי, חַשׁ' pr. n. pl. *Shulami, Hash-Shulami,* twin-

town of N'miré, v. נְמִירֵי. Tosef. Bekh. VII, 3; Bekh. 55a שֶׁל נמר (corr. acc.); Y. B. Bath. III, 14a top שְׁלוֹמִי.

שׁוּלַמִּית f. *the Shulamite,* one of the personages of Solomon's Song; (homiletics) *symbolic name of Israel.* Cant. R. to VII, 1; a. e.

שׂוּם, שִׂים (b.h.; v. סוּם) *to place, put, appoint, make.* Ber. 39b שַׂמְתָּ שָׁלוֹם וכ' thou hast made peace between the scholars. Mekh. B'shall. introd. בְּמָקוֹם הַזֶּה שָׂמוּהוּ in this place they (the Egyptians) have put him (Joseph). Ber. 28b שׂוּמָה... שׂשׂמת חלקי וכ' I thank thee, O Lord, that thou hast appointed my lot to be with those who sit in the school-house, and not with those who abide at the corners (idlers); a. fr.

Hif. הַשִּׂים same. Yeb. 45b שׁאתה מַשִּׂים, v. מְשִׂרְמָה. Ber. 16b וְתָשִׂים חלקנו וכ' and that thou mayest place our lot in paradise. Ib. שׂחשׂים שׁלום וכ', v. פַּמְלִיָּא. Snh. 99b כל העוסק... משׂים שׁלום וכ' whosoever is engaged in the study of the Law for its own sake, causes peace to reign &c.; a. e.

שׂוּם, שׁוּם ch. same. Targ. O. Lev. XIX, 14 (v. סוּם I ch.; Y. תְּשַׂוְּוֹן). Targ. O. Gen. L, 26 (ed. Berl. וסמוהי); Y. II ושׂמוהי (Y. I וּשַׂוְּוֹן). Targ. Prov. XXII, 17. Ib. XXIV, 32; a. fr.—V. סוּם I ch.

Ithpe. אִתְשַׂם *to be placed.* Targ. Hag. II, 15. Targ. Esth. IV, 3.

שׂוּם I (cmp. preced.) [*to arrange;* cmp. סָדַר, עָרַךְ] *to value, estimate; to mark, name.* Gitt. V, 1; Tosef. Keth. XII, 2 שָׂמִין לְהַן, v. עֵרְכִית. Keth. 67a, v. שְׁוִי. Macc. 3a כיצד שׂמין how do we assess (the fine)? Y. Kidd. I, 60d bot. (expl. נעשׂת דמים באחר, Mish. 6) דבר שׁהוא צריך לְשׂוּם that which has to be prized (which is not itself a standard value). B. Mets. IX, 3 המקבל... שׂמין אותה וכ' if one rents a field on shares and lets it lie waste, we estimate how much it ought to yield &c. Tosef. ib. IX, 9 הִשָּׂם, v. שׂוּם II; a. v. fr.—M. Kat. 5a (ref. to וְשָׂם, Ps. L, 23) כל הִשָּׂם אורחותיו וכ' he who calculates his ways (weighs the consequences of his doings) will be allowed to see the salvation of the Lord (in the hereafter); אל תקרי וְשָׂם אלא וְשָׁם וכ' read not *v'sam* but *v'sham* &c.; Sot. 5b; Yalk. Ps. 763; (Lev. R. s. 9 דְּשָׂרִים אורחיה).—Part. pass. שׂוּם; f. שׂוּמָה; pl. שׂוּמִים; שׂוּמוֹת. Tosef. B. Kam. X, 1 רואין אותן כאילו הן ש' we consider them (the forcibly taken animals) as if they had been valued (sold for their value) with others, i. e. the robber pays the value of the animals as it was at the time of the robbery; B. Kam. 95a כאילו היא שׂומה אצלו בכסף as if the animal had been sold at its value to him (the robber), for cash; ib.b שׂומא (Chald. form); ib. רואין... ש' אצלו למחצה וכ' we consider it, as if it had been valued &c., for the purpose of establishing the additional amount which he has to pay for the increase in value, which is either one half, or one third, or one fourth (according to local usage). Arakh. 21b וכך היא שׂומה וכ' Rashi (ed. שׂומא) and so much has it been appraised; whosoever wishes to buy &c.; a. e.

Nif. נִישׁוֹם *to be valued, assessed.* Kidd. 28a, v. הָמִים. Keth. 66b המתקבל... במנה הנישׁום when saying 'for each Maneh' (Mish. VI, 4), does that mean for each Maneh as it is valued (by the woman's relatives), or for each Maneh with which he charges himself (one fifth less)?, v. שׂוּם II; a. e.

שׁוּם ch. same.—Part. שָׁיֵים. Lev. R. s. 9 (ref. to וְשָׂם, Ps. L, 23, v. preced.) דשׁיים אורחיה סגי שׁוי (some ed. שגי) he who calculates his way, will be worth much; Yalk. Ps. 763 שׁגי שׁוי. B. Kam. 47a שָׁיֵימְנָא לָךְ... פָּרָה I injured a pregnant cow of thine, and I will estimate (and pay thee) the value of a pregnant cow; a. e.—Part. pass. שׁוּם; f. שׁוּמָא, v. preced.

Pa. שַׁיֵּים *to tax, impose fine.* Lam. R. to II, 1 (expl. יעיר, ib.) אירך ש' ה' ברוגזה וכ' how heavily the Lord in his anger taxed the daughter of Zion!, v. חוּב ch., a. עִיר.

שׂוּם II m. (preced.) 1) *valuation, estimate.* B. Kam. I, 3 השׂם קמחו... את ש', v. שָׂוֶה. Tosef. B. Mets. IX, 9 שׁומו וכ' if one prizes (and buys) his neighbor's standing corn as ten Cors of wheat, and it yields less or more, the seller has to deliver the estimated quantity (no more nor less); Rabbi Judah says, עשׂה בפחות נותן לו את שׁומו וכ' if it yielded less, he has to deliver the estimated quantity, if more, he has to deliver whatever it yielded; a. fr.—Esp. *the description and valuation of seized property* and its advertisement for public sale. Arakh. VI, 1 ש' היתומים שׁלשׁים יום the advertisement of orphans' property must be made thirty days in succession (before the sale); Tosef. ib. IV, 1. Tosef. Keth. XI, 2; B. Bath. 107a שׁלשׁה שׁירדו לש' וכ' if of three experts called to appraise seized property, one says, it is worth a Maneh &c.; a. fr.—2) *appraised goods brought into marriage by the wife.* Keth. VI, 3 (66a) פּסקה... וכנגד חש' וכ' if she promises to bring him a thousand Denars, he must obligate himself for fifteen Maneh (as her jointure); but for appraised goods brought to him, he obligates himself for one fifth less than the appraised value. Ib. ש' במנה ושׁוה מנה וכ' (Y. ed. ש' מנה) if the agreement reads, 'the goods are charged to the husband for one Maneh and worth a Maneh', he can claim only one Maneh's worth of goods; but if it reads merely, 'the goods are charged for one Maneh', she must bring in the value of thirty-one Selaim and one Denar (Tosaf.; differ. in Rashi). Tosef. ib. VI, 6 מקום... מן חש' וכ' where the usage is not to charge the husband less than the appraised value &c.; a. fr.—3) (Chaldaism) *name, title;* לְשׁוּם *in the name of, for the sake of, for the purpose of, in the capacity of.* Gitt. IV, 4 עבד... אם לש' עבד וכ' if a slave was taken captive, and some one redeemed him: if he redeemed him as a slave, he may be held as a slave (of his redeemer), if as a freed man &c. Ib. III, 1 כל גט שׁנכתב שׁלא לש' אשׁה a letter of divorce not written with the intention to be used for a special woman. Ib. VIII, 5 כתב לש' מלכות אחרת if a letter of divorce is dated in the name of a strange government; (Bab. ed. 79b שׁאינה הוגנת, v. חוּגָּן). Yeb. 24b איש שׁנתגייר לש' אשׁה a man that embraced the Jewish religion for the sake of a woman; לש' שׁולחן מלכים for the sake of the royal table (v. שׁוּלְחָן); לש' עבדי שׁלמה for the sake of being one of Solomon's servants; a. v. fr.—

[Ib. 47b לשֵׁם שפחות in her capacity as a slave; לשם שחרור with the purpose of making her a freed woman; a. fr.]—מְשׂוּם a) *in the name of.* Maas. Sh. III, 6 ר״ש ... מש׳ ר׳ יוסי R. S. ben J. says in behalf of R. José (quoting R. J. as author). Eduy. VIII, 5; a. v. fr.—b) *because of, as coming under the category of; for the sake of (preventing).* Bets. 2b, a. fr. גזרה מש׳, v. גְּזֵרָה. Sabb. 17b שמנן מש׳, v. גָּזַר. Ab. Zar. 26a, a. fr. אירבה מש׳, v. אֵרְבָּה. Sabb. 70b כלום פריש ... מש׳ מלאכות ... מש׳ שבת does any one abstain from doing a thing on the Sabbath for any reason but because of the prohibition of labors, and does one abstain from any labor for any reason, but because of the Sabbath? Ib. 73b חייב מש׳ נוטע is guilty, because the act comes under the category of planting. Kil. I, 9 אינו חושש לא מש׳ כלאים וכ׳ he need not hesitate to use it either on the ground of forbidden mixture, or on the ground of the Sabbatical year (in which planting is forbidden), or because it is subject to tithes. Ib. IX, 8 אין אפור מש׳ וכ׳ nothing is forbidden as mixture of wool and linen unless it is spun &c.; a. v. fr.—Ber. 5b מש׳ תורה דלא וכ׳ (dost thou weep) on account of the Law, that thou hast not attained much?; או מש׳ מזוני or on account of thy support (that thou art poor)?—משום שֶׁ־, (Chald.) משׁ׳ דְּ־; (Chald.) על ש׳ ד־ *because.* Pes. X, 5 פסח על ש׳ שפסח וכ׳ the Passover sacrifice is eaten, because the Lord passed over &c. Y. Naz. II, beg. 51d מש׳ שהוציא וכ׳ because he uttered the word *nazir.* Keth. 63b מש׳ דרב זבריד וכ׳ because Rab Zebid is a great man &c.; a. v. fr.

שׁוּם ch. same, *name.* Targ. Gen. II, 11. Targ. Y. ib. V, 2. Targ. I Chr. XVI, 2; a. fr.—V. שְׁמָא.—מִשׁ׳, עַל שׁ׳—, v. preced.

שׁוּם III m. (b. h.) *garlic.* Maasr. V, 8, v. בְּצִי II; Tosef. ib. III, 14 איזהו ש׳ בעל וכ׳ what species of garlic is named Baal (bek) garlic?, v. זוּר II. Ber. 51a. Kil. I, 3 ש׳ חש׳ והשומנית (garden) garlic and wild garlic; Tosef. ib. I, 2; a. fr.—*Pl.* שׁוּמִין, שׁוּמְרִין. Sabb. 118b; a. e.

שׁוּמָא I m., **שׁוּמָה** I f. = h. שׁוּם II, 1) *estimate, appraisement,* esp. *the appraisement of valuables brought into marriage by the wife.* Keth. 66b ש׳ רבה an appraisement of great proportions, ש׳ זוטא of small proportions; ש׳ דידה his (the husband's) appraisement, ש׳ דידה her appraisement (made in her paternal home).—2) *settlement, compromise.* B. Bath. 107a (if three appraisers differ) עושין ש׳ ביניהן ומשלשין we compromise between them by taking the difference between the highest and the lowest estimates and dividing it by three, i. e. by adding one-third of the difference to the lowest estimate; Tosef. Keth. XI, 2 עושין אותה ש׳ ושמין אותה שליש ed. Zuck. (Var. עושין אותו ש׳ ביניהן ושמין; oth. ed. עושין שׁוּמָה ביניהן וכ׳ אותן שליש). [B. Kam. 95b, a. e. שׁוּמָא, v. שׁוּם I].

שׁוּמָא, שׁוּמָה II f. (שׁוּם I; cmp. סִימָן) *mark, mole, wart.* Nidd. 46a בן תשע שנים ... ש׳ if a child nine years old has two hairs (under the arm &c.), it is a mole (and no sign of puberty); Y. Yeb. X, 11b bot. Y. Kidd. II, 62d ש׳ שאין בה שיער a mole with no hair; Tosef. Keth. VII, 9; Keth. 75a. Tosef. Yeb. XIV, 4 מעידין על הש׳ we accept testimony (of a husband's death) on identification by a mole; B. Mets. 27b; Yeb. 120a. Ib. מצוירת בבן גילו ש׳, v. גִּיל II. Tosef. Bekh. V, 5. B. Mets. l. c. סימן מובהק הוא בש׳ וכ׳ they differ as to whether a mole can be considered a distinguishing mark for identification; a. fr.

שׁוּמָא ch. same, v. סוּמָא II.

שׁוּמְדָא, v. שָׁמְדָא.

שׁוּמָה, v. שׁוּמָא.

שׁוּמָה, v. שִׁירָה.

שׁוּמְרָה, v. שׁוּמָרָה.

שׁוּמְרָה, v. שׁוֹמֵרָה.

שׁוּמָן m. (שָׁמַן) *fat.* Sot. IX, 12 (with the destruction of the Temple) נרטל שומן הפירות the fruits lost their fatness. Ib. 13 המעשרות נטלו את ש׳ הדגן when the tithes ceased, the corn lost its fatness. Bekh. 18a ירא בינהן ש׳ the fatter of the two animals remains under litigation, v. שָׁמַן. Y. B. Kam. IX, beg. 6d מחזיר לו את הש׳ he must make restitution for the fat animal (as it was before it deteriorated); a. fr.—Esp. *the permitted fat of animals,* contrad. to חֵלֶב. Ker. IV, 1 וחלב לפניו ש׳ if a person had before him permitted fat and forbidden fat. Lev. R. s. 22 את החלב התרתי לך את הש׳ (I forbade thee) *heleb,* and (as an offset) I allowed thee *shuman*; a. fr.—Ab. Zar. 35b ש׳ חזיר lard; Ḥull. 91a שׁוּמְנוֹ (Ms. M. שׁוּמָנוֹ) the fat on the sinew of the hip; ib. 92b (Ms. M. שׁוּם, a. once שׁמ׳); Pes. 83b שׁמ׳.

שׁוּמְנָא ch. same. Targ. Y. Num. XI, 8 (h. text שמן). Targ. Jud. III, 22. Targ. Ps. LXXIII, 7.—Ḥull. 111a טחלא ש׳ וכ׳ the milt is mere fat (a glandular substance with no large blood-vessels).

שׁוּמְנִינְיָתָא f. same. Targ. Y. I Lev. VII, 30 (a gloss to תרבא).—V. שַׁמְנוּנִיתָא.

שׁוּמָנִית f. (שׁוּם III) *wild garlic.* Kil. I, 3, Tosef. ib. I, 2 (Var. שמנים, corr. acc.).

שׁוּמְעָנָא m. (שָׁמַע) *reputation.* Meg. 25b, v. סָנֵי. Ib. דשפיר שׁוּמְעָנֵיה who is well spoken of. M. Kat. 17a.

שׁוּמְפּוּזִין, a corrupt. of טוֹפַּזְיוֹן m. (τοπάζιον) *topaz.* Ex. R. s. 38, end (corresp. to h. פטדה; v. LXX Ex. XXVIII, 17).

שׁוֹמֵר m. (b. h. שָׁמַר; שָׁמַר) *watchman, guard, keeper.* Y. Taan. I, 64a top (expl. Is. XXI, 11) מה מילל ש׳ העולמים what did the keeper of the world say? Lev. R. s. 36 מה גפן זו חש׳ שלה עומד למעלה וכ׳ as the guard of the grape vine (vineyard) stands high (in the שׁוֹמֶרָה), so is Israel's guard above. Ḥag. 15b אפי׳ ש׳ הפתח וכ׳ even the gate-keeper (of Gehenna) could not stand before thee; a. fr.—Esp. *one in whose charge an object is given, bailee,* ש׳ חנם an unpaid bailee; ש׳ שכר a paid trustee. B. Mets. 93b; a. fr.—[Shebu. VIII, 1; B. Mets. VII, 8 נושא שכר, sub. שומר].—Trnsf. *that part of a plant* or *of a body which serves as a protection* (e. g. leaves, skin). Ber. 36b הרכא

אמרינן דנעשה ש' לפירי וכ' we call a part of a plant a guard of the fruit only, if the plant dies when the guard is removed. Ukts. I, 1. Ḥull. 119b בשדרה משום ש' it refers to the stem of an ear, and because it is 'a guard'; a. fr.—*Pl.* שׁוֹמְרִים, שׁוֹמְרִין. B. Mets. l. c. שׁוֹמְרֵי פירות וכ' watchmen of fruits may eat (of them) by local usage, but not by Biblical law. Ib.; Shebu. l. c. ארבעה ש' חן וכ' these are four classes of bailees. Ib. 49b שבועת ש' the oath required of bailees (Ex. XXII, 9 sq.); a. fr.

שׁוּמָר m. *fennel* (v. Löw Pfl., p. 382 sq.). Y. Kil. I, 27a bot. ש' וכרפס מה נפיק מנחום פרשרוסרלינון quot. in R. S. to Kil. I, 4 (ed. corrupt) what comes out of mixed seeds of fennel and parsley? Rock-parsley.

שׁוּמְרָה, (שׁוּמְרָת) ch. same, or *dill.* Y. Dem. I, 21d top שמירה (corr. acc.), v. גּוּפָן. Ib. ש' שמר מרח וכ', v. מְתַל I.

שׁוֹמֶרֶת, שׁוּמֶרֶת f. (שָׁמַר) *watch-shed, watch-tower, lodge.* Kil. V, 3. B. Bath. IV, 8 (68b) חש' שאינה עשויה בטיט (v. Rabb. D. S. a. l. note 90) a watch-shed not plastered with clay (movable). Ib. 69a השומר'.

שׁוֹמְרוֹן, v. שֹׁמְרוֹן.

שׁוּמְשׁוּם m. (prob. fr. שֶׁמֶשׁ) [*sun-flower,*] *sesamum, sesame* (Assyr. *šamaššamu*). T'bul Yom I, 5 ed. Dehr. (ed. שָׁמְשׁוּם). R. Hash. 13a; Men. 103b כבריצה חסר ש' the size of an egg less that of a sesame seed. Ib. 16b חקטיר ש' if he burnt (the handful of the offering), the size of a sesame grain at a time, or with the intention to eat (the remainder), a sesame grain at a time; a. e.—Mostly *pl.* שׁוּמְשְׁמִין, שׁוּמְשְׁמִים. Shebi. II, 7. Ḥall. I, 4. Mekh. Bo, s. 8. Sifré Num. 146. Sabb. II, 2 שמן ש' sesame oil (used in lamps). Tosef. ib. II, 3 שמן ש' ... מה יעשו what shall the Babylonians do who have nothing but sesame oil? Y. Yoma II, 39c top אפי' ש' even as much (of the incense) as the size of a sesame seed.

שׁוּמְשׁוּק f. (cmp. Gr. σάμψυχον) *Marjoram*, a species of hyssop. Sabb. 109b (expl. אזוב) ש' (Ar. שמשק). Ib. חכר ... וש' and *shumshuḳ* is found to have that shape (as the Biblical hyssop is described to have).

שׁוּמְשָׁא m. = h. שׁוּמְשׁוּם, *sesame* or *poppy.* Sot. 3b, v. זְנוּתָא, a. הוּקְפָא.—*Pl.* שׁוּמְשְׁמֵי. Ber. 38a דש' קא אמרת וכ' (Ar. דשושמי) by עָרִיבָּא do you mean a preparation of sesame (or poppy) seeds, or of safflower? M. Kat. 12b למיעקר ש' to pluck sesame plants (during the festive week). Ib. לנודר ... ש', v. נָזַר. Sabb. 23a משחא דש' sesame oil; a. e.

שׁוּמְשְׁמִין, שׁוּמְשָׁמִים, v. שׁוּמְשׁוּם.

שׁוּמְשָׁמְנָא m. (transpos. of משמש, cmp. שַׁמָּשׁ) [*the busy one,*] *ant.* Targ. Prov. VI, 6 (ed. Lag. שומשמנה; Ar. everywhere שׁוּשָׁמְנָא).—Sabb. 66b, v. גַּמְלָנָא. Yeb. 76a (ed. שׁוּמְשָׁנָא). Ib. 118b; Keth. 75a, v. כּוּרְסָיָא.—*Pl.* שׁוּמְשָׁמְנֵי. Targ. Prov. XXX, 25 (Ms. שׁוּמְשָׁנֵי).—Ned. 24b קינא דש' an ant nest.

שׁוּמְשָׁנָא, v. preced.

שׁוֹנֵא m. (b. h. שׂנֵא; שָׂנֵא) *hater, enemy.* Snh. III, 5 האוהב והש' a friend and an enemy (are disqualified as witness or judge); ש' כל שלא דבר וכ' an enemy is he who has not spoken to the person concerned for the last three days on account of his hostility. B. Mets. 32b אוהב לפרוק וש' לטעון מצוה בש' וכ' if there is a friend that needs help to unload, and an enemy that needs help to load, it is proper to help the enemy in order to bend his animosity. Ib. ש' דקרא the case of the enemy mentioned in the Scripture (Ex. XXIII, 5, where the release of the beast is concerned), ש' דמתניתן that of our Boraitha (just quoted). Ab. d'R. N. ch. XXIII מי שעושה שׂוֹנְאוֹ אוהבו ed. Schechter (a hero is he) who makes his enemey to be his friend; a. e.—*Pl.* שׂוֹנְאֵיהֶן, שׂוֹנְאֵיהֶם. Sot. 9a משה ודוד שלא שלטו שׂוֹנְאֵיהֶם וכ' Moses and David over whose works their enemies got no control; a. fr.—Succ. 29a, a. fr. שונאיהם של ישראל euphem. for *Israel.*

שׁוֹנָאנָא m. (Pers. šnan) a kind of *alkali.* Sabb. 90a, v. אַשְׁלְגָּא.

שׁוּנָּה, v. שׁוּפָּרָה.

שׁוּנְיָא pr. n. pl. *Shunya* in Babylonia. Kidd. 72a; Y. ib. IV, 65d top שָׁנְיָא; Y. Yeb. I, 3b top שנירי עוניא (corr. acc.).

שׁוּנִית f. (denom. of שֵׁן; v. מְשׁוּפְּרָא) *cliff, rocky bluffs.* Ohol. XVIII, 6 ואיזה הש' וכ' how far is it called *shunnith* (for ritual purposes)? As far as the sea comes up when it is rough. Y. Shek. VII, 50c bot. שׁוּנַּת הנהר, שׁוּנַּת חרים; Tosef. B. Mets. II, 2 Var. שָׁנָּה, v. שָׁנוּנִית.

שׁוּנְיָתָא ch. same. Koh. R. to XI, 1; ib. to V, 8 שׁוּנָּתָא, v. מְשׁוּנְיָתָא; Lev. R. s. 22; Num. R. s. 18 (some ed. שרנותא, corr. acc.).

שׁוּנָּרָא c. (contr. of שנוור; שָׁוַר; cmp. שִׁינּוֹק, שִׁינָּר, צִינּוֹק; Arab. *sinnawr*) *cat.* Targ. II Esth. I, 2.—Ḥull. 53a ש' ... ספק if it is doubtful whether it was a dog or a cat that attacked the fowls. Ib.b Snh. 105a, v. בַּרְכּוּשְׁתָּא. B. Mets. 97a; a. e.—Ber. 56b שׁוּרְנָא נעשה לו שינוי רע ... הרואה תתול שׁוּנָּרָא נעשה לו שירה נאה Ms. M. (v. Rabb. D. S. a. l.; ed. שונרא שירה נאה ... שינרא שינוי רע) if one sees a cat in his dream. in a place where they call it *shunnara*, it means that a bad change is prepared for him; where it is called *shurana*, it means that a sweet song (joy) &c.—*Pl.* שׁוּנָּרִין, שׁוּנָּרֵיָא. Targ. II Esth. l. c. (in a corrupt sentence, v. טוס ch.).—Ber. l. c. Ms. F.—*Fem.* שׁוּנַּרְתָּא. Ib. 6a.

שׁוּנַּרְתָּא, v. שׁוּנְיָרְתָּא.

שׁוּסְקִי, v. שִׁרְסְקִי.

שׁוּסְתָּג, שׁוּ' m. (v. Koh. Ar. Compl. s. v.) *a piece of cloth.* Gitt. 69b Ar. (ed. שוי').

שׁוּעַ (cmp. שעע) 1) *to be smooth, soft;* trnsf. *to be discouraged, to despair* (cmp. מָסַס). Gen. R. s. 44 (ref. to תשחע, Is. XLI, 10) לא תשוע ... אל תשחע לבו ... דירה his heart was

soft as wax, and the Lord sent him two angels ...; to this refers what is written *al tisht'a*..., be not soft (despair not); Yalk.ib. 115 אל תְּשׁוּעַ אל ירא לבך לשעוה be not soft, let thy heart not turn into wax (cmp. Ps. XXII, 15); Gen. R. s. 65; (Yalk. Is. 313 אל תירא ואל תשתע).—2) [*to smooth,*] *to card, hackle.*—Part. pass. שָׁשׁוּעַ, *pl.* שְׁשׁוּעִים. Kil. IX, 8, a.e., v. נוּז. Ib. 9 לבדים...מפני שהן ש' felt clothes (of mixed material) are forbidden, because they are carded. Y. ib. IX, end, 32[d] הוינן אמרין הא שָׁע מוחר we might have thought, but if one cards (wool and linen together), it is permitted; v. שַׁעֲטְנֵז.

Pi. שִׁשַּׁיע *to make slippery, cause to slip* (cmp. חָלַק). Gen. R. s. 77 end (expl. ותקע, Gen. XXX, 6) שְׁשִׁישַׁתָּהּ (or שַׁשִּׁישַׁתָּהּ Chald.; not שישיא; ed. Wil. שעירא, read: שַׁשַּׁעֲרָהּ, v. שָׁעַע) he (the angel) made it (the hollow of the thigh) slip (be dislocated); *Cant.* R. to III, 6; Yalk. Gen. 132 שעירה (not שת'), v. supra.

שׁוּעַ ch. same, 1) [*to smooth over,*] *to plaster.* Targ. O. Lev. XIV, 42 וְיִשְׁוּעַ (Kimḥi וְיִשַּׁיַּע, v. Berl. Targ. O. II, p. 35; some ed. וישוע, corr. acc.). Targ. Y. Deut. XXVII, 2; 4. Targ. Ez. XIII, 12; a. e.—*Part. pass.* שְׁשִׁיעַ *smooth.* Ḥull. 47[b] (expl. דשׁיעא לאופתא) דְּשָׁשִׁיעָא דלית וכ' when the lung is a smooth-surfaced mass, without incisions marking the lobes.—2) *to card.* Part. pass. as ab. Targ. Y. Deut. XXII, 11.

Pa. שִׁשַּׁיע 1) *to plaster.* Ab. Zar. 47[b] דש' והדר שַׁשִּׁישַׁיעַ when he plastered once and plastered it over again. Gen. R. s. 38 [read:] אתי למישַׁשַּׁיע תרתין והוא שייע ארבע one came to plaster two (squares of a wall), and he plastered four; Yalk. ib. 62 אתי למישַׁשַּׁע תדא והוא שייע ארבע.—2) *to cause to slip,* v. preced.

Ithpe. אִשְׁתַּשַּׁע, אִשְׁתַּשַּׁע 1) *to be plastered, daubed.* Targ. O. Lev. XIV, 43; 48 (some ed. אִשְׁתַּשַּׁע, v. שָׁעַע).—2) *to become a smooth mass.* M. Kat. 25[b] אִישְׁתַּשְׁעוּ מַחֲלַצֵּיהֶם, v.

שָׁעַע, *Pi.* שִׁשַּׁע (b. h.) *to cry (for help).* Ab. Zar. 4[a] (ref. to Job XXX, 24 שׁוּעַ) בשכר שמְשַׁשְּׁעִין וכ' as a reward for their crying before me, I will help them; Yalk. Job 918 כשמְשַׁשְּׁעִין וכ'.—Denom. שַׁוְעָה.

שׁוּעַ m. (b. h.?; v. next w.) *rock, fort.*—*Pl.* שׁוּעִים. Lam. R. introd. (R. Joḥ. 1) (ref. to Is. XXII, 5) שהיו מקרקרין...על שׁוּעֵיהֶם they tore down the walls of their houses and made of them breastworks, and placed them around their forts; Yalk. Is. 289.

שׁוּעָא m. (שׁוּעַ or שָׁעַע; cmp. Targ. Ez. XXVI, 4 s. v. שִׁשַּׁיעוּתָא) *smooth rock.* Targ. Prov. XXX, 19 h. text צור).

שׁוּעָא m. (preced.) [*rock,*] *protector, magnate.* Targ. Job XXXIV, 19 (v. Targ. Is. XXXII, 5).

שַׁוְעָה f. (b. h.; שָׁעַע) *cry (for help).* Ber. 29[b] שמע שַׁוְעָתִי וכ' hear the cry of thy people &c. Deut. R. s. 2, beg. (one of the expressions for prayer); Yalk. ib. 811; Yalk. Sam. 157; Sifré Deut. 26; a. e.—Lam. R. introd. 32 (ref. to שועת, Jer. VIII, 19) זעקה ש' נאקה...דבור this word (שועה) has three meanings: cry, call for help, and anguish (or sigh); ib. רב...לשון פרפור הוא וכ' Rab Huna of Sepphoris said, it means writhing in agony of death (with ref. to Ez. XXX, 24, a. Job XXIV, 12); Yalk. Jer. 279.

שַׁוְעֵי, שַׁוְעֵי, v. next w.

שִׁוְעִיתָא, שׁוּעִיתָא f. (שָׁעַע *Ithpe.*) *1) conversation, tale, talk.* Targ. I Kings XVIII, 27 (h. text שיח). Targ. Jud. VII, 15 (h. text מספר). Targ. Prov. III, 32 (h. text סוֹד). Targ. II Kings IX, 11.—2) *derisive talk, sneer, by-word.* Targ. Hab. II, 6 (ed. Wil. שַׁוְעֵי; h. text מְלִיצָה). Targ. O. Deut. XXVIII, 37 (ed. Vien. שׁוּעֵי; h. text שנינה). Targ. I Kings IX, 7 (ed. Wil. שׁוּעֵי); Targ. II Chr. VII, 20.

שׁוּעָל m. (b. h.) *fox.* Ned. 81[b], a. e. לא מצינו ש' וכ', v. פִּיר. Sabb. VI, 10 (67[a]) שן ש' the tooth of a fox (a charm for insomnia or for drowsiness); a. fr.—Y. Sabb. X, 12[c] bot. ארי בן ש' a lion, son of a fox, a distinguished man, son of an inconspicuous father; B. Mets. 84[b].—שׁוּבלת ש', v. שִׁיבּוֹלֶת.—*Pl.* שׁוּעָלִים. Cant. R. to II, 15, v. שָׁעָל. Ab. IV, 15; Y. Snh. IV, 22[a] bot. ראש לש' heads of foxes, opp. tail of lions, v. אַרְיֵה II. Succ. 28[a], a. e. משלוח ש', v. מָשָׁל; a. fr.

שׁוּעָל v. שָׁעָל.

שׁוֹעֵר m. (b. h.; denom. of שַׁעַר) *gate-keeper.* Deut. R. s. 2[3] הית מבקש מן הש' וכ' asked the gate-keeper to be allowed to enter the palace; a. e.—*Pl.* שׁוֹעֲרִים. Gen. R. s. 91 וכן הש' כל אחד שלו and so did the gate-keepers report, every one his own (the name of one of the sons of Jacob); a. e.

שׁוֹעֵר, *Poel* of שָׁעַר, part. מְשׁוֹעֵר, v. שָׁעַר I.

שׁוּף I (b. h.; = נָשַׁף) *to blow.* Num. R. s. 5, beg. ...וכיון הירתה האש שָׁפָה וכ' when the sparks (preceding the march of the Israelites) went forth, the fire blew (was wafted) towards those carrying the Ark; a. e.—Esp. (of the serpent, cmp. שָׁרָף; v. נָשַׁף) *to emit poisonous breath, to poison.* Midr. Till. to Ps. XCII (ref. to Ps. CXXXIX, 11) והיה יושב . . . וישׁוּפֵנִי עקב and he (Adam) sat thinking in his heart, perchance the serpent that led me astray on the Sabbath eve will come and poison me in the heel. Lev. R. s. 15, end; Gen. R. s. 16; Yalk. ib. 22, v. נָשַׁף.

שׁוּף ch. same, 1) *to blow.* Gen. R. s. 2 . . . ברית כרוחה רוחא שָׁרְיָא (not רוחה, רוחו) an assurance is given to the water that even during the hot season a wind shall blow.—Trnsf. (cmp. colloquial Engl. *to blow*) *to be proud.* Lev. R. s. 16 (ref. to גבהו, Is. III, 16) [read:] דהווירין שָׁרְפָן ברומהון they were proud of their high stature; Lam. R. to IV, 15 בוקא...דשָׁף ברומיהון ש'.—2) (v. נָשַׁף II) *to slip.* Ḥull. 42[b] מדוכתיה a dislocated hip-bone; ib. 54[a], sq. B. Mets. 84[a] bot. he lamented, (מינידה) עד דשף דעתיה (Ms. H. דשני) until his mind slipped (from him), he lost consciousness; a. e.—בי כנישתא דשף (ו)יתיב the synagogue of 'He slipped' (away from the Temple) 'and settled' (in Babylonia), name of a synagogue in Nehardea (a reference to the belief that the Divine Majesty went with Israel into the Babylonian exile). Meg. 29[a]; R. Hash. 24[b]; a. e.—3) *to crouch, crawl, slide.* B. Bath. 7[a] שׁוֹף אכריסך וכ' crouch on thy belly and go in, crouch and go out, i. e. I am not bound to make the accesses to thy rooms. Snh. 88[b] שָׁיֵיף עייל שייף ונפיק וכ' he that crawls in entering,

and crawls in leaving (is very humble), and studies the Law &c. Zeb. 14b דקשָׁיֵיף מֵישַׁתָּא when he (in a sitting position) slid himself to the altar.

Pa. שַׁיֵּיף *to blow, fan.* Sabb. 119a מְשַׁיֵּיף נורא Ar. (ed. מוֹשִׁיף *Af.*) fanning the fire.

שׁוּף II 1) *to smooth, rub, polish, sharpen; to smear over, plaster.* Kel. XIV, 5 משישופינהו (Mish. ed. משישופנהו; Ar. משיְשַׁפָּנוּ, fr. שָׁפָה I) a sword becomes susceptible of uncleanness when it is furbished. Ib. XVI, 1 משישופם בעור הדג when he smooths them by rubbing with the skin of a fish; Snh. 20b; Ned. 56b משישַׁפָּם (Rashi משישופם). Kel. l. c. גמר שלא לְשׁוּפָן if he decided not to smooth them. Y. Ber. III, 5d bot. לאיזה דבר הוא שָׁפָּה for what purpose should he polish it? Ḥull. 25a, sq.; Tosef. Kel. B. Mets. II, 10. Tosef. Toh. VI, 12 ושָׁפָּה את רוקו and she rubbed his spittle off (with her foot); שכן ... (להיות) שָׁפוֹת וכ' for it is the habit of Israelitish women during menstruation to rub off &c. Y. Sabb. VII, 10b top רוקק ושָׁף he spits on the stone pavement and rubs it out (with his foot). M. Kat. I, 10 שָׁפִין את חסדקין you may plaster over the rifts in the roof (during the festive week). Sabb. XX, 3 ולא שפין אותן nor must you rub them (with the hand to cleanse them). Eduy. I, 8 שורין ושפין וכ' you must observe levitical cleanness when you soak them and rub (your body) with them. Sabb. 75b חשוף בין הצמודים he who rubs (smooths skins) between columns; Y. ib. VII, 10c bot. חשוף את העור על גבי העמוד. Kel. XXX, 1 שָׁפָן בשופין files them with a file. Pes. II, 7 אבל שָׁפָה הרא וכ' but she may rub (the bran) dry over her body (to soften her skin); a. fr.—2) *to run smoothly, glide.* Gen. R. s. 6; Midr. Sam. ch. IX.—3) (b. h.) *to grind, crush, stamp.* Sifré Deut. 315 שירחו חטים שָׁפוֹת זו וכ' that wheat grains rub against one another and drop &c., v. סֹלֶת; Yalk. ib. 944.—Midr. Till. to Ps. IV, 7 וישראל ... ואחם באים לְשׁוּף אותה מן העקב and the Israelites say to them (the gentiles asking for a share in the hereafter), in how many troubles ... we surrendered our lives for the sanctification of the Lord, and you want to stamp it (all this good) out of your heels (out of the ground)?; (ed. Bub. אותם על העקב, corr. acc.); Yalk. ib. 627 לשוף עצמיכם מן העקב (corr. acc.).—[Midr. Till. to Ps. XCII וישופני עקב, v. שׁוּף I.]

Nif. נִישׁוֹף 1) *to be rubbed off, made smooth, level.* Tosef. B. Kam. X, 4 מטבע וכ' if he took by force a coin, and it became rubbed off (effaced).—2) *to be ground, crushed.* Tosef. B. Mets. XI, 8 כדי שיִישׁוֹף וכ' ... מוציא אדם זבלו a man may take out his material for dung and place it in front of his house, that it may be stamped upon by the feet of man and beast; B. Kam. 30a; 81b; B. Mets. 118b כדי שירחא ניישוף. B. Kam. 28b נשוף באבן (Ms. F. ונושף, read: נִישָׁף) was smashed against a stone; (Y. ib. III, 3c top נחבט).—V. שָׁפַף.

שׁוּף ch. same, 1) *to rub (with oil), anoint; to rub off.* Targ. II Sam. XII, 20. Ib. XIV, 2. Targ. O. Deut. XXVIII, 40 ed. Berl. (oth. ed. סוך); a. e.—Pes. 25b דָשַׁיְיף לה וכ' as he was rubbing his (sick) daughter's skin with undeveloped grapes of *ʿOrlah.* B. Kam. 23b דשָׁף צלמי when the animal in scratching itself rubbed figures off (which were on the wall).—Part. pass. שִׁיף, שְׁפָא. Ab. Zar. 52b, v. דִּירְפָּא.—2) *to grind, crush, file.* Targ. O. Deut. IX, 21 (Y. שפירת, fr. שָׁפַי). Targ. Ps. XCIV, 5. Targ. Job XIV, 19; a. e.—[Snh. 64a דשיף קליה, v. שְׁאֵב.]

Pa. שַׁיֵּיף same, *to rub, grind, file.* B. Kam. 98a שייפא בשופינא (read: שַׁיְיפֵיהּ; Ms. M. שפיירה, fr. שָׁפַי) if he rubbed the stamp off with a file.

Ithpol. אִשְׁתּוֹפַף *to be crushed.* Targ. Job XXX, 8 אִשְׁתּוֹפְפוּן Ms. (ed. רשתפפון, v. שָׁפַף).

שׁוּף III m. (preced.) *smooth-faced.*—*Pl.* שׁוּפִין. Kil. III, 2 אפונים חש' smooth beans (without incisions).—V. שִׁיף.

שׁוֹפֶת m., v. שׁוֹפִי I.

שׁוֹפְרֵי, v. שׁוּפְרָא.

שׁוֹפֵט m. (b. h.; שָׁפַט) *judge, ruler.* R. Hash. 25b (ref. to Deut. XVII, 9) הא אין לך לילך אלא אצל ש' שבימיו this teaches that you have to go to him who is the authority in his days (independently of what your opinion about him may be); Yalk. Deut. 911; Yalk. Sam. 114. Ḥag. 14a (ref. to Is. III, 2) ש' זה דיין וכ' by *shofeṭ* is meant the judge that decides a true case according to truth; a. fr.—*Pl.* שׁוֹפְטִים. Sifré Deut. 144 (ref. to Deut. XVI, 18) אם יש שוטרים יש ש' וכ' where there are officers (to execute the law), there are judges; where there are no executors, there are no judges. Tanḥ. Shof'ṭim 2, v. שׁוֹטֵר. Y. Snh. I, 19a bot. (ref. to Deut. XXI, 2) זקניך שהן שׁוֹפְטֶיךָ thy elders that are thy judges. Ruth R. to I, 1 שׁוֹפְטֵיהֶם; B. Bath. 15b שׁוֹפְטָיו, v. שָׁפַט; a. fr.

שׁוּפְטָא, v. שְׁבָטָא.

שׁוּפְטָנָא m. (v. שְׁפָטָא) *childish man, idiot.*—*Pl.* שׁוּפְטָנֵי. B. Kam. 85a (speaking of how much a man would take for allowing his hand to be cut off) בש' עסקינן וכי do we treat of idiots (who but an idiot would do such a thing)? B. Mets. 40a וכי בש' וכ' do we speak of idiots who lend on large measure and take back on small measure? B. Bath. 122a אמו בש' וכ' do we speak of idiots (that will part with their landed heirloom for money)?—V. שִׁרְפּוּט.

שׁוֹפִי I m. (שָׁפָה II, v. שִׁרְפּוּי II) (*fatty*) *protuberance, cap of the hip-bone.* Ḥull. 92b גוממו עם הש' he peels the fat off even with the cap (v. גָּמַם). Ab. Zar. 25a (expl. השוק, I Sam. IX, 24) שוק וש' the leg and the cap; מאי והעליה דש' עילויה וכ' (v. Rabb. D. S. a. l.) what does *v'heʿaleha* mean? (That which is on top of it,) for the *shofi* is above the leg; Y. Meg. I, 72c bot. (Chald. dict.) שקא ושׁוֹפָה.

שׁוֹפִי II m. (שָׁפָה III) *ease, comfort, smoothness.* Nidd. IV, 6 דם הש' blood discharged in comfort (without travail), opp. קושי. Ib. 37b תרי בקושי וחד בש' twice with pain, and once in comfort; Y. Meg. I, 71b top שתים בש' ואחת בקושי (not באושי). Gen. R. s. 16, beg. (play on פִּישׁוֹן, Gen. II, 11) מימיו מהלכין בש' its waters run smooth-

ly; Yalk. ib. 21. Keth. 20ª when he has been enjoying the usufruct שלש שנים ובש' for three years, and that in comfort (without protest by claimants); a. e.

שׁוּפְיָא ch. same. Lev. R. s. 34 Ar. s. v. שׁקַ 3 (in an unintelligible quotation not found in ed.).

שׁוֹפִין m. (שׁוּפָּה II) *file.* Kel. XXX, 1, v. שׁוּפָּה II (Ar. שופרינא).

שׁוֹפִינָא ch. same. Targ. O. Deut. IX, 21 ed. Berl. (oth. ed. שׁוּ; Y. שׁוֹפָנָא). Targ. I Sam. XIII, 21 (h. text פצירה).—B. Kam. 98ª, v. שׁוּפָּה II ch.

שׁוֹפַךְ, v. שׁוֹבַךְ.

שׁוֹפְכִין, שׁוּפְכִים m. pl. (שָׁפַךְ) *that which is poured out* into the gutter, *waste-water.* Sabb. VIII, 1 וכל השׁ' וכ' and the measure for all kinds of dirty waters is one-fourth of a Log (for Sabbath laws). Ib. 78ª למאי חזו ש' what is waste water fit for? Ḥull. 105ᵇ משום ש' on account of the dirty water (on the roof, which may come down through the spout). B. Bath. 19ᵇ התם בש' there (in Mish. II, 1) reference is made to a collection of urine to be poured out; a. e.

שׁוֹפָנָא, v. שׁוֹפִינָא.

שׁוֹפָנִין, v. שַׁפְנִינָא.

שׁוּפָנָר* m. (denom. of שׁוֹפָנָא) *one whose legs are file-shaped, without calves.* Bekh. 45ª; Tosef. ib. V, 4 שיופגר ed. Zuck. (Var. שיפצר; oth. ed. שיופנר, שירופנר).

שׁוֹפַע m. (שָׁפַע) *plenty, liberality.* Lev. R. s. 4 שלשה נוטלין בש' ונותנין בש' three powers take plentifully and give plentifully: the earth, the sea, and the government.

שׁוֹפָר m. (b.h.; שָׁפַר) [*rounded;* cmp. שְׁפוּפֶרֶת,] 1) *horn, trumpet, Shofar,* contrad. to חצוצרות. R. Hash. III, 3 ש' של ראש השנה וכ' the horn for the New Year's Day (used in the Temple) was from a mountain-goat, straight, and its mouthpiece was inlaid with gold. Ib. ש' מאריך וכ' the tone of the *shofar* was prolonged, that of the accompanying trumpets short. Ib. 4. Lev. R. s. 29; a. v. fr.—*Pl.* שׁוֹפָרוֹת. R. Hash. III, 2, v. קֶרֶן. Lev. R. l. c. ובר"ה נוטלין שׁוֹפְרוֹתֵיהֶן וכ' and on New Year's Day they take up their Shofars and blow before the Lord, and he rises from the throne of justice to that of mercy &c.; ib. שׁוֹפְרֵיהֶן; a. fr.—Esp. שופרות (also שופר) *shofaroth,* that section of the Musaf service of the New Year's Day which treats of the *shofar* (of the Revelation). R. Hash. IV, 5 ש' ותוקע the reader recites *shofaroth* and blows. Ib. 6 אין פותחין ... מעשרה ש' you must cite no less than ten Biblical verses referring to the *shofar.* Ib. (32ª) אין מזכירין מלכיות זכרונות ושׁ' של פורענות Ms. M. (ed. זכרון מלכות ושופר) you must not cite verses referring to rulership, memorials, and *shofar* which allude to evil dispensations; a. e.—2) *horn-shaped box* in the Temple to receive the money for sacrifices which are supplied by the Temple authorities. Tosef. Shek. III, 2 ונותן לש' ש' של נדבה box for free-will offerings. Ib. 3 ש' לקינים box for bird offerings; a. fr.—Pl. as ab. Shek. VI, 1; Tosef. ib. III, 1; a. fr.

שׁוֹפָר, שׁוֹפָרָא ch. same. Targ. Ex. XIX, 13 (h. text יובל). Ib. 16; a. fr.—*Pl.* שׁוֹפָרַיָּא, שׁוֹפָרֵי. Targ. Josh. VI, 4; a. e.—Targ. II Esth. IV, 16 שׁוֹפוֹרֵי.—V. שִׁיפּוֹרָא.

שׁוּפְרָא m. (שָׁפַר) 1) *beauty, grace.* Targ. Prov. XXXI, 30. Targ. Ps. XLV, 3. Ib. 12; a. fr.—Ber. 5ᵇ, v. בָּכָא. Ab. Zar. 20ª דהאי ש' בלי עפרא (not שופריא) that the dust should destroy this beauty. B. Mets. 84ª שׁוּפְרֵיהּ דר' יוחנן the beauty of R. J.; a. fr.—V. שֶׁפֶר ch.—2) *best portion.* Targ. O. Num. XVIII, 29; 30; 32 (h. text חלב).—*Pl.* שׁוּפְרֵי. Pes. 3ᵇ קאכילנא ש' ש' I got the best pieces (of the Passover lamb) to eat.

שׁוּפְרָא m. (*Palez* of שפר, v. שׁוֹפָר) *drinking horn.*—*Pl.* שׁוּפָרְזֵי. Keth. 65ª דחוו משקי ליה בש' כי האי that they gave him to drink of horns like this (as large as my arm).—[Ar. reads בשפר זיני soldiers' horn (?).]

בֵּית ש', שׁוּפְרֵי pr. n. pl. *Beth-Shufrê.* Lev. R. s. 22 בקעת ב' ש' the valley of Beth-Sh. (Koh. R. to V, 8 טופת; Yalk. ib. 972 נטופא).

שׁופריא, v. שׁוּפְרָא.

שׁוּפָתָא f. (שׁוּפָּה II) 1) (cmp. שְׁפָא) *chip, pin.* Gitt. 32ª; Sabb. 102ᵇ, v. קוֹפִינָא. Hor. 13ª אפי' ש' דמרא וכ' (not מרא, v. Rabb. D. S. a. l. note 400) they (the mice) gnaw even at the pin in the hoe.—*2) *the smooth part.* Sabb. 140ª דתומא ש' the inner part of garlic; (Ms. M. שִׁיפְוָותָא *borders* of garlic).

שׁוּץ, v. שִׁרֵץ.

שׁוּצְנִיתָא, שׁוּצְנָא, v. sub שׁרץ.

שׁוּק, Targ. Ps. LXXIV, 3 משוק, משוק, v. שְׁוַח II.

שׁוּק I (b. h. *Polel;* cmp. נשק) *to touch, join, come in contact;* (cmp. חפץ) *to desire.*—Denom. תְּשׁוּקָה.

Hithpol. הִשְׁתּוֹקֵק, *Nithpol.* נִשְׁתּוֹקֵק (denom. of תשוקה = התשוקק) *to long for* (with על). Yeb. 62ᵇ (ref. to תשוקתך, Gen. III, 16) אשה מִשְׁתּוֹקֶקֶת על וכ' the wife has a desire for her husband when he is about to go on the road; Erub. 100ᵇ; Yalk. Gen. 32. Keth. 65ª (ref. to שקויי, Hos. II, 7) דברים ... משתוקקת עליהן וכ' things which a woman longs for: jewelry. Num. R. s. 10, beg. (ref. to שוקיו, Cant. V, 15) זה שעולם שנ' תקב"ה וכ' that means the world, which the Lord has been longing to create; a. e.

שׁוּק II m. (preced.) = תְּשׁוּקָה, *desire, longing.* Cant. R. to VII, 11 (ref. to תשוקתו, ib.) שלשה שוקין הן אין שׁוּקָן של ישראל וכ' there are three kinds of desires: Israel longs for none but for his father in heaven; אין שׁוּקָה של אשה וכ' woman's desire is for her husband; אין שׁוּקוֹ של יצר וכ' the evil temptation longs for Cain and the like of him; אין שׁוּקָן של גשמים וכ' the rains desire the earth (ref. to ותשקקה, Ps. LXV, 10); v. תְּשׁוּקָה. Midr. Till. to Ps. CXVII (expl. ותשקקה, v. supra) תן לה שׁוּקָה ed. Bub. (oth. ed. תשוקתה) grant to her that for which she (the earth) longs.—*Pl.* שׁוּקִין, v. supra.

שׁוּק III m. (b. h.; v. שׁוּק I) [*meeting place,*] *market, street.* Gen. R. s. 91 ש' של זונות the place where harlots meet. Pes. 110[a] בזמן שלא ראה פני חש' if he has not seen the open, i. e. if he has not been in the open air between one cup and the other. B. Kam. 115[a] תקנת חש' the market ordinance (that he who buys a stolen object publicly has a right to his purchasing money on restoring the object). Yeb. 53[a] התרת יבמה לש' making a *y'bamah* permitted to all the world, i. e. freeing a woman from her dependence on her brother-in-law. Ib. 98[b] פגע ביבמה לש' he might (on marrying her) strike on a *'y'bamah* abroad', i. e. on one bound to another man as her *yabam;* a. v. fr.—Num. R. s. 20[18], a. e. בעל הש' market commissioner.—*Pl.* שְׁוָקִים, שְׁוָקִין, שְׁוָקִין. Ib.[17] (expl. קרית חצות, Num. XXII, 39) שעשה ש' של וכ' he arranged commercial markets. Sabb. 33[b] תקנו ש' וכ' they (the Romans in Palestine) made markets to place harlots there; Ab. Zar. 2[b]. Tosef. Makhsh. III, 8 הבאין מברית חש' that are brought back from the market houses; a. fr.—Constr. שׁוּקֵי. Erub. 29[a], a. e. הרינו ... בש' טבריא I am (to-day) as bright as Ben ʿAzzai was in the meeting places of Tiberias; a. fr.

שׁוֹק m. (b. h.; v. שׁוֹק I) [*joint,*] *leg, foreleg, shoulder.* Ber. 24[a] ש' באשה ערוה a woman's bare leg is an indecent sight, i. e. you are not permitted to say your prayers in sight of it. Ḥull. X, 1 חייבין בחזה ובש' are subject to the law relating to breast and shoulder (Lev. VII, 34). Men. V, 6; a. fr.—*Du.* שׁוֹקַיִם. Gen. R. s. 98 שׁוֹקֵיהֶן, v. פֻּחָז.

שׁוֹקָא ch. same, v. שָׁקָא.

שׁוּקָא I, שׁוּקָה f. = h. שׁוּק II, *desire, pleasure, satisfaction.* Cant. R. to VIII, 11 לית ש' מן גבריכון no satisfaction comes from you (the angels), i. e. your compliance with the Law would afford no satisfaction to Me, because you have no temptations and trials to contend with.

שׁוּקָא II m. = h. שׁוּק III, *market, open place, street.* Targ. Prov. I, 20 (h. text (חוּץ). Targ. Gen. IX, 22 (Y. ed. Vien. שׁוֹקָא); a. fr.—B. Bath. 22[a] יומא דש' market-day. Ib. נקיט ליה ש', v. נָקַט. Pes. 110[a] חזר אפי ש' went out in the open air, v. שׁוּק III. Cant. R. to VIII, 9 נפרק ליה לש' וכ' went to market to buy goods (v. מְקָא II); a. fr.—*Pl.* שׁוּקִין, שׁוּקֵי, שׁוּקָאֵי. Targ. II Sam. XXII, 43 (some ed. שקי, corr. acc.; Targ. Ps. XVIII, 43 אשקקי). Targ. Is. XXIV, 11. Targ. Prov. VII, 12; a. fr.—Y. Sabb. XVI, end, 15[d] בש' דארמאי in the streets of the gentiles; Y. Ned. IV, 38[d] בשׁוּקָאֵי; a. e.—V. שְׁקָקָא.

שׁוּקָה, v. שׁוּקָא I.

שׁוּקְמָ, v. שׁוּקְמָת.

שׁוּקִי m. (שָׁקָה) *irrigation;* ש' שדה של a field dependent on irrigation, opp. של בעל. Tosef. Shebi. II, 4; a. fr.—Num. R. s. 16[25] של שקר, read: שׁוּקִי; v. בַּעַל.

שׁוּקְיוּתָא f. (v. שׁוּק I; cmp. נֶשֶׁק) *contact, combat.* Cant. R. to I, 2 (play on ישקני, ib.) שׁוּקְיוּתְהוֹן על ידי their combat (in discussions of the Law) is for My sake; ib. מְשׁוּקְיוּתְהוֹן עלי; Yalk. ib. 981 משרקות הם עלי (read: מְשָׁרְקוֹתֵיהֶם h. form, their combats &c.).

שׁוּקַעַת, v. next art.

שׁוּקָקִי, v. שָׁקָקָא.

שׁוּקֶת f. (b. h. שִׁקֶת; שָׁקָה) *trough, gutter, a grooved stone to receive and carry off the overflow of a well, sink.* Mikv. IV, 5. Tosef. Par. V (IV), 9 חש' שבטרש ed. Zuck. (oth. ed. השוקט, corr. acc.; R. S. to Par. V, 7 של טרש) a sink which is formed by a rim of clay. Ib. שׁוּקַעַת שגמירות וכ' a sink which is surrounded by small cavities, if they are connected with the main sink &c. Par. VI, 1; Succ. 37[a]; a. fr.—[Tosef. Toh. X, 3, quot. in R. S. to Toh. IX, 1, v. עֶקֶל).—*Pl.* שִׁקָּתוֹת. Par. V, 8. Gen. R. s. 73; a. e.

שַׁיָּר, שַׁיָּרָ, v. שְׁוָוֵר.

שׁוּר I *to sing; Polel* שׁוֹרֵר, v. שִׁיר I.

שׁוּר II (b. h.; cmp. שְׁיָרָא II) מִדְבַּר ש' *desert of Shur* (*caravan road*), v. כּוּב, a. next. w.

שׁוּר III m. (b. h.; שׁרר) 1) *wall, fortification, stronghold.* Gen. R. s. 98 (ref. to שׁוֹר, Gen. XLIX, 6; v. Targ. O. a. Y. I) עקרתון שׁוּרָן של גרים you have uprooted the stronghold (reliance) of proselytes (by dealing faithlessly with the Shechemites); עקרתם שורן וכ' ... בשביל in order to gratify your passion, you have uprooted &c.—2) *protected habitation, civilized condition* (cmp. יְשׁוּב), opp. מדבר. Ex. R. s. 24 (play on מדבר שור, Ex. XV, 22) עד שלא יצאו ... נעשה חשולם ש' before Israel went out of Egypt, the world was a desert (lawless); when they went forth, the world became civilized; עד שלא קיבלו ... ש' before Israel received the Law, the world was a desert; when they received it, the world became &c.

שׁוּרָא, שׁוּרְיָא ch. same, 1) *wall, fortification.* Targ. O. Gen. XLIX, 6 (Y. I שׁוֹר; v. preced.). Targ. Lam. II, 8. Targ. Prov. XXV, 28; a. fr.—Lam. R. to II, 8 (expl. חל וחומה, ib.) ש' ובר ש' the large circumvallation and the smaller wall; Pes. 86[a]; Y. ib. VII, 35[b] bot. Y. B. Bath. II, 13[b] bot. ש' דלודקיא the wall of Emesa; M. Kat. 26[a] ש' דחמץ the wall of Laodicea; a. fr.—*Pl.* שׁוּרַיָּא, שׁוּרְיָן. Targ. Ex. XIV, 22. Targ. II Kings XXV, 4. Targ. O. Deut. XXVIII, 52; a. fr.—2) (v. שׁוּרָה) *line, road.* Y. Keth. VII, 31[c], v. פּוּתְיָא.—V. שׁוּרְתָּא.

שׁוֹר I m. (b. h. שׁוֹר; v., however, Fl. to Levy Talm. Dict. IV, p. 680) *ox.* B. Kam. 65[b] בן יומו קרוי ש' an ox on the day of his birth is called *shor* (by ref. to Lev. XXII, 27). Ib. I, 1 חש' damage done by an ox (Ex. XXI, 28; XXII, 4). Ib. IV, 7 ש' המדבר the ox of the desert (aurochs, being ownerless). Kil. VIII, 6; Ḥull. 80[a] ש' (ה)בר wild ox, aurochs; a. fr.—Erub. 53[b] (in enigmatic speech) ש' משפט (not במשפט) = תּוֹר דִּין = תַּרְדֵּין, v. הַרְדָּא I.—*Pl.* שְׁוָרִים, שְׁוָרִין, שְׁוָדֵי. Gen. R. s. 75 (ref. to Gen. XXXII, 6) משור אחד יצאו ש' הרבה from the one ox (which I originally possessed) many oxen went forth. B. Kam. III, 8. Y. Gitt. IX, 46[d] bot.; a. fr.

שׁוּר II (b. h. שׁוֹר, שָׂרָר; שרר) *chain, cord*, esp. *umbilical cord*. Lev. R. s. 5 ואני חותכת את שׁוּרְךָ and I shall cut thy umbilical cord (with which thou art attached to me); Yalk. Job 908 טבורך).

שׁוּרָא ch. 1) same. Targ. Ez. XIII, 4.—Gen. R. s. 36, beg. דנקטע שׁוּרָךְ that we (I) may cut thy cord, v. preced.; Lev. R. s. 5; Yalk. Job 908.—2) (cmp. פְּשׁוּרָא a. כּוּנְשָׁרָא) *joist, beam*.—*Pl.* שׁוּרַיָּא. Lam. R. to I, 1 רבתי (חד בר נש), v. שָׂרִיתָא.

שׁוּרָא, v. שׁוּר ch.

שׁוּרְבָּא, v. שָׂרְבָא.

שׁוּרְבִּינָא, שׁוּרְבָּנָא m. (Shaf. of רְבִי I) a species of *cedar*. R. Hash. 23ª (expl. תאשור, Is. XLI, 19) Ms. M. (ed. שוריבנא, corr. acc.; v. Rabb. D. S. a. l. note); B. Bath. 80ᵇ; Yalk. Is. 314.—*Pl.* שׁוּרְבָּנֵי. Targ. Cant. I, 17 (not נירה...). Ib. III, 9.

שׁוּרָה f. (שרר) [*chain,*] *line, row*. Y. Yoma VIII, end, 45ᶜ (ref. to יָשׁר, Job XXXIII, 27) יעשה ש' של אנשים וכ' let him form a line of men, and say, I have sinned &c.; (Bab. ib. 87ª צריך לפייסו בשלש שורות וכ' must beg his pardon in the presence of three rows of three men each). Ber. III, 2 עד שלא יגיעו לש' before they reach the line (of comforters). Snh. 19ª כשהוא עובר בש' וכ' when he passes in the line to comfort others; וכשהוא עומד בש' וכ' and when he stands in the line to be comforted; Tosef. ib. IV, 1, sq. Kil. III, 3 ש' של ירק אחר a row (in the bed) of a different kind of vegetable. Dem. VII, 8 ש' החיצונה the outer row (of wine vessels); a. v. fr.—Trnsf. *rule of conduct*. Gen. R. s. 93 כהוגן וכש', v. הוֹגֶן. B. Mets. 73ᵇ נוהג כש' he conducts himself properly. Snh. 105ᵇ אחבה מבטלת ש' של גדולה love disregards the rule of dignified conduct (causes men to do things ordinarily left to servants); שנאה מבטלת ש' וכ' so does hatred disregard &c.; Gen. R. s. 55 מקלקלת את השׁ'; a. fr.—שׁוּרַת הדין the line of justice, *strict law;* לפנים מש' הדין inside the line of justice, *equity*, v. דִּין II. Gitt. IV, 4 ש' הדין העבד וכ' by strict law the hypothecated slave (emancipated by his owner) owes to the mortgagee nothing, but for the sake of social order, we force his second master (the mortgagee) to write a letter of emancipation &c. Mekh. Yithro, ʿAmal., s. 2 (ref. to Ex. XVIII, 20) ואת המעשה זה ש' הדין לפנים מש'... 'the deed', that means strict law, 'which they shall do', that means equity; a. fr.—*Pl.* שׁוּרוֹת. Y. Ber. IV, 7ᵈ top תלמידי... ש' ש' ככרם the students at college who were arrayed in rows like (the vines in) the vineyard. Kil. IV, 5 שתי ש' two rows of vines. Dem. l. c. עשר ש' וכ' ten rows of ten wine vessels each. Y. Bicc. III, 65ᶜ bot. אב... עושין לו ש' וכ' when the president enters (college), they must form lines for him, and he passes those which he chooses; (Hor. 13ᵇ שורה אחת מכאן וכ' one line on each side). Mekh. B'shall., ʿĂmal., s. 1 העומדים בש' המלחמה who stand in the battle lines; a. fr.

שׁוּרָוֹן, pl. of שׁוּרָתָא.

שׁוּרִיבְנָא, v. שׁוּרְבִּינָא.

שׁוּרַיי m. (שְׁרֵי) = הֵיתֵּר, *permission; it is permitted*. Y. Dem. II, 22ᶜ המיחון נהיגין...ש' (not נגיהין) I saw them treat the fig-cake as permitted. Ib. כל דחמי מרא ש' all the land that faces the sea is permitted; a. e.

שׁוּרְיָנֵי m. pl. (cmp. שְׁרָרְיָנָא) *bands;* דעינא ש' the muscles of the eye. Ab. Zar. 28ᵇ דע' וכ' ש' (Var. in Tosaf. ס', cmp. סְרָרְיָנָא) the muscles of the eye are connected with (an affection of them has influence on) &c., v. אֲבַנְתָּא.

שׁוּרְיָנָקָא, ס' שׁוּרְיוָקָא m. (שׁרק, v. סָרַק II, cmp. Syr. סרוקא P. Sm. 2750) *stripe, streak*. Pes. 74ᵇ דדמא ש' Ar. (ed. שׁוּרְיָרְיָקֵי דמא) a streak (streaks) of blood.—*Pl.* שׁוּרְיָרְיָקֵי. Ab. Zar. 4ᵇ סומקי ש' Ms. M. a. Ar. (ed. ס') red stripes (in the white crest of a cock); Snh. 105ᵇ סוּרְיָקֵי (some ed. סְרָרָקֵי; Ms. M. שְׁרָרְיָקֵי; Ms. O. שוריקי; v. Rabb. D. S. a. l. note); Yalk. Is. 300 שוררי. Ḥull. 47ᵇ חיוורי ש' white stripes or shreds. Ib. 93ᵇ סומקי ש' red veins; B. Mets. 83ᵇ סומקי ש' (Ms. M. סוריקי); Yalk. Ps. 668 סוריקי, a. סורקי.

שׁוּרִינָקָא m. (שְׁרַק I?) *shurinka*, a species of *hawk*. Ḥull. 63ª (expl. בר הדיא) ש' (Rashi שור'; Ms. M. שאררינק', Ms. H. שוריניקא; Ms. R. 3 שרירנקא); Yalk. Lev. 537 (ed. Salon. a. Ms. שודרינקא; v. Rabb. D. S. to Ḥull. l. c. note 2).

שׁוּרְיָקָא, v. שׁוּרְיָרְיָקָא.

שׁוּרָנָא, v. שׁוּפָנָא.

שׁוּרְצִיפָא m. (cmp. Syr. רצפא sandalium, P. Sm. 3972) a sort of *shoe* or *slipper* (for walking on stone floors רצפה). Y. Yeb. XII, 12ᶜ bot. ש' דשנצוי (read: דשנצין) a shoe with plaited straps; (Bab. ib. 102ª סנדל אית לה שינצין).

שׁוּרָר, v. שָׂרַר.

שׁוּרָשָׁא, שׁוֹרֶשׁ, v. שֹׁרֶשׁ.

שׁוּרְתָא f.=h. שׁוּרָה, *row, line*. Targ. Y. Ex. XVIII, 20 שׁוּרַת דינא; מלגיו לש', v. שׁוּרָה.—*Pl.* שׁוּרָוָן. Targ. Job XXXIII, 27 Ms. Var. יעבריד ש' וכ' let him form lines of men (h. text יָשׁר), v. שׁוּרָה.

שׁוּשׁ, שָׂשׂ (b. h.) *to be bright, quick, glad*. Sabb. 28ª שָׂשׂ בגווני וכ' (Ar. סְסָגוּנָא), v. סְסָגוּנָא. Cant. R. to I, 9; Mekh. B'shall. s. 6 (play on לססתי, Cant. l. c.) כך... כשם ששַׂשְׂתִּי על (כמעט) ששתי על וכ' as I was quick to destroy the Egyptians, so I was (almost) ready to destroy Israel &c. Ib. 1 שלא ראו... ושָׂשׂוּ וכ' they praised God that their enemies had not seen (the deaths among them), and rejoiced at their calamity. B. Mets. 83ᵇ שָׂשׂוּ בני מעי שישו rejoice, my entrails, rejoice! Snh. 39ᵇ מֵשִׂישׂ... הוא אינו שָׂשׂ the Lord himself does not rejoice (over the downfall of the wicked), but he causes others to rejoice; דכתיב יָשִׂישׂ ולא כתיב for it is written (Deut. XXVIII, 63) *yasis* (*Hif.*), and not *yasus* (Kal); Meg. 10ᵇ; a. e.

Hif. הִשִּׂישׂ *to gladden*. Ib., v. supra. Koh. R. to VII, 19

כבד לחמת ... הריאה מְשַׁשְׁתָּן the liver is the organ of anger, the gall, of jealousy, the lungs gladden them again; a. e.

שׁוּשׁ or **שְׁוַשׁ** pr. n. pl. *Shush* or *Sh'vash* (prob. the modern Sus = Shushan, v. Sm. Gr. a. Rom. Geogr. s.v. Susa). Snh. 94a כי מטו שוש אמרי שויא לארעין Rashi (ed. כי ארעין) when they (the Jewish exiles) came to Sh., they said, this is as good as our land. Ib. שוש תרי, v. שׁוּשְׁהֲרֵי.

שׁוּשָׁא m., *pl.* שׁוּשֵׁי *licorice-wood* (v. Löw Pfl. p. 378). Succ. 12b.

שׁוּשְׁבִּין m. (= שבשבין; שבב, cmp. שֵׁירְבָּא, P. Sm. 4341) *friend*, esp. *the bridegroom's friend* or *best man* who offers gifts and is entitled to reciprocation; also the *bride's friend* or *agent*. Snh. III, 5 אודב זת שׁוּשְׁבִּינוֹ by 'friend' (as disqualified for witness) one's best man is meant. B. Bath. 144b לימא תנו לי שׁוּשְׁבִּינִי ואשמת עמו he may say, get me my best man (in whose name the gifts were sent at my wedding), that I may rejoice with him (but since he is dead, I am under no obligation to reciprocate). Tanḥ. Korah 8 לש' בחו של מלך וכ' this is to be compared to the case of the agent of the king's daughter (who had to guard her interest at the consummation of the marriage, v. infra), who kept the testimonials of her virginity in his charge; Num. R. s. 18 12; a. fr.—[Yalk. Num. 729 שושבינו, read: שׁוּשְׁטוֹ, v. שׁוּשְׁטָה.]—*Pl.* שׁוּשְׁבִּינִין. Tosef. Keth. I, 4 ביהודה היו מעמידין שני ש' אחד משל וכ' in Judaea they used to put up two groomsmen (as guards), one appointed by the groom's, and one by the bride's family; Y. ib. I, 25a; Bab. ib. 12a; a. e.

שׁוּשְׁבִּינָא, שׁוּ' ch. same, also (*the king's*) *friend, counsellor* (cmp. Assyr. *susabinu*, Del. Assyr. Handw., p. 506). Targ. I Kings IV, 5 (h. רֵעֶה). Targ. Jud. XIV, 20. Targ. II Sam. XV, 37; a. fr.—Yeb. 63a, v. הַרְגָּא.—*Pl.* שׁוּשְׁבִּינֵי. Targ. Y. Deut. XXXII, 50.

שׁוּשְׁבִּינוּת f. (preced.) *groomsmanship; wedding gifts*. B. Bath. IX, 4 (144b) חזרה ... האחים שעשו מקצתן ש' (Mish. ed. שׁוּשְׁבָּנוּת) if a part of the brothers have served as somebody's groomsmen in their father's lifetime (the gifts having been furnished by the father), the gifts returned (on the occasion of a wedding in their family) go into the common fund of the estate; שהש' נגבית בב"ד for the reciprocation of wedding gifts can be legally enforced. Ib. 144b שלח לו אביו ש' if the father sent the gifts for him (his son, specifying him as the donor); שלח אביו ש' סתם if the father sent the gifts without specifying the donor. Ib. נשתלחה לאביו ש' if the gifts (in the son's behalf) were sent in the father's name; a. e.

שׁוּשְׁבִּינוּתָא ch. same. B. Bath. 145b כללא דש' הוה וכ' the general rule about groomsmanship is: if he (who is bound to reciprocate) lives in the same town, he might have come (to the wedding uninvited, and his reciprocation is legally due).

שׁוּשְׁבִּינְתָּא f. (preced. wds.) *connected by groomsmanship in the families, kinswoman, intimate friend*. Kidd. 81a שׁוּשְׁבִּינְתֵּיהּ הואי וכ' (Rashi שׁוּשְׁבִּנְתֵּיהּ) she was his kinswoman, and therefore was intimate with him.

שׁוּשְׁבָּנוּת, v. שׁוּשְׁבִּינוּת.

שׁוּשְׁיבְתָּה, שׁוּשַׁבְתָּא, v. שִׁבְשָׁתָּא.

שׁוּשְׁמָת m. (reduplic. of שׁוֹט) *rod-holder, keeper of a vivarium*. Lev. R. s. 5 משל לש' של דוב וכ' this is like the case of the keeper of a bear that ate the bear's rations (v. סִרְהוּר); Yalk. ib. 469 שושנה (corr. acc.). Yalk. Num. 729 שׁוּשָׁטוֹ (not שושבינו) his (the lion's) keeper.

שׁוּשְׁיבָא m. (cmp. next w.) a species of *locusts* with long heads. Ab. Zar. 37a (expl. אייל קמצא).

שׁוּשְׁיבְתָּא, v. שׁוּשַׁבְתָּא.

שׁוּשְׁילְתָּא, v. שַׁלְשֶׁלְתָּא.

שׁוּשְׁפָּא, שׁוּשְׁיפָּא m. (= שפשיר, v. שפשף; cmp. τρίβων) *a coarse cloak*, used also as a *bed-sheet*. Targ. II Kings II, 8 (h. text אדרת). Targ. I Sam. XXI, 10 (h. text שמלה). Targ. Deut. XXII, 17. Targ. O. Gen. XXXVIII, 18 (ed. Berl. שׁוּשְׁיפָּ; ed. Vien. שׁוּשְׁפָּ; h. text פתיל); ib. 25; Y. II ib. Targ. Y. Ex. XXXII, 4 (h. text בחרט; v. זַרְפָּא); a. fr.—Lev. R. s. 6 הוו ציידין בשׁוּשְׁיפָּהּ וכ' three Denars were tied up in her cloak.—*Pl.* שׁוּשְׁיפִין, שׁוּשְׁיפַיָּא. Targ. Is. III, 22 (h. text מעטפות). Targ. Y. II Ex. XII, 34.

שׁוּשְׁלָתָּא, שׁוּשְׁלָא, v. שַׁלְשֶׁלְתָּא.

שׁוּשְׁמָא, שׁוּשְׁמָן, שׁוּשְׁמָא, v. sub שׁוּמְשָׁמָ.

שׁוּשָׁן (b. h.) pr. n. pl. *Shushan, Susa*, the capital of the Persian empire; ש' הַבִּירָה *the Castle of S.* Midd. I, 3 שער המזרחי עליו ש' הב' צורה the eastern gate of the Temple mount on which the picture of the Castle of S. was sculptured. Kel. XVII, 9 שתי אמות בש' הב' two standard cubit measures were deposited in the gate called the Castle of S.; Men. 98a; Bekh. 39b sq.; Pes. 86a. Meg. 2b מה ש' מוקפת וכ' as S. was known to be a fortified city since the days of Ahasverus &c. Ib. לחלק בין ש' וכ' to make a distinction between S. and other towns; a. fr.

שׁוּשָׁנָּא, שׁוֹשַׁנָּא m., **שׁוֹשַׁנָּה** f. = next w. Targ. Ex. XXV, 33 (h. text פרח). Targ. Hos. XIV, 6. Targ. I Kings VII, 19; a. fr.—*Pl.* שׁוֹשַׁנְּיָא, שׁוֹשַׁנְּיָן. Targ. Is. XXXV, 1 (h. text חבצלת). Targ. O. Ex. XXV, 31; 34 (Y. שׁוֹשַׁנְיָי). Targ. I Kings VI, 18 (h. text צצים). Targ. II Chr. III, 10 (h. text צִיצִים); a. e.

שׁוֹשַׁנָּה f. (b. h.; = שנשנ', fr. שֵׁן, cmp. סַנְסַן) *flower*, esp. *lily*. Cant. R. to II, 2; Lev. R. s. 23, v. וֶרֶד I. Cant. R. to II, 1, v. חֲבַצֶּלֶת. Ib. שׁוֹשַׁנַּת ... המשובח שבמינים כש' חצמקים (the righteous are compared to) the most precious of the various kinds (of flowers), to the lily, and to the finest of that species which is the lily of the valley. Ib. שושנת ההר the mountain lily. Lev. R. s. 12, beg., a. e. כש' אדומה like a red lily (euphem. for light menstruation).

Kil. V, 8 שושנת המלך the king's lily (κρίνον βασιλικόν), white lily; Tosef. ib. III, 13. Y. Succ. III, 53d, v. כַּרְמֶל; a. fr.—Trnsf. *knob of a nail.* Num. R. s. 14, v. מִסְמֵר; Pesik. R. s. 3.—[Yalk. Lev. 459, v. שׁוֹשָׁטָה.]

שׁוֹשַׁנְתָּא, v. שׁוֹשַׁן.

שׁוֹשְׁפָא, v. שׁוּשִׁירְפָּא.

שׁוּשְׁתְּרֵי pr. n. pl. *Shusht'rê* (prob. modern *Shuster*), in the Babylonian empire (v. Neub. Géogr. p. 382). Snh. 94a כי מטו לש' על חד תרי Ar. (ed. לשוש תרי, v. Rabb. D. S. a. l. note 200) when the Jewish exiles came to Sh., they said, 'for one (good land) we have found two'; v. שׁוּשׁ.

שׁוּתָא I f. (= שׁוּתָּא; cmp. טוּנָא = טוּתָּא; שְׁתֵּי) *talk.* Kidd. 70b השתא ש' דמר וכ' now I do not understand your talk at all. Meg. 14b, v. פְּלָכָא. B. Bath. 39a לא תירפוק לכו ש' let no talk come from you, do not talk about it; לא מפקינן ש' we shall not talk about it. Succ. 56b, v. יָנוּתָא I; a. e.

שׁוּתָא II f. (=שׁוּחָתָא; שְׁחַת; Assyr. šûtu, Del. Assyr. Handw., p. 648) [*destruction,*] *shutha, a severe south wind;* [Ar.: *east wind*]. Sabb. 32a ברומא דש' on a day when the *shutha* blew. Yeb. 72a יומא דערבא ויומא דש' וכ' on a cloudy day and on a *shutha* day we do not perform circumcision &c.

שׁוּתָא I (or **שׁוּתָּא**) f. (=שׁוּחָתָא, v. שָׁוָה I; v. Löw Pfl., p. 264) *sproutings* of the caper-tree. Ber. 36a צלף אדעתא דש' ... people will plant a caper-tree for the sake of the sproutings.

שׁוּתָא II (or **שׁוּתָּא**) f. (= שׁוּחָתָא; cmp. שׁוּחַ) *trap* made of *frame work* or *a block.* B. Kam. 117a תהוא ש' דחוו וכ' two men had a dispute about a trap (and the animals caught in it). Sabb. 124b אייתו ליה ש' וכ' bring a trap for Kahana to sit on; חכי אמר להו שקולו ש' וכ' thus he said to them, remove the trap to make room for Kahana.

שׁוּתְי m. (שָׁתָה I; cmp. b. h. שְׁתִי) [*drinkableness,*] *body of wine, strength.* Y. Ter. XI, 47c, sq. (expl. ממעטו, Mish. 1) ממעטתו משׁוּתְיוֹ he lessens its body (by boiling), contrad. to ממידתו its quantity; ib. II, end, 41d; Y. Ab. Zar. II, 41c top.

שׁוּתָּף m. (= משותף; שָׁתַף) *associate, partner.* Tosef. Snh. VIII, 7 אדם ... ש' חירה עמו וכ' Adam was the last created, in order that the heretics might not say, he was God's associate in his work; Snh. 38a. Y. B. Bath. III, 14a bot. כנוטע ברשות ... ש' if a partner goes in and plants (a portion of the ground), he is considered as one who plants with the owner's assent, i. e. he cannot claim the cultivated portion as his exclusive property on the ground of undisturbed possession; Bab. ib. 42b. Ib. ש' אין לו חזקה a partner cannot claim possession (v. חֲזָקָה). Y. Snh. I, 19b top ש' ליסטים כליסטים a robber's partner is considered a robber; a. fr.—*Pl.* שׁוּתָּפִים, שׁוּתָּפִין. B. Bath. III, 3. Ib. I, 1; a. fr.—Kidd. 30b שלשה ש' הן באדם וכ' three partners have a share in man: the Lord, his father, and his mother; if a man honors his parents &c.; Nidd. 31a; a. e.—*Fem.* שׁוּתָּפְתָּא. Gen. R. s. 56 שדיירתה ש' בשני וכ' she (Tadmor) took part in the two destructions of the Temple; Y. Taan. IV, 69b bot.; Lam. R. to II, 2.

שׁוּתָּפָא, שׁוּתָּף ch. same. Targ. II Esth. VII, 9. Targ. Y. II Num. XXXI, 50 (ed. Vien. שׁוּתָּף).—*Pl.* שׁוּתָּפֵי, שׁוּתָּפִין. Targ. Y. Ex. XX, 13. Targ. Is. I, 23; a. e.—[Ib. LIX, 3 ed. Lag., read: שׁוּתָּפִין.]—Yoma 86a כדשקיל בישרא מתרי ש' when he bought meat of two partners.—[Gen. R. s. 36 שותפי, v. שָׁתַף.]—*Fem.* שׁוּתַּפְתָּא, שׁוּתָּפְתָּא. Targ. Y. II Num. XXI, 16. Targ. Mal. II, 14.—[Targ. Y. Gen. XXXVIII, 18, v. שַׁתָּפָא.]

שׁוּתָּפוּת f. (preced.) *partnership, association.* Yeb. 101a נאמר ... שאין בה ש' וכ' cursing is mentioned with reference to those below (parents, Ex. XXI, 17), and with reference to Him above (Lev. XXIV, 15): as there is no association above, so must there be no association below (i. e. the curse to be punishable must refer to each singly). Snh. 63b אסור לאדם שיעשה ש' וכ' one must not form a partnership with an idolater, lest he may have to swear, and he would swear by his idol &c.; Bekh. 2b. Pes. 112a (in Chald. dict.) למיעבד ש' בהדיה to go into partnership with him (on whom 'the hour smiles'). Erub. 71b שלקחו בש' ... when they bought a cask of wine in partnership. Tosef. Keth. IX, 3 כל זמן ששותף יוצא משותפותו (not משותפתו) as soon as the partner goes out of his partnership. Y. Sot. III, 19b top; a. e.

שׁוּתָּפוּתָא ch. same. Targ. Lev. V, 21 שׁוּתָּפוּת ידא (h. text תשומת יד).

שׁוּתְפַת, Tosef. Keth. IX, 3, v. שׁוּתָּפוּת.

שׁוּתַּפְתָּא, שׁוּתָּפְתָּא, v. שׁוּתָּף h. a. ch.

שׁוּתַּר (*Shaf.* of יתר), Ishtaf. אִשְׁתּוֹתַּר *to be left over.* Targ. Y. Deut. IV, 27. Ib. VII, 20. Targ. Prov. II, 21.—V. שְׁתַּר.

שְׁזָבוּתָא, שְׁזָבוּ, שְׁזָבָא, שְׁזַב, v. sub שֵׁיזַב.

שְׁזַג, שְׁזֵיג (Shaf. of זגג) *to cleanse, wash, rinse.* Targ. Y. Lev. VIII, 21 Ar. (ed. חלל). Targ. Y. Gen. XIX, 2. Targ. Y. II Ex. XXIX, 17 (ed. Vien. וחשזג *Af;* some ed. וחשזק). Targ. Ps. LXXIII, 13; a. fr.—*Part. pass.* שְׁזִיג *clean.* Targ. Job XXXIII, 9 (h. text חק).—Y. Pes. III, 30a אלא אין ש' וכ' unless he washes his hands in water (between forming one cake and the other).

Pa. שַׁזֵּג same. Targ. Y. Gen. XLIII, 31 (Y. II ib. 30, misplaced, ושזגי, read: ושַׁזֵּיג).—Y. Peah I, 15c bot. אנא בעיא מְשַׁזְּגָה ריגלוי וכ' I want to wash his feet &c. (to show him honor); Y. Kidd. I, 61b. Y. Sabb. VI, 8a נהירגין ... ומְשַׁזְּגִין we used to sit before Rabbi (and were taught,) you may put oil on muddy shoes, or wash them, but not scrape them (on the Sabbath); Y. Snh. X, 28a bot. משירגין (corr. acc.). Y. Ab. Zar. II, 41d bot. מְשַׁזְּגָא; Y. Shek. VII, 50c bot. אִסְקוּפָתָא משיגא (corr. acc.), v. אִסְקוּפָתָא.

Af. אַשְׁזֵיג same. Targ. Y. II Ex. XXIX, 17, v. supra.—Y. Meg. III, 74ᵃ bot. מַשְׁזִיג, v. גּוּרְנָא.

Ithpe. אִשְׁתְּזַג *to be cleansed, washed.* Targ. Prov. XXX, 12. Targ. Job IX, 30 Ms. (ed. אסחיית).

שְׁזוֹג m. (preced.) *water in which something has been washed.* Targ. Y. II Num. VI, 3.

שְׁזוּרָא, שְׁזוּרְנָא, v. שִׁרְזוּנָא.

שְׁזוֹרִי m. *of Sh'zor* (supposed to be Shighor, near K'far Anan in Galilee, v. Neub. Géogr. p. 278). Dem. IV, 1; Ḥull. 75ᵇ; a. fr. שמעון ש' (v. Fr. Darkhé, p. 131 sq.).

שְׁזִיב, v. שֵׁיזֵב.

שְׁזִיבוּ, שְׁ, v. שֵׁיזָבוּ.

שְׁזִיג, שְׁזִיגָא, v. שְׁזַג.

שְׁזִיר m. (שְׁזַר) 1) part. pass. of שְׁזַר.—2) *twisted thread, cord.* Targ. Y. Ex. XXVIII, 28; XXXIX, 31 ש' חוטא (h. text פתיל). Targ. Y. Num. XV, 38.—*Pl.*, v. שְׁזָרָא.

שְׁזַף (b. h.; Shaf. of זְפַף, v. זְפַף a. זְפַת) *to blacken, tarnish.* Cant. R. to I, 6 כך אנו ... שְׁזָפַתְנוּ so it is with us, when the sun of idolatry blackened us (we may become white again); Yalk. ib. 982.—Part. pass. שָׁזוּף; *pl.* שְׁזוּפִים. Cant. R. l. c. אבל אתם ש' וכ' but you (gentile idolaters) are black (soiled by idolatry) from your mother's womb.

שְׁזִיפִין, v. שֵׁיזִיפִין.

שְׁזִפַּר pr. n. m. *Shizpar.* R. Hash. 22ᵃ ש' ראשה וכ' (Ms. M. 2 שיזפר; Ms. M. 1 שחפו, v. Rabb. D. S. a. l. note) Sh. the magistrate of Geder.

שְׁזַק, v. שְׁזַג.

שְׁזַר (b. h.; Shaf. of זוּר) *to twist.*—Part. pass. שָׁזוּר; *pl.* שְׁזוּרִים, שְׁזוּרִין. Y. Shek. VIII, 51ᵇ top (ref. to Ex. XXVI, 31) אילו נאמר חוט ... שזור לשלשה מָשְׁזָר לששה וכ' if the text had *ḥut* (thread), it would have meant one doubled to two, *shazur* would have meant triplex, *moshzar* means sixfold &c. Erub. 96ᵇ בש' it means twisted threads (yarn, which is not used for weaving).

שְׁזַר ch. same.—Part. pass. שְׁזִיר. Targ. Ex. XXVI, 1, a. fr. (h. text משזר).—Targ. Y. Num. IV, 6 (h. text כליל תכלת).—Lam. R. to I, 1 רבתי (2 חד מאת') [read:] שְׁזוֹר לי מינית חוטין וכ' twist threads for me out of it (the sand), and I will mend it; (Bekh. 8ᵇ כרוכו לי מיניה גרדי).

שְׁזָרָא m. (preced.) *twisted thread, cord;* v. שְׁזִיר.—*Pl.* שְׁזָרִין. Targ. Y. Ex. XXXIX, 3 (h. text פתילם).

שְׁזָרָה, שְׁי', שְׁ, f. (preced.) *cord,* esp. *spinal column; skeleton* (interch. with שִׁדְרָה); trnsf. *stem, rib* of a plant. Y. Sot. IX, 23ᶜ top מציירין על הש' וכ' you must mark the spot as unclean if you find a spinal column or a skull. Y. Taan. II, 65ᶜ top ש' ... כנגד שבש corresponding to the eighteen vertebræ of the spinal column. Y. Succ. III, 53ᶜ bot. ש' ... לולב the Lulab must be a handbreadth high, not counting the stem; a. fr.—*Pl.* שְׁזָרוֹת, שְׁי'. Y. Ab. Zar. II, 42ᵃ כל שהראשים והש' וכ' (fish-brine) in which the heads and the spines are intact; (Bab. ib. 40ᵃ ראש ושדרה).—Y. Sabb. III, beg. 5ᶜ שִׁיזְרֵי חרדות stems of dry twigs (prob. to be read: שִׁיחְרֵי, v. חֲרָדָה).

שְׁזָרְתָּא, שְׁ, שְׁי', ch. same. Targ. O. Lev. III, 9 (ed. Ber. שַׁדַּרְתָּא, v. שַׁדַּרְתָּא). Targ. Koh. XII, 5; a. e.—Y. Ter. VIII, 46ᵃ שְׁזַרְתֵּירָה דחיוי וכ' we found in them the skeleton of a serpent. Y. Sabb. I, 3ᵇ ש', v. נַהַל.

שְׁחָאתָא f. (שְׁחִי I; cmp. h. שְׁחִי) *arm-pit.* Targ. Prov. XIX, 24; XXVI, 15 ed. Lag. (ed. Wil. שַׁחֲתָא; h. text צלחת!).

שְׁחַבִּיב, v. משחביב.

שְׁחַד (v. שׁוֹחַד) *to win the favor of, bribe.* Targ. Ez. XVI, 33. Targ. Job VI, 22.

Pa. שַׁחֵד same. Snh. 43ᵇ במילי שַׁחֲדֵיהּ he (Joshua) won him (Achan) over with persuasive words.

שְׁחָדָה, שָׁחָדָה, v. שׁוֹחַד.

שְׁחוֹתָא, שַׁחְוָתָא, שַׁחְוָוְתָא f. (שְׁחִי I) *pit, grave.* Targ. Job XVII, 14 ed. Lag. (ed. Wil. שַׁחֲתָא); a. e.; v. שְׁוָוְתָא.

שַׁחְוָור m. (interch. with שַׁחְוָון) *town-captain.* B. Bath 47ᵃ אי לאו דאודי ... לש' (Ar. ed. Koh. לשחרן, read: לשחון; Alf. ed. Const. לשַׁחֲוָאן) if he had not confessed to him (that he had given him the ass as a present), he would have surrendered him and his ass to the captain (for confiscation). Sifré Deut. 6 (prov.) עבד ... הדבק לש' וישתחוו לך a king's servant is a king, attach thyself to the captain, and they will bow down before thee; Yalk. ib. 801 הדבק לש' וישחון לך; Gen. R. s. 16 הדבק לש' 'Rashi' (ed. לשירחין, לשירחון; Ar. דבוק לשחון).

שְׁחוּז, v. שָׁחַז.

שְׁחוֹל m. (שָׁחַל II) [*loose,*] *an animal with a dislocated hip.* Bekh. VI, 7 (40ᵃ); Bets. 35ᵇ.—V. שָׁחַל.

שְׁחוֹלֶת, שְׁחוֹלִית f. (שָׁחַל I, answering to λεπίς, squama aeris) *metal shavings, filings.* Kel. XI, 3. Tosef. Ḥull. VI, 11 (corresp. to שחיקת כלי מתכות, Ḥull. 88ᵇ).—[Cmp. שְׁחַלַּיִם.]

שְׁחוּם, v. שָׁחַם.

שְׁחוֹם m. (שָׁחַם) *dark, black* (or *brown*). Targ. O. Gen. XXX, 32, sq. (h. text חום; Y. לחוש); a. e.

שַׁחְוָן or **שָׁחוֹן** m. (cmp. Syr. שחנה, P. Sm. 4122) *chief of the town garrison, prefect.* Gen. R. s. 16 Ar. (ed. שירחן, שירחון, v. שַׁחְוָור; וישָׁחוֹן לך דבוק לש' (v. שָׁחַן) stick to *one that is hot,* and thou shalt be hot].

שְׁחַן, שָׁחוֹן.

שַׁחְרְנָא, v. שִׁחְרִינָא.

שְׁחוֹקָה, v. שָׂחַק.

שְׁחוּץ, v. שָׂחַץ.

שְׂחוֹק m. (b.h.; שָׂחַק) *laughter, sport, jest.* Ab. III, 13, v. קַלּוּת. Ex. R. s. 42 (ref. to לצחק, Ex. XXXII, 6) אין ש׳ האמור כאן וכ׳ the sport here mentioned means idolatry, debauchery, and bloodshed; ומנין לש׳ שהוא וכ׳ and whence is it proved that 'sport' refers to bloodshed? (Answ. ref. to II Sam. II, 14). Y. Peah I, 16a bot. ש׳ ... שעשה דמן he (Abner) made the blood of lads an object of sport (ref. to II Sam. l. c.). Ber. 31a אסור לאדם ... ש׳ פיו וכ׳ man should not fill his mouth with laughter in this world (of oppression). Ib. מתוך ש׳ in a mood of laughter, v. עֲצֵבוּת; Y. ib. V, beg. 8d. Pes. 117a; Sabb. 30b אין שכינה ... מתוך ש׳ וכ׳ holy inspiration does not rest upon man when he is in a mood of grief, or indolence, or laughter &c. Ib. (ref. to Koh. VII, 3) טוב כעס ... מש׳ שמשחק וכ׳ better is the anger the Lord shows the righteous (by trials) in this world, than the laughter the Lord laughs with the wicked (when he makes them prosper) in this world. Cant. R. to VI, 11 מה אגוז זה ש׳ ... ושעשוע וכ׳ as the nut is a plaything for children and an entertainment for kings, so is Israel &c.; a. fr.—Erub. 65b אָדָם בְּשַׂחֲקוֹ man's character is also recognized in his jesting.—[Yalk. Ps. 620 ד׳ שחוק הן, v. שְׂחִיקָה.]—*Pl.* שְׂחוֹקִים. Koh. R. to X, 19 (ref. to לשחוק עושים לחם ib.) לש׳ של יראות עושים לחם for the revelries of idolatries they prepare bread, but the wine &c.

שָׁחוֹר I m., שְׁחוֹרָה f. (b.h.; שָׁחַר II) *charred, black; charred* or *black thing.* Par. III, 11 ש׳ שיש בו אפר a charred piece (of the red cow) which is easily pulverized. Keth. 36a, a. e. עד שירבה ש׳ וכ׳ until the black prevails over the white (until the hair in the hair-covered parts of the body seems to prevail over the bare spots). Gitt. 19a כתבו באבר בש׳ וכ׳ if one wrote a letter of divorce with lead, with a black pigment (dry ink), or with coal; Sabb. 104b. Lev. R. s. 31 אין אדם ... מתוך הש׳ man does not see through the white of the eye, but through the black. Cant. R. to I, 5 ש׳ אני במעשי וכ׳ I am black (soiled) through my own deeds, but beautiful &c., v. נָאוָה. Ib. ש׳ אני במצרים I was black (despised) in Egypt. Ib. ש׳ אני כל ימות וכ׳ I am black (with sins) all the days of the year, but beautiful on the Day of Atonement; a. fr.—*Pl.* שְׁחוֹרִים, שְׁחוֹרוֹת; שְׁחוֹרִין. Ned. III, 8 הנודר משְׁחוֹרֵי הראש וכ׳ if one forswears benefits from 'black-headed people', he is forbidden &c.; שאין נקראין ש׳ הראש וכ׳ by 'black-headed' are understood grown up men generally (without regard to the condition of their hair). Gen. R. s. 59, beg. ר׳ מאיר ... שחורי ראש R. M. came to Mamle where he saw none but black-haired people (no aged among them). Cant. R. to V, 11 (ref. to שְׁחוֹרוֹת ib.) אלו ת״ח ... כעורין וש׳ וכ׳ this refers to the students: although they appear ungainly and black in this world &c.; ib. ... אלו תלמודות כעורות וש׳ וכ׳ this refers to such texts of the Law as appear too ugly and black (referring to unæsthetic subjects) to speak of them in public, but the Lord says, they are pleasing &c.; Lev. R. s. 19; a. fr.

שָׁחוֹר II m. (שָׁחַר I) *hair-pinchers;* (oth. opin. *razor*). Kel. XIII, 1 (ed. Dehr. שְׁחִיר); Bets. 35b.

שְׁחוֹרָת, v. שָׁחוֹר I.

שְׁחוֹרִין *coals,* v. שְׁרִיטָא.

שְׁחוּתָא, שַׁחֲוָתָא, v. שַׁחֲוָיָא.

שָׁחַז (cmp. חָזָה) *to expose to sight, uncover.* Part. pass. f. שְׁחוּזָה; *pl.* שְׁחוּזוֹת. Sabb. V, 2 רחלות יוצאות ש׳ ewes (on the Sabbath) may be led out (with their posteriors) exposed; ib. 53b מאי שחוזות שאוחזין וכ׳ what is *sh'ḥuzoth?* They tie their tails up in order &c. Ib. מאי משמע דהאי ש׳ לישנא דגלוי הוא what evidence is there that *sh'ḥuzoth* has the meaning of uncovering? (Answ. ref. to שׁית זונה, Prov. VII, 10, v. שׁוּזָה.)

Hif. הִשְׁחִיז *to brighten, polish; to whet, sharpen.* Kel. XIV, 5 חסכין משהשחיזה the knife becomes susceptible of levitical uncleanness, when he (the manufacturer) polishes it. Ḥull. II, 3 ... ה׳ ושחט וכ׳ if one whetted the knife and (in beginning to cut) felt tired, and another person continued the cutting. Bets. III, 7 אין מַשְׁחִיזִין וכ׳ you must not whet the knife (to slaughter on the Holy Day), but &c., v. נָשָׂא. Y. Ab. Zar. II, 40c bot. ואין ... אין מוכרין משחיזין וכ׳ you must not sell them (the gentiles in Palestine) weapons or armor, nor may you sharpen weapons for them; a. fr.

שְׁחִיז, שְׁחַז ch. same; part. pass. שְׁחִיז *whetted,* v. infra.

Af. אַשְׁחִיז *to polish, whet.* Targ. Ps. VII, 13 יְשַׁחֲזִי Ms. (ed. שחזי; h. text רלטש).

שָׁחַח (b. h.) *to bend, bow* (interch. with שָׁוַח a. שׁוּחַ). Y. Ber. I, 3c bot. אלו ... ששוחחין וכ׳ these are the benedictions at which you must bow &c.; השוחח ... שלא יָשׁוֹחַ (or יָשׁוּחַ) if one bows at every benediction, we teach him that he must not do so; Ber. 34a; Gen. R. s. 39 השוחה ... שלא לָשׁוֹחַ (or לָשׁוּחַ) ... והשוחה יְשָׁחָה. Tosef. Ber. I, 9 כל הנשים שׁוֹחֲחוֹת וכ׳ all other women stooped in gleaning, but she (Ruth) sat down; (Yalk. ib. 601 עומדות).

שָׁחַט I (b. h.; cmp. חוּט III) *to draw, stretch.* Part. pass. שָׁחוּט. Y. Yoma IV, 41d top (expl. זחב שחוט, I Kings X, 17) שחיה משוך כשעוה it was drawn out like wax; Cant. R. to III, 10; Yoma 45a שנטוה כחוט it was spun like a thread; Ḥull. 30b. Ib. (to prove that in slaughtering you must draw the knife over the animal's throat and not chop) אין ושחט אלא ומשך וכ׳ *v'shaḥaṭ* (Lev. I, 5) means and 'he shall draw', and so it says *zaḥab shaḥuṭ* (v. supra) and also *ḥets shaḥuṭ* (Jer. IX, 7; Keri שׁוחט).

שָׁחַט II (b. h.; cmp. חטט) *to cut the throat,* esp. *to slay an animal by cutting the throat according to ritual laws.* Ḥull. I, 1 חכל שׁוֹחֲטִין וכ׳ all persons are fit to do the ritual slaughtering, and their act is legal, except &c.; וכולן שָׁחֲטוּ וכ׳ and all those (mentioned as unfit), if they cut under the supervision of others &c. Ib. II, 3 היה שׁוֹחֵט ותחזי וכ׳ if he was cutting (drawing the knife across

the throat, v. preced.) and cut the head off with one movement. Ib. 1 השוחט ... ושנים וכ׳ if one cuts one organ (windpipe or gullet, v. סִרְמָן) of a bird, and two &c.; ib. עד שישחוט וכ׳ v. וָרִיד; a. fr.—Part. pass. שָׁחוּט; f. שְׁחוּטָה &c. Nidd. 15a שור ש׳ לפניך the ox lies slaughtered before thee, i. e. the evidence is before you. Hull. 95a בְּשַׂר ש׳ meat of an animal ritually cut, opp. בשר נבלה; a. fr.

Nif. נִשְׁחַט *to be cut, killed according to ritual.* Ib. 9a במה נִשְׁחֲטָה ... עד, v. חֲזָקָה. Ib. נשחטה הרי היא וכ׳ if it has been properly slaughtered, it is presumed to be permitted until &c.; a. fr.

Hif. הִשְׁחִיט *to cause to slaughter.* Ib. V, 4 ... בארבע מַשְׁחִיטִין את הטבח וכ׳ at these four periods we force the butcher to slaughter (provide meat); Erub. 81b.

שְׁחַט ch. same.—[Targ. O. Num. XI, 32 ed. Vien., v. שְׁטַח.]—Hull. 28a sq. קִשְׁחִיט ... היכי נעביד נְשַׁחֲטִיהּ how shall we proceed? shall we cut it and then examine (the gullet)? Maybe it was cut at a perforated spot. Meg. 7b שַׁחֲטֵיהּ לר׳ וכ׳ he cut R. Zera's throat; a. fr.—Part. pass. שְׁחִיט, v. supra. Hull. 4a הוה ש׳ שפיר was properly cut.

Ithpe. אִשְׁתְּחִיט *to be cut.* Gitt. 69b.

שָׁחַט, v. סָחַט.

שְׁחָא, שְׁחֵי *to swim,* v. סְחֵי.

שְׁחָה, שחי (b. h.; interch. with שָׁחַח) *to curve; to bend, bow; to lower one's self.* Tosef. Ber. I, 9; Ber. 34a; Gen. R. s. 39, a. e., v. שָׁחַח. Pesik. Shek., p. 11b (ref. to Is. II, 9) יודע אני שנשתחוו ... וְהִשְׁפַּלְתָּ אני והם I know that Israel lowered themselves by bowing to the calf, and I and they were humbled; Yalk. Ex. 386; Yalk. Is. 260; Tanh. Ki Thissa 4; Pesik. R. s. 10 אימתי שחו ונשפלו when was it that they bent and were lowered?; a. fr.

Hithpa. הִשְׁתַּחֲוָה *to prostrate one's self.* Snh. VII, 6 (60b) המשתחוה he that prostrates himself (before an idol). Ib. 62a זיבח ... וה׳ וכ׳ if a person sacrificed, burnt incense, offered libation, and prostrated himself, all in one act. Yoma 69a כיון שראה ... וה׳ לפניו when he (king Alexander) saw Simon the righteous, he alighted from his chariot and threw himself down before him; מלך ... יִשְׁתַּחֲוֶה וכ׳ should a great king like thee prostrate himself before this Jew?; a. fr.

שְׁחֵי I ch. same, *to be bent, cower.* Targ. Ps. XXXV, 14. Targ. Job XXXVIII, 40 (not שחי); a. e.

שְׁחֵי II *to lie waste,* v. שְׁחֵי.

שִׁירְחִי, שֵׁירְחִי m. (שָׁחָה) *bend,* esp. בית הש׳ (or sub. בית) *arm-pit.* Neg. II, 4 כאורגת בעומדין לש׳ לִיד תרמנית (a woman is placed) in the position of a weaver at an upright loom, for the sake of examining the pit of the right arm; Sifra Thazr., Neg., Par. 3, ch. IV כמוסק בבית הש׳ in the position of one taking olives down, for examining the arm-pit; Lev. R. s. 15; Yalk. ib. 551. Snh. VII, 7 המדבר משחרו, v. פִּרְחוֹם II; Y. ib. 25c משיחרו. Naz. 58b; a. fr.—בית (אמת) הש׳, v. אַמָּה.—*Pl.* שְׁחָרִים, constr. שְׁחוֹרֵי, שׁוֹר׳. Pesik. B'shall., p. 87a תחת בית שְׁחוֹרֵיהֶם, v. בַּהוֹרִית; Midr. Till. to Ps. XVI שְׁחוֹרֵיהֶן; Yalk. Ps. 667; Cant. R. to II, 7 תחת שיחיהן (some ed. שיחתן, corr. acc.).

שְׁחָיָא, שְׁחִי׳ ch. same, 1) *bending, bowing the head.* Bets. 24a כל ... ומטי לה בחד ש׳ (Ar. שהיא) when one running after an animal gets it with one bend (the space being too small to allow an escape). Gitt. 70b (ref. to Mish. ib. VII, 1 והרכין) ודילמא ש׳ דלאו נקטירת maybe he was seized by spasms, making him bend his head in the way of one indicating dissent; ש׳ דהן הן making him bend in the way of one bowing the head in assent. Ib. ש׳ דסירוגין alternate spasms of the head accidentally corresponding to assent and dissent respectively.—2) *arm-pit.* Targ. Y. Deut. XXII, 5 (ed. Vien. שְׁחַיָּא, corr. acc.).—Y. Ter. VIII, 45d top אסור למיתן ... תחות ש׳ (not דלא מיתן) it is forbidden to put coins into the mouth ... or a loaf under the arm-pit; Y. Ab. Zar. II, 41a bot. בי ש׳. Y. Snh. VI, 23c הוה תחות שְׁחִיָּה וכ׳ had a loaf under his arm, and it fell down &c.

שְׁחִיטָה f. (b. h.; שָׁחַט II) *cutting the throat, slaughtering according to the Jewish ritual.* Sifra Tsav, ch. VIII, Par. 4 אין לשון ש׳ אלא משיכה by *shaḥaṭ* drawing (of the knife) is meant, v. שָׁחַט I. Hull. 9a כל טבח ... ש׳ אסור לאכול משְׁחִיטָתוֹ if a slaughterer does not know the rules of slaughtering, you dare not eat of what he has killed. Ib. הטבח ... לאחר הש׳ the slaughterer must examine the organs (v. סִרְמָן) after cutting. Ib. 20a אין ש׳ לעוף מן התורה the ritual cutting of a bird's throat is not Biblically ordained; ib.b יש ש׳ לעוף וכ׳ it is Biblically ordained; a. v. fr.—Ib. 17b, a. fr. בית הש׳ *the throat* (v. מַפְרֵיסָא).—שְׁחִיטַת קדשים (the slaughtering of sacrifices) *the treatise of Z'baḥim.* B. Mets. 109b.—שחיטת חולין (the slaughtering of secular animals) *the treatise of Ḥullin.*—*Pl.* שְׁחִיטוֹת. Lev. R. s. 22 (ref. to Lev. XVII, 3) ומה תל׳ ש׳ וכ׳ and why has the text the word *shaḥaṭ* twice?; a. e.

שְׁחִיָּא, v. שְׁחָיָא.

שַׁחְיָא, v. סַחְיָא.

שְׁחִיל, v. שְׁחַל.

שְׁחִין, v. שְׁחַן.

שְׁחִין m. (b. h.; שָׁחַן) *inflammation, boil, ulcer, skin-disease.* Gen. R. s. 41 כ״ד מיני ש׳, v. רָאָתָן. Ib. מוכה ש׳ afflicted with boils. Neg. I, 5, sq.; a. fr.

שְׁחִין ch. same; 1) *heat.* Targ. Is. XVIII, 4.—2) *sore, boil,* v. שְׁחָנָא.

שַׁחְיָנָא m. (שְׁחֵי) *swimmer.* Y. Shek. VI, 50a top (Bab. ed. שַׁחְוָנָא), v. סַחְיָא.

שְׁחִיפוּתָא, v. שַׁחֲפָתָא.

שְׁחִיקָה f. (שָׂחַק) *laughing.*—*Pl.* שְׁחִיקוֹת. Midr. Till. to Ps. II ארבע ש׳ הן four times laughing is used in connection with God; Yalk. ib. 620 שחוק (corr. acc.).

שְׁחִיקָה f. (שָׁחַק) *rubbing, pounding; pounded spices.* Y. Sabb. XIV, 14c אם הירה מחוסר ש׳ if it (the garlic which

was pounded) needed the pounding (in order to be available). Ib. I, 3[c] bot. חש׳ על concerning pounded spices (sold by gentiles); a. e.

שְׁחִיקוּתָא f. (preced.) *worn condition.* Targ. O. Lev. XIII, 55 (h. text קָרְחַת, q. v.).

שַׁחִיר, v. שָׁחוֹר II.

שְׁחִיתָא f. (שָׁחַת) *perversion, fault.* Targ. Ps. XVII, 3. Targ. Ruth IV, 22 (v. Dan. VI, 5 שְׁחִיתָה).—[Gitt. 69[b] Ar. some ed., v. שְׁחָתָא.]

שְׁחִיתָה f.; *pl.* שְׁחִיתוֹת (b. h.; שָׁחַת) *pits.* Yoma 10[a] כש׳... ששי שמשים he was named Sheshai (Num. XIII, 22), because he made the ground (on which he stepped) like pits; Yalk. Num. 743.—[Yalk. Prov. 961 בשחיתותו, read: בשחותו, quot. fr. Prov. XXVIII, 10.]

***שָׁחַל** I (cmp. שָׂחַק; Arab. *saḥala* decorticavit) *to rub off, peel.*

Pi. שִׁחֵל (cmp. פָּסַח *Hif.*) *to grow white, be frightened.* Ab. d'R. N., 2[nd] vers., ch. XLIII (ed. Schechter, p. 122) שחל שהכל מְשַׁחֲלִין לפניו the lion is called *shaḥal,* because all grow white before him; (Yalk. Prov. 959 שחל שָׁחָלִים לפניו because they tremble before him, prob. corrupt).

שָׁחַל II (v. חָלַל, חָלַל II; cmp. Assyr. סחל *to perforate,* Del. Assyr. Handw., p. 493) *to move in a hollow space, slip.*—*Part. pass.* מְשׁוּחָל a) *slipped.* Y. Sabb. XV, beg. 15[a] בחבל ש׳ היא מתני׳ the Mishnah speaks of a rope drawn through a loop (not knotted). Ib. חבל שהוא משוחל בפסיקיא וכ׳ if a looped rope be meant, (of which the Mishnah says,) 'you may tie up the broken rope with a *fascia,* but not with a rope, but R. Judah allows'—this would imply that the Rabbis do not allow it (and why should they not?).—b) v. שָׁחוּל.

Hif. הִשְׁחִיל *to pass through a hollow spaee* (חָלוֹן) *or groove; to slide.* Bets. 35[b] (ref. to Mish. V, 1 חד (משירלין) תני משירלין וחד תני מַשְׁחִילִין one reads *mashshilin* (fr. נָשַׁל), and another reads *mashḥilin,* you may let fruit slide down through an aperture in the roof (אֲרוּבָּה) &c.; מאן דתני משחילין וכ׳ he that reads *mashḥilin* is not wrong, for we read (Bekh. VI, 7) &c., v. שָׁחוּל. Y. ib. V, beg. 62[d] ... היה משחילין דרך חלון if there is an aperture in the roof, you may let the fruit down by the aperture. Y. Yoma II, 39[c] מַשְׁחִיל ותורם he lets the wood slide (down the altar), and then removes the ashes. Y. Kil. IX, end, 32[d] חוט שהשחילו במחט (not למחט) a thread which one threaded through the eye of a needle; Y. Sabb. VII, 10[c] bot. Midr. Till. to Ps. XVIII, 41 ה׳ עשו עצמו וכ׳ Esau threaded his way through and went into the cave; ib. ה׳ וצמ וכ׳ ed. Bub., v. צָפַף. Yalk. Ruth 606 שאלו השׁ׳ לה קללה אחת וכ׳ (later ed. והחזיל, corr. acc.) for, if he (Boaz) had let down a single curse on her (Ruth), how could I (David) have risen?; Pesik. Vayhi, p. 63[a] שאלו השאיל... מלמטן וכ׳ (corr. acc.) for, if he had let down on her a single curse from above ('below' euphem. for 'above') &c.; Pesik. R. s. 17 החזיל (corr. acc.); Ruth R. to III, 10 (s. 6, beg.) החיש לה (corr. acc.).—Part. pass. מְשׁוּחָל. Lev. R. s. 36 (ref. to Prov. XI, 21) ... שמ׳ מברן וזרע ... נמלט 'the seed of righteous men' that slips through between two righteous men (like Ahaz between a pious father and a pious son) escapes; (Y. Snh. X, 27[d] זרע שהוא מוטל וכ׳).

Pu. שׁוּחַל *to be looped;* part. מְשׁוּחָל, v. supra.

שְׁחַל, ch. same, 1) *to let slip; to draw out of.* Targ. O. Ex. II, 10 (Y. ed. Vien. שַׁחֲרִ׳ *Pa.*; h. text משה). Targ. I Chr. IV, 18.—Ber. 8[a] כמשחל בניתא וכ׳, v. בִּירְתָא II (perh. to be read: כמְשַׁחֵל *Pa.*).—2) *to discharge through pores, exude.* Yoma 78[a] דמישחל שָׁחֲלִיל it (the unglazed earthen vessel) lets the moisture ooze through.

שַׁחַל m. (b. h.; cmp. Assyr. *šaḥâlu* to cry) *lion.* Snh. 95[a]; Ab. d'R. N. XXXIX; ib., 2[nd] vers., ch. XLIII (ed. Schechter, p. 122) ש׳ שחכל משחלין וכ׳, v. שָׁחַל I.

שַׁחֲלָא ch. same. Targ. Prov. XXVI, 13. Targ. Ps. XVII, 12 (h. text כפיר); a. e.

שְׁחָלָא, v. שִׁירְחָלָא.

שְׁחָלַיָּא, שְׁחָלַיְרָא, שְׁחָלַיְרָה, v. next w.

שִׁי׳, שְׁחָלַיִם, שְׁחָלַיִים m. du. (or שְׁחָלִים *pl.*) (answering to λεπίδιον, cmp. שְׁחוֹלִית) a kind of *cress* or *pepperwort* (Lepidium sativum, v. Löw Pfl., p. 396). Maasr. IV, 5 השחלים. Tosef. Shebi. II, 9; Erub. 28[a]. Ber. 57[b]; Ab. Zar. 29[a]. Gitt. 57[a] כפר שיחלים... מן שחלירים the place was called K'far Shiḥlayim, because their support came from the traffic in cress; Y. Taan. IV, 69[a] bot. כפר שיחליא דחוון מרביין בניהון כאילין תחלוסריא (not בינידון) it was named K'far Shiḥlaya, because they reared their children as carefully as cress is cultivated; Lam. R. to II, 2 (Matt. K., reading באילין, they reared their children on cress-dishes). Ab. Zar. 30[b] חשחלים (Rashi השחליים) cress-dish (chopped cress mixed with wine or oil). Ib. 67[a] ...וכך הדו עושין וקורין אותן שיחליים (Ar. קדירת שחלים) and so they used to prepare it at Sepphoris on Fridays, and they called it cress-dish; Y. ib. V, 44[d] top וקורין אותו שחליא; a. e.—כפר שחליא (כפר שחליים) pr. n. pl. *K'far Shiḥlayim* (*Shiḥlaya*), a town in the mountains of Ephraim (King's Mountain); v. supra.

שַׁחֲלִיף, v. שַׁלְחֵף.

שַׁחֲלִית, v. שִׁלְיָא.

שַׁחֲלָנִית f. (שָׁחַל I) [*peeler,*] name of a kind of *locust.* Ḥull. 65[b] (Ms. M. השלחנית; Ms. R. 1 השלחין; Ms. R. 2 השוחלטת, read: גית...; Ms. R. 3 השיחְלָנִית, v. Rabb. D. S. a. l. note); Yalk. Lev. 537 השלחנית.

שְׁחֶלֶת f. (b. h.; שָׁחַל I) *onycha* (corresp. to Biblical צְפוֹרֶן). Ker. 6[b] (classed among the גידולי קרקע!).—[B. Bath. 74[b] ימה של ש׳ Ms. R., v. שִׁלְיָית.]

שָׁחַם (v. חָמַם, חום) *to be hot, dark-red.*—Part. pass. שָׁחוּם; f. שְׁחוּמָה. Pesik. R. s. 20 [read:] לפיכך ... שנופלים בגיהנם שאש של גיהנם ש׳ היא therefore did God create Maadim (the planet Mars), intimating that they shall be thrown into Gehenna, for the fire of Gehenna is glowing red (v. ed. Fr., p. 96[a], note 22).

שְׁחַם, שְׁחִים ch. same, *to be hot, dark, black.* Targ. Job XXX, 30 (h. text שחר).—Part. pass. שְׁחִים (v. שְׁחוּם); *pl.* שְׁחִימִין, שְׁחִימֵי. Targ. Y. Gen. II, 7. Targ. Job VI, 16 (h. text הקדרים).—B. Kam. 96[b] ש׳ ועבדינהו חדתי (Ms. M. שחמי) if the coins were black (tarnished), and he (who stole them) made them look new again; חדתי ועבדינהו ש׳ if they were new, and he made them black. Ab. Zar. 33[b] חני חצבי ש׳ וכ׳ the jugs of gentiles made of dark clay. Ḥull. 55[b] משיכלי שחי׳ Ms. M. (Ar. שחמי, ed. שירחומי) dark-glazed basins, opp. חיורי (opin. quoted in Rashi: *bronze* basins).

שְׁחַמָּא, שְׁחִי׳ m. (preced.) 1) (adj.) *dark, black.*—*Pl.* שְׁחַמֵּי, שְׁחִי׳, v. preced.—2) (noun) *blackness, black spot; tarnish.* B. Kam. 49[a] כל הימי דסליק ברה ש׳ לולד whenever he struck her so that the black mark (bruise) could be communicated to the embryo (excluding a blow on her hand or foot); Yalk. Ex. 335. B. Kam. 96[b] מידע ידיע שְׁחַמֵּירְהוּ (Ms. H. שְׁחַמֵּירְהוּ) (when he makes the coins which he blackened look new again,) their tarnish remains noticeable.

שְׁחַמְתִּית f. (preced. wds.) *reddish, dark-colored wheat.* B. Bath. V, 6 ש׳ ... ונמצאת לבנה if he sold wheat as dark-colored, and it is found to be white, as white, and it is found to be dark. Y. Naz. V, 54[a], v. אַגְרוּ. Y. Maas. Sh. IV, beg. 54[d] top שַׁמְחִית; Y. Ter. II, 41[d] top שמח׳; Y. Peah II, 17[a] שַׁמּוּחִית.

שָׁחַן (cmp. שחם) *to be hot, parched.* *Part. pass.* שָׁחוּן, f. שְׁחוּנָה (sub. ארץ) *parched, scabby soil.* Y. Yoma V, 42[c] top; Bab. ib. 53[b], a. e., v. בָּשַׁם.

Hif. הִשְׁחִין *to heat.* B. Kam. 82[a] משביע ומשחין וכ׳ it (garlic) satisfies, heats (the body) &c.

שְׁחִין, שְׂחִן ch. same (answering to h. חם, חמם) 1) *to be warm.* Targ. Is. XLIV, 15, sq. Targ. Koh. IV, 11. Targ. Job XXXVII, 17 Ms. (ed. מְשַׂחֲנִין, *Pa.*; ed. Wil. מִשְׂחַנִּין, corr. acc.).—2) *to heat, light a fire.* Arakh. 31[b] אנא קדים שָׂחִין נורא וכ׳ I lighted a fire (moved into my house) before thee.—3) (with על) *to hatch,* v. infra.

Pa. שַׂחֵן 1) *to heat.* Keth. 10[b]; Gitt. 70[a] מְשַׂחְנָן, v. שׁוּבָא. Y. Sabb. I, end, 4[b] מהו מיחזרתיה ומְשַׂחַנְתֵּיהּ is it permitted to put it back (into the oven) and keep it warm? Lev. R. s. 25 הרא ... ומְשַׂחֲנָא להון she (the mother hen) gathers them, and puts them under her wings, and keeps them warm.—2) *to hatch, sit over.* Targ. Jer. XVII, 11 (ed. Wil. מְשָׂחֵין, read: מְשַׂחֵין). Targ. Is. LIX, 5. Targ. Job XXXIX, 16 שַׂחֲנָא על בניא (Ms. תעיין בנהא; h. text הקשירת).

Ithpa. אִשְׂתַּחַן, *Ithpe.* אִשְׂתְּחַן *to be warmed, get warm.* Ib. XXXI, 20. Targ. Y. Deut. XXII, 11.

שְׁחָנָא, שְׁחִי׳ m. (preced.) 1) = h. שְׁחִין. Targ. O. Ex. IX, 9, sq. (O. ed. Berl. a. Y. שְׁחִין). Ib. 11. Targ. O. Deut. XXVIII, 27 (Y. II שׁוּחֲנָא; Y. I שִׁירְחֵנֵי *pl.*). Targ. Prov. XX, 30 (ed. Lag. a. oth. שׁוּחֲנֵי).—*Pl.* שְׁחָנֵי, שְׁחִי׳, שְׁחִדֵּי, v. supra.—2) (v. פְּחִישָׁא, כְּחִישָׁא) *the scab on the camel's back* from the friction and pressure of the load; trnsf. *heavy load.* Gen. R. s. 19, beg.; Sot. 13[b], a. e. לפום גמלא ש׳, v. גְּמָלָא I.

שָׁחַף (v. חָפַף II) *to rub, scrape, peel.*—*Part. pass.* שָׁחוּף a) *one whose genitals are wasted* (v. מָחוּי). Tosef. Bekh. V, 4 (expl. מרוח אשך, for which Bekh. VII, 5 שנמרחו אשכיו, v. מָרַח). Sot. 26[b]. Esth. R. to II, 3.—b) (cmp. חָסִיד) *reduced, lean, losing flesh.* Sifra B'ḥuck., Par. 2, ch. IV (ref. to שחפת, Lev. XXVI, 16) או עתים שהוא ש׳ וכ׳ or at times one becomes reduced in flesh, but feels comfortable &c.; Yalk. Lev. 673 נשתוק (corr. acc.).—Yalk. Gen. 146 שְׁחוּפִים, v. סָבַם.—*c) f. שְׁחוּפָה; *pl.* שְׁחוּפוֹת *of indistinct color, gray (wool),* opp. לבנות. Ḥull. XI, 2 (135[a]; ib. 136[b] (Ms. R. 2 סחופות; Ms. R. 1, a. Ar. טחופות, v. טָחַם).

Nif. נִשְׁחַף *to become reduced.* Sifra l. c. (ref. to שחפת, v. supra) יש לך אדם ... שהוא נ׳ (not וכי יש) sometimes a person is sick in bed, yet his flesh is preserved: therefore the text says, 'and consumption', which means that he is wasting away; Yalk. Lev. l. c.

שְׁחַף I ch., *Pa.* שַׂחֵף same, *to scrape, dredge, clean.* M. Kat. 4[b] לשַׂחוּפֵי נהרא (Ms. M. לסַחוּפֵי) to dredge a canal.

שְׁחַף II (preced.) [*to scrape, sweep,*] *to move, crawl.* Targ. Koh. I, 5 (of the sun, cmp. נָסַר; h. text שאף). Targ. Y. Gen. III, 14 שָׂחִיף Ar. (ed. מטריל). Targ. Y. II Lev. XI, 42.—[Nidd. 26[a] משחיף Ar., v. שָׁלַח.]

שַׂחְפָּא I, שַׂחְפָּא שַׂ׳ m., צִפֳּר שַׂ׳ (= b. h. שַׂחַף; שְׁחַף I) name of an unclean bird, supposed to be *sea-mew.* Targ. Lev. XI, 16; Targ. Deut. XIV, 15.

שַׂחְפָּא II m. (שְׁחַף I) *rubbish.*—*Pl.* שַׂחְפֵי. Sabb. 110[a] ש׳ דקניא Ms. O. a. Ar. (ed. only ש׳) refuse of reeds.

שַׂחַפְתָּא, v. שַׂחֲפָתָא.

שַׂחֲפַת f. (b. h.; שָׂחַף) *wasting away, consumption.* Sifra B'ḥuck. Par. 2, ch. IV, a. e., v. שָׂחַף.

שַׂחֲפָתָא ch. same. Targ. O. Lev. XXVI, 16 (ed. Vien. שַׂחְפוּתָא; Y. שַׂחְרִיפוּתָא); Targ. O. Deut. XXVIII, 22 (Y. שַׂחְפוּתָא).

שָׂחַץ (v. חָצַץ II) 1) *to divide, tear.* Ab. d'R. N., 2[nd] vers., ch. XLIII (ed. Schechter, p. 122) שחץ שהוא שׂוֹחֵץ בפיו the lion is called *shaḥats,* because he tears with his mouth; Yalk. Prov. 959 שהוא מְשַׂחֵץ בשיניו (*Pi.*).—2) *to divide off, separate.*—Part. pass. שָׂחוּץ; *pl.* שְׂחוּצִים, שְׂחוּצִין a) *separate, proud, aristocratic.* Y. Sabb. VI, 8[a] top ש׳ מותר ... והאיש but a man is allowed (to wear those ornaments which a woman is forbidden to wear on the Sabbath), because he is not ostentatious (and will not take them off to show them), v. שַׂחֲצָנִית. Cant. R. to IV, 8 (ref. to אריות ib.) מה האריה חזה ש׳ ... וגבורים וכ׳ (strike out וגבורים) as the lion is proud (keeping for himself), so were Sihon and Og proud (selfish) ... they did not come to each other's rescue; Yalk. ib. 988 מה האריה חזה שחק (corr. acc.).—b) [*that which is to be kept off,* cmp. רחק,] *obscene.* Yalk. Is. 264 אנשי ... ש׳ הרו the men of Jerusalem were obscene, v. שַׂחַץ I.

Pi. שִׂחֵץ same, v. supra.

Hithpa. הִשְׂתַּחֲצִין *to separate one's self, be exclusive, lofty.* Sifré Num. 131 מלכות זו מתגאה ומִשְׂתַּחֲצַת וכ׳ this proud and overweening government has only four provinces worthy of an empire &c.; Yalk. Num. 771; Yalk. Deut. 809. Ab. d'R. N. l. c. [read:] שחץ שהוא מִשְׂתַּחֲץ the lion is called *shaḥats*, because he is proud.

שָׂחָץ m. (preced.) *aristocratic, proud, vainglorious, pompous.* Pesik. Par., p. 40[a] אית לך למימר ... שהיה ש׳ will you say of that righteous man (Simeon the high priest) that he was vainglorious?; Y. Shek. IV, 48[a] bot. שִׂיחֵץ היה.—*Pl.* שְׂחָצִים. Pesik. l. c. היו וכולם ש׳ and all of them (those high priests that made such a display) were ostentatious people, v. שַׂחֲצִית. Lev. R. s. 20 היו ש׳ they (Nadab and Abihu) were aristocratic (deeming no woman noble enough for them); Midr. Till. to Ps. LXXVIII, 63 שַׂחֲצָנִין (ed. Bub. שקרנין, corr. acc.); Yalk. ib. 822 שְׂחָצִין.

שַׂחַץ I m. (v. שָׂחַץ, part. pass.) 1) [*separation,*] *obscenity, abomination, disgrace.* Sabb. 62[b] אנשי ... אנשי ש׳ היו the men of Jerusalem were lovers of obscene talk; (Yalk. Is. 264 שחוצים). Pes. 3[b] פסול ש׳ (they found in him) obscenity which made him unworthy of the priesthood; (Rashi: *pride*). Tanḥ. Vaëra 9; Ex. R. s. 8 לך ועשה מי שעשה עצמו אלוה ש׳ בעולם go and make him that made himself a god an abomination in the world; ib. ... וכן נעשה ש׳ בעולם and so Sennacherib prided himself, and became an abomination &c. Ib. ... אני ממלא ומראה שַׂחֲצוֹ לבריות I fill the upper and the lower regions with him (his repute), and let people see his disgrace; Tanḥ. l. c. שבחן (corr. acc.). Ib. הקב״ה מראה ש׳ וכ׳ the Lord shows all men the disgrace of the proud; a. e.—*Pl.* שְׂחָצִים. Ib. (ref. to Job XLI, 26 (בני שחץ) אלו הגיורות ... ש׳ בעולם this means the proud that make themselves gods: the Lord makes them abominations in the world.—2) (b. h.) *pride,* v. supra.

שַׂחַץ II m. (b. h., Job XXVIII, 8 בני ש׳ שָׁחַץ) [*tearer,* or *proud,*] surname of *lion.* Ab. d'R. N. ch. XXXIX; sec. Vers., ch. XLIII (ed. Schechter); Yalk. Prov. 959, v. שָׂחַץ.

שַׂחְצָא ch. same. Targ. Ps. XVII, 12 Regia (ed. שחלא).

שַׂחֲצִית f. (v. שָׂחַץ) *ostentatiousness.* Y. Shek. IV, 48[a] גדולה היתה וכ׳ ש׳ there was great love of display among the sons of the high priests.

שַׂחֲצָן m., v. שָׂחַץ.

שַׂחֲצָנִית f. (preced.) *loving display, vain.*—*Pl.* ע״ר שהנשים ש׳ והיא מתרתן וכ׳ שַׂחֲצָנִיּוֹת. Y. Sabb. VI, 7[d] because women like display, and one might untie them (those ornaments, to show them) to their neighbors, and in forgetfulness walk with them &c.

סָחַק, שָׂחַק (b. h.; interch. with צָחַק q. v.) *to be bright; to laugh, jest, play.* Tosef. B. Kam. II, 2 ס׳ בין הבקר וכ׳ ed. Zuck. (Var. צחבין, צחבין, read: צחק בין) if he (the ox) sported among the herd three times (doing no harm). Deut. R. s. 3, end ראה ... שׂוֹחֶקֶת לעבד the king saw her smile at one of his servants. Y. Kidd. III, 63[d] מימי לא ש׳ וכ׳ never did a person have his sport with me, except this man. Tanḥ. Naso 5 לְשָׂחוֹק ... באותו שבפנים שָׂחַקְתָּ אבל thou didst fool him (the watchman) that was inside, but thou canst not fool me. Der. Er. Zuṭṭa ch. V ולא בוכה בין השׂוֹחֲקִים ולא שׂוֹחֵק וכ׳ nor should one weep among those who laugh, nor laugh among those who weep; a fr.—Trnsf. (of fingers) *to be spread,* opp. עצב. Succ. 7[a] טפח שוחק (Ms. M. a. Ar. ס׳); Erub. 3[b] שׂוֹחֲקוֹת, v. אַמָּה; a. e.

Pi. שִׂחֵק, ס׳ same. Tanḥ. l. c. באישך את מְשַׂחֶקֶת וכ׳ thou canst fool thy husband, but thou canst not fool me. Ib. ואני יושב וּמְשַׂחֵק על וכ׳ but I sit laughing at my creatures. Tosef. Keth. IX, 2 מְסַחֵק הוא בה ed. Zuck. (Var. מְצַ׳) he may laugh at her (and take the sham sale seriously); (Keth. 79[a] רצה מצחק), v. פִּיסְטִין. Tanḥ. Noah 5 והיו משחקין ממנו they laughed at him (Noah). Ber. 7[b], a. e. השעה משחקת לו the hour smiles on him, i. e. he is in luck; a. fr.

Hif. הַשְׂחִיק *to cause to laugh, lead to sport.* Gen. R. s. 22 אם בא ... להַשְׂחִיקְךָ שמחהו וכ׳ if thy inclination comes to incite thee to merriment, rejoice it with words of the Law; Yalk. Is. 296.

שְׂחַק, v. שְׂחוֹק.

שָׂחַק (b. h.) *to rub, grind, pound.* Midr. Till. to Ps. XVIII ולמה ... שחקים שהן שׂוֹחֲקִין אלו באלו why are the clouds named *sh'ḥakim?* Because they rub against one another. Gen. R. s. 13, a. e., v. שָׂחַק II. Bets. II, 8 שוחקין את הפלפלין וכ׳ you may grind pepper on the pepper-mill (on the Holy Day). Y. Ber. VI, 10[a] top שָׂחָקָן וכ׳ if he mashed them (the turnips), he must say the benediction &c., opp. אם בעיניהן if they are in their natural shape; a. fr.—[Yalk. Cant. 988 שחק, v. שָׂחַץ.]—*Part. pass.* שָׂחוּק; f. שְׂחוּקָה; *pl.* שְׂחוּקִים, שְׂחוּקִין, שְׂחוּקוֹת; a) *ground, pounded, mashed.* Y. Ber. l. c. ויין לאו ש׳ הוא is wine not a product gained by pounding?; ib. ופת לאו ש׳ היא is not bread a product &c.?; ib. שאר ... אע״פ שש׳ הן וכ׳ all other things, although produced by pounding (like olive-oil &c.) are ritually treated as if in their natural state; a. e.—*b*) (cmp. שָׂחַף) *lean, meagre.* Y. Dem. II, beg. 22[b] שחוקה היא (R. S. to Dem. II, 1 שְׂחִיקָא ch.) the fig of Bozrah is stunted.

Pi. שִׂחֵק 1) same; *part. pass.* מְשׂוּחָק; *pl.* מְשׂוּחָקִים, מְשׂוּחָקִין *rubbed, worn-out, threadbare.* Tosef. Men. I, 8; Zeb. 18[a], v. רָשַׁל; ib.[b]; a. e.—2) *to curse the memory of a person,* v. next w.

Nif. נִשְׂחַק *to be ground.* Ab. d'R. N. ch. I נִשְׂחֲקוּ עצמותיו his bones were ground, i. e. his memory is cursed, v. next w.

שְׂחַק ch. same. Targ. O. Ex. XXX, 36.—Y. Sabb. VII, 10[a] bot. ההן דש׳ תומא he that grinds garlic. Ib.[b] bot. B. Bath. 146[a] שַׂחֲקֵי, v. מַרְגְּנִיתָא; a. fr.—Midr. Sam. ch. I, v. infra.—Part. pass. שְׂחִיק.—ש׳ טמיא, v. טְמֵיא; (in Hebr. dict.) ש׳ עצמות. Gen. R. s. 49, beg.; a. e.—Y. Sabb. VI, 8[a] top הווה רגליה שחקה (read: שְׂחִיקָא) his foot was sore from rubbing.—Y. Dem. II, beg. 22[b] שחיקא (R. S. to Dem. II, 1), v. שָׂחַק.

Pa. שִׁחֵק *to mention the name of a dead person with the imprecation* שחיק טמיא (his bones be ground), *to curse.* Lev. R. s. 32, end מדכרין ומְשַׁחְקִין there are those whose names are mentioned with a curse, opp. ומניחין, v. נוּחַ h.; Yalk. Ex. 411 (Hebr.) מזכירין ומְשַׁחֲקִים; Tanḥ. Vayaḳhel 4; Ex. R. s. 48 (mixed dict.) מדכרין ומשחקים; Midr. Sam. ch. I וּשְׁחָקִין (*Pe.*).

שַׁחַק I m. (preced.), *pl.* שְׁחָקִין, שְׁחָקִים *worn garments, thin clothes.* Sifra Thazr., Neg., Par. 4, ch. XV בקרחתו אלו הש' 'in its baldness' (Lev. XIII, 55), that means old clothes (whose nap is worn off). Keth. V, 8 אין נותנין לה ... ולא ש' וכ' we must not give her new garments for summer and worn-out (thin) garments for winter; ib. והש' שלה and the discarded garments remain hers; v. בְּלָאוֹת. Zeb. 18[b]; a. e.

שַׁחַק II m. (b. h.; שָׁחַק) [*dust,*]; *pl.* שְׁחָקִים *clouds, heaven, sh'ḥaḳim,* name of one of the seven heavens. Ḥag. 12[b] ש' שבו רחיים וכ' it is named *sh'ḥaḳim,* for in it stands a mill and grinds manna for the righteous. Gen. R. s. 13 למה ... ש' שחן שוחקין וכ' why are they (the clouds) called *sh'ḥaḳim?* Because they grind the water ... like a stomach (grinding the food); Tanḥ. Mick. 1; Koh. R. to I, 7. Ib. אירכן ... בש', v. נָזַל. Midr. Till. to Ps. XVIII, v. שָׁחַק; a. e.

שַׁחֲקָא, שַׁחֲקָא ch. same. Targ. Ps. LXXXIX, 38.—*Pl.* שַׁחֲקֵי, שַׁחֲקִין, שַׁחֲקָיָא. Ib. 7 (ed. Wil. שַׁחֲקֵי). Ib. LXXVII, 18. Targ. Job XXXVI, 28; a. e.

שַׁחֲקָא I f., *pl.* שַׁחֲקָן = h. שַׁחַק I, *old garments.* Targ. Jer. XXXVIII, 11, sq.

שַׁחֲקָא II m., *pl.* שַׁחֲקֵי 1) same. Nidd. 17[a] ש' דכיתנא הא בחדתי והא בש' in the one case it means new linen, in the other, old linen; a. e.—2) *toils.* Targ. Prov. XXXI, 7 (h. text עמל).

שָׁחַר I (b. h.; cmp. חָרַר I) *to break through, dig; to search, seek.* Midr. Till. to Ps. CXIX, 9 ששוקדים ושׁוֹחֲרִים וכ' they watch, and search, and investigate &c.

Hif. הִשְׁחִיר *to pass through a cavity* or *a groove.* Bets. 35[b] (ref. to Mish. ib. V, 1 מַשְׁחִירִין וכ' ומאן דתני nor is he wrong who reads *mashḥirin* (in place of מְשִׁילִין, referring for evidence to השחור, v. שָׁחוֹר II).

Pi. שִׁחֵר (cmp. פָּרָה) *to choose, select.* Gen. R. s. 39 שְׁחַרְתִּיךְ לִי, v. רָחֵם; Yalk. Ps. 869.

שְׁחַר ch. same, *to search, inquire.* Targ. Is. VIII, 20.

שָׁחַר II (b. h.; cmp. חָרַר III) *to be charred, black.*—V. שָׁחוֹר I.

Hif. הִשְׁחִיר 1) *to blacken.* Y. Ḥag. II, 77[d] הִשְׁחִירוּ פניהן וכ' they made their faces as black as the bottom of a pot, i. e. they ruined their reputation. Sabb. 152[a] (ref. to Koh. XI, 10) דברים ... מַשְׁחִירִים וכ' certain things which a man does in his young days make his face look black (sickly) in his old age; a. e.—2) *to become black.* Y. Bets. II, end, 61[d] הִשְׁחִירוּ שיניו וכ' his teeth were black from fasting; Y. Sabb. V, end, 7[c]; Ḥag. 22[b] הוּשְׁחֲרוּ שיניו (Hof.; Ms. M. פניו). Ex. R. s. 1 (play on אשחור, II Chr. I, 24) שהָשְׁחִירוּ פניו בתענוית his face was black from fasting. Y. Shebi. VI, 36[d] bot. מכיון שה' as soon as it (the onion in the ground) gets black. Y. Snh. VIII, beg. 26[a] הִשְׁחִירָה הקדרה, v. בָּשַׁל; a. e.

Hof. הוּשְׁחַר *to become black,* v. supra.

שְׁחַר ch. same.

Af. אַשְׁחַר *to get black.* Succ. 33[b] דאַשְׁחוּר ארמית when did they (the berries on the myrtle branch) become black?

Pa. שַׁחֵר *to blacken.* B. Mets. 117[b] דקא"ל קא מְשַׁחֲרַת לי לכותלאי Ms. M. (differ. in ed., v. שַׁחְרוּרִיתָא) he may say to him, thou wilt make my wall black (by living in my house).—Part. pass. מְשַׁחַר; f. מְשַׁחֲרָא; *pl.* מְשַׁחֲרֵי, מְשַׁחֲרָן. Yoma 28[b] מכי מש' כוחלי when the walls begin to grow dark (are no longer shone upon by the sun), v. כּוֹחְלָא. Ber. 28[a] דמש' ... חזנהו he saw that the walls of his room were sooty. Lam. R. to I, 1 ריבתי (8 חד מאת') רישיה גריע ומְשַׁחֲרִין אפוי (not ושיחרור) his head shaved, and his face blackened; a. e.

שָׁחַר III, *Hif.* הִשְׁחִיר (denom. of שַׁחַר) *to be early in doing; to get up early.* Lev. R. s. 19, beg. מי שמַשְׁחִיר וכ', v. עָרַב II. Midr. Sam. ch. V והעריב בהן ע"י שה' because he was engaged in their study early and late; a. e.

Pi. שִׁחֵר (b. h.) same, *to do a thing early* or *diligently.* Ex. R. s. 1 (ref. to Prov. XIII, 24) לפי ששִׁחֲרוֹ מוסר וכ' because he corrected him betimes (or earnestly), he loved him. Ib. הית יצחק מְשַׁחֵר מוסר ליעקב וכ' Isaac trained Jacob &c.

שְׁחַר ch. same. Ex. R. s. 47 למדו תורה דְשַׁחֲרִין ודקרין בלילה (ed. Wil. דְשַׁחֲרִין, some ed. דְשַׁיְחֲרִין) learn the Law from those who get up early (to study), and who read (teach) by night, opp. אִרְמַטִּין q. v.

Pa. שַׁחֵר same. Targ. Is. XXIX, 20 (h. text שקד).

שְׁחַר IV (cmp. שחרר, v. חרם), *Pa.* שַׁחֵר [*to declare a thing or man free, ownerless property,*] *to confiscate, press into public service.* Targ. O. Num. XVI, 15 שָׁחֲרִית ed. Berl. (Mss. שָׁחֲרִית, שָׁחֲרִי, v. Berl. O. II, p. 42; Y. I שָׁחֲרִית). Targ. I Sam. XII, 3.—Ber. 56[a] חזית דְמְשַׁחֲרֵי לך פרסאי וכ' (Ms. M. דמשחדי, corr. acc.) thou shalt see in thy dream that the Parthians press thee into service &c. Ib. דמשחדי Ms. M. (corr. acc.; ed. אתו רומאי ושבו לך).—*Part. pass. Pe.* שָׁחִיר; f. שְׁחִירְתָּא *sent abroad.* Targ. Hos. VII, 11 דאיתנסבן בנהא כיונה ש' ed. Lag. (ed. שְׁרִיחָתָא, q. v.) as a dove sent abroad when her young were taken away (h. text פותה, v. Midr. Till. to Ps. LXXXIV).

שַׁחַר m. (b. h.; שָׁחַר I, cmp. בֹּקֶר) *morning dawn, early morning.* Ber. IV, 1 תפלת הש' the morning prayer. Ib. I, 4 בש' מברך וכ' when reading the Sh'm'a in the morning prayer, you recite two benedictions &c. Tam. IV, 1 של ש' (sub. תמיד) the daily offering of the morning; a. v. fr.—עמוד הש', v. עָמַד. אירת הש', v. אֲיָלֶת.—*Pl.* שְׁחָרִין, v. שַׁחֲרִית.

שַׁחֲרָא, שַׁחֲרָה ch. same. Targ. Y. II Gen. XIX, 15;

XXXII, 27.—Y. Ber. I, 2d, v. עוּר I ch.; Pesik. Vayhi, p. 63a; Pesik. R. s. 17 ש' לא עוררתני (*fem.*); Midr. Till. to Ps. LVII, 9 ed. Bub.; Lam. R. to II, 18; a. e.

שְׁחָרוּרָא, שְׁחָרוּרָה, v. sub שִׁיחָה.

שַׁחֲרוּרִין, v. שְׁחוֹרָא.

שַׁחֲרוּרִית f. (שָׁחַר II) *blackness, ugliness.* Taan. 23b תחזור חנה לשַׁחֲרוּרִיתָהּ וכ' may Hannah become ugly again, and she did so.

שַׁחֲרוּרִיתָא ch. same. B. Kam. 20b משום ש' דאשייתא because the walls get black (when people live in the house). B. Mets. 117b משום דאיכא ש' (Ms. H. שְׁחַרְחָא דאשיתא); differ. in Ms. M., v. שָׁחַר II) because there is a claim in the case for the blackening of the walls.

שחרות, Num. R. s. 10[8] מחוך הש' quot. in Levy Talm. Dict., read הִשְׁפָּרוּת.

שְׁחַרְחֲרוּת f. (v. preced. arts.) *blackness;* trnsf. *sinfulness.* Cant. R. to I, 6 אל תראוני בשְׁחַרְחֲרוּתִי look not at me in my sinfulness (do not exaggerate my faults).

שַׁחֲרִית f. (שַׁחַר) *morning time.* Ber. I, 2 (9b) ...מאימתי בש' (Y. ed. Ms. M. בְּשָׁחֲרִין; v. Rabb. D. S. a. l. note) from what time may we read the Sh'm'a in the morning?; Tosef. ib. I, 2 בשחרין; a. fr.—פת ש', v. פַּת.—טובלי ש', v. טָבַל I.

שִׁי', שִׁחֲרֵר (חָרַר II) *to set free, emancipate.* Y. Yeb. VIII, 8a top שִׁיחָרְרוֹ מְשׁוֹחָרָר...העושה עבדו if a man mortgages his slave and then sells him, he is not sold; if he sets him free, he is free. Gitt. IV, 4 עבד...ושחררו וכ' if a master mortgages his slave and sets him free..., we force the mortgagee to make him a freedman, but he (the slave) writes a note on his value; ib. אינו כותב אלא מְשַׁחְרְרוֹ none but him who set him free has to write the note of indebtedness. Ib. 40b מי שחררו which of them (the mortgager or the mortgagee) set him free? Ber. 47b ש' עבדו וכ' declared his slave free and made him serve to complete the number of ten persons (required for prayers). Ib., a. e. כל המְשַׁחְרֵר עבדו וכ' whoever sets his slave free, violates a positive command; a. fr.—Part. pass. מְשׁוֹחָרָר; f. מְשׁוֹחֶרֶת, מְשׁוֹחֲרֶרֶת &c. Gitt. IV, 4; Y. Yeb. l. c., v. supra; a. fr.—Ib. VIII, 9c top (play on שִׁחוּרִים, I Chr. VIII, 8) זה בועז שהיה מש' מן וכ' that is Boaz who was free from sins; Ruth R. to I, 21 (Par. 4); (Yalk. Chr. 1077 שנשתחרר).

Hithpa. הִשְׁתַּחְרֵר, *Nithpa.* נִשְׁתַּחְרֵר *to be set free.* Yalk. l. c. Keth. III, 1 שנִשְׁתַּחְרְרוּ who were set free. Gitt. 43a ונִשְׁתַּחְרְרָה...חצויה a woman that is half a slave and half free, who was betrothed to R., and then was set entirely free &c.; a. fr.

שַׁחְרֵר ch. same. Targ. Y. Gen. XXX, 4; 9.

Ithpa. אִשְׁתַּחְרֵר *to be set free.* Targ. Y. Ex. XXI, 7.

שְׁחַרְחָא, v. שַׁחֲרוּרִיתָא.

שָׁחַח (b. h.) *to be low, bent.*

Pi. שִׁחַח (cmp. חָבַל) *to pervert, ruin, do harm.* Ex. R. s. 8 ש' לנפשו he did harm to himself; a. e.—Ab. d. R. N. ch. I, end לְשַׁחֲתוֹ...וירדו ed. Schechter (ed. לשרתו, corr. acc.) and the ministering angels came down to destroy him (Adam). Kidd. 24b (ref. to Ex. XXI, 26) עד שירתכוין לְשַׁחֲתָהּ when he intended to destroy it. Naz. 4b לְשַׁחֵת, v. שָׁעַר; a. e.

Hif. הִשְׁחִית 1) same. Ex. R. l. c. ה' לנפשו, v. supra. Tanh. Tol'd. 6 לַהַשְׁחִירתוֹ...לילך to go to Nabal to ruin him; a. fr.—Esp. בַּל תַּשְׁחִית (v. בַּל) *the law forbidding to ruin anything wantonly* (derived from Deut. XX, 19). Sabb. 129a וזה קעבר מר משום בל ת' in doing so, do you not disregard the law which forbids wilful destruction? בל ת' דגופאי עדיף לי not to do injury to myself is a higher duty to me; ib. 140b; a. fr.—2) *to commit a nuisance.* Y. Succ. V, 55c (play on משתחוים, Ez. VIII, 16) [read:] שהיו משחחוים לחמה ומַשְׁחִיתִים they prostrated themselves in worship of the sun, and committed nuisance towards the Temple (v. Bab. ib. 53b; Yoma 77a).

שְׁחַת ch. same; *part. pass.* שְׁחִיתָא *mutilated.* Targ. Y. Lev. XXII, 24 (h. text נתוק).

שַׁחַת I f. (b. h.; שׁוּחַ) *pit, grave.* Pesik. R. s. 10 (ref. to Ps. LXXV, 8) זה שהשפיל לישראל לבאר ש' וכ' as *zeh* (Neh. IX, 18) brought Israel down to the lowest pit, so did *zeh* (Ex. XXX, 13) lift it up &c.; a. e.

שַׁחַת II f. (preced.) *low growth, corn in its earliest stage* used instead of grass. Peah II, 1 הקוצר לש' he who cuts young corn to be used as fodder; Tosef. ib. I, 8. Men. X, 8 (71a) קוצר לש' ומאכיל לבהמה (Bab. ed. מאכל, corr. acc.) one may cut barley as *shaḥath* and give it to the cattle (before the ʿOmer has been offered); Tosef. ib. X, 32 קוצר לש' עד שלא וכ' as to cutting barley for fodder: before it has approached maturity by one third, one may begin &c. Men. 71b כל לש' לא וכ' whatever is for fodder is not considered as harvesting. Sabb. XXIV, 2. Kidd. 62b; a. e.

שִׁי', שְׁחָא 1) same. Targ. Am. VII, 1 (h. text גֵּזִי).—2) *trouble in the lower extremities, piles* (or *worms*). Gitt. 69b לשי' Ar. ed. Koh. (oth. ed. Ar. לשח', לשחי'; Talm. ed. לרוּשְׁחָא).

שַׁחֲחָא f. 1) = h. שַׁחַת I, *pit.* Targ. Ps. XCIV, 13 Ms. (ed. שוחה).—2) *arm-pit,* v. שְׁחָאתָא.

שָׁט, v. שׁוּט.

שְׁטָא, v. שְׁטֵי.

שְׁטָא, v. שָׁטֵי.

שְׁטָא, שִׁטָּה, v. sub שִׁיט.

שָׁטָה, v. שׁטי.

שָׁטָה, v. שׁטי.

שָׁטַח, v. שָׁטִיחַ.

שָׁטוּחַ m. (שָׁטַח) 1) *washed,* v. שָׁטַח.—2) *carried away* by passion, *dissolute.* Sabb. 152a, v. זִימָּה I; a. e.—*Pl.* שָׁטוּפִין. Num. R. s. 20[22] יש צנועין ויש ש' בזמה some springs raise chaste men, and some, dissolute men. Koh. R. to I, 13 עסוקין וש' בגזל passionately addicted to robbery; a. e.

שְׁטוֹף m. (שְׁטַף) *rapidity;* (adv.) *rapidly.* Targ. Jer. XII, 5.

שְׁטוּפָא, v. שְׁטָפָא.

שְׁטוּת f. (שָׁטָה) *madness; folly.* Num. R. s. 9[6] (ref. to Num. V, 12) תשטה תשטה כתיב בשין ... עד שיכנס בה רוח ש' (not בה חש'...) it is written with Shin so that you may read *thishteh,* to intimate that a woman will not go astray, unless the spirit of insanity has entered into her; Sot. 3[a] אין אדם עובר עבירה ... רוח ש' no man sins unless &c. Midr. Till. to Ps. IX, v. מוֹרָא II. Y. Naz. IX, 57[d] ... אדיין עומד בשְׁטוּתוֹ Bar P. still insists upon his foolish opinion. Bekh. 5[b] (play on שטים, Num. XXV, 1) שנתעסקו בדברי ש' they were engaged in foolish things; Snh. 106[a]. Midr. Till. to Ps. XXXIV (ref. to Koh. III, 11) כל מה ... אבל הש' וכ' whatever thou hast made, thou hast made well, but insanity, which thou hast created, of what avail is it before thee?; a. fr.

שְׁטוּתָא ch. 1) same. Targ. Koh. II, 3. Ib. 13. Targ. Y. Num. XXV, 1 (v. preced.); a. fr.—Sabb. 121[b]; v. שַׁטָּרָא. Lev. R. s. 16, end הדר שטיא לאורח שְׁטוּתֵיהּ the fool will go back to his foolish way (with ref. to Prov. XXVI, 11). Keth. 17[a], v. שׁוֹטְרָתָא; a. fr.—2) (v. שוּט II) *contempt.* Targ. Prov. XII, 8.—V. שַׁטְרוּתָא.

שְׁטַח (b. h.) *to spread, stretch.* Sabb. XXII, 4 שׁוֹטָחָן בחמה he may spread them (to dry) in the sun. Bets. 11[a] שוטחן ברוח וכ' he may spread them in the air on pins; a. fr.—Part. pass. שָׁטוּחַ; f. שְׁטוּחָה &c. Ruth R. to IV, 12 (ref. to Gen. XXI, 25) שהיה רצחק ש' כאן וכ' Isaac was stretched out (prostrated in prayer) on one side, and Rebekah on the other; Gen. R. s. 63; Yalk. ib. 110; Yalk. Ruth 608. Tosef. Toh. IX, 10 כלים שְׁטוּחִין וכ' garments which are spread (hung up) ... higher than ten handbreadths; a. e.

Hithpa. הִשְׁתַּטַּח, *Nithpa.* נִשְׁתַּטַּח *to prostrate one's self.* Ḥag. 22[b] הלך ... ונ' על קברי וכ' R. J. went and prostrated himself on the graves of &c. Midr. Till. to Ps. XVIII, 2 [read:] ומשתחוין ... ורץ (ed. Bub. משתחוין) ומִשְׁתַּטְּחִין ונופלין על פניהם וכ' and they alighted from their horses and threw themselves down and fell upon their faces &c.; Yalk. Sam. 133. Midr. Till. to Ps. II, 1 מִשְׁתַּטֵּחַ ... וכיון שמגיע but when the wave reaches the shore of the sea, it prostrates itself before the sand; (Yalk. Is. 350 כורע); a. fr.

שְׁטַח, שְׁטַדַּח ch. same. Targ. Num. XI, 32 (O. ed. Berl. שַׁטְחוּ *Pa.*; ed. Vien. O. שחטו, corr. acc.). Targ. Is. XXXVIII, 21 Regia (ed. ירשורטון; ed. Lag. וישירטון, Var. וישרטון; h. text מרח). Targ. Jer. VIII, 2; a. e.—Bets. 11[b] מה לי למְשַׁטְּחִינְהוּ וכ' what difference is there between spreading the hides (on the Holy Day) and salting them? Y. Sabb. VII, 10[a] bot., v. מסבסלה; a. e.—Ruth R. to I, 17 ובתר ... אנן שַׁטְחִין (שַׁטְחוּן) קלילה וכ' after the festival we shall spread the report of it (the precious stone), and whatever price it may fetch &c.

Af. אַשְׁטַח same. Targ. Job XII, 23.

Pa. שַׁטַּח same, v. supra.

Ithpa. אִשְׁתַּטַּח, *Ithpe.* אִשְׁתְּטַח *to prostrate one's self.* Targ. Y. I Gen. XVII, 17 Ar. (ed. נפל). Targ. Deut. IX, 25. Targ. Jer. IV, 31; a. fr.—B. Mets. 85[b] אִשְׁתַּטַּחְ אמערתיה I prostrated myself over his (Elijah's) burial cave.

שְׁטַח, שְׁטַדַּח, v. סְטַח.

שְׁטָא, שְׁטַדָּא, v. סְטֵי.

שְׁטֵי, שְׁטַדַּח (cmp. סְטָה) [*to go astray,*] *to be demented, foolish.* V. שׁוֹטֶה.

Nif. נִשְׁטֵי, *Hithpa.* הִשְׁתַּטֵּי, *Nithpa.* נִשְׁתַּטֵּי 1) *to become demented.* Tosef. B. Kam. IV, 4 שניִשְׁטוּ בעליו ed. Zuck. (Var. שנִשְׁתַּטּוּ) whose owner became insane; B. Kam. 39[b]. Yeb. XIV, 1 נִשְׁתַּטֵּית וכ' if the wife becomes insane, he cannot divorce her; נ' וכ' if he becomes insane, he can never divorce her; a. fr.—2) *to be mad; to rage, be impassioned.* Num. R. s. 20[23] הית נִשְׁטֵי אחריה וכ' he was mad with passion for her, as we read (Hos. IV, 11) &c.; Tanḥ. Balak 18 חיו משטהה וכ' (read: חיה מִשְׁתַּטֵּה; ed. Bub. 25 נשטה). Ib. והוא נ' וכ' and he in his rage for her slaughtered it to Baal Peor; Num. R. l. c. Tosef. Nidd. V, 17 עד מתי אתם נִשְׁטִין וכ' how long will you rage? cry to him that created the sea. Tanḥ. Vayera 22 והזקן הוא ה' וכ' and that old man (Abraham) has run mad, and he is going to slay thee. Yalk. Sam. 131 ודויד צועקת ומִשְׁתַּטֵּה ... ודויד צועקת ומִשְׁתַּטֵּה מבחוץ and she screamed and raged within, and David screamed and raged without; Midr. Till. to Ps. XXXIV ודויד צועקות שתיהן ומִשְׁתַּטּוֹת ... ומִשְׁתַּטֶּה בחוץ and both of them (mother and daughter) screamed and raged &c. Yalk. Ps. 846 [read:] מכאן שמשאדם רואה בנים כאילו הוא משתטה from this we learn that, when a man lives to have children, he acts like a fool (in playing with them).

Hif. הִשְׁטֵי 1) same, v. supra.—2) (with ב) *to fool, jest.* Yeb. 106[a]; B. Kam. 116[a] אמר לית משטה אני בך he may say, I was only jesting with thee. B. Bath. 175[a] אין אדם משטה בשעת מיתה nobody jests in his dying hour (therefore a dying man's admission of indebtedness does not require the usual formalities to be binding).

שְׁטֵי, שְׁטָא, שְׁטַדָּא ch. same.—Part. שָׁטֵי, q. v.—[Targ. I Sam. XVII, 42 שַׁטְיָה, v. שׁוּט II ch.]

Ithpa. אִשְׁתַּטֵּי *to become* or *be demented, to rage; to be engaged in ecstatic exercises.* Targ. I Sam. XVIII, 10 (h. text ויתנבא). Targ. I Kings XVIII, 29. Targ. Deut. XXVIII, 34. Targ. Jer. XXIII, 9. Targ. Ez. XX, 29. Targ. I Sam. I, 14 (h. text תשתכרין); a. e.—Meg. 12[b] והוהוא גברא א' בחמריה and this man (thou, Ahasver) is demented from the small quantity of wine he drank. Gen. R. s. 50 (expl. וילאו, Gen. XIX, 11) אִישְׁתַּטּוּן they became demented (with ref. to אויל, Jer. IV, 22).

שְׁטֵיָא, שְׁטַיָּא m. (preced.) *insane, madman, fool.* Targ. I Sam. XXI, 15. Ib. XVII, 43. Targ. Prov. XX, 3 כל שָׁאטֵי Ms. (ed. Lag. כל דשאטי; oth. ed. דשטי). Targ. Ps. XIV, 1 (h. text נבל); a. fr.—Sabb. 121[b] אבין ש' מתני וכ' foolish Abin teaches his son folly. Yeb. 31[a]; Keth. 20[a] בר ש' one subject to attacks of insanity. Lev. R. s. 16, end, v. שְׁטוּתָא. Midr. Till. to Ps. VII (ref. to Job XII, 16 שוגג ומשגה, a. reading מְשֻׁגֶּה) ש' ושטרותא (ed. Bub. ושטירתא, corr. acc., or ושטותא) the madman and the madness;

Yalk. Job 906 ש' ושטות (read: ושטותא). Midr. Till. to Ps. IX, 21, v. מוֹרָא II; a. fr.— *Pl.* שַׁטַּיָּיךְ, שַׁטַּיָּיא, שַׁטַּיֵּי. Targ. Ps. CVII, 17. Ib. XLIX, 11 (ed. Wil. שַׁטָּיָא, corr. acc.). Targ. Prov. VIII, 5; a. fr.—Y. Maasr. II, 49[d] וכל עמא ש' are all other people fools?— *Fem.* שָׁטַיְתָא. Targ. Prov. XIV, 1 (some ed. שַׁטְיָתָא).—Lam. R. introd. (R. Simeon) שׁוֹטַיְתָא (some ed. שטותא, read: שָׁטֵי), v. מוֹרָא II.

שַׁטְיוּתָא f. (preced.) 1) *madness, folly.* Targ. Prov. XIII, 16 (ed. Wil. שקר, corr. acc.). Ib. XIV, 8; 18. Ib. XXVI, 9 (some ed. שרטותא, corr. acc.; h. text משל!); a. fr.—Midr. Till. to Ps. VII, v. preced.; a. e.—2) (v. שׁוּט II ch.) *contempt.* Targ. Prov. XVIII, 3.—V. שָׁטוּתָא.

שָׁטִיחַ m. (שָׁטַח) *spread, rug, mat.* Kel. XXIV, 12 חשׁשׁוי ש' a hide used as a rug (to sit on). Ib. XXVIII, 5 Ned. 40[b] sq. (ref. to כלי גולה, Ez. XII, 3) זו גר וקערה וש' that means a light, a dish, and a mat; Lam. R. to I, 2 חמת וש' וכ' a leather bag, a mat, and a dish. Ḥull. IX, 3 (123[a]) המפשיט ... לש' (not לשטיחה) he who flays a hide ... to be used for a spread; Tosef. ib. VIII, 18 לְשָׁטְחוֹ; Ḥull. 123[b] לשטוח; a. e.— *Pl.* שְׁטִיחִין. Tosef. Ab. Zar. IV (V), 10 ש' לבהמה spreads (covers) for beasts. Nidd. 55[a]; Ḥull. 122[a]. Num. R. s. 2; Lev. R. s. 23 שָׁטוּ, v. סָדַר; a. e.

שְׁטִיחָא ch. same.—*Pl.* שְׁטִיחִין *layers.* Targ. O. Num. XI, 32 some ed., v. מַשְׁטָחָא.

שטיחה, v. שָׁטִיחַ.

שִׁטִּים, שִׁטִּין (b. h.) pr. n. *Shittim,* a ravine opposite Jericho. Snh. 106[a] (ref. to Num. XXV, 1) ש' שמה the name of the place was Sh., v. שָׁטוּת. Gen. R. s. 18 (ref. to Mal. II, 13 שניה לש' the second time (you did this) since the events at Shittim (Num. l. c.). Tanḥ. T'rum. 9 חטאו בש' ולקו בש' ונתרפאו בשִׁטִּים they sinned at Sh. (Num. l. c.), they were smitten at Sh. (ib. 9), and were healed through *shiṭṭim* (acacias, of the Tabernacle); a. e.

שִׁטִּים *pl.* of שִׁטָּה, v. שִׁטָּה.

שִׁטְיוֹךְ, v. שָׁטַח.

שִׁטְיָפָה f. (שָׁטַף) *rinsing* with cold water for the purification of certain vessels (Lev. VI, 21). Sifra Tsav, Par. 3, ch. VII; Zeb. XI, 7; Tosef. ib. X, 13, sq., v. מְרִיקָה; a. fr.

שָׁטַם (b. h; cmp. טמם) *to lie in wait for; to bear a grudge against, persecute.* Gen. R. s. 67, v. סָנֵיגֹר. Y. Ab. Zar. I, 39[c] (expl. וישׂטם, Gen. XXVII, 41) שנאה שמונה hidden hatred. Pesik. R. s. 13 ... וַיִּשְׂטְמוּהוּ ודחו ... רוסם ששוטמם וכ' his brothers sinned against Joseph, 'and they persecuted him' (Gen. XLIX, 23), and his brothers thought that he would persecute them as they did him; אבל עשו כשנִּשְׂטְמוּ ליעקב וכ' but when Esau persecuted Jacob &c.; a. e.

Nif. נִשְׂטַם *to be hated, persecuted.* Num. R. s. 14[5] זה נ' וזה נ' this one (Jacob) was hated (Gen. XXVII, 41), and that one (Joseph) was hated (ib. XLIX, 23).

שִׂטַם ch. same. Targ. Y. Gen. XXVII, 41 Levita.

שִׂטַן, v. סָטַן.

Hif. הִשְׂטִין 1) *to accuse,* v. סָטַן.—2) *to lead astray;* Part. מַשְׂטִין *seducer.* Tanḥ. Vayera 22.

שִׂטַן, v. סָטַן.

שָׂטָן m. (b. h.; preced.) *hostile being, hinderer, disturber; accuser, Satan.* Sifré Deut. 218 (ref. to Deut. XXI, 10 sq., a. 18 sq.) והכניס ש' לתוך ביתו וכ' ... אביו של זה this man's father loved a fair captive, and brought the disturber into his house, and his son became rebellious. Y. Sabb. V, 5[b] top, v. קִטְרֵג. Ber. 19[a], a. e. אל יפתח אדם פיו לש' man must not open his mouth for Satan, i. e. invite misfortune by ominous words. Sabb. 89[a] בשעה שירד ... בא ש' וכ' when Moses had gone down from the presence of the Lord, Satan came, and said &c. Ib. בא ש' ועירבב וכ' Satan came (to the Israelites), and brought confusion into the world. R. Hash. 16[b], v. עִרְבֵּב. Yalk. Dan. 1063 ביום ... נולד שָׂטָנוֹ דדריוש on the day that Nebuchadnezzar entered the Temple ... his adversary Darius was born. Tanḥ. Vayishl. 8 מפני ששש' מזדווג לו because Satan joins him (the wicked on his road); Yalk. Ps. 843 מפני שמלאכי ש' מלוין אותו because Satan's messengers escort him; a. fr.—בכור ש', v. בְּכוֹר.—*Pl.* שָׂטָנִים. Deut. R. s. 11, v. סַמָּאֵל. Cant. R. to I, 1 שלשה ש' נזדווגו לו three hindrances befell him (Solomon, I Kings XI, 14; 23; 25); a. e.

שׂוֹ', שְׂטָנָא, שְׂטַן, שָׂטָן ch. same. Targ. I Kings V, 18; a. fr., v. סָטַן II.—Kidd. 30[a]; Succ. 38[a] Ms. M. 2 (ed. ס'), v. גִּיר III. Kidd. 81[a] אידמי ליה ש' כאיתתא Satan (temptation) appeared to him as a woman. Ib. חזה רגיל גירא בעיניה דש' ... used to say every day, I challenge Satan, v. גִּיר III. Sabb. 32[a] בחרי אומי וכ' ש' Satan has no power over two persons of different nationalities (on the same boat &c.); a. e.—V. סָטָן II.—*Pl.* שׂוֹטְנֵי, שׂוֹטְנַי, v. סָטַן II.

שָׁטַף (b. h.; cmp. טוּף, טָפַח II) 1) *to wash, rinse.* Zeb. XI, 6 (94[b]) ושׁוֹטְפוֹ, v. מָרַק; Tosef. ib. X, 13 ושׁוֹטְפָן. Tosef. Ḥull. X, 4 חשׁוֹטֵף רחילו חייב וכ' if one washes his lambs (in place of clipping), he is bound to give the priest's share of the wool (that they shed); Ḥull. 137[a]; a. fr.—Part. pass. שָׁטוּף. Sabb. 99[a] (ref. to Ex. XXXV, 26) ש' בעזים ושווו בעזים Ms. M. (ed. מן העזים) the hair was washed on the goats and spun on the goats; ib. 74[b]; Yalk. Ex. 370.—2) *to flood, carry off, drown.* B. Mets. VIII, 5 ש' נהר זיתיו וכ' if a stream carried off one's olive-trees and deposited them in a neighbor's field. B. Kam. X, 4 (115[b]) ש' נהר חמורו וכ' (Bab. ed. נחל) if a stream (ravine) carried off his own and his neighbor's ass ..., and he let go his own and saved his neighbor's. Ib. 5 (117[b]) שָׁטְפָה נהר if the river washed it (the unlawfully taken field) away. Yoma 78[a] נחל שׁוֹטֵף a swiftly running brook. Y. Shek. I, 46[a] ירד שָׁטָף ... ושָׁטְפוֹ a rain shower came down and washed it (the mark on the grave) off. Y. B. Mets. VIII, end, 11[d] בששָׁטָפָן (not בששטן), v. גּוּשׁ. Ex. R. s. 24 נתמלא ובקש לשׁוֹטְפָן ... the genius of the sea became wroth against them, and wanted to drown them. Num. R. s. 19[9] ויצאו מים רבים ושָׁטְפוּ כל וכ' many waters came forth, and flooded all those who murmured; Midr. Till. to Ps. LXXVIII, 20 (corr. acc.); a. fr.—V. שָׁטוּף.

Hif. הֲשִׁטִּיף same. Taan. 6ª ומַשְׁטִיף את הזרעים (Ms. M. ששׁוֹטֵף, v. Rabb. D. S. a. l. note) it (the heavy rain) washes the seeds away; Yalk. Joel 535 ומְשַׁטֵּף (*Pi.*).—*Part. pass.* מוּשְׁטָף; *pl.* מוּשְׁטָפִים *carried off, floating.* Ex.R. l. c. לפי שראו מ׳ ... because they saw the bodies ... floating on the water.

Nif. נִשְׁטַף, *Hithpa.* הִשְׁתַּטֵּף, *Nithpa.* נִשְׁתַּטֵּף 1) *to be washed, showered upon; to take a shower bath.* Sabb. 40ª ויוצא ומִשְׁתַּטֵּף וכ׳ and goes out (of the steam-room), and takes a shower bath in the outer room. Ib.ᵇ ובלבד שלא יִשְׁתַּטֵּף וכ׳ but he must not have a cold shower bath and then warm himself &c. Tosef. ib. III (IV), 4; a. fr.—2) *to be swept away, drowned.* Sifré Deut. 307 מה ראו ... שנִּשְׁטְפוּ במים why were the men of the flood drowned in water?; Yalk. ib. 942 שנִּשְׁטְפוּ; Sifré l. c. מה ... להִשְׁתַּטֵּף באש וכ׳ why were the men of Sodom ... swept away by fire and sulphur?; Yalk. l. c. להִשְׁטַּף; a. e.—Trnsf. *to be carried away by passion.* Num.R. s. 9¹⁷; Sifré Num. 12 הרבה קידמוך ונִשְׁטְפוּ many women before thee have been carried away (into infidelity).

שְׁטִיף, שְׁטַף ch. same, 1) *to wash, rinse.* Targ. I Kings XXII, 38. Targ. II Sam. XI, 8; a. e.—Tam. 27ᵇ שְׁטוֹף ושתי שטוף ואחית rinse (the cup) and drink, rinse, and set it down; a. e.—2) *to overflow, flood, wash away.* Targ. Ps. LXXVIII, 20 ישטפון מיא Ms. (omitted in ed.). Targ. Is. XXXIII, 21. Targ. Y. II Num. XXI, 16. Targ. Ps. CXXIV, 4; a. e.—Naz. 32ᵇ שָׁטְפוּהוּ רבנן וכ׳ the Rabbis carried R. El. away, and made him stand on their principle, i. e. made him give up his opinion and adopt theirs. Succ. 53ª למִשְׁטְפָא וכ׳, v. קְפַד; a. e.

Pa. שַׁטֵּף *to wash.* Y. Ber. VIII, 12ª bot. ולא מְשַׁטֵּף ידוי וכ׳ and did not wash his hands up to the joints.

שִׁטָּף m. (b. h.; preced. 1) *flood, shower.* Y. Shek. I, 46ª, v. שַׁטָּף. Gen. R. s. 73 ש׳ של גשמים a flood caused by rains (brought the rams from Laban's fold to Jacob's); Yalk. ib. 130; a. e.—Trnsf. *passion, anger.* Lev. R. s. 24, beg. בזמן שהוא נותן ... שיש ש׳ בדינו when he orders execution (punishment), none praise him, for they know that there is passion in his judgment; Yalk. Ps. 843; Y. Ber. IX, 14ᵇ.—2) *washing, rinsing;* כלי ש׳ a vessel which requires only rinsing in order to be restored to Levitical cleanness. Hull. 25ª; Zeb. 3ᵇ; a. e.—3) *wool that is gained by washing.* Sifré Deut. 166 (ref. to Deut. XVIII, 4) ראשית גז ולא ראשית הש׳ the first of the wool that is cut, but not the first of the wool that comes out by washing.—4) ש׳ של עזים *goat-skin made hairless by washing.* Cant. R. to IV, 11; Gen. R. s. 65; Yalk. ib. 115 ... אין לך מהש׳ וכ׳ there is no smell more offensive than that of washed goat-skins.—5) *hair that is fallen out, bald pate.* Koh. R. to I, 8 (in enigmatic speech) שִׁטְפֵי מאלל (not שיטפו) my hair is going.

שִׁטְפָא, שִׁיטְפָא ch. same, 1) *flood, shower.* Targ. Job XXXVIII, 25.—2) *rapidity,* (cmp. שגר) *rapid review in recalling a tradition.* Sabb. 130ᵇ דילמא אגב שִׁטְפָךְ רהיט וכ׳ perhaps in the rapidity of reviewing, the tradition came back to thy mind?; אין אגב ש׳ רהישא וכ׳ (Ms. M. שִׁטְפָאי, v. Rabb. D. S. a. l. note) yes, my tradition was recalled by the (my) rapid review; Nidd. 53ᵇ אגב שטפך אתיא לך; אגב שטפאי אתיא לי.—3) *rush of people.* Y. Sabb. XIX, beg. 16ᵈ כד תחמון ש׳ עבר וכ׳ when you see the crowd pass by, bring them (the keys) by way of the row (the lines of men forming a partition for Sabbath purposes).—4) [*sweeping away,* cmp. נסח, נסע,] *discarding from the mind, forgetfulness.* Gen. R. s. 81, v. עָקַר; Yalk. ib. 135 שִׁשְׁטָפָא; Tanḥ. Vayishl. 8 שמטי.—5) (v. preced. 5) *hair.* Lev. R. s. 15 (ref. to Job XXXVIII, 25) ... אית אתרין שר׳ there are places where they call the hair *shitfa;* Yalk. ib. 554 שִׁרְטָפָה.

שְׁטַר* = סְטַר *to slap.* Y. Shebi. IV, 35ᵇ bot. ש׳ ותלי בית he slaps (the fig-tree) &c., v. חָחוּב. [Comment. refer to שְׁטַר: he smears clay over it.]

שְׁטַר *to draw lines, arrange;* [Assyr. šaṭâru *to write*]; v. שׁוֹטֵר.

שְׁטַר ch. (preced.) *to draw, spread, strike* (butter, salve &c.). Targ. Is. XXXVIII, 21 וישטרון ed. Vien. (ed. Lag. וישישטרון; ed. Wil. וישורשטון), v. שְׁטַח.—Gitt. 69ᵇ ונִשְׁטְרִינְהוּ and let him strike *kamakh* (v. כְּמַךְ) over it; (Rashi: let him soak it in k.). Ib. ונשטרינהו בדובשא and strike honey over it. Pes. 44ª אי מְשַׁטַּר קָשַׁטַּר וכ׳ if he spreads it (on bread) and eats it (Rashi: if he dips bread into it); Naz. 36ᵇ. B. Mets. 85ᵇ אֲשַׁטַּר לך משטר I will smear thee a salve (over thy eyes).

שִׁטַּר m. (v. שׁוֹטֵר) *executive office, execution.* Yalk. Deut. 907 אלמלא שִׁטְרוֹ של יואב וכ׳ but for the executive office of Joab, David could not have executed justice; Yalk. Sam. 147 שוטרו (read: שִׁיטְרוֹ); Tanḥ. Shof'ṭim 2 סיטנו; ed. Bub. 3 שיטנו (corr. acc.).

שְׁטָר, שִׁטָּר m. (v. שָׁטַר) *writ, document.* Kidd. I, 1 בכסף בש׳ וכ׳ a woman may be acquired as wife by handing her money (or money's worth), by a writ (handing her a paper on which is written, 'thou art betrothed unto me') &c. Ib. 2 a slave is acquired בש׳ by a document (bill of sale). Ib. 3ᵇ; a. fr.—Esp. ש׳ חוב (or sub. חוב) *note of indebtedness, bond.* Y. Peah I, 16ᵇ bot. חותם של אחד, v. נָטָא; Y. Snh. X, beg. 27ᶜ; Y. Kidd. I, end, 61ᵈ תיתם אחד (corr. acc.); Yalk. Num. 744 ש׳ חוב אחד. B. Mets. I, 8 מצא ש׳ בין שְׁטָרוֹתָיו וכ׳ if a person finds (another man's) bond among his papers, and does not know its nature (by whom it was deposited &c.); a. fr.—*Pl.* שְׁטָרוֹת, constr. שְׁטָרֵי. Gitt. I, 5, v. עֵרֶבִי. B. Mets. l. c. תכריך של ש׳ a roll of bonds; אגודה של ש׳ a bundle of bonds. Ib. חליצה ש׳ מיאונין, v. respective determinants. Ib. 6; a. v. fr.

שְׁטָרָא (שִׁטְרָא) ch. same. Targ. Jer. XXXII, 10. Ib. 12. Targ. Y. Lev. XIX, 20 שְׁטַר (constr.); a. e.—Gitt. 57ᵇ שְׁטַר פרטתא, v. פִּרְטָא. B. Mets. 17ᵇ במאן דנקיט ש׳ בידיה as valid as if he held a bond in his hand; a. fr.—Pes. 78ª הוא ... ור׳ יוסי ש׳ מזכי is R. Jose a bond in favor of both parties?, i. e. does he not adopt two opinions contradictory to each other in principle?.—*Pl.* שְׁטָרֵי, שְׁטָרָאֵי. Keth. 85ª; B. Bath. 151ª, v. מְלוֹגָא.

שִׁיטָ', שִׁטְרָא m. (preced.) *line*, esp. (cmp. Ps. XIX, 5 קָוִּים) *the course of stars, orbit.* Targ. Job XXXVIII, 33 שִׁטְרֵי דגלגליה ed. Lag. (oth. ed. שִׁטְרֵי, *pl.*, constr.; h. text משטרו). *Pl.* שִׁטְרִין. Ib. 32 ש' מזליא (h. text מזרות). Ib. IX, 9. Targ. Y. Ex. XXXIX, 37.

שִׁטְתָא, v. שִׁיתָּא, a. שִׁיטְתָא.

שַׁי m. (b. h) *offering, gift, tribute.* Yalk. Is. 288 (ref. to קרי ביה עד כי יובל עד כי יבא שילה Gen. XLIX, 10) שי לו read it, until tribute is brought to him. *Pirké d'R. El. ch. XXXII (play on ליאשיהו) [read:] שנרצה כשי למזבח ליאה שי הוא לפניו he was as acceptable as an offering on the altar; a worthy gift was he before Him; Yalk. Kings 200 (corr. acc.); [perh. to be read: שַׁי, v. next w.).

שֵׁי m. = h. שֶׂה, *lamb.* Targ. Y. Lev. XXII, 27 שְׁרִיהּ his (Abraham's) lamb (Isaac). [שֵׁיוֹ his lamb, v. שֶׂה).—V. שֵׁיָא.

שְׁיאוֹר m. (v. שְׂאוֹר) *leavening;* (sub. עיסת) *dough beginning to ferment.* Pes. III, 5 ש' ישרק dough beginning to ferment (on Passover) must be burnt, contrad. to סְיהוּק. Ib. אידהו ש' כקרני וכ' dough is called *siur*, when the cracks on the surface spread like the horns of locusts; (anoth. opin.) כל שהכסיפו וכ', v. פָּסַק. Men. 53a (ref. to Lev. VI, 10) אלא ש'...ואימא may I not interpret, 'it shall not be baked leavened', but it may be baked as *siur?* Ib. ש' דמאן *siur* as defined by whom (by R. Meir or R. Judah)?; a. e.—Y. Pes. V, 32b bot. שחטו על סיעור if a person slaughtered the Passover lamb while having in his house dough just beginning to ferment.—V. סְרָאוֹר.

שַׁיָּאטָא, v. שַׁיָּטָא.

שְׁיָאפָא, v. שְׁרָפָא.

שֵׁירב *seven*, v. שַׁב I.

שִׁירָא m. (v. שָׁבַב) 1) *chip.* Hor. 3b, v. בְּשׁוֹרָא. B. Bath. 36b מימר אמד כל ש' ושי דכרבא וכ' (Ms. M. שִׁירֵי, *pl.*, v. Rashb. a. l.) (the owner of a field which he allows another man to plough) may think, let every chip of the plough go into it (the soil), i. e. he does not care to protest as long as his neighbor derives no benefit from his field; [anoth. opin., v. infra].—Ab. Zar. 69b, v. שַׁיָּרָא.—*Pl.* שִׁירֵי. B. Bath. l. c., v. supra. Sabb. 67a Ar. (ed. צ'), v. בְּשׁוֹרָא.—2) *incision, groove.* B. Bath. l. c. כל ש' ושי וכ' let every incision that the plough makes go into it (the soil).—*Pl.* as ab. Pes. 74a איידי דאית ליה ש' because palm wood has grooves &c.

שִׁירָא, Koh. R. to V, 8, v. סִירָא I.

שִׁירְאוּ, v. next w.

שִׁירַאי m. (שָׁרָה) a species of *spider.* Tosef. Par IX (VIII), 6, quot. in R. S. to Par. IX, 2 (ed. שירבאו, Var. שואבי, corr. acc., or שׁוֹבַאי).

שַׁיָּרָא, שִׁיבָ', שִׁיבְרָא (cmp. סבב) *neighbor.* Targ. Ex. XII, 4 (Y. ed. Vien. שיכ', corr. acc.).—*Pl.* שִׁיבְרִין, שִׁירְבֵי. Targ. Y. Deut. XXIV, 17 (not שירבון). Targ. II Kings IV, 3 (ed. Wil. שַׁבְּבֵי, some ed. שכרוכי); a. e.—B. Bath. 29a ש' מידע ידעי וכ' Ms. M. (ed. ידדע, corr. acc.) neighbors surely know (if people use a house) by day and by night. Snh. 96b עמון ומואב ש' בירשי וכ' Ammon and Moab were bad neighbors of Jerusalem. Sabb. 109b בי ש'...ולישלקיה let him boil it in beer at the house of one of the neighbors; Ms. M. בשירכרא דש' in beer belonging to neighbors; [oth. opin. in Rashi: בי ש' *at the gleam of sunset*, v. שְׁבִיבָא; Var. in Ar. בי שכיבי *in the cemetery*].—*Fem.* שִׁירַבְתָּא, שִׁירְבְתָּא. Targ. Ex. III, 22 (ed. Berl. שִׁירְבָ'; Ms. שִׁבְרִיבָ', corr. acc.).—Snh. 97a אתאי שֵׁירַבְתָּהּ וכ' a neighbor of hers came and knocked at the door.—*Pl.* שֵׁירְבָתָא. Targ. Ruth IV, 17 שירבראן ed. Lag. (ed. Vien. שֵׁירַבְתָּן!).

שֵׁבָ', שֵׁירְבוּתָא f. (preced.) *neighborhood.* Targ. Y. I Deut. XV, 11.—Sabb. 119a בשֵׁבְוּתֵיהּ...הוה there was a gentile in his neighborhood. Sot. 22a ... הדיא אלמנה בשֵׁירְבוּתָהּ a widow in whose neighborhood was a synagogue; לא ...בשֵׁירְבוּתָךְ is there no synagogue in thy own neighborhood? Taan. 23b ... הנחו (it happened on account) of those lawless people that lived in their neighborhood. Ber. 10a, v. בְּרִיוֹנָא; a. fr.

שֵׁירְבִין, v. שִׁבְּבִין.

שִׁירָה f. (b. h.; שׁוּב) *going back, return; use of the root* שׁוּב. Sifra M'tsora, Neg., ch. IV, Par. 7 (ref. to Lev. XIV, 39, a. 43) מה ש' האמורה להלן וכ' as the coming back mentioned there refers to the lapse of a week, so it does here. Ib. זו היא ש', v. בְּרִיאָה II; Men. 4a. Macc. 13a גמר ש' ש' מהתם we learn the meaning of שוב (Num. XXXV, 28) from שוב there (Lev. XXV, 41), i. e. he is restored to his ancestral estate; a. e.

שֵׂירָה *f.* (b. h.; v. סָב) *gray hair, old age, venerability of old age.* Pirké d'R. El. ch. LII מיום שברא ...לא נזרקה ש' וכ' since heaven and earth were created, the white of old age was not sprinkled upon men, until Abraham came &c. Gen. R. s. 59 (ref. to Ps. LXXI, 18) לא היא זקנה ...תן לי ש' ולא היא ש' אלא are not *ziḳnah* and *sebah* the same? But (David prayed), if thou givest me old age, give me its venerable appearance with it. Ab. V, 21 בן שבעים לש' when seventy years old, man enters hoary age, contrad. to זקנה; a. fr.

שִׁירְבְּזוֹרְתָא, שִׁירְבְּזוֹרָא, שִׁירְבְּזוֹר, v. שִׁבְּזוֹר.

שֵׁירְבוּ, v. סֵרְבוּ.

שִׁיבְחָא m. (שָׁבַח) *song, praise; pleasure.* Targ. Ps. XVII, 1 (ed. Wil. שֵׁבְ').—*Pl.* שִׁירְבוּחִין, שֵׁבְ'. Targ. Prov. VIII, 31 שִׁבּוּחַי ed. Lag. (ed. Wil. שִׁבּוּחֵי, corr. acc.; h. text שַׁעֲשָׁעַי). Ib. 30 וכד ש' הוית Bxt. (ed. Wil. וכדש'; ed. Lag. וכד חדי הוה, read: וכד חדי הוה, v. Pesh.).

שֵׁבְ', שִׁירְבּוּטָא m. (שבט) *shibbuṭa*, name of a fish, prob. *mullet* (Cephalus, v. P. Sm. 4029). B. Kam. 55a; Snh. 59b; [Tosaf. to Ab. Zar. 39a identifies our w. with עירא דימא, v. עִירָא].—Sabb. 119a רבא מלח ש' Raba salted a *shibbuṭa* himself (for the Sabbath); Kidd. 41a. Ḥull. 109b חזדר מוחא

דש' the swine is forbidden, and as a compensation for it the brain of the *sh.* serves; Lev. R. s. 22 דג ששמו ש'. Y. Taan. IV, 69[b] וכשחזרו ... חוץ מן הדג הנקרא ש' and when the Israelites returned (from the Babylonian captivity), all the animals exiled with them returned except the fish named *shibbuṭa.* Pes. 112[b] דג ש' ברומי דניסן of the fishes the *sh.* is bad for leprosy during the month of Nisan.

שִׁירבּוֹלָא, v. שׁוּבַל, a. next w.

שִׁירבּוֹלֶת, שִׁבּוֹלֶת, שִׁבּוֹ' f. (b.h.; שבל, Shaf. of יבל; cmp. יְבוּל) 1) *ear of corn, spike.* Peah V, 2 ש' שבקציר וכ' a single ear (that remained uncut when the cutting took place, but) the top of which reached up to the standing corn: if (by its position) it might have been cut with the standing corn &c. Midr. Till. to Ps. II והש' בראש הקנה וכ' and the ear is on top of the stalk, and its stalk boasts and says, for my sake has the field been sown; a. fr.—Midr. Sam. ch. XX שהיתה שִׁבּוֹלְתָם גבוהה וכ' (not שמלתם) their spikes were as high as those of barley (v. עֲנָבָה).—ש' שׁוּעָל *(fox-tail,) oats.* Kil. I, 1 השעורים וש' ש' וכ' barley and oats...are not considered heterogeneous; (Maim.: *desert (wild) barley*). Pes. II, 5 בחטים ... בש' ש' with unleavened bread made of wheat, barley, spelt, rye, or oats. Ib. 35[a] ש' ש' ושיפון וכ' oats and rye are species of barley; ib. ש' שבולי תעלא Ms. O. (ed. שבילי, corr. acc.) *shibboleth shu'al* are (in Chald.) *shibbole ta'ăla;* Men. 70[b]; a. e.—ש' נֵרְדְּ (spica nardi) *spikenard,* a species of *Valerian,* an ingredient of frankincense in the Temple. Ker. 6[a]; Y. Yoma IV, 41[d].—זְקַן ש' *the pointed ends of the chin, the lower jawbones and the chin proper.* Macc. 20[b].—*Pl.* שִׁבָּלִים, שִׁבָּלִין, שִׁבֵּי'. Sabb. 113[b] שחר ש' לקטה וכ' two ears that fell down she (Ruth) picked up, three, she did not; Yalk. Ruth 601. Tosef. Peah II, 21 חשר' (ed. Zuck. 'חשו, corr. acc.); a. fr.—2) (cmp. יַבָּלָא I) ש' *the current of the river, rapid stream.* Makhsh. I, 6 הנותן ... בש' הנ' וכ' if a person puts his products on a rapid, that it may float them down. Gen. R. s. 56 [read:] לאחד ששמר את גנו מש' הנ' והקיף גן בנו עמו like one that guarded his garden from the ravages of the current, and surrounded his son's garden at the same time.

שִׁבּ', שִׁירבּוֹלְתָּא ch. same, *ear.* Sot. 5[a]; a. e., v. סָאסָא; v. שׁוּבָּלָא.

שִׁבּ', שִׁירבּוֹקָא m. (שְׁבַק) 1) *remission.* Targ. Job II, 1 (ed. Wil. שִׁבּוֹק). Targ. Y. Num. XIX, 9.—2) *pl.* שִׁבּ', שִׁירבּוּקִין *release.* Gitt. IX, 3 (in a formula of a letter of divorce) ספר תרוכין ואיגרת שב' (Y. ed. שיב') letter of divorce and deed of release. Ib. 85[b] ולורכיה ... דש' דמשמע תריכין ושביקין and (in writing the letter of divorce) one must prolong the Vav of *tirukhin* and of *shibbukin,* lest it may be read *t'rikhin, sh'bikin.*

שִׁבּ', שִׁירבּוּר m. (שְׁבַר) *breaking, dashing to pieces.* Y. B. Kam. II, 3[a] top על ש' for the breaking (destroying the tops of plants). Y. Ab. Zar. IV, 44[a] (ref. to Deut. VII, 5) או ש' או גדודע וכ' either dashing, or hewing down, or pulling down is ordained for each of them (the altar, pillars &c.). Ex. R. s. 46, beg. על ש' הלוחות over his breaking the tablets. Y. Yoma I, 38[b] top; a. e.

שִׁבּ', שִׁירבּוּשׁ m. (שָׁבַשׁ, v. שִׁבְשָׁא) *confusion, blunder.* R. Hash. 30[b] שלא בש' ... כדי שירהא so that there be time enough to offer ... and to sing the appropriate psalm without confusion. Ib. כיון דלא אמור כלל אין לך ש' וכ' since they recited no song at all (on account of the late hour), there could be no greater confusion than this.

שִׁירוּת, v. סִירוּת.

שִׁירוּתָא, v. שְׁכָחָה.

שִׁירבְּטָא, שִׁירבַּט, v. שָׁבַט II.

שִׁירבְּרָת, שִׁירבָּא, v. שְׁבִירָה, שַׁבְּרָה.

שִׁירבִּין, שִׁירבָּן *captives,* v. שָׁבֵי.

שִׁירבְּלָא, שִׁירבְּלִי, v. שׁוּבַל.

שִׁבְּ', שִׁירבְּלִי (or שִׁ') f. a species of *quails,* v. שִׁירכְּלַי.

שִׁירבּוֹלֶת, v. שִׁירבּוֹלֶת.

שִׁירבְּסַר, v. שַׁב I.

שִׁירבְּעָא, v. סִרְבְּעָא.

שִׁירבְּעָה, v. שִׁבְּרִיעָה.

שִׁירבְּשָׁא, שִׁירבְּרָא, שִׁירבְּקָא, v. sub שַׁבְּ'.

שִׁירבְּתָא m. = h. שֶׁבֶת I, *dill.* Ber. 39[a] מיא דש' (Ms. O. דשבירתא) an infusion of dill.

שִׁירבְּתָא pr. n. *Shibb'tha,* name of an evil spirit that endangers the health of those that eat food touched with unwashed hands. Yoma 77[b] (Ms. M. 2 סִרְבְּתָא); Hull. 107[b] (v., however, Tosaf. a. l.). Taan. 20[b] מילתא דש' הוה גמיר he had a tradition about Sh.

שִׁירבַּתַּי, v. שַׁבְּתַּאי.

שִׁירג, Y. Snh. X, 28[a] bot. משרגן; Y. Shek. VII, 50[c] bot. משרגא, read: 'משו, v. שְׁוָג.—[Yalk. Gen. 146; Midr. Till. to Ps. VII משרגין, v. שָׁגָה.]

שִׁירגְּדָא, v. שַׁגְּדָא.

שִׁירגּוּשָׁא, שִׁירגּוּשׁ, שִׁגּ' m. (שָׁגַשׁ) *confusion, perplexity, excitement.* Targ. O. Deut. VII, 23. Targ. Zech. XIV, 13. Targ. Ps. XIX, 4. Targ. I Sam. V, 9; a. e.—*Pl.* שִׁירגּוּשַׁיָּא, שִׁגּ'. Targ. Am. III, 9 (ed. Wil. שִׁגּוֹ').

שִׁגּ', שִׁירגּוּשָׁא m. same. Targ. O. Deut. XXVIII, 20 (ed. Vien. שִׁגּוּשַׁיָּא, v. preced.). Targ. I Sam. IV, 14 (ed. Wil. שַׁגָּא...). Ib. XIV, 20 (ed. Lag. שרגושר, corr. acc.; ed. Wil. שִׁגּוּשָׁא).

שִׁירוּפָא, Tosef. Succ. I, 10 ed. Zuckerm., v. חֲשִׁירָפָה.

שִׁירֵי, שְׁהֵי m. pl. (שְׁהֵי) *standing still, gazing.* Targ. II Esth. III, 8; Meg. 13[b]; Yalk. Esth. 1054; v. פְּרִיהֵי.

שִׁירְיָא, v. שְׁהָיָא.

שִׁירְיָא, שִׁירְוָיָא, v. שַׁוְיָא II.

שִׁירְיִין, שִׁירְיָן, v. שִׁבְּרִין.

שִׁירְיָטָא m. (שׁוּט) *swimming.* Yoma 77[b] (expl. מי שתו Ez. XLVII, 5) שי' שכן קורין לַשַּׁיְרְשָׁא וכ' (Ms. M. שיריטא, corr. acc.) 'water for swimming', for thus they call the swimmer *sayyaḥa*, v. סַחְיָיא; Yalk. Ez. 381 שיריטא (corr. acc.).—[Y. Shek. VI, 50[a] top לשיוטא, v. שַׁיְּטָא.]

שִׁירְיוֹל, שִׁירוֹלָא, שִׁוּלָא m. = h. שְׁאוֹל, *nether world, grave.* Targ.Y.I, II Deut. XXXII, 22 (ed.Vien. שִׁירוֹל). Targ. Y. Num. XVI, 30 (ed. Vien. שִׁירְוֹל). Targ. Ps. IX, 18 (ed. Lag. שִׁירוּל); a. fr.—M. Kat. 28[b] שירול (Ms. M. שקול, corr. acc.), v. אִסְטְלָא.

שִׁירְיוֹסְקִי, v. שִׁיסְקִי.

שִׁירְיפְצַר, שִׁירְיפְצַד, שִׁירְיפְנַר, שִׁירְיפְגַד, v. שִׁיפְנַר.

שִׁירְיר, שִׁירוּר m. (שְׁיָר) *remnant, survival; residuary; leaving unmentioned, omission.* Y. Ter. V, 43[c] bot. אין כן ש' there would be no surplus (for taking Ḥallah); [prob. to be read: שִׁירְיוּר]. Ker. II, 5 כל העריות...ומה ש' all forbidden connections are specialized in the Law, and what is left?; Bab. ed. (11[a]) וש' אין לנו וכ' and nothing is left over (for deriving from the text by implication) except &c. (ib. Gemara משוייר לנו). B. Bath. 150[a] עשו מטלטלין ש' אצל עבד as regards a slave, the scholars have declared movable chattel to be a legal residuary, i. e. if a man bequeathed to his slave all his property except one portion of chattel, he is not free (because a slave may be classed with movable chattel); ולא . . . ש' אצל כתובה but in the case of a wife's jointure movables are not a legal residuary, i. e. if one bequeaths to his sons all he owns, and to his wife one small object, and she accepts that gift, she has not forfeited her jointure. Ib.[b] ובכולהו מטלטלי הוי וכ' ש' and in all these cases, movables are a residuary (causing forfeiture), except &c.; a. e.—*Pl.* שִׁירְיָרִין, שִׁירְיָרִים (ed.Wil. שיררות) אותם ש' שיצאו וכ' Num. R. s. 19[21] those survivors that had come out of Egypt, and over whom death had been decreed. [Y. Sabb. III, beg. 5[c] שירוי וכ' prob. to be read: שִׁירְיֵי the remnants of dry twigs (that had been used as fuel).]—V. שְׁיָר.

שִׁירְיָרָא ch. same. Targ. Y. Gen. XLV, 7. Targ. Ps. XVII, 14 שִׁירְיָרֵיהוֹן (ed. Lag. שִׁירְיָרֵידְהוֹן *pl.*); a. e., v. שְׁיָרָא I.—B. Kam. 15[a] לאו ש' הוא this is not left over, i. e. you cannot consider this case an omission so as to allow logical deduction from it, because it does not belong there; Succ. 54[b]; a. fr.

שִׁיזַ', שִׁיזֵיב, שֵׁיזַ' (Shaf. of עזב, v. Del. Proleg., p. 140) 1) *to release, save.* Targ. Ex. II, 19. Targ. Deut.

שִׁירוּשְׁתָּא, שִׁיגּ' f. same. Targ. II Esth. VI, 1. Targ. Esth. I, 10 (not שִׁיגּוּרְשָׁתָא).—*Pl.* שִׁירוּשָׁתָא, שִׁיגּ'. Targ. II Chr. XV, 5.

שִׁירְיָד, שִׁירָא, v. שְׁדָא, שְׁדָא.—[מגדל שיר, v. שִׁיר.]

שִׁירְיָדָא I, שִׁידָא m. (cmp. יָד, a. שְׁדָא) *side, corner, shaft* (corresp. to h. יֶרֶךְ). Targ. Ex. XL, 22 (Y. ed. Vien. שִׁירָא). Targ. Ps. CXXVIII, 3 (ed.Wil. שְׁדָא; h. text ירכתי). Targ. Jon. I, 5. Targ. O. Ex. XXV, 31; XXXVII, 17 שִׁירַדָּה ed. Berl. (ed. Vien. שִׁירְדָּה); a. e.

שִׁירְיָדָא II m. (v. next w.) *chest, box.* Keth. 65[a], v. קַלְפָּא.

שִׁירְיָדָה, שִׁידָה f. (b. h.(?); prob. fr. שָׁדַד = שָׁדָה *to join*) *strong box, chest.* Kel. XV, 1. Ib. XVIII, 1. Mikv. VI, 5. Y. Taan. II, 65[b] (ref. to Jon. III, 8) מה שחיה בכף...בש' וכ' what robbery they had in their hands, they restored; what they had in the safe, chest, or closet they did not restore; a. e.—*Pl.* שִׁירְיָדוֹת, שִׁידִים. Ib. IV, 69[a] bot. שמנים ש' של וכ' eighty metal chests were in Shiḥin; but R. G. said, a *shiddah* did not exist in our days; Gitt. 68[a] שלש מאות מיני שדים...ושידה עצמה אינו יודע מה הוא (not ושירת) there were three hundred kinds of *shiddim* (chests) in Shiḥin, but what a *shiddah* really is, I do not know; [comment. erroneously read שִׁירָדָה, שִׁירִים].—V. next art.

שִׁירְיָדָה f. *demoness*, v. שֵׁד.

שִׁירְיָדָה ch. same.—*Pl.* שִׁירָדָתַי, שִׁירָדָתֵי. Gitt. 68[a] (expl. שדה ושדות, Koh. II, 8). Gitt. 68[a] (expl. שדה ושדות, Koh. II, 8) הכי תרגימו שידה ושידתין they translate it thus, demoness and demonesses, i. e. all sorts of female demons; Yalk. Koh. 968 שדה ושדתין. Gitt. l. c. אייתי ש' וש' וכ' let the demons come, and press them against one another, perchance they know; אייתי שידה ושידתי וכ' he summoned the demons &c.

שִׁירְיָדָה, Sot. 48[b] ש' פרנדא Ar., v. שִׁירָה I.

שִׁירְיָדוּךְ m., *pl.* שִׁירְיָדוּכִים (שָׁדַךְ) *settlement, negotiations preliminary to betrothal.* Y. Kidd. III, 64[b] bot. המקדש בלא ש' וכ' he that betroths a woman without preliminary arrangements, is punished with lashes, but the betrothal is valid; a. e.

שִׁירְיָדוּכָא, *pl.* שִׁידּ', שִׁירְיָדוּכֵי ch. same. Kidd. 12[b] רב מנגיד...על דמקדש בלא ש' Rab ordered lashing ... for one that betroths a woman without preliminaries; a. e.

שִׁירְיָדוּכְיָא, v. שִׁדּוּכְיָא.

שִׁירְיָדְפוֹנָא, שִׁידָפוֹנָא, v. sub. שֵׁד.

שִׁירְיָדָתָא f. = h. שִׁירָה, *chest, box.*—*Pl.* שִׁירָתָא. Gitt. 68[a] (expl. Koh. II, 8, v. שִׁירָה) במערבא אמרי ש' in Palestine they say, *shiddah v'shiddoth* means chests (of all kinds); (Rashi: שִׁירְיָדָתָא sing. *a coach* for women and nobles).—[Y. Sabb. I, 4[a] שירדתא...עבדא, read as Y. Bets. III, 62[a] top: שרירתא עברה . . .].

שִׁירְיָדוּי m. (שָׁהָה) *delay.* Ex. R. s. 15[21] (ref. to Ex. XXXII, 1) אין לשון ש' . . . *boshesh* means delay; a. e.

XXXII,39; a.fr.—Snh. 96ª דשיזבה וכ' ... היינו (not דשיזבין) this is the great God that saved Noah &c.; Yalk. Is. 276. Gen. R. s. 33 כמימר שֵׁיזְבֵנִי as if saying, save me. Lev. R. s. 34 רְשֵׁיזֵיב, v. חֲלַץ; a. fr.—2) *to be delivered.* Targ. Jer. VII, 10; a. e.

Ithpe. אִשְׁתְּזִיב, אִשְׁתְּזִיבַ *to be saved, spared.* Targ. Gen. XXXII, 31. Targ. Is. XX, 6; a. fr—Y. Ned. IV, 38ᵈ וא' כולה and all (the neighborhood) was saved (spared from conflagration); Y. Yoma VIII, 45ᵇ. Lev. R. s. 16 תִּשְׁתֵּיזִיב מן צנתא mayest thou be saved from cold. Koh. R. to XI, 1 ולא א' גבאי מידי and nothing has been left me (from the shipwreck). Ib. ואומתך מְשֻׁזְּבָן and thy people shall be released; a. fr.

שֵׁיזְבָא, שֵׁזְבָ' m. (preced.) 1) *escape, safety, refuge.* Targ. O. Num. XXXV, 12 (h. text מִקֶּלֶט). Targ. Joel II, 3 (h. text פְּלֵיטָה). Targ. Gen. XLV, 7; a. fr.—2) *one that escaped, remnant.* Targ. Ob. 18 (h. text שָׂרִיד).

שֵׁיזְבוּתָא, שֵׁזְבָ' f. same, *safety, refuge.* Targ. Ps. CXLII, 5 (ed. Wil. שֵׁזִיבוּ). Ib. XXXII, 7. Targ. II Chr. XIV, 12; a. fr.

שֵׁיזְבִי pr. n. m. *Shez'bi,* an Amora. Yoma 81ª; a. fr.

שֵׁיזְבְתָא f. = שֵׁיזָבוּ. Targ. Joel III, 5. Targ. Ob. 17 ed. Lag., v. מְשֵׁיזְבְתָא.—Keth. 111ª, v. קֶרֶן II.

שִׁיזּוּנָא, שִׁזְנָ' m. (שִׁזַּג) *washing, rinsing.* Targ. Ps. LX, 10 (ed. Wil. שִׁזּוּ); CVIII, 10.

שֵׁיזֵיב, v. שֵׁיזֵב.

שִׁיזְפִין, שִׁזְנָ' m. pl. (שִׁזָּף) *Ziziphus Vulgaris, jujubes.* Kil. I, 4. Y. ib. I, 27ª bot. Yoma 81ª.

שִׁיזָרָה, v. שְׁזוֹרָה.

שִׁיזָרְתָא, v. שֵׁיזַרְתָא.

שִׁיחַ *to think, talk,* v. סִיחַ.

שִׂיחַ m. (b. h. שִׂיחַ; preced.) *thought, talk.* Ḥag. 5ᵇ (ref. to Am. IV, 13) עבר שרבו ... מה שִׂיחוֹ תקנה יש לו is there a remedy (subterfuge) for a slave whose master can tell him what he thinks?; Yalk. Am. 542.—V. סִיחָה.

שִׂיחַ m. (b. h.) *plant, tree.*—*Pl.* שִׂיחִין. B. Bath. 78ᵇ (play on סיחון, Num. XXI, 28) מקריית צדיקים שנקראו ש' from the city of the righteous who are named trees (as Ps. XCII, 13; v. Snh. 93ª); Yalk. Num. 765.

שָׂיָח m. (שָׂחָה = שׂוּחָה) *swimmer.*—*Pl.* שַׂיָּחִין. Tosef. Ter. VII, 14 חבית של ש' ed. Zuck. (Var. שַׂיָּטִין; שׂוּעִין, corr. acc.) the swimmers' bottle, v. חָבִית; Y. ib. VIII, 45ᵈ bot. חבית ש' (insert של).

שִׂיחַ, (שִׂיחַ), v. שׂוּחַ ch.

שִׂיחַ m. (שׂוּחַ) *ditch.* B. Kam. V, 5, v. בּוֹר II. Erub. II, 5; a. fr.—*Pl.* שִׂיחִין, שִׂיחִים. B. Bath. III, 1. Tanḥ. Haăz. 1 כעקרב מושל לארץ ולש' like a scorpion that lies on the ground and in ditches. B. Kam. 50ª חופר בורות ש' וכ' digger of wells, ditches, and caves; Tosef. ib. VI, 5 חופר ש', v. נָחוּנָא; a. e.

שִׂיחָא, שִׂיחַ, שִׂיחָה ch. same, *pit, cavity.* Targ. Ps. XXXV, 7, a. e., v. שִׂיחַ.—*Pl.* שִׂיחִין, שִׂיחַיָּא, שִׂיחַיְתָא. Targ. Zech. XIV, 10 שִׂיחֵי מלכא (h. text יִקְבֵי הַמֶּלֶךְ), v. infra.—Pesik. Ronni, p. 143ª; Yalk. Is. 334 (expl. עד יקבי המלך) ש' דיפו, v. רָפוֹ; Cant. R. to VII, 5.

שִׂיחָה, שִׂוּ' f. (שָׂחַח; v. preced.) *low talk, whisper* (cmp. Is. XXIX, 4). Sabb. 152ª (ref. to Koh. XII, 4) שאפי' קול שרים ושרות דומות עליו כשִׂיחָה Ms. M. (ed. שירים ושירות כשׂוּ', corr. acc.) even the loud songs of singers and songstresses sound to him like a whisper; Yalk. Koh. 989.

שִׂיחָה, v. סִיחָה.

שִׂיחוּמֵי, v. שִׂחִם.

שִׂיחִין, v. שִׂיחִין.

שִׂיחוֹר m. (שָׂחַר II) *coal.* Gitt. 19ª; Sabb. 104ᵇ, v. שָׂחוֹר I. Ex. R. s. 42 אדם ... מרגלית וש' וכ' if a man has placed before him a jewel and a piece of coal, will he let alone the jewel and take up the coal? Y. Ter. VIII, 45ᵈ top (in Chald. dict.), v. קְטָא I; Y. Ab. Zar. II, 41ª bot. שידר' (corr. acc.).

שִׂיחוֹרָא ch. same.—*Pl.* שִׂיחוֹרִין. Targ. Is. XLIV, 12 (ed. Wil. שִׂירחוּ; Ar. שַׂחֲרוֹרִין). Ib. LIV, 16 (ed. Wil. שְׂחוֹרִין).

שִׂיחוֹרִין* m. pl. a species of *pea, (vetch?).* Y. M. Kat. I, 80ᵈ bot., v. דּוֹכְנָה.

שִׂיחֲוָיָא, שִׂיחָוְיָא, שִׂיחְוִי, v. שִׂחְוָיָא, שִׂחְוִי.

שִׂיחַיָּא, כְּפַר שִׂ', v. שִׂיחִין.

שִׂיחְוָיָא, v. שִׂחְוָיָא.

שִׂיחְוִין, v. שִׂחְוִין.

שִׂיחִין pr. n. pl. *Siḥin,* near Sepphoris. Tosef. Sabb. XIII (XIV), 9; Y. ib. XVI, end, 15ᵈ; Y. Yoma VIII, 45ᵇ שחין (corr. acc.). Y. Taan. IV, 69ª bot.; Lam. R. to II, 2. Nidd. 61ª; Tosef. ib. VIII, 6; a. e.—כְּפַר שִׂ' *K'far Siḥin* (prob. near Shiḥin). Tosef. B. Mets. VI, 3. Sabb. 120ᵇ; a. e.—Yeb. 122ᵇ כפר שִׂיחַיָּא.—Gen. R. s. 12 נחמיה איש כפר שיחון (some ed. סיחון) prob. to be read: שיחין, or חופר שיחין?, v. נָחוּנָא.

שִׁירְחָלָא f. (שָׁחַל) 1) *slip, fœtus; the eggs of one fecundation.* B. Kam. 55ª הא טעונא חדא בעתא בש' ותא ... בש' the one (the wild goose) becomes pregnant with only one egg at one fecundation, and the other with several. Ḥull. 57ᵇ sq. הני ... ש' קמא אסירן Ms. M. (Ms. H. a. R. 2 ... דש', ed. אסירא; אסירן) as to the eggs of a bird that became *ṭ'refah,* the first set (the eggs conceived before the accident) is forbidden. Ib. 58ª דש' קמא משהינן וכ' the eggs of the first set are kept, and if the bird becomes pregnant again, they are permitted.—2) *the skin of dates.* Ḥag. 15ᵇ ... ר"מ ושדא ש' וכ' R. Meir (in studying under Elisha b. Abuya)

ate the fig, and threw the peel away; (oth. opin. the *kernel;* Ms. M. 2 שילחה, v. Rabb. D. S. a. l. note 30), v. תּוּחְלָא.

שִׁיחְלַיִּים, שִׁיחְלַיִּים, שִׁיחְלַיָּא, v. sub שְׁחַל.

שִׁיחְרוּר, Lam. R. to I, 1 רבתי (8 חד מאת) וש׳ אפוי, v. שְׁחַר II.

שִׁיחְרוּר, שְׁחָ׳ m. (שְׁחַרֵר) *setting free, emancipation, liberty.* Kidd. 15[b] ש׳ל for restoration to liberty, opp. לשעבוד to be the redeemer's slave. Gitt. I, 6 שטר ש׳ writ of emancipation; a. e.—*Pl.* שִׁיחְרוּרִין, שְׁחָ׳ *writ of emancipation.* Ib. שְׁחָרוּרֵי עבדים; ib. 4. Ib. 9[a], sq. שִׁי׳; a. fr.

שִׁיחְרוּרָא, שְׁחָ׳ ch. same. Targ. Y. Lev. XIX, 20.

שִׁיחָתָא, v. שִׁיחָתָא.

שַׁיָּט, שַׁיָּט m. (שׁוּט) *swimmer.* Kel. II, 3, v. חָבִית; Bets. 36[b]; Tosef. Ter. VII, 14, v. שַׁיָּיט.

שַׁיָּטָא, שַׁיּוּ׳ ch. same. Targ. Is. XXV, 11.—Yoma 77[b], v. שְׁחוּטָא; Y. Shek. VI, 50[a] top (ed. Krot. שיוט, corr. acc.; Bab. ed. שיר; Ms. M. שרטא), v. סַחְרָיָא.

שִׁיטָא, שִׁיטְטָא I m. = h. שִׁטָּה, *acacia.* Targ. Y. Ex. XXV, 10; 13.—B. Bath. 80[b], v. שִׁיטָּה.—*Pl.* שִׁיטַּיָּא, שִׁיטִּין, שִׁטִּ׳. Targ. O. Ex. l. c. Targ. Is. XLI, 19; a. e.—Ex. R. s. 6; Tanḥ. Vaëra 2, v. חֲנָנְיָה ch. Gen. R. s. 94 אעין דש׳ הוו וכ׳ (some ed. דשִׁטִּים) there were acacia trees in Magdala, but people refrained from using them out of regard for the sanctity of the holy Ark; Cant. R. to I, 12 דשטים; a. e.

שִׁיטָא II *line, system,* v. שִׁירְטָא.

שִׁיטָה, שִׁיטְטָה I f. (b. h.; = שנטה, Egypt. שנט, v. Ges. Thes. s. v. שנט) *acacia.* R. Hash. 23[a] (as a species of cedar), expl. תּוֹרָנִיתָא; B. Bath. 80[b] שיטא (corr. acc.). R. Hash. l. c. כל ש׳ וש׳ שנטלו וכ׳ the Lord shall cause every acacia tree that the gentiles have taken from Jerusalem to be restored to her. Tanḥ. T'rum. 9 כל ארון ... ארז של ש׳ בו in every ark (for the Torah scrolls) that Israelites make, they must put shiṭṭah-cedar. Ib. חש׳ בלבד ... ומכולן and of all these (species of cedars) only the acacia was chosen (for the Tabernacle); a. e.—Trnsf. *the holy Ark.* Ab. Zar. 24[a]; Gen. R. s. 54, v. רוּם I h.; Midr. Sam. ch. XII. Ib. ... חזרו כלפי ש׳ וכ׳ (Gen. R. l. c. הארון) the cows turned their faces towards the Ark, and recited songs.—*Pl.* שִׁטִּים, שִׁטִּ׳. Tanḥ. l. c. ומתרפאין בש׳, v. שִׁטִּים. Ib. אני מרפא את ... אמר חש׳ the Lord said, in the future I shall heal (restore) the acacias (ref. to Joel IV, 18). Ex. R. s. 35; a. fr.; v. שִׁטִּים.

שִׁיטָה II pr. n. pl. *Shiṭṭah* (b. h. שִׁטִּים). Y. Maasr. I, beg. 48[c] חרובי ש׳ וכ׳ carobs of Shiṭṭah and Zalmonah.

שִׁיטָה, שִׁיטְטָה III f. (שׁטט, cmp. שְׁרֵטָה) 1) *row, line.* Neg. X, 6 וש׳ של שער וכ׳ and a row of hair separating them. Y. Kidd. II, 62[d] אשה ... ושו׳ של וכ׳ (not שוטה) a bald-headed woman with a row of hair going around from ear to ear. Y. Yoma IV, 41[c] top אני ראיתיו ... אלא ש׳ אחת וכ׳ I have seen it (the high priest's mitre) in Rome, and there was engraved on it only in one line, 'holy unto the Lord'. Tosef. Gitt. IX (VII), 11 מלא ש׳ אחת the space of one line (of writing); Y. ib. IX, 50[c]; Y. B. Bath. X, beg. 17[c]. Treat. Sof'rim XII, 8; a. fr.—*Pl.* שִׁיטִּין, שִׁטִּ׳ (m.), שִׁיטּוֹת. Ib. שִׁיטּוֹתֶיהָ של תורה the division of lines in the Pentateuch. Ib. 9 סימן תחלת חש׳ וכ׳ the mark for the beginning of lines (in *Hadzinu,* Deut. XXXII) is, *Haazinu, Ya'arof* &c. Y. B. Bath. l. c. מקום שני ש׳ the space of two lines; Tosef. Gitt. l. c.; Y. ib. l. c. Ḥull. 65[a] בשתי תיבות פסיק לחו בשני ש׳ וכ׳ written as two separate words, but not divided between two lines; a. fr.—2) (trnsf.) *line of thought, opinion, principle, system.* Lev. R. s. 2 אמר ש׳ אחרת offered a second mode (of developing the same idea from two Scripture verses). Y. Gitt. V, 47[c] top; Y. Erub. VII, 24[c] bot. ירדו לה בשִׁיטָּה וכ׳ they entered into (drew an analogy from) the principle laid down in the law concerning transactions of children. Erub. 99[a], a. e. מוחלפת הש׳, v. חָלַף; (Rashi: R. J. is at variance with his own principle, v. שִׁיטְתָּא). Y. Pes. VII, beg. 34[a] בשיטה ר׳ מאיר following up R. Meir's principle. Y. Peah V, 19[a] top [read:] בִּשְׁיטָתָן השיבוהו בשִׁיטַּתְכֶן דאתון אמרין וכ׳ he (R. El.) argued against them by entering into their opinion (without adopting it for himself); according to your principle, when you say &c.; a. fr. (in Chald. diction, v. שִׁיטְתָּא.—*Pl.* שִׁיטִּין. Num. R. s. 19[9] (ref. to המרים, Num. XX, 10) ש׳ הרבה יש בו there are several ways of interpreting that word; a. e.

שִׁיטְתָּא, v. שִׁירְטָא.

שִׁיטְתָּן, Tanḥ. Shof'ṭim ed. Bub. 3, v. שֶׁתָּן.

שִׁיטְתָּה, שִׁיטְתָּא, שִׁיטְתֵּי, v. שְׁטָף, שְׁטָפָא.

שִׁירְטָא f., **שִׁירְטָא** m., (שִׁירְטָה h. form) = h. שִׁירָה III, 1) *row, line, stripe.* Zeb. 12[b] כולהו בחדא ש׳ וכ׳ they all stood in one line (were equal in rank and united).—*Pl.* שִׁירַיָּא, שִׁירָדֵי, שִׁטִּ׳. Y. Shebu. VI, 37[a] bot., v. קוּלְסִירְתָּא. Y. Gitt. V, 46[d] bot. ביני ש׳ וכ׳ ... והוה and R. H. wrote between the lines; a. e.—2) *opinion, principle, system.* Y. Ber. IX, 13[a] bot. אמר בשירטה אוחרי ... ר׳ יודן R. J.... expressed the idea in a different way; ib. ש׳ אוחרי ... ר׳ יודן. Keth. 17[a] שִׁירְתֵּיהּ לסבא (אהניא ליה) his line of conduct (habit of participating in wedding ceremonies) benefited the old man (v. שׁוֹשְׁרְתָּא). B. Mets. 69[a] לאו ... אלא שִׁירְטָה אירמר it was not quoted as a halakhah, but as a line of opinions (all of equal rank). Y. Snh. VIII, beg. 26[a] מחלפא שִׁירְתֵּיהּ וכ׳ R. S. b. Lakish's principle is at variance with itself: here he says ..., and there he says &c.; Y. Peah IV, 18[d] bot., sq.; a. fr.—Naz. 32[b] ואוקמיה בשִׁירְטַיְרֵיהוּ, v. שֶׁטַח.—*Pl.* שִׁירְטִין, שִׁירְטִין. Ruth R. to II, 14 פתר בה שית ש׳ interpreted it in six ways. Lev. R. s. 2 אמר תרתין ש׳ offered two modes of developing the same idea, v. שִׁירָה III. Y. Ber. IX, 13[a]; a. e.

שִׁירְטָא f. pl. (cmp. שׁוֹשְׁרְתָּא) *posts, legs* of a bedstead. Y. Maas. Sh. IV, end, 55[c] ארבעתי אירי ... שִׁירְטָתֵיהּ דערסא (not דערסי; prob. to be read: שִׁירְטָתֵיהּ) the four cedars (in

your dream) mean the four posts of the bed; Lam. R. to I, 1 (חד כותי) שולמתא. Ib. ארבעה שרקמין ... שיטָוָתָא וכ׳ the four sycamore trees mean the four legs of the bed; Y. l. c. כורעתא.

שְׂרָיָא=שְׂרַח *to sink down.* Imper. שְׂרִיא. Sabb. 67ª, v. שׂוּחַ I ch.

שַׂרְיָא pr. n. m. *Shayya* (prob. abbrev. of אוֹשַׁעְיָא). Zeb. 34ᵇ (Ms. R. 1 שרשא, v. Rabb. D. S. a. l. note 9). Sabb. 66ª רבא בר שָׂאַרְיָא Ms. O. (Ms. M. שראה, ed. שרא; v. Rabb. D. S. a. l. note 5).

שַׂרְיָטָא, v. שַׂרְטָא.

שַׂרְיָפָא, v. שַׂרְפָא.

שַׂרְיָבָא, **שָׂרְיוֹבָא**, v. שְׂאֵב.

שַׂרְיָרָן m. (denom. of שֵׂד, שֵׂיד) *demon-like, ferocious.* Gen. R. s. 65 (expl. איש שעיר, Gen. XXVII, 11) גבר ש׳ (ed. Wil. שידרן, corr. acc.) a demon-like man (v. שָׂעִיר); Yalk. ib. 114.

שַׂרְיוֹל, v. שְׂרוֹל.

שַׂרְיוֹרָא, **שַׂרְיוֹרָא**, v. שְׂרוֹרָא, שְׂרוֹר.

שַׂרְיָח m., **שְׂרִיחָא** f. = h. שִׂיחַ, *pit.* Targ. Ps. XXXV, 7 (ed. Wil. שְׂרַח). Targ. Y. Deut. IX, 19 (ed. Vien. שַׂרְיָח). Targ. Ps. LVII, 7 (ed. Wil. שְׂרִיתָא); a. e.—*Pl.* שְׂרִיָּתָן. Ib. CXIX, 85 Ms., v. שְׂוָותָא.

שַׂרְיָטָא, **שַׂרְיוֹטָא**, v. שַׂרְטָא, שְׂרִיט.

שַׂרְיָךְ m., **שְׂרִיכָא** f. (שׂוּךְ) *connected, attached, related, belonging to.* B. Kam. 92ᵇ ש׳ ואזיל וכ׳ Ar. (ed. מטריל) the bad palm tree belongs to and goes &c., v. שְׂרָכָא. Ab. Zar. 72ᵇ כולי חמרא ... ש׳ Ar. (ed. גריר) all the wine in the cask is connected with that in the siphon, v. גְּרַר. B. Mets. 98ᵇ מִשּׁוּם שׂוּרְכָא דחא וכ׳ ... שכירה (not שוריכי, v. Rashi) shall we say, the action of hiring is connected with that of lending, because in both cases there is the same responsibility for theft and loss (and therefore the act of hiring after lending is only a continuation of, and has had its beginning simultaneously with the lending)?, opp. לחודה קיימא. Ib. שכרה ... ודאי לא ש׳ או דילמא כירון וכ׳ דש׳ if he hired the animal to be used in the presence of the owner, and then borrowed it without him, shall we say, lending is surely not connected with hiring (since the laws of responsibility are different), or shall we say, because they are related in some respects, they may be considered entirely related (so that the two acts may be treated as of the same date)? B. Kam. 15ª נכרי משום דלא ש׳ במצות the gentile (is disqualified as witness), because he has no relation to the Jewish religious duties; אבל עבד דש׳ במצות וכ׳ but the slave (of a Jew) who has some relation to religious duties (being bound to observe certain religious laws) &c. Kidd. 42ª אם אינו ענין להיכא דש׳ וכ׳ if the text has no application to where it belongs (to the subject under consideration), apply it to where it does not belong (v. עִנְיָן). Y. Ab. Zar. I, 39ᵈ bot. עז דלא ש׳ בה גיזוז a goat to which the law concerning the first-shorn wool does not apply; a. fr.—*Pl.* שָׂרְיָרֵי. Gitt. 28ᵇ במילתא דלא ש׳ בה וכ׳ in a thing in which they are not interested (and may be apt to boast of their feats): but in a thing in which they are interested, they are likely to cling to their lies.

שַׂרְיָכָא m. (preced.) [*attachment,*] *knob in the wine cask* with a small orifice made for testing the flavor, or to prevent bursting, *bung.* Ab. Zar. 69ᵇ (Ar. שרכא, Var. שַׂרְבָא fr. שָׂאַב; Tosaf. l. c. שַׂרְבָּא *chip, plug* with which the orifice is stopped).

שַׂרְיָל, **שְׂרִיל**, v. שְׂאַל.

שָׂרְיָם, v. שׂוּם I ch.

שְׂרָיָן, **שָׂרְיָן** pr. n. m. (cmp. אַשְׁרָאן) *Sh'yan,* an Amora. Y. Bicc. III, 65ᵈ top; (Midr. Sam. ch. VII אשיין). Y. Erub. I, 19ª top שרן; ib.ᵇ top שירן.

שַׂרְיָעָא, **שְׂרִיעָא**, v. שְׂרַע.

שַׂרְיָפָא, v. שַׂרְפָא.

שַׂרְיָצָא, v. שְׂרִיצָא.

שַׂרְיָר, **שְׂרִיר**, v. שְׂאַר, שָׂאַר.

שְׂרִיר, **שָׂרְיָר** m. (preced.) *remnant, relic, survival.* Num. R. s. 19 [32] (ref. to Deut. III, 11) וכאן עושה אותו ש׳ (ed. Wil. a. oth. שרירים) and here he is represented as a survival.—*Pl.* שָׂרְיָרִים; *du.* שְׂרִירַיִם. Men. II, 1 הקומץ ... שְׂרֵרֵיהּ וכ׳ if a priest takes a handful of the meal-offering with the intention of eating its remnants ... the next day. Ruth R. to I, 5 (ref. to וחשאר, ib.) נעשית שְׂרָרֵי שרירים she became like the remnants of remnants (of the meal-offering); Yalk. ib. 600 נעשית שרירים. Erub. II, 5, a. e. שבעים אמה ושׁ׳ seventy cubits and a balance (less than eighty); Y. ib. II, 20ᵇ שרירים (corr. acc.). Zeb. 52ª שרירי חטאת the remaining blood of the sin offering after sprinkling (Lev. IV, 34, a. e.). Ib. ש׳ אין מעכבים the pouring out of the remaining blood at the bottom of the altar is not indispensable for the efficacy of the sacrifice (v. עָכַב); Meïl. 9ª ש׳ מעכבים it is indispensable; a. fr.—Men. IX, 8 סמיכה שרירי מצוה the laying of hands on the victim is the last of the commendable acts, i. e. is not indispensable. Ib. 93ᵇ אם עשאה לסמיכה ש׳ מצוה if he treated the laying on of hands as dispensable (omitted it); Sifra Vayikra, N'dabah, Par. 3, ch. IV; Neg. XIV, 10; a. e.—Meg. 15ᵇ (ref. to לשאר, Is. XXVIII, 5) למי שמשים עצמו כש׳ for him that considers himself like leavings (is modest); R. Hash. 16ᵇ sq. (ref. to לשאריה, Mic. VII, 18).—שְׂרִירוֹת, Num. R. s. 19 [21] ed. Wil., v. שׂוּר.

שְׂרִירָא I ch. same. Targ. Y. I Deut. XXVIII, 54 שָׂרִיר constr. (ed. Vien. שָׂרִיר, corr. acc.). Targ. I Chr. XI, 8 (ed. Rahmer שׂוּרְרָתָה); a. e.—*Pl.* שְׂרִירָתָה. Y. Dem. II, 22ᶜ חני ש׳ הוו (not חיא) those (not explicitly mentioned) are left over (are implied, v. שׂוּר).

שְׁיָרָא II, שְׁיָרָה I f. (שור; b. h.; שָׂרוֹת, Ez. XXVII, 25) *caravan.* Tosef. B. Mets. VII, 13 ש' שהיתה מהלכת וכ' if a caravan travels in the desert, and a band attacks and robs it &c.; B. Kam. 116b. Y. Erub. I, end, 19d אהלים ש' שבש' וכ' tents put up by a caravan require no 'Erub (v. עירוב), opp. שבמחנה in a camp; a. fr.—*Pl.* שְׁיָרוֹת. B. Mets. 18a, v. מָצָא; a. fr.—Ch., v. שְׁיַירְתָּא.

שְׁיָרָה II, שְׁיָרָא III f. (v. שְׁאָר) *blood-relations, parents.* Y. Kidd. IV, 65d bot. החיה וחש' וכ' the midwife (may testify as to the first born of twins), the parents (as to the paternity of a foundling) &c.; Y. B. Bath. II, 13d bot.; ib. 14a top שיירא.

שיירי, Ab. Zar. 70a bot. Ms. M., v. מְשַׁיְּרָא.

שְׁיָרָא, שְׁיִירָא, שְׁיָרָה, שְׁיִירְתָּה, שְׁיַירְתָּא, = h. שְׁיָרָה I. Targ. O. Gen. XXXVII, 25 (ed. Berl. a. oth. שַׁיָּרָה). Targ. Is. LX, 6 (h. text שפעת).—Y. Bets. III, 62a top שיירתה הוות עברה a caravan passed by; Y. Sabb. I, 4a bot. שירתא הוות עבדה (corr. acc.). Y. Gitt. IV, beg. 45c סלקית בשיירא (not לש') I went up with a caravan (to Resh Lakish's place); a. e.—*Pl.* שְׁיָרָתָא, שְׁיָרָן. Targ. Is. XXI, 13.—B. Mets. 18b דשכיחן ש' אע"ג (not דשכיחין) although caravans frequently pass there. Ib. שכיחא שיירות (read with Ms. R. שכיחן שיירתא).

שְׁיוּשָׁא, שַׁיְּישָׁא, v. שִׁישָׁא, שַׁיְּשָׁא.

שִׁיוְכָא, v. שַׁיְּרָכָא.

שִׁיוְכְּבָא, v. שִׁכְבָּא.

שִׁיוּכְרִי, v. סִיכְּרִי.

שִׁיוּכּוֹלָא, v. סִיכּוּלָא.

שִׁיפּוֹן, שִׁיפִּי, שִׁפִּי m. (שָׁפַן; v. Del. Assyr. Handw. s. v. שכן) *establishment, realization, execution; use of the phrase* כן עשה. Gen. R. s. 31, end (ref. to Gen. VI, 22) זה ש' לעשייה התיבה this refers to the carrying out of the command to make the ark; ib. s. 32 (ref. to ib. VII, 5 וכ' ככל...ויעש) זה ש' לכינוס בהמה this refers to the execution of the command to bring in the beasts; Yalk. ib. 55; 56 שכיון (corr. acc.). Gen. R. s. 34 (ref. to Gen. VIII, 20 a. IX, 1) זה ש' לזכות הקרבנות (not שיכן בזכות) this is an establishment (standard passage, cmp. בנין אב, s. v. אָב) of the reward of sacrifices.

שִׁיכּוֹר, v. שִׁכּוֹר.

שִׁיכְחָה, v. שִׁכְחָה.

שִׁיכְלָא, v. סִכְלָא.

שִׁכְלוּל, שִׁיכְלוּל, שִׁכְּלִי m. (שִׁכְלֵל) *finishing, completion.* Gen. R. s. 1 ולש' הארץ קדמה לבריאה... as regards creation (planning) the heavens were first (Gen. I, 1); as regards completion, the earth came first (ib. II, 1); Yalk. ib. 3; Lev. R. s. 36; Y. Hag. II, 77d top.

שִׁיכְלוּלָא, שִׁכְּלִי, שַׁכְּלִי ch. 1) same. Targ. Y. Gen. VII, 11. Ib. XXII, 13; a. e.—2) *perfection, beauty.*—*Pl.* שִׁכְּלוּלִין. Targ. Y. I, II Lev. XXII, 27 (some ed. שַׁכְּלִי).—3) *foundation.*—*Pl.* as ab. Targ. II Sam. XXII, 8 שַׁכְּלִי (h. text מוסדות).

שִׁיכְלַי f. a species of *birds* classified under *s'lav* (v. סְלָיו); *quails* (?). Yoma 75b ed., a. Ar. (Ms. M. שובלי; Ms. O. סיכלי); Yalk. Ex. 260 שיבלי, שבלי; v. קִיבְלַי.

שִׁיכְלֵל, v. שִׁכְלֵל.

שִׁכְּ, שִׁיכְמִי m. (denom. of שְׁכֶם) *shikhmi*, by-name of a certain class of Pharisees. Y. Ber. IX, 14b bot. פרוש ש', expl. טעין מצווחא וכ' who carries religious exercises on his shoulder; Y. Sot. V, 20c bot.; Bab. ib. 22b, expl. זה חשושה מעשה שכם he who acts like Shechem (who underwent circumcision from an unholy motive).

שִׁיכְנָא, v. שָׁכֵינָא, a.

שִׁיכָּרוּת, שִׁיכָּרָא, v. sub שִׁכָּ, שִׁכָּ.

שִׁיכְשׁוּךְ, v. שַׁכְשֵׁךְ.

שִׁיכְשֵׁךְ, v. שַׁכְשֵׁךְ.

שִׁיל, v. שְׁאֵל.

שִׁילָא pr. n. m. *Shila*, name of several Amoraim. B. Bath. 172a רבא בר רב ש' (רבה) (ed. Pes. שירא, v. Rabb. D. S. a. l. note 10). Snh. 98b דבי רבי ש' those of the house (or school) of R. Sh.—Nidd. 26a איש כפר תמרתא ש'.—Y. Sabb. II, 5a top רבי ש' דינוה; Ruth R. to II, 19, a. e., v. נָוֶה III.—Y. Snh. VIII, beg. 26a ר' ש' בר בינא; Y. Gitt. II, 44b בינה שילוח (prob. to be read: ש' בר בינא).—Y. Macc. II, 31d bot. ר' שִׁילָה.—V. Fr. M'bo, p. 124b.—Gitt. 69a (in a charm formula) אנא פפי ש' בר סומקי.—Gen. R. s. 64, beg., v. next w.

שִׁילוֹ, שִׁילֹה (b. h.) 1) pr. n. pl. *Shilo*, the seat of the Tabernacle after the conquest. Meg. 16b בכה על משכן ש' וכ' he (Benjamin) wept over the Tabernacle of Shiloh, which was to be in the dominion of Joseph &c.; Yalk. Gen. 152. Macc. 12a והוא...של ש' he (Joab) took hold of the altar of Shiloh, opp. to ברית עולמים. Zeb. 61b; a. fr.—B. Bath. 75b אלף ושני ש' וכ' (Ar. שִׁילֵי *pl.*; Ms. M. אלף שתישל, v. Rabb. D. S. a. l. note) an area of one thousand and two times that of Shiloh built up with palaces (v. טִיטַרְפַּלְיוֹת); [Rashb. שיל"ה the numerical value of Shiloh = 345].—2) (interchanging with שילא) *Shilo, (Shila)*, name of a fictitious town, v. יוֹחָנָא I. Gen. R. s. 40, beg. שילו; ib. s. 25, end; ib. s. 64, beg. שילא; Midr. Sam. ch. XXVIII שילה; Ruth R. to I, 1 שילא.—3) pr. n. m. *Shilo*, homiletical name of the King Messiah. Gen. R. s. 98 (ref. to Gen. XLIX, 10) עד...ש' זה מלך וכ' 'until Sh. comes', this means the King Messiah. Snh. 98b ש' שמו his (the Messiah's) name will be Shiloh.—V. preced.

שִׁילְחֵי, v. שִׁלְחֵי.

שִׁילְיָתָא, v. שִׁלְיָא.

שִׁילֹו, v. שִׁילֹה.—[B. Bath. 172a, v. שִׁילִי.]

שִׁלּוּחַ, שִׁילּוּחַ m.(b.h.; שָׁלַח) 1)*sending away, letting go.* Sot. 9ª (ref. to Is. XXVII, 8) אין הקב"ה...עד ששת שִׁילּוּחָהּ the Lord does not visit her sins upon a nation until the time comes to send her away (into captivity); אין הקב"ה...שִׁילּוּחוֹ the Lord does not punish a king, until the time comes to drive him away (depose him). Hull. XII, 1, a.fr. ש' הקן, v. קֵן. Ib. 140ª לש' with regard to the duty of letting the mother bird go. Sifra M'tsorᶜa, Neg., Par. 1 ש' צרעתו letting the birds (of the leper's sacrifice) fly (Lev. XIV, 7). Y. B. Kam. I, 2ᵇ פרשת ש' טמאין the section treating of the sending out of the camp of the unclean (Num. V, 1 sq.). Num. R. s. 7 ¹⁰ נתחייבו ש' וכ' they were condemned to be sent out of the camp, this means exile. Gen. R. s. 61 שטר ש' a document referring to the sending away of children with gifts (Gen. XXV, 6); a.fr.—*Pl.* שִׁילּוּחִין, שִׁילּוּחִים. שְׁלַח'. Hull. l. c. קורם שִׁלּוּחֶיהָ before sending her off. Snh. 102ª (ref. to Mic. I, 14) מי...תתנו לבניו ש' he who slew the Philistine (Goliath) and gave you Gath as a possession:—will you give a dismissal to his descendants (will you abandon the house of David)?—Esp. שִׁילּוּחִין, שְׁלַח' *banishment, exile.* Gen. R. s. 19 דנתי אותו בש' I punished him with banishment (from Eden); Lam. R. introd. (R. Abbahu 1); a. e.—2) (cmp. מְשַׁלַּחַת) *letting loose, visitation.* Yeb. 114ᵇ נחשים וכ' ש' a plague of serpents and scorpions.—[Y. Gitt. II, 44ᵇ בירנה שילוח, v. שִׁילָא.]

שִׁילוֹחַ pr. n. (b.h. שִׁלֹּחַ) the pool of *Siloah* near Jerusalem. Y. Taan. II, beg. 65ª אפי' טובל במי ש' וכ' even if he were to bathe in the waters of Sh. or in primeval waters.

שִׁילוֹדָא, שִׁילוֹדָה ch. same. Targ. Koh. II, 5 (ed. Vien. שִׁילּוּחַ). Targ. Is. VIII, 6 (ed. Wil. שִׁלּוֹ). Targ. I Kings I, 33; 38 (h. text גִּיחוֹן).—Snh. 94ᵇ (fr. Targ. Is. l. c.).

***שִׁילּוּט, שִׁלּוּט'** m. (שָׁלַט) *control;* (sub יד) *handling.* Y. Shek. VI, 49ᵈ חצי טפח...לש' allow one half of a handbreadth on each side (of the Ark) for handling (the tablets); [Ms. M. לשילובן or לשילוכן, v. Rabb. D. S. a. l. p. 53, note].

שִׁילּוּם, שִׁלּוּם m.(b. h.; שָׁלַם) *compensation, payment, punishment.*—*Pl.* שִׁילּוּמִים, שְׁלַם'. Lev. R. s. 17 (ref. to Ps. LXXIII, 3 בש' של רשעים אראה (שלום וכ' I want to see the punishment of the wicked.

שִׁילּוֹנִי m. (b. h. שִׁילֹנִי) *of Shiloh* (v. שִׁילֹה). Gen. R. s. 73 אחרית הש'; Taan. 20ª; Ruth R. to IV, 8; a. fr.

שִׁילְדָא, v. שִׁלְיָא.

שִׁילְטוֹנָא, שִׁילְטוֹן, v. שִׁלְטוֹן.

שִׁילֵי pr. n. pl. *Shili,* near Pumbeditha; v. תִּירְנִי. Gitt. 80ª; B. Bath. 172ª (Ms. H. שילו); Yeb. 116ª. Bets. 25ᵇ. B. Mets. 72ᵇ; a. e.—[שִׁילֵי, B. Bath. 75ᵇ Ar., v. שִׁילֹה.]

שִׁילְיוֹתָא, שִׁילְיָה, שִׁילְיָא, v. sub שְׁלִי'.

שִׁילְיָן m. pl. (= שִׁילְיוֹן; שָׁלַל I; cmp. שַׁלְשֶׁלֶת) *reins.* Tosef. Kel. B. Mets. IV, 7 הש' והחפגר וכ' the reins, the bit, and the bridle.

שִׁילְינָא, v. שְׁלַנְיָא.

שִׁילְיָתָא, v. שְׁלִיָּתָא.

שִׁילְפוּחָא m. (v. שַׁלְפוּחִית) *bladder* of a fish. Ab. Zar. 40ᵇ.

שִׁילְשׁוּל, v. שַׁלְשׁוּל.

שִׁילַת pr. n. m. *Shilath.* Y. Meg. IV, 75ª bot. (רב) שמואל בר ש'. B. Bath. 8ᵇ. Erub. 28ª; a. fr.

שִׁים, v. שׂוּם.

שִׁימָאָה, שִׁימְמָא' m. (שמם; cmp. אֲשַׁמְּאר) *waste, ruined.*—*Pl.* שִׁימָּאֵי, שַׁמְּ'. Men. 33ᵇ פיתחי ש' 'waste doors', expl. ib. דלית להו תקרה over which there is no ceiling (upper beam); (oth. opin.) דלית להו שקופי which have no posts; Erub. 11ª (ed. Sonc. שמ'; Tosaf to Kidd. 32ᵇ שמ').

שִׁימָה f. (שׂוּם) 1) *putting, placing, use of the root* שׂוּם. Keth. 46ª אתיא ש' ש' we draw an analogy between *sum* (Ex. XXII, 24) and *sum* (Deut. XXII, 14); Y. ib. IV, 28ᶜ שׂוּמָה. Y. Shek. IV, 48ª מעכבת אפילו ש' even where the Biblical text has the verb *sum* ('thou shalt put'), it is an act indispensable to legality. Yalk. Gen. 150 שִׁימַת עין, v. חֲשָׁמָה.—2) *treasure,* v. סִימָה.

שִׁימּוּט, שִׁמְּ' m. (שָׁמַט) *drawing out, unsheathing.* Sifré Deut. 192 ש' סיריפים the drawing of swords.

שִׁימּוּעַ m. (שָׁמַע) *announcement.* Y. Shek. I, beg. 45ᵈ ש' שקלים וכ' the announcement concerning the contributions for the Temple (Sh'kalim) and concerning mixed seeds (v. שָׁמַע *Hif.*).

שִׁימּוּר, שִׁמְּ' m. (שָׁמַר) *guarding, care.* B. Kam. 15ª לאו בחזקת ש' וכ' are not presumed to be guarded against, i. e. need special guarding (Ex. XXI, 29); ib. בחזקת ש' וכ' are presumed to be safe (the owner is not bound to guard them). Ned. 37ª שכר ש' the teacher is paid for guarding the pupils (and not for the teaching itself). Ib. גדול בר ש' הוא does an adult need guarding? Koh. R. to V, 10 צריך ש' וכ' must be watched against weasels &c.; a. fr.—*Pl.* שִׁימּוּרִים, שְׁמִ' (b. h. שְׁמָרִים); לילי ש' a night of watching. Pes. 109ᵇ; R. Hash. 11ᵇ, a. e., v. שָׁמַר.—2) (v. שְׁמָרִים) *clearing wine, straining.* Y. Sabb. XX, beg. 17ᶜ חותרי מכלל ש' is permitted on the Holy Day as far as straining is concerned; Y. Bets. I, 60ᵈ bot.

שִׁימּוּשׁ, שִׁמְּ' m. (שָׁמַשׁ) *ministration, attendance.* Ber. 7ᵇ שִׁמּוּשָׁהּ, v. לִימּוּד. Ab. ch. VI תכמים ש' attendance of pupils on scholars. Num. R. s. 3 ¹ בשִׁמּוּשׁוֹ...שלא בחר וכ' of all the tribes the Lord did not choose any to stand in his service but the sons of Levi. Gen. R. s. 87 הית שִׁמּוּשׁוֹ ערב לרבו his ministration was pleasing to his master; a. e.

שִׁמְּהָא, שִׁמְּוָתָא' ch. same, *service, office.* Targ. Gen. XL, 13; XLI, 13 (h. text כֵּן). Targ. Is. XXII, 19 (h. text מעמד).—Esp. *Temple service.* Targ. Ex. XXXI, 10 (h. text שרת). Targ. Num. IV, 12 (h. text שרת); a. fr.

שִׁימִי pr. n. m. *Shimi*, name of several Amoraim. Men. 29a, a.fr. ש' בר חייא. Ib. ש' את art thou Shimi (and askest such a question)?; ib. 110a. Tem. 28a ש' בר אשי; a.e.

שִׁימְשָׁא, שִׁימְצָה, שִׁימְצָא, sub שִׁמְ'.

שֵׁין m. (b. h.) *urine.*—*Pl.* שֵׁינִים. Treat. Sof'rim IX, 8 (ref. to II Kings XVIII, 27 a. Is. XXXVI, 12) כתיב שֵׁינֵיהֶם וכ' it is written *shenechem*, and it is read *meme raglehem* (the water of their feet); Meg. 25b שֵׁינֵיהֶם.

שֵׁיָן, v. שְׁרָן.

שי"ן *Shin, Sin*, name of the twenty-first letter of the alphabet. Sabb. 104a. Men. 35a, a.e. ש' של תפלין the Shin embossed on the capsule of the T'fillin of the head. Cant. R. to I, 9, v. שִׁרְיָה; a. fr.—Meg. 25b שין תיו euphem. for שת *fundament.* Ib. גימ"ל ושי"ן, v. גימ"ל.

שִׁינָא, שִׁינֵי, v. שְׁנָא.

***שִׁינָא I** m. = h. שֵׁין, *urine, urinating.* Ber. 62b Mus. (ed. שִׁינָה *sleep*).

שִׁינָא II f. *sleep*, v. שֵׁינְתָא.

שִׁינְדְּהַפִּין, שִׁינְדְּפִין m. (= שן דפיל) *ivory.* Targ. Y. I, II Gen. L, 1 (not שִׁינְדָּךְ).

שֵׁינָה, שִׁינָה f. (b. h.; רָשֵׁן) *sleep.* Ber. 3b מעולם לא עברו ... בש' midnight never found me asleep. Ib. 62b ש' בעמוד וכ' sleep at morning dawn (v. שִׁינָא I). Meg. 15b שֵׁינַת וכ', v. נָדַד. Succ. 26a שֵׁינַת, v. עֲרַאי. Ib. במוסר שֵׁינָתוֹ וכ' when he gives his sleep in charge of others (gives orders to wake him up). Yoma I, 4 חמאכל מביא את הש' eating causes sleepiness. Tam. 28a אונס ש' being overcome by sleep. Snh. 93b שהיו אונסין ... ומן הש' they forced themselves not to laugh, talk, or fall asleep. Kidd. 49b עשרה ש' וכ' ten measures of sleep have come down to the world, nine of which the slaves have taken &c.; a. fr.

שִׁינּוּי, שִׁינּוּי m. (שָׁנָה) *change.* Gen. R. s. 44 ש' השם change of name; ש' מקום change of residence. Sabb. 114a top ש' בגדים change of dress (for the Sabbath, for prayer &c.). Keth. 110b, a. e. ש', v. וְסֵת; a. fr.—Esp. (law) *change of form* (and *name*) *effected on an illegitimately obtained object*, by which the present possessor is privileged to retain the object and pay its value. B. Kam. 65b נעשה ש' בידו וקנאו the change (from calf to ox) happened while the animal was in his possession, and he has obtained ownership. Ib. ונקנינהו בש' השם may he not have obtained the ownership of it through the change of name? Ib. ש' במקומו עומד (not עומדת) the change stands in its (the original's) place, i. e. the change of form or name of an object does not affect its legal status; ib. 93b; ib. 68a ש' במקומה עומד. Ib. 66b ש' מעשה (= ש' עיי מעשה) a change brought about by human action. Ib. 68a, a. fr. ש' רשות change of possession (by transfer of the object to a third person). Ib. 93b ש' דרבנן a change which gives the right of ownership by rabbinical ordinance, i. e. ש' החוזר לבריירתו (ib. 67a) a change (of name) which can be undone by restoring the object to its original condition; ש' דאורייתא a change which gives the right of ownership by Biblical law, i. e. a change which cannot be undone; a. fr.—Men. 43a וסימנך ש' שקר ש' אמת and the mnemonical word (to remember which change proves the color to be genuine (תכלת), and which proves it to be adulterated) is 'a false change' (one who changes his word for evil is a bad man), 'a true change' (one who changes his word to do better than he has promised).—Sifra Vayikra, Ḥob., ch. XIX, Par. 11; Me'il. 18a, v. שִׁירְקוֹר I.—*Pl.* שִׁינּוּרִים, שִׁינּוּרִין. B. Kam. 65b (ref. to גם, Deut. XXIII, 19) לרבות שִׁינּוּרֵיהֶם this serves to include in the prohibition these objects even when they have been changed in form; Tem. 30b; a. e.

שִׁינְוָרָא, שִׁנְוָרָא ch. 1) *change, strangeness.* Targ. Is. XXVIII, 11.—2) *answer, reply, solution.* Sabb. 3b דמשני לך ש' דלאו ש' הוא he might give thee an answer which is no answer. Keth. 98b ש' דשנינן ש' הוא the solution which we have offered is the real solution; Pes. 12b; a. e.—*Pl.* שִׁינְוָרֵי, שִׁנְוָרֵי. Nidd. 26a ומי איתנהו להני ש' have these replies any reality?, i. e. these fictitious cases can never occur. Yeb. 91b; B. Bath. 135a נקום ונסמוך ואש' can we stand and lean on harmonizing arguments (for legal decisions)?

שִׁינּוּן, שִׁנּוּן m. (שָׁנַן) *diligent teaching, memorizing.* Sifré Deut. 34 (ref. to Deut. VI, 7) אלו בש' וכ' these words must be memorized (by the children), but the passages (Ex. XIII, 1—10; 11—16) need not be memorized; ib. אינו דין שידהו בש' is it not a logical conclusion that they must be memorized?; Yalk. ib. 841.

שִׁינְוָקָא, שִׁירְנָקָא, שִׁנְקָא, שִׁינּוּקָא m. (שְׁנַק) *strangulation;* trnsf. *anguish.* Targ. Job VII, 15 Ms. (ed. שר'). Targ. Prov. I, 27 (ed. Wil. שִׁנּוֹ; h. text צוקה). Targ. Y. Ex. XXI, 15, sq.; Targ. Y. Lev. XX, 10, v. סוּדָרָא; a.e.—*Pl.* שִׁנְקִין, שִׁינּוּקִין. Targ. Ps. XXV, 17 שִׁינּוּקָיו Ms. (ed. קי..., קֵי..., corr. acc.).

שִׁינּוּתָא, v. שִׁנּוּיָתָא.

שִׁינֵי, v. שִׁנַּי.

שִׁינְיָא m. (שְׁנַן) 1) *keen scholar;* [oth. opin.: *man with long teeth*]. Ḥag. 15b; Ber. 36a; Erub. 54a, a. e. (applied to R. Judah).—2) *edge, blade,* v. שְׁנָנָא.

שִׁינְפָא, v. סוּנְבָא.

שִׁינְצָא, v. שִׁנְצָא.

שִׁינְרָא, v. שִׁוְנָרָא.

שִׁינְתָא, שִׁנְתָא, שִׁינָא, שֵׁינָא = h. שֵׁינָה, *sleep.* Targ. Gen. XV, 12. Targ. Job IV, 13. Targ. I Sam. XXVI, 12; a. fr.—Erub. 65a מסר שִׁינְתֵיהּ לשמעיה gave his sleep in charge of his servant, v. שִׁינָה. Ib. לא איברי ... לש' the night is made for sleep. Ber. 4a לאתעוריה משינתיה Ms. M. (ed. לאתעורי משְׁנָתֵיהּ) in order to be waked up from his sleep. B. Mets. 83b סמא דש' a narcotic drink; a. e.

שִׁיסּוּעַ, שִׁסּ׳ m. (שָׁסַע) *splitting, rending.* Zeb. 65b אין ש׳ אלא ביד Ms. M. (ed. שיסע) the rending of the sacrificial bird must be done with the hand; Yalk. Lev. 447. Ib.; Sifra Vayikra, N'dab., Par. 7, ch. IX (ref. to Lev. I, 17) אותו בש׳...בש׳ it (the bird) must be rent, but the burnt-offering of cattle must not; a. e.—[*Pl.* שִׁיסּוּעִים. Sifra Sh'mini, ch. V, Par. 4, v. שָׁסַע.]

שִׁיסְקֵי m. pl. *plums.* B. Mets. 60a אנא ... ש׳ (Alf. Ms. שוסקי; Asheri שוסקי) I distribute nuts (among the children of my customers), do thou distribute plums (to attract them); B. Bath. 21b שיט׳ Ms. M. (ed. שיוסקי; v. Rabb. D. S. a. l. note 40).

שִׁיסְרָאָה = שִׁירְתְּרָאָה, v. שִׁירְתָּא.

שִׁיסְתָּג, v. שׁוּסְתָּג.

שִׁירַע *to be smooth,* v. שׁוּעַ.

שִׁירְעָא, שִׁירָעָא, (שִׁירָא, שִׁירַע) שִׁרָעָא, שִׁרַע m. (preced.) *plaster, cement, sealing clay.* Targ.O.Num.XIX, 15 מגופת ש׳ ed. Berl. (oth. ed. ש׳, ed. Vien. שִׁירַע; h. text צמיד פתיל); Targ. Y. ib. 9 שיריע. Targ.Gen. XI, 3 (h. text חמר). Targ. Ez. XIII, 12 (h. text שית); a. fr.—Sabb. 66b ש׳ דדנא (Ms. M. שִׁרְעָא) the sealing clay of a wine vessel.

שִׁירְעָבוּדָא, שִׁירְעָבוּד, שִׁירְעֵבֵד, v. sub שִׁעְבֵּד.

שִׁירְעוּר, שִׁעוּר m. (שָׁעַר) *proportion, standard, definite quantity* or *size, limit.* Peah I, 1 שאין לתם ש׳...אלו for the following things there is no definite proportion or quantity prescribed. Y. ib. 15a bot. אין לתם ש׳ לא למעלן וכ׳ they have no limits set either of a maximum or of a mininum. Hall. I, 7 אם אין...כש׳ if either portion is not of the legal size (to require the separation of the priest's share). Ib. IV, 8 של אור יש לה ש׳ וכ׳ for that portion of Hallah which is to be burnt there is a legal quantity (a minimum) &c. Ib. של אור אין לה ש׳ וכ׳ for that which is to be burnt there is no minimum prescribed, but there is one for that which is to be given to the priest. Nidd. 26a שופר ש׳ the legal length of a *shófar.* Ib. חמשה שיעורין טמפח for five things the legal minimum size is a handbreadth. Yoma 73b, a. fr. חצי ש׳ half (less than) the legal quantity; a. v. fr.—*Pl.* שִׁיעוּרִין, שִׁיעוּרִים, שִׁעִּ׳. Ib. 80a כל השׁ׳ כולן בכזית וכ׳ all legal standards (for eatables in ritual law) are the size of an olive, except &c. Ib., a. e. ועונשין ש׳ של עונשין חלכה וכ׳ standard measures and penalties are fixed by tradition, expl. ש׳ של עונשין the minima required for punishment. Sabb. VII, 4 מפני ששוו בשיעוריהן because they are alike as to legal standards. Ib. VIII, 1. Ib. 80b כל שיעורי שבת all legal minimum sizes for eatables carried abroad on the Sabbath; a. fr.—Ib. 35b נתת דבריך לש׳ thy rule would vary according to circumstances, and would not be alike for all; Meg. 18b; a. fr.—Y. B. Bath. V, end, 15b לש׳ for regulating the market prices, v. שַׁעַר I.

שִׁיעִּ׳, שִׁיעוּרָא ch. same. Targ. Y. Ex. XXX, 13. Targ. Y. Gen. XXI, 16 כש׳ וכ׳ *about* the length &c.; a. e.—Sabb. 78b חד ש׳ חוא אידי...חד ש׳ חוא this and that ('as a Sela' and 'as a dry fig') mean the same size. Ib. 80a נפרש רש׳ דר׳ יהודה that the legal size which R. J. prescribes is the larger one; ib. 81a; a. fr.—*Pl.* שִׁיעוּרִין, שִׁיעוּרַיָּא, שִׁיעוּרַיי, שִׁעִּ׳. [Targ. Y. II Lev. XXV, 37, v. שַׁעֲרָא I.]—Y. Sot. I, 16c bot. כל אילין ש׳ וכ׳ all those measures of time (mentioned above) must be counted from &c. Y. B. Bath. V, end, 15b לש׳ for regulating the market prices; a. e.

שִׁיעֲלָא m. = h. שׁוּעָל, *hollow of the hand.* Y. Maasr. IV, 51b bot. מלא שִׁיעֲלוֹן their handful [prob. to be read: שִׁיעֲלִין pl. handfuls].

שִׁיעֲמְמוּתָא, שִׁיעֲמוּם, v. שַׁעֲמוּם, שַׁעֲמוּתָא.

שִׁיעָר, v. שׁוּעָר.

שִׁיעָרְתָּא I f. = שִׁיחְרָתָא, *talk.* Y. Taan. III, 66d top מתחמד...שִׁיעָרְתָּהּ because he desired to hear her talk.

שִׁיעָרְתָּא II, v. שְׁעִירְתָּא.

שִׁיעָרְתָּא III, v. שְׁרָעָא.

שִׁיף, v. שׁוּף.

שִׁיף m., שִׁיפָה f. (שׁוּף II) *rubbed off, abraded, bright.* Y. Gitt. III, end, 45b הניחה ש׳ וכ׳ if he left it (the pin) bright, and coming back found it rusty; Y. B. Bath. VI, 15c top שׁוּפָּה; v. שׁוּף III.

שִׁירְיָא, שַׁיְרָא, (שִׁירְאָא) ch. same. Ab. Zar. 52b; Bekh. 50a, v. שַׁרְרִינָא; Yalk. Ez. 346.—*Pl.* שִׁירֵי, שַׁיְרֵי. B. Bath. 32b דהוו ש׳ וסומקי because they were abraded and red.

שִׁירָא I m. (preced.) *planed board.* Erub. 101a (expl. איכא דאמרי דחד ש׳ (דלת אלמנה (Ms. O. דפא, v. Rabb. D. S. a. l. note 2) some say, it means a door consisting of one planed board.

שִׁירָא II m. (preced. wds.; mistranslation of ξέστης; cmp. Syr. שפירתא Brockelm. 383) *Shifa,* name of a measure, *Xestes.* Kidd. 40a דדינרי ש׳ a Shifa full of denars.

שִׁירָא III, v. שִׁירָה II.

שִׁיפָא, v. שִׁפָּא.

שִׁירָה I, v. שִׁיף.—[Y. Ab. Zar. IV, 44a bot. אחת ש׳, read: טִירָה.]

שִׁירָה II f. (שׁוּף II) 1) *rubbing, smoothing.* Ned. 56b שִׁירָה עור חדג rubbing with the skin of a fish. Men. VI, 5, v. בְּעִירָה.—2) *paring, shavings* used for basket work, mats &c. (cmp. Syr. שפירתא, Brockelm. 383, שירפתא P. Sm. 4102). Succ. 20a, a. e., v. חֲשִׁירָה. Y. Dem. II, 22c bot. פול בש׳... Egyptian beans (offered for sale) tied with shavings. Y. Ab. Zar. V, end, 45b של ש׳ ... העקל a bale ... made of plaited shavings. Makhsh. V, 8 של לבנים השׁ׳ ed. Dehr. (ed. השירפא) the shavings (or mat) used for covering bricks; a. e.—*Pl.* שִׁירְפוֹת. Y. Sabb. IV, 6d bot. פורסין מחצלת על גבי ש׳ וכ׳ (not שירפות) you may spread a mat over the shavings

which cover the bricks (on the Sabbath); Y. M. Kat. II, end, 81[b] שירפוק (corr. acc.).

שִׁיפָּה III f., v. שִׁירְפּוֹן.

***שִׁיפּוּדָא** m. (שָׁפַד) *sticking in, insertion.* B. Bath. 37[b] האי מאן ... בשִׁירפּוּדֵיהּ עד וכ׳ Ar. (ed. משירפוליה) if one sells a palm tree to his neighbor, the latter has the ownership of the soil in which it is rooted, down to the deep; Arakh. 14[b] משירפולא ועד וכ׳.—V. שַׁפּוּדָא.

שִׁיפָּנִיּוֹת, v. סִיפָּוָנִיּוֹת.

שִׁיפּוּט שִׁפְּ׳ m. (שִׁפְטָא, v. שִׁפְטָא) *childishness, folly, vanity.* Koh. R. to I, 13 (expl. ענין רע, ib.) זה שִׁיפּוּטוֹ של ממון this is the folly of greed for wealth (because it is never satisfied); זה שיפוטו של גזל this is the folly of robbery (because it is the foremost among the accusers of man before the throne of God); ib. זה שִׁיפּוּטָהּ של תורה וכ׳ this is the vanity of study, because one learns and forgets again.—*Pl.* שִׁירפּוּטִים, שִׁפְּ׳ (= παιδιά) *boyish things, sport,* (euphem. for) *sodomy.* Ex. R. s. 8 (ref. to II Chr. XXIV, 24) א״ת שפטים אלא ש׳ read not *sh'faṭim* (punishment) but *shipputim* (sport); Tanḥ. B'shall. 25; ib. Vaëra 9.

שִׁיפּוּי, שִׁפְּ׳ I m. (שָׁפָה I) *planing, shavings, chips.* Meïl. III, 8 (14[a]) בשפורי (Talm. ed. בשפורי, Rashi בשפוי); Tosef. ib. I, 25 ed. Zuck. (Var. בשפוד, corr. acc.); Tem. 31[b], v. נְגָרָה.—*Pl.* שִׁירפּוּרִין, שִׁירפּוּרִים, שִׁפְּ׳. Ab. Zar. 42[b] top ושִׁירפּוּרֶיהָ מותרין ... ודא ש׳ but there are the chips, when the idol itself remains, and yet it is said, if the gentile chipped an idol for its own sake (to embellish it), itself is forbidden, but the shavings from it are permitted to be used. Ib.[a]; a. e.—V. שְׁפָאִים.

שִׁיפּוּי, שִׁפְּ׳ II m. (שָׁפָה II; cmp. שָׁפַע) *incline, slanting.* Ḥull. 19[a] ש׳ כובע, v. כּוֹבַע. Ib. 20[a] ש׳ ראשו where the back of its head begins to slant towards the neck.

שִׁיפּוּרִין f. pl. (v. שִׁירפּוּי I) [*chips*?,] name of a sort of *cakes.* Targ. Y. II Ex. XVI, 31 (Y. I אֲשִׁישְׁרִין; h. text צפיחת).

שִׁיפּוּל, שִׁפְּ׳ m. (שָׁפַל) *lower part, extremity.*—*Pl.* שִׁירפּוּלִין, שִׁירפּוּלִים, שִׁפְּ׳. Lam. R. to I, 9 (expl. בשוליה, ib.) בִּשִׁירפּוּלֶיהָ on her skirts. Sabb. 98[b] ושפולידה וכ׳ לאשה ... like a woman that walks in the street, and her train drags behind her. Tosef. Ohol. XIII, 9 שִׁירפּוּלֵי אוהלין the train of tents; (Ohol. VII, 2, v. שִׁירפּוּעַ); a. e.—שירפולי מעים *the lower part of the abdomen.* Nidd. IX, 8 contrad. to כרס. Yeb. 80[b] כל שאין לה ש׳ מ׳ כנשים a woman the formation of whose lower abdomen is not that usual with women.

שִׁיפּוּלָא, שִׁפְּ׳ ch. same, 1) *extremity, bottom, train.* Targ. Cant. I, 4 בש׳ דטורא at the foot of the mountain.—*Pl.* שִׁירפּוּלֵי, שִׁירפּוּלִין, שִׁפְּ׳. Targ. O. Ex. XIX, 17 (ed. Vien. שִׁפּוֹ; h. text תחתית). Targ. Y. Num. V, 17 (O. יְסוֹדֵי; h. text קרקע). Targ. Lam. I, 9. Targ. Ex. XXVIII, 33 (O. ed. Vien. שִׁירפּוֹ); a. fr.—Snh. 102[b] חוה נקיטת בש׳ גלימא וכ׳ Ms. M. (ed. חוה נקיטנא, read נקיט; Rashi ג׳ חוה נקיט ש׳; Ar. only שירפולא, v. Rabb. D. S. a. l. note 3) thou wouldst have taken up the trail of thy cloak and run after me.—2) *the seat of a tree in the ground.* B. Bath. 37[b]; Arakh. 14[b], v. שִׁירפּוּדָא.—3) *moving downwards* (sailing with the wind). B. Bath. 73[b], v. שַׁיְיצָא.

שִׁיפּוֹן m. *rye;* [oth. opin.] *oats.* Pes. II, 5; ib. 35[a] (classified with barley) expl. הִירְשָׁרָא; Men. 70[a] sq. Ḥall. I, 1. Y. ib. 57[b] top (ref. to Is. XXVIII, 25) נסמן זה חש׳ *nisman* means *shifon.* Ib. middle ברם כרבנן ... חש׳ מין כוסמין וכ׳ but in the opinion of the Rabbis there are only three kinds of grain, *shifon* is a species of spelt &c. Kil. I, 1 הכוסמין ... אינן וכ׳ והש׳ spelt and *shifon* are not heterogeneous (may be sown together). Kel. IX, 8 (Var. in Hai Gaon שִׁירָפָה, v. Maim. a. l.; Var. שירפין, חשרפה through mistaking שירפה), v. מִיצָה.—[Greek σιφώνιον a kind of *oats.*]

שִׁיפָּנִיּוֹת, v. סִיפָּוָנִיּוֹת.

שִׁיפּוּעַ, שִׁפְּ׳ m. (שָׁפַע) 1) *slanting, slope, skirt.* Gen. R. s. 69 (ref. to Gen. XXVIII, 12) הסולם הזה ... ושִׁירפּוּעוֹ וכ׳ that ladder stood on the Temple site, and its slant reached &c.; Yalk. ib. 120. Y. B. Bath. VII, end, 15[d] חיה ... או ממקום שירפועו מודד עשור if a field has the shape of a chair, is the measuring to begin where the vertical wall begins, or where the slope begins? Ohol. VII, 2 כלים שתחת הש׳ vessels which lie under the slope (of a tent, v. שִׁירפּוּל). Erub. 102[a] sq.; Sabb. 138[b] שאין בשִׁירפּוּעָהּ טפח when the slanting portion of a tent cover is not so large as a handbreadth, opp. to גג the horizontal part; a. e.—*Pl.* שִׁירפּוּעִין, שִׁפְּ׳. Ib.; Ohol. l. c. שִׁירפּוּעֵי אהלים the slanting and flat portions of tent covers; a. e.—2) *overflow, overmeasure.*—*Pl.* as ab. Tosef. B. Bath. V, 4 המוכר ... כל הש׳ וכ׳ if one sells wine by the vessel, all the overflow belongs to the seller.

שִׁיפּוּעָא, שִׁפְּ׳ ch. same, *slant, slope.* Targ. Y. I Ex. XXVI, 12 שירפוע, constr. (Y. II שירפועה, corr. acc.; h. text סרח). Targ. Y. Deut. IV, 49 Ar. (ed. משפך; h. text אשדת).

שִׁיפּוּף, Y. M. Kat. II, end, 81[b], v. שִׁירְפָּה II.

שִׁיפּוּצָא m. (שָׁפַץ) *repairing.* Keth. 103[a] ש׳ מאי Ar. (Var. שִׁירפּוּצָיָא or שִׁירפּוּצָיָא; ed. שירפצה) has a widow the right to repair her husband's dwelling (and remain in it)?

שִׁיפּוּרָא m. = שׁוֹפָרָא 1) *horn, trumpet, announcement.* Nidd. 38[a] ש׳ דירחא Ar. (ed. only ש׳) the *shofar* announcing the New Moon. Succ. 34[a]; Sabb. 36[a] Ms. M. (ed. שופרא), v. חֲצוֹצְרָה. M. Kat. 27[b] שמע קל ש׳ דשכבא he heard the trumpet announcing a death in town; a. e.—*Pl.* שִׁירפּוּרֵי. Ab. Zar. 40[a] נפקי ש׳ דרבא וכ׳ Ms. M. (ed. נפק) the announcements of Raba went forth to prohibit it, and those of R. H. permitting it; ib. 57[b]. M. Kat. 17[b] קרי בית אלפא ש׳ וכ׳ sound into it (the pitcher) one thousand blasts (proclaiming the ban). Ib. מאי שִׁירפּוּרֵי שנפרשין וכ׳ what does the blowing signify? That he will be punished. Shebu. 36[a] בארבע מאה ש׳ שמיתיה וכ׳ Barak declared the ban over Meroz with four hundred blasts of the trumpet; M. Kat. 16[a]; a. e.—2) (v. שׁוֹפָר) *charity box.* Gitt. 60[b] דהוא ש׳ דחוה the charity box which was first kept in

the house of R. J., and was transferred to &c.; [oth. opin. the *shofar* for public announcements].

שִׁיפְיוּת, שִׁיפְוּת f. (שְׁפָה III) *quiet, peace; compromise.* Y. Yeb. IV, 5[d] top עושין ש׳ ביניהן וכ׳ we make a compromise between them, and divide the dead man's estate (between the *yabam* and the son whose paternity is in doubt). Ib. נמצאת אומר ש׳ באחין וכ׳ (not לאחיו) consequently, peace between brothers (a compromise between the *yabam* and the son who maybe is his deceased brother's son) is a loss to the brothers (the succeeding sons, who will inherit only one half of the estate), opp. תחרות.

שִׁיפְלוּתָא, שִׁיפְלוּת, v. sub שִׁפְלָא.

שִׁיפְמָא, v. שִׁפְמָא.

שִׁיפְעָא, v. שִׁפְעָא.

שִׁיפְרְגָּז pr. n. *Shifr'gaz*, legendary name of King Ahasver's horse. Targ. II Esth. VI, 10.

שִׁיץ (v. שִׁיצִי) *to go forth.*

Pa. שַׁיֵּיץ *to finish.* Gen. R. s. 78; Yalk. ib. 133 שַׁיְּיצַת, v. סוּב.

שֵׁיץ m. (v. preced.; cmp. נוֹצָה) 1) *prickly branch of the date palm.*—*Pl.* שֵׁיצִים, שֵׁיצִין, שֵׁיצֵי. Tosef. Shebi. VII, 16; Pes. 53[a] על של בין חש׳ as long as there are dates on the single branches, opp. כפים, v. כִּפָּה.—2) *late (stony) date on the palm-tree.*—*Pl.* as ab. Y. Sabb. I, 4[a] bot. ש׳ שבכפים the stony dates on the top branches; Y. Bets. III, 62[a] (not שבכפיס).

שֵׁיצָא m. ch. same, 1) *prickly twig; stony date.*—*Pl.* שֵׁיצֵי. M. Kat. 25[b] bot. משעון דיקלי ש׳ the palms bore stony dates (Rashi: *thorns*).—2) *fin* of a whale &c. B. Bath. 73[b] וסנאי...בין ש׳ לש׳ וכ׳ and the ship went between one fin of the fish and the other for three days, itself swimming upwards (against the wind), and we floating downwards.—*Pl.* as ab. Ib. חזיא גילדנא...חדי ש׳ Ms. R. a. ed. L (ed. שַׁיְּיצֵי) that was a sea *gildana* (v. גִּלְדָּנָא), which has two fins (on each side).

שִׁיצָאָה m. (v. next w.) *finishing, destruction.* Targ. Is. X, 23; XXVIII, 22. Ib. XL, 17 (h. text תהו). Targ. Ez. XIII, 13.

שֵׁיצִי, שֵׁיצֵי (Shaf. of יצא; v. Del. Proleg., p. 140) [to *go forth*, v. שִׁיץ; *to cause to go out,*] 1) *to be ended* (cmp. כָּלָה); *to cease, to perish.* Targ. Ruth II, 23. Targ. Ps. XXXIX, 11; a. fr.—2) *to finish, complete, end.* Targ. O. Gen. II, 2. Ib. XVII, 22; a. fr.—3) *to make an end of, destroy.* Targ. Lam. II, 2; 5. Targ. Gen. XVIII, 23, sq.; a. fr.

Ishtaf. אִשְׁתֵּיצִי, אִשְׁתֵּיצֵי 1) *to be finished.* Targ. II Chr. VIII, 16.—2) *to be made an end of, be consumed.* Targ. Ps. LXXIII, 26 Ms. (ed. אִשְׁתֵּיזָא). Targ. Gen. XXXIV, 30; a. fr.

שֵׁיצָא, שֵׁיצָ׳, שֵׁצָ׳ m. (preced.) *end, destruction.* Targ. Prov. X, 14; 29; ib. XVIII, 7 (h. text מחתה); a. e.

שֵׁיצִיוּ, שֵׁיצָיוּ I, **שֵׁיצָיוּתָא, שֵׁיצָ׳, שֵׁצָ׳** f. same, 1) *completion, perfection.* Targ. Ps. CXXXIX, 22 שיצוי Ms. (ed. Lag. שֵׁיצִיאוּת; ed. Wil. שֵׁיצִיאַיִת, corr. acc.; h. text תכלית).—2) *end, consumption.* Targ. II Kings XIII, 19; a. fr.

שֵׁיצָיוּ II (preced.) pr. n. pl. *Shetsayu (Destruction).* Targ. Y. II Deut. I, 44; Targ. Y. Num. XIV, 45 (ed. Vien. שֵׁיצִיוּ; h. text תרמה).

שִׁיצָא, שִׁיצָ׳ m. (v. שֵׁיץ) *branch, twig.* B. Mets. 99[b] שי׳ דתמרי Ar. (ed. Koh. שו׳; ed. חבריצא) a palm twig with dates on.

שִׁיצָנְיָתָא f. (preced.) *weed.* Pes. 35[a] (Ms. M. 2 שׁוּצָ׳; Ms. O. שַׁצָ׳), v. קַרְמִית.

שִׁיקּוּדִין, v. שִׁיקּוּר II.

שִׁיקּוּדְיָא, שִׁקְ׳ m. (שְׁקִי) = h. שִׁקּוּי, *drink, potion.*—*Pl.* שִׁיקּוּדִין. Y. Sabb. IX, 12[a] bot. כל ש׳ דאתון וכ׳ all potions that you are in the habit of preparing on week days (for women in confinement), prepare also on the Sabbath; Gen. R. s. 80 שקוערן (Matt. K. quotes fr. Y. l. c. שִׁיקּוּקִין); Yalk. ib. 135 שיקוער׳ (corr. acc.).

שִׁקְ׳, שִׁיקּוּל m. (שָׁקַל) *weighing*; ש׳ דרעת weighing of opinions, *decision between opposing views.* Snh. 6[a], a. fr., v. דַּעַת.

שִׁקְ׳, שִׁיקּוּעַ m. (שָׁקַע) *sinking, covering up.* Zeb. 21[b] איכא בינייהו מצות ש׳ they differ as to the time when the laver is to be let down into the well. Ib. top איכא בינייהו גזירת ש׳ they differ as to whether or not you must consider the possibility of a mistake in letting the laver down &c. Tosef. Kel. B. Kam. III, 14 על ש׳ הצמור on the column of vessels that are covered with clay; Tosef. Par. V (IV), 2 שיקעו ed. Zuck. (oth. ed. שיקועו, corr. acc.).

שִׁקְ׳, שִׁיקּוּעָא ch. same. Targ. Y. I Num. IV, 20.—[שִׁיקּוּדְיָא Gen. R. s. 80; Yalk. ib. 135, v. שִׁקּוּי.]

שִׁקְ׳, שִׁיקּוּץ m. (b. h.; שֶׁקֶץ) *abomination, idol.*—*Pl.* שִׁקְ׳, שִׁיקּוּצִים. Sifra K'dosh. Par. 1 ש׳ על שם וכ׳ the idols are called *shikkutsim*, because they are abominable; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.

שִׁקְ׳, שִׁיקּוּצָא ch. same. Targ. I Kings XI, 5. Targ. II Kings XXIII, 13 (ed. Wil. שִׁקּוּץ). Targ. Jer. IV, 1 ed. Lag. (oth. ed. שִׁקְצָךְ); a. e.—*Pl.* שִׁיקּוּצִין, שִׁיקּוּצַיָּא, שִׁקְ׳. Targ. Ez. V, 11. Ib. XX, 7, sq.; a. e.

שִׁקְ׳, שִׁיקּוּר I m. (שָׁקַר) *false dealing, malappropriation.* Sifré Num. 7, a. e., v. מְצִרְלָה; [Sifra Vayikra, Ḥob. ch. XIX, Par. 11; Meïl. 18[a] שִׁינּוּי change of employment].

שִׁיקּוּר II m. name of an *earthen vessel* (prob. a tumbler that cannot stand, v. Sabb. 104[a] quot. s. v. שִׁקְרָא).—*Pl.*

שְׁקוּדִין. Tosef. Kel. B. Kam. II, 9 ed. Zuck. (oth. ed. שקורי; R. S. to Kel. III, 2 שְׁקוּדִין).

שִׁיקְטָנָא, v. שְׁקִיטָנָא.

שִׁיקְנִינָא, שִׁיקְנֵיָּא, שִׁיקַנְיָא, v. שַׁקְנִינָא.

שִׁיקְמָא, שִׁיקְמָה, v. sub שְׁקַם.

שִׁיקְפָא, v. שָׁקוֹפָא, a. שַׁקְפָא.

שִׁיקְרָא, שִׁיקְצָא, v. sub שְׁקַר.

שִׁירָר, v. שָׁרִיר.

שִׁיר I (b. h.; denom. of next w.) *to sing.* Ber. 14^{b} וְשַׁרְנוּ לְךָ and we sang (praises) unto thee. Snh. 91^{b} (ref. to Ex. XV, 1) שָׁר לֹא נאמר אלא יָשִׁיר it does not read, 'he sang'; but, 'he shall sing'; Mekh. B'shall., Shir., s. 1; a. e.

Polel (of שׁוֹר) שׁוֹרֵר same. Num. R. s. 3 (play on בְּכוּשׁוֹת, Ps. LXVIII, 7) אותן שהיו בוכין ... מְשׁוֹרְרִין עכשיו those who formerly wept..., were now singing. Ib. ועבד מְשׁוֹרֵר וכ' and the slave sings, because he is relieved &c. B. Bath. 120^{a} מְשׁוֹרְרִים לפניה went singing (bridal songs) before her; a. fr.—[Midr. Till. to Ps. CXVI באין ושוררין, read: וְשׁוֹרְרִין, v. שָׁרָה II.]—מְשׁוֹרֵר *singer*, esp. *Temple singer* (Levite). Arakh. 11^{b} מ' ששיער ומשוער ששורר if one designated as a singer acts as gate-guard, or a gate-guard acts as singer; a. fr.—*Pl.* מְשׁוֹרְרִים, מְשׁוֹרְרִין. Ib. שאתה מן המ' וכ' for thou belongest to the singers, and not to the gate-guards; a. fr.

שִׁיר II m. (b. h.; שׁרר) [*chain, string;* cmp. חָרַז,] *verse, song, poetry, music.* Tam. V, 6 שאחיו ... לדבר בש' that his brother Levites were assembling to sing in chorus. Ib. VII, 4 הש' שהיו הלוים וכ' these are the psalms that the Levites recited severally on each day; a. fr.—R. Hash. 28^{a} התוקע לש' he who blows the Shofar (on the New Year's Day) as a musical exercise (Ms. M. לְשַׁד to drive off a demon); ib. 33^{b} (Ms. M. לְשַׁיר).—כלי ש' musical instruments (used in the Temple during the offering of sacrifices). Taan. IV (III), 3; a. e.—*Pl.* שִׁירִין, שִׁירִים. Cant. R. to I, 1 דוד אמר ש' ושלמה אמר ש' David composed songs, and so did Solomon. Ib. end (expl. שיר השירים) חמשולה נאמר ש' ונשבח למי שעשאנו ש' בעולם; v. סְלָסֵל. Ib. חמסולסל שבש' שבש' let us recite songs and praise to him who has made us to be songs (proclaimers of God's praise) in the world; נאמר ש' ... שיורים לעולם let us recite songs to him who made us remnants (has preserved us) for the world; a. fr.—שיר הש' the Book of *Song of Songs* (*Canticum*). Ib.; B. Bath. 14^{b}; a. fr.

שֶׁיר m. (b. h. שְׁרוֹת *pl.*; preced.) *chain, necklace, bracelet, ring.* Sabb. V, 1 סוס בש' the horse may be let out (on the Sabbath) with his chain (or ring); וכל בעלי חש' וכ' and all chain-wearing animals &c.; Tosef. ib. IV (V), 4. B. Mets. 25^{a} כש' if the coins found lie arranged like a ring (or necklace). Y. Sabb. VI, 8^{b} top ובלבד ... לא בש' וכ' save that he does not put it (the amulet) in a necklace or a signet ring; a. e.—*Pl.* שִׁירִין. Gen. R. s. 98 ודחו משלוכות עליו ש' וכ' (not שיריין) and they (the Egyptian women) threw at him (Joseph) chains and necklaces &c.

שִׁירָא, שֵׁירָא ch. same. Targ. Ps. CV, 18 (fem.). Targ. Job XXX, 11 שֵׁירִי Ms. (h. text יִתְרִי; Ms. Var. שושילתי, נימי, אטוני; ed. שושלתי ונימי אטוני, embodying all the Variants). Ib. XL, 26 Ms. Var. (ed. סלוא). Targ. Esth. VIII, 15; a. e.—Lam. R. to II, 12 סב לך חד ש' וכ' take a bracelet or a ring, and go to market &c.—*Pl.* שֵׁירַיָּא, שֵׁירֵי. Targ. Ez. XXIX, 4 (ed. Wil. שׁר; h. text חחים). Targ. Is. XXXVII, 29 (ed. Wil. שׁר; Ar. שֵׁירֵי; h. text חחי). Targ. Ps. CVII, 10 (ed. Wil. שׁרי). Targ. O. Num. XXXI, 50 שֵׁירִין ed. Berl. (ed. Amst. שָׁרִין, read: שֵׁי); Y. שֵׁירַיָּא (ed. Vien. שׁי; h. text אצעדה); a. fr.—[Targ. Y. I Ex. XXVIII, 32 שֵׁירָיָא, v. שִׁירָיָא.]—Y. Sabb. VI, 8^{b} bot. (expl. צמיד, Num. l. c.) שיריא (bracelets).

שִׁירָא, שֵׁירָא I m. = h. שִׁיר. Targ. Cant. I, 1. Targ. Ps. LXVI, 1; a. fr.—*Pl.* שִׁירַיָּא, שֵׁירִין. Targ. Cant. l. c. Targ. Ps. CXXXVII, 3; a. e.—[שֵׁירָתָא f., v. שִׁירָתָא.]

שִׁירָא* II pr. n. m. *Shira.* Sabb. 66^{a}, v. שִׁירָא.

שִׁירָא, שִׁירָאָה III m. (cmp. sericum) [*of Seres, Chinese,*] *silk.* Targ. II Esth. V, 1; VI, 10, v. פַּרְנְפָּן.—Keth. 63^{b} חזה חפיסא חד שיראה (Rashi ש' חדא) she seized a silk garment (Rashi: *a cloak*).—*Pl.* שִׁירָאִין, שִׁירָיִין, שִׁירָאֵי. Targ. Ez. XXVII, 19 בשריין ed. Lag. (oth. ed. בשִׁירִין, corr. acc.).—Sabb. 90^{a} תכך דש' the worm (*t'khakh*) in silk garments. Kidd. 32^{a} קרע ש' וכ' tore silk garments in the presence of his son Rabbah (to test his filial respect). Snh. 67^{b}, v. פָּרִיכָא III. Ber. 56^{a}, v. תְּכֶלָא II. Y. Sabb. VI, 8^{b} bot. (expl. שְׂרוֹת, Is. III, 19) שיראין silk cloaks (?).

שִׁירָא, שִׁירָה I f. h. same. Sot. 48^{b}; Sabb. 20^{b}, v. פְּרַנְדָּא.—*Pl.* שִׁירָאִין, שִׁירָאִים, שִׁירָיִם. Ib.; Men. 39^{b} (contrad. to סיריקון, a. to כלך); Sifra Thazr., Par. 5, ch. XIII. Tosef. Kel. B. Bath. V, 11 חשירין (Var. חשירשין, corr. acc., R. S. to Kel. XXVIII, 8 שיריים).

שִׁירָה II f. (b. h.; v. שִׁיר II) *song, hymn, poetry, music.* Arakh. 11^{a} עיקר ש' בפה וכלי וכ' the essential in the Temple music is (the song) with the mouth, and the musical instruments are for accompaniment (v. בְּסֵם); (anoth. opin.) עיקר ש' בכלי instrumental music is the essential &c.; Succ. 50^{b}; a. e.—Y. Meg. III, 74^{b} bot. שִׁירַת חבאר the song of the well (Num. XXI, 17 sq.); ש' הים the song of the sea (Ex. XV, 1—18); ש' הלוים the song of the Levites (for the additional sacrifice of the Sabbath, Deut. XXXII, 1-43); Treat. Sof'rim ch. XII. R. Hash. 30^{b} ש' של חול the song (of the Levites) for a week-day. Ib. 31^{a} top דש' דיומיה הוה because it would at all events have been the song for that day (the fifth day of the week for which the same psalm is designated as for the New Year's Day, Ps. LXXXI); a. v. fr.—*Pl.* שִׁירוֹת. Y. Meg. l. c. כל הש' טענות וכ' all poetic passages of the Pentateuch (when read at public service) require special benedictions before and after. Ex. R. s. 23 כל הש' ... לשון נקיבה וכ' all the songs that have heretofore been composed (mentioned in the Scriptures) are of the feminine gender (שִׁירָה) ... but the song of the future ... will be of the masculine gender (שִׁיר, ref. to Is. XLII, 10); Cant. R. to I, 5; a. fr.

שִׁירוּ, v. שִׁירוּתָא II, III.

שִׁירָוָן, v. שִׁירוּתָא III.

שִׁירוּיָא, שִׁירְוְיָא, שִׁיר׳ m. (שְׁרִי) *beginning; the first-ling.* Targ. Y. Ex. XXX, 23 בש׳ (h. text ראש). Targ. Prov. IX, 10. Targ. Y. Gen. XLIX, 3; a. fr.—Gen. R. s. 98 (ref. to Gen. l. c.) חילי וש׳ צערי ש׳ the beginning of my strength, and the beginning of my trouble.—*Pl.* שִׁירְוְיִרִין, שִׁירְוְיָתָא *(fem.).* Targ. Y. I Num. XVIII, 12 שִׁירְוְיֵיהוֹן; II שִׁירְוְיָתְהוֹן (ed. Vien. שִׁיר׳).

שִׁירָוָן, v. שִׁירוּתָא III.

שִׁירוּף, שִׁיר׳ m. (שָׁרַף I) *burning, burn.* Cant. R. to VII, 9; Tanḥ. Tsav 2; Yalk. Sam. 161, v. אִרְמוּס.

שִׁירוּת, שִׁרוּת m. (שָׁרַת) *service,* esp. *Temple service, function.* Arakh. 11a (ref. to Deut. XVIII, 7) אידחו ש׳ שבשם וכ׳ what service is there that is connected with the Name? It is song (attending the sacrifices). Ib. (ref. to Deut. X, 8 לשרתו ולברך לאו ש׳ הוא ... מכלל this implies that the priestly benediction is not called a service. Sot. 38a (ref. to Deut. l. c.) איתקש ברכה לש׳ the priestly benediction is made analogous to service (both must be performed standing). Zeb. 24a; Yoma 58a the question is, דרך ש׳ בכך וכ׳ may or may not a Temple function be performed in that manner? Y. Erub. V, beg. 22b כל ש׳ ששרת וכ׳ every ministration which he performed before Eli was considered as a ministration before God. Yoma l. c. שני כלים בש׳ אחד Ms. Ms. 2 (ed. ש׳ אחת) there may be two vessels for one function. Men. 109a שחיטה לאו ש׳ וכ׳ slaughtering (a sacrifice) is no priestly function; a. fr.

שִׁיר׳, שֵׁר׳ I ch. same.—מלאכי ש׳ ministering angels (v. שָׁרֵת). Targ. Y. Gen. XVIII, 20; a. fr.

שִׁירוּתָא, שִׁיר׳, שֵׁר׳ II, שִׁירוּ, שֵׁרוּ I f. (שְׁרִי) *beginning.* Targ. Jer. II, 3. Targ. Job VIII, 7; v. שִׁירוּי.

שִׁירוּתָא, שִׁיר׳, שֵׁר׳ III, שִׁירוּ, שֵׁרוּ II f. (שְׁרִי) [*rest, encampment,*] *meal, refreshment* (cmp. סְעוּדָה); *ration, sustenance.* Targ. Y. Gen. XXIX, 22 (not שירוי). Ib. XVIII, 5. Targ. Job XL, 30. Targ. Gen. XLIII, 16 (*dinner time;* h. text צהרים). Targ. II Kings XXV, 30; a. fr.—Ber. 39b חזת בצע אכולא ש׳ used to break bread enough for the entire meal. Taan. 11b האי בר בי רב ... ליכול כלבא לשירותיה if a student fasts, let a dog eat his meal. Pes. 113a (prov.) סלקת לאיגרא שירותך בהדך if thou goest up to the roof (on a journey ever so short), take thy provisions with thee; a. e.—*Pl.* שִׁירָוָן. Targ. Hos. IV, 18 (ed. Wil. שִׁירְוָן).

שִׁירְטוּט, שִׁיר׳ m. (שְׁרַטְ) *ruling, marking lines.* Men. 32b צריכות ש׳ must be written on traced lines; Meg. 18b. Gitt. 6b בלא ש׳ without rules. Sabb. 75b (ref. to המולח והמעבד, ib. VII, 2) ועיבל ש׳ ... אפיק take out either of the two words, and insert (among the forbidden acts) the tracing of outlines on the hide before cutting.

שִׁירְטוֹן, v. שִׁרְטוֹן.

שִׁירְיָא f. = h. שִׁרְיָה, *coat of mail.* Targ. Y. Ex. XXXIX, 23; ib. XXVIII, 32 (not שִׁירְיָנָא); v. שִׁרְיְנָא.

שִׁירְיוֹנָא, שִׁירְיוֹן, v. sub שִׁרְ׳.

שִׁירְיְרִיתָא, Tosef. Maas. Sh. II, 1 שִׁירְיָרִיתָא, v. שָׁרִירָה.

שִׁירַיִם, v. שָׁרִיר.

שִׁירְיָנָא, שִׁירְיָן, v. sub שִׁרְ׳.

שִׁירַיִם, v. שָׁרִיר.

שִׁירְיָנָא, שִׁירְיָן, v. sub שִׁרְ׳.

שִׁירַן pr. n. pl. *Shiran.* Targ. Y. Num. XXXII, 38 (h. text שבמה); Targ. Y. I ib. 3 (h. text שבם).

שִׁירְנוּקָא, v. שִׁרְנוּקָא.

שִׁירְפּ־, v. שָׁרַף.

שִׁירְפָּה, v. שְׁרִיפָה.

שִׁירְקָא c. (שְׁרַק II) *viscous substance, glair.* Pes. 68a (expl. מידחוי קרביו, ib. VI, 1) דמעיא דנפיק וכ׳ ש׳ Ms. M. (ed. דנפקא) (the removal of) the viscous substance of the entrails, which comes out through the pressure of the knife; M. Kat. 22a (expl. ליחה, ib.). Sabb. 109a טויא ש׳ Ar. (v. Rabb. D. S. a. l. note 200) the glairy substance issuing from a melon wrapped in dough and roasted (ed. שְׁרִיקָא, v. טַוָּיָא).

שִׁירְקִירִיס, Midr. Till. to Ps. VIII ed. Bub., v. סִילְקָרָאוּת.

שִׁירְשׁוּרָא, v. שִׁרְשׁוּרָא.

שִׁירְתָא, שִׁירָא f. = h. שִׁירָה. Targ. Ps. XXX, 1. Targ. Cant. I, 1 (ed. Vien. שִׁיר׳); a. e.—*Pl.* שִׁירָתָא Ib.

שִׁישׁ, v. שׁוּשׁ.

שַׁיִשׁ, שַׁוִּישׁ m. (b. h.; = שושו, cmp. שוה, שעוה) [*smooth,*] *yellow marble* or *alabaster.* Ḥag. 14b (in a mystic passage) כשאתם מגיעין אצל אבני ש׳ טהור וכ׳ when you arrive at the stones of pure marble, say not, water, water. Ex. R. s. 10; Midr. Till. to Ps. CV, a. e., v. פְּסִיפָס. Num. R. s. 16 (play on ששי, Num. XIII, 22) שהיה בריא כש׳ he was as sound as a marble block; Tanḥ. Sh'laḥ 7. Midd. III, 3. Tosef. Ter. X, 10; a. fr.

שַׁיִשָׁא, שַׁוִּישָׁא, שַׁיר׳ ch. same. Targ. II Esth. I, 2.—Succ. 51b; B. Bath. 4a, v. מַרְמָרָא; Yalk. Deut. 913.

שִׁישָׁא I m. (v. P. Sm. 4144, Brockelm. 374a) *alabaster* or *glass jug* (?), v. אֲשִׁישָׁא.

שִׁישָׁא II (or שִׁשָׁא) pr. n. m. *Shisha, (Sisa),* an Amora. Ber. 24a Ms. M. (ed. ששת). Ḥull. 44a; a. fr.

שִׁישָׁה f. (שׂוּשׂ) *joy, use of the root* שׂוּשׂ. Cant. R. to I, 9 כל מקום שנאמר ש׳ כתיב בשי״ן וכ׳ wherever rejoicing is meant the word is written with Sin, but here (in לססתר, Cant. l. c.) it is with Samekh. Pesik. Ronni, p. 141b; Cant. R. to I, 4 (one of the ten expressions for joy; Ab. d'R. N. ch. XXXIV שָׂשׂוֹן).

שִׁישׁוּרָא, שִׁירְשׁ', שִׁירְשׁ' m. (שְׁרַר) *rope.* Pes. 82ª (Ms. M. שירש') דקא גדיל שיש' if he (the unclean priest) is a ropemaker (who cannot be suspected of neglecting the Temple service from mercenary motives). B. Kam. 96ª חופיא ועבדיה שר' (Ms. M. ועבדינהו שיש') if one stole palm leaves made into a broom, and made them into a rope.

שִׁישׁוּת, שִׁישׁוּי, v. שִׁשּׁוּי.

שִׁישַׁךְ, v. שֵׁשַׁךְ.

שִׁישֶׁלְתָּא, v. שַׁלְשֶׁלְתָּא.

שִׁישְׁנָא pr. n. m. *Shishna.* Y. Sabb. XIX, 16ᵈ bot. רב ש' quot. in Alf. (ed. ששה). Gitt. 62ª; Men. 90ª רב דימי בר ש'.

שִׁית I (b. h.; sec. r. of שָׁוָה) *to place, set, make.*

Hif. הַשִּׁית same. Snh. 27ª (ref. to Ex. XXIII, 1) אל תָּשֶׁת רשע עד make not a wicked man a witness (disqualify him); אל תשת חמס עד allow not violence (robbers) to testify; Mekh. Mishp., s, 20; Yalk. Ex. 352.—[Yalk. Ps. 620 חשיתיו, v. שָׁתָה II.]

שִׁית II m. (שָׁתַת II) *foundation*; (cmp. יְסוֹד) *bottom*, esp. *Shith, a pit by the side of the altar* into which the remainder of libations was poured. Midd. III, 3 שבו יורדין לש' וכ' by which men went down the Sh. to cleanse it. Tosef. Succ. III, 15 יורדין לש' וכ' the wine goes down into the pit and is swallowed up there. Ib. (ref. to וגם נקב, Is. V, 2) זה חש' this refers to the Sh.; Y. ib. IV, 54ᵈ top; Bab. ib. 49ª חשיתין (*pl.*).—*Pl.* שִׁירְתִּין. Ib. ש' משמת ימי וכ' the Shittin have existed from the six days of creation (are a natural cavity). Ib. 53ª בשעת שכרת דוד ש' when David began to dig the pits (for the Temple); Macc. 11ª; Yalk. Ps. 878 שִׁתִּין. Meïl. III, 3 (11ª) יצאו לש' וכ' (ירדו) so soon as the wine is let down into the pits &c. Yalk. Ps. 653, v. פָּגַר.

שִׁית III m. *wild fig.*—*Pl.* שִׁיתִּין (or שִׁיתִּין). Dem. I, 1; Tosef. ib. I, 1; Erub. 18ª; Ber. 40ᵇ (expl. מין תאנים).

שִׁית IV, שִׁית, שִׁיתָּא, שִׁיתָּה, שִׁתָּ'=h. שֵׁשׁ, *six.* Targ. Gen. VII, 6 (O. ed. Berl. שִׁית; ed. Vien. שִׁתָּ'). Ib. XXX, 20 (O. ed. Berl. שיתה); a. v. fr.—Pes. 94ª ש' אלפי וכ' the world (distance from sunrise to sunset) is six thousand parasangs. Snh. 97ª ש' אלפי שני הוי וכ' the world will exist six thousand years; a. fr.—*Pl.* שִׁיתִּין, שִׁתִּ' *sixty.* Targ. Gen. XXV, 26; a. fr.—B. Kam. 92ᵇ ש' תכלי, v. כַּבָּא. Ib. ש' רחוטי, v. צַפְרָא. Ab. Zar. 69ª בש' requires sixty portions to be neutralized; a. e.—שִׁיתְּסַר עֲשַׂר, שִׁיתְּסַרְיָא, שִׁיתְּסַרְיָה, שִׁיתְּסַר שִׁיתִּ' *sixteen; sixteenth.* Targ. Ex. XXVI, 25. Targ. Y. Deut. XXXIV, 8 (ed. Vien. שִׁתֵּיסַר); a. fr.—שִׁיתְּסָרָאָה m. *the sixteenth.* Targ. I Chr. XXIV, 14 (ed. Lag. שִׁירְסָרָאָה).

שִׁיתָּא f.=h. שֶׂה, *ewe.* Targ. O. Lev. XXII, 28 (ed. Berl. סִיתָּא). Ib. V, 7 ed. Lisb. (Ms. ס'; ed. אִימְרָא).

שִׁיתָּאָה m. (שְׁתִי II) *weaver.*—*Pl.* שִׁיתָּאֵי, שִׁיתָּיֵיא. Y. Sabb. XIII, 14ª bot.; Y. Bets. III, 62ª top, v. מְצָרָא I.

שִׁיתְּאָסָא, שִׁיתָּאסָא m. (comp. of שִׁית a. אסא, P. §m. 291; v. אָסִי) *foundation.* Targ. Ps. CXXXVII, 7 (ed. Wil. שִׁתְּאָסָה). Targ. Job XXXVIII, 38 (ed. Wil. שִׁתְּאָסָה; h. text מוצק); a. e.—*Pl.* שִׁיתְּאָסִין, שִׁיתְּאַסַיָּא, שִׁתִּ' (also used as *sing.*) Ib. IV, 19. Ib. XXII, 16 Ms. (differ. in ed.). Targ. Prov. X, 25 (ed. Wil. שִׁתְּאַסְיָא, oth. ed. סְנָן ..., corr. acc.). Targ. Ps. XVIII, 16. Ib. XXIV, 2 שוי שִׁתְּסָתָא (ed. Lag. שוירתיתאה, corr. acc.). Targ. Prov. III, 19 [read:] שוי שירתאסיא דארעא (v. Pesh.).

שִׁתּ', שִׁיתּוּמָא m. (שְׁתַם) *opening, boring a hole.* Ab. Zar. 69ᵇ דלא חייש לש' who does not apprehend that the gentile may make a hole in the stopper (to draw out wine, and close it again). Y. ib. V, 44ᵈ top שִׁיתּוּמְהוֹן, v. מֻגָּם.

שִׁיתּוּף m. (שְׁתַם) *partnership*, esp. (Sabbath law) *shittuf, the formation of a fictitious partnership in an alley* by depositing in it some article of food in which the inmates concerned have a share, which has the effect of allowing them to move things within the area enclosed by the alley. Erub. 71ᵇ בסומכין על ש' וכ' they differ as to whether *shittuf* can be relied upon to take the place of an *ʿerub* (עֵרוּב). Y. Sabb. XIX, beg. 16ᵈ קורה בלא ש' וכ' the placing of a beam over an alley without *shittuf* has the effect of allowing the carrying of objects on the Sabbath. Y. Erub. V, 23ᵈ bot.; a. fr.

שִׁיתָּא, v. שִׁתְּרָא.

שִׁיתָּלָא, v. שִׁתְּרָא.

שִׁיתְּנְהוֹן, Pesik. R. s. 22, read: שַׁרְיָתְּנְהוֹן, v. שְׁרִי.

שִׁיתְּסָרָאָה, שִׁיתְּסַר, v. שִׁית IV.

שָׂךְ (cmp. סוֹךְ) *thicket, wild growth.* Lam. R. to I, 17 לשעבר ... ועכשיו בשך formerly I went to Jerusalem on well-kept roads, but now I go through wild growth (thorns), as it is said (Hos. II, 8), I will hedge up (שָׂךְ) thy road with thorns.

שָׁכַב (b. h.) *to incline; to lie down, lie, sleep.* Bekh. VII, 2, a. e. גבריניו שׁוֹכְבִין, v. גְּבִרִין II. Gen. R. s. 96 (ref. to Gen. XLVII, 28 sq.) אתה שוכב ואין אתה מת thou shalt lie (in the grave) but not be dead (forever). Ber. I, 3 (ref. to Deut. VI, 9) בשעה ... שׁוֹכְבִים וכ' (you must read the Sh'mᶜa) at the time of the day when people lie down, and when people get up. Ib. 62ᵇ על כל משכב שָׁכַב וכ' lie on any couch, only not on the bare ground; a. v. fr.—Part. pass. שָׁכוּב. Mekh. B'shall., Vayassᶜa, s. 3 ... תפלתם שהיו שָׁכוּבִים בעפר the prayer of our fathers who were asleep in the ground; Yalk. Ex. 260 שוכבין.

Hif. הִשְׁכִּיב 1) *to cause to lie down.* Ber. 60ᵇ (in a night prayer) שתַּשְׁכִּיבֵנִי לשלום וכ' that thou make me to lie down for peace and to rise for peace &c. Ber. 4ᵇ הַשְׁכִּיבֵנוּ (cause us to lie down,) *hashkibenu*, a section of the evening prayers, inserted between *G'ullah* and *T'fillah* (v. גְּאוּלָּה). Ib. 9ᵇ; a. fr.—2) *to let lie with, to allow sodomy.* Ker. 3ª (ref. to Lev. XVIII, 22) קרי ביה לא תַּשְׁכִּיב read

it as *lo thashkib*, do not allow &c.; Snh. 54b לא תַשְׁכֵּב (or תִּשָּׁכֵב *Nif.*); a. e.

Nif. נִשְׁכַּב *to be lain with*, esp. *to be the subject of sodomy.* Ib. אזהרה לנשכב מנין whence do we derive the warning (אַזְהָרָה) for the person that allows sodomy? Ib. [read:] לר' ישמעאל אזהרה לנ' לבהמה וכ' (v. Rabb. D. S. a. l. note 200, a. Yalk. Lev. 599) according to R. Yishmael's interpretation, whence do we derive the warning for the person that is made the subject of coupling with a beast? Ib. לא תִשָּׁכֵב, v. supra; a. fr.

שְׁכִיב, שְׁכוּב, שְׁכֵב ch. same, *to lie down; to die; to lie with.* Targ. O. Deut. XXIV, 12, sq. Targ. Gen. XXVI, 10. Targ. O. Lev. XV, 24. Targ. O. Deut. XXXVIII, 30; a. fr.—Part. pass. שְׁכִיב. Targ. Ezek. IV, 9; a. fr.—V. שְׁכִיב.—Yeb. 46a ארכו שְׁכִיבִי לא וכ' I might have died without telling you this thing; B. Mets. 73b השתא ארכו שְׁכִיבְנָא (not שכיבא); Ab. Zar. 55a (corr. acc.; v. Rabb. D. S. a. l. note 10). Yeb. 24b, a. e. כי ניים וְשָׁכִיב, v. נוּם ch. B. Mets. 85a לא ש' אינש וכ' no one died before his time. B. Kam. 91b; B. Bath. 26a לא ש' וכ' my son Shikhḥat died (early) for no other sin than that he cut down a fig tree before its time; a. fr.

Ithpa. אִשְׁתַּכַּב *to be lain with, be ravished.* Targ. Zech. XIV, 2. Targ. Is. XIII, 16.

שֶׁכֶב m. (preced.) *the lower millstone*, opp. רֶכֶב. B. Bath. II, 1, v. רֶכֶב; Tosef. ib. I, 3.

שִׁי', שְׁכָבָא m. (שְׁכֵב) *asleep; dead body, corpse.* M. Kat. 27b שיפורא דש' שִׁיפּוּרָא, v. שִׁיפּוּרָא. Ib. לא ש' אינא במתא is there not a dead (to be buried) in town (and they pursue their labors)? B. Bath. 91a, v. מְנוֹבְּיֵירְתָּא; a. fr.—*Pl.* שְׁכָבֵי, שִׁי'. Snh. 29b, v. שׁוּר I ch. Ib. 48b דהרפניא ש' the dead of Harpania (for whom the shrouds are not woven until they are dead); a. e.—V. שְׁכִיב.

שְׁכָבָה f. (b. h.; שכב, v. Job XXXVIII, 37), only in שְׁכָבַת זֶרַע *effusion of semen.* Nidd. 5a. Ib. 9a. Ib. 13a; a. fr.

שַׁכְבָּנָא m. (שְׁכַב) *one whose eyebrows overshadow his eyes* (v. גַּבְרִין II). Bekh. 44a; (Tosef. ib. V, 2, sq. שכניה).

שִׁכְבָּה f. (b. h.; v. שְׁכָבָה) *effusion of semen*; [oth. opin.] = שִׁכִּירָה. Snh. 54b, v. שְׁכִירָה.

שִׁיכְ', שִׁכְבָּא f. = h. שְׁכָבָה; only in שִׁכְבַּת זַרְעָא, שִׁיכְ' = h. שכבת זרע. Targ. Lev. XV, 16, sq. (O. ed. Vien. שְׁכוּבַת); a. fr.

שָׁכָה, v. סְכָה.

שְׁכוּב, v. שְׁכֵב.

שְׁכִיבָתָא f. = h. שְׁכִבַת 1) *lying with, sexual connection.* Targ. O. Lev. XVIII, 20; 23. Ib. XX, 15; a. e.—2) *effusion of semen.* Targ. O. Lev. XV, 16, sq.; v. שְׁכָבָתָא.

שִׁכּוּי, v. סִיכּוּי.

שִׁכְוִי m. (b. h.; שָׁכָה, v. סָכָה) [*guard,*] *cock.* R. Hash. 26a ולתרנגול ש' ... כשהלכתי (Ar. ס') when I travelled in the district of K. N., (I noticed that) they called a bride *ninphe*, and a cock *sekhvi*; Y. Ber. IX, 13c top ברומי ש' ... (Ar. סְכָוְיָא) in Rome they call the cock *s.*; Lev. R. s. 25 בערביא ... לתרנגולתא שְׁכָוְיָא in Arabia they call the hen *sikhvaya*; Yalk. Job 925 סְכָוְיָא ... ברומי; Yalk. Lev. 615 בערבי ... לתרנגולת שכוי.

שְׁכָרְיָא, v. preced.

שכוין, Y. B. Bath. IV, beg. 14c הש', prob. to be read: התשיחין (v. Tosef. ib. III, 2).

שְׁכִיל m. (b. h.; שָׁכַל) *bereft of whelps.* Pirké d'R. El. ch. XXXVII שעומד ... כדוב ש' וכ' who stands on the road like a bear bereft of her whelps ready to kill mother and children.

שִׁכּוּלָא, v. סִיכּוּלָא.

שִׁכִּין, v. שִׁירְכִּין.

שְׁכוּנָא m. (שָׁכַן) 1) *dwelling, tent; apartment.*—*Pl.* שְׁכוּנִין, שְׁכוּנַיָּא, שְׁכוּנֵי. Targ. Jud. VIII, 11; Targ. Jer. III, 2; IX, 25; XXV, 24.—B. Bath. 29b; 159b אנא בש' גוואר תואי I lived in the interior departments (and had the right to pass the premises which you occupied; therefore you cannot claim undisputed possession).—2) *group of buildings, neighborhood.*—*Pl.* as ab. Lev. R. s. 34; Yalk. Is. 352, v. שְׁכוּנְתָּא.—[שְׁכוּנָא f., v. שְׁכוּנְתָּא.]

שְׁכוּנָה f. (preced.) 1) *settlement, colony, group of dwellings.* Ab. Zar. 21a ובלבד שלא יעשנה ש' provided that (in selling dwellings to a gentile) he does not make it a (gentile) settlement; ib. אין ש' וכ' a settlement consists of no less than three men (living in a group). Gitt. 6a מש' לש' when the deed of divorce is carried from one group of buildings to another; Y. ib. I, 43c top. Gen. R. s. 39 וממולדתך זו שְׁכוּנָתֵךְ 'and out of thy *moledeth*' (Gen. XII, 1) this means, thy settlement. Ib. s. 64, v. עָצִיב; a. e.—Lev. R. s. 2 שכונתי some ed., v. שְׁכִינָה.—2) *the neighbor's privilege of preemption.* B. Mets. 68a; 108b (expl. משכנתא) דש' גבירה the right of preemption (accorded to neighbors) is with him (the mortgagee).—[שְׁכוֹנָה ch., v. next w.]

שְׁכִינְתָּא ch. same, 1) *settlement.*—*Pl.* שְׁכוּנִין, עבד ש' *to settle.* Targ. Job XV, 28. Targ. Y. Ex. XXIII, 33.—2) *group of buildings, neighborhood, quarter.* Gen. R. s. 17 שְׁכוּנְתֵּיהּ דר' יוסי וכ' the quarter in which R. J. the Galilean lived; Lev. R. s. 34 הוות אזלא בכל שְׁכוּנַיָּא ובשכונתיה וכ' she went begging in all quarters, but in R. Jose's quarter she did not go; Yalk. Is. 352 בכל שְׁכוּנֵי דקרתא ובשְׁכוּנֵיהּ וכ'; Y. Keth. XI, 34b bot. שְׁכוּנְתֵּיהּ דמשבקי the quarter in which my former husband lives.—*Pl.* שְׁכוּנָתָא. Ib. לית הכא שְׁכוּנָת חורין וכ' are there no quarters of other people of the town? Yalk. Lev. 665 בכל שְׁכוּנָתָא דקרתא וכ', v. supra; a. e.

שְׁ' בִּזָּאֵי, שְׁכוֹר pr. n. pl. *S'khor Bizzaé.* Snh. 95a (Var. שכר); v., however, בִּזָּאֵי.

שְׁכוֹר, שִׁכּוֹר m. (b. h.; שָׁכַר) *drunk, intoxicated.* Erub. 64ª שׁ׳ אל יתפלל an intoxicated person should not pray, contrad. to שחור under the influence of wine. Ib. שחור ש׳ שאין וכ׳ ... *shathuy* is he who could speak before a king (who could collect his mind, if he were suddenly summoned to speak &c.), *shikkor* is he who could not &c. Ber. 31ᵇ שׁ׳ שמתפלל וכ׳ a drunk person that prays is like one worshipping an idol. Num. R. s. 10; Tanḥ. Sh'mini 11; a. fr.

שָׁכַח (b. h.; cmp. שכך) [*to sink,*] *to forget, discard.* Ber. 32ᵇ (ref. to Is. XLIX, 14) אדם ... אתה עזבתני ושכחתני if a man marries a woman after abandoning his first wife, he remembers the doings of his first wife, but thou hast abandoned me and also forgotten me. Ib. כלום אֶשְׁכַּח will I ever forget the burnt-offerings of rams and the first born that thou didst offer &c.? Ib. שמא סיני ... תִּשְׁכַּח wilt thou forget what I did at Sinai? Peah V, 7 השומר שְׁכָחוּהוּ ... ולא ש׳ וכ׳ a sheaf which the laborers overlooked in collecting, but the employer had not overlooked. Ib. VII, 1 וְשָׁכְחוֹ and he forgot it (left it on the tree). Ab. III, 8 כל השוכח וכ׳, v. מְשָׁנָה. Midd. II, 5 שָׁכַחְתִּי מה וכ׳ I forgot what purpose it served; Yoma 16ª; a. v. fr.—Part. pass. שָׁכוּחַ; f. שְׁכוּחָה, *a)* (cmp. זָכוּר) *forgetting.* Y. Sabb. VI, 7ᵈ והיא ש׳ and she may forget herself, v. שַׁחֲצָנִית.—*b) forgotten.* B. Mets. 11ª ש׳ מעיקרו a sheaf forgotten at the start (overlooked in collecting); זכור ולבסוף ש׳, v. זָכַר. Ber. l. c. (ref. to Is. l. c.) הירנו עזובה הירנו ש׳ is not abandoned the same as forgotten? (Ms. O. שְׁכִירָה ... עֲזִירָה ...).

Pi. שִׁכַּח 1) same. Y. Ber. V, 9ª top לא במהרה הוא מְשַׁכֵּחַ will not easily forget it. Snh. 99ª כל ... ומְשַׁכְּחָהּ וכ׳ he who studied the Law and neglects it (fails to review it) is like a woman that gives birth and buries; a. e.—2) *to cause forgetting.* Ab. II, 2 שיגרעת ... מְשַׁכַּחַת עון (or מַשְׁכַּחַת) the employment of the mind in both of them causes man to forget sin. Tosef. Sot. III, 12 אתם מְשַׁכְּחִין ... אני אֲשַׁכַּח וכ׳ you make the law of free trade forgotten among you, I will cause you to be forgotten in the world; Snh. 109ª, a. e. באו ונְשַׁכַּח וכ׳, v. רֶגֶל; a. fr.

Hif. הִשְׁכִּיחַ same. Bets. 15ᵇ לַהֲשְׁכִּיחוֹ, v. זָכַר. Ab. l. c., v. supra; a. e.

Nif. נִשְׁכַּח, *Hithpa.* הִשְׁתַּכַּח, *Nithpa.* נִשְׁתַּכַּח *to be forgotten.* Tem. 14ᵇ ואל תִּשָּׁכַח וכ׳ ... מוטב (some ed. תִּשָּׁבֵר) it is better that a law be uprooted (disregarded) than that the Law be forgotten in Israel. Ib. 15ᵇ נִשְׁתַּכְּחוּ ... שלשה three thousand traditional rules were forgotten during the days of mourning for Moses. Ib. 16ª נִשְׁתַּכְּחָה ... אף וכ׳ also the rule concerning a sin offering whose owner died (before it was brought) was forgotten during &c. Ib. מלבי ... שלא יִשְׁתַּכַּח that what I have learned be not forgotten out of my mind. Pes. 54ᵇ על המת שישתכח מן הלב that the dead should be forgotten out of mind; a. fr.

שְׁכַח I ch. (Hebraism) same. Y. B. Kam. IV, 4ᵇ עד דְּשַׁכְּחוּן כולן, v. סוּגְיָא.

Pa. שַׁכַּח same. Y. Erub. I, 18ᵈ top [read:] דאין ... ולא מְשַׁכַּח יתיר that he may not have forgotten it, if Rab should ask him; a. e.

Ithpa. אִשְׁתַּכַּח *to be forgotten.* Tem. 15ᵇ דאי׳ לתו א׳ וכ׳ that which they forgot remained forgotten &c. B. Mets. 85ª דלְשַׁתַּכַּח גמרא וכ׳ ... יתיב he fasted ... praying that he may forget the Babylonian teaching. Ib.ᵇ אי מְשִׁתַּכְּחַת (אם נשתכחה וכ׳ (Keth. 103ᵇ), v. תּוֹרָה וכ׳. Ib. עבדי פְּלָפוּלָא ... דלא תִשְׁתַּכַּח וכ׳ I brought it about that the Law be not forgotten &c.; a. e.

שְׁכַח II, *Af.* אַשְׁכַּח (תִּשְׁכַּח) (preced.) [*to uncover,*] *to find.* Targ. Ps. XXXVI, 3 לַמְשַׁכַּח (ed. Wil. לְמִ׳). Targ. Koh. I, 17 (ed. Vien. לְמִ׳). Ib. VIII, 17 (*Pe* interch. with *Af.*). Targ. Gen. II, 20. Ib. VIII, 9 (Y. some ed. הִישַׁ׳). Targ. O. ib. XLI, 38 הִנַּשְׁבַּח ed. Berl. (ed. Vien. a. oth. הִישַׁ׳, corr. acc.); Y. הִנַּשׁ׳; a. fr.—Gitt. 56ᵇ דלא לַשְׁכְּחֵיה ... ליקלויה burn this man (me, Titus), and scatter the ashes ..., that the God of the Jews may not find him and place him before judgment. Y. Erub. I, 18ᵈ top אי תני וכ׳ he found that it was taught (in the Boraitha), Rabbi says &c. Yeb. 110ᵇ אַשְׁכְּחֵיהּ לרב וכ׳ I found Rab A. and &c. Ab. Zar. 10ª, a. fr. נפק דק ואי׳ וכ׳ he went forth, investigated, and found that &c. Macc. 21ᵇ מי מַשְׁכַּחַת וכ׳ wouldst thou have found the jewel beneath?; B. Mets. 17ᵇ לא משכחת, v. הֲלָי. Gitt. 68ª אַשְׁכְּחֵיהּ חמרא he found it to be wine; Midr. Till. to Ps. LXXVIII, 45; Yalk. Kings 182 אשכח. Y. Hag. II, 77ᵇ וי דמובדין ולא מַשְׁכְּחִין woe for those who lose and do not find (who suffer an irretrievable loss)!; a. fr.—Macc. l. c., a. fr. היכי משכחת לה how wilt thou find it, i. e. to what practical case can this be applied? Pes. 7ª בשלמא שבת משכחת לה וכ׳ as to the Sabbath, there may be a case, as, for instance, when the fourteenth day occurs on a Sabbath. Ab. Zar. 40ᵇ; a. v. fr.

Ithpa. אִשְׁתְּכַח, *Ithpe.* אִשְׁתְּכַח *to be found.* Targ. Ex. XXI, 16. Ib. XXII, 1; 3; a. fr.—Targ. Y. I Deut. XXXIV, 8 הִשְׁתְּכָחוּ אכלין וכ׳ (= h. נמצא) *consequently* they ate &c., v. מְצָא.—B. Mets. 16ᵇ דמְשְׁתַּכְּחֵי בשוקא הנהו deeds of purchase that were found in the street. Sabb. 90ª; Nidd. 62ª מִשְׁתַּכְּחָא, v. אַשְׁלְגָּא. Snh. 111ª; Ex. R. s. 6, a. e. ולא מְשְׁתַּכְּחִין and are not found again (cannot be replaced), v. חֲבַל II; a. fr.

שִׁי׳, שִׁכְחָה f. (שָׁכַח) 1) *forgetting, forgetfulness.* Y. Peah I, 16ᵇ bot.; Yalk. Mic. 559, v. שׁוֹכָן. Ab. IV, 22. Sabb. 31ᵇ שמא תאמר ש׳ תיא מהן lest you say, they forget it (that their way leads to death); a. fr.—2) *that which is forgotten,* esp. (with ref. to Deut. XXIV, 19) *the forgotten sheaf, the poor man's sheaf.* Peah VI, 1 אינו ש׳ does not come under the law concerning a forgotten sheaf, does not belong to the poor. Ib. 4 ושלאחריו ש׳ and a sheaf left behind the cutter belongs to the poor; B. Mets. 11ª. Ib. לרבות שִׁכְחַת העיר to include a sheaf forgotten in town (at unloading). Pesik. Vattom., p. 132ª (ref. to Is. XLIX, 14) כעומר הש׳ like the forgotten sheaf; a. fr.

שַׁכְחָן, v. שׁוֹכָן.

שִׁכְחַת pr. n. m. *Shikhḥath.* B. Bath. 26ª; B. Kam. 91ᵇ Ms. M. (ed. שיבחה; v. Rabb. D. S. a. l. note). B. Bath. 126ᵇ (v. Rabb. D. S. a. l. note 80).

שְׁכִיב, v. שְׁכַב.

שָׁכִיב m., **שְׁכִיבָא** c. (preced.) 1) *lying*; שְׁכִיב מְרַע *dangerously ill*, v. מְרַע II.—2) *dead, deceased.* Targ. Y. Deut. XXV, 5, sq. Targ. Ps. XXXI, 13; a. fr.—[B. Mets. 73b, read: שְׁכִיבָא, v. שְׁכַב.]—*Pl.* שְׁכִיבַיָּא, שְׁכִיבִין, שְׁכִיבֵי, שְׁכִיבָתָא. Targ. Ruth I, 8. Targ. Koh. IV, 2 (not שכיבא); a. e.—Snh. 46b, v. יְקָרָא. Sabb. 109b בי ש׳ Ar. *in the cemetery*, v. שִׁכְבָּא; a. e.—V. שִׁכְבָּא.

שְׁכִיבָה f. (שְׁכַב) 1) *lying down, lying position.* Ber. 11a (ref. to Deut. VI, 7) בשעת ש׳ ממש וכ׳ at the time of lying down, (and) literally in a reclining position, and at the time of rising, (and) literally in an erect position (must the Sh'm'a be recited, v. קְרָמָה a correct quot. acc.). Ib. 4b מקיש ש׳ לקימה וכ׳ the text (Deut. l. c.) puts lying down parallel to rising, as at rising (in the morning) the reading of the Sh'm'a precedes the prayer (תְּפִלָּה), אף ש׳ וכ׳ so at lying down (in the evening) the reading of the Sh'm'a precedes &c. Ib. מאי קימה ... אף ש׳ נמי סמוך למיטתו as in the morning the Sh'm'a is read near the bed (immediately after rising), so in the evening the Sh'm'a is read near the bed (before going to bed). Y. ib. I, 3c מפני שכתוב בה ש׳ וקימה because lying down and rising are mentioned therein (in the chapter of Balaam, Num. XXIII, 24; XXIV, 9). Y. Gitt. III, 44d top; Tosef. Kel. B. Mets. I, 14 אחת לש׳ וכ׳ one mattress to lie on, and another &c.; a. fr.—2) *lying with, carnal connection.* Snh. 54b (ref. to Lev. XVIII, 23) לא תתן שְׁכִיבָתְךָ ... thou shalt not give thy *sh'khobeth* means, thou shalt not allow thy lying with (any connection, either active or passive); Yalk. Ex. 348; Yalk. Lev. 599. Snh. l. c. לדברי ... שכבתך ושכיבתך חדא היא according to R. 'Ak. he is guilty of one act only, for thy *sh'khobeth* and thy *sh'khibah* are the same.

שְׁכִיחָא m., **שְׁכִיחָא** c. (שְׁכַח II) = h. מָצוּי, *found, on hand; frequent; likely.* Hag. 5a, v. זוּזָא I. B. Mets. 85b דחזת ש׳ אליהו גבירת whom Elijah used to visit. Taan. 23b משום דאתתא ש׳ וכ׳ because the wife is usually at home, and gives the poor bread &c., v. חֲנָנְיָה ch. Sabb. 78a יין ... לא ש׳ שתייתו ש׳ wine is used ordinarily for drinking, extraordinarily for medicine. Bets. 2b, a. fr. מילתא דלא ש׳ a case of rare occurrence. Sabb. l. c. כל מילתא דש׳ ולא ש׳ whenever a thing is used ordinarily for one purpose, and rarely for another purpose; a. fr.

שְׁכִיחָה f. (שְׁכַח) *forgetting, use of the root* שְׁכַח. Lam. R. to V, 20; Pesik. R. s. 31, v. עֲזִיבָה; a. e.—Ber. 32b Ms. O., v. שְׁכַח.

שְׁכִיכָה f. (שְׁכַךְ) *appeasement, use of the root* שְׁכַךְ. Esth. R. to I, 12; II, 1 (ref. to קְשׁוֹךְ ib.) ש׳ שאינה ש׳ it was an appeasement, and yet it was no appeasement, i. e. he was not reconciled without regret.—*Pl.* שְׁכִיכוֹת. Meg. 16a (ref. to Esth. II, 1, a. VII, 10) שתי ש׳ הללו למה why these two appeasements?; Yalk. Esth. 1059 (not שכיכת).

שְׁכִין, v. שְׁכֵן.

שְׁכִינָא, **שְׁכִינָה**, v. סַכִּין.

שְׁכֵינָא m. = h. שָׁכֵן, *neighbor.* Targ. Prov. XXVII, 10 Ms. (ed. שְׁכֵנָא, שָׁכָךְ).—*Pl.* שְׁכֵינִין. Targ. II Kings IV, 3 (v. שְׁרֵבָא). Targ. Ps. LXXIX, 4; 12 (ed. Wil. שָׁכְנָנָא; ed. Lag. שרבב׳).

שְׁכִינָא m. (שְׁכַן; cmp. שְׁכֶבְנָא) *eyelid.* Targ. Y. I, II Deut. XXXII, 10 (some ed. שְׁכִינָא).

שְׁכִינָה f. (שָׁכֵן) *royal residence, royalty.* Lev. R. s. 2 בא ואראך כבודי ובית שְׁכִינָתִי וכ׳ (not ביתי; some ed. שכונתי) come, and I will show thee my honor and the house of my residence without thy mother; Yalk. Ez. 340 כבודי כלום פרחת ובית שבניתי (corr. acc.). Lev. R. l. c. כבודי ושכינתי has my honor or my royalty suffered (through thy mother's absence)?; Yalk. l. c. כבודי או בית שבניתי לכם (corr. acc.).—Esp. *Shechinah, Divine Presence, holy inspiration* (v. Ex. XXV, 8, a. 22). Yoma 9b sq. אי נמי סליקו ... לא הוה שריא ש׳ ... אין הש׳ שורה וכ׳ even if all Jews had returned in Ezra's days, the Sh. would not have dwelt in the second Temple, for it is written (Gen. IX, 27) ...; the Sh. dwells only in the tents of Shem; Gen. R. s. 36. Ber. 6a לשלשה ... שש׳ עמהם that when three sit as judges, the Sh. is with them. Sabb. 12b ש׳ למעלה וכ׳ the Sh. dwells over the headside of the sick man's bed. Ib. 30b; Pes. 117a, v. עֲצִבּוּת. Meg. 29a בכל מקום שגלו ש׳ עמהן whithersoever they were exiled, the Sh. went with them. B. Bath. 25a בכל מקום ש׳ the Sh. is everywhere (you may face any region in prayer). R. Hash. 31a; a. fr. (also in Chald. diction).

שְׁכִינְתָּא, **שְׁכִינְתָּה** ch. same. Targ. Y. I, II Num. XXIV, 6. Targ. Ex. XVII, 7. Targ. Num. V, 3. Targ. Ez. III, 12; a. fr.—Yoma 9b, v. preced. Snh. 39a אמרייתו ... ש׳ שריא כמה שְׁכִינְתָּא וכ׳ you say, wherever ten are assembled (for prayer), there the Sh. dwells; how many Shechinahs are there?; a. fr.—*Pl.* שְׁכִינָתָא. Ib.

שָׁכִיר m. (b. h.; שָׂכַר) *hired man.* Erub. 64a; Shebu. 46b שְׂ׳ יום one hired for day work; ש׳ לילה for night work; ש׳ שעות by hours; ש׳ חדש by the month. Ib. 112b (in Chald. dict.) ... עקרוה ושדרוה אַשָּׂ׳ the Rabbis took the oath from the employer, and put it on the hired man. Ib. ... אתגר נמי ש׳ the hired man, too, hires himself out from necessity; a. fr.

שְׁכִירוּת f. (preced.) *hire, rent.* B. Mets. 65a, a. fr. ש׳ אינה משתלמת וכ׳ rent (for a house or a field) is not due before the end of the term. Ib. 98a פלג־ית דיומא בשאילת ... בש׳ (I let thee have the two cows) half a day as a loan, and half a day for hire. Ib. ודקרימא דש׳ חיא and the cow that survived is the hired one. Ib.b; a. fr.

שָׁכַךְ (b. h.) *to sink*, (of anger) *to be appeased.* Ex. R. s. 8 מיד שָׁכְכוּ they (the threatening gates) were at once appeased; (Tanḥ. Vaëra 7 שקטו). Esth. R. to I, 12 עד ... לא שָׁכְכָה חמתו וכ׳ until Esther entered (the palace), Ahasver's anger was not appeased; a. e.

Pi. שִׁבֵּךְ (with double accus.) *to sink a thing into*; ש׳ אוזן מה שהיא יכולה לשמוע to sink into the ear that which it is able to hear, i. e. *to assist a person's perception* by gradual increase of sound, by a comparison &c. Mekh. Yithro, Baḥod., s. 3; 4 (ref. to Ex. XIX, 19) ולמה רך מתחלה כדי לְשַׁבְּךָ וכ׳ (not כך) why was the sound soft at first (growing gradually stronger)? In order to bring into the ear as much &c.; ib. (ref. to Ex. l. c. 18) ומה תלמוד לומר כבשן לשכך וכ׳ why does the text say, 'like the smoke of a furnace'? In order to assist the perception &c.; ib. (ref. to Ez. XLIII, 2) הרי ... מבריותיו לש׳ האזן we describe God by borrowing a metaphor from one of his creations in order to &c.; Tanḥ. Yithro 13; Yalk. Ex. 284.

שָׁבַל I (b. h.; v. סָבַל I) *to be bright.*

Hif. הִשְׂכִּיל 1) *to be wise, understand; to consider, deliberate.* Midr. Prov. to I, 3 כיון ... צריך להַשְׂכִּיל היאך וכ׳ when a man is appointed judge, he must deliberate how to acquit the innocent &c.; צריך להשכיל ולדקדק וכ׳ he must study and investigate the law, that he may not sin or lead to sin; Yalk. ib. 929 צריך להשכיל היאך לדקדק וכ׳ he must deliberate how to carry out the law exactly &c. Midr. Till. to Ps. XXXII (ref. to I Sam. XVIII, 14, sq.) ומפני שהיה מַשְׂכִּיל היה כסוי חטאת and because he was wise, his sin was covered; a. fr. — 2) *to look towards, face*; (cmp. סֹבֶם, a. כוּן) *to be directed.* Num. R. s. 14[5]; Pesik. R. s. 3 (ref. to שָׂשַׂם אֶת יָדָיו, Gen. XLVIII, 14) הִשְׂכִּילוּ ידיו לרוח הקדש ... Jacob's hands were directed towards (pointed to) the holy spirit.

שָׁבַל II (b. h.; cmp. סָבַל II) *to entangle, cross.*

Pi. שִׁבֵּל same, trnsf. *to cause confusion.* Pesik. R. s. 3 (ref. to Gen. XLVIII, 14) [read:] מהו ש׳ אמר ר׳ יהודה ש׳ ידיו ... בבכורתו וכ׳ אמר רבי ש׳, a dittography) he (God) made Jacob's hands bring confusion into Menasseh's birthright.

שָׁבַל (b. h.; Shafel of אבל, כל) [*to finish, consume,*] *to bereave* (of everything), *make childless*; שָׁכַל *to be childless.* Part. pass. שָׁכוּל; f. שְׁכוּלָה; *pl.* f. שְׁכוּלוֹת. Pirké d'R. El. ch. XLIX (v. I Sam. XV, 33) כשם ששִׁכְּלָה ... וישבו נשיהם ש׳ וכ׳ ואלמנות כן תִּשְׁכַּל וכ׳ ובתפלת ... ש׳ וכ׳ as the sword of Amalek, thy (Haman's) grandfather, consumed the young men ..., and their women remained childless and widowed, so shall thy mother be childless among women; and through the prayer of Esther and her maids all males of Amalek were killed, and their women remained childless &c.

Pi. שִׁבֵּל *to destroy, consume.* Ib., v. supra. Num. R. s. 16[24] בראתי אותך שתהא מְשַׁבֵּל באומות וכ׳ I have created thee (the angel of death) to work destruction among the nations, except &c. Gen. R. s. 86 דוב שהיתה מְשַׁבֶּלֶת בבני אדוניה a bear that worked destruction among the children of her owner; a. e.—Part. pass. מְשׁוּבָּל. Yalk. Cant. 988 (ref. to שִׁכְלָה, Cant. IV, 2) כל מי שלומד מתם אינו מש׳ whoever learns from them (the scholars), shall not be bereft (injured).

שָׁבַל, *Ithpa.* אִשְׁתַּבֵּל, v. שִׁבְּלֵל.

שִׁבְלָא, v. סִבְלָא.

שַׁבְלוּל, שִׁבְלוּלָא, v. sub שׁוּרְבְּלוּל.

שִׁבְלוֹן, Y. Ber. IX, 13[c] bot., v. שַׁבְּלוּל.

שִׁבְלִיל, v. שַׁבְּלֵל.

שִׁירְבֵּל, שִׁבְלֵל (Shaf. of כלל, cmp. שָׁכַל) *to finish, decorate.* Snh. 38[a] למלך שבנה פלטרין גדולים ושִׁירְבְּלָן וכ׳ Ms. M. (v. Rabb. D. S. a. l.) like a king who built great palaces and decorated them, and made arrangements therein for a large banquet &c. Pesik. R. s. 2 אין אתה מְשַׁבְּלוֹ thou shalt not finish it (the Temple), opp. מיסדו laying the foundation; Yalk. Sam. 144; a. e.

Hithpa. הִשְׁתַּבְּלֵל, *Nithpa.* נִשְׁתַּבְּלֵל 1) *to be finished, decorated.* Gen. R. s. 10 (ref. to וירכלו, Gen. II, 1) נִשְׁתַּבְּלוּ השמים בחמה ... ונִשְׁתַּבְּלָה הארץ וכ׳ the heavens were decorated with sun, moon, and stars, and the earth with trees and herbs, and with the garden of Eden; Yalk. ib. 15 נִתְבַּבְּלוּ ... נִתְבַּבְּלָה.—2) *to be founded.* Tanḥ. K'doshim 10 (ref. to מכלל, Ps. L, 2) מציון נש׳ כל וכ׳ from Zion was the whole world founded, as we have learned (Y. Yoma V, 42[c]), why is it called foundation stone? &c., v. שְׁתִיָּה II.

שַׁבְלִיל, שַׁבְלֵל ch. same, 1) *to finish, decorate.* Targ. Y. Ex. XXXI, 17. Targ. Ez. XXVII, 4; 11; a. fr.—*Part. pass.* מְשַׁבְלַל; f. מְשַׁבְלָא *perfect.* Ib. 3. Ib. XXVIII, 12 (ed. Wil. מְשַׁבְלַל, Hebr.); a. e.—2) *to fasten, establish, found.* Targ. Is. XLII, 5 (h. text רקע). Targ. I Sam. II, 8 (h. text וירשת). Targ. Hab. II, 12 (h. text כונן); a. fr.

Ithpa. אִשְׁתַּבְלֵל 1) *to be finished, decorated.* Targ. O. Gen. II, 1. Targ. I Kings VI, 38. Targ. Ps. CXIX, 96 דאשתדל ואשתכל ed. Lag. (ed. Wil. דאשתרי וא׳, corr. acc.) that which was begun and has been finished; a. fr.—2) *to be founded.* Targ. I Kings VI, 37 (h. text יסד). Targ. Hag. II, 18; a. fr.

שָׁבַם, Hif. הִשְׁכִּים, v. סָבַם.

שַׁבָּם, *Hif.* הִשְׁכִּים (b. h.; denom. of שֶׁכֶם) [*to load*, v. Ges. Thes. s. v.,] *to rise early; to do a thing early.* Ber. 30[a] ה׳ לצאת לדרך if one rises early (before sunrise) to go on the road; Tosef. ib. III, 19. Cant. R. to V, 11 (play on שחרות כעורב, ib.; cmp. מַשְׁכִּים ומעריב (שַׁחַר) (Lev. R. s. 19 משחיר), v. עָרַב II. B. Mets. VII, 1 if one hired working men, ואמר להן לַהַשְׁכִּים וכ׳ and told them that he expected them to come to their work earlier and go later (than the customary time). Ber. 47[b] לעולם יַשְׁכִּים אדם וכ׳ a man should always go early to the house of prayer, that he may succeed in being counted among the earliest ten &c. Ib. 16[b]; Y. ib. IV, 7[d] bot. ונַשְׁכִּים ונמצא וכ׳ that we may early (in life) obtain &c., v. יחל. B. Kam. 92[b] הַשְׁכֵּם ואכול take an early breakfast. Gitt. 7[a] הַשְׁכֵּם והערב עליהן וחם וכ׳ (omit לבח״מ) pray against them (the tormentors) early and late, and they shall cease of themselves; a. fr.—Bicc. III, 2 ולמַשְׁכִּים חיה וכ׳ and *at rising time* &c.

שְׁכֶם I m. (b. h.) 1) *shoulder.* Gen. R. s. 53 (ref. to Gen. XXI, 14) שכן דרך עבדים ... על שִׁכְמָם for such is the manner of slaves, to carry their filled pitchers on their shoulder; a. e.—2) *load*; trnsf. (cmp. מַשָּׂא, סְבָלוֹן) *portion, share.* Ib. s. 97, end (ref. to Gen. XLVIII, 22) ש' זו הבכורה by *sh'khem* is meant the share of the first-born; B. Bath. 123a; a. e.—3) *mountain range*, v. next w.

שְׁכֶם II (b. h.) 1) pr. n. m. *Shechem*, son of Hamor the Hivite. Macc. 11a, a. e., v. גְּזַר. Sot. 22b, v. שִׁרְכְּמִי; a. fr.—2) pr. n. pl. *Shechem* in Mount Ephraim. Gen. R. s. 97, end (ref. to Gen. XLVIII, 22, v. preced.) זו ש' ודאי it means Shechem in reality. Ib. (in a corrupt passage) לפיכך תהא חש' בחלקך therefore shall the district of Sh. (or the mountain range, v. preced.) be in thy share. Ib. בש' נפרצה וכ' in Sh. did unchastity break out, and thou didst fence it in (setting the example of chastity), therefore &c. Num. R. s. 23, v. נִיפּוֹלִין; a. fr.

שְׁכֶמִי, v. שִׁרְכְּמִי.

שָׁכַן (b. h.; v. כון, כנן) *to dwell, rest.* Hull. 65a ש' עם חכמאים טמא a bird (of which you do not know whether it is clean or unclean) that nests with unclean birds, is unclean. B. Kam. 92b (quot. from an unknown writing, v. Rabb. D. S. a. l. note 7) כל עוף למינו יִשְׁכּוֹן וכ' every bird nests with its kind, and man with his like; Yalk. Gen. 116; Yalk. Jud. 67. Tanḥ. Noah 15 אין חקללה שׁוֹכֶנֶת וכ' (Gen. R. s. 36 הוֹה) curse does not rest (take effect) where blessing has been pronounced; a. fr.

Pi. שִׁכֵּן 1) *to cause to dwell, establish.* Ber. 12a מי ששׂם את שמו הוא יְשַׁכֵּן וכ' may he who caused his name to dwell in this house, let dwell among you love and brotherhood &c. Ib. 16b שהִשְׁכִּין (or שהַשְׁכִּין), v. פּוּר. Gen. R. s. 64 (ref. to שָׁכַן, Gen. XXVI, 2) שכֵּן חשכינה בארץ let the Shechinah rest in the land (do not cause the Shechinah to move with thee to a foreign land); Yalk. ib. 111. Pirke d'R. El. ch. XXXVI אינו יכול לְשַׁכֵּן שכינתי עליך וכ' I cannot let my Shechinah (holy inspiration) rest upon thee in a foreign land; a. fr.—2) *to make prosperous.* Num. R. s. 14[3] שבשבילו ש' ח' לאדוניו because for his (Joseph's) sake the Lord prospered his master; [Matt. K.; the Lord *revealed himself* to his master, v. Gen. R. s. 86, end].—[Gen. R. s. 34 שירכן בזכות, v. שִׁרְכֵּן.]

Hif. הִשְׁכִּין *to cause to dwell.* Cant. R. to V, 1 (ref. to Ps. XXXVII, 29) הִשְׁכִּינוּ לשכינה וכ' they cause the Shechinah to dwell on earth; ib. חצדיקים הִשְׁכִּינוּ וכ' the righteous (Abraham, Isaac etc.) brought the Shechinah down to earth. Ber. 12a, v. supra; a. e.

שְׁכֵין, שָׁכֵן ch. same, 1) *to dwell, sit, nest.* Targ. Ps. CIV, 12 Ms. (ed. יִשְׁרוֹן).—Gen. R. s. 65 וכל עוף דש' וכ' and whatever bird will nest with it (the starling, v. זַרְזִיר II), to its kind will it belong; Yalk. Ps. 794 דִּישְׁכּוֹן; ib. אתא וש' גבריה ... the Egyptian raven came and joined it; a. e.—2) *to rest, settle.* Ḥull. 26b שָׁכְנֵי תירתא, v. קְפִּי. Ib. 111b, v. קְפִּי.

Pa. שַׁכֵּן 1) *to cause to dwell.* Targ. Cant. III, 10 (not דְּשַׁכְּרִין).—2) *to fix, appoint.* Y. Ab. Zar. I, 39d top שַׁכְּנִית, v. אַרְקְלִיס.

שָׁכֵן m. (b. h.; preced.) *settler, neighbor.* Keth. 85b ש' ותלמיד חכם וכ' if a neighbor (of the deceased) and a scholar (of the same name claim a legacy), the scholar is preferred; B. Mets. 108b ש' ותלמיד וכ' if a neighbor and a scholar want to buy a field, the scholar has the pre-emption. Ab. I, 7 הרחק מש' רע keep away from a bad neighbor. Ib. II, 9. Neg. XII, 6 (prov.) אוי לרשע אוי לִשְׁכֵנוֹ woe to the wicked, and woe to his neighbor; Num. R. s. 18[5]; a. fr.—Y. Ab. Zar. II, end, 42a (mixed dict.) ש' חד חוה לנא וכ' we had one (gentile) neighbor &c.—*Pl.* שְׁכֵנִים, שְׁכֵנַי. Keth. l. c. שניהם קרובים ושניהם ש' וכ' if both claimants are relatives (of the deceased), or both neighbors, or both scholars, it is left to the discretion of the judges (v. שׁוּדָּא). B. Mets. l. c. שְׁכֵנֵי העיר ושְׁכֵנֵי שדה וכ' if neighbors in the town and neighbors in the field (want to buy a field), the city neighbors have the pre-emption. Sot. I, 4 (address to the suspected adulteress) הרבה ש' הרעים וכ' bad neighbors do much (may have influenced you). Keth. 72a שמשיאתו שם רע בִּשְׁכֵנָיו she is the cause of his bearing a bad name among his neighbors; a. fr.—*Fem.* שְׁכֵנָה, שְׁכֵנֵי. Y. Bets. II, end, 61d שְׁכֵנְתּוֹ הירתה it was his neighbor's wife that did it; ויש על שכינתו ... is a man punished for what his neighboress does?; a. e.—*Pl.* שְׁכֵנוֹת. Keth. l. c. בִּשְׁכֵנוֹתֶיהָ ... משיאה he is the cause of her bearing a bad name among her neighbors; a. e.

שָׁכְנָא, שְׁכֵנָא, שָׁכֵן, v. שְׁכֵינָא.

שְׁכַנְיָה I m. (v. שְׁכִינָא) *one having abnormally long eye-brows.* Tosef. Bekh. V, 2, sq., expl. שגבינין שוכבין; (Bekh. 44a שכבנא).

שְׁכַנְיָה II (b. h.) pr. n. m. *Shechaniah*, the tenth in the order of priests' divisions. Pesik. Ha'omer, p. 69b (not שב'); a. e., v. יֵשׁוּעַ.

שְׁכַנְצִיב pr. n. pl. *Sh'khanzib* in Babylonia. Yeb. 37b. M. Kat. 28b; a. e.

שַׁכָּף m. (שכף; v. אוּשְׁכָּפָא) *saddler, shoemaker, worker in leather.* Tosef. Kel. B. Bath. I, 15, v. מַכְבֵּשׁ.

שַׁכָּפָא ch. same. Y. Ab. Zar. XI, end, 42a עולא ש' ʿU. the shoemaker.

שָׂכַר (b. h.; cmp. בָּרָה) *to hire, engage; to rent.* B. Mets. VI, 1 השׂוֹכֵר את וכ' if one engages artisans (through an agent). Ib. VIII, 2 ושְׂכָרָהּ וכ' ... שאלה if he borrowed the cow for half a day, and hired her for half a day. Tosef. ib. IX, 1, sq. השׂוֹכֵר שדה if one rents a field; a. v. fr.—שׂוֹכֵר *hirer, employer; tenant.* B. Mets. 103a ש' מחימן בשבועה the employer is believed on his oath (that he has paid the wages). Ib. 102b כולית לש' the whole (rent for the thirteenth month of the leap year) goes to the tenant, i. e. he need not pay extra rent for the intercalated month; a. v. fr.—Esp. שוכר *tenant of land for rent payable in money*, contrad. to חכיר. Tosef. Dem. VI, 2 ש' במעות

וכ׳ the *sokher* pays the rent in cash, the *ḥakkir* (or *ḥokher*) in kind; a. fr.—Part. pass. שָׂכוּר; f. שְׂכוּרָה. B. Mets. VIII, 2 if the hirer says, מתה ש׳ it is the hired cow that died; ביום שהיתה ש׳ מתה she died on the day when I used her for hire; וכ׳ בשעה...ש׳ she died at that time of the day when I used her for hire; a. fr.

Hif. הִשְׂכִּיר 1) *to lease, let.* B. Bath. 110ª לעולם ישכיר אדם את עצמו וכ׳ a man should hire himself out for &c., v. עָבוֹדָה. B. Mets. VIII, 7 המשכיר...המשכיר וכ׳ if one lets a house..., the landlord has to furnish &c. Ib. 8 ה׳ לו לחדשים...למשכיר if he let the house by the month,...the landlord has the benefit of the intercalated month, v. עֻבָּר. Pes. 4ª על המ׳ לבדוק the landlord is obliged to search the house for leavened matter; a. fr.—2) (denom. of שָׂכָר) *to cause to profit, to benefit.* Tanḥ. ed. Bub., Vayesheb 13 צריך...משכיר אותו (not משביר) a man must pray for the welfare of him that benefits him.

Nif. נִשְׂכַּר (denom. of שָׂכָר) *to be rewarded, benefited; to have the advantage.* Yeb. 92ᵇ אם כן מצינו חוטא נִשְׂכָּר if this be the law, then he that sinned would be at an advantage; Keth. 11ª, a. e. שלא ירהא חוטא נ׳ it is done in order that the sinner should not be at an advantage. Pes. 50ᵇ; Tosef. Yeb. IV, 8, v. זָרַז; a. fr.

Hithpa. הִשְׂתַּכֵּר, *Nithpa.* נִשְׂתַּכֵּר *to profit; to deal in.* Tanḥ. l. c. לפי...מִשְׂתַּכֵּר מצאנו וכ׳ because Jacob was benefited by his flock &c. Pesik. R. s. 40 ונִשְׂתַּכַּרְתִּי, v. נָצַח. Pes. l. c. המשתכר בקנים וכ׳ he that deals in reeds and vessels. Ib. 54ᵇ ואין אדם יודע במה משתכר and no man knows which of his enterprises will turn out profitable; Mekh. B'shall., Vayassa, s. 5. B. Bath. 91ª אין מִשְׂתַּכְּרִין בא״י וכ״ in Palestine you must not be a dealer in provisions, as wine &c. (serve as middleman between producer and consumer); Tosef. Ab. Zar. IV (V), 1; a. fr.

שְׂכַר, ch. שְׂכַר *to fill up, dam,* v. סְכַר, סָכַר.—Snh. 95ª, v. בְּזָאי, a. עָכוּר.

שָׂכָר m. (b. h.; שָׂכַר) *wages, profit, reward.* Shebu. VIII, 1, a. e. נושא ש׳ he that receives wages (for watching), v. שׁוֹמֵר. Succ. 29ᵇ שָׂכַר שכיר, v. עָשַׁק. B. Mets. 112ª כל חכובש שְׂ׳ וכ׳ he that delays the payment of the hired man's wages, is considered as if taking his life. Ab. V, 11 ויצא שָׂכְרוֹ וכ׳, v. חָפַס. B. Kam. 116ª, a. e. אין לו אלא שְׂכָרוֹ he can claim only the ordinary laborer's pay, v. שָׁלֵם II; a. fr.—Esp. *divine reward.* Erub. 22ª (ref. to Deut. VII, 11) היום לעשותם...למחר לקבל שְׂכָרָם 'to do them to-day', and not to do them to-morrow (do not procrastinate); 'to do them to-day', and to receive the reward for them to-morrow (expect not immediate reward). Ib. 65ª לא נברא יין...לשלם ש׳ לרשעים wine has been created for the purpose of comforting (cheering up) mourners and paying reward to the wicked (for what good they may do, in this world); Num. R. s. 10⁴. Ab. II, 16 נאמן...שׂכר פעולתך thy employer may be trusted that he will pay thee the wages due for thy work. Ib. ודע שמתן שְׂכָרם וכ׳ but keep in mind that the reward of the righteous is reserved for the hereafter; a. fr.—בִּשְׂכַר *as a reward for, on account of* (cmp. זְכוּת). Sot. 11ᵇ בש׳ נשים צדקניות וכ׳ for the sake of the righteous women of that generation were the Israelites redeemed; Ex. R. s. 1. Ḥull. 88ᵇ בש׳ שאמר וכ׳ as a reward for what Abraham our father said (Gen. XVIII, 27) &c. Ex. R. s. 45 בש׳ שלש זכה לשלש on account of three things he (Moses) was granted three things; בש׳ ויסתר וכ׳ on account of 'he hid his face' (Ex. III, 6) &c.; a. fr.—[Yalk. Is. 371 שכרן, read: שִׁבְרָן, v. סִבֶּר.]

שָׂכַר (b. h.) *to fill, saturate; to drink freely.*—Part. pass. שָׂכוּר; f. שְׂכוּרָה. Taan. 22ᵇ לא ש׳ ולא צמאה וכ׳ that the soil be neither soaked nor thirsty, but between the two extremes. Midr. Till. to Ps. XXXV (ref. to Is. LI, 21) וממה את ש׳ מן הצרות וכ׳ and wherefrom art thou drunk? From the troubles, but not from too much wine; a. e.

Pi. שִׂכֵּר *to make drunk, intoxicate.* Erub. 64ᵇ ... דרך מְשַׂכַּרְתּוֹ walking (after drinking) makes him unsteady, and sleep makes him drunk; Taan. 17ᵇ. Erub. l. c. ... רביעית מְשַׂכֵּר one fourth of a Log of Italian wine intoxicates. Cant. R. to I, 4 ... ושִׂכְּרַתְהוּ וכ׳ ועשו they made a great feast, and she made him drink more than enough; Yalk. Gen. 15; a. e.

Hithpa. הִשְׂתַּכֵּר, *Nithpa.* נִשְׂתַּכֵּר *to be, become intoxicated.* Keth. 8ᵇ ... ומִשְׂתַּכְּרִין וכ׳ התחילו when they began to drink (at the mourners' meals) and get intoxicated &c. Snh. 42ª אל יִשְׂתַּכְּרוּ, v. רָוָה. Esth. R. to III, 9 אכלו ושתו ונִשְׂתַּכְּרוּ וכ׳ they ate and drank, and became drunk, and acted disgracefully. Num. R. s. 10⁸ דברים שלא יִשְׂתַּכֵּר מהם things from which one cannot become intoxicated; a. fr.

שְׂכַר ch. same.

Pa. שַׂכֵּר *to make drunk.* Lev. R. s. 12 אשקוניה ושַׂכְּרוּנֵיה וכ׳ they gave him drink, and made him drunk, and carried him out &c.

Ithpa. אִשְׂתַּכַּר *to drink freely.* Ber. 9ª אִשְׂתַּכּוּר בהלולא וכ׳ they drank freely at the wedding of &c. (and slept beyond the time of prayer).

שֵׂכָר m. (b. h.; preced.) *intoxicating drink.* Num. R. s. 10⁸ (ref. to Num. VI, 3) וחלא יין הוא ש׳ וש׳ וכ׳ are not *yayin* and *shekhar* the same?; יין זה חי וש׳ זה מזוג *yayin* is unmixed wine, and *shekhar* is mixed wine; a. e.—Esp. *beer* of dates or barley. Pes. III, 1 ש׳ חמדי Median beer, expl. ib. 42ᵇ דרמו ברית מי שערי date beer into which they put a concoction of barley. Ib. 107ª אין מקדשין על ש׳ you must not pronounce the Ḳiddush (קִידּוּשׁ) over beer; a. fr.

שִׁכְרָא, שִׁ׳ ch. same. Targ. Prov. XX, 1. Ib. XXXI, 4; 6; a. fr.—Pes. 107ª לא חוה לן חמרא . . . ש׳ we had no wine, and we offered him beer (for Habdalah). Ib. אירשתי ש׳ ולא אירשתי ... I would rather drink flax-water than drink beer; a. fr.

שִׁכְרָא, שִׁ׳ m. = h. שִׁכּוֹר. Tanḥ. Sh'mini 11 וקורין בתרוי חזו ש׳ and they cried after him, see that drunken man!

שְׂכָרוּת, שְׂ׳ f. (preced. wds.) 1) *fulness, plenty.* Succ. 49ᵇ (ref. to Num. XXVIII, 7) לשון שתיירת לשון שבריעה

לשון ש׳ expressing drinking, fill, plenty; Y. ib. IV, 54d top לשון חיבה . . . ש׳ ; Num. R. s. 21 17; Tanḥ. Pinḥ. 12; a. e., v. רְוָיָה.—2) *drunkenness.* Num. R. s. 10 2 [read:] מנבל פיו ומדבר דברים רעים בש׳ וכ׳ he defiles his mouth and talks bad words in his drunkenness, and is not ashamed. Ib.8 עמדו . . . מתוך הש׳ they stood up and smote one another in their drunkenness. Erub. 65a לשיכרותו של לוט . . . ל״ש וכ׳ this (that the drunken man can be held to legal responsibility) has been taught only, when he has not reached the degree of Lot's drunkenness (unconsciousness), but when he has &c. B. Mets. 90b (ref. to Lev. X, 9) בשעת ביאה לא תהא ש׳ at the time of entering (the Temple for service) no effect of the wine should be felt; a. fr.

שִׁיכְ, שִׁכְשׁוּךְ m. (שְׁכְשֵׁךְ II) *dabbling.* Ab. Zar. 58a וכי ש׳ עושה יין נסך Ms. M. (v. Rabb. D. S. a. l. note; ed. וכי ש׳ עושה יין נסך, וה״א מר הוא דאמר שיכשך אין וכ׳ read: שיכשוך) does dabbling (in wine) make it forbidden (v. נָסַךְ)?—Ib. 57b, v. שַׁכְשֵׁךְ.

שְׁכְשֵׁךְ I (v. שָׁכַךְ) *to quiet, soothe, pat.* Tanḥ. ed. Bub., Ki Thetsé 6 מְשַׁכְשְׁכוֹ והוא בולם one pats him (the horse), and he kicks (v. בָּלַם II); Yalk. Deut. 938; Yalk. Ps. 719 משכשכתו (corr. acc.); Pesik. Zakh., p. 24b מְכַשְׁכְּשוֹ.

שְׁכְשֵׁךְ II (transpos. of כשכש) *to knock about, shake; to dabble.* Men. 23a הוא עצמו מְשַׁכְשְׁכוֹ בשירי הלוג (Rashi seems to read: משפשפו) he himself wipes it (the meal offering) in the remainder of the Log of oil; Yalk. Lev. 474. Ab. Zar. 33b מְשַׁכְשְׁכָן במים וכ׳ he washes them (the vessels) in water, and they are permitted. Y. Ter. III, 42a bot. ואחרים מְשַׁכְשְׁכִין בו (not בהן) and other people dabble in it (put in vessels or their hands to lap of it); Tosef. ib. I, 8 משתמשין.

שַׁכְשֵׁךְ ch. same. Ab. Zar. 57b שדא בריה ידיה ש׳ ביה Ar. (ed. שרכשוך . . . שדריה, corr. acc.; Ms. M. וּשְׁרָכְשֵׁךְ, Hebr. form) he put his hand in and dabbled in it (v. preced.)

שַׁל m. (b. h.; v. שַׁלְוָה) *carelessness, negligence.* Sot. 35a (expl. II Sam. VII, 7) על עיסקי שַׁלּוֹ for his careless handling (of the Ark); Num. R. s. 4 20; Yalk. Sam. 142; Num. R. s. 21 12 על השל מפני ששגגת וכ׳ 'for the carelessness', because an involuntary act of a scholar counts as a wilful act.

שַׁל צִיּוֹן, שַׁלְצִיּוֹן v. שַׁלְצִיּוֹן.

שֶׁל (b. h.; = שֶׁ־ אשר ל־, v. שֶׁ־) *belonging to, of.* Ab. II, 2 בנו של ר׳ וכ׳ the son of &c. Ib. 12 יהי ממון . . . כשֶׁלְּךָ let thy neighbor's property be as dear to thee as thine own. Ib. V, 10 האומר שֶׁלִּי שלי ושֶׁלְּךָ שֶׁלָּךְ he who says, what is mine is mine, and what is thine is thine. B. Mets. I, 1 זה אומר כולה שלי וכ׳ one says, it belongs entirely to me &c. Ib. 30a משל חבירו . . . שהיתה מלאכה שֶׁלּוֹ when his own work is more valuable than that required for his neighbor, i. e. when by helping his neighbor he would lose more than he could save for his neighbor. Gen. R. s. 49 אמרו לו מה נאמר . . . שאכלנו מִשֶּׁלּוֹ they (the strangers entertained by Araham) said to him, what shall we say? Said he, say, blessed be the God of the world of whose belongings we have partaken; a. v. fr.—Kidd. 57b שחוט שלי בשלי וכ׳ (not לִי) slaughter what is owing to me (the sacrifice) on what belongs to me (on Temple grounds), and what is for thee, on thy own ground.

שְׁלָא, v. שְׁלִי.

שְׁלָא, שַׁלְאָ׳, שַׁלְאוּתָא f. (שְׁלָהִי) *weariness.* Targ. Lam. III, 65 (ed. Vien. שלאת׳, corr. acc.; h. text תאל׳).

שלאכא, v. שְׁלָבָא.

שְׁלַב, *Pa.* שַׁלֵּב (b. h. שָׁלַב, v. לָבַב) *to join, fit in* with mortise and tenon. Part. pass. מְשַׁלַּב; *pl.* מְשַׁלְּבִין. Targ. O. Ex. XXVI, 17; XXXVI, 22.—Kidd. 73b top מְשֻׁלָּבֵי הדמיה R. Ḥan. (ed. משלשי) if the limbs (of the exposed infant) are set (v. עָצַב).

שְׁלָבָא* m. (preced.) *close-fitting cock* or *stopper* (screwed in). Sabb. 112b Ms. O. a. Ar. (ed. שלאכא, read: שְׁלָאבָא, v. Rabb. D. S. a. l. note 20).

שַׁלְבּוּקִין m. pl. (v. שִׁלְבֵּק) *pustules.* Targ. Y. II Ex. IX, 9, sq. (Y. I שַׁלְפּוּקִין).

שְׁלַבְיוֹת f. pl. (שלב) *wedges.* Y. Succ. I, 52c top; ib. 52b bot. שלכ׳ (corr. acc.; Bab. ib. 12b חיצין).

שְׁלַבִּין m. pl. (b. h. שְׁלַבִּים; preced.) *mortised boards, steps of a ladder.* Y. Taan. IV, 68b bot. ועושה אותן כמין ש׳ וכ׳ he gave them the form of mortised boards and joined them, so as to make them look like a ladder.

שְׁלַבֵּק (cmp. Sam. שלבק, Ex. III, 3 ישחלבק, h. text רבעי) *to cause blisters.* Y. Keth. V, 30a bot. מפני . . . ומְשַׁלְבֶּקֶת את השפרות (ed. Krot. ומשלבקתן, corr. acc.) because it makes the mouth sore (v. סָרַח I), and blisters the lips; (Bab. ib. 61b מְשַׁרְבֵּב).

שלברית, Y. Sot. II, 18a top, v. בְּרוֹת.

שלבת, Kel. XXV, 4, v. בַּת.

שַׁלְבֵּשׁ (cmp. שָׁלַב) *to pass a bolt; to bolt* (cmp. שַׁלְבּוּבִיוֹת). Targ. Y. Ex. XXVI, 28 (h. text מבריח). Ib. XXXVI, 33 לשַׁלְבָּשָׁא (not לְשַׁלְּבָ׳; h. text לברח). V. שַׁלְוֵשׁ.

שֶׁלֶג (b. h.) *snow.* Nidd. 17a ש׳ אינו לא אוכל וכ׳ snow belongs neither to the class of solid food nor of liquids (for Levitical law). Y. Ḥag. II, 77a bot. two paths אחד של ש׳ . . . one of fire and the other of snow; Ab. d'R. N. ch. XXVIII. Tanḥ. R'eh 13, a. e., v. צַלְמָוֶת; a. fr.—*Pl.* שְׁלָגִין. Nidd. l. c. Tosef. Snh. II, 12. Pes. 94b; a. e.

שַׁלְגָּא, v. אַשְׁלְגָּא.

שֶׁלֶד f. (contr. of שחלד, v. חָלַד; cmp. שודא a. שוחדא) *a mass of a burnt or decayed body distinguishable in shape and outlines.* Nidd. 27b, sq. מת שנשרף ושִׁלְדּוֹ קיימת if a corpse has been burnt, and its remains have retained the shape of the body. M. Kat. 25a. Nidd. 56a שרץ שיבש

שִׁלְדָּא, שִׁי׳, ch. same, *decayed carcass.* Targ. Job XX, 23 (h. text לחום).—B. Kam. 31b, sq. דפסקה לאורחא כש׳ it blocks the road like a carcass.—*Pl.* שִׁלְדִּין, שִׁי׳; constr. שִׁלְדֵּי, שִׁי׳ *flakes* of flesh. Targ. Job XLI, 15 (some ed. מפלי; h. text שַׁלְדֵּי).

שָׁלָה, v. שלי.

שְׁלָח (v. שָׁלֵי) 1) *to hang down*; denom. שִׁלְחֵי.—2) (denom. of שִׁלְחֵי) *to end, complete.* Targ. Is. X, 32 כד ישלח עלמא וכ׳ (prob. to be read: רַשָּׁלֵח) when the world shall have completed its (Messianic) period; (Targ. Y. II Ex. XII, 42 רְשָׁלִים).—3) *to be at ease*; v. שַׁלְהָיָא.

שְׁלַח (Shaf. of לחב) *to burn, glow.* Part. pass. מְשׁוּלְהָב. Koh. R. to I, 5 חוא מש׳ . . . ובשעה (not משולחבת) when the sun wants to go forth, it is glowing hot.

שַׁלְהֵיב, שַׁלְחֵב ch. same. Targ. Ps. CVI, 18 (h. text לחט). Ib. XXI, 10 Ms. (ed. סלעם; h. text בלע).

Ithpa. אִשְׁתַּלְהַב *to be burned; to flame.* Targ. Y. Ex. XXXII, 1. Targ. O. ib. IX, 24 (h. text מתלקח).

שַׁלְהֲבָא, v. שַׁלְהוֹבָא.

שַׁלְהֶבֶת f. (b. h.; preced. wds.) *flame, flaming fire.* B. Kam. 59b, a. e. מסר לו ש׳ if he gave him (the child &c.) flaming fire, opp. גחלת; v. לָבָה; Y. ib. VI, 5c top. Bets. V, 5 והש׳ בכל מקום . . . הגחלת if one takes burning coal from his neighbor on the Holy Day, he may carry it only as far as the owner is permitted to walk, but if he lights his own wood from the neighbor's fire, he may carry it everywhere; a. fr.—*Pl.* שַׁלְהֲבוֹת, שַׁלְהוֹבוֹת. Pirké d'R. El. ch. LI מימי . . . שַׁלְהֲבוֹתָיו של שמש וכ׳ the waters of the ocean extinguish the flames of the sun, and it has no brightness and no flame the whole night; . . . וכשיבא ולובש שַׁלְהוֹבוֹתָיו וכ׳ and when it comes to the east, it bathes in a river of fire . . ., and puts on its flames and rises &c.

שַׁלְחֵי׳, שַׁלְדֵּי׳, m. ch. same. Targ. Y. Deut. IV, 11. Targ. Y. II Ex. XIX, 18.—*Pl.* שַׁלְהוֹבִין, שַׁלְהוֹבִיָּא. Targ. Ps. XXIX, 7 (Ms. שלחובית). Targ. Is. XIII, 8. Ib. XXIX, 6.

שַׁלְהוֹבִיתָא f. same. Targ. Y. Gen. XXX, 25. Targ. O. Ex. III, 2; a. fr.—*Pl.* שַׁלְהוֹבְיָן. Targ. Y. Ex. XX, 2, sq.

שִׁי׳, שִׁלְדֵּי׳ m. (שַׁלְהֵי) *weariness.* Targ. Is. VIII, 22.

שִׁי׳, שִׁלְדֵּי׳ m. pl. (used as sing.) (שָׁלָה) *tail, end.* Targ. II Chr. XX, 16.—Yeb. 115a בש׳ הלולה (not הלולי) at the end of his wedding (when he was left alone with his bride). Yoma 29a . . . קשיא וכ׳ ש׳ (fem.), v. קַיְטָא. Ber. 40b, v. גּוֹפָן. B. Mets. 64a, v. פִּרְקָא; a. e.

שַׁלְדֵּי I (Shaf. of לָהֵי) *to weary.* Targ. Lam. III, 5 ושַׁלְהֵיאִינוּן=וש׳ אינון and wearied them (h. text וחלאה). Ib. 65 (not שלחי). Targ. Job XVI, 7 שַׁלְהֵירִינִי (ed. Wil. שירלהרני, corr. acc.). Targ. Is. XXXII, 6; a. e.—Part. pass. מְשַׁלְהֵי; f. מְשַׁלְהֵיתָא; *pl.* מְשַׁלְהֵירִין, מְשַׁלְהֵירָן, מְשַׁלְהֵירָן. Targ. Gen. XXV, 29, sq. Targ. Is. XLIV, 12. Ib. XLI, 17. Targ. Prov. XXV, 25 (ed. Wil. מְשַׁלְהֵיתָא). Targ. Deut. XXV, 18. Targ. Jud. VIII, 4, sq.; a. e.—Gen. R. s. 24 (transl. יעטוף, Is. LVII, 16) מש׳ לירה it (the wind) gets tired; Y. Ber. IX, 13d top; Koh. R. to I, 6; Yalk. Kings 219 משלהי. Koh. R. to III, 9 הוה עליל מש׳ מש׳ וכ׳ he used to come around exhausted (thirsty) and take it &c.—M. Kat. 2a (quot. fr. Targ. O. Deut. XXV, 18).

Ishtaf. אִשְׁתַּלְהֵי *to be wearied, faint.* Targ. Ps. CII, 1. Ib. LXVIII, 10; a. fr.

שַׁלְדֵּי II m. (preced.) = משלהי, *tired.* Targ. I Chr. XXI, 12.—*Pl.* שַׁלְהֵי. Ber. 6a חני ברכי דש׳ (Ms. M. margin דמשלהי) those knees that are wearied.

שַׁלְדַּיָּא, שַׁלְהַיָּא m. pl. (שָׁלָה) *careless ease, security, arrogance.* Targ. Job XXX, 5 (Levy quotes שַׁלְהַיְיָא f. sing.; h. text גֵּו).

שַׁלְדֻּבָא, v. שַׁלְהוֹבָא.

שַׁלְהַיָּא, v. שַׁלְהַיָּא.

שְׁלָו, v. שְׁלֵי.

שָׁלָה I, שָׁלַו (b. h.; v. שָׁלָה) [*to be lax,*] *to rest, be at ease, careless.* Gen. R. s. 84 (ref. to Job III, 26) לא שָׁלַוְתִּי מעשו וכ׳ I was not at ease on account of Esau, neither was I secure on account of Laban.

שָׁלֵי, שָׁלֵו m. (b. h.; preced.) *at ease, secure.* Yalk. Gen. 138 בטח ושאנן וש׳ in safety, without care, and at ease; (Pirké d'R. El. ch. XXXVIII only בטח ושאנן).

שָׁלוּ, v. שָׁלוּתָא.

שְׁלֵיָא, v. שְׁלֵירָא.

שְׁלִיב, v. שְׁלִיבָה.

שַׁלְוָה, שַׁלְוָת f. (b. h.; preced. art.) *security, ease, contentment, happiness.* Gen. R. s. 84 בשעה . . . יושבין בש׳ וכ׳ when the righteous dwell at ease, and desire to remain at ease in this world, Satan comes &c. Ab. IV, 15 . . . אין מַשַׁלְוַת רשעים וכ׳ it is beyond our power to understand why the wicked are at ease, or why the righteous suffer. Gen. R. s. 49 עיקר שַׁלְוָתָהּ של סדום וכ׳ the real undisturbed prosperity of Sodom lasted only &c. Gen. R. s. 10, end, v. שַׁאֲנָן. Num. R. s. 12 3 רק בעיניך תביט שַׁלְוָתָךְ 'thou shalt behold with thine eyes' (Ps. XCI, 8) thy happiness. Yoma 86b, v. חַקָּקָה; a. fr.

שַׁלְוָתָא, שַׁלְוִיתָא ch. same. Targ. Lam. I, 5. Targ. Ps. LXXIII, 12. Targ. Y. Gen. XXXVII, 1; a. e.; v. שְׁלֵירָא II.

שְׁלָוְיָא, v. שְׁלֵירָא.

שַׁלְוָה, v. שַׁלְוָה.

שִׁלְוֵשׁ (v. שָׁלַב, a. שִׁלְבֵּשׁ) *to fit in* with mortise and tenon.—Part. pass. מְשֻׁלְוָשׁ; f. מְשֻׁלְוָשָׁא; *pl.* מְשֻׁלְוָשִׁין; מְשֻׁלְוָשָׁן. Targ. Y. Ex. XXVI, 17; XXXVI, 22 Ar. (Ar. Ms. quot. in Levy Targ. Dict. מְשִׁתַּלְוָשָׁן *Ithpa.*; ed. מכוונן; h. text משלבות).

שִׁלְוְתָא, v. שַׁלְוָה ch.

שִׁלְיְתָא, שִׁלְוְתָא, v. שִׁלְיָא I, II.

שִׁלּוּחַ, שִׁלּוּחַ, v. sub שׁוּל.

שָׁלִיחַ m. (שָׁלַח) 1) *messenger, agent, deputy.* Kidd. II, 1 ובשלוחה ... האיש; ובשלוחה ... האשה, v. קָדַשׁ. Ber. V, 5, a. fr. שלוחו של וכ', v. פְּמוֹת; a. fr.—*Pl.* שְׁלוּחִין, שְׁלוּחִים. R. Hash. I, 3, sq. הש' יוצאין the messengers went out (to announce the New Moon). Succ. 10[b]; 26[a] אנן שְׁלוּחֵי מצוה אנן we are out on a religious message. Ḥull. 142[a], a. e., v. נָזַק; a. fr.—[2) *pressed olive*, v. שֶׁלַח II.—3) *ditch*, v. שֶׁלַח III.]

שְׁלוּחָא ch. same, *messenger* &c. Meïl. 21[b] מאן דאמר לִשְׁלוּחֵיה וכ' if one says to his commissioner &c.; a. e.—*Pl.* שְׁלוּחִין. Targ. Is. XLIV, 26 (ed. Lag. שְׁלִיחַ), v. שְׁלַח.

שִׁלּוּדָא, v. שִׁילּוּדָא.

שִׁלּוּט, v. שִׁילּוּט.

שלומחית, v. שַׁלְפוּחִית.

שְׁלוּכְתָא f. (a fictitious word, as if fr. שָׁלַךְ) *cast away.* Erub. 53[b] a Galilean woman (that wanted to say *sh'lubti*, my attached friend, v. שָׁלַב) said שְׁלוּכְתִּי וכ' (Ms. M. שְׁלוּחְתִּי?) my cast-away &c., v. לַבָּא.

שִׁלּוּלָא m. (שָׁלַל) *embryo, birth.* Targ. Y. I Deut. XIV, 7.—V. שְׁלִילָא.

שְׁלוּלִית f. (שָׁלַל II) 1) *pool, pond, rivulet.* Peah II, 1 הנחל והש' a brook or a pool; B. Bath. 55[a]; B. Kam. 61[a], expl. ib. מקום ... שוללין שם a place where the rain makes booty (inroads); oth. expl. אמת המים שמחלקת שלל וכ' a water arm which imparts &c., v. אַגַּם; Men. 71[b]; Sifra K'dosh. Par. 1, ch. II. Tosef. B. Kam. VI, 23; Y. ib. VI, end, 5[c]; Bab. ib. 61[a] עברה נהר או ש' וכ' if the fire crosses a river or a pool eight cubits wide.—2) *deposit after inundation, alluvium.* B. Mets. 21[b] בְּשִׁלּוּלִיתוֹ של נהר, v. זוּט; Tosef. ib. II, 2 משנירתו משלולירתו של ים ומשלולירתו של נהר (Var. ... ומשניתו) from the deposits of the tide or &c. Y. B. Kam. X, 7[b] bot. מִשְׁלִילִית, v. שְׁנוּנִית.

שָׁלוֹם I m. (b. h.; שָׁלַם) 1) *peace, salvation; salutation.* Lev. R. s. 9 גדול ש' ... חותמין בש' peace is something great, for all benedictions, good tidings, and consolations ... close with peace. Num. R. s. 21, beg. אין כלי אלא ש' ... no vessel contains blessing but peace; Ukts. III, 12, a. e., v. חָזַק. Ber. 14[a] משיב ש' וכ' may return a salutation to any person. Ib. הנותן ש' וכ' he who offers salutation to his neighbor before prayer, is considered as if he made him a highplace (worshipping man before God). Shebi. IV, 3 ושואלין בשלומן מפני דרכי ש' and you must salute them (gentiles in the field) &c., v. דֶּרֶךְ; Y. ib. 35[b] מהו שואלין בשלומן בשלום ישראל ש' עליכם how must we salute them? As we salute Israelites, 'peace be upon you.' Tam. I, 3 הגיעו ... אמרו ש' תכל ש' when they (the two parties patrolling the Temple) met, they said, 'peace?' (answer) 'all peace' (everything is in good order); Lev. R. l, c. Sifra Vayikra, Par. 13, ch. XVI מי שהוא ש' וכ' he who is at peace offers peace-offerings, opp. אונן; v. שָׁלֵם. Ib. the peace-offerings are called *sh'lamim*, שהכל ש' בהן because everything in them is at peace (is turned to use; Yalk. Lev. 458 מְשׁוּלָּמִים). Ber. 39[b] (play on the name שלמן) אתה וכ' ש' thou art peace (perfection), and thy teaching is perfect (v. שָׁלֵם); a. v. fr.—חס וש', v. חָס.—2) (adv.) *safely, unimpaired.* T'bul Yom IV, 7, a. e. שתעלה ש' that it will be brought up safely, v. שָׁבַר I.—*Pl.* שְׁלוֹמוֹת. Num. R. s. 13[16] עושה שני ש' וכ' produces two conditions of peace, peace above and peace below. Yalk. Is. 340 ארבעה רוב ש' וכ' (not שלומית) four times in the Scriptures 'peace' appears in connection with 'abundance.'—Ch. v. שְׁלָמָא.

שָׁלוֹם II pr. n. f. אִימָּא ש' *Imma* (*Mother*) *Shalom*, wife of R. Eliezer. Y. Shebi VI, 36[c] top. Erub. 63[a]; a. fr.

שְׁלוֹם, v. שִׁילּוּם.

שַׁלּוּם (b. h.) pr. n. m. *Shallum*, 1) husband of Huldah the prophetess. Meg. 14[b] (counted among the prophets). Yalk. Kings 233.—2) name of several Amoraim. Lev. R. s. 26 רב ש'. Pesik. R. s. 3 יהודה חלוי ברבי ש'; ib. s. 5; a. fr.

שְׁלוֹמִי pr. n. pl., v. שׁוּלָמִי.

שְׁלוֹנַאי pr. n. f. *Sh'lonai*, legendary name of Balak's daughter (v. שְׁוִירְלַנַּאי). Targ. Y. Num. XXV, 15.

שְׁלוֹף, שְׁ' דוּץ (דּוּץ, שָׁלַף) [*pull out, stick in,*] a popular name for *Cimolia* (v. קִרְמוֹלָיָא). Sabb. 90[a] (Ms. M. רוּץ, v. Rabb. D. S. a. l. note); Nidd. 62[a].—[Yeb. 109[b], v. שָׁלַף.]

שָׁלוֹף, pl. constr. שְׁלוּפֵי, v. שָׁלַף.

שְׁלוֹפָאֵי, שְׁלוֹפָּאֵי, v. שַׁלְפוּפֵי.

שָׁלוּק m. (שָׁלַק) *boiled preserves.*—*Pl.* שְׁלוּקִין, שָׁלוּקִים. Y. Sabb. I, 3[c] bot. שְׁלוּקֵיהֶן boiled preserves made by gentiles.

שְׁלוּק, v. שָׁלַק.

שלות, Kel. XXV, 4 Bart., 8. בַּת.

שְׁלוּ, שְׁ', שָׁלוּ, שָׁלוּתָא f. (שָׁלֵי II) *neglect, error, forgetfulness* (corresp. to h. שְׁגָגָה). Targ. Lev. IV, 2 (Y. ed. Vien. שלו). Ib. V, 18. Targ. Num. XV, 24, sq.; a. fr.

שַׁלְוָתָא, v. שַׁלְוָה ch.

שָׁלַח (b. h.; cmp. שָׁלָה) *to draw out; to stretch forth;*

to send. Erub. III, 2 השולח ערובו וכ' if one sends his ʿErub (עֵרוּב) forth to be laid by a deaf and dumb person. Ḥull. 59ᵇ, a. fr. שָׁלְחוּ מתם they sent word from there (from Palestine to Babylonia). Gitt. IV, 1 חשולח גט וכ' if a man sends a letter of divorce to his wife &c. B. Kam. VI, 4, v. בְּעֵרָה. Ib. ש' בירד פירקת (ib. 60ᵃ שִׁלְּחַתּ) if he sent out fire through a sane person; a. fr.—Part. pass. שָׁלוּחַ q. v.—ש' יד ב־ [*to stretch out a hand against,*] *to make illegitimate use of, to misappropriate* (Ex. XXII, 10). B. Mets. III, 12 חשולח יד בפקדון if a person makes use of a trust. Ib. החושב לְשַׁלּוֹחַ יד וכ' if he declares his intention to use a trust; אינו חייב עד שישלַח בו יד he is not responsible (for loss), until he has used it; a. fr.

Pi. שִׁלַּח same, *to send; to send away, dismiss.* Bets. I, 9 אין מְשַׁלְּחִין בר"ט וכ' on the Holy Day you dare not send (to a friend) anything except portions (of eatables, ready for use); משלחין בהמה וכ' you may send cattle ... alive or slaughtered. Ḥull. XII, 3 שִׁלְּחָהּ וחזרה if he sent the mother bird away, and she came back. Ib. אמר ... ומְשַׁלֵּחַ חבנים if he says, I will take the mother, and send the young away; חייב לְשַׁלֵּחַ he is bound to send her away. Gen. R. s. 21 שִׁלְּחוֹ מגן ... ושלחו וכ' he banished him (Adam) from the paradise of this world and from that of the other world; a. fr.

Hithpa. הִשְׁתַּלַּח, *Nithpa.* נִשְׁתַּלַּח *to be sent off; to be commissioned.* Yoma VI, 2, a. e. הַמְשֻׁתַּלַּח the goat that is to be sent away (Lev. XVI, 10), the scapegoat. Ib. 1 חמשתלח ... נשפך if the blood (of the goat designated for sacrifice) was spilt, the scapegoat is to be put to death (cannot be used for the ceremony). Gen. R. s. 49 מעשה באחד שנש' לגבות וכ' it happened that one was commissioned to tax the inhabitants &c.; a. fr.

שְׁלַח ch. same, 1) *to send, send off.* Targ. Num. XIII, 2. Targ. O. ib. 16. Targ. Ps. XLIV, 3 Ms. (ed. פסד'). Targ. Jer. XLII, 6 שָׁלְחִין (not שולחין); a. fr.—Part. pass. שָׁלְחִיתַ; f. שָׁלְחִיתָא; *pl.* שָׁלְחִיתַן. Ob. 1. Targ. Is. XLIV, 26 שָׁלְחִיתוֹהִי ed. Lag. (ed. Wil. שלוחת). Targ. I Chr. XIV, 15; a. fr.—Ber. 28ᵃ ש' לחו וכ' R. J. sent them word to the school house; a. fr.—Koh. R. to III, 2 שָׁלְחִיתְהוֹן דברייתא the messenger of men (men's guardian angel).—2) *to throw off, undress, flay* (cmp. פָּשַׁט). Targ. Esth. V, 14. Targ. Is. XXXII, 11. Targ. II Chr. XXIX, 34; a. fr.—Ber. l. c. שְׁלַח מדך take off thy cloak (v. בְּדָא). Y. Taan. III, end, 67ᵃ חוה ש' מסאניה he took off one shoe; כד חוה ש' תריהון when he had taken off both of them; a. fr.—Part. pass. as ab. Sot. 8ᵇ (proverbial expression) ש' ערטילאי וכ' undressed, naked, but with shoes on (a person cares more for shoes than for any other article of dress); Keth. 65ᵇ top תאי תנא ש' וכ' this Tannai (who gave the wife the right to ask for three pairs of shoes and one suit of clothes) seems to assume that a woman cares more for shoes &c. Koh. R. to V, 10 איך אינון אתיין שליחין וכ' (not שלו') how will they come (on resurrection day), naked, or dressed? Ib. הדך זרעתין ש' וכ' how didst thou plant them (the beans), undressed or dressed (in the pods)? a. e.

Pa. שַׁלַּח 1) *to send; to send off, dismiss.* Targ. O. Lev. XVI, 21, sq. Targ. O. Ex. VIII, 17; a. fr.—Part. pass. מְשַׁלַּח; f. מְשַׁלַּחְתָּא &c. Targ. O. Gen. XXXII, 19.—2) *to strip, undress.* Y. R. Hash. II, 58ᵇ top רְשַׁלַּח ... ובטול and in the shade of the fig tree he (the ox) would shed his skin (feeling warm, he would rub himself against the tree); Snh. 18ᵇ. Sabb. 33ᵇ הוו מְשַׁלְּחֵי מנירהו used to put off their clothes. Shebu. 41ᵃ צורבא דרבנן משלח וכ' may a scholar strip a man of his cloak? (i. e. should a scholar as such have any prerogatives in law?); a. fr.

Af. אַשְׁלַח 1) *to send off, let loose.* Targ. O. Ex. VIII, 17.—2) *to strip, throw off; to flay.* Targ. I Sam. XIX, 24. Targ. II Chr. XXXV, 11. Targ. Lev. I, 6 (Y. II וירחלש). Targ. Num. XX, 26; a. fr.

Ithpa. אִשְׁתַּלַּח 1) *to be sent, sent off.* Targ. Jud. V, 15. Targ. Y. Gen. XXXII, 19; a. fr.—2) *to be stripped; to shed the skin.* Ib. III, 21.—Ḥull. 59ᵃ מאן ... מִשְׁתַּלַּח משכיה he who eats three Tiklas of asafoetida on an empty stomach, will shed his skin; ואי לא ... מישת' משכאי had I not sat in water, I should have &c.

שְׁלַח I m. (preced.) *hide, fresh skin.* Makhsh. V, 6 החובט על הש' he who beats upon a (wetted) hide. Bekh. IX, 4 נשחטה ... והש' קיים when its mother has been killed, but the hide is still intact. Tosef. Sabb. VIII (IX), 1; a. e.—*Pl.* שְׁלָחִין. Sabb. IV, 2 מזמנין בש' you may keep dishes warm (for the Sabbath) in fresh hides. Ib. 49ᵃ ש' של בעה"ב hides belonging to a private man; של אומן to a mechanic (shoemaker &c.). Ib.ᵇ הביאו ש' וכ' bring us hides to sit down on them; a. e.

שְׁלַח II (שְׁלוּחַ) m. (שָׁלַח) [*stripped of its skin,*] *a pressed olive the stone of which slips out at a touch.*—*Pl.* שְׁלָחִין, שְׁלוּחִין. Ab. Zar. II, 7 (39ᵇ; Mish. a. Y. ed. שלו'). Ib. 40ᵇ הירכי דמי ש' וכ' when are they called *Sh'laḥin*? When the stone slips out as you take the olive in your hand.

שְׁלַח III m., *pl.* שְׁלָחִין (tradit. pronunc. שַׁלְוְחִין) (שלח; cmp. Job V, 10, a. Neh. III, 15) *arms, ditches for irrigation*; שדה (בית ש') *a field which needs irrigation*, opp. בית חבעל (v. בַּעַל). M. Kat. I, 1. Tosef. ib. I, 1 בית ש' שדה שחרבה a field dependent on irrigation which has become dry. Ib. 4 השלוחין ed. Zuck. (Var. חשלות). M. Kat. 2ᵃ מאי משמע דתאר בית ש' לישנא דצחותא וכ' what evidence is there that *beth hash-sh'laḥin* has the meaning of thirstiness (dryness)? Answ. ref. to מְשַׁלְּחֵי for עָקֵת (v. שַׁלְּחֵי I). B. Bath. IV, 7 בית ש' the fields belonging to a township; expl. ib. 68ᵃ באגי fields, גינוניריתא gardens (ref. to Cant. IV, 13). Ib. 99ᵇ; a. e.

שְׁלַח IV m. (שָׁלַח) *extension, stepping space* or *depth of a step.* Midd. II, 3; III, 6 ושְׁלָחָהּ אמה and the depth of each step was one cubit, v. רוּם II.

שְׁלָחָא, שְׁלָדָא I m. = h. שֶׁלַח I. Men. 35ᵃ כי מיחלי בית ש' וכ' when you hang a weight on (stretch) the leather, and it rebounds again, it is old.—Pl. שְׁלָחֵיָּה. Y. Ned. VII, end, 40ᶜ כגון אילין ש' (ed. Zyt. שלחים, corr. acc.) as, for instance, hides (which are sometimes used for covers).

שְׁלָחָא, שְׁלָדָא II m. (b. h. שֶׁלַח; שָׁלַח) *missile, lance.* Targ. Job XXXIII, 18. Ib. XXXVI, 12 Var. Ms. (ed. דיני קרבא).

שַׁלְחָא m. (שְׁלָחָא I) *worker in hides, tanner* or *saddler.* Sabb. 49[b] top.

שַׁלְחוֹפָא m. (שְׁלַחְתָּ) *exchange, substitute, ransom.* Targ. Prov. XXI, 18. Ib. ושלחופא ed. Lag. (ed. Wil. ושַׁלְחוֹפֵי *pl.*; some ed. שְׁלָחֵי). Targ. Job XX, 18.

שלחופית, שלחופות, v. שַׁלְפוּחִית.

שַׁלְחִיף, v. שַׁלְחֵיף.

שַׁלְחֵיפָא, v. שַׁלְחוֹפָא.

שַׁלְחָנִי, שֻׁלְחָן, v. sub שׁוּלְחָן.

שַׁלְחֵיף, שַׁלְחִיף (Shaf. of חלף, transposed) 1) *to change, exchange; to lay crosswise.* Targ. Y. Gen. XXXI, 7; 41. Targ. Y. Ex. XXXIV, 9, sq. Targ. Ps. XV, 4. Targ. Y. Gen. XLVIII, 14 Ar. (ed. פרג; h. text שָׁבַל); a. e.—B. Bath. 99[a] וּדילמא שַׁלְחוּפֵי הוו מְשַׁלְחֲפֵי (ידיהו) may it not be that they (the Cherubim over the Ark) had their wings crosswise (overlapping each other)? Sabb. 96[b] ודילמא שלחופי הוו משלחפי may it not be that they (the weavers) sat in irregular lines (so that those sitting close together did not need to hinder one another in their work)? Ib. 98[b] דלא לִישַׁלְחוֹפֵינְהוּ (Ms. O. לישלופינהו; Yalk. Ex. 370 לישליפינהו) that they must not pile them irregularly. B. Mets. 25[a] משלחפי שלחופי (Ms. H. משלפי שלופי) the coins lie irregularly (some of them piled, others scattered). Nidd. 26[a] וּמְשַׁלְחֵיף לית וכ' (Ar. ומשחיף, corr. acc.) and lies across (overlapping) the head of the embryo.—2) *to pass quickly, overtake*; [or *to strike through*]. Targ. Job XX, 24.

Ithpa. אִשְׁתַּלְחֵיף *to be changed; to pass away; to be exchanged.* Targ. Ps. XLVI, 3 (Ms. אִשְׁתַּחֲלִיפוּ; h. text בהמיר). Targ. Job XXIX, 20. Ib. XXVIII, 16; 19 (h. text תסלה).

שלחת, Kel. XXV, 4 Ar., v. פַּחְתָּ.

שַׁלַּט (b. h.) *to handle*; ש' ב- (cmp. מָשַׁל) *to rule, have power over.* Y. Ter. VIII, 45[d] top כאן תאור שׁוֹלֵט וכ' here (in the case of bread) the fire comes in direct contact with it (and kills the poison of the serpent), there (in the case of water that has been warmed) the fire does not &c. Y. Maasr. I, 49[b] top כאן חיד שׁוֹלֵט וכ' here (in the case of a vessel into which a boiling dish has been put) the hand can handle it; there (in the case of a vessel taken directly from the fire) the hand cannot handle it; כאן וכאן אין חיד שולטת בו in both cases the dish may be too hot for the hand to handle it; Y. Sabb. III, 6[b] top. Ib. במקום שחיד שולטת in a place (in the stove) which the hand can get at (to handle the dish placed there); ib. 5[c] מפני שחוא שַׁלִּיט במקום שחיד שולטת because he keeps control (to regulate the temperature of the dish) there where the handling is possible. Y. B. Mets. X, beg. 12[c] ששולטת חיד מצד אחר that the hand can reach it from one side. Hull. 16[b]; Sabb. 82[a] דבר שחאור שולטת בו a thing over which fire has power (which is combustible). Ib. רוח רעה שולטת בו an evil spirit (smell of the mouth) will seize him; רוח זוהמא ש' בו (v. Rabb. D. S. a. l. note 30) the spirit of *zohăma* (internal decay) will seize him. Gen. R. s. 45 שָׁלְטוּ בעצמן they controlled themselves (interrupted their gratification). Y. Ber. IX, 13[b] top שולט באיפרכיא וכ' if he rules over one province, he does not rule over another province. Gen. R. s. 3 ביום אני שולט I want to rule (have the guard) in day time; (Y. Ber. VIII, 12[c] top משמש). Pesik. R. s. 31 אתם שְׁלַטְתֶּם בעצמיכם וכ' (not באצבעותיכם) you had power over yourselves and cut your fingers off; a. v. fr.

Pi. שִׁלֵּט same. Y. Naz. IV, 53[b] בְּמַשְׁלֶטֶת על נכסיו when she manages her husband's property (has power of attorney).

Hif. הִשְׁלִיט *to give power to, make a ruler.* Gen. R. s. 59 (ref. to Gen. XXIV, 1) שהִשְׁלִיטוֹ ביצרו God made him master over his inclinations; Yalk. ib. 103. Num. R. s. 14[6] השליטו על ארץ וכ' the Lord made him governor of the land of Egypt; a. e.

Hithpa. הִשְׁתַּלֵּט, *Nithpa.* נִשְׁתַּלֵּט *to be given power; to be empowered to manage.* Y. Keth. IX, 33[a] bot. נכסים שנִשְׁתַּלְּטָה בהן בחיי וכ' property which she had been authorized to manage during her husband's lifetime; ib.[b] top.

שְׁלַט ch. same. Targ. Gen. I, 16. Targ. O. Ex. XXI, 8 (h. text בבגדו). Targ. Jud. VIII, 21 (h. text פגע); a. fr.

Pa. שַׁלֵּט same, *to handle.*—Part. pass. מְשַׁלַּט; *pl.* מְשַׁלְּטֵי. Kidd. 73[b] top מש' הדמיה if the limbs of the infant have been manipulated, v. שְׁלַב.

Af. אַשְׁלֵט *to give power, appoint.* Targ. II Chr. XIII, 5. Targ. Am. IV, 1. Targ. Koh. VI, 2; a. fr.

Ithpe. אִשְׁתַּלַּט *to be made,* or *make one's self a ruler.* Targ. Prov. XVII, 2.

שְׁלַט m. (b. h.; preced.), pl. שְׁלָטִים (cmp. כֶּלִי) *armor, shields;* trnsf. *arm-bearers*; (homilet.) *the righteous as the protectors of their generation.* Cant. R. to IV, 4 כל שְׁלְטֵי ... שהוא עומד וישלט וכ' 'all armors of the mighty', this includes all those who control their inclinations &c.; Yalk. ib. 988. Cant. R. l. c. ולא אתם ... אלא כל שלטי וכ' and not you yourselves (directly) are suspended on it (enjoy the protection of the Law), but only 'all the shields of the mighty' ... as Moses in his time &c.

שְׁלָטָא, שִׁי' ch. same; *pl.* שְׁלָטַיָּא, constr. שְׁלָטֵי, שִׁי'. Targ. II Sam. VIII, 7. Targ. II Kings XI, 10. Targ. Ez. XXVII, 11. Targ. Jer. LI, 11; a. e.—Ib. XIII, 23 שלטי רקמתיה his checkered armor (the leopard's *skin*; h. text חברבורתיו).

שְׁלָטוֹן, שִׁי' m. (b. h.; preced. wds.) 1) *rulership.* Sifré Deut. 321; Yalk. ib. 945 שְׁלִטוֹנָן, v. עֲבַן.—2) (sub. בעל) *ruler, governor.* Sifra B'huck. Par. 1, ch. III ש' אחד בא ... זה שׁוֹלְטָן וכ' one governor comes and subjugates (Israel), and goes away, and another governor comes &c. Tanh. Vayera 19 (ref. to Koh. VIII, 4) ש' הוא ואין וכ' God is the ruler, and none can protest against him. Y. Ber. VIII, 12[a] top מלך יוצא וש' נכנס וכ' when the king goes out, and the governor comes in, they escort the king first, and then they lead the governor in (the benediction

for the exit of the Sabbath must precede that for the entrance of the Holy Day). Y. Sot. IX, 24[b] top; Tosef. ib. XV, 7. Y. Kidd. III, 64[b] top במה שאדבר עליך לש' (be betrothed unto me) for the consideration that I shall speak to the governor in thy behalf; a. fr.—*Pl.* שִׁלְטוֹנִין, שִׁלְטוֹנִים, שִׁ'. Gen. R. s. 82 עד היכן היו מלכות וש' רוצים וכ' how anxious courts and governors were to be connected with him (v. שׁוּלְטָנוּת). Ib. הוא דורח . . . הש' he (Lotan) was one of the governors (ref. to אלוף, Gen. XXXVI, 29); a. fr.—[Ib. s. 93 שני שר', read with Yalk. Job 897: עינו של ימין זולגת דם.]—*Fem.* שִׁלְטוֹנִית, שִׁ'; *pl.* שִׁלְטוֹנִיּוֹת, שִׁ'. Pesik. R. s. 42 שהיו השילטונים וחש' מחסרים וכ' (or מחסדות, not מחסר) the governors and their wives insulted Sarah &c.—[Gen. R. s. 82 שלטוניות, ed. Wil., v. שׁוּלְטָנוּת.]

שִׁלְטוֹן, שִׁלְטוֹנָא, שִׁ' ch. same. Targ. O. Gen. XLIX, 9. Targ. Mic. VI, 9; a. fr.—*Pl.* שִׁלְטוֹנִין, שִׁלְטוֹנֵי, שִׁ'. Targ. Is. VII, 20. Ib. XIV, 8. Targ. Ez. XXIX, 4; a. fr.

שִׁלְטוֹנִית, v. שִׁלְטוֹן.

שִׁלְטוֹנִיתָא, שִׁלְטָנוּתָא, שִׁלְטָנוּת, שִׁלְטַן, v. sub שׁוּלְטָן.

שָׁלָה, שלי I (b. h.; Job XXVII, 8) *to draw out, pull.* Taan. 24[a]; Sabb. 107[b] חשולה דג וכ' he that takes a fish out of the water (on the Sabbath). Hull. 63[a] (expl. שָׁלָךְ, Lev. XI, 17) זה חשולה דגים וכ' that is the bird that catches fish out of the sea. M. Kat. II, 3 ושולה פשתנו וכ' and may take his flax out of the pond. Yalk. Koh. 966 אדם שולק שולה ראשון . . . if one sinks pots into his furnace, he takes out first what he has last put in; a. fr.—[Y. Maas. Sh. III, 53[c] top שולה, read: שורה, v. שָׂרָה.]

Pi. שִׁלָּה same, esp. *to draw wine* (out of the pit). Ab. Zar. 58[a]; B. Mets. 92[b] משישלה בחביות . . . היין wine is subject to tithes . . ., when he fills it into kegs; Y. Ter. II, 41[b] bot. משישלה ומשישקפה (not משישקיפה) when he has filled and skimmed it; עד שלא שי' וכ' before he filled or skimmed it. Tosef. Maasr. I, 7 המקדיש ... עד שלא שלה וכ' (ed. Zuck. שולה וקופה וכ', corr. acc.) if one dedicates the contents of a pit before he has drawn and skimmed the wine, and the Temple collector comes after he has done so &c.; a. e.

Nif. נִשְׁלָה *to be pulled, drawn away.* Gen. R. s. 22, beg. (ref. to Gen. IV, 1) ידע מאיזו שלוה נ' he knew from what happiness he was drawn away (through his wife).

שְׁלָא, שְׁלֵי ch. same. Targ. Y. Lev. XI, 17; Deut. XIV, 17 שְׁלֵי נוּנָא (some ed., a. O. שְׁלַיְנוּנָא, שְׁלַיְנִי, שְׁלֵינִי; h. text שָׁלָךְ), v. preced.

שָׁלָה, שלי II, v. שָׁלִי.

שְׁלָא, שְׁלֵי (v. שָׁלָה) [*to be lax,*] 1) *to be at ease, quiet, unconcerned.* Targ. Job III, 17. Ib. 25. Targ. II Esth. IV, 14 (h. text חחרש); a. fr.—2) *to neglect, forget.* Targ. Ps. IX, 13 (h. text שבח). Targ. Job VIII, 13. Ib. XXXIX, 15; a. e.—3) *to be unaware, err, make a mistake* (corresp. to h. שגה, שגג). Ib. VI, 24. Ib. XII, 16. Targ. Ps. CXIX, 67 שְׁלֵי (Ms. שְׁאֵלִי); a. e.

Af. אַשְׁלֵי 1) *to let go, leave off; to abandon, neglect.* Ib. XXXIX, 14. Ib. IX, 18. Ib. XLIV, 10. Targ. Prov. I, 30. Ib. V, 12 (ed. Lag. אַסְלֵי); a. fr.—2) *to cause to err, let go astray.* Targ. Job XII, 16. Targ. Ps. CXIX, 10.

Ithpe. אִשְׁתְּלֵי 1) *to be abandoned, forgotten.* Ib. IX, 19.—2) *to let one's self go, err, forget.* Targ. Lev. IV, 13; V, 18. Targ. Ez. XLV, 20. Targ. Jer. XXIX, 26 (h. text משגע); a. e.—Ber. 53[b] אכיל וא' ולא וכ' he ate and through forgetfulness failed to say grace. Ab. Zar. 72[b] דילמא מְשָׁתְּלִיתוּ וכ' you may forget yourselves (or *relax*) and throw the entire weight upon him. Yeb. 115[b] אִשְׁתַּלְיֵיר אי' (not אירשתלוי) he may have been careless (or have *forgotten*, to wipe off the mark).

שְׁלִי or **שְׁלִי** m. (b. h.; preced.) *unconcern; mistake.*—שְׁ' *unexpectedly, by chance.* Tanh. M'tsora 1; ed. Bub. 3; Yalk. Lev. 558, v. מַרְזוּת I.

שְׁלָא, שְׁלָיָא, שִׁ' I ch. same, 1) *quiet, unconcern.* Targ. II Sam. III, 27 (ed. Wil. שַׁלְיָא, corr. acc.).—2) (corresp. to b. h. פִּתְאֹם, שְׁאָה) *unexpected event, suddenness, sudden calamity.* Targ. Prov. III, 25 דמן ש' ed. Lag. (oth. ed. ומן ש' corr. acc.). Ib. VI, 15. Ib. XXIV, 22 בש' (not בכש'). Ib. I, 27 בש' (h. text כשאה). Targ. Ps. XXXV, 8; a. e.

שְׁלָא, שְׁלָיָא, שִׁ' II f. (שָׁלָה II, שָׁלִי; cmp. Zeph. I, 12; Jer. XLVIII, 11) *sediment, dregs.* Tosef. B. Bath. V, 7 של יין משתישה ש' (Var. משששה) the merchant's wine measures must be cleaned as soon as sediment is formed (which diminishes their capacity).

שְׁלָא, שְׁלָיָא, שִׁ' III, **שִׁלְיָה** f. (b. h.; שָׁלָה II; cmp. preced.) *after-birth, placenta.* Nidd. III, 4 (Ar., everywhere, שליה; Y. ed. שלייא). Tosef. ib. IV, 9; Nidd. 26[a]. Lev. R. s. 35 נוח לו שנהפכה שִׁלְיָתוֹ וכ' it would have been better for him, had the after-birth in which he lay been turned over his face; Y. Ber. I, 3[b] שילייתו; Ab. d'R. N. ch. XXIX שלייתו של אמו (read: שִׁלְיָתָהּ, or omit של אמו); a. fr.—Y. Maas. Sh. II, 53[c] חוץ משלישתה, v. שִׁרְיָה.—Ch. v. שִׁלְיָא.

שִׁלְיָאִית adv. (שְׁלֵי II, v. שְׁלָא I) *without concern, unawares.* Targ. Prov. VII, 22 (ed. Wil. שְׁלִיאִית; h. text פתאם).

שְׁלִיבָה f. (שָׁלַב) [*what is fitted in,*] *shelf; step, rundle.* Macc. 7[b] הירה . . . ונשמטה ש' וכ' Ms. M. (ed. נשמט הש', corr. acc.) if one is going up a ladder, and a rundle slips from under him &c. Y. Erub. VII, beg. 24[b] ברן ש' לש' וכ' between each two steps a space of less than &c. Ib. ש' עבה a wide-stepped ladder or stair; a. e.—*Pl.* שְׁלִיבוֹת, שְׁלִיבִים. Bab. ib. 77[b] סולם ששְׁלִיבוֹתָיו פורחות an ascent with flying steps, i. e. stairs without foundation and back, *step-ladder*, opp. to a solid stair-case. Y. Sabb. VI, 8[b] אחר שְׁלִיבָיו it depends on the material of its steps (or shelves); Bab. ib. 60[a] שליבותיו; Tosef. Kel. B. Mets. III, 13 השְׁלוּבִים, v. קוֹלֶב I.

שְׁלִיבַיָּא m. pl. ch. same, *fitted-in pieces, ledges.* Targ. I Kings VII, 28, sq. (h. text שַׁלְבִים).

שלִיברוּת, v. בְּרוּת.

שְׁלִידָה, v. שְׁלָיָא III.

שְׁלָו, שְׁלָוִי m. (b. h.) *quail,* v. סְלָוִי.—*Pl.* שְׁלָוִים, Tanh. Ki Thissa 35 והוים מעלה להם ש' and the sea brought up quails for them; a. e.

שְׁלֵיו, v. שְׁלֵוּ.

שְׁלֵיו, שְׁלֵיוָא, שְׁלֵיוָה, שְׁלֵיוָא I m. = h. שְׁלֵו, *secure, unconcerned.* Targ. Job XXI, 23. Ib. XVI, 12. Ib. XX, 20 (ed. Wil. שְׁלֵוִי); a. e.—*Fem.* שְׁלֵיוָא, שְׁלֵירְוָא, שְׁלֵירְוָתָא, שְׁלֵירְוָתָא. Targ. Zech. VII, 7. Targ. Jer. XXII, 21 (ed. Wil. שְׁלֵירְוָא; ed. Lag. שְׁלֵוְוָא). Targ. I Chr. IV, 40; a. e.—*Pl.* שְׁלֵירִין, שְׁלֵירִין; שְׁלֵירְוָן, שְׁלֵוְוִי. Targ. Job XII, 6. Targ. Is. XXXII, 9; 11; 18, v. next w.

שְׁלֵיוָא, שְׁלֵיוָא, שְׁלֵיוְתָא II, **שְׁלֵיוְתָא** f. (preced.) = h. שַׁלְוָה. Targ. Ez. XVI, 49. Targ. Is. XXXIII, 20 (ed. Wil. שְׁלֵיוְתָא; ed. Lag. שלוותא); a. e.—Adv. שְׁלֵירְוָא *at ease, without concern.* Targ. Jer. XII, 1. Targ. Is. XXXII, 9; 11; 18 (ed. Wil. שְׁלֵירְוָן; ed. Lag. שלוות, שלוות). Targ. Zech. I, 15 (ed. Lag. שלוואַ).

שְׁלֵיוְתָא, שְׁלָיוְתָא f. same, *happiness.* Targ. Y. I Gen. XLIX, 19.—[Targ. Y. II ib. 1 ש' quoted in Levy Targ. Dict., v. טְלָיוְתָא.]

שְׁלִיחַ m. (שָׁלַח) *deputy, agent.* Gitt. IV, 1. Ib. 62b הוא עושה ש' לקבלה, ש' לה, v. הוֹלָכָה. Kidd. 41a הוא עושה ש' לה he (the husband) can appoint a deputy (to hand to her the letter of divorce); היא עושה ש' she can depute an agent (to receive the letter of divorce); ש' עושה ש' the agent may depute an agent. Ib. b אין העבד נעשה ש' וכ' a slave cannot be deputed to receive a letter of divorce. Ib. 42b, a. fr. אין ש' לדבר עבירה there is no deputy for an illegal act, i. e. the responsibility for an illegal act cannot be shifted to the employer. Ber. V, 5, a. e. ש' צְרִיכְבּוּר, v. צְרִיכְבּוּר; a. v. fr.—*Pl.* שְׁלוּחִים, v. שָׁלוּחַ.

שְׁלִירָא, שְׁלִירָה ch. same, v. שְׁלַח.

שְׁלִיחוּת f. (שָׁלַח) 1) ש' רד (v. שָׁלַח) *illegitimate use of a deposit, misappropriation.* B. Mets. 43b ש' יד אינה צריכה חסרון use of a deposit does not require damage (in order to make the depositary responsible for losses for which he could otherwise not be made responsible). Kidd. 42b; a. e.—2) *message, agency, commission.* Ib. 41a מנלן ש' whence do we derive the law of agency (in betrothal)? Ib. 42a קטנים לאו בני ש' וכ' minors cannot serve as deputies. Meïl. VI, 1, a. e. חשליח שעשה שְׁלִיחוּתוֹ וכ' if the agent has carried out his commission (exactly as he was told), the owner is guilty of misappropriation (v. מָעַל). Ib. 20b מוסיף על שליחותו if the agent adds an act of his own to that for which he was commissioned. Lev. R. s. 22 אם אין שְׁלִיחוּתַי וכ' . . . if you (prophets) do not convey my message, I have (other) messengers. Gen. R. s. 50 (ref. to Gen. XVIII, 2, a. XIX, 1) עד שלא עשו שְׁלִיחוּתָן קראן וכ' before they carried out their message, the text calls them men, when they did carry it out, it calls them messengers (angels); a. fr.—*Pl.* שְׁלִיחוֹת (fr. שְׁלִיחָה). Ib.; Yalk. ib. 84; Yalk. Job 908 אין . . . שתי ש' one angel never carries two messages.

שְׁלִיחוּתָא ch. same. Targ. II Esth. V, 8.—Meïl. 21a והא לאו בני ש' נינהו but are they not disqualified as messengers? Ib. עבדה שְׁלִיחוּתֵיהּ it (the olive press) carried out his commission (intention); ה"ג אתעביד שלוחותיה so in this case his commission was carried out (through irresponsible persons as through tools); a. e.

שְׁלִיט m. (b. h.; שָׁלַט) *having control, ruler.* Y. Sabb. III, beg. 5c, v. שָׁלַט. Gen. R. s. 3 שני . . . אחד ש' ביום וכ' two commanders, one being on duty by day, and one by night. M. Kat. 18a, a. fr. מלפני הש', v. שְׁנָנָה; a. e.—*Pl.* שְׁלִיטִין, שְׁלִיטִין. Num. R. s. 14 12 כנגד עשרה ש' שבאדם corresponding to the ten rulers in man (organs of the body regulating vitality, v. Koh. R. to VII, 19).—*Fem.* שְׁלִיטָה. Yalk. Ex. 287 אני שליט בקנאה ואין חקנאה ש' בי I (the Lord) control jealousy, but jealousy does not control me; ואין התנומה ש' בי but slumber has no power over me; (Mekh. Yithro, Bahod., s. 6 שׁוֹלֶטֶת).

שְׁלִיטָא, שְׁלִיטָא ch. same. Targ. Y. Gen. XXVII, 29. Targ. Koh. V, 1; a. e.—*Pl.* שְׁלִיטִין, שְׁלִיטֵי. Targ. Y. I Gen. XLIX, 10. Targ. Prov. XXIII, 1. Ib. VIII, 15 וש' אנא (Ms. ושלישרינא, corr. acc.) וכ' rulers do I anoint in righteousness.—*Fem.* שְׁלִיטָא. Targ. II Esth. I, 2 (3) ed. Lag. (oth. ed. שְׁלִיטָרָא; ed. Vien. טָרָא . . ., corr. acc.).

שְׁלִיטָה, v. שְׁלִיט h.

שְׁלִיטָה f. (preced.) *power.* Pesik. R. s. 13 אין הש' ניתנת וכ' power is placed in the hands of the wicked nation (Rome) only until &c.

שְׁלִיטְיָא, v. שְׁלִיטָא.

שְׁלִיטָנָא = שׁוּלְטָנָא.—*Pl.* שְׁלִיטָנֵי. Targ. II Esth. I, 2 (3).

שְׁלִיטְתָא f. (preced.) *government.* Targ. II Esth. I, 2 (3).

שְׁלִילְיָא, שְׁלִילְיָה, v. שְׁלִילָא.

שְׁלִילְיַת pr. n., יַמָּא דש' *lake of Shilyath.* Y. Kil. IX, 32c bot.; Y. Keth. XII, 35b bot. דשילחת; Midr. Till. to Ps. XXIV דשרירית; B. Bath. 74b ימה של חֵילַת; (Ms. M. של חֵילַת II, שַׁחֲלִילִית; Ms. R. של שחלת); Yalk. Ps. 697 של חילת, v. חֵילַת II.

שְׁלִילְיָתָא, v. שְׁלִילְתָא.

שְׁלִיל m. (שָׁלַל I, cmp. שַׁלְיָה) *embryo.* Ḥull. VII, 1 נותג בש' the law applies to an embryo (a live animal found in the body of the mother). Zeb. III, 5. Ib. 35b; a. fr.

שְׁלִילָא ch. same. Targ. Koh. VI, 3 (h. text נֵפֶל).

שְׁלִילִית, v. שְׁלוּלִית.

שְׁלֵים, v. שְׁלֵם.

שְׁלֵי, שְׁלֵיתָא, שְׁלִים m. (שְׁלֵם) 1) *complete, perfect; whole, unimpaired.* Targ. Ex. XII, 5. Targ. Ruth II, 12. Targ. Gen. XVII, 1. Targ. O. ib. XXXIII, 18 (Y. שְׁלֵם; h. text שָׁלֵם). Targ. Y. Lev. XXII, 27 שלימא the perfect (Jacob); a. fr.—*Pl.* שְׁלֵימִין, שְׁלֵימֵי, שְׁלֵמִין, שְׁלֵי. Targ. Deut. XXV, 15. Targ. Ex. XXIX, 1. Targ. Ps. CXIX, 1 שְׁלֵימֵי אורחא (not אורחית; ed. Wil. שְׁלֵימֵי). Targ. Prov. XXVIII, 10; a. fr.—*Fem.* שְׁלֵימְתָא, שְׁלֵמָא, שְׁלֵמְתָא, שְׁלֵמְתָא, שְׁלֵמָא. Targ. Lev. IV, 28. Ib. III, 9 (Y. II שְׁלֵמְתָא). Targ. Am. I, 6. Targ. Ps. XIX, 8; a. fr.—*Pl.* שְׁלֵמָן. Targ. Deut. XXVII, 6 (not שלמין). Ib. XXV, 15 מכילן ש׳ (not שלמין); a. e.—2) *peaceful, sincere, friendly.*—*Pl.* as ab. Targ. Gen. XXXIV, 21 (O. Ms. Vat. 13 שְׁלֵמִין; ed. Berl. שְׁלֵם). Targ. II Sam. XX, 19.

שְׁלֵימִין, שְׁלִימִים, שְׁלֵימָה h., v. שְׁלֵם.

שְׁלֵמוּתָא, שְׁלֵמוּתָא, שְׁלֵי, שְׁלִימוּתָא f. (preced. art.) *completeness, perfection, fulness, integrity.* Targ. Job V, 26. Targ. Ps. XXV, 21 שלימו׳ (ed. Lag. שלמתא). Ib. LXXVIII, 72. Targ. Job IV, 6; a. e.

שְׁלִיף m. (שְׁלַף) [*sliding,*] *pouch* on an animal's back, *saddle-bag, haversack.* Sabb. 154^{b} טענה ש׳ וכ׳ ... חירחה if (on the entrance of the Sabbath) his beast was carrying a bag full of grain, let him ... pull it towards one side, so that it slips down of itself; Tosef. ib. XVIII, 1. Tosef. B. Kam. I, 6; Y. ib. I, beg. 2^{a}. Kidd. 22^{b}; B. Bath. 75^{b}. Tosef. ib. IV, 2; a. e.

שְׁלִיפָא, שְׁלִיף I ch. same.—*Pl.* שְׁלִיפֵי. Sabb. 154^{b} ש׳ זוטרי small bags. B. Bath. 86^{b} ש׳ רברבי large bags; a. e.

שְׁלִיפָא, שְׁלִיף II m. (שְׁלַף) *pulled off,* esp. *castrate.* Targ. O. Lev. XXII, 24 (h. text נתוק).—Sabb. 152^{a} ש׳ בחמניא, v. אִירָקָא. Ib. (אירקא) עירקא ש׳ תוכיחא Ms. M. a castrated buck, and (thou wilt) reprove?

שְׁלִיפָה f. (שְׁלַף) *slipping off*; שְׁלִיפַת המנעל *taking the shoe off* (a form of possession, Ruth IV, 7). Y. Kidd. I, 60^{c} top בש׳ הכ׳ ... בראשונה in olden times they used to give possession by taking off the shoe.

שְׁלִיקָה f. (שְׁלַק) *boiling.* Tosef. Kel. B. Mets. II, 19 מתוסרים ש׳ (vessels made of that kind of wood) require to be boiled before they can be used.

שְׁלִירְקָתָא, v. שְׁלַק.

שְׁלִישׁ m. (b. h.; שְׁלַשׁ) 1) *captain, officer.*—*Pl.* שְׁלִישִׁים. Mekh. B'shall. s. 1 (ref. to Ex. XIV, 7) אין ש׳ אלא גבורים *shalishim* means mighty men; שהיו משוללין ... ד״א וש׳ another definition: *shalishim* ... because they were hung with arms; (anoth. opin.) זה חשלישי וכ׳ the *shalish* is the third on the chariot; formerly there were only two, and Pharaoh added one &c.—2) *the third finger, middle-finger.* Tanḥ. B'resh. 5 ומן אצבעו ... וכל בש׳ וכ׳ and by his finger you can judge what he is (his strength), as we read (Is. XL, 12) and measured with the *shalish* (middle finger) &c.—3) [*the third person,*] *trustee, depositary.* Gitt. 64^{a} בעל ... וש׳ אומר לגירושין if the husband says, the letter of divorce has been deposited to be kept in trust, but the trustee says, it has been given me for the purpose of divorce (I was the wife's agent for receiving the divorce). Ib.; Tosef. B. Mets. I, 10 ... זה אומר כך וחש׳ ... חש׳ נאמן משניהם if one of the contestants says thus, and the other thus, and the depositary says thus, the depositary's evidence is accepted over against both. Keth. V, 8 המשרח ... על ידי ש׳ if a husband for the time of his absence leaves the provision for his wife's maintenance in the hands of a trustee; a. fr.—Num. R. s. 13^{38} שלישה, read: שְׁלוּחָה.—4) (traditional pronunciation שָׁלִישׁ) *one third.* Pes. 42^{b} תבואה שלא חבריאה ש׳ grain that has not yet grown one-third (not one-third ripe); Y. Peah II, 16^{d} sq. Y. Shebi. V, beg. 35^{d} חבריא ש׳ קודם וכ׳ if the fruit reached the stage of one-third of maturity before the fifteenth of Shebat. Gitt. 70^{a} אכול ש׳ ושתה ש׳ וחניח ש׳ וכ׳ eat one-third (of the capacity of the stomach), and drink one-third, and leave vacant one-third &c., v. בָּעַס. Y. Peah II, end, 17^{b} קיבלה חימנו למחצה לש׳ וכ׳ if he rented the field on shares of one-half, or one-third &c. B. Mets. 69^{a} מותר ש׳ בשכרך whatever profit it may bring over one-third (of its present value) shall be thine for thy labor (and the rest we will divide equally); a. fr.

שְׁלִישׁוּת f. (preced.) *trust, deposit.* Tosef. B. Mets. I, 10 בזמן שחש׳ יוצא מתחת ידו (read: יוצאה) when the deposited object (on which the contest turns) is produced by him (is still in the trustee's possession).

שְׁלִישִׁי m. (b. h.; preced. wds.) *third.* Mekh. B'shall., s. 1, v. שָׁלִישׁ. Tam. VII, 4 בַּשׁ׳ הירו וכ׳ on the third day of the week they recited &c. Meg. I, 2. Gen. R. s. 3. Ib. s. 4; a. v. fr.—Esp. *a)* ש׳ לטומאה (or sub. לטומאת) *unclean in the third degree* by contact with uncleanness of the second degree (שֵׁנִי). Toh. II, 2, sq. Ḥag. III, 2, v. רְבִיעִי; a. fr.—*b)* ש׳ *relation in the third degree, second cousin.* Snh. 28^{a}, a. e., v. שֵׁנִי.—*c) talk about a third (absent) person, gossip, calumny* (v. לְשׁוֹן). Midr. Till. to Ps. CXX לשון הרע קורין אותו ש׳ וכ׳ we call the evil tongue *sh'lishi,* because it slays three: himself (the maligner), the receiver, and the maligned.—*Pl.* שְׁלִישִׁין. Deut. R. s. 2 ^{33}, v. שָׁלַשׁ.—*Fem.* שְׁלִישִׁית. Taan. II, 4 על חש׳ וכ׳ when blowing the Shofar at the third benediction, one says &c. Meg. III, 4 בש׳ וכ׳ on the third Sabbath of the month we read &c. Tanḥ. Vaëthḥ. 6 ש׳ חצאן וכ׳ the third time (didst thou sin, when thou didst say,) shall flocks &c. (Num. XI, 22); a. v. fr.—Par. I, 1 כשאתה אומר ... אם אתה אומר ש׳ שְׁלִשִׁית וכ׳ when you say *sh'lishith,* it means the third in the count with others; when you say *sh'loshith,* it means in its third year.

שִׁילְיָא, שִׁילְיָא, שִׁלְיָא, שִׁלְיָתָא f.=h. שִׁלְיָה, *after-birth.* Targ. Y. Deut. XXVIII, 57.—Ber. 6^{a}; Sabb. 134^{a}, v. סַלְיָתָא.

שָׁלַךְ, *Hif.* הִשְׁלִיךְ (b. h.) *to cast off, throw down.* Erub. 22ª; Yalk. Deut. 846 לַהֲשְׁלִיכוֹ, v. מַשּׂוֹא. Tanḥ. Sh'mini 11 הבחורים ... ומַשְׁלִיכִין חומר וכ׳ young men and boys struck him (the drunken man) and cast mud in his face. Midr. Prov. ch. I נַשְׁלִיךְ אותו לבור let us cast him into a pit. Ib. נטל חכה והִשְׁלִיכָהּ לים he took a hook and threw it into the sea. Lam. R. to II, 1 הִשְׁלִיכוֹ לארץ he cast him off (his shoulder and) to the ground; a. fr.

Hof. הוּשְׁלַךְ *to be thrown.* Tanḥ. Vayesh. 2 כיון שה׳ לבור וכ׳ when he was thrown into the pit, his face changed &c. Tanḥ. Noah 10 ברשותו הוּשְׁלַכְנוּ וכ׳ by his order we have been thrown (into the furnace) &c.; a. e.—Part. מוּשְׁלָךְ; f. מוּשְׁלֶכֶת &c. Gen. R. s. 8; Yalk. ib. 13, v. בלוריון. Sifré Deut. 43 שהיתה מוש׳ וכ׳ ... נבלת the corpse of J. ... which lay exposed to heat in day-time and to cold &c. Midr. Prov. l. c. מוש׳ עליו ... טורח the care for the household was thrown upon him (Reuben).

Nif. נִשְׁלַךְ same. Ex. R. s. 20 ולמה ... נִשְׁלַכְתִּי לתוכה וכ׳ why did not Moses strike it (the Nile)? He said, I have been thrown into it, and it did not harm me &c.; a. e.

שָׁלָךְ m. (b. h.) name of *a bird of prey, cormorant.* Ḥull. 63ª, v. שָׁלָח I.

שלכות, שלכא, v. שַׁלַבְיוֹת, שַׁלְבָּא.

שלכת, Kel. XXV, 4, v. כַּף.

שָׁלַל I [*to hang down, be loose,*] 1) *to hang on, to chain.* Part. pass. שָׁלוּל. Lam. R. introd. (R. Z'era) ... כת שְׁלוּלִים בשלשלאות a troop of old men chained with chains.—2) *to make chain-stitches, to baste,* opp. אחה to sew together with fine stitches. Y. M. Kat. III, 82ᵇ top על כל המתים הוא ומאחה וכ׳ ... שׁוֹלֵל for all deceased relatives one may baste the rent after seven days, and sew it after thirty days; וישְׁלוֹל יום שבישי וכ׳ let him be permitted to baste it on the seventh day &c.; Treat. S'maḥ. ch. IX; M. Kat. 22ᵇ. Ib. האשה שׁוֹלַלְתּוֹ וכ׳ a woman may baste it immediately (after rending), out of regard for her dignity; ib. 26ᵇ. Ib. דלא ניתן לשׁוֹלְלוֹ because it is not to be basted (during the seven days); a. e.

Pi. שִׁילֵּל *to hang with, decorate with.*—Part. pass. מְשׁוּלָּל. Mekh. B'shall., s. 1 מְשׁוּלָּלִין בזרין, v. שָׁלְשׁ.

שָׁלַל II (b. h.) *to draw, capture; to carry off.* Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 134 שָׁלָלָהּ וכ׳ he (Shechem) carried her off and slept with her.—Trnsf. (of water) *to make inroads.* B. Kam. 61ª, a. e. שׁוֹלְלִין, v. שְׁלוּלִית.

Hithpol. הִשְׁתּוֹלֵל *to be bereft* (of reason), *be senseless.* Snh. 97ª (expl. Is. LIX, 15) וסר מרע מְשְׁתּוֹלֵל על הבריות he that departs from evil is considered by people as senseless.

שָׁלָל I m. (b. h.; preced.) *booty, gain.* B. Kam. 61ª, v. אֲגַם. Ex. R. s. 18 (ref. to Is. VIII, 3) ומיהר לבוז שָׁלָלָם (ed. Leipz. שלול, read: שָׁלָלוֹ) and he shall hasten to plunder their (his) booty. Mekh. B'shall., Shir., s. 7 [read:] מוחלק אני לחם שָׁלָלִי וממוני להם I am assigned to them, my booty and my own property shall be theirs; Yalk. Ex. 249; a. e.

שָׁלָל II m. (שָׁלַל I) *chain, loose stitch, baste.* M. Kat. 26ᵇ חקורע מתוך הש׳ he who rends his garment (in mourning) where it has been stitched; Y. ib. III, 83ᵇ top מן הש׳. Ukts. II, 6 שָׁלָל הכובסין the washers' materials loosely stitched together; Sabb. 48ᵇ כובסים של ש׳.—Trnsf. ש׳ של ביצים *embryonic eggs laced together with veins; ovary* of birds. Tosef. Zab. V, 9; Bets. 7ª.

שְׁלָלָא m.=h. שָׁלָל I. Targ. Esth. III, 13 שְׁלָלֵיהוֹן (ed. Lag. שְׁלָלֵיהוֹן *pl.*).

שָׁלַם I, שְׁלֵם (b. h.) *to be whole, complete; to end, cease.* Y. Sot. VIII, 22ᶜ bot. שלום שבימיו שָׁלְמָה וכ׳ Zedekiah was named Shallum, because in his days ended the reign of the house of Judah; Y. Shek. VI, 49ᵈ top; Y. Hor. III, 47ᶜ bot.; Bab. ib. 11ᵇ; Ker. 5ᵇ ששלם (corr. acc.); Yalk. Kings 250; Yalk. Chr. 1085. Pesik. R. s. 6 (ref. to I Kings VII, 51) כיון שבא ... עכשיו שלמה מלאכת וכ׳ when Solomon came and built the Temple, the Lord said, now the work of heaven and earth (creation) is complete; Yalk. Kings 186 שְׁלֵמָה. Pesik. R. l. c. שלמה נפשם ... כיון שהִשְׁלִימוּ when the workmen had finished their work, their life was finished (they died); Yalk. l. c.; a. e.

Hif. הִשְׁלִים 1) *to complete, finish.* Pesik. R. l. c., v. supra. Y. R. Hash. I, 57ª top; Y. Shebi. II, 34ª top מכיון שחוא עומד ... מַשְׁלִים שנתו since he stands in (has entered) the third year of the tree, he may count it a full year. Yoma 33ª (ref. to Lev. VI, 5, play on עליה ... השלמים) עליה with it (the evening sacrifice) cease all sacrifices (none can be offered after it). B. Kam. 10ª החופר ... והִשְׁלִימָהּ לעשרה if one digs a pit nine cubits deep, and another comes and completes it to the legal size of ten. Ber. 47ᵇ שחרר ... והִשְׁלִימוּ וכ׳ he freed his slave and used him to complete the quorum of ten persons. Ib. 8ᵇ חמשלים פרשיותיו, v. פָּרָשָׁה I. Pesik. R. l. c. לכך נקרא שלמה שה׳ ... לתוך מעשה ידיו he is called Sh'lomoh (perfect), because God caused the work of creation to be perfected through his handiwork (the Temple); Yalk. Kings l. c.; a. fr.—Esp. *to finish the fast-day.* Taan. VII, 9 יַשְׁלִימוּ they must fast the whole day. Yoma 82ª מַשְׁלִימִין they must fast to the end of the day; a. fr.—*Part. pass.* מוּשְׁלָם *perfect, virtuous.* Hor. l. c. he was named Shallum שהיה מ׳ במעשיו Ag. Hatt. (ed. משולם) because he was perfect in his deeds; Yalk. Kings 250; Yalk. Chr. l. c.—2) (denom. of שָׁלוֹם) *to make friends,* or *to surrender.* Succ. 52ª (ref. to Prov. XXV, 22) א״ת יְשַׁלְּמֶנּוּ לך אלא יַשְׁלִימֶנּוּ read not *y'shallem* (he will pay) but, he will surrender him (the evil spirit) to thee; (comment.; he will make him be friends with thee).—Part. pass. as ab. Num. R. s. 7⁴ אחד עשר יום היו מוּשְׁלָמִים לאלהים eleven days were they (the Israelites) at peace with God (adhered to him sincerely); כ״ט יום ... מוּשְׁלָמִין twenty-nine days they were sincere servants of God, opp. עשו את העגל. Ib. אינם מושלמים לי וכ׳ (ed. Wil. משלמים, corr. acc.) they will be faithful to me only forty days. Gen. R. s. 16, beg. מ׳ לבוראו faithful to his Creator; a. e.

Nif. נִשְׁלַם *to be finished, to end.* Tanḥ. Mishp. 19 המלאך אומר נ׳ פלוני the angel says, such and such has ended (must die).

Pi. שִׁלֵּם 1) *to perfect.*—Part. pass. מְשׁוּלָּם. Hor. l. c., v.

לאבוי בזמן שהוא ש' וכ' 'for his father' (Lev. XXI, 2) as long as his body is intact (he may defile himself by contact), but not when it is defective. B. Kam. I, 4, a. fr. נזק ש' (abbrev. נ"ש), v. נֶזֶק. Gen. R. s. 79 (ref. to Gen. XXXIII, 18) ש' בגופו intact in his body; ש' בבניו intact in his children; ש' בממונו unimpaired in his possessions; ש' בתלמודו whole in his learning (having forgotten nothing of his paternal lessons). Sifra Vayikra, N'dabah, Par. 13, ch. XVI (play on שְׁלֵמִים) מי שהוא ש' מביא שלמים חייב אונן וכ' Ar. (ed. שְׁלוּם) if he is whole (mourns over no loss), he may bring a peace-offering, if he is a mourner, he dare not. Ib. כל קרבן . . . חייב ש' מביא וכ' whatever sacrifice he may offer, if he is whole, he may &c. Nidd. V, 3 כותחן ש' v. כְּתָתָן; a. fr.—B. Kam. 116b נותן לו שכרו משׂ' ש' v. נָתַן; a. fr.—B. Kam. 116b נותן לו שכרו משׂ' ש' he must pay him the full (promised) reward, opp. אין לו אלא שכרו he can claim only the ordinary wages for his labor.—*Pl.* שְׁלֵי, שְׁלֵמִין, שְׁלֵמִים. Sifra l. c. Ber. 39b פתיתין ש' broken pieces of bread and whole loaves. Sabb. 98b ש' solid boards, opp. דנסרא; a. fr.—*Fem.* שְׁלֵי, שְׁלֵמָה. Zeb. 5a משנה ש' a perfect (undisputed) Mishnah. Ber. l. c. פרוסה של חיטין וש' וכ' if there is before you a piece of wheat bread, and a whole loaf of barley bread. Ib. מניח . . . בתוך חש' he places the broken with the whole loaf. Ib. וש' משניתך (Ms. M. ושלום) and what thou teachest is perfect. Tosef. ib. IV, 15. Men. 65b ולא תהא תורה ש' שלנו וכ' should not our perfect Torah pass for as much as your idle talk?; a. fr.—[Y. Pes. II, 29b bot מִצְוָה שלמה, v. שְׁלֵמוּת.]—*Pl.* שְׁלֵמוֹת, שְׁלֵי. Treat. S'mahoth ch. VIII, end (ref. to Deut. XXVII, 6) ומה אבנים . . . יהיו ש' לפני בני תורה יהיו שלומים לפני הקב"ה וכ' . . . of stones (for the altar) which do not see . . ., because they make peace between Israel and their father in heaven, the Lord says, they must be whole before me, how much more must scholars, who are an atonement for the world, be whole before the Lord!; a. e.

שְׁלָמָא, שְׁלַם, שָׁלֵם m.=h. שָׁלוֹם, *perfection, soundness, health, peace.* Targ. Ps. XXXVIII, 4. Targ. Gen. XLIII, 23. Ib. 27. Targ. Jud. XI, 13. Targ. Deut. XX, 10 (Y. ed. Vien. לְשַׁלָּם, corr. acc.). Ib. 11 (Y. I הְשַׁלָּם, corr. acc.; a. fr.).—Taan. 24b they called to me in my dream, שׁ' עם לרבי טב good health to the good teacher from the good Lord &c. Ib. 9b ליזלו רבנן בש' may our teachers (you) go in peace. Yoma 71b, v. עִמַּם II; a. v. fr.—שאל בש' *to inquire after the health of; to salute.* Targ. Gen. XLIII, 27; a. fr. (v. also סְעַר I).—Y. Ber. II, 4b, a. e. לא שאיל בשלמיה, v. זְעִיר II; ib. לא שאל בשלמי he did not salute me. Ber. 9b כי . . . שאיל בשלומיה וכ' when you go up there (to Palestine), greet my brother &c.; a. fr.—יהב ש' *to offer peace, salute.* Taan. 23a sq. יהבו ליה ש' ולא וכ' they saluted him, but he did not look at them in a friendly way (give no sign of recognition). Ib.b מ"ט כי יהבינא למר ש' וכ' when we saluted you, why did you make no recognition? Gitt. 62a מקדים ויהיב לחו ש' saluted them (gentiles) first; a. fr.—V. בְּשָׁלָמָא.

שְׁלֵמָא, שְׁלֵם; *pl.* שְׁלֵמִין; v. שְׁלִים.

שְׁלָמָא, v. שְׁלָמְנָא.

supra. Yalk. Lev. 458 מְשׁוּלָּמִים, v. שָׁלוּם.—2) *to compensate, reward, pay.* Pesik. R. l. c. (play on ויחשלם, I Kings VII, 51) עלי לְשַׁלֵּם לחם מחן שכרי it is for me to pay them their reward. Ib. עלי לשלם לו it is for me to compensate it (the month of Kislev) for its loss; ומה ש' לו וכ' and wherewith did he compensate it? With the dedication under the Hasmonean house. Y. Taan. II, 65b top (ref. to Mic. VII, 3) שַׁלֵּם לִי וַאֲשַׁלֵּם לָךְ (the judge says,) pay me, and I shall pay thee (decide in thy favor). B. Kam. I, 1 חב המזיק לשלם וכ' he that caused the damage is bound to pay &c. Ib. 4 מְשַׁלֵּם נזק שלם must pay the full indemnity. B. Mets. III, 1 ש' ולא רצה וכ' if he pays in preference to making oath. B. Bath. III, 4 מְשַׁלְּמִין לו את החכל they must pay him in full. Ab. II, 16 שִׁישַׁלֵּם, v. שָׁלַם; a. v. fr.

שָׁלִים, שָׁלֵים, שְׁלֵם ch. same, 1) *to be perfect, complete, finished, spent.* Targ. Ex. XXXIX, 32. Targ. Gen. XLVII, 15 (Y. II חסיל). Targ. O. Ex. XXIII, 2 שְׁלַם (ed. Berl. שְׁלִים); a. v. fr.—M. Kat. 28b דְּשָׁלִימוּ וכ', v. זְוִדָא.—2) *to be peaceful, sincere, friendly*; v. שְׁלִים.

Af. אַשְׁלִים 1) *to complete, finish, fulfil.* Targ. II Sam. XXII, 26; Targ. Ps. XVIII, 26. Targ. Job XXIII, 14 (ed. Wil. שַׁלֵּים, corr. acc.). Targ. Y. II Ex. XII, 42, v. שְׁלָח; a. fr.—Y. Snh. I, 19a top קם ר' נתן ואי R. N. stood up and completed the verse. Ber. 8b אַשְׁלִימוּ וכ' finish your readings, keeping pace with the congregation, v. פָּרָשָׁה I. Taan. 25b סבר לאַשְׁלוּמֵי נַפְשׁוּ he wanted them to finish the fast; a. fr.—2) *to fill, set.* Targ. Ex. XXVIII, 17; XXXIX, 10 (h. text מלא). Ib. XXXI, 5.—3) *to make peace, be at peace.* Targ. Josh. X, 1; 4. Targ. II Sam. X, 19. Ib. XX, 18; a. e.—4) (with בתר) *to follow exactly, faithfully.* Targ. Num. XIV, 24 (h. text מלא). Targ. Deut. I, 36. Targ. I Kings XI, 6.—5) *to surrender, hand over, entrust.* Targ. Deut. XXXII, 30 (h. text הסגיר). Targ. Ex. XXXI, 3 אשל' עימיה I entrusted to him &c. (h. text ואמלא אותו); a. e.—B. Mets. 85a אַשְׁלְמֵיהּ לר' שמעון וכ' he gave him in charge of R. S. (to teach him). Yoma 83b אַשְׁלִימוּ ליה וכ' they gave him their money-bags in trust; a. e.

Pa. שַׁלֵּם 1) *to complete; to supply.* Targ. I Kings IX, 25.—2) (with בתר) *to follow.* Targ. O. Ex. XX, 5; Targ. Jer. XXXII, 18.—3) *to recompense, pay.* Ib. Targ. Ex. XXI, 34; 36. Targ. Job XX, 10; a. fr.—B. Kam. 13b בעית לשַׁלּוּמֵי את you would have to pay; בעינא לשלומי must I pay? Ib. 53a לִישַׁלֵּם חאי פלגא וכ' let this one pay half, and the other one half; a. fr.

Ithpa. אִשְׁתַּלֵּם, *Ithpe.* אִישְׁתְּלִים 1) *to be paid; to be rewarded, recompensed.* Targ. Ps. LXV, 2. Targ. Prov. XIX, 17 Ms. (ed. מְשַׁלֵּם). Targ. Is. XLII, 19; a. e.—Pes. 28a מְשָׁתְּלִים, v. גִּירְיָא. B. Kam. l. c. כל הירכא . . . לאשתלומי מיהאי מְשָׁתַּלֵּם מיהאי where indemnity cannot be had from him (who dug the pit), it may be had from him (who owns the pit). Ib. מה דאית לי לאשתלומי מיהאיך . . . מִשְׁתַּלְּמָנָא whatever I can get from him I take; what I cannot get from him, I must get from you; a. fr.—2) *to be perfect.* Meg. 23a he was called Meshullam, דמִישְׁתַּלֵּם בעובדיה (Ms. M. דמושלם Hebraism) because he was perfect in his conduct, v. שָׁלֵם; Yalk. Neh. 1070 דמְשׁוּלָּם.

שָׁלֵם II m. (b. h.; *preced.*) *whole, complete,* Naz. 44

שַׁלְמָיָא, שַׁלְמָאָה m. *Shalmaite*, an Arabic tribe. Targ. O. Num. XXIV, 21 (Y. שַׁלְמַיָּא, read: מָרָא ...; h. text קיני). Targ. I Sam. XV, 6. Targ. Jud. IV, 17; a. e.—Y. Shebi. VI, 36[b] bot. (= קנזי, Gen. XV, 19); Y. Kidd. I, 61[d] top שמלאי (corr. acc.; = קיני); Gen. R. s. 44 (= קנזי); B. Bath. 56[a] (= קדמני).—*Pl.* שַׁלְמָאֵי. Targ. O. Gen. XV, 19 (h. text חקיני; Y. שַׁלְמַיָּא, read: שַׁלְמָיָא *sing.*).

שַׁלְמָה f. (b. h., v. שִׂמְלָה) *cloak, garment.* Gen. R. s. 3 נתעטף בה חקב"ה כש' the Lord wrapped himself in it (the light) as in a cloak; Yalk. Ps. 862 בשמלה חקב"ה נתעטף; Ex. R. s. 50. Snh. 102[a]; a. fr.

שְׁלֹמֹה (b. h.) pr. n. m. *Solomon*, king of Israel. Ber. 10[a] כנגד מי אמר ש' וכ' with reference to whom did Solomon say that verse (Prov. XXXI, 26)? Snh. 20[b] בתחלה מלך ש' על העליונים וכ' Solomon ruled first over those on high &c. Y. ib. II, 20[c] ירד מלאך ... ש' וכ' an angel came down in the image of S. and made him rise from his throne &c.; Koh. R. to II, 2. Pes. 36[b] אפי' כמצות של ש' even unleavened cakes like those of Solomon (of the finest flour) may be used on the Passover; Y. ib. II, 29[b] bot. מצה שלמה (insert של, or read: מַצַּת).

שַׁלְמוּתָא, v. שְׁלֵימוּתָא.

שְׁלֶמְיָא (b. h. שלמיה) pr. n. m. *Shelemia*, father of חיננא. B. Bath. 111[a].

שַׁלְמָיָא, שַׁלְמָאָה, v. שַׁלְמָאָה.

שְׁלָמִים m. pl. (b. h.; v. שָׁלוֹם; sub. זבח) *peace-offering.* Sifra Vayikra, N'dabah, Par. 13, ch. XVI, v. שְׁלֵם II. Zeb. I, 2 ש' ששחטן לשם which were killed as peace-offerings. Ib. V, 5 זבחי שַׁלְמֵי ציבור congregational peace-offerings; a. v. fr.

שַׁלְמָנָא m. (שְׁלֵם) *perfect, righteous, honest.* Snh. 7[a], v. גֵּיר; Yalk. Prov. 960. Snh. 22[a] בש' נקיט Ms. M. (ed. לשַׁלְמָא), v. גַּבָּא; Yalk. Kings 166 בשלמא.

שְׁלַמְצוּ, שְׁלַמְצִיוֹן pr. n. f. (abbrev. of שלם ציון) *Sh'lamtsa, Sh'lamtsu* (Salome Alexandra), wife and successor of king Alexander Jannai. Lev. R. s. 35; Sifra B'huck. ch. I; Taan. 23[a] quoted in Tosaf. to Sabb. 16[b] של ציון. Sabb. 16[b] של ציון (Ms. M. שלציון, in one wd.). Koh. R. to VII, 11 שלמתו (corr. acc.).

שְׁלֵמְתָא, שְׁלִימְתָא, v. שְׁלִימוּתָא, שְׁלִים.

שלמתו, v. שְׁלַמְצָה.

שַׁלְנָא m. (שְׁלִי II) *thoughtless, unsuspecting.* Targ. Jud. V, 27 ed. Ven. I (missing in eds.).

שַׁלְנָיָא, שַׁלְנָאָה pr. n. pl. *Sh'lanya* in Babylonia. M. Kat. 12[b] (Ms. M. שִׁילִינָאָה).

שַׁלָּע m. (שלו = שלע; v. letter ו) *sediment*; ש' טיט *muddy alluvium.* Y. Ab. Zar. I, 39[c] שלעטיט (some ed. שלעטוט, corr. acc.). V. שִׁרְשׁוֹן.

שַׁלְעָטוּט, שַׁלְעֵטוּט, v. preced.

שלעל, Tosef. Hull. I, 15 משלפלו, v. עִלְעֵל II.

שָׁלַף (b. h.; cmp. שָׁלָה, a. שְׁלָה) 1) *to be lax, hang down, be loose, slip.* Denom. שְׁלִיף.—2) *to loosen, take off, pull, draw a sword.* Lev. R. s. 34 יְשַׁלּוֹף Ar. (ed. ישמוט) may he loosen (release), v. חָלַץ. Y. Kidd. I, 60[c] top (ref. to Ruth IV, 7) מי ש' which took the shoe off (the buyer or the seller)? Num. R. s. 14[4] נוח לְשַׁלּוֹף ... מסמר a nail with a big head is easily pulled; Pesik. R. s. 3. Midr. Till. to Ps. CXX אם יְשַׁלּוֹף האדם וכ' if a man draws the sword which he has in his hand to slay his neighbor &c.; a. e.

Nif. נִשְׁלַף *to be loosened, drawn.* Gen. R. s. 93; Yalk. ib. 150 ואינה נִשְׁלֶפֶת, v. חֲצַר.

Hif. הִשְׁלִיף *to pull, pluck the last growth.* Gen. R. s. 20; Yalk. ib. 32 על ... שאדם מַשְׁלִיף שדהו אוכלה וכ' this (Gen. III, 18) was said with reference to these days, when one plucks his field over and again and eats it (the aftermath) &c., v. Pes. 118[a].

שְׁלַף ch. same, *to loosen, pull, draw.* Targ. Hos. IV, 11. Targ. Y. Num. XXXI, 8. Targ. Jud. III, 22. Targ. Y. Ex. III, 5; a. fr.—Targ. I Chr. I, 20 (play on שלח, ib.) ... ש' לתחומיה (not לתחומיא) he drew the rivers into his domain.—Part. pass. שְׁלִיף. Targ. Y. I Deut. XXV, 10 (Y. II שְׁלוּפֵי Hebraism, *pl.*, h. text חלוץ).—V. שְׁלִיף II.—Yeb. 102[b] מימאי ... מיְשַׁלַּף דהאי וחלצה how do we know that this *v'hal'tsah* (Deut. XXV, 9) means taking off? Y. ib. XII, 13[a] top ושַׁלְפַת סניה and she took off his shoe. Sabb. 59[b] דילמא שָׁלְפָא וכ' she might take off (her jewelry) and show it. Ib. מְשַׁלְּפָא (*Pa.*). Ib. 82[a] ירקא וכ' ולא שליף and that no vegetable will be pulled, and eaten by you, out of the bunch &c. Shebu. 31[a] שְׁלוֹפֵי, v. פּוּזְמַיָּא. Erub. 11[b] זיל שְׁלוֹף וכ' go and pull (the reeds) out, and throw them away; a. fr.—Trnsf. (cmp. נתר, שרי) *to untie, annul.* Gitt. 33[b] מילתא ... למישְׁלְפָהּ an act performed in the presence of ten persons, requires ten for revoking it; a. e.—Yeb. 109[b] ערבי שלציון דעברי שְׁלוֹף דוץ the guarantors of Shaltsiyon, where they practice 'pull and stick in', release the debtor and seize the guarantor.—Sabb. 90[a], a. e. שלוף דוץ, v. שְׁלוֹף.—[Sabb. 98[b]; Yalk. Ex. 370, v. שַׁלְחָה.]

Pa. שַׁלֵּף same. Targ. O. Lev. XIV, 40 (h. text חלץ). Ib. 43 (some ed. *Pe.*).—Yeb. 102[b] (ref. to חוחלצו, Num. XXXI, 3) שַׁלּוּפֵי מבריתא וכ' it means tearing away from home to war. M. Kat. 4[b], v. דָּלַל. Sabb. 59[b], v. supra; a. e.

Ithpa. אִשְׁתַּלַּף, *Ithpe.* אִשְׁתְּלִיף *to be drawn; to be loosened, to slip.* Targ. Ez. XXI, 15 (h. text חורחדה). Targ. II Kings VI, 5. Targ. Is. XXXIII, 20 (h. text נסע); a. e.

שְׁלַף m. (preced.) [*that which is pulled out,*] *stubble field.* Tosef. B. Mets. IX, 29 ארע ... נורה למנוחה לפנינו ש' it is not the same when he surrenders the land tilled (cleared), as when he surrenders it with the stubbles.—*Pl.* שְׁלָפִים. Cant. R. to VI, 12 מלקטת בש' picked up (ears) among the stubbles.—Trnsf. constr. שְׁלַפֵּי, שֵׁי, *the end* of a period. Yeb. 116[b] ש' קצירי חמים היו it was towards the end of the wheat harvest. Sabb. 60[a] ש' הגזירה היו (Ar. השמד; Ms. M. שליפי, corr. acc.; Ms. O. שלדי, v. Rabb. D. S. a. l. note) it was the end of the period of persecution; Cant. R. to II, 5 בש' השמד.

שְׁלִיפְוָא, v. שֵׁירְלִיפְוָא.

שלפחות, v. next w.

שַׁלְפוּחִית f. (Shaf. of נִיבְרָה, with anorg. ל) [*a sac-*

like organ,] 1) *womb.* Ḥull. 55[b], v. טַרְפַּחַת. Ib. 48[a] top; Tosef. ib. III, 10 שלפוחות (corr. acc.).—2) *the (bladder-like) gullet of a bird.* Pesik. Vattom., p. 132[b] מביאה ש' של תרנגולת וכ' Ar. (ed. Bub. שלוט, corr. acc.; v. Bub. note 57) she took the gullet of a hen and filled it with balsam &c.; Lev. R. s. 16, beg. Ar. (ed. שפופרת של ביצה); Lam. R. to IV, 15 זפק; Yalk. ib. 1032 שלחופ' (corr. acc.).

שַׁלְפּוּפֵי m. pl. (cmp. שָׁלִיחַ) [*pouch-like buds,*] *undeveloped dates.* Bekh. 52[b] והוו תמרי ש' if (at the father's death) they were *shalpufé,* and afterwards became full-grown dates; B. Bath. 124[a] שְׁלוּפָפֵי (Ms. M. שלפפי; Ms. H. שַׁלְפוּפָאֵי; Alf. Ms. שְׁלוּפָאֵי; Ms. R. שלפותי = שלחופי, v. preced.); Yalk. Deut. 928.

שַׁלְפּוּקִין, v. שַׁלְבּוּקִין.

שַׁלְפֵי, v. שָׁלָה.

שַׁלְצִיוֹן (abbrev. of שלום ציון) 1) pr. n. f. *Shaltsiyon, Salome Alexandra,* v. שְׁלַמְצִיָּה.—2) (supposed to be) pr. n. pl. *Shaltsiyon.* Yeb. 109[b], v. שְׁלַה.—[3] surname of Ḥama bar Ada, an habitual pilgrim to Palestine (cmp. Ps. CXXII, 6). Bets. 25[b] Ar. (ed. שלית ציון a messenger to Zion)].

שָׁלַק (Shaf. of חלק, as שנק of חנק) 1) (cmp. Assyr. שלק, Del. Assyr. Handw. 666) *to dissect.* Bekh. 45[a] מעשה ש' שָׁלְקוּ זונה וכ' ... it happened that the disciples of R. Yishm. dissected the body of a prostitute that had been condemned to death &c.—2) [*to make smooth,*] *to boil thoroughly, boil to a pulp, seethe.* Maasr. IV, 1 הכובש השולק וכ' he who presses, boils, or salts (vegetables, olives &c.) ... is bound to give tithes. Tosef. Bets. II, 15 ש' חימנו וכ' if he seethed a small portion of the Passover lamb, contrad. to בישל. Naz. VI, 9 (45[b]) חיה מבשל ... או שׁוֹלְקָן Y. ed. a. Bab. (Mish. ed. שָׁלָקָן) having cooked or seethed the peace-offering; a. fr.—Part. pass. שָׁלוּק; f. שְׁלוּקָה. Y. ib. 55[c] top מתני' אמרה חש' קרוי מבושל this Mishnah indicates that 'seethed' is called cooked. Ned. VI, 1 הנודר מן המבושל מותר בצלי ובש' he who vows abstinence from 'what is cooked' is permitted to eat what is roasted or seethed. Ukts. II, 6 ביצה ש' a hard-boiled egg; Tosef. ib. II, 15 וביצה ש' ביצה טרמיסא (read: טרומיטא) a hard-boiled egg, or an egg boiled down to a pill, v. טְרוֹמִיטָא; a. fr.

Pi. שִׁילֵּק 1) *to make smooth,* (of melons) *to trim and rub.* Maasr. I, 5 אבטיח משׁישׁלֵּק melons are subject to tithes as soon as the gardener trims them; ואם אינו מְשַׁלֵּק וכ' and if he does not trim them (before storing) &c.; Tosef. ib. I, 6 תורמין ... אע"פ שלא ש' you must give T'rumah of cucumbers and gourds, even if you do not trim them; a. e.—2) *to boil.* Tanḥ. Bresh. 7 ... אין לך ואתה שוקד לשַׁלְּקוֹ וכ' there is nothing more bitter than the lupine, but thou takest pains to boil and sweeten it &c. Tanḥ. Vaëra 14 נקבץ ונְשַׁלֵּק מהן we will collect them (the locusts) and boil (and preserve) them in casks.

Nif. נִשְׁלַק *to be boiled.* Neg. XI, 8 חשתי משׁישׁלַק warp is susceptible of uncleanness when it is boiled (Var. משׁישָׁלָה when it is taken out of the water); Sifra Thazr., Neg., Par. 5, ch. XIII.

שְׁלַק ch. same, 1) (cmp. בשל) *to be overheated, blasted* (by a hot wind). Targ. II Kings XIX, 26 דִּישְׁלוֹק (not דְּיִשָּׁע); Targ. Is. XXXVII, 27 (h. text שדפה).—2) *to boil thoroughly.* Y. Ber. VI, 10[b] top בהחוא דשָׁלִיק in the case of one that boils (rice), contrad. to דטריף. Y. Gitt. I, 43[c]; Y. Shebi. VI, 36[c] top שָׁלְקָן, v. לָחַת; a. e.—Part. pass. שָׁלִיק, שְׁלִיקָא; f. שְׁלִיקְתָא. Ab. Zar. 38[b] מישתא ש' boiled oil. Ib. אדהיני שְׁלִיקֵי seethed dates (v. אַדְהִינָא). Gitt. 68[b]; Pes. 34[a], v. סְלַק.

שָׁלָק m. (preced.) *seething, overboiled matter.* Y. Shebi. VI, 36[c] top מי ש' של בירצים water in which eggs have been boiled; Y. Gitt. I, 43[c]. Ber. VI, 8 אפי' אכל ש' וכ' even if one eats overboiled vegetable, and he makes a meal of it. Ib. 44[b] ומי איכא מידי דחזר ש' מזונו (not מזוני) is there a thing which a person makes a meal of when it is boiled to a pulp?; a. e.—*Pl.* שְׁלָקִין, שְׁלָקוֹת. Tosef. Ter. VII, 13; Y. ib. VIII, 45[d]. Ab. Zar. II, 6 וכבשין ש' things preserved by boiling or by pressing (by gentiles); a. e.

שלקונדית, v. סַלְקוּנְדִּרִית.

שַׁלְקוֹנְדָה m. pl. (v. שָׁלַק *Pi.*) *trimmings, coiled and hairy substances covering gourds* &c. Y. Maasr. I, 49[a] (expl. משישלק, ib. I, 5) מאן דו ירים ש' when he removes the trimmings; cmp. פַּקְסוּסְיָה.

בֶּן שַׁ', שַׁלְקוֹת, שַׁלְקוּת pr. n. m. *Ben-Shalkuth* (*Shalkith*). Nidd. 52[b]; Tosef. ib. VI, 5.

שָׁלֹשׁ, v. שְׁלֹשָׁה.

שָׁלַשׁ, *Pi.* שִׁלֵּשׁ I (b. h.; denom. of שָׁלֹשׁ) 1) *to do* or *come for the third time.* Num. R. s. 4[20] לא יצאת אותה שנה ולא שינתה ולא שִׁלְּשָׁה וכ' not that year passed, nor the second, nor the third, when &c., i. e. within three years these things occurred; a. e.—2) *to go back to the third generation.* B. Bath. X, 7 יְשַׁלְּשׁוּ they should write the grandfather's name in the document.—3) *to divide into three parts.* Ib. III, 4 מְשַׁלְּשִׁין ביניהם the fine is divided between them (the three sets of witnesses convicted of an alibi); Macc. I, 3. Ib. משלשין בממון ואין מש' במכות the monetary fine is divided, but not the punishment (but every one has to undergo the full punishment). Ab. Zar. 19[b] לעולם יְשַׁלֵּשׁ אדם שנותיו שליש וכ' a man should always divide his years (his time) into three parts, devoting one third to Bible, one to Mishnah &c.; Kidd. 30[a] יְשַׁלֵּישׁ (*Hif.*). Ex. R. s. 15[27] הרינו מְשַׁלְּשָׁם I will divide them among us three; a. fr.—*Part. pass.* מְשׁוּלָּשׁ; f. מְשׁוּלֶּשֶׁת; *pl.* מְשׁוּלָּשִׁים, מְשׁוּלָּשִׁין; מְשׁוּלָּשׁוֹת *a) done for the third time.* Ab. Zar. l. c., ומש' בכתובים ... כתוב stated in the Torah, a second time in the Prophets, and a third time in Hagiographa; Meg. 31[a]; a. fr.—*b) divided into three, arranged in three classes, threefold.* Deut. R. s. 2[33] (ref. to וחשלשית, Zech. XIII, 8) אלו ישראל שנקראו שלישין שהם מש' וכ' that means Israel, who are called 'thirds', for they are divided into three classes, priests &c. Midr. Prov. to XXII, 20 (ref. to שלשים, ib.) כל מעשי תורה מש' הרי מש' ואותיותיה ... שבט מש' וכ' all affairs of the Torah are threefold; itself is threefold: Torah, Prophets, and Hagiographa, and its signs are threefold: אמת (Truth); and it was given through a tribe third in order: Reuben, Shimeon, and Levi; משה מש' Moses the third born &c. Cant. R. to I, 1

כל מעשיו ... מש' חיו all the events of that man's (Solomon's) life were marked by three stages (rise, fall, and rise).—B. Bath. X, 7 ואם חיו מש' and if the names are alike up to the grandfather (v. supra); a. fr.—Y. Shebi. I, 33b, v. מְשׁוּלָּשׁ.—*c) developed to one third of the full growth*, v. מְשׁוּלָּשׁ.—4) (apocop. of שַׁלְשֵׁל) *to let down*, v. שַׁלְשֵׁל I.

Hif. הִשְׁלִישׁ 1) *to divide into three parts.* Kidd. l. c., v. supra. B. Mets. 42a לעולם ירשלים ... שליש וכ' a man should always have his capital divided into three parts, one-third invested in land, one in merchandise, and one in ready money; Yalk. Deut. 897; a. e.—2) (v. שָׁלִישׁ) *to deposit.* Keth. VI, 7 המשלישׁ מעות לבתו ... מה שהושׁלשׁ בידו if a father deposits money for the benefit of his daughter, and she says, I trust my husband (and want it to be given to him), the trustee must do that with it for which it was deposited with him; ib. 69b ... המשלישׁ לחתנו וכ' if one deposits money with his son-in-law to buy with it &c.; Tosef. ib. VI, 9; a. e.

Hof. הוּשְׁלַשׁ *to be deposited*, v. supra.

Nithpa. נִשְׁתַּלֵּשׁ *to have been at a thing for the third time.* Num. R. s. 9, v. מוּעָד.

שָׁלַשׁ, *Pi.* שִׁלֵּשׁ II *to let down, suspend*, v. שַׁלְשֵׁל I.

שַׁלְשָׁא f., *pl.* שַׁלְשָׁוָן, v. שַׁלְשֶׁלְתָּא.

שְׁלָשָׁה m., שָׁלֹשׁ f. (b. h.) *three*; constr. שְׁלֹשֶׁת; שְׁלֹשׁ. Shebi. IX, 2, v. אֶרֶץ. Erub. 40b, a. fr. רגלים ש', v. רֶגֶל. Ib. 41b דברים מעבירין וכ' ש', v. עֶבֶר. Ib. ארץ רואין וכ' ש' three classes of men will not see the face of Gehenna (having expiated their sins in this world): those afflicted with extreme poverty &c. R. Hash. 10a, a. fr. בן ש' three years old (in its third year). Y. Succ. I, end, 52c שְׁלָשְׁתָּן all three of them. Ex. R. s. 15 27 שְׁלָשְׁתֵּנוּ all three of us; a. v. fr.—*Pl.* שְׁלֹשִׁים *thirty.* R. Hash. l. c. בן עשרים ... וש' יום twenty-four months and thirty days old. Nidd. 45a ש' יום בשנה וכ' thirty days of a year count for an entire year; a. v. fr.—Esp. *sh'loshim, thirty days of mourning observances for a deceased relative.* M. Kat. 20a נוהגת שבעה וש' the laws of mourning observances of seven days and of thirty days apply to it. Ib. ישב עליו שבעה וש' he observed for him *shib'ah* and *sh'loshim*; a. fr.

שְׁלֹשׁ, שְׁלֹשׁוֹל I m. (שְׁלַשְׁלֵשׁ I) *letting down on a rope.* Erub. 83b לזה בש' ולזה בש' if both neighbors can use the wall by letting things down; Y. ib. VIII, beg. 25a; a. e.

שְׁלֹשׁ, שְׁלֹשׁוֹל II m. (שְׁלַשְׁלֵשׁ II) *forming chains, curls.* Y. Shebi. IV, end, 35c שְׁלֹשׁוֹלָן וכ', v. חֶנֶט.

שְׁלֹשׁ, שְׁלֹשׁוֹל III m. (שׁוּל, cmp. שַׁבְּלוּל; v. שַׁלְשֵׁל III) [*slimy substance,*] 1) *slimy abdominal secretion.* Gen. R. s. 51, beg. כש' הזה שהוא נמתח בצואה like the secretion which is dissolved in the excrements, v. כִּילּוּיָא.—2) *snail, worm.* R. Hash. 24b מתחת לרבות ש' קטן 'beneath' (Ex. XX, 4) this includes the smallest earth-worms. Tosef. Ḥull. II, 18; Ḥull. 40a השוחט ... לשום ש' וכ' if one kills an animal in the name of mountains ... or even of a small worm, such are 'sacrifices of the dead.' Ib. 67b כל לרבות ש' 'whatsoever' goes up on the belly (Lev. XI, 42), this includes the snail and whatever is like it (worms); Sifra Sh'mini, Par. 10, ch. XII הִשְׁלְשׁוֹלִים (*pl.*). Gen. R. s. 8; Lev. R. s. 14 קדמך ש' the worm has been created before thee (man); a. e.—*Pl.* שְׁלֹשׁוֹלִים, שְׁרֵי, v. supra.

שְׁלֹשׁוֹשִׁית, v. לְשִׁישִׁית.

שְׁלֹשִׁית f. (שָׁלוֹשׁ) *three years old, in its third year.* Par. I, 1, v. שְׁלִישִׁי.

שִׁיוֹל, שַׁלְשֵׁל I, (apocop.) שָׁלַל (שָׁלַשׁ I) *to let down.* Y. Ber. IV, 7b top חרו משלשלין וכ' (ed. Lehm. מְשַׁלְשְׁלִין) they lowered for them (the besiegers) two basketfuls of gold &c.; פעם שלשלוהו וכ' once they let down &c.; Sot. 49b; Men. 64b; B. Kam. 82b מְשַׁלְשְׁלִין. Sabb. I, 11 משלשלין את הפסח וכ' the Passover lamb is let down into the stove &c.; Tosef. Pes. VII, 1. Tosef. Bets. IV, 3 אין משלשלין אותן וכ' you must not let them down from the window, but you may let them slide down on ladders (v. ed. Zuck. note). Lev. R. s. 19 (לו) נטלוהו ושלשלוהו they seized him and let him down the wall; Gen. R. s. 94, end. Yeb. XVI, 4 (121a) מעשה ששלשלוהו לים וכ' it happened at ʿAsia with one whom they let down into the sea (as diver), and (in hauling him up) they brought up nothing but his leg.; Y. ib. 15d top ששלשלהו הרים (corr. acc.). Erub. 87a מְשַׁלְשֵׁל דלי וכ' he may let the bucket down and fill &c.; Tosef. ib. IX (VI), 24. Gen. R. s. 11 צריך לְשַׁלְשֵׁל (on the Sabbath) one must let his cloak hang down (not tuck up as for travel). Ib. ושילשלה ר' זעירא R. Z. pulled it down; a. fr.—*Part. pass.* מְשׁוּלְשָׁל; f. מְשׁוּלְשֶׁלֶת *hanging down.* Men. 41b כמה תהא מש' Ms. M. (ed. מְשׁוּלָּשֶׁת, v. Rabb. D. S. a. l. note) how far must the threads of the show-fringes hang down (beyond the border)?; Yalk. Num. 750; ib. מְשׁוּלְשָׁלוֹת ארבע (Men. l. c. sing.) hanging down four finger-breadths.

שַׁלְשֵׁל II (cmp. שָׁלַל I) 1) *to chain, couple.* Tosef. Ber. VI (V), 6; Pes. 105b ומְשַׁלְשְׁלָן כולן לאחריו and combines all of them (the benedictions) in the prayer after the meal. Y. Kidd. I, 61a bot.; Y. Sabb. I, 3a אם יכול את לשַׁלְשֵׁל ... שלשלה וכ' if thou canst couple a tradition by quoting authorities up to Moses, do so; if not, quote either the very first or the very last authority; a. e.—*Part. pass.* מְשׁוּלְשָׁל *knotted.* Num. R. s. 9 7 לחבל ... שהיה מש' זה בזה וכ' his (Israel's) offspring was like a rope knotted together, one part to the other, for all could trace their descent in uninterrupted succession.—2) *to form chains, curls.* Shebi. IV, 10 החרובין משרשלשלו (Ar. מְשַׁרְשַׁרְשְׁרוּ) carob-trees (must not be cut down in the Sabbatical year) from the time that they form chains, v. שְׁלֹשׁוֹל II.

שַׁלְשֵׁל I ch. same.

Ithpalp. אִשְׁתַּלְשֵׁל *to be chained.* Targ. Job XII, 17 (h. text שׁוֹלָל).

שַׁלְשֵׁל II = h. שָׁלַשׁ I, *to let down.* Targ. I Sam. XIX, 12. Targ. Josh. II, 15; 18.—Y. Snh. II, 20b bot. חזה חמי לירה מְשַׁלְשֵׁל וכ' he saw him let his clothes down a little,

and take them up a little; Y. Succ. V, 55c top, Num. R. s. 4, end משולשל (corr. acc.).

Ithpa. אִשְׁתַּלְשֵׁל *to let one's self down.* Y. Ter. VIII, 45d bot. דהוא מְשַׁתַּלְשֵׁל for it (the serpent) can let itself down (on the string).

שַׁלְשֵׁל III (v. שְׁלִשׁוּל III) *to relax, loosen the bowels.* Keth. 10b; Gitt. 70a מְשַׁלְשְׁלָן they (dates) act as a laxative.

שַׁלְשֶׁלֶת f. (שַׁלְשֵׁל II) *chain.* Kel. XIV, 3. Y. Taan. II, 65d הריני עושה לה ש' ... הַשַּׁלְשֶׁלֶת וכ' I will make a chain for it (the key), so that if its gets lost, the chain will point it out. Y. Succ. V, end, 55d; Cant. R. to V, 5 ש' (ה)יוחסין, v. יוּחָס; ib. introd. שלשת יוחסין. Num. R. s. 9 7 וחש' באה כך thus the genealogical chain is continued. Ib. s. 4 8 צפה נח (ש)ש' האבות וכ' Noah foresaw that the genealogical chain of the patriarchs would begin with him (Shem); a. fr.—*Pl.* שַׁלְשְׁלָאוֹת. Sabb. 89b, v. רָאָה I. Y. Keth. II, 26d; Y. Gitt. III, 45a top (among the appurtenances of a siege). Erub. 58a; a. fr.

שִׁישׁ, שׁוֹשֶׁל, שׁוּלְשִׁיל, שַׁלְשֶׁלְתָּא ch. same. Targ. Job XII, 18 שולשיל Ms. (ed. שוש). Targ. II Esth. I, 2 שוש'; a. e.—Keth. 27a מהדר ליה למתא שושיל' וכ' they place around the town a chain and a dog &c. (to guard against surprise). Gitt. 68a, v. שַׁסְתָּם. Ib. 56b תן לי ... וש' grant me (spare) Jabneh and her scholars and the chain (the family of scholars) of Rabban G.; a. fr.—*Pl.* שִׁילֵי, שַׁלְשְׁלָן, שׁוּלְשִׁי, שׁוּלְשִׁי, שַׁלְשְׁלָוָתָא, שַׁלְשְׁלָוָן. Targ. I Kings VI, 21 (ed. Lag. שִׁישְׁלָן). Targ. Ez. VII, 23 שִׁלְשִׁי (ed. Lag. שִׁישִׁי). Targ. Jud. XVI, 21. Targ. Is. XL, 19 (some ed. שילשלין, corr. acc.). Targ. Ps. CXVIII, 27 שַׁלְשְׁלָנָן ed. Wil. (ed. Lag. שושלון). Ib. CVII, 14 שַׁלְשָׁלְוָתְהוֹן (Ms. שׁוּלְשָׁלָוות'). Targ. II Esth. I, 2, end שלשלון (some ed. שַׁלְשָׁנָן); a. fr.

שַׁלְשֶׁלֶת, v. שַׁלְשָׁלֶת.

שְׁלֹשֶׁת, v. שְׁלֹשָׁה.

שָׁם (b. h.) *there, thither.* Macc. II, 7 ארנו יוצא מִשָּׁם לעולם he dare not go away from there (the city of refuge) all his life time; שם תהא דיורתו שם וכ' there he must live, there he must die &c.; Tosef. ib. III (II), 5. Macc. 4a שנפל שם which fell thereinto. Ber. V, 4 אם אין שם כהן וכ' if no priest besides him is present; a. v. fr.—Cant. R. to VIII, 9 שָׁמָּה, v. רגז.—לָשָׁם *thither.* Ex. R. s. 18; a. fr.

שֵׁם I (b. h.) pr. n. m. *Shem*, son of Noah. Meg. 9b (ref. to Gen. IX, 27) דבריו ... באהלי שם let the speech of Japheth (Greek) dwell in the tents of Shem; v. יֶפֶת. Gen. R. s. 63, v. עֵבֶר I. Snh. 69b. Ex. R. s. 18 the Lord said, חייב אני לשם אברהם וכ' I am indebted to their (the Assyrians') father Shem, because he and Japheth took their cloaks and covered with it &c.; a. fr.

שֵׁם II m. (b. h.; v. שׁוּם a. שׂוּם) *mark, name, title, nature, denomination.* Pes. III, 3 לא תקרא לה שם וכ' she must not name it (declare it to be Ḥallah) until it is baked. Ter. III, 5 האומר ... קרא שם if one says, the priest's portion of this pile is in it ..., he has named it (designated it as T'rumah). Gen. R. s. 25 (ref. to Gen. V, 29) לא השם הוא חמדרש ... הוא השם וכ' the name (נח) and the interpretation (ינחמנו) do not correspond; it ought to be either &c. Ber. II, 8 השם ... לישטול, v. נָשָׂל. Macc. I, 2 לא השם המביאו וכ' the title (the legal text) under which the false witness is doomed to lashes, is not the one under which he is bound to pay indemnity. Kinn. I, 3 משם אחד sacrificial birds of the same denomination (intended for the same class of cases), opp. משני שמות of different denominations. Sabb. XII, 3 משם אחד two letters of the alphabet of the same name (אא, בב &c.), opp. משתי שמות two different letters (אב &c.). Ib. שם קטן משם גדול וכ' a small name or word as a part (or abbreviation) of a larger one, as שם as a part of שמעון, of שמואל &c. Ib. 103b שתי אותיות והן שם אחד two identical letters which represent a word, (as שש, which may stand for שֵׁשׁ or שָׁשׁ) &c. Shebu. 3b, a. fr. לא מן השם הוא זה וכ' this comes not under this title (this is not the real reason), but it is because &c. Ker. III, 4 אינו מן השם the offence is not of the same class. Macc. 4b, a. fr. (על חבירו) מוציא שם רע who spreads an evil report about his neighbor (injures his reputation). Ber. 17a גדל בשם טוב וכ' who has grown up with a good name, and departed life with a good name; a. v. fr.—Esp. הַשֵּׁם or שֵׁם *the Divine Name, the Tetragrammaton*, contradist. to כינוי attribute; in gen. *the Lord.* Snh. VII, 5 שיפרש השם ... המגדף the blasphemer is not punishable, unless he uses the Name explicitly. Ib. 8 בַּשֵּׁם ... המקלל he that curses his father or his mother is not punishable, unless he curses them with the Name. Ib. 56a בירך את השם בכינוי (not בכינויים) if he curses God by using a divine attribute. Ib. עד שיברך שם בשם unless he curses God and pronounces the Name. Yoma III, 8; IV, 2; VI, 2 (בשם) אנא השם I pray, O Lord (pronouncing the Tetragrammaton). Ib. כשהיו שומעים שם המפורש שהוא יוצא וכ' when they heard the Tetragrammaton pronounced &c., v. פָּרַשׁ. Ib. IV, 1 לַשֵּׁם ... אחד on one of the lots was written 'unto the Lord'; של שם the lot bearing the inscription 'unto the Lord'; a. v. fr.; v. שָׁמַיִם.—Especial uses: כְּשֵׁם ש־ *the same as, as well as.* Ber. IX, 5 חייב אדם ... כשם שמברך וכ' a man is bound to bless God for what is evil as well as he blesses for what is good. Ib. 62a כשם שנפרעין וכ' as well as the dead are called to account &c., v. סַפְדָּן. Sot. V, 1 כשם שהמים ... כך וכ' as the waters test her, so do they test him. Ib. כשם שאסורה וכ', v. בָּעַל; a. v. fr.—מִשֵּׁם, בְּשֵׁם *in the name of, in behalf of.* Meg. 15a כל האומר דבר בשם אומרו וכ' he who relates a thing in the name of him who said it (gives credit to authority), brings redemption into the world. Peah II, 4 מִשְּׁמוֹ in his own name (as his individual opinion). Y. Taan. I, 64a שאמר משם וכ' ... הלכה the rule follows the opinion of ..., who said in behalf of &c.; a. v. fr.—לְשֵׁם *for the purpose of, for the sake of, as; with reference to.* Gitt. 24b כתב רחמנא לה לְשֵׁמָהּ the text (Deut. XXIV, 3) says, 'unto her', that means, that it must be written especially for her. Yeb. 47b, v. שׁוּם II.—Snh. 99b העוסק בתורה לשמה who studies the Law for its own sake (for no selfish ends). Pes. 50b לעולם יעסוק ... אע"פ שלא לשמה ... בא לשמה by all means let a man engage in the study of the Law and in good deeds, even

if not for their own sake, for through the work for a selfish purpose he will arrive at the stage of doing good for its own sake. Ib. 13b, a. e. שחטן לְשֵׁמָן וכ' if he slaughtered them as such (as festive sacrifices) &c.; זרק דמן שלא לשמן if he sprinkled their blood, having in mind another purpose (another class of sacrifices). Gen. R. s. 25 לשם קרבנו נקרא he was named (נח) with reference to his sacrifice (ניחוח, Gen. VIII, 21); לשם נחת וכ' he was named (נח) with reference to the rest of the ark (ותנח, Gen. VIII, 4); Yalk. ib. 42 עַל שֵׁם וכ'; a. v. fr.—עַל שֵׁם (abbrev. עַ"שׁ) *with reference to, because.* Y. Taan. II, beg. 65a על שם ואנכי וכ' as a reference to (what Abraham said,) 'and I am but dust and ashes' (Gen. XVIII, 27). Gen. R. s. 23, v. טָבְרָיָא; a. fr.; v. שׁוּם II.—*Pl.* שְׁמוֹת, constr. שְׁמוֹת. Kinn. l. c. Gen. R. s. 26 כל הש' חללו וכ' all these names indicate rebellion &c., v. מַרְהוּת I. B. Mets. 114b עובר בכל הש' חללו יש ש' is guilty under all these titles (texts). Shebu. 35a שנמחקין ויש ש' וכ' there are divine names which may be erased, and such as may not be erased. Y. R. Hash. I, 56d bot. חמלאכים ש', v. מַלְאָךְ; a. fr.

שְׁמָא, שֵׁם ch. same. Targ. Y. II Ex. XXXI, 2. Targ. Ps. CXLVII, 4. Targ. O. Gen. VI, 4; a. fr.—Sot. 49a ירא שְׁמַיָּה רבא (abbrev. ירה"ש), v. אֲבַדְתָּא. Ab. I, 13, v. נְגַד. Yoma 83b, v. הוּקַן. Ber. 7b, v. גְּרַם I. Sabb. 8b (in Hebr. dict.) שמיה הילוך comes under the category of 'walking'; לא שמיה תשמיש does not come under the category of 'use.' Hull. 48a משמיה רר' וכ' in behalf of &c.; Y. Taan. I, 64a bot. מן שמיה. Sabb. 145b שְׁמָאי my name, v. שְׁמָא; a. v. fr.—Y. Orl. I, 61a bot. איית בני שׁ שְׁמוֹן בריכה וכ' there are persons whose name is B'rikah (meaning blessing), as one says, come thou, blessed of the Lord.—*Pl.* שְׁמָהָן, שְׁמַיָּא, שְׁמָהָתָא; שְׁמָהָתָא. Targ. Gen. II, 20. Ib. XXVI, 18. Targ. O. Num. I, 5 שְׁמָהַת constr.; Y. שְׁמָהָתִית; a. fr.—Gitt. 11b בשְׁמָהַתַיְרִידוּ ... שמהתא other names which Jews frequently adopt for their own, v. נְסַךְ. Meg. 14b סניין שְׁמַיְרִידוּ, v. סְנֵי; a. fr.

שְׁמָא (=שַׁלָּמָה, v. הֵילְמָא I) [*for why,*] 1) *lest, perhaps.* Ab. II, 4, v. פְּנָה. Y. Ab. Zar. I, 39c top [read:] אי לי ש' מי שכתוב ... עקב יבוא לנשכיני woe is me, (I am afraid,) lest he of whom it is written (Gen. III, 15) ... come to bite me; Bab. ib. 8a אוי לי ש' בשביל וכ' woe is me, lest the world grow dark around me, because I have sinned. Keth. 12a וניחוש ש' תחתיו וכ' but must we not consider the possibility that she may have prostituted herself while she was engaged to him?; a. fr.—2) שמא m. *apprehension, doubt, possibility.* Ib. 14a חתם ברי תכא ש' there she asserts a certainty, here a possibility (as she cannot be certain about it herself). Ib. וקיל ליה ש' וכ' and he regards this statement of a possibility so lightly that &c. Ib. אפי' בש' נמי מכשיר even with her uncertain assertion he declares her fit for marriage. Ib. 12b, a. fr. ברי וש', v. בָּרִי; a. fr.

שַׁמַּי, שַׁמַּי, שַׁמָּאי pr. n. m. *Shammai* (abbrev. of שמעיה), 1) (הזקן) ש' Sh., the colleague of Hillel in the Sanhedrin under king Herod. Hag. II, 2. B. Bath. 133b; Y. Ned. V, end, 39b. Succ. II, 8, a. e. ש' חזקן. Eduy. I, 1 sq. (differences between Sh. and Hillel). Ib. 4; a. v. fr.—בֵּית ש' (abbrev. ב"ש) the school of Sh., the disciples of Sh. Ib. 7. Bets. I, 1; a. v. fr.—2) name of an Amora. Y. Sabb. III, 5d bot.; a. fr. V. Fr. M'bo, p. 124b.

שְׁמָאָה, v. שִׁרְמָאָה.

שְׂמֹאל c. (b. h.) *left side, left hand.* Yoma IV, 1 הסגן מִשְּׂמֹאלוֹ ... the Sagan to his right, and the chief of the priests' division to his left. Ib. אם של שם עלתה בשמאלו if the lot marked 'unto the Lord' came up in his left hand; הגבה שְׂמֹאלְךָ raise thy right hand. Ib. V, 1 מהלך לשמאלו walks to the left. Snh. 107b, v. דָּחָה. Sifré Deut. 154 (ref. to Deut. XVII, 11) אפי' ... על ש' שהוא ימין וכ' even if they show it before thy eyes that left is right and right is left, listen to them; a. v. fr.

שמאל, *Hif.* הִשְׂמְאִיל (b. h.) *to go to the left; to be on the left side, go wrong.* Sabb. 63a למַשְׂמְאִילִים בה to those who make the wrong use of it, v. רָמַן. Ib. 88b למשמאילים בה (Ms. M. דלא אירמין ליה, v. רָמַן). Cant. R. to I, 9 ... אלו ואלו משמאילים those (pleading in favor of the accused) stand to the right, and those (against the accused) to the left; a. e.

שמאל, Af. אַשְׂמְאִיל ch. same. Koh. R. to X, 2 (ref. to Gen. XIII, 9) (Abraham said,) אפי' את מחצתך אנא מַשְׂמְאִיל לך even if thou shalt act irreverently (towards me), I shall show thee the left side (that thou art wrong). Ib. הוה אמר ... אַשְׂמְאִיל ליה he said to one of his household, show him the left side, and he showed him a cutting movement in that direction, v. קְטִירָה.

שְׂמָאלָא ch.=h. שְׂמֹאל. Targ. Num. XXII, 26; a. e., v. סְמָלָא.—Y. Ned. I, 37a top הרר זו שבועה ש' if one swears 'by my left hand,' it is a binding oath.

שְׂמָאלִיתָא f. (preced.) *the left.* Targ. Y. Deut. XI, 18.

שַׂמְגַּז (prob.) pr. n. pl. *Shamgaz*; חלא ש' Sh. vinegar, a very pungent vinegar used as a restorative. Ab. Zar. 12b (Ms. M. שמגן). Gitt. 70a Ar. (ed. שמזג).—[Sabb. 67a כש' מריגז ed. (Ms. M. בְּשֵׁם מוריגן; Ms. O. בשם מרגיז, v. מוֹרִיגָן.]

שַׁמְגַּר (b. h.) pr. n. m. *Shamgar*, one of the Judges of Israel. Ruth R. to I, 1. Tanh. Aḥărê 12; a. e.

שָׁמַד (b. h. *Hif.*; cmp. שמם, שמת) *to be waste.*

Pi. שִׁימֵּד [*to destroy,*] *to persecute; to force to apostasy.* Gen. R. s. 82 ואם לאו הרי אני מְשַׁמֵּד אתכם and if you cannot answer, I will force you to forswear your religion; Yalk. Is. 263 אַשְׁמִיד (Hif.).—Part. pass. מְשׁוּמָּד *converted to heathenism,* q. v.

Hif. הִשְׁמִיד 1) *to destroy.* Esth. R. to III, 6 אני אמרתי להַשְׁמִידָם ... I (the Lord) intended to destroy them, and, as it were, could not ..., and thou wilt destroy, slay &c.? Ib. to III, 12; a. e.—2) *to force to apostasy,* v. supra.

Nithpa. נִשְׁתַּמֵּד 1) *to be destroyed, cut off.* Yalk. Lev. 558

דואג נ' מעולם וכ' Doeg was cut off from this and from the other world; (Tanḥ. M'tsor'a 2 נשתרש).—2) *to apostatize.* Y. Gitt. VII, beg. 48c. Y. Hor. I, 45d bot. Y. Succ. V, end, 55c מרים ... שנשתמדה וכ' Miriam ... who renounced her religion, and married a Roman officer; Tosef. ib. IV, 28d; Bab. ib. 56b Ms. M. (ed. שהמירה דתה).

שְׁמַד ch. same.

Pa. **שַׁמֵּד** *to force to apostasy.* Y. Shebi. IV, 35a bot. לא מתכוון משמדתך he has no intention to make you abandon your religion (to persecute you for your religion's sake), but only to collect taxes &c.; Y. Snh. III, 21b top משמדתהון (corr. acc.). Ib. לא אתכוון משמדתהון וכ' he had no intention to force them to violate their religious laws, but merely wanted to eat fresh bread; Y. Shebi. l. c. מְשַׁמַּדְתּוֹן.

Ithpa. **אִשְׁתַּמַּד** *to renounce one's religion, apostatize.* Targ. O. Ex. XII, 43 (h. text בן נכר).—Kidd. 72a שמתינהו ואשתמד ... R. A. excommunicated them, and they renounced Judaism.

שְׁמָד m. (preced.) [*attempt at destruction,*] *religious persecution.* Tosef. Ab. Zar. V (VI), 6 בי מוסיריות ... שעת השד' אע"פ שעבר השד' וכ' altars which gentiles have put up at a time of religious persecution are forbidden (as to the use of the materials) even after the persecution is over; Y. ib. V, 45a top; Bab. ib. 54a Ms. M. (ed. בשעת הגזירה). Tosef. Sabb. XV (XVI), 17 במה דברים אמורים שלא בשעת השד' אבל בשעת השד' וכ' this (that one may violate religious laws to save his life) is said only when there is no general religious persecution, but during a persecution one must give up his life even for the least essential law; Snh. 74a Ms. M. (ed. גזירת המלכות). Cant. R. to II, 5 שלפני השד', v. שָׁלָם; Sabb. 60a Ms. M. (ed. הגזרה); a. fr.—*Pl.* שְׁמָדִין. Gen. R. s. 67 (ref. to Gen. XXVII, 40) אם ראית ... גזור עליו ש' וכ' when thou (Esau-Rome) seest thy brother (Jacob) cast off the yoke of the Law, decree persecutions over him, and thou shalt have power over him. Midr. Till. to Ps. XVIII, 5 שכמה ש' גזרו עלינו for they decreed many persecutions over us in her (Rome's) days; a. e.

שְׁמָדָה, שְׁמָדָא ch. same. Ḥull. 101b ש' הוא דהוה וכ' Ms. M. it was a time of persecution (when Jews were forbidden to observe their festive days), and they sent word from there (Palestine) that this year's Day of Atonement should be observed on a Sabbath day. Gen. R. s. 79 הוו טמירין ... ביומא דש' were hidden in a cave for thirteen years during the (Hadrianic) persecution; Koh. R. to X, 8. Y. Ḥag. II, 77b top בשעת שׁוּמְדָא; a. e.

שְׁמָדוֹן pr. n. (preced.) *Sh'madon,* name of a demon. Gen. R. s. 36 שידא ש' (not שמר; Ar. אשמדון; cmp. אַשְׁמְדַאי); Yalk. ib. 61.

שְׁמָדָת, v. שָׁם.

שַׁמְדָת f. (b. h.; שָׁמַם) *desolation.* M. Kat. 17a Ms. M., v. שַׁמְתָּא.

שְׁמַדְתָּא, שְׁמָדְתָּא, v. שְׁמָא.

שְׁמוּאֵל (b. h.) *Samuel,* 1) S. the prophet. Ber. 10b כש' הרמתי as Samuel the Ramathite (who declined all offers of hospitality). Naz. 5a. Sabb. 55b sq. כל האומר בני ש' חטאו וכ' whoever says that the sons of S. sinned, errs. Gen. R. s. 85 בבית דינו של ש' in Samuel's court of justice; a. fr.—2) ש' הקטן S. the Little, a Tannai. Ber. 28b עמד ש' הק' וכ' Samuel the Little arose and arranged it (the benediction concerning the Minim, v. מִין III). Y. Hor. III, end, 48c; Y. Sot. IX, 24b. Snh. 11a. Ab. IV, 19; a. e.—3) *Samuel,* the Babylonian, contemporary of Rab, and founder of the college of Nehardea. Keth. 43b (surnamed *Shakud*); Y. ib. IV, 28b bot. (*Shoked*). Y. Taan. IV, 68a ש' ואילין וכ' S. and those of the house of Shila &c. B. Mets. 85b, v. יַרְחִינָאָה. R. Hash. 20b. Snh. 17b; Shebu. 47a, v. רַב II. Sabb. 53a, v. אַרְיוֹךְ; a. v. fr.—4) name of several Amoraim. Y. Snh. II, 20b top ש' הזקן. Sot. 10b ש' סבא.—Y. Kil. II, 28a; ib. IV, 29c; a. fr.—S. bar Naḥmani or Naḥman. Y. Ter. VIII, end, 46c. Ber. l. c.; a. fr.—S. bar Imi or Ammi. Y. Kidd. III, 63d bot. Sot. l. c.; a. fr.; and several others. V. Fr. M'bo, p. 125a, sq.

שְׁמוּדַע, v. אִשְׁתְּמוֹדַע I.

שְׁמוּט, v. שְׁרִימוּט.

שָׁמוּט m. (שְׁמַט) *nimble, long and thin.* Tosef. Bekh. V, 1; Bekh. 43b צוארו שקוט ושׁ' one whose neck is sunk (very short), or *shamuṭ,* expl. דאריך ושׁ' long and nimble.

שְׁמוּטָא ch. same.—*Pl.* שְׁמוּטֵי. Keth. 60b הוו לה בני ש' will have children with long necks.

שְׁמוֹ, שְׁמוֹא m. (preced.) *long stretched,* name of a species of *locusts.* Targ. I Kings VIII, 37 (ed. Wil. שְׁמוֹ; h. text חסיל); Targ. II Chr. VI, 28. Targ. Joel I, 4.—[Targ. Ez. XXIII, 20 שְׁמוֹטָא, read with ed. Lag. שמשא; v. Kimḥi a. l.]

שְׁמוֹן, Y. Orl. I, 61a bot., v. שְׁמָא.

שְׁמוֹנָה, שְׁמוֹנֶת, v. שְׁמֹנֶה.

שְׁמוּעַ, v. שְׁרִימוּעַ.

שַׁמּוּעַ (b. h.) pr. n. m. *Shammua,* father of R. Eleazar. Yeb. 62b. Erub. 53a; a. fr.

שָׁמוּעַ m. (שָׁמַע) = מִשְׁמָע, *sense, understanding.* Y. Snh. X, 29b bot. (ref. to Ps. LX, 9) מנשה כשמועו Manasseh is to be taken in its ordinary sense (as referring to king Manasseh; (Num. R. s. 14 beg. כמשמעו). Y. Yoma II, end, 40a כל ששמועו מרובה ושמועו וכ' wherever a Biblical text may be understood as comprising a larger or a smaller number, you must adopt the smaller number; Sifra M'tsor'a, Zab., ch. VII, Par. 5 (Tosaf. to Succ. 5b quotes שמשמעו).

שְׁמוּעָא, שְׁמוּעָתָא v. שְׁמוּעָתָא, a. שָׁמַע ch.

שָׁמוּעָא m. (שָׁמַע) 1) *listening, attentive.* Targ. Prov. XXI, 28 (some ed. שָׁמוּעָתָא).—2) *one that surrenders himself to the enemy, deserter.*—*Pl.* שָׁמוּעֵי. Targ. II Kings XXV, 11; Targ. Jer. LII, 15 Kimḥi (ed. שְׁמִיעֵי; h. text חנפלים).—3) *reporter of a tradition.*—*Pl.* שָׁמוּעִין. Y. Ber. V, 9b bot.

לא בגין . . . ש' וכ' not because you are two reporters (is this the adopted law), but because of &c.

שְׁמוּעָה, v. preced.

שְׁמוּעָה f. (b. h.; שָׁמַע) 1) *report, news.* R. Hash. 3a (ref. to Num. XXI, 1) מה ש' שמע וכ' what was the report he heard? He heard that Aaron was dead. Ib. 18b שבו באת ש' וכ' on it (the fifth of Tebeth) came the report to the captivity that the city was taken (Ez. XXXIII, 21); עשו יום ש' וכ' they observed mourning on the day they heard the news, as they would have done on the day when the Temple was burnt. Keth. 62a דבירת המקדש ש' the news of the destruction of the Temple. M. Kat. 20b, a. fr. ש' רחוקה the news of the death of a relative received after thirty days from the time of death; ש' קרובה news received within thirty days. Snh. 110a; a. fr.—*Pl.* שְׁמוּעוֹת. Ber. IX, 2, v. בְּשׂוֹרָה. M. Kat. 26a ש' הרעות bad news; a. v. fr.—2) *tradition, traditional decision, legal discussion* (הֲלָכָה). Ib. 23a אין אומרים ש' והגדה וכ' you must not speak of legal subjects or homiletical interpretations in the house of mourning. Snh. 88a הוא אומר מפי חש' if he says, I gave my decision on the basis of a tradition, opp. כך הוא בעיני it is my own opinion. Eduy. V, 7 אני עמדתי בשְׁמוּעָתָן . . . בשְׁמוּעָתִי I stood by my tradition, and they by theirs. Erub. 64a כל האומר ש' זו וכ' he who says, this traditional decision is good, the other is not &c. Men. 18a כמדומה אני שלא כיוונו שְׁמוּעָתֵינוּ וכ' it seems to me that until now our traditions did not correspond; Tosef. Zeb. II, 17 שמועתן (corr. acc.); a. fr.—*Pl.* as ab. Ḥag. 14a גבור בעל ש' 'a mighty man' (Is. III, 2) that means a man knowing many legal traditions.—[שְׁמוּעָתָא in Chald. dict., v. next w.]

שְׁמוּעָתָא ch. same, 1) *hearing.* Targ. Y. II Deut. XXXII, 1, v. שְׁמִיעָא.—2) *report, news.* Targ. I Sam. II, 24. Targ. Ps. CXII, 7; a. fr.—3) (also h. form שְׁמוּעָה) *tradition, traditional decision, law.* Y. Succ. I, 52b עביד . . . ר' חייא R. Ḥ. . . . decided the matter by referring to a tradition &c. Y. Maas. Sh. II, 53c top ש' מן ידעינן אם ולא אם מן מתניתא and we do not know whether he quoted a tradition (of Amoraim) or a Mishnah. Y. Peah III, 17d top ש' כן וכ' the traditional law is this: he that &c. Y. Gitt. IX, beg. 50a ש' רובא מתניתא the traditional law goes farther than the Mishnah. Y. R. Hash. II, 58b top מרה דש' the authority for that tradition; (Y. Snh. I, 18c bot. דשמעתא); a. fr.—*Pl.* שְׁמוּעָתָן, שְׁמוּעָתָא. Targ. Cant. V, 10 שמועיין תדתין ed. Lag. (ed. Vien. שְׁמוּעִין).—Y. Ter. VIII, 45d top מרי ש' בעל שמועות=, v. preced.

שִׁמּוּר, v. שִׁרְמוּר.

שְׁמוּרָה, v. שְׁמִירָה II.

שְׁמוּשָׁא, שְׁמוּשׁ, v. sub שׁוּמָּא.

שַׁמְתִּי, שְׁמוּתִי m. (v. שַׁמְתָּא) *one that is under the ban* and cannot be quoted as an authority. Nidd. 7b בחייו . . . דר' אלעזר ש' הוא וכ' why did he not reinstate the practice in agreement with R. Eliezer's opinion in his (R. Eliezer's) life-time? Because R. El. was under the ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130b חדא דר' אל' ש' וכ' first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60c top ור' ליעזר לא ש' הוא but is not R. Liezer under the ban? (how can you quote him as an authority?); Y. Ter. V, 43c bot.

שַׁמּוּתִית, v. שְׁתַמְהִית.

שַׁמְזֵג, v. שַׁמְגֵּז.

שָׂמַח (b. h.) *to be merry, rejoice.* Meg. 13b ש' שמחה גדולה he rejoiced exceedingly. M. Kat. 18b ש' וש' . . . ראה he saw others do wrong and rejoiced over it; a. fr.

Pi. שִׂמֵּחַ *to make glad, cheer.* B. Bath. 10b יְשַׂמֵּחַ את אשתו בדבר מצוה Ms. M. (v. Rabb. D. S. a. l.) let him make his wife cheerful by means of a good deed. R. Hash. 6b אשה בעלה מְשַׂמְּחָהּ as to a woman's festive joy, her husband must rejoice her (with dresses &c.); Kidd. 34b. Pes. 109a חייב אדם לְשַׂמֵּחַ וכ' man is bound to gladden his children and the members of his household on the festival; במה מְשַׂמְּחָם wherewith should he gladden them? Keth. 8a (in marriage benedictions) מְשַׂמֵּחַ ציון בבניה who gladdens Zion through (restoring to her) her children; משמח חתן וכלה who gladdens bridegroom and bride; מש' חתן עם הכלה who gladdens the bridegroom with the bride; שַׂמֵּחַ תְּשַׂמֵּח . . . כשַׂמַּחְתָּ וכ' mayest thou gladden the beloved friends, as thou didst gladden thy creature (Adam) &c.; a. fr.

שָׂמֵחַ m. (b. h.; preced.) *bright, joyful, joyous.* Kidd. 66a היה ש' שמחה וכ' he rejoiced greatly (prepared a great festival), and invited &c. Ber. 5a, v. עָצֵב. Ib. 9b אדם וש' במצות . . . he is a great man and glad when he can do good. Meg. 10b אין הקב"ה ש' וכ' the Lord does not rejoice over the downfall of the wicked; a. v. fr.—*Pl.* שְׂמֵחִים, שְׂמֵחִין, שְׂמֵחֵי. Sabb. 145b, v. מוּעָד. Yoma 21b עניים עצבין . . . ש' the poor are glad (because provisions will be cheap), and the property owners are sorry; B. Bath. 147a. Cant. R. to I, 10; Y. Hag. II, 77b bot. והיו הדברים ש' וכ' and the words (of the Law which they quoted at the festive board) were as bright as when they were delivered from Sinai; a. fr.—*Fem.* שְׂמֵחָה, שְׂמֵחֵי. Pesik. R. s. 20 כשנתן ארץ ש' ושמים בוכין . . . when the Lord gave Israel the Law, the earth was glad, and the heavens wept; a. fr.—*Pl.* שְׂמֵחוֹת, שְׂמֵחֵי. Ib. s. 21 בפנים ש' with a cheerful contenance; a. e.

שִׂמְחָה f. (b. h.; preced.) *joy, rejoicing, festive occasion.* Keth. 8a (in Chald. dict.) אפושי ש' בעלמא הוא it is merely an extension of the wedding joy (not a new festive occasion). Ib. מברך שחש' במעונו he says the benediction containing the words, 'in whose dwelling there is joy.' Y. B. Bath. IX, 16d bot. שְׂמִחַת זכר the joy over the birth of a male child. Gen. R. s. 70; M. Kat. 8b ש' בש', v. עֵרֶב I; a. fr.—Esp. שמחת יום טוב, or ש' *the rejoicing on the festival* (Deut. XVI, 11; 14). R. Hash. 6b איתה בש' she (woman) is included in the commandment to

observe the festival with joy. Ḥag. 6a מיחייבא ... חנה בש׳ was not Hannah herself bound to visit the Temple in order to rejoice? Pes. 109a אין ש׳ אלא בבשר ... אין בזמן ש׳ אלא ביין as long as the Temple stood, the festive rejoicing consisted in eating meat (of the peace-offering), ... but now ... the festive celebration consists in partaking of wine; a. fr.—*Pl.* שַׂמְחוֹת. Zeb. 102a חמש ש׳ חיתה וכ׳ Elisheba had five joys (distinctions) more than ordinary daughters of Israel: her brother-in-law (Moses) was king &c.; a. e.—ש׳ (מסכת) *S'maḥoth*, one of the small treatises of Talmud Babli, euphem. for אבל רבתי, v. אֵבֶל.

שַׁמְחַזָּאי pr. n. *Shamhazzai*, name of a fallen angel. Targ. Y. Gen. VI, 4.—Nidd. 61a סיחון ... בר ש׳ הוו Sihon and Og were the sons of Aḥiah son of Sh.

שָׁמַט (b. h.; cmp. מוּט) *to slip*; (act. verb) *to loosen, detach; to carry off, steal.* Num. R. s. 4 20 (ref. to II Sam. VI, 6) למה שָׁמְטוּ why did they slip (turn off)? M. Kat. 24a שמטו חזירים וכ׳ swine dragged his body off. Y. Ber. III, 5d bot., a. e. שׁוֹמֵט וכ׳, v. קִלְבְּנָטִירִין. Ib. מטה ... שׁוֹמְטָן וריו in the case of a bed the poles of which are movable, one (in mourning) detaches them, and that is sufficient; Y. Ned. VII, end, 40c שומטו (corr. acc.). B. Mets. 104a שׁוֹמְטוֹ מעל גבי בניו he may take it (the pledge) from the back of his (the debtor's) sons. Ex. R. s. 43 וחם שׁוֹמְטִים חיתה שׁוֹמֶטֶת עצמה וכ׳, v. טָמְטָאמוּלִי. Y. Keth. V, 30b נִשְׁמְטָה she slipped away from under him; Sot. 9b נִשְׁמְטָה וכ׳ (*Nif.*). Gen. R. s. 14 שׁוֹמְטָהּ, v. צָרַר I. Pesik. R. s. 20 נִשְׁמוֹט אותה let us abandon her (that she may not find her way home); מיד שָׁמְטוּהָ (not שמוטה) and so they abandoned her. Lev. R. s. 34 יִשְׁמוֹט, v. חָלַץ. Gen. R. s. 20 שומט גידין וכ׳ it (the serpent) draws out fibres (v. גִּיד) and eats them. Midr. Till. to Ps. CXIV (ref. to Deut. IV, 34 גוי מקרב גוי) כאדם ששומט את העובר וכ׳ as a man draws an embryo out of its mother's womb. Ib. למדנו צער לנִשְׁמָט לשומט מנין we learn here that there was pain for the body drawn out (Israel), whence do we learn that it was painful for him that drew out (for the Lord who redeemed them)?; a. fr.—Part. pass. שָׁמוּט; f. שְׁמוּטָה. Ḥull. 54a ש׳ ושחוטה וכ׳ if the trachea was found detached, yet cut through, the animal is *kasher*; שא״א לש׳ וכ׳ for it is impossible that a loose trachea should be cut through (therefore the detachment must have taken place after the ritual cutting). Ib. 57a, a. e. שְׁמוּטַת ירך an animal with a dislocated thigh-bone; שמוטת יד with a dislocated foreleg; a. e.—V. שָׁמוּט.

Nif. נִשְׁמַט *to be detached, slip away.* Midr. Till. l. c., v. supra. Sot. l. c., v. supra. Num. R. s. 18 הר חורב שעליו נִשְׁמְטָה החרב וכ׳ it is named mount Horeb, because on it the sword (of judgment) was unsheathed (for crimes); (Yalk. ib. 684 נמשכה; Yalk. Ps. 796 נמתחה). Macc. II, 1, v. קָנָה. Sifra Emor, ch. II, Par. 3 (expl. שרוע, Lev. XXI, 18) שנשתרבבה ירכו (Rabad שנשתרבבה) whose hip is dislocated. Cant. R. to V, 16 (ממנו) נשמטה נפשו his soul slipped away (from him), he fainted; a. fr.—[Tosef. ʿUktsin I, 2 (Tbul Yom III) נשמטין, read with ed. Zuck. נִבְסְסִין.]

Pi. שִׁמֵּט 1) *to loosen, pluck*, esp. *to thin* a thicket of reeds. Tosef. Shebi. I, 7; Y. ib. II, 33d top מְשַׁמְּטִין בקנים you may thin reeds (in the Sabbatical year); ... מקום שנוהגין לְשַׁמֵּט וכ׳ where it is customary to clear vines and to thin reeds before &c.; a. e.—2) *to drag forth.* Pesik. R. s. 17 ומְשַׁמְּטִים חבכורות מבין וכ׳ and the dogs dragged the dead bodies of the first-born out of the burial caves; Yalk. Ex. 186; a. e.—3) (v. שְׁמִטָּה) *to cause release from debt; to cause cessation of field labor*; (neut. verb) *to come under the law of limitation of the Sabbatical year*; (of the ground) *to rest.* Shebi. X, 1 שבזיעית מְשַׁמֶּטֶת את המלוה וכ׳ the Sabbatical year causes cancellation of (cash) debts, whether verbal or written; אינה משמטת ... תקפת, v. תַּקָּפָה; שכר שכיר אינו מְשַׁמֵּט a hired man's wages do not come under the law of *sh'mittah*; ib. 2 אינן ... חמוסר משמטין (not אינו) if one hands his notes over to the court, they are not subject to the law of limitation; ib. וכל מעשה ב״ד אינן משמטין ... האונס fines for outrage ..., and all obligations arising from legal procedures do not come under the law &c.; ib. 3, v. פְּרוֹזְבּוֹל; [Y. ed. מַשְׁמִיט, מַשְׁמִיטִין &c. *Hif.* interch. with *Pi.*]. Sifra B'ḥuck., Par. 2, ch. VII אני אמרתי ... ומשמטים לי אחת וכ׳ I have told you that you may sow six years, and let the ground rest for me one year, that you may know &c.; עמדו וגלו והא תְּשַׁמֵּט מאליה כל שמיטים וכ׳ go ye and be carried into exile, and it (the land) will rest of itself (making up for) all the Sabbatical years &c.; Yalk. Lev. 675 והא תַּשְׁמִיט מאיליה עד שתרצה לפני כל שמיטין וכ׳. Ab. d'R. N. ch. XXXVIII הואיל ואין אתם משמיטין אותה היא תְּשַׁמֵּט אתכם (ed. Schechter ואי אתם משמטים את הארץ) because you do not let the earth rest, she will abandon you; ומספר ירחים שאי אתם משמיטין אותה היא תשמט מאליה (ed. Schechter שאין אתם משמטים) and according to the number of months that you fail to let her rest, she will rest of herself. Gitt. 36a משמט בספים ... בזמן שאתה משמט when thou art bound to let the ground rest, thou art bound to cancel debts; a. fr.—Snh. 97a ... כשם שהשביעית משמטת כך העולם משמט וכ׳ as the Sabbatical year causes cessation of field work once every seven years, so shall the world rest (be waste) one millennium in every seven millenniums.—4) *to remit a debt.* Gitt. 37b ... יאמר המחזיר חוב לו משמט אני וכ׳ if a person pays a debt in the Sabbatical year, he (the creditor) must say, 'I remit' (and have no claim): but if he (the debtor) says, 'nevertheless', he may accept; Sabb. 148b; Sifré Deut. 112; a. e.—5) *to abandon, send away.* Ab. d'R. N. l. c., v. supra.

Hif. הִשְׁמִיט same, v. supra.

Hithpa. הִשְׁתַּמֵּט *to slide, fall off.* Midr. Till. to Ps. XVIII, 11 מִשְׁתַּמְּטוֹת, v. טָלָה.

שְׁמִיט, שְׁמַט ch. same, 1) *to loosen, detach, break loose, take away.* Targ. Y. Lev. XIV, 40 (h. text חלץ). Ib. 43. Targ. II Esth. III, 8.—Ned. 48b דהוה שָׁמֵיט וכ׳ who was in the habit of stealing flax balls. B. Bath. 28b מְשַׁמֵּט חוא דקא שמיט ואכיל he plucks and eats (as the fruits grow, but does not harvest); a. e.—Part. pass. שָׁמִיט; f. שְׁמִיטָא. Gen. R. s. 68 דין עיניה ש׳ (some ed. שְׁמִיטָה; oth. שְׁמוּטָה Hebraism) one of them had an eye taken out (in a quarrel); Lev. R. s. 8; Tanḥ. Ki Thissa 5 שמיטי (corr. acc.).—2) (neut. verb) *to slip off, glide.* Targ. Y. I Deut. XIX, 5 וְיִשְׁמוֹט (Y. II וְיִשְׁמִיט; ed. Vien. וְיִשְׁמִיט, corr. acc.).—

3) *to be released, rest, lie fallow.* Targ. O. Lev. XXVI, 35 שְׁבַּתַּת ed. Berl. (oth. ed. שְׁמִיטַת; ed. Vien. שְׁמָטָא, read: שְׁבָתַת). Targ. II Chr. XXXVI, 21.—4) *to let rest, leave fallow,* v. infra.

Af. אַשְׁמִיט 1) *to release, remit a debt.* Targ. Deut. XV, 2.—2) *to rest, lie fallow.* Targ. O. Lev. XXVI, 34, sq.; a. e.—3) *to abandon, let lie fallow.* Targ. O. Ex. XXIII, 11 (Y. ed. Vien. תְּשֵׁי, Pe.); a. e.—[Targ. Y. II Deut. XIX, 5, v. supra.]

Pa. שַׁמֵּט 1) *to cause remission of debt.* Gitt. 36ª מדאוריירתא דלא משמטא ... מְשַׁמְּטָא by Biblical law the Sabbatical year brings remission, and how could Hillel ordain that it should not bring remission? Ib.ᵇ דתקינו ... דְּתָשַׁמֵּט וכ׳ and the Rabbis had ordained that it should bring remission as a remembrance of the (Biblical) Sabbatical year; a. e.—2) *to let go, drop, discard.* Tanḥ. Vayishl. 8 [read:] שַׁמְּטֶנָּה discard it (the vow), v. שְׁטָפָא.—3) *to tear off.* B. Kam. 117ª שמטיה וכ׳ קוֹטָא, v. קוֹטָא.

Ithpa. אִשְׁתַּמַּט, *Ithpe.* אִשְׁתְּמִיט 1) *to slip off, be dislocated; to break loose.* Targ. Y. Num. XXV, 8. Targ. Y. Lev. XXI, 18 דמְשְׁתְּמִיט יריכיה (h. text שרוע), v. preced.—Yoma 87ª bot., v. קוֹטָא; a. e.—2) *to relieve one's self; to escape, get rid.* Targ. II Chr. XXI, 8. Targ. Ps. CXLI, 6.—B. Mets. 3ᵇ אִשְׁתַּמּוּטֵי הוא דקא מישתמיט וכ׳ he tries to get rid of him (for the moment), thinking, when I have the money, I shall pay him. Ib. 17ª; a. e.—B. Bath. 48ᵇ דלא הוה ליה לאישתמוטי Ms. M. (v. Rabb. D. S. a. l. note) when he had no way of getting loose (by some subterfuge). Ḥull. 120ª אִשְׁתְּמִיטְתֵּיהּ הא וכ׳ that which was said in the West escaped his attention. B. Kam. 12ª אִישְׁתַּמּוּטֵי עולא Ulla has escaped us (was afraid to oppose me); a. e.

שְׁמָטָא, v. שְׁמִטְתָּא.

שְׁמִיטָה, שְׁמָטָה f. (b. h.; preced.) *release, rest,* esp. *cancellation of debts,* and *rest of the soil,* in the Sabbatical year. M. Kat. 2ᵇ; Gitt. 36ª שְׁמִיטַּת קרקע the rest of the soil; שמיטת כספים the cancelling of cash debts. Sifré Deut. 111 חש׳ שאין נוהג וכ׳ (sub. דבר) the law of the Sabbatical year which applies only to Palestine. Ib. בא״י שאת עושה ש׳ in Palestine where you observe the Sabbatical year. Ib. 112 ש׳ משמטת מלוה וכ׳ the Sabbatical year causes cancellation of debts, but the year of the jubilee does not; a. fr.—Ab. V, 9 על שמיטת הארץ וכ׳ (Mish. ed. הַשְּׁמָטַת) for the neglect of the laws concerning land in the Sabbatical year and in the year of the jubilee; Sabb. 33ª החשמטת שמשין וכ׳.—*Pl.* שְׁמִטּוֹת, שְׁמִטִּים, שְׁמִטִּין, שְׁמִיטִ׳, שְׁמִיטִין. M. Kat. l. c.; Gitt. l. c. בשתי ש׳ וכ׳ the text (Deut. XV, 2) speaks of two releases, the release of the land &c., v. supra. R. Hash. I, 1 ר״ח לשנים לש׳ וכ׳ ... באחד the first of Tishri is the New Year for years, for Sabbatical years, and for jubilees. Midr. Till. to Ps. LXXXV ועשו ... אם את חש׳ וכ׳ if they give forth the tithes, and observe the Sabbatical years &c. Sabb. 33ª, v. supra. Ab. d'R. N. ch. XXXVIII, v. שָׁמַט; a. fr.

שַׁמְטוּטִין m. pl. (שָׁמַט) *slips, shoots.* Cant. R. to I, 15; IV, 1 שַׁבְטוּטִין, v. שַׁמְטוּטֵי.

שמטי, Tanḥ. Vayishl. 8, read: שַׁמְּטֶנָּה, v. שָׁמַט.

שְׁמִיטִ׳, שְׁמִיטָא, שְׁמִיטָה, שְׁמִיטָתָא f. = h. שְׁמִטָּה.

Targ. Y. II Deut. XXXIII, 24. Targ. ib. XV, 1 (Y. ed. Vien. שְׁמִיטָתָא, corr. acc.); a. fr.—Y. Shebi. IV, 35ᵇ; Y. Ab. Zar. IV, 44ᵇ; a. fr.—*Pl.* שְׁמִיטָתָן, שְׁמִיטִ׳. Targ. Y. I Deut. XXXIII, 24. Targ. Y. Ex. XII, 40 תלתין ש׳ דשנין thirty septennial priods; a. e.

שַׁמַּי, v. שַׁמַּאי.

שְׁמִי, v. שְׁמַיִם, a. next w.

שְׁמַיָּא, שְׁמַיִּא m. pl. = h. שָׁמַיִם, 1) *heaven*; trnsf. *God.* Targ. Gen. I, 1. Targ. Deut. X, 14. Targ. Y. Num. XXV, 19 (XXVI, 1); a. v. fr.—Ber. 58ᵇ שבילי דש׳ (Ms. M. דרקיעא), v. נְהַר I. Ib. 7ᵇ; Keth. 105ᵇ, a. fr. מרי דש׳, v. מָרְיָא II. Ḥag. 12ᵇ חשוכא קמי ש׳, v. חֲשׁוֹכָא II. Snh. 105ª כלפי ש׳, v. חוּצְפָּא. Y. Ned. XI, end, 42ᵈ, v. רָחִיק II; a. v. fr.—2) שְׁמֵי טְלָלָא, שְׁמֵי שַׁרְיָתָא *arch, ceiling.* Targ. I Kings VI, 15.—Ber. 48ª, v. טְלָלָא; a. e.

שְׁמִיטָה, שְׁמִיטָא m. 1) = h. שָׁמוּט *nimble, thin.* Bekh. 45ᵇ (expl. קִפָּה, Mish. VII, 6) באריכא ש׳ סניא it means one disgustingly long and thin.—2) *loose, detached,* v. שְׁמַט.

שְׁמִיטָה, שְׁמִיטָא, v. sub שְׁמִיט׳.

שַׁמַּיי, v. שַׁמַּאי.

שְׁמַיָּא, v. שְׁמַיָּא.

שְׁמִיכָה f. (b. h.; סמך = שמך) *a heavy cover, cloak.* Lev. R. s. 23; Yalk. ib. 585; Yalk. Jud. 44 (explained סוּדָרָא, מְשִׁירְיָא); ib. חזרנו ... שְׁמִי כה וכ׳ we went over the whole Bible and could not find *s'mikhah* as the name of a garment, but (it is to be interpreted,) my (God's) name testifies for her that this man did not touch her.

שָׁמַיִם m. du. (b. h.) 1) *heaven*; trnsf. *Heaven, God.* Gen. R. s. 1 חש׳ נבראו תחלה the heaven was first created. Tam. 32ª top מן חש׳ לארץ וכ׳ is it farther from heaven to earth, or from east to west? Lam. R. introd. (R. Joḥ. 1) מִשְּׁמֵי מרום from the high heavens. Ned. XI, 12 (90ᵇ) ש׳ ברוני לברינך heaven is between me and thee (I have an unconquerable aversion to associating with thee, v. Y. ib. 42ᵈ bot., quot. s. v. רָחִיק II; differ. in comment.). R. Hash. 19ª אי ש׳ by Heaven! B. Mets. 37ª לצאת ידי ש׳ to do his duty towards God (v. יָצָא).—Kidd. 40ª, a. e. רע ש׳, v. רַע.—Snh. XI, 5, a. e. בידי ש׳, v. בְּיָדַי.—מְיוּחָה ש׳, v. יָרֵא ש׳, יראת ש׳, מלכות ש׳ &c., v. respective determinants.

שָׁמִין I m. (v. שְׁמִינִי) *Shamin,* a coin, one eighth of an Italian Isar (As). Kidd. 12ª שתי פרוטות לש׳ the Shamin has two P'rutahs; Tosef. B. Bath. V, 12 לשמן ed. Zuck. (Var. לשווין, corr. acc.); Y. Kidd. I, 58ᵈ שני פרוטות שמין.—*Pl.* שְׁמִנִין. Kidd. l. c. שני ש׳ להנץ two Shamins make one Hannets (v. חַנָּץ); Tosef. l. c.; Y. Kidd. l. c. שני שמין נרצים (corr. acc.).

שָׁמִין II, שָׁמֵן m. = h. שָׁמֵן, *fat.* Targ. Y. Gen. XVIII, 8. Ib. 7; v. שָׁמַן.

שְׁמִינִ׳, v. sub שְׁמִינִי.

שמינונית, v. שַׂמְנוּנִית.

שְׁמִינִי m., שְׁמִינִית f. (b. h.; שְׁמֹנֶה) *eighth; one eighth.* Sifra Sh'mini, Milluim, beg. ש' למנין the eighth day in the order of counting (from the initiation of the priests); ש' לחדש the eighth day of the month. Y. Sabb. VIII, 11[a] bot.; Y. Pes. X, 37[c] bot. חצר שמינית half an eighth (of a Log); a. v. fr.—Esp. שמיני, or ש' של חג *the eighth day of the Succoth festival.* Succ. 47[a] אומרים זמן בש' של חג we recite the benediction for the entrance of a festival (זְמַן) on the eighth day &c. Ib., a. fr. ש' רגל וכ' the eighth day is a festival for itself; a. fr.—*Pl. fem.* שְׁמִינִיּוֹת. Yalk. Esth. 1048 ארבעים ש' (not שמצירות) forty eighths (of a Kab), v. תּוֹמֶן.

שְׁמִיעַ, v. שְׁמַע I.

שְׁמִיעָא m., *pl.* שְׁמִיעָיָא, v. שְׁמוּעָא.

שְׁמִיעָא f.=next w. Targ. Y. I Deut. XXXII, 1 יהב ש' וכ' ascribed hearing to &c. (Y. II שמועתא).

שְׁמִיעָה f. (שְׁמַע) *hearing, listening.* R. Hash. 25[b] לא תהא ש' גדולה מראיה hearing (the statement of witnesses) ought not to be of greater legal value than seeing (if the judges themselves have seen the new phase of the moon). Y. Sabb. VI, 8[c] bot. הולכין אחר שְׁמִיעַת בת קול you may be guided by what you hear, considering it as a divine voice (it is not a divination practice to be forbidden). Ib. נלך בתר שמיעת בת קול let us be guided by what we shall hear. Cant. R. to II, 3 הקדימו אמנה לש' ישראל . . . the Israelites in Egypt advanced belief to hearing (Ex. IV, 31); בסיני . . . עשירה לש' at Sinai they advanced doing to hearing (ib. XXIV, 7; Sabb. 88[a], Gitt. 7[a] נעשה לנשמע). Nidd. 31[a] שמיעת האוזן the faculty of hearing; a. fr.

שָׁמִיר m. (b. h.; שמר, cmp. סָמַר) [*pointed,*] *thorn; flint, diamond*; (in legend) *shamir,* a worm that cuts stones with its glance. Sot. IX, 12 בטל חש' . . . משחרב with the destruction of the Temple the *shamir* ceased to exist. Ib. 48[b]; Tosef. ib. XV, 1; Y. ib. IX, 24[b]; a. e.

שָׁמִירָא, שָׁמִיר ch. same, 1) *flint.* Targ. Y. II Deut. XXXII, 13 (h. text חלמיש). Targ. Ps. CXIV, 8. Targ. Job XXVIII, 9.—2) *diamond; shamir.* Targ. Ez. III, 9. Targ. Zech. VII, 12; a. e.—Gitt. 68[a] אייתיה וכ' ארכא ש' there is the *shamir* which Moses used for the jewels of the Ephod. Ib.[b] ש' . . . בעינא I want to build the Temple, and want the *shamir*; a. e.

שְׁמִירָה I f. (שָׁמַר) *watching, guarding.* Y. Maasr. II, 49[d] bot. חצר בית ש' a well-guarded court (= חצר המשתמרת, v. חָצֵר). Y. Sabb. II, 5[b] top אינו צריך ש' (omit לירה) is not in need of special guard (against dangers). B. Mets. 42[a]; Pes. 31[b], v. פֶּסֶח. B. Kam. I, 1 שְׁמִירָתָן עליך thou art bound to guard them. Ib. 2 כל שחבתי בשְׁמִירָתוֹ, v. חוב h. Ib. 4[a] אדם שְׁמִירת גופו עליו הוא a human being is his own guard (the employer has no responsibility for injury done by the employee).—Num. R. s. 4[4] יש פקידה לש' trust (the root פקד) is used in the sense of guarding (taking charge). Ex. R. s. 25, end על שמירת יום וכ' the son of David comes as a reward for the observance of one Sabbath day; a. fr.—*Pl.* שְׁמִירוֹת. Yalk. Ps. 816 (ref. to שמרות, Ps. LXXVII, 5) כל שְׁמִירוֹתַי בלילה all my watchings (waiting for help) are held by night; Midr. Till. to Ps. l. c. שמרותי (ed. Bub. מידותי, corr. acc.).

שְׁמִירָה II pr. n. f. *Sh'mirah,* wife of Nebuchadnezzar. Lev. R. s. 19, end רב הונא אמר ש' שמה Rab H. says, her name was Sh'mirah; R. A. says, שְׁמִירָמוֹת שמה her name was Sh'miramoth; the Rabbis say שְׁמִירַעַם שמה her name was Sh'mira'am. Yalk. Jer. 309 עד שהגיעו לש' אשתו וכ' (some ed. שְׁמִירַת) until they came to Sh., the wife &c.; Tanh. Vayikra 6 שְׁמוּרַת.

שמירה, Y. Dem. I, 21[d] top, v. שׁוּמְרָה.

שמירון, Y. Keth. II, 26[c] bot., v. סִימִירוֹן.

שְׁמִירָת, שְׁמִירַעַם, שְׁמִירָמוֹת, v. שְׁמִירָה II.

שַׁמִּית, v. שָׁמַת.

שַׁמְּתָא m. (שָׁמַת) *excommunicated, accursed.*—*Pl.* שַׁמְּתִין. Targ. Y. Deut. VII, 26. Ib. שַׁמְּתִין, v. שַׁמְּתָא.

שַׁמְכָּא m. (cmp. שׂוּם III) *onion.* Keth. 60[b] Ar. (ed. כמכא; Alf. שמכי).—*Pl.* שַׁמְכֵּי. Sabb. 110[b] top פרסאי ש' Persian (large) onions. Arakh. 19[a] באתרא דתקלי ש' וכ' where they sell onions by the weight, he (that dedicates the weight of a certain person) can acquit himself of his vow even with onions. Kidd. 52[b], v. מוֹנָא. Snh. 109[b].

שמלאי, Y. Kidd. I, 61[d] top, v. שַׁלְמָאָה.

שַׁמְלַיי, שַׁמְלַאי (b. h. שַׁלְמַי) pr. n. m. *Samlai,* name of several Amoraim. [Tradit. pronunc. *Simlai.*] Y. Sabb. I, 3[d]; Y. Ab. Zar. II, 41[d] bot. הדרומי ש'; Bab. ib. 36[a] ש' לודאה; ib. 37[a] (attendant of R. Judah han-Nasi). Pes. 62[b]. Ib. 121[b]. Y. Shek. IV, 48[a] top.—B. Bath. 111[a] (Ms. H. שמלא). Y. Meg. I, 72[c] bot.; Y. Taan. II, 65[d] bot. שמליי; Koh. R. to III, 14, v. בִּירָא 3; a. fr.—V. Fr. M'bo, p. 127[a].

שְׁמָלָה f. (b. h.) *sheet, cover, garment.* B. Mets. II, 5 (27[a]) (ref. to שלמה, Ex. XXII, 8) אם חש' היתה בכלל וכ' the case of the garment would have been included (as אַבְדָה), and why is it specified? מה ש' מיוחדת וכ' as the garment is individual property and can be identified by certain marks &c. Mekh. Mishp., s. 13, v. תָּוַר; Sifré Deut. 237. Keth. 46[a] (ref. to Deut. XXII, 17), v. בָּרַר. Ib. ש' ממש it means the sheet in its real sense. Ib. פרשו מה ששָׂמוּ לָהּ they spread (the refutation of) what he charged her with. Midr. Till. to Ps. XIX מה חש' חזאת what is this sheet (curtain) made of?; Yalk. ib. 672 זו מה היא חש'. Hag. 14[a] (ref. to Is. III, 6) [read:] דברים . . . מתכסין בהם כש' ישנן וכ' (v. Rabb. D. S. a. l.) things with which people cover themselves as with a garment (faith in divine protection, differ. in Rashi) are in thy possession; Sabb. 119[b]; Yalk. Is. 261; Yalk. Jer. 275; a. e.—Midr. Sam. ch. XX שמלתם, read: שבול', v. שִׁיבּוֹלֶת.]—V. שַׂלְמָה.

שָׁמַם (b. h.) [*to stand still,*] *to be astonished; to be waste.* Tosef. Sot. XV, 10 ונמצא ישראל ש' וזרע וכ' and as a consequence Israel will be laid waste, and the seed of Abraham cease. Y. Bets. II, 61c top פעם ... ומצא אותה שׁוֹמֶמֶת once he entered the Temple court and found it deserted; שהחריבו ... יְשַׁמּוּ בתיהם (or יִשַּׁמּוּ) deserted be the homes of those who caused the house of our God to be laid waste; Y. Ḥag. II, 78a bot. שתרישמו. Cant. R. to V, 5 ראה חמדינה שוממת he (Cyrus) saw that the country was ruined. Y. Ber. IV, 8a החרוסה וחשׁוֹמֶמֶת destroyed and deserted. Meg. III, 3 (ref. to Lev. XXVI, 31) ... קדושתן שׁוֹמֶמֶת (Y.ed. שׁוֹמֵמִין) they remain holy, even when they lie in ruins. Lam. R. introd. (R. Joh. 1) שָׁמְמָה עלי נפשי my soul within me is waste (mourns); a. fr.

Pi. שִׁמֵּם *to lay waste, ruin; to confound.* Yalk. Prov. 959 אם זכה משמחו ואם לאו מְשַׁמְּמוֹ if a man is good, it (dreaming of wine) means joy to him, if not, it means confounding.—Part. pass. מְשׁוּמָּם; f. מְשׁוּמֶּמֶת. Tosef. Keth. VII, 10 מש' היא (ed. Zuck. שעמומית) she (my daughter) is confused in her mind; v. שַׁעֲמוּמִית.

Hif. הֵשִׁם same. Gen. R. s. 26 (play on אנשי השם, Gen. VI, 4) שהשׁיחמו את העולם ושהושׁמו ... שׁיחשׁום they confounded the world, and they were ruined (driven) out of the world, and caused the world to be laid waste. Y. Bets. l. c.; Y. Ḥag. l. c., v. supra.

Nif. נָשַׁם, *Hof.* הוּשַׁם *to be laid waste, ruined.* Gen. R. l. c., v. supra. Sot. IX, 15; Cant. R. to II, 13 והגבלן יְשׁוֹם, v. גַּבְלָן. Y. Bets. l. c.; Y. Ḥag. l. c., v. supra.

Hithpol. הִשְׁתּוֹמֵם 1) *to be astounded.* Gen. R. s. 4, end (expl. שׁמים) שהבריות מְשִׁתּוֹמְמִים ... של אש הן של מים הן men wonder at them, (asking) are they of fire? are they of water?—2) *to be waste, ruined.* Kidd. 66a והיה העולם מְשִׁתּוֹמֵם וכ' and the (Jewish) world was ruined (demoralized), until Simon b. Sh. came and restored the Law &c. Sabb. 33a והדרכים מְשִׁתּוֹמְמִין and the roads are desolate; a. e.

שְׁמַם ch. same.

Ithpa. אִשְׁתְּמַם 1) *to be desolate.* Targ. Lam. IV, 5.—2) *to be confounded, mad.* Targ. I Sam. XXI, 14 (h. text ויתהלל).

Ithpol. אִשְׁתּוֹמַם *to be perplexed.* Ḥull. 21a א' כשעה חרא (fr. Dan. IV, 16) he was perplexed for a moment (knew not what to answer).

שָׁמֵם m. (preced.) *confounded, demented.*—*Pl.* שָׁמְמִין. Cant. R. to IV, 7.

שְׁמָמָה f. (b. h.; preced. wds.) *waste, desolation.* M. Kat. 17a, v. שִׁמְמָא.—*Pl.* שְׁמָמוֹת, constr. שִׁמְמוֹת. Cant. R. to III, 4 (ref. to Is. XXI, 1) דרך ש' מדבר בא he (Nebuchadnezzar) came by the way of the deserts of the wilderness. Lam. R. introd., end (in an obscure passage) מש' הארץ from the deserts of the land.

שְׁ', שְׁמָמִיתָא, שְׁמָמִית, שְׁמָמִי, v. סְמָמִיתָא, סְמָמִית.

שָׁמֵן I (b. h.) [*to be smooth,*] *to be fat.*

Hif. הִשְׁמִין *to grow fat, improve.* Y. B. Kam. IX, beg. 6d גזל כחושה והִשְׁמִינָה if he took forcibly a lean animal, and it grew fat (in his possession); Tosef. ib. VII, 17; Bab. ib. 65a; a. e.

Hithpa. הִשְׁתַּמֵּן *to become smooth, bright; to glisten.* Gen. R. s. 34 הרא מִשְׁתַּמֶּנֶת ... כל שהוא the more he beats it (the flax), the more it will glisten; Yalk. ib. 95; Yalk. Ps. 654.

Pi. שִׁמֵּן 1) (denom. of שֶׁמֶן) *to oil.* Men. 23a קומץ ... שׁשִׁמְּנוֹ וכ' the handful of the sinner's meal-offering on which he (the priest) put oil, ... has become unfit for the altar; Yalk. Lev. 474.—2) *to smooth, level;* ש' בין השׁוכר *to compromise to average.* B. Mets. 87a ... מְשַׁמְּנִין ביניהם if one hires a laborer, saying, I will pay you as much as one or two of the inhabitants of the place get: he may pay him the lowest wages ...; the scholars say, you compromise between them, i. e. you make him pay the average wages. B. Bath. VII, 4 ... האומר משמנין ביניהם וכ' if one says to his neighbor, I sell thee one-half of my field (and one part is better than the other), we compromise between them, i. e. the field is divided into two portions of equal value, but the purchaser must take whichever portion the seller may assign to him; חצירה בדרום ... משמנין וכ' if he says, I sell thee half of the field on the south side, we compromise between them, and he gets his portion on the south side; expl. ib. 107b משמנין לדמי ... 'we compromise' means according to value. Bekh. II, 6, sq. משמנין ביניהם we compromise between them, i. e. the priest takes the inferior of the twin animals, and the difference in value remains under litigation; expl. ib. 18a מהו משמנין שומן יהא ביניהן *m'shamm'nin* means, the fat one (the difference of value) remains to be decided &c., v. שׁוּמָן.

שְׁמֵן ch. same.

Ithpa. אִשְׁתַּמֵּן *to grow fat.* Gen. R. s. 28 אמר ליה זיל אמור לה לציפורא ... ומִשְׁתַּמֶּן וכ' ואש' he said to the bird, go and grow fat, and come again, and it went and grew fat, and came again; Yalk. Zeph. 566.

שָׁמֵן II m., שְׁמֶנֶת, שְׁמֵנָה, שְׁמֵי' f. (b. h.; preced.) *fat, rich.* Keth. 61a בשר ש' fat meat. Pes. 42a. Ḥull. 45b גדי שמן Rashi (ed. גדי שמינה, v. Rabb. D. S. a. l. note 8) a fat kid. Y. B. Kam. IX, beg. 6d גזל ש' והכחישה וכ' if he took by force a fat animal, and it became lean &c., v. שׁוּמָן; a. fr.—*Pl.* שְׁמֵנִים, שְׁמָנִים, שְׁמֵנוֹת, שְׁמֵי'. Gen. R. s. 66 דגים ש' יתיר מדאי exceedingly fat fish. Num. R. s. 16 12 אם ש' ... whether its fruits are light or rich; ib. אם של צונמא ... ש', v. צוֹנֶם; Tanḥ. Sh'laḥ 6; a. fr.

שְׁמַן m. (preced. wds.) 1) *cream.* Targ. O. Gen. XVIII, 8 (Y. לוואי שָׁמִין; h. text חמאה). Targ. Ps. LV, 22 ש' דגובנין (h. text מחמאות).—2) *fat.* Targ. Is. XXX, 23. Targ. Y. Gen. XVIII, 7 שְׁמִין.—V. שׁוּמְנָא.

שֶׁמֶן m. (b. h.; preced. wds.) *oil, fat.* Sabb. II, 1 ש' שרפה oil of T'rumah which is condemned to be burnt on account of contamination; ש' קרק, v. קרק. Ib. 2 ש' דגים fish-oil; ש' אגוזים nut-oil &c. Ib. 17b שׁוּמְנָן their oil,

manufactured by gentiles; Ab. Zar. 36a. Ib. ש' רב יהודה וכ' as to gentiles' oil, R. Judah and his court voted on it and permitted it. Pes. 83b; Ḥull. 91a; 92b שַׁמְנוֹ the fat surrounding the nervus ischiadicus, v. שׁוּמָן; a. fr.—עֵץ ש' *pine-wood*, v. עֵץ.—*Pl.* שְׁמָנִים, שְׁמָנִין. Sabb. II, 2 מתיררין בכל הש' allow all kinds of oil to be used for Sabbath lights. Ib. 23a כל חש' יפין וכ' all oils are good for ink, but olive oil is the best. Y. Bicc. I, 64b top; a. fr.

שִׁמְעוֹן pr. n. m. *Shimmon*, v. שִׁמְעוֹן.

שְׁמֵי', שְׁמֵנָא c. (v. שְׁמִין II) *fat, rich.* Targ. Y. II Gen. XLIX, 20 (ed. Vien. שְׁמִינָה); a. e.—Lam. R. to III, 20, v. חֲשִׁיךְ II. B. Bath. 22a בשרא ש' fat meat; a. fr.—*Pl.* שְׁמֵי', שְׁמֵנֵי, שְׁמֵנַיָּא, שְׁמַנִּין. Targ. Y. I Deut. VI, 3. Targ. Y. I Gen. l. c. Targ. Y. I, II Deut. XXXII, 14, v. לְוָאֵי. Targ. I Sam. XV, 9 (ed. Wil. שַׁמֵי); a. fr.—Targ. Gen. IV, 4 משמיניהן ed. Berl. (ed. Vien. מִשַּׁמְנוּהוֹן; ed. Lsb. משמניני).—Gen. R. s. 22 (interpret. מחלבהן, Gen. IV, 4) מן שְׁמַנֵּיהוֹן from the fat among them; Yalk. ib. 35; Y. Meg. I, 72b bot. מן שְׁמֵינֵי; Num. R. s. 13, beg.; Lev. R. s. 9; Cant. R. to IV, 16. Yalk. Gen. 115; Gen. R. s. 67 (ref. to משמני, Gen. XXVII, 39) מן ש' דארעא of the fat (the rulers or the rich men) of the land. Ib. [read:] מן הן מתעבדא ארעא שמינא דעבדא שמינין מן טלא wherefrom does the earth become rich so that it begets rich men? From the dew; a. fr.

שְׁמֵנָה, v. שָׁמֵן II.

שְׁמֹנֶה f., **שְׁמֹנָה** m., **שְׁמוֹ'** (b. h.) *eight.* Kidd. 30a, v. פָּסוּק. Men. 30a ש' פסוקים שבתורה the last eight verses of the Pentateuch. Yoma VII, 5 כהן ... בש' כלים וכ' the high priest officiates in eight garments, and the common priest in four. Gen. R. s. 98 (play on שמנה, Gen. XLIX, 20) שהוא מעמיד בגדי ש' he (Asher) raises those who wear eight garments (marrying his dowered daughters into priestly families); a. v. fr.—ש' עשרה *eighteen.* Lam. R. introd. (R. Josh. 2) ש' ע' שנה הירחה בת וכ' for eighteen years in succession a voice came forth to Nebuchadnezzar &c.; a. fr.—Esp. ש' עשרה (with or sub. ברכות; abbrev. ש"ע) *the eighteen benedictions of the daily prayer* (תפלה). Ber. IV, 3 בכל יום ... ש"ע וכ' on every ordinary day one must recite the eighteen benedictions &c.; מצין ש"ע an abstract of the eighteen &c. Tosef. ib. III, 25 ש"ע ... כנגד ש' ע' הזכרות וכ' the eighteen benedictions ... correspond to the eighteen invocations of the Divine Name in *habu* &c. (Ps. XXIX); Ber. 28b. Ib.; Meg. 17b הסדיר ש"ע וכ', v. סָדַר. Ab. V, 21, v. חוּפָּה; a. fr.—*Pl.* שְׁמֹנִים, שְׁמוֹ' *eighty.* Kidd. l. c. Ab. l. c. בן ש' at the age of eighty years; a. fr.

שַׁמְנוּנִית f. (שָׁמֵן) *fatty, oily substance.* Y. Meg. I, 71a כדי להעביר ש' וכ' in order to remove the fat from it (the knife); Y. Bets. III, end, 62b שמינ' (corr. acc.); Bab. ib. 28a שַׁמְנוּנִירְתָּהּ. Y. Pes. II, 29c בשיש בהן ש' when there is fat in them. Ḥull. 111a top Rashi, v. next w.; a. e.

שַׁמְנוּנִירְתָּא ch. same, *fat.* Targ. Y. Gen. XLV, 18.—Ḥull. 111a top משום ש' on account of the fat (in the liver which is communicated to the substance boiled with it).

שְׁמָנַי *my name*, v. שְׁמָא. Ḥull. 51a (v. Rabb. D. S. a. l. note 3).

שְׁמֹנִים, v. שְׁמֹנֶה.

שְׁמִנִּין or **שְׁמִנִין,** *pl.* of שָׁמֵן I.

שַׁמְנִינֵי m. pl. (שָׁמֵן) *fat animals.* Targ. O. Gen. IV, 4 ed. Lsb., v. שַׁמְנָא.

שָׁמַע (b. h.) [*to be still,*] *to hear, listen, obey; to understand.* R. Hash. IV, 2 כל עיר ... ושומעת וכ' every township near Jerusalem from where you can see (the city) and hear (the Shofar) &c. Ib. 21b ... עד שישמעו מקודש until they heard from the mouth of the court *m'kuddash* (v. קָדַשׁ). Snh. 90a שְׁמַע לו listen to him (obey the prophet's command); אל תִּשְׁמַע לו listen not to him. Keth. 5b אם יִשְׁמַע וכ' if a man hears an improper word &c., v. שָׁפָה II. Ber. 13a the text (Deut. VI, 4) says 'hear' (or 'understand'), בכל לשון שאתה שומע recite the Sh'm'a in whatever language you understand. R. Hash. III, 7 אם ואם קול if he heard the sound of a Shofar; קול שופר ש' נותנין לו שהות עד, v. חֲבָרָה. Y. Hor. I, 46a top שישמע we allow him time enough that he may have heard (the decision of the other court), opp. to עד שישמע (not שישפע) (he is not guilty) until he has really heard it; a. v. fr.

Hif. הִשְׁמִיעַ 1) *to cause to hear; to announce.* Ber. l. c. השמע לאזניך וכ' let thy ears hear what thou utterest &c. Ib. לא ה' לאזנו if he read the Sh'm'a inaudibly to himself. R. Hash. 28b עד שיתכוין שומע ומשמיע until he that hears (the Shofar) and he that causes to hear (that blows) have the intention to perform a religious act. Shek. I, 1 מַשְׁמִיעִין על השקלים וכ' (Y. ed. מְשַׁמְּעִין, *Pi.*) public announcement is made concerning the contribution of the half-Shekels &c.; a. fr.—2) (sub. עצמו) *to show one's self obedient, be persuaded, surrender*, v. *Nif.*

Pi. שִׁמֵּעַ 1) *to announce*, v. supra. Y. Shek. I, beg. 45c; Y. Meg. I, 71a.—2) *to assemble* for mourning services, *invite.* Snh. 47a הלינו לכבודו לשַׁמֵּעַ עליו וכ' if burial is postponed for the honor of the dead, to assemble the surrounding townships for his funeral, to bring on lamenting women &c.

Nif. נִשְׁמַע 1) *to be heard; to be listened to, be obeyed.* Ber. 6a אין תפלה ... נִשְׁמַעַת וכ' man's prayer is heard only in the house of prayer. Y. ib. V, end, 9b שנשמעה תפלתו that his prayer will be heard (his petition be granted). Erub. 18b כל בית שנִשְׁמָעִין וכ' a house in which the words of the Law are heard by night will never be destroyed. Yeb. 65b דבר הנִשְׁמָע וכ' כשם ... as well as it is proper to say a thing that has been heard (to mention one's authority), so it is proper not to say a thing that has not been heard (for which you cannot cite your authority); a. fr.—2) *to show one's self willing; to submit to authority*; (of woman) *to surrender.* R. Hash. 25b אשרי הדור שהגדולים נִשְׁמָעִים וכ' blessed the generation in which the superiors (in wisdom) submit to the authority of their inferiors, and how much more when inferiors acknowledge the authority of their superiors!—Snh. 82a הִשָּׁמְעִי לי (ed.

(הַשְׁמִיעִי לִי) surrender thyself to me; לא תִשְׁמַעִי אלא וכ' surrender thyself only to a prominent man among them; Sifré Num. 131; ib. רצונך שאֶשְׁמַע לך חנור וכ' if thou desirest me to surrender myself to thee, renounce the law of Moses; Yalk. ib. 771. Y. Succ. V, 55[b] top נִשְׁמְעוֹת ללרגיונותי וכ' ... if you will surrender to my legions, I will not put you to death. Snh. 93[a] הַשְׁמִיעִי אל וכ' surrender thyself to Zedekiah; a. fr.

שְׁמַע I ch. same. Targ. Gen. XXVII, 5. Targ. Ex. XVIII, 1. Targ. Job IV, 16; a. v. fr.—Part. pass. שְׁמִיעַ; f. שְׁמִיעָא. Targ. Ps. XXIX, 3, sq. Targ. II Chr. VII, 12; a. fr.—Y. Ter. X, 47[b] bot. אנא מה דשַׁמִּיעִית ואינון מה דשַׁמְעוּן I report what I have heard, and they, what they have heard. Sabb. 46[b] הא שָׁמְעִינָן ליה לר"ש וכ' have we not heard what R. S. says &c.? Y. Sot. VII, beg. 21[b], v. אַלְנִיסְטִי; a. v. fr.—שמיע לי־ he has heard, *he knows of.* Erub. 9[b] ור"י מי לא ש' ליה הא but has R. J. not heard that (does he not know that Boraitha of R. Ḥiya)? ש' ליה ולא סבר (v. Rabb. D. S. a. l.) he knows of it, but does not accept it. Ib. 10[a], a. fr. לא ש' לי הא שמעתא this tradition is not known to me. Pes. 34[a] מידי ש' לך בהא do you know anything about this (hălakhah)?; a. v. fr.—Esp. שמע מ־ *to understand from, to infer, prove.* Ab. Zar. 72[b], a. fr. ש' מינה וכ' (abbrev. ש"מ) deduce from this that &c. Ib. שְׁמַעְתָּ מינה וכ' wilt thou conclude from this that &c.? Ib., a. fr. אלא מהא ליכא למִשְׁמַע מינה but (the conclusion is,) you can derive nothing from this.—Ib., a. fr. תא שמע (abbrev. ת"ש; v. אָתָא) come and learn, i. e. derive it from the following. Sabb. 13[b] ת"ש ... ש"מ ואלו תנן ש"מ I will prove it (from this Tosefta): 'you must not ..., and those are some of the halakhoth &c.', which proves that the right version is '*and* those': it stands proved. Y. M. Kat. III, 83[a] top נִשְׁמְעִינָהּ מן הדא let us prove it from this; a. v. fr.

Pa. שַׁמַּע 1) *to make music; to sing,* v. *Af.*—2) (v. שַׁמָּעָא) *to minister to, be an attendant of.* Ber. 41[b] ... מאן דְּשַׁמְּעִינָךְ would that we had iron feet, that we could always wait on thee! Meg. 28[b] ניחא לי דאֲשַׁמְּעֵיהּ למר (Ms. M. דאשתמש ליה למר, v. Rabb. D. S. a. l.) it gives me pleasure to be your servant; a. e.

Af. אַשְׁמַע 1) *to cause to hear, cause to be heard, announce, proclaim.* Targ. Deut. IV, 36. Targ. Is. LII, 7. Targ. Ps. XXVI, 7; a. fr.—Esp. (interch. with *Pa.*) *to make music, play; to be a musician.* Targ. I Sam. XXIX, 5 (Ms. *Pa.*). Targ. I Chr. XV, 16. Ib. XVI, 42 מַשְׁמְעֲיָא ed. Lag. (ed. Rahmer משמעיראה, Var. מַשְׁמְעַיָּה; h. text מַשְׁמִיעִים) *musicians.* Targ. Ps. CL, 5 דְּמַשְׁמְעִין לבדוחא Ms. (ed. Lag. דמשמעין בלחודיהון; ed. Wil. a. oth. דשמעין בלחודיהון, corr. acc.). Ib. דְּמַשְׁ' ביבבא (Ms. Pa.).—2) *to give to understand; to teach, prove.* Ber. 2[a] ... מילתא דקא מַשְׁמַע לן וכ' (the Tannai in using such an expression) wants to teach us something by the way: when do the priests eat &c.; והא קמשמע לן וכ' (abbrev. קמ"ל) and it is this he teaches us, that the sacrifice of atonement is not indispensable &c. Ib. 4[b] ... קמ"ל דחובה לאפוקי in opposition to the opinion that the evening prayer is optional, he gives us to understand that it is obligatory. Sabb. 19[a] ... קמ"ל מהו דתימא you may have thought (that the cases are different, because) this devolves upon him, and the other does not, therefore he teaches us (that they are the same). Ib. 108[a] מאי קמ"ל what does he teach us (is it not a matter of course)? Ber. 21[a] sq. דאי אַשְׁמְעִינַן וכ', v. צְרִיךְ; a. v. fr.—Part. pass. מַשְׁמָע *a) understood.* Yeb. 102[b] מ' הכי ומ' הכי it may be understood thus (it may mean, 'to take off'), and may be understood thus (it may mean, 'to strengthen'); a. fr.—2) *inferred, proved; evidence.* Sabb. 84[b] מאי מ' how is this proved (from the verse quoted)? Erub. 65[a] מאי מ' וכ' what evidence is there &c.?, v. פּוּק. Ib. מַשְׁמְעֵי, v. infra; a. fr.—V. מַשְׁמָע.

Ithpa. אִשְׁתְּמַע, *Ithpe.* אִשְׁתְּמַע 1) *to be heard, let one's self be heard.* Targ. Gen. XLV, 16. Targ. Job XXXVII, 4 Ms. (ed. רשמע). Targ. Ps. LXXVII, 19; a. fr.—Snh. 95[b] (prov.) אגב אורחך ... א' on thy road let thy enemy hear from thee, i. e. take revenge when occasion offers. R. Hash. 27[a] תרתי ... לא מְשַׁתְּמְעֵי משתמעי two different sounds produced simultaneously by the same person are not distinctly perceived, but if produced by two persons, they are. Erub. l. c. מכדי קראי מְשַׁתְּמְעֵי בין למר וכ' Ms. M. (ed. משמעי, v. Rabb. D. S. a. l. note) since verses may be quoted in favor of the one as well as of the other, what is the practical difference between them?; a. fr.—2) *to make one's self subservient, obey; to surrender to the enemy, desert.* Targ. II Kings XXV, 11 (h. text נפלו). Ib. VII, 4. Targ. Ps. XVIII, 45; II Sam. XXII, 45; a. fr.

שְׁמַע II m. (v. Deut. VI, 4) *Sh'm'a, the confession of faith* in the morning and evening prayers (recitation of Deut. VI, 4-9; XI, 13-21; Num. XVI, 37-41). Targ. Y. I Num. XXV, 6. Targ. II Esth. III, 8.—Ber. I, 1 מאימתי קורין את ש' וכ' from what time of the day may we read the Sh'm'a of the evening prayer? Ib. II, 2 (13[a]) למה קדמה ש' וכ' (פרשת) why does the reading of the section of Sh'm'a (Deut. VI, 4-9) precede that of *v'hayah* (ib. XI, 13-21)? Ib. בין שניה לש' ובין ש' וכ' between the second benediction and Sh'm'a (the first section), and between Sh'm'a and *v'hayah* &c.; a. fr.—קריאת ש' (abbr. ק"ש), v. קְרִיאָה. Ib. 2[a] ק"ש דשכיבה the recitation of Sh'm'a at bed-time. Num. R. s. 20[20] ... וחוטפין ק"ש וכ' עומדין they rise from their sleep like lions, and hasten to read the Sh'm'a, and proclaim the kingship of the Lord &c. Ib. ... בק"ש משומרי וכ' והוא and with the recital of the Sh'm'a he is handed over from the guards of the day to those of the night. Ber. 4[b] אע"פ שקרא אדם ק"ש וכ' although one has read the Sh. in synagogue, it is proper to recite it again on going to bed. Ib. 5[a] ... אם לאו יקרא ק"ש ואם if he conquers it (the evil thought), it is well, and if not, let him read the Sh.; a. v. fr.

שְׁמַע m. (b. h.; שָׁמַע) 1) *report, fame.* Deut. R. s. 1, end ... חרו שומעים שְׁמַעֲכֶם וכ' the nations heard of your fame and were afraid; a. e.—2) = מִשְׁמָע *understanding, meaning.* Sifré Num. 142 (ref. to Num. XXVIII, 3) כִּשְׁמָעוֹ וכ' (trad. pronunc. כְּשָׁמָעוֹ) according to its literal meaning, two each day.

שְׁמָעָא, שְׁמַע ch. same, *report, fame.* Targ. Gen.

XXIX, 13. Targ. Ps. XVIII, 45; II Sam. XXII, 45 ed. Lag. (oth. שָׁמוּעַ, שָׁמוּעַ). Targ. Josh. VI, 27 שְׁמַעֵירָה (some ed. שָׁמְ׳); a. e.

שַׁמָּעָא m. (preced. wds.) *servant, attendant,* esp. *the disciple ministering to the master.* Ber. 62a א״ל ... לשַׁמָּעֵירָה R. Z. said to his attendant; R. Hash. 33b. Pes. 103b ש׳ מדעתיה וכ׳ my attendant did it of his own accord; a. fr.

שִׁמְעוֹן (b. h.) pr. n. m. *Simeon, Simon,* 1) the son of Jacob; the tribe of Simeon. Gen. R. s. 71 שִׁמְעוֹן שׁוֹמֵעַ בְּקוֹל וכ׳ Simeon (listener), listening to the voice of his father in heaven. Num. R. s. 2 7 ש׳ פִּטְדָה the jewel in the high priest's breastplate for the tribe of S. was a topaz. Ib. s. 13 19 ש׳ נְשִׂיא the prince of the tribe of S.; a. fr.—2) ש׳ הַצַּדִּיק *Simon the Just,* a high priest. Yoma 69a כיון שראה לש׳ חצ׳ וכ׳ when he (Alexander the Great) saw Simon the Just, he alighted from his chariot &c. Ab. I, 2 ש׳ חצ׳ הָיָה וכ׳ Simon the Just was one of the last members of the Great Assembly; a. fr.—3) name of several Tannaim, esp. *a*) S. son of Hillel. Sabb. 15a.—*b*) R. S. son of the Sagan. Shek. VIII, 5. Keth. II, 8; a. e.—*c*) S. ben Shetaḥ, chief of the Pharisees under Alexander Jannai. Hag. II, 2. Tosef. Keth. XII, 1. Kidd. 66a; a. fr.—*d*) R. S. ben Gamliel I (abbrev. רשב״ג) Ker. I, 7. Succ. 53a; Tosef. ib. IV, 4. Ab. Zar. 20a; (Y. ib. I, 40a bot.; Y. Ber. IX, 13b bot. רבן גמליאל); a. e.—*e*) Rabban S. ben Gamliel II. Hor. 13b. Keth. 77a, a. fr. כל מקום ששנה רשב״ג וכ׳ wherever R. S. b. G. is cited in the Mishnah, his opinion is the adopted law. Ib. VII, 9; a. v. fr.—*f*) ר׳ ש׳ ברבי R. S. son of R. Judah han-Nasi (B'ribbi). Ib. 103b. Ber. 13b; a. fr.—ש׳ בן זומא, v. זוֹמָא II.—ש׳ בן עזאי, v. עַזַּאי; a. many other Tannaim; v. Fr. Darkhé, Additamenta, p. 64-67.—4) name of several Amoraim, esp. *a*) R. S. bar Abba (Ba, Va), in Babli שְׁמָן. Y. Sabb. VII, 8a bot.; Bab. ib. 61a. Y. Ber. V, 9b bot.; Bab. ib. 33a; a. fr.—*b*) R. S. b. Lakish (abbrev. רשב״ל, ר״ל). ריש לקיש, a. v. לָקִישׁ I. Keth. 54b. Gitt. 47a. Y. Yeb. VIII, 9d bot.; a. v. fr., v. לָקִישׁ I; a. other Amoraim; v. Fr. M'bo p. 127a-130a.

שִׁמְעִי (b. h.) pr. n. m. *Shimei,* 1) son of Gera the Benjamite, who insulted David on his flight. Ber. 8a. Koh. R. to VII, 15. Meg. 12b; a. e.—2) brother of Onias, the founder of the Temple of Onias (v. חוֹנִיו). Men. 109b.

שְׁמַעְיָה, שְׁמַעְיָא (b. h.) pr. n. m. *Shemaiah,* colleague of Abṭalion (v. אַבְטַלְיוֹן). Pes. 66a. Ab. I, 10. Yoma 71b. Gitt. 57b; a. fr.

שְׁמַעְתְּתָא, שְׁמַעְתָּא f. (v. שְׁמוּעָה) *report, tradition, traditional law; outcome of a discussion, decision.* Targ. I Chr. XI, 11 (ed. Rahmer שמעת, corr. acc.). Ib. II, 55.—Erub. 9b; Kidd. 50b, a. e. ומותבינן אשְׁמַעְתִּין but we must bring evidence against the tradition which we just cited; Ber. 33a אשמעתיה (corr. acc., v. Rabb. D. S. a. l. note 70). Sot. 21a דסלקא ליה ש׳ וכ׳ a scholar whose final conclusions agree with the adopted practice. Snh. 38b ר״מ תילתא ש׳ וכ׳ ... R. Meir used to divide his lectures into three parts, one part devoted to legal discussion, one to homily (v. אַגָּדָה), and one to parables. Ber. 6b אגרא דש׳ סברא the merit of studying traditions lies in the reasoning thereon; a. v. fr.—*Pl.* שְׁמַעְתָּתָא. Nidd. 14a שְׁמַעְתָּתֵיהּ, v. חַדַּד; Keth. 62b שְׁמַעְתָּתֵיהּ. Erub. 65a מיחדן שְׁמַעְתָּתָךְ thou hast thy traditions always ready. Ber. 42a לית הילכתא ככל הנך ש׳ וכ׳ the adopted practice is not in agreement with all these traditions &c.; a. fr.

שֶׁמֶץ m. (b. h.; Shaf. of מצץ, מוץ, מצה; v. Targ. Job IV, 12; XXVI, 14) [*chaff,*] 1) *particle, atom.* Sabb. 119b אפי׳ יש בו ש׳ של ע״א וכ׳ even if there be some idolatry in him, he will be forgiven.—2) (cmp. מוּם) *blemish, suspicion.* Kidd. 71b אם ראית ... ש׳ פסול וכ׳ when thou seest two men quarrel with each other, there is some blemish of descent in one of them, and heaven does not allow them to become attached to each other. Pes. 3b ומצאו בו ש׳ פסול and they found in him a blemish of descent, contrad. to שחץ (v. שַׁחַץ I); Meg. 25b (Treat. Sof'rim ch. IX, 11 ונמצא ממזר); a. e.

שִׁרְמְ׳, שִׁמְצָא ch. same, *slight suspicion* of idolatrous manipulation of wine (v. נָסָךְ). Ab. Zar. 31b חמרא משום ש׳ וכ׳ wine (he refused to drink) because of a suspicion, but why did he refuse beer? משום ש׳ דש׳ because of a suspicion of a suspicion (it might be suspected to be wine).—V. next w.

שִׁי׳, שִׁמְצָה f. (b. h.; preced. wds.) *blemish, disgrace.* Lev. R. s. 20 דבר של ש׳ (some ed. שמצא) something disgraceful, v. זִרְטְמָא.

שמצירות, Yalk. Esth. 1048, read: שְׁמִרְנִיּוֹת, v. שְׁמִרְנִי (v. חוּמָן).

שָׁמַר (b. h.) [*to be still,*] *to watch, guard, wait; to observe; to keep.* Snh. 63b לא ... שְׁמוֹר לִי וכ׳ one should not say to his neighbor, wait for me at such and such an idolatrous statue (or temple). B. Mets. 58a ... השוכר לִשְׁמוֹר את וכ׳ if one hires a workingman to guard a cow, a child &c. Sabb. 118b אלמלי שָׁמְרוּ ישראל וכ׳ if Israel had observed the first Sabbath &c.; a. v. fr.—Part. pass. שָׁמוּר; f. שְׁמוּרָה &c. Ib. XXII, 4 בשביל שיוחא ש׳ ... נותנין you may put a dish into the well that it be kept (cool); a. e.

Pi. שִׁמֵּר 1) same. Ib. 118b אילמלי מְשַׁמְּרִין ישראל וכ׳ if Israel would observe two Sabbaths as they ought do, they would at once be redeemed. Keth. 62b עניה זו לשוא שִׁמְּרָה the poor woman has in vain waited (for her husband). Ab. Zar. IV, 11 ... יושב ומְשַׁמֵּר וכ׳ אין the watchman (guarding wine against idolatrous defilement) need not sit and watch &c. Y. Kidd. I, 58d top המקום משמר וכ׳ God has watched, and such a case has never occurred. Y. M. Kat. III, 82c שבעה ... שי׳ הקב״ה the Lord observed the seven days of mourning for his world (before the flood, ref. to Gen. VII, 10); a. fr.—2) (denom. of שְׁמָרִים) *to clear wine from lees, filter, strain* (v. מְשַׁמֶּרֶת). Sabb. 138a שי׳ חייב וכ׳ if one filtered wine (on the Sabbath), he is bound to bring a sin-offering; Y. ib. XX, 17c; VII, 10b, a. e. המשמר חייב שום בורר he who filters is guilty &c., v. בָּרַר. Ib. המשמר יין למטן וכ׳ when one filters, the wine

goes down, and the lees remain above (in the filter); a. fr.—Bab. ib. 146[b] מקום העשוי לְשַׁמֵּר a place in the keg where a hole has been made for the purpose of letting the wine off, clear of lees (and has been closed again; Ar. s. v. חזק; Rashi: where the hole has been closed in order to *preserve* the flavor).—*Part. pass.* מְשׁוּמָּר *a) guarded.* Pes. 109[b] (ref. to שמרים, Ex. XII, 42) לילה המשומר ובא מן המזיקין a night which is for all time guarded against dangers (v. מַזִּיק); R. Hash. 11[b].—*b) kept, preserved, designated.* Ib. לילה המשומר ובא משבת וכ' a night which has been designated for redemption since the six days of creation. Snh. 99[a]; Ber. 34[b] יין המשומר וכ', v. עֲנָב; a. e.

Hithpa. הִשְׁתַּמֵּר 1) *to be on one's guard, be observant.* Mekh. Bo, s. 14 (ref. to שמרים, v. supra) מגיד צריכין להשתמר בו this intimates that all Israelites must be careful in it (to observe its ceremonies); Yalk. Ex. 210; Tanḥ. Bo 9.—2) *to be guarded.* B. Mets. 11[a] התמשתמרת, v. חָצַר. Erub. 54[b] משתמר וכ' ... אם ראשון if the fowler breaks the wings of each bird as he catches it, it is kept (from flying off) &c. Men. 99[b] נשמתו ... כל המשמר משתמרת who guards the Law (takes care not to forget it), his soul is guarded; a. e.

Nif. נִשְׁמַר same, *to be on one's guard.* Ib. כל מקום שנאמר השמר פן ואל וכ' wherever the Scripture has the words, 'be on thy guard, lest', or 'be on thy guard that not', it is a prohibitive law; ib. השמר ופן וכ' 'be on thy guard' and 'lest' make two prohibitions. Ib. 36[b] השמר דלאו לאו *hishshamer* followed by a negative is a prohibitory law; השמר דעשה עשה *hishshamer* connected with a positive order, is a positive command (v. עֲשֵׂה).—[Tanḥ. Vayḥi 13 ומשמידין, v. שָׁפַר.]

שְׁמַר ch., *Ithpa.* אִשְׁתַּמַּר, v. סְמַר II. Targ. Is. VII, 4 some ed.

שֶׁמֶר m., *pl.* **שְׁמָרִים** (b. h.), **שְׁמָרִין** (preced.) *sediment, lees.* Sabb. 146[b] שניקבה למטה מן חש' when the jug has a hole below the line of the lees. B. Bath. 96[b] שְׁמָרֵי יין wine lees. Ib. טעם יין ... ש' lees which have a taste (or flavor) of wine. B. Mets. IV, 11 שְׁמָרָיו ... אין מערבין שמרי you dare not mix wine lees (left of one jug) with wine, but you may give the purchaser the lees belonging to the wine sold; a. fr.

שְׁמָרָא ch. same. Targ. Jer. XLVIII, 11.—*Pl.* שְׁמָרַיָּא. Yalk. Jer. 321 ושתי ש' דכולהו דרי (not שאריא) and he (Zedekiah) had to drink the dregs of all those generations (had to suffer for all the sins of &c.).

שַׁמְרַאי, v. שַׁמְרַיי.

שמרון, Gen. R. s. 36 some ed., v. שָׁמְדוֹן.

שׁוֹ', שֹׁמְרוֹן (b. h.) *Samaria,* city and district. Esth. R. to I, 2. Tanḥ. Vayesheb 2 כשגלו ישראל מש' ... בש' וכ' when the Israelites were exiled from Samaria, Sennaherib sent his servants and settled them in S. to raise taxes for the kings. Num. R. s. 10[3] (ref. to Am. VI, 2) זה ציון וש' 'these kingdoms' refers to Zion and Samaria (Judah and Israel); a. fr.

שַׁמְרוֹנָאָה, v. שַׁמְרַיי.

שֹׁמְרוֹנִי m. (b. h.) *Samaritan.*—*Pl.* שֹׁמְרוֹנִים. Tanḥ. Vayesheb 2 באו עליהן חש' למלחמה the Samaritans went to war with them; נקראו ש' ... וכי ש' היו were they Samaritans? were they not Cuthæans? But they are called Samaritans from the city of Samaria; Yalk. Kings 234; a. e.

שמרותי, Midr. Till. to Ps. LXXVII, 5, v. שְׁמִירָה I.

שֹׁמְרוֹנָאָה, שַׁמְרַאי, שַׁמְרַיי = h. שֹׁמְרוֹנִי. Gen. R. s. 32; s. 81; a. e.—*Pl.* שַׁמְרָיֵא, שַׁמְרָיֵי, שֹׁמְרוֹנָאֵי. Targ. II Kings XVII, 29.—Gen. R. s. 94 (ref. to שֹׁמְרוֹן, Gen. XLVI, 13) אילין ש' this refers to the (Jewish) inhabitants of Samaria. Y. Shebi. IV, 35[a] חד משמר; Y. Snh. III, 21[b] top חד משומד, read: מִשְׁמָרֵיָא, v. חָאַסְטוּ.

שָׁמְרַיִן = h. שֹׁמְרוֹן. Y. Ab. Zar. V, 44[d] קריה דש' the city of Shomron. Ib. I, 39[c] [read:] כפלחין דש' ... הדא הוא the garrison of Cæsaræa, because the majority of them came from Samaria, are considered as worshipping observers (of the Calendæ and Saturnalia); v., however, סוּגִי.

שמרין, Gen. R. s. 36 some ed., v. שָׁמְדוֹן.

שָׁמַרְקְעִין, שָׁמַרְקָעִים m. pl. *truffles* (Löw, Aram. Pfl., p. 303); a species of *very acrid onions* (Maim.). Uktsin III, 2.

שָׁמַשׁ, *Pi.* **שִׁמֵּשׁ** (Shaf. of מוּשׁ, משׁשׁ) 1) [*to handle, be busy,*] *to minister, officiate.* Yoma VII, 5 כהן גדול משמש בשמונה בגדים וכ' the high priest officiates in eight garments, and the common priests in four. Y. ib. 44[b] bot. מפני מה אינו משמש וכ' why does he not officiate (on the Day of Atonement) dressed in gold? Lev. R. s. 21 מקדש ראשון ע"י ששמשו בו וכ' during the first Temple, because they ministered in faithfulness, only eighteen high priests officiated in it. Yoma 47[a] תחתיו ש' officiated in his place. Ib. וכולן שמשו בכהונה וכ' and all of them performed the functions of high priesthood. Y. Sot. IX, 24[a] אלו שימשו פרנסות the former served in an administrative capacity (not merely as scholars). Tanḥ. Bo 4 חשך ואפלה שמשו ... ולא עתידין לשמש 'darkness and mist' served (as divine agents) in Egypt, but 'void and waste' never served, and never shall serve; Yalk. Is. 360. Gen. R. s. 33, end לא שמשו מזלות וכ' the planets did not perform their functions during all the twelve months (of the flood); שמשו אלא ... ניכר they did act, only that their mark was not recognizable. Y. Yoma III, 41[a] top ... חמשה חסגן משמש the Sagan had five functions to perform. Tam. V, 5 שלשה ... משמשות it served three purposes. Midd. I, 6 ומה היו משמשות and what were they used for? R. Hash. 3[a] כי משמש וכ' *ki* serves for four meanings &c., v. יְרִילְמָא I; a. fr.—Euphem. ש' מטתו, or only ש' *to perform the marital duty*; in gen. *to couple* (also of animals). Nidd. 17[a]. Ib. II, 1. Bekh. 8[a]; Gen. R. s. 20; a. fr.—Mikv. VIII, 4 שמשה את ביתה, v. בַּיִת.—Ned. II, 1 קונם שאיני

מְשַׁמְּשָׁךְ I vow that I will not have intercourse with thee. Ib. 15b; Keth. 71b מְשַׁמְּשָׁתוֹ she must allow him marital intercourse; a. fr. — 2) (denom. of שַׁמָּשׁ) *to attend, serve, wait upon.* Ab. I, 3 חְמַשְׁמְשִׁין את הרב, v. עֲבַד. Sabb. 32b זוכה ומשמשין לו וכ' he will live to see himself waited upon by two thousand . . . servants. Kidd. 32b מצינו גדול ממנו ששמש we find that a greater man than he waited (upon his guests); Yalk. Ex. 229; a. fr.—Esp. (of students) *to be in attendance upon a scholar* as a disciple. Ber. 47b אפי' ולא ש' תלמידי וכ' ... even if one has studied the Bible and the Mishnah, but has failed to wait upon scholars, he is considered an *ʿam haarets* (v. אָרֶץ). Sot. 47b שלא שִׁרְמְשׁוּ כל צורכן who did not wait upon scholars sufficiently. Y. Sabb. X, 12c bot. שִׁמַּשְׁתִּי את אבא וכ', v. יְשִׁירָה. Ib. III, 6a (in Chald. dict.) ולא שי', v. סָבוֹרָא; a. fr.

Hithpa. הִשְׁתַּמֵּשׁ, *Nithpa.* נִשְׁתַּמֵּשׁ (with ב) *to be handled, be used for*; (of persons) *to make use of, be waited upon.* Snh. 48b נ' בהן קודש אסור להִשְׁתַּמֵּשׁ בהן חול having once been used for a sacred purpose, it is forbidden to use them for a secular purpose. B. Mets. 84b ... כלי שנ' יִשְׁתַּמֵּשׁ בו חול shall a vessel that has been used for a sacred purpose, be used for a profane purpose (i. e. shall I marry one inferior to my first husband)? Midr. Till. to Ps. CXIX, 134 כלי שנ' בו מלך וכ' a vessel which the king has used &c., v. סָגָן. Ḥull. 60b שִׁשְׁתַּמְּשׁוּ בכתר אחד, v. כֶּתֶר. Koh. R. to II, 5 ... מְשַׁתֵּשׁ ברוחות Solomon made use of the spirits, and he sent to India &c. Ber. 52b אסור להשתמש בשמש וכ' you must not be waited upon by an ignorant waiter. Gen. R. s. 37; Yalk. ib. 62 שהיו מְשַׁתְּמְשִׁין ברוה"ק (not משמשין) who made use of (acted under) holy inspiration; a. fr.

שַׁמֵּשׁ, *Pa.* שַׁמֵּשׁ same, *to minister, wait upon.* Targ. Gen. XVIII, 8. Targ. I Kings I, 2; 4. Targ. I Sam. I, 3. Targ. Ex. XXVIII, 1; a. fr.—Part. pass. מְשַׁמַּשׁ. Targ. Koh. X, 6 בש' באצלחותא וכ' (not מְשַׁמֵּשׁ) enjoying happiness from above.—Ab. Zar. 10b אנטונינוס שַׁמֲשָׁה לרבי Antoninus waited upon (entertained) Rabbi; a. e.—Trnsf. *to couple.* Targ. Y. Lev. XV, 18; a. fr.

Ithpa. אִשְׁתַּמַּשׁ *to make use of.* Ab. I, 13 ודרשתמש בתגא חלף he who makes use of the crown (of the Law) goes to ruin. Meg. 16a ... לאו לאִשְׁתַּמּוּשֵׁי במני וכ' it is unbecoming to make use of royal garments in such a condition; a. e.

שַׁמָּשׁ m. (preced.) *attendant, servant, waiter.* Pes. VII, 13 כשהש' עומד וכ' when the waiter (at a Passover meal of two parties) rises to serve the wine. Ber. 52b, v. שַׁמַּשׁ; a. fr.—Snh. 59b חבל על ש' גדול וכ' woe for the great servant (the most useful instrument of comfort) that was lost to the world! for if the serpent had not been cursed &c.—Euphem. *membrum virile.* Nidd. 11b. Ib. 41b; a. fr.—*Pl.* שַׁמָּשִׁים, שַׁמָּשִׁין. Mekh. Yithro, Baḥod., s. 10; R. Hash. 24b (ref. to Ex. XX, 23) לא תעשון כדמות שַׁמָּשַׁי המשמשין לפני וכ' you shall not make an image like any of my servants (angels, Ḥayoth &c.) that are in attendance before me on high. Ib. ש' שבמדור העליון the servants of the higher dwelling (angels, Ḥayoth &c.); שבמדור התחתון of the lower dwelling (sun, moon &c.); a. e.

שֶׁמֶשׁ c. (b. h.; preced.; v. Gen. I, 16 למשלת וכ', a. Targ. Y. ib. I, 18; cmp. R. Hash. 24b, quot. in preced.) *sun.* Taan. 8b ש' בשבת וכ' sunshine on the Sabbath is a charity to the poor (who are cheered by it). Pes. 2a זריחת ש' וכ', v. זְרִיחָה. Mekh. Mishp., s. 13 (ref. to Ex. XXII, 2) וכי חש' עליו וכ' did the sun shine on him alone? אלא מה ש' שלום וכ' but (it means,) as the sun signifies peace to the world, so in this case, if it is sure that he has come in peace (without murderous intentions) &c. Gen. R. s. 58, beg. עד שלא ישקיע הקב"ה שִׁמְשׁוֹ וכ' before the Lord causes the sun of one righteous man to set, he causes the sun of another to rise. Cant. R. to I, 6 שְׁמָשָׁהּ, v. שְׁזָפָתְנִי; a. fr.—*Pl.* שְׁמָשׁוֹת.—בין הש' (abbrev. בה"ש) [*between the two services*, between the rulership of the day and that of the night,] *at twilight.* Sabb. 34b ארזהו בה"ש ... כל זמן שפני מזרח וכ' what time of the day is called *ben-hash-sh'mashoth*? From the time that the sun sets (and) as long as the eastern horizon is red (from the reflex); ... בה"ש הכסיתם when the lower horizon is pale, but the upper horizon is not, it is still *ben-hash-sh'mashoth* &c.; Y. Ber. I, 2b bot. Ib. בה"ש כתרם ערן, v. חֲרַק. Ab. V, 6 ... בה"ש עשרה ten things were created on the Sabbath eve at twilight; a. fr.

שִׁי', שְׁמָשָׁא ch. 1) same. Targ. Y. Gen. I, 16. Targ. Y. II ib. XLIX, 27. Targ. Num. XXV, 4; a. fr.—B. Bath. 84a, v. סוּמַקְתְּהִי. Sabb. 129a נ' ניגני בש' let him lie in the sun. Ib. ש' דמעלי בריה, v. מַעֲלֵי. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) ששמע קולן ... אתא ש' אתא ש' he heard the angels say . . ., the sun has come (Jacob, with ref. to Gen. XXXVII, 9); a. fr.—*Pl.* שְׁמָשָׁתָא, שַׁמְשַׁיָּא, שַׁמְשַׁי.—בין (בי) השמשות (בי בין) *at twilight* (v. preced.). Targ. Y. I Gen. XLIX, 27. Targ. Ex. XII, 6 (h. text בין הערבים); a. fr.—Esp. בי שמשא, *pl.* בי שמשי (sub. דמעלי שבתא) *Friday evening, Sabbath eve.* Keth. 103a כל בי שמשי הוו וכ' every Sabbath eve he used to come home; החדיא בי שמשא וכ' one Friday evening a neighbor came &c. Ber. 43b בקדושא דבי ש' by partaking of the wine at the Ḳiddush (v. קִדּוּשׁ) on Friday night; a. fr.—2) (cmp. חַמָּה) *fever.* Gitt. 67b ש' בת יומא diurnal fever; ש' בת תלתא יומי tertiary fever; ש' עתיקתא chronic fever; a. e.—*Pl.* שְׁמָשִׁין *red, inflammation.* Esth. R. introd. to II, 1 (R. Azariah) transl. חכללות עינים, Prov. XXIII, 29) ש' דעינין inflammation of the eyes; Lev. R. s. 12 שמשמין; (Yalk. Prov. 960 סמקן).

שַׁמְשָׁא c. = h. שִׁפְחָה. Targ. Y. II Ex. XXXIII, 11 (v. מְשׁוּמְשָׁנָא). Targ. Ez. XXIII, 20 ed. Lag. (oth. ed. שמוטא, corr. acc.) *prostitute.*—Y. Taan. II, beg. 65a כל מאן דלא מטא ש' וכ' let him to whom the sexton has not come (to put ashes on his head) take ashes and put &c. Y. Keth. IV, 28d bot. לא מסתברא אגרין ליה ש' ... דהיא ש' does it not stand to reason that they (the children to whom their father has assigned his property) must hire an attendant for him? So also must they give him a wife (if he desires it), and were it merely as his attendant; a. e.—*Pl.* שַׁמְשַׁיָּא, שַׁמְשִׁין; f. שַׁמְשָׁן. Targ. Is. VI, 2 ש' קדישין (h. text שרפים עמדים). Targ. Ps. XXIX, 9. Ib. CXXXVII, 6 שַׁמְשָׁי (not שַׁמְשָׁי) my servants (the angels). Targ. I Sam. VIII, 13 (h. text רקחות); a. e.

שְׁמְשׁוֹךְ, v. next art.

שִׁמְשׁוּם, v. שׁוּמְשׁוּם.

שִׁמְשׁוֹן (b. h.) pr. n. m. *Samson.* Sot. I, 8 ש' חלך וכ' S. followed his eyes, therefore they put his eyes out. B. Bath. 91a, v. הַצַּלְפּוֹנִי; a. fr.—Naz. I, 2 הרינו כש' וכ' if one says, I will be like S., like Manoah's son &c. Ib., a. fr. ש' נזר, v. נָזַר. Ib. מה בין ... לנזור ש' what is the difference between a Nazarite for life and a Nazarite like S.? Y. ib. 51b הידרין אינון כינויי ש' what are the substitutes for Shimshon (in a Nazarite vow)? שמשוך שמשור שמשוץ *shimshokh, shimshor, shimshots.*

שִׁמְשׁוֹר, שִׁמְשׁוּץ, v. preced.

שִׁמְשַׁי (Ezra IV, 8, a. e.) pr. n. m. *Shimshai,* a scribe of the Samaritan colony; (in legend) a scribe at the court of Ahasuerus. Targ. II Esth. VI, 1.—Meg. 15b sq. (ref. to Esth. VI, 2) מלמד שש' מוחק וכ' this intimates that Sh. had erased (the record in favor of Mordecai), and Gabriel wrote it over. Yalk. Esth. 1045 המן ... הוא ש' הסופר כלומר ש' בנו וכ' Haman the wicked, that is Sh. the scribe, that is to say, Sh. the son of Haman; Esth. R. introd.; a. e.

שִׁמְשִׁמִין, v. שַׁמְשָׁא.

שִׁמְשֵׁק, v. שׁוּמְשׁוּק.

שָׁמַת (cmp. שׁמם) *to be still, desolate.*—Denom. שַׁמְתָּא.

Pa. שַׁמֵּת (denom. of שַׁמְתָּא) *to excommunicate, accurse.* M. Kat. 16a מנלן דמְשַׁמְּתִינַן whence do we derive the authority to excommunicate (persons refusing to obey the summons of the court)? Ib.; Shebu. 36a ש' וכ', v. שַׁיְפוֹרָא. M. Kat. l. c. תנהו בי תלתא דמְשַׁמְּתֵי לא אתו וכ' Ms. M. (ed. דשַׁמְּיתוּ) when a court of three has declared a ban, another court of three cannot raise it. Ib. 17a ברישא מְשַׁמֵּית וכ' first he banned himself, and then him (the guilty scholar); a. fr.—Part. pass. (h. form) מְשׁוּמָּת. Sabb. 67a (in an incantation) לרטא תבור ומש' cursed, broken, and banned.

שַׁמְתָּא, שַׁמְתָּא f. (preced.) [*desolation,*] 1) *curse, ban.* Targ. Y. Gen. XLII, 37. Targ. Y. Num. XXI, 24. Targ. Cant. II, 16.—M. Kat. 17a מאי ש' what is (the etymology of) *shamta?* Rab said שֵׁם מִיתָה there is death; Samuel said, שָׁמְמָה יהיה (Ms. M. שַׁמָּה; Ar. שם תהא, read: שמה תהא) he shall be (be thou) a desolation. Ib. ליהוי האי גברא בש' that man (thou) be excommunicated. Ib. 16a לא חל ש' עליה וכ' (masc.) the ban has not yet rested on him thirty days. Ib. עד דחיילא ש' וכ' (it cannot be raised) before he has been under the ban thirty days. Sot. 5a בש' דאית ביה ובש' דלית ביה he (the scholar) in whom there is pride deserves excommunication, and also he in whom there is no pride at all. Kidd. 12b Rab ordered to be lashed על דחלא ש' וכ' him who allowed excommunication (for contempt of court) to rest on him thirty days (and did not submit to authority). B. Mets. 70a ולא מקבל עליה ש' דרבנן Ms. M. and does not bring upon himself the ban of the Rabbis (but obeys their summons); a. fr.—2) = h. חֵרֶם, *accursed object.* Targ. Y. Deut. XIII, 18.—*Pl.* שַׁמְתִּין. Ib. VII, 26, v. שַׁמְתָּא.

שַׁמְתַּי, v. שַׁמּוּתַי.

שַׁמְתִּית, v. שָׁחַמְתִּית.

שֵׁן c. (b. h.; שָׁנַן) 1) *tooth, tooth-like projection.* Sabb. VI, 5 (64b) שן תותבת ושן של זהב an inserted (natural) tooth or an (artificial) gold tooth; (Bab. ed. שן תותבת וכ', Ms. O. ושן, v. Rashi a. l.). Ib. 10, v. שׁוּעָל; a. fr.—Esp. (sub. נזק) *the damage done by an animal's eating.* B. Kam. 2b תקרן וחשן והרגל ... שלשה three chief damages are mentioned (in the Scriptural text) with reference to the ox: damage by the horn, by the tooth, and by the foot. Ib. תולדת דשן, v. נְשִׁירָה. Ib. שן יש הנאה וכ', v. הֵזִיק. Ib. אשן ורגל it refers to damages by the tooth and by the foot; שן ורגל הכא כתיבי where is the damage by the tooth or the foot written (in the Biblical text)? Ib. ובער זו השן *ubhi'er* (Ex. XXII, 4) this refers to damage by the tooth; a. fr.—*Du.* שְׁנַיִם, שְׁנַיִם, שְׁנֵי. Hull. I, 2 בכל ... וחש' you may cut ritually with anything, except ... with teeth in the jaw. Ib. ואם החלירקו שִׁנְיָנָה and if the teeth of the saw have been made smooth. Keth. 71b בין שיניה, v. אֶצְבַּע. Ib. 16a, v. כֶּרֶס. Kel. XIII, 8 שנימטלו שִׁנְיָנָיו (a hackle) whose teeth are broken off. Gen. R. s. 33 חשש רבי את שיניו וכ' Rabbi suffered from tooth-ache for thirteen years. Keth. 111b טוב חמלבין ש' וכ' he who causes his neighbor to show the white of his teeth (who makes him cheerful) does better than he who gives him milk to drink. Ib. א"ח לבן ש' אלא לבון ש' read not *l'ben shinnayim* (Gen. XLIX, 12) but *libbun shinnayim* (whitening of teeth, cheerfulness); a. fr.—2) *any organ of the body resembling teeth, gland.*—*Du.* as ab. Y. Yeb. VI, beg. 7b בית הש' that part of the vagina which has glands; מבין הש' ולפנים from the glands and farther inside; Nidd. 41b. Hull. 16b שיניו נושרות the glands of his rectum will fall off; Sabb. 82a; a. e.—3) *cliff, peak.* Gen. R. s. 74 כשן חזה של וכ' (the stone which Jacob put up was) as large as the peak of Tiberias; Yalk. ib. 130; a. e.—4) (sub. של פיל) *ivory.* Num. R. s. 3 12 (play on גַּרְשׁוֹן) מי יגור ... חזק כשן who can abide snow and hail, and cold and heat? He who is as strong as ivory (or marble?); אין שן אלא לשון חזק וכ' *shen* has the meaning *of strong* (ref. to Cant. V, 14); a. e.—5) *marble.* Cant. R. to V, 11; Yalk. ib. 991, v. עֲשָׁת.

שִׁי', שִׁנָּא, שֵׁן ch. same. Targ. O. Deut. XXXII, 24. Targ. Ex. XXI, 24. Targ. I Kings X, 22 (v. פִּילָא I). Ib. 18. Targ. I Sam. XIV, 4; a. fr.—Y. Kil. IX, 32b bot. היאי שִׁינָּךְ how is that tooth of thine?; Y. Keth. XII, 35a bot.; Gen. R. s. 33. Ib. יהב ידיה על שִׁינֵיה וכ' he put his hand on his (Rabbi's) tooth, and it was cured.—Gitt. 68b ומנח לה' אש' דטורא וכ' he puts it (the Shamir) on the peak of a mountain, and the mountain bursts. Snh. 96b תא אש' דטורא (Rashi דטורי) come (to Jerusalem) even if it be necessary to march over the cliffs of mountains (differ. in Rashi); Yalk. Is. 287; a. fr.—ש' דדור, שן דור pr. n. pl. *the Cliff of Dor* (v. Hildesh. Beitr. pp. 4; 10). Y. Shebi. VI, 36c (not דרור) שורא דרור (corr. acc.);

Sifré Deut. 51 [read:] מדבר שר שן דור; Yalk. ib. 874 (corr. acc.).—*Pl.* שְׁנַיָּא, שְׁנַיָּא, שְׁנַי, שְׁנִי. Targ. Am. IV, 6 (not שְׁנִין). Targ. Prov. X, 26.—Targ. Jer. XLIX, 16. Targ. Y. Gen. XLIX, 21 (not שֵׁירֵי); a. fr.—Y. Kil. IX, 32[b] תלת ... חשש שְׁנִיזוּר(ב) suffered from tooth-ache for thirteen years. Ib. חד שְׁנַיי וכו' one of my teeth annoys me; (Y. Keth. l. c. חד שירַיי).—Sabb. 82[a], v. כַּרְכְּשָׁא; a. fr.

שְׁנָא, v. שֵׁירְיָתָא.

שְׂנָא (b. h.) *to hate.* Pes. 49[b] גדולה שנאת ששוֹנְאִין וכו' great is the hatred with which the ignorant hate the scholar, even greater than that which gentiles bear towards Israel. Ib. 113[b] שלשה שוֹנְאָן three classes of men does the Lord hate. Ib. שלשה שונאין זה וכו' three kinds of creatures hate one another, the dog &c. Ib. מצוה לְשַׂנְאוֹתוֹ (Var. מותר) it is right (permitted) to hate him. Ib. שְׂנָאוּ את אדוניכם hate your masters. Snh. 108[b] the raven said to Noah, רבך שׂוֹנְאַנִי ואתה שְׂנֵאתַנִי thy master (God) hates me, and thou hatest me. Ab. I, 10 אהוב ... ושָׂנָא וכו' love work and hate office; a. fr.—Part. pass. שָׂנוּא; f. שְׂנוּאָה &c. Kidd. 68[a]; Yeb. 23[a] (ref. to Deut. XXI, 15) וכי יש ש' לפני המקום וכו' is there before God a hated one and a beloved one (could it be supposed that the law should allow a discrimination between the children of a favored and of a hated wife)? Ib. בנישואירה ש', v. נִישׂוּאִין; a. e.—Sifra K'doshim, Par. 3, ch. VIII שָׂנְאוּי.

Nif. נִשְׂנָא, *Nithpa.* נִשְׂתַּנֵּא *to be hated.* Num. R. s. 4[8] הר סיני שבו נִשְׂנְאוּ וכו' it is called Mount Sinai, because on it the gentiles became hateful to the Lord &c. (v. שְׂנָאָה); Yalk. Is. 363 נִשְׂתַּנְּאוּ. Taan. 7[b] (ref. to רישנא, Koh. VIII, 1) א"ח רישונא אלא יִשָּׂנֵא read not *y'shunne* (shall be changed), but *yissane* (shall be hated).

Pu. שׂוּנָּא same. Pesik. R. s. 14 (ref. to Koh. l. c.) יְשׂוּנָּא read *y'sunne*, with Samekh (v. supra).

שְׂנָא ch. same, v. סְנֵי.

שָׁנָא I *to change*, v. שְׁנֵי.

שָׁנָא II ch. = h. שָׁנָה, *year.* Targ. Lev. XXV, 53 (O. ed. Vien. שְׁנָה); a. fr.—Constr. שְׁנַת. Ib. 5; a. e.—*Pl.* שְׁנַיָּא, שְׁנָתָא, שְׁנַיָּא, שְׁנַי, שְׁנָתָן. Ib. 3; 15; 52; a. fr.—Targ. Ps. XC, 10 שְׁנָתָנָא Ms. (ed. שְׁנוֹתָנָא).—R. Hash. 31[a] שירתא אלפי ש' וכו' the world will last six thousand years. Ab. Zar. 9[a]. Ib.[b] sq. שרח ש' יתירתא ... ההוא a document dated six years ahead; a. fr.

שְׂנָאב or **שְׂנָאב**, v. סְנָאָה.

שַׂנָּאָה m., *pl.* שַׂנָּאֵיָא, v. סַנָּאָה.

שְׂנָאָה f. (b. h.; שָׂנֵא) *hatred.* Sabb. 32[b], a. fr. שִׂנְאַת חנם, v. חִנָּם. Ab. II, 11 שנאת הבריות misanthropy. Pes. 49[b], v. שָׂנֵא. Sabb. 89[a] (play on סִינַי) הר שירדה ש' לאו"ה עליו the mountain on which came down hatred to the gentiles (who refused to receive the Law, v. שָׂנֵא); ib.[b]; a. fr.

שנאון, Esth. R. to II, 1 (ר' עזריה), corrupt ditto-graphy of שַׁפְּאִין, v. שַׁפִּיר.

שְׂנָאוּתָא f. (preced. art.) *object of hatred, enemies.* Shebu. 35[b] שְׂנָאוּתָיה מאי נינהו (Ms. M. שנאירה מאן וכ') who are his (Nebuchadnezzar's) enemies?; Yalk. Dan. 1060 סַנְיוּתֵיהּ.

שְׁנָאָן m. (b. h.; v. שָׁנָה I) *repetition, double.* Pesik. Bahod., p. 107[b] (ref. to Ps. LXVIII, 18 רבותים אלפי ש') ירד ... בעשרים ושנים אלף וכ' the Lord came down on Sinai with twenty and two thousand classes of ministering angels; ib. 108[a] (= שנון) וכולן ירדו שנונין לכלות וכ' and all of them came down (with) sharpened (swords), ready to consume Israel's enemies (euphem. for Israel) &c.; ib. (as if from נאה) שבהם ... הנאין the most beautiful and worthy of them; ib. (= שאנן) אעפ"כ היה להם ריווח in spite of their large numbers they had room; Pesik. R. s. 21; Yalk. Ex. 286; Yalk. Ps. 796.

שִׁינְדְּפִין, v. שִׁירְיָדְפִין.

שָׁנָה I, v. שני.

שָׁנָה II f. (b. h.; ישן, v. Halévy, Revue des Et. Juives XI, 1885, p. 64) *year.* Ber. 55[a] שלשה ... ש' טובה וכ' three things must be prayed for: a good king, a good year, and a good dream. R. Hash. I, 1, a. fr. ראש הש', v. רֹאשׁ. Ib. 2[a] עלתה לו ש' it is counted as one year of his reign (his second year begins). Y. Yoma V, 42[c] top; Bab. ib. 53[b], v. גֶּשֶׁם. Ib. 39[b] בש' זו הוא מת ... אותה ש' (on the Day of Atonement of) the year in which Simon the righteous died, he said to them, in this year he (euphem. for I) shall die. Snh. 97[a]; Ab. Zar. 9[a] ששת אלפים ש' וכ' the world will last six thousand years. Naz. 5[a] אותה ש' ... שנת עשר וכ' the year in which they asked for a king was the tenth year of office of Samuel &c. Par. I, 1 בת שָׁנָתָהּ in her first year; a. v. fr.—*Pl.* שָׁנִים, constr. שְׁנוֹת (שְׁנֵי). Naz. l. c. ימים שאין עמהן ש' 'days' in the Scriptures to which the word 'years' is not attached; זה שיש עמו ש' this passage (Gen. XLI, 1) where 'years' is combined with days. Yoma 71[a] (ref. to Prov. III, 2) וכי יש ש' של חיים ויש ש' שאינן וכ' are there years of life, and years of no life? אלו שְׁנוֹתָיו של אדם וכ' those are a man's years which are changed for him from evil to good. Sabb. 89[b] (ref. to כשנים, Is. I, 18) אם יהיו חטאיכם כש' הללו וכ' if your sins were as many as the years that have been arranged and have come down from the six days of creation until now, they shall become white &c.; Yalk. Is. 256; Y. Sabb. IX, 12[a] bot. כש' שבין וכ' as the years (required for travelling) between the heaven and the earth; כְּשָׁנֵי אבות as the years of the patriarchs; a. v. fr.—ברכת הש' (the blessing of the harvests of the year) *birkhath hash-shanim*, the ninth section of the Prayer of Benedictions (תְּפִלָּה). Ber. 29[a], v. שְׁאֵלָה. Taan. 2[a]; a. fr.

שְׁנָה, v. שִׁירְיָה.

שִׁנּוּ f. (שָׁנֵי) 1) *change, reverse.* Targ. Ez. XVI, 34.—2) *strangeness, something bewildering.* Targ. Jer. V, 30 (h. text שערורית). Ib. XVIII, 13 (ed. Wil. שִׁנּוּי; h. text שערורת). Ib. XXIII, 14 (ed. Wil. שִׁנּוּ). Targ. Hos. VI, 10.

שַׁנּוֹא, v. סַנּוֹא.

שַׁנְיָתָא, שַׁנְיֵיתָא, שַׁנְיֵיאָתָא, שַׁנְוֵיאָתָא, v. שְׁנוֵיאָתָא.

שָׁנִיר, v. שְׁנִי.

שַׁנְיָר, שִׁנְיָרָא, שִׁנְיָן, v. sub שִׁרְיָן.

שָׁנִין, v. שָׁנַן.

שְׁנִינָא, שְׁנִינוּתָא, v. שְׁנַן.

שְׁנִינִית f. = שׁוּפִּית, *cliff, bluff, embankment.* Y. B. Kam. X, 7[b] bot. המציל ... מש' הדם משלילית הנהר he who rescues things ... from the bluff of the sea, or from the alluvium of the river (v. שְׁלוּלִית); Y. Shek. VII, 50[c] bot. משונת הדם ומשונת הנהר (v. שׁוּפִּית); Tosef. B. Mets. II, 2 משְׁפִירתו של ים ומשְׁפִירתו של נהר Var. (ed. Zuck. משלוליתו ... משלוליתו וכ'); (B. Mets. 21[b] מזוטו וכ', v. זֵיט).

שְׁנִינְקָא, v. שִׁרְיוּקָא.

שַׁנַּט, v. סַנַּט.

שָׁנֵי, Targ. Cant. I, 17 ed. Vien., read שָׁגֵי, v. שָׁאנָא.

שָׁנִי m. (b. h.) *scarlet*; תולעת ש', v. תּוֹלָעַת.—*Pl.* שָׁנִים. Sabb. 89[b] (ref. to Is. I, 18) כשנים כשני מיבעי ליה וכ' *kasshanim?* it ought to read *kasshani* (as scarlet) &c.; Yalk. Is. 256; a. e., v. שָׁנָה II.

שָׁנָה, שׁנִי (b. h.) 1) *to repeat, do a second time.* Yoma 86[b] ואם ש' בחן וכ' but if he committed the same sins again, he must confess them. Ib. כיון ... וש' בה וכ' when a man commits a sin and repeats it, it appears to him permitted; M. Kat. 27[b]. Ib. 16[b]; Ber. 18[a] אם קרית לא שָׁנִיתָ ואם שנית וכ' if thou hast read (studied), thou hast not repeated, and if thou hast repeated, thou hast not reviewed a third time, and if thou hast done so, they have not explained it to thee (v. פָּרַשׁ). Sot. 9[a] (ref. to Mal. III, 6) לא ... ושָׁנִיתִי לה וכ' I never struck a nation and had to do it a second time, but you, children of Israel, have not been consumed; Yalk. Deut. 825. Ib. ולא ... שהיה מכה שׁוֹנֶה לו who used to strike a man once and no more (killed with one stroke). Tosef. Toh. IV, 1 אומר לו שִׁלְשָׁנָה we say to him that he should do it again (when it will be seen whether it can be done without touching uncleanness); אין שׁוֹנִין בטהרות we must not try again for the purpose of deciding in matters of levitical cleanness; Nidd. 5[b] אומרים לו שְׁנֵה ושונה we say to him, do it again, and he does it again; a. fr.—Part. pass. שָׁנוּי; f. שְׁנוּיָה &c. Meg. 31[a]; Ab. Zar. 19[b], v. שָׁלַשׁ; a. e.—2) (denom. of מִשְׁנָה) *to study the Mishnah*; in gen. *to study; to teach.* Meg. 28[b]; Nidd. 73[a] כל השונה וכ' he who studies (reviews) traditional laws every day. Meg. 32[a]; Treat. Sof'rim III, 10 השונה בלא זמרה who studies (Mishnah and Gemarah) without chant. B. Mets. 44[a] שנית לנו ... ותְשָׁנֶה לנו וכ' in thy earlier days thou taughtest us ..., and again in thy old days, thou teachest us &c.?; Ab. Zar. 52[b]. Erub. 92[a] וכי רבי לא שָׁנָה but if Rabbi has not taught that, whence could R. Hiyya have it?; Yeb. 43[a]; Nidd. 62[a] רבי לא שנה וכ' Rabbi has not taught this? whence &c.? Yeb. 108[b], a. e. מי שש' זו לא ש' he who taught this, has not taught that, i. e. the two clauses in the Mishnah are from different authors, v. תַּבְרָא. Hull. 85[a] ... ושָׁנָאן רבי ראה Ms. M. (ed. ושנאו) Rabbi approved of the opinion of R. ..., and embodied it in the Mishnah as the opinion of 'the scholars'. Pes. 3[b]; Hull. 63[b] לעולם ישָׁנֶה אדם לתלמידו וכ' one should always teach his pupil the shortest way (use the briefest terms). Ib. 81[b], a. fr. לא שָׁנוּ אלא וכ' they have taught this only with regard to a case &c., i. e. this is meant only when &c.; a. fr.—Part. pass. as ab. Nidd. 22[b], a. fr. במחלוקת שנויה, v. מַחֲלוֹקֶת.

Nif. נִשְׁנֶה 1) *to be repeated.* Snh. 59[a] ונִישְׁנֵית, v. נוֹחַ. Hull. 63[b] למה נִשְׁנוּ בבהמה וכ' why are the laws of clean and unclean animals repeated (in Deut.)? With reference to quadrupeds, on account of *hassh'su'ah* (Deut. XIV, 7, which is not found in Lev. XI, 4) &c., v. שְׁסוּעָה; Bekh. 6[b]; a. e.—2) *to be taught.* B. Mets. 33[b]; B. Kam. 94[b], a. e. בימי רבי נשנית משנה זו this Mishnah was taught (originated) in Rabbi's days. Ber. 28[a], v. עֵדוּת; a. e.

Hif. הִשְׁנָה *to teach* (Mishnah &c.). Lam. R. to I, 6 הַשְׁנֵינִי פרק וכ', v. קָרָא II; a. e.

Pi. שִׁנָּה 1) *to repeat, to come a second time.* Y. Snh. III, 21[b] bot. לְשַׁנּוֹת, v. טַעֲנָה. Num. R. s. 4[20] ולא שִׁינְּתָה, v. שָׁלַשׁ.—2) *to change, vary, modify; to make a distinction.* B. Mets. VI, 2 כל המְשַׁנֶּה ידיו וכ', v. יָד. Snh. 92[b] ... אפי' לא יְשַׁנֶּה אדם את עצמו וכ' even in time of danger (persecution) a man must not change himself from (disguise the insignia of) his office. Yeb. 65[b] ... מוחר לשנות וכ' one may modify (the report of a person's utterances) in the interest of peace. Ib. ... תקב"ה ש' בו וכ' גדול peace is a great thing, for even the Lord modified (Sarah's words) for its sake (ref. to Gen. XVIII, 12 a. 13). Y. Pes. IV, 30[d] top אל תְּשַׁנּוּ מנהג וכ' change not the usage of your fathers &s. Gen. R. s. 48 ... שִׁשִּׁינּוּ וכ' זה אחד this is one of the things which they (the seventy translators) changed for king Ptolemee. Sabb. 10[b] לעולם אל יְשַׁנֶּה אדם בנו בין הבנים a man must never distinguish his son among his sons (favor one son more than the others); Gen. R. s. 84. Bets. 30[a] אם אי אפשר לשנות if it is not possible to do the thing in a different manner (so as to be reminded that it is a Holy Day). Tanḥ. Nitsabim 3 ... שלא אֲשַׁנֶּה כבר בכם וכ' I have sworn to you that I will not change my relation to you &c. Yalk. Mal. 589 מי שי' במי which of us changed his conduct towards the other?; חמקום לא שי' בישראל God has not changed his relation to Israel; a. fr.—Part. pass. מְשׁוּנֶּה; f. מְשׁוּנָּה. Y. Taan. I, end, 64[d] עורב יצא מש' מן התיבות the raven came out of the ark looking different from all other creatures (black). Shek. V, 2, v. רְצָפָה. Sabb. 56[a] (ref. to II Sam. XII, 9) מש' רעה זו וכ' this evil deed is different from all &c. Ib. 156[b] מיתה מש' a strange (unnatural, sudden) death; Sot. 35[a]; a. fr.—Deut. R. s. 9 ראה אותו מש' he saw him (the angel of death) looking strange (excited); מפני מה אתה מש' why art thou excited?

Hithpa. הִשְׁתַּנֶּה, *Nithpa.* נִשְׁתַּנֶּה *to be changed, different.* Snh. 38[a] ... מְשֻׁתָּנֶה מחבירו וכ' בשלשה by three things one man is distinguishable from another: by his voice &c. Pes. X, 4 (116[a]) מה נ' הלילה וכ' why is this night different

from all other nights? Snh. 71b [read:] הואיל וכ' דינו ונִשְׁתַּנְיָת מיתתו because his (the proselyte's) legal status is different, and the mode of capital punishment is different for him. Sabb. 53b נִשְׁתַּנּוּ לו סדרי וכ' the order of nature had to be changed for him. R. Hash. 19a מה נִישְׁתַּנֵּינוּ מכל וכ' wherein are we different from any other nation or tongue that you decree for us such hard decrees?; a. e.

שְׁנָא, שְׁנֵי ch. same, 1) *to repeat.* Targ. I Sam. XXVI, 8 ed. Wil. (v. תְּנֵי).—Snh. 59a ולמה לי למִישְׁנֵי בסיני and why is it repeated at Sinai?; a. e.—2) *to change; to be different.* Targ. O. Deut. XXXIV, 7.—Lev. R. s. 22 כל מאי דהוה הדרין ש' as the one (the mosquito) changed, so did the other (Titus) change. Yeb. 21b או דילמא לא שנא (abbrev. ל"ש) or is there no difference (between the wife of a brother on the mother's side and that of a brother on the father's side)? Succ. 29b ל"ש ביו"ט ... ול"ש וכ' no difference whether it is the first Holy Day or the second. Ib. 30a ל"ש לפני וכ' no difference whether before &c. Sabb. 6a הכי נמי ל"ש in this case, too, it is the same; a. v. fr.—Yeb. l. c. מאי ש' הני מאי ש' הא (abbrev. מ"ש) what difference is there between the former and the latter? Sabb. 4a מ"ש הכא ומאי ש' and wherein lies the difference? Ib. 2b ... ומ"ש התם וכ' wherein lies the difference (what reason is there) that the Mishnah says here, 'two which are four within, and two which are four without', and there (Shebu. I, 1) only, 'two which are four'?; a. fr.—*Part.* שָׁאנֵי *it is different.* Succ. 21b שוורים הואיל וכ' ש' it is different in the case of oxen, because &c. Sabb. 7b צרור וכ' ש' it is different with bundles and other objects &c. Ker. 11a והכא ש' but here it is different; a. v. fr.—V. שִׁנְיָא.

Pa שַׁנֵּי 1) *to change; to act strangely.* Targ. Gen. XLI, 14. Targ. Ps. LXXXIX, 35. Ib. XXXIV, 1. Targ. Y. II Deut. XXXII, 5; a. fr.—[Ib. 41 אישני, read: אישנן, v. שְׁנַן.—Targ. Jud. XX, 16 משנן, read: משגן, v. שְׁגֵי.]—Taan. 24b שַׁנֵּי דוכתיך change thy place; ש' דוכתיה he changed his place. Ker. 11a לישנא דשנויי, v. חָרַךְ. Bets. 30a כמה דאפשר לשנויי מְשַׁנְּיָנַן וכ' as much as it is feasible to change (the mode of doing a thing), we must change on the Holy Day; Sabb. 128b; ib. 117b מְשַׁנְּיָן. Bets. l. c. ולא מְשַׁנְּיָן וכ' והא הני נשי ... but there are those women that fill their pitchers ... without any change, and we say nothing to them (to interfere)! Snh. 96a top שני נפשך (Rashi אֲשַׁנֵּי) disguise thyself; במאי אִישַׁנֵּי how shall I disguise (myself)?; Yalk. Is. 276; a. fr.—2) *to reply.* Sabb. 7b דזמנין מְשַׁנֵּי לה וכ' at times he replied to it (met the objection by saying) &c. Ib. 3b דמשנו לך; Keth. 98b דַּשַׁנְּיָנַן, v. שִׁינּוּיָא. Pes. 20b ומְשַׁנֵּי שאני התם וכ' and he answered, it is different in that case; a. fr.—Shebu. 21a top כדשני לירה (Rashi כדמשנו) as he (Abayi) replied to him (R. Papa, further below).

Af. אַשְׁנֵי *to change, act strangely.* Targ. Mal. III, 6. Targ. O. a. Y. I Deut. XXXII, 5; a. fr.—[Targ. Ps. LXXI, 17 אשני, read with ed. Lag. אחני.]—Snh. 96a top, v. supra.

Ithpa. אִשְׁתַּנֵּי, *Ithpe.* אִשְׁתְּנֵי 1) *to be changed.* Targ. Deut. l. c. Targ. Lam. IV, 1; a. e.—Snh. 71b נימא הואיל וא' א' let us say, because his status has changed, he is a different person (not responsible for acts committed in his previous condition); האי דינו א' מיתתו לא א' this man's legal status has changed, but the mode of his execution is not affected thereby. Ib. דא' לגמרי הואיל וא' א' ... because a change has taken place (by her becoming of age), she is a different person (and the mode of her execution must be different): so much the more here (in the case of a proselyte) where a complete change has taken place. Ib. 96a א' אפיה והוה וכ' his face changed, and he looked like a dog. Sabb. 36a הני ... א' שמירהו וכ' the names of the following three things have changed since the destruction of the Temple; Succ. 34a; a. e.

שְׁנַי *two,* v. שְׁנַיִם.

שְׂנֵי *to hate,* v. סְנֵי.

שֵׁנִי, שֵׁנְיָא m. (b. h.) *second.* Meg. IV, 1 בש' on the second day of the week. Ib. 22a; Taan. 27b הש' קורא וכ' the second (of those called to read from the Law) reads &c. Bets. 6a, a. fr. יום טוב ש' the second (Rabbinical) Holy Day (instituted on account of the uncertainty of the calendar). Sabb. 40b, a. fr. כלי ש' second vessel, i. e. a vessel into which a boiling mass has been poured, contrad. to כלי ראשון a vessel direct from the fire.—Maas. Sh. I, 1, a. fr. מעשר ש', v. מַעֲשֵׂר.—Esp. *a*) (לטומאה) ש' *the second degree of levitical uncleanness, an object made unclean through contact with uncleanness,* v. רִאשׁוֹן. Toh. II, 2 האוכל ש' ש' אוכל ... he that eats food unclean in the second degree, becomes unclean in the second degree. Pes. 14a ש' ושׁ' הוא וכ' it is a contact between two things both unclean in the second degree, and why do you say that he adds to the degree of uncleanness?; a. fr.—*b*) *relationship in the second degree, second generation.* Snh. 28a ש' בש' תנן we have learned that a relative in the second degree (first cousin) cannot testify for or against a relative in the second degree; ש' בראשון תנן we have learned that one of the second generation cannot testify for or against one of the first generation, i. e. his uncle. Ib. שלישי בש' a relative in the third degree against one in the second degree, i. e. his father's first cousin; a. fr.—*Pl.* שְׁנִיִּים. Yad. II, 2 ואת הש' למקום אחר and water poured over his hands a second time on another place. Ib. ועל הש' מהור and a loaf which fell on the place which received the second water is clean. Gen. R. s. 31 ש' לו וכ' the second story of the ark was for him (Noah) and his sons and the clean animals; a. fr.—*Fem.* שְׁנִיָּה, שְׁנִיָּרִית. Shek. III, 4; a. fr.—*Pl.* שְׁנִיּוֹת. Yad. III, 2 ש' (sub. לטומאה), v. supra. Ab. Zar. 3b ש' during the second three hours of the day; a. fr.—Esp. שניה (sub. לערוה) *incest of second degree, intermarriage forbidden by rabbinical enactment.* Yeb. 21b אמו ערוה אם אמו ש' connection with one's mother is incest, with one's mother's mother incest in the second degree. Ib. משום ש' as incest of the second degree; a. fr.—*Pl.* as above. Ib.a מה הם ש' what relationships are *sh'niyoth?* Ib. (ref. to Lev. XVIII, 27) מאי נינהו האל ... ש' *haël* means the severe, which implies that there are milder forms of incest; what are they? The *sh'niyoth*; a. fr.

שַׁנְיָא, שִׁנְיָא f. (שֵׁנִי) 1) *different, a different thing.*—[Targ. Prov. X, 14 שניא some ed., read: שַׁצְיָא].—Y. Dem

I, 21[d] bot. [read] חוא וכ׳ ... לא ש׳ חוא דבר it makes no difference, (it is all the same) whether it is a plant the seed of which disappears (must be renewed every year) or &c. Y. Pes. V, 32[c] חדא וכ׳ ... לא ש׳ חיא it is all the same whether one slaughters a Passover sacrifice as a peace-offering or the reverse. Ib. X, end, 37[d] חדא ש׳ it is a different case; a. fr.—[V. שְׁאֵנֵי, s. v. שְׁנֵי.]—2) *strange thing, folly.*—Pl. שַׁנְיָן, שַׁנְיָרִין. Targ. Is. XXX, 10 (h. text מהתלות).

שְׁנִיאָתָא, v. שְׁנוּאָתָא.

שְׁנִיגוֹר, Y. Succ. III, beg. 53[c], v. סְנִיגוֹר.

שְׁנִיר׳, Y. Yeb. I, 3[b] top שׁ׳ עוניריא, v. שׁוּנְרָא.

שַׁנְיָא, v. שַׁנְיָא.

שָׁנְיָא pr. n. pl., v. שׁוּנְרָא.

שְׁנֵי, שְׁנַי, שְׁנַיִם m., **שְׁתֵּי, שְׁתַּיִם** f. (b. h.) *two.* Ber. 8[a] ש׳ מקרא ואחד תרגום reading the Scriptural portion of the week twice, and the Targum once. Ib. שיעור ש׳ פתחים a distance of two gates. Zeb. V, 4, v. מַהֲנָה. Sabb. I, 1 שהן ארבע ש׳ two ways of transfer from place to place, which become four (by rabbinical addition). Ib. שְׁנֵיהֶם פטורין both of them are free. Snh. V, 3 בש׳ בחדש on the second day of the month. Ib. בש׳ שעות in the second hour of the day. Men. III, 3. Ib. 6; a. v. fr.—שְׁנַיִם עָשָׂר, שְׁתֵּים עֶשְׂרֵה *twelve.* Nidd. 69[b]. Ab. Zar. 3[b]; a. fr.

שְׁנִיצִין, Mikv. X, 4, v. שְׁנָץ.

שְׁנִיר (b. h.) pr. n. *Senir*, a portion of Mount Hermon. Succ. 12[a], v. קְרַשׁ. Cant. R. to IV, 8 [read:] מה זה השנ״ר שונא את הנ״ר ולא נזרע אלא פעם אחד כך וכ׳ as Mount Senir hates the plough and can be sown only once, so was Isaac &c. Hull. 60[b] ושריון מהרי וכ׳ ש׳ Senir and Sirion belong to the mountains of Palestine; a. e.

שָׁנְיָרְתָא, v. שְׁנוּאָתָא.

שְׁנַמְּג, v. פּוּרְסִישְׁנַמְּג.

שְׁנַן (b. h.) *to be pointed, sharp; to sharpen.*—*Part. pass.* שְׁנוּן, pl. שְׁנוּנִים *sharpened*; trnsf. *ready, quick.* Pesik. Bahod., p. 108[a], a. e., v. שְׁנָאן.

Pi. שִׁנֵּן 1) *to sharpen*; trnsf. (cmp. חדד) *to teach diligently*, v. שִׁינּוּן.—2) *to brighten, cheer.* Ab. d'R. N. ch. XVIII וחיה מְשַׁנֵּן בה כל וכ׳ and with this (his disposition) he cheered all Israel's scholars.—3) *to speak distinctly.* Y. Ber. III, 6[b] bot. משנן בפיו ... לא מסתברא is it not evident that in reading the Sh'm'a every one must recite it distinctly with his own mouth?

שְׁנַן ch. same. Part. pass. שְׁנִינָא, שְׁנִין (שְׁנוּ׳); *pl.* שְׁנִינִין (שְׁנוּ׳). Targ. Prov. XXV, 18. Targ. Y. I Gen. III, 24 (Y. II שְׁנוּ׳, not שְׁנִנוּ׳). Targ. Y. I Deut. XXXII, 41. Targ. Ps. CXX, 4 שני ed. Lag. (oth. ed. שנו׳).

Pa. שַׁנֵּן *to sharpen.* Ib. LXIV, 4 שַׁנִּינוּ (ed. Wil. שְׁנִי׳). Targ. Jer. LI, 11. Targ. Y. II Deut. l. c. אישנו בברקא, read: אִישַׁנְּנוּן כברקא.

Ithpa. אִשְׁתַּנַּן *to be sharpened, polished.* Targ. Ez. XXI, 15; a. e.

שְׁנָן m. (preced.) *pointed rock, cliff.*—*Pl.* שְׁנָנִים. Ohol. VIII, 2; cmp. שְׁנוּנִית.

שְׁנָנָא m., constr. שְׁנַן (preced. wds.) *blade, edge.* Targ. O. Gen. III, 24 (h. text להט). Targ. I Sam. XVII, 7 שְׁנָנָא (ed. Wil. שְׁנָנָ׳).—V. שְׁרִינָנָא.

שְׁנָנָה f. (preced.) *spear point.* Snh. 82[a] bot. שלף ש׳ וכ׳ (Rashi שננא), v. אוּנְקְלַי II; Yalk. Num. 771.

שְׁנָעָר (b. h.) pr. n. *Shinear*, a part of Babylonia (v. Schr. KAT[2], p. 118). Y. Ber. IV, 7[b] bot., a. e. למה נקרא שמה ש׳ why is Babylonia called Shinear?; v. נָעַר II; Zeb. 113[b]. Ib. למה ... ש׳ שמנערת עשרירית it is called Sh., because it shakes out its rich men (makes them poor); a. e.

שְׁנַץ (Shaf. of אֲנַץ; cmp. b. h. שנס) *to squeeze in, fasten, lace.* Y. Kil. IX, end, 32[d] דהוא ש׳ גרמיה והיא נחתא for when he laces himself (his shoes), it (the purple band) slips down.—Part. pass. שְׁנִיץ; f. שְׁנִיצָא, שְׁנִיצַת. Y. Meg. III, 74[b] bot., v. קוּנְטָרָא. Y. Ber. II, 5[c] bot. כבר שניצת (not שנצת), v. עוּנְקָתָא.

שְׁנָץ m. (preced.) *strap, lace.* Mikv. X, 4 ש׳ של סנדל ed. Dehr. (ed. שניצן, read: שְׁנָצִין) laces of a sandal, contrad. to חֻבְּיָא.—*Pl.* שְׁנָצוֹת, with suffix שְׁנָצָיו. Kel. XXVI, 1, sq. כיס של ש׳ a bag which is closed by means of laces.—[שנץ pr. n. pl., v. שְׁצָת.]

שְׁנָצָא, שְׁנַצְתָּא ch. same.—*Pl.* שְׁנָצֵי, שְׁנָצִין, שְׁנַצֵּי, שְׁנַצִּין. Targ. Y. Deut. XXV, 9 (not צי ...).—Yeb. 102[a] סנדל דאית לה ש׳ a sandal which has laces. Y. ib. XII, 12[c] bot. דשנצין (not דשנצור), v. שׁוּרְצִיפָא. Sabb. 92[a] דאיכא ש׳ a bag which has laces with which to close it.

שְׁנַק (Shaf. of אנק or חנק), *Pi.* שִׁנֵּק *to strangle, choke.* Pesik. R. s. 36; Yalk. Is. 359 ומְשַׁנְּקִין את רוחך בעול and they shall choke thy spirit (curb thy energies) with a yoke.

Hithpa. הִשְׁתַּנֵּק *to be strangled.* Pesik. Zutr., Huck., p. 244 ולא הרינו מִשְׁתַּנְּקִין בצמא and we should not have been choked by thirst.

שְׁנַק, *Pa.* שַׁנֵּיק, שַׁנֵּק 1) same. Targ. O. Ex. XIV, 27 (h. text נער); Targ. Ps. CXXXVI, 15 (Ms. שַׁרְנִיק). Targ. Cant. I, 9; a. fr.—2) *to trouble, confound.* Targ. Mal. I, 13 (h. text ונפחתם; some ed. ושבריק). Targ. Y. Ex. X, 2 מה דשַׁנֵּיקית Ar. (ed. ית ניסין דעבדית; h. text התעללתי).

Af. אַשְׁנֵיק *to be narrow.* Targ. Prov. IV, 12 Ar. (ed., v. טָצֵק).

Ithpa. אִשְׁתְּנִיק, *Ithpe.* אִשְׁתְּנִיק 1) *to be strangled, suffocated.* Targ. Job VII, 12. Targ. Y. Num. XIV, 13; a. e.—2) *to be distressed.* Targ. Y. Gen. XXII, 20.

שְׁנָתָא, v. שִׁירְתָא.

שְׁנָתוֹת f. pl. (v. שׁן) *teeth-like marks.* Men. IX, 2 (87[b])

ש' היו בהין וכ' the Hin measure in the Temple had marks: so far for the meal-offering to go with the bullock &c.; B. Bath. 86[b]. Sabb. 80[b] ש' ... אלא אמר but, said R. K., (the *andifé* of the Mishnah means, enough time to whiten) the marks of a vessel.

ש"ס m. (abbrev. of ששה סדרים the six orders of the Talmud) *the Talmud*, Zeb. 5[a] ונסיב לה הש"ס וכ' (Ms. M. תלמודא) and the Talmud applies to it the verse &c.; M. Kat. 3[b] (Ms. M. תלמודא). Ḥag. 10[a] אפילו מש"ס לש"ס (Ms. M. מתלמוד לתלמוד) even he that goes from Talmud (Babli) to Talmud (Y'rushalmi). Treat. Sof'rim XV, 5, sq.; 7, sq.; (B. Mets. 33[a], sq. גמרא, Ms. M. תלמוד; Y. Hor. III, 48[c] top תלמוד); a. e.

שָׂסָה, v. שסי.

שִׂסְוֵעַ, v. שִׂרְסֵעַ.

שִׂסְוֵעָה f. (b. h.; שָׂסַע) *divided*. Ḥull. 60[b]; Nidd. 24[a] (ref. to Deut. XIV, 7) the ש' ברייה וכ' the *sh'su'ah* is a creature with two backs and two spinal columns. Ḥull. 63[b]; Bekh. 6[b]; Yalk. Lev. 537, v. שָׂנָה *Nif.*

שָׂסָה, שסי (onomatop.) *to hiss.*

Pi. שִׂסָּה *to set on* (a dog, serpent &c.). Snh. IX, 1, v. נָשַׁךְ; B. Kam. 23[b]. Ib. מאן פטור מְשַׂסֶּה וכ' who is exempt from responsibility? Is he exempt that set the dog on, and is the owner of the dog responsible? Ib. 24[b] המשסה חבירו בחבירו ... he who sets his neighbor's dog on a neighbor; שִׂסָּהוּ הוא בעצמו if he incited the neighbor's dog against himself. Gen. R. s. 84 באו ונְשַׂסֶּה בו וכ' come, let us set on the dogs against him (Joseph); a. e.—[Bibl. Hebr. שסה *to plunder*, cmp. שָׁסַע.]

שָׂסֵי, *Pa.* שַׂסֵּי same. B. Kam. 24[b] כיון ... דמְשַׂסֵּי לית ומְשַׂסֵּי וכ' (Ms. R. דמְשַׂסֵּי) since thou knowest of thy dog, that one can set him on and he will bite, thou oughtest not to have kept him.

Ithpa. אִשְׂתַּסֵּי *to be set on, to bite*, v. supra.

שָׂסַע (b. h.) *to rend, split.*—*Part. pass.* שָׂסוּעַ; *pl.* שְׂסוּעִין, שְׂסוּעִים *cloven-footed.* Yalk. Lev. 537 (ref. to Lev. XI, 26) לש' מנין whence do we learn that the laws of uncleanness apply to the cloven-footed animals?; לשאין ש' מנין that it applies to those not cloven-footed?; Sifra Sh'mini, ch. V, Par. 4 שיסועים (corr. acc.).

Pi. שִׂסַּע same. Zeb. VI, 5 שו' ולא וכ' he rent (the sacrificial bird), but did not sever it entirely. Tosef. ib. VII, 10 היה מְשַׂסְּעוֹ ביד וכ' he rent it with his hand, but not with a knife; a. e.—*Part. pass.* מְשׂוּסָּע *cloven-footed.* Sifra l. c. מפריס ומש' v. פָּרַס; Yalk. l. c. ומשסע (corr. acc.).

שְׂסַע, *Pa.* שַׂסַּע same. Targ. Lam. III, 11 (h. text פשח).

שָׂסַף (b. h.), *Pi.* שִׁסֵּף (cmp. preced.) *to split, to hew in pieces.* Lam. R. to III, 64 (ref. to וישסף, I Sam. XV, 33) שתחבו וכ' he cut him in four pieces. Sifra Thazri'a Par. 5, ch. XVI יְשַׂסְּפֶנּוּ Rabad, v. שָׁצַף.

שִׂסְקִי, v. שִׂרְסֵקִי.

שַׂסְתֵּם (Shaf. of סתם) *to enclose, lock up.* Gitt. 68[a] שדא ביה ... שַׂסְתֵּמֵיהּ Ar. (ed. סתמיה) he threw a chain (looped rope) over him and enclosed his head; [Ar. 'drew it up', when we should expect וסַתְּמֵהּ].

שַׁע *sh'a*, the first element of the word שַׁעֲטְנֵז, phonetically representing the act of carding (v. שׁוּעַ). Y. Kil. IX, end, 32[d], v. שַׁעֲטְנֵז, a. נוז.

שַׁע' pr. n. m., v. שִׁשְׁעָה.

שָׁעָא, v. שְׁעִי.

שִׁעְבֵּד (Shafel of עָבַד) 1) *to subject, subjugate, surrender; to obligate, pledge.* Gen. R. s. 44 (ref. to Gen. XV, 13) ידוע שאני מְשַׁעְבְּדָן וכ' 'knowing' means that I will surrender them as slaves, 'thou shalt know', that I will redeem them. Pesik. R. s. 15 שהוא מְשַׁעְבְּדֵנוּ בשבעים ... לא כך וכ' has not the Lord said, that he will make us the subjects of seventy nations? Ib. [read:] גותי אחד בא ומְשַׁעְבֵּד באחד one Goth comes and enslaves one of us, that is as much as if she (Rome) had enslaved all of us; Cant. R. to II, 8. Gen. R. s. 85 (ref. to Is. LXVI, 7) קודם ... מְשַׁעְבֵּד ראשון וכ' before yet the first oppressor (of Israel) was born, the last redeemer was born. R. Hash. III, 8 (ref. to Num. XXI, 8) בזמן ... ומְשַׁעְבְּדִין את לבם לאבהם וכ' when the Israelites looked upward and pledged their hearts to their Father in heaven, they were healed; a. fr.—Part. pass. מְשׁוּעְבָּד, *pl.* מְשׁוּעְבָּדִין, מְשׁוּעְבָּדִים. Num. R. s. 5[8] שלא ... אלא מש' לפני הארון they were not haughty, but bore themselves like servants before the Ark. Y. Hag. III, 79[b] שיהא הכל מש' לתלכה so that everything be made subject to the law; a. e.—נכסים מש', or משועבדין (sub. נכסים) *mortgaged property*, i. e. property bought from a person who owes a debt collectible from his landed estate in whatever hands it may be, opp. בני חורין property in the hands of the debtor. B. Mets. 13[b]. Gitt. 50[b]; a. fr.—2) *to vex, persecute, attempt to destroy.* Ex. R. s. 22 נראה ... מְשַׁעְבְּדִין את ישראל בדבר וכ' (not ישראל על) let us see how we can persecute Israel by means of something which the Lord cannot bring upon us in the same manner; Yalk. ib. 208 אם מְשַׁעְבְּדִים אנו אותם באש וכ' if we destroy them through fire, their God can bring fire upon us &c.; בואו ונְשַׁעְבְּדֵם במים (not ונשתעבדם) come, let us destroy them through water; Yalk. Ps. 786; a. e.

Hithpa. הִשְׁתַּעְבֵּד, *Nithpa.* נִשְׁתַּעְבֵּד 1) (with ל) *to be subjugated, be the slave* or *subject of.* Gitt. IV, 4 אם ... עבד לשום עבד יִשְׁתַּעְבֵּד וכ' a slave that was captured and redeemed, if he was redeemed as a slave, remains a slave; if as a freeman, he cannot be made a slave. Ib. 37[b] ישתעבד לרבו ראשון he is the slave of his first (original) master; לא ישתעבד ... לרבו שני he is the slave neither of his first master, nor of his second master (his redeemer). Pesik. R. s. 15 במה ... או שיִשְׁתַּעְבְּדוּ למלכיות which wilt thou choose? that thy children go down to Gehenna, or that they be subjected to successive empires? Sabb. 88[b] אמר ... לפרעה יִשְׁתַּעְבַּדְתֶּם (Ms. M. נִשְׁתַּעְבַּדְתֶּם) he (Moses) said to them (the angels), did you go down to Egypt?

have you been slaves to Pharaoh? Midr. Till. to Ps. LXXVIII, 32 (insert from Yalk. ib. 819) זה יעקב ... שאילו עלה לא ירד עור ולא היה לנו להִשְׁתַּעְבֵּד שיעבוד זה שאנו משועבדין (v. ed. Bub.) this refers to Jacob . . ., for if he had gone up, he would not have gone down again, and we should not have to suffer the servitude to which we are now subjected; a. fr.—2) (with ב) *to use as slave, enslave.* Pes. 118b מה הללו שנִשְׁתַּעְבְּדוּ בהן כך אני שלא נִשְׁתַּעְבַּדְתִּי וכ' if they (the Egyptians) who treated them as slaves, fare thus, I (Cush) who did not enslave them &c. Gitt. 40a אל ישתעבדו בה וכ' . . . פלונית that handmaid of mine, they (my heirs) shall not treat her as a slave after my death. Keth. 111a שלא ישתעבדו בהן וכ' . . . השביע the Lord adjured the nations not to oppress Israel too hard. Men. 53b; Yalk. Jer. 289 [read:] ישתעבדו בהם ארבע מלכיות וכ' (v. Rabb. D. S. to Men. l. c., note) four successive empires shall treat them as slaves, each as long &c.; a. fr.—[Yalk. Ex. 208, v. supra.]

שַׁעְבִּיד, שַׁעְבֵּד ch. same. Targ. O. Gen. XII, 5. Targ. Jud. X, 8. Targ. Nah. I, 12. Targ. Y. Ex. III, 7; a. fr.—B. Mets. 13a שַׁעְבֵּיד נפשיה he bound himself (made himself responsible). Gitt. 49b כל לגבירת ברית שַׁעְבּוּדֵי מְשַׁעְבֵּד נפשיה for his son's sake a man makes himself responsible. Ab. Zar. 2b, v. infra; a. fr.—Part. pass. מְשַׁעְבַּד; f. מְשׁוּעְבָּדָא; *pl.* מְשַׁעְבְּדֵי, מְשַׁעְבְּדָן; מְשׁוּעְבָּדִין. Targ. Y. Gen. IX, 25. Targ. Ez. XVI, 7; a. e.—B. Mets. 73b לטסקא מש' טַסְקָא, v. Lev. R. s. 16 אמהן מש' פְּדָן, v. Pesik. Vattom., p. 133b חמרין משעבדין (corr. acc.); Lam. R. to IV, 15; a. fr.—משעבדי (sub. נכסין) *encumbered property,* opp. בני חרי, v. preced. B. Mets. 12b. Ib. 13b; a. fr.

Ithpa. אִשְׁתַּעְבַּד 1) (with ל) *to be subjected, enslaved, to serve; to be pledged, responsible.* Targ. II Chr. XXXIII, 13. Targ. Gen. XXV, 23. Ib. XXVII, 29; a. fr.—B. Kam. 20b בירתא לעלירת מְשַׁעְבְּדָא the house (the lower story) is pledged to the upper story, i. e. the owner of the lower story is bound to keep it in a condition to support the upper story. Ib. 40b כי היכא דמְשַׁעְבַּדְנָא לדידך וכ' as well as I am obliged to pay thee, I am obliged to pay him. Gitt. 49b משתעבד he is responsible. B. Bath. 55a לכרגא מְשַׁעְבְּדֵי, v. כַּרְגָּא; a. fr.—2) (with ב) *to enslave, oppress.* Ab. Zar. 2b חנך אישתַּעְבְּדוּ בישראל אנן לא שַׁעְבַּדָן בישראל Ms. M. (ed. ה. form) these nations have persecuted Israel, we have not &c. B. Mets. 73b ומְשַׁעְבְּדֵי בהו וכ' Tosaf. (ed. ומשעבדי), v. כַּרְגָּא. B. Bath. 55a משתעבדי, v. כרגא; a. e.

שִׁי', שִׁעְבּוּד m. (preced.) 1) *subjection, servitude, oppression.* Ber. 12b שיהא ש' מלכיות וכ' Ms. M. (ed. שתהא) that the delivery from servitude to the empires &c., v. עִיקָּר. Ib. 34b, a. e. ש' מלכיות, v. מַלְכוּת. Cant. R. to II, 14 מפני מה . . . כדי שיצאו . . . בלא ש' why were the wives of the patriarchs barren (for a time)? In order that many (of the four-hundred) years (Gen. XV, 13) might pass without servitude; Gen. R. s. 45. Ib. s. 44 אם אני בש' shall I, too, be in slavery?; a. fr.—2) ש' קרקעות (or ש' only) *pledge, hypothecary obligation, landed security.* B. Mets. 4b משום דהוה ליה שטר ש' ק' . . . כפירת ש' ק' because a note of indebtedness implies a hypothecary obligation (that the debtor's landed property is pledged to the creditor), and no oath is assigned on a disputed hypothecary obligation; Shebu. 37b; Keth. 87b. B. Mets. 14a שבח שָׁפַר וש' וכ' the scribe must ask for authorization to insert, in a deed of sale of land, 'amelioration', 'best land' and 'pledge', i. e. that the seller pledges his land, and this the best portions of it, for indemnity to the buyer in case of seizure for the seller's debt, this indemnity to include the improvements eventually made by the buyer; a. fr.

שִׁי', שִׁעְבּוּדָא, שִׁעְבּוּד ch. same, 1) *servitude, oppression.* Targ. II Esth. I, 2. Targ. II Chr. XII, 8. Targ. Y. Gen. XXXVII, 17. Targ. Y. Deut. V, 6; a. fr.—*Pl.* שִׁי', שִׁעְבּוּדָא. Targ. Y. Gen. XL, 18.—2) *pledge, obligation.* [In post-Talmudic literature ש' דר' נתן the obligation introduced by R. Nathan, whereby the court can collect a debt in favor of the creditor's debtor; v. B. Kam. 40b; Keth. 19a; a. fr.]

שִׁעְבּוּ (v. next w.), part. pass. מְשׁוּעְבָּא *one who has abnormally large testicles* or *an abnormally long scrotum.* Bekh. VII, 5 (44b) Ar. (Mish. ed. מאושכן, Talm. ed. מאושבן), v. אֶשֶׁךְ.

שַׁעְבָּנִין m. pl. (Shaf. of עבז, v. אֲבוּז) *extremities, testicles, scrotum.* Targ. Y. Gen. XXXIX, 1. Targ. Job XL, 17 שעבזוהי Ms. a. Ar. (ed. פחדוי).

שָׁעָה I, v. שער.

שָׁעָה II f. (Dan. IV, 16; preced., v. Del. Proleg. p. 39 sq.) *moment, while; hour,* esp. *the twelfth portion* of the day and of the night, varying according to the season. Tosef. Ber. I, 1, a. e., v. עוֹנָה I. Ber. 7a, v. רֶגַע. Ib.b, a. e. חש' מש', v. שָׁחַק. Lam. R. to III, 37 משחקת מש' שאמר וכ' from the moment that the Lord said &c. Ber. I, 1 מש' שהכהנים וכ' from the time of day when the priests go in &c. Pes. II, 1 כל ש' as long. Keth. 104a בש' שהצדיק וכ' when a righteous man is called away &c. Ib. בְּשָׁעַת פטירתו וכ' when Rabbi died &c. Ber. 64a הדוחק את הש', v. דָּחַק; נדחה מפני הש', v. דָּחָה. Sabb. 10a, a. e. ועוסקין . . . מניחין בחיי ש' they neglect the life everlasting, and busy themselves with the life of the hour (earthly affairs). Y. Taan. III, 67a (expl. יולדתך, Prov. XXIII, 25) שָׁעָתֵךְ (or שָׁעָתְךָ) thy hour (of birth). Cant. R. to I, 1, a. e. בְּשַׁעָתוֹ in its due time, v. סֶפֶל; Num. R. s. 10 בין שעתו. Ex. R. s. 19, a. fr. הוראת ש', or ש' לש', v. קַל II; a. v. fr.—ש' דורות, opp. דורות. Yoma 69b. Men. 19b מדורות וכ' ש' we cannot derive the modes of a temporary act (e. g. the offerings of the princes, Num. VII, 12-83) from the laws concerning a permanent institution; a. fr.—*Pl.* שָׁעוֹת. Ber. 3a עד ארבע ש' to four hours (the fourth hour of the night). Pes. 58a שתי ש' ומחצה two hours and a half. Snh. V, 3 אחד אומר בשתי ש' וכ' if one witness testifies that the act under consideration was committed at the second hour of the day &c. Kel. XII, 4 אבן חש', v. אֶבֶן; a. v. fr.

שַׁעֲרָא m. = next w. Targ. Ps. LXVIII, 3. Ib. XXII, 15; a. e., v. שַׁעֲוָתָא.—Targ. Y. Gen. XXXVII, 25; XLIII, 11 שַׁעֲוָה (O. שָׁעַם; h. text נכאת).

שַׁעֲוָה f. (שׁוּעַ = שׁעי) *wax.* Sabb. II, 1 ולא בש' nor must you use wax in place of oil for the Sabbath light, v. קִירוּתָא. Gen. R. s. 44 הירח לבו רפה כש', v. שׁוּעַ I. Ib. s. 91, end (expl. נכאת, Gen. XLIII, 11) ש' (perhaps *a gum*, v. preced.). Ex. R. s. 35 כש' התחונה וכ' like wax that is put on the writing tablet; a. fr.

שַׁעְלָא, שְׁעוֹלָא m. = h. שַׁעַל, 1) *hollow of the hand, palm.* Targ. Is. XL, 12.—*Pl.* constr. שַׁעֲלֵי. Targ. Ez. XIII, 19.—2) *hollow of the sole, step.*—*Pl.* constr. שְׁעוֹלֵי. Targ. I Kings XX, 10.

שעועים, v. next w.

שְׁעוּעִית f. (שעע; cmp. שַׁעֲוָה) a species of *beans*, prob. *kidney-bean* (Phaseolus Vulgaris), v. פְּסִילְתָּא, a. חֲלוּקָה. Kil. I, 1 פול הלבן וחש' וכ' Y. ed. a. Ms. M. (Mish. a. Bab. ed. שעועים, corr. acc.; v. Rabb. D. S. a. l. note) the white bean and the kidney-bean are not heterogeneous. Y. ib. 27[a] top expl. פסילתא (פתילתא). Ib. למה שמה ש' שמשעשעת את חלב וכ' (some ed. שעשועית) why is it called *sh'u'ith* (pasty)? Because it pastes up (dulls) the heart, and loosens the bowels.

שְׁעוּרָא, שְׁעוֹר, v. שְׂעוֹרָא, שְׂעוֹר.

שְׁעוּרָה f. (b. h. שְׂעֹרָה; שָׂעַר, v. סָעַר) 1) *panicle*, v. שַׂעֲרָה.—2) *barley, barley-corn.*—כש' the size of a barley-corn. Kel. XVII, 8 כש' שאמרו לא וכ' where the scholars make the barley-corn the ritual standard measure, neither the large sort is meant nor &c. Ex. R. s. 10, end; Snh. 67[b], v. שַׁד; a. fr.—*Pl.* שְׁעוּרִין, שַׂעֲרִין. Pes. II, 5. Ib. 35[a] מין ש' a species of barley, v. שִׁיפּוֹן. Ib. 42[b] ש' . . . לא חזרה יינם the wine of Judæa would not get sour (to be used for vinegar) until they put barley into it. B. Kam. 60[b] גדישין של ש' stacks of barley. Peah VI, 7; Y. Snh. II, 20[b] bot., a. e., v. עֲנָבָה; a. fr.

שְׁעוּרִים pr. n. m., v. סְעוּרִים.

שְׁעוּרִין *barley*, v. סְעָרְתָּא.

שָׁעוּת f. (denom. of שָׁעָה) *a while, time.* Meïl. 6[a], v. שָׁהוּת.

שַׁעֲוָתָא f. = h. שַׁעֲוָה, *wax.* Targ. Ps. XXII, 15 Ms. (ed. שַׁעֲנָא). Targ. Mic. I, 4 שְׁעִירָתָא.—V. שַׁעֲנָא.

שַׁעַז (= שענז) *sha'az*, the first and the last element of שַׁעַטְנֵז, representing the act of *carding* (שוע), and that of *twining* or *weaving* (נוז). Y. Kil. IX, end, 32[d], v. נוז.

שַׁעַט (v. preced.) *sha'at*, the first and the middle element of שַׁעַטְנֵז, representing the act of *carding* (שוע), and that of *spinning* (טוי). Y. Kil. IX, end, 32[d].

ש' ג"ץ, שעטנ"ז *the seven letters which require crownlets* in the Pentateuch scrolls. Men. 29[b], v. זיון.

שַׁעַטְנֵז m. (b. h.) *a web mixed of wool and linen.* Kil. IX, 8, expl. as acrostic, דבר שהוא שועל טווי ולוז, v. נוז.

שַׁעַטְנֵיזָא, שַׁעַטְנָזָא ch. same. Targ. O. Lev. XIX, 19; Deut. XXII, 11.

שְׁעָה, שעי (b. h.) 1) (cmp. שְׁאָה, שָׁחָה) *to dwell, linger*, denom. שָׁעָה.—2) *to look, care for, mind.* Sifré Deut. 318 (ref. to Deut. XXXII, 17) אל תקרי לא שערום אלא לא שָׁעוּם וכ' read not *lo s'arum*, but *lo sha'um* (whom they did not regard); although they sacrificed and burnt incense to them, they were not afraid of them (with ref. to Gen. IV, 5); Yalk. ib. 945.

שְׁעָא, שְׁעֵי (cmp. שוע, שעע) *to smooth, paste over, daub.* Succ. 51[b]; B. Bath. 4[a] סבר למְשְׁעֵיהּ בדהבא he (Herod) intended to cover them (the Temple walls) with gold.

Pa. שַׁעֵי same. Targ. Ps. V, 10 מְשַׁעֲיִין. Ms. (ed. משעערן).—Part. pass. מְשַׁעְיָא. Targ. Y. II Num. XIX, 15 מְשַׁעְיָא (corr. acc., or מַשְׁעְיָא, Part. pass. *Af.*).

Ithpa. אִשְׁתְּעֵי, *Ithpe.* אִשְׁתְּעִי [*to make one's self pleasant,*] *to converse, talk; to tell a story.* Targ. O. Gen. XXIV, 66. Targ. Jud. VI, 13. Targ. Is. XXX, 10. Targ. Ps. L, 16; 19; a. fr.—B. Bath. 73[a] אִשְׁתַּעוּ לי נחותי וכ' (not אשתעי) seafarers told me. Ib. 74[a] ר' יוחנן מְשַׁתְּעֵי וכ' R. J. told a story: once upon a time &c. Y. Ber. II, 4[d] bot. כמה דאי' אִשְׁתַּעְרָא וכ' . . . as the Scripture talks, so does the Mishnah, i. e. the Mishnah applies the Biblical phraseology; a. fr.—א' דינא בהדי *to talk about the law with, to sue.* B. Mets. 14[a] ומשתעי דינא בהדיה . . . דינא the law is that R. may go and sue him. Bekh. 47[b] גברא דלא מצית לאִשְׁתַּעוּיֵי וכ' a man with whom thou canst not go to law; a. e.

שַׁעֲוִיתָא f. (preced.) *smoothness*, v. שְׁעִיעוּתָא.

שעויא, Tosef. B. Bath. IV, 5, v. שַׁעֲמוּמִית.

שְׁעִיעַ m., **שְׁעִיעָא** f. (שְׁעָא) *smooth.* Targ. Gen. XXVII, 11. Targ. Cant. V, 12; a. fr.—*Pl.* שְׁעִיעֲיָא, שְׁעִיעִין; שְׁעִיעָן, שְׁעִיעָתָא. Targ. I Sam. XVII, 40 שְׁעִיעֵי אבניא (h. text חלקי אבנים). Targ. Y. Lev. XIX, 17. Targ. Ps. XII, 3. Ib. XXXV, 16 שעיעותא Ms. (ed. שעיעותא); a. e.

שְׁעִיעוּתָא f. (preced.) *smoothness.* Targ. Gen. XXVII, 16. Targ. Ez. XXVI, 4; 14 (h. text צחיח). Targ. Prov. VI, 24. Targ. Is. LVII, 6 (some ed. שַׁעֲיוּת); a. e.

שְׁעִיף m. (v. שְׁעַם) *gum, balm.* Targ. Ez. XXVII, 17 (h. text צרי). Targ. Jer. XLVI, 11; LI, 8 (not שְׁעִיף).

שְׂעִיר m. (b. h.; שָׂעַר) 1) *goat.* Yoma VI, 2 ש' המשתלח, v. שָׂלַח. Ib. 7 פר ושׂ' הנשרפין the bullock and the goat designated to be burnt. Zeb. V, 1; a. fr.—*Pl.* שְׂעִירִים, שְׂעִירִין. Ib. 2. Yoma VI, 1; a. fr.—2) *demon.* B. Bath. 25[a], v. סָעַר II. Ber. 64[a] ש' בש' מירחלף goat and demon may interchange (both going by the name of *sa'ir*).—*Pl.* as ab. Lev. R. s. 22, v. שַׁד; a. e.—3) *shower.* Pl. as ab. Sifré Deut. 306 (ref. to Deut. XXXII, 2) מה ש' חללו וכ' as the showers come down on the plants &c.; Yalk. ib. 942, v. סָעַר II.—4) *hairy.* Gen. R. s. 65.

שְׂעִיר (b. h.) pr. n. *Seir* (*Idumæa*). Y. Taan. I, 64[a] top

(ref. to Is. XXI, 11) אֱלִי קורא מפני ש' my God cries out on account of Seir (Rome, v. אֱדוֹם); ib. אלי איכן מדדוג לי whence did my God come to join me? From Seir (Deut. XXXIII, 2). Sifré Deut. 343 כשיתיר ... ליפרע מש' when the Lord shall punish Seir (Rome). Ber. 62b עד חשתא לש' וגמרת מילי דש' ... thou hast not yet gone to Seir (Rome), and hast already learned the things of Seir (indecent manners); Tam. 27b; a. fr.

שְׂעִירֵן, v. סַעֲרָן.

שְׂעִירָא, v. שַׂעֲוָתָא.

שְׂעִירְתָּא f. (cmp. שְׂעוּרִית) a species of *beans*, prob. *the Egyptian bean* (v. Sm. Ant. s. v. Colocasia). [The definition given Ab. Zar. 38b is fabulous and obviously founded on confusion with the colocasia bean, which is sown on moist earth and sinks into the water.] Ab. Zar. 38b Ms. M. (ed. שְׂעִירָתָא), v. פְּסִילְתָּא.

שַׂעַל m. (b. h.) 1) *hollow of the hand, palm, handful.* Tanḥ. B'resh. 5 (ref. to Is. XL, 12) מן שָׁעֲלוֹ אתה יודע וכ' by the size of his handful canst thou know who he himself is; ib. Ḥayé 3 בשעלו ... וכל all the seas and rivers did he measure with his palm; ib. Emor 15 מלא ... וכל שעלו וכ' all the waters of the world fill the palm of the Lord; Pesik. Eth Korb., p. 57b מלא שׁוּעָלוֹ; Tanḥ. Pinḥ. 12 מלא שָׁעֲלִי my handful; Num. R. s. 21 17; Pesik. R. addit. s. 1 לחוך שעלי ... כל all the waters of creation did I compress into my palm.—*Pl.* שַׁעֲלִים. Ib. ... גבור פחות מעשרה ש' a mighty man ... drinks no less than ten handfuls; a. e.—2) ש' של ים *the hollow of the sea, depth.* Cant. R. to II, 15 (ref. to Cant. l. c.; v. ed. Baer et Del. Notae criticae a. l.) קדמאה מלא ... שירדו לשעלו של ים the first *shu'alim* is written *plene*, the second *defective*, which may be read שָׁעֲלִים; they (the Egyptians) were the foxes that went down to the bottom of the sea; Ex. R. s. 22 על שם שעלו של ים an allusion to the bottom of the sea; Yalk. Ps. 786 שעלים (read: שעל ים).

שַׂעֲלָא, v. שְׁעוֹלָא.

שַׁעַם m. *bamboo* (Maim., identifying our w. with שְׁגַם); [oth. opin. *cork-tree, cork*]. Kel. XIV, 5 shoes for cattle made of ש' של *sha'am*. Tosef. ib. B. Bath. IV, 14; Succ. 20b חוצלות של ש' וכ' mats made of *sh.*, or of reeds &c.; a. e.

שַׁעֲמוּם, שׁוּ' m. (שַׁעֲמַם) 1) *dullness, idiocy.* Keth. V, 5 חבטלה מביאתה לידי ש' idleness may lead her to idiocy; [corr. acc. quot. s. v. בַּטָּלָה].—2) (=בעל ש') *dull-minded man, idiot.* Sot. 24a sq.; 27a; Num. R. s. 9 28 אשת ש' the wife of an idiot.

שַׁעֲמוּם, שׁוּ' ch. same, *stupefaction.* Targ. Y. Deut. XXVIII, 37 (h. text שַׁמָּה).

שַׁעֲמוּמִית f. (preced.) *a dull-minded woman, idiot.* Tosef. Keth. VII, 10 ed. Zuck. (oth. ed. משוממת), v. שָׁמַם. Tosef. B. Bath. IV, 5 ש' היא (ed. Zuck. שעריא, corr. acc.) she (the slave) is an idiot; B. Mets. 80a מְשׁוּעֲמֶמֶת.

שַׁעֲמִימוּתָא, שַׁעֲמוּמִיתָא f. (preced.) *dullness, idiocy.* Targ. Y. Deut. XXVIII, 20 Ar. (ed. ערבובא; h. text מהומה); v. שַׁעֲמִמוּתָא.—Ned. 81a scabs arising from neglected clothes מתיא לידי ש' lead to idiocy.

שְׁעַמֵּם (Shaf. of עָמַם) *to make dull, stupefy.*—Part. pass. מְשׁוּעֲמָם; f. מְשׁוּעֲמֶמֶת. B. Mets. 80a, v. שַׁעֲמוּמִית.

Nithpa. נִשְׁתַּעֲמֵם *to be made dull, be stupefied.* Num. R. s. 10 8 יצא כל דעתו נִשְׁתַּעֲמֵמוּ כל הכליות וכ' all his mind is gone (in drunkenness), the kidneys (seat of deliberation) are entirely dulled, and his heart (reason) is disordered &c.

שַׁעֲמֵם ch. 1) same. Targ. Y. Ex. XIV, 24 (some ed. שא'; h. text וירהם). Targ. Hos. IX, 7.—*2) *to lay waste.* Targ. Y. Lev. XXVI, 31.

Ithpa. אִשְׁתַּעֲמֵם *to be stupefied.* Targ. Esth. VII, 6 (h. text נבעת). Targ. Ps. CXLIII, 4 (h. text ישתומם). Targ. Jer. IV, 9 (h. text יתמהו).

שַׁעֲמִמוּתָא f. (preced.) *stupefaction.* Targ. O. Deut. XXVIII, 28 שְׁעַמְמוּת לבא ed. Berl. (ed. Vien. שַׁעֲמָמוּ; Ms. שַׁעֲמִימ'; some ed. מְשַׁעֲמְמוּת; Y. שְׁרִיעֲמָמוּת; h. text תמהון). Targ. Zech. XII, 4 שְׁעַ' (h. text שגעון).

שְׁעַן (b. h.; cmp. Syr. שאן, P. Sm. 4012) *to be smooth, be quiet.*

Nif. נִשְׁתַּעַן (cmp. בטח) *to rely on, lean, be supported.* Lev. R. s. 36 מה גפן זו נִשְׁתַּעֶנֶת ... נִשְׁתַּעְנִין בזכות התורה וכ' as the vine is supported by a reed, so Israel relies on the merit of studying the Law which is written with a reed. Y. Bets. V, 63a top נשענים בבהמה you may lean against an animal (on the Sabbath or Holy Day, it is not considered work for the animal); מאן דאמר אין נשענין בחש he that says, you dare not lean, has reference to a weak animal; a. e.

***שְׁעַן** (Shaf. of עָנַן, cmp. Syr. שענג=ψάλατε, P. Sm. 4255) *to shout, sing.* Targ. Is. LV, 12 ישענון בענפיהון (h. text ירמחאו כף).

שְׁעַע (b. h.; cmp. שְׁעִי) *to smooth, paste.*

Pilp. שִׁעְשַׁע 1) *to smooth, paste over.* Y. Kil. I, 27a top מְשַׁעְשַׁעְתָּ, v. שׁוּעִית.—2) *to appease, console.* Pesik. Naḥămu, p. 126b ומְשַׁעְשַׁעְתָּהּ בזו, v. פִּרֵד; ib. ושיעשעה במצרים consoled her (Assyria) with Egypt; ib. ושיעשעה באשור (not לאשור); Yalk. Job 918; Pesik. R. s. 33 ואם הביא עליהם שבר הוא מְשַׁעְשַׁעַ וכ' when he brings misfortune upon them, he consoles them one with the other.

Hithpa. הִשְׁתַּעְשַׁע, *Nithpa.* נִשְׁתַּעְשַׁע 1) *to be appeased, enjoy one's self.* Ex. R. s. 5 (ref. to ישעו, Ex. V, 9) שהיו מְשִׁשְׁתַּעְשְׁעִין בירן ... they had scrolls with them, in reading which they consoled themselves from Sabbath to Sabbath; אל יהו משתעשעין וכ' they shall not enjoy themselves, and they shall not rest on the Sabbath; Tanḥ. Vaëra 6; a. e.—2) *to be a pleasure.* Tanḥ. T'tsavveh 1 (ref. to Jer. XXXI, 19) מהו ילד שעשועים ... ומְשַׁעְשֵׁעַ לאביו what is 'a child of delight'? Three or four years old, when it begins to talk and becomes a pleasure to his father.

שְׁעַר, שָׁעַע ch. same, 1) *to smooth, paste over, daub.*

Targ. Ez. XIII, 10, sq. Ib. 12 שַׁעְתּוֹן (some ed. שַׁעְרוֹן, *Pa.* of שְׁעִי). Ib. XXII, 28; a. e. — 2) *to make smooth, flatter.* Targ. Ps. XXXVI, 3. — 3) (of skin) *to be smooth, bright.* Targ. Lam. IV, 7 (h. text צחו).

Pa. שַׁעֲעָ *to smooth.* Targ. Ps. V, 10 (v. שְׁעִי).

Ithpa. אִתְשַׁעַע *to be pasted, daubed,* v. שׁוּעַ ch.

שְׁעַף m. (cmp. שַׁעֲנָא) *a gum* used as a spice, *tragacanth.* Targ. O. Gen. XXXVII, 25; XLIII, 11 (h. text נכאת).

שָׁעַר I (b. h.; denom. of שַׁעַר) *to keep the gate.* — V. שׁוֹעֵר.

Pi. שִׁיעֵר same. Arakh. 11b משורר ששי בשל חבירו a Levite chorister that helped in attending to the gate in his neighbor's stead. — Part. מְשׁוֹעֵר; *pl.* מְשׁוֹעֲרִים (formed by analogy to מְשׁוֹרֵר, v. שִׁיר I). Ib. מש' ששורר, v. שִׁיר I. Ib. ולא מן החמש (Sifré Num. 116; Yalk. ib. 752 החשוערים), v. שִׁיר I.

שָׁעַר II (b. h.; v. שַׁעַר) *to divide, distribute.* [Midr Till. to Ps. XIV שיערו, v. infra.]

Pi. שִׁיעֵר, שִׁעֵר 1) *to apportion, estimate, measure, calculate.* Ḥull. VII, 4 כיצד מְשַׁעֲרִין אותה וכ' how do we define the proportions of the mixture (to find out whether the forbidden admixture is large enough to impart its taste to the permitted portion)? As if it were an admixture of meat in a vegetable dish. Ib. 97b כשהן משערין משערין וכ' when we define the proportions, we include in the calculation the broth &c. Ib. כל אסורין ... מְשַׁעֲרִינָן וכ' in all admixtures of Biblically forbidden matter we assume for calculation that the forbidden matter was onions or porret. Ib. שִׁיעֲרוּ חכמים וכ' the scholars have calculated that of all forbidden substances none give a stronger taste than onions &c. Lev. R. s. 37 מְשַׁעֵר אתה באיטלקית ... (some ed. מְשַׁעֵיר) do you estimate that in all I drank at my meal there would have been a quarter of a Log of Italian (unmixed) wine? Koh. R. to V, 8 שיערו אותה, v. next w.; a. fr. — Midr. Till. to Ps. CXIV (expl. סִפּוּ, Ps. LXVIII, 5) שַׁעֲרוּ לפניו דרכיכם (not שיע'; ed. Bub. שפרו, a glossator's emendation) measure your ways before the Lord (cmp. שׁוּם I). Pesik. Zutr. Haaz. (ed. Bub. p. 114) (ref. to שערום, Deut. XXXII, 17) לא שִׁיעֲרוּם וכ' whom your fathers never appraised, to find out whether or not they are of use; Yalk. Deut. 545 לא שערום. — 2) (v. שַׁעַר) *to superintend the market,* v. מְשַׁעֵר.

Hithpa. הִשְׁתַּעֵר *to be estimated, measured.* Ukts. II, 8 מְשׁתַּעֲרִין בכמות שהן are measured as they are (not compressed); מְשׁתַּעֲרָת בכמות שהיא is measured as it is.

שְׁעַר ch., *Pa.* שַׁעֵיר same, *to measure, calculate.* Targ. O. Gen. XXVI, 12 בדשַׁעֲרוּהִי ed. Berl. (oth. ed. בדשַׁעֲרוּהִי; Y. בדשַׁעֲרוּהִי; h. text שערים). — Ḥull. 97b ולישַׁעֲרִינְהוּ בפלפלין וכ' why not use as a standard (for calculation in the case of admixtures of forbidden substances) pepper or spices which are not neutralized in a mass of a thousand times their quantity? Ib. בדידיה מְשַׁעֲרִינַן או בדנפיק מיניה משערינן do we calculate the proportions by the actual size of the admixture, or by the quantity that has come out of it (has been absorbed in the dish)? Y. Kil. IX, 32d top שַׁעֲרוּנְהָ רבנין וכ' the Rabbis made the calculation, and it (the well of Miriam) was exactly opposite the middle gate &c.; Lev. R. s. 22 שערותא (corr. acc.); Koh. R. to V, 8 שיערו אותה וכ' (Hebr.).

שָׁעַר (b. h.; cmp. סָעַר II) *to be rough,* denom. שְׂעָר; *to shudder, fear.* Sifré Deut. 318 (expl. שערום, Deut. XXXII, 17) שלא עמדה שערת וכ' your fathers' hair did not stand on end before them (v. שָׁעָר II); Yalk. ib. 545.

Hif. הִשְׁעִיר (denom. of שַׂעָר) *to grow hair, be hairy.* Ḥull. 44a עד מקום שהִשְׁעִיר Ms. M. a Rashi (ed. כדי, corr. acc.) to the place (of the stomach) where it becomes covered with hair. Ib. (Chald. diction) תורא דמַשְׁעִיר טפי an ox, which is more hairy (on the stomach). Nidd. 25b עד שישעיר until the embryo has hair.

שְׁעַר, *Af.* אַשְׁעִיר, v. preced.

שַׂעַר, שַׂע' m. (b. h.; preced.) *hair.* Meg. 18a, a. e. מסלסל בשַׂעָרָהּ, v. סִלְסֵל. Naz. I, 2 הכביר שַׂעָרוֹ, v. כָּבֵד I. Ib. 4b לשחת ש' וכ' to ruin such fine hair; Tosef. ib. IV, 7. Yoma 47a קלעי שַׂעֲרֵי, v. קָלַע II; a. fr. — Trnsf. *crown, ramification* of a tree; *panicle, stem and pod* of leguminous plants. Peah II, 3, a. e. כותש ש', v. כָּתַשׁ; Y. ib. 17a top סָעָר. Kil. IV, 9 הירה הופך ש' שהי וכ' he turned the branches of two rows of vines towards one side; B. Bath. 82b. Sabb. XXI, 3 ש' של אפונין וש' וכ' the panicles (pods) of beans and of lentils. Tosef. Ukts. I, 8 סַ"אָר ed. Zuck. (Var. שיע, read as ed. T'bul Yom III: שיער) the panicle of a pomegranate; a. fr. — *Pl.*, v. שַׂעֲרָה.

שַׂעַר, שְׂעַר ch., v. שַׂעֲרָא.

שַׁעַר m. (b. h.; שער *to divide, break open*) 1) *gate, open place* for public and private transactions. Sifré Deut. 242 (ref. to Deut. XXII, 24) ש' שנמצאת בו וכ' the gate (of the place) where she was found, and not the gate where she was judged. Keth. 45b (ref. to Deut. XVII, 5) ש' שעבד בו the gate (of the place) where he worshipped the idol. Midd. I, 3 ש' חמזרחי the eastern Temple gate; a. v. fr. — *Pl.* שְׁעָרִים, שְׁעָרִין; constr. שַׁעֲרֵי. Ib. חמשה ש' היו וכ' the Temple mount had five gates; שני ש' חולדה two *huldah* gates, v. חוּלְדָה II. Ib. 4; a. v. fr. — 2) *market, market price.* B. Mets. V, 7 שיצא חש', v. פָּסַק. Ib. (72b) כש' הגבוה (Bab. ed. בש') according to the price at the height of the market, i. e. the lowest price. Ib. 8 כש' הזול according to the lowest market price. Ib. 1 לקח ... וכן חש' if he bought wheat of him, at a gold Denar a Kor, and such was the market price. Gitt. 57a נחסר חש' מודיא אחת the price went down one Modius, i. e. from forty Modii to thirty-nine for a Denar; וחזר חש' למקומו the price went back to its former figure; a. fr. — *Pl.* as ab. B. Bath. 89a לש' for the regulation of market prices, v. אַגְרָדְמִיס; Y. ib. V, end, 15b שְׁעִירִין, a. שְׁעִירַרְיָא.

שַׁעַר II m. (b. h.; שָׁעַר II) *estimation, proportion.* — *Pl.* שְׁעָרִים. Gen. R. s. 64 (ref. to Gen. XXVI, 12) מאה כורים מאה ש' מאה מנירים מאה ש' וכ' one hundred Kor; one hundred proportions, one hundred quantities; one

hundred *sh'arim*, this shows that they had made an estimate of it (the crop of the field), and it brought a hundred times the estimated quantity; Yalk.ib. 111 (corr. acc.); Pirké d'R. El. ch. XXXIII וכל דבר . . . מאה ש' של מכון וכ' and for every thing that he gave tithes of, the Lord sent him one hundred times the value, and he blessed him.

שַׂעֲרָא I ch., *pl.* שַׂעֲרִין same, esp. *percent., interest.* Targ. Y. Ex. XXII, 24 (h. text נשך). Targ. Y. I Lev. XXV, 36, sq. (ed. Vien. שַׂעֲרָן, corr. acc.); Y. II שְׁעוּרִין.

שַׂעֲרָא II m. = h. שַׂעַר I, 2, *market price.* Ruth R. introd. שַׂעֲרֵיהוֹן דפוריא, v. פּוֹרָא.

שַׂעַר, שְׂעַר, שַׂעְרָא, שַׂעֲרָא m. = h. שֵׂעָר, *hair.* Targ. Gen. XXV, 25, v. סְעָר. Targ. Lev. XIII, 3; a. fr.—Lev. R. s. 15, v. שַׂעֲפָא; Yalk. ib. 554 שַׂעֲרָה. Midr. Sam. ch. II (v. מוֹרָא I a. מוֹרָה II) אף חדרין ש' וכ' . . . מה חדרין סירא as the thorn is afraid of nothing but the iron, so is the hair &c.; Yalk. Sam. 78 (corr. acc.); Y. Naz. IX, end, 58a . . . ביזרא סַעֲרָה; a. e.—*Pl.* שַׂעֲרָן (fem.). Targ. Ps. LXIX, 5 Levita (ed. סַעֲרִין, סַעֲרָן).

שַׂעֲרָה f. (b. h.; preced.) 1) *hair.* Y. Sot. I, 16c top ש' אחת one hair; a. e.—*Pl.* שַׂעֲרוֹת. Ib., a. fr. ש' שתי (not שני) two hairs (symptom of maturity). Lev. R. s. 20 מעולם לא ראו . . . ש' ראשי the beams of my house never saw the hair of my head (v. קָלַע II); Y. Yoma I, 38d top; a. fr.—2) *ear, panicle.* Y. Ter. I, 40d top ש' של אורז (ed. Krot. שְׂעוֹרָה) the panicles of rice.

שַׂעֲרִין, שְׂעָרֵי m. pl. *barley*, v. סְעָרְתָּא.

בֵּית שְׁעָרִים pr. n. pl. *Beth-Sh'arim*, near Sepphoris (v. Neub. Géogr. p. 200), one of the seats of the Sanhedrin. R. Hash. 31b. Sanh. 32b אחר רבי לב' ש' follow up Rabbi to B. Sh. Tosef. Ter. VII, 14; Tosef. Succ. II, 2 (the seat of R. Johanan ben Nuri). Tosef. Par. V (IV), 6; a. e.

שַׂעֲרְנִין, שַׂעֲרָן, v. סַעֲרָן.

שַׂעֲשׁוּעַ m. (b. h.; שִׁעְשֵׁעַ) *delight, pleasure.* Cant. R. to VI, 11, v. שְׁחוֹק; (Pesik. R. s. 11 תענוג).—*Pl.* שַׂעֲשׁוּעִים. Tanh. T'tsavveh 1; Yalk. Jer. 315 ילד של ש' a child of delight, v. שָׁעַע.—Trnsf. (sub. ילד, ילדי) *beloved child* or *children.* M. Kat. 25b (in a eulogy) ארץ . . . גידלה שַׂעֲשׁוּעֶיהָ the land of Shinear (Babylonia) conceived and gave birth to, the land of beauty (Palestine) raised her beloved child.

שַׂעֲשׁוּעִית, v. שְׁעוּעִית.

שַׂעֲשִׂיעָתָא f. = שְׁעִיעוּתָא, *smoothness.* Targ. Y. II Gen. XXXIII, 4.

שַׂעֲשַׁע, שְׁעַשְׁע, v. שָׁעַע, שִׁעַע.

שַׂעְתָּא, שַׁעֲתָא, שָׁעְתָא (שָׁעָה) f. = h. שָׁעָה, *while, time; hour.* Targ. II Kings V, 26 (ed. Wil. שעה). Targ. Ex. XXXIII, 5. Targ. Y. ib. XXIII, 5; a. fr.—Ber. 64a אצטריכא לה ש' the time needed them (circumstances required one of them as chief of the college); Bekh. 31a, v. צָרַךְ. Y. Bets. II, 61c top, a. e. בשַׁעְתָּהּ in its proper time, v. גְּמָרָא. Ber. 7a אלטריה כי . . . ש' when that moment comes, I will curse him; נירם כי . . . ש' when that moment came, he was asleep. Ib. כל ש' וש' at all times. Ib. כל ש' any other time; בהדיא ש' but at that special time; Ab. Zar. 4b. Pes. 11b פלגא דש' half an hour; a. fr.—*Pl.* שָׁעֲתָא, שָׁעִין, שָׁעֵי, (שָׁעָתָא). Targ. II Kings XX, 11. Targ. Job VII, 18 (not שָׁעָתָא); a. fr.—Ber. l. c.; Ab. Zar. l. c. בהנך תלת ש' וכ' during those first three hours (of the day) &c.; a. fr.

שָׁף, v. שׁוּף.—(ו)יתיב שף, v. שׁוּף I ch.

שַׁף, v. שָׁפַף.

שַׁפָּא, שָׁפָא, v. שפי.

שַׂפָּא m. (v. שׁוּף I) [*slip, the place from which something slipped,*] *socket.* Macc. 11b עאל איבריה לש' each limb (bone) of his went into its socket; Yalk. Gen. 149.

שְׁפָא I m. (v. next w.) *block of hewn stone*, v. סַפָּא.

שְׁפָא II, **שִׁי'** m. (שְׁפַת) *chip, pin.* Targ. Hab. II, 11 (h. text כפיס).

שְׁפָאִין, שַׂפָּאִים m. pl. (שְׁפָה I) same, *chips.* Ab. Zar. 49b אותן ש' מה וכ' what is the law about those chips? Ib. שְׁפָאֵיהּ (Ms. M. שִׁיפּוּרֵיהּ, v. שִׁיפּוּר I).—Trnsf. שְׁפָאֵי עידית (cmp. בִּיזְלֵי) *disconnected strips* of a first class field. Gitt. 50a (v. Tosaf. a. l.); [Rashi takes שפאי as verb, fr. שפי = שׁוּף *to slip*].

שַׁפַּאי, v. שַׁפַּיי.

שְׁפַד *to chip, point.*—Denom. שְׁפּוּד.

Pi. שִׁפֵּד (denom. of שְׁפּוּד) *to pierce.* Snh. 41a שִׁפְּדוֹ ביריתור (or שְׁפָדוֹ) וכ' he pierced him with the shoot of a fig tree.

שְׁפַד ch. same 1) *to point.*—Part. pass. שְׁפִיד. Bekh. 40a, v. פְּרַס I.—2) (denom. of שפודא) *to put on the spit, roast.* Ḥull. 111a sq. חזריה . . . דקא שָׁפֵיד וכ' he saw the son of R. b. A. put a liver on the spit over a piece of meat. Pes. 74b שַׁפְּדִיהּ בשפודא (or שַׁפְּדֵיהּ *Pa.*) if he put it on the spit (and roasted it).

שְׁפָה, v. סְפָא.

שָׂפָה f. (b. h.; v. סְפַי) 1) *rim, border, binding.* B. Bath. II, 1 ארבעה מן חש' four handbreadths from the rim of the stove. Ib. 19a שְׂפַת מחמצן the border of the wash-pit; a. fr.—קמי ש', קנה ש', v. קָמֶה.—2) *lip; speech.* Y. Sabb. VII, 10c top המאדם אורם בש' he who reddens his lips (v. אָרַם; Naḥmanides reads: בטפה). Ib. XIV, 14d top כל שהוא מן חש' ולפנים any wound on the lip and further inside (in the mouth, opp. חָלָל III). Y. Macc. II, end, 32a, a. fr. בש' רפה with lax lips, with low indistinct speech; a. fr.—*Pl.* שְׂפָתוֹת, שְׂפָרוֹת (סְפַי); *Du.* שְׂפָתַיִם. Tosef. Kel. B. Kam. VI, 15 שְׂפָתָיו, v. שָׂפַע. M. Kat. 15a (expl. ועל שפם שירחו שְׂפָתוֹתָיו מדובקות וכ' (וכ', Lev. XIII, 45) his lips should cleave to each other (he must not greet or answer greeting). Koh. R. to XII, 4 בנות השיר אלו חש' 'the daughters

of song', that means the lips; Lev.R.s.18 שִׂפְתוֹתָיו. Sabb. 152a שִׂפְתוֹתֶיהָן וכ' v. רָפַט. Ab. Zar. 35a שִׂפְתוֹתֶיהָ v. חָשַׁק. Keth. 61b את השפיות, v. שִׂרְבֵּט; Y.Keth.V, 30a bot. השפיות, v. שִׂלְבֵּק; a. fr.—Y. Yeb. VI, beg. 7b בין השׂ' between the lips (of the vagina).

שָׂפָה verb, v. שפי.

שָׂפָה f. (שָׂפָה II) *overflow, additional measure*; v. שָׂפַע.

שְׂפוּד m. (שָׂפַד) *spit.* Pes. VII, 1 ש' של רימון a spit made of pomegranate wood. Ib. 74a ש' של מתכת a metal spit. Y. Naz. VI, 55b ש' אחד של נבילה one spit with forbidden meat. Bets. 28b; a. fr.—[Tosef. Meïl. I, 25, v. שִׂרְפוּי I.]—*Pl.* שְׂפוּדִין. Y. Naz. l. c.; a. e.

שַׂפּוּדָא ch. same. Pes. 74b שפירית בש', v. שְׂפַר. Ib. תלנהו בש' if he suspended them from the spit; a. e.—*Pl.* שַׂפּוּדַיָּא. Targ. Y. Num. XXXI, 23 (ed. Vien. שׂפ').—V. שִׂרְפּוּדָא.

שַׂפְרוּנָא* m. (שְׂפִי I) *crushing, destruction.* Targ. Prov. XXIV, 22 Ms. (ed. סופא; some ed., a. Var. ed. Lag. ספוותא; h. text פִּיד).

שְׂפוּי, שְׂפוּט, v. sub שׂוּם.

שָׂפוּי, v. שָׂפָה I, III.

שִׂפּוּרְיָא, v. שִׁפּוּרְיָא.

שְׂפוֹכָא, שָׂפוֹךְ m. (שְׂפַךְ) *gutter, slope, spout.* Targ. O. Num. XXI, 15 שָׂ לנחליא ed, Berl. (oth. ed. שָׂפוֹךְ נחל', read: שְׂפוֹךְ; Ms. שְׂפוּךְ, שְׂפִיךְ; h. text אשׁר).—B. Bath. 3b Ar. ed. Koh., v. שְׂפָכָא.—V. שִׂפְכוּתָא.

שְׂפוֹכָאָה m. (preced.) *a laborer engaged in pouring wine* to fill up vessels.—*Pl.* שְׂפוֹכָאֵי. Ab. Zar. 72b.—[B. Bath. 3b Ar., v. שְׂפָכָא.]

שְׂפוּיָא, שְׂפוּיַע, שְׂפוּיָלָא, שְׂפוּל, v. sub שׂוּם.

שִׂפּוּרְנָא, v. שִׁפּוּרְנָא.

שִׂפּוֹרֶת f. (= שׂ', שׂפר, v. שׂוֹפָר) [*something round,*] *tube*; ש' של ביצה *egg-shell.* Nidd. 21b. Erub. 43b, v. מְצוֹפוֹת. Lev. R. s. 16, beg. הרתה מביאה ש' וכ' she took an egg-shell and filled it with balsam, v. שַׁלְפּוּחִית. Hull. 57b עשו לה ש' של קנה וכ' they made for it (the dislocated and detached hip-bone) a tube of reed (to support it), and the hen recovered. Kel. XVII, 17 ש' הקש a straw tube. Snh. 68a, a. fr. כמכחול בש', v. מַכְחוֹל; a. fr.—ש' הנוד or ש' *the tube* (mouth-piece) of the leather bottle. Par.V, 8. Ib.VI, 1; a. fr.

שִׂפּוּצָא, v. שִׁרְפּוּצָא.

שִׂפּוֹתָה, Y.Ned. I, 37a top, read: שִׂבּוֹרָה, v. שִׂבּוֹרָה.

שַׂפַּח, v. סָפַח.

שִׂפְחָה f. (b. h.; v. מִשְׁפָּחָה) [*attached to the household,*] *handmaid, slave.*—ש' חרופה, v. חֲרוּפָה.—Snh. 39a נטלו ... לו ש' לשמשו they took a rib from him (Adam), and gave him a handmaid to wait on him. Ib. 99b מוטב תהא ש' לאומה זו וכ' better for her to be a handmaid to this nation than a mistress to any other nation. Kidd. III, 12 ולד ש' ונכרית the child of a slave or of a gentile woman. Ib. 13 ממזר שנשא ש' וכ' if a bastard married a slave, their child is a slave. Ib. 69a האומר לשִׁפְחָתוֹ וכ' if one says to his bondwoman, be thou free, but thy child (with which thou goest) shall be a slave, the child follows her status (is free). Ib. כנענית ש' a Canaanite slave. Keth. V, 5 הכניסה לו ש' אחת וכ' if the wife brought him one slave, she need not grind, or bake &c.; a. v. fr.—*Pl.* שְׂפָחוֹת. Ib. אפי' ... מאה ש' וכ' even if she brought him a hundred slaves, he may force her (his wife) to work in wool &c. Ker. 9a ש' חרופה, v. חֲרוּפָה. Lev. R. s. 16, a. e. ש' מכודנות, v. כָּדַן. Tanh. Vayetsé 8 השׁ' ... לא תהא should not my sister Rachel be at least like one of the handmaids (Bilhah and Zilpah)? Ab. II, 7; a. fr.

שִׁפְחוּת f. (preced.) *status of a handmaid.* Y. Kidd. I, 59c bot., v. אִרְשׁוּת; Bab. ib. 18b. Ib. 19a; a. e.

שָׂפַט (b. h.; v. פטט, s. v. פַּטָּא) [*to divide*; cmp. גזר,] *to decree, decide, judge.* Ruth R. to I, 1 אוי לדור שֶׁשָּׁפְטוּ צריכין להִשָּׁפט ... woe to the generation that judge (criticise) their judges, and woe to the generation whose judges need to be judged; B.Bath. 15b (ref. to Ruth l. c.) דור ששָׁפַט וכ' it was a generation that judged its judges &c., v. קִיְּסֵם. Sot. 10a שׁפטתי וכ' ... זכור לי remember unto me the twenty (-two) years that I judged Israel, and never did I say to them, carry a stick for me from one place to another; a. fr.—V. שׁוֹפֵט.

Nif. **נִשְׁפַּט** *to be judged, criticised.* Ruth R. l. c., v. supra.

שֶׁפֶט m., *pl.* שְׁפָטִים (b. h.; preced.) *judgments, punishments.* Mekh. B'shall., Shir., s. 8 נעשו ש' בע"ז judgment was executed on the idols; a. e.

שִׁפְטָא m. (שפט; v. פַּטָּא, פִּיטוּטָא) *childish.* Targ. Y. II Deut. XXXII, 6 Ar. (ed. טפשא; h. text נבל).

שִׁפְטָנָא, v. שׁוּפְטָנָא.

שָׂפָה, שִׁפָּה I (b. h.; cmp. שׁוּף II) 1) *to crush.*—*Part. pass.* שָׂפוּי, *pl.* שְׂפוּרִין *crushed, humble, contrite* (= b. h. דָּכָא). Tosef. Hag. II, 9 עניו ושׁ' humble and contrite; Tosef. Snh. VII, 1 ושׁ' (only); Y. ib. I, 19c. Gen. R. s. 60 דורין ושׁ' Ar. (ed. ושפופין) broken down and crushed (poor); a. e.—2) *to rub, smooth, plane.*—*Part. pass.* as ab. *a) smooth.* Koh. R. to XII, 14 two paths אחד ש' ואחד מלא וכ' one smooth, and the other full of thorns and pebbles.—Yalk. Gen. 62 בור ש' (Snh. 109a שְׁאפֵי; Ar. שפי, corr. acc.) a smooth (blank, empty) pit, v. בּוֹרְסִיק.—*b)* (cmp. חָלָק) *unimpaired, unscathed.* Gen. R. s. 45, v. רָחַק.

Pi. **שִׁפָּה, שִׁ'** 1) *to plane, saw, trim.* Ḥull. 125a קולית ש' וכ' a thigh-bone which one sawed through lengthwise. Ab. Zar. 42a ישראל ששׁ' ע"ז וכ' if an Israelite chipped off an idol whether for his own purpose (to use the wood) or for its sake (to improve its appearance). Ib. 49b. Y. Gitt. V, 47a bot. גזלו ושׁ'הו if he took a block by force and planed it. Tosef. Kel. B. Mets. III, 1 שפת הרמנה וכ' (read: שפה) if he filed off a part of it and made of it &c.;

a. e.—Part. pass. מְשׁוּפָּה; *pl.* מְשׁוּפְּרִין, מְשׁוּפִּרִין. Y. Gitt. l. c. גזלו מש' if he took it planed. Y. Succ. I, 52c top במש' לכלים (not בכלים) when the boards are planed preparatory to making them into utensils; a. e.—2) *to smooth, polish.* Kel. XIV, 5 משְׁשַׁפְּנוּ Ar.; Ned. 56b מִשְׁשַׁפֵּם, v. שׁוּף II.—Trnsf. *to pacify, give satisfaction.* Y. B. Mets. V, 10b חמבטל ... חייב לשַׁפּוֹת לו if a tenant or an agent neglects his neighbor's field, he must indemnify him; ib. IX, beg. 12a.—3) *to leave smooth places,* (cmp. חָלַק *Hif.*) *to plant wide apart.* Y. Orl. I, beg. 60c לקורות במַשָּׁפָה (or בַּמַּשָּׁפָה *Hif.*) when he plants the trees wide apart, it is an indication that he wants to raise them for beams, opp. רָצַף. B. Bath. V, 4 הגדילו לא יַשָּׁפֶה (or יַשְׁפֶּה) if they (the trees bought in a person's field) grew large, he (the owner of the field) has no right to smooth the field (cut the trees down). Ib. חגדילו ישפה when they are grown large, he (the owner of the trees) may cut them (in order to use the ground they occupy); a. e.

שָׁפָא, שָׁפֵי ch. same, 1) *to crush, rub, grind.* Targ. Ps. LVI, 2 (h. text שאף). Ib. 3.—Part. pass. שָׁפֵי; f. שַׁפְיָא; *pl.* שַׁפְיָן. Ib. LI, 19 (h. text נדכה). Targ. Job XXXIII, 21.—2) *to plane, smooth, paste over.* Yeb. 75b שַׁפְיֵיהּ וכ' he trimmed it (cut off the protuberances) like a writing reed. Sabb. 98b, v. טָרִיז (v. שְׁפִי II). B. Kam. 98a Ms. M., v. שׁוּף II ch. Snh. 109b שַׁפְּרוּהָ דובשא וכ' they smeared her body with honey, and placed her on the roof &c.; a. e.—*Part. pass.* as ab. *smooth, level.* Targ. Prov. XV, 19. Targ. Y. Gen. XXXI, 2; 5 (*friendly*).—Snh. 109a בור שָׁאפֵי, v. preced.

Pa. שַׁפֵּי 1) *to crush.* Targ. Esth. I, 10. Targ. Ps. LI, 10 דשַׁפְּיֵיתָא Ms. (ed. Lag. דשיפיירתא, corr. acc.; ed. Wil. דְּשַׁפְּרִיתָא *Pe.*; h. text דכית). Ib. LXXXIX, 11; a. e.—2) *to plane, trim.*—Part. pass. מְשַׁפֵּי; f. מְשַׁפְיָא; *pl.* מְשַׁפְּיָן, מְשַׁפְּרִין. B. Bath. 3a אבני דלא משפיין Ms. M. (ed. משפיא, corr. acc.), v. גְּוִיל.

שָׁפָה, שְׁפִי II (v. שָׁפַע) 1) *to incline,* v. שִׁירְפּוּי II.—2) *to tilt, pour out slowly* (so as to leave the sediment behind). Midr. Till. to Ps. XVIII, 12 כרקים ... שׁוֹפְרִין אלו באלו ed. Bub. (oth. ed. שופכין) as the small bowels of an animal that pour their contents from one to the other. Esth. R. to II, 3; a. e.—Esp. *to sell wine.* B. Mets. 60a חשׁוֹפָה יין לחמרים Ms. H. (v. Rabb. D. S. a. l. note 10; ed. לחבירו; Ar. לשמרים, corr. acc.) if one sells wine to ass-drivers (caravan at an inn); Tosef. ib. III, 27 חית שׁוֹפֵא וכ' ed. Zuck. (Var. שופה); a. e.

Pi. שִׁיפָּה *to make slanting, whittle to a point.*—Part. pass. מְשׁוּפָּה; f. מְשׁוּפָּה; *pl.* מְשׁוּפִּין, מְשׁוּפְּרִין; מְשׁוּפְּפוֹת. Keth. 5b מש' כירתות (the fingers) pointed like pegs.

שָׁפָא, שָׁפֵי ch. same, 1) *to incline, make slanting.* Sabb. 98b דשָׁפֵי להו כי טורין they made the boards slanting like mountain sides (bringing to a point; Ar. טָרִיז q. v.); Yalk. Ex. 370.—2) *to pour out slowly.* Hull. 67a לא לְשַׁפּוֹיֵי וכ', v. צִרְבְּתָא. B. Kam. 115b ... וש' לירה אפשר (not דש') one may put something (a piece of cloth &c.) over the mouth of a jug, and pour (strain) the liquid through. Sabb. 139b שָׁפוּ שירא וכ' Rashi (ed. שָׁאפוּ) they poured beer slowly from vessel to vessel (leaving the dregs behind); a. e.—Kidd. 71b חלא שָׁפֵי vinegar dealer, v. שָׁפִירְחָלָא.—Trnsf. *to let the blood flow after bloodletting.* Sabb. 129a דלמא ש' לירח וכ' perhaps the surgeon may bleed him too long &c.

שָׁפָה, שְׁפִי III (v. שָׁפָה I) [*to be smooth,*] *to be quiet, at ease; to be relieved.* Nidd. IV, 4 ושָׁפְתָה מיתא לעת and was relieved for a full day, opp. קשתה, v. קָשָׁה. Ib. שפתה מן הצער וכ' she was relieved from pain, but not from the flux of blood; a. e.—*Part. pass.* שָׁפוּי *quiet, sane.* Arakh. 17b, sq. ש' ונשתטה if he was sane and became mad; B. Bath. 128a.—V. שׁוֹפִי II.

Hithpa. הִשְׁתַּפָּה, *Nithpa.* נִשְׁתַּפָּה (of a delirious person) *to become quiet, conscious, sane.* B. Kam. IV, 4 נש' חשוטה if the madman became sane again; Tosef. ib. IV, 4. Y. Ter. I, 40b bot. לכשׁרִשְׁתַּפָּה when he is sane again (we may write a letter of divorce at his order); Y. Gitt. VII, beg. 48c. Y. Keth. I, 25b; a. e.

שָׁפָא, שָׁפֵי ch. same, *to be quiet, at ease.*—V. שָׁפִי.

Pa. שַׁפֵּי *to quiet, pacify, satisfy.* Gitt. 73a זיל שַׁפֵּי לירח וכ' ואַשׁפֵּי go and pacify (settle with) him. B. Mets. 15a (Ms. H. a. R. ואַרְשַׁפֵּי), v. מְרַק.—Part. pass. מְשַׁפֵּי; *pl.* מְשַׁפָּן. Ib. 70a דמש' ניכסיה (not דמשפו) one whose property is at peace (undisputed by any claimants).

שָׁפֵי m. (preced.) *quiet, ease.* Targ. Y. II Num. XXIII, 3; Targ. Y. II Gen. XXII, 8 בלב ש' with an easy heart.

שִׁפְיוּת, v. שִׁרְפּוּת.

שִׁפְיוּתָא f. (preced.) *compromise, peace.* Targ. Y. I Gen. III, 15 (Y. II שִׁפּוּרְיָתָא).

שָׁפִירְחָלָא pr. n., בֵּי שָׁ' *the family of Shafeḥala* (vinegar dealer). Kidd. 71b Ar. (ed. בי בר שפי חלא, v. שָׁפֵי II).

שִׁפְיָטָה f. (שָׁפַט) *judging, judgeship.* Snh. 3b (ref. to Num. XXXV, 24 sq.) משעת שְׁפִיטַת חעדה from the time that the assembly meets for judging (from the beginning of the legal proceedings, the court consists of twenty-three). Num. R. s. 14[9] על שפיטת שמשון the verse (Gen. XLIX, 16) refers to Samson's judgeship.

שַׁפַּאי, שַׁפַּיי m. (שָׁפֵי II) *wine merchant.*—*Pl.* שַׁפָּרִין, שַׁפָּרִיא, שַׁפָּאִין. Lev. R. s. 12 עברון ש' בתרע וכ' wine merchants passed the gate of the cemetery; Esth. R. to II, 1 (ר' עזריה) ש' שנאון (strike out שנאון, a corrupt dittogr. of שפאין); Yalk. Prov. 960. Y. Dem. V, 24d ברם באילין ש' וכ' but as to wine dealers, they are used to empty from vessel to vessel. Y. Shek. VII, 50c bot., v. חַכַּם.

שְׁפִיךְ, v. שְׁפַךְ.

שְׁפִיף, v. שְׁפוּף.

שְׁפִירָא, *pl.* שְׁפִירֵי, v. שָׁפְכָא.

שְׁפִיכָה f. (שָׁפַךְ) *pouring out.* T'bul Yom IV, 7, v. שָׁבַר I. Y. Pes. I, end, 28[b] (ref. to Deut. XII, 24) ... לא אלא בש' I have allowed thee no other use of its blood than pouring it out (but you must not bleed a consecrated animal). Y. Yoma V, 43[a] top (ref. to Lev. IV, 7) לרבות ... לש' this includes the blood of the bullock for the Day of Atonement, that it must be poured out (at the bottom of the altar); a. fr.—*Pl.* שְׁפִיכוֹת. Lam. R. to IV, 11 ארבע ש' לטובה וכ' four times is pouring out mentioned for good, and four times for evil.

שְׁפִיכוּת f. same. Makhsh. II, 3 מי ש' water that is poured out, dirty water, opp. מי גשמים rain water.—Esp. ש' דמים *shedding of blood.* Arakh. 15[b] ... כל המספר ושׁ' ד' he that talks slander commits great sins to be compared to the three great crimes: idolatry, incest, and bloodshed. Snh. 57[b] (ref. to Gen. IX, 6) אידהו ש' ד' של אדם שהוא בגופו וכ' what way of killing is a shedding of blood within a man's body? It is strangulation. Ib. 74[a] כל ... חוץ ... ושׁ' ד' regarding all sins ... one may transgress in order to escape death, except idolatry, incest, and murder; a. fr.

שְׁפִיכוּתָא ch., constr. שְׁפִיכוּת, same. Targ. Y. II Lev. I, 16. Targ. Y. II Deut. III, 17 ש' קיטמא (read מיא), v. שְׁפָכוּתָא. Targ. Y. Gen. XXVIII, 20 (not שְׁפִירוּת).—B. Bath. 25[b] בש' when the rain comes pouring, opp. בניחותא gently.

שְׁפִילְתָּא, שְׁפִילָה, v. sub שְׁפַל.

שְׁפִיפוֹן m. (b. h. שְׁפִיפֹן; שפף) [*sliding,*] a species of *serpents, adder*(?). Num. R. s. 14[9] ... נחש וש' כנגד corresponding to the two things to which his (Dan's) father compared him, serpent and *sh'fifon.* Sot. 10[a] ... בלעם שנאמר ש' וכ' Balaam was lame in one foot, for we read (Num. XXIII, 3), and he went *shefi*; Samson was lame in both feet, for it says (Gen. XLIX, 17) *sh'fifon* (sliding) on the road. Y. Ter. VIII, 45[d] bot. מין קטן הוא ושמו ש' it is a small kind of serpent, its name is *sh'fifon*, and it is as thin as a hair.

שְׁפִיפוֹנָא ch. same. Y. Ter. VIII, 45[d] top אשכחון ש' לשערה וכ' ... (not שפופי) they found a serpent as thin as a hair wound around &c., v. preced.

שְׁפִיץ, v. שְׁפַץ.

שְׁפִיק, v. שְׁפַק.

שְׁפִיר m. (שפר; cmp. שׁוֹפֶר 2, a. שְׁפוּפֶרֶת) *membraneous bag, sac of a fœtus*; in gen. *fœtus.* Nidd. III, 3 חמפלת ש' מלא וכ' if a woman discharges a sac full of water &c. Lev. R. s. 14; Y. Nidd. III, 50[d] top (ref. to Job XXXVIII, 9) לבושו זה חש' וכ' 'its garment' means the sac, 'its swaddling band', the placenta. Ib. מרוקם ש' a fœtus having an articulated shape, v. רָשׁוֹן; Bab. ib. 25[a] שאינו מרוקם ש' a shapeless fœtus. Y. Naz. VII, 56[b] I have seen עגל כאפון בש' the embryo of a calf, of the size of a bean, in a bag; a. fr.

שְׁפִירָא, שְׁפִיר ch. same. Targ. Y. Deut. XXVIII, 57.—Nidd. 25[b] ההוא ש' דאתאי וכ' a fœtus was brought before Mar Samuel, and he said, this is forty-one days old; a. e.

שַׁפִּיר m. (שְׁפַר) 1) *handsome, pleasing; good; cheerful.* Targ. I Sam. XVI, 12. Targ. O. Gen. XLVII, 6, (v. שֶׁפֶר ch.); a. fr.—Midr. Till. to Ps. XVI, 6 (in Hebr. dict.) על ... נעשה לי ש' because I was content with my portion, it became beautiful to me; Yalk. ib. 667 (corr. acc.).—Kidd. 31[b] בעינא גברא דש' כוותך I want a man as handsome as thou art; a. fr.—*Pl.* שַׁפִּירִי, שַׁפִּירַיָּא, שַׁפִּירֵי. Targ. Deut. VIII, 12. Targ. II Chr. VII, 10; a. fr.—B. Mets. 84[a] אנא ... מש' ירושלם I am one of the survivors of the handsome men of Jerusalem. Ib. בני ש' כוותי children as good-looking as I am; a. fr.—*Fem.* שַׁפִּירְתָּא, שַׁפִּירָתָא, שַׁפְּרָ. Targ. Gen. XII, 14. Ib. 11. Targ. O. Num. XII, 1; a. fr.—B. Mets. l. c. דש' מינאי who is handsomer than I am; a. e.—*Pl.* שַׁפִּירָתָא, שַׁפִּירָן. Targ. Gen. VI, 2. Targ. Y. ib. 1. Targ. Job XLII, 15; a. e.—2) (adv.) *right, well.* B. Mets. l. c. דש' קאמינא ... אמר do I not know that what I say is right? Yoma 29[b] מאן קא מותיב ש' קא מותיב he who asked that question has asked well. Yeb. 94[b] והאי ש' נסיב and he married rightly (legally); ודא ש' נסיב and he married this one lawfully; a. fr.—ש' דמי, v. דְּמֵי I.

שְׁפִירָא, v. שְׁפִיר ch.

שַׁפִּירוּתָא f. (preced. art.) *goodness*; (with לבא) *cheerfulness.* Targ. O. Deut. XXVIII, 47 (Y. שְׁפִירוּת; ed. Lsb. קשיטות).

שַׁפִּירָתָא, v. שַׁפִּיר.

שְׁפִירְתָּא f. (שָׁפַת) *placing over* or *by the fire.* Kel. VIII, 8 מכנגד שְׁפִירְתָּא הקדרה ולפנים from the place where the pot is placed and inside (towards the fire). Ib. 9 כור שיש בו בית ש' a smelting pot which has a bottom or foot whereon it can rest (Mish. ed. בור וכ' a hole in the ground with an arrangement for putting a pot over fire); a. e.

שָׁפַךְ (b. h.; *Shaf.* of חפך) [*to invert,*] *to pour; to empty.* Lam. R. to IV, 11 מזמר אני שחפך חופתו ... ולא ש' חמתו וכ' I sing, because he (the king) has upset his son's bridal chamber, but has not poured out his anger over his son; ש' הקב"ה ... ולא ש' because the Lord has poured his anger over wood and stone, and did not pour it out over Israel. Yeb. 75[b] (ref. to Deut. XXIII, 2) מי שע"י כריתה שׁוֹפֵךְ he who pours (semen, instead of shooting forth, מקלח) in consequence of cutting. Succ. II, 9, v. קִרְיוֹן. Y. Sabb. XII, end, 13[d] וכתב לא השופך 'and he writes' (Deut. XXIV, 3), but not 'he pours' (a chemical fluid over a sympathetic writing to make it legible); ib. שופך דיו וכ' he pours ink in which there is no gall-nut, and this catches (settles on) the written letters; Y. Gitt. II, 44[b] top שָׁפְרָ (Chald.); a. fr.—ש' דמים *to shed blood.* Gen. R. s. 34. B. Mets. 58[b], v. לָבַן II; a. fr.—[Midr. Till. to Ps. XXII, 16 שופכין, read: שׁוֹפְתִין, v. שָׁפַת.]

Nif. נִשְׁפַּךְ *to be poured out, emptied.* Hull. 47[b] ריאה

שׁנִשְׁפָּכָה כקירתון a lung which (by tearing the membrane) is emptied like a ladle. Sot. 42b (play on שׁוֹפֵךְ, v. שׁוֹבֵךְ) שכל הרואה אותו נ' לפניו וכ' whoever saw him, was poured out before him like a ladle (his courage failed him, cmp. מָסַס). Pes. 22b דם שנ' כמים וכ' blood that is poured out like water makes susceptible of uncleanness. Ib.a כמים הנִשְׁפָּכִין like water that is poured out (ordinary water), opp. המתנסכין used for libation. Ib. 20b תִּשָּׁפֵךְ חבל, v. חָבַל II. Zeb. VIII, 7, sq. יִשָּׁפֵךְ לאמה shall be poured into the sewer; a. fr.

Pi. שִׁפֵּךְ *to make slanting.* Part. pass. מְשׁוּפָּךְ. Yoma 68b (ref. to שפך, Lev. IV, 12) שירהא מקומו מש' the place for the ashes must be sloping; Sifra Vayikra, Hob., Par. 3, ch. V; Zeb. 106a.

שִׁפֵּיךְ, שַׁפָּךְ ch. same. Targ. Ez. XXIV, 7. Ib. XXII, 6. Targ. Zech. XII, 10; a. fr.—Ab. Zar. 72b אמר ... כי שַׁפְּכִיתוּ וכ' R. said to the laborers engaged in filling, when you pour wine (from vessel to vessel) let no gentile come near to help you &c. Y. Sabb. XX, end, 17d שָׁפוֹךְ, v. צְנִינִים; a. fr.

Ithpa. אִשְׁתַּפֵּיךְ, *Ithpe.* אִשְׁתְּפֵיךְ *to be poured out.* Targ. I Kings XIII, 3. Targ. Ps. LXXIX, 10; a. fr.—B. Mets. 26a אִשְׁתַּפּוּכֵי אִשְׁתַּפּוּ the things in the wall were washed down; a. e.

שְׁפַכְתָּא m. (preced.) *spout, gutter.*—*Pl.* שְׁפַכֵּי. B. Bath. 3b he did not remove his bed from the building עד דתקין ליה ש' Ms. M. (ed. שְׁפַרְכֵי ... עד דמתקן) until he provided its spouts (until it was entirely finished; Ar. ed. Koh. שְׁפוֹכָאֵי, oth. ed. שְׁפוֹכָאֵי). Ib. 6a, v. נָטַף.

שְׁפַכְתָּא f. (b. h.; preced.) *urinary canal;* ש' כרות one whose canal is mutilated. Yeb. VIII, 2, v. כָּרַת. Y. ib. 9b top. Bab. ib. 75b כתיב במקום ששופך ש' it says *shofkhah* (Deut. XXIII, 2) in the place where one pours out (discharges fluid); a. e.

שִׁפְכוֹנִי m. (preced.) [*pourer,*] name of a species of *olives, rich olive.* Peah VII, 1 (Y. ed. שפכני; Ms. M. שסמני, corr. acc.), expl. Y. ib. 20a top שמן הרבה ש' שהוא עושה *chifkhoni,* which yields much oil.

שִׁפְכוּתָא f. (preced. wds.) *gutter, slope.* Targ. Y. Num. XXI, 15 (v. שָׁפוֹךְ). Targ. Y. Deut. III, 17 (ed. Vien. שַׁ').

שִׁפְכָנִי, v. שִׁפְכוֹנִי.

שָׁפַל I (b. h.; Shaf. of נ־פל) *to be low.*

Hif. הִשְׁפִּיל *to lower, humble.* Erub. 13b המשפיל עצמו; הקב"ה מַשְׁפִּילוֹ, v. גָּבַהּ; Ned. 55a. Pesik. R. s. 10 (ref. to Is. II, 9) אימתי שחו ונִשְׁפָּלוּ ... הִשְׁפִּילָם הקב"ה when did they sink and were lowered? When they committed that deed (worshipped the golden calf), the Lord lowered them. Arakh. 15b יַשְׁפִּיל דעתו let him humble his mind (think of his shortcomings). M. Kat. 16b (play on תַּחְכְּמֹנִי, II Sam. XXIII, 8) תואיל והַשְׁפַּלְתָּ עצמך תהא כמוני because thou didst lower thyself, thou shalt be like myself; a. fr.

Nif. נִשְׁפַּל *to be lowered.* Pesik. R. l. c., v. supra.

Hof. הוּשְׁפַּל, הָשְׁפַּל same. Pesik. Ki Thissa, p. 11b (ref. to Is. II, 9) ... והָשְׁפַּלְתִּי אני ויהם וכ' I know that Israel bowed to the golden calf, and I and they have been lowered, but wilt thou not raise (forgive) them?; Tanh. Ki Thissa 4 והשפלתי אותי and I myself have been lowered; Yalk. Is. 260 והוּשְׁפַּלְתִּי Tanh. l. c. 5 (ref. to Ps. LXXV, 8) בלשון זה הוי' וכ' for the word *zeh* (Ex. XXXII, 24) was he (Aaron) lowered, v. גָּבַהּ; בלשון זה הוּשְׁפָּלוּ וכ' through *zeh* (ib. 23) were they lowered, and with *zeh* (ib. XXX, 13) have they been raised; Lev. R. s. 8; a. fr.

Hithpa. הִשְׁתַּפֵּל, *Nithpa.* נִשְׁתַּפֵּל [*to let one's self drop,*] 1) *to be humble, gentle.* Ib. s. 19 (ref. to שפלות ידים, Koh. X, 18) ע"י שנִשְׁתַּפְּלוּ ישראל מלחנות וכ' because the Israelites were too gentle to encamp (before Sinai) in discord &c.—2) *to be lazy, indolent.* Ib. ע"י ... מְשָׁתַּפֵּל מלקנח וכ' (not לקנח) because that man is too careless to wipe his body properly, he gets scabs. Ib. ע"י ... מְשָׁתַּפֶּלֶת וכ' because that woman is too indolent to examine her body properly &c.; a. e.

שְׁפַל I, **שְׁפֵיל** ch. same, *to fall down, go down.* B. Kam. 92b; Meg. 14b (prov.) שפיל ואזיל בר אווזא וכ' the duck bends its head down in walking, and its eyes look all around (it follows two pursuits at the same time, v. פְּלָגָא). Snh. 7a ודרקולא שָׁפֵיל, v. דִּרְקוֹלָא. Ber. 10a שָׁפֵיל לסיפיה דקרא go to the end of the verse (in order to understand the whole of it); a. fr.

Af. אַשְׁפֵּל 1) *to lower.* Targ. Y. II Lev. X, 20. Targ. Prov. XXV, 7. Ib. XXIX, 23; a. fr.—2) *to carry down, carry along.* Yeb. 121a גלי אַשְׁפְּלוּ the waves may have carried (and landed him).

Ithpa. אִשְׁתַּפֵּל *to humble one's self.* Targ. I Sam. II, 36.

שָׁפָל m., **שְׁפָלָה** f. (b. h.; preced.) 1) *low, humble.* Num. R. s. 4 20 ש' בעיני וכ' ואל ... say not that I was low in the eyes of others, and was not despised in my own eyes. Taan. 16a; Snh. 88b, a. e. שָׁפַל ברך low of knee, *polite.* Y. ib. I, 19c נפש ש' a humble soul, humility; Ab. V, 19 נפש ש' contented, opp. רחבה. Ib. IV, 10 הוי שְׁפַל רוח בפני וכ' be humble before every man. Snh. 43b מי שדעתו ש' מעלה וכ' to him whose mind is lowly the Lord accounts it as if he had offered all kinds of sacrifices. Sot. 5a אבל ... ורואה את הש' but not so the Lord, he is high and looks at the low; ואין ... את הש' Ib. גָּבוֹהַּ, v. גָּבַהּ; a. fr.—*Pl.* שְׁפָלִים, שְׁפָלִין; שְׁפָלוּת. Ib. 47b, v. גָּבַהּ; a. e.—2) (v. שָׁפֵל, *Hithpa.*) [*letting the hands sink,*] *indolent, negligent,* opp. זָרִיז. Tosef. Yeb. IV, 8; Pes. 50b יש ש' וכ' sometimes one is lazy and profits, and sometimes one is lazy and loses.—*Pl.* as ab. Ib. 89a; Ned. 36a; Gitt. 25a.

שָׁפֵל II ch. same, *lowly.* Targ. Prov. XVI, 19.

שָׁפֵל II (or שְׁפֵל) m., v. next w.

שְׁפֵלָה, שְׁפֵי' f. (b. h.; preced. wds.) *lowland.* Shebi. IX, 2 וביהודה הדר ש' וכ' in Judæa, (the three districts are) the highland, the lowland, and the valley; ושְׁפֵלַת לוד כשפלת הדרום and the lowland of Lydda is (with reference to Sabbatical year laws) like the lowland of Darom (South). Tosef. ib. VII, 10; Y. ib. IX, 38d bot. שָׁפֵל (not שפלה), v. עֵמֶק. Ib. ש' מאמאוס עד לוד וְשְׁפֵלָתוֹ from

Emmaus to Lydda is the plain (of Judæa). Ib. (סימן) לש' וכ' the presence of sycamores indicates lowland; Pes. 53a; a. fr.

שְׁפָלָה, v. שָׁפֵל.

שִׁפְלוּת f. (preced. wds.) 1) (b. h.) ש' ירדים *lassitude*, v. שָׁפֵל I.—2) *humility, humiliation.* Num. R. s. 4 20 אם צריך אדם לנהוג ש' בעצמו וכ' ... לפני if a man must conduct himself humbly before a king of flesh and blood, how much more must he do so before the Lord? Ib. end הירה נוהג בש' וכ' he lived humbly before the Lord. Sot. 48a bot. (ref. to Is. V, 15) שגורמין ש' לשונאיו של הקב"ה (not לשונאי) they cause humiliation to the enemies of the Lord (euphem. for: to God); ש' של ישראל the humiliation of Israel; a. e.

שִׁפְלוּתָא ch. same, *lassitude.* Targ. Jer. XLIX, 24 (h. text רשט).

שִׁפְיוֹל, שִׁפְלָל, שִׁפְלָתָא f.=h. שְׁפֵלָה. Targ. Deut. I, 7. Targ. Jer. XXXII, 44; a. fr.

שָׂפָם m. (b. h.; v. שָׂפָה) *upper lip.* Cant. R. to I, 7 הירה שפמו על שָׂפָמוֹ, v. עָטָה. Pirké d'R. El. ch. XVII, end הירה שפמו מכוסה וכ' if his upper lip was covered, they knew that he was a mourner; לא הירה שפמו וכ' if his upper lip was not covered, they knew that he was excommunicated; a. e.

שָׂפָם, שַׂפְמָא, סְ', שְׂפָמָא ch. 1) same. Targ. Lev. XIII, 45 (O. ed. Berl. סְ'). Targ. II Sam. XIX, 25 שִׂיפְמֵיהּ ed. Lag. (oth. ed. סְ'). Targ. Ez. XXIV, 17; 22. Targ. Mic. III, 7.—*Pl.* שָׂפְמֵי, שְׂפָמֵי, סְ', שְׂ'. Sabb. 129b מאה ש' (Ms. O. ושׂ' only; Ms. M. מאה ס'), v. קַרְנָא I. Ib. האידנא יומא דש' הוא to-day is a day of lip-shaving, i. e. a day spent without profit.—2) *border.* Targ. Y. I Ex. XXVIII, 32 (Y. II ספווא).—[Targ. Y. Num. XXX, 13 שפמהא, read: שְׂפָתָהָא.]

שִׁפְן, a word in an incantation against thirst. Pes. 112a.

שָׁפָן m. (b. h.; cmp. שׁוּפָן II) *cony, (rock-badger).* Midr. Prov. to XXX, 26 זה מדי כשם שחש' יש בו וכ' 'the conies &c.', this refers to Media, as the cony has the symptoms of cleanness (being a ruminant) and also those of uncleanness &c.; Lev. R. s. 13; Yalk. Prov. 964.

שַׁפְנִינָא m. (cmp. preced.) *turtle-dove.* Targ. Lev. XII, 6. Targ. Gen. XV, 9 (Y. II שׁוֹפָנִין). Targ. Ps. LXXXIV, 4 (h. text דרור); a. e.—Pesik. ʿĂniya, p. 137a, v. צוֹצְלָא.—*Pl.* שַׁפְנִינִין, שַׁפְנִינָיָא. Targ. Lev. V, 7. Ib. XIV, 30; a. e.

שָׁפַע (cmp. שָׁפָה II) 1) *to be smooth.* Gen. R. s. 14 קורה שׁוֹפַעַת a smooth-trimmed trunk (of a palm-tree, v. שִׁפְעָה I).—2) *to incline, slide.* Neg. X, 10 חשׁוֹפֵעַ וכ', v. גַּבַּחַת; Sifra Thazr. Par. 5, ch. X. Tosef. Kel. B. Kam. VI, 15 חנור ששפתיו שׁוֹפְעוֹת לתוכו (not ששפתות) a stove the rims of which incline towards the inside; שפתיו שופעות לאחוריו if its rims incline towards its outer walls. Ohol. VII, 2 אהל שחלוֹ שׁוֹפֵעַ וכ' a tent the top of which goes slanting down, so that the flat roof is only of the size of a finger; a. e.—3) *to pour out, run, discharge.* Yalk. Lev. 554 כל זמן ששופע לתוכה וכ' as long as it (the spring) discharges its overflow into the garden, the vegetables get black (dark green) &c. Nidd. IX, 8 (among the symptoms of approaching menstruation) ושׁוֹפַעַת and she discharges, expl. ib. 63b top. Bekh. III, 1 בהמה גסה ששָׁפְעָה וכ' a large domestic animal that discharged a clod of blood; a. e.—[Y. Hor. I, 46a top עד שישפע, read: שישמע, v. שָׁמַע.]

Hif. הִשְׁפִּיעַ 1) *to make slanting.* Erub. 43b מַשְׁפִּיעַ ויולה משפיע וירד (not משפיעו) let him make the wall slanting (from the centre) upwards and downwards (so that it should cast no shade).—2) *to pour abundantly; to sell in large quantities;* trnsf. *to give in abundance.* Dem. II, 4 כל המַשְׁפִּיעִים במדה גסה (Y. ed. חמשופעים, corr. acc.) all wholesale dealers; אלו הן המַשְׁפִּיעִין וכ' these are considered wholesale dealers &c., v. סִיטוֹן. Ber. 32a (ref. to ודי זהב, Deut. I, 1) ווהב ... בשביל שהִשְׁפַּעְתָּ להם וכ' on account of the silver and gold which thou didst pour upon them, until they said, enough!—this was why they made the golden calf; (Yoma 86b שהרבית). Snh. 108a ... דור בשביל טובה שח' וכ' the generation of the flood became overbearing only on account of the wealth that the Lord bestowed upon them. Ib. בטובה שהִשְׁפַּעְתִּי וכ' with the very blessing that I bestowed upon them, do they provoke me to anger; a. fr.—3) *to give overmeasure.* Tosef. B. Bath. V, 3 מקום שנהגו להַשְׁפִּיעַ משפיע וכ' where it is customary to give overmeasure, you must pour as much as is required: as long as the back and the bottom rim of the vessel are not wetted; a. e.—Part. pass. מוּשְׁפָּע, v. infra.

Pi. שִׁפַּע 1) *to make slanting.* Part. pass. מְשׁוּפָּע; f. מְשׁוּפָּעַת; *pl.* מְשׁוּפָּעִין, מְשׁוּפָּעִים; מְשׁוּפָּעוֹת. Sabb. 5a כותל הירה המקום מש' מש' a slanting wall. Y. Ned. V, beg. 39a וכ' if the place in his court is sloping . ., the neighbor may protest (against washing being done in it), for he may say, thou pourest out, and it comes to my ground; a. e.—[Yalk. Lev. 571 דרך משופע, v. מְשׁוּפָּשׁ.]—2) *to cause to flow.* Lam. R. to IV, 15 מהו ושפח וש' וכ' what is *v'sippah* (Is. III, 17)? It means *v'shipp'a* (he caused them to discharge blood), in order that the holy seed be not mixed up &c.—*Part. pass.* as ab. *abundant, eloquent, verbose.* Midr. Till. to Ps. I, 5 ed. Bub. (ref. to Prov. XV, 7b) אלו חמש' וכ' this refers to those who are extremely fluent, but in whom there is not the sap of the Law; Yalk. Prov. 953 חמוּשְׁפָּעִים.

Pu. שׁוּפַּע 1) *to be made slanting*; part. מְשׁוּפָּע, v. supra.—2) *to be poured.* Gen. R. s. 69 end; Yalk. ib. 120, v. פַּךְ.

Hithpa. הִשְׁתַּפַּע *to slant.* Y. Erub. X, 26b bot. במִשְׁתַּפַּע עשרה וכ' when the wall slants at the grade of ten handbreadths to three.

שְׁפַע ch. same, 1) *to flow, run, overflow.* Targ. Prov. III, 10. Ib. V, 16; a. e.—Nidd. 63a שופעת הא שָׁפְעָה ואזלה the Mishnah says, 'she discharges;' but does she not continue to discharge (how can this be a premonitory symptom)?—2) *to slant, hang down.* Targ. Y. Ex. XXVI, 12 (Levy quotes הִשְׁפַּע *Af.*).

Af. אַשְׁפַּע *to make slanting, let hang down,* v. supra.—2) *to pour, give in abundance.* Lev. R. s. 27 אן דאת יהיב את מַשְׁפַּע where thou givest, thou givest plentifully; Gen.

R. s. 33 הן דירחבת אַשְׁפַּעַת (not אשפע); Yalk. Ps. 727; Tanh. Emor 6; Pesik. Shor, p. 74ª מַשְׁפַּרְיַ.

Pa. שִׁפַּע *to incline, make slanting, let hang down.* Part. pass. מְשִׁפַּע. Targ. Y. Ex. XXVI, 13 (some ed. מְשִׁפַּע Hebraism).—Sot. 22ᵇ, v. מְדוֹכְיָא. B. Mets. 26ª דמשי בחד גיסא when the wall is slanting on one side.

שֶׁפַע m. (b. h.; preced.) *overflow*, esp. *overmeasure, customary addition.* Midr. Till. to Ps. LXXVIII, 50 כל מכה דבר ש' עלידהן . . . to every plague that came upon them, pestilence came as an addition (in the bargain); ed. Bub., a. Yalk. Ps. 820 שָׁפָה.

שִׁפְעָא ch., constr. שִׁפְעָ, same, *overflow.* Targ. Is. XLVIII, 18; LIX, 19; LXVI, 12.

שִׁפְעָה I f. (שָׁפַע 1) *smoothing, planing.*—שִׁפְעַת קורה *smooth-trimmed trunk* (of a palm tree). Gen. R. s. 41, beg. קורות לתקרות וכ' ש' the planed trunks (of the palm tree) are used for ceiling the house; Num. R. s. 3, beg.; Yalk. Ps. 845 ש' קוֹרֵיהָ. Koh. R. to III, 11 ש' קורייס (read קוֹרָה), v. שָׁפַע.

שִׁפְעָה II f. (b. h.; שפע *to crush, stamp*, cmp. שָׁפָה I) *stamping, trot, marching troop.* Sot. VIII, 1; Sifré Deut. 192; Yalk. ib. 923, v. קַלְגֵּס.

שָׁפַף (v. שׁוּף II, a. שָׁפָה I) *to crush, rub.*—*Part. pass.* שָׁפוּף; f. שְׁפוּפָה; *pl.* שְׁפוּפִים, שְׁפוּפִין; שְׁפוּפוֹת *a) rubbed, rubbing.* Gen. R. s. 65 הוו רגליהם ש' בארץ their feet (which were hanging down) rubbed against the ground; (Y. Peah VII, 20ᵇ top נוגעות).—*b) crushed, weak, nimble.* Gen. R. s. 22 the evil inclination דומה ללסטיס ש' וכ' is like an enfeebled robber sitting on the cross-road &c.; Yalk. ib. 36; Yalk. Ps. 840. Gen. R. s. 25, end בני אדם ש' weak people, opp. גבורים; Ruth R. to I, 1. Gen. R. s. 53 עכשיו . . . לא ש' וכ' now what is his gift (the child born to him)? is it not puny? I put my finger &c. (v. פָּחַשׁ); Yalk. Deut. 810 שְׁפִירָה . . . מחנחיה (Chald.). Gen. R. s. 60 דווין וש' ed., v. שָׁפָה I; a. fr.

Pilp. שִׁפְשֵׁף *to rub, polish, brush off.* Y. Sabb. IV, end, 7ª עד שישפשף until he rubs (the stones, to wipe off the dirt); Bab. ib. 125ᵇ צאו ושפשפום go out and rub them. Y. Ter. I, beg. 40ª במשפשף בחן במים when he scours them with water. Yoma 30ª לשפשף to wipe off (squirtings). Mikv. IX, 2 אלא אם כן ש' unless he has rubbed the soot off. Tosef. Dem. I, 18 משפשף he may rub him (with oil). Y. Ber. IX, 14ᶜ top עד שישיפשף before rubbing (the rectum), v. מְשִׁמֵּשׁ; a. fr.

Nif. נִשְׁשַׁף, נִישָׁשׁ *to be crushed.* B. Kam. 28ᵇ ונשוף באבן (Ms. F. ונושף read: ונישף), v. שׁוּף II.

שְׁפַף ch. same (interch. with שׁוּף). Targ. Ex. XXXII, 20 ושַׁף (h. text וירסק); Targ. Cant. I, 14. Targ. Ps. LXXII, 4 יִשּׁוּף (h. text ידכא). Ib. LXXXIX, 24 (h. text כתותי); a. e.

Palp. שַׁפְשֵׁף *to rub against, let glide down.* Sabb. 154ᵇ דקא מְשַׁפְשֵׁף, v. פַּשְׁפֵּשׁ II.

Ithpa. אִשְׁתַּפְשַׁף *to be crushed.* Targ. Job V, 4 יִשְׁתַּפְשׁוּן (incorr. ישתחפון; h. text ידכאו). Ib. XXX, 8, v. שׁוּף II ch.

שָׁפַץ, *Pi.* שִׁפֵּץ (v. next w.) *to repair.* Keth. 103ª שִׁיפְּצָה מאי if she repaired the house, how is it?; v. שִׁיפּוּצָא.

שִׁפֵּץ, *Pa.* שַׁפֵּיץ (Shaf. of פצץ) [*to undo a breach* (cmp. הִשִּׁיס to remove the ashes),] *to repair.* Targ. II Chr. XI, 11 וש' ותקיף (h. text ויחזק). Ib. 23 וש' קרוין ומגי וכ' ובנא וש' (h. text וירפץ ויפרץ, to which Targ. supplies ויפקד) he built and fortified cities, and appointed &c.—Meg. 4ª אתא אסא שַׁפְצִינְהוּ Ar. a. Rashi (ed. שפצנהי, corr. acc.) Asa came and restored their fortifications. Yeb. 63ª טום ולא תְשַׁפֵּיץ וכ' fill up (a hole in time), that thou need not repair, repair, that thou need not build.

שְׁפַק, שְׁפֵק, שְׁפַק, v. סְפַק.

שפקין, Tosef. Makhsh. I, 2, read: שעקרן (v. R. S. to Makhsh. I, 4).

שָׁפַר (b. h.) *to be smooth, rounded; to be pleasing, good, cheerful.* Ex. R. s. 1 (play on שִׁפְרָה) שִׁשְׁפְּרוּ מעשיה her deeds were pleasing before God.

Pi. שִׁפֵּר *to cleanse, make pleasing; to conciliate, harmonize.* Sot. 11ᵇ; Ex. R. l. c. the Lord sent an angel from on high ומנקח אותם ומְשַׁפֵּר אותם . . . שמְשַׁפֶּרֶת וכ' (not ומשפיר) who cleansed them and made them good-looking, like a midwife that cleanses an infant. Ib. שדיברה משפרת על וכ' she smoothed over her daughter's words, and pacified (the king) for her. Gen. R. s. 98 (ref. to אמרי שפר, Gen. XLIX, 21) אמרי שופר שהן מְשַׁפְּרִין אמריו וכ' words of the Shofar, for they harmonize the words that were given with sounding the Shofar &c. (the Torah). Ib. ורץ . . . ושי' על ידו (not ירדן) Naphtali ran like a hind and brought the document (of the purchase of the cave of Machpelah) from Egypt, and through it he pacified (the Hittites). Ib. s. 99, end (ref. to Gen. l. c.) [read:] והם מכבדין . . . ומשפרין דבריהם they offer kings their fruits and speak pleasing words; Tanh. Vayhi 13 ומשמרין (corr. acc.). Lev. R. s. 29 (ref. to Ps. LXXXI, 4 שופר) בחדש הזה שַׁפְּרוּ מעשיכם in this month (Tishri) cleanse your deeds; אם שִׁפַּרְתֶּם וכ' if you cleanse your deeds, I will &c.; a. e.

Nif. נִשְׁפַּר *to be made neat-looking, be adorned.* Y. Sabb. X, end, 12ᵈ לִישָׁשְׁפַּר . . . העושה who makes a strap (for an animal) . . . to be adorned with it; Tosef. Kel. B. Bath. IV, 13 לשַׁפֵּר (*Pi.*).

שַׁפַּר ch. same. Targ. Gen. XXXIV, 18. Targ. Ps. LXIX, 32. Targ. Esth. I, 10; a. fr.—Snh. 11ᵇ ושַׁפְּרָא מילתא and the thing was pleasing in my sight and &c.; Y. ib. I, 18ᵈ top; Y. Maas. Sh. V, 56ᶜ top. Ker. 5ᵇ אי שמין וש' וכ' if it (the cock) gets fat and well-looking, he may know that he will succeed; a. e.

Af. אַשְׁפַּר *to cleanse, make handsome, pleasant.* Targ. Y. Gen. IX, 27 (h. text יפת). Targ. Prov. XV, 2. Ib. XVII, 22 (Ms. מְשַׁפִּיר *Pa.*); a. e.—Y. Maasr. I, 49ª bot. רְשַׁפַּר אפוי וכ', v. כַּרְיָא I. Y. Taan. I, 64ᵇ bot. מְשַׁפַּר תיירטרון cleaning the theatre; a. e.

Ithpe. אִשְׁתְּפַר *to make one's self fair, adorn one's self.* Targ. Jer. II, 33.

שֶׁפֶר m. (b. h.; preced.) *beauty, splendor, pleasantness.*

Num. R. s. 14[11] בירכו באמרי ש' . . . שְׁפָרִים he blessed him with speeches of beauty, for his words were pleasing. Midr. Till. to Ps. XVI, 6 שכרן של מצות שְׁפָרוֹ עלי (not מצוה) (*naḥălath* means) the reward of good deeds; its splendor rests on me; a. e.

שֶׁפֶר ch. same; constr. שְׁפַר, *the best of, choice of.* Targ. Y. Gen. XLVII, 6 בירת שְׁ' ארעא (O. בדשַׁפִּיר בא'). Targ. Deut. XII, 11; a. fr.—שְׁ' ארג, v. אָרָג.—B. Mets. 14[a] שבח ש' וכ', v. שִׁעְבּוּד.—שְׁ' נונא, v. נוּן.

שָׂפָר m. (preced. wds.) *beautiful, pleasing.*—*Pl.* שְׂפָרִים. Num. R. s. 14[11], v. שֶׁפֶר.

שִׁיפְרָנְז, v. שִׁירְפְּרָנְז.

שַׁפְרָנוּנָא, v. נוּן.

שַׁפְרְעָם pr. n. pl. *Sh'far'am* (*Shefa'Amr*, Neub. Géogr. p. 199), north-west of Sepphoris, near Usha. R. Hash. 31[b] (seat of the Sanhedrin). Ab. Zar. 8[b]. Tosef. Mikv. VI, 2.

שַׁפְרְפְּרָא, שַׁפְרִפְּרָא, שַׁפְרִפְּ' m. (שְׁפַר) *brightness*; (cmp. צַפְרָא) *early morning, morning light.* Targ. Esth. X, 3. Targ. Job III, 3 (h. text נהרה). Ib. VII, 4 (h. text נשף). Targ. Is. LVIII, 8 (h. text שחר). Ib. LXII, 1 (h. text נגה); a. fr.

שַׁפְרְתָּא, v. שַׁפִּיר.

שפש, part. *Pu.* מְשׁוּפָּשׁ, v. שָׁפַשׁ.

שַׁפְשַׁף, שַׁפְשֵׁף, v. שָׁפַף.

שַׁפְשָׁף m. (v. שׁוּף II) *paste, a small board on the hunter's rod smeared over with glue.* Sabb. VIII, 4 (78[b]) דבק כדי ליתן בראש הש' Bab. ed. (Mish. a. Y. ed. הַשַּׁבְשֶׁבֶת); expl. ib. 80[a] כדי ליתן בראש ש' שבראש קנה וכ' (Ms. M. a. O. שבשבת; Alf. Ms. שַׁפְשָׁפָה; v. Rabb. D. S. a. l. note 3) as much glue as is required to put on the top of the 'paste board' which is on the fowlers' reed.

שַׁפְשָׁפָה f., v. preced.

שָׁפַת (b. h.) *to place, pile,* esp. *to place the cooking vessel over* or *by the fire.* Y. Sabb. I, end, 4[b] השופת את הקדירה וכ' if one sets a pot over coals (on the Sabbath), we must warn him &c. Bets. IV, 5 לְשָׁפּוֹת וכ' to place a pot on them, v. נָקַף I. Hull. 84[a] מאה מנה יְשַׁפְּתוּ וכ' if one possesses one hundred Maneh, he may have a pot put on the stove every day. Sot. 11[b] שׁוֹפְתוֹת שתי וכ' they put on two pots, one for hot water, and one with fish; Ex. R. s. 1. Midr. Till. to Ps. XXII, 16 שׁוֹפָתִין . . . הייתי דומה עליה (not שופכרן) I was like a stove situate between two roads, on which the travellers do their cooking; ed. Bub. ש' קרירותיהן עליה; Yalk. ib. 687; a. fr.—[Tosef. Kel. B. Mets. III, 1 שפת הימנה, v. שָׁפָה I.]

שְׂ', שְׂפָתָא f. = סְ', *border, lip.* Targ. O. Ex. XXVI, 4; a. fr., v. סְ'.—Yeb. 75[b] ואימא מִשְׂפָתֵיהּ may I not say, it refers to his lip?; a. e.

שפתה, Tanh. R'eh 5 וּהושיבוהו על ש', quid?

שְׂפָתַיִם, שְׂפָתוֹת, v. שָׂפָה.

שִׁפְתַּיִם m. du. (b. h.; שָׁפַת, cmp. אַשְׁפּוֹת) *border-mounds* (between which is the balk). Sot. 11[b] ונזקקות להן בין ש' and they had intercourse with them between the mounds in the field; Ex. R. s. 1. Yalk. Zech. 574 (ref. to Ps. LXVIII, 14) תשכבון בין ש' יהודה ועבר הירדן you shall lie (in peace) between the borders: Judah and the shore of the Jordan.

שִׂשׂ, *pl.* **שִׂצִּים, שִׂצִּין**, v. שִׂיץ.

שַׂצְנִיתָא, שַׂצָּיוּ, שַׂצְיָא, שַׂצִּי, שַׂצָּא, v. sub שִׂיצִּי.

שָׂצַף* *Pi.* שִׂצֵּף (=שסף) *to cut, slash.* Sifra Thazr., Par. 5, ch. XVI (ref. to Lev. XIII, 56) אותו יכול יְשַׂצְּפֶנּוּ וינידנו וכ' (Rab. יְשַׂסְּפֶנּוּ, ref. to I Sam. XV, 33) from, 'he shall rend it.' I might infer, that he should slash it and leave it in its place &c.; [Asheri to Neg. XI, 5: יתפרו, glossator יְשׂוֹפְצֶנּוּ (v. שפץ) *patch it over*; R. S. to Neg. l. c. יְצַפְּנוּ; Yalk. Lev. 553 ירשופנו].

שֶׂצֶת pr. n. pl. *Shetseth,* a Phœnician border town. Y. Dem. II, 22[d] top; Tosef. Shebi. IV, 9 שָׂנֶץ.

שׂק, v. שׁוּק.

שַׂק m. (b. h.) *sack, sackcloth.* Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) מה שק מיוחד וכ' as sack, which is specified, is something spun and woven &c.; Sabb. 64[a]. Sifra l. c. אין לי אלא שק העשוי וכ' I may think that only sackcloth made of goats' hair is meant. Succ. 20[b]; Tosef. Kel. B. Bath. IV, 14 של שק a mat made of sackcloth. Snh. 101[a] התורה חוגרת שק וכ' the Torah, girt with sackcloth, stands before the Lord &c.; a. fr.—*Pl.* שַׂקִּים, שַׂקִּין. Sabb. 62[a], v. סַק II; a. e.

שַׂקָּא, שַׂקָּא, ch., v. סַקָּא.

שׁוֹקָא, שַׁקָּא, שָׂקָא m. = h. שׁוֹק, 1) *joint, leg.* Targ. Ex. XXIX, 22; 27 (O. ed. Berl. שָׂ'; oth. eds. a. Y. שׁוֹ' a. שׁוּקָא). Targ. Lev. VII, 32, sq. (Y. ed. Vien. שַׂקָּא); a. fr.—*Pl.* שָׂקִין, שָׂקֵי, שָׂקַיָּא, שָׂקִי', שָׂקִי'. Targ. O. Deut. XXVIII, 35; Y. ed. Vien. שַׂקָּיָא (read: שַׂקָּוָיָא; Ms. שַׂקָּיִן). Targ. Ps. CXLVII, 10 שׁוֹקֵי (constr.).—Y. Shek. V, 49[a] bot. חמון ש' look at the legs (of Moses, how fat); Y. Bicc. III, 65[c] bot. חזי שקי (ed. Krot. שַׁאקֵי). Lev. R. s. 34 חמי שקיין look at the (poor man's) legs; Yalk. ib. 665 שקין; Koh. R. to V, 13. Hull. 63[a] אריכי שקי those with long legs, v. שְׁקִיטָנָא; a. e.—[Targ. II Sam. XXII, 43 שׁוֹקִין, some ed. שקין, read: דִּיסְפַּק שׁוּקִין].—2) *shaft.* Gitt. 55[b]; 57[a], v. דִּיסְפַּק.

שְׂקָא = שְׂקַע *to sink, break down.* Kidd. 81[b] ש' ומית he sank and died (feigned a sinking spell and death). Lev. R. s. 17 ש' ביתא some ed., v. שְׂקַע.

שָׂקַד (b. h. *Nif.*; cmp. next w.) *to bend, twist, plait.*—*Part. pass.* שָׂקוּד; f. שְׂקוּדָה (cmp. שְׂבָשָׂא) *confused, mistaken.* Lam. R. to I, 14 (ref. to נשקד, ib.) ש' הייתי משנותי וכ' I was in error as to my sins, I thought that he would forgive me all my sins, when I heard that my verdict was torn up.

שָׁקַד (b. h.; v. קדד) [*to bend, be bent*; trnsf.] *to be bent upon, be intent, studious, anxious; to watch.* Lam. R. to I, 14 (ref. to נשקד, v. preced.) שי״ן כתיב ש׳ חקבה״ו וכ׳ it is written with Shin, the Lord considered well how to bring the evil upon me (so as not to consume me). Midr. Till. to Ps. CXIX, 9 ששוקדים וכ׳, v. שָׁחַר I. Y. Ber. IV, 7d אני שוקד והן שוקדין I am industrious (rise early), and so are they; (Bab. ib. 28b משכימים ... משכרים). Tosef. ib. VII (VI), 2 כמה אומניות שוקדות משכימות וכ׳ how many trades (tradesmen) are anxious, rise early (to sell their goods), and I rise and find all these &c.; Bab. ib. 58a כל אומניות שוקדות ובאות וכ׳ (not אומות) all trades are anxious and come to the door of my house &c. Keth. 2a; 3b שָׁקְדוּ על בנות וכ׳ ... the scholars were considerate towards the daughters of Israel (in ordaining weddings to be held on the fourth day of the week), in order that a man may make preparations &c. Ib. 3a bot. הא בעינן שקדו but (how may weddings take place any day of the week?) must we not consider *shak'du* (the scholars' institution for the honor of woman)?; a. e.—*Part. pass.* שָׁקוּד *anxious, industrious, conscientious.* Ab. II, 14 חוי ש׳ ללמוד וכ׳ be anxious to learn the Law. Keth. 43b אמרה ש׳ the industrious scholar said it; מי שמואל ש׳ who is meant by *shakud?* Samuel. Y. Ned. VIII, 40d bot. ולא עמד שוקד וכ׳ and no conscientious student arose, until (R.) Jeremiah arose; Y. Kidd. III, 64c top שָׁקֵד.

שְׁקַד ch. same, *to watch, be anxious, careful.* Targ. Ps. CII, 8. Targ. Prov. VIII, 34.

Ithpe. אִשְׁתְּקַד *to be anxious, wait for an opportunity.* Snh. 14a הוה קא מְשָׁתְּקַד ר׳ וכ׳ (Ms. M. מְשָׁתְּקֵד) R. J. was anxious to ordain them; Yalk. Sam. 96.

שָׁקֵד I m. *industrious, anxious,* v. שָׁקַד.

שָׁקֵד II m. (b. h.) *almond-tree, almond.* Gen. R. s. 42. Koh. R. to XII, 7 (ref. to Jer. I, 11) מה ש׳ הזה משיצה וכ׳ as the almond-tree takes twenty-one days from the time it blossoms to mature its fruit &c.; Lam. R. introd. (R. Josh. 2); a. fr.—*Pl.* שְׁקֵדִים, שְׁקֵדִין, שְׁקֵרִים. Maasr. I, 4 ש׳ המרים bitter almonds. Y. Orl. III, 63b top פרך שְׁקֵדֵי soft-shell almonds (v. פְּרֵךְ); a. e.

שַׁקְדָן m. (שָׁקַד) *watchful, industrious, scrupulous student.*—*Pl.* שַׁקְדָנִים, שַׁקְדָנִין. Sot. IX, 15 משמת ... בטלו ש׳ with the death of B. A. the careful students ceased; Tosef. ib. XV, 4; Y. ib. IX, end, 24c; Y. Ned. VIII, 40d bot.; Y. Kidd. III, 64c top.

שָׁקָה, v. שקי.

שָׁקוּט m. (שקט, Shaf. of קט; cmp. קטט, קוט) [*cut short,*] 1) *stubby, abnormally short.* Ned. 66b ש׳ ... שמא הוא is her neck graceful? It is too short. Tosef. Bekh. V, 1 צווארו שמוט ושׁ׳ whose neck is abnormally long or abnormally short; Bekh. 43b, expl. דחביא מיחבא, v. חָבֵי; v. שָׁמוּט.—2) *abruptly bent, angular.* Ib. VII, 1 (43a) שראשו ש׳ (Mish. ed. שקוע) he whose head is angular, expl. ib.b ש׳ מלפניו *shakut* refers to the front of the head (the forehead receding abruptly).

שְׁקוּל, שְׁקוּלָא, v. sub שׁקל׳.

שָׁקוֹלָא m. (שָׁקַל) *carrier* (of wine vessels).—Pl. שְׁקוֹלָאֵי. B. Mets. 99b. Hull. 105b.

שְׁקוּעַ, שְׁקוּעָא, v. sub שׁקע׳.

שְׁקוּעָה f. *sh'ku'ah,* a substitute for שְׁבוּעָה, v. כִּינּוּי. Y. Ned. I, 37a top.

שְׁקוֹף m. (שָׁקַף I, v. מַשְׁקוֹף) *cross-piece, lintel, arch, arched gateway with posts.* Neg. XII, 4; Tosef. ib. VI, 5 כדי ליתן תחת חש׳ as much wood as is required to place under an arch (to keep it in shape); Ib. כדי לעשות סנדל לאתורי חש׳ as much as is required to make 'a shoe' (protection) back of the arch. Tosef. Ohol. VII, 10 שְׁקוֹפָהּ של מערה the arched entrance of a cave. Ib. [בין] אם אין ... פיה לש׳ וכ׳ if there is not the space of a handbreadth between the mouth of the pot and the lintel. Y. Snh. X, 28d bot. הגביה ... את חש׳ וכ׳ the angel raised the lintel for him (Phinehas), so that both of them could be seen from between his shoulders; (Bab. ib. 82b המשקוף); Sifré Num. 131 פתח ש׳ (read: את חש׳); (Num. R. s. 20, end המשקוף; Tanh. Balak 21 משקוף חבית). Y. Naz. V, 56c bot. תחת מיר חש׳ (strike out מיר, a dittography from preceding clause) under the archway. Y. Nidd. II, 49d bot. standing אחר חש׳ behind the post (ready to go out); (Bab. ib. 12a; 14b בצד המשקוף); a. e.—*Pl.* שְׁקוֹפוֹת. Midd. II, 3 כל השערים ... להן ש׳ וכ׳ all the gates that were there (on the Temple mount) had arches with posts, except the gate of T. where there were only two stones leaning one on the other.

שִׁקּוּפָא ch. same, 1) *door posts with arch.*—*Pl.* שִׁקּוּפֵי. Men. 33b (Ms. R. 1, a. Rashi שקפי; Ms. R. 2 שיקמי, v. Rabb. D. S. a. l. note 9); Erub. 11a שקפי (Rashi שיקפי), v. שִׁירְמָא.—2) *lintel,* v. שַׁקְפָּא.

שְׁקוּץ, שִׁקּוּר, שִׁקּוּצָא, (שקורי), v. sub שׁקץ׳.

שִׁקּוּרָה f. *sh'kurah,* a substitute for שְׁבוּעָה, v. כִּינּוּי. Y. Ned. I, 37a top.

שָׁקוּתָא f. (שְׁקִי) 1) *drinking.* Targ. Esth. I, 8.—*Pl.* שַׁקְוָוָתָא (sub. בני) *cup-bearers, butlers.* Targ. I Kings X, 5 ed. Lag. (ed. Wil. שַׁקְיוּ; oth. ed. שְׁקוּ); Targ. II Chr. IX, 4.—2) *watering*; (sub. בית) *trough* (v. שְׁקָנָא).—*Pl.* as ab. Targ. Y. II Gen. XXIX, 22 שַׁקְוָוָתָן; Y. I בית שַׁקְיוּתָן (read: בתי) our troughs.

שָׁקַט I *to cut off, shorten,* v. שָׁקוּט.

שָׁקַט II (b. h.) *to settle, be at rest, at ease.* Sabb. 88a לִמְהֵ שָׁקְטָה, v. יָרֵא; Ab. Zar. 3a; Yalk. Ps. 811. Yalk. Hab. 563 ש׳ העולם the world remained undisturbed; Tanh. ed. Bub., Sh'mini 10 שקטה הארץ; a. e.

Hif. הִשְׁקִיט 1) *to be quiet, careless* (cmp. שָׁלַו). Gen. R. s. 36, beg. (ref. to Job XXXIV, 29) והוא הַשְׁקִיט מעולמו and he (the Lord) is unconcerned about his world; Lev. R. s. 5 (not בעולמו).—2) *to give rest, ease.* Gitt. 31b (ref. to

Job XXXVII, 17) אימתי ... בשעה שה' וכ' (Rashi בשמשקיט) when are thy clothes warm? When he makes the world rest from the south (when the south wind abates); Yalk. Job 922.—[Tosef. Erub. IX (VI), 26 חמשקטין Var., v. קָשַׁט.]

שְׁקַט ch. same. Targ. Jud. XVIII, 7; 27. Targ. Ex. XXIII, 12 (h. text וינפש). Targ. Jer. XXX, 10; a. fr.

Af. **אַשְׁקִיט** *to give rest.* Targ. Is. LXII, 1.

שֵׁקֶט m. (b. h.; preced.) *rest, ease.* Snh. VIII, 5 ש' לרשעים וכ' the ease of the wicked is bad for them and bad for the world.

שְׁקַטָּא, v. שְׁקִיטָא.

שְׁקַטָּנָא, v. שְׁקִיטָנָא.

שָׁקָה, שקי [(cmp. שקע) *to settle.*]

Hif. **הִשְׁקָה** (b. h.; cmp. **שָׁתָה**) *to give drink; to water.* M. Kat. I, 1 מַשְׁקִין בית וכ' you may water a field that depends on irrigation during the festive week &c. Keth. 111b מִמַּשְׁקָהוּ חלב, v. שָׁן. Cant. R. to I, 12; Num. R. s. 11 3 ומשה מַשְׁקָה and Moses gave drink (to those who were being circumcised). Eduy. V, 6 אין משקין וכ' we do not give the testing waters to a proselyte (v. סוֹטָה). Ib. דוגמא הַשְׁקוּתָהּ, v. הוּגְמָא; Ber. 19a; a. fr.

שְׁקִי, *Af.* **אַשְׁקֵי** ch. same. Targ. Gen. XXIX, 10. Ib. XXIV, 18, sq. Ib. II, 6. Targ. Jer. I, 5; a. fr.—Sabb. 140a אַשְׁקְיֵן חמרא וכ' Ms. M. (ed. אשקיי, corr. acc.) he gave me one cup of wine to drink. B. Bath. 146a מאן לימא ... ואַשְׁקֵיהּ who can tell that he did not grind a pearl ... and give it to him to drink (in the cup)? Koh. R. to III, 2 מַשְׁקֵי לון וכ' ... והוה and the father of the child offered them old wine; a. fr.

שָׁקֵי, v. שָׁקְיָא.

שׁוֹקִי, שָׁקֵי m. (preced.) *irrigation*; ש' של (שדה) *a field requiring irrigation.* Tosef. Shebi. II, 4 בשל ש' in a field depending on irrigation, opp. של בעל. Num. R. s. 16 25 של שקי (not שקר), v. בַּעַל. Y. Ter. X, 47b top כרוב של ש' (not שקיא) cabbage from an irrigated field. Ib. bot.; a. fr.

שִׁיקְיָא, (שׁ'), שַׁקְיָא f. ch. same, 1) *irrigation; pool*; בֵּית שַׁ' גִּינַת שַׁ' *irrigated soil, garden.* Targ. Gen. XIII, 10 (h. text משקה). Targ. Josh. XV, 19; Jud. I, 15 (h. text גלת). Targ. O. Num. XXIV, 6; a. e.—Targ. Is. XXXII, 20, v. infra.—*Pl.* שַׁקְיָן, שַׁקְיָן. Targ. Koh. II, 5.—*Masc. pl.* שִׁיקְיָא *pools, canals.* Targ. Is. XXXII, 20 (some ed. שִׁירְיָא; ed. Wil. שַׁקְיָא; ed. Lag. שקיא). Targ. Y. Ex. VIII, 1 (h. text אגמים).—2) בֵּית שַׁ' or שַׁ' *trough.* Targ. O. Gen. XXIV, 20 (Y. II ש' only; Y. I בית שַׁקְיָתֵי). Targ. O. ib. XXX, 38.—*Pl.* שַׁקְיָיתָא. Targ. Y. ib.—V. שָׁקוּתָא.

שָׁקְיָא, (שַׁ'), שָׁקֵי m. (preced. wds.) *butler.* Targ. O. Gen. XL, 1; 5; a. e.—B. Kam. 92b (prov.) חמרא למרא טיבותא לְשָׁקְיָיה (Ms. M. דְשָׁקְיָה) the wine belongs to the owner, the credit for it is given to his butler (is the butler's).—רַב שָׁקֵי *chief butler.* Targ. Gen. XL, 2. Targ. O. ib. 9 (Y. רב מזוגייא); a. e.

שָׁקֵיד, v. שָׁקַד II.

שָׁקְיָה, v. שָׁקְיָא.

שַׁקְיוּתָא f. (preced. art.) 1) *drink.* Targ. Ps. CII, 10.—2) בֵּית ש' *trough,* v. שָׁקוּתָא.—3) *butlership.* Targ. O. Gen. XL, 21.

שְׁקִינְזֵי m. pl. (Shaf. of קזם = גזם; cmp. גְּרִיזֵי) *nibbles, dessert, fruit* &c. Y. Ber. VI, end, 10d.

שְׁקִיטָא f. (שָׁקַט) *at rest, at ease.* Targ. Zech. I, 11 (ed. Wil. שְׁקֵי; ed. Lag. שְׁקַטָּא).

שְׁקִיטָנָא f. (cmp. שָׁקוּט) *flamingo* (from its abruptly bent beak).—*Pl.* שְׁקִיטָנְיָא, שְׁקִיטְנָן. Hull. 63a ש' אריכי שקי וכ' Ms. M. a. Ar. (Ms. R. 1 שְׁקִיטַנְיָא; ed. sing., v. Rabb. D. S. a. l. note) flamingos, those with long legs and red are permitted, the short-legged and red are forbidden.

שַׁקְיָא, שָׁקְיָא, v. שָׁקְיָא, שָׁקְיָא.

שִׁירְ', שִׁקְיָנָא m. (שקי) *drink, liquid, infusion.*—*Pl.* שִׁירְ', שִׁקְיָנֵי. Targ. Y. I Num. VI, 3.—Sabb. 78a כל ש' וכ' (Ms. M. שחייתא) all liquids (infusions of collyrium) heal &c., v. שָׁחַל I. Ib. 147b מדיברתא וכ' כולהו ש' all infusions (medicines) taken between Passover and Pentecost are efficacious. Ab. Zar. 28b כולהו ש' קשו וכ' (not שקיינו, Rashi שִׁקְיָנִין) all liquids are bad for the ear, except &c.

שַׁקְיָא m., **שַׁקְיָא** f. (שָׁקַע) *depressed, having the appearance of a depression.* Targ. Y. Lev. XIII, 55 צורעא ש' (some ed. שִׁקְ'; h. text פתתת).

שִׁקְיָעָה f. (שָׁקַע) *sinking.* Ex. R. s. 15 22; Tanh. Ḥayé 3 דרך של ש' a muddy road.—שִׁקְיַעַת החמה *sunset.* Zeb. 56a. Y. Snh. V, 22d bot. Gen. R. s. 68 ... כשם ... בזריחתה לראות בשִׁקְיָעָתָהּ as thou hast permitted me to see the sun in its rise, so permit me to see its going down; a. fr.

שְׁקִיעִין, שְׁקִיעַיָּא m. pl. (שָׁקַע) *old, forgotten titles of consfiscated property* (v. סִיקָרִיקוֹן). Y. Keth. X, end, 34a [read:] קריבין ... אזלון ... נשין ואעלון לחון נשין ש' וכ' relatives of R. J. bought fields from the family of Bar Tafkan; then members of the family of B. T. went and married, and their wives brought them old titles (showing that the property sold had originally belonged to their family, and according to the *sicaricon* law the purchasers were bound to pay them one-fourth of the price paid for the property). They came to court, suing the relatives of R. José. Said R. M. to them, אנא ידע ... לא הוו אילין ש' קדמיכון I know that when you sold those fields, you did not have those titles before you (consequently, when the sale took place, the original owners were unknown, and the *sicaricon* law had no application).

שְׁקִיפָה m. (שָׁקַף I; cmp. כִּיפָּה) *cleft.*—*Pl.* שְׁקִיפִין. Ohol. III, 7; VIII, 2 ש' וסלעים roofs (v. אֹהֶל) formed by clefts and overhanging rocks.

שְׁקִיפָא ch. same. Targ. Is. X, 26; Targ. Jud. VII, 25 (h. text צוּר). Ib. XV, 8; 11 (h. text סְעִיף).—*Pl.* שְׁקִיפִין. Targ. Is. II, 21 (h. text סְעִפֵי). Ib. LVII, 5. Targ. I Sam. XXIV, 3 (h. text צוּרֵי); a. e.—V. שְׁקִפָּא II.

שְׁקִיפַס, v. סְקִיפַס.

שְׁקִירְקוּת f. (שָׁקַק) *greed.* Esth. R. to I, 2 (ref. to I Kings XIV, 25) Pharaoh is named שישק מפני שבא בש' וכ' Shishak, because he came upon Israel with avidity, saying &c.

שָׁקַל (b. h.; Shaf. of קל) 1) [*to swing,*] *to weigh, balance.* Gen. R. s. 4 הכנס ורחוץ ושקול וכ' go in and bathe, and weigh thyself before and after &c.; כיון שיצא וש' וכ' when he came out and weighed himself, he had lost nothing. B. Bath. V, 11 הרי שׁוֹקֵל לוֹ עין בעין if he gave him exact weight, v. עַיִן. Ib. 89[a] לא יאמר לו שקול ... אלא שוקל לי טרא וכ' he cannot say to him, weigh me three single fourths of a litra, but he weighs (puts in the balance) one litra, and puts one-fourth of a litra with the meat; a. fr.—Trnsf. *to weigh, consider, account.* Koh. R. to XII, 14 עבד שרבו שוקל וכ' a slave to whom his master accounts errors as wilful offenses; Ḥag. 5[a]. Ib. (ref. to Mal. III, 5) אוי לנו שש' ... קלות וכ' woe unto us to whom the Scripture accounts light offenses alike with severe crimes; Yalk. Mal. 589. Mekh. Yithro, s. 8 חביב ... שש' כבודן וכ' the honoring of father and mother is precious before God, for he put their honor and the fear of them on a level with his own honor &c.; (Kidd. 30[b] השוה); a. e.—2) (denom. of שֶׁקֶל) *to offer the head-tax* (half a Shekel). Shek. I, 4 כל כהן ששוקל וכ' a priest that pays the head-tax. Ib. 6 השוקל על ידי וכ' if one pays the head-tax for a priest, a woman, or a minor, he is exempt (from paying agio). Ned. IV, 2 (33[a]) שוקל (לו) את שקלו may pay the head-tax for him; a. fr.—In gen. *to pay taxes.* Tosef. Dem. VI, 3; 4; Y. ib. VI, end, 26[a], v. אוֹצָר.—*Part. pass.* שָׁקוּל; f. שְׁקוּלָה; *pl.* שְׁקוּלִין, שְׁקוּלוֹת *even-balanced, of equal importance.* Snh. 3[b], a. fr. אין בית דין ש' a court must never be even-balanced, i. e. not be of even numbers, opp. נוטה; v. בֵּית. Num. R. s. 18[8] (ref. to Ps. XCIX, 6) שמואל שש' כנגד וכ' Samuel who is balanced against Moses and Aaron together; Ber. 31[b] (ref. to I Sam. I, 11, זרע אנשים) זרע שש' כנגד שני אנשים וכ' a seed (son) that will hold the balance against two men &c. Ib. 33[a] ... שש' כתחיית וכ' מזכירין we insert 'the power of rain' (v. גְּבוּרָה) in the section about resurrection, because it is equal to resurrection. B. Kam. 3[a] ש' הן וכ' they (the two kinds of damages) are even-balanced (you cannot decide between the two), let both be included; Zeb. 4[b]; Naz. 58[b] ש' הוא the balance is even; Arakh. 4[b]. Sifra Vayikra, N'dab., ch. XVII, Par. 14; Yalk. Lev. 462 (ref. to Lev. III, 4) הדבר ש' ישול וכ' it may be understood either way, he should take that part of the midriff which is by the liver, or a portion of the liver with the midriff &c.; a. fr.

Hif. הִשְׁקִיל *to weigh, ponder, estimate.* Gen. R. s. 59 (ref. to Hos. XII, 8) that is Eliezer, שהיה יושב ומַשְׁקִיל את בתו וכ' for he sat and pondered on his daughter: is she or is she not worthy?; Yalk. Hos. 528 ומְשַׁקֵּל (*Pi.*).

שְׁקַל ch. (cmp. נטל) 1) *to take, take away.* Targ. Prov. XVII, 8. Ib. XXV, 20. Targ. II Esth. I, 16; a. fr.—[Targ. Ex. XXIII, 5 מלמשקל ed. Berl., oth. ed. למשבק, למלמשבק.]—Ber. 60[a], v. טְרָא.—B. Mets. 40[a] ושָׁקְלִין וכ' ש' וטרא, v. שׁוּפְטָנָא. Ib. 60[b] דקא שָׁקֵיל מיניה וכ' (not שקלי) for he takes from him &c., v. נְכַת. Kidd. 12[b] שָׁקַלְתָּהּ ואישתיקא (not שקלתא) she accepted it and kept silence; ib. 13[a] שְׁקַלְתֵּיהּ. Ib. אין שָׁקַלִי וידידי שקלי yes, I received it, but it was mine I received. Shebu. 32[b] הוה משחבענא ושְׁקִילְנָא I should have been assigned an oath, and the money would have been decreed to me. Yeb. 105[a]; Snh. 21[a], v. מְשַׁרְפְּסָא. Ber. 60[a] ש' ברקא וכ' a freshet carried away part of his field (Ms. F. אישתקל וכ'); B. Bath. 41[a], v. בְּרָקָא; a. fr.—Ber. l. c. הוה שָׁקֵיל ואזיל בתריה וכ' took up (his cloak) and walked behind &c.—Part. pass. שָׁקִיל; f. שְׁקִילָא; *pl.* שְׁקִילִין, שְׁקִילֵי; שְׁקִילָן. Sabb. 63[b] שקילי ... ושקילין וכ' (Ms. M. שקילן ... ושקילין), v. נְיָבָא I. Ib. שקילא טרבותיך (not שקולא; better: שְׁקוֹלִי וכ' take thy goodness), v. חִיזְרָא I; a. e.—2) *to carry.* Men. 85[a]; Ex. R. s. 9 ירקא שְׁקוֹל, v. מָתָא; Yalk. ib. 182 שְׁקֵיל.

Pa. שַׁקֵּל, *Af.* אַשְׁקֵל *to cause to take, to give.* Pes. 57[b] דאַשְׁקְלֵיה וכ' (Ms. M. דשַׁקְלֵיה); Yalk. Lev. 469, v. מְשַׁרְפְּסָא.

Ithpe. אִשְׁתְּקִיל, אִשְׁתְּקַל *to be taken away.* Targ. I Chr. V, 2 אִשְׁתַּקְלַת (Var. אִשְׁתַּקְלַת). Ib. 1 (ed. Beck אסתלקת).—Ber. 60[a], v. supra.

שֶׁקֶל m. (b. h.; שָׁקַל) [*weight,*] *Shekel,* a coin; ש' הקדש the sacred Sh., twenty Gerah or M'ah, twice the weight of the common Shekel (v. סֶלַע). Bekh. VIII, 7 (49[b]) כולם בש' חק' all these definitions refer to the sacred Sh. Ib. 50[a]. B. Bath. 9[a] שלישית הש' one-third of a Sh. (Neh. X, 33); a. fr.—Esp. (מחצית הש', Ex. XXX, 13) *the head-tax* for the Temple. Ned. IV, 2 שְׁקָלוֹ, v. שָׁקַל. Shek. II, 3 הרי אלו לשקלי these coins are designated for my contribution as head-tax; שאביא מהן לשקלי that I will offer my head-tax out of them; a. fr.—*Pl.* שְׁקָלִים. Ib. I, 1, v. שָׁמַע. Ib. II, 1, v. הֶרְכּוֹן. Meg. 13[b] ... הקדים שְׁקָלֵיהֶן גלוי לשקול ש' לפני המקום שעתיד הוא לשְׁקָלָן וכ' it was known before God that Haman would, at some future day, pay Shekels for the destruction of Israel, therefore He made their Shekels (contributions to the sanctuary) to precede his Shekels, this is why we are told (Shek. I, 1), 'on the first of Adar &c.'; a. fr.—*Sh'kalim* (Shek.), name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, and Talmud Y'rushalmi.

שִׁי', שִׁקְמָא f.=next w.—*Pl.* שִׁקְמִין, שִׁקְמֵיָּא, שִׁקְמָתָא, שִׁי'. Targ. Am. VII, 14. Targ. I Kings X, 27. Targ. Ps. LXXVIII, 47.—Y. Dem. I, 21[d] top, v. שִׁקְמוֹנָה.

שִׁי', שִׁקְמָה f. (b. h.) *sycamore.* B. Bath. II, 11 בחרוב ובשש' חמשים אמה when planting a carob tree or a sycamore, (you must keep off from your neighbor's well) by fifty cubits. Pes. 53[a], v. שִׁפְלָה; (Tosef. Shebi. VII, 11 *pl.*). Nidd. 8[b], a. e. בחולת ש', v. בְּחוֹלָה. Gen. R. s. 12 (ref. to Is. LXV, 22)

כש' הזו שהיא וכ' like the sycamore that remains in the ground six hundred years; (Pesik. R. s. 1 עץ הסדן); a. fr.—שִׁקְמִין, v. בָּת I.—*Pl.* שִׁקְמִים. שִׁקְמִין ש', v. סַדָּן, סדן (של) ש'. Tosef. Shebi. VII, 11, v. supra; Y. ib. IX, 38[d] bot.; a. e.

שִׁקְמוֹנָה pr. n. pl. (preced.) *Shikmonah* (Sycamore Field). Dem. I, 1 רימי ש' (Y. ed. שיקמה); Y. ib. 21[d] top רימי שיקמא, v. רִים.

שִׁקְמוֹנִי m. (preced.) *of Shikmonah.* B. Bath. 119[a]; Sifré Num. 114.

שָׁקַע (b. h.) 1) *to be depressed, sink, go down.* Y. Ab. Zar. III, 42[c] bot. אם היה חותמה שׁוֹקֵעַ if the seal on it was engraven, opp. בולט; Tosef. ib. V (VI), 2; Bab. ib. 43[b]. Gen. R. s. 19 (ref. to לרוח חיום, Gen. III, 8) לרוח ששׁוֹקַעַת עם היום by the (western) wind that goes down with the day. Ib. כל שהיום שוקע וכ' the more the day goes down, the cooler it grows. Y. Sabb. I, 3[d] top אחד צף ואחד שוקע וכ' one kind of poison floats, another settles &c. Mikv. X, 1 צלוחית שפיה שוקע a bottle the mouth of which is turned down. Men. 103[b], v. *Hithpa.*; a. fr.—2) *to sink, let down.* B. Mets. V, 7 משׁשָׁקְעוֹ בכבשן after he let the lime stones down into the kiln (Y. ed. משׁשׁוֹקַע כבשנו, or משׁיְשַׁקַּע) when he has filled his kiln). Yalk. Koh. 966, v. שָׁלָה; a. e.—Part. pass. שָׁקוּעַ; f. שָׁקוּעָה &c. Bekh. 43[b], v. חָרַם. Ex. R. s. 15 22 וחארץ ש' במים the earth was submerged in water. Sifra Thazr., Par. 5, ch. XV (ref. to פחתת, Lev. XIII, 55) שיהיו כל מראיה שׁקוּעִין Rabad (ed. שׁוֹקְעִין) that all its colors appear lower (v. שָׁפַל; cmp. עָמוֹק); Yalk. Lev. 553 שׁוֹקְעִין; a. e.—Bekh. VII, 1 ראשו ש', v. שָׁקוּט.

Pi. שִׁקַּע *to sink, let down.* Snh. VI, 4 מְשַׁקְּעִין את הקורה וכ' they insert the trunk (of the gallows) in the ground. Y. Shek. V, end, 49[b] כמה ממון שִׁיקְּעוּ אבותי כאן how much money have my ancestors sunk here (in building that synagogue)!; כמה נפשות שיקעו וכ' how many souls did thy ancestors sink here! were there no people to study the Law (on whom that money might have been spent)?; Y. Peah VIII, end, 21[b]. B. Mets. V, 7 Y. ed., v. supra; a. e.—Trnsf. *to embody in a collection without regard to original wording, to edit, abridge.* Y. Hor. III, 48[c] top; Y. Sabb. XVI, 15[c] הרא דאת אמר עד שלא ש' בו רבי רוב משניות אבל משש' וכ' what you say (that the study of the Mishnah collection is preferable) refers to the time before Rabbi had embodied and abridged most of the Mishnayoth in his edition, but since then, run at all times after the Talmud (where the discussions are quoted in their original form).—Part. pass. מְשׁוּקָּע; f. מְשׁוּקַּעַת; pl. מְשׁוּקָּעִים, מְשׁוּקָּעִין; מְשׁוּקָּעוֹת. Koh. R. to I, 15 מקצתה מש' בארץ part of the boat rests on dry land. Y. B. Mets. II, beg. 8[b] במש' בו when the object is found stuck in it, opp. בנתון בו when it is seen that it was put there. Gen. R. s. 33 שהיתה תחיבה מש' במים וכ' that the ark was eleven cubits in the water. Y. Yoma VII, beg. 44[a] זרעו של דוד מש' שם the seed of David is sunk there (in the family of the Resh Galutha). Y. Sabb. III, 6[a] top כסא שרגליו מש' בטיט a chair the feet of which stick in the mud. Y. Hag. I, 76[d] top; Y. Peah II, 17[a] וכולהן מש' במשנה כמה . . . many Hălakhoth have been communicated to Moses from Sinai, and they all are embodied in the Mishnah; a. e.

Hif. הִשְׁקִיעַ *to sink, let down.* Gen. R. s. 68 ה' הקב"ה גלגל וכ' the Lord caused the sun to set before its time. Ib. מה אתה בצאתך הִשְׁקַעְתִּי חמה וכ' as I caused the sun to set when thou didst go out &c. Lev. R. s. 21; Pesik. Aḥăre, p. 176[a] לעולם יַשְׁקִיעַ וכ' (Ar. s. v. רחק: יְשַׁקַּע or יִשְׁקַע) man should at all times sink himself into the study of the Mishnah, for when he knocks &c., v. רָחַק. Koh. R. to I, 5 עד שלא ה' שמשו . . . הזריח וכ' before God made the sun of Moses to set, he made the sun of Joshua to rise, v. שָׁמֶשׁ. Ib. 4 היוצר הזה מַשְׁקִיעַ כבשונו מה שמשקיע וכ' the potter fills his oven; what he sinks into it first, is the last to come out; a. fr.

Hithpa. הִשְׁתַּקֵּעַ, *Nithpa.* נִשְׁתַּקֵּעַ 1) *to be sunk, drowned; to be mixed up beyond recognition.* Midr. Till. to Ps. XXII המְשַׁתַּקְּעִים שוקעים את שוקעיהן those that were to be drowned, drowned those that wanted to drown them. Ruth R. to I, 17 בחליו . . . נ' was three days unconscious on his sick-bed, opp. נתישבה דעתו he came to. Ex. R. s. 15 6 מְשַׁתַּקְּעִין בעונות וכ' are sunk in sins through the evil inclination. Ib.[15] עד שנִשְׁתַּקְּעוּ תהומות until the depths were filled with water. Y. Shek. VIII, beg. 51[a] והיו עולי רגלים משתקעין וכ' the pilgrims sank in blood up to their knees; Men. 103[b] שוקעין; Tosef. Eduy. III, 2 מפקיעין בדם וכ' ed. Zuck. (read: מְשַׁקְּעִין; Var. מְשַׁקְּעִין את ארכובותיהן). Arakh. 6[b] עד שלא נ' שם וכ' as long as the name of its owner (that donated it) is not merged (but is still traceable). Kidd. 75[a] עד שיִשְׁתַּקַּע שם ע"א ממנו until the name of idolatry has disappeared from him (until his idolatrous ancestry is no longer traceable). Y. Keth. I, 25[d] top משפתה שנ' בה פסול וכ' if a genealogical blemish is mixed up in a family, you must investigate it back to four mothers; Y. Kidd. IV, 65[d] bot. Ib. מה נעשה ונִשְׁתַּקְּעוּ בהן גדולי הדור what can we do (with these families), since prominent men of the generation are mixed up with them? Ib. . . . חמשת וכולם נשתקעו בכהונה וכ' Pashhur ben Imer had five thousand slaves, and they are all mixed up with high priestly families; Y. Yeb. VIII, 9[d] top; (Kidd. 70[b] נטמעו). Tanḥ. Noah 5 the Lord supported Noah שלא יִשְׁתַּקַּע במעשה דור המבול lest he sink down in (the mud of) the deeds of the generation of the flood; a. fr.—2) *to settle permanently, be naturalized.* Sifré Deut. 301 (ref. to Deut. XXVI, 5 מלמד . . . להִשְׁתַּקַּע אלא לגור שם (ויגר this shows that he (Jacob) did not go down (to Egypt) to settle there as a citizen, but only to sojourn there.—3) *to be lost* in forests, fields &c. Y. Ber. II, end, 5[d] ובשעה שהוא משתקע וכ' but when one is lost, he may even trespass on a field of crocus; (B. Kam. 81[a] תועה). Y. Ber. l. c.; Y. B. Bath. V, 15[a] bot. משתקע ובא כנגדן . . . וראו they saw R. J. b. P. having lost his way and coming (through fields) towards them.

שְׁקַע ch. same. Targ. Y. Ex. XV, 10.—Y. Snh. X, 29[a] bot. ורעדת . . . ושקועת the earth shook and sank. Lev. R. s. 5 חמי בגרמיה דש' באריסותיה when he sees that he is sinking (going back) in his tenancy. Ib. s. 17 שָׁקְעִי ביתא, v. לְוַט.

Pa. שַׁקַּע *to sink, insert, immerse, cover.* Targ. O. Ex. XXV, 7. Targ. Y. II Num. IV, 20 (h. text בלע).—Y. Sabb. VII, 10[a] bot. באנטרין כר מְשַׁקַּע, v. קנים שַׁקּוּעֵי Men. 96[a] משקע לחו as to the staves, he may have stuck them (into

the bread before it was baked). Ab. Zar. 75b . . . חזר לשַׁקּוּעֲרָה he saw that the gentile (that pawned it) intended to forfeit it; a. e.—*Part. pass.* מְשֻׁקָּע *inlaid; engraven.* Targ. II Esth. I, 2 (some ed. מְשֻׁקַּע Hebraism). Targ. Y. Ex. XXV, 33, sq. מְשֻׁקְּעִין (h. text משקדים).

Ithpa. אִשְׁתַּקַּע, *Ithpe.* אִשְׁתְּקַע *to sink, go down; to be immersed, flooded.* Targ. O. Ex. XV, 10. Targ. Jer. LI, 64. Targ. Y. Deut. XXIX, 22. Targ. Am. IX, 5. Ib. VIII, 8; a. e.

שְׁקַעֲרוּרוֹת f. pl. (b. h.; cmp. קְעָרָה) *cavities, depressions.* Lev. R. s. 17, v. לָוַט. Sifra M'tsor'a, ch. III, Par. 6 (ref. to Lev. XIV, 37) ש' שוקעות במראיהן (not כמר) *sh'ḳa'aruroth* means 'appearing to be sunk in'; Yalk. Lev. 566 שוקעות מראיהן (corr. acc.).

שָׁקַק I (b. h.; Shaf. of קָקַם, cmp. כפף) *to bend, arch.*—Denom. מַשְׁקוֹף, שְׁקוֹף.

Nif. נִשְׁקַף [*to be bent towards,*] *to look out; to face, be seen.* Y. M. Kat. III, beg. 81c (in a riddle) משמים נִשְׁקָפָה she (the soul?) looks down from heaven. Num. R. s. 19 26 (ref. to Num. XXI, 20) . . . והוא הבאר חִנְשְׁקָה וכ' העומד he that stands on the face (plateau) of Jeshimon sees something in the sea (of Tiberias) . . ., and this is the well (of Miriam) which is seen from Jeshimon; (v. Lev. R. s. 22; Koh. R. to V, 8; Y. Kil. IX, 32c bot.).

Hif. הִשְׁקִיף 1) *to look, contemplate.* Ber. 29a top ה' בה שתים וכ' he thought over it (trying to recall it) two or three minutes.—2) (denom. of שְׁקוֹף) *to arch, curve, diminish the width of.* Gen. R. s. 31 והיה מַשְׁקִיף בה ועולה וכ' and he curved it (the wall of the ark) as he went up &c., v. קַמְרוֹטוֹן; Yalk. ib. 54.

שָׁקַק II (Shaf. of נ־קק, cmp. סָקַק II) *to bring in close contact, to knock.* Ned. 55a (ref. to Num. XXI, 19) כיון שנחלו אל . . . ולא עוד אלא ששׁוֹקְפִין אותו בקרקע Ar. (ed. ששוקעין, corr. acc., v. Rashi a. l.) when God gives a man possession (of the Law), he rises to greatness; but if he raises himself, the Lord will lower him, and moreover, they will knock him down in the ground (play on ונשקפה Num. l. c. 20).

Hif. הִשְׁקִיק *to shut fast.* Deut. R. s. 11 הַשְׁקֵק עיניך זה על גב זה וה' וכ' shut thy eyes, one (eyelid) upon the other. and he did &c.; (Yalk. ib. 940 . . . וְהִשְׁקִיב חִשְׁבֵּב).

שָׁקַק ch. same, 1) *to knock, smite together, strike.* Targ. O. Num. XXIV, 10, v. סָקַק II. Targ. Esth. VI, 1. Targ. Is. XXV, 4; a. e.—2) (of the wind) *to knock about, blast, drive about* (corresp. to h. שדף a. נדף).—Part. pass. שָׁקִיק, מְשָׁקִיק; f. שְׁקִיפָא; *pl.* שְׁקִיפִין; שְׁקִיפַן. Targ. O. Lev. XXVI, 36. Targ. Gen. XLI, 6; 23; 27; a. e.

Pa. שַׁקִּיק, *Af.* אַשְׁקִיק 1) same. Targ. I Sam. II, 10 (h. text ירשׁם). Targ. Job XXXII, 13 (h. text ידפנו). Targ. Ps. I, 4; a. e.—Part. pass. מְשַׁקַּק or מַשְׁקַק. Ab. Zar. 28b דלא מ' Ms. M. (ed. מְשָׁקִיק, *Ithpe.*) (wool) that has not been beaten (hatchelled).—2) (cmp. preced. *Hif.*) *to shut.*—Part. pass. as ab. Lev. R. s. 5 תרעא מ' וכ' (some ed. משקיק) she finds the door shut, and she opens it.

Ithpa. אִשְׁתַּקַּק *to be knocked about, driven off* (by the wind). Targ. Ps. LXVIII, 3 . . . יִשְׁתַּקְּפוּן הרכבא די שָׁקִיק (not ישקפון) as the smoke is driven, so shall they be driven.

שַׁקְפָּא, שַׁקְפָּא, שַׁקְפָּא I m. (v. שָׁקַף I, a. סָקוֹף) *lintel, threshold.* Targ. O. Ex. XII, 7; 22, sq. Targ. Y. Num. XXV, 8 (v. Y. Snh. X, 28d bot., quot. s. v. שָׁקוֹף).—*Pl.* שַׁקְפָּיָא, שַׁקְפַּיָּא, שְׁקוֹפֵי. Targ. I Chr. IX, 19; 22 (h. text ספים). Ib. XXVI, 15; 17 (h. text אספים).

שִׁקְפָּא II, **שִׁקְפָּה** m. = שִׁקְרָפָא, *cleft, overhanging rock.* Gen. R. s. 12; Yalk. Ps. 862, v. טַפְוָא.

שָׁקַץ (b. h.; v. קוּץ) *to loathe.*—Denom. שִׁקֵּץ.

Pi. שִׁקֵּץ *to abominate, detest, make abominable.* Macc. 16b, a. e. עובר משום לא תְשַׁקְּצוּ transgresses the law, 'ye shall not make yourselves abominable' (Lev. XX, 25).—Part. pass. מְשׁוּקָּץ. Yeb. 63b שאין לך מש' ומרועב וכ' for none is more detested and abhorred before the Lord than he that walks naked &c. Cant. R. to I, 9 (ref. to Ps. CVI, 20) אין לך מגוול ומש' וכ' nothing is so repulsive and disgusting as a grass-eating ox; a. e.

Hithpa. הִשְׁתַּקֵּץ *to become loathsome, abominable.* Pesik. R. s. 31 והיו מְשִׁתַּקְּצוֹת וכ', v. עָזַב.

שְׁקַץ ch. *Pa.* שַׁקֵּץ as preced. *Pi.* Targ. Deut. VII, 26. Targ. Lev. XI, 43; a. fr.—Part. pass. מְשַׁקַּץ. Targ. Is. XXVIII, 8 (not מְשֻׁקַּץ; some ed. מְשֻׁקָּץ, Hebraism).

שֶׁקֶץ m. (b. h.; preced.) *abomination, abominable thing,* esp. (v. Lev. XX, 25) *unclean animal.* Tosef. Nidd. II, 3 מכאן . . . כיונק ש' after that (after the child is twenty-four months old) it is like sucking unclean matter; Y. ib. I, 49b; Keth. 60a.—*Pl.* שְׁקָצִים. Nidd. III, 2 ש' ורמשים forbidden animals and reptiles. Snh. VIII, 2 ש' ורמשים all kinds of forbidden food; a. fr.

שִׁקְצָא, שִׁקְצָא ch. same. Targ. Lev. XI, 10. Targ. Y. Deut. VII, 26; a. fr.—*Pl.* שִׁקְצֵי, שִׁקְצֵי. Ber. 56a וריעי בך ש' וכ' and they make thee pasture unclean animals with a golden staff.

שָׁקַק (v. שׁוּק I) *to desire.* Gen. R. s. 44 (play on משׁך, Gen. XV, 2) that is Lot, שנפשו שׁוֹקֶקֶת עליו וכ' whose soul within him longs to be my heir.

Hithpol. הִשְׁתּוֹקֵק; *Nithpol.* נִשְׁתּוֹקֵק, v. שׁוּק I.

שָׁקָק m. (v. שׁוּק III) *open place* surrounded by groups of buildings. Lam. R. to I, 1 (העיר) ועל כל ש' וש' וכ' each place (in Jerusalem) had twenty-four courts.—*Pl.* שְׁקָקִים. Ib. . . . ועל כל שוק ש' each street had twenty-four places.

שְׁקָקָה, שְׁקָקָא, שְׁקָק ch. same, *place; street.* Koh. R. to X, 8 דכיתיה (ל)ש' פלן hast thou cleaned such and such a place?; Gen. R. s. 79 שוק. Ib. s. 17 שְׁקָקֵיהּ דר' וכ' the square in which R. J. the Galilean lived (Lev. R. s. 34 שכונתיה); a. fr.—*Pl.* שְׁקָקֵי, שְׁקָקֵי. Targ. Prov. I, 20. Ib. VII, 12; a. e.—Gen. R. l. c. מחזרא ליה על ש' דקרתא she led him around (begging) to all the places of the city. Y. Ber. IX, 13c חכים אנא בש' שמיא וכ' I know the streets of heaven as well as the streets of Nehardea (v. שְׁבִילָא). Gen. R. s. 44 אחוי ליה שׁוֹקֵי שמיא he showed

him (Abraham) the streets of heaven; Yalk. ib. 76 שקקי שמ׳ (not שקקר׳).

שָׁקַר, v. סָקַר II.

שָׁקַר (b. h.) *to be false.* Gen. R. s. 85, beg. שָׁקַרְתָּ יהודה thou hast been false, O Judah; Yalk. ib. 144; Yalk. Mal. 589.

Pi. שִׁיקֵּר 1) same, *to lie; to defraud.*—מה לי לְשַׁקֵּר what reason should I have for making a false statement?, i. e. a person's statement is to be credited, when he gains nothing by it, since he might have obtained the same advantage in another way. Kidd. 64ᵇ אמרינן מה לי לשקר וכ׳ we apply the principle that we believe him, because he gains nothing by falsehood: for, why should he have said so? In order to release her from leviratical marriage after his death? If so, he might have said to her: I release thee by a divorce. Ib. מה לי לש׳ כי עדים דמי a person's statement accepted on the ground that he had no reason for lying, has the same legal value as the statement of witnesses; מה לי לש׳ כי חזקה דמי it has only the same value as a presumption (חֲזָקָה). Keth. 27ᵇ מה לי לש׳ אי בעי וכ׳ we must believe him, for, if he had wanted, he might have said &c. Ib. מה לי לש׳ במקום עדים וכ׳ we do not apply the principle of *mah li l'shakker*, when the person's statement is contradicted by witnesses (by well-known facts); B. Mets. 81ᵇ; a. fr.—Y. Snh. XI, 30ᶜ top (expl. כחש לי, I Kings XIII, 18) שי׳ בו (not ביה) he played him false; Cant. R. to II, 5 שי׳ לו שהאכילהו וכ׳; ib. ומה שי׳ לו and wherein did he play him false? In that he gave him the bread of deceit to eat (made him the recipient of treacherous hospitality). Num. R. s. 20[18]; Tanh. Balak 12 מְשַׁקֵּר במשקלות, v. מְשָׁקָל; a. fr.—2) *to prove false; to contradict, refute.* Macc. 5ᵃ (ref. to Deut. XIX, 18) עד שתְּשַׁקֵּר גופה וכ׳ until thou disprovest the body of the testimony (provest an alibi of the witnesses).

Hithpa. הִשְׁתַּקֵּר, *Nithpa.* נִשְׁתַּקֵּר *to be refuted, be proved to be a liar.* Y. ib. I, beg. 31ᵃ [read:] עדים שנזדמנו וחזרו ונִשְׁתַּקְּרוּ if witnesses against whom an alibi had been proved were also proved to have told a falsehood (as to the fact to which they testified).

שָׁקַר I ch. same. Targ. Mal. II, 10 (ed. Wil. *Pa.*). Targ. Josh. XXII, 16; 22; 31; a. e.—Yeb. 55ᵇ, v. שַׁקְרָא.

Pa. שַׁקֵּר same. Targ. O. Gen. XXI, 23 (Y. *Pe.*). Targ. Ps. XLIV, 18; a. fr.—Gitt. 57ᵃ שַׁקּוֹרֵי מְשַׁקְּרִיתוּ you tell a falsehood. Taan. 9ᵇ כי הוכי דמְשַׁקְּרֵי . . . משקרי וכ׳ as the Babylonians are deceivers, so their rains are, v. מְטָרָא. R. Hash. 22ᵇ לא משקרי וכ׳, v. גְּלִי; a. fr.

שַׁקָּר m. (preced.) *liar.*—*Pl.* שַׁקָּרִין. Sot. 42ᵃ; Yalk. Hos. 524, v. שַׁקְרָן.

שֶׁקֶר m. (b. h.; preced.) *lie, falsehood, vanity.* Y. Snh. XI, 30ᶜ top מי שהאכיל . . . לחם ש׳ he that offered to his friend bread of falsehood (treacherous hospitality, v. שָׁקַר), opp. לחם אמת true hospitality. Shebu. 21ᵃ שבועת ש׳ נשבע להחליק a false oath is, if one swears to what is the opposite of true (that something happened which has not happened &c.), (modified) נשבע ומחליק he swears (vows that he will or will not do a certain thing), and does the opposite. Macc. 3ᵃ עדות ש׳ העדתי I have given false testimony. Lev. R. s. 6 המשביע . . . לש׳ וכ׳ he who lets his neighbor swear in vain (when he knows that he has no claim), shall finally leave his house empty-handed; R. A. says על ש׳ וכ׳ if he lets him swear to what he knows to be a lie; R. J. says, even if he lets him swear to a truth. Sabb. 104ᵃ, v. קָרַב; a. v. fr.—Y. Macc. I, beg. 31ᵃ עדים שנזדממו . . . ש׳ ש׳ when witnesses have been convicted of an alibi, R. J. says, we draw an analogy between *sheḳer* (Ex. XX, 16) and *sheḳer* (Deut. XIX, 18), i. e. they must suffer corporal punishment in addition to pecuniary penalty.—*Pl.* שְׁקָרִים. Gen. R. s. 8 אל יברא שכולו ש׳ let man not be created, for he will be full of falsehoods; a. e.

שֶׁקֶר II, שִׁי׳, שְׁקָרָא ch. same. Targ. I Sam. XII, 3 ממון דש׳ (h. text כפר). Ib. XV, 29. Targ. O. Ex. XX, 7 (h. text שוא). Targ. ib. 13; a. fr.—Sabb. 104ᵃ (v. קָרַב) ש׳ שכיח וכ׳ lie is frequent, truth rare. Ib. קושטא קאי ש׳ וכ׳ truth stands firm, falsehood does not. B. Bath. 82ᵃ, a. fr. מחזי כש׳ it looks like a lie. Lev. R. s. 26; Midr. Sam. ch. XXIV; Yalk. ib. 139 עלמא דש׳, v. עַלְמָא. Ib. מלין דש׳ words of falsehood; Lev. R. l. c. מלין שְׁקָרִין. Succ. 46ᵇ לא . . . דאתי לאגמוריה ש׳ one should not say to a child, I shall give thee something, and not give it, because he may teach him falsehood; a. fr.—*Pl.* שְׁקָרִין, שִׁי׳. Targ. Ps. CI, 7. Targ. Jer. XXIII, 32; a. e.—[Y. Snh. VI, 23ᵇ bot., v. next w.]

שַׁקְרַאי, שָׁקְרָא, שַׁקְרָא m. = h. שַׁקָּר, *liar*; *faithless, faithless man.* Yeb. 55ᵇ או אידהו שקראי או אנא שַׁקְרִי either he is a liar, or I lied (misreporting R. Johanan).—*Pl.* שָׁקְרִין, שַׁקְרֵי, שָׁקְ׳. Targ. Zeph. III, 4 (ed. Wil. שָׁקְ׳). Targ. Jer. IX, 1 (not שְׁקָרִין). Targ. Is. XXVI, 10 (ed. Wil. שַׁקְ׳).—Lev. R. s. 26, v. preced. Sot. 35ᵃ מרגלים ש׳ הוו the spies were liars (drew on their imagination). Snh. 29ᵃ סהדי ש׳ אאוגרייהו זילי false witnesses are despised by their own employers; Yalk. Kings 222. Yalk. Ps. 688 מרי סהדי שקרין אנן my lord, we are false witnesses; Y. Snh. VI, 23ᵇ bot. מרי שיקרין (corr. acc.).

שַׁקְרָן m. (preced.) *liar.* Gen. R. s. 50 אם יאמר . . . ש׳ הוא if one tells thee, the morning star is the same as the morning dawn (אַיָּלְתָּא), he is a liar. Lam. R. to IV, 2; a. e.—*Pl.* שַׁקְרָנִין, שַׁקְרָנִין. Snh. 103ᵃ (Sot. 42ᵃ שְׁקָרִים).

שַׁקְרָנָא ch. same. Gen. R. s. 47, end ש׳ את כזבנא את thou art a liar, thou art a deceiver (misrepresenting Abraham).

שְׁקִשֵׁק, transpos. of מְשָׁקֵשׁ, v. מְשָׁקֵשׁ I.

שׁוֹקֶת, *pl.* שְׁקָתוֹת, v. שׁוֹקֶת.

שִׁקְתָּא, Y. Erub. V, 22ᵈ bot. דשקתא, v. הִיסְחָתָא.

שַׁקְתַּי, v. שַׁקְיָא.

מִגְדַּל שִׁי׳ (or שִׁיד), שֹׁר pr. n. pl. *Tower of Sher* (or *Shed*), *Straton's Tower* (v. Hildesh. Beitr. p. 4 sq.). Sifré Deut. 51 מדבר שרשך דור, read: מגדל שר שן דור; Yalk. ib. 874 מגדל שיד (corr. acc.); Y. Shebi. VI, 36ᶜ top מגדל שרשן דירו.

שַׂר m. (b. h.; שָׂרַר) *prince, chief.*; (של מעלה) שר *guardian angel, genius.* Zeb. 116b שר ונגיד a prince or a nobleman. Yeb. 16b שר העולם the genius of the universe; Ḥull. 60a. Ex. R. s. 22 נטל חקב"ה שר שלהם וכ' the Lord took first their (the Egyptians') guardian angel and drowned him. Pes. 118a שר הברד, v. יוּרְקָמִי. Ib. אני שר של אש I (Gabriel) am the angel of fire. B. Bath. 74b שר של ים the angel of the sea. Mekh. B'shall., Shir., s. 2 כיון שראו שָׂרָהּ של מלכות נופל (not נופלת) when they saw the genius of the (Egyptian) empire fallen; Yalk. Ex. 243; a. v. fr.—*Pl.* שָׂרִים. Ib. אין ... מְשַׂרְיֵהֶן תחלה the Lord will not punish governments, unless he have punished their guardian angels first. Gen. R. s. 78, beg. שהם ש' של מיכאל ... מעלה Michael and Gabriel who are the princes on high. Yalk. l. c. קרא ... לכל שָׂרֵי האומות the Lord summoned all the tutelary angels of the nations. Cant. R. to VIII, 14 ש' של מעלה the princes on high (angels); ש' של מטה the earthly (human) governors. Ib. (play on הרר בשמים, ib.) חמתינו לי ... על הריהם שהם שָׂרֵיהֶם שנחונים אצלי בַּשָּׁמַיִם (not שנתונות) wait until I shall have sat in judgment over their mounts, that is, their chiefs that are placed with me in heaven; a. fr.—Gen. R. s. 98 גני ש', v. גִּרְגַּיסַר.—*Fem.* שָׂרָה. Tosef. Ber. I, 12 (ref. to Gen. XVII, 15) בתחלה הרי היא ש' על עמה ועכשיו הרי היא ש' על אומות העולם ed. Zuck. (Var. שָׂרַי על עמה ... על כל באי העולם, v. ed. Zuck. note) at first she was a princess of her own people, and now she is a princess for the nations of the world (for all that enter into the world); Ber. 13a שרי לאומתה ... ש' לכל העולם.

שָׂרָה, שָׂרָא m. ch. same. Y. Snh. VII, 25d גזר ... על שרה דימא וכ' R. J. commanded the chief of the sea, and he swallowed them up. Lev. R. s. 5 שרא שָׂרֵיהוֹן וכ', v. רוּתָא; a. e.

שָׂרָא, v. שֵׂירָא.

שָׂרָא, v. שׁוֹרֵי.

שָׂרָאבָא, v. שְׂרָבָא.

שָׂרַב (Shaf. of חרב) *to glow, be dry.*

Hithpa. הִשְׂתָּרֵב *to be overcome by the heat.* Sifra K'dosh. ch. III, Par. 2 (ref. to Lev. XIX, 14) שלשתרב ... אל תאמר do not advise him ... 'go on the road at noon-time', that he may be overcome by the heat; Yalk. Lev. 609.

שָׂרֵיב, שָׂרֵב ch. same, *to glow, burn, be dry.* Targ. Y. I Ex. III, 3.—Part. שָׂרִיב; f. שָׂרִיבְתָּא, שָׂרְבָּ'; *pl.* שָׂרִיבִין; שָׂרִיבָן. Targ. Prov. XVII, 1 (h. text חרבה).—Gen. R. s. 48 שמשא ש' (some ed. שרב), v. קָרִיר II. Ib. טולא ושמשא ש' כחדא shade and sun are equally hot.—[Targ. Y. Gen. VIII, 1 אשתרבו, v. שָׂרַבָּ'.—Yalk. Ex. 166 אישתרבו, v. שָׂרַבָּ' I.]

שָׂרָב m. (b. h.; preced.) *heat of the sun, dry heat.* Y. Snh. X, 29b top אם ברורה בטל ... בש' whether he meant a clear day with dew or a clear day with dry heat. Y. Sabb. XIV, beg. 14b; Tosef. ib. XII (XIII), 5; Bab. ib. 106b בשעת הש' at the time of dry heat (midday), opp. בשעת הטל. Tanḥ. Sh'laḥ 12; Num. R. s. 16 20 עד שלא בא הש' וכ' before the heat (of noon) came, you flew off (faded). Gen. R. s. 82 (ref. to כברת הארץ, Gen. XXXV, 16) כבר חבר והש' לא בא ... the grain was already plentiful, and the rainy season past, but the dry season had not come yet (so that the ground was impassable). Lev. R. s. 34 8 (ref. to Ruth II, 14) שכן דרך ... בשעת הש' for that is the way of the harvesters, to dip their bread in vinegar at the hot time of the day. Ib. s. 16 תשעים ותשע בש' וכ' ninety-nine persons die from the effects of heat to one by the hand of heaven. Lam. R. to I, 6; a. fr.

שׂוּרְבָּא, שְׂרָבָא, שְׂרַב ch. same. Targ. Is. IV, 6 (h. text חרב). Ib. XXV, 4 מְשׂ' (ed. Wil. מַשָּׂרָב, corr. acc.). Targ. O. Gen. XXXI, 40 (ed. Berl. שָׂרְבָא, ed. Vien. שָׂרִ'; Y. שָׂרִיבָא). Targ. Y. II ib. VIII, 22 שורבא (h. text חם); a. fr.—Lev. R. s. 16 תשתזרב מן ש' mayest thou be saved from the effects of the heat; Y. Snh. X, 29c bot. ישזבינך מן הדין ש' וכ' may God save thee from the heat that goes out over the world; a. e.

שִׂרְבֵּב (Shaf. of רבב) *to enlarge, prolong.* Ber. 54b (ref. to Ps. III, 8) א"ח שִׁבַּרְתָּ אלא שִׂרְבַּבְתָּ read not *shibbarta* (thou breakest) but *shirbabhta* thou prolongest (the teeth of the wicked, referring to Og whose teeth grew into the mountain which he was carrying); Ex. R. s. 1 23; Yalk. Ps. 625; Meg. 15b שריבבת; Sot. 12b שריבבתה (read: שִׂרְבַּבְתָּ').

Hithpa. הִשְׂתָּרְבֵּב, *Nithpa.* נִשְׂתָּרְבֵּב *to be enlarged.* Bekh. 40a (expl. שרוע, Lev. XXI, 18) שנ' לו ירריכו (Rashi שנִשְׂתָּרְבָּה ירריכו) a person whose one hip is enlarged (larger than the other). Sot. 35a נ' לשונם וכ' their tongues were prolonged so as to reach down to their navel; Yalk. Num. 745.

שַׂרְבֵּב I ch. same, *to prolong, let hang down; to let down.* Targ. Jer. XXXVIII, 6; 11.—Sabb. 147b כי מעבריתו ... שַׂרְבִּיבוּ לְהוּ וכ' when you have to carry garments for the soldiers (on the Sabbath), let them hang down over your shoulders (so as to serve as garments for yourselves). Erub. 102b שַׂרְבֵּיב בגלימיה טפח (not בגלימי; ed. Sonc. אישתרבב בגלימיה, read: א' גלימיה; v. Rabb. D. S. a. l. note 200) if a person lets his cloak trail one handbreadth.

Ithpa. אִשְׂתַּרְבֵּב 1) *to be enlarged, prolonged.* Sot. 12b [read:] אִישְׁתַּרְבְּבָא אִישְׁתַּרְבּוּבֵי (her arm) was prolonged (by a miracle, so that she could reach the infant Moses); Ex. R. s. 1 23 אישתרבובי אִשְׁתַּרְבּוּבֵי they (her arms) were prolonged; Yalk. ib. 166 אישתרבב אישתרבו (corr. acc.).—2) *to be let down; to trail; to spread.* Targ. II Chr. VII, 3; 10.—Snh. 24a לבבל נחית ואישתרבובי דאי' לעילם it (the measure of pride) came down to Babylonia, but was dragged along to Elam; Yalk. Zech. 573 ואי' להתם. Bets. 11a אשתרבובי אשתרבוב they (the pigeons in the upper nest) dragged themselves along and came down (to the lower nest).

שַׂרְבֵּב II (v. שָׂרַב) *to heat.*

Ithpa. אִשְׂתַּרְבֵּב *to be heated.* Targ. Job VI, 17.

שִׂרְבֵּט (denom. of שַׂרְבִּיט) *to stretch, stiffen.* B. Mets. 60b אין מְשַׂרְבִּיטִין את הבהמה you dare not give an animal

a deceptive appearance of stiffness (or stoutness); expl. ib. מיא דחיזרא (v. חִיזְרָא II), or מַזַקְפָּא q. v.; Tosef. ib. III, 29 מְשַׁרְבְּטִין (v. סָרַט *Pi.*). Keth. 61b ומְשַׁרְבֵּט את השפתים and makes the lips stiff (swollen, v. סָרַח I); v. שִׁלְבֵּק.— [Y. Sabb. VII, 10c top משרבטין בבהמה בעורות וכ׳, read: משרטטין בעורות, v. שִׁרְטֵט.]

שַׁרְבֵּט ch. same. Sabb. 94a בהמה ... דמְשַׁרְבְּטֵי נפשייהו וכ׳ cattle ... which stiffen themselves (when they are carried, and are a real burden), but a live human being &c.

שַׁרְבִּיט m. (b. h.; Parel of שבט, v. שֵׁבֶט) 1) *staff, sceptre, rod.* Snh. II, 5 ואין משתמשין בשַׁרְבִּיטוֹ and we dare not use his (the king's) sceptre. Arakh. 19a, v. בָּפַף. Cant. R. to II, 16 אין שרביטו ... שלבם וכ׳ God's rod (of chastisement) comes down only upon men whose heart is soft like lilies; a. fr. — 2) *shoot, twig, stem with pods, bunch.* Tosef. Kil. I, 10. Ukts. I, 5 ש׳ של תמרה שריקנו a twig of a date tree which was stripped of its dates. Ib. וכן בקטניות ש׳ שריקנו and so in the case of summer fruits, if they emptied the pods on a stem.

שַׁרְבִּיטָא ch. same. Targ. Y. Lev. XXVII, 32 (h. text שבט). Targ. Y. Ex. XXI, 20.—*Pl.* שַׁרְבִּיטֵי, שַׁרְבִּיטַיָּא. Targ. Y. II Gen. XL, 12 (h. text שָׂרִגִים). Targ. I Kings XII, 11; Targ. II Chr. X, 11 (h. text שוֹטִים).

שַׁרְבְּרוּבִיתָא, שַׁרַבְרוּבִי f. (v. שָׁרַב a. שַׁרְבֵּב II) *dry heat.* Y. Shek. V, 48d אית בירה ש׳ וכ׳, v. קָבַר I. Ib. ועד היכן שַׁרַבְרוּבִיתֵיהּ מטייה and how far its dry heat reaches.

שְׂרַג (שְׂ׳) = סָרַג, 1) (cmp. סִירוּג) *to skip, to leap.* Targ. Y. Lev. XI, 21 לְמֵישְׂרַג (prob. to be read with שׂ; h. text לנתר).—2) *to pile up bricks with interspaces* (v. אַנְאַרָא). Bets. 31b שַׂרְגִינְהוּ ודאי וכ׳ (or שָׂ׳ *Pa.*) if he has piled them up, he has surely made them unavailable (מוּכְצֶה). B. Bath. 3b שַׂרְגֵי ליבני Ms. M. Var., a. Rashi (ed. שְׂרִיגֵי; Ms. M. רמן; v. Rabb. D. S. a. l. note), v. חוּדְרָא.

Ithpe. אִשְׂתְּרַג *to be entangled.* Sabb. 54a דמִשְׂתַּרְגָא בה וכ׳, v. כַּבְלָא.

שְׂרַג, שְׂרֵיג = שָׂרַק, *to glide, slip.* Hull. 111a מְשָׂרֵג Ar. a. Ms. R. 2 (ed. משרק שריק), v. שָׂרַק II.—B. Mets. 93a שריג חד וכ׳ (Ms. H. שוור, v. preced.) one of the animals slipped and fell &c.; Yalk. Gen. 130 שָׂרוֹג.

Pa. שָׂרֵיג same. Naz. 39a שָׂרוּגֵי שָׂרִיגָא ואזלא (not ואזיל; Rashi שרוגי קא מְשָׂתְּרָגָא) it may have slid further and further (to the top of the hair).

Ithpa. אִשְׂתָּרַג same, v. supra.

שׂוֹר, שְׂרָגָא m. (שְׂרַג) ש׳ דליבני *pile of bricks.* Snh. 64b (Ms. R. שר׳); Yalk. Lev. 597. Kidd. 60a, v. שְׂרֵי.

שְׂרָגָא, שְׂרָגָא m. (שרג Shaf. of תרג *to break through*; cmp. Arab. *sharḳu* ortus solis, lux solis) *light, lamp, lantern.* Targ. Ps. CXIX, 105. Targ. Prov. XXXI, 18. Ib. VI, 23. Ib. XXI, 4 (h. text נֵר). Targ. Job XXI, 17; a. fr.—Sabb. 63a, a. e. ש׳ בטיהרא, v. טִיהֲרָא. Succ. 29a ש׳ במטללתא an (earthen) lamp may remain in the Succah. Bets. 22a זקף ליה ש׳ Ms. M. (ed. זקף לה לש׳) he put the lamp up (from its declining position, to make the oil flow away from the wick); a. e.—*Pl.* שְׂרָגֵי, שְׂרָגֵּיָא. Targ. I Chr. VIII, 33.—Gitt. 57a אדליקו ש׳ עד וכ׳ they kindled lights (illuminated) so that &c., v. בְּלִילוֹנָא. Sabb. 23b דהוה רגיל בש׳ טובא (Ms. M. דהוו רגילי בשרגא, v. Rabb. D. S. a. l. note, a. Tosaf. a. l.) that he was (they were) wont to have many (Sabbath) lights; a. e.

שַׁרְגֵּג (Parel of שגג) 1) *to go astray.* Targ. Prov. V, 20 (h. text שגה).—2) *to lead astray, entice.* Targ. Y. Ex. XXII, 15. Targ. Ps. LXXVIII, 36; a. fr.

Ithpa. אִשְׁתַּרְגֵּג *to be led astray, enticed.* Targ. Prov. XXIV, 28 ed. Lag. (ed. Wil., a. Ms. ותשרגג). Ib. XXV, 15. Targ. Job XXXI, 9.

שַׁרְגִּינָא, v. שַׁרְגִּינָא.

שַׁרְגּוּשָׁא m. (רַגַּשׁ, Shaf.) [*stirrer,*] *pot-ladle.*—*Pl.* שַׁרְגּוּשֵׁי. Erub. 29b תרי ש׳ two ladlefuls.

שַׁרְגִּינָא m. (שַׁרְגֵּג) *one easily enticed, simple* (corresp. to h. פֶּתִי).—*Pl.* שַׁרְגִּינֵי, שַׁרְגִּינַיָּא. Targ. Ps. CXVI, 6 (ed. Lag. שַׁרְגּוּ׳). Ib. CXIX, 130.

שרגין, v. סִירָגוֹן.

שְׂרַד (b. h.), *Pi.* שַׂרֵד (denom. of שָׂרִיד) *to leave over.* Yoma 72b ומְשָׂרְדִין וכ׳ (Ms. M., a. Yalk. Ex. 390 משיירין), v. גָּרַד. B. Mets. 113b משרדין Var. in Rashi, v. סָרַר.

שרדנגין, v. שדרגזין.

שָׂרָה m. ch., v. שָׂרָא.

שָׂרָה (b. h.) 1) *princess,* v. שַׂר.—2) pr. n. f. *Sarah,* *a*) wife of Abraham. Ber. 15a ש׳ הוא שרי Sarah and Sarai have the same meaning. Snh. 39b יופי של ש׳ ... עדין she had not yet attained to half the beauty of Sarah. Gen. R. s. 39 אברהם ... ושׂ׳ וכ׳ Abraham converted the men, and Sarah the women; a. v. fr.—*b*) Gitt. 34b ופורתא ש׳, v. פּוֹרְתָא.

שָׂרָה, v. שרי.

שַׂרְוִי, v. שַׂרְוִיו.

שַׂרְוָא m. (שָׂרַב) *hot and dry soil*; [*mirage*?]. Targ. Is. XXXV, 7.

שַׂרְוָל, שַׂרְוָל m. *workingman's leather sleeve*; [oth. opin. in R. S.: *chest protector in hot weather* (as if derived from שרב)].—*Pl.* שַׂרְוָלִים, שַׂרְוָלִין, שַׂרְוָלֵי. Kel. XXVI, 3 שרול Mish. (Talm. ed. שרול). [V. Fraenkel, Aram. Fremdw., p. 47.]

שַׂרְוָתָא, שַׂרְוָתָא, v. שָׂרִיתָא.

שָׂרְוִי, v. שָׂרָה.

שַׂרְוִיָּא, שַׂרְוִיו, v. sub שַׂיר׳.

שַׂרְוָל, v. שַׂרְוָל.

שָׁרוֹן (b. h.) pr. n. *Sharon*, plain along the Mediterranean coast from Japho to Carmel. Lev. R. s. 20 על אחינו ... שבש׳ וכ׳ for our brethren in Sharon (the high priest prayed,) that their houses might not become their graves; Y. Yoma V, 42c top על אנשי הש׳. Sot. VIII, 3 אף הבונה בש׳ לא חזרה חוזר ... he also who built a brick-house in Sharon was not excused from the army; Y. ib. 23a top אף אנשי הש׳ לא חזרו וכ׳ the men of Sh. were not excused, because their houses had to be renovated twice in every Sabbatical period; Bab. ib. 44a. Tosef. Men. IX, 13; Men. 87a עגלים מש׳ calves (for public sacrifices) were brought from Sh.; a. e. —Denom. שָׁרוֹנִי. Kil. II, 6, v. עוֹל. Nidd. II, 7; Cant. R. to VII, 3 יין הש׳ Sharon (red) wine.

שְׁרוּף, v. שָׂרוּף.

שָׁרוֹק m. (b. h. שֹׂרֵק; v. סָרַק III) *reddish, sorrel.*—*Pl.* שְׁרוּקִים. Snh. 93a מלאים רוגז נעשים ש׳ ואדומים וכ׳ those who, filled with anger, had become sorrel and red, turned white. Yalk. Zech. 568.

שְׁרוּרוֹת, Targ. Ps. CVII, 42 Ms., v. שְׁוָוֹר.

שְׁרוּתָא, שְׁרוּתָה, v. sub שִׁיר.—[Targ. O. Gen. XIX, 8 שְׁרוּתִי ed. Vien., v. שְׁרִירְתָא.]

שְׁרוּתָא, v. שְׁרִירְתָא.

שְׁרוּחַ, v. סְרַח.

שָׂרַט (b. h.; v. סָרַט) *to scratch, wound*, v. סָרַט; esp. *to wound one's body in mourning.* Macc. III, 5 השׂורט שריטה וכ׳ he who makes one incision for a dead person. Ib. ש׳ שריטה וכ׳ if a person makes one incision for five dead or five incisions for one dead person. Ib. 20b רכול אפי׳ ש׳ על ביתו וכ׳ you may think that one is guilty even if he cuts himself for his house that fell in &c.; a. e.

Pi. שִׂרֵט same. Ib. 21a המשרט בכלי if one wounds himself with an instrument (instead of with his nails); a. fr.

שְׁרַט, Targ. Is. XXXVIII, 21 וישורטון ed. Wil., v. שְׁטַר.

שְׁרָטוּט, v. שִׂרְטוּט.

שִׁי׳, שְׁרָטוֹן m. (שָׂרַט; cmp. סְרָטָן) [*scrapings,*] *sandbank, alluvial land.* Sabb. 56b; Snh. 21b בשעה ... והעלה ש׳ ועלו וכ׳ when Solomon married Pharaoh's daughter, Gabriel went down and stuck a reed into the sea, and it gathered a bank around it, on which the great city of Rome was built; Yalk. Kings 172; (Y. Ab. Zar. I, 39c שלעטרט). Erub. 8a שמא רעלה (הים) ש׳ (v. Babb. D. S. a. l. notes 5, a. 10) the sea (river) may throw up alluvium (may recede). Ber. 60a (in Chald. dict.) אע״ג ... דמסקא ארעא ש׳ (Ms. M. a. Ar. סרטון) although the loss of land through the encroachment of the water may be an advantage to him, because the land is covered with alluvium and improves, yet for the moment it is a misfortune to him. B. Bath. 124a ארעא ואסקא ש׳ (not ואסיק) if his father left him a field, and it improved by alluvium; ib. 135b. Tam. 30a; a. e.

שְׁרַטֵּט (cmp. שָׂרַט) *to draw, rule, trace.* Y. Sabb. VII, 10c bot. שהיו מְשַׁרְטְטִין בעורות ... מה עיבוד what working in leather was done at the preparation of the Tabernacle? They traced the outlines on the skins (marked out the shape in which they were to be cut, v. שִׂרְטוּט). Ib. top [read:] שהיו משרטטין בעורות ... מה צביעה what painting was done at the preparation of the Tabernacle? They marked the skins (with a coloring substance); [the following אלים מאדמים ought to be preceded by עורות, as the catchword to the subsequent discussion, v. Tosef. ib. VIII, 23].—Part. pass. מְשׁוּרְטָט; f. מְשׁוּרְטֶטֶת. Men. 32b מזוזה משורטטת a door post inscription which is not written on ruled parchment.

שַׁרְטֵט ch. same. Gitt. 7a ש׳ וכתב ליה וכ׳ he drew lines (on paper), and wrote to him &c. Yeb. 106b מר זוטרא משַׁרְטֵט וכ׳ Mar Z. drew lines, and wrote out the whole section (of the Biblical text about *ḥălitsah*).

שרטטיא, v. סַלְבּוֹנְיָא.

שָׂרַי (b. h.) pr. n. f. *Sarai*, the original name of Sarah. Ber. 13a, v. שָׂרָה. Ib. ש׳ לאומתה וכ׳ ... בתחלה at first she was Sarai (a little princess) for her own people &c., v. שַׂר. Gen. R. s. 47; a. e.

שָׁרָה, שרי I (b. h. root in מְשָׁרָה) *to dissolve, soak, steep.* Naz. VI, 1 ש׳ פתו ביין וכ׳ if he (the Nazirite) steeped his bread in wine, and there is enough in both together to make up the size of an olive; Pes. 44b. Naz. 37a אם ש׳ ענבים במים וכ׳ if he steeped grapes in water, and a taste of wine remained in it. Pes. II, 7 אין שורין וכ׳ you dare not soak bran for chickens (on the Passover); ib. דאשה לא תְּשָׁרֶה וכ׳ a woman must not soak bran to take with her to the bathhouse. Sabb. I, 5 אין שורין ... כדי שירשׁוֹרוּ וכ׳ you must not lay in ink-materials or dyes ..., unless they can be dissolved (or soaked through) before the Sabbath sets in. Eduy. I, 8; a. fr.

Nif. נִשְׁרָה *to be soaked, dissolved.* Y. Ber. IX, 13d bot. מגופה, v. מְגוּפָּה; Y. Taan. I, 64b top שחשרק (corr. acc.). Gen. R. s. 17, end אדם ... מיד הוא נִשְׁרֶה ... אינו נשרה man is made out of earth, when you put a drop of water on it, it is at once dissolved (soft), but woman is made of a bone, which is not dissolved, even if you let it lie in water for many days. Y. Sabb. XIV, 14c top כל ... והיא נשרית ... ושאינה נשרית וכ׳ when you put salt in, and it dissolves, it is called salt water, but when it is not dissolved, it is called *halmé*; a. e.—Sabb. I, 5 רְשׁוֹרוּ (fr. שור or נשר), v. supra.

שָׁרָה, שרי II (b. h.; cmp. preced.) *to loosen, untie;* (cmp. meaning of καταλύω) *to take lodging; to rest, dwell.* Snh. 11a יש ... שראוי שתִּשְׁרֶה עליו שכינה there is one among you who deserves that the Shechinah should rest upon him. Ib. 65b כדי שתִּשְׁרֶה וכ׳, v. רָעַב *Hif.* Ib. שורה עליו וכ׳ the spirit ... comes down upon him. Y. Sabb. VIII, end, 11c רוח רעה שורה עליה an evil spirit rests upon it (it is injurious to health). Num. R. s. 13 2 אימתי שָׁרְתָה וכ׳ when did the Shechinah come down to rest on earth? When the Tabernacle was erected. Koh. R. to VII, 2 ושרת עליהם

וכ׳ the holy spirit rested upon them. Midr. Till. to Ps. CXVI ומלאכי ... ושוררים (not ושוררים) the ministering angels rejoice over them (the righteous that die), that they come to dwell among them; ed. Bub. שהוא בא ושורה וכ׳ that he (the righteous man) comes &c.; a. v. fr.—Part. pass. שָׁרוּי; f. שְׁרוּיָה; *pl.* שְׁרוּיִין; שְׁרוּיוֹת. Yeb. 62b he that has no wife, בלא שמחה וכ׳ ש׳ lives without joy, without blessing &c. Sot. 48a בזמן שישראל ש׳ בצער וכ׳ when Israel lives in trouble, and the nations in peace and happiness &c. Meg. 2a בזמן שהשנים ... ש׳ על אדמתן when the years were properly regulated (without Roman interference), and the Israelites lived (undisturbed) on their soil; a. v. fr.

Hif. הִשְׁרָה 1) *to cause to rest.* Sabb. 139a ארן הקב״ה מַשְׁרֶה וכ׳ the Lord does not let his Presence rest upon Israel, until the bad judges and officers cease to exist. Snh. 7a משרה ... כל דיין a judge that administers true justice faithfully, causes the Shechinah to dwell in Israel. Gen. R. s. 7 ומשרה דיורין וכ׳ ... מלך a human king builds a palace, and lets the inmates dwell in the upper and lower stories, הק״בה משרה ... בחלל the Lord makes inmates dwell (even) in vacant space. Num. R. s. 13 6; a. fr.—2) (cmp. שִׁירוּתָא) *to board, provide a living for.* Keth. V, 8 חמשרה את אשתו וכ׳ ... שלישׁ, v. שָׁלִישׁ. Ib. 107a כשה׳ לזו ולא ה׳ לזו when he provided for the one (his wife), but did not provide for the others (his children); a. e.

שְׁרָא, שָׁרֵי ch. same, 1) *to untie, unharness; to disengage, dismiss.* Targ. O. Gen. XXIV, 32 וש׳ גמליא (ed. Berl. וש׳ מן ג׳; Y. וְשָׁ׳ זממי ג׳ *Pa.*; h. text ויפתח). Targ. Job XXX, 11. Targ. O. Ex. III, 5 (h. text של); a. fr.—Pes. 113a שָׁרֵי כיסך פתח שקיך untie thy purse (to receive the money), open thy bag (to deliver the goods), i. e. sell for cash. Snh. 98a כולהון שָׁרוֹ ואסרי ... אידו ש׳ חד וכ׳ all of them untie and tie up (their sores) at once (untie all of them, and then tie them up), but he unties and ties up one at a time. Pesik. R. s. 22 [read:] שָׁרַהֲנָהוֹן ... ע״ג סודרא she untied them (the two Denars), and placed them on the shawl. Y. Ber. II, 5a bot. ושָׁרַתוּן וכ׳ ... אתת (fr. שרה, cmp. חֲמֵי) when prayer time came, he untied them (the coins), and gave them to R. H.; [read:] קטר פורתיה ויהבון לשמעיה ושרתון ויערק he tied his (R. H.'s) share to his own, and gave them to his servant, but he (the servant) untied them and ran away. Y. Meg. IV, 75b bot. שָׁרוֹן ליה וכ׳, v. סַפְרוּתָא. Y. Keth. XII, 35a שרון גרמון ומנוניה they dismissed themselves (resigned their office) and appointed him (Hillel) in their place; a. fr.—ש׳ תיגרא to solve a dispute, *to settle* or *decide* a case. Ned. 62a שְׁרוּ לי תיגראי ברישא take my case up first. Yeb. 100a שָׁרֵינָא וכ׳, v. תְּגָרָא I; a. e.—2) *to allow, permit; to forgive; to absolve* (=h. הִתִּיר). Targ. Y. Num. XXX, 3. Targ. Y. II Gen. XXII, 14. Targ. Y. II Num. XIV, 20; a. fr.—Kidd. 13b הוא אסרה והוא שַׁרְתָּהּ (Rashi שרי לה) he tied her (by marrying her), and he untied her (through his death, that she can dispose of herself). Y. Ber. II, 5b אינון שָׁרָיָן ואינון אסרין do the same men permit and forbid? Y. Snh. VII, end, 25d [read:] שָׁרֵיתְ מָה דעבדתין undo what thou hast done (by charm); said she to him, I will not undo. Bab. ib. 99a ש׳ ליה מריה וכ׳ the Lord forgive R. Hillel. Ab. Zar. 37a וקרו לן בית דינא שָׁרְיָא and they might call us a permitting court (of lax practice). Ib. כי שָׁרֵיתוּהָ לאלתר when you permitted her (to marry again), did you permit her to marry at once &c.? Ib. וקרו ליה יוסף שריא and they called him Joseph the permitter. Ib. אנא נמי שָׁרֵאי אחריתי Ms. M. (ed. אנא שרא, corr. acc.) I also permitted another thing (which was forbidden heretofore); a. v. fr.—Part. pass. שָׁרֵי, שָׁרְיָא; f. שָׁרְיָא. Targ. II Esth. III, 8 יומא ש׳ a permitted day (free for trade).—Bets. 3b ש׳ ... לדידי אפי׳ according to my opinion it is permitted even on the first day. Ib. 22a אפי׳ בשבת ש׳ it is permitted even on the Sabbath. Ned. 62a ש׳ ליה לאינש לאודועי וכ׳ a man is permitted to make himself known (as a scholar) in a place where they do not know him; a. fr.—3) [*to loosen the girdle,*] *to sit down for a meal*; trnsf. *to start, begin.* Targ. Deut. XVI, 9 (O. ed. Berl. הָשְׁרֵי, *Pa.*). Targ. II Esth. III, 7; a. fr.—Lam. R. to I, 1 (רבתי) כמה דשָׁרוֹ למיכל (ed. Wil. דשָׁרוּ) when they sat down to eat. Y. Dem. I, 21d bot.; Y. Shek. V, 48d top שָׁרְיַת מנהקה (not שוריית) she began to bray; a. fr.—Trnsf. (cmp. meanings of b. h. יָאַל Hif.) *to consent, be willing.* Targ. Josh. VII, 7. Ib. XVII, 12. Targ. Job VI, 9; 28; a. fr.—4) *to encamp, dwell, rest.* Targ. I Sam. XXVI, 5. Targ. Num. II, 2, sq. Targ. Ex. XL, 35. Targ. Ps. XVI, 8, sq.; a. fr.—Y. Ter. VIII, 46a חמריא שרון וכ׳ ass-drivers took lodging in an inn. Lam. R. to I, 1 רבתי (חד מירוש׳) אשכח ... שרון יתבין וכ׳ he found men that had taken lodging there, and sat eating and drinking. Y. Sabb. XIV, 14c bot. ע״י דהוה ש׳ תמן וכ׳ because he lived there (in Babylonia) &c. Gen. R. s. 20 שרי ... ויתיר, v. פָּרָא II. Snh. 39a כל בי ... שָׁרְיָא the Shechinah dwells wherever ten persons are assembled; a. fr.

Pa. שַׁרֵי same, 1) *to untie, loosen.* Targ. Ps. XXX, 12 (ed. Wil. *Pe.*). Targ. Job XII, 18 (ed. Wil. מַשְׁרֵי *Af.*); a. e.—2) *to begin.* Targ. O. Deut. I, 5 (Y. שׁוֹרֵי *Poel*). Ib. II, 24 (O. ed. Vien. Pe.). Ib. 25. Targ. Jer. IV, 31; a. fr.—Targ. Prov. XIII, 12 דמְשָׁרֵי למעדריה (not משדי, v. Pesh. a. LXX) who begins to help himself (h. text תחלת ממשכה!).—3) *to cause to rest,* v. infra.

Af. אַשְׁרֵי 1) *to untie,* v. supra.—2) *to cause to encamp* or *dwell, to let rest.* Targ. Gen. II, 15. Targ. Jer. VII, 7. Targ. Ps. XXIII, 2. Ib. LXXIV, 2 Ms. (ed. *Pa.*); a. fr.—Sabb. 67a חסנה ... א׳ קודשא וכ׳ O thornbush! not because thou art higher than all other trees did the Lord let his Presence rest upon thee &c. Koh. R. to III, 9, end כל ... לא מַשְׁרִין וכ׳ (in the hereafter) they allow every one to dwell only with his fellow tradesmen; ib. beg. מתרין (corr. acc.); a. e.

Ithpa. אִשְׁתָּרֵי, אִישְׁתָּרֵי, *Ithpe.* אִישְׁתְּרֵי 1) *to be untied, loosened.* Targ. Is. V, 27.—Lev. R. s. 14, v. חֲבִילָא II; a. e.—2) *to be permitted.* Yeb. 106a כי הדכי דתִישְׁתְּרֵי לעלמא in order that she may be free to marry again. Bets. 2b יו״ט let it be permitted for use on any other Holy Day (not followed by the Sabbath); a. e.—3) *to be begun, begin.* Targ. Y. Gen. XXXVII, 17. Targ. Ps. CXIX, 96, v. שִׁכְלֵל.—Y. Ter. VIII, 46a מישרי נבח בהון (prob. to be read: אישרי) he began to bark at them; ib. מישרי מתרתר, v. תַּרְתֵּר.—[Lev. R. s. 13 אשתריתון, v. שְׁתַר.]

שָׂרִי, v. שָׂרִיתָא.

שָׂרִיא, שָׂרִיָּא, v. preced. art.

שְׂרִיבָא, שְׂרִיב, שְׂרֵיב, v. שָׂרַב.

שָׂרִיד m. (b. h.; *Saf.* of ירד) [*run-off,*] *fugitive, escaped, remainder.* Yoma 72b (play on בגדי השרד, Ex. XXXV, 19) אלמלא ... ש' ופליט but for the garments of priesthood, there would not be left of Israel a remnant or a survivor. Ḥull. 133a; Snh. 92a (ref. to Job XX, 26) אין ש' וכ' by *sarid* a scholar is meant (with ref. to Joel III, 5); Yalk. Job 907. Pirké d'R. El. ch. XXXV עד שיבוא ש' מיעקב וכ' until a remnant of Jacob shall come and give to his (Esau's) sons a dish of lentils in mourning and trouble &c.; a. e.—*Pl.* שָׂרִידִים. Meg. 6a (in a eulogy) אוהבי ש' יושבי וכ' ye lovers of the saved (the scholars, v. supra), dwellers of Rakkath, go forth &c.

שְׂרִיד, Targ. Y. II Deut. XXXIII, 29; שרידויא, Targ. II Chr. V, 10, v. שָׂרִיר.

שִׂרְיוֹן, שִׂי', שִׁרְיוֹן m. (b. h.; שרי=שרר; cmp. Assyr. siriâm) (*ringed*) *coat of mail.* Sabb. VI, 2, expl. ib. 62a זַרְדָּא. Cant. R. to I, 9 יצא ... בש' וכובע וכ' when Pharaoh came forth in mail and helmet &c.; Yalk. Sam. 159; a. e.—*Pl.* שִׂרְיוֹנִים, שִׂ'. Yalk. Gen. 133.

שְׂרִיוָנָא, v. שַׂרְיָנָא.

שָׂרִיוּתָא, שָׂרְיוּתָא f. (שָׂרִי) *beginning, first thing.* Targ. O. Deut. XVI, 9. Targ. Hos. I, 2. Targ. II Kings XVII, 25. Targ. II Sam. XXI, 9, sq.

שְׂרִירְחָתָא* , שְׂרִירְחָתָא f. (cmp. סָרַח III) *vapid, senseless.* Targ. Hos. VII, 11 (ed. Lag. שתירתא, v. שָׁתַר IV; h. text פותה).

בֵּי שַׂ', בֵּית(ה)שַׂ', שַׂרְיֵי pr. n. pl. *Beth Sharye, Be Sharye,* a valley in which Beth Shean was situated. Gen. R. s. 98 רובצת תחת ... בבית הש' 'lying deep' (Gen. XLIX, 25), that is Beth Shean in Beth ha-Sharye. Y. Kil. IX, 32b top; Y. Keth. XII, 35a ואחתוניה בי ש' and they carried him down (for burial) to Be Sh. Y. M. Kat. III, 82c top חרי שמולכין ... דקברין בבית ש' if they carry the body from place to place, as for instance those who bury their dead in Beth Sh.

שַׂרְיֵי, *pl.* of שָׂרִיתָא q. v.

שָׂרְיָא, שָׂרְיוּ, v. שָׂרֵי.

שָׂרְיוּת f. (שָׂרָה I) *soaking, steeping.* Nidd. VII, 1 וכמה שָׂרְיוּתָן הוא and how long must they be soaked? Twenty-four hours in tepid water; ib. 22b; 56a. Tosef. Maas. Sh. II, 1 חוץ משְׂרִיוּתָהּ except putting it in water; Y. ib. II, 53c משלחתה (corr. acc.).

שִׂרְיוֹן, שִׂי', שִׁרְיוֹן, שִׂרְיוָנָא, שִׂרְיָן, שִׂרְיָנָא, (סִ')שִׁרְיוֹן m. =h. שִׁרְיוֹן. Targ. O. Ex. XXVIII, 32 שִׂרְיָן ed. Berl. (ed. Vien. שִׂרְיוֹן); ib. XXXIX, 23 (Y. שיריא). Targ. Job XLI, 18. Targ. I Sam. XVII, 5. Targ. Jer. LI, 3 ס'; a. e.—*Pl.* שִׂרְיָנִין, שִׂ', סִ', סִרְיָנַיָּא, שִׂרְיוֹ'. Targ. Cant. VI, 8. Targ. II Chr. XXVI, 14. Targ. Jer. XLVI, 4 ס'.

שִׂרַיִּים (read: שִׂירַיִּים), v. שָׂרִיר.

רַמָּא דשׂ', שְׂרִיּוּת, v. שִׂלְיוּת.

שַׂרְיוּתָא, v. שָׂרִיתָא.

שִׂרְיוָנָא, שִׂרְיָן, v. שַׂרְיָנָא.

שָׂרִיף, v. שָׂרָף.

שְׂרִיפָה f. (preced.) *secretion, dripping, catarrh* (?). Y. Sabb. XIV, 14c bot. והסיר ... זו ש' 'and the Lord will keep far from thee every disease' (Deut. VII, 15), that means *s'rifah*; Lev. R. s. 16 quot. in Ar. (missing in ed.).—V. שָׂרָף.

שָׂרִיפָה, v. שָׂרָפָה.

שְׂרִיק, v. שָׂרַק.

שְׂרִיקָא, v. שָׂרַק III.

שְׂרִיקִי, v. שׂוּרְדָּקָא.

שְׂרִיקְרִיק, v. שָׂרַקְרַק.

שָׂרִיר, שָׂ', שְׂרִיר m. h. a. ch. (שָׂרַר) [*tied*; cmp. בָּשָׂר,] *strong, fast, reliable, fit, proper.* Targ. Y. II Deut. XXXIII, 29 (not שריד; h. text אשר!). Targ. Prov. XIX, 7 (h. text המה!).—Sabb. 145b לא ש' שדרית its spinal column is not strong enough. Pes. 74b בחיורתא דש' in the case of dough of white flour, which is bound (compact).—Esp. in the closing formula of a document: ש' וקים *fit and established.* B. Bath. 160b; Y. Gitt. IX, 50c bot. קיים ש' וברור established, fit, and sound.—*Pl.* שְׂרִירַיָּא; f. שְׂרִירָן. Targ. II Chr. V, 10 ש' (not שריד) the sound tables (opp. כד אתברו the broken). Targ. Y. I Deut. VIII, 9 גזרן ש' Ar. (ed. בריר).

שְׂרִירָאִית adv. (preced.) *firmly.* Targ. Prov. XXI, 28.

שְׂרִירוּתָא f. (preced. wds.) *strength, truth.* Targ. Prov. VIII, 6.—[B. h. שְׂרִירוּת, with לֵב, *hardness, stubbornness.*]

שָׂרִישׁ m. (שָׂרַשׁ) *deep-rooted, old; remnants from olden days.* Targ. Y. Lev. XXV, 47 פולחנא וכ' שָׂ' a remnant of idol worship (h. text עקר). Targ. Y. I Deut. XXIX, 17 טעו דש' an idol of olden days.

שָׂרֵי, שָׂרְיָא f. (=שָׂרֵי'; שָׂרַר; cmp. פָּשׁוּרָא) [*binder,*] *joist, beam, post.* Targ. O. Gen. XIX, 8 שָׂרוּחֵי ed. Berl. (ed. Vien. שָׂרוּ', corr. acc.). Targ. II Kings VI, 2 שדי ed. Lag. (corr. acc.; ed. כשורא). Ib. 5; a. e.—Gen. R. s. 89 חמית בחלמי ש' דביתי וכ' I saw in my dream the main beam of my house broken; Lam. R. to I, 1 רבתי (הדא אתתא). Erub. 102a תהרא ש' דחוה בי וכ' (not החוא, v. Rabb. D. S. a. l. note 20) a beam lying on the ground of R. P. which required ten persons to lift it, and they put it before the door (as a bar). Y. ib. I, 19a bot. שָׂרְיָתֵיהּ כריתא ... חמא (not

בריחיא) he saw an entrance (v. מָבוֹי) the beam over which was rotten. Gen. R. s. 65, end, v. צְלַב; Yalk. ib. 115 שרתא (corr. acc.); a. e.—*Pl.* שַׁרְיָיתָא, שַׁרְיָתָא, שַׁרְוָו', שַׁרְדִין, שַׁרְדִין. Targ. I Kings VI, 15. Ib. 9 (ed. Wil. שַׁרְדִי). Targ. Y. Num. XXXV, 20 שַׁרְוָיתִית Kimḥi (ed. Vien. שַׁרְוָתָה).—Y. Ber. II, 5c bot. תרתין שרין עבר וכ' מי ... (not ועבד) when both went out carrying two beams (on which to be hanged), R. A. passed &c. Gen. R. s. 66 שַׁרְיֵי, v. פַּרְסָא; Lam. R. l. c. (חד שוריא (בר נש. Ib. שריין.

שַׁרְבָּא m. (שרך, *Shaf.* of ארך; cmp. b. h. סָרַח) *rest, remainder.* Targ. II Esth. IX, 16 ed. Lag. (oth. ed. שארא; h. text שאר).—[B. Bath. 139a, v. שַׁרְבָּא.]

שְׁרָבָא (or **שְׁ'**) m. (preced., v. סְרַךְ, סְרְבָא; cmp. b. h. שָׂרוֹךְ) 1) *long and entangled grass, luxuriant growth.* Erub. 100b דאיכא ש' (not דאית ליה, v. Rabb. D. S. a. l. note 60; Ms. M. שַׁרְאָבָא; Ar. שרכי, corr. acc.) when the grass luxuriates (grows in long and tangled bands).—2) *thorn, worthless tree.*—*Pl.* שְׁרָבֵי. B. Kam. 92b (prov.) שויך ... מטיילל ואזיל דיקלא בישא גבי קינא דש' (Ar. בהדי קינא דשדכי, v. Rabb. D. S. a. l. note 6) a bad palm will travel to be in company with shrubs ('like meets like'); Yalk. Jud. 67 דשרכו (corr. acc.); Yalk. Gen. 116 דסרכי.

שַׁרְבָּא, שַׁרְבָּא m. (*Parel* of שכב, √כּוּ; cmp. כְּפִירָפָה) 1) *nest.* Targ. Y. Deut. XXII, 6. Targ. Ps. LXXXIV, 4. Targ. Job XXIX, 18; a. e.—*Pl.* שַׁרְבָּפֵי, שַׁרְבָּפִין. Targ. Ps. CIV, 17.—2) *coop, basket.* Ḥull. 53b Ar. (ed. שַׁרְקָפָא; Ms. M. שִׁירְקָ'; Ms. H. סרק; cmp. קְפִירָפָה).

שַׁרְבַּפְתָּא f. same, *nest.* Targ. Y. Gen. I, 20. Targ. Y. I Deut. XXXII, 11.

שַׁרְנוּקָא, v. שִׁינּוּקָא.

שַׁרְנַק, שַׁרְנִיק, v. שְׁנַק.

שָׂרַע (b. h.; *Saf.* of רע, v. רַעַע, רָעַע) *to join, add.*—*Part. pass.* שָׂרוּעַ *abnormally long,* esp. *one that has one hip larger than the other.* Bekh. 40a, v. שְׂרֻבָּב; [Sifra Emor, ch. II, Par. 3 שנשמטה ירכו ש', v. שָׁרַע; cmp. Targ. Y. Lev. XXI, 18].

Hithpa. תְּשְׁתָּרַע [1) (b. h.) *to be stretched, to stretch one's self.* Is. XXVIII, 20.]—2) (homil.) *to be joined, combined, lie together.* Yalk. Is. 302; Yalk. Kings 246 (ref. to Is. l. c.) קצר מצע זה מדשתרע עליו שני רעים כאחת this couch is too narrow for two lovers to be joined on it together (Israel cannot serve God and idols combined); Lev. R. s. 17 אין חמטה יכולה וכ' the bed cannot receive a woman and her husband and her lover together; Lam. R. introd. (R. Josh. 1) מהו מהשתרע שתריע לקבל וכ' (some ed. שתריעו) what is *mehistare'a*? That thou (you) make a partnership to receive a woman &c.; [Yoma 9b; Snh. 103b מהשתרר, v. שָׁרַר].

שְׁרַע ch. same. Part. pass. שְׁרִיעָ (= h. שָׂרוּעַ, v. preced.). Targ. O. Lev. XXI, 18; [Targ. Y. אשתמיט, v. next w.]; [Targ. ib. XXII, 23 יתיר כוליא, יתיר].

שְׁרַע (cmp. שְׁרַךְ, שְׁרַג) *to slope, slip down, glide; to faint.* Y. Bets. I, 60c bot. שַׁרְעִין וזקפון וכ' הוה מסתמיך ... was leaning on two Goths (in going to bathe); they slipped (or broke down), and he helped them up &c. Y. Ber. III, 6b top; Y. Naz. VII, 56a bot. ר' ז' ש' בדיבוריה R. Z. sank down while speaking (in the presence of a corpse); Koh. R. to VII, 2, end, v. עֲנִי II. Y. Ber. V, 9a bot. ... הוה שַׁרְעָה וכ' his cloak slipped off his shoulders; הא ... שְׁרִיעָה thy cloak has dropped. Y. Shebi. VI, 37a top ש' מינה he slipped away from it, i. e. he gave it up. Y. Peah II, beg. 16d בעא ... וש' מינה wanted to argue ..., and gave it up; Y. B. Bath. III, beg. 13d. Ib. VI, end, 15c מעלל אנא ש' I may slip in going up; a. e.

שַׁרְעַפִּים m. pl. (b. h.; cmp. סְעִיף) [*ramifications,*] שַׁרְעַפֵּי לֵב *thoughts, doubts of the heart.* Midr. Till. to Ps. XCII והיה ... משמרו מכל רע ומכל ש' לב and the Sabbath day guarded him from all evil and from all doubts of the heart; ed. Bub. סַרְעַפֵּי; Pirké d'R. El. ch. XX ומנחמו מכל ס' לבו and comforted (relieved) him of &c.

שַׁרְעָפָא f. (שְׁרַע) *slope, sliding, slippery ground.* B. Kam. 29a דרך ש' דנהרא along the slippery shore of a river (or canal).

שָׂרַף I (b. h.; onomatop.) [*to sip, absorb,* v. שָׂרַף II,] *to consume, burn.* Pes. I, 4 שש ... ושורפין and the burning (of leavened matter) must take place at the beginning of the sixth hour. Ab. Zar. 11a שורפין על המלכים we do burning at the burial of kings; ומה הן שורפין וכ' and what is burnt? Their couch and their objects of service (armor &c.); Tosef. Snh. IV, 3; Tosef. Sabb. VII (VIII), 18; a. fr.—Part. pass. שָׂרוּף; *f.* שְׂרוּפָה &c. Nidd. 24b עצמותיו שְׂרוּפִין, v. שְׂרֵפָה I; a. e.

Nif. נִשְׂרַף *to be burnt.* Num. R. s. 23 6 ונ' על שמעל וכ' and he (Achan) was burned (after being stoned), because he had misappropriated devoted things. Pes. 34b יִשָּׂרֵף מיד must be burned at once. Tosef. ib. V, 8 כשם ... אינו נִשְׂרָף וכ' as the wooden spit (on which the Passover lamb is roasted) does not burn, so the metal spit does not get hot. Zeb. XII, 5 בזמן שהם נִשְׂרָפִין כמצותן נשרפין וכ' when they are burned according to the law concerning them (and not because of a disqualification), they are burned in the ash-house. Ib. a. fr. פרים הנִשְׂרָפִים וכ' the bullock sacrifices which the law requires to be burned; a. fr.—[Y. Taan. I, 64b top תשרף, read תשרה, v. שָׂרָה I.]

שְׂרַף ch. same. Targ. O. Gen. XI, 3 (some ed. ונוקדי', v. יְקַד).

Ithpa. אִשְׁתָּרַף, אִשְׁתְּ' *to be burned.* Zeb. 16a שפיר אִישְׁתָּרוּף they would have been burned according to law; Yalk. Lev. 534. Gen. R. s. 38 (ref. to Gen. XI, 3) ... עתידין מִשְׁתָּרְפָה מן וכ' these people are destined to be burned out of the world; Yalk. ib. 62; a. e.—Y. Sabb. IV, 7a top [read :] מצדתא הוו פריסן והוון מִשְׁתָּרְפָן וכ' nets were spread, and they were burned in the sun.

שָׂרַף II (v. שָׂרַף I) *to absorb, quaff, sip, suck.* Ab. Zar. II, 5 (29b) שׂוֹרְפָה דרה (not שורפו) sucks it (the maw) out raw, v. גָּמִי I; Cant. R. to I, 2.

שְׂרַף ch. same. Naz. 36[b] אי דקא שָׂרֵיף לֵיה מִישְׂרַף if he quaffed it (swallowed it, instead of striking it on bread); Pes. 44[a] (Ms. M. בעינית) אי בעינית דקשריף וקאכיל ליה (קאכיל ליה) if he swallowed it in its natural condition, opp. שטר. Ker. 22[a] בשעה ... מישרף שריף with the last breath of the animal, it (the heart) absorbs (the blood from the blood vessels). Taan. 24[b] (Ms. M. טעים מידי) ש' פינכא וכ' (v. Rabb. D. S. a. l. note) he swallowed a dishful of grist. Ib. אי שָׂרִיף מר וכ' (v. Rabb. D. S. a. l. note 300) if you had swallowed &c. Ber. 62[a] כדלא ש' חבשילא as if he had never sipped a dish (never had had marital intercourse; Ḥag. 5[b] כמאן דלא טעים וכ').

שָׂרַף III, *Pi.* שִׂרֵף (denom. of שָׂרָף) *to cover with resin.* Tosef. Mikv. VI (VII), 21 שִׂירְפָּהּ בשרף (not 'שו; Var. סִירְפָּהּ) if he covered it (the handle of a saw) with resin.

שָׂרָף I (b. h.; שָׂרַף I) *burning, venomous serpent* (v. Sm. Dict. s. v. Dipsas). Gen. R. s. 44; Lev. R. s. 13 (ref. to Deut. VIII, 15) זו מדי ש' *saraf* refers to Media; a. e.—*Pl.* שְׂרָפִים. Num. R. s. 19[22] הנחשים הש' ששורפים את הנפש they are called burning serpents, because they burn the life out (with thirst); Yalk. ib. 764; Tanḥ. Huck. 19. Num. R. s. 23, beg.; a. e.

שָׂרָף II m. (b. h.) *Seraph*, an angel.—*Pl.* שְׂרָפִים. Ḥag. 12[b]. Pirké d'R. El. ch. IV. Deut. R. s. 11 ... בשעה שראו ושַׂרְפֵי להבה וכ' when the wheels of the chariot and the flaming Seraphim saw &c. Pesik. R. s. 20; a. fr.

שָׂרָף ch., *pl.* שַׂרְפַיָּא same, v. סַרְפָּא.

שָׂרָף III (b. h.) pr. n. m. *Saraph.* B. Bath. 91[b].

שְׂרָף m. (שָׂרַף I) *acrid substance*, esp. *vegetable sap made thick by inspissation; resin, gum* (secreted by the heat of the sun). Ber. 44[a] כל סעודה שאין בה ש' וכ' Ms. M. (ed. שָׂרִיף) a meal without an acrid substance (bitter herbs &c.) is no meal. Pes. 39[a], v. מַר II. Tosef. ib. I (II), 33 כל שיש בו ש' וכ' any plant which contains an acrid sap is fit to be used on the Passover night. Orl. I, 7 שָׂרַף העלים the sap of leaves; ש' העקרים of roots; ש' הפגים of unripe grapes. Y. ib. I, 61[b] bot. למה ש' פרי פגין פרי why (this difference in the law between resin and juice of unripe fruits)? resin is fruit and grapes are fruit. Ib. קטם בטל ע"י שְׂרָפוֹ resin ceases to exist when its sap is pressed out; Y. Shebi. VII, end, 37[c]. Ib. אילן אינו בטל ע"ג שרפו the tree does not cease to exist when its sap is tapped. Ker. 6[a]; Sabb. 26[a] צרי אינו אלא ש' וכ' balsam is only a gum that drips from the balsam tree. Y. ib. II, 4[d] מפני שהוא ש' ... אין you must not use balsam for the Sabbath light, because it is a gum. Gen. R. s. 94, v. סַפְּגָ; Tanḥ. B'midbar 16 השבט (corr. acc.); a. e.—Trnsf. *secretion, matter.* Nidd. 10[b] זו שִׂרְפָּהּ מצוי וכ' with the one (the newly married virgin) secretion (from a wound caused by first coition) is frequent &c.; [oth. opin.: with the wife of older standing secretion is frequent].—*Pl.* שְׂרָפִין, שְׂרָפִים. Sabb. 23[a] כל הש' יפין וכ' all gums are good for ink, but the gum of the balsam tree is the best.

שְׂרָף II ch. same, esp. *balsam.* Targ. Y. Gen. XXXVII, 25 (h. text צרי). Ib. XLIII, 11 (h. text צרי).

שְׂרֵפָה, שְׂרֵיפָה f. (b. h.; שָׂרַף I) *burning, fire.* Snh. VII, 1 ארבע מיתות ... ש' וכ' four modes of capital punishment ..., stoning, burning &c. (expl. ib. 2). Ib. 52[a] שְׂרֵיפָה נשמה, v. נְשָׁמָה. Ib. ממש ש' execution by fire in its real sense. Ab. Zar. I, 3 כל מיתה שיש בה ש' וכ' the anniversary of an idolater's death with which burning (of garments &c.) was connected (at the time of burial) is considered an idolatrous festival. Num. R. s. 11, v. קָלוֹן II. R. Hash. 18[b] כשריפת בית וכ' שקולה ... the death of the righteous is equal to the burning of the Temple; a. fr.—[Y. Sabb. XIV, 14[c] bot. שריפה, v. שְׂרִיפָה.]—*Pl.* שְׂרֵיפוֹת. Pes. 75[a] (ref. to Lev. XXI, 9) תשרף לרבות כל ש' חבאות וכ' 'shall be burned', this includes all burnings which are the result of fire (e. g. death through molten lead). Lev. R. s. 16 בוא וראה כמה ש' הוא שורף come and see how many fires it (the tongue) kindles (how much destruction it causes); a. e.

שְׂרַפְרַף m. (*Shaf.* of רפרף, v. רָפַף) a sort of *camp stool.* Kel. XXII, 3. Ḥag. 14[a] (ref. to Dan. VII, 9) ... כסא ש' להדום רגליו a throne to sit on, and a *sh'rafraf* for his footstool. Pesik. R. s. 20 ... אדני ש' מחגלגלים the wheels of his throne roll, and the rests of the footstool tremble.—V. שַׂרְשִׂיפָא.

שָׂרַץ (b. h.; denom. of שֶׁרֶץ) *to bring forth moving creatures.* Midr. Till. to Ps. CXVII ... והן שׁוֹרְצִין המים the waters are the work of his hand, and they beget life.

Hif. הִשְׁרִיץ same, *to cast young, breed.* Ex. R. s. 10 צפרדע ... הִשְׁרִיצָה וכ' there was one frog, and it bred and filled the land &c.; Snh. 67[b]; Yalk. Ex. 183. Lev. R. s. 13 מה ... מַשְׁרֶצֶת וכ' as the scorpion casts sixty at a time &c.; a. e.

שֶׁרֶץ m. (b. h.; *Shaf.* of רוץ) *moving creature*, esp. *unclean reptile.* Tosef. Taan. I, 8 אם ירא הש' בידו וכ' if a man has a reptile in his hand, he cannot become clean, even if he bathe &c.; השליך הש' וכ' when he throws the reptile out of his hand, a bath in a basin of forty S'ah avails him (fasting without restitution is of no avail); Y. ib. II, beg. 65[b]; Bab. ib. 16[a]. Erub. 13[b] חיה מטהר את הש' וכ' could prove a reptile to be clean with one hundred and fifty reasons (was a dialectician). Snh. 17[a] אין ... למטהר ש' וכ' none could be seated in the Sanhedrin, unless he could prove the cleanness of a reptile from Biblical texts; a. fr.—*Pl.* שְׁרָצִים. Sabb. XIV, 1 שמנה ש' וכ' the eight reptiles mentioned in the Torah (Lev. XI, 29, sq.). Yoma 22[b], v. פַּרְנָס; a. fr.—פרשת ש' the section treating of unclean animals, in Sifra Sh'mini.

שִׁרְצָא ch. same, *a creeping* (*short-legged*) *animal.* B. Kam. 80[a], v. חַרְצָא I a. חַרְזָא.

שָׂרָק m. *paint*, v. סָרָק.

שָׂרַק (b. h.; onomatop.) *to hiss, whistle; to quack.* Ex. R. s. 10 צפרדע ... וְשָׂרְקָה להם וכ' there was one frog, and

it quacked for them (other frogs), and they came; Snh. 67b; Yalk. Ex. 183.

שְׁרִיק I, שְׁרֵיק ch. same. Targ. Lam. II, 15, sq. Targ. Job XXVII, 23.—Ḥull. 63a כרבא ... החוא one (bird *raḥam*) sat among cabbage and whistled. Ib. יתיב אמידי ושָׁרֵיק רקרק Ar. (ed. ועביד שרקרק, v. Rabb. D. S. a. l. notes 40, 50) sits on some object (not on the ground), and sings *rakrak*; אי יתיב אעראע ושריק וכ' when it sits on the ground and sings, the Messiah will come; Yalk. Lev. 537.

שְׁרַק II = שְׁרַג, *to glide, slide.* Nidd. 3b מיא שָׁרְקִי וכ' water (when poured out of an inclined vessel) slides, but fruits do not slide (and you must invert the vessel in order to empty it). Ḥull. 111a דמא מְשָׁרַק שָׁרִיק (Ms. R. 2, a. Ar. משרג שריג, v. Rabb. D. S. a. l. note 60) blood glides off, v. סְרַךְ II.

Pa. שָׁרֵיק *to cause to slip, make slippery.* B. Kam. 30b top תבנו ... דְּמְשָׁרְקֵי the Mishnah speaks of straw and stubble (deposited in the public road), because they make the ground slippery.

Ithpa. אִשְׁתָּרַק, *Ithpe.* אִישְׁתָּרִיק *to slip, glide.* Zeb. 62a דלא נִשְׁתָּרְקוּ (Rashi to Ex. XXVII, 5 רִשְׁתָּרְגוּ) that the priests might not slip. Ḥull. 52a כל מידי דְּמִישְׁתָּרִיק וכ' (some ed. דְּמִשְׁ, Rashi דְּמִשְׁתָּרִיק; Ms. H. לא סריג וכ' ... דמשתריג, v. Rabb. D. S. a. l. note 90) in the case of an animal falling on things which slide (e.g. a pile of peas &c.), no internal injury is to be apprehended, but if it falls on things which do not slide &c.

שְׁרַק III (v. סְרַק III) *to paint; to paste* (with red or yellow clay). Y. Sabb. VII, 10c top דְּשָׁרְקָא אפה who paints her face (on the Sabbath); דש' מעזלה who paints her yarn (to rub her face with it; v. Tosef. ib. IX (X), 13, quot. s. v. סָרַק). Ned. 90a top שָׁרְקֵיהּ טרנא וכ' he painted the man's face with clay (to disguise him), and brought him &c.; (Tosaf.: he smeared clay over his garments). Bets. 32b דמר שָׁרְקִין ליה תנורא וכ' that they smear (fill up the cracks of) the stove for you on the Holy Day.—Part. pass. שְׁרִיקָא. Ab. Zar. 31a ש' ותחתמא pasted with clay and sealed.

שְׁרָקָא, v. שִׁירָקָא.

שַׁרְקוּקִיתָא f. (שָׁרַק I) *whistle, shepherd's pipe.* Y. Kidd. I, 60b top (v. פַּרְכַּשְׁתָּא, a. פַּרְנְהוּרָה I).

שְׁרַקְרִיק, v. next w.

שְׁרַקְרַק m. 1) (שָׁרַק III, cmp. יַרְקְרִיקָא; popular etymol. fr. שָׁרַק I, q. v.) name of an unclean bird, *gier-eagle* or *vulture.* Ḥull. 63a (Ms. R. 2 a. 3 שְׁרִירְקִירִיק, v. Rabb. D. S. a. l. note 30), v. רָחָם; Yalk. Lev. 537 שרקריק.—2) *sh'rakrak,* the sound produced by the bird *sh'rakrak.* Ḥull. l. c. ועביד ש' (Ms. M. שריקריק; Ar. ושריק רקרק); Yalk. l. c ועביד שרקריק.

שַׁרְקְרָקָא ch. same, name of *a bird.* Targ. Y. Lev. XI, 18 (ed. Vien. שַׁרְקָרָקָא); Deut. XIV, 17.

שָׁרַר (b. h.) *to be great, to rule.*

Hithpa. הִשְׁתָּרַר *to make one's self lord*; (homilet.; cmp. שָׁרְבַּב) *to stretch one's self.* Yoma 9b (play on מהשתרע, Is. XXVIII, 20) קצר מצע זה מֵהִשְׁתָּרֵר עליו שני רעים כאחד this couch is too narrow for two lovers to stretch themselves on it (Ms. O. a. Yalk. Is. 302 מהשתרע, v. שָׁרַע); Snh. 103b מִלְּהִשְׁתָּרֵר.

שָׁרָר m. (b. h. שׂר, with suffix שָׂרְרִי; שרר *to knot, chain*) *navel, umbilical cord.* Num. R. s. 14 (ref. to Cant. VII, 3) והיא משולה בש' and it (the Sanhedrin) is compared to the navel; מה חש' הזה וכ' as the navel is placed in the centre of the body, so are the Sanhedrin &c.; Tanḥ. Ki Thissa 2 (in parallels טיבור). Ib. ומן חש' ... מה חש' הזה as with regard to the umbilical cord, so long as the child is in its mother's womb, its mouth is closed, and it is fed from the umbilical cord, so &c. Tanḥ. Thazr. 5 שׁוֹרְרוֹ יוצא עמו וכ' its navel comes out with it (the infant) ..., and the mother has to cut it off.

שָׁרַר (preced.) *to chain, knot.*—Part. pass. שָׁרִיר, q. v.

Pa. שָׁרֵיר *to make strong, hard.* Sabb. 74b מהו דתימא לְשָׁרוּרֵי מנא וכ' you may have thought that (by putting a green plug into a stove) he intends to make of it a hard coulter (v. מָאנָא); Ab. Zar. 38a.

Ithpa. אִשְׁתָּרִיר *to become hard.* Nidd. 48b top אִשְׁתָּרוּר דדיך Var. Ar. ed. Koh. s. v. כרס thy breasts have become hard, v. שְׁרַר II, a. כְּרַס.

שָׁרָרָה f. (שָׂרַר) *rulership, authority, office.* Y. Peah VIII, 21a לומר שכל ש' שניתנה וכ' to indicate that what authority is given to a man, is given by the Law. Lev. R. s. 20 (in the prayer of the high priest on the Day of Atonement) ואל יגבירהו ישראל ש' וכ' and let Israel not assume high power one over the other; ... רבנן דקסרין שלא יגבירהו ש' the Rabbis of Cæsaræa say, (he prayed,) 'concerning our brethren in Cæsaræa, that they may not assume authority'; Y. Yoma V, 42c top. Ib. VI, 43d top שברח מן הש' who fled in order not to take an office; ib. שלא נכנס לש' who did not enter office. Y. Taan. IV, 68c top אדם שהוא עתיד להנהיג ש' וכ' a man (Joshua) designated to exercise rulership over six hundred thousand men, does not know how to distinguish &c.? Cant. R. to IV, 7 מת ראובן נתנה ש' וכ' when Ruben died, the leadership was offered to Simeon; Num. R. s. 13 8. Shek. V, 2 אין עושין ש' על הצבור פחות משנים Y. ed. (Mish. בממון פחות וכ') no office for communal (money) affairs must be created with less than two officers; B. Bath. 8b שְׁרָרוּת; a. fr.—V. סָרָרָה.

שְׁרָרוּת, v. preced.

שְׁרָרוּתָא ch. same. B. Bath. 8b מאי ש' וכ' what is the power (of charity officers, that two must be appointed)? (v. preced.) ... Because you may seize a man's goods for the charity tax.—V. סְרָרוּתָא.

שררתית, Tanḥ. Aḥăré 1, קוּ ש', v. קוּשַׁרְתָּא.

שׁוֹרֵשׁ, שֹׁרֶשׁ m. (b. h.; a apocope of שרשר, v. שָׂרָר) [*chain, knot,*] *root.*—*Pl.* שָׂרָשִׁים, שָׂרָשִׁין; constr. שָׂרְשֵׁי, שׁוֹרְשֵׁי. B. Bath. V, 4 העולה ... ומן חש' וכ' that which shoots forth out of the trunk, or out of the roots, belongs to the landowner (v. גָּזַע), expl. ib. 82a זהו מן חש' ... כל שאינו that which

does not see the light of day (when it shoots forth) is out of the roots'. Y. Ab. Zar. III, 43[a] top; Y. Taan. I, 64[b] ש׳ חטה the roots of wheat; ש׳ תאנה of fig-trees. Tosef. Shebi. VII, 17; 'Uktsin I, 4, v. קוֹלָס. Ab. III, 17 וְשָׁרָשָׁיו מרובין whose roots are many; a. fr.

שׁוֹרֶשׁ, שׁוֹרָשׁ, שׁוֹרָשָׁא ch. same. Targ. Y. II Deut. XXIX, 17. Targ. Job XIV, 8 (Ms. *pl.*).—*Pl.* שָׁרְשִׁין, שׁוֹ׳. Ib. XVIII, 16. Targ. Is. LIII, 2. Targ. Ps. LXXX, 10 שׁוֹרָשֵׁי הוֹן (Ms. שׁוֹרְשָׁיְיהָא).

שָׁרַשׁ (b. h.), *Hif.* הִשְׁרִישׁ (denom. of שֹׁרֶשׁ) *to take root.* Shebi. II, 7 שהִשְׁרִישׁוּ לפני וכ׳ which have taken root before the New Year; R. Hash. 13[b]. Ib.; Tosef. Shebi. II, 5 ומקצתו ה׳ לאחר וכ׳ and part of which took root after the New Year; a. fr.

Pi. שֵׁרֵשׁ *to uproot, tear out.* Ib. 11, sq. לשָׁרֵשׁ ... אין וכ׳ we do not force him to tear out &c. Shebi. IV, 4 יְשָׁרְשֶׁנּוּ he must take it out with the root, opp. גּוֹמֵם, v. גָּמַם. B. Bath. 80[b] חופר ומְשָׁרֵשׁ he has the right to dig and take them out with the roots; Taan. 25[b] ומְשָׁרֵישׁ ... חופר.

Hithpa הִשְׁתָּרֵשׁ, *Nithpa.* נִשְׁתָּרֵשׁ 1) *to be uprooted, plucked out.* Tanh. M'tsor'a 2 (ref. to Ps. LII, 7) דואג נ׳ וכ׳ Doeg was rooted out of the life of this world and of the hereafter.—2) (of roots) *to spread.* Num. R. s. 14[4] (ref. to Koh. XII, 11) ... מְשֻׁתָּרְשִׁים ... ומשתרשים כשם וכ׳ as roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body; (Pesik. R. s. 3 משתילים).—3) (v. next w.) *to gain, profit* (cmp. רָוַח). B. Kam. 67[b] sq. מפני שנ׳ בחטא because he became the gainer in sin (he gained possession of the stolen object by a change of form or ownership, v. שִׁינּוּי); אילימא לפני ראוש מי אירכא נ׳ if you mean (that he slaughtered or sold it) before the owner had given it up (v. רֵאוּשׁ): there is no gain in sin in the case (since he has not gained possession through the change).

שָׁרַשׁ ch. *Af.* אַשְׁרֵישׁ same, *to take root.* Men. 68[b] מהנך דאַשְׁרוּשׁ וכ׳ of that barley that has taken root before the 'Omer time. Gitt. 22[a] בדאשרוש כולי וכ׳ when the planted trees have taken root, all agree (that they are subject to tithes); a. e.

Pa. שָׁרַשׁ 1) *to cause to take root, plant.* Targ. Ps. LXXX, 10.—2) *to uproot, tear out.* Targ. Koh. III, 2.

Paeli שָׁרְשִׁי (v. P. Sm. 4340) [*to expand,*] *to bring profit, benefit.* M. Kat. 12[a] ... מְשָׁרְשׁוּ לירה וכ׳ ... כיון since they receive no wages, they (by working for him during the festive week) only intend to benefit him.

Ithpe. אִישְׁתְּרִישׁ *to be uprooted.* B. Bath. 82[a] למחפר ולמְשָׁתְּרֵשׁ קיימי ed. (Ms. M. לחפור ולשרש Hebr.) they are liable to be dug for and taken out (when they cease to bear fruit). Ib. למיחפר ולשרש (corr. acc., or לחפור ולשרש).

Ithpaeli אִשְׁתְּרְשִׁי *to be profitable*; א׳ לה׳ *to profit.* Gitt. 35[a] א׳ לה מקום דינר (Rashi אשתרש) she saved as much dough (in the bread which she gave away) as would have been in the space which was occupied by the Denar (that came into it). Ib. 44[a]; Hull. 131[a] קא מִשְׁתָּרְשָׁי לירה he is benefited (by being released from a debt). B. Mets. 42[b] והא קא משתרשי לירה but did he not have the benefit (of using his neighbor's cuscuta for brewing and saving his own? why, then, should he not indemnify his neighbor?). Keth. 108[a] הא קא משתרשי לירה is he (for whom the debt was paid) not benefited? (better הא קא מְשָׁרְשֵׁי לירה does he who pays the debt for him not benefit him?, v. supra).

שִׁרְשָׁא, v. שֹׁרֶשׁ ch.

שַׁרְשׁוּם pr. n. m. *Sharshum.* B. Bath. 32[b] רבה בר ש׳ Ms. M. (ed. רבא; Ms. H. שרשו, v. Rabb. D. S. a. l. note).

שִׁרְשׁוּרָא, v. שִׁישׁוּרָא.

שָׁרְשִׁי, Paeli of שָׁרַשׁ.

שַׁרְשִׁיפָא m. (=שרשריפא, redupl. of שרף, Shaf. of רפק, v. שַׁרְפָּקְתָּא) *camp-stool, chair.* Sabb. 129[a] לרבה צלחו לירה ש׳ (Ms. M. שרשפא) for Rabbah they chopped up a chair (for kindling wood for the preparation of the Sabbath meals). Keth. 61[a] רב פפא אש׳ for R. P. his wife placed the cup on a chair. Ber. 24[a].

שרשן, שרשך, v. שׁר.

שָׁרְשֵׁר (v. שָׁרַר) *to form ropes, curls.* Shebi. IV, 10 משיְשַׁרְשְׁרוּ Ar., v. שְׁלְשֵׁל II.

שַׁרְשֶׁרֶת f. (b. h.; preced.) *twisted chain.* Cant. R. to IV, 4 שתי ש׳ גבלות וכ׳ the two twisted chains &c. Midd. III, 8 ש׳ של זהב golden rope (ladders).

שָׁרַת, *Pi.* שֵׁרֵת (b. h.; sec. r. of שָׂרָה) [*to dwell with,*] *to serve, minister, attend.* Y. Erub. V, beg. 22[b] (ref. to I Sam. III, 1) והלא לא מָשְׁרַת אלא לפני עלי but did not he minister before Eli only? ללמדך שכל שירות שש׳ וכ׳ to teach thee that all the ministrations that he rendered to Eli were accounted to him as if he had ministered before the Lord; (Midr. Sam. ch. VIII חירה עומד). Ber. 63[b] הושע ... משרת תחתיך Hoshea ... shall serve in thy stead; a. e.

שֵׁרֶת m. (infin. *Pi.*, preced.) *service, ministration.* Sot. II, 1, a. fr. כלי ש׳ vessels dedicated to the Temple service, sacred vessels.—מלאכי השׁ׳ ministering angels, v. מַלְאָךְ.

שרתא Yalk. Gen. 115, v. שְׁרִיתָא.

שְׁרָתוּעַ m. (*Shaf.* of רתע; cmp. Syr. רתיע pendulus, P. Sm. 3998) *furcated spear.* Tosef. Kel. B. Mets. III, 14 חש׳ ... אחת משניהן וכ׳ a (fuller's) fork ... one of whose teeth was broken off and replaced by &c. Tosef. Kel. B. Bath. I, 12, v. מַרְכֶּבֶת.—Esp. [*pendule,*] *a furcated piece suspended under the head of an animal* to prevent it from bending its head in order to suck. Y. Sabb. V, end, 7[c] (defining גרימון) שְׁרָהוּיָה (Chald.; ed. Krot. שרתי). Gen. R. s. 87, end נתנה ש׳ של ברזל וכ׳ she (Potiphar's wife) put an iron *shirtu'a* under his chin in order that he (Joseph) should have his head lifted up and look at her; Tanh. Vayesheb 8; Yalk. Ps. 863 שרתע (corr. acc.).

שְׁרָתוּעָה ch. same, v. preced.

שרתע, שרתיעה, v. שְׁרָהוּעַ.

שֵׁשׁ I m. (b. h.) *marble,* v. שַׁיִשׁ.

שֵׁשׁ II (b. h.) *white linen.* Yoma 71b דברים שנאמר בהן ש' ... ששה וכ' those things concerning which *shesh* is used are woven of a sixfold thread, where *moshzar* is added, of an eightfold thread. Ib. מאי משמע דהאי שש כיתנא הוא what evidence is there that that *shesh* (Ex. XXXIX, 27) means flax? Y. Kil. IX, beg. 31d (ref. to Ex. XXXIX, 28, 29, a. Ez. XLIV, 18) את דרש שש משש שש מפארי ופארי מפארי you learn the meaning of *shesh* (in האבנט שש משזר) from *shesh* (in פארי מגבעות שש), and the meaning of this *shesh* from פארי (in ופארי פשתים Ez. l. c.), and the meaning of this *paărê* from *paărê* (in פארי מגבעות, Ex. l. c.). Midr. Prov. to ch. XXXI, 22 זו ... שהיתה מרוקם בשש וארגמן that is Bathsheba of whom came Solomon who was clad in embroidered garments of white linen and purple; Yalk. ib. 964. Cant. R. to IV, 12 (ref. to Ez. XVI, 10) תחת שש ועזים as a reward for the offering of white linen and goats' hair (Ex. XXV, 4); a. e.

שֵׁשׁ III f., שְׁשָׁה m. *six.* Pes. V, 1 (58a) בששה ומחצה (Y. a. Bab. ed. בשש) at six hours and a half (from sunrise). Y. ib. IV, beg. 30c משש ששות ולמעלן after six hours (noon); משש שעות ולמטן before noon. Yoma 21b שש אשות הן there are six kinds of fire. Pes. 49b ש' דברים נאמרו וכ' six things have been said concerning ignorant people; a. v. fr.—Constr. m. שֵׁשֶׁת. Snh. 97a; Ab. Zar. 9a; v. שָׁנָה II; a. fr.—*Pl.* שִׁשִּׁים *sixty.* B. Kam. 58b סאה בש' סאין the damage to a field of one S'ah is assessed by calculation from a field of sixty S'ahs (so as to arrive at a fair estimate). Ib. בש' taking as a basis for calculation sixty times the quantity under dispute; ib. 59a; a. e.—Ḥull. 97b בש' (sub. בטל) is neutralized in a quantity sixty times as large. Ex. R. s. 1 ש' בכרס אחד sixty at one birth. Y. Taan. IV, 68c top ש' רבוא sixty myriads. Succ. 51b; a. fr.

שִׁשִּׁי m., שִׁשִּׁית f. (b. h.; preced.) *sixth.* Gen. R. s. 11 בש' נברא וכ' on the sixth day man and beast were created. Ib. s. 12. Taan. IV, 3; a. fr.

שַׁשְׁנִין, שַׁשְׁרִין f. pl.=אֲשִׁרְשִׁרִין. Targ. Y. I Ex. XVI, 31 כש' Ar. (ed. כאש'). Targ. Y. II Num. XI, 8 Ar. (ed. בש', strike out ב).

שְׁשִׁים, v. שֵׁשׁ III.

שַׁשְׁרִין, v. שַׁשְׁנִין.

שִׁשִּׁית, v. שִׁשִּׁי.

שָׁשְׁיָתָא, v. אֲשָׁשְׁיָתָא.

שַׁשַׁךְ pr. n. 1) (b. h.) *Sheshach,* surname of Babylonia (supposed permutation of בבל by Atbash, v. א"ת). Num. R. s. 18 21, v. א"ת. Meg. 6a, v. רַקַּת.—2) בר ש' pr. n. m. *Bar Sheshach,* a Persian officer. Ab. Zar. 65a Ms. M. (ed. שִׁישַׁךְ).

*שִׁשְׁעָה pr. n. m. *Shish'ah.* Y. Meg. I, 71c bot. (Fr. M'bo, p. 130a; ed. Krot. שע, oth. ed. ישע).—Y. Sabb. XIX, 16d bot., v. שִׁישְׁנָא.

שָׁשַׁר m. (b. h.) *red paint, vermilion.* Yalk. Dan. 1061 ועושים להם בש' and painted it (the idol) with vermilion; (Lev. R. s. 33 וחוקקין אותם, add. בש').

שִׁשַּׁת I constr. of שִׁשָּׁה.

שִׁשַּׁת II pr. n. m. *Shesheth,* name of a renowned Babylonian Amora. Y. Yeb. II, 3c bot.; ib. III, 4d bot. Ber. 12b top. Ib. 16a. Ib. 58a רב ש' סגי וכ' R. Sh. was blind; a. v. fr.

שָׁת m. (b. h.; שִׁית) *foundation.*—*Pl.* שָׁתוֹת. Snh. 26b היכא ... דאיקרו צ' where do we find that the righteous men are called foundations? (Answ. ref. to I Sam. II, 8 וישת וכ'); Yalk. Ps. 653.

שֵׁת (b. h.) pr. n. m. *Seth,* son of Adam. Num. R. s. 14 12 he called him שת שממנו הושתת העולם Seth (foundation), because with him the world's foundation was laid. Cant. R. to VIII, 9; a. e.

שְׁתִין, *pl.* שִׁית, v. שִׁית II.

שְׁתָא, שֵׁת, שִׁתָּ, *six,* v. שִׁית IV.

שַׁתָּא f. (=שנתא)=h. שָׁנָה, *year.* Targ. Gen. XXVI, 12. Targ. Ps. CXLIV, 13 (h. text זן); a. v. fr.—Ab. Zar. 34a, a. fr. תריסר ירחי ש' twelve months of the year, a regular year. Snh. 18b להדיא ש' ... ועברוה and the Rabbis declared that year a leap-year. Lev. R. s. 34 בלילי ריש ש' in the night of the New Year. Ib. בסיפא דש' at the end of the year; a. v. fr.—*Pl.* שָׁנָתָא, v. שָׁנָא II.

שְׁתֵי, v. שְׁתִי.

שָׁתַאי m. (שְׁתִי I) *drinker.* Targ. Y. Deut. XXI, 20 (not שָׁתָאֵי).—Y. Sabb. VIII, beg. 11a חמר או ש' וכ' thou art either a wine drinker or &c.; Y. Shek. IV, 47c top שתויי (corr. acc.).

שתאם, v. next w.

שְׁתַּם, שְׁתַּאם (denom. of שִׁיתָאסָא) *to lay the foundation of, establish.* Targ. Job XXXVIII, 4 בְּמִשְׁתַּסֵּי (ed. בְּמִשְׁתַּתֵּי).

Af. אַשְׁתַּם same. Targ. Ps. VIII, 3, v. שְׁתִי II.

Ithpe. אִישְׁתָּאַם *to be founded.* Ib. 38 ed. Lag. (ed. Wil. אֶשְׁתְּאַם, corr. acc.).

שִׁיתָאסָא, שִׁיתָאסָא, v. שִׁיתָאסָא.

שְׁתָתָא, v. שתי.

שִׁתּוֹם, or שִׁתִּים, v. שָׁתַם.

שִׁתּוּף, שִׁתּוּמָא, v. sub שִׁית.

שְׁתוּק m. (שְׁתַק) *silenced, one that is silent when reproached with spurious descent.* Keth. 14b ממזרות ש' (or ממזר) one who is silent when called a bastard; נתינות ש' when called a *n'thini*; a. e.

שְׁתוּקָא f. (שְׁתַק) *silence.* Targ. I Chr. I, 30; Targ. Y. Gen. XXV, 14 (transl. of pr. n. דומה).

שְׁתוֹקָא f. (preced.) *silent, dumb.* Targ. Ps. LVI, 1 (h. text אלם; Ms. שתיקותא, corr. acc., or שְׁתִיקָתָא).

שְׁתוּקִי m. (v. שָׁתוּק) one *belonging to the class of* שָׁתוּק, esp. *an illegitimate child of unknown fatherhood.* Kidd. IV, 1. Ib. 2 ש' כל שהוא מכיר וכ' a *sh'thuki* is he who knows his mother, but does not know who his father is, contrad. to אסופי. Yeb. 100b תוולד ש' ... עשרה if ten priests stood together, and one (unknown which) separated and had intercourse, the child is a *sh'thuki* (admitted neither to inheritance nor to priesthood); Keth. 13b; a. e.—*Fem.* שְׁתוּקִית. Kidd. 73a לא אלא מעתה שתוקי ש' if this be so, let a *sh'thuki* not be permitted to marry a woman whose father is unknown. Ib. בת ש' the daughter of a *sh'thukith* (who married a *sh'thuki*, a *mamzer*, etc.). Esth. R. to II, 7 (not שתוקת); a. e.

שְׁתוּת, Ber. 38a, v. שְׁתִית.

שְׁתוּת (tradit. pronunc. שְׁתוּת) f. (denom. of Chald. שְׁתּ) *one-sixth.* B. Mets. IV, 3 למקח ש' one-sixth of the value of a purchased object (v. אוֹנָאָה). Ib. 49b מקח רב אמר ש' שנינו Rab says, the Mishnah means one-sixth of the value only; ושמואל אמר ש' מעות וכ' but Samuel says, the Mishnah means also one-sixth of the price paid (one-fifth of the value). B. Bath. 90a ... יותר מש' ארן מוסיפין you dare not decree the increase of a measure by more than one-sixth, nor of the weight of a coin &c.; ... יותר המשתכר מש' he that makes profit (retailer) must not charge more than one-sixth profit; Men. 77a; B. Mets. 40b; a. fr.

שְׁתִיתָא, שְׁתִיתָה, (שְׁתִי') ch. same. B. Bath. 90b ש' מלבר, v. בַּר I ch. Bekh. 50a דל זוזא ושי' deduct one Zuz and a sixth. Ib. שתי' ... דל deduct from them one-sixth; a. e.

שְׁתוּתִית, שְׁתוּתִיא, v. עַנְתִּיתִים.

שְׁתַּחֲוָיָה, (שְׁתַּ') = הִשְׁתַּחֲוָיָה q. v. Y. Ab. Zar. IV, 43d top.

שְׁתֵּי, v. שְׁנַיִם.

שְׁתָה, שְׁתִי I (b. h.) [*to be settled, satisfied,*] *to drink.* Pes. 86b השוֹתֶה כוסו וכ' he who drinks his cupful at one draught is called greedy (גַּרְגְּרָן). Ber. 51a ... ושׁוֹתֶחוּ מקבלו בשמאל he must receive it (the medicine, v. אַסְפַּרְגּוֹס) with his right hand, and drink it (take it to his lips) with his left hand. Ib.b השותה כפלים he who drinks an even number of cups (v. זוּג). Tosef. Sot. XV, 11; B. Bath. 60b ... כשחרב ושלא לִשְׁתּוֹת יין when the Temple was destroyed, ... there were many scrupulous persons (פרושים, determined) not to eat meat nor drink wine. Ib. נִשְׁתֶּה יין וכ' should we drink wine, of which libations were offered on the altar? Ib. מים לא נשתה וכ' then let us drink no water, because water libation has ceased. Keth. 8b רבים שָׁתוּ רבים שָׁתוּ many have drunk (the cup of mourning), many shall drink, v. מָשְׁתֶּה. Nidd. 24b ... כמה שָׁתַת אמו וכ' how much unmixed wine the mother of this embryo must have drunk!; a. fr.—*Part. pass.* שְׁתוּי יין אל וכ' Ms. M. (ed. only שָׁתֶה) one feeling the wine must not pray, contrad. to שְׁפוּר, q. v. Lev. R. s. 12 שנכנסו שְׁתוּיֵי יין וכ' they (Nadab and Abihu) entered the Tabernacle while under the influence of wine; a. fr.—[*Hif.* from שָׁקָה q. v.]

שְׁתָא, שְׁתֵי ch. same. Targ. Gen. IX, 21. Targ. I Sam. XXX, 12; a. fr.—Targ. Deut. XXXIII, 22 שַׁתְיָא (Y. II שתירין, corr. acc.).—Y. Shek. IV, 47c top כד הוה שָׁתֵי וכ' when he had drunk the four cups of wine on the Passover night &c.; Y. Sabb. VIII, beg. 11a; Y. Pes. X, 37c. Erub. 64a כל כמה דלא שָׁתֵינָא וכ' so long as I have not drunk a fourth (of a Log) of wine, my mind is not clear. Sabb. 152a ... מכאן ואילך מִשְׁתֵּי מעלי עד up to forty years eating is more salutary, after that drinking is more salutary. R. Hash. 4a כלבתא בת משתי חמרא היא (ed. משתיא) does a bitch drink wine?; Yalk. Neh. 1069 מי שָׁתְיָא חמרא; a. fr.—With prefixed א: אִישְׁתֵּי, אִישְׁ'. Targ. O. Ex. XXXIV, 28 ed. Berl. (ed. Vien. שתי); Y. אש'. Targ. O. Gen. XXIV, 14 אִישְׁתִּי (ed. Vien. אֶשְׁתִּי) *imperative*; a. fr.—Erub. 54a ... ואִישְׁתֵּי חטוף make haste and eat, make haste and drink (enjoy life, v. חָטַף). Lev. R. s. 12 אִישְׁתֵּירִת ... עשרה thou drankest ten &c., v. קִיסְטָא I. Yeb. 65b אִישְׁתְּיָא סמא she drank a drug causing barrenness; a. fr.—R. Hash. 4a מִשְׁתְּיָא, v. supra.

Ithpe. אִשְׁתְּתֵי *to be drunk.* Targ. O. Lev. XI, 34 דישְׁתְּתֵי (Y. דִּישְׁתִּירְתֵּי; h. text רִשְׁתָּה).

שְׁתָה, שְׁתִי II [*to settle,*] 1) *to lay the foundation of;* v. שְׁתַת II.—2) *to fix the warp, start the loom,* v. שְׁתִי.

Hif. הִשְׁתָּה 1) *to found, establish,* v. שְׁתַת II.—2) *to weave.* Midr. Sam. ch. XIX (ref. to נסכתי, Ps. II, 6) הִשְׁתֵּירְתִּיו I have woven him (established him, ref. to מסכת, Jud. XVI, 14); Yalk. Is. 338; Yalk. Ps. 620 השירתיו (corr. acc.).

Hof. הוּשְׁתָּה *to be established, started.* Y. Yoma V, 42c, v. שְׁתִיָּה II; a. e.

Nif. נִשְׁתָּה same. Tosef. Yoma III (II), 6 ed. Zuck. (Var. נשתת), v. שְׁתַת II.

שְׁתָא, שְׁתֵי ch. same, *to weave.* Targ. Jud. XVI, 13 תִּשְׁתֵּין (ed. Lag. a. oth. תִּשְׁתֶּן, not תֶּן . .).

Af. אַשְׁתֵּי, (*Pe.* with prefixed א אִישְׁתֵּי, אִישְׁ' same, 1) *to start the loom, weave.* Targ. Ps. CXXXIX, 13 אֲשָׁתְּרִת, ed. Wil. (ed. Lag. אִישְׁתְּרִית; h. text תסכני). Targ. Job X, 11.—Y. Sabb. VII, 10c top כד מַשְׁתְּרִיא וכ', v. קוּבְרָה. Y. Taan. IV, 64c דלא לְמִישְׁתְּרִיא מן וכ' not to start a loom from the beginning of the month of Ab; Y. Pes. IV, 30d top; Yalk. Ps. 653 למשתי יינא (corr. acc.).—2) *to found, establish.* Targ. Ps. VIII, 3 ed. Lag. (ed. Wil. אִשְׁתַּסְ', not אְ, v. שְׁתַאס; h. text יסד).

שְׁתִי, שְׁתִי m. (b. h.; preced.) *warp*; trnsf. *longitudinal direction,* v. עֶרֶב. Y. Shek. VI, 50a top כחוט של ש' as thin as a thread of the warp. Mikv. VI, 9 כותל ... שנסדק לש' a wall ... which is cracked lengthwise; a. fr.—ש' וערב *crosswise,* v. עֶרֶב.

שְׁתִיָא, שְׁתִי' ch. same. Targ. Lev. XIII, 48, sq.—Ab. Zar. 17b, v. עַרְבָא I.

שַׁתְיָא, שַׁתְיָה I, part. of שְׁתֵי.

שַׁתְיָא II f. = h. שְׁתִיָּה II, *foundation.* Targ. Koh. III, 11. Targ. Y. Ex. XXVIII, 30 שְׁתִיָּה (Hebr. form).

שְׁתִיָּה, שְׁתִיד I f. (b. h.; שָׁתָה I) *drinking, satiety, gratification.* Yoma VIII, 1 יום ... באכילה ובש' וכ' on the Day of Atonement it is forbidden to eat, or to drink &c. Y. Ab. Zar. II, 41[b] bot. Succ. 49[b]; Num. R. s. 21[17] לשון ש' וכ' (the word שָׂכָר) expresses gratification, satiety &c., v. שְׂבִיעָה, a. רְוָיָה; (Y. Succ. IV, 54[d] top חיבה, v. חִבָּה). Nidd. 24[b] מי ששְׁתִיָּתוֹ מרובה וכ' he that drinks more than he eats &c.; a. fr.

שְׁתִיָּה, שְׁתִיד II f. (שָׁתָה II) *foundation.* Yalk. Ps. 653 משניטל תארון שְׁתִיַּת עולם, v. מַשְׁתִּית. Ib.; Yoma V, 2 ... וש' וכ' since the Ark disappeared, there was a stone in its place, ... which was called foundation stone; Snh. 26[b]. Y. Yoma V, 42[c] שממנה חושתה העולם למה ... אבן ש' why was it called foundation stone? Because from it was the world founded (or started, v. שָׁתָה II); Lev. R. s. 20; Yoma 54[b] שממנה חושתת וכ'; Tosef. Yoma III (II), 6; a. e.

שְׁתַיי, v. שְׁתַאי.

שְׁתַיִּית, v. שְׁתִיָּה.

שְׁתַיך, v. שְׁתַךְ.

שְׁתַיל, v. שְׁתַל.

שְׁתִיל m. (b. h.) *plant, set,* v. שְׁתֵל.

שְׁתִילָא, שְׁתִילָא ch. same.—*Pl.* שְׁתִילַיָּא, שְׁתִילִין. Targ. Ps. CXXVIII, 3. Targ. Jer. XXXI, 5 (ed. Lag. שִׁירְתִלִין; h. text נְטָעִים).

שְׁתַים, v. שְׁנַיִם.

שְׁתִימָה f. (שָׁתַם) *boring, opening.* Tosef. Ab. Zar. VII (VIII), 15 אם ... על הש' (Var. השתיירה incorr.) if he is suspected of taking wine out by boring a hole (and closing it up again).

שְׁתַיק, v. שְׁתַק.

שְׁתִיקָה f. (שָׁתַק) *silence.* Yeb. 87[b], a. fr. שכתודאה ש' silence is tantamount to admission. Zeb. 115[b] פעמים דמריא ... at times one keeps silence and is rewarded for his silence, at times one speaks &c. Ab. III, 13, v. סְרִיג. Pes. 99[a] יפה ש' לחכמים וכ' silence becometh the wise, how much more the stupid; Treat. Der. Er. Zuṭṭa ch. VII. Sot. 39[a] (ref. to Neh. VIII, 5) אין עמידה אלא ש' standing means being silent; a. fr.—Y. Ḥag. II, 78[a]; Tosef. ib. II, 12; Bets. 20[b] מה זו ש' what does silence mean? (i. e. better be silent).

שְׁתִיקוּת f. same. Gitt. IV, 8 אומר לה שְׁתִיקוּתָיךְ יפה וכ' he may say to her, silence is more profitable to thee than speech (by raising your claim you may endanger your legal status); Yeb. 65[a].

שְׁתִיקוּתָא ch. same. Targ. Ps. XXII, 3 (h. text דומיה). Ib. XCIV, 17 (some ed. שְׁתַקוּ; h. text דומה); a. e.—Taan. 9[b] קביל עליה ש' he resolved to keep silence. Ber. 62[a], v. קַבְלָא III; a. e.

שַׁתִּית f. h. = next w. Sabb. 156[a]; Ber. 38[a] שתות (corr. acc.).

שַׁתִּיתָא f. (Syr. שתתיתא, P. Sm. 4130; cmp. שַׁתַּת II) *flour of unripe barley mixed with honey*; also *a drink prepared of flour* &c. (cmp. Lat. ptisana). Erub. 29[b] ש' תרי וכ' ... for *shattitha* ... take two ladlefuls of roasted barley &c. Ber. 38[a]. Ab. Zar. 38[b] שתיתאה (v. Rabb. D. S. a. l. notes 9, 10); Yalk. Sam. 151 שתיתא. Snh. 67[b] ... אמר קריבו ש' he said to them, give me a drink of water, and they offered him *shattitha*; a. e.

שַׁתִּיתָאָה, v. preced.

שְׁתִיתַי, שְׁתִיתַאי, שְׁתִיתָאָה m. (שָׁתָא) *sixth.* Targ. O. Gen. I, 31 תְּי ... ed. Berl. (oth. ed. a. Y. תְּאִי ..., not תָּאֵי ..., תָּאֲי ...). Targ. II Sam. III, 5; a. fr.—*Fem.* שְׁתִיתָיתָא. Targ. Ex. XXVI, 9; a. e.

שְׁתַךְ, *Pi.* שְׁתֵךְ (sec. r. of נ־שך; cmp. שׁוּכְתָּא) *to become rust-eaten, rust-colored.* Taan. 8[a] (ref. to אם ישוך הנחש וכ', Koh. X, 11) ... אם משְׁתֵּכְרִין עלוי כנחשת וכ' Rashi (ed. omitting עליו) when thou seest a generation over whom the heavens are rust-colored like copper, so as to let down no dew or rain; (Ar. מְשׁוּתָּכִין; Ms. M. 2 רקיע שמְשׁתָּכָת וכ' ...; ed. Pes. a. oth. דור שמשתכין שמשותן a generation whose suns are red-colored &c.; v. Rabb. D. S. a. l. note 5).

שְׁתַךְ, שְׁתַך ch. same, *to be rust-bitten.* B. Mets. 26[a] top דְּאִשְׁתִּיךְ טפי (Ar. דְּאִשְׁתִּיךְ, with prefixed א) when the coin found in the ground is very much attacked by rust (showing that it has been in the ground a very long time).

Pa. שִׁתֵּךְ 1) *to make rusty, brittle.* B. Bath. 19[a] משום דמְשַׁתְּכִי לה לקדרה because they (the boulders, v. סְגַלְגַּל) would eat away the pot (placed between them).—2) *to get rusty.* Sabb. 102[b] כיון דמְשַׁתְּכִי וכ' they would not do that (keep their needles in a hole in the ground), because they would get rusty.

שָׁתַל (b. h.; cmp. שית) *to set, plant.* Yoma 38[b] ... ראה עמד ושָׁתָלָן בכל דור ודור the Lord saw that the righteous men were few, so he planted them in every generation (distributed them &c., ref. to I Sam. II, 8; cmp. שָׁתַת II). Gen. R. s. 26; Yalk. Ps. 845 (ref. to Ps. XCII, 14) זה נח ששְׁתָלוֹ וכ' this refers to Noah whom the Lord planted in the ark. Gen. R. s. 61 (ref. to Ps. I, 3) ששתלו הקב"ה וכ' (Abraham) whom the Lord planted in the land of Israel. Snh. 37[b] (play on שְׁלֹתִיאֵל (שאלת') ששתלו אל שלא כדרך הנְּשְׁתָּלִין whom the Lord planted (caused to be begotten) not in the ordinary way of those that are planted (he having been begotten in prison); a. fr.—Part. pass. שָׁתוּל; f. שְׁתוּלָה; *pl.* שְׁתוּלִים &c. Yalk. l. c. ש' מערוגה כגן ... וכ' like a garden that is planted bed by bed; (Midr. Till. to Ps. XCII, 14 נטוע). Num. R. s. 3[1] עד שהם ש' הם בבית וכ' so long as they are planted (seated in rows), they are in the house of God, that is to say, the children at school; a. e.

Hif. הִשְׁתִּיל (of roots) *to spread.* Pesik. R. s. 3 (ref. to

Koh. XII, 11) ... כשם ששרשיו ... מַשְׁתִּילִים לכל מקום כך נכנסים ומשתילים וכ׳ as the roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body (Num. R. s. 14[4] משתרשים).

Nif. נִשְׁתַּל; *Hof.* הוּשְׁתַּל *to be planted.* Snh. l. c., v. supra. Lev. R. s. 10; Cant. R. to VIII, 6 (ref. to שאלתיאל, v. supra) שממנו הוּשְׁתְּלָה מלכות וכ׳ from him was the dynasty of the house of David planted (procreated). Midr. Till. to Ps. IV ... נִשְׁתְּלָה מבת שבע מה חזה did David think that royalty would be planted from Bathsheba (that through her son the dynasty would be continued)?; a. e.

שְׁתִיל, שַׁתְלָא ch. same. Taan. 23[a] ... כי חזכי דשַׁתְלֵי ... שַׁתְלֵי וכ׳ as my ancestors planted for me, so I plant for my son; Yalk. Ps. 880 ... אִישְׁתִיל וכ׳ דשַׁתְלוּ. Ib. את הוא דשתילתא (read: דִּשְׁתִילְתְּיהּ) art thou he that planted it?; Taan. l. c. דִּשְׁתַּלְתֵּיהּ; a. e. — Part. pass. שָׁתִיל; f. שָׁתִילָא; *pl.* שְׁתִילִין; שְׁתִילָן. Targ. Ez. XVII, 8; 10. Targ. Ps. XCII, 14; a. e. — V. שְׁתִילָא.

שׁוֹתָל m. (preced.) *set, plant.* — *Pl.* שָׁתְלִין, שָׁתְלִין, שׁוֹתְלֵי. Maasr. V, 1 השוקר ש׳ מתוך שלו וכ׳ if one takes plants out of his own garden to set them in his own, he is exempt from tithes; Tosef. ib. III, 8 שות׳ ed. Zuck. (Var. שת׳). Ib. שְׁתִילִין ועטרינן sets or young herbs; Y. ib. V, beg. 51[c] עטרין ושתלין. Ib. מה בין חטים מה בין ש׳ what is the difference between wheat (used for seed) and sets (with regard to tithes)? חטים גמר מלאכה ש׳ וכ׳ wheat is a finished object, sets are not; a. e.

שַׁתְלָא m. (preced.) *planter, gardener* (with the right of tenancy, v. אָרִיס). B. Mets. 109[a] ... רב ההוא ש׳ וכ׳ Rab Joseph had a certain gardener (on his farm). Ib.; B. Bath. 21[b] ... מקרי ש׳ וכ׳ a primary teacher, a gardener, ... are all considered as forewarned (may be discharged without notice); a. fr.

שְׁתַם (b. h.; Shaf. of תתם; cmp. סָתַם) *to unseal, open,* esp. *to bore* a hole through a vessel in order to get wine out by means of a tube. Ab. Zar. V, 3, sq. כדי שישתום time sufficient to bore a hole, and close it again &c., v. נָגַב; a. e.

שְׁתַם ch. same. Part. pass. שְׁתִים; f. שְׁתִימָא. Y. Ab. Zar. V, 44[d] קולחא ש׳ (not קולא) a pitcher of wine that shows traces of having been bored at.

שְׁתָם m. (preced.) *boring.* Tosef. Ab. Zar. VII (VIII), 13 והלא חש׳ ניכר בין למעלה וכ׳ ed. Zuck. (oth. ed. פשתם, פשתן, corr. acc.) would not the boring (for the sake of getting wine out) be recognized whether on the top or at the bottom?; Ab. Zar. 69[b] שְׁתָמוֹ Ms. M. (Rashi שְׁתוּמוֹ; early ed. סתמו; later ed. סתומו). Tosef. l. c. 14 אם חזה מכיר חותמו ושְׁתָמוֹ ed. Zuck. (Var. וסתמו; ושמו, corr. acc.) if he can identify his seal and the spot and manner of his boring (Var. וסתמו the spot and manner of his closing up); a. e.

שַׁתָּם m. (preced.) *one known to be skilled in boring* and stealing wine. Tosef. Ab. Zar. VII (VIII), 14 יין אצל גוי חש׳ וכ׳ ed. Zuck. (oth. ed. מסתמם, חסתמם, corrupt, of חִמְשַׁתֵּם) if one deposited wine with a gentile who is known as an expert borer, it is forbidden &c. (v. נָסָךְ).

שָׁתַן, *Hif.* הִשְׁתִּין (b. h.; sec. r. of שִׁין, Ges. Thes. s. v.), with, or sub. מים, *to urinate.* Bekh. 44[b] ברקש להַשְׁתִּין מים ולא ה׳ needed to make water, and forewent it. Sabb. 67[b] (a superstitious custom) המַשְׁתִּנָה בפני וכ׳ who urinates before her pot that it may boil quickly; a. fr.

שְׁתַן ch., Af. אַשְׁתִּין same. B. Bath. 19[b] (ref. to I Kings XIV, 10) אפי׳ מידי דדרכיה לאַשְׁתּוּנֵי בקיר וכ׳ (some ed. לאַרְשְׁתּוּנֵי) even a being which is wont to urinate against the wall I shall not leave to him: that means a dog. Bekh. 44[b]; a. e.

שֵׁתָן m. (preced.) *urine.* Bekh. 44[b] אחד מוציא ש׳ וכ׳ one channel discharges urine, and another &c.

שְׁתַס, v. שְׁתַאס.

שְׁתַף, *Pi.* שִׁתֵּף (Shaf. of תף; cmp. Assyr. tappû, Del. Assyr. Handw. p. 712) *to join, combine, attach; to form a partnership.* Y. Taan. II, 65[d] שי׳ בישראל ... the Lord combined his great name with Israel's (ישר־אל). Ib. חרי אני מְשַׁתֵּף I will have my great name bound up with theirs, that they may live. Snh. 63[a] כל המשתף שם שמים וכ׳ he who combines the name of God with something else (imparting divine honor to God and a material object at the same time) will be uprooted from the world; Succ. 45[b]. Ib. וחא קא משתף וכ׳ Ms. M. (ed. משתתף, corr. acc.) but (in saying, 'unto Yah and unto thee, O altar') does not one combine the name &c.? Ber. 63[a] ... כל המשתף בצערו וכ׳ as for him who includes the name of God in the expression of his trouble (blesses God in his calamity), his means of support will be doubled. Ex. R. s. 42 (ref. to Ex. XXXII, 4) ... שיתפו אותו עמו זה אלהים (not עמהן) they did not say, 'this (calf) is God', but 'these are thy gods', they combined Him and it; a. fr. — Part. pass. מְשׁוּתָּף. Y. Taan. l. c. ... שהוא מש׳ בנו ומה תעשה and what wilt thou do with thy great name (Josh. VII, 9), which is embodied in ours?; a. e.

Hithpa. הִשְׁתַּתֵּף, *Nithpa.* נִשְׁתַּתֵּף *to be combined, to have a part in.* [Succ. l. c., v. supra.] Gen. R. s. 99 בנימין שלא נ׳ במכירתו וכ׳ Benjamin, who had no part in the selling of Joseph. Tanḥ. Noah 13 (Satan said to Noah) בא ונִשְׁתַּתֵּף שנינו בכרם זה come and let us work together in this vineyard; a. e. — Esp. (Sabbath law) *to form a fictitious partnership in an alley* (מָבוֹי) by depositing in it some food to the expense for which the inmates of the buildings concerned contribute, contrad. to laying an *ʿerub* (עֵרוּב). Erub. 71[b] ... מִשְׁתַּתְּפִין במבוי ביין להִשְׁתַּתֵּף וכ׳ the partnership in an alley is formed with wine, but if some wish to do it with bread, they may do so. Ib. מערבין בחצירות ומשתתפין במבוי you must lay an *ʿerub* for courts (by depositing a common object in one of the courts), and also form a partnership for the alley; או מערבין או משתתפין you may do the one or the other. Ib. III, 1 בכל מערבין ומשתתפין you may use any eatable for *ʿerub* or for *shittuf*; a. fr.

שְׁתַּף ch. same. Targ. Ps. LXIX, 10.

Pa. שַׁתֵּיף same. Targ. Cant. I, 7.—Ab. Zar. 8b תלתין ... עד דשַׁתְּפִינְהוּ לישראל בהדייהו for thirty-two years did the Romans wage war with the Greeks, and could not conquer them, until they made Israel their allies. Gen. R. s. 36; Yalk. ib. 61 (the demon said to Noah) שׁוּתְפִי עמך וכ׳ (some ed. שַׁיתְּפִי) I go into partnership with thee, but be careful &c. (v. preced.).

Ithpa. אִשְׁתַּתַּף, אִרְשַׁתַּף *to be joined, make an agreement, form a partnership.* Targ. Prov. V, 17. Targ. Y. Ex. XVI, 5 (v. preced. *Ithpa.*).—Ber. 29b sq. לעולם לִירַשְׁתַּף (Ms. M. לְשִׁשְׁתַּתַּף) נפשיה וכ׳ man (in his prayer) should always include himself in the community (pray for all people in the same condition). Sabb. 23a בפריטי מְשָׁשְׁתַּתְּפָנָא (Ms. M. מְשָׁשְׁתַּתְּרִיפָנָא) וכ׳ I used to make myself a partner by contributing some money (towards the expense of the Ḥănuckah lights); a. e.

Ittof. אִשְׁתּוֹתַּף same. Targ. II Esth. III, 14.

שְׁתָפָא* m. (preced.; v. *šetiptu*, Del. Assyr. Handw., p. 696) [*attachment,*] *cord attached to the seal.* Targ. Y. Gen. XXXVIII, 18 שתפך Ar. (Levita שׁוּתפך; ed. חוטירך, h. text פתילך).

שָׁתַק (b. h.) *to be quiet, silent.* Keth. 14b ממזר וצווח חלל ושׁוֹתֵק one who cries (protests) when called a bastard, but keeps his peace when called a *ḥalal* (v. חָלָל II). Sabb. 33b יוסי שש׳ וכ׳ Jose, who kept silence (when the Roman government was criticised), shall be exiled to Sepphoris. Men. 72a חוי פקח ושׁתוֹק be wise and keep thy peace. Gen. R. s. 51 שתיקה שש׳ לאבריהם וכ׳ (God remembered to Lot) the silence which he observed towards Abraham when he said &c.; a. fr.

Pi. שִׁיתֵּק *to cause to be silent, silence, stop.* Tosef. Ḥag. II, 12 שִׁיתְּקוֹ בגערה he silenced him with a rebuke; Y. ib. II, 78a bot. ושִׁתְּקוֹ בנזיפה. Sabb. 67b חמְשַׁתֶּקֶת (or חמַשְׁתֶּקֶת *Hif.*), v. צָוַוח; Tosef. ib. VI (VII), 15 השׁוֹתֶקֶת. Ber. V, 3 מְשַׁתְּקִין אותו ... האומר he who (in reading the prayers) says ... *modim modim* (we offer thanks, twice) must be stopped (as suspected of heresy). Tanḥ. Aḥărê 9 בקש יהושע לשַׁתֵּק וכ׳ Joshua wanted to silence the sun (keep him from giving praise, ref. to Josh. X, 12); a. fr.—Esp. *to deny the claim of, dismiss.* Yeb. 100b ... מאי שתוקי שמשתקים אותו מנכסי אביו in what respect is he considered a *sh'thuki* (v. שְׁתוּקִי)? Is it that we deny him a share in his father's estate?; ib. משתקין אותו מדיני כהונה we deny him the privileges of priesthood (declare him a *ḥalal*); Keth. 13b מַשְׁתִּיקִין *Hif.*

Nithpa. נִשְׁתַּתֵּק 1) *to stop speaking, close the argument.* Gen. R. s. 49, end נ׳ הסניגור וכ׳ when the defense stops, the judge rises; נ׳ הסניגור ... עמד when the judge rises, the defense is bound to stop; Yalk. ib. 84; a. e.—2) *to become speechless, be struck dumb.* Gitt. VII, 1 נ׳ ואמרו לו וכ׳ if a man has lost his speech, and they say to him, shall we write a letter of divorce &c.? Y. Snh. VI, beg. 23b; Bab. ib. 43a; a. e.

שְׁתִיק, שְׁתֵיק ch., with prefixed א: אִשְׁתִּיק, אִשְׁתֵּיק same, 1) *to be silent.* Targ. Lev. X, 3. Targ. Job XIII, 5 מְשָׁתֵּק תִּשְׁתְּקוּן (ed. Lag. מַשְׁתּוֹק; Ms. מַשְׁתּוֹקי *Af.*). Targ. I Sam. VII, 8 (ed. Wil. תַּשְׁתִּיק *Af.*). Targ. Ez. XXIV, 17; a. fr.—B. Mets. 37b האי דשָׁתֵיקִי וכ׳ the reason why I was silent at the claim of both &c. Keth. 14b דקרו ליה ממזר וש׳ they called him a bastard, and he kept his peace; וטאי דש׳ וכ׳ and the reason why he was silent &c. Shebu. 40a, a. e. אירא דאמרי מישתא ... וש׳, v. שְׁתֵי. Ib. מישתא ... וש׳ some say, he was just taking a drink, and kept silence (and in the meanwhile the reporter left). Ned. 77a א״ל אי׳ he said to him, he (Rab, did not say so, but) was silent (seemed to assent); אי׳ קאמרת או שתי קאמרת dost thou say, he kept silence, or dost thou say, he was taking a drink (and he may have decided differently after thou wast gone)?; [differ. vers., v. infra].—2) *to silence, quiet.* Targ. Y. Num. XIII, 30. Targ. Ps. CXXXI, 2 (Bxt. שַׁתִּיק *Pa.*).

Af. אַשְׁתִּיק 1) *to be silent,* v. supra.—2) interch. with *Pa.* שַׁתֵּיק *to silence, quiet.* Targ. Job XI, 3 (Ms. *Pa.*). Targ. Ez. I, 24 מְשַׁתְּקָן (not מְשַׁתְּ; some ed. *Af.*).—Keth. 104b אַשְׁתִּיקֵן קאמרת או אַשְׁקְיָאן קאמרת (some ed. אִישְׁ) (in asking me, 'did Rab say so'?) didst thou mean to say, 'I will silence them' (show them my disapproval), or didst thou mean to say, 'I will give them to drink' (show my approval)?; Ned. l. c. (Vers. in Asheri and Tosaf.). Ber. 33b שהוּכַח לא מְשַׁתְּקִינָן ליה ... מגונת he is blameworthy, but we do not stop him (in his prayer); a. e.

Ithpa. אִשְׁתַּתַּק *to become mute, still.* Targ. Ps. XXXI, 18 Ms. (ed. *Pe.*). Targ. Y. I Ex. XV, 16.—Y. Taan. IV, 68d bot. ואינון בכרי ומְשַׁתְּתְקִין וקיימין and they (the old men among his hearers) wept, and they were quieted (by Rabbi), and they (the assembly) rose.

שַׁתְקָאֵי m. pl. (preced.) *preservers of silence* (silentiarii, v. Sm. Ant. s. v. Præpositus). Ber. 58a אתא תליתאה דהוה ש׳ וכ׳ Vers. in ʿEn Yaʿăkob (ed. כי קא שתקא) when the third division marched past, who were the silentiarii (ordering silence), he (the blind R. Shesheth) said, now the king is coming.

שְׁתַקוּתָא, v. שְׁתִיקוּתָא.

שְׁתַר, *Ithpa.* אִשְׁתַּתַּר, (v. שׁוֹתַר) *to be left over; to escape.* Targ. Job XXI, 16. Ib. 34. Ib. XIX, 20.—Lev. R. s. 13 אם אתון לא אִשְׁתְּתַרְתּוּן are you not of those that survived?

שְׁתָת, v. סַתָּת.

שָׁתַת I (cmp. שָׁתָה I) *to come down slowly, flow gently.* Ker. 22a מפני שהוא שׁוֹתֵת because it (the last blood, חַמְצִירִית) flows gently, opp. מקלח. Ḥull. 38a בשׁוֹתֶתֶת when the animal discharges excrements in a lax manner, opp. מתרזת. Ohol. III, 5 השותת blood that flows gently, opp. חמנטף, that drips. Ib.; Tosef. ib. IV, 11, v. צָלַב. Bekh. 44b בשותת when he discharges urine laxly; a. e.—Num. R. s. 19, beg. מפני מה ... ולשונך שותת why dost thou go about with thy tongue slavering?; Koh. R. to X, 11.

שָׁתַת II (v. שָׁתָה II) *to lay the foundation of, start.* *Hif.* הִשְׁתִּית same. Midr. Till. to Ps, XI, 3 אם הצדיקים שהִשְׁתִּירתּוּ עולמך וכ׳, v. פָּגַר.

Hof. הוּשְׁתַּת *to be founded.* Ib. אם אבן שתירה שממנה ה' העולם וכ' if the wicked come and destroy the foundation stone (v. שְׁתִיָּה II) from which the world was started &c. Lev. R. s. 20; Yoma 54b, v. שְׁתִיָּה II; a. e.

Pu. שׁוּתַּת same. Snh. 26b (play on הוֹשִׁירָה, Is. XXVIII, 29, as a name of the Torah) דברים של תורתו שתעמולם מְשׁוּתָּת mere words, and yet the world is built upon them; Yalk. Ps. 653 שׁוּתָּת.

Nif. נִשְׁתַּת same. Tanh. K'doshim 10; Tosef. Yoma III (II), 6 (ed. Zuck. נִשְׁתָּה, v. שָׁתָה II).

ת

ת Tav, the twenty-second letter of the alphabet.—It interchanges with ט, q. v.; dialectically with שׁ, e. g. שׁוּב, Chald. תּוּב; שָׁבַר, Chald. תְּבַר.—ת a preformative letter for verbal nouns, e. g. תַּבְשִׁיל, fr. בָּשַׁל; תְּרוּמָה, fr. רוּם; an afformative letter, e. g. תַּרְעֹמֶת, fr. רָעַם. Secondary verbs are formed from such nouns, e. g. תָּרַם, fr. תְּרוּמָה; תִּתְחַיל, fr. תְּחִלָּה; or from verbs, e. g. תָּאַב, fr. אָבָה.

ת' as numerical letter, *four hundred*; v. א'.

תָּא I m. (b. h.; = תאו, v. אָוָה II; cmp. b. h. תָּאָה) *cell*, esp. *compartment back of the Holy of Holies.* Midd. IV, 7; Yoma 52a.—Midd. IV, 2; a. fr.—B. Bath. 61a an extension has three names: תא ... יציע *yatsi'a, tsel'a, ta.*—*Pl.* תָּאִים, תָּאֵין. Midr. Till. to Ps. XVIII, 28 בת' הידה טמון Joash was kept hidden in the compartments of the Temple.

תָּא II, imperat. of אֲתָא, q. v.

תָּאַב (b. h.; *Tafel* of אָבָה) *to desire, have an appetite for; to want.* Ex. R. s. 1, beg. ת' מיתת אביו he wished for his father's death; Tanh. Sh'moth 1. Y. Snh. II, 20a bot. שאני מַתְאִירְךָ וכ' ... תָּאַבְתָּ דבר thou didst desire something forbidden to thee, I will make thee desire something permitted to thee.—Yeb. 15a תאבני, v. תָּאֵב.

Hif. הִתְאִיב *to cause to desire.* Y. Snh. l. c., v. supra.

תָּאֵב, תָּיֵב I ch. same. Targ. Ps. LXXXIV, 3.—Part. תָּאֵיב; f. תָּאֵיבָא &c. Targ. Ruth. I, 16. Targ. Hos. XIII, 5 תְּאֵיבִין (ed. Wil. תָּאֲבִין).

תָּאֵב, תָּיֵב II, v. תּוּב I.

תָּאִיב, תָּאֵב m. (תָּאַב) *desirous, longing for.* Y. Ned. IX, beg. 41b אין הדצר הרע ת' אלא וכ' the evil inclination has a desire only for what is forbidden; Y. Yoma VI, 43d top תָּאֵב. Tosef. Arakh. IV, 26 והוא ת' לו (not והלא) while he has an appetite for it. Y. Ber. VII, 11a bot. מה אם if man must bless God after he has eaten and is satisfied, how much more must he do so, when he is desirous to eat (and finds what he needs)!; (Bab. ib. 48b כשהוא רעב). Pes. 99b כדי ... כשהוא ת' Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 5; ed. כשהוא תאוה, read: תָּאֵו; Y. ib. X, beg. 37b בתאוה) that he may enter the Sabbath with an appetite (for food). Yeb. 15a תָּאֲבָנִי (marg. corr. תאב אני); Tosef. ib. I, 10 תָּאֲרִבְנִי ed. Zuck. (Var. ת' אני) I wish that I had &c. Mekh. Mishp. s. 20 עני ת' a poor man in great need, contrad. to דל; a. e.—*Pl.* תָּאֲבִים, תָּאֵי'. Y. Taan. I, end, 64d תָּאֲבֵי בנים those who long to have children; (Bab. ib. 11a חסוכי בנים).

תַּאֲבוֹן, v. תֵּיאָבוֹן.

תָּאֲגָא, v. תָּגָא.

תָּאו m. (b. h.) *wild ox* (?). Tosef. Kil. I, 9 זה ת' האמור בתורה this (the שור הבר) is the *t'o* of the Torah (Deut. XIV, 5). Ib. וחכמים אומרים ת' ביריא וכ' but the wise men say, *t'o* and wild ox are two different creatures. Hull. 80a מינא דת' a subspecies of *t'o.*

תָּאו m. (b. h. תָּו; v. אָוָה II) *mark.*—*Pl.* תָּאוִים, תָּאווִים. Koh. R. to XII, 7 (ed. Wil. תְּוָואִים, fr. תְּוָה), v. אָוָה II. Lev. R. s. 18 התחיל מתאוה תוואים וכ' he begins to mark out limits, (saying,) as far as such a place I can walk &c.; Koh. R. to XII, 5 מתווה תוואים.

תָּאוֹ, v. תָּאֵב.

תָּאוּבָיָא m. pl. (תּוּב I) *those returning, coming.* Targ. Y. I Gen. XXI, 33.

תְּאוּבְתָא, תְּיוּ' f. (תָּאֵב I) *desire.* Targ. O. Gen. III, 16 (ed. Vien. תְּאוּ').

תַּאֲוָה f. (b. h.; תָּאַו, v. אָוָה I) *desire, appetite.* Midr. Till. to Ps. CXX עושה תַּאֲוַת נפשו לשעה he satisfies the lust of his soul for the moment; עושה תַּאֲוָתוֹ לשעה. Erub. 54a (ref. to Ps. XXI, 3) זכה תאות לבו וכ' if he is worthy, thou grantest him the desire of his heart (without prayer), if he is not worthy, thou refusest him not the prayer of his lips. Sot. 47a תאותו מיהא וכ' his desire at least was to curse. Pirké d'R. El. ch. XXXVII לא עלתה בידו תאותו he did not succeed in doing what he had desired to do. Tosef. Ber. V, 1; Y. Pes. X, beg. 37b בת' with an appetite for food, v. תָּאֵב; [Bab. ib. 99b כשהוא ת', v. תָּאֵב]; Y. Succ. II, 53a bot.; a. fr.—בשר ת', v. בָּשָׂר.—Esp. *sexual desire.* Y. Meg. IV, 75a מכניס אהבה ומוציא ת' it (garlic) causes love to enter, and the sexual desire to come forth. Lev. R. s. 18; Koh. R. to XII, 5 (ref. to אבריונה, ib.) זו הת' this means the sexual desire. Gen. R. s. 85 מלאך ... הת' the angel that is appointed over marital life. Ab. IV, 21 חקנאה וחת' וכ' envy, voluptuousness, and ambition take man away from this world (accelerate his death); a. fr.

תאומני, v. תוּמְנִי.

תְּאוֹם m. (b. h.; תָּאַם) *twin.*—*Pl.* תְּאוֹמִים. Cant. R. to V, 2 (play on תמתי, ib.) תְּאוֹמָתִי מה חת' חללו וכ' my twin sister, as in the case of twins, when one has a headache, the other feels it, so, as it were, does the Lord say, 'with him (Israel) am I in distress' (Ps. XCI, 15). Gen. R. s. 85; a. e.—Esp. *Gemini*, a constellation of the Zodiac. Pesik. R. s. 20 מזל ת' אדם (read: מזל אדם ת') man's planet is Gemini. Tanh. Haăz. 1 [read:] וכשגדל נעשה כת' כלומר שלם וכ' when man grows up, he becomes like the planet Gemini, that is to say, perfect &c.—Fem. תְּאוֹמָה. Cant. R. l. c., v. supra. Ib. תאומתי כבריכול, v. תְּרוּמָת. Gen. R. s. 22 קין ותְאוֹמָתוֹ Cain and his twin sister. Ib. ת' יתירה נולדה וכ' an additional twin sister was born with Abel; a. e.—*Pl.* תְּאוֹמוֹת. Ib. הבל ושתי תְּאוֹמוֹתָיו Abel and his two sisters born with him.—Trnsf. תְּאוֹמוֹת (from their shape) *molar teeth.* Bekh. VI, 4 (39ª) Ar. (Mish. ed. מַתְאִימוֹת; Bab. ed. תרומת).

תאורתו, Pesik. R. s. 40, read: תמורתו, v. תְּמוּרָה.

תאות, Midr. Sam. ch. IX ריח ת', v. תְּזוּזִית.

תְּאֵב, תָּאֵב, v. תָּאַב, תָּאֵב.

תְּאֵינָה, תְּאֵינָא, תְּאֵינָת, v. sub תְּאֵנָה.

תְּאֵלָא f. *tâla*, a species of palms (v. Löw, Pfl., p. 112); [Rashi: *young palm*].—*Pl.* תְּאֵלֵי, תְּאֵלַיָּן. B. Bath. 69ᵇ one must write in the deed of sale, קני לך דיקלין וח' וכ' take possession of the palms, the *tâlin*, the shrubs (dwarf-palms), and the stone palms. Ib. 22ᵇ sq. ר״י הוו לידה חנדו ת' ... אבי ח' וכ' R. J. had *tâlê* ..., and the ravens came to drink the blood, and then got up and sat on the *tâlê* and ruined the dates. Sabb. 110ª תרתי תלאי (Ms. M. תְּרֵילָתָא(?); Ms. O. דיקלתא). B. Kam. 92ª (Ms. H. דיקלי דחלו; ed. Sonc. a. oth. תחלי, v. Rabb. D. S. a. l. note 30); a. e.

תְּאֵלֵי, part. of תְּלֵי.

תא״ל״ס a mnemotechnical formula, for לא תאכלו (Lev. XI, 11), אל תשקצו (ib. 43), ולא תטמאו (ib.), and אין לו סנפיר וכ' (Deut. XIV, 10). Pes. 24ª bot. Ar. (missing in ed. a. Mss.).

תָּאַם (b. h.; v. אֵם) *to join, combine.*—Denom. תְּאוֹם. *Hif.* הִתְאִים (denom. of תְּאוֹם) *to be twin-like, joined, adjoining.* Y. Ber. III, 6ᵇ top היו שם שתי דרכים מַתְאִימוֹת וכ' if there are two twin-roads (starting from, and leading to the same place), one long, but levitically clean, and the other short, but unclean; Y. Naz. VII, 56ª bot. Tosef. Sabb. III, 3 שתי כירים המתאימות two adjoining stoves (perfectly alike); Sabb. 37ª; Y. ib. III, beg. 5ᶜ; a. e.—Bekh. VI, 1 מתאימות (sub. שינים) *molar teeth*, v. תְּאוֹם.—Kel. II, 7 Ar., v. infra.—Part. pass. מְתוּאָם; f. מְתוּאֶמֶת; *pl.* מְתוּאָמִים, מְתוּאָמוֹת *a) placed between.* Cant. R. to I, 13 שהוא מ' בין וכ' he (Abraham) was between the Divine Presence and the angel. Ib. to IV, 2; Yalk. ib. 988 שהיו מ' וכ' they (the Israelites) were between &c. Cant. R. to IV, 4 שהיו מ' בין החלוץ וכ' they were placed between the vanguard and the rear-guard.—*b) divided into two compartments.* Sifré Deut. 357 as the branch is separated from the trunk, yet not detached (v. פְּסָגָה), כך קבורתו ... מ' מן ההר ואינה מ' so is Moses' grave divided off from the mountain and yet not entirely divided off, the valley being between them (to connect them); Yalk. ib. 963.—Kel. II, 7 קלמרים המותאמות ed. Dehr. (oth. ed. המתואמות, *Pu.*; Ar. המתאמת) an inkstand with two compartments, v. קַלְמָרִין.

תְּאֵנָא, v. תְּאַנְתָּא.

תְּאֵנָה, תְּאֵי, f. (b. h.) 1) *fig-tree; fig.* Cant. R. to VI, 2 ת' הזו ... יפה לה ויפה לת' when the fig-tree is plucked in due time, it is good for it and good for the fig; Gen. R. s. 62; Koh. R. to V, 11. Ib.; Y. Ber. II, 5ᶜ top בעל הת' יודע וכ' the owner of the fig-tree knows when it is time to pluck it (God knows when it is time to call the righteous away). Gen. R. l. c. היו ... תחת ת' אותה were wont to rise early and sit down under a certain fig-tree to study; ib. תְּאֵינָתִי וכ' ... חדא the one benefit that you conferred upon me by sitting and studying under my fig-tree, you have now taken away; Yalk. ib. 110; a. fr.—*Pl.* תְּאֵנִים, תְּאֵנוֹת, תְּאֵי *figs.* Y. Ber. l. c. תְּאֵילוֹתָיו, v. תְּלַע. B. Mets. VII, 4. Ber. 41ᵇ הביאו לפניהם ת' וכ' if figs and grapes are placed before diners during the meal. Ib. VI, 8. Ib. 44ª קוצצי ת' fig-cutters; a. fr.—2) עין ת' pr. n. pl. *ʿEn-T'enah*, near Sepphoris. Koh. R. to III, 2.

תְּאֵנִי, v. תְּנִי.

תְּאֵנְתָּא, תְּאֵינְךָ, = h. תְּאֵנָה. Targ. Prov. XXVII, 18. Targ. Hos. IX, 10. Ib. II, 14 תֵּרְנָה (fr. תְּאֵנָא); a. fr.—Y. Ber. II, 5ᶜ top מרא דת' the owner of the fig-tree; a. fr.—*Pl.* תְּאֵנִין, תְּאֵנַיָּא, תְּאֵי, תֵּינִי. Targ. Num. XIII, 23. Ib. XX, 5; a. fr.—Lev. R. s. 25 לסוף יומין עבדין ת' in due time they bore figs; ib. ואלין ת' פיריהון and these figs are the fruit of them (the trees which I planted); Koh. R. to II, 20; a. fr.

תְּאַר, v. תּוֹאַר.

תָּאַר, *Pi.* תֵּאֵר (denom. of תּוֹאַר) *to shape; to give a fine appearance to, improve.* Num. R. s. 10 ¹⁰ הגילוח מְתָאֲרוֹ ומיפהו cutting his hair improves his appearance, and makes him handsome.—Part. pass. מְתוֹאָר. Pirké d'R. El. ch. XI הית מת' בדמות וכ' was formed in the image of God.

תַּב *to give*, v. יְתֵב II.

***תָּבָא**, *Hif.* הִתְבִּיא (*Tafel* of בוא; cmp. מוּבָאת) *to put into, fit, combine.* Gen. R. s. 31 (expl. תביקין) שהיו מַתְבִּיאוֹת בה because with it they fitted (the timber, they used this cubit measure for buildings); Yalk. ib. 53. [The fem. gender in מתביאות may be accounted for by the frequent use of the mixed plural for mechanics, e.g. נְמוּשׁוֹת, גְּרוֹסוֹת.]

תַּבֵּב, *Pa.* תַּבֵּיב (reduplic. of תּוּב; cmp. שַׁבֵּב) [*to move to and fro,*] *to saw, cut.* Targ. Ez. XXXV, 5 (h. text ותגר). Targ. Jer. XVIII, 21. Targ. II Sam. XXIII, 8; 18 (h. text ערר). Targ. Is. XIV, 23; a. fr.

תֵּיבָה, תֵּבָה (b. h. תֵּבָה; Egyptian; v., however, תָּבָא) 1) *ship, ark, chest.* Gen. R. s. 31 (play on קִנִּים, Gen. VI, 14) מה תקן ... אף תֵּירָתֵךְ וכ׳ as birds (v. קֵן) make the leper clean, so does thy ark cleanse thee. Ib. על שם תֵּירָתוֹ של נח (it is called *t'bikin*) from the measures of Noah's ark. Y. Erub. V, 22c bot. כיצד היו ישראל ... כת׳ how did the Israelites march in the desert? ... like a chest (forming a square), opp. כקורה like a beam (in columns). Men. 94b כמין ת׳ פרוצה (the shape of the show-bread was) that of an open chest (without a lid and with a level bottom), opp. כמין ספינה רוקדת like a rocking ship (with a curved bottom). Sifra M'tsor'a, Zab., Par. 1, ch. II תֵּירַת חבלנים the bathers' chest. Tosef. Kel. B. Mets. X, 1, sq.; a. fr.—*Pl.* תֵּירוֹת, תֵּיבוֹת. Midr. Till. to Ps. I היה צריך לעשות ת׳ הרבה he would have been obliged to build many arks. Y. Sot. VIII, beg. 22b שהיו עשויין ת׳ ת׳ they (the Egyptians) were arrayed in squares.—Esp. *the chest in the synagogue containing the scrolls of the Pentateuch.* Sot. 38b, v. פְּסַק. Taan. II, 1 מוציאין את הת׳ וכ׳ (at prayer meetings) they bring the chest out to the open place of the town, and put ashes of wood on the chest &c. Meg. III, 1 בני העיר ... בה״כ לוקחין ת׳ ת׳ וכ׳ if the citizens of a township sell ... a synagogue, they may buy (for the money) a book chest; if they sell a chest, they may buy book wrappers; a. fr.—ירד לפני הת׳, עבר לפני הת׳ to go before the chest, *to act as reader of prayers.* Ber. 34a שירד לפני הת׳ וכ׳ who recited the prayers in the presence of &c. Ib. V, 3 חטעה לפני הת׳ וטעה וכ׳ if a reader makes a mistake (reads heretical formulas), another person must pass before the chest in his place. Ib. 4. Ib. 34a חטעה לפני הת׳ צריך לסרב he that is asked to read the prayers &c., v. סָרַב. Taan. II, 2 מורידין לפני הת׳ וכ׳ we depute as reader (on fast days) an old man &c.; a. v. fr.—2) *word.* Men. 30b ת׳ בת שתי וכ׳ a word of two letters. Sabb. 104a they did not know היו באמצע ת׳ וכ׳ which (of the two forms of the letters מנצפ״ך) were to be employed in the middle of a word, and which at the end; a. fr.—*Pl.* תֵּירְיוֹת, תֵּירְיָוֹת. Hull. 64b ת׳ ... דפסק (v. Rabb. D. S. a. l. note 40) where the scribe divides them into two words; ib. 65a. Y. Meg. I, 71c bot. תירויות; a. e.

תְּבוּאָה f. (b. h.; בּוֹא) [*that which is brought in,*] *grain, provision.* Ned. 55a, v. עֲלַל II. Ib. תבואה לחוד ותבואת וכ׳ *t'buah* is one thing (refers only to the five kinds of grain), and *t'buath sadeh* is another thing (refers to all ingatherings of the field). Peah VI, 9 סאה ת׳ עקורה וכ׳ a S'ah of plucked grain (forgotten in the field), and one of unplucked (standing) grain. Ib. 10 ת׳ שנחמנה לשחת לעולם ... בת׳ וכ׳ a grain cut for fodder (v. שָׁחַת II). B. Mets. 59a בת׳ וכ׳ a man should always take care to have grain in his house, שאין מריבה ... על עסקי ת׳ for no strife is more frequent in the house than that about grain. Men. 103b הלוקח ת׳ משנה וכ׳ he who buys grain from year to year; (Y. Sabb. VIII, 11a bot. חטים). Tem. 16a אשה כיון שאין לה ת׳ וכ׳ when a woman has no provision in the house, she clamors at once; a. fr.

תְּבוּנָה f. (b. h.; בִּין) *understanding.* Ber. 17a לבך יהגה ת׳ may thy heart reason with understanding. Ib. 19b אין חכמה ואין ת׳ וכ׳ 'there is no wisdom, or understanding, or counsel against the Lord' (Prov. XXI, 30), i. e. worldly considerations may have no weight when the law of God is to be observed; Erub. 63a; a. e.

תְּבוּסָה f. (בּוּס, v. Ez. XVI, 22) 1) *weltering;* דם ת׳ *the blood flowing out of a dying body,* which is partly live blood (levitically clean) and partly dead blood (levitically unclean), *mixed blood.* Ohol. II, 2 רביעית דם ורביעית דם ת׳ one fourth (of a Log) of blood (of a dead body), and one fourth of mixed blood (make unclean). Ib. III, 5 אזהו דם ת׳ המת וכ׳ what is *dam t'busah*? The blood of a dead body of which one eighth (of a Log) flowed out while it was yet alive, and one eighth after death; ib. אזהו דם ת׳ צלוב וכ׳ what is *dam t'busah*? The blood of an impaled body which flowed uninterruptedly (v. שָׁחַת) &c. Tosef. Meg. I, 10 אין בין דם המת לדם ת׳ וכ׳ there is no legal difference between the blood of a dead man and that of a dying man, except &c.; Tosef. Ohol. IV, 12; a. e.—2) *pressing, the ground which is pressed by a body in the grave,* and which is considered the dead man's property. Naz. IX, 3 (64b) חמוצא ... נוטלו ואת תְּבוּסָתוֹ (Bab. ed. תְּפוּסָתוֹ; Y. ed. תְּפוּשׁ) if one finds in his field a body in the usual position of a buried man, the first time, he may remove it with the ground which it occupies (for burial in another place); מצא שנים ... ואת תְּבוּסָתָן (Bab. ed. תפוס; Y. ed. תפוש) if he finds two, he may still remove them and their ground; Ohol. XVI, 3 תב׳; B. Bath. 101b sq. תב׳ Ms. H. a. Ar. (ed. תפ׳); Y. ib. V, beg. 15a, expl. עד שלש וכ׳ up to three fingers' lengths of the ground, as far as the serial secretion penetrates. Naz. 65a אין לו ת׳ has no right of *t'busah* (*t'fusah*), i. e. the ground does not belong to the body. Ib. וכמה שיעור ת׳ how large is the quantity of the dead man's ground?; a. e.

תְּבוּעַ, v. תָּבַע.

תְּבוּרָא, v. תִּירְפוּרָא.

תְּבוּתָא, v. תִּירְבוּתָא.

תבט״ש, v. תבש״ט.

תְּבִיב, v. תָּבַב.

תְּבִיעָה f. (תָּבַע) *asking, summons.* Shebu. 41b בשעת ת׳ at the time when the creditor asks for payment. Keth. 57b משעת ת׳ from the time he summons her, or she summons him to make ready for the wedding. Tosef. ib. V, 1, v. בַּגַּר; Y. ib. V, 29d בשעה (read: בת׳, or בשעת ת׳).

תְּבִיקִין* f. (θηβαική, accus., sub πῆχυς) *Thebaic cubit* (supposed to be the royal cubit of the Egyptians). Gen. R. s. 31 (ref. to מדה הראשונה, II Chr. III, 3) למה הוא קורא אותה אמה ת׳ וכ׳ (Ar. תבקיון) why is this cubit called *t'bikin*? Because they fitted with it (v. תָּבָא); (oth. opin.) על שם תיבתו וכ׳ after Noah's ark (*tebah*); Yalk. ib. 53.

תְּבִיר, *to break,* v. תָּבַר.

תְּבִירָא, תְּבִיר I m. (preced.) 1) *break, fracture.* Targ. Y. Lev. XXI, 19 (O. תְּבַר).—2) *breach, misfortune.*

Targ. Y. II Ex. XV, 16. Targ. Lam. II, 11. Ib. III, 47, sq.; a. e.—V. תְּבַר II.

תְּבִירָא II m. (preced.) *lame.* Targ. Jer. XLIV, 30 פרעה ת' (h. text חפרע).

תְּבִירוּתָא f. (preced.) *breaking*; תְּבִירוּת רוחא breaking of the spirit, *disappointment*; ת' ליבא breaking of the heart, *grief.* Targ. Koh. I, 14; IV, 6 (h. text רעות). Targ. Lam. III, 65 (h. text מגנת).

תָּבַל, *Pi.* תִּבֵּל 1)* (denom. of תֶּבֶל) *to mix; to spice, season.* Men. 23[b] תִּיבְּלָהּ בקצת וכ' if he seasoned it (the unleavened bread) with cumin &c. Ib. 21[a] יכול יְתַבְּלֶנּוּ כתבן בטיט Ms. M. a. Ar. (ed. יתבוננו) you may think (that *t'bon'nennu* means,) that he must mix it with salt as straw is mixed with clay; Yalk. Lev. 454 (not בתבן ובטיט); v. בִּין. Orl. II, 4 כל חמחמץ ותמתבל וכ' whosoever leavens, or seasons, or mixes with T'rumah &c. Ib. 15 לא ... תבלין ונצטרפו ותבלו ... באלו כדי לתבל if spices of T'rumah and of mixed seeds get into a pot, neither being sufficient to season the dish, but seasoning it in combination. Y. Maas. Sh. II, 53[c] top a dish of second tithes שתיבלו וכ' which one seasoned with spices of a profane character; a. fr.—Part. pass. מְתוּבָּל; f. מְתוּבָּלָת &c. Y. Pes. X, 37[c] מבושל כמ' (ed. כתיחבל, כדי תבל, corr. acc.) boiled wine is in ritual law like spiced wine. Tosef. ib. I (II), 33 מצה חמת' וכ' spiced Matsah; a. e.—Trnsf. *to improve, refine.* Gen. R. s. 23; Yalk. ib. 38 (play on תובל קין) ת' עבודתו של קין (עבירתו) וכ' (Gen. R. עבירתו) he refined Cain's work (sin); Cain killed without any tool &c.—2) (v. תֶּבֶל) *to make rich of growth.*—Part. pass. as ab. Sifré Deut. 37; Yalk. Prov. 943, v. תֶּבֶל.

Nithpa. נִתְבַּל, *Hithpa.* הִתְתַּבֵּל 1) *to be mixed, seasoned.* Tosef. Pes. l. c. בין שנתבלה וכ' (ed. Zuck. שתיבלה) whether it was seasoned in a stew-dish or in a pot.—2) (denom. of תֶּבֶל 2) *to defile one's self.* Yalk. Gen. 47 (ref. to הזוחל, Gen. IV, 26, and play on תובל) חזרו מתבלין בכל כעס וכ' they turned and defiled themselves with all kind of provocation (sins), as we read, Tubal Cain &c.; שחזרו להתבל בזנות וכ' they turned to defile themselves with voluptuousness, as we read (Lev. XX, 12) *tebel ʿasu.*

תָּבַל, *Pa.* תַּבֵּל same, *to spice, season.* Ḥull. 112[a] מְתַבֵּל, v. חַבְלָא I.

תֵּבֵל f. (b. h.; יָבֵל, v. Ges. Thes. s. v.) *world.* Sifré Deut. 37 (ref. to Prov. VIII, 26) ת' זו ארץ ישראל ... שהיא מתובלת בכל *tebel* means Palestine, and why is it called *tebel*? Because it is rich in every thing; Yalk. Prov. 943 (ref. to Prov. VIII, 31) ת' זו ארצו ... שהיא מתובלת מכל ארצות *tebel* means his (God's) land, because it is richer than all other lands; ib. ת' שהיא מתובלת בפירותיה *tebel*, because it (the earth) is flavored with its fruits. Gen. R. s. 13 תבל ... שמתבלת וכ' the earth is called *tebel* corresponding to the period of Tammuz (midsummer), which lends savor to its fruits; Yalk. ib. 20.

תֵּבֵל ch. same. Targ. Ps. XVIII, 16. Ib. XC, 2. Targ. Prov. VIII, 26; 31; a. fr.

תֶּבֶל m. (בָּלַל) 1) *mixture, spice, seasoning.* Y. Orl. I, 61[b] top ארן ת' ביותר וכ' spices have no seasoning effect in a mixture larger than two hundred times their quantity. Arakh. II, 6 כדי ליתן ת' בנעימה in order to put spice (sweetness) in the melody (to raise the effect of the melody through the accompaniment of young voices). Yalk. Prov. 943 (ref. to תֵּבֵל, Prov. VIII, 31) Palestine is called *tebel* על שם ת' שבתוכה וכ' for the spice which is in it, and what is this? The Law; Sifré Deut. 37 תבלין, v. infra.—*Pl.* תְּבָלִין, (tradit. pronunc.) תַּבְלִין. Orl. II, 10 ת' שנים וכ' spices of two or three different legal categories, of one kind or of three. Ib. 15, v. תָּבַל. Kel. II, 7, a. e. בית ת' spice box. Y. Pes. X, 37[d] top תַּבְלֵי מצוה; Bab. ib. 116[a] תבלין למצוה spices for the Passover ceremony (חֲרוֹסֶת); a. fr.—Also used as sing. Sabb. 119[a] ת' אחד יש לנו וכ' we have a certain spice the name of which is Sabbath &c. B. Bath. 16[a] תקב"ה ... תורה ת' the Lord created the evil inclination (in man), and he created the Law with which to season (temper) it; Kidd. 30[b]. Sifré Deut. 37, v. supra; a. e.—Ned. 51[a] (play on תבל, Lev. XVIII, 23) ת' הוא ת' יש בה וכ' is it a spice? is there any spice (additional gratification) in it? &c.—[2) (b. h.) *confusion, unnatural act, defilement,* v. supra, a. תָּבַל.]—[Y. Shebu. III, 34[c] top מן החבל, read: הַתָּבֵל.]

תַּבְלָא I ch. same, *spice.*—*Pl.* תַּבְלַיָּא, תַּבְלִין. Ḥull. 112[a] Ar. (ed. ואי מתבל בתבלין) ואי מתבל בה בתבלי וכ' and if he seasoned it with spices, the whole of it is forbidden. Y. Dem. I, 21[d] top, v. מְחַל I.

תַּבְלָא II, ת' m. = b. h. תֶּבֶל, *unnatural act, defilement, abomination.* Targ. O. Lev. XVIII, 23 ת' ed. Berl. (oth. ed., a. Y. תי); ib. XX, 12. Targ. Is. X, 25 ת'.

תַּבְלוּל m. (b. h. תְּבַלֻּל; בָּלַל) *mixture, blending* of the colors of the eye. Sifra Emor, ch. II, Par. 3 ת' לבן נכנס בשחור וכ' *t'ballul* means the white of the eye invading the black, or the reverse; (oth. opin.) לבן פוסק וכ', v. סִירָה II; Bekh. VI, 2. Ib. 38[b] מהו לשון ת' דבר המבלבל וכ' what is the meaning of *t'ballul*? Anything that disturbs the arrangement of the eye, v. בִּלְבֵּל.—*Pl.* תַּבְלוּלִין, תַּבְלוּלִים. Y. Pes. IX, 36[d] bot. דוקים ות' פוסלין בו cataracts and blendings make it unfit for the Passover sacrifice; Tosef. ib. VIII, 11 פסח מצרים לא נהגו דקין ות' וכ' for the Passover in Egypt they did not consider cataracts and blendings to be disqualifications, but for the regular Passover they did &c.

תבלטירים, Sifré Deut. 234 ed. Fr., oth. ed. תיבלטירי, Yalk. ib. 933 תיכלטרין; Treat. Tsitsith (ed. Kirchh., p. 22) פוכלתרין, a corruption; read: פִּרְבּוֹלָטוֹרִין m. pl. (fibulatorium, sub. sagum, or pallium) *cloaks or shawls fastened on the shoulder.*

תַּבְלָא, ת' m. = h. שַׁבְּלוּל. Targ. Ps. LVIII, 9.

תָּבַן, *Pi.* תִּבֵּן (denom. of תֶּבֶן) 1) *to mix with straw, knead.* Men. 21[a] יְתַבְּנֶנּוּ; Ar. ed. Koh. תְּבָנִירְתּוּ; Yalk. Lev.

454 יְתַבְּנֵהוּ, v. בִּין.—2) *to dung with straw.* Cant. R. to I, 1 [read:] לא נוזבל ולא נְתַבֵּן, v. זָבַל II.

תְּבַן, *Pa.* תַּבֵּן same.

Ithpa. **אִיתַּבַּן** *to be dunged with straw.* B. Mets. 103b בעינא דיתיתַבַּן לי ארעאי I want my field manured with stubble (therefore I object to plucking the grain instead of cutting it).

תֶּבֶן m. (preced.) *mixed with straw.* Targ. Ez. XIII, 10, sq.

תַּבָּן m. (preced. wds.) *carrier of straw for dung.*—*Pl.* תַּבָּנִים. Cant. R. to I, 1, v. זַבָּל.

תֶּבֶן m. (b. h.; cmp. בִּינָא III, בִּינְתָא II) *straw.* Gen. R. s. 83, end תת׳ והקש וכ׳ straw, stubble, and chaff disputed &c.; Cant. R. to VII, 3. Midr. Till. to Ps. II אין אומר לו כמה משפלות של ת׳ וכ׳ he does not ask him, how many basketfuls of straw, or how many bundles of straw dost thou bring into the storehouse? &c. B. Mets. VI, 5. B. Kam. III, 3 המוציא את תִּבְנוֹ וכ׳ if one puts his straw and his stubble out on the public road to form dung; Tosef. ib. II, 7; a. fr.

תִּבְנָא, תִּי׳ ch. same. Targ. Ex. V, 7. Targ. Job XXI, 18; a. fr.—Ned. 50a חוו גנו בי ת׳ (not חוה גני) (R. Akiba and his wife) slept on straw. Ib. הבו לי פורתא דת׳ וכ׳ give me some straw, for my wife has given birth &c. Ḥull. 52a, v. בַּזְגָּא; a. fr.

תַּבְנִית f. (b. h.; בָּנָה) *build, shape, model.* Tosef. Sabb. XI, (XII), 8 המקרע ... כת׳ חכתב he who traces something like the shape of writing on a hide; Y. ib. XII, 13d, v. רָשַׁם. Keth. 8a אשר יצר ... בצלמו בצלם דמות תַּבְנִיתוֹ who created man in his image, in the image of the likeness of his form; a. e.

תָּבַע (v. בְּעֵי I) 1) *to search.* Lev. R. s. 6, end שאיבד בנו והלך לתוֹבְעוֹ וכ׳ ... who lost his son, and went in search of him among graves; (Yalk. Is. 281 לבקשו). Ib. דרכן של מתים לתוֹבְעָן בין החיים וכ׳ it is the way of the dead to search among the living &c.—2) *to ask, claim, summon.* Keth. V, 2 נותנין ... משתְּבָעָה הבעל וכ׳ to a maiden we allow twelve months from the time that her intended husband claims her, to prepare her outfit. Nidd. 66a תְּבָעוּהָ לינשא וכ׳ when they ask her to make ready for the wedding, and she is satisfied (to do so at once); Yeb. 37b. Keth. 64a תָּבְעָה היא if she demands her marital rights. Erub. 100b האשה תוֹבַעַת ... the woman asks for gratification in her heart, and the man with his mouth. Shebu. 40b חזקה אין אדם תובע אלא וכ׳ the legal presumption is that nobody will sue a neighbor, unless he has some claim against him. Pesik. Baḥod., p. 104a, sq. אני תובע בת I shall propose marriage to her, v. אֲלִיקִי. Sifré Deut. 16 (ref. to Deut. I, 16) צדיק בצדקו חובע ומביא ראיות the righteous in his righteousness claims and offers evidence, i. e. the judge must not be guided by his moral conviction or by the reputation of the claimant, but by evidence only. Midr. Till. to Ps. VII כל התועב את עצמו וכ׳ (prob. to be read: התחובע את עלבונו) he who asks (God) to resent the insult offered to him will not be punished for it; a. fr.—[Tanḥ. ed. Bub. Balak 18 תובען; Yalk. Num. 766 תובעין, v. תָּבַע II.]—Part. pass. תָּבוּעַ; f. תְּבוּעָה. Keth. 57b בגרה דרי דתי׳ היא כת׳ if she is of age, she is considered as having been asked to prepare for the wedding; כת׳ דבתולה as the maiden that has been asked (to whom twelve months are allowed); כת׳ דאלמנה as the widow that has been asked (to whom one month only is allowed).

Nif. **נִתְבַּע** *to be asked, appealed to; to consent, submit.* Y. Shek. I, 45d bot. נִתְבָּעִין לעגל ונותנין נתבעין וכ׳ they are appealed to for the golden calf, and they contribute; for the sanctuary, and they contribute. Sot. 11b; Yalk. Ex. 164 תבען ... ולא נִתְבָּעוּ he proposed to them a sinful act, and they refused. Ib. 286 בתורה וכ׳ ... נִתְבָּעוּ the nations of the world were asked to receive the Law, in order not to give them an excuse for saying, אילו נִתְבַּעְנוּ וכ׳ had we been asked, we might have accepted it &c.; a. e.

תְּבַע ch. same, *to ask, demand; to inquire, search* (corresp. to h. דרש a. בקש). Targ. Jud. VI, 29. Targ. Ps. XXVII, 8. Targ. Job XXXIX, 8 Ms. (ed. בעי). Targ. Deut. XXII, 2. Targ. Gen. IX, 5 (Y. also אֶתְבּוֹעַ); a. fr.—Keth. 42b bot. כי קא ת׳ קנסא קא ת׳ when he claimed, he claimed the fine. Ib. 43a לא קא שביק ... ות׳ וכ׳, v. קְרִין ch. Y. Sabb. X, 12c bot. שלח ר׳ ת׳ באיתתיה Rabbi sent and proposed to his (R. Eleazar's) widow. Ḥag. 15a ... אשכח חֲבֵעֵהּ he met a harlot and asked her; a. fr.

Ithpe. **אִיתְבַּע** *to be searched, investigated.* Targ. Esth. II, 23 (ed. Vien. אִתְבַּע).

תִּבְקִין, v. תְּבִיקִין.

תָּבַר, v. תָּפַר.

תְּבַר I, תְּבִיר = h. שָׁבַר, *to break.* Targ. Gen. XIX, 9. Targ. Jer. XIX, 10; a. fr.—Part. pass. תְּבִיר; f. תְּבִירָא; *pl.* תְּבִירִין; תְּבִירָן. Targ. Ps. XXXI, 13. Targ. Jer. II, 13; a. fr.; v. תְּבִירָא II.—B. Kam. 10b בהדי דסמיך בהו ת׳ (not דסמוך) while he leaned on them, he broke (the bench).

Pa. **תַּבַּר** same. Targ. Ex. IX, 25 (ed. Vien. תְּבַר; Y. תְּבִיר). Targ. Ps. XXIX, 5 Ms. (ed. מְתַבַּר *Af.*). Targ. Ex. XXIII, 24. Targ. Jer. I, 17; a. fr.—Yoma 78b תַּבּוּרֵי מאני breaking of vessels (as a child's pleasure). Ib. זבין ... ומְתַבְּרֵי לדהו (v. Rabb. D. S. a. l. note 100) bought defective vessels for his children, and they broke them, v. גְּוַז; a. e.—[Y. Sabb. VII, 10a bot. מתברא בצדדיא, read: מבהרא בצרריא, v. צְרָרָא II.]

Ithpa. **אִיתַּבַּר**; *Ithpe.* אִתְבַּר, (אִתְבַּר) *to be broken.* Targ. Jon. I, 4. Targ. Ex. XXII, 9 (Y. ed. Vien. אִיתְבִּיר). Ib. 12 (h. text יִטָּרֵף). Targ. Jer. XXIII, 9. Targ. Prov. XIV, 28 (h. text מִתַּחַת); a. fr.—Ber. 22a, v. חֲצָבָא. B. Kam. l. c. דבלאו אידהו לא א׳ if without him (sitting on it), it would not have been broken. Ib. בלאו אידהו הוה מִיתְבַּר וכ׳ without him, it would have broken down after two hours; a. e.

תְּבַר II, תִּבְרָא, תַּבְרָא m. (preced.) 1) *break, fracture; breach, misfortune.* Targ. Lev. XXIV, 20. Targ. O. ib. XXI, 19, v. תְּבִיר. Targ. Job VI, 21; a. fr.—Taan. 31a וקרי ליה יום ת׳ מגל and it is called the day of breaking the axe; Lam. R. introd. (R. Z'era).—2) *contradiction.*

Gen. R. s. 30 אַף הוּא לֹא ת׳ this, too, is no contradiction of the rule; Esth. R. to II, 5 תַּבְרָה. Sabb. 92b; B. Kam. 47b, a. fr. ת׳ מִי שֶׁשָּׁנָה זוּ וְזוֹ׳ there is a contradiction (between the two clauses of the Mishnah); he that taught the one &c., v. שָׁנָה I; [R. Ḥănanel: *excommunication* (v. infra), meant as an imprecation].—3) *refutation, answer.* Kidd. 74b (in Hebr. dict.) א״כ מצירה תַּבְרָה (Var. in Ar. s. v. צד: מצמדה) if this be so, its refutation is taken from what is next to it.—4) = h. שׁוֹבָר, *receipt.* B. Bath. 173a ונחזי ת׳ . . . דכתיב let us see in whose name the receipt is written.—5) *pl.* תַּבְרֵי = h. שְׁבָרִים (v. שֶׁבֶר) *the broken sounds of the Shofar* on proclaiming the excommunication of a person. M. Kat. 17b מאי ת׳ . . . תברי וכו׳ Rashi (ed. incorr. תברא) why is the blowing of the Shofar at excommunications called *tabrê* (breaks)? . . . They break down high houses.

תַּבְרָא m. (preced. wds.) *breaking*; ת׳ גרמי bone-breaker, *butcher's block.* Bets. 11a.

תַּבְרָה, v. תַּבְרָא.

תברנית, Y. Shek. III, 47c top, read: טְבַרְנִית, v. טְבַרְיָא.

תְּבַרְתָּא f. (v. תַּבְרָא) 1) *contradiction, refutation, answer.* Ab. Zar. 2b וע״ד דא תְּבַרְתְּהוֹן וכו׳ and the answer given them on this plea is: why would you not accept (the Law when it was offered you)?—2) = *receipt.* Keth. 56a דילמא מירכס ת׳ וכו׳ the receipt on account may get lost, and he (the creditor) may produce the note and collect the whole amount.

תבש״ט, a mnemonical sign for תָּדִיר (*constant, daily*), חוֹבָה (*obligatory*), שַׁבָּת (suspending the *Sabbath*), and טוּמְאָה (disregard of levitical *uncleanness*). Men. 51a (Ms. M. written out in full, v. Rabb. D. S. a. l. note; Ar. תבט״ש, v. Rashi); Yalk. Lev. 486 תכשיט (corr. acc.).

תַּבְשִׁיל m. (בָּשַׁל) *broth, dish.* Gen. R. s. 63 הוא אדום וְתַבְשִׁילוֹ אדום he (Esau) is red, and his dish is red. Sabb. 119a ת׳ של שבת the Sabbath dish.—ת׳ חקדירה; v. קְדֵרָה; a. fr.—*Pl.* תַּבְשִׁילִים, תַּבְשִׁילִין. Pes. X, 3. Taan. IV, 7; a. fr.—ת׳ עירובי, v. עֵירוּב.

תַּבְשִׁילָא, תַּבְשִׁיל ch. same. Targ. Gen. XXV, 34. Targ. Job VI, 6. Targ. Jud. VI, 19, sq. (h. text מרק); a. e.—Sabb. 129a ת׳ דטחלי a broth of milt; Ḥull. 111a. Keth. 61a ת׳ דארדי a dish of mushrooms. R. Hash. 21a, v. בָּסִים; a. e.—Ber. 62a; Ḥag. 5b, v. שְׂרָף II.—*Pl.* תַּבְשִׁילִין, תַּבְשִׁילַיָּא, תַּבְשִׁילֵי. Targ. Gen. XXVII, 7; 14; 17. Targ. Y. ib. XXV, 29; a. e.

תָּאנָא, תָּגָא m. (v. אוג s. v. אוֹגֶן, אוּגְרָא, a. גוג, צוּג) 1) *crown.* Targ. Cant. III, 11 (some ed. תַּגָּא). Targ. II Esth. II, 17 (ed. Vien. תַּגָּא); a. e.—Snh. 105a, v. חוֹצָץ. Ab. I, 13, v. שִׁמְשֵׁי. Gitt. 57a שקליה קיסר לתָאנֵיה וכו׳ the Cæsar took off his crown and put it on the ground. Meg. 6b תלת מאה מלכי קטירי ת׳ וכו׳ Ms. M. three hundred crowned kings &c., a. e.—2) *crownlet on letters.* Men. 29b מ״ט איתי לידה תאגא why has the letter ה a crownlet?; Yalk. Gen. 19. Sabb. 104a מ״ט . . . תָּגֵיהּ דקו״ף וכו׳ why is the crownlet of the *Kof* turned towards the *Resh*?—*Pl.* תָּגִין, תָּגֵי. Targ. Esth. I, 3.—Treat. Sof'rim IX, 1 ת׳ דבראשית . . . ב׳ the Beth of *b'reshith* (Gen. I, 1) requires four crownlets.

תָּגְאָלְתָּא f. (געל = גאל) *pollution, filth.* Targ. Is. IV, 4 תָּגְאַלְתָּ constr.

תָּגָּר, תָּגְרָא m. (v. תָּגַר) *traveller, merchant.*—*Pl.* constr. תָּגְרֵי, תָּגָּאֲרֵי. Targ. II Esth. X, 1 ת׳ ורמאי sea-merchants (h. text אירי הים).

תָּגְדָּא, תָּגָּדָא m. (נָגַד, v. אֲגַד III) *staff, crutch.* Targ. Esth. IV, 11; V, 2, a. e. (h. text שרביט). Targ. Ps. XXIII, 4 תִּיגְרָאךָ ed. Lag. (ed. Wil. תִּגְדָּךְ, not תִּנְ׳; some ed. תִּירְגָּאךָ; h. text שבט׳). —B. Mets. 21b סבי דאזלי אתרי׳ Ms. R. 3 (v. Rabb. D. S. a. l. note 7; ed. אתיגרא), v. מוּשׁ h.; Taan. 6b את׳ Ms. M. 2 (v. Rabb. D. S. a. l. note 400; ed. אתיגרא).—[Bekh. 9a שדינהו בת׳, v. תִּגְרָא.]

תגדותא, Targ. Prov. XXVII, 26 ed. Wil., v. תַּגְרוּתָא.

בֶּן תַּ׳, תַּגְלָא pr. n. m. *Ben Tagla.* Koh. R. to XII, 12 ספר בן ת׳ the Book of B. T. (an apocryphal book); v. עַנָּה I.

תַּגְלַחַת f. (גָּלַח) *shearing, hair-cutting.* Meg. I, 7 (8b) אין בין ת׳ . . . וצפרים there is no difference between a leper declared clean after being locked up for trial, and one declared unclean (and cured), except the cutting of the hair and the bird sacrifices (Lev. XIV, 2-8). Y. ib. 71b bot. את שהוא טעון ת׳ וכו׳ he that requires hair-cutting must also bring a sacrifice &c. Ab. Zar. I, 3 יום ת׳ זקנו בניהם, ib.) בלוּדִית, v. וכו׳, Lam. R. to II, 13 (play on ציון חמצויירינין במילה ובת׳ וכו׳ sons that are distinguished by laws concerning circumcision, hair-cutting (Lev. XIX, 27) and show-fringes; a. e.

תָּגַר, Ex. R. s. 37 משל . . . שתיגרו ועשאו וכו׳ read: שְׁתִיגְּרוֹ (תָּגַר I) as in the case of the friend of a king whom the latter *invested with the belt* (knighted, v. Sm. Ant. Engl. ed.3 s. v. Cingulum) and made Protector.

תָּגַר (sec. r. of גור) *to travel about; to trade* (= h. סָחַר). Targ. Y. Gen. XLII, 34. Targ. Y. Deut. XXI, 14 (v. infra).

Ithpa. אִיתְתַּגַּר, *Ithpe.* אִיתְתְּגַר same. Targ. II Esth. VIII, 13. Targ. O. Deut. l. c. תְּתַּגַּר ed. Berl. (ed. Vien. תִּתְתַּגַּר; Y. תִּיתְתַּגַּר *Pe.*; h. text רחצמר). Targ. O. ib. XXIV, 7.—Trnsf. *to make profit, to be benefited* (cmp. אֲגַר II, III). Ab. Zar. 2b אִיתַּגּוּרֵי אִיתַּגּוֹר וכו׳ should they have profited (by their disobedience)? if so, the sinner would be rewarded; B. Kam. 38a (not אתגר); Yalk. Hab. 563. Yeb. 92b אִיתְגּוֹרֵי אִיתְגַּר וכו׳ should he profit (by his disregard of the law)? if so &c. Y. Ter. IV, 42d bot. מְתַּגַּר לידה וכו׳ he gains four quarters (of a Kab); a. e.

תַּגָּר m. (preced.) *travelling merchant, vendor.* B. Mets. IV, 4 אין אונאה לת׳ the law of overreaching (אוֹנָאָה) does not apply to a merchant, opp. הדיוט a private person; expl. ib. 51a בת׳ ספסר, v. סַפְסָר; ib. מאי אין לת׳ אונאת אינו וכו׳ 'onaah does not apply to a merchant' means, that the

regulations concerning *onaah* do not apply to him, and he may withdraw from the purchase even if the difference is less than the law prescribes. Ib. 52ª; Tosef. ib. III, 19, v. חָרַם. B. Mets. IV, 12; a. fr.—*Pl.* תַּגָּרִים, תַּגָּרִין. B. Bath. 75ª (ref. to Job XL, 30) ואין כנענים אלא ת׳ by *k'naʿănim* merchants are meant. B. Mets. IV, 3 תַּגָּרֵי לוֹד the vendors of Lydda. Pes. 50ᵇ, a. e. סְרִימְטָא, v. ת׳ סרימטא I. Ib. הן ותַגָּרֵיהֶן the writers of sacred books &c.), and the traders to whom they sell, and the traders to whom the traders sell; Tosef. Bicc. II, 15. Pes. 116ª, v. חֶרֶךְ II. Erub. 55ª (ed. Sonc. תַּגָּרְנִין); Yalk. Deut. 940; a. fr.

תַּגָּרָא, תַּגָּר ch. same. Targ. Koh. V, 9. Targ. Gen. XXXVIII, 2 (h. text כנעני). Targ. Prov. XXXI, 14 (not תְּגָרָא); a. e.—Pes. 50ª (ref. to Zech. XIV, 21) וכנעני מנלן דאיקרי ת׳ and whence do we know that *k'naʿăni* means tradesman? (Answ. ref. to Gen. XXXVIII, 2, v. supra). B. Bath. 90ª, a. e., v. זְבַן; a. fr.—*Pl.* תַּגָּרִין, תַּגָּרָא, תַּגָּרֵי. Targ. Ez. XVII, 4. Targ. Ps. LXVIII, 28. Targ. I Kings X, 15. Targ. O. Gen. XXXVII, 28. Targ. Y. ib. XXV, 3 (h. text אשורים, v. אַמְפּוּרִין); a. e.—Gen. R. s. 61 (ref. to Gen. l. c.) אע״ג ... ת׳ וכ׳ although they translate (these proper nouns) and say, traders &c., they still mean chieftains; a. e.

תִּיגַּר, תַּגַּר m. (v. גָּרָה *Hithpa.*) *heat, jealousy, partiality*; קרא ת׳ [*to cry out, 'it is partiality',*] *to reproach, complain of injustice.* Y. Ber. V, 9ᶜ top; Y. Meg. IV, 75ᶜ top כקורא תי׳ על מידותיו וכ׳ it is as if he reflected on God's dealings, (saying,) over the bird's nest thy mercies extend, but over this man (myself) they do not extend; (Ber. 33ᵇ משיל קנאה וכ׳ he throws jealousy among God's creatures). Gen. R. s. 40 לא קרא ת׳ ולא תקפיד he did not reproach (God), nor did he lose his temper; ib. s. 92. Ib. s. 17 צפה לקרות עליה ת׳ וכ׳ ... God foresaw that he (Adam) would reproach (God) on her account (Gen. III, 12), therefore he did not create her until he (Adam) asked for her; a. e.

תִּיגְרָא, תִּיגָּר I m. (preced.) *strife, contest, complaint.* Targ. Prov. XV, 18. Ib. XXVI, 20. Targ. Y. Deut. XXV, 1. Targ. Prov. VI, 14, v. רְמֵי; a. fr.—Sabb. 130ª, v. רְמֵי. Snh. 7ª כי חזינן ... דאית לדו ת׳ בְּדָקָא, האי תי׳ וכ׳ when we see two men quarrel. Yeb. 100ª הוה שרינא ת׳ וכ׳ I used to decide the man's case first; שרינא ת׳ דאתתא וכ׳ now I decide the woman's case first. B. Mets. 59ª, v. כַּדָּא; Yalk. Ps. 888 (not תוגרא); a. e.

תִּיגְרָא, תִּיגָּר II m. *crutch, staff*, v. תִּגְדָּא.

תִּיגְרָא, תִּיגָּר m. (cmp. נִירְגָּא) *ditch, channel.* Bekh. 9ª שדיינהו בת׳ (some ed. בתיגדא; Rashi בחיגדא, cmp. גַּגְדָּא; Var. in Rashi בחיגארא, read: בחיגארא) they poured them into a ditch (Rashi: *vessel, cask*; v., however, Tosaf. a. l.).

תַּגָּרָא, v. תַּגָּר ch.

תַּגָּרָא m. (preced.) *business, trade.* Targ. Zech. XIV, 21.

תַּגְרָאתָא, v. תִּגְרָתָא.

תִּיגְרְתָא, תִּיגָּרְתָא, תַּגָּרְתָא f. (preced. art.) *business, merchandise.* Targ. Prov. III, 14 (h. text סחר). Ib. XXXI, 18. Ib. XVII, 16 (ed. Wil. תַּגְרוּ; h. text מחיר). Ib. XXVII, 26 (ed. Wil. תגר, corr. acc.).

תַּגָּרָן, v. תַּגָּר h.

תִּיגְרָנָא, תִּיגָּרָנָא m. (v. תִּגְרָא I) *quarrelsome man.* Targ. Prov. XXII, 10 (h. text מדון, sub. איש). Ib. XXVI, 21.—*Fem.* תִּיגְרָנִיתָא, ת׳. Ib. XXI, 9 (ed. Wil. תַּי).

תִּיגְרָתָא, תִּיגָּרָתָא f. = תִּגְרָא I. Targ. Ps. XXXI, 21 תִּירְגַּרְאַת Ms. (ed. רַת ...). Ib. XXXV, 1 תִּירְגָּרְאָתִי Ms. (ed. תִּגְרָתִי; ed. Wil. תִּגְרִי).

תַּדָּא m. = h. שַׁד, *breast.*—*Pl.* תַּדְרִין, תַּדַּיָּא, תַּדְרַיָּן. Targ. Y. I, II Gen. XLIX, 25 (ed. Vien. תַּ). Targ. Ps. CIII, 2 ed. Lag. (missing in ed. Wil.). Targ. II Chr. V, 9. Targ. Job III, 11 (12; ed. Wil. תַּדַּיָּא; some ed. תַּדְרַיָּא, corr. acc.). Targ. Cant. VIII, 1 (ed. Lag. a. oth. תַּ); a. e.

תַּדַּאי pr. n. m. *Taddai* (Thaddaeus). Y. Kil. I, 27ᵇ לעזר בן ת׳; Y. Sabb. III, 5ᵈ bot. Mekh. B'shall., Shir., s. 1 אליעזר בן ת׳; Tanḥ. B'shall. 11 אלעזר בן חדיר, read: תַּחַדַּיי; Yalk. Ex. 242 אליעזר בן עזריה (corr. acc.); Sabb. 123ª.—Ib. 38ᵇ ר׳ ת׳.

***תַּדְוָנָא** m. (דוי, cmp. הד) [*flow,*] *kindness, liberality.* Targ. Prov. V, 19 (ed. Lag. הַוָּנָא).

תַּדְיָא, Targ. Prov. XX, 25 some ed.; ed. Lag. a. oth. חדיא, read: תַּחְיָא, v. תְּחִי.

תַּדְיוֹטוֹס, Midr. Till. to Ps. IX, 20 מעשה ת׳ שלחן (Var. in ed. Bub. note: תיודיטוס, דיוטוס, תיוטיורוס, תודיוטוס); Yalk. ib. 645 תעשה תיודיטוס (some ed. תמדיטוס) read: תֶּעֱשֶׂה תֵּיוֹרִיטוֹס שֻׁלְחָן (θεωρητός) be thou made the oracle consulted by them (v. Sm. Ant. s. v. Theoroi).

תַּדְיוֹר, v. תַּהֲאי.

תַּדְיוֹן, תַּדְיוּא, v. תַּהֲא.

תָּדִיר m., **תְּדִירָה** f. (הוּר) = תָּמִיד, *stationary, constant, regular.* Pes. 114ª ברכת היין ת׳ ... ת׳ ושאינו ת׳ קודם to say the blessing over wine is a constant duty, but the blessing over the day (festival) is not a constant (only a periodical) duty: where there is a constant duty and one not constant, the constant duty has the precedence; Tosef. ib. X, 3; Tosef. Ber. VI (V), 1; Y. ib. VIII, beg. 11ᵈ. Zeb. X, 1 כל הת׳ מחבירו וכ׳ that which is more constant than another thing has the precedence over the other thing: the daily offering precedes the Musaf, the Sabbath Musaf precedes that of the New Moon &c.; a. fr.—*Pl.* תְּדִירִין. Y. Taan. II, 65ᵈ bot. שהם ת׳ בעבודה because they are constantly on duty.—תְּדִירָה (adv.) *steadily.* Tosef. Ohol. XVI, 8; Tosef. Par. IV (III), 7, v. זְמַר II.

תְּדִירָא c. ch. same; (also as noun) *permanency.* Targ. Num. XXVIII, 3; 6; 10. Ib. IV, 7; a. fr.—(Adv.) *steadily, constantly.* Targ. Ex. XXVII, 20. Targ. Lev. XXIV, 3; a. e.—Targ. Hab. I, 17 בת׳.

תְּדִירָה, v. תָּדִיר.

בֶּן תַּ׳, תַּדַּל* *Ben Taddal*, a fictitious name (for some *foolish babbler*). Hull. 134a (in reply to בלשון יחיד אני שונה בן תרן, Ms. R. 2 אל תשנה אותה אלא בלשון בן ת׳ (אותה v. Rabb. D. S. a. l. note 90) teach it in nobody's but Ben Taddal's name; [Ar. בֶּן עַרַל ערל שפתים = *stammerer*; Var. עדל, v. Koh. Ar. Compl. s. v. בן ערל].

תַּדְמוֹר (תַּרְמוֹד) pr. n. pl. (b. h. תַּדְמֹר) *Tadmor* (*Tarmod*) = *Palmyra*, in an oasis of the Syrian desert. Targ. I Kings IX, 18; II Chr. VIII, 4 (ed. Lag. תדמר).—Y. Yeb. I, 3a bot.; Y. Kidd. IV, 65d top גירי ת׳ proselytes from T.; Nidd. 56b מקבלין גרים מתר׳ we may admit proselytes from Tarmod; Yeb. 16b. Ib. 17a/b פסולי דת׳ those of blemished descent from T. Ib. הירינו ת׳ היירנו תַּמּוּד Tarmod and Tammod are the same. Ib. משאול לת׳ from hell to T., v. גַּנְהַר I. Gen. R. s. 56 (ref. to Gen. XXII, 17) זו ת׳ אשריו ... של ת׳ וכ׳ 'the gate of its enemies', that is T.; happy he who sees the downfall of T., which was a partner &c., v. שׁוּתָּף; Y. Taan. IV, 69b תר׳; Lam. R. to II, 2; Yalk. Gen. 102; a. e.—Denom. h. תַּדְמוּרִי, תַּרְמוּדִי; *pl.* תַּדְמוּרִים, תַּדְמוּרִין, תַּרְמוּדִי׳, תַּדְמוּדִין. Y. Yeb. l. c.; Bab. ib. 16a. Sabb. 31a; Ab. d'R. N. ch. XV; a. e.—*Fem.* תַּדְמוּרִית. Tosef. Naz. IV, 10 ed. Zuck. (Var. תורמרית, corr. acc.).—Ch. תַּדְמוּרָאָה, תַּרְמוּדָאָה; *pl.* תַּדְמוּרָאֵי, תַּרְמוּדָאֵי. Sabb. 21b תרמוד׳ Palmyreans, dealers in kindling material.

תָּדָא, תָּדָא, v. תְּהֵי, תהי.

תָּדַב, v. תְּחַב.

תָּדַהּ, תָּדָּה, v. תְּהֵי, תהי.

תְּדוֹ, v. תּוֹהּ.

תְּדַי, v. תְּהֵי.

תְּהוֹם m. (b. h.; תחם, Friedr. Del. Proleg., p. 113) *deep, depth, interior of the earth.* Gen. R. s. 2 (ref. to Gen. I, 2) זו מלכות ... כמו תה׳ 'the deep', that is the wicked (Roman) empire which is unfathomable as the deep; מה תה׳ תזה וכ׳ as the deep cannot be searched out, so the wicked &c. Y. Ḥag. II, 77c ומה למטה מן תה׳ ... מה what is above the heavens, and what is beneath the deep. Snh. 97b, v. נָקַב; a. fr.—קבר תה׳, טומאת תה׳ a grave in the depth, i. e. a covered up uncleanness discovered. Y. Naz. IX, 57d top אי זה הוא קבר תה׳ חמת שנקבר וכ׳ what is a grave of the depth (in a legal sense)? A corpse buried in stubble, straw, earth, or pebbles, but if buried in water &c., it does not make a grave of the depth (does not make unclean that which was above it before discovery). Ib. אי זוכרו ... זהו קבר תה׳ a grave of the depth is one that nobody remembers to have existed; a. fr.—*Pl.* תְּהוֹמוֹת. Mekh. B'shall., Shir., s. 5, v. עֲשׂוֹנִית; a. e.

תְּהוֹמָא, תְּהוֹם ch. same. Targ. Gen. I, 2. Ib. VII, 11. Targ. Ps. XLII, 8; a. fr.—Taan. 25b I saw Ridia (v. רִידְיָא) וקיימא בין ת׳ תהאה לת׳ עילאה ... standing between the lower depth (of the earth), and the upper depth (of the heavens); לת׳ עילאה וכ׳ to the upper *t'hom* he said, distil thy waters; to the lower depth he said, let thy waters spring forth. Succ. 53a, v. קְפָא; a. fr.—*Pl.* תְּהוֹמֵי, תְּהוֹמַיָּא, תְּהוֹמֵי. Targ. Deut. VIII, 7. Targ. Ex. XV, 5; 8; a. fr.

תָּהוּת f. (תָּהָה) *bethinking one's self, regret.* Ex. R. s. 43, end (ref. to וחנחם, Ex. XXXII, 12) תהא ת׳ מצויה לפניך let reconsideration take place before thee. Sifré Deut. 326 כשהמקום ... יש ת׳ לפניו וכ׳ when God punishes Israel, he, as it were, regrets it, as we read (Deut. XXXII, 36) &c.; ואין נחמה אלא ת׳ and the root נחם means 'to bethink one's self.' Y. Ned. IX, beg. 41b ות׳ לא כנולד הוא is not regret (of a vow) like a novel (unforeseen) circumstance (v. נוֹלָד, s. v. נָלַד)?; a. e.

תָּהָה, תָּדָא, תְּדִי (cmp. שָׁהָא) [*to stand still,*] 1) *to gaze, be astonished; to be confounded, be waste.* Gen. R. s. 2, beg., v. בָּרָא. Ib., end כבר ... ישב והוֹהֵא once R. S. b. Z. sat gazing (deep in thought, absent-minded). Taan. 6b (play on תִּמְטֹר, Am. IV, 7) תהא מקום מִטַּר the place where the rain fell became waste (through destructive showers); a. e.—2) *to pause, bethink one's self, regret.* Y. Taan. III, 66c bot. שלשה ... ות׳ שבראן three things God created, and regretted that he had created them. Ib. I, 65b bot. (ref. to Num. XXIII, 19) אם יאמר לך אדם ... בן אדם אני סופו לְתָהוֹת בו וכ׳ if a man says to thee, I am a God, he lies; (if he says,) I am the son of man, he shall regret it; (and if he says,) I will rise to heaven, he says, but he shall not fulfill it. Y. Ned. I, 36d bot. [read:] מכיון ... סופו לתהות מכיון שהוא תודא וכ׳ when one vows in rashness, he will finally regret it, and when he does regret, his sacrifices are like slaughtering profane beasts in the Temple court. Kidd. 40b בתודא על הראשונות when he is sorry for his good deeds in the past; Y. Peah I, 16b top. Num. R. s. 10, beg. בתודא על הראשונות (not הרשע; ed. Wil. בתוֹהֶה) when he (the wicked) regrets his doings in the past. Ex. R. s. 20[2] תתחויל המוכר תודא the seller was sorry; a. fr.

תְּהַר, תְּהָא, תְּדַי (תְּדַר) ch. same, 1) *to gaze, be astonished, be waste.*—Part. תְּהֵי; f. תְּהֵיָא, תְּהָיָה. Targ. Y. Gen. I, 2. Targ. Y. II Ex. XII, 42; a. e.—Erub. 66a ת׳ בת ר׳ אלעזר R. El. marvelled at it. Ib. תְּהוּ בת וכ׳ the Nehardeans were astonished at it. Pes. 50b תהו ביה אינשי people gaze at him with ill-will (Ms. M. תַּוְוהוּ בהו fr. תָּהָה). Nidd. 66a כי היכי דתַהֲווּ עלך ... נתהֲוִי עלך וכ׳, v. גְּיָסָא III; a. e.—2) *to pause, regret, repent.* Targ. Y. Lev. V, 5; 24. Targ. Cant. V, 5. Targ. Y. Ex. XIII, 17. Targ. Prov. XX, 25 (ed. תדיא, corr. acc.).—Y. Ḥall. II, beg. 58b מן דנפקית תְּהֵית דלא אמרית וכ׳ (not דנפקות) when I was gone, I was sorry that I had not said to him &c. Y. Sabb. I, 3b bot. שרי ת׳ ביה he began to bethink himself (of what he had done). Ned. 21b כדו תְּהֵית dost thou now regret (that thou hast vowed)? Y. ib. IX, 41b bot. ר״י פתח ות׳ R. J. offered an opening (for the purpose of absolving from a vow), and he (the vower) expressed his regret; [read:] ואילולי דו ת׳ הו אתי but if he were not sorry for his vow, would he have come (before the teacher for

absolution)?; a. e.—3) *to smell.* Keth. 105ª, v. אֶמְבְּרָא. B. Bath. 22ª פּוּק תְּחֵי וכ׳, v. קַנְקַנָּא.

תַּדְחֵיָא, תָּדֵי f. (preced.) 1) *regret.* Targ. Y. II Gen. VI, 6 (Ar. תחו).—2) *astonishment.* Erub. 66ª מאי ת׳ דר׳ וכ׳ (ed. Sonc. תַּהֲרִיָּה; Ar. תְּרוּתָא) why this marvelling of R. El.?

תַּהְלִילִים, v. next w.

תְּהִלָּה f. (b. h.; הָלַל) *praise, song.* Pes. 117ª בעשרה בת׳ וכ׳ ... the Book of Psalms contains ten expressions for praise: *nitstsuaḥ ... t'hillah* &c. Ber. 4ᵇ כל האומר ת׳ לדוד וכ׳ he who recites the Praise of David (Ps. CXLV) three times a day &c. Taan. 16ᵇ (ref. to Nehem. IX, 5) על כל ברכה וברכה תן לו ת׳ after every benediction give him praise (close with ברוך שם כבוד וכ׳); a. e.—*Pl.* תְּהִלּוֹת; תְּהִלִּים, תְּהִילִּין. Mekh. B'shall, Shir., s. 8 (ref. to Ex. XV, 12) נורא ת׳ לא מעכשיו אלא מעולם נורא ת׳ not from now is he fearful in praises (i. e. נורא is not meant as participle present), but from eternity was he &c.—Esp. תְּהִלִּים (סֵפֶר), תְּהִילִּין; contr. תִּילִּין *the Book of Psalms.* Pes. l. c. B. Bath. 14ᵇ sq. דוד כתב ס׳ ת׳ על ידי וכ׳ David composed the Book of Psalms through the agency of ten elders ..., and of the three sons of Korah. Gen. R. s. 68 ... חמשה עשר שבס׳ ת׳ the fifteen 'songs of the ascents' in the Psalms; ib. s. 74. Y. Sabb. XVI, 15ᶜ bot. מאה ... בת׳ וכ׳ the one hundred and forty-five psalms in the Psalms correspond to the years of Jacob; Treat. Sof'rim ch. XVI, 17 בספר ת׳ באגדת ת׳ I was meditating over the *Agadah* on the Psalms; Y. Kil. IX, 32ᵇ bot.; Y. Keth. XIII, 35ª bot. אשגריית מסתכל חיירתי (not עינוי) I let my glance pass through the whole 'Book of Psalms, an Agadah.'—Chald. חזוינא לתו לת׳ דבי רב וכ׳ I saw a copy of the Psalms of the house of R. ... in which Halleluiah was written in the middle of a chapter (psalm).—[תְּהִלִּים, תְּהִילִּין, תְּהִלֵּי, *pl.* of תֵּל, q. v.]

תְּהַן, Targ. Y. I Deut. XXXII, 36, v. תּוֹחוּ ch.

תַּהְפּוּכָה, תַּהְפּוּכְתָּא f. (b. h. תַּהְפֻּכוֹת *pl.*; הָפַךְ) *perverseness.* Sifré Deut. 320; Yalk. ib. 945 (ref. to Deut. XXXII, 20) אלא דור תַּהְפּוּכוֹת ... דור ת׳ it does not say, 'a generation of perverseness' (in the singular), but, 'a generation of perversenesses' &c.

תַּהְפּוּכְתָּא, תַּהְפּוּכְתָּא׳ ch. same. Targ. Prov. XXIII, 33.—*Pl.* תַּהְפּוּכְיָתָא. Ib. II, 12 Ms. (ed. תהפרכתא; ed. Wil. מפרכיתא, some ed. ספרכיתא, corr. acc.).

תהפכינון, v. next w.

תַּהַפְכָנָא m. (preced. art.) *perverse man.*—*Pl.* תַּהַפְכָנִין. Targ. Y. II Deut. XXXII, 20 (ed. Vien. תהפכינון, corr. acc.).

תַּהַפְכָנוּתָא f. (preced.) 1) *perverseness.* Targ. Prov. I, 32 Ms., v. נֶהְפָּכְנוּתָא.—2) *destruction.* Targ. Y. Deut. XXIX, 22, v. הַפְכָתָא.

תּוֹ I (imperat. pl. of אֲתָא) *come ye.* B. Bath. 22ª תו אכלו וכ׳, v. גְּרַם II. Y. ib. II, end, 13ᶜ אזלון ותון בצפרא go, and come again in the morning; a. e.—[Y. Sot. VII, end 22ª תו מיבל, v. תֵּר.]

תּוֹ II = תּוּב, *again, furthermore.* Targ. Y. Gen. XXVI, 21. Targ. Y. II Lev. XXII, 27.—Ber. 12ᵇ ... ולימא ותו לא but let him say this verse (Num. XXIV, 9), and no more. Gitt. 56ª ותו אי מלכא אנא וכ׳ and furthermore, if I am a king, why didst thou not come ere this? Ned. 16ª ואמר אכילנא אכילנא ותו שבועה וכ׳ and he said, I will eat, I will eat, and added, I swear &c. Ib. ותו אמר וכ׳ and in addition thereto he said &c. Erub. 103ᵇ, v. מִידֵּי; a. fr.

תָּו, v. תּוֹר.

תְּוָא I m. (v. תָּא I) *compartment, cell.* Targ. Ez. XL, 7; 12; a. e.—*Pl.* תְּוַיָּא, תָּוֵי. Ib. 10; 12; a. e.

תְּוָא II = h. תָּו, *mark.* Targ. Ez. IX, 4.

תְּוָא III, v. תְּוָה.

תּוֹאֲנָה f. (b. h. תְּאֲנָה; אָנָה) [1) (b. h.) *occasion.*—2)] *grief.* Gen. R. s. 19; Yalk. ib. 27, v. עֲלָה.

תָּוָאנֵי pr. n. pl. *Tavakh.* B. Kam. 104ᵇ (Rashi a. Ms. R. תָּוּוְחֵי); B. Bath. 77ᵇ Ms. M. (ed. תווך). Nidd. 33ᵇ (v. Neub. Géogr. p. 398).

תְּוַאר, תּוֹאַר m. (b. h.; denom. of אוֹר) *look, appearance, countenance; attribute.* Snh. 100ª (play on לְהַתְוִיפָה, Ez. XLVII, 12) לְתַוּאֲרוֹ פנים של בעלי הפֹּה for brightening the countenance of the speakers. Pirké d'R. El. ch. XLVIII ראו ... תָּאֲרוֹ ... מלאך וכ׳ Moses' parents saw that he looked like an angel of God.—יפת ת׳, v. יֶפֶת.—Y. Ber. V, 9ª bot., v. חֲבֵרוּת. Y. Sabb. VI, 7ᵈ bot. בשיש עלידהן ת׳ כלי when they bear the attribute of (are classified among) vessels; Y. Bets. I, end, 61ª; (Bab. ib. 10ª תורת כלי). Y. Sabb. VIII, end, 11ᶜ אין עליו ת׳ כלי it does not pass by the name of a vessel; a. e.—*Pl.* תְּאָרִים. Cant. R. to I, 10 (play on בחורים, ib.) שהוֹאֲרָן טובה (!) וכ׳ בשני ת׳ ... with two countenances, with two brothers, Moses and Aaron, who looked at each other in friendliness, each rejoicing in the other's greatness.

תּוּב I = h. שׁוּב, 1) *to go back, return, do again.* Targ. Gen. XIV, 7. Targ. O. ib. XVIII, 10 מֵיתַב אֵירְתּוּב ed. Berl. (ed. Vien. מְתַב אֲתוּב); a. v. fr.—Part. תָּאֵב, תָּאֵיב; fr. which a verb תְּאֵב, תְּאֵיב. Targ. Ez. XXXV, 7. Targ. I Sam. XXVII, 9. Targ. Y. Gen. VIII, 3; a. fr.—Usually תָּיֵיב, תָּיֵב; f. תָּיְבָא, תָּיְבָה; תָּיְרִי, תָּיְבִי; *pl.* תָּיְבִין, תָּיְרִין, תָּיְבָן, תָּיְרָן. Targ. Am. IX, 1. Targ. I Sam. VII, 3. Targ. Gen. l. c.; a. fr.—2) *to restore,* v. infra.—3) [*to go back on,*] *to bethink one's self, regret.* Targ. O. a. Y. I Gen. VI, 6. Ib. 7. Targ. O. Ex. XXXII, 14; a. fr.

Af. הֵתִיב, אֲתִיב, אֲתֵב, אוֹתִיב 1) *to lead back, turn; to give back, restore; to recompense.* Targ. Jer. XXXII, 44. Targ. Ps. XIX, 8. Targ. Num. XXV, 11. Targ. Ex. XXII, 25. Targ. O. Num. V, 7 (Y. ed. Vien. יְהוּב *Pe.*); a. fr.—Part. pass. מְתִיב. Targ. O. ib. 8 (ed. Vien. מְתֵב; Y. מְיֻתָּב (!)).—

תּוּבְלָא, v. תּוּבְלַיְיא.

תּוֹבְלָא, תּוּבְלָא c. = שׁוּבְלָא, *ear of corn.* Targ. Y. Gen. XLI, 47 ed. Vien., v. שׁוֹבַל.—*Pl.* תּוּבְלַיָּיא, תּוּבְלֵי Ib. 5, 6, sq.

תּוּבְלַיָּא, תּוּבְלַיְיא m. (cmp. preced., a. שַׁבְלוּל) [*snail,*] *rope, rope-ladder*; [oth. opin. *basket*, cmp. רְבַל]. B. Bath. 33b חאי מאן דנקיט מגלא וחד וכ' (Ms. M. a. Rashi תּוּבְרְלָא) if one takes a pruning knife and a rope (basket), and says, I will cut the dates of such and such a man's palm ib. 36a. Ned. 89b, v. גַּפָּא I.

תּוּבָן, v. תּוּב II.

תּוֹבְרוֹת f. pl. (תְּבַר = תְּפַר) *loops, hangers, handles*; [Maim.: *hem, border*]. Kel. XXV, 1 (R. S. a. l. תּוֹבְרָאוֹת, תּוֹבְרַיּוֹת; Var. in Hai G. תּוֹפְרוֹת); Tosef. ib. B. Bath. III, 1 תִּפְאָרוֹת (read with R. S. to Kel. l. c. תִּפְרָאוֹת).

תּוּגָה f. (b. h.; רָגָה) *pain, grief.* Midr. Till. to Ps. CXIX, 28 מהו מת' מן השברים וכ' what does *mittugah* (ib.) mean? From the misfortunes that have come upon me &c. [Ib. to Ps. XVIII, 3 מתוגה, read with ed. Bub.: מוניטין; v. 'Rashi' to Gen. R. s. 39[11].]

תּוּגִיל, Y. Sot. VII, end, 22a ת' לה, read: תי גיול לה, v. תֵּי.

תּוּגְרָא, v. תֻּגְרָא I.

תּוֹדָא, *pl.* תּוֹדָאתָא, תּוֹדָן, v. תּוֹדְתָּא.

תּוֹדָה I f. (b. h.; יָדָה) *thanksgiving*, (sub. קרבן) *thank-offering.* Ber. 6b כאילו הקריב ת' as if he had offered a thank-offering. Shebu. 15b שיר של ת' וכ' the song of thanksgiving (in the Temple) was accompanied by citterns &c. Lev. R. s. 9 ת' אינה באה אלא על חטאת ... חטאת the sin-offering is brought for a sin ..., but not so the thank-offering. Ib. ... לעתיד וקרבן ת' וכ' in future all sacrifices will cease, but the thank-offering shall never cease. Zeb. V, 6. Men. II, 3. Ib. VII, 1; a. fr.—*Pl.* תּוֹדוֹת. Ib. 80a מרבה בת' הוא he had the intention of bringing several thank-offerings. Lev. R. l. c.; a. e.

תּוֹדָה II pr. n. m. *Todah* (an adaptation of תַּדַּאי, Thaddæus, for the sake of paronomasia), one of the disciples of Jesus. Snh. 43a (missing in later editions) חמשה ת' ... Jesus had five disciples; Matthew, ... and T. Ib. אתיוה לת' אמר ת' ירחרג וכ' they brought up T., and he said, shall T. be put to death? is it not written (Ps. C. 1), a song of T.? Said they to him אין ת' ירחרג וכ' yes, T. shall be slain, for it is written (Ps. L, 23), he who sacrifices T. honoreth me.

תּוֹדוֹס pr. n. m. *Todos* (abbrev. of Theodoros), 1) T. of Rome. Tosef. Bets, II, 15; Bets. 23a; Pes. 53a; Ber. 19a; a. e.—2) T. the physician. Bekh. IV, 4. Tosef. Ohol. IV, 2 תיאודורוס הרופא.

תּוֹדְתָּא f. = h. תּוֹדָה, *thanksgiving, thank-offering.*

Trnsf. *to throw up, vomit.* Targ. Prov. XXV, 16.—2) *to reconsider, bethink one's self.* Targ. O. Ex. XXXII, 12.—3) *to answer, reply, refute.* Targ. Num. XIII, 26. Targ. Job. XX, 2. Targ. Is. L, 11; a. fr.—Esp. *to raise an objection, argue; to put a question.* Pes. 2a, a. fr. מַיְתֵיבֵי they (the disputing scholars) raised an objection. Y. Ter. III, 42b ושתיק קומי ... מְתֵיבִין they put the question before R. J., and he kept silence. Y. Peah IV, 18b top ר' תיתיב ר' זעירא וכ' R. Z. raised the question before &c. Ib. כל אילין מוֹתְבִין ..., v. הַתְחוֹבְתָא; (Y. Gitt. VIII, 49c top מְשַׁיְרִב h.). Sabb. 145a תוא מותיב וכ', v. פְּרַק. Y. R. Hash. I, 56d bot. חֲתִיבוּן אַיְתֵיבְרִיה וכ' they raised an objection &c. B. Kam. 56b bot. אַיְתִיבוּן וכ' ... לרבה R. J. asked Rabbah. Lev. R. s. 11 מְתִיבוּן לֵיה they objected (by referring to the verse) &c. Ib. מְתִיבוּן they argued against him. Y. Sabb. II, 5a bot. מְתִיב בר קפרא וכ' Bar K. argued before R. H. the elder; ומותיב לה וחוא מְתַיֵּיב לֵיה and he raised the argument, and he also answered it. Ib. VII, 9b top ויתיבנייה ר' וכ' and R. A. might have answered him &c.; ib. מן מה דלא מתיב וכ' because he did not answer him &c.; a. v. fr.

Pa. תַּיֵּב same, *to answer, meet an objection*, v. supra.

Ittaf. אִיתְתַּב, *Ittof.* אִתּוֹתַב 1) *to be brought back, be returned, restored.* Targ. Gen. XLII, 28. Targ. Ex. X, 8. Targ. Ob. 15; a. fr.—2) *to be answered; to be refuted.* Targ. Job XI, 2. Ib. XIX, 7. Targ. Is. LIII, 7; a. fr.—Y. Taan. IV, 67c א"ל ולא כבר אִיתְתַּבְתָּ said he to him, hast thou not been answered before?; א"ל ובגין דאִיתְתַּבְתָּ תיבטל said he, and because I have been answered, shall it (that prayer) be abolished?; Y. Ber. IV, 7c top. Pes. 30b מאחר דאת' רבא וכ' (v. Rabb. D. S. a. l. note 8) now that R. bar I. has been refuted, why does Rab say &c.?; a. fr.

תּוּב II = h. שׁוּב II, *again, furthermore.* Targ. Job VII, 10. Targ. Ps. LXXVIII, 17; a. fr.—Naz. 20b ת' לא שבקת וכ' thou allowest no more room for the disciple (no more than three words of greeting); a. e.—With ן: תּוּבָן. Y. Hag. II, 77b ומה תוריתה דריש ת' and what more hast thou been teaching? Y. Taan. III, 66c bot. נדר ... דלא למיעבד כן ת' he vowed that he would never do it again. Y. B. Mets. II, 8c top מן כדון ... לעי ת' henceforth thou shalt no longer have to work (for a living); a. e.—V. תּוּ II.

תּוּבָא m. (תּוּב I, *Af.* 1) *vomit.* Targ. Is. XIX, 14 ed. Lag., a. Ar. (ed. תִּיוּב; some ed. תּוּכ, corr. acc.).—V. תּוּבְיָה.

תּוּבָה, Y. Ber. III, 6a top בריה דר' חווה בת', read: בריה דר' חייה תּוּבָה (as Y. Meg. I, 71c top; v. Revue des Et. Juives XXXIX, p. 306).

תּוּבְיָה m. (v. תּוּבָא) *vomit.* Lev. R. s. 16 (ref. to Is. LVII, 17 חדר ת' לת' (וילך שובב וכ' vomit goes back to vomit (the sinner returns to the place of sin, with ref. to Prov. XXVI, 11).—Trnsf. *overflow, flood.* Gen. R. s. 13 כמין תוכיה כחדין קבריא וכ' Ar., v. קַבְרִיאָל (ed. כמין ת' דחדין ק' (read: תּוּבָרְיָה) like the overflow of the K'baria); Koh. R. to I, 7 כמין תיבה וכ' (corr. acc.).

תּוּבְיוֹנְתִית, Targ. II Chr. XXII, 11 ed. Beck, v. תּוּרְבַּנְיָנָא.

Targ. Jer. XXX, 19. Targ. Lev. VII, 12; a. fr.—*Pl.* תּוֹרָן, תּוֹרָתָא, תּוֹרָתָא. Targ. Ps. LVI, 13. Targ. II Chr. XXIX, 31.

תָּוַד, v. תּוּר.

תָּוַד, תְּוַד (cmp. תְּהַהּ) 1) *to be perplexed; to fear, be anxious* (corresp. to h. תרד). Targ. O. Gen. XXVII, 33. Targ. Job XXXVII, 1 יִתְוַוּה (ed. Lag. יְתַוְוֵה; some ed. וְתַוְוָא *Pa.*). Targ. Jer. XXXVI, 24 (h. text פחד). Targ. Y. Num. XXXIII, 24. Targ. Koh. IV, 16 תְּוָרוּ ed. Lag. (ed. Vien. תְּרָהוּ, read תְּוָהוּ). Targ. O. Deut. XXVIII, 66, sq. תָּוַה ed. Berl. (ed. Vien. תָּוֵה). Targ. Esth. V, 14 ת' לצפרא (ed. Vien. תַּוֵּה *Pa.*) waited anxiously for the morning; a. fr.—Tanh. Emor 10 תָּוְוהוּ כולי עלמא all the people were perplexed (marvelled); Yalk. Mic. 554 תמהו אומות העולם (corr. acc.).—2) *to shudder, be disgusted.* Pes. 50^{b} תָּוְוהוּ ברית אינשי Ms. M. people are disgusted with it (dislike the occupation), v. תְּהַר.

Pa. תַּוֵּה, תַּוָּא same, v. supra.

Af. אַתְוָה *to disgust.* Targ. Ps. LXXVIII, 41 אַתְוּוּ תְוָהָא ed. Wil. (ed. Lag. אִיתְיוּ תִּירוָהָא, corr. acc.).

תָּוֹד, תָּוֶד m. (preced.) *anxiety.*—*Pl.* תְּוָדִין, תְּוָדִים. Sabb. 152^{a} (ref. to חחתחים, Koh. XII, 5) נעשה לבו ת' Ms. M. (ed. נעשה לו ת', some ed. נעשו, v. infra; Ag. Hatt. תִּירוּחִין תִּירוּדִין) his heart is full of fears; Yalk. Koh. 989 נעשה לו תְּוּוחִין תּוּוחִין it (the road) becomes for him full of terrors.

תְּוָדָא, תְּוָד', תְּוַד' ch. same, 1) *anxiety, terror; disgust.* Targ. O. Gen. XXVII, 33 (some ed. תְּוָרָא). Targ. Ps. LXXVIII, 41, v. תְּוַה.—2) (of a building) *threatening condition, indications of dilapidation.* B. Bath. 3^{b} חזי בה ת' they notice signs of ruin on it.—3) *mishap.* B. Mets. 73^{a} כיון דחזה ביה ת' לא וכ' (not דהוי, v. Rabb. D. S. a. l. note 300) since a mishap may befall it (and the buyer must take the risk), the transaction has not the appearance of an advance of money for a consideration (of usury, v. אַגְרָא I); Rashi: *cause for regret*].—[Koh. R. to I, 7, v. תְּוִירִי.]

תַּדְוֵי, תַּדְוֵי m. (b. h.; תְּהָה) *waste, desolation; vanity, idleness.* Snh. 97^{a} שני אלפים ת' וכ' two thousand years the world was waste &c. Ib. 26^{b}, v. שָׁתַח II. Gen. R. s. 2 (ref. to Gen. I, 2) זה קין . . . לת' ובהו this refers to Cain who wanted to reduce the world to waste and desolation; a. fr.

תַּדְוֵי, תַּדְוֵי m. ch. (v. תְּהָה 2) *regret.* Targ. Y. Ex. XXXII, 12. Ib. 14. Targ. Y. II Gen. VI, 6 Ar. (ed. והות תְּהַר). Targ. Y. I Deut. XXXII, 36 תְּהָן (read תהו); a. e.

תַּוְרוּת, תַּוְרוּתָא f. (v. תְּוַה)=תְּהוּת *regret, regrettable thing, mistake.* Gen. R. s. 27 ת' הירתה לפני וכ' ('Rashi' הִירְוָתָא) it was my mistake that I created him below (as a terrestrial being); Yalk. ib. 47 תְּהוּת.

תַּוְרוּתָא, תַּוְרוּתָא f. (תְּוַה) *perplexity, terror.* Targ. Deut. XXVIII, 67.

תָּוְרָא m., *pl.* תְּוָרִין, v. תְּאוֹ.

תָּוְרָא, תָּוְרָה, תָּוְוָא, v. תְּוַה.

תָּוְרָה, v. תּוּר.

תְּוָרְתָא, v. תְּוַה.—[Koh. R. to I, 7, v. תְּוִירִי.]

תַּוְרוּתָא, תַּוְרוּתוּתָא, v. sub תְּוָה.

תְּוִירִי m. (dial. for תּוּבְרִי)=תּוּבְרָה, *overflow, inundation.* Gen. R. s. 13 כמין ת' ('Rashi': כהרין ת'; ed. Leips. תורין, corr. acc.) as from an overflowing river; נהר בבבל ושמו תְּוִירִי (not בבל) there is a river (or canal) in Babylonia which is named Tuvay, and why is it named T.? Because it comes back and inundates once in forty years; Koh. R. to I, 7 תוחא (corr. acc.).

תָּוְרָן, v. תְּאָנָה.

תָּוֶךְ, תָּוֶךְ m. (b. h.) *middle.* Num. R. s. 14^{9} כנגד שני עמודי חת' אשר הפיל corresponding to the two middle pillars which he (Samson) pulled down. Y. Erub. V, 22^{c} שער חת' *the Middle Gate*, name of a Temple gate.—V. תּוֹךְ.

תְּוֵרְ *Pi.* (denom. of preced.) *to divide in the middle, to halve.* Y. Ber. I, 2^{d} bot. (expl. תחרכונה Jud. VII, 19) סופה של שניה וראשה של שלישית (ש)חן מְחַוְּכוֹת חלילה it means the latter part of the second and the first part of the third watch, which divide the night in half; Lam. R. to II, 18.—*Part. pass.* מְתוּוָּךְ; f. מְתוּוֶּכֶת *being between.* Ib. introd. (R. Josh. 2) (ref. to Ez. XXI, 26) שחיא מת' בין שני וכ' which lies between two roads (where two roads meet), one leading to &c.; Koh. R. to XII, 7 שמת' לשני וכ' (corr. acc.); Yalk. Ez. 361.

תַּוְרָן c. pl. (תְּהַהּ) *fearing, afraid of.* Targ. Y. Deut. XXVIII, 66.

תָּוֶן, תָּוָן m. (=תָּאוָן; v. תָּא I, a. תְּוָא I) *cell, chamber.* Targ. I Kings XXII, 25; Targ. II Chr. XVIII, 24; a. fr.—*Pl.* תְּוָנִי, תְּוָנֵי, תְּוָנֵיָּא. Targ. O. Deut. XXXII, 25. Targ. Job XXXI, 33 תווני לבי Ms. Var. (h. text חֻבִּי, v. עוּבָּא):—Nidd. 20^{b} יהוראי בת' לבאי ירחבירתו Rashi (ed. בת' דלבא) you Jews seem to sit in the inner chambers of men's hearts (of the heart).

תּוֹס, v. וּסְ.

תַּוּרָא, v. תַּוְרָא.

תַּוָּרֵי, *pl.* of תּוֹרָא I, q. v.

תּוּחָח, v. תִּירוּחַ.

תַּחְ, תּוּחְלָא m. (תְּחַל) [*beginning to ripen,*] *early ripe* or *half-ripe date.* Gitt. 89^{a}, v. אֲצִירְפָא. Hag. 15^{b} אכל ת' וכ' (Ar. תוחלנא, v. שִׁיחְלָא; [Ms. M. חיינו דאמרי אינשי אשכחתיה תַּחְלָתָא אכל גווא ושדי שיחלי (not אשכחתית) that is what people say, when thou findest an early date, eat

the inside and throw away the peel (or the kernel); אמרי במערבא אכול תחלא וכ' they say in the west, eat the date &c. (v. Rabb. D. S. a. l. note 30)].—Pl. תּוּחְלֵי, v. next w.

תּוּחְלָנָא m. (preced.) *beginning to ripen, half-ripe.* Ḥag. 15[b], v. preced.—*Pl.* תּוּחְלָנֵי. M. Kat. 10[b] תמרי ת' (Ms. M. תוחלי) unripe dates. B. Mets. 89[a]; Yalk. Deut. 938.

תּוֹחֶלֶת f. (b. h.; יָחַל) 1) *hope, expectation; that which may be looked for, good, use.* Y. Pes. VI, beg. 33[a] אפשר שיש ממנו ת' possibly something good can come from him (may be he can enlighten us). Ib. כבר אמרנו שיש מכך ת' we have said that a good thing may be expected of thee. Ib. כבר אמרנו אם יש ת' מבבלי we have said, can we expect anything of a Babylonian? Num. R. s. 2 [15] אין תרמנו ת' וכ' nothing of consequence can come of him, he cannot beget &c. Ib. וכי יש בו ת' is there any good in it (can the golden calf produce any effect)? Midr. Till. to Ps. XXXVII, 2 חציר הם תּוֹחַלְתָּם what good there is in them is mere grass (cmp. Is. XL, 6). Yalk. Job 909; Gen. R. s. 27 (ref. to Gen. VI, 5) משהיתה . . . לא היתה בהם ת' from sunrise to sunset they achieved nothing good; Yalk. ib. 47. Ib. 35, v. תּוֹעֶלֶת. Num. R. s. 20 [8] אין בו ת' . . . אם יבוא if he (Balaam) will be ready to go with us, he will succeed, but if he should delay even one hour, he will be of no use; a. e.—2) (homilet.) *prayer* (as if from תְּחִלָּה). Ber. 32[b]; 55[a] שנ' ת' וכ' . . . כל המאריך he who makes long prayer and speculates on it (v. עגן h.) comes to sickness of heart, for it is said (Prov. XIII, 12) a prolonged prayer makes the heart sick; Yalk. Prov. 950; Yalk. Deut. 854.

תּוֹחֵתַי, v. תְּחוֹת.

תּוֹטַאי pr. n. m. *Tutay*, a Tanna. Kidd. 16[b].

תּוֹטִינִי, v. next w.

בַּר תּ', תּוֹטָנִי pr. n. m. *Bar-Tutani*, an Amora. Sabb. 71[a] (Ms. M. תָּאטוּנִי); Ker. 4[b] תאוטני; ib. 12[b] תוטיני.

תָּוָה, תּוֹוִי (b. h. (?); sec. r. of אָוָה II), *Pi.* תִּוָּוה *to mark.* Lev. R. s. 18 מְתַוָּוה תוארים (ed. Wil. מתאווה), v. אָוָה II.

תּוֹיכְמִידָא, v. תּוֹכְמִידָה.

תָּוֵךְ, v. תָּוֶךְ, a. תּוֹךְ II.

תַּוֵּךְ, *Pi.* תִּוֵּךְ, v. תִּוֵּךְ.

תּוֹךְ I *tokh*, the sound of boiling. Ber. 39[a] . . . רותח ועביד ת' ת' it stands on the stove and makes *tokh tokh* (boils thoroughly); Erub. 29[a]. Pes. 74[a] ר"י קורירהו ת' ת' R. J. called it (the kid roasted with its loose pieces inside) *tokh tokh* (boiled); v., however, תַּכְתָּא.

תּוֹךְ II m. (b. h. תָּוֶךְ, constr. תּוֹךְ) 1) *middle, inside, receptacle.* Kel. XXVII, 1 כל שאין לו ת' וכ' earthen vessels which have no inside (receptacle), have no back, i. e. their back is not susceptible of levitical uncleanness. Ib. XXV, 2. Ib. 4 כלי שנטמא . . . לא נטמא תוכו if the outside of a vessel has become unclean, its inside is not affected thereby. Yoma 72[b], v. בַּר I; a. fr.—*Pl.* תּוֹכוֹת. Gitt. 20[a] ת' חק ת', v. חָקַק.—2) (prep.) *in, into, within.* Nidd. 45[b] ת' זמן within the period (during the year of developing puberty); B. Bath. 155[b]. Ib. 5[a] פרעתיך בת' זמני I paid thee within my appointed time (before the debt was due). Dem. VII, 5 בת' ביתו in his house. Kil. I, 8 לת' האבטיח into a melon; a. v. fr.—ת' כדי דיבור, v. דִּבּוּר.—מִתּ' *immediately from, through, because of.* Ber. V, 1 מת' כובד ראש in a mood of humility, v. כּוֹבֶד. Ib. 31[a] אין . . . לא מת' דין וכ' you must not rise for prayer immediately after giving judgment, or after an undecided discussion &c. Ib. מת' עצבות from a mood of grief. Pes. 50[b] מת' שלא לשמה, v. שֵׁם; Naz. 23[b].—Shebu. 32[b], a. fr. מת' שאינו יכול לישבע וכ' because he cannot make oath, he must pay. Bets. 12[a], a. e. מת' שהותרה הוצאה וכ' since carrying for an immediate need (on the Holy Day) has once been permitted, it has also been permitted for a less immediate need; a. v. fr.

תּוֹךְ *to press, make to suffer, punish*, v. תָּכַךְ I.

תּוֹכָא m. (תָּכַךְ) *pressure, grief.* Targ. Prov. XIX, 19 ed. Lag. (ed. Wil. תַּכָּא; oth. ed. תִּרְכָּא). Ib. XXI, 11 (ed. Wil. תַּפִּי).

תּוֹכְבְּרָא, v. תַּכְבְּרָא.

תּוֹכְתָּא* f. (v. תּוֹךְ II, a. תָּכַךְ) *pressure, emphatic expression*; (adv., cmp. דְּוָקָא) *exactly, only.* Y. Keth. I, 25[d] ת' שבציפורין בעל this is the law only when the seduction took place in Sepphoris itself.

תּוֹכְחָא, v. תּוֹכָחָה ch.

תּוֹכַחַת, תּוֹכָחָה f. (b. h.; יָכַח) *reproof, admonition, threat of punishment.* Arakh. 16[b] תמירהני . . . שמקבל ת' I wonder whether in this generation there is one that accepts admonition; Sifra K'dosch., Par. 2, ch. IV. Arakh. l. c. עד היכן ת' וכ' how far must you go in reproving your neighbor (Lev. XIX, 17)? Until he strikes you. Lev. R. s. 27 (ref. to Is. I, 18) זו ת' תשובה וזו ת' is this an argument, and this a threat?; Tanḥ. Emor 10; Yalk. Mic. 554. Ḥag. 4[b] (ref. to Gen. XLV, 3) ומה ת' של בשר ודם כך ת' וכ' if the rebuke of a human being has such an effect, how much greater ought to be the effect of God's rebuke!; a. fr.—*Pl.* תּוֹכָחוֹת. Tam. 28[a] יאהב את ת' שכל זמן שת' וכ' let man love reproofs, for as long as reproofs are in the world, ease of mind comes upon the world, good, and blessing &c. Deut. R. s. 1 ראויין היו ת' וכ' the rebukes (threats of punishment) should have been pronounced through Balaam, and the blessings through Moses; ib. יוכיחן משה . . . ויחת ברד ישראל let Moses who loves them rebuke them, and Balaam who hates them, bless them in order that the blessings and the rebukes be made certain in Israel's hand; Yalk. ib. 795. Deut. R. l. c. הואיל וקבלו עליהן תוכחותיך וכ' because they accepted thy (Moses') rebukes, thou must bless them; a. fr.

תּוֹכַחְתָּא, תּוֹכְחָא, תּוֹכְרִי, תּוֹכָחָה ch. same. Targ. Mic. VI, 2.—Sabb. 152[a] תוכריתא Ms. M. (ed. תוכחה), v. שְׁלִיךְ II. Gen. R. s. 52 (ref. to Gen. XX, 16 כבר (ונכחת

תּוֹכַחְתֵּיהּ . . . גבירה וכ׳ this man's (thy) reproof is already with him (thee, that thou didst not clothe thy wife honorably) &c.; Yalk. ib. 91 (not גבר).

תּוֹכְחָא, תּוֹכַחְתָּא, תּוֹכְחָתָא, v. preced. wds.

תּוֹכְרִיד, v. תּוּבְרָה.

תּוֹכִין, Y. Shebi. IV, 35ᵇ bot. אין תולין ת׳, v. תָּחוּב.

תּוּכְלָן m. (תָּכַל) *confidence, trust.* Targ. Prov. XIV, 26 (h. text מחסה).

תּוֹכְמִדְּת, תּוּכְמִידְּת, Pesik. R. s. 23, a corrupt., emended in ed. Fr.: תּוּכְּבָרָה, v. תַּכְבָּרָא.

תּוֹלָאנָא, v. תּוֹלַעֲנָא.

תּוֹלְבַנְקִי, v. next w.

תּוּלְבַקְנֵי pr. n. pl. *Tulbaknê*, on the upper Euphrates (v. S. Funk Juden in Babyl., p. 13, note 2). Kidd. 71ᵇ עד אקרא דת׳ Babylonia extends (for genealogical purposes) as far as Fort (the fortified ford of) T. Meg. 6ᵃ אקרא דת׳ (Ms. F. עקרא דתולבנקי, v. Rabb. D. S. a. l. note 100); Keth. 112ᵃ דתולבנקי.—Gen. R. s. 16 עד מקום . . . ואיזו זו תִּרְבַּקְנָה as far (east) as where the Euphrates runs, there is the land of Israel; and what place is this? It is *Tirbaknah* (?).

תּוֹלָדָה f. (b. h.; יָלַד) 1) *birth, procreation, offspring.*—*Pl.* תּוֹלָדוֹת. Gen. R. s. 12 שלשה דברים חללו . . . שלש ת׳ וכ׳ the following three things form the real creations of the world, and each of them delayed three days, and then produced offspring: the earth &c. Ib. יש לכל יש ת׳ . . . להן ת׳ וכ׳ all things have origins (mentioned in the Bible), heaven and earth have origins &c. Ib. כל מי שיש לו ת׳ וכ׳ whatever has an origin, dies and decays, is created, but does not create, but that which has no origin does not die &c. Num. R. s. 14 ¹² בעת שהעמיד ת׳ during the time of his begetting children. Y. Sot. VIII, 22ᶜ bot. שלישי לת׳ ורביעי וכ׳ he was the third in the order of birth, and the fourth in the order of accession; a. fr.—2) *secondary act, subspecies,* opp. אב or עיקר, v. אָב II. Y. Sabb. II, 5ᵃ bot. שחיטה עיקר וחבורה ת׳ slaughtering is the primary act (forbidden on the Sabbath), and wounding is the secondary act. B. Kam. 2ᵃ קרי לה ת׳ . . . דק an act which was essential at the building of the Tabernacle is called *ab*, and one which was not essential, is called *toladah*; a. fr.—*Pl.* as ab. Ib. מדקתני אבות מכלל דאיכא ת׳ since the Mishnah speaks of main damages, we must conclude that there are also secondary ones; תּוֹלְדוֹתֵיהֶן כיוצא בהן וכ׳ are their subspecies subject to the same laws or not? Sabb. 2ᵇ תני אבות ותני ת׳ וכ׳ . . . הכא here (Sabb. I, 1) where the main subject is the Sabbath, the Mishnah specifies the main act and the secondary acts, &c.; Shebu. 5ᵃ; a. fr.

תּוֹלְדוּתָא f. (preced.) 1) *birth.* Targ. II Esth. III, 3 (ed. Lag. תִּילְדֵי; ed. Vien. תִּלְדֵי).—2) *descent, kinship.* Targ. Esth. II, 10 (ed. Vien. תִּלְיָ; ed. Lag. תִּילְיָ); Targ. II Esth. ib. תּוֹלְדוּתָךְ ed. Vien. (oth. ed. תּוֹלְדָתָךְ; ed. Lag. תַּלְדוּתָךְ).

תּוֹלִי, תּוֹלְדְתָּא f. (preced.) 1) *she that bore, mother.* Targ. Prov. XXIII, 25.—2) *pl.* תּוֹלְדָתָא, תּוֹ׳ *generations, history.* Targ. Gen. II, 4. Ib. V, 1; a. fr.—3) *kinship,* v. preced.

תּוֹלָנָא, v. תּוֹלַעֲנָא.

תּוֹלְסִין, Sifré Deut. 81, v. קוֹלָס.

תּוֹלַע c. (b. h.; תלע, *Tafel* of לעע, v. לוּעַ; v. Del. Proleg., p. 113) *worm.*—*Pl.* תּוֹלָעִים. Sot. 35ᵃ וחדו ת׳ יוצאות וכ׳ worms came out of their tongues &c.; Yalk. Num. 745. Tanh. T'tsav. 11 קלאנין של ת׳, v. קוֹלָנִי; Yalk. Prov. 935; a. e.

תּוֹלַעֲבָא, תֵּלִי m. (לָעַב) *sneer, scorn, lasciviousness.* Targ. Ps. LXXIX, 4 (ed. Wil. תּוֹ׳). Targ. Is. XXVIII, 11. Targ. Ez. XXXIII, 31. Targ. Jer. LI, 18; a. e.

תּוֹלַעַת, תּוֹלָעָה f. (b. h.) = תּוֹלַע. B. Mets. 83ᵇ, v. רִמָּה. B. Bath. 17ᵃ רמה ות׳ . . . שבעה over seven persons no kind of worms had power. Midr. Till. to Ps. XXII, 7 מה ת׳ מעקרת . . . מעקרין וכ׳ as the worm has (for its defense) nothing but its mouth, so Israel has nothing but the prayer of his mouth; ib. ed. Bub. מה ת׳ הזאת וכ׳ (not מחעקרין, מתעקרת) as the worm uproots the tree, so Israelites, through their mouth and their prayer, undo evil decrees &c. Midd. II, 5 כל עץ . . . ת׳ וכ׳ wood in which a worm was found was unfit for the altar; a. e.—משכן של (ה)שני ת׳ *scarlet-dyed (yarn).* Midr. Till. l. c. ת׳ ש׳ a tabernacle of scarlet yarn. Num. R. s. 4 ¹³. Par. III, 10 שְׁנִי ת׳; a. e.

תּוֹלַעְנָא m. (preced.) *scarlet-colored.* Sabb. 110ᵇ אהלא ת׳ (Ms. M. תִּרְלָאנָא) scarlet-colored aloes; Gitt. 69ᵇ תּוֹלָאנָא; Ab. Zar. 28ᵇ תּוֹלָנָא (Rashi a. Ms. M. תולאנא).

תּוֹלַעְתָּא f. = h. תּוֹלַעַת. Targ. O. Deut. XXVIII, 39. Targ. Jon. IV, 7.

תּוֹלָשְׁמִי, v. תּוּשְׁלָמִי.

תּוֹלָתָא, תּוֹלָתָא, v. תִּלְתָּא.

תֹּם m. (b. h. תֹּם; תָּמַם) *simplicity, integrity.* Pesik. R. s. 21 גלוי . . . בשבועתם בתוּמָּיהֶם ושבטו של לוי עומד בתוּמּוֹ (not בתומיא) it is revealed and known before thee that all the tribes shall fail to abide by their oath in rectitude, and that the tribe of Levi shall stand by its rectitude. Midr. Till. to Ps. VII, 9 כתומי, v. עַקְמוּמִית; a. e.—Esp. חסירת לפי תומו to talk in one's simplicity, *to make a statement in ignorance of its legal bearing.* Yeb. 121ᵇ במסירת לפי תומו when the gentile makes an incidental statement (not as formal testimony). B. Kam. 114ᵇ תינוק מסירת לפי תומו ואמר וכ׳ . . . a child talking in his innocence said, I and my mother were captives &c. Gitt. 28ᵇ כל מ׳ ל׳ ת׳ הימוני מהימני לידה whenever a gentile makes an informal statement, we believe him (act on it as evidence); a. fr.—*Pl.* תּוּמִּים, in connection with אוּרִים, *Urim and Tummim* in the high priest's breastplate (v. אוּר I). Yoma 73ᵇ שמשלימין את דבריהן ת׳ they are named

Tummim, because they complete their words (what they predict comes to pass); Y. ib. VII, end, 44c ת' שהן מתימין וכ', v. תָּמַם. Sot. IX, 12; a. fr.

תּוּמָא, תּוֹם I m. = h. שׂוּם, *garlic.* Y. Ter. VIII, 46a עבד ת' שחוק וכ' had ground garlic prepared in his house. Y. Sabb. VII, 10a bot. הדהן דשתק ת' he that grinds garlic (on the Sabbath). Gitt. 69a ירחיראה ת' a single-headed garlic plant. Sabb. 140a, v. שׁוּפְתָּא; a. fr.—*Pl.* תּוּמֵי, תּוּמַיָּא. Targ. Num. XI, 5.

תּוּמָא II m. (= תואמא; cmp. תְּיוֹמֶת) *fringe.*—*Pl.* תּוּמֵי. B. Mets. 60b למרמי ת' (Ms. H. למעבד תְּרֵאמֵי), v. סַרְבָּלָא.

תּוּמָא m. = h. תֹּם, *simplicity.* Targ. II Sam. XV, 11.—*Pl.* תּוּמַיָּא, תּוּמֵי = h. תֻּמִּים. Targ. Ex. XXVIII, 30 (O. ed. Vien. תֻּמֵּי). Targ. Deut. XXXIII, 8; a. e.

תּוּמִין, תּוּמְרִי, Bekh. 44a Rashi, v. תְּרוּמוֹ.

תּוֹמָן m. (Chaldaism; v. תְּמָנֵי) *Toman,* one eighth of a Kab. Y. Sot. I, 17a רובע ות' וחצי ת' וכ' a Rob'a (one fourth of a Kab), and a T., and a half-T., and an Ukhla; Bab. ib. 8b (corr. acc.); B. Bath. 89b, sq.; a. e.

תּוּמַנְיָא, תּוֹמַנְיָא, v. תְּמָנֵי.

תּוֹמְנִיתָא, v. next w.

תּוֹמַנְתָּא f. = h. תֹּמֶן, *Tomanta,* one eighth of a Kab. Y. Sabb. VIII, 11a bot.; Y. Pes. X, 37c bot., v. מוּרְדִיס; Y. Shek. III, 47c top חמונתא (corr. acc.). Pes. 109a תַּמְנִירְתָא קדמייתא וכ' (Rashi תּוֹמַנְתָּא; Rashb. תּוֹמְנִירְתָא; Ms. M. 1 תימנתא, read: תּוֹ; Ms. M. 2 תּוֹמְנִירְתָא) the old T. which was kept in Tiberias.

תּוֹמֶר, v. תָּמָר II.

תּוּמַרְתָּא, תּוֹמְרָא, v. תְּמַרְתָּא, תַּמְרָא.

תָּוָן, v. תָּוֵן.

תּוֹן I = אַתּוּן, *ye;* v. אַתְּ.

תּוֹן II, *come ye,* v. תּוּ I.

תּוֹנָא m. (תְּנֵי I) *repetition, confirmation.* B. Mets. 3a; a. e., v. תַּנָּא.

תּוֹנְבָא m. (תנב *to become rigid,* Brockelm. Lex. Syr.) *stupor, loss of sensation.* Targ. Job XXXIII, 20.—Yoma 83a ת' חוא דנקיט ליה stupor seized him (so that he does not feel the lack of food). Nidd. 37b לה ... ת' בעלמא it is merely stupor that seized her (so that she feels no pain).

תּוֹנְיָא, v. תּוּנְיָא.

תּוֹנְחָתָא, תּוֹנַחְתָּא, v. תִּרְנְתָא.

תּוֹנְחֻמְתָא, v. תַּנְחוּמְתָא.

תּוֹנְיָא m. (תְּנֵי I) *tale.* Targ. Job XIII, 17 תּוֹנְיֵי ed. Lag. (ed. Wil. תַּנּוּיֵי; Ms. תּוּנוֹרֵי).—V. תַּנּוּרֵי.

תּוֹסַבְּרִית, תּוֹסְבָרָא, v. sub תְּסַב.

תּוֹסַפְאָה m. (יָסַף) 1) *one who uses the vowel letters freely, who writes plene,* opp. בַּצְּרָא. Ab. Zar. 9b, v. בַּצַּר.—2) *Tos'faah,* surname of one Raba or Rabbah; [Neub. Géogr. p. 332: *of Thospia,* capital of the Armenian district Thospitis]. Yeb. 80b; Ber. 50a; Sabb. 95a; M. Kat. 4a.

תּוֹסֶפֶת f. (יָסַף) 1) *addition, increase.* Gen. R. s. 22 (ref. to Gen. IV, 2) ת' ללינה ולא ת' לעיבור 'she bore again' means an additional birth, but not an additional pregnancy (Abel having been conceived simultaneously with Cain). Ib. s. 61 תּוֹסֶפֶתוֹ של הקב"ה מרובה וכ' what God adds is more than the original; קין עיקר ... שהוא ת' וכ' Cain was the original, and Abel, because he was an addition . . ., was born himself and two twin sisters with him. Y. Ter. IV, 42d ת' תרומה an addition to the minimal quantity of T'rumah. Ib. bot. אין הפחת והת' שוין, v. פַּחַת. Y. Bicc. I, end, 64b ת' הבכורים the addition to the normal quantity of first fruits to be offered. Y. Keth. VI, 30d top ת' (sub. כתובה) the additional jointure beyond the legally prescribed sum; Bab. ib. 90a. Y. Meg. I, 70d bot. אדר הראשון ת' וכ' is the first Adar the addition (the intercalated month), or is it the second Adar?; a. fr.—Esp. *the time added to, and given the character of a festive day* (v. Yoma 81b מוסיפין מחול וכ' you must begin the Holy Day some time before its lawful beginning and end some time after its lawful end). Yoma 81a על ת' מלאכה for disregarding the addition by doing a labor which is prohibited on the festive day; על ת' עינוי for disregarding the additional time for fasting (by eating); ירא מוזהר על ת' מלאכה that he be warned concerning the additional time during which he must abstain from labor; a. e.—2) *Tosefeth* (*Tosefta*), a collection of oral laws (Mishnahs) outside of the regular Mishnah. Y. Hor. III, end, 48c (ref. to Prov. XVI, 11) פלס ... ליר' זה ת' 'balance', that is the Biblical text, 'scales', that is the Mishnah, 'judgment', that is the Talmud, 'the Lord's', that is the Tosefeth. Ib. (ref. to Koh. VI, 2) עושר ... וכבוד זה ת' 'riches', that is the Biblical text, 'goods', the *halakhoth,* and 'glory', the Tosefeth; Koh. R. to VI, 2 זה בעל תוספתא; Yalk. ib. 972 זה תוספתא. M. Kat. 3b; a. e.—*Pl.* תּוֹסָפוֹת. Cant. R. to VI, 9 אין קץ לת' ועלמות ... 'and handmaids without number (ib. 8)', there is no end of Tosafoth. Y. Peah. II, 17a bot. ... אין למדין ולא מן ת' וכ' we derive no practical decisions from the *halakhoth* ..., or the Tosafoth, but only from the Talmud. Lev. R. s. 30 (ref. to Ps. XVI, 11) שבענו ... ת' ואגדות we are satisfied with five joys, the Scripture, the Mishnah, the Talmud, the Toseftas, and the Agadoth. Koh. R. to V, 8 ת' של בית רבי the Tosafoth of the house of Rabbi; ת' של ר' נתן the T. of R. Nathan; a. e.—[In Talmudic literature: *Tosafoth,* annotations to the Talmud, mostly by French scholars, בַּעֲלֵי ת', *Tosafists.*]

תּוֹסַפְתָּא ch. same, esp. *the Tosefta* (v. preced.); also *a paragraph of the Tosefta.* Koh. R. to VI, 2 בעל ת' one knowing the Tosefta; Yalk. ib. 972, v. preced. Gen. R. s. 16. Y. Sabb. VIII, 11a bot., a. e. עתיקתא ת' a tradition in an old Tosefta; a. fr.—[Y. Ber. III, 6b שמעון דת', v. סוֹפֶפְתָּה.]—*Tosefta,* name of an extant collection of Mishnah under the redaction of R. Ḥiyya and R. Oshaya.

תּוּסְקַפְתָּא, תּוּסָקָפָא f. (סְקַף I; cmp. עֲלִילָה) 1) *what is brought about, disposition, destiny.* Targ. II Chr. X, 15 (h. text נסבה). Ib. XXII, 7 תּוּסְקָפַת constr. (h. text תבוסת).— 2) *cause, pretext, occasion.* Targ. Jud. XIV, 4 (h. text תאנה).—*Pl.* תּוּסְקָפָתָא. Targ. Job XXXVII, 12 (ed. Wil. תּוּסְקַפָתָא *sing.*; h. text מסבות).—V. תַּסְקוֹפָא.

תּוֹעֲבָא, תּוֹעֲבָה, v. next wds.

תּוֹעֲבָה f. (b. h.; יעב, Barth Et. St. p. 28; cmp., however, עֲבִירָה, עֲוִירָת) *that which is repulsive, abomination.* Ber. 23ᵃ תפלתו ת' (fr. Prov. XXVIII, 9) his prayer is an abomination (unacceptable). Lev. R. s. 27 (ref. to Is. XLI, 24) אותה ת' שכתוב בה ... מאותה תת' וכ' that abomination of which it is said (Ex. XXXII, 8) 'they have made themselves a molten image'—of that abomination (that class of animals) bring ye an offering &c.; Tanh. Emor 11. Nidd. 70ᵃ; Yeb. 11ᵇ (ref. to Deut. XXIV, 4) הרא ת' ואין בנירה תּוֹעֲבִין she (the divorced woman remarried after having been another man's wife) is an abomination, but her children are not abominations (her daughters may be married by priests); Kidd. 77ᵃ תּוֹעֲבִים. Y. Yeb. IV, 6ᵇ bot. הרא ת' ואין הוולד ת'. Tem. 29ᵇ; a. fr.

תּוֹעֲבְתָּא, v. next w.

תּוֹעֲבָא c., **תּוֹעֲבְתָּא** f. ch. same. Targ. Is. XLI, 24. Ib. XLIV, 19 (ed. Wil. תּוֹעֲבָא). Targ. O. Lev. XVIII, 22 תועיבא ed. Berl. (ed. Vien. תּוֹעֲבָתָא, read: תּוֹעַבָתָא); a. fr.—*Pl.* תּוֹעֲבָתָא, תּוֹעֲבָתָן, תּוֹעֵי, תּוֹעֵי. Targ. Ez. VIII, 6; 13. Ib. VI, 11. Targ. O. Deut. XXXII, 16 ed. Berl. (oth. ed. תּוֹעֲרְבָתָא, תּוֹעֲבָתָא); a. fr.

תּוֹעֶלֶת f. (יָעַל) *profit, use.* Midr. Till. to Ps. XXXVII (ref. to Is. XIV, 3) ומה ... ואין לי מהם ת' וכ' (ed. Bub. ואין מועילין לי) since I deal kindly with the wicked who provoke me, and of whom I have no profit, how much more with thee &c. Gen. R. s. 22 ולא נמצא בם ת' no good was found in them; Yalk. ib. 35 תוח'; v. תּוֹחֶלֶת.

תּוֹף I, v. תָּפַף.

תּוֹף II m. (תָּפַף II) *spittle.* Keth. 61ᵇ ת' שדאי ת' שדאי as the spittle gathers in the mouth, eject it.

תּוֹף m. (b. h. תֹּף; תָּפַף *to knock*) *timbrel.* Gen. R. s. 23, v. נָעַם; a. e.—*Pl.* תּוּפִּים. Pirké d'R. El. ch. XLII; Yalk. Ex. 253 (ref. to Ex. XV, 20) וכי מנין ... ת' ומחולות וכ' whence did the Israelites get timbrels and dancing choruses in the desert? אלא שהצדיקים ... והחקינו להם ת' ומחולות but the righteous were trustful and knew that God would perform miracles and mighty deeds for them at the going forth from Egypt, so they prepared for themselves timbrels and choruses. Midr. Till. to Ps. LII (ref. to Koh. V, 5) 'and undo the work of thy hand', אלו ת' this refers to the timbrels (with which Miriam led); a. e.

תַּפָּא, תּוּפָּא ch. same. Targ. Ex. XV, 20 (Y. ed. Vien. תּוּפָּא).—*Pl.* תּוּפִּין, תּוּפַיָּא, תְּפִי. Ib. (Y. ed. Vien. תּוּפַיָּא). Targ. Ps. CL, 4 (ed. Wil. תּוּפִין); a. fr.

תּוּפִינָא, תּוּפְיָנָא f., v. next w.

תּוּפִינֵי m. pl. constr. (b. h. תַּפְּחִי; אָפָה) a sort of *pastry* (Talm. חֲבִיתִים). Men. 50ᵇ (expl. תפרני, Lev. VI, 14) תֶּאֱפֶינָה נאה they shall be baked so as to look nice (i. e. well baked and then fried, v. טִיגָּן); (oth. opin.) תאפינה נא they shall be baked when half done (v. נָא II, i. e. fried and then baked); (oth. opin.) תאפינה רבה they shall be baked several times; (Var. רכה soft, with an admixture of oil; v. Rabb. D. S. a. l. note 60); Y. Shek. VII, 50ᵈ תואפינה נא (read: תֵּרֶא'); תופנה רכה soft pastry; תופנה נויי a nice-looking pastry; Yalk. Lev. 488 תופי נא (read: תּוּפִינָא נא); תופינא נוי, תופינא רכה. Y. Shek. l. c. בשעת חֲבָאָה ת' וכ' the *tufiné* are offered when the high priest brings his initiation offering, but not in the morning, before his initiation.

תּוּפְנָה f. *pastry,* v. preced.

תּוֹפֶס, Tosef. Kel. B. Bath. II, 7 ed. Zuck. (oth. ed. תופו), v. תָּפוּס, תְּפִירָת.

תּוֹפֵס = טוֹפֵס, q. v.

תּוֹפֶת pr. n., בקעת בית ת' *the Valley of Beth-Tofeth.* Num. R. s. 18 ²²; (Koh. R. to V, 8 טוֹפֶת; Yalk. ib. 972 נטופא; Lev. R. s. 22 בית שופרי; Gen. R. s. 10 בי טרפא; Tanh. Huck. 1 בית כוזבא, ed. Bub. טופת).

תּוֹצָאָה f. (b. h.; יָצָא) *issue, mode, species* (v. תּוֹלָדָה).—*Pl.* תּוֹצָאוֹת. Ker. III, 10 הנדה שאין בה ת' הרבה וכ' the law concerning the menstruant, in connection with which there are not many modes and many sin-offerings; שבת שיש בה ת' וכ' the Sabbath law which has many modes (תולדות) &c.; Y. Sabb. VII, 9ᵃ, sq.; Ker. 17ᵃ ת' הרבה לחטאות many issues for many sin-offerings. Midr. Till. to Ps. LV, 14 (expl. מידעי, ib.) חמודיעני תּוֹצָאוֹת בינה who taught me the issues of understanding; a. e.

תּוּקְלָא, v. תַּקָּלָא.

תֻּקֶף, תּוֹקֶף m. (b. h.; תָּקַף) *strength, power.* Mekh. B'shall., s. 6 (ref. to Ex. XIV, 25) אין אירתנו אלא תָּקְפּוֹ *ethans* means its strength. Meg. 19ᵃ (ref. to Esth. IX, 29) תָּקְפּוֹ של אחשורוש 'the whole strength' refers to the power of Ahasverus (as described in the first chapters of Esther); תּוֹקְפּוֹ של מרדכי to the power of Mordecai (beginning with II, 5); תוקפו של המן to Haman's power (beginning with III, 1); תקפו של נס the strength of the wonderful salvation (beginning with VI, 1). Gen. R. s. 16, beg. (ref. to Job XIV, 20) ת' שנתן הקב"ה וכ' the power which God gave Adam was to be for ever. Ib. s. 100 כל תקפו של אבל וכ' the height of mourning is on the third day (after burial); Y. M. Kat. III, 82ᵇ bot. אין תוקפן ... עד שלשה ימים the height of mourning lasts only three days; a. e.—Snh. 19ᵇ תוקפו של יוסף ענוותנותו וכ' that which was with Joseph an achievement of strength (self-control) was with Boaz a humble (plain) act. Sifré Deut. 323 (ref. to Deut. XXXII, 31) לא כת' שאתה וכ' the power which thou givest us is not like the power which thou givest them (the gentiles); כשאתה ניתן להם את התּ' וכ' when thou givest them the power, they deal with us with cruelty &c.; a. e.

תּוֹקְפָא ch. same, 1) *strength, power.* Targ. Hag. II, 22 תּוֹקְפָה constr. Targ. O. Gen. XLIX, 24 *Omnipotence, Al-*

mighty. Targ. Esth. IX, 29 תָּקְפָא; a. fr.—2) *stronghold.* Targ. Zech. IX, 3. Targ. Jud. VI, 26. Ib. IX, 37 (h. text טבור); a. e.—*Pl.* תּוּקְפִין, תּוּקְפַיָּא. Targ. O. Deut. XXXII, 13 (ed. Vien. תָּקְפֵי). Targ. Jer. X, 17 (ed. Wil. *sing.*); a. e.—3) *rigor, anger.* Targ. Ps. LXXVIII, 50. Targ. Job XXXV, 15 Ms. (ed. רוגז); a. e.—Arakh. 17ª, v. נִירְתּוֹתָא. Sot. 3ᵇ. ת' בביתא וכ' anger in the house is like a worm in the sesame plant.—V. תְּקוֹף.

תּוּקְרַבְתָּא, תּוּקְרָבָא f. = h. תְּקֻרְבָּת, *offering, gift, tribute.* Targ. II Kings III, 4. Targ. Is. XVIII, 7. Targ. Jer. LI, 59 תּוּקְרִיבָא ed. Lag. (ed. Wil. תוקרבתא; h. text מנוחה); a. e.—V. תְּקָרוּבְתָּא.

תּוּקְרִיבָא, v. preced.

תּוּקְרַת pr. n. pl. *Tukrath,* a border town of Palestine. Y. Shebi. VI, 36ᶜ; Tosef. ib. IV, 11 (Var. תקרא, תקרת, תיקרת; v. Hildesh. Geogr. Preface, a. p. 38).

תּוּר I (b. h.; v. טוּר) [*to go around*; cmp. אָלַל,] *to espy.* Shebu. 47ᵇ (play on וּתְרֻתֶּם וגו' וגו', Deut. I, 27) תַּרְתֶּם באהלו וכ' you have espied (the land) and found fault with God's tent; Num. R. s. 16 ²⁰ תרתם גנות א"י you have espied the faults of the land of Israel; Tanḥ. Sh'laḥ 11. Y. Yoma I, 38ᵇ (play on תאתרים, Num. XXI, 1) מת תתיר תגדול שהיה תָּר להם וכ' the great spy (Aaron) is dead who espied for them the road (of life); Y. Sot. I, end, 17ᶜ; Num. R. s. 19 ²⁰. Lev. R. s. 15; Yalk. ib. 554 את מבקש לצאת לָתוּר פרנסתך thou desirest to go out and espy the means of thy sustenance; a. e.

תּוּר II ch. (contr. of תּעַר, v. עוּר) *to be awake.*—V. תְּרִי.

Pa. תַּוֵּיר *to awaken.* B. Kam. 117ᵇ תַּוְּרֵיהּ אוקמיה he waked him up (from the dead) and made him to stand (live).—[Gitt. 69ᵇ ונתתיריה, read: ונתריה, v. תְּרֵי II.]

תּוֹר I m. (b. h.; v. תּוּר I) 1) *turn, order.*—*Pl.* תּוֹרִים. Cant. R. to I, 10 (ref. to בתורים, ib.) . . . בשעה שקורין בתוֹרֵיהֶן וכ' when they read the words of the Law in their due turn: the Passover laws on Passover &c.—2) *string, twist.*—*Pl.* as ab. Tosef. Sabb. VIII (IX), 31; Y. ib. VIII, 11ᵇ top; Bab. ib. 90ᵇ תּוֹרֵי דקל strings made of the fibrous bast of the palm, contrad. to צוּרֵי דקל, v. צוּר III.

תּוֹר II m. (b. h.; onomatop.) *turtle-dove.* Kinn. II, 5 האשה . . . חטאתה ת' וכ' if a woman brought a turtle-dove for her sin-offering, and a young pigeon for her burnt-offering; a. e.—*Pl.* תּוֹרִין. Ib. אין מביאין ת' כנגד וכ' you must not offer turtle-doves in connection with young pigeons, nor young pigeons in connection with turtle-doves (but either the ones or the others). Ḥull. I, 5 כשר בת', v. יוֹנָה II. Ib. 22ᵇ; a. fr.

תּוֹר III, תּוֹרָא I m. = h. שׁוֹר, *ox.* Targ. Ex. XXI, 28, sq. Targ. Lev. IV, 3; a. fr.—בר ת' *aurochs* (v. תּוֹרְבָּלָא). Targ. Ps. L, 10.—Pirké d'R. El. ch. XXVIII (ref. to וְתוֹר, Gen. XV, 9) לא נאמר ת' זה בלשון . . . ת' זה חשור וכ' this *tor* is not meant in its Biblical (Hebrew) sense (*dove*), but in its Chaldaic meaning: *tor* means the ox &c. Y. R. Hash. II, 58ᵇ top; Y. Snh. I, 18ᶜ bot., v. עַרְבָא; Bab. ib. 18ᵇ. Nidd. 33ᵇ, v. רְמֵי. Lam. R. to I, 7 (prov.) נפל ת' סגרן וכ' when the ox is felled, its butchers are many (when one is in distress, his enemies increase); נפל ת' תחדדון סכינוי (not תחדדן) when the ox is down, sharpen the knives for him; Sabb. 32ª, v. חֲדַד. Ab. Zar. 16ª בר ת' a young ox; a. fr.—ראש תור, v. רֹאשׁ.—*Pl.* תְּרִין, תּוֹרֵי, תּוֹרַיָּא. Targ. Gen. XXXII, 6. Targ. I Chr. XXI, 23. Targ. Num. XXIX, 13. Targ. Y. Deut. XIV, 5 תורי בר, v. supra; a. fr.—B. Mets. 30ª top; 73ª; Ḥull. 84ᵇ, v. תַּיְרָא.—*Fem.* תּוֹרְתָּא *cow.* Targ. Num. XIX, 2 (O. ed. Vien. תּוֹרְתָא; Y. תּוֹרְתָא, corr. acc.); a. fr.—*Pl.* תּוֹרָתָא, תּוֹרָן. Targ. I Sam. VI, 7. Targ. Job I, 14 Ms. (ed. תוריא); a. e.

תּוֹרָא II m. = h. תּוֹר I, 1) *row, line, order.* Bekh. 38ᵇ, v. רֵיס II. Ib. 39ª ברא דשיפתיה ת' the outermost line (edge) of its lip.—2) *twisted band, border.* Targ. O. Ex. XXVIII, 32 (Y. I ed. Vien. תּוּרָא; h. text שפה); ib. XXXIX, 23 (O. some ed. תָּרָא). Targ. Josh. II, 18 (h. text תקוה).—[Targ. II Kings XII, 10 some ed., read: חוּרָא.]

תַּוָּרָא, תַּוָּר' m. (denom. of תּוֹר III) *ox-driver, plougher with oxen.*—*Pl.* תַּוָּרֵי, תַּוָּי. B. Mets. 30ª בתורי וכ' (R. Ḥan. in Tosaf. (בתור') it refers to ploughers with oxen (left without superintendence), who may do much damage (Rashi: בתוֹרֵי when ploughing with oxen); Ḥull. 84ᵇ. B. Mets. 73ª בתורי דנפרש וכ' when the orchard (of which the fruits are sold on the tree) is ploughed by ox-drivers (or בתוֹרֵי with oxen), when the risk to the trees is great; (R. Ḥan. in Tosaf.: בתוורי it refers to cattle-dealers who, buying the calves before they are born, run great risks).

תּוֹרְבָּאלָא, v. תּוֹרְבָּלָא.

תּוֹרְבִּינָא, תּוֹרְבִּיָּינָא m. (רְבִי) 1) *nursing father, educator.* Targ. O. Num. XI, 12 (ed. Vien. תּוֹרְבִּי); Targ. Cant. II, 6. Targ. Esth. II, 7 (ed. Vien. תּוֹרְבִּינִי).—*Pl.* תּוֹרְבִּינַיָּא, תּוֹרְבִּיָּינַי, תּוֹרְבִּינֵי. Targ. II Kings X, 1 (ed. Wil. תּוֹרְבָּנֵי); Targ. Is. XLIX, 23.—2) *young nobleman.*—*Pl.* as ab. Targ. I Kings XXI, 8; 11 (h. text חֹרִים). Targ. Esth. VI, 9.—*Fem.* תּוֹרְבִּינְתָּא, (תּוֹרְבָּנְתָא) *nurse, nursing mother.* Targ. Ruth IV, 16. Targ. II Sam. IV, 4 תורבנת' ed. Wil. (ed. Lag. תּוֹרְבִּיָּינְתּ', תורבנות, corr. acc.). Targ. II Chr. XXII תּוֹרְבִּיָּינְתּ' ed. Lag. (ed. Beck תוביית', corr. acc.).

תּוֹרְבִּינָה m. (preced.; cmp. מוֹרְבִּית I) *nursery, young trees, plants.* Y. Kil. II, 28ª bot. גדר מותר לזרוע בו כל מין תורבכינה (not תורבכינה) ת' as a fence you may plant any kind of plants.

תּוֹרְבְּכִינָה, v. preced.

תּוֹרְבְּלָא, תּוֹרְבָּלָא m. (v. בָּאלָא; = תּוֹר בְּרָא, v. תּוֹר III) *aurochs.* Targ. O. Deut. XIV, 5 (ed. Berl. תּוּ; ed. Vien. תּוֹר־בָּלָא; h. text תְּאוֹ; Y. תורי בר).—Ḥull. 80ª (ref. to תְּאוֹ, Deut. l. c.) מדמתרגמינן ת' וכ' (Rashi תּוֹרְבָּאלָא) since we translate it *torbala* (ox of the desert; Rashi: 'ox of the Lebanon'?), it proves that it belongs to the class of cattle.

תּוֹרְבַּנְתָּא, תּוֹרְבָּנָתָא, תּוֹרְבָּנָא, v. תּוֹרְבִּיָּינָא.

תּוֹרְבִּץ, v. תַּרְבִּיץ II.

תּוֹרְגְּמָא, v. תַּרְגְּמָא, a.

תורגמינא, v. תוּרְגְּמָנָא.

תורגמן m. (תְּחוּרְגְּמָן) = מְתוּרְגְּמָן, *interpreter, speaker.* Meg. 16ª, v. מְתוּרְגְּמָן. Macc. I, 9 שלא תהא ... מפי דת' the Sanhedrin must not learn the evidence through an interpreter (but must understand the witnesses' own language). Ex. R. s. 3 (expl. לפה, Ex. IV, 16) לת' he shall be the spokesman; a. e.—Esp. *a) the translator* (into Chaldaic or Greek) *of the Biblical portion read at services.* Meg. 23ᵇ (Ms. M. מת'); a. fr.—*b)* = אֲמוֹרָא, q. v. Pes. 117ª משכיל ע"י ת' a psalm superscribed *maskil* is one pronounced by a speaker. M. Kat. 21ª ולחש הוא ... לת' ות' חשמיע וכ' and he (being in mourning) whispered to R. Ḥ. b. ʿA., and the latter to the speaker, and the speaker pronounced it to the audience. Y. Meg. IV, 75ª bot. Ib.ᶜ top; a. fr.

תורגמנא ch. same. Targ. II Esth. VII, 5.—[Targ. Ps. VII, 1 ed. Ven., v. תַּרְגּוּמָא.]—Gen. R. s. 51 ר' הושעיא ת' R. H. the Turg'man. Ib. s. 65 חזקיהו תורגמינא (corr. acc.) Ezekiah the T.; a. e.—*Pl.* תּוּרְגְּמָנֵי. Y. Ḥall. IV, 60ª bot. (expl. חרובים, v. רוֹבָא) תורגמונרא (corr. acc.) the speakers (sons of R. Ḥiyya).

תורגסא m. (ארג with afformative ס; cmp. אַרְגָּז, a. אַרְבָּא) *floss.*—*Pl.* תּוּרְגְּסִין. Targ. I Kings V, 23, ed. Lag. (ed. Wil. תּוּרְנֵי, corr. acc.); Targ. II Chr. II, 15.

תורה f. (b. h.; יָרָה) 1) *teaching, law,* esp. ת'(ד') *the Law* of Moses, *Pentateuch*; in gen. *the Jewish law, Religion.* Ber. 5ª (ref. to Ex. XXIV, 12) זה מקרא וכ' ת' *torah* means the Pentateuch, 'and the *mitsvah*' means the Mishnah, 'which I have written' means the Phrophets and Hagiographa &c. Ib. כל העוסק בת' וכ' he that is engaged in the study of the Law &c., v. בָּדָל. Ib. 6ª דיינא נמי תירנו ת' holding court is also considered a religious act, opp. שלמא בעלמא mere preservation of peace. Ib. 31ª חי ת' ודי מצוה וכ' where is the Law, and where the good deeds, that they may save us? Pes. 87ᵇ שקרוב לשונם ללשון ת' because their (the Babylonians') language comes near the language of the Torah. Meg. 3ª, a. fr. תלמוד ת' (abbrev. ת"ת) the study of the Law. Ned. 81ª ... שמהם תצא חזהרו ת' take heed of the children of the poor, for from them the Law goes forth; a. v. fr.—Gen. R. s. 9, a. fr. בתורתו של ר' מאיר in R. Meir's (annotated) copy of the Law. Y. Bicc. III, 65ᶜ bot. אין ת' עומדת מפני בנה the Torah does not rise before her son, i. e. he that is engaged in the study of the Law need not rise when a scholar passes. Sot. 47ᵇ ת' חוזרת וכ' the Law goes around begging for students.—סֵפֶר, v. כָּתַב.—ת' שבעל פה, ת' שבכתב, v. סִפְרָא.—כֹּהֵן, v. כֹּהֵן.—*Pl.* תּוֹרוֹת. Sabb. 31ª כמה ת' יש לכם how many laws have you? Sot. l. c. ... ונעשית תורה כשתי ת' רבו differences increased in Israel, and the Law became like two laws; a. e.—2) *definition, designation; character, nature.* Bets. 10ª דאיכא תורת כלי עליו because it bears the denomination of an utensil (v. תּוֹאַר). B. Mets. 62ª בתורת פקדון אתא לידיה it came into his possession as a trust; ib.ᵇ בתורת זביני as a sold object. Kidd. 50ᵇ לא נחית לתורת קידושין he had not come down to any form of betrothal (had not done anything to intimate his intention of betrothal); a. fr.

תורים* m. (רָבָה, cmp. רב) *(festival of) fructification* (Dionysia). Y. Ab. Zar. II, 41ᵇ (expl. תרבות, a reading for תרפות, Mish. ib. II, 3) תורימם מוליכין וכ' their (the gentiles') festival of fructification, when they carry the larger idol to the smaller (v. Hastings Dict. Bible, s. v. Dionysia); ib. מאן דאמר תרבות תוריבם he that reads *tarbuth* understands the word to mean their festival &c. [Mus. emends תוריבוס, v. next w.]

תוריבוס m. (θόρυβος) *uproar*; (in the sense of θορυβοποιός) *a turbulent person, rioter.* Tanḥ. ed. Bub., Vayera 17 (ref. to שבלול, Ps. LVIII, 9, play on כמו (בָּלַל) שחשבולת ... כך ת' שעומד במדינה כל מי שנמצא עמו נשטף עמו (not תוריכוס, not מה) as a freshet sweeps all that it finds with it, so it is with a rioter who rises in a city: whoever is found with him, is swept away (arrested and punished) with him; למה שהוא ת' ... וכיון שהוא מת and when he is dead, he faces no more the sun (his body is not exhibited for public honors); why? Because he was a rioter; Yalk. Ps. 776 תוירינוס, תורינוס (corr. acc.).

תוריוקי, v. תִּירְיָקִי.

תורינוס, תוריכוס, v. תּוֹרִיבוֹס.

תוריקין, v. תּוֹרָקִין.

תוריתא f. (=תואריתא, dimin. of תּוֹאַר) *the least form* or *aspect of.* Men. 75ᵇ דנחמא עליידהו ת' והוא דאיכא (Ms. R. תואריתא; Ms. C. תואריתא; v. Rabb. D. S. a. l. note 400) provided they still have some semblance of bread (not altogether reduced to a pap); Ber. 37ᵇ.

תורמוס m. (θέρμος) *lupine.* Kil. I, 3; Tosef. ib. I, 2 (Var. תּוּרְמָס). T'bul Yom I, 4. Tanḥ. ed. Bub., B'midb. 27; Yalk. Num. 695 (ref. to Prov. XXII, 22, by ref. to Ber. 35ᵇ זה ת' שהוא נכנס ... לא יאמר (כל חנחנה ... גוזל וכ' ומניח את ת' ... this refers to the lupine that is brought in with the dessert; one should not say, I have nuts and dates before me, I will say the blessing over them, and disregard the lupine; a. fr.—*Pl.* תּוּרְמוֹסִין. Makhsh. IV, 6 (Mish. ed. תּוּרְמָסִים, תּוּרְמָסִין; ed. Dehr. 7 תִּרְמוֹסִין).

תורמוסא, v. תּוּרְמָסָא.

תורמי, *pl.* תּוּרְמִיאוֹת, v. טוּרְמִי.

תורמיל, תורמילא, v. תַּרְמִיל, תַּרְמִילָא.

תורמין, Yalk. Deut. 929; Sifré ib. 218 (added in ed. Fr.), a gloss to מורה שוטה, prob. to be read ל"י מורון in Greek *moron* (accus. of μωρός; v. מוֹרָה II, III, a. מוֹרוֹס).

תורמס, v. תּוּרְמוֹס.

תורמסר m. (a denomin. of θερμαί, thermae) *bath-keeper* or *attendant.* Y. Maas. Sh. I, 52ᵈ top היו לו מעות ... כדרך שהן רפין אצל ת' ... if one has small coins (v. הִירְמָנָס), ... he may use them for the redemption of second tithes, in the same manner as they are good to be used for the bather (v. Tosef. ib. I, 4). Y. Ber. II, 4ᶜ top עד

write the *toref* (on material affixed to the ground), for fear that (if this be allowed) he may also have it signed (before detaching it); כתבו לת' וכ' but if he wrote the *toref* and detached the sheet afterward &c.; a. fr.

תּוֹרָפָא I ch. same; trnsf. *valid claim, obligation.* Naz. 10[b] if a man, seeing his cow broken down, said, 'I will be an abstainer from wine, אם לא עמדה if she [or that she] will not stand up', and she stood up of herself, ב"ש סברי תּוֹרָפֶיהּ דהאי גברא משום אוקמה וכ' the Shammaites say, the claim against this man rests upon his putting her up with his own hand, and now he has not put her up, i. e. he meant to say, I will be a Nazirite, if I do not raise her, and as he did not raise her, he is bound to be a Nazirite; and the Hillelites say the claim against this man rests upon her lying, and now she has gotten up, i. e. he meant to say that he would be a Nazirite, if she did not stand up, and now that she is up, he is not bound to be a Nazirite.

תּוֹרָפָא II, **תּוֹרְפָא** m.=next w.; תּוֹרְפָא ת' בית *pudenda.* Targ. Y. Deut. XXVIII, 57. Targ. Y. Num. XXV, 8.

תּוֹרָפָה f. (תָּרַף) 1) *decay, filth.* Ter. VIII, 8 הירתה חמוצנע ... מונחת במקום תת' (Ar. תהתוֹרָף) if it (the jar of unclean wine) was lying in a neglected place, he must put it in a decent place.—Trnsf. *obscenity;* מקום בית תת', תת', *pudenda.* Sabb. 64[b] במקום תת' (Ms. M. התורף; Ar. במקום תוֹרָפָת). Nidd. VIII, 1 בית תת'; a. e.—Tanḥ. Vayetsé 12 (expl. תְּרָפִים) מעשה תורף וכ' works of filth, works of uncleanness.—2) (cmp. עֶרְוָה) *weakness.* Shebu. 16[a] מפני שת' של ירושלים הירתה וכ' (or שתּוֹרָפָה) because it was the weak point of Jerusalem, and could easily be captured.

תּוֹרְפַיְתָא f. (preced.) *disgrace.* Targ. Ps. XLIV, 14 (some ed. תּוֹרָפָיְתָא *pl.*; Ar. תַּרְפוּתָא; h. text קלס).

תּוֹרְקִי, v. תַּרְקִי.

תּוֹרְקִין* m. (θωράκιον) *parapet, tower.* Targ. Prov. VII, 6 ed. Lag. (Ms. תּוֹרִיקִין, perh. תּוֹדִיקִין (fr. הוּק)?; ed. Wil. חרכין; h. text אשנב).

תּוֹרְקְלִינָא, Lev. R. s. 16 תּוּרִיקְלִינִיָּה, v. טְרִיקְלִינָא.

תּוֹרְתָא, **תּוֹרְתָא** I f. *cow,* v. תּוֹרָא I.

תּוֹרְתָא, **תּוֹרְתָא** II, **בֶּן תּ'** pr. n. m. (*Johanan*) *ben Torta,* a Tannai. Y. Taan. IV, 68[d] bot.; Lam. R. to II, 2. Num. R. s. 7[9]; Tosef. Men. XIII, 22. Pesik. R. s. 14 (describing the origin of the name) אמר ומה אם פרה ... מיד בא ונתגייר ... יוחנן בן ת' he said, if a cow that has no speech and no mind recognized her Creator, should I whom my Maker has created in his image ... not go and acknowledge my Creator? He went and became a Jew, and studied and grew efficient in the Law, and they named him Johanan ben T. (son of a cow); and to this day our teachers quote Hălakhah in his name.

בֵּי תּ', **תּוֹרְתָא** pr. n. pl. *Be Toratha* in Babylonia

יעקב תּוּרְמַסְרָתֵהּ וכ' (Chald. form; ed. Krot. תרמוסר) until he came to the stand of Jacob the bather he kept the T'fillin on; Pesik. R. s. 22 עד יעקר תורמוסא (corr. acc.).

תּוֹרָן m. (b. h. תּוֹרֶן; תּוּר, cmp. אִסְקַרְיָא) [*espying pole,* v. Is. XXX, 17,] *mast, yard.* B. Bath. V, 1, expl. ib. 73[a] ת' ממקום אחד וכ' אסקריא. Gen. R. s. 83 for a ship they make the mast of material taken from one place, and the rudders of material from another place; Yalk. ib. 140; Yalk. Ez. 367; Yalk. Chr. 1073 (by ref. to Ez. XXVII, 5, sq.). Midr. Till. to Ps. XLVI העמיד ... כת' הספינה וכ' the Lord raised them as the mast of a ship is raised, and thus we read (Num. XXVI, 10), and they were like a flag (נֵס); ed. Bub. כת' וכנס; Yalk. Num. 773 נמצאו בניו עומדין כת' וכ'; Yalk. Ps. 614; a. e.

תָּר', **תּוֹרְנָא** ch. same. Targ. Is. XXXIII, 23.—Lev. R. s. 12; Esth. R. introd. to s. 5, v. קַבְרִינִיתָא; a. e.—*Pl.* תּוֹרְנִין, תָּרֵי. Targ. Ez. XXVII, 5.

תּוֹרַנְגְּלָא, v. תַּרְנְגוֹלָא II.

תּוֹרְנִיתָא f. (denom. of תּוֹרְנָא) [*wood used for masts,*] *pine* (Löw, Pfl. 388: *cypress*). B. Bath. 80[b]; R. Hash. 23[a] (expl. שִׁטָּה, Is. XLI, 19). Gitt. 57[a] כי הוה ... שתלי ת' when a boy was born, they planted a cedar, when a girl, a pine.

תּוֹרָעָא, v. תְּרֵעָא.

תּוֹרַעֲמְתָא, **תּוֹרְעָמוּתָא**, **תּוֹרְעָמָא** f. (רְעַם I) *commotion, excitement, murmuring, rebellion.* Targ. Ps. XIX, 4 תורעמא Ms. (ed. תורעמת). Targ. O. Ex. XVI, 12 תּוֹרְעַמַּת constr. (ed. Vien. תְּרֵעֲמַת; Y. תּוֹרְעָמוּת). Ib. 7, sq. תורעמת ed. Berl. (ed. Vien. תרעמות; Y. תורעמת, תורעמות). Targ. Num. XIV, 27; a. fr.—V. תַּרְעוֹמֶת.

תּוֹרַעֲתָא, v. תַּרְעֲתָא.

תּוֹרְפָא, v. תּוֹרָפָה.

תּוֹרָף, **תּוֹרְפָא** m. (תָּרַף=טָרַף; cmp. טִירְפָא) *that which makes a debt collectable from real estate, mortgage;* trnsf. *that passage in a document which makes it binding,* e. g., in due bills, the last line stating the date of execution; in a letter of divorce, the names and especially the phrase הרי את מותרת לכל אדם (opp. טוֹפֶס q. v.). B. Mets. 7[b] אחד אדוק בטופס ואחד אדוק בת' ... וזה נוטל ת' if (of those finding a due bill) one holds the *ṭofes* (upper portion), and the other the *toref* (the lower portion), the one gets the *ṭofes,* and the other the *toref*; expl. ib. לדמי וכ' a share in proportion to the value of a document without date (a personal debt) and of one with a date (mortgage). Y. Gitt. V, 47[b] top לא הספיק לכתוב תָּרְפּוֹ וכ' he had not yet written the execution of the sale, when &c. Ib. III, beg. 44[c] כתב תרפו בטופס if he filled out the blank (v. טוֹפֶס); ib. II, 44[b] bot. תרפו, a. טרפו. Bab. ib. 21[b] והוא ששייר מקום ת' provided he left the place for the *toref* (the last line) blank (to be filled out after the writing sheet is detached). Ib. אין כותבין ת' וכ' you must not

(v. Neub., Géogr. p. 363). Ab. Zar. 26[a] top. (Ag. Hatt. תוראתא). Snh. 64[a].

תּוּרְתָּיְרָה m. *of Toratha* (?), surname of Ḥănina or Hananiah. Y. Peah III, 17[d] top חנינא ת׳. Y. Kidd. I, 60[c] bot. חנניה תִּרְתָּיְרָה. Y. Ber. III, 6[d] חנינא תִּרְתָּיְרָה. Y. Ter. X, 47[b] חנינה תירתא (ed. Krot. תירותא), read: תִּרְתָּאָה. Ned. 57[b] חנינא תירותאה; 59[b] תירתאה.

תּוֹשָׁב m. (b. h.; יָשַׁב) 1) *settled, stationary.* Y. Sabb. VI, 8[b] bot. פיאה ... כל שהוא ת׳ whatever (strange hair, band &c.) is stationary in the hair (plaited in) is called *peah* פיאה נכרית wig, and women may go out with it on the Sabbath).—2) *settler.*—גֵּר ת׳, v. גֵּר.—Gen. R. s. 58 (ref. to Gen. XXIII, 4) גר דיור ת׳ מארי ביתא *ger* is a tenant, *toshabh*, a proprietor.—*Pl.* תּוֹשָׁבִים. Tanḥ. B'har 1 (ref. to Lev. XXV, 35) אע״פ שהן נעשין גרים ות׳ בבבל וכ׳ although they may become sojourners and settlers (citizens) in Babylonia, if thou wilt not favor them, they will be lost; a. e.—*Fem.* תּוֹשָׁבֶת; *pl.* תּוֹשָׁבוֹת. Tosef. Shebi. III, 4 אבנים ת׳ וכ׳ stones fixed in the ground which the plough loosens.

תּוֹשָׁב pr. n. pl., v. תְּשׁוּבִי.

תּוּשְׁבָּחָא, v. תּוּשְׁבַּחְתָּא.

תֻּשְׁ׳, תּוּשְׁבָּחָה f. (שָׁבַח) *praise.*—*Pl.* תֻּשְׁ׳, תּוּשְׁבָּחוֹת. Ber. 3[b] בשירות ות׳ ... עד חצות until midnight he (David) was engaged in the study of the Law, and henceforward in songs and praises. Pes. 117[a] דאמורות וכ׳ כל תוש׳ (some ed. תש׳) all praises in the Book of Psalms are composed by David. Meg. 12[b] ובדברי ת׳ וכ׳ ... שישראל when the Israelites eat and drink, they begin (their conversations) with words of the Law and words (songs) of praises, but the nations ..., with words of frivolity; a. fr.

תֻּשְׁ׳, תּוּשְׁבָּחָא, תּוּשְׁבַּחְתָּא ch. same, 1) *praise, song, glory.* Targ. Is. XLIV, 13 (h. text תִּפְאֶרֶת). Ib. LXIII, 14, sq. Targ. Deut. XXXI, 19 (h. text שִׁירָה). Targ. Ps. LI, 1; a. fr.—*Pl.* תֻּשְׁ׳, תּוּשְׁבָּחָא, תּוּשְׁבַּחְתָּא. Targ. Ex. XV, 11. Targ. Ps. XXVII, 11 (h. text שׁוֹרְרַי!); a. e.—2) *praiseworthy thing, treasure.*—*Pl.* as ab. Targ. II Chr. XII, 9 תּוּשְׁבַּחַת דיגוגא desirable treasures.

תּוּשִׁיָּה f. (b. h.; cmp. יָשׁ) *stability; salvation; wisdom.* Pirké d'R. El. ch. III מיד ... בתורה ששמה ת׳ וכ׳ at once the Lord took counsel with the Law, whose name is *tushiyyah*, as to creating the world (ref. to Prov. VIII, 14).

תּוּשְׁלַחְתָּא f. (שְׁלַח) *mission, command.* Targ. Jud. V, 15.

תּוּשְׁלֵמָא, תּוּשְׁלֵימָא f. (שָׁלַם) *payment, retribution.* Targ. Is. XXXIV, 8 (ed. Lag. תושלמיא, corr. acc.). Targ. Jer. XIII, 19 תּוּשְׁלֵמַת constr. (ed. Lag. תּוּשְׁלֵימַת). Targ. II Chr. XXXII, 25. Targ. O. Deut. XXXII, 32 (ed. Berl. תּוּ; ed. Vien. תֻּשְׁ׳; Y. תּוּשְׁלְמוּתְ׳ *pl.*!); a. e.

תּוּשְׁלְמוּתָא, v. preced.

תּוּשְׁלְמִי m. *tushlami*, name of *a bird*; (*Tartarian lark*, Lewys. Zool. p. 181). Ḥull. 62[b] (Ms. M. תּוּלְשָׁמִי; Ar. תּוּלְשׁ׳, תּוּלְשׁ׳; v. Rabb. D. S. a. l. note). Snh. 108[a]; Yalk. Gen. 50 תִּרְשׁ׳.

תּוֹת, *pl.* תּוֹתֵי prep. (contr. of תְּחוֹת) *under, beneath; in the place of.* Targ. Y. I Num. XXV, 1.—Y. Ab. Zar. II, 41[d] bot. הדהיא שטפה ... תוֹתֵיהּ the river has swept away this (thy) piece of meat and brought another piece in its stead.—[Ib. אתר תותה, אתר תותיה, read: אַתַּרְתֵּיהּ (fr. נהר) it dropped it.]—Ḥull. 7[b] מתותי כרעי וכ׳ (not מרותי׳) from under the feet of &c. B. Bath. 73[b] נגדי ... מְתוֹתַיְיהוּ rivers of fat flew under them. Zeb. 54[b] מתית מידי מתותיה וכ׳ he placed something under it (the altar), and then took it away; a. fr.

תּוּת m. *mulberry; mulberry tree.* Bekh. 8[a] ... חתול וכנגדו באילן ת׳ the cat goes with young fifty days, and corresponding to it the mulberry (ripens its fruit fifty days after blossoming). Sabb. 67[b] קיסם של ת׳ the chip of a mulberry tree; a. e.—*Pl.* תּוּתִים, תּוּתִין *mulberries.* Tosef. Ter. IV, 5. Tosef. Pes. I, 10. Sabb. 144[a] ורמונים ת׳ דלאו וכ׳ mulberries and pomegranates, which are usually not pressed for their juice. Gen. R. s. 22. Maasr. I, 2; a. fr.

תּוּתָא ch. same.—*Pl.* תּוּתַיָּא. Y. Ned. VI, 39[d]. Y. Orl. I, 60[c] bot.

תּוֹתָב m. (contr. of תְּחוֹתָב; תְּחַב) 1) *inserted, fixed.*—*Fem.* תּוֹתֶבֶת. Sabb. VI, 5 (64[b]), v. יָשֵׁן.—2) *tight cover, sheet,* (cmp. תָּלוּם) *layer.* Ḥull. 49[b] ת׳ קרום ונקלף an even layer of fat covered with a membrane and easily peeled; Tosef. ib. IX, 14.—[Y. Sabb. VI, 7[d] תותבן, read: זהובין; v. צְבִיעוֹן II.]

תּוֹתָב, תּוֹתָבָא, תּוּתָבָא I ch. same, *sheet, shirt.* Targ. O. Ex. XXII, 26 (ed. Berl. תוּ׳; Y. II תותבירה דנפלא *fem.*; h. text שִׂמְלָה).—Sabb. 145[b] תּוֹתָבָאַי my shirt (dress), v. מָתָא.—*Pl.* תּוֹתָבֵי. Keth. 67[a] דבי מכסי ת׳ sheets manufactured in Be Mikhsé.

תּוֹתָב, תּוֹתָבָא, תּוֹתָבַת II, **תּוּתָבָא** I m. (יְתַב) = h. תּוֹשָׁב, *settler, immigrant.* Targ. Gen. XXIII, 4 (Y. ed. Vien. תּוֹתָב). Targ. Ex. XII, 45; a. fr.—Lev. R. s. 17, end; Lam. R. introd. (R. Josh. 1), v. בְּרִיא II.—*Pl.* תּוֹתָבִין, תּוֹתָבְיָא. Targ. Lev. XXV, 23. Ib. 45 (ed. Vien. O. תּוּתְ׳; Y. תּוּתְ׳); a. fr.

תּוֹתָבָא III, **תּוֹתָבַת** II f. (תּוּב, *Ithpol.*) 1) *restoration, recompense.* Y. Shebi. IV, end, 35[c] וראות עד כדון אית ת׳ וכ׳ would that be right? there is still retribution (justice) in the world to come.—2) *answer, refutation.* Y. Shebu. III, 34[c] top לא אשכחנן ת׳ וכ׳ ... כל יומוי as long as R. Ba bar M. lived, we found no answer; after his death we found an answer.

תּוֹתָבָא, תּוֹתָבְתָא f. (יְתַב) *settlement* of the immigrant, *temporary residence, sojourn.* Targ. Gen. XXXVII, 1. Ib. XVII, 8. Ib. XLVII, 9 (ed. Vien. O. תותבותי, read: תְּוֵי; Y. תּוּ׳); a. fr.—Targ. Ez. XVI, 3 תּוֹתָבְתָכוֹן (h. text מְכֹרָתֵךְ).

תּוֹתַי, v. תּוֹת.

תּוּתְרֵי m. pl. (נְתַר) *droppings, wool that is shed when sheep are washed.* B. Mets. 68[b] (Ms. R. 2 תירתי, Ms. Alf. תותי, corr. acc.; v. Rabb. D. S. a. l. note 5).

תּוֹתְרֵי m. pl. (= תִּרְתְּרֵי; תִּרְתְּרֵי III; cmp. שׁוֹשְׁרָה) *couplings,* animals tied together *two by two.* Sabb. 53[b], v. לָבַב.

תּוֹתַרְנִית f. (=תִּרְתְּרָנִית, reduplic. of הוּר) [*one in the habit of espying, sniffing like a dog,*] *one whose sense of smell is defective.* B. Bath. 146[a] they told a man אשתו ת' חיא וכ' (Ar. תחר; Ms. H. תתרנאית) that his (intended) wife was a 'sniffer'; he went after her ... to test her &c.

תְּזָזִית f. (זוּז) *shaking, perturbation* (v. P. Sm. 4416 s. v. תז); רוח ת' *demon of restlessness, epilepsy, madness.* Pesik. Par., p. 40[a], sq.; Pesik. R. s. 14; Num. R. s. 19[8]; Tanh. Huck. 8 ת' (corr. acc.); ed. Bub. 26. Y. Yoma VIII, 45[b] top רוח ת' עולה עליו (corr. acc.) the demon *t'zazith* enters into him (the mad dog). Gen. R. s. 12 הקב"ה ... רוח (של) ת' וכ' God causes the demon *t'zazith* to enter into her (the hind), and she knocks &c. (v. קָרְקֵשׁ); Yalk. Ps. 862; Midr. Sam. ch. IX רית תאות (corr. acc.); a. e.

תזקימא, a corrupt. of סַכְזִיטָא m. (ταξεώτης) *sergeant, commissary.* Koh. R. to VII, 26 [read:] ותקם ת' בתריהון, v. לִיסְטָאָה.

תָּחַב (Ar. תָּחַב) (v. חָבָא) [*to hide,*] *to insert, stick, dip.* Y. Kil. I, 27[b] bot. הוֹתֵחַב בשפוד וכ' he may stick up (the fruits in the store room) with a spit or a knife, and take them out; Y. Sabb. III, 5[d] bot. Ib. XVII, 16[b] top לְתָחוֹב בו to stick something on it. Bab. ib. 123[a] תּוֹתָבִין, v. כַּרְכָּר. Yoma 82[a], v. פּוּשׁ I. Kil. I, 8 אין תוחבין זמורה וכ' you must not stick the shoot of a vine into a melon (on the tree) that the latter may throw its juice into it. Tosef. Hag. III, 12 תוחב ... בכוש וכ' he picks the cake up with a reed or a chip; Y. ib. III, 79[b] בשפוד ... תּוֹחֵב (not משפוד); a. fr.—Part. pass. תָּחוּב; f. תְּחוּבָה &c. Yeb. 116[b] כזית ... ת' בקרקעית וכ' a piece of a corpse of the size of an olive stuck (hidden) in the bottom of the ship. Ohol. XVI, 2 ת' בכותל stuck in the wall. Ib. I, 3. Mikv. X, 8 חץ שחוא ת' באדם an arrow sticking in a human body. Ohol. III, 4 היו תְּחוּבִים בידי אדם if they were stuck in by human hands; a. e.—V. תָּחוּב.

תַּחְבּוּלָה f. (b. h.; חָבַל); *pl.* תַּחְבּוּלוֹת 1) *band, council,* esp. *company of intriguers.* Ab. Zar. 18[b] (ref. to ובמושב לצים וכ', Ps. I, 1) שלא ישב בת' who never sat in bad company; Yalk. Ps. 613.—[2) (v. חֲבִילָה) *bundles.* Snh. 42[a] (ref. to בתחבלות וכ', Prov. XXIV, 6) במי אתה מוצא ... חבילות חבילות של משנה Ms. M. with whom wilt thou find the fight for the Law? With him in whose hand are bundles of laws of the Mishnah. Lev. R. s. 21 (ref. to Prov. l. c.) אם עשית חבילות של עבירות וכ' if thou hast done bundles of sins, undo them by bundles of good deeds.—3) (cmp. רַב חַבְּלָא, Jon. I, 6) *steering.* Ib., a. e. בקברניטא פתר קריא referred that verse (Prov. l. c.) to a ship captain.]

תָּחוּב m. (תָּחַב) *a shoot used for inoculation.*—*Pl.* תְּחוּבִין. Tosef. Shebi. I, 9 אין תולין ת' בתאינה וכ' (Var. ed. Zuck. תחומין, some ed. תחומן, corr. acc.) (in the Sabbatical year) you must not hang shoots on a fig tree, nor inoculate &c.; Y. ib. IV, 35[b] bot. אין תולין תוכין וכ' (corr. acc.), expl. ib. מיירתי ירחור וכ' one gets a shoot of a fig tree, slaps (the barren tree), and suspends it on it, and says, this one bears, and thou dost not.

תְּחַוְתָּא f. name of *a bird.* Hull. 63[a] ... במערבא וקרו לחו ת' (Ms. R. 2 וקרו לחו תַּחְוָתָא) *pl.*, v. Rabb. D. S. a. l. note 10) in the west (Palestine) they punish for eating it (them) (the קקואתא), and they call it *t'havta* (call them *tahvatha*).

תְּחוּחַ, v. תִּרְחוּחַ.

תְּחוֹם m. (cmp. חוֹמָה) [*surrounded, marked place,*] *dominion, area, district, border, limits.* Tosef. Shebi. IV, 9, a. fr. ת' ארץ ישראל בת' צור in the district of Tyre. Ib. 11 ת' הגבולין וכ' the border lines of Palestine (with regard to agricultural laws) are &c.; (Y. ib. VI, 36[c] top תְּחוּמֵי *pl.*).—Y. Ber. VIII, 12[c] top (ref. to Gen. I, 8) לאור ... היום יהא תְּחוּמֵךְ וכ' to the light he said, the day be thy dominion, to the darkness he said, the night be thy dominion; Gen. R. s. 3; Yalk. Job 924. Gen. R. s. 6 על ידי שנכנס בתחומו וכ' because it (the moon) trespassed on its neighbor's (the sun's) dominion; Yalk. ib. 8; a. fr.—Esp. ת' שבת, or ת' *the (marked off) area around a town* or *place within which it is permitted to move on the Sabbath* (based on Ex. XVI, 29), *Sabbath limits* (two thousand cubits in every direction). Erub. IV, 3. Ib. III, 4. Ib. 51[b] וירצא עשיר חוץ לת' וכ' and the rich man may go (on Friday) beyond the Sabbath district and say, this be my resting point (שְׁבִיתָה). Hag. 15[a] עד כאן ת' שבת here the Sabbath limits end (you dare not go beyond). Ab. Zar. 8[b] ת' שסומכין וכ' עיר ... the town in which an ordination takes place, shall be destroyed; and the Sabbath district (around it) in which an ordination is held, shall be laid waste; a. fr.—*Pl.* תְּחוּמִים, תְּחוּמִין. Ib. הלך ... בין שני תחומי שבת וכ' he went and sat down (to ordain scholars) between two mountains, and between two large towns, between two Sabbath districts (in an area belonging to neither town), between Usha &c. Erub. l. c. כגון שיש לו ... ושני תחומי שבת ביניהן when he has two houses with two Sabbath distances between them. Ib. 44[b] ... נבלעין וכ' אם חרו ת' if the limits which the scholars assigned to him (to travel on the Sabbath for public necessities) overlapped his own (ordinary) Sabbath limits. Ib., a. e. חבלעת ת' the overlapping of districts. Ib. 35[b] דאוריירתא נינהו ת' the law concerning Sabbath limits is Biblical; ib. 36[a] דרבנן ת' is a rabbinical enactment.—Y. Shebi. l. c., v. supra; a. v. fr.—[Tosef. Shebi. I, 9 תחומין, תחומן, v. תָּחוּב.]

תְּחוּמָא, תְּחוּם ch. same. Targ. Josh. XVIII, 20. Targ. Num. XXXIV, 3. Targ. Ex. X, 14; a. fr.—Y. Ber. V, 9[a] נפיק ליה לבר מת' דשבתא וכ' went beyond the Sabbath limit, and did not know it; a. fr.—B. Kam. 20[a] לא חזרת גבן באורתא בת' (our w. omitted in Ms. R., v. Rabb. D. S. a. l. note 90) thou wast not with us last night within a Sabbath limit; [oth. opin. *at the place assigned for scholars' meetings, the school house*].—*Pl.* תְּחוּמַיָּא, תְּחוּמַיִן.

Targ. Is. XXVIII, 25. Targ. Ps. CIV, 25. Targ. Num. XXXIV, 2, sq.; a. fr.—Erub. 35[b]; 36[a], v. preced.

תְּחוֹת, *pl.* **תְּחוֹתֵי** = h. תַּחַת, *under, beneath, in place of.* Targ. Ps. X, 7. Targ. Y. Ex. XIX, 17. Targ. O. ib. X, 23. Targ. Gen. XXXVI, 33. Targ. O. ib. II, 21; a. fr.—Y. Sabb. IV, 7[a] top תּוֹחֲתֵי רשיכון וכ׳ ... חשבון have in mind to put them under your heads, and you may move them (on the Sabbath); Y. Bets. V, beg. 62[d]. Y. Snh. I, 18[b] top אייתו תְּחוֹתַי לדיקלא וכ׳ ... get me a person to go up the tree (to work) in my place, and I will judge your case; a. fr.—Contr. תּוֹת.

תַּחְוָתָא, תְּחַוְתָא, v. תְּחַוְתָא.

תְּחוֹתֵי, v. תְּחוֹת.

תַּחַח, v. תִּרְחוּחַ.

תַּחֲיָה, תְּחִיָּה f. (חָיָה) *revival*; תְּחִיַּת הַמֵּתִים (abbrev. תה״מ) *resurrection of the dead*; also (=עולם הבא, לעתיד לבוא) *hereafter.* Snh. X, 1 האומר אין תה״מ מן התורה he who says, the resurrection of the dead is not intimated in the Torah. Kidd. 39[b] אין לך כל מצוה ... שאין תה״מ תלויה בה there is no command in the Torah accompanied by a promise of reward to which resurrection is not appended (which does not allude to reward in the hereafter); a. fr.

תַּחֲיִית, תְּחִיוְתָא ch. same. Targ. Ps. LXVIII, 10 Ms. (ed. תְּחַוְתָא). Targ. Y. II Gen. XIX, 26 תחירה.

תְּחִיָּה, v. preced. wds.

תְּחִילָה, v. תְּחִלָּה.

תַּחִים m. pl. (?) *taḥim*, name of an affection of the abdomen brought on through sorcery. Ber. 62[a] (in an incantation) לא לי לא לי לא ת׳ ולא תחתים וכ׳ not on me, not on me, no *taḥim* and no *taḥtim* &c.

תְּחִינָה, v. תְּחִנָּה.

תַּחְכְּמוֹנִי m. (b. h.?; חָכַם) *counsellor, lawyer.* Midr. Sam. ch. XXV יואב ת׳ ראש וכ׳ did Joab the lawyer, chief of the captains, make such a mistake?; Y. Macc. II, 31[d] bot. ואיפשר יואב דכתיב ביה ת׳ וכ׳ is it possible that Joab of whom it is written (II Sam. XXIII, 8), lawyer &c.; Tanḥ. Mas'é 12; Num. R. s. 23[13].

תָּחַל, *Hif.* הִתְחִיל (denom. of תְּחִלָּה) *to begin.* Sabb. I, 2 ואם התחילו וכ׳ but if they have commenced (doing so), they need not discontinue. Gen. R. s. 85 כל מי שהוא מַתְחִיל במצוה וכ׳ he that begins a good deed and does not finish it &c.; Deut. R. s. 8. Ib. משה ת׳ וכ׳ Moses began a good deed when he took Joseph's bones with him. Gen. R. s. 26 ת׳ הקב״ה לברכך ת׳ the Lord has begun to bless thee (by giving thee a daughter); a. v. fr.

תָּחַל, *Af.* אַתְחִיל, אַתְחֵל ch. same. Targ. Job I, 13.—B. Bath. 14[b] לא מַתְחִילִינַן ... אַתְחוּלֵי with evil we do not begin, i. e. in arranging Biblical books we do not place first a book containing evil prophecies. Ber. 21[b] דלא א׳ בה he had not begun to say his prayers. Pes. 105[a] אתחולי לא מַתְחִלִינַן we must not begin a meal, opp. פסק; a. v. fr.

תַּחְלָא, v. תּוּחְלָא.

תְּחִילָה, תְּחִלָּה f. (b. h.; חָלַל *Hif.*) *beginning, start, first stage.* Naz. 31[a] תְּחִילַת הקדש the primary stage of consecration, i. e. the consecrated object itself, opp. סוף הקדש the secondary consecration, i. e. the exchange. B. Bath. 128[a] שִׁתְּחִילָתוֹ וכ׳, v. פְּסָלוּת; a. v. fr.—Esp. (sub. לטומאה) *first degree of uncleanness* (v. רִאשׁוֹן). Zab. V, 1 מטמא ... להיות ת׳ makes eatables and liquors unclean in the first degree, opp. שְׁנִיּוּת. Yad. III, 1 הידים ת׳ בכל מקום hands (touching an unclean object) become unclean in the first degree under all conditions. Tosef. Toh. II, 4. Ib. I, 4 ת׳ לקודש is unclean in the first degree with regard to consecrated things (sacrificial meat &c.); a. fr.—*Pl.* תְּחִלּוֹת, תְּחִלִּי. Yad. l. c.; Hull. 33[b]; a. fr.—בַּתְּחִלָּה, or ת׳ *in the beginning, before, first.* Ber. II, 2 ת׳ ... עול, v. עוֹל. Ib. 37[a] מברך עליו ת׳ וסוף he must say the benediction over it before and after eating. Ib. מברך עליו וכ׳ בת׳ before eating he must say &c.; a. fr.—מִתְּחִלָּה *from the beginning, originally, in olden times.* Pes. 116[a] מת׳ עובדי וכ׳ our forefathers in olden times were idolaters; a. e.—לְתְחִלָּה, לְתְחִלָּתָן *a) in the start, directly,* opp. לְדִיעֲבַד. Hull. 2[a], v. לְדִיעֲבַד. Erub. 34[b] פוחת לכת׳ ומוטל he may directly dig out, and take; Bets. IV, 3, v. פָּתַח; a. fr.—*b) at first.* Gen. R. s. 49; a. fr.

תַּחֲלוּאִים m. pl. (b. h.; חֳלִי) *diseases.* Y. Sot. III, 19[a] bot. מתה בת׳ רעים she will die of evil diseases.

תַּחְלוּסַיָּא, תַּחְלוּסִין m. pl. (Pales of חלל, v. שְׁחַלִּים) = next w., *cress.* Y. Taan. IV, 69[a] bot.; Lam. R. to II, 2, v. שְׁחַלִּים. Y. Ab. Zar. II, 40[d]; Y. Sabb. XIX, 14[d] מישחוק ת׳ בשובתא וכ׳ allowed to grind cress on the Sabbath and put it in old wine (a remedy for colic, v. קוֹלוֹס).

תַּחְלֵי m. pl. = h. שְׁחַלִּים. B. Mets. 107[a] חני ת׳ דבי כיתנא וכ׳ to take cress that grows among flax is not considered robbery. Sabb. 109[b] ת׳ חיורתא (*fem.*) white cress (pepperwort?). Ib. 140[a] מעליא לת׳ is good to mix with cress; a. fr.

תַּחְלִיפָא pr. n. m. *Taḥlifa*, name of several Amoraim. Y. Ber. I, 2[d] bot. (ed. Krot. תחלירפתא, corr. acc.). Y. Peah IV, end, 18[c] תַּחְלִיפָה. Keth. 8[a]; a. fr.—Y. Taan. II, beg. 65[a] ת׳ קיסריא T. of Cæsaræa; (Bab. ib. 15[b] אבא דמין קסרי). Y. R. Hash. IV, 59[c] bot. Y. Sot. V, end, 20[d]; (B. Bath. 15[b] אבא בר שמואל). Y. Ned. I, 36[d] bot.; a. e.—V. Fr. M'bo, p. 130[a] sq.

תַּחְלָתָא, v. תּוּחְלָא.

תָּחַם, *Pi.* תִּרְחֵם (denom. of תְּחוּם) *to mark the limits of, form landmarks.* B. Bath. 56[a], v. חֲצוּבָא II. Pesik. ʿĂniya, p. 137[b] בעולם הזה מְתַחֲמִין ... מְתַחֲמִין in this world they form landmarks with stones or cistus shrubs, but in the latter days they shall form landmarks with precious stones &c.; Yalk. Is. 339; Midr. Till. to Ps. LXXXVII.

תְּחַם ch., *Pa.* תַּחֵם; *Af.* אַתְחֵם same. Targ. O. Deut. XIX, 14 תְּחִימוּ ed. Berl. (ed. Vien. תָּ, corr. acc.); Y. אַתְחִימוּ (not אַתָּ). Targ. Ex. XIX, 12; 23; a. e.—Part. מְתַחֵם; f. מְתַחֲמָא; *pl.* מְתַחֲמָן *forming borders, cords.* Targ. Ex. XXVIII, 14; 22; XXXIX, 15 (h. text מגבלות, גבלת).

תַּחֲמַדְתָּא f. (חֲמַד) *desirability, delight.* Targ. II Esth. I, 1 גברא דת' (= איש חמדות, Dan. X, 11).

תַּחְמוּדָא m. (preced.) *desire, lust.* Targ. Y. I Deut. IX, 22 (h. text והתאוה).—*Pl.* תַּחְמוּדַיָּא, constr. תַּחְמוּדֵי. Targ. Y. II ib. קבריא ת' (read: דת'). Targ. Mic. VII, 3 (h. text הוות).

כְּפַר תַּ', תַּחֲמִין pr. n. pl. *K'far Taḥămin.* Y. Taan. I, end, 64^{d}; Y. Keth. II, 26^{d}.

תְּחִי', תַּחֲנָה f. (b. h.; חָנַן) *prayer for grace.* Yalk. Deut. 811; Yalk. Sam. 157, v. חִינּוּן. Y. Ber. IV, 8^{a} מְתַחְיְתָנוּ, v. עָלַם II; a. e.

תַּחֲנוּן m., pl. **תַּחֲנוּנִים** (b. h.; preced.) *prayers, supplications for grace.* Deut. R. s. 2, v. חִינּוּן. Ab. II, 13, v. קֻבַּע. Ab. Zar. 5^{a} (ref. to Lev. XXVI, 3) אין אם אלא לשון ת' *im* means prayer (*Oh that*). R. Hash. 17^{a}; Pes. 118^{b} (ref. to Ps. CXVI, 1) קול תַּחֲנוּנַי ... אימתי אני אהובה when am I beloved before thee? When thou hearest the voice of my supplications. Y. Ber. IV, 7^{d} bot. וירחיו דברינו ת' לפניך and let our words be (words of) supplications before thee, i. e. truly devotional; a. fr.

תַּחֲנוּנָא ch., *pl.* תַּחֲנוּנֵי, תַּחֲנוּנִין same. Targ. Y. Num. XXXI, 8. Targ. Prov. XVIII, 23; a. e.

תָּחַף, v. תָּחַב.

תַּחְפְּנֵס, תַּחַפַּנְחֵס (b. h.) pr. n. pl. *Tahpanhes, Tahpenes* in Egypt (Daphnæ in Pelusium). Targ. Is. XXX, 4 (h. text חנס). Targ. Jer. XLIV, 1; a. e.—Pesik. Vayhi, p. 63^{b} ת' זו חונפניריס (not חנפנחס) T., that is Ḥunpanias (?); Pesik. R. s. 17 תחפנס חופריינס (?).

תַּחֲרוּ, v. תַּחֲרוּתָא.

תַּחֲרוּת f. (חָרָה) *heat, rivalry, contention.* Y. Ber. III, 6^{b} משרבת ת' בציפורין וכ' when rivalry (between the families) increased in Sepphoris, they arranged that the families should pass by, and the mourners stand. Tosef. Sabb. XIII (XIV), 4; Y. ib. XVI, 15^{c} bot. ספרי מינין שמטרלין אירבה ות' וכ' the heretical books which cast enmity, and strife, and dissensions between Israel and their father in heaven. Y. Yeb. IV, 5^{d} top ת' באחין שכר לאחין (not באחין) by strife between brothers (the *yabam* and his brother's spurious son), the brothers (the *yabam's* heirs) profit, v. שִׁפְרוּת. Lev. R. s. 9; Deut. R. s. 5 ... ולא ומה אם העליונים if the heavenly creatures that have no jealousy, or hatred, or strife need peace &c. Yalk. Num. 773 שכא ת' וכ' that there be no strife among the tribes; a. fr.

תַּחֲרוּתָא, תַּחֲרוּ ch. same. Targ. Hab. I, 3. Targ. Is. LVIII, 4.

תַּחַשׁ m. (b. h.) *taḥash*, an animal the hide of which was used to cover the Tabernacle. Sabb. 28^{b} ברירה ... ת' the *taḥash* of the Mosaic days was a creature of its own kind, and the scholars could not decide whether it belonged to the class of *b'hemah* (domestic animals) or of *ḥayah* (beasts); Num. R. s. 6 [3]. Yeb. 102^{b}; a. e.—*Pl.* תְּחָשִׁים. Sabb. 28^{a} עורות ת' skins of *taḥash*. Y. ib. II, 4^{d} bot.; Koh. R. to I, 9, v. אלטינון, a. בַּלְאַקְסִינוֹן.

תַּחְשׁוֹן* (imperat. *Pa.* of a verb תחש, with suffix וֹן—; Tafel of חָשָׁא) *silence them.* Gen. R. s. 57, end; Yalk. ib. 102, end; v. גַּחֲמוֹן.

תַּחַת (b. h.; נָתַת) *under, beneath, in place of, instead of.* Peah VII, 3 המניח ... ת' הגפן וכ' he who places a basket under a vine when cutting grapes, robs the poor. Tosef. Dem. VI, 4 תַּחְתַּיי in my place, v. אוֹצָר. Gen. R. s. 18 מת' דרוב אחד from under a carob tree; a. v. fr.

תַּחְתָּא, תַּחֲתָא ch. same; לת' *downward.* Targ. O. Deut. XXVIII, 13; 43.—Pes. 74^{b} פומא לת' with the mouth (open side) downward.—V. תְּחוֹת.

תַּחְתָּאָה m. (preced.) *nethermost, lower.* Targ. Josh. XV, 19; Targ. Jud. I, 15.—*Fem.* תַּחְתִּירְתָּא. Targ. Prov. XV, 24 (ed. Wil. תַּחְתִּירִי).

תַּחְתּוֹן m. (b. h.) same. Snh. VIII, 1 זקן ת', v. זָקֵן.—*Pl.* תַּחְתּוֹנִים. Gen. R. s. 4 השמים ת' ושמי וכ' the lower heavens and the higher heavens of heavens. Ib. חמים על ת' וכ' ... the upper waters exceed the lower by &c.; a. fr.—Esp. ת' the lower creatures, *earthly things*, opp. to העליונים the heavenly things. Ib. s. 8 הרינו בורא אותו מן העליונים ומן ת' I will create him (man) so that he should partake of the nature of the heavenly and of the earthly creatures; Lev. R. s. 9, v. עֶלְיוֹן. Tanh. Huck. 8 העליונים ות' שלך הן וכ' the heavenly and the earthly creatures are of thy creation, and thou referrest to the authority of a human being?; a. fr.—*Fem.* תַּחְתּוֹנָה. Tosef. B. Bath. III, 2; Y. ib. XIV, 14^{c} bot., v. רַחַיִם; a. e.—על ת', v. יָד.—*Pl.* תַּחְתּוֹנוֹת. Sabb. 82^{a} שיניו ת', v. שֵׁן; a. e.

תַּחְתּוֹנִיּוֹת f. pl. (preced.) *abdominal troubles, piles* &c. Ned. 22^{a}. Keth. 10^{b}. Sabb. 81^{a}; Ber. 55^{a}; a. fr.

תַּחְתִּי m., *pl.* **תַּחְתִּים, תַּחְתִּים** (b. h.; preced.) *lowest compartments.* Gen. R. s. 31 (ref. to Gen. VI, 16) ת' לזבלים the nether rooms were for dung; Snh. 108^{b}; a. e.—V. תַּחְתִּית.

תַּחְתִּים m. pl. (?) (preced. wds.) *taḥtim*, name of an affection of the abdomen brought on by sorcery. Ber. 62^{a}, v. תַּתִּים.

תַּחְתִּית f. (b. h.; preced. wds.) *bottom, foot; the frame in which an anvil is set.* Kel. XVII, 17 הצורפין ת' the base of the goldsmiths' anvil; של נפחין of the blacksmiths'; Tosef. ib. B. Mets. VII, 10 צורפית ת'. Num. R. s. 18 [4] ונבלעו בשאול ת' and they were swallowed up in the nethermost of the nether world.

תַּחְתִּיתָא, v. תַּחְתָּאָה.

תֵּי = תְּהֵא (v. הֲוָא), *thou shalt be, be thou.* Y. Sot. VII, end, 22[a] [read:] כד היא ... תי גייל לה לתורי פרוכתא כד אינון תרתיי תי מייבל וכ' when there is only one scroll on hand, thou must roll it up (v. גּוֹל) behind the curtain; when there are two, thou must carry away one, and bring in the other; Y. Meg. IV, 75[b] bot. תרתיתי (corr. acc.); Y. Yoma VII, 44[b] top תרתוירתי (corr. acc.).

תֵּיאָבוֹן, **תֵּאָ'** m. (תָּאַב) *desire, appetite*; לת' *to satisfy the appetite.* Ḥull. 84[a] (ref. to Deut. XIV, 26, תאוה) למדה אלא לת' ... the Torah here teaches a sanitary rule, that man should not eat meat unless he has special appetite for it; Tosef. Arakh. IV, 26. Pes. 120[a] (in Chald. dict.) דקאכיל לת' when he eats with appetite (when he begins the meal); a. e.—Esp. (with ref. to forbidden food) לת' on account of an irresistible appetite, opp. להכעיס, v. מוּמָר. Snh. 27[a] מומר ... לת' a non-conformist who eats unslaughtered meat merely to satisfy his appetite (because it is cheaper than the slaughtered, Rashi); a. fr.

תֵּיאָדוֹרוֹס, v. תֵּיאוֹדוֹרוֹס.

תֵּיד, **תֵּידָ**, **תֵּידָא** f. *root of crowfoot* (Ranunculus), used as spice, but considered poisonous for beasts. T'bul Yom I, 5 תתיאה (ed. Dehr. התיידה; Maim.: 'some say, *tiah* is the root of asafœtida'). Ukts. III, 5 (ed. Dehr. התידה); Y. Ḥag. III, 79[c] (not 'תח). Sifré Deut. 107. Ḥull. 58[b] חלעיטה תֵּידָא (Ms. M. תיעה; Ms. R. 2 תועה, v. Rabb. D. S. a. l. note) if he made a beast swallow crowfoot; Tosef. ib. III (IV), 19; a. e.

תֵּיאוּבְתָּא, v. תְּאוּבְתָּא.

תֵּיאַטְרוֹן, **תֵּיטְרוֹן** m. (variously perverted) (θέατρον) *theater, show, spectacle.* Gen. R. s. 87 יום ת' הידה וכ' (not תיאטי') it was spectacle day, and all went to see (the show), but he (Joseph) did not go; Cant. R. to I, 1, beg. טיאטרון; Pesik. R. s. 6 יום ת' וקורקסין (וקורקסיו not) a day of theatre and circus performances. Cant. R. l. c. יום ט' של נילוס the show day for the Nile festival, v. זיבול. Y. Ab. Zar. I, 40[a] חטולה לת' אסור וכ' to go to theatre is forbidden on account of idolatry (which is practiced in it); Tosef. ib. II, 5 לתרטיאות של גוים ed. Zuck. (Var. לתרטאיות, לסרטאיות, read: לתיאַטְרָאוֹת *pl.*). Y. ib. l. c. חטולה לת' וצווח וכ' to go to a theatre and cry out (to vote for a broken down gladiator &c.), if it is for the public benefit, is permitted. Ex. R. s. 51, end ראה אותם גובין לתֵּיטְרוֹן he saw that they were collecting for the erection of a theatre. Y. Taan. II, 64[a] bot. תייט, v. שָׂפַר; a. e.—*Pl.* תֵּיאַטְרָאוֹת, תִּיאַטְרִיוֹת. Meg. 6[a] ת' וקרקסיות Ar. (ed. תרטאיות, תרטר'; Ms. M. טרטסיאות) theatres and circuses. Tanh. ed. Bub., Sh'moth 6 (ref. to Ex. I, 7) שנתמלאו בתי טרטיאות וכ' the theatres and circuses were full of them; Yalk. Ex. 162. Ab. Zar. 18[b] אין הולכין לטרטיאות וכ' (Ms. M. טרטסיאות) you must not go to the gentile theatres and circuses, because &c., v. זָבַל. Y. Ber. IV, 7[d] ... מודה ולא נתת חלקי בבתי תַּרְטָאוֹת וכ' I thank thee ... that thou hast given me my share with those sitting in the schools and synagogues, and hast not given me my share in the theatres and circuses; a. fr.

תִּיאַמִי, v. תּוֹמָא II.

תִּיאָקָא, v. תִּרְקָא.

תִּיב, *Pa.* תַּיֵּיב; *Af.* אַתִּיב, v. תּוּב.

תִּיבָא, Targ. Koh. IV, 12 some ed., v. תִּיבָּא.

תִּיבָה, v. תֵּיבָה. [Koh. R. to I, 7 כמין תיבה, v. תּוּבְיָה.]

תֵּיבִי, **תֵּיבוֹרָא** m. (תְּבַר) *breaking, shattering.* Targ. Is. XXX, 14. Targ. II Sam. V, 20; Targ. I Chr. XIV, 11.

תֵּיב', **תֵּיבוֹ'**, **תֵּיבוּתָא** f.=h. תֵּבָה, *chest, box; ark.* Targ. Ex. II, 3; 5 (O. ed. Berl. תִּיבוֹ') Targ. Gen. VI, 14; 16; a. e.—Keth. 106[a] עבד ת' וכ' he made a box, and sat (in it) before him (Elijah), until he had finished his teaching. Y. Ber. V, 9[c] עבר חד קומר ת' a man passed before the ark (recited the prayers, v. תֵּבָה). Y. Kidd. I, 61[b] top; Y. Peah I, 15[c] top מפתחא דת' חוה וכ' the key of the box (containing the jewel) was on his father's finger; a. e.

תִּיבוּתָא, v. תִּיוּבָא.

תִּיבְלְטִירִין, **תִּיבְלְטוֹרִין**, v. תִּבְלְטִירִים.

תִּיבְנָא, **תִּיבְלָא**, v. sub תֵּב'.

תִּיגְדָּא, v. תִּגְדָּא.

תִּיגַּר, v. תַּגַּר.

תִּיגְרָא, **תִּיגָּרָא**, v. תִּגְרָא, תִּגָּרָא.

תִּיגְרָאתָא, v. תִּגְרָתָא.

תִּיגְרוּתָא, v. תַּגְרוּתָא.

תִּיגַּרְנִיתָא, **תִּיגְרָנָא**, v. תִּגְרָנָא.

תִּיגְרָתָא, v. תִּגְרָתָא.

תִּידָ, v. תִּרְאָה.

תָּו, **תָּוָ** m. (b. h.; תָּוָה) 1) *mark*; 2) תי"ו *the letter Tav.* Sabb. 55[a] (ref. to Ez. IX, 4) ת' של דיו ... לך ורשום go and make on the foreheads of the righteous a mark (Tav) with ink; ת' של דם ועל ... and on the foreheads of the wicked a mark (Tav) with blood. Ib. אלו ... מאלף עד ת' those are the men that fulfilled the Law from Alef to Tav. Ib. ומאי שנא ת' and why a Tav? Ib. ת' סוף חותמו של חקב"ה the Tav is the last letter in God's seal (אמת). Ib. 104[a] תי"ו אמת Tav intimates *truth*; a. fr.

תִּיוּבָא, **תִּיוּבְתָּא** m., f. (תּוּב) 1)=תּוּבָא, *vomit.* Targ. Prov. XXVI, 11 תִּיוּבְיֵה (Ms. תיובת').—2) *return.* Targ. Job XXIV, 23 (ed. Lag. תִּרְבוּתָא).—Esp.= h. תְּשׁוּבָה *return to God, repentance.* Targ. Jer. XXXIII, 6 (ed. Wil. תִּירוּבָא). Targ. Cant. V, 5; a. fr.—Taan. 23[b] אנא בעי ... דליהדרו בת' I prayed that they might die, but she prayed that they might return in repentance (Ber. 10[a] דלחדרו בתשובה); a. e.—V. תְּתוּבָא.—3) *answer, reply, refutation, argument.* Targ. Jer. XII, 5. Targ. Job XXXII, 3; 5; a. e.—B. Mets. 16[a]

הא גברא והא ת' here is the man, and here is his answer (such an ingenious answer only such a man can give); גברא קא חזינא ות' וכ' I see the man, but I do not see the answer (his argument does not convince me). Ab. Zar. 68a ת' קא מותיב חגא ... Ḥagga knows not what the Rabbis say, and dares to argue? Ber. 10b ת' דרב חסדא ת' this is an argument against Rab Ḥisda; it is an argument (R. Ḥ. stands refuted). Ib. 21a ת' this is a final refutation; a. v. fr. — *Pl.* תִּירוּבָתָא. Targ. Job XXI, 34 Ms. (ed. *sing.*).—4) *pl.* as ab. *going to and fro, waywardness.* Targ. Jer. V, 6 (ed. Wil. תִּירוּ). Ib. XIV, 7 תִּירוּבָתָנָא (not תִּירוּבְתָנָא); a. e.

תִּירוֹדִיטוֹס, v. תדיוטוס.

תְּיוֹם m. = תְּאוֹם, *twins, two grown together.* Succ. 36a.

תְּיוֹמָא, תִּיר' ch. same, *twin.*—*Pl.* תְּיוֹמִין. Targ. Gen. XXV, 24. Ib. XXXVIII, 27. Targ. Cant. IV, 2. Ib. 5.—*Fem.* תִּירוּמְתָא *twin sister.* Targ. Y. Gen. IV, 2 (ed. Vien. תְּיוּמְתָא).

תְּיוֹמֶת f. (preced.) 1) [*twins,*] *the central leaf of the palm branch,* which is a junction of two. Succ. 32a נחלקה ת' (Ms. M. 2 תמיימת) if the central leaf is split; B. Kam. 96a; a. e.—2) *twin-sister, match.* Pesik. R. s. 15 (ref. to חמתי, Cant. V, 2) תְּיוֹמְתִי לא אני גדול וכ' my match, I am not greater than she, nor is she greater than I; (Cant. R. to l. c. תאומתי כביכול).—Trnsf. *a broken thread joined by twisting, thick thread.* Y. Sabb. VII, 10c אפי' ערב שבת לא חיה בו קשר ולא תיימת even in the woof of the curtain there was neither a knot nor a twist.—3) *molar tooth,* v. תְּאוֹם.

תִּירוּמָא, תִּירוּמְתָא, v. תְּיוֹמָא.

תִּירוֹסאני, Targ. Prov. XXII, 3 ed. Lag., v. תְּכַךְ I.

תְּחַ', תִּיחוּחַ m. (תחת, transp. of חת; cmp. תוחת, Job XLI, 21, = תחתות) *crushing*; עֲפַר ת' *crushed, loose earth.* Ohol. XVIII, 8 ועפר תחי' (Mish. ed. וחעפר, corr. acc., or וְתַעֲפָר תְּחוּחַ; Maim. comment. ed. Dehr. עֲפַר תּוֹחֵחַ). Tosef. ib. XVI, 5 ואיזו היא בתולה ... רושם ואין ואיזו היא עפרה תי' ed. Zuck. (Var. ואין עפר תחתיו) virgin soil is that in which there is no imprint, and the earth of which is not *ʿăfar tihuah*; Nidd. 8b, v. רְשָׁשִׁין. Bets. 8a top עפר ת' (Tosaf. תית). Sabb. 39a. Ber. 40a (Ms. F. תוחח, v. supra). Y. B. Bath. II, beg. 13b מפני שעושין עפר ת' וכ' because they (the rocks or boulders near a wall) make the ground around them loose, and affect the earth of the wall; Bab. ib. 19b שמחלידין ... ומעלין עפר ת' they (the roots of trees near a wall) undermine the ground, and generate loose earth; a. e.

תִּיטָא m. (θῆτα) *the Greek letter* θ (Tau), which in voting stood for θάνατος (death). Lam. R. to II, 1, v. תִּיהוּךְ.

תַּיְמַרוֹן, v. תַּיאַטְרוֹן.

תְּיָא, only in וְתֵיתְיָא = וְאֵתְיָא, v. אֲתָא.

תַּיָּדָת, v. תִּיאָה.

תַּיְיטְרוֹן, v. תִּיאַטְרוֹן.

תַּיְיטֶמֶת, v. תִּיוֹמֶת.

תַּיָּר m. (תור) *spy, scout, guide.* B. Kam. 116b ואם שכרו ת' וכ' if the caravan hired a scout to go before it; Tosef. B. Mets. VII, 13; Y. ib. VI, end, 11a. Y. Yoma I, 38b, a. e. דת' הגדול, v. תּוּר I; a. fr. — *Pl.* תַּיָּרִים. Yalk. Cant. 983 (play on בחורים, Cant. I, 10) שני תורת נעשו ת' טובים לישראל (read: שתי תורות) two laws (the written and the oral) became good guides for Israel.

תַּיָּר, תַּיָּרָא ch. same. Targ. Job XXIX, 15 Var. (Ms. תַּיָּרִי).—Cant. R. to II, 12 (play on תתור ib.) קול ת' טב וכ' the voice of a good guide has been heard ..., that is, Moses and Aaron.

***תַּיָּרָא** m. = תַּוָּרָא, *ox-driver, plougher.* B. Bath. 54b כדאזיל ת' דתורי וחדר (Ms. M. תוורא; Ms. H. תַּיָּארָא; Ms. R. תַּיָּרָא, v. Rabb. D. S. a. l. note) he gets possession of the whole field, when he digs as far as the plougher goes with his oxen and turns around, i. e. when he digs the distance of an ordinary bed in the field; (Rashb. כדאזיל תַּיָּרָא דתורי וכ' when *a yoke of oxen* goes over the entire length (or breadth) of the field and turns back, i. e. two beds all along the field).

תַּיָּרְשָׁא, תַּיְרָשָׁא, v. תַּרְשָׁא, תְּרָשָׁא.

תַּיְתָא, v. תּוּתָא, a. תְּאֵנָא.

תִּיכוֹנֶת f. (b. h.; תּוֹךְ) *inner, central, middle.* Y. Ber. I, 2d; Lam. R. to II, 19. Ber. 3b (ref. to Jud. VII, 19) אין ת' אלא שיש וכ' you cannot say *middle* watch, unless there is one before and one after (which proves that the night is divided into three watches); Yalk. Jud. 63.—*Pl.* תִּיכוֹנוֹת. Ib. מאי תיכונה תיכונה שבת' *tikhonah* means here the middle of the middle watches, i. e. the end of the second and the beginning of the third of the four watches; v. תִּוֵּךְ; Ber. l. c. אחת מן התיכונה שבת' (corr. acc.).

תִּיכְלָא, v. תְּכֵלֶת.

תִּילֵי-, v. תֵּל.

תִּילָאנָא, v. תּוֹלַעַת.

תִּילְדוּתָא, v. תּוֹלְדוֹת.

תִּילְדָא, v. תֵּלֶד.

תִּילוּל, v. תְּלָתוֹל.

תִּילְחָא, v. תֵּלֶת.

תִּילִין, תִּילִים, v. תֵּל.

תִּילִין, תִּילִים *psalms*, v. תְּהִלָּה.

תִּילְתָן, תִּילְתוֹתָא, תִּילְתוֹל, תִּילְתָא, v. sub תֵּל, תְּלָא.

תִּימָא pr. n. m. *Tima*, an Amora. Y. Snh. IV, 22[b] ת' בר פפייס.

תִּימָה, תֵּימָה m. *tema*, name of a bird. Hull. 141[b] תימת (Ms. M. תירמא; Mus. תַּמָּה; Ar. תִּמָא).

תִּימָה, תִּימְהָא, תְּמַהּ, תְּמָהּ m. (תָּמַהּ) 1) *astonishment.* Targ. Jer. V, 30 (ed. Wil. תִּימָא; h. text שמה). Targ. Ez. XXXII, 10 (ed. Wil. תִּימָה); a. fr.—Midr. Till. to Ps. VI, beg. (in Hebr. dict.) ת' היא על הקב"ה וכ' (ed. Bub. תמה הוא מן) it is astonishing of God, that he &c.—[In Talmudic commentaries ותימה introduces an objection.]—2) *wonder, miracle, sign.* Targ. Ps. LXXI, 7 (ed. Wil. תְּמָהָא, h. text מופת). Targ. Y. Ex. VII, 9. Targ. Y. Deut. XIII, 2 sq.; a. fr.—*Pl.* תְּמָהֵי, תִּימָהַיָּא. Ib. IV, 34 (not תְּמֵי). Targ. Y. I ib. XXXIV, 11. Targ. Ps. CV, 27; a. fr.—3) *desolation, poverty.* Targ. II Esth. X, 1 תמה ed. Lag. (ed. Vien. תְּמָהָא, תַּמָּה; Ar. תמא), v. Meg. 11[a], quot. s. v. יָשׁ; [Ar., misled by the Hebrew text: *tribute*].—[Ib. IX, 24 ת' היא עדבא Ar., mistake for רמא, with omission of מלתא.]

תִּימָהוֹן, v. תִּמָּהוֹן.

תִּימוֹז* m. *one who has no eye-brows.* Tosef. Bekh. V, 9 ed. Zuck. (Var. תירמז); Bekh. 44[a] תימי' שחמו זיפין (read: תִּירְמִיז שׁחֲמוּ זִיפָיו) *t.* is one whose eye-brows are gone; ib. החמיר (Rashi תומירין, Ar. תימן).

תִּימוֹר, תִּימְרָא m. (b. h. תָּמַר; תְּמַר) *rising column.* Yoma 28[b], v. פָּצַע, a. תָּמַר.

תִּימוֹרָא c. (cmp. שְׁמֻרוֹת Ps. LXXVII, 5) *eye-lid, eye-lash.* Sabb. 77[b] דמידלי לעיל ת' ... מ"ט דאי ת' Ar. (ed. תִּירְמָרָא) why is the eye-lid of the chicken bent upwards?—*Pl.* תִּימוֹרֵי, constr. תִּימוֹרֵי. Targ. Ps. XI, 4 Ms. (ed. Wil. תְּמֵי; ed. Lag. תרמי). Targ. Job III, 8. Ib. XLI, 10 Ms. (ed. Wil. תְּמָרֵי). Ib. X, 22 (*eye-lids of the morning;* h. text עפעפה). Targ. Prov. IV, 25 Ms. (ed. Wil. תִּירְמֵי; ed. Lag. תמר); a. e.

תִּימוֹרְתָא f. same.—*Pl.* תִּימוֹרָתָא. Targ. Ps. LXXVII, 5 ed. Wil. (ed. Lag. a. oth. תִּימוֹרַתַּיָּא, תִּירְמוֹרַתַּיָּא).

תִּימַחְתָּא f. (מְחֵי), sub. גברא, *bark softened by beating and stripping.* Hull. 51[b] ת' לא חיישינן (Ms. R. 3 a. Ar. תמחתא; Ms. R. 2 תְּמַחְתָּא, v. Rabb. D. S. a. l. note 50) if the animal fell upon soft bark, we do not apprehend internal injury; v. נְבָרָא.

תִּימְטִינִים, תִּימְטִינוֹס, Y. Ab. Zar. II, 40[d], read הוֹמִיטָרִינוֹס.

תִּימִין, v. תִּירְמִיז.

תִּימַלּוֹס, v. תְּמַלּוֹס.

תִּימָן, v. תִּירְמִיז.

תִּימְרָא, תִּימָרָא, v. תִּימוֹרָא.

תִּימָרָה, v. תְּמָרָה.

תִּימָרָא, *pl.* תִּימָרִין, תִּימַנְיָא, v. תְּאֵנְתָּא.

תִּינְךָ, תִּינוֹק m. (יָנַק) *child, boy.* Sabb. 151[b], a. e. ת' בן יומו a child not quite a day old. Sot. 47[a]; Snh. 107[b] ת' יצר desire, child, and woman should be repelled with the left, and drawn near with the right hand. Yoma 82[a] ת' בן שלש ... בת at thirteen we order full fast by Biblical law: this refers to a boy; a. fr.—*Pl.* תִּינוֹקוֹת, תִּינְקֵי. Ib. VIII, 4, v. עָנָה II. Sabb. 119[b], a. fr. ת' תִּינוֹקוֹת של בית רבן school children; a. v. fr.—*Fem.* תִּינְקֶת, תִּינְקָא *girl.* Yoma 82[a] ת' בת ... בן שתים at twelve we order full fast ...: this refers to a girl (v. supra). Nidd. X, 1; a. fr.

תִּינַּח, תְּהֵינַח, v. נוּחַ ch.

תְּנַח', תּוּנְחָא, תִּינְחָא, תְּנָ', תִּינָחָא, תִּינָא f. (אָנַח) *sigh, groan.* Targ. Ps. XXXI, 11 תינוחא ed. Lag. (ed. Wil. תְּנָחָא). Ib. XXXVIII, 10 תינוחתי (ed. Wil. תְּנָחָא). Targ. Is. XXXV, 10 (ed. Wil. תִּינָחָא, *pl.*); a. fr.

תִּינָנָ', תִּינְיָתָא, תִּינְיוֹנוֹת, תִּינְיָנָא, תִּינְיָן, תִּינָתָא, v. sub תְּנָ'.

תִּינָתָא, v. תְּאֵנְתָּא.

תִּיסְוָור, תִּיסְבָּרָא, תִּיסְבָּרִית, תִּיסְבָּר, v. sub תְּסַ'.

תִּיסוֹמֶן, Ex. R. s. 47, למלך שהיה אוהב לת' וכ', perhaps to be read: לְסִיטוֹנוֹ (v. סִיטוֹן) a king that loved his commissary. He said to him, measure unto thyself golden Denars.

תִּיעָה, v. תִּרְאָה.

תִּיעוּב m. (תָּעַב) *abomination, rejection.* Yalk. Am. 545 לידע כמה ת' נעשה להם that they might know how much they were abominated; (Lev. R. s. 5 להודיע כמה חטא גורם).

תִּיפַּח, תִּיפָּח m. (נָפַח; cmp. מַפַּח נפש) *fainting, decay; disappointment.*—ת' רוח, ת' נפש, (Chald. ת' רוחא) *let fainting come upon ..., let despair come upon ...!* R. Hash. 31[a] ששה ... אמרה ת' נפשם וכ' Ms. M. (ed. אמר ת' עצמן, read: עצמותן) the Shechinah delayed six months in the desert for Israel's sake, perhaps they would return in repentance; when they did not return, the Shechinah said, let despair come upon them &c. (ref. to Job XI, 20 מפח נפש ...). Keth. 105[b] ת' נפשם של וכ' oh, the despair that waits for those who take bribes! Y. Maas. Sh. IV, 55[b] bot. [read:] ת' רוחיה דהאי גברא woe to that man! Num. R. s. 7[4] (to a plant) ת' רווחך וכ' woe to thee! last night thou wast looking well &c., v. פָּרַג. Ex. R. s. 3[12] ת' עצמותה (read: עצמותיה) Oh, the decay of her bones, woe to her!; a. fr.

תִּיפְלוּת, תִּיפְלָה, v. תִּפְלָה, תִּפְלוּת.

תִּיק m. (θήκη) *casing, sheath.* Kel. XVI, 8 תעשוי לת' whatever is intended for a casing, contrad. to חִפּוּי. Sabb. XVI, 1 ת' הספר a book chest; ת' התפלין a box or bag in which the T'fillin are kept; a. fr.

תִּיקָא ch. same. Targ. Job XX, 25 מִתִּיקָא (Ms. מִתְּקָא, corr. acc.). Targ. Y. Num. XXXI, 8 (ed. Vien. תִּיקָא, corr. acc.). Targ. Lam. III, 13 (*quiver*).

תִּיקָא, תִּיאָקָא, תִּירָקָא (תֵּיקָא) m. (contraction of תִּירְעָקָא; v. מַצָּקָה; cmp. Arab. *wakay*) 1) *railing, gallery.* Targ. O. Deut. XXII, 8 (Y. תִּיאַק גירופין; h. text מעקה). Targ. I Kings VI, 10 תִּירָקָא (h. text ויציע).—2) trnsf. *safety, place to stand on* or *lean against.* Targ. Y. Lev. XXVI, 37 ת' למיקום (h. text תקומה).

תֵּירְקוּ = תֵּירְקוּם, v. קוּם ch.

תֵּיקֵי, תֵּיכֵי m. pl. (קוּ, apocope of קוּם; cmp. קָא) *door posts* (cmp. Syr. קימא P. Sm. 3533). Targ. Y. Deut. VI, 9 (ed. Vien. תֵּקֵי); XI, 20; Targ. Cant. VIII, 3 (ed. Vien. תֵּירְכֵי, corr. acc.).

תִּיקוֹל, Y. Dem. III, beg. 23^{b} כדי תיקולו, read: תִּירְקוּנוֹ, v. תִּירְקוֹן.

תִּיקוֹלָתָא, תִּיקוֹלָא, v. תִּקּוּלָא.

תִּקּוּן, תִּיקּוּן m. (תָּקַן) 1) *preparation,* esp. *making fruits available by separating the tithes, the priest's share* &c. Y. Dem. III, beg. 23^{b} נותן לו כדי תִּיקּוּנוֹ (not תיקולו) we give a quantity large enough for him to separate the tithe, i. e. we give him a larger quantity, so that after deducting the gifts he should have as much as is due to him; a. e.—2) *establishment, institution; amendment, making right.* Gitt. IV, 2, a. fr. מפני ת' השולם for the sake of the social order. Succ. V, 2 ומתקנין שם ת' גדול and they introduced a great improvement there; ib. מאי ת' גדול what was that great improvement? ... The woman's compartment was open, and they put a railing around it &c. Tosef. Naz. V, 2 ת' הדבר וכ' the way to set the thing right, the proper way is &c.; Y. ib. II, end, 52^{b} תִּקֵּן על שם שלא ... כתיקונה בא"י וכ' because I did not separate one Hallah in Palestine as was proper; Cant. R. to I, 6 כתִקָּנָה; ib. על שלא ... כתיקונו וכ' because I did not keep one Holy Day in Palestine as I ought to have &c. Pesik. R. s. 28 שאין עושים ... כתִקָּנָם וכ' my children do not observe the festivals according to their institution, as they were commanded &c. Meg. 2^{a} בזמן שהשנים כתִקָּנָן וכ' when the seasons of the year were as they ought to be (when the calendar was regulated by the court), and Israel dwelt in their land; a. fr.—ת' סופרים the emendations of Biblical phrases introduced by the Sof'rim (v. סוֹפֵר) to obviate apparently irreverent expressions. Tanḥ. B'shall. 16 [where the text is largely interpolated]. Gen. R. s. 49 (ref. to Gen. XVIII, 22) ת' ס' הוא זה שהשכינה וכ' this is a Soferic emendation (for, 'and the Lord stood yet before Abraham'), for the Shechinah waited for Abraham; Midr. Till. to Ps. XVIII; (Lev. R. s. 11 תִּקָּנַת ס'); a. fr.—[A list of these emendations is to be found in Tanḥ. l. c.; Sifré Num. 84; Mekh. B'shall., Shir., s. 6; Yalk. Ex. 247; v. esp. Frensdorff, Ochlah W'ochlah, p. 113.]

תִּקּ', תִּיקּוּנָא ch. same, *preparation, order, arrangement; equipment, adornment.* Targ. O. Ex. XXVIII, 8 (h. text אפדה). Targ. Is. XXX, 22. Targ. Ex. XXXIII, 6 תִּקּוּן זיני (h. text עדי). Targ. Jer. II, 32. Targ. II Chr. XXIV, 13 (h. text מתכנת). Targ. Ps. IX, 5 Ms. (ed. פוריענות; h. text משפט); a. fr.—*Pl.* תִּקּ', תִּירְקוּנִין. Targ. Jer. IV, 30. Targ. Deut. XXII, 5; a. e.

תִּקְלָא, v. תְּקַל.

תִּקֵּן, v. תִּרְקוֹן.

תִּקְעוּתָא, v. תְּקִישׁוּתָא.

תִּקְרוּבְתָּא, v. תִּקֵּ'.

תִּקְרַת, v. תּוּקְרַת.

תַּר, v. תַּיָּר.

תְּר m. (תּוּר II) *wakefulness.* Meg. 18^{b}, a. e., v. נוּם.

תּוּר, Tosef. Bets. IV, 10 אבל מחדדין את הכלים בת' ed. Zuck., a corrupt and misplaced dittography of ואין מדיחין את הכלים בנתר.

תּוּרְבִּי, Midr. Till. to Ps. LXXV ת' כוס, read with ed. Bub. טִרְבָּרְנִי = Tiberian glass cup (v. Nidd. 21^{a}).

תִּרְגֵּם, v. תִּרְגֵּם.

תִּרְדִּין, v. תְּרַד.

תַּר', תִּירוּכִין m. pl. (תְּרַךְ) *being sent away, divorce.* Targ. Lam. I, 1. Targ. Y. Deut. XXIV, 1; 3.—Gitt. IX, 3, v. שִׁרְבּוּטָא. Ib. 85^{b} ת' וכ' ולורכיה ליו"ו דת' ולורכיה ליו"ו and he must prolong the Vav in *tirukhin* ..., lest it be read &c., v. שִׁרְבּוּטָא.

תִּירוּם, v. תֵּירוּס.

תִּירְמֵי m. pl. (θύρωμα) *door with its posts, frames* &c. Targ. Ez. XXVII, 6.

תֵּירוּס m. (תָּרַס) *rebellion.* Sabb. 32^{a}, v. מִיחְשָׁרָא; Yalk. Gen. 31 (not תירום).

תִּירְצָא m. (תְּרַץ) *straightness, uprightness.* Targ. Ps. XCVI, 10. Ib. CXI, 8.

תִּירוּצָתָא, v. תִּירִיצוּתָא.

תִּירוֹשׁ m. (b. h.; ירשׁ Ges.; cmp., however, רָשַׁשׁ) *juice, must, wine.* Tosef. Ned. IV, 3 הנודר מן הת' ... ומותר ביין he that vows abstinence from *tirosh* is forbidden all kinds of sweet juice, but is permitted (fermented) wine; Y. ib. VII, 40^{b} bot. כמאן דאמר ... התורה קראת אותו ת' תִּירוֹשֶׁךָ this is according to him who says, that in vows we follow the ordinary usage, but according to him who says that we must be guided by Biblical usage, the Bible calls it (wine) *tirosh*; 'thy *tirosh*' (Deut. XI, 14) means wine; (quot. from) Sifré Deut. 42. Ib. תרושך מלא (read תירי) 'thy wine', that means in abundance. Pesik. ʿAsser, p. 100^{a} (ref. to Deut. XIV, 22, a. Hos. II, 11) אם זכיתם תירושך ואם לאו תִּירוֹשֶׁי if you do good, it is thy must, if not, it is my must; Yalk. Deut. 897; a. e.

תִּירְחָא, Y. Ter. X, 47^{b} חנינה ת' (ed. Krot. תירתא), v. תּוּרְתָּרְיָא.

תְּרְיָקָא, v. תִּרְיָקָא.

תְּרְיוֹסְקִי, v. תִּירְיוֹסְקִי.

תְּרְיָקִי, תִּרְיָקִי, תָּךְ' f. (θηριακή, theriaca) *theriak*, a certain compound believed to be an *antidote* against poisonous bites; in general *a remedy, medicine*. Sabb. 109ᵇ (v. Rabb. D. S. a. l. note 1), v. בַּנְגָּר. Ned. 41ᵇ כי תיריקי לגופא (Ar. קא ...) as wholesome as theriac for the body. Ib. לא הדא ולא תִּירְיָקָה I want neither it (the fever) nor its alleged good effect. Cant. R. to IV, 5 [read:] שלחו הרופאים והביאו מדמיהן ועשו אותן תִּרְיָאקָה ובה וכ' the physicians sent (to Alexandria) and got some of their blood (of menstruation) and made a theriak of it, and with it they healed &c.—[Ab. Zar. II, 4 ותיריקי Y. ed., v. וְתִינְרִיקִי.]

תְּרְעָתָא, v. תִּרְעָתָא.

תִּרְקִי, Y. Ḥag. II, 77ᵈ ת' זהב, read: סִירְקִי זהב = סִירִיקוֹן, v. סִירִיקִין של זהב.

תִּרְתָּאָה, v. תּוֹרְתָּנִיָּה.

תַּיִּשׁ, תַּיִּשׁ m. (b. h.) *he-goat; wether*. Hull. 79ᵇ, sq.; a. e.—*Pl.* תְּיָשִׁים, תְּיָשִׁין. Y. Snh. I, 19ᵃ top נעשו ת', v. גְּדִי; Ber. 63ᵃ; Y. Ned. VI, 40ᵃ. Gen. R. s. 42, a. e. אין ת', v. גְּדִי; a. fr.—*Fem.* תְּיָשָׁה *she-goat*. Hull. l. c.; a. e.

תְּיָו', תְּיָ', תְּיָשָׁא ch. same. Targ. Prov. XXX, 31.—Y. B. Bath. III, beg. 13ᵈ (expl. משכוכית) ת' רבא the big wether (leader of the flock).—*Pl.* תְּיָשָׁיָא, תְּיָשֵׁי, תְּיָרֵי. Targ. O. Gen. XXX, 35. Ib. XXXII, 15.

תִּישׁוּעַ m. (תִּשַׁע) 1) *nine-tenths*; 2) *one-ninth*. Y. Dem. VII, 26ᶜ top נוטל שני תישועין וח' של ת' וכ' he takes twice nine-tenths (of ten), and one-ninth of nine-tenths, which makes ten for the first tithe, and nine for the second. But why not say 'nineteen'? Said R. Z., 'the words of the wise and their riddles'. Ib. [read:] חרוצה לחכמים ... נוטל על כל תאינה ותאינה שני תישועין וח' של ת' שחן עשרים ושלש וארבעה תישועין של תאינה he who wishes to bring into his house one hundred figs available for use, must count for each fig (an addition of) two-ninths and one-ninth of one-ninth, which makes (an addition of) twenty-three figs and four-ninths of a fig (23, and $\frac{4}{9}$ as nearest to $\frac{3}{8}\frac{7}{7}$).—*Pl.* תִּישׁוּעִין. Ib. Y. Erub. II, 20ᵇ צא מהן ארבעה ת' ... ונשתייר שם תשעת עשר תלתותין חסר תשוע (not תלתולין) deduct therefrom (from $6\frac{2}{3}$) four-ninths for the four sides, and there remain nineteen thirds less one-ninth (=$6\frac{2}{3}$).

תִּישַׁע, v. תִּשַׁע ch.

תִּיתוֹרָא m. (=תרתור; cmp. שְׁרִיתָא, שָׁרְיָא; cmp. גִּשְׁרָא) *bridge* (Assyr. *titurru*). B. Bath. 21ᵃ ואי איכא ת' ממטינן וכ' if there is a bridge, we may let the children cross the river (to attend school on the other side), but if there is only a cross-board (גַּמְלָא I) &c. Ned. 41ᵃ מטא ת' וכ' when he came to a bridge, the animal shied.—Trnsf. ת' דחפלין *the skin drawn over the capsule of the T'fillin of the arm* after the inscriptions have been put in, *bottom* of the capsule with a hollow rim (מעברתא). Men. 35ᵃ.

תַּךְ m. (תכך) *twisted cord, ring*.—*Pl.* תְּכִים. Y. Meg. II, 73ᵃ bot. אם תפר בה שנים ... ת' וכ' if he joined the sheets of the M'gillah by means of two or three rings, it is fit for use.

תְּכָא, תַּכָּא ch. same, *ring, chain*. Targ. Koh. IV, 12 כת' דמגדלא וכ' (not כתיבא) like a chain plaited of cords, each consisting of three threads (h. text חוט המשלש).—*Pl.* תְּכִין, תְּכָיָא, תְּכֵי, תְּכֵּי, תְּכִּי, תְּרֵי. Targ. O. Ex. XXVIII, 14; XXXIX, 15. Targ. II Chr. III, 16; a. e.—Y. Sabb. VI, beg. 7ᵈ מהו מיפתק באילין ת' how about going out (on the Sabbath) with those cord chains (as a belt)? Bab. ib. 57ᵃ, v. תַּלְיָלָא. B. Kam. 119ᵇ מהו ארוג ת' 'woven' means here twists.

תְּכָא, (I תַּכָּא), v. תּוּכָּא.

תַּכָּא II m. (v. preced. art.; cmp. Assyr. *tukku* shield, a. Lat. scutum a. scutella) *salver, tray* (of twisted osiers). Ber. 42ᵃ לבתר דסלקין ת' וכ' after the tray before them was removed. Ib. אנן את' דריש וכ' we count on the tray of the Resh G'lutha (who sends us portions of what is placed before him). B. Mets. 86ᵃ קריבו ת' קמיה they placed a tray before him (with food and drink). Pes. 110ᵇ תרי קמי ת' וחד את' two cups before the tray is brought in, and one during the meal. Yeb. 63ᵇ, v. קְשַׁשׁ; a. fr.

תְּכִיבוּסְתָּא f. (כְּבַס) *washing* (clothes). Ex. R. s. 23 אין לחן ת' cannot be washed; Cant. R. to I, 5, a. Yalk. ib. 982 אין צריכין ת' (corr. acc.). Cant. R. to IV, 11; Pesik. B'shall., p. 92ᵃ, a. e. ולא היו צריכין ת' but did they (their garments in the desert) not need washing? M. Kat. 15ᵃ, a. e. אבל אסור בת' a mourner is forbidden to wash his clothes. Hull. 31ᵇ ת' ראשונה washing the first time (Lev. XIII, 54), ת' שניה washing a second time (ib. 58); a. fr.

תַּכְבָּר m. h., v. next w.

תּוּכְבָּרָא m. (כבר; cmp. תְּבָרָה) [*basket,*] *the body of an animal stuffed with its loose pieces* (head, legs, entrails) *and roasted*. Targ. I Sam. XXV, 18 (h. text עשורת; Rashi to Pes. 74ᵃ quotes תַּכְבָּרְנִין).—Pes. 74ᵃ ר' ישמעאל קורידהו תַּכְבָּרָה וכ' Ms. O. (ed. תוך תוך, v. תּוֹךְ I) R. Yishmael called it (the prepared Passover sacrifice) a *takhbar* (basket); R. T. called it, a kid with a helmet (v. קַלַּס I); Y. ib. VII, beg. 34ᵃ [read:] תוך בר דברי ר' ישמעאל ר' טרפון אומר מקולס; Mekh. Bo s. 6 [read:] תוך ובר דברי ר"ת ר"ע אומר מקולס; Yalk. Ex. 197 תוך ובר דברי ר"א ר"ע אומר וכ' (corr. acc.).—[תוך בר, תוך ובר arisen from a phonetic etymology of תּוּכְבָּר, as if meaning *inside* (and) *outside*.]

תְּכוֹל *to be bereft*, v. תְּכַל.

תְּכוּת, v. תְּכִיתָ.

תַּכְמַקָּא, v. תַּכְתְּקָא.

תָּכִיל, v. תְּכֵל.

תְּכִיל m. (תְּכֵל) 1) *trust, confidence.* Targ. Ps. XVI, 9 בת' Ar. (ed. לרוחצן).—2) part. of תְּכֵל.

תְּכִילְתָּא, v. תְּכֵלְתָּא.

תְּכוֹף, תְּכֵף, תְּכִיף m. (תְּכַף) [*seizing, overpowering,*] בתכיף שלו בת' *suddenly, unawares.* Targ. O. Num. VI, 9 (ed. Vien. בתכוף; Y. בתכוף; h. text פתע פתאם). Targ. Job I, 15. Targ. Is. XXX, 13. Targ. Y. II Deut. IV, 42; a. e.

תְּכִיפָה f. (תְּכַף) [*junction, fastening,*] 1) *stitch* or *knot.* Kil. IX, 10 התוכף ת' אותו if one fastens two pieces together with only one stitch; Men. 39[a]; Sabb. 54[a]; a. fr.—2) *immediate sequence.*—*Pl.* תְּכִיפוֹת. Y. Ber. I, 2[d] bot. שלש ת' הן תכף וכ' three actions require immediateness; putting on of hands must be immediately followed by slaughtering &c.; Bab. ib. 42[a]; Deut. R. s. 2[10]; Yalk. Gen. 130 תְּכִיפוֹת; a. e.; v. תֵּכֶף.

תְּכַךְ I m. (v. תוך) [*to press between,*] 1) *to squeeze, press;* (h. ענש) *to annoy; to fine.* Targ. Prov. XVII, 26 למתכך.—V. תוּבָּא.—2) *to twist, twine;* v. תַּכָּא, תַּכָּא.

Ithpoli אתוככי *to be pressed, come to grief.* Ib. XXII, 3 ואתוככיו Levita (ed. Wil. ותסרין אינון; ed. Lag. תיוסאני אנון(?); h. text נענשו).

תְּכַךְ II m. (preced.) *t'khakh,* a worm in silk. Sabb. 90[a] דשיראי ת' the worm in silk is called *t'khakh.*

תָּכָךְ m. (b. h.; preced. wds.); *pl.* תְּכָכִים *middle, mean;* איש ת' *a man of medium wealth, of some means.* Lev. R. s. 34 (ref. to Ps. XXIX, 13) רש זה שהוא רש בתורה ואיש ת' וכ' 'poor' means poor of knowledge, and the 'man of means', that is he who has learned one or two orders (of the Mishnah); עמד רש עם איש ת' וכ' the ignorant comes to the scholarly man, saying, teach me &c.; רש ... בנכסים ואיש ת' זה שהוא עושה בפעולה 'poor' means poor of possessions, and 'the man of means', that is he who works with success; עמד רש עם איש ת' וכ' the poor man comes to the successful man &c.; Yalk. ib. 665 איש ת' זה שהוא בינוני מן הנכסים he who is of medium wealth (v. Tem. 16[a]; Ex. R. s. 31[14]).

תָּכַל (v. כְּלֵי) [*to be whole,*] *to confide, be confident.* Targ. Ps. IX, 11 ויתכלון Ms. a. Ar. (ed. וי־סתכלון, corr. acc.; h. text ויבטחו). Targ. Prov. XIV, 32 תְּכֵיל (ed. Wil. תָּכֵל; h. text חסה). Ib. XXVIII, 26 תכיל Ms. (ed. תְּכֵיל; ed. Wil. תָּכֵל; h. text בטח). Ib. XXXI, 11; a. e.—Y. Keth. VI, 30[d] יתכול דמרית דמועדא קיים (not דמועדיא) let one trust that the Lord of the festive season lives, i. e. let the managers of the charities advance or borrow the money, trusting that the charity fund will be repleted at the festive season.

תְּכוֹל, תְּכֵיל, תְּכֵל 1) = h. שָׁכַל, *to be bereft, childless.* Targ. O. Gen. XLIII, 14 תְּכוֹלִית תכולית ed. Berl. (ed. Vien. אִתְכְּלִית תְּכְלִית; Y. II תְּכְלִית). Targ. O. ib. XXVII, 45 אִיתְכּוֹל ed. Berl. (ed. Vien. אֶתְכַּל). Targ. I Sam. XV, 33. Targ. II Sam. XVII, 8 תְּכַל ed. Vien. I (ed. Wil. תְּכֵל; h. text שַׁכּוּל). Targ. Is. XLIX, 21; a. fr.—2) = h. שָׁכַל *to finish, consume, bereave.* Targ. Ps. XXXV, 12 למתכל נפשי Ms. (ed. לנפשי). Targ. Y. II Gen. XLII, 36 תְּכְלְחוּן ed. Vien. (oth. ed. תַּכַּל). *Pa.* תַּכֵּל *to consume, make childless.* Targ. Y. II Deut. XXXII, 22 תְּכֵלַת (ed. Vien. תְּכֶלַת; h. text אכל). Targ. Jer. XV, 7. Ib. L, 9; a. e.

Af. אַתְכֵּיל 1) same. Targ. I Sam. XV, 33 אִתְכֵּלַת (not אִתְּ'). Targ. Y. Deut. XXXII, 32 (ed. Vien. *Pa.*; h. text אִשְׁתַּכְּלַת!); a. e.—Part. pass. מְתַכַּל. Targ. Hos. XIII, 8; a. e.—2) *to give premature birth, cast before the time.* Targ. O. Gen. XXXI, 38 (Y. אִתְכַּלוּ). Targ. Cant. IV, 2. Targ. Mal. III, 11; a. e.

Ithpe. אִתְכִּיל, אִתְכֵּל, אִיתְכַּל *to be bereft, made childless.* Targ. Gen. XLIII, 14, v. supra. Targ. Y. ib. XXVII, 45; a. e.

תַּכֵּל m., **תָּכְלָא, תָּכְלָה** c. (preced.) *bereft, childless.* Targ. II Sam. XVII, 8, v. preced. Targ. O. ed. Berl. Ex. XXIII, 26 (ed. Vien. a. oth. מְתַכְּלָא; Y. ed. Vien. תָּכְלָא); a. e.—Pes. 70[b] אברין ת' (Ms. M. 2 אבון תַּכָּאלָא) Abin the childless (surname of רבין); Ḥull. 110[a]. Sabb. 151[b] (Rashi תיכ'), v. עֲוִירָא I, II.

תִּי', תָּכְלָא, תָּכְלָה I m. (preced.) 1) *bereavement.* Targ. Is. XLVII, 9 (ed. Ven. I תְּכְלוּ).—Sabb. 151[b], v. עֲוִירָא II.—*Pl.* תִּי', תָּכְלֵי. M. Kat. 28[a] בי רבה שתין ת' in the family of Rabbah occurred sixty deaths.—2) *abortion.* Keth. 62[a] דמלפא ת' Ar. (not דמלפי; ed. תָּכְלֵי, *pl.*), v. בְּרַח.

תִּי', תָּכְלָא II m. (preced.) *consumption, ruin, decay.* Ber. 56[a] חזאי דנפל ת' בתרתין וכ' I saw in my dream that decay had seized two of my fingers. Ib. נפל ת' בכולהו שיראי decay (through moths, v. תְּכַךְ II) has seized all the silk garments (of the royal wardrobe). Ḥull. 64[b] דשדא ת' בכולה for it (the drop of blood on the yolk of an egg) spreads decay over the whole of it.—*Pl.* תָּכְלֵי, תִּי'. B. Kam. 92[b] שתין ת' וכ' sixty decays (pains) &c., v. בַּבָּא.

תָּכְלָא III m. = h. תְּכֵלֶת, *purple-blue wool.* Targ. Ex. XXV, 4 (ed. Berl. תַּ'). Ib. XXVIII, 8. Targ. Y. ib. 28. Targ. Y. Num. XV, 38; a. fr.—V. תְּכֶלְתָּא.

תיכלא, תכלא, Sifré Deut. 234; Yalk. ib. 933, prob. to be read: פִּרְנוֹלָא, v. פִּרְנוֹלֵס.

תִּי', תָּכְלוּ f. = תְּכָל *bereavement.* Targ. Is. XLVII, 8 (ed. Lag. תכלן, corr. acc.). Ib. 9 ed. Ven. I (oth. ed. תכל).

תַּכְלוּת f. (b. h.; כָּלָה) 1) *end, destruction.* Num. R. s. 18[12] ויש אומרים ת' כלייה וכ' and some say (the ת in מחלוקת) intimates *takhlith,* that is, it brings destruction &c.—2) *end, object, perfection.* Ber. 17[a] חכמה תשובה וכ' ת' the end of wisdom is repentance and good deeds, lest a man study ... and treat his father with contempt &c.

תְּכֶלֶת f. (b. h.) *purple-shell,* a *bluish* or *cerulean dye, purple-blue wool;* esp. *the purple-blue thread used for the show-fringes.* Sot. 46[b] הוא לוז שצובעין בה ת' that is the city of Luz where they dye the *t'kheleth* (v. לוּז I).

Men. IV, 1, v. עָבַב. Ib. 38[a] מצוה לבן לת' ... it is proper to take the white thread first and then the blue. Ib.[b] טלית שכולה ת' מהו וכ' ... אי גרדם ת', v. גַּרְדֹּם. Num. R. s. 18[3] if a cloak is made entirely of blue wool, is it exempt from show-fringes? Ib. טלית שכולה ת' אינה וכ' a cloak entirely of blue wool does not release (is insufficient for compliance with the law), and four threads are sufficient?; a. v. fr.

תְּכֵיל, תְּכֵלְתָּא ch. same. Targ. O. Num. XV, 38. Targ. Ex. XXVIII, 37; a. fr.—V. תְּכֶלָא III.—Men. 42[b] היאך את תירכא ת' וכ' how do you dye the blue wool for the show-fringes? Ib. 39[a] sq. תאי גברא ... כולה ת' ורמי לה וכ' a man wore a cloak all of blue wool, and had show-threads of blue wool, but they were entirely plaited (leaving no fringes); יאי גלימא לא יאי ת' the cloak is becoming, but the show-fringe is not becoming (is not according to prescription); a. e.—Trnsf. *the choice of purity of descent.* Gen. R. s. 37, end חבל ימא ת' דבבל וכ' the Sea District (v. חֲבִיל) is the choice of Babylonia &c.; Kidd. 72[a]; Y. ib. IV, 65[d] top.

תְּכַן (v. כנן a. כון), *Pa.* תַּכֵּן (= b. h. תִּכֵּן) *to fasten, establish, arrange.* Targ. Ps. CVII, 36 Ms. (ed. אתקינו); h. text כוננו). Ib. LXXVIII, 20 ed. Lag. (ed. Wil. יתקן). Targ. Job XV, 35 (ed. Wil. מַתְכְּנִין *Af.*; Ms. מְתַכְּנִין, some ed. מְתַכְּרִין, corr. acc.).

Af. אַתְכֵּין same. Targ. Is. XLVIII, 5 אַתְכִּינוּן Bxt. (some ed. אָתְכִּינוּן, corr. acc.; ed. Wil. אָתְכִּי, corr. acc.; h. text צִוָּם).—V. תְּכַן.

תְּכַס (cmp. כסס) *to crush, stamp.* Targ. Prov. VI, 13 (h. text מוֹלֵל, v. מָלַל II).

תַּכְסִיס = עַכְסִיס. Gen. R. s. 8; Yalk. Ps. 834, v. אלטרכסיריה.

***תַּכְסָפִית** f. (transpos. of תסכפית; v. סָכַךְ) *band of oppressors, band of demons.* Ber. 51[a] של מלאכי ת' ... חבלה וכ' a band of demons, and some say, a 'cluster' of angels of destruction, v. אִרְטַגְלִילִית; [Var. lect., v. Rabb. D. S. a. l.]

תָּכַף (v. כפף) 1) *to seize, join, bring into close contact.* Kil. IX, 10 חתוכתם וכ', v. תְּכִיפָה. Y. Ber. I, 2[d] bot. מי שחוא תוכתם סמיכה וכ' he that performs the acts of putting on the hand and of slaughtering in immediate succession (usu. סְמִיכָה).—2) *to seize, catch, overtake.* Taan. 13[b] תְּכָפוּהוּ אבלין וכ', v. אֲבֵל; M. Kat. 17[b]; a. e.

Hif. הִתְכִּיף same, *to join.* Gen. R. s. 67 (ref. to Is. LXIII, 16) and where is Isaac? מי ... את מַתְכִּיפוֹ לאבות he who said to him (Esau), decree persecutions over him,—wouldst thou join him to (include him with) the patriarchs?

תָּכַף ch. same. Targ. Ps. XL, 13 Ms. a. ed. Genua (ed. תקיפין; h. text אפפוּ).—Y. Ber. I, 2[d] bot. אנא תְּכַפִית גאולה וכ' I recited the G'ullah and the T'fillah in immediate succession (v. גְּאוּלָּה).

תְּכַף m. (preced.) *immediate succession*; (adv.) *immediately after.* Y. Ber. I, 2[d] bot. לנטילת ידים וכ' ת' the benediction (over bread) should immediately follow the washing of the hands; Bab. ib. 42[a]; a. fr.

תֶּכֶף, v. תֶּכֶךְ.

תַּכְרִיךְ m. (b. h.; כָּרַךְ) 1) *bundle, roll, volume.* Y. Sabb. XV, 15[c] ת' של ברכות a volume containing formulas of benedictions; Treat. Sof'rim XV, 4 (not שטרות); (Tosef. Sabb. XIII (XV), 4 טומוס). B. Mets. I, 8 ת' של שטרות a bundle of documents, expl. ib. 20[b] שלשה ברוכין וכ' three documents rolled up together, contrad. to אגודה tied together; a. e.—2) *wrap, cloak,* esp. *pl.* תַּכְרִיכִין, תַּכְרִיכֵי *dead man's wrap, shroud.* Kil. IX, 4 תכריכי חמת וכ' the dead man's garments ... are not subject to the laws concerning mixed material. Y. ib. IX, 32[b] top אל תרבו עלי ת' do not bury me with many garments; Y. Keth. XII, 35[a] top; Gen. R. s. 100. Maas. Sh. V, 12 (ref. to Deut. XXVI, 14) לא לקחתי ... ות' למת I did not buy a coffin or shrouds with it &c.; Sifré Deut. 303; a. e.

תַּכְרִיכָא ch. same, *cloak, garment.*—*Pl.* תַּכְרִיכִין. Targ. Ez. XXVII, 16. Targ. Y. Deut. XXVI, 14.—Y. B. Bath. II, 13[b] bot. עיזד ליה ת' prepared his shroud.

תַּכְשְׁטָא, v. תַּכְשִׁיטָא.

תַּכְשִׁיט m. (כָּשַׁט = קָשַׁט) *ornament, decoration; toilet article.* Y. Ned. IX, end, 41[c], v. עָנָן. Keth. 48[a]. Sabb. 63[b] ... ת' טמא any piece of jewelry, however small, is susceptible of uncleanness. Tosef. Sabb. VIII (IX), 33 אם לת' if the eye paint is used for cosmetic purposes; (Sabb. 80[a] לקשט); a. fr.—*Pl.* תַּכְשִׁיטִין, תַּכְשִׁיטִים. B. Bath. 60[b] ... עושה תַּכְשִׁיטֶיהָ וכ' a woman may do all her cosmetic painting, but should leave some part undone (in memory of the destruction of the Temple). Sabb. VI, 4 ת' חן לו they (the arms) are man's ornaments (therefore one may wear them when going out on the Sabbath), opp. גְּנַאי. Y. Keth. VI, 30[d] top תַּכְשִׁיטִין לעשותן וכ' if the wife brought him jewelry to be turned into coin, the Denar is charged to him for a Denar and a half; דינר לעשותן תק' וכ' if she brought him coined gold to be made into jewelry, the Denars are taken for their value; a. fr.

תַּכְשִׁיטָא ch. same. Targ. Y. Ex. XXI, 10 (h. text כסות).—*Pl.* תַּכְשִׁיטִין. Targ. Ruth III, 3 (ed. Vien. תַּכְשֹׁט).—Kidd. 31[b] בעינא ת' I want jewelry (or toilet articles); a. e.

תַּכְתַּקָּא, m. (v. תַּכָּא II) *a low table* or *stool* in the form of a shield, *tabouret.* Sabb. 119[a] חזה יתיב את' דשרנא וכ' (ed. Sonc. אתק; Ms. M. דפילא; Rashi quotes a Var. דשאנא; Ms. O. דשרגא) used to sit on an ivory stool (a teak stool) and fan the fire (for the Sabbath meals). Ib. 129[a] צלחו ליה ת' וכ' split a teak stool for him (to start a fire on his day of blood-letting); a. e.—*Pl.* תַּכְתַּקֵּי. Bekh. 31[a] קטיר לחו ... ת' wreathed four hundred stools for them. Keth. 77[b] חזה יתיב ... תכטקי פיזא (corr. acc.) was seated (in heaven) on thirteen gold stools; a. e.

תֵּל m. (b. h.; תָּלַל; cmp. דָּלַל) 1) *hill, mound.* Meg. 14ª לאחד ... תל וכ' one had a mound in his field, and another had a trench. Ib. מכור לי תילָךְ sell me thy mound (to fill up my trench). Ber. 30ª; Cant. R. to IV, 4, v. פֻּה. Ib. to V, 11 ולעשותו תל ... יכולות they can ruin a world and make it a mound (ruin); a. fr.—*Pl.* תִּלִּים, תִּלִּין, תֵּלֵי. Men. 29ᵇ תֵּילֵי ת' (later ed. תילין ת'), v. קוֹץ I; Tanh. B'resh. 1; Erub. 21ᵇ. Cant. R. l. c. תילי ת' חן they are piles on piles (of ideas), v. קִרְיָן h.; a. e.—2) (cmp. סלסל) *lock, curl.*—*Pl.* as ab. Num. R. s. 10⁷ מסודרות ת' ת'; Y. Ned. I, 36ᵈ bot. תילי ת', v. קְוִוצוֹת; (Bab. ib. 9ᵇ, a. e. תלתלים); a. e.—תל ארזא, v. אַרְזָא.—[תִּלִּים, תִּלִּין *psalms*, v. תְּהִלָּה.]

תֵּל, תֵּלָא, תֵּי, תֵּלָא ch. same, *mound, ruins.* Targ. Deut. XIII, 17. Targ. Jer. XLIX, 2; a. e.—Ber. 58ᵇ ... ביתא השתא נפל בת' (Ms. M. נפל לית כת') the house in which ... now lies in ruins (lies like a ruin).

תֵּלָא, תָּלָא, v. תְּלֵי, תלי.

תֵּי אִילָן, תָּלָא m. [*hanging on the tree,*] *squirrel.* Sabb. 28ª; Yalk. Ex. 364.

תָּלָא m. (preced.) *hook.* Sabb. 140ᵇ ת' דברישרא Ms. M. (ed. תַּלְיָא) a hook to suspend meat; דכוורי hook for fish (Rashi: *string* of meat &c.).

תַּלָאָה f. (b. h.; לָאָה) *weariness, trouble.*—*Pl.* תְּלָאוֹת. Num. R. s. 10² מרוב ת' וכ' לבם ... the mind of the Israelites loses its intelligence on account of the many troubles that they (the gentiles) make for them.

תַּלָאוּ, v. תְּלוּי.

תַּלְאֲמָא, v. תַּלְמָא II.

תַּלְאָסָר, v. תַּלְמַי.

תַּלְבּוּשׁ pr. n. pl. *Talbush.* Yoma 10ª; Sot. 34ᵇ (ref. to תלמי, Num. XIII, 22) תלמי בנה ת' (Ar. תַּלְבִּרְשׁ) Talmai built Talbush (Talbish; prob. meant for Ptolemais, the later name for Accho, v. תַּלְמַי I, II).

תְּלַג I (v. next w.) *to be white.* Sabb. 152ª טור ת' the mountain is covered with snow (my hair is white).

**Pa.* תַּלֵּג *to whiten, wash* (*wheat*). Y. Pes. III, 30ª top דורי ... ומתלגה ארבעה זמנין (ed. ומתלנה) allowed the millers to put a Tetarton of water to every Modius of wheat, and wash it four times; [Korb. Edah: ומְתַלְגָה *swing it*, fr. תלל; perh. to be read: מטנגה, v. טָנַן].

תַּלַג II, תַּלְגָּא m. = h. שֶׁלֶג, *snow; cold, chill.* Targ. Ps. LI, 9. Ib. LXVIII, 15; a. fr.—Taan. 3ᵇ מעלי ת' וכ' snow on the mountains is as good as five rains on the ground. Snh. 18ᵇ אם ... בת' ימות if in the morning the ox nearly dies from cold. Gitt. 67ᵇ לת' as a remedy for chills. Ib. חוו מגנו לית' את' they made him lie on the snow; a. e.

תַּלְדוּתָא, v. תּוֹלְדוּתָא.

תַּלָּה, תַּלְדָּה, v. תְּלֵי, תלי.

תַּלְדָּא, תַּלְדָּה, v. תְּלַדָּא, תְּלַדָּה.

תְּלוּי m. (תָּלָה) 1) *hanger, handle, cord, chain.* Sabb. VIII, 2 (78ª) גמי כדי לעשות ת' וכ' Ar. a. Mish. ed. Pes. (v. Rabb. D. S. a. l. note 400; ed. תְּלָאי) as much reed grass as is required for the making of a hanger for a sieve &c. Eduy. III, 9; Kel. XII, 6; Tosef. ib. B. Mets. II, 12 ת' המגרות וכ' the chain on which the strigils in the bathhouse are suspended. Kel. XV, 4 ת' מקל וכ' the handle of the constable's staff. Ib. השעוי לת' טחור whatever is made for suspending or handling is not susceptible of uncleanness; a. fr.—*Pl.* תְּלוּיִין, תְּלוּרִין, תְּלוּרִים, תְּלוּרוֹת. Ib. כל התלויים ... תוץ מתלויי וכ' ed. Dehr. (Bab. ed. התחלויות תלוי; Mish. ed. התְּלוּרִים) all hangers or handles are clean except those of &c.; Tosef. ib. B. Mets. V, 6 התלויין.—2) *hanging down, letting hang down.* Yalk. Ps. 624, v. הֲרָמָה; [Pesik. Shek., p. 10ᵇ; Midr. Till. to Ps. III; Yalk. Ex. 365 ת' ראש *lifting up* the head, חרמת ראש *removal* of the head].—3) [*hanging over,*] *interlinear writing.* Tosef. Gitt. IX (VII), 8 שטר ... ת' מגופו וכ' a document which has an erasure or an interlinear insertion in its body (essential portion, v. הוֹרָם) is unlawful; Y. ib. IX, 50ᶜ תלות (corr. acc.).

תַּלְהוּל, תְּלוּל m. *wart,* v. תַּלְהוּל.

תַּלוּלָא m. (v. תֵּל) *mound, ruins.*—*Pl.* תְּלוּלַיָּא. Lev. R. s. 5, a. e., v. פַּלַסְטִרְנִי.

תְּלוּלוֹת, v. next w.

תְּלוּלִית f. (preced. art.) *mound, hill.* Lev. R. s. 19 פתר קרא בת' זו של עפר וכ' interpreted the verse (Cant. V, 11) by comparison to a mound of earth (that was to be levelled) &c.; Cant. R. l. c. בתלולויות (corr. acc.); Yalk. ib. 989 (not זה); Midr. Sam. ch. V (not בתלילות). Tosef. Ohol. XVI, 1 ואיזו היא ת' זו של עפר וכ' (not תלולות) and what is called a mound (with regard to levitical uncleanness)? A mound of earth by the side of a trench.—*Pl.* תְּלוּלִיּוֹת. Ohol. XVI, 3 ת' הקרובות וכ' mounds which are near a town or a road; Keth. 20ᵇ; Tosef. Ohol. l. c. (not תלולות). Y. Naz. VII, 56ᶜ top. Cant. R. l. c., v. supra.

תְּלוֹת, v. תְּלוּי.

תְּלַח, תַּלַח 1) *to tear apart,* v. תְּלַע II.—2) *to fall apart,* v. infra.

Ithpe. אִתְתַּלַח *to fall apart.* Hull. 53ᵇ הוה ... כי הוו מיתתלחא ונפלה וכ' Ms. R. (v. Rabb. D. S. a. l. note 400; Ar. מִיתְתַּלְחָא; ed. תַּלְחָא) when they lifted the lung up, it crumbled and fell in pieces.

תְּלַח, תַּלְחָא m. (preced.) *piece.*—*Pl.* תְּלָחֵי, תְּלָחִי. Hull. 53ᵇ ונפלה ת' ת' (Ar. תְּלָחֵי), v. preced.

תָּלָה, תָּלֵי (b. h.; cmp. דָּלָה) 1) *to swing, raise; to suspend, hang.* Y. Sot. I, 16ᵈ bot. (ref. to Gen. XXXVIII, 14) תָּלַת עיניה בפתח וכ' she raised her eyes to the gate to which all eyes look hopefully; Y. Keth. XIII, beg. 35ᶜ; Gen. R. s. 85 שתָּלָתָה ... תְּלוּיוֹת בו (not שתלתה). B. Mets. 58ᵇ לא יתָלֶה עיניו על וכ' one must not hang his eyes on a purchase (look as if he wanted to buy), when he has

no money; (Pes. 112b אל תעמוד על, v. מָקוֹם). Gen. R. s. 98 כדי שירתלה עיניו וכ' in order that he (Joseph) might lift up his eyes and look at them (the Egyptian women). Snh. VI, 4 ת' נשים וכ' והלא ... did not Simon b. Sh. hang women in Ashkelon? Ib. כיצד תולין אותו how is the hanging (of the convict stoned to death) done? Ib. ותולה ומתיריו וכ' ... and one person hangs him as the butchers suspend animals, and he is taken down at once. Ib. 46b צוה ... ותָלָאוּהוּ the king gave the order, and they hanged him. Sabb. XX, 1 תולין וכ', v. מְשַׁמֶּרֶת. Y. Taan. IV, 69b top תָּלָיִן וכ' (strike out תלו), v. גַּרְהוּם; a. fr.—Trnsf. *to hang on; to attach, assign.* B. Bath. 109b, v. קַלְקָלָה. Nidd. IX, 3 תהרי זו תּוֹלָה בה she may trace (the bloodstain) to her (the woman to whom she had lent the garment). Ib. 4 ותולות זו זו each of them may assign the cause of the stain to the other. Ib. VIII, 2 לְתָלוֹת ... ותולה and she may assign the cause to anything that she may possibly assign it to; a. fr.—Part. pass. תָּלוּי; f. תְּלוּיָה; *pl.* תְּלוּיִים, תְּלוּיוֹת; תְּלוּיִין. Sabb. l. c. נותנין לת' בשבת you may pour wine into the suspended strainer on the Sabbath. Y. Gitt. VII, 48c bot. בחזקת שהנשמה ת' בו under the presumption that the soul was yet attached to him (that he was still of a sane mind). Ḥull. 135a בו דבר שהנשמה ת' בו a limb on which life depends, a vital organ. Snh. 97b ואין הדבר ת' וכ', and the thing (redemption) depends &c., v. קֵץ. Gen. R. s. 85 שכל העינים ת' בו to which all eyes are lifted up, v. supra. Kidd. 39b תחילת המתים ת' בה, v. תְּחִלָּה. Ib. I, 9 מצוה שהיא ת' בארץ a command which is made dependent on the land (of Israel, to which the Biblical text attaches living in Palestine as a condition). Ḥag. I, 8 בהרים תת' בשערה, v. הַר. Cant. R. to III, 4, v. עיר"ן; a. fr.—2) *to hold in suspense, leave undecided, leave in doubt; to be suspended.* Yoma VIII, 8 ועל החמורות הוא תולה עד וכ' as to heavy sins, he (who repents) is in suspense (will neither be punished nor acquitted), until the Day of Atonement comes and brings forgiveness. Tanh. Sh'moth 20 וכשאני תולה על חטאיו וכ' when I suspend judgment for a man's sins, I am called El Shadday. Sot. III, 4 אם היתה תּוֹלָה לה ... if she (the Soṭah) has any merit, it will create suspension of punishment for her; יש זכות תולה שנה אחת וכ' some merits create a suspension of one year, some of two &c. Ib. 5 אין זכות תולה במים וכ' in the case of testing waters merit causes no suspension. Pes. I, 4 ותולין כל חמש וכ' אוכלין ... you may eat (leavened bread on the eve of Passover) to four hours of the day, and hold it in suspense during the fifth hour, and burn it &c. Ib. 5 תולין לא אוכלין וכ' they held it in suspense: they did not eat it, nor did they burn it; a. fr.—Part. pass. as ab. Ib. 7 they differ על הת' ועל הטמאה concerning T'rumah in suspense (under suspicion of uncleanness) and such as is surely unclean. Nidd. 60a טהור ות' a clean person and one under doubt of uncleanness; a. fr.—אשם ת', v. אָשָׁם.

Nif. נִתְלָה *to be hanged.* Snh. VI, 4 האיש נִתְלֶה ואין האשה נִתְלֵית a man (stoned to death) is hanged, but a woman must not be hanged. Ib. נִתְלִין ... כל all persons that are put to death by stoning are afterwards hanged. Y. Taan. IV, 67d לתיתלות בת, v. תָּלָה. Pes. 112a תיתלה, v. אֵיכָן; a. fr.—Lam. R. to IV, 22 למה ... להתלות בית וכ' why were divine visitations created to be movable (to be taken from one and put on another)? (As we say,) they have a house to go to (with ref. to Lam. l. c. a. Deut. VII, 15).

Hif. הִתְלָה, הִתְלָא *to swing.* Gen. R. s. 22 מַתְלֵא בעקיבו; Yalk. Prov. 961 מתלה, v. עָקֵב.

תְּלָא, תָּלֵי ch. same, *to lift up; to suspend, hang; to be hanged.* [Targ. Y. Ex. II, 16 Ar. (ed. Vien. דלא; h. text דלה).] Targ. Jer. X, 12. Targ. Y. Gen. XXXVIII, 25. Ib. XLIX, 22. Targ. II Chr. XX, 12. Targ. Ez. XV, 3. Targ. O. Deut. XXVIII, 66. Targ. Prov. XIII, 12 (ed. Lag. תָּאלֵי); a. fr.—Part. pass. תָּלֵי; f. תַּלְיָא; *pl.* תָּלְיָן, תָּלְיָן. Targ. Y. Deut. l. c. Ib. XXVII, 14 Ar. (ed. רמא; h. text רם); a. fr.—Y. Sot. I, 17a top תהוין ... ואת תָּלֵית עינים וכ' this man (thy husband) feeds and sustains thee, and thou liftest thy eyes up to another man? Keth. 71b [read:] תְּלַתְּנוּהוּ, v. קְרִישׁוּט. Yeb. 39b בדידך ת' רחמנא the law makes it dependent on thee (leaves thee the choice). Cant. R. to V, 14 מיתלי, v. עִקְבָא. Ab. Zar. 7b תַּלְיָא וכ', v. אֶשְׁלָא. Keth. 2a ת' תניא בדלא וכ' he hangs that which has been distinctly taught on that which has not been taught, i. e. draws a conclusion from the unknown to the known; B. Bath. 134b; a. fr.—Y. Bicc. III, 65c bot. אתר תלי an elevated place. Y. Succ. V, 55b bot. כל דתלי מאה וכ' a column a hundred cubits high requires a base of thirty-three. Gitt. 37b ת' ליה עד וכ' he must look up to him, until he says so (that he gives him the money, although he is not bound to pay it); [Rashi: and he is suspended (tortured) until &c.]. B. Bath. 47b תַּלְיוּהָ וזבין וכ' if they suspended (tortured) him, and he agreed to sell, the sale is valid; ib. 48b (not תלויה); B. Kam. 62a תְּלוּתָא. Lam. R. to III, 65 (play on תְּאַלְּחָךְ, ib.) תלי ... כל אלוות וכ' (some vers. h.) תָּלָה force them through suffering, and bring upon them all the curses &c.—Y. Kil. IX, 32b top תלה לון יומא וכ' the day remained suspended for them (the sun did not set), until every one of them reached his home; Y. Keth. XII, 35a תלת (corr. acc., or תלא).—[Pesik. Par., p. 37b וחלין, read: וזחלין, v. זָחַל II.]

Ithpe. אִיתְתְּלִי *to be hanged.* Targ. II Esth. II, 23.

תַּלְיָא m. (preced.) *hook, string* (for suspending). Sabb. 140b, v. תָּלָא. Ḥull. 59a מתעקר ת' דלירביה the cord on which his heart hangs (the pericardium) will break.

תְּלִיָּה f. (תָּלָה) 1) *suspension, hanging.* Snh. 46b אחד קושר ... מצות ת' one ties (the body of the stoned culprit to the pole), and one unties, in order to comply formally with the command of hanging (Deut. XXI, 22).—2) *suspense, doubt.* Y. Yoma VI, 43c top ועשהו חטאת קבעו בת' שלא יידחה 'and shall make it a sin-offering' (Lev. XVI, 9), the text declares it a sin-offering even during the suspense, so that it cannot be removed from its designation (by a subsequent event); קבעו בת' שיזדווג וכ' the text puts it in suspense (makes its designation dependent on a condition), that it be matched with its fellow (and it loses its sacred character if the fellow goat is unavailable). Y. Ḥag. I, end, 76d אם באת ... לתלות ואם לשרוף יותר מן הת' ... if a case (of T'rumah) comes before thee, and thou dost not know whether to declare it doubtful

(תְּלוּי) or to condemn it to be burnt, be rather inclined to condemn than to declare doubtful; Y. Sot. VIII, beg. 22b.

תָּלִיל m., **תְּלִילָא** c. (v. תְּלִי) *lifted up, exalted; suspended; high, fortified.* Targ. Ps. VIII, 2 (ed. Wil. תְּלִיל); 8 (ed. Wil. תְּחִיל). Targ. I Chr. XXI, 16; a. e.—*Pl.* תְּלִילַיָּא, תְּלִילִין; תְּלִילָן. Targ. Y. Deut. XXVIII, 52 (h. text בְּצֻרֹ׳). Targ. Y. II ib. III, 5. Targ. Y. Ex. I, 11; a. e.

תלילות, v. תְּלוּלִית.

תְּלִיסְרֵי, תְּלֵיסַר *thirteen*, v. תְּלַת.

תְּלִישָׁה f. (תְּלַשׁ) *tearing up, plucking; being detached, loose.* Y. Sabb. IX, 11d bot.; Y. Ab. Zar. III, 43b top בירת חיחה לו שעת ת׳ וכ׳ a building has had a time when its material was loose, a cave has never had such a time. Sabb. 73b אין דרך ת׳ בכך this is not the ordinary way of plucking (dates). Y. ib. VII, 10c top תְּלִישָׁתָהּ הרא גזוזתה plucking it is in this case a form of shearing.

תְּלִיתָא, v. next w.—[Yalk. Ex. 182 ענגלא תלירתא, v. תְּלָתָא.]

תְּלִיתַי, תְּלֵיתַאי, תְּלִיתָאָה m. (תְּלַת) 1) *third.* Targ. Gen. II, 14. Ib. I, 13 (ed. Vien. תָּאֵי . . .); a. fr.—Lam. R. to I, 1 רבתי: נסב ת׳ וכ׳ he took the third bird, and placed it between his two daughters. Ib. הא מילא ת׳ this is the third thing (I had to do); a. fr.—*Pl.* תְּלִיתָאֵי.—לישן ת׳, v. לְיַשָּׁן. Targ. Y. Gen. I, 16; a. e.—*Fem.* תְּלִיתָיתָא, תְּלִיתָאתָא. Targ. Ez. XXI, 19. Targ. I Kings XVIII, 1 (ed. Wil. תליתאה, corr. acc.). Targ. Num. II, 24; a. fr.—Lam. R. l. c. (הדא אתחא) זמנא ת׳ the third time; a. e.—2) *threefold.* Sabb. 88a דיהב אורייתן ת׳ לעם ת׳ וכ׳ who gave the threefold Law (v. אוֹרָיְתָא) to the threefold people (Priests, Levites, and Israelites) through a third-born (Moses) in the third month.

תְּלִיתִיתַי *thirty*, v. תְּלַת.

תָּלַם, *Hif.* הִתְלִים (denom. of תֶּלֶם) *to furrow, leave a ridge.* Gen. R. s. 31 והיה מַתְלִים תלמיות וכ׳ and it (the R'em) left furrows in the water as far as from Tiberias to Susitha; Yalk. Job 926 מסתלסל (corr. acc.).

תֶּלֶם m. (b. h.) *ridge, furrow.* Macc. III, 9 (21b) יש חורש ת׳ אחד וכ׳ (Mish. ed. אחת, corr. acc.) one may plough only one furrow, and be guilty of eight sins (v. לָאו); Pes. 47a. Gen. R. s. 67 [read:] אפי׳ חדיוט אינו חורש ת׳ בתוך ת׳ ונביאים חורשים תבתוך ת׳ (v. Matt. K. a. l.) even a common man will not plough a ridge within a ridge, and will prophets plough &c. (i. e. mistrust their own previsions)?; Yalk. ib. 116 (corr. acc.); a. e.—*Pl.* תְּלָמִין, תְּלָמִים. Kil. II, 6, a. e., v. פְּתִירָה. Yoma 10a תלמי שמשים . . . ת׳ ת׳ his name was Talmai (Num. XIII, 22), because he made the ground full of ridges (with his steps); Sot. 34b; Num. R. s. 16 11. Ruth R. to I, 19, v. רְדִידִינִית; Yalk. ib. 601 תְּלָמָהּ. Kil. II, 3 כתלמי הרבינה as deep as the furrows made after the rainy season; a. e.

תַּלְמָא, תִּלְמָא I ch. same. Targ. Job XXXI, 10. Targ. Ps. CXXVI, 6 ורעי חזיז מן ת׳ ed. Lag. (missing in ed. Wil.) eating the young green of the balk.—*Pl.* תְּלַמְיָא. Targ. Job XXXI, 38.

תַּלְאָמָא II, **תָּלְאָמָא** m. (Assyr. talîmu, Del. Assyr. Handw., p. 707) *twin.* *Pl.* תְּלָאמִין, תַּלְמִין. Targ. Y. I, II Gen. XLIX, 5 אחין ת׳ twin-brothers (alike in character).

תַּלְמוּד m. (לָמַד) *teaching, lesson; learning, study.* Shebu. 40b ת׳ ערוך הוא בפיו וכ׳ it is a ready teaching in the mouth of R. J.: this opinion is Admon's. B. Mets. 33b; Ab. IV, 13 הוי זהיר בת׳ ששגגת ת׳ וכ׳ be careful in teaching, for an error in teaching &c., v. זָדוֹן. Meg. 27a Ms. M., v. לִימּוּד. B. Bath. 130b אין למדין הלכה לא מפי ת׳ וכ׳ Mss. (ed. למוד by censor's change, v. Rabb. D. S. a. l. note; Rashb. גמרא) we derive no rule of practice from a teacher's remark or from a practical case, unless it is said, this is the rule for practice; Nidd. 7b (ed. גמרא). Y. Gitt. VII, 48d top הרי זה גט . . . צריך ת׳ the letter of divorce is valid, but the thing requires (further) study. Y. Hor. III, 48b top בשחירה חצי תַּלְמוּדוֹ מזה וכ׳ when he owes part of his learning to one (his father), and part to the other (his teacher); a. fr.—ת׳ תורה, v. תּוֹרָה.—Esp. *a) Talmud* (v. גְּמָרָא,) *verbal communication, oral study*, opp. to מִשְׁנָה. Ib.c top לעולם חוי רץ . . . מן חת׳ at all times run after the Mishnah rather than after the Talmud; B. Mets. 33a (ed. הגמרא, v. Rabb. D. S. a. l. note 4). Ib. אין לך וכ׳ בת׳ Ms. M. (ed. גמרא) as to studying Talmud, there is no more meritorious occupation than this, v. מִדָּה; a. fr.—V. ש״ס.—*b) derivation from Biblical intimations.* B. Kam. 104b יש ת׳ there is a Biblical text bearing on the subject before us; ומריבוייא וכ׳ . . . יש ת׳ I said, *yesh talmud*, and I meant to say (that it can be derived) from the expletive expression of the texts.—ת׳ לומר (abbrev. ת״ל) *there is a teaching in the Scriptural text to intimate, the text reads (may be read).* Pes. 21b (ref. to Deut. XIV, 21) . . . אין לי . . . לגר במכירה מנין ת״ל לגר או מכור from the text you learn only that you may give it to the sojourner and sell it to the stranger: how will you prove that you may sell it to the sojourner? Read the text, to the sojourner . . . thou mayest give it away or sell it; לנכרי בנתינה מנין ת״ל תתננה ואכלה או מכור לנכרי how will you prove that you may give it away to the gentile? Read the text, thou mayest give it away . . . or sell it to the gentile. Ib. 24a (ref. to Ex. XXIX, 34) שאין ת״ל לא יאכל ומה ת״ל לא יאכל וכ׳ it was not necessary to say, 'it shall not be eaten', and what is intimated by saying, 'it shall not be eaten'? If you cannot apply it to the law in the case, since it is said, 'and thou shalt burn &c.', apply it to all forbidden things &c. (v. עִנְיָן); a. v. fr.—*Pl.* תַּלְמוּדוֹת (*fem.*). Cant. R. to V, 11, v. שָׁחוֹר I.

תַּלְמוּדָא ch. same. Targ. Cant. I, 2 ed. Lag. (ed. גמרא, by censor's change, v. preced.).—B. Mets. 33b שבקו כולי . . . בתר ת׳ Ms. H. (ed. גמרא; v. Rabb. D. S. a. l. note 5) all left the Mishnah and ran after the Talmud. Snh. 59b ומאי ת׳ and how do you derive that from the Scriptural text? Men. 78a. M. Kat. 3b ולא ידענא מאי ת׳ וכ׳ and I do not know what is meant by *talmuda* (ש״ס) and what by *tosefeth*; a. fr.

תלמוסא, Midr. Till. to Ps. XIII, 5 ed. Bub., v. טרמוסיא.

תלמוסין, v. תַּמְלוּס.

תַּלְמַי I (b. h.) pr. n. m. *Talmai*, one of the giants (Anakim). Yoma 13a; Sot. 34b, a. e., v. תֶּלֶם, a. תַּלְבּוּשׁ.

תַּלְמַי II (Hebrew adaptation) p. n. m. *Ptolemæus. Ptolemy,* 1) King of Adiabene, father of Monobazus and Izates. Gen. R. s. 46 (Jos. Ant. XX, 2, 1 Monobazus), v. מוֹנְבַּז.—2) king of Egypt (Ptolemy II Philadelphus), during whose reign the Septuagint is said to have been produced. Treat. Sof'rim I, 7 מעשה בחמשה ... לת' חמלך וכ' it occurred that five elders wrote the Torah in Greek for King Ptolemy, and that day was as ominous for Israel as &c. Ib. 8 שוב מעשה בת' וכ' another time it occurred that King P. assembled seventy-two elders &c.; Meg. 9a. Ib.; Y. ib. I, 71d bot. שלשה ... לת' חמלך thirteen passages the scholars changed (in their translation) for King P.; Gen. R. s. 38 (ref. to Gen. XI, 7) זה ... לת' חמלך this is one of the texts they changed for King P.; a. fr.

תַּלְמִי* f. (θαλάμη) *nostril*; (cmp. תּוֹטָם) *snout, tube.* Tosef. Mikv. IV, 8 מעיין היוצא לת' ומן הת' וכ' spring water that comes out through a snout, and flows from the snout into a pond.

תַּלְמִיד m. (b. h.; לָמַד) *scholar, disciple.* Y. Shek. III, beg. 47b, a. e. תחבר ות'; B. Bath. 158b חבר ת', v. חָבֵר. Erub. 63a האב ובנו חרב ותַלְמִידוֹ שניהם וכ' a father and his son, or a teacher and his pupil have only one vote. Snh. 11a תלמידו של עזרא a disciple (worthy successor) of Ezra. Ab. IV, 12 כבוד תַּלְמִידְךָ, v. כָּבוֹד; a. v. fr.—ת' חכם, v. חָכָם.—*Pl.* תַּלְמִידִים. Ib. II, 8. Ib. V, 19 תַּלְמִידָיו של אברהם וכ' disciples (followers of the example) of our father Abraham; ת' של בלעם וכ' disciples of Balaam the wicked. Taan. 7a, a. e. ומתַּלְמִידָיו, v. לָמַד. Y. Maas. Sh. II, end, 53d אלו הן הת' these are meant by 'the disciples'; a. v. fr.—תַּלְמִידֵי חכמים, v. חָכָם.

תַּלְמִידָא ch. same. Erub. 53b bot. Num. R. s. 18 אי 20 אהרן ... את ת' וכ' if Aaron is the high priest, thou art a disciple (a subordinate), and if Korah were to be the high priest, thou wilt be a disciple; a. fr.—*Pl.* תַּלְמִידַיָּא, תַּלְמִידָי. Targ. I Chr. II, 52. Targ. Y. Num. III, 3. Targ. O. a. Y. I ib. XXXII, 14; a. fr.—Y. B. Mets. II, 8c top אמרין ליה תלמידוי his disciples said to him. Y. Snh. I, 18a bot. תלמידי (prob. to be read תלמידוי); a. e.

תלמידא, Yalk. Ps. 660, v. טרמוסיא.

בַּר תַּלְמִיוֹן pr. n. m. *Bar T'lamion* (Bartholomew). Lev. R. s. 6; Pesik. R. s. 22; Yalk. Zech. 571; Yalk. Lev. 471 בר תמליון.—V. תַּמְלִיוֹן.

תַּלְמִיתָא f. (denom. of תֶּלֶם) *formation of lines* or *furrows.* Ber. 63a, v. מַחֲטָא.

תַּלְמִית f. (preced.) *line* or *furrow.*—*Pl.* תַּלְמִיּוֹת. Gen. R. s. 31, a. e., v. חָלַם.

תַּלְסָיוֹס pr. n. m. (θαλάσσιος) *Talassios,* a Roman officer. Y. Meg. III, 74a bot. Mus. (ed. תלחכים, corr. acc.), in Hebrew disguise תרשיש; v. אֲבְהוֹקוֹס.

תַּלְאָסָר, תַּלַסַּר pr. n. pl. *Talsar, Talasar.* Targ. Y. Gen. XIV, 1; Targ. Y. I ib. 9 (ed. Vien. תְּלָסַר; h. text אלסר, v. Schr. KAT2, p. 135). Targ. Y. ib. X, 12 (h. text רסן).—Gen. R. s. 37 (expl. רסן) תלחסר (prob. to be read: תַּלְאָסָר).—Targ. Is. XXXVII, 12 תְּלָסָר (ed. Wil. תְּלָשַׂר; h. text חְתַלָּשַׂר); Targ. II Kings XIX, 12 (h. text תְּלַאשַׂר; v. Schr. KAT2, p. 327).

תָּלַע, *Hif.* הִתְלִיעַ (denom. of תּוֹלָעָה) 1) *to become wormeaten; to decay.* Kil. II, 3 עד שתַּתְחִילִיעַ until the seed in the ground begins to rot; Y. ib. 27d top עד כמה חיא מַתְלַעָה וכ' R. S. to Kil. l. c. (ed. מזרעת, corr. acc.) how long does it take to rot? Three days in moist ground &c. Hull. 58a שתַּתְחִלִּיעָה, v. אֵב. Y. Ber. II, 5c top והִתְחִלִּיעוּ תאינותיו (not תיחת ...) and his figs (on the tree) became wormy (or rotten). Cant. R. to IV, 6; Gen. R. s. 47 תתלישו they decayed. B. Kam. 52a שה' מתוכו when the board that covered the pit rotted from the inside; a. fr.—2) *to remove the wormy parts from; to sort wood.* Midd. II, 5 ששם ... מַתְלִיעִים את העצים for there the priests ... sorted the wood for the altar.

Pi. תִּלַּע 1) *to drive vermin off.* Y. Shebi. II, 33d מְתַלְּעִין, v. זָהַם. Y. Sabb. VII, 10a top המעשן חמְתַלֵּע וכ' he who fumigates plants, or smears them with rancid oil to keep the worms off &c.—*Part. pass.* מְתוּלָּע; f. מְתוּלַּעַת; *pl.* מְתוּלָּעִים, מְתוּלָּעִין, מְתוּלָּעוֹת *wormy.* B. Bath. VI, 2 (93b) תאנים מקבל ... מת' וכ' if one buys figs, he must accept ten wormy ones for each hundred; (Y. ed. מַתְלִיעוֹת *Hif.*, v. supra).—[2) (b. h.) *to dye scarlet; to clothe in scarlet.*—V. תּוֹלַעַת.]

תָּלַע I, *Af.* אַתְלַע same, *to become wormy; to rot.*—Part. pass. מְתֻלָּע; *pl.* מְתֻלָּעִי. Snh. 108b חיזרא כי מ' bran that had grown wormy. M. Kat. 10b כיון דמ' וכ' because the dates may get wormy, they are like goods that may depreciate (and may be attended to during the festive week).

תָּלַע II *to tear apart.* Targ. Y. Lev. I, 17 (Ar. תלה, v. תָּלַח).

תַּלְעֵב = לָעַב, *to mock.* Targ. Hab. I, 10 some ed. (v. לָעַב). Targ. Job XII, 17. Targ. Ps. LXXV, 5. Targ. Job XIII, 9 Ms. (ed. מְתַלַּג, *Ithpe.* of לָעַב); a. e.

תְּלַעְבָא, v. תּוֹלַעְבָא.

תָּלַשׁ *to tear, pluck, detach.* Y. Snh. V, 22d top משום מלמד שמצאוהו תוֹלֵשׁ, v. קָשַׁשׁ I. Ib. (ref. to Num. XV, 32) תולש וכ' the text intimates that they found him tear wood (uproot shrubs) out of the ground; Sabb. 96b; Sifré Num. 113. Bets. 3a ... ויִתְלוֹשׁ גזרה we apprehend, lest he may climb up and pluck. B. Kam. VIII, 6 בשערו ת' if one plucks his neighbor's hair. Y. Sabb. VII, 10a התולש והאורה he who plucks (fruit) or picks (figs); a. fr.—*Part. pass.* תָּלוּשׁ; f. תְּלוּשָׁה &c. *detached, loose,* opp. מחובר fixed, immovable. Hull. 15b ולבסוף חיברו ת' an object originally loose which one afterwards fixed. B. Mets. VII, 2 השושה ... ת' מן החקרקע וכ' the journeyman that works ... on what is detached from the ground &c.; a. fr.

Pi. תִּלַּשׁ same. Yoma VI, 4 היו מְתַלְּשִׁים בשערו they used to pull the hair of the scapegoat; Tosef. ib. IV (III), 13. Gen. R. s. 34 ומְתַלְּשִׁין ארזי וכ' (not מתלישין) they tore cedars of Lebanon out while walking; Yalk. ib. 61.

Nif. נִתְלַשׁ *to be plucked, detached.* Mikv. V, 6 גל שנ' if a wave was detached (was thrown on the shore, and its connection with the sea severed); Tosef. ib. IV, 5. Y. Hag. I, 76c אם ... שנִתְלַשׁוּ וכ' when thou seest Palestinian

townships torn away from their places (their inhabitants driven out), know that they failed to maintain teachers &c.; Lam. R. introd. (R. Abba 2) נִתְלַשּׁוֹת; a. fr.

תְּלַשׁ ch. same. Targ. Y. I Num. XV, 32, sq. (h. text מְקֹשֵׁשׁ, v. preced.). Targ. Y. Ex. XIX, 17; a. e.—Y. Snh. VII, end, 25[d] אירתחמי מיתלַשׁ בה he appeared to pluck it (the seed he had planted); a. e.

Pa. תַּלֵּשׁ same. Y. Kidd. I, 61[c] פקדון ... מְתַלְּשָׁן בשערייהון וכ' tell your wives, when they stand over the dead, that they should not tear their hair, lest they make a bald spot (Deut. XIV, 1).

תְּלָשְׁמִי, v. תּוּשְׁלָמִי.

תְּלָשַׁר, v. תַּלְסַר.

תַּלַּת (denom. of next w.) 1) *to divide into three parts.* Targ. Deut. XIX, 3.—2) *to do a third time.* Targ. I Kings XVIII, 34.—*Part. pass.* מְתַלַּת; f. מְתַלְּתָא; *pl.* מְתַלְּתִין; מְתַלַּתְהֶן *divided into three, having three stories.* Targ. Ez. XLII, 3; 6 (not מְתַּת).

Ithpa. אִתַּלַּת, *Ithpe.* אִתְלֵית *to be done a third time.* Targ. Y. Deut. XXVII, 26.

תְּלַת f., **תְּלָתָא, תַּלְתָּא** m. = h. שָׁלֹשׁ, *three*; בת' *on the third* (day &c.). Targ. O. Gen. XV, 9 תְּלָתָה ed. Berl. (oth. ed. תְּלָתָא, read תְּלָתָא); Targ. Y. ib. בר תלת שנין (h. text משלש). Targ. Num. XII, 4. Ib. XXIX, 3; a. v. fr.—Sabb. 87[a] בת' (sub. בשבא) on the third day of the week. Ib. 36[a] תני ת' מילי וכ', v. שְׁנֵי. Meg. 6[b] ת' מאה וכ', v. חָנָא; a. v. fr.—תלת עסר (תלתא), ת' עשרה, v. תְּלֵיסַר, תְּלֵיסָרֵי, תְּלֵיתֵיסַר *thirteen.* Targ. Num. XXIX, 13, sq. Targ. Gen. XIV, 4; a. fr.—Ber. 4[a] באורתא דת' וכ', v. נְגָהָא. Keth. 67[b] תלסרי שנין ... דלא whom he had not seen for thirteen years. Y. Kil. IX, 32[b] לסוף תלת עשרתי וכ' at the end of thirteen years and thirty days; a. fr.—*Pl.* תְּלָתִין *thirty.* Targ. Gen. V, 3; a. v. fr.—Sabb. 98[b]. Y. Kil. l. c. כל אינון לסוף ... ותְלָתוֹרֵי all these thirty days. Ib. רומיא, v. supra; Y. Keth. XII, 35[a] bot. תְּלִיתֵיתֵי; ib. תְּלִיתֵיתֵי. Y. Shebi. IX, 38[d] bot. תְּלָתִים שנין thirty years; a. fr.

תְּלָתָא, תִּילְ' m. (preced.) 1) *a third part.* Targ. II Kings XI, 5. Targ. II Sam. XVIII, 2; a. fr.—Targ. Y. Deut. VI, 9; XI, 20 תּוּלְתָּא (ed. Vien. תוּלְתָא). Targ. Ps. LXXX, 6 חמר דדמען תּוּלְתֵּיהּ Ms. (ed. דמעא תְּלָתֵי) wine a third part of which are tears.—2) *having reached one-third of the full growth.* Y. Orl. I, 61[c] top תְּלָתֵירְחִין, v. עַנְקוּקְלוֹת.—Esp. עגלא ת' *a third-grown calf*; oth. [wrong] opin.: *in its third year, going on three*; oth. opin. *third-born, fat.* [Targ. O. Gen. XV, 9, v. תְּלָתָא.]—Sabb. 136[a] עיגלא ת' ביממא דשבעה an *'egla tilta* on its seventh day. Snh. 65[b]; 67[b], v. ברי ch.; Yalk. Ex. 182 תלתא (corr. acc.). Erub. 63[a] (v. Rashi); a. fr.

תְּלָתָה, v. תְּלָתָא.

תִּילְ', תַּלְתּוּל m. (תלל, v. הִלְהוּל) *wart.* Bekh. 40[b] ודהרי ת' בעלמא הוא but (if there is no bone in it,) then it is a mere wart.—*Pl.* תִּילְ', תַּלְתּוּלִין. Ib. בעלי הת' וכ' (ed. התתילולין) those with warts, if human beings, are unfit (for priesthood), if beasts, are fit (for the altar); ib. VII, 6 (45[b]) Rashi (ed. דלדולין). Tosef. Neg. II, 12 תַּלְתַּלִּין.—[Y. Erub. II, 20[b] תשעה עשר תלתולין, read: תלתותין, v. תַּלְתּוּתָא.]

תלתום, v. next w.

תַּלְתּוּת f. = תְּלָתָא 2, *third-born*, or *third-grown.* Targ. Jer. XLVIII, 34 (ed. Wil. תַּלְתִּית; ed. Lag. תלתום, corr. acc.); Targ. Is. XV, 5 (ed. Lag. תלתום; h. text שלשיה).

תִּילְ', תְּלָ', תַּלְתּ', תַּלְתּוּתָא f., constr. תַּלְתּוּת, תַּלְתּ', תִּילְ', תְּלָ' = תְּלָתָא 1, *a third part.* Targ. Num. XV, 6, sq. Ib. XXVIII, 14. Targ. Ez. XLVI, 14; a. e.—*Pl.* תַּלְתּוּתִין. Y. Erub. II, 20[b], v. תְּרִשׁוּעַ.

תַּלְתּוּתָא f., constr. תַּלְתּוּת (תְּלָת) *sum of three.* Targ. O. Gen. XXXVIII, 24 (ed. Vien. תְּלָ'). Targ. I Sam. XX, 19 (ed. Wil. תְּלָ').

תְּלָתֵי m. (תְּלָת) (*by the*) *tierce, large measure.* Targ. Ps. LXXX, 6; v. תְּלָתָא.

תְּלָתִין, תְּלָתִים, v. תְּלַת.

תַּלְתִּית, v. תַּלְתּוּת.

תַּלְתֵּיהֶן, v. תְּלַת.

תלתכים, v. תַּלַסְרוֹס.

תַּלְתַּל m., *pl.* **תַּלְתַּלִּים** (b. h.; תָּלַל) 1) *curls, locks.* Ned. 9[b], a. e., v. קְווּצוֹת; (Num. R. s. 10[7] תלים תלים; Y. Ned. I, 36[d] bot. תילי תילים, v. תֵּל).—2) (v. תֵּל) *mounds, piles.* Lev. R. s. 19, beg. (ref. to Cant. V, 11) ת' במי הן מתקיימות וכ' (the strokes on the top of letters in the Torah contain) piles (of ideas): by whom are they upheld? By him who studies morning and evening, v. עֶרֶב II. Ib. תַּלְתַּלֵּי ת', v. קוֹץ I; Midr. Sam. ch. V תל תלתלי תלים (corr. acc.); a. e.—3) *warts*, v. תִּלְתּוּל.

תִּילְ', תִּלְתָּן m. (= תלתלן, v. preced.) [*curly plant,*] *fenugrec.* [Asaph quoted in Löw Pfl., p. 316, has תלתל.] Mekh. Mishp., s. 13; a. e., v. גְּרָה II. Kil. II, 5. Ter. X, 6; Tosef. ib. VIII, 8. Ib. X, 4 ת' של תרומה וכ' a decoction of fenugrec seeds ... with which a priest's daughter has washed her hair (v. Löw Pfl., p. 317); a. fr.

תלתסר, v. תַּלְסַר.

תָּם I m. (b. h.; תָּמַם) 1) *perfect, unblemished.* Tem. 7[b] (opp. בעל מום); B. Kam. 12[b]; (Maas. Sh. I, 2 תָּמִים); a. fr.—*Fem.* תַּמָּה. Sabb. 103[b], v. פְּתִירָה. Succ. 37[a], v. לְקִיחָה. Tanh. Emor 18 (ref. to ולקחתם, Lev. XXIII, 40) בלקיחה תמה וכ' by a real (honest) purchase: thou darest not steal (a Lulab), and stand with it (before God) &c.; a. e.—2) *simple, innocent, artless.* Mekh. Bo, s. 18 ... ארבעה ואחד תם וכ' there are four characters in children (as regards their attitude towards religious ceremonies): one is wise, and one is simple &c.; (Yalk. Ex. 225 טרפש); a. e.—3) (law) *an innocuous animal, one that did injury*

for the first time, or *before warning had been given*, opp. מוּעָד (v. Ex. XXI, 28-36). B. Kam. I, 4 תמם משלם וכ' the *tam* pays half-damage from the sale of its own body. Ib. II, 4 משיחזור וכ' . . . איזה הוא תם when is an animal called *tam*? . . . When it shows its regret for three days, i. e. when it has done an injury and does not repeat it for three days afterwards; ib. (another opin.) ותם כל שידהו וכ' *tam* is one which does not gore when children touch it; a. v. fr.—*Pl.* תְּמִימִין, תְּמִימִים. Ib. I, 4 חמשה ת' וכ' there are five classes of *tammin*, i. e. an animal is considered a *tam* with regard to five classes of damages (so as to require legal warning): with regard to goring, striking &c.; a. e.

תָּם II = h. שָׁם, *there*, esp. (in Talmud Babli) in *Palestine*. Ḥull. 59^{b} (in Hebr. dict.) שלחו מתם וכ' they sent word from Palestine: the practice is in agreement with &c. Bets. 4^{b}; a. fr.—V. תַּתָּם, דְּתָם.

תֹּם, v. תּוֹם.

תָּמָא, v. תּוּמָא.

תָּמָא, name of *a bird*, v. תַּרְמָא.

תָּמָא, v. תַּרְמַה.

תָּמֶד m. (עמד, v. עֲמִידָא; cmp. תָּמִיד) *husks and stalks of* (*pressed*) *grapes, steeped in water*, used as *an inferior wine* (lora, vinum operarium, v. Sm. Ant. s. v. Vinum), or as *vinegar*. Maas. Sh. I, 3 תת' עד שלא החמירין וכ' *tamad* before fermentation must not be bought with tithe-money; Ḥull. I, 7; Y. Maasr. V, 52^{a} top. Tosef. Dem. I, 2 בראשונה . . . שחזקתו מן הת' in former years the vinegar of Judæa was free from tithes, because it was presumably made from *tamad*; Y. ib. I, 21^{d} top חיו מביאין מן הת' they used to produce (their vinegar) from *tamad* (grape shells); Pes. 42^{b} שחזקה אינו בא אלא מן הת' Ib. וסבר . . . ת' לאו וכ' and does R. J. hold the opinion that *t.* is not subject to tithes? Yalk. Num. 710 תומין של ת' vinegar made of grape shells; a. e.—Denom.:

תָּמֵד *to put water on pomace* or *lees*. Maasr. V, 6 חמתמד . . . ומצא כדי מדתו וכ' if one makes pomace wine, putting water on by measure, and finds (after pressing) the same quantity, he is exempt from giving tithes; Pes. 42^{b}, v. רָוְוקָא II. B. Bath. 97^{a} שתמדו במי גשמים (Ms. R. שתמדן) when they used rain water to make *tamad*; Ḥull. 87^{b} (by analogy from B. Bath. l. c.) שתמדו במי וכ' (Ms. R. שתמדן) when they diluted blood with rain water.

Nif. נִתְמַד, נִיתַּת' *to be infused, poured on*. B. Bath. l. c. שנ' מאליו when the infusion came of itself (rain water fell upon it); Ḥull. l. c. שנתמדו מאליהם.

תַּמְדִיטוֹס, v. תַּדְיוֹטוֹס.

תָּמַהּ, **תָּמֵהּ** (b. h.; cmp. שָׁמַם) [*to stand still*,] *to be astonished, amazed; to wonder; to be undecided*. Pesik. R. addit., s. 1 והבריות תוֹמְהִים לומר וכ' and men wondered, saying, is such a thing possible? Ib. על דור המגדל אתם תוֹמְהִין וכ' you wonder at what occurred to the generation of the tower: has not such a thing occurred &c.? Yalk. Ex. 166 וַיִּתְמְהוּ תמירא גדולה מאד and they wondered exceedingly. Pesik. Hahod., p. 43^{a} הית . . . יושב ותוֹמֵהַּ בלבו וכ' Abraham sat and was undecided in his heart, saying, which shall I choose?; Gen. R. s. 44. Ib. s. 12 מלך . . . וכמד לו תָּמֵהַּ a king that rebuked his servant, and he stood there confounded. Ib. תמיה אני איך וכ' I wonder how great men . . . could disagree on &c. Yeb. 96^{b} תמיה אני אם לא וכ' I should wonder, if this synagogue did not become an idolatrous temple. Arakh. 16^{b} תְּמִיהַנִי יש וכ' I wonder if there is in this generation &c. Pes. VI, 2 אל תְּתָמַהּ על אלו do not wonder at that. Y. ib. 33^{b} bot. תמיהני היאך וכ' I wonder how R. El. could accept such an answer. Yalk. Ex. 202 תְּמַהּ על עצמה היאך וכ' wonder at the very thing, why should leavened matter be forbidden &c.; Pes. 28^{b} תמוה על עצמך (corr. acc.); a. fr.

Hif. הִתְמִיהַּ 1) same. Gen. R. s. 98 על אלו אתם מַתְמִיהִין you wonder at that? if you were to see . . . הית לכם לַהֲתָמֵהַּ יותר (not להתמה) you would wonder still more. Pesik. R. s. 28 מַתְמִיהִין (not מתמהין); a. e.—2) *to create astonishment, act strangely*. Men. 40^{a} אינו אלא מן המַתְמִיהִין is one of those who make people wonder at their strange conduct; (Ms. M. חמוּתְמָהִין *Hof.* of those *wondered at*).—3) *to love miracles, invent miracles*. Yalk. Num. 764 אף אתה מן המַתְמִיהִים art thou, too, of the inventors of miracles?

Hof. הוּתְמַהּ *to be wondered at*, v. supra.

תְּמַהּ, **תַּמֵּהּ** ch. same, 1) *to wonder* &c. Targ. Gen. XLIII, 33. Targ. Y. ib. XVII, 17 (h. text ויצחק). Targ. Y. I ib. XVIII, 12 (II חיוכ'). Targ. Y. ib. 15. Targ. Ez. XXXII, 10; a. e.—Part. תְּמִיהַּ; f. תְּמִיהָא. Targ. II Esth. I, 2 ת'.—V. אֲתַמָּהָא.—2) *to be astonishing*. Gen. R. s. 94 אמר לי . . . והיא תַּמְהָא the elder of the Jews told me something, and that is astonishing; [perh. to be read תְּמִיהָא, v. תַּרְמַה].

Af. אַתְמַהּ 1) same. Targ. II Esth. l. c. Ib. מַתְמְהִין (some ed. מְתַמְּהִין, *Ithpe.*); a. e.—2) *to express astonishment, query*. Zeb. 113^{a} אַתְמוּהֵי מַתְמַהּ קרא the text (Ez. XXII, 24) expresses a query: thou, land of Israel! art thou not cleansed &c.?

תַּמְּ, **תְּמָהָא**, **תְּמַהּ**, **תַּמַּהּ**, v. תִּרְמַה.

תִּרְמָ, **תַּמְהוֹן** m. (b. h.; preced. wds.) *astonishment, hesitation*. Gen. R. s. 50 (ref. to Gen. XIX, 16) [read:] ת' אחר ת' אמר במה אבוד וכ' hesitation after hesitation; he (Lot) said, what shall I choose (to take along)? silver &c.; Yalk. ib. 84.

תַּמְהָתָא f. (preced.) *amazement, confusion*. Gen. R. s. 31, beg. (ref. to Ez. VII, 11) לא מינהון ולא מממוניהון ולא מן תַּמְהָתָהוֹן (not מממונם) I want none of them, none of their wealth and none of their confusion; Yalk. Ez. 345 (corr. acc.).—[Ḥull. 51^{b} תמיתא Ar., v. תִּרְמִיתָא.]

תַּמּוֹר, v. תַּרְמוֹר.

תַּמְרִין m., **תַּמְרָן**, **תַּמְרָן** f. pl. (תָּמַהּ) *dwellers in desolation, desert beasts*. Targ. Is. XIII, 22 (h. text אִיִּים). Ib. XXXIV, 14 (h. text צִיִּים); Targ. Jer. L, 39. [Kimḥi to Ez. VIII, 14 quotes fr. Targ. Is. l. c.: תמוזין, adding that the majority of versions have תמווין.]

תַּמּוּז m. (b. h. name of a deity) *Tammuz*, the fourth month of the Hebrew calendar, of twenty-nine days, varying between the ninth of June and the sixth of August. Targ. II Esth. III, 7. Targ. Cant. I, 7. Targ. Y. Gen. VIII, 5; a. e.—Taan. IV, 6 (26[a]) חמשה ... בשבעה בתמוז five things (misfortunes) happened to our ancestors on the seventeenth of Tammuz. Ib. 28[b] בשירבסר בתמוז נחרת וכו' on the seventeenth of Tammuz he (Moses) descended, and came down and broke the tablets; a. fr.—תקופת ת', v. תְּקוּפָה.

תַּמּוּזָא pr. n. (preced.) *Tammuza, Tammuz*, name of a deity (corresp. to Adonis of the Greeks). Targ. Ez. VIII, 14.

תַּמְוִין, v. תַּמְוִין.

תְּמוּנָה f. 1) (b. h.; cmp. מִין II) *form, shape*. Mekh. Yithro, s. 6 (ref. to Ex. XX, 4) ... [יכול] לא יעשה לו גלופה אטומה ת"ל כל ת' I may think (from the word פסל) that one must not make for himself a carved figure, but may make a block: therefore the text says, 'nor any shape.'—2) substitute of תְּמוּרָה, v. next art.

תמונתא, Y. Shek. III, 47[c] top, v. תּוֹמַנְתָּא.

תְּמוּפָה *t'mufah*, a fictitious substitute of תְּמוּרָה (v. כִּינּוּי). Y. Ned. I, 36[c] bot. ואילו תנינן ... ת' תמונה תמוקה (not תמרנה) if we had taken up *t'murah* (as a subject for verbal substitutes in vows), we should have used *t'mufah, t'munah, t'mukah*.

תְּמוּקָה, v. preced.

תְּמוּר, v. תִּרְמוֹר.

תְּמוֹרָא, v. תִּרְמוֹרָא.

תְּמוּרָה f. (b. h.; מור) *exchange, substitution*. Snh. 22[a] לכל יש ת' there is a substitute for every thing (every loss can be retrieved), except for the wife of one's youth. Ned. 20[b] בני ת' children begotten in exchange, e. g. if a man has two wives, and has connection with one mistaking her for the other. Pesik. R. s. 40 תְּמוּרָתוֹ של שם (not תא') a substitute of Shem (as priest).—Esp. *exchange of one sacrificial animal for another* (Lev. XXVII, 10), *that for which an animal is exchanged*. Tem. I, 1 אם ת' בבירה וכו' so the change is valid only when made on the owner's premises. Ib. 2 (ref. to Lev. l. c.) מה חוא מיוחד אם תְּמוּרָתוֹ מיוחדת as 'it' refers to one, so its exchange can be only one. Ib. II, 3 ואין ת' עושה ת' that for which it is exchanged cannot effect another exchange (does not affect the status of another animal exchanged for it). Ib. I, 5 הולד עושה ת' the animal's child (born after the mother was dedicated) makes exchange (affects the status of one exchanged for it). Bekh. 15[b] תְּמוּרַת בעלי מומין that which is exchanged for blemished animals. Ib. 61[a] טיעות מעשר ת' הויא a mistake in counting the tenth animal for tithes is an exchange, i. e. the animal marked as the tenth by mistake is sacred. Ib. תמורת מעשר מתה that which has been marked as the tenth by mistake must be put to death (cannot be used); a. fr.—*Pl.* תְּמוּרוֹת. Tem. III, 1 אלו ... ותמורותיהן כיוצא בהן these are the sacred animals whose embryos and whose exchanges are of the same sacred character as themselves. Esth. R. to I, 1 (expl. בני אמוריא ת' של אבותיהן) the exchanges (hostages) of their fathers, v. עָרַב I; a. fr.—*T'murah*, name of a treatise, of the Order of Ḳodashim, of Mishnah, Tosefta, and Talmud Babli.

תְּמוּרְתָּא, v. תִּרְמוֹרְתָּא.

תְּמוּת f. (denom. of תֹּם) 1) *unblemished condition, integrity*. Men. 6[a]; Kidd. 24[b], a. e. זְכִרוּת ת' וזכרות, v. זְכִרוּת. B. Kam. 39[b] תְּמוּתוֹ, v. תְּמִרְמוּת.—2) *the legal status of an animal that did injury for the first time* (v. תֹּם I, 2). Ib. 45[b] צד ת' that limb of an animal about which no warning has been given, whereas this has been done about another limb. Ib. צד ת' במקומה עומדת the legal condition of the *tam* remains unaltered concerning that limb (so that the animal in the case is legally half a *mu'ad* (מוּעָד) and half a *tam*); a. e.

תְּמוּתָה f. (b. h.; מוּת) [*death*; sub. בת,] *an animal on the point of death*.—*Pl.* תְּמוּתוֹת. Kidd. 21[b] sq. (applied to the law concerning the captive woman, as a concession to human appetites, Deut. XXI, 10 sq.) מוטב ... בשר ת' שחוטות וכו' allow Israelites to eat the flesh of animals on the point of death but ritually slaughtered, rather than eat of carcasses unslaughtered; Treat. S'mah. ch. VII.

תַּמְחוּי c. (denom. of מַחֲתָה) 1) *a plate for various dishes or portions, tray*. Kel. XVI, 1, v. מַזְנוֹן. Ned. IV, 4 אוכל ... אבל לא מן חת' he may eat at the same table with him, but not from the same plate; אבל ... מן חת' החוזר but he may eat with him from a plate which goes back to the host (each time a guest is served). Maasr. I, 7 נותן ... ולת' he may put the oil on the cake (חֲמִירְתָּה) or on the plate. Y. B. Mets. VIII, end, 11[d] חשאילני תַּמְחוּיְרִיךְ וכ' (or תַּמְחוּיֶיךָ, *pl.*) lend me thy plate and dine with me; a. fr.—Esp. *tamḥuy, charity plate, daily distributed food collected from contributors, soup-kitchen*, contrad. to קוּפָּה, q. v. Peah VIII, 7 מי ... לא ירזול מן חת' he who has the means for two meals, must not accept support from the *tamḥuy*. B. Bath. 8[b] ת' נגבית בשלשה וכ' the *tamḥuy* is collected under the supervision of three persons, and distributed by three persons, for the mode of its collection and distribution is the same; ת' לעניי חעולם וכ' the *t.* is for all poor people wherever they may come from, *the ḳuppah* for the town poor only. Pes. X, 1 אפילו מן חת' even if he is supported from the *t.*; Y. ib. 37[b] bot.; a. fr.—*Pl.* תַּמְחוּיִין. Y. Ter. VIII, 45[d] top. Ker. 12[b] ת' מחלקין (not מחולקין) trays form a separation, i. e. if one eats two half-olive sizes of forbidden food from two different plates, they are not counted together as one olive-size; Sabb. 71[a]; Y. ib. VII, 9[b]; a. fr.—2) (from its shape) *the partition in a wagon for freight or baggage*, Maim.; (*a cavity in the yoke*, R. S.).—*Pl.* תַּמְחוּיוֹת. Kel. XIV, 4.

תָּמִיד m. (b. h.; contr. of תְּעַמֵּד; עָמַד) *constant, daily practice*; esp. (sub. קרבן) *the daily burnt-offering* (Num. XXVIII, 3). Pes. V, 1 נשחט וכ' ת' the afternoon *tamid*

is (ordinarily) slaughtered at eight and a half hours of the day. Taan. IV, 6 בשבעה ... ובטל התמ' on the seventeenth of Tammuz ... the daily offerings ceased (when Jerusalem was besieged); a. v. fr.—*Pl.* תְּמִידִין, תְּמִידִים. Ber. 10[b] (ref. to II Kings IV, 9 תמיד) הקריב ... המארח if one entertains a scholar in his house, the Scripture accounts it to him as if he offered daily sacrifices. Y. Pes. VI, beg. 33[a] מאן דאמר מאה תמ' וכ' he who says, a hundred regular sacrifices supersede the Sabbath during one year, refers to the daily burnt-offerings; he who says two hundred, refers to the daily burnt-offerings and the Musaf sacrifices of the Sabbaths &c.; a. fr.—*Tamid*, name of a treatise, of the Order of Ḳodashim, of the Mishnah, Tosefta, and Talmud Babli.

תְּמִידָא ch. same. Targ. Y. II Gen. XLIX, 27. Targ. Koh. X, 16; a. e.

תְּמִידַה, v. תְּמַהּ.

תְּמִידָתָא m. (תְּמַהּ) *astonishment, wonder, marvel.* Ḥull. 75[b] כל מילתא דת' וכ' anything abnormal people are likely to remember.—[Yalk. Ex. 166, v. next w.]—*Pl.* תְּמִידָתֵי. Ḥull. l. c. תרי ת' וכ' two simultaneous abnormal phenomena people will remember.—[תְּמִידָתָא f., v. תְּמַהּ.]

תְּמִידָתָה f. (תְּמַהּ) *astonishment.* Yalk. Ex. 166 וירתמהו ת' גדולה מאד (ed. תמירתא), v. תְּמַהּ.

תָּמִים m. (b. h.; תָּמַם) *without physical blemish; perfect; upright.* Zeb. 116[a] ... ת' כתיב ביה ודלמא נח might not Noah himself have had an organic defect? (It cannot be, for) it is written of him, he was perfect (Gen. VI, 9); but may this not mean, perfect in his ways of life? Bekh. IV, 1 (26[b]) בין ת' בין בעל מום (Bab. ed. תם) whether unblemished or blemished; a. fr.—*Pl.* תְּמִימִין, תְּמִימִים. Zeb. VIII, 8. Tem. III, 5 אם באו ת' when they appear unblemished. Y. Yoma VII, end, 44[c] שבשעה שהיו ישראל ת' היו מכוונין וכ' (not שבע) when the Israelites were perfect (God-fearing), they (the Urim and Tummim) directed their way. Gen. R. s. 44, beg. (ref. to Ps. XVIII, 31) אם דרכיו ת' וכ' if his ways are perfect, how much more is he perfect himself!; (Yalk. Sam. 161 אם דרכו תמים וכ'); a. fr.—*Fem.* תְּמִימָה. Ḥull. 11[a] משום ת' because the Law (Lev. III, 9) says *t'mimah* (whole); a. e.—*Pl.* תְּמִימוֹת. Men. 66[a] (ref. to Lev. XXIII, 15) אימתי ... שבתות ת' וכ' when do you get seven complete weeks? When you begin to count from the evening. Pesik. Ha'omer, p. 69[b], a. e., v. יַשּׁוּעַ; a. e.

תְּמִימָא, תָּמִים ch. same. Targ. Y. II Lev. XXII, 27 ת' (Jacob). Targ. II Esth. I, 2; a. e.—*Pl.* תְּמִימִין, תְּמִימֵי. Targ. Prov. XIII, 6. Ib. XXVIII, 10; a. e.

תְּמִימוּת f. (preced. wds.) 1) *completeness, integrity.* B. Kam. 39[b] הרי הוא בתמימותו וכ' (expl. בְּתַמְּמוּתוֹ, ib.) the animal remains (to its owner) in its completeness, we do not diminish it (by hypothecating it for the half-fine for damage done).—2) *moral integrity, simplicity, frankness.* Lev. R. s. 11 (ref. to Ps. XVIII, 26) בשעה שבא בת' בא עמו בת' when he (Abraham, Moses) came with frankness, the Lord dealt with him in frankness, opp. עִקְּמָנוּת; Midr. Till. to Ps. l. c.; Yalk. Sam. 161. Midr. Till. to Ps. I מה ... בת' ... אף כל מי שמהלך לפניו בת' וכ' as the Lord was a shield to Araham who walked before him in sincerity, so he is a shield to whosoever walks before him in sincerity; a. e.

תְּמִימוּתָא ch. same, *integrity.* Targ. Prov. X, 9. Ib. XI, 3. Targ. II Esth. VIII, 13; a. e.

תְּמִינָאָה m. (תְּמָנֵי) *the eighth.* Targ. II Esth. I, 1. Targ. Lev. XXII, 27; a. fr.—*Fem.* תְּמִינְיָתָא, תְּמִינְתָא. Ib. XXV, 22 (ed. Vien. תְּמִנְיָתָא).

תְּמִיר, Bekh. 44[a], v. תִּרְמוֹד.

תְּמִירוֹת f. pl. (v. תָּמַר) *the pillars supporting the framework of a lantern* (v. Sm. Ant. s. v. Laterna). Tosef. Kel. B. Mets. II, 6.

תְּמַךְ (b. h.; cmp. מוּךְ) [*to lie under,*] *to support*; [*to make to lie under,*] *to rest upon, lay upon, press.* Midr. Till. to Ps. XVI, 5 (ref. to תומיך, ib.) הגורל הזה תְּמָכַנִי בסיני this lot (martyrdom) was laid on me at Sinai; Yalk. ib. 667. Num. R. s. 13[3] (ref. to Prov. XXIX, 23) ת' חקב"ה כבודו עליו וכ' the Lord rested his glory upon it (Sinai), and on it he gave the Law. Pesik. R. s. 3 ת' ידו ... להעבירה וכ' he (Joseph) held up Jacob's hand to remove it &c.; a. e.

תַּמֵּךְ ch., *Pa.* תַּמֵּךְ same. Targ. Prov. V, 5 מתמכן Ms. (ed. מסמכן).

תַּמְכָא, v. next w.

תַּמְכָה f. name of *a bitter herb*, a kind of chervil. Pes. II, 6 (39[a]) Y. ed. a. Ms. M. (Mish. a. Bab. ed. תמכא); expl. Y. ib. 29[c] top גנגידין; Bab. ib. 39[a] תמכתא (expl. in Rashi: *marrubium, hoarhound*).

תַּמְכְתָא ch. same, v. preced.

תְּמָלֵי = אִתְמָלֵי, *yesterday.* Targ. I Sam. XX, 27. Targ. II Sam. III, 17; a. e.

בֶּן תְּ', תַּמְלְיוֹן pr. n. m. *Ben T'malyon.* Meil. 17[b]; Yalk. Lev. 537.—V. תַּלְמִיוֹן.

תִּימְ', תַּמְלְיוֹס m. (θεμέλιος, sub. λίθος) *foundation stone, foundation.* Y'lamd. to Num. XXIII, 9, quot. in Ar. חרה חופר ויורד ומבקש ליהן ת' digged deeper and deeper, seeking to lay a foundation.—*Pl.* תַּמְלְיוֹסִין, תַּמְלְיוֹסִרִים, תְּתַ'. Gen. R. s. 3 לידע היאך הוא קובע ת' (Ar. *sing.*) to find out where to lay the foundations; Yalk. ib. 4. Y. Snh. X, 29[a] bot. בשעה ... ת' וכ' when David went to dig for the foundation of the Temple. Y. Sot. VI, beg. 20[d] מילה דלית בה ת' (prob. to be read: תַּמְלְיוֹסִרִס, θεμελίωσις) a thing (rumor) without foundation. Y. Keth. V, 29[c] bot. עיקרא לית לה ת' וכ' the thing itself has no foundation, and the Rabbis built upon it and went up &c.; a. e.

תָּמַם (b. h.; v. תָּאַם) [*to join, be joined,*] *to be whole, finished, perfect; to end, be gone.* Bekh. 44[a] שנתמוּ, v. תִּרְמוֹז. Gen. R. s. 94 (ref. to החמו, II Sam. XX, 18) עד כאן תמו דברי תורה are the words of the Lord so far gone (to be ignored)?; Midr. Sam. ch. XXXII על כן תמו וכ' (corr. acc.). Sabb. 55[a] תַּמָּה זכות אבות the protecting influence of the fathers has ceased. Ber. 57[a] הרואה תמרים בחלום תמו עוונותיו if one sees dates in his dream, his sins are ended (forgiven); a. fr.—Cant. R. to V, 2 תַּמּוֹתִי תַּמּוֹתִי וכ' *tammathi,* read *tammothi,* I am complete, for they attached themselves &c., v. infra.

Pi. תִּמֵּם *to complete, fulfill.* Snh. 39[b] לתמם, v. חִזָּיוֹן I.

Hif. הֶתְמִים, הֵתֵם 1) *to make perfect.* Y. Yoma VII, end, 44[c] תומים שהן מְתַמִּימִין לפניהם וכ' they are called Tummim, because they perfect the way before them. Ned. 32[a] כל המַתְמִים עצמו שעה עומדת לו if one perfects himself (tries to be perfect), time will stand by him (he will succeed in life, with ref. to Gen. XVII, 1, a. 4).—2) (denom. of תָּמִים) *to be upright, frank.* Ib. כל המתמים עצמו הקב"ה מתמים עמו if one perfects himself (tries to be upright), God will deal uprightly with him (with ref. to II Sam. XXII, 26); Yalk. Sam. 161; a. e.

Nif. נִיתַּם, נָתְמַם; *Nithpa.* נִתְתַּמֵּם (cmp. שָׁלַם) *to be joined; to ally one's self.* Ex. R. s. 2 (ref. to תמתי, Cant. V, 2) שנִתְתַּמּוּ עמי בסיני they attached themselves to me at Sinai and said (Ex. XXIV, 7), all that &c.; Cant. R. l. c. (v. supra) שנִתְמַמּוּ (or שנִתְתַּמְּמוּ); Pesik. Hahod., p. 47[a] שנִירתמוּ; Pesik. R. s. 15 שנותמו (corr. acc.).

תָּמָּן (v. תָּם II) *there.* Targ. Gen. II, 8. Ib. III, 23; a. fr.—B. Mets. 84[b] ת' אמרין וכ' there (in Babylonia) they say &c. Snh. 103[a], v. קוּלְתָּא. Y. B. Bath. II, beg. 13[b] ריחיא דת' the millstones there (Babylonian millstones); a. fr.

תִּמְנָתָה, תִּמְנָת, תִּמְנָה (b. h.) pr. n. pl. *Timnah.* Sot. 10[a] (ref. to Jud. XIV, 1, a. Gen. XXXVIII, 13) חדא ת' וכ' there was only one Timnah: for him that came from the one side it was 'going down', for him that came from the other side, it was 'going up'; Gen. R. s. 85 תמנתה אחת וכ'; Yalk. ib. 145 חדא תמנתא הואי (corr. acc.); Yalk. Jud. 69 חדא תמנת; Num. R. s. 9 [24] תמנתה אחת (some ed. תמנת).—*Pl.* תִּמְנָוֹת, תִּמְנָאוֹת, תִּמְנָיוֹת. Ib. שתי ת' היו אחת של יהודה וכ' there were two Timnahs, one mentioned in connection with Judah, &c.; Gen. R. l. c. תמנוות; Sot. l. c. תמנאות; Yalk. Gen. l. c.; Yalk. Jud. l. c.

תְּמָנֵי, תַּמְנֵי f., **תְּמָנְיָא** m. = h. שְׁמֹנָה, *eight.* Targ. Gen. V, 4, 7. Targ. Ps. XII, 1 (ed. Wil. דתַמְנְיָא, corr. acc.); a. fr.—Ber. 4[b] אפרין ת' (or אלפין) the eightfold acrostic (Ps. CXIX). Y. Dem. V, 24[d] top תומי' מן דתו' וכ', v. מָנָפוֹל; a. fr.—*Pl.* תַּמָנֵן, תְּמָנָן; תְּמָנִין תומי' *eighty.* Targ. Gen. V, 25, sq.; a. fr.—Y. Snh. VI, 23[c] bot. תומ' נשיא eighty women; ת' גוברין eighty men; Y. Hag. II, 77[d] bot.; a. e.—תַּמְנִיסַר, תַּמְנִיסְרֵי, תְּמָנְתָּ עֶשְׂר *eighteen.* Targ. Gen. XIV, 14 (O. ed. Lsb. תְּמַנְיָת; ed. Vien. תְּמָנַת). Targ. Y. Deut. XVII, 17. Targ. Y. Num. XIX, 3; a. fr.—תַּמְנִיסְרָאָה *the eighteenth.* Targ. I Chr. XXIV, 15.

תַּמְנִיָּתָא, v. תּוֹמַנְתָּא.

תַּמְנִיסְרֵי, תַּמְנִיסְרָאָה, תַּמְנִיסַר, v. תְּמָנֵי.

תַּמְנִיתָא f. = h. שְׁמִינִית, name of *an (eight-stringed) musical instrument.* Targ. I Chr. XV, 21 (v. Targ. Ps. XII, 1).

תְּמַנְתָּא, תַּמְנִיתָא, v. תּוֹמַנְתָּא.

תִּמְנָתָה, תמנתא, תִּמְנָת, v. תִּמְנָה.

תַּמְצוּת, v. next w.

תַּמְצִית f. (מָצָה) *that which is squeezed out, remnant, drain, juice.* Ker. V, 1 דם ת' the last blood oozing through the cut of a vein. Ib. 22[a] איזהו דם ... יצא דם ת' מפני which is the blood ... with which life escapes? That which gushes forth in a jet, to the exclusion of the last blood, because that runs gently. Tosef. Makhsh. III, 13 תַּמְצוּת בשר meat-juice. Y. Ber. I, 2[c] bot. ת' כור תרקב שותה וכ' the juice (moisture or drippings) of a field of the capacity of a Kor of seed is enough to water a field of the capacity of a Tarkab &c., v. כּוֹשׁ II; Gen. R. s. 15; Taan. 10[a]. Ib. ארץ ישראל ... וכל העולם כולו מת' Palestine is watered by rains, and the rest of the world by the drain (that remains in the clouds). Ib. כל העולם כולו מת' גן וכ' the whole world is watered by the drains of Eden; a. fr.—Y. Sot. IX, end, 24[c] he was called Ḳiṭṭunta (v. קִיטוּנְתָּא), because he was the drain (last and least) of the righteous and pious; Mish. ib. IX, 15 Y. ed. (17) תַּמְצוּתָן (Mish. a. Babli ed. 49[a] קטנתן, קטנתא).—*Pl.* תַּמְצִיּוֹת. Y. M. Kat. I, beg. 80[a] מי ת' drippings of rain gathered in pools; expl. פסקו גשמים וכ' when the rains have ceased, and the mountains are trickling (v. בָּצַץ); Tosef. Mikv. I, 13 מי תמצית.

תָּמַר, *Pi.* תִּמֵּר (denom. of תָּמָר) *to rise straight up.* Yoma 28[b] תימור של לבנה מְתַמֵּר ועולה כמקל the light-column of the moon rises straight up like a stick; opp. מפציע (v. פָּצַע); Y. ib. III, beg. 40[b]. Bab. ib. 38[a] של הללו מתמר וכ' the smoke of the frankincense prepared by those (of the house of Abṭinas) went straight up &c.; Cant. R. to I, 14 מְתַמֶּרֶת; Y. Shek. V, 49[a] top; Tosef. Yoma II, 6. Tanh. T'tsav. 15 כשהיה ענן הקטרת מתמר וכ' when (on the Day of Atonement) the cloud of the incense rose straight up ..., he knew that Israel's sins were forgiven. Gen. R. s. 45 קוצין ... אלידם יוצאים ומְתַמְּרים וכ' thorns are not sown ..., but grow forth of themselves and rise high up, but wheat &c.; Yalk. ib. 79 (corr. acc.). Keth. 111[b] עתידה חטה שתְּתַמֵּר כדקל וכ' in the latter days wheat shall sprout forth and rise like palms on mountain tops; a. e.

תָּמָר I (b. h.) pr. n. f. *Tamar,* 1) Judah's daughter-in-law. Meg. IV, 10 (25[a]) מיעשה ת' נקרא ומיתרגם the story of Tamar (Gen. XXXVIII) is read (in the synagogue) and translated. Gen. R. s. 92 (ref. to Gen. XLIV, 16) מה נאמר לאדני במעשה ת' וכ' what have we to say to my lord (for our justification) about the story of Tamar, what to speak about the story of Bilhah (Gen. XXXV, 22)? Ib. s. 85;

a. fr.—2) *Absalom's sister.* Meg. 25b מעשה אמנון ות' וכ' the story of Amnon and Tamar (II Sam. XIII) may be read and translated. Ab. V, 16 אהבת אמנון ות' Amnon's love of T. Snh. 21a; a. e.—3) a woman that informed against the Rabbis before Roman authorities. Y. Meg. III, 74a bot., v. תַּמְרוּרִים.

תָּמָר II m. (b. h.; cmp. אָמַר II) *palm; date-palm; fruit of the date-palm, date.* Succ. 45b; Meg. 14a, v. לֵב. Ib. (ref. to Jud. IV, 5) מאי שנא תחת תומר why did she hold her sessions under a palm-tree? Midr. Till. to Ps. XCII, 16 (ref. to ib. 13) מה תת' ותארז וכ' as the palm and the cedar are higher than all other trees, so Israel is &c.; אי מה תת' וכ' you may think, as the palm and the cedar when uprooted from their places (transplanted) do not grow new shoots, so Israel does &c.; a. fr.—*Pl.* תְּמָרִים *dates.* Ter. XI, 2 דבש ת' date honey. Ib. 3; a. fr.

תּוּמְרָא, תַּמְרָא, תָּמָר ch. same. Targ. Cant. II, 12.—Lev. R. s. 12; a. e.—*Pl.* תְּמָרָיָא, תַּמְרֵי, תַּמְרִין, תּוּמְרֵי. Targ. II Chr. XXXI, 5. Targ. Y. Deut. VIII, 8.—Ber. 38a דובשא דת' date-honey. [Ib. תאי תמרי של תרומה, read with Ms. M. תמרים של תרומה.] Y. Ab. Zar. II, 40d גרעינין דתו' date-stones. Sabb. 110b פרסייתא ת' (*fem.*) Persian dates; a. fr.—בר תמרי pr. n. m. *Bar-Tamré.* Ḥull. 110a רמי בר תמרי ת' וכ' Rami bar Tamré, also called Bar-Dikḳulé (cmp. דיקוּלָא).—Cant. R. to VII, 9 אבון בר ת' quot. in Levy Talm. Dict. (ed. חסדי).

תָּמָרָה f. = תָּמָר, *palm; date.* Dem. I, 1, v. גּוֹבֶלֶת. Tanḥ. B'midb. 15; Num. R. s. 3, beg. Midr. Till. to Ps. XCII; a. fr.—*Pl.* תְּמָרוֹת. Succ. 32b שתי ת' יש וכ' two palms grow in the valley of Ben-Hinnom (Gehenna) with smoke rising between them &c.; Erub. 19a; a. e.—Trnsf. *a fruit-like excrescence on leaves, berry.* Succ. 33a.—*Pl.* as ab. Maasr. IV, 6. Tosef. Shebi. II, 2.

תְּמָרָה, תַּמְרָה, תַּמְרֵי f. (b. h. *pl.*; v. תָּמַר) (*smoke*) *column.* Ber. 43a משתעלה תמרתו when the smoke column of incense rises. Ḥull. 112a משתעלה תימרתו when the smoke of meat on coals rises.—*Pl.* תְּמָרוֹת *bare hyssop stalks.* Par. XI, 7 (Maim. reads תְּמָרוֹת *seed-capsules*, v. preced.); Tosef. ib. XI (X), 6. Ib. 7 תרונקות ... ת' לא הניצו כל עיקר *yon'ḳoth* are undeveloped capsules, *timroth* are stalks that have not blossomed at all; (oth. opin.) גבעולין שלא גמרו וכ' ת' *timroth* are undeveloped capsules &c.

תַּמְרוּקָא m. (מָרַק) *anointing.* Targ. Y. Lev. XVI, 29; Num. XXIX, 7 (ed. Vien. תַּמְרוֹ).—*Pl.* תַּמְרוּקִין. Targ. Y. Lev. XXIII, 27.

תַּמְרוּרִים m. pl. (b. h.; מָרַר) *bitterness*; trnsf. *hostility.* Y. Meg. III, 74a bot. (in a secret letter) תמר ת' בתמרוריה Tamar is *tamrurim* (bitterness), she abides in her bitterness, and we tried to sweeten her (by bribe), but in vain has the smelter smelted (gold could not buy her).

תִּמְרִי, v. תִּימוֹרָא.

תִּמְרִיתָא, v. תַּמְרָתָא.

תִּמְרִנְתָּא, v. תְּמוּנָה.

תּוּמְרָתָא, תַּמְרָתָא f. = h. תָּמָרָה. Y. Bets. V, 63a top בחהיא ת' וכ' I came by the way of that crooked palm (I was on that palm, and came down). Lev. R. s. 12 תו' מתקרי תמרא the fruit of the date palm is called date (fruit and tree are designated by forms of the same root). Cant. R. to VII, 9, v. אִלְבְּנָא.—כְּפַר תְּ' pr. n. pl. *K'far T'marta.* Tosef. Ḥull. III (IV), 23; Ḥull. 62a שבירהודה כ' ת' K. T. in Judæa. Meg. 16b שילא איש כ' ת' Ms. M. (ed. תמרירתא); Lev. R. s. 24 5; Pesik. R. s. 15 תַּמְרָתָה; Esth. R. to II, 23.

תְּנָא, v. תָּנֵי.

תַּנָּא m. (preced.) *teacher*, esp. *Tanna*, an authority quoted in Mishnah and Boraitha, contrad. to אֲמוֹרָא. B. Mets. 3a, a. fr. ות' תונא and the Tanna (of the Mishnah) is a confirmation (confirms what I say).—ת' קמא, v. קַמָּא.—ת' ברא, v. בַּר I ch. B. Bath. 93b כל ת' בתרא וכ' (Ar. ברא) every later (Ar. outside) authority comes only to enlarge the sphere of the subject. Ḥull. 15a, v. אֲמוֹרָא; a. fr.—Sot. 22a (prov.) תני ת' ולא ידע וכ' a teacher teaches and knows not what he says (repeats verbatim what he has heard without understanding the subject).—*Pl.* תַּנָּאִים (h. form, fr. תַּנָּאי), תַּנָּאֵי (fr. תַּנָּאָה). Ib. ת' מבלי עולם the Tannaim (repeaters) ruin the world, expl. שמורין הלכה מתוך משנתן who give decisions based on traditions they have learned (without knowing their reasons and their application to practical cases).—Ber. 3a תרי ת' אליבא דר"מ these contradictory opinions are the relations of two Tannaim in behalf of R. M. Snh. 33a (expl. שרקול הדעת, v. הַדַּעַת) כגון תרי ת' וכ' when two Tannaim or two Amoraim differ in their opinions, and it has never been decided which is to be adopted in practice. Ib. 63a, a. fr. כת' it depends on Tannaim, i. e. Tannaim differ on that point. Ber. 9a ותני ת' כהני ת' and those teachers differ on the same principle as these do. Ib. 49a ואת שבקת כל הני ת' ואמוראי וכ' and you ignore all these Tannaim and Amoraim, and act according to Rab's opinion?; a. v. fr.—V. תַּנַּאי.

תַּנָּאָה, *pl.* תַּנָּאֵי, v. preced.

תְּנָאָה m. = next w., *stipulation, agreement, condition.* Targ. Y. Num. XXII, 4. Targ. Y. Ex. IV, 24; a. e.—Gitt. 75a לא כפליה לתנאיה he did not double his stipulation, did not stipulate what is to take place in the case of fulfillment of his condition, and what in the case of non-fulfillment; a. e.—*Pl.* תְּנָאֵי, תְּנָאַיָּא. Keth. 19b זילו קיימו תנאיכו וכ' go and fulfill your conditions, and then go to law. Gitt. l. c. כל ת' חיכא גמרינן להו whence do we derive all the rules about stipulations; a. e.

תְּנַי, תְּנָאי m. (תָּנָה) [*alternative,*] *stipulation, condition, agreement.* Keth. 19b ת' חיו דבריהן if witnesses say, the transaction to which we have testified was made dependent on a (verbal) condition (and we do not know

that it has been fulfilled). Ib. אי דילמא ת' מילתא וכ' or is a statement concerning a condition something different (from a statement concerning a trust, v. אֲמָנָה)? Ib. עד אחד אומר ת' ... אינו ת' if one of the witnesses says, there was a condition, and the other says, there was none. Kidd. III, 4 כל ת' שאינו ... אינו ת' a stipulation of conditions which is not like the stipulations concerning the sons of Gad and Reuben (stating both alternatives, Num. XXXII, 20-23; 29-30) is not valid. Ib. 61[a], sq. ת' כפול a double stipulation, an agreement stating both alternatives and their eventual consequences. Gitt. 75[a] ת' קודם למעשה the condition (in the agreement) preceding the act (e. g. 'if such and such a thing is done, this shall be thy letter of divorce', not, 'this shall be thy letter of divorce, if such and such a thing is done'). Ib. ת' בדבר אחד ומעשה וכ' if the condition concerns one thing, and the consequence another thing (e. g. if you go with your brethren to conquer, you shall have the trans-Jordanic lands); ib.[b] הכא ת' ומעשה בדבר אחר whereas in this case ('this shall be thy letter of divorce on condition that thou wilt return to me the paper on which the letter of divorce is written) condition and consequence concern the same thing. Keth. IX, 1 כל המתנה ... תְּנָאוֹ בטל if one makes a stipulation which is contrary to what is written in the Torah, his stipulation is void; Y. ib. 32[d] bot. ממון בת' גוף אבל בת' וכ' this refers only to a condition concerning one's person (personal rights or duties), but as to a condition concerning money (monetary rights or claims), the agreement (waiving the claim) is valid; Y. Kidd. I, 59[c] תנאי גוף; ib. תְּנָיוֹ. Ib. ת' אפשר ... בסופו a condition which he may finally fulfill (depending upon himself). Ex. R. s. 21, v. infra; a. fr.—*Pl.* תְּנָאִים, תְּנָאִין, תְּנָיִים, תְּנָיִין. Y. B. Bath. V, beg. 15[a] כתְנָאֵי יהושוע; B. Kam. 80[b], a. e., v. יְהוֹשׁוּעַ. Gen. R. s. 5 ת' תחתנה הקב"ה וכ' the Lord (at creation) made stipulations with the sea, that it should be divided before Israel, as it is written (Ex. XIV, 27), 'and the sea returned ... to its former condition (לְאֵיתָנוֹ), לת' שהתנה עמו to the stipulations which &c.; Ex. R. s. 21 לתְנָאוֹ שהתניתי עמו to the condition which I stipulated with it. Y. Sot. VII, beg. 21[b] כת' שבלבינו לא כת' וכ' (we administer the oath to thee) according to the conditions in our mind, not according to the conditions (mental reservations) in thy mind. Ib. שלא יאמרו יש ת' לשבועות that people should not say, mental reservations in oaths are permissible. Y. Kidd. I, 58[c] בתנאים שבו קידש he betrothed her by the stipulations in the document (although the material on which it was written was forbidden for use), opp. בגופו with the object itself; a. fr.

תַּנָּא, תַּנַּי, תַּנַּאי, תַּנָּיָא m. = תַּנָּא. Y. Peah VII, 20[a] איתת' תני וכ' one Tannai reads . . ., and another Tannai reads &c. Y. Kidd. I, 59[c] bot. כחדין ת' וכ' ואתיא ... and this opinion of Bar P. follows that of the Tannai who taught &c. Ib. מה מקיים הדין ת' לאמה how does this Tannai account for the word *amah*?; a. fr.—*Pl.* תַּנָּאִין, תַּנָּיֵי (v. תַּנָּא), תַּנָּיִין. Ib. אינון ת' there are two opinions of Tannaim about it; a. fr.

תָּנָּח, v. תנה.

תַּנְבַּהַר m. (נְהַר) *beaming forth.* Targ. Job XLI, 10 (h. text תַּחַל).

תְּנוּבָה f. (b. h.; נוּב) *flow.* Y. Ber. V, end, 9[d] אם עשו ת' ... if a man's lips (in prayer) produce a flow (if he speaks fluently), his prayers are heard (with ref. to Is. LVII, 19).

תַּנּוּבֵי, v. תַּנּוּרֵי.

תַּנּוּרֵי, v. תַּנּוּרִי.

תַּנּוּרְיָא, v. תַּנּוּרְיָה.

תַּנּוּרִי m. = תַּנָּא. Cant. R. to III, 6; Pesik. Ul'kaḥ., p. 179[a], v. כְּרָרְיָא.

תַּנּוּרִי m. (infin. *Pa.* of תְּנִי I) *teaching* or *studying* (*Mishnah*). Taan. 24[a] sq. אר משום ת' ... כל ת' בנזיקין חוה וכ' (Ms. M. כולי, read: כוליה) as to studying the Mishnah, we are their superiors, for in the years of R. J. all study was limited to N'zikin (v. נֶזֶק), whereas we teach &c.; Snh. 106[b] כוליה ת' וכ' (emended in Ms. K. תלמודא, v. Rabb. D. S. a. l. note 400); Ber. 20[a] some ed. תַּנּוּבֵי (v. Rabb. D. S. a. l. note 30).—[Ib. 49[a], v. תְּנִי I].

תְּנוּרִין m. pl. (תְּנִי II) *sharp speech, by-word.* Targ. Y. Deut. XXVIII, 37 (h. text שְׁנִינָה).

תְּנוּמָה f. (b. h.; נוּם II) *slumber.* Ber. 60[b] (in a night prayer) המפיל ... ות' וכ' who causes the bands of sleep to fall upon my eyes, and slumber on my eye-lids; ib. (in a morning prayer) המעביר ... ות' וכ' who causes the bands of sleep to pass away from my eyes, and slumber from my eye-lids. Yalk. Ex. 287, v. שַׁלְרִט; (Mekh. Yithro, Baḥod., s. 6 נוּמָה); a. e.

תְּנוּפָה f. (b. h.; נוּף) *swinging, shaking, waving.* Succ. 38[a] ת' שירוי וכ' swinging the ʿOmer is one of the dispensable acts (v. שְׁיָרַיִם). Men. 93[b] (ref. to Lev. XIV, 21) וכי ת' מכפרת וכ' does the swinging of the sacrifice effect atonement? is it not the blood &c.? Ib. IX, 9. Num. R. s. 9[38]; a. fr.—Pesik. Haʿomer, p. 71[a] (ref. to Is. XXX, 32) וכי יש מלחמות ת' באותו הדור וכ' will there be wars of swinging (weapons) in that generation? Say, it refers to the swinging of the ʿOmer; Pesik. R. s. 18; Yalk. Is. 302.—*Pl.* תְּנוּפוֹת. Men. 94[a] ולא ת' ... תנופה the text has 'swinging' but not 'swingings'; a. e.

תנופולין, Lam. R. to I, 5 ות', a dittography of מטרופולין, v. מְטְרוֹפּוֹלִין.

תַּנּוּר m. (b. h.) *oven.* Kel. V, 3, v. טְרָה. Ib. 4, sq. Ib. 10 תַּנּוּרוֹ של עכנאי, v. עַכְנַאי; B. Mets. 59[b]; a. v. fr.—*Pl.* תַּנּוּרִין, תַּנּוּרִים. Kel. V, 4 בתַּנּוּרֵי כפר סגנה ... נפלה a conflagration took place in the oven factory of K'far Signah. Ib. 2; a. e.

***תָּנַח** (sec. r. of נוּחַ; cmp. תָּרַם) *to be at ease.*

Hif. הִתְנִיחַ *to set at ease.* Snh. 30ᵇ שהִתְנִיחָהּ (Ms. M. שהנחת, v. Rabb. D. S. a. l. note), v. נוּחַ h.

תָּנַח, *Ithpa.* אִתְנַח, *Ithpe.* אִתְנַח, אִיתְּ *to sigh,* v. אָנַח, a. נְגַד.

תַּנְחוּם pr. n. m. *Tanḥum,* name of several Amoraim. Sabb. 30ᵃ.—Y. Yeb. X, 11ᵇ. Y. Taan. I, 63ᵈ top ת' אדרעיא; Y. Ber. V, 9ᵇ top ת' (a. תנחומא).—Ib. IV, 7ᵈ bot. ת' בר אירסכולסטירקא; a. others (v. Fr. M'bo, p. 130ᵇ, sq.).—Tanḥ. Huck. 4 ת' בר חנילאי (v. Bub. introd. to Tanḥ. p. 62).

תַּנְחוּמָא (v. preced.) pr. n. m. *Tanḥuma,* name of one or several Amoraim. Y. Ber. I, 2ᵇ bot. Y. Shek. VI, 49ᵈ bot.; a. e. (v. Fr. M'bo, p. 131ᵃ, sq.).—Gen. R. s. 1; a. fr. (v. Buber introd. to Tanḥ., p. 62).—*Midrash Tanḥuma,* v. מִדְרָשׁ.

תַּנְחוּמוֹתֵיהֶם, v. תַּנְחוּמָא.

תַּנְחוּמִין, תַּנְחוּמִים m. pl. (b. h.; נָחַם) *consolation.* Ber. II, 7 קבל עליו ת' ... וכשמת when his slave Ṭabi died, he accepted condolence for him. Keth. 10ᵇ ת' של הבל נחמו וכ' R. G. offered this man a vain consolation; B. Bath. 16ᵇ. Ab. Zar. 16ᵇ ת' ולא קיבל נכנסו ... (not עליו) (ק' his disciples came to console him, but he would accept no consolation; Yalk. Prov. 937; Yalk. Mic. 551. Ab. d'R. N. ch. XXX תַּנְחוּמֵי אבלים וכ' comforting the mourners, visiting the sick, and deeds of kindness bring good into the world. Pesik. R. s. 29-30 עמדי וקבלי כוס ת' stand up and accept the cup of consolation; ib. כוס תַּנְחוּמַיִךְ; ib. חרי תַּנְחוּמֵיךְ נתונים לך thy consolations are given back to thee (I will not accept them); a. fr.

תַּנְחֻמָּ, תַּנְחוּמָא f. ch. same. Targ. Job VI, 10 (Ms. תּוּנְחֻמַּתַי Hebraism). Targ. Ps. CXIX, 50 (Ms. תַּנְחוּמוֹתַי *pl.*); a. e.—*Pl.* תַּנְחוּמָתָא. Targ. Job XXI, 2 (ed. Wil. תַּנְחֻמַּיְתְּ). Targ. Is. LXVI, 11; a. e.

תַּנְחָתָא, תַּנְחָתָא, v. תִּינָחָא.

תָּנָה, תְּנִי (b. h.; שָׁנָה) [*to repeat,*] *to tell.*

Pi. תִּנָּה same. Gen. R. s. 6 (ref. to Ps. L, 6) ... לעתיד שמים מְתַנִּים וכ' in the future the heavens shall tell the righteousness which the Lord does to his world. Yalk. Jer. 277 והיה מְתַנֶּה נסים וכ' and he told the wonders that happened to him &c.; (Ber. 13ᵃ מספר). Midr. Till. to Ps. CXVIII, 14 לא לי לְתַנּוֹת כל וכ' is it not my duty to tell all the wonders &c.?; a. e.

Hif. הִתְנָה *to stipulate, agree, make a condition.* B. Bath. 8ᵇ ... לְהִתְנוֹת על וכ' רשאין the residents of a town have a right to stipulate measures, prices of food, and wages of laborers. Keth. IX, 1 שה' על מה שכתוב וכ' because he made an agreement contrary to what is written in the Law; וכל המְתֻנֶּה על וכ', v. תְּנַאי. Erub. III, 5 מתנה אדם על ערובו וכ' a man may lay his Erub (v. עֵרוּב) on condition and say, if gentiles come &c. Ib. 36ᵇ אין אדם מתנה על כאחד ... no man can lay down conditions for two alternatives together (so as to reserve to himself the choice in the event of both alternatives coming to pass); a. fr.—Part. pass. מוּתְנֶה; *pl.* מוּתְנִין; מוּתְנִים. Y. Keth. X, end, 34ᵃ; Y. B. Kam. IV, 4ᵇ top שוורים כמ' הן in the case of oxen (of several owners, consecutively gored by the same ox) it is as if an agreement had been made beforehand.

תְּנָא, תְּנֵי I ch. same, 1) *to repeat, do a second time.* Targ. II Sam. XX, 10. Targ. I Sam. XXVI, 8 (ed. Wil. אֶשְׁנֵי). Targ. I Kings XVIII, 34. Targ. Job XXIX, 22 (ed. Wil. *Pa.*). Targ. Prov. XXVI, 11 דְּתָאנֵי ed. Lag. (ed. Wil. דְּתָנֵי); a. e.—2) *to tell, relate; to teach.* Targ. Ps. L, 6. Ib. XLIX, 14 (Ms. *Ta.*). Ib. CXLVII, 19. Targ. Y. Deut. V, 5 לְמִתְנְיָא (ed. Vien. לְמִתַּנְיָא *Ithpe.*); a. fr.—Esp. (denom. of מתניתא) *to teach* or *study Mishnah* or *Boraitha*; in gen. *to report a tradition, teach, study.* Erub. 36ᵇ ליתא למתניתן מדתָנֵי ארו ת' וכ' our Mishnah is no authority, as it is contradicted by what Ayo teaches, for Ayo taught &c. Yoma 27ᵇ ואנן לא תְּנַן הכי but we have not so learned in the Mishnah! Ib. ... הך קתני הך ... לא קתני the Mishnah speaks of that which, if neglected, can be remedied; that which cannot be remedied it does not mention. Sabb. 2ᵃ תנן התם וכ' there (in the Mishnah, Shebu. I, 1) we read &c. Ib.ᵇ מאי שנא הכא דת' ... ומ"ש התם דת' וכ' why does the Mishnah here read ..., and there &c.? Ber. 8ᵇ תְּנַן וכ' we are taught in the Mishnah &c. Ib. 2ᵃ דקתו' מארמיתי v. קָאֵי. Ib. כדתָנְיָא as it is stated (in the Boraitha). Yoma 26ᵃ לכדתניא (the word *peder* is needed) to intimate the law taught in the Boraitha. Ib. והתניא וכ' but has it not been taught &c.?; ib. 28ᵃ, a. fr.—Ber. 28ᵃ, a. fr. והתניא and so it has been taught.—Y. Hall. II, 58ᶜ ר' יונה ת' דר"ש וכ' R. Jonah taught (and adopted) the opinion of R. S. b. J.—Y. Kidd. I, 58ᶜ bot. תמן תנינן there (in a Mishnah) we read &c. Meg. 24ᵇ לימא תנינן לחא דתָנוּ רבנן וכ' shall we say that we are here taught that which the Rabbis have taught &c. (i. e. is this a confirmation of what &c.)?—Ber. 13ᵃ, a. fr. תָּנוּ רבנן (abbrev. ת"ר) the Rabbis have taught (introducing a discussion); a. v. fr.—[In Talm. Babli תנן refers to Mishnah, תניא to Boraitha.]

Pa. תַּנֵּי 1) *to change.* Targ. Job XIV, 20.—2) *to tell, relate; to teach.* Targ. Y. Gen. XXII, 20. Ib. XXXII, 6. Targ. Ps. XXX, 10 הַיְתַנּוּן ed. Lag. (Ms. אפשר דיתנון; ed. Wil. דתחוירתון; oth. ed. דהחוירתינון, corr. acc.). Targ. II Chr. IX, 2; a. fr.—Ber. 49ᵃ ... ותַנּוּיֵי קא מְתַנֵּינָא ברכה Ms. M. (or מַתְנִינָא *Af.*; ed. מְתַנֵּינָן or מַתְנִינָן) I have not learned the benediction over food, and shall I teach (Mishnah)?

Af. אַתְנֵי 1) *to stipulate, agree, make a condition.* Targ. Y. Ex. IV, 24.—Keth. 3ᵃ כיון דאיבעי ליה לְאַתְנוֹיֵי ולא א' וכ' because he ought to have made it a condition (not to count so common an obstacle as the absence of a ferry), and he did not make it, he has to take the consequences. Shebu. 11ᵇ וכי קיימי ב"ד ומַתְנוּ משום עורה Ms. M. (ed. וקיימי ב"ד ומתנו אדעתא דעורה) did the court establish a general law (that dead sacrificial animals need not be redeemed,) and stipulate that it must be redeemed for the value of its skin?; a. e.—2) *to relate, teach.* Ber. 8ᵇ איכא דמַתְנֵי לה וכ' some one quoted that opinion of R. A. bar Ḥ. with reference to what has been taught, 'R. S. b. Y. says &c.' Keth. 17ᵃ sq. וה"מ למאן דקרי ותני אבל למאן דמתני וכ' this has been said concerning the funeral only of one who was versed in Bible and a student of

Mishnah, but as regards one who was a teacher of Mishnah, there is no limit (of attendance at his funeral). Ḥull. 48ᵃ הא . . . אתון אהא מתניתון לה אנן אדרבא מתנינן לח you report that action of R. N. . . . in connection with this, we report it in connection with what Raba said &c.; a. fr.

Ithpa. אִתַּנֵּי, *Ithpe.* אִיתְנֵי, אִיתְּ' 1) *to be repeated.* Targ. Gen. XLI, 32. Targ. Y. Deut. XXVII, 26.—2) *to be told, reported.* Targ. Y. Gen. XXXVIII, 13 (not יאתי'). Targ. Y. II ib. XLIV, 18 (ed. Vien. אַתַּנֵּי, corr. acc.); a. e.

תְּנֵי II (cmp. שנן) *to be pointed, sharp.*

Pa. תַּנֵּי *to sharpen, to speak sharp words.* Targ. Ps. CXL, 4 מְתַנְּנָן בלישנ' (prob. to be read: לישנ'; h. text שננו לשונם).

Ithpe. אִתְנֵי *to be sharpened.* Targ. Ez. XXI, 14 (h. text הוחדה).

תִּינְךָ, תִּנְרָ, תִּנְיָנָא, תִּנְיָן m. (תְּנֵי I) *second, secondary.* Targ. Gen. I, 8. Ib. II, 13; a. fr.—Y. Taan. IV, 68ᵃ אי . . . קדמיי אנא ת' if Ḥ. be the first (to be appointed), I shall be the second. Lam. R. to I, 1 (רבתי) הא מילתא ת' (read: מילא) this was the second thing; a. e.—*Pl.* תִּנְרִינְיָיא, תִּנְרִינִין, תִּנְרָ, תִּנְרָ, תִּ', תִּ'. Targ. Gen. VI, 16. Targ. Zech. XIII, 7 (h. text צעירים). Targ. Jer. XVI, 18; a. e.—*Fem.* תִּנְרִינִיתָא, תִּנְרִיתָא, תִּנְרָתָא, תִּנְרָתָא, תִּ', תִּ'. Targ. Zech. VI, 2. Targ. Job XL, 5. Targ. Is. XLIII, 2. Targ. O. Gen. IV, 19 (ed. Vien. תִּנְרָנְתָא; Y. תִּנְרָנָתָא); a. fr.—Lev. R. s. 9 שבתא קמייתא ת' דבריתא וכ' the first, the second, and the third Sabbath. Y. Maas. Sh. IV, end, 55ᶜ I saw in my dream ת' וכ' the second (beam?) of the house broken; (Lam. R. to I, 1 רבתי אתתא (חדא שריתא).

תְּנֵי, תְּנָרָ, תִּ', תִּ' f. (preced.) *a second time* (used adverbially). Targ. Gen. XLI, 5. Targ. Lev. XIII, 58; a. fr.—Deut. R. s. 1, beg. תִּנְרִינוּתֵיךְ הוא, v. קַדְמוּתָא; ib. תִּנְרִינוּתְכוֹן your second offense.

תִּנְרִיתָא, v. תִּנְיָן.

תַּנְרָן, תַּנְרָן *smoking,* v. תְּנַן.

תַּנִּין m. (b. h.) *sea-monster, crocodile; large snake.* Sabb. 150ᵃ רכב . . . וקשר ת' ראשו he (Nebuchadnezzar) rode on a male lion, and tied a snake around his head. Nidd. 22ᵇ דמות ת' an abortion in the shape of a monster; a. e.—*Pl.* תַּנִּינִים, תַּנְּנִין. Midr. Till. to Ps. CXLVIII ומי אלו ת' . . . who are the largest (inhabitants of the earth)? The monsters; a. e.

תַּנְיָנָא ch. same. Targ. Is. XXVII, 1. Ib. LI, 9. Targ. O. Ex. VII, 9 (Y. חיוי חורמן); a. e.—*Pl.* תַּנְּנַיָּא. Targ. Gen. I, 21. Targ. O. Ex. VII, 12 (Y. חרמנין). Targ. Deut. XXXII, 33; a. e.

תִּנְיָתָא, תִּנְיָנְיָתָא, תִּנְיָנוּת, תִּנְיָנָא, תִּנְיָן, v. תִּנְרִינוּת, תִּנְרָן.

תְּנַן, תַּנְרָן (v. next w.) *to smoke. Part.* תְּנַן, תָּנֵן. Targ. Ex. XIX, 18. Targ. O. ib. XX, 15 (Y. I ed. Vien. תַּנְּנִין *adj.*).

Af. אַתְנֵן same. Targ. Is. VII, 4.

Pa. תַּנֵּן; Ithpe. אִיתְנַן, אִיתְּנַן, v. מְיַתְּנָא.

תְּנָנָא, תְּנָנָא, תָּנָן m. (=תענן, v. עָנַן) 1) *smoke.* Targ Gen. XV, 17 (O. ed. Vien. תְּנָן). Targ. O. ib. XIX, 28. Targ. O. Ex. XIX, 18 תְּנָנָה (ed. Berl. תַּנָּנָה); a. fr.—2) *vapor, reeking, stench.* Targ. Is. XXXIV, 3 תְּנָנְהוֹן (h. text באשם).

תְּנָעָם or **תַּנְעָם** pr. n. pl. *Tin'am, Tan'am* in Issachar. Gen. R. s. 98.

תנחא, Lev. R. s. 9⁹ ed. Wil., read: אתענ', v. עָנַי II.

תִּיסְ', תְּסָבָר m. (v. next w.) *store, storehouse.*—*Pl.* תִּ', תְּסָבְרִין. Y. Snh. X, 27ᵈ bot. ת' של פרעה נגלו וכ' (not נגלה) Pharaoh's stores from Migdol to the sea were revealed to him (Korah). Tanḥ. ed. Bub. Mishp. 3 התיסברון (corr. acc.; Tanḥ. ib. 5 אוצרותי).

תּוֹסְ', תִּיסְ', תְּסָבְרָא m. (Ithpe. noun of סְבַר, v. סָבַר I *Ithpoel*; cmp. Syr. סיברתא P. Sm. 2514) *storehouse, store; treasury, treasure.*—*Pl.* תִּ', תְּסָבְרִין, תְּסָבְרַיָּא, תִּ', תִּ'. Targ. II Chr. XII, 9. Ib. XI, 11. Targ. I Chr. XXVI, 24. Targ. Ps. CXXXV, 7. Ib. CXLIV, 13 תּוֹסְבְרַיָּא ed. Lag. (ed. Wil. תְּסָוְרָא). Targ. Esth. VIII, 1 טְסָבְרוֹי (Levita תְּסָוְרוֹי). Targ. Ps. LXVIII, 14 טְרִסְבְּרַיָּתָא ed. Lag. (ed. Wil. טְסָבְרַיָּתָא); a. e.—Yalk. Gen. 115 בגין דתיסב' חסרין וכ' since the treasury is empty, what shall we do?; עד דאתמליאן ת' until the treasury be filled; Gen. R. s. 67 תְּסָוְרָתָא; a. e.—V. תְּסָבְרִית, תְּסָבְרָתָא.—[θησαυρός is of Semitic origin. As to ו for ב, cmp. צבר a. צואר. As for the form of *Ithpe.* noun, cmp. טַצְדְּקָא, טַצְדָּקָה.]

תְּסָבְרָא m. (סְבַר I) *understanding, logic*; ות' *is this logic?, how can one understand this?* B. Kam. 32ᵃ, a. fr.

תּוֹ', תִּ', תְּסָוְ', תְּסָבְרִית f.=תְּסָבְר.—*Pl.* תְּסָבְרִיוֹת, תּוֹ', תִּ', תְּסָוְ', תְּסָוְרָתָא. Y. Ber. IX, 13ᵈ העמידו קומוס על תו' שלו he appointed him a comes over his treasures (comes thesaurarum). Pesik. R. s. 6. Ib. s. 10. Gen. R. s. 83, end שהיה מבזבז ת' וכ' who squandered his father's treasures. Pesik. Baḥod, p. 104ᵃ פתחו לו תו' שלי וכ' (not לי) open my treasuries to him (show him my wealth) &c.; a. e.

תְּסָוְ', תְּסָבְרְתָא ch. same.—*Pl.* תְּסָבְרָתָא, תְּסָוְרָתָא, v. תְּסָבְרָא.

תְּסָוְרְ', תְּסָוָרְ', v. sub תְּסָבְר'.

תָּסִיל m. (צלל=סלל) *tasil,* a species of small doves (cmp. צוּצְלָא). Ḥull. 62ᵃ ת' פסול משום תוריך וכ' a *tasil* is unfit to be offered in place of turtle-doves (a full-grown *tasil* cannot be offered), but it is fit in place of young pigeons. Ib. 140ᵇ יונה על ביצי ת' a dove found brooding over eggs of a *tasil*; a. e.—[Rashb. to B. Bath. 75ᵃ explains צוצלא =תאציל.]

תְּסִילָא ch. same. Targ. Y. Gen. XV, 9 (h. text גוזל).—*Pl.* תְּסִילִין. Targ. Y. I Deut. XXXII, 11 (ed. Vien. חסילוי, corr. acc.).

תְּסִיסָה f. (next w.) *bubbling, beginning fermentation.* Ab. Zar. 30[b] וכמה תְּסִיסָתוֹ וכ' how long does its bubbling last (is fresh wine in its first stage of fermentation, so as to keep off snakes)? Three days.

תָּסַס (onomatop.) [*to hiss,*] 1) *to bubble, boil, ferment.* Ab. Zar. 30[b] יין תּוֹסֵס וכ' wine in its first stage of fermentation does not come under the law concerning liquids left uncovered (גִּילּוּי); Y. Ter. VIII, 45[d] sq.; Tosef. ib. VII, 15. Ib. וכמה תוסס וכ' and how long is it in that inceptive stage? &c., v. preced. Y. Taan. IV, 69[a] bot. ראה תוסס . . . he saw the blood (of the prophet) boil; Lam. R. introd. (R. Josh. 2); (Snh. 96[b]; Gitt. 57[b] מרתח); a. fr.—2) *to spurt.* Cant. R. to III, 6 נתן אצבע על הצור התחילה תּוֹסֶסֶת אש he put his finger on the rock, and it began to spurt fire; Gen. R. s. 77 (corr. acc.); Yalk. ib. 132 התחילה תאש תוססת (corr. acc.).—3) *to cause spurting* or *sparkling.* Tosef. Sabb. VI (VII), 10 התוסס אוד בכותל וכ' (not אור; ed. Zuckerm. האומר תתום אוד, corr. acc.) if one strikes a brand against the wall, and says, 'here it is', he is guilty of a superstitious practice (v. אֶמּוּרִי), but if he does it for the sake of the sparks, it is permissible.

תַּסֵּס ch. same, *to bubble.* Lam. to I, 1 רבתי (7 חד מאתינס) דבסימא תְּסִיס, v. בָּסִים.

תְּסַפֵּרֶת, תְּסַפּוֹרֶת f. (סָפַר) 1) *hair-cutting.* Sabb. 9[b] התחלת הת', v. הַתְחָלָה. Ib. ת' בן אלעשה the hair-cutting of the style of Ben Elashah (clipping); Ned. 51[a] והיינו ת' של וכ' and that is the style of the high priest's hair-cutting; Snh. 22[b], v. לוּלְיָרִנִית. M. Kat. 14[b] אבל אסור בת' a mourner is forbidden to have his hair cut; a. e.—2) (sub. כלי) *gardener's shears.* Bets. 34[a] אין . . . בת' שלו you must not trim vegetables (on the Holy Day) with the shears with which they are cut in the garden.

תְּסַפּוֹרְתָּא, תְּסַפַּר' ch. same. Snh. 22[b]; Ned. 51[b], v. לוּלְיָרִנִית.

תַּסְקוֹפָא, תַּסְ' m. (סְכַךְ I; v. תּוֹסְכָפָא) 1) *divine disposition, destiny.*—*Pl.* תַּסְקוֹפִין, תַּסְ'. Targ. Ps. LXVI, 5 (h. text עלילה). Ib. LXXVII, 13 תַּסְקוֹפֵי נסייך ed. Lag. (ed. Wil. ת' נסך, corr. acc.; h. text עלילות).—2) *machination, intrigue; false accusation. Pl.* as ab. Targ. Ez. XXIV, 12 (h. text תאנים). Targ. O. Deut. XXII, 14; 17 תַּסְקוּ ed. Berl. (h. text עלילות).

תַּסְקוּפִים m. pl. (preced.) *intrigues, false charges.* Yalk. Deut. 954 ת' ניסתקפו לו (not ניסתקפת; some ed. תַּשְׁקוּפִים) false charges were turned against him (Aaron); v. סָכַךְ, a. סְכִיפַנְתָּא.

תָּעָא, v. תְּעִי.

תָּעַב, v. תְּאֵב.

תָּעַב (b. h.; v. תּוֹעֵבָה, cmp. עָבְרִית) *to feel nauseous, to loathe.* [Midr. Till. to Ps. VII חתועב את עצמו, v. תָּבַע.]

Pi. תִּיעֵב, תִּרְ' 1) *to loathe, abominate.* Sabb. 104[a] (play on אותי ת' אתאוה לו (א"ת me (the Lord) he loathes, shall I have desire for him?—2) *to declare an abomination, to forbid.* Ab. Zar. 66[a] (ref. to Deut. XIV, 3) כל שתִּירַבְתִּי לך וכ' whatever I have declared an abomination for thee (whatever I have forbidden thee) comes under the category of 'thou shalt not eat' (all kinds of forbidden food come under the same category, hence can be combined to make up the legal quantity); Ḥull. 114[b] כל שתִּיעַבְתִּי וכ' whatever I have forbidden thee, it is forbidden to eat (even if the text does not say explicitly, 'thou shalt not eat'); Yalk. Deut. 891; a. e.—Part. pass. מְתוֹעָב; f. מְתוֹעֶבֶת. Cant. R. to II, 14, v. עָזַב.

תְּעֵב ch. same.

Af. אַתְעֵב *to act abominably.* Targ. Ez. XVI, 52.

תַּעֲבוֹר m. (v. עָבַר *Hithpa.*) = h. עֶבְרָה, *anger.* Targ. Is. IX, 18. Ib. XIII, 9.

תָּעָה, v. תעי.

תְּעוּב, v. תִּירְעוּב.

תָּעָה, תְּעִי (b. h.; v. מָעָה) [*to move to and fro,*] *to be lost, go astray; to err.* B. Kam. 81[b] הרואה חבירו תּוֹעֶה וכ' הרואה, v. פָּסַג. Ib. וכן הוא שתועה וכ' (not שתועה) and so also he who has himself lost his way may &c.; Tosef. B. Mets. II, 28 ת' (a. מעה). Gen. R. s. 65 (play on כְּמִתְעַתֵּעַ, Gen. XXVII, 12) כמת כתועה וכעובד וכ' as one dead, as one going astray, and as one worshipping idols; Yalk. ib. 115 כתועה וכעובד וכ'. Ned. 51[a] (play on תִּתְעַבֵּה) תועה אתה בה thou (who committest it) losest thy senses through it; a. e.

Hif. הִתְעָה *to lead astray.* Snh. 55[a] . . . מה אילנות חַמַּתְעִין את חבירן מדרך וכ' if in the case of trees (that have been worshipped) . . . the Law says, destroy, burn, and exterminate: how much more does this apply to a man who leads his neighbor from the way of life to the way of death!; Yalk. Lev. 624 וּמַתְעֶהוּ מדרך וכ' (differ. in Sifra K'dosh. Par. 4, ch. X). Lam. R. introd. (R. Joḥ. 1) שהִתְעוּ אותי וכ' . . . ונביאי the false prophets . . ., who led me astray from the way of life &c.; a. e.

תְּעָא, תְּעֵי ch. same. Targ. Ps. CXIX, 110; 176. Targ. Job XV, 31; a. fr.

Af. אַתְעֵי *to lead astray.* Targ. Ps. CVII, 40 Ms. (ed. אטע'). Targ. Job XII, 24 מתע' (some ed. ורתע', corr. acc); a. e.

תְּעֵיב, v. תְּאֵב.

תַּעְלָה, תְּעָלָא, תַּעֲלָא, תַּעַל m. = h. שׁוּעָל, *jackal; fox.* Koh. R. to V, 8 חמא חד ת' וכ' saw a fox lying dead &c. Meg. 16[b], v. עִירָן. Nidd. 65[b]; Yoma 43[b], v. כְּמֵאר. Koh. R. to I, 3; Lev. R. s. 28 תעלה, v. מְחָלָא; a. e.—*Pl.* תַּעֲלָיָא, תַּעֲלִין, תַּעֲלֵי, תְּעָ'. Targ. Ps. LXIII, 11. Targ. Ez. XIII, 4; a. e.—Y. Shebi. IX, 39[a] top שאיל ת' . . . אריוותא lions are before thee, and thou askest the foxes (great scholars are present, and thou askest me)? Ḥag. 14[a] (play on תעלולים, Is. III, 4) בני ת' foxes, sons of foxes; a. e.

תַּעֲלָה I f. (עָלָה) 1) *going up, bringing up.* Pesik. R. s. 20 אין לו ת' שמא תאמר ... lest you say, when one has gone down to the nether world, there is no coming up for him.—[2) (b. h.) *growth of flesh, healing.*]

תְּעָלָה II (b. h.; עָלַל) [*going round,*] *grove, channel, mould.* B. Bath. 16ᵃ (ref. to Job XXXVIII, 25) מאי משמע דהאי ת' לישנא דרפוס הוא what proof is there that *t'ʿalah* means frame? (Answ. ref. to I Kings XVIII, 32).

תַּעֲלוּמָא m. (v. עָלַם II) *secrecy, darkness.* Targ. Job XXVIII, 11.

תַּעֲלוּמָה f. (b. h. תַּעֲלֻמָה) same; חלון ת' *window of darkness,* name of one of the stations of the sun (v. Targ. Job XXVIII, 11). Pirké d'R. El. ch. VI.

תַּעֲנוּג m. (b. h.; עָנַג) *enjoyment, pleasure, luxury.* Y. Ber. II, 5ᵇ רחיצה של ת' a bath for pleasure; שאינה של ת' an ordinary cleansing bath. Y. Yoma VIII, 44ᵈ, a. e. סיכה שהיא של ת' luxurious ointing of the body; שאינה של ת' common ointing. Y. Sabb. XIV, 14ᶜ אם לת' if you drink it for the enjoyment of it, contrad. to לרפואה as a medicine. Erub. 54ᵃ (from Ben Sira) שאין בשאול ת' וכ' there is no pleasure in the nether world, and no delay for death. Pesik. R. s. 23, end לא ... אלא לת' the Sabbath has been given to man for enjoyment. Taan. 12ᵇ; a. fr.

תַּעֲנִי, v. תַּעֲנִיתָא.

תַּעֲנִית f. (b. h.; עָנָה II) *affliction, fast.* Taan. 12ᵇ יחיד ת' ... an individual that vowed to fast. Ib. ת' יחיד a private fast-day; ת' ציבור public fast. Ib. שמא ת' ציבור קבל עליו may-be he vowed a fast with the restrictions of a public fast. Ib. לווה אדם תַּעֲנִיתוֹ ופורע one may borrow his fast and pay it, i. e. one may break his private fast, and make up for it on another day. Ib. ת' חלום a fast on account of a bad dream. Ib.; Sabb. 11ᵃ יפה ת' לחלום וכ' fasting is as good to avert a bad dream as fire to consume flax. Taan. 11ᵃ הרוגש בת' נקרא חוטא he that fasts for self-affliction is called a sinner; a. v. fr.—*Pl.* תַּעֲנִיּוֹת. Ib. I, 4 מתענין שלשה ת' ... הגיע when the seventeenth day of Marḥeshvan comes, and no rain has fallen, the select begin to observe three fast-days. Ib. 5 ... בית דין ת' the court decrees three fast-days; a. fr.—*Taʿănith, Taʿăniyoth,* name of a treatise, of the Order of Moʿed, of Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

תַּעֲנִי, תַּעֲנִיתָא ch. same. Targ. Joel I, 14. Targ. Is. LVIII, 3; 6; a. e.—Taan. 12ᵇ בת' יתיבנא I am fasting. Ib. הא קא חזינן ... לבי ת' do we not see Rabbis go to the fast-meeting with their shoes on? Ib. ליתיב ת' לת' let him fast for having fasted (on the Sabbath). Midr. Till. to Ps. XVII, end אחא בת' עד וכ' I will fast until I finish &c.; a. fr.—*Pl.* תַּעֲנִיתָא, תַּעֲנִידִין. Y. Taan. II, 65ᵃ bot. אילין ת' ... ליתי אינון ת' וכ' those fast-meetings which we hold are no fasts, because no Nasi is with us; ib.ᵇ bot.; a. e.

תַּעַק (Tafel of עוּק) *to be narrow.*

Ithpe. אִתְתְּעַק, אִתְתְּעֵק 1) *to be small, reduced.* Targ. Prov. XXIV, 10.—2) *to be distressed.* Targ. Job XXXVI, 16.

תַּעַר (Tafel of עוּר) *to be awake.*

Pi. תִּרְעַר *to awaken, stir up.* Midr. Till. to Ps. LX, 5 (ref. to ירין הרעלה) יין הוא מתער את העולם שיתירו עולה וכ' wine which stirs the world up to loosen the yoke of the Law.

תְּעַר ch. same.

Pa. תַּעֵר *to waken.* Y. Bets. V, 63ᵃ bot. אזל בעי מְתַעֲרָתָא וכ' he went and wanted to wake up (the people) early on a Sabbath morning, and knocked at the gate.—V. תּוּר II.

תַּעַר m. (b. h.; עָרָה I) 1) (cmp. גלח) *razor.* Macc. III, 5 אינו חייב ... בת' he is not guilty (of violating the law of Lev. XIX, 27), unless he takes it off with a razor. Ib. 21ᵃ כיצד גילוח ... זה ת' what cutting is that with which destruction (of the hair-root) is connected? That which is done with the razor. Num. R. s. 10 ¹⁰; a. fr.—2) *sheath.* Y. M. Kat. III, 83ᶜ חוזרת לתַעֲרָהּ ... לאחר after twelve months it (the sword of death) returns to its sheath; (Gen. R. s. 100 לנִדְנָהּ). Gen. R. s. 93 אחז ... לשולפה מתערת Judah seized his sword to draw it out of its sheath, but it would not be drawn; a. e.

תַּעֲרוֹבֶת f. (עָרַב I) *mixture, combination.* Y. Kil. VIII, 31ᶜ top אין אסור בתַעֲרוֹבָתָן (not אוסר) thou art forbidden to wear them (wool and linen) when they are mixed (woven together). Y. Ḥall. II, end, 58ᵈ דבר שהוא מקפיד על תַּעֲרוֹבְתוֹ a thing about the mixing of which he is particular (which he does not care to have mixed with something else). Pes. 30ᵃ על ידי ת' in a mixture, opp. בעינה in its natural state; a. fr.—*Pl.* תַּעֲרוֹבוֹת. Y. Shek. VI, 50ᵃ top מי ת' mixed waters (not pure well water). Y. Yoma I, 38ᵈ bot. מפני ת' to avoid mixing up (of the moneys); (Y. Shek. VI, end, 50ᵇ *sing.*); a. e.

תְּעַתַּע (b. h.; cmp. תָּעָה) [*to move to and fro,*] *to sport, trifle.* Mekh. Bo, s. 13 ... ומתעתעין בהן מוציאין they (the dogs) dragged their first-born out of their graves and sported with them; Pesik. Vayhi, p. 65ᵃ; Yalk. Ex. 186 ומתעתעין (corr. acc.). Midr. Prov. to X, 17 (ref. to מתעה ib.) כל תלמיד חכם ... מְתַעְתֵּעַ במי וכ' a scholar that neglects the words of the Law is to be considered as one that trifles with him who spoke and the world arose; Yalk. Prov. 946.

תַּף, v. חַפָּה.

תָּפָא, תֹּף, v. תּוֹפָא.

תִּפְאֶרוֹת, Tosef. Kel. B. Bath. III, 1 ed. Zuck., v. תִּפְאָרוֹת.

תִּפְאֶרֶת f. (b. h.; פָּאַר) 1) *crown, top.* Ḥull. 131ᵃ, sq. שלא תירטול תִּפְאַרְתּוֹ, v. פָּאַר.—2) *glory.* Y. Ber. I, 3ᵈ top לך ת' גדולה ... thine is the greatness, thine the power, thine the glory. Lev. R. s. 19 בית קדשנו ותִפְאַרְתֵּנוּ the house of our holiness and of our glory. Mekh. B'shall.,

s. 2 ונותנין שיר ושבח ... ות' וכ' and give song, and praise, and greatness, and glory to him &c. Ib. s. 1 תִּפְאַרְתָּם their (the Egyptians') pride; a. e.

תְּפַאתָה pr. n. f. *T'fathah.* Gitt. 63[b] נפאתה ... החזיא ת' ... a woman was named N'fathah, and witnesses (authorized to write a letter of divorce) wrote T.

תַּפְדַּיי, תַּפְדַּאי pr. n. m. *Tafday,* an Amora. Gen. R. s. 8 ed. Theodor (Var. תַּפְרַאי, תַּפְרַיי). Ib. s. 14 (Var. תפר'; ed. Wil. תפדויי).

תַּפּוּחַ, v. תָּפַח I, III.

תַּפּוּחַ m. (b. h.; תָּפַח I) [*round,*] 1) *apple; apple tree.* Kil. I, 4 ת' וחזרד וכ' the apple and the crab-apple ..., although resembling each other, are heterogeneous (כְּלְאַיִם). Cant. R. to VIII, 5 מה ת' זה עושה וכ' as the apple tree brings forth fruit in Sivan, so the Law was given in Sivan. Ib. כל אילן ... ות' זה מוציא וכ' every other tree produces first its leaves, and then its fruit (buds), but the apple tree produces its buds first, and then its leaves; even so Israel advanced doing to hearing; Sabb. 88[a]; Cant. R. to II, 3. Ib. מה ת' זה אתה נותן בו איסר וכ' (not אסור) as the apple, for which you pay an Isar and whose scent you enjoy many times, so &c. Num. R. s. 19[16] (expl. הר הר על גבי הר כת' קטן על גבי ת' גדול הרה, Num. XX, 22) a hill upon a hill, like a small apple on a large apple; a. fr. — *Pl.* תַּפּוּחִין. Cant. R. to II, 5 אלו ההגדות ת' כת' ... that means the Hăgadoth whose flavor and taste are like those of apples. Men. 28[b] תפוחי הכרתיים, v. כְּרֵתִי; a. fr.—2) (from its shape) *a)* עקב ת' *the fleshy part of the heel.* Pesik. Par., p. 36[b] עקיבו וכ' ת' the apple of Adam's heel outshone the globe of the sun; ib. Aḥăré, p. 170[a]; Lev. R. s. 20; a. e.—*b) pile,* esp. *the place on the altar where the ashes were piled up.* Ab. Zar. IV, 8 ונותן לת' ... אע"פ although the gentile may take grapes in his hand and put them on the pile. Tam. II, 2 החלו ... ע"ג ת' ותת' חיה וכ' they began to put the ashes on the *tappuaḥ,* and the *t.* was in the centre of the altar, containing at times as much as &c.; Ḥull. 90[b]. Ib. חולצו לת' he takes it (the nervus ischiadicus) out, and throws it on the *tappuaḥ*; a. e.

תַּפּוּחָא ch. same.—*Pl.* תַּפּוּחִין. Targ. Cant. VII, 9. Ib. II, 5.

***תַּפּוּס** m. (תָּפַס) *a piece of wood fastened to a saddle, which is grasped on mounting* (Rashi). Erub. 27[a] (ed. Sonc. תפוס, v. Rabb. D. S. a. l. note 9); Tosef. Kel. B. Bath. II, 7 תופס ed. Zuck. (oth. ed. תופו; R. S. to Kel. XXIII, 2 תפית); v. תָּפִית.

תְּפוּשָׂה, תִּפּוּסָה f. (תָּפַס) 1) part. pass. of תָּפַס, q. v.—2) *seizing, possession;* תִּפּוּסַת חבירת *that which belongs to the house, estate* (before division among heirs). B. Bath. 137[b] בת' חבירת ... האחין if brothers acquire an Ethrog out of the estate. Gen. R. s. 75 כלום מִתְּפִיסַת ... אל תאמר say not, when he (Jacob) went out ..., he took with him something that belonged to the (paternal) estate; a. e.—Esp. *earth surrounding a buried corpse,* which belongs to the dead, and must be taken along when transferred. Naz. IX, 3 (64[b]), a. fr., v. תִּבּוּסָה.—3) *manipulation,* v. תִּפְרִיסָה.

תְּפוּת, v. תְּפִית.

תָּפַח I (Tafel of נ־פח) *to be blown up, swell.* Pes. III, 4 (48[b]), v. לָטַשׁ. Sabb. 91[a] הוציא ... ותְפָחָה וכ' if he carried out (on the Sabbath) the size of half a dried fig, intending to sow it, and it swelled (to the size of a whole fig) &c., v. צָמַק. Tosef. Shebi. II, 14 כדי שיִתְפַּח in order that it (the dung) may swell (or *become moist,* v. תָּפַח III). Mikv. VII, 7 כדי שיִתְפַּחוּ המים that the water may rise in volume. Num. R. s. 9[21] ויִתְפַּח צוארה (not ותפח) and her throat shall swell. Y. Ter. II, 41[d] top אתה רואה את הצמק כאילו ת' look upon the shrivelled fruit as if it were blown up (of full size). Ib. לְתַפּוּחַ, v. תָּפַח; a. fr.—*Part. pass.* תָּפוּחַ *round and smooth.* Y. Nidd. III, 50[d] bot. ראשו ת' כתורמוס the head (of the embryo) is round and smooth as a lupine; כקרקבן as a bird's maw.

תָּפַח II = טָפַח I.

Pi. טִפַּח *to slap.* Ab. Zar. IV, 10 (11) מְתַפְּחָה Y. ed., v. טָפַח I.

תָּפַח III = טָפַח II, *to drip, be moist.* Tosef. Shebi. II, 14, v. תָּפַח I. B. Mets. 59[b] Ms. R. 2, v. טָפַח II.—*Part. pass.* תָּפוּחַ *a) decaying.* Sabb. 128[b] top בשר ת' spoiled meat (Ms. M. תפל, v. Rabb. D. S. a. l. note).—*b) languishing, faint* (from starvation). Snh. 63[b] מצא תינוק שהיה ת' ומוטל באשפה he found a child that was faint and lying prostrated on a dunghill; Sifra B'ḥuck. Par. 2, ch. VI מצא אחד שהיה מחזר על כל טִפּוּחֵי ת' ומוטל ברעב (insert תינוק); ib. רעב; Snh. l. c. תְּפוּחֵי he (Elijah) went around visiting all those languishing from starvation; Yalk. Lev. 675; a. e.

תְּפַח I ch. same.—Part. pass. תְּפִיחָא, תְּפִיחָא. Sabb. 12[b] לשיולי בת' Ms. M. (ed. בתפיחה) to inquire after the health of (visit) a sick person.

תְּפַח II, *Ithpe.* אִתְפַּח, *Ithpa.* אַתְפַּח (v. נָפַח; cmp. נשם) *to breathe, rest; to get well, recover.* B. Mets. 30[b] אותבנהו ... וקא מִיתְפַּח he put the bundles down and rested. Ber. 46[a] אי מִתְפַּח קטינא וכ' if K. ... recovers, I will make a feast for &c. B. Mets. 87[a] דחליש וא' וכ' ... עד אלישע Ms. M. (v. Rabb. D. S. a. l. note) until Elisha's days nobody was ever sick and recovered; then Elisha came and prayed, and he recovered; (Ms. F. לא חוה איקצורי ואיתַפּוּחֵי there was no such a thing as being sick and recovering; בעי למיחלש ואיתפוחי Elisha prayed for sickness and recovery); Yalk. Gen. 105.

תְּפַח m. (תָּפַח I) *blown up, swollen* (figs, dates &c.). Y. Ter. II, 41[d] top דרך הת' לצמוק ואין דרך הצמק לתפוח what is blown up (is in its full size) is liable to shrink, but what is shrunk is not likely to swell again.

תְּפַח, v. תִּרְפַּח.

תְּפִי I, **תְּפַךְ** *to spit.* Nidd. 42[a] תְּפִירתו כולכו ברוקא חדא you all spit with the same spittle, your opinions are all traceable to the same source; Sabb. 99[b].

תְּפִי II, **תְּפָא** (denom. of תְּפָאָה) *to set on for cooking.* Targ. II Kings IV, 38 (h. text שפת).

תְּפִי = טְפִי, q. v.

תִּי', תַּפְיָא, תַּפְיָא, תְּפִי f. (v. preced.; cmp. χύτρα,

a. χυτρόπους) 1) *pot*; תּ' בֵּר *stove, fire-place.* Ber. 39ª יתיב אבי ת' וכ' it is placed on the stove and boils (v. תּוֹךְ I). Sabb. 77ᵇ דדיירי אבי ת' Ar. (ed. אדפי) they nest over the fire-place.—2) *hollow on the hearth where coals are put, cooking stove* (v. Sm. Ant.³ Engl. ed., s. v. Focus). Targ. Ps. CII, 4 (h. text מוקד).—Y. Sabb. III, beg., 5ᶜ גריף תי' גרופ ת' וכ' the fire-place is cleared, and the dish put in; גריף ת' ויהב תלתא וכ' (not גריף) clear the fire-place, and put three stones in. Y. Bets. IV, 62ᶜ דווה . . . גו ת' וזרק קומי ת' seemed to throw the kernels into the fire-place, but he threw them before the fire-place. Lev. R. s. 34 צפה על ת' . . . saw a pot over the fire-place; Yalk. Is. 352 טַפְיָא.—*Pl.* תַּפְיָרִין. Targ. Y. Lev. XI, 35 (Bxt. טַפְיָרִין; h. text כיריים). Targ. Y. Num. XXVI, 61 (not תפיין).

תְּפִילִּין, תְּפִילִּי, תְּפִילָּה, תְּפִילָּא, תְּפִילּ־, v. sub תפל.

תְּפִינֵי, v. תּוּפִינֵי.

תְּפִישָׁה, תְּפִיסָה f. (תָּפַס) 1) *seizing, taking hold, possession; grasp, manipulation.* Keth. 84ᵇ top ור"ע ת' כלל . . . and according to R. Akiba does possession have no legal effect at all? Ḥull. 44ª עד כדי תְּפִיסַת יד as much space as is covered by a grasp of the hand. Ned. V, 3 (46ª) אם יש לו בחן תפיסת יד (Y. ed. תפוסת) if he has an interest in them (the bath, or the wine or oil press which he has rented out); ib. 46ᵇ וכמה ת' יד וכ' and how large must that interest be? . . . One-half, or one-third, or one-fourth. Ab. Zar. III, 5 מפני מה . . . שיש בה תפיסת ידי אדם (Y. ed. תְּפִישַׁת) why is it forbidden to make use of the wood of an Asherah (it being a natural object)? Because the hands of men had something to do with it (they planted it). Ib. 50ª שתים בת' לו two stones (of a *merculis*) within a grasp's distance (four cubits). Tosef. Ḥull. VIII, 5 . . . לא שכולן ת' אחת (not שכולן) they forbid (two guests in an inn at the same table to eat, the one meat, and the other cheese) only when all of it is handled together; Ḥull. 107ᵇ אחת סלקא דעתך ת' you cannot mean really handled together (wrapped together); אלא כעין ת' אחת but it means, with the appearance of belonging together. Tosef. Ter. III, 7 כל בית הגיתות תפו' אחת ed. Zuck. (Var. תפי') the whole wine-press room may be considered one concern; כיצד גת אחת . . . בזמן שכולן ת' אחת וכ' in what way? If there is one vat for two pits, or . . ., as long as they are all worked at the same time, you may take T'rumah or tithes from one for the other; אין כולם ת' אחת וכ' if they are not all worked at the same time, you cannot &c. Ib. כל בית חבד ת' אחת the whole oil press room may be considered one concern; a. fr.—Deut. R. s. 2 תפיסת קורצין, v. קוּוצוֹת.—*Pl.* תְּפִיסוֹת, תְּפָשִׁים, תְּפוּסִים. Ab. Zar. 8ᵇ שתי ת' תפסה רומי וכ' twice Rome seized the empire (in the east), once in the days of queen Cleopatra, and once in the days of the Greeks. Ib. 50ª בשתי ת' at a distance of two grasps (eight cubits), v. supra. Y. Ter. II, 41ᵇ bot. שהיה בלבו תפושה אחת . . . שתי תפוש' when he had intended to treat the wine in the press room as one concern, but reconsidered it in favor of two concerns; a. e.—2) *being taken, detention.* Num. R. s. 13 ¹⁸ שהיו מפשפשים תפיסת מצרים . . . they examined their own deeds to find out why the detention in Egypt had happened to them; a. e.—3) v. תְּפוּסָה.

תְּפִירָה f. (תָּפַר) *sewing, seam.* Y. Meg. II, 73ª bot. קל תקילו בתְּפִירָתָהּ they introduced a lenient practice with regard to sewing it (the scroll of Esther). Sabb. 75ª חוט שֶׁל ת', v. תָּתָּה; a. e.—Men. 35ᵇ, v. תַּפָּרָא.—*Pl.* תְּפִירוֹת. Sabb. XIII, 2 חתופר שתי ת' he that sews two stitches; הקורע . . . שתי ת' he that tears with the intention of sewing the pieces together to the length of two stitches; a. e.

תְּפִישָׁה, v. תְּפִיסָה.

תְּפִית f. (תפס *to join*) *attachment, saddle, bandage.* Tosef. Kel. B. Bath. II, 7 והת' שלו R. S. to Kel. XXIII, 2 (ed. תופס, תופו'; v. תְּפוּס) and the attachment to it (the saddle). Ib. זרז . . . והת' the Ashkelonian belt . . . and the saddle (Kel. XXIII, 2 ועביט של גמל). Kel. XXIII, 3 ת' של חמור the saddle of a sumpter-ass (consisting of a wooden frame).—*Pl.* תְּפִיּוֹת. Tosef. l. c. ושאר כל ת' שבצדדין and all other attachments (straps &c.) hanging down the sides of the beast of burden.

תָּפַל (v. טָפַל) 1) *to paste.* Tosef. Pes. V, 10 ואין תּוֹפְלִין וכ' ed. Zuck. (oth. ed. טוֹפְלִין) you must not paste them over with potter's clay &c. (to take the hair off), v. טָפַל.—2) (cmp. טִיפֵּחַ, a. טָפַל) *to denounce, slander.* Sifré Deut. 1 (play on תֹּפֶל, Deut. I, 1) דברי תפלות שתְּפָלוּ על המן the frivolous words which they cast on the manna; Yalk. ib. 790 שתפלו על המן when they slandered the manna.

תָּפֵל ch. same.

Ithpa. אִתְתַּפַּל *to talk irreverently.* Targ. O. Deut. I, 1 (h. text תֹּפֶל, v. preced.; Y. I טפל').

תָּפֵל m. (preced.) 1) (b. h.) [*paste, viscous substance,*] *tasteless matter, insipid, not salted.* Sabb. 128ª בשר ת' unsalted (raw) meat, opp. מליח. Ib. דג ת' raw fish.—*2) *dependent, child.*—*Pl.* תְּפֵילִין. Y. Shebi. VII, beg. 37ᵇ, v. אֲלוּנְטִית II; [perh. לת' for *pastes, plasters*].—[Tosef. Sot. VI, 8 על התפל ed. Zuck., v. תִּפְלָה.]

תַּפְלָא f. (preced.) *tafla* (*child*), a word introduced to derive the Galilean pronunciation, meant for טַבְלָא *board.* Erub. 53ᵇ (ed. Sonc. טַפְלָא).

תְּפַלָּא, v. תְּפַלֵּי.

תִּי', תְּפָלָה f. (b. h.; תָּפַל) [*mud, slime,*] *frivolity, trivial cause; impropriety, indecency.* Ab. Zar. 63ᵇ (in Chald. dict.) כל למעוטי תי' שפיר דמי anything to diminish folly (idolatry) is right. Ib. 64ª ואלו למעט את תת' שפיר דמי Ms. M. (ed. ואלו למעוטי ת' שרי) but in this case, as it serves to diminish folly (the sin of כְּלָאַיִם), it is right. Tosef. Sot. VI, 8 Var. (ed. Zuck. תְּהֻפָּל) אי אפשר לעמוד על תִּיפְלָתָם it is impossible to understand their frivolous ways; a. e.—Lam. R. to II, 14 ירושלים . . . נאמר בנביאי שומרון ת' of the prophets of Samaria the word *tiflah* is used (Jer. XXIII, 13) . . ., and of the prophets of Jerusalem the word *tiflah* (*tafel*) is used (Lam. l. c.).

תְּפִלָּה, תְּפִלָּה I f. (b. h.; פָּלַל) [*intercession, pleading,*] *prayer*, esp. *T'fillah*, the Prayer of Benedictions to be

said three times every day, four times on the Sabbath and the festivals (v. מוּסָף), and five times on the Day of Atonement and public fast-days (v. נְעִילָה). Taan. 2a ומנלן דבת' and whence do you prove that the mention of, and the prayer for rain must be inserted in the T'fillah? Ib. עבודה שבלב זו ת', v. עֲבוֹדָה. Ber. IV, 1 תְּפִלַּת השחר the morning T'fillah, ת' המנחה the afternoon T'fillah &c. (v. respective determinants). Ib. 5a אלו הם יסורין . . . בטול ת' sufferings of love are those with which no cessation of prayer is connected. Ib. 6b הקובע מקום לתְּפִלָּתוֹ he that has a regular place for his prayers. Ib. 31b שאסור לישב . . . של ת' that it is forbidden to sit down within four cubits distance from one in prayer; a. v. fr.—Ib.a, a. fr. שומע ת' (abbrev. ש"ת) 'hearer of prayer', the fifteenth section of the Prayer of Benedictions which closes with, 'blessed be thou, O Lord, the hearer of prayer.'—*Pl.* תְּפִלּוֹת, תְּפִלִּין. Ib. 26b אבות תקנום ת' the patriarchs introduced regular prayers. Ib. כנגד תמידין תקנום ת' prayers (T'filloth) have been instituted so as to correspond to the daily offerings. Sabb. 30a כמה ת' ותחנונים ever so many prayers and supplications; a. v. fr.

תְּפִלָּה, תְּפִלָּה II f., sing. of תְּפִלִּין, q. v.

תַּפְלוּגְתָּא f. = פְּלוּגְתָּא I, *difference of opinion.* Y. Shebi. I, 33b ת' דר"ש ורבנן this is a subject of difference between R. S. and the Rabbis. Y. Maasr. IV, beg. 51a; a. fr.

תִּי, תַּפְלוּת f. (תָּפֵל; v. תִּפְלָה) *frivolity, trivialness; obscenity.* Y. Taan. IV, 68d top, v. בְּכִיָּה. Y. Snh. II, 20a top; Y. M. Kat. III, 83d top קרע של ת' a wanton rent in a garment (without any religious significance); Bab. ib. 22b. Num. R. s. 4 20 כל העם . . . ובנו עונה דברים של ת' all the people said Halleluiah after the reader, and his son spoke some frivolous words. Ib. s. 10 3 עובדי . . . בדברי ת' when the gentiles eat and drink, they engage in indecent talk. Ruth R. to I, 14; Ex. R. s. 5, a. e. כל נשיקות של ת' הן וכ' all kissing is of a frivolous nature, except the kiss of homage &c., v. נְשִׁיקָה. Sot. III, 4 כל המלמד . . . מלמדה ת' he who teaches his daughter the Law, is like teaching her obscenity (because the laws concerning sexual aberrations may excite her sensuality). Ib. רוצה אשה בקב ות' וכ' a woman prefers a Kab (scanty living) connected with license, to nine Kabs with the restrictions of chastity; Keth. 62b; a. fr.

תְּפִלִּין, תְּפִלִּי, תְּפִלִּי f. pl. ch. (v. תָּפַל; cmp. Syr. תפלתא indusium, Brockelm. p. 400) [*attachment, hangings*, cmp. טוֹטָפֶת,] *T'fillin, the phylacteries tied on arm and head* (Deut. VI, 8; XI, 18). Targ. Deut. VI, 8; XI, 18 (h. text טוטפת). Targ. Y. ib. XXVIII, 10. Targ. Y. I Ex. XXXIII, 23 קטור דתפילי איקר וכ' (omit דבירא, a dittography of דבירא from Y. II) the knot of the T'fillin of the glory of my Shechinah (cmp. Ber. 6a, quoted below); a. e.—Men. 35b ת' . . . איפסיק the strap of his T'fillin was broken. Ib.a, v. מַעְבָּרְתָּא a. תִּירְתּוּרָא. Ber. 6a חני ת' דמרי עלמא what is written in the Lord's T'fillin? Y. Ber. II, 4c bot. תְּפִירְתּוֹי, v. עֵרֶל; a. e.—*Sing.* תְּפִלָּא, תְּפִלָּה, ת'. Targ. Y. Deut. XI, 18. Targ. Y. Ex. XIII, 9; a. e.

תְּפִלִּין, תְּפִלִּי h. (adapt. from Ch.) same. Men. 35a ת' מרובעות הלכה וכ' that the capsules of the T'fillin must be quadrangular is a Mosaic tradition; Meg. 24b. Ber. 6a מנין שהקב"ה מניח ת' whence do you learn that the Lord puts T'fillin on? (Answ. ref. to Is. LXII, 8) ובזרוע עזו אלו ת' 'and by his arm of strength', that is the T'fillin; ומנין שהת' עוז וכ' and whence do you learn that the T'fillin are 'strength to Israel'? (Answ. ref. to Deut. XXVIII, 10) וראו . . . אלו ת' שבראש 'and all the peoples of the earth shall see that the name of the Lord is called upon thee, and fear thee', this refers to the T'fillin on the head; a. v. fr.—Sing. תְּפִלָּה, תְּפִלִּי. Men. IV, 1 ת' של יד אינה וכ' the T'fillah on the arm does not interfere with that on the head (v. עָכַב). Meg. IV, 8 (24b) העושה תְּפִלָּתוֹ עגולה וכ' he who makes the capsule of his T'fillah round exposes himself to danger (v. comment.) without fulfilling the law. Kel. XVIII, 8 ת' ארבעה כלים the T'fillah (of the head) is considered as consisting of four articles (with regard to levitical cleanness); a. e.

תְּפַנָּא, תְּפַלִּית, v. תַּפְנִית.

תַּפְנוּק m. (פָּנַק) *delicacy; comfort, enjoyment.*—*Pl.* תַּפְנוּקִים, תַּפְנוּקִין. Tosef. Taan. III (II), 2 ולא . . . בת' וכ' not that they were allowed to indulge in delicacies, but they eat and drink as much as is required for the maintenance of &c.; Y. ib. I, 64c top. Tanh. Mishp. 17 (ref. to Jer. III, 19) מה . . . לתַפְנוּקֶיהָ של בתו וכ' as a father feels bound to provide for his daughter's enjoyments, so I provided for you; a. e.

תַּפְנוּקָא ch. same.—*Pl.* תַּפְנוּקִין. Targ. Lam. IV, 5. Targ. O. Deut. XXXIII, 24. Targ. Koh. II, 8. Targ. Zech. VII, 3; a. e.—Koh. R. to II, 8 (expl. שדה ושדות ib.) ת' ותַפְנוּקִין all sorts of enjoyments.

תַּפְנוּקְיָא f. same.—*Pl.* תַּפְנוּקְיָן, v. preced.

תִּפְנִי, תִּפְנִיס, v. next w.

תַּפְנִית pr. n. pl. *Tafnith,* a border town [Hildesh. Beitr., p. 22: תַּפְנִית = תבנית = Tibnin; v. Fischer-Guthe Handkarte: Tibnin, Tabnith.]. Y. Shebi. VI, 36c (ed. Krot. תפניס, תפנים); Tosef. Shebi. IV, 11 תפליח ed. Zuck. (Var. תפנא, תפני); (Sifré Deut. 51; Yalk. ib. 874 מיסף?).

תָּפַשׂ, תָּפַס (b. h.; cmp. חָפַף) *to seize, take hold on; to take effect.* Keth. 84b את תּוֹפֵס לבעל חוב וכ' thou seizest property in behalf of a creditor when the debtor owes others, ואמר ר' י' התופס וכ' and R. J. has decided that he who seizes in behalf of a creditor when there are other claimants has not taken legal possession. Ib. top והוא שת' מתירים (his possession is effectual) when he has seized it during the decedent's life-time. Ab. Zar. 8b (expl. קרטיסים) יום שתָּפְסָה בו רומי מלכות the day when Rome took hold of the government (of the east, v. תְּפִיסָה). Y. Taan. IV, 68c top דרה משה תּוֹפְשָׂן Moses held fast on them (the tablets). R. Hash. 4b, a. fr. תָּפַסְתָּ מרובה וכ', v. מוּעָט. B. Mets. 102b, a. e. תְּפוֹס לשון אחרון hold to the latter expression, i. e. if an agreement contains two discrepant

clauses, the second is legally recognized; Tem. 26a, a. e. תפוס לשון ראשון the first clause (of a vow) is legally recognized. Yeb. 10b, a. fr. אין קידושין תופסין וכ' v. קִידּוּשׁ. Y. Dem. VI, 25b תָּפְשָׂה מדת הדין וכ' justice takes hold on him &c., i. e. the full rigor of the law is applied against him &c. Num. R. s. 11[1] (ref. to Prov. III, 34) אלו הנזירים שתופְשִׂים ענוה בעצמן וכ' that means the Nazarites who choose humility for themselves, who abstain from wine &c. Ib. 10[8] ותָּפָשָׂם and arrested them, v. לוֹפֵר. Snh. 64a מפני מה תפסה תורה לשון מולך why does the Biblical text choose the word *Molekh* (in place of idol in general)? Y. Ber. VII, 11c top, a. e. תופסין אותו seize him, take him to task, v. נָקַן. Ab. Zar. 64a מי תופֶסֶת דמים וכ' ... דמי how about money which was realized by the sale of an idol, in the hands of a gentile? does the idol hold its equivalent in gentile hands or not?, i. e. does the money in gentile hands retain its character as compensation for an idol, and is it thus forbidden to a Jew? Ex. R. s. 15[20] היה שלמה תופס פיו וכ' Solomon controlled his mouth, in order not to speak before &c. Gen. R. s. 12 כל ... תופסין את הלשון וזה אינו תופס וכ' all other letters catch the tongue (require an effort of the organs of speech), but this (the Hé) does not catch &c. (is merely a breathing sound).—*Part. pass.* תָּפוּס, תָּפוּשׂ; *f.* תְּפוּסָה, תְּפוּשָׂה, &c. *a*) (cmp. אָחַז s. v.) *holding.* Y. Taan. I. c. היה משה ת' בטפחיים Moses was holding two handbreadths (of the tablets). Ex. R. s. 46, beg. היה ת' בלוחות וכ' he held the tablets, and would not believe that Israel had sinned. Sifra B'ḥuck. Par. 2, ch. VIII תְּפוּסֵי מעשה וכ' holding to the deeds of their fathers, generation after generation; a. e.—*b*) *seized, captured.* Mekh. Mishp., s. 17 תפוסה the outraged woman, opp. מפותה the seduced.

Nif. נִתְפַּס, נִתְפַּשׂ *to be seized, arrested; to have one's property seized; to be made responsible.* Ex. R. s. 15[18] בן בית שנ' על ידי בעל וכ' a domestic servant who was seized for his employer's debt. Tosef. Ḥull. II, 24 נ' ע"ד מינות v. מִינוּת. Ib. ונִתְפַּסְתִּי על וכ' and therefore I was arrested on the suspicion of heresy. Ab. Zar. 17b כשנִתְפְּסוּ ר' אלעזר וכ' when R. El. a. R. H. b. T. were arrested (by Roman officials, for rebellious conduct). Ib. אשריך שנִתְפַּסְתָּ על וכ' happy art thou, for thou hast been arrested on one charge only, and woe me that I have been arrested on five charges. B. Bath. 16b אין אדם נ' על צערו Ms. M. (ed. בשעת) no man is taken to account for what he speaks in his distress. Sabb. 33b נִתְפָּסִים על הדור are seized for the debt (die for the sins) of their generation. Y. Keth. XIII, 35d כל הנ' על חבירו חייב ליתן לו in every case if one's property was seized for a neighbor's debt, the latter has to reimburse him; ib. אין לך נ' וכ' in no case must he reimburse him, except in the case of *annona* and head-tax; Y. B. Kam. X, end, 7c; Y. Ned. IV, beg. 38c. Deut. R. s. 2, beg. (prov.) חוי זהיר שלא תִּתָּפֵס מקום דבורך take care that thou be not caught on the spot where thou speakest (held to thy word); a. fr.

Hif. הִתְפִּיס *to cause to be seized, cause to take hold.* Y. Succ. IV, 54d top ראה שהִתְפִּיסָתְךָ התורה לשון וכ' behold, the Law has made thee use the expression of endearment &c. Tem. 2a הכל מַתְפִּיסִין בתמורה all persons can cause the seizure of the substitute together with the original by exchanging a consecrated animal (v. תְּמוּרָה). Ib. 9a מי מַתְפִּיס בדבר שאינו שלו can one cause the seizure of a thing which is not his?; a. e.—[Ned. 11b, sq. מתפיס, v. next w.]

Pi. תִּפֵּס, תִּפֵּשׂ (v. טָפַס) *to climb, rise.* Gen. R. s. 66, end (ref. to Prov. XXX, 28) באיזה זכות השממית מְתַפֶּשֶׂת בזכות וכ' for what merit does the spider (Esau-Rome) climb (rise to power)? For the merit of those hands (with which Esau nursed his father, by ref. to Gen. XXVII, 31); Yalk. ib. 115; Yalk. Prov. 963 תְּתַפֵּשׂ.

Pirel תְּרַפֵּס, *Hithparel* תְּתַרְפֵּס same. Y. Erub. V, 22d top רואה אותו כי מְרַתְרְפֵּס ועולה מְתַרְפֵּס וירד (v. טָפַס) you look upon it (measure the distance for Sabbath purposes) as if one would climb up and climb down (the wady).

תְּפַס I, תְּפֵשׂ ch. same, *to seize, catch.* Targ. Ps. X, 9. Targ. II Esth. III, 8; a. e.—Keth. 84b קריבית ... תָּפוּס פרה וכ' relatives of R. J. seized a cow that belonged to heirs, out of an alley; שפיר תְּפַסְתּוּהָ you have seized her legally; ib. תַּפְסִיתוּהָ. Ib. דתַפְסֵי תורא מיניה ... החוא there was a cowherd for heirs (minors) from whom they (creditors) seized an ox; מחיים תְּפִיסְנָא ליה I took it when the father was yet living; a. fr.—*Part. pass.* תָּפִיס *holding.* B. Mets. 102b משום דת' because he is in possession; הכא נמי קא ת' here, too, he is in possession; a. e.

Af. אַתְפֵּיס *to cause to seize, to deposit with* (as security). B. Bath. 174a אַתְפְּסֵיהּ (not אתפסוה); ib.b דאתפסיה (not דאתפסה); Keth. 107a דאַתְפְּסֵהּ צרדי, v. I. צָרְדָא.

Ithpa. אִיתְתַּפַּשׂ, אִיתַּפַּשׂ; *Ithpe.* אִתְפְּרִישׁ, אִתְפַּשׂ 1) *to be seized, arrested.* Targ. Koh. XI, 4 (ed. Vien. מִתְתַּפֵּשׂ).—Tem. 26b למימרא דתחת לישנא דאִיתַּתְפּוסֵי הוא shall we say that *taḥath* has the meaning of being arrested, i. e. if you say, this animal shall be *taḥath* (in the place of) that animal, it becomes consecrated according to the law of exchange (תְּמוּרָה)? Ib. תחת ... לישנא דאתפוסי ולישנא דאתולי *taḥath* appears in the sense of being arrested and in the sense of redeeming; לישנא דאיתפיסי דכתיב וכ' in the sense of being arrested, as we read (Lev. XIII, 23) &c. Ib. 27a; a. e.—2) *to be deposited.* Keth. 107b לא מִתְפִּיס, v. I. צָרְדָא.—3) *to hold one's self, cling to.* Ned. 11b בהדיתירא קא מתפיס he clings to the idea of permission, i. e. by saying, 'this thing be unto me like flesh of a peace-offering after the blood has been sprinkled', he proves that he means to emphasize the permission to enjoy the thing; אלא כגון ... בעיקרו קא מתפיס ות' but in a case like this, when he puts down flesh of a peace-offering, and places some permitted food beside it, and says, 'this be like this': does he mean to refer to the original condition of the peace-offering &c.? (v. צַנְנָא). Ib. 12a בקרבן קא תפיס he refers to the sacred character of a sacrifice; כמתפיס בדבר האסור as if referring to something ritually forbidden (not to something made forbidden by consecration or vow). Ib. בעיקר קא מתפיס he refers to the original day (of his father's death). Naz. 22b, v. צַנְנָא. Ib. 21a חד בחבריה מתפיס (in saying, 'and I') each refers to him that spoke immediately before him; בקמא מִיתַּפְּסֵי they all refer to the first person; a. e.

תְּפַס II (sec. r. of פָּרַס) *to break; to desecrate.* Targ.

Y. Deut. XXIII, 18 וכ' ירת גרמיה ... ולא יְתַפַּס no man ... shall desecrate himself &c.

Ithpa. אִתְתַּפַּס *to be desecrated.* Targ. Job XV, 20 מִתְתַּפַּס ed. Wil., v. פְּרִיס ch.

תְּפַת, or תּוּף (b. h.) *to join, strike, knock.*—Denom. תּוֹפֶת.

Polel תּוֹפֵף *to strike the timbrel; to knock.* Pirké d'R. El. ch. XXXVIII, beg. [read:] הביא נערות משחקות חוצה לה מְתוֹפְפוֹת בתופים he brought playing girls outside of her (in front of her house) striking the timbrels; Yalk. Gen. 134 (not מתופפת).

תְּפַת I ch., *Polel* תּוֹפֵף same. Targ. Ps. LXVIII, 26 מְתוֹפְפָן (not פִּין ...).

תְּפַת II *to spit,* v. תְּפֵי I.

תַּפְקְדָתָא, תַּפְקָנְדָא, v. sub תַּפְקִיד.

תַּפְקִיד m. (פָּקַד) 1) *command, charge; trust.*—*Pl.* תַּפְקִידִים. Lev. R. s. 1, beg. (ref. to Ps. CIII, 20, sq.) עלונים ע"י שהן ריכולין לעמוד בתַּפְקִידוֹ של וכ' because the celestial beings can stand by (always fulfill) the orders of the Lord, the text says, bless the Lord, ye all his hosts: but as to the earthly beings, who cannot (always) stand by the orders of the Lord, the text says, 'bless the Lord, ye his messengers'; Yalk. Ps. 860 בתַּפְקִידוֹ (*sing.*). Koh. R. to I, 4 דור ע"י שאינו עומד בתפקידיו וכ' a generation of men, because it does not abide by the orders of the Lord, decays, but the earth, which does abide &c. Ib. תַּפְקִידֶיהָ וכ' (מצמדת) the earth preserves her trusts (fruits preserved in the ground or by admixtures of earth). Y. Ber. V, 9[b] top תפקידיה, v. next w.; a. e.—2) *visit, attendance,* esp. *copulation*; בקש ת' *to seek copulation, long for.* Gen. R. s. 13 בשעה שחמטר ... תַּפְקִידָהּ when the rain falls (in the spring), the cattle ruts. Lev. R. s. 19, end אתה מבקש תַּפְקִידָךְ ... תַּפְקִידוֹ thou hast sexual desires, and has Jechoniah none? Lam. R. to I, 4 הכל מבקשין תַּפְקִידָן all things have natural instincts; אפי' ארזים מבקשין תַּפְקִידָן even cedars have their instincts (love their native climate); אפי' דרכים מבקשין תפקידן even roads have their desires (mourn when they are deserted); a. e.

תַּפְקָדָא, תַּפְקִידָא, תַּפְקִיד ch. same, *command, charge; trust.* Y. Taan. I, 63[d] top תַּפְקִידָהּ, v. פְּלַט; Y. Ber. V, 9[b] top תַּפְקִידֶיהָ (h. pl.); Yalk. Kings 207.—*Pl.* תַּפְקִידַיָּא, תַּפְקָדָא. Targ. Y. Deut. V, 28; a. e.

תַּפְקֵד', תַּפְקֵדְ', תַּפְקִידְתָּא f. same, *command.* Targ. Koh. X, 18, v. מַכִּירוּתָא. Targ. Deut. VI, 1. Targ. O. ib. V, 28. Targ. I Sam. XIII, 13; a. fr.

בַּר תַּ', תַּפְקָן pr. n. m. *Bar Tafkan.* Y. Keth. X, end, 34[a].

תָּפַר (b. h.) *to join; to sew, mend.* Men. 31[b] ... קרע יִתְפּוֹר בשלש אל יתפור if a rent (in the column of a scroll) goes through two lines, one may mend it; if through three, you dare not mend it (but must insert a new column). Sabb. XIII, 2 על מנת לְתַפּוֹר ... תְּפִירָה, v. תְּפִירָה. Ib. 60[b] תָּפְרוּ מבפנים if he fastened the leather shoe inside the sandal; a. fr.—Part. pass. תָּפוּר; f. תְּפוּרָה; *pl.* תְּפוּרִין, תְּפוּרוֹת. Tosef. Toh. V, 1 נפל למים ת' טמא if it (spittle) fell into water, if it remains joined (cohesive), it is clean, opp. נמחה dissolved. Sabb. l. c.; Bets. I, 10 כלים בין ת' ובין שאינן ת' garments when sewed or unsewed. Ib. מנעל שאינו ת' a shoe the sole of which is not sewed on (though temporarily fastened with pegs); a. fr.

Nif. נִתְפַּר *to be sewed.* Kel. XX, 6 משיִתְפַּר Var. (ed. משיִתְבַּר) when the material for the curtain is sewed up; [Maim. reads משישבר = משישפר, expl. 'when he has given it its due length and width by sewing'; for dialectic interchange of ב and פ see בָּקַר a. פָּקַר *Hif.*, and הֶבְקֵר a. הֶפְקֵר].

תָּפַר ch. same. Men. 35[b] מהו למיתְפְּרֵיהּ וכ' how about sewing it and sticking the seam inside?; a. e.

תֶּפֶר, or **תֵּפֶר** m. (preced.) *seam.* Men. 35[a]; Meg. 24[b] בתַּפְרָן ובאלכסונן (or בתוֹפְרָן; Rashi בתוֹפְרָן), v. אֲלַכְסוֹן. Men. l. c. למקום הת' ... צריך the grooves (marking the division of the compartments of the T'fillin) must reach to where the seam (the border) sets in. Kel. XXIII, 1 מפני שהת' מחברו because the seam joins it (makes the stuffing and the cover one body). Ib. XXVIII, 1; a. e.

תַּפְרָא or **תַּפְּ'** ch. same. Men. 35[b] ועיולי לת' לגאו Ms. M. (ed. ועיילי לתפורה, read: ועיולי לַתְפְּרֵיהּ or לְתִפְרֵיהּ; Asheri תִּירְפָן), v. תְּפַר.

תַּפְרָאוֹת f. pl. (preced. wds.) *seams, borders.* Tosef. Kel. B. Bath. III, 1, v. תּוֹבְרוֹת.

תַּפְרַי, תַּפְרַאי, v. תַּפְרַאי.

תַּפְשׁ, תָּפַשׁ, v. תָּפַס, תְּפַס.

תַּפְשִׁירָא m. = פְּשִׁירָא, *stripping.* B. Bath. 54[a] אכלה דיקלא בת' וכ' enjoyed the usufruct of a palm-tree in the way of thinning its branches (and using them).

תַּפְשִׁירְתָּא m. = פְּשִׁירְתָּא, *a plain thing, certainty.* Y. Ḥall. III, 59[b] bot. אין ת' לך וכ' if it is plain to thee that &c.

תֹּפֶת, v. תּוֹפֶת.

תָּפְתָּה m. (b. h.) *symbolical name of Gehenna.* Erub. 19[a], v. פָּתָה. Lam. R. to I, 9; a. e.

תַּפְתִּירָא m. (פתח; cmp. פָּתַח *Pi.* 3) *broken ground, a field full of cracks and lumps.* B. Bath. 36[a] לא הוי ת' חזקה undisturbed possession of a *taftiḥa* gives no title.

תַּקּוּ, v. תִּיקּוּ.

תִּקְוָה, תִּקְוָת f. (b. h.; קָוָה) *hope; term of time.* Y. Ber. IX, 13[b] bot. כל זמן ... ת' מת אבדה תִּקְוָתוֹ as long as a man lives, he has hope; when he dies, his hope is lost. Y. Naz. I, end, 51[c] הנותן ת' לנזירותו he who sets a limit to his vow of nazariteship (even if it exceed a life time); a. e.

תִּיק', תִּקּוֹלְתָּא, תִּקּוֹלָא f. (תָּקַל II) *snare.* Targ. Koh. IX, 12. Targ. Prov. XXIX, 25 (ed. Wil. תִּקּוּ).—V. תַּקְלָא.

תְּקוּמָא, v. תְּקוּמָה ch.

תְּקוּמָה f. (b. h.; קוּם) *rising, preservation; existence; restoration.* Sabb. 66b, v. אֲבַן. Ex. R. s. 31[10] הדיו אומרים שאין לחם ת' וכ' they (the gentiles) said that they (Israel) would not rise again, for the Lord has rejected them. Ib. s. 42 אם מניח ... אין לחם ת' לעולם if I leave Israel (to their fate) and go down the mountain, there will be no restoration for them forever; a. e.

תְּקוּמְתָּא ch. same. Targ. O. Lev. XXVI, 37 ed. Berl. (Ms. II תְּקוּמָא; ed. סיעדא). Targ. Y. II Gen. XV, 12.

תְּקוּנָא, תַּקּוּן, v. sub תִּיקֵּן.

תְּקוֹעַ, תְּקוֹעָה (b.h.) pr. n. pl. *Tekoa*, near Bethlehem in Judæa. Men. VIII, 3 (85b) ת' אלפא לשמן (Mish. ed. תקועה) Tekoa was the first choice for oil (for the Temple); Tosef. ib. IX, 5. Tosef. Shebi. VII, 15. Tosef. Erub. VIII (V), 6; Sabb. 147b; Erub. 91a; Men. 72a (v. Neub. Géogr. p. 128 sq.).

תָּקוֹעַ m. (תָּקַע) *one that blows the Shofar.*—*Pl.* תְּקוֹעֲיָא. R. Hash. 30a (twice) כי הוה מסיים ... תקיעתא ביבנה לא שמע איניש (not תקיעה ביבנה, v. Rabb. D. S. a. l. note) מקל ת' ... when the reader closed the Musaf prayers (on the New Year's day, v. תְּקִיעֲתָא), one could not perceive (his own) voice in his ear on account of the noise made by those (individuals) who blew the Shofar (outside); [Rabb. D. S. a. l. quotes the second time: תְּקִיעֲיָא דריחידאי, Ms. M. תקיעתא דיחידאי, *the blowings of individuals*; owing to these variants glossators in later editions added דיחידאי both *times* in brackets].

תְּקוֹעָאָה m. (תְּקוֹעַ) *of Tekoa.*—*Pl.* תְּקוֹעָיֵא. Y. B. Mets. X, beg. 12c.

תְּקוֹעָה, v. תְּקוֹעַ.

תְּקוֹף verb, v. תְּקַף.

תְּקוֹף m. (תְּקַף) 1) *strength, power; help, protection.* Targ. Deut. VIII, 17 (O. ed. Vien. תְּקֵף). Targ. O. a. Y. I ib. XXXII, 15, v. צְלַח. Targ. O. Gen. XV, 1 (h. text מגן). Targ. Ex. XIII, 16. Targ. O. Deut. XXXIII, 29 ed. Berl. (ed. Vien. תַּקִּיף); Y. I ib.; a. fr.—2) *attack.* Targ. Job XVI, 14 (h. text פרץ).—V. תּוּקְפָא.

תְּקוּפָה f. (b. h.; קוּף) *turn, cycle.* Ber. 59b בתקופתה, v. חַמָּה. R. Hash. 8a (Tosaf. *pl.*); a. e.—Esp. *turn of the sun, solstice*; תקופת ניסן *vernal equinox*; ת' תמוז *summer solstice*; ת' תשרי *autumnal equinox*; ת' טבת *winter solstice.* Erub. 56a. Snh. 11b; Tosef. ib. II, 2 על שלשה ... ועל החז' we declare a leap-year for three reasons: on account of the spring crop, on account of the fruits of the trees, and on account of the solstice; a. fr.—*Pl.* תְּקוּפוֹת. Ab. III, 18 ת' the calculation of cycles (astronomy), v. פַּרְפֶּרֶת. Sabb. 75a חיודע לחשב ת' ומזלות וכ' he who understands the science of cycles and planets and does not practice it; a. e.

תְּקוֹל, v. תְּקַל II.

תְּקוֹן, v. תִּיקֵּן.

תַּקִּין m. (preced.) 1) *established, firm* (corresp. to h. נָכוֹן). Targ. Prov. IV, 18. Ib. XXIV, 3 (ed. Wil. מְתַקַּן, *Ithpa.* of תְּקַן). Ib. XVI, 12. Targ. O. Gen. XLI, 32 (ed. Berl. תָּקֵין; ed. Vien. תַּקִּין; Y. תַּקִּיף; a. fr.—2) *right, good* (corresp. to h. יָשָׁר, טוֹב). Targ. Gen. XIX, 8 (O. ed. Vien. תַּקֵּן). Targ. O. ib. I, 31. Targ. Ex. XVIII, 17. Targ. II Sam. XVIII, 4 (ed. Wil. תַּקְרִין); a. fr.—*Pl.* תַּקִּירִין, תַּקִּירַיָּא, תַּקְנִין, תַּקְנַיָּא. Targ. Ps. VII, 11 Ms. (ed. תרריצי). Targ. I Sam. XIX, 4. Targ. Zech. VIII, 4. Targ. Ps. XI, 7; a. fr.—*Fem.* תַּקִּינָא, תַּקְנָא. Targ. Jer. XXXI, 8. Targ. I Sam. II, 24; a. fr.—*Pl.* תַּקִּנָן, תַּקְנָן. Targ. Ez. XVIII, 25. Targ. Ps. CXIX, 5; a. fr.

תְּקִיעָא m. *the blowing of the Shofar.*—*Pl.* תְּקִיעַיָּא, v. תְּקוֹעָא.

תְּקִיעָה f. (תָּקַע) *blowing the Shofar*; esp. *t'ki'ah, a succession of connected notes* (v. שֶׁבֶר I). R. Hash. 34a, v. שֶׁבֶר I. Ib. 30a תְּקִיעַת ר"ה ויובל blowing on the New Year's day and in announcing the jubilee. Ib. IV, 9 (33b) שיעור ת' וכ' (not תקיעות) the value of a *t'ki'ah* is equal to the length of three *t'ru'oth*; a. fr.—*Pl.* תְּקִיעוֹת. Ib. סדר ת' שלש וכ' the order of the blowing of the Shofar is this: three soundings, each consisting of three tunes (*t'ki'ah, t'ru'ah, t'ki'ah*)). Ib. 34a שתי ת' לכל אחת ואחת two *t'ki'oth* for each sounding; שלש תרועות ושש ת' וכ' three *t'ru'oth* and six *t'ki'oth* are sounded on the New Year's day. Ib.b top תשע ת' בתשע וכ' if one sounded the nine tunes within nine hours during the day; a. fr.

תְּקִיעוּתָא ch. same. Targ. Ps. CL, 3 ת' דשופרא (Ms. תִּיקְעִיתָא).

תְּקִיעֲתָה, תְּקִיעָתָא same; *pl.* תְּקִיעָתָה, תְּקִיעָתָא. Y. Succ. IV, 54b bot. לא תעבדון ת' בשבתא (=ירומא דת') do not arrange the calendar so as to make the New Year's Day fall on a Sabbath; a. e.—Esp. *the prayers on the New Year interspersed with blowing the Shofar, the Musaf of the New Year's Day.* R. Hash. 30a, מסיים ת' וכ', v. תְּקוֹעָא. Lev. R. s. 29 בת' דרב in the New Year's prayers composed by Rab; Tanh. Haăz. 4; Y. R. Hash. I, 57a תקיעתא (corr. acc.); Yalk. Num. 782; Pesik. Baḥod., p. 150a; Dirshu, p. 156b; Y. Ab. Zar. I, 39c top ת' דבי רב; a. e.

תְּקִיף, v. תְּקַף.

תַּקִּיף m. (b. h.; תָּקַף) *strong, powerful.* Sifré Deut. 307 חצור הת' 'the rock' (Deut. XXXII, 4) means the mighty; Yalk. ib. 942.—*Fem.* תַּקִּיפָה. Keth. 26b; a. e.

תַּקִּיף, תַּקִּיפָא ch. same, *strong, mighty; protector; hard, stern, severe.* Targ. Deut. I, 28 (h. text רם). Ib. XXXII, 15 (h. text צור). Targ. Ps. XXVIII, 1. Ib. XXXVII, 35 (h. text ערץ). Targ. Is. XIX, 4 (h. text עז). Targ. O. Deut. XXVIII, 50 ואי אנש ת' אפין (h. text עז פנים); a. fr.—B. Mets. 64a חוא וכ' and if it is a hard-hearted man that is not likely to give presents; a. e.—*Pl.* תַּקִּיפִין, תַּקִּיפַיָּא, תַּקִּיפֵי. Targ. Ex. I, 9 (Y. ed. Vien. תַּקְפִין). Targ. Is. XIII, 11. Ib. X, 33 (h. text גבהים). Targ. Ez. III, 6 (h. text עמקי; ib. 5 עמקי, עמיקי). Ib. 7; a. fr.—Snh. 11a sq. Ms. F. (ed. מאי בין תקיפי, תַּקִּיפֵי), v. עַנְוָתָנָא; Meg. 28b; Taan. 23b; a. e.—*Fem.* תַּקִּיפָא, תַּקִּיפְתָּא; h. text עליזות). Ib. XLVII, 7. Targ. Cant. VIII, 6; a. e.—Keth. 62a; a. e.

תְּקַל I = h. שָׁקַל, *to weigh.* Targ. Gen. XXIII, 16. Targ. Is. XLVI, 6; a. fr.—[Targ. Job VI, 2, v. *Ithpe.*]—Part. pass. תָּקִיל; *pl.* תְּקִילִין. Targ. Is. XL, 12 מְתַקַל תְּקִילִין (ed. Wil. מְתַקַל תַּקִילִין, corr. acc.); a. e.—B. Kam. 119ª . . . רב חסדא דהוה תָּקֵיל ויהיב תקיל ושקיל Rab Ḥ. had a tenant who weighed and gave, weighed and took (i. e. who was very close in settling; oth. opin. who took one-half of the produces, instead of the customary one-third). B. Mets. 44ᵇ מבין ותקילין in good and full-weight Denars.

Af. אַתְקַל same.—[Targ. Is. XL, 12, v. supra.]—Y. Shebi. IV, end, 35ᶜ מַתְקַל גושיא weighed the clods (of the holy land); v. פְּרִיפָא I.

Ithpe. אִיתְתַקַל (אִתְקַל) *to be weighed.* Targ. Job VI, 2. Ib. XXVIII, 15; a. e.

תְּקַל (cmp. תְּקַע) *to strike, knock.*

Nif. נְתְקַל *to strike against, stumble* (cmp. נָגַשׁ). Yalk. Num. 764 כשתראה שנִתְקְלוּ בדבר וכ׳ when thou seest that they (Israel) have stumbled in anything, leap thou against (attack) them. B. Kam. III, 1 דמנית . . . וב׳ בה ושברה if one left his pitcher on public ground, and another man came and struck against it, and broke it. Ib. 4 וכ׳ הראשון ונפל וכ׳ and the first man stumbled and fell, and the second man stumbled over the first. Ib. 28ᵇ נ׳ באבן ונשתם וכ׳ if he struck against a stone, and the vessel was smashed by the stone; נ׳ בקרקע וכ׳ if he struck against soft ground, and the vessel was smashed through falling on the stone. Ib. 29ᵇ נ׳ פושע הוא he that does damage by stumbling is legally considered like one criminally negligent; a. fr.

Hif. הִתְקִיל same. Pesik. R. s. 44 חושע . . . אלא מַתְקֶלֶת Hosea declared her (Israel) nothing more than a stumbler (ref. to כשלת, Hos. XIV, 2).

תְּקַל II ch. same, *to stumble, fail* (corresp. to h. כָּשַׁל). Targ. Is. VIII, 15. Ib. XXXI, 3. Targ. Ps. XXXI, 11; a. fr.

Pa. תַּקֵּל 1) same. Ib. LVI, 14 (misplaced in ed. Lag. a. oth. under LVII, 3).—2) *to clear,* v. infra.

Ithpa. אִתְתַּקַּל, אִתַּתַּקַּל; *Ithpe.* אִתְתְּקִיל (אִתְקַל) same; also: *to be caught, ensnared.* Targ. Ps. IX, 17 (h. text נוקש). Ib. CV, 37 למַתַּקְלָא Ms. (ed. לְמַתְקְלָא, corr. acc.). Targ. O. Deut. XII, 30 (Y. תִּירְתּוֹקְלוּן). Targ. Hos. XIV, 2. Targ. Koh. IX, 12 מִיתַּתְקְלִין (ed. Vien. מותתקלין Hebraism); a. fr.—B. Kam. 29ª אירתקיל (אירחו) ואיתקרלא וכ׳ Ms. M. (ed. דאתקול ואתקילה, read with Rashi דאתקיל) when he stumbled, and the camel stumbled over him.

Af. אַתְקֵל 1) *to cause to stumble; to weaken.* Targ. Mal. II, 8. Targ. Lam. I, 14. Targ. Ps. V, 11; a. e.—2) *to remove obstacles, clear.* B. Bath. 54ª האי מאן דא׳ תיקלא וכ׳ (Ms. M. דתַקֵל *Pa.*) if one clears a field for the sake of the field (to sow) &c.; M. Kat. 10ᵇ דמַתְקֵל ארעא.

תְּקַל I m. (תִּקֵל I) *weight,* esp. *(half a) Shekel.* Targ. O. Gen. XXIV, 22 (h. text בקע). Targ. O. Ex. XXXVIII, 26; a. fr.—B. Mets. 80ª, v. נִפְחָא. Ḥull. 59ª חד ת׳ חלתירתא one tikla of asafœtida; a. e.—*Pl.* תְּקַלִּין, תַּקְלֵי, תַּקְלַיָּא. Targ. Hos. III, 2 (ed. Wil. תַּי). Targ. I Sam. XVII, 5; 7; a. e.—Ḥull. l. c. Shek. VI, 5 חדתין ת׳ box for the new (the year's) half-Shekels; עתידין ת׳ for last year's half-Shekels; Yoma 55ᵇ.

תְּקַל II m. (תְּקַל II) *stumbling, stumbling block, snare, offence.* Targ. Deut. VII, 16 (Y. ed. Vien. תּוֹ׳). Targ. Prov. IV, 16 (ed. Wil. תְּ׳). Ib. XVI, 18. Targ. Y. Num. XXXI, 16. Targ. O. Lev. XIX, 14 (ed. Vien. תַּקַּ׳; Y. תּוֹקֵ׳). Targ. Ex. X, 7; a. fr.—B. Bath. 54ª, v. תְּקַל II; a. e.—*Pl.* תַּקְלִין, תַּקְלַיָּא, תַּקַּ׳, תּוּקֵ׳, תְּקֵ׳, תִּי׳. Targ. Job XXXIV, 30. Ib. XL, 24. Targ. Ps. LXIV, 6; a. fr.

תַּקָּלָה f. h. same. Ber. IV, 2, v. אֲרַע I. Y. Ab. Zar. II, 40ᶜ bot. שלא תמציא לו ת׳ that thou provide no snare for him (temptation to sodomy). Snh. VII, 4 לפי שבאת לאדם ת׳ על ידה . . . דבר אחר וכ׳ because an offence has come to a man through it (the animal with which sodomy has been committed), therefore the text says, that it must be stoned; another reason, (it must be put to death,) lest the animal pass by in the street, and men say, this is the animal for which such and such a man was stoned to death. Ib. 55ª ת׳ וקלון וכ׳, v. קָלוֹן I. Mekh. B'shall. s. 1, end המקנה . . . הם היו ת׳ וכ׳ the animals which the God-fearing (among the Egyptians) had saved became a snare (cause of evil) to Israel. Kidd. 57ᵇ (ref. to Lev. XIV, 7) לא אמרה תורה שלח לת׳ the Law would not order the bird to be sent off for a possible offence (which would be the case, if the bird sent off were not permitted to be used); Ḥull. 115ª; 140ª; Yoma 67ᵇ. Y. Dem. III, 23ᶜ top עושה ת׳ באים וכ׳ he prepares a snare (possibility of sin) to those coming after him. Yoma 86ᵇ ת׳ . . . שלוה the prosperity of the wicked ends in a snare (leads them to sin). Ḥull. 53ᵇ, a. e. (in Chald. dict.) אתי בהו לידי ת׳ one may be led to commit an offence through them; a. fr.

תַּקָּלוּתָא, v. תְּקָלָתָא II.

תִּקְלָתָא I (or תַּקָּלָא), constr. תִּקְלַת = h. תַּקָּלָה. Targ. Is. LVII, 14. Targ. I Sam. XXV, 31. Targ. Ez. III, 20; a. fr.—*Pl.* תִּקְלָן. Targ. Jer. VI, 21.

תִּקְלָתָא II f. (תְּקַל I) *imposts, taxes.* Targ. Is. LVIII, 3 לתקלתכון תתובון (h. text עצביכם). Ib. L, 11 תַּקַלְתְּכוֹן (ed. Wil. לְתַקְלוּתְכוֹן; h. text למעצבה תשכבון). Targ. Ez. XLV, 9 (h. text גֵּרְשֹׁת׳).

תָּקַן (b. h.; v. קוֹן a. קָנַן) *to make straight, firm, right.*

Pi. תִּקֵּן same, 1) *to straighten, mend, repair, set in order, prepare.* Sifré Deut. 308 אחד . . . לתַקְּנוֹ one that had a crooked staff, and gave it to a mechanic to straighten it; מְתַקְּנוֹ באור he tries to straighten it by heat; Yalk. ib. 942. Shek. I, 1 מְתַקְּנִין את הדרכים וכ׳ they put in repair the roads and the open places (stations) &c. Pesik. R. s. 28 מְתַקְּנִים את המועדות they arrange (fix the dates of) the festivals; R. Hash. I, 4. Bets. 34ª אין מתקנין את השפוד וכ׳ you must not prepare (chip) a spit or sharpen it (on the Holy Day). Ib. מתקנין את הקונדס וכ׳ you may dress artichokes &c. Gitt. IV, 5 תִּקַּנְתֶּם את רבו וכ׳ you have made it right for his master but not for himself; a. fr.—Trnsf. *to make things legally fit for use by giving the priestly dues.* Bets. 34ᵇ עבר ותִקְּנוֹ מִתּוֹקֶן if he transgressed (the law forbidding the separation of priestly

gifts on the Holy Day) and prepared it for use, it is prepared (the act is valid). Y. Dem. II, 23c bot. כל אחד ואחד מְתַקֵּן דמאי every one of them gives the priestly dues of his purchase as *d'mai* (v. דְּמַאי). Tosef. ib. IV, 5 ודאי שתִּרְקָנָה דמאי if one gives the dues of what is sure to be untithed, as if it were *d'mai*; a. fr.—2) *to establish, institute, introduce a legal measure, ordain.* Sabb. 33b תִּקְּנוּ שווקים וכ', v. שׁוּק III. Ib. bot. (ref. to Gen. XXXIII, 18) מטבע תר' להם he introduced coinage for them. Meg. 4a, a. e. משה ת' להם... שירהו וכ' Moses introduced the custom ... of discussing and studying the subject of the day &c. Sabb. 14b שמעון...ת' כתובה וכ' Simon ben Shetaḥ introduced the marriage contract (jointure) for the wife. Succ. V, 2, v. תִּיקּוּן; a. v. fr.—*Part. pass.* מְתוּקָּן; f. מְתוּקֶּנֶת; *pl.* מְתוּקָּנִים, מְתוּקָּנִין, מְתוּקָּנוֹת *a) properly prepared, proper, good, right.* Bets. 34b, v. supra. Erub. 32a, a. e. ... חזקה דבר שאינו מת' the presumption is in favor of the Ḥaber (חָבֵר) that he will not let go out of his hands a thing not ritually prepared (tithed &c.). Tosef. Dem. IV, 8 חטבל והמת' שנתערבו if untithed and tithed things have been mixed up. Ib. VIII, 13 מעשרותיו מת' ופירותיו מקולקלין the tithes he separated are right, but his fruits are wrong (considered untithed). Ib. VI, 14 מת' scrupulous guardsmen. Snh. 39b כמת' שבחם וכ', v. קָלַקֵּל; a. fr.—*b) prepared, predestined, designated.* Pesik. R. s. 27-28 לצרה הזו הייתי מת' am I predestined for such trouble? Ib. עד ... חיית מת' לדבר (not הייתי) before yet the world was created, thou wast designated for this thing (the prophetic mission). Tanḥ. Ki Thissa 13 שהוא מת' מבראשית וכ' that he (Bezalel) was from the time of creation designated to make the Tabernacle; a. fr.

Hif. הִתְקִין 1) *to prepare, fit.* Ab. II, 12 התקן עצמך ללמוד וכ' fit thyself to study the Law, for it does not come to thee by inheritance. Ib. IV, 16, v. פְּרוּזְדוֹר; a. e.—2) *to ordain, establish a custom, innovate.* Succ. 51b התקינו שיהו וכ' they ordained that the women should sit uptairs, and the men below. Shebi. X, 3, v. פְּרוּזְבּוֹל. Y. R. Hash. IV, 59b bot. מַתְקִין על דבר תורה introduced a measure extending a Biblical law; מתקין על דבריהן extending a Rabbinical ordinance. Ber. IX, 5 התקינו שיהו וכ' they ordained that they should say, 'from everlasting and unto everlasting'; a. fr.

Nif. נִתְקַן *to be straightened, mended, improved.* Koh. R. to I, 15 יכול להתקן (or להתתקן *Hithpa.*), v. עָוַת. Ber. 40a בדבר ... בו נִתְקְנוּ (or נִתַּקְּנוּ *Nithpa.*) they were mended (restored) by the same thing by which they were impaired (sinned); Snh. 70b; a. e.

תְּקֵן ch. same, *to be firm, stand* (corresp. to b. h. כּוּן, כָּנַן). Targ. Ps. XC, 17 יִתְקְנֵן ed. Ven. (Ms. יִתַּקְנֵן; ed. Wil. יִתְקַנְּנוּן *Ithpa.*). Targ. Prov. XXII, 18 נִיתְקְנִין (ed. Wil. נְתִקְּנוּן *Ithpa.*).

Pa. תַּקֵּן 1) *to establish.* Targ. Ps. IX, 8. Ib. LXXIV, 16 Ms. (ed. *Af.*). Targ. Is. LXII, 7. Targ. II Sam. VII, 12; a. fr.—Part. pass. מְתַקֵּן. Targ. Jud. XVI, 26 (not קֵן ...). Targ. Ps. LXXXIX, 38 (ed. Lag. מִיתַּקֵּן *Ithpa.*); a. e.—2) *to prepare, arrange, set in order; to improve, do a thing properly.* Targ. Is. XL, 13 (h. text תכן). Targ. O. Ex. XVI, 5. Targ. Prov. VI, 8. Targ. Ps. XI, 2; a. e.—[Targ. O. Deut. XXII, 5, read with ed. Berl. יְתָקֵן.]—Part. pass. as ab. Targ. Ez. XVI, 13 (not קֵן ...). Ib. XVIII, 12; a. fr.—Keth. 112a bot. מְתַקֵּן מתקלית repaired its offences (dangerous places on the road to Palestine); Yalk. Ps. 855. Tam. 27b תַּקֵּין נפשך put thyself in order (regulate thy bowels). Sabb. 33b איזיל אֲתַקֵּין מילתא I will go and remedy something (do something to benefit the community). Ib. איכא מילתא דבעי לתַקּוּנֵי is there anything that requires to be remedied? Zeb. 15a אפשר לתַקּוּנָהּ it can be remedied. Ib. 76b תַּקּוּנֵי גברא when a person is to be made fit (restored from a disqualification), we make an exception; Men. 105b. Keth. 85a, a. fr. לתקוני שדרתיך, v. עֲנָה; a. fr.—Esp. *to make fit for use by separating the priestly gifts.* Gen. R. s. 60 תַּקַּנְתּוּהוּ hast thou tithed those figs? Ib. תַּקַּנְתָּ אילין וכ' have you tithed it (the barley)?; a. fr.—Part. pass. as ab. Ib. אפשר ... דלא מְתַקְּנָן is it possible that R. Z. should have eaten of them when they were not tithed?; a. fr.—3) *to introduce, ordain, innovate, reform.* Ber. 33b אי לאו ... ותַקְּנוּהוּ בתפלה וכ' were it not that Moses had said them (the words, 'O God, great, mighty and terrible'), and the men of the Great Assembly had come and introduced them in the prayers, we could not dare to say them. Ib. תמני סרי תַּקּוּן וכ' eighteen benedictions they have ordained, nineteen they have not. Ib. 40b ברכה דלא תַּקִּינוּ רבנן a benediction which the Rabbis have not introduced. B. Bath. 90b רב פפא ... ת' ביילא וכ' Rab Papa ... introduced a measure of three Ḳ'fizas. Ib. אנא ... תַּקִּינֵי I have introduced a new measure; a. v. fr.

Af. אַתְקִין 1) *to establish.* Targ. Prov. III, 19. Targ. Is. XXX, 33; a. e.—2) *to prepare, arrange, set in order* &c. (v. *Pa.*). Targ. Num. X, 33. Targ. Gen. XLIII, 16. Targ. Ex. XXX, 7; a. fr.—3) *to introduce, ordain, innovate, reform.* R. Hash. 34a איתקין ר' אבהו וכ' (read: אַתְּ; Ms. M. הִתְקִין Hebr.) R. A. introduced the custom in Cæsaræa of sounding one T'ḳi'ah, three notes of Sh'barim, and one T'ḳi'ah. Ib. מאי א' what has he improved (what has he achieved with his ordinance)? Gitt. 86a רב יהודה וכ' א' Rab Judah introduced the formula for the sale of slaves: 'this slave &c.' Y. Ḥag. I, 76c ר' יודה ... לַמְּתַקְּנָא לון וכ' (or לְמִתַּקְּנָא, *Pa.*) R. Judah the Nasi sent out R. Ḥ. ..., that they should pass the towns ... to institute teachers of Bible and of Mishnah for them; Midr. Till. to Ps. CXXVII; Lam. R. introd., beg. דיפקון ויתַקְּנון קריותא וכ' (or ויתַקְּנון) that they should go and improve (the education of) the towns in Palestine; a. fr.

Ithpa. אִתְתַּקֵּן, אִיתַּקֵּן; *Ithpe.* אִיתְתְּקִין, אִיתְּ' 1) *to be established, confirmed; to be prepared, arranged.* Targ. I Kings II, 46. Targ. Prov. XII, 19. Ib. XIX, 29 (ed. Wil. מְתַּ', part. pass. *Pa.*); a. fr.—2) *to be prepared, dressed; to dress, adorn one's self.* Targ. Hos. II, 15. Targ. II Esth. V, 1; a. fr.—3) *to be instituted, ordained.* B. Kam. 82a עזרא תיקן ... מִיתַּקְּנָא Ezra introduced this? was it not introduced before that (by Moses)?; a. e.

תְּקֶן, v. תִּיקּוּן.

תַּקָּנָא, תַּקֶּן, תַּקֵּן, v. תִּקֵּן.

תַּקָּנָה f. (תָּקַן) 1) *remedy.* Ḥag. 5a, v. מָצָא. Ib. 15a

מה כלי ... יש להם ת' ... יש לו ת' as gold and glass vessels, even when they are broken, can be mended (remolten), so may a scholar, even if he has sinned, be restored (through repentance); Ab. d'R. N. ch. XXIV. Y. Sabb. IX, end, 12b, v. עוֹלָמִית; a. fr.—2) *arrangement, ordinance, improvement, measure for the public welfare, reform.* Keth. 10a הואיל ותַקָּנַת חכמים וכ' since it (the K'thubah) is merely a Rabbinical ordinance, she can collect her jointure only from the worst land. Ib. בתַקָּנָתָם, v. יָעַל. Gitt. IV, 6 we must not help captives to escape, מפני תקנת השבויין this regulation was made for the benefit of the (remaining) captives (who would be ill-treated after one escaped). Ib. V, 5 it has been decreed that if a joist is stolen and put into a building, the owner must accept the money for it, מפני תקנת השבים as a measure for the benefit of repentant sinners. R. Hash. I, 4 מפני תקנת קרבן in order to be able to regulate the sacrifices (for the New Year's day). B. Kam. 115a, a. e. תקנת השוק, v. שׁוּק III. Y. R. Hash. IV, 59b bot. ויש ת' אחר הת' is there an ordinance after an ordinance, i. e. can a measure enacted by the Rabbis be extended by another enactment?; a. fr.—*Pl.* תַּקָּנוֹת. Bab. ib. 31b זו אחת מתשע ת' וכ' (not אחד) this is one of the nine reforms introduced by R. J. ben Zaccai. B. Kam. 82a עשר ת' וכ' (not עשרה) Ezra made ten regulations: that reading from the Law should take place on Mondays and Thursdays &c. Men. 51b שתי ת' וכ' (not שני) two reforms were introduced by the Rabbis &c. B. Mets. 112b חנו הילכתא נינהו חנו ת' נינהו do you call these *hălakhoth* (legal decisions)? these are reforms (changing the Biblical law). Ib. קבועות ת' measures deserving to be perpetuated (to supersede the Biblical law); a. fr.

תַּקָּנְתָּא ch. same, 1) *remedy.* Targ. Y. Num. IV, 19.—Meg. 3a מאי תַּקָּנְתֵּיהּ וכ' what is his remedy (what shall he do)? Let him read the Sh'm'a. Snh. 7a ולא הוויא ת' לעולם and there would never be a remedy for them; אפשר ... ת' בתשובה there might have been a remedy for them through repentance. Zeb. 76a איתי ליה ת' ברעיריה there is a remedy for it by letting it go to pasture; a. e.—2) *measure, ordinance, reform.* Meg. 2a אתו רבנן ועקרו ת' דתקיני וכ' will the Rabbis abolish an institution introduced by the men of the Great Assembly? Ib. אפי' בזמן הזה אידחא להאי ת' this regulation is maintained even in our days (after the destruction of the Temple). B. Kam. 96a ת' לעכו"ם וכ' shall we introduce a measure for the benefit of a gentile (robber, as we do for the benefit of a repentant Jew)? B. Mets. 5a sq. שבועת ... ת' היא ות' לת' לא עבדינן R. Nahman's oath of equity (v. הֵיסֵת) is a reform, and we do not introduce a reform for a reform, i. e. the Rabbinical ordinance that, when one of the litigants is unfit to make oath, the opponent must swear, applies only to cases in which the oath is required by Biblical law, but not to cases in which the oath is itself a Rabbinical requirement; Shebu. 41a; 46a; a. fr.

תָּקַע (b. h.; cmp. תָּכַל) [*to bring into contact, knock, insert,*] 1) *to drive a peg in, put up a tent; to fasten.* Yalk. Cant. 981 הלואי יִתְקַע תורתו בלבנו וכ' Oh that he would drive his law into our heart as in former days. Ex. R. s. 1 17 Caleb is named Tekoa (I Chr. II, 24), שת' לבו לאביו וכ' because he fastened his heart on his father in heaven. Yeb. 109b תּוֹקֵעַ עצמו לדבר הלכה he who nails himself to the matter of the law, i. e. confines himself to study, and is remiss in practical conduct; ואיבעית אימא תוקע ... בדיינא or I may explain, 'he who nails himself to the matter of the law' refers to a judge before whom a case comes, and he having learned a certain *hălakhah* decides by analogy, while there is a greater scholar than he whom he fails to consult; a. e.—*Part. pass.* תָּקוּעַ *lodged, placed.* B. Mets. 85b אצל מי אתה ת' next to whom art thou placed (in heaven)? Y. Sot. IX, 23c והסכין ת' בלבו with the knife sticking in his heart; a. e.—2) (cmp. רָעַע) *to shout,* esp. *to blow (a horn).* B. Kam. 18b תרנגול ... ות' בו ושברו if a cock put his head into a glass vessel and crowed into it, and broke it; Kidd. 24b. Ib. ת' באזנו וכ' if one blew on a horn into a person's ear, and made him deaf; a. e.—Esp. *a) to blow the Shofar at services; b) to sound the plain note* (תְּקִיעָה). R. Hash. III, 5 בר"ה תּוֹקְעִין בשל זכרים on New Year's day they blow on a ram's horn. Ib. 7 התוקע לתוך הבור וכ' if one blows (the Shofar) into a pit &c. Ib. IV, 1 יום טוב ... תוקעים וכ' when New Year fell on a Sabbath, they blew in the Temple, but not in the country. Ib. 8 אין מעכבין ... מלְתָקְעַ we do not prevent children from blowing the Shofar (on the Sabbath). Ib. 9 תְּקָעוּ חכחנים וכ' (the reader said,) sound the T'ki'ah, you priests, and they did so, (upon which he said,) He who has answered &c.; a. v. fr.—[3) *to slap with the back of the hand.* B. Kam. VIII, 6 (90a) התוקע לחבירו he who slaps his neighbor on the ear; oth. opin. who shouts into his neighbor's ear.]

Hif. הִתְקִיעַ *to cause to blow.* R. Hash. IV, 7 חשני מַתְקִיעַ the second reader orders the blowing of the Shofar.

Nif. נִתְקַע 1) *to be driven in, be inserted.* Yeb. 54a וכ' and his membrum was inserted.—2) *to be lodged.* Taan. 24a אוי לו לדור שני בכך Ms. M. (ed. שכן נ') woe to the generation that is placed in such a (bad) position.

תְּקַע ch. same, 1) *to clap.* Targ. Ps. XLVII, 2.—2) *to sound, blow.* Targ. I Chr. XXV, 5. Targ. Num. X, 3, sq.; a. fr.

Ithpe. אִתְתְּקַע *to be sounded.* Targ. Is. XXVII, 13.

תְּקִיעוּתָא, v. תְּקִירוּתָא.

תָּקַף (b. h.; קפף, cmp. תָּכַם) 1) *to seize, overpower.* Yeb. 54a וְתָקְפַתּוּ יבמתו (not ויתקפתה) and his sister-in-law seized (forced) him. Ib. תָּקְפוּהוּ נכרים וכ' gentiles seized him, and coupled them. B. Mets. 6a תָּקְפָה אחד בפנינו if one (of the two litigants) seized it (the object in dispute) in the presence of the court. Ib.b תָּקְפוֹ כהן if a priest seized it (the lamb of doubtful first birth). Ab. Zar. 23a יצרו תוקפו his passion overpowers him. Midr. Till. to Ps. XIX, 14 (ref. to אירתם ib., with play on אלו תוקפי (אירתן עבירות this refers to those who conquer sin; a. fr.—2) (with על) *to rest heavily upon, be hard.* Ab. III, 8 תָּקְפָה עליו משנתו if his study was too hard for him (and therefore he forgot again what he had learned); Men. 99b; a. e.

תְּקֵף, תַּקֵּף ch. same, 1) *to seize, hold firmly.* Targ.

Job XXVII, 6 תְּקָפִית Ms. (ed. תַּקְרִיפִית). Ib. VIII, 15 יִתְקוֹף ed. Lag. (ed. Wil. תִּתְקוֹף, corr. acc.; Ms. יִתּוֹקֵף *Ittof.*).—2) *to be strong, become powerful.* Targ. Ex. I, 7 (Y. ed. Vien. אַתְקִיפוּ *Af.*). Ib. XIX, 19 (Y. ed. Wil. תַּקִּיף, read: תָּקִיף). Targ. Gen. XLI, 57. Targ. O. Deut. XXXI, 6, sq. Targ. Jud. VII, 11 יִתְקְפָן ed. Lag. (ed. Wil. יִתְקוֹף, corr. acc.); a. fr.—3) *to be heavy, rest heavily upon, be hard.* Targ. O. Gen. XLVII, 20 (Y. תַּקִּיף). Targ. I Sam. V, 7 (ed. Wil. תַּקְרִיפַת),—Gitt. 77b ת' לידה עלמא the world was heavy for him, i. e. he felt very ill (v. קַלַּל II). Kidd. 22b חזריה דתקיף לידה עלמא דהַקִּיף) or טובא) he saw that he was very sick; a. fr.—Ned. 91a, v. infra.—4) (with רוגזא, or sub. רוגזא) *to be vehement, hot, excited.* Targ. Gen. XXX, 2. Targ. Ex. XXII, 23. Targ. Ps. XVIII, 8 ת' לידה; Targ. II Sam. XXII, 8 ת' רוגזיה. Targ. Jon. IV, 4; 9 תְּקוֹף ed. Lag. (ed. Wil. תָּקֵף, a. תקוף). Targ. Gen. IV, 6 (Y. ed. Vien. תַּקִּיף); a. fr.—Yeb. 63b מִתְקֵיף תְּקִיפָא she is irascible, v. עֲבַר *Ithpe.*—Ned. 91a זמנין דתקיף לה מן גברא sometimes she has a strong feeling against her husband; [oth. interpret.: she has a strong passion for another man].—4) *to get hot, ferment, get sour.* B. Mets. 64a אי תַּקְפָה ברשותך if it should get sour, it shall be considered in thy possession (it shall be thy loss). Ib. 83a וְתִקְרִיפוּ לחו . . . זבנית I bought three hundred barrels of wine for thee, and they turned sour; . . . כי תְּקִרְפֵי וכ' ארבע (v. Rabb. D. S. a. l. note 4) if four hundred barrels turn sour, this must have been rumored about; Yalk. Ex. 346 כי תַּקְפֵי; Ber. 5b (En Ya'ăḳob אִיתְקוּף *Ithpe*); a. e.

Pa. תַּקֵּף (cmp. חזק) 1) *to strengthen; to repair; to harden (the heart of).* Targ. Ps. CXLVII, 13. Targ. II Kings XII, 7; 9. Ib. 6 יְתַקְּפוּן (not יְתָקְפוּן). Targ. Deut. I, 38. Targ. O. Ex. IV, 21 ed. Berl. (ed. Vien. *Af.*). Targ. Ps. LXXXIX, 41 (h. text פָּרְצוּ!); a. fr.—2) *to seize, force.* Ḥag. 15a תַּקְפָהּ עירליה וכ' he seized him and brought him to the schoolhouse.—3) (v. תַּקִּיף) *to be strong* &c., v. supra.

Af. אַתְקֵיף 1) *to grow strong.* Targ. Y. Ex. I, 7 (v. supra); a. e.—2) *to strengthen, make strong, heavy; to harden.* Targ. Ps. CV, 24. Targ. I Kings XII, 10; 14. Targ. Jer. V, 3; a. fr.—Part. pass. מְאֻתְקָף. Targ. Is. XXX, 13.—3) *to seize, take hold of, to cause to seize.* Targ. Gen. XXI, 18. Targ. Ex. IV, 4. Ib. IX, 2; a. fr.—4) (scholastic term) [*to seize, stop,*] *to raise an objection.* Hull. 43a מְאֻתְקֵיף לה וכ' R. A. objected to it; a. v. fr.

Ithpa. אִיתַּסַּף, *Ithpe.* אִיתְקַף, *Ittof.* אִתּוֹקַף 1) *to strengthen one's self, be strong; to make an effort.* Targ. Y. Deut. XXXI, 6, sq. Targ. II Chr. I, 1. Ib. XVIII, 34. Targ. Ps. CVI, 23 (some ed. *Af.* incorr.); a. fr.—2) *to be hardened.* Targ. Ex. VII, 13; a. e.—3) *to get sour,* v. supra.—[Targ. Y. Num. XXXVI, 7 תיתקף, read: תיסתקף, v. סְתַם I.]

תֻּקְפָא, תָּקֻף, v. תּוּקְפָא.

תַּקְפָא, *pl.* תַּקְפִין, v. תַּקִּיף ch.

תַּקְרָה f. (קָרָה II) *roofing, ceiling, joists.* B. Mets. X, 2, v. מַעֲזֵרְבָה. Ib. 117a בחזוקי ת' קמפלגי (read: בתַּזּוּקֵי) they differ as to whether the cement is for strengthening the ceiling (or for levelling the upper floor). Y. ib. X, beg. 12c תחתחון נותן ת' ולווחים the owner of the lower story must furnish the joists and the boards. Ex. R. s. 1 6 לפי שהם תִּקְרַת העולם זה שמתקן ת' וכ' because they (the tribes) are the ceiling of the world; he that arranges the joists properly puts the thick side of one beam by the thinner side of the other; Tanḥ. Sh'moth 3 תִּקְרָתוֹ של עולם (not תקרתן); a. fr.

תַּקְרֻבְתָּא, v. תִּקְרוּבְתָּא.

תִּקְרוֹבֶת f. (קָרַב) *gift, offering.* Tosef. B. Bath. VI, 14; Ḥull. 94a ולא ירבה לו בת' וכ' one must not overwhelm his guest with offers, when he knows that he will not accept; Y. Ab. Zar. I, 39c bot. Bab. ib. 32b ת' ע"א offering before an idol; a. e.

תִּיקְ, תִּקְרוּבְתָּא ch. same. Targ. O. Gen. XXXII, 14 (ed. Vien. תִּקְרֻבְךָ). Targ. Jud. VI, 18. Targ. Y. Gen. XV, 9 תִּקְרוּבְתִּי = תִּקְרוּבְתִּין my offering; a. fr.

תַּקְרַת, v. תּוּקְרַת.

תַּקְשִׁיט, v. תַּכְשִׁיט.

תַּר, v. תּוֹר.

תָּרָא m. = תּוֹרָא I, *ox.* Targ. Esth. V, 14 ת' דנחשא a (heated) copper ox; cmp. מוּלָא II.

תָּרָא, v. תּוֹרָא II.

תָּרָא, v. תְּרֵי I, II.

תָּרָאָא, תָּרָאדָא, v. תְּרֵיָא II.

תַּרְבָּא, תַּרְבָּא, (תַּרְבּוּ) m. (רָבִי) *fat,* esp. = h. חֵלֶב, (*forbidden*) *abdominal fat.* Targ. Lev. III, 3. Ib. 17 (Y. תרוב); a. fr.—Bekh. 30a top ת' דאטמא the fat of the flank (on the kidneys). Ḥull. 93a, v. קָלִיבּוּסְתָּא. Ib. תלתא משום ת' three (of the membranes) are forbidden as coming under the category of fat; a. fr.—*Pl.* תַּרְבַּיָּא, תַּרְבִּין. Targ. Lev. VIII, 26. Targ. II Chr. VII, 7; a. fr.—Ḥull. 80a שרי תַּרְבַּיְרְהוּ permitted to eat their fat.

בֵּי תַּ', תַּרְבּוּ pr. n. *Be-Tharbu,* name of a settlement near Pumb'ditha, and of a family. Yoma 77b (v. Rabb. D. S. a. l. note 6). B. Kam. 23b עיזי דבני ת' וכ' (Ms. H. תרכו) the goats of Be-T. did damage &c.

***תַּרְבּוּכוֹת** f. pl. (רבך, v. רְבוּכָה, רְבִיכָה) *mixtures.* Lam. R. to I, 2 שלא חירה קולך חולך מקול ת' הדיום Ar. s. v. רבך (differ. in ed.) their voice did not spread on account of the confused sounds of the day.

תַּרְבּוֹסִין, תַּרְבּוֹסִים, v. תַּרְפּוֹס.

תַּרְבּוּת f. (b. h.; רָבָה) 1) *growth, education, rearing.* B. Kam. 16b בני ת' tamed animals. Ib. ארי ת' a tamed lion.—Esp. ת' רעה *bad manners, depravity; degenerate child.* Nidd. X, 8 חרי זו ת' ר' this is mischievous conduct. Ḥag. 15a לאחר שיצא לת' ר' after he (Elisha ben Abuya) had become an infidel. Ex. R. s. 1, beg (ref. to Gen. XXI, 11) על שיצא לת' ר' (Abraham was displeased because of his son) because of his depravity. Ib. כל

המונע ... סוף בא ת' ר' when a man refrains from chastising his son, the latter will in the end turn to mischief. Ib. ללמוד ממנו ת' ר' to learn bad manner from him. Ib. קשה ת' ר' בתוך ביתו וכ' a degenerate child in a man's house is worse than the war of Gog and Magog. Gen. R. s. 28 למלך ... והוציאו לת' ר' a king that gave his son in charge of a pedagogue, and he led him to a bad life; a. fr.—2) *fructification.* Y. Ab. Zar. II, 41[b], v. תּוֹרִיב.

תַּרְבּוּתָא, תַּרְבּוּת ch. same, *training, manner.* Targ. Y. Gen. XXI, 12 נפק מתרבותך has gone out of (abandoned) thy teaching.—Gen. R. s. 28 לת' בישא ... יתמחק be that man's name blotted out, for he has led my son to a bad life.

תַּרְבְּוָנָא, v. sub תּוּר.

תַּרְבִּיץ, v. תִּרְבֵּץ II.

תַּרְבִּיצָא m. = h. תִּרְבֵּץ, 1) *garden near the house* (cultivated by sprinkling). M. Kat. 6[b] תאי ת' שרי לתרבוצי וכ' it is permitted to sprinkle the house garden during the festive week. B. Bath. 7[a] מטירה ת' got for his share the garden. Ib. 67[a] מר סבר ת' משמע Ms. F. a. Rashi (ed. תרבצא) one says, by *darta* the court was meant, v. דַּרְתָּא; a. e.—2) *hall,* esp. *school-hall.* Targ. I Chr. II, 55.—Men. 82[b] ובת' אמור וכ' and in the school-hall they said &c. (v. Halévy, Doroth, 1897, p. 226). Ber. 57[a] (v. Rashi).—*Pl.* תַּרְבִּיצֵי. Taan. 6[b], v. בּוּר I ch.

תַּרְבִּית f. (b. h.; רָבָה) *increase, profit, interest.* B. Mets. V, 1 איזהו ת' what kind of interest is called *tarbith*?, v. רָבָה. Ib. 60[b] ותיסברא דאיכא נשך בלא ת' am I to understand that there may be *neshekh* (receiving more than loaned) without *tarbith* (profit)? Ib. נשך איכא ... ות' in such a case there is *neshekh* ..., but no *tarbith,* because he has no profit, having loaned him a Danḳa and received a Danḳa; a. fr.

תַּרְבֵּץ I (*Taf.* of רִבֵּץ) *to sprinkle.* M. Kat. 6[b] לתַרְבוּצֵי, v. תַּרְבִּיצָא.

תַּרְבֵּץ II m. (רָבַץ) 1) *garden at the house* (cultivated by sprinkling), *court.* B. Bath. 98[b], v. קִנְטִירָא.—Trnsf. ת' הווּשט *the wide part of the gullet.* Ḥull. 43[b], sq. Ms. M. (ed. תּוּרְבַּץ).—2) *hall, academy.* Tanḥ. Thazr. 9 ירדו לבבל ועשו ת' לתורה they went down to Babylonia (with Jechoniah) and prepared a teaching place for the Law; Yalk. Kings 231 תַּרְבִּיץ.

תַּרְבְּצָא, v. תִּרְבִּיצָא.

תַּרְבַּקְנָה, v. תּוּלְבַּקְנִי.

תַּרְבְּתַר, v. תְּרוּבְּתוֹר.

תָּרַג, *Hif.* תְּתָרִיג (denom. of אֶתְרוֹג) 1) *to give oranges to eat.* Y. Maasr. II, 50[a] bot. הַתְתָרִיגוּ וכ' (ed. Krot. התתריגו), v. בַּהֲם.—2) *to make bright.* Erub. 53[b] (in enigmatic speech) הַתְרִירוּ Ms. M. a. Ar. (ed. אַתְרִיגוּ Chaldaism) make the coals bright, v. זָהַב.

תַּרְגּוֹם m. (תִּרְגֵּם) *interpretation, translation, version,* esp. *Targum,* the Chaldaic (Aramaic) versions of the Scriptures. Meg. 3[a] ת' של תורה וכ' the translation of the Torah was composed by Onkelos the proselyte from the mouth (by direction) of R. El. and R. Joshua; ת' של נביאים וכ' the translation of the prophets was made by Jonathan ben Uzziel from the mouth of Haggai &c. Ib. ועוד בקש לגלות ת' של כתובים and he wanted furthermore to reveal the rendition of the Hagiographa. Ib. מפורש זה ת', v. פָּרַשׁ. Tosef. Sabb. XIII (XIV), 2; Sabb. 115[a] הרי כתובין ת' וכ' if Scriptural books are written in Targum (Aramaic) or in any other language; ib. ובידו ספר איוב ת' and had in his hand the Book of Job in Targum. Ib.[b] ... ת' שכתבו Aramaic Biblical passages written in Hebrew translation, or Hebrew passages written in Aramaic. Ib. ת' Aramaic words in the Pentateuch (Y'gar Sahădutha, Gen. XXXI, 47). Kidd. 49[a] ת' דידן our (the authorized Babylonian) Targum. Ber. 8[a] bot., v. שְׁנַיִם. Yad. IV, 5 ת' שבעזרא וכ' the Aramaic passages in Ezra &c.; a. fr.

תַּרְגּוּמָא ch. same, 1) *loud speech.* Targ. Ps. VII, 1 ת' דאודיתא (ed. Lag. תִּירְגָּמָא; Regia תִּרְגְּמָא; ed. Ven. תורגמנא) a shout (song) of thanksgiving (h. text שגיון).—2) *translation, version.* Meg. 3[a] אלמלא ת' דהאי קרא וכ' but for the Aramaic rendering of that verse (Zech. XII, 11) we should never have known what it means; a. fr.

תַּרְגּוּמָה, v. next w.

תַּרְגִּימָא (or תַּרְגִּימָה) m. (a popular adaptation of τράγημα, v. preced. art.) [*that which comes after the meal,* as the interpretation is read after reading from the original,] *dessert.* Tosef. Ber. IV, 4 (Var. תרגומה). Y. Pes. X, beg. 37[b] תרוגרמא; a. e.; v. טַרְגִּימָא.

תִּרְגֵּם, תִּירֵי, תְּרֵי (late b. h.; רגם *to speak aloud,* Assyr.) *to deliver, proclaim* (v. Ezra IV, 7). Lev. R. s. 9 (ref. to Prov. XIV, 9 חטרפש חזה מְתַרְגֵּם חובתו בפיו וכ' (ילקי) that fool proclaims his guilt with his own mouth and says, am I not bound to bring a sin-offering &c.?—Esp. *a) to explain, interpret,* act as an Amora (v. אֲמוֹרָא); *b)* (at public service) *to translate orally (in Aramaic) what has been read from the Scriptures in the original.* Y. Bicc. III, 65[d] top ת' ר' וכ' R. Jacob ... (having to act as an Amora to an ignorant teacher) interpreted (the verse Hab. II, 19) &c. Y. Succ. V, 55[b] bot. מהו מפקיעין ת' ר' ... מפשילים what is *mafḳi'in?* R. H. (as Amora) before R. J. explained it by the word *mafshilim* (v. פָּשַׁל). B. Bath. 88[a] אני ואריי תִּרְגֵּימְנוּהָ (prob. to be read: תִּרְגְּמָהּ) I and the lion in our company (a great scholar) have explained it; (Snh. 8[b]; Sabb. 111[b] תַּרְגִּימְנָהּ, תַּרְגִּימְנָהּ Chald.). Ib. 53[a] ישר וכן תִּרְגְּמָהּ וכ' it is right, and so did Aryokh (Samuel) teach it (as Amora) in Babylonia. Kidd. 49[a]; Tosef. Meg. IV (III), 41 חמתרגם קטן ומתרגם ... וכ', v. צוּטָה. Meg. IV, 6 a minor may read from the Law and translate; a. fr.

Hithpa. הִתְתַּרְגֵּם, הִיתַּרְגֵּם *to be translated, interpreted.* Ib. 10 מִיתַּרְגֵּם; מִיתַּרְגְּמִין; Tosef. ib. IV (III), 31 מָתַי, v. קָרָא; a. e.

תַּרְגֵּם ch. same, 1) *to read* (after reciting from the Pentateuch). Targ. II Esth. III, 8 קרין בספריהון ומְתַרְגְּמִין בנביאיהון they read from their books (the Pentateuch) and recite (as Haftarah, v. פָּטַר) from their prophets.—

תְּרוּגָא, תָּרוֹג m. = h. אֶתְרוֹג. — *Pl.* תְּרוּגִין. Targ. Y. Lev. XXIII, 40 (ed. Vien. תְּרוּ׳).

תְּרוּגְמָא, v. תִּרְגִּימָא.

תְּרָוד, תַּרְוָד m. (Syr. תְּרֵי יָד = תרודא) *spoon* (pointed on top and curved at the end; v. Sm. Ant. s. v. Cochlear). Naz. VII, 2 (49[b]) מלא ת׳ רקב (Y. ed. Krot. תרוד, corr. acc.) a *tarvad*-full of dust (v. רָקָב); Tosef. Ohol. II, 3; Y. Naz. VII, 56[b] bot. Kel. XVII, 12 ת׳ גדול של רופאים the large spoon of the physicians (two handfuls). Ib. XXX, 2 ... ת׳ על השולחן וכ׳ a *tarvad* which is put on the table is subject to uncleanness, if it has a receptacle ever so small; a. fr.— *Pl.* תַּרְוָודוֹת. Yad. IV, 6 לפי חבתן ... עצמות אביו ואמו ת׳ in proportion to the esteem in which things are to be held, is their uncleanness; (human bones are declared unclean, whereas the bones of beasts are clean) in order that a man may not make spoons out of the bones of his father or mother.

תְּרוּטָה m., תְּרוּטָה f. 1) = טָרוּט, q. v.—2) (cmp. רחט a. denominatives, a. תרץ) *straight-lined, abrupt.* — *Pl.* תְּרוּטִים; תְּרוּטוֹת. Midd. II, 5 לא היו ת׳ אלא מוקפות Ar. (Var., a. ed. ט׳) the steps to the Temple were not straight-lined but rounded off (semicircular). Mekh. B'shall. s. 1 לא חיו ת׳ וכ׳ (the cavernous rocks, תִּירוֹת) did not form straight vertical walls, but were rounded (convex). Y. Succ. I, 52[a] top; Y. Sabb. I, 2[d] חיו ת׳ ... בשעה during the time that they were handing the boards (of the Tabernacle) from wagon to wagon, the wagons were straight-walled (not arch-covered, v. קְמָרוֹטוֹן).—[Bekh. 44[a] ת׳ *round*, Rashi, v. צִירָן, a. טָרוּט.]

תַּרְוֵי־, v. תְּרֵי III.

תְּרוּכִין, v. תִּירוּכִין.

תְּרוּמָה f. (b. h.; רוּם) 1) *removal.* Yoma 22[a], a. fr. תְּרוּמַת הדשן the removal of the ashes from the altar (v. Lev. VI, 3).—2) [*lifting,*] *heave-offering, dedicated object; contribution for the sanctuary; sacred treasure.* Shek. III, 2; IV, 1 תרומת הלשכה, v. לִשְׁכָּה. Ib. ת׳ מה היו עושין בה what did they do with the treasure (of the half-Shekel contributions)? Y. ib. I, 45[d] bot. שלש תרומות ... אדנים ות׳ שקלים ות׳ המשכן three kinds of contributions are spoken of in this section (Ex. XXV, 2 sq.): the contribution for the sockets (ib. XXXVIII, 26 sq.), the contribution of the head-tax (ib. XXX, 12 sq.), and the free-will contributions for the Tabernacle; a. fr.—Esp. *T'rumah, the priest's share of the crop, of dough* &c. Ter. I, 1 אין תְּרוּמָתָן ת׳ what they set aside for the priest's gift is not legal T'rumah. Ib. 3 תְּרוּמָתוֹ ת׳ what he set aside is T'rumah. Ib. IV, 3 שיעור ת׳ עין יפה וכ׳ the proportion of the priest's gift is, in case of liberality, one-fortieth &c. Ib. 5 אחד מעשרה כת׳ מעשר one-tenth, which is as much as the gift of tithes; יתר ממנה יעשנה ת׳ מעשר וכ׳ if he took out more than that, let him make it a contribution of tithes (for another pile). Ib. VII, 5 שתי ... של ת׳ וכ׳ two piles, one containing T'rumah, and the other secular fruit (חוּלִּין); a. v. fr.—*Pl.* תְּרוּמוֹת. Y. Shek. l. c. Taan. 7[b]

2) *to interpret, translate, explain.* Sabb. 111[b]; Snh. 8[b], v. preced. Sabb. 10[b] דמתרגמינן וכ׳, v. הֵירְמַן. Ib. 28[a], v. סַסְגּוֹנָא. Ib. 64[a]. R. Hash. 33[b]. Gitt. 68[a] (ref. to שדה ושדות, Koh. II, 8) הכא תַּרְגִּימוּ וכ׳ here (in Babylonia) they translate it &c. Ḥull. 80[a], v. תּוֹרְבָּלָא. Keth. 110[a] ... תַּרְגְּמָהּ אליבא וכ׳ R. N., developing the opinion of R. Sh., explained it &c.; Sabb. 52[b]; a. fr.

תרגמוניא, Y. Ḥall. IV, 60[a] bot., v. תּוּרְגְּמָנָא.

*תַּרְגֵּן (a compound of תּוּר גְּנִיר, based on a homiletical play on ותרגנו; v. Shebu. 47[b], a. e., quot. s. v. תּוּר I) *to espy the fault of.* Targ. Y. Deut. I, 22 וְיִתְרַגְּנוּן (read: וְיִתַּרְגְּנוּן; h. text וירחפרו, v. Sot. 34[b]); Targ. Y. I ib. 24 וְתַרְגְּנוּ ed. Vien. (read: וְתַרְגְּנוּ; oth. ed. וְתַרְגְּנוּ; h. text וירגלו).

תָּרָד m. (cmp. שְׁרוּזָא) a species of *beet* (bletum). Tosef. Kil. I, 11; Y. ib. I, 27[a] bot. תְּרִיד (R. S. to Kil. I, 4 תרדין); Tosef. ib. II, 15; a. e.— *Pl.* תְּרָדִים, תְּרָדִין. Erub. 28[b] bot. (interch. with סִילְקָא). Kil. I, 3 ת׳ וחלטונים וכ׳ beet and garden-orach are not heterogeneous; Y. ib. 27[a] (not תתרדון). Y. Ter. XI, 47[d] bot. Ber. 44[b]. Ib. 57[b]. Y. Pes. X, 37[d] top בתרדין (ed. Pietrkow בתוּרְדִין; P'neh Mosheh (בתוּרְדִין); a. e.

תְּרָדָא I ch. same.— *Pl.* תְּרָדִין. Gen. R. s. 67; Yalk. ib. 115.—[Erub. 53[b] (in enigmatic speech) שור במשפט = תתרדין = תור דין.]

תְּרָדָא II m. (תרד, cmp. טָרַד) *confused, senseless person, fool, madman.* Zeb. 25[b] (Ms. M. תְּרָאדָא); Yalk. Lev. 541. B. Mets. 20[b] (Ms. M. תְּרָאדָא; Ms. F. תְּרָאדָא). Ker. 18[b] (Ar. תְּרָדָא). B. Kam. 105[b] תרדא Ms. M. (ed. תדורא; Ms. H. תאראדא, marginal correct. תרדא; Ms. R. טְרוֹדָא; v. Rabb. D. S. a. l. note; Ar. תראדא).—[Ar. תראדא, תרדא, fr. ריר, *one that lets his spittle run over his beard, madman.*— Sachs Beitr. I, p. 107, referring to preced. w., *silly person,* cmp. Lat. bliteus.]

תַּרְדָּת pr. n. m. (v. preced.) *T'radah,* name of a Persian king (nickname of Ahasuerus?). Esth. R. to I, 3, v. פְּרוּסָה.

תַּרְדְּיוֹן pr. n. m. *T'radyon.* Ab. Zar. 18[a] בן חנינא (חנניה) ת׳; a. fr.

תַּרְדֵּמָה f. (b. h.; רָדַם) *torpor, trance.* Pirké d'R. El. ch. XXVIII שנת ת׳ a trance-like sleep. Gen. R. s. 17, a. e. תַּרְדֵּמַת שינה the torpor of sleep; ת׳ נבואה the trance of prophecy; ת׳ מרמיטה, v. מרמיטה. Ib. ת׳ שטות the torpor of madness.—*Pl.* תַּרְדֵּמוֹת. Ib. שלש ת׳ הן there are three kinds of torpor.

תָּרָה, v. תרי.

תַּרַח Ar., v. תָּרַח.

תַּרְבְּתוֹר m. (prob. apocopate of תרבתרב, cmp. תַּרְבּוּת, תַּרְבָּא) *a variety of cabbage.* Kil. I, 3 חכרוב והת׳ וכ׳ (Ms. M. התרוכ׳, Ar. תרבתר) cabbage and *t'rubhtor* are not heterogeneous; expl. Y. ib. 27[a] כרוב דקיק small (or young) cabbage.

ביטול ת' ומעשרות neglect of the laws concerning T'rumah and tithes; a. fr.—Trnsf. *choice.* Gitt. 67a מידותי ת' מת' וכ', v. מִדָּה.— *T'rumoth* name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

תְּרוּמֵי, v. תֵּירוּמֵי.

תְּרוּנְגָּא m. = תְּרוּגָּא. Y. Gitt. II, 44b יהב ת' מתנה בריה (ed. Krot. תרנגא, corr. acc., or תרוגא) presented an Ethrog to his son; (Y. Succ. III, end, 54a אתרוגא).— *Pl.* תְּרוּנְגְּיָיא. Ib. כהדא ת' חוון וכ' as was the case when Ethrogim &c., v. צְפַצֵּף I; Y. Gitt. l. c. כהדא תרונגא (corr. acc.).

תְּרוֹנוֹס m. (θρόνος) *chair, throne.* Tanh. T'rumah 9 עד שלא ... על ת' של וכ' (some ed. ט', corr. acc.) so long as the Temple was not built, the world rested on a throne of two legs; when the Temple was built, the world stood firm (v. בָּסַס); Y'lamd. ib., quot. in Ar. תרנוס; Tanh. ed. Bub. ib. 8 תרנוס (Var. תרכוס; corr. acc.). Gen. R. s. 68 ת' של שלש וכ' (not תרכוסא) he showed him (Jacob) a throne on three legs (the three pillars of the world); Yalk. ib. 119 תרנוס. Y. Sabb. III, 6c bot. ת' אסור וכ' (ed. תרכוס, corr. acc.) it is forbidden to move a large (teacher's) chair (on the Sabbath, interch. with כסא); a. e.—[Gen. R. l. c. כמטה וכת' Ar. (ed. וכפרנוס; Yalk. l. c. וכפורנס) read: וכטורוס, v. טוֹרוֹס, a. פְּלוּמָא.]

תרונתק, read: **תְּרוּנָק**, or **תְּרוּנָקְס** m. (θρίναξ) *trident, fork,* used as a tool in writing, prob. for levelling the paper (cmp. Lat. charta dentata). Kel. XVI, 8 תיק מכתב וה' תיק וכ' the case for the stylus and the trident, the case of &c.—[The corrupt. of our w. arose from a dittography of the next following word תק or תיק,—which gave rise to the etymology תרין־תק.—Hai Gaon explains our w. with תמנק.]

תְּרוּעָה f. (b. h. רוּעַ I) *blowing the trumpet,* esp. *T'ru'ah, a rapid succession of three notes, tremolo.* R. Hash. IV, 9 שיעור תקיעה כת' שיעור ת' וכ' שיעור ת', v. רַבְבָה. Ib. 34a ת' בפני עצמה ות' וכ' *t'ki'ah* (the verb תקע) means one thing, and *t'ru'ah* (the verb הריע) another thing; תקיעה ותר' אחת תיא they mean the same; a. fr.—*Pl.* תְּרוּעוֹת. Ib. IV, 9 כשלש ת', v. תְּקִיעָה. Ib. 34a; a. fr.

תְּרוּעָיָיא, v. תְּרִיעָיָיא.

תְּרוּפָה f. (b. h.; רוּם, v. רָפָא, a. רָפָא) *release, healing.* Snh. 100a (ref. to Ez. XLVII, 12) ר' יוחנן אמר לת' ממש (Ms. F. לתרפיון, v. Rabb. D. S. a. l. note 400) R. J. says, it means 'for medicine' in its real sense, v. תַּרְפִּיוֹן; Yalk. Ez. 383 לתרפיון (corr. acc.).—[Y. Pes. I, 28a במקום התרופה, read: התוֹרָפָה.]

תָּרַז (cmp. טרד), *Hif.* הִתְרִיז *to squirt, splash; to have diarrhœa, commit a nuisance.* Hull. 38a במתרזת when the animal discharges with a splash, opp. בשותתת, v. שָׁתַת I. B. Kam. 47b אכל חטין וה' ומת the animal ate wheat, and got diarrhœa and died; B. Mets. 90a הרתה אוכלת ומתרזת. Succ. 53b; Yoma 77a ומתריזין, v. פָּרַע; Kidd. 72b ומתריזין עצמם (corr. acc.).

Nif. נִתְרַז *to be shocked, frightened; to be seized with a panic.* Lev. R. s. 1 ונתרזין מתוך וכ', v. פַּגְּרָקְטִין; Tanh. T'rum. 9 ונתרזין בתוך אהליהם (not לתוך) and be panic-stricken in their camps. Ib. והן נתרזין and they were frightened.

תַּרְז m. (cmp. רֵז, a. אָרָז) *hard wood, wild oak.* Targ. Is. XLIV, 14 (h. text תִּרְזָה).

תָּרַח, *Ithpe.* אִיתְתְּרַח (denom. of רוּחַ) [*to breathe,*] *to rest, wait.* Targ. Y. Deut. I, 6 (v., however, אֲרַח).—Sabb. 134a לִיתְתַּרְחוּ לית וכ' (Ms. M. לישתהי; Ar. לִיתְרַחוּ) let them wait with his circumcision, until the blood withdraws from the surface. Ib. 136a אי איתתרחיתו לית וכ' if you had waited until evening to kill it, we should have eaten of it. M. Kat. 28a אִיתְּרַח לי וכ' (Ms. M. איתרך, v. Rabb. D. S. a. l. note) give me thirty days' time. Arakh. 9a קא מִתְּרָא סיהרא וכ' Ar. (Var. מתאחר) the new month would be delayed two (three) days; (ed. מיתהרא the old month would gain &c.). Nidd. 30b אתית ארבעין יומין וכ' Var. (read: אִתְּרָא; ed. אייתית) she may have waited forty days and then become pregnant; a. e.—B. Kam. 80b מאן נִתְּרַח ניתרח וכ' (Rashi to Gitt. 68b מאן תרח ניתרח) who shall wait (in the antechamber)? shall Samuel wait, and Rab and R. Asi enter?; ונתרח רב או רב אסי but should Rab have waited or Rab Asi? [Ms. M. מאן טרח ניטרח וכ' who should be troubled? &c.]

Pa. תַּרַּח *to cause to wait, keep back.* Gitt. 68b תַּרְחֵיתֵיהּ גבית וכ' (Ar. תַּרְחֵיתֵיהּ *Paeli*) he kept him with him until &c.

Af. אַתְרִיחַ 1) *to be liberal.* Y. B. Mets. VI, beg. 10d לא דאנא ... אלא אנא חייה מַתְרִיחַ לכון (ed. Krot. מתרית, corr. acc.) not that I am legally bound to give you your wages, but I, Hiya, am liberal towards you.—2) *to allow time.* Ab. Zar. 18a מִתְרַחְנָא מְתַרַח (not מרחת; Ms. M. מתרחנא only; v. Rabb. D. S. a. l. note) I will give you time (wait until you are well again); [prob. to be read: מַרְחַחְנָא I am *hot,* v. רָחַח.]

תַּר', **תַּרְטָא** m. (תרט; cmp. תָּרוּט) *a flat stone, quoit* of a certain size, *tirṭa.* Ḥull. 124a אפי' כי ת' (Ar. תִּרְטָא) even (if the piece of flesh cut off with the hide in flaying be) as large as a *tirṭa*; B. Kam. 97b אפי' כי ת' Ms. R. a. Alf. (Ms. H. תרטא, corrected תררטא, read: תרירטא, v. Rabb. D. S. a. l. note 80; ed. תרטיא, corr. acc.) even (if the new coin be) as large &c.?—Trnsf. a market term for *a certain portion of meat, a slice.* Bets. 29a top בסורא אמרי ת' ופלגו ת' (Rashi Ms. תרירטא) in Sura they say (when asking for meat on the Holy Day, when it is not permitted to mention the price or to weigh), give me a *tirṭa,* or half a *tirṭa.*

תרטיא, v. preced.

תַּרְטָוּת, a perversion of תִּיאַטְרוֹן, v. תִּיאַטְרוֹן.

תַּרְטִימַר, v. מַרְטִימַר.

תָּרֵי* pr. n. pl. *Taray* (Tareya(?), v. Fischer et Guthe Handkarte). Y. Sabb. III, 5d bot. ר' סימון דת' (Naḥman. בר תריי).

תְּרֵי״ג, numerical value, *six hundred and thirteen;* ת׳ מצוה the six hundred and thirteen commandments (positive and prohibitive) of the Torah. Ex. R. s. 32, beg.; a. fr.

תָּרִיד, v. תָּרַד.

תָּרִיטָא, v. תְּרֵיטָא.

תָּרֵיוּ, v. תְּרֵי.

תַּרְיוּ, v. תְּרֵי III.

תַּרְיוֹקָא, v. תִּירְיָקָא.

תָּרְיוֹקִי, v. תַּרְקִי.

תָּרִיךְ, v. תָּרַךְ.

תְּרִיכוּתָא f. (תָּרַךְ) *trouble, anger.* Targ. Ps. LXXVIII, 49 (h. text זַעַם).

תְּרִינוֹס, v. תּוֹרִיבוֹס.

תָּרִיס, v. תָּרַס.

תָּרִיס m. (=תאריס, v. אָרַס a. denom.; cmp. תָּאנָא a. תָּאנָא) 1) *shield* (of twisted osiers &c.). Sabb. VI, 4. Kel. XXIV, 1 שלשה תריסין הן ת׳ כפוף וכ׳ there are three sorts of shields (with regard to levitical cleanness): the bent shield (which may be used as an improvised seat) is unclean as *midras* (v. מִדְרָס), and that with which they play in the camp &c., v. דִּיצָה. Midr. Till. to Ps. I; Yalk. ib. 833 (ref. to מגן, Ps. LXXXIV, 12) [read:] ת׳ שמקיף וכ׳ (ארסקוטא פרסאה, v. אַסְקוּטָא) that is the *taris*, which protects man on three sides, contrad. to צִנָּה. Ab. IV, 11 תשובה ... כת׳ בפני חפורענות repentance and good deeds are as a shield against misfortune; [oth. opin: as a *shutter*, v. infra).—Pl. תְּרִיסִין. Kel. l. c. Ber. 27b; Bekh. 36a בעלי ת׳ shield-bearers, i. e. great debaters.—2) (cmp. נַעַל) *shutter.*—*Pl.* as ab. Bets. I, 5 אין מסלקין את הת׳ וכ׳ you must not remove (take apart) shutters on the Holy Day; expl. ib. 11b תְּרִיסֵי חנויות shutters of shops. Y. ib. I, 60c, v. לָחַם I; Y. Sabb. XII, 13c התירצין (read: התְּרִיצִין).

תְּרִיסָא, תְּרִיס, ch. same, *shield.* Targ. Ps. III, 4 (h. text מָגֵן). Ib. V, 13 (h. text צִנָּה). Targ. Y. Deut. XXXIII, 29; a. fr.—*Pl.* תְּרִיסַיָּא, תְּרִיסִין, תְּרֵי׳. Targ. Ez. XXXIX, 9 (ed. Lag. תרסין). Targ. Job XV, 26 (ed. Wil. תְּרֵס׳); a. fr.

תְּרֵיסְיוֹת, **תְּרֵיסֵי**, f. pl. (preced.; cmp. נַעַל a. נַעַל) *the net-work of the strappings of sandals* (v. Sm. Ant., Engl. ed.3, s. v. Solea). Sabb. 60b (of nails for ornament) שתים ... ואחת בתרסיותיו ... two on each side, and one in the strappings. Yeb. 102b והתריסיותיו של שיער ... חוא if the sandal is of leather, and its strappings of hair. Y. ib. XII, 12d top וזהן שיהו תרסיותיו של עץ this means, that its strappings are of the vegetable kingdom, v. חֻבְצָא I. Tosef. Sabb. XII (XIII), 14; Y. ib. VI, 8a; a. e.—Bab. ib. 112b סנדל שיש לו ... וארבע תרסיותים a sandal which has four loops, and four strapping arrangements.

תְּרֵי, תַּרְתֵּי, Hif. הַתְרָה (sec. r. of ראה, cmp. זָהַר *Hif.*) *to forewarn*, esp. *to inform a person about to commit a criminal act of the penalty which he will incur.* Snh. V, 1 (to witnesses) הַתְרֵיתֶם בּוֹ have you warned him? Ib. 40b התרתם בו קיבל עליו וכ׳ did you warn him? did he accept the warning? did he surrender &c.?, v. נָהַר. Tosef. ib. XI, 1 בין שהתרו בו כל וכ׳ whether all the witnesses against him or a part of them had warned him; עד שתתרו בו כל עדיו (he cannot be punished,) unless all his witnesses had warned him. Ib. 2 מַתְרִין בו ושותק וכ׳ if they warn him, and he keeps silence &c. Sifré Num. 113 (ref. Num. XV, 33) מגיד שהתרו בו מעין מלאכתו this intimates that they warned him, mentioning the nature of his labor (the category under which it comes), מכאן ... שמַתְרִים בהם וכ׳ from this we learn that in all cases of principal labors intimated in the Torah warning must be given and the category must be defined. Ib. מלמד שהתרו בו וכ׳ this shows that they warned him (to stop), and then (when he persisted) they brought him before Moses. Snh. 9b שהתרו בה אחרים ולא התרתרו וכ׳ when others had warned her, but the witnesses had not; a. fr.—Part. pass. מוּתְרֶה, *pl.* מוּתְרִים, מוּתְרִין. B. Mets. 109b; B. Bath. 21b, v. שַׁתָּלָא.

תְּרֵי, תְּרָא I ch., *Af.* אַתְרֵי same. Targ. Y. Num. XV, 33.—Snh. 9a דאַתְרוּ ביה מלקות ולא אתרו ביה קטלא (Tosaf. למלקות) when they warned him telling him that the penalty of his act would be lashes, but they did not tell him of capital punishment; a. e.—[Koh. R. to III, 9 לא מתרין, v. שְׁרֵי.]

תְּרֵי, תְּרָא II = h. שָׁרָה I, *to dissolve, soak.* Naz. 37a אי תְּרוּ ליה וכ׳ if they steep it (meat) in milk for an entire day &c. Gitt. 27a בדוכתא היכא דתרו כיתנא in the place where they steep flax. Ib. 69b וניתְּרֵיה במיא (not וניתתיריה) and let him soak it in water. Ab. Zar. 38b; a. fr.

Ithpe. אִיתְּרֵי, אִיתְּ׳ *to be soaked.* Targ. Y. Num. VI, 3.

תְּרֵי, תַּרְתֵּין, תַּרְתָּא, תַּרְתֵּי, **תַּרְיֵי, תְּרֵין**, m., **תַּרְתֵּין, תַּרְתָּא, תַּרְתֵּי**, **תַּרְיֵי, תְּרֵין**, f. III, *two.* Targ. Gen. I, 16. Ib. IV, 19; a. fr.—B. Bath. 34b דחוו מינצו עלה בי ת׳ about which two persons had a dispute. Y. Dem. V, 24d top וחד מן דת׳ and one buys bread of two bakers. Ib. bot. ת׳ כל קבויל ת׳ two authorities against two. Hull. 47a בויעי ת׳ two abscesses. Kidd. 65a ת׳ are both done to him (forcing and persuading)?; a. fr.—With suff. תַּרְוֵי־, תַּרְתֵּי־; תַּרְתֵּי־. Targ. Gen. II, 25. Ib. III, 7; a. fr.—Tanh. B'huck. 5 מבין תַּרְוֵיהוֹן וכ׳ between the two that luckless woman died; Koh. R. to X, 15 מבירי תרויה ר׳ וכ׳ (corr. acc.), v. סוּם II ch. Y. Meg. I, 70d top [read:] ... ור׳ יהושע בן לוי תְּרֵיהוֹן אמרין R. H. and R. J. ben L. both say. Hull. 45a דאמרי תַּרְוֵיהוּ both of them say. B. Kam. 60b דשויא לתַּרְוֵיכוּ אימא ... I will tell you something that fits both of you; Snh. 39a לתרוויכו Ms. M. (ed. לתרוויהו appropriate to both questions); a. fr.—תְּרֵין עֲשַׂר, תְּרֵיסְרֵי, תְּרֵיסַר; f. תְּרֵיסְרֵי, תְּרֵיסַר; contr. תַּרְתֵּי סְרֵי, תַּרְתֵּי עֲשַׂר; f. תַּרְתָּא עַשְׂרֵי; contr. תְּרֵי עֲ׳, תַּרְתֵּי סְרֵי, תַּרְתֵּי תְּרֵיסְרֵי *twelve.* Targ. Gen. XVII, 20. Ib. XIV, 4; a. fr.—B. Mets. 16b, a. fr. ת׳ ירחי שתא, v. יַרְחָא; a. fr.

תִּירְיָקָא, תִּירְיָקְתָא, v. תִּירְיָקָא.

תְּרֵיסַר, v. תְּרֵי III.

תְּרֵיעָה m. (תְּרַע) *breach.* Y. Kidd. I, end, 61d; Y. Peah I, 16b bot. ותרעין ת', v. סוּגּ I ch.; Y. Shebu. II, end, 33c תְּרֵעָה; Yalk. Prov. 935 תְּרֵעָא. Gen. R. s. 100, v. תְּרֵעָתָא.

תָּרֵיץ, v. תְּרַץ.

תְּרִיצָא, תְּרִיץ m. (תְּרַץ) *straight, upright.* Targ. Job I, 1. Ib. XXIII, 7; a. fr.—[Targ. Ps. XLV, 7 מלכות תריץ Ms. a kingdom of *righteousness.*]—*Pl.* תְּרִיצִין, תְּרִיצַיָּא, תְּרִיצֵי. Targ. Ex. XXIII, 8. Targ. Ps. CVII, 43. Targ. Prov. II, 21; a. fr.—Ḥull. 8b כי תריצו when the pieces of meat lie straight (as they should).—*Fem.* תְּרִיצְתָּא, תְּרִיצָתָא. Targ. Ps. XLV, 7 חוטרא ת' שבט מישר a straight staff (h. text v. supra). Targ. Prov. XII, 15. Targ. Ps. XXXVII, 37 אורחא ת' Ms. (ed. Lag. תריצתא, without אורחא; ed. Wil. תְּרִיצוּתָא); a. e.—*Pl.* תְּרִיצָן, תְּרִיצָתָא. Ib. LXXV, 3 (h. text מישרים). Targ. Prov. II, 13; a. fr.

תְּרִיצָאִית (preced.) (adv.) *straightly, in straightness.* Targ. Prov. XXIII, 31. Ib. XV, 21 תְּרִיצוּת.

תְּרִיצוּת, v. preced.

תְּרִיצוּתָא f. (preced.) *straightness, uprightness.* Targ. I Kings III, 6. Targ. Ps. XVII, 2. Ib. XXXVII, 37 ed. Wil. Ib. XXVI, 12 Ms. (ed. תְּרִיצָא; ed. Wil. תְּרָצָא); a. fr.

תְּרִיצָתָא f. same. Targ. Ps. XLIV, 19 תְּרִיצַת constr. (Ms. תְּרִיצוּת). Ib. XXXVII, 37 ed. Lag. (v. תְּרִיץ); a. e.

תְּרִיקִי, תְּרִיקָא, v. תִּרְיָקָא.

תְּרִיתָאָה, v. תּוֹרְתָּנִיתָה.

תְּרַךְ (cmp. טָרַךְ) *to run about, be excited.*

Pa. תַּרֵיךְ, תְּרֵיךְ 1) *to drive out, divorce, banish.* Targ. O. Gen. III, 24 (ed. Vien. תְּרַךְ; Y. טרד). Targ. Y. ib. 23. Targ. O. Ex. XI, 1; a. fr.—Part. pass. מְתָרָךְ, מְתַרְכָא; f. מְתָרְכָא, מְתָרְכָן; מְתֵי, מְתָרְכִין; מְתֵי, מְתֵי. Targ. O. Lev. XXI, 14, a. e., v. מְתָרְכָא. Targ. I Kings I, 21 (h. text חטאים); a. e.—Gen. R. s. 10 ... ותרכיה אתא a Roman came and drove him away. Gitt. 65b תְּרִיכוּהָ (Hebr. form) if a husband says to witnesses, send her off (using the verb תרך for גרש); Y. ib. VI, 48a bot. (not תרכיה); a. e.—2) *to ban, imprecate trouble on, curse.* Targ. O. Num. XXIII, 7, sq. (h. text זעם).

Ithpa. אִיתְתָּרִיךְ, *Ithpe.* אִיתְתְּרִיךְ 1) *to be driven away, banished.* Targ. Ex. XII, 39. Targ. Lam. I, 1. Targ. Y. Lev. XXII, 13, v. מְתָרְכָא; a. e.—2) *to be cursed.* Targ. Is. LXV, 20.

תַּרְכִּינְתָא f. (רְכַן II) *sinking, fall, ruin.* Targ. Prov. XXVI, 28 ed. (Var. טַרְכִּנוּתָא, q. v.; h. text מדחה).

תַּרְכּוֹס m. (תרך) = טרכוס (v. טַרְכֻּשׁ), *dresser, bracket, counter.* Y. Sabb. I, 2d top ת' שהוא עומד וכ' a *tarkos* (in front of a building) that stands in the public road ... which is used to hand things from within to the street, and from the street to within.—[Ib. III, end, 6c bot.; Tanḥ. T'rumah, ed. Bub. 8, v. תְּרוֹנוֹס.]—Tosef. ib. XIV (XV), 2 תַּרְכּוֹס, v. טַרְכֻּשׁ.—*Pl.* תַּרְכּוֹסִין, תַּרְכּוֹסִים. Kel. XXIV, 5 שלשה ת' של ספרין וכ' Ar. (ed. תרבוסין; Maim. Hilkhoth Kelim XXVII, 5 תרכ') there are three kinds of dressers (with regard to levitical cleanness): that of the barber shop, ..., that at which people eat (v. Sm. Ant.3 Engl. ed. s. v. Abacus) ..., and that on which olives are spread; [Maim.: a sort of *leather chest*].

תַּרְכּוֹסָא, v. תְּרוֹנוֹס.

תָּרַם (denom. of תְּרוּמָה) *to lift,* 1) *to remove (ashes), clear the altar* (Lev. VI, 3). Yoma II, 1 בראשונה כל מי שרוצה לתרום ... הוֹרֵם formerly whosoever wanted to remove the ashes from the altar, could do it. Ib. 2 התקינו שלא יהו תוֹרְמִין וכ' it was arranged that they should clean the altar only by lot. Y. ib. 39b bot. זר שת' if an outsider removed the ashes. Tam. I, 2; 4; a. e.—2) *to separate the priestly gift, to make T'rumah.* Ter. I, 1 חמשה לא יְתָרְמוּ ואם תָּרְמוּ וכ' five persons should not make T'rumah, and if they did &c., v. תְּרוּמָה. Ib. המוֹרֵם את שאינו שלו he that separates T'rumah from what does not belong to him. Ib. נכרי שת' את של ישראל if a gentile makes T'rumah of what belongs to an Israelite. Ib. 4 אין תורמין זיתים על השמן וכ' you cannot consecrate olives as T'rumah for oil, or grapes for wine. Ib. 5 אין תורמין מן החלקט וכ' you are not bound to give the priestly share out of the gleanings &c.; a. fr.

תָּרַם ch. same. Y. Ter. IV, 42d bot. הוה יליף תָּרִים חד וכ' if he was used to give as T'rumah one-fiftieth &c.; כד הוא תרים חד וכ' when he gives one-fortieth, he deprives himself of six quarters (of a Kab); a. e.

Pa. תָּרֵם same, *to lift, remove.*—Part. pass. מְתָרַם. Esth. R. to III, 6 רישיך מְתוּרָם חלק וכ' (Hebr. form) thy head shall be lifted (removed) in place of their heads.

תַּרְמוֹדִי, תַּרְמוּדִי, v. תַּדְמוֹר.

תַּרְמוֹסָרָת, v. תּוּרְמָסָר.

תּוֹרָ', תַּרְמִיל, תַּרְמֵל m. (*leather*) *bag.* Sabb. 31a ... גר במקלו ובתַּרְמִילוֹ the mean proselyte who came with nothing but his staff and travelling bag (I being without merit or ancestry). Y. Shebu. VIII, 38c bot. כיון ... ותרמילו עליה as soon as he puts his staff and his bag on that animal, he becomes responsible; Tosef. B. Mets. VIII, 17. Sifra Metsor'a, Zab., Par. 1, ch. II התורמל חמשת קבים a *turmel* is a bag of five Kabs capacity; Kel. XX, 1. Ib. XIX, 8 התו' שנפחתה וכ' a bag the inside pocket of which has become defective. Tosef. Bets. III, 17 ולא הרועה בתרמילו neither dare the shepherd go out with his bag (on the Holy Day); a. fr.—Trnsf. *seed-bag, pod.* Tosef. Shebi. II, 6 על מה נחלקו על הת' they differ concerning the laws of the Sabbatical year as applicable to plants in the stage of formation of pods, v. תִּרְמֵל.—*Pl.* תּוֹרְמָלִין. Kel. XXIV, 11 שלש ת' חן וכ' there are three kinds of bags (with regard to levitical cleanness): those having the standard capacity (five Kabs, v. supra).

תָּרְנוֹס, v. תְּרוֹנוֹס.

תָּרַס (denom. of תְּרִיס), *Hif.* הִתְתָּרִיס 1) *to shield, protect.* Y. Sabb. V, 7[b] bot. (expl. לבובין) גוחן . . . והוא מַתְרִיס כנגד חיה one places a hide from the tannery against its heart, and this protects it against attacks of wild beasts.—2) *to resist, fight, wrestle in debate.* Yeb. 121[b] שהי׳ עם שמנים וכ׳ (ed. שהתירים, corr. acc.) who debated with eighty-five elders; Y. ib. XVI, 15[d] שהיו מַתְרִיסִין כנגד וכ׳ who debated with R. H.

תָּרַס ch., *Af.* אַתְרִיס, *Pa.* תַּרֵיס same, 1) *to shield.* Targ. Job XLI, 7 מַתְרִיסִין Var. ed. Lag. (ed. תְּרֵיסִין noun).—2) *to fight, challenge, oppose.* Y. Ab. Zar. II, 41[b] top ולא על יאות מְתָרֵס לקרבידה . . . but R. H. opposed him improperly; Y. Dem. III, 23[c] bot. מַתְרִיס לקבל ולא עאל יאות . . . (corr. acc.). Y. Gitt. III, 44[d] לא דריש לקיש מַתְרִיס לקבל וכ׳ not that R. L. opposed R. J. because they differed in theory, but &c. Tam. 32[a] מה דין אַתְרִיסְתּוּן לקבלי (Rashi אִיתְתַר׳ *Ithpe.*) why, now, did you oppose me?—3) *to put on armor.* Y. Kidd. III, 63[d] מתרס כליו וכ׳ . . . והוה and R. H. put his armor on against (took up a debate with) &c.

Ithpe. אִיתְתְּרִיס same, *to oppose.* B. Bath. 111[a] השתא אילו נח . . . אִיתְתְּרִיסַת לקבלי Ms. M. (ed. השתא כי) now if R. H. were dead, you might have opposed me (by referring to his authority).

תְּרֵיסְיוֹתִים, תְּרֵיסְיוֹת, תְּרֵיסָא, v. sub תְּרֵיס׳.

תָּרַע (denom. of תְּרוּעָה), *Hif.* הִתְתְּרִיעַ *to sound alarm,* esp. *to blow the Shofar at public services* (at fast and prayer meetings &c.). Y. Taan. II, 65[b] top כל שנה שאין מַתְרִיעִין לָהּ . . . שמתריעין if people neglect to blow the Shofar at the beginning of the year, they will sound it at the end, v. רוּעַ I. Taan. III, 1 צמחים ששנו מתריעין עליהם מיד when plants change (degenerate), we blow (call prayer meetings) for them at once (without waiting for the first rain). Ib. 3 אותה חציר מתענה ומַתְרִיעָה ומַתְרִיעוֹת . . . that town must fast and blow the Shofar (at prayer meeting), and all those around must fast, but not hold prayer meetings; מתריעות ולא מתענות must hold prayer meetings, but not fast. Ib. 7 על אלו מתריעין בשבת וכ׳ on the following occasions the alarm is sounded on the Sabbath: when a city is surrounded by gentiles, or threatened with a flood, &c., v. טָרַח; a. fr.

תָּרַע I (*Tafel* of רָעַע) *to break, shatter, make a breach* (corresp. to h. פָּרַץ, a. נָתַץ). Targ. Jud. VI, 30. Ib. VIII, 9. Targ. II Sam. VI, 8; a. fr.—*Part. pass.* תָּרִיעַ; f. תְּרִיעָא *broken into, open.* Targ. Prov. XXV, 28.—Y. Peah I, 16[b] bot.; Y. Shebu II, end, 33[c], a. e. ותַרְעִין וכ׳, v. סוּג I ch.

Pa. תָּרֵעַ, תַּרַע same. Targ. O. Gen. XLIX, 6 תָּרְעוּ ed. Berl. (ed. Vien. תְּרָעוּ). Targ. O. Lev. XIV, 45 ed. Berl. (ed. Vien. *Pe.*). Targ. Ps. II, 9 תְּתָרְעֵי Ms. (ed. *Pe.*); a. fr.

Ithpe. אִתְתָּרַע, *Ithpa.* אִתְתַּרַע *to be broken, shattered, be broken into.* Targ. Prov. XXIX, 18 (h. text יִפָּרַע). Targ. Jer. XXXIX, 2. Targ. Jud. VI, 28; a. fr.; v. רְעַע.

תְּרַע II, תַּרְעָה, תַּרְעָא c. (preced.) 1) [*opening,*

תַּרְמִילָא תּוֹר׳, תַּרְמוֹלָא ch. same. Targ. Ruth II, 18. Targ. I Sam. XVII, 40.

תַּרְמֵל (denom. of תַּרְמִיל) *to form pods.* Shebi. II, 8 משתַּרְמְלוּ וכ׳ when they have begun to form pods before New Year; Y. ib. 34[a] תַּרְמֵילוּ, expl. עבדין קנקולין, v. קַנְקַל ch.

תַּרְמֵל, v. תַּרְמִיל.

תָּרְנָא, תָּרֶן, v. תּוֹרְנָא.

תַּרְנְגָא, v. תְּרוּנְגָּא.

תַּרְנְגוֹל m. (ת־דגל with anorganic נ, as תְּרוּנְגָּא for תְּרוֹגָא; v. Targ. Prov. XXX, 31) [*spurred,*] *cock, chicken.* R. Hash. 26[a], v. שָׂכְוִי. Yoma 21[a] ת׳ בינוני a normal cock (that crows neither too early nor too late). Snh. 98[b], v. עַטַּלֵּם. Ib. 63[b], v. גְּרַגַּל. Tanh. Emor 2; Yalk. Sam. 139 אין כאן ת׳ שיקרא is there no cock here to crow (announcing the morning)? B. Mets. 86[b] מובחר שבעופות ת׳ (some ed. תרנגולת) the choice of fowls is the chicken. Bekh. 8[a] (of the *hen*); a. fr.—*Pl.* תַּרְנְגוֹלִין. B. Mets. l. c. Tanh. l. c. B. Kam. VII, 7 אין מגדלין ת׳ וכ׳ no chickens were raised in Jerusalem. Taan. 25[a]. Y. Ber. III, 6[d] top (ת׳) אדומים red cocks. Ab. Zar. I, 5 תרנגול לבן בין הת׳ . . . מותר you may sell him (the gentile) a white cock along with other cocks (although he may use the white cock for idolatrous purposes). Yeb. 84[a] כת׳ של בית בוקיא like the cocks of B. B. (that tolerate no intruder); a. fr.—[Y. Dem. II, 22[d] top תרנגול קוסריין, v. תַּרְנְגוֹלָא II.]—*Fem.* תַּרְנְגוֹלֶת *hen.* Snh. 63[b] (ref. to סכות בנות, II Kings XVII, 30) מאי נירהו ת׳ what is this (deity)? A hen. Tosef. Makhsh. II, 15. Sabb. 67[b], v. גַּבְרִית; Tosef. ib. VI (VII), 5; a. fr.

תַּרְנַגְלָא, תַּרְנְגוֹלָא I ch. same. Targ. Ps. L, 11, v. בַּר I ch.; a. fr.—Sabb. 78[a] ת׳ ברא Ms. M. (ed. תרנגולת), v. בַּר I ch. Lev. R. s. 5 (ref. to גבר, Is. XXII, 17) כהדין ת׳ דהוה וכ׳ like the cock that moves about from place to place; Yalk. Is. 290. Yoma 20[b] (expl. קריאת) קרא ת׳ the cock has crowed; Y. Succ. V, end, 55[c] (הגבר) תרנוגלא; Y. Shek. V, 48[d] bot.; a. fr.—*Fem.* תַּרְנְגוֹלָא, תַּרְנְגוֹלְתָּא. Gitt. 55[b] אתרנגולא וח׳ חריב וכ׳ on account of a cock and a hen Ṭur Malka was destroyed. Lev. R. s. 25, v. שָׂכְוִי; Yalk. ib. 615. Ib. חדה ת׳ כד וכ׳ as long as her chicks are small, the hen calls them together &c. Midr. Till. to Ps. XLV ת׳ ברא the hen of the prairie; a. fr.

תַּרְנְגוֹלָא II pr. n. pl. *Tarn'gola* (*Watchtower*); 1) כְּרַךְ ת׳ *Fort Tarn'gola.* Targ. Y. Deut. II, 8 (h. text עצירון גבר).—2) ת׳ דקיסריון *T. near Cæsarea* (Philippi). Targ. Y. I. Num. XXXIV, 15 תורנגלא דק׳. Targ. Y. I ib. 8.—Tosef. Shebi. IV, 10 תורנגלא עילאה דלעילא מן קסרין (Var. ת׳ עיליריא דק׳) Upper T. above (near) Cæsarea; Y. ib. VI, 36[c] ת׳ עילאה דלמעלה מן ק׳; Sifré Deut. 51 תרנוגלא עילאה קיסרי; Yalk. ib. 874 דקישורי . . . תרנגלא (corr. acc.).—Y. Dem. II, 22[d] top (h. form) תרנגול קיסריון (not קיסריין).—V. Hildesh. Beitr., p. 42 sq.

תַּרְנוּגְלָא, תַּרְנַגְלָא, תַּרְנְגוֹלְתָּא, תַּרְנְגוֹלֶת, v. preced. wds.

door, gate (corresp. to h. פֶּתַח, a. שַׁעַר). Targ. Ex. XXXII, 27. Targ. Deut. XXII, 21; a. fr.—Lev. R. s. 5 [8] ת' פתיחא if she finds the door open; ת' משקוף if she finds it shut. Num. R. s. 9 [13], v. אָסַר; a. fr.—[Yalk. Mic. 551, v. תַּרְעָרִיא.]—*Pl.* תַּרְעִין, תַּרְעַיָּא, תַּרְעַיָּה, תַּרְעֵי. Targ. Y. Deut. III, 5. Targ. Is. XXVI, 2. Targ. Prov. XXXI, 31; a. fr.—Y. Shek. V, end, 49[b] ר' אבון עבד אילין ת' וכ' R. A. was building those gates of the Great College; a. fr.—2) = h. שַׁעַר *market, market price.* B. Bath. 90[b], v. תַּרְפָּא. B. Mets. 74[b] בחד ת' when prices remain unchanged; a. e.—*Pl.* as ab. Ib. בתרי ת' when there are two prices (prices have changed); a. e.

תָּרְעָא m. (preced.) 1) *gate-keeper, guard.*—תָּרְעָיָא. Targ. I Chr. IX, 18; a. e.—2) *locksmith.*—*Pl.* as ab. Targ. II Kings XXIV, 16 (not תַּרְעָיָא; h. text מַסְגֵּר); Targ. Jer. XXIV, 1 (not תַּרְעֵי).

תַּרְעָא, תַּרְעָה, v. תְּרֵיסָר.

תַּרְעוֹמְתָא f. (רָעַם) *murmur, complaint, quarrel.* B. Mets. VI, 1 אין להם ... אלא ת' they have nothing but a complaint (no legal claim) against each other. Ib. 76[a] ת' מאי עבידתיה what cause for complaint is there? [Answ. אמר ליה he may say to him, dost thou not believe in (Prov. III, 27), 'withhold not a benefit &c.'?] Y. ib. V, 10[b] המבטל כיס ... אלא ת' if an agent leaves his neighbor's money unemployed, the latter has no legal claim; ib. IX, beg. 12[a], opp. חייב לשפות. Sabb. 56[b] לא עליך יש לי ת' וכ' (ed. תרעומות) I have no quarrel with thee, but only with him &c.; Yalk. Sam. 151. Treat. Der. Er. Zuṭa ch. IX, beg. התרחק מן ת' וכ' keep aloof from murmuring (talking against a fellowman), for if thou talkest against thy neighbor, thou wilt commit other sins too. Ber. 12[a] מפני ת' תמידין ... בקשו they wanted to read so (recite the Ten Commandments with the Sh'm'a in the prayers), had they not long ago abolished it on account of the seditious talk of the heretics (who declared nothing to be essential in the Law but the Ten Commandments); a. fr.—*Pl.* תַּרְעוּמוֹת. Tosef. Sot. VI, 1 ושאר כל ת' האמורות וכ' and all the other murmurings (against God) mentioned in that section (Job XXVII).

תַּרְעָיָא m. (תְּרַע I) *one that makes a breach.* Gen. R. s. 69 (play on ופרצה ימה, Gen. XXVIII, 14) את הוא ת' דימא (some ed. תְּרוֹעָרִיא) thou art he that will break through the sea (thy children will pass through the Red Sea); Yalk. Mic. 551 תרעא (corr. acc.).

תַּרְעֵילָה, v. תַּרְעֵלָה.

תַּרְעִיתָא f. (רְעִי II) *plan, cunning, ambition* (in a good and an evil sense). Targ. Prov. XXVII, 9 (h. text עֵצָה). Ib. I, 4 (h. text מִזְמָה). Ib. XXXI, 16. Ib. XXIV, 9; a. fr.

תַּרְעֵלָה I f. (b. h.; v. רָעַל) *reeling, staggering.* Esth. R. to I, 14 (play on שתה ib., v. שָׁתָה) משקה ... כוס של ת' I will make them drink the cup of staggering. Gen. R. s. 16 עתיד ... כוס תַּרְעֵילָה וכ' in the future the Lord will make the nations (that oppress Israel) drink the cup of staggering out of the place whence judgment goes forth (Eden).

תַּרְעֵלָה II pr. n. pl. *Tar'elah.* Y. Shebi. IX, 38[d] bot. סכות ת' Succoth (Josh. XIII, 27) is now called Tar'elah (v. Hildesh. Beitr., p. 48).

תְּרַעֵם (v. רָעַם *Hithpa.*, and תְּרַעְמֵת) *to make discontented, rebellious.* Pesik. R. s. 43, end (ref. to הרעמה, I Sam. I, 6) את מְתַרְעֶמֶת אותה עלי וכ' thou attemptest to make her rebellious against me, v. רָעַם.

תַּרְעַמְתָּא, תַּרְעַמוּתָא, תַּרְעֵמָא, v. תּוּרְעֵמָא.

תּוּרְעָא, תּוּךְ, תִּיר, תַּרְעָתָא f. (תְּרַע) 1) *breach.* Targ. II Sam. VI, 8. Targ. I Kings XI, 27 (ed. Wil. תַּרְ); a. fr.—Y. M. Kat. III, 83[c] top יסוג תּוּרְעָתָךְ, v. סוּג I ch.; Gen. R. s. 100 תּוּרְיָךְ; ib. פסרג תִּרְעָךְ, v. פָּסַג; a. e.—*Pl.* תִּרְעָתָא, תִּרֵי, תּוּרֵי. Targ. Ez. XIII, 5 (ed. Wil. תַּרְעָתָא, corr. acc.).—2) *gate.* Y. Snh. VI, 23[c] תִּירַעַת גיהינם the gate (door) of Gehenna; (Y. Ḥag. II, 77[d] bot. צירא דתַרְעָא וכ' a hinge of the gate of Gehenna).

תָּרַךְ (*Taf.* of רָפָה), *Hif.* הִתְרִיךְ 1) *to make soft.* Tosef. Shebi. I, 8 מפני שמַתְרִיפוֹ ... יקנח לא ed. Zuck. (oth. ed. שמתרין, שמתרין) (in the Sabbatical year) one must not smear resin over a root (of a bulbous plant), because it makes it softer (advances its ripening).—2) *to rot, decay; to become weak.* B. Bath. 19[b] בשהִתְרִיפוּ when the dates are rotten. Y. B. Kam. V, end, 5[a] בשהתריפו מחמת אוירו when the animals grew sick from the air in the pit (v. חֲבָל).

תְּרַךְ ch. same, *to be soft, dissolved, digested.* Y. Shek. VI, 50[a] bot.; Cant. R. to IV, 12, v. תַּרְפּוֹן.

**Af.* אַתְרִיךְ *to use foul language, blaspheme.* Targ. Ps. XLIV, 7 Levita (ed. מגדף).

תַּרְפָּא, Pirké d'R. El. ch. LI, end, v. תַּרְפּוֹן.

תַּרְפוּת f. (תָּרַךְ) [*foulness,*] *obscenity, debauchery* at idolatrous festivals. Ab. Zar. II, 3 ההולכין לת' אסור וכ' you must not deal with those who journey to idolatrous festivals (Dionysia), but you may deal with those who are coming home; Tosef. ib. I, 15; Y. ib. II, 41[b] [read:] אית תניי ת' ואית תניי תני תרבות מאן ... תרפים וכ' some read *tarputh*, and others read *tarbuth*; he that reads *tarputh* refers to *t'rafim* (תְּרָפִים *obscenities*, v. תּוֹרְפָה) &c., v. תּוֹרִיב. Tosef. l. c. 16 עם שיירא בת' לא ... (our w. omitted in ed. Zuck.) a man (Jew) must not go with a party on an idolatrous pilgrimage. Bab. ib. 32[b] נכרי ההולך לת' וכ' if a gentile is going to an idolatrous festival, you must not deal with him, because he goes to offer his devotion to idolatry, but on his way back you may deal with him &c.; ישראל ההולך לת' וכ' if a Jew is going to an idolatrous festival, you may deal with him on his way to it, for he may reconsider and not go &c.; a. e.

תַּרְפּוֹתָא, v. תּוּרְפִּיתָא.

תַּרְפִּיה, v. next w.

תַּרְפּוֹן m. (תָּרַם, cmp. רִפְּיוֹן) *a laxative.* Deut. R. s. 1, beg. (expl. לתרופה, Ez. XLVII, 12) לת' its leaves shall serve as a laxative; Y. Shek. VI, 50[a] bot. תרפיה מצין עֲלָלֶיהָ ותרם מזונה (corr. acc.) a laxative, one sucks its leaves, and his food is digested; Cant. R. to IV, 12 לת' מָצִיץ עליה ותרם מזונה; Pirké d'R. El. ch. LI לתרפא מצירצין לירה ושרש מזונה (corr. acc.).—[Yalk. Ez. 383 לת', v. תְּרוּפָה.]

תְּרָפִים m. pl. (b. h.) *Teraphim*, a certain form of idols. Tanḥ. Vayetsé 12 וכי תת' מדברים הן do the Teraphim talk? Ib. למה נקראו ת' שהן מעשה תורם וכ', v. תּוֹרָפָה (v. צִיץ II). Y. Ab. Zar. II, 41[b], v. תַּרְפּוּת. Gen. R. s. 74; a. fr.

תַּרְפֵּס, v. תָּפַס.

תַּרְפָּתָא f. (תרם, cmp. רפא) *healing, cicatrization.* Keth. 39[b] כי ת' דסירכורי Vers. in Rashi a. Ar. as much pain as is caused by the healing of the puncture made in letting blood.

תָּרַץ (cmp. תָּרוּט) *to make straight, level.* Targ. Ps. CXIX, 128 (Ms. *Pa.*). Targ. Prov. XI, 6 תִּתְרוֹץ Ms. (ed. *Pa.*); a. e.

Pa. תָּרֵיץ 1) *to make straight; to arrange, lead.* Ib. III, 6 יְתָרֵץ (some ed. תָּרֵיץ Part. *Pe.*). Targ. Job XXXIII, 27 Ms. (ed. Wil. יְתָרִיר; h. text יָשַׁר!). Targ. Y. Ex. XXXIX, 33; a. e.—Targ. II Chr. XXIX, 34 תָּרִיצוּ ed. Wil. (add.: לבא) they made their heart straight (ready; oth. ed. תְּרִיצֵי לבא were straight of heart; h. text ישרי לב).—Ber. 46[b], v. infra.—2) (mentally) *to set aright, settle, harmonize.* Gitt. 4[b] רבה מְתָרֵץ לטעמיה ורבא מתרץ וכ' Rabbah settles (explains the differences of opinion in the Mishnah) in accordance with his principle (so that both disputants agree with his principle), and Raba in accordance with his. B. Mets. 14[b] לאו תָּרוּצֵי קא מְתָרְצַת תָּרֵיץ נמי בבעל חוב must you not (in order to uphold the Boraitha) explain it (that it refers to robbers)? explain it just as well that it refers to a creditor. Keth. 35[b] היכי מְתָרֵיץ לה how will he harmonize the Mishnah (with his principle)? Sabb. 62[a] תָּרַצְתָּ אשה וכ' you have explained the case satisfactorily with regard to woman, what have you to say concerning the case of man? M. Kat. 13[b]; a. v. fr.

Ithpa. אִתְתָּרִיץ, *Ithpe.* אִיתְתְּרִיץ 1) *to straighten one's self, sit up.* Ber. 46[b] מִתְתָּרִיץ תָּרוּצֵי וכ' he (that reclines at a meal in front of another diner) would have to sit up in order to talk to him.—2) *to be set aright, be harmonized.* B. Bath. 170[a] מתניתא לא מִיתְתָּרְצָא אלא כדמְתָרְצָה מר וכ' (not כדמתרצא) the Boraitha cannot be satisfactorily explained, except as you explained it, and this being so &c.; a. e.

תְּרָצָא, v. תְּרִיצוּתָא.

תַּרְקָא, v. תַּרְקִי.

תַּרְקַב m. (= תרי קב) [*two Kabs*; later] *three Kabs*, a dry measure (v. Herzfeld, Metrol. Voruntersuch. II, p. 63 sq.); also *a field requiring a Tarḳab of seed.* Tosef. Maasr. II, 7 בינונית אינה פחותה מת' וכ' a medium size basket is no less than a Tarḳab, a small one no less than two Kabs; (differ. in Y. ib. II, 49[c] bot.). Tam. V, 4 והכף דומה לת' גדול וכ' the spoon (for frankincense) resembled a large Tarḳab ..., containing three Kabs. Nidd. 49[b] או ת' וישב עליו or if he inverted a T. and sat on it; Sabb. 59[a]; Ḥag. 23[b] (not עליה). Y. Ber. I, 2[c] bot., v. תַּמְצִית; a. fr.

תַּרְקַבָּא ch. same. Kidd. 11[a] ת' דדינרי a Tarḳabful of gold Denars. Yoma 18[a] ת' דדינרי עיילא ליה וכ' Martha ... gave king Jannai a T. of Denars to nominate Joshua ben Gamla as one of the high priests (to be elected by the electors); a. e.

תַּרְקוֹשׁ, v. תַּרְכּוֹס, a. עַרְבֵּשׁ.

תַּרְקִי pr. n. (Θράϰη) *Thracia, Thrace*, a country in the south-eastern extremity of Europe. Targ. Y. Gen. X, 2; Targ. I Chr. I, 5 (ed. Rahmer Var. תַּרְקָא or תְּרָקָא; h. text תירס); —Y. Meg. I, 71[b] bot. תרקא; Gen. R. s. 37 תּוּרְקִי; Yalk. ib. 61; Yoma 10[a] בית תַּרְקִי (Ms. M. 1 טרוקי; Ms. M. 2 טראקי; Ms. O. a. Ar. טרקי; Ms. L. טרקאי, v. Rabb. D. S. a. l. note 8). Y. Kidd. I, 61[d] top; Y. Shebi. VI, 36[b] bot. תורקי (for תקדמני, Gen. XV, 19); Gen. R. s. 44 תרקי (for קנזי, Gen. l. c.); Yalk. ib. 78 טרקי.

תַּרְקָא I, v. preced.

תַּרְקָא II, v. טַרְקָא.—[Gen. R. s. 12, end; Yalk. ib. 19, v. next w.]

תַּרְקִיעַ m. (רָקַע) *beaten metal, foil.* Gen. R. s. 12, end (ref. to Job XXXVII, 18 תרקיע וכ' נראים כמין ת' (ed. Wil., as Ar., תרקיא) the heavens look like a beaten metal plate; Yalk. ib. 19 נראין כבשעת יצירתן כמו תרקיא they look always as at the time they were cast, like &c.; (Y. Ber. I, 2[c] bot. תרקיע מלמד שעשויין כטס *tarki'a* intimates that they are like foil).

תֶּרֶת, Y. B. Mets. VI, beg. 10[d] מחרית, v. תְּרַח.

תִּרְתָּא, v. תּוּרְתָּיָה.

תַּרְתֵּי, תַּרְתָּא, v. תְּרֵי III.

תִּרְתָּיוּת, v. תּוּרְתָּיָה.

תַּרְתֵּר (cmp. נָהַר *Pa.*) *to crumble, cast loose earth.* Pesik. B'shall., p. 80[a] שרי מְתַרְתֵּר עפרא עלידהון it (the domestic serpent) began to crumble dust upon them (the garlic bulbs); Y. Ter. VIII, 46[a] מישרי מתרתר וכ'.

תַּשׁ m. (תָּשַׁשׁ) *weak.* Y. Bets. V, 63[a] top, v. שָׁפָן.—*Pl.* תַּשִּׁין, תַּשִּׁים. Midr. Sam. ch. IX האילת חזו איבריה ת' וכ' the hind has tender limbs, and when she wants water, she is afraid &c. Gen. R. s. 20 (play on תִּשּׁוֹקְתּוֹ, Cant. VII, 11) תשים אנו ואפי' שאנו ת' אנו מקוים וכ' we are weak (in good deeds), but although we are weak, we hope for &c. Num. R. s. 10[1], v. תָּשַׁשׁ; a. e.—*Fem.* תַּשָּׁה. Yalk. Ps. 862 יעלה זו ת' היא, v. יַעֲלָה; Gen. R. s. 12 תַּשְׁרִיה.

תִּשְׁבַּחְתָּא, תְּשַׁבְּחָה, תִּשְׁבְּחָא, v. sub תּוּשְׁ.

תַּשָּׁה, v. תַּשׁ.

תַּשּׁוּב pr. n. pl. *T'shub*, native place of Elijah the Tishbite. Targ. I Kings XVII, 1; II Kings I, 8 ed. Lag. (oth. ed. תּוֹשָׁב); a. fr.

תְּשׁוּבָה f. (b. h.; שׁוּב) 1) *return to God, repentance.* Ab. IV, 11, v. תָּרִיס. Pes. 54a שבעה ... תורה ת׳ וכ׳ seven things were created before the world was made, they are: the Law, repentance &c. Ib. 119a (ref. to Ez. I, 8) זה ידו ... כדי לקבל בעלי ת׳ that is the hand of the Lord which is spread under the wings of the Ḥayoth (v. חַיָּה I) to receive the repentant sinners. Ber. 34b מקום שבעלי ת׳ עומדין וכ׳ where the repentant sinners stand, the perfectly righteous are not permitted to stand, for it is said (Is. LVII, 19) &c. Yeb. 21a (in Chald. dict.) חני אפשר בת׳ חני לא אפשר בת׳ these sins (of incest) may be remedied by repentance, but those (of giving false measures) cannot be remedied by repentance (because you can make no restoration). Pesik. R. s. 28 (ref. to Ps. CXXXVII, 2) בא וראה עפרה ... לת׳ וכ׳ come and see (the power of the love of) the dust of the land of Israel for repentance: as long as they were in the land of Israel, Jeremiah said to them, do penance, &c.; a. fr.—2) *reply, answer.* Sabb. 88b החזיר להן ת׳ give them an answer (refute their argument). Pes. 94a מה ת׳ השיבתו בת קול וכ׳ what was the reply the divine voice gave to that wicked man (Nebuchadnezzar), when he said (Is. XIV, 13), I will rise &c.?; Ḥag. 13a. Snh. 91a החזירו לו ת׳ make your argument against him; לא מצאו ת׳ they could find nothing to reply. Ib. 105a, v. נִצַּח. Ab. Zar. 44b ת׳ גנובה, v. גָּנַב; a. fr.—*Pl.* תְּשׁוּבוֹת. Yoma 12b שתי ת׳ בדבר חדא וכ׳ there are two arguments against it, first that &c.; Keth. 87b; a. fr.—Gen. R. s. 20 בעל ת׳, v. בַּעַל.

תַּשְׁוִיתָא, תַּשְׁוִירָתָא f. (שְׁוִי) 1) *bed, couch, mattress, carpet.* Targ. Prov. XXII, 27.—*Pl.* תַּשְׁוִירָתָא, תַּשְׁוָרֵי. Ib. XXXI, 22 (h. text מרבדים). Ib. VII, 16.—2) *bed, bottom.* Targ. Ez. XLIII, 13; 14; 17 (h. text חיק).

תַּשּׁוּמֶת f. (b. h.; שׁוּם), ת׳ יד *trust, loan.* Sifra Vayiḳra, Ḥob., Par. 9, ch. XV; Shebu. IV, 5 פקדון ות׳ יד a charge or a loan. B. Mets. 48a, a. e. כגון שיחד לו וכ׳ ... ת׳ יד by *t'someth yad* we mean a loan for which the debtor has designated a certain object in his possession as security. Ib. (ref. to Lev. V, 24) לרבות ת׳ יד להישבון this includes the *t'someth yad* as amenable to the law of restoration (v. חָשַׁב); a. e.

תַּשּׁוּעַ, v. תְּרוּשׁוּעַ.

תְּשׁוּעָה f. (b. h.; יָשַׁע) *help, salvation.* Ex. R. s. 18, end ביום שעשיתי לכם ת׳ וכ׳ on the anniversary of the day on which I wrought salvation for you (on the fourteenth of Nisan), and in that very night. Ib. s. 19, end ועשה להם ת׳ and he saved them; a. e.

תְּשׁוּקָה f. (b. h.; שׁוּק I) *desire.* Gen. R. s. 20 אין תְּשׁוּקָתוֹ של יצר וכ׳ the tempter longs for Cain and the like of him (ib. IV, 7); אין תְּשׁוּקָתָן של the rains long for the earth (Ps. LXV, 10); ואין תשוקתו של הקב״ה וכ׳ and the Lord longs for Israel (Cant. VII, 11). Ib. תשובי לתְשׁוּקָתֵךְ return to thy desire; תשובי לתְשׁוּקַת אישך return to the desire for thy husband; a. e.—*Pl.* תְּשׁוּקוֹת. Ib. ארבע ת׳ חן וכ׳ there are four desires (four Biblical passages containing the word *t'shuḳah* or its root); Yalk. ib. 32.

תְּשׁוּרָה f. (b. h.; שור, v. שְׁרִירָה I) *traveller's gift* to the host, *present.* Yalk. Cant. 988 (ref. to תשורי, Cant. IV, 8) שעתידין ... כת׳ הזו the nations will bring Israel as the travellers' gift (alluding to Is. LXVI, 20; cmp. Cant. R. to l. c.). Midr. Till. to Ps. LXXXVII (ref. to תשורי, Cant. l. c.) למה נקרא דורון ת׳ דבר נש מסתכל וכ׳ why is a gift called *t'shurah*? Because man looks at it and says, how beautiful! (ed. Bub. שמסתכלין בה ומזמרין; by ref. to Job VII, 8); Yalk. ib. 838 (not תשורו).

תָּשׁוּשׁ *weak*, v. תָּשַׁשׁ.

תַּשּׁוּתָא f. (תְּשַׁשׁ) *weakness, feebleness.* Targ. Lam. I, 6 תַּשּׁוּת כח (ed. Vien. תָּשׁוּת).

תְּשׁוּחֹרֶת f. (שָׁחַר II, v. Ned. III, 8 quot. s. v. שָׁחוֹר I) 1) *early manhood, youth.* Ab. III, 2 נוח לת׳, v. נוֹחַ II; Y. Taan. II, 65b bot. (corr. acc.). Lam. R. to I, 2 חיה לה בן ת׳ ומת she had a grown up son, and he died; ib. II, 11.—2) (sub. מיתת) *death at manhood, premature death.* Ib. ת׳ של (דמעה) tears over the loss of a grown up child. Treat. Der. Er. Zutta ch. IX כרי שתנצל ממלאך הת׳ in order that thou mayest be saved from the angel of premature death.—[3) *search for young men, conscription.* Tanna d'be Elijahu ch. I.]

תַּשִׁישְׁתָּא f. (תשש = תשי) = תַּשּׁוּתָא. Targ. Job XXX, 22 Ms. (ed. Lag. תַּשְׁרִיתָא; ed. Wil. תְּשִׁרְתָּא; h. text תשוה, K'ri תשירה).

תְּשִׁישׁ, v. תַּשׁ.

תַּשִׁישׁוּתָא, v. תְּשִׁישׁוּתָא.

תְּשֵׁיסְרָאָה, תְּשֵׁיסַר, v. תְּשַׁע.

תְּשִׁיעָאָה m., **תְּשִׁיעָתָא, תְּשִׁיעִיתָא** f. (תְּשַׁע) *ninth.* Targ. Num. VII, 60. Targ. II Kings XVII, 6. Ib. XXV, 1; a. fr.

תְּשִׁיעִי m., **תְּשִׁיעִית** f. (b. h.; תְּשַׁע) same. Yoma 81b כל האוכל ושותה ... ת׳ ועשירי whoever eats and drinks on the ninth (of Tishri, being cheerful in his faith in God's forgiveness) is considered as if he fasted on the ninth and the tenth. Bekh. IX, 8 קרא לת׳ עשירי if (in counting the sheep for tithes) he called the ninth the tenth; a. fr.

תְּשִׁיעָתָא, תְּשִׁיעִיתָא, v. תְּשִׁיעָאָה.

תְּשִׁישׁ, v. תְּשִׁישׁוּת.

תַּשִּׁישׁ m. (תָּשַׁשׁ) *weak, frail, sick.* Koh. R. to V, 12, v. בָּפַן. Y. Ber. II, 4b top בגין דאנא ת' ואנא וכ' because I am feeble (old), and I become drowsy when reading the Sh'm'a &c. Ib. V, 9d top כד חוה ת' וכ' when he felt too weak (to pronounce the priestly benediction), he tied his head up &c. Y. Sabb. VI, 8c bot. דהוה ת' ... סלקון they went to visit R. A., who was sick. Y. M. Kat. III, 83d top שמע דר' חנינא ת' heard that R. Ḥ. was sick; a. e.—*Pl.* תַּשִּׁישֵׁי, תַּשִּׁישִׁין. Lev. R. s. 5, end מה הורי ... ת' how are the oxen? Said he, they are sick; a. e.—Cant. R. to V, 16 לחשישין, read: לְתָשְׁשִׁין, v. תָּשַׁשׁ.]

תְּשִׁישׁוּת f. (preced.) *feebleness, frailty.* Koh. R. to X, 17 (ref. to בשתי, ib.) בגבורתו ולא בתְּשִׁישׁוּתוֹ (some ed. בְּתָשְׁשׁוֹ) (who does good) while he is in his strength, and not when he is feeble (old).

תְּשִׁישְׁתָּא, v. תַּשִּׁירוּתָא.

תַּשְׁלוּם m. (שָׁלַם) 1) *payment, indemnity.*—*Pl.* תַּשְׁלוּמִים, תַּשְׁלוּמִין. B. Kam. I, 1 תַּשְׁלוּמֵי נזק, v. נֶזֶק. Ib. 2 חבתי בת' (Y. a. Bab. ed. 9b בתשלומי נזקו), v. חוּב h. Ib. 3 הניזק והמזיק בת' the injured and the injurer may be subject to payment of indemnities; Tosef. ib. I, 3 הניזק בת' לשלם חצי נזק ... they may be subject to payment in the event of half-damage having to be paid (v. Bab. ib. 15a). Tosef. Keth. III, 5 יום הכפורים הרי הוא כשבת לת' מה שבת ... ופטור מן הת' וכ' the Day of Atonement is like the Sabbath with regard to indemnification; Keth. 30a as he who does forbidden labor on the Sabbath forfeits his life, and is exempt from indemnity (if he did damage through his labor), so he &c. Sifra Emor Par. 14, ch. XX (ref. to Lev. XXIV, 21) מה מכה בהמה בת' אף ... בת' as he who injures an animal pays damages, so he who injures a man has to pay an indemnity for the injured limb. Y. B. Bab. II, end, 3a ויישה מי שחלו עליו ת' let him be treated as one on whom rests the obligation to pay damages. Ib. נתחייב מיתה מכאן והילך ת' על ... let him be guilty of death for the first ear of corn (which he ignited on the Sabbath), and guilty of damages for the rest; a. fr.—2) *complement.* Ker. 27a, v. next w.—*Pl.* as ab. Y. Erub. II, 20b מטלטלין בשני ת' לראשון you may move things (on the Sabbath) within the second partition as far as would make up the legally allowed distance for the first partition.

תְּשׁוּמָא, תַּשְׁלוּם ch. same, 1) *payment, retribution, reward; indemnity.* Targ. II Sam. XIX, 37 (h. text גמולה).—Y. Keth. IV, 29a top שכן הוא כותב ת' מן נכסיה וכ' for so he writes (in his marriage agreement), 'payment to be secured from property that may come to me' &c.; Y. Yeb. XV, 14d bot. תַּשְׁלוּמָתָא מן נכסיי וכ'.—*Pl.* תַּשְׁלוּמִין. Targ. Y. II Lev. XXIV, 20 תשלומי in payment for (h. text תחת).—2) *complement.* Ker. 27a תשלום דסלע (Rashi תשלומי) that which is wanted to make it a full Sela.—*Pl.* as ab. Ib. ת' דסלע.

תְּשַׁלְמָא, תְּשַׁלֵּימָא, תַּשְׁלַחְמָא, v. sub תּוּשְׁל.

תַּשְׁלַמְתָּה v. תַּשְׁלוּמָא.

תַּשְׁמִישׁ m. (שָׁמַשׁ) 1) *handling, use*; (sub. כלי) *utensil.* Sabb. 8a ת' ע"י הדחק לא שמיה ת' use by force (with inconvenience) is not considered use (such as makes the place so utilized public ground for Sabbath purposes). Num. R. s. 18 8 (ref. to Num. XVI, 6) הרי לכם ת' החביב וכ' here is that service for you which is the choicest of all, the offering of frankincense &c.; Tanḥ. Kor. 5. Ib. בשביל תַּשְׁמִישׁוֹ של עולם for the service (benefit) of the world. Meg. 26b ת' קדושה הוא ואסיר it is an object used at a sacred function, and is therefore forbidden for profane use; ib. ת' דת' הוא it is an object subservient to an object which is used at a sacred function (e. g. a thing on which a sacred implement is laid); a. fr.—*Pl.* תַּשְׁמִישִׁים, תַּשְׁמִישִׁין. Ib. תַּשְׁמִישֵׁי מצוה נזרקין things used for a religious ceremony may be thrown away (after having served their purpose); תשמישי קדושה נגנזין implements for sacred things must be stored away (v. גָּנַז); ואלו הן ת' מצוה סוכה וכ' these are implements for a religious ceremony: the Succah, the Lulab &c.; ואלו הן ת' קדושה וכ' and these are sacred implements: boxes for sacred scrolls &c.; a. fr.—2) (with or without המטה) *marital connection*; in gen. *copulation.* Yoma VIII, 1. Keth. 65b. Bekh. 8a כל שתַּשְׁמִישׁוֹ ביום all animals which copulate in day time; a. v. fr.

תַּשְׁמִישָׁא, תַּשְׁמִישׁ ch. same, 1) *implement.*—*Pl.* תַּשְׁמִישַׁיָּא, תַּשְׁמִישַׁי, תַּשְׁמִישִׁין. Targ. Y. Deut. VII, 26.—2) (with or without ערסא) *marital connection, copulation.* Targ. Y. II Gen. XIX, 8. Targ. Y. Ex. XIX, 15; a. fr.

תַּשְׁמִישְׁתָּא f. same, 1) *use, handling.* Sabb. 7b ניחא ת' לחור וחא ת' לחוד I. B. Bath. 61b תַּשְׁמִישְׁתֵּיהּ, v. נִיחָא the purpose which this (the house) serves is different from what this (the castle) serves; ib. כולא חדא ת' הוא it all serves the same purpose; a. e.—2) *sexual intercourse.* Targ. Y. Lev. XVIII, 6; 21.

תַּשְׁנִיק, תַּשְׁנוּק m. (שָׁנַק) *strangulation, suffocation;* trnsf. *anguish.* Y. Ber. IV, 7b bot. (ref. to שנער, Gen. XI, 2; v. Targ. O. to Ex. XIV, 27 שַׁנִּיק for h. text נְעַר שחם) שנער מיתים בת' וכ' Babylonia is called Shinar, because they (the Babylonians) die in anguish, without light and without baths; Gen. R. s. 37; Lam. R. introd. (R. Josh. 2) (some ed. בחַשְׁנַק); Koh. R. to XII, 7; Yalk. Gen. 62.

תַּשְׁנִיק ch. same. Targ. II Esth. V, 1.

תַּשְׁנַק, v. תַּשְׁנוּק.

תְּשַׁסְרֵי, v. תִּשַּׁע.

תִּשַּׁע, *Pi.* תִּשַּׁע (denom. of next w.) *to divide by nine.*—Part. pass. מְתוּשָּׁעַ; *pl.* מְתוּשָּׁעִים. Y. Shebi. I, 33b ובלבד שלא יפחות מחשבון מת' provided that there be no less than the quantity (of one Kikkar) divided by nine, i. e. that none of the nine trees yield less than one-ninth of a Kikkar.

תֵּשַׁע f., תִּשְׁעָה m. (b. h.) *nine; ninth.* Ber. 8a תִּשַּׁע מאות וכ' nine-hundred and thirty modes of death &c.

Taan. IV, 5 ת׳ ... זמן nine days in the year were designated for the offering of wood (for the Temple) by priests and the people. Ib. 6 בת׳ באב on the ninth of Ab; a. v. fr.—תְּשַׁע עֶשְׂרֵה, תְּשַׁע עָשָׂר *nineteen.*—*Pl.* תְּשָׁעִים *ninety.* Ab. V, 21, v. שׁוּחַ I. Gen. R. s. 47 בת ת׳ שנה at the age of ninety years. Lev. R. s. 16 ת׳ ותשעה (מתים) וכ׳ ninety-nine people die of ... against one of &c.; a. fr.

תַּשַׁע f., **תִּשְׁעָה, תִּשְׁעָא** m. ch. same. Targ. Gen. V, 5. Targ. Num. I, 23. Targ. II Kings XXV, 3; a. fr.—Ber. 29ᵃ תני ת׳ דר״ה those nine benedictions in the New Year's prayer; a. fr.—תְּשַׁע עֶשְׂרֵי, תְּ׳ עַשְׂרֵי, תְּ׳ סְרֵי, תְּ׳, contr. תְּשִׂירֵי, תְּשִׂסְרֵי *nineteen.* Targ. Gen. XI, 25 (Y. ed. Vien. שתסרי, corr. acc.). Targ. Josh. XIX, 38; a. e.—Ber. l. c. תמני סרי תקון תשסרי וכ׳ eighteen benedictions they introduced, nineteen they did not; a. e.—תְּשִׂיסְרָאָה, תְּשִׂסְ׳ *the nineteenth.* Targ. I Chr. XXIV, 16.

תִּשְׁעָה, v. preced., a. תֵּשַׁע.

תַּשְׁקוּפִים, v. תַּסְקוּפִים.

תִּשְׁרִי (v. Schr. KAT², p. 380) *Tishri,* the seventh month of the Jewish calendar, containing thirty days, varying between the fifth of September and the third of November. R. Hash. I, 1 באחד בת׳ וכ׳ the first of Tishri is the era for years, for Sabbatical years, for jubilees &c. Ib. 10ᵇ בת׳ נברא העולם the world was created in Tishri; Gen. R. s. 22; a. fr.

תָּשַׁשׁ (privative of יש; cmp. יָשִׁישׁ) *to be weak, slender, old.* Ber. 32ᵃ עכשיו ... ת׳ כחו כנקבה now the nations will say, his (God's) power has grown weak as that of a woman. Pes. 62ᵇ מיום ... ת׳ כחן וכ׳ from the day that the Book of Genealogy was suppressed, the strength of the wise has failed, and the light of their eyes has grown dim. Esth. R. to I, 1 ותש, v. רָתַח. Men. 29ᵇ; a. fr.—Part. pass. תָּשׁוּשׁ; *pl.* תְּשׁוּשִׁין, תְּשׁוּשִׁים. Midr. Till. to Ps. XVIII, 17 מה ... הת׳ וכ׳ what did the feeble (old) among them (that crossed the Red Sea) do?; Yalk. Sam. 161 הת׳ והפודגרין the feeble and the lame. Cant. R. to V, 16 (ref. to Ps. XXIX, 4) קול ה׳ בכח ... לת׳ (not לחשוי) 'the voice of the Lord with strength'—for the youths; 'the voice of the Lord with majesty'—for the feeble; (Num. R. s. 10¹ לַתְּשִׁים); a. e.

Hif. הֶתְתִּישׁ or הִתְתִּישׁ *to weaken.* Snh. 26ᵇ (play on תושיה, Is. XXVIII, 29) למה נקרא ... שמַּהֲשָׁשָׁת כחו וכ׳ why is the law called *tushiyah*? Because the study of it weakens the strength of man (v. תַּשְׁרוּתָא). Gitt. 70ᵃ שלשה דברים מַתְּשִׁישִׁין וכ׳ Ar. (ed. מתרזין) three things weaken man's strength; a. e.

תְּשַׁשׁ ch. same. Targ. Y. Num. XIV, 9 תֵּשׁ.

Ithpe. אִיתְתְּשַׁשׁ, אִיתְּשַׁשׁ, אִיתְתְּשׁ *to grow feeble, be sick.* Targ. Y. Deut. IX, 28.—Pesik. B'shall., p. 93ᵇ ר׳ ... א׳ ואיתגלית וכ׳ R. El. ... was falling away, and his (emaciated) arm was uncovered &c.; Koh. R. to XI, 2; a. e.—Cant. R. to II, 16 אתשש ed. Wil., v. חֲשַׁשׁ.

Polel תּוֹשֵׁשׁ *to weaken.* Targ. Ps. CXVIII, 10, sq. אֲתוֹשְׁשִׁינוּן Regia (ed. Lag. אֲתוֹשְׁרִינוּן; ed. Wil. אֲתְּשִׁי *Af.*).

תַּתָּא, v. תְּחֵי.

תַּתָּא (= תוחתא) *below.* Lam. R. to I, 1 רבתי (חד בר נש) זיל מנין מעילא לת׳ מת׳ לעילא וכ׳ go and count them (the joists) from the upper side (of the room) down (to the other end), and from there up, until &c. B. Bath. 45ᵃ, v. עֵילָא; a. e.—[Sabb. 102ᵇ, v. next w.]

תַּתָּאָה m. (preced.) *lower, nethermost.* Pes. 76ᵃ, v. גְּבַר I. Ḥull. 112ᵃ, v. מְטֵי. Sabb. 102ᵇ Ms. M. (ed. תחא), v. צְדַד; a. e.—*Pl.* תַּתָּאֵי. Targ. Y. Gen. VI, 16. Targ. II Chr. VI, 18; a. e.—B. Mets. 108ᵃ, v. עִילָּאָה. Pes. 8ᵃ; a. fr.—*Fem.* תַּתָּיְרְתָּא; *pl.* תַּתָּיְרָתָא. Ib.ᵇ למעוטי ת׳ דת׳ Ms. M. (ed. תחאי דת׳) to exclude the nethermost casks of the lower rows.

תַּתָּאי = תַּתָּא. Pes. 74ᵇ בית השחיטה לת׳ with the throat downward. Ḥull. 8ᵇ bot. קרמא מפסיק מת׳ there is the membrane separating (the fat) from (the meat) below. Snh. 39ᵃ מפלגך לת׳ from the middle of thy body downward, v. אֲהוּרְמִין; a. fr.

תַּתַּה, Y. Ab. Zar. II, 41ᵈ bot. אחר ת׳, read: אַתַּרְתָּה; v. תּוּתַּ.

תְּתוּבָה, תְּתוּבָא f.=h. תְּשׁוּבָה, 1) *reply, refutation.* Y. Ḥall. III, 59ᵇ bot. ליה הדא דר׳ זעירה ת׳ על וכ׳ (not תחו׳) what R. Z. said is no argument bearing on what R. Bun asked.—*Pl.* תְּתוּבָתָא. Y. Peah IV, 18ᵇ top כל אילין התובתא (prob. to be read: תת׳), v. הַתּוֹבָתָא.—2) *return* to God, *repentance.* Targ. Ps. XC, 2. Targ. II Chr. XXXIII, 13; a. fr.—Lev. R. s. 35, v. תְּרוּבָא I; ib. s. 13; Yalk. Is. 256; a. e.

תְּתֵי, *Pa.* תַּתֵּי (denom. of תַּתָּא) *to lower, go down.* Zeb. 54ᵇ ניתתי ביה קליל let us go down a little with it (build it a little lower; Yalk. Deut. 910 ליתתי ליה פורתא; Yalk. Josh. 24 ניחתא ביה קליל).

Ithpa. אִיתַּתֵּי *to be lowered, placed under.* Men. 99ᵃ מידלי ליה ומיתַּתֵּי לה לדידהו פורתא it was lifted over and let down (and placed) a little lower than they (the other tables). Pes. 8ᵃ דמיתַּתְּיָא (not דמיתאי) when the bed stands on low legs, opp. דמידלי, v. דְּלִי.

תִּתּוּבָה, v. תְּתוּבָא.

אֵין ת׳, תִּתִּית, Gen. R. s. 29 Ar. (ed. אינוניתא), a corrupt., prob. to be read: עֵין תּוֹנָה, v. עֲנָהוּנָא (and correct art. אינונתא).

תִּתְנָא, Lev. R. s. 9, read: אתעני, v. עֲנִי II.

THE END.

Addenda et Corrigenda.

(Articles marked * are additional).

אֲבַדּוֹן, *add* Erub. 19a.

אבהנוס, *for* Y. Kil. III, *read* Y. Kil. VIII.

אֲבוּב, *for* Men. X, 4, *read* Men. 66b.

אֲבוּס, *after* their stables., *add* Num. R. s. 21 16; Lev. R. s. 27 6; Tanḥ. Emor 10 חגדלות על אֲבוּסֵךְ (אֲבוּסָךְ) animals reared in thy stables.

אבטיגא, *for* Sifré Deut. 80, *read* Sifré Deut. 81.

אָבִיב, *add*—[Men. 66b א׳ של קליות, read: אַבּוּב.]

אַבִּיר, *after* noblest sons., *add* 2) (in an evil sense) *stubborn*. Ber. 17b, v. מְהַסְיָא.

אֲבָל, *add* B. Mets. 47b קאי בא׳, v. דָּבַר.

אֲבָל I, *add* Pes. 53a Ms. M. (ed. אוכל, Rashi Var. אבל).

אָבֵל II, *for* Y. Rer., *read* Y. Ber.

אֶבֶל, *for* M. Kat. 7b, *read* M. Kat. 17b;—*after Rejoicings, add* M. Kat. 24a.

*אבמסין, Y. Meg. III, 74a bot., read: אֶבְמוֹסוֹס.

אֶבֶן, *for* Sabb. 66a, *read* Sabb. 66b.

אֶבֶן, *add*—3) *testicles*. Mekh. B'shall. s. 5.

אַבַסְקַנְטָה, *for* Y. Ber. IV, *read* Y. Ber. IX.

*אַבְרָהָם (b. h.) pr. n. m. *Abraham*, the patriarch; mostly א׳ אבינו (abbrev. א״א) our father A. Ber. 13a א׳ לא׳ כל הקורא אברם וכ׳ he that speaks of Abraham as Abram transgresses a law (Gen. XVII, 5). Yoma 28b צלותיה דא׳ וכ׳ Abraham's afternoon prayer began at the time &c. Keth. 2a, a. e. מריה דא׳ by the Lord of Abraham! Gen. R. s. 39; a. v. fr.

*אַבְרָם (b. h.) pr. n. m. *Abram*, 1) = Abraham. Ber. 13a א׳ הוא אברהם וכ׳ Abram is the same as Abraham; at first he was the father of Aram, and afterwards the father of the whole world. Ib. א׳ הקורא לאברהם, v. אַבְרָהָם.—2) A. an Amora. Gitt. 50a א׳ חוזאה.

אַבְרָנִי, *after* Esth. R. to III, 6 עוף, *add*; Matt. K. to Esth. I, 4 קברן.

אַבְשׁוֹנָא, *for* Ps. 39b, *read* Pes. 39b.

*אַגָּא = אֲגָה. Tosef. Kil. I, 12.

אַגַּב, *before* Snh. 101b, *insert* Targ. Job XXX, 18; a. e.—

אַגְבִּין, *for* קסריי, *read* קיסריי.

אַגָּדָה, *add*—2) *the use of the verb* הִגִּיד. Y. Snh. III, 21c bot.

אַגּוֹנָא, *for ḥogeg* ibid. Ps., *read ḥogeg* Ps.

אַגוֹסְטוֹס, *for* read . . . אנגוסטוס אַגְרוֹנִימוֹס, *read* prob. to be read אַגְרִיסְטוֹר; cmp. Lev. R. s. 18.

*אַגּוֹרָה II f. (אָגַר I; cmp. נָגַר *Nif.*) *drop*; [b. h. אֲגֹרָה *a small coin*]. Midr. Till. to Ps. LXXV, 9 (ref. to ויגר, ib.) מה ששתית כמין א׳ אחת הרתה וכ׳ (ed. Bub. אֲגֹרָא) what thou hast drunk (of the cup of misery) was merely like one drop, but now &c.; Yalk. ib. 813 כמו אגרא אחד.

אַגּוֹרִי, *after* myrrh fit for storage, *add*; Yalk. ib. 149 מורי אַגְרִי (corr. acc.). Tosef. Dem. IV, 23, v. קִיסְרִין.

אַגְיוּס *for wife's brother* or *kindred, read: wife's sister's husband.*

אַגָּלִים, *add* Cmp. עִגֻּל.

אַגָּנָא, *for* Kadesh, *read* Kedesh.

*אַגְרָא *drop*, v. אַגּוֹרָה II.

אַגְרוּ, for שחתית, *read* שחמתית.

אַגֶּרֶת, *for* a wife's disobedience, *read* a wife's or a husband's rebellion.

אַדַּי, *for* אַדְרַבָּא, *read* אַדַּרַבָּא.

אֲדוּרִי, *add* Yalk. Sam. 124 צלמא הרודיס (?).

אֲדַי, *after* אֲדַי, *add; Pa.* אַדֵּי;—*for* אַדְּרִיה אַדּוּרִי, *read* אַדְּרִיה אַדּוּרִי.

אֲדַרְיָא, *for* store, *read* stove.

אַדָּמָה, *for* [earth], *read* 1) *earth, ground*. Gen. R. s. 36. Ber. 36a, a. fr. בורא פרי האי (abbrev. בפה״א); a. fr.—2)

*אַדְמוּת f. (אָדוֹם) *red color*. Num. R. s. 2 7 שאין אַדְמוּתוֹ עזה (ed. Wil. אדמתו, corr. acc.) whose red color is not deep.

אַדְנֵי, *for* Kil. VII, *read* Kil. VIII.

אדני מרירונים, *add* ; v., however, אטקטיא.

*אדע, Targ. Ruth IV, 4, read: אַרְעָא, v. אַרְעָאָה.

אֶדְרַע, *for* Y. Ber. I, *read* Y. Ber. II.

אַהֲבָה, *add*—*Pl.* אַהֲבוֹת. Num. R. s. 2 16.

אַהֲדְרִמִין, *for* Tosef., *read* Tosaf.

אַהֲלִית, *for* Yalk. Ps. 624, *read* Yalk. Ps. 623.

אוּבְשִׁין, *add* Tosef. Ukts. I, 5 (ed. Zuck. עובשין, corr. acc.).

*אוֹגְבִין m. (v. אַגְבִּין) *cup*. Targ. Y. Gen. XLIV, 2; a. e.

*אוּגְנָא m. = h. אוֹגֶן *rim* (by which to handle a basket &c.).—*Pl.* אוּגְנִין. B. Mets. 25a, v. צַנְא.

*אוֹגְרוּתָא, v. אוֹגְדוּתָא.

אוֹדָאָה, *add*—2) *confession*. Targ. Josh. VII, 19 ed. Lag. (oth. ed. הוֹדָאָה).

אוֹדְרִיתָא II, *for* (דוש, v. אַדְרִיוּתָא), *read* (נדר, v. אַדְרִיוּתָא).

אוֹדֶם, *add* Y. Sabb. III, 10c top, v. אָדֹם.

*אוּרְנִים, Sifré Deut. 22, read: אוֹמָנִים.

אֲוָוהָן, *after* גִּירְהָנְיָא, *insert*; ed. Lag. אוותנטייא, corr. acc.

אָוָה, אוי II, *add* Y. Sot. III, beg. 21b, v. בְּרַכּוּר.—[Sifré Deut. 321 מאווים, v. נָזַז.]

אָוִיר, *add* Men. 39a ששה אווירין וכ' the six interspaces between the seven heavens.

אָוִירָא, *add* 4) *a moment of rest.* Koh. R. to III, 9, v. קַפִּיל I.

אוֹמָן, *add* Sifré Deut. 22 אוֹמָנִים (not אוונים); Yalk. ib. 805 אוֹמָנִין.

אוּמָן, *before—Pl. insert* Snh. 17b רופא ואי a physician and a surgeon (blood-letter).

אוֹמָנִית, *add* [Pesik. R. s. 33, read: אוֹמֶנֶת.]

*אוֹמֶנֶת f. (b. h.; אָמַן) *trainer, educator.* Pesik. R. s. 33, v. ברטיא.

*אונה, Arakh. 32a, read: אונו.

*אונימיוס, read: אֲוִנִימוֹס, v. נִימוֹס I.

אוּנִין, *read* אוֹנִים, אוֹנִין;—*after flax., insert* Sifra Thazr., Neg., Par. 5, ch. XIII.

אוֹנִיתָא, *add* Lam. R. to IV, 18 עוב' (corr. acc.).

*אונן, Arakh. 32a, sq. *read* אונו.

אוּנָסָא, *before—Pl., insert* Erub. 18b לאונסיה against his will. Y. Ber. III, 6a top, a. e. מכתיה אונס an accident (death in the family) befell him.

*אונקלטיא, v. אֲנַקְלַסְיָא.

*אוסל, Tosef. Kel. B. Mets. VII, 9, read: אֶסֶל.

אוֹפֶן, *before—Pl., add* Midr. Till. to Ps. VI, beg. כא' וכהלכה according to method and law.

אוֹצָרָא, *before—Pl., add* Y. Shebi. IX, 39a top הן אוצרה this storehouse.

*אוקנוס, Tanḥ. ed. Bub. Miḳḳets 9, read: אִרְקָנוֹס.

*אוקסא, v. עוּקְצָא.

אוֹר I, *Nif., add* Yoma VIII, 6 עד שיאורו עיניו until his eyes are enlightened (his eye-sight is restored); a. e.—*Hif. add* Midr. Till. to Ps. XXX, end מֵאִיר להם טעותיהן (not מטעותיהן) he illumines their errors for them (causes them to recognize their errors). Tosef. Taan. I, 6 עד האיר שבמזרח ed. Zuck. (read as Var. עד שראור המזרח).

אוֹר I, *for* prop. *light, flame*; esp., *read: light, flame.* Ab. II, 10 warm thyself כנגד אורן וכ' at the fire of the wise; a. e.—Esp.

אורוסטי, *for* Mas אירוסטו, *read* Mus. אוריוסטו; *for* Sabbath year, *read* Sabbatical year.

*אוֹרַח *path*, v. אֹרַח.

אוֹרְחָא, אוֹרְדָא, *before*—[אוֹרְחָא *guest, insert* B. Bath. 9b אֲרְחַיְתָה דאימיה, v. שְׁגַשׁ.

אוּשְׁכִי, *add*—Cmp. ἄσκι in Lübker Reallex., p. 1251b.

אוֹת II, *for* He is the ensign among, *read* He is recognized by.

אָזוֹב, *add—Pl.* אֲזוֹבוֹת, אֲזֹ'. Y. Ber. VII, beg. 11a.

*אָזוֹרָה, אָזֹ' f. = אֵזוֹר. Shebu. 43a.

*אָח III f. (b. h.) *kindling wood, pile.*—*Pl.* אָחוֹת. Midr. Till. to Ps. LIII ועשו עצמן א' and made themselves to be fuel (for Gehenna).

אַחַד *after* Targ. Josh. VI, 1; a. e., *add*—Ab. Zar. 47a בבא הוא דאחדא וכ' Ms. M. (ed. דשא . . . דאחדוא) the gate is locked before it (no conception possible).

אַחוּזָה, *for* Ḥull. 75a, *read* Ḥull. 57a top;—*add* Arakh. III, 1, sq. שדה א' inherited land, opp. מקנה.—Tosef. Ḥull. VIII, 18, v. אֲחִיזָה.

*אֲחַז = אָחַז. Targ. Job XVIII, 20 Ms.—Ab. Zar. 47a; a. e.

*אֲחִיזָה f. (אָחַז) *taking hold, capture.* Ḥull. IX, 3 כדי א' no more of the skin than is required for taking hold (in order to flay it); Tosef. ib. VIII, 18 אחוזה. B. Mets. 91a מאי א' הכנסה וכ' ראחוז by insertion is meant, and *ăḥizah* is used as a euphemism. Sabb. 125a; 126b בית א' *handle*; a. e.—אֲחִיזַת עינים *optical delusion* (v. אָחַז). Y. Snh. VII, end, 25d, opp. מעשה. Ḥull. 56b sq. שחטירה קמידה באחו' ע' (not באחו' ע') he cut his throat in his (the father's) presence by an optical deception.

אַחֲרוֹן, *add*—2) *inferior.* Mekh. Yithro, Baḥod., s. 6 שהם אחרונים למי שהוא אחרון וכ' for they (the gods) are the inferiors of one who is himself an inferior as regards conduct; and who is that inferior in conduct? He that makes them his gods.

אַחֲרִיוּת, *add*—2) *alternative, chance.* Sifra M'tsor'a, Neg., Par. 2, ch. II ליתן א' וכ' to offer an alternative for the cutting of the hair, so that if he has not cut his hair on the seventh day &c.

אַחֲרִית, *add* B. Bath. 14b דאית ליה א' (v. Rabb. D. S. a. l. note 2) it (the Book of Ruth, beginning with evil) has a happy ending. Y. Ber. IV, 7d bot.; a. e.

*אטלטין, read: אַתְלִטִּין, v. אַתְלִטִּיס.

*אִיגְרָא II m. (v. אֲגַר III; cmp. תגר) *trade, market.* Pes. 113a קבא . . . מא' rather have a Kab from the ground, than a Kor from trade; (comment.: rather . . . home, than . . . from the market abroad).

אִיד, *add* Tosef. Ab. Zar. I, 1 אִידִין הקבועין stationary festivals.

*אַיָּה f. (b. h.) *ayyah*, name of an unclean bird. Ḥull. 63b א' ודיה אחת היא *ayyah* is the same as *dayyah.*

אֵילֵּין, *for* אי הלין, *read* איר אילין; cmp. הֵיךְ;—*add* Y. Erub. III, 20d top אילין אינון (corr. acc.) what are these?

אֵירִינוֹן, *for* (εἰρίνεον, εἰρινοῦν, neut.) *woolen, read* (ἀέρινον) *sky-blue.*

אִיכָּרָא, *before Pl., insert* Snh. 26b אִיכָּרֵיהּ דרב זבריד a field-laborer of &c.—

אַיָּלָה, *before*—2), *insert* Midr. Till. to Ps. XLII; a. e.

*אֵילָא, v. אֵילָא.

אִילֵּין, *for* insert מאי, *read* read: אֵירֵילֵּו.

*אילבוג, Tosef. Kel. B. Mets. I, 9, read: אֲלַמּוּג.

*אִילְמוֹת f. pl. (v. אִלֵּם; cmp. אֲלוּמָה) *well-tied bunches.* Tosef. Makhsh. III, 8.

*אֵילָעָא, v. אֵילָא.

*אִימֵּי, v. אַמֵּי.

אִימִירָא, *for* μέλαινα, *read* μελανή.

אִימַּר, *for* עדקין א', *read* דעדקין א'.

אֵין I, *for* III, 12, *read* III, 19.

*אינגלין, v. אֲנַגְלוֹגִין.

אינוניתא, *for* a corruption *to* ח' בר סיסרי, *read* v. עֲנָחוֹנְיָא.

אִינְיָנֵי, *dele* V. אינוניתא.

*אינימוס, read: אֲוִנִימוֹס, v. נִימוֹס I.

אִיסְטָמָא, *for* Tosef. ib. IV, 7, *read* Tosef. ib. IV (V), 6, sq.

*אִיסל, Tosef. Par. VII (VI), 3, read: אֶסֶל.

*אִיסְפּוֹן m. *Spanish.* Tosef. Bets. II, 1, v. קוֹלָרִיס.

אִיסְפִּיסְרִיאוֹן, *add* (Yalk. Is. 291 קומיס ואיפרכוס).

אִיסְתָּוְרָא, *for* a door turning, *read* a bolt moving;—*after* from the ankle, *add*, opp. סיכתא upright bolt.

*אִיסְתְּוִירִיט, v. סוּט ch.

אִיפְּטִיקוֹס, *dele from—Pl., to* note 4)

*אִיפְּלְטִיסָן, Midr. Till. to Ps. LXXVIII, 52 ed. Bub., read: אירפוסיהן, v. אֵירְפּוּס.

אִיפַּסְטָלִין, *for* פַּסְטִילוֹס, *read* פַּסְטָלִין.

אִיקוֹן, *before* V. אִיקוֹנִין, *add* Koh. R. to IX, 10 [read:] חפון אפיריא דאיקונתא וכ׳ they covered the faces of the statues with mats.

*אִיקְלְטָאוֹת, Tosef. Ohol. XIV, 3, read: אִילְקָטָאוֹת, v. אִלְקָטִית.

*אִיקְנְתָא, Koh. R. to IX, 10, *read:* אִיקוֹנָתָא, v. אִיקוֹן.

*אִיקְסְגוֹרִין, Y. Shebi. VIII, 38ᵃ top, *read* אֶקְסִיגְרוֹן, v. אֶכְסִיגְרוֹן.

אִירָא, *for* in the hands of the dyer, *read* in the hands of the weaver.

אִירְיָסָא, v. אֶרֶס ch.

אִישׁ, *add* Num. R. s. 9[2] שני אישים two beings that are named *ish* (God and the husband).

אִישׁוּר, *for adoration, read blessedness;—before* Y. Succ. III, *insert* Num. R. s. 14[19] אישורן של ישראל the blessedness of Israel;—*add* 3) *firmness, energy.* Num. R. l. c. Asher is named על שם אישורו for his energy (in executing the law).

*אִישְׁכּוֹל, v. אֶשְׁכּוֹל.

*אִישְׁתַּדָּא, v. אִשְׁתַּדָּא.

אִיתָן *after normal condition, add* or *strength.* Mekh. B'shall. s. 6, v. הוֹקָם;—*after essential, strong, add; hard; old.* Mekh. l. c. Sot. 46ᵇ;—*before*—3), *insert* Gen. R. s. 98, end מן דא׳ from the presence of the (Egyptian) men of power.

*אָבְלָא, v. אוּבְלָא II.

אבספטיאס, *for* ἀθνίας, *read* ἀνθίας; *for Athnias read Anthias.*

אַבְדָּרָה, *for* Ms. M. אסכרא, *read* Ms. M. אכסרא;—*add* [V., however, מְכַסּוֹרִין.]

אַבְגְּבִישׁ, *add* Midr. Till. to Ps. XVIII, 8 מיני א׳ various kinds of hail.

אֲבוֹתַי, *add*—3) אלהים *authorized judges.* B. Kam. 84ᵃ, sq. בעינן וכ׳ א׳ these cases require authorized judges (Ex. XXII, 7, sq.), and there are none (in Babylonia).

אֲבוּל, *for* the second of October, *read* the fourth of October.

אֲבוֹנָטִית I, *for* I Sam XX, 10, *read* I Sam. XXI, 10.

אַבּוּת, *add—Pl.* אַבּוּפִים. Ex. R. s. 15[4]; a. e.

*אַבּוֹפַסוֹן m. (ἀλλοφάσσων) *talking in delirium.* Tanḥ. ed. Bub., Mikḳets 15 (not אלופסין).

*אָבַח, *Nif.* נֶאֱבַח (b. h.) *to be spoiled, rotten* (morally). Midr. Till. to Ps. LIII, 4 נֶאֱבָחִים מבחוץ וכ׳ מבפנים rotten within and rotten without (ed. Bub. נא׳ מבחוץ ומלאים רשע מבפנים rotten without, and full of wickedness within); Yalk. ib. 770 נאבחים וכ׳ (corr. acc.).

אַבָּיבָא, *before* B. Kam., *insert* Targ. I Chr. XI, 11.

אָבַם, *add Pi.* אִבֵּם *to tie up, close,* v. עָבַם I.

אַבְמוּג, *for* v. גלומי, *read* v. גּוֹלֶם.

*אַבְעַאי pr. n. m. *Il'ay,* v. לְעַי.

אַבְעֵטִיס, *for* Y. Kel. *read* Y. Kil.

*אַבְעֵטְרִין, v. אִיבְּטְרִין.

*אַבָּמִי, אַמִּי pr. n. m. *Ammi, Immi,* name of several Amoraim, esp. A. bar Nathan. Gitt. 44ᵃ. Y. Sabb. III, 5ᵈ bot. Y. Meg. III, 74ᵃ bot. Snh. 17ᵇ; a. v. fr.—Others: Y. Ned. X, 42ᵃ bot.—Y. Meg. I, 71ᶜ top, a. oth.; v. Fr. M'bo, p. 63ᵃ sq.; v. Jew. Encycl. s. v. Ammi.

*אבין, Zeb. 40ᵇ top, v. בֶּמֶן.

*אֲבִית, v. אֱמֶת.

*אֲבִיתָהּ f. (v. אֱמֶת) *truth, reality.* Ex. R. s. 30[19] אמר אֲבִיתַּת הדבר he stated the case as it really had happened.

אבכותי, *cancel* the entire article, and *substitute* אמכותי, v. מַכּוּתִי.

אָבַן I, *before* Ch. חֲרַן, *add* Taan. 8ᵃ חמאמין בהקב״ה who makes God the witness of his promise.

*אֲבַן, v. בֶּמֶן.

אָבַר I, *dele b) to heap up, and d) to contract, bargain, exchange.*

אֲבַר, *dele from* כְּלוּמַר *to* כִּילּוּי.

אַבַּרְכּוֹל, *add* [Perles Et. St., p. 106: Pers. *amârgir accountant.*]

*אַבְגְלִין, v. אַבְגְּלוּגִין.

*אבולוגין, Lam. R. to I, 14, read: אֲרְלוּגִין.

אָבַשׁ, *add* 2) (part. pass. of אָבַשׁ) *oppressed, weak.* Yalk. Is. 336 מן אבוש א׳ of weak man; (Pesik. R. s. 33 ומן אבוש only).

*אַבְתִּירְמְרוֹס = אַבְתִּירְמוֹס, q. v. Treat. Sof'rim ch. XIII, 6.

אַבְיָסָא, *add* (h. form) אֲבִיסָה f.; *pl.* אֲבִיסוֹת. Targ. Cant. VI, 6 (not אֲבִיסוּת).

אַבְיָסִין, *for* Ḥall. II, 11, *read* Tosef. Ḥall. II, 11.

*אב״ם, v. לק״ח.

אַבַּס, *add* Y. B. Mets. X, end, 12ᶜ שלא יואבס, read: שלא יֵיאָבֵס.

אַבַּס, *before*—3), *insert* B. Mets. 86ᵇ בדלא אָבִיס (an ox) which has not been used for labor; בדלא אַבְיָסָא (a hen) which has not been used for hatching.

*אַבַּפְלִין, Targ. Cant. IV, 12 בא׳, read: בְּפַאפְלִיוֹן, q. v.

אֲבַקְתָּא *camel,* v. גַּאקְתָּא.

אֲבָקָה III f. (אבק) *sigh, groaning.* Ex. R. s. 15[21].

*אִיצְּ, אִיסְּ, אִצְּ, אִסְטַבְלָא I f. (stabulum) *stable.*—*Pl.* (h.) אִסְטַבְלָאוֹת, אִצְּ &c. Snh. 21[6]; Num. R. s. 11[7]; Sifré Num. 42 טסבלאות (corr. acc.).—(Chald.) אִסְטַוְולָוִן; אִצְּ, אִסְטַבְלָיָא. Targ. II Chr. XXXII, 28 (not אסת׳).

*אִסְטַוְולָוִן, v. אִסְטַבְלָא I.

אִסְטוֹבְיָא I, *for* Lev. R. s. 4, *read* Lev. R. s. 3[4].

*אַסְטְיוּתָא f. (סְטִי) 1) אַסְטְיוּת דִּין *diversion of justice, wresting judgment.* Targ. Ez. IX, 9 (h. text מטה). Targ. Is. LVIII, 9 (h. text מוטה).—2) אסטיות חובא *turning aside, removing guilt.* Ib. XXVII, 9.

אִסְטַלִּית, *for* a suite, *read* a suit.

אִסְטַל, *add—Pl.* אִסְטָלָאוֹת *chairs.* Midr. Till. to Ps. LXXXVII, ed. Bub.

אִסְפַּדְרָא, *for* Gitt. 69ᵃ, *read* Gitt. 69ᵇ.

אִסְפּוֹרָק, *add* Tem. 30b.

אִסְפַּלָנִית, *for* Sabb. IX, 2, *read* Sabb. XIX, 2.

*אִסְתַּרְגּוֹס, v. אִיסְ׳.

אָסַר, *add Hithpa.* הִתְאַסֵּר *to be forbidden.* Men. 15b שלא יְהֵאָסֵר (Ms. R. יֵאָסֵר) that it should not become forbidden matter.

*אפטרון, Yalk. Ps. 701, read: אֶפִּיטָרוֹפּוֹס.

*אַפִּיפָנִיס pr.n.m. (Antiochus) *Epiphanes,* King of Syria. Targ. II Esth. I, 2 ed. Lag. (v. אניפונוס).

אָפַל II, *add*; Tosef. Taan. III (II), 1; Y. ib. III, 67a top חיצופל.

*אַפְסִיקִין m. (ὀψίκιον, S. = obsequium) *retinue, suite.* Tanḥ. ed. Bub., Vayesheb 2.

*אַפְקוּתָא f. (נָפַק) 1) *that which goes forth, issue, product* (h. מוֹצָא). Targ. O. Deut. XXIII, 24. Ib. VIII, 3; a. fr.—2) *the carrying forth.* Targ. Y. Lev. XXVI, 5 (ed. Vien. אַפְקוּת).

אַפְקַעְתָּא, *for* Sabbath and Yobel Years, *read* Sabbatical and jubilee years.

אַפְרָא II, *for* Taan. II, *read* Taan. III.

*אפרטין, v. אפורטין.

אַפְרְסְמָא, *dele* R. Hash. 23a;—*add* R. Hash. 23a (expl. עץ שמן, Is. XLI, 19) א׳ (sub. אצא) *resin-wood, pine,* v. דדנין, a. מְשָׁח III.

*אַפְרְסָקָא, v. פְּרְסָקָא.

*אַפְתִּי f. (v. אַפְתָּא II) *wide place, release.* Targ. Job XXXVI, 16 (not אַפְתִּי).

אֲצַבְעָא, *before—Pl., insert* Ab. Zar. 29a, v. מְלוֹא ch.

אֲצֵרוֹת, *for* a kali, *read* an alkaline substance.

*אקדח, Yalk. Ex. 317, read: מַקֵּדַח.

*אֶקְלִיטָא, אֵי״ק f. (ἔκκλητος, v. אֶנְקְלִיטוֹן) *appeal.* Y'lamd. to Deut. III, 23, quot. in Ar.

אַקְנִיוֹתָא, *for* קני II, *read* קָנֵי I.

*אַקַנְתָּא, v. אַקַּנְתָּא.

*אַקְרוֹקוּנְיָא, אַקְרוּנְיָא, v. קוּרְקוּנְיָא.

אַרְגְּוֹזוֹתָא, *add* Targ. Y. Lev. XXIV, 14 (*blasphemy*).

*אַרוּחָה, Y. Succ. V, 55d top, v. אַרוּכָה II.

אַרוּכָה II, *add* Naz. 54a, v. חָלַל; a. fr.—Trnsf. (of anorganic objects) Arakh. 10b ולא הירתה להם א׳ (not הירה) and they could not be repaired; Y. Succ. V, 55d top ולא עלתה להם ארוחה (corr. acc.).

אַרְזִין, *add* Y. Snh. VI, 23d bot. באַרְזִים; Y. M. Kat. I, 80c bot. ברזים (corr. acc.).

*אוֹ׳, אַרַח m. (b. h.) *path.*—*Pl.* אוֹרְחָן׳, אֳרְחוֹת. Num. R. s. 8 3 אוֹרְחוֹתָיו, v. רָשָׁר. Sot. 5b, a. e. חשם אורחותיו, v. שׁוּם I.

אֲרֵי I *for* (√אר, cmp. ירי) prop. *to point, throw, read* (cmp. עָרָה II) *to stir up;*—*after* (go to law), *add*; Y. Gitt. V, 46d bot. ועררין.

אַרְיָא, *before*—Fem., *insert Pl.* אֲרִיכֵי. Erub. 65a, v. נוּם ch. Ḥull. 63a; a. e.

אֲרִיגְלִין, *for* VII, *read* VI.

אַרְיֵס I, *add* [Koh. R. to VII, 8 כאריסה, read: כאירָסָה, v. אֵרֵס, a. רִיס I. Gen. R. s. 98, v. רִיס I.]

אַרְיִסוּת, *for* חֲכִירָה, *read* חֲכִירוּת;—*add* Y. M. Kat. III, 82a bot. שטרי ארסיות (read אריסות or אירסיות) documents relating to tenancy.

*אַרְכָּבָה, v. אַרְפּוּבָה.

אַרְכּוּבָה, *add* Bekh. VII, 6, a. e. אַרְכְּבוֹתָיו.

אַרְכִי I *for* Zephoris, *read* Sepphoris;—*add* Y. Meg. I, 70d בארכיים in their (the Persians') archive; Ruth R. to II, 4 בין הכרכים (corr. acc.).

*אַרְכִיאַטְרוֹס m. (ἀρχίατρος) *chief physician.* Ex. R. s. 46 4 (not ארכיאטוס).

אַרְמוֹן III, *before* אַרְמוֹנִים, *insert Pl.*

אַרְמְנְיָא, *for* 48d, *read* 48a.

אֵירָסָא, אֵרֵס, *add* Targ. Cant. II, 14 אֵירִיסֵיהוֹן (ed. Lag. איר׳).

*אַרְסִיוֹת, read: אֲרִיסוּת or אֲרִיסִיוֹת.

אָרַע I, *add Pu.* אוֹרַע *to be joined, attached.* Gitt. 39b, v. עָרָה II. B. Bath. 113b אוֹרְעָה ... להיות דין the entire section (Num. XXVII, 1—11) has been joined together to serve as a judicial precedent.

אָרַע II, *cancel the entire paragraph under Pu.*

אַרְעָאָה *for* Targ. Esth. אַרְעָא מִינְיָה, v. לְאַרְעָא, *read* Targ. Esth. I, 2 אַרְעָא מִינְיָה (ed. Vien. עַרְעָא) of inferior quality. Targ. Ruth IV, 4 ארע מינך (not אדע) second in rank to thee.

*אַרַשׁ, v. אָרַס.

א״ת, *add* Sabb. 104a.

אֶת, *add* 2) אֵת *with.* Shebu. 30a, v. עֲמִית; a. fr.

אַתָּא *Af, after* I cannot bring it., *add* Ned. 81a מַתְיָא לידי וכ׳ leads to (produces) &c.

*אָתוֹן f. (b. h.) *she-ass.* Num. R. s. 20 15; a. e.—*Pl.* אֲתוֹנוֹת. Tosef. B. Mets. V, 8; Y. ib. V, 10b bot.; a. e.

*אִתְבַּלוּ f. (בְּלָה I) *destruction.* Targ. Y. Num. XVII, 11.

אֶתְנָן, *add* Ex. R. s. 1 17 מוליך א׳ לאשתו brings a present to his wife (to win her affection).

אֲתַר, *before—Pl., add* Trnsf. (=h. מָקוֹם) *God.* Targ. Y. Ex. XVII, 15 (v. Mekh. B'shall., Amalek, s. 2).

בְּגַד, *after* (b. h., v. infra), *insert* 1) *to tear, pull.* Lam. R. introd. (R. Ḥan. 1) זה בוגד מכאן וכ׳ the one pulls one way, the other the other way, until they tear it (the garment).—2) *to tear away;*—*before* Snh. 37a, *insert* Ib. (R. Ḥan. 2) בָּגַדְנוּ בצורנו we have been faithless to our Rock.

בֶּגֶד, *for* Day of Atone., *read* Day of Atonement.

*בִּגְדָא ch.=h. בֶּגֶד.—*Pl.* בִּגְדִין. Y. Sabb. III, 5d bot. דשטחן בְּגָדֵיהוֹן וכ׳ who spread their garments against the warm air of the stove.

בַּד II *for* Sabbath year, *read* Sabbatical year.

בְּדוּלָחָא, *add* Targ. O. Num. XI, 7 (ed. Vien. בִּרְלָ׳); Y. בִּירְלָחָא.

בְּדִי I, *for* Y. Sabb. II, *read* Y. Sabb. VII.

*בדריין, Y. Ned. III, 37d, v. קָרוּבִין.

*בְּדֻלָחָא, v. בְּדוּלָחָא.

*בֶּדָא pr. n. m. *Beha,* an Amora. Tem. 29a.

*בְּדוֹנוֹת, *pl.* of בֹּהֶן.

*בּוֹ׳, בֹּהֶן m. (b. h.) *thumb, great toe.* Neg. XIV, 9; a. fr.—*Pl.* בְּהוֹנוֹת. Yoma 61b; a. e.

בָּהֵק, *before* [Sifra Thazr., *insert* B. Mets. 27b סימן מ׳ a distinct (reliable) mark for identification.

*בו, Kidd. 48a, a. e., v. בּוּ.

*בובים, בוביס, Tosef. Kel. B. Bath. I, 5, read: בּוּבֵס (v. R. S. to Kel. XXI, 1).

בּוֹדְקָא* m. (בְּדַק) *searcher*. Gen. R. s. 67 אנא הוא בּוֹדְקֵי חוֹן וכ' I am the searcher of hearts; Yalk. ib. 115.

בּוֹהֲרִין, *after* בן נבו חירן, *add*; Y. Pes. IV, 31[b] bot. בן מבריא יין.

בּוֹהֲרָן*, v. בּוֹחֲרָן.

בּוּטָא, *add* Meg. 31[b] לוי בר ב' Ms. M. (ed. בּוּטֵי); Yalk. Prov. 932; Y. Meg. III, 74[b] bot. פאטי (פסטי, פכטי); Koh. R. to VIII, 3 בן פנטי.

בּוּטִי* pr. n. m. *Buṭi*, v. בּוּטָא.

בּוּכָנָא, *for* concerning a club, for he pounds with it, *read bukhana* is that with which one pounds.

בּוּלְדְּרִיס*, read: בּוּלְהַדְרְסִי m. (v. בַּלְהַדְרְסִין) *Brundisian, sailor to and from Brundisium*. Koh. R. to IX, 8.

בּוּנְטוֹס*, v. פּוּנְטוֹס.

בּוּנָיִס (בּוּנְיוֹס)* pr. n. m. (*Bunios,*) *Bunias*, name of a wealthy man. Erub. 83[a] בוניוס (Ms. M. בן בוניס; Ms. R. בּוּנָם בן נוניס; v. Rabb. R. S. a. l. note); ib. 85[b] בוניוס בן בוניוס (Ms. M. בוניס בן בוניוס, v. Rabb. D. S. a. l. note); Gitt. 59[a] בוניוס בן נוניוס (corr. acc.).

בּוֹסָר, *for* גָּרַע, *read* גָּרַע II.

בּוּעַ, *add* 2) *to bubble, boil over* (in excitement). Targ. Job VI, 10 (h. text סלד).

בּוּצָרְיָה, *add* Y. Shebi. VI, 36[c] bot. דבוצרה, read: חוטא דב'.

בּוּר II, *add* 3) *uncultivated land*. Peah II, 1, v. נִיר II. Y. Naz. VII, 56[b] top שדה ב' an unbroken field; a. e.

בּוּרָא I, *add* Koh. R. to I, 18 מלין בּוּירִין coarse things, v. קַלִּיל II.

בּוּרְיוּ*, Y. Kidd. I, 61[a], read: פּוּדַגְרָא, q. v.

בּוּרְנִי I, *before* [Y. Kidd., *insert* Tosef. Succ. III, 8, v. לוּלְבִין.

בּוּרְנִיץ, *add* Ar. בורצנין.

בְּזְבַּז, *for* Gen. R. s. 80, *read* Gen. R. s. 83.

בְּזָה*, v. בִּזָּה.

בָּזַז, *add Nif.* נִבְזַז *to be plundered*. Bicc. I, 8 נִבְזָזוּ (Y. ed. נְבוּזוּ) if the first-fruits were taken away by robbers.

בָּזַז I, *add* Esth. R. introd. מִיתַבְּזָזָה, v. סָגִי I.

בְּזִיוּנָא I, *after* Ms. O. אבי ב', *add*; Midr. Haggadol ed. Schechter, to Gen. XXV, 24 אבב בר זֵינָא.

בְּזִיזֵי *for* prob., *read* properly.

בְּזַק *for* גרוי דחרדלא, *read* גרוי בזרא דחרדלא;—*for* mustard, *read* mustard seed.

בְּזָרָא, *for* v. בְּזָקָא, *read* v. בְּזַק.

בחבח*, Men. 63[a] מבחבוחי Ar., v. מַחֲבוֹאָה II.

בַּחַיי* pr. n. m. *Baḥăyi*, v. כַּחַיי.

בְּחִינָה* f. (בָּחַן) *proving, use of the verb* בָּחַן. R. Hash. 16[a], v. עין ch.

בְּטַח, *Af.*, *add* Snh. 98[a] אַבְטָחָךְ לך וכ' I assure thyself and thy father of a share in the hereafter.

בֶּטַח* m. (b. h.; בָּטַח) *safety, confidence*; (adv.) *in safety*. Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 138, v. שַׁאֲנָן.

בָּטַי* pr. n. m. *Baṭi*. Kidd. 70[b].

בְּטַן, *add Af.* אַבְטֵן *to cause to abort*. Targ. Ps. XXIX, 9 (h. text חולל).

בִּיָּא, *add* [Compare, however, Lev. R. s. 1 עסוק בתורה של אגרונימון ... במדינה; Yalk. ib. 428 במזחרית,—from which it would seem that our w. stands for βίος, *living*.]

בִּידָא, *before* [Rabad, *insert* Y. Yeb. VIII, 9[c], a. e., v. בְּדִי I.

בידידה*, Tosef. Toh. X, 12, read: בְּדִידָה.

בִּידַלְתָּא*, v. בְּדוּלְתָּא.

בִּיזָקָא*, v. בְּזָקָא.

בִּיזָרִין*, v. בַּאֲרִין.

בִּירְמוֹס* Midr. Till. to Ps. III, v. רִיטְמוּשׁ.

בִּין, *add* Hag. 3[a], a. e. חֲתִיבּוֹנָן, v. רָשָׁה.

בִּירְקוּעַ, *for* spade or shovel, *read* axe;—*add* 3) *fissure, trench*. Tosef. Ohol. XVI, 1, v. תְּלוּלִית.

בִּירַאי, *add* Yoma 81[b], v. נָרַשׁ.

בישין*, Y. Maas. Sh. IV, 55[b] בישין, a corrupt dittography of פישן, q. v.

בִּיתִינִי*, v. תִּינִי 3.

בָּכַר, *Pi.*, *add* 5) *to do for the first time, invent*. Midr. Sam. ch. XVIII (ref. to בכור מות, Job XVIII, 13) ב' לו מיתה מרה he invented a bitter death for him; Pesik. R. s. 12 הִבְכִּיר (*Hif.*);—*under Hif.*, *add*—2) *to cut early, to destroy*. B. Kam. 58[b], v. סְמַדַּר.—3) *to invent*, v. supra.

בַּכְרוּת* f. (v. בְּכוֹר) *share of the firstborn*. Num. R. s. 21[12].

בַּלְדַּרְסִין, *for* 41[a], *read* 41[b].

בלוטין, בלוטי*, read: בּוּלְוָטִין.

בְּלוּזָמָא, *for* ch. XI, *read* ch. XXXI.

בְּלִי, *add* Lam. R. to I, 4, v. בּוּרְגִּין; a. e.

בְּלִיוֹסְטוֹס*, v. בּוּלְבָּסֵי.

בְּלַע, *Pe.*, *after* (cmp. סָפַג), *add* Targ. Prov. XXIX, 19;—*under Af.*, *add Part. pass.* מַבְלָעָן *enclosed*. Erub. 21[a] מַבְלָעָן, v. מְתָא;—*under Ithpe.* 1, *add* Sabb. 134[a] אריב' ברה דמא his blood is resorbed (in the veins, the red surface disappears).

בָּלַע, *after* 1), *insert* (b. h.) *that which has been swallowed*. Gen. R. s. 68, end בְּלָעוֹ (not בולעו).—2);—*for* 2), *read* 3);—*for* 3), *read* 4).

מִבְּלַעְדֵי*, בְּלַעְדֵי *without*. Gen. R. s. 79; Y. Shebi. IX, 38[d], a. e. מב' שמיא without the will of God, v. יְבַד.

בְּלָאוֹן*, v. בַּנַּי.

בְּלָאי, *before*—V. אַרְדִּיכָל, *insert Pl.* בְּלָאִין, בַּלָּאִים. Tosef. Kel. B. Bath. VII, 2; Kel. XXIX, 3 (R. S. בנאים).

בְּלִינִי*, v. בְּרִינִי.

בְּלִי*, בַּלְיָא f. (v. בַּנָּאָה) *bathing*; בֵּי ב' *bath*. Targ. Y. Lev. XXIII, 27 חניית ב' (not בין) the enjoyment of bathing; ib. XVI, 29 חויית בָּנֵי (corr. acc.). Targ. Y. Num. XXIX, 7.—*Pl.* בַּנְיָן, בַּנְיִין. Targ. Koh. II, 8 ed. Lag. בנאון (ed. Vien. בניין). Targ. Esth. II, 3 (ed. Vien. בגאון, corr. acc.).

בְּנָה, בני, *for* Is. LIV, 93, *read* Is. LIV, 13;—*before* Ex. R., *insert* Sifré Deut. 309 (play on לא תתבונן, Is. I, 3) שלא היו בונים בדברי תורה because they did not educate themselves by the words of the Law; Yalk. Is. 254.

בְּנֵי*, *pl.* בְּנַאי, v. בַּנַּאי.

בִּנְיָמִין (b. h.) pr. n. m. *Benjamin*, 1) son of Jacob. Sabb. 55[b]. Ex. R. s. 1; a. fr.—2) name of a Tannai. Nidd. 21[b]; a. e.—Ber. 5[b], sq. Abba B.—3) name of several Amoraim, *a*) B. of Ginzak. Y. Ber. II, 5[b] top, v. גִּנְזַכָּרִיה.—*b*) B. bar Giddal. Y. Maasr. I, 49[a] bot.; a. e.—*c*) B. bar Japhet. Y. Ber. VI, 10[a]. Gen. R. s. 43; a. e.—*d*) B. bar Levi. Y. Peah I, beg. 15[a]. Ex. R. s. 8; a. e.—*e*) B. bar ʿAshtor. Y. Bicc. I, 64[a] top.—*f*) B. the physician. Snh. 99[b]; and others.—4) B.

the shepherd. Ber. 40b.—V. מְיוּמִי, מְנָמְיִין.

*בְּנִיתָא *hair*, v. בִּינִיתָא.

בסגר, *after* ב' של ערביא, *insert* (ed. Bub. סוגר).

בְּסִילְיוֹס, *add* Tanh. ed. Bub., Vaëra 7 בסילואוס; Yalk. Ex. 180 בשילואוש (corr. acc.).

בְּסִינְּאָ, *for* אית כרנבי ב', *read* אית כרנבי מדירן ב'; —*for* sin begets sin, *read* evil begets evil.

בַּסִּין, *insert* Y. Maas. Sh. IV, 55c top.

*בַּעֲבִיוֹת f. pl. (cmp. בּוּעְיָא) *abscesses.* Tosef. Makhsh. III, 13.

*בְּעַד (b. h.) *behind, after.* Midr. Till. to Ps. XII שאל בַּעֲדוֹ וכ' he inquired after him (to know) where he was; a. e.

בְּעַט, *add* Gen. R. s. 80 בְּעִיטָא, v. נְגַשׁ.

*בְּצֵי, v. בְּצָא.

בָּצִיר I, *add* [Pesik. R. s. 6, end בצירנו, v. בְּצַר.]

בְּצִירָה, *add* בית חב' *wine-press.* Y. Macc. II, 31d; (Tosef. ib. III (II), 9 יצירה ed. Zuck., Var. ירצירה).

בקלאנין, *for* קְנָן, *read* קוֹנָן.

בְּקַעֲתָא, *for* פְּקוּעָה, *read* פַּקּוּעָה.

*בָּקַק (b. h.) *to be empty.* Num. R. s. 8[9] כגפן בוקק like a bare vine.

בָּקָא, *before—Pl., insert* B. Kam. 24b; a. e.

בָּר, בַּר, בָּרָא, *before*—4), *insert* Gitt. 69b צירמרא ברא, v. צִירְמָא.

בַּר IV, *add* Gen. R. s. 82, v. שָׂרָב.

בָּרָאָה, *for* Gen. XIII, 25, *read* Gen. XVIII, 25.

*ברדנין, v. ברדינין.

בָּרוֹקָא III, *add*—2) *a jewel*, v. בַּרְקָתָא.

בַּרְחָא, *before* Y. B. Kam., *insert* Targ. Y. Gen. XV, 9; —*add*—*Pl.* בָּרְחַיָּא, בָּרְחֵי. Targ. Y. Num. VII, 17; a. fr.

בְּרִי I, בָּרָא *Hif., add* 3) *to make strong.* Ber. 40a, a. e. מְבָרְיָן, v. פְּרִי, פָּרָה.

בָּרִיחַ, *before—Pl., insert* B. Bath. I, 5; a. e.

*בריחיא, Y. Erub. II, 19a, *read:* בְּרִירָא *rotten.*

*ברלא, B. Kam. 113b, v. בּוּלְרָא.

*בְּרַם II f. (v. preced.) *piece, portion.* Targ. I Chr. V, 2 ב' מלכותא a portion of the dominion.

*ברניות, Midr. Till. to Ps. XLVIII, end, read: בִּירָנִיּוֹת.

בְּרָסִים, *add* Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14.

בְּרַק I, *for* מנחורא, *read* מנהרא.

בְּרָקָנִים, *add* Sabb. 59a; a. e.

*בשיליאוש, v. בְּסִילְיוֹס.

בְּשַׁשׁ, *for* טָפֵל, *read* חָפֵל.

*בְּתַר, *Pi.* בִּתֵּר (b. h.) *to cut.* Pirké d'R. El. ch. XXVIII.

בֶּתֶר, *for piece, decree, allotment, read* 1) *piece.* Pirké d'R. El. ch. XXVIII.—2) *decree, allotment.*

גאי, גָּאָה, *for* Job XXIII, 29, *read* Job XXII, 29.

גָּבָא, *before—Pl., insert* Tosef. Ter. VII, 14; Y. ib. VIII, 46a top (not גובי); —*for* משיק, *read* משיק.

גַּבְבָא, *for* v. next w., *read* v. גַּבָּבָה.

*גַּבּוּי, v. גִּיבּוּי.

*גַּבֵּי, v. גְּבָא.

גַּבְיָא I, *after* XVI, 16., *add* Ib. X, 20; a. fr.

גְּבִין II, *add* Bekh. 44a (expl. שכבנא); Tosef. ib. V, 3 (expl. שכנית).

גָּבַל *Kal, add*—2) (b. h.) *to set a landmark* (גְּבוּל). Sabb. 85a.

*גַּבְלוּת f. (b. h. גְּבֶלֶת; גָּבַל) *rounded, twisted cord.* Cant. R. to IV, 4, v. שַׁרְשֶׁרֶת.

גַּד II, *for* Ex. XVI, 7, *read* Ex. XVI, 31.

גַּד, גַּדָּא, *after* ערסא דג', *insert* (lectus genialis).

גְּדוּדְרִית II, *add*—2) *steep* or *abrupt embankments, precipitous rocks.* Mekh. B'shall., s. 1, opp. משופעות.

גְּדוּלָה, *for* Num. XVIII, 11, *read* Num. XVIII, 8.

גְּדִי, *for* Y. ib. I, 19a, *read* Y. Snh. I, 19a; —*for* Deut. XV, 21, *read* Deut. XIV, 21.

גְּדַל II, *add* Keth. 103b מְגַדְּלָנָא (B. Mets. 85b גְּדִילָנָא), v. נְשָׁבָא.

גֶּדֶר, *add* Sifra M'tsor'a, Neg., Par. 3, ch. III גדר האמצעי *anti-helix*, v. גְּדִירָא.

גָּדָה, גָּדָה, *for* Ps. XXII, 7, *read* Ps. XXII, 10.

גּוֹבְבָתָא, *for* I Kings XIV, 25, *read* II Kings XIV, 25.

*גּוּבְדָּה, v. גּוֹב ch.

*גּוֹבֵי, v. גּוּבָאי. —[Y. Ter. VIII, 46a top, v. גֶּבָא.]

גּוּדָּא I, *add* Ḥull. 60a אגודא דרבירתא on the bank of the R'bitha.

גּוּדְגַּדְרִין, *add* Yalk. Lev. 587 חמגבירה לגורגרון.

גּוֹדֶל, *add*—3) *age of majority.* Keth. II, 10, v. קוֹטֶן.

*גַּוְרָא = גַּוְּרָאָה. Gitt. 69b, v. צִירְמָא.

גּוּלְגַּלָּא, *add* [Y. Peah I, 16a bot., v. גַּלְגַּל.]

גּוּלְדָּה, *add* Tosef. Kel. B. Mets. II, 11 גולדת תנורי the storekeeper's bowl (stationary tank.)

*גּוֹנְחֵי m. *Goth.*—*Pl.* גּוֹנְחֵירִים. Yalk. Ps. 702, v. עַנְחֵירִים.

גּוּף I, *before* Nidd. 6b, *insert* Ab. Zar. V, 3 וירגוף, v. נָגַב; —*under Hif., add* Sot. 42b מְגִיפִין shut their cuirasses, v. חָגַף.

*גּוּפְנָן, v. גּוֹפָן.

*גּוּרְגְּרִין, גּוּרְגְּדִין, v. גּוּדְגַּדְרִין.

גּוּר I, *Pi. add* [Yalk. Lev. 471 מגייר, read: מְגַיֵּד, v. גִּיֵּד.]

גּוֹרֶן, *for* II Kings l. c., *read* I Kings l. c.

*גּוּרְקִי, v. גּוּרְדְּקָא II.

גּוּשְׁקָרָא, *after bran-bread, insert;* Syr. כושכרא, P. Sm. 1844.

גַּז, *after* B. Kam. 118b, *add* Sabb. 48a, a. fr. גִּיזֵּי צמר, v. צֶרְפָּה. Ḥull. 136b רֵאשִׁית, v. גִּזֵּי.

גַּזָּא, *add*—*Pl.* בַּר גַּזְרָן, בְּרַגְּזָרִין. Midr. Till. to Ps. LXXVIII, 45 גרגזא (גרגזא); Yalk. ib. 820 בר זגרן (corr. acc.).

גְּזוֹרָאֵי, *pl.* גְּזוֹרָאֵי, *cancel from* inhabitants *to* גְּדוֹרָא, *and substitute* (גְּזַר) *woodcutters.*

גָּזָז, *for* Cant. V, 11, *read* Cant. VI, 11; —*before* Part. pass., *insert* Ḥull. XI, 2 גּוּזוֹת, v. רָחֵל II.

גָּזָר, *for* scull, *read* skull.

גְּזֵרָה, *after* Ohol. VIII, 2 Mish.,

insert (ed. Dehr. Var. גְּזִירוֹת, in Maim. Arab. comment. גְּזִירְזִרוֹת).

גַּחֲמוּן, *for* גַּחֲמוּן m., *read* גַּחֲמוֹן.

גִּיבּוּי, *add* B. Bath. 8[b] גְּבוּיָה וְחִלּוּקָה the mode of its collection and that of its distribution.

***גִּידָא** II *junction*, v. גּוּדָא.

***גִּידָא** III *bank, shore*, v. גּוּדָא I.

***גִּידּוּחַ** m. (גָּחַק) *belching*. Ber. 24[b] top Ms. M. (ed. מגחק).

גִּינָתָא, *after* Targ. O. Ex. XV, 1 ed. Berl., *add* Targ. Job VIII, 12 בגיוותיה ed. Wil., v. פַּיּוּתָא.

***גִּינְזָא** pr. n. pl. (Zeugma) *Gizma*. Kidd. 71[b], sq. מעברתא דג׳ the ford of G.

גִּיל I, *add* Part. גָּל; *pl.* גָּלִים. Midr. Till. to Ps. CXLIX.

גִּילָה, *add* Pesik. R. s. 36 בגילת נפשי with gladness of my soul.

***גִּירְפּוֹן**, Ex. R. s. 31, v. גִּרְמִפְיוֹן.

גִּיר III, *for* he threw chaff and, *read* we threw chaff, and.

***גִּיתִּית, גִּיתִּי**, v. גַּת, גִּתִּית.

***גַּלְבַּטִּינוֹן**, v. גַּלְאַקְסִינוֹן.

גַּלְגָּא, *add* Y. Peah I, 16[a] bot. גולגלוי (read גּוּלְגּוֹלוֹי).

גִּלְגֵּל, *add* 5) *to trifle with*. Y. Naz. V, 54[a], v. גָּזַר.

גַּלְדָּא, *for* וקלפי, *read* וקלופי.

גְּלוֹסְקָא, *before* [Ex. R., *add* Treat. S'mah. ch. VIII גלוסקאות שהבריאו אוכל olives ripe enough to be eatable.

גְּלִיד, *add* Targ. Ez. I, 22 *crystal*.

***גַּלְישׁוּשִׁיתָא** = גַּלְשׁוּשִׁיתָא. Targ. Cant. VI, 5.

גָּמוּר *perfect*, v. גָּמַר.

***גְּמוּרָא** = גְּמִירָא, *perfect*.—*Pl.* גְּמוּרֵי. Ber. 61[b] צדיקי ג׳, v. גָּמַר.

***גְּמִירָה, גְּמִירָא** f. (גָּמַר) *finishing, end*. Ab. d'R. N. ch. XXVII מלאכת שאין לה ג׳ (not בה) a work which you cannot expect to finish (Var. ed. Schechter גמורה, גמורה).

גָּמַם *Kal, for* v. next w., *read* v. infra.

גָּנָא, *after*, v. אָגַר II, *insert*; Koh. R. to IV, 6 גנריאן.

גְּנָאוּ, *add* Midr. Sam. ch. I גְּנָאוּ (fr. גָּנַי).

גְּנוּבְתָא I, *for* Ms. *read* Ar.

***גנוסטרי, גנוסטרא**, v. אגרוסטור.

***גְּנִיחוּתָא**, v. גְּנִירוּתָא.

***גנריאן**, Koh. R. to IV, 6, read: גַּבְּרָא, v. גַּבָּא.

גָּנַן, *add Hif.* הֵגֵן 1) *to find shelter*. Y. Pes. VII, 35[b] מְגִיפִּין תותיהן find shelter beneath them. Ib. איכן להגן where to find shelter.—2) *to protect*, v. גּוֹן.

גָּסַס, *add* V. נְגַס.

***גסקלגס**, v. גַּוּוּסְ.

גַּעְגַּע, *for* h. text שעשע, *read* h. text ואשעה, cmp. שעשע.

***גָּעַר** (b. h.) *to shout, rebuke*. Tanḥ. Ki. Thissa 19; a. e.

***גְּעָרָה** f. (b. h.; גָּעַר) *rebuke*. Tosef. Ḥag. II, 12 (Var. נזיפה), v. שָׁתַק.

גַּפָּא I *for* ropes (or baskets), *read* rope (or basket).

גָּפְרִית, *add* Num. R. s. 12; Cant. R. to III, 10, a. e.; v. רָצַת.

גַּרְבָּא I, *after*; a. e., *add*—Y. B. Bath. VII, end, 15[c], a. e., v. נְקַשׁ.

גָּרַג, *after stir up, insert* Targ. Ps. CXL, 3 (h. text יגורו).

***גרגרן** Tosef. Sabb. VI (VII), 1, v. גּוּרְגַּדִּין.

***גרמיסין**, v. גרמסין. Pesik. R. s. 10.

***גָּרַס** II (b. h.?) = גָּרַס II, *to acquire knowledge, to commit to memory*. Midr. Till. to Ps. CXIX, 20.

גַּרְסִי, *add* Tosef. Makhsh. III, 13; Bekh. 10[b].

***גֶּרֶף** m. (גָּרַף) *a vessel for the collection of refuse*. Ber. 25[b], a. e., v. רִיעִי II.

גָּרְרָא II, *before*—[2, *add* Zeb. 11[b] אַגְּרָרָה, v. נָסַב.

דָּאָה I, *add* Erub. 53[b] (in Chald. dict.) נְקוּד יְדָאוּן, v. נָקַד I.

דָּאָה II, *add Pl.* דָּאוֹת. Midr. Till. to Ps. LXXVIII, 45; Yalk. ib. 820.

***דאטגמא**, Deut. R. s. 5[14], read: דִּיאַטֶגְמָא.

***דאירקיטא**, v. דִּיאִירְקִיטָא.

***דאסי**, Targ. Job XXXVI, 28 (ed. Wil. דאתי), read: דָּאסֵי, v. דָּסֵי.

***דאתי**, v. דאסי.

דְּבוּרְיָא, *for* B. Bath. 108[a], *read* B. Bath. 18[a];—*after* (ed. דבורך), *add*; ib. 25[b] מִדְּבוּרֵי (or מִדְּבוּרֵי, *pl.* of דְּבוּרָה).

דְּבִירָא, *read* דְּבִירָא.

דָּבֵק, *add* 4) דְּבָקִים *two words running into each other*, e. g. על לבבך. Ber. 15[a].

דָּבַר *Hithpa, add* 2) *to conduct one's self*. Koh. R. to III, 18, v. סִרְגּוּף.

דָּבָר, *add* מִדִּבְרֵיהֶם *by their (the scholars') words*, (= מדרבנן, v. רַבָּנָא) *rabbinical enactment*. Keth. 73[b]. Y. Orl. I, 60[d] top, opp. דבר תורה; a. fr.

***דַּבְּרִיאָתָא, דַּבְּרְיָתָא**, *pl.* of דַּבְּרִיתָא.

דַּבְּרְיָתָא, *add* Sot. 48[b] דַּבְּרִיאָתָא.

***דַּבַּתַּרְתָּא** pr. n. pl. *Dabbattarta* (prob. to be read דברתא, v. Neub. Géogr., p. 265). O. Orl. I, 60[d] top.

***דּוּבָּה** (v. דּוֹב) *she-bear*. Gen. R. s. 86, v. קְפַז.

דּוּגְמָא, *before* Keth. 28[b], *insert* Tanḥ. K'dosh. 8 ועשאוהו ד׳ and they made him a frightening example (defaced him); cmp. פַּרְדִּיגְמָטָא.

***דּוּד** m. (b. h.) *pot, boiler*. Num. R. s. 10[21] תחת הדוד ... חזרת threw the hair under the boiler; a. e.—Trnsf. *cup-shaped knob of a stick*. Tosef. Kel. B. Mets. IV, 4; cmp. מִרְגָּלִית.—*Pl.* דּוּדִין. Ib. [R. S. to Kel. XIV, 2 reads דורין, דוּרִין.]

***דּוּדָאִים** m. pl. (b. h.) *mandrakes*. Gen. R. s. 72; Cant. R. to VII, 14.

דָּוָה, דְּוִי, *add* Sifré Num. 85 (expl. כמתאננים, Num. XI, 1) כמדומים את עצמם as if bemoaning themselves (considering themselves as mourners); Yalk. ib. 732.

***דְּוַי** m. (b. h.; דָּוָה) *grief, affliction*. Midr. Till. to Ps. XLI.

***דַּוַּי** m. (b. h.; דָּוָה) *afflicted, very sick*. Midr. Till. to Ps. XLI.

דּוֹן, *read* B. Bath. 90[b] and they named the measure introduced by Papa ד׳ פפא quot. Tosaf. to Yeb. 79[a] (ed. רוז; Ms. M. רז; Ms. H. כוז) Papa's keg.

***דוסקניתא**, v. אוּסְקָנִירְתָא.

דּוֹפָן, *after* ברפן (corr. acc.), *insert*; v., however, דְּפָרוֹן.

דּוֹפֶק, *add* 2) *close-fitting lid*. Sifré Num. 126; Yalk. ib. 762, v. פְּתִיל.

הוץ II *before* [B. Bath., *add* Nidd. 62a; Sabb. 90a, v. שְׁלוֹם.

הוּר I *Hif.*, *for* Y. Snh. Tanḥ., *read* Y. Snh. X, 28a משרת; Tanḥ.

דִּיר, דּוּר, *add Ithpe.* אִתְדַּר *to be inhabitable.* B. Bath. 7a לא קא מִיתְדַּר לי I cannot live there (v. Rabb. D. S. a. l. note 3).

הוּרְבָּנָא, *for* ed. Vien., *read* ed. Wil.

*דורמיטא, Yalk. Sam. 139, v. מרמיטה.

הוֹשָׁן, *for* Jer. XXXI, 39, *read* Jer. XXXI, 40.

*דחיא, Targ. Y. Lev. XI, 14, read: דַּיְרְתָּא, v. טַרְפִּיתָא.

הָתַק, *add* 3) *force.* Sabb. 8a, a. e. עַל יְדֵי הַד' תַּשְׁמִישׁ, v. תַּשְׁמִישׁ.

*דיגלתא, v. דַּגְלוּתָא.

הֵיוָדָא, *cancel* [Prob. a corruption *to* v. next w.], *and substitute*, v. Pesh. a. l.

הֵיזוּי, *after* to his grief, *add* (cacophem. for: to his idolatrous debauchery).

*דימוס, Midr. Till. to Ps. III, v. ריטמיש.

*דִּימִי pr. n. m. (abbrev. of אַבְדִּימִי) *Dimi*, name of several Amoraim (v. Jew. Encyclop. s. v. Abdimos). Y. Ned. IX, beg. 41b.—Erub. 22a. Yeb. 78a; 84b. Arakh. 16a; a. fr.—Men. 35a. B. Bath. 22a; a. others.

*הִימְיָא, v. הִמְיָא.

*דיסמוס, Midr. Till. to Ps. III, v. ריטמיש.

*דיפורין, v. ריפודין.

דִּיקוּרִיוֹן, *add* 2) *a member of the senate* in Roman colonies and municipalities. Yalk. Deut. 813; Mekh. B'shall., Amalek, s. 2 דיקורין.

דִּיר I, *add* Tosef. Maasr. III, 14 (in Hebr. dict.; Var. זור), v. זוּר II.

דֵּירָא, *add* Sabb. 32a בי דֵּירֵי (or דֵּרֵי) *stalls*, v. חוּשְׁרָא II.

*הַכָּא m. (b. h.; הָכָא) *crushed, humble.* Sot. 5a (ref. to Is. LVII, 15) אִתּוֹ ד' the humble (shall reside) with me; אני את ד' I reside with the humble; a. e.

הָכַל *Pi.*, *add* 2) *to cause to leap down, to degrade.* Ex. R. s. 15 4 הרינו מְהַכְּלָן וכו' I will degrade them (the kings), and make them chiefs (*allufim*).

הָלֵי, דְּלֵי, *for* festive wreath, *read* festive booth.

הֲלֵי, *after* zodiac, *insert* Pesik. R. s. 20.

הֲלֵת, *before Pl. insert Du.* הֲלָתַיִם. B. Bath. I, 5.

*הֲמִירְמָדָה f. (דמם) *silence, submission.* Sifra Sh'mini, Par. 1, ch. I.

הָמֵי, הָמִין, *for* Ex. XX, 16, *read* Ex. XX, 17.

הֲמְעָא, *for* as preced., *read* as preced., *fruits*; — *add* Targ. Deut. XXII, 9.

הָמַר, *for* corr. acc., *read* v. רוּם ch.

הָנָא, *add—Pl.* הָנֵי. Ber. 5b; a. e.

*הָסְ, words sub הָסְ, v. sub הִיסְ.

*דסיקרין, Y. Sot. V, 20b bot., read: הִיסְקְרִין.

הָעָה, *for* Cant. R. to IV, 3, *read* Cant. R. to IV, 8.

הַק II, *for Pl.* הוֹקִין, *read Pl.* הוֹקִים, הֹק', הוֹקִין. Y. Pes. IX, 36d bot.; Tosef. ib. VIII, 11, v. חַבְלוּל.

הָקְדוּק, *add*—3) *pl. delicacies.* Yalk. Cant. 982, v. רִיכּוּךְ.

הָקְלָא, *for* to meet a barren cane, *read* to meet barren trees.

הָר, הָרָא, *for* Targ. Ps. LXXXII, 15, *read* Targ. Ps. LXXXIII, 15.

הַרְגָּא, הָרַג, *add* Targ. Cant. II, 14 (ed. Lag. הַרְגִּירְתָּא; h. text מדרגת).

*הַרְגִּירְתָּא f. (דרג) *stairs, steep place.* Targ. Cant. II, 14 ed. Lag., v. הַרְגָּא.

הַרָּא, *for* Ib. קרש, *read* Ib. 102b קרש.

הָרַשׁ, *Nif.*, *add* 2) *to be inquired of, be sought; to respond.* Tanḥ. Haăz. 4 פעמים נ' וכו' at times the Lord can be sought (answers prayer) &c.

הָרָשָׁא, *for* Ex. XXII, 44, *read* Ex. XII, 44; —*add* Num. R. s. 9 אינשי דרשה, v. מְדָרָשָׁא.

הָת, *after* הֵיתִין, *insert*, הָתוֹת. Esth. R. to III, 8 הָתוֹתֵיךְ, v. קְטָרֵג. Bets. 25b (ref. to אשתה, Deut. XXXIII, 2) הָתֵיהֶם של אלו אש וכו' the manners of these (Israelites) are fire (they are of a fiery temperament); if the Law had not been given them &c.

הָבַל, *for* 2) *to be wanton, to sport, read* 2) = חבל, *to seize, take by force;*—*for* תְּהַבְּלוּן, *read* תְּהַבְּלוּן ממונא; —*after* תתחבלון, *add*; h. text תחבלו.

הַבְלָעָה, *add* 2) *overlapping.* Erub. 44b, a. e. חַבְלַעַת תחומין, v. תְּחוּם.

הַבְרָא, *add* [Tosef. Yoma I, 9 בהברא (Var. בהבראה), read: בַּהֲבָרָה.]

הַבְרָאָה, *add* [Tosef. Yoma I, 9 בהבראה Var., read: בְּהֲבָרָה.]

הָגִי, *for* Y. Ber. V, 9, *read* Y. Ber. V, 9a.

הֲגָיוֹן, *add* 2) *thought, plan.* Gen. R. s. 12; Yalk. Job 914, v. רֶמֶז.

הָדָם, *add* Kidd. 73b top, v. שְׁלַשׁ.

הַדַּסָּא, הֲדַס, *add* Y. Succ. III, 53d top הֲדַסָּה.

הָדַר *Kal, for* Gen. XXIV, 25, *read* Gen. XXIV, 65; —*under Hithpa.*, *add* Num. R. s. 97. Tanḥ. Ḥayé 3 נִתְהַדְּרָה; a. e.

הֲדָרָה, *add* Tanḥ. Ḥayé 3 הדרת זקנה the dignity of old age; a. e.

הוֹדָאָה, *for Hodaah, the first of, read Hodaah, the second of.*

הוּצָא I, 3, *for Pl.* הוּצֵי. Ib., *read Pl.* הוּצֵי, הוּצִין. Ib. B. Bath. 69b, v. תָּאלָא.

הוֹרְדוֹס, *add* Midr. Sam. ch. XIX צלמא הורודוס (צ' הורדוסיס); Yalk. Sam. 124 צלמא הרודיס the statue of Herod (?); v. אַדּוּרֵי.

*הוֹרוֹדוֹס, v. הוֹרְדוֹס.

הֵירָתָא, *for* חרגוגא, *read* חרנוגא.

*הֵירוּק, v. חֵירוּק.

הֵילוֹל *for* is remained, *read* is left over.

הֵימִיסוֹ, *add* Gen. R. s. 4 ed. Theodor (play on חמסים, Is. LXIV, 1); Yalk. Is. 368 חמסיו (corr. acc.).

הֵינִי 1), *after* Gitt. 80a, *insert*; B. Bath. 172a (Ms. M. הינו); Yeb. 116a.

*הוצירית, Yalk. Ps. 635 חרב ה', *read* הֵינְדִּית or הֵינְדִּית *Indian* sword; cmp. הֵינְדָּוָא.

הֵיקֵף, *add* B. Kam. 79a ופרע בהקיפו and paid with it a debt for goods received on credit.

הֵירְתְלוּ, *add* Nidd. 9b; Y. ib. I, 48d bot.; 49b bot. עיירתלו.

חַפֵּר, *for* Prov. XXIII, 23, *read* Prov. XXIV, 23.

חָלָא, *add*; Y. Snh. I, 18c bot. דלחן (corr. acc.).

חָלַי, *add* Targ. Mal. II, 17 ed. Lag., v. לְהִי.

חֲמִים I, *add* Y. M. Kat. II, 81d top וחמת (not וח'), v. סְחִירָא.

*חמסירו, v. חֲרִימוּסוֹ.

*חַנְדָקִי, v. חִינְהִירְקִי.

*חַסָּטָה f. = חֲסִיפָה. Tosef. Zab. IV, 6.

*חֲסִיק, v. חֲפִיק.

חֲסִיק, חֲסִיךְ, חֲסִיךְ, חֲסִיק m. (נָסַק) *heating*. Pes. 30b חֲסִיקָן מבפנים their fireplace is inside. Bets. 33a לה' גדול for a large fire.

חֲסָקָה* f. same. Bets. 33a אלא ... לא לה' pieces of wood are intended for firing only (and may not be handled for other purposes on the Holy Day).

חֲסָרָה* f. (סוּר) *removal, taking off*. Num. R. s. 11 7 ארן ישא אלא לשון ה' *yissa* (Num. VI, 26) has the meaning of removal (of the divine anger); a. e.—חֲסָרַת טבעת, v. טַבַּעַת.

חֲפִכָה, *add* 3) *inversion, transposition*. Lam. R. to I, 1 שרתי, v. לָמַס.

חֲפִכְתָּא, *for* XXIX, 20, *read* XXIX, 22.

חַפְלָאָה, *under* 1), *add* Tem. 3b; Macc. 13b.

חֲפַלָּג, *under* 1), *add* Y. Kil. III, 28d חיא ארכו חיא חֲפַלְגוּ its length means the distance of its separation.

*חפתקס, v. חִירָפְטִיקוֹס.

*חַקְהָלָה f. (קָהַל) *calling the assembly*. Yalk. Num. 725 חַקְהָלַת העדה ה' calling the congregation (v. עֵדָה); חקהל calling the people; (Sifré Num. 74 חַקְהֵל את וכ').

חַקְרָבָה, *for* Lev. XVII, 1, *read* Lev. XVI, 1.

חַקְרָיָה, *for* Sifra, *read* Sifré.

*חַרְבָּה m. (b. h.; רָבָה) *much, many*. Sot. I, 4 ה' חיין עושה wine may do much (induce sin). Yoma 47a ה' עשו כן וכ' many men did so, but to no avail. Taan. 18b ה' תורגים וכ' God has many means to kill &c.; a. fr.

*חַרְדָאָה, v. חַרְדָּאָה.

*חַרְדִּיס, v. הוֹרְדוֹס, a. אֲדוּרְדִי.

*חַרְוַרְדָא = חַרְוַרְדָּא. M. Kat. 14a.

חַרְמַנְיָא, *for* Ar. חרמנא, *read* Ar. קהרמנא.

חָרַס, *add Nif.* נֶחֱרַס *to be demolished, to be frustrated*. Snh. 26b נֶחֱרָסוֹת, v. מַחֲשָׁבָה. — [Midr. Till. to Ps. XXXIX מחרסין, v. חָתַר.]

חֲשִׁיאָה, *for* Mish. ib. II, 8, *read* Mish. ib. II, 5.

חַשְׁלָמָה, *add* Yoma 82a ה' fasting the entire day, v. תְּחִנּוּת.

חַשְׁמָטָה, *add* Ab. V, 9 חשמטת הארץ; Sabb. 33a חשמטת שמטין, v. שְׁמִיטָה.

*חַתְמַהְמַה m. (מהמה, cmp. תָּמַהּ) *tarrying*. Erub. 54a (fr. Ben Sira?) אין למות ה' death tarries not.

טַאי, *for* Ex. III, 3, *read* Ex. III, 10.

טִיתוֹר, *add* [Ruth R. to II, 9 (Par. 5, beg.) ויתור במה, read: וְהִיתֵּר במה, v. בָּמָה.]

טָעַד*, v. יָעַד.

טָרַד II, *under* 1, *add* Ex. R. s. 42 7 at Sinai היו שושנים ורדין וכ' they (Israel) were lilies and roses, but now &c., v. סַרְיוּת.

יָאנָא, *add*—*Pl.* יָאנָא. Targ. Ps. CIV, 12.

יְבוּרִית, *before* [Rabad to Maim., *insert* Tanh. ed. Bub., Tol'doth 4 בזי' אתה נותן וכ' thou givest me to eat in a saucer; put the whole pot into my mouth.

*יְבִיל, v. יַבַּל.

*יְבַל, יְבֵל, יְבֶל, ch., v. יַבַּל.

*יְגִין, Yalk. Ps. 820 בר ד', *read* בַּר יַגְּוָן, v. גַּוָּא.

*יְדָוְדָא, v. יְדִידָא.

יְהוּדָה II, *for* (or מְזִירָת) *read* (or מְזִרַּת).

יְהָךְ, *Pi.*, *for* Ex. XXIII, 8, *read* Ex. XIII, 18.

יְחַל, *add Hof.* הוּיְחַל *to be made to creep*. Sifré Deut. 321 שרהו מיוחלין בעפר they shall be dragged along in the dust; Yalk. ib. 945 מיוחין (corr. acc.).

יְ"ט, *for* יְרִירָךְ, *read* יְרִירִי;—*for thy sneezing, read my sneezing; for* סעדך, *read* סעדי;—*for* thee, *read* me.

*יְבַל m. = h. יְבֵל, *dung*. Targ. II Kings IX, 37 (ed. Wil. זְבֶל). Targ. Jer. VIII, 2. Ib. XVI, 4 (ed. Wil. זְבֶל). Targ. II Esth. I, 2 זְבִיל.

יְדִילוּתָא, *for* Job XXVIII, 17, *read* Job XXVIII, 18.

*יְדִיפְתָּא, יְדִיפְתִּי, v. זְפָא, זְפֵת.

יְדָקָא II, *after* יְדַקְנָא, *insert* יְדֵכֵר;—*add* Ab. Zar. 30a, v. טְרָלָא II; a. e.

יְדִיל, *add* Y. Kidd. I, 58d, v. יְקִיר; a. e.

*יְדָפְקָקָא, v. זְלוּקְפָא.

יְהַב *Pi.*, *add* 3) *to designate, prepare, send in due time*. Y. Ber. VIII, 12b; Gen. R. s. 11; a. fr.

יְהַבְרָא, *after* same, *insert* Lam. R. introd. (R. Ḥan. 1) זמר ד' (not דזמרא), v. רְקָדָא.

יְהִבְרָא, יְהִמְרָא I, *before*—*Pl.*, *insert* [Lam. R. introd. (R. Ḥăn. 1) דזמרא, read: יְהַמְרָא; v. רְקָדָא.]

*יְהִירִין m. pl. *slender* (like a rod, v. זְמוֹרָה). Esth. R. to I, 6.

יְהַן, *for* Dan. II, 5, *read* Dan. III, 5.

יְהַתּ, *add Nif.* נִיזְהַתּ *to be the object of anger, be put under the ban*. Ex. R. s. 42 3 נתנדה משה וכ' Moses was excommunicated and put under the ban (cmp. נָזַף).

יְהָפָא, *after* Ex. II, 3, *insert*—Sabb. 20b; a. e.

*יְזֶפֶת f. (b. h.; זִפְתָּא) *pitch*. Sabb. II, 1. Y. Ab. Zar. II, 41b bot. יִפְתָּן נתקלפה if their pitch coating is peeled off; a. fr.

*יְזַפֵּת (denom. of יְזֶפֶת) *to pitch, line with pitch*. Ab. Zar. V, 11 גת ... שזפתה a stone vat which a gentile coated with pitch. Y. ib. II, 41b bot. בשעה שזופתין אותן when they line them (the vessels); a. fr.—Part. pass. זְפוּת; f. זְפוּתָה &c. Koh. R. to VII, 28, v. קַנְקַן I. Y. Ab. Zar. l. c. בשעה שאינן זפותות when they are not lined; a. e.

*יְזַפֵּת ch. same. Y. Ab. Zar. II, 41c top המא יהחון יזפתין וכ' saw them (gentiles) pitch small bottles. Y. M. Kat. II, 81b top; a. e.

*יְזַפֵּת m. (preced.) *pitch-maker* or *pitcher of vessels*.—*Pl.* יְזַפְּתִים, יְזַפְּתִין. Mikv. IX, 7.

*יְזָפְתָּא, v. זְפָא.

יְזָקִית, *add*—3) *thumb*, v. זְקָפָא.

*זַקְפָּא m. (זְקַף) *thumb.* Ber. 55b (Ar. זְקִרְפָּא).

זְקַת, *before—Pl., insert* Targ. Y. Num. XIX, 2 זְקָתָא.

זָרַע, *add*—[Y. M. Kat. II, 27d מזרעת, read: מחלעת, v. חָלַע.]

זַרְעִית, *add* Y. Hor. III, end, 48c; Y. Sabb. XII, 13c bot. זרעין.

*חֲבָטָה II f.=חֲבָט II. B. Kam. 50b bot. יש ח' בפחות וכ' lesion may happen at a fall of less than &c.

*חֲבִירוּת, v. חֲבֵרוּת.

חָבַר *Pi., after* v. חָבַל, *add*; Tosef. Kel. B. Mets. IV, 5; XI, 7.

*חגיין, Y. Sabb. XIV, beg. 14b, v. חָגַג.

*חדאקנו, Pesik. Vayhi, p. 63b, v. הֶדְיוֹקְלִיאוֹפּוֹלִיס.

חָדְיָא I, *add*—[Targ. Prov. XX, 25, *read:* תָּהֲרָא, v. תְּהִי.]

חָדְיָא II, *add* חַדְיָן, חַדְיָיא, v. חָדָא. B. Bath. 9b חַדְיֵי (some ed. חַהֵי; Ms. H. חַהֵי).

חָדַל, *for* Gen. XVIII, 1, *read* Gen. XVIII, 11.

חָדַשׁ, *add—Pl.* חֲדָשׁוֹת. Keth. 7b, v. פָּנִים; a. e.

חוֹבָה, *add*—3) *unfavorable aspect of a case, disadvantage,* opp. זכות. Keth. 105b אין אדם רואה ח' לעצמו no man sees the unfavorable side of his own case. Snh. IV, 1; a. fr.

חוּפָּא, *add*—2) *a pointed head-dress.* Targ. Esth. VIII, 15 ed. Lag. (ed. Vien. חידא).

*חוֹזָק m. (b. h. חֹזֶק; חָזַק) *strength, support.* B. Mets. 117a (Ms. H. חזוקי), v. תַּקָּרָת.

חוּל I *Kal, add*—4) *to tremble.* Yalk. Prov. 959 שֶׁחָלִים, v. שָׁחַל I.

חוֹלָה II, *add*—In gen. *a line of men.* Y. Sabb. XIX, 16d bot. דרך ח', v. שִׁטְפָּא. Ib. כל ח' בין . . . ח' whenever a line of men is formed, whether wittingly or not, it is a *ḥolah* (a partition for Sabbath purposes).

*חוֹלָנִית, חֹלִי (denom. of חוֹלֶה) *sickly, ailing.*—*Pl.* חוֹלָנִיּוֹת. Gen. R. s. 20 (not חלנית) ופניו ח' looking pale. Ib. s. 63; a. e.—Ib. s. 90 (play on ותחלינה, Gen. XLI, 54) נכנסו ח' the years entered with suffering.

חוֹלָף, *add—Pl.* חוֹלְפוֹת. Y. Succ. V, end, 55c בית חת' the store-room for the knives; Y. Yoma III, 41a top החילפות (corr. acc.); v. חַלַּף.—[Orl. III, 7 חוֹלְפוֹת *shoots,* v. חָלַף.]

*חוֹמֶר III, חֹמֶר m. (b. h.) *mortar.* Ex. R. s. 24; a. e.

*חוֹמֶר IV, חֹמֶר m. (b. h.) *Ḥomer,* a (dry) measure containing thirty S'ah. Keth. 111b (ref. to Deut. XXXII, 14) א"ת חמר אלא ח' read not *ḥemar* (wine), but *ḥomer* (a Ḥomer-ful).

*חומרות, Y. Snh. X, 28b top, v. דְּמוּר.

*חונפניים pr. n. pl. Pesik. Vayhi, p. 63b, expl. תחפנחס; Pesik. R. s. 17 חופרינס, expl. תחפנס.

*חוצפדה f.=חוֹצְפָה, *daring.* Gen. R. s. 98, v. גּוּר III.

חוּק, *add Polel* חוֹקֵק (denom. of חֹק) *to legislate.* Snh. 5a מְחוֹקֵק, v. שָׁבַט.

*חוּרְבָּה *knife,* v. חַרְבָּה.

*חוֹרָנִית f. (v. חוֹר II) *freed-woman.* Succ. II, 7 יוחנן בן הח' J. the son of the freed-woman; Tosef. Eduy. II, 2; Tosef. Succ. II, 3 החורוניות (corr. acc.; Var. (החוֹרָנִית).

*חָזֶה m. (b. h.; v. חָזָה) *breast,* the priest's share. Ḥull. X, 1, v. שׁוֹק. Men. V, 6; a. e.

חָזַר, *Pa., add*—3) *to make to go around, take around* (begging). Y. Keth. XI, 34b bot. והוות מְחַזְּרָא ליה וכ' she took him (the blind husband) around over the whole town; חד זמן חַזַּרְתֵּיהּ וכ' once she took him &c.; Gen. R. s. 17; a. e.

חָטֵי I, *add* Y. Pes. III, 30b top חַטָּיָן, v. רְעֵשׁ.

*חִידָא, Targ. Esth. VIII, 15, v. חוּפָּא.

חִידְקִי, *for* 72b, *read* 72a.

*חִירַהְתָּא, v. חִירָה.

*חִירַהְתִּי m. (חִירָה) *whitish.* B. Bath. 73a, a. e., v. צוּצִיתָא.

*חִירוֹתָא, Targ. Y. Num. XXXV, 11, v. חֵירָתָא.

חֵיל II, 2) *after* to the study of the Law., *add* Gen. R. s. 20 לפום חילך according to thy means.

חֲיִלּוּק 1) *add* B. Bath. 8b חִלּוּקָה the mode of its distribution.

חֵילְפּוֹת, *add* [Y. Yoma III, 41a top, v. חוֹלֶף.]

*חִילַפְתָּא pr. n. m. *Ḥillafta* (v. חַלַּפְתָּא). Tosef. Makhsh. III, 3 חיל' בן קוּרְנָא (R. S. to Makhsh. VI, 2 חל' בן קונגיא).

חֵילַת II, *for* ימא דמילחא, *read* ימא דשליית.

חֵילָתָא, *before—Pl., insert* Lam. R. to I, 9 ח' בר חנום (not חלירתא) the valley of Bar Hinnom.

*חֵירוֹנִית, v. אִירוֹנִית.

חֵירְחוּר, *for* Job V, 2, *read* Job V, 21.

חָלָא III, *add* Y. Sabb. II, 4d top בי חולא, v. פְּתִילְתָּא.

חָלָב, *for* Ex. XXIV, 19, *read* Ex. XXIII, 19.

חָלְגוֹל, *before—Pl. insert* Lam. R. to I, 9 צלם ח' a hollow image.

*חָלוּץ m. (b. h.; חָלַץ) *vanguard.* Cant. R. to IV, 4, v. תָּאַם.

חָלָה, חלי, *add Hithpa.* הִתְחַלָּה, *Nithpa.* נִתְחַלָּה *to be assuaged.* Num. R. s. 9 48 אחר שנ' עליהם וכ' after the Lord was assuaged (through Moses' prayer) concerning them, and he had removed the countenance of anger.

*חֲלִיוֹת, v. חוּלְיָא I.

חֲלִילָא, *for* chord, *read* cord.

חֲלִים, *after* split straight through., *add* Men. 35a וחדר ח' assumes again its original length, v. שְׁלָחָא I.

חֲלִיתָא, *add*—[Lam. R. to I, 9, read: חֵילָתָא.]

חָלַם, חֲלִים, *Pe., add*—Yoma 28b, v. פָּשַׁר I; a. fr.

*חֹלָנִית, v. חוֹלָנִית.

חָלַת I, *Pe., add* Ab. I, 13, v. שָׁמַשׁ.

חָלָק, *before*—Fem., *add*—Pl. חֲלָקִים. Gen. R. s. 20, end; a. e.

חָלַשׁ, *for* Ex. XVIII, 13, *read* Ex. XVII, 13.

חָלַשׁ, *add Ithpe.* אִתְחֲלִישׁ *to become tender, smooth.* Targ. Job XXXIII, 25, v. קְלַשׁ.

חָלַשׁ, *for* חֲלָשׁ, *read* חֲלָשׁ;—*for* Ex. XIII, 13, *read* Ex. XVII, 13.

חֲמִיסִין, *after* using foreign words., *insert* Keth. 17a;

חֲמִירְתָּא* f. (v. חֲמִיר I) *grave case.* Naz. 20[b], v. קִילְתָּא.

חַנָּה*(b.h.) pr.n.f. *Hannah,* 1) mother of Samuel. Ber. 31[a] חני קראי דח׳ those verses concerning Hannah (I Sam. I, 13, sq.). Ḥag. 6[a], v. מְפַנְקְתָּא. Deut. R. s. 2, beg.; a. fr. — 2) name of a woman. Taan. 23[b], v. רְפָה.

חַנָּה*, v. חני.

חַנְיָידָה, *for* Y. Erub. VI, *read* Y. Erub. V; —*add*—Pl. חֲנִינִיּוֹת. Num. R. s. 2 [10] תחלה לח׳ (ed. Wil. *sing.*) (Judah was) the first when encamping, v. נָסַע.

חֲנִילַאי* pr. n. m. *Ḥănilay,* an Amora. Gitt. 52[a], sq.; a. fr.—Taan. 6[a] Ms. M. (ed. נחילאי, v. Rabb. D. S. a. l. note).

חֲנִית, *add* Y. Sot. VIII, 22[b] bot. כנגד חכירתי׳, read: חֲנִינְתָּם.

חָנַן, *add Pi.* חִנֵּן *to make suppliant, humble.* Midr. Till. to Ps. XIV (ref. to Prov. XXVI, 25) אתה מְחַנֵּן את דבריך thou (Esau) directest suppliant words to thy father.

חָנַן, *add Ithpe.* אִיתְחַנַּן *to pray.* Gitt. 68[a] sq. נפקא אִיתַחֲנָא לידה she came out and begged him (not to touch the wall of her cot).

חָנֵךְ, *before*—Pl., *add* Gen. R. s. 25 חנוך ח׳ הירה וכ׳ Enoch was fickle-minded, at times righteous, at times wicked; Yalk. Chr. 1072.

חָסַד* I = חָסַד I.

Ithpa. אִיתְחַסַּד *to ask for kindness.* Lev. R. s. 5 אילין . . . למיתְחַסָּדָה those Cuthæans know how to beg.

חָסִילָא, *add* [Targ. Y. I Deut. XXXII, 11 חסילור, ed. Vien., v. חָסִיל.]

חָסַל, *add Part. pass.* חָסוּל *lean.* Yalk. Gen. 82 (Gen. R. s. 48 חסר).

חֲסַל 1), *add* Lam. R. to I, 2 חֲסִילָה final, v. סְכַם.

חָפָה, *after* weaving veils, *insert*; Y. Bets. V, beg. 62[d] חפוליסוטות (corr. acc.).

חֲפוּת* f. (חָפָה) *cover, palliation* (cmp. חָפַת). Gen. R. s. 71, v. עִכּוּר; Yalk. ib. 126.

חִפְּיר*, Targ. Y. Num. XXVI, 61, read: חַפְּרִין, v. חִפֵּי.

חָפְיָתָא, *after* raked fish, *insert*; Pesik. Ronni, p. 142[a] בהדא חפצחא (corr. acc.).

חִפְצִיחָא*, Pesik. Ronni, p. 142[a], read: חָפְיָתָא.

חָצַב, *Nif., after* must be chiselled., *add* Ex. R. s. 15 [22], v. מַחְצֵב; a. e.

חָצָה, חצי, *add Pi.* חִיצָּה *to cut, carve.* Gen. R. s. 94 (play on יחצאל, Gen. XLVI, 24) שחיצו אלהות וכ׳ they carved gods with their own hand.

חָצַח, *add Pa.* חִצֵּחַ *to act irreverently.* Koh. R. to X, 2 מְחַצֵּחַ, v. שמאל ch.

חַקְלָאָה, *add* Bets. 32[a] צעי ח׳, v. צָעָא.

חַר, חֹר, *for* pl. חֹרִין, *read* pl. חֹרִין, חֹרַיָּא.

חַרְבָּה, *add*; Sifra B'har Par. 1, ch. I בחורבה; Yalk. Lev. 658 בחרב.

חַרְגְּלָא* m. = h. חַרְגֹּל.—*Pl.* חַרְגְּלִין. Targ. Hos. IX, 6 חתולין (corr. acc.; h. text חוֹחַ).

חַרְוָנִית*, v. אִירוֹנִית.

חַרְחוֹר, *dele* Tosef. ib. B. Mets. III, 13; —*add*—2) *the pointed part of the baker's shovel, poker.* Tosef. ib. B. Mets. III, 7.

חריית*, v. חַדְרִית.

חֲרִים*, v. חֲרַם.

חָרִיס*, Tosef. Kil. IV, 8 ed. Zuck., v. עָרִיס I.

חָרַךְ, *Kal, add* Erub. 54[a]; Ab. Zar. 19[a], v. צָרַיד.

חָרַם, *Hif., add* 3) *to lay a net.* Midr. Sam. ch. XXIV כמה חרמים הֶחֱרַמְתָּה how many nets thou hast laid!

חֶרֶם, *before*—2), *insert*—*Pl.* חֲרָמִים. Midr. Sam. ch. XXIV; a. e.

חַרְנִית*, v. אִירוֹנִית.

חֶרֶס I, *add* Tanḥ. Sh'laḥ 6 של ח׳ soil of a clayish nature; Num. R. s. 16[12] (Matt. K. חרסות, prob. to be read: חַרְסִית).

חָרַץ, *after a) grooved, insert,* v. חָרוּץ; —*dele c) flat-nosed,* v. חָרוּץ.

חָשַׁב, *add* Tosef. Ab. Zar. I, 2; Y. ib. I, 39[d] top במקום שהוא . . . לא ישאל מתחשב וכ׳ you should not go to salute him (the Roman) at the place where he holds councils, and if you meet him on the way &c.

חֲשׁוּבָא* m. = חֲשִׁיבָא.—*Pl.* חֲשׁוּבִי. Ab. Zar. 10[a], sq.

חַשְׁמוֹנַאי, *add* Yalk. Gen. 161 חַשְׁמוֹנִים.

חָשַׁק, *add, Part. Pu.* מְחוּשָׁק; f. מְחוּשֶׁקֶת *lovely.* Ab. Zar. 24[b], a. e., v. רֶקֶם I.

טַבְּחָא, *after Pl., insert* טַבָּחִין;—*add* Lam. R. to I, 7 טַבָּחוֹר, v. הוֹרָא I; a. e.

טְבָחָה* f. (b. h.; טָבַח) *slaughter.* Esth. R. to III, 1, v. פָּשַׁם.

טבריים*, Yalk. Ps. 702 לט׳, read: לִבְרִבְרִיִּים, v. עַנְתּוּרִים.

טַדּוֹס, *for* Yalk. Esth. 104[b], *read* Yalk. Esth. 1046.

טַוְרָסָא, *add* Gen. R. s. 70, v. פְּסִרּוֹנִי ch.

טוּרְדָּ*, v. טְבָרֵי.

טוּחַ *under Hif., after* his roof., *add* Tanḥ. P'kudé 11 חַטִּיחוּ פניהם מכל מקום וכ׳ they besmeared their faces (with perspiration, trying) from all sides, but could not put it up.

טוּמְאִיוֹת*, Y. Sot. VIII, 22[b] bot. some ed., read: טוּרְמִיּוֹת.

טוֹפַח* m. = h. טֶפַח. Targ. Y. II Ex. XXV, 25, v. פּוּשְׁפָּא.

טוּשׁ I ch., *after* (ed. תשוטון, *dele* corr. acc. or תשושון, v. שׁוּשׁ.

טָטָרְגוֹן, *add*—[Tosef. Zab. IV, 1 טטרגון; R. S. to Zab. III, 3 טטרגין, v. טַטָּרְקִי.]

טַטָּרְקִי* f. (= טרטרקי, v. טָרַק) *rocking board.* Tosef. Zab. IV, 1 (ed. Zuck. טטרגון; R. S. to Zab. III, 3 טטרגין; v. Zab. III, 1 רשבו על הנסר וכ׳).

טִיבְרִי* m. = טִבְרָנִי. Midr. Till. to Ps. LXXV, v. תירבי.

טִי־גָּן, *for* Lev. VI, 14; 21, *read* Lev. VI, 14.

טִינָא, *for* thorns to thorns, *read* refuse to refuse.

טיפסים*, Tosef. Snh. V, 2, read: פְּסִיפְסִים.

טַל, טָלָא, *add* Y. Sabb. VI, beg. 7[d] טַלְיָה דמרגלירתא pearl *drops* (*beads*).

טְלָאי, *dele*—V. טְלָיוֹת.

טָלָד*, v. טלי.

טלופחא, *for* עַדְשָׁה, read עֲדָשָׁה.

טָלְטוֹל, *for* B. LV, *read* Ps. LV.

טְמַע, *before*—3), *insert* Y. R. Hash. II, end, 58[b] כד טָמַע וכ׳ when the sun sets . . . for the fourteenth time (in the month of Nisan).

טְנֵז, *for* Y. Kel., *read* Y. Kil.

טַסְקָא, *after* a *taska* full of &c., *insert*; Yalk. Esth. 1059 טרס׳.

טָעוּת, *before*—2), *add* Midr. Till. to Ps. XXX, end טָעֲיוֹתֵיהֶם ed. Bub. (not טעות׳, oth. ed. מעונותיהן, corr. acc.), v. אוֹר I (in Addenda).

*טִפּוֹטָא, read: טַפְּרָטָא.

טְפֵי, טָפָא III, *add Pa.* טַפֵּי *to add to, enlarge.* B. Bath. 93b לטַפּוּיֵי, v. תְּנָא.

טַפְיָא, *after* v. next w., *add* a. תְּפִי.

טַפְּיטָא, *before—Pl., insert*; Pesik. Ul'khaḥ., p. 182b טפויטא. Tanḥ. ed. Bub., Emor 26, note 188 טפיטוס, v. עֲבוֹט.

טָפְלָה, *after* to be eaten with it., *insert* Tosef. Sot. IV, 3; a. e.

טָפַס, *for Hithpa.* חַטַּפֵּס, *read Pi.* טִפֵּס;—*for* טָמֵּס, *read* טָמֵס.

*טראפליס, Tosef. Erub. IX (VI), 25 ed. Zuck., v. פרטליס.

*טָרוֹדָא, v. תְּרֵדָא II.

טָרוֹמִיטָא, *add* Tosef. Ukts. II, 15 טרמיסת (corr. acc.).

טָרְחוּת 1) *add* Num. R. s. 9 24 אין לו עלינו ט׳ וכ׳ he (God) has no trouble about us, except for those two drops of rain.

*טַרְחָן m. (טָרַח) *troublesome.—Pl.* טַרְחָנִין. Ex. R. s. 7; Sifré Num. 91; a. e.

*טְרַיְיאנָא = טְרַדְיָינָא. Yalk. Ez. 346 ט׳ אַדְרַנָא.

*טְרִידָה f. (טָרַד) *exile.* Midr. Till. to Ps. III, ed. Bub. ט׳ ... שלא דנני לט׳ that he did not condemn me to death, but only to exile.

טרין, *for* Gen. XXXIV, 19, *read* Gen. XXXIII, 19.

*טַרְכּוּנָא m., corruption of טְרִיקְלִינָא. Targ. II Esth. I, 2 (3); 10.

טרמוסיא, *for* τολήρια, *read* τολμήρια.

*טרמיסה, Tosef. Ukts. II, 15, v. טָרוֹמִיטָא.

טָרַף, *after* ליעזר בן יעקב, *insert;* Y. Orl. I, 61a, a gloss transferred from Y. Shebi. l. c.

טָרַשׁ *for the last two lines, read* [Y. B. Bath. IV, 14c bot. חס׳ חמוקצין, read: החורשין, v. קָצָה.]

יָבַל, *before* when two scrolls, *insert* (read: תרתין תי);—*for* he carries one away and brings, *read* thou must carry one away and bring.

יָבַע, *for* Y. ib. V, 5c, *read* Y. ib. II, 5c top.

*יָדָא (b. h.), *Pi.* יְדֵּא *to fly.* Midr. Till. to Ps. XVIII, 11 והוא מְיַדֵּא וכ׳ ed. Bub. (oth. ed. מדדה) and he flew upon the wings of the Cherubim.

יוֹבֵל, *for* Ex. XIX, 14, *read* Ex. XIX, 13.

יוֹחָנָן, *for* Bar Nafḥa, *read* Bar Nappaḥa.

יָחַד, *before Part. pass., insert* Midr. Till. to Ps. XVIII, 7 מְיַחֲדִין צרותיהן וכ׳ *speak* of Israel's troubles *in the singular number,* and lessen them.

*יִיבּוּם יְבִ׳ m. (יִבֵּם) *levirate marriage.* Yeb. I, 1. Ib. 39b; Bekh. I, 7 מצות י׳ קודמת וכ׳ the levirate marriage has the precedence to *ḥălitsah*; a. fr.—*Pl.* יִיבּוּמִין, יְבִ׳ *the status and the duties of the levirate marriage.* Keth. 82a עדיין ... י׳ עליה the original condition of the *yibbum* still exists concerning her (as long as he has not consummated the marriage); Yeb. 39a עדיין יִבּוּמֵי הראשון וכ׳ the status originating from the first husband &c.; a. e.

*יִידֵּד, v. sub יִדֵּד.

יַיעְבֵּץ 1) *add* Yoma 80a דינו של י׳ the court of Jabez; a. e.

יָעַד, *add Nif.* נוֹעַד *to be summoned to a meeting* (v. יַעַד). Tosef. Pes. X, 12 ונועדו והלכו וכ׳ Var. (ed. Zuck. וניעדו) and they were called (for prayers), and went to the schoolhouse.

יָעַד, *add Ithpa.* אִתְוַעַד, אִתְיַעַד׳ *to be made permanent, settled.* Targ. Prov. X, 30, v. קַוִּיעַד.

יָעַל, *add* B. Bath. 53a נתן צרור וה׳ ... וה׳ וכ׳ נטל if he placed a pebble in the fence and produced some effect by it (stopping water off &c.), or took away a pebble and produced some effect, this is taking possession.

יִפּוֹ, *before* Yalk. Is., *insert* Pesik. Ronni, p. 143a;

*יְצִירָה, v. יְצִירָה.

יְצִירָה, *add*—3) (v. יְצִירִין) *press* for grapes or olives. Tosef. Macc. III (II), 9 (ed. Zuck. יצירדה; Y. ib. II, 31d בית חבצירה).

יָצַת, *add*; Y. Yoma IV, 41d top אש מְצֻתֶּת בגפרית fire igniting sulphur.

יָקַד, *before Hof., insert Hif.* הוֹקִיד *to burn up.* Gen. R. s. 48 (ref. to Is. XXXIII, 14) אילו ... היו מוֹקְדִים וכ׳ if permission were given them, they would burn up the whole world over its inhabitants in one moment.

יָקַד, *Af., add* [Targ. Lev. I, 16 דמוקדין, v. קְדַר.]

יָקַר, *add Hithpa.* הִתְיַקֵּר *to press heavily.* Num. R. s. 4 14 כדי שלא יִתְיַקְּרוּ על הלחם in order that they (the staves) should not press on the bread.

יִרְאָה, *add* Koh. R. to X, 19, v. שְׂחוֹק.

יָרָה, ירי, *for* Sirach X, 26, *read* Sirach VII, 10.

*יְרֵחוֹ, יְרִיחוֹ (b. h.) pr. n. pl. *Jericho.* Ned. 56b. Yoma 39b; a. fr.—V. יֶרַח.

*יְשׁוּרוּן (b. h. יָשָׁר; יְשָׁרוֹן) *Jeshurun,* poetic name of Israel. Y. Ber. IV, 8a ולזרע י׳ ירושה וכ׳ and to the seed of J. thou gavest an inheritance. Sifré Deut. 355 (ref. to Deut. XXXIII, 26) ישראל אומר אין כאל ... אל י׳ Israel said, none is like God, and the spirit of holiness said, the God of Jeshurun; a. e.

יָשַׁע, *for* Num. XIII, 17, *read* Num. XIII, 16;—*add* Yoma 70a שצריכין לְהִתְיַשֵּׁעַ that need to be helped; Sot. 41a לְיִתְיַשֵּׁעַ.

יָתֵב II, *before* Sabb. 19a, *insert* Targ. Y. Ex. XXII, 16 לְמִתְבָּא (ed. Vien. לְמִיתַּ׳).

*כְּבוּדָה f. (b. h.; כָּבֵד) *honorable, stately.—Pl.* כְּבוּדוֹת. Num. R. s. 4 20 על מטות כ׳ on stately couches.

כְּבַר I, *add*—2) *surely.* Y. Nidd. II, 50b top דהוא מראיו כ׳ to be sure, these are its colors.

כָּבַשׁ *under Pi., for* Prov. XXVIII, 26, *read* Prov. XXVII, 26.

*כְּוָתֵהּ = כְּוָתֵיהּ *like him, like it.* B. Bath. 110b מאן כו (not בו) who like him, i. e. who if not he? Kidd. 48a במאי כו (not בו) wherewith else? Sabb. 4a למאן כו (not בו) להתירו Ms. M. (ed. לְמַאן התירו, v. Rabb. D. S. a. l. note) to whom else should they permit it? Taan. 7a, a. e. (in Mss., v. Rabb. D. S. a. l. note 8).

כָּוָרֶת, *for* נוֹם I, *read* נוֹם II.

כּוּלָב, *for* his bag, *read* his pitcher;—

before—Pl., insert [Snh. 103a; B. Mets. 84b, v. קוּלְתָּא.]

**כוליאר*, כוליס, כוליר, v. כּוֹלְיָאס.

כוֹתָלָא, *for* (Ar. כות), *read* (Ar. קות).

כֹּחַ, כּוֹחַ, *add*—2) name of a *lizard.* Hull. IX, 2.

כַּחֲלִי, *for* Ex. XXVIII, 13, *read* Ex. XXVIII, 18.

***כִּיל**, v. כּוּל.

כֵּילְפִּית, *add*—[Ab. Zar. II, 6 (35b) כלבית שוטטת בו, to be deleted, v. Rabb. D. S. a. l. note 5.]

***כִּימוֹנְיָא**, v. סִימוֹנְיָא.

כִּיסָנִין, *add* Y. Pes. X, 37b bot. כְּסָנִים, v. צוֹצָל.

כִּיעוּר, *add* Esth. R. introd. כ' ורע יש וכ' it is a disgrace and an evil for the slave when he has to go back to his former master.

כִּיפָּה, *before* Tanh. B'shall., *insert* Tosef. Dem. I, 11 כופפת וכ' (Var. כִּיפַּת) fruit for sale in the archway of &c.

***כִּית'**, Y. Sot. VIII, 22b bot. כנגד חכ' (Var. חביתים) read: כנגד חֲנִיתִים.

כַּלָּדָה, *for* B. Bath. II, 11, *read* B. Bath. II, 1.

כַּלָּמְתָּא, *for* כִּלְמֵי, ק', *read Pl.* כַּלְמִין, כִּלְמֵי, כַּלְמֵי, קַלְמִין.

***כַּמְלָנִית**, v. סַמְלָנִית.

***כָּנַע** (b. h.) *to press, oppress.*

Hif. הִכְנִיעַ *to humble.* Y. Ber. II, 4d bot. הַכְנַעְתָּ קמינו, v. קָם; הַכְנַעְתָּ וכ' thou dost humble our adversaries. Ib. 5a top מַכְנִיעַ זדים the additional (twelfth) section of the Prayer of Benedictions which closes with 'who humblest the wicked', v. זֵד; a. e.

Nif. נִכְנַע *to be humbled.* Ib. חזדים נִכְנָעִין the wicked shall be humbled; a. e.

כְּסוּתָא, *add* Lev. R. s. 16, v. צִיצִיתָא I; Y. Snh. X, 29c bot. כסיתיך (corr. acc.).

***כְּסִיפְּיָס, כְּסִיפְּיָאס**, v. אכספטיאס.

כְּסִיתָא, *add*—[Y. Snh. X, 29c bot. כסיתיך, v. צִיצִיתָא I.]

כְּסָנִין, *for* כְּסָנִין, *read* כְּסָנִים, כְּסָנִין.

כָּסַס, *add Nif.* נִכְסַס *to be chewed.* Tosef. Ukts. I, 2.

***כְּפוּסַאי**, v. קְבוּסַאי.

***כְּפוּתָא** c. (כְּפַת) *tied.* Koh. R. to IV, 6, v. צְבַּר.—*Pl.* כְּפוּתִין, v. כְּפַת.

כְּפָה, כֶּפֶה, כִּפֵּי, *after* v. דְּרֵגֵשׁ, *insert,* Y. Ned. VII, end, 40c נירקפת (corr. acc.).

כְּפָיס, *add* Tosef. Erub. IX (VI), 16 כְּפָסִים ed. Zuck.; ib. 15 (not כפת'); ib. X (VII), 10 כפיסין.—[Midd. III, 4 בכפיס של ברזל, v. כְּפָם.]

כָּפַן II, *for* lying, *read* dying.

***כַּפְּנָאֵי** m. pl. (v. כְּפָנִית) *a dish of early date-berries.* Esth. R. to I, 4, v. קִרְנָתָס.

***כְּפָסִים**, v. כְּפָיס (in Addenda).

***כפרסת**, read: כַּרְסֶפֶת.

***כפתים**, Tosef. Erub. IX (VI), 15, a. e., v. כְּפָיס (in Addenda).

כָּרָבָא I, *add*—2) *plough.* B. Bath. 36b, v. שִׁירְבָּא.

כַּרְבַּלְתָּא, *for* Dan. III, 22, *read* Dan. III, 21.

כְּרֵי, כָּרֵה, *after* כָּרֵח, *add* Midr. Till. to Ps. CXVI אין האזנים . . . כְּרוּיוֹת אלא וכ' the ears on high are hollowed out to hear my prayer (by ref. to Ps. XL, 7).

כְּרִיהָא, *add*—Trnsf. *frail, rotten.* Y. Erub. II, 19a בריתיא (corr. acc.), v. שְׁרִיתָא.

כְּרִיסִית, *add*; Sifra M'tsor'a, Zab., Par. 1, ch. II; Yalk. Lev. 567 כריתית.

כֶּרֶם, *add* Midd. III, 4.

כַּרְסֶפֶת, v. כְּרִיסְפֶּת.

כָּשַׁר I, *add* Men. 10b תִּתְכַּשֵּׁר let it be *declared fit.*

***כַּשָּׁר** m. (כָּשַׁר), *pl.* כַּשָּׁרִים *vindicating witnesses.* Keth. 46a כַּשָּׁרֵי בתולים witnesses testifying to virginity.

כָּתוֹבָא, *add* Y. Meg. I, 71c top חדיה וכ'; Y. Yeb. XIII, end, 14a; Y. Ter. VIII, 46b top בתירה (corr. acc.); v. Revue des Etudes Juives XXXIX, 306.

כְּתוּבָה, *for widowhood, read jointure* in case of widowhood or divorce.

לָבַן II *Pi.*, *for* מְלוּבָּן *finished, read* מְלוּבָּן *a) cleansed, washed* (wool). Bekh. IV, 7, a. e.; v. צוֹאִי.—*b) finished*—; *under Hithpa.* 1), *add* Midr. Till. to Ps. CXIX, 81 חרי כבר נִתְלַבַּנּוּ וכ' (not נתלבנו) we have been cleansed, we have been tried (ref. to Dan. XI, 35).

לֶגְטוֹן, *for* Gen. XXIV, 6, *read* Gen. XXV, 6.

***לוּקְטָמִין**, v. אֶנְקְטָמִין.

***לְחָא**, v. לוּחָא.

***לִיגְטִין, לִיגְטָא**, v. לֶגְטוֹן.

***לִימוֹדֶת** f. (v. לִימּוּד) *accustomed.* Y. Hall. II, end, 58d.

לִינָה, *for* Ps. XC, 1, *read* Ps. XCI, 1.

לְשַׁשִׁית, *for* drying, *read* dyeing.

***לתן**, Y. Snh. I, 18c bot. מן החוא תרעא דל', read: וּלְתָלָא.

***מְאַסֵּק** m. (b. h.; אָסַק) *rear-guard.* Cant. R. to IV, 4, v. תָּאַם.

מְגוּרָה I, *for* שלמים, *read* מים של מים.

***מְגִיגָה** f. (מָגַג) *steeping.* Y. Maas. Sh. II, 53c top בניהון מ' they differ as to the manner of steeping.

מַגַּל, *before—Pl., add* Shebu. 43b; B. Mets. 82a, v. קַתָּא.

***מְדָעָא, מַדַּיָּא** II m. (יָדַע) *place of study* (cmp. Koh. X, 20).—*Pl.* מַדַּיָּן. Targ. Ps. LXVIII, 13 מַדְּעֵיהוֹן their studying rooms.

מוּךְ ch. *Af.* 1), *add* Lev. R. s. 28 אנא מֵימְרִיךְ, v. קָדַל.

***מוּסָרְיָאוֹת בֵּי מ'**, v. בִּרְמוּז.

***מוּצְדָה**, Kel. IX, 8 Ar., v. מִיצָּה.

***מוֹרְיָקָאָה** m. (v. מוֹרִיקָא) *saffron planter.*—*Pl.* מוֹרְיָקָאֵי. Ab. Zar. 22a (Ms. M. מוריאקי, corr. acc.).

מוֹרָנָא, *before* Targ. Y. Ex., *insert* Targ. Y. Deut. XXI, 8 (ed. Vien. מוֹרָנִין).

מָזַג *Pi.*, *for* Cant. VII, 4, *read* Cant. VII, 3.

מָחָה, מִחֵי, *add Nithpa.* נִתְמַחֵת *to be diluted, dissolved.* Tosef. Makhsh. III, 13 שנמחתו (ed. Zuck. שנמתחו, oth. ed. שנמתחו, corr. acc., or שנִמְחָתוּ, or שנִמְחָתוּ).

מְחִיָּה, *add*—2) *wiping out, deletion.* Num. R. s. 9 48 מחיית הכתב the washing off of the writing.

***מַחֲמוֹרוֹת**, v. מַחֲמוֹרוֹת.

*מחת, Tosef. Makhsh. III, 13 ed. Zuck., read: שנתמחו, v. מָחָה (in Addenda).

מַטֶּה, *add*—*Pl.* מַטּוֹת. Cant. R. to III, 7 (play on מטתו, ib.) מַשּׁוֹתָיו ושבטיו his tribes and clans.

מָטֵי, *for* תיתאה, *read* תתאה.

מַטְמֵט, *after* רגל מ׳, *insert* (not ממטמטת).

מֵימַר, *before* m. ch., *insert*, מֵימְרָא;—*add*, 3) *narration.* Gitt. 42b; B. Bath. 48a מ׳ תוא ומ׳ וכ׳ it is merely a report (of somebody's opinion, not meant as the citation of an authority), and R. . . . does not adopt it.

מֵישָׁרָא 1), *after* v. preced., *add* B. Kam. 81a, v. שְׁאַר II.

*מְכָוְיָתָא f. pl. (v. מְכָוָה) *burns, scabs.* Ruth R. to I, 19 (not מכותיה); Yalk. ib. 601 כְּדַרְנִית.

*מְכוֹתִיהּ, v. מְכָוְיָתָא.

מָכְרוֹת, *for* Gen. XLIX, 6, *read* Gen. XLIX, 5.

מלקטי, *for* חִלְקְטֵי, *read* הֲלָקְטֵי.

מ״ם, מֵם, *for* Sabb. 103a, *read* Sabb. 103b.

*מְמֵילָא, v. מֵילָא II.

*מנהא, Targ. Y. II Deut. I, 1, read: מָנָא.

*מנולין, v. מַנְטוּלִין.

*מָנָתָא f. pl. (v. מָנָא) *the gifts of manna.* Targ. Y. II Deut. I, 1 (ed. Vien. מנהא, corr. acc.).

מָסוֹסָא, *for* מחנה, *read* טחנה;—*add* Gen. R. s. 13, v. שָׁחַק II.

מַסּוֹרָתָא, *add* Targ. Ez. XX, 37 (h. text מָסֹרֶת).

מָסְמֵס II, *for* Koh. XII, 10, *read* Koh. XII, 11.

*מִסְעָד m. (b. h.; סָעַד) *support.*—*Pl.* מִסְעָדִים. Sifra B'ḥuck., Par. 2, ch. VI מִסְעָדֵי לְחֶם; Yalk. Lev. 675 סוֹעֲדֵי, v. סָעַד.

מַעְבָּרְתָא, *before*—B. Bath., *insert* Kidd. 71b, v. גִּיזְמָא (in Addenda); a. e.

*מְעוּרְבוֹת, *hostages*, v. עֵרֶב I.

מָעְזָלָא, *add* Y. Sabb. VII, 10c top מָעְזָלָה, v. שָׁרַק III.

מְעַט II, *for* Koh. VII, 16, *read* Koh. VII, 17.

*מַעְיָק, v. עֵיק.

*מפוריא, Yalk. Lev. 547, read: אֲפוּנְדָּה.

*מפרכיתא, Targ. Prov. II, 12 ed. Wil., v. תַּחְפּוּכָתָא.

*מְקָנָה f. (b. h.; קָנָה) *purchase.* Arakh. III, 2 שדה מ׳ acquired land, opp. אֲחוּזָּה; a. e.

מַר II, *for* impissation, *read* inspissation.

מַרְבִּית, *add*—3) *young animals.* Bekh. VI, 11 כל מ׳ העגלים כן so are all young calves.

*מַרְטִיט, מַרְטֵט, v. מְרַט I.

*מְרִירָתָא, *add*—3) *venom.* Targ. Y. I Deut. XXXII, 33.

מרמיטה, *dele the entire article, and substitute*

מַרְמִיטָה f. (מט=רמץ; v. רָמַץ a. שָׁבַץ) [=b. h. שָׁבָץ II Sam. I, 9,] *cramp, catalepsy.* Gen. R. s. 17; s. 44; Yalk. ib. 23 מַרְמֵטָא; Midr. Haggadol, ed. Schechter, to Gen. II, 21 מרמטא; Yalk. Sam. 139 דורמיטא (corr. acc.).

*מַרְפֵּיד, v. רִיפְדָּה.

מָרַר *Pi.*, *add* Sifré Num. 11 a. e. שמְמָרְרִין את הגוף, v. עָרְעֵר II.

*מָרְתָא f. (מָרַר) *venom.* Targ. O. Deut. XXXII, 33.

*מְשׁוֹעֵר, v. שָׁעַר.

*מְשׁוּקְרוּתָא, v. שׁוּקְרוּתָא.

מְשַׁמּוּשׁ, *add*—2) (v. שָׁמַשׁ) *use, service.* Uktsin I, 5 רוצה במְשַׁמּוּשָׁן one likes them for their usefulness; Ḥull. 119a, sq. Ms. M. a. Rashi (ed. במשמישן), expl. בתשמישן.

*משמיש, v. מְשַׁמּוּשׁ.

מְשַׁמָּע, *add*—3) *sound, form of expression.* Sot. 16b שינה הכתוב במְשַׁמָּעוֹ וכ׳ in speaking of it the text changes the expression (עפר in place of אפר, Num. XIX, 17) to make you draw an analogy thereform &c. Yoma 80a ששינה הכתוב במְשַׁמָּעָן (v. Rabb. D. S. a. l. note 5) in speaking of which (the eatables) the text changes the expression (using אשר לא תענה in place of the plainer אשר תאכל, Lev. XXIII, 29).

מְשַׁמְשְׁמָרֶת, *for* (עָשַׂר *Pa.*), *read* (עָשַׂר *Pi.*); *after* Sabb. XX, 1, *insert* תולין את חמ׳ וכ׳.

מַתְבְּרָא, *for* G. ed. Dien., *read* O. ed. Vien.

מָתַח *Nif.*, *add*—[Tosef. Makhsh. III, 13 שנמתחו; ed. Zuck. שנמתחו, read: שנתמדחו, or שנמתחו, v. מָחָה (in Addenda)].

*מְתַחְרָא, v. מְתָארָא.

מְתִינָתָא, מְתִינוּת, מְתִינָה, *read* מְ *for* מְ.

מְתַקְלָא, *add* Keth. 112a מתקן מְתַקְלִיתּ; Yalk. Ps. 855, מתקלא, v. תָּקַן.

נָבַח *Pa.*, *add*—3) *to blab.* Men. 63a מְנַבְּחָה נַבּוּחֵי, v. מַחֲבוֹאָה II.

נַגְרָחָה, *add*—Pl. נַגְרוּחוֹת. B. Kam. 24a, a. e., v. רָחַק.

נָדָה, נִדֵּי, *add Hof.* הוּדָּה same. Macc. 11b מי . . . שיהודה (Tosaf. שהודה) who brought it about that Reuben was excommunicated?; Yalk. Gen. 149.

נָדְנוּד, *for* Ps. LV, 9, *read* Ps. LV, 8.

נַדְנוֹנָךְ, *for* II Kings XVIII, 12, *read* II Kings XVIII, 11.

נָדַי I, *for* he pursues (is eager for), *read* we pursue (are eager for).

*נוּמָה, v. תְּנוּמָה.

*נִיפַטְיֵרִיס pr. n. m. (Νιφάτης) *Nifatias*, a proselyte. Yeb. 98a.

נִיקּוּד, *for nikḳadim*, *read nikḳudim.*

*נְמוֹשׁוֹת, v. מוּשׁ.

נָסָה, נסי, *for* Ex. XX, 28, *read* Ex. XX, 20.

*נִסְמָן m. (b. h.?) *rye* or *oats.* Y. Ḥall. I, 57b top, v. שִׁרְפּוֹן.

*נְפָאתָה pr. n. f. *N'fathah.* Gitt. 63b, v. תְּפָאתָה.

נַפָּא, *before* Gitt. 69a, *insert* Snh. 42a כי נ׳ (Tosaf. Bekh. 44a תרומה) round like a sieve.

נָצוֹחוֹת, *for* ib. 11, *read* ib. 12.

*נְצִיבִין pr. n. pl. *N'tsibin, Nisibis*, in the north-east end of Mesopotamia, seat of R. Judah ben B'thera. Targ,

Y. Gen. X, 10 (h. text אכד). Targ. Ez. XXVII, 23 (h. text כנה). Gen. R. s. 37 (expl. אכד, Gen. l. c.).—Snh. 32b. Pes. 3b. Tosef. Yeb. XII, 11; Yeb. 102a. Y. Sabb. I, 3d.

נָקַד I, *for* Gen. XVI, 6, *read* Gen. XVI, 5.

נָקִי I, *for* Koh. V, 17, *read* Koh. IV, 17.

נָקַשׁ, *Af.*, *for* Y. B. Bath. IV, *read* Y. B. Bath. VI.

נָשָׂא, *Hif.*, *for* Ps. IXXV, 5, *read* Ps. XXIV, 5;—*add* 6) *to cause to bear.* Keth. 72a מַשְׂרָאָה, מַשְׂרָאָתוֹ, v. שָׁכַן.

נִשֵּׁי *Ithpe.*, *add* 2) *to be forgotten.* B. Bath. 16a, v. רַחֲמָנוּתָא.

נְשִׂיאוּת, *for* Num. IV, 1, *read* Num. IV, 2.

נָתַר *Af. add* Y. Ab. Zar. II, 41d bot. אַתַּרְתֵּהּ, אַתַּרְתֵּיהּ (not אתר, אתר תותיה תחתה) it dropped it.

סַבַּסְטִין, *for* Ex. XIII, 8, *read* Ex. XIII, 18.

***סַגְנָה**, כְּפַר ס׳, v. סִיגְנָא II.

***סוֹחֲדָה** f. (b. h. סָחַר; סֹחֵרָה) *buckler.* Num. R. s. 12 3 (ref. to Ps. XCI, 4) כל מי שבא ... הוא לו צנה וס׳ של אמת whoever comes to take shelter under the wings of God, to him he is a shield and buckler of truth.

***סונדוקוס**, **סונדרוקוס**, v. סִנְקְתְּרוֹס.

סָחַר, *after to travel as a merchant, add* Tanḥ. Naso, ed. Bub. 27; Yalk. Ps. 842 (play on סחרה, Ps. XCI, 4) סוֹחֵר בתורה, v. צָנָה I; Tanḥ. Naso 23 תוסה (corr. acc.); Num. R. s. 12 3; a. e.

סילקי, *add* B. Mets. 84a, v. סִיקְלֵי.

***סירוך**, Y. Ter. III, 42b לס׳ הכרי וכ׳, read: לא סיים הכרי וכ׳ [R. El. Wil. emends נשרק].

סָכַם, *for* Deut. XXV, 3, *read* Deut. XXV, 2.

***סלקי**, B. Mets. 84a, בי ס׳, v. סִיקְלֵי.

***סַמְטָא**, v. סִימְטָא.

***סַמַנְטִירִין**, v. סִימַנְטִיר.

סָרַב, *for* Ber. 4a, *read* Ber. 34a.

סָתַר II, *add Nif.* נִסְתַּר same. B. Kam. VIII, 1 חיירתה ונסתרה if the wound was healed, and broke open again; a. e.

עָבַר, *add Pu.* עוּבַּר, only with צורה, *to be disfigured, decay.* Pes. VII, 9; ib. 73b, a. e. תְּעוּבַּר; Tosef. ib. VI, 6 (ed. Zuck. תעובר, corr. acc.; Var. הִתְעַבֵּר); Tosef. Zeb. VII, 6; VIII, 15 תיעבר, תעבר.

עִבֵּר *Pa.*, *after.*—3) *insert: to cause to transgress, force to sin.* Snh. 74b לַעֲבוֹרֵי מילתא וכ׳, v. קָטַל.—4).

***עֲדָה** I, v. עדי.

***עָדָה** II (b. h.) pr. n. f. *Adah*, one of the two wives of Lamech. Gen. R. s. 23, v. עֵדִי I.

***עֲדָה**, v. עֵדִי I.

עֵדָר, *for* Is. LIX, 5, *read* Is. LIX, 15.

עוֹלֵלָה, *for* Lev. IX, 10, *read* Lev. XIX, 10.

עוֹנָה I, *for* Tosef. Ber. I, 3, *read* Tosef. Ber. I, 1.

עוֹנִי I, *for* I Chr. XXII, 13, *read* I Chr. XXII, 14.

***עוקם**, Tosef. Maasr. III, 14 עוקמו, read: עוּקְצוּ, v. רִכְפָּא.

***עָזַק** עָ׳, נָזַר עָ׳, v. נָזַק.

עָזַר, *for* Gen. II, 20, *read* Gen. II, 18.

עָטַר *Hithpa.*, *for* I Chr. II, 24; 26, *read* I Chr. II, 9; 26.

עִישׁוּר, *for* Num. XII, 14, *read* Num. XXXI, 2.

***עַיִר** m. (b. h.) *foal, young full-grown ass.* B. Bath. 78b, v. סִרְתָּה.

עִיר II, *before*—Pl., *insert* Sabb. VI, 1 ע׳ של זהב a golden head-dress with the picture of Jerusalem on it, v. יְרוּשָׁלַם.

***עֲלוּמִים** m. pl. (b. h.; v. עֶלֶם II) *youth.* Ned. 41a חוזר לימי עֲלוּמָיו he (who recovers from a disease) returns to the days of his youth (his sins being forgiven).

עֶלֶם I, *for* Ex. II, 15, *read* Ex. III, 15.

עָצָה, *for* Lev. IV, 9, *read* Lev. III, 9.

עָקַר, *for* play on עקרת, *read* play on קערת.

עֵרְבַּסְקוֹס, *for* פרדיסקוס, v. פַּרְדֵּסְקִין, *read* v. פַּרְדִּיסְקִים.

עָרַל, *for* Ex. XII, 43, *read* Ex. XII, 48.

עָרַץ, *after to frighten, add* also *to feel the strength of, fear.*

עֲשִׂירוּת, *for* I Chr. XXII, 13, *read* I Chr. XXII, 14.

פּוֹדַגְרָא, *after* Yalk. Kings 172, *add*; Y. Kidd. I, 61a בורדי (corr. acc.).

***פּוּרְטָתָא**, v. פַּרְוָותָא.

פָּחַד *Hithpa.*, *for* thinking what the distinction will be which the king is to confer upon me, *read* thinking, what will be the distinction which the king is to confer upon me?—*for* thinking what the judgment will be &c., *read* thinking, what will be the judgment &c.?

***פִּיטְוִי**, v. פַּיְיטָן.

פִּינָה, *for* Ps. XVIII, 22, *read* Ps. CXVIII, 22.

פִּינְקָס, *add*—[Yalk. Is. 372 כמו פנקסאות, *read* כמין סְקִרִפְּסָטָאוֹת, v. אִסְקְפַּסְטֵי.]

***פִּירוּתִזִימִידָה**, v. פְּרוֹתִיזְמִיָּא.

***פִּירְזוּמָא**, v. פִּרְזוּמָא.

פַּלְטִינוֹס, *for* Jer. XXXI, 19, *read* Jer. XXXI, 20.

***פְּנִידָה** f. (פָּנָה) *turn.*—*Pl.* פְּנִיּוֹת. Yalk. Lev. 446, v. פִּינָה. Pesik. R. s. 33 שכל הפ׳ פונים בו towards which all turns are made; v. פֶּה.

פַּס II, *for* Ps. LXIV, 31, *read* Ps. LXVIII, 31.

פְּסִיקְיָא, *add* Targ. Y. Num. XXV, 1 פְּסִיקְיֵרְחוֹן (not פתקיירחון).

פָּסַק, *Nif.*, *add*—2) *to be made to separate, be interposed.* Ber. 32b נִפְסָקָה חומת וכ׳ an iron wall was interposed between Israel and &c.;—*Hithpa.*, *add*—3) *to be decided.* Pesik. R. s. 40 דינכם מתפסק וכ׳ your judgment will be decided on the Day of Atonement.

***פַּעֲמוֹן** m. (b. h.; פַּעַם) *bell*—*Pl.* פַּעֲמוֹנִים. Yalk. Deut. 829.

פָּרָאפוּרְנוֹן, *for* Gen. XXIV, 12, *read* Gen. XXXIV, 12.

***פָּרֵג** m., *pl.* פְּרָגִים, פְּרָגִין (v. פָּרַג) *poppy* (v. Löw Pfl., p. 103). Shebi. II, 7; Ḥall. I, 4; Mekh. Bo, s. 8 (not פרגון); Sifré Num. 146 (not פרגום).

***פַּרְגוֹן**, **פַּרְגוּם**, v. פֶּרֶג.

פְּתַח, *Pi.*, *for* Gen. R. s. 76, *read* Yalk. Gen. 76.

פִּתְקִיירוֹן, Targ. Y. Num. XXV, 1 ed. Vien., read: פְּסִיקְוִירוֹן.

צְבִיוֹן, *add*—[Midr. Till. to Ps. LII בצבירון, ed. Bub. בצִיבּוּר, read: בצְבִיוֹר.]

*צְדֹנִי, Yalk. Gen. 110, v. שׁוֹדְנִי.

צָדַק, *Pi.* 1, *for* Job XXVI, 3, *read* Job XXXVI, 3;—*before* Num. R. s. 2, *insert* Sifra K'dosh., Par. 3, ch. VIII (ref. to Deut. l. c.) צדק את המשקלות יפה וכ׳ give liberal weights, liberal ephahs &c.;—*under Hif.*, *for* Ps. XVI, 15, *read* Ps. XVII, 15.

צוּרָה, *for* Dan. VIII, 16, *read* Dan. VIII, 15.

צַלְמָנָא, *add* Tanḥ. B'eh 16; a. e.

צָמַת, *Pi.*, *add* Yalk. Cant. 988 כשאתם מצומתים לפניו וכ׳ when you are summoned before God, and you form bands (of followers).—3) *to smash, annihilate.* Ib. שבא לצמיתך והקב״ה לצומתו who came to crush thee, and the Lord (came) to crush him.

קָבַר, *for* Treat. S'mal., *read* Treat. S'maḥ.

קוּם *Pi.* 2) *for* Gen. XV, 14, *read* Gen. XV, 13.

קִיוּמָא, קִיּוּמָא, *for* I Sam. XXV, 61, *read* I Sam. XXV, 6.

קִירוּי II, *add* Y. Ber. II, 5ᵇ bot. לקִרוּרוֹ on account of his (nocturnal) accident, v. קְרִי.

קִירָס, *for* I Chr. XII, 23, *read* I Chr. XII, 33.

קְצַר *Ithpa.*, *add* 2) *to be sick.* B. Mets. 87ᵃ אִיקְצוּרֵי Ms. F., v. תְּפַח II.

קָרְחָא II, *add*—*Pl.* (masc.) קָרְחֵי. Taan. 3ᵇ שמשא דבינו ק׳ the sun that is seen through bald (cloudless) spots in the sky.

*קַרְצַמְלִין, v. קִרְסְמָלִין.

*קַרְקוּנְיָא, v. קוּרְקוּנְיָא.

רְאוּבָה, *for* Ex. XXIV, 15, *read* Ex. XXIV, 5.

רְגַד, *for* Lev. XXVIII, 65, *read* Deut. XXVIII, 65.

רְהַן, *add Hof.* הוּרְהַן *to be pledged.* Eduy. VIII, 2 תינוקת שהוּרְהֲנָה וכ׳ a girl that was pledged (with a gentile) in Ashkelon; Keth. 26ᵇ.

רוּם *Hof.*, *for* Num. IV, 20, *read* Num. XV, 20;—*add Nif.* נֵרוֹם=*Hof.* Ter. V, 2 תֵּרוֹם וכ׳ (Y. ed. הֵירוֹם) let it be separated and then burned.

רַזְיָא, *for* Job l. c., *read* Job XXXVII, 6.

רָסַס, *Pe.*, *add* Targ. Job XXXVI, 28 דאסי (ed. Wil. דאתי), read: דָּאֲסֵי (h. text ירעפו).

רָעַם *Hithpa.* 1, *add* Kidd. 80ᵇ מה יִתְרַעֵם על מדותיו why should one rebel against his measures (fate)?; a. e.

*רָצוֹצָא, v. רְצִיצָא.

רָתַק, *Nif.*, *for* מתאירמות, ib., *read* מתארמות, ib. 2.

שְׁאוֹר, *for* Ex. XXI, 15, *read* Ex. XII, 15.

שָׁבַח *Pi.*, *for* Num. R. s. 16 ³, *read* Num. R. s. 16 ¹³.

שׁוּעַ *Pi.*, *for* Gen. XXX, 6, *read* Gen. XXXII, 26.

*שְׁחוֹרֵי בי״תא דש׳, v. בִּירְתָא.

שָׁחַר II, *for* II Chr. I, 24, *read* I Chr. II, 24.

שָׁטַח, *for* Gen. XXI, 25, *read* Gen. XXV, 21.

*שִׁיחוֹרֵי בי״תא דש׳, v. בִּירְתָא.

שִׁיקִין, Targ. Y. Num. XXXV, 11 בש׳, read: בשׁוּקִין.

שָׁכַב, *for* Deut. VI, 9, *read* Deut. VI, 7.

שָׁכַר *Pi.*, *add* Sifra Sh'mini, Par. 1 כל המשכרים all intoxicating drinks.

שֵׁל, *for* II Sam. VII, 7, *read* II Sam. VI, 7.

שֶׁל, *add*—[In some Mss. של is written as prefix.]

שָׁלַם, *add*—*Hithpa.* חִשְׁתַּלֵּם *to be finished, consumed.* Midr. Till. to Ps. XXXVII השמן מִשְׁתַּלֵּם וכ׳ ed. Bub. (oth. ed. שלם) when the oil is consumed, the lamp goes out.

שָׁלֵם, *add*—2) *ended, consumed.* Midr. Till. to Ps. XXXVII (ed. Bub. משתלם).

*שַׁלְמוֹנִי pr. n. m. *Shalmoni.* Gen. R. s. 68.

שָׁמַע II, *for* Num. XVI, 37, *read* Num. XV, 37.

*שָׁנַן II, *Pi.* שִׁנֵּן (contr. of שנענ, apocop. of ש־נענע, v. נוּעַ) *to shake, swing* the myrtle branch before the bridal procession. Ab. d'R. N. ch. IV יעמדו וישַׁנְּנוּ ויקלסו לכלה וכ׳ they (the scholars at study) should rise and swing and clap for the bride (Var. וישמחו לכלה ויקלסו למת, v. ed. Schechter note 8). Ib. [read:] מעשה . . . ועברה כלה ולא חיה בידן כדי צורכן ואחז (הדסה) וּהדיה מְשַׁנְּנָן בו עד וכ׳ it happened with R. J. b. I. that he sat teaching his disciples, when a bride passed, and there was not a sufficient escort with them, and he took up a myrtle branch and swung it, until the bride was past; Midr. Haggadol, ed. Schechter, to Gen. II, 22 ואחז בידו שרביט של הדס והיה מְשַׁנְּנָן בו וכ׳.

שְׁנַן, *for* (Shaf. of ענני . . . 4255) *to sing, read* (v. שְׁעְנֵן) *to shake.*

*שְׁעְנֵן (transpos. of שנענ, apocop. of שנענע, v. נוּעַ) *to shake, swing.* Midr. Haggadol, ed. Schechter, to Gen. II, 22 משעְנֵן וכ׳, v. שָׁנַן II.

תָּבַע *Nif.*, *add*—2) *to be claimed, collected.* Sabb. 148ᵇ לא ניתנה לִיתָּבֵעַ cannot be collected by legal process.

*תְּדוּרָא, B. Kam. 105ᵇ, v. תְּרָדָא II.

תּוֹעֶלֶת, *for* Is. XIV, *read* Hos. XIV.

תֹּפֶת, *add*—Lam. R. to I, 9 מקום ת׳ . . . there was a place below Jerusalem named Tofeth (b. h. תֹּפֶת).

תּוֹקֶף, *for* Ex. XIV, 25, *read* Ex. XIV, 27.

תָּחוֹם, *for* Gen. I, 8, *read* Gen. I, 5.

*תִּינִיוּתָא, Y. Ber. I, 2ᶜ, read: תִּינְיָנֵרְתָא, v. תִּנְיָן.

תִּירוֹשׁ, *for* Deut. XIV, 22, *read* Deut. XIV, 23.

תְּכַךְ, *for* Ps. XXIX, *read* Prov. XXIX.

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17 . . . 204b, 1391a
24 1 303b, 409b, 638b, 1163b, 1581b
5 . . . . . 1068b
6 . . . . . 67b
10 . . . . . 294b
13 . . . . . 896b
18 . . . . . 1206a
20 . . . . . 1188b
21 . . . . . 827a
22 . . . . . 1288a
23 . . . . 699b, 708b
25 . . . . 699b, 708b
32 . . . . . 402a
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53 . . . . . 1335b
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65 . . . . . 334b
25 2 935b, 1040a, 1062a, 1430b
3 . . . . . 700b
6 . 413a, 692a, 1563a
12 . . . . . 575a
20 . . . . . 1481a

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25 21 424b, 513a, 515b, 1059b, 1129b, 1553a
22 . . 1275b, 1495b(2)
23 . . . . . 201a
25 . . . . . 18a, 19a
27 . . . 1265b, 1529b
28 . . . . . 1338a
30 . . . . . 714b
34 . . . . . 1046a
26 2 . . . 928b, 1575a
12 . . . . . 1612b
14 . . . . . 1103a
16 . . . . . 1103a
24 . . . . . 572b
26 . . . . 272b, 273a
34 . . . . . 179a
27 11 . . . 1524a, 1561a
12 . . . . . 1683b
13 . . . . . 720a
16 . . . . . 295a
20 . . . . . 1058b
22 . . . 1124a, 1480a
27 . . . . . 137a
28 . . . . . 630b
30 . . . 1265b, 1266a
31 . . . 210a, 1688b
33 . . . . 498b, 638b
36 . . . . 462b, 907b
37 . . . . . 102a
39 . . . . . 1598a
40 1050a, 1158b, 1592a
41 . . 1006a, 1554a(2)
46 . . . . . 1399a
28 1 . . . . . 1419a
5 . . . . . 1483a
11 132a, 608a, 1133a, 1135a, 1602b
12 101b, 964b, 1002a, 1534b, 1566b
13 . . . 1165b, 1185b
14 . . . 986a, 1701a
15 . . . . . 1061b
19 . . . . . 696a
20 . . . . . 1389a
22 . . . . . 1028b
29 2 . . . 1417b, 1505a
3 . . . . . 249b
4 . . . . . 499b
5 . . . . . 690a
16 . . . . . 1185a
17 . . . 1478b, 1479b
21 . . . . . 1237b
31 . . . 1074b, 1466b
35 . . . . . 337a
30 8 . . . . 905b, 1173a
11 . . . . 210b, 859a
14 949b, 975b, 1009b
16 . . . 713b, 1029b
27 . . . . . 936b
28 . . . . . 989a
34 . . . . . 694a
37 . . . . . 432a
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42 719b, 1063a, 1064a
43 . . . . . 1237b
31 9 . . . . . 907b
19 . . . . . 257a
35 . . . . . 303a
36 . . . . . 1160a
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32 1 . . . . . 969b
6 254a, 1541b, 1546a
8 . . . . . 1305a

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11 . . . . 613b, 1350a
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26 . . . . . 1538a
27 . . . . . 1157a
33 . . . . 234b, 580b
33 3 . . . . . 1394a
4 . . . . . 940b
5 . . . . . 483b
8 . . . . . 683b
9 . . . . . 1356b
11 . . . . . 638b
14 . . . . . 339b
18 43a, 342b, 1586b, 1692a
19 28b, 30a, 305a, 553a, 1243a, 1431b
34 2 . . . . . 1093b
3 . . . . . 1525b
12 . . . . 739b, 1213b
25 . . . . 506a, 1154a
30 . . . . . 1079b
35 6 . . . . . 1470b
11 . . . . . 1272b
16 . . . . . 1627b
17 . . . . . 1344b
18 . . . . . 1295a
22 . . . 1418a, 1678b
36 24 . . . . 355a, ib.b
32 . . . . . 173a
39 . . . . 521a, 534a
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37 2 . . . . . 922a
3 . . . . . 491a
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7 . . . . . 1229a
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17 . . . . . 211b
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21 . . . . . 679a
23 1165b, 1166a, 1186a, 1214a
24 . . . 1109a, 1463b
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32 . . . . . 351a
33 . . . . . 1449a
35 . . . . . 917a
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13 . . . . . 1678a
14 . . . 1252a, 1670b
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20 . . . . . 1482a
25 . 351a, 591a, 610a
26 . . . . . 1319a
29 . . . 1237a, 1441a
39 1 . . . . 594a, 1391b
2 1399a, 1532b, 1533b
5 936b, 1140b, 1391b
6 . . . . 720a, 882a
40 2 . . . . . 1406b
10 . . . 202b, 1205a
16 . . . . . 506b
20 . . . . . 240a
41 1 . . . . . 160b
2 . . . . . 38b, 39a
8 . . . . . 1202b
12 . . . . . 875b

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41 40 . . . . . 941b
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44 . . . . . 641a
45 . . . . . 430b
47 . . . . . 1333b
54 . . . . . 1184a
56 . . . . 130a, 1189a
42 1 . . 952b, 1518a(2)
2 . . . 1125a, 1451b
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21 . . . . . 417b
23 . . . . . 701a
24 . . . . . 1305a
33 . . . . . 1518a
37 . . . . 169a, 1310b
38 . . . . . 89a
43 11 405a, 806a, 1610a
44 4 . . . . . 1523a
6 . . . . . 1523a
8 . . . . . 436a
12 . . . . . 459a
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16 825b, 1263b, 1678b
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45 3 . . . . . 1652b
8 . . . . . 1440a
23 . . . . . 1066a
24 . . . . . 1447a
46 2 . . . . . 1201a
13 . . . . . 1601b
21 174b, 226a, 491a, 492b
23 . . . 441a, 1285a
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29 1309a, 1410a, 1419b
48 5 . . . . . 578a
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14 1293b, 1294a, 1574a(2)
19 . . . . . 1444a
22 . . . . . 1575a(2)
49 1 . . . . . 1419a
5 . . . . . 1569a
4 372b, 374a, 386b, 406b, 588a(2), 1152a, 1182b, 1198b, 1504a
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6 . . . . . 1541b
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10 1043b, 1321b, 1322b, 1512b, 1556a, 1562b
11 62a, 438b, 608a, 706a, 970b
12 455b, 629a, 1603b
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17 . . . . . 1616a
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22 16a, 213a, 1081a, 1084a, 1235b, 1241b, 1293b, 1440b
23 . 16a, 761a, 847b, 1554a(2)

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25 . . . . . 1631a
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50 5 . . . . . 666a, ib.b
24 . . . . . 1209a

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1 7 . . . . . 1663a
10 . . . 1101b, 1120a
11 . 786b, 808a, 1484b
12 . . . . . 1340a
13 1138a, 1226b, 1478b
14 . . . . . 779a
15 774a, 925a, 1144b, 1202a
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2 1 . . . . . 709b
3 . . . . . 967b
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13 . . . . . 1418a
14 . . . . . 486a
18 . . . . . 1475b
20 . . . . . 1333a
21 . . . . . 739b
24 . . . . . 866b
3 2 687b, 688b, 1005a
4 . . . 1021b, 1201a
5 . . . . . 1087a
6 . . . . . 1379b
7 . . . 606a(2), 1436b
10 . . . . . 372b
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4 2 . . . . . 753b
11 . . . . . 1208b
12 . . . . . 596a
16 . . . . . 1657a
20 . . . . . 937b
21 . . . . . 765b
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26 . . . . . 1227b
31 1209a, 1313b, 1596b
5 1 . . . . . 1310a
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6 6 . . . . . 949b
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7 9 . . . . . 630a
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18 . . . . . 686a
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8 2 . . . . . 1299a
15 . . . . . 1523b
9 2 . . . 1327a, 1406b
24 717b, 1128a, 1254b, 1282b, 1322a
32 . . . . . 1174b
11 7 . . . . . 639a
12 2 . . . . . 301a

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4 453a, 800a, 911a, 936a, 970a
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9 9b, 329a, 685b, 865a, 1069a, 1283b
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16 25a, 778a, 784b, 1271b
17 . . . . . 479a
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21 . . 478a, 853a, ib.b
22 . 516b, 719a, 1011a
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29 . . . . . 571a
34 . . . . . 838b
40 . . . . . 1088b
42 . . . . . 1601a
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13 1—10 . . . . . 1564b
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14 1 . . . . . 756b
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2 865b, 866a, 884a, 887a(3), 1449a
4 . . . . . 1482a
5 . . . . 824a, 1124b
6 . . . . . 1488b
7 . . . . . 1330a
8 635a, 884a, 1117b, 1120a, ib.b, 1365b, 1400b, 1453b
9 . . . . . 473b(2)
11 773a, 1174b, 1649a
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15 . . . . . 913a
17 . . . . . 1202a
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15 20 . . . . . 1655a
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25 273a, 366a, 916a, 1319a
26 . . . . 704a, 761b
16 5 . . . . 350b, 621b
12 . . . . . 1069b
14 . . . . . 489a
20 . . . . . 1329a
21 . . . . . 1248b
29 . . . . . 1660b
33 . . . . 1282b, 1293b
17 5 . . . . . 449b
7 . . . . . 1470a
8 . . . . . 1490b
9 . . . . . 1128b
12 . . . . . 1294b
13 . . . . . 474a, ib.b
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11 391a, 508b, 1318b
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21 . . . 329b, 1127b
19 1 . . . . . 1297b
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9 235a, 853a, 1123a, 1193b
10 . . . . 461a, 1355a
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17 . . . . . 1298a
18 . . . . 673a, 1574a
19 . . . . . 1574a
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20 2 . . . . . 680a
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18 715a(2), 1355a, 1451a
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20 . . . . . 916a
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21 . . . . . 857b
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8 . 137a, 537a, 583b
9 . . . . . 286a
10 1054b, 1368b, 1509a
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14 391a, 1120a, 1494a
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18 1043a, 1193b, 1264b

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21 19 150a, 855b, 1462b, 1519b
20 . . . . . 933a
21 . . . . . 569a
22 . . . . . 824b(2)
24 354a, 794b, 881a, 1071a, 1351a
25 . . . . . 1295a
26 . . . 650b, 1552b
27 . . . . . 996b
28 367a, 873b, 874a, 932b, 1020b
28—36 . . . . 1675a
29 360a, 745b, 1563b
30 . . . . . 624a
33 149a, 367a, 577b, 924a, 1253b
35 . . . . 874a, ib.b
36 . . . . . 354a
37 . . . . 256b, 480b
22 1 . . . . 312a, 765a
2 403b, 855b, 1602b
3 . . . . 660a, 1501a
4 181a, 182b, 367a, 772a, 1541b, 1603b
5 567a, 577b, 1384a
6—8 . . . 660a, 1224b
7 . . . . . 1419b
8 328a, 1007a, 1075b, 1224b, 1247a, ib.b, 1501a, 1596b
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10 . . . . . 1580a
12 . . . . 17b, 1043a
13 . . . . . 1242a
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14 . . . . . 1247a
15 739b, 1173a, 1253a
16 . . . . . 739b
17 677a, 785a, 1001a
18 . . . . . 1001a
19 378b, 935b, 1477a
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22 1072a, 1093b, 1294a(2)
23 . . . . . 1617b
24 1075b, 1094a, 1563b, 1617b
25 . 416b, 757a, 854b
27 . 27a, 382b, 1294b
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23 1 . . . 1501b, 1570a
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5 1060b, 1238b, 1239a, 1446a, 1537b
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18 . . . . . 423b
19 . . . . 74a, 464a
21 . . . . . 767a
25 . . . 838a, 1249b
24 1 . . . 767a, 1193a
5 369a, 407a, ib.b, 1051a, 1436b
6 . . . . . 1256a
7 593a, 1113a, 1150a, 1202b, 1252b, 1543b, 1596a, 1678a
10 . . . . . 690b

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24 11 370a, 372a, 407b, 1361b
12 . . . 857a, 1657a
14 . . . . . 876b
17 . . . . . 655a
25 2 . . . . . 877a
2sq. 1696b
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8 . . . . . 1573b
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29 317a, 802b, 964a, 990a
26 1 . . . . . 1259b
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15 . . . . . 854a
31 508a, 1376b, 1545a
36 . . . . . 508a
27 5 . . . . . 459b
7 . . . . . 738a
10 . . . . . 372a
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28 1 . . . . . 1419b
18 . . . . . 629a
19 . . . . . 618b
20 . . . . 836a, 842b
23—40 28 . . . 1275b
28 . . . . . 385b
39 . . . . . 1238a
29 9 . . . . . 1275b
29sq 1472b
34 . . . . . 1672b
35 . . . . . 1069b
42 . . . . . 584b
43 . . . . . 564b
30 1 . . . . . 1352b
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13 989a, 1327b, 1435b, 1552b, 1617b, 1623b
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31 14 . . . . . 811a
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18 . . . . 639b, 702b
32 1 . . . . . 1558a
2 . . . . . 1288a
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8 807b(2), 1026b, 1227a, 1530b(2), 1655a
9 . . . 807b, 1122b
11 40a, 433a, 456a, 467b(2), 469a, 843b
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13 . . . . . 1093a
14 . . . . . 895b
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24 . . . . . 1212a
25 . . . . . 1235a
33 5 . . . . . 393b
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33 8 256a, 1058a, 1316a, 1512b
34 1 . . . . . 601b
6 . . . . 674a, 732b
7 . . . . 932a, 937b
10 . . . . . 674a
14 . . . . . 935b
21 . . . . . 502b
26 . . . . . 464a
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29 . . . . . 1379b
35 3 183a(2), 330a, 1271b
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22 . . . 1112b, 1485a
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26 . . . . . 1554b
36 6 . . . 359b, 1038a
33 . . . . . 192a
38 5 . . . . . 297a
25 . . . . . 234a
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39 3 . . . . . 1404b
27 . . . . . 1635a
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29 . . . . . 1635a
40 19 . . . . . 1232b

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1 1 . . . . 294b, 1419a
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11 921b, 1295b, 1297b
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16 . . . 370a, 889b(2)
17 . . . . 140b, 1565a
2 1 . . . . 530a, 589a
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6 1171a, 1250a, 1254a
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14 . 530a, 785b, 1375b
3 3 . . . . . 784a
4 . . . . 654b, 1623a
6 . . . . . 1472b
9 585a, 1102a, 1208a, 1677a
10 . . . . . 1208a
17 . . . . . 464a
4 . . . . . 360a
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3 . . . 580b, 852a(2)
5 . . . . . 838b
6 . . . . 580b, 1011a
7 . . . . . 1616a
12 564b, 1316b, 1617a
15 . . . . . 1000a(2)
21 . . . . . 677a
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16 . 127b, 129a, 436b
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18 . . . . . 994b
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21 815b, 1059b, 1126b, 1207b
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24 436b, 477b(2), 1437a, 1703a
25 . . . . 129a, 1200b
6 2 . . . . . 591a
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13 . . . . 204a, 419b
14 530a, 1441a, 1655b
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7 12 . . . 1441a, 1442b
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14 . . . . . 1221a
18 . . . . . 1159a
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35 . . . . . 852a
37 . . . . 644b, 936a
8 2 . . . . . 354a
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44 25 . . . . . 139b
27 . . . 385b, 1284a
45 2 . . . . 332b, 772b
5 . . . . . 73a
7 . . . . . 1418a
8 . . . . . 1251a
14 . . . . 302a, 646b
19 . . . . . 1186a
46 1 . . . . . 1427b
10 . . . . . 1164a
12 . . . . . 549a
47 2 . . . 1292a, 1381a
4 . . . . . 216b
5 . . . . . 884b
48 12 . . . . . 404a
17 . . . . . 1019a
49 6 . . . . . 929a
8 . . . . . 962b
14 1061a, 1572a(2), ib.b
18 . . . . . 639b
21 . . . . . 250b
22 . . . . . 1286b
50 5 . . . . . 1125a
6 . . . . . 527b
51 12 . . . . . 881b
14 . . . . . 1195b
21 . . . 1157a, 1576b
23 703b, 738a, 1179b
52 2 . . . . . 921a
10 . . . . . 510b
54 10 . . . . . 740b
11 . . . 967b, 1121b
12 . . . . . 315a
13 . . . . . 176b
55 3 . . . . . 1394a
7 . . . . . 703b
10 . . . . . 182a
13 198a, 921a, 1476a
57 13 . . . . . 633b
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57 16 1064a, 1406b, 1578b
17 . . . . . 1650a
19 48b, 249b, 688b, 883a, 902a, 1469b, 1680b, 1703a
58 1 . . . . . 447b
5 . . . . . 12b
7 . . . . . 1232a
10 . . . . . 1485b
11 150a, 387b, 412b, 465b, 472b
12 . . . . . 1238a
13 366a, 492b, 1054a, 1092a, 1271b
59 13 . . . . . 366b
15 1045b, 1046a, 1585a
20 . . . . . 216b
60 13 . . . . . 56b
19 . . . . . 1095b
61 1 . . . . . 1251b
8 . . . . . 1344b
62 8 . . . . . 1687b
63 1 . . . . 457b, 928b
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16 . . . . . 1669a
64 3 . . . . . 1045a
5 . . . . . 1419b
65 8 . . . . . 128a
22 . . . 957b, 1623b
66 3 . . . . . 1029a
6 . . . 1353a, 1379b
7 . . . . . 1608b
20 . . . . . 1703b

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1 3 . . . . . 247b
11 . . . 696a, 1621a
2 3 . . . . . 1117b
6 . . . 1285a, 1531a
13 . . . 376b, 1485a
24 . . . . . 1213a
25 . . . 573b, 1286b
27 . . . . . 1059a
31 . . . . 354b, 724a
3 19 1258a(3), 1371b, 1687b
20 . . . . . 1475b
4 7 . . . . . 710a
22 . . . . . 1553b
30 . . . . . 1502a
5 23 . . . . . 1021b
6 29 . . . . . 864b
7 16 . . . . . 1133a
18 . . 617a(2), 619a
8 5 . . . . . 928a
18 . . . . . 275a
19 . . . . . 1538a
9 7 . . . 493b, 1546b
9 . . . . . 1362b
11 . . . . . 1242b
12 . . . . . 1242b
20 . . . . . 1051b
25 . . . . . 1119b
10 11 . . . . 63a, 597b
11 16 . . . 477b, 1488a
13 16 . . . . . 875b
17 . . . . 201b, 812b
23 . . . 914a, 1497b
15 1 . . . . . 109b
19 . . . . . 386b
16 5 . . . . . 840b
17 11 . . . . 279b, 378b

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17 13 . . . 520a, 829b
18 23 . . . . . 676b
19 2 . . . . . 882a
20 9 . . . . . 688b
17 . . . . . 369a
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26 . . . 592a, 767b
23 6 . . . . . 1263b
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13 . . . . . 1686b
19 . . . . . 273a
29 . . 907b, 1145b
31 . . . . . 887b
25 26 . . . . . 131b
30 . . . . . 884a
27 18 . . . . . 1133a
28 1 . . . . . 308a
29 2 . . . . . 592a
22 . . . . . 1373a
30 23 . . . 273a, 956b
31 18 . . . . . 1180a
19(20) 1611b
20(21) 435a, 1275b(2), 1277b(2)
40 . . . . . 291a
32 11 . . . . . 1432b
18 . . . . . 593b
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36 5 . . . . . 1102b
22 . . . . . 39a(2)
23 . . 39a(2), 1193b
27 . . . . . 221a
37 21 . . . . . 1354b
38 13 . . . . . 1081b
39 3 . . . . . 513a
41 . . . . . 1310a
44 20 . . . . . 910a
46 15 . . . . . 971b
18 . . . . . 671b
19 . . . . . 139a
20 729a, 1278b, 1425a
48 11 . . . . . 289b
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37 . . . . . 271b
49 7 . . . . . 1025a
10 . . 812b, 1381a
51 27 . . . . . 548b
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10 . . . . . 664b
14 . 154a, 396a, 504b
15 . . . . . 31b
26 . . . . . 1271b
27 . . . . 162b, 511b
3 6 . . . . . 48b
13 . . . . . 941b
4 12 . . . . . 1040b
5 7 . . . . . 1382a
11 . . . . . 850b
6 6 . . . . . 129a
7 11 . . . . . 1675b
8 3 . . . . . 1096a
5 . . . . . 160b(2)
14 . . . . . 169b
16 345b, 1235a, 1552b

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8 17 . . . . . 240b
9 4 460b, 1500b, 1663b
6 . . . . . 1319b
10 2 . . . . . 1089a
7 . . . . . 1248b
12 3 . . . . . 1554a
17 . . . . . 1222b
13 4 . . . . . 1296b
9 . . . . 779b, 961b
10 . . . . . 455a
16 3 . . . 784b, 1066a
7 . . . . . 1046a
10 104b, 1148a, 1636a
11 . . . . . 1045a
22 . . . . . 1643b
25 . . . 1167a, 1201b
61 . . . . . 662b
17 5 . . . . . 1298a
20 6 . . . . . 1258a
33 . . . . . 1503a
21 26 184a, 421b, 1651b
27 534a, 611b, 643a, 669b, 1017a
31 . . . . . 1460a
32 . . . . . 1262a
22 11 . . . . . 394b
18 . . . . . 975a
24 . . . . . 1675b
23 14 . . . . . 497b
21 . . . . . 673a
42 . . . 294a, 1324a
43 . . . . . 172b
47 . . . . . 666b
48 . . . . . 582b
24 6 493a, 768a, 1377a, 1385a
10 . . . . . 847b
17 965b, 1131b, 1266b
25 7 . . . . . 137a
26 2 . . . . 498a, 785b
20 . . . . . 1258b
27 4 . . . . . 703b
5 sq. 1658a
11 . . . . . 703b
17 . . . . . 801b
19 . . . . . 38a
30 5 . . . . . 616a
24 . . . . . 1538a
31 3 . . . . . 1377a
8 . . . . . 77b
9 . . . . . 256a
15 . . . . . 1085b
32 24 . . . . . 461a
33 21 . . . . . 1593a
24 . . . . . 38b
31 . . . . . 74b
34 19 . . . . . 846a
31 . . . . . 1417b
36 4 . . . . . 971a
25 . . . . . 944a
26 . . . . 180a, 198b
37 . . . . . 454a
6 . . . . . 623b
11 . . . . . 855b
12 . . . . . 1253b
38 sq. 726b
39 4 . . . . . 1156a
9 . . . . 37a, 1219b
11 . . . . . 488a
15 . . . 1275b, 1277b
40 17 . . . . . 1495a
41 22 . . . . . 661b
26 . . . 789b, 1046b

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43 2 . . . . . 1574a
17 . . . . . 459b
44 18 . . . 388b, 1636a
20 . . . . . 699b
45 9 . . . . . 243a
15 . . . . . 946a
46 18 . . . . . 29a
22 . . . . . 1353a
47 2 . . . . . 1174b
3 . . . . . 1423b
5 792b, 1531a, 1558b
12 714a, 1138a, 1649b, 1697a, 1701a
48 19 . . . . . 1462a

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1 3 . 255a, 276b, 277a
2 7 . . . . . 1540b
8 . . . . . 1570b
11 . . . . . 1666b
13 . . . . . 322a
23 sq. 1092a
3 5 . . . . . 1151a
4 4 . . . 534b, 1061a
11 . . . . . 1553b
12 . . . 727b, 1396b
5 6 . . . . 472b, 473a
6 8 . . . . . 1104a
7 11 . . . . . 1252b
13 . . . . . 1136b
8 14 . . . . . 345b
10 5 . . . . . 607a
11 4 . . . . . 63a
12 2 . . . . . 1487a
8 . . . . . 1623b
12 . . . . . 243b
13 1 . . . 129a, 1478b
14 . . . . . 72a
14 1 . . . . . 1240b
2 . . . . . 1691a
3 . . . . . 1655a
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1 11 . . . . . 69a
17 . . . . . 272a
2 13 . . . . . 1310a
20 . . . . . 1297b
3 5 . . . . . 1631a
4 3 . . . . . 281a
18 . . . . 901a, 1560a

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1 11 . . . . . 896b
2 6 . . . . . 1005a
3 8 . . . . . 119a
11 . . . . . 69b
4 7 . . . . 769b, 1648b
12 . . . . 621b, 1139b
13 977b, 1278b, 1559a
5 4 . . . . . 1086b
19 . . . . . 941b
25 . . . . . 1310a
6 1 . . . . . 951a
2 481a, 1184a, 1601a
4 1024b, 1025a, 1358a
5 . 869b, 870b, 1224a
6 . . . . 411b, 1177b
7 834a, 840b, 969a, 1024b

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7 7 . . . . . 29a, 85b
8 3 . . . . 345b, 1512b
4 . . . . 129b, 1508b
5 . . . . . 1350a
9 . . . . 560a, 569a
9 9 . . . . . 881a
11 . . . . . 907a

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1 6 . . . . 181a, 184b

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13 . . . . . 749a
2 4 . . . . . 824a
3 8 . . . . . 1558a
4 2 . . . . . 99b

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1 14 . . . . . 1563a
2 9 . . . . . 1093b
10 . . . . . 846a
13 . . . . . 192a
3 3 . . . . . 1509a
12 . . . . . 1330b
4 13 . . . . . 426b
5 6 . . . . . 1509b
6 2 . . . . . 365a
7 3 . . . 1037b, 1586a
4 145a, 426a(2), 427a(2), 602a, 988b
5 . . . . . 1006b
8 . . . . . 1155b
18 1038b, 1039a, 1339b, 1533b, 1561b

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1 2 . . . . . 901b
2 6 . . . . . 1135b
3 8 . . . . . 1446b

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2 3 . . . . . 461b
5 . . . . . 884b
11 . . . . . 1454b
16 . . . . . 1323a
19 . . . . . 1695b
3 2 . . . 1368b, 1456a
6 . . . . . 946a
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1 12 . . . . . 493a(2)
2 1 1370b, 1429b, 1433a
3 . . . . . 620a
4 . . . . . 1365b
5 . . . . . 674a
14 . . . . 950a, 1488a
3 1 . . . . . 748b
5 . . . . . 1200b
7 . . . . . 369b
18 . . . . . 1295a

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2 19 . . . . . 227b

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1 7 . . . . . 1310a
8 . . . . . 1029b
17 . . . . . 704a
2 12 . . . . . 648b
17 . . . . . 921b
3 2 . . . . . 261b
3 . . . . . 1265a
8 . . . . . 867a
4 2 . . . . . 216b
3 . . . . . 852a
10 . . . . . 1350b
12 . . . . . 1293b
14 . . . . . 588a
6 12 . . . . . 1287b
7 14 . . . . . 1010b
8 4 . . . . . 1330b
8 . . . . . 1138a
19 . . . . . 1267b
9 7 . . . . 248b, 1426a
8 . . . . . 155a
10 1 . . . . . 443b
11 . . . . . 1300a
11 7 . . . . . 920b
12 1 . . . 1270b, 1305a
11 . . . . . 1695b
13 6 . . . . . 1214a
8 . . . . . 1588b
9 . . . . . 1298a
14 1 . . . . . 357b
6 . . . . . 1295a
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10 . . . . . 591a
20 . . . 826a, 1284a
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1 10 . . . . . 32b
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13 . . . . . 1554a
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3 5 . . . . . 1623a
6 . . . . . 1605a
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3 . . . . . 1638b
5 . . . . . 956b
2 755b, 1001a, 1243b
6 . . . . . 1637b
11 . 238a, ib.b, 1486a
12 . . . . . 189a
3 . . . . . 1001a
1 . . . . . 1362b
3 . . . . . 1256a
4 . . . . . 368a
8 . . . . . 1627b
4 1 . . . . 907b, 928b
3 . . . 1477b, 1497b

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4 5 . . . . 656b, 1447b
5 1 . . . . . 894a, 895a
4 . . . . . 958a
5 . . . . 272a, 727a
11 . . . . . 1021b
8 3 . . . . . 1051b
9 . . . . . 755b
1 . . . . . 1084b
18 . . . . . 1501b
20 . . . . . 1061b
21 . . . . . 749a
10 . . . . . 755a
5 . . . . . 1151a
11 . . . . . 1204a
14 . . . . . 1461a
11 1 . . . . . 877b
2 . . . 605a, 861b
3 . . . . 764b, 859b
5 . . . . . 571a
6 . . . . . 1140b
12 4 . . . . . 674b
6 . . . . . 1524a
7 . . . 1008a, 1255b
8 . . . . . 686b
9 401b, 671a, 1460b
15 . . . . . 1086b
5 . . . . . 768b
16 7 . . . . . 612a
8 sq. 1532b
11 . . . 1163b, 1654b
17 1 . . . . . 1475a
13 . . . . 105b, 666a
14 464b(2), 465a, 1051b
15 . . 1263a, 1366b(2)
18 2 . . . . . 1467a
5 . . . . . 1189a
7 . . . . . 164b
12 . . . . 351b, 510b
13 . . . 527a(2), 923a
16 . . . . . 1145b
20 . . . . . 1150a
26 . . . . . 1677a
31 1303b, 1304a, 1677a
40 . . . . . 413a
19 . . . . . 1360b
5 . . . . . 1556a
8—10 . . . . 1201b
9 . . . 189a, 1360b
11 . . . . . 889b(2)
13 . . . . . 1521a
20 3 . . . . . 977a
21 3 . . . 126a, 1641b
9 . . . . . 825a
22 8 . . . 888b, 1157b
10 . . . . . 215b
15 . . . . . 1538a
16 . . . . 129b, 376a
21 . . . . . 639a
23 2 . . . . . 326b
24 . . . . . 1391a
5 . . . . . 938a
25 1 . . . . . 938b
6 . . . . . 613a
8 sq. 1493a
26 2 . . . . . 916b
6 . . . . . 1469a
27 14 . . . . . 1356a
29 . 37b, 342a, 1598a
2 . . . . . 499a
4 . . . . . 1705a
11 . . . . . 1049a
30 . . . . . 1135b
31 18 . . . . . 507a

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31 19 980a, 1130a, 1229a
20 . . . . . 1297b
32 1 . . . . 204b, 938b
6 . . . . . 778b(2)
9 . . . . . 173b
33 1 . . . . . 884a
2 . . . . . 870a
18 . . . . . 1513a
34 9 . . . . . 543a
13 . . . . . 1245b
35 15 . . . . . 1285a
16 . . . . . 692b
36 7 913b, 1028b, 1068b, 1115a, 1438a
8 . . . . . 1403a
37 4 . . . . . 1054a
7 . . . . . 456a
20 . . . . 593a, 1156a
25 . . . . 1061a, ib.b
29 . . . . . 1575a
39 3 . . . . . 521a
12 . . . . . 809b
40 2 . . . . . 1356a(2)
3 . . . . . 372b
5 . . . 1439a, 1446b
10 . . . . . 1185a
41 2 . 100b, 398b, 990b
4 . . . . . 1010a
42 . . . . . 755b
5 11a, 314a, 430a, 990a
8 . . . 1291b, 1452a
43 . . . . . 755b
44 24 . . . . . 1057b
45 3 . . . . . 586b
8 . . . . . 1263a
9 . . . . . 137b
10 . . . . . 1522a
12 . . . . . 586a
13 . . . . . 467b
17 . . . . . 1214b
46 1 . . . . . 1084b
47 4 . . . . . 295a
5 . . . . . 693b
9 . . . . . 751b
48 3 358b, 889a(2), 905b, 906a
14 . . . . . 433b
15 132b, 413b, 1083b
49 2 . . . . . 464b
4 . . . . . 331a
12 . . . . . 1418a
50 2 . . . 644a, 1574b
5 . . . . . 378b
6 . . . . . 1681a
10 . . . . . 143a
23 601b, 1535a, ib.b, 1650b
51 8 . . . . . 766b
16 . . . . . 1336a
52 7 . . . . . 1635a
54 2 . . . . 389a, 395b
55 8 . . . . . 879b
16 . . . . . 315b
23 . . . . . 565b
56 1 . . . . . 780b
9 . . . . . 884a
57 9 . . . 1057b, 1058a
58 2 . . . . . 71a, 736a
4 . . . . . 415b
9 127a, 632b, 1657b
59 12 . . . . . 536a
60 1 . . . . . 782a
5 . . . . . 1684b

Psalms

60 6 914b, 916b, 1344b
8 . . . . . 990a
9 . . . . . 1292b
10 . 919b, 969a, 986b
11 . . . . . 185a
61 6 . . . . . 859b
8 . . 599a(2), 1126a
62 3 . . . . . 859b
10 . . . . . 329a
63 2 . . . . . 646a
12 . . . . . 94a
65 2 . . . . . 998b
5 . . . 1410b, 1419b
8 . . . . . 1525a
10 1126b, 1540b(2), 1703b
11 . . . . 210b, 379a
66 3 . . . . . 796b
5 sq. 1191a
15 . . . . . 759b
68 5 . . . 1379b, 1612a
6 . . . . . 1461a
7 169b, 172a, 315b, 637a, 1568a
9 . . . . . 1489a
11 . . . . . 1024b
13 . . . . 280b, 786a
14 . . . 797b, 1620b
15 . . . . . 1285a(2)
17 . . . . 208a, 1493a
18 . . . . 280a, 1604b
19 . . . . 648b, 719a
26 . . . . . 1068b
27 . . . . . 1322b
28 . . . . . 1449b
31 451b, 1191a, 1328b, 1389a, 1419b
36 593b, 1319b, 1332b
69 14 . . . . . 1128a
32 . . . . . 833b
34 . . . . . 968a
71 18 . . . . . 1556b
72 3 . . . . . 939a
10 . . . . . 128b
16 . . . . . 716a(2)
17 . . . . . 580b
73 3 466b, 1112a, 1563a
4 . . . . . 1054b
7 . . . . . 991a
27 . . 406b, 1469a(2)
74 12 . . . . . 1202b
13 . . . . . 1171a
20 . . . . . 28a
75 4 . . . . . 726a
5 71a, 373b, 466b, 1112a, 1251a
7 . . . . . 1461b
8 1460a, 1552b, 1617b
76 9 . . . . . 593a
77 5 . . . . . 1596b
7 797a, 874b(2), 1248a, 1517a, ib.b
8 . . . . . 1493b
9 . . . . . 106a
16 . . . . . 534b
78 7 . . . . 549a, 654b
19 . . . . . 949a
27 . . . . . 1509a
36 . . . 1202b, 1523a
43 . . . . . 1501a
45 . . . 369a, 1191a
47 . . . . 482b, 484a
48 . . . . . 1502a

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78 63 . . . . . 346a
79 1 . . . . . 1362b
2 . . . . . 870b
7 . . . . . 884a
80 3 . . . . . 372b
9 . . . 918a, 1112b
14 . . . 440b, 559a
81 . . . . . 1568b
4 427a, 652b, 653a(2), ib.b, 1619b
5 . . . . . 754a
7 . . . . . 949b
10 . . . 411a, 791a
11 . . . . . 1305b
82 3 . . . . . 1263b
83 14 . . . . . 238a
84 4 . . . . . 1387b
6 . . . . . 1514a
11 . . . . . 985a
12 . . . . . 1698b
85 4 . . . . . 1040a
87 2 . . . . . 1277b
4 . . . . . 1453b
88 6 . . . . . 493a
89 16 . . . . . 1252b
24 . . . . . 683b
38 . . . 789b, 1134b
52 . . . . . 1104b
90 3 . . . . . 306b
5 . . . . . 413b
6 . . . . . 152b
9 . . . . . 843b
10 . . . 205a, 281b
91 1 . . 669b(2), 708b
1—9 . 1135b, 1281b
2 . . . . . 1396a
3 . . . 337b, 1150b
4 . . . . . 1290b
5 . . . . . 1524b
6 . . . . . 1346a
7 . . . . . 876b
8 . . . . . 1578b
10 . . . . . 1135b
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PRINTED BY W. DRUGULIN, LEIPZIG (GERMANY).